INTRODUCTION

SRI GURU GRANTH SAHIB

Siri Guru Granth Sahib is a unique holy Book of the Sikhs which has the compositions of not only the Sikh Gurus, but also 29 other great souls most of whom belonged to very low classes in the society, enshrined in it. Guru Nanak Sahib, the founder of the Sikh religion Himself collected the compositions of these Bhugats (supreme devotees of Waheguru) and passed on to His successor, Guru Angad Dev Ji. The passing of all the collections on to the next Guru continued until Guru Arjun Dev Ji compiled Guru Granth Sahib which was completed in Aug 1604 and installed in Harmandir Sahib in Sept of the same year as the Word of God. It is written in Gurmukhi script, but in addition to Punjabi, which is the main language of the Book, it contains many words (in some cases the whole Shabads) of other languages like Hindi, Sanskrit, Marathi, Persian, Arabic, etc.

Guru Granth Sahib contains only the praise of Waheguru and the Satguru, and its Teachings are for the whole humanity, and not just for some particular faith. The main Teaching of Guru Granth Sahib is that the objective of human life is the union with Waheguru, and that there is only one path to achieve that, no matter what the faith of an individual is. There are no stories in Guru Granth Sahib per se; but some stories from Hindu Granths have been used simply to glorify Waheguru.

Guru Granth Sahib has 1430 pages and 5876 stanzas (including shabads, paurries, sloaks, suvuyiyaiy, and couplets etc.) the detail of which is as follows:

GURU SAHIBAN

1. Guru Nanak Dev Ji = 950
2. Guru Angad Dev Ji = 63 (Sloaks only)
3. Guru Amar Dass Ji = 869
4. Guru Ram Dass Ji = 648
5. Guru Arjun Dev Ji = 2312
6. Guru Tegh Bahadur Ji = 116

Total = 4958

BHUGATS

7. Kabir Ji = 534
8. Namdev Ji = 62
9. Ravidass Ji = 40
10. Farid Ji = 123
11. Trilochan Ji = 5
12. Dhanna Ji = 4
13. Baini Ji = 3
14. Jai Dev Ji = 2
15. Bheekhun Ji = 2
16. Rama Nand Ji = 1
17. Perma Nand Ji = 1

18. Peepa Ji	=	1
19. Sadhna Ji	=	1
20. Sain Ji	=	1
21 Soor Dass Ji	=	1 (only one line)
Total	=	781

BHATTS (Suvuyiyaiy)

22. Kul Sahaar	=	54
23. Nullh	=	16
24. Mathura	=	14
25. Gayund	=	13
26. Keerut	=	8
27. Bullh	=	5
28. Jaalup	=	5
29. Sullh	=	3
30. Bhika	=	2
31. Haribans	=	2
32. Bhullh	=	1
Total	=	123

OTHER GREAT DEVOTEES

33. Sundar Ji	=	6
34 and 35. Satta and Balvund	=	8
Total	=	14
Grand Total	=	5876

NOTE: The holy compositions of Guru Tegh Bahadur Sahib were enshrined in Guru Granth Sahib in 1706 at Talwandi Sabo (now Damdama Sahib) in Dist. Bathinda By Guru Gobind Singh Ji. Guru Granth Sahib was accorded Guruship in Sept 1708 by Guru Gobind Singh Ji shortly before He left this mortal world.

INTERNAL ARRANGEMENT

The entire Guru Granth Sahib is written in the praise of the magnanimity of Waheguru (God), about the importance of Satguru (and His role), and about high (honest and moral) living of man. Unlike most other religious books, Guru Granth Sahib contains no stories of any kind. There are references to some stories from Hindu holy books, but, they are mentioned only to emphasize the magnanimity of God. Because the whole Guru Granth Sahib is in the praise of Waheguru, there is lots of repetition to emphasize Truth. However, the repetition is very enjoyable because it is written in different ragas and in very sweet language – each Shabad has its own beauty and impression.

With the exception of Jap(u) Ji, which is the very first entry in Guru Granth Sahib, all the rest of the holy compositions have been divided into Ragas, which are 31 in number. The first holy composition is Jap(u) Ji which is considered to be the gist of the entire Guru Granth Sahib by many noted scholars. It is followed by a collection of nine Shabads which constitute Rehras (Sahib); Rehras is followed by a collection of five Shabads which collectively are called Sohila (Sahib). These three holy Banis (compositions) cover the first 13 pages and are advised to be recited by the Sikhs every day. The Ragas start on page 14 in the following sequence: Siri Raag, Majh, Gaurri, Assa, Goojri, Dayv Gandhari, Bihaagrra, Vudhuns, Soritth, Dhanasri, Jaitsari, Toadi, Bairarri, Tilung, Soohi, Bilaavul, Gaund, Ramkali, Nut Narayan, Maali Gaurra, Maaru, Tookhaari, Kedaara, Bairon, Basunt, Saarung, Mulhaar, Kaanrra, Kulyan, Parbhati, and Jai jai vunti (total 31).
There are a few more Banis at the end of Ragas which are as follows: Seskriti Sloaks M:1, Sehskriti Sloaks M:5, Gaatha M:5, Foonhe M:5, Chauboalay M:5, Sloak Kabir Ji, Sloak Farid Ji, Suvuyiyaiy Mookhvaak M:5, Bhatt Suvuyiyaiy.
Sloak over and above the Vaars: M:1, M:3, M:4, M:5, and M:9. Moondaavni, M:5 and Sloak M:5 (1 only), and Raag Maala (Questionable).
GHUR: The ragas are further subdivided into "Ghur" which implies suitable music and tune. Maximum 17 different "ghurs" have been used in Sri Guru Granth Sahib.

USE OF MEHLA
All Guru Sahiban have used the name "Nanak" for them which means that their compositions are strictly according to the Fundamentals laid down by Guru Nanak Sahib and there is absolutely no deviation from them. However, to avoid confusion (which was necessary for many reasons) the title "Mehla" has been used by each Guru in the order they occupied the throne of Guru Ship. Thus Mehla 1 or simply M:1 implies the first Guru, Nanak Sahib, M:2 for the second Guru, Angad dev Ji, M:3 for the third Guru, Amar Dass Ji and so on.
In Guru Granth Sahib, Waheguru has been referred to as our father, our mother, brother, friend and as the Lord. However, to show deep reverence, He has been referred to as our husband (Lord) and all the human beings as His wives. It has got nothing to with the gender as all of us know that Waheguru is formless. But the relationship as advised is simply to show our reverence for Him. Throughout Guru Granth Sahib, you will find this relationship used very frequently. Maintaining, the relationship, Guru Sahiban have used the title "Mehla" for them. Mehla, in Hindi means woman, but please do not confuse this with the gender. **This also implies the equality of both the genders.**
The use of "Mehla" is important in some situations in identifying the timing of some events and some other reasons. For example, Baabur's attack on Emnabad has been described in Guru Granth Sahib as a tragic event as personally witnessed by Guru Sahib. If there were no mention of Mehla 1, the timing of the attack would not have been clear. (For much more detail go to the Website: www.gurbanisandesh.com)

ORDER OF ENSHRINING THE HOLY COMPOSITIONS
When the Raags (Ragas) start on page 14, first of all, the Shabads are entered starting with Mehla 1 and then the other Mehlas in sequence. The Shabads are

followed by Ashatpudies (having 8 stanzas or complete sentences), special compositions, Chhunts, any special composition in chhunts, and finally the Vaars at the end. All the compositions in different categories are numbered fir each Mehla and then the total is given at the end. In the first three Raags, the numbers have been added continuously. If there seems to be a change from the norm, it will be explained.

MAIN PRINCIPLES OF GURU GRANTH SAHIB

As mentioned in the beginning, the objective of human life is to unite the human soul with the Supreme Soul – Waheguru. To achieve that, and to be indistinct from Waheguru, one must have the same noble qualities as Waheguru Himself; otherwise, the union is NOT possible. To acquire the noble qualities, one must obey the following Fundamental Principles of Guru Granth Sahib (not in any particular order).

1. UNSHAKABLE FAITH IN WAHEGURU (GOD): A Sikh (Devotee) must have an unshakable faith in Waheguru only. No other power (including gods and goddesses) should be worshipped, or accorded the same respect as Waheguru.

2. Satguru is a manifestation of Waheguru, and one cannot realize Waheguru without taking shelter of Satguru (surrendering to Him). It is a fundamental law of Waheguru.

3. One must keep Waheguru in mind all the time, and recite His Naam as much as possible. And His Will must be accepted gladly.

4. No ritual of any kind or donations to undeserving people is acceptable to Waheguru.

5. One must earn his livelihood by honest means. He can work hard to improve his financial situation, but usurping others rights or even having an evil thought on others' belongings is highly sinful. One must also share their wealth with the needy.

6. One must have a good moral character, and must not keep an evil eye on other women (or men in case of women).

7. One must control his sensual pleasures and feelings related to lust, rage, greed, worldly attachments, and conceit or ego. Such feelings can be controlled only by singing Waheguru's praise in the company of the holy men (wherever possible).

8. Maya has been created by Waheguru Himself, and it has many forms including wealth, sensual pleasures, selfishness, and ego etc. Some money is certainly needed to carry out the affairs of daily life; but love for money or any other form of Maya causes big separation from Waheguru which defeats the objective of human life. The gimmicks of Maya can be controlled by reciting Waheguru's Naam in Guru's shelter.

9. Undeserving praise or unjustified criticism of any individual is a sin, and one must refrain from both.

10. Waheguru has created all human beings, and He resides in every heart. So, one must not discriminate among fellow human beings based on caste, colour, creed, status in society, and gender, and treat them equally.

11. Happy and sad occasions are a part of life; one must not feel overjoyed at happy occasions, or depressed at sad happenings. One must accept all occasions as the Will of God.

12. No day, time, or moment is auspicious or inauspicious by itself. All the phenomena happen by Natural Laws. One must not believe in any superstitions, and deal with situations as they present themselves.
13. One must always feel contented in life, and must be thankful to Waheguru for His gifts, and never complain if one feels that something is missing.
14. One must not cause any injustice or oppression to others, and by the same token, must not accept injustice or oppression caused by others, and must struggle to defend his own the rights, and the rights of others.
15. Use of all intoxicants should be avoided at all times.

THE GRAMMAR OF GURU GRANTH SAHIB

The grammar used in Guru Granth Sahib is very different from the modern grammar of the languages – especially Punjabi. The use of vowels changes the meanings of a word dramatically. The vowels used imply whether a word represents a noun or a verb; male or female; singular or plural; or a subject or an object.
To cite an example the word “Nanak” has appeared in 4 different forms as follows:
ਨਾਨਕ. ਨਾਨਕੁ. ਨਾਨਕਿ. ਨਾਨਕੈ
The first version simply implies the name of the author which could be any of the six contributing Gurus. The second version implies a specific Guru – usually Guru Nanak Sahib, The third version Nanak is the subject and implies “by Nanak” while in the fourth version, the word implies Nanak as object and it means “to Nanak” or “for Nanak”.
This system applies to all the words in all similar situations.
Sometimes a slight change in vowels changes the meaning of the word entirely. For example:
ਚਾਰ; ਚਾਰਿ
Both the words have exactly the same pronunciation and enunciation, but with completely different meanings. The first version means “beautiful” while the second version means the number “four”. There are many such situations.

HOW TO SHOW SUCH SPELLINGS IN ENGLISH

When vowels change the meanings of words with the same pronunciation as in the above situations, the last vowel is shown in the brackets as shown below.
Nanak; Nanak(u) and Nanak(i) and
Chaar(u); Chaar(i).

LETTER SOUNDS IN ENGLISH AND PUNJABI

There are 26 letters in the English alphabet, but 40 in Punjabi. So not all the Punjabi sounds can be expressed in English and there are a quite a few sounds in Punjabi which require a combination of English letters to express them – but still not completely.

The following combinations will be used:

Gurmukhi Letter	Corresponding English combination	Gurmukhi	English
ਸ਼	sh		
ਖ	kh		
ਚ	ch		
ਝ	jh		
ਠ	tth		
ਢ	dh		
ਣ	ਣ		
ਤ	ਤ		
ਭ	bh		
ੜ	rr		

PRONUNCIATION: Besides the above sounds, **the letter U will be used mostly as a connector;** the letter "o" will be used twice to represent the short "u" and the longer "u" sounds.
If a Punjabi word begins with the vowel I, it will be pronounced as a "short I" and not a long i.

SOME SPECIAL TERMS USED IN SRI GURU GRANTH SAHIB

RUHAOU: Most of the Shabads, and a few Sloaks have the command, "Ruhaou" in them. Ruhaou means stop. The sentence preceding "Ruhaou" contains the main message (or the gist) of the Shabad while the rest of the Shabad explains the message. Some Shabads have more than one "Ruhaou"in them; that means there are more than one ideas in the Shabad. While some other Shabads have no "Ruhaou" in them. For example, the Shabad "So Dur" has no "Ruhaou"in it, and just one Shabad out of fifty in Raag Majh has "Ruhaou", in fact 4, in it. Sometimes, it is more effective if the meaning of the Shabad is started with "Ruhaou".

CHURN DHOORR(I) or Dust of the Feet: You will notice that in many shabads, it is advised that the devotees shower in the dust of the feet of the Guru (or other holy men) or put the dust on the forehead. **Churn Dhoorr(i)** has been used as a metaphor in Guru Granth Sahib to show deep reverence or respect and love for the Guru or Waheguru's Naam. The advice does not imply that we actually cover our bodies with the dust of the feet of the Guru or other holy men. It simply imply that we obey the advice of the Guru respectfully like a slave.

MAYA AND ITS THREE EFFECTS: Maya is anything that affects human senses. It includes money (wealth), attachment with worldly things including family, selfishness, ego, lust, rage, and so on. Such effects captivate the man, and form the basis of sensual pleasures which rob him of his noble qualities or of spirituality. For that reason Maya has also been called **"poison" and "snake"** in Guru Granth Sahib.

Hindu Granths acknowledge three effects of Maya on human beings - Tumo, Rujo and Sato. In the **Tumo** (darkness or rage) state of mind, the human beings have very little awareness and are ignorant about Waheguru and about the world. They believe in superstitions and spend their lives in ignorance. In the **Rujo** state of mind, humans have some awareness and the ability to rationalize things. They spend their lives reasonably well. Sato is the state of higher awareness, in which people are more enlightened, and rather than following the crowd, they can make their own decisions. Their life is more satisfying to them. To be one with Waheguru, one has to rise above the three effects of Maya to attain the Fourth state.

World-Sea or Sea of Maya

Even though God is omnipresent and lives in every heart, we are unable to see Him because there is a thick curtain of Maya between us and Him. **This curtain is called the sea of Maya or the world-sea.** So, Gurbani professes that we have to swim across this sea to be one with Him. Another construct which has been used in Gurbani is that Waheguru resides above the effects of Maya; since all the visible world is under the influence of Maya, God is thought to be living way up high in the sky above all the visible universe. So, to reach Him, we have to rise very high too (above the effects of Maya). So, for our understanding, Guru Sahiban have used the analogy of climbing up a mountain to reach Waheguru. However, the reasoning of some religions which think God lives somewhere up in the sky is different from the reasoning of Gurbani. Because God is inaccessible, they think He must be living high up in the sky. For example, Muslims believe that there are seven skies above the earth, and God lives on the seventh sky. Similarly, Hindus believe that their gods live in paradise which is somewhere in the sky. So, please note the difference in reasoning.

THE FOUR VEDAS: Rig; Yujoor; Shaam; and Athurbun.

THE SIX SHASTRAS: Vaiyshayshik; Nayayay; Shaankhiyay; Paatunjul; Meemaansa; and Vaydaant.

THE EIGHTEEN PURANAS: Vishnu; Padum; Braham; Shiv; Bhagvat; Naarad; Maarkunday; Ugun(i); Braham Vaiyvert; Ling; Varaah; Sakund; Vaamun; Koorum; Mutsuyay; Groorr; Brahmaand; and Bhuvikhyay.

THE FOUR YUGAS (OR JOOGS): Satyug, Trayta, Dooaapur, and Kalyug.

THE FOUR DESIRED PRODUCTS: High Morality; Wealth; Success; and Salvation.

KHUT(U) KERMA (THE SIX DEEDS): The six accepted deeds (for **Brahmans)**: receive and deliver education; perform yugna for self and for others; give and receive donations.
For other **Hindus**: early morning bathing; recitation of some mantras; performing huvuns; idol worship; pilgrimage; and meditation.

THE FIVE DEMONS: Lust, Rage, Greed, Worldly attachments, and Conceit (or ego).

CHAAR KILVIKH (FOUR SINS): all the four recognized sins (killing of a Brahman, and a cow; killing or selling of a daughter; and donations from an immoral person).

FOUR FIRES: Cruelty; Rage, Lust, and Greed.

WORSHIP OF NUVAIY PARKAARA (THE NINE TYPES OF WORSHIP): Hindu books have listed nine forms of worship as follows:
Listen to the praise of one's deity. 2. Singing praise. 3. Remembering the deity. 4. Wash the feet. 5. Offering flowers etc. 6. Kneeling before. 7. Friendly behaviour. 8. Personal tending. 9. Offer self.

THE FOURTEEN RUTTANS (THE VALUABLE ARTICLES): It is a story in the Puranas that when the war between the gods and the demons would not come to an end having lasted for several thousand years, they decided to churn the Kheer Ocean together. They used the Mount Sumer as the churner, and the Shesh Naag (Vishnu uses the snake as his bed) as the rope to spin the churner. Vishnu transformed himself into a turtle which was used as the base to support the churner on it. (The turtle is one of the ten incarnations of Vishnu). When the churning was over, the ocean spat out the following 14 valuable items, known as the 14 Ruttans (jewels). They are:
1.Luxmi, the goddess of wealth (who married Vishnu). 2. Kamdhen Cow. 3. Parjaat Tree. 4 and 5 Fairies Rumbha, and Maneka. 6. Dhunvuntri, a physician 7. A horse with seven heads. 8. The Moon. 9. Amrit. 10. Poison 11. Liquor. 12. A Conch. 13. A bow. 14. Airavut Elephant.

EIGHT FUNDAMENTAL ELEMENTS OF HUMAN BODY: Skin; Blood; Bones; Fat; Muscles; Marrow, Hair and Semen.

YUGS AND HUVUNS: A **yug (or yuga)** is a function in which huvuns are performed, some animals are sacrificed and meals are served to holy men and Brahmans. A **Huvun** (also called hoam) is a religious ceremony which is performed to beg for the successful completion of some important task. A fire is built in a pit which is fed with ghee and some other ingredients, and mantras are recited all the time.

SOME POPULAR STORIES FROM HINDU GRANTHS

Such stories have been used as parables to glorify God. They will also be explained with the Shabads where they are quoted. A few of them are given below. However, Guru Granth Sahib does NOT certify the truthfulness of the stories

BHAGAT PREHLAD: Was the son of a Hernkashyup (Hernaksh), a king who reigned in the eon of Satyug. He worshipped some gods who were pleased with his dedication, and blessed him with some supernatural powers. Hernaksh became so conceited of his powers that he ordered everybody in his kingdom to worship him alone and no other god. However, Prehlad, who was only five years old, was a great devotee of Vishnu, refused to obey his father's orders. Not only that, he also convinced his classmates not to worship his father. When Hernaksh came to know about that, he threatened Prehlad with severe punishment for disobeying his order. But no threat of any punishment deterred Prehlad, and he continued to disobey his father. At that, Hernaksh tried to have Prehlad killed. He was thrown in front of an elephant to be trampled over, but he escaped unhurt. He was thrown from the top of a mountain, and then in a river to be drowned, burn in fire and a few more attempts on his life; but Prehlad escaped unhurt every time. Finally, the King drew his own sword to sever Prehlad's head, but suddenly Vishnu appeared in a strange form to save his devotee from death. He had the head of a lion, but his lower part of the body was that of a human. He grabbed Hernaksh with his lion-paws and tore him apart. Guru Granth Sahib used this story to glorify Waheguru, and not Vishnu.

ELEPHANT IN THE NET OF AN OCTOPUS: There is a story that a Gunderbh (a musician of the gods) was transformed into an elephant because of the curse of a sage. Once, the elephant went to drink water in the pool of god Varun where an octopus shackled him in his tentacles and began to pull him in the deep water. When the elephant was about to drown, he grabbed a lotus flower in his trunk and prayed to Vishnu to save him. Vishnu listened to his prayer and cut the tentacle of the octopus with his disc-like sharp weapon.

BRAHMAN AJAMAL: Ajamal, a Brahman of Kanauj, fell in love with a prostitute, and married her. It was considered a great sin for a Brahman to marry a prostitute (which defies the logic). So, he was treated like a big sinner. He had many children from his prostitute wife. Someone advised him to name his youngest son, Narayan, which is also a name for Vishnu. The idea was that when Ajamal would call his son by that name, he would be reciting Vishnu's name even without realizing that. Recitation of his name would please Vishnu whereby Ajamal's sins would be forgiven.

DEROBING (UNDRESSING) DRAUPADI: Draupadi was the wife of the five Pandva brothers who lost everything to Duryodhun during gambling at the game of dice. Duryodhun was the eldest son of Dhritrashtra, the king of Delhi, and a cousin of the Pandvas who had laid claim to the throne of Delhi. When Pandvas lost everything materialistic at gambling, they put used their wife, Draupadi, as pledge with the hope they would win he back. But unfortunately, they lost her two. Duryodhun ordered Draupadi to be brought to him, and his younger brother, Dusashun, began to undress her in the court in front of everybody. Draupadi prayed to Krishna, who saved her from being undressed.

BIRTH OF BRAHMA: Brahma, who is believed to be the creator of all life was himself born out of the stem of the lotus flower growing in the navel of Vishnu. It is

further believed that he wanted to find the end of the stem out of which he was born. He wandered in the darkness for thousands of years, but never found the end. (I wonder who was creating life when he was away).

STORY OF RAJAH BUL AND SRI VISHNU: Rajah Bul was a very conceited and self-assured kind of rajah who would not listen to anyone else. Once he started the performance of a series of yugs. He had completed 100 yugs and started the last one. On completion of the yug, Indra (who is believed to be the king of all gods, and is the ruler of paradise) would have lost his rule on paradise. So, he rushed to Vishnu for help. Vishnu changed himself into a midget Brahman, and went to Rajah Bul begging for only 2.5 steps of land to build a hut for him to live and worship God. Bul's guru recognized that as a trick or sleight, and advised Bal not to grant the request, but Bal did not want to deny such a small request. Vishnu measured all his land in two steps, and demanded the remaining half a step. At that, Bul offered his own body and lied down on the ground. Vishnu hit him hard with the knee pushing him down in the underworld. Bul demanded that he had granted Vishnu's request, so now Vishnu must fulfill his promise and build a hut and live there. Vishnu had to agree, and now he is living at the door of Bal in the ocean. That is why Vishnu is also known as a dweller of water. Being midget is considered one of his ten incarnations.

Dedication: Fortunately, the book is being published in the year when the entire Sikh- world, and countless other followers of the Great Guru Nanak are celebrating His 550th Birthday. What better gift could this insignificant slave offer to the Sikh world than an English translation of the holy Gurbani!! I consider myself very lucky that way. So this work is dedicated to all the devotees of Guru Nanak who love and follow His universal Teachings.

HERTFELT THANKS

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Myriads of Thanks to You, oh Satguru Nanak, and Waheguru, who showered me with enormous kindness to complete this Great task of translating the Divine Bani into English. There were many challenging situations during this very tough task, but You enlightened me and

showed me the right path. At the same time, it was highly satisfying and blissful. You also protected me from my personal biases. I cannot thank You enough. It was purely Your kindness which sustained my efforts.

Waheguru, Waheguru, Waheguru, Waheguru, Waheguru
Dhunn Guru Nanak, Dhunn Guru Nanak, Dhunn Guru Nanak.

Slave of Your slaves
Devinder Singh Sekhon
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March May 17, 2024.

FORE WORD

I was in elementary school when I got the opportunity to read the “Seetal” series of the books written by S.Sohan Singh Seetal. All those books were on Sikh history – mostly on the selfless sacrifices of Sikhs. The books really moved me and got me interested in the study of Sikh history and Sikh scriptures. I had some inclination to write,and began to write in my college days at Qadian, Gurdaspur. I started with writing short stories, and poems. But it wasn’t a sustained interest until the early 80’s when I began to write short stories and religious articles which were published in newspapers and magazines in Canada. I began to study Guru Granth Sahib with greater devotion in 1992 using Prof Sahib Singh’s Pothis. Teaching at a college and at a university, I had enough time to devote to the study of Guru Granth Sahib on regular basis. I was able to study it 2-3 times a year at first, but the frequency increased to 5-6 times a year. On the suggestion of my children, I wrote my first book on the life of Guru Nanak Sahib in English - not as a scholarly work, but just to catch the interest of the young children who were being raised in the Western World. The book was well liked by children, and a multi-faith organization in Edmonton, Alberta, Canada published the book and distributed free among the Sikhs and devotees of other faiths.

My next book was “The Divine Message of Guru Granth Sahib” which covered 17 popular topics and was very well received not just by the general readership, but also in academic circles.
So far, I have authored 9 books, out of which six have been published including one by the SGPC and three by Bhai Chatar Singh Jivan Singh, Amritsar. Two books are being evaluated by the SGPC for publication. I am also managing a website: www.gurbanisandesh.com which has really become very popular. Many of my articles are being published regularly in magazines in North America.

About a year ago, some of my close friends and readers asked me to translate Guru Granth Sahib in English. It was a highly challenging and daunting undertaking which required a deep understanding of Guru Granth Sahib, and a good command of English language. Besides, it required a long time commitment of about six years. Even though, it was a highly demanding project, I did not have to think too deeply to make decision. I was retired, was confident of my background of Guru Granth Sahib, and hade a reasonably good command of English. I thought what else could be a better way to channelize my energy than this great project. Confident of Waheguru’s supporting hand on my head, I accepted the challenge and after prayer to Guru Nanak, I started this Great Project on 29.01.2017. With Guru Sahib’s grace, I have finished the translation of the first 300 pages of Guru Granth Sahib. The project seems to be within the time frame I had expected. I am greatly indebted to Waheguru for pulling me out of all impediments and keeping me on track.

I am also very pleased with the quality of work I have done with the Divine guidance of Guru Nanak. I have tried my best to keep my personal biases out of my interpretation of the holy Gurbani. I checked and cross checked many times to make sure that there was no contradiction with the basic Principles of Gurbani in my interpretation.
I am highly indebted to Principal Sahib Singh Ji from whom I learnt a lot about the holy Gurbani. Even though I have some differences with his interpretations, yet he has been the source of my basic understanding of the holy Gurbani. I am also thankful to Bhai Kahan Singh Ji Nabha whose book “Mahan Kosh” has been a treasure for me to search for the meanings of some of the words.
In the end, I am very thankful to many friends and my readers for their encouragement and moral support. Above all, I am thankful to Guru Nanak Dev Ji for the motivation and the wisdom He bestowed on this slave. I will feel very lucky if my hard work is recognized even by a few of my readers and they develop affection for Gurbani.

REQUEST TO MY KIND-HEARTED READERS: Reviewing of the holy books was much more difficult task than I had expected because of many components to each and every holy Shabad. I have tried my level best to remove all mistakes in spellings and in grammar, but I am sure, there are still some mistakes left in there. Rather than cursing me for the mistakes, I will be highly thankful if you kind-hearted folks pointed out the mistakes and made suggestions for improvement. No single person can bring any changes in any field. It has to be a concerted effort to inculcate love and

reverence for the holy Gurbani among our younger generation, which is a daunting task. So, I request all of you to contribute to this noble cause. I need your help.

With Sincere Thanks

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ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

(ਅੰਗ 1) Ikk (or Ek) Onkar Sat Naam Kerta Purakh Nirbhou Nirvair(u) Akal Moorat(i) Ajooni Saibhun(g) Gur Persad(i).

Word Meaning: Ikk (Ek) = single. Sat(i) = True (Eternal Waheguru or God). Naam = synonymous with Waheguru; existence; His Huqam (Command); Laws of Nature. Kerta = Creator. Purakh = Living Power. Nirbhou = fearless. Nirvaiyr(u) = bears no enmity. Moorat(i) = His persona. Ajooni = never takes any life form. Saibhun(g) = self-illuminating. Gur Persad(i) = with the grace of the Guru.

MEANING: There is only one Supreme Being (Ek Onkar), His existence (Naam or His **Huqam**) is everlasting, He is the Creator, and is the Living Supreme Power, He is without fear, **which means He has no superior, or He is above all the laws of nature and is above the effects of Maya.** He bears no enmity with anyone, because He has no rivals (equals), and is **perfectly just (has no biases or prejudices).** Time has no effect on Him personally, so He never changes in any way over time. He never takes any life form and is self-illuminating. **He can be realized only by the benevolence of the Guru.**

NOTE 1: Even though Naam normally implies the name of something, Naam is also synonymous with Waheguru (God); and Naam or Naoun has also been used in Guru Granth Sahib to mean His **Huqam (Command) and Laws** of Nature. A couple of examples are given below.

✓ ਆਸਾ ਦੀ ਵਾਰ, ਪਉੜੀ 1 (463)॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪੀਨੈ ਰਚਿਓ ਨਾਉ॥ ਦੁਈ ਕੁਦਰਤ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥------

Aapinaiy Aap(i) saajiyo, Aapinaiy ruchiyo Naaou. Dooyee kudrat saajiyaiy kur(i) aasun dittho chaaou. -------

MEANING: After self-creating Himself, Waheguru created His **Huqam (Laws)**. He then created nature with His Huqam, and is now enjoying His nature with zest (free from all worries).

☐ ਸੁਖਮਨੀ ਸਾਹਿਬ (284) ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਵੇਦ ਪੁਰਾਨ॥ ------

Sukhmani Sahib (284): Naam kay dhaaray suglay junt. Naam kay dhaaray khund brahmund. Naam kay dharay Simrit(i), Vayd, Puran. --------

MEANING: All living beings are supported (created) by the Huqam (laws) of Waheguru, and so are all the earths and the universe. Even the Simritis, the Vedas and the Puranas were created (written) by the Huqam of Waheguru (His Laws). **See also Paurri 2 of Jap(u) Ji.**

NOTE 2: Guru is a manifestation of Waheguru, and Guru could be in the form of a human, or simply Waheguru's Word (Huqam).

Sikhs label this small set of Waheguru's basic qualities (traits) **'Mool Mantar',** which means the Mantra to realize Waheguru. **Mantra** is a very old idea, a short composition with the underlying belief that its repeated recitation enables one to please a god. Hindus have many mantras to please different gods.

However, Sikhs do not believe in any such mantras. According to Sikhism, one must cleanse one's mind by incorporating the Guru's Teachings into one's everyday life and remember Waheguru at all times. When one does this, they can overcome the attraction to Maya and connect with Waheguru. For this reason, **Guru Granth Sahib as a whole is the Mool Mantar.**

The Bani JAP(U) follows the Mool Mantar.

॥ ਜਪੁ ॥

JAP(U). This is the name of the holy Bani that follows.

ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭੀ ਸਚੁ॥ ਨਾਨਕ ਹੋਸੀ ਭੀ ਸਚੁ॥

Aad(i) Sach(u) Jugaad(i) Sach(u). Haiy Bhee Sach(u). Nanak hoasi bhee Sach(u).

This is a sloak in reverence of Waheguru, and also to represent the main gist of the holy Bani.

Word Meaning: Aad(i) = from the very beginning; The source of everything. Sach(u) = Eternal Waheguru. Jugaad(i) = before the eons (joogs or yugas).

MEANING: Waheguru, which is the source of all creation, has been there ever since, and was there even before the yugas. (Guru) Nanak says that Waheguru is there even now, and will always be there.

ਸੋਚੈ ਸੋਚਿ ਨ ਹੋਵਈ ਜੇ ਸੋਚੀ ਲਖ ਵਾਰ॥ ਚੁਪੈ ਚੁਪ ਨ ਹੋਵਈ ਜੇ ਲਾਇ ਰਹਾ ਲਿਵ ਤਾਰ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੀ ਜੇ ਬੰਨਾ ਪੁਰੀਆ ਭਾਰ॥ ਸਹਸ ਸਿਆਣਪਾ ਲਖ ਹੋਇ ਤ ਇਕ ਨ ਚਲੈ ਨਾਲਿ॥ ਕਿਵ ਸਚਿਆਰਾ ਹੋਈਐ ਕਿਵ ਕੂੜੈ ਤੁਟੈ ਪਾਲਿ॥ ਹੁਕਮਿ ਰਜਾਈ ਚਲਣਾ ਨਾਨਕ ਲਿਖਿਆ ਨਾਲਿ॥ 1॥

Soachaiy soach(i) na hovuyi jay soachi lukh waar. Chooppaiy choop na hovuyi jay laayay ruhhan livtaar. Bhookkhiyaan bhookh na ootri jay bunnah pooriyan bhaar. Sehs siyanpaan lukh hoyay, ta ikk na chullaiy naal(i). Kiv sachiara hoyiyay kiv koorraiy tootaiy paal(i). Huqam rajayee chulna Nanak likhiya naal(i). 1.

Word Meaning: Soach(i) = purity; bathing. Livtaar = meditation (full concentration). Pooriyaan = galaxies. Bhaar = weight (of all riches). Sehs = thousands. Siyanpaan = cleverness. Sachiara (pure; fully detached from worldly attractions). Koorr = false; untrue; perishable or not lasting forever; attraction for the mundane. Paal(i) = curtain. Huqam = Waheguru's Will, His Command, laws of nature; Rujayee = His Will. Naal(i) = comes with birth.

MEANING: You cannot cleanse your mind by washing your body, even if you take millions of dips at holy places. You cannot quieten your mind by keeping quiet for any length of time or by simple concentration. One cannot overcome his greed for Maya by staying hungry (and thus from Maya) for some time. The appetite for wealth of those who are greedy for it is never satisfied, even if they are offered limitless amounts of wealth from all the galaxies. None of your millions of smartness accompanies you to Waheguru's court to defend your deeds. **In that case, how can one break the curtain of falsehood and realize Truth**

(overcome the effects of Maya)? (Guru) Nanak says that the only way to do so is to gladly accept the Will of God and obey His Command, which is a prerequisite to realizing Waheguru, and this requirement comes with the birth of the man. 1.

NOTE: Earlier, the truth seekers believed that they could achieve truth by cleansing their minds through pilgrimage, by staying quiet (so as not to engage in needless conversations), by avoiding food and wealth, and by acquiring wisdom through reading their religious books. Guru Nanak Sahib did not believe that any of these efforts enables one to be "one" with Waheguru (God). He preached that the only way to be one with Waheguru is to accept Waheguru's Will gladly (along with acquiring many other qualities).

ਹੁਕਮੀ ਹੋਵਨਿ ਆਕਾਰ ਹੁਕਮੁ ਨ ਕਹਿਆ ਜਾਈ॥ ਹੁਕਮੀ ਹੋਵਨਿ ਜੀਅ ਹੁਕਮਿ ਮਿਲੈ ਵਡਿਆਈ॥ ਹੁਕਮੀ ਉਤਮੁ ਨੀਚੁ ਹੁਕਮਿ ਲਿਖਿ ਦੁਖ ਸੁਖ ਪਾਈਅਹਿ॥ ਇਕਨਾ ਹੁਕਮੀ ਬਖਸੀਸ ਇਕਿ ਹੁਕਮੀ ਸਦਾ ਭਵਾਈਅਹਿ॥ ਹੁਕਮੈ
ਅੰਦਰਿ ਸਭੁ ਕੋ ਬਾਹਰਿ ਹੁਕਮ ਨ ਕੋਇ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੇ ਬੁਝੈ ਤ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥ 2॥

Huqmi hovun(i) aakaar, Huqam na kuhhiya jaayee. Huqmi hovun(i) jea, Huqam milaiy vudiyayee. Huqami ootum(u) neech(u) Huqam(i) likh(i) dookh sookh paayiyay. Iknaa Huqmi bakhsheesh ikk Huqami suda bhuvaayiyeh(i). Huqmaiy undar(i) subh(u) ko baahur Huqam na koyay. Nanak huqmaiy jay boojhaiy ta houmaiy kuhhaiy na koyay. **Word Meaning:** Aakaar = bodies. Vudiyayee = honour; recognition. Ootum(u) = superior; respectable. Neech(u) = lowly; ignoble. Huqam(i) = by His Command (Laws). Bakhsheesh = Waheguru's kind favours. Bhuvaayiyeh(i) = is kept unsettled; subject to reincarnation. Haumaiy = selfishness; ego.

MEANING: All bodies are created by Waheguru's Huqam (natural laws), but Huqam cannot be explained (it is beyond our comprehension). (For example, how the universe came into being, or how the first human being appeared on the earth). Living bodies also come into being by Natural Laws, and people get recognition or respect by Waheguru's Will. It is by Natural Laws (Waheguru's Will) that some people are accorded respect or recognition, while others are considered lowly and are looked down upon. We also get comforts and discomforts according to natural laws. It is again due to Natural Laws that some are content and at peace (and get salvation), while others are discontent and cannot settle down, and are perpetually in the birth-death-birth cycle. Everybody is governed by Natural Laws without exception. (Guru) Nanak says that whosoever understands this secret (that everything happens according to the Laws) no longer remains selfish or has any ego. 2.

ਗਾਵੈ ਕੋ ਤਾਣੁ ਹੋਵੈ ਕਿਸੈ ਤਾਣੁ॥ ਗਾਵੈ ਕੋ ਦਾਤਿ ਜਾਣੈ ਨੀਸਾਣੁ॥ ਗਾਵੈ ਕੋ ਗੁਣ ਵਡਿਆਈਆ ਚਾਰ॥ ਗਾਵੈ ਕੋ ਵਿਦਿਆ ਵਿਖਮੁ ਵੀਚਾਰੁ॥ ਗਾਵੈ ਕੋ ਸਾਜਿ ਕਰੇ ਤਨੁ ਖੇਹੁ॥ ਗਾਵੈ ਕੋ ਜੀਅ ਲੈ ਫਿਰਿ ਦੇਹ॥ (ਅੰਗ 2)॥ ਗਾਵੈ ਕੋ ਜਾਪੈ ਦਿਸੈ ਦੂਰਿ॥ ਗਾਵੈ ਕੋ ਵੇਖੈ ਹਾਦਰਾ ਹਦੂਰਿ॥ ਕਥਨਾ ਕਥੀ ਨ ਆਵੈ ਤੋਟਿ॥ ਕਥਿ ਕਥਿ ਕਥੀ ਕੋਟੀ ਕੋਟਿ ਕੋਟਿ॥ ਦੇਦਾ ਦੇ ਲੈਦੇ ਥਕਿ ਪਾਹਿ॥ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹੀ ਖਾਹਿ॥ ਹੁਕਮੀ ਹੁਕਮੁ ਚਲਾਏ ਰਾਹੁ॥ ਨਾਨਕ ਵਿਗਸੈ ਵੇਪਰਵਾਹੁ॥ 3॥

Gaavaiy ko taan(u) hovaiy kisaiy taan(u). Gaavaiy ko daat(i) jaanaiy neeshan(u). Gaavaiy ko goon vudiyayeen chaar. Gaavaiy ko vidiya vikhum(u) veechaar(u).
Gaavaiy ko saaj(i) kurraiy tun(u) khayh(u) Gaavaiy ko jee laiy fir(i) dayhh.

(PAGE 2): Gaaaiy ko jaapaiy disaiy door(i). Gaavaiy ko vaikhaiy haadra hudoor(i). Kuthna kuthi na aavaiy toat(i). Kuth kuth kuthi koti kot(i) kot(i). Daynda dayh lainday thuck(i) paah(i). Joogaan jooguntar(i) khaahi khaah(i). Huqami Huqam(u) chulaayay raah(u). Nanak vigsaiy vaypervaah(u). 3.

Word Meaning: Taan(u) = force; ability. Daat(i) = gifts; largesse. Neeshan = symbol; identity. Char = beautiful. Vikhum(u) = difficult; complicated. Saaj(i) = having created. Haadra Hudoor(i) = omnipresent. Kuthna = describe. Huqami = who issues commands (Waheguru). Raah(u) = path; routine (of managing the universe). Vigsaiy = blooms; is happy; enjoys. Vaypervaah(u) = care free; dissociated from the world.

MEANING: (To please Waheguru) some people sing His praise (if they have the ability to do so) thinking that He is all-powerful, while some others sing His praise with the belief that all the natural gifts (water, air, light, fire, food, shelter, etc.) are provided by Him. Some sing His praise because of His good innate qualities (like being the provider, kind, merciful, the creator of natural beauty, etc.) while others sing His praise using their thoughts (knowledge) about complicated natural phenomena (for example movement of stars and planets and other heavenly bodies and the changing phases of the moon). Some people sing His praise because He creates bodies and then destroys them, while others sing His praise because He controls death and regeneration. Some people sing His praise because He appears to be far, far away, while others sing because they think that He is omnipresent. There is no end to the number of people who describe Him in countless ways. Waheguru's generosity is limitless, so much so that living beings get tired of receiving His gifts (because there are too many and they do not have the capacity to enjoy them all. For example, too many kinds of food items, too many ways to adorn their bodies. Also, sometimes there is too much rain, too much sunshine, etc. The Creator of the Natural Laws (Waheguru) governs the universe through His Laws, yet He remains carefree (dissociated from the world) and always enjoys His creation.3.

ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੁ ਨਾਇ ਭਾਖਿਆ ਭਾਉ ਅਪਾਰੁ॥ ਆਖਹਿ ਮੰਗਹਿ ਦੇਹਿ ਦੇਹਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥ ਫੇਰਿ ਕਿ ਅਗੈ ਰਖੀਐ ਜਿਤੁ ਦਿਸੈ ਦਰਬਾਰੁ॥ਮੁਹੌ ਕਿ ਬੋਲਣੁ ਬੋਲੀਐ ਜਿਤੁ ਸੁਣਿ ਧਰੇ ਪਿਆਰੁ॥ ਅੰਮ੍ਰਿਤ ਵੇਲਾ ਸਚੁ ਨਾਉ ਵਡਿਆਈ ਵੀਚਾਰੁ॥ ਕਰਮੀ ਆਵੈ ਕਪੜਾ ਨਦਰੀ ਮੋਖੁ ਦੁਆਰੁ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਆਪੇ ਸਚਿਆਰੁ॥4॥

Saacha Sahib(u) Saach(u) Naayay bhaakhiya bhaou apaar(u). Aakheh(i) mungeh(i) dayh(i) dayh(i) daat(i) kuray Dataar(u). Fayr(i) k(i) uggaiy rukkhiyaiy jit(u) disaiy Darbaar(u). Moonhou k(i) bolun(i) boliyaiy jit(u) soon(i) dhuray piyaar(u). Amrit vayla Sach(u) Naoun vudiyayee veechaar(u) Kermi aavaiy kupprra nudri moakh(u) dooaar(u). Nanak aivaiyn jaaniyaiy subh(u) aapay Sachiyar(u). 4.

Word Meaning: Saacha = eternal; pure truth; just. Naayay = justice. Bhaakhiya = language. Bhaou = affection. Apaar(u) = infinite. Dataar(u) = the provider (Waheguru). Darbaar(u) = His Court (glimpse). Amrit Vayla = wee hours of morning. Kupprra = clothes; human body; noble qualities and love for Waheguru. Moakh(u) Dooaar(u) = the door of salvation. Sachiyar(u) = the source of all the noble qualities (Waheguru).

MEANING: You are perfectly just, and so is Your justice, oh limitless, and the eternal Waheguru! Affection is Your language (you listen to, and communicate with anyone who

recites Your Naam with affection). All living beings ask You for their needs, and You kindly fulfil their needs. (So, everything is Yours, and nothing is there we can lay claim on). Given this reality, what should one offer You to have Your kind glance? (No material substance is fit for Your offering because they are all Your creation). What should one say to You so as to win Your affection? The only befitting action that one can perform is to ponder on Your magnanimity and Your eternal Naam in the early hours of morning (Amrit vayla). (Guru) Nanak says that one must recognize that Waheguru (Sachiyar) is present in every heart and everything is controlled by Him. Noble qualities and love for Waheguru (kupprra) are given to us based on our previous deeds, but we achieve salvation only by His benevolence. 4.

NOTE 1: Even though early morning hours are very effective to recite and concentrate on Waheguru's Naam, you can worship Him at any time of the day.

2. **"Kupprra" normally means fabric or clothes; in some situations, it also means the** human body. But in the holy Pauri above, its more appropriate meaning is the noble qualities or the love for Waheguru. This meaning is supported by the last Paurri, 27, of Majh Dee Vaar on page 150 of SGGS, which is composed by Guru Nanak Sahib, and is given below, and also by a Shabad in Perbhaati Raag(u). Focus on the underline sentence in Gurmukhi, or the bold holy line in the Roman version in each Shabad.

Guru Nanak Sahib is already in the human form, so "Kupprra" cannot imply human form in this situation. In this case, the appropriate meaning of the word will be the noble qualities and love for Waheguru. So, in Paurri 4 above, the appropriate meaning of "Kupprra" should be noble qualities (and love for Waheguru), and not the human body.

- ਪਉੜੀ॥ ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ। ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ॥ ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥ ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ॥ ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦ ਵਜਾਇਆ॥ ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ॥ 27॥ ਸੁਧੁ॥
- **Paurri:** Houn dhaadhi vaykaar(u), kaaraiy laaya. Raat(i), dihaiy kaiy vaar, Dhoorhoun foormaaya. Dhaadhi Sachaiy Mehl(i), Khusm(i) boolaaya. **Sachi sift salaah kupprra paaya.** Sacha Amrit Naam bhojun(u) aayaa. Gurmuti khaadha ruj(i) tin(i) sookh(u) paaya. Dhaadhi kuray pusaao, Shabad vujaaya. Nanak Sach(u) salaah(i) Poora paaya. 27. Soodh(u).

Guru Sahib espouses the same idea of Kupprra in another Shabad as well.

- ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1 (1329)॥ ----- ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ॥ ਇਕ ਦਖਿਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮ॥ 1॥ ਰਹਾਉ॥ ------ ਖਿਮਾ ਧੀਰਜ ਕਰਿ ਗਊ ਲਵੇਰੀ ਸਹਜੇ ਬਛਰਾ ਖੀਰੁ ਪੀਐ॥ ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਗਉ ਹਰਿ ਗੁਣ ਨਾਨਕ ਰਵਤੁ ਰਹੇ॥ 4॥7॥
- **Perbhaati Mehla 1 (1329):** Kerta, Tu mayra jujmaan(u). Ikk dukhna huoun Taiy peh(i) maangoun, dayh(i) aapna Naam(u). 1. Ruhou. ------- Khima dheeruj kur(i) guou lavayri, sehjay buchhra kheer(u) peayaiy. **Sift(i) sherm ka kuppraa maangoun, Hur(i) goon Nanak ruvut(u) ruhay.** 4.7.

ਥਾਪਿਆ ਨ ਜਾਇ ਕੀਤਾ ਨ ਹੋਇ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਪਾਇਆ ਮਾਨੁ॥ ਨਾਨਕ ਗਾਵੀਐ ਗੁਣੀ ਨਿਧਾਨੁ॥ ਗਾਵੀਐ ਸੁਣੀਐ ਮਨਿ ਰਖੀਐ ਭਾਉ॥ ਦੁਖੁ ਪਰਹਰਿ ਸੁਖੁ ਘਰਿ ਲੈ ਜਾਇ॥ ਗੁਰਮੁਖਿ ਨਾਦੰ ਗੁਰਮੁਖਿ ਵੇਦੰ ਗਰੁ ਮੁਖਿ ਰਹਿਆ ਸਮਾਈ॥ ਗੁਰੁ ਈਸਰੁ ਗੁਰੁ ਗੋਰਖੁ ਬਰਮਾ

ਗੁਰੁ ਪਾਰਬਤੀ ਮਾਈ॥ ਜੇ ਹਉ ਜਾਣਾ ਆਖਾ ਨਾਹੀ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥ ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨ ਜਾਈ॥ 5॥

Thaapiya na jaayay, keeta na hoyay. Aapay aap(i) Nirunjun(u) soyay Jin(i) sayviya tin(i) paaya maan(u). Nanak gaaviyaiy gooni nidhaan(u). Gaaviyaiy sooniyaiy mun(i) rukhiyaiy bhaou. Dookh(u) perhur(i) sookh(u) ghur(i) laiy jaayay. Gurmukh(i) Naadun(g) Gurmukh(i) Vaydun(g) Gurmukh(i) ruhhiya smaayee. Gur(u) Isher(u) Gur(u) Gorakh(u) Brahma, Gur(u) Parbati maayee. Jay Houn jaana aakhaan naahi kehna kuthan na jaayee. Gura ikk dayh boojhayee. Subhna jeeyaan ka ikk(i) Daata so mein vissar(i) na jaayee. 5.

Word Meaning: Thaapiya = installed; framed. Nirunjun(u) = the one who is beyond the effects of Maya – Waheguru. Sayviya = served (worshipped). Gooni Nidhaan(u) = the treasure of virtues. Perhur(i) = by dispelling; getting rid of. Ghur(i) = in the mind. Gurmukh(i) = by surrendering to the Guru; by becoming a staunch devotee. Naadun(g) = is the shabad of the yogis. Vedun(g) = is the Vedas. Boojhaayee = wisdom; enlightenment. Vissar(i) = forget.

MEANING: Unlike the Hindu gods whose idols are installed in the temples, and as per the Hindu belief, they are brought to life by special rituals, Waheguru (Niranjun) cannot be installed in any form as He is self-illuminating. You can only serve Him (recite His Naam and be a good human being as per the Teachings of the Guru). Whoever serves Him gets honoured in His Court. (Guru) Nanak says that we should sing and listen to the praise of Waheguru, who is the treasure of all the noble qualities (virtues), and we must harbour respect and affection for Him. When we do that, our discomforts are dispelled, and comforts take root in our hearts. A staunch devotee comes to realize that Waheguru is omnipresent, and for him Waheguru's Naam is the shabad (music) of the yogis (trumpet that the yogis blow into), and is also the Vedas. (In other words, a devotee of Waheguru or a true Sikh does not need to follow the practices of the yogis, and he does not need to follow the Hindu Vedas. Waheguru's Naam is the only important thing for a Gur Sikh, and he does not need to believe in Shiva, Gorakh (the founder of the Yoga faith), Brahma or goddess Parbati. (Guru) Nanak maintains that even if I (Guru Nanak) knew all the secrets of Waheguru, I would still be unable to describe Him. I only pray to Waheguru - the provider for all - that He enlightens me so that I never forget Him. 5.

NOTE: Unjun(u) (kohl or darkness) is a common name for Maya in Guru Granth Sahib. So, Nirunjun means Waheguru, who is above the effects of Maya.

ਤੀਰਥਿ ਨਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ॥ ਵਿਣੁ ਭਾਣੇ ਕਿ ਨਾਇ ਕਰੀ॥ ਜੇਤੀ ਸਿਰਠਿ ਉਪਾਈ ਵੇਖਾ ਵਿਣੁ ਕਰਮਾ ਕਿ ਮਿਲੈ ਲਈ॥ ਮਤਿ ਵਿਚਿ ਰਤਨ ਜਵਾਹਰ ਮਾਣਿਕ ਜੇ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥ਗੁਰਾ ਇਕ ਦੇਹਿ ਬੁਝਾਈ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਸੋ ਮੈ ਵਿਸਰਿ ਨਾ ਜਾਈ॥6॥

Teeruth(i) naavaan jay Tis(u) bhaavaan, vin(u) bhaanay k(i) naayay kurreen. Jayti sirtth(i) oopaayee vaykhaan vin(u) kerma k(i) milaiy luyee. Mut(i) wich(i) ruttan jawahar maanik jay ikk Gur ki sikh sooni. Gura ikk dayh boojhaayee. Subhna jeeyaan ka ikk(u) Daata so mein vissar(i) na jaayee. 6.

Word Meaning: Teeruth = Hindu holy places (pilgrimage). Tis(u) = Him

(Waheguru). Bhaavaan = liked by. Vin(u) = without. Sirtth(i) = world; universe. Kerma = mercy; noble deeds. Ruttan, Jawahar, Maanik = rubies, jewels, pearls = noble qualities; virtues. Sikh = advice.

MEANING: (Hindus undertake pilgrimage to take a dip in holy waters with the belief that such a dip washes away their sins). (Disapproving of such beliefs) Guru Nanak Sahib says that I will undertake a pilgrimage only if it pleases Waheguru; otherwise, it is useless. Without Waheguru's mercy, I do not see anyone in the whole universe who has spiritually benefited from meaningless rituals. However, if you listen to the Teachings of the True Guru (and act on them), your thinking will be as precious (pure and noble) as the highly valuable stones, pearls, and diamonds. I only pray to the Guru, to please enlighten me so that I may never forget Him. 6.

ਜੇ ਜੁਗ ਚਾਰੇ ਆਰਜਾ ਹੋਰ ਦਸੂਣੀ ਹੋਇ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਐ ਨਾਲਿ ਚਲੈ ਸਭੁ ਕੋਇ॥ ਚੰਗਾ ਨਾਉ ਰਖਾਇ ਕੈ ਜਸੁ ਕੀਰਤਿ ਜਗਿ ਲੇਇ॥ ਜੇ ਤਿਸੁ ਨਦਰਿ ਨ ਆਵਈ ਤ ਵਾਤ ਨ ਪੁਛੈ ਕੇ॥ਕੀਟਾ ਅੰਦਰਿ ਕੀਟੁ ਕਰਿ ਦੋਸੀ ਦੋਸੁ ਧਰੇ॥ ਨਾਨਕ ਨਿਰਗੁਣਿ ਗੁਣੁ ਕਰੇ ਗੁਣਵੰਤਿਆ ਗੁਣੁ ਦੇ॥ ਤੇਹਾ ਕੋਈ ਨ ਸੁਝਈ ਜਿ ਤਿਸੁ ਗੁਣੁ ਕੋਇ ਕਰੇ॥7

Jay joog (yuga) chaaray aarja hoar dusooni hoyay. Nuvaan khundaan wich(i) jaaniyaiy naal(i) chullaiy subh(u) koyay. Chunga naoun rukhayay kaiy, jus(u) keerat(i) jug(i) layay. Jay Tis(u) nudr(i) na aavuyee taan vaat na poochhaiy kay. Keetaan undar(i) keet(u) ker(i) doshi dosh(u) dhuray. Nanak nirgoon(i) goon(u) kuray goonvuntiyaan goon(u) dayh. Tayha koyee na soojhyee j(i) tis(u) goon(u) koyay kuray. 7.

Word Meaning: Aarja = age. Nuvaan Khundaan = the nine regions of the earth. Tis(u) = Him (Waheguru). Keet = worm. Goonvuntiyaan = people with noble qualities. Soojhuyee = cannot think of.

MEANING: If I am known all over the world, and everybody considers it a privilege to accompany me because I am able to have an unusual life-span equal to the length of all the four yugs (millions of years) and even ten times that, and even if I earned fame because of my good deeds and everybody praises me, it is all useless if I am ignored by Waheguru because nobody will pay attention to me in His Court. Actually, I will be considered a culprit (a felon) and be labelled as such. I will be treated just like a worm among worms. (Guru) Nanak says that only Waheguru is capable of imparting good qualities to people with no qualities at all, and of enhancing the qualities of those who already have some good qualities. No one can impart good qualities to Waheguru (because He has no superiors or even equals). 7.

NOTE: Some yogis have been known to extend their lifespans to a few centuries through yogic practices. Guru Sahib is referring to such yogis.

ਸੁਣਿਐ ਸਿਧ ਪੀਰ ਸੁਰਿ ਨਾਥ॥ ਸੁਣਿਐ ਧਰਤਿ ਧਵਲ ਆਕਾਸ॥ ਸੁਣਿਐ ਦੀਪ ਲੋਅ ਪਾਤਾਲ॥ ਸੁਣਿਐ ਪੋਹਿ ਨ ਸਕੈ ਕਾਲੁ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸ॥8॥

Sooniyain Sidh Peer Soor(i) Naath. Sooniyain dhert(i) dhuval aakaash. Sooniyain deep loe pataal. Sooniyain poh(i) na sukaiy kaal(u). Nanak Bhagtaan suda vigaas(u). Sooniyain dookh paap ka naas. 8.

Word Meaning: Soor = gods. Naath = an accomplished yogi; master; king. Soor(i)

Naath = the king of gods, Indra. Dhuval = a mythical ox that supports the earth. Deep = island (earth). Loe = world (sky). Pataal = worlds beneath the earth; abysm. Poh(i) = affect. Kaal(u) = death. Vigaas(u) = blooming of mind; blissful.
MEANING: By listening to (comprehending and believing in firmly) Waheguru's Naam, one can acquire the same level of spirituality as a Sidh yogi (who is able to acquire some supernatural powers through meditation), as a Peer (Muslim holy man) or Indra, the king of gods (mythical Hindu gods). By listening to Waheguru's Naam, one can come to know the secrets of the universe, such as the power that supports the earth and the sky. (Before Guru Nanak Sahib, most people believed that the earth is supported by a dhuval – an ox). By listening to Waheguru's Naam, one can dispel the fear of death. (Guru) Nanak says that when we listen to Waheguru' Naam, all sins and discomforts are destroyed (because they are all mostly mental constructs), and Waheguru's devotees are always blissful, so they do not feel any discomfort. 8.
NOTE: Guru Nanak Sahib strongly disapproved of the use of supernatural powers.

ਸੁਣਿਐ ਈਸਰੁ ਬਰਮਾ ਇੰਦੁ॥ ਸੁਣਿਐ ਮੁਖਿ ਸਾਲਾਹਣਮੰਦੁ॥ ਸੁਣਿਐ ਜੋਗ ਜੁਗਤਿ ਤਨਿ ਭੇਦ॥ ਸੁਣਿਐ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਵੇਦ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥9॥

Sooniyain Isher(u) Brahma Ind(u). Sooniyain mookh(i) slahanmund(u). Sooniyain jog joogat(i) tun(i) bhayd. Sooniyain Shaast Simrit(i) Vayd. Nanak bhugtaan suda vigaas(u). Sooniyain dookh paap ka naas(u). 9.
Word Meaning: Isher = Shiva. Ind(u) = Indra. Slahanmund(u) = appreciative; praising. Joogat(i) = technique. Tun(i) = of the body. Shaast, Simrit(i) Vayd = these are all Hindu religious books. Bhagtaan = of the devotees.
MEANING: By listening (comprehending and believing in firmly) Waheguru's Naam, one can acquire the same spiritual level as the mythical Hindu gods - Shiva, Brahma, and Indra. The listener of Waheguru's Naam is inspired to sing Waheguru's praise. (Yogis use many different and painful techniques to purify their bodies so as to connect with God), But a person who listens to Waheguru's Naam understands all these secrets without actually exercising them (meaning that a devotee does not need any of the painful techniques to connect with God). By listening to Waheguru's Naam, a devotee is able to master the principles of the Hindu holy books like the Simritis, Shastras and the Vedas (again, which means that a person who listens to Waheguru's Naam does not need to study such books and follow them). (Guru) Nanak says that all sins and discomforts are destroyed when we listen to Waheguru's Naam, and Waheguru's devotees are always blissful, so they do not feel any discomfort. 9.

(ਅੰਗ 3)॥ ਸੁਣਿਐ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ॥ ਸੁਣਿਐ ਅਠਸਠਿ ਕਾ ਇਸਨਾਨੁ॥ ਸੁਣਿਐ ਪੜਿ ਪੜਿ ਪਾਵਹਿ ਮਾਨੁ॥ ਸੁਣਿਐ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥10॥

(PAGE 3): Sooniyain Sat(u) Suntokh(u) Giyan(u). Sooniyain utth-sutth(i) ka ishnaan(u). Sooniyain purrh(i) purrh(i) paaveh(i) maan(u). Sooniyain laagaiy sehj(i) dhiyaan(u). Nanak bhugtaan suda vigaas(u). Sooniyain dookh paap ka naas(u). 10. Word Meaning: Sat(u) =

Truth; high moral character. Suntokh(u) = contentment. Giyaan(u) = Divine Knowledge. Utth-sutth(i) = 60+8 = 68 (there are 68 Hindu holy places in India). Sehj(i) = stage when mind quits wandering; is peaceful; blissful.

MEANING: By listening to (comprehending and believing in firmly) Waheguru's Naam, a man acquires the noble qualities and high moral character, contentment, and Divine Knowledge. Also, one does not need to undertake the pilgrimage of the sixty-eight Hindu holy places and take dips there (with the belief to cleanse the mind), because if one listens to Waheguru's Naam, not only his mind becomes pious, but his body also becomes pious (he begins to do noble deeds with his body). By listening to Waheguru's Naam, one earns the respect of a highly knowledgeable person; and by listening to Waheguru's Naam, one easily gets focused on Him with one's mind completely at peace. Guru Nanak says that all sins and discomforts are dispelled when we listen to Waheguru's Naam, and Waheguru's devotees are always blissful, so they do not feel any discomfort. 10.

ਸੁਣਿਐ ਸਰਾ ਗੁਣਾ ਕੇ ਗਾਹ॥ ਸੁਣਿਐ ਸੇਖ ਪੀਰ ਪਾਤਿਸਾਹ॥ ਸਣਿਐ ਅੰਧੇ ਪਾਵਹਿ ਰਾਹੁ॥ ਸੁਣਿਐ ਹਾਥ ਹੋਵੈ ਅਸਗਾਹੁ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਵਿਗਾਸੁ॥ ਸੁਣਿਐ ਦੂਖ ਪਾਪ ਕਾ ਨਾਸੁ॥11॥

Sooniyain suraan goona kay gaah. Sooniyain sheikh Peer patshah. Sooniyain undhay paavh(i) raah(u). Sooniyain haath hovaiy usgaah(u). Nanak bhagtaan suda vigaas(u). Sooniyain dookh paap ka naas(u). 11.

Word Meaning: Suraan = oceans. Goona = noble qualities. Gaah= to search carefully; acquire. Sheikh = a highly learned Muslim. Peer = a Muslim holy man. Raah(u) = path (to righteousness). Haath = to reach the end or the limit; fathom. Usgaah(u) = ocean (in Gurbani, usgaah has also been used as a metaphor for the world). Vigaas(u) = blooming of the heart; blissful

MEANING: Listening to (comprehending and believing in) Waheguru's Naam enables a person to dive deep into the ocean of noble qualities, and acquire them, thereby enabling the devotee to get connected with the King of the sheikhs and the peers (Allah, Waheguru). By listening to Waheguru's Naam, even a blind person (of wisdom) can find the path of righteousness (to unite with Waheguru). By listening to Waheguru's Naam, one can fathom the world-ocean of life, i.e., what causes comforts and discomforts, and how to be unaffected by them. (Guru) Nanak says that all sins and discomforts are dispelled by listening to Waheguru's Naam, and Waheguru's devotees are always blissful so they do not feel any discomfort. 11.

ਮੰਨੇ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥ ਕਾਗਦਿ ਕਲਮ ਨ ਲਿਖਣਹਾਰੁ॥ ਮੰਨੇ ਕਾ ਬਹਿ ਕਰਨਿ ਵੀਚਾਰੁ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥12॥

Munnay ki gut(i) kuhhi na jaayay. Jay ko kuhhaiy pichhaiy puchhtaayay. Kaagud(i) kulm na likhunhaar(u). Munnay ka beh(i) kern(i) veechaar(u). Aiysa Naam(u) Nirunjun(u) hoyay. Jay ko munn(i) jaanaiy mun(i) koyay. 12.

Word Meaning: Munnay = one who has firm belief (and obeys Waheguru's Will); a true devotee. Gut(i) = spiritual level. Pichhaiy = afterwards. Kaagud(i) = paper. Likhunhaar(u) = writer. Munn(i) Jaanaiy = accepts to obey (a true devotee). Mun(i) = in mind.

MEANING: The high level of spirituality of a true devotee (who internalizes Waheguru's Naam, and obeys Waheguru's Commandments of high moral values) cannot be described. If someone tries to do so, he later realizes his blunder, and feels guilty (because he would not able to do so). There is no such paper, no such pen, and no such writer who can describe the actual high spiritual level of a true devotee. People can only jointly ponder on such a high level of spirituality. Such is
Waheguru's (Nirunjun's) Naam if someone believes firmly in it, and obeys it. 12.
NOTE: Anjun (or Unjun) means kohl or darkness and is used for Maya in Guru Granth Sahib. Nirunjun means which is not dark or which is unaffected by Maya – Waheguru.

ਮੰਨੈ ਸੁਰਤਿ ਹੋਵੈ ਮਨਿ ਬੁਧਿ॥ ਮੰਨੈ ਸਗਲ ਭਵਣ ਕੀ ਸੁਧਿ॥ਮੰਨੈ ਮੁਹਿ ਚੋਟਾ ਨਾ ਖਾਇ॥ ਮੰਨੈ ਜਮ ਕੈ ਸਾਥਿ ਨ ਜਾਇ॥ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ 13॥

Munnaiy soorut(i) hovaiy mun(i) boodh(i). Munnaiy sugal bhavun ki soodh(i). Munnaiy moonh(i) choataan na khaayay. Munnaiy jum kaiy saath(i) na jaayay. Aiysa Naam Niranjun hoyay. Jay ko munn(i) jaanaiy mun(i) koyay. 13.
Word Meaning: Soorut(i) = deep understanding; enlightenment. Boodh(i) = wisdom; Divine Knowledge. Sugul Bhavun = the whole universe. Choataan = sufferings. Jum = angel of death.
MEANING: Waheguru's Naam is such that if someone internalizes it and obeys it, his mind and wisdom (thinking) are enlightened, and he acquires Divine Knowledge. Such a devotee understands the functioning of the universe (that everything is controlled by Waheguru and His Laws). Such a devotee does not have to face the Angel of death (Jum) and suffers no shame on his face (is not punished for his deeds because he does no bad deeds, and is honoured in Waheguru's Court). 13.
NOTE: Guru Sahib repeats the idea of Soorut(i), Mun(i) and Boodh(i) again in Paurri 36 of Jap(u) Ji.

ਮੰਨੈ ਮਾਰਗਿ ਠਾਕ ਨ ਪਾਇ॥ ਮੰਨੈ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਜਾਇ॥ ਮੰਨੈ ਮਗੁ ਨ ਚਲੈ ਪੰਥੁ॥ ਮੰਨੈ ਧਰਮ ਸੇਤੀ ਸਨਬੰਧੁ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥14॥

Munnaiy maarug(i) tthaak na paayay. Munnaiy putt(i) siyoun pergut(u) jaayay. Munnaiy mug(u) na chullaiy punth(u). Munnaiy dherm saytee sunbundh(u). Aiysa Naam Niranjun hoyay. Jay ko munn(i) jaanaiy mun(i) koyay. 14.
Word Meaning: Maarug(i) = path (to be one with Waheguru). Tthaak = obstruction; obstacle. Putt(i) = dignity. Pergut(u) = appear with dazzle. Mug(u) = religious path. Dherm = righteousness. Saytee = with. Sunbundh = relation; connection.
MEANING: Waheguru's Naam is such that a devotee who obeys it firmly suffers no obstacles in his path of righteousness (to realize Waheguru). Such a devotee shines in Waheguru's Court (is honoured). He does not need to follow any sectarian religious path. Such a devotee gets strongly bonded (sticks) to righteousness and is honoured in Waheguru's Court, where he is given special recognition. 14.

ਮੰਨੈ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ॥ ਮੰਨੈ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥ ਮੰਨੈ ਤਰੈ ਤਾਰੇ ਗੁਰੁ ਸਿਖ॥ ਮੰਨੈ ਨਾਨਕ ਨਾਨਕ ਭਵਹਿ ਨ ਭਿਖ॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨੁ ਹੋਇ॥ ਜੇ ਕੋ ਮੰਨਿ ਜਾਣੈ ਮਨਿ ਕੋਇ॥ 15॥

Munnaiy paaveh(i) moakh(u) Dooaar(u). Munnaiy pervaaraiy sadhaar(u). Munnaiy turaiy, taaray Gur(u) Sikh. Munnaiy Nanak bhuveh(i) na bhikh. Aiysa Naam Nirunjun hoyay. Jay ko munn(i) jaanaiy mun(i) koyay. 15.

Word Meaning: Moakh(u) = freedom from the bonds of Maya. Dooaar = (Waheguru's door i.e. Court). Sadhaar (u) = improves; enables (to achieve a high spiritual level). Turraiy = swims across the ocean of Maya. Bhuveh(i) = wanders from door to door of different religious guides. Bhikh = alms; spiritual guidance.

MEANING: Waheguru's Naam is such that whoever internalizes it and obeys it strictly, achieves complete freedom from the bonds of Maya, thereby breaking his birth-death-birth cycle. Not only does he find salvation for himself, but he also leads his family members (associates, companions) to worship Waheguru and follow the path of righteousness to be emancipated. He becomes like the true guru himself, who remains connected to Waheguru and leads others to salvation. Such a devotee does not need to seek spiritual guidance from any religious sect. 15.

ਪੰਚ ਪਰਵਾਣ ਪੰਚ ਪਰਧਾਨੁ॥ ਪੰਚੇ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥ ਪੰਚੇ ਸੋਹਹਿ ਦਰਿ ਰਾਜਾਨੁ॥ ਪੰਚਾ ਕਾ ਗੁਰੁ ਏਕੁ ਧਿਆਨੁ॥ ਜੇ ਕੋ ਕਹੈ ਕਰੈ ਵੀਚਾਰੁ॥ ਕਰਤੈ ਕੈ ਕਰਣੈ ਨਾਹੀ ਸੁਮਾਰ॥ ਧੌਲੁ ਧਰਮੁ ਦਇਆ ਕਾ ਪੂਤੁ॥ ਸੰਤੋਖੁ ਥਾਪਿ ਰਖਿਆ ਜਿਨਿ ਸੂਤਿ॥ ਜੇ ਕੋ ਬੁਝੈ ਹੋਵੈ ਸਚਿਆਰੁ॥ ਧਵਲੈ ਉਪਰਿ ਕੇਤਾ ਭਾਰੁ॥ ਧਰਤੀ ਹੋਰੁ ਪਰੈ ਹੋਰੁ ਹੋਰੁ॥ ਤਿਸ ਤੇ ਭਾਰੁ ਤਲੈ ਕਵਣੁ ਜੋਰ॥ ਜੀਅ ਜਾਤਿ ਰੰਗਾ ਕੇ ਨਾਵ॥ ਸਭਨਾ ਲਿਖਿਆ ਵੁੜੀ ਕਲਾਮ॥ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੈ ਕੋਇ॥ਲੇਖਾ ਲਿਖਿਆ ਕੇਤਾ ਹੋਇ॥ ਕੇਤਾ ਤਾਣੁ ਸੁਆਲਿਹੁ ਰੂਪੁ॥ ਕੇਤੀ ਦਾਤਿ ਜਾਣੈ ਕੌਣੁ ਕੂਤੁ॥ ਕੀਤਾ ਪਸਾਉ ਏਕੋ ਕਵਾਉ॥ ਤਿਸ ਤੇ ਹੋਇ ਲਖ ਦਰਿਆਉ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥ 16॥

Punch pervaan punch perdhaan(u). Punchay paaveh(i) Durgeh(i) maan(u). Punchay sohay dur(i) rajaan(u). Punchaan ka Gur(u) aik(u) dhiyaan(u). Jay ko kuhaiy kuraiy veechaar(u). Kertaiy kaiy kernaiy naahi shoomaar. Dhaul(u) dherm(u) duyya ka poot(u). Suntokh(u) thaap(i) rukhiya jin(i) soot(i). Jay ko boojhaiy hovaiy suchiyar(u). Dhuvlaiy ooper(i) kayta bhaar(u). Dherti hoar(u) purraiy hoar(u), hoar(u). Tis tay bhaar(u), tulaiy kuvun(u) joar. Jea jaat(i) rungaan kay naav. Subhnaa likhiya voorrie klaam. Ehu laykha likh(u) jaanaiy koyay. Laykha likhiya kayta hoyay. Kayta taan(u) sooyaalihou roop(u). Kaytee daat(i) jaanaiy kaun(u) koot(u). Keeta pusaao aiko kuvaao. Tis tay hoyay lukh duriyaao. Koodrut(i) kuvun kuhhaan veechaar(u)? Vaariya na jaavaan aik vaar. Jo Toodh(u) bhaavaiy saayee bhulee kaar. Tu suda slaamut(i) Nirunkaar. 16.

Word Meaning: Punch = an individual who has acquired a high spiritual level by "listening" to and obeying Waheguru's Naam. Pervaan = accepted; recognized. Perdhan(u) = spiritual leader. Sohay = held in esteem. Dhaul(u) = the mythical ox of Hindu books which supports the earth. Dherm(u) = justice; duty; responsibility. Duyya = mercy. Suntokh(u) = contentment. Soot(i) = laws; Kay = many. Voorrie Klaam = the continuously running pen. Laykha = account. Kayta= how much?

i.e.infinite. Sooalihou Roop = admirable beauty. Daat(i) = gifts, largesse. Pusaao = expanse. Kuvaao = Word; Shabad; Huqam. Duriyaao = rivers (of worlds and life).

Nirunkaar = fromless. Koodrut = nature; ability. Slaamat = safe; dependable.

NOTE: 1. Meanings will start with the last lines. For coherence of real meaning, it may be more helpful not to follow the sequence strictly.

Meaning: (Guru Nanak says) that what ability or power do I have to comprehend Your secrets, and describe them, oh Waheguru! You are so Great, and so benevolent that one life for me is not enough to sacrifice (to appreciate) Your favours. I need countless lives to do so. Whatever You do to Your liking, is for our good. You are always safe (slaamat) (ready to help us), oh formless Waheguru!

The only thing that I (Guru Nanak) can say for sure is that Your devotees who believe firmly in You (Punches) get Your acceptance, and are honoured by You, oh Waheguru! They also become spiritual leaders to guide others in seeking Your approval. Such Punches are honoured in Your Court, and they are also accorded respect in the courts of worldly rulers. The Punches have only the "One" (Waheguru) in their mind (and have faith only in their Satguru) who is enshrined in their memory.

If someone, other than the Punches, thinks about Nature, and then states a few things about You, he will readily admit that there is no limit to Your Creation and the way You manage it, oh Waheguru! {For example, talking about how the earth is supported in the universe, people have believed all the time that there is an ox (dhuval or dhaul) that carries the earth on its horns, but how can that be possible!} The ox himself needs something to stand on; so there should be another earth underneath him which needs another ox for support, and the chain continues {dherti hoar(u) purraiy hoar(u) hoar(u)}. How will the last ox bear that entire burden? (So, the idea of the ox supporting the earth is absurd). If someone thinks, and understand this secret, he will realize the truth (hovaiy sachiaar) that the support for earth (ox or dhuval) is, in fact, provided by the innate responsibility (Laws) of Waheguru which is born out of His mercy for the universe, and which provides contentment for all living beings (they are never worried about the stability of the earth).

On the other front, there are countless living beings of many different kinds and colours, whose accounts (births, deaths, deeds, etc.) are kept continuously by Waheguru's running pen (voorrie klaam). Think about that, who else can keep such limitless records (laykha)? No one has such an ability. Also, who can value Waheguru's power, the beauty of His Creation, and His endowments? He created the universe with a single Command which resulted in millions of rivers (of life and worlds).

What power do I have to describe Your grandeur? He is so kind that my one life is not enough to sacrifice for Him (to thank Him for His largesse). Whatever You do is for our good, and You are always safe (we can count on Your help), oh Waheguru. 16.

ਅਸੰਖ ਜਪ ਅਸੰਖ ਭਾਉ॥ ਅਸੰਖ ਪੂਜਾ ਅਸੰਖ ਤਪ ਤਾਉ॥ ਅਸੰਖ ਗਰੰਥ ਮੁਖਿ ਵੇਦ ਪਾਠ॥ ਅਸੰਖ ਜੋਗ ਮਨਿ ਰਹਹਿ ਉਦਾਸ॥

ਅੰਗ (4)॥ ਅਸੰਖ ਭਗਤ ਗੁਣ ਗਿਆਨ ਵੀਚਾਰ॥ ਅਸੰਖ ਸਤੀ ਅਸੰਖ ਦਾਤਾਰ॥ ਅਸੰਖ ਸੂਰ ਮੁਹ ਭਖ ਸਾਰ॥ ਅਸੰਖ ਮੋਨਿ ਲਿਵ ਲਾਇ ਤਾਰ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥17॥

Asunkh jup asunkh bhaou. Asunkh pooja, asunkh tup taou. Asunkh granth mookh(i) Vayd patth. Asunkh joag mun(i) ruheh(i) oodaas.

(PAGE 4): Asunkh bhagat goon giyan veechaar. Asunkh sutee asunkh daataar. Asunkh soor moonh bhukh saar. Asunkh moan(i) live laayay taar. Koodrut(i) kuvun kuhaan veechaar(u)?. Vaariya na jaavaan ek vaar. Jo Toodh bhaavaiy saayee bhuli kaar. Tu suda slaamut(i) Nirunkar. 17.

Word Meaning: Asunkh = countless. Jup = recitation of some holy mantras (paatth). Bhaou = affection, reverence. Tup Taau = endure physical suffering to please god (or Waheguru). Sutee = of high moral character. Daataar = donors. Soor = brave; gallant. Bhukh = eat; endure. Saar = iron or steel (weapons). Moan(i) = stay quiet. Nirunkar = without any physical form (Waheguru).

MEANING: (Talking about good people) there are countless of those who recite some mantras to please You or some gods, oh Waheguru! And countless show affection and reverence for You. Countless people worship You or some other power, while countless people meditate and endure physical suffering to please some power. Countless people memorize the Vedas or some other holy books and recite them with their tongues. There are countless yogis who renounce Maya in their thoughts. There are countless devotees who use their knowledge to ponder on Your noble qualities. There are countless people with high moral values, and countless people who donate to charities. Countless valiant receive injuries on the battlefield, and countless people use deep concentration and go speechless for long periods to please You or some other power. (Guru Nanak says) What power do I have to think or say anything about You, oh Waheguru? One life is not enough for me to sacrifice for (or to describe) Your kindness and noble qualities, oh Waheguru! I need several lives to do so. Whatever You do to Your liking, is good for us. You are always there to help us, oh formless Waheguru! 17.

ਅਸੰਖ ਮੂਰਖ ਅੰਧਘੋਰ॥ ਅਸੰਖ ਚੋਰ ਹਰਾਮਖੋਰ॥ ਅਸੰਖ ਅਮਰ ਕਰਿ ਜਾਹਿ ਜੋਰ॥ ਅਸੰਖ ਗਲਵਢ ਹਤਿਆ ਕਮਾਹਿ॥ ਅਸੰਖ ਪਾਪੀ ਪਾਪੁ ਕਰਿ ਜਾਹਿ॥ ਅਸੰਖ ਕੂੜਿਆਰ ਕੂੜੇ ਫਿਰਾਹਿ॥ ਅਸੰਖ ਮਲੇਛ ਮਲੁ ਭਖਿ ਖਾਹਿ॥ ਅਸੰਖ ਨਿੰਦਕ ਸਿਰਿ ਕਰਹਿ ਭਾਰੁ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਵੀਚਾਰੁ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥18॥

Asunkh moorakh undh ghor. Asunkh chor hraamkhor. Asunkh amar kur(i) jaah(i) joar. Asunkh gulvuddh huttiya kmaah(i). Asunkh paapi paap(u) ker(i) jaah(i). Asunkh koorriaar koorray phiraah(i). Asunkh mulaychh mul(u) bhukh(i) khaah(i). Asunkh ninduk sir(i) kureh(i) bhaar(u). Nanak(u) neech(u) kuhhaiy veechaar(u). Vaariya na jaavaan aik vaar. Jo Toodh(u) bhavaiy saayee bhulee kaar. Tu suda slaamat(i) Nirunkar. 18.

Word Meaning: Undhghor = in complete darkness (completely devoid of knowledge and wisdom). Hraamkhor = parasites (dishonest) who live on others' earnings. Gulvaddh = killers; blood-suckers. Koorriaar = who rely on lies. Mulaychh = people with low mentality. Mul = unclean (earned by dishonest means). Ninduk = malicious critics; vilifiers.

Meaning: On the other hand, there are countless fools who are in complete darkness, i.e., they are completely devoid of any common sense. There are countless thieves who steal and rob others. There are countless people who forcibly exercise control over others. Countless killers kill others, and countless sinners commit sins. Countless liars live their lives based on lies, and there are countless low characters and greedy people who eat unclean (earned by dishonest means) food, as they will never get the next meal. Countless

malicious people criticize others, thereby carrying more debt of sins on their heads. (Guru Nanak says) I am also one among them, but I do know that your benevolence is immeasurable, and I cannot pay that debt just in one life. I need countless lives to sacrifice for You (to thank You). Whatever You do to Your liking is good for us, and You are always there to help us, oh formless Waheguru! 18.

ਅਸੰਖ ਨਾਵ ਅਸੰਖ ਥਾਵ॥ ਅਗੰਮ ਅਗੰਮ ਅਸੰਖ ਲੋਅ॥ ਅਸੰਖ ਕਹਹਿ ਸਿਰਿ ਭਾਰੁ ਹੋਇ॥ ਅਖਰੀ ਨਾਮੁ ਅਖਰੀ ਸਾਲਾਹ॥ ਅਖਰੀ ਗਿਆਨੁ ਗੀਤ ਗੁਣ ਗਾਹ॥ ਅਖਰੀ ਲਿਖਣੁ ਬੋਲਣੁ ਬਾਣਿ॥ ਅਖਰਾ ਸਿਰਿ ਸੰਜੋਗੁ ਵਖਾਣਿ॥ਜਿਨਿ ਏਹਿ ਲਿਖੇ ਤਿਸੁ ਸਿਰਿ ਨਾਹਿ॥ ਜਿਵ ਫੁਰਮਾਏ ਤਿਵ ਤਿਵ ਪਾਹਿ॥ ਜੇਤਾ ਕੀਤਾ ਤੇਤਾ ਨਾਉ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਕੋਈ ਥਾਉ॥ ਕੁਦਰਤਿ ਕਵਣ ਕਹਾ ਵੀਚਾਰੁ॥ ਵਾਰਿਆ ਨ ਜਾਵਾ ਏਕ ਵਾਰ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਾਈ ਭਲੀ ਕਾਰ॥ ਤੂ ਸਦਾ ਸਲਾਮਤਿ ਨਿਰੰਕਾਰ॥ 19॥

Asunkh naanv asunkh thaanv. Agumm agumm asunkh loe. Asunkh kuheh(i) sir(i) bhaar(u) hoyay. Akhreen Naam(u) akhreen salaah. Akhreen giyaan(u) geet goon gaah. Akhreen likhan(u) bolun(u) baan(i). Akhraan sir(i) sunjog(u) vakhaan(i). Jinh(i) eh(i) likhay tis(u) sir(i) naah(i). Jiv foormaayay tiv tiv paah(i). Jayta keeta tayta Naoun. Vin(u) Naavayn naahi koyee thaoun. Koodrut(i) kuvun kuhaan veechar(u). Vaariya na jaavaan aik vaar. Jo Toodh bhaavaiy saayee bhuli kaar. Tu suda slaamat(i) Nirunkar. 19.

Word Meaning: Agumm = unreachable. Loe = worlds. Akhreen = using words. Salaah = praise. Baan(i) = language; speech. Sunjog(u) = union; connection. Vakhaan(i) = explained. Sir(i) Naah(i) = not his doing; cannot take credit. Foormaayay = dictates; orders; enlightens. Paah(i) = receives. Jayta = however much. Tayta = as much. Naaoun = Laws; existence.

MEANING: Your creation is so vast that there are countless worlds beyond our reach, oh Waheguru! Assigning even the largest number to Your creation is a sin. Because of the countless worlds, there are countless places where you are remembered or worshipped, and people do so using countless names for You. (No one can put any number on Your creation) However, they can use words to name You, and they sing Your praise with words. They acquire Your knowledge (Giyan) through words and ponder on Your kindness and favours, or count Your blessings also in words. It is only through words that people express their ideas, whether in writing or speech. Also, it is through words that union with You can be described or achieved, oh Waheguru! The writer (Guru Nanak) does not claim any credit for this writing because He does (writes) only what He is enlightened about by Waheguru to do. Your Command (laws) prevails all over Your creation; there is no place without Your Command (or existence). What ability or power do I have to think and describe Your magnanimity, oh Waheguru! One life is not enough for me to sacrifice myself for You (for Your favours). I need countless lives to do so. Whatever You do to Your liking is good for us. You are always there to help us, oh formless Waheguru! 19.

ਭਰੀਐ ਹਥੁ ਪੈਰੁ ਤਨੁ ਦੇਹ॥ ਪਾਣੀ ਧੋਤੈ ਉਤਰਸੁ ਖੇਹ॥ ਮੂਤ ਪਲੀਤੀ ਕਪੜੁ ਹੋਇ ਦੇ ਸਾਬੂਣੁ ਲਈਐ ਓਹੁ ਧੋਇ॥ ਭਰੀਐ ਮਤਿ ਪਾਪਾ ਕੈ ਸੰਗਿ॥ ਓਹੁ ਧੋਪੈ ਨਾਵੈ ਕੈ ਰੰਗਿ॥ ਪੁੰਨੀ ਪਾਪੀ ਆਖਣੁ ਨਾਹਿ॥ ਕਰਿ ਕਰਿ ਕਰਣਾ ਲਿਖਿ ਲੈ ਜਾਹੁ॥ ਆਪੇ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹੁ॥ ਨਾਨਕ ਹੁਕਮੀ ਆਵਹੁ ਜਾਹੁ॥20॥

Bhurriyay hutth(u) paiyr(u) tun(u) dayh. Paani dhotaiy ootrus(u) khayh. Moot pleeti kupparr hoyay. Day saaboon(u) luyiyaiy ohu dhoyay. Bhurriyay mut(i) papaan kaiy sung(i). Ohu dhopaiy Naavaiy kaiy rung(i). Poonni paapi aakhun(u) naah(i). Kur(i) kur(i) kerna likh(i) laiy jaah(u). Aapay beej(i) aapay hee khaah(u). Nanak Huqami aavhou jaahou. 20.
Word Meaning: Bhurriyay = get loaded (polluted). Dayh = body. Khayh = dirt. Moot

Pleeti = unclean because of urine. Mut(i) = thinking; mind. Sung(i) = with. Rung(i) = with affection. Poonni = philanthropist; man with good deeds; Aakhun(u) Naah(i) = not just in words; constructs. Beej(i) = sow. Aavhou = born. Jaahou= Die
Meaning: Just as dirt from our hands, feet or body can be washed away with water, and just as dirt from clothes can be washed away with soap, a mind which has become filthy with sins (evil thoughts) can be cleansed with Waheguru's Naam. Noble deeds and sins are not just a construct; they are real. Your deeds accompany you in Waheguru's Court. You reap whatever you sow. (Guru) Nanak says that you take birth or you die, by Waheguru's Will (and future life form, whether you will reincarnate as a human or as some animal), and comforts or discomforts of your next reincarnation, are governed by Waheguru's Laws, oh man. 20.

ਤੀਰਥੁ ਤਪੁ ਦਇਆ ਦਤੁ ਦਾਨੁ॥ ਜੇ ਕੋ ਪਾਵੈ ਤਿਲ ਕਾ ਮਾਨੁ॥ ਸੁਣਿਆ ਮੰਨਿਆ ਮਨਿ ਕੀਤਾ ਭਾਉ॥ ਅੰਤਰਗਤਿ ਤੀਰਥਿ ਮਲਿ ਨਾਉ॥ ਸਭਿ ਗਣ ਤੇਰੇ ਮੈ ਨਾਹੀ ਕੋਇ॥ ਵਿਣੁ ਗੁਣ ਕੀਤੇ ਭਗਤਿ ਨ ਹੋਇ॥ ਸੁਅਸਤਿ ਆਥਿ ਬਾਣੀ ਬਰਮਾਉ॥ ਸਤਿ ਸੁਹਾਣੁ ਸਦਾ ਮਨਿ ਚਾਉ॥ ਕਵਣੁ ਸੁ ਵੇਲਾ ਵਖਤੁ ਕਵਣੁ ਕਵਣ ਥਿਤਿ ਕਵਣੁ ਵਾਰੁ॥ ਕਵਣਿ ਸਿ ਰੁਤੀ ਮਾਹੁ ਕਵਣੁ ਜਿਤੁ ਹੋਆ ਆਕਾਰੁ॥ ਵੇਲ ਨ ਪਾਈਆ ਪੰਡਤੀ ਜਿ ਹੋਵੈ ਲੇਖੁ ਪੁਰਾਣੁ॥ ਵਖਤੁ ਨ ਪਾਇਓ ਕਾਦੀਆ ਜਿ ਲਿਖਨਿ ਲੇਖੁ ਕੁਰਾਣੁ॥ ਥਿਤਿ ਵਾਰੁ ਨ ਜੋਗੀ ਜਾਣੈ ਰੁਤਿ ਮਾਹੁ ਨ ਕੋਈ॥ ਜਾ ਕਰਤਾ ਸਿਰਠੀ ਕਉ ਸਾਜੇ ਆਪੇ ਜਾਣੈ ਸੋਈ॥

(ਅੰਗ 5)॥ ਕਿਵ ਕਰਿ ਆਖਾ ਕਿਵ ਸਾਲਾਹੀ ਕਿਉ ਵਰਨੀ ਕਿਵ ਜਾਣਾ॥ ਨਾਨਕ ਆਖਣਿ ਸਭੁ ਕੋ ਆਖੈ ਇਕ ਦੂ ਇਕੁ ਸਿਆਣਾ॥ ਵਡਾ ਸਾਹਿਬੁ ਵਡੀ ਨਾਈ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੌ ਜਾਣੈ ਅਗੈ ਗਇਆ ਨਾ ਸੋਹੈ॥ 21॥

Teeruth(u) tup(u) duyya dut(u) daan(u). Jay ko paavaiy til ka maan(u). Sooniya munniya, mun(i) keeta bhaao. Untergut(i) teeruth(i) mul(i) naao. Subh(i) goon Tayray main naahi koyay. Vin(u) goon keetay bhugat(i) na hoyay. Suast(i) aath(i) Bani Burmaou. Sut(i) soohan(u) suda mun(i) chaaou. Kuvun su vayla, vukhat(u) kuvun(u), kuvun thit(i), kuvun(u) vaar(u). Kuvun(i) s(i) rootti maahu kuvun(u), jitt(u) hoaa aakaar(u). Vayle na paaya punditeen j(i) hovaiy lekh(u) Puraan(u). Vukhat(u) na paayo qadian j(i) likhin(i) lekh(u) Koran. Thit(i) vaar(u) na jogi jaanaiy root(i) maah(u) na koyee. Ja Kerta sirtthi kuaou saajay aapay jaanaiy soyee.
(PAGE 5): Kiv Kur(i) aakhaan, kiv salaaheen, kiyoun verni kiv jaanaa. Nanak aakhan(i) subh(u) ko aakhaiy ikk doo ikk(u) syaana. Vudda Sahib vuddi naayee keeta ja ka hovaiy. Nanak jay ko aapau jaanaiy uggaiy guyya na sohaiy. 21.
Word Meaning: Tup(u) = suffer hardships to please some deity. Dut(u) = given. Daan(u) = donations (especially to Brahmans). Til = the size of a sesame seed (negligible). Maan(u) = recognition, respect. Bhaaou = affection (to obey). Untergut(i) = internal. Soust(i) =

having eternal existence; glory to thee (see Sloak M:1 page 467). Aath(i) = Maya. Baani = language; creation; heavenly bodies.
Burmaou = Mythical Hindu god Brahma who is supposed to be the creator of all life.
Soohaan(u) = majestic; comforting. Mun(i) Chaao = always cheerful or gleeful. Qadi = Qazi (a Muslim religious leader). Vukhat(u) = time. Sirtthi kuaou Saajay = creates the universe. Vudda = supreme. Naayee = justice
Meaning: (Hinduism believes that salvation can be achieved by pilgrimage, self-torture to please gods, special kindness towards some select animals, like cows, monkeys, rats, etc., and by donations to Brahmans), but Guru Nanak maintains that such acts or deeds find little recognition in Waheguru's Court. He professes that the real holy place is the human mind, where Waheguru resides invisibly. So, the real place to take a dip (to cleanse your mind) is the human mind, which you should use to listen to (comprehend and believe firmly) to internalize and believe in Waheguru's Naam and recite it with reverence. (To receive Waheguru's approval for salvation, you need to acquire noble qualities) which no one can acquire by one's own efforts because only Waheguru possesses noble qualities, and the man can acquire them only by worshipping Him.
(Hindus believe that god Brahma creates living beings, and the whole world is made up of life, Maya, and the heavenly bodies; but the fact is that it is all Your Creation (You have created the whole world, Brahma, and Maya), oh eternal Waheguru! You are everlasting, beautiful (majestic) and always cheerful. Hail thee, oh Waheguru! Nobody knows exactly the time, date, day of the week, month, or season when the universe was created. Had the pundits known that the Puranas would have mentioned it, and had the Qazies known this, the Koran would have mentioned it (but there is no such mention in either the Puranas or the Koran). Even the founder of the Yoga sect, or anybody else, does not know the date and time of the creation of the universe. Only the Creator Himself knows that. How can I know and say anything about, or describe the time of the creation? (I have no ability to do so). I do not even know how to praise Waheguru on this subject. But everybody wants to say something just for the sake of saying, and to prove that they are more intelligent than the others. (Guru) Nanak says Supreme is the Master-Waheguru (beyond our comprehension), and so is His justice (Naayee). Everything is controlled by Him. If someone else shows himself off to claim that he knows the secrets of Waheguru, he finds no respect in Waheguru's Court. 21.

ਪਾਤਾਲਾ ਪਾਤਾਲ ਲਖ ਆਗਾਸਾ ਆਗਾਸ॥ ਓੜਕ ਓੜਕ ਭਾਲਿ ਥਕੇ ਵੇਦ ਕਹਨਿ ਇਕ ਵਾਤ॥ ਸਹਸ ਅਠਾਰਹ ਕਹਨਿ ਕਤੇਬਾ ਅਸੁਲੂ ਇਕੁ ਧਾਤੁ॥ ਲੇਖਾ ਹੋਇ ਤ ਲਿਖੀਐ ਲੇਖੈ ਹੋਇ ਵਿਣਾਸੁ॥ ਨਾਨਕ ਵਡਾ ਆਖੀਐ ਆਪੇ ਜਾਣੈ ਆਪੁ॥22॥

Patalaan pataal, lukh aagasaan aagaas. Orruk orruk bhaal(i) thukkay, Ved kehn(i) ikk vaat. Sehs atthaarah kehn(i) Kataybaan, usloo ikk(u) dhaat(u). Laykha hoyay ta likhiyaiy, laykhaiy hoyay vinaas(u). Nanak vudda aakheeyaiy Aapay jaaniay Aap(u). 22
Word Meaning: Pataal = worlds beneath the earth; abysm. Orruk = limits; end. Bhaal(i) = search. Sehs Atthaarah = eighteen thousand (the Western religious Books believe that God has created the universe in eighteen thousand different forms). Usloo Ikk(u) Dhaat(u)

= there is only one reality (that there is no limit to the creation of Waheguru. Vinaas(u) = destroyed.

MEANING: (Waheguru's creation is so expansive) that there are countless underworlds and countless skies. Even the Vedas admit that countless people have exhausted themselves in finding the limits of Waheguru's creation but have failed. The Western religious books (Bible, Torah, Koran, etc.) claim that God created the universe in 18000 different forms (including both living and nonliving), but even this number is not accurate. The fact is that no number can describe the limits of creation because the account is destroyed (humans run out of numbers), and no one can keep track of it. (Guru) Nanak says that only Waheguru is Supreme, and only He knows how large His creation is.

ਸਾਲਾਹੀ ਸਾਲਾਹਿ ਏਤੀ ਸੁਰਤਿ ਨ ਪਾਈਆ॥ ਨਦੀਆ ਅਤੇ ਵਾਹ ਪਵਹਿ ਸਮੁੰਦ ਨ ਜਾਣੀਅਹਿ॥ ਸਮੁੰਦ ਸਾਹ ਸੁਲਤਾਨ ਗਿਰਹਾ ਸੇਤੀ ਮਾਲੁ ਧਨੁ॥ ਕੀੜੀ ਤੁਲਿ ਨ ਹੋਵਨੀ ਜੇ ਤਿਸੁ ਮਨਹੁ ਨ ਵਿਸਰਹਿ॥ 23॥

Saalaheen saalaah(i), aitee soort(i) na payeeya. Nudiaan atay vaah, puveh(i) smoond, na jaanih(i) . Smoond shah sultan, girha sayti maal(u) dhun(u). Keerri tool(i) na hovni jay tis(u) munhou na vissarh(i). 23.

Word Meaning: Saalaheen = admirers. Salaah(i) = admired, praised. Soort(i) = wisdom; knowledge; information. Vaah = creeks. Girha = residence; treasure.

Keerri = an ant (a very poor and humble person). Tool(i) = equal.

MEANING: (Talking about the limits of Waheguru), many admirers praise Waheguru, but just like rivers and creeks, which flow into the ocean, but can never find its limits, they (the admirers) are never able to determine the limits of Waheguru (or His creation). (The only thing for humans to do is to worship Waheguru with full dedication rather than trying to find His limits). (As far as recognition in Waheguru's Court is concerned), a mighty ruler who rules over the oceans and has mountains of wealth, does not come even close to an ant (a very humble and poor person) if he harbours Waheguru's Naam in his heart, and never forgets Him. 23.

ਅੰਤੁ ਨ ਸਿਫਤੀ ਕਹਣਿ ਨ ਅੰਤੁ॥ ਅੰਤੁ ਨ ਕਰਣੈ ਦੇਣਿ ਨ ਅੰਤੁ॥ ਅੰਤੁ ਨ ਵੇਖਣਿ ਸੁਣਣਿ ਨ ਅੰਤੁ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕਿਆ ਮਨਿ ਮੰਤੁ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਕੀਤਾ ਆਕਾਰ॥ ਅੰਤੁ ਨ ਜਾਪੈ ਪਾਰਾਵਾਰੁ॥ ਅੰਤ ਕਾਰਣਿ ਕੇਤੇ ਬਿਲਲਾਹਿ॥ ਤਾ ਕੇ ਅੰਤ ਨ ਪਾਏ ਜਾਹਿ॥ ਏਹੁ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ॥ ਬਹੁਤਾ ਕਹੀਐ ਬਹੁਤਾ ਹੋਇ॥ ਵਡਾ ਸਾਹਿਬ ਊਚਾ ਥਾਉ॥ ਊਚੇ ਉਪਰਿ ਊਚਾ ਨਾਉ॥ ਏਵਡ ਊਚਾ ਹੋਵੈ ਕੋਇ॥ ਤਿਸੁ ਊਚੇ ਕਉ ਜਾਣੈ ਸੋਇ॥ ਜੇਵਡੁ ਆਪਿ ਜਾਣੈ ਆਪਿ ਆਪਿ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੀ ਦਾਤਿ॥ 24॥

Unt(u) na sifteenm kehn(i) na unt). Unt(u) na kernaiy, dayn(i) na unt(u). Unt(u) na vaykhun(i), soonan(i) na unt(u). Unt(u) na jaapaiy kiya mun(i) munt(u). Unt(u) na jaapaiy keeta aakaar. Unt(u) na jaapaiy paaravaar(u). Unt kaarun(i) kaytay billaah(i). Ta kay unt na paayay jaah(i). Ehu unt(u) na jaanaiy koyay. Bahouta kuhhiyaiy bahouta hoyay. Vudda Sahib oocha thaoun. Oochay ooper(i) oocha naoun. Aiyvud oocha hoyaiy koyay. Tis(u) Oochay kuou jaanaiy soyay. Jayvud Aap(i), jaanaiy Aap(i) Aap(i). Nanak, nudree kermee daat(i). 24.

Word Meaning: Sifteen = of praises. Mun(i) Munt(u) = thoughts in the mind. Akaar = creation. Paaravaar = outer limits (beginning and the end). Kaytay = many.

Billaah(i) = struggle to the extent of crying. Oocha = high; transcendent.
Nudree = kind sight. Kermi = kindness; benevolence.
MEANING: There is no limit to the praises (of noble qualities) of Waheguru, and they cannot be described in words. There is no limit to His products, and no limits to His largesse. You can find no such limits even by seeing (if you could see that far) or by listening (if someone was able to tell). The size of His creation (universe) is limitless, and one cannot find its beginning or its end. Nobody knows what is going on in
Waheguru's mind (His plans). Millions have struggled to the extent of crying to find His limits, but have failed to succeed. Nobody can find the limits of Waheguru's creation. The bigger they are described (or thought to be), the bigger they still get. The Lord is supreme and higher, and above our approach is His residence. Higher still is His Huqam or Laws (Naoun). Only that person can know the secrets of the unknowable
(transcendent) Lord, who is as transcendent as He is. (Guru) Nanak says that only Waheguru knows how big He is, or how big His creation is. His largesse is showered only by His kind sight. 24.

ਬਹੁਤਾ ਕਰਮ ਲਿਖਿਆ ਨਾ ਜਾਇ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥ ਕੇਤੇ ਮੰਗਹਿ ਜੋਧ ਅਪਾਰ॥ ਕੇਤਿਆ ਗਣਤ ਨਹੀ ਵੀਚਾਰੁ॥ ਕੇਤੇ ਖਪਿ ਤੁਟਹਿ ਵੇਕਾਰ॥ ਕੇਤੇ ਲੈ ਲੈ ਮੁਕਰੁ ਪਾਹਿ॥ ਕੇਤੇ ਮੂਰਖ ਖਾਹੀ ਖਾਹਿ॥ ਕੇਤਿਆ ਦੂਖ ਭੂਖ ਸਦ ਮਾਰ॥ ਏਹਿ ਭੀ ਦਾਤਿ ਤੇਰੀ ਦਾਤਾਰੁ॥ਬੰਦਿ ਖਲਾਸੀ ਭਾਣੈ ਹੋਇ॥ ਹੋਰੁ ਆਖਿ ਨ ਸਕੈ ਕੋਇ॥ ਜੇ ਕੋ ਖਾਇਕੁ ਆਖਣਿ ਪਾਇ॥ ਓਹੁ ਜਾਣੈ ਜੇਤੀਆ ਮੁਹਿ ਖਾਇ॥ ਆਪੇ ਜਾਣੈ ਆਪੇ ਦੇਇ॥ ਆਖਹਿ ਸਿ ਭਿ ਕੇਈ ਕੇਇ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਿਫਤਿ ਸਾਲਾਹ॥ ਨਾਨਕ ਪਾਤਿਸਾਹੀ ਪਾਤਿਸਾਹੁ॥ 25॥

Bahouta Kerm likhiya na jaayay. Vudda Daata til(u) na tamaayay. Kaytay mungeh(i) jodh apaar. Kaytiyaan gunnut nuhee veechaar(u). Kaytay khup(i) tootay vekaar. Kaytay laiy laiy mooker(u) paah(i). Kaytay moorukh khaahee khaah(i). Kaytiyaan dookh bhookh sud maar. Eh(i) bhee daat(i) tayri Daataar(u). Bund(i) khalaasi Bhaanaiy hoyay . Hoar(u) aakh(i) na sukaiy koyay. Jay ko khaayik aakhan(i) paayay. Ohu jaanaiy jaytiyaan moonh(i) khaayay. Aapay jaanaiy aapay dayay. Aakheh(i) s(i) bhee kayee kaye. Jis nu bukhshay sift(i) salaah. Nanak paatshahee Paatshaah(u).25.
Word Meaning: Bahouta Kerm = much of the largesse. Til(u) = the size of the sesame seed. Tamaayay = desire; greed. Jodh = gallant. Apaar = without limit. Khup(i) Tootay = struggle to exhaustion. Vekaar = without any success. Mookker(u) = refuse to admit. Daat = gift. Khalaasi = freedom from the bonds of Maya. Khaayik = idiot. Jaytiyaan = however many. Bukhshay = endows. Sift(i) Salaah = praise.
Meaning: Much of the largesse of Waheguru cannot be expressed even in writing because He endows so much without the knowledge of the man, and without the littlest (the size of a sesame seed) expectation of any gratitude. Countless valiant souls with vast resources ask for more and more from Waheguru, and their numbers cannot be counted or even imagined. On the other hand, countless struggle to the point of exhaustion to acquire wealth (and other comforts) without success. Also, countless ungrateful people do not even acknowledge the invaluable gifts of Waheguru, even though they receive and enjoy plenty of them. Countless foolish people live only to eat, and all they do is eat. At the same time, there are countless who always suffer from discomfort and hunger, which may turn out to

be a boon for them (because they remember You in their difficult times), oh Waheguru! Whether humans are able to break the bonds of Maya or become more engrossed in it depends on what You decide for them, oh Waheguru. Nobody else has any such power. If some idiot claims to do so, only he knows what punishment he receives on his face from Waheguru. A few wise people do acknowledge that Waheguru knows their needs and fulfills them. But the individual, who is motivated or enabled by Waheguru to sing His praise, is the real king of kings. 25.

ਅਮੁਲ ਗੁਣ ਅਮੁਲ ਅਮੁਲ ਵਾਪਾਰ॥ ਅਮੁਲ ਵਾਪਾਰੀਏ ਅਮੁਲ ਭੰਡਾਰ॥ ਅਮੁਲ ਆਵਹਿ ਅਮੁਲ ਲੈ ਜਾਹਿ॥ ਅਮੁਲ ਭਾਇ ਅਮੁਲਾ ਸਮਾਹਿ॥ ਅਮੁਲੁ ਧਰਮੁ ਅਮੁਲੁ ਦੀਬਾਣੁ॥ ਅਮੁਲੁ ਤੁਲੁ ਅਮੁਲੁ ਪਰਵਾਣੁ॥ ਅਮੁਲੁ ਬਖਸੀਸ ਅਮੁਲੁ ਨੀਸਾਣੁ॥ ਅਮੁਲੁ ਕਰਮੁ ਅਮੁਲੁ ਫੁਰਮਾਣੁ॥ ਅਮੁਲੋ ਅਮੁਲੁ ਆਖਿਆ ਨ ਜਾਇ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਆਖਹਿ ਵੇਦ ਪਾਠ ਪੁਰਾਣ॥ ਆਖਹਿ ਪੜਹਿ ਕਰਹਿ ਵਖਿਆਣ॥ ਆਖਹਿ ਬਰਮੇ ਆਖਹਿ ਇੰਦ॥ ਆਖਹਿ ਗੋਪੀ ਤੇ ਗੋਵਿੰਦ॥

(ਅੰਗ 6)॥ ਆਖਹਿ ਈਸਰ ਆਖਹਿ ਸਿਧ॥ਆਖਹਿ ਕੇਤੇ ਕੀਤੇ ਬੁਧ॥ ਆਖਹਿ ਦਾਨਵ ਆਖਹਿ ਦੇਵ॥ਆਖਹਿ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸੇਵ॥ ਕੇਤੇ ਆਖਹਿ ਆਖਣਿ ਪਾਹਿ॥ ਕੇਤੇ ਕਹਿ ਕਹਿ ਉਠਿ ਉਠਿ ਜਾਹਿ॥ ਏਤੇ ਕੀਤੇ ਹੋਰਿ ਕਰੇਹਿ ਤ ਆਖਿ ਨ ਸਕਹਿ ਕੇਈ ਕੇਇ॥ ਜੇਵਡੁ ਭਾਵੈ ਤੇਵਡੁ ਹੋਇ ਨਾਨਕ ਜਾਣੈ ਸਾਚਾ ਸੋਇ॥ ਜੇ ਕੋ ਆਖੈ ਬੋਲ ਵਿਗਾੜੁ॥ ਤਾ ਲਿਖੀਐ ਸਿਰਿ ਗਾਵਾਰਾ ਗਾਵਾਰੁ॥26॥

Amooll goon amooll vaapaar. Amooll vaapaariyay, amooll bhundaar. Amooll aaveh(i), amooll laiy jaah(i). Amooll bhaayay, amoolla smaah(i). Amooll(u) dherm(u), amooll(u) deebaan(u). Amooll(u) tool(u) amooll(u) pervaan(u). Amool(u) bukhsheesh, amooll(u) neeshaan(u). Amooll(u) Kerm(u) amooll Phoormaan(u). Amoollo amooll(u) aakhiya na jaayay. Aakh(i) aakh(i) ruhhay liv laayay. Akheh(i) Ved paatth Puraan. Aakheh(i) purreh(i) kurrh(i) vakhiyaan. Aakheh(i) Burmeh aakheh(i) Ind. Aakheh(i) Gopi tay Govind.

(PAGE 6): Aakheh(i) Isher aakheh(i) Sidh. Aakheh(i) kaytay keetay Boodh (Budha). Aakheh(i) daanav, aakheh(i) dayv. Aakheh(i) soor(i) nur moon(i) jun sayv. Kaytay aakheh(i) aakhan(i) paah(i). Kaytay keh(i) keh(i) ootth(i) ootth(i) jaah(i). Aitay keetay hoar(i) kurreh(i) ta aakh(i) na sukeh(i) kayee kayay. Jay vud(u) bhaavaiy tay vud(u) hoyay. Nanak jaanaiy Saacha Soyay. Jay ko aakhaiy boal vigaarr(u). Ta likhiyaiy sir(i) gavaaraan gavaar(u). 26.

NOTE: In the last Pauri, Guru Nanak Sahib espouses that the individual who is kindly motivated by Waheguru or is gifted with the ability to sing His praise is the real king of kings. In this Pauri, Guru Sahib develops that idea further.

Word Meaning: Amooll or Amooll(u) = priceless. Vaapaar = business. Vaapaariyay = traders. Bhundar = treasure. Aaveh(i) = come to this word. Bhaayay = liked by. Smaah(i) = absorbed in. Dherm(u) = justice; righteousness; Deebaan(u) = court; support. Tool(u) = weighing scale. Pervaan(u) = standard weight. Bukhsheesh = largesse. Neeshaan = stamp of approval; identity. Kerm = benevolence. Phoormaan(u) = huqam; command; will. Live laayay = full concentration. Vakhiyaan = explain. Gopis = cow girls who were friends with Krishna. Ootth, Ootth Jaaheh(i) = leave this world. Boal Vigaarr(u) = a big mouth one who does not know how to talk or who distorts reality. Gavaaraan Gavaar(u) = the top uncivilized.

MEANING: Priceless are the noble qualities of Waheguru, and so are the traders in them who strive to acquire such qualities. His treasures (of noble qualities) are priceless (meaning

they cannot be bought for any price at all; only acquired by singing His praise). Priceless are the individuals who come to this world to buy (acquire those qualities), and so are the ones who actually buy them. Priceless are the individuals who are liked by Waheguru, and priceless are the ones who are completely absorbed in His praise to the extent of forgetting themselves. Waheguru's justice is priceless, and so is His Court or His support. Priceless is the scale (to weigh the efforts of an individual), and so are the weights (the noble qualities) against which the effort is balanced. Priceless is the largess of Waheguru, and so is the stamp of His approval or recognition of an individual. Priceless is the benevolence of Waheguru, and so is His Word or Command. No one can describe the priceless Waheguru even though countless people have tried to do so using their practised concentration.
The reciters of the Vedas and of the Puranas try to describe Him, and so do many others who study the holy books and explain them. Many Brahmas and many Indras try to describe Him. Also, many Krishnas and the Gopies tried to do the same. Many Shivas, and many Sidh yogis, tried to describe Waheguru, and so did many Buddhas created by Waheguru. All gods and demons tried to describe Waheguru, and so did many men with godly qualities (Soor nur). Many holy men who remain quiet for a very long time (muni) and many others who serve Waheguru try to describe Him. Many more who wish to describe Waheguru try to do so, and many say something about Him and leave this world. But even if another equal number of individuals created by Waheguru tried to do so, they would never succeed. Waheguru can be as large as He chooses. Only the True (eternal Waheguru) knows how big He is. If some big mouth claims to be able to describe Waheguru, he is labelled as the leader of the most uncivilized.
NOTE: The following Pauri has special significance, as it appears thrice in Guru Granth Sahib – in Jap(u) Ji Sahib, Rehras Sahib, and Raag Assa.

ਸੋ ਦਰੁ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥ ਵਾਜੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਵਾਵਣਹਾਰੇ॥ਕੇਤੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਨਿ ਕੇਤੇ ਗਾਵਣਹਾਰੇ॥ਗਾਵਹਿ ਤੁਹਨੋ ਪਉਨੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥ਗਾਵਹਿ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਹਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥ਗਾਵਹਿ ਈਸਰੁ ਬਰਮਾ ਦੇਵੀ ਸੋਹਨਿ ਸਦਾ ਸਵਾਰੇ॥ ਗਾਵਹਿ ਇੰਦ ਇਦਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥ਗਾਵਹਿ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਸਾਧ ਵਿਚਾਰੇ॥ ਗਾਵਨਿ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਹਿ ਵੀਰ ਕਰਾਰੇ॥ ਗਾਵਨਿ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗ ਜੁਗ ਵੇਦਾ ਨਾਲੇ॥ ਗਾਵਹਿ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗਾ ਮਛ ਪਇਆਲੇ॥ਗਾਵਨਿ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥ਗਾਵਹਿ ਜੋਧ ਮਹਾ ਬਲ ਸੂਰਾ ਗਾਵਹਿ ਖਾਣੀ ਚਾਰੇ॥ ਗਾਵਹਿ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਧਾਰੇ॥ਸੇਈ ਤੁਧੁਨੋ ਗਾਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ॥ਹੋਰਿ ਕੇਤੇ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਵੀਚਾਰੇ॥ ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਵ ਤਿਸ ਦੀ ਵਡਿਆਈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥ ਸੋ ਪਾਤਸਾਹੁ ਸਾਹਾ ਪਾਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥ 27॥

So dur(u) keha so ghur(u) keha jit(u) beh(i) serb smaalay. Vaajay naad anayk asunkhaan, kaytay vaawanhaaray. Kaytay raag purrie siyou kuhhiun(i) kaytay gaavanhaaray. Gaaveh(i) Toohno paun(u) paani baiysunter(u) gaavaiy raja Dherm(u) duaaray. Gaaveh(i) Chit(u) Goopt(u) likh(i) jaaneh(i) likh(i) likh(i) Dherm(u) veechaaray. Gaavehi) Isher(u) Brahma Devi,

sohun(i) suda suvaaray. Gaaveh(i) Ind Indaasun(i) baiytthay dayvtiyaan dur(i) naalay. Gaaveh(i) Sidh smaadhi under(i) gaavun(i) saadh vichaaray. Gaavun(i) jutee sutee suntokhi gaaveh(i) veer kraaray. Gaavun(i) pundit purrhan(i) rukhisar, joog(u) joog(u) Vedaan naalay. Gaaveh(i) mohiniyaan mun(u) mohan(i), surgaan muchh(u) pyaalay. Gaavun(i) ruttan opaayay tayray, utthsutth(i) teeruth naalay. Gaaveh(i) jodh mahabul soora gaveh(i) khaani chaaray. Gaaveh(i) khund mundal verbhunda kur(i) kur(i) rukhay dhaaray. Sayee Toodhuno gaaveh(i) jo Toodh(u) bhaavun(i) ruttay tayray bhugat rusaalay. Hoar(i) kaytay gaavun(i) say mein chit(i) na aavun(i) Nanak kiya veechaaray. Soyee soyee suda Sach(u), Sahib Saacha, Saachi Nayee. Haiy bhee hosi, jaayay na jaasi, ruchna jin(i) ruchaayee. Rungeen rungeen bhaanti kur(i) kur(i), jinsi Maya jin(i) oopayee. Kur(i) kur(i) vaykhaiy keeta Apnaa jiv Tis dee vudiyayee. Jo Tis(u) bhaavaiy soyee kursee, huqam(u) na kerna jaayee. So Patshah(u) shaahaan Paat(i) Sahib(u) Nanak rehn(u) rajaayee. 27.

Word Meaning: Dur(u) = door; entrance. Smaalay = looks after. Vaajay Naad = music produced by musical instruments. vaavanhaaray = musicians. Raag Purie = varieties of music. Baisuntur(u) = fire. Raja Dherm(u) = Dhermraj = angel of justice. Suvaaray = decorated. Jutee = celibate. Sutee = with high moral character. Suntokhi = content. Veer Kraaray. = gallants. Mohiniyaan = mind-captivating; pretty. Muchh = this world. Pyaalay = worlds beneath the earth. Ruttan = jewels; noble qualities. Khaani Chaaray = the four sources of production of life (live birth, eggs, vegetation, from air under ripe conditions). Khund, Mundal Verbhunda = parts of universe. Ruttay = imbued. Ruchna = creation. Rungi Rungi Bhaanti = of different kinds.

NOTE 1: Every religion has its own beliefs about Waheguru's residence and the entrance to His residence, where He looks after His creation. For example, Muslims believe that there are 14 skies in the universe – seven above and seven below the earth. And Allah resides in the Seventh Sky, while other saints and holy men reside in the sixth sky, and common men reside in the fifth or lower skies. Christians have a similar belief that God lives somewhere high in the sky in paradise with pearly gates.

You might have seen pictures of Jesus' resurrection on the third day after the crucifixion, showing Him being taken up into the sky, His hand held by God, out of the clouds. The idea in the picture is a reflection of the Christian belief that God lives in the sky. Hindus do not believe in a single God; rather, they believe in a multitude of gods and goddesses who are all shown to live on the tops of mountains or in some mythical paradise. The Hindus also believe that there is a god for everything, including air, water, fire, precious stones, and metals. The king of all gods, Ind (or Indra), lives in paradise somewhere in the sky.

However, Sikhism does not believe in any such paradise. In this Paurri, Guru Nanak Sahib clarifies His idea of the residence of Waheguru. He professes that Waheguru is present in each part (even in each particle) of the universe invisibly, but shows His presence only where His praise is sung (or where He is remembered) and has no particular residence. However, no one can describe His mysterious ways by which He controls the whole universe and looks after His creation.

NOTE 2: Since Waheguru is the Master of the entire universe, He is revered as the King of kings. Usually, kings have musicians in their courts, so most people believe that there must be many, many musicians in Waheguru's Court or Paradise. Hindus also believe that there are two accountants – Chit(u) and Goopt(u) – riding on the shoulders of each human being

to keep continuous written records of their deeds. The mythical god Indra (Ind) is believed to be the king of all gods and therefore the ruler of paradise. But the Guru Granth Sahib does not recognize any gods. As you can read, all the gods and goddesses, if there are any, sing Waheguru's praise as the Supreme Being. They have no power in running the universe.

NOTE 3: Singing Waheguru's praise **also implies obeying His Command, Will or His Laws.** Guru Amar Dass Ji clarifies this in the following Shabad.

- ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ ਤੀਜਾ, ਪਉੜੀ (948)॥ ਇਕਿ ਆਪਣੀ ਸਿਫਤੀ ਲਾਇਅਨੁ ਦੇ ਸਤਿਗਰੁ ਮਤੀ॥ --- ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਹੁਕਮਿ ਕਰਹਿ ਭਗਤੀ॥ ਇਹਨਾ ਨੋ ਭਉ ਅਗਲਾ ਪੂਰੀ ਬਣਤ ਬਣਤੀ॥3॥
- **Meaning: Waheguru puts some people to His worship by providing them Satguru's Advice. The air, the water, and the fire also worship Him by obeying His Huqam (Command). They have great fear of Waheguru, and this is how the whole universe has been created. 3.**

MEANING: (Guru Nanak says), Oh Waheguru, people wonder what kind of entrance your Residence has, and what kind of residence You reside in where You look after all Your Creation. Even though I am unable to describe the exact nature of Your residence, You are omnipresent, and there are countless musical instruments and countless musicians who play them to produce many different types of lilting tunes (naad). There are many different types of lyrics and their subcategories (purees), and countless singers to sing them. (The gods of) air, water, and fire, all sing Your praise, and so does the Angel of justice on Your doorsteps. Chit(u) and Goopt(u), who are believed to keep written records of the deeds of humans, sing Your Praise with their recordings being analyzed by Dherm Raj - the Angel of justice at Your door. Many Shivas, and many Brahmas, etc., and many Parbatis sing Your praise, as a result of which they are decorated (find respect) in
Your Court. Sitting on their thrones, many Indras (Ind), along with other gods, also sing Your praise at Your door. The Sidh yogis sing Your praise in their meditation, and the holy men (sadh) sing by pondering on Your magnanimity. The celibate, men with high character, and the content (santokhi), the gallant, all sing Your praise. In all eras (yugs) the learned (pundits), the great sages (rukheesur), and the Vedas sing Your praise. Even the beautiful fairies of the paradise, of the earth (muchh) and of the underworld (payaal), having charming beauties, sing Your praise. Gods of jewels created by You, sing Your praise, and so do the sixty-eight holy places believed to be made holy by the gods. The powerful valiant (jodh) and the intrepid (maha bal soora) sing Your praise, and so do the living beings from all four sources (mammals, eggs, vegetation, and the ones which grow under optimum conditions) of reproduction.
The skies, the galaxies, and the whole universe, supported by You, sing Your praise. Only those devotees sing Your Praise (are approved by You) whom You like, and who are imbued in Your affection, and enjoy singing it. I do not know, and cannot imagine how many more sing Your praise. Only the Master, Waheguru, is eternal (Such Sahib Saacha) and so is His magnanimity, and His justice (naayee). The Creator has always existed, will exist in future, and will never go away (will live forever). He has created the universe with countless varieties of different living beings and bodies, and has created attractions of different types (Maya) for them. He enjoys and looks after His Creation as He pleases. He will do whatever

He chooses, and nobody has the power to suggest any modifications (huqam na kerna jaayee). (Guru Nanak Sahib advises) That rather than wasting time and energy to find the secrets and the limits (because nobody will ever be able to do so) of Waheguru, who is the real Emperor of emperors, the man should simply sing His praise and obey His Will (rajaayee). 27.

NOTE (YOGIS): The next two Paurris (28 &29) are addressed to Sidh Yogis. This Faith was very popular in northern India, especially in Punjab, until the masses were won over by the simple and ritual-free Divine Message of Guru Nanak. The leading Yogis had several debates with Guru Nanak and tried to prove the superiority of their ideology, but they failed badly every time. They were devotees of Shiva and had a particular way of life. They would leave their homes to live in remote places (mountains, forests, etc.), but would return to towns or villages to beg for food and clothing. Their belief was to renounce worldly comforts or Maya. They would live in groups – big or small. They had their own dress code and wore very little. They would cover their bodies with ash so as not to look attractive to women, wear big glass earrings, a quilted cover (called khintha), a shallow pot called khupper or put(u) to collect alms, and a loose cloth on their shoulder to make a kind of sack (called jholie) in which to collect dry food. They would also carry a stick (baton). Sometimes, they blow a small trumpet to produce a musical note (naad) to show their presence. They referred to their spiritual leader as Nath (Master). Most of them practiced celibacy, but a few had families, too. They had acquired some supernatural powers through meditation using yoga practices. With those powers, they would impress and threaten the masses into giving them large donations for their daily needs (contradicting their own claim of having no attraction to Maya). However, unlike Guru Nanak Sahib, union with God was NOT their objective. During discussions or debates, Guru Nanak Sahib tried to explain to them the real purpose of human life (a life of high moral values and union with Waheguru), but they refused to admit it, even though they were convinced that Guru Sahib had a very strong rationale for His Message. There are many holy Shabads in Guru Granth Sahib addressed to Yogis.

Guru Nanak Sahib had His last meeting with the top Yogis (Bhangar Nath, Cherput, and Lohareepa etc.) in Feb 1539 at Achchal near Batala, at Yogis' annual gathering there. There is a Shiva temple in the village of Achchal, and a large number of people used to attend the annual gathering of the yogis, which was a carnival. Because of Guru Nanak Sahib's presence at the gathering this time, people had come to Achchal in unusual large numbers. This was also the last opportunity for the Yogis to defeat Guru Sahib, and win back the masses who had all gathered around Guru Sahib showing a total disregard for the Yogis. The frustrated Yogis displayed numerous supernatural powers to impress the masses in general, and Guru Sahib in particular. They displayed many magical tricks turning into tigers, snakes, birds and so on, but, were unable to impress the masses as Guru Sahib had convinced them not to be afraid of (or be captivated) by their tricks.

When the Yogis failed miserably in their efforts to impress the people, and were exhausted after having wasted their energies in the display of their magical tricks, they decided to defeat Guru Sahib in debate. They had a long session with Guru Nanak Sahib, and even tried to convert him to the Yoga Faith. But, as always, they failed badly to win the debate, and finally had to surrender. From that day on, the masses lost all their fear of the Yogis,

and the Faith almost vanished from Punjab. Now you can see a lone Yogi in months only, who comes to visit Punjab from other parts of the Country. For our guidance, Guru Nanak Sahib has written this whole discussion with the Yogis in detail in Raag Ramkali, which is enshrined in Guru Granth Sahib on pages 938-46, and is called Sidh Gosht(i)

NOTE: Guru Granth Sahib does not give any credit to supernatural powers which can be acquired through concentration. Holy men of a high spiritual level get such powers without any special effort. However, they use them only rarely, and that too only to show the **magnanimity** of **Waheguru**. They never use to boost their own ego.

ਮੁੰਦਾ ਸੰਤੋਖੁ ਸਰਮੁ ਪਤੁ ਝੋਲੀ ਧਿਆਨ ਕੀ ਕਰਹਿ ਬਿਭੂਤਿ॥ ਖਿੰਥਾ ਕਾਲੁ ਕੁਆਰੀ ਕਾਇਆ ਜੁਗਤਿ ਡੰਡਾ ਪਰਤੀਤਿ॥ ਆਈ ਪੰਥੀ ਸਗਲ ਜਮਾਤੀ ਮਨਿ ਜੀਤੈ ਜਗੁ ਜੀਤੁ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ 28॥

Moonda suntokh(u) sherm(u) put(u) jholie, dhiyan ki kureh(i) bibhoot(i). Khintha kaal(u) kuvaari kaayaan, joogat(i) dunda perteet(i). Aayee punthi sugal jamaati, mun(i) jeetaiy jug(u) jeet(u). Aadays Tisaiy aadays. Aad aneel(u) unaad(i) anaahut(i) ,joog(u) joog(u) aiko vays(u). 28.

Word Meaning: Moonda = earrings. Suntokh = contentment. Sherm(u) = hard labour**.** Putt(u) = a shallow pot. Bibhoot(i) = ash. Khintha = a small quilt. Kuvaari Kaayaan = virgin body (high moral character). Joogat(i) = technique; way of life.

Aayee Punthi = One of the 12 sects of yogis. Sugal Jamaati = equality of all. Joogat(i) = way of life. Perteet(i) = faith. Aadays = bowing; show deep reverence. Aad(i) = from the very beginning; the source. Aneel(u) = unblemished (perfectly pure) Annahut(i) = non-perishable.

MEANING: (Addressing a yogi, Guru Nanak Sahib advises) rather than wearing meaningless glass earrings, make contentment your earrings (be content) oh yogi! And rather than carrying a shallow pot (putt) and a jholie to collect alms, and thus living off others, work hard (sherm) to earn your livelihood. Similarly, rather than covering your body with ash to look unattractive to women, meditate deeply (dhiyan), concentrating on Waheguru's Naam (which automatically takes your mind away from lust). Wearing a khintha (a quilted cover of rags – a sign of renunciation) does not make a man spiritual, and does not increase his longevity (which you always wish for), so rather than wearing a khintha, remember death (kaal) all the time that you have to die sooner or later. Do not use your body for unholy deeds; keep it morally clean. Full faith in Waheguru should be the stick in your hand so as to keep the evil away. You believe that your path to spirituality- Aayee Panth- is superior to others; this may be true only if you treat all human beings as your equals (being the children of the same Waheguru. Moreover, control your mind from chasing evil ideas; if you do that, you can control the whole world. This should be your way of life. And rather than bowing to some deity, bow to the Supreme Being, who is the root (origin) of the whole universe, is unblemished or perfectly pure, and has been there from the very beginning (i.e. you cannot find His beginning), is non-perishable, and is never changing over the eons (joog, joog aiko vays). 28.

ਭੁਗਤਿ ਗਿਆਨੁ ਦਇਆ ਭੰਡਾਰਣਿ ਘਟਿ ਘਟਿ ਵਾਜਹਿ ਨਾਦ॥ ਆਪਿ ਨਾਥੁ ਨਾਥੀ ਸਭ ਜਾ ਕੀ ਰਿਧਿ ਸਿਧਿ ਅਵਰਾ ਸਾਦ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਦੁਇ ਕਾਰ ਚਲਾਵਹਿ ਲੇਖੇ ਆਵਹਿ ਭਾਗ॥
(ਅੰਗ 7)॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ 29॥

Bhoogut(i) Giyan(u), duyya bhundaaran(i) ghut(i) ghut)i) vaajeh(i) naad. Aap(i) Nath(u), naathi subh Ja ki, ridh(i) sidh(i) uvra saad. Sunjog(u) vijog(u) dooyay kaar chulaaveh(i) laykhay aaveh(i) bhaag.

(PAGE 7): Aadays Tisaiy aadays. Aad(i) aneel(u) unaad(i) anaahut(i) joog(u) joog(u) eiko vays(u). 29.

Word Meaning: Bhoogat(i) = food (pershaad). Giyaan(u) = Divine Knowledge; connection with God. Duyya = compassion. Bhundaaran(i) = cook. Ghut(i) = in the heart. Naad = the bugle of the yogis. Nath(u) = Master. Naathi = stitched. Ridh(i) Sidh(i) = supernatural powers. Uvra = different (causes of attraction for Maya). Sunjog(u) Vijog(u) = union and separation. Kaar = functioning. Bhaag = fortune.

Meaning: Distribute the Divine Knowledge with compassion as the pershad (the sweet dish that you distribute among the gathering as the gift of your Guru). The realization that God resides in every heart, should be the note of music (naad) that you produce by blowing your bugle. The Lord Himself is the Master (Nath) of the whole world, and everybody is stitched to (connected with) Him. In other words, nobody has any existence without Him. Supernatural powers and the glory associated with them (for which you strive) have their own attraction (they push you deeper into the gimmicks of Maya) and are a barrier to connecting with Waheguru (as their use boosts one's ego). Union and separation (from Waheguru, from family, relatives and mundane materials including Maya) are the two Natural forces that run the whole world, while fortune (based on man's deeds in past and present life) also play a role in this regard. So, rather than bowing to a deity, bow only to the Supreme Being which is the root of the whole universe, is unblemished or perfectly pure, whose beginning cannot be determined (anaad), is non-perishable and which never changes over the eons. 29.

ਏਕਾ ਮਾਈ ਜੁਗਤਿ ਵਿਆਈ ਤਿਨਿ ਚੇਲੇ ਪਰਵਾਣੁ॥ ਇਕੁ ਸੰਸਾਰੀ ਇਕੁ ਭੰਡਾਰੀ ਇਕੁ ਲਾਏ ਦੀਬਾਣੁ॥ ਜਿਵ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਜਿਵ ਹੋਵੈ ਫੁਰਮਾਣੁ॥ ਓਹੁ ਵੇਖੈ ਓਨਾ ਨਦਰਿ ਨ ਆਵੈ ਬਹੁਤਾ ਏਹੁ ਵਿਡਾਣੁ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ 30॥

Aika maayee joogut(i) vihayee tin(i) chaylay pervaan(u). Ikk(u) sunsaari, ikk(u) bhundaari, ikk(u) laayay deebaan(u). Jiv Tis(u) bhaavaiy tivaiy chalaavaiy jiv hovaiy foormaan(u). Oh(u) vaykhaiy, ohna nudr(i) na aavaiy bahouta eh(u) vidaan(u). Aadays, Tisaiy aadays. Aad(i) aneel(u) unaad(i) anaahut(i) joog(u) joog(u) eiko vays(u). 30.

Word Meaning: Joogt(i) = technique; somehow. Viyahhi = became pregnant. Chaylay = disciples. Sunsari = creator. Bhudaari = provider. Deebaan(u) = Court (destroys). Bhaavaiy = desires. Chulaavaiy = runs (manages) the universe.

Vidaan(u) = amazement.

Meaning: Hindus believe that Maya (Maayee) somehow got pregnant and gave birth to three sons or disciples – Brahma, Vishnu, and Shiva. Brahma is believed to be the creator of all life, Vishnu the provider, and Shiva the destroyer. But Guru Nanak Sahib does not

believe in this myth. He professes that Waheguru alone is the controller of the universe and runs it in the ways He wishes, using His Command. He does not even need any assistance from anyone. The amazing thing is that even if any such gods do exist, they cannot see Waheguru, whereas Waheguru sees everybody. (Guru Nanak Sahib says) that I salute the Supreme Being who is the origin of everything, who is unblemished (perfectly pure), whose beginning cannot be determined, who is non-perishable, and is uniform (never changing) over the eons. 30

ਆਸਣੁ ਲੋਇ ਲੋਇ ਭੰਡਾਰ॥ ਜੋ ਕਿਛੁ ਪਾਇਆ ਸੁ ਏਕਾ ਵਾਰ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਿਰਜਣਹਾਰੁ॥ ਨਾਨਕ ਸਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥ ਆਦੇਸੁ ਤਿਸੈ ਆਦੇਸੁ॥ ਆਦਿ ਅਨੀਲੁ ਅਨਾਦਿ ਅਨਾਹਤਿ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਵੇਸੁ॥ 31॥

Aasun(u) loyay loyay bhundaar. Jo kichhu paaya so aika vaar. Kur(i) kur(i) vaykhaiy Sirjunhaar(u). Nanak Sachay ki Saachi kaar. Aadays, Tisaiy aadasy. Aad(i) aneel(u) unaad(i) anaahut(i) joog(u) joog(u) eiko vays. 31

Word Meaning: Aasun = seat; residence. Loyay Loyay = in every world. Bhundar = (treasures) of food and other necessary materials. Jo Kichh(u) Paaya So AIka Vaar = He filled the treasures just once forever. Sirjunhaar(u) = the Creator. Kaar = business; arrangement for looking after the universe.

Meaning: Waheguru resides in and has treasures to meet the needs of all living beings in every world. He has filled those treasures once, and for all, to the extent that they will never run out. Now the Creator simply looks over them. (Guru) Nanak says that the arrangements of the Perfect Waheguru are also perfect. I salute the Supreme Being who is the origin of everything, who is perfectly pure, is nonperishable, and whose beginning cannot be determined. He remains uniform (never changes) over the eons. 31.

ਇਕ ਦੂ ਜੀਭੌ ਲਖ ਹੋਹਿ ਲਖ ਹੋਵਹਿ ਲਖ ਵੀਸ॥ ਲਖੁ ਲਖੁ ਗੇੜਾ ਆਖੀਅਹਿ ਏਕੁ ਨਾਮੁ ਜਗਦੀਸ॥ਏਤੁ ਰਾਹਿ ਪਤਿ ਪਵੜੀਆ ਚੜੀਐ ਹੋਇ ਇਕੀਸ॥ ਸੁਣਿ ਗਲਾ ਆਕਾਸ ਕੀ ਕੀਟਾ ਆਈ ਰੀਸ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕੂੜੀ ਕੂੜੈ ਠੀਸ॥32॥

Ikk doo jeebhoun lukh hoh(i), lukh hoveh(i) lukh vees. Lukh(u) lukh(u) gayrra akhiyeh(i), aik(u) Naam(u) Jugdeesh. Ait(u) raah(i) Put(i) puvrriyaan, churriyaiy hoyay ikees. Soon(i) gullaan aakaash kee, keeta aayee rees. Nanak nudri paayeeyay koorreen koorraiy tthees. 32.

Word Meaning: Jeebhoun = tongue. Doo = from. Gayrra = repeat; times. Jugdeesh = the Master of the world (Waheguru). Put(I) = husband; master (Waheguru). Puvrriyaan = ladder; stairs. Ikees = one with Waheguru. Aakaash = sky (individuals who have become one with Waheguru). Keeta = ant (ignoble). Nudri = His kind sight; benevolence. Koorreen = fake; imperfect; (engrossed in Maya). Tthees = false claim.

Meaning: I wish the number of my tongues increased from one to a hundred thousand (lakh) and further increased twenty lakh times. I further wish that I could recite Waheguru's Naam a hundred thousand times with each tongue, because recitation of Waheguru's Naam acts like a ladder which enables one to reach the otherwise inaccessible Waheguru (which has a very high spiritual state; is transcendental), and become "one" with Him (ikees). When they hear about the level of bliss of such holy people. As a result of their connection with

Waheguru, some Maya -engrossed people begin to copy them. But the self-praise of their efforts (tthees) is fruitless, because their efforts are as fake (hollow) as they themselves are. They cannot please Waheguru by their fake efforts (which are just show-offs).
Waheguru can be reached only with His kind sight after one puts in his honest efforts.
NOTE: My interpretation of this holy Shabad is completely opposite to that of some highly respected scholars who profess that reciting Waheguru's Naam with tongue is useless. This may be so for people who do so only to show off, but not true for the real devotees. There are many, many Shabads in Guru Granth Sahib which reiterate again and again that one must recite Waheguru's Naam with one's tongue as much as one can before it begins to take root in one's heart (mind). I will quote only a few Shabads out of hundreds.

- ਸਿਰੀ ਰਾਗ ਮ:1 ਅਸਟਪਦੀ (59)॥ ------ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ, ਦੁਖ ਲਾਗੈ ਸੁਖੁ ਜਾਇ॥ ਜਿਹਵਾ ਜਲਉ ਜਲਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ॥ -----

Meaning: All my comfort is lost, and discomforts start taking root in my heart if I forget my dear (Waheguru) even for a single second. The tongue, which does not recite Waheguru's Naam while enjoying it, deserves to be burnt, and should burn. ----------

- ਕਲਿਆਣ ਮਹਲਾ 4 (1320)॥ ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਜਗੰਨਾਥ॥ ------ ਰਸਨਾ ਏਕ ਜਸੁ ਗਾਇ ਨ ਸਾਕੈ, ਬਹੁ ਕੀਜੈ ਰਸਨਥੇ॥ ਬਾਰ ਬਾਰ ਖਿਨੁ ਪਲ ਸਭ ਗਾਵਹਿ ਗੁਨ ਕਹਿ ਨ ਸਕਹਿ ਪ੍ਰਭ ਤੁਮਨਥੇ॥

Meaning: Recite the Naam of the Lord of the world (Waheguru), oh my mind. -------- I have only one tongue which is not enough to sing the full praise of Waheguru, so I beg Him to give me many more tongues. (Waheguru has so many noble qualities) that even if all the tongues sing His praise repeatedly every single moment, they still cannot sing all Your qualities, oh Waheguru. ----------

- ਸੂਹੀ ਮਹਲਾ 5 (780)॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ ਨੇਤ੍ਰ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ ਰਾਮ॥ ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ, ਮੁਖਿ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ॥ ------

Meaning: Please be kind to me so that I could have a glimpse of Yours with my eyes, oh my dear Lord, Waheguru. Bless me with millions of tongues so that I may recite Your Naam with each of them. ----------

- ਆਸਾ ਨਾਮਦੇਉ ਜੀ (485)॥ ਮਨੁ ਮੇਰੋ ਗਜੁ ਜਿਹਬਾ ਮੇਰੀ ਕਾਤੀ॥ ਮਪਿ ਮਪਿ ਕਾਟਉ ਜਮ ਕੀ ਫਾਸੀ॥ 1॥ ਕਹਾ ਕਰਉ ਜਾਤੀ ਕਹ ਕਰਉ ਪਾਤੀ॥ ਰਾਮ ਕੋ ਨਾਮੁ ਜਪਉ ਦਿਨ ਰਾਤੀ॥ ------

Meaning: I use the concentration of my pure mind as the yard (to measure), and my tongue (with which I recite Waheguru's Naam all the time), as scissors to cut the noose of the angel of death (death can cause me no harm). My low caste and my low clan in the society cannot act as impediments to my reciting Waheguru's Naam day and night. ----------

ਆਖਣਿ ਜੋਰੁ ਚੁਪੈ ਨਹ ਜੋਰ॥ ਜੋਰੁ ਨ ਮੰਗਣਿ ਦੇਣਿ ਨ ਜੋਰੁ॥ ਜੋਰੁ ਨ ਜੀਵਣਿ ਮਰਣਿ ਨਹ ਜੋਰੁ॥ ਜੋਰੁ ਨ ਰਾਜਿ ਮਾਲਿ ਮਨਿ ਸੋਰੁ॥ ਜੋਰੁ ਨ ਸੁਰਤੀ ਗਿਆਨਿ ਵੀਚਾਰਿ॥ ਜੋਰੁ ਨ ਜੁਗਤੀ ਛੁਟੈ ਸੰਸਾਰੁ॥ ਜਿਸੁ ਹਥਿ ਜੋਰੁ ਕਰਿ ਵੇਖੈ ਸੋਇ॥ ਨਾਨਕ ਉਤਮੁ ਨੀਚੁ ਨ ਕੋਇ॥33॥

Aakhun(i) joar(u) choopaiy neh joar(u). Joar(u) na mungan(i) dayn(i) na joar(u). Joar(u) na jeevan(i), mern(i) neh joar(u). Joar(u) na raaj(i) maal(i) mun)i) shoar(u). Joar(u) na soorti giyaan(i) veechaar(i). Joar(u) na joogti chhootaiy sunsaar(u). Jis(u) huth(i) joar(u) kur(i) vaykhaiy soyay. Nanak ootum(u) neech(u) na koyay. 33.

Word Meaning: Joar(u) = ability; control. Raaj(i) = on governing. Maal(i) = on property and wealth. Mun(i) shoar(u) = desires or wishes of the mind. Soorti = the one on which you focus your mind (Waheguru); wisdom. Joogti = technique. Chootaiy Sunsar(u) = freedom from the worldly attractions. Ootum(u) = superior. Neech(u) = inferior.

MEANING: (Based on the deeds of a man's previous life, and as per the Will of Waheguru based on His Laws, the man is born with some traits such as kindness, honesty, helpfulness, reliability, fear of God, etc., on one hand, and cruelty, cheating, trouble-causing, lies, antagonism and malice etc. on the other. Also, the man is born in an environment where his traits are reinforced and become unchangeable, and cannot be changed by his own efforts unless he takes shelter of the Guru.

So, we can say that he has no control or freedom over any of his behaviours.

With this background, let us now discuss the meaning of the holy Shabad. The man has no control all the time about what he says (good or bad) because he may involuntarily say something for which he may have to regret later, or he may be prompted to say something appropriate which he never intended to say, but as a result of which he may be rewarded later. Likewise, he may be forced to stay quiet in a situation, as a result of which he may lose a chance to defend himself.

Similarly, the man has no control over his demands or wishes all the time (he may wish for things he doesn't want and has no control over what he may have to give up, because the conditions may be such that things may happen against his wishes). Man has no control as to when and where he will be born or what type of future life he will have; and he has no control over when and how he will die. Man has no control over whether he will govern some state, or he will be wealthy, and man has no control even over the wishes of his mind. Man has no control over concentrating on Waheguru, or over using his knowledge to ponder Waheguru's gifts and His noble qualities. All such qualities are given to the man by Waheguru. Man has no control over acquiring the technique required to break the worldly bonds. All the controls are in Waheguru's hands, and He is using them to create and look after the living beings. Because nobody has any control (and everybody seems to be a puppet in Waheguru's hands), nobody can be superior or inferior to others.

NOTE: There are many holy shabads in Guru Granth Sahib which support this idea that Waheguru controls everything. We will quote only one such Shabad which will clearly prove this point. **However, Waheguru's judgment is based on a person's own deeds – past and present.**

- ਸਲੋਕ ਮਹਲਾ 1 (952)॥ ------ ਸਭਿ ਘਟਿ ਮੇਰੇ, ਹਉ ਸਭਨਾ ਅੰਦਰਿ, ਜਿਸਹਿ ਖੁਆਈ (ਖੁਆਰ ਕਰਾਂ) ਤਿਸੁ ਕਉਣੁ ਕਹੈ॥ ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਣ॥ ਜਿਸਹਿ ਬੁਲਾਈ ਪੰਧ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਣੁ॥ 1॥

Meaning: -------- (Waheguru says) All the hearts are mine, and I reside in each one of them. If I want someone to suffer, who can help him? If I guide someone (or show him the right path), no one can mislead him, but if I misguide someone right at the start, nobody can guide him to the right path.

NOTE: Guru Nanak Sahib has defined five spiritual stages (or states) of a man's spiritual development on the path to realizing Waheguru. These stages are called **Khunds,** and are named Dherm Khund (Stage of Responsibility), Giyaan Khund (Stage of Knowledge), Sherm Khund, (Stage of Dedication and Hard Work), Kerm Khund (Stage of Benevolence) and Such Khund (State of Union with God or His Residence). The **next four Paurris** define and explain the duties and the achievements of the man for each stage or Khund.

ਰਾਤੀ ਰੁਤੀ ਥਿਤੀ ਵਾਰ॥ ਪਵਣ ਪਾਣੀ ਅਗਨੀ ਪਾਤਾਲ॥ ਤਿਸੁ ਵਿਚਿ ਧਰਤੀ ਥਾਪਿ ਰਖੀ ਧਰਮਸਾਲ॥ ਤਿਸੁ ਵਿਚਿ ਜੀਅ ਜੁਗਤਿ ਕੇ ਰੰਗ॥ ਤਿਨ ਕੇ ਨਾਮ ਅਨੇਕ ਅਨੰਤ॥ ਕਰਮੀ ਕਰਮੀ ਹੋਇ ਵੀਚਾਰੁ॥ ਸਚਾ ਆਪਿ ਸਚਾ ਦਰਬਾਰੁ॥ ਤਿਥੈ ਸੋਹਨਿ ਪੰਚ ਪਰਵਾਣੁ॥ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥ ਕਚ ਪਕਾਈ ਓਥੈ ਪਾਇ॥ ਨਾਨਕ ਗਇਆ ਜਾਪੈ ਜਾਇ॥34॥

Raati rooti thiti vaar. Puvan paani ugni paataal. Tis(u) wich(i) dherti thaap(i) rukhi dhermshaal. Tis(u) wich(i) jea joogat(i) kay rung. Tin kay naam anayk ununt. Kermi kermi hoyay veechaar. Sacha Aap(i) Sacha Durbaar(u). Tithaiy sohun(i) punch pervaan(u). Nudri kerm(i) puvaiy neeshaan(u). Kuch pukayee oathaiy paayay. Nanak guyyaan jaapaiy jaayay. 34.

Word Meaning: Rooti = seasons. Thiti = days based on the phases of the moon. Thaap(i) = established; framed. Dhermshaal = place to learn and to perform noble deeds. Kay = many; infinite. Kermi = depending upon their deeds. Sacha = just. Sohun(i) = look distinguished; are recognized. Nudri Kerm(i) = the sight of kindness of Waheguru. Neeshaan(u) = identification; stamp of approval. Kuch Pukayee = unacceptable (bad) or acceptable (good) deeds; under-accomplishments and accomplishments. Jaapaiy = realize.

MEANING: Before creating life on this planet, Waheguru created conditions suitable for life, and for life to flourish. He created nights, days, seasons, and the changing phases of the moon. He also created air, water, fire, and the underworlds (pataal). After having created all these conditions, Waheguru has made the Earth a place for humans to learn and develop a character of righteousness. There are many kinds of living beings with diverse lifestyles on Earth. There are countless names for different life forms. Each living being (especially humans) is closely watched for their deeds, which are evaluated by Waheguru. Waheguru is perfectly Just and so is His Court. The Punches (spiritually accomplished holy men. See Paurri 16) look distinguished in Waheguru's Court. The kind Waheguru's generosity puts the stamp
of approval on their deeds. (Guru) Nanak says you come to realize this only when you are in Waheguru's Court, where accomplishments and underachievements are carefully evaluated. This early stage of performance, or of righteousness, is called Dherm Khund. 34.

ਧਰਮ ਖੰਡ ਕਾ ਏਹੋ ਧਰਮੁ॥ ਗਿਆਨ ਖੰਡ ਕਾ ਆਖਹੁ ਕਰਮੁ॥ ਕੇਤੇ ਪਵਣ ਪਾਣੀ ਵੈਸੰਤਰ ਕੇਤੇ ਕਾਨ ਮਹੇਸ॥ ਕੇਤੇ ਬਰਮੇ ਘਾੜਤਿ ਘੜੀਅਹਿ ਰੂਪ ਰੰਗ ਕੇ ਵੇਸ॥ ਕੇਤੀਆ ਕਰਮ ਭੂਮੀ ਮੇਰ ਕੇਤੇ ਕੇਤੇ ਧੂ ਉਪਦੇਸ॥ ਕੇਤੇ ਇੰਦ ਚੰਦ ਸੂਰ ਕੇਤੇ ਕੇਤੇ ਮੰਡਲ ਦੇਸ॥ਕੇਤੇ ਸਿਧ ਬੁਧ ਨਾਥ ਕੇਤੇ ਕੇਤੇ ਦੇਵੀ ਵੇਸ॥ ਕੇਤੇ ਦੇਵ ਦਾਨਵ ਮੁਨਿ ਕੇਤੇ ਕੇਤੇ ਰਤਨ ਸਮੁੰਦ॥ ਕੇਤੀਆ ਖਾਣੀ ਕੇਤੀਆ ਬਾਣੀ ਕੇਤੇ ਪਾਤ ਨਰਿੰਦ॥ ਕੇਤੀਆ ਸੁਰਤੀ ਸੇਵਕ ਕੇਤੇ ਨਾਨਕ ਅੰਤੁ ਨ ਅੰਤੁ॥ 35॥

Dherm khund ka eho dherm(u). Giyan khund ka aakhou kerm(u). Kaytay puvun paani vaiysuntar kaytay Kahn Mahesh. Kaytay Burmay gharrut(i) ghurriyay, roop rung kay vays. Kayteeyaan kerm bhoomi, Mayr kaytay, kaytay Dhoo (Dhroov) oopdaysh. Kaytay Ind chund soor kaytay, kaytay mundal days. Kaytay Sidh Boodh (Budha) Nath kaytay, kaytay dayvi (Devi) vays. Kaytay dayv (Dev) daanuv moon(i) kaytay, kaytay ruttan smoond. Kaytiyaan

khaani, kaytiyaan baani, kaytay paat narind. Kaytiyaan soorti sevuk kaytay, Nanak unt(u) na unt(u). 35.

NOTE: When a noun ends with a (u) at the end, it represents a male. But male nouns without a (u) at the end signify plural form.

Word Meaning: Dherm(u) = expected high-moral behaviour; responsibility. Kerm(u) = description of happenings. Vaaisuntar = fire. Gharrut(i) Ghurriyeh(i) = construct beautifully. Kerm Bhoomi = earth-like places where humans perform deeds as in Dherm Khund. Mayr = A mythical mountain of precious stones. Mundal Days = solar systems; galaxies. Dayv = gods. Daanuv = demons. Ruttan Smoond = seas of precious stones (all mythical). Khaani = sources of reproduction. Baani = language. Narind = king. Soorti = different forms of concentration.

MEANING: Explained above is the description of the Dherm Khund (or the stage of Responsibility or Righteousness). Now follows the description of Giyaan Khund (stage of Knowledge). There are many, or countless, types of puvun or air (gases), water (liquids), and fire (energy), and countless gods like Krishna and Shiva. (According to Hindu Granths, Brahma is believed to be the creator of all living beings) However, there are countless Brahmas who create bodies of many looks (roop), colours and dresses (meaning varieties). (The qualifier "countless" implies that there is no power other than Waheguru in the universe to assist Him in any way. He alone is the creator, the provider, and the destroyer). There are countless earths (kerm bhoomi) for humans to develop the noble quality of righteousness.

(Continuing the description of Giyaan Khund, Guru Sahib says) that there are countless Dhroovs with similar advice or similar stories. There are countless types of clouds *(Indra is considered the god of rain)*, countless moons and suns, and countless solar systems (mundal days). There are countless Sidh Yogis with limited degrees of supernatural powers, countless enlightened holy men like the Buddha, countless accomplished yogis, and countless goddesses with different ideologies (vays or dresses). There are countless other gods, countless demons, countless hermits (mooni) and countless mythical seas of precious stones. *(It is generally believed that there are four khaanis or sources of reproduction of life – live births, eggs, vegetation, and from seeds or eggs in air which come to life under favourable conditions. Likewise, it is believed that there are four kinds of ways of communication.* But Guru Nanak Sahib professes that the above is NOT true. There are countless sources of reproduction (which scientists are certifying now) and countless ways by which living beings - including vegetation - communicate, and countless rulers (in all four sources of reproduction). There are countless devotees who meditate with varying degrees of deep concentration. Guru Nanak says that there is no end to the wonders of the Creator!! 35.

NOTE 1: ***(****Dhoo or Dhroov was the son of a mythical king who lived hundreds of thousands of years ago. The King had several queens, but Dhroov's mother was the very first or the prime wife. One day, Dhroov was sitting in his father's lap, when his step mother pulled him out of the King's lap. Dhroov was hurt deeply at this "step- motherly" treatment, but, at the advice of his mother he went to the nearby forest to worship God****).***

NOTE 2: From this Paurri, it is clear that how deep knowledge of the universe did Guru Nanak Sahib possess!!

ਗਿਆਨ ਖੰਡ ਮਹਿ ਗਿਆਨੁ ਪਰਚੰਡ॥ ਤਿਥੈ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਅਨੰਦੁ॥

(ਅੰਗ 8)॥ ਸਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਰੂਪੁ॥ ਤਿਥੈ ਘਾੜਤਿ ਘੜੀਐ ਬਹੁਤੁ ਅਨੂਪੁ॥ ਤਾ ਕੀਆ ਗਲਾ ਕਥੀਆ ਨਾ ਜਾਹਿ॥ ਜੇ ਕੋ ਕਹੈ ਪਿਛੈ ਪਛੁਤਾਇ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਤਿ ਮਤਿ ਮਨਿ ਬੁਧਿ॥ ਤਿਥੈ ਘੜੀਐ ਸੁਰਾ ਸਿਧਾ ਕੀ ਸੁਧਿ॥36॥

Giyaan khund meh(i) giyaan(u) perchund. Tithaiy naad binoad koad anund(u).
(PAGE 8): Sherm khund kee bani roop(u). Tithaiy ghaarrut(i) ghurriyaiy bahout(u) anoop(u). Taa keeyaan gullaan kuthiyaan na jaah(i). Jay ko kuhhaiy pichhaiy puchhtaayay. Tithaiy ghurriyaiy soorut(i) mut(i) mun(i) boodh(i). Tithaiy ghurriyaiy sooraan sidhaan ki soodh(i). 36.

Word Meaning: Giyan Khund = Stage of Knowledge. Perchund = very bright.
Naad= music. Binoad = amazing. Koad = uncanny. Anund(u) = bliss. Sherm Khund = Stage of dedication and hard work. Bani = development. Gharrut(i) = shape; design. Ghurriyaiy = to mould; to create. Anoop(u) = beautiful. Kuthiyaan = described. Soorut(i) = concentration; wisdom. Sooraan = of gods. Soodh(i) = enlightenment.

MEANING: Divine Knowledge (Giyan) shines brightly in the Stage of Knowledge (enlightens the mind) to the extent that one begins to feel the bliss of lilting music, and amazing and uncanny performances. Simply put, the Stage of Dedication and Hard Work is the stage of development for the beauty (roop) of the mind. In this Stage, man's mind and thinking are moulded with unparalleled beauty. The mental or spiritual level of such accomplished holy men is beyond description. If someone tries to describe that, he begins to feel stupid because of his futile (unsuccessful) effort. In that Stage, new concentration, new thinking, and new wisdom are created in the mind of the devotee who has already attained the Second Stage. Also, such a devotee is bestowed with a high level of enlightenment like that of the gods. 36.

NOTE: Compare the last two sentences with the idea in Paurri number 13.

ਕਰਮ ਖੰਡ ਕੀ ਬਾਣੀ ਜੋਰੁ॥ ਤਿਥੈ ਹੋਰੁ ਨ ਕੋਈ ਹੋਰੁ॥ ਤਿਥੈ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥ ਤਿਨ ਮਹਿ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰ॥ ਤਿਥੈ ਸੀਤੋ ਸੀਤਾ ਮਹਿਮਾ ਮਾਹਿ॥ ਤਾ ਕੇ ਰੂਪ ਨ ਕਥਨੇ ਜਾਹਿ॥ ਨਾ ਓਹਿ ਮਰਹਿ ਨ ਠਾਗੇ ਜਾਹਿ॥ ਜਿਨ ਕੈ ਰਾਮੁ ਵਸੈ ਮਨ ਮਾਹਿ॥ਤਿਥੈ ਭਗਤ ਵਸਹਿ ਕੇ ਲੋਅ॥ ਕਰਹਿ ਅਨੰਦੁ ਸਚਾ ਮਨਿ ਸੋਇ॥ ਸਚਖੰਡਿ ਵਸੈ ਨਿਰੰਕਾਰ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲ॥ਤਿਥੈ ਖੰਡ ਮੰਡਲ ਵਰਭੰਡ॥ ਜੇ ਕੋ ਕਥੈ ਤ ਅੰਤ ਨ ਅੰਤ॥ ਤਿਥੈ ਲੋਅ ਲੋਅ ਆਕਾਰ॥ ਜਿਵ ਜਿਵ ਹੁਕਮੁ ਤਿਵੈ ਤਿਵ ਕਾਰ॥ ਵੇਖੈ ਵਿਗਸੈ ਕਰਿ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ 37॥

Kerm khund kee baani joar(u). Tithaiy hoar(u) na koyee hoar(u). Tithaiy jodh mahabul soor. Tin meh(i) Ram(u) ruhhiya bherpoor. Tithaiy seeto seeta mehma maah(i). Ta kay roop na kuthnay jaah(i). Na oh(i) murrh(i) na tthaagay jaah(i). Jin kaiy Ram(u) vussaiy mun maah(i). Tithaiy bhugat vussaiy kay loe. Kureh(i) anund(u) Sacha mun(i) Soyay. Sach khund(i) vussaiy Nirunkaar. Kur(i) kur(i) vaykhaiy nudr(i) nihaal. Tithaiy khund mundal verbhund. Jay ko kuthaiy ta unt na unt. Tithaiy loe loe aakaar. Jiv jiv huqam(u) tivaiy tiv kaar. Vaykhaiy vigsaiy kur(i) veechaar(u). Nanak kuthnaa ker-rraw saar(u). 37.

Word Meaning: Kerm Khund = Stage of Benevolence. Baani = construction; development. Jodh Mahabul Soor = gallants (who have controlled their minds). Bherpoor = full to the brim.

Seeto seeta = firmly stitched (connected). Mehma = praise. Tthaagay = robbed; cheated. Kay loe = of many worlds. Nihaal = fully satisfied and blissful. Verbhund = galaxies. Ker-rraw= tough. Saar(u) = iron; steel.

MEANING: When a man reaches the Stage of Benevolence, his soul develops to the level where his mind becomes extremely strong (perfectly stable; no effect of Maya), and he feels nothing other than Waheguru in his mind. The devotees who attain that level of soul development are the true gallant and valiant. At that level, the devotees are completely connected to Waheguru and sing His praise. Their spiritual beauty (roop) is beyond description. Being "one" with Waheguru, such devotees have always Waheguru in their mind, and they neither die (because they are "one" with Waheguru), nor are they robbed of their spiritual development. At that level, the devotees "see" that there are many other devotees at that level from other worlds who feel blissful with Waheguru (Sacha) in their mind, which becomes a dwelling for Waheguru. The next higher level is the Sach Khund, where the devotee can "see" how Waheguru looks after His Creation with a kind sight, and is always blissful. The devotee can "see" that there are countless solar systems and galaxies in Waheguru's creation that nobody can find their end. In all these countless worlds, the living beings do exactly what Waheguru's Will (His laws) dictates. (Guru) Nanak says that it is as difficult to describe that "view" as to chew steel with teeth (of wax). However, Waheguru thinks of and looks after His Creation happily (without any stress on Him), and enjoys it. 37.

ਜਤੁ ਪਾਹਾਰਾ ਧੀਰਜੁ ਸੁਨਿਆਰੁ॥ ਅਹਰਣਿ ਮਤਿ ਵੇਦੁ ਹਥਿਆਰੁ॥ ਭਉ ਖਲਾ ਅਗਨਿ ਤਪ ਤਾਉ॥ ਭਾਂਡਾ ਭਾਉ ਅੰਮ੍ਰਿਤੁ ਤਿਤੁ ਢਾਲਿ॥ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਤਿਨ ਕਾਰ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥ 38॥

Jut(u) pahaara dheeraj(u) sooniyaar(u). Ehrun(i) mut(i) vayd(u) huthiyaar(u). Bhuou khullan ugun tup taao. Bhaanda bhaaou amrit(u) tit(u) dhaal(i). Ghurriyaiy shabad(u) Sachi tuksaal. Jin kuou nudr(i) kerm(u) tin kaar. Nanak Nudri nudr(i) nihaal. 38.

Word Meaning: Jut(u) = control on sensual pleasures. Pahaara = machine shop. Dheeruj = patience. Suniyaar = goldsmith. Ehrun(i) = anvil. Vayd = knowledge. Huthiyaar(u) = weapon (hammer). Bhuou = fear (of God). Khullan = leather (wind pipe); bellows. Tup = hard meditation or perseverance (on Waheguru's Naam). Bhaanda = vessel (mind). Bhaaou = affection and respect for Waheguru. Dhaal(i) = by moulding. Shabad = expected behaviour; duty. **(see the note below).** Sachi Tuksaal = the True mint (of high moral values). Nudri = the one who casts kind sight.

Nudr(i) = kind sight. Nihaal = eternal bliss.

Note the difference between Nudri and nudr(i).

NOTE: In most cases the word "Shabad" means Guru's Advice or Waheguru's praise. But occasionally, the word **also means expected behaviour or duty**. Pay attention to the following holy Shabad.

- ਸਲੋਕ ਮ:2 ਆਸਾ ਦੀ ਵਾਰ (469)॥ ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ॥ ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ਰ ਸਬਦੰ ਪਰਾਕ੍ਰਿਤਹ॥ ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥ 4॥

MEANING: The expected behaviour of the yogis is to acquire knowledge of their faith, and that of the Brahmans is to read the Vedas. The expected behaviour of the Khattris is to be warriors, and that of the untouchables (low castes) is to serve the upper classes. However, the expected behaviour of all human beings is to worship the "One" (Waheguru). I would be the slave of the individual who realizes this secret (achieves this objective), oh Nanak. Such an individual becomes like God. 4.

MEANING: At the end, Guru Nanak Sahib advises that (concisely) the path to raise the level of your soul so that it can be "one" with Waheguru is that you need to follow the recipe as described next, oh man! *(Compare your present state of mind to a nugget of raw gold, and your elevated soul to a beautiful ornament).* Just as a goldsmith works with raw gold in his machine shop to refine the nugget to give it the shape of the desired ornament, you need to do something similar with your mind (soul). The goldsmith heats the nugget with a small blowpipe, then melts it and places it in the die to give it the desired shape. Finally, he strikes the still rough ornament with a small hammer using his skill, wisdom, and patience to refine it. Now the beautiful ornament is ready.
To refine your soul, you also need a shop which requires your control over your sensual pleasures, oh man! Patience should act as the goldsmith. Guru's wisdom or His teachings should function as the anvil (to shape or soften your mind), and knowledge acquired from the Guru should be the hammer. Respectful fear of Waheguru should be the windpipe to control the size of the flame (to melt your mind so that it can be shaped as desired), and your perseverance should be the fire or temperature (taao) to melt the raw mind. Respect and love for Waheguru (bhaaou) should serve as the die that shapes your mind. **Such noble characteristics constitute the eternal mint in which the expected noble behaviour (approved by Waheguru and which leads to union with Him) is shaped.** However, only those lucky individuals follow this recipe to whom the Kind Waheguru (Nudri) casts His kind sight, and the individuals attain the level of eternal bliss (nihaal).

॥ ਸਲੋਕੁ ॥

ਪਵਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ॥ ਦਿਵਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ॥ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੈ ਧਰਮੁ ਹਦੂਰਿ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥

SLOAK

Puvun(u) guru paani pita maata dhert(i) meht(u). Divus raat(i) dooyay daayee daaya khaylaiy sugal jugat(u). Chungiyayiaan booriyayiaan vaachaiy Dherm(u) hudoor(i). Kermi aapo aapni kay nayrraiy kay door(i). Jinhee Naam(u) dhiyayaa, guyyay mashukut(i) ghaal(i). Nanak tay mookh oojlay kaytee chhootti naal(i).

Word Meaning: Puvun = air. Meht(u) = of great significance. Daayee Daaya = female and male nannies. Khaylaiy = plays, enjoys. Sugal Jugat(u) = whole world. Vaachaiy = evaluates. Hudoor(i) = In Waheguru's court. Kermi = based on one's deeds. Kay = many; some. Mashukut(i) ghaal(i) = successfulful in their hard work or efforts. Chhootti = salvaged. Naal(i) = with (in their company)

MEANING: [As explained in Paurri 34, the kind Waheguru has created the necessities of life on this planet (and on many others) for living beings to enjoy]. For example, (oxygen) in the air (puvun) purifies the blood just as the Guru purifies the soul. Water acts like father and is needed to sustain and nourish life. Earth is the great mother. The day and the night play the role of nannies, providing opportunities for rest and work, as well as for fun and eating. Thus, the whole world is enjoying life. The noble (chungiyayiaan), or the evil deeds (booriyayiaan) of the people are being constantly recorded, which the Justice of deeds (Dharma) evaluates (vaachaiy) in the Waheguru's Court (hadoor). Based on an individual's deeds, some get close to Waheguru (get connected with Him) while others get farther away (disconnected) from Him. However, those who worked hard to worship Waheguru
(Naam dhiyayaa) They are successful in their efforts. (Guru) Nanak says that their faces shine (they are honoured) in Waheguru's Court, and many others also swim across the ocean of life or find salvation in their company.

NOTE: In addition to air, Puvun has been used in Guru Granth Sahib to carry a few more meanings. Air also means breathing (or breath), and it has also been used to mean the human mind because it is very fickle, like the changing direction of the wind. Air has also been used to imply Shabad.

Air is important for our living, but it does not have the same function as the Guru; so, it cannot mean breath in this Sloak. Air could mean mind because most people do follow the advice of their mind, like that of the Guru; however, mind is not one of
Waheguru's basic gifts like water, earth, and fire; so again, it is not the likely implication of air in this holy Sloak. For the same reason, Shabad does not seem to be the appropriate meaning of air. For these reasons, we chose the highly deep meaning of air to be its oxygen component, which cleanses our blood the way the Guru cleanses our souls.

Such a deep knowledge of nature forces us to bow to the Great Guru Nanak!! We salute Him.

ਸੋ ਦਰੁ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1
੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

So Dur Raag(u) Assa, Mehla 1: Ek Onkaar Satgur Persad(i).

ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥ ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ॥ ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਪਵਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਬੀਚਾਰੇ॥ਗਾਵਨਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ॥

(ਅੰਗ 9)॥ ਗਾਵਨਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜਨਿ ਰਖੀਸਰ ਜੁਗੁ ਜੁਗੁ ਵੇਦਾ ਨਾਲੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ॥ਗਾਵਨਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ॥ਸੇਈ ਤੁਧਨੋ ਗਾਵਨਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ॥ ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਕਰਿ ਕਰਿ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ॥ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥1॥

So dur(u) Tayra kayha so ghur kayha ijt(u) beh(i) serb smaalay. Vaajay tayray naad anayk asunkhaan kaytay tayray vaavunhaaray. Kaytay tayray raag purrie siou kuhiyeh(i) kaytay tayray gaavunhaaray. Gaavun(i) toodhno puvun(u) paani basuntar(u) gaavaiy raja Dherm(u) dooaray. Gaavun(i) toodhno Chit(u) Goopt(u) likh(i) jaanan(i) likh(i) likh(i) Dherm(u) beechaaray. Gaavun toodhno Isher(u) Brahma Dayvi sohun(i) tayray suda svaaray. Gaavun(i) toodhno Inder Indraasun(i) baitthay devtiyaan dur(i) naalay. Gaavun(i) toodhno Sidh smaadhi under(i) gaavun(i) toodhno saadh beechaaray.

(PAGE 9): Gaavun(i) toodhno jutee sutee suntokhi, gaavun(i) toodhno veer kraaray. Gaavun toodhno Pundit purrun(i) rukhisur joog(u) joog(i) Vaydaan naalay. Gaavun toodhno mohiniyaan mun(u) mohun(i) soorg(u) muchh(u) puyalay. Gaavun toodhno ruttan oopaayay tayray utth-sutth(i) teeruth naalay. Gaavun(i) toodhno jodh mahabul soora gaavun toodhno khaani chaaray. Gaavun(i) toodhno khund mundal brehmunda kur(l) kur(i) rukhay tayray dhaaray. Sayee toodhno gaavun(i) jo toodh(u) bhaavun(i) ruttay tayray bhugat rsaalay. Hoar(i) kaytay toodhno gaavun(i) say mein chit(i) na aavun(i) Nanak(u) kiya beechaaray. Soyee soyee suda suda Souch(u) Sahib(u) saacha saachi naayee. Hai bhee hosi jaayay na jaasi ruchna jin(i) ruchaayee. Rungi rungi bhaanti ker(i) ker(i) jinsi maya ijn(i) oopaayee. Ker(i) ker(i) daykhaiy keeta aapna jiou Tis dee vudiyaayee. Jo Tis(u) bhaavaiy soyee kersee phir(i) huqam(u) na kerna jaayee. So paatshah(u) shaahaan put(i) Sahib(u) Nanak rehun(u) rajayee. 1.

NOTE: It is the same holy Shabad as Paurri number 27 in Jap(u) Ji with very minor changes in spellings of some words with no change in the meaning as a whole. So, for more detail, see the meaning of that Paurri.

Word Meaning: Dur(u) = door; entrance. Smaalay = looks after. vaajay Naad = music produced by musical instruments. vaavanhaaray = musicians. Raag Purie = varieties of music. Baisunter(u) = fire. Raja Dherm(u) = Dhermraj = Angel of justice.
Suvaaray = decorated. Jutee = celibate. Sutee = with high moral character. Suntokhi = content. Veer Kraaray. = gallants. Mohiniyaan = mind-captivating; pretty. Muchh = this world. Pyaalay = worlds beneath the earth. Ruttan = jewels; noble qualities. Khaani chaaray = the four sources of production of life (live birth, eggs, vegetation, from air under ripe conditions). Khund, Mundal Verbhunda = parts of universe. Ruttay = imbued. Ruchna = creation. Rungi Rungi Bhaanti = of different kinds.
MEANING: (Guru Nanak says), Oh Waheguru! People wonder what kind of entrance Your Residence has, and what kind of Residence You reside in, where You look after Your whole Creation. Even though I am unable to describe the exact nature of Your Residence, You are omnipresent, and there are countless types of musical instruments, and countless musicians who play on them to produce many different types of lilting tunes (naad). There are many different types of lyrics and their subcategories (purees), and countless singers to sing them. (The gods of) air, water, and fire all sing Your praise, and so does the Angel of justice on Your doorsteps. Chit(u) and Goopt(u), who are believed to keep written records of the deeds of humans, sing Your Praise with their recordings being analyzed by Dherm Raj, the Angel of justice at Your door. Many Shivas, and many Brahmas, etc., and many Parbatis sing Your praise, as a result of which, they are decorated (find respect) in Your Court. Sitting on their thrones, many Indras (Ind), along with other gods, also sing Your praise at Your door. The Sidh yogis sing Your praise in their meditation, and the holy men (sadh) sing by pondering on Your magnanimity. The celibate, men with high character, and the content (santokhi), the gallant, all sing Your praise. In all eons (yugs), the learned (pundits), the great sages (rukheesur), and the Vedas, sing Your praise. Even the beautiful fairies of the paradise, of the earth (muchh) and of the underworld (payaal), having charming beauties, sing Your praise. Gods of jewels (Kuber) created by You, sing Your praise, and so do the sixty-eight holy places believed to be made holy by the gods. The powerful valiant (jodh) and the intrepid (maha bal soora), sing Your praise, and so do the living beings from all the four sources (mammals, eggs, vegetation, and the ones which grow under optimum conditions) of reproduction. The skies, the galaxies, and the whole universe, supported by You, sing Your praise. Only those devotees sing Your Praise (are approved by You) whom You like, and who are imbued with Your affection, and enjoy singing it. I do not know, and cannot imagine, how many more sing Your praise. Only the Master, Waheguru, is eternal (Such Sahib Saacha) and so is His magnanimity, or justice (naayee). The Creator has always existed, will exist in future, and will never go away (will live forever). He has created the universe with countless varieties of different living beings and bodies, and has created attractions of different types (Maya) for them. He enjoys and looks after His Creation as He pleases. He will do whatever He chooses to do, and nobody has the power to suggest any modifications (huqam na kerna jaayee).
(Guru Nanak Sahib advises) That rather than wasting time and energy to find the secrets and the limits (because nobody will ever be able to do so) of Waheguru, who is the real Emperor of emperors, the man should simply sing His praise and obey His Will (rajaayee). 27.

ਆਸਾ ਮਹਲਾ 1॥ ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਇ॥ ਕੇ ਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਇ॥ ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ॥ ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ॥1॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ

ਗਹੀਰਾ॥ ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੀਤਾ ਕੇ ਵਡ ਚੀਰਾ॥1॥ਰਹਾਉ॥ ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ॥ ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ॥ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ॥2॥ ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ॥ ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ॥ ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ॥ ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ॥3॥ ਆਖਣ ਵਾਲਾ ਕਿਆ ਵੇਚਾਰਾ॥ ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ॥ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ॥4॥2॥

Assa Mehla 1. Soon(i) vudda aakhaiy subh(u) koyay. Kay vudd(u) vudda deettha hoyay. Keemut(i) paayay na kuhhiya jaayay. Kehnaiy vaalay Tayray ruhhay smaayay. 1. Vudday mayray Sahiba gehir gumbheera gooni guheeera. Koyay na jaanaiy Tayra keeta kay vudd cheera. 1. Ruhaou. Subh(i) soorteen mil(i) soort(i) kmaayee. Subh keemut(i) mil(i) keemut(i) paayee. Giyani dhiyani gur gur haayee. Kehun(u) na jaayee Tayri til(u) vudiyaayee. 2. Subh(i) sut subh(i) tup subh(i) chungiyayiyaan. Sidhaan poorkhaan keeyaan vudiyayiyaan. Toodh(u) vin(u) sidhee kinaiy na payeeyaan. Kerm(i) milaiy, naahi tthaak(i) ruhayeeyaan. 3. Aakhun vaala kiya vaychaara. Sifteen bhurray Tayray bhundaraa. Jis(u) Toon dayeh(i) tisaiy kiyaa chaaraa. Nanak Sach(u) svaarunharaa. 4.2.

Word Meaning: Deettha = on seeing. Keemut(i) = value. Smaayay = absorbed. 1 Gehir = deep. Ghumbeera = never changing (without any emotion). Gooni Guheera = source of noble qualities. Kay vudd = how large. Cheera = Huqam(u); creatioin.

Ruhaou= pause.

Soorteen = meditators. Soort(i) = meditated (to determine the secrets of God). Keemut(i) = evaluators. Keemut(i) = value (of the size) Giyani = scholars. Dhiyani = concentrators. Gur Gur Haayee = recognized gurus. Til(u) = sesame seed (extremely small). Vudiyaayee = greatness. 2. Sut = high moral character, noble deeds. Tup = physical suffering (to please some god). Sidhaan Poorkhaan = of the Sidh yogis. Kerm(i) = kindness. Tthaak(u) ruhayeeyan = kept restrained. 3.

Vaychaara = poor; unable; helpless. Bhundaara = treasures. Chaara = compete.

Sach(u) = God; Waheguru. Svaarunhaara= decorator; refiner.

MEANING: After hearing from different sources, everybody says that Waheguru (God's creation) It is very large. If someone were actually able to see Him (His creation), how large would he find Him!! Nobody could actually evaluate (find the size) of His creation, and thus nobody can describe His vastness. Those who try get simply absorbed in You (are captivated by and lost in your magnanimity, and still cannot find any limits), oh Waheguru! 1.

Your splendour is unfathomable. You are a treasure of all good qualities and never change; nobody knows how large Your creation is, oh, my great Master! Pause. All the meditators meditated (to find Your ends), and all the evaluators tried to evaluate You, and find your limits (but to no avail). The scholars, the people with deep concentrations, and the recognized gurus tried, but could not describe even a little amount of Your greatness. 2.

All the noble deeds, all sorts of self-afflicted suffering to please You, and other religious rituals (do not result in any success to find Your limits). All good qualities, including the glory (due to limited supernatural powers) of the Sidh yogis, come from You, by Your kindness. If You do not want someone to have those, they will stay undelivered. 3.

You are the treasure of all the praiseworthy qualities, oh Waheguru! And nobody can describe them. Everybody is helpless. If you impart Your good qualities to someone,

nobody can match him. Only You have the ability to adorn individuals (of Your choice with noble qualities), oh Nanak. 4.2.

ਆਸਾ ਮਹਲਾ 1॥ ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ॥ ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲਅਹਿ ਦੂਖ॥1॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣਿ ਪਾਹਿ॥ ਵਡਾ ਨਾ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ॥2॥ ਨ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ॥ ਗੁਣੁ ਏਹੋ ਹੋਰਿ ਨਾਹੀ ਕੋਇ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥3॥ ਜੇਵਡ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ॥

(ਅੰਗ 10)॥ ਜਿਨਿ ਦਿਨ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ॥ ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝ ਸਨਾਤਿ॥4॥3॥

Assa Mehla 1. Aakhaan jeevaan visraiy mur(i) jaaoun. Aakhun(i) aukhaa Saacha Naoun. Saachay Naam kee laagaiy bhookh. Oot(u) bhookaiy khaaayay chuliyay dookh .1. So kiyoun visraiy mayri maayay. Saacha Sahib(u) saachaiy Naayay. 1. Ruhaou. Saachay Naam kee til(u) vuddiyaayee. Aakh(i) thukkay keemut(i) nuhi payee. Jay subh(i) mil(i) kaiy aakhun(i) paah(i). Vudda na hovaiy, ghaat(i) na jaayay. 2. Na oh(u) muraiy na hovaiy soag(u). Daynda ruhaiy na chookaiy bhoag(u). Goon(u) ehou, hoar(i) naahi koyay. Na ko hoa, na ko hoyay.3. Jay vudd Aap(i) tay vudd Tayri daat(i).

(PAGE 10): Jin(i) din kur(i) kaiy keetee raat(i). Khusm(u) visareh(i) tay kumjaat(i). Nanak naavaiy baajh snaat(i). 4.3.

Word meaning: Visraiy = on forgetting. Bhookh = appetite; urge; desire. Oot(u) = bhookhaiy = because of that urge. Dookh = discomforts. 1

Visraiy = lose from memory. Saache Sahib(u) = (union with) the True Master.

Saachaiy Naayay= by (reciting) the True NaaM. Pause.

Til(u) = (the size of a) sesame seed. Aakh(i) tthukkay = exhausted describing. Keemut(i) = value. Ghaat(i) = loss (in greatness). 2

Soag(u) = mourning (causing grief). Chookaiy = miss (discontinue). Bhoag(u) = food. Goon(u) = good quality; ability. Ehou = (only in) Waheguru. Hoar(i) nahi koyay = nobody else. 3

Jay vudd = as large (great). Tay vudd = the same size. Daat(i) = largesse.

Khusm(u) = Master. Visareh(i) = forget. Kumjaat = Snaat(i) = low caste, ignoble. 4.

MEANING: Even though it is very hard to recite the True (Waheguru's) Naam (with full concentration and dedication), I am spiritually alive only when I recite Waheguru's Naam, and experience spiritual death when I forget it. I wish that I experienced the appetite (strong desire) for Waheguru's Naam all the time, because this appetite eats away (kills) all the discomforts. 1.

How can I (I cannot afford to) forget the True Naam of Waheguru, oh my mother! The True Master can be realized only by reciting His Naam (singing His praise). Pause.

Many people have exhausted themselves in evaluating (describing) the splendour of God, but they have not been able to describe even a small part of Him (have been badly unsuccessful). Even if everybody joined together to describe Him, there will be no change in Him – He will become neither bigger nor smaller. 2.

The Master never dies, and thus does not cause any grief to anyone. He never stops being the provider. Only He has this unique ability; nobody else will ever have it. 3.

His largesse is as great as He Himself is. (It is His kindness) that He has created nights after days. Anybody who forgets such a benevolent Master is ignoble. Also ignoble is the person who does not recite His Name (sing His praise), oh Nanak. 4.3.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ॥ ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ॥1॥ ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤਿ ਹਮਰੀ ਰਹਰਾਸਿ॥ 1॥ ਰਹਾਉ ॥ ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ॥2॥ ਜਿਨ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ॥ ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ॥3॥ ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰੁ ਸੰਗਤਿ ਪਾਈ ਤਿਨ ਧੁਰ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ॥
ਧਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ॥4॥4॥

Raag(u) Goojri Mehla 4. Hur(i) kay jun Satgur Sat Purkha, binou kuroun Gur paas(i). Hum keeray kirm, Satgur shernaayee, kur(i) duyya Naam(u) purgaas(i). 1. Mayray meet Gurdayv, mo kuou Ram Naam(u) purgaas(i). Gurmut(i) Naam(u) mayra praan sukhaayee, Hur(i) keerut(i) humree rehras(i). 1. Ruhaou. Hur(i) jun kay vudbhaag vuddayray, jin Hur(i) Hur(i) sherdha Hur(i) piyaas. Hur(i) Hur(i) Naam(u) milaiy triptaaseh(i) mil(i) Sangut(i) goon pergaas(i). 2. Jin Hur(i) Hur(i) Hur(i) rus(u) Naam(u) na paayaa, tay bhaag-heen Jum paas(i). Jo Satgur shern(i) sungat(i) nuhi aayay, dhrig(u) jeevaiy dhrig(u) jeevaas(i). 3. Jin Hur(i) jun Satgur(u) sungat(i) paayee tin dhoor mustak(i) likhiya likhaas(i). Dhunn(u) dhunn(u) Satsungat(i) jit(u) Hur(i) rus(u) paaya mil(i) jun Nanak Naam(u) pergaas(i). 4.4.

Word Meaning: Hur(i) kay Jun = devotee. Sat Purkha = Manifestation of God (Satgur). Binou = humble request. Keeray Kirm = worms (filthy; engrossed in Maya). Shernaayee = shelter; refuge. Kur(i) Duyya = be kind. Naam(u) purgaas(i) = enlighten with Naam. 1 Meet = friend. Gurmut(i) = advice (teachings) of the Guru. Praan sukhaayee = friend (supporter) of life. Hur(i) keerut(i) = praise of God. Rehras(i) = prayer; routine. Pause. Vudbgaag = good fortune. Sherdhaa = (respectful) wish. Piyaas = thirst (longing). Triptaaseh(i) = satisfied. 2
Rus(u) = (sweet) taste. Tay = those. Bhag-heen = unlucky. Jum paas(i) = prisoner of the agent of death. Dhrig(u) = condemnable. Jeevaas(i) = future life. 3.
Mustuk(i) = on the forehead (luck). Likhiya = written. Dhunn(u) = great. 4.

MEANING: Oh, the devotee of God, Satguru - the manifestation of Waheguru – I have a humble request to make. We are like worms (who lead a filthy life), and seek your refuge. Please, be kind and enlighten our hearts with Waheguru's Naam. 1.
Please enlighten my mind with Waheguru's Naam, oh my friend, Satguru. The Naam is the support of my life, but can be realized only by the Guru's Shabad (advice). I pray to You, that singing praise of Waheguru becomes my daily routine. Pause.
Those devotees are fortunate who have the thirst (longing) and wish for Waheguru (His Naam). They feel content only when they are enlightened with noble qualities and recite Waheguru's Naam in the company of the holy men. 2.
On the other hand, those who have not enjoyed the taste of Waheguru's Naam are very unlucky. Such people become the subjects of the agent of death. Their present and future lives are condemnable who do not take refuge in Satguru. 3.

Only those people seek Satguru's refuge and enjoy His company who have their fortune prewritten on their foreheads (are predestined) by Waheguru. The company of the holy men (Satguru) is great, in which an individual can enjoy the taste of Waheguru's Naam. (Guru) Nanak says that He, too, seeks such company where His mind is enlightened. 4.4.

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ 5॥ ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ॥ ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰ�ि ਧਰਿਆ॥1॥ ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸੁ ਤਰਿਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ॥ 1॥ਰਹਾਉ॥ ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ॥ ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ॥2॥ ਊਡੇ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ॥ ਤਿਨ ਕਵਨੁ ਖਲਾਵੈ ਕਵਨੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ॥3॥ ਸਭਿ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ॥ ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ॥4॥5॥

Raag Goojri Mehla 5: Kaahay ray mun chitveh(i) oodum(u), ja aahur(i) Hur(i) Jeeo puriya. Saiyl puththur meh(i) junt oopaayay, ta ka rijuk(u) aagaiy kur(i) dhuriya. 1. Mayray Madho Ji, Satsungut(i) milay s(i) turiya. Gur persad(i) Perm pud(u) paaya, sookay kaasht huriya. 1. Ruhaou. Junun(i), pita, loak, soot, bunita, koyay na kis kee dhuriya. Sir(i), sir(i) rijuk(u) sumbaahay Tthaakur, kaahay mun bhou kuriya. 2. Oodaiy, ood(i) aavaiy saiy koasaan, tis(u) paachhaiy buchray chhuriya. Oon kuvun(u) khulaavaiy, kuvun choogaavaiy, mun meh(i) simrun kuriaya. 3. Subh nidhaan, dus usht sidhaan, Tthaakur ker tul dhuriya. Jun Nanak bul(i), bul(i), sud bul(i) jaayiyaiy, Tayra unt(u) na paaravuriya. 4.5.

Word Meaning: Chitveh(i) Oodum = think about putting in effort; worry about. Aahur(i) = (has the) responsibility. Saiyl = Puththur = rocks. Junt = living beings.
Rijuk(u) = food. Aagaiy = before. Dhuriya = placed; arranged. 1.
Madho = God. S(i) = that. Turiya = salvaged. Perm Pud(u) = spiritual state above Maya. Sookay Kaasht = dry wood; dead trees. Huriya = (became) green; came to life. Pause. Junun(i) = mother. Loak = people; daughtes (because they leave their parents' home and become members of other's family). Soot = sons. Bunita = wife. Dhuriya = support; dependence. Sir(i) Sir(i) = everybody. Sumbaahay = delivers. Rijuk = food; necessities of life. Kaahay = why. Bhuou = afraid of. 2. Oodaiy = (Koonj) flies. Saiy = hundreds. Koas = a unit of length (1 koas = 2.2 km). Pachhaiy Chhuriya = leaves behind. Buchray = young ones. Choogaavaiy = pick food. Simrun = remember. 3.
Nidhaan = trasures. Dus Usht = ten and eight = 18. Siddhaan = supernatural powers. Ker = hands. Tul = palms. Bul(i) = sacrifice life. Paaravuriya = measure; beyond limits. 4.

NOTE: Koonj is a white bird which visits India from Russia in the winter months and returns in the summer. It flies for several hundred km, leaving her young ones behind, with no one to feed them. It is believed that when she picks food, she keeps her young ones in mind, and that is how they are fed by nature.

MEANING: Why should you worry about your food when Waheguru has that in His mind as His innate responsibility, oh man? He has created life even in the rocks (where there is no exit or entrance), and has supplied food even before life began there. 1.
(The more important thing for the man is to get detached from Maya, and unite with

Waheguru). Waheguru salvages the individual who attends the holy congregation of Satguru (and acts on His Advice). There, the devotee attains the spiritual level above Maya by the grace of the Guru, and his spiritually dead mind comes to life. Pause. Why should you be afraid of anything (worry about food, etc.) when Waheguru provides food (and other necessities of life to everybody? You commit many immoral acts to earn wealth for your relatives), but nobody will be able to protect you from punishment for your immoral deeds in Waheguru's Court), be it your mother, father, daughter, son, or wife. 2. Look, the koonj travels several hundred km and leaves her young ones behind who have nobody to feed them. But when the koonj picks food, she keeps her young ones in mind. (This is a wonder of Waheguru that the food that the koonj picks, is fed to the young ones)! 3.
All the treasures and the 18 supernatural powers lie in the palms of Waheguru (which He can gift to anyone). I am a slave of Waheguru, and am always ready to sacrifice my life for Him. His wonders can never be known, oh Nanak. 4.5.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 4 ਸੋ ਪੁਰਖੁ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Assa Mehla 4, So Purakh(u). Ek Onkar Sat(i) Gur Persad(i).

ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ॥ ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ॥ਸੀਭ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ॥ ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ॥ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ॥1॥

(ਅੰਗ 11)॥ ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖ ਸਮਾਣਾ॥ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ॥ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ॥ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ॥ ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ॥2॥ ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ॥ ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ॥ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ॥ਜਿਨ ਸੇਵਿਆ ਜਿਨ ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ॥ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀ ਜਨੁ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਸੀ॥3॥ ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬਿਅੰਤ ਬੇਅੰਤਾ॥ ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ॥ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ॥ ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ॥ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ॥4॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲ ਕਰਤਾ ਸੋਈ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ॥ ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ॥ ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ॥5॥1॥

So Purakh(u) nirunjun(u) Hur(i) Purakh(u) nirunjun(u) Hur(i) ugumma (or agumma) ugumm apaara. Subh(i) dhiyaveh(i) subh(i) dhiyaveh(i) toodh(u) ji, Hur(i) Sachay sirjunhaara. Subh(i) jea Tumhaaray ji, Tu jeeaan ka dataara. Hur(i) dhiaavhou santhou ji

subh(i) dookh visaarunhaara. Hur(i) aapay tthakur(u) Hur(i) aapay sayvuk(u) ji kiyaa Nanaj junt vichaara. 1.

(PAGE 11): Tu ghut ghut untar(i) serb niruntar(i) ji, Hur(i) Aiko Purakh(u) smaana. Ikk(i) daatay, ikk(i) bhaykhaari ji subh(i) Tayray choaj vidaana. Tu aapay daata aapay bhoogta ji houn Toodh(u) bin(u) uver(u) na jaana. Tu Parbrahm(u), bayunt(u) bayunt(u) ji, Tayray kiya goon aakh(i) vakhaana. Jo sayveh(i), jo sayveh(i) Toodh(u) ji, jun(u) Nanak(u) tin koorbaana. 2.

Hur(i) dhiyaveh(i). Hur(i) dhiyaveh(i) Toodh(u) ji, say jun joog(u) meh(i) sookhvaasi. Say mookut(u), say mookut(u) bhuyay, jin Hur(i) dhiyaaya ji, tin tooti jum ki phaasi. Jin nirbhuou jin Hur(i) nirbhuou dhiyaaya ji ,tin ka bhuou subh(u) guvaasi. Jin sayviya jin, sayviya mayra Hur(i) ji, tay Hur(i) Hur(i) roop(i) smassi. Say dhunn(u), say dhunn(u), jin Hur(i) dhiyaya ji, jun(u) Nanak(u) tin bul(i) bul(i) jaasi. 3

Tayri bhugat(i), Tayri bhugat(i), bhundaar ji. bhurray biyunt bayunta. Taray bhugat, Tayray bhugat, slaahun(i) Toodh(u) ji, Hur(i) anik anayk anunta. Tayri anik Tayri anik kurreh(i) Hur(i) pooja ji, tup(u) taapeh(i) jupeh(i) bayunta. Tayray anayk tayray anayk purreh(i) buhou Simrit(i) Shaast ji, kur(i) kiriya khut(u) kerm krunta. Say bhugat, say bhugat, bhulay jun Nanak ji, jo bhaaveh(i) mayray Hur(i) Bhugvanta. 4

Tu aad(i) Purakh(u) uprumpur(u) Kerta ji, Toodh(u) jayvud(u) uver(u) na koyee. Tu joog(u) joog(u) Aiko suda suda, Tu aiko ji, Tu nihchul kerta soyee. Toodh(u) aapay bhaavaiy soyee vurtaiy ji, Tu Aapay kureh(i) su hoyee. Toodh(u) aapay srishut(i) subh oopaayee ji, toodh(u) aapay sirj(i) subh goyee. Jun(u) Nanak(u) goon gaavaiy Kertay kay ji, jo subh saiy ka jaanoyee. 5.1.

Word Meaning: Purakh(u) Nirunjun(u) = Waheguru, who is above the effects of Maya. Agumma = beyond reach. Aparaa = with no ends; limitless. Dhiyaveh(i) = recite Naam (remember). Sirjunhaara = creator. Jea = living beings. Dataara = provider. Sant-hou = oh, holy men. Visaarunhaara= one who causes to forget (destroy of) all suffering (Waheguru). Tthakur(u) = Master; Lord. Sayvuk(u) = personal attendant. Junt = living being. Vichaara = helpless. 1.

Ghut unter(i) = in everybody. Niruntar(i) = continuous; without any gap. Smaana = mixed completely; be a part of. Choaj Vidaana = amazing acts. Bhoogta = user; one who enjoys. Uver(u) = somebody else. Jaana = recognize. Parbrahm = beyond reach. Bayunt(u) = limitless. Vakhaana = describe. Kurbaana = self-sacrifice. 2. Joog(u) Meh(i) = in the world. Sookhvaasi = live in comfort. Mukut(u) = free from the bonds of maya. Jum ki Phaasi = the noose of the angel of death. Nirbhuou = fearless (Waheguru). Bhou = fear. Guvaasi = eliminate. Hur(i) Roop(i) Smaasi = be one with Waheguru. Dhunn(u) = great; worthy of praise. Bul(i) = sacrifice myself. 3.

Bhugut(i) Bhundaar = treasures of worship. Slaahun(i) = sing praise. Unik = Unayk = countless. Pooja = worship. Tup(u) Taapeh(i) = meditate by torturing self. . Simrit(i) Shaast = Hindu holy books. Khut(u) Kerm = six deeds (to study and to teach; to perform yagna and to motivate others to do the same; to donate and accept donations). Bhulay = approved. Bhaaveh(i) = liked. Bhugvanta = Waheguru. 4. Aad(i) = from the very beginning; the origin. Uprumpur (u) = farther and farther (with no end). Kerta = Creator. Jayvud(u) = as large. Nihchul = everlasting. Bhaavaiy = to Your liking (as per Your wishes). Vertaiy = happens; takes place. Srishut(i) = universe. Sirj(i) = after creating. Goyee = destroys. Jaanoyee = one who knows. 5.

MEANING: The Living Supreme Being, Waheguru, is above the effects of Maya. The limitless Waheguru is beyond limits. Everybody thinks of you (recites Your Naam), oh, the perfect creator, Waheguru! All living beings are Yours (created by You), and You are their provider. Always remember Waheguru, which is the destroyer of all discomforts, oh holy men! (Being present in all life) Waheguru Himself is the Lord, and Himself the server. The living being is helpless (has no control). 1.

You are present in each and every body all the time, and thus are mixed with the entire universe (everything is a part of Yours). But it is Your amazing (strange) ways, oh Waheguru, that some people are providers (limited donors), while some others are beggars. (Being present in everybody) You Yourself are the provider and yourself the user, oh Waheguru! I do not recognize anybody other than you (who can play these roles), oh my Lord! You are the greatest of all, oh limitless Waheguru! I am unable to describe all Your noble qualities. I simply wish to sacrifice my life for those who remember You (sing Your praise). 2.

Those who sing Your praise lead a comfortable life in this world, oh my Lord! They are able to break the bonds of Maya, thereby escaping the noose of the Angel of death (they become free from reincarnation). Those who recite the Naam (sing praise) of the fearless Lord get rid of all their fears, and they are absorbed in Waheguru to become "one" with Him. They are worthy of praise, and I wish to sacrifice my life for them. 3.

There are countless treasures full of Your worship (there are countless devotees who have been enabled by You for Your worship), oh my Lord! And there are countless devotees who sing Your praise for Your countless forms. And there are countless who worship you in various ways, meditating and self-afflicting (enduring hardships). There are countless others who study the Hindu holy books and perform the six recognized rituals – to study the Vedas and teach; to perform yagna and motivate others to do the same; to donate and to accept donations. However, only those devotees are approved by my Lord whom He likes. 4. You are the origin of everything, and are the creator, oh my limitless Waheguru! Nobody else can rival You. You are the only one who has always been there through the eons, and You are the everlasting creator. Only those events take place in the universe which you desire, and only that happens, which You cause (to happen). You create the entire universe, and You destroy it at Your Will. The devotee, Nanak, simply sings the praise of the Creator who knows everything. 5.

ਆਸਾ ਮਹਲਾ 4॥ ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਈ ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂੰ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ॥1॥ਰਹਾਉ॥ ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ॥ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ॥1॥ ਤੂੰ ਦਰਿਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ॥ ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ॥2॥ ਜਿਸਨੋ ਤੂੰ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ॥ ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮ ਸਮਾਇਆ॥3॥

(ਅੰਗ 12)॥ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨਾ ਕੋਇ॥ ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥ 4॥2॥

Assa Mehla 4. Tu Kerta Sachiyaar(u) mainda saayeen, jo Tuou bhaavaiy soyee theesee jo Tu deh(i) soyee huoun paayeen. Ruhaou. Subh Tayri, Tu subhnee dhiyaya. Jis nu

kirpa kureh(i) tin(i) Naam ruttan paaya. Gurmukh(i) laadha, munmukh(i) guvaaya. Toodh(u) aap(i) vichhorriya Aap(i) milaaya. 1. Tu duriyaou, subh toojh hee maah(i). Toojh bin(u) dooja koyee naah(i). Jea junt subh(i) Tayra khayl. Vijoag(i) mil(i) vichhurriyaan, sunjoagi mayl(u). 2. Jis nu Tu jaanayeh(i) soyee jun(u) jaanaiy. Hur(i) goon sud hee aakh(i) vukhaanaiy. Jin(i) Hur(i) sayviya, tin(i) sookh(u) paaya. Sehjay hee Hur(i) Naam smaaya. 3.

(PAGE 12): apay Kerta Tayra keeya subh(u) hoyay. Toodh(u) bin(u) dooja uver(u) na koyay. Tu kur(i) kur(i) vaykheh(i) jaaneh(i) soyay. Jun Nanak Gurmukh(i) pergut(u) hoyay. 4.

Word Meaning: Kerta = creator. Sachiyaar = the home of Truth (noble qualities); everlasting. Mainda = my; mine. Saayeen = Lord. Bhaavaiy = like; wish. Soyee = the same. Theesee = will happen; takes place. Houn = I. Paayeen = I receive.

Pause.

Subhnee = everybody. Dhiyaya = remembered; recited Your Naam; worshiped. Kirpa = kindness. Naam Ruttan = valuable as a precious stone (invaluable Naam). Gurmukh(i) = devotee; fully dedicated to the Guru. Laadha = found; achieved.

Munmukh(i) = follower of one's mind as opposed to Guru's teachings (non-believer) Guvaaya = lost. Vichhorriya = separated; disconnected. 1.

Duriyaaou = (like a) river. Toojh Maah(i) = contained in you. Bin(u) = without. Jea Junt = living beings. Khayl = enjoyment (creation). Vijoag(i) = (due to) separation.

Sunjoagi = (as per the destiny of) union. Mayl(u) = union. 2.

Jaanayeh(i) = enable. Soyee = that (person). Hur(i) Goon = noble traits of Waheguru. Vukhaanaiy = describes. Sayviya = served; remembered; kept in mind. Sehjay = without much effort. Smaaya = got absorbed; mixed completely. 3.

Uver(u) = somebody else. Kur(i) Kur(i) Vaykheh(i) = create and watch (look after). Gurmukh(i) = through the Guru. Purgut(u) = appear; reveal; unfold. 4.2.

MEANING: You are the source of noble qualities, are everlasting and the creator of the universe, oh my Lord, Waheguru! Only that happens that you wish; and I receive only that which You provide. Pause. The whole creation is Yours (You created everything), and everybody worships You. But only that individual realizes Your invaluable Naam, to whom You are kind. Your faithful devotees realize Your Naam while the non-believers lose it (the opportunity to realize). But it is Your own Will that some are disconnected from You while You connect with some others. 1.

You are like a river of life, oh my Lord! Everybody is contained in You (is Your part). There is nobody without You. All the living beings are Your creation. As per Your law of separation (disconnection), those who are disconnected are reconnected with you as per their destiny for reunion. 2.

Only those people know You (Your secrets) who are enabled by You. Such people always describe (disseminate) Your noble traits. Those who serve You are always absorbed in Your Naam without any special effort and lead comfortable lives. 3.

You alone are the creator, and everybody is Your creation. There is nobody other than You (as the creator and the provider). You create, and watch Your creation (look after it). You reveal Your existence through the Guru. 4.2.

ਆਸਾ ਮ:1॥ ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ॥ ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ॥1॥ ਮਨ ਏਕੁ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ॥1॥ ਰਹਾਉ॥ ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮੁ ਭਇਆ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ ਕੀ ਸਰਣਾ ਜਿਨ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ॥2॥3॥

Assa Mehla 1. Titt(u) surver-rraiy bhuyeelay nivaasa, paani paavuk(u) Tineh(i) kiya. Punkuj(u) moh pug(u) naahi chaalaiy, hum daykhaa teh doobiulay.1. Mun Aik(u) na chaytis(i) moorr munah, Hur(i) bisrut tayray goon gulliya. Ruhaou. Na houn jutee sutee naahi purriyah, moorukh mooghdha junum(u) bhuyya. Prunvut(i) Nanak tin kee sherna jin Tu naahi vissuriya. 2.3.

Word Meaning: Titt(u) = that. Surve-rrraiy = pool. Bhuyeelay = taken place. Nivaasa = residence. Paavuk(u) = fire. Tineh(i) = Him (Waheguru). Punkuj(u) = mud. Moh = attachment. Pug(u) = foot; step. Doobiyaylay = is drowning. 1. Aiyk(u) = One (Waheguru; God). Moorr Munah = stupid (ignorant) mind. Bisrut = forgetting; ignoring. Gulliya = rotted. Pause.

Juttee = celibate. Suttee = of high morals. Moorukh = Moogdha = foolish; ignorant. Bhuyya = taken palce. Prunvut(i) = humble request. Shurna = refuge (in the service of). Vissuriya = forgotten; ignored.

MEANING: We have taken birth in such a pool (of life) which Waheguru has filled with the fire (of wanton desires such as lust, greed, attachment, etc.) rather than water. Living beings cannot take a step out of the mud of attachment, as a result of which, they are drowning in the pool (they are getting entangled more and more in their desires) as I am watching. 1. All this is happening because you have forgotten the kind Waheguru, as a result of which all your good qualities are rotting away, oh my stupid, and ignorant mind! Pause.

Neither do I have any good qualities, such as celibacy and good moral character, nor am I an educated person. My life is just like that of an ignorant, stupid person. I (Guru Nanak) humbly request my Lord to kindly give me the refuge of the holy men who have not forgotten Him. 2.3.

ਆਸਾ ਮ:5॥ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਧਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮੁ॥ 1॥ ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥1॥ ਰਹਾਉ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ॥ ਸੇਵਾ ਸਾਧ ਨਾ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ॥2॥4॥

Assa Mehla 5. Bhuyee praput(i) manookh dayhuriya. Gobind milun kee eh tayri buriya. Uver(i) kaaj tayraiy kitaiy na kaam. Mil(u) Saadh sungat(i) bhuj(u) kayvul Naam. 1. Srunjaam(i) laag(u) bhuvjul turn kaiy. Junum(u) birthaa jaat rung(i) Maya kaiy. Ruhaou. Jup(u) tup(u) sunjum(u), dherm(u) na kmaaya. Sayva saadh, na, jaaniya Hur(i) raaya. Kuhou Nanak hum neech kerma. Shern(i) purray kee rakhou sherma.2.4

Word Meaning: Bhuyee Praput(i) = have acquired (been given). Manookh dayhuriya = human body. Gobind = Waheguru; God. Buriya = turn, chance, opportunity. Uver(i) = other. Kaaj = tasks. Kitaiy na Kaam = of no use. Saadh Sungat(i) = holy congregation. Bhuj(u) = recite; sing the praise. Kayvul Naam = only Waheguru's Naam.

1. Srunjaam(i) = make effort (arrangements). Bhuvjul = sea of Maya. Birthaa = empty (wasting away). Rung Maya kaiy = love for the colourful world of Maya. Pause. Jup(u) = recitation of Naam. Tup(u) = hard labour (to realize Waheguru). Sunjum(u) self-restraints (on sensual desires). Dherm(u) = noble deeds. Kmaaya = earned. Sayva Saadh = served the holy men. Raaya = remembered (recite Naam). Neech Kerma = ignoble deeds. Shern(i) = in refuge. Shermaa = dignity. 2.

MEANING: You have been given the body of a human being, which is your opportunity to realize Waheguru, oh my friend! No other task (rituals and the like) is of any use to you (in the path of spirituality). So, sing Waheguru's praise in the company of holy men. 1. You are wasting away your time enjoying the colourful world of Maya, oh my friend. Make arrangements to swim across the sea of Maya (break the worldly bonds to attain emancipation), oh my mind. Pause.

I have not recited Waheguru's Naam, or done any hard labour to realize Him. Neither have I any control over my sensual desires, nor have I performed any noble deed. I have not even learned to serve the holy men, and have not worshiped Waheguru. I (Guru Nanak) admit that all my deeds are ignoble; I humbly request You (my Lord, Waheguru), to please save my dignity as I have come to seek Your refuge. 2.4.

ਸੋਹਿਲਾ

ਰਾਗੁ ਗਉੜੀ ਦੀਪਕੀ ਮਹਲਾ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

SOHILA

Raag Gaurri Deepki Mehla 1. Ek Onkar Satgur Persad(i):

ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਿਹੁ ਸਿਰਜਣਹਾਰੋ॥1॥ ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ॥ ਹਉ ਵਾਰੀ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥1॥ਰਹਾਉ॥ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਵਣਹਾਰੁ॥ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨਾ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ॥2॥ ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ॥ ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ॥3॥ ਘਰਿ ਘਰਿ ਏਹੋ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ॥ ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ॥4॥1]

Jaiy ghur(i) keerut(i) aakhiyaiy Kertay ka hoyay beechaaro. Titt(u) ghur(i) gaavhou Sohila siverhou Sirjunhaaro.1. Toom gaavhou mayray Nirbhuou ka sohila. Huoun vaari jitt(u) sohilaiy suda sookh(u) hoyay. 1. Ruhaou. Nit nit jearray smaaliun(i) daykhaiyga Dayvunhaar. Tayray daanaiy keemut(i) na puvaiy tis(u) Daatay kuvun(u) shumaar(u). 2. Sumbut(i) saaha likhiya mil(i) kur(i) paavhou tayl(u). Dayhou sujjan asseesrriyaan jioun hovaiy Sahib sioun mayl(u).3. Ghur(i) ghur(i) aiho paahucha sudrray nit puvun(i). Suddunhaara simriyaiy Nanak say dayh aavun(i). 4.1.

Word Meaning: Sohila = a song of joy that uplifts the spirit.

NOTE: It is also the name of a new composition comprising of five holy Shabads.

Jaiy = in which. Ghur(i) = house (holy congregation; holy book). Keerut(i) = praise. Beechaaro = (noble qualities and kindness) are discussed. Titt(u) = in that. Siverihou = meditate on; worship. Sirjunhaaro = the creator. 1.

Nirbhuou = the fearless (Waheguru). Houn vaari = wish to sacrifice myself. Pause.

Nit nit = everyday (all the time). Jearray = living beings. Smalliun(i) = looked after. Dayvunhaar = the provider. Tayray = you. Daanaiy = of gifts (largesse). Shumaar = count; evaluation. 2. Sumbut Saaha = the year and date (of some event). Paavhou tayl = perform a custom or ritual at a wedding ceremony. Sujjan = friends. Asseesrriyaan = blessings. Jioun = by which. Mayl(u) = union. 3. Paahucha = (a wedding) message. Sudrray Nit puvun(i)= invites (calls) are sent everyday. Suddunhaara = one who calls. Say deh = that day (time). 4.

MEANING: Sing the song of joy and worship the Lord in the congregation of the holy men where the praise of the Lord is sung, and the acts of kindness of the Creator are discussed, oh, my friend. 1.

Sing the song of joy that uplifts your spirit (so as to) worship the fearless Lord, oh my friends! I will gladly sacrifice my life for such a holy song which provides eternal happiness (bliss). Pause. The Provider looks after all His creation and fulfills all its needs. You cannot even count His blessings; so, how can you find His limits? 2.

The day and the year of your wedding with death is predetermined (which is also the opportunity to be one with Waheguru). Perform the rituals of the wedding ceremony, and bless me so that I may be connected to Waheguru; oh, my holy friends. 3.

The invitations of the wedding of the human bride with death (as the groom) are sent (by the Lord) all the time to the people (when their time comes, and that time will come to all of us. So, we should remember (and worship) the Lord to be one with Him when our time comes. 4.1.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1॥ ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ॥ ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ॥1॥ ਬਾਬਾ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ॥ ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਇ॥1॥ ਰਹਾਉ॥ ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਹੋਆ॥ ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ॥

(ਅੰਗ 13) ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ॥2॥2॥

Raag(u) Assa Mehla 1. Chhay ghur chhay gur chhay oopdaysh. Gur gur Aiko vays anayk.1. Baaba jaiy ghur(i) Kertay keerut(i) hoyay. So ghur(u) raakh(u) vudayee toyay.1. Ruhaou. Visuyay, chusiyaan, ghurriyaan, pehiraan, thirteen, vaareen, mah(u) hoa. Sooruj(u) aiko root(i) anayk.

(PAGE 13): Nanak Kertay kay kaytay vays. 2.2.

Word Meaning: Chhay Ghur = six Shastras (religious books) of the Hindus. Gur = teahers (authors). Oopdesh = philosophies. Vayse = dresses (forms). Anayk = unlimited. 1.

Jaiy = in which. Raakh(u) = keep; follow (the philosophy). Vudayee = praise; honour. Toye = to you. Pause.

Visuyay chusiyan ghurriyaan pehiraan thiteen vaareen mah(u) hoa. These are all measures of time, from smaller to larger. Root(i) = seasons. Kaytay = many. 2.2.

MEANING: There are six Hindu Shastras, and six are their authors with six different philosophies. However, all of them have the same Great Guru – the Supreme Lord, who has countless forms. 1.

But you follow the philosophy (teachings) of that book or faith in which the praise of the Lord is written; that will earn you honours, oh my friend. Pause.

The amazing thing is that, even though there is only one Sun, there are so many different seasons and measures of time (that make up the seasons). Just in terms of time and seasons, it is wondrous that the Creator has many different forms, oh Nanak.2

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਗਗਨਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ॥ ਧੂਪ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ॥1॥ ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ॥1॥ਰਹਾਉ॥ ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹਹਿ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੁਹੀ॥ ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ॥2॥ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥ ਤਿਸ ਦੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ॥3॥ ਹਰਿ ਚਰਣ ਕਵਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੁ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ॥ ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਇ ਵਾਸਾ॥ 4॥3॥

Raag(u) Dhanasri Mehla 1. Guggan-maiy thaal(u), ruv(i) chund(u) deepuk bunay, taarika mundul junuk moti. Dhoop Mulyaanlo, puvun(u) chuvro kurray, sugal bunraayay phoolunt joti. 1. Kaiysi aarti hoyay, Bhuvkhundna Tayri aarti! Anhuta shabad vaajunt bhayri. 1. Ruhaou. Sehs tuv naiyn, nun naiyn haiyn toh(i) kuou, sehs moorut(i), nuna aiyk Tohi. Sehs pud bimul, nun aiyk pud, gundh bin(u), sehs tuv gundh, ivv chult mohi. 2. Subh meh(i) jot(i) jot(i) haiy soyay. Tis daiy chaanun(i) subh meh(i) chaanun(u) hoyay. Gur saakhi Jot(i) pergut(u) hohay. Jo tis(u) bhaavaiy su aarti hoyay.3. Hur(i) Churn kunvul mukrund, lobhit muno, undin(ou) moh(i) aahee piyaasa. Kirpa jul(u) dayh(i) Nanak saaring kuou, hoyay jaa tay Tayraiy Naaye vaasa. 4.3.

Word Meaning: Thaal(u) = platter. Gugganmaiy = sky-like. Ruv(i) = sun. Chund(u) = moon. Taarika Mundul = galaxy, full of stars. Junuk = take for; imagine. Moti = large pearls. Dhoop = incense. Mulyaanlo Puvun(u) = wind from the Mullya Mountain. Chuvro Kurray = fanning respectfully. Sugal bunraayay = the whole vegetation. Phoolunt Joti = light (fragrance) of flowers. 1.

Kaisi = how wonderful! Aarti = a Hindu ritual of prayer. Bhuv-Khundna = the destroyer of the birth-death-birth cycle. Unhuta Shabad = the never-changing Shabad (a manifestation of Waheguru). Vaajunt = is playing. Bhayri = clarinets. Pause.

Sehs = thousands. Naiyn = eyes. Nun = none. Toh(i) kaou= yours. Moorut(i) = forms. Bimul pud = clean (holy) feet. Gundh = noses. Ivv chult = such enchanting feats. Mohi = charmed (to be His devotee). 2. Jot(i) = light (a part of the Lord); consciousness. Soyay = same. Chaanun(i) = with the light. Saakhi = Teachings.

Purgut(u) hoyay = appears; is realized. Bhaavaiy = is liked by. 3.

Churn Kunvul = lotus-like soft feet. Mukrund = pollen dust. Lobhit = Greedy. Undin(ou) = day and night. Pyaasa = thirst (desire). Saaring = rainbird: a bird that is believed to drink the first drop of falling rain that it receives in its open beak.

Kirpa – jul(u) = Kindly give the special water to this rainbird. Jaa Tay = by which. Naaye = in the Naam. Vaasa = make home. 4.

Aarti = a Hindu ritual in which a platter containing incense, flowers, a few earthen lamps, vermilion, and a coconut is rotated in a vertical circle in front of a deity or anybody else worthy of respect. Guru Nanak Sahib visited a famous Hindu shrine (the Temple of Jagannath) in Odisha (southeastern India) and joined in the Aarti that the priest performed for the deity. After the ritualistic aarti, Guru Sahib recited this holy Shabad to educate the

people about the true Aarti of the Supreme Lord. The ritualistic aarti is performed before an idol with a face, bust, arms, and hands, which the performer covers. When the priest asked Guru Sahib about the various body parts of the Supreme Lord who is formless, Guru Sahib replied as above. (The meanings of the holy Shabad follow).

MEANING: (The ritualistic aarti of gods is fruitless, oh my friend!) because the real Aarti of the Lord is taking place all the time. (You have a platter in which you place earthen lamps (and may be some pearls), incense, and flowers for the ritualistic aarti), But look, the sky is like the platter on which the sun and the moon are two lamps, with millions of bright stars replacing your artificial pearls. The wind from the Mallya Mountain, which is filled with the fragrance of sandalwood, acts as incense, and the entire vegetation serves as flowers. (Mallya Mountain is in southern India, and has sandal trees grown on it, which are the source of a very sweet fragrance, thereby serving as incense). 1.

The Divine music of never-changing Waheguru's Shabad (in His praise) serves as the music of clarinets. So, how wonderful Aarti of the Lord – the destroyer of the birth-death-birth cycle – is taking place in nature! Pause.

(If you ask about the body parts of the formless Lord, even though He has no formal eyes, body, nose, or feet, yet being present in all living beings, He has thousands of eyes, bodies, noses, and perfectly clean feet. Such enchanting feats of Waheguru spell charm on me. 2. The Lord is present in all living beings, and everybody is enlightened by His Light. He reveals Himself through the Guru's Teachings. Only that aarti is approved by Him which is to His liking. 3.

Just like the bumblebee which loves flowers for their pollen-dust, I long for the lotus like soft Feet of the Lord (His Naam); and just like the rainbird, which waits for the first rain drop (and does not drink water from anywhere else no matter how thirsty he is), I am thirsty day and night for Lord's water of kindness, and humbly request that He bestows me that so that I may reside in His Naam (always worship Him), oh Nanak. 4.3.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥ ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ॥1॥ ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁਨੁ ਵਡਾ ਹੇ॥ ਕਰਿ ਡੰਡਉਤ ਪੁਨੁ ਵਡਾ ਹੇ॥1॥ਰਹਾਉ॥ ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦਿ ਨ ਜਾਣਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ॥ ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ॥2॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ॥ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸੁਰ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ॥3॥ ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ॥4॥4॥ **Raag(u) Gaurri Poorbi Mehla 4.** Kaam(i) krodh(i) nugur(u) buhou bhuriya, mil(i) Sadhu khundul khunda hay. Poorub(i) likhut likhay Gur(u) paaya mun(i) Hur(i) liv mundul munda hay. 1. Kur(i) sadhu unjooli poon(u) vuda hay. Kur(i) dundaout poon(u) vuda hay.1. Ruhaou. Saakut Hur(i) rus saad(i) na jaaniya, tin untar(i) houmein kunda hay. Jioun jioun chuleh(i), choobhaiy dookh(u) paaveh(i), Jumkaal(u) suheh(i) sir(i) dunda hay. 2. Hur(i) jun Hur(i) Hur(i) Naam(i) smaanay, dookh(u) junum murn Bhuv khunda hay. Abinaashi Purakh(u) paaya Permaushur, buhou sobh khund brehmunda hay.3. Hum greeb muskeen Prubh Ttayray, Hur(i) raakh(u) raakh(u) vud vuda hay. Jun Nanak Naam(u) adhaar tayk haiy Hur(i) Naamay hee sookh(u) munda hay. 4.4.

Word Meaning: Kaam(i) = with lust. Krodh(i) = with rage. Nugur(u) = town; world; human body. Sadhu = SatGuru. Khundul Khunda = cut into pieces; destroy.

Poorub(i) = before (birth). Liv Mundul = in the realm of focus. Munda = adorned. 1.
Unjooli = (beg) with folded hands. Poon(u) = noble deed to reap good rewards.
Vuda = big. Dundout = to show respect by laying flat on the feet. Pause.
Saakut = devotee of Maya. Rus = juice (sweetness). Saad(i) = taste. Haumein = selfishness; ego. Kunda = thorn. Choobhaiy = punctures; pinches. Jumkaal(u) = of the angel of death. Suheh(i) = bears; endures. Dunda = baton (punishment). 2.
Smaanay = absorbed; lost in the Naam. Khunda = cut into pieces; destroyed. Abinaashi = non-perishable. Purakh(u) = omnipresent Lord. Sobh = win laurels.
Khund Brehmunda = in the whole universe. 3.
Greeb = poor; helpless. Muskeen = humble. Jun = devotee. Adhaar = Tayk = support. Sookh(u) = comfort. Munda = adorn; acquire. 4.

MEANING: The human body is a house full of lust and rage, etc. Such evil desires can be destroyed (overcome) in the company (shelter) of the Guru. However, only those individuals who are predestined to meet the Guru will do so. The Guru connects the individual with Waheguru (God) so that his mind is adorned with (stays focused on) God's omnipresence. 1. Kneel before the Guru, and pray with folded (clasped) hands, oh man! It is a noble deed. Pause.

A money-gripped individual cannot enjoy the taste of Waheguru's Naam as he is suffering from the thorn of haumein (selfishness). As such individuals move in life (as time passes by), the thorn of haumein pricks them more and more, and they suffer. Also. The fear of the Angel of Death always hangs over their heads. 2.

The devotees of God are in tune with Him and have thus overcome the fear of death and rebirth. Such individuals internalize Waheguru, and their noble fame spreads throughout the world. 3. We, the powerless and humble, are Your devotees, oh Waheguru! You are the greatest of all; save us, oh Waheguru! Your Naam is our support, and we acquire great comfort from it, oh Nanak. 4.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5॥ ਕਰਉ ਬੇਨੰਤੀ ਸੁਣਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ॥ ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ॥1॥ ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਣਾ ਰੇ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ॥1॥ਰਹਾਉ॥ ਇਹੁ ਸੰਸਾਰੁ ਬਿਕਾਰੁ ਸੰਸੇ ਮਹਿ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ॥ ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਵੈ ਇਹੁ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ॥2॥ ਜਾ ਕਉ ਆਏ ਸੋਈ ਬਿਹਾਝਹੁ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ॥ ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖੁ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ॥3॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ॥ ਨਾਨਕ ਦਾਸੁ ਇਹੈ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ॥4॥5॥

Raag(u) Gaurri Poorbi Mehla 5: Kuroun baynti, sunhou mayray meeta, Sunt tehl kee bayla. Eehaan khaat(i) chulou Hur(i) laaha, aagaiy bussun(u) soohayla.1. Aoudh ghutaiy dinus(u) raina ray. Mun Gur mil(i) kaaj svaaray .1. Ruhaou. Ehou sunsaar(u) bikaar(u) sunsay meh(i), turiyo Braham giyaani. Jiseh(i) jugaayay piyavaiy ehou rus(u), ukuth kutha tin(i) jaani.2. Jaa kuou aayay soyee bihaajhou, Hur(i) Gur tay muneh(i) busayra. Nij ghur(i) mehl(u) paavhou sookh(u) sehjay, bahoor(i) na hoyaygo phera.3. Unterjaami Purakh Bidhaatay, sherdha mun kee pooray. Nanak Dass ihaiy sookh(u) maangaiy mo kuou kur(i) suntun kee dhooray.4.5.

Word Meaning: Baynti = request. Meeta = friends. Sunt = Guru; holy men. Tehl = serve. Bayla = time (human life). Eehaan = in this world. Khaat(i) = earn. Laaha = profit; benefit. Aagaiy = next world. Bussun(u) = lifving. Soohayla = comfortable; pleasant.

1. Aoudh = life span. Kaaj = task; purpose; objective. Gur Mil(i) = taking refuge of the Guru. Svaaray = improve (achieve the objective). Pause.
Sunsaar(u)= world (life). Bikaar(u) = worthless. Sunsay = doubts; worries. Turiyo = swim across the sea of Maya (find salvation). Brahm Giyaani. = knowledgeable about Waheguru (connected to Waheguru). Piyavaiy = feeds. Ehou rus(u) = the sweet taste (of Naam). Ukuth = indescribable. Katha = story (facts). 2.
Ja ko aayay = for the purpose you have taken birth (purpose of human life). Bihaajhou = do business. Muneh(i) = in mind (memory). Busayra = take residence. Nij Ghur(i) Mehl(u) = in own mind. Sehjay = without any special effort. Phera = return to human life (rebirth). 3. nterjaami Purakh Bidhaatay = Omniscient, omnipresent and the carver (architect) of our fate (Waheguru). Sherdha = wish; desire. Suntun kee Dhooray = the dust of Guru's feet (an expression of reverence). 4.4.
MEANING: I make a request; listen to it carefully, oh my friend! It (the human life) is the opportunity for you to serve the Guru. Earn Waheguru's favour in this life, so that your next life becomes comfortable. 1.
Your life is slipping away by day and night, oh my mind! Get connected to the Guru so as to achieve your objective (of being "one" with Waheguru). Pause.
This world (life) is passing by in vain, consumed by meaningless worries and hesitations. Only a staunch devotee finds salvation. Only those who enjoy the sweetness of Waheguru's Naam are awakened by Him, and only they realize the secrets of the indescribable Waheguru. 2.
Engage only in that business for which you have come into this world (to get connected to Waheguru). The Guru can connect you with Waheguru, and you will be able to make your heart the house for Him (internalize Him). Thus, you will have everlasting comfort in your mind and will not be reborn. 3. I, Nanak, always long for the dust of the Guru's Feet (devotion to Him); please fulfil my wish (of connecting with You), oh omniscient, omnipresent, and the architect of my fate, Waheguru! 4. 5.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ ਪਹਿਲਾ 1 ਘਰੁ 1

Ek Onkar Satgur Persad(i)

Raag(u) Siri Raag(u) Mehla Pehla 1, Ghur(u) 1

(ਅੰਗ 14)॥ ਮੋਤੀ ਤ ਮੰਦਰ ਊਸਰਹਿ ਰਤਨੀ ਤ ਹੋਹਿ ਜੜਾਉ॥ ਕਸਤੂਰਿ ਕੁੰਗੂ ਅਗਰਿ ਚੰਦਨਿ ਲੀਪ ਆਵੈ ਚਾਉ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ 1॥ ਹਰਿ ਬਿਨੁ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਉ॥ ਮੈ ਆਪਣਾ ਗੁਰੁ ਪੂਛਿ ਦੇਖਿਆ ਅਵਰੁ ਨਾਹੀ ਥਾਉ॥ 1॥ ਰਹਾਉ॥ ਧਰਤੀ ਤ ਹੀਰੇ ਲਾਲ ਜੜਤੀ ਪਲਘਿ ਲਾਲ ਜੜਾਉ॥ ਮੋਹਣੀ ਮੁਖਿ ਮਣੀ ਸੋਹੈ ਕਰੇ ਰੰਗਿ ਪਸਾਉ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ 2॥ ਸਿਧੁ ਹੋਵਾ ਸਿਧਿ ਲਾਈ ਰਿਧਿ ਆਖਾ ਆਉ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਹੋਇ ਬੈਸਾ ਲੋਕੁ ਰਾਖੈ ਭਾਉ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ 3॥ ਸੁਲਤਾਨ ਹੋਵਾ ਮੇਲਿ ਲਸਕਰ ਤਖਤਿ ਰਾਖਾ ਪਾਉ॥ ਹੁਕਮ ਹਾਸਲੁ ਕਰੀ ਬੈਠਾ ਨਾਨਕਾ ਸਭ ਵਾਉ॥ ਮਤੁ ਦੇਖਿ ਭੂਲਾ ਵੀਸਰੈ ਤੇਰਾ ਚਿਤਿ ਨ ਆਵੈ ਨਾਉ॥ 4॥1॥

(PAGE 14). Moti ta mundar oosreh(i), ruttni ta hoh(i) jurraaou. Kustoor(i) koongoo agar(i) chundan(i) leep aavaiy chaou. Mut(i) daykh(i) bhoolaan veesraiy, Tayra chit(i) na aavaiy Naoun. 1. Hur(i) bin jeeou jul(i) bul(i) jaaou. Mein aapna Gur(u) pooch(i) daykhiya, uver(u) naahi thaoun. 1. Ruhaou. Dherti ta heeray laal jurrti, plungh(i) laal jurraou. Mohini, mookh(i) munie sohaiy, kuray rung(i) pusaou. Mut(u) daykh(i) bhoolaan veesraiy, Tayra chit(i) na aavaiy Naoun. 2. Sidh(u) hovaan, sidh(i) laayi, ridh(i) aakhaan aaou. Goopt(u), pergut(u) hoyay baiysaan, loak(u) raakhaiy bhaaou. Mut(i) daykh(i) bhoolaan veesraiy, Tayra chit(i) na aavaiy Naoun. 3. Sultan hovaan, mayl(i) lushkar, tukhut(i) raakhaan paaoun. Huqam haasul(u) kuree baiytthaan, Nanaka, subh vaaou. Mut(u) daykh(i) bhoolaan veesraiy, Tayra chit(i) na aavaiy Naoun. 4.1.

Word Meaning: Moti = pearls. Mundar = mansion. Ruttni = jewels. Jurraaou = inlaid. Kustoor = musk. Koongoo = saffron. Agar(i) = a tree with a very pleasant fragrance. Chundan = sandalwood. Leep = coating. Chaou = zest. Mut(u) = lest. Bhoolaan = Veesraiy = forget. 1. Jeeou = soul. Uver(u) = other. Thaaoun = place; shelter. Pause. Heeray = diamonds. Laal = rubies. Plungh(i) = bed. Mohini = attractive woman. Munie = a jewel that glows. Sohaiy = looks attractive. Rung(i) Pusaou = seductive behaviour. 2. Sidh(i) Laayi = in meditation. Ridh(i) = supernatural powers. Goopt(u) = hide; disappear. Pergut = appear. Bhaaou = love. 3. Sultan = rajah. Lushkur(i) = army. Tukhut(i) = on the throne. Haasul = acquire. Vaaou = worthless. 4.

MEANING: My mind burns (suffers badly) without remembering Waheguru. I have checked with my Guru; there is no other place (or situation) as comfortable (heavenly) as remembering Waheguru. **Pause.** If I could build a mansion of pearls with jewels inlaid in that and with a coating of agar, saffron, and sandalwood, and feel highly zestful to see all that, it will still be insignificant for me, because I am afraid that I may forget You, and Your Naam from my mind, oh Waheguru. 1.

If the whole ground under me, has a floor of diamonds and rubies, and my bed has pearls inlaid in it, and a mind-captivating beautiful damsel with her face glowing like a jewel, and with a seductive behaviour, is sitting on the bed, it is all worthless for me, because I am afraid that I may forget Waheguru to see all that (which I do not want to). 2. If I were an accomplished Sidh yogi in meditation, had the power to call all supernatural powers, and

could appear or disappear as per my will, and the masses had love for me, even all that will be meaningless for me, because I am afraid that I may forget my dear Waheguru. 3.
If I were a king and had the command (authority) to raise a large army, sit on the throne, and issue orders to everybody, all of that would still be worthless for me, because I do not wish to forget my dear Waheguru under any circumstances, oh Nanak. 4.1.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਕੋਟਿ ਕੋਟੀ ਮੇਰੀ ਆਰਜਾ ਪਵਣੁ ਪੀਅਣੁ ਅਪਿਆਉ॥ ਚੰਦੁ ਸੂਰਜ ਦੁਇ ਗੁਫੈ ਨ ਦੇਖਾ ਸੁਪਨੈ ਸਉਣ ਨ ਥਾਉ॥ ਭੀ ਤੇਰੀ ਕੀਮਤ ਨ ਪਵੈ ਹਉ ਕੇਵਡ ਆਖਾ ਨਾਉ॥ 1॥ ਸਾਚਾ ਨਿਰੰਕਾਰੁ ਨਿਜ ਥਾਇ॥ ਸੁਣਿ ਸੁਣਿ ਆਖਣੁ ਆਖਣਾ ਜੇ ਭਾਵੈ ਕਰੇ ਤਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਕੁਸਾ ਕਟੀਆ ਵਾਰ ਵਾਰ ਪੀਸਣਿ ਪੀਸਾ ਪਾਇ॥ ਅਗੀ ਸੇਤੀ ਜਾਲੀਆ ਭਸਮ ਸੇਤੀ ਰਲਿ ਜਾਉ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡ ਆਖਾ ਨਾਉ॥ 2॥ ਪੰਖੀ ਹੋਇ ਕੈ ਜੇ ਭਵਾ ਸੈ ਅਸਮਾਨੀ ਜਾਉ॥ ਨਦਰੀ ਕਿਸੈ ਨ ਆਵਉ ਨਾ ਕਿਛੁ ਪੀਆ ਨ ਖਾਉ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡ ਆਖਾ ਨਾਉ॥ 3॥
(ਅੰਗ 15)॥ ਨਾਨਕ ਕਾਗਦ ਲਖ ਮਣਾ ਪੜਿ ਪੜਿ ਕੀਚੈ ਭਾਉ॥ ਮਸੂ ਤੋਟਿ ਨ ਆਵਈ ਲੇਖਣਿ ਪਉਣੁ ਚਲਾਉ॥ ਭੀ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਉ ਕੇਵਡ ਆਖਾ ਨਾਉ॥ 4॥2॥

Siri Raag(u) Mehla 1: Koat(i) koati mayri aarja, puvun peeun, apiyaaou. Chund, sooruj, doyay goofaiy na daykhaan, soopnaiy saun na thaaoun. Bhee Tayri keemut(i) na puvvaiy, huoun kayvud aakhaan Naoun. 1. Saacha Nirunkar(u) nij thaayayn. Soon(i), soon(i) aakhun(u) aakhna, jay bhaavaiy kuray tumaayay. 1. Ruhoau. Kusaan, kuttiaan vaar, vaar, peesun(i) peesaan paayay. Uggeen sayti jaaliyaan, bhusm sayti rul(i) jaaoun. Bhee Tayri keemut(i) na puvvaiy, huoun kayvud aakhaan Naoun. 2. Punkhi hoyay kaiy jay bhuvvaan, saiy asmaani jaaoun. Nedreen kisaiy na aavoun, na kichh(u) paayaan, na khaaoun. Bhee Tayri keemut(i) na puvvaiy, huoun kayvud aakhan Naoun. 3.
(PAGE 15): Nanak, kaagud lakh munaa, purrh(i) purrh(i) keechaiy bhaaou. Mussoo toat(i) na aavyee, laykhun(i) paun(u) chulaaoun. Bhee Tayri keemut(i) na puvvaiy, huoun kayvud aakhaan Naaoun. 4.2.
Word Meaning: Koat(i) = millions. Aarja = age. Peeun(u) = to drink. Apiyaaou = food. Goofaiy = in the cave. Bhee = still. 1. Nij Thaayayn = absorbed in self. Tumaayay = wish; longing. Pause. Kusaan = kill mercilessly. Kuttiaan = cut into pieces. Peesun(i) = in the grinding mill. Sayti = with. Bhusm = ash. Rul(i) = mix well. 2. Punkhi = bird. Saiy = hundreds. Asmaani = skies. 3.
Kaagud = paper. Munaa = 40 kg; 0.4 quintal. Keechaiy Bhaaou = show love. Mussoo = ink. Toat(i) = shortage. Laykhun(i) = pen. Chulaaoun = move; write. 4.
MEANING: The eternal and the formless Waheguru stays worry-free, absorbed in His own self. (Nobody knows the true worth of Waheguru). Listening to others, people describe Him in their own way, but only that individual acquires a longing for Him whom he exhorts. Pause. If I could live for multimillion years, and depended only on air as my drinks and my food (waste no time to prepare them), and locked myself in a cave so that I did not see the moon and the sun, and did not even dream about sleeping (and spent all that time to evaluate Waheguru), I still would not be able to find the greatness of Waheguru as to how large (powerful) His command (Huqam is). 1. (Some people torture themselves physically to please some deity with that belief in mind), If I kill myself mercilessly, cut myself into small pieces, grind myself in the grinding mill, or burn myself to ashes, I will still not be able to find the limit of the greatness of Waheguru as to how powerful His Huqam is. 2.

If I could become a bird, and fly to hundreds of skies, and be invisible to anyone, and did not have the need to eat or drink anything (and spend the whole time finding the limits of Waheguru), I would not be able to do so, no matter how hard I tried. 3.
If I had thousands of tons of paper to read about Waheguru, and foster love for Him, or if I had a similar amount of paper to write on, used air as my pen, and if there was no shortage of ink to write about the magnanimity of Waheguru, I would still not be able to describe His vastness and the power of His Command, oh Nanak. 4.2.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਲੇਖੈ ਬੋਲਣੁ ਬੋਲਣਾ ਲੇਖੈ ਖਾਣਾ ਖਾਉ॥ ਲੇਖੈ ਵਾਟ ਚਲਾਈਆ ਲੇਖੈ ਸੁਣਿ ਵੇਖਾਉ॥ ਲੇਖੈ ਸਾਹ ਲਵਾਈਅਹਿ ਪੜੇ ਕਿ ਪੁਛਣ ਜਾਉ॥1॥ ਬਾਬਾ ਮਾਇਆ ਰਚਨਾ ਧੋਹੁ॥ ਅੰਧੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ॥ 1॥ ਰਹਾਉ॥ ਜੀਵਣ ਮਰਣਾ ਜਾਇ ਕੈ ਏਥੈ ਖਾਜੇ ਕਾਲਿ॥ ਜਿਥੈ ਬਹਿ ਸਮਝਾਈਐ ਤਿਥੈ ਕੋਇ ਨ ਚਲਿਓ ਨਾਲਿ॥ ਰੋਵਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਿ॥2॥ ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਘਟਿ ਨ ਆਖੈ ਕੋਇ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਹਣਿ ਨ ਵਡਾ ਹੋਇ॥ ਸਾਚਾ ਸਾਹਿਬ ਏਕੁ ਤੂ ਹੋਰਿ ਜੀਆ ਕੇਤੇ ਲੋਅ॥3॥ ਨੀਚਾ ਅੰਦਰਿ ਨੀਚ ਜਾਤਿ ਨੀਚੀ ਹੂੰ ਅਤਿ ਨੀਚੁ॥ ਨਾਨਕੁ ਤਿਨ ਕੈ ਸੰਗਿ ਸਾਥਿ ਵਡਿਆ ਸਿਉ ਕਿਆ ਰੀਸ॥ ਜਿਥੈ ਨੀਚ ਸਮਾਲੀਅਨਿ ਤਿਥੈ ਨਦਰਿ ਤੇਰੀ ਬਖਸੀਸ॥ 4॥3॥

Siri Raag(u) Mehla 1: Laykhaiy boalun(u) boalna, laykhaiy khaana khaaoun. Laykhaiy vaat chulaayiya, laykhaiy soon(i) vaykhaaoun. Laykhaiy saah luvaayiyeh(i), purrhay k(i) poochhun jaaou. Baba, Maya ruchna dhoh(u). Undhaiy Naam(u) visaariya, na tis(u) eh(u) na Oh(u). 1. Ruhaou. Jeevun, merna jaayay kaiy, aithaiy khaajay kaal(i). Jithaiy beh(i) sumjhaayiyaiy, tithaiy koyay na chulliyo naal(i). Rovun vaalay jaytrray, subh(i) bunneh(i) pund praal(i). 2. Subh(u) ko aakhaiy buhout(u), buhout(u), ghutt(i) na aakhaiy koyay. Keemut(i) kinaiy na paayiya, kehn(i) na vudda hoyay. Saacha Sahib aik Tu, hoar(i) jeeyaan kaytay loe. 3. Neechaan undar(i), neech jaat(i), neechi hoon, ut(i) neech(u). Nanak(u), tinh kaiy sung(i) saath(i) vuddiyaan siyoun kiyya rees. Jithaiy neech smaaliun(i) tithaiy nedr(i) Tayri bukhsheesh. 4.3.

Word Meaning: Laykhaiy = in account; as per prewritten destiny. Vaat Chulayiya = journey of life; his way of life. Saah = breaths. K(i) = what. Baba = oh wise man. 1. Ruchna = creation. Dhoh = deceit; not forever. Eh(u) = Maya. Oh(u) = Waheguru. Pause.
Jeevun Merna = from birth to death. Jaayay Kaiy = after taking birth. Khaajay = about food. Kaal(i) = (all) the time. Jithaiy = where. Tithaiy = there. Pund Praal(i) = bay of paddy stalk; worthless. 2. Loe = worlds. 3. Neech = ignoble. Rees = comparison. Smaaiun = looked after. Bukhsheesh = kindness. 4.

MEANING: Blinded by the gimmicks of Maya, the man does not realize that its creation by Waheguru is deceitful (short-lived); He is so captivated by it that he forgets Waheguru's Naam, with the result that he neither enjoys the gimmicks of Maya forever, nor does he acquire Waheguru's Naam. **Pause.** (Man may be captivated by Maya, which is his natural inclination – but in reality, he has no independent control over his actions, which are predetermined by Waheguru for Him). So, all his talking, his eating, his lifestyle, his listening, his explanations, and the number of breaths he takes (his lifespan) are predetermined for him. There is no need to consult any learned person on these issues. **(See Paurri 33 of Jap Ji).** 1. From his birth to his death, the man eats (and enjoys life) all the time, but none of the luxuries accompany him where his deeds are explained to him (in Waheguru's Court). All the crying of his relatives at his death is useless to him. 2.
Everybody says that Waheguru's creation, the universe, is very large, and nobody says any less than the others; but nobody can determine the actual size of the universe (of Waheguru's

largess), and simply by saying, it gets no bigger than its actual size. Only Waheguru is the eternal Master, while there are countless perishable worlds and the living beings. 3. Among the low-castes, I also belong to the low-caste – in fact, lower than the lowest, oh Nanak. I am from a lower caste and have no comparison with the higher castes. I know, You cast a kind sight where the low castes are looked after, oh Waheguru. 4.3.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਲਬੁ ਕੁਤਾ ਕੂੜੁ ਚੂਹੜਾ ਠਗਿ ਖਾਧਾ ਮੁਰਦਾਰੁ॥ ਪਰ ਨਿੰਦਾ ਪਰ ਮਲੁ ਮੁਖਿ ਸੁਧੀ ਅਗਨਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ॥ ਰਸ ਕਸ ਆਪੁ ਸਲਾਹਣਾ ਏ ਕਰਮ ਮੇਰੇ ਕਰਤਾਰ॥ 1॥ ਬਾਬਾ ਬੋਲੀਐ ਪਤਿ ਹੋਇ॥ ਊਤਮ ਸੇ ਦਰ ਊਤਮ ਕਈਅਹਿ ਨੀਚ ਕਰਮ ਬਹਿ ਰੋਇ॥ 1॥ ਰਹਾਉ॥ ਰਸੁ ਸੁਇਨਾ ਰਸੁ ਰੁਪਾ ਕਾਮਣਿ ਰਸੁ ਪਰਮਲ ਕੀ ਵਾਸੁ॥ਰਸੁ ਘੋੜੇ ਰਸੁ ਸੇਜਾ ਮੰਦਰ ਰਸੁ ਮੀਠਾ ਰਸੁ ਮਾਸੁ॥ ਏਤੇ ਰਸ ਸਰੀਰ ਕੇ ਕੈ ਘਟਿ ਨਾਮ ਨਿਵਾਸੁ॥2॥ ਜਿਤੁ ਬੋਲਿਐ ਪਤਿ ਪਾਈਐ ਸੋ ਬੋਲਿਆ ਪਰਵਾਣੁ॥ ਫਿਕਾ ਬੋਲਿ ਵਿਗੁਚਣਾ ਸੁਣਿ ਮੂਰਖ ਮਨ ਅਜਾਣ॥ ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਹੋਰਿ ਕਿ ਕਹਣ ਵਖਾਣ॥ 3॥ ਤਿਨ ਮਤਿ ਤਿਨ ਪਤਿ ਤਿਨ ਧਨ ਪਲੈ ਜਿਨ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ॥ ਤਿਨ ਕਾ ਕਿਆ ਸਾਲਾਹਣਾ ਅਵਰ ਸੁਆਲਿਉ ਕਾਇ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਰਾਚਹਿ ਦਾਨਿ ਨ ਨਾਇ॥ 4॥4॥

Siri Raag(u) Mehla 1: Lub(u) koota, koorr(u) choohrra, tthug khaadha moordaar(u). Per ninda, per mul(u) mookh(i) soodhi, ugun(i) kuroadh(u) chundaal(u). Rus, kus, aap(u) salaahna, eh kerm mayray Kartar. 1. Baba, boaliyaiy put(i) hoyay. Ootum say der ootum kuhhiyeh neech kerm beh royay. 1. Ruhoau. Rus(u) soyina, rus rooppa, kaamun(i), rus(u) permul kee vaas(u). Rus ghorray, rus(u) sayja, mundar, rus(u) meettha, rus(u) maas(u). Aitaiy rus sureer kay, kaiy ghut(i) Naam nivaas(u). 2. Jit(u) boaliyain put(i) paayiyaiy, so boaliya pervaan(u). Fikka boal(i) vigoochna, soon(i) moorukh mun ajaan. Jo Tis(u) bhaaveh(i) say bhulay, hoar(i) k(i) kehn vukhaan. 3. Tinh mut(i), tinh put(i), tinh dhun pullaiy, jinh hirdaiy ruhhiya smaayay. Tinh ka kiyya salaahna, uver sooaaliyo kaayay. Nanak, nedri baahray raacheh(i) daan(i), na Naayay. 4.4.

Word Meaning: Lub(u) = gluttony. Koorru(u) = deceit; lies. Choohrra = ignoble. Moordaar(u) = usurping the rights of others. Per = of others. Ninda = vilification. Mul(u) = filth. Soodhi = entirely. Chundaal(u) = merciless; cruel. Rus Kus = enjoyable tastes. Aap(u) Salaahna = self-praise. Kerm = deeds. 1. Baba = Oh, wise man. Boaliyaiy = utter (words of praise for God). Put(i) = dignity. Ootum = superior. Say = those. Neech Kerm = with ignoble deeds. Pause. Rus(u) = habitually irresistible tastes. Rooppa = silver. Kaamun(i) = woman. Permul = fragrant. Vaas(u) = fragrance. Sayja = bed. Mundar = mansions. Ghut(i) = heart. Nivaas(u) = dwelling. 2.
Pervaan(u) = approved. Fikka = impolite; rooted in Maya. Vigoochna = suffer humiliation. Ajaan = ignorant. K(i) = what? Vukhaan = describe. 3.
Pullaiy = in possession. Smaayay = present. Sooaaliyo = beautiful. Nedri Baahray = devoid of Waheguru's kind sight. Raachay = absorbed; rapt. Daan = largess. 4.

MEANING: I possess only ignoble qualities and perform ignoble deeds, oh my Waheguru. I have dog-like gluttony, and deceitfulness is another ignoble quality of mine. I earn my living by cheating others and usurping their rights, which is like sucking their blood. Vilification of others is pure filth on my tongue, and merciless rage is the fire burning in my mind. Enjoying different tastes of food and self-praise are my contemptuous deeds, oh my Waheguru. 1. One should speak only those words which can earn him respect (in Waheguru's Court), oh wise man. Only those are superior who are considered so, in Waheguru's Court. The individuals with ignoble deeds have to cry there. Pause. Wearing of gold and silver, love for women, fragrance of flower-extracts, riding horses, enjoying the comfort of luxurious

beds and big mansions, enjoying the tastes of sweets and meats, are all habitually irresistible habits of the man; so, with all such bad habits, where is the room for Waheguru's Naam in his heart? 2. Only those spoken words are approved in Waheguru's Court which earn one respect. One suffers humiliation in Waheguru's Court if his spoken words are impolite and cause hurt to others, oh my foolish and ignorant mind. Only those are noble people who are liked by Waheguru; what else needs to be said? 3.
Only those who have true wisdom, dignity, and wealth have Waheguru dwelling in their mind (are connected with Him). How much can you praise such devotees, and who else has a more beautiful mind than those? Those who are deprived of Waheguru's kind sight stay absorbed in Waheguru's largess rather than His Naam, oh Nanak. 4.4.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਅਮਲੁ ਗਲੋਲਾ ਕੂੜ ਕਾ ਦਿਤਾ ਦੇਵਣਹਾਰਿ॥ ਮਤੀ ਮਰਣੁ ਵਿਸਾਰਿਆ ਖੁਸੀ ਕੀਤੀ ਦਿਨ ਚਾਰਿ॥ ਸਚੁ ਮਿਲਿਆ ਤਿਨ ਸੋਫੀਆ ਰਾਖਣ ਕਉ ਦਰਵਾਰੁ॥1॥ ਨਾਨਕ ਸਾਚੇ ਕਉ ਸਚੁ ਜਾਣੁ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਦਰਗਹ ਚਲੈ ਮਾਣੁ॥1॥ਰਹਾਉ॥ ਸਚੁ ਸਰਾ ਗੁੜ ਬਾਹਰਾ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ॥
(ਅੰਗ 16)॥ ਸੁਣਹਿ ਵਖਾਣਹਿ ਜੇਤੜੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਤਾ ਮਨ ਖੀਵਾ ਜਾਣੀਐ ਜਾ ਮਹਲੀ ਪਾਵੈ ਥਾਉ॥ 2॥ ਨਾਉ ਨੀਰੁ ਚੰਗਿਆਈਆ ਸਤੁ ਪਰਮਲੁ ਤਨਿ ਵਾਸ॥ ਤਾ ਮੁਖੁ ਹੋਵੈ ਉਜਲਾ ਲਖ ਦਾਤੀ ਇਕ ਦਾਤਿ॥ ਦੂਖ ਤਿਸੈ ਪਹਿ ਆਖੀਅਹਿ ਸੂਖ ਜਿਸੈ ਹੀ ਪਾਸਿ॥ 3॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣ॥ ਤਿਸੁ ਵਿਣੁ ਸਭੁ ਅਪਵਿਤ੍ਰੁ ਹੈ ਜੇਤਾ ਪਹਿਨਣੁ ਖਾਣੁ॥ ਹੋਰਿ ਗਲਾ ਸਭਿ ਕੂੜੀਆ ਤੁਧੁ ਭਾਵੈ ਪਰਵਾਣੁ॥ 4॥5॥

Siri Raag(u) Mehla 1: Uml guloala koorr ka ditta Davunhaar(i). Mutee mern(u) visaariya khooshi keeti din chaar(i). Sach(u) miliya tinh sofiyaan raakhun kuou Durvaar(u). 1. Nanak, Sachay kuou sach(u) jaan(u). Jit(u) sayviyain sookh paayiyaiy, Tayri Durgeh chullaiy maan(u). 1. Ruhaou. Sach(u) suraa goorr baahra, jis(u) vich(i) Sacha Naaoun.

(PAGE 16): Sooneh(i), vukhaaneh jayturray, huoun tinh bulihaaraiy jaaoun. Ta mun kheeva jaaniyaiy, ja Mehleen paavaiy thaaoun. 2. Naaoun neer(u), chungiyayiaan, sat(u) permul(u) tun(i) vaas. Ta mookh hovaiy oojla, lakh daateen, ikk daat(i). Dookh Tiseh(i) peh(i) aakhiyaiy, sookh Jisaiy hee paas(i). 3. So kiyoun munhou visaariyaiy Ja kay jea praan. Tis(u) vin(u) subh(u) upvittar haiy, jayta pehnun(u) khaan(u). Hoar(i) gullaan subh(i) koorriyaan, Toodh bhaavaiy, pervaan(u). 4.5

Word Meaning: Uml = intoxicant. Guloala = nugget. Koorr = (attractions of) Maya. Dayvunhaar = the Donor; Waheguru. Mutee = in wisdom (thinking). Visaariya = forgot. Din Chaar(i) = four (a few) days. Sofiyaan = sane. 1. Sach(u) = eternal. Maan(u) = pride. Pause. Suraa = liquor. Goorr Baahra = without jaggery. Kheeva = intoxicated; in high spirits. Mehleen = in (Waheguru's) Palace. 2. Naaoun Neer = the Naam-Amrit. Sat(u) = high morality; service to mankind. Permul = fragrant. Vaas(u) = fragrance. Oojla = clean; pious. Ikk Daat = the single gift (Waheguru's Naam). Tiseh(i) Peh(i) = to Him (Waheguru). 3. Upvittar = unholy; immoral. Bhaavaiy = liked. Pervaan(u) = approved. 4.

MEANING: Attachment with the perishables (attractions of Maya) is such an intoxicant which Waheguru has given to all the living beings. For the enjoyment of a few days (a short time), the man forgets Waheguru in the middle of his love for the perishables. The lucid and the sane acquire Waheguru's eternal Naam in their mind, because of which they get connected

with Him. 1. Believe in the eternity of Waheguru, worshipping whom one attains blissfulness, and arrives at Waheguru's Court with pride, oh Nanak. Pause.
Waheguru's Naam is such an eternal intoxicant which has no sugar as an ingredient. I am a sacrifice for all those who listen to it and describe it to (share with) others. Only that mind (human) is considered eternally intoxicated who gets room in Waheguru's Palace (gets connected with Him). 2. Waheguru's Naam is the best gift among millions, as the Naam-Amrit is that water with which one's face shines (his mind is purified), he acquires all noble qualities, high morality, and his body begins to give off sweet fragrance (of politeness and noble deeds). One should share his suffering only with Waheguru, which is the source of all comforts. 3. Why should one forget Waheguru, who has given us life and soul? All wearing and eating is unholy without His Naam. Only those individuals are approved in His Court who are liked by Him. Everything else is false (worthless). 4.5.

ਸਿਰੀ ਰਾਗੁ *ਮਹਲੁ* 1॥ ਜਾਲਿ ਮੋਹੁ ਘਸਿ ਮਸੁ ਕਰਿ ਮਤਿ ਕਾਗਦੁ ਕਰਿ ਸਾਰੁ॥ ਭਾਉ ਕਲਮ ਕਰਿ ਚਿਤੁ ਲਿਖਾਰੀ ਗੁਰ ਪੁਛਿ ਲਿਖੁ ਬੀਚਾਰੁ॥ ਲਿਖੁ ਨਾਮੁ ਸਲਾਹ ਲਿਖੁ ਲਿਖੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ 1॥ ਬਾਬਾ ਏਹੁ ਲੇਖਾ ਲਿਖਿ ਜਾਣੁ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਹੋਇ ਸਚਾ ਨੀਸਾਣੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਥੈ ਮਿਲਹਿ ਵਡਿਆਈਆ ਸਦ ਖੁਸੀਆ ਸਦ ਚਾਉ॥ ਤਿਨ ਮੁਖਿ ਟਿਕੇ ਨਿਕਲਹਿ ਜਿਨ ਮਨਿ ਸਚਾ ਨਾਉ॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਨਾਹੀ ਗਲੀ ਵਾਉ ਦੁਆਉ॥ 2॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਰਖੀਅਹਿ ਨਾਵ ਸਲਾਰ॥ ਇਕਿ ਉਪਾਏ ਮੰਗਤੇ ਇਕਨਾ ਵਡੇ ਦਰਵਾਰ॥ ਅਗੈ ਗਇਆ ਜਾਣੀਐ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰ॥ 3॥ ਭੈ ਤੇਰੇ ਡਰੁ ਅਗਲਾ ਖਪਿ ਖਪਿ ਛਿਜੈ ਦੇਹ॥ ਨਾਵ ਜਿਨਾ ਸੁਲਤਾਨ ਖਾਨ ਹੋਦੇ ਡਿਠੇ ਖੇਹ॥ ਨਾਨਕ ਉਠੀ ਚਲਿਆ ਸਭਿ ਕੂੜੇ ਤੁਟੇ ਨੇਹ॥ 4॥6॥

Siri Raag(u) *Mehl(u)* 1: Jaal(i) moh(u), ghus(i) muss(u) kur(i), mut(i) kaagud(u) kur(i) saar(u). Bhaaou kulm kur(i) chit(u) likhaari, Gur poochh(i) likh(u) beechaar(u). Likh(u) Naam(u), Salaah likh(u), likh(u) unt(u) na Paravar(u). 1. Baba, eh(u) laykha likh(i) jaan(u). Jithaiy laykha mungiyaiy, tithaiy hoyay Sacha neeshaan(u). 1. Ruhaou. Jithaiy mileh(i) vudiyayiaan, sud khooshiyaan, sud chaou. Tinh mookh(i) tikkay nickleh(i), jinh mun(i) Sacha Naoun. Kerm(i) milaiy ta paayiyaiy, naahi gulleen vaaou, doovaou. 2. Ikk(i) aaveh(i), ikk(i) jaah(i) ootth(i), rukhiyeh naav salaar. Ikk(i) oopaayay mungtay, ikkna vudday durvaar. Uggaiy guyyaan jaaniyaiy, vin(u) Naavaiyn vaykaar. 3. Bhaiy Tayray dur(u) ugla, khup(i), khup(i) chhijjaiy dayh. Naav jinhaan sultan, Khan, hoanday ditthay khayh. Nanak ootthi chulliya, subh(i) koorraiy tootay nayh(u). 4.6.

NOTE: The spelling difference for "Mehla" in this Shabad.

Word Meaning: Jaal(i) = burn; destroy. Moh(u) = worldly attachments. Ghus(i) Muss(u) = graze (grind) to make ink. Saar(u) = superior. Bhaaou = love (for God). Chit(u) = mind. Paravvaar = ends. 1. Neeshaan(u) = identification. Pause.
Chaou = zest; high spirits. Tikkay Nickleh(i) = foreheads anointed; honoured. Vaaou Doovaou = worthless talk. 2. Ikk(i) = many; countless. Salaar = chief; leader. Vakaar = worthless. 3. Bhaiy Tayraiy = being afraid of You; staying away from God. Ugla = much. Khup(i) = worthless efforts. Chhijjaiy = weakens. Khayh = dust. Ootthi Chulliya = leave the world. Koorraiy Nayh = short-lived love. 4.

MEANING: Write that account of deeds (perform those deeds) so that where such an account is required (examined), the identification of Waheguru's approval is with you, oh wise man. Pause. To do that, burn the worldly attachments, and grind them (destroy them completely) to make ink, and use your supreme (improved) wisdom (thinking) as the paper to write on. Use love for Waheguru as the pen, your deep mind as the writer, and write down

the account of deeds to be performed as per the Teachings of the Guru. Write the Naam of Waheguru, His praise, and the fact that Waheguru's limits can never be known. 1.
Those who have Waheguru's Naam in their heart, attain the spiritual state in which they always feel blissful, zestful, and earn respect, and are honoured in Waheguru's Court. However, one acquires Waheguru's Naam only with His benevolence; otherwise, all talking about Him goes worthless. 2. Countless people are born, and many of them are known as chiefs, but all of them die (without attaining a high spiritual state). (With the Will of Waheguru), Some are born beggars, while some are born to have big courts (to rule). But the truth (whether one is a beggar or a ruler) is determined in Waheguru's Court. Everybody is worthless without Waheguru's Naam. 3.
Without making any connection with God, the man feels hugely afraid of worldly fears, and his bodily (and mental) strength weakens in worthless affairs. Even those known as Khans and Rajahs are seen to mix with the dust. All one's false (short-lived) attachments with the world come to an end when he leaves the world, oh Nanak. 4.6.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਸਭਿ ਰਸ ਮਿਠੇ ਮੰਨਿਐ ਸੁਣਿਐ ਸਾਲੋਣੇ॥ ਖਟ ਤੁਰਸੀ ਮੁਖਿ ਬੋਲਣਾ ਮਾਰਣ ਨਾਦ ਕੀਏ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਭਾਉ ਏਕੁ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥ 1॥ ਬਾਬਾ ਹੋਰ ਖਾਣਾ ਖੁਸੀ ਖੁਆਰੁ ਜਿਤੁ ਖਾਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥ 1॥ ਰਹਾਉ॥ ਰਤਾ ਪਹਿਨਣ ਮਨੁ ਰਤਾ ਸੁਪੇਦੀ ਸਤੁ ਦਾਨੁ॥ ਨੀਲੀ ਸਿਆਹੀ ਕਦਾ ਕਰਣੀ ਪਹਿਰਣੁ ਪੈਰ ਧਿਆਨੁ॥ ਕਮਰਬੰਦੁ ਸੰਤੋਖ ਕਾ ਧਨੁ ਜੋਬਨੁ ਤੇਰਾ ਨਾਮੁ॥ 2॥ ਬਾਬਾ ਹੋਰੁ ਪੈਨਣੁ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਪੈਧੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥ 1॥ ਰਹਾਉ॥ ਘੋੜੇ ਪਾਖਰ ਸੁਇਨੇ ਸਾਖਤਿ ਬੂਝਣੁ ਤੇਰੀ ਵਾਟ॥ ਤਰਕਸ ਤੀਰ ਕਮਾਨ ਸਾਗ ਤੇਗਬੰਦ ਗੁਣ ਧਾਤੁ॥ ਵਾਜਾ ਨੇਜਾ ਪਤਿ ਸਿਉ ਪਰਗਟੁ ਕਰਮੁ ਤੇਰਾ ਮੇਰੀ ਜਾਤਿ॥ 3॥ ਬਾਬਾ ਹੋਰੁ ਚੜਣਾ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਚੜਿਐ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥ 1॥ ਰਹਾਉ॥ ਘਰ ਮੰਦਰ ਖੁਸੀ ਨਾਮ ਕੀ ਨਦਰਿ ਤੇਰੀ ਪਰਵਾਰੁ॥ (ਅੰਗ 17)॥ ਹੁਕਮੁ ਸੋਈ ਤੁਧੁ ਭਾਵਸੀ ਹੋਰੁ ਆਖਣੁ ਬਹੁਤੁ ਅਪਾਰੁ॥ ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਪੂਛਿ ਨ ਕਰੇ ਬੀਚਾਰੁ॥ 4॥ ਬਾਬਾ ਹੋਰੁ ਸਉਣਾ ਖੁਸੀ ਖੁਆਰੁ॥ ਜਿਤੁ ਸੁਤੈ ਤਨੁ ਪੀੜੀਐ ਮਨ ਮਹਿ ਚਲਹਿ ਵਿਕਾਰ॥ 1॥ਰਹਾਉ॥ 4॥7॥

Siri Raag(u) Mehla 1: Subh(i) rus mitthay munniyain, sooniyain saloanay. Khut toorsi mookh(i) boalna, maarun naad keeyay. Chhuteeh amrit bhaaou Aik, ja kuou nedr(i) kuray. 1. Baba hoar khaana khooshi khooaar, jit(u) khaadhaiy tun(u) peerriyaiy, mun meh(i) chulleh(i) vikaar. 1. Ruhaou. Rutta pehnun, mun(u) rutta, soopaydi sat(u) daan(u). Neeli siyaahi kuda kerni, pehrun(u) piyar dhiyaan(u). Kumerbund suntokh ka, dhun(u), jobun(u) Tayra Naam. 2. Baba, hoar(u) pehnun(u) khooshi khooaar(u). Jit(u) paidhaiy tun(u) peerriyaiy, mun meh chulleh(i) vikaar. 1. Ruhaou. Ghorray, paakhur, soyinay saakhut(i), boojhun(u) Tayri vaat. Terkush, teer, kmaan, saang, teghbund goon dhaat(u). Vaaja, nayja, put siyoun pergut(u), kerm(u) Tayra, mayri jaat(i). 3. Baba, hoar(u) churrhna, khooshi khooaar(u). Jit(u) churriyain tun(u) peerriyaiy, mun meh(i) chulleh(i) vikaar. 1. Ruhaou. Ghur mundar khooshi Naam kee, nedr(i) Tayri pervaar(u).

(PAGE 17): Huqam(u) soyee, Toodh(u) bhaavsi, hoar(u) aakhun(u) buhout apaar(u). Nanak Sacha Patshah(u), pooch(i) na kuray beechaar(u). 4. Baba hoar(u) sauna khooshi khooaar(u). Jit(u) sootaiy tun(u) peerriyaiy, mun(u) meh(i) chulleh(i) vikaar. 1. Ruhaou.

Word Meaning: Rus = enjoyable tastes. Saloanay = salty. Khut Toorsi = sour and tangy. Maarun = spices. Naad = Shabad (Waheguru's praise). Chhuteeh Amrit = the 36 accepted kinds of delicious foods. 1. Khooshi Khooaar(u) = destroying the enjoyment. Peerriyaiy = discomfort; suffering. Vikaar = vices; immoral thoughts. Pause. Rutta Pehnun =

wearing red. Rutta = imbued. Soopaydi = white. Sat(u) = high morality. Neeli = blue. Siyaahi = ink = darkness (filth) of the mind. Kuda Kerni = finish; remove. Pehrun(u) = coak. Paiyr Dhiyaan = focus of mind with love. Kumebund = waste-band. Suntokh = contentment. Jobun = youthfulness; beauty. 2. Paakhur = saddles. Saakhut(i) = an adornment tied to the tail of a horse, which is connected to the saddle. Boojhun(u) = wisdom. Tayri Vaat = path leading to union with You (Waheguru). Terkush = quiver. Teer = arrows. Kmaan = bow. Saang = spear. Teghbund = scabbard. Goon Dhaat(u) = efforts to acquire virtues. Nayja = javelin. Put Siyoun Pergut(u) = appear (be approved) with honour. Kerm = benevolence. 3. Churrhna = riding. Pause. Mundar = mansion. Pervaar(u) = family. Bhaavsi = liked. Aakhun(u) = orders. Apaar(u) = beyond limits; useless. 4.

MEANING: (People work hard all their life to enjoy foods of different tastes), but a devotee, who listens to Waheguru's Naam, feels as if he has enjoyed all the salty tastes, and all the sweet tastes when he obeys the Teachings (Shabad) of the Guru (in Waheguru's praise). He enjoys the sour and the tangy tastes when he recites Waheguru's Naam with his tongue, and he enjoys all the spices when he sings His praise. He feels he has enjoyed all the 36 accepted varieties of food when he fosters love for the "One" (God) with His benevolence. 1. Eating anything else (without Waheguru's Naam), which causes discomfort in the body and generates immoral thoughts in the mind, kills one's joy and zest, oh, wise man. Pause. (People wear outfits of different colours either for religious reasons or otherwise, to please their minds), But a devotee, whose mind is imbued red with Waheguru's love, feels as if he is wearing a red outfit; and a devotee with high morality and with selfless service to humanity feels as if he is wearing a white (pure) outfit. If one kills the filth of the mind, he feels as if he is wearing a blue colour, and focusing one's mind on Waheguru's Feet (Naam) is like wearing a cloak. One's contentment is like wearing a waistband, and Waheguru's Naam is his wealth and youthfulness. 2. Wearing anything else (without Waheguru's Naam), which causes discomfort, and which generates evil ideas in the mind, kills one's joy and zest, oh, wise man. Pause. Comprehending the path leading to union with Waheguru is like riding horses with saddles and saddles of gold, and efforts to acquire virtues (by singing Waheguru's praise) are like wearing a quiver full of arrows, a bow, a spear, and a sword in a scabbard, for a devotee. Waheguru's benevolence toward me feels like the high-caste earning of respect in society and the playing of music with the throwing of javelins (like the salute of guns) in my honour. 3. Riding on anything else (without Waheguru's Naam), which causes discomfort in the body, and generates evil thoughts in the mind, kills the joy and zest, oh, wise man. Pause. Waheguru's Naam is the joy of home and mansions, and His kind sight is the family for a devotee. Only those of my commands that are approved by Waheguru are meaningful; any other order is beyond my limits. The True Lord does not consult anyone for His decisions, oh Nanak. 4. Sleeping (enjoying comfort) of any other type (without Waheguru's Naam), which causes discomfort, and generates evil ideas in the mind, kills the joy and zest, oh, wise man. Pause. 4.7.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਕੁੰਗੂ ਕੀ ਕਾਇਆ ਰਤਨਾ ਕੀ ਲਲਿਤਾ ਅਗਰਿ ਵਾਸੁ ਤਨਿ ਸਾਸੁ॥ ਅਠਸਠਿ ਤੀਰਥ ਕਾ ਮੁਖਿ ਟਿਕਾ ਤਿਤੁ ਘਟਿ ਮਤਿ ਵਿਗਾਸੁ॥ ਓਤੁ ਮਤੀ ਸਾਲਾਹਣਾ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ॥ 1॥ ਬਾਬਾ ਹੋਰ ਮਤਿ ਹੋਰ ਹੋਰ॥ ਜੇ ਸਉ ਵੇਰ ਕਮਾਈਐ ਕੂੜੈ ਕੂੜਾ ਜੋਰੁ॥ 1॥ ਰਹਾਉ॥ ਪੂਜ ਲਗੈ ਪੀਰ ਆਖੀਐ ਸਭੁ ਮਿਲੈ ਸੰਸਾਰੁ॥ ਨਾਉ ਸਦਾਏ ਆਪਣਾ ਹੋਵੈ ਸਿਧੁ ਸੁਮਾਰੁ॥ ਜਾ ਪਤਿ ਲੇਖੈ ਨ ਪਵੈ ਸਭਾ ਪੂਜ

ਖੁਆਰੁ॥ 2॥ ਜਿਨਿ ਕਉ ਸਤਿਗੁਰਿ ਥਾਪਿਆ ਤਿਨ ਮੇਟ ਨ ਸਕੈ ਕੋਇ॥ ਓਨਾ ਅੰਦਰ ਨਾਮੁ ਨਿਧਾਨ ਹੈ ਨਾਮੋ ਪਰਗਟੁ ਹੋਇ॥ ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਅਖੰਡ ਸਦਾ ਸਚੁ ਹੋਇ॥ 3॥ ਖੇਹੂ ਖੇਹ ਰਲਾਈਐ ਤਾ ਜੀਉ ਕੇਹਾ ਹੋਇ॥ ਜਲੀਆ ਸਭਿ ਸਿਆਣਪਾ ਉਠੀ ਚਲਿਆ ਰੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਵਿਸਾਰਿਐ ਦਰਿ ਗਇਆ ਕਿਆ ਹੋਇ॥ 4॥8॥

Siri Raag(u) Mehla 1: Koongoo kee kaaya, ruttna kee lalita, agar(i) vaas(u), tun(i) saas(u). Utthsutth(i) teeruth ka mookh(i) tikka, tit(u) ghut(i) mut(i) vigaas(u). Oat(u) mutee salaahna, Sach(u) Naam(u) Goontaas(u). 1. Baba, hoar mut(i), hoar, hoar. Jay suou, vayr kmaayiyaiy, koorraiy koorra joar(u). 1. Ruhaou. Pooj luggaiy, peer aakhiyaiy, subh(u) milaiy sunsaar(u). Naoun sudaayay apna, hovaiy Sidh(u) shoomaar(u). Ja put(i) laykhaiy na puvvaiy, subbha pooj khooaar(u). 2. Jinh(i) kuou Satgur(i) thaapiya, tinh mayt na sukaiy koyay. Ohna undar Naam(u) nidhaan haiy, Naamo pergut(u) hoyay. Naaoun poojiyaiy, Naaoun munniyaiy, akhund sudaa Sach(u) hoyay. 3. Khayhoo, khayh rulaaiyaiy, ta jeeou kayha hoyay. Juliyaan subh(i) siyaanpaan, ootthi chulliya royay. Nanak Naam(i) visaariyain, Dur(i) guyyaan kiyya hoyay. 4.8.

Word Meaning: Koongoo = (pure like) saffron. Ruttna Kee = of virtues (Waheguru's Naam). Lalita = tongue. Agar(i) Vaas(u) = sweet fragrance (selfless service). Saas(u) = (politeness in the) beaths. Mookh(i) Tikka = (honour of) anointment on the forehead. Vigaas(u) = thrives. Oat(u) Mutee = with that thinking. Goontaas(u) = Waheguru. 1. Koorraiy = of the deceitful. Joar(i) = efforts. Pause.

Kmaayiyaiy = to earn. Peer = (Muslim) spiritual leader. Milaiy = come to visit. Naoun Sudaayay = famous. Shoomaar(u) = included. Laykhaiy Na Puvaiy = not accredited. 2. Thaapiya = established; exalted. Mayt = erase; dismantle. Pergut(u) = become famous. Akhund = eternal. 3.

Khayhoo = dust-like body. Jeeou = soul. Juliyaan = burned; destroyed. 4.

MEANING: The human body, which is pure like saffron (free from all vices), which recites Waheguru's Naam with its tongue, and which has sweet fragrance in its breaths (is very polite to others in its dealings), and has been anointed by the 68 holy places (has no filth of jealousy or deceit as if it has been washed away by the holy places) acquires the pure wisdom to sing praise of Waheguru, which is the source of all virtues. 1. Any other type of wisdom leads one's mind in many different directions (related to Maya). The efforts of a Maya-engrossed individual (to acquire Waheguru's Naam) are all hypocritical, even if he tries them hundreds of times. Pause. If an individual begins to worship Waheguru (or Allah), people may start calling him a "Peer", and the whole world may come to visit him (with their wishes to be fulfilled), and he may earn a good name to be included among the accomplished Sidh yogis, but, if his worship is not recognized in God's Court, all his efforts become worthless. 2. Nobody can undo the exaltation of the individuals who have been exalted by Satguru, because they have the treasure of Waheguru's Naam in their hearts, because of which they become famous. One becomes an eternal part of Waheguru by worshipping Him, and by obeying His Huqam. 3. One cannot guess what happens to his soul when the dust-like body of a Maya-engrossed individual becomes dust after death and mixes with the dust of the earth. All types of his wisdom get destroyed, and he cries hard when he leaves the world. One cannot imagine what happens to the individual in Waheguru's Court when he forgets Waheguru's Naam, oh Nanak. 4.8.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਗੁਣਵੰਤੀ ਗੁਣ ਵੀਥਰੈ ਅਉਗਣਵੰਤੀ ਝੂਰਿ॥ ਜੇ ਲੋੜਹਿ ਵਰ ਕਾਮਣੀ ਨਹ ਮਿਲੀਐ ਪਿਰ ਕੂਰਿ॥ ਨਾ ਬੇੜੀ ਨ ਤੁਲਹੜਾ ਨਾ ਪਾਈਐ ਪਿਰੁ ਦੂਰਿ॥ 1॥ ਮੇਰੇ ਠਾਕੁਰ ਪੂਰੈ ਤਖਤਿ ਅਡੋਲੁ॥ ਗੁਰਮੁਖਿ ਪੂਰਾ ਜੇ ਕਰੇ ਪਾਈਐ ਸਾਚੁ ਅਤੋਲੁ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭੁ ਹਰਿ ਮੰਦਰੁ ਸੋਹਣਾ ਤਿਸੁ ਮਹਿ ਮਾਣਕ ਲਾਲ॥ ਮੋਤੀ ਹੀਰਾ ਨਿਰਮਲਾ ਕੰਚਨ ਕੋਟ ਰੀਸਾਲ॥ ਬਿਨੁ ਪਉੜੀ ਗੜਿ ਕਿਉ ਚੜਉ ਗੁਰ ਹਰਿ ਧਿਆਨ ਨਿਹਾਲ॥ 2॥ ਗੁਰੁ ਪਉੜੀ ਬੇੜੀ ਗੁਰੂ ਗੁਰ ਤੁਲਹਾ ਹਰਿ ਨਾਉ॥ ਗੁਰੁ ਸਰੁ ਸਾਗਰੁ ਬੋਹਿਥੋ ਗੁਰੁ ਤੀਰਥੁ ਦਰਿਆਉ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਊਜਲੀ ਸਤਸਰਿ ਨਾਵਣ ਜਾਉ॥ 3॥ ਪੂਰੋ ਪੂਰੋ ਆਖੀਐ ਪੂਰੈ ਤਖਤਿ ਨਿਵਾਸ॥ ਪੂਰੈ ਥਾਨਿ ਸੁਹਾਵਣੇ ਪੂਰੈ ਆਸ ਨਿਰਾਸ॥ ਨਾਨਕ ਪੂਰਾ ਜੇ ਮਿਲੈ ਕਿਉ ਘਾਟੇ ਗੁਣ ਤਾਸ॥ 4॥9॥

Siri Raag(u) Mehla 1: Goonvunti goon veethraiy, augunvuntee jhoor(i). Jay loarreh(i) Vur kaamni, neh miliyaiy Pir, koor(i). Na bayrri, na toolhurra, na paayiyaiy Pir(u), door(i). 1. Mayray Tthaakur, Pooraiy Tukhut adoal. Gurmukh(i), poora jay kuray, paayiyaiy Saach(i) atoal(u). Ruhaou. Prubh Hur(i) Mundar sohna, Tis(u) meh(i) maanuk laal. Moti, heera nirmula, kunchun koat reesaal. Bin paurri, gurrh kiyoun chuurrhoun, Gur Hur(i) dhiyan nihaal. 2. Gur paurri, bayrri Guru, Gur toolha Hur(i) Naaoun. Gur(u) sur(u) saagar bohitho, Gur(u) teeruth duriyaaou. Jay tis(u) bhaavaiy oojli, Satsur(i) naavun jaaou. 3. Pooro, Pooro aakhiyaiy, Pooraiy Tukhut(i) nivaas. Pooraiy thaan(i) soohaavnay, Pooraiy aas, niraas. Nanak, Poora jay milaiy, kiyoun ghaatay Goontaas. 4.9.

Word Meaning: Veethraiy = spreads; preaches. Augunvuntee = with ignoble qualities. Jhoor(i) = cries in repentance. Loarreh(i) = wishes for. Vur = husband; Waheguru. Kaamni = woman. Koor(i) = fake ness; deceit. Toolhurra = crude raft. 1. Adoal = with firmness; carefree. Atoal = immeasurable. Pause. Maanuk Laal = pearls and rubies (noble qualities). Moti = pearls. Nirmula = pure. Kunchun Koat = fort of gold. Reesaal = source of all tastes. Paurri = ladder. Gurrh = fort. Kiyoun = how? Nihaal = blissful. Sur(u) = pool = sea = Saagur. Bohitho = ship. Jay = which; if. Oojli = clean; pure. Satsur(i) = gathering of holy saints. 3. Pooro = perfect. Soohavnay = attractive; dignified. Pooraiy = the perfect (omnipresent) Waheguru. Niraas = detached from worldly attractions. Taas = his.

MEANING: A virtuous woman (human) shares her virtues with (preaches them to) others, while the one lacking them simply cries in repentance. If she wishes to connect with Waheguru, she cannot do so through falsehood. The Maya-engrossed individual cannot have access to Waheguru, who resides far away on the other side of the sea of Maya (above its effects), and the individual has no boat or raft to swim across the sea to reach Waheguru. 1. My Lord (Waheguru) sits majestically (carefree) on His throne; a devotee, who has been made perfect (has acquired noble qualities like Waheguru) in the shelter of Satguru, acquires (gets connected with) the immeasurable Waheguru. Pause.

Waheguru's Palace is beautiful as if it is a fort built of gold, and which is full of priceless qualities of purity like pearls, rubies, and diamonds; and which is the source of all tastes. How can I reach the tall fort of Waheguru without the appropriate ladder? But one can be blissful (to get connected with Him) by focusing one's mind on the Guru, Waheguru. 2. The Guru, which is the source of Waheguru's Naam, is everything - the ladder, the boat, and the raft – He is also the ship in the sea of Maya. In addition, the Guru is also the holy river, a dip in which washes away all one's sins. If Waheguru wishes, He connects His devotees with a gathering of holy saints, which is like a holy pool, and a dip in which purifies the devotees. 3. Everybody says that Waheguru is perfect, and so is His throne where He resides. All places are holy with His presence, and with hope (faith) in Him, His

devotees become detached from worldly attractions. If such devotees get connected with Waheguru, why would there be any loss in their noble qualities, oh Nanak? 4.9.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਆਵਹੁ ਭੈਣੇ ਗਲਿ ਮਿਲਹ ਅੰਕਿ ਸਹੇਲੜੀਆਹ॥ ਮਿਲਿ ਕੈ ਕਰਹ ਕਹਾਣੀਆ ਸੰਮ੍ਰਥ ਕੰਤ ਕੀਆਹ॥ ਸਾਚੇ ਸਾਹਿਬ ਸਭਿ ਗੁਣ ਅਉਗਣ ਸਭਿ ਅਸਾਹ॥ 1॥ ਕਰਤਾ ਸਭੁ ਕੋ ਤੇਰੈ ਜੋਰਿ॥ ਏਕੁ ਸਬਦੁ ਬੀਚਾਰੀਐ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ॥ 1॥ ਰਹਾਉ॥ ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸੀ ਰਾਵਿਆ ਕਿਨੀ ਗੁਣੀ॥ ਸਹਜਿ ਸੰਤੋਖਿ ਸੀਗਾਰਿਆ ਮਿਠਾ ਬੋਲਣੀ॥ ਪਿਰੁ ਰੀਸਾਲੂ ਤਾ ਮਿਲੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣੀ॥ 2॥
(ਅੰਗ 18)॥ ਕੇਤੀਆ ਤੇਰੀਆ ਕੁਦਰਤੀ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ॥ ਕੇਤੇ ਤੇਰੇ ਜੀਅ ਜੰਤ ਸਿਫਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤਿ॥ ਕੇਤੇ ਤੇਰੇ ਰੂਪ ਰੰਗ ਕੇਤੇ ਜਾਤਿ ਅਜਾਤਿ॥ 3॥ ਸਚੁ ਮਿਲੈ ਸਚੁ ਉਪਜੈ ਸਭ ਮਹਿ ਸਾਚਿ ਸਮਾਇ॥ ਸੁਰਤਿ ਹੋਵੈ ਪਤਿ ਉਗਵੈ ਗੁਰ ਬਚਨੀ ਭਉ ਖਾਇ॥ ਨਾਨਕ ਸਚਾ ਪਾਤਿਸਾਹੁ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ 4॥10॥

Siri Raag(u) Mehla 1: Avhou bhaiynay gul mile hunk(i) suhaylurriyaan. Mil(i) kaiy kureh kahaaniyaan Sumruth Kunt keeyaah. Saachay Sahib subh(i) goon, augun subh(i) usaah. 1. Kerta, subh(u) ko Tayraiy joar(i). Aik Shabad(u) beechaariyaiy, ja Tu, ta kiyya hoar(i). 1. Ruhaou. Jaayay poochhou sohaagni, tooseen raaviya kinhi gooni. Sehj(i) suntokh(i) seegaariyaan, mittha boalni. Pir(u) reesaaloo ta milaiy, ja Gur ka Shabad(u) sooni. 2.

(PAGE 18): Kaytiyaan Tayriyaan koodruteen, kayvud Tayri daat(i). Kaytay Tayray jea junt, sift(i) kureh(i) din(u) raat(i). Kaytay Tayray roop rung, kaytay jaat(i), ajaat(i). 3. Sach(u) milaiy, Sach(u) oopjaiy, subh meh(i) Saach(i) smaayay. Soort(i) hovaiy, put(i) oogvaiy, Gur Buchni bhuou khaayay. Nanak Sacha Patshah Aapay luyyay milaayay. 4.10.

Word Meaning: Unk(i) Suhaylurriyaan = bosom (dear) friends. Sumruth = omnipotent. Kunt = husband (Waheguru). Augun = ignoble qualities. 1.
Joar(i) = under control. Shabad(u) = Naam. Pause. Sohaagni = married to (connected with) Waheguru. Raaviya = enjoyed the love of. Sehj(i) = in high spiritual state. Suntokh(i) = with contentment. Seegaariya = adorned with. Pir(u) = husband. Resaaloo = source of all tastes. 2. Koodruteen = powers. Daat(i) = largess. Sift(i) = praise. Ajaat(i) = low caste. 3. Sach(u) = Waheguru. Oopjaiy = appears. Soort(i) = awareness. Buchni = words. Bhuou Khaayay = kills his fears. 4.

MEANING: Everyone is under Your control, oh, the Creator (Waheguru). When we ponder on Your Shabad (in Your praise), we realize that there is no one else who has the ability to support us when You are there (to support us). **Pause.**
The True Lord possesses all virtues, and we possess only ignoble qualities. So, let all of us dear friends join with affection, and discuss the stories of the omnipotent Waheguru (sing His praise). 1. If we ask the devotees who are married to Waheguru (are connected with Him), with what qualities they have enjoyed union with the Lord, their response is that one must be adorned with the high spiritual state, contentment, and sweet language. Besides, one must listen to Guru's Shabad (and obey that) to get connected with the Dear Husband (Waheguru), which is the source of all enjoyable tastes in life. 2.
Nobody knows the countless powers, the unlimited gifts of Waheguru, and the countless living beings which sing His praise. Nobody has any idea about the countless forms and colours of the Lord, and His high and low castes. 3. Waheguru is present in every living being, and Waheguru appears in the heart of the devotee who gets connected with Him. If one acquires the awareness (becomes enlightened) with the Guru's Words (His

Shabad), he is able to kill his worldly fears and earn respect in Waheguru's Court. The eternal Waheguru Himself connects His devotees with Him, oh Nanak. 4.10.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਭਲੀ ਸਰੀ ਜਿ ਉਬਰੀ ਹਉਮੈ ਮੁਈ ਘਰਾਹੁ॥ ਦੂਤ ਲਗੇ ਫਿਰਿ ਚਾਕਰੀ ਸਤਿਗੁਰ ਕਾ ਵੇਸਾਹੁ॥ ਕਲਪ ਤਿਆਗੀ ਬਾਦਿ ਹੈ ਸਚਾ ਵੇਪਰਵਾਹੁ॥ 1॥ ਮਨ ਰੇ ਸਚੁ ਮਿਲੈ ਭਉ ਜਾਇ॥ ਭੈ ਬਿਨੁ ਨਿਰਭਉ ਕਿਉ ਥੀਐ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਆਖਣਿ ਤੋਟਿ ਨ ਹੋਇ॥ ਮੰਗਣ ਵਾਲੇ ਕੇਤੜੇ ਦਾਤਾ ਏਕੋ ਸੋਇ॥ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹੈ ਮਨਿ ਵਸਿਐ ਸੁਖੁ ਹੋਇ॥ 2॥ ਜਗੁ ਸੁਪਨਾ ਬਾਜੀ ਬਨੀ ਖਿਨ ਮਹਿ ਖੇਲੁ ਖੇਲਾਇ॥ ਸੰਜੋਗੀ ਮਿਲਿ ਏਕਸੇ ਵਿਜੋਗੀ ਉਠਿ ਜਾਇ॥ ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ 3॥ ਗੁਰਮੁਖਿ ਵਸਤੁ ਵੇਸਾਹੀਐ ਸਚੁ ਵਖਰੁ ਸਚੁ ਰਾਸਿ॥ ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ॥ ਨਾਨਕ ਵਸਤੁ ਪਛਾਣਸੀ ਸਚੁ ਸਉਦਾ ਜਿਸੁ ਪਾਸਿ॥ 4॥11॥

Siri Raag(u) Mehla 1: Bhulee suree j(i) oobri, haumein mooyi ghuraah(u). Doot luggay phir(i) chaakri, Satgur ka vaysaah(u). Kulp tiyaagi, baad(i) haiy, Sacha vaypervaah(u). 1. Mun ray, Sach(u) milaiy, bhuou jaayay. Bhaiy bin(u) nirbhuou kiyoun theeyaiy, Gurmukh(i) Shabad(i) smaayay. 1. Ruhaou. Kayta aakhun(u) aakhiyaiy, aakhun(i) toat(i) na hoyay. Mungun vaalay kayturray, Daata aiko soyay. Jis kay jea praan haiyn, mun(i) vussiyain sookh(u) hoyay. 2. Jug(u) soopna, baaji bunee, khin meh(i) khayl(u) khaylaayay. Sunjogi mil(i) aiksay, vijogi ootth(i) jaayay. Jo Tis(u) bhaana, so theeyaiy, uver(u) na kerna jaayay. 3. Gurmukh(i) vust(u) vaysaahiyaiy, Sach(u) vukkhur Sach(u) raas(i). Jinhi Sach(u) vunjiya, Gur Pooray shaabaas(i). Nanak vust(u) puchhaansi, Sach(u) sauda jis(u) paas(i).

Word Meaning: Bhulee Suree = it was great. Oobri = salvaged. Ghuraah(u) = from home (the root). Doot = the five demons. Chaakri = in service as slaves. Vaysaah(u) = full faith in. Kulp = imaginary; not real (useful). Baad(i) = worthless. 1. Theeyaiy = become. Pause. Aakhun(u) = pleas to beg. Daata = provider. 2. Baaji = drama. Sunjogi = with predetermined union. Aiksay = one (family). Vijogi = separation. Bhaana = is liked by. 3. Vust(u) = thing (Waheguru's Naam). Vaysaahiyaiy = buy; deal in. Vukkhur = merchandise. Raas(i) = capital. Vunjiya = dealt in. Shabaash(i) = accolades. Puchhaansi = will recognize. Sauda = merchandise. 4.

MEANING: With full faith in Satguru, it was great for me that my haumein (selfishness and ego) was destroyed from my mind (from the root), and I was salvaged with His benevolence. Now, the five demons (lust, rage, worldly attachments, etc.) are serving me (are under my control). Realizing that religious debates carry no worth in Waheguru's Court, as He does not care about them, I have abandoned them as my imaginary (ill-conceived) beliefs. 1.

All one's worldly fears disappear when one gets connected with Waheguru. One cannot become fearless without being afraid for Waheguru in mind. The Guru's Sikhs stay absorbed in His Shabad in His shelter. Pause. There are countless people who beg for their needs, but there is only one Provider (Waheguru). It does not matter how many times people beg for their necessities, Waheguru fulfils the just needs of everybody, and there is never a shortage in His largess. However, one feels blissful (content) only when one enshrines Waheguru's Naam in one's heart, who has given us the body and the life. 2.

Like a dream, the world is a short-lived drama, in which the living beings are actors who complete their roles in a short time as per the Will of Waheguru. With the predestined union, they come together to become one family, while they leave the world with their predestined separation. Only what Waheguru likes happens, and there is nothing else anyone can do. 3. Guru's Sikhs deal in the eternal Naam of Waheguru, which becomes their eternal

wealth. Those who deal in the eternal Naam earn accolades from the Guru, and Waheguru recognizes their true merchandise of His Naam, oh Nanak. 4.11.

ਸਿਰੀ ਰਾਗੁ *ਮਹਲੁ* 1॥ ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਸਿਫਤੀ ਸਿਫਤਿ ਸਮਾਇ॥ ਲਾਲੁ ਗੁਲਾਲੁ ਗਹਬਰਾ ਸਚਾ ਰੰਗ ਚੜਾਉ॥ ਸਚੁ ਮਿਲੈ ਸੰਤੋਖੀਆ ਹਰਿ ਜਪਿ ਏਕੈ ਭਾਇ॥ 1॥ ਭਾਈ ਰੇ ਸੰਤ ਜਨਾ ਕੀ ਰੇਨੁ॥ ਸੰਤ ਸਭਾ ਗੁਰੁ ਪਾਈਐ ਮੁਕਤਿ ਪਦਾਰਥੁ ਧੇਨੁ॥ 1॥ ਰਹਾਉ॥ ਊਚਉ ਥਾਨੁ ਸੁਹਾਵਣਾ ਊਪਰਿ ਮਹਲ ਮੁਰਾਰਿ॥ ਸਚੁ ਕਰਣੀ ਦੇ ਪਾਈਐ ਦਰੁ ਘਰੁ ਮਹਲੁ ਪਿਆਰਿ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਈਐ ਆਤਮ ਰਾਮੁ ਬੀਚਾਰਿ॥ 2॥ ਤ੍ਰਿਬਿਧਿ ਕਰਮ ਕਮਾਈਅਹਿ ਆਸ ਅੰਦੇਸਾ ਹੋਇ॥ ਕਿਉ ਗੁਰ ਬਿਨੁ ਤ੍ਰਿਕੁਟੀ ਛੁਟਸੀ ਸਹਜਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ॥ ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਛਾਣੀਐ ਨਦਰਿ ਕਰੇ ਮਲੁ ਧੋਇ॥ 3॥ ਬਿਨੁ ਗੁਰ ਮੈਲੁ ਨ ਉਤਰੈ ਬਿਨੁ ਹਰਿ ਕਿਉ ਘਰ ਵਾਸੁ॥ ਏਕੋ ਸਬਦੁ ਵੀਚਾਰੀਐ ਅਵਰ ਤਿਆਗੈ ਆਸ॥ ਨਾਨਕ ਦੇਖਿ ਦਿਖਾਈਐ ਹਉ ਸਦ ਬਲਿਹਾਰੇ ਜਾਸੁ॥ 4॥12॥

Siri Raag(u) *Mehl(u)* 1: Dhaat(u) milaiy phoon(i) dhaat(u) kuou Sifti sift(i) smaayay. Laal(u) gulaal(u) gehbura, sacha rung churraaou. Sach(u) milaiy suntokhiyaan, Hur(i) jup(i) Aikaiy bhaayay. 1. Bhaayi ray, Sunt junaa kee rayn(u). Sunt subha Gur(u) paayiyaiy, mookt(i) pdaaruth dhayn(u). 1. Ruhaou. Oochou thaan(u) soohaavna, oopur(i) Mehl Mooraar(i). Sach(u) kerni day paayiyaiy, Dur(u), Ghur(u) Mehl(u), piyaar(i). Gurmukh(i) mun(u) sumjhaayiyaiy, Aatum Ram(u) beechaar(i). 2. Tribidh kerm kmaayiyaiy, aas undaysha hoyay. Kiyoun Gur bin(u) tirkooti chhootsi, sejh(i) miliyaiyn sookh(u) hoyay. Nij ghur(i) Mehl(u) puchhaaniyaiy, nedr(i) kuray mul(u) dhoyay. 3. Bin(u) Gur maiyl(u) na ootraiy, bin(u) Hur(i) kiyoun ghur vaas(u). Aiko Shabad veechaariyaiy, uver tiyaagaiy aas. Nanak, daykh(i) dikhaayiyaiy, huoun sud bulihaaray jaas(u). 4.12.

Word Meaning: Dhaat(u) = metal. Phoon(i) = again. Sifti = worthy of praise; God. Gulaal = red like a rose. Gebura = dark; deep; never fading. Suntokhiyaan = the content. Aikaiy Bhaayay = love for the only "One." 1. Rayn(u) = dust of the feet. Mookt Pdaaruth = emancipator; Waheguru. Dhayn = Kamdhenu. Pause. Oochou Thaan = the high place (above the effects of Maya). Soohaavna = blissful. Mooraar(i) = Waheguru. Sach(u) Kerni = holy deeds. Aatum Ram = God. 2. Tribidh Kerm = deeds under the influence of the three effects of Maya. Undaysa = worries. Tirkooti = three effects of Maya. Chhootsi = get rid of. Sehj(i) = in a high spiritual state. Nedr(i) = kind sight. Mul(u) Dhoyay = wash filth of. 3. Vaas(u) = dwelling. Tiyaagaiy = abandon. Bulihaari Jaas(u) = offer to sacrifice. 4.

MEANING: Just like a metal which melts, and mixes uniformly with another metal having the same properties, a devotee, who sings praise of Waheguru, acquires the same qualities as Waheguru, and his mind is dyed with the deep red colour (which never fades) with Waheguru's love, and he merges with Him. With the recitation of the Naam of the "One" (Waheguru), the content devotees acquire Waheguru (His Naam) in their hearts. 1. Become humble like the dust of the feet of the holy men, oh my brother. The gathering of the holy saints is like the mythical cow, Kamdhenu, which is believed to grant all wishes, and one acquires the Guru (Waheguru's Naam) in the holy gathering and attains emancipation. Pause. The spiritual state above the effects of Maya is highly blissful, and so is the Palace of Waheguru; so, the devotee, with deeds of high morality and with love for Him, reaches the Door and the Palace of Waheguru (gets connected with Him) in that state. So, one needs to teach (purify) his mind in the shelter of the Guru by pondering over Waheguru (His Naam). 2. To fulfil his hopes, the man performs deeds under the influence of the three effects of Maya, but suffers from worries. So, how can one rise above the effects of Maya to attain a

high spiritual state where he can enjoy real bliss by connecting with the Guru? One recognizes the dwelling (presence) of Waheguru in his own heart in that state when he washes away the filth of his mind with His kind sight. 3. One's filth of his evil thinking does not come off without the Guru, and he cannot implant Waheguru's Naam in his heart. So, abandoning all other hopes, one should ponder only on the Guru's Shabad. I am a sacrifice for the devotee who "sees" Waheguru, and "shows" Him to others, oh Nanak. 4.12.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਦੋਹਾਗਣੀ ਮੁਠੀ ਦੂਜੈ ਭਾਇ॥ ਕਲਰ ਕੇਰੀ ਕੰਧ ਜਿਉ ਅਹਿਨਿਸਿ ਕਿਰਿ ਢਹਿ ਪਾਇ॥ ਬਿਨੁ ਸਬਦੈ ਸੁਖੁ ਨ ਥੀਐ ਪਿਰ ਬਿਨੁ ਦੂਖੁ ਨ ਜਾਇ॥ 1॥ ਮੁੰਧੇ ਪਿਰ ਬਿਨੁ ਕਿਆ ਸੀਗਾਰੁ॥
(ਅੰਗ 19)॥ ਦਰਿ ਘਰਿ ਢੋਈ ਨ ਲਹੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਸਚਾ ਵਡ ਕਿਰਸਾਣੁ॥ ਪਹਿਲਾ ਧਰਤੀ ਸਾਧਿ ਕੈ ਸਚੁ ਨਾਮੁ ਦੇ ਦਾਣੁ॥ ਨਉ ਨਿਧਿ ਉਪਜੈ ਨਾਮੁ ਏਕੁ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥ 2॥ ਗੁਰ ਕਉ ਜਾਣਿ ਨ ਜਾਣਈ ਕਿਆ ਤਿਸੁ ਚਜੁ ਅਚਾਰੁ॥ ਅੰਧੁਲੈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖਿ ਅੰਧੁ ਗੁਬਾਰੁ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਮਰਿ ਜਨਮੈ ਹੋਇ ਖੁਆਰੁ॥ 3॥ ਚੰਦਨੁ ਮੋਲਿ ਅਣਾਇਆ ਕੁੰਗੂ ਮਾਗ ਸੰਧੂਰੁ॥ ਚੋਆ ਚੰਦਨੁ ਬਹੁ ਘਣਾ ਪਾਨਾ ਨਾਲਿ ਕਪੂਰੁ॥ ਜੇ ਧਨ ਕੰਤ ਨ ਭਾਵਈ ਤ ਸਭਿ ਅਡੰਬਰ ਕੂੜੁ॥ 4॥ ਸਭਿ ਰਸ ਭੋਗਣ ਬਾਦਿ ਹਹਿ ਸਭਿ ਸੀਗਾਰ ਵਿਕਾਰ॥ ਜਬ ਲਗੁ ਸਬਦਿ ਨ ਭੇਦੀਐ ਕਿਉ ਸੋਹੈ ਗੁਰ ਦੁਆਰਿ॥ ਨਾਨਕ ਧੰਨੁ ਸੁਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ॥ 5॥13॥

Siri Raag(u) Mehla 1: Dhrig jeevun(u) dohaagni, mootthi doojaiy bhaayay. Kullur kayri kundh jiyoun ehinis(i) kir(i) dheh paayay. Bin(u) Shabadaiy sookh(u) na theeyaiy, Pir bin(u) dookh(u) na jaayay. 1. Moondhay, Pir bin(u) kiyya sheengaar(u).
(PAGE 19): Dur(i), ghur(i) dhoyee na luhhaiy, Durgeh jhootth(u) khooaar(u). Ruhaou. Aap(i) Soojaan(u), na bhoollyee, Sacha vud kirsan. Pehlaan dherti saadh(i) kaiy, Sach(u) Naam(u) day daan(u). Nuou nidh(i) oopjaiy Naam(u) Aik(u), kerm(i) puvvaiy neeshaan(u). 2. Gur kuou jaan(i) na jaanyee, kiyya tis(u) chujj(u) achaar(u)? Undhulaiy Naam(u) visaariya, munmukh(i) undh(u) goobaar(u). Aavun jaan(u) na chookyee, mur(i) junmaiy hoyay khooaar(u). 3. Chundun(u) moal anaaya, koongu maang sundhoor(u). Choa chundun(u) buhou ghunaa, paana naal(i) kupoor(u). Jay dhun Kunt na bhaavyee, ta subh adummbur koorr(u). 4. Subh rus bhogun baad(i) haiy, subh sheengar vikaar. Jub lug Shabad(i) na bhaydiyaiy, kiyoun sohaiy Gur Dooaar(i). Nanak, dhunn suhaagni, jinh Sheh naal(i) piyaar(u). 5.13.
Word Meaning: Dhrig =reprehensible. Dohaagni = ditched by husband; disconnected with Waheguru. Kullur Kayri = of saltpetre. Kundh = wall. Ehinis = day and night. Dheh = collapse. Theevaiy = happens. 1. Moondhay = oh, young woman. Sheengar = adornments. Dhoyee = shelter. Khooaar(u) = humiliation. Pause. Soojaan(u) = wise; know-all. Kirsan = farmer. Dherti = field (of heart). Saadh(i) = make suitable. Daan(u) = donation; seeding. Nuou Nidh(i) = the nine treasures. Neeshaan(u) = stamp of approval. 2. Jaan(i) = recognize. Chujj(u) Achaar(u) = manners; character. Undhulay = blind. Goobaar(u) = darkness. Chookyee = ends. 3. Chundun = sandalwood. Anaaya = brought. Maang = central part. Sundhoor(u) = vermillion. Choa = extract of flowers. Paan = betel-leaf wrap. Kupoor = camphor. Adummbur(u) = decorations for show off. Koorr(u) = false; worthless. 4. Rus = tastes. Bhogun = to enjoy. Baad(i) = useless = Vikaar. Bhaydiyaiy = pierced.

MEANING: The living of the woman (human) who is robbed of her good qualities due to her love for worldly attractions, and as a result of which she is disconnected from God, is reprehensible. She is like a wall of saltpetre, which can crumble at any time, day or night. There is no comfort without Guru's Shabad, and one's suffering does not go away without union with Waheguru-Husband. 1. What is the use of any adornment without the (Waheguru) husband, oh young woman? You cannot find shelter at Waheguru Door or at His court, where you will suffer humiliation due to your falseness. Pause. Waheguru is omniscient and is a great farmer who never forgets His responsibilities. First, He prepares the field of His devotee's heart with noble qualities to make it suitable (for His Naam to sprout), and then He seeds His Naam in there. When Waheguru's Naam, which is like the nine mythical treasures (source of all comforts), sprouts in the devotee's heart, he receives Waheguru's stamp of approval with His benevolence. 2. What kind of (pathetic) manners does a woman have who, knowing well that there is no comfort without Waheguru's Naam, still does not make any connection with Him? Engrossed in Maya, the man lives in complete darkness in the realm of spirituality, and the blind man forgets Waheguru. His cycle of births and deaths never gets broken, and he suffers humiliation due to his rebirths. 3. Such a man is like the bride who buys sandalwood extract, adorns herself immensely with the extract of sandalwood and flowers, with camphor and saffron, and puts vermilion in the central part of her hair, and chews wraps of betel leaves. But all the big show of her adornments goes to waste if her husband does not like her. 4. All one's enjoyments of different tastes in life, and all his adornments are worthless unless his mind is pierced with Guru's Shabad to look dignified in Waheguru's Court (to be honoured there). Those women are highly fortunate who love their Waheguru-Husband, oh Nanak. 5.13.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਸੁੰਞੀ ਦੇਹ ਡਰਾਵਣੀ ਜਾ ਜੀਉ ਵਿਚਹੁ ਜਾਇ॥ ਭਾਹਿ ਬਲੰਦੀ ਵਿਝਵੀ ਧੂਉ ਨ ਨਿਕਸਿਓ ਕਾਇ॥ ਪੰਚੇ ਰੁੰਨੇ ਦੁਖਿ ਭਰੇ ਬਿਨਸੇ ਦੂਜੈ ਭਾਇ॥ 1॥ ਮੂੜੇ ਰਾਮੁ ਜਪਹੁ ਗੁਣ ਸਾਰਿ॥ ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਸਭ ਮੁਠੀ ਅਹੰਕਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੀ ਕਾਰੈ ਲਗਿ॥ ਦੁਬਿਧਾ ਲਾਗੇ ਪਚਿ ਮੁਏ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਅਗਿ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਮੁਠੀ ਧੰਧੈ ਠਗਿ॥ 2॥ ਮੁਈ ਪਰੀਤਿ ਪਿਆਰੁ ਗਇਆ ਮੁਆ ਵੈਰੁ ਵਿਰੋਧੁ॥ ਧੰਧਾ ਥਕਾ ਹਉ ਮੁਈ ਮਮਤਾ ਮਾਇਆ ਕ੍ਰੋਧੁ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਦਾ ਨਿਰੋਧੁ॥ 3॥ ਸਚੀ ਕਾਰੈ ਸਚੁ ਮਿਲੈ ਗੁਰਮਤਿ ਪਲੈ ਪਾਇ॥ ਸੋ ਨਰ ਜੰਮੈ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ॥ ਨਾਨਕ ਦਰਿ ਪਰਧਾਨੁ ਸੋ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ॥ 4॥14॥

Soonjeen dayh duraavni, ja jeeou vichoun jaayay. Bhaah(i) bulundi vijhvi, dhooun na niksiya kaayay. Punchay roonnay dookh(i) bhuray, binsay doojaiy bhaayay. 1. Moorray, Ram(u) jupou goon saar(i). Haumain, mumta, mohni, subh mootthi uhunkaar(i). Ruhaou. Jinhi Naam(u) visaariya, dooji kaaraiy lug(i). Dooidha laagay puch(i) mooyay, untar(i) trishna ugg. Gur(i) raakhay say oobray, hoar mootthi dhundaiy tthug(i). 2. Mooyi preet(i), piyaar(u) guyya, mooaa vaiyr virodh(u). Dhundha thukka, huoun mooyi, mumta, Maya, kroadh. Kerm(i) milaiy Sach(u) paayiyaiy, Gurmukh(i) sudaa niroadh. 3. Sachi kaaraiy, Sach(u) milaiy, Gurmut(i) pullaiy paayay. So, nur jummaiy, na muraiy, na aavaiy, na jaayay. Nanak Dur(i) perdhaan(u) so, Durgeh(i) paiyndha jaayay. 4.14.

Word Meaning: Soonjeen = empty. Duraavni = scary; frightening. Jeeou = soul. Bhaayay Bulundi = burning fire (of life). Vijhvi = put out. Dhooun = smoke. Punchay = the five (demons). Roonnay = cried. Binsay = destroyed. Doojaiy Bhaayay = with love for sensual pleasures. 1. Moorray = oh, foolish. Saar(i) = by remembering. Mohni = captivating. Mootthi = robbed. Pause. Doobidha = in indecisiveness. Puch(i)

= in suffering. Trishna = desires. Oobray = salvaged. Dhundaiy Tthug(i) = deceitful (short-lived) worldly affairs. 2.
Viroadh = opposition. Kerm(i) = with benevolence; fortune. Nirodh(u) = unattached. 3. Kaaraiy = deeds. Pullaiy = acquire. Nur = man. Paiyndha = robe of honour. 4.
MEANING: The dead body, after the soul leaves it, becomes frightening to everybody. The fire of life, which was alive in the body, is put out, and no smoke (sign of life) is visible. All five demons (lust, greed, rage, etc.), which enjoyed sensual pleasures, do cry in suffering as their enjoyments are destroyed. 1. You are being robbed of your noble qualities by the captivating Maya of selfishness, ego, worldly attractions, and your pride, oh, the foolish man. So, (to protect your noble qualities), recite Waheguru's Naam remembering His virtues. Pause. Those who forget Waheguru because of the fire of desires in their mind, and work hard to acquire worldly comforts, suffer in that fire. Only those who are protected by Satguru attain salvation; the others are robbed of their good qualities through their dealings in worldly affairs. 2. (At the time of death) All one's love and affection for the perishables, and his enmity and opposition against others, come to an end. His worldly affairs exhaust (end), and his attachment to Maya and the resulting rage become dead. It is with the benevolence of Waheguru that one comes to know the reality and gets fully detached from the world in the shelter of the Guru. 3. One acquires Waheguru's Naam by following the path of truthfulness (high morality with Waheguru's Naam at heart) with the advice of the Guru. Such a devotee neither dies nor takes rebirths (becomes immortal by merging into Waheguru). Such individuals become (spiritual) leaders and are honoured in Waheguru's Court, oh Nanak. 4.14.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਤਨੁ ਜਲਿ ਬਲਿ ਮਾਟੀ ਭਇਆ ਮਨੁ ਮਾਇਆ ਮੋਹਿ ਮਨੂਰੁ॥ ਅਉਗਣ ਫਿਰਿ ਲਾਗੁ ਭਏ ਕੂਰਿ ਵਜਾਵੈ ਤੂਰੁ॥ ਬਿਨੁ ਸਬਦੈ ਭਰਮਾਈਐ ਦੁਬਿਧਾ ਡੋਬੇ ਪੂਰੁ॥ 1॥ਮਨ ਰੇ ਸਬਦਿ ਤਰਹੁ ਚਿਤੁ ਲਾਇ॥ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਬੂਝਿਆ ਮਰਿ ਜਨਮੈ ਆਵੈ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਤਨੁ ਸੂਚਾ ਸੋ ਆਖੀਐ ਜਿਸੁ ਮਹਿ ਸਾਚਾ ਨਾਉ॥ ਭੈ ਸਚਿ ਰਾਤੀ ਦੇਹੁਰੀ ਜਿਹਵਾ ਸਚੁ ਸੁਆਉ॥ ਸਚੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਬਹੁੜਿ ਨ ਪਾਵੈ ਤਾਉ॥ 2॥ ਸਾਚੇ ਤੇ ਪਵਨਾ ਭਇਆ ਪਵਨੈ ਤੇ ਜਲੁ ਹੋਇ॥ ਜਲ ਤੇ ਤ੍ਰਿਭਵਣੁ ਸਾਜਿਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਇ॥ ਨਿਰਮਲੁ ਮੈਲਾ ਨ ਥੀਐ ਸਬਦਿ ਰਤੇ ਪਤਿ ਹੋਇ॥ 3॥ ਇਹੁ ਮਨੁ ਸਾਚਿ ਸੰਤੋਖਿਆ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮਾਹਿ॥
(ਅੰਗ 20)॥ ਪੰਚ ਭੂਤ ਸਚਿ ਭੈ ਰਤੇ ਜੋਤਿ ਸਚੀ ਮਨ ਮਾਹਿ॥ ਨਾਨਕ ਅਉਗਣ ਵੀਸਰੇ ਗੁਰਿ ਰਾਖੇ ਪਤਿ ਤਾਹਿ॥ 4॥15॥

Siri Raag(u) Mehla 1: Tun jul(i), bul(i) maati bhuyya, mun(u) Maya moh(i), munoor. Augun phir laagoo bhuyyay, koor(i) vujaavaiy toor. Bin(u) Shabadaiy, bhermaayiyaiy, doobidha doabay poor(u). 1. Mun ray, Shabad(i) turhou chit(u) laayay. Jinh(i) Gurmukh(i) Naam(u) na boojhiya, mur(i) junmaiy, aavaiy, jaayay. Ruhaou. Tun(u) soocha so aakhiyaiy, jis meh(i) Saacha Naaoun. Bhaiy, Sach(i) raati dayhoori, jihva Sach(u) sooaaou. Sachi nedr(i) nihaliyaiy, buhourr na paavaiy taaou. 2. Saachay tay puvna bhuyya, puvnaiy tay jul hoyay. Jul tay tirbhuvun saajiya, ghut(i), ghut(i) Jot(i) smoyay. Nirmul maiyla na theeyaiy, Shabad ruttay put(i) hoyay. 3. Eh(u) mun(u) Saach(i) suntokhiya, nedr(i) kuray Tis(u) maah(i).
(PAGE 20): Punch bhoot Sach(i) bhaiy ruttay, Jot(i) Sachi mun maah(i). Nanak, augun veesray, raakhay put(i) taah(i). 4.15.
Word Meaning: Munoor = burned (brittle) iron. Augun = ignoble qualities. Laagoo Bhuyyay = on the attack. Vujaavaiy Toor = play loud music; make much noise; begin to

prevail. Bhermaayiyaiy = misled in misbeliefs. Doobhida = indecisiveness (to choose between Waheguru and Maya). Poor = groups. 1. Turhou = swim across. Boojhiya = realized; made a connection with. Pause. Soocha = pure. Raati = imbued. Dayhoori = body. Sooaaou = taste. Nihaaliyaiy = see; cast. Taaou = heat of the womb. 2. Puvna = air; gases. Tirbhuvun = three-dimensional (solid); universe. Nirmul = clean; pure. Theeyaiy = becomes. Put(i) = dignity. 3. Saach(i) = with the Naam. Suntokhiya = contented. Punch Bhoot = the five demons. Bhaiy Ruttay = imbued in love-filled fear. Taah(i) = of those. 4.

MEANING: Without the Guru's Shabad, huge groups of people (countless people) are misled by the attractions of Maya and drown in its sea because of their indecisiveness. Man's body burns in the fire of desires (which are not always fulfilled) to become cheap like dirt, and his mind becomes like burnt (brittle) iron (he loses his morality and patience). His ignoble qualities attack him like an enemy, and the falsehood (lies and deceit) begin to prevail. 1. Swim across the sea of worldly attractions by focusing on Guru's Shabad, oh my mind. Those who do not realize Waheguru's Naam in the shelter of the Guru die and are reborn again, and again. Pause. The human body is considered pure, with Waheguru's eternal Naam enshrined within it. Such a body (man) is imbued in Waheguru's love-filled fear, and the tongue enjoys the taste of His Naam. Waheguru casts kind sight on such an individual, who never suffers the heat of the womb again (is never reborn). 2. Waheguru created gases from Himself, which were converted into water, and then into solids to create the universe. Waheguru's Jot(i) (Soul) is present in every heart. The minds of those who are imbued with the love of the Guru's Shabad get purified, never to gather filth (of immoral deeds) again, and they earn respect everywhere. 3. Such devotees find full contentment with Waheguru's Naam, who always casts a kind sight on them. With their minds enlightened with Waheguru, their five demons also get imbued with the fear of Waheguru (and stay within their limits). All their ignoble qualities disappear, and the Guru protects their dignity, oh Nanak. 4.15.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਨਾਨਕ ਬੇੜੀ ਸਚ ਕੀ ਤਰੀਐ ਗੁਰ ਵੀਚਾਰਿ॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹੀ ਪੂਰ ਭਰੇ ਅਹੰਕਾਰਿ॥ ਮਨ ਹਠ ਮਤੀ ਬੂਡੀਐ ਗੁਰਮੁਖਿ ਸਚੁ ਸੁ ਤਾਰਿ॥ 1॥ ਗੁਰ ਬਿਨੁ ਕਿਉ ਤਰੀਐ ਸੁਖੁ ਹੋਇ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਆਗੈ ਦੇਖਉ ਡਉ ਜਲੈ ਪਾਛੈ ਰਹਿਓ ਅੰਗੂਰ॥ ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਘਟਿ ਘਟਿ ਸਚੁ ਭਰਪੂਰਿ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਹੀ ਸਾਚੈ ਮਹਲਿ ਹਦੂਰਿ॥ 2॥ ਸਾਹਿ ਸਾਹਿ ਤੁਝੁ ਸੰਮਲਾ ਕਦੇ ਨ ਵਿਸਾਰੇਉ॥ ਜਿਉ ਜਿਉ ਸਾਹਿਬ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੇਉ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਧਣੀ ਗਰਬੁ ਨਿਵਾਰਿ ਸਮੇਉ॥ 3॥ ਜਿਨਿ ਏਹੁ ਜਗਤ ਉਪਾਇਆ ਤ੍ਰਿਭਵਣੁ ਕਰਿ ਆਕਾਰੁ॥ ਗੁਰਮੁਖਿ ਚਾਨਣ ਜਾਣੀਐ ਮਨਮੁਖਿ ਮੁਗਧੁ ਗੁਬਾਰੁ॥ ਘਟਿ ਘਟਿ ਜੋਤਿ ਨਿਰੰਤਰੀ ਬੂਝੈ ਗੁਰਮਤਿ ਸਾਰੁ॥ 4॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਜਾਣਿਆ ਤਿਨ ਕੀਚੈ ਸਾਬਾਸਿ॥ ਸਚੇ ਸੇਤੀ ਰਲਿ ਮਿਲੇ ਸਚੇ ਗੁਣ ਪਰਗਾਸਿ॥ ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਜੀਉ ਪਿੰਡ ਪ੍ਰਭ ਪਾਸਿ॥ 5॥16॥

Siri Raag(u) Mehla 1: Nanak, bayrri Sach kee, turiyaiy Gur veechaar(i). Ikk(i) aaveh, ikk(i) jaavhi, poor bhuray uhunkaar(i). Mun hutth mutee boodiyaiy, Gurmukh(i) Sach(u) su taar(i). 1. Gur bin(u) kiyoun turiyaiy, sookh hoyay. Jiyoun bhaavaiy, tiyoun raakh Tu, mein uver(u) na dooja koyay. Ruhaou. Aagaiy daykhoun duou julaiy, paachhaiy ruhhiyo angoor. Jis tay oopjaiy, Tis tay binsaiy, ghut(i), ghut(i) Sach(u) bherpoor. Aapay mayl(i) milaavhi, Saachaiy Mehl(i) hudoor(i). 2. Saah(i), saah(i) Toojh summlaan, kuday na visaarayoun. Jiyoun, jiyoun Sahib mun(i) vusaiy, Gurmukh(i) Amrit payoun. Mun(u), tun(u) Tayra, Tu Dhunee, gerb nivaar(i) smayoun. 3. Jinh(i) eh(u) jugut oopaaya, tirbhuvun kur(i) aakaar. Gurmukh(i)

Chaanun jaaniyaiy, munmukh(i) moogudh goobaar. Ghut(i), ghut(i) Jot(i) Niruntri, boojhaiy Gurmut(i) saar(u). 4. Gurmukh(i) jinhi jaaniya, tinh keechaiy shabaash. Sachay sayti rul(i) milay, Sachay goon pergaas(i). Nanak Naam(i) suntokhiya, jeeou, pind Prubh paas(i). 5.16.
Word Meaning: Sach = Waheguru (His Naam). Poor = large groups; countless people. Mun Hutth Mutee = thinking with persistence of mind. Boodiyaiy = drown 1. Aagaiy = future; death. Duou Julaiy = burning of fire; heat of womb; rebirths. Angoor = new sprouting (births). Oopjaiy = comes into being. Binsay = is destroyed. Bherpoor = fully present. MIllavhi = connects. Hudoor(i) = near; present. 2. Summlaan = remember. Visaarayoun = forget. Dhunee = Lord. Nivaar(i) = removing. 3. Tirbhuvun = three-layered universe. Aakaar = size. Chaanun = enlightenment. Moogudh = foolish. Goobaar = darkness. Niruntri = of the omnipresent (God). Saar(u) = supreme. 4. Shabaash = accolades. Sayti = with. Pergaas(i) = enlightenment. 5.
Suntokhiya = made content. Jeeou = soul; life. Pind = body. Paas(i) = in; with. 5.
MEANING: Waheguru's Naam, which is realized by acting on the Advice of the Guru (by pondering on His Shabad), is the ship to ferry across the sea of Maya, which one should recite to find (attain) salvation. But, because of their ego, countless people are born, and countless of them die. Those who use the persistence of their mind (have no love for God, but rely on rituals), drown in the sea of Maya, while those who realize Waheguru with the grace of the Guru, swim across. 1.
One cannot swim across the world-sea and attain blissfulness without the Guru. I pray to the Guru that He protect me (against the attacks of Maya) in whatever way He deems appropriate, as I have no one else to go to. Pause. When I look into the future, I see the heat of the womb (rebirths) for most, while the new births are following them. Waheguru is present in everybody, and it is He from whom everybody comes into being, and who destroys them. Waheguru is not far away; He is close to us (lives in every heart, which is His dwelling). He Himself connects people to Him through the Guru. 2.
I wish to remember You with every breath, and never forget You, oh Waheguru. In the shelter of the Guru, as the Lord appears more and more, in my mind, I drink the Amrit of His Naam. 3. Waheguru, who has created this world in the form of a three-layered universe, can be realized when the Guru enlightens one's mind, while it is all darkness of Maya for the Maya-engrossed foolish. Even though the Supreme Light (Waheguru's Soul) is present in every heart, one realizes it only with the advice of the Guru. 4. Those who make a connection with Waheguru in the shelter of the Guru must be praised. One's mind is enlightened with the noble qualities of Waheguru, because of which, he merges into Him. One's life and his body are controlled by Waheguru, and His Naam is the source of all contentment, oh Nanak. 5.16.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਸੁਣਿ ਮਨ ਮਿਤ੍ਰ ਪਿਆਰਿਆ ਮਿਲੁ ਵੇਲਾ ਹੈ ਏਹ॥ ਜਬ ਲਗੁ ਜੋਬਨ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਇਹੁ ਤਨ ਦੇਹ॥ ਬਿਨੁ ਗੁਣ ਕਾਮ ਨ ਆਵਈ ਢਹਿ ਢੇਰੀ ਤਨੁ ਖੇਹ॥ 1॥ ਮੇਰੇ ਮਨ ਲੈ ਲਾਹਾ ਘਰਿ ਜਾਹਿ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹੀਐ ਹਉਮੈ ਨਿਵਰੀ ਭਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਸੁਣਿ ਸੁਣਿ ਗੰਢਣੁ ਗੰਢੀਐ ਲਿਖਿ ਪੜਿ ਬੂਝਹਿ ਭਾਰੁ॥ ਤ੍ਰਿਸਨਾ ਅਹਿਨਿਸਿ ਅਗਲੀ ਹਉਮੈ ਰੋਗੁ ਵਿਕਾਰੁ॥ ਓਹੁ ਵੇਪਰਵਾਹੁ ਅਤੋਲਵਾ ਗੁਰਮਤਿ ਕੀਮਤਿ ਸਾਰੁ। 2॥ ਲਖ ਸਿਆਣਪ ਜੇ ਕਰੀ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਮਿਲਾਪੁ॥ ਬਿਨੁ ਸੰਗਤਿ ਸਾਧ ਨ ਧ੍ਰਾਪੀਆ ਬਿਨੁ ਨਾਵੈ ਦੂਖ ਸੰਤਾਪੁ॥ ਹਰਿ ਜਪਿ ਜੀਅ ਰੇ ਛੁਟੀਐ ਗੁਰਮੁਖਿ ਚੀਨੈ ਆਪੁ॥ 3॥ ਤਨੁ ਮਨੁ ਗੁਰ ਪਹਿ ਵੇਚਿਆ ਮਨੁ ਦੀਆ ਸਿਰੁ ਨਾਲਿ॥ ਤ੍ਰਿਭਵਣੁ ਖੋਜਿ ਢੰਢੋਲਿਆ ਗੁਰਮੁਖਿ ਖੋਜਿ ਨਿਹਾਲਿ॥ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਇਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨਾਲਿ॥ 4॥17॥

Siri Raag(u) Mehla 1: Soon(i) mun mittar piyaariya, mil(u) vayla haiy eh. Jub lug jobun saas haiy, tub lug eh(u) tun dayh. Bin(u) goon kaam na aavyee, dheh dhayri, tun(u) khayh. 1. Mayray mun, laiy laaha ghur(i) jaah(i). Gurmukh(i) Naam(u) slaahiyaiy, haumein nivri bhaah(i). Ruhaou. Soon(i), soon(i) gundhun gundhiyaiy, likh(i) purrh(i) boojheh bhaar(u). Trishna ehinis(i) uglee, haumein roag(u) vikaar(u). Oh(u) Vaypervaah atoalvaan, Gurmut(i) keemut(i) saar(u). 2. Lakh siyaanup jay kureen, lakh siyoun preet(i), milaap(u). Bin(u) sungut(i) Sadh na dhuraapiya, bin(u) Naavaiyn dookh, suntaap. Hur(i) jup(i), jea ray chhoottiyaiy, Gurmukh(i) cheenaiy aap(u). 3. Tun(u), mun(u) Gur peh(i) vaychiya, mun(u) deeya, sir(u) naal(i). Tirbhuvun khoaj(i) dhundholiya, Gurmukh(i) khoaj(i) nihaal. Satgur(i) mayl(i) milaaya, Nanak, so Prubh(u) naal(i). 4.17.

Word Meaning: Vayla = time; opportunity. Eh = this; human life. Jub Lug = as long as. Jobun = youthfulness. Tub Lug = till then. Dayh = body. Dheh(i) Dhayri = collapses into a pile. Khayh = dust. 1. Laiy Laaha = earn the benefit. Ghur(i) = Waheguru's Palace. Nivri = is removed. Haumein Bhaah(i) = fire of selfishness and ego. Pause. Gundhun Gundhiyaiy = try to build a bond (with Waheguru). Bhaar(u) = load of books. Trishna = appetite for (fire of) worldly attractions. Ehinis = day and night. Uglee = very much. Vikaar(u) = of vices. Oh(u) = God. Atoalvaan = immeasurable. Keemut(i) Saar(u) = find worth. 2. Lakh = hundred thousand. Siyaanup = smartness. Milaap = meeting with people. Dhuraapiya = find contentment. Suntaap = suffering. Chhoottiyaiy = get freedom from Maya; emancipation. Cheenaiy = analyze. Aap(u) = self. 3. Vaychiya = sold. Dhundholiya = searched. Khoaj(i) = search. Nihaal = blissful. 4.

MEANING: This (the human life) is your opportunity to meet (get connected) with Waheguru, oh my mind-friend. Your body (and mind to realize Waheguru) is with you only as long as you are young and have breath in it. Without acquiring virtues (by reciting Waheguru's Naam), your body will be worthless, as it will eventually collapse, and become dust, oh man. 1. Acquire the benefit (wealth of Waheguru's Naam), and go to your eternal home (merge into Waheguru), oh my mind. Sing praise of Waheguru's Naam (recite it with devotion) in the shelter of the Guru, whereby the fire of your haumein (selfishness and ego) will be put out. Pause. Many people try to comprehend and bond with Waheguru by listening to others and by reading and writing tons of books (without any love for Him). But they deeply suffer from their boosted ego, which is a serious disease, and have even greater desires for worldly attractions and immoral thoughts. Let alone bonding with Waheguru, by acquiring any bookish knowledge, such individuals cannot even comprehend the true worth of Waheguru, who is immeasurable, and who does not care about such knowledge. So, try to understand His true worth in the shelter of the Guru, oh my mind. 2.

If one uses millions of different kinds of smartness and is a part of a circle of millions of learned people, he cannot find contentment without the company (shelter) of the Guru, and suffers serious discomforts without Waheguru's Naam. One can attain emancipation only when one recites Waheguru's Naam and analyzes oneself (as to what one's real objective is and what type of qualities one has) in the shelter of the Guru. 3. I have sold my body and my mind, along with my head (wisdom), to the Guru (have lost claim on all my rights). I searched for Waheguru in the whole universe, but was blessed only to acquire Him when I searched for Him in Guru's shelter. My Satguru connected me with Waheguru, who is with me now (has appeared in my heart), oh Nanak. 4.17.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਮਰਣੈ ਕੀ ਚਿੰਤਾ ਨਹੀ ਜੀਵਣ ਕੀ ਨਹੀ ਆਸ॥ ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਹੀ ਲੇਖੈ ਸਾਸ ਗਿਰਾਸ॥ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਤੂ ਵਸਹਿ ਜਿਉ ਭਾਵੈ ਤਿਉ ਨਿਰਜਾਸਿ॥ 1॥ ਜੀਅ ਰੇ ਰਾਮ ਜਪਤ ਮਨੁ ਮਾਨੁ॥ ਅੰਤਰਿ ਲਾਗੀ ਜਲਿ ਬੁਝੀ ਪਾਇਆ ਗੁਰਮੁਖਿ ਗਿਆਨੁ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 21)॥ ਅੰਤਰ ਕੀ ਗਤਿ ਜਾਣੀਐ ਗੁਰ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰਿ॥ ਮੁਇਆ ਜਿਤੁ ਘਰਿ ਜਾਈਐ ਤਿਤੁ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ॥ ਅਨਹਦ ਸਬਦਿ ਸੁਹਾਵਣੇ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ॥ 2॥ ਅਨਹਦ ਬਾਣੀ ਪਾਈਐ ਤਹ ਹਉਮੈ ਹੋਇ ਬਿਨਾਸੁ॥ ਸਤਗੁਰ ਸੇਵੇ ਆਪਣਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਾਸੁ॥ ਖੜਿ ਦਰਗਹ ਪੈਨ੍ਹਾਈਐ ਮੁਖਿ ਹਰਿ ਨਾਮ ਨਿਵਾਸੁ॥ 3॥ ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਸਿਵ ਸਕਤੀ ਕਾ ਮੇਲੁ॥ ਤ੍ਰਿਹੁ ਗੁਣ ਬੰਧੀ ਦੇਹੁਰੀ ਜੋ ਆਇਆ ਸੋ ਖੇਲੁ॥ ਵਿਜੋਗੀ ਦੁਖਿ ਵਿਛੁੜੇ ਮਨਮੁਖਿ ਲਹਹਿ ਨ ਮੇਲੁ॥ 4॥ ਮਨੁ ਬੈਰਾਗੀ ਘਰਿ ਵਸੈ ਸਚ ਭੈ ਰਾਤਾ ਹੋਇ॥ ਗਿਆਨ ਮਹਾ ਰਸੁ ਭੋਗਵੈ ਬਾਹੁੜਿ ਭੂਖ ਨ ਹੋਇ॥ ਨਾਨਕ ਇਹੁ ਮਨੁ ਮਾਰਿ ਮਿਲੁ ਭੀ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਇ॥ 5॥18॥

Siri Raag(u) Mehla 1: Mernaiy kee chinta nuhhi, jeevun kee nuhhi aas. Tu serb jeeyaan pritpaalhi, laykhaiy saas giraas. Untar(i) Gurmukh(i) Tu vuseh(i), jiyoun bhaavaiy tiyoun nirjaas(i). 1. Jea ray, Ram juput mun maan(u). Untar laagi jul(i) boojhi, paaya Gurmukh(i) Giyan(u). Ruhaou.

(PAGE 21): Untar kee gut(i) jaaniyaiy, Gur miliyaiy shunk ootaar(i). Mooyaan jit(u) Ghur(i) jaayiyaiy, tit(u) jeevundiyaan mur(u) maar(i). Unhud Shabad(i) soohaavnay, paayiyaiy Gur veechaar(i). 2. Unhud Bani paayiyaiy, teh haumein hoyay binaas(u). Satgur sayvay aapna, huoun sud koorbaanaiy taas(u). Khurr(i) Durgeh pehnayiyaiy, mookh(i) Hur(i) Naam nivaas(u). 3. Jeh daykhaan teh ruv(i) ruhhay, Shiv shakti ka mayl(u). Trihu goon bundhi dayhoori, jo aaya so khayl(u). Vijogi dookh(i) vichhurray, munmukh(i) luhheh(i) na mayl(u). 4. Mun baiyraagi, ghur(i) vussaiy, Sach bhaiy raata hoyay. Giyan muhha rus bhogvaiy, bahourr(i) bhookh na hoyay. Nanak, eh(u) mun maar(i) mil(u), bhee phir(i) dookh(u) na hoyay. 5.18.

Word Meaning: Chinta = worry. Aas = wish. Pritpaalhi = nourish and raise. Laykhaiy = in account. Giraas = bite. NIrjaas(i) = test; decide. 1. Untar Laagi = fire of desires. Jul(i) Boojhi = burned to the end. Pause. Gut(i) = situation; condition. Shunk = doubts. Mur(u) = death. Unhud Shabad(i) = with the Divine Shabad = Waheguru's Naam. 2. Taas(u) = his; for him. Khurr(i) = take to. Pehnaayiyaiy = to honour. 3. Ruv(i) Ruhhiya = is present. Shiv = Waheguru. Shakti = Maya. Trihu Goon = the three effects of Maya. Bundhi = bonded to. Dayhoori = body. Khayl(u) = plays; enjoys. Vijogi = separation; disconnection. Munmukh(i) = Maya-engrossed. Luhhaiy = acquires. 4. Bairaagi = with love (for Waheguru). Ghur(i) = in its own place; peaceful. Muhha Rus = supreme taste. Bhogvaiy = enjoy. Bhookh = appetite; desire. Bhee = again. 5.

MEANING: One's mind gets convinced (about the omnipresence of Waheguru) when he recites His Naam, oh my soul (mind). By acquiring the Divine Knowledge in the shelter of the Guru, one's internal fire (of worldly desires) is put out. Pause.

(Being connected with Waheguru), Such a devotee has no worries about death, and does not care if he lives any longer (to enjoy worldly attractions). He is confident that Waheguru nourishes all living beings and that everyone's number of breaths and their needs for food are in His account (He ensures all of that). When Waheguru dwells in one's heart with Guru's grace, one becomes confident that Waheguru makes His decisions as He chooses. 1. Divine Knowledge, which is highly blissful, is acquired by pondering on the Guru's Shabad. One realizes his internal situation (the presence of Waheguru within) when he surrenders to

the Guru, clears all his doubts (with full faith), and kills the fear of death. 2. One's haumein is destroyed by acquiring the Divine Knowledge (Waheguru's Naam). Those who have Waheguru's Naam on their tongue are taken to Waheguru's Court, where they receive the robe of honour. I am always a sacrifice for those who serve the Satguru. 3.
I see the combination of Waheguru and Maya (worldly attractions) everywhere (Maya is the creation of Waheguru). The human body is bound to the three effects of Maya, so whoever comes to this world plays their part to enjoy the worldly attractions. (With the love for Maya), Those who are disconnected from Waheguru suffer from His separation and cannot unite with Him. 4. But, the mind, which is imbued with the love-filled fear of Waheguru, stays in itself (does not wander any more), and enjoys the great taste of the Divine Knowledge (union with Waheguru) and never experiences the appetite for worldly desires. When a devotee kills his mind (his desires), he merges into Waheguru, and never suffers again, oh Nanak. 5.18.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਏਹੁ ਮਨੋ ਮੂਰਖੁ ਲੋਭੀਆ ਲੋਭੇ ਲਗਾ ਲੁਭਾਨੁ॥ ਸਬਦਿ ਨ ਭੀਜੈ ਸਾਕਤਾ ਦੁਰਮਤਿ ਆਵਨੁ ਜਾਨੁ॥ ਸਾਧੂ ਸਤਿਗੁਰੁ ਜੋ ਮਿਲੈ ਤਾ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ॥ 1॥ ਮਨ ਰੇ ਹਉਮੈ ਛੋਡਿ ਗੁਮਾਨੁ॥ ਹਰਿ ਗੁਰੁ ਸਰਵਰੁ ਸੇਵਿ ਤੂ ਪਾਵਹਿ ਦਰਗਹ ਮਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ ਦਿਨਸੁ ਰਾਤਿ ਗੁਰਮੁਖਿ ਹਰਿ ਧਨੁ ਜਾਨੁ॥ ਸਭਿ ਸੁਖ ਹਰਿ ਰਸ ਭੋਗਣੇ ਸੰਤ ਸਭਾ ਮਿਲਿ ਗਿਆਨੁ॥ ਨਿਤਿ ਅਹਿਨਿਸ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਸਤਿਗੁਰ ਦੀਆ ਨਾਮੁ॥ 2॥ ਕੂਕਰ ਕੂੜੁ ਕਮਾਈਐ ਗੁਰ ਨਿੰਦਾ ਪਚੈ ਪਚਾਨੁ॥ ਭਰਮੇ ਭੂਲਾ ਦੁਖੂ ਘਣੋ ਜਮੁ ਮਾਰਿ ਕਰੈ ਖੁਲਹਾਨੁ॥ ਮਨਮੁਖਿ ਸੁਖੁ ਨ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਸੁਭਾਨੁ॥ 3॥ ਐਥੈ ਧੰਧੁ ਪਿਟਾਈਐ ਸਚੁ ਲਿਖਤੁ ਪਰਵਾਨੁ॥ ਹਰਿ ਸਜਣੁ ਗੁਰੁ ਸੇਵਦਾ ਗੁਰ ਕਰਣੀ ਪਰਧਾਨੁ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਕਰਮਿ ਸਚੈ ਨੀਸਾਨੁ॥ 4॥19॥

Siri Raag(u) Mehla 1: Eh(u) muno moorukh lobhiya, lobhay lugga lobhaan(u). Shabad(i) na bheejaiy saaktaa, doormut(i) aavun(u), jaan(u). Sadhu Satgur(u) jo milaiy, ta paayiyaiy Gooni-Nidhaan(u). 1. Mun ray, haumein chhoad(i) goomaan(u). Hur(i), Gur(u) servur(u) sayv(i) tu, paaveh(i) Durgeh maan(u). Ruhaou. Ram Naam(u) jup(i) dinus(u) raat(i), Gurmukh(i) Hur(i) dhun(u) jaan(u). Subh(i) sookh Hur(i) rus bhognay, sunt subha mil(i) Giyan(u). Nit(i) ehinis Hur(i) Prubh(u) sayviya, Satgur deeya Naam(u). 2. Kookur koorr(u) kmaayiyaiy, Gur ninda puchaiy, puchaan(u). Bhemay bhoola dookh(u) ghuno, Jum(u) maar(i) kuraiy khoolhaan(u). Munmukh(i) sookh(i) na paayiyaiy, Gurmukh(i) sookh(u) soobhaan(u). 3. Aiythaiy dhundh pitaayiyaiy, Sach(u) likhut(u) pervaan(u). Hur(i) sujjun(u) Gur(u) saynvda, Gur kerni perdhaan(u). Nanak, Naam(u) na veesraiy, kerm(i) Sachaiy neeshaan(u). 4.19.

Word Meaning: Lobhiya = greedy. Lobhaan(u) = engrossed in greed. Bheejaiy = get imbued. Saaktaa = Maya-worshippers. Doomut(i) = immoral thinking. Aavun Jaan = coming and going; rebirths. Gooni-Nidhaan(u) = the source of all virtues; Waheguru. 1. Goomaan = pride. Servur(u) = pool (of Naam-Amrit). Pause. Kookur = dog; doglike. Koorr(u) = falsehood. Puchaiy Puchaa(u) = burns (suffer badly). Ghuno = immense. Khoolhaan = pulverize. Soobhaan = amazing. 3.
Aiythaiy = here; in this world. Dhundh Pitaayiyaiy = perform worldly affairs. Sach(u) Likhut(u) = Waheguru's written Huqam. Saunvda = serves. Kerni = performance of (noble) deeds. Perdhaan(u) = main. Neeshaan = identification; approval. 4.

MEANING: The minds of the Maya-engrossed people do not get imbued in the Guru's Shabad, and due to their immoral thinking, they continue to take births and die. (Like those

people) you are also engrossed in Maya out of greed, oh, my foolish mind. But one can realize Waheguru, which is the source of all virtues, in Satguru's shelter. 1.
To earn respect in Waheguru's Court, get rid of your selfishness, ego, and your pride, and serve the Guru, who is a manifestation of Waheguru, and is a pool of all virtues, oh my mind. Pause. Recognize the wealth (great worth) of Waheguru in the shelter of Satguru, and recite His Naam day and night. Acquire (enshrine) Waheguru's Naam in your heart in the holy congregation of the saints (Satguru), and enjoy all the comforts and all the great tastes of life. Those who are given Waheguru's Naam by Satguru serve Waheguru (recite His Naam) day and night. 2.
The vilifiers of Satguru lie about Him, and are like dogs (which bark at everyone), as a result of which they suffer badly in the fire (of jealousy). Lost in their misbeliefs, they suffer immensely, and the Angel of justice pulverizes them (punishes them severely). The vilifiers of Satguru never enjoy peace, while Guru's Sikhs enjoy amazing bliss. 3.
The man performs Maya-related tasks here (in this world), but only they are approved by Waheguru, who obeys His Huqam (Will) (even while performing worldly affairs). Performing deeds as per the Teachings of the Guru is the main objective for the man, and such a devotee serves the Guru and Waheguru and becomes their friend. With the benevolence of Waheguru, the devotee who never forgets Waheguru's Naam receives the stamp of His approval, oh Nanak. 4.19.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵੀਸਰੈ ਰੋਗੁ ਵਡਾ ਮਨ ਮਾਹਿ॥ ਕਿਉ ਦਰਗਹ ਪਤਿ ਪਾਈਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨ ਮਾਹਿ॥ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਈਐ ਅਗਨਿ ਮਰੈ ਗੁਣ ਮਾਹਿ॥ 1॥ ਮਨ ਰੇ ਅਹਿਨਿਸਿ ਹਰਿ ਗੁਣ ਸਾਰਿ॥ ਜਿਨ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਤੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈਐ ਸੁਰਤੀ ਸੁਰਤਿ ਸੰਜੋਗੁ॥ ਹਿੰਸਾ ਹਉਮੈ ਗਤੁ ਗਏ ਨਾਹੀ ਸਹਸਾ ਸੋਗੁ॥ ਗੁਰਮੁਖਿ ਜਿਸੁ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਸੁ ਮੇਲੇ ਗੁਰੁ ਸੰਜੋਗੁ॥ 2॥ ਕਾਇਆ ਕਾਮਣਿ ਜੇ ਕਰੀ ਭੋਗੇ ਭੋਗਣਹਾਰੁ॥ ਤਿਸੁ ਸਿਉ ਨੇਹੁ ਨ ਕੀਜਈ ਜੋ ਦੀਸੈ ਚਲਣਹਾਰੁ॥ ਗੁਰਮਖਿ ਰਵਹਿ ਸੋਹਾਗਣੀ ਸੋ ਪ੍ਰਭ ਸੇਜ ਭਤਾਰ॥ 3॥
(ਅੰਗ 22)॥ ਚਾਰੇ ਅਗਨਿ ਨਿਵਾਰਿ ਮਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਜਲੁ ਪਾਇ॥ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਅੰਮ੍ਰਿਤੁ ਭਰਿਆ ਅਘਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਮੀਤੁ ਕਰਿ ਸਚੁ ਪਾਵਹਿ ਦਰਗਹ ਜਾਇ॥ 4॥20॥

Siri Raag(u) Mehla 1: Ikk(u) til(u) Piyara veesraiy, roag(u) vudda, mun maah(i). Kiyoun Durgeh put(i) paayiyaiy, ja Hur(i) vussaiy mun maah(i). Gur(i) miliyaiyn sookh paayiyaiy, ugun(i) muraiy goon maah(i). 1. Mun ray, ehinis Hur(i) goon saar(i). Jinh khin(u), pul(u) Naam(u) na veesraiy, tay jun virlaiy sunsaar(i). Ruhaou. Joti, Jot(i) milaayiyaiy, soorti, soort(i) sunjog(u). Hinsa, haumein gut(u) guyyay, naahi sehsa soag(u). Gurmukh(i) jis(u) Hur(i) mun(i) vussaiy, tis(u) maylay Gur(u) sunjog(u). 2. Kaaya kaamun(i) jay kureen, bhogay bhogunhaar(u). tis(u) siyoun nayh(u) na keejyee, jo deesaiy chullunhaar(u). Gurmukh(i) ruveh(i) sohaagni, so Prubh sayj bhutaar. 3.
(PAGE 22): Chaaray ugun(i) nivaar(i) mur(u), Gurmukh(i) Hur(i) jul(u) paayay. Untar(i) kumul pergaasiya, Amrit(u) bhuriya aghaayay. Nanak, Satgur meet(u) kur(i) Sach(u) paaveh(i) Durgeh Jaayay. 4.20.
Word Meaning: Til(u) = very short time. Kiyoun = how. Put(i) = respect. Ja = with which. Ugun = fire (of desires). 1. Ehinis(i) = day and night. Saar(i) = remember. Khin = Pul = very short moment. Tay Jun = those. Virlaiy = rare; very few. Pause. Joti = human soul. Jot(i) = Supreme Soul. Soorti = the subject of focus (God). Soort(i) = focused mind. Sunjog(u) = union. Hinsa = cruelty. Gut(u) Guyyay = ran away. Sehsa = worries. Soag(u)

= grief. 2. Kaaya = body. Kaamun(i) = (loyal) wife. Bhogunhaar = one who enjoys (Waheguru). Nayh = love. Chullunhaar = perishable. Ruveh(i) = enjoys. Sohaagni = married; beloved. Sayj = bed. Bhutaar = husband. 3. Chaaray Ugun(i) = the four fires: cruelty; attachment; greed; and rage. Nivaar(i) = remove. Mur(u) = kill worldly desires. Pergasiya = blooms. Aghaayay = contentment. 4.

MEANING: I feel a deep affliction of the mind if I forget my Dear (Waheguru) for even a short moment. To earn respect in Waheguru's Court, one needs to enshrine His Naam in one's mind. One acquires noble qualities in the shelter of the Guru due to which the fire of his worldly desires is killed, and he enjoys blissfulness. 1.

So, remember Waheguru's Virtues (sing His praise) day and night, oh my mind. But there are very few such individuals who do not forget Waheguru for even a moment. Pause.

If a devotee focuses his mind on Waheguru (His Naam) with full devotion, he gets united with Waheguru, and his soul merges into the Supreme Soul; his cruelty and haumein vanish, and he never suffers from worries and any grief. Satguru unites (connects) the devotee with Waheguru, who gets Waheguru's Naam enshrined in his heart with the grace of Satguru. 2. One should not have love for the perishable to satisfy one's sensual pleasures. (So, rather than enjoying worldly pleasures), if I make my body an obedient wife of Waheguru, then Waheguru will enjoy union with me (His Naam will be enshrined in my heart). With Guru's grace, such a devotee becomes married to Waheguru (gets connected with him), and the Waheguru-Husband comes to the bed of the devotee's heart. 3. Make Satguru your friend, and with His grace, sprinkle the water of Naam-Amrit on the four fires (of cruelty, attachments, greed, and fury) smouldering in your mind, and kill your desires. Then you will notice that the lotus of your heart will bloom (your mind will be enlightened), you will be fully contented with the Naam Amrit, and will be united with Waheguru, oh Nanak. 4.20.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਹਰਿ ਹਰਿ ਜਪਹੁ ਪਿਆਰਿਆ ਗੁਰਮਤਿ ਲੇ ਹਰਿ ਬੋਲਿ॥ ਮਨੁ ਸਚ ਕਸਵਟੀ ਲਾਈਐ ਤੁਲੀਐ ਪੂਰੈ ਤੋਲਿ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਐ ਰਿਦ ਮਾਣਕ ਮੋਲਿ ਅਮੋਲਿ॥ 1॥ ਭਾਈ ਰੇ ਹਰਿ ਹੀਰਾ ਗੁਰ ਮਾਹਿ॥ ਸਤ ਸੰਗਤਿ ਸਤਗੁਰੁ ਪਾਈਐ ਅਹਿਨਿਸਿ ਸਬਦਿ ਸਲਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਸਚੁ ਵਖਰੁ ਧਨੁ ਰਾਸਿ ਲੈ ਪਾਈਐ ਗੁਰ ਪਰਗਾਸਿ॥ ਜਿਉ ਅਗਨਿ ਮਰੈ ਜਲਿ ਪਾਈਐ ਤਿਉ ਤ੍ਰਿਸਨਾ ਦਾਸਨਿ ਦਾਸਿ॥ ਜਮ ਜੰਦਾਰੁ ਨ ਲਗਈ ਇਉ ਭਉਜਲੁ ਤਰੈ ਤਰਾਸਿ॥ 2॥ ਗੁਰਮੁਖਿ ਕੂੜੁ ਨ ਭਾਵਈ ਸਚਿ ਰਤੇ ਸਚ ਭਾਇ॥ ਸਾਕਤ ਸਚ ਨ ਭਾਵਈ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥ ਸਚਿ ਰਤੇ ਗੁਰ ਮੇਲੀਐ ਸਚੇ ਸਚਿ ਸਮਾਇ॥3॥ ਮਨ ਮਹਿ ਮਾਣਕੁ ਲਾਲੁ ਨਾਮੁ ਰਤਨ ਪਦਾਰਥ ਹੀਰੁ॥ ਸਚੁ ਵਖਰੁ ਧਨੁ ਨਾਮੁ ਹੈ ਘਟਿ ਘਟਿ ਗਹਿਰ ਗੰਭੀਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਦਇਆ ਕਰੇ ਹਰਿ ਹੀਰੁ॥ 4॥21॥

Siri Raag(u) Mehla 1: Hur(i) Hur(i) jupou piyariya Gurmut(i) lay Hur(i) boal(i). Mun(u) Sach kusvutti laayiyaiy, tooliyaiy pooraiy toal(i). Keemut(i) kinaiy na paayiyaiy, rid maanuk moal(i) amoal(i). 1. Bhaayi ray, Hur(i) heera, Gur maah(i). Sat-sungut(i) Satgur paayiyaiy, ehinis(i) Shabad(i) salaah(i). 1. Ruhaou. Sach(u) Vukkhur(u) dhun(u) raas(i) laiy, paayiyaiy Gur pergaas(i). Jiyoun ugun(i) muraiy jul paayiyaiy, tiyoun trishna daasun(i) daas(i). Jum jundaar(u) na luggyee, iyoun bhuoujul(u) turaiy turaas(i). 2. Gurmukh(i) koorr(u) na bhaavyee, Sach(i) ruttay, Sach bhaayay. Saakut Sach na bhaavyee, koorraiy, koorri paayayn. Sach(i) ruttay Gur mayliyaiy, Sachay Sach(i) smaayay. 3. Mun meh(i) maanuk(u), laal(u) Naam(u), ruttan pdaaruth heer(u). Sach(u) vukkhur dhun(u) Naam(u) haiy, ghut(i), ghut(i) Gehr, Gumbheer(u). Nanak, Gurmukh(i) paayiyaiy, duyya kuray Hur(i) heer(u). 4.21.

Word Meaning: Jupou = recite (the Naam). Boal(i) = utter; say. Kusvutti = touchstone; yardstick. Tooliyaiy = weighed. Toal(i) = standard weight. Rid = heart. Maanuk = pearls.

Amoal(i) = priceless. 1. Maah(i) = with; in possession. Salaah(u) = praise. Pause. Vukkhur = merchandise. Dhun(u) Raas(i) = capital; wealth. Pergaas(i) = enlightenment. Trishna = fire of desires. Jundaar(u) = evil-spirited. Bhoujul(u) = the world-sea. Tyraiy Turaas(i) = swim across with confidence. 2. Koorr(u) = falsehood; hypocrisy. Bhaayay = with love. Saakut = Maya-engrossed. Sach = Waheguru. Koorri = false. Paayayn = ability; thinking power. Sach(i) = with the Naam. 3. Laal(u) = ruby. Ruttan Pdaaruth = valuable jewels. Heer(u) = diamond. Gehr = unfathomable. Gumbheer = never changing (Waheguru). 4.

MEANING: Recite Waheguru's Naam and sing His praise with the Advice (Shabad) of the Guru, oh my dear friend. One's mind is tested on the scale, which assesses one's virtues against those required for union with Waheguru, and one is approved for the union only if one meets the required standard. Nobody can determine the spiritual worth (transcendence) of such a devotee who has met the requirement of pearl-like noble qualities for the union. 1. The diamond-like Waheguru's Naam is in the control of the Guru (only He can implant the Naam in the devotees' hearts). One can meet with the Guru in the gathering of the holy saints when he needs to sing Waheguru's praise day and night. Pause.
When a devotee's mind is enlightened by the Guru, he acquires the wealth of Waheguru's Naam, and the desire of his fires is put out like water puts out the common fires; also, the devotee becomes so humble as if he were the slave of Waheguru's slaves. The evil Angel of death cannot touch him, as he swims across the world-sea (to merge into Waheguru). 2. Imbued in the love of Waheguru, the Sikhs of the Guru do not like falsehood (hypocrisy and love for the perishables) while the Maya-engrossed hypocrites do not like Waheguru (His praise), because their thinking power is maligned by their hypocrisy. The devotees, who are imbued with Waheguru's love, get connected with Satguru and get absorbed in Waheguru with His Naam. 3. The unfathomable, and the never-changing Waheguru is present in every heart, and His Naam is the devotee's eternal wealth. With the Naam at heart, the devotee acquires all the noble qualities like those of pearls, rubies, jewels, and diamonds. When the diamond-like Waheguru becomes benevolent to someone, he acquires His Naam in his heart in the shelter of Satguru, oh Nanak. 4.21.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਭਰਮੈ ਭਾਹਿ ਨ ਵਿਝਵੈ ਜੇ ਭਵੈ ਦਿਸੰਤਰ ਦੇਸੁ॥ ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵੇਸੁ॥ ਹੋਰੁ ਕਿਤੈ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੇ ਉਪਦੇਸ॥ 1॥ ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਅਗਨਿ ਨਿਵਾਰਿ॥ ਗੁਰ ਕਾ ਕਹਿਆ ਮਨਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਮਾਣਕੁ ਨਿਰਮੋਲੁ ਹੈ ਰਾਮ ਨਾਮਿ ਪਤਿ ਪਾਇ॥ ਮਿਲਿ ਸਤ ਸੰਗਤਿ ਹਰਿ ਪਾਈਐ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਇ॥ ਆਪੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇ॥ 2॥ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਨ ਚੇਤਿਓ ਸੁ ਅਉਗੁਣਿ ਆਵੈ ਜਾਇ॥ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਖ ਨ ਭੇਟਿਓ ਸੁ ਭਉਜਲਿ ਪਚੈ ਪਚਾਇ॥ ਇਹੁ ਮਾਣਕੁ ਜੀਉ ਨਿਰਮੋਲੁ ਹੈ ਇਉ ਕਉਡੀ ਬਦਲੈ ਜਾਇ॥3॥ ਜਿਨਾ ਸਤਗੁਰੁ ਰਸਿ ਮਿਲੈ ਸੇ ਪੂਰੇ ਪੁਰਖ ਸੁਜਾਣ॥ ਗੁਰ ਮਿਲਿ ਭਉਜਲੁ ਲੰਘੀਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਧੁਨਿ ਉਪਜੈ ਸਬਦੁ ਨੀਸਾਣੁ॥ 4॥22॥

Siri Raag(u) Mehla 1: Bhermaiy, bhaayay na vijhvaiy, jay bhuvvaiy disuntar days(u). Untar maiyl(u) na ootraiy, dhrig(u) jeevun(u), dhrig(u) vays(u). Hoar(u) kitaiy bhugut(i) na hovyee, bin(u) Satgur kay Oopdays. 1. Mun ray, Gurmukh(i) ugun(i) nivaar(i). Gur ka kuhhiya mun(i) vussaiy, haumein trishna maar(i). Ruhaou. Mun(u) maanuk(u), nirmoal(u) haiy, Ram Naam(i) put(i) paayay. Mil(i) Sat-sungut(i) Hur(i) paayiyaiy, Gurmukh(i) Hur(i) liv laayay. Aap(u) guyya, sookh(u) paaya, mil(i) sul-laiy sulul smaayay. 2. Jinh(i) Hur(i), Hur(i) Naam(i) na chaytiyo, su

augun(i) aavaiy jaayay. Jis(u) Satgur(u) Purakh na bhaytiyo, su bhuoujul(i) puchaiy, puchaayay. Eh(u) maanuk(u) jeeou nirmoal(u) haiy, iyoun kaudi budlaiy jaayay. 3. Jinha Satgur(u) rus(i) milaiy, say pooray purakh soojan. Gur mil(i) bhuoujul lunghiyaiy, Durgeh put(i) pervaan. Nanak, tay mookh oojlay, dhoon(i) oopjaiy, Shabad(u) neeshaan(u). 4.22.

Word Meaning: Bhermaiy = by roaming around. Bhaayay = fire (of desires). Vijhvaiy = put out. Disuntar Days(u) = faraway lands. Dhrig(u) = reprehensible. Vays(u) = religious outfit. 1. Nivaar(i) = remove. Kuhhiya = Words; Shabad. Maar(i) = kill.
Pause. Nirmoal(u) = priceless. Put(i) = respect. Liv Laayay = meditate. Aap(u) = haumein (selfishness and ego). Sulul = water. 2. Chatiyo = remember. Su = that. Augun(i) = bad qualities. Bhaytiyo = meet with. Puchaiy Puchaayay = suffers badly. Kaudi = a worthless cowrie shell. Budlay = in exchange. 3. Rus(i) = with affection. Pooray = perfect. Soojaan = wise. Oojlay = shiny; unblemished. Dhoon(i) = sound (of Waheguru's praise). Neeshaan(u) = identification. 4.

MEANING: (Some people leave their homes and roam around with the belief that they will get detached from worldly attractions. But Guru Nanak Sahib has the firm belief that one's fire of desires is never put out, no matter how far away lands he roams around. Leading life with such misleading beliefs is reprehensible, and so is wearing such religious garbs. No other worship than the Teachings of Satguru is approved (by Waheguru). 1.
Put out the fire of your desires in the shelter of the Guru, oh my mind. One's haumein (selfishness and ego) are destroyed when Satguru's Shabad is cultivated in his mind.
Pause. The mind, which has Waheguru's Naam enshrined in it, becomes invaluable and pure like a pearl and earns respect everywhere. One acquires Waheguru's Naam in the holy gathering when he meditates on Guru's Shabad; (by doing so, he gets rid of his selfishness and ego, attains blissfulness and merges in Waheguru like water in one container mixes fully with water in another container. 2. Those who do not remember Waheguru cannot rid themselves of their ignoble qualities, and as a result, they continue to take rebirths. Likewise, those who do not seek Satguru's shelter suffer badly in the world-sea. The human life of such individuals, which is otherwise priceless, is wasted, as if traded for a worthless cowrie shell. 3. Those who seek the shelter of Satguru with love and respect are truly wise (acquire His wisdom). One swims across the sea of Maya in the shelter of Satguru and is respected in Waheguru's Court. The sound of Waheguru's praise arises in the mind of such devotees, which becomes their identification to be honoured in Waheguru's Court, where their faces radiate due to their purity of mind, oh Nanak. 4.22.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਵਣਜੁ ਕਰਹੁ ਵਣਜਾਰਿਹੋ ਵਖਰੁ ਲੇਹੁ ਸਮਾਲਿ॥ ਤੈਸੀ ਵਸਤੁ ਵਿਸਾਹੀਐ ਜੈਸੀ ਨਿਬਹੈ ਨਾਲਿ॥ ਅਗੈ ਸਾਹੁ ਸੁਜਾਣੁ ਹੈ ਲੈਸੀ ਵਸਤੁ ਸਮਾਲਿ॥ ਭਾਈ ਰੇ ਰਾਮੁ ਕਹਹੁ ਚਿਤੁ ਲਾਇ॥ ਹਰਿ ਜਸੁ ਵਖਰੁ ਲੈ ਚਲਹੁ ਸਹੁ ਦੇਖੈ ਪਤੀਆਇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 23)॥ ਜਿਨਾ ਰਾਸਿ ਨ ਸਚੁ ਹੈ ਕਿਉ ਤਿਨਾ ਸੁਖੁ ਹੋਇ॥ ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਦੂਖ ਘਣੋ ਨਿਤ ਰੋਇ॥ 2॥ ਖੋਟੈ ਪੋਤੈ ਨ ਪਵਹਿ ਤਿਨ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ॥ ਖੋਟੇ ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਖੋਟਿ ਨ ਸੀਝਸਿ ਕੋਇ॥ ਖੋਟੇ ਖੋਟੁ ਕਮਾਵਣਾ ਆਇ ਗਇਆ ਪਤਿ ਖੋਇ॥ 3॥ ਨਾਨਕ ਮਨੁ ਸਮਝਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਲਾਹ॥ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਤਿਆ ਭਾਰੁ ਨ ਭਰਮੁ ਤਿਨਾਹ॥ ਹਰਿ ਜਪਿ ਲਾਹਾ ਅਗਲਾ ਨਿਰਭਉ ਹਰਿ ਮਨ ਮਾਹ॥ 4॥23॥

Siri Raag(u) Mehla 1: Vunuj(u) kurhou vunjaariho, vukkhur layhou smaal(i). Taiysi vust(u) visaahiyaiy, jaiysi nibhaiy naal(i). Uggaiy Shah(u) soojaan haiy, laiysi, vust(u) smaal(i). 1.

Bhaayi ray, Ram(u) kuhhou chit(u) laayay. Hur(i) jus(u) vukkhur(u) laiy chulhou, Shuhou daykhaiy putiyayay. 1. Ruhaou.

(PAGE 23): Jinha raas(i) na Sach(u) haiy, kiyoun tinha sookh(u) hoyay. Phaahi phaathay mirg jiyoun, dookh ghuno, nit royay. 2. Khotay Poataiy na puvveh(i), tinh Hur(i) Gur ders(u) na hoyay. Khotay, jaat(i), na put(i) haiy, khoat(i) na seejhus(i) koyay. Khotay, khoat(u) kmaavna, aayay guyya, put(i) khoyay. 3. Nanak, mun(u) sumjhaayiyaiy Gur kaiy Shabad(i) salaah. Ram Naam rung(i) ruttiyaan, bhaar(u) na bherm(u) tinah. Hur(i) jup(i) laaha ugla, Nirbhuou Hur(i) mun maah. 4.23.

Word Meaning: Vunuj Kurhou = deal in. Vunjaariyo = businessmen. Vukkhur = merchandise (of Waheguru's Naam). Smaal(i) = keep safely; deal carefully. Vust = the valuable matter. Visaahiyaiy = purchase. Nibhaiy Naal(i) = lasts till the end. Shah(u) = the Master. Soojaan = know-all; 0mniscient. Laiysi = will. Smaal(i) = examine. 1. Chit Laayay = deep from the heart; with full devotion. Hur(i) Jus(u) = Waheguru's praise. Shuhou = Master. Putiyaayay = pleased. Pause. Sach(u) Raas(i) = wealth of Waheguru's Naam. Khota = impure; dishonest. Phaahi Phaathay = snared; trapped. Mirg = deer. Ghuno = immense. Nit = always. 2. Poataiy = into the treasure. Jaat(i) = high status. Seejhus(i) = successful. 3. Ruttiyaan = imbued. Bhaar(u) = burden (of immoral deeds). Bherm(u) = doubts. Laaha = benefit; wealth. Ugla = much. Nirbhuou = fearless. 4.

MEANING: (Everybody in this world is a businessman (a dealer) where Maya and Waheguru's Naam are the merchandizes to deal in; some people deal in Maya (worldly attractions, while a few in Waheguru's Naam. Guru Nanak Sahib advises that) one should be careful in dealing in the merchandize so that it lasts with him till the end (is carried over to the next world). The Master in the next world is omniscient and will examine it well. 1.

So, recite Waheguru's Naam with full devotion, and deal in His praise, which will accompany you to Waheguru's Court, and He will be pleased to see I, oh brothers. Pause.

How can those who do not have the wealth of Waheguru's Naam enjoy comforts? The mind and the body of those who engage in dishonest dealings also become dishonest, and like a snared (trapped) deer, they suffer immensely and cry always. 2.

The dishonest cannot have Waheguru's glimpse and cannot find room in His treasure (cannot merge into Him). Such people enjoy no status or respect and cannot succeed (find approval in Waheguru's Court). The dishonest deal in dishonesty, lose respect in Waheguru's Court, and stay in the birth-death cycle. 3.

One should teach (educate) their mind to sing Waheguru's praise with the Guru's Shabad. Those who get imbued in the love of Waheguru's Naam have no burden of immorality and no misbeliefs, oh Nanak. With the recitation of Waheguru's Naam, one earns the great wealth that the fearless Waheguru takes dwelling in his heart. 4.23.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 2॥ ਧਨੁ ਜੋਬਨੁ ਅਰੁ ਫੁਲੜਾ ਨਾਠੀਅੜੇ ਦਿਨ ਚਾਰਿ॥ ਪਬਣਿ ਕੇਰੇ ਪਤ ਜਿਉ ਢਲਿ ਢੁਲਿ ਜੁੰਮਣਹਾਰੁ॥ 1॥ ਰੰਗੁ ਮਾਣਿ ਲੈ ਪਿਆਰਿਆ ਜਾ ਜੋਬਨੁ ਨਉਹੁਲਾ॥ ਦਿਨ ਥੋੜੜੇ ਥਕੇ ਭਇਆ ਪੁਰਾਣਾ ਚੋਲਾ॥ 1॥ ਰਹਾਉ॥ ਸਜਣ ਮੇਰੇ ਰੰਗੁਲੇ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣਿ॥ ਹੰਭੀ ਵੰਞਾ ਡੁਮਣੀ ਰੋਵਾ ਝੀਣੀ ਬਾਣਿ॥ 2॥ ਕੀ ਨ ਸੁਣੇਹੀ ਗੋਰੀਏ ਆਪਣ ਕੰਨੀ ਸੋਇ॥ ਲਗੀ ਆਵਹਿ ਸਾਹੁਰੈ ਨਿਤ ਨ ਪੇਈਆ ਹੋਇ॥ 3॥ ਨਾਨਕ ਸੁਤੀ ਪੇਈਐ ਜਾਨੁ ਵਿਰਤੀ ਸੰਨਿ॥ ਗੁਣਾ ਗਵਾਈ ਗੰਠੜੀ ਅਵਗਣ ਚਲੀ ਬੰਨਿ॥ 4॥24॥

Siri Raag(u) Mehla 1, Ghur(u) 2: Dhun(u) jobun, ur(u) phoollrra, natthiurray din chaar(i). Pubbun(i) kayray put jiyoun, dhul(i) dhool(i) joommunhaar(u). 1. Rung maan(i) laiy piyaariya,

ja jobun nuouhoola. Din thorr-rray, thukkay, bhuyya pooraana chola. 1. Ruhaou. Sujjun mayray rungulay, jaayay sootay jeeraan(u), Humbhi vunjaan doomni, rovaan jheeni baan(i). 2. Kee na soonayhi goriyay, aapun kunni soyay. Lugi aaveh(i) sahooray, nit na payiya hoyay. 3. Nanak, sooti payiyaiy, jaan(i) virti sunnh(i). Goona guvaayi guntthrri, uvgun chulli bunnh(i). 4.24.

Word Meaning: Jobun = youthfulness. Phoollrra = flowers. Natthiurray = visitors. Din Chaar(i) = for a few days. Pubbun = a brush by water with clover-like leaves, and which dies down quickly without water. Kayray = of. Put = leaves. Dhul(i) Dhool(i) = by wilting away. Joommunhaar(u) = perishable. 1. Rung(u) Maan(i) Laiy = enjoy the beauty. Nuohoola = fresh; at peak. Thukkay = exhausted; near the end. Chola = gown; body. Pause. Rungulay = colourful. Jeeraan(i) = graveyard. Humbhi = me too. Vunjaan = will go. Doomni = indecisive. Jheeni Baan(i) = softly. 2. Kee Na = why not? Goriyay = oh, the wise woman. Soyay = news. Lugi Aaveh(i) = will travel to. Sahooray = in-laws' home; next world. Nit = every day; always. Payiya = this world. 3. Sooti = unaware; negligent Virti Sunnh(i) = break-in during the day. Guntthrri = bale; bag. Chulli = leave with. Bunnh(i) = in possession. 4.

MEANING: Like the *pubbun* brush of which the leaves wither away quickly in absence of water, wealth, youthfulness, and flowers are like visitors for a short time. 1. (Forgetting Waheguru), One can enjoy the luxuries of life for a short time only, as long as one is not old. Human life is short, and as one ages, they have no energy left to enjoy life's luxuries. (So, why not remember Waheguru to achieve eternal bliss)? Pause. Some friends, who enjoyed the luxuries of life (and did not remember Waheguru), are now lying dead in the graveyard. Now, I am crying softly (to myself only) that if I do not remember Waheguru and stay indecisive (do not make a firm choice between Waheguru and Maya), I will also meet the same fate (stay disconnected from Waheguru and end up in the graveyard). 2. Why don't you listen with your own ears to the news (of the fate of the people who ignore Waheguru), oh, the "wise" young woman? You cannot live in your parental home (In this world) forever; you have to go to the next world one day (so, remember Waheguru). 3. The woman (human being) who is unaware (of the consequences of forgetting Waheguru) in this world is like the one being robbed in daylight. She loses the bag of her noble qualities, and leaves this world with her bag (soul) full of ignoble qualities, oh Nanak. 4.24.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ ਦੂਜਾ 2॥ ਆਪੇ ਰਸੀਆ ਆਪਿ ਰਸੁ ਆਪੇ ਰਾਵਣਹਾਰੁ॥ ਆਪੇ ਹੋਵੈ ਚੋਲੜਾ ਆਪੇ ਸੇਜ ਭਤਾਰੁ॥ 1॥ ਰੰਗਿ ਰਤਾ ਮੇਰਾ ਸਾਹਿਬੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ 1॥ਰਹਾਉ॥ ਆਪੇ ਮਾਛੀ ਮਛੁਲੀ ਆਪੇ ਪਾਣੀ ਜਾਲੁ॥ ਆਪੇ ਜਾਲ ਮਣਕੜਾ ਆਪੇ ਅੰਦਰਿ ਲਾਲੁ॥ 2॥ ਆਪੇ ਬਹੁ ਬਿਧਿ ਰੰਗੁਲਾ ਸਖੀਏ ਮੇਰਾ ਲਾਲੁ॥ ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਦੇਖੁ ਹਮਾਰਾ ਹਾਲੁ॥ 3॥ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਬੇਨਤੀ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ॥ ਕਉਲੁ ਤੂ ਹੈ ਕਵੀਆ ਤੂ ਹੈ ਆਪੇ ਵੇਖਿ ਵਿਗਸੁ॥4॥25॥

Siri Raag(u) Mehla 1, Ghur(u) Dooja, 2: Aapay rusiya, Aap((i) rus(u), Aapay raavunhaar(u). Aapay hovaiy choalrra, Aapay sayj bhutaar(u). 1. Rung(i) rutta mayra Sahib(u), ruv(i) ruhhiya bherpoor(i). Ruhaou. Aapay maachhi, muchhuli, Aapay paani jaal(u). Aapay jaal munkurra, Aapay undar(i) laal(u). 2. Aapay buhou bidh(i) rungulaa, sukhiyay mayra Laal(u). Nit ruvaiy sohaagni, daykh(u) hamaara haal(u). 3. Pernvaiy Nanak(u) baynti, Tu servur, Tu huns(u). Kaul(u) Tu haiyn, kuvviya Tu haiyn, Aapay vaykh(i) vigus(u). 4.25.

Word Meaning: Rusiya = source of all sweet tastes. Rus(u) = sweet tastes. Raavunhaar = one who enjoys. Cholrra = outfit; woman. Sayj Bhutaar = husband on the bed. 1. Rung(i) Rutta = imbued in love. Sahib = Lord. Bherpoor(i) = omnipresent. Pause. Maachhi = fisherman. *Munkurra* = the heavy iron balls to keep the net underwater. Laal = the red piece of meat used as bait. 2. Buhou Bidh(i) = in many different ways. Sukhiyay = oh, my friend. Laal(u) = beloved. Nit = always. Sohaagni = married to (connected with); fortunate. Haal(u) = (pathetic) condition. 3. Pernvaiy = prays. Baynti = request. Servur = pool; lake. Hus(u) = swan. Kaul(u) = lotus. Kuvviya = water-lily, a small flower that blooms in moonlight. Vigus(u) = feel blissful. 4.

MEANING: (Being omnipresent) Waheguru Himself is the source of all sweet tastes, Himself, the sweet taste, and Himself enjoys all the tastes. Likewise, He Himself is the wife, and Himself the husband, on the bed of her heart. 1. Full of love, my Lord is present everywhere. Pause. Waheguru, Himself is the fisherman, Himself, the fish, and Himself the net in the water. He, Himself, is the heavy iron balls (to keep the net under water, and Himself the bait for the fish. 2. My dear Waheguru is colourful, who enjoys His creation in many ways, oh my friend. He always enjoys His union with the fortunate devotees, but look at my pathetic situation (I am separated from Him)!! 3.

I humbly state the fact that Waheguru Himself is the pool of water, and Himself the swans in it. He Himself is the lotus flower, Himself the *kuvviya*, and feels blissful to see all His creation, oh Nanak. 4.25.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 3॥ ਇਹੁ ਤਨੁ ਧਰਤੀ ਬੀਜੁ ਕਰਮਾ ਕਰੋ ਸਲਿਲ ਆਪਾਉ ਸਾਰਿੰਗਪਾਣੀ॥ ਮਨੁ ਕਿਰਸਾਨੁ ਕਰਿ ਰਿਦੈ ਜੰਮਾਇ ਲੈ ਇਉ ਪਾਵਸਿ ਪਦੁ ਨਿਰਬਾਣੀ॥ 1॥ ਕਾਹੇ ਗਰਬਸਿ ਮੂੜੈ ਮਾਇਆ॥ ਪਿਤ ਸੁਤੋ ਸਗਲ ਕਾਲੜੂ ਮਾਤਾ ਤੇਰੇ ਹੋਇ ਨ ਅੰਤਿ ਸਖਾਇਆ॥ ਰਹਾਉ॥ ਬਿਖੈ ਬਿਕਾਰ ਦੁਸਟ ਕਿਰਖਾ ਕਰੇ ਇਨ ਤਜਿ ਆਤਮੈ ਹੋਇ ਧਿਆਈ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਹਿ ਜਬ ਰਾਖੇ ਕਮਲੁ ਬਿਗਸੈ ਮਧੁ ਆਸ੍ਰਮਾਈ॥ 2॥ ਬੀਸ ਸਪਤਾਹਰੋ ਬਾਸਰੋ ਸੰਗ੍ਰਹੈ ਤੀਨਿ ਖੋੜਾ ਨਿਤ ਕਾਲੁ ਸਾਰੈ॥ ਦਸ ਅਠਾਰਮੈ ਅਪਰੰਪਰੋ ਚੀਨੈ ਕਹੈ ਨਾਨਕੁ ਇਵ ਏਕੁ ਤਾਰੈ॥ 3॥26॥

Siri Raag(u) Mehla 1, Ghur(u) 3: Eh(u) tun(u) dherti, beej(u) kerma kurou, sulil aapaou Saringpani. Mun(u) kirsan(u) kur(i) ridaiy jumaay laiy, iyoun paavus(i) pud(u) nirbani. 1. Kaahay gerbus(i) moorraiy, Maya. Pit, sooto, sugul, kaluttar, maata, tayray hoyay na unt(i) sukhaaya. Ruhaou. Bikhaiy bikaar, doosht kirkha kuray, inn tuj(i), aatmaiy hoyay dhiyaayi. Jup(u), tup(u), sunjum(u) hoyay jub raakhay, kumul bigsaiy madh(u) aasermayi. 2.

Bees, suptaahro baasro sungrehaiy teen khorra, nit kaal(u) saaraiy. Dus, atthaarmaiy, Uprumpro cheenaiy, kuhhaiy Nanak(u) ivv Aik(u) taaraiy. 3.26.

Word Meaning: Tun(u) = body. Kerma = deeds. Sulil Aapaou = irrigate with water. Saringpani = God. Kirsan(u) = farmer. Jumaayay Laiy = cultivate. Iyoun = like this. Pud(u) Nirbani = the spiritual state above the effects of Maya. 1. Gerbus(i) = feel conceited. Sooto = sons. Sugul = all. Kaluttar = wife. Sukhaaya = friends. Pause. Bikhaiy Bikaar = immoralities. Doosht = evil; enemies. Kirkha Kuray = pull out. Tuj(i) = abandoning. Aatmaiy = with soul; from the bottom of the heart. Jup(u) Tup(u) = hard labour to worship Waheguru. Sunjum(u) = control on senses. Raakhay = guards. Kumul Bigsaiy = heart blooms. Madh(u) = honey (like sweet Amrit). Aasermaayi = oozes. 2.

Bees = twenty (*ghurees*; 8 hours). Suptaahro = week. Baasro = days. Sungreh(i) = accumulate. Teen(i) Khorra = the three stages of life (childhood, youth, and old age).

Kaal(u) Saaray = keep death in mind. Thus = ten (the four Vedas and the six Shastras). Atthaarmaiy = 18 (Puranas). Uprumpro = Waheguru. Cheenaiy = look for. 3.
MEANING: Why are you conceited about your wealth, oh foolish man? All your relatives, including your father, sons, wife, and mother (for whom you earn this wealth by working very hard), will be of no help at the end, oh foolish man. **Pause.**
If you make your mind a farmer, think of your body as a field, and plant the seeds of your noble deeds in there, irrigating the body field with the water of Waheguru's Naam, then His Naam will sprout in your heart (will make your mind His dwelling), and you will attain the spiritual state which is above the effects of Maya (will be salvaged) oh my friend. 1.
(Your true friend is Waheguru), So, pull out the evil thoughts about sensual enjoyments from your mind, get rid of them and recite His Naam with full devotion. When hard labour to recite Waheguru's Naam (to obey His Will), and your control on senses becomes your guards (against the attacks of Maya), your lotus-like heart will bloom, and honey-like sweet Amrit of Waheguru's Naam will ooze out in your mind. 2. When you accumulate the wealth of Waheguru's Naam eight hours per day (excluding sleep, work etc.) all the seven days of the week, remember death in all the three stages of life (childhood, youth, and old age), and look for (recognize) Waheguru's Naam in all the religious books, like the Vedas, the Shastras, and the Puranas, then the "One" Waheguru salvages you, oh Nanak. 3.26.

(ਅੰਗ 24)॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 3॥ ਅਮਲੁ ਕਰਿ ਧਰਤੀ ਬੀਜੁ ਸਬਦੋ ਕਰਿ ਸਚ ਕੀ ਆਬ ਨਿਤ ਦੇਹ ਪਾਣੀ॥ ਹੋਇ ਕਿਰਸਾਣੁ ਈਮਾਨੁ ਜੰਮਾਇ ਲੈ ਭਿਸਤੁ ਦੋਜਕੁ ਮੂੜੇ ਏਵ ਜਾਣੀ॥ 1॥ ਮਤੁ ਜਾਣਸਹਿ ਗਲੀ ਪਾਇਆ॥ ਮਾਲ ਕੈ ਮਾਣੈ ਰੂਪ ਕੀ ਸੋਭਾ ਇਤੁ ਬਿਧੀ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਐਬ ਤਨਿ ਚਿਕੜੋ ਇਹੁ ਮਨੁ ਮੀਡਕੋ ਕਮਲ ਕੀ ਸਾਰ ਨਹੀ ਮੂਲਿ ਪਾਈ॥ ਭਉਰੁ ਉਸਤਾਦੁ ਨਿਤ ਭਾਖਿਆ ਬੋਲੇ ਕਿਉ ਬੂਝੈ ਜਾ ਨਹ ਬੁਝਾਈ॥ 2॥ ਆਖਣੁ ਸੁਨਣਾ ਪਉਣ ਕੀ ਬਾਣੀ ਇਹੁ ਮਨ ਰਤਾ ਮਾਇਆ॥ ਖਸਮ ਕੀ ਨਦਰਿ ਦਿਲਹਿ ਪਸਿੰਦੇ ਜਿਨੀ ਕਰਿ ਏਕੁ ਧਿਆਇਆ॥ 3॥ ਤੀਹ ਕਰਿ ਰਖੇ ਪੰਜ ਕਰਿ ਸਾਥੀ ਨਾਉ ਸੈਤਾਨੁ ਮਤੁ ਕਟਿ ਜਾਈ॥ ਨਾਨਕੁ ਆਖੈ ਰਾਹਿ ਪੈ ਚਲਣਾ ਮਾਲੁ ਧਨੁ ਕਿਤ ਕੂ ਸੰਜਿਆਹੀ॥ 4॥27॥

(PAGE 24): **Siri Raag(u) Mehla 1, Ghur(u) 3:** Uml(u) kur(i) dherti, beej(u) Shabado kur(i), Sach kee aab nit dayh paani. Hoyay kirsan(u), eemaan(u) jummayay laiy, bhisht, dojuk(u) moorray aiv jaani. 1. Mut(u) jaanseh(i) gulleen paaya. Maal kaiy maanaiy, roop kee sobha, it(u) bidhi junum(u) guvaaya. Ruhaou. Aiyb tun(i) chikkrro, eh(u) mun(u) meendko, kumul kee saar nuhhi mool(i) paayi. Bhaur Ustad(u) nit bhaakhiya boalay, kiyoun boojhaiy ja neh boojhaayi. 2. Aakhun(u) soon-na paun kee baani, eh(u) mun rutta Maya. Khusm nudr(i) dileh(i) pusinday, jinhi kur(u) Aik(u) dhiyaaya. 3. Teeh kur(i) rukhay, punj kur(I saathi, naaoun Shaitan(u) mut(u) kut(i) jaayi. Nanak(u) aakhaiy raah(i) paiy chullna, maal(u) dhun(u) kit koo sunjiaahi. 4-27.
Word Meaning: Uml(u) = deeds. Aab = shine; splendour. Eemaan = faith; reverence. Jummayay Laiy = cultivate. Bhist = paradise. Dojuk = hell. Aiv = like this. 1.
Mut Jaanseh(i) = do not think. Maal = wealth. Maanaiy = in pride. Roop = beauty. Sobha = praise; fame. It(u) Bidh(i) = in this way. Pause. Aib(u) = vices. Chikkrro = mud. Meendko = frog. Kumul = lotus flower. Saar = worth. Mool(i) NUhhi = not at all. Bhaur = bumblebee. Ustad(u) = Guru. Bhaakhiya Boalay = preaches. Boojhaiy = comprehend. 2. Paun Kee Bani = words in the air. Dileh(i) = in heart. Pusinday = to like. 3.
Teeh = 30 (Rozsa). Punj = five (Nivajes; Muslim prayers). Mut = maybe. Sunjiaahi =

accumulate. 4.

MEANING: Like a farmer, if you make your deeds (thinking; mind) the field, plant the seeds of Satguru's Shabad (your deeds should be according to the Guru's Teachings), in the mind filed, and irrigate the field with the splendour of Waheguru with full faith, His Naam will sprout in your mind field, and you will know what paradise and the hell (connection with, and separation from Waheguru) are, oh my friends. 1.

Never, ever believe that you can realize Waheguru just by talking (about Him). (With this misbelief), The man wastes away his precious human life in his conceit of Maya and the fame of his handsomeness. Pause.

The human body is full of the mud of vices, and the mind is like the frog in that mud, which does not understand the worth of the lotus growing in that mud (Waheguru, which is present in the same body). The bumblebee hovers around the lotus flower with the musical sound of its flapping wings, but the frog does not recognize the worth of the lotus flower (Satguru delivers His Teachings, but the frog-like mind does not listen to that). Actually, how can the Maya-engrossed human mind understand that until Waheguru exhorts him to do so? 2.

With his mind imbued in his love for Maya, Satguru's Shabad is simply words in the air for the man. But those who remember the "One" (Waheguru) with devotion, love simply a kind sight of Waheguru. 3. A Muslim observes the thirty Rozas, and offers prayers five times a day with the belief that his name will be dropped from Satan's list (he will be a good human in the eyes of Allah, and will be approved by Him); but all such holy deeds are spiritually worthless because) he is still imbued in Maya, and accumulates it. The only way to realize Waheguru (Allah) is to tread the path of righteousness, oh Nanak. 4.27.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 4॥ ਸੋਈ ਮਉਲਾ ਜਿਨਿ ਜਗੁ ਮਉਲਿਆ ਹਰਿਆ ਕੀਆ ਸੰਸਾਰੋ॥ ਆਬੁ ਖਾਕੁ ਜਿਨਿ ਬੰਧਿ ਰਹਾਈ ਧੰਨੁ ਸਿਰਜਣਹਾਰੋ॥ 1॥ ਮਰਣਾ ਮੁਲਾ ਮਰਣਾ॥ ਭੀ ਕਰਤਾਰਹੁ ਡਰਣਾ॥ 1॥ ਰਹਾਉ॥ ਤਾ ਤੂ ਮੁਲਾ ਤਾ ਤੂ ਕਾਜੀ ਜਾਣਹਿ ਨਾਮੁ ਖੁਦਾਈ॥ ਜੇ ਬਹੁਤੇਰਾ ਪੜਿਆ ਹੋਵਹਿ ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈ॥ 2॥ ਸੋਈ ਕਾਜੀ ਜਿਨਿ ਆਪੁ ਤਜਿਆ ਇਕੁ ਨਾਮੁ ਕੀਆ ਆਧਾਰੋ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਸਚਾ ਸਿਰਜਣਹਾਰੋ॥ 3॥ ਪੰਜ ਵਖਤ ਨਿਵਾਜ ਗੁਜਾਰਹਿ ਪੜਹਿ ਕਤੇਬ ਕੁਰਾਣਾ॥ ਨਾਨਕੁ ਆਖੈ ਗੋਰ ਸਦੇਹੀ ਰਹਿਓ ਪੀਣਾ ਖਾਣਾ॥ 4॥28॥

Siri Raag(u) Mehla 1, Ghur(u) 4: Soyi maula, Jinh(i) jug(u) mauliya, huriya keeya sunsaro. Aab(u), khaak(u), Jinh(i) bundh(i) ruhaayi, dhunn(u) Sirjunhaaro. 1. Merna, Moolah merna. Bhee Kartaroun derna. Ruhaou. Ta tu moolah, ta tu qazi, jaaneh(i) Naam(u) Khudaayi. Jay buhoutayra purrhiya hoveh(i), ko ruhhaiy na bhuriyaiy paayi. 2. Soyi qazi, jin(i) aap(u) tujjiya, Ikk(u) Naam(u) keeya adhaaro. Haiy bhee, hosi, jaayay na jaasi, Sacha Sirjunhaaro. 3. Punj vukht nivaj goojaareh(i), purreh(i) Kutayb, Qurana. Nanak(u) aakhaiy goar sudayhi, ruhhiyo peena, khana. 4.28.

Word Meaning: Maula = bloom; Lord. Mauliya = cause to bloom; energize. Aab(u) = water. Khaak = dust. Dhunn(u) = great; praiseworthy. 1. Kartaroun = from Waheguru. Pause. Bhuriyaiy Paayi = when the time is up. **Paayi** = an old device to measure time. A standard bowl with holes at the bottom was placed on the surface of water. Water would enter the bowl through the holes, and when the device was full, it would sink. The time for the bowl to sink was called a "*Ghurri*" which was equal to 24 minutes. 2. Aap(u) = one's selfishness and ego. Tujiya = abandoned. Adhaaro = made the basis. Sirjunhaaro = the Creator (Waheguru). 3. Goar = grave. 4.

MEANING: Everybody has to die one day; so, you must be afraid of Waheguru (Allah), oh Moolah (because only His Naam can destroy the fear of death). **Pause.**
The Lord (Waheguru), who has bonded water and dust together to create the world, which is the source of all life, and which causes the world to bloom and energizes it, is great. (So, sing His praise). 1. Only then you are a true Moolah or a Qazi, if you enshrine Allah's Naam in you heart. Nobody stays in this world after his allotted time is up – no matter how highly literate he is. 2. The eternal Creator (Waheguru) is here, will always be here, and will never go away. So, only that individual is a true qazi who has rid himself of selfishness and ego and has made Allah the basis of his life. 3. The graveyard (death) is calling everybody, when all his eating and drinking will end even if he offers nivaj five times a day, and reads the Quran or the other holy books of the Western religions, oh Nanak. 4.28.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 4॥ ਏਕੁ ਸੁਆਨੁ ਦੁਇ ਸੁਆਨੀ ਨਾਲਿ॥ ਭਲਕੇ ਭਉਕਹਿ ਸਦਾ ਬਇਆਲਿ॥ ਕੂੜੁ ਛੁਰਾ ਮੁਠਾ ਮੁਰਦਾਰੁ॥ ਧਾਣਕ ਰੂਪ ਰਹਾ ਕਰਤਾਰ॥ 1॥ ਮੈ ਪਤਿ ਕੀ ਪੰਦਿ ਨ ਕਰਣੀ ਕੀ ਕਾਰ॥ ਹਉ ਬਿਗੜੈ ਰੂਪ ਰਹਾ ਬਿਕਰਾਲ॥ ਤੇਰਾ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ॥ ਮੈ ਏਹਾ ਆਸ ਏਹੋ ਆਧਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਮੁਖਿ ਨਿੰਦਾ ਆਖਾ ਦਿਨੁ ਰਾਤਿ॥ ਪਰ ਘਰੁ ਜੋਹੀ ਨੀਚ ਸਨਾਤਿ॥ ਕਾਮੁ ਕ੍ਰੋਧ ਤਨਿ ਵਸਹਿ ਚੰਡਾਲ॥ ਧਾਣਕ ਰੂਪ ਰਹਾ ਕਰਤਾਰ॥ 2॥ ਫਾਹੀ ਸੁਰਤਿ ਮਲੂਕੀ ਵੇਸੁ॥ ਹਉ ਠਗਵਾੜਾ ਠਗੀ ਦੇਸੁ॥ ਖਰਾ ਸਿਆਣਾ ਬਹੁਤਾ ਭਾਰੁ॥ ਧਾਣਕ ਰੂਪ ਰਹਾ ਕਰਤਾਰ॥ 3॥ ਮੈ ਕੀਤਾ ਨ ਜਾਤਾ ਹਰਾਮਖੋਰੁ॥ ਹਉ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਦੁਸਟੁ ਚੋਰੁ॥ ਨਾਨਕ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ॥ ਧਾਣਕ ਰੂਪ ਰਹਾ ਕਰਤਾਰ॥ 4॥29॥
Siri Raag(u) Mehla 1, Ghur(u) 4: Aik sooaan, dooyay sooaani naal(i). Bhulkay bhaunkeh(i), sudaa buyyal(i). Koorr(u) chhoora, moottha moordaar(u). Dhaanuk roop, ruhha Kartar. 1. Mein Put(i) kee pund(i), na kerni kee kaar. Huoun bigrraiy roop ruhha bikraal. Tayra aik(u) Naam(u) taaray sunsaar(u). Mein eha aas, eho adhaar(u). Ruhaou. Mookh(i) ninda aakhaan din(u) raat(i). Pur ghur(u) joheen, neech, sunaat(i). Kaam(u) kroadh tun(i) vuseh(i) chundaal. Dhaanuk roop ruhha Kartar. 2. Phaahi soort(i), malooki vays(u). Huoun tthugwaarra, tthuggeen days(u). Khuraa siyaana, buhouta bhaar(u). Dhaanuk roop ruhha Kartar. 3. Mein keeta na jaata, haraamkhor(u). Huoun kiyya moonh daysaan, doosht(u) choar(u). Nanak, neech(u) kuhhaiy beechaar(u). Dhaanuk roop ruhha Kartar. 4.29.
Word Meaning: Sooaan = dog (greed). Sooaani = female dog (hopes and desires). Bhulkay = everyday. Bhaunkeh(i) = bark; make loud demands. Buyyal(i) = early morning. Koorr(u) = falsehood; lies. Chhoora = big knife. Moottha = robbed. Moordaar(u) = belongings of others. Dhaanuk Roop = contemptuous lifestyle. 1.
Put(i) = Master. Pund(i) = advice. Kerni Kee Kaar = deeds worth performing. Biggraiy Roop = with twisted thinking. Bikraal = frightening. Adhaar(u) = support; basis. Pause. Ninda = vilification. Joheen = keep an evil eye. Neech Sunaat(i) = ignoble; of low caste. Chundaal(u) = ruthless. 2. Phaahi Soort(i) = (have) thinking to trap (people to deceive them). Malooki Yays = garb of holy people. Tthugwaarra = home of deception. Khuraa = too much. Buouhta Bhaar(u) = heavy burden of sins. 3. Keeta Na Jaata = did not acknowledge favours. Haraamkhor(u) = hugely ungrateful. Moonh Daysaan = show my face. Doosht(u) = evil. Choar(u) = thief. 4.
MEANING: (Please be kind to me; I have to make the following confession, oh my Waheguru.) I lead a contemptuous lifestyle as I have doglike greed, and female-doglike hopes and desires in my mind, which make loud demands starting early in the morning, every day. I have the knife of deceits and lies in my hand (to defraud others), and am being robbed

(of my good qualities, if I am left with any) by my evil deeds of robbing others. 1. I do not listen to the advice of the Master (Satguru) and do not perform the noble deeds as per His Advice. I have become frighteningly twisted in my thinking. My only hope and my only basis are Your Naam, which salvages the whole world. Pause.
I am so ignoble and so low-caste that I maliciously criticize (vilify) others day and night, and keep an evil eye on the homes of others. (On top of those), Ruthless lust and fury keep occupying my mind. Such is my contemptuous lifestyle, oh my Waheguru. 2.
Even though I don an outfit of holy-looking men, trapping others in my net of deceit, is always on my mind. Indeed, my mind is a home of treachery, and I deceive the world. I consider myself very smart, but carry a heavy load of sins, oh my Waheguru. 3. I am hugely ungrateful to You as I do not acknowledge Your favours and benevolence for me. I am such an evil thief, that I cannot show you my ugly face. After deep thinking, I, Nanak, have realized that I am an ignoble, and such contemptuous is my lifestyle, oh Waheguru. 4.29.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 4॥ ਏਕਾ ਸੁਰਤਿ ਜੇਤੇ ਹੈ ਜੀਅ॥ ਸੁਰਤਿ ਵਿਹੂਣਾ ਕੋਇ ਨ ਕੀਅ॥
(ਅੰਗ 25)॥ ਜੇਹੀ ਸੁਰਤਿ ਤੇਹਾ ਤਿਨ ਰਾਹੁ॥ ਲੇਖਾ ਇਕੋ ਆਵਹੁ ਜਾਹੁ॥ 1॥ ਕਾਹੇ ਜੀਅ ਕਰਹਿ ਚਤੁਰਾਈ॥ ਲੇਵੈ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੇ ਜੀਅ ਜੀਆ ਕਾ ਤੋਹਿ॥ ਕਿਤ ਕਉ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ॥ ਜੇ ਤੂ ਸਾਹਿਬ ਆਵਹਿ ਰੋਹਿ॥ ਤੂ ਓਨਾ ਕਾ ਤੇਰੇ ਓਹਿ॥ 2॥ ਅਸੀ ਬੋਲ ਵਿਗਾੜ ਵਿਗਾੜਹ ਬੋਲ॥ ਤੂ ਨਦਰੀ ਅੰਦਰਿ ਤੋਲਹਿ ਤੋਲ॥ ਜਹ ਕਰਣੀ ਤਹ ਪੁਰੀ ਮਤਿ॥ ਕਰਣੀ ਬਾਝਹੁ ਘਟੇ ਘਟਿ॥ 3॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਗਿਆਨੀ ਕੈਸਾ ਹੋਇ॥ ਆਪੁ ਪਛਾਣੈ ਬੂਝੈ ਸੋਇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰੇ ਬੀਚਾਰੁ॥ ਸੋ ਗਿਆਨੀ ਦਰਗਹ ਪਰਵਾਣੁ॥ 4॥30॥

Siri Raag(u) Mehla 1, Ghur(u) 4: Aika soort(i) jaytay haiyn jea. Soort(i) vihoona koyay na kea.

(PAGE 25): Jayhi soort(i), tayha tinh raah(u). Laykha ikko, aavhou, jaahou. 1. Kaahay jea kureh(i) chaturaayi. Lavaiy, Dayvaiy, dhill na paayi. 1. Ruhaou. Tayray jea, jeaan ka Toh(i). Kit kuou Sahib, aaveh(i) roh(i). Jay Tu Sahib, aaveh(i) roh(i). Tu ohna ka, Tayray oh(i). 2. Useen boal-vigaarr, vigaarreh boal. Tu nedri undar(i) toleh(i), toal. Jeh kerni, teh poori mut(i). Kerni baajhoun ghutay ghut(i). 3. Prunvut(i) Nanak(u) Giyani kaiysa hoyay. Aap(u) puchhaanaiy, boojhaiy soyay. Gur persad(i) kuray beechaar(u). So Giyani Durgeh pervaan(u). 4.30.

Word Meaning: Soort(i) = awareness. Vihoona = without; devoid of. Raah(u) = lifestyle. Laykha Ikko = the same account (rules). 1. Kaahay = what for? Chuturaayi = play smart. Layvaiy = takes away. Dhill = delay. Pause. Roh(i) = anger. 2. Boal-Vigaarr = bad-mouthed. Boal = words. Toleh(i) Toal = weigh; evaluate. Kerni = (noble) deeds. Baajhoun = without. Prunvut(i) = suggests humbly. Aap(u) Puchhaanaiy = self-analysis. Boojhaiy = understands; unlocks (the secrets). 3.

MEANING: Waheguru has infused awareness in every living being – albeit to varying degrees and in different forms – and there is no one without awareness. However, everyone chooses their lifestyle based on the level of awareness they have. Waheguru keeps account of everybody's deeds using the same principles, as a result of which, they come to the world and leave (take birth, and die). 1. Why do you use your smartness to acquire worldly things, when Waheguru gives His gifts, and takes them away according to your deeds, and does not delay even for a short moment in doing so, oh man? Pause.

Everybody belongs to Waheguru, and Waheguru belongs to them, so how can the Lord be angry at them? Waheguru is forgiving, so if He does get angry at someone, it is for their benefit, because even he has been created by Him. 2. On the other hand, we (humans) are bad-mouthed, and we harm our interests by our foul language, whereas the munificent Waheguru evaluates us with His kind sight. An individual whose performs noble deeds (as per the Advice of the Guru), has perfect (noble) wisdom (to attain high spirituality); whereas, there is always a loss in spirituality) without noble deeds. 3.
Who is considered to be a giyani (enlightened devotee), asks Nanak humbly. (The answer is) That a giyani is a devotee who analyses the self (to determine his objective in life and his strengths and weaknesses) and connects with Waheguru. Such a giyani ponders on Guru's Shabad, and is approved in Waheguru's Court. 4.30.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 4॥ ਤੂ ਦਰੀਆਉ ਦਾਨਾ ਬੀਨਾ ਮੈ ਮਛੁਲੀ ਕੈਸੇ ਅੰਤੁ ਲਹਾ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਤੂ ਹੈ ਤੁਝ ਤੇ ਨਿਕਸੀ ਫੂਟਿ ਮਰਾ॥ 1॥ ਨਾ ਜਾਣਾ ਮੇਉ ਨ ਜਾਣਾ ਜਾਲੀ॥ ਜਾ ਦੁਖੁ ਲਾਗੈ ਤਾ ਤੁਝੈ ਸਮਾਲੀ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਭਰਪੂਰਿ ਜਾਨਿਆ ਮੈ ਦੂਰਿ॥ ਜੋ ਕਛੁ ਕਰੀ ਸੁ ਤੇਰੈ ਹਦੂਰਿ॥ ਤੂ ਦੇਖਹਿ ਹਉ ਮੁਕਰਿ ਪਾਉ॥ ਤੇਰੈ ਕੰਮਿ ਨ ਤੇਰੈ ਨਾਇ॥ 2॥ ਜੇਤਾ ਦੇਹਿ ਤੇਤਾ ਹਉ ਖਾਉ॥ ਬਿਆ ਦਰੁ ਨਾਹੀ ਕੈ ਦਰਿ ਜਾਉ॥ ਨਾਨਕੁ ਏਕ ਕਹੈ ਅਰਦਾਸਿ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ॥ 3॥ ਆਪੇ ਨੇੜੈ ਦੂਰਿ ਆਪੇ ਹੀ ਆਪੇ ਮੰਝਿ ਮਿਆਨੋ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੈ ਆਪੇ ਹੀ ਕੁਦਰਤਿ ਕਰੇ ਜਹਾਨੋ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਹੁਕਮੁ ਸੋਈ ਪਰਵਾਨੋ॥ 4॥31॥

Siri Raag(u) Mehla 1, Ghur(u) 4. Tu duriyaayo daana, beena, mein muchhuli kaiysay unt(u) luhaa? Jeh jeh daykhaan, teh, teh Tu haiyn, Toojh tay nikseen phoot(i) muraan. 1. Na jaana mayo, na jaana jaali. Ja dookh laagaiy, ta Toojhaiy smaaleen. 1. Ruhaou. Tu bherpoor(i), jaaniya mein door(i). Jo kuchh(u) kureen, su Tayray hudoor(i). Tu daykheh(i), huoun mookkur(i) paaoun. Tayraiy kumm(i), na, Tayraiy Naayay. 2. Jayta dayh(i), tayta huoun khaaoun. Biyya dur(i) naahi, kaiy dur(i) jaaoun. Nanak(u) aik kuhhaiy ardaas(i). Jeou pind(u) subh(u) Tayray paas(i). 3. Aapay nayrraiy, door(i) Aaapay hee, Aapay munjh(i) miyaano. Aapay vaykhaiy, soonaiy Aapay hee, koodrut(i) kuray jahaano. Jo Yis(u) bhaavaiy Nanaka, Huqam(u) soyee pervaano. 4.31.

Word Meaning: Daana = wise. Beena = know-all. Muchhuli = fish. Nikseen = come out. Phoot(i) Muraan = explode (squirm) to die. 1. Mayo = boatman; fisherman. Jaali = net. Smaali = remember. Pause. Bhepoor(i) = omnipresent. Hudoor(i) = in Your presence; under Your eye. Mookkur(i) = deny; disavow. Kumm(i) = deeds. 2. Biyya = other. Dur(u) = shelter; support. Pind(u) = body. Paas(i) = under control. 3. Munjh(i) Miyaano = in the middle. Koodrut(i) Kuray = with powers. Jahaano = world. 4.

MEANING: You are perfectly wise, omniscient, and are vast like an ocean (source of all life), whereas I am like a small fish in that ocean, so how can I find Your limits, oh Waheguru? (Like the water in the ocean), You are present everywhere I look, and I squirm to death if I get out of You (forget You), oh Waheguru. 1. I am not aware of any fisherman and his net; I simply remember You whenever I am in trouble, oh Waheguru. Pause.
I think of You as being somewhere far away, while You are omnipresent; so, whatever I do is known to You. You watch all my deeds, but (ignorant me), I deny all my evil deeds. I do not perform deeds according to Your expectations, and do not recite Your Naam. 2.
(But I know one thing for sure), I have no other shelter to go to. I consume only that which You give me. I humbly admit that my body and soul are controlled by You. 3.

You are close to some, while far away for some others, and also in-between for some. You have created the world with Your powers, and watch and listen to everything (that we do). I accept (obey) everything that happens according to Your Huqam (Will), oh Nanak. 4.31.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 4॥ ਕੀਤਾ ਕਹਾ ਕਰੇ ਮਨਿ ਮਾਨੁ॥ ਦੇਵਣਹਾਰੇ ਕੈ ਹਥਿ ਦਾਨੁ॥ ਭਾਵੈ ਦੇਇ ਨ ਦੇਈ ਸੋਇ॥ ਕੀਤੈ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਇ॥ 1॥ ਆਪੇ ਸਚੁ ਭਾਵੈ ਤਿਸੁ ਸਚੁ॥ ਅੰਧਾ ਕਚਾ ਕਚੁ ਨਿਕਚੁ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੇ ਰੁਖ ਬਿਰਖ ਆਰਾਉ॥ ਜੇਹੀ ਧਾਤੁ ਤੇਹਾ ਤਿਨ ਨਾਉ॥ ਫੁਲੁ ਭਾਉ ਫਲੁ ਲਿਖਿਆ ਪਾਇ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ॥ 2॥ ਕਚੀ ਕੰਧ ਕਚਾ ਵਿਚਿ ਰਾਜੁ॥ ਮਤਿ ਅਲੂਣੀ ਫਿਕਾ ਸਾਦੁ॥ ਨਾਨਕ ਆਣੇ ਆਵੈ ਰਾਸਿ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਹੀ ਸਾਬਾਸਿ॥ 3॥32॥

Siri Raag(u) Mehla 1, Ghur(u) 4: Keeta kuhha kuray mun(i) maan(u). Dayvunhaaray kaiy huth(i) daan(u). Bhaavaiy dayay, na, dayee Soyay. Keetaiy kaiy kuhhiyaiyn kiyya hoyay. 1. Aapay Sach(u), bhaavaiy Tis(u) sach(u). Undha kucha, kuch(u), nikuch(u). 1. Ruhaou. Ja kay rookh, birkh aaraaou. Jayhi dhaat(u), tayha tinh naaoun. Phool bhaaou, phul(u) likhiya paayay. Aap(i) beej(i), aapay hee khaayay. 2. Kuchi kundh, kucha vich(i) raaj(u). Mut(i) alooni, fikka saad(u). Nanak aanay, aavay raas(i). Vin(u) Naavaiy naahi shabaash(i). 3.32.

Word Meaning: Keeta = created. Kuhaa = where; how? Maan(u) = take pride (credit). Dayvunhaaray = the Provider. Daan(u) = gifts. Bhaavaiy = whether. 1.
Sach(u) = eternal; source of all virtues. Kucha = weak in qualities. Pause.
Rookh Birkh = trees; vegetation. Aaraaou = adornment. Dhaat(u) = basic nature. Bhaaou = affection; intent. Phul = result; reward. Likhiya = in fortune. 2.
Kundh = wall; body; human character. Raaj(u) = (the mind architect). Alooni = without salt (distasteful). Fikka Saad = tasteless. Aanay = (if He) brings (causes). Raas(i) = successful. Shabaash(i) = praise; approval. 3.

MEANING: The eternal Waheguru is the creator of the universe, and is the source of all virtues, and he likes virtues (purity of mind) only. The Maya-engrossed individual is blinded by its attractions and lacks virtues; as a result, he is totally unreliable. Pause.
So, how can the man created by Waheguru (and with many weaknesses) take credit for something? All gifts (natural resources) are controlled by Waheguru. What can the man, who was created by Waheguru, acquire by saying (wishing for that)? It is completely up to Waheguru to grant or not to grant him his wishes. 1. The Guru has adorned the world with trees and vegetation, and they are named according to their nature (sweet, sour, bitter, fragrant, distasteful, medicinal, or harmful, etc.). Like the trees, the man bears different kinds of flowers and fruit (good or bad nature) as per his predetermined intent (by Waheguru). One sows the seeds of his choice and reaps their resulting rewards. 2.
One's mind is the architect of his body house. If the mind (thinking) is impure, so will be his body (his deeds). With tasteless thinking, his deeds will also be tasteless (useless for others, and for himself too). One achieves spiritual success only if Waheguru is kind to him (he recites His Naam). One earns no praise in Waheguru's Court without His Naam, oh Nanak. 3.32.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 5॥ ਅਛਲ ਛਲਾਈ ਨਹ ਛਲੈ ਨਹ ਘਾਉ ਕਟਾਰਾ ਕਰਿ ਸਕੈ॥ ਜਿਉ ਸਾਹਿਬੁ ਰਾਖੈ ਤਿਉ ਰਹੈ ਇਸ ਲੋਭੀ ਕਾ ਜੀਉ ਟਲਪਲੈ॥ 1॥ ਬਿਨੁ ਤੇਲ ਦੀਵਾ ਕਿਉ ਜਲੈ॥ 1॥ ਰਹਾਉ॥ ਪੋਥੀ ਪੁਰਾਣ ਕਮਾਈਐ॥ ਭਉ ਵਟੀ ਇਤੁ ਤਨਿ ਪਾਈਐ॥ ਸਚੁ ਬੂਝਣੁ ਆਣਿ ਜਲਾਈਐ॥ 2॥ ਇਹੁ ਤੇਲੁ

ਦੀਵਾ ਇਉ ਜਲੈ॥ ਕਰਿ ਚਾਨਣੁ ਸਾਹਿਬੁ ਤਉ ਮਿਲੈ॥ 1॥ ਰਹਾਉ॥ ਇਤੁ ਤਨਿ ਲਾਗੈ ਬਾਣੀਆ॥ ਸੁਖੁ ਹੋਵੈ ਸੇਵ ਕਮਾਣੀਆ॥
(ਅੰਗ 26)॥ ਸਭ ਦੁਨੀਆ ਆਵਣ ਜਾਣੀਆ॥ 3॥ ਵਿਚਿ ਦੁਨੀਆ ਸੇਵ ਕਮਾਈਐ॥ ਤਾ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥ ਕਹੁ ਨਾਨਕ ਬਾਹ ਲੁਡਾਈਐ॥ 4॥33॥

Siri Raag(u) Mehla 1, Ghur(u) 5: Achhull Chhalaayi neh chhulaiy, neh ghaaou kataara kur(i) sukaiy. Jiyoun Sahib(u) raakhaiy tiyoun ruhhaiy. Iss lobhi ka jeeou tulpulaiy. 1. Bin(u) tayl, deeva kiyoun julaiy. Ruhaou. Pothi Puran kmaayiyaiy. Bhuou vutti it(u) tun(i) paayiyaiy. Sach(u) boojhun(u) aan(i) julaayiyaiy. 2. Eh(u) tayl(u) deeva iyoun julaiy. Kur(i) chaanun(u) Sahib(u), tuou milaiy. Ruhaou. It(u) tun(i) laagaiy Baania. Sookh(u) hovaiy sayv kmaaniyaan.
(PAGE 26): Subh dooniya aavun jaaniya. 3. Vich(i) dooniya sayv kmaayiyaiy. Ta Durgeh baisun(u) paayiyaiy. Kuhhou Nanak, baanh loodaayiyaiy. 4.33.

Word Meaning: Achhull = undeceivable. Chhalaayi = try to deceive. Ghaaou = wound. Kataara = big knife. Lobhi = greedy. Jeeou = mind. Tulpulaiy = gets tempted. 1.
Tayl = oil (Waheguru's Naam). Deeva = lamp (to enlighten the mind). Pause.
Pothi = book of Teachings of the Guru. Kmaayiyaiy = lead life by. Bhuou = fear of God. Vutti = wick. Sach(u) Boojhun(u) = comprehending Waheguru (making a connection with Him). Aan(i)= by bringing. Julaayiyaiy = light up. 2. Baania = Guru's Shabad. 3. Baisun(u) = seat. Baanh Loodaayiyaiy = walk with confidence; feel blissful. 4.

MEANING: Maya is so undeceivable (its attractions are so strong) that no one can deceive it (resist the temptations of its attractions) even if he tries very hard to do so. No knife can cause any wound to it (weaken its effects). Actually, it is Waheguru's Will that man's greedy mind becomes weak in its temptations. So, we have to live by His will. 1.
Just like an oil lamp cannot be lighted without oil, one's mind cannot be enlightened without the oil of Waheguru's Naam. **Pause.** To light up the lamp of mind, one should lead his life according to the Teachings of the Guru, which should be his reading of the Puranas; and a love-filled fear of Waheguru in his mind should serve as the wick of the lamp. Comprehending Waheguru (making a connection with Him) enlightens the lamp-like mind of the devotee. 2. (Waheguru's Naam) Is the oil to light up the lamp of the mind? One connects with Waheguru when one's mind is illuminated by the lamp described above. Pause. Everybody comes and goes in this temporary world. One feels blissful only when one enshrines the Guru's Bani (His Shabad) in one's mind. 3.
One should serve humanity in the world, to earn a seat in Waheguru's Court (to be approved by Him) when he can walk with pride (feel blissful), oh Nanak. 4.33.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰੁ ਪ੍ਰਸਾਦਿ॥

Siri Raag(u) Mehla 3 Ghur(u) 1: Ek Onkar Sat Gur Pursaad(i).

ਹਉ ਸਤਿਗੁਰੁ ਸੇਵੀ ਆਪਣਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਭਾਇ॥ ਸਤਿਗੁਰੁ ਮਨ ਕਾਮਨਾ ਤੀਰਥੁ ਹੈ ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਇ॥ ਮਨ ਚਿੰਦਿਆ ਵਰੁ ਪਾਵਣਾ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇ॥ ਨਾਉ ਧਿਆਈਐ ਨਾਉ ਮੰਗੀਐ ਨਾਮੇ ਸਹਜਿ ਸਮਾਇ॥1॥ ਮਨ ਮੇਰੇ ਹਰਿ ਰਸੁ ਚਾਖੁ ਤਿਖ ਜਾਇ॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਚਾਖਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ॥1॥ ਰਹਾਉ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਰਵਿ ਰਹਿਆ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ॥ ਹਿਰਦੈ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ॥ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ

ਰਵਿ ਰਹਿਆ ਪਾਇਆ ਦਰਗਹਿ ਮਾਨੁ॥ 2॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ॥ ਹਉਮੈ ਮਮਤਾ ਮਾਰਿ ਕੈ ਹਰਿ ਰਾਖਿਆ ਉਰਧਾਰਿ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਾ ਨਾਮੇ ਲਗਾ ਪਿਆਰੁ॥ ਸੇਈ ਸੁਖੀਏ ਚਹੁ ਜੁਗੀ ਜਿਨਾ ਨਾਮੁ ਅਖੁਟੁ ਅਪਾਰੁ॥ 3॥ ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਪਾਈਐ ਚੂਕੈ ਮੋਹ ਪਿਆਸ॥ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸੁ॥ ਜਿਨਾ ਹਰਿ ਕਾ ਸਾਦੁ ਆਇਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਸੁ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ॥ 4॥1॥34॥

Houn Satgur(u) sayveen aapna, ikk mun(i) ikk chit(i), bhaayay. Satgur(u) mun kaamna teeruth(u) haiy jis nu dayay boojhayay. Mun chindya vur(u) paavna, jo ichhaiyy so ful(u) paayay. Naoun dhiyayaiy Naoun mungiyaiy, Naamay sehj(i) smaayay. 1. Mun mayray Hur(i) rus(u) chaakh(u) tikh jaayay. Jini Gurmukh(i) chaakhiya, sehjay ruhay smaayay. 1. Ruhaou. Jinhi Satgur(u) saviya, tinhi paaya Naam(u) nidhaan(u). Untar(i) Hur(i) rus(u) ruv(i) ruhhiya chooka mun(i) abhimaan(u). Hirdaiy kumul(u) purgaasiya, laaga sehj(i) dhiyaan(u). Mun(u) nirmul(u) Hur(i) ruv(i) ruhhiya, paaya Durgeh(i) maan(u). 2. Satgur(u) sayvun(i) aapna tay virlay sunsaar(i). Haumein mumta maar(i) kaiy Hur(i) raakhiya oordhaar(i). Houn tinh kaiy bulihaarnaiy jinha Naamay lugga piyaar(u). Sayee sookhiyay ch-houn joogeen, jinha Naam(u) ukhoot(u) upaar(u). 3. Gur miliyaiy Naam(u) paayiyaiy, chookay moh piyaas. Hur(i) saytee mun(u) ruv(i) ruhhiya ghur hee maah(i) oodaas(u). Jinha Hur(i) ka saad(u) aayaa, houn tin bulihaaraiy jaas(u). Nanak nudri paayiyaiy Sach(u) Naam(u) Goontaas(u). 4. 1.34.

Word Meaning: Houn = I. Sayveen= serve (obey Him). Bhaayay = with affection (respect). Mun Kaamna = mind's wishes. Boojhayay = enlightens. Mun Chindya = as wished. Vur(u) = blessing. Sehj = stage of mental contentment. 1. Chaakh(u) = to taste. Tikh = thirst (of desires). Pause. Nidhaan(u) = treasure. Ruv(i) ruhhiya = present. Chooka = ends. Hirdaiy Kumul(u) Purgaasiya = lotus of mind blooms (state of bliss). Nirmul(u) = clean. 2. Virlay = rare (only a few). Mumta = attachment with family. Oordhaar(i) = acquire (embed) in mind. Bulihaarnaiy = offer to sacrifice life. Ch-houn joogeen = in all the four eons (in all times). Ukhoot(u) = inexhaustible. Upaar(u) = limitless. 3.
Moh piyaas. = thirst of attachment. Oodaas(u) = detached. Nudri = kind sight. Goontaas(u) = source of all noble qualities (Waheguru). 4.

MEANING: There is only one Supreme Being who can be realized with the Guru's grace.
Taste the sweet juice of Waheguru's Naam to quench your thirst of desires, oh my mind! Those who have tasted it by the grace of the Guru acquire the state of bliss where the mind wanders no more. **Pause.** I serve (obey) my Satguru with undivided attention, and with respectful love for Him. The one who has been enlightened by the Guru realizes that the Guru is the real holy place where all one's wishes are fulfilled, and one receives the blessings of one's choice. He can have any of his wishes and desires fulfilled. (However, when one has that kind of faith in the Guru), he requests begs) for Waheguru's Naam only; and recites the Naam, whereby he acquires mental contentment. 1.
Those who serve Satguru acquire the Naam-treasure. The sweet taste of Waheguru's Naam fills their mind, and their selfishness and ego are eradicated. The lotus of their mind blossoms, and they find contentment. Waheguru appears in their clean (pure) mind, and they are honoured in His Court. 2. There are only a few who serve Satguru in this world. They overcome their selfishness, ego, and affection for their family, and cleanse their hearts so that Waheguru may reside there. I am a sacrifice for those who keep Waheguru's Naam in their hearts (minds). Those, who make Waheguru's Naam - which is an inexhaustible and unlimited treasure - their sole support, find happiness and contentment in all the four eons (no matter what the eon is). 3.

Waheguru's Naam can be acquired only by the grace of the Guru, as a result of which one's thirst for worldly attachment is lost. When one's mind is imbued with Waheguru's Naam, he becomes detached from worldly attractions while still living in the family. I will gladly offer my life to those who keep Waheguru's Naam in their hearts. However, Waheguru's Naam, which is the source of all noble qualities, can be acquired only by Guru's grace, oh Nanak. 4.1.34.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਬਹੁ ਭੇਖ ਕਰਿ ਭਰਮਾਈਐ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ॥ ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਮਰਿ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ॥ 1॥ ਮਨ ਰੇ ਗ੍ਰਿਹ ਹੀ ਮਾਹਿ ਉਦਾਸੁ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸੋ ਕਰੇ ਗੁਰਮੁਖਿ ਹੋਇ ਪਰਗਾਸੁ॥1॥ ਰਹਾਉ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਜੀਤਿਆ ਗਤਿ ਮਤਿ ਘਰੈ ਮਹਿ ਪਾਇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਈਐ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ॥ 2॥ ਜੇ ਲਖ ਇਸਤਰੀਆ ਭੋਗ ਕਰਹਿ ਨਵ ਖੰਡ ਰਾਜ ਕਮਾਹਿ॥ ਬਿਨੁ ਸਤਗੁਰ ਸੁਖੁ ਨ ਪਾਵਈ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥ 3॥ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਜਿਨੀ ਪਹਿਰਿਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥ ਤਿਨਾ ਪਿਛੈ ਰਿਧਿ ਸਿਧਿ ਫਿਰੈ ਓਨਾ ਤਿਲੁ ਨ ਤਮਾਇ॥ 4॥ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਨਾਮੁ ਲੈ ਹਰਿ ਦੇਵਹੁ ਸਹਜਿ ਸੁਭਾਇ॥ 5॥2॥35॥

Siri Raag(u) Mehla 3: Buhou bhaykh kur(i) bhurmaayiyaiy, mun(i) hirdaiy kupt(u) kmaayay. Hur(i) ka mehl(u) na paavyee, mur(i) vishta maah(i) smaayay. Mun ray, greh hee maahay oodaas(u). Sach(u) sunjum(u) kurni so kuray, Gurmukh(i) hoyay purgaas(u). 1. Ruhaou. Gur kaiy Shabad(i) mun(u) jeetiya, gut(i) mut(i) ghuraiy meh(i) paayay. Hur(i) ka Naam(u) dhiyayiyaiy, Sutsungat(i) mayl(i) milaayay. 2. Jay lukh isturiyaan bhog kureh(i) nuv khund raaj kmaahay. Bin(u) Satgur sookh(u) na paavyee phir(i) phir(i) joani paahay. 3. Hur(i) haar(u) kuntth(i) jinhi pehriya Gur churni chit(u) laayay. Tina pichhaiyy ridh(i) sidh(i) phiraiy, ohna til(u) na tmaayay. 4. Jo Prubh bhaavaiy so theeyaiy uver(u) na kurna jaayay. Jun(u) Nanak(u) jeevaiy Naam(u) laiy, Hur(i) dayvhou sehj(i) soobhaayay. 5.2.35.

Word Meaning: Bhaykh = religious garbs. Bhurmaayiyaiy = wander around (with the misbelief that one's mind gets rid of evil thoughts by running away from home). Kupt(u) = dishonesty. Mehl(u) = palace (residence). Vishta = crap (Maya). 1. Oodaas(u) = state of no desires. Sach(u) Sunjum(u) = control on desires. Pause. Jeetiya = won (controlled). Gut(i) = high spiritual state. Mut(i) = wisdom; thinking. Ghuraiy meh(i) = inside the house (mind). Mayl(i) = union. 2. Isturiyaan = women. Nuv Khund = the nine regions of earth (the whole earth). Phir(i) phir(i) = again and again. Joni paahay = takes different life forms. 3. Haar(u) = necklace. Kuntth(i) = (around the) neck; on the tongue. Ridh(i) Sidh(i) = supernatural powers. Til(u) = (the size of) a sesame seed. Tmmayay = desire. 4. Bhaavaiy = likes. Theeyaiy = happens. Uver(u) = anything else. 5.

MEANING: If a man dons religious garbs and wanders around (to give the impression of an ascetic), but harbours dishonesty, and other evil thoughts in mind, never has access to Waheguru's residence (cannot be "one" with Him); to the contrary, he dies a spiritual death, and gets engaged again in the crap (Maya). 1. So, rather than leaving home, get detached from worldly attractions while living with the family, oh my mind! Such a person remembers Waheguru all the time, has control over his senses, and is enlightened by the Guru. Pause. He controls his mind by the Guru's Shabad and attains a high spiritual level and noble wisdom while still living with his family. If we remember Waheguru all the time, He Himself connects us with the Guru, who in turn connects us with Waheguru. 2. If an individual enjoys millions of women and rules the whole earth, he will not have real happiness without the Guru and will keep taking rebirths. 3. The individuals

who wear Waheguru's Naam necklace around their neck (recite Waheguru's Naam all the time) by taking refuge in the Guru, have absolutely no worldly desire left in their mind, and they do not care for supernatural powers even though they beg them for acceptance. 4. Only those things take place in the world which Waheguru wishes, and nothing else can be done (to thwart them). (Guru) Nanak says that He is a staunch devotee of Waheguru and survives only by reciting His Naam. I beg Waheguru to kindly give me His Naam so that I may have mental contentment in His affection, oh Nanak. 5.2.35.

(ਅੰਗ 27)॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3 ਘਰੁ 1॥ ਜਿਸ ਕੀ ਹੀ ਸਰਕਾਰ ਹੈ ਤਿਸ ਕਾ ਸਭੁ ਕੋਈ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ॥ ਅੰਤਰਿ ਜਿਸ ਕੈ ਸਚੁ ਵਸੈ ਸਚੇ ਸਚੀ ਸੋਇ॥ ਸਚਿ ਮਿਲੈ ਸੇ ਨ ਵਿਛੁੜਹਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥ 1॥ ਮੇਰੇ ਰਾਮੁ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਸਤਗੁਰੁ ਸਚੁ ਪ੍ਰਭ ਨਿਰਮਲਾ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ 1॥ਰਹਾਉ॥ ਸਬਦਿ ਮਿਲੈ ਸੋ ਮਿਲਿ ਰਹੈ ਜਿਸ ਨਉ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ ਦੂਜੇ ਭਾਇ ਕੋ ਨ ਮਿਲੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ॥ ਸਭਿ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਏਕੋ ਰਹਿਆ ਸਮਾਇ॥ ਜਿਸ ਨਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਸੋ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ॥2॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਜੋਤਕੀ ਵਾਦ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਮਤਿ ਬੁਧਿ ਭਵੀ ਨ ਬੁਝਈ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ॥ ਲਖ ਚਉਰਾਸਹੀ ਭਰਮਦੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਹੋਇ ਖੁਆਰੁ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥3॥ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ॥ ਸਬਦਿ ਮਿਲਹਿ ਤਾ ਹਰਿ ਮਿਲੈ ਸੇਵਾ ਪਵੈ ਸਭ ਥਾਇ॥ ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ॥4॥ ਮਨ ਭੁਖਾ ਭੁਖਾ ਮਤ ਕਰਹਿ ਮਤ ਤੂ ਕਰਹਿ ਪੁਕਾਰ॥ ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਸਿਰੀ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ॥ ਨਿਰਭਉ ਸਦਾ ਦਇਆਲੁ ਹੈ ਸਭਨਾ ਕਰਦਾ ਸਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ॥ 5॥3॥36॥

(PAGE 27): Siri Raag(u) Mehla 3 Ghur(u) 1: Jis hee kee surkaar haiy, Tis ka subh(u) koyee hoyay. Gurmukh(i) kaar kmaavni Sach(u) ghut(i) purgut(u) hoyay. Untar(i) jis kaiy Sach(u) vusaiy, Sachay Sachee soyay. Sach(i) milaiy say na vichhurreh(i) tin nij ghur(i) vaasa hoyay. 1. Mayray Ram(u) mein Hur(i) bin(u) uver(u) na koyay. Satgur(u) Sach(u) Prubh nirmula Shabad(i) milaava hoyay. 1. Ruhao. Shabad(i) milaiy so mil(i) ruhhaiyy jis nu aapay luyay milaayay. Doojay bhaayay ko na milaiy, phir(i) phir(i) aavaiy jaayay. Subh(i) meh(i) Ikk(u) vertda, Aiko ruhhiya smaayay. Jis nu Aap duyaal(u) hoyay, so Gurmukh(i) Naam(i) smaayay. 2. Purrh(i) purrh(i) pundit jotki vaad kurreh(i) beechaar(u). Mut(i) boodh(i) bhuvee na boojhyee, untar(i) lobh vikaar(u). Lukh chauraasee bhurmday bherm(i) bherm(i) hoyay khooaar(u). Poorub(i) likhiya kmaavna koyay na maytunhaar(u). 3. Satgur kee sayva gaakhrri, sir(u) deejay aap(u) guvaayay. Shabad(i) mileh(i) ta Hur(i) milaiy, sayva puvay subh thaayay. Paarus(i) pursiyaiy paarus(u) hoyay, joti Jot(i) smaayay. Jin kuou poorub(i) likhiya, tin Satgur(u) miliyaa aayay. 4. Mun bhookha bhookha mut kureh(i), mut tu kureh(i) pookaar. Lukh chauraasee jin(i) siri, subhsaiy dayay adhaar(u). Nirbhuou suda duyaal(u) haiy, subhna kurda saar. Nanak Gurmukh(i) boojhiyaiy paayiyaiy mokh dooaar(u). 5.3.36.

Word Meaning: Surkaar = governance. Kaar Kmaavni = do the deeds. Ghut(i) = in the house (heart). Purgut(u) = appears. Vusaiy = resides. Soyay = fame. Vichhurreh(i) = separated. Nij = own. Ghur(i) = house (heart). Vaasa = residence. 1. Ram (u) = a name for God. Uver(u) = other. Nirmula = clean. Milaava = united. Pause. Doojay = other (Maya). Bhaayay = in love. Aavaiy jaayay = comes and goes (reborn). Vertda = operates; serves. Smaayay = present (mixed uniformly). Duyaal = kind. 2. Jotki = fortune teller. Vaad = debate. Boodhi = wisdom. Bhuvee = turned around. Boojhyee = figure out. Lobh = greed. Vikaar(u) = evil thoughts. Lukh

chauraasee = 8.4 million (Hindus believe that there are 8.4 million life forms in the world). Bhurmday = go through 8.4 M life forms. Khooaar(u) = suffer humiliation without any success. Poorub(i) Likhiya = prewritten, predestined. Kmmavna = perform deeds. Maytunhaar(u) = eraser; remover. 3. Gakhrri = difficult. Aap(u) guvaayay = get rid of selfishness. Paarus(i) = with touchstone. Pursiyaiy = by touching. Jot(i) = Waheguru's light. 4. Bhookha = hungry. Mut = warn against doing something. Siri = created. Adhaar(u) = support (food). Nirbhou = fearless (Waheguru). Dyaal(u) = kind. Saar = looks after. Mokh = freedom from Maya. Dooaar(u) = door. 5.

MEANING: Everybody belongs to Waheguru, who governs the universe (nobody is outside His control). (So, the only thing to do is) to act on Guru's advice, as a result of which Waheguru appears in one's heart. The individuals who harbour Waheguru in their hearts become like Him (Sachay), and their fame becomes real (everlasting). Those who are connected to Waheguru never experience separation from Him because Waheguru makes their heart His dwelling. 1. I have no faith in anybody other than You, oh my Waheguru. A pure (pious) Satguru is a manifestation of Waheguru, who can be realized through His Shabad. Pause. Waheguru Himself connects the individuals with Him who use Guru's Shabad (sing Waheguru's praise) to connect with Him, and they always stay connected. There is no other way to realize Waheguru – people who use other means are never successful in attaining freedom from Maya and take rebirths again and again. God alone looks after everyone, and He alone is omnipresent. The individual, whom Waheguru is kind to, recites His Naam by taking refuge in the Guru, and becomes "one" with Him. 2. Pundits and fortune tellers read the holy books only to participate in discussions and debates. Their twisted wisdom and intelligence cannot find Truth because their minds are full of greed and evil thoughts. They go through the 8.4 million life forms and suffer in vain. However, they cannot be fully blamed because they are doing just what has been predestined for them, and which nobody can erase. 3. It is very difficult to serve Satguru because one has to get rid of his selfishness and his wisdom first, and offer his head (thinking) to Satguru. If one seeks shelter of Satguru and obeys His Shabad (Teachings), he realizes Waheguru, and all his service to the Guru becomes successful. By touching the touchstone (taking shelter of Satguru), one also gets transformed into a touchstone (becomes like Him), and his soul becomes "one" with the Light Source – Waheguru. But one connects with Satguru only if it is predestined for him. 4. Do not ever cry (complain) about your hunger, and do not ever pray for food; Waheguru, who has created 8.4 million life forms, provides food to each and every one (without asking). The fearless Waheguru is kind and looks after everyone. But one realizes this fact only after taking the Guru's refuge, when he also gets rid of the shackles of Maya, oh Nanak. 5.3.36.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸੁ॥ ਗੁਰਮਤੀ ਸਾਲਾਹਿ ਸਚੁ ਹਰਿ ਪਾਇਆ ਗੁਣਤਾਸੁ॥ ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ॥ਹਿਰਦੈ ਜਿਨ ਕੈ ਹਰਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਹੈ ਪਰਗਾਸੁ॥ 1॥ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਿਰਮਲੁ ਧਿਆਇ॥ ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਸੇ ਗੁਰਮੁਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥1॥ ਰਹਾਉ॥ ਹਰਿ ਸੰਤਹੁ ਦੇਖਹੁ ਨਦਰਿ ਕਰਿ ਨਿਕਟਿ ਵਸੈ ਭਰਪੂਰਿ॥ ਗੁਰਮਤਿ ਜਿਨੀ ਪਛਾਣਿਆ ਸੇ ਦੇਖਹਿ ਸਦਾ ਹਦੂਰਿ॥ ਜਿਨ ਗੁਣ ਤਿਨ ਸਦ ਮਨਿ ਵਸੈ ਅਉਗੁਣਵੰਤਿਆ ਦੂਰਿ॥ ਮਨਮੁਖ ਗੁਣ ਤੈ ਬਾਹਰੇ ਬਿਨੁ ਨਾਵੈ ਮਰਦੈ ਝੂਰਿ॥ 2॥ ਜਿਨ ਸਬਦਿ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਧਿਆਇਆ ਹਰਿ ਸੋਇ॥ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਕੂੜਾ

ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਬਿਨਸਿ ਜਾਇ ਦੁਖੁ ਰੋਇ॥ ਜਿਸੁ ਅੰਦਰਿ ਨਾਮ ਪ੍ਰਗਾਸੁ ਹੈ ਓਹੁ ਸਦਾ ਸਦਾ ਥਿਰੁ ਹੋਇ॥ 3॥

(ਅੰਗ 28)॥ ਇਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਕੈ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਲਿਵ ਲਾਇ॥ ਪਗਿ ਖਿਸਿਐ ਰਹਣਾ ਨਹੀ ਆਗੈ ਠਉਰ ਨ ਪਾਇ॥ ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ॥ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਉਬਰੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ॥ 4॥ ਦੇਖਾ ਦੇਖੀ ਸਭ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧ ਹੈ ਸੇਵ ਪਈ ਤਿਨ ਥਾਇ॥॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਨਿਤ ਪੜਹਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਮਾਇ॥ ਨਾਨਕ ਤਿਨ ਕੀ ਬਾਣੀ ਸਦਾ ਸਚੁ ਹੈ ਜਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ 5॥4॥37॥

Siri Raag(u) Mehla 3: Jinhi soon(i) kaiy munniya, tinha nij ghur(i) vaas(u). Gurmutee saalaah(i) Sach(u), Hur(i) paaya goontaas(u). Shabad(i) ruttay say nirmlay, houn sud bulihaaraiy jaas(u). Hirdaiy jin kaiy Hur(i) vusaiy, tit(u) ghut(i) haiy purgaas(u). 1. Mun mayray, Hur(i) Hur(i) nirmul(u) dhiyayay. Dhoor(i) mustuk(i) jin kuou likhiya say Gurmukh(i) ruhhay liv laayay. 1. Ruhaou. Hur(i) Suntou daykhou nudr(i) kur(i), nicket(i) vusaiy bhurpoor(i). Gurmat(i) jinhi puchhaniya say daykhay suda hudoor(i). Jin goon tin sud mun(i) vusaiy, augoonvuntiyaan door(i). Munmukh goon taiy baahray, bin(u) Naavaiy murdaiy jhoor(i). 2. Jin Shabad Guru soon(i) munniya, tin mun(i) dhiyayaa Hur(i) soyay. Undin(u) bhugti ruttiyan, mun(u) tun(u) nirmul(u) hoyay. Koorra rung(u) ksoombh ka, binus(i) jaayay dookh(u) royay. Jis undar(i) Naam purge's(u) haiy, oho suda sudaa thir(u) hoyay. 3.

(PAGE 28): Eho junum(u) pdaruth paayay kaiy Hur(i) Naam(u) na chaytaiy liv laayay. Pug(i) khisyaiy rehna nuhi, aagaiy tthaur na paayay. Oh vayla huth(i) na aavyee unt(i) guyya puchhutaayay. Jis nudr(i) kuray so oobraiy Hur(i) saytee liv laayay. 4. Daykha daykhi subh kuray, munmukh(i) boojh na paayay. Jin Gurmukh(i) hirda soodh haiy, sayve puyee tin thaayay. Hur(i) goon gaaveh(i) Hur(i) nit purreh(i), Hur(i) goon gaayay smaayay. Nanak tin kee bani suda Sach(u) haiy j(i) Naam(i) ruhhay liv laayay. 5.4.37.

Word Meaning: Munniya = obeyed. Nij Ghur(i) = in one's own mind. Vaas(u) = residence. Goontaas(u) = source of all good qualities (Waheguru). Ruttay = imbued. Nirmlay = pure minds. Bulihaaraiy = sacrifice life. Hirdaiy = in the heart. Ghut(i) = in the heart. 1. Dhoor(i) = from the source (Waheguru). Mustuk(i) = (on the) forehead. Liv = concentrating mind. Pause. Suntou = oh, holy men. Nudr(i) Kur(i) = look carefully. Nicket = nearby. Bhrpoor(i) = filling the entire space; omnipresent. Puchhaniya = recognized. Hudoor(i) = present close by. Augoonvuntiyaan = having bad qualities. Baahray = without.; devoid of. Bin(u) = without. Jhoor(i) = repent. 2. Koorra = not real; short-lived. Ksoombh = a pretty flower that withers quickly (used as a metaphor for Maya). Binus(i) = vanishes. Thir(u) = stable. 3. Junum Pdaruth = objective of life. Chaytaiy = remember. Liv laayay = with deep concentration. Pug(i) khisyaiy = slipping of foot (time). Tthaur = rest; peace. Vayla = time. Huth(i) na Aavyee = lost moments cannot be recalled. Oobraiy = salvaged. Saytee = with. 4. Daykha Daykhi = copying (following) others. Hirda soodh = clean heart. Puyee thaayay = recognized; rewarded. Bani = language; conversation. 5.

MEANING: The minds of those who listen to Waheguru's Naam and then obey it quit wandering and find contentment. Following Guru's advice, they sing Waheguru's praise and realize Waheguru, who is the source of all the noble qualities. Those who are imbued in Waheguru's Naam have clean (pure) hearts. I will gladly offer my life for them. Those hearts are enlightened which bear Waheguru's Naam. 1. Recite Waheguru's Naam to have a clean (pure) heart, oh my mind! Those who are predestined remain fully connected to Waheguru by following the Guru's advice. Pause. If you search carefully, you will

find omnipresent Waheguru very close to you, oh devotees of Waheguru! Acting on Guru's advice, those who realized Waheguru always find Him around them. Those who possess noble qualities find Waheguru always residing in their hearts, while those who are devoid of noble qualities find Him far, far away from them (find Him inaccessible). Those who follow their mind lack all the good qualities, die a spiritual death, and repent. 2.
Those who listen to the Guru's Shabad and obey it, worship Waheguru with a focused mind. Because they are imbued in Waheguru's Naam day and night, their mind and body become clean. Maya has its big attraction, but it vanishes quickly like the Ksoombh flower, causing grief and crying. On the other hand, a man whose heart is enlightened with Waheguru's Naam finds eternal peace of mind. 3. Human life is a priceless gift (opportunity to realize Waheguru because no other life form is able to do so); if a man does not recite Waheguru's Naam with focused mind now, he will waste this opportunity (of human form), because he has to die eventually, and he will not find any room in Waheguru's Court (he will suffer the consequences). He cannot recall the missed opportunity and leaves this world repenting. But, whom Waheguru is kind to, gets connected with Him (by singing His praise with a focused mind), and finds salvation. 4. People do copy others (to serve Waheguru), but the followers of their mind do not understand the Truth. The service of those who cleanse their mind by taking refuge in the Guru is successful, and they find salvation. Those who sing Waheguru's praise and recite His Naam every day become "one" with Waheguru. (Guru) Nanak says the daily conversation of those who are connected with God revolves only around Him. 5.4.37.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਜਿਨੀ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ ਓਇ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਸਦਾ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ॥ 1॥ ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਸਦਾ ਪਤਿ ਹੋਇ॥ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਨਾਮ ਨ ਜਾਣਨੀ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਜਾਇ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਲਾਗੈ ਦੂਜੇ ਭਾਇ॥ ਵਿਸਟਾ ਕੇ ਕੀੜੇ ਪਵਹਿ ਵਿਚਿ ਵਿਸਟਾ ਸੇ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਇ॥ 2॥ ਤਿਨ ਕਾ ਜਨਮੁ ਸਫਲੁ ਹੈ ਜੋ ਚਲਹਿ ਸਤਗੁਰ ਭਾਇ॥ ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਿਸ ਨਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ॥ 3॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਓਇ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੇ ਸਚਿ ਸਮਾਇ॥ ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹਹਿ ਜਿਨ ਗੁਰਮਤੀ ਹਰਿ ਧਿਆਇ॥ 4॥5॥38॥

Siri Raag(u) Mehla 3: Jinhi ikk mun(i) Naam(u) dhiyaaya Gur shabadi veechaar(i). Tin kay mookh sud oojlay tit(u) Sachaiyy durbar(i). Oye Amrit(u) peeveh(i) suda suda, Sachaiyy Naam(i) piyaar(i). 1. Bhaayee ray, Gurmukh(i) suda put(i) hoyay. Hur(i) Hur(i) suda dhiyaayaiy mul(u) haumein kuddhaiyy dhoyay. 1. Ruhaou. Munmukh Naam na jaan-nee, vin(u) Naavaiy put(i) jaayay. Shabadaiy saad(u) na aayo, laagaiy doojay bhaayay. Vishta kay keerray puveh(i) vich(i) vishta, say vishta maahay smaayay. 2. Tin ka junum(u) suful(u) haiy jo chulleh(i) Satgur bhaayay. Kool(u) odhaaray aapna, dhunn(u) junayndi maayay. Hur(i) Hur(i) Naam(u) dhiyaayaiy jis nu kirpa kurray rujaayay. 3. Jinhi Gurmukh(i) Naam(u) dhiyayaa vichou aap(u) guvaayay. Oye undaroun baahroun nirmlay, Sachay Sach(i) smaayay. Nanak aayay say purvaan(u) hein jin Gurmutee Hur(i) dhiyayay. 4.5.38.

Word Meaning: Ikk Mun(i) = with full concentration. Oojlay = gleaming (are honoured). Tit(u) = His. 1. Put(i) = dignity. Mul(u) Haumein = the filth of selfishness and ego. Pause. Doojay Bhaayay = in the love of the other (Maya). Vishta = crap (metaphor for Maya). Keerray = germs. 2. Suful(u) = successful. Bhaayay = (what Satguru)

likes. Kool(u) = clan; associates. odhaaray = salvage. Dhunn(u) = worthy of respect. Rujaayay = as per His Will. 3. Aap(u) guvaayay = killing self-identity (selfishness and ego). Sachay = pure. Sach(i) = in the Pure Waheguru. Purvaan(u) = acceptable. 4.
MEANING: The faces of those who ponder on Guru's Shabad, and recite Waheguru's Naam with full concentration, gleam (due to the purity of their mind and they are honoured) in Waheguru's Court. Having been connected with Waheguru by their dedication, they always enjoy Amrit - the life sustaining Naam-water. 1. Those who obey the Guru's advice are always honoured, oh my friend! If we remember Waheguru all the time, the filth of our selfishness and ego is washed away. Pause. The follower of his mind does not realize the worth of Waheguru's Naam and thereby loses his respect. Because of their attraction for Maya, such individuals do not enjoy the taste of Waheguru's Naam. They are worms of crap (sensual pleasures), and fall into its trap, and get completely engrossed in Maya. 2. But those who follow the Guru's wishes (Teachings) become successful in life (find salvation). They also find salvation for their clan (the people who come into contact with them). Their mothers are praiseworthy who bore them. But, remember, only those worship Waheguru, whom He is kind to as per His own wish. 3. Those who act on Guru's advice, overcome their desires, and worship Waheguru with a pure mind, are pure inside and out, and become "one" with the Pure Waheguru. Those who act on Guru's advice, recite Waheguru's Naam are acceptable to (approved by) Waheguru, oh Nanak! 4.5.38.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਹਰਿ ਭਗਤਾ ਹਰਿ ਧਨੁ ਰਾਸਿ ਹੈ ਗੁਰ ਪੂਛਿ ਕਰਹਿ ਵਾਪਾਰੁ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦਾ ਸਦਾ ਵਖਰੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਭਗਤਾ ਅਤੁਟੁ ਭੰਡਾਰੁ॥ 1॥ ਭਾਈ ਰੇ ਇਸੁ ਮਨ ਕਉ ਸਮਝਾਇ॥ ਏ ਮਨ ਆਲਸੁ ਕਿਆ ਕਰਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ॥ 1॥ਰਹਾਉ॥ ਹਰਿ ਭਗਤਿ ਹਰਿ ਕਾ ਪਿਆਰੁ ਹੈ ਜੇ ਗੁਰਮੁਖਿ ਕਰੇ ਬੀਚਾਰੁ॥ ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਦੁਬਿਧਾ ਬੋਲੁ ਖੁਆਰੁ॥ ਸੋ ਜਨੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਜਿਸੁ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ॥2॥ ਸੋ ਸੇਵਕੁ ਹਰਿ ਆਖੀਐ ਜੋ ਹਰਿ ਰਾਖੈ ਉਰਿਧਾਰਿ॥ ਮਨੁ ਤਨੁ ਸਉਪੇ ਆਗੈ ਧਰੇ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ॥ ਧਨੁ ਗੁਰਮੁਖਿ ਸੋ ਪਰਵਾਨੁ ਹੈ ਜਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥3॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਵਿਣੁ ਕਰਮੈ ਪਾਇਆ ਨ ਜਾਇ॥
(ਅੰਗ 29)॥ ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਜਿਸੁ ਮੇਲੇ ਸੋ ਮਿਲੈ ਹਰਿ ਆਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਦਾ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥ 4॥6।39॥

Siri Raag(u) Mehla 3: Hur(i) bhugtaan Hur(i) dhun(u) raas(i) haiy, Gur pooch(i) kurreh(i) vaapaar(u). Hur(i) Naam(u) slaahn(i) suda suda, vukkhur(u) Hur(i) Naam(u) adhaar(u). Gur(i) pooraiy Hur(i) Naam(u) drirryaaya, Hur(i) bhugtaan utoot(u) bhundaar(u). 1. Bhaayee ray is(u) mun kuou sumjhaayay. Eh mun aalus(u) kiya Kure(i), Gurmukh(i) Naam(u) dhiyayay. 1. Ruhaou. Hur(i) bhugt(i) Hur(i) ka piyar(u) haiy, jay Gurmukh(i) kuray beechaar(u). Pakhund(i) bhugt(i) na hovuyee, doobidha boal(u) khooaar(u). So jun rulaayiya na rulaiy, jis(u) untar(i) bibayk beechaar(u). 2. So sayvuk Hur(i) aakhiyaiy jo Hur(i) raakhaiyy ooridhaar(i). Mun(u) tun(u) sounpay aagaiy dhuray, haumein vichoun maar(i). Dhun(u) Gurmukh(i) so purvaan(u) haiy j(i) kuday Na aavaiy haar(i). 3. Kerm(i) milaiy ta paayiyay, vin(u) kermaiy paaya na jaayay.
(PAGE 29): Lakh Chauraasee tursday, jis(u) maylay, so milaiy Hur(i) aayay. Nanak, Gurmukh(i) Hur(i) Paaya, suda Hur(i) Naam(i) smaayay. 4.6.39.
Word Meaning: Raas(i) = capital; wealth. Vaapaar(u) = trading. Vukkhur(u) = merchandize. Adhaar(u) = support. Drirryaaya = reinforced. Utoot(u) = inexhaustible.

Bhundaar(u) = treasure. 1. Aalus(u) = laziness; indolence. Dhiyayay = ponder on, and recite (with concentration). Pause. Pakhund(i) = by faking. Doobidha = difficulty in choosing between Maya and Waheguru. Khooaar(u) = suffer in vain; be discomfited. Bibayk = knowledge; ability to analyze. Beechaar(u) = thinking. 2. Sayvuk = devotee. Ooridhaar(i) = implant in mind. Sounpay = offer. Dhuray = place. Haumein = selfishness; ego. Dhun(u) = praise worthy. Purvaan(u) = acceptable. J(i) = if. Kuday na = never. 3. Kerm(i) = through kindness (as a favour). Vin(u) = without. Lukh Chauraasee = 8.4 million (life forms according to Hindu belief). Tursday = dying to have something. 4.

MEANING: For the devotees, Waheguru's Naam is their wealth and capital; they seek the advice of the Guru to trade in the business (of Waheguru's Naam). They always praise Waheguru, which is their merchandize, and His Naam is their support. The perfect Guru makes sure that the Sikhs recite Waheguru's Naam repeatedly, which is an inexhaustible treasure. 1. Question your mind as to why it is so indolent, oh my friends! It should be reciting Waheguru Naam as advised by the Guru. Pause. If you seek Guru's advice, you will learn that unconditional love for Waheguru is His real worship. One cannot worship Waheguru simply by faking (hypocrisy). Duality of mind (indecisiveness to choose between Waheguru and Maya) leads one to worthless suffering (humiliation). An individual who has the ability to think and analyze will never be part of the group that engages in Maya and will never put on a false show of love for Waheguru. 2. Only a person who always keeps Waheguru in mind can be called a real devotee. He kills his selfishness and ego, and offers his mind and body to Waheguru. Such a devotee of the Guru, who never loses battle against the five demons (lust, rage, greed, attachment, and ego), is praiseworthy and is acceptable to Waheguru. 3. One cannot realize Waheguru's Naam with his own efforts, no matter how hard he tries; only that individual internalizes it, whom God is kind to. All the 8.4 million types of living beings kill themselves (try very hard) to acquire Waheguru's Naam, but only those connect to Him whom He connects, Himself. You realize Waheguru only by Guru's grace, but once connected, you become "one" with Him, oh Nanak! 4.6.39.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਸੁਖ ਸਾਗਰੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਈਐ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ॥ ਅੰਦਰੁ ਰਚੈ ਹਰਿ ਸਚ ਸਿਉ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਇ॥ 1॥ ਭਾਈ ਰੇ ਜਗੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ॥ ਗੁਰ ਸਰਣਾਈ ਸੁਖੁ ਲਹਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ॥ 1॥ਰਹਾਉ॥ ਸਾਚੇ ਮੈਲੁ ਨ ਲਾਗਈ ਮਨੁ ਨਿਰਮਲ ਹਰਿ ਧਿਆਇ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਮਾਇ॥ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡ ਬਲਾਇਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ॥ 2॥ ਮਨਮੁਖ ਮੈਲੇ ਮਲੁ ਭਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ॥ ਬਿਨੁ ਸਬਦੈ ਮੈਲੁ ਨ ਉਤਰੈ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥ ਧਾਤੁਰ ਬਾਜੀ ਪਲਚਿ ਰਹੇ ਨਾ ਉਰਵਾਰੁ ਨਾ ਪਾਰੁ॥3॥ ਗੁਰਮੁਖਿ ਜਪ ਤਪ ਸੰਜਮੀ ਹਰਿ ਕੈ ਨਾਮਿ ਪਿਆਰੁ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਏਕੁ ਨਾਮੁ ਕਰਤਾਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੁ॥ 4॥7॥40॥

Siri Raag(u) Mehla 3: Sookh saagur(u) Hur(i) Naam(u) haiy, Gurmukh(i) paaya jaayay. Undin(u) Naam(u) dhiyayiyaiy sehjay Naam(i) smaayay. Undar(u) ruchaiy Hur(i) Sach siyoun, rusna Hur(i) goon gaayay. 1. Bhaayee ray, jug(u) dookhiya doojaiy bhaayay. Gur surnayee sookh(u) luhay undin(u) Naam(u) dhiyayay. 1. Ruhaou. Saachay maiyl(u) na laaguyee, mun(u) nirmul Hur(i) dhiyayay. Gurmukh(i) Shabad(u) puchhaaniyaiy Hur(i) Amrit Naam(i) smaayay. Gur giyan(u) purchund bulaaya, ugiyaan undhayra jaayay. 2. Munmukh maiylay mul(u) bhuray, haumein trishna vikaar(u). Bin(u) Shabdaiy maiyl(u) na ootraiy mur(i)

jummeh(i) hoyay khooaar(u). Dhaatur baaji pulch(i) ruhay, na oorvaar(u) na paar(u). 3. Gurmukh(i) jup tup sunjmi, Hur(i) kaiy Naam(i) piyaar(u). Gurmukh(i) suda dhiyayiyaiy aik Naam(u) Kartaar(u). Nanak Naam(u) dhiyayiyaiy subhna jeeaan ka aadhaar(u). 4.7.40.

Word Meaning: Sookh Saagur(u) = the sea (source) of comforts. Undin(u) = day and night. Sehjay = in the state of a stable mind. Smaayay = is absorbed. Ruchaiyy = get absorbed. Siyoun = with. Rusna = tongue. 1. Doojaiy Bhaayay = in love with the other (Maya). Surnayee = refuge. Luhhay = get; acquire. Pause. Maiyl(u) = filth (of evil thoughts). Nirmul = clean. Puchhaaniyaiy = recognize. Giyan = Divine knowledge; connection with God. Purchund = bright light. Ugiyaan = ignorance. 2. Munmukh = followers of their own mind (who have turned away from the Guru). Trishna = desires. Vikaar(u) = evil deeds. Bin(u) = without. Dhaatur = running around for Maya. Baaji = game (not reality). Pulch(i) = entangled. Oorvaar(u) = this (the near) side of the bank or shore. Paar(u) = the other side of the bank or shore. 3. Jup = recitation of some mantra to please some god. Tup = self-suffering to please some god. Sunjmi = control over sensual pleasures. 4.

MEANING: Waheguru is the sea (source) of all comforts, but can be realized only by the benevolence of the Guru. Remember Waheguru's Naam day and night and enjoy the bliss of being "one" with Him. One should be internally connected to Waheguru and sing His praise with the tongue. 1. The world is suffering because of its love for Maya, oh my friend! But, by taking the refuge of the Guru, and by reciting Waheguru's Naam day and night, one can acquire all comforts (real blissfulness). Pause. A mind which has become pure by reciting Waheguru's Naam never gets filthy again. By taking refuge in the Guru, one recognizes the importance of the Shabad and is soaked in the life-sustaining holy water (Amrit) of Waheguru's Naam. The Guru lights up the bright lamp of Divine Knowledge in the devotee's mind by which the darkness of ignorance is dispelled. 2.

The followers of their mind are filled with the filth of haumein, desires, and other evil thoughts. Such filth cannot be washed away without Waheguru's Shabad, and the individuals suffer even after death. They are entangled in the short-lived attractions of Maya, and are not happy either on this side of the sea of Maya (this world) or on the other (next world). 3.

A person who seeks the Guru's shelter to remember Waheguru with full devotion is fully content and does not need any jup, tup or any special effort to control his senses. A real devotee of the Guru recites the Naam of Waheguru alone all the time. (Guru) Nanak also recites Waheguru's Naam, which is the support (provider) for all the living beings. 4.7.40.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਮਨਮੁਖੁ ਮੋਹਿ ਵਿਆਪਿਆ ਬੈਰਾਗੁ ਉਦਾਸੀ ਨ ਹੋਇ॥ ਸਬਦੁ ਨ ਚੀਨੈ ਸਦਾ ਦੁਖੁ ਹਰਿ ਦਰਗਹਿ ਪਤਿ ਖੋਇ॥ ਹਉਮੈ ਗੁਰਮੁਖਿ ਖੋਈਐ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ॥ 1॥ ਮੇਰੇ ਮਨ ਅਹਿਨਿਸਿ ਪੂਰਿ ਰਹੀ ਨਿਤ ਆਸਾ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਮੋਹੁ ਪਰਜਲੈ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਵੈ ਬਿਗਸੈ ਹਰਿ ਬੈਰਾਗੁ ਅਨੰਦੁ॥ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮਾਰਿ ਨਿਚੰਦੁ॥ ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਅਨੰਦੁ॥2॥ ਸੋ ਸਾਧੂ ਬੈਰਾਗੀ ਸੋਈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ॥ ਅੰਤਰਿ ਲਾਗਿ ਨ ਤਾਮਸੁ ਮੂਲੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਗੁਰੂ ਦਿਖਾਲਿਆ ਹਰਿ ਰਸੁ ਪੀਆ ਅਘਾਏ॥ 3॥ ਜਿਨਿ ਕਿਨੈ ਪਾਇਆ ਸਾਧਸੰਗਤੀ ਪੂਰੈ ਭਾਗਿ ਬੈਰਾਗਿ॥ ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਜਾਣਹਿ ਸਤਗੁਰੁ ਹਉਮੈ ਅੰਦਰਿ ਲਾਗਿ॥ ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਰੰਗਾਏ ਬਿਨੁ ਭੈ ਕੇਹੀ ਲਾਗਿ॥ 4॥8॥41॥

Siri Raag(u) Mehla 3: Munmukh(u) moh(i) viyapiya, bairaag(u) oodaasi na hoyay. Shabad(u) na cheenaiy suda dookh(u), Hur(i) Durgeh(i) put(i) khoyay. Haumein Gurmukh(i)

khoyiyay, Naam(i) ruttay sookh(u) hoyay. 1. Mayray mun, ehinis(i) poor(i) ruhhi nit aasa. Satgur(u) sav(i) moh(u) purjulaiy, ghur hee maah(i) oodaasa. 1. Ruhaou. Gurmukh(i) kerm kmaavaiy bigsaiy, Hur(i) bairaag(u) anund(u). Ehinis(i) bhugut(i) kuray din(u) raati, haumein maar(i) nichund(u). Vuddaiy bhaag(i) Satsungat paayee, Hur(i) paaya sehj(i) anund(u). 2. So sadhu bairaagi soyee, hirdaiy Naam(u) vusaayay. Untar(i) laag(i) na taamus(u) moolay, vichoun aap(u) guvaayay. Naam(u) nidhaan(u) Satguru dikhaaliya Hur(i) rus(u) peeya aghaayay. 3. Jin(i) kinaiy paaya Sadhsungtee, pooraiy bhaag(i) bairaag(i). Munmukh phireh(i) na jaaneh(i) Satgur(u), haumein undar(i) laag(i). Nanak Shabad(i) ruttay Hur(i) Naam(i) rungaayay bin(u) bhaiy kayhee laag(i). 4.8.41.

Word Meaning: Munmukh(u) = follower of his mind. Viyapiya = under the influence. Bairaag(u) = smitten by love. Oodaasi = detached. Cheenaiy = recognize; evaluate. Khoyay = lose. Durgeh(i) = Court. Ruttay = imbued. 1.
Ehinis(i) = day and night. Purjulaiy = burned (killed) completely. Ghur = heart. Pause
Kerm = (noble) deeds. Bigsaiy = blooms. Anund(u) = bliss. Nichund(u) = worry-free. Vuddaiy Bhaag(i) = with great luck. Sehj(i) = stability (purity) of mind. 2.
Sadhu = devotee. Soyee = that (person). Taamus(u) = ignorance; fire of desires. Moolay = even a bit. Nidhaan(u) = treasure. Aghaayay = fully satisfied. 3.
Jin(i) Kinaiy = whoever. Phireh(i) = with mind turned away (not having faith in Guru). Rungaayay = coloured their mind (imbued). Laag(i) = attachment; affection. 4.

MEANING: The follower of his mind is so much under the influence of Maya that he does not foster any love for Waheguru, and cannot detach himself from Maya. He does not ponder on Guru's Shabad, as a result of which, he always suffers and loses respect in Waheguru's Court. One can get rid of his haumein by taking Guru's shelter, and once he is imbued in Waheguru's Naam, he enjoys eternal bliss. 1. You are wishing for material things day and night, oh, my mind. You can kill (get rid of) your worldly attachments completely by serving the Guru (obeying Him), whereby you will be completely detached from Maya while still living in the family. Pause. When one performs deeds as per the Will of the Guru, his mind blooms, and he enjoys bliss in Waheguru's (God's) love. He worships Waheguru day and night, and becomes worry-free by killing his haumein (selfishness). With good luck, he joins the company of holy men and realizes God with a pure mind, and enjoys bliss. 2. One is the real devotee, and has real affection for Waheguru, who has made his heart a residence for God. An individual who has overcome his selfishness does not suffer even a bit from the fire of desires. The Guru shows him the treasure of Naam-Amrit, which he drinks with great taste to his complete satisfaction. 3. Whoever realizes Waheguru does so only in the company of the devotees, which he finds by his good fortune and with his deep affection for Waheguru. But, the follower of his mind does not recognize the Guru, and spends his life in ignorance with haumein in mind. But without some respectful fear of God, there is no affection for Him to colour one's mind with Guru's Shabad; and his mind cannot be imbued in the love of the Guru and Waheguru, oh Nanak. 4. 8.41.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਘਰ ਹੀ ਸਉਦਾ ਪਾਈਐ ਅੰਤਰਿ ਸਭ ਵਥੁ ਹੋਇ॥ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲੀਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਹੈ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ॥1॥ ਮੇਰੇ ਮਨ ਤਜਿ ਨਿੰਦਾ ਹਉਮੈ ਅਹੰਕਾਰੁ॥
(ਅੰਗ 30)॥ ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਇ ਤੂ ਗੁਰਮੁਖਿ ਏਕੰਕਾਰੁ॥1॥ਰਹਾਉ॥ ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ॥ ਹਲਤਿ ਪਲਤਿ ਸੁਖ ਪਾਇਦੇ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ॥ ਘਰ ਹੀ ਵਿਚਿ

ਮਹਲੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥2॥ ਸਤਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫੇਰਹਿ ਮਥੇ ਤਿਨ ਕਾਲੇ॥ ਅਨਦਿਨੁ ਦੁਖ ਕਮਾਵਦੇ ਨਿਤ ਜੋਹੇ ਜਮ ਜਾਲੇ॥ ਸੁਪਨੈ ਸੁਖੁ ਨ ਦੇਖਨੀ ਬਹੁ ਚਿੰਤਾ ਪਰਜਾਲੇ॥3॥ ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਆਪੇ ਬਖਸ ਕਰੇਇ॥ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਵਈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਆਪੇ ਜਾਣੈ ਸੋਇ॥ 4॥9॥42॥

Siri Raag(u) Mehla 3: Ghur hee sauda paayiyaiy, untar(i) subh vuth(u) hoyay. Khin(u) khin(u) Naam(u) smaaliyaiy Gurmukh(i) paavaiy koyay. Naam(u) nidhaan(u) ukhoot(u) haiy, vudbhaag(i) praaput(i) hoyay. 1. Mayray mun tuj(i) ninda haumein ahunkaar(u).

(PAGE 30): Hur(i) jeo suda dhiyayay tu, Gurmukh(i) Aikunkaar(u). 1. Ruhaou. Gurmukha kay mookh oojlay Gur Shabadi beechaar(i). Hult(i) pult(i) sookh paayaynday jup(i) jup(i) ridaiy Mooraar(i). Ghur hee vich(i) Mehl(u) paaya, Gur Shabadi veechaar(i). 2. Satgur tay jo moonh phayreh(i) muthay tin kaalay. Undin(u) dookh kmaanvday nit johay jum jaalay. Soopnaiy sookh(u) na daykhni buhou chinta purjaalay. 3. Subhna ka Ddaata Aik haiy, aapay bukhsh kuryay. Kehna kichhoo na jaavyee, jis(u) bhaavaiy tis(u) dayay. Nanak Gurmukh(i) paayiyaiy aapay jaanaiy soyay. 4.9.42.

Word Meaning: Ghur = house; heart. Sauda = merchandize (Naam). Vuth(u) = the real article (objective of human life - Waheguru's Naam). Khin(u) khin(u) = each moment. Smaaliyaiy = remember; recite. Nidhaan(u) = treasure. Ukhoot(u) = inexhaustible. Praaput(i) = acquire, receive. 1. Tuj(i) = quit. Ninda = malicious criticism; vilification. Hur(i) Jeo = Waheguru. Pause. Oojlay = shiny (unblemished). Hult(i) = this world (present life). Pult(i) = next world (after death). Jup(i) = reciting (Naam). Ridaiy = in the heart. Mooraar(i) = a name for (god) Krishna (Waheguru). Mehl(u) = palace; residence (of Waheguru). 2. Muthay = forehead (face). Nit = always. Johay = watches. Jum = angel of death. Jaalay = net; noose. Chinta = worry. Purjaalay = burns completely (tortures). 3. Daata = provider. Bukhsh = rewards. Bhaavaiy = likes. Tis(u) = him. 4.

MEANING: The real merchandize (Waheguru's Naam) can be realized from within one's mind (because He is present in our hearts). We should remember Waheguru each moment, but there are only a few who do so in the shelter of the Guru. The treasure of Naam is inexhaustible, but can be acquired only by good fortune. 1. Get rid of malicious criticism (vilification) of others, your selfishness, and ego, oh my mind! Taking Guru's shelter (acting on His Advice), always worship Waheguru, who is pervading the whole universe uniformly. Pause. The faces of the true devotees of the Guru are shiny (unblemished and worthy of honour) because they ponder on the Guru's Shabad (and obey it). By remembering Waheguru at all times, they enjoy comfort in both this world and the next. They realize Waheguru in their heart by pondering on the Guru's Shabad. 2.

Those who turn their faces away from the Guru have black faces (suffer disgrace in Waheguru's Court). They earn discomfort only, and are constantly watched by the Angel of Death with a noose in his hand. Too much worry torments them, and they find no comfort even in their dreams. 3. The Provider for everyone (Waheguru) is benevolent and the same. He rewards everybody (provides for their needs) because of His own kindness (no one needs to ask for them). Our requests make no difference; He gives to whomever He likes. But we realize this fact only in Guru's shelter that Waheguru knows everybody's needs, oh Nanak. 4.9.42

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਸਚੁ ਵਡਿਆਈ ਦੇਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ॥ ਇਹੁ ਮਨੁ ਧਾਵਤੁ ਤਾ ਰਹੈ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥1॥ ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨਿ ਵਸੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਮਨੁ ਤਨੁ ਅੰਧੁ ਹੈ ਤਿਸ ਨਉ ਠਉਰ ਨ ਠਾਉ॥ ਬਹੁ ਜੋਨੀ ਭਉਦਾ ਫਿਰੈ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਸਬਦਿ ਮਿਲੈ ਹਰਿ ਨਾਉ॥2॥ ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰ॥ ਲੋਭੀ ਅਨ ਕਉ ਸੇਵਦੇ ਪੜਿ ਵੇਦਾ ਕਰੈ ਪੂਕਾਰ॥ ਬਿਖਿਆ ਅੰਦਰਿ ਪਚਿ ਮੁਏ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ॥ 3॥ ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਜਗਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਿ॥ ਬਾਝਹੁ ਗੁਰੂ ਅਚੇਤੁ ਹੈ ਸਭ ਬਧੀ ਜਮਕਾਲਿ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ 4॥10॥43॥

Siri Raag(u) Mehla 3: Sucha Sahib(u) saviyaiy, Such(u) vudiyaayee dayay. Gur persaadi mun(i) vusaiy, haumein door(i) kuray. Eho mun(u) dhaavut(u) ta ruhaiyy ja Aapay nudr(i) kuray. 1. Bhaayee ray, Gurnukh(i) Hur(i) Naam(u) dhiyayay. Naam(u) Nidhaan(u) mun(i) vusaiy Mehli paavaiy thaaoun. 1. Ruhaou. Munmukh mun(u) tun(u) undh(u) haiy, tis nu tthaur na thaaoun. Buhou joani bhaunda phiraiy, jiyoun soonjaiy ghur(i) kaoun. Gurmutee ghut(i) chaan-na Shabad(i) milaiy Hur(i) Naoun. 2. Traiy goon bikhiya undh(u) haiy, Maya moh goobaar. Lobhi un kuou saynvday purrh(i) Vedaan kuraiy pookaar. Bikhiya undar(i) puch(i) mooyay, na oorvaar(u) na paar(u). 3. Maya moh(i) visaariya jugat pita pritpal(i). Baajhoun Guru achayt(u) haiy, subh baadhi Jum kaal(i) Nanak Gurmut(i) oobray, Sucha Naam smaal(i). 4.10.43.

Word Meaning: Sucha Sahib(u) = the True Lord (Waheguru). Saviyaiy = serve. Vudiyaayee = honour. Dhaavut(u) = wandering. Aapay = (Waheguru) Himself. Nudr(i) = kind sight. 1. Nidhaan(u) = treasure. Vusaiy = takes residence. Mehli = in Waheguru's Palace. Thaaoun = shelter; seat. Pause. Munmukh = follower of the mind. Tthaur = shelter. Bhaunda = wanders (in circles). Soonjaiy ghur(i) = in an unoccupied (deserted) house. Ghut(i) = in the heart. 2. Traiy Goon = the three effects of Maya (no significant degree of awareness, some awareness, and significant awareness). Bikhiya = poison (a metaphor for Maya). Gober = darkness. Un = other (Maya). Saynvday = serve; show regard. Pookaar = preach loudly. Puch(i) = suffer. Oorvaar(u) = this side (of the sea of Maya). Paar(u) = on the other side (of the sea of Maya). They cannot swim across the sea of Maya and drown in it. 3. Visariyaa = forgot. Pritpal(i) = one who looks after and raises (Waheguru). Achayt(u) = unaware. Jum Kaal(i) = (noose of) the angel of death. Oobray = salvaged. Smaal(i) = sing Waheguru's praise. 4.

MEANING: If we serve the True Lord, He confers the eternal honour on us. By Guru's benevolence, He destroys our haumein and makes our heart His residence. Our wandering mind finds peace only if He puts His kind sight on us. 1. Come to Guru's shelter to worship Waheguru, oh my friend. (As a result), you will acquire the Naam-treasure, and find room in Waheguru's Palace (will merge into Him). Pause. The mind and the body of the follower of his mind are completely dark; he has neither peace nor stability. He goes through countless life forms, and attains no peace (contentment like a crow in a deserted house (where it finds nothing to eat). With Guru's advice, one's heart is enlightened, and one acquires Waheguru's Naam by acting on Guru's Shabad. 2. Under the three effects of Maya, a man is blind, and attachment to Maya creates complete darkness in his mind. The greedy pundits serve Maya even when they are preaching the Vedas loudly. Engrossed in Maya, they die suffering and enjoy neither on this side of the sea of Maya (this world) nor the far end (in the next world). 3. In the greed of Maya, people forget Waheguru – the Father of the universe – who nourishes the whole world. Without the Guru, they are unaware

and are prisoners of the Angel of Death. Those who follow Guru's advice are salvaged; so, you too recite Waheguru's Naam, oh Nanak! 4.10.43.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੋਹੁ ਹੈ ਗੁਰਮੁਖਿ ਚਉਥਾ ਪਦੁ ਪਾਇ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਲਾਇਅਨੁ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਪੋਤੈ ਜਿਨ ਕੈ ਪੁੰਨੁ ਹੈ ਤਿਨ ਸਤਸੰਗਤਿ ਮੇਲਾਇ॥ 1॥ ਭਾਈ ਰੇ ਗੁਰਮਤਿ ਸਾਚਿ ਰਹਾਉ॥ ਸਾਚੋ ਸਾਚੁ ਕਮਾਵਣਾ ਸਾਚੈ ਸਬਦਿ ਮਿਲਾਉ॥1॥ ਰਹਾਉ॥ ਜਿਨੀ ਨਾਮੁ ਪਛਾਣਿਆ ਤਿਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ ਆਪੁ ਛੋਡਿ ਚਰਣੀ ਲਗਾ ਚਲਾ ਤਿਨ ਕੈ ਭਾਇ॥ ਲਾਹਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ॥2॥ ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਪਾਈਐ ਨਾਮੁ ਨ ਪਰਾਪਤਿ ਹੋਇ॥ ਐਸਾ ਸਤਗੁਰੁ ਲੋੜਿ ਲਹੁ ਜਿਦੂ ਪਾਈਐ ਸਚੁ ਸੋਇ॥ ਅਸੁਰ ਸੰਘਾਰੈ ਸੁਖਿ ਵਸੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ॥ 3॥ ਜੇਹਾ ਸਤਗੁਰੁ ਕਰਿ ਜਾਣਿਆ ਤੇਹੋ ਜਿਹਾ ਸੁਖੁ ਹੋਇ॥ ਏਹੁ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ ਭਾਉ ਲਾਏ ਜਨੁ ਕੋਇ॥ ਨਾਨਕ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥4॥11॥44॥

Siri Raag(u) Mehla 3: Traiy goon Maya moh(u) haiy, Gurmukh(i) chautha pud(u) paayay. Kur(i) kirpa maylaayun(u) Hur(i) Naam(u) vusiya mun(i) aayay. Poataiy jin kaiy poonn(u) haiy, tin Satsungat(i) maylaayay. 1. Bhaayee ray, Gurmut(i) Saach(i) ruhaou. Saacho Saach(u) kmaavna, Sachaiyy Shabad(i) milaou. 1. Ruhaou. Jinhi Naam(u) puchhaaniya, tin vitoun bul(i) jaoun. Aap(u) chhod(i) churni lugaan, chullan tin kaiy bhaayay. Laaha Hur(i) Hur(i) Naam(u) milaiy, sehjay Naam(i) smaayay. 2. Bin(u) Gur Mehl(u) na paayiyaiy, Naam(u) na praaput(i) hoyay. Aiysa Satgur(u) lorr(i) luhou, jidoon paayiyaiy Such(u) soyay. Asoor sunghaaraiy sookh(i) vusaiy, jo tis(u) bhaavaiy su hoyay. 3. Jayha Satgur(u) kur(i) jaaniya tayho jiha sookh(u) hoyay. Ehou sehsa moolay naahi, bhaaou laayay jun(u) koyay. Nanak aik jot(i) dooyay moorti Shabad(i) milaava hoyay. 4.11.44.

Word Meaning: Traiy Goon Maya = the three effects of Maya (see the previous Shabad). Chautha Pud(u) = the fourth level above the effects of Maya (complete detachment from Maya). Kirpa = benevolence. Maylaayun(u) = are connected. Potaiy = treasure; repertoire; in possession. Poonn(u) = donations; noble deeds. 1. Saach(i) = (with) Waheguru. Saacho Saach(u) = pure Truth (Waheguru's Naam). Kmaavna = earn. Pause Puchhaniya = recognized. Vitoun = over; to. Bul(i) = gladly sacrifice (serve in every which way). Aap(u) chhod(i) = disregarding self. Bhaayay = (as they) like. Laaha = gain; benefit. Sehjay = easily (without much effort). Smaayay = be part of. 2. Mehl(u) = (Waheguru's) residence. Praaput(i) = get; acquire. Lorr(i) Luhou = seek. Jiddoon = from whom. Asoor = demons. Sunghaaraiy = kill. 3. Jayha = as. Tayho Jiha = like that. Sehsa = skepticism; doubts. Moolay Naahi = not at all. Bhaaou = affectionate respect. Jun = devotee. Jot(i) = light. Moorti = figures. Milaava = union. 4.

MEANING: Maya, with its three qualities, attracts all of us, but we can attain the pure spiritual state where Maya has no effect by taking the Guru's shelter. With His grace, the Guru connects one with Waheguru, and His Naam takes residence in one's heart. Those who have amassed noble qualities in their repertoire, the Guru connects them with Waheguru in the congregation of holy men. 1. Taking the Guru's advice, stay connected with Waheguru, oh, my friend. Following Guru's Shabad, if you perform only the deeds of truthfulness (obey Waheguru's Will), you will be "one" with Waheguru. Pause.

I am glad to sacrifice my life for those who recognize the worth of Waheguru's Naam. Disregarding my own self (selfishness and ego), I will touch their feet (be at their service), and do whatever they like me to do. In return, I will have the benefit of acquiring Waheguru's Naam without any special effort and of being "one" with Him. 2. But, without the Guru, we cannot reach Waheguru's residence and acquire His Naam. We should seek out

the Guru who can guide us in connecting with Waheguru. (As a result), All five demons are destroyed (controlled), and our belief is affirmed that only that happens to us which Waheguru likes, and all comforts take root in our heart. 3. One acquires the kind of comfort (or discomfort) depending upon the way one perceives the Guru. If a person develops real love for the Guru, he is left with no doubts or suspicions. Acting on Guru's Shabad, one gets connected with Waheguru, and the two entities (the individual and Waheguru) may look distinct, but they will have the same internal light (the devotee's soul merges with God's Soul) 4.11.44

(ਅੰਗ 31)॥ ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਦੂਜੇ ਲਗੈ ਸੇਵਾ ਕਰਹਿ ਵਿਡਾਣੀ॥ ਆਪਣਾ ਧਰਮੁ ਗਵਾਵਹਿ ਬੂਝਹਿ ਨਾਹੀ ਅਨਦਿਨੁ ਦੁਖਿ ਵਿਹਾਣੀ॥ ਮਨਮੁਖ ਅੰਧੁ ਨ ਚੇਤਹੀ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ॥1॥ ਮਨ ਰੇ ਸਦਾ ਭਜਹੁ ਹਰਿ ਸਰਣਾਈ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਤਰਿ ਵਸੈ ਤਾ ਹਰਿ ਵਿਸਰਿ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਸਰੀਰੁ ਮਾਇਆ ਕਾ ਪੁਤਲਾ ਵਿਚਿ ਹਉਮੈ ਦੁਸਟੀ ਪਾਈ॥ ਆਣਾ ਜਾਣਾ ਜੰਮਣੁ ਮਰਣਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥2॥ ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਅਤਿ ਸੁਖਾਲੀ ਜੋ ਇਛੇ ਸੋ ਫਲੁ ਪਾਏ॥ ਜਤੁ ਸਤੁ ਤਪੁ ਪਵਿਤੁ ਸਰੀਰਾ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਏ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ॥ 3॥ ਜੋ ਸਤਗੁਰ ਕੀ ਸਰਣਾਗਤੀ ਹਉ ਤਿਨ ਕੈ ਬਲਿ ਜਾਉ॥ ਦਰਿ ਸਚੈ ਸਚੀ ਵਡਿਆਈ ਸਹਜੇ ਸਚਿ ਸਮਾਉ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਉ॥ 4॥12॥45॥

(PAGE 31): **Siri Raag(u) Mehla 3:** Amrit(u) chhoad(i) doojay luggaiy, sayva kureh(i) vidaani. Aapna dherm(u) guvaaveh(i), boojhaiyy naahi, undin(u) dookh(i) vihaani. Manmukh undh(u) na chayt-hee, doob(i) mooyay bin(u) paani. 1. Mun ray, suda bhujou Hur(i) shernaayee. Gur ka Shabad(u) untar(i) vusaiy, ta Hur(i) vissar(i) na jaayee. 1. Ruhaou. Eho sreer(u) Maya ka pootla, vich(i) haumein dooshti paayee. Aana jaana, jumun(u) murna, manmukh(i) put(i) guvaayee. Satgur(u) sayv(i) suda sookh(u) paaya joti Jot(i) milaayee. 2. Satgur kee sayva ut(i) sookhaali, jo ichhaiy so ful(u) paayay. Jut(u) sut(i) tup(i) pvit(u) sreera, Hur(i) Hur(i) mun(i) vusaayay. Suda anund(i) ruhhaiyy din(u) raati, mil(i) Preetum sookh(u) paayay. 3. Jo Satgur kee shernaagtee, houn tin kaiy bul(i) jaoun. Dur(i) Suchaiyy Suchee vudiyaayee, sehjay Such(i) smaaoun. Nanak nudri paayiyaiy Gurmukh(i) mayl(i) milaou. 4.12.45.

Word Meaning: Amrit = life-sustaining water (Waheguru's Naam). Doojay = the other (Maya). Vidaani = of a stranger (others). Dherm(u) = religion (principles, obligations). Boojhaiyy = realize. Undin(u) = day and night. Vihaani = passes by. Chayt-hee = remembers; cites (Naam). Doob(i) Mooyay = die by drowning. 1. Bhujou=worship Waheguru. Shernaayee = in the shelter. Vissar(i) = forgotten. Pause. Pootla = puppet. Dooshti = evil. Put(i) = honour. Joti = Waheguru's light in man. Jot(i) = the source of light (Waheguru). 2. Ut(i) = extreme. Sookhaali = comforting. Ichhaiy = wishes. Ful(u) = fruit (result). Jut(u) = control on lust. Sut(u) = high moral character. Tup = self-torture to please some god. Pvit(u) = pure. Anund(i) = in bliss. Preetum = dear (Waheguru). 3. Sheenaagtee = in the shelter of. Bul(i) = sacrificial. Dur(i) = door. Vudiyaayee = honour. Nudri = kind sight. 4.

MEANING: Those who forget Waheguru's Naam, and are engaged in Maya, are serving a stranger (from whom they will draw no spiritual benefit). They do not realize that they are losing their religiosity (spirituality or noble qualities). They spend their entire life in suffering. The follower of his mind is blind (ignorant) and drowns without water in the sea of Maya. 1.

Seek Waheguru's shelter and worship Him all the time, oh my mind. (As a result) Waheguru will take dwelling in your heart, and you will never forget Him. Pause.
The human body is a puppet of Maya and harbours evil, selfishness, and ego in the mind. (Consequently), He is caught in the birth-death cycle and loses his honour (in Waheguru's Court). Serving the Satguru provides the eternal comfort and connects man's light (soul) with the Super-Soul (Waheguru. 2. Service to the Satguru (obeying Him) is extremely comforting, and one is conferred with whatever one wishes. When Waheguru's Naam takes residence in one's heart, his mind and body are purified, and he does not need to torture himself or do ritualistic hard labour to control his sensual pleasures. Being one with God, one is always blissful and enjoys all comforts. 3.
I will gladly sacrifice my life for those who come to Waheguru's shelter. In the court of the True Lord, one receives real honour and becomes "one" with the dear Lord without any special effort. However, you get connected with Waheguru only through the Guru, and that too only when He casts His kind sight on you, oh Nanak. 4.12.45.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਜਿਉ ਦੋਹਾਗਣਿ ਤਨਿ ਸੀਗਾਰੁ॥ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ॥ ਪਿਰ ਕਾ ਮਹਲੁ ਨ ਪਾਵਈ ਨਾ ਦੀਸੈ ਘਰੁ ਬਾਰੁ॥1॥ ਭਾਈ ਰੇ ਇਕ ਮਨਿ ਨਾਮੁ ਧਿਆਇ॥ ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਜਪਿ ਰਾਮ ਨਾਮੁ ਸੁਖੁ ਪਾਇ॥ 1॥ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ॥ ਮਿਠਾ ਬੋਲਹਿ ਨਿਵਿ ਚਲਹਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ॥ ਸੋਭਾਵੰਤੀ ਸੋਹਾਗਣੀ ਜਿਨ ਗੁਰ ਕਾ ਹੇਤੁ ਅਪਾਰੁ॥ 2॥ ਪੂਰੈ ਭਾਗਿ ਸਤਗੁਰੁ ਮਿਲੈ ਜਾ ਭਾਗੈ ਕਾ ਉਦਉ ਹੋਇ॥ ਅੰਤਰਹੁ ਦੁਖੁ ਭ੍ਰਮੁ ਕਟੀਐ ਸੁਖੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਦੁਖੁ ਨ ਪਾਵੈ ਕੋਇ॥3॥ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਹਜੇ ਪਾਵੈ ਕੋਇ॥ ਜਿਨਾ ਪਰਾਪਤਿ ਤਿਨ ਪੀਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ॥ 4॥13॥46॥
Siri Raag(u) Mehla 3: Munmukh kerm kmaavnay jiyoun dohaagun(i) tun(i) seegaar(u). sayjaiy kunt(u) na aavyee nit nit hoyay khooar(u). Pir ka mehl(u) na paavyee na deesaiy ghur(u) baar(u). 1. Bhaayee ray, ikk mun(i) Naam(u) dhiyayay. Suntaan sungat(i) mil(i) ruhaiy, jup(i) Ram Naam(u) sookh(u) paayay. 1. Ruhaou. Gurmukh(i) suda sohaagni, pir(u) raakhiya oordhaar(i). MIttha boleh(i) niv(i) chuleh(i) sayjaiy ruvaiy bhutaar(u). Sobhavuntee sohaagni, jin Gur ka hayt(u) apaar(u). 2. Pooraiy bhaag(i) Satgur(u) milaiy, ja bhaagaiy ka oodou hoyay. Untroun dookh(u) bherm(u) kuttiyaiy sookh(u) praput(i) hoyay. Gur kaiy bhaanaiy jo chulaiy, dookh(u) na paavaiy koyay. 3. Gur kay bhaanay vich(i) Amrit haiy, sehjay paavaiy koyay. Jina praput(i) tin peeya, haumein vichoun khoyay. Nanak Gurmukh(i) Naam(u) dhiyayaiy, Such(i) milavaa hoyay. 4.13.46.
Word Meaning: Dohaagun(i) = condemned by the husband. Seegaar(u) = adornment. Sajaiy = on the bed. Kunt(u) = husband. Khooar(u) = suffer humiliation. Pir = husband. Mehl(u) = (God's) palace; residence (union with). 1. Ikk mun(i) = with a focused mind. Pause. Sohaagni = married and loved by her husband. Oor = heart. Dhaar(i) = acquired. Niv(i) = kneel down (humble). Ruvaiy = enjoys. Bhutaar(u) = husband. Sobhavuntee = praise worthy. Hayt(u) = affection. Apaar(u) = limitless. 2. Bhaag(i) = fortune. Oodou = lights up. Bherm(u) = skepticism. Bhaanaiy = as per the wish. Chulaiy = walks (leads life). 3. Amrit(u) = life-sustaining water. Sehjay = (in the high spiritual state above all desires). Praput(i) = acquired. 4.
MEANING: The deeds performed by the follower of his mind are (spiritually) as worthless as the body adornment of the woman who has been condemned by her husband, because of which, he will not come to her bed, and she will suffer humiliation every day. Similarly, the

follower of his mind will never get close to Waheguru's residence or His door, let alone have union with Him. 1. Recite Waheguru's Naam with full dedication in the company of the true devotees, and acquire all the comforts, oh my friend. Pause.
Those who obey the Satguru acquire Waheguru's Naam in their heart, and stay always married (enjoy Waheguru's union). They always use sweet language and are humble. They enjoy union with Waheguru just as a woman enjoys it with her husband in bed. Those who have unlimited affection for the Guru earn praise and are always married to Waheguru (enjoy His union). 2. When a person's good fortune lights up (shows its arrival), he meets the Guru; all his doubts in mind disappear, his discomforts disappear, and he acquires all comforts. Those who lead their life as preached by the Guru suffer no discomfort. 3. Obeying the Guru leads to the acquisition of the immortalizing holy water (Waheguru's Naam-Amrit), which can be tasted only by those who have attained the highest spiritual level (above all the effects of Maya). Those who are able to taste it, have their haumein destroyed. To have union with Waheguru, we should recite Waheguru's Naam in Guru's shelter, oh Nanak. 4.13.46.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਜਾ ਪਿਰੁ ਜਾਣੈ ਆਪਣਾ ਤਨੁ ਮਨੁ ਅਗੈ ਧਰੇਇ॥ ਸੋਹਾਗਣੀ ਕਰਮ ਕਮਾਵਦੀਆ ਸੇਈ ਕਰਮ ਕਰੇਇ॥ ਸਹਜੇ ਸਾਚਿ ਮਿਲਾਵੜਾ ਸਾਚੁ ਵਡਾਈ ਦੇਇ॥ 1॥ ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਇ॥ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਕਾਮਣਿ ਦੁਜੈ ਭਾਇ॥ ਬਿਨੁ ਗੁਰ ਨੀਦ ਨ ਆਵਈ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ॥ ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਈਐ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ॥2॥
(ਅੰਗ 32)॥ ਹਉ ਹਉ ਕਰਤੀ ਜਗੁ ਫਿਰੀ ਨਾ ਧਨੁ ਸੰਪੈ ਨਾਲਿ॥ ਅੰਧੀ ਨਾਮੁ ਨ ਚੇਤਈ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਧਨੁ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਰਿਦੈ ਸਮਾਲਿ॥ 3॥ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਰੰਗ ਸਿਉ ਰਸਨਾ ਰਸਨ ਰਸਾਇ॥ ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਜੋ ਹਰਿ ਧੁਰਿ ਛੋਡਿਆ ਲਾਇ॥ 4॥14॥47॥
Siri Raag(u) Mehla 3: Ja pir(u) jaanaiy aapna, tun(u) mun(u) uggaiy dhuryaye. Sohaagni kerm kmaavndiyaan sayee kerm kuraye. Sehjay Saach(i) milaavrra Saach(u) vudayee daye. 1. Bhaayee ray, Gur bin(u) bhugut(i) na hoyay. Bin(u) Gur bhugut(i) na paayiyaiy jay loachaiy subh(u) koyay.1. Ruhaou. Lukh-chauraasee fayr(u) puyya kaamun(i) doojaiy bhaayay. Bin(u) Gur neend na aavyee, dookhi raiyn(i) vihaayay. Bin(u) Shabadaiy Pir(u) na paayiyay birtha junum(u) guvaayay. 2.
(PAGE 32): Huoun, huoun kerti jug(u) phiri na dhun(u) sumpaiy naal(i). Undheen Naam(u) na chaytyee subh baandhi Jum kaal(i). Satgur(i) miliyaiy dhun(u) paaya, Hur(i) Naama ridaiy smaal(i). 3. Naam(i) ruttay say nirmlay, Gur kaiy sehj(i) soobhayay. Mun(u) tun(u) raata rung siyoun, rusna rusn rusaayay. Nanak rung na ootraiy jo dhoor(i) chhodiya laayay. 4.14.47.
Word Meaning: Ja = if. Uggaiy Dhuray = offer. Sohaagni = married. Kerm = deeds. Sayee = same. Sehjay = (in a high spiritual state). Vudaayee = honour. 1. Loachaiyy = wishes; longs. Pause. Lukh-Chauraasee = 8.4 million life forms (a Hindu belief). Fayr(u) = rebirth-cycle. Kaamun(i) = human bride. Doojaiy Bhaayay = affection for the other (Maya). Neend = sleep; peace of mind. Raiyn = night (of life). Pir(u) = husband (Waheguru). Birtha = useless (without any gain). 2. Houn = selfishness. Sumpaiy = amassed wealth. Undhi = blind (ignorant). Chatyee = keeps in mind (recite Naam). Baandhi = shackled. Jum Kaal(i) = angel of death. Dhun(u) = wealth (Waheguru's Naam). Ridaiy = in

the heart. 3. Nirmulay = clean; pure. Sehj(i) = in a high spiritual level (with pure mind). Soobhayay = in affection. Raata = imbued. Rung = affection. Rusna = tongue. Rusn Rusaayay = enjoys the sweet taste. Dhoor(i) = from the source (Waheguru). 4.
MEANING: If a man thinks Waheguru as his own (has full faith in Him), he offers his body and mind to Him, and performs the same deeds as the other married women do (accept His Will, and lead a life of high morality). With a pure mind, he can achieve union with the True Lord, who confers great honour on him. 1. No one can worship God without the Guru's grace, oh my friend. Even though everybody longs for it, one cannot attain spiritual transcendence without the Guru. Pause. If a human bride (a person) is engrossed in the love of the other (Maya), she goes through the cycle of 8.4 million life forms. Without the guidance of the Guru, she cannot sleep peacefully (cannot find peace of mind), and her life is spent in discomfort. Without Guru's Shabad, one cannot have union with the Husband (Waheguru), and his life goes to waste (without any spiritual gain). 2.
People spend their lives pursuing their selfish interests, but at the time of death, no wealth or property accompanies them. The ignorant do not remember Waheguru's Naam; they are all the prisoners of the Angel of death. But when someone connects with the Guru, he carefully saves (enshrines) Waheguru's Naam in his heart, which is his true wealth. 3.
In Pure (holy) Guru's love, those, who are imbued in Waheguru's Naam, become clean and pure. Their mind and body are imbued in Waheguru's Naam, and their tongue enjoys the sweetness of His Naam. The colour of their love for Waheguru, in which they were dyed right from the beginning, never fades, oh Nanak. 4.14.47.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਈ॥ ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਸੋਈ॥ ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ॥ 1॥ ਭਾਈ ਰੇ ਭਗਤਿਹੀਨੁ ਕਾਹੇ ਜਗਿ ਆਇਆ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥1॥ ਰਹਾਉ॥ ਆਪੇ ਜਗਜੀਵਨੁ ਸੁਖਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ॥ ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੋ ਆਖਿ ਸੁਣਾਏ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਇ ਵਡਾਈ ਆਪੇ ਸੇਵ ਕਰਾਏ॥ 2॥ ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ॥ਸਤਗੁਰੁ ਸੇਵਿ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਕੀ ਕੀਮ ਨ ਪਾਈ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਖਾ ਮੀਤੁ ਪ੍ਰਭੁ ਮੇਰਾ ਅੰਤੈ ਹੋਇ ਸਖਾਈ ॥3॥ ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ॥ ਹਰਿ ਜੀਉ ਦਾਤਾ ਭਗਤਿ ਵਛਲੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ॥ ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ॥ 4॥15॥48॥
Siri Raag(u) Mehla 3: Gurmukh(i) kirpa kuray bhagat(i) keejaiy, bin(u) Gur bhagat(i) na hoyee. Aapaiy aap(u) milayay boojhaiyy, ta nirmul hovaiy soyee. Hur jeo Saacha Saachi baani; Shabad(i) milava hoyee. 1. Bhaayee ray, bhugut(i) - heen(u) kaahay jug(i) aayaa. Pooray Gur kee sayv na keeni, birtha junum(u) guvaaya. 1. Ruhaou. Aapay Jugjeevun(u) sookhdaata, aapay bukhsh(i) milayay. Jea junt eh kiyya vaychaaray, kiyya ko aakh(i) soonayay. Gurmukh(i) aapay daye vudayee, aapay sayv kurayay. 2. Daykh(i) kootumb(u) moh(i) lobhaana, chuldiyaan naal(i) na jaayee. Satgur sayv(i) goon nidhaan(u) paaya, tis kee keem na paayee. Hur(i) Prubh(u) sukha meet(u) Prubh(u) mayra, untaiy hoyay sukhayee. 3. Aapnaiy mun(i) chit(i) kuhaiyy kuhaayay, bin(u) Gur aap(u) na jaayee. Hur(i) jeo daata bhugut(i) vuchhul(u) haiy, kur(i) kirpa mun(i) vusaayee. Nanak sobha soort(i) dayay Prubh(u) aapay, Gurmukh(i) dayay vudiyayee. 4.15.48.
Word Meaning: Gurmukh(i) = through devotion of the Guru. Bhagat(i) = worship; devotion. Boojhaiyy = recognizes. Nirmul(u) = clean; pure. Sacha = eternal. 1.

Bhugut(i)-heen(u) = devoid of worship. Kaahay = for what? Birtha = useless. Pause. Jugjeevun = the source of life in the world (Waheguru). Sookhdaata = the source of all comforts (God). Bukhsh(i) = forgive; gift; kindness. Jea Junt = living beings. Vachhaaray = powerless. Vudiyaayee = honour. Sayv = service. 2. Kootumb(u) = family. Lobhaana = captivated. Chuldiyaan = at the time of leaving (death). Goon Nidhaan(u) = treasure of noble qualities (God). Keem = keemut = value. Sukha = Meet(u) = friend. Untaiy = in the end. Sukhayee = helpful. 3. Chit(i) = in the mind. Aap(u) = self (selfishness). Bhgut(i) Vuchhul(u) = lover of worship (devotion). Sobha = fame; praise. Soort(i) = understanding; wisdom. 4.

MEANING: When Waheguru is kind to someone, He connects him with the Guru, and the devotee begins to worship Waheguru (recite His Naam). No one can worship Waheguru without the Guru's grace. Waheguru connects the individual to Him who becomes pure, and then realizes Him. Waheguru is eternal, and so is His Bani (Shabad or Huqam); an individual gets connected with Him by obeying His Huqam (Command or Will). 1. What is the purpose of a person coming to this world if he is devoid of Waheguru's worship, oh my friend? Without serving the perfect Guru, he simply wastes away his precious human life. Pause. The source of life, Waheguru Himself, is the provider of all comforts, and He Himself connects people with Him by His kindness. What can the powerless living beings say to, or tell Him? (He provides without asking). God Himself honours some by connecting them with the Guru, and Himself makes them obey His Will. 2. Living in the family, one is captivated by the affection of the family members, but none of them accompany him when he leaves this world. One's real friend is Waheguru, who becomes his true saviour (helper) at the time, but the man does not recognize the worth of His friendship, and does not take Guru's shelter to realize Him, which is the source of all noble qualities. 3. A man may sing Waheguru's praise in his mind (in his own way) and may also make others do the same, but he cannot get rid of his selfishness without the Guru's advice. Waheguru loves His devotees, and He connects them with Him by His own kindness. God Himself confers the wisdom of praising Him (obeying His Will) on his devotees, and honours them through the Guru, oh Nanak. 4.15.48.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਧਨੁ ਜਨਨੀ ਜਿਨਿ ਜਾਇਆ ਧੰਨੁ ਪਿਤਾ ਪਰਧਾਨੁ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਵਿਚਹੁ ਗਇਆ ਗੁਮਾਨੁ॥ ਦਰਿ ਸੇਵਨਿ ਸੰਤ ਜਨ ਖੜੇ ਪਾਇਨਿ ਗੁਣੀ ਨਿਧਾਨੁ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰਮੁਖਿ ਧਿਆਇ ਹਰਿ ਸੋਇ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ 1॥ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਆਪੇ ਮਿਲਿਆ ਆਇ॥ ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ॥ ਸਚੈ ਸਚਿ ਸਮਾਇਆ ਮਿਲਿ ਰਹੈ ਨ ਵਿਛੁੜਿ ਜਾਇ॥2॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿਅਨੁ ਸਤਗੁਰ ਪੰਨੈ ਪਾਇ॥ ਆਪੇ ਕਾਰ ਕਰਾਇਸੀ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ 3॥ ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ॥ ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਰਵਿ ਰਹੈ ਨਿਰਭਉ ਨਾਮੁ ਨਿਰੰਕਾਰ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਪੂਰੈ ਸਬਦਿ ਅਪਾਰ॥ 4॥16॥49॥

Siri Raag(u) Mehla 3: Dhunn(u) jun-nee jinh(i) jaaya, dhunn(u) pitaa perdhan(u). Satgur(u) sayv(i) sookh(u) paaya, vichoun guyya goomaan(u). Dur(i) sayvun(i) sunt jun khurray, paayin(i) Gooni-Nidhaan. 1. Mayray mun, Gurmukh(i) dhiyayay Hur(i) soyay. Gur ka Shabad(u) mun(i) vusaiy, mun(u) tun(u) nirmul(u) hoyay. 1. Ruhaou. Kur(i) kirpa ghur(i) aaya, Aapay miliya aayay. Gur Shabadi salaahiyaiy rungay sehj(i) soobhaayay. Suchaiy such(i) smaayaa, mil(i) ruhhaiy na vichhurr(i) jaayay. 2. Jo kichh(u) kurna su kur(i) ruhhiya, uver(u) na kurna jaayay. Chireen vichhoonnay mayliun, Satgur punnaiy paayay. Aapay kaar

kurayaysi uver(u) na kurna jaayay. 3. Mun(u) tun(u) rutta rung siyoun, haumein tuj(i) vikaar. Ehinis(i) hirdaiy ruv(i) ruhaiy, nirbhuou Naam(u) Nirunkaar. Nanak aap(i) milaayayun(u) pooraiy Shabad(i) apaar. 4.16.49.

Word Meaning: Dhunn(u) = worthy of respect. Jun-nee = mother. Jaaya = gave birth. Purdhaan(u) = leader. Goomaan(u) = ego. Conceit. Dur(i) = at the door (always in service)). Gooni-Nidhaan(u) = treasure of noble qualities (God). 1. Gurmukh(i) = through the Guru (taking His shelter). Nirmul(u) = clean; pure. Pause. Ghur(i) = house; heart. Rungay = imbue. Sehj Soobhaayay = with pure mind and love. Such(i) = through God (His Naam or praise). Vichhurr(u) = separation. 2. Uver(u) = else. Chirreen = since long. Vichhoonnay = separated. Punnaiy = in His account; through Him. Kaar = (desired) deeds. 3. Rutta = imbued. Rung = love. Tuj(i) = by giving up. Vikaar = evil thoughts or deeds. Ehinis(i) = day and night. Ruv(i) = is present; appears. Nirbhou = fearless. Nirunkar = formless (Waheguru). Appar = beyond reach.

MEANING: Worthy of respect is the mother who gives birth to, and worthy of respect is the leading father of the devotee, who serves the Guru, and enjoys all the comforts (blissfulness) by getting rid of his ego and selfishness. Such devotees are always in the service of the Lord and acquire Him, which is the treasure of all noble qualities. 1. Worship Waheguru by taking shelter of the Guru, oh my mind! (As a result), your mind and body will become pure, and Guru's Shabad will take up dwelling in your heart, oh my mind. Pause.

He (Waheguru) kindly appears in the heart, and connects the devotees of His liking (those who deserve) with Him. This happens when one sings Waheguru's praise using Guru's Shabad, and is imbued in His Naam with his love for Him (Waheguru) in his purified mind. One becomes "one" with Waheguru by singing His praise, and once connected with Him, one never suffers from His separation. 2. Waheguru does what He wishes, and nothing can be done to thwart it (by anyone else). He connects the ones with Him who had been separated from Him for a long time through the Guru, and makes them do the deeds He likes, and nothing can be done (against His Will). 3. At that stage, one conquers his haumein and evil thoughts (and deeds), and his mind and body get completely imbued in Waheguru's Naam. The fearless and formless Waheguru's Naam appears in the mind of the devotee forever. Waheguru, who is beyond our reach, Himself connects the devotees with Him through the Shabad of the Guru, oh Nanak. 4.16.49.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਗੋਵਿਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਅੰਤੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਕਥਨੀ ਬਦਨੀ ਨ ਪਾਈਐ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥

(ਅੰਗ 33)॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਦ ਭੈ ਰਚੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ॥1॥ ਭਾਈ ਰੇ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ॥ ਬਿਨੁ ਬੂਝੇ ਕਰਮ ਕਮਾਵਣੇ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ॥ 1॥ਰਹਾਉ॥ ਜਿਨੀ ਚਾਖਿਆ ਤਿਨੀ ਸਾਦੁ ਪਾਇਆ ਬਿਨੁ ਚਾਖੇ ਭਰਮਿ ਭੁਲਾਇ॥ ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਮੁ ਹੈ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ॥ ਪੀਵਤ ਹੂ ਪਰਵਾਨੁ ਭਇਆ ਪੂਰੈ ਸਬਦਿ ਸਮਾਇ॥ 2॥ ਆਪੇ ਦੇਇ ਤ ਪਾਈਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ ਦੇਵਣ ਵਾਲੈ ਕੈ ਹਥਿ ਦਾਤਿ ਹੈ ਗੁਰੂਦੁਆਰੈ ਪਾਇ॥ ਜੇਹਾ ਕੀਤੋਨੁ ਤੇਹਾ ਹੋਆ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥ 3॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਨਾਮੁ ਹੈ ਵਿਣੁ ਨਾਵੈ ਨਿਰਮਲੁ ਨ ਹੋਇ॥ ਪੂਰੈ ਭਾਗਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ ਨਾਨਕ ਸਹਜੇ ਹੀ ਰੰਗਿ ਵਰਤਦਾ ਹਰਿ ਗੁਣ ਪਾਵੈ ਸੋਇ॥ 4॥17॥50॥

Siri Raag(u) Mehla 3: Govind(u) gooni-nidhaan(u) haiy, unt(u) na paaya jaayay. Kuthni budni na paayiyaiy, haumein vichoun jaayay.

(PAGE 33): Satgur(i) miliyaiy sud bhaiy ruchaiy, aap(i) vusaiy mun(i) aaayay. 1. Bhaayee ray, Gurmukh(i) boojhaiy koyay. Bin boojhay kerm kmaavnay junum(u) pudaaruth(u) khoyay. 1. Ruhaou. Jinhi chaakhiya tinhi saad(u) paaya, bin chaakhay bherm(i) bhoolayay. Amrit Sacha Naam haiy, kehna kuchhoo na jaayay. Peevut hee purvaan(u) bhuyya, pooray Shabad(i) smaayay. 2. Aapay dayay ta paayiyaiy, hoar(u) kurna kichhoo na jaayay. Dayvunvaalaiy kaiy huth(i) daat(i) haiy, Gurudwaraiy paayay. Jayha keeton(u) tayha hoya, jayhay kerm kmaayay. 3. Jut(u) sut(u) sunjum(u) Naam(u) haiy, vin(u) Naavaiy nirmul(u) na hoyay. Pooraiy bhaag(i) Naam(u) mun(i) vusaiy Shabad(i) milaava hoyay. Nanak sehjay hee rung(i) vertda, Hur(i) goon paavaiy soyay. 4.17.50.

Word Meaning: Govind(u)= a name for God. Gooni Nidhaan(u) = treasure of noble qualities. Unt(u) = limits. Kuthni = by saying (describing). Budni = with mouth. Haumein = selfishness and ego. Bhaiy = (respectful) fear. Ruchaiyy = engaged. 1. Boojhaiyy = recognizes. Koyay = rare. Junum(u) Pudaruth = objective of human life. Pause. Chaakhiya = tasted. Saad(u) = taste; enjoy. Bherm(i) = in superstitions. Bhoolayay = lost. Peevut Hoo = right after drinking. Purvaan(u) = approved. Smaayay = becomes one with. 2. Daat(i) = gift. Gurudwaraiy = through the Guru. 3. Jut(u) = celibacy. Sut(u) = high morals; service to mankind. Sunjum(u) = control over desires. Vin(u) = without. Nirmul(u) = pure. Rung(i) = in love. 4.

MEANING: Waheguru is the treasure of all noble qualities, but nobody can find His limits. He cannot be realized simply by describing, or by words of praise by mouth (without real love for Him), unless one gets rid of his haumein. However, when one connects with the Satguru and acts upon His advice gladly all the time, (his haumein is eradicated) and Waheguru Himself makes the devotee's heart His residence. 1. But, only some rare devotee of the Guru realizes this fact, oh my friend. A person who just performs the accepted rituals without any spiritual knowledge wastes his precious human life. Pause.

Waheguru's True (everlasting) Naam is the Amrit (immortalizing holy water); no words can describe its taste. Only those who have tasted it enjoy it; without tasting it, one is lost in doubts and superstitions. Those who taste it are approved (by Waheguru) as soon as they finish drinking it, and they become "one" with Him. 2. We can acquire Waheguru's Naam only if He bestows it on us; otherwise, no one acquires it on their own. This special gift is in the hands of the Provider – Waheguru only - and can be acquired only through the Guru. But one only reaps the rewards of what he sows (what type of deeds he performs). 3. Celibacy, high moral character, and control over desires are all subsumed (included) in Waheguru's Naam, without which the mind never becomes pure. But Naam takes up residence in one's heart only if one has good fortune, as a result of which one becomes connected with Waheguru. Only that individual acquires Waheguru's noble qualities who leads his life with a pure heart, and with love for Him, oh Nanak. 4.17.50

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਕਾਇਆ ਸਾਧੈ ਉਰਧ ਤਪੁ ਕਰੈ ਵਿਚਹੁ ਹਉਮੈ ਨ ਜਾਇ॥ ਅਧਿਆਤਮ ਕਰਮ ਜੇ ਕਰੇ ਨਾਮੁ ਨ ਕਬ ਹੀ ਪਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ ਸੁਣਿ ਮਨ ਮੇਰੇ ਭਜੁ ਸਤਗੁਰ ਸਰਣਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਬਿਖੁ ਭਵਜਲੁ ਸਬਦਿ ਗੁਰ ਤਰਣਾ॥1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਦੂਜਾ ਭਾਉ ਵਿਕਾਰੁ॥ ਪੰਡਿਤੁ ਪੜੈ ਬੰਧਨ ਮੋਹ ਬਾਧਾ ਨਹ ਬੂਝੈ ਬਿਖਿਆ ਪਿਆਰਿ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਚਉਥੈ ਪਦਿ ਮੁਕਤਿ ਦੁਆਰੁ॥ 2॥ ਗੁਰ ਤੇ ਮਾਰਗੁ ਪਾਈਐ ਚੂਕੈ ਮੋਹੁ ਗੁਬਾਰੁ॥ ਸਬਦਿ ਮਰੈ ਤਾ ਉਧਰੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਰਹੈ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ॥

3॥ ਇਹੁ ਮਨੂਆ ਅਤਿ ਸਬਲ ਹੈ ਛਡੇ ਨ ਕਿਤੈ ਉਪਾਇ॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਲਾਇਦਾ ਬਹੁਤੀ ਦੇਇ ਸਜਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਲਗੇ ਸੇ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਗਵਾਇ॥ 4॥18॥51॥

Siri Raag(u) Mehla 3: Kaayan saadhaiy oordh tup(u) kuraiy, vichoun haumein na jaayay. Adhiyatum kerm jay kuray, Naam(u) na kub hee paayay. Gur kaiy Shabad(i) jeevut(u) muraiy, Hur(i) Naam(u) vusaiy mun(i) aayay. 1. Soon(i) mun mayray, bhuj(u) Satgur sherna. Gur pursaadi chhootiyaiy, bikh(u) bhuvjul(u) Shabad(i) Gur turna. 1. Ruhaou. Traiy goon subha dhaat(u) haiy, dooja bhaao vikaar(u). Pundit(u) purraiy bundhun moh baadha, neh boojhaiy bikhiya piyaar(i). Satgur(i) miliyaiy tirkooti chhootaiy, chauthaiy pud(i) mookt(i) dooaar(u). 2. Gur tay maarug(u) paayiyaiy, chookaiy moh(u) goobaar(u) . Shabad(i) muraiy ta oodhraiy, paayay mokh dooaar(u). Gur pursaadi mil(i) ruhaiy Sach(u) Naam(u) Kartar. 3. Eho munooa ut(i) subul haiy, chhudday na kitaiy oopaayay. Doojaiy bhaayay dookh(u) laayaynda, buhouti dayay sujaayay. Nanak Naam(i) lugay say oobray, haumein Shabad(i) guvaayay. 4.18.51.

Word Meaning: Kaayan = body. Saadhaiy = cleanses. Oordh = upside down. Tup(u) = torture oneself to please some god. Adhiyatum = spiritual. Jeevut(u) Muraiy = overcome selfishness and Maya. 1. Bhuj = run quickly. Bikh(u) = poison (Maya). Bhuvjul(u) = sea of life (Maya). Pause. Traiy goon = three effects of Maya. Dhaat(u) = pursuit; efforts. Dooja Bhaao = love for the other (Maya). Vikaar(u) = evil thoughts (or deeds). Bundhun = bonds. Trikooti = the three effects of Maya. Chautha Pud(i) = the fourth spiritual stage (above the effects of Maya). Mookt(i) = freedom from Maya (union with God). 2. Maarug(u) = (true) path. Moh(u) = worldly attachments. Goobaar(u) = darkness; ignorance. Oodhraiy = is salvaged. 3. Munooa = mind. Ut(i) = extremely. Subl = strong; overwhelming. 4.

MEANING: Rush to take shelter of Satguru's feet, oh my mind. The only way to overcome your haumein and swim across the sea of Maya is to obey Satguru's Shabad with His benevolence. **Pause.** Some people cleanse their bodies (by taking a dip at holy places or by yogic techniques), and meditate by suspending themselves upside down (torture themselves to please some god), but cannot get rid of their haumein by any of such means. They may also perform some spiritual deeds simply as a show off to impress people, but they will never cultivate Waheguru's Naam in their mind. However, if they overcome their selfishness and love for Maya by obeying the Guru's Shabad, Waheguru will take up dwelling in their hearts. 1. Pursuit of Maya is a worthless effort, and one achieves no spiritual gain in its love. Pundit reads his religious books but is still bound to Maya and does not understand the real objective of life. But when one connects to Satguru, he conquers the three effects of Maya and attains the fourth level of spirituality, where he achieves union with God. 2. It is the Guru who guides one on the right path (to connect with God), whereby one's darkness caused by worldly attractions is dispelled. If he kills (overcomes) his selfishness by Guru's Shabad, he is able to swim across the sea of Maya, and attain freedom from it to be "one" with Waheguru. By Guru's benevolence, he stays connected with the True Naam of the Creator. 3. The desires of the mind are highly overwhelming, and the mind cannot control them on its own. As a result of his weak mind, the man receives punishment (from Waheguru) and suffers immensely because of his love for Maya. Only those individuals who overcome their haumein who recite Waheguru Naam by the Guru's Shabad. Such individuals are able to swim across the sea of Maya, oh Nanak. 4.18.51.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਹਰਿ ਨਾਮੋ ਦੇਇ ਦ੍ਰਿੜਾਇ॥ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ॥ ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ 1॥ ਮਨ ਰੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ॥ ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਜਾ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸੈ ਹਉਮੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ॥ ਮਨਿ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਈਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ 2॥ ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਬਿਨਸਦਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ॥ ਮਨਮੁਖ ਸਬਦੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ॥ ਗੁਰ ਸੇਵਾ ਨਾਉ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ 3॥
(ਅੰਗ 34)॥ ਸਬਦਿ ਮੰਨਿਐ ਗੁਰੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਸਦਾ ਸਾਚੇ ਕੀ ਲਿਵ ਲਾਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਮਨਿ ਵਸਿਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ॥ 4॥19॥52॥

Siri Raag(u) Mehla 3: Kirpa kuray Gur(u) paayiyaiy, Hur(i) Naamo dayay drirraayay. Bin(u) Gur kinaiy na paayo, birtha junum(u) guvaayay. Munmukh kerm kmaavnay Durgeh milaiy sjaayay. 1. Mun ray dooja bhaao chookayay. Untar(i) tayraiy Hur(i) vusaiy, Gur sayva sookh(u) paayay. Ruhaou. Sach(u) Bani Sach(u) Shabad(u) haiy, ja Such(i) dhuray piyaar(u). Hur(i) ka Naam(u) mun(i) vusaiy haumein krodh(u) nivaar(i). Mun(i) nirmul Naam(u) dhiyayiyaiy, ta paayay mokh dooaar(u).2. Haumein vich(i) jug(u) binusda, mur(i) jummaiy aavaiy jaayay. Munmukh Shabad(u) na jaan-nee jaasun(i) put(i) guvaayay. Gur sayva Naaoun paayiyaiy, Sachay ruhaiy smaayay. 3.

(PAGE 34): Shabad(i) munniyaiy Gur(u) paayiyaiy, vichoun aap(u) guvaayay. Undin(u) bhugut(i) kuray suda, Saachay kee liv laayay. Naam(u) pdaruth mun(i) vussiya, Nanak sehj(i) smaayay. 4.19.52.

Word Meaning: Drirraayay = reinforces; emphasizes. Kinaiy na = nobody. Birtha = without achieving the objective. Guvaayay. Wastes. Munmookh = follower of the mind. 1. Dooja Bhaao = love for the other (Maya). Chookayay. = end. Pause. Bani = Guru's Word. Ja = if; when. Krodh(u) = rage. Nivaar(i) = overcoming; getting rid of. Nirmul = pure; holy. Mokh = freedom from (Maya). 2. Jug(u) = world. Binusda = vanishes; wastes life. Jaasun(i) = will leave. Put(i) = dignity. Naaoun = (Waheguru's) Naam. Smaayay = merged. 3. Munniyaiy = obeying. Aap(u) = self (selfishness). Liv = full concentration. Pdaruth = (valuable) article. Smaayay = merge (becomes one with)

MEANING: When Waheguru is kind, He connects you with the Guru who instills and reinforces Waheguru's Naam in your mind. Nobody ever connects with Waheguru without the Guru's mediation, and disconnected people waste away their lives. They perform deeds following their own mind, because of which, they are punished in Waheguru's Court. 1. Serve the Guru, and renounce your love for Maya to enjoy bliss, because then Waheguru (the source of bliss) makes your heart His abode, oh my mind. Pause.

When one fosters love for Waheguru in His mind, he realizes that Guru's Bani, Guru's Shabad, are eternal like Waheguru. Acting on Guru's Shabad, one overcomes his haumein and rage, and Waheguru takes residence in his mind. When one recites Waheguru's Naam with a pure mind, he breaks all the bonds of Maya and enters Waheguru's door (becomes "one" with Him). 2. The world vanishes because of haumein, and keeps taking rebirths. The follower of his mind does not realize the importance of the Guru's Shabad and leaves this world, losing his dignity. Waheguru's Naam can be realized only by serving the Guru, and one also stays connected with Waheguru. 3. One connects with the Guru when he obeys His Shabad and rids himself of his selfishness. Such an individual always keeps Waheguru in mind and recites His Naam with full concentration. The priceless

Naam takes residence in his heart, and he attains the state of bliss through his union with God, oh Nanak. 4.19.52.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਜਿਨੀ ਪੁਰਖੀ ਸਤਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਦੁਖੀਏ ਜੁਗ ਚਾਰਿ॥ ਘਰਿ ਹੋਦਾ ਪੁਰਖੁ ਨ ਪਛਾਣਿਆ ਅਭਿਮਾਨਿ ਮੁਠੇ ਅਹੰਕਾਰਿ॥ ਸਤਗੁਰੂ ਕਿਆ ਫਿਟਕਿਆ ਮੰਗਿ ਥਕੇ ਸੰਸਾਰਿ॥ ਸਚਾ ਸਬਦੁ ਨ ਸੇਵਿਓ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰੁ॥ 1॥ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਵੇਖੁ ਹਦੂਰਿ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ ਪਰਹਰੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ॥1॥ ਰਹਾਉ॥ ਸਚੁ ਸਲਾਹਨਿ ਸੇ ਸਚੇ ਸਚਾ ਨਾਮੁ ਅਧਾਰੁ॥ ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ॥ ਸਚਾ ਸਾਹੁ ਵਰਤਦਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥ ਮਨਮੁਖ ਮਹਲੁ ਨ ਪਾਇਨੀ ਕੂੜਿ ਮੁਠੇ ਕੂੜਿਆਰ॥2॥ ਹਉਮੈ ਕਰਤਾ ਜਗੁ ਮੁਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ॥ ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸੁਖਦਾਤਾ ਦਾਤਾਰੁ॥ ਸਤਗੁਰੁ ਸੇਵਹਿ ਤਾ ਉਬਰਹਿ ਸਚੁ ਰਖਹਿ ਉਰਧਾਰਿ॥ ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਵੀਚਾਰਿ॥ 3॥ ਸਤਗੁਰੁ ਸੇਵਿ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰ॥ ਆਪੁ ਛੋਡਿ ਜੀਵਤ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰ॥ ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ਲਾਗਾ ਸਾਚਿ ਪਿਆਰੁ॥ ਸਚਿ ਰਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ॥ 4॥ ਸਤਗੁਰੁ ਪੁਰਖੁ ਨ ਮੰਨਿਓ ਸਬਦਿ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਇਸਨਾਨੁ ਦਾਨੁ ਜੇਤਾ ਕਰਹਿ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ॥ ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਲਾਗੈ ਨਾਮਿ ਪਿਆਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ 5॥20॥53॥

Siri Raag(u) Mehla 3: Jinhi purakheen Satgur(u) na saviyo, say dookhiyay joog chaar(i). Ghur(i) hoanda Purakh(u) na puchhaniya, abhimaan(i) mootthay ahunkaar(i). Satgur(u) kiyaan phitkiyaan mung(i) thukkay sunsaar(i). Sacha Shabad(u) na saviyo, subh(i) kaaj svaarunhaar(u). 1. Mun mayray suda Hur(i) vaykh(u) hudoor(i). junum murn dookh(u) purhuraiy, Shabad(i) ruhhiya bhurpoor(i). Ruhaou. Sach(u) slaahun(i) say Sachay Sacha Naam(u) adhaar(u). Sachi kaar kmaavni Sachay naal(i) piyar(u). Sacha Shahou vertda koyay na maytunhaar(u). Munmukh Mehl(u) na payayni koorr(i) mootthay koorriaar. 2. Haumein kerta jug(u) mooaa, Gur bin(u) ghor undhaar(u). Maya moh(i) visaariya sookhdaata dataar(u). Satgur saveh(i) ta oobreh(i) Sach(u) rukhiya oordhaar(i). Kirpa tay Hur(i) paayiyaiy Such(i) Shabad(i) veechaar. 3. Satgur sayv(i) mun(u) nirmula haumein tuj(i) vikaar. Aap(u) chhoad(i) jeevut muraiy Gur kaiy Shabad(i) veechaar. Dhunda dhaavut reh(i) guyay laaga Saach(i) piyar(u). Sach(i) ruttay mookh oojlay tit(u) Saachaiy Durbaar(i) 4. Satgur(u) Purakh(u) na munniyon, Shabad(i) na lugo piyar(u). Ishnaan(u) daan(u) jayta kureh(i) doojaiy bhaayay khooaar(u). Hur(i) jeo aapni kirpa kuray ta laagaiy Naam(i) piyar(u). Nanak Naam(u) smaal(i) tu Gur kaiy hayt(i) apaar(i). 5.20.53.

Word Meaning: Purakheen = men (people). Saviyo = serve (worship). Ghur(i) = in mind. Purakh = Waheguru. Mootthay = robbed. Phitkiyaaan = condemned. 1. Hudoor(i) = present close by. Purhuraiy = remove; dispel. Bhurpoor(i) = full to capacity; present everywhere. Pause. Slaahun(i) = sing praise. Adhaar = support. Kaar = work; service. Shahou = banker; (source of everything - Waheguru). Vertda = operates. fulfills His responsibility. Maytunhaar(u) = eraser; destroyer. Koorr(i) = short-lived worldly attractions. 2. Ghor = dense; deep. Vissariya = forgotten. Sookhdaata = source of all comforts (Waheguru). Oobreh(i) = safely swam across the sea of Maya; salvaged. Oordhaar(i) = acquired in the heart. 3. Nirmula = clean; pure. Tuj(i) = quit. Vikaar = evil thoughts or deeds. Dhunda = worldly business. Dhaavut = running around. Ruttay = imbued. Oojlay = shiny; clean (blame-free). Durbaar(i) = in the Court. 4. Munniyon = believed in; obeyed. Doojaiy Bhaayay = in love with the other (Maya). Khooaar(u) = suffering humiliation. Smaal(i) = take care of; foster. Hayt = love. 5.

MEANING: The people who do not serve the Guru (do not obey His Command) suffer in each eon (no matter which eon it is). They do not recognize the Waheguru residing in their heart, and are robbed (of their spiritual wealth) because of their ego and conceit. Condemned by the Guru, they exhaust themselves wandering around for their worldly needs, but do not obey the Will of the Guru, who can fulfil all their wishes and needs. 1. Feel Waheguru always around you, which is pervading the whole universe in the form of Shabad (His Command or Laws), and end your suffering of the birth-death-birth cycle, oh my mind. Pause. Those who sing praise of Waheguru and make His True Naam the basis of their life become "one" with Him. They love Waheguru, and all their deeds are based on honesty and truth. The True Lord controls the world (looks after His creation), and nobody can erase (or undo) His largesse. The followers of their mind do not have access to Waheguru's residence (cannot connect with Him), and the perishable are robbed (of their spiritual wealth) in their pursuit of the mundane. 2. Without the Guru, there is dense darkness, and the world is dying in selfishness and ego. In the love for Maya, the world has forgotten the Provider and the Source of all comforts (Waheguru). Those who serve the Satguru and foster Waheguru's Naam in their heart are salvaged. But one can acquire Waheguru only by pondering on the Guru's Shabad - and that too only because of His benevolence. 3. Serving the Satguru purifies one's mind, and he abandons his haumein and evil deeds. By pondering and acting on the Guru's Shabad, one kills his selfishness and his attachment with Maya (this is called dying alive). All his efforts to earn more wealth become a matter of the past, and he develops love only for Waheguru. Such individuals are imbued in Waheguru's Naam, and their faces shine (they are honoured) in Waheguru's Court. Those who do not recognize (obey the Will of) the Satguru, and develop no love for His Shabad, suffer humiliation in the love for Maya, no matter how much pilgrimage they undertake, and how much wealth they donate (to the Brahmans). However, if Waheguru is kind to them, they foster love for Waheguru's Naam in their heart. You too foster Waheguru's Naam with love, oh Nanak! 5.20.53.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਆ ਜਪੁ ਕਰੀ ਸਤਗੁਰ ਪੂਛਉ ਜਾਇ॥ ਸਤਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਏਹਾ ਸੇਵਾ ਚਾਕਰੀ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਮੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਈਐ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇ॥ 1॥ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਜਾਗੁ ਹਰਿ ਚੇਤਿ॥ ਆਪਣੀ ਖੇਤੀ ਰਖਿ ਲੈ ਕੂੰਜ ਪੜੈਗੀ ਖੇਤਿ॥ 1॥ਰਹਾਉ॥ ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਭੈ ਭਾਇ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਜੀਉ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ ਕ੍ਰੋਮੁ ਗਇਆ ਸਰੀਰਹੁ ਦੂਰਿ॥ ਨਿਰਮਲੁ ਸਾਹਿਬੁ ਪਾਇਆ ਸਾਚਾ ਗੁਣੀ ਗਹੀਰੁ॥ 2॥ ਜੋ ਜਾਗੈ ਸੇ ਉਬਰੇ ਸੂਤੇ ਗਏ ਮੁਹਾਇ॥ ਸਚਾ ਸਬਦੁ ਨ ਪਛਾਣਿਓ ਸੁਪਨਾ ਗਇਆ ਵਿਹਾਇ॥ ਸੁੰਞੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਇ॥ (ਅੰਗ 35॥ ਮਨਮੁਖ ਜਨਮੁ ਬਿਰਥਾ ਗਇਆ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਜਾਇ॥3॥ ਸਭ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਹਉਮੈ ਵਿਚਿ ਕਹਨੁ ਨ ਜਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ ਗਵਾਇ॥ ਸਤਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ॥ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਹਹਿ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ 4॥21॥54॥

Siri Raag(u) Mehla 3: Kis(u) houn sayveen, kiya jup(u) kureen, Satgur poochhoun jaayay. Satgur ka bhaana munn(i) luyee, vichoun aap(u) guvaayay. Aiha sayva Chakri, Naam(u) vusaiy mun(i) aayay. Naamaiy hee tay sookh(u) paayiyaiy Sachaiy Shabad(i) soohayay. 1. Mun mayray undin(u) jaag(u) Hur(i) chayt(i). Aapni khayti rukh(i) laiy, koonj purraiy gee khayt(i). 1. Ruhaou. Mun keeyaan ichhaan pooriyaan Shabad(i) ruhiya bhurpoor(i). Bhaiy

bhaayay bhugut(i) kureh(i) din(u) raati, Hur(i) jeo vaykhaiy suda hudoor(i). Sachaiy Shabad(i) suda mun raata, bherm(u) guyya sreeroun door(i). Nirmul(u) Sahib(u) paaya Saacha gooni guheer(u). 2. Jo jaagaiy say oobray, soottay guyay moohaayay. Sacha Shabad(u) na puchhaaniyo, soopna guyya vihaayay. Soonjay ghur ka paahoona jiyoun aaya tiyoun jaayay. **(PAGE 35):** Munmukh junum(u) birtha guyya, kiya moonh(u) daysi jaayay. 3. Subh kichh(u) aapay aap(i) haiy, haumein vich(i) kehn(u) na jaayay. Gur kaiy Shabad(i) puchhaaniyaiy, dookh(u) haumein vichoun guvaayay. Satgur(u) sayvun aapna houn tin kaiy laagoun paayay. Nanak dur(i) Sachaiy suchiyaar heh(i) houn tin bulihaaraiy jaaoun. 4.21.54.

Word Meaning: Houn = I; me. Jup(u) = recite. Bhaana = Will; Huqam. Aap(u) = selfishness. Chaakri = free service. Soohayay = pleasing; blissful. 1. Chayt = remember; meditate on. Khayti = crop; spiritual wealth. Koonj = a bird that feeds on grain; will rob spiritual wealth. Pause. Ichhaan = wishes; desires. Bhurpoor(i) = full to capacity. Bhaiy = respectful fear. Bhaayay = with love. Hudoor(i) = present close by. Raata = imbued. Bherm(u) = doubtfulness. Nirmul(u) = clean; pure. Guheer(u) = deep; unfathomable. 2. Oobray = salvaged. Moohaayay = robbed. Vihaayay = gone by. Soonjay = empty; deserted. Paahoona = guest; visitor. Birtha = empty (without any achievement). Daysi = show. 3. Haumein = selfishness and ego. Kehn = say; praise (Waheguru). Laagoun Paayay = touch feet (show deep respect). Suchiyaar = fosters Truth. 4.

MEANING: Stay alert, and worship Waheguru (remember Him) day and night, oh my mind, and thus save the crop of (your spirituality) in your mind-field, otherwise this crop will be attacked by the crop-destroying bird of Maya. **Pause.** (If you do not know) Whom to serve and whose name to recite and enshrine in mind, go and seek the Guru's advice, oh my mind. But you must overcome your selfishness, and obey Guru's Will. (Obeying the Guru) is the real service to Him; besides, Waheguru's Naam takes root in your heart. You will enjoy all the comforts by fostering Waheguru's Naam in your heart by obeying the blissful Shabad of the Guru. 1. By obeying the Guru's Shabad, one finds that Waheguru is pervading the whole universe and fulfils all your wishes. A man who worships Waheguru day and night with respectful fear and love finds Him close (everywhere). Such a man is always imbued with Waheguru's Naam, and all his doubts (and superstitions) are cleared. He internalizes the pure Waheguru, who is very deep (unknowable), and is the source of all noble qualities. 2. Those who stay alert (against the attacks of Maya), swim across the sea of Maya (to be "one" with God), but those who are unaware and careless are robbed (of their spirituality) by Maya. They do not recognize the Guru's True Shabad, and their life is spent like a dream (without achieving any objective), and like a person who visits a deserted house. The follower of his mind wastes away his life (without any spiritual gain); so, what kind of face will he show to Waheguru (he will not be able to face Waheguru)? 3.
Those who think only about themselves are victims of haumein (selfishness and ego) and cannot sing Waheguru's praise. But, when one ponders on Guru's Shabad, he recognizes the Truth, and is able to overcome his suffering from haumein. I touch their feet (respect them) who serve the Guru, oh Nanak. But, only the bearers of Truth become "one" with Waheguru; I wish to sacrifice my life for them, oh Nanak. 4.21.54.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਜੇ ਵੇਲਾ ਵਖਤੁ ਵੀਚਾਰੀਐ ਤਾ ਕਿਤੁ ਵੇਲਾ ਭਗਤਿ ਹੋਇ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਸਚੇ ਸਚੀ ਸੋਇ॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਭਗਤਿ ਕਨੇਹੀ ਹੋਇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲ ਸਾਚ ਸਿਉ ਸਾਸੁ

ਨ ਬਿਰਥਾ ਕੋਇ॥1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ॥ ਸਾਚੀ ਭਗਤਿ ਤਾ ਥੀਐ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ ਰਹਾਉ॥ ਸਹਜੇ ਖੇਤੀ ਰਾਹੀਐ ਸਚੁ ਨਾਮੁ ਬੀਜੁ ਪਾਇ॥ ਖੇਤੀ ਜੰਮੀ ਅਗਲੀ ਮਨੂਆ ਰਜਾ ਸਹਜਿ ਸੁਭਾਇ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖੁ ਜਾਇ॥ ਇਹੁ ਮਨੁ ਸਾਚਾ ਸਚਿ ਰਤਾ ਸਚੇ ਰਹਿਆ ਸਮਾਇ॥2॥ ਆਖਣੁ ਵੇਖਣੁ ਬੋਲਣਾ ਸਬਦੇ ਰਹਿਆ ਸਮਾਇ॥ ਬਾਣੀ ਵਜੀ ਚਹੁ ਜੁਗੀ ਸਚੋ ਸਚਿ ਸੁਣਾਇ॥ ਹਉਮੈ ਮੇਰਾ ਰਹਿ ਗਇਆ ਸਚੈ ਲਇਆ ਮਿਲਾਇ॥ ਤਿਨ ਕਉ ਮਹਲੁ ਹਦੂਰਿ ਹੈ ਜੋ ਸਚਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ 3॥ ਨਦਰੀ ਨਾਮੁ ਧਿਆਈਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ ਜਾਇ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਲਹੈ ਸਤਗੁਰੁ ਭੇਟੈ ਜਿਸੁ ਆਇ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਦੁਖੁ ਬਿਖਿਆ ਵਿਚਹੁ ਜਾਇ॥ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇ॥ 4॥22॥55॥

Siri Raag(i) Mehla 3. Jay vayla vukhut(u) veechaariyaiy, ta kit(u) vayla bhugut(i) hoyay. Undin(u) Naamay ruttiyaan Sachay suchee soyay. Ikk(u) til(u) Piyara vissraiy bhugut(i) kunayhee hoyay. Mun(u) tun(u) seetul Saach siyoun, saas(u) na birtha koyay. 1. Mayray mun Hur(i) ka Naam(u) dhiyayay. Saachi bhugut(i) ta theeyaiy, ja Hur(i) vusaiy mun(i) aayay. 1. Ruhaou. Sehjay khayti raahiyaiy Sach(u) Naam(u) beej(u) paayay. Khayti jummi ugli, munooa rujja sehj(i) soobhayay. Gur ka Shabad(u) Amrit haiy, jit(u) peetaiy tikh(u) jaayay. Eho mun(u) saacha Such(i) rutta, Sachay ruhhiya smaayay. 2. Aakhun(u), vaykhun(u), bolna, Shabaday ruhhiya smaayay. Bani vujji ch-houn joogeen Sucho Such(i) soonaayay. Haumein mayra reh(i) guyya, Sachaiy luyya milaayay. Tin ko Mehl(u) hudoor(i) haiy, jo Such(i) ruhay liv laayay. 3. Nudri Naam(u) dhiyayaiy vin(u) kerma paaya na jaayay. Pooraiy bhaag(i) Sutsungat luhhaiy Satgur(u) bhaytaiy jis(u) aayay. Undin(u) Naamay ruttiyaan dookh(u) bikhiya vichoun jaayay. Nanak Shabad(i) milaavrra Naamay Naam(i) smaayay. 4.22.55.

Word Meaning: Vayla Vukht(u) = time. Kit(u) = what; how? Ruttiyaan = imbued. Soyay = fame. Til(u) = the size of a sesame seed (very small). Knayhee = what kind of? Seetul = cool (peaceful). Birtha = empty; useless. 1. Sehjay = with a controlled mind. Raahiyaiy = sow the seed. Ugli = very much; healthy. Munooa = mind. Rujja = satisfied. Sehj(i) Soobhaayay = with a peaceful mind and love. Tikh(u) = thirst. Smaayay = merged; become one with. 2. Bani = Guru's Shabad. Vujji = is heard; paid attention to. Ch-houn = in all four. Joogeen = eons. Mayra = selfishness. Hudood(i) = present close by. Liv = deep concentration. 3. Nudri = kind sight. Vin(u) = without. Kerma = kindness; luck. Luhhaiy = acquires; gets. Bhaytaiy = meets; connects. Bikhiya = poison (Maya). Milaavrra = union. 4.

MEANING: If one believes that Waheguru can be worshipped only during particular times (a Hindu belief), then what time will one worship Him (there will be no appropriate time)? Those who are imbued in His Naam day and night are the Truth bearers (have pure minds, and are "one" with God), and true (everlasting) is their fame (reputation). What kind of worship is that in which the Dear (Waheguru) is forgotten even for a short moment? One's mind and body are blissful when they are connected with Waheguru with every breath. 1.

Recite Waheguru's Naam, and always remember Him, oh my mind! The worship is real only if Waheguru's Naam is embedded (enshrined) in your heart. Pause. (In order for Waheguru to reside in your heart), You need to sow the seed of truthfulness (Waheguru's Naam) in the ground of your mind, which needs to be at peace (and not wandering after the mundane). (As a result), a healthy crop (of Waheguru's Naam) sprouts, and your mind achieves contentment without any special effort. The real Amrit (immortalizing water) is the Guru's Shabad, which quenches your thirst (for worldly things). When the mind is imbued with Waheguru's Naam, it connects with Him and remains connected all the time, oh Nanak. 2. When one is merged with Waheguru, all his talk, his looking around, and his

conversation are about Waheguru. Guru's Shabad is heard (is spread) over all the four eons as it disseminates nothing but the Truth. (When one obeys the Guru's Shabad), he overcomes his selfishness and feeling of possessiveness, and is connected with Waheguru. Those who meditate on Waheguru with full dedication have easy access to His Palace (get united with Him). 3. But one worships Him only when Waheguru casts His kind sight on him; without His benevolence, no one can worship Him. With good fortune, one finds the company of holy men where he is connected with the Guru. When one is imbued in Waheguru's Naam, his suffering caused by the poisonous Maya is dispelled. Remember, the union with Waheguru is achieved through the Guru's Shabad, and the individual stays connected with Waheguru's Naam all the time, oh Nanak. 4.22.55.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਆਪਣਾ ਭਉ ਤਿਨ ਪਾਇਓਨੁ ਜਿਨ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਸਤਸੰਗਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰਿ॥ ਦੁਬਿਧਾ ਮੈਲੁ ਚੁਕਾਈਅਨੁ ਹਰਿ ਰਾਖਿਆ ਉਰਧਾਰਿ॥ ਸਚੀ ਬਾਣੀ ਸਚੁ ਮਨਿ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ॥ 1॥ ਮਨ ਮੇਰੇ ਹਉਮੈ ਮੈਲੁ ਭਰਨਾਲਿ॥ ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੋਹਣਾ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ॥1॥ਰਹਾਉ॥ ਸਚੈ ਸਬਦਿ ਮਨੁ ਮੋਹਿਆ ਪ੍ਰਭਿ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ ਜੋਤੀ ਹੂ ਪ੍ਰਭੁ ਜਾਪਦਾ ਬਿਨੁ ਸਤਗੁਰ ਬੂਝ ਨ ਪਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਆਇ॥ 2॥ ਵਿਣੁ ਨਾਵੈ ਸਭ ਡੁਮਣੀ ਦੂਜੈ ਭਾਇ ਖੁਆਇ॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਦੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ॥ ਭਰਮਿ ਭੁਲਾਣਾ ਅੰਧੁਲਾ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ॥ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ 3॥

(ਅੰਗ 36)॥ ਸਭੁ ਕਿਛੁ ਸੁਣਦਾ ਵੇਖਦਾ ਕਿਉ ਮੁਕਰਿ ਪਇਆ ਜਾਇ॥ ਪਾਪੋ ਪਾਪੁ ਕਮਾਵਦੇ ਪਾਪੇ ਪਚਹਿ ਪਚਾਇ॥ ਸੋ ਪ੍ਰਭੁ ਨਦਰਿ ਨ ਆਵਈ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ॥ ਜਿਸੁ ਵੇਖਾਲੇ ਸੋਈ ਵੇਖੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇ॥ 4॥23॥56॥

Siri Raag(u) Mehla 3: Aapna bhuou tin paayoun(u) jinh Gur ka Shabad beechaar(i). Satsungti suda mil(i) ruhaay Sachay kay goon saar(i). Doobidha maiyl(u) chookaayiun(u) Hur(i) raakhiya oordhaar(i). Sachi Bani, Sach(u) mun(i), Sachay naal(i) piyaar(i). 1. Mun mayray, haumein maiyl(u) bhurnaal(i). Hur(i) nirmul(u) suda sohna, Shabad(i) svaarunhaar(u). 1. Ruhaou. Sachaiy Shabad(i) mun(u) mohiya Prubh(i) luyay milayay. Undin(u) Naamay ruttiyaan joti Jot(i) smaayay. Joti hoo Prubh(u) jaapda, bin(u) Satgur boojh na paayay. Jin kuou poorub(i) likhiya, Satgur(u) bhaytiya tin aayay. 2. Vin(u) Naavaiy subh doommni, doojaiy bhaayay khooayay. Tis(u) bin(u) ghurri na jeenvdi. dookhi raiyn(i) vihayay. Bherm(i) bhoolaana undhula, phir(i) phir(i) aavaiy jaayay. Nudr(i) kuray Prubh(u) aapni, aapay luyay milayay. 3.

(PAGE 36): Subh(u) kichh(u) soon-da vaykhda kiyoun mooker(i) puyyiya jaayay. Paapo paap(u) kmaanvday paapay pucheh(i) puchaayay. So Prubh(u) nudr(i) na aavuyyi munmukh(i) boojh na paayay. Jis(u) vaykhaalay soyee vaykhaiy, Nanak Gurmukh(i) paayay. 4.23. 56.

Word Meaning: Bhuou = fear; respect. Saar(i) = by remembering, by pondering on. Doobhida = duality; indecisiveness. Chookaayiun = cleared. Oordhaar(i) = fostered in mind. 1. Bhurnaal(i) = in the sea of Maya. Nirmul(u) = pure. Svaarunhaar(u) = one who grooms (Waheguru). Pause. Mohiya = captivated. Ruttiyaan = imbued. Joti Jot(i) Smaayay = merge your light (soul) in Waheguru (Joti). Jaapda = is discernible; visible. Poorub(i) = predestined. Bhaytiya = met; connected. 2. Vin(u) Naavaiy = without Waheguru's Naam. Doojaiy Bhaayay = in love with the other (Maya). Khooayay = suffer in worthless efforts. Vihayay = is spent. Bherm(i) bhoolaana = lost (misguided) in doubts.

Aavaiy Jaayay = takes rebirths. 3. Mooker(i) = refuse to admit; disavow. Pucheh(i) = suffers. Boojh = comprehend. 4.

MEANING: (Waheguru) instils respectful fear for Him in the minds of those who ponder on (act on) Guru's Shabad, and remember it. By keeping Guru's Shabad in mind, they stay connected with Waheguru in the company of the holy saints, and wash away the filth of duality (whether to pursue Waheguru or Maya). Acting on the True (everlasting) Shabad of the Guru, their minds are purified, and they cultivate love for the eternal (Waheguru). 1. The world sea is full of the filth of Maya, oh my mind. (To wash away this filth) Obey Guru's Shabad to acquire Waheguru in your heart, who is always pure, beautiful, and who fulfils all your needs and wishes. Pause. Waheguru connects all those with Him whose minds have been captivated by the Guru's Shabad. Imbued in Waheguru's Naam day and night, their soul (joti) merges with the Supreme Soul of Waheguru (Jot(i). God is discernible from His soul (in nature), but one cannot recognize that without the Guru's shelter. The Guru connects only those with Him who are predestined for it. 2. Everybody is caught in duality without the Guru and suffers because of their love for the other (Maya). I cannot survive without Waheguru even for a short moment, and the night of my life is spent in discomfort. (Without the Guru), the ignorant man is blind, and is lost in doubts and indecisiveness, and is trapped in reincarnation. But, when Waheguru is kind, He Himself connects individuals with Him. 3. The man hears and watches everything (about the generosity of Waheguru), so, how can he refuse to admit His benevolence and His largesse? (He still does not believe in Him)? The man continues to commit sins and suffers constantly because of them. The follower of his mind cannot discern and recognize Waheguru. Only that individual "sees" Him, to whom He shows "Himself" by the grace of the Guru, oh Nanak. 4.23.56.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਬਿਨੁ ਗੁਰ ਰੋਗੁ ਨ ਤੁਟਈ ਹਉਮੈ ਪੀੜ ਨ ਜਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਨਾਮੇ ਰਹੈ ਸਮਾਇ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਬਿਨੁ ਸਬਦੈ ਭਰਮਿ ਭੁਲਾਇ॥1॥ ਮਨ ਰੇ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥ ਰਾਮ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇ॥ 1॥ਰਹਾਉ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਵਰਤਦਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਸਬਦਿ ਸਾਲਾਹੀ ਮਨਿ ਵਸੈ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਇ॥ ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਵੇਖਦਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 2॥ ਹਉਮੈ ਸਭਾ ਗਣਤ ਹੈ ਗਣਤੈ ਨਉ ਸੁਖੁ ਨਾਹਿ॥ ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਬਿਖੁ ਹੀ ਮਾਹਿ ਸਮਾਹਿ॥ ਬਿਨੁ ਨਾਵੈ ਠਉਰੁ ਨ ਪਾਇਨੀ ਜਮਪੁਰਿ ਦੂਖ ਸਹਾਹਿ॥ 3॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਤਿਸੈ ਦਾ ਆਧਾਰੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੀਐ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ 4॥24॥57॥

Siri Raag(u) Mehla 3. Bin Gur roag(u) na tootyee, haumein peerr na jaayay. Gur persadi mun(i) vussaiy, Naamay ruhhaiy smaayay. Gur Shabadi Hur(i) paayiyaiy, bin Shabadaiy bherm(i) bhoolayay. 1. Mun ray, nij ghur(i) vaasa hoyay. Ram Naam(u) salaahay tu, phir(i) aavun jaan(u) na hohay. 1. Ruhaou. Hur(i) ikko daata vertda dooja uver(u) na koyay. Shabad(i) saalahee mun(i) vussaiy sehjay hee sookh(u) hoyay. Subh nudri undar(i) vaykhda jaiy bhaavaiy taiy dayay. 2. Haumein subha gunut haiy, guntaiy nuou sookh(u) naah(i). Bikh(u) kee kaar kmaavni, bikh(u) hee maah(i) smaahay. Bin(u) Naavaiy tthaur(u) na paayayni, Jumpur(i) dookh suhaahay. 3. Jeo pind(u) subh(u) Tis(u) da, Tissaiy da adhaar(u). Gur persadi boojhiyaiy, ta paayay mokh dooaar(u). Nanak Naam(u) slaahay tu unt(u) na paaravaar(u). 4.24.57.

Word Meaning: Tootyee = breaks; disappears. Haumein = selfishness and ego. Peerr = pain. Smaayay = absorbed; merged. Bherm(i) = duality; doubtfulness 1.

Nij Ghur(i) = in one's own mind. Vaasa = take residence. Pause. Vertda = controls; operates. Uver(u) = else; other than. Sehjay = mental state where there is no effect of Maya. Nedri = kind sight. Bhaavaiy = likes. Taiy = to him. 2. Gunut = calculations; worries. Bikh(u) = poison (Maya). Kaar = job; service. Smaahay = absorbed. Tthaur(u) = stability; peace. Jumpoor(i) = in the city of the angel of death (in his prison). Suhaahay = endures. 3. Jeo Pind(u) = soul and body. Aadhaar(u) = support. Boojhiyaiy = recognize; comprehend. Mokh = freedom from the bonds of Maya; salvation. Paaravar = limits. 4.

MEANING: The disease of haumein, and the accompanying suffering, do not go away without the Guru. Because Waheguru takes residence in one's heart by the grace of the Guru, the individual stays connected with Waheguru with the Guru's grace (and this is the cure for the disease of haumein). One realizes Waheguru when he obeys Guru's Shabad; without Guru's Shabad, people are lost in doubts and superstitions. 1. Praise Waheguru so that His Naam is implanted in your heart, and your birth-death-birth cycle is broken, oh my mind. Pause. Waheguru is the only provider, and He alone controls the world – there is nobody else. He purifies the hearts of those who praise Him by obeying the Guru's Shabad in His shelter, and as a result, they enjoy bliss (with no effect of Maya). Even though He casts His kind sight on everyone, but Waheguru confers His Naam only on some chosen people. 2. The man performs some accepted rituals with the belief to please some god, and keeps account of his so-called noble deeds, but there is no peace of mind in such calculations (because Waheguru is not pleased with them). When one engages in tasks involving the poisonous Maya, he stays engrossed in that, and without Waheguru's Naam, he does not find peace and endures suffering at the hands of the Angel of death. 3. The human body and the soul belong to Waheguru, and He is our only support. The individual, who recognizes this fact by the grace of the Guru, is salvaged at Waheguru's door. Acting on Guru's Shabad, sing praise of Waheguru whose limits can never be determined, oh Nanak! 4.24.57.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਤਿਨਾ ਅਨੰਦੁ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਨਾ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ॥ ਸਦਾ ਸਦਾ ਸਾਚੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੈ ਨਾਇ ਪਿਆਰੁ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਦਿਤੋਨੁ ਭਗਤਿ ਭੰਡਾਰੁ॥ 1॥ ਮਨ ਰੇ ਸਦਾ ਅਨੰਦੁ ਗੁਣ ਗਾਇ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ॥1॥ ਰਹਾਉ॥ਸਚੀ ਭਗਤੀ ਮਨੁ ਲਾਲੁ ਥੀਆ ਰਤਾ ਸਹਜਿ ਸੁਭਾਇ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਮੋਹਿਆ ਕਹਣਾ ਕਛੂ ਨਾ ਜਾਇ॥ ਜਿਹਵਾ ਰਤੀ ਸਬਦਿ ਸਚੈ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਰਸਿ ਗੁਣ ਗਾਇ॥ ਗੁਰਮੁਖਿ ਏਹੁ ਰੰਗੁ ਪਾਈਐ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ ॥2 ਸੰਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਇ॥ ਇਕਿ ਆਪਣੇ ਭਾਣੈ ਕਢਿ ਲਇਅਨੁ ਆਪੇ ਲਇਓਨੁ ਮਿਲਾਇ॥ ਆਪੇ ਹੀ ਆਪਿ ਮਨਿ ਵਸਿਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇ॥ ਆਪਿ ਵਡਾਈ ਦਿਤੀਅਨੁ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਇ॥3॥ ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਭੁਲਿਆ ਲਏ ਸਮਝਾਇ॥ ਇਕਿ ਆਪੇ ਆਪਿ ਖੁਆਇਅਨੁ ਦੂਜੈ ਛਡਿਅਨੁ ਲਾਇ॥ ਗੁਰਮਤੀ ਹਰਿ ਪਾਈਐ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਅਨਦਿਨੁ ਨਾਮੇ ਰਤਿਆ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ॥ 4॥25॥58॥

Siri Raag(u) Mehla 3: Tinha anund suda sookh(u) haiy, jinha Sach(u) Naam(u) aadhar(u). Gur Shabadi Sach(u) paaya, dookh nivaarunhaar(u). Suda suda Saachay goon gaaveh(i), Sachaiy Naayay piyaar(u). Kirpa kur(i) kaiy Aapni, dit-on(u) bhugut(i) bhundaar(u). 1. Mun ray, suda anund(u) goon gaayay. Suchi Bani Hur(i) paayiyaiy Hur(i) siyoun ruhaiy smaayay. 1. Ruhaou. Sachi bhugti mun(u) laal(u) theeya, rutta sehj(i) soobhaayay. Gur Shabadi mun(u) mohiya, kehna kuchhoo na jaayay. Jihva rutti Shabad(i) Sachaiy, Amrit(u) peevaiy, rus(i) goon gaayay. Gurmukh(i) eho rung(u) paayiyaiy, jis no kirpa kuray rujaayay. 2. Sunsa

ehu sunsaar(u) haiy, sootiyaan raiyn(i) vihaayay. Ikk(i) Aapnay bhaanaiy kudh(i) luyyiun, Aapay luyion(u) milaayay. Aapay hee Aap(i) mun(i) vussiya, Maya moh(u) chookayay. Aap(i) vudayee dittiun(u), Gurmukh(i) dayay boojhaayay. 3. Subhna ka daata Aik haiy, bhoolliyaan luyay sumjhaayay. Ikk(i) Aapay Aap(i) khooyaayiun, doojaaiy chhuddiyun laayay. Gurmati Hur(i) paayiyaiy, joti Jot(i) milaayay. Undin(u) Naamay ruttiyaan, Nanak Naam(i) smaayay. 4.25.58.

Word Meaning: Anund = blissfulness. Aadhaar(u) = support. Sach(u) = Truth (God). Dit-on(u) = He has given. Bhundaar(u) = treasure. 1. Laal(u) = red colour (represents a deep relationship). Theeya = became. Sehj(i) = in the state of a stable mind. Mohiya = captivated. Jihva = tongue. Rus(i) = extract; essence; Amrit. Rujaayay = by His own Will. 2. Sunsa = doubts; duality. Vihaayay = spends. Kudh(i) = pull out. Vudayee = honour. Boojhaayay = given knowledge; enlightened. 3. Daata = provider. Bhulliyaan = misled; gone astray. Khooyaayiun = misled; cause to suffer. Doojay = (in) Maya. Laayay = attached to. Jot(i) = Source of enlightenment (Waheguru). Undin(u) = day and night. 4.

MEANING: Those who have made Waheguru's Naam their support are always blissful and enjoy all the comforts. Following on Guru's Shabad, they realize Waheguru, who is the destroyer of all discomforts. They love Waheguru's Naam, and sing His praise all the time. Waheguru, kindly confers upon them all the treasures of bhakti (devotion). 1.

Waheguru's praise is the source of all bliss, oh my mind. Waheguru is realized through reciting the Guru's Shabad, and one always remains connected to Him. Pause.

With true devotion, one's mind is coloured red (meaning the mind is imbued permanently in Waheguru's love) in the mental state above the effects of Maya. When one's mind gets captivated by the Guru's Shabad, he becomes speechless (has no words to describe his blissful state of mind). One's tongue is also imbued with the recitation of the eternal Shabad, and he enjoys the taste of Amrit when singing Waheguru's praise. The individual, to whom Waheguru is kind, has his mind coloured with His affection by the grace of the Guru. 2.

The world is caught in duality (doubt and superstition), and their lives slip away in sleep (unaware of the Truth). However, some are pulled out of their slumber (by Waheguru), and are connected with Him. Waheguru takes up residence in their mind, thereby ending their attraction to Maya. Having been enlightened by the Guru, they are honoured by Waheguru. 3. The provider for all is the same Waheguru; He guides the ones who are on the wrong path (of Maya). But also misguides some to the allurement of Maya. Waheguru can be realized only by taking the Guru's advice, as a result of which the soul (light) of the individual merges with the source of light (Joti) – Waheguru. Those who are imbued in Waheguru's Naam all the time become "one" with Him, oh Nanak. 4. 25.58.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਗੁਣਵੰਤੀ ਸਚੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਤਜਿ ਵਿਕਾਰ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਰੰਗਿਆ ਰਸਨਾ ਪ੍ਰੇਮ ਪਿਆਰਿ॥

(ਅੰਗ 37)॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਕਰਿ ਵੇਖਹੁ ਮਨਿ ਵੀਚਾਰਿ॥ ਮਨਮੁਖ ਮੈਲੁ ਨ ਉਤਰੈ ਜਿਚਰੁ ਗੁਰ ਸਬਦਿ ਨ ਕਰੇ ਪਿਆਰੁ॥ 1॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲੁ॥ ਨਿਜ ਘਰਿ ਵਸਹਿ ਅੰਮ੍ਰਿਤ ਪੀਵਹਿ ਤਾ ਸੁਖ ਲਹਹਿ ਮਹਲੁ॥ 1॥ਰਹਾਉ॥ ਅਉਗੁਣਵੰਤੀ ਗੁਣੁ ਕੋ ਨਹੀ ਬਹਿਣ ਨ ਮਿਲੈ ਹਦੂਰਿ॥ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਜਾਣਈ ਅਵਗੁਣਿ ਸੋ ਪ੍ਰਭੁ ਦੂਰਿ॥ ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚਿ ਰਤੇ ਭਰਪੂਰਿ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਬੇਧਿਆ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਪਿ ਹਦੂਰਿ॥ 2॥ ਆਪੇ ਰੰਗਣਿ ਰੰਗਿਓਨੁ ਸਬਦੇ ਲਇਓਨੁ ਮਿਲਾਇ॥ ਸਚਾ ਰੰਗੁ ਨਾ ਉਤਰੈ ਜੋ ਸਚਿ ਰਤੇ ਲਿਵ ਲਾਇ॥ ਚਾਰੇ ਕੁੰਡਾ ਭਵਿ ਥਕੇ ਮਨਮੁਖ

ਬੂਝ ਨ ਪਾਇ॥ ਜਿਸੁ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸੋ ਮਿਲੈ ਸਚੈ ਸਬਦਿ ਸਮਾਇ॥ 3॥ ਮਿਤ੍ਰ ਘਨੇਰੇ ਕਰਿ ਥਕੀ ਮੇਰਾ ਦੁਖੁ ਕਾਟੈ ਕੋਇ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਦੁਖੁ ਕਟਿਆ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ ਸਚੁ ਖਟਣਾ ਸਚੁ ਰਾਸਿ ਹੈ ਸਚੇ ਸਚੀ ਸੋਇ॥ ਸਚਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਇ॥ 4॥26॥59॥

Siri Raag(u) Mehla 3: Goonvunti Sach(u) paaya, trishna tuj(i) vikaar. Gur Shabadi mun(u) rungiya, rusna praym piyaar(i).

(PAGE 37): Bin(u) Satgur kinaiy na paayiyo, kur(i) vaykhou mun(i) veechaar(i). Munmukh maiyl(u) na ootraiy, jichur(u) Gur Shabad(i) na kuray piyaar(u). 1. Mun mayray, Satgur kaiy bhaanaiy chul. Nij ghur(i) vuseh(i) Amrit peeveh(i), ta sookh luhay mehl(u). 1. Ruhaou. Augunvanti goon ko nuhee, behn na milaiy hudoor(i). Munmukh(i) Shabad(u) na jaanyee, uvgoon(i) so Prubh(u) door(i). Jinhi Sach(u) puchhaaniya Such(i) ruttay bhurpoor(i). Gur Shabadi mun(u) baydhiya Prubh(u) miliya aap(i) hudoor(i). 2. Aapay rungun(i) rungiyoun, Shabaday luyyioun(u) milayay. Sacha rung(u) na ootraiy, jo Sach(i) ruttay liv laayay. Chaaray koondaan bhuv(i) thukkay munmukh boojh na paayay. Jis(u) Satgur(u) maylay so milaiy, Sachaiy Shabad(i) smaayay. 3. Mittar ghunayray kur(i) thukki, mayra dookh(u) kaataiy koyay. Mil(i) Preetum dookh(u) kuttiya, Shabad(i) milaava hoyay. Sach(u) khuttna Sach(u) raas(i) haiy. Sachay Sachee soyay. Such(i) milay say na vichhurreh(i), Nanak Gurmukh(i) hoyay. 4.26.59.

Word Meaning: Goonvunti = having noble qualities. Sach(u) = eternal truth (Waheguru). Trishna = worldly desires. Tuj(I) = by giving up (overcoming). Vikaar = immoral thoughts and deeds. Ootraiy = goes away. Jichur(u) = as long as; until. 1. Bhaanaiy = as per the Will (Command). Nij ghur(i) = in your own house (mind). Vuseh(i) = resides. Mehl(u) = woman (human being). Pause. Aougoonvunti = devoid of noble traits. Hudoor(i) = near Waheguru; in His presence. Puchhaaniya = recognized; made a connection. Baydhiya = pierced; deeply affected. 2. Rungun(i) = in (His) colour (love). Liv Laayay = full concentration. Koondaan = directions. Bhuv(i) = by travelling. Boojh = understand; enlightenment. 3. Ghunayray = very many. Khuttna = earn. Raas(i) = capital. Soyay = fame. 4.

MEANING: Individuals, possessing noble qualities, overcome their immoral thinking and deeds, and realize the source of all truth – Waheguru. By reciting Guru's Shabads with love and respect, their minds are imbued with Guru's Shabad. If one thinks deeply, one will realize that no one ever realizes Waheguru without taking shelter of the Guru. The filth (of immoral thinking) is not washed away from a person who follows his mind, until he ponders on the Guru's Shabad. 1. Lead your life as per the Will (Advice) of the Guru, oh my mind. When you do that, you will drink Amrit (of Guru's Shabad); your mind will quit wandering and will find peace. Pause. The individuals lacking noble qualities cannot enjoy union with Waheguru. The followers of their mind do not pay any attention to the Guru's Shabad, and thus lack good qualities; as a result, Waheguru is far away from them. Those who realize the Truth are imbued in Waheguru's Naam and find Waheguru everywhere. Their mind is pierced (is deeply affected) by Guru's Shabad, and Waheguru Himself connects them with Him. 2. Waheguru Himself imbues their minds with His love and connects with them through the Guru's Shabad. The colour of (love for) Waheguru's Naam is everlasting, and never wears off for those who are always connected with Him with full dedication. The follower of his mind runs in all four directions in pursuit of Maya; as a result, he never finds the Truth (never connects with the Guru or Waheguru). Only those are connected with Waheguru who take the Guru's shelter and stay focused on the Guru's Shabad. 3.

I made many friends with the hope that someone would eradicate my pain (of separation from Waheguru), but my pain was gone only when I got connected with Waheguru through Guru's Shabad. For the devotee, Waheguru's Naam is his true capital and true wealth; he also earns an everlasting praise. Those, who are connected to Waheguru in Guru's shelter, never suffer separation from Him, oh Nanak. 4.26.59

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਆਪੇ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਸ੍ਰਿਸਟਿ ਦੇਖੈ ਆਪਿ ਉਪਾਇ॥ ਸਭ ਏਕੋ ਇਕੁ ਵਰਤਦਾ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਇ॥ ਆਪੇ ਪ੍ਰਭੂ ਦਇਆਲੁ ਹੈ ਆਪੇ ਦੇਇ ਬੁਝਾਇ॥ ਗੁਰਮਤੀ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ 1॥ ਮਨ ਮੇਰੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲ ਸਭੁ ਥੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥1॥ ਰਹਾਉ॥ ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ ਸੋਈ ਸਾਰ ਕਰੇਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਣੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ ਸੇ ਜਨ ਸਬਦੇ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ ਗੁਰਮੁਖਿ ਸਚੈ ਸਬਦਿ ਰਤੇ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ॥ 2॥
ਗੁਰਮਤੀ ਸਚੁ ਸਾਲਾਹਣਾ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਘਟਿ ਘਟਿ ਆਪੇ ਹੁਕਮਿ ਵਸੈ ਹੁਕਮੇ ਕਰੇ ਬੀਚਾਰੁ॥ ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ॥ ਸਾਧਨ ਨਾਵੇ ਬਾਹਰੀ ਅਵਗੁਣਵੰਤੀ ਰੋਇ॥ 3॥ ਸਚੁ ਸਲਾਹੀ ਸਚਿ ਲਗਾ ਸਚੈ ਨਾਇ ਤ੍ਰਿਪਤਿ ਹੋਇ॥ ਗੁਣ ਵੀਚਾਰੀ ਗੁਣ ਸੰਗ੍ਰਹਾ ਅਵਗੁਣ ਕਢਾ ਧੋਇ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਫਿਰਿ ਵੇਛੋੜਾ ਨਾ ਹੋਇ॥ ਨਾਨਕ ਗੁਰ ਸਾਲਾਹੀ ਆਪਣਾ ਜਿਦੂ ਪਾਈ ਪ੍ਰਭੁ ਸੋਇ॥ 4॥27॥60॥

Siri Raag(u) Mehla 3: Aapay kaarun(u) Kerta kuray, srisht(i) daykhaiy Aap(i) oopaayay. Subh aiko Ikk(u) vertda, Alukh(u) na lukhiya jaayay. Aapay Prubhoo duyaal(u) haiy, Aaapay dayay boojhaayay. Gurmuti suda mun(i) vussiya, Such(i) ruhaiy liv laayay. 1. Mun mayray, Gur kee munn(i) laiy rujaayay. Mun(u) tun(u) seetul subh(u) theeyaiy, Naam(u) vusaiy mun(i) aayay. 1. Ruhaou. Jin(i) kur(i) kaarun(u) dhaariya, soyee saar kuray. Gur kaiy Shabad(i) puchhaaniyaiy ja aapay nudr(i) kuray. Say jun Shabday sohnay tit(u) Sachaiy Durbaar(i). Gurmukh(i) Sachaiy Shabad(i) ruttay, aap(i) maylay Kartar(i). 2. Gurmuti Sach(u) salaahna, jis da unt(u) na paaravaar(u). Ghut(i) ghut(i) Aapay huqam(i) vusaiy huqmay kuray beechaar(u). Gur Shabadi salaahiyaiy, haumein vichoun khoyay. Sa dhun naavay baahri, uvgoonvunti royay. 3. Sach(u) slaaheen Such(i) luggaan, Sachaiy Naayay tript(i) hoyay. Goon veechaareen goon sungruhaan uvgoon kuddhaan dhoyay. Aapay mayl(i) milaayaynda, phir(i) vaychhorra na hoyay. Nanak Gur salaheen aapna jidoon paayeen Prubh soyay. 4.27.60.

Word Meaning: Kaarun(u) = the source of all basic ingredients; make arrangements. Kerta = the Creator (Waheguru). Srisht(i) = world. Daykhaiy = looks after. Oopaayay = (after) creating. Vertda = operates; controls. Alukh(u) = formless; incomprehensible. Lukhiya = understood; comprehended. Duyaal(u) = kind. Boojhaayay = enlightens. Liv Laayay = full concentration. 1. Rujaayay = Will; Command. Seetal = calm; at peace. Theeyaiy = become. Pause. Dhaariya = provided support; created. Saar = take care. Nudr(i) = (kind) sight. Jun = devotees. Sohnay = stand out; approved. Ruttay = imbued. Kartar = Creator. 2. Gurmuti = (with the) advice of the Guru. Salaahna = sing praise. Paaravaar = without limits. Ghut(i) = in the heart (mind). Huqam(i) = (by His) Will. Khoyay = eradicated; gets rid of. Sadhun = that woman (human being). Baahri = outside; without. Uvgoonvunti = lacking noble qualities. Royay = cries; laments. 3. Tript(i) = satisfaction; contentment. Sungruhaan = assemble; acquire. Kuddhaan = pull out; kick out. Dhoyay = by washing or cleansing. Jidoon = from whom. 4.

MEANING: Obey Guru's Will (Teachings), oh my mind. As a result, Waheguru's Naam will take up dwelling in you, and your body and mind will be at peace. **Pause.**
Waheguru, the source of all basic materials, Himself plans and creates the world, and looks after it. He alone controls and provides for everybody, but the formless Waheguru is beyond comprehension. Waheguru is kind and enlightens the world Himself. He takes dwelling (appears) in people's hearts when they obey the Guru's advice and stay focused on His Naam. 1. Waheguru, which is the cause of support for the entire world, also looks after His creation. We realize His existence with His kindness, and by acting on the Guru's Shabad. Those who obey the Guru's Shabad stand out (are recognized) in Waheguru's Court. Such devotees are imbued with the Guru's Shabad, and Waheguru Himself connects them with Him. 2. Taking Guru's shelter, one should sing Waheguru's praise, which has no end to His limits. With His own sweet Will, he resides in everybody's heart and looks after the world. Taking Guru's shelter, if one sings praise of Waheguru, his selfishness and ego are eradicated. But those who lack noble qualities remain devoid of His Naam and suffer badly. 3. By singing Waheguru's praise, one gets connected with Him and attains contentment. I pondered on His noble traits, accumulated (acquired) noble qualities for myself, and washed away the filth of my ignoble qualities. As a result, Waheguru Himself connected me with Him, and I never experienced separation from Him. I sing praise of my Guru, who connected me with Waheguru, oh, Nanak. 4.27.60.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਸੁਣਿ ਸੁਣਿ ਕਾਮਿ ਗਹੇਲੀਏ ਕਿਆ ਚਲਹਿ ਬਾਹ ਲੁਡਾਇ॥ ਆਪਣਾ ਪਿਰੁ ਨ ਪਛਾਣਹੀ ਕਿਆ ਮੁਹੁ ਦੇਸਹਿ ਜਾਇ॥ ਜਿਨੀ ਸਖੀ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ॥ ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ॥ 1॥
(ਅੰਗ 38)॥ ਮੁੰਧੇ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ॥ ਪਿਰੁ ਪ੍ਰਭੁ ਸਾਚਾ ਸੋਹਣਾ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਿ॥ 1॥ਰਹਾਉ॥ ਮਨਮੁਖਿ ਕੰਤੁ ਨ ਪਛਾਣਹੀ ਤਿਨ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ॥ ਗਰਬਿ ਅਟੀਆ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਦੁਖੁ ਪਾਵਹਿ ਦੂਜੈ ਭਾਇ॥ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਤਿਨਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ॥ 2॥ ਗਿਆਨ ਵਿਹੂਣੀ ਪਿਰ ਮੁਤੀਆ ਪਿਰਮੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਅਗਿਆਨਮਤੀ ਅੰਧੇਰੁ ਹੈ ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਭੁਖ ਨ ਜਾਇ॥ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪਿਰੁ ਪਾਇਆ ਸਚਿ ਸਮਾਇ॥ 3॥ ਸੇ ਸਹੀਆ ਸੋਹਾਗਣੀ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ ਖਸਮੁ ਪਛਾਣਹਿ ਆਪਣਾ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਇ॥ ਘਰਿ ਵਰੁ ਪਾਇਆ ਆਪਣਾ ਹਉਮੈ ਦੂਰਿ ਕਰੇਇ॥ ਨਾਨਕ ਸੋਭਾਵੰਤੀਆ ਸੋਹਾਗਣੀ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇਇ॥ 4॥28॥61॥
Siri Raag(u) Mehla 3: Soon(i) soon(i) kaam(i) guhayliyay, kiyya chuleh(i) baanh loodayay. Aapna Pir(u) na puchhaanhi, kiyya moonhu dayseh(i) jaayay. Jinhi sukheen Kunt(u) puchhaniya houn tin kaiy laagoun paayay. Tin hee jaisi thee ruhhaan Satsungat(i) mayl(i) milaayay. 1.
(PAGE 38): Moondhay koorr(i) mootthi koorriaar(i). Pir(u) Prubh(u) Saacha sohna paayiyaiy Gur beechaar(i). 1. Ruhaou. Munmukh(i) kunt(i) na puchhanhi, tin kiyoun raiyn(i) vihaayay. Gerb(i) uttiyaan trishna juleh(i), dookh(u) paaveh(i) doojaiy bhaayay. Shabad(i) ruttiyaan sohaagni, tin vichoun haumein jaayay. Suda Pir(u) raaveh(i) aapna, tinha sookhay sookh(i) vihaayay. 2. Giyaan-vihooni Pir mootiyaan, Pirm(u) na paaya jaayay. Ugiyaanmutee undhayr(u) haiy, bin Pir daykhay, bhookh na jaayay. Aavhou milhou suhaliyou, mein Pir(u) dayhou milaayay. Pooraiy bhaag(i) Satgur(u) milaiy Pir(u) paaya Such(i) smaayay. 3. Say suhiyaan sohaagni jin kuou nudr(i) kuray. Khusm(u) puchhaneh(i) aapna, tun(u) mun(u)

aagaiy dayay. Ghur(i) vur(u) paaya aapna, haumein door(i) kuray. Nanak sobhavunteeyaan sohagni undin(u) bhugut(i) kuray. 4.28.61.

Word Meaning: Kaam(i) Guhayliyay = overpowered by lust. Baanh loodayay = with arm swinging (with conceit). Pir(u) = husband (Waheguru). Puchhaanhi = recognize. Kunt(u) = husband. Thee Ruhhaan = become. 1. Kiyoun = why; how. Vihaayay = spends. Gerb(i) Uttiyaan = trapped in conceit. Trishna = desires. Doojaiy Bhaayay = in love with another (Maya). Ruttiyaan = imbued. Sohaagni = loved by husband. Raaveh(i) = enjoy. Tinha = theirs. 2. Vihooni = without. Mootiyaan = condemned. Pirm(u) = (union with) husband. Ugiyaanmuti = without knowledge. Undhayr(u) = darkness. Smaayay= merge. 3. Say = those. Suhiyaan = female friends (women). Khusm = master; husband (God)
Vur(u) = bridegroom. Sobhavunteeyaan = who earn praise (with their virtues). 4.

MEANING: Listen carefully, oh young woman gripped by lust! Why are you walking with your arms swinging (what are you so conceited about)? You do not recognize your own (real) husband (Waheguru); what kind of face will you show to Him? I touch the feet (show respect for) of those friends who recognize their husband (Waheguru). I, too, can be like them when I connect with Waheguru in the company of such devotees. 1. Those who deal in the mundane (are engrossed in Maya), are robbed (of their spirituality) by their false (short-lived) dealings in Maya, oh, young woman. The true and attractive husband is Waheguru, who can be realized by pondering on the Guru's Shabad. Pause. What kind of life do the followers of their mind (Maya-engrossed) have who do not recognize their real husband? They are gripped by conceit and are full of worldly desires; consequently, they suffer because of their love for Maya. But those who are imbued in Guru's Shabad are the true brides (loved by Waheguru-husband) as they have overcome their selfishness and ego. They always enjoy union with their Husband, and their lives are spent in full comfort (bliss). 2. The ignorant (without any spiritual awareness) are condemned by their Husband (Waheguru), and cannot enjoy His Company. The ignorant are in darkness; they cannot find contentment without seeing (realizing) the Husband. Please, let me join your company, oh my devotee friends, and connect me too with Waheguru. One gets connected with the Guru only because of his good fortune, and once the Guru connects the devotee with Waheguru, he attains complete union with Him. 3. Those, on whom Waheguru casts His kind sight, are the ones who are truly married (to Waheguru). They recognize their true Husband and offer their bodies and minds to Him. They overcome their selfishness and ego, and realize their Groom in their own heart. Such married women worship Waheguru day and night, and their fame spreads around in the world, oh Nanak. 4.28.61.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਇਕਿ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਹਉ ਕੈ ਦਰਿ ਪੂਛਉ ਜਾਇ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਭਾਉ ਕਰਿ ਮੈ ਪਿਰੁ ਦੇਹੁ ਮਿਲਾਇ॥ ਸਭੁ ਉਪਾਏ ਆਪੇ ਵੇਖੈ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਦੂਰਿ॥ ਜਿਨਿ ਪਿਰੁ ਸੰਗੇ ਜਾਣਿਆ ਪਿਰੁ ਰਾਵੈ ਸਦਾ ਹਦੂਰਿ॥ 1॥ ਮੁੰਧੇ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਇ॥ ਅਨਦਿਨੁ ਰਾਵੈ ਪਿਰੁ ਆਪਣਾ ਸਹਜੇ ਸਚਿ ਸਮਾਇ॥ 1॥ਰਹਾਉ॥ ਸਬਦਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਸਚੈ ਸਬਦਿ ਸੀਗਾਰਿ॥ ਹਰਿ ਵਰੁ ਪਾਇਨਿ ਘਰਿ ਆਪਣੈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ ਸੇਜ ਸੁਹਾਵੀ ਹਰਿ ਰੰਗਿ ਰਵੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ॥ ਸੋ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਵਸੈ ਜਿ ਸਭਸੈ ਦੇਇ ਆਧਾਰੁ॥2॥ ਪਿਰੁ ਸਾਲਾਹਨਿ ਆਪਣਾ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਮਨੁ ਤਨੁ ਅਰਪੀ ਸਿਰੁ ਦੇਈ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ॥ ਜਿਨੀ ਇਕੁ ਪਛਾਣਿਆ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੀਐ ਨਾਨਕ ਸਚਿ ਸਮਾਇ॥ 3॥29॥62॥

Siri Raag(u) Mehla 3: Ikk(i) Pir(u) raaveh(i) aapna houn kaiy dur(i) poochhoon jaayay. Satgur(u) sayveen bhaaou kur(i), mein Pir(u) dayhou milaayay. Subh(u) oopaayay Aapay vaykhaiy, kis(u) nayrraiy kis(u) door(i). Jin(i) Pir(u) sungay jaaniya, Pir(u) raavaiy suda hudoor(i). 1. Moondhay, tu chul(u) Gur kaiy bhaayay. Undin(u) raavaiy Pir(u) aapna, sehjay Such(i) smaayay. 1. Ruhaou. Shabad(i) ruttiyaan sohagni, Sachaiy Shabad(i) seegaar(i). Hur(i) vur(u) paayin ghur(i) aapnaiy, Gur kaiy hayt(i) piyaar(i). Sayj soohaavi Hur(i) rung(i) ruvaiy, bhugut(i) bhuray bhundaar. So Prubh Preetum(u) mun(i) vusaiy j(i) subhsaiy dayay aadhaar(u). 2. Pir(u) salaahun(i) aapna tin kaiy sud bulihaaraiy jaaoun. Mun(u) tun(u) urpeen sir(u) dayeen, tin kaiy laagaan paayay. Jini ikk(u) puchhaniya dooja bhaaou chookaayay. Gurmukh(i) Naam(u) puchhniyaiy Nanak Such(i) smaayay. 3.29.62.

Word Meaning: Ikk(u) = many. Raaveh(i) = enjoy. Bhaaou = with love. Pir(u) = husband (Waheguru). Oopaayay = created. Sungay = with; in the company. 1. Moondhay = pretty young woman. Bhaayay = in love (as per His will). Sehjay = in the blissful spiritual state. Smaayay = merge; become one with. Pause. Ryttiyaan = imbued. Seegaar(i) = make up; adornment. Vur(u) = bridegroom. Ghur(i) = in the house (heart). Hayt(i) = love. Sayj = bed (heart). Rung(i) = in love. Ruvaiy = enjoys. Bhundaar = treasures. Preetum(u) = dear. Aadhaar = food. 2. Sud = always. Bulihaaray = be a sacrifice. Urpeen = offer. Dooja Bhaou = love for (Maya). Chookaayay = finished. Sach(i) = in Waheguru. Smaayay = merge with. 3.

MEANING: Lead your life as per the Will of the Guru, oh beautiful young woman (human being). If you do that, you will enjoy the love of your husband (Waheguru), and will be “one” with Him in the blissful state of mind. **Pause**. Which door should I go to (whom should I ask) to find out how some women (devotees) enjoy union with their husband (Waheguru). (Eventually, I find out) That if I serve the Guru with dedication, He will connect me with God. Waheguru Himself looks after everybody whom He has created, but for some, He is very close to, while for some others, He is far away. Whoever gets connected with Him, enjoys His union all the time. 1. Adorned by the Guru’s eternal Shabad, they are imbued in the Guru’s love, and are truly married to (loved by) God. With love and affection for the Guru, they realize Waheguru as the bridegroom in their own hearts. The treasures of worship are full for them, and imbued in Waheguru’s love, their heart-beds become very enjoyable when they enjoy Waheguru’s Love. Waheguru, who provides food to everybody, takes residence in their heart. 2. I would gladly sacrifice my life for those who sing the praises of their husband (Waheguru) and have recognized the only “One” by terminating their love for Maya. I will offer my body, my mind, and my head (will get rid of my wisdom to accept theirs), and touch their feet. (But remember), Waheguru can be recognized (realized) only by the grace of the Guru, when one becomes “one” with Waheguru, oh Nanak. 3.29.62.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਹਰਿ ਜੀ ਸਚਾ ਸਚੁ ਤੂ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਚੀਰੈ॥ ਲਖ ਚਉਰਾਸੀਹ ਤਰਸਦੇ ਫਿਰੇ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਪੀਰੈ॥ ਹਰਿ ਜੀਉ ਬਖਸੇ ਬਖਸਿ ਲਏ ਸੁਖ ਸਦਾ ਸਰੀਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰੀ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰੈ॥ 1॥ ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਸਲਾਹੀਐ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਧਰਮਰਾਇ ਨੋ ਹੁਕਮੁ ਹੈ ਬਹਿ ਸਚਾ ਧਰਮੁ ਬੀਚਾਰਿ॥ ਦੂਜੈ ਭਾਇ ਦੁਸਟੁ ਆਤਮਾ ਓਹੁ ਤੇਰੀ ਸਰਕਾਰ॥ ਅਧਿਆਤਮੀ ਹਰਿ ਗੁਣਤਾਸੁ ਮਨਿ ਜਪਹਿ ਏਕੁ ਮੁਰਾਰਿ॥
(ਅੰਗ 39)॥ ਤਿਨ ਕੀ ਸੇਵਾ ਧਰਮਰਾਇ ਕਰੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ 2॥ ਮਨ ਕੇ ਬਿਕਾਰ ਮਨਹਿ ਤਜੈ ਮਨਿ ਚੁਕੈ ਮੋਹੁ ਅਭਿਮਾਨੁ॥ ਆਤਮਰਾਮੁ ਪਛਾਣਿਆ ਸਹਜੇ ਨਾਮਿ ਸਮਾਨੁ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ

ਪਾਈਐ ਮਨਮੁਖਿ ਫਿਰੇ ਦਿਵਾਨੁ॥ ਸਬਦੁ ਨ ਚੀਨੈ ਕਥਨੀ ਬਦਨੀ ਕਰੇ ਬਿਖਿਆ ਮਾਹਿ ਸਮਾਨੁ॥ 3॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਜਿਉ ਬੋਲਾਏ ਤਿਉ ਬੋਲੀਐ ਜਾ ਆਪਿ ਬੁਲਾਏ ਸੋਇ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਬ੍ਰਹਮੁ ਹੈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ॥ 4॥30॥63॥

Siri Raag(u) Mehla 3: Hur(i) Ji Sacha Sach(u) Tu, subh(u) kichh(u) tayraiy cheeraiy. Lukh chauraasee tursday firay, bin(u) Gur bhaytay Peeraiy. Hur(i) Jeo bukhshay bukhsh(i) luyay, sookh suda sreeraiy. Gur persadi sayv kureen, Sach(u) gehir gumbheeraiy. 1. Mun mayray, Naam(i) ruttay sookh(u) hoyay. Gurmutee Naam(u) slaheeyaiy, dooja uver(u) na koyay. 1. Ruhaou. Dherm Raayay nu huqam haiy, beh(i) Sacha dherm(u) beechaar(i). Doojay bhaayay doosht(u) aatma, ohou tayri surkaar. Adhiaatmi Hur(i) goontaas(u) mun(i), jupeh(i) Aik(u) Mooraar(i).

(PAGE 39): Tin kee sayva Dherm Rayan kuraiy dhunn(u) Svaarunhaar(u). 2. Mun kay bikaar muneh(I) tujaiy, mun(i) chookaiy moh(u) abhimaan(u). Aatamraam(u) puchhaniya, sehjay Naam(i) smaan(u). Bin(u) Satgur mookt(i) na paayiyaiy munmukh(i) firay divaan(u). Shabad(u) na cheenaiy, kuthni budni kuray, bikhiya maaheh smaan(u). 3. Subh(u) kichh(u) aapay aap(i) haiy, dooja uver(u) na koyay. Jiyoun bolaayay tiyoun boliyaiy, ja Aap(i) bolaayay soyay. Gurmukh(i) Bani Braham(u) haiy, Shabad(i) milaava hoyay. Nanak Naam(u) smaal(i) tu, jit(u) sayiyaiy sookh(u) hoyay. 4.30.63.

Word Meaning: Sacha = eternal. Cheeraiy = in His Huqam (Command). Lukh Chauraasee = 8.4 million (according to Hindu belief, there are 8.4 million life forms). Tursday = long for; wish for badly. Bin(u) = without. Bhaytay = have a meeting with. Bukhshay = endows. Bukhsh(i) = forgive. Gehir = deep (unfathomable). Gumbheeraiy = never changing; unemotional. 1. Ruttay = imbued. Gurmuti = taking Guru's advice. Uver(u) = else. Pause. Dherm raayay = (mythical) angel of justice. Doosht(u) = sinner; merciless. Surkaar = subject. Adhiaatmi = devotees. Goontaas(u) = treasure of noble qualities. Mooraar(i) = another name for Waheguru (the killer of the demon Mooraar - Krishna). Dhunn(u) = worthy of respect. Svaarunhaar = one who embellishes; grooms (Waheguru). 2. Bikaar = ignoble deeds or thoughts. Tujaiy = quit. Chookaiy = ends. Moh(u) = attachment. Aatamraam(u) = God. Sehjay = blissful state of mind. Smaan(u) = merge with; union. Mookt(i) = freedom from the bonds of Maya. Divaan(u) = with lost mind; insane. Cheenaiy = recognize. Kuthni Budni = fruitless talk. Bikhiya = poisonous Maya. 3. Braham(u) = (about) Waheguru. Smaal(i) = take care; remember always. 4.

MEANING: One enjoys the real comfort (bliss) when his mind is imbued in the Naam of Waheguru, oh my mind. However, one can sing praise of the Naam (Waheguru) by taking refuge only in the Guru, and nobody else's. **Pause.** You are the only eternal Truth, and everybody is under Your Huqam (Command), oh my Waheguru. But nobody can realize You without taking the Guru's shelter, and for that reason, even though living beings of 8.4 million life forms are dying to see You, they are not successful. At the same time, when Waheguru forgives our shortcomings and grants us His sight (connects us with Him), we enjoy all the comforts. However, the unfathomable and never-changing God can be served (His Naam is enshrined in the heart) only by the grace of the Guru. 1.

Waheguru has ordered the Angel of justice to deliver pure justice (as per the Divine Principles). The lovers of Maya are sinners and are the Angel's subjects (punishable). (On the other hand), The devotees always keep Waheguru, which is the treasure of noble qualities, in mind, and worship Him alone. Waheguru, which embellishes his devotees with

noble qualities, is great and worthy of worship; His embellished devotees are accorded respect by the Angel of justice. 2 When one gets rid of his desires, of his worldly attachments, and his conceit, he recognizes (realizes) Waheguru, and gets imbued in His Naam in the blissful state of mind. (On the other hand), The follower of his mind does not seek the Guru's refuge to achieve freedom from Maya, and spends his life like an insane person. He does not realize the importance of the Guru's Shabad, and engrossed in Maya, he engages in fruitless conversations. 3. God Himself controls everything and has no rival. We speak (and act) as He wishes us to do, and He Himself makes us sing His praise. The routine conversation of a devotee is about God and His praise. He connects us with Him by Guru's Shabad. So, foster Waheguru's Naam in your heart, because one achieves comfort (blissfulness) by serving Him alone, oh Nanak. 4.30.63.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਜਗਿ ਹਉਮੈ ਮੈਲੁ ਦੁਖੁ ਪਾਇਆ ਮਲੁ ਲਾਗੀ ਦੂਜੈ ਭਾਇ॥ ਮਲੁ ਧੋਤੀ ਕਿਵੈ ਨ ਉਤਰੈ ਜੇ ਸਉ ਤੀਰਥ ਨਾਇ॥ ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਮਾਵਦੇ ਦੂਣੀ ਮਲੁ ਲਾਗੀ ਆਇ॥ ਪੜਿਐ ਮੈਲੁ ਨ ਉਤਰੈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥1॥ ਮਨ ਮੇਰੇ ਗੁਰ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ॥ ਮਨਮੁਖ ਹਰਿ ਹਰਿ ਕਰਿ ਥਕੇ ਮੈਲੁ ਨ ਸਕੇ ਧੋਇ॥ 1॥ਰਹਾਉ॥ ਮਨਿ ਮੈਲੈ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਮਨਮੁਖ ਮੈਲੈ ਮੈਲੈ ਮੁਏ ਜਾਸਨਿ ਪਤਿ ਗਵਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਮਲੁ ਹਉਮੈ ਜਾਇ ਸਮਾਇ॥ ਜਿਉ ਅੰਧੇਰੈ ਦੀਪਕੁ ਬਾਲੀਐ ਤਿਉ ਗੁਰ ਗਿਆਨਿ ਅਗਿਆਨੁ ਤਜਾਇ॥ 2॥ ਹਮ ਕੀਆ ਹਮ ਕਰਹਗੇ ਹਮ ਮੂਰਖ ਗਾਵਾਰ॥ ਕਰਣੈ ਵਾਲਾ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਮਾਇਆ ਜੇਵਡੁ ਦੁਖੁ ਨਹੀ ਸਭ ਭਵਿ ਥਕੇ ਸੰਸਾਰੁ॥ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਉਰਧਾਰਿ॥ 3॥ ਜਿਸ ਨੋ ਮੇਲੇ ਸੋ ਮਿਲੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਏ ਮਨ ਭਗਤੀ ਰਤਿਆ ਸਚੁ ਬਾਣੀ ਨਿਜ ਥਾਉ॥ ਮਨਿ ਰਤੇ ਜਿਹਵਾ ਰਤੀ ਹਰਿ ਗੁਣ ਸਚੇ ਗਾਉ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮਾਹਿ ਸਮਾਉ॥4॥33॥31॥64॥

Siri Raag(u) Mehla 3: Jug(i) haumein maiyl(u) dookh(u) paaya, mul(u) laagi doojaiy bhaayay. Mul(u) dhoti kivaiy na ootraiy, jay suou teeruth naayay. Buhou bidh(i) kerm kmaanvday, dooni mul(u) laagi aayay. Purriyaiyn maiyl(u) na ootraiy, poochhou giyaniyaan jaayay. 1. Mun mayray, Gur shern(i) aavaiy ta nirmul(u) hoyay. Munmukh(i) Hur(i) Hur(i) kur(i) thukkay, maiyl(u) na sukay dhoyay. 1. Ruhaou. Mun(i) maiylaiy bhugut(i) na hovyee Naam(u) na paaya jaayay. Munmukh maiylaiy, maiylaiy mooyay, jaasun(i) put(i) guvaayay. Gur Persaadi mun(i) vusaiy, mul(u) haumein jaayay, smaayay. Jiyoun undhayraiy deepuk(u) baaliyaiy tiyoun Gur Giyaan(i) ugiyaan(u) tujaayay. 2. Hum keeya, hum kurehngay, hum moorakh gavaar. Kurnaiy vaala vissriya, doojaiy bhaayay piyaar(u). Maya jayvud dookh(u) nuhee, subh bhuv(i) thukkay sunsaar(u). Gurmutee sookh(u) paayiyaiy, Sach(u) Naam(u) oordhaar(i). 3. Jis nu maylay so milaiy, houn tis(u) bulihaaraiy jaoun. Eh mun bhugti ruttiya Sach(u) Bani nij thaoun. Mun(i) ruttay jihva rutti, Hur(i) goon Sachay gaoun. Nanak Naam(u) na visraiy Sachay maahay smaaoun. 4.33.31.64.

Word Meaning: Jug(i) = world. Maiyl(u) = filth. Doojaiy Bhaayay = love for the other (Maya). Mul(u) = Maiyl(u) = filth. Buhou Bidh(i) = in many various ways. Kerm = ritualistic religious deeds. 1. Gur shern(i) = in the shelter of the Guru. Nirmul(u) = clean; pure. Pause. Jaasun(i) = will leave. Put(i) = dignity. Mun(i) Vusaiy = (Waheguru) takes residence in the heart (of the devotee). Smaayay = merges; becomes one with. Jioun = just as. Tioun = like that. Ugiyaan = lack of knowledge. Tujaayay = quits. 2. Gavaar = unrefined; foolish. Oordhaar(i) = acquire in mind. 3. Bulihaaraiy = sacrifice life. Ruttiya = imbued. Nij = personal. Thaoun = place (at peace). Jihva = tongue. Smaaoun = merge in; get absorbed. 4.

MEANING: The only way to cleanse your mind is to take the Guru's protection, oh my mind. The followers of their mind exhaust themselves by uttering Waheguru's Naam, but only to give the false impression of their religiosity to the people. They cannot wash away the filth of their mind by simply pretending to be what they really are not. **Pause.**
The world is suffering from the filth of selfishness and from the love for Maya. The filth of haumein does not go away, no matter how many dips at holy places one takes. To wash away the filth, people perform various ritualistic religious deeds, but they do not realize that they actually add twice the filth they believe they washed away, because such deeds further boost their ego. The learned (enlightened) people will also tell you that this filth does not go away simply by reading religious books. 1. (It is important to cleanse your mind because) One cannot worship Waheguru with a filthy mind or realize Him. The followers of their mind are filthy; they lose their dignity, and they die filthy. (However), By Guru's grace, the filth of haumein can be washed away, and the person becomes "one" with Waheguru. Just as a lamp is lighted to dispel darkness, the wisdom of a devotee, who is connected to Waheguru, dispels the darkness of ignorance. 2. In his love for Maya, the ignorant forgets Waheguru's Naam, and the idiot boasts of his achievements and takes credit for everything. There is no other discomfort as big as worrying about Maya, because the lover of Maya exhausts himself while pursuing it around the world. The real comfort is attained when one enshrines Waheguru's Naam in his heart by taking shelter of the Guru. 3.
Only those individuals are connected with Waheguru whom He connects Himself to; I would gladly sacrifice my life for such lucky people. When the mind is imbued with Waheguru's Naam, the eternal Shabad of the Guru takes residence in the heart, which attains peace. By singing Waheguru's praise, one's mind and tongue get imbued with Waheguru's Naam. One should never forget Waheguru so as to stay connected with Him, oh Nanak! 4.33.31.64.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4 ਘਰੁ 1॥

Siri Raag(u) Mehla 4 Ghur(u) 1:

ਮੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਅਤਿ ਅਗਲਾ ਕਿਉ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਘਰਿ ਆਇ॥ ਜਾ ਦੇਖਾ ਪ੍ਰਭੁ ਆਪਣਾ ਪ੍ਰਭਿ ਦੇਖਿਐ ਦੁਖੁ ਜਾਇ॥ ਜਾਇ ਪੁਛਾ ਤਿਨ ਸਜਣਾ ਪ੍ਰਭੁ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਮਿਲਾਇ॥1॥ ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਹਰਿ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮ ਕਾ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਾਵੈ ਸੋਇ॥ ਸਤਿਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਹਉ ਗੁਰ ਸਰਣਾਈ ਢਹਿ ਪਵਾ ਕਰਿ ਦਇਆ ਮੇਲੇ ਪ੍ਰਭੁ ਸੋਇ॥2॥ ਮਨਿ ਹਠਿ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਉਪਾਵ ਥਕੇ ਸਭੁ ਕੋਇ॥

(ਅੰਗ 40)॥ ਸਹਸ ਸਿਆਣਪ ਕਰਿ ਰਹੇ ਮਨਿ ਕੋਰੈ ਰੰਗੁ ਨ ਹੋਇ॥ ਕੂੜਿ ਕਪਟਿ ਕਿਨੈ ਨ ਪਾਇਓ ਜੋ ਬੀਜੈ ਖਾਵੈ ਸੋਇ॥3॥ ਸਭਨਾ ਤੇਰੀ ਆਸ ਪ੍ਰਭੁ ਸਭ ਜੀਅ ਤੇਰੇ ਤੂ ਰਾਸਿ॥ ਪ੍ਰਭੁ ਤੁਧਹੁ ਖਾਲੀ ਕੋ ਨਹੀ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ ਸਾਬਾਸਿ॥ ਬਿਖ ਭਉਜਲ ਡੁਬਦੇ ਕਢਿ ਲੈ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥ 4॥1॥65॥

Mein mun(i) tun(i) birhou ut(i) ugla, kiyoun Preetum(u) milaiy ghur(i) aayay. Ja daykhaan Prubh(u) aapna, Prubh(i) daykhiyaiyn dookh(u) jaayay. Jaayay poochhaan tin sujjnaan, Prubh(u) kit(u) bidh(i) milaiy milaayay. 1. Mayray Satgura, mein Toojh bin(u) uver(u) na koyay. Hum moorukh moogdh shernaagti, kur(i) kirpa maylay hur(i) soyay. 1. Ruhaou. Satgur(u) daata Hur(i) Naam ka, Prubh(u) aap(i) milaavaiy soyay. Satgur(i) Hur(i) Prubh(u) boojhiya, Gur jayvud(u) uver(u) na koyay. Houn Gur shernaayee dheh(i) puvaan kur(i) duyya maylay Prubh(u) soyay. 2. Mun(i) hutth(i) kinaiy na paaya kur(i) opaav thukkay subh(u) koyay.

(PAGE 40): Sehs siyaanup kur(i) ruhay, mun(i) koraiy rung(u) na hoyay. Koorr(i) kupt(i) kinaiy na paayo, jo beejaiy, khaavaiy soyay. 3. Subhna Tayri aas Prubh(u) subh jea Tayray Tu raas(i). Prubh(u) toodhoun khaali ko nuhi dur(i) Gurmukhaan nu shaabash(i). Bikh bhoujul doobday kudh(i) laiy, jun Nanak kee ardaas(i). 4.1.65.

Word Meaning: Birhou = pain of separation. Ugla = very much. Kiyoun = how? Preetum(u) = dear (Waheguru). Ghur(i) = in the heart. Kit(u) = which. Bidh(i) = way; process. 1. Moogdh = fool; ignorant. Shernaagti = refugee; in Your shelter. Pause. Daata = source. Boojhiya = realized. Dheh(i) Puvaan = drop at the feet. 2. Hutth(i) = stubbornness; obstinacy. Opaav = means; arrangements. Thukkay = exhausted. Sehs = thousand. Koraiy = undyed; blank. Koorr(i) = deceits; dishonesty; show off. Kupt(i) = cheating; fraud. 3. Raas(i) = capital; source of everything. Shaabash(i) = accolades; receive praise. Bikh Bhoujul = sea of Maya. Jun = slave; devotee. 4.

MEANING: I do not have anybody else (as my support) without You, oh my Satguru! I am an ignorant fool, and have come to Your shelter. Please, be kind, and connect me with Waheguru. **Pause.** I am suffering mentally and physically from the pain of separation; how can I have my darling (Waheguru) come and stay in my heart? All my pain goes away when I see (spiritually) my dear Waheguru. I will approach my devotee friends and seek their advice on how to get connected with Waheguru. 1 Satguru is the source of Waheguru's Naam and can connect you with Waheguru. Satguru has realized Waheguru (is "one" with Him); no one else is as great as Satguru. I will (humbly) drop at the feet of the Satguru, and He will kindly connect me with Waheguru. 2.

Many people exhaust themselves with different approaches, but no one has ever realized Waheguru through their own stubborn efforts. Thousands have tried their wisdom, but a blank mind cannot be dyed in Waheguru's love (just as fabric requires a base before it can be dyed, the human mind also needs Guru's Shabad before it can be dyed in Waheguru's love). Also, nobody has ever realized Waheguru by deceitful methods and by cheating; they reap the rewards of their own sowings. 3.

Everybody has their hopes on You, as You are the source to fulfil all their needs, oh Waheguru. Nobody is without You (You are present in everybody), but only those who follow the Guru's teachings earn respect in Your Court. I, Nanak, a devotee of Yours, pray that we human beings, drowning in the sea of Maya, be kindly saved, oh Waheguru. 4.1.65.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4॥ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਬਿਨੁ ਨਾਮੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸੁ॥ ਕੋਈ ਗੁਰਮੁਖਿ ਸਜਣੁ ਜੇ ਮਿਲੈ ਮੈ ਦਸੇ ਪ੍ਰਭੁ ਗੁਣਤਾਸੁ॥ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਚਉਖੰਨੀਐ ਮੈ ਨਾਮ ਕਰੇ ਪਰਗਾਸੁ॥ 1॥ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਉ ਜੀਵਾ ਨਾਮੁ ਧਿਆਇ॥ ਬਿਨੁ ਨਾਵੈ ਜੀਵਣੁ ਨ ਥੀਐ ਮੇਰੇ ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਇ॥1॥ ਰਹਾਉ॥ ਨਾਮੁ ਅਮੋਲਕੁ ਰਤਨੁ ਹੈ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ॥ ਸਤਿਗੁਰ ਸੇਵੈ ਲਗਿਆ ਕਢਿ ਰਤਨੁ ਦੇਵੈ ਪਰਗਾਸਿ॥ ਧੰਨੁ ਵਡਭਾਗੀ ਵਡਭਾਗੀਆ ਜੋ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ॥2॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨ ਭੇਟਿਓ ਸੇ ਭਾਗਹੀਣ ਵਸਿ ਕਾਲ॥ ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਵਿਚਿ ਵਿਸਟਾ ਕਰਿ ਵਿਕਰਾਲ॥ ਓਨਾ ਪਾਸਿ ਦੁਆਸਿ ਨ ਭਿਟੀਐ ਜਿਨ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲ॥3॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅੰਮ੍ਰਿਤਸਰੁ ਵਡਭਾਗੀ ਨਾਵਹਿ ਆਇ॥ ਉਨ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਰੈ ਨਿਰਮਲ ਨਾਮੁ ਦ੍ਰਿੜਾਇ॥ ਜਨ ਨਾਨਕ ਉਤਮ ਪਦੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਲਿਵ ਲਾਇ॥ 4॥2॥66॥

Siri Raag(u) Mehla 4: Naam(u) milaiy mun(u) triptiyaiy, bin(u) Naamaiy dhrig(u) jeevaas(u). Koyee Gurmukh(i) sujjan(u) jay milaiy, mein dusaay Prubh(u) goontaas(u). Houn tis(u) vitoun chaukhunniyaiy mein Naam kuray purgaas(u). 1. Mayray Preetuma houn jeevaan Naam(u) dhiyaayay. Bin(u) Naavaiyn jeevun(u) na theeyay, mayray Satguru Naam(u) drirraayay. 1. Ruhaou. Naam(u) amoluk(u) ruttun(u) haiy, pooraiy Satgur paas(i). Satguru sayvaiy luggiyaan, kudh(i) ruttan(u) dayvaiy purgaas(i). Dhunn(u) vudbhaagi vudbhaagiyaan, jo aayay milay Gur paas(i). 2. Jinha Satgur(u) Purakh(u) na bhaytiyo, say bhaagheen vus(i) kaal. Oyay phir(i) phir(i) joan(i) bhuvaayeh(i), vich(i) vishta kur(i) vikraal. Ohna paas(i) dooaas(i) na bhitiyaiy, jin untar(i) krodh(u) chundaal. 3. Satgur(u) Purakh(u) Amritsar(u), vudbhaagi naaveh(i) aayay. Oon junum junum kee maiyl ootraiy, nirmul Naam(u) drirrayay. Jun Nanak ootum pud(u) paaya Satgur kee liv laayay. 4.2.66.

Word Meaning: Triptiyaiy = is contented. Dhrig(u) = condemnable. Jeevaas(u) = life. Goontaas(u) = treasure of noble qualities (Waheguru). Chaukhunniyaiy = cut into pieces. 1. Preetuma = darling. Theeyaiy = happen; exist. Drirraayay = reinforce. Pause. Amoluk(u) = priceless. Ruttun(u) = precious stone. Purgaas(i) = enlighten. Dhunn(u) = worthy of respect. Vudbhaagi = very lucky. 2.
Bhaytiyo = met; connected with. Vus(i) Kaal = die spiritual death. Bhuvaayeh(i) = made to go through. Vishta = crap (Maya). Vikraal = scary; frightening. Paas(i) dooaas(i) = near; close. Bhitiyaiy = meet; go near. Chundaal = butcher; vicious. 3.
Amritsar(u) = pool of life-sustaining water (ambrosia). Ootum Pud(u) = highest spiritual state. Liv = meditate with full concentration. 4.

MEANING: I survive only if I recite (remember) Your Naam, oh my darling Waheguru. There is no life without Your Naam; my Satguru reiterates Your Naam. **Pause.**
My mind finds contentment when I acquire Waheguru's Naam; life is condemnable without Naam. I am looking for a devotee friend who can lead me to Waheguru, the treasure of all noble qualities. I will cut myself into pieces (be an unconditional slave) for him who enlightens me with Waheguru's Naam. 1. The perfect Satguru possesses (is the source of) Waheguru's Naam, which is priceless like a jewel. When one serves Satguru, He confers Naam-Rattan on him, and enlightens his mind. Those who get connected with Satguru are the luckiest of the lucky. 2. (On the other hand, those who do not get connected with Satguru), are prisoners of (spiritual) death. (Disconnected from the Guru), They are trapped in the crappy Maya and are made to suffer in the frightening cycle of reincarnation. One should never get even close to those who harbour the butcher-like rage. 3.

Satguru, who is a manifestation of Waheguru, is a pool of life-sustaining water (Naam-Amrit); the lucky ones take a dip in it. Their filth of many lives is washed away, and they recite Waheguru's Naam repeatedly with a clean mind. I, a devotee of the Satguru, have also attained the highest spiritual level by concentrating on the Naam, oh, Nanak. 4.2.66.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4॥ ਗੁਣ ਗਾਵਾ ਗੁਣ ਵਿਥਰਾ ਗੁਣ ਬੋਲੀ ਮੇਰੀ ਮਾਇ॥ ਗੁਰਮੁਖਿ ਸਜਣੁ ਗੁਣਕਾਰੀਆ ਮਿਲਿ ਸਜਣ ਹਰਿ ਗੁਣ ਗਾਇ॥ ਹੀਰੈ ਹੀਰੁ ਮਿਲਿ ਬੇਧਿਆ ਰੰਗਿ ਚਲੂਲੇ ਨਾਇ॥1॥ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਣ ਗਾਵਾ ਤ੍ਰਿਪਤਿ ਮਨਿ ਹੋਇ॥ ਅੰਤਰਿ ਪਿਆਸ ਹਰਿ ਨਾਮ ਕੀ ਗੁਰੁ ਤੁਸਿ ਮਿਲਾਵੈ ਸੋਇ॥1॥ ਰਹਾਉ॥ ਮਨੁ ਰੰਗਹੁ ਵਡਭਾਗੀਹੋ ਗੁਰ ਤੁਠਾ ਕਰੇ ਪਸਾਉ॥ ਗੁਰ ਨਾਮ ਦ੍ਰਿੜਾਏ ਰੰਗ ਸਿਉ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਉ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਲਭਈ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਉ॥2॥ ਬਿਨੁ ਭਾਗਾ ਸਤਿਗੁਰੁ ਨ ਮਿਲੈ ਘਰਿ ਬੈਠਿਆ ਨਿਕਟਿ ਨਿਤ ਪਾਸਿ॥ ਅੰਤਰਿ ਅਗਿਆਨ ਦੁਖੁ ਭਰਮੁ ਹੈ ਵਿਚਿ ਪੜਦਾ ਦੂਰਿ ਪਈਆਸਿ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਕੰਚਨੁ ਨਾ ਥੀਐ ਮਨਮੁਖੁ ਲੋਹੁ ਬੂਡਾ ਬੇੜੀ ਪਾਸਿ॥3॥ ਸਤਿਗੁਰ ਬੋਹਿਥੁ ਹਰਿ ਨਾਵ ਹੈ ਕਿਤੁ ਬਿਧਿ ਚੜਿਆ ਜਾਇ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਵਿਚਿ ਬੋਹਿਥ ਬੈਠਾ ਆਇ॥ ਧੰਨੁ ਧੰਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਇ॥ 4॥3॥67॥

Siri Raag(u) Mehla 4: Goon gaavaan, goon vithraan, goon boaleen mayri maayay. Gurmukh(i) sujjan(u) goonkaariya mil(i) sujjan Hur(i) goon gaayay. Heeraiy heer(u) mil(i) baydhiya, rung(i) chloolay naayay. 1. Mayray Govinda, goon gaavaan triput(i) mun(i) hoyay. Untar(i) piyaas Hur(i) Naam kee, Gur(u) toos(i) milaavaiy soyay.1. Ruhaou. Mun(u) rungou vudbhaagiho Gur toottha kuray pusaaou. Gur Naam drirrayay rung siyoun, huoun Satgur kaiy bul(i) jaaoun. Bin(u) Satgur Hur(i) Naam(u) na lubhyee, lukh koti kerm kmaoun. 2. Bin(u) bhaagaan Satgur(u) na milaiy ghur(i) baitthiyaan nikt(i) nit paas(i). Untar(i) ugiyaan dookh(u) bherm(u) haiy, vich(i) purrdah door(i) puyiaas(i). Bin(u) Satguru bhaytay kunchan(u) na theeyaiy, munmukh(u) loh(u), booda bayrri paas(i). 3. Satgur bohith(u) Hur(i) Naav haiy, kit(u) bidh(i) churriyaa jaayay. Satgur kaiy bhaanaiy jo chullaiy, vich(i) bohith baittha aayay. Dhunn(u) dhunn(u) vudbhaagi Nanaka jinha Satgur(u) luyyay milaayay. 4.3.67.

Word Meaning: Vithraan = explain with detail; preach. Goonkaariya = possessing noble qualities. Sujjan = (devotee) friends. Heeraiy = diamond (Satguru). Heera = human mind. Baydhiya = pierced (affected deeply). Chloolay = deep red shiny colour (red colour represents deep devotion for God). Naayay = with Waheguru's Naam. 1. Govinda = Waheguru. Triput(u) = content. Toos(i) = pleased to be kind. Pause. Toottha = pleased to be kind. Psaaou = blesses. Drirrayay = reinforces. Rung Siyoun = with love. Bul(i) = sacrifice self. Lukh Koti = millions. Kerm = religious rituals. Kmaaoun = perform. 2. Ghur(I) = in the heart. Nikt(i) = near; close by. Ugiyaan = ignorance. Bherm = doubts; wavering mind. Purrdah = curtain. Puyiaas = is drawn. Kunchan = (pure like) gold. Theeyaiy = becomes. Loh = (like) iron; stone-hearted. 3. Bohith(u) = ship. Naav = boat. Kit(u) bidh(i) = in what way; how. Bhaanaiy = as per His Will. Chullaiy = leads his life. 4.

MEANING: My mind finds contentment when I sing praise of Your noble qualities, oh my Waheguru! There is a thirst in my mind for Waheguru's Naam; the Guru kindly connects me with Him (thereby quenching my thirst). **Pause.** I sing Waheguru's noble qualities, explain them to others, and my routine conversation is also about His noble qualities, oh my mother! My friend is a devotee of the Satguru and possesses all the noble qualities; I sing Waheguru's qualities in his company. After connecting with the Guru, who is like a diamond, my mind has been pierced (deeply moved) and has also become like a diamond, imbued with the deep red, shiny colour (which never fades) of the Naam. 1. The Guru is very kind and pleased (to connect you with Waheguru). Be fortunate, and take Guru's shelter to be imbued in the deep red colour of His love, oh my friend! I am a sacrifice for the Guru who

fosters and reinforces Waheguru's Naam with affection. Without taking Guru's shelter, no one can acquire Waheguru's Naam on their own, no matter how many ritualistic deeds they perform. 2. Even though Waheguru is always close to you, residing in your heart, without good fortune, you cannot realize Him. Normally, there is a curtain of ignorance and doubts drawn between the individual and Waheguru, as a result of which, his mind stays away from Waheguru. Without connecting to the Guru, the mind of the individual is hard like iron, and never becomes soft and pure) like gold; (with the mind being hard like iron, it does not melt in Waheguru's love), and the individual drowns (in the sea of Maya) even though the boat (Waheguru) is close by on the shore. 3. Satguru is the ship, and Waheguru's Naam is the boat, but one does not know how to get on to the Naam-boat (to be ferried across the sea of Maya). Those who lead their lives according to the Guru's Will get to ride on the boat and earn respect when connected with the Guru (and Waheguru), oh Nanak! 4.3.67.

(ਅੰਗ 41)॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4॥ ਹਉ ਪੰਥੁ ਦਸਾਈ ਨਿਤ ਖੜੀ ਕੋਈ ਪ੍ਰਭੁ ਦਸੇ ਤਿਨਿ ਜਾਉ॥ ਜਿਨੀ ਮੇਰਾ ਪਿਆਰਾ ਰਾਵਿਆ ਤਿਨ ਪੀਛੈ ਲਾਗਿ ਫਿਰਾਉ॥ ਕਰਿ ਮਿੰਨਤਿ ਕਰਿ ਜੋਦੜੀ ਮੈ ਪ੍ਰਭੁ ਮਿਲਣੇ ਕਾ ਚਾਉ॥1॥ ਮੇਰੇ ਭਾਈ ਜਨਾ ਕੋਈ ਮੋ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਇ॥ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਦੀਆ ਦਿਖਾਇ॥1॥ ਰਹਾਉ॥ ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਵਾ ਪੂਰੈ ਸਤਿਗੁਰ ਪਾਸਿ॥ ਨਿਮਾਣਿਆ ਗੁਰੁ ਮਾਣੁ ਹੈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਕਰੇ ਸਾਬਾਸਿ॥ ਹਉ ਗੁਰੁ ਸਾਲਾਹਿ ਨ ਰਜਉ ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸਿ॥2॥ ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਲੋਚਦਾ ਜੇਤਾ ਜਗਤੁ ਸਭੁ ਕੋਇ॥ ਬਿਨੁ ਭਾਗਾ ਦਰਸਨੁ ਨਾ ਥੀਐ ਭਾਗਹੀਣ ਬਹਿ ਰੋਇ॥ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਣਾ ਸੋ ਥੀਆ ਧੁਰਿ ਲਿਖਿਆ ਨ ਮੇਟੈ ਕੋਇ ॥3॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹਰਿ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ॥ ਆਪਿ ਦਇਆ ਕਰਿ ਮੇਲਸੀ ਗੁਰ ਸਤਿਗੁਰ ਪੀਛੈ ਪਾਇ॥ ਸਭੁ ਜਗਜੀਵਨੁ ਜਗਿ ਆਪਿ ਹੈ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇ॥ 4॥4॥68॥

(PAGE 41): Siri Raag(u) Mehla 4: Houn punth(u) dusaayeen nit khurri, koyee Prubh(u) dussay tin(i) jaaoun. Jini mayra Piyara raaviya, tin peechhaiy laag(i) phiraoun. Kur(i) minut(i) kur(i) joadrri, mein Prubh(u) milnay ka chaaou. 1. Mayray bhaayee juna, koyee mo kuou Hur(i) Prubh(u) mayl(i) milaayay. Houn Satgur vitoun vaariya jin(i) Hur(i) Prubh(u) deeya dikhayay. 1. Ruhaou. Hoyay nimaani dheh(i) puvaan, pooraiy Satgur paas(i). Nimaniyaan Gur(u) maan(u) haiy, Gur(u) Satgur(u) kuray shabaash(i). Houn Gur(u) saalahay na rujoun, mein maylay Hur(i) Prubh(u) paas(i). 2. Satgur nu subh(u) ko loachda jayta jugat(u) subh(u) koyay. Bin(u) bhaagaan dershun(u) na theeyaiy, bhaagheen beh(i) royay. Jo Hur(i) Prubh(i) bhaana so theeya, dhoor(i) likhiya na maytaiy koyay. 3. Aapay Satgur(u) aap(i) Hur(i) aapay mayl(i) milaayay. Aap(i) duyya kur(i) maylsi Gur Satgur peechhaiy paayay. Subh(u) Jugjeevun(u) jug(i) Aap(i) haiy, Nanak jul(u) juleh(i) smaayay. 4.4.68.

Word Meaning: Punth(u) = (spiritual) path. Dusaayeen = I enquire. Nit = every day; always. Raaviya = enjoyed (His union). Laag(i) = following. Jodrri = beg; request. Chaaou = zest: gusto; enthusiasm. 1. Bhaayee Juna = brothers and friends. Vitoun = for. Vaariya = sacrifice. Pause. Nimaana = without ego; humble; powerless. Dheh(i) = drop on feet. Maan(u) = confers honour. Shabaash(i) = applauds. Rujoun = satisfied; tired. 2. Loachda = strongly wishes for. Jayta = however much; all. Jugat(u) = world. Bhaagaan = luck. Theeyaiy = happens. Bhaana = Wish; liking. Dhoor(i) = from the source. Maytaiy = erases; stops. 3. Duyya = kindness; mercy. Peechaiy = behind; follow. Jugjeevun(u) = God. Jul = water. Juleh(i) = in water. Smaayay = merges. 4.

MEANING: Would one of you, please, connect me with Waheguru, oh my dear devotee friends! I am a sacrifice to my Satguru, whom I know shows (connects with) You, oh Waheguru. **Pause.** I am always waiting to ask for the path (to union with Waheguru); I will humbly approach the individual who can show it to me. I will follow those who have

enjoyed union with the dear Waheguru. I am very zealous to connect with Waheguru, so I will request them, beg them, to connect me with Him. 1.
Shedding all my ego, I will drop at the feet of the Satguru (surrender myself). The Guru applauds and confers dignity on those who have no ego and are humble. I never get tired of singing the praises of my Guru, who connects me to Waheguru. 2.
Everybody in the world wishes (yearns) to connect with Satguru but cannot do so without good fortune. The unlucky simply laments over his helplessness. (But even such people should not be blamed) because only God's will prevails, and nobody can erase what has been predestined for them. (So, until Waheguru is kind, they cannot connect with Him with their own efforts). 3. Satguru is a manifestation of God, who Himself connects individuals with Him through Satguru. When Waheguru is kind, He connects the individuals with Satguru (for them to follow His Teachings). Waheguru is the life of everybody in the world, and He is blended with everyone indiscernibly just as a small body of water mixes with a large body, oh Nanak. 4.4.68.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4॥ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸੁ ਅਤਿ ਭਲਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ ਰਸੁ ਖਾਇ॥ ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਤੁਸਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ॥ ਓਇ ਵੇਪਰਵਾਹ ਨ ਬੋਲਨੀ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ ਤਿਨ ਪਾਇ॥ 1॥ ਭਾਈ ਰੇ ਮਿਲਿ ਸਜਣੁ ਹਰਿ ਗੁਣ ਸਾਰਿ॥ ਸਜਣੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਦੁਖੁ ਕਢੈ ਹਉਮੈ ਮਾਰਿ॥1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖੀਆ ਸੋਹਾਗਣੀ ਤਿਨ ਦਇਆ ਪਈ ਮਨਿ ਆਇ॥ ਸਤਿਗੁਰ ਵਚਨੁ ਰਤੰਨੁ ਹੈ ਜੋ ਮੰਨੇ ਸੋ ਹਰਿ ਰਸੁ ਖਾਇ॥ ਸੇ ਵਡਭਾਗੀ ਵਡ ਜਾਣੀਐ ਜਿਨ ਹਰਿ ਰਸੁ ਖਾਧਾ ਗੁਰ ਭਾਇ॥2॥ ਇਹੁ ਹਰਿ ਰਸੁ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਭਾਗਹੀਣ ਨਹੀ ਖਾਇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ ਨ ਪਵੈ ਮਨਮੁਖ ਰਹੇ ਬਿਲਲਾਇ॥ ਓਇ ਸਤਿਗੁਰ ਆਗੈ ਨ ਨਿਵਹਿ ਓਨਾ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਬਲਾਇ॥3॥ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਆਪਿ ਹੈ ਹਰਿ ਆਪੇ ਹਰਿ ਰਸੁ ਹੋਇ॥ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵਸੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚੋਇ॥ ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਨਾਨਕ ਹਰਿ ਵਸਿਆ ਮਨਿ ਸੋਇ॥ 4॥5॥69॥

Siri Raag(u) Mehla 4: Rus(u) Amrit(u), Naam(u) rus(u) ut(i) bhula, kit(u) bidh(i) milaiy rus(u) khaayay. Jaayay poochhou sohaagni toosaan kiyoun kur(i) miliyaa Prubh(u) aayay. Oye vaypervaah na boalni, houn mul(i) mul(i) dhovaan tin paayay. 1. Bhaayee ray, mil(i) sujjan Hur(i) goon saar(i). Sujjan(u) Satgur(u) Purakh(u) haiy, dookh(u) kuddhay houmein maar(i). 1. Ruhaou. Gurmukhiyaan sohaagni, tin duyya puyee mun(i) aayay. Satgur Vuchun(u) ruttan(u) haiy, jo munnay so Hur(i) rus(u) khaayay. Say vudbhaagi vud jaaniyaiy, jin Hur(i) rus(u) khaadha Gur Bhaayay. 2. Aiyho Hur(i) rus(u) vun(i) tin(i) subht(u) haiy, bhaag-heen nuhi khaayay. Bin(u) Satgur pullaiy na puvaiy, munmukh ruhhay bil-laayay. Oye Satgur aagaiy na niveh(i) ohna untar(i) krodh(u) blaayay. 3. Hur(i) Hur(i) Hur(i) rus(u) aap(i) haiy, Hur(i) aapay Hur(i) rus(u) hoyay. Aap(i) duyya kur(i) dayvsi Gurmukh(i) Amrit(u) choayay. Subh(u) tun(u) mun(u) huriya hoya, Nanak Hur(i) vussiya mun(i) soyay. 4.5.69.

Word Meaning: Rus(u) = a sweet extract to enjoy. Ut(i) Bhula = extremely beneficial. Kit(u) Bidh(i) = how; in what way. Sohaagni = married (connected with God). Vaypervaah = indifferent; do not care (about publicity). Mul(i) = rubbing well (affectionately). 1.
Sujjan(u) = (devotee) friend. Saar(i) = remember; sing. Purakh = manifestation of God. Haumein = selfishness and ego. Pause. Vuchun(u) = Shabad; Teaching. Ruttan(u) = precious stone. Bhaayay = in love. 2. Vun(i) Tin(i) = in forest and in vegetation. Bhaag-heen = unlucky. Pullaiy = to have (in possession). Bil-laayay = desperate to have. Niveh(u) = kneel down; surrender. Blaayay = demon; uninvited (trouble or problem). 3. Choayay = drips. Huriya = becomes green (blooms or feels blissful). 4.

MEANING: Sing praise of (remember) Waheguru's qualities in the company (shelter) of the friend - Satguru. Satguru is a manifestation of Waheguru who dispels one's discomfort by eradicating one's haumein. **Pause.** Waheguru's Naam is the real Amrit – an

immortalizing sweet extract as a mental food to enjoy – and is highly beneficial. But, how to acquire it to enjoy (there is no simple way)? We need to ask the married human brides (who have been connected with Waheguru) how Waheguru came to reside in their hearts (how they got connected). But they do not tell you easily (because they do not want to make their relationship with Waheguru public to avoid any publicity or public praise). So, I will need to wash their feet by rubbing them well (gently and with affection), i.e. I need to overcome my ego and serve them to please them (to seek their guidance). 1.
The devotees of Satguru are the real brides (connected with Waheguru); they take pity on you (and advise you) that Satguru's Shabad is priceless like a jewel; whoever obeys it, enjoys the taste (of Waheguru's union). They are lucky who enjoy this extract (Waheguru's Naam-Amrit) by obeying the Will of Satguru. 2. This extract (Waheguru's Naam) is present in the forests, in the vegetation, and in the whole world, but the unfortunate cannot enjoy it. They cannot acquire it without Satguru, and the followers of their mind (engrossed in Maya) simply keep lamenting. They have the demon of rage (or ego) in them, and do not surrender to Satguru. 3. Waheguru's Naam is the real Amrit (immortalizing liquid), and He makes it available to the people through Satguru when He is kind. The body and mind of the recipient bloom when Waheguru takes residence in his heart, oh Nanak. 4.5.69.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4॥ ਦਿਨਸੁ ਚੜੈ ਫਿਰਿ ਆਥਵੈ ਰੈਣਿ ਸਬਾਈ ਜਾਇ॥ ਆਵ ਘਟੈ ਨਰੁ ਨਾ ਬੁਝੈ ਨਿਤਿ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਇ॥ ਗੁੜੁ ਮਿਠਾ ਮਾਇਆ ਪਸਰਿਆ ਮਨਮੁਖੁ ਲਗਿ ਮਾਖੀ ਪਚੈ ਪਚਾਇ॥1॥ ਭਾਈ ਰੇ ਮੈ ਮੀਤੁ ਸਖਾ ਪ੍ਰਭੁ ਸੋਇ॥ ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਬਿਖੁ ਹੈ ਅੰਤਿ ਬੇਲੀ ਕੋਇ ਨ ਹੋਇ॥1॥ ਰਹਾਉ॥ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਉਬਰੇ ਅਲਿਪਤੁ ਰਹੇ ਸਰਣਾਇ॥
(ਅੰਗ 42)॥ ਓਨੀ ਚਲਣੁ ਸਦਾ ਨਿਹਾਲਿਆ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਮੰਨੀਅਹਿ ਹਰਿ ਆਪਿ ਲਏ ਗਲ ਲਾਇ॥2॥ ਗੁਰਮੁਖਾ ਨੋ ਪੰਥੁ ਪਰਗਟਾ ਦਰਿ ਠਾਕ ਨ ਕੋਈ ਪਾਇ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮਨਿ ਨਾਮਿ ਰਹਨਿ ਲਿਵ ਲਾਇ॥ ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ॥3॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਲਾਹਿਆ ਤਿਨਾ ਸਭੁ ਕੋ ਕਹੈ ਸਾਬਾਸਿ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਮੈ ਜਾਚਕਿ ਕੀ ਅਰਦਾਸਿ॥ ਨਾਨਕ ਭਾਗ ਵਡੇ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪਰਗਾਸਿ॥ 4॥6॥70॥
Siri Raag(u) Mehla 4: Dinus(u) churrhay phir(i) aathvaiy, raiyn(i) subayee jaayay. Aav ghutaiy nur(u) na boojhaiy, nit(i) moosa laaj(u) tookayay. Goorr(u) mittha Maya pusriya, munmukh(u) lug(i) maakhee puchaiy puchayay. 1. Bhaayee ray, mein meet(u) sukha Prubh(u) soyay. Poot(u) klut(u) moh(u) bikh(u) haiy, unt(i) bayli koyay na hoyay. 1. Ruhaou. Gurmut(i) Hur(i) liv oobray ulipt(u) ruhhay shernayay.
(PAGE 42): Ohni chullun(u) suda nihaliya, Hur(i) khurch(u) leeya put(i) paayay. Gurmukh(i) Durgeh munniyay Hur(i) aap(i) luyay gul laayay. 2. Gurmukhaan nu punth(u) purguta, Dur(i) tthaak na koyee paayay. Hur(i) Naam(u) slaahun(i) Naam(u) mun(i) rehn(i) liv laayay. Unhud dhooni Dur(i) vujjday, Dur(i) Sachaiy sobha paayay. 3. Jini Gurmukh(i) Naam(u) slaahiya tina subh(u) ko kuhaiy shabaash(i). Tin kee sungat dayh(i) Prubh, mein jaachuk(i) kee ardaas(i). Nanak bhaag vuday tina Gurmukhaan, jin untar(i) Naam(u) purgaas(i). 4.6.70.
Word Meaning: Aathvaiy = evening. Aav = span of life. Moosa = mouse (of time). Laaj(u) = a long rope tied to a bucket to draw water from a well; thread of life. Tookayay = chews off. Goorr(u) = large nuggets of raw sugar; jaggery. Pusriya = has spread (its fragrance). Maakhee = house fly. Puchaiy = suffers. 1. Klut(u) = wife. Moh(u) = attachments. Bikh(u) = poison (Maya). Bayli = friend. Pause. Liv = meditation with concentration. Oobray = salvaged. Ulipt(u) = detached. Shernaayay = in the shelter of. Chullun(u) = way of life. Nihaliya = watched carefully Khurch(u) = expenses for the journey. Put(i) = dignity. Munniyay = approved; recognized. 2. Purgta = lighted; clear. Tthaak = obstacle.

Unhud = uniformly (pleasant); play automatically. Dhooni = notes (of musical instruments). Sobha = praise; honour. 3. laahiya = sang the praise. Shabaash(i) = win praise. Sungat(i) = company. Jaachik = wisher; beggar. 4.

MEANING: Waheguru is your only friend and pal, oh my brother. Attachment to your son and your wife is all poisonous Maya, as nobody helps in the end (at the time of death). **Pause.** We start our daily routine with sunrise (the time goes by), the sun sets, and the night is over. The man does not understand that his life shortens (with every moment) and the mouse of time keeps on chewing the thread of his life. Maya is like sweet jaggery, and the follower of his mind sticks to it like a housefly and suffers because it gets stuck to it (and cannot escape from its bonds). 1. (On the other hand), those who come to the Guru's shelter and follow His Wisdom (Teachings) are protected as they stay detached from Maya. They carefully tread on the path of righteousness and do the business of Waheguru's Naam, as a result of which they are honoured. The followers of the Guru are hugged by God Himself and are honoured in His Court. 2. The path of life is lighted up for the followers of the Guru, and there is no hurdle in their way to union with Waheguru. They always keep Waheguru's Naam in mind, praise Him, and stay connected. They are applauded in Waheguru's Court, and they feel as if Divine music is playing for them automatically. 3. Everybody praises those who sing Waheguru's praise in the Guru's shelter. I beg for their company, oh Waheguru; it is my beggar's prayer to You. Those devotees of Satguru, whose minds have been enlightened, are lucky, oh Nanak. 4.6.70

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5 ਘਰੁ 1॥

Siri Raag(u) Mehla Ghur(u) 1:

ਕਿਆ ਤੂ ਰਤਾ ਦੇਖਿ ਕੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੀਗਾਰ॥ ਰਸ ਭੋਗਹਿ ਖੁਸੀਆ ਕਰਹਿ ਮਾਣਹਿ ਰੰਗ ਅਪਾਰ॥ ਬਹੁਤੁ ਕਰਹਿ ਫੁਰਮਾਇਸੀ ਵਰਤਹਿ ਹੋਇ ਅਫਾਰ॥ ਕਰਤਾ ਚਿਤਿ ਨ ਆਵਈ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ॥ 1॥ ਮੇਰੇ ਮਨ ਸੁਖਦਾਤਾ ਹਰਿ ਸੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥1॥ ਰਹਾਉ॥ ਕਪੜਿ ਭੋਗਿ ਲਪਟਾਇਆ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ॥ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਰੰਗੇ ਕੀਏ ਰਥ ਅਥਾਕ॥ ਕਿਸ ਹੀ ਚਿਤਿ ਨ ਪਾਵਹੀ ਬਿਸਰਿਆ ਸਭ ਸਾਕ॥ ਸਿਰਜਣਹਾਰਿ ਭੁਲਾਇਆ ਵਿਣੁ ਨਾਵੈ ਨਾਪਾਕ॥ 2॥ ਲੈਦਾ ਬਦ ਦੁਆਇ ਤੂ ਮਾਇਆ ਕਰਹਿ ਇਕਤ॥ ਜਿਸ ਨੋ ਤੂ ਪਤੀਆਇਦਾ ਸੋ ਸਣੁ ਤੁਝੈ ਅਨਿਤ॥ ਅਹੰਕਾਰੁ ਕਰਹਿ ਅਹੰਕਾਰੀਆ ਵਿਆਪਿਆ ਮਨ ਕੀ ਮਤਿ॥ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ ਨਾ ਤਿਸੁ ਜਾਤਿ ਨ ਪਤਿ॥3॥ ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਇਆ ਇਕੋ ਸਜਣੁ ਸੋਇ॥ ਹਰਿ ਜਨ ਕਾ ਰਾਖਾ ਏਕੁ ਹੈ ਕਿਆ ਮਾਣਸ ਹਉਮੈ ਰੋਇ॥ ਜੋ ਹਰਿ ਜਨ ਭਾਵੈ ਸੋ ਕਰੇ ਦਰਿ ਫੇਰੁ ਨ ਪਾਵੈ ਕੋਇ॥ ਨਾਨਕ ਰਤਾ ਰੰਗਿ ਹਰਿ ਸਭ ਜਗ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥ 4॥1॥71॥

Kiya tu rutta daykh(i) kaiy poottar kluttar seegaar. Rus bhogeh(i) khooshiyaan kureh(i), maaneh(i) rung apaar. Buhout kureh(i) phoormayayshi, vurteh(i) hoyay afaar. Kerta chit(i) na aavuyee munmukh undh guvaar. 1. Mayray mun, sookhdaata Hur(i) soyay. Gur Persadi paayiyaiy kerm(i) praaput(i) hoyay. 1.Ruhaou. Kupparr(i) bhog(i) luptaaya, soyina roopa khaak(u). Haiyvur gaiyvur buhou rungay, keeyay ruth athaak. Kis hee chit(i) na paavhee, bisriya subh saak. Sirjunhaar(i) bhoolaaya vin(u) Naaavaiy napaak. 2. Laiynda bud-dooaayay tu, Maya kureh(i) ikutt. Jis nu tu putiyayaynda, so sun(u) toojhaiy anit. Ahunkaar(u) kureh(i) ahunkaariya viyaapiya mun kee mut(i). Tin(i) Prubh(i) aap(i) bhoolaaya na tis(u) jaat(i) na put(i). 3. Satgur(i) Purakh(i) milaaya, ikko sujjan(u) Soyay. Hur(i) jun ka raakha Aik(u) haiy, kiya maanus haumein royay. Jo Hur(i) jun bhaavaiy so kuray, Dur(i) phayr(u) na paavaiy koyay. Nanak rutta rung(i) Hur(i), subh jug meh(i) chaanan(u) hoyay. 4.1.71.

Word Meaning: Rutta = engrossed; mind fully occupied. Kluttar = wife. Seegaar = adornments. Rus = sweet taste; love. Bhogeh(i) = enjoys. Maaneh(i) = enjoy. Rung = colour; attractions. Apaar = limitless; many. Phoormayayshi = demands; orders. Afaar = full of ego. Kerta = Creator. Undh = blind; ignorant. Guvaar = unrefined. 1.
Sookhdaata = source of comforts (Waheguru). Kerm(i) = kindness. Praaput(i) = acquire. Pause. Luptaaya = clung to; engrossed. Roopa = silver. Khaak(u) = dust; of no value. Haiyvur = pricy horses. Gaiyvur = pricy elephants. Ruth = chariots. Athaak = never tiring. Bisriya = slipped out of mind. Saak = relatives. Napaak = unholy. 2.
Bud-dooaayay = curse. Ikut = accumulate. Putiyayaynda = please. Sun(u) = including. Anit = perishable. Viyaapiya = happens; performs; living life. 3.
Purakh(I) = with Waheguru. Ikko = the only one. Maanus = human being. Phayr = return; rebirth. Rung(i) = in the affection. Jug = world. 4.
MEANING: Hey, foolish, ignorant, and unrefined follower of your mind, for what have you completely forgotten the Creator (Waheguru), and are you fully engrossed in the attachment of relations like your sons, and your adorned wife? You also enjoy different foods and activities of many kinds; issue many orders (have too many demands), and deal with people with big egos in your mind (without realizing their dreadful consequences). 1. The only source of all comforts is Waheguru alone, oh my mind. However, He can be realized only by His kindness, and by the grace of the Guru. Pause. The man is gripped in his enjoyment of clothes, gold, silver, etc., but is unaware that all these things have no (spiritual) value and are like dust. The man enjoys riding expensive horses, elephants, and various kinds of chariots, and never gets tired of it. He does not care about anyone (ignores them) and even forgets his relatives. He forgets the Creator and is unholy without Waheguru's Naam. 2. You earn the curse of many people while you accumulate wealth (because you usurp their rights), without realizing that all those (your relatives), whom you try to please, are perishable just like you. The egoist follows his mind and deals with others guided by his ego. (But he is not completely to blame) because Waheguru Himself has misguided him; and his upper caste, and his respect in society, carry no worth in Waheguru's Court. 3. Satguru connects some individuals with Waheguru, who is their only real friend. He is the guard of His devotees, and nobody can cause them any harm. However, the egoist suffers because of his ego. Waheguru listens to His devotees and grants them what they wish, and they suffer no reincarnation. One who is imbued in Waheguru's Naam serves as a beacon of enlightenment for the whole world, oh Nanak. 4.1.71.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਮਨਿ ਬਿਲਾਸੁ ਬਹੁ ਰੰਗੁ ਘਣਾ ਦ੍ਰਿਸਟਿ ਭੂਲਿ ਖੁਸੀਆ॥ ਛਤ੍ਰਧਾਰ ਬਾਦਿਸਾਹੀਆ ਵਿਚਿ ਸਹਸੇ ਪਰੀਆ॥1॥ ਭਾਈ ਰੇ ਸੁਖੁ ਸਾਧਸੰਗਿ ਪਾਇਆ॥ ਲਿਖਿਆ ਲੇਖੁ ਤਿਨਿ ਪੁਰਖਿ ਬਿਧਾਤੈ ਦੁਖੁ ਸਹਸਾ ਮਿਟਿ ਗਇਆ॥ 1॥ ਰਹਾਉ॥ ਜੇਤੇ ਥਾਨ ਥਨੰਤਰਾ ਤੇਤੇ ਭਵਿ ਆਇਆ॥ ਧਨਪਾਤੀ ਵਡਭੂਮੀਆ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਪਰਿਆ॥ 2॥ ਹੁਕਮੁ ਚਲਾਏ ਨਿਸੰਗ ਹੋਇ ਵਰਤੈ ਅਫਰਿਆ॥ ਸਭੁ ਕੋ ਵਸਗਤਿ ਕਰਿ ਲਇਓਨੁ ਬਿਨੁ ਨਾਵੈ ਖਾਕੁ ਰਲਿਆ॥ 3॥ ਕੋਟਿ ਤੇਤੀਸ ਸੇਵਕਾ ਸਿਧ ਸਾਧਿਕ ਦਰਿ ਖਰਿਆ॥ ਗਿਰੰਬਾਰੀ ਵਡ ਸਾਹਬੀ ਸਭੁ ਨਾਨਕ ਸੁਪਨੁ ਥੀਆ॥ 4॥2॥72॥

Siri Raag(u) Mehla 5: Mun(i) bilaas(u) buhou rung(u) ghuna, drisht(i) bhool(i) khooshiyaan. Chhutardhaar baadshaahiyaan vich(i) sehsay puriyaan.1. Bhaayee ray, sookh(u) saadh sung(i) paaya. LIkhiya laykh(u) tin(i) Purakh(i) Bidhaataiy dookh(u) sehsa mit(i) guyya. 1. Ruhaou. Jaytay thaan thnuntra taytay bhuv(i) aaya. Dhunpaati vudbhoomiya, mayri mayri kur(i) puriya. 2. Huqam(u) chulaayay nisung hoyay, vertaiy afuriya. Subh(u) ko vusgut(i) kur(i) luyayon, bin(u) Naavaiy khaak(u) ruliya. 3. Kot(i) taytees sayvka Sidh Saadhik dur(i) khuriya. Girumbaari vud sahibi, subh(u) Nanak soopun(u) theeya. 4.2.72.

Word Meaning: Bilaas(u) = happiness; gusto. Rung(u) = colour; variety of comforts. Ghuna = deep; immense. Chhutardhaar = having canopies on their head (emperors). Sehsay = worries. 1. Bidhaataiy = the controller of your destiny (God). Mit(i) = removed. Pause. Jaytay = however many. Thaan Thnuntra = different places (of significance). Taytay = all those. Bhuv(i) = visited. Dhunpaati = wealthy. Vudbhoomiya = big landlord. 2. Nisung = shamelessly. Vertaiy = deals. Afuriya = in big ego. Vusgut(i) = in control. Kur (i) Luyayon = brought under (control). Khaak(u) = dust. 3. Kot(i) taytees = 330 million (Hindus have 330 million gods and goddesses). Sayvka = servants. Sidh = accomplished yogis. Sadhik = those who purify their bodies by yogic exercises. Dur(i) Khuriya = waiting on the door. Girumbaari = household (a large estate). Vud Sahibi = high-level control. Theeya = happened. 4.

MEANING: The real peace of mind is attained only in the company of the devotees of Waheguru, oh my friend. If Waheguru writes good fortune for an individual, he is connected with a holy gathering, and all his worries and discomforts are eradicated. **Pause.** (Forgetting Waheguru), If an individual happily enjoys different colours of life, and even if he becomes a ruler of some state with a royal canopy over his head, he will still be suffering from many worries (without Sadh sangat(i)). 1. If one is very wealthy, a big landlord, and has visited all the important places (to enjoy life), he will still be suffering from his ego (without Sadh sangat(i)). 2. Without Waheguru's Naam in mind, if a man conquers everybody and issues orders shamelessly (without fear), he will still be treated like a particle of dust (will be humiliated) in Waheguru's Court. 3.
If he owns a large estate and has control over many people, so much so that all the 330 million gods and high-level Sidh Yogis and body purifiers are attendants on his door, all those will be like a lost dream (without Waheguru's Naam), oh Nanak. 4.2.72.

(ਅੰਗ 43)॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਭਲਕੇ ਉਠਿ ਪਪੋਲੀਐ ਵਿਣੁ ਬੂਝੇ ਮੁਗਧ ਅਜਾਣਿ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਛੁਟੈਗੀ ਬੇਬਾਣਿ॥ ਸਤਿਗੁਰ ਸੇਤੀ ਚਿਤੁ ਲਾਇ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ॥ 1॥ ਪ੍ਰਾਣੀ ਤੂ ਆਇਆ ਲਾਹਾ ਲੈਣਿ॥ ਲਗਾ ਕਿਤੁ ਕੁਫਕੜੇ ਸਭ ਮੁਕਦੀ ਚਲੀ ਰੈਣਿ॥ 1॥ਰਹਾਉ॥ ਕੁਦਮੁ ਕਰੇ ਪਸੁ ਪੰਖੀਆ ਦਿਸੈ ਨਾਹੀ ਕਾਲੁ॥ ਓਤੇ ਸਾਥਿ ਮਨੁਖੁ ਹੈ ਫਾਥਾ ਮਾਇਆ ਜਾਲਿ॥ ਮੁਕਤੇ ਸੇਈ ਭਾਲੀਅਹਿ ਜਿ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ 2॥ ਜੇ ਘਰੁ ਛਡਿ ਗਵਾਵਣਾ ਸੋ ਲਗਾ ਮਨ ਮਾਹਿ॥ ਜਿਥੈ ਜਾਇ ਤੁਧੁ ਵਰਤਣਾ ਤਿਸ ਕੀ ਚਿੰਤਾ ਨਾਹਿ॥ ਫਾਥੇ ਸੇਈ ਨਿਕਲੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ॥ 3॥ ਕੋਈ ਰਖਿ ਨ ਸਕਈ ਦੂਜਾ ਕੋ ਨ ਦਿਖਾਇ॥ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲਿ ਕੈ ਆਇ ਪਇਆ ਸਰਣਾਇ॥ ਨਾਨਕ ਸਚੈ ਪਾਤਿਸਾਹਿ ਡੁਬਦਾ ਲਇਆ ਕਢਾਇ॥ 4॥3॥73॥

(PAGE 43): Siri Raag(u) Mehla 5: Bhulkay ootth(i) pupoliyaiy vin(u) boojhay moogdh ujaan(i). So Prubh(u) chit(i) na aayo, chootaiygi baybaan(i). Satgur saytee chit(u) laayay suda suda rung(u) maan(i). 1. Praani, tu aaya laaha laiyn(i). Lugga kit(u) koophukkrray subh mookdi chulli raiyn(i). 1. Ruhaou. Koodum(u) kuray pus(u) punkhiyaan, disaiy naahi kaal(u). Otay saath(i) munookh(u) haiy, phaatha Maya jaal(i). Mooktay sayee bhaaliyeh(i), j(i) Sacha Naam(u) smaal(i). 2. Jay ghur(u) chhudd(i) guvaavna, so lugga mun maah(i). Jithaiy jaayay toodh(u) vertna tis kee chinta naah(i). Phaathay sayee niklay, j(i) Gur kee paiyreen paah(i). 3. Koyee rukh(i) na sukyee, dooja ko na dikhaayay. Chaaray koondaan bhaal(i) kaiy aayay puyiya shernayay. Nanak Sachaiy Paatshaah(i) doobda luyya kudhaayay. 4.3.73.

Word Meaning: Pupoliyaiy = nourish. Moogdh = foolish. Ujaan(i) = ignorant. Baybaan(i) = deserted place (graveyard). Saytee = with. Rung = colour (colourful life); blissfulness. Maan(i) = enjoy. 1. Laaha = earn profit (achieve the objective of spirituality and be "one" with God). Koophukkrray = worthless (ignoble) deeds. Pause. Koodum(u) = jump around carelessly; have fun. Kaal(u) = death. Otay = the same. Phaatha = trapped.

Mooktay = free from the bonds of Maya. Bhaaliyeh(i) = search; are considered. Smaal(i) = take care of; remember. 2. Jay = Jo = which. Ghur = house; life. Vertna = have to deal with. 3. Koondaan = directions. Bhaal(i) = search. Shernayay = (Guru's) shelter. 4.

MEANING: You came to this earth to achieve an objective (of being "one" with Waheguru), oh man. But you are busy pursuing worthless deeds without realizing that the night of your life is slipping away. **Pause.** Without the realization (of what the real objective of life is), the foolish and the ignorant man is only nourishing his body, starting early in the morning. He never thinks of Waheguru (despite the fact that eventually), his dead body will be thrown in the graveyard. To enjoy eternal happiness (blissfulness), the man should focus his mind on Waheguru. 1. Just like animals and birds, which jump around (have fun) carefreely unaware of the impending death, the ignorant man also enjoys life trapped in the net of Maya. Only those are free from the bonds of Maya who are fostering Waheguru's Naam in their hearts. 2. The man has only the household's interests in mind, which he has to leave behind anyway, but shows no concern (completely unaware) about his future home, where he will go (after death). Trapped in the net of Maya, only those get free from it who take shelter at the Guru's feet. 3. Nobody else (other than the Guru) can guide (enlighten) us and save us from sins. So, after searching in all four directions (everywhere), I have come to the refuge of the Guru. The True King (Waheguru) has saved me from drowning in the sea of Maya (and connected me with Him), oh Nanak. 4.3.73.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਘੜੀ ਮੁਹਤ ਕਾ ਪਾਹੁਨਾ ਕਾਜ ਸਵਾਣਹਾਰੁ॥ ਮਾਇਆ ਕਾਮਿ ਵਿਆਪਿਆ ਸਮਝੈ ਨਾਹੀ ਗਾਵਾਰੁ॥ ਉਠਿ ਚਲਿਆ ਪਛੁਤਾਇਆ ਪਰਿਆ ਵਸਿ ਜੰਦਾਰ॥ 1॥ ਅੰਧੇ ਤੂ ਬੈਠਾ ਕੰਧੀ ਪਾਇ॥ ਜੇ ਹੋਵੀ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਗੁਰ ਕਾ ਬਚਨੁ ਕਮਾਹਿ॥ 1॥ਰਹਾਉ॥ ਹਰੀ ਨਾਹੀ ਨਹ ਡਡੂਰੀ ਪਕੀ ਵਢਣਹਾਰ॥ ਲੈ ਲੈ ਦਾਤ ਪਹੁਤਿਆ ਲਾਵੈ ਕਰਿ ਤਈਆਰੁ॥ ਜਾ ਹੋਆ ਹੁਕਮੁ ਕਿਰਸਾਣ ਦਾ ਤਾ ਲੁਣਿ ਮਿਣਿਆ ਖੇਤਾਰੁ॥ 2॥ ਪਹਿਲਾ ਪਹਰੁ ਧੰਧੈ ਗਇਆ ਦੂਜੈ ਭਰਿ ਸੋਇਆ॥ ਤੀਜੈ ਝਾਖ ਝਖਾਇਆ ਚਉਥੈ ਭੋਰੁ ਭਇਆ॥ ਕਦ ਹੀ ਚਿਤਿ ਨ ਆਇਓ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਆ॥3॥ ਸਾਧ ਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਜੀਉ ਕੀਆ ਕੁਰਬਾਨੁ॥ ਜਿਸ ਤੇ ਸੋਝੀ ਮਨਿ ਪਈ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਨੁ॥ ਨਾਨਕ ਡਿਠਾ ਨਾਲਿ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਾਨੁ॥ 4॥4॥74॥

Siri Raag(u) Mehla 5: Ghurri mohut ka paahouna kaaj svarunhaar(u). Maya kaam(i) viyapiya, sumjhaiy naahi gavaar(u). Ootth(i) chulliya puchhutaaya puriya vus(i) jundaar. 1. Undhay, tu baittha kundhee paayay. Jay hovuyee poorub(i) likhiya ta Gur ka Buchun(u) kmaahay. 1. Ruhaou. Hurie naahi, neh dudduri, puckee vudhanhaar. Laiy laiy daat puhoutiya, laavaiy kur(i) tuyeeyar(u). Ja hoa huqam(u) kirsaan da, ta loon(i) miniya khaytaar(u). 2. Pehla pehr(u) dhundhaiy guyya, doojaiy bhur(i) soyaa. Teejaiy jhaakh jhkhaaya, chauthaiy bhor(u) bhuyya. Kud hee chit(i) na aayo jin(i) jeo pind(u) deeya. 3. Saadh sungat(i) kuou vaariya, jeo keeya koorbaan(u). Jis tay sojhee mun(i) puyee miliya Purakh(u) Soojaan(u). Nanak dittha naal(i) Hur(i), Untarjaami Jaan(u). 4.4.74

Word Meaning: Mohut = a very short period of time. Paahouna = guest. Svarunhaar = finish the task. Kaam(i) = in lust. Viyapiya = trapped; indulged. Gavaar(u) = unrefined (uninformed). Vus(i) = in the control. Jundaar = unkind. 1.

Kundhee Paayay = near the bank of a river (which can cave in at any time). Poorub(i) = predestined. Buchan = Word (Shabad). Kmaayay = deal in; act on. Pause.

Dudduri = half-ripe. Vudhanhaar = ready for cutting (harvesting). Daat = sickles; a curved and toothed blade with a wooden handle to cut crops. Laavaiy = farm helpers. Kirsaan = farmer (landlord). Loon(i) = cut; harvested. Khaytaar = field. 2.

Pehr = one quarter of (night or life). Dhundhaiy = routine work; daily affairs. Jhaakh Jhkhaaya = fruitless conversation; enjoying sensual pleasures. Bhor(u) = early morning; time of grey hair (old age). Kud Hee Na = never. Chit(i) = in mind or memory. Pind(u) = body. 3. Vaariya = offer life to sacrifice. Jeo = mind. Sojhee = enlightenment. Purakh = (Waheguru). Soojaan = Wise. Dittha = saw; realized. Untarjaami = omniscient. 4.

MEANING: (You do not realize that) your life is very short, like a tree near the bank of a river (which can cave in any time), oh, blind (ignorant) man! However, those who are predestined act on the Guru's advice (to make life worthwhile). **Pause.** (It is ridiculous) For a guest visiting for a short time, to start finishing the house he is visiting, as if he owned it. Gripped in lust, the uninformed man does not realize that he is here on the earth as a visitor only. Upon death, he repents his actions when he becomes a prisoner of the unkind (Angel of death). 1. (Human life is like a crop) which can be cut whenever the landlord wants, regardless of whether it is still green, half-ripe, or fully ripe. On his orders, his farm helpers arrive at the field with sickles in hand, cut the entire field, and measure it. 2. (After spending the day in his routine business of earning wealth), The man spends the first quarter of the night eating and chatting with the family, and enjoys deep sleep in the second quarter. He enjoys sensual pleasures in the third quarter, and then morning approaches in the fourth quarter (to start a new day). Thus, He gets no time to remember Waheguru, who has given him the soul and the body. 3. I would gladly offer my life to (in the service of) the Sadh-sangat (congregation of the holy devotees) where my mind was enlightened, and I became "one" with the Super-wise Waheguru. Now I find the omniscient Waheguru always with me, oh Nanak. 4.4.74.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਸਭੇ ਗਲਾ ਵਿਸਰਨੁ ਇਕੋ ਵਿਸਰਿ ਨ ਜਾਉ॥ ਧੰਧਾ ਸਭੁ ਜਲਾਇ ਕੈ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਸਚੁ ਸੁਆਉ॥ ਆਸਾ ਸਭੇ ਲਾਹਿ ਕੈ ਇਕਾ ਆਸ ਕਮਾਉ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨ ਆਗੈ ਮਿਲਿਆ ਥਾਉ॥ 1॥ ਮਨ ਮੇਰੇ ਕਰਤੇ ਨੋ ਸਾਲਾਹਿ॥ ਸਭੇ ਛਡਿ ਸਿਆਣਪਾ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਦੁਖ ਭੁਖ ਨਹ ਵਿਆਪਈ ਜੇ ਸੁਖਦਾਤਾ ਮਨਿ ਹੋਇ॥ ਕਿਤ ਹੀ ਕੰਮਿ ਨ ਛਿਜੀਐ ਜਾ ਹਿਰਦੈ ਸਚਾ ਸੋਇ॥ ਜਿਸੁ ਤੂ ਰਖਹਿ ਹਥ ਦੇ ਤਿਸੁ ਮਾਰਿ ਨ ਸਕੈ ਕੋਇ॥ ਸੁਖਦਾਤਾ ਗੁਰੁ ਸੇਵੀਐ ਸਭਿ ਅਵਗਣ ਕਢੈ ਧੋਇ॥ 2॥ ਸੇਵਾ ਮੰਗੈ ਸੇਵਕੋ ਲਾਈਆ ਅਪੁਨੀ ਸੇਵ॥

(ਅੰਗ 44)॥ ਸਾਧੂ ਸੰਗ ਮਸਕਤੇ ਤੂਠੈ ਪਾਵਾ ਦੇਵ॥ ਸਭੁ ਕਿਛੁ ਵਸਗਤਿ ਸਾਹਿਬੈ ਆਪੇ ਕਰਣ ਕਰੇਵ॥ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣੈ ਮਨਸਾ ਸਭ ਪੂਰੇਵ॥ 3॥ ਇਕੋ ਦਿਸੈ ਸਜਣੋ ਇਕੋ ਭਾਈ ਮੀਤੁ॥ ਇਕਸੈ ਦੀ ਸਾਮਗਰੀ ਇਕਸੈ ਦੀ ਹੈ ਰੀਤਿ॥ ਇਕਸ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਤਾ ਹੋਆ ਨਿਹਚਲੁ ਚੀਤੁ॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਟੇਕ ਨਾਨਕ ਸਚੁ ਕੀਤੁ॥ 4॥5॥75॥

Siri Raag(u) Mehla 5: Subhay gullaan visrun(u), ikko visur(i) na jaao. Dhundha subh(u) jlaayay kaiy, Gur(i) Naam(u) deeya Sach(u) sooaao. Aasa subhay laahay kaiy, ikka aas kumaaou. Jinhi Satgur(u) sayviya, tin aagaiy miliya thaaon. 1. Mun mayray Kertay nu saalahay. Subhay chhudd(i) siyaanpaa Gur kee paiyreen paahay.1. Ruhaou. Dookh bhookh neh viyapyee, jay Sookhdaata mun(i) hoyay. Kit hee kumm(i) na chhijjiyaiy ja hirdaiy Sacha Soyay. Jis(u) Tu rukhay huth day, tis(u) maar(i) na sukaiy koyay. Sookhdaata Gur(u) saviyaiy, subh(i) uvgoon kuddhaiy dhoyay. 2. Sayva mungaiy sayvko laayiyaan apuni sayv.

(PAGE 44): Saadhu sung(u) mushuktay, tootthaiy paavaan Dayv. Subh(u) kichh(u) vusgut(i) Sahibaiy, aapay kern krayv. Satgur kaiy bulihaarnaiy munsa subh poorayv. 3. Ikko disaiy sujjno ikko bhaayee meet(u). Ikksaiy dee samugree, ikksaiy dee haiy reet(i). Ikus siyoun mun(u) maaniya , ta hoa nihchul(u) cheet(u). Sach(u) khaana Sach(u) pehnuna, tayk Nanak Sach(u) keet(u). 4.5.75.

Word Meaning: Visrun(u) = slip from mind; forget. Ikko = the one and the only (Waheguru). Dhundha = routine work (of rituals). Sooaao = taste; objective. Kmaaou = earn. Aagaiy =

in the next world. 1. Kertay = Creator (Waheguru). Siyaanup = wisdom. Pause. Viyapyee = affect; act upon. Chhijjiyaiy = weakens; feels stress. Uvgoon = bad qualities. 2. Sayvko = slaves; servants. Mushuktay = hard work (in Guru's service). Tootthaiy = at (Your) pleasure. Vusgut(i) = in control. Sahibaiy = the Lord. Krave = does. Bulihaarnaiy = glad to sacrifice myself. Munsa = wishes of the mind. 3.
Samugree = all materials. Reet(i) = tradition; rules. Siyoun = with. Maaniya = convinced; content. Nihchul Cheet(u) = stable mind. Tayk = support. 4.
MEANING: Sing praise of the Creator (God), oh my mind. Keeping all your wisdom (ego) aside, fall on the Guru's feet (obey Him with humbleness). **Pause.**
My Guru has enlightened me and explained to me the real objective of life – (by singing Waheguru's praise to be "one" with Him); so, forgetting everything about daily routine, I am reciting Waheguru's Naam. My only wish is that I may forget everything else, but not the One - (Waheguru's Naam). All other hopes (wishes) are unimportant; the only important wish that one needs to achieve is (Waheguru's Naam), and one should work hard for that. Those who serve the Guru get the eternal seat (union with Waheguru) in the next world. 1. The suffering of discomforts and of hunger (for Maya), does not impact an individual who keeps the source of all comfort – Waheguru – in mind. No job (worldly attraction) causes any stress on you if you have enshrined Waheguru's Naam in your heart. No one can kill you (or no worldly attraction can rob you of your spirituality), when Waheguru is protecting you and providing His coverage. We should serve Satguru, who is the source of all comfort; He washes away (the filth of your ignoble deeds), and roots out all your ill qualities. 2.
I beg to serve those who serve You, oh Waheguru. If you please, allow me to serve You in the company of Your devotees. Everything is under Your control; in fact, You do everything Yourself and get others to do as You please, oh Waheguru. I wish to sacrifice my life for Satguru, who fulfils all my needs (and wishes). 3.
I see only one true friend, one brother, and one pal (Waheguru). He owns the whole universe, and it is only His tradition (laws) that operate everywhere. My mind found contentment when it was convinced (that only Waheguru is the source of all comforts). Now, He is my support, and I remember Him while eating and wearing (all the time), oh Nanak. 4.5.75.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5: ਸਭੇ ਥੋਕ ਪਰਾਪਤੇ ਜੇ ਆਵੈ ਇਕੁ ਹਥਿ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੈ ਜੇ ਸਚਾ ਸਬਦੁ ਕਥਿ॥ ਗੁਰ ਤੇ ਮਹਲੁ ਪਰਾਪਤੇ ਜਿਸੁ ਲਿਖਿਆ ਹੋਵੈ ਮਥਿ॥ 1॥ ਮੇਰੇ ਮਨ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾਇ॥ ਏਕਸ ਬਿਨੁ ਸਭ ਧੰਧੁ ਹੈ ਸਭ ਮਿਥਿਆ ਮੋਹੁ ਮਾਇ॥ 1॥ਰਹਾਉ॥ ਲਖ ਖੁਸੀਆ ਪਾਤਿਸਾਹੀਆ ਜੇ ਸਤਿਗੁਰੁ ਨਦਰਿ ਕਰੇਇ॥ ਨਿਮਖ ਏਕ ਹਰਿ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲ ਹੋਇ॥ ਜਿਸ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਿ ਸਤਿਗੁਰ ਚਰਨ ਗਹੇ॥ 2॥ ਸਫਲ ਮੂਰਤੁ ਸਫਲਾ ਘੜੀ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ॥ ਦੂਖੁ ਸੰਤਾਪੁ ਨ ਲਗਈ ਜਿਸੁ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ॥ ਬਾਹ ਪਕੜਿ ਗੁਰਿ ਕਾਢਿਆ ਸੋਈ ਉਤਰਿਆ ਪਾਰਿ॥ 3॥ ਥਾਨੁ ਸੁਹਾਵਾ ਪਵਿਤੁ ਹੈ ਜਿਥੈ ਸੰਤ ਸਭਾ॥ ਢੋਈ ਤਿਸ ਹੀ ਨੋ ਮਿਲੈ ਜਿਨਿ ਪੂਰਾ ਗੁਰੂ ਲਭਾ॥ ਨਾਨਕ ਬਧਾ ਘਰੁ ਤਹਾ ਜਿਥੈ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ॥ 4॥6॥76॥

Siri Raag(u) Mehla 5: Subhay thoak praaptay jay aavaiy Ikk(u) huth(i). Junum(u) pdaaruth(u) suful(u) haiy, jay Sacha Shabad(u) kuth(i). Gur tay Mehl(u) praaptay jis(u) likihiya hovaiy muth(i). 1. Mayray mun, Aikus siyoun chit(u) laayay. Aikus bin(u) subh dhundh(u) haiy, subh mithiya moh(u) Maayay. 1. Ruhaou. Lukh khooshiyaan paatshahiyaan jay Satgur(u) nudr(i) kuray. Nimkh aik Hur(i) Naam(u) dayay, mayra mun(u) tun(u) seetul hoyay. Jis kuou poorub(i) likhiya tin(i) Satgrur churn guhhay. 2. Suful moorut(u) sufla ghurri, jit(u) Sachay naal(i) piyar(u). Dookh(u) suntaap(u) na luggyee jis(u) Hur(i) Naam(u) adhaar(u). Baanh puckurr(i) Gur(i) kaadhiya soyee ootriya paar(i). 3. Thaan soohaava pvit(u) haiy, jithaiy Sunt

subha. Dhoyee tis hee nu milaiy jin(i) poora Guru lubha. Nanak buddha ghur(u) tuhaan, jithaiy mirt(u), na junum, juraa. 4.6.76.

Word Meaning: Thoak = things. Praaptay = acquire. Ikk(u) = one (Waheguru). Junum(u) Pdaruth = (valuable) article for life; objective of life (union with Waheguru). Suful(u) = successful; is achieved. Kuth(i) = recite. Mehl(u) = God's abode. Likhiya hovaiy Muth(i) = written on the forehead (fortune); predestined. 1. Aikus = One (Waheguru). Dhundh(u) = Maya related. Mithiya = false. Pause. Nimkh = a moment. Seetal = calm; peaceful. Poorub(i) = predestined. 2. Moorut(u) = Ghurree= moment. Suntaap(u) = suffering. Adhaar = support. Ootriya Paar(i)= made to the far end of the sea of Maya (salvaged). 3. Soohaava = pleasing; comforting. Pvit(u) = holy. Sunt Subha = holy congregation. Dhoyee = shelter. Buddha Ghur(u) = built residence; controlled mid; attained the highest spiritual level. Mirt(u) = death. Juraa = old age. 4.

MEANING: Concentrate (meditate) only on Waheguru, oh my mind! Other than the One (Waheguru), everything else is just daily routine work involving Maya, and attachment with Maya is short-lived (and hence, of no spiritual value). **Pause.**

If one is able to acquire (Waheguru's Naam), he automatically acquires everything else he wishes for. The objective of life is achieved if one recites the True Shabad (of the Guru) (with dedication). If one is predestined, he will achieve union with Waheguru by the grace of the Guru. 1. If Satguru casts His kind sight on someone, he enjoys the bliss which is better than millions of happiness and kingdoms. My mind finds peace (feels blissful) if Satguru fosters Waheguru's Naam in my mind – even if only for a short moment. But one seeks the shelter of Satguru only if one is predestined to do so. 2. That moment, that time, is successful when you love the eternal Waheguru. The individual who makes Waheguru his support does not suffer from any discomfort or painful situations. (His mind becomes so strong that he does not feel any discomfort. Whoever is held by the arm by Waheguru (is supported by Him), swims across the sea of Maya. 3.

The place where a holy congregation is held becomes very comforting and pious. Only that individual finds shelter (attains relief from all sorts of miseries) who connects with the Guru. With Guru's kindness, I have built the place (attained the spiritual level) where there is no death, rebirth, or old age (have become "one" with Waheguru), oh Nanak. 4.6.76.

ਸ੍ਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਸੋਈ ਧਿਆਈਐ ਜੀਅੜੇ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ॥ ਤਿਸ ਹੀ ਕੀ ਕਰਿ ਆਸ ਮਨ ਜਿਸ ਕਾ ਸਭਸੁ ਵੇਸਾਹੁ॥ ਸਭਿ ਸਿਆਣਪਾ ਛਡਿ ਕੈ ਗੁਰ ਕੀ ਚਰਣੀ ਪਾਹੁ॥ 1॥ ਮਨ ਮੇਰੇ ਸੁਖ ਸਹਜ ਸੇਤੀ ਜਪਿ ਨਾਉ॥ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਧਿਆਇ ਤੂੰ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਉ॥1॥ ਰਹਾਉ॥ ਤਿਸ ਕੀ ਸਰਨੀ ਪਰੁ ਮਨਾ ਜਿਸ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਘਣਾ ਦੁਖੁ ਦਰਦੁ ਨ ਮੂਲੇ ਹੋਇ॥ 2॥ ਸਾਧ ਸੰਗਤਿ ਹੋਇ ਨਿਰਮਲਾ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸ॥ ਸੁਖਦਾਤਾ ਭੈ ਭੰਜਨੋ ਤਿਸੁ ਆਗੈ ਕਰਿ ਅਰਦਾਸਿ॥ ਮਿਹਰ ਕਰੇ ਜਿਸੁ ਮਿਹਰਵਾਨੁ ਤਾ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥ 3॥ ਬਹੁਤੋ ਬਹੁਤੁ ਵਖਾਣੀਐ ਊਚੋ ਊਚਾ ਥਾਉ॥ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕਾਉ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਮਇਆ ਕਰਿ ਸਚੁ ਦੇਵਹੁ ਆਪਣਾ ਨਾਉ॥ 4॥7॥77

Siri Raag(u) Mehla 5: Soyee dhiyayiyaiy jeeurray sir(i) shaahaan Patshah(u). Tis hee kee kur(i) aas mun, jis ka subhs(u) vaysaah(u). Subh(i) siyaanpaan chhudd(i) kaiy Gur kee churni paah(u). 1. Mun mayray, sookh sehj saytee jup(i) Naaoun. Aatth pehr Prubh(u) dhiyayay tu, goon Gobind nit gaao. 1. Ruhao. Tis kee sherni pur(u) muna jis jayvud(u) uver(u) na koyay. Jis simrut sookh(u) hoyay ghuna, dookh(u) durd(u) na moolay hoyay. 2. Sadh Sungut(i) hoyay nirmula, kuttiyaiy jum kee phaas. Sookhdaata bhaiy bhunjno, tis(u) aagaiy kur(i) ardaas(i). Mehr kuray jis(u) mehrvaan(u) ta kaaruj aavaiy raas(i). 3. Buhutou buhout(u)

vukhaaniyaiy, oocho oocha Thaaoun. Verna chihna baahra, keemut(i) keh(i) na skaaoun. Nanak kuou Prubh(u) muyya kur(i) Such(u) dayvhou aapna Naaoun. 4.7.77.

Word Meaning: Dhiyayiyaiy = remember; worship. Jeeurray = oh, mind. Sir(i) = above. Vaysaah(u) = trust; faith. Siyaanupaan = all wisdom. 1.

Sehj = stable or peaceful mind. Saytee = with. Aatth Pehr = 24 hours; day and night. (pehr is a unit of time and is equal to three hours). Gobind = a name for Waheguru. Nit = every day (all the time). Pause. Jayvud = as expansive. Uver(u) = else. Simrut = remembering. Ghuna = very much. Na Moolay = not at all. 2.

Sadh Sungat(i) = holy congregation (of the Guru or the devotees). Nirmula = clean; purefied. Jum Kee Phaas = noose of the angel of death. Bhaiy = fear. Bhunjno = the destroyer (Waheguru). Mehrvaan(u) = kind; munificent. Kaaruj = task. Raas(i) = suitable; successful (the objective is achieved). 3. Vkhaaniyaiy = say; explain. Ooho oocha = higher and higher (unreachable). Thaaon = place; residence. Verna = colours (of the skin). Chihna = physical features. Baahra = beyond. Muyya = kindness; mercy. 4.

MEANING: Remember (keep in mind) only (Waheguru) who is the King of all kings, and seek His shelter who has won the faith of everybody, oh my mind. Forgetting all your wisdom, drop on the feet of (surrender to) the Guru. 1. Recitation of Waheguru's Naam with a peaceful mind (above the effects of Maya) is the only source of comfort, oh my mind. So, recite His Naam 24 hours, and sing His praise all the time. Pause.

Take the refuge of only the "One" which has no equal (rival), oh, my friend. Worshipping Him provides great comfort, and one suffers no pain or discomfort. 2.

Mind is purified in the company of the Satguru, and the noose of the Angel of death is cut free. Pray before the source of all comforts and the destroyer of all fears (God), oh my mind. The objective (of being "one" with Waheguru) is achieved if the kind (Waheguru) shows His benevolence. 3. People say that Waheguru is more and more expansive, and He is higher and higher; but nobody can evaluate Him fully (describe Him) because He has no skin colour and no physical features. I only pray to Him that He kindly implants His Naam in my heart, oh Nanak. 4. 7. 77.

ਸ੍ਰੀਰਾਗੁ ਮਹਲਾ 5॥ ਨਾਮੁ ਧਿਆਏ ਸੋ ਸੁਖੀ ਜਿਸੁ ਮੁਖੁ ਊਜਲੁ ਹੋਇ॥ ਪੂਰੈ ਗੁਰ ਤੇ ਪਾਈਐ ਪਰਗਟੁ ਸਭਨੀ ਲੋਇ॥ ਸਾਧਸੰਗਤਿ ਕੈ ਘਰਿ ਵਸੈ ਏਕੋ ਸਚਾ ਸੋਇ॥ 1॥

(ਅੰਗ 45)॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ ਨਾਮੁ ਸਹਾਈ ਸਦਾ ਸੰਗਿ ਆਗੈ ਲਏ ਛਡਾਇ॥ 1॥ਰਹਾਉ॥ ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਕਵਨੈ ਆਵਹਿ ਕਾਮਿ॥ ਮਾਇਆ ਕਾ ਰੰਗੁ ਸਭੁ ਫਿਕਾ ਜਾਤੋ ਬਿਨਸਿ ਨਿਦਾਨਿ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ॥ 2॥ ਸਾਧੂ ਕੀ ਹੋਹੁ ਰੇਣੁਕਾ ਆਪਣਾ ਆਪੁ ਤਿਆਗਿ॥ ਉਪਾਵ ਸਿਆਣਪ ਸਗਲ ਛਡਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਰਤਨੁ ਹੋਇ ਜਿਸੁ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ॥ 3॥ ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਈਹੋ ਜਿਸੁ ਦੇਵੈ ਪ੍ਰਭੁ ਆਪਿ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਬਿਨਸੈ ਹਉਮੈ ਤਾਪੁ॥ ਨਾਨਕ ਕਉ ਗੁਰੁ ਭੇਟਿਆ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪ॥ 4॥8॥78॥

Siri Raag(u) Mehla 5: Naam(u) dhiyayay so sookhi, jis(u) mookh(u) oojul(u) hoyay. Pooraiy Gur tay paayiyaiy pergut(u) subhnee loyay. Sadh Sungat(i) kaiy ghur(i) vusaiy aiko Sacha soyay. 1.

(PAGE 45): Mayray mun, Hur(i) Hur(i) Naam(u) dhiyayay. Naam(u) suhaayee suda sung(I, aagaiy luyay chhudayay. 1. Ruhaou. Dooniya keeyaan vudiyayiyaan kuvnaiy aaveh(i) kaam(i). Maya ka rung(u) subh(u) fikka, jaato binus(i) nidaan(i). Ja kaiy hirdaiy Hur(i) vusaiy, so poora purdhaan. 2. Sadhu kee hohou raynuka, aapna aap(u) tiyaag(i). Oopaav siyaanup sugul chhud(i), Gur kee churni laag(u). Tiseh(i) praaput(i) ruttan(u) hoyay jis(u) mustuk(i) hovaiy bhaag(u). 3. Tisaiy praaput(i) bhaayeeo jis(u) dayvaiy Prubh(u) Aap(i).

Satguru kee sayva so kuray jis(u) binsaiy haumein taap(u). Nanak kuou Gur(u) bhaytiya binsay sugul suntaap. 4.8.78.

Word Meaning: Dhiyayay = remember. Oojul(u) = clean; pious. Pergut(u) = appears; shows self. Loyay = worlds. 1. Suhayee = helpful. Sung(i) = accompanies. Aagaiy = next world. Pause. Vudiyaayiyaan = praise; honours. Kuvnaiy = which; what. Fikka = tasteless; light (colour) which wears off fast. Binus(i) = vanishes. Nidaan(i) = at the end. 2. Raynuka = dust (of the feet); ego-free. Oopaav = efforts; arrangements. Praaput(i) = aquire. Ruttan = valuable like a jewel (Waheguru's Naam). Mustuk(i) = (on the) forehead. Bhaag(u) = fortune. 3. Binsaiy = vanish. Taap = heat; suffering. Bhaytiya = met. Suntaap = suffering. 4.

MEANING: Recite Waheguru's Naam all the time, oh my mind. Waheguru's Naam is always a great support that accompanies you into the next world and frees you from the clutches of the Angel of Justice. **Pause.** The person who always remembers Waheguru's Naam, enjoys comfort, and his face glows (with the purity of his mind), and is known (respected) all over the world. However, Waheguru's Naam can be acquired only from the Guru, as the eternal Waheguru resides in the Guru (and His devotees). 1.

The honours conferred by the world on a man are of no use in the spiritual world. The colour of (love for) different attractions of Maya is short-lived and wears off eventually, but a man who harbours Waheguru's Naam in his heart is respected everywhere. 2.

Overcome your ego and be humble as if you are the dust of the Guru's feet, and, quitting all your wisdom, take the shelter of the Guru, oh my mind. The individual, who has good fortune on his forehead, acquires Waheguru's Naam, which is invaluable like a precious stone. 3.

However, only that individual acquires His Naam whom Waheguru confers on with His own volition. And only that individual serves the Guru who has overcome the illness of ego. Luckily, I got connected with the Guru, and all my suffering has gone, oh Nanak. 4.8.78.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਇਕੁ ਪਛਾਨੂ ਜੀਅ ਕਾ ਇਕੋ ਰਖਣਹਾਰੁ॥ ਇਕਸ ਕਾ ਮਨਿ ਆਸਰਾ ਇਕੋ ਪ੍ਰਾਣ ਅਧਾਰੁ॥ ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾਰੁ॥ 1॥ ਮਨ ਮੇਰੇ ਸਗਲ ਉਪਾਵ ਤਿਆਗੁ॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਨਿਤ ਇਕਸੁ ਕੀ ਲਿਵ ਲਾਗੁ॥ 1॥ਰਹਾਉ॥ ਇਕੋ ਭਾਈ ਮਿਤੁ ਇਕੁ ਇਕੋ ਮਾਤ ਪਿਤਾ॥ ਇਕਸ ਕੀ ਮਨਿ ਟੇਕ ਹੈ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ॥ ਸੋ ਪ੍ਰਭੁ ਮਨਹੁ ਨ ਵਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਵਸਿ ਕੀਤਾ॥ 2॥ ਘਰਿ ਇਕੋ ਬਾਹਿਰ ਇਕੋ ਥਾਨ ਥਨੰਤਰਿ ਆਪਿ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਜਿਨਿ ਕੀਏ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ॥ ਇਕਸੁ ਸੇਤੀ ਰਤਿਆ ਨ ਹੋਵੀ ਸੋਗ ਸੰਤਾਪੁ॥ 3॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰਾ ਭਇਆ ਜਪਿ ਨਾਨਕ ਸਚਾ ਸੋਇ॥ 4॥9॥79॥

Siri Raag(u) Mehla 5: Ikk(u) puchhaanoo jea ka, ikko Rukhunhaar(u). Ikus ka mun(i) aasra Ikko praan adhaar(u). Tis(u) shernayee suda sookh(u), Parbrahm Kartar(u). 1. Mun mayray, sugul oopaav tiyaag(u). Gur(u) poora aaraadh(i) nit Ikus kee liv laag(u). 1. Ruhaou. Ikko bhaayee mit(u) ikk(u), Ikko maat pita. Ikus kee mun(i) tayk haiy, jin(i) jeo pind(u) ditta. So Prubh(u) munou na vissray jin(i) subh(u) kichh(u) vus(i) keeta. 2. Ghur(i) Ikko, baahir Ikko, thaan thnuntar(i) Aap(i). Jea junt subh(i) jin(i) keeyay, aatth pehr Tis(u) jaap(i). Ikus(u) saytee ruttiyaan na hovee soag suntaap(u). 3. Parbrahm Prubh(u) aik(u) haiy, dooja naahi koyay. Jeo pind(u) subh(u) Tis ka, jo Tis(u) bhaavaiy su hoyay. Gur(i) Pooraiy, poora bhuyya, jup(i) Nanak Sacha soyay. 4.9.79.

Word Meaning: Puchhaanoo = one who recognizes (knows well). Rukhunhaar(u) = saviour. Adhaar(u) = support; provider. Shernayee = in shelter of. Parbrahm = God. Kartar(u) = the Creator (Waheguru). 1. Sugul = all. Oopaav = efforts; approaches (like rituals). Tiyaag(u) = quit; discard. Aaraadh(i) = worship. Nit = every day. Liv = concentration.

Pause. Mit(u) = friend. Tayk = support. Jeo = soul. Pind(u) = body. Vus(i) = control. 2. Thaan Thnuntar = different places (everywhere). Aatth Pehr = day and night. Jaap(i) = recite (Naam). Ruttiyaan = being imbued. Soag = grief. Suntaap = suffering. 3. Bhaavaiy = as per Will. Poora bhuyya = became complete or perfect (like God). 4.

MEANING: Discarding all other efforts and approaches (all prevalent religious rituals), worship (recite the Naam with full dedication to) only the Perfect Guru (Waheguru) day and night, oh my mind! **Pause.** Waheguru is the only Supreme Being who knows your needs and wishes, and who is your saviour. Remember, He is the only support of mind and life (fulfills your spiritual and worldly needs). There are all comforts in Waheguru's (who is also the Creator) shelter, oh my mind. 1. Only He is your real brother, friend, mother and father. Only He, who has given us soul and body, is the real support of your mind (to fulfill its needs and wishes). The Waheguru, which controls everything, should never be forgotten, oh man. 2. Only He is present in one's heart, and everywhere outside in the whole world. Recite His Naam day and night, who has created all the living beings. When one is imbued in His Naam, he does not experience any grief or suffering (his mental level becomes so high spiritually that he does not feel any suffering). 3.
There is only one Supreme Being, and none other (He has no rival). Our body and mind belong to Him (are given by Him), and only those things happen in the world which He wishes. The Perfect Guru connects one with Waheguru, and one merges with Him by worshipping Him (by reciting His Naam and obeying His Command), oh Nanak. 4.9.79.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਪੂਰੇ ਪਰਧਾਨ॥ ਜਿਨ ਕਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਤਿਨ ਉਪਜੈ ਮਨਿ ਗਿਆਨੁ॥ ਜਿਨ ਕਉ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਪਾਇਆ ਹਰਿ ਨਾਮੁ॥1॥ ਮਨ ਮੇਰੇ ਏਕੋ ਨਾਮੁ ਧਿਆਇ॥ ਸਰਬ ਸੁਖਾ ਸੁਖ ਊਪਜਹਿ ਦਰਗਹ ਪੈਧਾ ਜਾਇ॥ 1॥ਰਹਾਉ॥ ਜਨਮ ਮਰਣ ਕਾ ਭਉ ਗਇਆ ਭਾਉ ਭਗਤਿ ਗੋਪਾਲੁ॥ ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲ॥ ਜਨਮ ਮਰਣ ਕੀ ਮਲੁ ਕਟੀਐ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥ 2॥ ਥਾਨ ਥਾਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਸੋਇ॥ ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤਿਸੁ ਸਰਣਾਈ ਛੁਟੀਐ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ॥ 3॥ ਜਿਨ ਮਨਿ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮ ਸੇ ਪੂਰੇ ਪਰਧਾਨ॥ ਤਿਨ ਕੀ ਸੋਭਾ ਨਿਰਮਲੀ ਪਰਗਟੁ ਭਈ ਜਹਾਨ॥ ਜਿਨੀ ਮੇਰਾ ਪ੍ਰਭੁ ਧਿਆਇਆ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨ॥ 4॥10॥80॥

Siri Raag(u) Mehla 5: Jinha Satgur siyoun chit(u) laaya, say pooray perdhaan. Jin kuuou aap(i) duyaal hoyay tin oopjaiy mun(i) Giyan(u). Jin kou mustuk(i) likhiya, tin paaya Hur(i) Naam(u). 1. Mun mayray, aiko Naam(u) dhiyayay. Serb sookha sookh oopjeh(i) Durgeh paidha jaayay. 1. Ruhaou. Junum mern ka bhuou guyya, bhaao bhugat(i) Gopal(u). Sadhu Sungat(i) nirmula aap(i) kuray pritpaal. Junum mern kee mul(u) kuttiyaiy, Gur dershun(u) daykh(i) nihaal. 2. Thaan thnuntar(i) ruv ruhhiya, Parbrahm Prubh(u) soyay. Subhna daata Aik(u) haiy, dooja naahi koyay. Tis(u) shernaayee chhootiyaiy keeta lorraiy su hoyay. 3. Jinh mun(i) vusiya Parbrahm, say pooray purdhaan. Tin kee sobha nirmuli, purgut(u) bhuyee jahaan. Jinhi mayra Prubh(u) dhiyaaya, Nanak tin koorbaan. 4.10.80.

Word Meaning: Chit(u) = mind. Perdhaan = honourable. Duyaal = kind. Oopjaiy = sprouts. Giyan = Divine Knowledge (enlightenment). Mustuk(i) = forehead. 1.
Dhiyayay = recite (with love and concentration). Serb Sookhaan Sookh = supreme comfort. Oopjeh(i) = sprouts. Paidha = wears (robe of honour). Pause.
Bhuou = fear. Bhaao = (respectful) love. Gopal = who nourishes the earth (God). Nirmula = clean; pure. Pritpaal = nourish and nurture. Mul(u) = filth. Gur dershan(u) = the holy sight of the Guru (internalization). Nihaal = blessed. 2. Thaan Thnunar(i) = everywhere. Ruv(i) = pervades. Lorraiy = wishes for. 3. Vusiya = takes residence. Sobha = fame; praise. Nirmuli = pure. Purgut(i) = appear; spread. Bhuyyi =

came into being. 4.
MEANING: Recite the Naam of the only “One” (Waheguru), as a result of which you will experience the supreme comfort, and will wear the robe of honour (be honoured) in the Court of Waheguru, oh my mind. **Pause.** Those whose minds are connected to Satguru are truly honourable. Divine Knowledge (enlightenment) sprouts in the minds of those whom Waheguru is kind to. But only those who acquire Waheguru’s Naam (get connected with Him) who have good fortune on their foreheads (are predestined for). 1.
Those who worship Waheguru with love (and dedication) lose the fear of birth and death. Their mind becomes pure in the company of the Guru, and Waheguru Himself nourishes and nurtures them (fosters noble qualities in them). One’s filth of sins of many lives is washed away, and he is blessed when he internalizes Satguru. 2. Waheguru is present everywhere, and He is the only provider for everybody - there is none other. One gets freedom from the bonds of Maya (is salvaged), and he acquires whatever he wishes for when he comes under the shelter of Waheguru. 3. Those are truly honourable who have made their hearts a residence for Waheguru. Their holy fame spreads all over the world. I am a sacrifice for those who recite Waheguru’s Naam, oh Nanak. 4.10.80.

(ਅੰਗ 46)॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਮਿਲਿ ਸਤਿਗੁਰ ਸਭੁ ਦੁਖੁ ਗਇਆ ਹਰਿ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਮਿਲਿ ਸਾਧੂ ਮੁਖੁ ਊਜਲਾ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ॥ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਵਣੇ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਚਾਕਰੀ ਬਿਰਥਾ ਜਾਇ ਨ ਕੋਇ॥ 1॥ਰਹਾਉ॥ ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਅੰਤਰਜਾਮੀ ਸਦਾ ਸੰਗਿ ਕਰਣੈਹਾਰੁ ਪਛਾਨੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੁਖੁ ਊਜਲਾ ਜਪਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥ ਕਾਮੁ ਕ੍ਰੋਧ ਲੋਭੁ ਬਿਨਸਿਆ ਤਜਿਆ ਸਭੁ ਅਭਿਮਾਨੁ॥2॥ ਪਾਇਆ ਲਾਹਾ ਲਾਭੁ ਨਾਮੁ ਪੂਰਨ ਹੋਏ ਕਾਮ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲਿਆ ਦੀਆ ਆਪਣਾ ਨਾਮੁ॥ ਆਵਣ ਜਾਣਾ ਰਹਿ ਗਇਆ ਆਪਿ ਹੋਆ ਮਿਹਰਵਾਨੁ॥ ਸਚੁ ਮਹਲੁ ਘਰੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਨੁ॥ 3॥ ਭਗਤ ਜਨਾ ਕਉ ਰਾਖਦਾ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲੇ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰਿ॥ ਆਠ ਪਹਰ ਗੁਣ ਸਾਰਦੇ ਰਤੇ ਰੰਗਿ ਅਪਾਰ॥ ਪਾਰਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰੋ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ॥ 4॥11॥81॥

(PAGE 46): **Siri Raag(u) Mehla 5:** Mil(i) Satgur subh(u) dookh(u) guyya, Hur(i) sookh(u) vusiya mun(i) aayay. Untar(i) jot(i) purgasiya, Aikus siyoun liv laayay. Mil(i) Sadhu mookh(u) oojla poorub(i) likhiya paayay. Goon Gobind nit gaavnay, nirmul Sachaiy Naayay. 1. Mayray mun, Gur Shabadi sookh(u) hoyay. Gur Pooray kee chaakri, birtha jaayay na koyay. 1. Ruhaou. Mun keeyaan ichhaan pooriyaan, paaya Naam(u) nidhaan(u). Untarjaami suda sung(i), Kurnaiyhaar(u) puchhaan. Gur persadi mookh(u) oojla, jup(i) Naam(u), daan(u), ishnaan(u). Kaam(u) krodh lobh(u) binsiya, tujiya subh(u) abhimaan. 2. Paaya laaha laabh(u) Naam(u), poorun hoyay kaam. Kur(i) kirpa Prubh(i) mayliya deeya aapna Naam(u). Aavun jaana reh(i) guyya, Aap(i) hoa mehrvaan(u). Such(u) mehl(u) ghur(u) paaya, Gur ka Shabad(u) puchhaan. 3. Bhugat juna kuou raakhda, Aapni kirpa dhaar(i). Hult(i) pult(i) mookh oojlay, Saachay kay goon saar(i). Aatth pehr goon saarday, ruttay rung(i) apaar. Parbrahm sookh saagro, Nanak sud bulihaar. 4.11.81.
Word Meaning: Vusiya = took residence. Jot(i) = Waheguru’s light (enlightenment). Purgasiya = lighted up. Liv = concentration; connection. Sadhu = Satguru. Oojla = gleam; shiny; pious. Poorub(i) Likhiya = predestined. Nit = every day. 1.
Chaakri = personal tending. Birtha = empty; without. Na Koyay = nobody. Pause.
Ichhaan = desires; wishes. Nidhaan(u) = treasure. Untarjaami = omniscient. Sung = with. Kurnaiyhaar(u) = the Creator. Daan(u) = service to humanity; giving the gift of Waheguru’s Naam. Ishnaan = washing (the mind). Kaam(u) = lust. Lobh = greed. Binsiya = disappeared. Tujiya = quit. Abhimaan = ego. 2.

Laaha = Laabh(u) = profit. Poorun = complete. Kaam = task; objective. Aavun Jaana = birth-death-birth cycle. Reh(i) Guyya = left behind (came to an end). Mehl(u) = Ghur(u) = (Waheguru's) residence; union with Him. Puchhaan = recognizing. 3.
Hult(i) = this world. Pult(i) = the next world. Saar(i) = taking care of; remembering (the noble qualities of Waheguru). Aatth Pehr = 24 hours. Ruttay = imbued. Rung(i)
Apaar = limitless. Sookh Saagro = sea of comforts. Bulihaar = sacrifice. 4.
MEANING: You get the real comfort when you follow the Guru's Teachings, oh my mind. Nobody leaves empty (without Guru's blessings) when you serve the Guru as His personal attendant (obey His Will). **Pause.** When one is connected with Satguru, all his discomforts go away, and the source of all comfort – Waheguru- takes residence in his heart. Concentrating on Waheguru, one's mind is enlightened. When one gets connected with the Guru, his face begins to glow (his mind becomes pure); but only those get connected with the Guru who are predestined to do so. One's mind becomes pure by singing His praise and reciting Waheguru's Naam every day (all the time). 1.
All his wishes are fulfilled when one acquires the treasure of Waheguru's Naam. The omniscient Waheguru is always with you, but you need to recognize the Creator. One can do that (recognize Waheguru) when he recites His Naam by Guru's grace, and gives the gift of Waheguru's Naam to others (fosters the Naam in them). At that level of spirituality, his lust, rage, greed, and ego all disappear, and his mind becomes pure. 2. One's objective of life (union with Waheguru) is achieved as he internalizes Waheguru's Naam – this is the benefit (wealth) he earns. Waheguru becomes very kind and fosters His Naam in the heart of the devotee. With the kindness of Waheguru, the individual's birth-death-birth cycle is terminated. With Guru's Shabad, one's mind is enlightened, and one reaches Waheguru's Palace (merges into Him). 3.
As a result of the devotees' singing His praise, Waheguru protects them (from the attacks of Maya) by His kindness, and they are honoured in His Court. The devotees are imbued in Waheguru's Naam and sing His praise twenty-four hours. Waheguru is the sea (unlimited source) of all comforts; and (Guru) Nanak is always a sacrifice for Him. 4.11. 81.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਪਾਈਐ ਸਬਦੁ ਨਿਧਾਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਪੀਐ ਅੰਮ੍ਰਿਤ ਨਾਮੁ॥ ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਲਾਗੈ ਸਹਜ ਧਿਆਨੁ॥ 1॥ ਮੇਰੇ ਮਨ ਪ੍ਰਭ ਸਰਣਾਈ ਪਾਇ॥ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਏਕੋ ਨਾਮੁ ਧਿਆਇ॥ 1॥ਰਹਾਉ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਹੁ॥ ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਸਚਾ ਸਬਦੁ ਵਿਸਾਹੁ॥ ਕਰਿ ਸੇਵਾ ਸੁਖ ਸਾਗਰੈ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ॥ 2॥ ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੂਜਾ ਨਾਹੀ ਠਾਉ॥ ਮੈ ਧਰ ਤੇਰੀ ਪਾਰਬ੍ਰਹਮ ਤੇਰੈ ਤਾਣਿ ਰਹਾਉ॥ ਨਿਮਾਣਿਆ ਪ੍ਰਭ ਮਾਣੁ ਤੂ ਤੇਰੈ ਸੰਗਿ ਸਮਾਉ॥ 3॥ ਹਰਿ ਜਪੀਐ ਆਰਾਧੀਐ ਆਠ ਪਹਰ ਗੋਵਿੰਦੁ॥ ਜੀਅ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਰਖੇ ਕਰਿ ਕਿਰਪਾ ਰਾਖੀ ਜਿੰਦੁ॥ ਨਾਨਕ ਸਗਲੇ ਦੋਖ ਉਤਾਰਿਅਨੁ ਪ੍ਰਭੁ ਪਾਰਬ੍ਰਹਮ ਬਖਸਿੰਦੁ॥ 4॥12॥82॥

Siri Raag(u) Mehla 5: Poora Satguru jay milaiy, paayiyaiy Shabad(u) nidhaan(u). Kur(i) kirpa Prubh aapni, jupiyaiy Amrit Naam(u). Junum mern dookh(u) kaatiyaiy laagaiy sehj dhiyaan. 1. Mayray mun, Prubh shernaayee paayay. Hur(i) bin(u) dooja ko nuhi aiko Naam(u) dhiyayay. 1. Ruhaou. Keemut(i) kehn(u) na jaayiyaiy saagur(u) gooni athaah(u. Vudbhaagi mil(u) Sungati, Sacha Shabad(u) visaah(u). Kur(i) sayva sookh saagraiy, sir(i) shaahaan Patshaah(u). 2. Churn kumul ka aasra, dooja naahi tthaaoun. Mein dhur Tayri Parbrahm, Tayraiy taan(i) ruhaoun. Nimaaniya Prubh maan(u) Tu, Tayraiy sung(i) smaaoun. 3. Hur jupiyaiy, aaraadhiyaiy, aatth pehr Govind(u). Jea praan tun(u) dhun(u) rukhay, kur(i) kirpa raakhi jind(u). Nanak suglay dokh ootariyun Prubh Parbrahm bukhshind(u). 4.12.82.

Word Meaning: Nidhaan(u) = treasure. Jupiyaiy = recite (with dedication). Sehj = peaceful mind. 1. Athaah(u) = unfathomable. Visaah(u) = deal in; buy. Saagraiy = sea of. Sir(i) = above. Shaahaan = kings. Paatshah(u) = supreme King. 2.
Churn Kumul = lotus-like soft feet (of Waheguru). Tthaaon = place; refuge. Dhur = support. Parbrahm = Waheguru. Taan(i) = power. Nimaaniyaa = without any dignity; powerless. Maan(u) = honour; respect. Smaaoun = merge with. 3.
Aaraadhiyaiy = worship. Aatth Pehr = 24 hours. Govind(u) = Waheguru. Jea = soul. Praan = breath; life. Jind(u) = life. Suglay = all. Bukhshind(u) = forgiver. 4.
MEANING: Come to the shelter of Waheguru, oh my mind. Worship only the Naam of God, as there is nobody else (equal to Him). **Pause.** If one is able to connect with the Perfect Satguru, he acquires the treasure of the Shabad (fosters Waheguru's Naam in his heart). (I pray to Waheguru that) He is kind to me so that I may worship His Naam, which is the real Amrit (otherwise a mythical liquid which makes a person immortal). (When one worships Waheguru's Naam), his mind gets focused on the Naam (quits wandering), and the suffering of rebirth is eliminated. 1. Waheguru is a fathomless sea of noble qualities, and nobody can evaluate Him fully (cannot describe Him). One can only deal in the noble qualities (acquire them) in the company of the devotees. One needs to serve Waheguru (lead one's life according to the Guru's teachings), which is the source of all comforts and the Supreme King above all worldly kings. 2. There is no other support than Waheguru whose Feet are as soft as the lotus flower (an expression of devotee's love for God). You are my only support, oh Waheguru, and I survive on Your power (support). Waheguru confers honour on the weak, and I pray that I may be fully absorbed in Him by singing His praise. 3. One should always worship and remember Waheguru, who kindly supports our breathing, our bodies, our wealth, and our lives. Waheguru is kind and forgiving, and removes all our sins, oh Nanak. 4.12.82.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਸੁ ਸਚ ਸਿਉ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਨਾ ਵੇਛੋੜਿਆ ਵਿਛੁੜੇ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਸੇਵਕ ਕੈ ਸਤ ਭਾਇ॥ ਅਚਰਜ ਰੂਪੁ ਨਿਰੰਜਨੋ ਗੁਰਿ ਮੇਲਾਇਆ ਮਾਇ॥ 1॥ ਭਾਈ ਰੇ ਮੀਤੁ ਕਰਹੁ ਪ੍ਰਭੁ ਸੋਇ॥
(ਅੰਗ 47)॥ ਮਾਇਆ ਮੋਹ ਪਰੀਤਿ ਧ੍ਰਿਗੁ, ਸੁਖੀ ਨ ਦੀਸੈ ਕੋਇ॥1॥ ਰਹਾਉ॥ ਦਾਨਾ ਦਾਤਾ ਸੀਲਵੰਤੁ ਨਿਰਮਲੁ ਰੂਪੁ ਅਪਾਰੁ॥ ਸਖਾ ਸਹਾਈ ਅਤਿ ਵਡਾ ਊਚਾ ਵਡਾ ਅਪਾਰੁ॥ ਬਾਲਕੁ ਬਿਰਧਿ ਨ ਜਾਣੀਐ ਨਿਹਚਲੁ ਤਿਸੁ ਦਰਵਾਰੁ॥ ਜੋ ਮੰਗੀਐ ਸੋਈ ਪਾਈਐ ਨਿਧਾਰਾ ਆਧਾਰੁ॥ 2॥ ਜਿਸੁ ਪੇਖਤ ਕਿਲਵਿਖ ਹਿਰਹਿ ਮਨਿ ਤਨਿ ਹੋਵੈ ਸਾਂਤਿ॥ ਇਕ ਮਨਿ ਏਕੁ ਧਿਆਈਐ ਮਨ ਕੀ ਲਾਹਿ ਭਰਾਂਤਿ॥ ਗੁਣ ਨਿਧਾਨੁ ਨਵਤਨੁ ਸਦਾ ਪੂਰਨ ਜਾ ਕੀ ਦਾਤਿ॥ ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਦਿਨੁ ਵਿਸਰਹੁ ਨਹੀ ਰਾਤਿ॥ 3॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਕਾ ਸਖਾ ਗੋਵਿੰਦੁ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਸਭੋ ਸਗਲ ਵਾਰੀਐ ਇਹੁ ਜਿੰਦੁ॥ ਦੇਖੈ ਸੁਣੈ ਹਦੂਰਿ ਸਦ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਰਵਿੰਦੁ॥ ਅਕਿਰਤਘਣਾ ਨੋ ਪਾਲਦਾ ਪ੍ਰਭ ਨਾਨਕ ਸਦ ਬਖਸਿੰਦੁ॥ 4॥13॥83॥

Siri Raag(u) Mehla 5: Preet(i) luggy Tis(u) Sach(u) siyoun, murraiy na aavaiy jaayay. Na vaychhorriyan vicchurray, subh meh(i) ruhiya smaayay. Deen durd dookh(u) bhunjna sayvuk kaiy sut bhaayay. Achurj roop(u) Nirunjno, Gur(i) maylaaya maayay. 1. Bhaayee ray meet(u) kurhou Prubh(u) soyay.
(PAGE 47): Maya moh preet(i) dhrig(u), sookhi na deesaiy koyay. 1. Ruhaou. Daana daata seelvunt(u), nirmul(u) roop(u) apaar(u). Sukha suhayee ut(i) vuda, oocha vuda apaar(u). Baaluk(u) birdh(i) na jaaniyaiy, nihchul tis(u) Durvaar(u). Jo mungiyaiy so paayiyaiy nidharaan aadhaar(u). 2. Jis(u) paykhut kilvikh hireh(i) mun(i) tun(i) hovaiy shaant(i). Ikk mun(i) Aik(u) dhiyayiyaiy, mun kee laahay bhraant(i). Goon nidhaan(u) nuvtun(i) suda, poorun ja kee daat(i). Suda suda aaradhiyaiy, din(u) vissrou nuhi raat(i). 3. Jin kou poorub(i)

likhiya, tin ka sukha Govind(u). Tun(u) mun(u) dun(u) urpeen subho, sugul vaariyaiy eho jind(u). Daykhaiy, soonaiy ,hudoor(i) sud, ghut(i) ghut(i) Braham ruvind(u). Akritghuna nu paalda Prubh Nanak sud bukhshind(u). 4.13.83.

Word Meaning: Tis(u) Sach(u) = that eternal Truth (God). Vaychhorriyaan = separating. Deen = powerless; humble. Bhunjna = destroyer. Sut Bhaayay = honest intent (respectful love). Achurj = amazing. Nirunjno = of the One on which Maya has no effect (God). 1. Dhrig(u) = condemnable. Pause. Daana = wise; know-all. Seelvunt(u) = calm (never gets agitated). Nirmul(u) = pure. Apaar(u) = whose ends are not known (limitless). Sukha = close friend. Nihchul(u) = eternal. Nidharaan = without support. Aadhaar(u) = support. 2. Paykhut = on seeing (connecting). Kilvikh = sins. Hireh(i) = destroyed. Shaant(u) = peaceful. Bhraant(i) = wandering of the mind. Nuvtun(i) = new; fresh (never tired). Daat(i) = largess. 3. Poorub(i) = right from the beginning (predestined). Urpeen = offer. Vaariyaiy = sacrifice. Hudoor(i) = present around. Ghut(i) = in the heart. Braham = Waheguru. Ruvind(u) = pervading; present. Akritghun = ungrateful; thankless. 4.

MEANING: Make Waheguru your friend, oh my brothers. Love for Maya is condemnable because no one seems happy in it (it does not last, and its loss causes grief). **Pause.**

I have developed a love for the eternal Waheguru because (unlike Maya) he never dies or leaves you. He is an integral part of everyone, and (once connected), He never separates from you, even if some people may try to do just that (to weaken your faith in Him). If a devotee has pure love for Waheguru, He eradicates all his troubles as He is kind to the humble (who overcome their ego to seek His shelter). He appears in many amazing forms, and the Guru has connected me with Him, oh my mother. 1. God knows everyone's needs and diligently looks after His creation. He is the provider, very calm, perfectly pure, and of limitless beauty (in His nature). He is one's real friend and helper, extremely expansive, and very high, beyond reach (by our senses). He is never-changing (he was never a child, young and will never be old), and has eternal Court (will never cease to be the Lord). He is the support for all those who are otherwise without support, and with His kindness, one acquires whatever one wishes. 2. The man needs to worship the "One" (Waheguru) with full dedication as He destroys all his sins as soon as he gets connected with Him; and He removes all one's doubts, as a result of which one's mind and body become pure, and find peace. The treasure of all noble qualities (God) is always fresh, and His largess is perfect. One should worship Him all the time and should never forget Him. 3. Waheguru is the friend of all those who are predestined (to have Him as their friend). One should offer Him all - one's body, mind (wisdom), and wealth, etc. - and should sacrifice one's life for Him. Waheguru pervades every heart; He is always close to us, and He sees and listens to everything. He always forgives us for our sins and nourishes even the ungrateful, oh Nanak. 4.13.83.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਮਨੁ ਤਨੁ ਧਨੁ ਜਿਨਿ ਪ੍ਰਭਿ ਦੀਆ ਰਖਿਆ ਸਹਜਿ ਸਵਾਰਿ॥ ਸਰਬ ਕਲਾ ਕਰਿ ਥਾਪਿਆ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਅੰਤਰਿ ਰਖੁ ਉਰਧਾਰਿ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਪ੍ਰਭ ਸਰਣਾਈ ਸਦਾ ਰਹੁ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਇ॥ 1॥ਰਹਾਉ॥ ਰਤਨ ਪਦਾਰਥ ਮਾਣਕਾ ਸੁਇਨਾ ਰੁਪਾ ਖਾਕੁ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪਾ ਕੂੜੇ ਸਭੇ ਸਾਕ॥ ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਮਨਮੁਖ ਪਸੁ ਨਾਪਾਕ॥2॥ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ ਤਿਸ ਨੋ ਜਾਣੈ ਦੂਰਿ॥ ਤ੍ਰਿਸਨਾ ਲਾਗੀ ਰਚਿ ਰਹਿਆ ਅੰਤਰਿ ਹਉਮੈ ਕੂਰਿ॥ ਭਗਤੀ ਨਾਮ ਵਿਹੂਣਿਆ ਆਵਹਿ ਵੰਞਹਿ ਪੂਰ॥ 3॥ ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਕਰਣਹਾਰੁ ਜੀਅ ਜੰਤ ਕਰਿ ਦਇਆ॥ ਬਿਨੁ ਪ੍ਰਭ ਕੋਇ ਨ ਰਖਣਹਾਰੁ ਮਹਾ ਬਿਕਟ ਜਮ ਭਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰਉ ਕਰਿ ਅਪੁਨੀ ਹਰਿ ਮਇਆ॥ 4॥14॥84॥

Siri Raag(u) Mehla 5: Mun(u) tun(u) dhun(u) jinh(i) Prubh(i) deeya, rukhiya sehj(i) svaar(i). Serb kula kur(i) thaapiya, untar(i) jot(i) appar. Suda suda Prubh(u) simriyaiy untar(i) rukh(u) oordhaar(i). 1. Mayray mun, Hur(i) bin(u) uver(u) na koyay. Prubh shernayee suda ruhou dookh(u) na viyapaiy koyay. 1. Ruhaou. Ruttan pdaruth maanka, soyina roopa khaak(u). Maat pita soot bundhpa, koorray subhay saak. Jin(i) keeta tiseh(i) na jaanyee, munmukh pus(u) napaak. 2. Untar(i) baahur(i) ruv(i) ruhiya, Tis nu jaanaiy door(i). Trishna laagi ruch(i) ruhiya, untar(i) haumein koorr(i). Bhugti Naam vihooniya, aaveh(i) vunjeh(i) poor. 3. Raakh(i) layhou Prubh Kernhaar(u), jea junt kur(i) duyya. Bin(u) Prubh koyay na rukhanhaar(u), maha bicket Jum bhuyya. Nanak Naam na visrou, kur(i) aapni Hur(i) muyya. 4.14.84.

Word Meaning: Sehj(i) = without any special effort. Svaar(i) = groomed (with noble qualities). Serb Kulaa = flawless art. Thaapiya = created. Jot(i) = light. Untar(i) = in mind. Oordhaar(i) = keeping in mind. Oor = mind. Viyapaiy = happen; affect. 1.
Pdaruth = (valuable) article; objective of life (union with Waheguru). Ruttan = precious stones. Maanka = pearls. Roopa = silver. Khaak(u) = dust. Soot = sons. Bundhpa = relatives. Koorray = false; temporary. Pus(u) = animal. Napaak = unholy. 2.
Ruv(i) = pervading; present. Trishna = worldly desires. Ruch(i) = absorbed; indulged. Haumein = ego and selfishness. Vihooniya = devoid of. Vunjay = goes. Poor = a group of passengers (people). 3. Kernhaar(u) = creator. Junt = living beings. Duyya = kindness. Bin(u) = without. Maha = huge. Bicket = tough. Jum = agent of death. Bhuyya = bhai = fear. Visrou = forget; lose from mind. Muyya = ruth; kindness. 4.

MEANING: There is nobody other than God (to protect you), oh my mind. No trouble or discomfort can even come near if one stays in His shelter all the time. **Pause.**
One should always worship and keep in mind Waheguru, who has given him mind, body, wealth, and has groomed him well (kept him in good shape) without any special effort. The creation of man, and placing His light in him, is a perfect art of God. 1.
The animal-like, unholy man does not recognize Waheguru, who has created him and given him everything. The animal-like (ignorant) man does not realize that all the wealth, including the precious stones, gold, and silver, is like dust (which has no value in Waheguru's Court), and all the relations like mother, father, and other relatives are false (temporary). 2.
(The ignorant man does not realize) that Waheguru is pervading inside and out (everywhere); he rather thinks Him to be somewhere far, far away. The man is full of ego and is absorbed in fulfilling his desires involving Maya, all of which are temporary. Without devotion to Waheguru, the load of passengers on the shore of the sea of Maya keeps coming and going (the world is caught in the cycle of reincarnation). 3. Please show kindness and save the world (from the suffering of Maya, and of reincarnation), oh, the Creator of the world (Waheguru). Without Waheguru, no one can save a man from the fear of the harsh agent of death. I pray to Waheguru to be kind so that I never forget His Naam, oh Nanak. 4.14.84.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਮੇਰਾ ਤਨੁ ਅਰੁ ਧਨੁ ਮੇਰਾ ਰਾਜ ਰੂਪ ਮੈ ਦੇਸੁ॥ ਸੁਤ ਦਾਰਾ ਬਨਿਤਾ ਅਨੇਕ ਬਹੁਤੁ ਰੰਗ ਅਰੁ ਵੇਸ॥ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਨ ਵਸਈ ਕਾਰਜਿ ਕਿਤੇ ਨ ਲੇਖਿ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ ਕਰਿ ਸੰਗਤਿ ਨਿਤ ਸਾਧ ਕੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਈਐ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ॥ ਕਾਰਜ ਸਭਿ ਸਵਾਰੀਅਹਿ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ ਹਉਮੈ ਰੋਗੁ ਕ੍ਰਮੁ ਕਟੀਐ ਨਾ ਆਵੈ ਨਾ ਜਾਗੁ॥ 2॥ ਕਰਿ ਸੰਗਤਿ ਤੂ ਸਾਧ ਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨਾਉ॥ ਜੀਉ ਪ੍ਰਾਣ ਮਨੁ ਤਨੁ ਹਰੇ ਸਾਚਾ ਏਹੁ ਸੁਆਉ॥
(ਅੰਗ 48)॥ ਐਥੈ ਮਿਲਹਿ ਵਡਾਈਆ ਦਰਗਹਿ ਪਾਵਹਿ ਥਾਉ॥ 3॥ ਕਰੇ ਕਰਾਏ ਆਪਿ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਤਿਸ ਹੀ ਹਾਥਿ॥ ਮਾਰਿ ਆਪੇ ਜੀਵਾਲਦਾ ਅੰਤਰਿ ਬਾਹਰਿ ਸਾਥਿ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਸਰਣਾਗਤੀ ਸਰਬ ਘਟਾ ਕੇ ਨਾਥ॥ 4॥15॥85॥

Siri Raag(u) Mehla 5: Mayra tun(u) ur(u) dhun(u) mayra, raj roop mein days(u). Soot, daara, bunita anayk, buhout(u) rung ur(u) vays. Hur(i) Naam(u) ridaiy na vusyee, kaaruj(i) kitay na laykh(i). 1. Mayray mun, Hur(i) Hur(i) Naam(u) dhiyayay. Kur(i) sungat(i) nit Sadh kee Gur churni chit(u) laayay. 1. Pause. Naam(u) nidhaan(u) dhiyayiyaiy mustuk(i) hovaiy bhaag(u). Kaaruj subh(i) svaariyeh(i) Gur kee churni laag(u). Haumein roag bherm(u) kuttiyaiy na aavaiy na jaag(u). 2.. Kur(i) sungat(i) tu Sadh kee utth-sutth(i) teeruth Naaoun. Jeo praan mun(u) tun(u) huray sacha eho sooaao.

(PAGE 48): Aithaiy mileh(i) vudaayiyaan Durgeh(i) paaveh(i) thaaoun. 3. Kuray kurayay aap(i) Prubh(u), subh(u) kichh(u) Tis(u) hee haath(i). Maar(i) Aapay jeevalda untar(i) baahur(i) saath(i). Nanak Prubh(u) shernaagti, serb ghutaan kay Naath. 4.15.85.

Word Meaning: Soot = sons. Dara = Bunita = wife. Rung = colours (enjoyments). Vays = dresses. Kaaruj(i) = of some use. Laykh(i) = in account (credit). 1. Dhiyayay = recite; remember. Sadh = Guru. Chit(u) = mind. Pause. Nidhaan(u) = treasure. Mustuk(i) = on the forehead. Bhaag(u) = fortune. Kaaruj = tasks. Svaariyeh(i) = complete with a nice finish. Bherm(u) = doubts; non-clarity in mind. Aavaiy = comes. Jaag(u) = goes. 2. Sadh = Guru. Utth-sutth(i) Teeruth = the sixty-eight holy places of the Hindus. Jeo Praan = life. Huray = green (healthy). Sooaao = taste; objective (of life). Aithaiy = in this world. Durgeh(i) = Waheguru's Court. Thaaon = is seated (honoured). 3. Haath(i) = in His hand (control). Shernaagti = in shelter. Ghutaan = minds. Naath = master; Lord. 4.

MEANING: Worship Waheguru's Naam in the company (shelter) of the Guru, and focus on His Feet (His Shabad), oh my mind. **Pause.** (The ignorant) A man thinks that he owns his body, mind, wealth, the state, his good looks, and the whole country. He also believes that he owns his sons, his wife, and various kinds of clothes, and that he enjoys many kinds of pleasures. What he does not realize is that if he has not fostered Waheguru's Naam in his heart, all these things are worthless, and of no account (consideration) (in Waheguru's Court). 1. One should worship the treasure of Naam (God), so as to have good fortune on his forehead for his future, and one should seek the Guru's shelter to achieve his important objective (to be united with Waheguru). When one worships Waheguru, all his doubts and sufferings are gone, and he does not come and go in this world (is not reincarnated). 2. Come to the shelter of the Guru to enjoy His Company, and you will not need to take a dip in any of the sixty-eight Hindu holy places, oh my friend. (In Guru's company), your soul, mind, and body, will all be healthy (will be purified), which is the real objective of life. You will earn praise in this world and will be given a seat (will be honoured) in Waheguru's Court. 3. Waheguru controls everything; He does, and gets things done by others, without any assistance from anybody else. He is with us inside and outside, and it is He who gives and takes life. I seek the shelter of Waheguru, who is the master of all hearts, oh Nanak. 4.15.85.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5: ਸਰਣਿ ਪਏ ਪ੍ਰਭ ਆਪਣੇ ਗੁਰੁ ਹੋਆ ਕਿਰਪਾਲੁ॥ ਸਤਗੁਰ ਕੈ ਉਪਦੇਸਿਐ ਬਿਨਸੇ ਸਰਬ ਜੰਜਾਲ॥ ਅੰਦਰੁ ਲਗਾ ਰਾਮ ਨਾਮਿ ਅੰਮ੍ਰਿਤ ਨਦਰਿ ਨਿਹਾਲੁ॥ 1॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸੇਵਾ ਸਾਰੁ॥ ਕਰੇ ਦਇਆ ਪ੍ਰਭੁ ਆਪਣੀ ਇਕ ਨਿਮਖ ਨ ਮਨਹੁ ਵਿਸਾਰੁ॥ 1॥ਰਹਾਉ॥ ਗੁਣ ਗੋਵਿੰਦ ਨਿਤ ਗਾਵੀਅਹਿ ਅਵਗੁਣ ਕਟਣਹਾਰ॥ ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਨ ਸੁਖੁ ਹੋਇ ਕਰਿ ਡਿਠੇ ਬਿਸਥਾਰ॥ ਸਹਜੇ ਸਿਫਤੀ ਰਤਿਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ॥ 2॥ ਤੀਰਥ ਵਰਤ ਲਖ ਸੰਜਮਾ ਪਾਈਐ ਸਾਧੂ ਧੂਰਿ॥ ਲੂਕਿ ਕਮਾਵੈ ਕਿਸ ਤੇ ਜਾ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਮੇਰਾ ਭਰਪੂਰਿ॥ 3॥ ਸਚੁ ਪਾਤਿਸਾਹੀ ਅਮਰੁ ਸਚੁ ਸਚੇ ਸਚਾ ਥਾਨੁ॥ ਸਚੀ ਕੁਦਰਤਿ ਧਾਰੀਅਨੁ ਸਚਿ ਸਿਰਜਿਓਨੁ ਜਹਾਨੁ॥ ਨਾਨਕ ਜਪੀਐ ਸਚੁ ਨਾਮੁ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ॥ 4॥16॥86॥

Siri Raag(u) Mehla 5: Shern(i) puyay Prubh aapnay, Gur(u) hoa kirpal(u). Satgur kaiy oopdaysiyaiyn, binsay serb junjaal. Undar(u) lugga Ram Naam(i), Amrit nedr(i) nihaal(u). 1. Mun mayray, Satgur sayva saar(u). Kuray duyya Prubh aapni, ikk nimkh na munhou visaar(u). 1. Ruhaou. Goon Govind nit gaaviyay uvgoon kuttunhaar. Bin(u) Hur(i) Naam(u) na sookh(u) hoyay, kur(i) ditthay bisthaar. Sehjay sifteen ruttiyaan bhuvjul(u) ootray paar(i). 2. Teeruth, vert, lukh sunjma, paayiyaiy Sadhu dhoor(i). Look(i) kmaavaiy kis tay, ja vaykhaiy suda hudoor(i). Thaan thnuntar(i) ruv(i) ruhiya, Prubh(u) mayra bhurpoor(i). 3. Sach(u) paatshaahi, amur(u) Sach(u), Sachay Sacha thaan(u). Suchi koodrut(i) dhaariun, Such(i) sirjioun jahaan(u). Nanak jupiyaiy Sach(u) Naam(u) huoun suda suda koorbaan(u). 4.16.86.
Word Meaning: Shern(i) = shelter. Kirpal(u) = kind. Oopdaysiyaiyn = with Teachings. Binsay = vanish. Serb = all. Junjaal = responsibilities rooted in Maya. Amrit Nedr(i) = sweet and kind sight. Nihaal(u) = blissful. 1. Saar(u) = supreme. Duyya = kindness. Nimkh = a short moment. Pause. Govind = God. Uvgoon = bad traits. Ditthay = saw; found out. Bisthhar = developments; achieve many things. Sehjay = with a peaceful mind. Ruttiyaan = imbued. Bhuvjul(u) = sea of life. Ootray Paar(i) = landed on the other side; swam across (salvaged). 2. Vert = vows to undergo bodily hardships to please some god. Sunjma = control over sensual pleasures. Look(i) = secretly. Hudoor(i) = (present) close by. Thaan Thnuntar = everywhere. Ruv(i) = pervades (present). Bhurpoor(i) = filling the whole space. 3.
Sach(u) = True (everlasting). Amur(u) = rule; command. Koodrut(i) = nature. Dhaariun = is supporting. Sirjioun = He created. Koorbaan(u) = sacrifice. 4.
MEANING: Service to the Guru (obeying His Teachings) is supreme, oh my mind. I pray to Waheguru that, with His kindness, I should not lose Him from my mind for even a single moment. **Pause.** With His kindness, I took shelter of the Guru, whose Teachings (my mind was enlightened), and all the bonds of Maya were broken. My mind got connected with Waheguru, and with His sweet and kind sight, I felt blessed. 1.
We should sing Waheguru's praise all the time, who destroys all our ill qualities. I have achieved many things with money, but I have found that there is no real comfort without Waheguru's Naam. One can easily swim across the sea of Maya when one's wandering mind finds peace and is imbued with Waheguru's praise. 2.
When one overcomes his ego to become humble like the dust of the Guru's feet (shows deep respect and obeys Him), one does not need any pilgrimage, undertakings of any hardships, or thousands of tough body controls. God is present everywhere, and is filling the whole space; so how can a man commit some misdeed when Waheguru is watching him all the time from close by? 3. Waheguru's Kingship is eternal, and so are His Huqam (Command, or Will), and His Throne. The nature He is supporting is also true (eternal), and the eternal Waheguru has created the whole universe. We should recite His Naam all the time, and I am always a sacrifice for Him, oh Nanak. 4.16.86.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਉਦਮੁ ਕਰਿ ਹਰਿ ਜਾਪਣਾ ਵਡਭਾਗੀ ਧਨੁ ਖਾਟਿ॥ ਸੰਤ ਸੰਗਿ ਹਰਿ ਸਿਮਰਣਾ ਮਲੁ ਜਨਮ ਜਨਮ ਕੀ ਕਾਟਿ॥ 1॥ ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਜਪਿ ਜਾਪੁ॥ ਮਨ ਇਛੇ ਫਲ ਭੁੰਚਿ ਤੂ ਸਭੁ ਚੂਕੈ ਸੋਗੁ ਸੰਤਾਪੁ॥1॥ ਰਹਾਉ॥ ਜਿਸੁ ਕਾਰਣਿ ਤਨੁ ਧਾਰਿਆ ਸੋ ਪ੍ਰਭੁ ਡਿਠਾ ਨਾਲਿ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਪ੍ਰਭੁ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ॥ 2॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇਆ ਲਾਗੀ ਸਾਚੁ ਪਰੀਤਿ॥ ਚਰਨ ਭਜੇ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਭਿ ਜਤ ਤਪ ਤਿਨ ਹੀ ਕੀਤਿ॥ 3॥ ਰਤਨ ਜਵੇਹਰ ਮਾਣਿਕਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ॥ ਸੁਖ ਸਹਜ ਆਨੰਦ ਰਸ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ॥ 4॥17॥87॥
Siri Raag(u) Mehla 5: Oodum(u) kur(i) Hur(i) jaapna vudbhaagi dhun(u) khaat(i). Sunt sung(i) Hur(i) simerna mul(u) junum junum kee kaat(i). 1. Mun mayray, Ram Naam(u) jup(i)

jaap(u). Mun ichhay ful bhoonch(i) tu subh(u) chookaiy soag(u) suntaap(u). 1. Ruhaou. Jis(u) kaarun(i) tun(u) dhariya, so Prubh(u) dittha naal(i). Jul(i) thul(i) muhhiul pooriya, Prubh(u) aapni nudr(i) nihaal(i). 2. Mun(u) tun(u) nirmul(u) hoya, laagi Saach(u) preet(i). Churn bhujay Parbraham kay, subh(i) jut, tup tin hee keet(i). 3. Ruttan juvayhur maanika Amrit(u) Hur(i) ka Naaoun. Sookh sehj aanund rus jun Nanak Hur(i) goon gaaoun. 4.17.87.

Word Meaning: Oodum(u) = put in effort; take initiative. Jaapna = recite (Naam). Khaat(i) = earn. Sunt = Guru. Mul(u) = filth. 1. Ichhay = desired. Ful = results. Bhoonch(i) = enjoy. Chookay = dispel. Soag = grief. Suntaap = sufferings. Pause. Kaarun(i) = purpose; objective. Dittha = saw; realized. Muhhiul = sky. Pooriya = filled; present everywhere. 2. Nirmul(u) = clean; pure. Bhujay = worshipped. Jut = control on lust. Tup = self-hardship (to please some god). Keet(i) = did; practised. 3. Ruttan = Juvayhur = Maanika = precious stones and pearls. Sehj Aanund = bliss. Rus = taste; enjoyment. 4.

MEANING: Recite Waheguru's Naam, oh my mind. (When you do that) you will reap the desired results, and all your griefs and sufferings will be eradicated. **Pause.**

Make an effort to recite Waheguru's Naam, and be fortunate to earn the wealth of His Naam. Recite Waheguru's Naam in the company of the Guru, and all the filth of your mind accumulated over many, many incarnations, will be washed away. 1.

With the recitation of Waheguru's Naam, the purpose for which man has been given the human life (to be "one" with Waheguru) is achieved, and you see Him (with the eyes of your mind) within you. (When you recite His Naam), Waheguru, which is present in water, on the land, and in the sky (meaning everywhere), casts His kind sight on you to "see" Him, and you feel blissful. 2. When one gets attached to the eternal Waheguru, one's mind and body get purified, and one does not need to recite some ritualistic mantras or suffer the hardships of forcibly controlling one's sensual pleasures - the hardships that some people endure to please some god. 3. Waheguru's Naam is the real wealth, including precious stones, pearls, and other valuables. There are all sorts of comforts like peace of mind, blissfulness, and enjoyment of different tastes, in His Naam. So, Waheguru's devotee, Nanak, affectionately recites His Naam. 4.17.87.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਸੋਈ ਸਾਸਤੁ ਸਉਣੁ ਸੋਇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ॥ ਚਰਨ ਕਮਲੁ ਗੁਰਿ ਧਨੁ ਦੀਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ॥ ਸਾਚੀ ਪੂੰਜੀ ਸਚੁ ਸੰਜਮੋ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭੇਟਿਆ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਉ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਦਾ ਇਕ ਰੰਗਿ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਸਹਾਈ ਸੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਸੁਖਾ ਕੀ ਮਿਤਿ ਕਿਆ ਗਣੀ ਜਾ ਸਿਮਰੀ ਗੋਵਿੰਦੁ॥ ਜਿਨ ਚਾਖਿਆ ਸੇ ਤ੍ਰਿਪਤਾਸਿਆ ਉਹ ਰਸੁ ਜਾਣੈ ਜਿੰਦੁ॥

(ਅੰਗ 49)॥ ਸੰਤਾ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪ੍ਰਭੁ ਪ੍ਰੀਤਮ ਬਖਸਿੰਦੁ॥ ਜਿਨਿ ਸੇਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੋਈ ਰਾਜ ਨਰਿੰਦੁ ॥2॥ ਅਉਸਰਿ ਹਰਿ ਜਸੁ ਗੁਣ ਰਮਣ ਜਿਤੁ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨੁ॥ ਰਸਨਾ ਉਚਰੈ ਗੁਣਵਤੀ ਕੋਇ ਨ ਪੁਜੈ ਦਾਨੁ॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨਿ ਤਨਿ ਵਸੈ ਦਇਆਲ ਪੁਰਖੁ ਮਿਹਰਵਾਨੁ॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਤਿਸ ਦਾ ਹਉ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨੁ॥ 3॥ ਮਿਲਿਆ ਕਦੇ ਨ ਵਿਛੜੈ ਜੋ ਮੇਲਿਆ ਕਰਤਾਰਿ॥ ਦਾਸਾ ਕੇ ਬੰਧਨ ਕਟਿਆ ਸਾਚੈ ਸਿਰਜਣਹਾਰਿ॥ ਭੂਲਾ ਮਾਰਗਿ ਪਾਇਓਨੁ ਗੁਣ ਅਵਗੁਣ ਨ ਬੀਚਾਰਿ॥ ਨਾਨਕੁ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿ ਸਗਲ ਘਟਾ ਆਧਾਰੁ॥ 4॥18॥88॥

Siri Raag(u) Mehla 5: Soyee Shaast(u), Saoun(u) soyay, jit(u) jupiyaiy Hur(i) Naaoun. Churn kumul(u) Gur(i) dhun(u) deeya, miliya nithaavayn thaaoun. Saachi poonji, Sach(u) sunjumo, aatth pehr goon gaaoun. Kur(i) kirpa Prubh(u) bhaytiya, mern(u) na aavun(u) jaao. 1. Mayray mun, Hur(i) bhuj(u) suda ikk rung(i). Ghut ghut untar(i) ruv(i) ruhiya suda suhayee sung(i). 1. Ruhaou. Sookhaan kee mit(i) kiya guneen, ja simreen Govind(u). Jin chaakhiya say triptaasiya, oh rus(u) jaanaiy jind(u).

(PAGE 49): Suntaan sungat(i) mun(i) vusaiy, Prubh(u) preetum bukhshind(u). Jin(i) sayviya Prubh(u) aapna, soyee raj nurind(u). 2. Ausur(i) Hur(i) jus(u) goon rumun, jit(u) kot(i) mujan ishnaan. Rusna oochraiy goonvuti, koyay na poojaiy daan(u). Drisht(i) dhaar(i) mun(i) tun(i) vusaiy, duyyal Purakh(u) mehrvaan(u). Jeo pind(u) dhun(u) tis da, houn suda suda koorbaan(u). 3. Miliya kuday na vichhurraiy, jo mayliya Kartar(i). Daasaan kay bundhun kuttiya, Sachaiy Sirjunhaar(i). Bhoola maarug payayon(u) goon uvgoon na beechaar(i). Nanak(u) tis(u) shernaagti j(i) sugal ghutaan aadhaar(u). 4.18.88

Word Meaning: Shaast(u) = Hindu religious books. Saoun = Another Hindu book written by Shaunak, which describes the results of good and bad rituals. Soyay = same; that one. Jit(u) = (by) which. Churn Kumul = (Waheguru) whose feet are soft like a lotus flower. Nithaavayn = homeless; supportless. Poonji = capital; wealth. Sunjumo = self-control. Atth pehr = twenty-four hours. Bhatiya = got connected. Aavun(u) Jaao = birth and death. 1. Ikk Rung(i) = in the love of the One (Waheguru). Ghut = heart. Suhaayee = helper. Sung(i) = with; accompanies. Pause. Mit(u) = measurement. Ja = when. Govind(u) = Waheguru. Chaakhiya = tasted. Triptaasiya = became content. Rus(u) = taste; enjoyment. Jind(u) = soul. Preetum = dear. Bukhshind(u) = forgiver. Sayviya = served. Nurind(u) = king. 2. Ausur(i) = time; opportunity. Ruman = recite. Kot(i) = millions. Mujan = Ishnaan = baths (in recognized holy places. Rusna = tongue. Oochraiy = say (sing). Goonvuti = full of noble qualities; fortunate. Poojaiy = reach; match. Drisht(u) Dhaar(i) = by casting kind sight. Duyyal = Mehrvaan(u) = kind. Jeo = soul; life. Pind(u) = body. Koorbaan = sacrifice. 3. Bundhan = chains. Kartaar(i) = Sirjunhaar(u) = the Creator. Bhoola = lost; misguided. Maarug = (the right) path. Uvgoon = ignoble qualities. Shernaagti = in the shelter. Sugul = all. Ghutaan = hearts. Aadhaar(u) = support. 4.

MEANING: Worship Waheguru with love, which is pervading every heart, is present everywhere, and is always with you to help you, oh my mind. **Pause.**

Only that book can be considered a Shastra or a *Saoun* by which one can sing Waheguru's praise. The Guru has kindly given me the wealth of the Naam of Waheguru, which has Feet soft like a lotus flower, as a result of which, a homeless (support-less) person like me has found a home in Waheguru's Palace (I am connected with Him). Singing Waheguru's praise all the time is the eternal wealth, and the control of your sensual pleasures (stability of mind). The Guru has kindly connected me with Waheguru, and now I will not suffer the pain of reincarnation. 1. When a person worships Waheguru, there is no limit to the comforts that he experiences. Only those people enjoy the bliss of Waheguru's Naam-Amrit who taste it and feel contented. The dear Waheguru is forgiving and takes residence in your heart when you are in the company of His devotees (to sing His praise). Those who serve Waheguru are the real rulers and kings. 2. Human life is an opportunity to sing praise of Waheguru; even millions of dips in holy places do not match the praise of Waheguru. And no ritualistic donation can match the fortunate tongue that sings the praise of Waheguru. The kind Waheguru takes residence in the body and the soul of His devotee with His kind sight. The life, the body, and the wealth belong to Waheguru (are given by Him), and I (Guru Nanak) am always a sacrifice for Him. 3. Once Waheguru has connected someone to Him, that person does not get separated from Him. The eternal Creator cuts the bonds of Maya for His devotees. After that, Waheguru does not consider the individual's good or bad qualities; instead, it sets him on the right (spiritual) path. I am in the shelter of Waheguru, who is the support for every heart, oh, Nanak. 4.18.88.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਰਸਨਾ ਸਚਾ ਸਿਮਰੀਐ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਮਾਤ ਪਿਤਾ ਸਾਕ ਅਗਲੇ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਮਿਹਰ ਕਰੇ ਜੇ ਆਪਣੀ ਚਸਾ ਨਾ ਵਿਸਰੈ ਸੋਇ॥ 1॥ ਮਨ ਮੇਰੇ ਸਾਚਾ ਸੇਵਿ ਜਿਚਰੁ ਸਾਸੁ॥ ਬਿਨੁ ਸਚੇ ਸਭ ਕੂੜੁ ਹੈ ਅੰਤੇ ਹੋਇ ਬਿਨਾਸੁ॥ 1॥ ਰਹਾਉ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਨਿਰਮਲਾ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਭੁਖ ਅਤਿ ਅਗਲੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ॥ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ ਸਹ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ॥ 2॥ ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਕਰਿ ਜੋ ਮੇਲੇ ਕਰਤਾਰੁ॥ ਸਤਿਗੁਰ ਦਾਤਾ ਨਾਮ ਕਾ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ॥ ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ 3॥ ਪਰਵਦਗਾਰੁ ਸਾਲਾਹੀਐ ਜਿਸ ਦੇ ਚਲਤ ਅਨੇਕ॥ ਸਦਾ ਸਦਾ ਆਰਾਧੀਐ ਏਹਾ ਮਤਿ ਵਿਸੇਖ॥ ਮਨਿ ਤਨਿ ਮਿਠਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਸਤਕਿ ਨਾਨਕ ਲੇਖ॥ 4॥19॥89॥

Siri Raag(u) Mehla 5: Rusna Sacha simriyaiy, mun(u) tun(u) nirmul(u) hoyay. Maat pita saak uglay, tis(u) bin(u) uver(u) na koyay. Mehr kuray jay Aapni chusa na visraiy soyay. 1. Mun mayray, Saacha sayv(i) jichur(u) saas(u). Bin(u) Sachay subh koorr(u) haiy, untay hoyay binaas(u). 1. Ruhaou. Sahib(u) mayra nirmula, tis(u) bin(u) rehn(u) na jaayay. Mayraiy mun(i) tun(i) bhookh ut(i) ugli, koyee aan(i) milaavaiy maayay. Chaaray koondaan bhaaliyaan, Sheh bin(u) uver(u) na jaayay. 2. Tis(u) aagaiy ardaas(i) kur(i) jo maylay Kartar(u). Satgur daata Naam ka poora jis(u) bhundaar(u). Suda suda salahiyaiy unt(u) na paaravaar(u). 3. Pervudgaar(u) salahiyaiy jis day chult anayk. Suda suda aaradhiyaiy eha mut(i) visaykh. Mun(i) tun(i) mittha tis(u) luggaiy, jis(u) mustuk(i) Nanak laykh. 4.19.89.

Word Meaning: Rusna = tongue. Sacha = eternal (Waheguru). Simriyaiy = remember; worship. Nirmul(u) = pure. Saak = relatives. Uglay = many. Uver(u) = else; other Chusa = very short period of time. Visraiy = lose from mind. 1. Jichur(u) = as long as. Saas(u) = breath. Koorr(u) = false; temporary. Untay = in the end. Binaas(u) = vanish. Pause. Bhookh = appetite (desire). Ut(i) = extreme. Ugli = much. Maayay = oh, mother. Chaaray Koondaan = four directions. Bhaliyaan = searched for. Sheh = husband (God). Jaayay = place. 2. Tis(u) = Him. Kartar = Creator (Waheguru). Daata = donor; source. Bhundaar(u) = treasure. Salahiyaiy = sing praise. Paaravaar(u) = limitless. 3. Pervudgaar(u) = one who nourishes and raises. Chult = amazing (uncanny) acts. Anayk = unlimited. Aaradhiyaiy = worship. Visaykh = special. Mittha = sweet. Mustuk(i) = (on the) forehead. Laykh = writing. 4.

MEANING: Serve the eternal Waheguru (worship Him) as long as you breathe, oh my mind. Without Waheguru's Naam, everything else is short-lived and vanishes at the end (of your life). **Pause.** One should recite Waheguru's Naam with the tongue, as a result of which, his mind and body are both purified. There are many relatives in the world, including your mother and father, but nobody, other than Waheguru, can help you at the end. When God is kind to someone, he does not lose God from his mind for even a moment. 1.

My Lord is perfectly pure (just and impartial); I cannot survive without Him. I am very, very hungry for his sight, oh my mother; I pray to all if someone can connect me with Him. I searched everywhere in all four directions for peace of mind, but realized that there is no other place (for comfort) without my Lord, Waheguru. 2.

I pray before that individual who can connect me with the Creator (God). (I know) Satguru is the only provider of Waheguru's Naam whose treasure is full (there is never a shortage in His treasure, even if He distributes Waheguru's Naam to millions of people). We should always sing Satguru's praise, who is a manifestation of the limitless Waheguru. 3.

We should sing praise of the Creator and the Provider (Waheguru), who performs countless amazing feats. The only supreme wisdom is that by which we worship God all the time. However, only those find Waheguru sweet to their body and mind, who have the good fortune prewritten on their foreheads, oh Nanak. 4. 19.89.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਸੰਤ ਜਨਹੁ ਮਿਲਿ ਭਾਈਹੋ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ ਤੋਸਾ ਬੰਧਹੁ ਜੀਅ ਕਾ ਐਥੈ ਓਥੈ ਨਾਲਿ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ॥ ਕਰਮਿ ਪਰਾਪਤਿ ਤਿਸੁ ਹੋਵੈ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਇ॥ ਦੂਜਾ ਥਾਉ ਨ ਕੋ ਸੁਝੈ ਗੁਰ ਮੇਲੇ ਸਚੁ ਸੋਇ॥ 1॥ਰਹਾਉ॥ ਸਗਲ ਪਦਾਰਥ ਤਿਸੁ ਮਿਲੇ ਜਿਨਿ ਗੁਰ ਡਿਠਾ ਜਾਇ॥ ਗੁਰ ਚਰਣੀ ਜਿਨ ਮਨੁ ਲਗਾ ਸੇ ਵਡਭਾਗੀ ਮਾਇ॥ ਗੁਰੁ ਦਾਤਾ ਸਮਰਥੁ ਗੁਰੁ, ਗੁਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਡੁਬਦਾ ਲਏ ਤਰਾਇ॥ 2॥ ਕਿਤੁ ਮੁਖਿ ਗੁਰੁ ਸਾਲਾਹੀਐ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ॥ ਸੇ ਮਥੇ ਨਿਹਚਲ ਰਹੇ ਜਿਨ ਗੁਰਿ ਧਾਰਿਆ ਹਥੁ॥ ਗੁਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਆਲਿਆ ਜਨਮ ਮਰਨ ਕਾ ਪਥੁ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਸੇਵਿਆ ਭੈ ਭੰਜਨੁ ਦੁਖ ਲਥੁ॥ 3॥

(ਅੰਗ 50)॥ ਸਤਿਗੁਰੁ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਸੁਖ ਸਾਗਰ ਅਘ ਖੰਡੁ॥ ਜਿਨ ਗੁਰੁ ਸੇਵਿਆ ਆਪਣਾ ਜਮਦੂਤ ਨ ਲਾਗੈ ਡੰਡੁ॥ ਗੁਰ ਨਾਲਿ ਤੁਲਿ ਨ ਲਗਈ ਖੋਜਿ ਡਿਠਾ ਬ੍ਰਹਮੰਡੁ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰਿ ਦੀਆ ਸੁਖੁ ਨਾਨਕ ਮਨ ਮਹਿ ਮੰਡੁ॥ 4॥20॥90॥

Siri Raag(u) Mehla 5: Sunt junhou mil(i) bhayeeho Sacha Naam(u) smaal(i). Tosa bundhou jea ka, aithaiy othaiy naal(i). Gur pooray tay paayiyaiy, Aapni nudr(i) nihaal(i). Kerm(i) praput(i) tis(u) hovaiy jis nu hoyay duyaal. 1. Mayray mun, Gur jayvud uver(u) na koyay. Dooja thaaoun na soojhaiy Gur maylay Sach(u) soyay. 1. Ruhaou. Sugal pdaruth tis(u) milay, jin(i) Gur dittha jaayay. Gur Cchurni jin mun(u) lugga, say vudbhaagi maayay. Gur daata sumruth(u) Gur, Gur subh meh(i) ruhiya smaayay. Gur(u) Permayshur(u) Parbraham, Gur(u) doobda luyyay traayay. 2. Kit(u) mookh(i) Gur(u) saalahiyaiy, kern kaarun sumruth(u). Say muthay nihchul ruhay, jin Gur(i) dhaariya huth(u). Gur(i) Amrit Naam(u) peeyaliya junum mern ka puth(u). Gur(u) permayshur(u) sayviya, bhaiy bhunjun(u) dookh luth(u). 3.

(PAGE 50): Satgur(u) gehr gumbheer(u) haiy, sookh saagur ugh khund(u). Jin Gur(u) sayviya aapna Jumdoot na laagaiy dund(u). Gur naal(i) tool(i) na lugyee khoj(i) dittha Brahmund(u). Naam(u) nidhaan(u) satgur(i) deeya, sookh(u) Nanak mun meh(i) mund(u). 4.20.90.

Word Meaning: Sunt Junhou = oh, holy people. Tosa = expenses for the journey. Bundhou = accumulate. Aithaiy = this world. Othaiy = next world. Pooray = complete; perfect. Tay = from. Nudr(i) = kind sight. Nihaal(i) = blessed. Kerm(i) = kindness; favour. Duyaal = kind. 1. Jayvud = as large. Uver(u) = else. Soojhaiy = cannot think of. Soyay = that. Pause. Sugal = all. Pdaruth = articles. Dittha = saw (with mental eyes). Gur Churn = feet of the Guru (shabad; Teachings). Maayay = oh, mother. Sumruth(u) = capable of doing anything; omnipotent. Smaayay = pervading; mixed well. 2. Kit(u) Mookh(i) = with which mouth(tongue)? How? Kern Kaarun = Creator of the sources (Waheguru). Muthay = foreheads (minds). Nihchul = stable; not wandering. Puth(u) = prevention. Bhai bhunjun(u) = destroyer of fear. Luth(u) = removed. 3. Gehr = deep (unknowable). Gumbheer(u) = never changing; emotion-free. Ugh = sins. Khund(u) = destroyer. Jumdoot = agent of death. Dund(u) = punishment. Tool(i) = equal. Brahmund(u) = universe. Nidhaan(u) = treasure. Mund(u) = acquire; enjoy. 4.

MEANING: There is no one else as great as the Guru, oh my mind. I cannot think of any other place (person) than the Guru which can connect me with God. **Pause.**

Accumulate (enshrine) Waheguru's Naam in the company of Waheguru's devotees, and acquire the expenses for your soul's journey to Waheguru, oh my mind. The wealth of Waheguru's Naam is your companion here (in this world) and in the next. You acquire Waheguru's Naam by the grace of the Guru when Waheguru blesses you with His kind sight. But only those who acquire Waheguru's Naam are kind to Him. 1. Those who come to "see" the Guru (with the eyes of their mind) acquire all the needed things (have all their wishes fulfilled or become contented), oh my mother. They are highly fortunate who are imbued with the love for the Feet of the Guru (His Shabad or Teachings), because, being a

manifestation of Waheguru, the Guru is the provider, omnipotent, and pervades everywhere, and He salvages people who are drowning in the sea of Maya. 2.
With what mouth (tongue) (how) can one praise the Guru, who is a manifestation of the omnipotent God, who is also the creator of the universe? Those foreheads (minds) stay stable (quit wandering) on which the Guru puts His hand (protects them). The Guru feeds you the Amrit of Naam, which prevents rebirths. If you serve the Guru, who is a manifestation of God and the destroyer of all suffering, all your fears run away. 3. The Satguru is unfathomable (His noble qualities cannot be measured), never- changing, a sea of all comforts, and the destroyer of all sins. Those who serve their Guru are not subjected to the punishment of the agent of death. Nobody can match the Satguru, even if you search the whole universe. The Satguru has given you the treasure of Naam, and now you can enjoy it in your heart. 4.20.90.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਕਉੜਾ ਉਪਜਿਆ ਸਾਦੁ॥ ਭਾਈ ਮੀਤ ਸੁਰਿਦ ਕੀਏ ਬਿਖਿਆ ਰਚਿਆ ਬਾਦੁ॥ ਜਾਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਵਿਣੁ ਨਾਵੈ ਬਿਸਮਾਦੁ॥ 1॥ ਮੇਰੇ ਮਨ ਸਤਗੁਰ ਕੀ ਸੇਵਾ ਲਾਗੁ॥ ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ॥ 1॥ਰਹਾਉ॥ ਜਿਉ ਕੂਕਰੁ ਹਰਕਾਇਆ ਧਾਵੈ ਦਹ ਦਿਸ ਜਾਇ॥ ਲੋਭੀ ਜੰਤੁ ਨ ਜਾਣਈ ਭਖੁ ਅਭਖੁ ਸਭ ਖਾਇ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਦਿ ਬਿਆਪਿਆ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ॥ 2॥ ਮਾਇਆ ਜਾਲੁ ਪਸਾਰਿਆ ਭੀਤਰਿ ਚੋਗ ਬਣਾਇ॥ ਤ੍ਰਿਸਨਾ ਪੰਖੀ ਫਾਸਿਆ ਨਿਕਸੁ ਨ ਪਾਏ ਮਾਇ॥ ਜਿਨਿ ਕੀਤਾ ਤਿਸਹਿ ਨ ਜਾਣਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ॥ 3॥ ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਮੋਹਿਆ ਬਹੁ ਬਿਧਿ ਇਹੁ ਸੰਸਾਰੁ॥ ਜਿਸ ਨੋ ਰਖੈ ਸੋ ਰਹੈ ਸੰਮ੍ਰਿਥੁ ਪੁਰਖੁ ਅਪਾਰੁ॥ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਧਰੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ॥ 4॥21॥91॥

Siri Raag(u) Mehla 5: Mittha kur(i) kaiy khaaya kaurra oopjiya saadu(u). Bhaayee meet soorid keeyay, bikhiya ruchiya baad(u). Jaanday bilm na hovuyee, vin(u) Naavaiy bismaad(u). 1. Mayray mun, Satgur kee sayva laag(u). Jo deesaiy so vinsuna, mun kee mut(i) tiyaag(u). 1. Ruhaou. Jiyoun kookur(u) hurkaaya, dhaavaiy deh dis jaayay. Lobhi junt(u) na jaanyee, bhukh(u) ubhukh(u) subh khaayay. Kaam krodh mud(i) biyaapiya, phir(i) phir(i) joni paayay. 2. Maya jaal(u) pusariya bheetar(i) choag bunaayay. Trishna punkhi phasiya, nikus(u) na paayay maayay. Jin(i) keeta tiseh(i) na jaanyee, phir(i) phir(i) aavaiy jaayay. 3. Anik perkaari mohiya buhou bidh(i) eho sunsaar(u). Jis nu rukhaiy so ruhaiy, sumruth(u) Purakh(u) apaar(u). Hur(i) jun Hur(i) liv oodhray, Nanak sud bulihaar(u). 4.21.91.

Word Meaning: Kaurra = bitter. Oopjiya = produced; resulted in. Soorid = endear. Bikhiya = poison (Maya). Baad(u) = fruitless debate. Bilm = delay. Bismaad(u) = amazement. 1. Vinsuna = vanish. Tiyaag(u) = abdicate; quit. Pause. Kookur(u) = dog. Hurkaaya = mad. Dhaavaiy = heads aggressively. Deh Dis = in every direction. Junt(u) = living being (man). Bhukh(u) = suitable for eating. Ubhukh(u) = unsuitable (immoral) for eating. Mud(i) = under intoxication. Biyaapiya = affected (by). Joni = different life forms. 2. Psariya = spread. Bheetar(i) = inside. Choag = bait. Trishna = desire (for Maya). Punkhi = bird. Phasiya = trapped. Tiseh(i)) = Him. 3.
Anik = countless. Mohiya = enchanted. Bidh(i) = different ways. Sumruth(u) = capable of doing anything; omnipotent. Purakh(u) = pervading everywhere (God). Hur(i) Jun = devotees of Waheguru. Liv = fully focused. Oodhray = salvaged. 4.

MEANING: Start serving the Satguru (by obeying and following his Teachings), oh my mind. Quit following yourself (and chasing Maya), oh my mind, because every visible thing has to vanish eventually. **Pause.** Maya tastes very sweet, but its use results in very bitter effects. (Under the influence of Maya) you endear your brothers and friends, but they start engaging in unpleasant, destructive discussions (quarrels over a share of the pie). Excepting Waheguru's Naam (everything else is perishable), one is amazed to see that it does not take

long before all his wealth is gone. 1. Just like a mad dog that runs amok in every direction for food (and makes no distinction between good and bad), the greedy person does not realize and eats everything, morally or physically right or wrong. Under the intoxication of lust and rage, he is reborn repeatedly. 2. Maya has spread its net in which sensual pleasures are the bait. The desire to enjoy sensual pleasures has snared the human bird, which cannot get free, oh my mother. The ignorant man does not recognize (make a connection with) the Creator (God), as a result of which, he is reborn again and again. 3. The world has been enchanted (by Maya) in various ways; only those who are protected by the omnipotent and limitless Waheguru are saved. The devotees are salvaged because of their full devotion to Waheguru. I will gladly sacrifice myself for (offer my body and mind to serve) such devotees, oh Nanak. 4.21. 91.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5 ਘਰੁ 2॥ ਗੋਇਲਿ ਆਇਆ ਗੋਇਲੀ ਕਿਆ ਤਿਸੁ ਡੰਫੁ ਪਸਾਰੁ॥ ਮੁਹਲਤਿ ਪੁੰਨੀ ਚਲਣਾ ਤੂ ਸੰਮਲੁ ਘਰ ਬਾਰੁ॥ 1॥ ਹਰਿ ਗੁਣ ਗਾਉ ਮਨਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਿਆਰਿ॥ ਕਿਆ ਥੋੜੜੀ ਬਾਤ ਗੁਮਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਰੈਣਿ ਪਰਾਹੁਣੇ ਉਠਿ ਚਲਸਹਿ ਪਰਭਾਤਿ॥ ਕਿਆ ਤੂ ਰਤਾ ਗਿਰਸਤ ਸਿਉ ਸਭ ਫੁਲਾ ਕੀ ਬਾਗਾਤਿ॥ 2॥ ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਜਿਨਿ ਦੀਆ ਸੋ ਪ੍ਰਭੁ ਲੋੜਿ॥ ਸਰਪਰ ਉਠੀ ਚਲਣਾ ਛਡਿ ਜਾਸੀ ਲਖ ਕਰੋੜਿ॥ 3॥ ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਿਆ ਦੁਲਭ ਜਨਮੁ ਪਾਇਓਇ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਸੋ ਦਿਨੁ ਨੇੜਾ ਆਇਓਇ॥ 4॥22॥92॥

Siri Raag(u) Mehla 5 Ghur(u) 2: Goyil(i) aaya goyili, kiyya tis(u) dumf(u) psaar(u). Mohlut(i) poonni chulna, tu summul(u) ghur baar(u). 1. Hur(i) goon gaaou munaa, Satgur(u) sayv(i) piyaar(i). Kiyya thorrurri baat goomaan(u). 1. Ruhaou. Jaisay raiyn(i) prahounay, ootth(i) chulseh(i) perbhaat(i). Kiyya tu rutta grist siyoun, subh phoollaan dee bagaat(i). 2. Mayri mayri kiyya kureh(i) jin(i) deeya so Prubh(u) lorr(i). Surpur ootthi chulna, chhudd(i) jaasi lukh krorr(i). 3. Lukh chaurasee bhermtiya doolubh junum(u) paayoyay. Nanak Naam(u) smaal(i) tu so din(u) nayrra aayoyay. 4.22.92.

Word Meaning: Goyil(i) = a temporary visit (in Punjab, people used to take their cattle near the banks of rivers to graze when there was not enough grass in their homeland in hot seasons. Such meadows were called goyils). Goyili = a temporary visitor (the caretaker of the cattle in a goyil). Dumf(u) = a temporary show. Psaar(u) = sprawl; enlargement. Mohlut(i) = the given time. Pooni = finished; completed. Summul(u) = take care. 1. Thorrurri Baat = small affair; short life. Goomaan(u) = conceit; flaunting. Pause. Raiyn(i) = night. Prahounay = guests. Perbhaat(i) = early morning. Rutta = indulged. Grist = family. Bagaat(i) = gardens. 2. Lorr(i) = wish for; find out. Surpur = for sure; definitely. Otthi Chulna = have to leave. Lukh krorr(i) = millions. 3.
Lukh chaurasee = the believed 8.4 million life forms. Bhermtiya = having wandered through. Doolubh = precious; difficult to have. Smaal(i) = remember (Naam). 4.

MEANING: (Man does not realize that) this world is a temporary stay for him, like a cowherd who has taken his cattle to a meadow by a riverbank to graze for a short period of time and has to return to his home once the lack of greenery is over in his home village. So, why is he expanding his fake show, a temporary ownership? When your given life is over, you have to leave everything behind, but you are still worried about looking after your household, oh man. 1. Sing praise of God by serving Satguru with true affection, oh my mind. What are you conceited about for a short span of life? Pause. Like a guest for a night, who leaves early in the morning, you will leave this world at the end of the night of your life. So, why are you so indulged in the family, which is just like a flower garden (the flowers live for a very short period of time)? 2. Why are you claiming that everything is yours (when it is not yours forever)? You need to wish for Waheguru (get connected with Him), who

has given you all these things. You have to leave this world for sure, and all your belongings will be left behind, even if they are worth millions. 3. You have been given this precious (so difficult to acquire) human life after you had wandered through the 8.4 million life forms; so, remember Waheguru, as it is your short opportunity (to be "one" with Him) because your death is approaching fast, oh Nanak. 4.22.92.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਤਿਚਰੁ ਵਸਹਿ ਸੁਹੇਲੜੀ ਜਿਚਰੁ ਸਾਥੀ ਨਾਲਿ॥ ਜਾ ਸਾਥੀ ਉਠੀ ਚਲਿਆ ਤਾ ਧਨ ਖਾਕੂ ਰਾਲਿ॥ 1॥ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਦਰਸਨੁ ਦੇਖਣੇ ਕਾ ਚਾਉ॥ ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਚਰੁ ਵਸਿਆ ਕੰਤੁ ਘਰਿ ਜੀਉ ਜੀਉ ਸਭਿ ਕਹਾਤਿ॥ ਜਾ ਉਠੀ ਚਲਸੀ ਕੰਤੜਾ ਤਾ ਕੋਇ ਨ ਪੁਛੈ ਤੇਰੀ ਬਾਤ॥ 2॥ ਪੇਈਅੜੇ ਸਹੁ ਸੇਵਿ ਤੂ ਸਾਹੁਰੜੇ ਸੁਖਿ ਵਸੁ॥ ਗੁਰ ਮਿਲਿ ਚਜੁ ਅਚਾਰੁ ਸਿਖੁ ਤੁਧੁ ਕਦੇ ਨ ਲਗੈ ਦੁਖੁ॥ 3॥ ਸਭਨਾ ਸਾਹੁਰੈ ਵੰਞਣਾ ਸਭਿ ਮੁਕਲਾਵਣਹਾਰ॥
(ਅੰਗ 51)॥ ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ॥ 4॥23॥93॥

Siri Raag(u) Mehla 5: Tichur(u) vuseh(i) soohaylurri, jichur(u) saathi naal(i). Ja saathi ootthi chuliya, ta dhun khaakoo raal(i). 1. Mun(i) bairaag(u) bhuyya, dershun daykhnay ka chaaou. Dhunn(u) su tayra thaan(u). 1. Ruhaou. Jichur(u) vusiya kunt(u) ghur(i) jeo jeo subh(i) kuhaat(i). Ja ootthi chulsi kuntrra, ta koyay na poochhaiy tayri baat. 2. Payiurray shuhou sayv tu, sahururray sookh(i) vus(u). Gur mil(i) chujj achaar(u) sikh(u), toodh(u) kuday na luggaiy dookh(u). 3. Subhna sahauraiy vunjnaa subh(i) mooklaavunhaar.

(PAGE 51): Nanak dhunn(u) sohaagni jin sheh naal(i) piyar(u). 4.23.93.

Word Meaning: Tichur(u) = till then. Soohaylurri = with comfort; while enjoying. Jichur(u) = as long. Saathi = companion (soul). Dhun = woman (human body). Khaakoo = dust. Raal(i) = mix with. 1. Bairaag(u) = lack of attachment with the mundane (and love for Waheguru). Bhuyya = taken place. Chaaou = zest; excitement. Dhunn(u) = worthy of respect. Tayra = yours (Waheguru's). Pause. Vusiya = resided. Kunt(u) = husband (soul). Kuhaat(i) = called (with love). Otthi chulsi = leave (this world). Poochhaiy Baat = care about. 2. Payiurray = in this world. (In Guru Granth Sahib, the present world is compared to the parental house, while the next world is compared to the in-laws' house). Shuhou = husband (Waheguru). Sahururray = in-laws' house (where God is the husband). Chujj Achaar(u) = desirable manners. Toodh(u) = you. 3.
Vunjunaa = (have) to go. Mooklaavunhaar = (waiting) to join the husband. (It was the custom in India to marry off girls at a very young age, but they were sent to their in-laws after a few years. (That sending off was called mooklaava). Sohaagni = truly married. 4.

MEANING: The human body enjoys comforts (and affection) only as long as its companion (soul) is with it. Once the soul leaves the body, it becomes a part of dust. 1 (Realizing this bitter fact), I have come to love Waheguru so much so that I have a great yearning to "see" Him now. Even the place where He resides has become worthy of worship for me. Pause. As long as the husband (soul) resides in the body, everybody shows respect and affection; but as soon as the soul leaves the body, nobody cares about the corpse. 2. If you serve your real husband (Waheguru) in your parental home (this world), you will enjoy all the comforts in your in-laws' house (the next world), where Waheguru is the husband, oh my friend. To do that, you need to seek the shelter of the Guru to learn the desired manners (values) for the next world, and you will never suffer any discomfort, oh my friend. 3. Everybody has to go to the in-laws' home (Waheguru's Court), and everybody is in line for the next world. (Some may not be able to enjoy the love of Waheguru because of their ill deeds); but those married human brides, who earn Waheguru's love, are truly "one" with Him, and are worthy of our respect, oh Nanak. 4.23. 93.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5 ਘਰੁ 6॥ ਕਰਣ ਕਾਰਣ ਏਕ ਓਹੀ ਜਿਨਿ ਕੀਆ ਆਕਾਰੁ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਮਨ ਮੇਰੇ ਸਰਬ ਕੋ ਆਧਾਰੁ॥ 1॥ ਗੁਰ ਕੇ ਚਰਨ ਮਨ ਮਹਿ ਧਿਆਇ॥ ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਚਿ ਸਬਦਿ ਲਿਵ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਦੁਖੁ ਕਲੇਸੁ ਨ ਭਉ ਬਿਆਪੈ ਗੁਰ ਮੰਤ੍ਰੁ ਹਿਰਦੈ ਹੋਇ॥ ਕੋਟਿ ਜਤਨਾ ਕਰਿ ਰਹੇ ਗੁਰ ਬਿਨੁ ਤਰਿਓ ਨਾ ਕੋਇ॥ 2॥ ਦੇਖਿ ਦਰਸਨੁ ਮਨੁ ਸਾਧਾਰੈ ਪਾਪ ਸਗਲੇ ਜਾਹਿ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ॥ 3॥ ਸਾਧ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਸਾਚੁ ਹਰਿ ਕਾ ਨਾਉ॥ ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨਾ ਮਨਿ ਇਹੁ ਭਾਉ॥ 4॥24॥94॥

Siri Raag(u) Mehla 5: Kern kaarun aik Ohi jin(i) keeya aakaar(u). Tiseh(i) dhiyavou mun mayray, serb ko aadhaar(u). 1. Gur kay churn mun meh(i) dhiyayay. Chhoad(i) sugul siyanpaan Sach(i) Shabad(i) liv laayay. 1. Ruhaou. Dookh(u) klaysh(u) na bhuou biyaapaiy, Gur Muntar(u) hirdaiy hoyay. Kot(i) jutna kur(i) ruhay, Gur bin(u) turiyo na koyay. 2. Daykh(i) dershun(u) mun(u) saadharaiy, paap suglay jaah(i). Huoun tin kaiy bulihaarnaiy j(i) Gur kee paiyreen paah(i). 3. Sadh sungat(i) mun(i) vusaiy Saach(u) Hur(i) ka Naoun. Say vudbhaagi Nanaka, jinha mun(i) eho bhaaou. 4.24.94.

Word Meaning: Kern Kaarun = The Creator of the universe (God). Aakaar(u) = creation. Dhiyavou = worship (keep in mind). Aadhaar(u) = support; provider. 1.
Gur kay Churn = feet of the Guru (a metaphor for the Shabad or the Teachings of the Guru). Siyanpaan = wisdom. Liv = fully focused. Pause. Klaysh(u) = unnecessary disputes. Bhuou = fear. Biyaapaiy = affects. Muntar = Shabad; Teaching. Hirdaiy = in the heart. Kot(i) = millions. 2. Sadhaaraiy = finds blissful support. Bulihaarnaiy = sacrifice life. J(i) = who 3. Sadh Sungat(i) = in the company of the Guru. Bhaao = affection. 4.

MEANING: Only He (Waheguru) is the creator of the whole universe, oh my mind. Worship Him alone (remember and recite only His Naam all the time), as He alone is the support and the provider for all. 1. Worship Guru's Feet (act on His Teachings), oh my mind-friend. Surrendering all your wisdom to the Guru, focus on His Shabad with full dedication. Pause. When you internalize Guru's Shabad, no trouble (discomfort), unnecessary disputes, and fear of any kind can affect you (your spiritual level gets so high that you do not feel them). Millions of people have tried different ways, but nobody has ever been able to swim across the sea of Maya (cut the bonds of Maya) without the Guru's shelter. 2.
When one has a sight of the Guru (sees Him with mental eyes), he attains a blissful state, and all his sins are washed away. I wish to offer my life to those (serve them humbly) who take Guru's shelter, oh Nanak. 3. The eternal Waheguru's Naam takes residence in one's heart in the company of the Guru (or His devotees). Those who have such deep, respectful affection for the Guru are highly fortunate. 4.24.94.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਸੰਚਿ ਹਰਿ ਧਨੁ ਪੂਜਿ ਸਤਿਗੁਰੁ ਛੋਡਿ ਸਗਲ ਵਿਕਾਰ॥ ਜਿਨਿ ਤੂੰ ਸਾਜਿ ਸਵਾਰਿਆ ਹਰਿ ਸਿਮਰਿ ਹੋਇ ਉਧਾਰੁ॥ 1॥ ਜਪਿ ਮਨ ਨਾਮੁ ਏਕੁ ਅਪਾਰੁ॥ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਜਿਨਹਿ ਦੀਆ ਰਿਦੇ ਕਾ ਆਧਾਰੁ॥1॥ ਰਹਾਉ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮਾਤੇ ਵਿਆਪਿਆ ਸੰਸਾਰੁ॥ ਪਉ ਸੰਤ ਸਰਣੀ ਲਾਗੁ ਚਰਣੀ ਮਿਟੈ ਦੂਖੁ ਅੰਧਾਰੁ॥ 2॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਕਮਾਵੈ ਏਹ ਕਰਣੀ ਸਾਰ॥ ਆਪੁ ਛੋਡਿ ਸਭ ਹੋਇ ਰੇਣਾ ਜਿਸੁ ਦੇਇ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰੁ॥3॥ ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਤੂ ਹੈ ਪਸਰਿਆ ਪਾਸਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਰਮੁ ਕਾਟਿਆ ਸਗਲ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ 4॥25॥95॥

Siri Raag(u) Mehla 5: Sunch(i) Hur(i) dhun(u) pooj(i) Satgur(u), chhoad(i) sugul vikaar. Jin(i) tu saaj(i) svaariya, Hur(i) simer(i) hoyay oodhaar(u). 1. Jup(i) mun Naam(u) Aik(u) Apaar(u). Praan mun(u) tun(u) jineh(i) deeya, riday ka aadhaar(u). 1. Pause. Kaam(i) krodh(i) ahunkaar(i) maatay, viyapiya sunsaar(u). Puou Sunt sherni, laag(u) churni, mitaiy dookh(u) undhaar(u). 2. Sut(u) suntokh(u) duyya kmaavaiy eh kurni saar. Aap(u) choad(i) subh hoyay

rayna, jis dayay Prubh(u) Nirunkaar(u). 3. Jo deesaiy so sugul Tu haiy, pusriya paasaar(u). Kuhou Nanak Gur bherm(u) kaatiya sugul Braham beechaar(u). 4.25.95.

Word Meaning: Sunch(i) = accumulate. Pooj(i) = worship. Vikaar = sensual desires or ignoble deeds. Saaj(i) = created. Svaariya = groomed with noble qualities. Simer = remember. Oodhaar(u) = salvation. 1. Jup(i) = recite. Apaar(u) = limitless. Praan = life. Riday = heart; mind. Aadhaar(u) = support; basis. Pause. Kaam(i) = lust. Maatay = intoxicated; inebriated. Viyapiya = influenced. 2. Sut(u) = high moral character. Suntokh(u) = contentment. Kurni = worth doing. Saar = supreme. Aap(u) = self (selfishness). Rayna = dust (of the feet) – a metaphor for humbleness. Nirunkaar(u) = formless (Waheguru). 3. Sugul = all. Pusriya = spread out. Paasaar(u) = expansion; creation. 4.

MEANING: Recite the Naam of the “One” and the limitless Waheguru, who has given you the gift of life, mind, and the body; and is also the support for your heart (soul), oh my mind. **Pause.** Conquering your sensual desires, worship Satguru, and accumulate the wealth of Waheguru’s Naam, oh my mind. To be salvaged, keep Waheguru always in mind, who has created you and instilled noble qualities in you, oh man. 1. The whole world is intoxicated under the influence of lust, rage, and conceit. Come to the Guru’s shelter, and drop on His feet, because of which, all your discomforts and the darkness of ignorance will be eliminated. 2. Developing High moral character, contentment, and kindness is the supreme business in the world. Those who the formless Waheguru is kind to, overcome their selfishness, and become humble as if they were the dust of the feet of everybody. 3. Whatever is visible is all Your creation, oh Waheguru. The Guru has dispelled all my doubts, making it clear that the whole universe has been created by the planning of Waheguru, oh Nanak. 4.25.95

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5॥ ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਮੰਧੇ ਸੰਸਾਰੁ ਸਗਲਾਣਾ॥ ਦੁਹਹੂੰ ਤੇ ਰਹਤ ਭਗਤੁ ਹੈ ਕੋਈ ਵਿਰਲਾ ਜਾਣਾ॥ 1॥ ਠਾਕੁਰੁ ਸਰਬੇ ਸਮਾਣਾ॥ ਕਿਆ ਕਹਉ ਸੁਣਉ ਸੁਆਮੀ ਤੂ ਵਡ ਪੁਰਖੁ ਸੁਜਾਣਾ॥ 1॥ ਰਹਾਉ॥ ਮਾਨ ਅਭਿਮਾਨ ਮੰਧੇ ਸੋ ਸੇਵਕੁ ਨਾਹੀ॥ ਤਤ ਸਮਦਰਸੀ ਸੰਤਹੁ ਕੋਈ ਕੋਟਿ ਮੰਧਾਹੀ॥ 2॥ ਕਹਨ ਕਹਾਵਨ, ਇਹੁ ਕੀਰਤਿ ਕਰਲਾ॥ ਕਥਨ ਕਹਨ ਤੇ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਕੋਈ ਵਿਰਲਾ॥ 3॥ ਗਤਿ ਅਵਿਗਤਿ ਕਛੁ ਨਦਰਿ ਨ ਆਇਆ॥ ਸੰਤਨ ਕੀ ਰੇਨੁ ਨਾਨਕ ਦਾਨੁ ਪਾਇਆ॥ 4॥26॥96॥

Siri Raag(u) Mehla 5: Dookirt sookirt mundhay, sunsaar(u) suglaana. Doohoon tay reht bhagat(u) haiy, koyee virla jaana. 1. Tthakur(u) serbay smaana. Kiyya kuhoun soonou Soami, Tu vud Purakh(u) soojaana. 1. Ruhaoiu. Maan abhimaan mundhay, so sayvuk naahi. Tut sumdersi Suntou, koyee kot(i) mundhahee. 2. Kehn kuhaavun, eho keerut(i) kurla. Kuthun kehn tay mookta, Gurmukh(i) koyee virla. 3. Gut(i) uvgut(i) kuchh(u) nudr(i) na aaya. Suntun kee raiyn, Nanak daan paaya. 4.26.96.

Word Meaning: Dookirt = immoral and unethical deeds. Sookirt = noble deeds. Mundhay = in the middle. Suglana = whole. Reht = without; free from. Bhagat(u) = devotee. Virla = rare. Jaana = recognized; considered. 1. Tthakur(u) = Lord; Master. Smaana = pervading; present. Soami = Master. Vud = great. Purakh(u) = Waheguru. Soojaana = wise; great. Pause. Abhimaan = disrespect. Tut = basis; root cause (Waheguru. Sumdersi = views without distinction. Kot(i) = in millions. Mundhahe = between; among. 2. Keerut(i) = praise. Kurla = path. Kuthun = saying; uttering. Mookta = free from. 3. Gut(i) = go. Uvgut(i) = come. Nudr(i) = in sight. Raiyn = dust (of the feet); serving the Guru and His devotees. Daan = donation. 4.

MEANING: The functioning of the whole world is being carried out under the influence of Maya, and it ranges between bad and noble deeds. There is a rare individual who is above these two kinds of deeds (above the influence of Maya); such an individual is recognized as

the real devotee of Waheguru. 1. The Lord, Waheguru, is present everywhere. What can I say, or listen to, about Him? He is the wise Supreme Being. Pause.
An individual who is sensitive to respect and disrespect is not a devotee. There is only one among millions who views everything as created by Waheguru. 2.
To say things about Waheguru, and have others say something about Him (debating) has become the only accepted - albeit fruitless - path of praising Waheguru; only some rare individual is free from such worthless discussions. 3. Nobody ever sees Waheguru coming or going (taking birth or dying) because He never does. (I was lucky) that I got the gift of serving the Guru (and devotees of Waheguru), oh Nanak. 4.26.96.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5 ਘਰੁ 7॥ ਤੇਰੈ ਭਰੋਸੈ ਪਿਆਰੇ ਮੈ ਲਾਡ ਲਡਾਇਆ॥ ਭੂਲਹਿ ਚੂਕਹਿ ਬਾਰਿਕ ਤੂ ਹਰਿ ਪਿਤਾ ਮਾਇਆ ॥1॥ ਸੁਹੇਲਾ ਕਹਨੁ ਕਹਾਵਨੁ॥ ਤੇਰਾ ਬਿਖਮੁ ਭਾਵਨੁ॥ 1॥ ਰਹਾਉ॥ ਹਉ ਮਾਨੁ ਤਾਨੁ ਕਰਉ ਤੇਰਾ ਹਉ ਜਾਨਉ ਆਪਾ॥ ਸਭ ਹੀ ਮਧਿ ਸਭਹਿ ਤੇ ਬਾਹਰਿ ਬੇਮੁਹਤਾਜ ਬਾਪਾ॥ 2॥ ਪਿਤਾ ਹਉ ਜਾਨਉ ਨਾਹੀ ਤੇਰੀ ਕਵਨ ਜੁਗਤਾ॥
(ਅੰਗ 52)॥ ਬੰਧਨ ਮੁਕਤੁ ਸੰਤਹੁ ਮੇਰੀ ਰਾਖੈ ਮਮਤਾ॥ 3॥ ਭਏ ਕਿਰਪਾਲ ਠਾਕੁਰ ਰਹਿਓ ਆਵਣ ਜਾਣਾ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ॥ 4॥27॥97॥

Siri Raag(u) Mehla 5 Ghur(u) 7: Tayraiy bhrosaiy piyaaray, mein laad ludaaya. Bhooleh(i) chookeh(i) baarik, Tu Hur(i) pita maaya. 1. Soohayla kehn kuhavun(u). Tayra bikhum(u) bhaavun(u). 1. Ruhaou. Huoun maan(u) taan(u) kuroun Tayra houn jaanoun aapa. Subh hee mudh(i) subheh(i) tay baahar(i), baymoohtaaj Baapa. 2. Pita houn jaanoun naahi tayri kuvun joogta.
(PAGE 52): Bundhun mookt(u) Suntou mayri raakhaiy mumta. 3. Bhuyyay kirpaal Tthakur, ruhhiyo aavun jaana. Gur mil(i) Nanak Parbraham puchhaana. 4.27.97.
Word Meaning: Bhrosaiy = with faith. Laad = affection. Luddaaya = playful. Chookeh(i) = missing target; make mistakes. 1. Soohayla = easy. Bikhum(u) = difficult. Bhavun(u) = liking; will. Pause. Maan(u) = pride. Taan(u) = force; power. Aapa = own. Mudh(i) = in the centre. Baymoohtaaj = not dependent upon others; sovereign. Baapa = father. 2. Kuvun = which; what. Joogta = plan; scheme. Bundhun Mookt(u) = free from all bonds. Mumta = attachment. 3.
Bhuyyay = became. Tthakur = Master; Lord. Aavun Jaana = coming and going (birth and death). Parbraham = God. Puchhana = recognized; realized. 4.
MEANING: It is easy to say, and to listen, to things about You, oh my Waheguru. But it is very difficult to do things to Your liking (to obey Your Huqam). **Pause.**
I have been playful because of my deep faith, and my deep love for You, oh my dear Waheguru. We are Your children who make many mistakes and get astray from the right path, but You are our father and our mother (and are forgiving). 1.
I consider You as my own, and take pride in You, and feel very strong because of my faith in You. You are present in everybody, yet you are out of our reach (because of our ignorance). You are not dependent upon anybody, oh my Sovereign Father (Waheguru). 2. I don't understand Your plans or means (by which You run the universe), oh Father. Waheguru Himself is above the bonds of Maya, and protects me from the worldly attachments, oh holy saints. 3. I have realized Waheguru by taking shelter of the Guru, and my Lord has very kindly terminated the cycle of my births and deaths, oh Nanak. 4.27.97.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5 ਘਰੁ 1॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਭਾਈਆ ਕਟਿਅੜਾ ਜਮਕਾਲੁ॥ ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵੁਠਾ ਹੋਆ ਖਸਮੁ ਦਇਆਲੁ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਬਿਨਸਿਆ ਸਭੁ ਜੰਜਾਲੁ॥ 1॥ ਮੇਰੇ ਸਤਿਗੁਰਾ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਣੈ ਤੁਸਿ ਦਿਤਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ॥ 1॥ਰਹਾਉ॥ ਜਿਨ ਤੂ

ਸੇਵਿਆ ਭਾਉ ਕਰਿ ਸੇਈ ਪੁਰਖ ਸੁਜਾਨ॥ ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਗੁਰ ਜੇਵਡ ਦਾਤਾ ਕੋ ਨਹੀ ਜਿਨਿ ਦਿਤਾ ਆਤਮ ਦਾਨੁ॥ 2॥ ਆਏ ਸੇ ਪਰਵਾਨੁ ਹਹਿ ਜਿਨ ਗੁਰੁ ਮਿਲਿਆ ਸੁਭਾਇ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਬੈਸਨੁ ਜਾਇ॥ ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇ॥ 3॥ ਸਚੁ ਕਰਤਾ ਸਚੁ ਕਰਣਹਾਰੁ ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਟੇਕ॥ ਸਚੋ ਸਚੁ ਵਖਾਣੀਐ ਸਚੋ ਬੁਧਿ ਬਿਬੇਕ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਏਕ॥ 4॥28॥98॥

Siri Raag(u) Mehla 5: Sunt junaa mil(i) bhaayiyaan, kutiyurra Jumkaal(u). Sacha Sahib(u) mun(i) voottha hoa Khusm duyaal(i). Poora Satgur(u) bhaytiya binsiya subh(u) junjaal(u). 1. Mayray Satgura, huoun toodh(u) vitoun koorbaan. Tayray dershun kuou bulihaarnaiy toos(i) ditta Amrit Naam(u). 1. Ruhaou. Jin Tu sayviya bhaaou kur(i) sayee purakh soojaan. Tinha pichhaiy chhootiyaiy, jin undar(i) Naam(u) nidhaan(u). Gur jayvud daata ko nuhi jin(i) ditta aatum daan(u). 2. Aayay say purvaan(u) heh(i) jin Gur(u) miliya soobhaayay. Sachay saytee ruttiyaan Durgeh baisun(u) jaayay. Kurtay huth(i) vudiyayeeyaan, poorub(i) likhiya paayay. 3. Sach(u) Kerta Sach(u) kernhaar(u), Such Sahib(u), Such tayk. Sucho Sach(u) vukhaaniyaiy Sucho boodh(i) bibayk. Serb niruntar ruv(i) ruhhiya jup(i) Nanak jeevaiy Aik. 4.28.98.

Word Meaning: Kutiyurra = cut; finish off. Jumkaal(u) = Angel of death. Voottha = came to reside. Khusm(u) = husband; Master. Bhaytiya = met (took shelter). Binsiya = vanished. Junjaal(u) = undesired responsibilities. 1. Toodh(u) = you. Vitoun = on; for. Koorbaan(u) = Bulihaarnaiy = sacrifice life; be a slave. Toos(i) = pleasingly; kindly. Pause. Bhaao = respectful affection. Purakh = men. Soojaan = wise. Pichhaiy = behind; by following; because of. Chhootiyaiy = become free (from all bonds). Nidhaan(u) = treasure. Jayvud(u) = as great. Daata = donor; provider. Aatum = for soul. 2.
Purvaan(u) = approved; successful. Soobhaayay = (because of) affection and dedication. Ruttiyaan = imbued. Durgeh = (Waheguru's) Court. Jaayay = place; room. Kertay = Creator. Poorub(i) Likhiya = pre-written; predestined. 3.
Sach(u) = eternal. Kernhaar(u) = Creator. Vukhaaniyaiy = say; describe. Boodh(i) Bibayk = wisdom to make distinction (between good and bad). Niruntar(i) = without any gap; uniformly. Ruv(i) = (is) present. Aik = One (Waheguru). 4.

MEANING: I feel zestful to sacrifice my life for You, oh my Satguru. I will gladly sacrifice my life to have a holy sight of Yours, as You have delightfully gifted me Waheguru's immortalizing (Amrit-like) Naam. **Pause.** My saintly brothers (devotee friends) have dispelled my fear of the Angel of death. The True Lord (Waheguru) has been kind to me and has made my heart His home. I have internalized the Perfect Guru, and all my undesired responsibilities have ended. 1. Those who serve You with respectful affection are the real wise people. Because of those individuals who harbour Waheguru's Naam in their hearts, many people find salvation in their company (because they follow their footsteps). Nobody else equals the Guru who gives the gift (of Waheguru's Naam) for our souls. 2.
Those who have realized the Guru by their respectful affection are respected in this world. Those who are imbued in Waheguru's Naam find a respectful position in Waheguru's Court. However, such honour is in the hands of the Creator, and only those receive it who are predestined to do so. 3. True (eternal) is the Creator, True is the Lord, and True is His support. True (everlasting) is the description of the Lord, and so is the wisdom that can differentiate between the good and the bad. I survive on reciting the Naam of the "One" who is present everywhere without any exception, oh Nanak. 4.28.98

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਗੁਰੁ ਪਰਮੇਸੁਰੁ ਪੂਜੀਐ ਮਨਿ ਤਨਿ ਲਾਇ ਪਿਆਰੁ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ॥ ਸਤਿਗੁਰ ਬਚਨ ਕਮਾਵਣੇ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ॥ ਬਿਨੁ ਸਾਧੂ ਸੰਗਤਿ ਰਤਿਆ ਮਾਇਆ

ਮੋਹੁ ਸਭੁ ਛਾਰੁ॥1॥ ਮੇਰੇ ਸਾਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ॥ ਸਾਧੂ ਸੰਗਤਿ ਮਨਿ ਵਸੈ ਪੂਰਨ ਹੋਵੈ ਘਾਲੁ॥ 1॥ਰਹਾਉ॥ ਗੁਰੁ ਸਮਰਥੁ ਅਪਾਰੁ ਗੁਰੁ ਵਡਭਾਗੀ ਦਰਸਨੁ ਹੋਇ॥ ਗੁਰੁ ਅਗੋਚਰੁ ਨਿਰਮਲਾ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਕਰਣਹਾਰੁ ਗੁਰਮੁਖਿ ਸਚੀ ਸੋਇ॥ ਗੁਰ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰੁ ਕੀਤਾ ਲੋੜੇ ਸੁ ਹੋਇ॥2॥ ਗੁਰੁ ਤੀਰਥੁ ਗੁਰੁ ਪਾਰਜਾਤੁ ਗੁਰੁ ਮਨਸਾ ਪੂਰਣਹਾਰੁ॥ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਦੇਇ ਉਧਰੈ ਸਭੁ ਸੰਸਾਰ॥ ਗੁਰੁ ਸਮਰਥੁ ਗੁਰੁ ਨਿਰੰਕਾਰੁ ਗੁਰੁ ਊਚਾ ਅਗਮ ਅਪਾਰੁ॥ ਗੁਰ ਕੀ ਮਹਿਮਾ ਅਗਮ ਹੈ ਕਿਆ ਕਥੈ ਕਥਨਹਾਰੁ॥ 3॥ ਜਿਤੜੇ ਫਲ ਮਨਿ ਬਾਛੀਅਹਿ ਤਿਤੜੇ ਸਤਿਗੁਰ ਪਾਸਿ॥ ਪੂਰਬਿ ਲਿਖੇ ਪਾਵਣੇ ਸਾਚੁ ਨਾਮੁ ਦੇ ਰਾਸਿ॥ ਸਤਿਗੁਰ ਸਰਣੀ ਆਇਆ ਬਾਹੁੜਿ ਨਹੀ ਬਿਨਾਸੁ॥ ਹਰਿ ਨਾਨਕ ਕਦੇ ਨ ਵਿਸਰਉ ਏਹੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰਾ ਸਾਸੁ॥ 4॥29॥99॥

Siri Raag(u) Mehla 5: Gur(u) Permayshur(u) poojiyaiy, mun(i) tun(i) laayay piyaar(u). Satgur(u) daata jea ka subhsaiy dayay adhaar(u). Satgur Buchun kmaavnay Sacha eho veechaar(i). Bin(u) Sadhu sungat(i) ruttiyaan, Maya moh(u) subh(u) chhaar(u). 1. Mayray saajun, Hur(i) Hur(i) Naam(u) smaal(i). Sadhu sungat(i) mun(i) vusaiy, poorun hovaiy ghaal. 1. Ruhao. Gur(u) sumruth(u) apaar(u) Gur(u), vudbhaagi dershun(u) hoyay. Gur(u) agochur(u) nirmula, Gur jayvud(u) uver(u) na koyay. Gur(u) kerta, Gur(u) kernhaar(u), Gurmukh(i) suchi soyay. Gur tay baahur(i) kichh(u) nuhi, Gur(u) keeta lorray su hoyay. 2.Gur(u) teeruth(u), Gur(u) paarjaat(u), Gur(u) munsa poorunhaar(u). Gur(u) daata Hur(i) Naam(u) dayay, oodhraiy subh(u) sunsaar. Gur(u) sumruth(u), Gur(u) nirunkaar(u), Gur(u) oocha agum apaar(u). Gur kee mehma agum haiy kiyya kuthaiy kuthunhaar(u). 3. Jitrray ful mun(i) baanchhiyeh(I) titrray Satgur paas(i). Poorub(i) likhay paavnay Saach(u) Naam(u) day raas(i). Satgur sherni aayaan, bahoorr(i) nuhi binaas(u). Hur(i) Nanak kuday na visrou, eho jeao pind(u) tayra saas(u). 4.29.99.

Word Meaning: Permayshur(u) = the Supreme Being. Daata = donor; provider. Adhaar(u) = support; food. Buchan = words (Shabad; Teachings). Kmaavnay = act on. Sacha = everlasting. Ruttiyaan = imbued. Chhaar(u) = (like) dust. 1.
Saajun = friend. Smaal(i) = take care; keep in mind. Ghaal(u) = hard work. Pause.
Sumruth(u) = capable of doing anything. Apaar(u) = limitless; incomprehensible. Agochur(u) = intangible; ethereal. Soyay = fame. Lorray = wishes. 2.
Paarjaat = a mythical tree that fulfills all your wishes. It is one of the five trees in the Paradise. The other four are: Kulp, Mundaar, Suntaan, and Hari-Chundan. Paarjaat was one of the 14 precious articles retrieved from the Kheer Sea when it was churned by the gods and the demons. Munsa = wish. Poorunhaar(u) = fulfiller. Oodhraiy = is salvaged. Nirunkaar(u) = formless. Agum = physically unreachable. Mehma = praise; greatness. Kuthunhaar(u) = describer. 3. Ful = results (wishes). Baanchhiyeh(i) = wish for. Titrray = all those. Poorub(i) Likhay = pre-written; predestined. Raas(i) = capital; wealth. Sherni = shelter. Bahoorr(i) = again. Binaas(u) = destruction (death; rebirth). Visrou = forgotten. Pind(u) = body. 4.

MEANING: Keep Waheguru's Naam in mind all the time, oh my friend. He comes to reside in your heart when you take shelter of the Guru, and all your hard labour is rewarded. **Pause.** Worship the Guru, who is a manifestation of Waheguru, with deep love from your mind and body, oh my friend. Satguru is the provider for the body and soul, and provides food to everybody. To act on the advice of the Guru is the True (everlasting path) to unite with Waheguru. Without getting imbued in the love of Satguru's Teachings, all Attachments with Maya are useless (in the spiritual realm) and are just like ash. 1.
The Guru (a manifestation of Waheguru) is fully capable of doing anything but is not comprehensible; only a few lucky people get to "see" Him (with mental eyes). The Guru is unreachable physically. He is pure, and nobody can equal Him. (Being a manifestation of Waheguru), He is the Creator, and also the source (provider) of everything. His devotees,

who realize this, have everlasting fame. There is nothing beyond the control of the Guru, and whatever He wishes, happens (right away). 2.
The Guru Himself is the holy place, the *Parijaat* Tree, and the fulfiller of all the wishes. The Guru delivers Waheguru's Naam, because of which the whole world is salvaged. The Guru is omnipotent; He is formless, above Maya, intangible, and limitless (unreachable physically). The greatness of the Guru is beyond description, so what can a person say about Him? 3.
The Guru has all those rewards that a person wishes for. He gives Waheguru's Naam as the capital to His devotees, but the fulfillment of the wishes and connection with Him are predetermined by Waheguru. When a person comes to the Guru's shelter, he becomes immortal (is never born again). I beg the Guru that I should never forget Waheguru, who controls the life, the body, and our breath (life), oh Nanak. 4.29. 99.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥ ਸੰਤ ਜਨਹੁ ਸੁਣਿ ਭਾਈਹੋ ਛੂਟਨੁ ਸਾਚੈ ਨਾਇ॥ ਗੁਰ ਕੇ ਚਰਣ ਸਰੇਵਣੇ ਤੀਰਥ ਹਰਿ ਕਾ ਨਾਉ॥ ਆਗੈ ਦਰਗਹਿ ਮੰਨੀਅਹਿ ਮਿਲੈ ਨਿਥਾਵੈ ਥਾਉ॥ 1॥
(ਅੰਗ 53)॥ ਭਾਈ ਰੇ ਸਾਚੀ ਸਤਿਗੁਰ ਸੇਵ॥ ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਈਐ ਪੂਰਨ ਅਲਖ ਅਭੇਵ॥ 1॥ਰਹਾਉ॥ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤਾ ਸਚੁ ਨਾਉ॥ ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਸਚਾ ਨਾਉ॥ 2॥ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਆਪਿ॥ ਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਦਿਸਈ ਆਠ ਪਹਰ ਤਿਸੁ ਜਾਪਿ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਪਾਈਐ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸਿ॥ 3॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੁ ਹੈ ਸਭਿ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇਈ ਨਾਮੁ ਧਿਆਇ॥ ਨਾਨਕ ਗੁਰ ਸਰਣਾਗਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ 4॥30॥100॥

Siri Raag(u) Mehla 5: Sunt junou soon(i) bhaayeeo chhootun Saachaiy Naayay. Gur kay Churn srayvnay teeruth Hur(i) ka Naoun. Aagaiy Durgeh munniyeh(i) milaiy nithaavaiyn thaaon. 1.
(PAGE 53): Bhaayee ray, Saachi Satgur sayv. Satgur tootthaiy payeeyaiy, Poorun Alukh Abhayv. 1. Ruhaou. Satgur vitoun vaariya, jin(i) ditta Sach Naoun. Undin(u) Sach(u) slaahna Sachay kay goon gaaoun. Sach(u) khaana, Sach(u) pehnuna, Sachay Sacha Naoun. 2. Saas(i) giraas(i) na visraiy suful moorut(i) Gur(u) aap(i). Gur jayvud uver(u) na disyee, aatth pehr Tis(u) jaap(i). Nudr(i) kuray ta payeeyaiy Sach(u) Naam(u) Goontaas(i). 3. Gur(u) Permayshur(u) aik(u) haiy, subh(i) meh(i) ruhiya smaayay. Jin kuou poorub(i) likhiya, sayee Naam(u) dhiyayay. Nanak Gur shenaagti, muraiy na aavaiy jaayay. 4.30.100.
Word Meaning: Chhootun = freedom (from the bonds of Maya); emancipation. Gur Kay Churn = feet of the Guru (His Shabad or Teachings). Srayvnay = serve (obey Guru's Teachings). Teeruth = holy places (pilgrimage). Durgeh = Waheguru's Court. Munniyeh(i) = acknowledged (honoured). Nithaavaiyn = homeless (no support). 1.
Toothaiy = pleased to be kind. Alukh = intangible. Abhayv = enigmatic. Pause.
Vitoun = on; for. Vaariya = be a sacrifice. Undin(u) = every day; all the time. Slaahna = Goon Gaaoun = sing praise. Pehnuna = wearing; dress up. 2.
Giraas(i) = (with every) nibble. Suful = successful. Moorut(i) = persona. Jayvud = as great. Uver(e) = else. Aatth Pehr = twenty-four hours. Jaap(i) = recite (His Naam). Goontaas(i) = treasure of noble qualities. 3. Permayshur(u) = Supreme Being. Smaayay = get completely absorbed in. Poorub(i) Likhiya = predestined. Dhiyayay = recite Naam. Shernangti = in the shelter. 4
MEANING: Hey, lovers of God, hey, my brothers, listen carefully: the bonds of Maya can be broken only by fostering Waheguru's Naam in your hearts. Rather than visiting holy places, keep Waheguru's Naam in your mind, because Naam is the real holy place; and rather than worshiping any god, worship the Feet of Satguru (obey His Word). By doing this, you will be recognized in Waheguru's Court, as a result of which, even a homeless (having no support)

person finds a permanent home (becomes “one” with Waheguru). 1. Service to the Guru is only True service (the sweetness of) which lasts forever. When the Guru is pleased, he connects us with Waheguru, who is incomprehensible and enigmatic. Pause. I am a sacrifice to the Satguru who gifts us the Naam of the eternal God. Waheguru should be praised, and His noble qualities should be discussed all the time. The Naam of the eternal Waheguru is also eternal. So, His Naam should become our food and our dress (one should remember Him even while eating and dressing). 2. One should not forget Waheguru, which should be remembered with every breath and every bite, because Waheguru (in the form of Satguru) is capable of fulfilling all your wishes. Satguru should be remembered all twenty-four hours; there is no one else equal to Him. If Satguru casts a kind sight on someone, he cultivates the Naam of Waheguru, which is the Treasure of all noble qualities, in his heart. 3. Satguru and Waheguru are one and the same (Satguru is a manifestation of Waheguru), and both are present everywhere. But only those who recite His Naam are predestined to do so. I have come to the shelter of Waheguru/ Satguru, who is never born and never dies, oh Nanak. 4.30.100

ਸਿਰੀ ਰਾਗੁ ਅਸਟਪਦੀਆਂ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 1 ਅਸਟਪਦੀਆ
SIRI RAAG(U) ASHTPADIAAN: EK ONKAR SATGUR PERSAD(I)
Siri Raag(u) Mehla 1 Ghur(u) 1:

ਆਖਿ ਆਖਿ ਮਨੁ ਵਾਵਣਾ ਜਿਉ ਜਿਉ ਜਾਪੈ ਵਾਇ॥ ਜਿਸ ਨੋ ਵਾਇ ਸੁਣਾਈਐ ਸੋ ਕੇਵਡੁ ਕਿਤੁ ਥਾਇ॥ਆਖਣ ਵਾਲੇ ਜੇਤੜੇ ਸਭਿ ਆਖਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ 1॥ ਬਾਬਾ ਅਲਹੁ ਅਗਮ ਅਪਾਰੁ॥ ਪਾਕੀ ਨਾਈ ਪਾਕ ਨਾਇ ਸਚਾ ਪਰਵਦਿਗਾਰੁ॥ 1॥ਰਹਾਉ॥ ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਲਿਖਿ ਨ ਜਾਣੈ ਕੋਇ॥ ਜੇ ਸਉ ਸਾਇਰ ਮੇਲੀਅਹਿ ਤਿਲੁ ਨ ਪੁਜਾਵਹਿ ਰੋਇ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਸਭਿ ਸੁਣਿ ਸੁਣਿ ਆਖਹਿ ਸੋਇ॥2॥ ਪੀਰ ਪੈਕਾਮਰ ਸਾਲਕ ਸਾਦਕ ਸੁਹਦੇ ਅਉਰੁ ਸਹੀਦ॥ ਸੇਖ ਮਸਾਇਕ ਕਾਜੀ ਮੁਲਾ ਦਰਿ ਦਰਵੇਸਿ ਰਸੀਦ॥ ਬਰਕਤਿ ਤਿਨ ਕਉ ਅਗਲੀ ਪੜਦੇ ਰਹਨਿ ਦਰੂਦ॥3॥ ਪੁਛਿ ਨ ਸਾਜੇ ਪੁਛਿ ਨ ਢਾਹੇ ਪੁਛਿ ਨ ਦੇਵੈ ਲੇਇ॥ ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਆਪੇ ਕਰਣੁ ਕਰੇਇ॥ ਸਭਨਾ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 4॥ ਥਾਵਾ ਨਾਵ ਨ ਜਾਣੀਅਹਿ ਨਾਵਾ ਕੇਵਡੁ ਨਾਉ॥ ਜਿਥੈ ਵਸੈ ਮੇਰਾ ਪਾਤਿਸਾਹੁ ਸੋ ਕੇਵਡੁ ਹੈ ਥਾਉ॥ ਅੰਬੜਿ ਕੋਇ ਨ ਸਕਈ ਹਉ ਕਿਸ ਨੋ ਪੁਛਣਿ ਜਾਉ॥ 5॥ ਵਰਨਾਵਰਨ ਨ ਭਾਵਨੀ ਜੇ ਕਿਸੈ ਵਡਾ ਕਰੇਇ॥ ਵਡੇ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ ਹੁਕਮਿ ਸਵਾਰੇ ਆਪਣੈ ਚਸਾ ਨ ਢਿਲ ਕਰੇਇ॥ 6॥ਸਭੁ ਕੋ ਆਖੈ ਬਹੁਤੁ ਬਹੁਤੁ ਲੈਣੈ ਕੈ ਵੀਚਾਰਿ॥ ਕੇਵਡੁ ਦਾਤਾ ਆਖੀਐ ਦੇ ਕੇ ਰਹਿਆ ਸੁਮਾਰਿ॥ ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਤੇਰੇ ਜੁਗਹ ਜੁਗਹ ਭੰਡਾਰ॥ 7॥1॥

Aakh(i) aakh(i) mun(u) vaavna jiyoun jiyoun jaapaiy vaayay. Jis nu vaayay soonayiyaiy, so kayvud(u) kit(u) thaayayn. Aakhun waalay jayturray subh(i) aakh(i) ruhay liv laayay. 1. Baba, Allhou agum apaar(u). Paaki naayee paak Naayay, Sucha Purvidgaar(u). 1. Ruhaou.. Tayra Huqam na jaapi kayturra, likh(i) na jaanaiy koyay. Jay suou shaayir mayliyeh(i) til(u) na poojaaveh(i) royay. Keemut(i) kinaiy na paayiya, subh(i) soon(i) soon(i) aakheh(i) soyay. 2. Peer paikaamar saaliq saadiq, shohday aur shaheed. Sheikh musaayik qazi mullah, Dur(i) durvaysh(i) ruseed. Berkut(i) tin kuou ugli, purrhday rehn Drood. 3. Poochh(i) na saajay, pooch(i) na dhaahay, pooch(i) na dayvaiy layay. Aapni Koodrut(i) aapay jaanaiy, aapay kern(u) kuray. Subhna vaykhaiy nudr(i) kur(i), jaiy bhavvaiy taiy dayay. 4. Thaavaan naav na jaaniyeh(i), naavaan kayvud Naoun. Jithaiy vusaiy mayra Patshah(u), so kayvud(u) haiy thaaoun. Umburr(i) koyay na sukyee ,huoun kis nu poochhan(i) jaaoun. 5. Vern-avern na bhaavni jay kisaiy vuda kuray. Vudday huth(i) vudyayiyaan, jaiy bhaavaiy taiy dayay. Huqam(i) svaaray Aapnaiy chusa na dhill kuray. 6. Subh ko aakhaiy buhout buhout, laiynaiy kaiy veechaar(i). Kayvud Daata aakhiyaiy, day kay ruhhiya shoomaar(i). Nanak toat(i) na aavuyee Tayray joogeh joogeh bhundaar. 7.1.

Word Meaning: Ashatpudi = a Shabad with eight stanzas.

Vaavna = agonize; torment. Jaapaiy= understand; realize. Vaayay = speak; describe. Kayvud = how expansive. Kit(u) = which; what. Jayturray = however many. Liv laayay = with full focus. 1.

Agum = physically unreachable. Apaar = limitless (with unknowable qualities). Paaki = holy. Naayee = magnanimity. Purvidgaar = raiser and nourisher. Pause.

Huqam = Command; Will; Laws. Kayturra = how big. Saou = hundreds. Shaayir = poets. Til(u) = the size of a sesame seed (very small). Poojaaveh(i) = deliver. Royay = cry (regret their inability). 2.

Paikaamar = prophets. Saaliq = saints. Saadiq = contented. Shohday = ascetic. Shaheed = witnesses; martyrs. Musaayik = many sheikhs (learned persons). Mullah = a Muslim priest. Dervaysh = holy men who also go door to door and beg. Dur(i) Raseed = reveived at the door (approved). Berkut(i) = enhancement. Ugli = much. Drood = prayer after nivaj. 3

Saajay = creates. Dhaahay = destroys. Kern(u) = worth doing. Bhaavaiy = likes. 4.
Thaavaan = places. Naav = Huiqam; Laws. Vusaiy = reside. Umburr(i) = reach. 5.
Vern-avern = high or low classes. Bhaavni = likes. Vudyayiyaan = honour. Svaaray = grooms; embellish with (noble qualities). Chusa = a moment. Dhill = delay. 6.
Shoomaar(i) = limit. Bayshoomaar(i) = unlimited. Toat(i) = shortage. Bhundaar = treasures. 7.1.

NOTE: The use of many Muslim words in this holy Shabad suggests that Guru Nanak Sahib is addressing some Muslim.

MEANING: Allah is incomprehensible and physically beyond our reach, oh my friend. Allah is our real provider, and nourishes us all; His magnanimity is great, and so is His residence (we cannot describe them fully). **Pause.**

So, saying (something about God without any knowledge) is simply to agonize one's mind; and the more one says, the more he realizes that his utterings are meaningless. One does not realize how Great Allah is, and where He resides, which he is talking about. All those who meditate and describe Allah (simply with the intent to describe Him) have failed badly in their efforts. 1.

No one knows how expansive (indescribable) Your Huqam is, oh Allah. So, how can anyone write about You? Even if hundreds of poets assemble to describe You, they cannot deliver any information at all – not even the size of a sesame seed – and they simply regret their inability. Everybody says only what they have heard from others, and nobody knows Your secrets, oh Waheguru. 2.

All the holy men, the prophets, the saints, the contented, the martyrs (who suffered in the name of Allah), learned people, qazies, and mullahs - all describe You - but only those are approved by You, who, rather than describing You, sing Your praise like a beggar at Your Door, oh, Allah. 3. However, He (Allah) does not consult any of those to create, to destroy, to grant, or to withdraw anything. He knows His nature, and Himself is the source and the creator. He has His kind sight on everyone, but grants (His Naam) only to those whom He chooses. 4.

Nobody knows anything about His residences and His Huqam, and the magnanimity of His palace where He resides. Whom should I approach to ask about this information, because nobody can reach Him. 5.

If Allah wants to honour someone, He does not care about their caste, whether it is high or low. All types of honours are in His control; He can confer them on anyone of His choosing. He can adorn anyone with noble qualities by His Command, and there is not a delay of even a short moment when He chooses to do so. 6.

With the intent to receive certain favours, everybody praises Him, and asks for more and more, but how great and large the Provider must be that He keeps giving and yet (His treasures) are unlimited in capacity. There is never a shortage in His treasures, which are full over the eons, oh Nanak. 7.1.

ਮਹਲਾ 1॥ ਸਭੇ ਕੰਤ ਮਹੇਲੀਆ ਸਗਲੀਆ ਕਰਹਿ ਸੀਗਾਰੁ॥
(ਅੰਗ 54)॥ ਗਣਤ ਗਣਾਵਣਿ ਆਈਆ ਸੂਹਾ ਵੇਸੁ ਵਿਕਾਰੁ॥ ਪਾਖੰਡਿ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਖੋਟਾ ਪਾਜੁ ਖੁਆਰੁ॥ 1॥ ਹਰਿ ਜੀਉ ਇਉ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ॥ ਤੁਧੁ ਭਾਵਨਿ ਸੋਹਾਗਣੀ ਆਪਣੀ ਕਿਰਪਾ ਲੈਹਿ ਸਵਾਰਿ॥ 1॥ਰਹਾਉ॥ ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਤਨੁ ਮਨੁ ਪਿਰ ਕੈ ਪਾਸਿ॥ ਦੁਇ ਕਰਿ ਜੋੜਿ ਖੜੀ ਤਕੈ ਸਚੁ ਕਹੈ ਅਰਦਾਸਿ॥ ਲਾਲਿ ਰਤੀ ਸਚ ਭੈ ਵਸੀ ਭਾਇ ਰਤੀ ਰੰਗਿ ਰਾਸਿ॥2॥ ਪ੍ਰਿਅ ਕੀ ਚੇਰੀ ਕਾਢੀਐ ਲਾਲੀ ਮਾਨੈ ਨਾਉ॥ ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਸਾਚੇ ਮੇਲਿ ਮਿਲਾਉ॥ ਸਬਦਿ ਰਤੀ ਮਨੁ ਵੇਧਿਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ 3॥ ਸਾਧਨ ਰੰਡ ਨ ਬੈਸਈ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ॥ ਪਿਰੁ ਰੀਸਾਲੂ ਨਉਤਨੋ ਸਾਚਉ

ਮਰੈ ਨ ਜਾਇ॥ ਨਿਤ ਰਵੈ ਸੋਹਾਗਣੀ ਸਾਚੀ ਨਦਰਿ ਰਜਾਇ॥ 4॥ ਸਾਚੁ ਧੜੀ ਧਨ ਮਾਡੀਐ ਕਾਪੜੁ ਪ੍ਰੇਮ ਸੀਗਾਰੁ॥ ਚੰਦਨੁ ਚੀਤਿ ਵਸਾਇਆ ਮੰਦਰੁ ਦਸਵਾ ਦੁਆਰੁ॥ ਦੀਪਕੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਰਾਮੁ ਨਾਮੁ ਉਰਹਾਰੁ॥ 5॥ ਨਾਰੀ ਅੰਦਰਿ ਸੋਹਣੀ ਮਸਤਕਿ ਮਣੀ ਪਿਆਰੁ॥ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਸਾਚੈ ਪ੍ਰੇਮਿ ਅਪਾਰ॥ ਬਿਨੁ ਪਿਰ ਪੁਰਖੁ ਨ ਜਾਣਈ ਸਾਚੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥6॥ ਨਿਸਿ ਅੰਧਿਆਰੀ ਸੁਤੀਏ ਕਿਉ ਪਿਰ ਬਿਨੁ ਰੈਣਿ ਵਿਹਾਇ॥ ਅੰਕੁ ਜਲਉ ਤਨੁ ਜਾਲੀਅਉ ਮਨੁ ਧਨੁ ਜਲਿ ਬਲਿ ਜਾਇ॥ ਜਾ ਦਿਨ ਕੰਤਿ ਨ ਰਾਵੀਆ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਜਾਇ॥7॥ ਸੇਜੈ ਕੰਤ ਮਹੇਲੜੀ ਸੂਤੀ ਬੂਝ ਨ ਪਾਇ॥ ਹਉ ਸੁਤੀ ਪਿਰੁ ਜਾਗਣਾ ਕਿਸ ਕਉ ਪੂਛਉ ਜਾਇ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਭੈ ਵਸੀ ਨਾਨਕ ਪ੍ਰੇਮੁ ਸਖਾਇ॥ 8॥2॥

Mehla 1: Subhay kunt muhayliyaan sugliyaan kureh(i) sheengar(u).

(PAGE 54): Gunut gnaavun(i) aayiyaan sooha vays vikaar(u). Paakhund(i) praym na paayiyaiy, khota paaj(u) khooaar(u). 1. Hur(i) jeao, iyoun Pir(u) raavaiy naar(i). Toodh(u) bhaavun(i) sohaagni aapni kirpa laiyhayn svaar(i). 1. Ruhaou. Gur Shabadi sheegaariyaan, tun(u) mun(u) Pir kaiy paas(i). Doyay ker(i) jorr(i) khurri tukaiy, Such(u) kuhaiy ardaas(i). Laal(i) rutti Such bhaiy vusee, bhaayay rutti rung(i) raas(i). 2. Priyay kee chayri kaandhiyay, laali maanaiy Naoun. Saachi preet(i) na tootyee Sachay mayl(i) milaaou. Shabad(i) rutti mun(u) vaydhiya huoun sud bulihaaraiy jaoun. 3. Sa dhun rund na baiysyee, jay Satgur maaheh(i) smaayay. Pir reesaaloo noutuno Sachou, muraiy na jaayay. Nit ruvaiy sohaagni Saachi nudr(i) rujayay. 4. Saach(u) dhurri dhun maandiyaiy, kaapurr praym sheegaar(u). Chundun(u) cheet(i) vusaaya mundar(u) dusvaan dooaar(u). Deepuk(u) Shabad(i) vigaasiya Ram(u) Naam(u) oorhaar(u). 5. Naari undar(i) sohni mustuk(i) muni piyaar(u). Sobha soort(i) soohaavni Sachaiy praym(i) apaar. Bin(u) Pir Purakh(u) na jaanyee Saachay, Gur kaiy hayt(i) piyaar(i). 6. Nis(i) undhiyaari sootiyay, kiyoun Pir bin(u) raiyn(i) vihaayay. Unk(u) julou tun(u) jaaliyo, mun(i) dhun(i) jul(i) bul(i) jaayay. Ja din kunt(i) na raveeya ta birtha jobun jaayay. 7. Sayjaiy kunt muhaylrri sooti boojh na paayay. Huoun sooti Pir jaagna, kis kuou poochhoon jaayay. Satgur(i) mayli bhaiy vusi Nanak praym(u) sukhaayay. 8.2.

NOTE: This holy Shabad does not have “Siri Raag(u) before Mehla 1.

Word Meaning: Kunt = husband (Waheguru). Muhayliyaan = (human) wives. Sugliyaan = all. Sheengaar(u) = make up; beautify (wear religious symbols to show their false spirituality). Gunut gnaavun(i) = to be counted (included) or considered. (They are not honest and their makeup is just a show off). Sooha vays = pink dress (pink colour is representative of Maya). Vikaar(u) = sensual pleasures. Paakhund(i) = dishonest act. Khota = false; counterfeit. Paaj(u) = show off. Khooaar(u) = discomfiture; suffering because of no achievement. 1.

Iyoun = like this (as follows). Raavaiy = enjoys (the union). Naar(i) = woman. Toodh(u) = You. Bhaavun(i) = are liked. Sohaagni = married (loved by husband).

Svaar(i) = grooming; embellish with noble qualities. Pause.

Doyay Ker(i) jorr(i) = (with) both hands folded. Laal(i) Rutti = imbued in the love of the dear. Bhaiy = fear. Bhaayay = affection. Rung(i) Raas(i) = filled with the love of. 2. Chayri = disciple; obedient. Kaandhiyaiy = is considered. Laali = (like a) slave. Vaydhiya = pierced (affected deeply). Bulihaaraiy = be a sacrifice. 3.

Sa Dhun = that woman. Rund = widow (devoid of husband’s love). Baiysyee = stays; lives. Pir(u) = husband (Waheguru). Resaaloo = full of love. Noutuno = new (whose love never lessens). Saachou = eternal. Nit = every day. Ruvaiy = enjoys (the union). Rujaayay= with obedience. 4

Dhurri = braids. Maandiyaiy = adorn; beautify. Chundun(u) = (pleasant fragrance of) sandal wood (Waheguru). Cheet(i) = in mind. Dusvaan Dooaar(u) = tenth door = Human body has 9 visible doors in the body. The tenth door is the state of being one with Waheguru. Vigaasiya = blooms. Oor = heart. Haar(u) = necklace. 5.

Mustuk(i) = on the forehead. Muni = a rare shining stone (anointment of recognition).
Sobha = fame; admiration. Soort(i) = wisdom. Sohaavni = pleasant. Purakh(u) = (some other man). Hayt(i) = with; for. 6.
Nis(i) = night. Undhiyaari = dark. Raiyn(i) = night. Vihayay = spends. Unk(u) = heart. Julou = may burn. Bul(i) = burn. Kunt(i) = husband (Waheguru). Birtha = empty; devoid of. Jobun(u) = youthfulness. 7.
Sayjaiy = on the bed. Boojh = understand. Bhaiy vusi = lived in obedience. Sukhaayay = of the friend (Waheguru). 8.
MEANING: All humans are Waheguru's brides, and all of them adorn themselves (by wearing religious symbols) to be approved by Waheguru. However, their true dress is pink (they are all engrossed in Maya; the pink colour has been used as a metaphor for Maya in Guru Granth Sahib, because pink, though very attractive, fades away quickly like Maya), and they are indulging in sensual pleasures. So, their adornments are a farce, and they just hope to be approved by Waheguru. But they cannot win Waheguru's affection through hypocrisy, and their false show-off brings them shame alone. 1.
Only those human brides enjoy Your union to whom You are kind (who have deep respect and affection for You), oh Waheguru. You can adorn them with noble qualities by Your kindness, and that is how the Husband (Waheguru) enjoys the lucky human brides. Pause.
Such devotees have been adorned by the Guru's Shabad and have offered their body and mind to the Husband (Waheguru). They are waiting for Waheguru's Command with folded hands, and pray before Him. Imbued in the love of the dear (Waheguru), such devotees always keep respectful fear of Waheguru in mind, and being imbued in His love, they are fully content. 2. That devotee is considered a true disciple of the Lord (God), who obeys His Command like a slave. Once Waheguru has connected with an individual through the Guru, their bond of True love is never broken. I am always a sacrifice for the individuals whose minds have been pierced by Guru's Shabad and are imbued with His love. 3.
Such a bride (devotee) who has become "one" with the Guru is never a widow again (never loses His love). The source of all tastes, Waheguru, is always young, and He neither dies nor goes away (is not separated). With Waheguru's kind sight, such a devotee always stays married and enjoys the union with Waheguru. 4. Such a devotee is always adorned with the braids and beautiful clothes of Waheguru's love. She has fostered Waheguru's Naam in her heart, and Waheguru, with the fragrance of Sandalwood (of noble qualities), resides in the temple of her Tenth Door (mind). Enlightened by the lamp of Guru's Shabad, the heart of such a devotee blooms, and she wears the necklace of Waheguru's Naam in her heart. 5.
Such a human bride has a beautiful (pious) heart, and she wears an anointment of a shiny stone (a pleasant glow) on her forehead. Because of her love for Waheguru, she is spiritually very wise and enjoys a holy fame. And because of her love for the Perfect Guru, she does not acknowledge any other person than Waheguru as her master. 6. Sleeping in the darkness of night (ignorance), how does your night (of life) spend without the Husband (Waheguru), oh my friend? Let such a heart burn; set such a body, as well as the mind, and the wealth, on fire, which is without Waheguru's Naam. If a human bride is not loved by her Waheguru-Husband, then her youthfulness is wasted. 7.
If a bride always stays sleeping (engrossed in Maya, and separated from her Waheguru)-Husband, she does not realize that He is not with her. Who can she ask about the joy of union with the Husband who is awake all the time (who fends off the attacks of Maya) while the former is always sleeping? However, those who are connected with Waheguru by Satguru lead their life under respectful fear of their Husband and enjoy their life in the love of Waheguru- riend, oh Nanak. 8.2.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਆਪੇ ਗੁਣ ਆਪੇ ਕਥੈ ਆਪੇ ਸੁਣਿ ਵੀਚਾਰੁ॥ ਆਪੇ ਰਤਨ ਪਰਖਿ ਤੂ ਆਪੇ ਮੋਲੁ ਅਪਾਰੁ॥ ਸਾਚਉ ਮਾਨੁ ਮਹਤੁ ਤੂ ਆਪੇ ਦੇਵਣਹਾਰੁ॥ 1॥ ਹਰਿ ਜੀਉ ਤੂ ਕਰਤਾ ਕਰਤਾਰੁ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਆਚਾਰੁ॥ 1॥ਰਹਾਉ॥ ਆਪੇ ਹੀਰਾ ਨਿਰਮਲਾ ਆਪੇ ਰੰਗੁ ਮਜੀਠ॥ ਆਪੇ ਮੋਤੀ ਊਜਲੋ ਆਪੇ ਭਗਤ ਬਸੀਠੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਣਾ ਘਟਿ ਘਟਿ ਡੀਠੁ ਅਡੀਠੁ॥ 2॥ ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਆਪੇ ਪਾਰੁ ਅਪਾਰੁ॥ ਸਾਚੀ ਵਾਟ ਸੁਜਾਣ ਤੂ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ॥ ਨਿਡਰਿਆ ਡਰੁ ਜਾਣੀਐ ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ॥ 3॥ ਅਸਥਿਰੁ ਕਰਤਾ ਦੇਖੀਐ ਹੋਰ ਕੇਤੀ ਆਵੈ ਜਾਇ॥ ਆਪੇ ਨਿਰਮਲੁ ਏਕੁ ਤੂੰ ਹੋਰ ਬੰਧੀ ਧੰਧੈ ਪਾਇ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਇ॥ 4॥

(ਅੰਗ 55)॥ ਹਰਿ ਜੀਉ ਸਬਦਿ ਪਛਾਣੀਐ ਸਾਚਿ ਰਤੇ ਗੁਰ ਵਾਕਿ॥ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਲਗਈ ਸਚ ਘਰਿ ਜਿਸੁ ਓਤਾਕੁ॥ ਨਦਰਿ ਕਰੇ ਸਚੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸਾਕੁ॥ 5॥ ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸੁਖੀਏ ਜੁਗ ਚਾਰਿ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ ਕੈ ਸਚੁ ਰਖਿਆ ਉਰਧਾਰਿ॥ ਜਗ ਮਹਿ ਲਾਹਾ ਏਕੁ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ॥ 6॥ ਸਾਚਉ ਵਖਰੁ ਲਦੀਐ ਲਾਭੁ ਸਦਾ ਸਚੁ ਰਾਸਿ॥ ਸਾਚੀ ਦਰਗਹ ਬੈਸਣੀ ਭਗਤਿ ਸਚੀ ਅਰਦਾਸਿ॥ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ॥ 7॥ ਊਚਾ ਊਚਉ ਆਖੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਤੂ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ॥ ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਣੀਐ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ॥ 8॥3॥

Siri Raag(u) Mehla 1: Aapay goon aapay kuthaiy, aapay soon(i) veechaar(u). Aapay ruttan purkh(i) Tu, Aapay moal(u) apaar(u). Sachou maan(u) meht(u) Tu Aapay dayvunhaar(u). 1. Hur(i) jeao, Tu Kerta Kartar(u). Jiyoun bhaavaiy tiyoun raakh(u) Tu, Hur(i) Naam(u) milaiy aachaar(u). 1. Ruhaou. Aapay heera nirmula, Aapay rung(u) mujeetth. Aapay moti oojlo Aapay bhugat buseetth(u). Gur kaiy Shabad(i) slaahna, ghut(i) ghut(i) deetth(u) Adeetth(u). 2. Aapay saagur(u) bohitha, Aapay paar(u) apaar(u). Saachi vaat soojaan Tu, Shabad(i) lunghavunhaar(u). Niduriyaan dur(u) jaaniyaiy, baajh(u) Guru goobaar(u). 3. Usthir(u) Kerta daykhiyaiy hoar(u) kayti aavaiy jaayay. Aapay nirmul(u) Aik Tu, hoar bundhi dhundhaiy paayay. Gur(i) raakhay say oobray, Sachay siyoun liv laayay. 4.

(PAGE 55): Hur(i) jeao, Shabad(i) puchhaaniyaiy Saach(i) ruttay Gur vaak(i). Tit(u) tun(u) maiyl(u) na lugyee Such ghur(i) jis(u) otaak(u). Nudr(i) kuray, Such(u) paayiyaiy, bin(u) Naavaiy kiyya saak(u). 5. Jinhi Sach(u) puchhaniya say sookhiyay joog chaar(i). Haumein trishna maar(i) kaiy Sach(u) rukhiya oordhaar(i). Jug meh(i) laaha aik Naam(u), paayiyaiy Gur veechaar(i). 6. Saachou vukkhur(u) laadiyaiy, laabh(u) suda, Sach(u) raas(i). Saachi Durgeh baiysyee bhugat(i) sachi ardaas(i). Put(i) siyoun laykha nibrraiy, Ram Naam(u) purgaas(i). 7. Oocha oochou aakhiyaiy kuhoun na daykhiya jaayay. Jeh daykhaan teh Aik Tu, Satgur(i) deeya dikhayay. Jot(i) niruntar(i) jaaniyaiy Nanak sehj soobhayay. 8.3.

Word Meaning: Kuthaiy = describes. Ruttan Purkh(i) = judge (evaluator) of precious stones. Saachou = True; real; eternal. Maan(u) = Meht(u) = pride; dignity; confidence. Dayvunhaar(u) = provider. 1. Kerta = the origin; Creator. Kartar(u) = Creator. Bhaavaiy = as You like. Aachaar(u) = (noble) manners. Pause.

Nirmula = pure. Mujeetth = madder (a plant which is the source of deep red colour which does not fade. Moti = pearl. Oojlo = clear; shiny. Buseetth(u) = mediator. Ghut(i), Ghut(i) = in every heart. Deetth(u) = is seen. Adeetth(u) = invisible. 2.

Bohitha = ship. Paar(u) = on this side. Apaar(u) = on the other side. Vaat = path; journey. Soojaan(u) = wise; flawless. Nideriyaan = fearless. Goobaar(u) = dark. 3.

Usthir(u) = stable; never changing. Kayti = too many. Bundhi = bonded. Dhundhaiy = mundane tasks (Maya). Oobray = salvaged. Liv = concentration. 4.

Puchhaaniyaiy = recognize (realize). Gur Vaak(i) = Guru's Word (Shabad). Such Ghur(i) = God's residence. Otaak(u) = living. Saak(u) = relations. 5.

Joog Chaar(i) = (in the) four accepted eons. Trishna = desires. Oordhaar(i) = fostered in the heart. Laaha = profit; benefit. 6. Vukkhur(u) = merchandise. Laadiyaiy = carry load (deal in). Such Raas(i) = everlasting capital (Waheguru's Naam). Baiysyee = given place (honoured). Bhugat(i) = worship. Put(i) = with dignity. Laykha = accountability. Nibrraiy = settled. 7. Oocha Oochou = higher and higher. Jot(i) Niruntar(i) = (Waheguru's) light without any gap (continuous). Sehj(i) = with a peaceful mind. Soobhaayay = with affection. 8.

NOTE: Being present in everybody, it is Waheguru Himself who prompts people to do whatever they do. There is a lot of freedom to make choices, but the traits and wisdom to make them are gifts from Waheguru.

MEANING: Waheguru Himself is (the source) of all noble qualities; He Himself describes, listens to, and ponders on them. Waheguru Himself is the precious stone (His Naam), its evaluator, and Himself the immeasurable worth of (His Naam). Waheguru Himself is the real pride (support) of everybody, such that they can depend on Him for all sorts of support; and He is the only provider. 1. You are the creator and the source of everything, oh my Waheguru. I pray to You to please protect me (from the attacks of Maya) in whatever way You wish and grant me Your Naam as the guide for my life, oh my Waheguru. Pause.

God Himself is the pure diamond (without any filth of Maya), and Himself the colour of madder (which is representative of deep love or full devotion, and which is fostered by His kindness). He Himself is the shiny pearl (beacon of enlightenment), and Himself the mediator (as the Guru) between the devotees and Himself. The otherwise invisible Waheguru, which is present in every heart, becomes visible (with mental eyes) when one sings His praise by the Guru's Shabad. 2. Waheguru Himself is the sea of Maya, Himself the ship to carry people across the sea, Himself, on the near shore of the sea, and Himself, the far side of the sea. The perfectly wise Waheguru Himself is the True path, while Guru's Shabad is the means for people to tread that path and swim across the sea of Maya. Without the Guru, people are in complete darkness, ignorant of the damaging effects of Maya, and fearless of Waheguru; but when the Guru enlightens their mind, they realize the truth of Maya and become fearful of Waheguru. 3. Only God is immortal, while countless people take birth and die. Only Waheguru is pure (without any effect of Maya), while everybody else is indulged in the filth of Maya. Only those are salvaged who act on the Guru's advice and always focus their mind on Waheguru (keep Him in mind). 4.

Waheguru is realized by Guru's Shabad when a devotee gets imbued in Waheguru's Naam. The body (mind) of an individual who resides in Waheguru's Palace (keeps Waheguru in mind all the time) never gets filthy (due to indulgence in Maya). A devotee realizes Waheguru when He casts His kind sight on him; there is no other (permanent) relative in the world than Waheguru's Naam. 5.

Those who realize the eternal Waheguru live in comfort in all the four eons (no matter what eon it is). They overcome their haumein (selfishness and ego), and desires, and keep Waheguru always in their heart. There is only one thing to earn in this world - and that is Waheguru's Naam, which can be realized by pondering on (obeying) Guru's Shabad. 6.

When one deals in the true merchandise (Waheguru's Naam), he earns the Naam as the benefit in his wealth (of noble qualities). With honest prayer with devotion, one gets room (is honoured) in Waheguru's Court. The account (of good and bad deeds) of such a devotee is settled with dignity, as his heart is enlightened with Waheguru's Naam. 7.

People say that God is higher and higher, but He cannot be seen just by saying that. However, when Satguru shows Waheguru to someone with his mental eyes, He alone is visible in every

direction. One can realize continuous light (of Waheguru) with control over his mind and with affection, oh Nanak. 8.3.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਮਛੁਲੀ ਜਾਲੁ ਨ ਜਾਣਿਆ ਸਰੁ ਖਾਰਾ ਅਸਗਾਹੁ॥ ਅਤਿ ਸਿਆਣੀ ਸੋਹਣੀ ਕਿਉ ਕੀਤੋ ਵੇਸਾਹੁ॥ ਕੀਤੇ ਕਾਰਣਿ ਪਾਕੜੀ ਕਾਲੁ ਨ ਟਲੈ ਸਿਰਾਹੁ॥1॥ ਭਾਈ ਰੇ ਇਉ ਸਿਰਿ ਜਾਣਹੁ ਕਾਲੁ॥ ਜਿਉ ਮਛੀ ਤਿਉ ਮਾਣਸਾ ਪਵੈ ਅਚਿੰਤਾ ਜਾਲੁ॥ 1॥ਰਹਾਉ॥ ਸਭੁ ਜਗੁ ਬਾਧੋ ਕਾਲ ਕੋ ਬਿਨੁ ਗੁਰ ਕਾਲੁ ਅਫਾਰੁ॥ ਸਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਬਿਧਾ ਛੋਡਿ ਵਿਕਾਰ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਦਰਿ ਸਚੈ ਸਚਿਆਰ॥ 2॥ ਸੀਚਾਨੇ ਜਿਉ ਪੰਖੀਆ ਜਾਲੀ ਬਧਿਕ ਹਾਥਿ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰਿ ਫਾਥੇ ਚੋਗੈ ਸਾਥਿ॥ ਬਿਨੁ ਨਾਵੈ ਚੁਣਿ ਸੁਟੀਅਹਿ ਕੋਇ ਨ ਸੰਗੀ ਸਾਥਿ॥ 3॥ ਸਚੋ ਸਚਾ ਆਖੀਐ ਸਚੇ ਸਚਾ ਥਾਨੁ॥ ਜਿਨੀ ਸਚਾ ਮੰਨਿਆ ਤਿਨ ਮਨਿ ਸਚੁ ਧਿਆਨੁ॥ ਮਨਿ ਮੁਖਿ ਸੂਚੇ ਜਾਣੀਅਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਗਿਆਨੁ॥ 4॥ ਸਤਿਗੁਰ ਅਗੈ ਅਰਦਾਸਿ ਕਰਿ ਸਾਜਨੁ ਦੇਇ ਮਿਲਾਇ॥ ਸਾਜਨਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਜਮਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਇ॥ ਨਾਵੈ ਅੰਦਰਿ ਹਉ ਵਸਾ ਨਾਉ ਵਸੈ ਮਨਿ ਆਇ॥ 5॥ ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰੁ ਹੈ ਬਿਨੁ ਸਬਦੈ ਬੂਝ ਨ ਪਾਇ॥ ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਇ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਤਿਥੈ ਕਾਲੁ ਨ ਸੰਚਰੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ 6॥ ਤੂੰਹੈ ਸਾਜਨੁ ਤੂ ਸੁਜਾਨੁ ਤੂ ਆਪੇ ਮੇਲਣਹਾਰੁ॥ ਗੁਰ ਸਬਦੀ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਤਿਥੈ ਕਾਲੁ ਨ ਅਪੜੈ ਜਿਥੈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰੁ॥ 7॥ ਹੁਕਮੀ ਸਭੇ ਊਪਜਹਿ ਹੁਕਮੀ ਕਾਰ ਕਮਾਹਿ॥ ਹੁਕਮੀ ਕਾਲੈ ਵਸਿ ਹੈ ਹੁਕਮੀ ਸਾਚਿ ਸਮਾਹਿ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨਾ ਜੰਤਾ ਵਸਿ ਕਿਛੁ ਨਾਹਿ॥ 8॥4॥

Siri Raag(u) Mehla 1: Muchhuli jaal(u) na jaaniya, sur(u) khaara usgaah(u). Ut(i) siyaani sohni, kiyoun keeto vaysahou. Keetay kaarun(i) paakrri kaal(u) na tulaiy sirahou. 1. Bhaayee ray, iyoun sir(i) jaanhou kaal(u). Jiyoun muchhi tiyoun maansaan, puvaiy achinta jaal(u). 1. Ruhaou. Subh(u) jug(u) baadho kaal ko, bin(u) Gur kaal(u) afaar(u). Such(i) ruttay say oobray, doobidha chhoad(i) vikaar. Huoun tin kaiy bulihaarnaiy dur(i) Suchaiy suchiaar. 2. Seechaanay jiyoun punkhiyaan, jaali budhik haath(i). Gur(i) raakhay say oobray hoar(i) faathaiy choagaiy saath(i). Bin(u) Naavaiyn choon(i) sootiyeh(i), koyay na sungi saath(i). 3. Sacho Sacha aakhiyaiy, Sachay Sacha thaan(u). Jinhi Sacha munniyaan tin mun(i) Sach(u) dhiyaan. Munmukh(i) soochay jaaaniyeh(i) Gurmukh(i) jinha Giyaan(u). 4. Satgur(i) uggaiy ardaas(i) kur(i), Saajun(u) dayay milaayay. Saajun(i) miliyaiy sookh(u) paaya, jumdoot mooyay bikh(u) khaayay. Naavaiy undar(i) huoun vusaan, Naoun vusaiy mun(i) aayay. 5. Baajh(u) Guru goobaar(u) haiy, bin(u) Shabadaiy boojh na paayay. Gurmuti purgaas(u) hoyay, Sach(i) ruhaiy liv laayay. Tithaiy kaal(u) na sunchraiy joti Jot(i) smaayay. 6. Tu haiy saajun(u), Tu soojaan(u), Tu aapay maylunhaar(u). Gur Shabadi salaahiyaiy unt(u) na paaravaar(u). Tithaiy kaal(u) na upprraiy jithaiy Gur ka Shabad Apaar(u). 7. Huqmi subhay oopjeh(i), Huqmi kaar kmaahay. Huqmi kaalaiy vus(i) haiy, Huqmi Saach(i) smaahay. Nanak jo Tis(u) bhaavaiy so theeyaiy, inha juntaan vus(i) kichh(u) naahay. 8.4.

Word Meaning: Sur(u) = pool of water; ocean. Khaara = salty. Usgaah(u) = unfathomable. Ut(i) = extremely. Vaysahou = trust. Kaarun(i) = because of. Kaal(u) = death. Tulaiy = avoid. Sirahou = loomimg on the head. 1.
Maansa = humans. Uchinta = sudden. Jaal(u) = net. Pause.
Baadho = tied; trapped. Afaar(u) = uncontrolled. Ruttay = imbued. Oobray = salvaged. Doobidha = doubtfulness; wavering mind. Vikaar = ignoble sensual desires (or deeds). Sachiyaar = bearers of Truth; full of virtues (pure). 2.
Seechaana = a bird of prey. Budhik = hunter. Faathaiy = snared; trapped. Choagaiy = bait. Saath(i) = with. Choon(i) = selecting; Sungi = companion. 3.
Sacho Sacha = True and True; pure Truth (Waheguru). Sachay = of the True. Thaan(u) = residence. Soochay = clean; pure. Jaaniyeh(i) = recognized. 4.
Saajun(u) = friend (God). Jumdoot = agents of death. Bikh(u) = poison. Houn = I. 5.

Baajh(u) = without. Goobaar(u) = darkness (of ignorance). Boojh(u) = understanding. Gurmuti = advice of the Guru. Purgaas(u) = light (enlightenment). Liv = focus of mind; connection with God. Tithaiy = there. Sunchraiy = reach. 6.
Tuhaiy = You are. Soojaan(u) = wise; omnipotent. Maylunhaar(u) = connector.
Paaravaar(u) = limitless. Apaar(u) = incomprehensible. 7.
Huqmi = with the Huqam (Will, Command). Oopjeh(i) = takes birth. Kaar Kmaahay = carry out business. Vus(i) = under the control. Theeyaiy = takes place. Junt = living being; humans. 8.
MEANING: While enjoying life in the deep, salty ocean, the fish feels safe and forgets death. As a result, she fails to recognize the dangers of the net and gets trapped. The fish are considered very beautiful and wise, but why do they trust the net (that there is no danger there)? Because of this unawareness, they get caught and killed. The death looming over their heads cannot be avoided. 1.
Remember, a similar death is looming over your head, oh my brother. Like the fish, the man is caught unaware by the net of death. Pause.
Everybody is trapped in the net of (is a prisoner of) death, which is uncontrollable. Only the Guru can enlighten our minds (so that our concept of death changes, and we look forward to the opportunity to be “one” with God). The Guru clears all our doubts (about Waheguru and Maya), thereby making our mind stable and enabling us to control our sensual pleasures. The Guru connects us with Waheguru, and we are imbued with His Naam and are saved. Guru Nanak says He gladly wants to sacrifice His life for the devotees who are honoured as the bearers of Truth (having noble qualities) in Waheguru’s Court. 2.
Just as a Seechanna (a bird of prey) or a hunter with a net in his hand is dangerous to birds, the net of Maya causes spiritual death for humans. Those who are enlightened by the Guru are saved, but the others are trapped by Maya's bait. Those who are without Waheguru’s Naam in their heart are selectively rejected (in Waheguru’s Court), and there is no friend to help them. 3. One should always recite the Naam of the eternal Waheguru, whose throne is also eternal. Those who believe (have full faith) in the eternal Waheguru, always keep Him in mind. Also, those who have been enlightened by the Guru are connected to Waheguru and are pure in mind and in speech (they speak truth only). 4.
One should pray to the Guru, begging to connect him with the real Friend (God). When one is connected with Waheguru, he enjoys all the comforts, and for him, the agent of death is dead as if he had taken poison. I live in Waheguru’s Naam (always remember Him), and He lives in me, oh Nanak. 5. Without the Guru, there is darkness of ignorance (caused by Maya), but one does not realize this until enlightened by the Guru. When enlightened by the Guru, one stays focused on Waheguru’s Naam. In that state, the human soul becomes “one” with Waheguru, and (the fear of) death does not reach there. 6.
You are my friend, are omnipotent, and You Yourself, connect people with You, oh Waheguru. The inaccessible Waheguru can be praised only by the Guru’s Shabad. The fear of death cannot reach there where the incomprehensible Guru’s Shabad is present (is internalized). 7. All life is born with the Huqam (Laws) of Waheguru, and all humans spend their life as per the Huqam of Waheguru. Some people are subject to death (for rebirth) while some become part of Waheguru as per His Huqam. Only that happens in the world that Waheguru wishes; nothing is in the control of humans, oh Nanak. 8.4.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਮਨਿ ਜੂਠੈ ਤਨਿ ਜੂਠਿ ਹੈ ਜਿਹਵਾ ਜੂਠੀ ਹੋਇ॥
(ਅੰਗ 56)॥ ਮੁਖਿ ਝੂਠੈ ਝੂਠੁ ਬੋਲਣਾ ਕਿਉ ਕਰਿ ਸੂਚਾ ਹੋਇ॥ ਬਿਨੁ ਅਭ ਸਬਦ ਨ ਮਾਜੀਐ ਸਾਚੇ ਤੇ ਸਚੁ ਹੋਇ॥ 1॥ ਮੁੰਧੇ ਗੁਣਹੀਣੀ ਸੁਖੁ ਕੇਹਿ॥ ਪਿਰੁ ਰਲੀਆ ਰਸਿ ਮਾਣਸੀ ਸਾਚਿ ਸਬਦਿ ਸੁਖੁ ਨੇਹਿ॥

1॥ਰਹਾਉ॥ ਪਿਰੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਧਨ ਵਾਢੀ ਝੂਰੇਇ॥ ਜਿਉ ਜਲਿ ਥੋੜੈ ਮਛੁਲੀ ਕਰਣ ਪਲਾਵ ਕਰੇਇ॥ ਪਿਰ ਭਾਵੈ ਸੁਖੁ ਪਾਈਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ 2॥ ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਸਖੀ ਸਹੇਲੀ ਨਾਲਿ॥ ਤਨਿ ਸੋਹੈ ਮਨੁ ਮੋਹਿਆ ਰਤੀ ਰੰਗਿ ਨਿਹਾਲਿ॥ ਸਬਦਿ ਸਵਾਰੀ ਸੋਹਣੀ ਪਿਰੁ ਰਾਵੈ ਗੁਣ ਨਾਲਿ॥ 3॥ ਕਾਮਣਿ ਕਾਮਿ ਨ ਆਵਈ ਖੋਟੀ ਅਵਗਣਿਆਰਿ॥ ਨਾ ਸੁਖੁ ਪੇਈਐ ਸਾਹੁਰੈ ਝੂਠਿ ਜਲੀ ਵੇਕਾਰਿ॥ ਆਵਣੁ ਵੰਞਣੁ ਡਾਖੜੋ ਛੋਡੀ ਕੰਤਿ ਵਿਸਾਰਿ॥ 4॥ ਪਿਰ ਕੀ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੁਤੀ ਸੋ ਕਿਤੁ ਸਾਦਿ॥ ਪਿਰ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਬੋਲੇ ਫਾਦਿਲੁ ਬਾਦਿ॥ ਦਰਿ ਘਰਿ ਢੋਈ ਨਾ ਲਹੈ ਛੁਟੀ ਦੂਜੈ ਸਾਦਿ॥ 5॥ ਪੰਡਿਤ ਵਾਚਹਿ ਪੋਥੀਆ ਨ ਬੂਝਹਿ ਵੀਚਾਰੁ॥ ਅਨ ਕਉ ਮਤੀ ਦੇ ਚਲਹਿ ਮਾਇਆ ਕਾ ਵਾਪਾਰੁ॥ ਕਥਨੀ ਝੂਠੀ ਜਗੁ ਭਵੈ ਰਹਣੀ ਸਬਦੁ ਸੁ ਸਾਰੁ॥ 6॥ ਕੇਤੇ ਪੰਡਿਤ ਜੋਤਕੀ ਬੇਦਾ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਵਾਦਿ ਵਿਰੋਧਿ ਸਲਾਹਣੇ ਵਾਦੇ ਆਵਣੁ ਜਾਣੁ॥ ਬਿਨੁ ਗੁਰ ਕਰਮ ਨ ਛੁਟਸੀ ਕਹਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੁ॥ 7॥ ਸਭਿ ਗੁਣਵੰਤੀ ਆਖੀਅਹਿ ਮੈ ਗੁਣੁ ਨਾਹੀ ਕੋਇ॥ ਹਰਿ ਵਰੁ ਨਾਰਿ ਸੁਹਾਵਣੀ ਮੈ ਭਾਵੈ ਪ੍ਰਭੁ ਸੋਇ॥ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਵੜਾ ਨਾ ਵੇਛੋੜਾ ਹੋਇ॥ 8॥5॥

Siri Raag(u) Mehla 1: Mun(i) jootthaiy tun(i) jootth(i) haiy, jihva jootthi hoyay.

(PAGE 56): Mookh(i) jhootthaiy, jhootth(u) boalna, kiyoun kur(i) soocha hoyay. Bin(u) ubh Shabad na maanjiyaiy Saachay tay Sach(u) hoyay. 1. Moondhay goonheeni sookh(u) kayh(i). Pir(u) ruliyaan rus(i) maansi Saach(i) Shabad(i) sookh(u) nayh(i). 1. Ruhaou. Pir(u) purdaysi jay theeyaiy, dhun vaandhi jhooray. Jiyoun jul(i) thorraiy muchhuli, kern plaav kuray. Pir bhaavaiy sookh(u) paayiyaiy, ja Aapay nudr(i) kuray. 2. Pir(u) salaaheen aapna sukhi suhayli naal(i). Tun(i) sohaiy mun(i) mohiya, rutti rung(i) nihaal(i). Shabad(i) suvaari sohni, Pir(u) raavaiy goon naal(i). 3. Kaamun(i) kaam(i) na aavuyee khoti uvgunaar(i). Na sookh(u) payiyaiy sahooraiy, jhootth(i) juli vaykaar(i). Aavun vunjun daakhrro, chhoadi kunt(i) visaar(i). 4. Pir kee naar(i) soohaavni, mooti so kit(u) saad(i). Pir kaiy kaam(i) na aavuyee, boalay faadil(u) baad(i). Dur(i) ghur(i) dhoyee na luhaiy, chhooti doojaiy saad(i). 5. Pundit vaacheh(i) pothiyaan, na boojhay veechaar(i). Un kuou muteen day chuleh(i) Maya ka vapaar(u). Kuthni jhootthi jug bhuvaiy, rehni Shabad su saar(u). 6. Kaytay pundit jotki Baydaan kureh(i) beechaar(u). Vaad(i) virodh(i) slaahnay, vaaday aavun(u) jaan(u). Bin(u) Gur kerm na chootsi keh(i) soon(i) aakh(i) vukhaan(u). 7. Subh(i) goonvunti aakhiyaiy mein goon(u) naahi koyay. Hur(i) vur(u) naar(i) soohaavni, mein bhaavaiy Prubh(u) soyay. Nanak Shabad(i) milaavrra na vaychhorra hoyay. 8.5.

Word Meaning: Joottha = unclean; dirty. Jihva = tongue; language. Kiyoun Kur(i) = how? Soocha = clean; pure. Ubh = heart; mind. Maanjiyaiy = clean by washing (or by scrubbing). 1. Moondhay = oh, young woman (human). Goonheeni = without good qualities. Kayh(i) = which; how? Ruliyaan = mixed with; connected. Rus(i) = tastefully. Maansi = enjoy. Nayh(i) = in love. Pause. Pir(u) = husband (Waheguru). Theeyaiy = happen, become. Dhun = woman. Vaandhi = separated. Jhooray = laments; grieves. Kern Plaav = implore; supplicate; feel restless. Bhaavaiy = likes. 2.
Sukhi = suhayli = (female) friends. Mohiya = enchanted; having magical effect. Rutti = imbued. Rung(i) = in love. Nihaal(i) = blessed. Svaari = adorned (with noble qualities). 3. Kaamun(i) = woman. Kaam(i) = of use. Khoti = fake; dishonest. Uvgunyaar(i) = having bad qualities. Payiyaiy = (in) parents house (this world). Sahooraiy = (in) in-laws' house (next world). (In Sri Guru Granth Sahib the relation between humans and Waheguru is thought of as between a wife and her husband. All humans are thought of as God's wives with God as the husband). Vaykaar(i) = in sensual desires or acts. Aavun = coming; birth. Vunjun = leave; death. Daakhrro = very difficult; painful. Kunt(i) = husband. Visaar(i) = forget. 4. Pir(u) = dear; husband. Naar(i) = woman; wife. Mooti = separated; disconnected. Kit(u) = what? Saad(i) = taste; interest. Faadil(u) = Baad(i) = meaningless. Dhoyee = shelter. Luhaiy = get; obtain. Doojaiy Saad(i) = in interst of the other (Maya). 5.

Vaacheh(i) = read casually. Pothiyaan = religious books. Boojhaiy = understand. Veechaar(i) = ponder; think deeply. Un-kuou = to others. Mutti = advice. Vaapaar(u) = trade. Kuthni = sayings. Bhuvaiy = wander; straggle. Rehni = lead life. Saar(u) = supreme. 6. Jotki = fortune tellers. Vaad(i) = (fruitless) discussion. Viroddh(i) = in opposition. Gur Kerm = Guru's Kerm = deeds as per Guru's Advice. Vukhaan(u) = explain. 7. Goonvunti = possessing good qualities. Vur(u) = husband. 8.

MEANING: When the mind is dirty, the body is also dirty (with ignoble deeds), and so is the tongue (because it criticizes others maliciously, and tells lies). A liar tells lies with his mouth (tongue), so how can he be clean (pure)? The mind can be cleansed with the water of Guru's Shabad; only Waheguru is the source of Truth. 1.

What kind of comfort can a young woman (human) enjoy when she lacks all the noble qualities? Only those wives (individuals) enjoy the love of the husband (Waheguru) which are connected with Him by Guru's eternal Shabad, and by devotion. Pause.

If the husband becomes foreigner (leaves his wife), the separated wife grieves in separation, and feels restless just like a fish in less water. But she feels perfect comfort when her husband casts a kind eye and begins to like her. 2.

One needs to praise the husband (Waheguru) in the company of the devotee-friends. When the mind of a human bride is enchanted by Waheguru, and she is imbued in His love, she feels blessed, and her body looks pretty (she does noble deeds with her body). Adorned by Guru's Shabad and good qualities, she becomes very attractive and enjoys union with Waheguru. 3. The human bride, who is devoid of good qualities and fakes love for Him, is not worthy of Waheguru (and is ignored by Him) and enjoys no comfort either in this world or the next. She burns (suffers badly) in her false show off. She is forgotten, and disowned by the husband (Waheguru), and is trapped in the painful cycle of rebirths. 4.

Only that human bride is pretty who is loved by the husband (Waheguru); but, the one who has been disowned by Him, spends a tasteless life. She talks useless (about her mundane wishes and desires), and is unworthy for the husband (Waheguru). She finds no support at Waheguru's door, and is ignored because of her interest in the other (Maya). 5.

Pundits do study religious books (for debates only), but do not understand the depth of ideas. They preach others as a business to earn wealth only. Their preaching is false, and misguides the world. Living as per the Shabad of the Guru, is supreme. 6.

There are many pundits and fortunate tellers who ponder on the Vedas. They earn praise for their ability to debate and oppose others, but they keep taking birth again, and again because of their misguided approach to attain high spirituality. They narrate, and explain the ideas to others, and listen to them too, but they can never cut the bonds of Maya without the grace of the Guru. 7. Everybody is thought to have some noble qualities, but I do not have any such quality. Waheguru's wife (the devotee connected to Him) is pretty (has beautiful mind); I wish Waheguru liked me too. Once one is connected to Waheguru by Guru's Shabad (Teachings), she will not suffer any separation again, oh Nanak. 8.5.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਧੀਐ ਤੀਰਥਿ ਕੀਚੈ ਵਾਸੁ॥ ਪੁੰਨ ਦਾਨ ਚੰਗਿਆਈਆ ਬਿਨੁ ਸਾਚੇ ਕਿਆ ਤਾਸੁ॥ ਜੇਹਾ ਰਾਧੇ ਤੇਹਾ ਲੁਣੈ ਬਿਨੁ ਗੁਣ ਜਨਮੁ ਵਿਣਾਸੁ॥ 1॥ਮੁੰਧੇ ਗੁਣ ਦਾਸੀ ਸੁਖੁ ਹੋਇ॥ ਅਵਗਣ ਤਿਆਗੁ ਸਮਾਈਐ ਗੁਰਮਤਿ ਪੂਰਾ ਸੋਇ॥ 1॥ਰਹਾਉ॥ ਵਿਣੁ ਰਾਸੀ ਵਾਪਾਰੀਆ ਤਕੇ ਕੁੰਡਾ ਚਾਰਿ॥ ਮੂਲੁ ਨ ਬੁਝੈ ਆਪਣਾ ਵਸਤੁ ਰਹੀ ਘਰ ਬਾਰਿ॥ ਵਿਣੁ ਵਖਰ ਦੁਖੁ ਅਗਲਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰਿ॥ 2॥ ਲਾਹਾ ਅਹਿਨਿਸਿ ਨਉਤਨਾ ਪਰਖੇ ਰਤਨੁ ਵੀਚਾਰਿ॥ ਵਸਤੁ ਲਹੈ ਘਰਿ ਆਪਣੇ ਚਲੈ ਕਾਰਜੁ ਸਾਰਿ॥ ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ॥ 3॥ ਸੰਤਾ ਸੰਗਤਿ ਪਾਈਐ ਜੇ ਮੇਲੇ ਮੇਲਣਹਾਰੁ॥

ਮਿਲਿਆ ਹੋਇ ਨ ਵਿਛੁੜੈ ਜਿਸੁ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰ॥ ਸਚੈ ਆਸਣਿ ਸਚਿ ਰਹੈ ਸਚੈ ਪ੍ਰੇਮ ਪਿਆਰ॥ 4॥ ਜਿਨੀ ਆਪੁ ਪਛਾਣਿਆ ਘਰ ਮਹਿ ਮਹਲੁ ਸੁਥਾਇ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੋ ਪਲੈ ਪਾਇ॥
(ਅੰਗ 57)॥ ਤ੍ਰਿਭਵਣਿ ਸੋ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਾਚੋ ਸਾਚੈ ਨਾਇ॥ 5॥ ਸਾ ਧਨ ਖਰੀ ਸੁਹਾਵਣੀ ਜਿਨਿ ਪਿਰੁ ਜਾਤਾ ਸੰਗਿ॥ ਮਹਲੀ ਮਹਲਿ ਬੁਲਾਈਐ ਸੋ ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ॥ ਸਚਿ ਸੁਹਾਗਣਿ ਸਾ ਭਲੀ ਪਿਰਿ ਮੋਹੀ ਗੁਣ ਸੰਗਿ॥ 6॥ ਭੂਲੀ ਭੂਲੀ ਥਲਿ ਚੜਾ ਥਲਿ ਚੜਿ ਡੂਗਰਿ ਜਾਉ॥ ਬਨ ਮਹਿ ਭੂਲੀ ਜੇ ਫਿਰਾ ਬਿਨੁ ਗੁਰ ਬੂਝ ਨ ਪਾਉ॥ ਨਾਵਹੁ ਭੂਲੀ ਜੇ ਫਿਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਉ ਜਾਉ॥ 7॥ ਪੁਛਹੁ ਜਾਇ ਪਧਾਊਆ ਚਲੇ ਚਾਕਰ ਹੋਇ॥ ਰਾਜਨੁ ਜਾਣਹਿ ਆਪਣਾ ਦਰਿ ਘਰਿ ਠਾਕ ਨ ਹੋਇ॥ ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ 8॥6॥

Siri Raag(u) Mehla 1: Jup(u) tup(u) sunjum(u) sadhiyaiy teeruth(i) keechaiy vaas(u). Poonn daan chungiyayiyaan bin(u) Sachay kiya taas(u). Jayha raadhay tayha loonaiy bin(u) goon junum(u) vinaas(u). 1. Moondhay, goon daasi sookh(u) hoyay. Uvgoon tiyaag(u) smaayiyaiy Gurmut(i) poora soyay. 1. Ruhaou. Vin(u) raaseen vapariya tukkay koondaan char(i). Mool(u) na boojhay aapna vust ruhhi ghur baar(i). Vin(u) vukkhur dookh(u) ugla koorr(i) mootthi koorrriyaar. 2. Laaha ehinis(i) nautuna purkhay Rattan(u) veechaar(i). Vust luhaiy ghur(i) aapnay chullaiy kaaruj(u) saar(i). Vunjaariyaan siyoun vunuj(u) kur(i), Gurmukh(i) Braham(u) beechaar(i). 3. Suntaan sungat(i) paayiyaiy jay maylay maylunhaar(u). Miliya hoyay na vichhurraiy jis(u) untar(i) jot(i) apaar. Sachaiy aasun(i) Sach(i) ruhaiy, Sachaiy praym piyaar. 4. Jinhi aap(u) puchhaaniya ghur meh(i) mehl(u) soothaayayn. Sachay saytee ruttiyaan, Sacho pullaiy paayay.

(PAGE 57): Tirbhuvun(i) so Prubh(u) jaaniyaiy Sacho Sachaiy Naayay. 5. Sa dhun khuri soohaavni jin(i) Pir(u) jaata sung(i). Mehli mehl(i) boolayiyaiy, so Pir(u) raavay rung(i). Sach(i) soohaagun(i) sa bhuli, Pir(i) mohi goon sung(i). 6. Bhooli bhooli thul(i) churrhaan, thul(i) churrh(i) doogur(i) jaaoun. Bun meh(i) bhooli jay phiraan, bin(u) Gur boojh na paoun. Navoun bhooli jay phiraan, phir(i) phir(i) aavoun jaaoun. 7. Poochhou jaayay pudhaouaan chullay chaakur hoyay. Raajun(u) jaaneh(i) aapna dur(i) ghur(i) tthaak na hoyay. Nanak aiko ruv(i) ruhhiya dooja uver(u) na koyay. 8.6.

Word Meaning: Jup(u) = recitation of some Mantra to please some god. Tup(u) = self-torture to please some god. Sunjum(u) = control sensual pleasures. Sadhiyaiy = cleanse (body). Poonn = accepted good deeds. Daan = donations (especially to Brahmans. Sachay = Waheguru. Taas(u) = of that. Raadhay = sows. Loonaiy = reaps. Vinaas(u) = perishes; is wasted. 1. Moondhay = oh, young woman. Goon-Daasi = qualities of slave. Uvgun = bad qualities. Tiyaag(i) = by quitting. Smaayiyaiy = be “one” with. Poora = perfect. Pause. Raaseen = capital. Koondaan = directions. Mool(u) = source; root. Vust(u) = the Article (Waheguru’ Naam). Vin(u) = without. Vukkhur = merchandise (God’s Naam). Ugla = much. Mootthi = got robbed. 2.
Laaha = profit, benefit. Ehinis(i) = day and night (always). Noutuna = fresh; young. Putkhay = examines. Ruttan = precious stone (Naam). Luhhaiy = obtains; acquires. Kaaruj(u) = task; objective of life (union with God). Saar(i) = by achieving. Vunjaariyaan = with the traders (who trade in Waheguru’s Naam). 3. Maylunhaar (u) = one who connects (God). Jot(i) Apaar = light of the incomprehensible (Waheguru). Aasun(i) = seat; throne. 4. Aap(u) = self. Ghur meh(i) = inside the heart. Soothayaiyn = beautiful place. Pullaiy = a piece of cloth to hold something (pocket); to receive a gift. Tirbhuvun(i) = all over the universe. 5. Sa Dhun = that woman. Khuri = pure; very much. Mehli = the master of the Palace (Waheguru). Raavay = enjoys. Soohaagun(i) = loved by husband. Mohi = enchanted. Sung(i) = with. 6. Bhooli = lost; misled. Thul(i) = on the ground. Doogur(i) = on the hill. Gur = guide. Boojh = figure out; understand. Aavoun Jaoun = come and go

(birth and death). 7. Pudhaooaan = travelers. Chaakur = personal attendant. Rajun = king (God). Tthaak = obstacle; barrier. Ruv(i) = pervading; present. Uver(u) = else. 8.
MEANING: The human bride, who possesses the qualities of a slave (obeying orders of Waheguru, without questioning), enjoys the real comfort of life, oh young woman. Only that bride is perfect who gets rid of all the bad qualities by acting on Guru's advice, and gets connected with Waheguru as a result. **Pause.**
(To have their wishes fulfilled) Some people recite some mantras, or torture themselves physically, or live in some holy place (to please some god); but no such act, or even accepted noble deeds, donations (to Brahmans), or other acts of kindness, result in any enhancement in their spiritual level without singing praise of) Waheguru. One reaps rewards only for what one sows; without acquiring noble qualities, one's life goes to waste. 1.
Like a trader who has no capital but looks for profit everywhere, most pundits are looking for spiritual gain outside (without any devotion to Waheguru), and do not realize that the invaluable object they are looking for (source of life - Waheguru) is inside them (in their mind). Without this merchandise (Waheguru's Naam), they experience heavy suffering. The fraudsters are robbed (of spirituality) by the false show of their religiosity - their knowledge of the Vedas and their ability to debate. 2. However, if one always examines the Rattan (precious Waheguru, which is always fresh) by pondering on the Guru's Shabad, he earns a huge spiritual gain. He can achieve the real objective (Waheguru's Naam) in his own heart, and will thus leave the world having achieved the purpose of life. One should come to Guru's shelter, and deal in the (Naam) with the traders (real devotees) by discussing Waheguru's noble qualities (sing Waheguru's praise in their company). 3.
Waheguru can be realized in the company of the Guru (or saintly devotees), provided He wants to connect someone with His kindness. Once one is connected to Waheguru and has been enlightened, he will never experience disconnection. With true devotion and love, a man can be "one" with Waheguru, and enjoy the eternal Residence of Waheguru as an integral component (part) of His. 4. Those who have recognized the self (as a component of Waheguru) and have cleansed their minds to be a place for Waheguru to reside are imbued with Waheguru's Naam, receiving it as a gift. With His eternal Naam in mind, one "sees" Waheguru everywhere in the three-layered universe. 5.
That woman (the bride) becomes very beautiful when she realizes Waheguru within her. She is invited to His Palace by the Master (Waheguru), and she enjoys His love. She is a truly married bride (loved by the Husband), and a pretty woman (with noble qualities), who has been enchanted by Waheguru because of His noble qualities. 6.
(Not realizing that God lives in their heart) Many people, rather than searching Him in their hearts, leave their homes in search of Him. They wander on earth, on mountains, and in forests, but still cannot find Him because only the Guru can lead them on the right path. Forgetting Waheguru's Naam, if one keeps wandering unguided, he continues to be born again, and again. 7. (To know the real path so as to be "one" with Waheguru) Ask the travellers for guidance who have actually walked the path for union with Him, oh my friend. They will tell you that (to connect with God) one has to have the qualities of a personal attendant (full devotion with faith). He should recognize the King (Waheguru) as his own Master (serve Him diligently), when he will experience no hurdle or barrier to reach Waheguru's Palace. Then he will also realize that there is only "one" God pervading the whole universe, and no one else, oh Nanak. 8.6.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਗੁਰ ਤੇ ਨਿਰਮਲੁ ਜਾਣੀਐ ਨਿਰਮਲ ਦੇਹ ਸਰੀਰੁ॥ ਨਿਰਮਲੁ ਸਾਚੋ ਮਨਿ ਵਸੈ ਸੋ ਜਾਣੈ ਅਭ ਪੀਰ॥ ਸਹਜੈ ਤੇ ਸੁਖੁ ਅਗਲੋ ਨ ਲਾਗੈ ਜਮ ਤੀਰੁ॥ 1॥ਭਾਈ ਰੇ ਮੈਲੁ ਨਾਹੀ ਨਿਰਮਲ ਜਲਿ

ਨਾਇ॥ ਨਿਰਮਲੁ ਸਾਚਾ ਏਕੁ ਤੂੰ ਹੋਰੁ ਮੈਲੁ ਭਰੀ ਸਭ ਜਾਇ॥ 1॥ਰਹਾਉ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਸੋਹਣਾ ਕੀਆ ਕਰਣੈਹਾਰੁ॥ ਰਵਿ ਸਸਿ ਦੀਪ ਅਨੂਪ ਜੋਤਿ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਅਪਾਰ॥ ਹਾਟ ਪਟਣ ਗੜ ਕੋਠੜੀ ਸਚ ਸਉਦਾ ਵਾਪਾਰ॥ 2॥ ਗਿਆਨ ਅੰਜਨੁ ਭੈ ਭੰਜਨਾ ਦੇਖੁ ਨਿਰੰਜਨ ਭਾਇ॥ ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਸਭ ਜਾਣੀਐ ਜੇ ਮਨੁ ਰਾਖੈ ਠਾਇ॥ ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਾ ਸਹਜੇ ਲਏ ਮਿਲਾਇ॥ 3॥ ਕਸਿ ਕਸਵਟੀ ਲਾਈਐ ਪਰਖੇ ਹਿਤੁ ਚਿਤੁ ਲਾਇ॥ ਖੋਟੇ ਠਉਰ ਨ ਪਾਇਨੀ ਖਰੇ ਖਜਾਨੈ ਪਾਇ॥ ਆਸ ਅੰਦੇਸਾ ਦੂਰਿ ਕਰਿ ਇਉ ਮਲੁ ਜਾਇ ਸਮਾਇ॥ 4॥ ਸੁਖ ਕਉ ਮਾਗੈ ਸਭੁ ਕੋ ਦੁਖੁ ਨ ਮਾਗੈ ਕੋਇ॥ ਸੁਖੈ ਕਉ ਦੁਖੁ ਅਗਲਾ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ॥ ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਜਾਣੀਅਹਿ ਸਬਦਿ ਭੇਦਿ ਸੁਖੁ ਹੋਇ॥ 5॥ ਬੇਦੁ ਪੁਕਾਰੇ ਵਾਚੀਐ ਬਾਣੀ ਬ੍ਰਹਮ ਬਿਆਸੁ॥ ਮੁਨਿ ਜਨ ਸੇਵਕ ਸਾਧਿਕਾ ਨਾਮਿ ਰਤੇ ਗੁਣਤਾਸੁ॥ ਸਚਿ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਸੁ॥ 6॥ ਚਹੁ ਜੁਗਿ ਮੈਲੇ ਮਲੁ ਭਰੇ ਜਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਹੋਇ॥ ਭਗਤੀ ਭਾਇ ਵਿਹੂਣਿਆ ਮੁਹੁ ਕਾਲਾ ਪਤਿ ਖੋਇ॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਅਵਗਣ ਮੁਠੀ ਰੋਇ॥ 7॥ ਖੋਜਤ ਖੋਜਤ ਪਾਇਆ ਡਰੁ ਕਰਿ ਮਿਲੈ ਮਿਲਾਇ॥ ਆਪੁ ਪਛਾਣੈ ਘਰਿ ਵਸੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਜਾਇ॥ ਨਾਨਕ ਨਿਰਮਲ ਊਜਲੇ ਜੋ ਰਾਤੇ ਹਰਿ ਨਾਇ॥ 8॥7॥

Siri Raag(u) Mehla 1: Gur tay Nirmul(u) jaaniyaiy, nirmul dayh sreer(u). Nirmul(u) Sacho mun(i) vusaiy, so jaanaiy ubh peer. Sehjaiy tay sookh(u) uglo na laagay Jum teer(u). 1. Bhaayee ray maiyl(u) naahi nimul jul(i) naayay. Nirmul(u) Sacha Aik Tu hoar(u) maiyl(u) bhuri subh jaayay. 1. Pause. Hur(i) ka Mundar(u) sohna keeya kernaiyhaar(i). Ruv(i) sus(i) deep anoop Jot(i), tirbhuvun(i) Jot(i) Apaar. Haat putun gurrh kotthrri, Sach(u) sauda vapaar. 2. Giyan unjun(u), bhaiy bhunjuna, daykh(u) Nirunjun bhaayay. Gupt(u) pergut(u) subh jaaniyaiy, jay mun(u) raakhaiy tthaayay. Aisa Satgur(u) jay milaiy ta sehjay luyay milayay. 3. Kus(i) kusvutti laayiyaiy, purkhay hit(u) chit(u) laayay. Khotay tthaour na paayayni khuray khujaanaiy paayay. Aas undaysa door(i) kur(i), iyoun mul(u) jaayay smaayay. 4. Sookh kuou maangaiy subh(u) ko, dookh(u) na maangaiy koyay. Sookhaiy kuou dookh(u) ugla manmukh(i) boojh na hoyay. Sookh dookh sum kur(i) jaaniyay Shabad(i) bhayd(i) sookh(u) hoyay. 5. Bayd(u) pookaray vaachiyaiy, bani Braham Biyaas(u). Moon(i) jun sayvuk saadhika, Naam(i) ruttay goontaas(u). Sach(i) ruttay say jin(i) guyyay, houn sud bulihaaraiy jaas(u). 6. Chuhoun joog(i) maiylay mul(u) bhuray jinh mookh(i) Naam(u) na hoyay. Bhugti bhaayay vihooniyaan, moohou kaala put(i) khoyay. Jinhi Naam(u) visariya uvgun mootthi royay. 7. Khojut khojut paaya, dur(u) kur(i) milaiy milaayay. Aap(u) puchhaanaiy ghur(i) vusaiy, haumein trishna jaayay. Nanak nirmul oojlay jo raatay Hur(i) Naayay. 8.7.

Word Meaning: Nirmul(u) = clean; pure (Waheguru). Dayh = body; mind. Ubh = heart. Peer = peerr = pain. Sehjaiy Tay = with control on mind (mind at peace). Uglo = very much. Jum = Angel of death. Teer = arrow; attack. 1. Maiyl(u) = filth. Nirmul Jul(u) = clean (pure) water (Waheguru's Naam-water). Jaayay = place. Pause.

Hur(i) ka Mundar(u) = God's Palace (human body). Kurnaiyhaar(u) = the Creator. Ruv(i) = sun. Sus(i) = moon. Anoop = without any equal (beautiful). Jot(i) = light. Apaar = without limits; incomprehensible. Haat = shop. Puttun = city. Gurrh = fort. Kotthrri = small room. Sauda = merchandise. Vapaar = trade. 2.

Unjun(u) = kohl; mascara. Bhaiy Bhunjuna = the destroyer of fear (Waheguru). Gupt(u) = invisible. Pergut(u) = visible. Tthaayayn = stable; under control. Sehjay = in the state of peacefuk mind. 3. Kusvutti = touchstone. Purkhay = examine. Hit(u) = love. Chit(u) = (focused) mind. Khotay = fraudsters; cheats. Tthaour = shelter; peace. Khuray = pure; real. Khujaanaiy = in the treasure. Undaysa = doubts. 4. Ugla = much. Manmukh(i) = follower of his own mind. Sum = equal. Shabad(i) = with the Shabad. Bhayd(i) = by piercing. 5. Bani Braham = Guru's compositions praising Waheguru. Biyaas(u) = a sage who reorganized the Vedas (which are attributed to Brahma as the original author). Moon(i) = sages who stay quiet for very long times. Saadhika = one who tries to control their

mind using different yogic approaches. Ruttay = imbued. Goontaas(u) = source of all noble qualities (Waheguru). Jin(i) guyyay = achieved success. 6.
Chuhoun Joog(i) = in all the four eons (no matter what the eon is). Mul(u) = filth (of ignoble deeds). Bhaayay = love. Vihooniyaan = devoid of. Put(i) = dignity. Visaariya = forgot. Mootthi = robbed by. 7. Khojut = searching. Puchhaanaiy = recognize. Ghur(i) vusaiy = reside in one's own heart; control one's mind from wandering. Haumein = selfishness and ego. Trishna = sensual desires. Nirmul = Oojlay = clean; pure. 8.
MEANING: Just like a dip in clean water cleanses your body, a dip in the holy water of Waheguru's Naam cleanses the filth of sensual pleasures from your mind, oh my brother. Only Waheguru is eternally clean; all other places (human hearts) are full of filth of evil desires. **Pause.** However, one gets connected with the Pure Waheguru only by the grace of the Guru, whereby one's mind and body also get pure. (Body becomes pure when no evil deed is done by it). When the mind becomes pure, Waheguru, who knows the pain of your heart (because of separation from Him), takes residence in your heart. When the mind is pure, one feels great comfort (blissfulness), and the fear of death is gone. 1.
Even though the Creator (Waheguru) is present in every heart imperceptibly, He enlightens the hearts of His devotees only and makes their hearts a place to reside. In such beautiful (pure) hearts, the sun of Divine Knowledge destroys the darkness of ignorance, and the moon of coolness puts out the fire of burning desires. The devotee then "sees" God everywhere in the three-layered universe. The heart of such a devotee becomes a shop, a city, or a fort wherein only the "True" merchandise of Waheguru's Naam is traded (the devotee spends most of his time in the company of other devotees, where only Waheguru's praise is sung). 2. If one is fortunate to connect with the Guru who imparts Divine Knowledge in his mind which acts like kohl for the eyes to "see" the destroyer of all fears – Waheguru- who is above the effects of Maya, and fosters love for Waheguru in the mind of the individual, he attains the spiritual state where mind finds peace, and can "see" Waheguru which is present visibly and invisibly (in nature). 3. Like a goldsmith who tests gold for its purity by grazing it on a touchstone, Waheguru examines His humans very carefully, but with kindness. Like counterfeit money, the fake (hypocrite) finds no place in Waheguru's Court, while the true devotees (like real money) become part of Waheguru's treasure. The filth of all the doubts and of the worldly hopes of such devotees is removed, and they become "one with" God. 4. Of course, everybody wishes comforts, and nobody wants discomforts; but they do not realize that comforts are followed by huge discomforts. The follower of his mind does not recognize this fact. The true comfort is attained when a man's mind is pierced with the Guru's Shabad, as a result of which, he makes no distinction between comforts and discomforts. 5. Sage *Biyas* kept reading the Vedas loudly (preaching them with vigour), but to connect with Waheguru, one needs to ponder on the Guru's Shabad (which praises God). The sages who stay quiet for a long time, the devotees, and the ones who try different ways to purify their minds, are successful only if they are imbued with Waheguru's Naam. I am a sacrifice for all those who are successful in their objective (swim across the sea of Maya) by being imbued in Waheguru's Love. 6. Those who do not recite Waheguru's Naam by their tongue have the filth of Maya, no matter what eon it is. Those who are devoid of the love for worship of God, lose respect in (Waheguru's Court), and their faces are blackened (they are humiliated). The individuals who ignore Waheguru's Naam are robbed (of spirituality) by their ignoble qualities, and they have to repent. 7.
Individuals who have Waheguru's respectful fear in mind and search for Him are connected with the Guru by Waheguru's kindness and are guided by the Guru to be connected with Waheguru. They recognize themselves, overcome their selfishness, ego, and worldly desires,

and find peace in their minds. Those who are imbued in Waheguru's Naam are pure (in every way), oh Nanak. 8.7.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਸੁਣਿ ਮਨ ਭੂਲੇ ਬਾਵਰੇ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ ਹਰਿ ਜਪਿ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਮੁ ਡਰਪੈ ਦੁਖ ਭਾਗੁ॥ ਦੂਖੁ ਘਣੋ ਦੋਹਾਗਣੀ ਕਿਉ ਥਿਰੁ ਰਹੈ ਸੁਹਾਗੁ॥ 1॥
(ਅੰਗ 58)॥ ਭਾਈ ਰੇ ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ॥ ਮੈ ਧਨੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਿ ਦੀਆ ਬਲਿ ਜਾਉ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮਤਿ ਪਤਿ ਸਾਬਾਸਿ ਤਿਸੁ ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਾਉ॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਊ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਉ॥ ਮੈ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਵੀਸਰੈ ਟੇਕ ਟਿਕੀ ਘਰਿ ਜਾਉ॥ 2॥ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਚੇਲੇ ਨਾਹੀ ਠਾਉ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਸੁਆਉ॥ ਆਇ ਗਇਆ ਪਛੁਤਾਵਣਾ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ॥ 3॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਦੇਹੁਰੀ ਜਿਉ ਕਲਰ ਕੀ ਭੀਤਿ॥ਤਬ ਲਗੁ ਮਹਲੁ ਨ ਪਾਈਐ ਜਬ ਲਗੁ ਸਾਚੁ ਨ ਚੀਤਿ॥ ਸਬਦਿ ਰਪੈ ਘਰੁ ਪਾਈਐ ਨਿਰਬਾਣੀ ਪਦੁ ਨੀਤਿ॥ 4॥ਹਉ ਗੁਰ ਪੂਛਉ ਆਪਣੇ ਗੁਰ ਪੁਛਿ ਕਾਰ ਕਮਾਉ॥ ਸਬਦਿ ਸਲਾਹੀ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਜਲਿ ਜਾਉ॥ ਸਹਜੇ ਹੋਇ ਮਿਲਾਵੜਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਉ॥ 5॥ ਸਬੁਦ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਤਜਿ ਕਾਮ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥ ਨਾਮੁ ਸਲਾਹਨਿ ਸਦ ਸਦਾ ਹਰਿ ਰਾਖਹਿ ਉਰਧਾਰਿ॥ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਭ ਜੀਆ ਕਾ ਆਧਾਰੁ॥ 6॥ ਸਬਦਿ ਮਰੈ ਸੋ ਮਰਿ ਰਹੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥ ਸਬਦੈ ਹੀ ਤੇ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ॥ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੂਲਾ ਫਿਰੈ ਮਰਿ ਜਨਮੈ ਵਾਰੋ ਵਾਰ॥ 7॥ ਸਭ ਸਾਲਾਹੈ ਆਪ ਕਉ ਵਡਹੁ ਵਡੇਰੀ ਹੋਇ॥ ਗੁਰ ਬਿਨੁ ਆਪੁ ਨ ਚੀਨੀਐ ਕਹੇ ਸੁਣੇ ਕਿਆ ਹੋਇ॥ ਨਾਨਕ ਸਬਦਿ ਪਛਾਣੀਐ ਹਉਮੈ ਕਰੈ ਨ ਕੋਇ॥ 8॥8॥

Siri Raag(u) Mehla 1: Soon(i) mun bhoolay baavray Gur kee churni laag(u). Hur(i) jup(i) Naam dhiyayay tu Jum(u) durpaiy dookh bhaag(u). Dookh(u) ghuno dohaagni kiyoun thir(u) ruhaiy soohaag(u). 1.

(PAGE 58): Bhayee ray, uver(u) naahi mein thaoun. Mein dhun(u) Naam(u) nidhaan(u) haiy, Gur(i) deeya, bul(i) jaoun. 1. Ruhaou. Gurmut(i) put(i) shabaash(i) tis(u), tis kai sung(i) milayou. Tis(u) bin(u) ghurri na jeevoun, bin(u) Naavaiy mur(i) jaoun. Mein undhulay Naam(u) na veesraiy tayk tiki ghur(i) jaoun. Guru jinha ka undhula, chaylay naahi tthaoun. Bin(i) Satgur Naoun na paayiyaiy, bin(u) Naavaiy kiya sooaao. Aayay guyya puchhutaavna jiyoun soonjaiy ghur(i) kaoun.3. Bin(u) Naavaiy dookh(u) dayhoori, jiyoun kullur kee bheet(i). Tub lug(u) Mehl(u) na paayiyaiy jub lug(u) Saach(u) na cheet(i). Shabad(i) ruppaiy ghur(u) paayiyaiy, Nirbaani Pud(u) neet(i). 4. Huoun Gur poochhoun aapnay, Gur pooch(i) kaar kmaaoun. Shabad(i) slaaheen mun(i) vusaiy, haumein dookh(u) jul(i) jaaou. Sehjay hoyay milaavrra Sachay Saach(i) milaou.5. Shabad(i) ruttay say nirmulay, tuj(i) kaam krodh(u) ahunkaar(u). Naam(u) slaahun(i) suda suda, Hur(i) raakheh(i) oordhaar(i). So kiyoun munhou visaariyaiy subh jeeaan ka aadhaar(u). 6. Shabad(i) muraiy so mur(i) ruhaiy, phir(i) muraiy na dooji vaar. Shabadaiy hee tay paayiyai, Hur(i) Naamay lugaiy piyaar(u). Bin Shabadaiy jug(u) bhoola phiraiy, mur(i) junmaiy vaaro vaar. 7. Subh salaahaiy aap kuou, vudhou vudayri hoyay. Gur bin(u) aap(u) na cheeniyaiy, kuhay soonay kiya hoyay. Nanak Shabad(i) puchhaniyaiy haumein kuraiy na koyay. 8.8.

Word Meaning: Bhoolay = misled. Baavray = crazy; insane. Jum(u) = Angel of death. Ghuno = too much. Dohaagni = disowned by husband. Kiyoun = why? how? Thir(u) = stable. Soohaag(u) = husband. 1. Uver(u) = else; other. Nidhaan(u) = treasure. Bul(i) = sacrifice. Pause. Put(i) = honour. Shabaash(i) = bravo; big applause. Tayk = shelter. Tiki = stable; settled. Ghur(i) = mind. 2.
Chaylay = disciples. Tthaoun = shelter. Sooaao = objective (of life). Soonjaiy = deserted. Kaaoun = crow. 3. Dayhoori = body. Kullar = saltpetre. Bheet(i) = wall. Mehl(u) = God's palace (union with Waheguru). Cheet(i) = in mind. Rupaiy = imbued. Ghur(u) = (Waheguru's) house. Nirbanee Pud(u) = stage of spirituality above the effects of Maya.

Neet(i) = every day; forever. 4. Kaar Kmaaoun = work toward the objective. Milaavrra = union (with God). 5. Nirmulay = pure. Tuj(i) = by abandoning. Oordhaar(i) = bear in mind. Visaariyaiy = forget; drop from mind. Aadhaar(u) = support. 6. Shabad(i) Muraiy = kill desires by Guru's Shabad. 7. Vudhou Vudayri = greater than the greatest. Aap(u) Cheeniyaiy = self-analysis. 8.

MEANING: Listen, oh, my misled and crazy mind; take shelter of the Guru and recite Waheguru's Naam, as a result of which, the Angel of death will be afraid of you, and all your discomforts will also run away from you. Those who have forgotten Waheguru, and are thus devoid of the love of their husband, Waheguru, suffer a great deal. How can they enjoy the protection of their husband (Waheguru), when they have forgotten Him? 1.

I have no other support (than Waheguru), oh my brothers. Waheguru's Naam is the treasure of wealth for me, which has been kindly given to me by the Guru, and I am always a sacrifice for Him. Pause. I am highly thankful to my Guru, and wish to be in His company (shelter), because His guidance brings me honour. I cannot live without the Guru for even a moment, because I experience spiritual death without Waheguru's Naam (and the Guru gives me the Naam, i.e., connects me to Waheguru). I am blind (completely ignorant), and pray to the Guru that I must not forget Waheguru, and wish to stay always in this state of mind (connected with Waheguru). 2. If a guru himself is blind (has no Divine Knowledge), his disciples will have no support or guidance either. One cannot acquire Waheguru's Naam without the guidance of the Guru, and life is purposeless without the Naam. Like a crow, which goes to a deserted house where it finds nothing to eat, the man does not achieve anything spiritually valuable without the Naam. Those who are without the Naam are caught in the birth-death cycle and then feel remorseful. 3. Like a wall of saltpetre, which crumbles soon, the human body suffers a lot without Waheguru's Naam. As long as one does not acquire Waheguru's Naam in his heart, he cannot reach His Palace (merge into Him). One attains the spiritual stage where Maya has no effect, only when he is imbued in the Guru's Shabad, and then reaches Waheguru's Palace. 4. I will seek my Guru's advice and then perform the deeds accordingly. When we praise Waheguru after the Guru's Shabad, Waheguru takes residence in our hearts, and our pain of haumein is eradicated. With the mind at peace (above the effects of Maya), one gets connected with Waheguru by singing His praise. 5. Those who are imbued in the Guru's Shabad are able to overcome their feelings of lust, rage, and ego and attain purity. They keep Waheguru in mind at all times and sing His praise. Why should one forget Waheguru, who is the provider and the shelter for all living beings? 6. Those who have controlled their mind and killed their worldly desires stay in the high spiritual state and do not experience death again (because being "one" with Waheguru, they become immortal). One can realize Waheguru only by acting on the Guru's Shabad, which fosters love for Waheguru in one's mind. Without Guru's Shabad, the world is misled, and is lost (about the real objective of life), as a result of which, it takes birth, (and it dies) again, and again. 7.

Everybody praises themselves and considers themselves greater than others. But, what does he achieve spiritually by saying and listening to others in his praise, unless he analyzes himself by taking shelter of the Guru? When one recognizes himself through the Guru's advice, he shows no ego, oh Nanak. 8.8.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਬਿਨੁ ਪਿਰ ਧਨ ਸੀਗਾਰੀਐ ਜੋਬਨੁ ਬਾਦਿ ਖੁਆਰੁ॥ ਨਾ ਮਾਣੈ ਸੁਖਿ ਸੇਜੜੀ ਬਿਨੁ ਪਿਰ ਬਾਦਿ ਸੀਗਾਰੁ॥ ਦੂਖੁ ਘਣੋ ਦੋਹਾਗਣੀ ਨਾ ਘਰਿ ਸੇਜ ਭਤਾਰੁ॥1॥ ਮਨ ਰੇ ਰਾਮ ਜਪਹੁ ਸੁਖੁ ਹੋਇ॥ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਸਬਦਿ ਮਿਲੈ ਰੰਗਿ ਹੋਇ॥ 1॥ਰਹਾਉ॥ ਗੁਰ ਸੇਵਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਵਰੁ ਸਹਜਿ ਸੀਗਾਰੁ॥ ਸਚਿ ਮਾਣੇ ਪਿਰ ਸੇਜੜੀ ਗੂੜਾ ਹੇਤੁ ਪਿਆਰੁ॥ ਗੁਰਮੁਖਿ ਜਾਣਿ ਸਿਞਾਣੀਐ ਗੁਰਿ ਮੇਲੀ ਗੁਣ

ਚਾਰੁ॥2॥ ਸਚਿ ਮਿਲਹੁ ਵਰ ਕਾਮਣੀ ਪਿਰਿ ਮੋਹੀ ਰੰਗੁ ਲਾਇ॥ ਮਨੁ ਤਨੁ ਸਾਚਿ ਵਿਗਸਿਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥ ਹਰਿ ਵਰੁ ਘਰਿ ਸੋਹਾਗਣੀ ਨਿਰਮਲ ਸਾਚੈ ਨਾਇ॥ 3॥ ਮਨ ਮਹਿ ਮਨੂਆ ਜੇ ਮਰੈ ਤਾ ਪਿਰੁ ਰਾਵੈ ਨਾਰਿ॥ ਇਕਤੁ ਤਾਗੈ ਰਲਿ ਮਿਲੈ ਗਲਿ ਮੋਤੀਅਨੁ ਕਾ ਹਾਰੁ॥ ਸੰਤ ਸਭਾ ਸੁਖੁ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਧਾਰੁ॥ 4॥ ਖਿਨ ਮਹਿ ਉਪਜੈ ਖਿਨਿ ਖਪੈ ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਇ॥ ਸਬਦੁ ਪਛਾਣੈ ਰਵਿ ਰਹੈ ਨਾ ਤਿਸੁ ਕਾਲੁ ਸੰਤਾਇ॥
(ਅੰਗ 59)॥ ਸਾਹਿਬੁ ਅਤੁਲੁ ਨ ਤੋਲੀਐ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ॥ 5॥ ਵਾਪਾਰੀ ਵਣਜਾਰਿਆ ਆਏ ਵਜਹੁ ਲਿਖਾਇ॥ ਕਾਰ ਕਮਾਵਹਿ ਸਚ ਕੀ ਲਾਹਾ ਮਿਲੈ ਰਜਾਇ॥ ਪੂੰਜੀ ਸਾਚੀ ਗੁਰੁ ਮਿਲੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ॥ 6॥ ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੁਲਾਇਸੀ ਸਚੁ ਤਰਾਜੀ ਤੋਲੁ॥ ਆਸਾ ਮਨਸਾ ਮੋਹਣੀ ਗੁਰਿ ਠਾਕੀ ਸਚੁ ਬੋਲੁ॥ ਆਪਿ ਤੁਲਾਏ ਤੋਲਸੀ ਪੂਰੇ ਪੂਰਾ ਤੋਲੁ॥ 7॥ ਕਥਨੈ ਕਹਣਿ ਨ ਛੁਟੀਐ ਨਾ ਪੜਿ ਪੁਸਤਕ ਭਾਰ॥ ਕਾਇਆ ਸੋਚ ਨ ਪਾਈਐ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਪਿਆਰ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਗੁਰੁ ਕਰਤਾਰ॥ 8॥9॥

Siri Raag(u) Mehla 1: Bin(u) Pir dhun sheegariyaiy, jobun(u) baad(i) khooaar(u). Na maanay sookh(i) sayjurri, bin pir baad(i) sheegaar(u). Dookh(u) ghuno dohaagni na ghur(i) sayj bhutaar(u). 1. Mun ray, Ram jup-hou sookh(u) hoyay. Bin(u) Gur praym(u) na paayiyaiy Shabad(i) milaiy rung(u) hoyay. 1. Ruhaou. Gur sayva sookh(u) paayiyaiy, Hur(i) vur(u) sehj(i) sheegaar(u). Sach(i) maanay Pir sayjurri goohrra hayt(u) piyaar(u). Gurmukh(i) jaan(i) sinjaaniyaiy Gur(i) mayli goon chaar(u). 2. Sach(i) milhou vur kaamni Pir(i) mohi rung(u) laayay. Mun(u) tun(u) Sach(i) vigsiya keemut(i) kehn(u) na jaayay. Hur(i) vur(u) ghur(i) sohaagni nirmul Sachaiy Naayay. 3. Mun meh(i) munooa jay muraiy ta Pir(u) raavaiy naar(i). Ikut(u) taagaiy rul(i) milaiy, gul(i) motiun ka haar(u). Sunt subha sookh(u) oopjaiy Gurmukh(i) Naam adhaar(u). 4. Khin meh(i) oopjaiy, khin(i) khupaiy, khin(u) aavaiy, khin(u) jaayay. Shabad(u) puchhaniy ruv(i) ruhaiy na tis(u) kaal(u) suntaayay.

(PAGE 59): Sahib atool(u) na toliyaiy, kuthan(i) na paaya jaayay. 5. Vaapaari vunjaariya, aayay vujhou likhayay. Kaar kmaaveh(i) Sach kee laaha milaiy rujaayay. Poonji Sachi Gur(u) milaiy na tis(u) til(u) na tmaayay. 6. Gurmukh(i) tol(i) tolayaysi Sach(u) traaji tol(u). Aasa munsa mohni, Gur(i) tthaaki, Sach(u) boal(u). Aap tolaayay tolsi Pooray Poora tol(u). 7. Kuthnaiy kehn(i) na chhootiyaiy na purrh(i) poostuk bhaar. Kaaya soch na paayiyaiy, bin(u) Hur(i) bhugat(i) piyaar. Nanak Naam na veesraiy maylay Gur(u) Kartaar. 8.9.

Word Meaning: Dhun = woman (human bride). Sheegariyaiy = make up; adornment. Jobun(u) = youth. Baad(i) = worthless. Khooaar(u) = suffer without achieving anything. Maanay = enjoy. Sayjurri = sayj = bed. Ghuno = too much. Dohaagni = devoid of husband's love. Bhutaar(u) = husband. 1.
Jup-hou = recite. Rung(u) = love; enjoyment. Pause. Vur(u) = husband. Goohrra = dark; deep fast (colour). Hayt(u) = love. Jaan(i) = recognizing; connecting (with God). Sinjaaniyaiy = develop an acquaintance (make a connection). Chaar(u) = beautiful; noble (qualities). 2. Kaamni = woman. Mohi = captivated; enchanted. Vigsiya = blooms. 3. Munooa = mun = mind. Raavaiy = enjoys. Ikut(u) = same. Taagaiy = thread; bond. Rul(i) Milaiy = mix together. Oopjaiy = is produced 4.
Khin = a moment. Khupaiy = disappear; die. Kaal(u) = (fear of) death. Suntayaiy = causes trouble; hurts. Sahib(u) = Lord. Atool(u) = which cannot be weighed (measured). Kuthan(i) = by describing. 5. Vaapaari = Vunjaariya = traders; dealers. Vujhou = income (fortune). Kaar = business (work for living). Laaha = profit; benefit. Rujaayay = (according to) the Will. Poonji = capital. Til(u) = sesame seed. Tmaayay = desire; greed. 6. Tol(i) = amount; weight. Tolayaysi = will enable you to have the needed amount. Traaji = weighing scale. Aasa = wishes; hopes. Munsa = desires of the mind. Mohni = captivating. Tthaaki = stopped; controlled. 7.

Chhootiyaiy = freedom from the bonds of Maya. Bhaar = huge amount. Kaaya = body. Soch = cleanliness. Kartar = the Creator (Waheguru). 8.

MEANING: If you want comfort (peace of mind), recite Waheguru's Naam, oh my mind. However, love for Waheguru cannot be fostered in the mind without the shelter of the Guru. One can connect with Waheguru only by following the Guru's Shabad, for true enjoyment follows. **Pause**. A woman, who adorns herself with makeup, but has no union with her husband, fails to enjoy the comfort in the bed of her heart with her husband, and all her makeup goes to waste. Just like that woman, a human bride who wears all the religious symbols without connecting with God, has her life going by worthlessly, and suffers a lot. A wife, who has been disowned by her husband, suffers badly as she has no husband to enjoy on the bed of her heart. 1. Serving the Guru enables the human bride to have the adornment of a high spiritual state above the attractions of Maya so as to get connected with God, and to enjoy the comfort of union with Him. A human bride enjoys the bed (union) with Waheguru when she is connected with Him because of her full affection and devotion for Him. In Guru's shelter, the human bride acquires noble qualities, as a result of which, she comes to recognize Waheguru (get connected with Him). 2.

Captivated by Waheguru, when a human bride is connected with Him, she enjoys the bliss of His love. Because of Waheguru's light in her heart, her body and mind become pure and priceless, and nobody can evaluate her (can describe her) spiritual level. The beloved bride has her Husband (Waheguru) in her mind all the time, and her heart blooms because of the Naam in her mind. 3. If the mind of a human bride is dead towards Maya (has killed all her worldly desires), the Husband (Waheguru) enjoys such a bride (loves her), and they are close to each other like the pearls in a necklace that stick together on the same thread. For a devotee of the Guru, Waheguru's Naam is his support, and he enjoys comfort in the company of the holy men (other devotees). 4. Without the Guru's shelter, a Maya-engrossed individual experiences joy at a birth in the family and grief at a death in the family; the same goes for a gain or a loss in his wealth. At one moment, his heart is buoyed, and the next, it sinks because of changes in his financial situation. On the other hand, an individual who is connected with the Guru's Shabad is always content and feels blissful. The fear of death never bothers him. However, a devotee never claims that he has found the limits of the limitless Waheguru; he only realizes Him, which cannot otherwise be realized simply by claims. 5. All human beings are traders here in this world (who trade in good or bad values), and come here with pre-determined qualities or traits (abilities). Those who deal in Waheguru's Naam earn the benefit of leading their life as per the Will of God. However, only those who earn the capital (wealth) of Waheguru's Naam are connected with the Guru, who has absolutely no greed for His fame, or any other desire for personal gain of any kind. 6. When humans are weighed (evaluated or tested) for their success in Waheguru's Court for their spiritual levels, the scale and the standard weight are only the Truth (Waheguru's Naam). Those who have been enlightened by the Guru meet the requirements because the Guru has enabled them to control the captivating lure of hopes and wishes by making them recite Waheguru's Naam. Waheguru's requirements for human success never change, and He Himself enables individuals to meet those requirements. 7.

If someone believes that he can break the bonds of Maya simply by reading books or making claims, he is seriously mistaken because the mind's purity (which is essential to break Maya's bonds) cannot be achieved without worshiping Waheguru with love. Only those get connected with the Guru and Waheguru, who never forget Waheguru's Naam, oh Nanak. 8.9.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਾਈਐ ਰਤਨੁ ਬੀਚਾਰੁ॥ ਮਨੁ ਦੀਜੈ ਗੁਰ ਆਪਣੇ ਪਾਈਐ ਸਰਬ ਪਿਆਰੁ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਅਵਗਣ ਮੇਟਣਹਾਰੁ॥ 1॥ ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥ ਪੂਛਹੁ ਬ੍ਰਹਮੇ ਨਾਰਦੈ ਬੇਦ ਬਿਆਸੈ ਕੋਇ॥ 1॥ਰਹਾਉ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਜਾਣੀਐ ਅਕਥੁ ਕਹਾਵੈ ਸੋਇ॥ ਸਫਲਿਓ ਬਿਰਖੁ ਹਰੀਆਵਲਾ ਛਾਵ ਘਣੇਰੀ ਹੋਇ॥ ਲਾਲ ਜਵੇਹਰ ਮਾਣਕੀ ਗੁਰ ਭੰਡਾਰੈ ਸੋਇ॥ 2॥ ਗੁਰ ਭੰਡਾਰੈ ਪਾਈਐ ਨਿਰਮਲ ਨਾਮ ਪਿਆਰੁ॥ ਸਾਚੋ ਵਖਰੁ ਸੰਚੀਐ ਪੂਰੈ ਕਰਮਿ ਅਪਾਰੁ॥ ਸੁਖਦਾਤਾ ਦੁਖ ਮੇਟਣੋ ਸਤਿਗੁਰ ਅਸੁਰ ਸੰਘਾਰੁ॥ 3॥ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਵਣੋ ਨਾ ਕੰਧੀ ਨਾ ਪਾਰੁ॥ ਨਾ ਬੇੜੀ ਨਾ ਤੁਲਹੜਾ ਨਾ ਤਿਸੁ ਵੰਝੁ ਮਲਾਰੁ॥ ਸਤਿਗੁਰੁ ਭੈ ਕਾ ਬੋਹਿਥਾ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੁ॥ 4॥ ਇਕੁ ਤਿਲੁ ਪਿਆਰਾ ਵਿਸਰੈ ਦੁਖੁ ਲਾਗੈ ਸੁਖੁ ਜਾਇ॥ ਜਿਹਵਾ ਜਲਉ ਜਲਾਵਣੀ ਨਾਮੁ ਨ ਜਪੈ ਰਸਾਇ॥ ਘਟੁ ਬਿਨਸੈ ਦੁਖੁ ਅਗਲੋ ਜਮੁ ਪਕੜੈ ਪਛੁਤਾਇ॥ 5॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਤਨੁ ਧਨੁ ਕਲਤੁ ਨ ਸਾਥਿ॥ ਬਿਨੁ ਨਾਵੈ ਧਨੁ ਬਾਦਿ ਹੈ ਭੂਲੋ ਮਾਰਗਿ ਆਥਿ॥ ਸਾਚਉ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਅਕਥੋ ਕਾਥਿ॥ 6॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਪਇਐ ਕਿਰਤਿ ਕਮਾਇ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਕਿਉ ਮੇਟੀਐ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ॥ ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਨ ਛੁਟੀਐ ਗੁਰਮਤਿ ਮਿਲੈ ਮਿਲਾਇ॥ 7॥ ਤਿਸੁ ਬਿਨੁ ਮੇਰਾ ਕੋ ਨਹੀ ਜਿਸ ਕਾ ਜੀਉ ਪਰਾਨੁ॥ ਹਉਮੈ ਮਮਤਾ ਜਲਿ ਬਲਉ ਲੋਭੁ ਜਲਉ ਅਭਿਮਾਨੁ॥ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੀਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ॥ 8॥10॥

Siri Raag(u) Mehla 1: Satgur(u) Poora jay milaiy paayiyaiy Rattan(u) beechaar(u). Mun deejaiy Gur aapnay, paayiyaiy serb piyaar(u). Mookt(i) pdaruth(u) paayiyaiy uvgun maytunhaar(u). 1. Bhayee ray Gur bin(u) Giyan(u) na hoyay. Poochhou Brahamay Naardaiy, Bayd Biyasaiy koyay. 1. Ruaou. Giyaan(u) dhiyaan(u) dhoon(i) jaaniyaiy ukuth(u) kuhaavaiy soyay. Sufliyo birkh(u) huriyaavla chhaanv ghunayri hoyay. Laal juvayhur maanki, Gur bhundaaraiy soyay. 2. Gur bhundaaraiy paayiyaiy nirmul Naam piyaar(u). Saacho vukkhur sunchiyaiy, pooraiy kerm(i) Apaar(u). Sookhdaata dookh maytno Satgur asoor sunghaar(u). 3. Bhuvjul(u) bikhum(u) draavno, na kundhi na paar(u). Na bayrri na toolhurra na tis(u) vunj(u) mulaar(u). Satgutgur(u) bhaiy ka bohitha nedri paar(i) ootaar(u). 4. Ikk(u) til(u) Piyaara visraiy dookh(u) laagaiy sookh(u) jaayay. Jihva julou julaavni Naam(u) na jupaiy rusaayay. Ghut(u) binsaiy dookh(u) uglo, Jum(u) pukrraiy puchhutayay. 5. Mayri mayri kur(i) guyay, tun(u) dhun(u) klut(u) na saath(i). Bin Naavaiy dhun(u) baad(i) haiy, bhoolo marg(i) aath(i). Saachou Sahib(u) sayviyaiy Gurmukh(I) Ukutho kaath(i). 6. Aavaiy jaayay bhuvaayiyaiy puyya kirt(i) kmaayay. Poorub(i) likhiya kiyoun maytiyaiy likhiya laykh(u) rujaayay. Bin Hur(i) Naam(u) na chhootiyaiy Gurmut(i) milaiy milaayay. 7. Tis(u) bin(u) mayra ko nuhee jis ka jeo praan(u). Haumein mumta jul(i) bulou lobh(u) julou abhimaan(u). Nanak Shabad(u) veechaariyaiy paayiyaiy Gooni Nidhaan(u). 8.10

Word Meaning: Poora = perfect (“one” with God). Rattan = (valuable like) precious stone (Waheguru’s Naam). Mookt(i) = freedom from evil desires. Pdaruth = valuable matter (Waheguru’s Naam). Uvgun = bad qualities. Maytunhaar(u) = destroyer. 1.
Naardaiy = from Narad (was a son of Brahma who was born out of Brahma’s thigh. He was a musician and a messenger. He loved to create problems between gods and demons). Biyasaiy = from Biyas. (He was a sage who is supposed to have reorganized the Vedas which are attributed to Brahma as their author). Pause. Ukuth(u) = indescribable (Waheguru). Giyaan(u) = (to acquire) Divine Knowledge (connecting with God). Dhiyan(u) = to focus thoughts (on Waheguru). Dhoon(i) = sound; concentration of mind.
to meditate. Sufliyo = fulfiller of your wishes. Laal, Juvayhur. Maanki = all precious jewels or stones (represent Waheguru’s Naam). Bhundaaraiy = (in) treasures. 2.
Saacho Vukkhur(u) = true merchandise (Naam). Sunchiyaiy = accumulate. Kerm(i) Apaar(u) = by kindness of the incomprehensible (Waheguru). Asoor = demons. Sunghaar(u) = killer; destroyer. 3. Bhuvjul(u) = sea of life (Maya). Bikhum(u) = difficult (to cross). Kundhi = shore. Toolhurra = raft; a crude float. Vunjh(u) = oar. Mulaar(u) = boatman. Bohitha = ship. Nedri = kind sight. 4. Til(u) = sesame (a moment). Visraiy = forget; drop from

mind. Jihva = tongue. Rusayaiy = tastefully. Ghut(u) = heart. Binsaiy = gets destroyed; is dead. 5. Klut(u) = wife. Dhun(u) = woman (human bride). Baad(i) = worthless. Aath(i) = Maya. Kaath(i) = recite; describe. 6. Bhuvaayiyaiy = put through the cycle of birth and death. Puyya Kirt(i) = mental inclination based on one's deeds of previous lives. Poorub(i) Likhiya = pre-destined. Rujaayay = Waheguru's Will (Huqam). Gurmut(i) = guidance of the Guru. 7. Jeo = life. Praan(u) = breathing. Haumein = selfidhnes and ego. Mumta = motherly affection. Abhimaan(u) = ego. Gooni Nidhaan(u) = treasure of noble qualities (Waheguru). 8.

MEANING: You cannot acquire Divine Knowledge without the Guru, oh my brothers; (you will get the same response even if) you ask the wise people like Brahma, Nard, the Vedas, or (sage) Biyas. **Pause.** If you are lucky enough to connect with the Guru, only then will you learn to discuss the Divine qualities of Waheguru, which are priceless, like jewels. If you offer your mind to the Guru (to acquire His wisdom), you can realize Waheguru, who loves everybody. Waheguru is the destroyer of all evil qualities and is the source of His Naam, which frees you from the bonds of Maya. 1. The Guru enables you to acquire Divine Knowledge (connect with the source – Waheguru), to focus your mind, and to meditate on Him. The Guru is like an evergreen fruit tree which provides tasty fruit (fulfils all your wishes) and provides good shade (shelter) too. All the noble qualities, which are priceless like some jewels and pearls, are in the treasure of the Guru. 2. The love for the holy Naam (of Waheguru) can be acquired only from the treasure of the Guru. This everlasting merchandise (Waheguru's Naam) can be had only by the kindness of the incomprehensible (Waheguru). Satguru is the source of all comfort, the eliminator of all discomforts, and the destroyer of all evil. 3. The sea of life (of Maya), which has no shore either on this side (this world), or on the far side (the next world), is very frightening and extremely difficult (to cross). (Other than the Guru), There is no boat, not even a crude raft, no oar, and no boatman (to take across the sea). Satguru is the ship which kills all your fears and ferries you across the sea, just by His kind sight. 4. If I drop my dear Waheguru from my mind even for a moment, all my comforts disappear, and discomforts entrap me. Such a tongue, which does not recite Waheguru's Naam tastefully, deserves to be burnt, and must be burnt. When the heart fails (the body takes its last breath), the Angel of Death takes the individual into his possession and causes him a great deal of misery; at that time, the individual feels remorse. 5. The man lays claim to all his belongings, but when he dies, nobody - including his own body, his wealth, or even his wife – accompanies him to help his soul. The man is misguided (by his desires) and pursues the path for Maya without realizing that worldly wealth is worthless without Waheguru's Naam. The man should serve Waheguru by taking Guru's shelter, who makes him recite the Naam of the indescribable God. 6.
However, the man is also helpless because he pursues the path of life for which he is predestined. His prewritten destiny cannot be erased, which has been written according to Waheguru's Will. At the same time, the man cannot cut himself loose from the bonds of Maya without Waheguru's Naam, which can be worshipped only by acting on the Guru's advice. 7. There is nobody else who is mine other than Waheguru, who is the Master of my life and breaths. I wish my selfishness, my attachment with the family, my greed, and my ego were burnt down, because to attain union with the source of all the Divine qualities (Waheguru), all the evil qualities must be gotten rid of by pondering (and acting) on Guru's Shabad, oh Nanak. 8.10.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਕਮਲੇਹਿ॥ ਲਹਰੀ ਨਾਲਿ ਪਛਾੜੀਐ ਭੀ ਵਿਗਸੈ ਅਸਨੇਹਿ॥ ਜਲ ਮਹਿ ਜੀਅ ਉਪਾਇ ਕੈ ਬਿਨੁ ਜਲ ਮਰਣੁ ਤਿਨੇਹਿ॥ 1॥

(ਅੰਗ 60)॥ ਮਨ ਰੇ ਕਿਉ ਛੂਟਹਿ ਬਿਨੁ ਪਿਆਰ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ॥ 1॥ਰਹਾਉ॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਮਛੁਲੀ ਨੀਰ॥ ਜਿਉ ਅਧਿਕਉ ਤਉ ਸੁਖੁ ਘਣੋ ਮਨਿ ਤਨਿ ਸਾਤਿ ਸਰੀਰ॥ ਬਿਨੁ ਜਲ ਘੜੀ ਨ ਜੀਵਈ ਪ੍ਰਭੁ ਜਾਣੈ ਅਭ ਪੀਰ॥ 2॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਮੇਹ॥ ਸਰ ਭਰਿ ਥਲ ਹਰੀਆਵਲੇ ਇਕ ਬੂੰਦ ਨ ਪਵਈ ਕੇਹ॥ ਕਰਮਿ ਮਿਲੈ ਸੋ ਪਾਈਐ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਦੇਹ॥ 3॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਜਲ ਦੁਧ ਹੋਇ॥ ਆਵਟਣੁ ਆਪੇ ਖਵੈ ਦੁਧ ਕਉ ਖਪਣਿ ਨ ਦੇਇ॥ ਆਪੇ ਮੇਲਿ ਵਿਛੁੰਨਿਆ ਸਚਿ ਵਡਿਆਈ ਦੇਇ॥ 4॥ ਰੇ ਮਨ ਐਸੀ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜੈਸੀ ਚਕਵੀ ਸੂਰ॥ਖਿਨੁ ਪਲੁ ਨੀਦ ਨ ਸੋਵਈ ਜਾਣੈ ਦੂਰਿ ਹਜੂਰਿ॥ ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ॥ 5॥ ਮਨਮੁਖਿ ਗਣਤ ਗਣਾਵਣੀ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਨਾ ਪਵੈ ਜੇ ਲੋਚੈ ਸਭ ਕੋਇ॥ ਗੁਰਮਤਿ ਹੋਇ ਤ ਪਾਈਐ ਸਚਿ ਮਿਲੈ ਸੁਖੁ ਹੋਇ॥ 6॥ ਸਚਾ ਨੇਹੁ ਨ ਤੁਟਈ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ॥ ਗਿਆਨੁ ਪਦਾਰਥੁ ਪਾਈਐ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ॥ ਨਿਰਮਲੁ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੇ ਗੁਣ ਕਾ ਗਾਹਕੁ ਹੋਇ॥ 7॥ ਖੇਲਿ ਗਏ ਸੇ ਪੰਖਣੂੰ ਜੋ ਚੁਗਦੇ ਸਰ ਤਲਿ॥ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਖੇਲਣੁ ਅਜੁ ਕਿ ਕਲਿ॥ ਜਿਸੁ ਤੂੰ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਜਾਇ ਸਚਾ ਪਿੜੁ ਮਲਿ॥8॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ॥ ਸੋਹੰ ਆਪੁ ਪਛਾਣੀਐ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਅਵਰ ਕਿ ਕਰੇ ਕਰਾਇ॥ 9॥ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੀਐ ਸਬਦਿ ਮਿਲੇ ਪਤੀਆਇ॥ ਮਨਮੁਖਿ ਸੋਝੀ ਨਾ ਪਵੈ ਵੀਛੁੜਿ ਚੋਟਾ ਖਾਇ॥ ਨਾਨਕ ਦਰੁ ਘਰੁ ਏਕੁ ਹੈ ਅਵਰੁ ਨ ਦੂਜੀ ਜਾਇ॥ 10॥11

Siri Raag(u) Mehla 1: Ray mun aisi Hur(i) siyoun preet(i) kur(i), jaisi jul kumleh(i). Lehri naal(i) puchhaarriyaiy bhee vigsaiy usneh(i). Jul(i) meh(i) jea oopaayay kai bin(u) jul murn(u) tineh(i). 1.

(PAGE 60): Mun ray kiyoun chhooteh(i) bin(u) piyaar. Gurmukh(i) untar(i) ruv(i) ruhiya, bukhshay bhugat(i) bhundaar. 1. Ruhaou. Ray mun, aisi Hur(i) siyoun preet(i) kur(i), jaisi muchhuli neer. Jiyoun udhkou tiyoun sookh(u) ghuno, mun(i) tun(i) shaant(i) sreer. Bin(u) jul ghurri na jeevuyee, Prubh(u) jaanaiy ubh peer. 2. Ray mun aisi Hur(i) siyoun preet(i) kur(i), jaisi chaatrik mayh. Sur bhur(i) thul huriyavlay, ikk boond na puvyee kayh. Kerm(i) milaiy so paayiyaiy kirt(u) puyya sir(i) dayh. 3. Ray mun aisi Hur(i) siyoun preet(i) kur(i) jaisi jul doodh hoyay. Aavtun(u) aap khuvaiy, doodh kuou khupan(i) na dayay. Aapay mayl(i) vichhooniyaan, Sach(i) vudiyaayee dayay. 4. Ray mun aisi Hur(i) siyoun preet(i) kur(i), jaisi chukvee soor. Khin(u) pul(u) neend na sovuyee, jaaniay door(i) hujoor(i). Munmukh(i) sojhi na puvaiy Gurmukh(i) suda hujoor(i). 5. Munmukh(i) gunut gnaavni, Kerta kuray su hoyay. Ta kee keemut(i) na puvaiy jay lochaiy subh koyay. Gurmut(i) hoyay ta paayiyaiy, Sach(i) milaiy sookh(u) hoyay. 6. Sacha nayhou na tootyee jay Satgur bhaytaiy Soyay. Giyan Pdaruth(u) paayiyaiy, tirbhuvan sojhi hoyay. Nirmul Naam(u) na veesraiy jay goon ka gaahuk(u) hoyay. 7. Khayl(i) guyay say punkhnoo jo choogday sur tul(i). Ghurri k(i) moohut(i) k(i) chullna, khaylun(u) ujj(u) k(i) kullh(i). Jis(u) Tu mayleh(i) so milaiy, jaayay Sacha pirr(u) mull(i). 8. Bin Gur preet(i) na oopjaiy haumein maiyl(u) na jaayay. Sohun(g) aap(u) puchhaniyaiy, Shabad(i) bhayd(i) putiyayay. Gurmukh(i) aap(u) puchhaaniyaiy uver k(i) kuray kraayay. 9. Miliya ka kiya mayliyaiy, Shabad(i) milay putiyayay. Munmukh(i) sojhi na puvaiy, veechhurr(i) chotaan khaayay. Nanak dur(u) ghur(u) aik(u) haiy, uver(u) na dooji jaayay. 10.11.

Word Meaning: Kumleh(i) = (of) lotus flower. Lehri = waves. Puchharriyaiy = hit; pushed. Bhee = still; even more. Vigsaiy = flourishes; thrives. Usneh(i) = (with) love. Jea = living beings. Oopaayay = produced; created. 1. Chhooteh(i) = freedom from Maya. Ruv(i) = pervading; present. Bukhshay = gifted. Bhugat(i) = of bhugti. Bhundaar = treasures. Pause. Neer = water. Udhkuou = more. Ghuno = too much. Shaant(i) = peaceful (satisfied). Ghurri = 24 minutes; a short period of time. Ubh = heart. Peer = pain. 2. *Chaatrik* = rainbird; a bird that is believed to drink the first drop of rain water which falls during a mythical Swanti sub-planet. Mayh = rain; cloud. Sur = bodies of water like lakes, ponds

etc. Bhur(i) = full. Thul = ground. Kayh = to what use? Kirt(i) Puyya = pre=written destiny. 3. Aavtun(u) = boiling. Khuvaiy = endures. Khupan = suffer. Vichhooniyaan = the separated. Vudiyayee = honour. 4.
Chukvee = (Greek Partridge) another bird which gets separated from its companion after sunset, and meets again with sun rise. So chukvee waits all night for the sun to rise and keeps calling her companion throughout the night. Soor = sun. Khin(u) Pul(u) = a single moment. Hudoor(i) = Hujoor(i) = present close by. Sojhi = understanding. 5.
Gunut gnaavni = a show off (to be included among the devotees). Lochaiy = longs.6.
Nayhou = affection. Bhaytaiy = connects with. Pdaruth = invaluable objective. Tirbhuvan = three-layered universe. Sojhi = understanding. Gaahuk = customer. 7.
Khayl(i) guyay = their game is over. Punkhnoo = birds. Choogday = feed themselves. Sur = pool of water. Moohut(i) = short period of time. Ujj(u) = today.
Sacha Pirr(u) = everlasting play ground (the game of life). Mull(i) = winning. 8.
Sohun(g) = I am that (part of Waheguru). Aap(u) = self. Bhayd(i) = by piercing. Putiyayay = convinced; bring around. Uver(u) = else. 9.
Munmukh(i) = follower of own mind. Vichhurr(i) = by separating. Choataan Khayay = gets hit; suffers badly. Dur(u) = door. Ghur(u) = home = shelter. Jaayay= place. 10.
MEANING: One cannot break the bonds of Maya without the love for God, oh my mind. By Guru's grace, Waheguru takes residence in one's heart and is present there all the time. The Guru confers the treasures of Waheguru's worship on the devotee. **Pause.**
So, love God just as the lotus flower loves water; even though the flower is hit by the water waves, it thrives even more. Other living beings, which have been created by God to live in water, die without it. 1. Love Waheguru the same way as the fish love water. The more water there is, the more comfort the fish get, and their mind and body feel at peace. They do not survive without water for even a moment. So, one should love Waheguru, who knows the pain of our heart (provides comfort) the same way (as fish does for water), oh my mind. 2. Love Waheguru the same way as the rainbird loves the rain drop during the *Swanti* sub-planet. Even though all the water bodies may be full to the brim, and the land may be green due to rain, all these waters mean nothing to the rainbird if he does not get that particular raindrop. But everybody is limited by the consequences of his deeds in previous lives; one only receives that which is given to him by the kindness of Waheguru. (Even union with Him depends on His kindness). 3. Love God the same way as water loves milk, oh my mind. Water endures the heat of boiling and protects milk from the heat (water boils off while the milk stays behind). (Like water, if someone yearns to connect with God), Waheguru Himself unites such separated individuals with Him and honours them. 4.
Love Waheguru the same way as the *Chukvee* loves the sun, oh my mind. She cannot sleep even for a moment and keeps calling her companion all night, thinking he is far away, even though he is still close by. She loves the sunlight and waits for the sun to rise. Likewise, the follower of their mind thinks God to be somewhere far away, while for a Gurmukh, Waheguru is always around him. 5. The followers of their mind try to be included among the religious people by showing off, but only what the Creator does (or makes people do) happens. However, nobody can find the limits of God's qualities - no matter how hard they try or wish for that. But when one comes to Guru's shelter, he can appreciate Waheguru's qualities and enjoy bliss by connecting with Him. 6. If God connects one with the Guru, his true affection for Waheguru never fades. (In Guru's shelter), One acquires the invaluable Divine Knowledge (connection with Waheguru) and realizes that Waheguru is present in the entire three-layered universe. When one begins to deal in the Divine qualities by taking the Guru's shelter, he never forgets the holy Naam of Waheguru. 7.

The birds which used to pick food by the pool of water have completed their enjoyable games (people have completed their lives and are dead). Everybody has to leave this world shortly – maybe today or tomorrow – but only those who are connected with Waheguru are connected with Him through His own kindness. Such lucky people leave this world achieving the true objective of life (union with Waheguru). 8. Love for Waheguru does not develop in people's mind, and the filth of selfishness does not wash away, until they come to Guru's shelter, whereby their mind is pierced with Guru's Shabad, and they are convinced about the existence of God (and love for Him), and one recognizes self, and realizes that he is a part of Waheguru. One recognizes oneself only by taking the Guru's shelter; nobody can recognize oneself on their own, or with help from others. 9.
Those who are convinced by the Guru's Shabad about Waheguru become connected to Him and do not need to be united again because they never get separated from Him. But the followers of their minds do not attain enlightenment about Waheguru and remain separated from Him, and as a result, they suffer greatly. There is only one door and one support – Waheguru –, and there is no other place in the universe for human support, oh Nanak. 10.11.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਮਨਮੁਖਿ ਭੁਲੈ ਭੁਲਾਈਐ ਭੂਲੀ ਠਉਰ ਨ ਕਾਇ॥ ਗੁਰ ਬਿਨੁ ਕੋ ਨ ਦਿਖਾਵਈ ਅੰਧੀ ਆਵੈ ਜਾਇ॥ ਗਿਆਨ ਪਦਾਰਥੁ ਖੋਇਆ ਠਗਿਆ ਮੁਠਾ ਜਾਇ॥ 1॥ ਬਾਬਾ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇ॥ ਭਰਮਿ ਭੁਲੀ ਡੋਹਾਗਣੀ ਨਾ ਪਿਰ ਅੰਕਿ ਸਮਾਇ॥ 1॥ਰਹਾਉ॥ ਭੂਲੀ ਫਿਰੈ ਦਿਸੰਤਰੀ ਭੂਲੀ ਗ੍ਰਿਹੁ ਤਜਿ ਜਾਇ॥ ਭੂਲੀ ਡੂੰਗਰਿ ਥਲਿ ਚੜੈ ਭਰਮੈ ਮਨੁ ਡੋਲਾਇ॥ ਧੁਰਹੁ ਵਿਛੁੰਨੀ ਕਿਉ ਮਿਲੈ ਗਰਬਿ ਮੁਠੀ ਬਿਲਲਾਇ॥ 2॥ ਵਿਛੁੜਿਆ ਗੁਰੁ ਮੇਲਸੀ ਹਰਿ ਰਸਿ ਨਾਮ ਪਿਆਰਿ॥
(ਅੰਗ 61)॥ ਸਾਚਿ ਸਹਜਿ ਸੋਭਾ ਘਣੀ ਹਰਿ ਗੁਣ ਨਾਮ ਅਧਾਰਿ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਮੈ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਭਤਾਰੁ॥ 3॥ ਅਖਰ ਪੜਿ ਪੜਿ ਭੁਲੀਐ ਭੇਖੀ ਬਹੁਤੁ ਅਭਿਮਾਨੁ॥ ਤੀਰਥ ਨਾਤਾ ਕਿਆ ਕਰੇ ਮਨ ਮਹਿ ਮੈਲੁ ਗੁਮਾਨੁ॥ ਗੁਰ ਬਿਨੁ ਕਿਨਿ ਸਮਝਾਈਐ ਮਨੁ ਰਾਜਾ ਸੁਲਤਾਨੁ॥ 4॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੁ॥ ਸਾ ਧਨ ਆਪੁ ਗਵਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੁ॥ ਘਰ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰੁ॥ 5॥ ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਮਨੁ ਨਿਰਮਲੁ ਸੁਖੁ ਹੋਇ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਹਉਮੈ ਵਿਚਹੁ ਖੋਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਲਾਭੁ ਸਦਾ ਮਨਿ ਹੋਇ॥ 6॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਆਪਿ ਨ ਲਇਆ ਜਾਇ॥ ਗੁਰ ਕੀ ਚਰਣੀ ਲਗਿ ਰਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਸਚੋ ਪਲੈ ਪਾਇ॥7॥ ਭੁਲਣ ਅੰਦਰਿ ਸਭੁ ਕੋ ਅਭੁਲੁ ਗੁਰੂ ਕਰਤਾਰੁ॥ ਗੁਰਮਤਿ ਮਨੁ ਸਮਝਾਇਆ ਲਾਗਾ ਤਿਸੈ ਪਿਆਰੁ॥ਨਾਨਕ ਸਾਚੁ ਨ ਵੀਸਰੈ ਮੇਲੇ ਸਬਦੁ ਅਪਾਰੁ॥8॥12॥

Siri Raag(u) Mehla 1: Munmukh(i) bhoollay bhoolayiyaiy, bhooli tthaur na kaayay. Gur bin(u) ko na dikhavyee undhi aavaiy jaayay. Giyan(u) Pdaruth(u) khohya, tthugiya moottha jaayay. 1. Baba, Maya bherm(i) bhoolaayay. Bhem(i) bhoolli dohaagni na Pir unk(i) smaayay. 1. Ruhaou. Bhooli phiraiy disuntreen, bhooli grehou tuj(i) jaayay. Bhooli, doongur(i) thul(i) churrhay, bhermaiy mun(u) dolaayay. Dhooroun vichhooni kiyoun milaiy, gerb(i) mootthi bil-laayay. 2. Vichhoorriyaan Gur maylsi Hur(i) rus(i) Naam piyaar(u).
(PAGE 61): Saach(i) sehj(i) sobha ghuni, Hur(i) goon Naam adhaar(i). Jiyoun bhaavaiy tiyoun rukh(u) Tu mein toojh bin(u) kuvn(u) bhutaar(u). 3. Akkhur purrh(i) purrh(i) bhooliyaiy, bhaykheen buhout(u) abhimaan(u). Teeruth naata kiya kuray mun meh(i) maiyl(u) goomaan(u). Gur bin(u) kin(i) sumjhaayiyaiy mun(u) rajah sultaan(u). 4. Praym Pdaruth(u) paayiyaiy Gurmukh(i) tut(u) veechaar(u). Sa dhun aap(u) guvaaya, Gur kaiy Shabad(i) seegaar(u). Ghur hee so Pir(u) paaya Gur kaiy hayt(i) Apaar(u). 5. Gur kee sayva chaakri, mun(u) nirmul(u) sookh(u) hoyay. Gur ka Shabad(u) mun(i) vusiya, haumein vichoun khoyay. Naam(u) Pdaruth(u) paaya laabh(u) suda mun(i) hoyay. 6. Kerm(i) milaiy ta paayiyaiy, aap(i) na luyya jaayay. Gur kee churni lug(u) ruhou vichoun aap(u) guvaayay. Sachay saytee ruttiyaan, Sachou pullaiy paayay. 7. Bhoolun undar(i) subh(u) ko, abhool Guru

Kartar(u). Gurmut(i) mun(u) sumjhaaya laaga tisaiy piyaar(u). Nanak Saach(u) na veesraiy maylay Shabad(u) Apaar(u). 8.12.

Word Meaning: Tthaur = shelter. Pdaruth = valuable article. Khoya = lost. Tthugiya = Moottha = defrauded; swindled. 1. Baba = elderly (wise) man. Bherm(i) = misled; deceived. Dohaagni = disowned by husband. Unk(i) = (in the) heart. Smaayay= mixes completely; becomes one with. Pause. Disunited = foreign countries. Grehou = home. Tuj(i) = relinquish. Doongur = hill. Thul = desert; ground. Dolaayay = uncontrolled; wavering (mind). Dhooroun = right from the source. Vichhooni = separated. Gerb = ego. Billayay= wails. 2. Vichhoorriyaan = separated. Rus(i) = with taste. Sehj(i) = mental state above the attractions of Maya. Sobha = fame; praise. Ghuni = very much. Adhaar(i) = support. Bhutaar(u) = husband. 3. Akkhur = letters; teachings of holy books. Bhaykheen = symbols of different faiths. Abhimaan = Goomaan = conceit. Sultan = a Muslim ruler. 4. Pdaruth = valuable item. Tut(u) = the root; source (Waheguru). Sa Dhun = that woman. Aap(u) = self. Seegaar(i) = adornment. Hayt(u) = (by) live. 5.
Chaakri = personal tending. Nirmul = pure. Haumein = selfishness and ego. 6.
Kerm(i) = by the grace. Ruttiyaan = being imbued. Pullaiy = in account. 7.
Abhool = infallible. Apaar(u) = incomprehensible. 8.

MEANING: (Maya's effects on man are very powerful), and under its influence, the man is misled from the real path of life (to get connected with Waheguru), oh, wise man. A misled human bride (man) is like a wife who has been disowned by her husband and cannot enjoy his love (Waheguru). **Pause.**

The follower of his mind is misled (under the influence of Maya) from the real path of life and has no shelter (for spiritual gain). Nobody, other than the Guru, can show him the real path (to connect with God), and the blind (ignorant man) leaves this world trapped in the birth-death cycle, because he has been cheated of the valuable Divine Knowledge by Maya. 1.

Misguided (but still desirous of connecting with Waheguru), the man leaves home (in search of God), and wanders in different territories, on the mountains, and on earth, but due to the non-clarity of his mission (caught between Maya and the search for God), his mind does not find peace. But such men are not fully to blame because those who are pre-destined to be engrossed in Maya are deceived by their ego; they only wail about their misfortune. 2.

However, the Guru can connect such people to Waheguru by fostering in their minds the love and the sweet taste of Waheguru's Naam. (Acting on Guru's advice), When an individual becomes imbued in Waheguru's Naam and makes Waheguru his only support, he attains a spiritual level above the attractions of Maya, remains connected to Waheguru, and earns praise in the world. Hey Waheguru, I pray to You to kindly protect me, too, from the attacks of Maya, in whatever way You please; I have no other husband (Lord) than You, begs Nanak. 3.

Some people read holy books, but (without the proper guidance of the Guru) they are misled and may join a faith group and wear its symbols, yet they still suffer from their false ego (of being religious). Pilgrimage, too, does not serve any purpose if the mind has the filth of ego on it. Their mind is the ruler for them (controls all their actions); the mind can be enlightened only by the Guru, and nobody else. 4.

By taking Guru's shelter, one ponders on the Divine qualities of the root (Waheguru), and acquires love for Him. With the mind adorned by the Guru's Shabad, such a human bride is able to kill her selfishness. With pure love for the Guru, she realizes the incomprehensible God in her heart (and does not need to leave home). 5.

Service to the Guru as a personal attendant purifies one's mind, and one realizes and feels all comforts. One's ego is eradicated when the Guru's Shabad takes residence in his mind, and he permanently earns the valuable Naam (it stays in his mind forever). 6.

However, nobody can acquire Waheguru's Naam by their own efforts; only the kindness of the Guru makes that possible. Therefore, the man should always take Guru's shelter to get rid of his selfishness. When one is imbued in Waheguru's Naam, he acquires Him (becomes "one" with Waheguru). 7. Everybody is fallible; only the Guru and Waheguru are infallible. So, the individual, who takes shelter of the Guru, develops love for Waheguru, and his mind is enlightened. Guru's Shabad connects one with the incomprehensible Waheguru, and he never lets the Naam slip from his mind, oh Nanak. 8.12.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਮੋਹਣੀ ਸੁਤ ਬੰਧਪ ਘਰਿ ਨਾਰਿ॥ ਧਨਿ ਜੋਬਨਿ ਜਗੁ ਠਗਿਆ ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ॥ ਮੋਹ ਠਗਉਲੀ ਹਉ ਮੁਈ ਸਾ ਵਰਤੈ ਸੰਸਾਰਿ॥ 1॥ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਾ ਭਾਵਈ ਤੂ ਭਾਵਹਿ ਸੁਖੁ ਹੋਇ॥ 1॥ਰਹਾਉ॥ ਨਾਮ ਸਾਲਾਹੀ ਰੰਗ ਸਿਉ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੁ॥ ਜੋ ਦੀਸੈ ਸੋ ਚਲਸੀ ਕੂੜਾ ਮੋਹੁ ਨ ਵੇਖੁ॥ ਵਾਟ ਵਟਾਊ ਆਇਆ ਨਿਤ ਚਲਦਾ ਸਾਥੁ ਦੇਖੁ॥ 2॥ ਆਖਣਿ ਆਖਹਿ ਕੇਤੜੇ ਗੁਰ ਬਿਨੁ ਬੂਝ ਨ ਹੋਇ॥ ਨਾਮੁ ਵਡਾਈ ਜੇ ਮਿਲੈ ਸਚਿ ਰਪੈ ਪਤਿ ਹੋਇ॥ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਖੋਟਾ ਖਰਾ ਨ ਕੋਇ॥ 3॥ ਗੁਰ ਸਰਣਾਈ ਛੁਟੀਐ ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ॥ ਅਸਟ ਧਾਤੁ ਪਾਤਿਸਾਹ ਕੀ ਘੜੀਐ ਸਬਦਿ ਵਿਗਾਸਿ॥ ਆਪੇ ਪਰਖੇ ਪਾਰਖੂ ਪਵੈ ਖਜਾਨੈ ਰਾਸਿ॥ 4॥ ਤੇਰੀ ਕੀਮਤਿ ਨ ਪਵੈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ॥ ਕਹਣੈ ਹਾਥ ਨ ਲਭਈ ਸਚਿ ਟਿਕੈ ਪਤਿ ਪਾਇ॥ ਗੁਰਮਤਿ ਤੂ ਸਾਲਾਹਣਾ ਹੋਰੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥ 5॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਭਾਵਈ ਤਿਤੁ ਤਨਿ ਹਉਮੈ ਵਾਦੁ॥ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ ਬਿਖਿਆ ਦੂਜਾ ਸਾਦੁ॥ ਬਿਨੁ ਗੁਣ ਕਾਮਿ ਨ ਆਵਈ ਮਾਇਆ ਫੀਕਾ ਸਾਦੁ 6॥ ਆਸਾ ਅੰਦਰਿ ਜੰਮਿਆ ਆਸਾ ਰਸ ਕਸ ਖਾਇ॥ ਆਸਾ ਬੰਧਿ ਚਲਾਈਐ ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਇ॥ ਅਵਗਣਿ ਬਧਾ ਮਾਰੀਐ ਛੂਟੈ ਗੁਰਮਤਿ ਨਾਇ॥ 7॥
(ਅੰਗ 62)॥ ਸਰਬੇ ਥਾਈ ਏਕੁ ਤੂ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ॥ ਗੁਰਮਤਿ ਸਾਚਾ ਮਨਿ ਵਸੈ ਨਾਮੁ ਭਲੋ ਪਤਿ ਸਾਖੁ॥ ਹਉਮੈ ਰੋਗੁ ਗਵਾਈਐ ਸਬਦਿ ਸਚੈ ਸਚੁ ਭਾਖੁ॥ 8॥ ਆਕਾਸੀ ਪਾਤਾਲਿ ਤੂ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ॥ ਆਪੇ ਭਗਤੀ ਭਾਉ ਤੂ ਆਪੇ ਮਿਲਹਿ ਮਿਲਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ॥ 9॥13॥

Siri Raag(u) Mehla 1: Trishna Maya mohni soot bundhup ghur(i) naar(i). Dhun(i) jobun(i) jug(u) tthugiya, lub(i) lobh(i) ahunkaar(i). Moh tthugaouli huoun mooyee, sa vertaiy sunsaar(i). 1. Mayray Preetma, mein Toojh bin(u) uver(u) na koyay. Mein Toojh bin(u) uver(u) na bhaavyee, Tu bhaaveh(i) sookh(u) hoyay. 1. Ruhaou. Naam(u) salaaheen rung siyoun, Gur kaiy Shabad suntokh(u). Jo deesaiy so chulsee koorra moh(u) na vaykh(u). Vaat vutayoo aaya, nit chulda saath(u) daykh(u). 2. Aakhun(i) aakheh(i) kaytrray Gur bin(u) boojh na hoyay. Naam(u) vudayee jay milaiy Sach(i) rupaiy put(i) hoyay. Jo toodh(u) bhaaveh(i) say bhulay, khota khura na koyay. 3. Gur shernaayee chhootiyaiy manmukh khoti raas(i). Asht dhaat(u) Patshah kee, ghurriyaiy Shabad(i) vigaas(i). Aapay purkhay Paarkhoo, puvaiy khjaanaiy raas(i). 4. Tayri keemut(i) na puvaiy subh ditthi tthok(i) vujaayay. Kehnaiy haath na lubhyee, Sach(i) tikaiy put(i) paayay. Gurmut(i) Tu salaahna hoar(u) keemut(i) kehn(u) na jaayay. 5. Jit(u) tun(i) Naam na bhaavyee tit(u) tun(i) haumein vaad(u). Gur bin(u) Giyaan(u) na paayiyaiy, bikhiya dooja saad(u). Bin goon kaam(i) na aavuyee Maya feeka saad(u). 6. Aasaan undar(i) jummiya, aasaan rus kus khaayay. Aasa bundh(i) chlaayiyaiy, moohay mooh(i) choataan khaayay. Uvgun(i) buddha maariyaiy chhootaiy Gurmut(i) Naayay. 7.
(PAGE 62): Serbay thaayeen Aik Tu, jiyoun bhaavaiy tiyoun raakh(u). Gurmut(i) Saacha mun(i) vusaiy, Naam(u) bhulo put(i) saath(i). Haumein roag(u) guvaayiyaiy Shabad(i) Sachaiy Sach(u) bhaakh(u). 8. Aakaasheen pataal(i) Tu, tirbhuvun(i) ruhiya smaayay. Aapay bhugti bhaaou Tu, Aapay milheh(i) milaayay. Nanak Naam(u) na veesraiy jiyoun bhaavaiy tivaiy rujaayay. 9.13.
Word Meaning: Trishna = desire for Maya. Mohni = captivating. Soot = sons. Bundhup = relatives. Tthugiya = defrauded; deceived; duped. Lub = lobh = greed. Tthugaouli = a

substance that causes temporary unconsciousness (usually used to rob people). Houn = I; me. 1. Uver(u) = other; else. Bhavyee = like. Pause. Rung = affection. Siyoun = with. Suntokh = contentment. Koorra = false; temporary. Vaat = path. Vutayoo = visitor. 2. Aakhin(i) = just to quote. Vudayee = praise. Ruppaiy = imbued. Khota = fake; impure. Khura = real; pure. 3. Shernaayee = (in the) shelter. Raas(i) = capital; investment. Asht Dhaat(u) = eight ingredients that make up human body (blood, bones, veins, skin, fat, muscles, semen and hair). Ghurriyaiy = moulded. Vigaas(i) = blossoms; feels blissful. Purkhay = examines; evaluates. Paarkhoo = examiner. 4.
Tthok(i) Vujaayay= (tested) from all aspects. Tikaiy = stays. 5.
Vaad(u) = arguments; struggle. Bikhiya = poison. Dooja = Maya. Feeka = tasteless. 6.
Aasaa = hope (wish or desire to achieve). Kus = salty and sour. Moohay mooh(i) = on the face again, and again. Uvgun = ill qualities and deeds. 7. Bhulo = good; noble. Put(i) = dignity. Saath(u) = companion. Bhaakh(u) = utter. 8.
Tirbhuvun(i) = three-layered universe. Smaayay= present. Bhaao = affection. Bhaavaiy = (as He) pleases. Rujaayay= Will (Huqam). 9.
MEANING: I have no other support than You, oh My dear (Waheguru). I do not like anybody else; I feel blissful to like You. **Pause.** Sons, relatives, wife at home, and desires are all forms of Maya, which is captivating. The world is being defrauded by wealth, youthfulness, greed, and ego. I am also a victim of the deceiving worldly attachments (which induce temporary unconsciousness); in fact, the whole world is their victim. 1.
(To escape from the captivating Maya), I sing praise of Naam (Waheguru), taking Guru's shelter because of which I find contentment. One must realize that everything visible is perishable, and love for them is false (short-lived). So, one should not pay any attention to them. Watching people leaving this world all the time, one can realize that he is here on this earth like a visitor, and life is just a short journey. 2.
If we were to count, there are countless people who talk (about God), but they get no enlightenment without the Guru. If one gets enlightened about the greatness of the Naam, he earns respect by getting imbued in Waheguru. We cannot judge people and label them as good or bad; only those are good whom You like, oh Waheguru. 3.
One can get freedom from the bonds of Maya only by the grace of the Guru; the capital (spiritual investment) of a follower of his mind is fake (not acceptable to Waheguru). The eight-elemental human body belongs to Waheguru, and it feels blissful when it is moulded in Guru's Shabad. The adjudicator Waheguru Himself examines individuals, and those who have the investment in spirituality, succeed and become part of Waheguru's Treasure. 4.
People have tried to examine You from every angle, and no one can evaluate You, oh Waheguru. (Let alone evaluating You), Nobody can achieve anything spiritually simply by saying things about You; only those are honoured who keep You in mind all the time. You can only be praised in the shelter of the Guru; other than that, nobody is qualified to say anything about Your magnanimity. 5. The mind, which has no liking for the Naam, is a home for haumein and tussle (lack of peace). No one can get enlightenment without the Guru, and the love for Maya is like a poison (which kills spirituality). Without noble qualities, nothing is acceptable (in Waheguru's Court) as Maya has no place in spirituality. 6.
The man is born with some hopes and desires, and he lives his life experiencing tasty and sour foods (good and bad results of his deeds). Engrossed in hopes and desires, he leaves this world and suffers continuous punishment on his face (mental torture). Man receives punishment because of his ill qualities, but is salvaged in the shelter of the Guru when he worships (Waheguru's) Naam. 7.

You are omnipresent; please protect me (from the attacks of Maya) in whatever way You please, oh Waheguru. When the True Naam takes residence in the heart of a person in the Guru's shelter, goodness and respect automatically come with it. By reciting the Naam of the only Truth – Waheguru – by Guru's Shabad, the disease of haumein is cured (and man becomes "one" with Waheguru). 8. You are present everywhere - in the sky, in the underworld, and in the whole universe – oh Waheguru. You yourself are the love for devotion, and You connect with people through the Guru. Please, Waheguru, be kind to me so that I may not forget Your Naam, and may live my life as per Your Huqam (Will), oh Nanak. 9.13.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਅਵਰੁ ਕਿ ਕਰੀ ਵੀਚਾਰੁ॥ਸਬਦ ਸੁਰਤਿ ਸੁਖੁ ਊਪਜੈ ਪ੍ਰਭ ਰਾਤਉ ਸੁਖ ਸਾਰੁ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਮੈ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ॥ 1॥ ਮਨ ਰੇ ਸਾਚੀ ਖਸਮ ਰਜਾਇ॥ ਜਿਨਿ ਤਨੁ ਮਨੁ ਸਾਜਿ ਸੀਗਾਰਿਆ ਤਿਸੁ ਸੇਤੀ ਲਿਵ ਲਾਇ॥ 1॥ਰਹਾਉ॥ ਤਨੁ ਬੈਸੰਤਰਿ ਹੋਮੀਐ ਇਕ ਰਤੀ ਤੋਲਿ ਕਟਾਇ॥ ਤਨੁ ਮਨੁ ਸਮਧਾ ਜੇ ਕਰੀ ਅਨਦਿਨੁ ਅਗਨਿ ਜਲਾਇ॥ ਹਰਿ ਨਾਮੈ ਤੁਲਿ ਨ ਪੁਜਈ ਜੇ ਲਖ ਕੋਟੀ ਕਰਮ ਕਮਾਇ॥ 2॥ ਅਰਧ ਸਰੀਰੁ ਕਟਾਈਐ ਸਿਰਿ ਕਰਵਤੁ ਧਰਾਇ॥ਤਨੁ ਹੈਮੰਚਲਿ ਗਾਲੀਐ ਭੀ ਮਨ ਤੇ ਰੋਗੁ ਨ ਜਾਇ॥ ਹਰਿ ਨਾਮੈ ਤੁਲ ਨ ਪੁਜਈ ਸਭ ਡਿਠੀ ਠੋਕਿ ਵਜਾਇ॥ 3॥ ਕੰਚਨ ਕੇ ਕੋਟ ਦਤੁ ਕਰੀ ਬਹੁ ਹੈਵਰ ਗੈਵਰ ਦਾਨੁ॥ ਭੂਮਿ ਦਾਨੁ ਗਊਆ ਘਣੀ ਭੀ ਅੰਤਰਿ ਗਰਬੁ ਗੁਮਾਨੁ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਬੇਧਿਆ ਗੁਰਿ ਦੀਆ ਸਚੁ ਦਾਨੁ॥ 4॥ਮਨ ਹਠ ਬੁਧੀ ਕੇਤੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ॥ ਕੇਤੇ ਬੰਧਨ ਜੀਅ ਕੇ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰ॥ ਸਚਹੁ ਓਰੈ ਸਭੁ ਕੋ ਉਪਰਿ ਸਚੁ ਆਚਾਰੁ॥ 5॥ ਸਭੁ ਕੋ ਊਚਾ ਆਖੀਐ ਨੀਚੁ ਨ ਦੀਸੈ ਕੋਇ॥ ਇਕਨੈ ਭਾਡੇ ਸਾਜਿਐ ਇਕੁ ਚਾਨਣੁ ਤਿਹੁ ਲੋਇ॥ ਕਰਮਿ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਧੁਰਿ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ॥ 6॥ ਸਾਧੁ ਮਿਲੈ ਸਾਧੂ ਜਨੈ ਸੰਤੋਖੁ ਵਸੈ ਗੁਰ ਭਾਇ॥ ਅਕਥ ਕਥਾ ਵੀਚਾਰੀਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤੋਖਿਆ ਦਰਗਹਿ ਪੈਧਾ ਜਾਇ॥ 7॥ ਘਟਿ ਘਟਿ ਵਾਜੈ ਕਿੰਗੁਰੀ ਅਨਦਿਨੁ ਸਬਦਿ ਸੁਭਾਇ॥ ਵਿਰਲੇ ਕਉ ਸੋਝੀ ਪਈ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਛੂਟੈ ਸਬਦੁ ਕਮਾਇ॥ 8॥14॥

Siri Raag(u) Mehla 1: Ram Naam(i) mun(u) baydhiya uver(u) k(i) kureen veechaar(u). Shabad soort(i) sookh(u) oopjaiy Prubh raatou sookh saar(u). Jiyoun bhaavaiy tiyoun raakh(u) Tu, mein Hur(i) Naam(u) adhaar(u). 1. Mun ray, Saachi Khusm rujaayay. Jin(i) tun(u) mun(u) saaj(i) seegaariya, Tis(u) saytee liv laayay. 1. Ruhaou. Tun(u) baisuntar(i) homiyaiy, ikk rutti toal(i) kutaayay. Tun(u) mun(u) smudha jay kureen, undin(u) ugn(i) jlaayay. Hur(i) Naamaiy tool(i) na poojyee jay lukh koti kerm kmaayay. 2. Urdh sreer(u) kutaayiyaiy, sir(i) kurvut(u) dhraayay. Tun(u) haimunchul(i) gaaliyaiy bhee mun tay roag na jaayay. Hur(i) Naamaiy tool(i) na poojyee subh ditthi tthok(i) vujaayay. 3. Kunchan kay kot dut(u) kuree, buhout haiyvur gaiyvur daan(u). Bhoom(i) daan(u) guooaan ghuni, bhee untar(i) gerb(u) goomaan(u). Ram Naam(u) mun(u) baydhiya, Gur(i) deeya Sach(u) daan(u). 4. Mun hutth boodhi kaytiyaan, kaytay Bayd beechaar. Kaytay bundhun jea kay Gurmukh(i) mokh dooaar(u). Sachoun oraiy subh(u) ko, ooper(i) sach(u) aachaar(u). 5. Subh(u) ko oocha aakhiyaiy, neech(u) na deesaiy koyay. Ikknaiy bhaanday saajiyaiy, ikk(u) Chaanun tihou loyay. Kerm(i) milaiy Sach paayiyaiy, dhoor(i) bukhsh na maytaiy koyay. 6. Sadh(u) milaiy sadhu junaiy, suntokh(u) vusaiy Gur bhaayay. Ukuth kutha veechaariyaiy, jay Satgur maaheh(i) smaayay. Pee Amrit suntokhiya, Durgeh(i) paiyndha jaayay. 7. Ghut(i) ghut(i) vaajaiy kinguri, undin(u) Shabad soobhayay. Virlaiy kuou sojhi puyee, Gurmukh(i) mun(u) sumjhaayay. Nanak Naam(u) na veesraiy chhootaiy Shabad(u) kmaayay. 8.14.

Word Meaning: Baydhiya = pierced. Uver(u) = else. Soort(i) = concentration. Oopjaiy = is produced. Raatou = imbued. Saar(u) = supreme. Adhaar(u) = support. 1.
Khusm = Lord. Rujaayay = Will. Seegaariya = refined. Saytee = with. Pause.
Baisuntar(i) = in fire. Homiyaiy = offer (to burn). Rutti = a small weight to weigh gold (about

0.125g). Toal(i) = amount. Smudha = wood (fit to be burned in a yug). Koti = millions. Kerm = rituals. 2. Kurvut = a saw (in Benaras, india, where some ignorant devotees would have them sawed to please Shiva). Haimunchul = ice on the Himalayas. Gaaliyaiy = expose the body to ice to freeze. Tthok (i) Vujaayay = tested from all aspects. 3.
Kunchun = gold. Kot = forts. Dut(u) = donate. Haiyvur = top-class horses. Gaiyvur = top class elephants. Ghuni = too many. Gerb = Gooman = ego. 4.
Hutth = obstinacy. Bundhun = restrictions. Mokh = freedom from the bonds of Maya. Sachoun = (worship of) Waheguru. Sach(u) Aachaar(u) = high living. 5.
Neech(u) = of low caste. Ikknaiy = the same God. Bhaanday = bodies. Chaanun = light. Tihou loyay = three layers of the universe. Bukhsh = gift; largesse. 6.
Sadh(u) = holy man. Suntokh = contentment. Bhaayay= as per the Will. Ukuth = indescribable (Waheguru). Paiyndha = robe of honour; with honour. 7.
Ghut(i) Ghut(i) = in every heart. Kinguri = a musical instrument – fife. Undin(u) = day and night. Soobhaayay= in affection. Vitlay = rare. Sojhi = understanding. 8.
NOTE: In this holy Shabad, Guru Nanak Sahib discusses the futility of self-torture, donations to undeserving people, and other prevalent rituals to please Waheguru. He emphasizes the important role of the Guru in the union with God.
MEANING: Leading one's life according to the Will (of Waheguru) is the only true path to connect with Him, oh my mind. Concentrate on the Naam (of God) who has not just given the (human) body and mind, but has also refined it. **Pause.**
When my heart is pierced with Waheguru's Naam, I do not need to think about anyone else. Acting on Guru's Shabad and concentrating on it produces comfort in one's mind, and imbuing the mind with Waheguru's Naam results in the supreme comfort (mental bliss). Please, Waheguru, protect me in whatever way You like, because Your Naam is my sole support. 1. If someone burns himself alive, or cuts his body into small pieces, the size of a *Rutti*, or offers his mind and body as fuel for a yug day and night, or performs millions of other prevalent rituals (to please some god), there is no spiritual gain, because all such acts of self-torture are fruitless as nothing comes even close to Waheguru's Naam as far as union with God is concerned. 2.
If someone cuts his body into two pieces, or has his head cut by the saw (in Banaras- now Varanasi), or exposes his body to the ice on Himalayas for freezing (again to please some god), all such gory acts are useless because one's ego does not go away (in fact it is enhanced) (the destruction of which is a prerequisite to the union with God). We have tested from every angle, and nothing comes close to the recitation of Waheguru's Naam. 3.
If someone donates forts (mountains) of gold, many excellent horses and elephants, or gives land, and many, many cows, such donations are useless because they produce more ego and conceit. The real donation (that counts for union with Waheguru) is getting one's mind pierced with His Naam, which is given (fostered in mind) by the Guru. 4.
Many people use obstinacy (continuous but misdirected effort), or their wisdom, or ponder on the Vedas, or put constraints on their mind (to please gods); but all such approaches are useless to please Waheguru, who is pleased only when people take the Guru's shelter, and cut the bonds of Maya by His advice. Every other approach is lower than the worship of God, which is higher than even high living. 5. We should treat everybody as belonging to the high class, and nobody is lower, because the same God has created everybody as equal, and it is His light which is present in all the three worlds (three-layered universe). One receives His Naam (gets connected to Him) only by His mercy, and nobody can erase His gift, which He gives to individuals right from the beginning. 6.

Holy men keep company with other holy men only, and the contentment is achieved when one lives their life as per the Guru's Dictum. That way, the man becomes "one" with the Guru, and ponders on the story of the indescribable Waheguru (His traits) as enlightened by the Guru. One achieves complete contentment in Guru's shelter as he drinks Waheguru's Naam-Amrit, and is honoured in Waheguru's Court. 7.
In love with Guru's Shabad, each heart feels as if soothing music of the fife is playing there day and night. But only a rare person is enlightened in the Guru's shelter who can educate (control) his mind. One should not forget Waheguru's Naam because the bonds of Maya can be broken only by following the Guru's Teachings, oh Nanak. 8.14.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਚਿਤੇ ਦਿਸਹਿ ਧਉਲਹਰ ਬਗੇ ਬੰਕ ਦੁਆਰ॥ ਕਰਿ ਮਨ ਖੁਸੀ ਉਸਾਰਿਆ ਦੂਜੈ ਹੇਤਿ ਪਿਆਰਿ॥ ਅੰਦਰੁ ਖਾਲੀ ਪ੍ਰੇਮ ਬਿਨੁ ਢਹਿ ਢੇਰੀ ਤਨੁ ਛਾਰੁ॥ 1॥ ਭਾਈ ਰੇ ਤਨੁ ਧਨੁ ਸਾਥਿ ਨ ਹੋਇ॥ ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਗੁਰੁ ਦਾਤਿ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੋ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ॥ ਆਗੈ ਪੂਛ ਨ ਹੋਵਈ ਜਿਸੁ ਬੇਲੀ ਗੁਰੁ ਕਰਤਾਰੁ॥ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ॥2
(ਅੰਗ 63)॥ ਮਨਮੁਖੁ ਜਾਣੈ ਆਪਣੇ ਧੀਆ ਪੂਤ ਸੰਜੋਗੁ॥ ਨਾਰੀ ਦੇਖਿ ਵਿਗਾਸੀਅਹਿ ਨਾਲੇ ਹਰਖੁ ਸੁ ਸੋਗੁ॥ ਗੁਰਮੁਖਿ ਸਬਦਿ ਰੰਗਾਵਲੇ ਅਹਿਨਿਸਿ ਹਰਿ ਰਸੁ ਭੋਗੁ॥ 3॥ ਚਿਤੁ ਚਲੈ ਵਿਤੁ ਜਾਵਣੋ ਸਾਕਤ ਡੋਲਿ ਡੋਲਾਇ॥ ਬਾਹਰਿ ਢੂੰਢਿ ਵਿਗੁਚੀਐ ਘਰ ਮਹਿ ਵਸਤੁ ਸੁਥਾਇ॥ ਮਨਮੁਖਿ ਹਉਮੈ ਕਰਿ ਮੁਸੀ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ॥ 4॥ ਸਾਕਤ ਨਿਰਗੁਣਿਆਰਿਆ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ ਰਕਤੁ ਬਿੰਦੁ ਕਾ ਇਹੁ ਤਨੋ ਅਗਨੀ ਪਾਸਿ ਪਿਰਾਣੁ॥ ਪਵਣੈ ਕੈ ਵਸਿ ਦੇਹੁਰੀ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ॥ 5॥ ਬਹੁਤਾ ਜੀਵਣੁ ਮੰਗੀਐ ਮੁਆ ਨ ਲੋੜੈ ਕੋਇ॥ ਸੁਖ ਜੀਵਣੁ ਤਿਸੁ ਆਖੀਐ ਜਿਸੁ ਗੁਰਮੁਖਿ ਵਸਿਆ ਸੋਇ॥ ਨਾਮ ਵਿਹੂਣੇ ਕਿਆ ਗਣੀ ਜਿਸੁ ਹਰਿ ਗੁਰ ਦਰਸੁ ਨ ਹੋਇ॥ 6॥ ਜਿਉ ਸੁਪਨੈ ਨਿਸਿ ਭੁਲੀਐ ਜਬ ਲਗ ਨਿਦ੍ਰਾ ਹੋਇ॥ ਇਉ ਸਰਪਨਿ ਕੈ ਵਸਿ ਜੀਅੜਾ ਅੰਤਰਿ ਹਉਮੈ ਦੋਇ॥ ਗੁਰਮਤਿ ਹੋਇ ਵੀਚਾਰੀਐ ਸੁਪਨਾ ਇਹੁ ਜਗੁ ਲੋਇ॥7॥ ਅਗਨਿ ਮਰੈ ਜਲੁ ਪਾਈਐ ਜਿਉ ਬਾਰਿਕ ਦੂਧੈ ਮਾਇ॥ ਬਿਨੁ ਜਲ ਕਮਲ ਸੁ ਨਾ ਥੀਐ ਬਿਨੁ ਜਲ ਮੀਨੁ ਮਰਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸਿ ਮਿਲੈ ਜੀਵਾ ਹਰਿ ਗੁਣ ਗਾਇ॥ 8॥15॥

Siri Raag(u) Mehla 1: Chittay diseh(i) dhaulhur buggay bunk dooaar. Kur(i) mun khooshi oosaariya doojaiy hayt)i) piyaar(i). Undar(u) khaali praym bin(u), dheh dhayri tun(u) chhaar(u). 1. Bhaayee ray, tun(u) dhun(u) saath(i) na hoyay. Ram Naam(u) dhun(u) nirmulo Gur(u) daat(i) kuray Prubh(u) soyay. 1. Ruhaou. Ram Naam(u) dhun(u) nirmulo jay dayvaiy dayvunhaar(u). Aagaiy poochh na hovuyee jis(u) bayli Gur(u) Kartar(u). Aap(i) chhudaayay chhootiyaiy aapay bukhshunhaar(u). 2.

(PAGE 63): Munmukh(u) jaanaiy aapnay dheeyaan poot sunjog(u). Naari daykh(i) vigasiyeh(i) naalay hurkh(u) su soag(u). Gurmukh(i) Shabad(i) rungaavlay ehinis(i) Hur(i) rus(u) bhog(u). 3. Chit(u) chullay vit(u) jaavno, saakut doal(i) doalaayay. Baahur(i) dhoondh(i) vigoochiyaiy, ghur meh(i) vust soothaayay. Munmukh(i) haumein kur(i) moosi, Gurmukh(i) pullaiy paayay. 4. Saakut nirgoonaariya aapna mool(u) puchhaan. Rukt(u) bind(u) ka ehou tuno, ugni paas(i) piraan(u). Puvnaiy kaiy vus(i) dayhoori mustuk(i) Sach(u) neeshaan(u). 5. Buhouta jeevun(u) mungiyaiy, mooa na lorraiy koyay. Sookh jeevun(u) tis(u) aakhiyaiy jis(u) Gurmukh(i) vussiya soyay. Naam vihoonay kiya gunee jis Hur(i) Gur dersh(u) na hoyay. 6. Jiyoun soopnaiy nis(i) bhooliyaiy jub lug nindra hoyay. Iyoun surpun(i) kaiy vus(i) jeaurra untar(i) haumein doyay. Gurmut(i) hoyay veechaariyaiy soopna ehou jug(u) loyay. 7. Ugn(i) muraiy jul(u) paayiyaiy jiyoun baarik doodhaiy maayay. Bin(u) jul meen kumul su na theeyaiy, bin(u) jul meen(u) muraayay. Nanak Gurmukh(i) Hur(i) rus(i) milaiy jeevaan Hur(i) goon gaayay. 8.15.

Word Meaning: Chittay = artfully painted. Dhaulhur = mansions. Buggay = white- washed. Bunk = beautiful; strong. Oosaariya = built. Doojay = the other (Maya). Dheh Dhayri = collapse into a pile of rubble. Chhaar(u) = ash. 1.

Nirmulo = clean; pure. Daat(i) = gift. Dayvunhaar(u) = the provider. Aagaiy = next world; Waheguru's Court. Poochh = checking. Bayli = friend. 2.
Sunjog(i) = union by destiny. Vigasiyaiy = blossoming of mind. Hurkh(u) = happiness. Soag = grief. Ehinis(i) = day and night. Rus(i) = taste; juice. Bhog = enjoy. 3.
Chit(u) chullay = mind suffers depression. Vit(u) = wealth. Sakut = money - minded. Doal(i) = weakening of mental strength. Dhoondh(i) = search. Vigoochiyaiy = suffer in vain. Vust = the article (Waheguru's Naam). Soothayayn = the same place (his heart). Moosi = deceived. Pullaiy Paayay = acquires. 4. Nirgoonaariya = devoid of noble qualities. Mool(u) = origin; roots. Rukt(u) = blood (egg of mom). Bind(u) = sperm (of dad). Ugni Paas(i) = in possession of fire (to burn the body). Piraan(u) = understand (do not forget). Vus(i) = in control. Dayhoori = body. Mustuk(i) = (on) forehead. Neeshaan(u) = stamp (Huqam). 5. Lorraiy = wishes. Vihoonaiy = without; empty. Gunni = consider. 6.
Nis(i) = (at) night. Nindra = sleep. Surpun(i) = a female snake used as a metaphor for Maya. Doyay = prejudice; feelings of the higher and lower classes. Loyay = world. 7.
Baarik = child. Theeyaiy = happen; exist. Meen(u) = fish. 8.
MEANING: Nothing – not even the body and the wealth – accompanies a man to the next world, oh my brothers. Only Waheguru's Naam is the true wealth (that accompanies the man), which is gifted by the Guru by the benevolence of God. **Pause.**
Artfully painted houses with beautiful white gates, which are built with great zest in the love for Maya, look very pretty from the outside. But if they are empty inside, they collapse into rubble. Just like such houses, if a mind is empty of the love for Waheguru, it turns into dust upon death. 1. Just like God is pure, His Naam-wealth is also pure, and its bearer can easily become "one" with Him. But, Waheguru's Naam can be acquired only by the grace of the Guru. The bearers of Waheguru's Naam go through no checking (scrutiny) in Waheguru's Court, as the Guru and Waheguru are his friends (supporters). One can find salvation only if Waheguru Himself helps him, because He is the only one who is the source of such gifts. 2. The follower-of- his-mind considers his daughters and sons to be his own, not realizing that he got them only because of his prewritten destiny (Will of Waheguru). His mind blossoms to see his wife, but along with this joy, he also feels depressed because of the possible fear of losing them. But the devotees of the Guru are always imbued in His Shabad, and enjoy the delicious food of Waheguru's Naam (and never feel sad or overjoyed). 3. When a money-minded man loses some wealth, he also loses peace of mind and his mental strength. He tries to find peace of mind in the outside world, and does not realize that the peace lies in his heart (in the form of Waheguru's Naam), which is occupied with the desire for wealth (so, the Naam lies dormant in his heart). The follower of his mind is defrauded by his haumein, whereas the devotee of the Guru acquires Waheguru's Naam. 4. Recognize your roots (origin), oh, devoid of noble qualities, and money-minded, man. (You are conceited of your body, oh man), But remember, that it is made up of the egg of your mother and the sperm of your father (by Waheguru's Huqam) and eventually has to burn down (die). It is the eternal Huqam of Waheguru on the forehead of every man that the body functions only as long as he breathes (which God controls). 5.
Everybody wishes for a long life, and nobody wants to die. However, only that life is considered comfortable (worth living) which has taken Guru's shelter, and which has made its mind a home for Waheguru to live in. (Without Waheguru's Naam), an individual, who has not had a holy "sight" of the Guru and Waheguru, is not worth even as a statistic. 6.
Just as a sleeping man is misled by various situations in his dream, which lasts only for as long as his sleep, (and sees the reality upon waking up), a man who ponders on Guru's advice, realizes that this world is also just like a dream (and not a reality). Under the influence

of Maya, the human mind considers this world to be real, as a result of which, he has both haumein and prejudice in his mind. 7.
Just as the fire of the appetite of a child is put out when his mother feeds him milk, the fire of desires is put out by the Naam-water. Just as a lotus does not live, and a fish dies without water, a Waheguru's devotee cannot live without Him, and survives only when he sings praise of Waheguru, and enjoy its taste, oh Nanak. 8.15.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1॥ ਡੂੰਗਰੁ ਦੇਖਿ ਡਰਾਵਣੋ ਪੇਈਅੜੈ ਡਰੀਆਸੁ॥ ਊਚਉ ਪਰਬਤੁ ਗਾਖੜੋ ਨਾ ਪਉੜੀ ਤਿਤੁ ਤਾਸੁ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲੀ ਤਰੀਆਸੁ॥ 1॥ ਭਾਈ ਰੇ ਭਵਜਲੁ ਬਿਖਮੁ ਡਰਾਉ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਰਸਿ ਮਿਲੈ ਗੁਰੁ ਤਾਰੇ ਹਰਿ ਨਾਉ॥ 1॥ਰਹਾਉ॥ ਚਲਾ ਚਲਾ ਜੇ ਕਰੀ ਜਾਣਾ ਚਲਣਹਾਰੁ॥ ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਅਮਰੁ ਸੁ ਗੁਰੁ ਕਰਤਾਰੁ॥ਭੀ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਥਾਨਿ ਪਿਆਰੁ॥2॥ ਦਰ ਘਰ ਮਹਲਾ ਸੋਹਣੇ ਪਕੇ ਕੋਟ ਹਜਾਰ॥ ਹਸਤੀ ਘੋੜੇ ਪਾਖਰੇ ਲਸਕਰ ਲਖ ਅਪਾਰ॥ ਕਿਸ ਹੀ ਨਾਲਿ ਨਾ ਚਲਿਆ ਖਪਿ ਖਪਿ ਮੁਏ ਅਸਾਰ॥ 3॥ ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਮਾਲੁ ਜਾਲੁ ਜੰਜਾਲੁ॥ ਸਭ ਜਗ ਮਹਿ ਦੋਹੀ ਫੇਰੀਐ ਬਿਨੁ ਨਾਵੈ ਸਿਰਿ ਕਾਲੁ॥ ਪਿੰਡੁ ਪੜੈ ਜੀਉ ਖੇਲਸੀ ਬਦਫੈਲੀ ਕਿਆ ਹਾਲ॥ 4॥ ਪੁਤਾ ਦੇਖਿ ਵਿਗਸੀਐ ਨਾਰੀ ਸੇਜ ਭਤਾਰ॥ ਚੋਆ ਚੰਦਨੁ ਲਾਈਐ ਕਾਪੜੁ ਰੂਪੁ ਸੀਗਾਰੁ॥ ਖੇਹੂ ਖੇਹ ਰਲਾਈਐ ਛੋਡਿ ਚਲੈ ਘਰ ਬਾਰੁ॥5॥ ਮਹਰ ਮਲੂਕ ਕਹਾਈਐ ਰਾਜਾ ਰਾਉ ਕਿ ਖਾਨੁ॥ ਚਉਧਰੀ ਰਾਉ ਸਦਾਈਐ ਜਲਿ ਬਲੀਐ ਅਭਿਮਾਨ॥ ਮਨਮੁਖਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਜਿਉ ਡਵਿ ਦਧਾ ਕਾਨੁ॥ 6॥ ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇਸੀ ਜੋ ਆਇਆ ਜਗ ਮਾਹਿ॥
(ਅੰਗ 64)॥ ਸਭੁ ਜਗੁ ਕਾਜਲ ਕੋਠੜੀ ਤਨੁ ਮਨੁ ਦੇਹਿ ਸੁਆਹਿ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਨਿਰਮਲੇ ਸਬਦਿ ਨਿਵਾਰੀ ਭਾਹਿ॥ 7॥ ਨਾਨਕ ਤਰੀਐ ਸਚਿ ਨਾਮਿ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ॥ ਮੈ ਹਰਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਹਰਿ ਨਾਮੁ ਰਤਨੁ ਵੇਸਾਹੁ॥ ਮਨਮੁਖ ਭਉਜਲਿ ਪਚਿ ਮੁਏ ਗੁਰਮੁਖਿ ਤਰੈ ਅਥਾਹੁ॥ 8॥16॥

Siri Raag(u) Mehla 1: Doongur(u) daykh(i) draavno payiurraiy duriaas(u). Oochou purbut(u) gaakhrro, na paurri tit(u) taas(u). Gurmukh(I) untar(i) jaaniya Gur(i) mayli turiaas(u). 1. Bhaayee ray bhuvjul(u) bikhum draou. Poora Satgur(u) rus(i) milaiy Gur(u) taaray Hur(i) Naaou. 1. Ruhaou. Chullaan chullaan jay kureen jaana chullunhaar(u). Jo aaya so chullsi, Amar(u) su Gur(u) Kartar(u). Bhee Sacha salaahna Sachaiy thaan(i) piyaar(u). 2. Dur ghur mehla sohnay pukkay kot hujaar. Hustee ghorray paakhray lushkur lukh apaar. Kis hee naal(i) na chulliya, khup(i) khup(i) mooyay usaar. 3. Soyina roopa sunchiyaiy, maal(u) jaal(u) junjaal(u). Subh jug meh(i) dohee phayriyaiy bin(u) Naavaiy sir(i) kaal(u). Pind(u) purraiy jeaou khaylsi budfaili kiya haal(u). 4. Pootaan daykh(i) vigsiyaiy naari sayj bhutaar. Choa chundan(u) laayiyaiy, kaapurr(u) roop(u) seegaar(u). Khayhoo khayh rulaayiyaiy chhoad(i) chullaiy ghur baar(u). 5. Mehur mulook kuhayiyaiy, raja rao k(i) khan(u). Chaudhry rao sudayiyaiy, jul(i) buliyaiy abhimaan. Munmukh(i) Naam(u) visaariya jiyoun duv(i) dudha kaan(u). 6. Haumein kur(i) kur(i) jaayaysi jo aaya jug maah(i).
(PAGE 64): Subh(u) jug(u) kaajul kotthrri tun(u) mun(u) dayh(i) sooaah(i). Gur(i) raakhay say nirmulay Shabad(i) nivaari bhah(i). 7. Nanak turiyaiy Sach(i) Naam(i) sir(i) shaahaan Paatshah(u). Mein Hur(i) Naam(u) na veesray Hur(i) Naam(u) ruttan(u) vaysah(u). Munmukh bhoujul(i) puch(i) mooyay Gurmnukh(i) turay athah(u). 8.16.
Word Meaning: Doongur (u) = mountain. Payiurraiy = parents' home (this world). Duriaas(u) = get scared. Gaakhrro = difficult; challenging. Tit(u) Taas(u) = in that. 1. Bhuvjul(u) = world-sea; sea of Maya. Bikhum(u) = tough; difficult. Draou = scary; intimidating. Rus(i) = with affection. Pause. Chullaan, Chullaan = (remember) we have to leave this world. Amar(u) = immortal. Sachay Thaan(u) = true place (company of holy men). 2. Hustee = elephants. Paakhray = saddles. Lushkur = soldiers. Khup(i) Khup(i) = exhaust by trying very hard, but without much success. Usaar = ignorant 3.

Roopa = silver. Sunchiyaiy = accumulate. Junjaal = bonds; net of Maya. Dohi = public announcement. Pind = body. Purraiy = falls down Jeao khaylsi = the game of life (is over). Budfaili = immoral acts. 4. Vigsiyaiy = feel overjoyed. Bhutaar = husband. Choa = perfume from rose etc. Chundan = extract from sandalwood. Roop(u) = beautify. Khayh = dust. 5. Mehur = Chaudhary = chief. Mlook = sultan. Rao = ruler of a small state. Duv(i) = forest fire. Dudha = burnt. Kaan(u) = reed (a plant of the bamboo family). 6. Kaajul = kohl (which is black – another metaphor for the darkness of Maya). Kotthrri = a small room. Nivaari = put out. Bhaah(i) = fire. 7.
Ruttan = precious stone. Vaysaah(u) = business; investment. Bhoujul = world-sea. Puch(i) = struggling without much achievement. Athaah(u) = unfathomable. 8.
NOTE: Even though Waheguru is omnipresent and lives in every heart, we are unable to see Him because there is a thick curtain of Maya between Him and us. This curtain is called the sea of Maya or the world-sea. So, Gurbani professes that we have to swim across this sea to be one with Him. Another construct used in Gurbani is that Waheguru resides above the effects of Maya; since the visible world is Maya, God is thought to live way up high in the sky above all the visible universe. So, to reach Him, we have to rise very high too (above the effects of Maya). So, for our understanding, Guru Sahiban have used the analogy of climbing up a mountain to reach Waheguru. However, the reasoning of some religions that believe God lives somewhere up in the sky differs from that of Gurbani. Because God is inaccessible, they think He must be living high up in the sky. For example, Muslims believe there are seven skies above the earth, and that God lives on the seventh. Similarly, Hindus believe that their gods live in paradise, which is believed to be somewhere in the sky. So, please note the difference in reasoning.
MEANING: The sea of Maya is very scary because it is very difficult to swim across it, oh my brothers. However, if one can connect with the Perfect Guru by virtue of one's love for Him, He can foster Waheguru's Naam in his heart, which can take him across this sea. **Pause.**
Looking at the tough and challenging climbing of mountain-high path (to the residence of Waheguru), the human bride feels intimidated in this world because the tall mountain path is tough, and the bride has no ladder to climb. However, because of the Guru's union with Waheguru, the devotee of the Guru realizes that God is in his mind and is thus able to swim across the sea of Maya. 1. If I realize that I have to leave this world because I am mortal (and so is the rest of the world) and only God and the Guru are immortal, the best thing for me to do is to sing Waheguru's praise in the company of the devotees to become "one" with Waheguru, which is the objective of human life. 2. A man may have beautiful mansions, thousands of fortified forts, many, many horses, and elephants with (decorated) saddles, and countless soldiers, none of these accompany him (at death), even though the ignorant man might have experienced lots of hardships to acquire them. 3.
One accumulates gold and silver (with great effort); and he may be well known for his riches in his area, but he does not realize that all the wealth becomes a bigger net for immoral activities because of his further attraction for Maya, and the sword of death is always hanging on his head without Waheguru's Naam. When the body collapses, the game of the mind is over, and he must suffer the consequences of his ignoble deeds. 4.
One feels overjoyed to see his sons and his wife on his bed. To look attractive, one wears nice clothes and sprays perfumes, like the extract of roses and sandalwood, but the individual has to leave his house and the belongings at his death, and the body is made of earth, mixed with dust (thus all adornments become useless). 5.
During one's life, one may be called a chief, a king, the ruler of a small state, or a chieftain, but all such titles become a source of conceit, due to which the individual suffers loss of peace

of mind. The follower of his mind forgets Waheguru, and looks like a reed burnt in a forest fire (short- tempered – burnt by the fire of desires). 6.
This world is black like kohl due to the darkness (ignorance) (caused by Maya). Anybody who falls in the trap of Maya will turn black by body and mind due to his haumein, and will leave this world as such (full of haumein) (and will be punished in Waheguru's Court). Only Guru's Shabad can put out the fire of desires (for Maya), and salvage people. 7.
The followers of their mind die in the world-sea suffering needlessly from the effects of Maya, but the devotees swim across this unfathomable sea. I pray that I may not drop Waheguru's Naam from my mind, and continue to deal in the Naam, which is precious like a jewel. Waheguru is the King of kings, and one can swim the sea of Maya with His True Naam, oh Nanak. 8. 16.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 2॥ ਮੁਕਾਮੁ ਕਰਿ ਘਰਿ ਬੈਸਣਾ ਨਿਤ ਚਲਣੈ ਕੀ ਧੋਖ॥ ਮੁਕਾਮੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਹੈ ਨਿਹਚਲੁ ਲੋਕ॥ 1॥ ਦੁਨੀਆ ਕੈਸਿ ਮੁਕਾਮੇ॥ ਕਰਿ ਸਿਦਕੁ ਕਰਣੀ ਖਰਚ ਬਾਧਹੁ ਲਾਗਿ ਰਹੁ ਨਾਮੇ॥ 1॥ਰਹਾਉ॥ ਜੋਗੀ ਤ ਆਸਣੁ ਕਰਿ ਬਹੈ ਮੂਲਾ ਬਹੈ ਮੁਕਾਮਿ॥ ਪੰਡਿਤ ਵਖਾਣਹਿ ਪੋਥੀਆ ਸਿਧ ਬਹਹਿ ਦੇਵ ਸਥਾਨਿ॥ 2॥ ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਸੇਖ ਪੀਰ ਸਲਾਰ॥ ਦਰਿ ਕੂਚ ਕੁਚਾ ਕਰਿ ਗਏ ਅਵਰੇ ਭੀ ਚਲਣਹਾਰ॥ 3॥ ਸੁਲਤਾਨ ਖਾਨ ਮਲੂਕ ਉਮਰੇ ਗਏ ਕਰਿ ਕਰਿ ਕੂਚੁ॥ ਘੜੀ ਮੁਹਤਿ ਕਿ ਚਲਣਾ ਦਿਲ ਸਮਝੁ ਤੂੰ ਭੀ ਪਹੁਚੁ॥ 4॥ ਸਬਦਾਹ ਮਾਹਿ ਵਖਾਣੀਐ ਵਿਰਲਾ ਤ ਬੂਝੈ ਕੋਇ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ॥ 5॥ ਅਲਾਹੁ ਅਲਖੁ ਅਗੰਮ ਕਾਦਰੁ ਕਰਣਹਾਰੁ ਕਰੀਮੁ॥ ਸਭ ਦੁਨੀ ਆਵਣ ਜਾਵਣੀ ਮੁਕਾਮੁ ਏਕੁ ਰਹੀਮੁ॥ 6॥ ਮੁਕਾਮੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿਸੁ ਸਿਸਿ ਨ ਹੋਵੀ ਲੇਖੁ॥ ਅਸਮਾਨੁ ਧਰਤੀ ਚਲਸੀ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ॥ 7॥ ਦਿਨ ਰਵਿ ਚਲੈ ਨਿਸਿ ਸਸਿ ਚਲੈ ਤਾਰਿਕਾ ਲਖ ਪਲੋਇ॥ ਮੁਕਾਮੁ ਓਹੀ ਏਕੁ ਹੈ ਨਾਨਕਾ ਸਚੁ ਬੋਗਇ॥ 8॥17॥ ਮਹਲੇ ਪਹਲੇ ਸਤਾਰਹ ਅਸਟਪਦੀਆ॥

Siri Raag(u) Mehla 1 Ghur(u) 2: Mookaam(u) kur(i) ghur(i) baisna nit chulnaiy kee dhokh. Mookaam(u) ta per(u) jaaniyaiy ja ruhaiy nihchul(u) loak. 1. Dooniya kais(i) mookaamay? Kur(i) siduk(u) kerni, khurch(u) baandhou, laag(i) ruhou Naamay. 1. Ruhaou. Yogi ta aasun(u) kur(i) buhaiy, moolah buhaiy mookaam(i). Pundit vukhaaneh(i) pothiyaan, Sidh buheh(i) dayv sthaan(i). 2. Soor Sidh Gun Gundherb moon(i) jun, Sheikh Peer Slaar. Dur(i) kooch, koocha kur(i) guyay, uvray bh(i) chullunhaar. 3. Sultan Khan mulook oomray, guyay kur(i) kur(i) kooch(u). Ghurri moohut(i) k(i) chullna, dil sumjh(u) tu bh(i) puhoonch(u). 4. Shabadah maah(i) vukhaaniyaiy, virla ta boojhaiy koyay. Nanak(u) vukhaanaiy baynti jul(i) thul(i) muhhiul(i) soyay. 5. Allahou alukh(u) agum Kaadur Kernhaar(u) Kreem(u). Subh dooni aavun jaavni mookaam(u) aik(u) Ruheem(u). 6. Mookaam(u) tis nu aakhiyaiy jis(u) sis(i) na hovee laykh(u). Usmaan(u) dherti chullsi mookaam(u) ohi Aik(u). 7. Din Ruv(i) chullaiy, nis(i) Sus(i) chullaiy, Taarika lukh ployay. Mookaam(u) ohi Aik(u) hai Nanaka sach bugoyay . 8. 17. Mehlay Pehlay staarah ashtpudiaan.

Word Meaning: Mookaam(u) = permanent (stay). Dhokh = impending fear. Nihchul = which does not move; stable. Loak = people; world. 1.
Kais(i) = how? Siduk(u) = contentment. Kerni = deeds. Khurch(u) = expenses (for the journey to the next world); Waheguru's Naam. Bandhou = collect. Pause.
Yogi = a disciple of Gorukh Nath (yogis try to control their sensual pleasures by forcible discipline). Aasun(u) = to sit in a particular way for a long time. Vukhaaneh(i) = explain. Pothiaan = religious books. Sidh = followers of Shiva (their main objective is to acquire supernatural powers by the concentration of mind). Dayv sthaan(i) = place of gods (temples). 2 Soor = gods. Gun = special assistants of Shiva. Gundhurb = musicians of gods (their origin is defined in a few different ways in different books). Moon(i) = sages who vow not to talk for long periods of time. Slaar = a chief. Sheikh = a learned man. Kooch = to leave. Uveray = others. Chullunhaar = destined to leave. 3.

Sultan = Mlook = rulers. Oomray = rich. Moohut(i) = a short period of time. 4.
Shabadah mah(i) = in words. Virla = rare. Vukhaanaiy = says. Muhiul = sky. 5.
Alukh(u) = incomprehensible. Agum = unreachable. Kaadur(u) = Creator. Kreem = benevolent; provider of all gifts. Rheem(u) = compassionate. 6.
Sis(i) = on the forehead. Laykh(u) = accountability. 7.
Ruv(i) = sun. Nis(i) = night. Sus(i) = moon. Lukh Taarika = millions of stars. Puloyay = will disappear. Bugoyay = say 8.
MEANING: (When every visible thing is perishable), how can this world be called a permanent place to live, oh, man? (If you want to be immortal and want to live forever, you need to be "one" with God because only He is immortal). (To be one with Him) You need to have faith in Him, do noble deeds, and stay connected with Waheguru (His Naam). This Naam-wealth will serve as your expense for the journey to Waheguru's. **Pause.**
One cannot think of this world as his permanent place, because he is aware of the fear of impending death, which always haunts him. Man's stay here can be thought of as permanent only if the whole world is permanent (and it is not). 1.
(Disregarding the fact that the world is not permanent, people still act as if this were so, and they forget God completely. For example, to acquire supernatural powers, the yogi sits in a special position for a long time, and the mullah sits on his designated seat to preach to others. Likewise, the Pundits explain their religious books to people, and the Sidhs preach in temples (as if they are going to live forever). 2. The gods, the Sidhs, assistants of Shiva, *Gundherbs*, the Moonies, Peers, the learned men, and the chiefs, all leave this world turn by turn, while the others have to leave (sooner, or later). 3.
The rulers – big and small, the chiefs, and the rich, all have left the world. You have to understand that you too have to leave in a short time, oh my mind. 4.
Many tell you that (this world is not permanent), but that is only in words, because only a few really understand this fact. (Guru) Nanak respectfully submits that only God is eternal, present in water, on earth, and in the sky. 5. The whole world is a temporary stay because living beings come and go; only incomprehensible, unreachable, compassionate, the creator of the entire universe, and the source of all gifts – Waheguru - is permanent (eternal). 6.
The only permanent entity in this universe is the one that has no accountability (the burden of immoral deeds) on its head (in other words, which is like Waheguru). Even the sky and the earth are perishable; only the One (God) is eternal. 7.
The sun, the days, the moon, the nights, and millions of stars will all disappear; the truth is that the only eternal power is Waheguru, oh Nanak. 8. 17.
Seven Ashtpudies of Mehla 1.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3 ਘਰੁ 1॥ ਅਸਟਪਦੀਆ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Siri Raag(u) Mehla 3, Ghur(u) 1, Ashtpudiaan. Ek Onkaar, Satgur Persad(i)

ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ ਭਗਤਿ ਕੀਜੈ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਹੋਇ॥ ਆਪੈ ਆਪੁ ਮਿਲਾਏ ਬੂਝੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਕੋਇ॥ ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ 1॥ ਭਾਈ ਰੇ ਭਗਤਿਹੀਨੁ ਕਾਹੇ ਜਗਿ ਆਇਆ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਹਰਿ ਜਗਜੀਵਨੁ ਦਾਤਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ॥ ਜੀਅ ਜੰਤ ਏ ਕਿਆ ਵੇਚਾਰੇ ਕਿਆ ਕੋ ਆਖਿ ਸੁਣਾਏ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਸੇਵ ਕਰਾਏ॥ 2॥ ਦੇਖਿ ਕੁਟੰਬੁ ਮੋਹਿ ਲੋਭਾਣਾ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ॥

(ਅੰਗ 65)॥ ਸਤਿਗੁਰ ਸੇਵ ਗੁਣ ਨਿਧਾਨੁ ਪਾਇਆ ਤਿਸ ਕੀ ਕੀਮ ਨ ਪਾਈ॥ ਪ੍ਰਭੁ ਸਖਾ ਹਰਿ ਜੀਉ ਮੇਰਾ ਅੰਤੇ ਹੋਇ ਸਖਾਈ॥ 3॥ ਪੇਈਅੜੇ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ ॥ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਮਗੁ ਨ ਜਾਣੈ ਅੰਧੇ ਠਉਰ ਨ ਕਾਈ॥ ਹਰਿ ਸੁਖ ਦਾਤਾ ਮਨਿ ਨਹੀ ਵਸਿਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ॥ 4॥ ਪੇਈਅੜੇ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਇਆ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ॥ਜਿਸੁ ਸਿਉ ਰਾਤਾ ਤੈਸੋ ਹੋਵੈ ਸਚੇ ਸਚਿ ਸਮਾਇਆ॥ 5॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਭਾਉ ਲਾਏ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ॥ ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸਹਜੁ ਊਪਜੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ॥ ਹਰਿ ਗੁਣ ਦਾਤਾ ਸਦਾ ਮਨਿ ਵਸੈ ਸਚੁ ਰਖਿਆ ਉਰਧਾਰਿ॥ 6॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਨਿਰਮਲਾ ਮਨਿ ਨਿਰਮਲਿ ਪਾਇਆ ਜਾਇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਵਸੈ ਹਉਮੈ ਦੁਖੁ ਸਭੁ ਜਾਇ॥ ਸਤਿਗੁਰ ਸਬਦੁ ਸੁਣਾਇਆ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ 7॥ਆਪਣੈ ਮਨਿ ਚਿਤਿ ਕਹੈ ਕਹਾਏ ਬਿਨੁ ਗੁਰ ਆਪੁ ਨ ਜਾਈ॥ ਹਰਿ ਜੀਉ ਭਗਤਿ ਵਛਲੁ ਸੁਖਦਾਤਾ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਈ॥ ਨਾਨਕ ਸੋਭਾ ਸੁਰਤਿ ਦੇਇ ਪ੍ਰਭੁ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ॥ 8॥1॥18॥

Gurmukh(i) kirpa kuray bhugut(i) keejaiy, bin(u) Gur bhugut(i) na hoyay. Aapaiy aap(u) milaayaiy boojhaiy, ta nirmul(u) hovaiy koyay. Hur(i) Jeao Sacha, Sachi Bani Shabad(i) milaava hoyay. 1. Bhaayee ray bhugut-heen(u) kaahay jug(i) aaya. Pooray Gur kee sayv na keeni, birtha junum(u) guvaaya. 1. Ruhaou. Aapay Hur(i) jugjeevun(u) daata, Aapay bukhsh(i) milaayay. Jea junt eh kiya vaychaaray, kiya ko aakh(i) soonaayay. Gurmukh(i) Aapay day vudiyaayee, Aapay sayv kuraayay. 2. Daykh(i) kootumb(u) moh(i) lobhaana chuldiyaan naal(i) na jaayee.

(PAGE 65): Satgur sayv goon nidhaan(u) paaya, tis kee keem na paayee. Prubh(u) sukha Hur(i) jeao mayra, untay hoyay sukhayee. 3. Payiurray Jugjeevun(u) Daata munmukh(i) put(i) guvaayee. Bin(u) Satgur ko mug(u) na jaanaiy, undhay tthaur na kaayee. Hur(i) sookhdaata mun(i) nuhee vusiya, unt(i) guyaa puchhutayee. 4. Payiurray Jugjeevun Daata Gurmut(i) munn(i) vusaayaa. Undin(u) bhugut(i) kureh(i) din(u) raati, haumein moh(u) chookaaya. Jis(u) siyoun raata taiso hovaiy, Sachay Sach(i) smaaya. 5. Aapay nudr(I) kuray bhaaou laayay, Gur Shabadi beechaar(i). Satgur(u) sayviyaiy sehj(u) oopjaiy, haumein trishna maar(i). Hur(i) goon daata sud mun(i) vusaiy, Sach(u) rukhiya oordhaar(i). 6. Prubh(u) mayra suda nirmula, mun(i) nirmul(i) paaya jaayay. Naam(u) nidhaan(u) Hur(i) mun(i) vusaiy haumein dookh(u) subh(u) jaayay. Satgur(i) Shabad(u) soonaaya, houn sud bulihaaraiy jaoun. 7. Aapnaiy mun(i) chit(i) kuhaiy kuhaayay, bin(u) Gur aap(u) na jaayee. Hur(i) Jeao bhugat(i) vuchhul(u) sookh daata, kur(i) kirpa munn(i) vusayee. Nanak sobha soort(u) dayay Prubh(u) aapay, Gurmukh(i) dayay vudiyayee. 8.1.18.

Word Meaning: Bin(u) = without. Boojhay = understand; realize. Milaava = unite. 1.
Heen(u) = without; empty. Birtha = useless. Guvaaya = lost; wasted. Pause.
Jug Jeevun(u) = life (support) of the world. Bukhsh(i) = by being kind. Junt = living beings. Vaychaaray = poor; powerless. Vudiyayee = honour. 2. Kootumb(u) = family. Moh(i) = attachment. Lobhaana = is entangled. Goon Nidhaan(u) = treasure of noble qualities (Waheguru). Sukha = friend. 3. Payiurray = paternal home (this world). Put(i) = dignity. Mug(u) = path (to spirituality). Tthaur = shelter; support. Sookh Daata = source of comfort. 4. Undin(u) = day and night. Chookaaya = ended; got rid of. Raata = imbued. 5. Nudr(i) = kind sight. Bhaao = affection. Sehj(u) = state of mind above the attractions of Maya. Trishna = desires. 6.
Nirmula = clean; pure. Nirmul(i) = through purity. Nidhaan(u) = treasure. 7.
Aap(u) = self (selfishness). Bhugut(i) Vuchhul(u) = lover of devotion (Waheguru) Sobha = praise. Soort(i) = concentration of mind; ability. 8.

MEANING: (The real objective of human life is to be “one” with Waheguru by worshipping Him). So, what for did the individual, who is devoid of Waheguru’s worship, come in this world,

oh my brother? He does not serve the Perfect Guru and wastes away his precious life for nothing. **Pause.** (But we cannot entirely blame such an individual because), A man cannot worship Waheguru on his own. Only those serve (worship) Him whom He kindly connects with the Guru. And only that individual recognizes this fact whose mind has been purified by Waheguru after he has been connected with Him (through the Guru). God is Pure, and so is Bani or His praise, (which can be sung by) Guru's Shabad only, and which connects the individual with God. 1. Waheguru Himself is the life (support of all kinds) of the world, and it is because of His kindness that He connects people with Him; otherwise, the poor living beings have no power (to connect with Him) and are unable to explain anything about Him. Waheguru Himself honours people (by connecting with Him) and enables them to serve Him. 2. On seeing his family, the man is entangled in (possessed by) its affection, which does not accompany him at the moment of his death. He does not recognize the value of union with Waheguru, the source of all noble qualities, which can be realized only by serving Satguru. God is the only friend who can help one at his death. 3.
While living in this world, the follower of his mind does not remember Waheguru (which is the source of life of the whole world), and loses his respect (in Waheguru's Court). Without Satguru, the blind man does not know the real path (of union with Waheguru) and does not find shelter (peace of mind). The source of all comfort, Waheguru, does not take residence in his heart, and he leaves the world repenting. 4. (On the other hand) A man who takes Guru's advice in this life gets Waheguru to make home in his heart. By worshipping Waheguru day and night, he gets rid of his haumein and worldly attachments. Being imbued in His Naam, he acquires the same traits as Waheguru, and thus becoming pure, he merges with the Pure God. 5. When God is kind to someone, He connects the individual with the Guru, who ponders on the Guru's Shabad, and develops affection for Waheguru. By serving Satguru, one can overcome one's haumein and sensual desires, thereby attaining the spiritual level (Sehj) where Maya has no effect. In that state, Waheguru, which is the source of all the noble qualities, takes residence in his heart, and the individual always preserves His Naam in his heart. 6. Waheguru is always pure and can be realized only with a pure mind. The treasure of Naam (Waheguru) begins to reside in the pure heart, and all the pain (suffering) of haumein of the individual is gone. Satguru kindly guides people with His Shabad; I love to sacrifice my life for the Satguru. 7.
One may think to himself and may make people believe he has overcome his selfishness, but nobody can overcome selfishness without the Guru. Waheguru, the source of all comforts, who loves being worshipped (and loves His worshippers), kindly implants His Naam in the hearts of His devotees. Waheguru gifts the wisdom to praise Him, and honours individuals by connecting them with the Guru, oh Nanak. 8.1.18

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਮ ਡੰਡੁ ਲਗੈ ਤਿਨ ਆਇ॥ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਉਬਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ॥1॥ ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ॥ ਧੁਰਿ ਪੂਰਬਿ ਕਰਤੈ ਲਿਖਿਆ ਤਿਨਾ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਇ॥ 1॥ਰਹਾਉ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਪਰਤੀਤਿ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਾਗੋ ਭਾਉ॥ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਈ ਦੁਖ ਮਹਿ ਸਵੈ ਸਮਾਇ॥ 2॥ ਜੇ ਹਰਿ ਹਰਿ ਕੀਚੈ ਬਹੁਤੁ ਲੋਚੀਐ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਇ॥ ਹਰਿ ਕਾ ਭਾਣਾ ਭਗਤੀ ਮੰਨਿਆ ਸੇ ਭਗਤ ਪਏ ਦਰਿ ਥਾਇ॥3॥ ਗੁਰੁ ਸਬਦੁ ਦਿੜਾਵੈ ਰੰਗ ਸਿਉ ਬਿਨੁ ਕਿਰਪਾ ਲਇਆ ਨ ਜਾਇ॥ ਜੇ ਸਉ ਅੰਮ੍ਰਿਤੁ ਨੀਰੀਐ ਭੀ ਬਿਖੁ ਫਲੁ ਲਾਗੈ ਧਾਇ॥4॥ ਸੇ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਜਿਨ ਸਤਿਗੁਰ ਨਾਲਿ ਪਿਆਰੁ॥ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਕਮਾਵਦੇ ਬਿਖੁ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰੁ॥ 5॥ ਮਨ ਹਠਿ ਕਿਤੈ ਉਪਾਇ ਨ ਛੁਟੀਐ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸੋਧਹੁ ਜਾਇ॥ ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਉਬਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ॥ 6॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਗੁਰਮੁਖਿ

ਸੇਈ ਸੋਹਦੇ ਜਿਨ ਕਿਰਪਾ ਕਰੇ ਕਰਤਾਰੁ॥ 7॥ ਨਾਨਕ ਦਾਤਾ ਏਕੁ ਹੈ ਦੂਜਾ ਅਉਰੁ ਨ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 8॥2॥19

Siri Raag(u) Mehla 3: Haumein kerm kmaavnday, Jum dund(u) lugaiy tin aayay. J(i) Satgur(u) sayvun(i) say oobray, Hur(i) saytee liv laayay. 1. Mun ray, Gurmukh(i) Naam(u) dhiyaayay. Dhoor(i) poorub(i) Kertaiy likhiya, tinha Gurmut(i) Naam(i) smaayay. 1. Ruhaou. Vin(u) Satgur purteet(i) na aavuyee, Naam(i) na laago bhaaou. Soopnaiy sookh(u) na paavyee, dookh meh(i) suvaiy smaayay. 2. Jay Hur(i) Hur(i) keechaiy buhout(u) lochiyaiy, kirt(u) na maytiya jaayay. Hur(i) ka bhaana bhugteen munniya, say bhugat puyay dur(i) thaayayn. 3. Gur(u) Sahabad(u) dirraavaiy rung siyoun, bin(u) kirpa luyya na jaayay. Jay suou amrit neeriyaiy, bhee bikh(u) ful(u) laagaiy dhaayay. 4. Say jun sachay nirmulay jin Satgur naal(i) piyaar(u). Satgur ka bhaana kmaanvday, bikh(u) haumein tuj(i) vikaar(u). 5. Mun hutth(i) kitaiy oopaayaiy na chhootiyaiy, Simrit Shastar sodhou jaayay. Mil(i) sungut(i) Sadhu oobray, Gur ka Shabad(u) kmaayay. 6. Hur(i) ka Naam(u) Nidhaan haiy, jis(u) unt(i) na paaravaar(u). Gurmukh(i) sayee sohnday jin kirpa kuray Kartar(u). 7. Nanak daata Aik(u) haiy, dooja aur(u) na koyay. Gur persadi paayiyaiy kerm(i) praput(i) hoyay. 8.2.19.

Word Meaning: Haumein = selfishness and ego. Kerm = deeds. Dund(u) = punishment. Oobray = rose above (the attractions of Maya); salvaged. Saytee = with. Liv = concentrate. 1. Naam(u) Dhiyayaiy = recite the Naam with devotion. Dhoor(i) = from the source (God). Poorub(i) Likhiya = pre-written. Kertaiy = the Creator. Smaayay= merged with. Pause Bin(u) = without. Purteet(i) = have faith. Bhaao = affection. Suvaiy = sleeps. 2. Keechaiy = do; utter. Lochiyaiy = long for. Kirt(u) = result of previous deeds. Maytiya = erased. Bhaana = Will (Huqam). Thaayayn = room in Waheguru's Court (approved by Waheguru). 3. Dirraavaiy = reinforce. Rung Siyoun = with love. Suou = hundreds. Neeriyaiy = irrigate; feed. Bhee = still. Bikh(u) = poison. Dhaayay = approach aggressively 4. Kmaanvday = earn. Tuj(i) = relinquish. Vikaar(u) = immoral indulgence. 5. Mun hutth(i) = to try to control natural body needs by obstinacy. Oopaayaiy = ways to control. Simrit Shastar = Hindu holy books. Sod-hou = pondering. 6. Nidhaan(u) = treasure. Paaravaar(u) = limitless; this end or the other. Sohnday = look attractive. Kartar(u) = Waheguru. 7. Aur = other Kerm(i) = by the kindness. Praput(i) = acquire. 8.

MEANING: Those who perform tasks to satisfy their ego suffer the punishment of the Justice of deeds. Those who serve Satguru and concentrate on Waheguru's Naam are salvaged. 1. So, take Guru's shelter. and recite Waheguru's Naam (with dedication), oh my mind. Those who are predestined by the Creator act on the Guru's advice and stay imbued in Waheguru's Naam. Pause. Without Satguru, one does not develop faith and love for God's Naam. They do not find comfort even in their dreams, and spend their night (life) gripped in discomfort. 2. Even if someone wants to recite Waheguru's Naam with his own efforts (he is not successful), because his bad nature due to the results of his deeds of previous lives, cannot be changed (on his own). However, the devotees who obey Waheguru's Huqam (Will) are recognized for their dedication in God's Court. 3. No one can worship Waheguru without the grace of the Guru, who reinforces His Shabad in praise of Waheguru in the heart of the Sikhs. The follower of his mind is like a poisonous tree which aggressively bears poisonous fruit, even if it is watered with amrit (of hundreds of noble qualities). 4. Those who have honest affection for Satguru are truthful and pure. They obey Satguru's Will by relinquishing all their selfishness, ego, and evil deeds. 5. Nobody can overcome the attractions of Maya by exercising self-control with his own efforts; even the Simritis and the Shastras will tell you that. The only way (to break the bonds of Maya), is to follow the Guru's Shabad in the shelter of the Guru, or His devotees. 6.

Waheguru's Naam is an inexhaustible treasure, but one can acquire the Naam only by taking shelter of the Guru with His kindness. Such devotees look honourable (are honoured) in God's Court. 7. There is only one Provider (Waheguru) and none else, oh Nanak. One can realize Him only by the benevolence of the Guru and of Waheguru. 8.2.19

(ਅੰਗ 66)॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਪੰਖੀ ਬਿਰਖਿ ਸੁਹਾਵੜਾ ਸਚੁ ਚੁਗੈ ਗੁਰ ਭਾਇ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਸਹਜਿ ਰਹੈ ਉਡੈ ਨ ਆਵੈ ਜਾਇ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥ 1॥ ਮਨ ਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ॥ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ ਤਾ ਅਨਦਿਨੁ ਰਾਚਹਿ ਹਰਿ ਨਾਇ॥ 1॥ਰਹਾਉ॥ ਪੰਖੀ ਬਿਰਖ ਸੁਹਾਵੜੇ ਊਡਹਿ ਚਹੁ ਦਿਸਿ ਜਾਹਿ॥ ਜੇਤਾ ਊਡਹਿ ਦੁਖ ਘਣੇ ਨਿਤ ਦਾਝਹਿ ਤੈ ਬਿਲਲਾਹਿ॥ ਬਿਨੁ ਗੁਰ ਮਹਲੁ ਨ ਜਾਪਈ ਨ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਹਿ॥ 2॥ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਹਰੀਆਵਲਾ ਸਾਚੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਸਾਖਾ ਤੀਨਿ ਨਿਵਾਰੀਆ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ॥ ਅੰਮ੍ਰਿਤ ਫਲੁ ਹਰਿ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਖਵਾਇ॥ 3॥ ਮਨਮੁਖ ਊਭੇ ਸੁਕਿ ਗਏ ਨਾ ਫਲੁ ਤਿਨਾ ਛਾਉ॥ ਤਿਨਾ ਪਾਸਿ ਨ ਬੈਸੀਐ ਓਨਾ ਘਰੁ ਨ ਗਿਰਾਉ॥ ਕਟੀਅਹਿ ਤੈ ਨਿਤ ਜਾਲੀਅਹਿ ਓਨ੍ਹਾ ਸਬਦੁ ਨ ਨਾਉ॥ 4॥ ਹੁਕਮੇ ਕਰਮ ਕਮਾਵਣੇ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਉ॥ ਹੁਕਮੇ ਦਰਸਨੁ ਦੇਖਣਾ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ॥ ਹੁਕਮੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ ਹੁਕਮੇ ਸਚਿ ਸਮਾਉ॥ 5॥ ਹੁਕਮੁ ਨ ਜਾਣਹਿ ਬਪੁੜੇ ਭੂਲੇ ਫਿਰਹਿ ਗਵਾਰ॥ ਮਨ ਹਠਿ ਕਰਮ ਕਮਾਵਦੇ ਨਿਤ ਨਿਤ ਹੋਹਿ ਖੁਆਰੁ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਨਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ॥ 6॥ ਗੁਰਮੁਖੀਆ ਮੁਹ ਸੋਹਣੇ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ ਸਚੀ ਭਗਤੀ ਸਚਿ ਰਤੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ॥ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਸਭ ਕੁਲ ਕਾ ਕਰਹਿ ਉਧਾਰੁ॥ 7॥ ਸਭ ਨਦਰੀ ਕਰਮ ਕਮਾਵਦੇ ਨਦਰੀ ਬਾਹਰਿ ਨ ਕੋਇ॥ ਜੈਸੀ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸਚਾ ਤੈਸਾ ਹੀ ਕੋ ਹੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 8॥3॥20॥

(PAGE 66): **Siri Raag(u) Mehla 3:** Punkhee birkh(i) soohaavrra, Sach(u) choogaiy Gur bhaayay. Hur(i) rus(u) peevaiy sehj(i) ruhaiy, oodaiy na aavaiy jaayay. Nij ghur(i) vaasa paaya, Hur(i) Hur(i) Naam(i) smaayay. 1. Mun ray, Gur kee kaar kmaayay. Gur kaiy bhaanaiy jay chuleh(i) ta undin(u) raacheh(i) Hur(i) Naayay. 1. Ruhaou. . Punkhee birkh soohaavrray, oodeh(i) chuhou dis(i) jaaheh(i). Jayta oodeh(i) dookh ghunay, nit daajheh(i) tay billaheh(i). Bin(u) Gur Mehl(u) na jaapyee, na Amrit ful(u) paaheh(i). 2. Gurmukh(i) Braham(u) huriyaavla, Sachaiy sehj(i) soobhaayay. Shaakhaan teen(i) nivaariyaan, Aik Shabad(i) liv laayay. Amrit ful(u) Hur(i) aik(u) haiy, Aapay dayay khvaayay. 3. Munmukh oobhay sook(i) guyay, na ful(u) tinha chhaaoun. Tinha paas(i) na baisiyaiy, ohna ghur(u) na giraaoun. Kutiyaiy taiy nit jaaliyeh(i) ohna Shabad(u) na Naaoun. 4. Huqamay kerm kmaavnay, puyaiy kirt(i) phiraaou. Huqamay dershun(u) daykhna, jeh bhayjay the jaaou. Huqamay Hur(i) Hur(i) mun(i) vusaiy, Huqamay Sach(i) smaaou. 5. Huqam(u) na jaaneh(i) bupurray bhoolay phireh(i) guvaar. Mun hutth(i) kerm kmaanvday, nit nit hoyay khooaar(u). Untar(i) shaant(i) na aavyee na Sach(i) luggaiy piyaar(u). 6. Gurmukhiyaan mooh sohnay Gur kai hayt(i) piyaar(i). Sachi bhugti Sach(i) ruttay, Dur(i) Sachaiy sachiyaar. Aayay say pervaan(u) haiy, subh kool ka kureh(i) oodhaar(u). 7. Subh nudri kerm kmaanvday nudri baahur(i) na koyay. Jaiysi nudr(i) kur(i) daykhaiy Sacha, taisa hee ko hoyay. Nanak Naam(i) vudayiyaan kerm(i) praput(i) hoyay. 8.3.20.

Word Meaning: Birkh(i) = (on the) tree. Soohaavrra = pretty (having high moral values). Choogaiy = picks. Gur Bhaayay= (to the) liking of the Guru. Sehj(i) = (in the) metal state above Maya. Nij = own. Ghur(i) = in the heart. 1. Kaar Kmaayay = act as per (Guru's advice). Bhaanaiy = as per the Will. Raacheh(i) = get imbued. Pause.

Chuhou Dis(i) = all four directions. Ghunay = way too many. Daajheh(i) = burns (suffers). Billaheh(i) = wails; repents. Mehl(u) = (God's) palace. Amrit = liquid of immortality (life-sustaining Guru's Shabad). Paaheh(i) = receives. 2. Braham = (like of) God. Soobhaayay = good nature (intentions). Shaakhaan Teen(i) = the effects (of Maya: Tumo = darkness (no awareness); Rujo = normal; balanced (some awareness), Suto = top state (more

awareness). Nivaariyaan = removed; gotten rid of. 3. Oobhay = stalled (no improvement). Sook(i) = dried up. Giraaoun = village (shelter). Tai = and. Nit = every day. 4. Kerm = deeds. Puyaiy Kirt(i) = the results of deeds done in previous lives. Phiraaou = running around. Huqamay = as per (God's Will). Dershun(u) = (holy) sight. 5. Bupurray = ignorant. Gvaar = unrefined; crude. Mun Hutth(i) = obstinacy of mind. Khooaar(u) = suffer because of no success; discomfiture. Shaant(i) = peace. 6.
Muh = moonh = faces. Hayt(i) = for. Ruttay = imbued. Sachiyaar = bearers of Truth. Pervaan(u) = approved. Kool = clan; ancestry. Oodhaar(u) = salvation. 7.
Nudri = sight. Vudaayiyaan = praise. Kerm(i) = kindness. Praput(i) = receiving. 8.
MEANING: Lead your life as per the Teachings of the Guru, oh my mind. If you obey Guru's advice, you will stay connected with Waheguru's Naam all the time. **Pause.**
(Human mind is unstable, and takes flights like) a bird perched on a tree, which can fly freely in any direction to pick food. A human mind is pretty (has noble qualities) if it picks the food of Truth (Waheguru's Naam) with love for the Guru. He enjoys the juice of Waheguru's Naam and attains the spiritual level above the effects of Maya, as a result of which he is not caught in the rebirth cycle. Such an individual's mind becomes stable, and he stays connected with Waheguru's Naam. 1. But the human mind, which takes flights in every direction in pursuit of Maya, does not become stable, and as a result, he suffers severe discomfort, and his mind burns (becomes restless and suffers), and he wails in suffering. Without the Guru, he cannot acquire the Amrit–fruit (life-sustaining Waheguru's Naam), and cannot reach Waheguru's Palace. 2. In His love, a true devotee of the Guru attains the spiritual level above the effects of Maya and becomes "one" with Waheguru. He becomes like an evergreen tree, providing shade and fruit (for the needy) in every season. By being imbued in the Guru's Shabad, he overcomes the three known effects of Maya. Waheguru is the only source of the Amrit-fruit, and He Himself feeds it to His devotees. 3.
The followers of their mind become like leafless trees which bear no fruit, and have no shade (they have nothing positive to offer to anyone). One should not join a company because they have no home (stable mind, and definite objective). Since they do not act on Guru's Shabad, they do not have Waheguru's Naam; as a result, they always suffer like a dead tree that is cut and burned. 4. But they are not fully to blame because (based on their deeds of previous lives) they are predestined to perform deeds of haumein (selfishness and ego). They have to obey Waheguru's Huqam whether they are allowed to have a "sight" of Waheguru, or to do other deeds. It is with Waheguru's Huqam that a man makes his heart Waheguru's residence, and merges with Him (or not). 5. The ignorant do not understand Waheguru's Will, and the unrefined wander around, misguided. They perform deeds guided by their mind and suffer all the time without any success (spiritual gain). They do not develop any affection for Waheguru, and as a result, find no peace of mind. 6.
In the love for Guru, His devotees have pretty faces (internal peace because of high moral values). With true devotion, they are imbued in Waheguru's Naam, and are honoured in Waheguru's Court as the bearers of Truth. Their deeds are approved by Waheguru, and along with them, their clan (other devotees in their company) is also salvaged. 7.
Everybody performs deeds under Waheguru's supervision, and nobody can escape His supervision. A person acquires the character as it is moulded under Waheguru's supervision. Waheguru's Naam earns respect, which one can acquire only by the benevolence of Waheguru, oh Nanak. 8.3.20

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨਮੁਖਿ ਬੂਝ ਨ ਪਾਇ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਮੁਖ ਊਜਲੇ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਸਹਜੇ ਹੀ ਸੁਖ ਪਾਈਐ ਸਹਜੇ ਰਹੈ ਸਮਾਇ॥ 1॥ ਭਾਈ ਰੇ ਦਾਸਨਿ ਦਾਸਾ

ਹੋਇ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਗੁਰ ਭਗਤਿ ਹੈ ਵਿਰਲਾ ਪਾਏ ਕੋਇ॥ 1॥ਰਹਾਉ॥ ਸਦਾ ਸੁਹਾਗੁ ਸੁਹਾਗਣੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥ ਸਦਾ ਪਿਰੁ ਨਿਹਚਲੁ ਪਾਈਐ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਇ॥ ਸਬਦਿ ਮਿਲੀ ਨ ਵੀਛੁੜੈ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ॥ 2॥ ਹਰਿ ਨਿਰਮਲੁ ਅਤਿ ਊਜਲਾ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ॥ ਪਾਠੁ ਪੜੈ ਨ ਬੂਝਈ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ॥ ਗੁਰਮਤੀ ਹਰਿ ਸਦਾ ਪਾਇਆ ਰਸਨਾ ਹਰਿ ਰਸੁ ਸਮਾਇ॥ 3॥ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸੁਭਾਇ॥

(ਅੰਗ 67)॥ ਬਿਨੁ ਸਬਦੇ ਜਗੁ ਦੁਖੀਆ ਫਿਰੈ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ॥ ਸਬਦੇ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦੇ ਸਚਿ ਸਮਾਇ॥ 4॥ ਮਾਇਆ ਭੂਲੇ ਸਿਧ ਫਿਰਹਿ ਸਮਾਧਿ ਨ ਲਗੈ ਸੁਭਾਇ॥ ਤੀਨੇ ਲੋਅ ਵਿਆਪਤ ਹੈ ਅਧਿਕ ਰਹੀ ਲਪਟਾਇ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਨਾ ਦੁਬਿਧਾ ਮਾਇਆ ਜਾਇ॥ 5॥ ਮਾਇਆ ਕਿਸ ਨੋ ਆਖੀਐ ਕਿਆ ਮਾਇਆ ਕਰਮ ਕਮਾਇ॥ ਦੁਖਿ ਸੁਖਿ ਏਹੁ ਜੀਉ ਬਧੁ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ॥ ਬਿਨੁ ਸਬਦੇ ਭਰਮਿ ਨ ਚੁਕਈ ਨ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥ 6॥ ਬਿਨੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਬਿਨੁ ਸਬਦੈ ਥਾਇ ਨ ਪਾਇ॥ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਮਾਇਆ ਕਾ ਕ੍ਰਮੁ ਜਾਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਇ॥ 7॥ ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਬਿਨੁ ਗੁਣ ਭਗਤਿ ਨ ਹੋਇ॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਸੋਇ॥ ਨਾਨਕ ਸਬਦੇ ਹਰਿ ਸਾਲਾਹੀਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 8॥4॥21॥

Siri Raag(u) Mehla 3: Gurmukh(i) Naam(u) dhiyayiyaiy munmukh(i) boojh na paayay. Gurmukh(i) suda mookh oojlay, Hur(i) vusiyaa mun(i) aayay. Sehjay hee sookh paayiyaiy, sehjay ruhaiy smaayay. 1. Bhayee ray, daasun(i) daasaan hoyay. Gur kee sayva Gur bhugut(i) haiy, virla paayay koyay. 1. Ruhaou. Suda soohaag(u) soohaagni, jay chuleh(i) Satgur bhaayay. Suda Pir(u) nihchul(u) paayiyaiy, na ohu muraiy na jaayay. Shabad(i) mili na veechhurraiy, Pir kaiy unk(i) smaayay. 2. Hur(i) nirmul(u) ut(i) oojla, bin(u) Gur paaya na jaayay. Paatth(u) purraiy na boojhyee, bhaykheen bherm(i) bhoolaayay. Gurmut(i) Hur(i) suda paaya, rusna Hur(i) rus(u) smaayay. 3. Maya moh(u) chookaaya Gurmut(i) sehj(i) soobhaayay.

(PAGE 67): Bin(u) Shabday jug(u) dookhiya phiraiy, munmukhaan no guyee khaayay. Shabaday Naam(u) dhiyayiyaiy, Shabaday Sach(i) smaayay. 4. Maya bhoolay Sidh phireh(i), smaadh(i) na lugaiy soobhaayay. Teenay loe viyaput haiy, udhik ruhee luptaayay. Bin(u) Gur mookt(i) na paayiyaiy, na doobhidha Maya jaayay. 5. Maya kis no aakhiyaiy, kiya Maya kerm kmaayay. Dookh(i) sookh(i) eho jeeo budh(u) haiy, haumein kerm kmaayay. Bin(u) Shabadaiy bherm(i) na chookyee, na vichoun haumein jaayay. 6. Bin(u) preeti bhugut(i) na hovyee, bin(u) Shabadaiy thaayayn na paayay. Shabday haumein maariyaiy Maya ka bherm(u) jaayay. Naam(u) pdaruth(u) paayiyaiy Gurmukh(i) sehj(i) soobhaayay. 7. Bin(u) Gur goon na jaapni, bin(u) goon bhugut(i) na hoyay. Bhugut(i) vuchhul(u) Hur(i) mun(i) vusiya, sehj(i) miliya Prubh(u) soyay. Nanak Shabaday Hur(i) salaahiyaiy kerm(i) praput(i) hoyay. 8.4.21.

Word Meaning: Naam(u) dhiyayiyaiy = recite Naam (diligently). Boojh = understanding. Oojlaiy = shining; clean (honourable). Sehjay (mental state above the effects of Maya). Smaayay= fully absorbed (in Naam). 1. Daasun(i) Daasaan = slave of slaves. Virla = rare. Pause. Soohaag(u) = (company of) husband. Bhaayay = (with) affection. Pir(u) = dear; husband. Nihchul(u) = immovable; stable. Unk(i) = (in the) heart. 2. Nirmul(u) = clean; pure. Oojla = shining. Bhaykheen = (with) religious symbols. Bherm(i) Bhoolaayay = lost (misguided) in doubts. Rusna = tongue (which tastes). 3. Chookaayiya = cleared; got rid of. Soobhaayay= (with) affection. 4. Sidh = yogis who hich seek to acquire supernatural powers. Smaadh(i) = sit in concentration. Teenay Loe = three-layered universe. Viyaput = affecting. Udhik = much. Luptaayay = clinging. Doobhidha = duality; conflicting views. 5. Budh(u) = is shackled. Bherm(i) = misguidance. 6. Thaayayn na paayay = does not get respect; not recognized. Pdaruth(u) = (valuable)

article (Waheguru's Naam). Soobhayay = good intentions. 7.
Jaapni = realization. Vuchhul (u) = loving; lover. Kerm(i) = benevolence. 8.
MEANING: It is a rare individual who realizes that the true service to the Guru is worshipping Him (obeying His Teachings). So (to earn Waheguru's approval), act like a slave of His slaves (serve the devotees of the Guru), oh my brother. **Pause.**
The follower of his mind does not realize that Waheguru's Naam can be worshipped only in the shelter of the Guru. The faces of the devotees of the Guru are always shiny (honourable with the confidence of noble qualities) because they have made their heart a residence for Waheguru. With the spiritual state above the effects of Maya, a devotee remains connected to Waheguru and enjoys all comforts. 1. If a human bride leads her life as per the Will of the Guru, she always enjoys the company of the Waheguru-husband and stays married (connected with Him) all the time. Waheguru-husband is eternal, and He never dies or leaves. Once connected with Waheguru through the Guru's Shabad, the devotee never experiences separation from Him and clings to His heart (his soul merges into the Supreme Soul). 2. Waheguru is pure and cannot be realized without the Guru. Ritualistic recitation of mantras does not enlighten anyone; they wander, misguided, wearing symbols of different faiths. All those who take Guru's advice (act on it), realize Waheguru, and their tongue is always imbued in the taste (love) of His Naam. 3. Acting on Guru's advice, they routinely overcome the attractions of Maya without any special effort. Without Guru's Shabad, people are in pain (they suffer), and Maya swallows the followers of their mind (it kills their spirituality, robbing them of good qualities). We can recite Waheguru's Naam and become "one" with Waheguru only through the Guru's Shabad. 4. Even the Sidhs (yogis who meditate to acquire supernatural powers) are misguided by Maya, and cannot concentrate on any power with dedication. Maya is affecting people in all three worlds (earth, the underworld and the sky) in a big way. One cannot overcome the fickleness of the mind and get freedom from the bonds of Maya without the Guru. 5. What is called Maya, and what kinds of deeds does one perform under the influence of Maya? (Under the influence of Maya), A man commits deeds of selfishness and ego, including the acquisition of comforts and freedom from discomforts. But man's misgivings are not cleared without the shelter of the Guru, and he is not able to overcome his selfishness and ego. 6.
Also, one cannot worship Waheguru without love for Him, and his efforts are not recognized without the Guru's Shabad. Man's haumein can be eradicated by Guru's Shabad, and his doubts about the futility of Maya are cleared. By taking Guru's shelter, one attains the spiritual state where one feels no effects of Maya and acquires invaluable Naam. 7.
Without the Guru, one does not recognize the noble qualities without which one cannot worship God. With the high spiritual state (above the effects of Maya), Waheguru, which loves his worship (devotees), takes residence in the devotee's mind, and the latter becomes "one" with Him. Waheguru can be praised by Guru's Shabad - that too only by the benevolence of Guru, oh Nanak. 8. 4. 21

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਮਾਇਆ ਮੋਹੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਨਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ॥ ਮਨਮੁਖਿ ਕਰਮ ਕਰਹਿ ਨਹੀ ਬੂਝਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ॥ ਗੁਰਬਾਣੀ ਇਸੁ ਜਗ ਮਹਿ ਚਾਨਣੁ ਕਰਮਿ ਵਸੈ ਮਨਿ ਆਏ॥ 1॥ ਮਨ ਰੇ ਨਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਇ॥ ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹੀਐ ਸਹਜਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ॥ 1॥ਰਹਾਉ॥ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਿਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਮਾਈਐ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਘਰਿ ਮਹਲਿ ਸਚਿ ਸਮਾਈਐ ਜਮਕਾਲੁ ਨ ਸਕੈ ਖਾਇ॥ 2॥ ਨਾਮਾ ਛੀਬਾ ਕਬੀਰੁ ਜੋਲਾਹਾ ਪੂਰੇ ਗੁਰ ਤੇ ਗਤਿ ਪਾਈ॥ ਬ੍ਰਹਮ ਕੇ ਬੇਤੇ ਸਬਦੁ ਪਛਾਣਹਿ ਹਉਮੈ ਜਾਤਿ ਗਵਾਈ॥ ਸੁਰਿ ਨਰ ਤਿਨ ਕੀ ਬਾਣੀ ਗਾਵਹਿ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ॥ 3॥ ਦੈਤ ਪੁਤੁ ਕਰਮ ਧਰਮ ਕਿਛੁ ਸੰਜਮ ਨ ਪੜੈ ਦੂਜਾ ਭਾਉ ਨ ਜਾਣੈ॥ ਸਤਿਗੁਰ

ਭੇਟਿਐ ਨਿਰਮਲੁ ਹੋਆ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ॥ ਏਕੋ ਪੜੈ ਏਕੋ ਨਾਉ ਬੂਝੈ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ॥ 4॥ ਖਟੁ ਦਰਸਨ ਜੋਗੀ ਸੰਨਿਆਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵਹਿ ਹਰਿ ਜੀਉ ਮੰਨਿ ਵਸਾਏ॥ ਸਚੀ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ॥ 5॥ ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਏ॥ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਪਾਏ॥ ਜਾ ਨਾਉ ਚੇਤੈ ਤਾ ਗਤਿ ਪਾਏ ਜਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ॥ 6॥ ਸਤਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਹਰਿ ਉਪਜੈ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਏ॥

(ਅੰਗ 68)॥ ਮਨੁ ਤਨੁ ਅਰਪੀ ਆਪੁ ਗਵਾਈ ਚਲਾ ਸਤਿਗੁਰ ਭਾਏ॥ ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਏ॥ 7॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮੁ ਜੋ ਬਿੰਦੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤਾ॥ ਪ੍ਰਭੁ ਨਿਕਟਿ ਵਸੈ ਸਭਨਾ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ॥ ਨਾਨਕੁ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ॥ 8॥5॥22॥

Siri Raag(u) Mehla 3. Maya moh(u) mayraiy Prubh(i) keena, aapay bherm(i) bhoolaayay. Munmukh(i) kerm kureh(i) nuhee boojheh(i), birtha junum guvaayay. Gurbani is(u) jug meh(i) chaanun(u) kerm(i) vusaiy mun(i) aayay. 1. Mun ray Naam(u)
Jup-hou sookh(u) hoyay. Gur Poora salaahiyaiy sehj(i) milaiy Prubh(u) soyay. 1. Ruhaou. Bherm(u) guyya bhuou bhaagiya, Hur(i) churni chit(u) laayay. Gurmukh(i) Shabad(u) kmaayiyaiy, Hur(i) vusaiy mun(i) aayay. Ghur(i) Mehl(i) Sach(i) smaayiyaiy Jum kaal(u) na sukaiy khaayay. 2. Naama chheemba, Kabir(u) jolaaha, Pooray Gur tay gut(i) paayee. Braham kay baytay Shabad(u) puchhaaneh(i), haumein jaat(i) guvaayee. Soor(i) nur tin kee bani gaaveh(i) koyay na maytaiy bhaayee. 3. Daiynt poot(u) kerm dherm kichh(u) sunjum na purray, dooja bhaaou na jaanaiy. Satgur bhaytiyaiy nirmul(u) hoa, undin(u) Naam(u) vukhaanaiy . Aiko purray Aiko Naaoun boojhaiy, dooja uver(u) na jaanaiy. 4. Khut(u) Dershan yogi suniyaasi bin(u) Gur bherm(i) bhoolaayay. Satgur saveh(i) ta gut(i) mit(i) paaveh(i), Hur Jeeo mun(i) vusaayay. Sachi Bani siyoun chit(u) laagaiy, aavun(u) jaan(u) ruhaayay. 5. Pundit purrh(i) purrh(i) vaad(u) vukhaaneh(i), bin(u) Gur bherm(i) bhoolaayay. Lukh chauraaseeh phayr(u) puyya, bin(u) Shabdaiy mookt(i) na paayay. Ja Naaoun chaytaiy ta gut(i) paayay, ja Satgur(u) maiyl(i) milaayay. 6. Sutsungat(i) meh(i) Naam(u) Hur(i) oopjaiy, ja Satgur(u) milaiy soobhaayay.

(PAGE 68): Mun(u) tun(u) urpeen aap(u) guvaayeen, chullan Satgur bhaayay. Sud bulihaari Gur aapunay vit-houn, j(i) Hur(i) saytee chit(u) laayay. 7. So Brahman Braham jo binday, Hur(i) saytee rung(i) raata. Prubh(u) nicket(i) vusaiy subhna ghut untar(i), Gurmukh(i) virlaiy jaata. Nanak Naam(u) milaiy vudiyaayee Gur kaiy Shabad(i) puchhaata. 8.5.22.

Word Meaning: Bherm(i) Bhoolaayay = misguided by internal conflicts. Kerm = deeds (tasks). Boojhay = understand; solve riddle. Birtha = uselessly. Chaanun = light. Kerm(i) = benevolence. 1. Sehj(i) = mental state above the effects of Maya. Pause.
Bherm(u) = worthless running around. Bhuou = fear. Chit(u) = mind. Mehl(i) = Waheguru's palace; Waheguru. Jum kaal(u) = agent of death (his fear). 2. **Naama and Kabir** = are two very well-known and respected Bhagats (devotees); Their holy compositions are enshrined in Guru Granth Sahib. Chheemba = washerman (Namdev Ji). Jolaaha = weaver (Kabir Ji). Gut(i) = high spiritual level (enabling union with God). Braham = God. Baytay = knowledgeable. Puchhaaneh(i) = realize (get connected with). Shabad = Bani = holy composition in praise of God. Soor = gods. Nur = men. Maytaiy = erase; remove. 3. **Daiynt Poot(u)** = son of a demon (king Hernakush or Hernkushyup) = Prehlad. Prehlad was a devotee of God and recited His Naam constantly. On the other hand, his father, Hernakush, who had acquired some supernatural powers with the blessing of a god, wanted his subjects to worship him alone. So, he was gravely offended by his son's worship of God. He first tried to persuade Prehlad to desist from worshipping God, but when Prehlad refused to comply, the king tried to punish him in many different ways, even to kill him; but nothing worked, and

Prehlad continued to recite God's Naam. Finally, Henakush tried to kill his son, himself. As he was about to attack Prehlad with a sword, a lion-headed god with a human body appeared, and tore Hernakush apart with his lion-like, sharp paws, and saved Prehlad.
Kerm Dherm Sunjum = prevalent rituals to please gods. Dooja Bhaaou = love for someone else (Maya). Bhaytiyaiy = connect with. Vukhaanaiy = utter; describe. 4.
Khut(u) = six. Dershun = philosophy; ascetics of six different faiths (Yogi, Sanyasi, Jungum, Budhist, Bairagi, and Jains). 5. Vaad(u) = destructive debates. Lukh Chauraasee = 8.4 million life forms (a Hindu faith). Phayr(u) puyya = go through (those life forms). Chaytaiy = remember. 6. Soobhayay = noble intentions. Urpeen = offer. Aap(u) = self. Vitoun = from. 7. Binday = recognizes. Saytee = with. Rung(i) Raata = imbued in love. Nicket (i) = close. Ghut = hearts. Virlaiy = some rare. 8.
MEANING: If you want to enjoy comfort, recite Waheguru's Naam, oh my mind. Praise the Perfect Guru, and you will realize Waheguru in the higher spiritual state above the effects of Maya. **Pause.** One needs to realize that Waheguru Himself has created attraction for Maya in the mind of humans, thereby misguiding them (from the path of righteousness) by creating doubts. The follower of his mind does not realize it and performs deeds (under the influence of Maya) and wastes away his precious human life. Gurbani is the real light (to guide the world) in this darkness (of ignorance) in the world, and takes residence in one's heart (enlightens his mind) by the grace of the Guru. 1. When one connects with God's Feet (His Naam), all his doubts are cleared, and he becomes fearless (of death and of any other suffering). When a devotee acts on the Guru's advice, Waheguru takes residence in his mind, and the devotee becomes "one" with Him, and his mind finds peace; no fear of death comes near him. 2. (God loves his devotees no matter what social status they have in society). Remember well-known Bhagats Naam Dev Ji, and Kabir Ji - Naam Dev Ji was a washerman, while Kabir Ji was a weaver (both were from low classes in the Indian system of castes) – but both achieved the spiritual state above the effects of Maya by taking shelter of the Guru. They acquired Divine Knowledge (got connected with Waheguru) through the Guru's Shabad, and destroyed (overcame) their haumein. Now, humans and even gods sing their Bani, and nobody can erase this honour of theirs. 3. Prehlad, the son of the demon king *Hernaksh*, did not know any prevailing religious rituals or practices, or even ways to control sensual desires, but did not have love for anyone else (Maya). But when he got connected to the Guru, his mind became pure, and he recited Waheguru's Naam day and night. He recited only One (Naam), and realized the only One (God), and acknowledged nobody other than God. 4. With the guidance of the Guru, all six main faiths of ascetics, the Yogis, and the Sanyasis (who leave their homes in search of God), are misled in their pursuit of God. Like anyone else, they can achieve a higher spiritual level by serving the Guru (acting on His Advice), thereby making their heart a place for Waheguru to reside. Thus, they imbibe the True Bani of the Guru and are able to break the cycle of rebirth. 5. Without the guidance of the Guru, the pundits study the Vedas with a view to taking part in religious debates. This approach does not result in any enhancement of their spirituality; rather, they suffer from their haumein and go through the cycle of 8.4 million life forms. They cannot break the bonds of Maya (and thus cannot get out of the rebirth cycle) without the Guru's Shabad. With Guru's kindness, when they get connected with Waheguru, they keep Him in mind all the time and attain a high spiritual state. 6.
With love for the Guru, when one gets connected with Him in the company of the devotees, Waheguru's Naam takes root in his heart. I will lead my life according to the Guru's advice, and will offer my body and mind to the Guru. I am a sacrifice to my Guru who connects my mind with Waheguru, oh Nanak. 7. Only he deserves to be called a Brahman who

gets connected with Braham (God), and is imbued in His Naam. Waheguru is close by and resides in everybody's heart, but a rare person realizes Him. One is honoured if he bears Waheguru Naam in his heart by acting on Guru's Shabad, oh Nanak. 8. 5. 22

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਸਹਜੈ ਨੋ ਸਭ ਲੋਚਦੀ ਬਿਨੁ ਗੁਰ ਪਾਇਆ ਨ ਜਾਇ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਜੋਤਕੀ ਥਕੇ ਭੇਖੀ ਭਰਮਿ ਭੁਲਾਇ॥ ਗੁਰ ਭੇਟੇ ਸਹਜੁ ਪਾਇਆ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ॥ 1॥ ਭਾਈ ਰੇ ਗੁਰ ਬਿਨੁ ਸਹਜਿ ਨ ਹੋਇ॥ ਸਬਦੈ ਹੀ ਤੇ ਸਹਜੁ ਉਪਜੈ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ॥ 1॥ਰਹਾਉ॥ ਸਹਜੇ ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਬਿਨੁ ਸਹਜੈ ਕਥਨੀ ਬਾਦਿ॥ ਸਹਜੇ ਹੀ ਭਗਤਿ ਉਪਜੈ ਸਹਜਿ ਪਿਆਰਿ ਬੈਰਾਗਿ॥ ਸਹਜੈ ਹੀ ਤੇ ਸੁਖ ਸਾਤਿ ਹੋਇ ਬਿਨੁ ਸਹਜੈ ਜੀਵਨੁ ਬਾਦਿ॥ 2॥ ਸਹਜਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ॥ ਸਹਜੇ ਹੀ ਗੁਣ ਊਚਰੈ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ॥ ਸਬਦੇ ਹੀ ਹਰਿ ਮਨਿ ਵਸੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਖਾਇ॥ 3॥ ਸਹਜੇ ਕਾਲੁ ਵਿਡਾਰਿਆ ਸਚ ਸਰਣਾਈ ਪਾਇ॥ ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਪਾਇਆ ਸਹਜੇ ਰਹੇ ਸਮਾਇ॥ 4॥ ਮਾਇਆ ਵਿਚਿ ਸਹਜੁ ਨ ਉਪਜੈ ਮਾਇਆ ਦੂਜੈ ਭਾਇ॥ ਮਨਮੁਖ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਜਲੈ ਜਲਾਇ॥ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੂਕਈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ॥ 5॥ ਤ੍ਰਿਹੁ ਗੁਣਾ ਵਿਚਿ ਸਹਜੁ ਨ ਪਾਈਐ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇ॥ ਪੜੀਐ ਗੁਣੀਐ ਕਿਆ ਕਥੀਐ ਜਾ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ॥ ਚਉਥੇ ਪਦ ਮਹਿ ਸਹਜੁ ਹੈ ਗੁਰਮੁਖਿ ਪਲੈ ਪਾਇ॥ 6॥ ਨਿਰਗੁਣ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸਹਜੇ ਸੋਝੀ ਹੋਇ॥ ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਚੇ ਸਚੀ ਸੋਇ॥ ਭੁਲਿਆ ਸਹਜਿ ਮਿਲਾਇਸੀ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ 7॥ ਬਿਨੁ ਸਹਜੇ ਸਭੁ ਅੰਧੁ ਹੈ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰੁ॥ ਸਹਜੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਸਬਦਿ ਅਪਾਰਿ॥ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਪੂਰੇ ਗੁਰ ਕਰਤਾਰਿ॥ 8॥ ਸਹਜੇ ਅਦਿਸਟੁ ਪਛਾਣੀਐ ਨਿਰਭਉ ਜੋਤਿ ਨਿਰੰਕਾਰੁ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਇਕੁ ਦਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰੁ॥ ਪੂਰੈ ਸਬਦਿ ਸਾਲਾਹੀਐ ਜਿਸ ਦਾ ਅੰਤਿ ਨ ਪਾਰਾਵਾਰੁ॥ 9॥ ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਹਜਿ ਕਰਹਿ ਵਾਪਾਰੁ॥ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈਨਿ ਅਖੁਟ ਭਰੇ ਭੰਡਾਰ॥ ਨਾਨਕ ਤੋਟਿ ਨ ਆਵਈ ਦੀਏ ਦੇਵਣਹਾਰਿ॥ 10॥6॥23॥

Siri Raag(u) Mehla 3: Sehjaiy nu subh loachdi bin(u) Gur paaya na jaayay. Purrh(i) purrh(i) Pundit(u) jotki thuckay, bhaykheen bherm(i) bhoolaayay. Gur bhaytay sehj(u) paaya, aapni kirpa kuray rujaayay. 1. Bhaayee ray Gur bin(u) sehj(i) na hoyay. Shabadaiy hee tay sehj(u) oopjaiy Hur(i) paaya Sach(u) soyay. 1. Ruhaou. Sehjay gaaviya thaayayn puvaiy, bin(u) sehjaiy kuthni baad(i). Sehjay hee bhugut(i) oopjaiy sehj(i) piyaar(i) baiyraag(i). Sehjaiy hee tay sookh shaant(i) hoyay, bin(u) sehjaiy jeevun(u) baad(i). 2. Sehj(i) salaaheen suda suda, sehj(i) smaadh(i) lugaayay. Sehjay hee goon oochraiy bhugut(i) kuray liv laayay. Shabaday hee Hur(i) mun(i) vusaiy, rusna Hur(i) rus(u) khaayay. 3. Sehjay kaal(u) vidaariya, Sach shernaayee paayay. Sehjay Hur(i) Naam(u) mun(i) vusiya, Sachi kaar kmaayay. Say vudbhaagi jinhi paaya, sehjay ruhay smaayay. 4. Maya vich(i) sehj(u) na oopjaiy, Maya doojaiy bhaayay. Munmukh(i) kerm kmaavnay haumein julaiy julaayay. Jumun(u) mern na chookyee, phir(i) phir(i) aavaiy jaayay. 5. Trihou goona vich(i) sehj(u) na paayiyaiy, traiy goon bherm(i) bhoolayay. Purrhiyaiy gooniyaiy kiya kuthiyaiy, ja moondhou ghootha jaayay. Chauthay pud meh(i) sehj(u) haiy, Gurmukh(i) pullaiy paayay. 6. Nirgoon Naam(u) nidhaan(u) haiy, sehjay sojhi hoyay. Goonvunteen sallahiya, Sachay Sachi soyay. Bhoolliyaan sehj(i) milaayaysi Shabad(i) milaava hoyay. 7. Bin(u) sehjay subh(u) undh(u) haiy, Maya moh goobaar(u). Sehjay hee sojhi puyee Sachaiy Shabad(i) apaar(i). Aaapay bukhsh(i) milaayayun, Pooray Gur Kartar(i). 8. Sehjay Adisht(u) puchhniyaiy, Nirbhou Jot(i) Nirunkaar(u). Subhna jeeaan ka ikk(u) Daata, joti Jot(i) milaavunhaar(u). Pooraiy Shabad(i) sallahiyaiy jis da unt(i) na paarvaar(u). 9. Giyaaniyaan ka dhun(u) Naam(u) haiy, sejh(i) kureh(i) vapaar(u). Undin(u) laaha Hur(i) Naam(u) laiyn(i), akhoot bhuray bhundaar. Nanak toat(i) na aavuyee, deeyay Dayvunhaar(i). 10.6.23.

Word Meaning: Sehjaiy = mental state above the effects of Maya. Loachdi = longs for. Jotki = fortune tellers. Bhaykheen = symbols of different sects. Bherm = doubts. Bhaytay

= meeting with. Rujaayay = Will. 1. Tay = from. Oopjaiy = is produced; takes birth. Pause. Thaayaiyn puvaiy = finds the right place; is recognized. Kuthni = saying (about spirituality). Baad(i) = fruitless. Bairaag(i) = no attraction for Maya. Shaant(i) = peace (of mind). 2. Smaadh(i) = meditate with full concentration. Oochraiy = utters. Liv = concentration. Rusna = tongue (which tastes). 3. Kaal(u) = (fear of) death. Vidaariya = killed. Shernaayee = shelter. Kaar Kmaayay = work towards the objective (union with God). Vudbhaagi = fortunate. 4. Doojay Bhaayay = love for the other (Maya). Chookyee = ends. 5. Trihou Goon = three effects of Maya (see Ashtpudi 3, stanza 3, Mehla 3). Moondhoun = right from the beginning. Ghootha = missed opportunity. Chautha Pud = the fourth level above the three effects of Maya. It is also called the level of freedom from Maya. Pullaiy Paayay = receives. 6.
Nirgoon = formless; above the three effects of Maya (Waheguru). Nidhaan(u) = treasure. Sojhi = enlightenment. Goonvunteen = possessing noble qualities. Milaava = union. 7. Goobaar(u) = darkness; ignorance. Appar(i) = of limitless; incomprehensible. Bukhsh(i) = through kindness. 8. Adisht(u) = invisible. Nirbhou = fearless (having no rival). Nirunkaar(u) = formless. Daata = provider. Milaavunhaar(u) = connector. Na Paaravaar(u) = limitsless. 9. Vapaar(u) = trade. Undin(u) = day and night. Laaha = earnings, benefit. Akhoot = inexhaustible. Bhundaar = treasures. Tot(i) = shortage. 10.
MEANING: Without the shelter of the Guru, one cannot attain the high spiritual level (*Sehj*) where Maya becomes ineffective, oh my friends. Guru's Shabad enables one to attain the Sehj stage and have union with Waheguru. **Pause.**
Everybody longs to attain the Sehj stage, but it is not achievable without taking shelter of the Guru. The Pundits and the fortune tellers exhaust themselves reading their holy books (without any success). Likewise, the ascetics of different faiths are misguided with belief in the symbols of their faiths (as they believe that just wearing the symbols makes them holy). When Waheguru is kind to someone, He connects the individual with the Guru on His own Will, whereby the individual can attain the Sehj state by acting on the advice of the Guru. 1. Singing His praise is recognized by Waheguru only if it is done in the Sehj state; otherwise, the simple uttering of words of praise is worthless (as it is only ritualistic). The real worship of Waheguru arises from the Sehj state when an individual becomes indifferent to Maya and fosters love for God. Also, one attains comfort and peace only in the Sehj state, and without it, life goes to waste. 2. One can meditate with full devotion to Waheguru in the Sehj state and sing His praise. Waheguru's noble qualities are sung (to be approved by Him) in the Sehj state only, and full concentration (on His Naam) is also attained only in the Sehj state. (In the Sehj state) man's tongue relishes the taste of Waheguru's Naam, and Waheguru takes residence in the devotee's heart. 3.
One attains the Sehj state by taking shelter of the Guru, and his fear of death (or of rebirth) is dispelled in that state. One performs noble deeds (as per the Guru's guidance) in the Sehj state, as Waheguru makes one's heart His residence. They are fortunate who realize Waheguru in the Sehj state, as they remain merged with Him. 4.
The Sehj state cannot be attained as long as one is attached to Maya, because attachment with Maya is contrary to the Guru's Teachings, and takes one farther away from Waheguru. The deeds of a Maya-gripped man revolve around his haumein, as a result of which, he suffers in its fire; his rebirth cycle never ends, and he takes births again, and again. 5.
As long as a man is under the influence of the three effects of Maya (*Tumo*, *Rujo*, and *Suto*), he cannot attain the Sehj state, because the three effects misguide the man, and he is unsure about the right path (for union with God). What can a man read, ponder on, or describe anything (about Waheguru), when he has missed the opportunity right from the beginning (to

serve Waheguru)? As far as the Sehj state (also called the *fourth level* of spirituality) is concerned, one attains it by rising above the *three effects* of Maya, in the shelter of the Guru. 6. When one realizes that the Naam of the formless Waheguru is the source of all comforts, (he works hard to connect with Him), and rises above the three effects of Maya to attain the Sehj state. The bearers of noble qualities (true devotees) praise the eternal Waheguru, and earn eternal praise for themselves as they become "one" with Him. When the misguided lucky individuals connect with the Guru's Shabad, they attain the Sehj state and become "one" with Waheguru. 7. Without attaining the Sehj state, there is ignorance all around because Maya creates a wall of complete darkness (between the man and God). By following on Guru's Shabad, one attains the Sehj state, and understands (connects with) the incomprehensible Waheguru. The Creator Waheguru's kindness connects the individual with Him through the Perfect Guru. 8.
The invisible light of the fearless and formless Waheguru is realized in the Sehj state. There is only one Provider for everybody who connects individuals (who are a part of His Light) with Himself (the source of all Light). The incomprehensible Waheguru can be praised by the Shabad of the Perfect Guru. 9. The true wealth of a devotee is Waheguru's Naam, and he deals in it in the Sehj state. He earns the benefit (wealth) to recite Waheguru's Naam day and night, of which Waheguru has inexhaustible treasures. There is no shortage of Waheguru's Naam, of which the Provider has His treasures full, oh Nanak. 10.6. 23.

(ਅੰਗ 69)॥ ਸਿਰੀਰਾਗੁ ਮਹਲਾ 3॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫੇਰੁ ਨ ਪਵੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥ ਪੂਰੈ ਸਬਦਿ ਸਭ ਸੋਝੀ ਹੋਈ ਹਰਿ ਨਾਮੈ ਰਹੈ ਸਮਾਇ॥ 1॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇ॥ ਨਿਰਮਲੁ ਨਾਮੁ ਸਦ ਨਵਤਨੋ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ਰਹਾਉ॥ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪੁਨੀ ਸਰਣਾਈ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹਣਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਜੀਵਤੁ ਮਰੈ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰਣਾ॥ 2॥ ਵਡੈ ਭਾਗਿ ਨਾਉ ਪਾਈਐ ਗੁਰਮਤਿ ਸਬਦਿ ਸੁਹਾਈ॥ਆਪੇ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਕਰਤਾ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ॥ 3॥ ਇਕਨਾ ਮਨਮੁਖਿ ਸਬਦੁ ਨ ਭਾਵੈ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਇਆ॥ ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ 4॥ ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਹੈ ਸਚੈ ਸਬਦਿ ਰੰਗਿ ਰਾਤੇ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਸਦ ਨਿਰਮਲੁ ਸਹਜੇ ਨਾਮਿ ਸਮਾਤੇ॥ 5॥ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਬੋਲਹਿ ਸਭ ਆਤਮ ਰਾਮੁ ਪਛਾਣੀ॥ ਏਕੋ ਸੇਵਨਿ ਏਕੁ ਅਰਾਧਹਿ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ॥ 6॥ ਸਚਾ ਸਾਹਿਬੁ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚ ਸਿਉ ਅਪੁਨੀ ਕਿਰਪਾ ਕਰੇ ਮਿਲਾਇ॥7॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਜਗਾਇ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਇ॥ 8॥7॥24॥

(PAGE 69): **Siri Raag(u) Mehla 3:** Satgur(i) miliyaiy fayr(u) na puvaiy, junum mern dookh(u) jaayay. Pooraiy Shabad(i) subh sojhi hoyee, Hur(i) Naamaiy ruhaiy smaayay. 1. Mun mayray Satgur siyoun chit(u) laayay. Nirmul(u) Naam(u) sud nuvtuno, Aap(i) vusaiy mun(i) aayay. 1. Ruhaou. Hur(i) Jeeo rakhou apuni shernaayee, jiyoun raakheh(i) tiyoun rehna. Gur kaiy Shabad(i) jeevut(u) muraiy, Gurmukh(i) bhuvjul(u) terna. 2. Vuddaiy bhaag(i) Naaoun paayiyaiy, Gurmut(i) Shabad(i) soohayee. Aapay mun(i) vusiya Prubh(u) Kerta, sehjay ruhhiya smaayee. 3. Ikna munmukh(i) Shabad(u) na bhaavaiy, bundhun(i) bundh(i) bhuvaaya. Lukh chauraasee phir(i) phir(i) aavaiy, birtha junum(u) guvaaya. 4. Bhugtaan mun(i) anund(u) haiy, Suchaiy Shabad(i) rung(i) raatay. Undin(u) goon gaaveh(i) sud nirmul(u), sehjay Naam(i) smaatay. 5. Gurmukh(i) Amrit Bani boleh(i), subh Atum Ram(u) puchhani. Aiko sayvun(i) Aik(u) araadheh(i), Gurmukh(i) Akuth kahaani. 6. Sacha Sahib(u) sayviyaiy Gurmukh(i) vusaiy mun(i) aayay. Suda rung(i) raatay Sach siyoun, Apuni kirpa kuray milaayay. 7. Aapay kuray kraayay Aapay, ikna sootiyaan dayay jugaayay. Aapay mayl(i) milaayaynda, Nanak Shabad(i) smaayay. 8. 7. 24.

Word Meaning: Fayr(u) = return; rebirth. Pooraiy = perfect. Sojhi = understanding;

enlightenment. Smaayay= merged; connected. 1. Siyoun = with. Nuvtuno = new; refreshing. Pause. Shernaayee = (in) shelter. Jeevut (u) merna = kill mind (control) from the attractions of Maya. Bhuvjul(u) = the sea of Maya. 2. Vuddaiy Bhaag(i) = with good luck. Soohayee = pretty (life); to Waheguru's liking. Sehjay = in the Sehj state (where Maya has no effect). 3. Ikna = some. Bhaavaiy = like. Bundhun(i) = (in) bonds; restrictions; societal obligations. Bundh(i) = tied. Bhuvaaya = recycled; reincarnated. Lukh cahuraasee = 8.4 million life forms, according to Hindu belief. Birtha = fruitless. 4. Anund(u) = bliss. Rung(i) = (in) love. Raatay = imbued. Undin(u) day and night. 5. Atum Ram(u) = God. Aiko = One and only (Waheguru). Sayvun = serve; worship. Araadheh(i) = worship; recite (Naam). Akuth = indescribable. 6.

MEANING: Attach (connect) yourself to the Satguru, oh my mind. (With Satguru's grace), Waheguru's pure Naam will take residence in your heart. Pause.

By connecting with Satguru, one does not take rebirths, and one's suffering due to the birth-death cycle is terminated. One's mind is fully enlightened by the Perfect Shabad of the Guru, and he stays connected with Waheguru's Naam. 1.

I pray to God that He keep me in His shelter, and I obey His Will to spend my life happily (as per His Will). The followers of the Guru are able to kill their mind (control it) as far as attractions of Maya are concerned, and swim across the sea of Maya. 2.

Highly fortunate people acquire Waheguru's Naam by following the Guru's advice, which makes their life highly blissful. The Creator Himself takes residence in their heart, and they remain connected to Him in a higher spiritual state (above Maya). 3.

There are some who follow their mind and do not like the Guru's Shabad. Such people are prisoners of Maya, and they are taken through the birth-death-birth cycle. They waste away their precious human life and go through 8.4 million life forms. 4.

Being imbued in Perfect Guru's Shabad, the devotees feel blissful. They sing praise of the pure Waheguru day and night, and stay connected with Him in the higher spiritual state above the effects of Maya. 5. They sing the Amrit (life-sustaining) Shabad of the Guru in His shelter, thereby acquiring Divine knowledge. In Guru's shelter, they remember and worship the one and only Waheguru, whose qualities are indescribable. 6.

When one remembers the True Lord in the shelter of the Guru, He (Waheguru) takes residence in his heart. He is always imbued in His Naam, and the Kind God absorbs him into Himself. 7. Waheguru does everything by Himself, and also makes people do whatever He wishes (them to do). He awakens the sleeping people (enlightens the ignorant), and connects them with Him by imbuing them in Guru's Shabad, oh Nanak. 8.7.24.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 3॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਮਨੁ ਨਿਰਮਲਾ ਭਏ ਪਵਿਤੁ ਸਰੀਰ॥ ਮਨਿ ਆਨੰਦ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਭੇਟਿਆ ਗਹਿਰ ਗੰਭੀਰੁ॥ ਸਚੀ ਸੰਗਤਿ ਬੈਸਣਾ ਸਚਿ ਨਾਮਿ ਮਨੁ ਧੀਰ॥ 1॥ ਮਨ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਲਗੈ ਨ ਮੈਲੁ ਪਤੰਗੁ॥ 1॥ਰਹਾਉ॥ ਸਚੈ ਸਬਦਿ ਪਤਿ ਊਪਜੈ ਸਚੇ ਸਚਾ ਨਾਉ॥ ਜਿਨੀ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਮਨਮੁਖ ਸਚੁ ਨ ਜਾਣਨੀ ਤਿਨ ਠਉਰ ਨ ਕਤਹੂ ਥਾਉ॥ 2॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੇ ਹੀ ਵਿਚਿ ਵਾਸੁ॥ ਸਦਾ ਸਚਾ ਸਾਲਾਹਣਾ ਸਚੈ ਸਬਦਿ ਨਿਵਾਸੁ॥ ਸਭੁ ਆਤਮਰਾਮੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਨਿਜ ਘਰਿ ਵਾਸੁ॥ 3॥ ਸਚੁ ਵੇਖਣੁ ਸਚੁ ਬੋਲਣਾ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ॥ ਸਚੀ ਸਾਖੀ ਉਪਦੇਸੁ ਸਚੁ ਸਚੇ ਸਚੀ ਸੋਇ॥ ਜਿੰਨੀ ਸਚੁ ਵਿਸਾਰਿਆ ਸੇ ਦੁਖੀਏ ਚਲੇ ਰੋਇ॥ 4॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੂਕ ਨ ਸੁਣੈ ਪੂਕਾਰ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ॥ 5॥ (ਅੰਗ 70)॥_ ਏਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਤਿਗੁਰ ਸਰਣਾ॥ ਸਤਿਗੁਰਿ ਸਚੁ ਦਿੜਾਇਆ ਸਦਾ ਸਚਿ ਸੰਜਮਿ ਰਹਣਾ॥ ਸਤਿਗੁਰੁ ਸਚਾ ਹੈ ਬੋਹਿਥਾ ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ॥ 6॥ ਲਖ ਚਉਰਾਸੀਹ ਫਿਰਦੇ ਰਹੇ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ॥

ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ ਬਿਨੁ ਸਚੇ ਅਵਰੁ ਨ ਕੋਈ॥ 7॥ ਜੋ ਸਚੈ ਲਾਇ ਸੇ ਸਚਿ ਲਗੇ ਨਿਤ ਸਚੀ ਕਾਰ ਕਰੰਨਿ॥ ਤਿਨਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ ਸਚੈ ਮਹਲਿ ਰਹੰਨਿ॥ ਨਾਨਕ ਭਗਤ ਸੁਖੀਏ ਸਦਾ ਸਚੈ ਨਾਮਿ ਰਚੰਨਿ॥ 8॥17॥8॥25॥

Siri Raag(u) Mehla 3: Satgur(i) sayviyaiyn mun(u) nirmula, bhuyay pvit(u) sreer. Mun(i) aanund suda sookh(u) paaya, bhaytiya Gehr Gumbheer(u). Sachi sungat(i) baisna, Sach(i) Naam(i) mun(u) dheer. 1. Mun ray Satgur(u) sayv(i) nisung(u). Satgur

Sayviyaiyn Hur(i) mun(i) vusaiy, luggaiy na maiyl(u) ptung(u). 1. Ruhaou. Sachaiy Shabad(i) put(i) oopjaiy, Sachay Sacha Naoun. Jihni haumein maar(i) puchhaaniya huoun tin bulihaaraiy jaoun. Munmukh Sach(u) na jaan-ni, tin tthaur na kut-houn thaoun. 2. Sach(u) khaana Sach(u) pehnuna, Sachay hee vich(i) vaas(u). Suda Sacha salaahna, Sachaiy Shabad(i) nivaas(u). Subh(u) Aatam Ram(u) puchhaniya Gurmuti nij ghur(i) vaas(u). 3. Sach vaykhun(u) Sach(u) bolna, tun(u) mun(u) Sacha hoyay. Sachi saakhi oopdaysh(u) Sach(u), Sachay Sachi soyay. Jihni Sach visaariya say dookhiyay chulay royay. 4. Satguru) jihni na sayviou, say kit(u) aayay sunsaar(i). Jum dur(i) budhay maariyeh(i) kook na soonaiy pookaar. Birtha junum(u) guvaaya mur(i) jummeh(i) vaaro vaar. 5.

(PAGE 70): Eho jug julta daykh(i) kaiy, bhuj(i) puyay Satgur sherna. Satgur(i) Sach(u) dirraaya suda Sach(i) sunjum(i) rehna. Satgrur(u) Sacha haiy bohitha, Shabday bhuvjul(u) terna. 6. Lukh chauraasee phirday ruhay, bin(u) Satgur mookt(i) na hoyee. Purrh purrh Pundit Moni thukkay, doojaiy bhaayay put(i) khoyee. Satgur(i) Shabad(u) soonaaya, bin(u) Sachay uver(u) na koyee. 7. Jo Sachay laayay say Sach(i) luggay, nit Sachi kaar kurn(i). Tinha nij ghur(i) vaasa paaya, Sachaiy Mehl(i) rehn(i). Nanak bhugat sookhiyay suda Sachaiy Naam(i) ruchun(i). 8.17.8.25.

Word Meaning: Sayviyaiyn = by serving (obeying). Bhuyay = became. Pvit(u) = holy; pure. Aanund = blissful. Bhaytiya = met with. Gehr = very deep. Gambheer = never changing; unemotional. Dheer = support; peace. 1. Nisung(u) = openly; without hesitation. Ptung(u) = a very small amount. Pause. Put(i) = honour. Puchhaaniya = recognized; made a connection. Bulihaaraiy = sacrifice self. Tthaur = Thaoun = shelter; peace. Kut-houn = somewhere. 2. Vaas(u) = Nivaas(u) = residence. Aatum Ram(u) = Waheguru; God. Nij = own. 3. Saakhi = Oopdaysh(u) = advice; teaching. Soyay = fame; praise. Visaariya = dropped from mind; ignored. Chulay = leave the world. 4. Kook = cry loudly; calling. Pookaar = begging; praying; implore. Birtha = fruitless. 5. Dirraaya = reinforced. Sunjum = control over sensual pleasures. Bohitha = ship. Bhuvjul(u) = world-sea; sea of Maya (between man and God). 6. Lukh-chauraasee = 8.4 million life forms as per the Hindu belief. Mookt(i) = freedom from the bonds of Maya. Moani = sages who stay silent for long periods of time. Doojaiy bhaayay = in the love for the other (Maya). Uver(u) = other; else. 7.

Sachaiy = eternal (Waheguru). Kaar = business; work. Nij Ghur(i) = in one's own mind. Sachaiy Mehl(i) = in Waheguru's Palace. Ruchun(i) = get absorbed. 8.17.8. 25.

MEANING: Serving (obeying) the Satguru, one's mind is purified, his body becomes pious (the body does not perform ignoble deeds), and one gets connected with the unfathomable, and never-changing Waheguru, as a result of which, one is always blissful. Such an individual stays in the company of true devotees, and his mind is peaceful because he bears the eternal Naam in his heart. 1. Serve Satguru publicly (without the fear of being labelled as weak by the ritualists), oh my mind. Serving Satguru results in Waheguru taking residence in one's heart, and the mind does not get even a slight amount of filth. Pause.

Following on the Guru's eternal Shabad, one is honoured in both worlds and acquires the pure Naam of the Pure Waheguru. I am a sacrifice to those who get connected with Waheguru

by overcoming their haumein. The followers of their mind do not recognize the Truth (God), and find no peace or support anywhere. 2.
The eating, wearing, and living of the devotees is all about remembering Waheguru (they stay connected with God even when they are doing their routine business). They always praise the eternal Waheguru and keep the eternal Shabad in mind. Acting on the advice of the Guru, they have control over their mind and realize Waheguru (stay connected with Him). 3.
With their bodies and minds pure, whatever they see or talk about is about Waheguru. They become “one” with Waheguru, and receive only True advice, and preach Waheguru’s Naam only; and they earn true (eternal) fame. Those who forget Waheguru leave this world unhappy and repentant. 4. What for those who come into this world, who do not serve Satguru (they waste away their life)? Shackled, they are punished by the Angel of Death, and there is nobody to hear their cries or prayers. They waste their precious human life, and keep taking birth again and again. 5. Watching the suffering of this world, I got concerned and ran to take shelter of Satguru. Satguru reinforces Waheguru’s Naam and preaches living by high moral standards with control over sensual desires. Satguru is the ship (treasure) of Waheguru’s Naam, and one swims across the sea of Maya by following His Shabad. 6.
Man may go through the 8.4 million life forms, but cannot find salvation without Satguru. The pundits and the *moanies* (sages who stay quiet for long times) exhaust themselves by reading books, but cannot free themselves from the bonds of Maya, and thus lose respect in the next world. Satguru reveals the Truth that no one other than God can free man from Maya. 7.
But only those who follow the path of righteousness are guided by Waheguru Himself, and they lead their life as guided by the Guru. They find Waheguru in their own mind, and live in Waheguru’s Palace (become “one” with Him). The devotees are always absorbed (imbued) in the True Naam, and are always blissful, oh Nanak. 8.17.8.25.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5॥

Siri Raag(u) Mehla 5:

ਜਾ ਕਉ ਮੁਸਕਲੁ ਅਤਿ ਬਣੈ ਢੋਈ ਕੋਇ ਨ ਦੇਇ॥ ਲਾਗੁ ਹੋਏ ਦੁਸਮਨਾ ਸਾਕ ਭਿ ਭਜਿ ਖਲੇ॥ ਸਭੋ ਭਜੇ ਆਸਰਾ ਚੁਕੈ ਸਭੁ ਅਸਰਾਉ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ॥ 1॥ ਸਾਹਿਬੁ ਨਿਤਾਣਿਆ ਕਾ ਤਾਣੁ॥ ਆਇ ਨ ਜਾਈ ਥਿਰੁ ਸਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਣੁ॥ 1॥ਰਹਾਉ॥ ਜੇ ਕੋ ਹੋਵੈ ਦੁਬਲਾ ਨੰਗ ਭੁਖ ਕੀ ਪੀਰ॥ ਦਮੜਾ ਪਲੈ ਨ ਪਵੈ ਨ ਕੋ ਦੇਵੈ ਧੀਰ॥ ਸੁਆਰਥੁ ਸੁਆਉ ਨ ਕੋ ਕਰੇ ਨ ਕਿਛੁ ਹੋਵੈ ਕਾਜੁ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਹਚਲੁ ਹੋਵੈ ਰਾਜੁ॥ 2॥ ਜਾ ਕਉ ਚਿੰਤਾ ਬਹੁਤੁ ਬਹੁਤੁ ਦੇਹੀ ਵਿਆਪੈ ਰੋਗੁ॥ ਗ੍ਰਿਸਤਿ ਕੁਟੰਬਿ ਪਲੇਟਿਆ ਕਦੇ ਹਰਖੁ ਕਦੇ ਸੋਗੁ॥ ਗਉਣੁ ਕਰੇ ਚਹੁ ਕੁੰਟ ਕਾ ਘੜੀ ਨ ਬੈਸਣੁ ਸੋਇ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ॥ 3॥ ਕਾਮਿ ਕਰੋਧਿ ਮੋਹਿ ਵਸਿ ਕੀਆ ਕਿਰਪਨ ਲੋਭਿ ਪਿਆਰੁ॥ ਚਾਰੇ ਕਿਲਵਿਖ ਉਨਿ ਅਘ ਕੀਏ ਹੋਆ ਅਸੁਰ ਸੰਘਾਰੁ॥ ਪੋਥੀ ਗੀਤ ਕਵਿਤ ਕਿਛੁ ਕਦੇ ਨ ਕਰਨਿ ਧਰਿਆ॥ ਚਿਤਿ ਆਵੈ ਓਸੁ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਨਿਮਖ ਸਿਮਰਤ ਤਰਿਆ॥ 4॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਚਾਰਿ ਮੁਖਾਗਰ ਬਿਚਰੇ॥ ਤਪੇ ਤਪੀਸਰ ਜੋਗੀਆ ਤੀਰਥਿ ਗਵਨੁ ਕਰੇ॥ ਖਟੁ ਕਰਮਾ ਤੇ ਦੁਗੁਣੇ ਪੂਜਾ ਕਰਤਾ ਨਾਇ॥ ਰੰਗੁ ਨ ਲਗੀ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਸਰਪਰ ਨਰਕੇ ਜਾਇ॥ 5॥ ਰਾਜ ਮਿਲਕ ਸਿਕਦਾਰੀਆ ਰਸ ਭੋਗਣ ਬਿਸਥਾਰ॥ ਬਾਗ ਸੁਹਾਵੇ ਸੋਹਣੇ ਚਲੈ ਹੁਕਮੁ ਅਫਾਰ॥ ਰੰਗ ਤਮਾਸੇ ਬਹੁ ਬਿਧੀ ਚਾਇ ਲਗਿ ਰਹਿਆ॥ ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਮੁ ਤਾ ਸਰਪ ਕੀ ਜੂਨਿ ਗਇਆ॥ 6॥ ਬਹੁਤੁ ਧਨਾਢਿ ਅਚਾਰਵੰਤੁ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈਆ ਸਾਜਨ ਸੰਗਿ ਪਰੀਤਿ॥ ਲਸਕਰ ਤਰਕਸ ਬੰਦ ਬੰਦ ਜੀਉ ਜੀਉ ਸਗਲੀ ਕੀਤ॥

(ਅੰਗ 71)॥ ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਤਾ ਖੜਿ ਰਸਾਤਲਿ ਦੀਤਿ॥ 7॥ ਕਾਇਆ ਰੋਗੁ ਨ ਛਿਦ੍ਰ ਕਿਛੁ ਨਾ ਕਿਛੁ ਕਾੜਾ ਸੋਗੁ॥ ਮਿਰਤੁ ਨ ਆਵੀ ਚਿਤਿ ਤਿਸੁ ਅਹਿਨਿਸਿ ਭੋਗੈ ਭੋਗੁ॥ ਸਭ ਕਿਛੁ ਕੀਤੋਨੁ ਆਪਣਾ ਜੀਇ ਨ ਸੰਕ ਧਰਿਆ॥ ਚਿਤਿ ਨ ਆਇਓ ਪਾਰਬ੍ਰਹਮੁ ਜਮ ਕੰਕਰ ਵਸਿ ਪਰਿਆ॥ 8॥ ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਪਾਰਬ੍ਰਹਮੁ ਹੋਵੈ ਸਾਧੁ ਸੰਗੁ ॥ਜਿਉ ਜਿਉ ਓਹੁ ਵਧਾਈਐ ਤਿਉ ਤਿਉ ਹਰਿ ਸਿਉ ਰੰਗੁ॥ ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਆਪਿ ਅਵਰੁ ਨ ਦੂਜਾ ਥਾਉ॥ ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਆ ਨਾਨਕ ਸਚਾ ਨਾਉ॥ 9॥1॥26॥

Ja kuou mooshkul(u) ut(i) bunaiy, dhoyee koyay na dayay. Laagoo hoyay dooshmna, saak bh(i) bhuj(i) khulay. Subho bhujay aasra chookay subh(u) usraao. Chit(i) aavaiy oas(u) Parbraham(u) lugaiy na tutti vaao. 1. Sahib(u) nitaaniyaan ka taan(u). Aayay na jaayee thir(u) suda, Gur Shabadi Sach(u) jaan(u). 1. Ruhaou. Jay ko hovaiy doobla nung bhookh kee peer. Dumrra pullaiy na puvaiy na ko dayvaiy dheer. Sooaarth(u) sooaao na ko kuray, na kichh(u) hovaiy kaaj(u). Chit(i) aavaiy oas(u) Parbraham(u), ta nihchul(u) hovaiy raaj(u). 2. Ja kuou chinta buhout(u) buhout(u), dayhee viaapaiy roag(u). Grist(i) kootumb(i) playtiyaa, kuday hurkh(u) kuday soag(u). Gaoun kuray chuhoun koont ka, ghurri na baisun(u) soyay. Chit(i) aavaiy oas(u) Parbraham(u), tun(u) mun(u) seetul(u) hoyay. 3. Kaam(i) krodh(i) moh(i) vus(i) keeya, kirpun lobh(i) piyaar(u). Chaaray kilvikh oon(i) ugh keeyay, hoa usoor sunghaar(u). Pothi geet kvit kichh(u), kuday na kurn(i) dhuriya. Chit(i) aavaiy oas(u) Parbraham(u) ta nimkh simrut turiya. 4. Shast Simrit(i) Bayd chaar(i) mookhaagur bichray. Tupay tupeesur yogia, teeruth(i) guvun(u) kuray. Khut(u) kerma tay doognay pooja kerta naayay. Rung(u) na luggi Parbraham, ta surpur nerkay jaayay. 5. Raaj milk sikdaariyaan rus bhogun bisthaar. Baag soohaavay sohnay, chullaiy huqam afar. Rung tmaashay buhou bidhi, chaayay lug(i) ruhiya. Chit(i) na aayo Parbraham(u), ta serp kee joon(i) guyya. 6. Buhout(u) dhunaad(i) achaarvunt(u), sobha nirmul reet(i). Maat pita soot bhaayiyaan, saajun sung(i) preet(i). Lushkur turkush bund bund jeeo jeeo sugli keet.

(PAGE 71): Chit(i) na aayo Par Braham(u) ta khurr(i) rsatul(i) deet. 7. Kaayaan roag(u) na chhider(u) kichh(u), na kichh(u) kaarra soag(u). Mirt(u) na aavi chit(i) tis(u), ehinis bhoagaiy bhoag(u). Subh kichh(u) keetoan(u) aapna jeeyay na shunk dhuriya. Chit(i) na aayo Parbraham(u) Jum kunkur vus(i) puriya. 8. Kirpa kuray jis(u) Parbraham(u) hovaiy Sadhu sung(u). Jiyoun jiyoun oh(u) vudhaayiyaiy, tiyoun tiyoun Hur(i) siyoun rung(u). Doohaan siriyaan ka khusm(u) Aap(i), uver(u) na dooja thaoun. Satgur tootthaiy paaya Nanak Sacha Naaoun. 9.1.26.

Word Meaning: Ut(i) Mooshkul(u)= extremely difficult situation (trouble). Dhoyee = shelter; support. Laagoo = on the attack. Saak = relatives. Chookaiy = ended. Parbraham = God; Waheguru. **Tutti Vaao** = hot air (India, being a hot country, experiences a very hot climate that becomes unbearable in the summer months, especially at the time of Guru Sahiban, when no fans or air-conditioning were available). So, hot air was synonymous with big discomfort and has been used as a metaphor for troubles. 1. Taan = force; power. Nitaaniyaan = powerless; downtrodden. Thir(u) = uniform; never changing. Pause. Doobla = weak. Peer = Peerr = pain; discomfort. Dumrra = a very small unit of money. Pullaiy = in possession. Dheer = comfort; support. Sooaaruth(u) = Sooaao = needs. Kaaj(u) = task. Nihchul(u) = stable; everlasting. Raj = rule. 2. Viyapaiy = happens; attacks. Grist(i) = Kootumb(i) = in family (affairs). Hurkh(u) = happiness. Soag(u) = grief. Gaoun = travel. Koont = directions. Seetal(u) = calm; peaceful. 3.
Kirpun = money-minded. **Chaaray Kilvikh (Ugh)** = all the four recognized sins (killing of a Brahman, and a cow; killing or selling a daughter; and donations from an immoral person). Asoor = demon. Sunghaar(u) = deserving death. Pothi = religious book. Kvit = (religious) poem. Na Kurn(i) dhuriya = turned no ear; paid no attention. Nimkh = a moment. Turiya = swam across (the sea of Maya); salvaged. 4.

Shast, Simrit(i), Bayd (Vedas) = Hindu religious books. Mookhaagur = from memory. Bichray = explains. Tupay = Tupeesur = self=torturers. Teeruth Guvun(u) = pilgrimage. **Khut(u) Kerma** = six accepted deeds (for **Brahmans**: receive and deliver education; perform yugna for self and for others; give and receive donations. For other **Hindus**: bathing; recitation of some mantras; peforming huvans; idol worship; pilgrimage; and meditation). Rung = love. Surpur = for sure. 5.
Milk = Milkh = estate. Sikdariyaan = leadership. Bisthaar = expansion. Afaar = (of the) conceited. Bidhi = of different kinds. Chaayay = gusto; zest. 6.
Dhunaadh(i) = rich. Achaarvunt(u) = disciplined; strict follower of expected norms. Lushkur = soldiers. Turkush = quiver (for arrows). Bund = Bundna = to bow before.
Khurr(i) = take to. Rusatul(i) = underworld (hell). Deet(i) = is sent; thrown. 7.
Kaayan = bodily. Chhider = shortcoming; weakness; bad habit. Kaarra = suffering. Soag(u) = grief. Mirt(u) = death. Ehinis = day and night. Bhoagaiy Bhoag(u) = enjoys luxuries. Shunk = doubt. Jum Kunkur = deputies of the angel of death. 8.
Rung(u) = love; affection. Khusm(u) = Lord; Master. Uver(u) = other. Tootthaiy = pleased to be kind. 9.
MEANING: The Lord is the power behind the powerless (downtrodden), oh my friend. (Not only that), He is eternal, and never comes or goes (dies or leaves); one can realize Him by the Guru's Shabad. **Pause.** If someone is in big trouble, and has no shelter or support, his enemies are on the attack, all his relatives have left him, and all the doors of support are shut on him; he does not suffer even a slight trouble if he remembers Waheguru with full faith. 1. If someone is weak, is suffering the pain of poverty and hunger; has no money, and there is nobody to solace him; nobody helps him in his needs, and he is unable to achieve anything; he will attain (a spiritual state where he feels that he has) an eternal reign if he thinks of Waheguru (prays to Him) with full faith. 2 If someone is suffering from some bodily disease, and is overwhelmed by several worries; and he is so engrossed in the family affairs, and experiences some happiness and some grief; and runs around in all the four directions to meet his needs, and cannot rest even for a moment; he will find bodily and mental peace if he thinks of God (prays to Him) with full faith. 3. If someone is fully controlled by lust, rage, worldly attachments, greed, and love for money; and the demon has committed all the four big sins for which he deserves death; and he has never paid any attention to the praise of Waheguru in the form of a religious book, a song, or a poem; he can be salvaged in a moment if he remembers Waheguru (prays to Him) even for moment with full faith. 4. (On the other hand) If someone is able to read the Shastra, the Simritis, and the four Vedas from memory, and undertakes pilgrimage like the well-known yogis, tortures himself, or performs twice as many as the six recognized rituals, takes early morning baths, and performs idol worship, he is bound to go to hell if he has no love for Waheguru. 5. If someone owns huge tracts of land, is a popular leader, or even a ruler, has a huge expanse of enjoyable luxuries, has beautiful orchards, and the conceited can issue big orders, can afford too many different and colourful activities which he enjoys zestfully, he will be incarnated in a snakelike form if he does not remember God. 6.
If someone is very rich, leads a disciplined life as per societal norms, and enjoys fame because of his clean behaviour; and his mother, father, sons, brothers and friends all love him; and if a number of soldiers with quivers loaded with arrows bow to him, and obey his orders; he is still thrown in hell if he does not remember God. 7.
If someone does not suffer from some bodily disease, has no shortcoming, or no suffering due to some grief, has never thought about death, and enjoys luxuries of life day and night;

has control on everything, and never doubted his ownership of all his properties; becomes a prisoner of the deputies of the Angel of death if he has not remembered God. 8.
If Waheguru is kind to someone, he gets connected with the Guru, and the more he stays in touch, the more he is imbued in Waheguru's love. Waheguru is the Lord of both the worlds (present and the next after death), and there is no place beyond His control. I have realized such Waheguru's Naam by the benevolence of Satguru, oh Nanak. 9.1.26

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5 ਘਰੁ 5॥ ਜਾਨਉ ਨਹੀ ਭਾਵੈ ਕਵਨ ਬਾਤਾ॥ ਮਨ ਖੋਜਿ ਮਾਰਗੁ॥ 1॥ ਰਹਾਉ॥ ਧਿਆਨੀ ਧਿਆਨੁ ਲਾਵਹਿ॥ ਗਿਆਨੀ ਗਿਆਨੁ ਕਮਾਵਹਿ॥ ਪ੍ਰਭੂ ਕਿਨ ਹੀ ਜਾਤਾ॥ 1॥ ਭਗਉਤੀ ਰਹਤ ਜੁਗਤਾ ॥ਜੋਗੀ ਕਹਤ ਮੁਕਤਾ॥ ਤਪਸੀ ਤਪਹਿ ਰਾਤਾ॥ 2॥ ਮੋਨੀ ਮੋਨਿ ਧਾਰੀ॥ ਸਨਿਆਸੀ ਬ੍ਰਹਮਚਾਰੀ॥ ਉਦਾਸੀ ਉਦਾਸਿ ਰਾਤਾ॥ 3॥ ਭਗਤਿ ਨਵੈ ਪਰਕਾਰਾ॥ ਪੰਡਿਤੁ ਵੇਦੁ ਪੁਕਾਰਾ॥ ਗਿਰਸਤੀ ਗਿਰਸਤਿ ਧਰਮਾਤਾ॥ 4॥ ਇਕਸਬਦੀ ਬਹੁਰੂਪਿ ਅਵਧੂਤਾ॥ ਕਾਪੜੀ ਕਉਤੇ ਜਾਗੂਤਾ॥ ਇਕਿ ਤੀਰਥਿ ਨਾਤਾ॥ 5॥ ਨਿਰਹਾਰ ਵਰਤੀ ਆਪਰਸਾ॥ ਇਕਿ ਲੂਕਿ ਨ ਦੇਵਹਿ ਦਰਸਾ॥ ਇਕਿ ਮਨ ਹੀ ਗਿਆਤਾ॥ 6॥ ਘਾਟਿ ਨ ਕਿਨ ਹੀ ਕਹਾਇਆ॥ ਸਭ ਕਹਤੇ ਹੈ ਪਾਇਆ॥ ਜਿਸੁ ਮੇਲੇ ਸੋ ਭਗਤਾ॥ 7॥ ਸਗਲ ਉਕਤਿ ਉਪਾਵਾ॥ ਤਿਆਗੀ ਸਰਨਿ ਪਾਵਾ॥ ਨਾਨਕੁ ਗੁਰ ਚਰਣਿ ਪਰਾਤਾ॥ 8॥2॥27॥

Siri Raag(u) Mehla 5 Ghur(u) 5: Jaanoo nuhi, bhaavaiy kuvun baata. Mun khoj(i) maarg(u). 1. Ruhaou. Dhiyani dhiyan(u) laaveh(i). Giyani giyan(u) kmaveh(i). Prubhoo kin hee jaata. 1. Bhugaouti reht joogta. Yogi keht mookta. Tupsee tupeh(i) raata. 2. Moani moan(i) dhaari. Sanyasi brahmchaari. Oodaasi oodaas(i) raata. 3. Bhugut(i) nuvaiy perkaara. Pundit Vayd(u) pookaara. Gristi grist(i) dhermaata. 4. Ikk-shabadi buhouroop uvdhoota. Kaaprri kautay jaagoota. Ikk teeruth(i) naata. 5. Nirhaar verti aapursha. Ikk(i) look(i) na dayveh(i) dersha. Ikk(i) mun hee giyaata. 6. Ghaat(i) na kin hee kuhaaya. Subh kehtay haiy paaya. Jis(u) maylay so bhugta. 7. Sugul ookt(i) oopaava. Tiyaagi shern(i) paava. Nanak(u) Gur churn(i) praata. 8.2.27.

Word Meaning: Bhaavaiy = likes. Baata = wording; deeds. Khoj(i)= search. Pause. Dhiyani = meditator. Kmaveh(i) = earns; works toward. Kin = some rare person. 1. Bhugaouti = devotee. Joogta = (in) discipline. Mookta = free from the bonds of Maya. Tupsee = self- torturer. Raata = imbued. 2. Moani = an ascetic who stays silent for a long time. Sanyasi = an ascetic who renounces the world. Brahmchaari = celibate. Oodaasi = turned away from Maya. 3.

Worship of Nuvaiy Parkaara = Hindu books have listed nine forms of worship as follows:

1. Listen to the praise of one's deity. 2. Singing praise. 3. Remembering the deity. 4. Wash the feet. 5. Offering flowers etc. 6. Kneeling before. 7. Friendly behaviour. 8. Personal tending. 9. Offer self. Gristi = family man.

Vayd(u) = Vedas. Pookaara = reads aloud. Gristi = family man. Dhermaata = discharges his responsibilities. 4. Ikk-sahabadi = ascetics who utter only one word at the doors to collect food. Buhouroop = who changes appearances frequently. Uvdhoota = naked sadhus. Kaaprri = one who covers his entire body with clothes. Kautay = poets; entertainer. Jagoota = who does not sleep. 5. Nirhaar = who does not eat. Verti = those who take vows not to do certain things. Aapursha = who don't touch others. Look(i) = keep hiding. Giyaata = knowledgeable. 6. Ookut(i) = logic. Oopaava = arrangements; use different techniques. Praata = fallen (on feet). 8.

NOTE: In this holy Shabad, Guru Arjun Dev Ji explains the different approaches people follow to connect with God. Everybody believes that their approach is successful (pleases Waheguru). But, worshipping Waheguru by taking Guru's shelter is the only way to please or connect with Him.

MEANING: I don't know which religious path (approach) pleases (is approved by) Waheguru for connecting with Him. So, search for the right approach, oh my mind. Pause.
The meditators believe in meditation alone; the (divine) knowledge seekers believe in acquiring knowledge, but no one has realized Waheguru (or made a connection with Him) using such approaches. 1. The devotees of god Vishnu worship as per their belief - a special anointment on the forehead, wearing a necklace of basil, and pilgrimage, etc. The Yogis believe that their path leads to freedom from Maya, and the people who torture themselves believe that their approach is right. 2. The ascetics who stay quiet for long periods of time practise their belief; the Sanyasi and the celibates believe in their respective approaches, and the people who believe in turning their minds away from Maya, follow their own path. 3. Some believe in the nine types of worship; the pundits read the Vedas aloud to the people, and the family man is busy with his family obligations. 4. There are some who go from door to door to collect food, and utter only one word (*Aulukh, Nirunjun*, etc.) to draw the attention of the families. Some believe in wearing no clothes at all, while some others keep changing their appearances. On the other hand, some believe in covering their whole body with clothes; some people are poets, and some entertain people with different acts, and there are some who believe in having no sleep. There are still others who believe in pilgrimage. 5. Some eat no food, some live by certain self-imposed restrictions, while others do not let people touch them. Some stay in hiding and remain invisible, while others consider themselves highly knowledgeable. 6. Nobody believes that his path is less effective than others, and everybody claims that they have realized God, but only he is the real devotee whom Waheguru Himself connects with Him. 7. I have relinquished all these logics and approaches and have fallen at the Guru's feet (taken His shelter) to be connected with Waheguru, oh Nanak(u). 8.2.27.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਸਿਰੀਰਾਗੁ ਮਹਲਾ 1 ਘਰੁ 3॥
Ek Onkar Satgur Persaad(i)
Siri Raag(u) Mehla 1 Ghur(u) 3:

ਜੋਗੀ ਅੰਦਰਿ ਜੋਗੀਆ ਤੂੰ ਭੋਗੀ ਅੰਦਰਿ ਭੋਗੀਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸੁਰਗਿ ਮਛਿ ਪਇਆਲ ਜੀਉ॥ 1॥ ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਕੁਰਬਾਣੁ ਤੇਰੇ ਨਾਵ ਨੋ॥ 1॥ ਰਹਾਉ॥ ਤੁਧੁ ਸੰਸਾਰੁ ਉਪਾਇਆ॥ ਸਿਰੇ ਸਿਰਿ ਧੰਧੇ ਲਾਇਆ॥ ਵੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਕਰਿ ਕੁਦਰਤਿ ਪਾਸਾ ਢਾਲਿ ਜੀਉ॥ 2॥ ਪਰਗਟਿ ਪਾਹਾਰੈ ਜਾਪਦਾ॥ ਸਭੁ ਨਾਵੈ ਨੋ ਪਰਤਾਪਦਾ॥ ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਪਾਇਓ ਸਭ ਮੋਹੀ ਮਾਇਆ ਜਾਲਿ ਜੀਉ॥ 3॥ ਸਤਿਗੁਰ ਕਉ ਬਲਿ ਜਾਈਐ॥ ਜਿਤੁ ਮਿਲਿਐ ਪਰਮ ਗਤਿ ਪਾਈਐ॥
(ਅੰਗ 72)॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਸੋ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ॥ 4॥ ਸਤਸੰਗਤਿ ਕੈਸੀ ਜਾਣੀਐ ਜਿਥੈ ਏਕੋ ਨਾਮੁ ਵਖਾਣੀਐ॥ ਏਕੋ ਨਾਮੁ ਹੁਕਮੁ ਹੈ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ ਜੀਉ॥ 5॥ ਇਹੁ ਜਗਤ ਭਰਮਿ ਭੁਲਾਇਆ॥ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ॥ ਪਰਤਾਪੁ ਲਗਾ ਦੋਹਾਗਨੀ ਭਾਗ ਜਿਨਾ ਕੇ ਨਾਹਿ ਜੀਉ॥ 7॥ ਸੋਹਾਗਣੀ ਕਿਆ ਕਰਮੁ ਕਮਾਇਆ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਫਲੁ ਪਾਇਆ॥ ਨਦਰਿ ਕਰਿ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਮਿਲਾਇ ਜੀਉ॥ 8॥ਹੁਕਮੁ ਜਿਨਾ ਨੋ ਮਨਾਇਆ॥ ਤਿਨ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ॥ ਸਹੀਆ ਸੇ ਸੋਹਾਗਣੀ ਜਿਨ ਸਹ ਨਾਲਿ ਪਿਆਰੁ ਜੀਉ॥ 9॥ ਜਿਨਾ ਭਾਣੇ ਕਾ ਰਸੁ ਆਇਆ॥ ਤਿਨ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਐਸਾ ਜਾਣੀਐ ਜੋ ਸਭਸੈ ਲਏ ਮਿਲਾਇ ਜੀਉ॥ 10॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ॥ ਜਿਨਿ ਵਿਚਹੁ ਅਹੰਕਰਣੁ ਚੁਕਾਇਆ॥ ਦੁਰਮਤਿ ਕਾ ਦੁਖੁ ਕਟਿਆ ਭਾਗੁ ਬੈਠਾ ਮਸਤਕਿ ਆਇ ਜੀਉ॥ 11॥ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀਆ॥ ਤੇਰਿਆ ਭਗਤਾ ਰਿਦੈ ਸਮਾਣੀਆ॥

ਸੁਖ ਸੇਵਾ ਅੰਦਰਿ ਰਖਿਐ ਆਪਣੀ ਨਦਰਿ ਕਰਹਿ ਨਿਸਤਾਰਿ ਜੀਉ॥ 12॥ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਜਾਣੀਐ॥ ਜਿਤੁ ਮਿਲਿਐ ਨਾਮੁ ਵਖਾਣੀਐ॥ ਸਤਿਗੁਰ ਬਾਝੁ ਨਾ ਪਾਇਓ ਸਭ ਥਕੀ ਕਰਮ ਕਮਾਇ ਜੀਉ॥ 13॥ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਇਆ॥ ਜਿਨਿ ਭਰਮਿ ਭੁਲਾ ਮਾਰਗਿ ਪਾਇਆ॥ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਆਪੇ ਲਏ ਰਲਾਇ ਜੀਉ॥ 14॥ ਤੂੰ ਸਭਨਾ ਮਾਹਿ ਸਮਾਇਆ॥ ਤਿਨਿ ਕਰਤੈ ਆਪੁ ਲੁਕਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ ਜਾ ਕਉ ਜੋਤਿ ਧਰੀ ਕਰਤਾਰਿ ਜੀਉ॥ 15॥ ਆਪੇ ਖਸਮਿ ਨਿਵਾਜਿਆ॥ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ॥ਆਪਣੇ ਸੇਵਕ ਕੀ ਪੈਜ ਰਖੀਆ ਦੁਇ ਕਰ ਮਸਤਕਿ ਧਾਰਿ ਜੀਉ॥ 16॥ ਸਭਿ ਸੰਜਮ ਰਹੇ ਸਿਆਪਣਾ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ॥ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਵਰਤਾਇਓ ਸਭੁ ਲੋਕੁ ਕਰੈ ਜੈਕਾਰੁ ਜੀਉ॥ 17॥ ਮੇਰੇ ਗੁਣ ਅਵਗਨ ਨ ਬੀਚਾਰਿਆ॥ ਪ੍ਰਭਿ ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ॥ ਕੰਠਿ ਲਾਇ ਕੇ ਰਖਿਓਨੁ ਲਗੈ ਨ ਤਤੀ ਵਾਉ ਜੀਉ॥ 18॥ ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰਭੂ ਧਿਆਇਆ॥ ਜੀਇ ਇਛਿਅੜਾ ਫਲੁ ਪਾਇਆ॥ ਸਾਹ ਪਾਤਿਸਾਹ ਸਿਰਿ ਖਸਮੁ ਤੂ ਜਪਿ ਨਾਨਕ ਜੀਵੈ ਨਾਉ ਜੀਉ॥ 19॥

Yogi undar(i) yogiaan. Tu bhogi undar(i) bhogiaan. Tayra unt(u) na paaya, soorg(i) muchh(u) puyaal jeeo. 1. Houn vaari houn vaarnaiy koorbaan(u) Tayray Naav nu. 1. Ruhaou. Toodh(u) sunsaar(u) oopaaya. Siray sir(i) dhundahy laaya. Vaykheh(i) keeta Aapna kur(i) koodrut(i) paasa dhaal(i) jeeo. 2. Pergut(I) pahaaraiy jaapda. Subh(u) Naavaiy nu pertaapda. Satgur baajh(u) na paayo, subh mohi Maya jaal(i) jeeo. 3. Satgur kuou bul(i) jaayiyaiy. Jit(u) miliyaiy perm gut(i) paayiyaiy.

(PAGE 72): Soor(i) nur moon(i) jun loachday, so Satgur(i) deeya boojhayay jeeo. 4. Satsungut(i) kaisi jaaniyaiy. Jithaiy aiko Naam vukhaaniyaiy. Aiko Naam(u)Huqam(u) Haiy, Nanak Satgur(i) deeya boojhayaiy jeeo. 5. Eho jugut bherm(i) bhoolaaya. Aap-hou Toodh(u) khooaaya. Pertap lugga dohaagni, bhaag jinha kay Naah(i) jeeo. 6. Dohaagni kiya neeshaniyaan. Khusmou ghoothiyaan, phireh(i) nimaaniyaan. Maiylay vayse tina kaamni, dookheen raiyn(i) vihaayay jeeo. 7. Sohaagni kiya kerm(u) maaya. Poorub(i) likhiya ful(u) paaya. Nudr(i) kur(i) kaiy Aapni Aapay luyay milaayay jeeo. 8. Huqam(u) jinha nu munaaya. Tin untar(i) Shabad(u) vusaaya. Suheeyaan say Sohaagni, jin Sheh naal(i) piyaar(u) jeeo. 9. Jinaah bhaanay ka rus(u) aaya. Tin vichoun bherm(u) chookaaya. Nanak Satgur(u) aisa jaaniyaiy jo subhsaiy luyay milaayay jeeo. 10. Satgur(i) miliyaiy ful(u) paaya. Jin(i) vichoun ahunkern chookaaya. Doormut(i) ka dookh(u) kuttiya, bhaag(u) baittha mustuk(i) aayay jeeo. 11. Amrit Tayri Baaniya. Tayriyaan bhugtaan ridaiy smaaniyaan. Sookh sayva undar(i) Rukhiyaiyn, Aaapni nudr(i) kureh(i) nistaar(u) jeeo. 12. Satgur miliya jaaniyaiy. Jit(u) miliyaiy Naam(u) vukhaaniyaiy. Satgur baajh(u) na paayo subh thukki kerm kmaayay jeeo. 13. Huoun Satgur vitoun ghoomaaya. Jin(i) bherm(i) bhoolla maarg(i) paaya. Nudr(i) kuray jay Aapni, Aapay luyay rulaayay jeeo. 14. Tu subhna mah(i) smaaya. Tin(i) Kertaiy Aap(u) lookaaya. Nanak Gurmukh(i) pergut(u) hoya ja kuou Jot(i) dhuree Kartar(i) jeeo. 15. Aapay Khusm(i) nivaajiya. Jeeo pind(u) day saajiya. Aapnay sayvuk kee paiyj rukhiyaa, doyay ker mustuk(i) dhaar(i) jeeo. 16. Mayray goon uvgun na beechaariya. Prubh(i) aapna bird(u) smaariya. Kuntth(i) laaya kay rukhion(u), luggaiy na tutt(i) vaao jeeo. 18. Mein mun(i) tun(i) Prubhoo dhiyaaya. Jeeyay ichhirriya ful(u) paaya. Shah patshah sir(i) khusm(u) Tu, jup(i) Nanak jeevaiy Naoun jeeo. 19.

(ਅੰਗ 73)॥ ਤੁਧੁ ਆਪੇ ਆਪੁ ਉਪਾਇਆ॥ਦੂਜਾ ਖੇਲੁ ਕਰਿ ਦਿਖਲਾਇਆ॥ ਸਭੁ ਸਚੋ ਸਚੁ ਵਰਤਦਾ ਜਿਸੁ ਭਾਵੈ ਤਿਸੈ ਬੁਝਾਇ ਜੀਉ॥ 20 ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ॥ ਤਿਥੈ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਆ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਆਪੇ ਲਏ ਸਮਾਇ ਜੀਉ॥ 21॥ ਗੋਪੀ ਨੈ ਗੋਆਲੀਆ॥ ਤੁਧੁ ਆਪੇ ਗੋਇ ਉਠਾਲੀਆ॥ ਹੁਕਮੀ ਭਾਡੇ ਸਾਜਿਆ ਤੂੰ ਆਪੇ ਭੰਨਿ ਸਵਾਰਿ ਜੀਉ॥ 22॥ ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥ ਤਿਨੀ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ॥ ਨਿਰਮਲ ਜੋਤਿ ਤਿਨ ਪ੍ਰਾਣੀਆ ਓਇ ਚਲੇ ਜਨਮੁ ਸਵਾਰਿ ਜੀਉ॥ 23॥ ਤੇਰੀਆ ਸਦਾ ਸਦਾ ਚੰਗਿਆਈਆ॥ ਮੈ ਰਾਤਿ ਦਿਹੈ ਵਡਿਆਈਆ॥ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਕਹੁ ਨਾਨਕ ਸਚੁ ਸਮਾਲਿ ਜੀਉ॥ 24॥1॥

(PAGE 73): Toodh(u) Aapay Aap(u) oopaaya. Dooja khayl(u) kur(i) dikhlaaya. Subh(u) Sacho Sach(u) vertda, jis bhaavaiy tisaiy boojhayayn jeeo. 20. Gur persadi paaya. Tithaiy Maya moh(u) chookaaya. Kirpa kur(i) kaiy Aapni, Aapay luyayn smaayay jeeo. 21. Gopi naiyn goaaliya. Toodh(u) Aapay goyay ootthaliya. Huqami bhaanday saajiya, Tu aapay bhunn(i) svaar(i) jeeo. 22. Jin Satgur siyoun chit(u) laaya. Tini dooja bhaaou chookaaya. Nirmal jot(i) tinha praaniyaan, oye chullay junum(u) svaar(i) jeeo. 23. Tayriyaan suda suda chungiyayiyaan. Mein raat(i) dihaiy vudyayiyaan. Unmungiya daan dayvna, kuhou Nanak Sach(u) smaal(i) jeeo. 24.1.

Word Meaning: Bhogi = family man. Soorg(u) = paradise = sky. Muchh(u) = this World. Puyaal = under world. 1. Vaari = Koorbaan = offer to sacrifice. Pause. Siray Sir(i) = everybody (given responsibility as He deems fit). Dhundhay = worldly business. **Paasa Dhaal(i)** = throw dice.

[**NOTE]:** Humans in the world are like pawns in a game of dice. They are struggling to reach the destination by swimming across the sea of Maya. Most of them drown in the sea, while a few swim across successfully. 2. Pergut = visible. shop; in the world. Jaapda = seems. Pertaapda = longs for. Mohi = enchanted. 3. Bul(i) = sacrifice life. Perm Gut(i) = highest spiritual state. Soor(i) = gods. Nur = men; humans. Moon(i) = ascetics who keep quiet for long periods of time. Loachday = long for. Boojhayay = explained. 4. Satsungat = congregation. Vukhaniyaiy = explained; pondered on. 5. Bherm(i) = doubts; non-clarity of the real objective. Bhoolaaya = Khooaaya = misguided. Pertaap(u) = suffering. Dohaagni = condemned by husband. 6. Ghoothiyaan = missed opportunity; separated. Nimaniyaan = without respect. Maiylaiy Vays = dirty dresses; unattractive. Kaamni = women. Raiyn(i) = night; life. Vihayay = is spent. 7. Sohaagni = loved by husband (Waheguru). Kerm Kmaaya = deeds performed. Poorub(i) = pre-destined. Ful(u) = consequence. Nudr(i) = kind sight. 8. Munaaya = made to obey. Vusayaa = fostered. Suheeyaan = female (friends). 9. Bhaanay = Will (of Waheguru). Rus(u) = (enjoy) the taste. Chookaaya = cleared. Jaaniyaiy = recognize; consider. 10. Uhunkern = ego; conceit. Doormut(i) = bad advice. Mustuk(i) = (on) forehead. 11. Baaniya = (Guru's) Shabad. Ridaiy = (in) heart. Smaaniya = take residence. Nistaar(i) = salvation. 12. Subh = the whole world. Thukki = exhausted. Kerm Kmaayay = perform rituals. 13 Houn = I; me. Vitoun = from. Ghoomaayaa = sacrifice. Bherm(i) Bhoolla = lost in doubts (of rituals). Maarg(i) Paaya = set on the right (spiritual) path. 14. Smaaya = mixed; part of. Tin(i) = that. Kertaiy = Creator. Aap(u) = self. Lookaaya = hide. Pergut(i) = visible. Jot(i) = light; enlighten. Kartaar(i) = God. 15. Nivaajiya = honoured. Jeeo = life. Pind(u) = body. Paiyj = dignity. Kur = hands. 16. Sunjum = efforts (to control sensual pleasures). Pertaap(u) = magnanimity. Vertaayo = spread. Jaikaar(u) = praise them. 17. Goon = virtues. Uvgoon = vices. Bird(u) = Eternal nature of forgiving and showing kindness. Kuntth(i) = neck; embrace. Tutti Vaao= slight discomfort. 18. Ichhirriyaa = as wished. Ful(i) = result; reward. Khusm(u) = Lord. 19. Oopaaya = created. Dooja Khayl(u) = game of Maya. Sacho Sach = Waheguru alone. Vertda = doing (His business). 20 Gur Persadi = by the benevolence of the Guru. Smaayay = absorb. 21. Gopi = cow-girls. Naiyn = river (Yamuna). Goaaliya = herdsman (Sri Krishna). Goyay = earth (Goverdhan Mountain). Bhaanday = utensils (human bodies). 22.

NOTE: Guru Sahiban have used many stories from Hindu books to emphasize the greatness of Waheguru. Sri Krishna used to graze a herd of cows on the bank of the Yamuna with

cowgirls as his companions. It is said that once it rained so heavily in the area that everything was flooded, but the rain would not come to stop. Krishna lifted the nearby mountain (Govardhan) on his little finger to use that as umbrella to protect the people from rain.
Dooja Bhaao = love for the other (Maya). Chookaaya = cleared; ended; gotten rid of. Nirmul = clean; pure. Jot(i) = light; soul. Chullay = leave (the world). 23. Chungiyayiyaan = kindnesses. Vudiyayiyaan = (sing) praise. Unmungiyaa = without asking. Sach(u) = Waheguru. Small(i) = take care of (remember). 24.1.
MEANING: (Being omnipresent) You are a Yogi among the yogis, and a family man among the family men, oh Waheguru. Nobody has ever found Your limits in the sky, on the earth, and in the underworld. 1. I wish to sacrifice myself for Your Naam (magnanimity). Pause. You created the whole world and gave everyone responsibility (putting everyone in worldly affairs) according to their suitability. Now, You are watching your creation, in which humans are acting like pawns in a game of dice. 2. You are visible in the world through Nature, and everybody longs for Your Naam. However, the whole world is enchanted by the gimmicks of Maya, and no one can acquire Waheguru's Naam without the Guru's benevolence. 3. One should offer one's life to the Guru with whom one connects and attains a high spiritual level. Satguru enlightens the individuals to realize Waheguru, whom the gods, men, and the Moanies long for. 4. (If someone asks) What a holy congregation should be like, (then Guru Sahib's response is): it is a gathering where only Waheguru's Naam is explained and discussed. Satguru has declared that only Waheguru's Naam is the command (of Waheguru) to be followed (for union with Him). 5.
This world has been misled in doubts (caught between Maya and Waheguru), and Waheguru Himself has misguided it. The unfortunate human-wives (souls) who have no good fortune inscribed on their foreheads and have been discarded by the Husband (Waheguru) suffer gravely. 6. How can a *dohaagun(i)* be recognized? They are disconnected from their Waheguru- Husband, and spend their lives in disrespect. Their dresses (bodies) are dirty (they are unattractive because of their ignoble deeds), and the night of their life is spent in suffering. 7. Q: What kind of deeds do the individuals perform to be a *sohaagun(i)* (to enjoy the love of the husband)? A: They reap the rewards of their virtuous deeds of previous lives, as a result of which, Waheguru Himself connects them with Him by casting His kind sight on them, and they are loved by Him. 8.
Waheguru fosters His Naam in the hearts of the human wives whom He makes to obey His Will. Those friends (devotees) who win Waheguru's love are *sohaaguns*. 9.
Those who enjoy the taste of Waheguru's Will have their doubts cleared. The Satguru is the one who connects everybody with Waheguru. 10.
As a result of connecting with Satguru, the individual's ego disappears. Good fortune appears on his forehead, and his suffering from the ill-advice is destroyed. 11.
Guru's Shabad in Your praise is Amrit, and it takes dwelling in the heart of Your devotees, oh Waheguru. I feel great comfort when You keep me in Your service; You salvage people by Your kind sight, oh Lord. 12. An individual's connection with Satguru is meaningful only if he worships Waheguru's Naam in the shelter of Satguru. Nobody can realize Waheguru without the shelter of Satguru, no matter how many other rituals he performs, or even exhausts himself performing accepted deeds of kindness. 13.
I am a sacrifice to the Satguru who clears all our doubts and guides us on the right path (to union with Waheguru). Waheguru Himself connects some lucky individuals with Him if He casts His kind sight on them. 14. Even though the Creator, Waheguru, is present in everyone, He is invisible. He appears in the heart of only those fortunate individuals who come to Satguru's shelter and in whom Waheguru places His light. 15.

The Lord Himself creates humans, neatly giving them body and life, and Himself confers honour on His devotees. He protects their dignity (against Maya's attacks) and rescues them by placing His kind hands on their foreheads. 16.

NOTE: God is formless. “Placing both His hands” has been used by Guru Sahib for our understanding only.

All wisdom and all efforts to control sensual feelings become insignificant for the devotees because Waheguru knows their intentions and protects them. Waheguru spreads the fame of His devotees in the world, and everybody sings their praise. 17.

Waheguru did not consider my virtues or vices; He simply exercised His eternal nature of kindness. He took me in His embrace and did not let me suffer even a little. 18.

I worshipped Waheguru with my mind and body, and reaped the fruit of my wishes. God is the Lord of all kings and emperors; I survive only by reciting His Naam. 19.

God creates Himself, and Maya (to sustain living beings' interest in the world). It is Waheguru, which is operating everywhere, but only those few people of His choosing understand this fact, whom He enlightens. 20. Waheguru is realized only by Satguru’s benevolence; Satguru enlightens individuals so that they lose all interest in Maya. Waheguru then unites those individuals with Him by His kindness. 21. (People worship Sri Krishna, who used to graze cows by the banks of the River Yamuna, in the company of cowgirls, and who later lifted Mount *Govardhan* on his little finger to use that as an umbrella to protect the masses from incessant rain), but (being omnipresent), it was You, oh Lord, who did all that. The Lord Waheguru creates all bodies and destroys them, reshaping them for their spiritual improvement. 22. Those who fall in love with Satguru lose all interest in Maya. Their souls become pure, and they leave this world clean. 23.

You are always very kind and forgiving, oh Waheguru. I sing Your praise day and night for Your noble qualities. Waheguru fulfils all your needs even without you asking for them, so man must remember Him at all times, oh Nanak. 24.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5॥

Siri Raag(u) Mehla 5:

ਪੈ ਪਾਇ ਮਨਾਈ ਸੋਇ ਜੀਉ॥ ਸਤਿਗੁਰ ਪੁਰਖਿ ਮਿਲਾਇਆ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ॥ 1॥ਰਹਾਉ॥ ਗੋਸਾਈ ਮਿਹੰਡਾ ਇਠੜਾ॥ ਅੰਮ ਅਬੇ ਥਾਵਹੁ ਮਿਠੜਾ॥ ਭੈਣ ਭਾਈ ਸਭਿ ਸਜਣਾ ਤੁਧੁ ਜੇਹਾ ਨਾਹੀ ਕੋਇ ਜੀਉ॥ 1॥ ਤੇਰੇ ਹੁਕਮੈ ਸਾਵਣੁ ਆਇਆ॥ ਮੈ ਸਤ ਕਾ ਹਲੁ ਜੋਆਇਆ॥ ਨਾਉ ਬੀਜਣ ਲਗਾ ਆਸ ਕਰਿ ਹਰਿ ਬੋਹਲ ਬਖਸ ਜਮਾਇ ਜੀਉ॥ 2॥ ਹਉ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਦਾ॥ ਦੁਯਾ ਕਾਗਲੁ ਚਿਤਿ ਨ ਜਾਣਦਾ॥ ਹਰਿ ਇਕਤੈ ਕਾਰੈ ਲਾਇਓਨੁ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਨਿਬਾਹਿ ਜੀਉ॥ 3॥ ਤੁਸੀ ਭੋਗਿਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ॥ ਗੁਰਿ ਦੀਬਾਣਿ ਕਵਾਇ ਪੈਨਾਈਓ॥ ਹਉ ਹੋਆ ਮਾਹਰੁ ਪਿੰਡ ਦਾ ਬੰਨਿ ਆਦੇ ਪੰਜਿ ਸਰੀਕ ਜੀਉ॥ 4॥ ਹਉ ਆਇਆ ਸਾਮ੍ਹੈ ਤਿਹੰਡੀਆ॥ ਪੰਜਿ ਕਿਰਸਾਣ ਮੁਜੇਰੇ ਮਿਹੰਡਿਆ॥ ਕੰਨੁ ਕੋਈ ਕਢਿ ਨ ਹੰਘਈ ਨਾਨਕ ਵੁਠਾ ਘੁਘਿ ਗਿਰਾਉ ਜੀਉ॥ 5॥ ਹਉ ਵਾਰੀ ਘੁੰਮਾ ਜਾਵਦਾ॥ ਇਕ ਸਾਹਾ ਤੁਧੁ ਧਿਆਇਦਾ॥ ਉਜੜੁ ਥੇਹੁ ਵਸਾਇਓ ਹਉ ਤੁਧੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ॥ 6॥ ਹਰਿ ਇਠੈ ਨਿਤ ਧਿਆਇਦਾ॥ ਮਨਿ ਚਿੰਦੀ ਸੋ ਫਲੁ ਪਾਇਦਾ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਅਨੁ ਲਾਹੀਅਨੁ ਮਨ ਕੀ ਭੁਖ ਜੀਉ॥ 7॥ ਮੈ ਛਡਿਆ ਸਭੋ ਧੰਧੜਾ॥ ਗੋਸਾਈ ਸੇਵੀ ਸਚੜਾ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਮੈ ਪਲੈ ਬਧਾ ਛਿਕਿ ਜੀਉ॥ 8॥ ਮੈ ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇਆ॥ ਗੁਰ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ॥ ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਵਿਖਾਲਿਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ ਜੀਉ॥ 9॥ ਮੈ ਬਧੀ ਸਭ ਧਰਮਸਾਲ ਹੈ॥ ਗੁਰਸਿਖਾ ਲਹਦਾ ਭਾਲਿ ਕੈ॥ ਪੈਰ ਧੋਵਾ ਪਖਾ ਫੇਰਦਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਗਾ ਪਾਇ ਜੀਉ॥ 10॥

(ਅੰਗ 74)॥ ਸੁਣਿ ਗਲਾ ਗੁਰ ਪਹਿ ਆਇਆ॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜਾਇਆ ॥ ਸਭੁ ਮੁਕਤੁ ਹੋਆ ਸੈਸਾਰੜਾ ਨਾਨਕ ਸਚੀ ਬੇੜੀ ਚਾੜਿ ਜੀਉ॥ 11॥ ਸਭ ਸ੍ਰਿਸਟਿ ਸੇਵੇ ਦਿਨੁ ਰਾਤਿ ਜੀਉ॥ ਦੇ ਕੰਨੁ

ਸੁਣਹੁ ਅਰਦਾਸਿ ਜੀਉ॥ ਠੋਕਿ ਵਜਾਇ ਸਭ ਡਿਠੀਆ ਤੁਸਿ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ ਜੀਉ॥ 12॥ ਹੁਣਿ ਹੁਕਮੁ ਹੋਆ ਮਿਹਰਵਾਣ ਦਾ॥ ਪੈ ਕੋਇ ਨ ਕਿਸੈ ਰਵਾਣਦਾ॥ ਸਭ ਸੁਖਾਲੀ ਵੁਠੀਆ ਇਹੁ ਹੋਆ ਹਲੇਮੀ ਰਾਜੁ ਜੀਉ॥ 13॥ ਝਿੰਮਿ ਝਿੰਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ॥ ਬੋਲਾਇਆ ਬੋਲੀ ਖਸਮ ਦਾ॥ ਬਹੁ ਮਾਨੁ ਕੀਆ ਤੁਧੁ ਉਪਰੇ ਤੂੰ ਆਪੇ ਪਾਇਹਿ ਥਾਇ ਜੀਉ॥14॥ ਤੇਰਿਆ ਭਗਤਾ ਭੁਖ ਸਦ ਤੇਰੀਆ॥ ਹਰਿ ਲੋਚਾ ਪੁਰਨ ਮੇਰੀਆ॥ ਦੇਹੁ ਦਰਸੁ ਸੁਖਦਾਤਿਆ ਮੈ ਗਲਿ ਵਿਚਿ ਲੈਹੁ ਮਿਲਾਇ ਜੀਉ॥ 15॥ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਭਾਲਿਆ॥ ਤੂੰ ਦੀਪ ਲੋਅ ਪਇਆਲਿਆ॥ ਤੂੰ ਥਾਨਿ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਨਾਨਕ ਭਗਤਾ ਸਚੁ ਆਧਾਰੁ ਜੀਉ॥ 16॥ ਹਉ ਗੋਸਾਈ ਦਾ ਪਹਿਲਵਾਨੜਾ॥ ਮੈ ਗੁਰ ਮਿਲਿ ਉਚ ਦੁਮਾਲੜਾ॥ ਸਭ ਹੋਈ ਛਿੰਝ ਇਕਠੀਆ ਦਯੁ ਬੈਠਾ ਵੇਖੈ ਆਪਿ ਜੀਉ॥17॥ ਵਾਤ ਵਜਨਿ ਟੰਮਕ ਭੇਰੀਆ॥ ਮਲ ਲਥੇ ਲੈਦੈ ਫੇਰੀਆ॥ ਨਿਹਤੇ ਪੰਜਿ ਜੁਆਨ ਮੈ ਗੁਰਿ ਥਾਪੀ ਦਿਤੀ ਕੰਡਿ ਜੀਉ ॥18॥ ਸਭ ਇਕਠੇ ਹੋਇ ਆਇਆ॥ ਘਰਿ ਜਾਸਨਿ ਵਾਟ ਵਟਾਇਆ॥ ਗੁਰਮੁਖਿ ਲਾਹਾ ਲੈ ਗਏ ਮਨਮੁਖ ਚਲੇ ਮੂਲੁ ਗਵਾਇ ਜੀਉ॥ 19॥ ਤੂੰ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ॥ ਹਰਿ ਦਿਸਹਿ ਹਾਜਰੁ ਜਾਹਰਾ॥ ਸੁਣਿ ਸੁਣਿ ਤੁਝੈ ਧਿਆਇਦੇ ਤੇਰੇ ਭਗਤ ਰਤੇ ਗੁਣਤਾਸੁ ਜੀਉ॥ 20॥ ਮੈ ਜੁਗਿ ਜੁਗਿ ਦਯੈ ਸੇਵੜੀ॥ ਗੁਰਿ ਕਟੀ ਮਿਹਡੀ ਜੇਵੜੀ ॥ ਹਉ ਬਾਹੁੜਿ ਛਿੰਝ ਨ ਨਚਊ ਨਾਨਕ ਅਉਸਰੁ ਲਧਾ ਭਾਲਿ ਜੀਉ॥ 21॥2॥29॥

Paiy paayay munayeen Soyay jeeo. Satguru Purakh(i) milaaya, Tis(u) jayvud(u) uver(u) na koyay jeeo. 1. Ruhaou. Gosaayeen mehnda itthrra. Umm abbay thaavhoun mitthrra. Bhain bhaayee subh(i) sujjna, Toodh(u) jayha naahi koyay jeeo. 1. Tayraiy Huqamaiy Saavun(u) aaya. Mein Sat ka hul(u) joaaya. Naoun beejun lugga aas kur(i), Hur(i) bohul bukhsh jummaayay jeeo. 2. Houn Gur mil(i) Ikk(u) puchhanda. Dooya kaagul(u) chit(i) na jaanda. Hur(i) ikuttaiy kaaraiy laayon(u), jiyoun bhaavaiy tivaiy nibhahay jeeo. 3. Toosee bhog-hou bhoonchou bhaayeeo. Gur(i) deebaan(i) kuvaayay painaayeeo. Huoun hoa maahur pind da, bunnh aanday punj sreek jeeo. 4. Huoun aaya saahmaiy tihndiya. Punj kirsaan moojayray mihundiya. Kunn(u) koyee kudh(i) na hunghyee, Nanak voottha ghoogh(i) giraaon jeeo. 5. Huoun vaari ghoomma jaanvda. Ikk saha Toodh(u) dhiyayaynda. Oojurr thayh vussayio, huoun Toodh(u) vitoun koorbaan jeeo. 6. Hur(i) itthaiy nit dhiyayaynda. Mun(i) chindi so ful(u) paayaynda. Subhay kaaj suvaariun, laahiun mun kee bhookh jeeo. 7. Mein chhudiya subho dhundhrra. Gosaayeen sayveen Suchrra. Naun nidh(i) Naam(u) nidhaan(u) Hur(i), mein pullaiy budha chhikk(i) jeeo. 8. Mein sookhi hoon sookh(u) paaya. Gur untar(i) Shabad(u) vusaaya. Satgur(i) Purakh(u) vikhaaliya, mustuk(i) dhur(i) kaiy huth(u) jeeo. 9. Mein budhi subh dhermsaal haiy. Gursikhaan lehnda bhaal(i) kaiy. Paiyr dhovaan pukha phayrda, tis(u) niv(i) niv(i) lugaan paayay jeeo. 10.

(PAGE 74): Soon(i) gullaan Gur peh(i) aaya. Naam(u) daan(u) ishnaan(u) dirrayaa. Subh(u) mookt(u) hoa sansaar-rra Nanak Sachi bayrri chaahrr(i) jeeo. 11. Subh srishut(i) sayvay din(u) raat(i) jeeo. Day kunn(u) soonhou ardass(i) jeeo. Tthoak(i) vujaayay subh ditthiyaan, toos(i) Aapay luyiun(u) chhudaayay jeeo. 12. Hoon(i) Huqam(u) hoa Mehrvaan da. Paiy koyay na kisaiy rujaanda. Subh sookhaali vootthiya eho hoa hulaymi raaj jeeo. 13. Jhim(i) jhim(i) Amrit versda. Bolaayaan boleen Khusm da. Buhou maan(u) keeya Toodh(u) oopray, Toon aapay paayayn thaanyay jeeo. 14. Tayriyaan bhugtaan bhookh sud tayriyaan. Hur(i) loachaan poorun mayriyaan. Dayhou dersh(u) Sookhdaatiya, mein gul(i) vich(i) laiyhou milaayay jeeo. 15. Toodh(u) jayvud(u) uver(u) na bhaaliya. Toon deep loe puyaaliya. Toon thaan thnuntar(i) ruv(i) ruhiya, Nanak bhugtaan Sach(u) aadhaar jeeo. 16. Houn Gosaayeen da pehlvaanrra. Mein Gur mil(i) ooch domaalrra. Subh hoyee chhinjh ikutthiya, Duyyo baittha vaykhaiy Aap jeeo. 17. Vaat vujjan(i) tummuk bhayriaan. Mull luthay laiynday phayriaan. Nihuttay punj jooaan mein, Gur(i) thaapi ditti kund(i) jeeo. 18. Subh ikutthay hoyay aaya. Ghur(i) jaasun vaat vutaaya. Gurmukh(i) laaha laiy guyay, munmukh chullay mool(u) guvaayay jeeo. 19. Toon verna chihna baahra. Hur(i) diseh(i) haajur zahra. Soon(i) soon(i) toojhaiy dhiyayaynday, Tayray bhugut ruttay goontaas(u) jeeo. 20. Mein joog(i) joog(i) Duyaiy

sayvrri. Gur(i) kutti mehndi jayvrri. Houn baahoorr(i) chhinjh na nuchoun, Nanak aousur(u) ludha bhaal(i) jeeo. 21.2.29.

Word Meaning: Paiy = feet. Munaayeen = win pleasure; win approval. Soyay = Satguru. Purakh(u) = Waqheguru. Jayvud = as great. Uver(u) = other; else. Pause Gosayeen = Lord of the earth (God). Mehunda = mine. Mitthrra = sweet. Umm = mother. Ubbay = father. Thavhoun = than. Sujjna = friends. 1. Saavun = June-July (sowing season); season to worship Waheguru. Sut = high moral character. Hul(u) Joaaya = plough the land (of the heart). Aas = hope. Bohul = pile of grain (the bumper crop of Waheguru's Naam). 2. Ikk(u) = only one God. Dooya = any other. Kaagul = paper (religious book); some other path or ritual to be "one" with God. Ikutaiy Kaaraiy = only in the business of One God. Nibhaahay = spend life in His Will. 3. Bhog-hou Bhoonch-hou = enjoy. Deebaan(i) = in His Court. Kvaayay = robe of honour. Maahur(u) = expert; ruler. Pind = body; mind. Punj(i) Shreek = five opponents (demons). 4. Sahmaiy = shelter. Tihundiya = Yours. Moojayray= farm helpers; assistants. Kunn(u) = raise head. Hungyee = can. Voottha = settled; established. Ghoogh(i) = dense population. Girayoun = village; mind. 5. Vaari = Ghoomma = sacrifice. Ikk Saha = with one breath; without break; always. Oojurr(u) Thayhou = ruins of a village (a body which had lost all its virtues). Vussaaya = resettled. 6. Itthaiy = in love with. Mun(i) Chindi = as wished in mind. Kaaj = tasks. Swaariun = completed neatly. 7. Dhundhrra = meaningless tasks (involving Maya). Naun Nidh(i) = nine recognized treasures. Pullaiy Budha Chhikk(i) = store in memory so as never to forget. 8. Purakh(u) = Waheguru. Vikhaaliya = "showed". 9. Budhee = built. Dhermshaal = place to acquire spirituality (holy congegation). Lehnda = get; find. Bhaal(i) = search. Pukkha fayrda = service of (fanning). 10. Ishnaan(u) = cleansing of mind. Dirraaya = reinforced. Mookt(u) = free from the bonds of Maya. Sainsar-rra = world. Bayrri = boat. 11. Srisht(i) = world. Day Kunn(u) = lending ear. Tthoak(i) Vujaayay = testing from every aspect. Ditthiyaan = saw; found out. Toos(i) = (grant) pleasingly. 12. Mehrvaan = kind. Paiy = with force. Koyay = any sensual desire. Rujaanda = walk over. Sookhaali = comfortable. Hlaymi = humbleness. 13. Jhimm(i), Jhimm(i) = drizzles. Versda = drops. Paayayn Thaayayn = values their dedication; approves their efforts. 14. Loachaan = wishes. Poorun = fulfilled. Dersh(u) = sight. 15. Jayvud(u) = as magnanimous. Bhaaliya = searched; found. Deep = islands; countries. Loe = 14 accecpted worlds. Puyaaliya = under worlds. Thaan(i) Thnuntar(i) = in every place. Ruv(i) = present. Adhaar(u) = support. 16. Houn = I am. Pehlvaanrra = wrestler. Ooch Doomaalrra = winner in a wrestling match (who is given a decorative turban). Chhinjh = wrestling match. Duyyou = kind (Waheguru). 17. Vaat = musical instruments palyed with mouth. Tummuk = Bhayriyaan = drums. Mull = wrestlers. Luthay = dropped in the rink. Nihuttay = made armless. Punj(i) Jooaan = five powerful demons (lust, rage, greed, attachment, and conceit or ego). Thaapi = Patted. Kund(i) = on the back. 18. Ghur(i) Jaasun(i) = will go home (Waheguru's Court). Vaat Vutaaya = following different paths (of Maya or of spirituality). Laha = profit. Mool(u) = capital. 19. Verna = skin colour. Chihna = facial features. Haajur(u) = Haazur(u) = present. Jahra = visibly. Ruttay = imbued. Goontaas(u) = treasure of virtues. 20. Duyyaiy = Waheguru. Sayvrri = served. Jayvurri = chains (shackles). Baahoorr(i) = again. Aousur(u) = opportunity. Luddha = found. Bhaal(i) = search. 21.2.29.

MEANING: I drop on the feet (of Satguru) to win His affection. Satguru connected me with the Primal Being (Waheguru), who has no equal. **Pause.** My Lord of the world is

very sweet – sweeter than even my mother and father. Nobody - sister, brother or other relative (friend) - is like Him. 1. It is like the month of June-July (the sowing season) for me. So, (to sow the seed of Waheguru's Naam), I am ploughing the land of my heart with the tiller of high moral character. I am sowing the seed of His Naam with the hope that with His kindness, I will have a bumper crop (of His Naam). 2.
In the shelter of the Guru, I recognize only the "One" (Waheguru), and I will never think of any other power as my Guru. Waheguru has sent me (given me human life) for only one business (of His Naam); now I request Him to please finish this business successfully the way He pleases. 3. Satguru has conferred the robe of honour on me in His Court. Now, I am the ruler of my body-village and have made the five opposing demons (lust, rage, greed, attachment, and rage) my prisoners. I ask my devotee brothers to enjoy the taste of Waheguru's Naam –juice. 4. I have come to Your shelter, oh Waheguru. Now the five demons are my farm assistants (they help me in growing the Naam-crop in my heart). None of them can raise their head (to harm the Naam-crop), and the village of my heart has been densely inhabited with noble qualities (virtues). 5. I am a sacrifice to You, oh my Lord, and recite Your Naam continuously. You have re-inhabited the ruins of my deserted heart-village (with virtues), oh Waheguru. I wish to lay down my life for You. 6.
I recite Your Naam with love and respect, and reap the fruit of my wishes (Your Naam). You have fulfilled all my wishes and satisfied the appetite of my mind, oh Waheguru. 7.
I have dropped all other worthless deeds and worship only the True Lord of the world. I have realized that the real treasure is Waheguru's Naam, and have firmly entrenched this fact in my mind. 8. I have fostered Guru's Shabad in my mind, and have acquired the best of all comforts. Satguru has shown me Waheguru by placing His kind hand on my forehead. 9. The Guru has founded a place (holy congregation) for the Sikhs to attain a high level of spirituality. He asks His Sikhs to look around to find other Gur Sikhs. He washes their feet, fans them to provide comfort from the heat, and bends down to touch their feet (to set an example of humbleness). 10.
Hearing such great things about the Guru, I, too, went to His shelter. Satguru reinforces
The importance of Waheguru's Naam, service to the masses, and purity of mind.
(Following the Guru's advice), The whole world has achieved freedom from the bonds of Maya, because the Guru enabled them to board the ship (of Waheguru's Naam) which carries them (across the sea of Maya) to Waheguru, oh Nanak. 11.
The entire world is serving You day and night; pay attention to their prayers, oh kind Waheguru. Everybody has examined thoroughly from every aspect, and found out that when You are pleased with someone, You cut him free from the bonds of Maya on Your own, oh Waheguru. 12. It is Your Law (that when people are cut loose from the bonds of Maya), no demon (of sensual feelings) troubles them, oh Waheguru. Such people have a life of blissfulness, and this is what you may call the kingdom of humbleness. 13. (In this state of spirituality) There is a drizzle of Amrit in their minds; they speak what they are told to (by the Lord), meaning they obey Waheguru's Command. They have full pride (faith) in Waheguru, which values their dedication and connects them with Him. 14.
Waheguru's devotees are always hungry for (desirous of) His sight. He fulfils all their wishes. Kindly grant me Your sight, and take me in Your embrace, oh, the source of all comforts! 15.
I have searched, and have not found anybody as magnanimous as You are, oh Waheguru! You are present in the islands (earth), in all fourteen worlds, and in the underworld. You are present everywhere, oh Lord! Waheguru is the support for all His devotees, oh Nanak! 16. I am a wrestler of the Lord of the world, and fight against my evil sensual pleasures. With the Guru's support, I am the winner (against the five demons). Everybody is a wrestler

In the world-rink, and the kind Waheguru Himself is watching them fight against the five demons. 17.

NOTE: Guru Sahib has used “Chhinjh or Wrestling Match” as a metaphor for the struggle humans are facing against the five demons (lust, rage, greed, attachment and ego).

(Like music is played in traditional matches where scores of wrestlers take part), different types of musical instruments of sensual pleasures - like the ones that are played with the mouth, small and big drums, etc. – are being played in the human mind. The human-mind and the five demons have entered the wrestling ring for the match, and each is displaying its confidence. Devotees of Waheguru are able to disarm the five demons, and the Guru pats their backs in admiration! 18.

Everybody is fighting this battle in the world (some will win and some will lose), and following different paths, they will leave this world to go to the next world to face the consequences! The Gurmukhs will leave this world with profit (higher spiritual levels) while the followers of their mind will leave with the loss of even their capitals (the virtues they were born with, if they had any). 19.

You are without any colour or facial features, yet you are still visibly present (in nature), oh Waheguru! Hearing about Your wonderful qualities, Your devotees worship You, and are imbued in You Naam, oh the treasure of all virtues, Waheguru. 20.

I have been in the service of the kind Lord through the eons (there have been devotees of God in all the eons). The Guru has cut my bonds of Maya; I got this opportunity (human life) to serve Waheguru, and as a result, I won’t have to struggle against the demons any more (I won’t be born again), oh Nanak. 21.2.29.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 1 ਪਹਰੇ ਘਰੁ 1॥

Ek Onkar Satgur Parsad(i): Siri Raag(u) Mehla Pehray Ghur(u) 1 :

ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ॥ ਉਰਧ ਤਪੁ ਅੰਤਰਿ ਕਰੇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ॥ ਖਸਮ ਸੇਤੀ ਅਰਦਾਸਿ ਵਖਾਣੈ ਉਰਧ ਧਿਆਨਿ ਲਿਵ ਲਾਗਾ॥ ਨਾ ਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਬਾਹੁੜਿ ਜਾਸੀ ਨਾਗਾ॥ ਜੈਸੀ ਕਲਮ ਵੁੜੀ ਹੈ ਮਸਤਕਿ ਤੈਸੀ ਜੀਅੜੇ ਪਾਸਿ॥ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹੁਕਮਿ ਪਇਆ ਗਰਭਾਸਿ॥ 1॥

(ਅੰਗ 75)॥ ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ॥ ਹਥੋ ਹਥਿ ਨਚਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਿਉ ਜਸੁਦਾ ਘਰਿ ਕਾਨੁ॥ ਹਥੋ ਹਥਿ ਨਚਾਈਐ ਪ੍ਰਾਣੀ ਮਾਤ ਕਹੈ ਸੁਤੁ ਮੇਰਾ॥ ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਅੰਤਿ ਨਹੀ ਕਛੁ ਤੇਰਾ॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਮਨ ਭੀਤਰਿ ਧਰਿ ਗਿਆਨੁ॥ ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਵਿਸਰਿ ਗਇਆ ਧਿਆਨੁ॥ 2॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਨ ਜੋਬਨ ਸਿਉ ਚਿਤੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਹੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤੈ ਪ੍ਰਾਣੀ ਬਿਕਲੁ ਭਇਆ ਸੰਗਿ ਮਾਇਆ॥ ਧਨ ਸਿਉ ਰਤਾ ਜੋਬਨਿ ਮਤਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਧਰਮ ਸੇਤੀ ਵਾਪਾਰੁ ਨ ਕੀਤੋ ਕਰਮੁ ਨ ਕੀਤੋ ਮਿਤੁ॥ ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਧਨ ਜੋਬਨਿ ਸਿਉ ਚਿਤੁ॥ 3॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲਾਵੀ ਆਇਆ ਖੇਤੁ॥ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਿਸੈ ਨ ਮਿਲਿਆ ਭੇਤੁ॥ ਭੇਤੁ ਚੇਤੁ ਹਰਿ ਕਿਸੈ ਨ ਮਿਲਿਓ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ॥ ਝੂਠਾ ਰੁਦਨੁ ਹੋਆ ਦੁਆਲੈ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ॥ ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸਿਉ ਲਾਇਆ ਹੇਤੁ॥ ਕਹੁ ਨਾਨਕ ਚਉਥੈ ਪਹਰੈ ਲਾਵੀ ਲੁਣਿਆ ਖੇਤੁ॥ 4॥1॥

Pehlaiy pehraiy raiyn(i) kaiy vunjaariya mittra, Huqam(i) puyaa gerbhaas(i). Oordh tup(u) untar(i) kuray vunjaariya mittra, Khusm saytee ardaas(i). Khusm saytee ardaas(i) vukhaanaiy, oordh dhiyaan(i) liv laaga. Na merjaad(u) aaya kul(i) bheeter(i), bahourr(i) jaasi naanga. Jaisi kulm voorri hai mustuk(i), taisi jeeurray paas(i). Kuhou Nanak praani pehlaiy pehraiy, Huqam(i) puyya gerbhaas(i). 1. ----------

NOTE: (1) As per Guru Granth Sahib, human life is an opportunity given to man to unite with Waheguru, but the enchantment of Maya is a big hurdle in the path to uniting with God. Humans struggle to overcome the allure of Maya, but in most cases, they lose the battle to its deceit. Guru Sahib compares the role of man in the world to a trader who trades his merchandise for money; a man mostly trades his virtuous qualities for the gimmicks of Maya.
(2) Pehr is a unit of time and equals three hours. Man's life is compared to the night, which he spends in darkness (of ignorance). On average, one per hour is a quarter of a night (or a quarter of a life).
(3) It is a Hindu belief that the fetus does tup(u) (recites God's Naam) in the womb.

Word Meaning: Raiyn(i) = night (life). Vunjaara = trader. Gerbhaas(i) = (in the) womb. Oordh = upside down. Khusm = Lord. Saytee = for. Vukhaanaiy = says. Liv Laaga = fully focused (on God's Naam). Na Merjaad = uncustomary (naked). Kul(i) = (world of) of darkness (ignorance). Bahourr(i) = again. Kulm = pen. Voorri = moved (wrote). Mustuk(i) = forehead. Praani = man. 1.

MEANING: There is only one Supreme Being, which can be realized only by the benevolence of Satguru.
Humans, who are here in this world as traders in Waheguru's Naam, do not realize that the first quarter of their life starts in their mother's womb as per the Huqam (Law) of Waheguru. (As per the Hindu belief) They recite Waheguru's Naam (they are connected with Him) while they are hanging upside down in the womb, and pray to the Lord. Upside down, they are connected with God and pray to Him (to get them out of the unfavourable situation). They

come naked in the world (without any wealth), and will leave naked again. The individual inherits the disposition according to what has been inscribed on his forehead by Waheguru's pen. The first quarter of one's life starts with conception in the mother's womb as per Waheguru's Laws, oh Nanak. 1.

(PAGE 75): ---------- Doojaiy pehraiy raiyn(i) kaiy vunjaariya mittra vissar(i) guyya dhiyaan(u). Hutho huth(i) nuchaayiyaiy vunjaariya mittra, jioun Jashoodha ghur(i) Kahn(u). Hutho huth(i) nuchaayiyaiy praani, maat kuhaiy soot(u) mayra. Chayt(i) achayt moorr mun mayray, unt(i) nuhee kuchh(u) tayra. Jin(i) ruch ruchiya Tisheh(i) na jaanaiy, mun bheetar(i) dhur(i) Giyan(u). Kuhou Nanak doojaiy pehraiy, vissar(i) guyya dhiyaan(u). 2. ----------

Word Meaning: Vissar(i) = lost (from mind). Dhiyaan(u) = focus. Nuchaayiyaiy = toss around. Jasoodha = the godmother of Krishna, who raised him in Gokul. Kahn(u) = Krishna. Praani = oh, man. Soot(u) = son. Chayt(i) = remember. Achayt = unaware. Moorr = foolish. Bheetar(i) = inside. Giyaan(u) = (Divine) Knowledge. 2.

MEANING: In the second quarter of life, the trader of Waheguru's Naam loses the focus on Waheguru's Naam, which he was having in his mother's womb. His focus shifts to the love and attention he receives when he is tossed affectionately from one of his relatives to another, just as (Sri) Krishna was being raised by his godmother, Yashoda, in her house. As the infant is quickly taken from one relative to another, the mother claims that he is her son (everyone makes the same claim as a sign of affection). Remember (Waheguru), oh, my ignorant and foolish mind, because (despite all the love you receive now), nobody will be there (to help you) when your end comes. The man does not make any connection with his Creator (Waheguru), which he must maintain. In the second quarter of life, man loses his focus on Waheguru, oh Nanak. 2.

---------- Teejaiy pehraiy raiyn(i) kaiy vunjaariya mittra dhun jobun sioun chit(u). Hur(i) ka Naam(u) na chayt-hee vunjaariya mittra budha chhooteh(i) jit(u). Hur(i) ka Naam(u) na chaytaiy praani bikul(u) bhuyya sung(i) Maya. Dhun syioun rutta jobun(i) mutta, ehila junum(u) guvaaya. Dherm saytee vapaar(u) na keeto kerm(u) na keeto mitt(u). Kuhou Nanak teejaiy pehraiy praani, dhun jobun sioun chitt(u). *3.* ----------

Word Meaning: Jobun = youthfulness; beauty. Chit(u) = mind. Chayt-hee = remember. Budha = shackled (in the chains of Maya). Jit(u) = with which. Bikul(u) = crazy; insane. Rutta = imbued. Mutta = intoxicated. Ehila = precious. Dherm saytee = of high moral values. Kerm = (noble) deeds. Mitt(u) = friend. 3.

MEANING: In the third quarter of his life, the trader in Waheguru's Naam gets attached to wealth and beauty. He does not recite Waheguru's Naam, which can cut him free from the bonds of Maya. The man does not recite Waheguru's Naam as he goes crazy after Maya. Imbued in, and under the intoxication of wealth and beauty, the man wastes away his precious human life (the opportunity to unite with God). He did not trade in the high moral values, and made no friendship with noble deeds (did not perform them). In the third quarter, the man is attached to wealth and beauty, oh Nanak.

3.

---------- Chauthaiy pehraiy raiyn kaiy vunjaariya mittra, laavi aaya khayt(u). Ja Jum pukarr(i) chulaaya vunjaariya mitttra, kisaiy na miliya bhayt(u). Bhayt(u) chayt(u) Hur(i) kisaiy na miliyo, ja jum(i) pukarr(i) chulaaya. Jhoottha roodun(u) hoa doaalaiy khin meh(i) bhuyya praaya. Saayee vust(u) praput(i) hoyee jis(u) sioun laaya hayt(u). Kuhou Nanak praani chauthaiy pehraiy, lava looniya khayt(u). 4.1. ----------

Word Meaning: Laavi = harvester (Angel of death). Khayt(u) = field (human body). Jum = Angel of death. Chayt(u) = mind; knowledge; information. Roodan(u) = crying; wailing.

Khin = moment. Bhuyya = became. Praaya = stranger; disconnected. Hayt(u) = attachment. Looniya = harvested (finished off). 4.

MEANING: In the fourth quarter of life, the Angel of death appears (to be) close. When the Angel of Death takes control of the individual and takes him away, nobody knows the secret (where the soul of the individual is taken). Nobody gets any information about the secret place where the human trader is taken by the Angel of Death. The fake crying and wailing (which does not produce any results) takes place around the dead body, which becomes stranger in a moment. One reaps the results of his deeds, performed during his lifetime, to achieve what he loves. The Angel of Death harvests the field of the human body in the fourth quarter of life, oh Nanak. 4.1.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 1॥ ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਾਲਕ ਬੁਧਿ ਅਚੇਤੁ॥ ਖੀਰੁ ਪੀਐ ਖੇਲਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਹੇਤੁ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਨੇਹੁ ਘਨੇਰਾ ਮਾਇਆ ਮੋਹੁ ਸਬਾਈ॥ ਸੰਜੋਗੀ ਆਇਆ ਕਿਰਤੁ ਕਮਾਇਆ ਕਰਣੀ ਕਾਰ ਕਰਾਈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਬੂਡੀ ਦੂਜੈ ਹੇਤਿ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਛੂਟਹਿਗਾ ਹਰਿ ਚੇਤਿ॥ 1॥ ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤਿ॥ ਅਹਿਨਿਸਿ ਕਾਮਿ ਵਿਆਪਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਧੁਲੇ ਨਾਮੁ ਨ ਚਿਤਿ॥ ਰਾਮੁ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਨਾਹੀ ਹੋਰਿ ਜਾਣੈ ਰਸ ਕਸ ਮੀਠੇ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਸੰਜਮੁ ਨਾਹੀ ਜਨਮਿ ਮਰਹੁਗੇ ਝੂਠੇ॥ ਤੀਰਥ ਵਰਤ ਸੁਚਿ ਸੰਜਮੁ ਨਾਹੀ ਕਰਮੁ ਧਰਮੁ ਨਹੀ ਪੂਜਾ॥ ਨਾਨਕ ਭਾਇ ਭਗਤਿ ਨਿਸਤਾਰਾ ਦੁਬਿਧਾ ਵਿਆਪੈ ਦੂਜਾ॥ 2॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਰਿ ਹੰਸ ਉਲਥੜੇ ਆਇ॥ ਜੋਬਨੁ ਘਟੈ ਜਰੂਆ ਜਿਣੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਆਵ ਘਟੈ ਦਿਨੁ ਜਾਇ॥ (ਅੰਗ 76)॥ ਅੰਤਿ ਕਾਲਿ ਪਛੁਤਾਸੀ ਅੰਧੁਲੇ ਜਾ ਜਮਿ ਪਕੜਿ ਚਲਾਇਆ॥ ਸਭੁ ਕਿਛੁ ਅਪੁਨਾ ਕਰਿ ਕਰਿ ਰਾਖਿਆ ਖਿਨ ਮਹਿ ਭਇਆ ਪਰਾਇਆ॥ ਬੁਧਿ ਵਿਸਰਜੀ ਗਈ ਸਿਆਣਪ ਕਰਿ ਅਵਗਣ ਪਛੁਤਾਇ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਭੁ ਚੇਤਹੁ ਲਿਵ ਲਾਇ॥ 3॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਖੀਣੁ॥ ਅਖੀ ਅੰਧੁ ਨ ਦੀਸਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕੰਨੀ ਸੁਣੈ ਨ ਵੈਣ॥ ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਰਹੇ ਪਰਾਕਉ ਤਾਣਾ॥ ਗੁਣ ਅੰਤਰਿ ਨਾਹੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਮਨਮੁਖ ਆਵਣ ਜਾਣਾ॥ ਖੜੁ ਪਕੀ ਕੁੜਿ ਭਜੈ ਬਿਨਸੈ ਆਇ ਚਲੈ ਕਿਆ ਮਾਣੁ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਣੁ॥ 4॥ ਓੜਕੁ ਆਇਆ ਤਿਨ ਸਾਹਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਜਰੁ ਜਰਵਾਣਾ ਕੰਨਿ॥ ਇਕ ਰਤੀ ਗੁਣ ਨ ਸਮਾਣਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅਵਗਣ ਖੜਸਨਿ ਬੰਨਿ॥ ਗੁਣ ਸੰਜਮਿ ਜਾਵੈ ਚੋਟ ਨਾ ਖਾਵੈ ਨਾ ਤਿਸੁ ਜੰਮਣੁ ਮਰਣਾ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਭਾਇ ਭਗਤਿ ਭੈ ਤਰਣਾ॥ ਪਤਿ ਸੇਤੀ ਜਾਵੈ ਸਹਜਿ ਸਮਾਵੈ ਸਗਲੇ ਦੂਖ ਮਿਟਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਛੂਟੈ ਸਾਚੈ ਤੇ ਪਤਿ ਪਾਵੈ॥ 5॥2॥

Siri Raag(u) Mehla 1: Pehlaiy pehraiy raiyn(i) kaiy vunjaariya mittra, baaluk boodh(i) achayt(u). Kheer(u) peeyaiy khailayiyaiy vunjaariya mittra maat pita soot hayt(u). Maat pita soot nayhou ghunayra, Maya moh(u) subaayee. Sunjogi aaya kirt(u) kmaaya kerni kaar kraayee. Ram Naam bin(u) mookt(i) na hoyee, boodi doojaiy hayt(i). Kuhou Nanak praani pehlaiy pehraiy chootehinga Hur(i) chayt(i). 1. ----------

Word Meaning: Baaluk = child. Boodh(i) = wisdom. Achayt(u) = unaware. Kheer(u) = milk. Soot = son. Nayhou = affection. Ghunayra = deep. Moh(u) = attachment. Subaayee = all; the whole world. Sunjogi = by destiny. Kirt(u) = the result of the deeds (done in the previous lives). Kerni Kaar = deeds. Mookt(i) = emancipation. Boodi = drowned. Doojaiy Hayt(i) = in the love of Maya. Chhootehinga = will get freedom from the bonds of Maya. 1.

MEANING: In the first quarter of life, the wisdom of a child is not developed yet, and he is unaware of the real objective of life. He is fed milk, and his parents play with him affectionately. The mother and father love their son deeply, as everyone loves Maya

(including family). Man comes into this world as per his destiny based upon the deeds of his previous lives, and continues to perform similar deeds in this life as well. But he does not realize that emancipation is not possible without Waheguru's Naam, and the whole world is drowning in the sea of Maya. (Guru) Nanak advises that the man must remember Waheguru in the first quarter of his life to cut the bonds of Maya. 1.

---------- Doojaiy Pehraiy raiyn(i) kaiy vunjaariya mittra, bhur(i) jobun(i) maiy mut(i). Ehinis(i) kaam(i) viyapiya vunjaariya mittra, undhulay Naam(u) na chit(i). Ram Naam(u) ghut untar(i) naahi, hoar(i) jaanaiy rus kus meetthay. Giyan(u) dhiyaan goon sunjum(u) naahi, junum(i) murhougay jhootthay. Teeruth vert sooch(i) sunjum(u) naahi, kerm(u) dherm(u) nuhee Pooja. Nanak bhaayay bhagat(i) nistaara, doobidha viyaapaiy dooja. 2. ----------

Word Meaning: Bhur(i) Jobun(i) = in prime youth. Maiy Mut(i) = inebriated state. Ehinis(i) = day and night. Kaam(i) = in lust. Viyapiya = under the influence. Undhulay = blind. Chit(i) = in memory. Ghut = heart. Kus = sour. Sunjum(u) = control on sensual desires. Jhootthay = which is not true (everlasting; perishable. Vert = vows (to do or not to do certain things). Sooch(i) = purity (of mind). Dherm Kerm = deeds of high morality. Pooja = worship. Bhaayay = affection. Nistaara = salvation. Doobidha = doubts (caught between love for Maya and God). Viyaapaiy = influences. Dooja = Maya. 2.

MEANING: In the second quarter of life, the man is in the prime of his youth, and is in the inebriated state of mind under the influence of Maya. The trader in Waheguru's Naam is possessed by lust day and night, and the blind of wisdom does not remember God. Waheguru's Naam is not in his mind while he enjoys all other sweet and sour tastes. He makes no connection with Waheguru, and does not ponder on His Naam; he makes no effort to control his sensual desires, and as a result of all these, the perishable man is caught in the rebirth cycle. (Even though they are worthless), But, he does not even perform Hindu religious rituals like pilgrimage, commitments to do or not to do certain things, purity, control of sensual desires, idol worship or other religious deeds. However, the only way to find salvation is to remember Waheguru; otherwise, Maya exerts its powerful influence, and the man spends his life in misgivings. 2.

---------- Teejaiy pehraiy raiyn(i) kaiy vunjaariya mittra, sir(i) huns ooluthrray aayay. Jobun(u) ghutaiy jurooaa jinaiy vunjaariya mittra, aav ghutaiy din(u) jaayay.

(Page 76): Unt(i) kaal(i) puchhutaasi undhulay, ja Jum pukurr(i) chulaaya. Subh(u) kichh(u) aapuna kur(i) kur(i) rakhiya, khin meh(i) bhuyya praaya. Boodh(i) visurji guyee siyaanup, kur(i) uvgun puchhtaayay. Kuhou Nanak praani teejaiy pehraiy, Prubh(u) chaytou liv laayay. 3. ----------

Word Meaning: Huns = swan (white hair). Ooluthrray = landed. Jobun(u) = youth. Jurooa = old age. Jinaiy = wins; takes over. Aav = span of life. Unt(i) Kaal(i) = at the end. Jum(i) = the Angel of death. Khin = in a moment. Boodh(i) = wisdom. Visurji = went away. Uvgun = evil deeds. Puchhtaayay= repents. Chaytou = remember. Liv Laayay = with full dedication.

MEANING: White hair grows on the head (the man becomes old) in the third quarter of life, oh the trader of Waheguru's Naam. Youth begins to recede, and old age takes over; and the life becomes shorter with every day gone by. At the end of life, the blind man repents (because he did not remember Waheguru) when the Angel of death controls him, and takes him away. He had thought that everything belonged to him, but all those become strangers to him in a moment. His wisdom leaves him, and all his shrewdness is lost (rendering him helpless in front of the Angel). He repents for the evil deeds he had done. (Guru) Nanak advises that the man should worship Waheguru with full dedication in the third quarter of his life. 3.

---------- Chauthaiy pehraiy raiyn(i) kaiy vunjaariya mittra, birdh(i) bhuyya tun(u) kheen(u). Ukheen Undh(u) na deesyee, vunjaariya mittra, kunni soonaiy na, vaiyn. Ukheen undh(u) jeebh rus(u) naahi, ruhhay praakou taana. Goon untar(i) naahi kiyoun sookh(u) paavaiy, munmukh aavun jaana. Khurr(u) pukki, koorr(i) bhujaiy, binsaiy, aayay chulaiy, kiya maan(u). Kuhou Nanak praani chauthaiy pehraiy, Gurmukh(i) Shabad(u) puchhaan(u). 4.

Word Meaning: Birdh(i) Bhuyya = becomes old. Kheen(u) = weak. Vaiyn = wails loudly. Ruhhay = left behind. Praakou Taana = force; energy. Khurr(u) = the dried stem of crops like wheat. Koorr(i) = crunch. Bhujaiy Binsaiy = broken and destroyed. Maan(u) = pride. Shabad(u) Puchhaan(u) = Recognize Guru's Shabad. 4.

MEANING: In the fourth quarter of life, man gets old, and his body becomes weak. He is almost blind and cannot see with his eyes, and cannot hear with his ears, so he cries loudly (for help). He is almost blind and cannot enjoy tastes with his tongue. He is left with no energy. How can he have comfort when he has no good quality (virtue) in him? The follower of his mind is caught in the birth-death-birth cycle. Like the stem of a wheat crop, which is ready for harvesting, and which is brittle and loses its crunch to be easily destroyed, the bones of an old man become brittle, which can break easily. So, what can he take pride in? One should recognize Guru's Shabad (make connection with Him) in the fourth quarter of life, oh man, advises (Guru) Nanak. 4.

---------- Orruk(u) aaya tin sahiyaan vunjaariya mittra, jur(u) jervaana kunn(i). Ikk rutti goon na smaaniya vunjaariya mittra, uvgun khurrsun(i) bunnh(i). Goon sunjum(i) jaavaiy choat na khaavaiy, na tis(u) jumun(u) merna. Kaal(u) jaal(u) Jum(u) joh(i) na saakaiy, bhaayay bhugut(i) bhaiy terna. Put(i) saytee jaavaiy sehj(i) smaavaiy suglay dookh mitaavaiy. Kuhou Nanak praani Gurmukh(i) chhootaiy, Sachaiy tay put(i) paavaiy. 5.2.

Word Meaning: Orruk(u) = end. Sahiyaan = breaths. Jur(u) = old age. Jervaana= powerful (and cruel). Kunn(i) = on the shoulder; close. Rutti = miniscule. Smaaniya = absorbed; acquired. Uvgun = bad qualities; vices. Khurrsun(i) = will take away. Bunnh(i) = tied up. Choat = punishment. Joh(i) = watch. Bhaiy = Bhuv = the world sea. Put(i) = dignity. Sehj(i) = highest spiritual state where Maya has no effect. Suglay = all. 5.

MEANING: The end of life (last moment) finally arrives in the form of powerful (and cruel) old age. The man did not acquire even a minuscule of virtuous qualities during his lifetime. Tied up, his evil qualities take him away (accompany him to the next world). If a man leaves this world with control over his sensual desires, he will not be punished and will never be reborn. The net of Maya, the fear of death, or the Angel of death cannot even come close to him. Having attained the highest spiritual level, such an individual is freed from all suffering and enters the next world with dignity. Man can break the bonds of Maya only by taking shelter of the Guru, and is honoured by Waheguru, oh Nanak! 5.2.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 4॥ ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਪਾਇਆ ਉਦਰ ਮੰਝਾਰਿ॥ ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਉਚਰੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਰਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਆਰਾਧੇ ਵਿਚਿ ਅਗਨੀ ਹਰਿ ਜਪਿ ਜੀਵਿਆ॥ ਬਾਹਰਿ ਜਨਮੁ ਭਇਆ ਮੁਖਿ ਲਾਗਾ ਸਰਸੇ ਪਿਤਾ ਮਾਤ ਥੀਵਿਆ॥ ਜਿਸ ਕੀ ਵਸਤੁ ਤਿਸੁ ਚੇਤਹੁ ਪ੍ਰਾਣੀ ਕਰਿ ਹਿਰਦੈ ਗੁਰਮੁਖਿ ਬੀਚਾਰਿ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਹਰਿ ਜਪੀਐ ਕਿਰਪਾ ਧਾਰਿ॥ 1॥

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਾਗਾ ਦੂਜੈ ਭਾਇ॥ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਪਾਲੀਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਲੇ ਮਾਤ ਪਿਤਾ ਗਲਿ ਲਾਇ॥ ਲਾਵੈ ਮਾਤ ਪਿਤਾ ਸਦਾ ਗਲ ਸੇਤੀ ਮਨਿ ਜਾਣੈ ਖਟਿ ਖਵਾਏ॥ ਜੋ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣੈ ਮੂੜਾ ਦਿਤੇ ਨੋ ਲਪਟਾਏ॥ ਕੋਈ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਵੀਚਾਰੁ ਹਰਿ ਧਿਆਵੈ ਮਨਿ ਲਿਵ ਲਾਇ॥ ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਕਾਲੁ ਨ ਕਬਹੂੰ ਖਾਇ॥ 2॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ

ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਲਗਾ ਆਲਿ ਜੰਜਾਲਿ॥ ਧਨੁ ਚਿਤਵੈ ਧਨੁ ਸੰਚਵੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮਾ ਹਰਿ ਨ ਸਮਾਲਿ॥ ਹਰਿ ਨਾਮਾ ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਸਮਾਲੈ ਜਿ ਹੋਵੈ ਅੰਤਿ ਸਖਾਈ॥ (ਅੰਗ 77)॥ ਇਹੁ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਝੂਠੀ ਅੰਤਿ ਛੋਡਿ ਚਲਿਆ ਪਛੁਤਾਈ॥ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ॥ ਕਹੁ ਨਾਨਕ ਤੀਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਸੇ ਜਾਇ ਮਿਲੇ ਹਰਿ ਨਾਲਿ॥ 3॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਚਲਣ ਵੇਲਾ ਆਦੀ॥ ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਸਭ ਚਲੀ ਰੈਣਿ ਵਿਹਾਦੀ॥ ਹਰਿ ਸੇਵਹੁ ਖਿਨੁ ਖਿਨੁ ਢਿਲ ਮੂਲਿ ਨ ਕਰਿਹੁ ਜਿਤੁ ਅਸਥਿਰੁ ਜੁਗੁ ਜੁਗੁ ਹੋਵਹੁ॥ ਹਰਿ ਸੇਤੀ ਸਦ ਮਾਣਹੁ ਰਲੀਆ ਜਨਮ ਮਰਣ ਦੁਖ ਖੋਵਹੁ॥ ਗੁਰ ਸਤਿਗੁਰ ਸੁਆਮੀ ਭੇਦੁ ਨ ਜਾਣਹੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਭਗਤਿ ਸੁਖਾਦੀ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਸਫਲਿਓ ਰੈਣਿ ਭਗਤਾ ਦੀ॥ 4॥1॥3॥

Siri Raag(u) Mehla 4: Pehlaiy Pehraiy raiyn(i) kaiy vunjaariya mittra, Hur(i) paaya oodur munjhar(i). Hur(i) dhiyavaiy, Hur(i) oochraiy, vunjaariya mittra, Hur(i) Hur(i) Naam smaar(i). Hur(i) Hur(i) Naam(u) jupay aaradhay, vich(i) ugni Hur(i) jup(i) jeeviya. Bahur(i) junum(u) bhuyya, mookh(i) laaga, sursay pita maat theeviya. Jis kee vust(u) tis(u) chaytou praani, kur(i) hirdaiy Gurmukh(i) beechaar(i). Kuhou Nanak praani pehlaiy pehraiy, Hur(i) jupiyaiy kirpa dhaar(i). 1. ----------

Word Meaning: Oodur = womb. Munjhar(i) = inside. Oochraiy = utters. Smaar(i) = remember. Aaradhay = worship. Ugni = fire; (warmth of womb). Bhuyya = happened. Mookh Laaga = came in sight. Sursay = felt joyed. Theeviya = became. Vust(u) = article. Chaytou = remember. Praani = oh man. Hirdaiy = in the heart. 1.

MEANING: The first quarter of life begins with Waheguru implanting the seed of life in the mother's womb, oh, the trader of Waheguru's Naam. (According to the Hindu belief) The fetus survives and matures by remembering and reciting Waheguru's Naam in the womb. The fetus endures the high temperature of the womb and survives by reciting Waheguru's Naam and worshiping Him. When the baby is born, the parents are overjoyed to see him. (However, they ignore Waheguru, who gave them the baby), But one must keep Waheguru in mind (who gave them the baby), and taking Guru's shelter, remember Him. (Guru) Nanak says that in the first quarter of life, the man should recite Waheguru's Naam with His kindness. 1.

---------- Doojaiy pehraiy raiyn(i) kaiy vunjaariya mittra, mun(u) laaga doojaiy bhaayay. Mayra, mayra kur(i) paaliyaiy vunjaariya mittra lay maat pita gul(i) laayay. Laavaiy maat pita suda gul saytee, mun(i) jaanaiy khut(i) khuvayaiy. Jo dayvaiy tisaiy na jaanaiy moorra, ditay nu luptaayay. Koyee Gurmukh(i) hovaiy su kuraiy veechaar(u), Hur(i) dhiyavaiy mun(i) liv laayay. Kuhou Nanak doojaiy pehraiy praani tis(u) kaal(u) na kubhoon khaayay. 2. ----------

Word Meaning: Doojaiy = the other (Maya). Bhaayay = (in) love. Paaliyaiy = raise. Saytee = with. Khut(i) = earn. Moorra = foolish; ignorant. Luptaayay = clings. Liv Laayay = wh full concentration. Kaal(u) = (spiritual) death. 2.

MEANING: In the second quarter of life, man's mind is attracted to Maya (family, wealth, etc.), oh, the trader of Waheguru's Naam! The parents hug their child and raise him, thinking that he is theirs, and with the expectation that he will earn and feed them (when they get old). The ignorant man does not remember the Provider but clings to the gifts given by Him. Some rare individual thinks about this reality, and taking the Guru's shelter, recite Waheguru's Naam with full concentration. Such a devotee never suffers spiritual death, oh, Nanak.

---------- Teejaiy pehraiy raiyn(i) kaiy vunjaariya mittra, mun(u) lugga aal(i) junjaal(i). Dhun(u) chitvaiy, dhun(u) sunchvaiy vunjaariya mittra, Hur(i) Naama Hur(i) na smaal(i). Hur(i) Naama, Hur(i) Hur(i) kuday na smaalaiy, j(i) hovaiy unt(i) sukhaayee.

(PAGE 77): Ehou dhun(u) sumpaiy Maya jhootthi unt(i) chhoad(i) chuliya puchhutaayee. Jis nu kirpa kuray Gur(u) maylay, so Hur(i) Hur(i) Naam(u) small(i). Kuhou Nanak teejaiy pehraiy praani, say jaayay milay Hur(i) naal(i). 3. ----------

Word Meaning: Aal(i) junjaal(i) = routine family matters (which bind him more with Maya). Chitvaiy = thinks about. Sunchvaiy = accumulates. J(i) = jo =which. Sukhaayee = friend (helpful). Sumpaiy = wealth; property. Jhootthi = does not last for ever. Puchutaayee = repenting. 3.

MEANING: In the third quarter of life, man's mind gets busy in worldly affairs (which do not support spirituality), oh trader in Waheguru's Naam. Man's mind thinks about wealth, and about accumulating it, and does not remember Waheguru's Naam. He never remembers Waheguru and His Naam, which is of great help at the end. The wealth and property are not real (do not last forever), and the man leaves them behind repenting. Waheguru connects that individual with the Guru whom He is kind to, and the individual then recites Waheguru's Naam. Such individuals merge into Waheguru, says (Guru) Nanak. 3.

---------- Chauthaiy pehraiy raiyn(u) kaiy vunjaariya mittra, Hur(i) chullun vayla aandi. Kur(i) sayvhou Poora Satguru vunjaariya mittra,subh chulli raiyn(u) vihaandi. Hur(i) sayvhou khin(u) khin(u), dhill mool(i) na kurhou, jit(u) asthir(u) joog(u) joog(u) hovhou. Hur(i) saytee sud maanhou ruliyaan, junum mern dookh khovhou. Gur Satgur Soami bhayd(u) na jaanhou Jit(u) mil(i) Hur(i) bhugut(i) sohaandi. Kuhou Nanak chauthaiy pehraiy, sufliou raiyn(i) bhugutaan di. 4.

Word Meaning: Cullun Vayla = time to leave. Aandi = brings. Vihaandi = running out. Khin(u) Khin(u) = every moment. Dhill = delay. Mool Na = not at all. Asthir(u) = immortal. Saytee = with. Maanhou Ruliyaan = enjoy (happiness of union with Him). Khovhou = get rid. Soaami = Lord (God). Bhayd(u) = distinction. Sufli ou = successful. 4.

MEANING: In the fourth quarter of the life of the human trader, who comes to this world to trade in Waheguru's Naam, the time to leave this world arrives by Waheguru's Huqam. So (before death), the man should serve the Perfect Guru (without any delay) because life runs out quickly. Serve Waheguru every moment without any delay at all, to be immortal through the eons. Enjoy union with Waheguru all the time, and get rid of the suffering of the rebirth cycle. Do not make any distinction between the Lord (God) and the Satguru, in whose company Waheguru's worship becomes attractive (successful). (By doing so), The life of the devotees becomes blissful, oh Nanak. 4.1.3.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 5॥ ਪਹਿਲੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ॥ ਦਸੀ ਮਾਸੀ ਮਾਨਸੁ ਕੀਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਕਰਿ ਮੁਹਲਤਿ ਕਰਮ ਕਮਾਹਿ॥ ਮੁਹਲਤਿ ਕਰਿ ਦੀਨੀ ਕਰਮ ਕਮਾਣੈ ਜੈਸਾ ਲਿਖਤੁ ਧੁਰਿ ਪਾਇਆ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਿਨ ਭੀਤਰਿ ਪ੍ਰਭੂ ਸੰਜੋਇਆ॥ ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਇਸੁ ਜੰਤੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਪਹਿਲੈ ਪਹਰੈ ਧਰਿ ਪਾਇਤਾ ਉਦਰੈ ਮਾਹਿ॥ 1॥

ਦੂਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਭਰਿ ਜੋਬਨੁ ਲਹਰੀ ਦੇਇ ॥ ਬੁਰਾ ਭਲਾ ਨ ਪਛਾਣਈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਮਨੁ ਮਤਾ ਅਹੰਮੇਇ॥ ਬੁਰਾ ਭਲਾ ਨਾ ਪਛਾਣੈ ਪ੍ਰਾਣੀ ਆਗੈ ਪੰਥੁ ਕਰਾਰਾ॥ ਪੂਰਾ ਸਤਿਗੁਰ ਕਬਹੂੰ ਨ ਸੇਵਿਆ ਸਿਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰਾ॥ ਧਰਮ ਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਜਬਾਬੁ ਕਰੇਇ॥ਕਹੁ ਨਾਨਕ ਦੂਜੈ ਪਹਰੈ ਪ੍ਰਾਣੀ ਭਰਿ ਜੋਬਨੁ ਲਹਰੀ ਦੇਇ॥ 2॥ ਤੀਜੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸੰਚੈ ਅੰਧੁ ਅਗਿਆਨੁ॥ ਪੁਤ੍ਰਿ ਕਲਤ੍ਰਿ ਮੋਹਿ ਲਪਟਿਆ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ॥

ਅੰਤਰਿ ਲਹਰਿ ਲੋਭਾਨੁ ਪਰਾਨੀ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵੈ॥ ਸਾਧਸੰਗਤਿ ਸਿਉ ਸੰਗੁ ਨ ਕੀਆ ਬਹੁ ਜੋਨੀ ਦੁਖੁ ਪਾਵੈ॥ ਸਿਰਜਨਹਾਰੁ ਵਿਸਾਰਿਆ ਸੁਆਮੀ ਇਕ ਨਿਮਖ ਨ ਲਗੋ ਧਿਆਨੁ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਤੀਜੈ ਪਹਰੈ ਬਿਖੁ ਸੰਚੇ ਅੰਧੁ ਅਗਿਆਨੁ॥ 3॥ ਚਉਥੈ ਪਹਰੈ ਰੈਣਿ ਕੈ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਤੇਰਾ ਦਰਗਹ ਬੇਲੀ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ ਪਰਾਣੀ ਅੰਤੇ ਹੋਇ ਸਖਾਈ॥
(ਅੰਗ 78)॥ ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਤੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਝੂਠੀ ਪ੍ਰੀਤਿ ਲਗਾਈ॥ ਸਗਲੀ ਰੈਣਿ ਗੁਦਰੀ ਅੰਧਿਆਰੀ ਸੇਵਿ ਸਤਿਗੁਰੁ ਚਾਨਣੁ ਹੋਇ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਉਥੈ ਪਹਰੈ ਦਿਨੁ ਨੇੜੈ ਆਇਆ ਸੋਇ॥ 4॥ ਲਿਖਿਆ ਆਇਆ ਗੋਵਿੰਦ ਕਾ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਉਠਿ ਚਲੇ ਕਮਾਣਾ ਸਾਥਿ॥ ਇਕ ਰਤੀ ਬਿਲਮ ਨ ਦੇਵਨੀ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਓਨੀ ਤਕੜੇ ਪਾਏ ਹਾਥ॥ ਲਿਖਿਆ ਆਇਆ ਪਕੜਿ ਚਲਾਇਆ ਮਨਮੁਖ ਸਦਾ ਦੁਹੇਲੇ॥ ਜਿਨੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਦਰਗਹ ਸਦਾ ਸੁਹੇਲੇ॥ ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਜੁਗ ਅੰਤਰਿ ਜੋ ਬੋਵੈ ਸੋ ਖਾਤਿ॥ ਕਹੁ ਨਾਨਕ ਭਗਤ ਸੋਹਹਿ ਦਰਵਾਰੇ ਮਨਮੁਖ ਸਦਾ ਭਵਾਤਿ॥ 5॥1॥4॥

Siri Raag(u) Mehla 5: Pehlaiy Pehraiy raiyn(i) kaiy vunjaariya mittra, dhur(i) paayayta oodraiy maah(i). Duseen maaseen maanus(u) keeya vunjaariya mittra, kur(i) moohlut(i) kerm kmaahay. Moohlut(i) kur(i) deeni kerm kmaanaiy, jaiysa likhut(u) dhoor(i) paaya. Maat pita bhaayee bunita, tin bheeter(i) Prubh(u) sunjoya. Kerm sookerm kraayay Aapa,y is(u) juntaiy vus(i) kichh(u) naah(i). Kuhou Nanak praani pehlaiy pehraiy, dhur(i) paayayta oodraiy maah(i). 1. ----------

Word Meaning: Oodraiy Maah(i) = in the womb. Maanus(u) = human. Moohlut(i) = time limit. Kerm = deeds. Dhoor(i) = from the beginning. Soot = son (children). Bunita = wife (spouse). Sunjoya = mixed; bonded. Sookerm = noble deeds. Juntaiy = living being. Vus(i) = in control. 1.

MEANING: The first quarter of the life of the trader of Waheguru's Naam starts with the conception in the mother's womb as per the Will of Waheguru. In ten months, the fetus is born a human, given a time limit to perform deeds. Within that time limit, the man performs deeds as per his predetermined nature (character) based on the deeds of his previous lives. As per his predetermined destiny, Waheguru bonds the child among his parents, children, and spouse. Waheguru Himself makes the individual perform good or bad deeds; human beings have no control on the nature of deeds they perform. The first quarter of a man's life starts with conception in the mother's womb, oh Nanak. 1.

----------Doojaiy pehraiy raiyn(i) kaiy vunjaariya mittra, bhur(i) jooaani lehreen dayay. Boora bhula na puchhanyee vunjaariya mittra, mun(u) mutta ahumay. Boora bhula na puchhaanaiy praani, aagaiy punth(u) kraara. Poora Satgur kubhoon na sayviya, sir(i) tthandhay Jum jundaara. Dherm Rai jub pukrus(i) buvray, tub kiyya jubaab(u) kuray. Kuhou Nanak doojaiy pehraiy praani, bhur(i) jobun(u) lehreen dayay 2. ----------

Word Meaning: Bhur(i) Jooaani = in the prime of youth. Lehreen = waves of desires. Puchhaanyee = recognize. Mutta = intoxicated. Ahumay = ego. Punth = journey. Kraara = tough; difficult. Kubhoon na = never. Tthandhay = standing; watching. Jundaara = unkind. Dhermroy = justice of deeds. Buvray = ignorant. 2.

MEANING: In the second quarter of life, one is in the prime of his youth, and the waves of sensual desires rise strongly in his mind. Intoxicated with ego, the man does not make any distinction between good and evil. One performs deeds indiscriminately, unaware that the journey to the next world is very difficult. One never worships the Perfect Guru and does not realize that the unkind Angel of death is looming over his head (watching him closely). How will the ignorant respond when the Justice of deeds questions him (about his evil deeds)? (Guru) Nanak says that in the second quarter of one's life, the waves of sensual desires arise strongly. 2.

----------Teejaiy pehraiy raiyn(i) kaiy vunjaariya mittra, bikh(u) sunchaiy undh(u) ugiyan(u). Pootar(i) klutar(i) moh(i) luptiya vunjaariya mittra, untar(i) lehr(i) lobhaan(u). Untar(i) lehr(i) lobhaan(u) praani, so Prubh(u) chit(i) na aavaiy. Sadhsungat siyoun sung(u) na keeya, buhou joani dookh(u) paavaiy. Sirjunhaar(u) visariya Soami, ikk nimukh na lugo dhiyaan(u). Kuhou Nanak teejaiy pehraiy praani, bikh(u) sunchay undh(u) ugiyaan(u). 3. ----------

Word Meaning: Bikh(u) = poisonous (Maya). Sunchaiy = accumulates. Ugiyaan(u) = ignorant. Klutar(i) = wife (spouse). Luptiya = clung to. Lehr(i) = wave. Lobhaan(u) = greed. Chit(i) = in mind. Sadhsungat = holy congregation. Sung(u) = company. Joani = life forms. Sirjunhaar(u) = the Creator. Visariya = dropped from memory. Soaami = Lord. Nimukh = moment. Dhiyaan(u) = mind. 3.

MEANING: In the third quarter of life, the blind and the ignorant trader of Waheguru's Naam, accumulates poisonous Maya. With the waves of worldly attachment in his mind, the greedy clings to his children and the spouse. With waves of desires in mind, Waheguru does not come in his thoughts. He does not join any holy congregation, as a result of which, he suffers through many life forms. The Creator and the Lord (Waheguru) has been forgotten, and he does not focus his mind on Him even for a short moment. In the third quarter, the blind and ignorant accumulates (only) wealth, oh Nanak. 3.

----------Chauthaiy pehraiy raiyn(i) kaiy vunjaariya mittra, din(u) nayrraiy aaya soyay. Gurmukh(i) Naam(u) smaal(i) tu vunjaariya mittra, tayra Durgeh bayli hoyay. Gurmukh(i) Naam(u) smaal(i) praani, untay hoyay sukhayee.

(PAGE78): Ehou moh(u) Maya tayraiy sung(i) na chaalaiy, jhootthee preet(i) lugayee. Sugli raiyn(u) goodri undhiyaari, sayv(i) Satgur(u) chaanun(u) hoyay. Kuhou Nanak praani chauthaiy pehraiy din(u) nayrraiy aaya soyay. 4. ----------

Word Meaning: Din = the day (of death). Bayli = friend. Sukhayee = friend (supporter). Moh(u) = attachment. Sung(i) = with. Sugli = whole. Channun(u) = light (enlightenment).

MEANING: In the fourth quarter of the life of man, the day of death approaches near. So, you should recite Waheguru's Naam by taking shelter of the Guru, which will be your supporter and your friend in Waheguru's Court, oh, the trader of Waheguru's Naam. Love for Maya will not accompany you, which is purely temporary. The whole night of your life is spent in darkness (ignorance); serve the Satguru to enlighten your mind. (Guru) Nanak says that the day of death approaches near in the fourth quarter of life, oh man. 4.

---------- Likhiya aaya Govind ka vunjaariya mittra, ootth(i) chulay kmaana saath(i). Ikk rutti bilum na dayvni vunjaariya mittra, ohni tukrray paayay haath. Likhiya aaya pukkurr(i) chulaya, munmukh suda doohaylay. Jinhi Poora Satgur(u) sayvia, say Durgeh suda soohaylay. Kerm dherti sreer(u) joog untar(i), jo bovaiy so khaat(i). Kuhou Nanak bhugut sohay Durvaaray munmukh suda bhuvaat(i). 5.

Word Meaning: Govind = (a name for) Waheguru. Kmaana = deeds done. Rutti = a very small unit of weight or time. Bilum = delay. Doohaylay = suffer in discomfort. Soohaylay = blissful. Bovaiy = sows. Khaat(i) = eats; reaps. Bhuvaat(i) = taken through (various life forms).

MEANING: When Waheguru's written Huqam (about a man's death) is implemented, a man's deeds done during his life accompany him (to the next world). The agents of the Justice of deeds grab the man with powerful hands and give him no time at all before taking him away. As per the written orders of Waheguru, the agents grab the man and take him away; the followers of their mind always suffer discomfort. On the other hand, the devotees, who serve the Perfect Guru, are blissful in Waheguru's Court. The human body is the ground for man to plant deeds in this world; the man reaps the results of what he sows (the kinds of

deeds he performs). The devotees look dignified (are honoured) in Waheguru's Court, while the followers of their mind are cycled through various life forms, oh Nanak. 5.1.4.
NOTE: There are no documents written by Waheguru. His Will is everything. Such language is used for our understanding only.
NOTE: CHHUNT: Chhunt or Chhund is a form of lyric which follows a specific metre. Even though there may be exceptions, a typical chhunt has four verses, each with six sentences. The above four *Pehrays* are also *chhunts*. They are given a special name, Pehray, simply because they describe the four quarters (Pehray) of life.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 4 ਘਰੁ 2 ਛੰਤ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Siri Raag(u) Mehla 4 Ghur(u) 2 Chhunt: Ek Onkar Satguru Persad(i)
ਪ੍ਰਸਾਦਿ॥ ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖੈ॥ਹਰਿ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰਮੁਖਿ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ॥ ਸਾਹੁਰੜੈ ਕੰਮ ਸਿਖੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ॥ ਸਹੀਆ ਵਿਚਿ ਫਿਰੈ ਸੁਹੇਲੀ ਹਰਿ ਦਰਗਹ ਬਾਹ ਲੁਡਾਏ॥ ਲੇਖਾ ਧਰਮਰਾਇ ਕੀ ਬਾਕੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਿਰਖੈ॥ ਮੁੰਧ ਇਆਣੀ ਪੇਈਅੜੈ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਸਨੁ ਦਿਖੈ॥ 1॥ ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੁਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ॥ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਾਇਆ॥ ਬਲਿਆ ਗੁਰ ਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿਆ ਹਰਿ ਰਤਨੁ ਪਦਾਰਥੁ ਲਾਧਾ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਆਪੁ ਆਪੈ ਗੁਰਮਤਿ ਖਾਧਾ॥ ਅਕਾਲ ਮੂਰਤਿ ਵਰੁ ਪਾਇਆ ਅਬਿਨਾਸੀ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਇਆ॥ ਵੀਆਹੁ ਹੋਆ ਮੇਰੇ ਬਾਬੋਲਾ ਗੁਰਮੁਖੇ ਹਰਿ ਪਾਇਆ॥2॥ ਹਰਿ ਸਤਿ ਸਤੇ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਞ ਸੁਹੰਦੀ॥ ਪੇਵਕੜੈ ਹਰਿ ਜਪਿ ਸੁਹੇਲੀ ਵਿਚਿ ਸਾਹੁਰੜੈ ਖਰੀ ਸੋਹੰਦੀ॥ ਸਾਹੁਰੜੈ ਵਿਚਿ ਖਰੀ ਸੋਹੰਦੀ ਜਿਨਿ ਪੇਵਕੜੈ ਨਾਮੁ ਸਮਾਲਿਆ॥ ਸਭੁ ਸਫਲਿਓ ਜਨਮੁ ਤਿਨਾ ਦਾ ਗੁਰਮੁਖਿ ਜਿਨਾ ਮਨੁ ਜਿਣਿ ਪਾਸਾ ਢਾਲਿਆ॥ ਹਰਿ ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਾਰਜੁ ਸੋਹਿਆ ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ ਅਨੰਦੀ॥ ਹਰਿ ਸਤਿ ਸਤਿ ਮੇਰੇ ਬਾਬੋਲਾ ਹਰਿ ਜਨ ਮਿਲਿ ਜੰਞ ਸੋਹੰਦੀ॥ 3॥ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਮੈ ਦਾਜੋ॥
(ਅੰਗ 79)॥ ਹਰਿ ਕਪੜੋ ਹਰਿ ਸੋਭਾ ਦੇਵਹੁ ਜਿਤੁ ਸਵਰੈ ਮੇਰਾ ਕਾਜੋ॥ ਹਰਿ ਹਰਿ ਭਗਤੀ ਕਾਜੁ ਸੁਹੇਲਾ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਨੁ ਦਿਵਾਇਆ॥ ਖੰਡਿ ਵਰਭੰਡਿ ਹਰਿ ਸੋਭਾ ਹੋਈ ਇਹੁ ਦਾਨੁ ਨ ਰਲੈ ਰਲਾਇਆ॥ ਹੋਰਿ ਮਨਮੁਖ ਦਾਜੁ ਜਿ ਰਖਿ ਦਿਖਾਲਹਿ ਸੁ ਕੂੜੁ ਅਹੰਕਾਰ ਕਚੁ ਪਾਜੋ॥ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰੇ ਬਾਬੁਲਾ ਹਰਿ ਦੇਵਹੁ ਦਾਨ ਮੈ ਦਾਜੋ॥4॥ ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੋਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ॥ ਹਰਿ ਜੁਗਹ ਜੁਗੋ ਜੁਗ ਜੁਗਹ ਜੁਗੋ ਸਦ ਪੀੜੀ ਗੁਰੂ ਚਲੰਦੀ॥ ਜੁਗਿ ਜੁਗਿ ਪੀੜੀ ਚਲੈ ਸਤਿਗੁਰ ਕੀ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਹਰਿ ਪੁਰਖੁ ਨਾ ਕਬ ਹੀ ਬਿਨਸੈ ਜਾਵੈ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ॥ ਨਾਨਕ ਸੰਤ ਸੰਤ ਹਰਿ ਏਕੋ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੋਹੰਦੀ॥ ਹਰਿ ਰਾਮ ਰਾਮ ਮੇਰੇ ਬਾਬੁਲਾ ਪਿਰ ਮਿਲਿ ਧਨ ਵੇਲ ਵਧੰਦੀ॥ 5॥1॥
Moondh(u) iyaani payiurraiy kioun kur(i) Hur(i) dershun(u) pikhaiy. Hur(i) Hur(i) aapni kirpa kuray, Gurmukh(i) saahur-rraiy kumm sikhaiy. Sahur-rraiy kumm sikhaiy Gurmukh(i) Hur(i) Hur(i) suda dhiyayay. Suhiyaan vich(i) phiraiy soohayli Hur(i) Durgeh baanh loodayay. Laykha Dhermrai kee baaki, jup(i) Hur(i) Hur(i) Naam(u) kirkhaiy. Moondh iyaani payiurraiy, Gurmukh(i) Hur(i) dershun(u) dikhaiy. 1. ----------
Word Meaning: Moondh(u) = young woman (human). Iyaani = ignorant. Payiurraiy = (in) parental house (this world). Pikhaiy = see; have sight of. Saahur-rraiy Kumm = responsibilities of in-laws' house (of next world; Waheguru's home). Suhiyaan = (devotee) friends. Soohayli = enjoying comfort. Baanh loodayay = walk with arms swinging (with pride). Laykha Baaki = account balance. Kirkhaiy = pulls out.
NOTE: Even though the holy Shabad is written in the first person, it applies to the whole world; therefore, the meaning will be explained in the third person.

MEANING: Like a young girl, who is ignorant about her future responsibilities, and her behaviour in her in-laws' house while she is still at her parents' house; living in this world, human beings are ignorant about their responsibilities about Waheguru as to how to achieve union with Him who will be their future husband; so how can they have a glance of Waheguru in this life? However, if Waheguru is kind to some devotee, he is connected to the Guru, and under His shelter, the devotee can learn the behaviour with which he can unite with Waheguru. Such an individual (human bride) learns that reciting Waheguru's Naam all the time is the way to get connected with Him. She exudes confidence and enjoys comfort (blissfulness) among her devotee-friends and feels proud (is honoured) in Waheguru's Court. If there is any balance of bad deeds in her account with the Justice of deeds, she pulls it out (pays it off) by reciting Waheguru's Naam. By doing so (reciting Waheguru's Naam) in the Guru's shelter, the ignorant young woman can have a glance of Waheguru even in this world. 1.

---------- Veaah(u) hoa mayray babola, Gurmukhay Hur(i) paaya. Ugiyaan (u) undhayra kuttiya Gur Giyan(u) pechund(u) bulaaya. Buliya Gur giyan(u), undhayra binsiya, Hur(i) rattan(u) pdaaruth(u) laadha. Haumein roag(u) guyya dookh(u) laatha, aap(u) aapaiy Gurmut(i) khaadha. Akaal moorut(i) vur(u) paaya abinaashi, na kuday muraiy na jaaya. Veaah(u) hoa mayray babola, Gurnmukhay Hur(i) paaya. 2. ----------

Word Meaning: Gurmukhay = in the shelter of the Guru. Perchund(u) = very bright. Blaaya = lighted. Binsiya = disappeared. Rattan Pdaruth = highly valuable matter (Waheguru's Naam). Laadha = found; acquired. Laatha = removed; receded. Aap(u) = self (selfishness). Abinaashi = immortal. 2.

MEANING: The ceremony of marriage (union) with Waheguru is completed with the guidance of Satguru, oh my father. The darkness of ignorance is dispelled by the blaze of Divine Knowledge lighted by the Guru. In the bright light of Guru's Knowledge, the darkness of ignorance is cleared, and the precious Naam of Waheguru is realized. Along with the discomfort caused by it, the disease of haumein is gone, and one eats away (kills) his selfishness by the Guru's advice. The immortal and omnipresent Waheguru-husband is realized, who never dies or goes away. The marriage ceremony with Waheguru is completed by the Guru's kindness, oh my father. 2.

---------- Hur(i) Sat(i) Satay mayray babola, Hur(i) jun mil(i) junj sohundi. Paykurraiy Hur(i) jup(i) soohayli, vich(i) sahoor-rraiy khuri sohundi. Sahoor-rraiy vich(i) khuri sohundi, jin(i) payvkurraiy Naam(u) smaaliya. Subh(u) sufliyo junum(u) tinha da, Gurmukh(i) jinha mun(u) jin(i) pasha dhaliya. Hur(i) sunt junaa mil(i) kaaruj(u) sohiya, vur(u) paaya Purakh(u) anundi. Hur(i) Sat(i) Sat(i) mayray babola, Hur(i) jun mi(i) junj suhundi. 3. ----------

Word Meaning: Sat(i) Satay = eternal. Babola = father. Hur(i) Jun = one who is connected with God (Guru). Junj = marriage party. Sohundi = looks pretty (dignified). Soohayli = successful. Khuri = very much. Pasha Dhaaliya = threw the dice; perform noble deeds. Kaaruj = (noble) task. Vur(u) = husband. Purakh(u) Anundi = source of bliss and omnipresent (Waheguru). 3.

MEANING: The marriage party of the immortal Waheguru-husband becomes very impressive (highly noble) with His supreme devotees joining Him, oh my father. The human bride, who worships Waheguru, is successful in her mission in this world, and by virtue of her reciting Waheguru's Naam, she looks very pretty (dignified) in the next world. All those who are able to control their mind and perform noble deeds by taking refuge in the Guru make their life successful, just like a player at the game of dice who throws the dice with full concentration and achieves victory. In the company of holy men, such devotees have their noble goal achieved, and acquire the source of bliss and omnipresent Waheguru as their

husband (achieve union with Him). The husband, Waheguru, is immortal, and His marriage party becomes very dignified with His supreme devotees joining Him, oh my father. 3.
---------- Hur(i) Prubh(u) mayray babola Hur(i) dayvhou daan(u) mein daajo.
(PAGE 79): Hur(i) kuprro, Hur(i) sobha dayvhou, jit(u) sunvraiy mayra kaajo. Hur(i) Hur(i) bhugti kaaj(u) soohayla, Gur(i) Satgur(i) daan(u) divaaya. Khund(i) vurbhund(i) Hur(i) sobha hoyee, ehou daan(u) na rulaiy rulaaya. Hoar(i) munmukh daaj j(i) rukh(i) dikhaaleh(i), su koorr(u) ahunkaar(u) kuch(u) paajo. Hur(i) Prubh(u) mayray babola Hur(i) dayvhou daan(u) mein daajo. 4.
Word Meaning: Daajo = dowry. Sunvraiy = adorned; end successfully. Kaajo = task (of union with Waheguru). Soohayla = successful. Khund = earth. Vurbhund = universe. Na Rulaiy Rulaaya = unmatchable. Koorr(u) = fake. Paajo = show off. 4.
MEANING: The human bride requests her father, Satguru, to give her Waheguru's Naam in the dowry in her marriage with Waheguru as the husband. She requests that her father give her Waheguru's praise as clothes (to save her dignity), which will lead her to success (in marriage with Waheguru). The dowry of Worship of Waheguru makes the task of (union with Waheguru) successful; however, this donation can be received only by the Guru's kindness. Nothing else can match this dowry (Waheguru's praise), and such a dowry is appreciated in this world and the whole universe. Any other kind of dowry - like the religious symbols and garb - which the Maya-engrossed gurus give to their disciples publicly, is not only worthless, it is simply a display of ego and show off. Please give me the dowry of Waheguru's Naam in my marriage with Waheguru, oh my father, Satguru. 4.
NOTE: While discussing the dowry given by the parents, Guru Sahib is not talking about the dowry in worldly marriages, which people also display; here, Guru Sahib is discussing the dowry only in the marriage with Waheguru. So, He is talking only about the dowry that can be given in such a holy marriage with Waheguru. Here, a Sloak of Guru Nanak Sahib will be very appropriate.
ਸਲੋਕ ਮ:1 (1286)॥ ਕੁਲਹਾ ਦੇਦੇ ਬਾਵਲੇ ਲੈਦੇ ਵਡੇ ਨਿਲਜ॥ ਚੂਹਾ ਖੁਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨ੍ਹੈ ਛਜ॥

Meaning: The gurus who pass on their guruship to their disciples by putting a special cap on their heads are insane, and the receivers are big-time shameless. Such an act swells the heads of both parties; it is like the situation where a mouse with a huge item tied to his back cannot enter his small hole. -----
----------Hur(i) Ram Ram mayray babola, Pir mil(i) dhun vaiyl vudhundi. Hur(i) joogeh joogo, joog joogeh joogo, sud peehrri Guru chlundi. Joog(i) joog(i) peehrri chulaiy Satgur kee, jinhi Gurmukh(i) Naam(u) dhiyaaya. Hur(i) Purakh(u) na kub hee binsaiy jaavaiy, nit dayvaiy churrhaiy svaaya. Nanak sunt, sunt Hur(i) aiko, jup(i) Hur(i) Hur(i) Naam(u) sohundi. Hur(i) Ram Ram mayray babola Pir mil(i) dhun vayl vudhundi. 5.1.
Word Meaning: Dhun = woman. Vaiyl = vine; clans; future generations). Vdhundi = expands; grows. Joogeh Joogo = through the eons. Peehrri = lineage. Binsaiy = perish. Svaaya = multiple times. Sohundi = looks pretty.
MEANING: The union between the human bride and Waheguru-husband results in growth, producing more and more devotees, oh my father. Such a clan of Waheguru continues through the eons when the devotees recite Waheguru's Naam in the shelter of the Guru. The omnipresent Waheguru neither perishes nor goes away; He always bestows the gift of His Naam, which multiplies continuously. By reciting His Naam, the devotees are adorned (with noble qualities), and as holy men, they become "one" with Waheguru, and are not distinguishable from Him. The union between the human bride and the Waheguru-husband results in the growth, producing more and more devotees, oh my father. 5.1.

ਸਿਰੀ ਰਾਗੁ ਮਹਲਾ 5 ਛੰਤ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Siri Raag(u) Mehla 5 Chhunt: Ek Onkaar Satgur Persad(i):

ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਗੋਬਿੰਦ ਨਾਮੁ ਸਮਾਲੇ॥ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲੇ॥ ਸੰਗਿ ਸਹਾਈ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ॥ ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ ਚਰਣ ਕਮਲ ਚਿਤੁ ਲਾਏ॥ ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਬਨਵਾਰੀ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਸਾਧਸੰਗਿ ਭ੍ਰਮੁ ਜਾਲੇ॥ 1॥ਮਨ ਪਿਆਰਿਆ ਜੀ ਮਿਤ੍ਰਾ ਹਰਿ ਬਿਨੁ ਝੂਠਿ ਪਸਾਰੇ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਬਿਖੁ ਸਾਗਰੁ ਸੰਸਾਰੇ॥ ਚਰਣ ਕਮਲ ਕਰਿ ਬੋਹਿਥੁ ਕਰਤੇ ਸਹਸਾ ਦੂਖੁ ਨ ਬਿਆਪੈ॥ ਗੁਰੁ ਪੂਰਾ ਭੇਟੈ ਵਡਭਾਗੀ ਆਠ ਪਹਰ ਪ੍ਰਭੁ ਜਾਪੈ॥ ਆਦਿ ਜੁਗਾਦੀ ਸੇਵਕ ਸੁਆਮੀ ਭਗਤਾ ਨਾਮੁ ਅਧਾਰੇ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਬਿਨੁ ਹਰਿ ਝੂਠ ਪਸਾਰੇ॥ 2॥ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਦਰੁ ਨਿਹਚਲੁ ਮਲੀ॥ ਹਰਿ ਦਰੁ ਸੇਵੇ ਅਲਖ ਅਭੇਵੇ ਨਿਹਚਲੁ ਆਸਣੁ ਪਾਇਆ॥ ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਸੰਸਾ ਦੂਖੁ ਮਿਟਾਇਆ॥ ਚਿਤ੍ਰ ਗੁਪਤ ਕਾ ਕਾਗਦੁ ਫਾਰਿਆ ਜਮਦੂਤਾ ਕਛੂ ਨ ਚਲੀ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਹਰਿ ਲਦੇ ਖੇਪ ਸਵਲੀ॥ 3॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੋ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਪਰਗਾਸੋ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖਹ ਗਾਮੀ ਇਛ ਸਗਲੀ ਪੁੰਨੀਆ॥ (ਅੰਗ 80)॥ ਪੁਰਬੇ ਕਮਾਏ ਸ੍ਰੀਰੰਗ ਪਾਏ ਹਰਿ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਰਬਤਿ ਰਵਿਆ ਮਨਿ ਉਪਜਿਆ ਬਿਸੁਆਸੋ॥ ਨਾਨਕੁ ਸਿਖ ਦੇਇ ਮਨ ਪ੍ਰੀਤਮ ਕਰਿ ਸੰਤਾ ਸੰਗਿ ਨਿਵਾਸੋ॥ 4॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ॥ ਮਨ ਪਿਆਰਿਆ ਜੀਉ ਮਿਤ੍ਰਾ ਹਰਿ ਜਲ ਮਿਲਿ ਜੀਵੇ ਮੀਨਾ॥ ਹਰਿ ਪੀ ਆਘਾਨੇ ਅੰਮ੍ਰਿਤ ਬਾਨੇ ਸ੍ਰਬ ਸੁਖਾ ਮਨ ਵੁਠੇ॥ ਸ੍ਰੀਧਰ ਪਾਏ ਮੰਗਲ ਗਾਏ ਇਛ ਪੁੰਨੀ ਸਤਿਗੁਰ ਤੁਠੇ॥ ਲੜਿ ਲੀਨੇ ਲਾਏ ਨਉਨਿਧਿ ਪਾਏ ਨਾਉ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨਾ॥ ਨਾਨਕ ਸਿਖ ਸੰਤ ਸਮਝਾਈ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ॥ 5॥1॥2॥

Mun piyariya jeeo mittra, Gobind Naam(u) smaalay. Mun piyariya jee mittra Hur(i) nibhaiy tayraiy naalay. Sung(i) suhayee Hur(i) Naam(u) dhiyaayeen, birtha koyay na jaayay. Mun chinday sayee ful paaveh(i), churn kumal chit(u) laayay. Jul(i) thul(i) poor(i) ruhhiya Bunvaari, ghut(i) ghut(i) nudr(i) nihaalay. Nanak sikh dayay mun preetum sadhsung(i) bherm(u) jaalay. 1. ----------

Word Meaning: Gobind = a name for Krishna = Waheguru. Smaalay = remember. Nibhaiy = accompanies; supports all the way. Suhaayee Sung(i) = supports and accompanies. Birtha = without; empty. Chinday = desired. Ful = (reap) consequences. Churn Kumal = lotus-like soft feet (of Waheguru). Chit(u) = mind. Thul = land. Bunvaari = another name for Krishna = Waheguru. Ghut = heart. Nihaalay = nihaaray = sees. Sikh = advice. Bherm = doubts; skepticism. 1.

MEANING: Remember Waheguru's Naam, oh my dear friend, my mind. It is Waheguru's Naam that accompanies you (supports you) all the way. Nobody goes without support if he recites Waheguru's Naam, which always supports him. Whosoever focuses his mind on the Naam of Waheguru, which has Feet as soft as a lotus flower, has all his wishes fulfilled. Waheguru, which is present in waters and on the land, casts his kind sight on every heart (body). My advice to you, oh my dear mind, is to seek the company of the Guru (or his devotees) to clear (dispel) your doubts, says (Guru) Nanak. 1.

---------- Mun piyariya jee mittra, Hur(i) bin(u) jhootth(u) pusaaray. Mun piyariya jeeo mittra, bikh(u) saagur(u) sunsaaray. Churn kumal kur(i) bohith(u) Kertay, sehsa dookh(u) na biyapaiy. Gur Poora bhaytaiy vudbhaageen, aatth pehr Prubh(u) jaapaiy. Aad(i) joogadi sayvuk soaami, bhugtaan Naam(u) adharay. Nanak(u) sikh dayay mun preetum bin(u) Hur(i) jhootth pusaaray. 2. ----------

Word Meaning: Jhootthay = not real; perishable. Pusaaray = expansions; developments. Bikh = poison. Sunsaaray = world. Bohith = ship. Sehsa = worry due to unknown outcome. Biyapaiy = happen; affects. Bhaytaiy = meets. Vudbhageen = with great luck. Aad(i) Joogadi = from the beginning of time. Sayvuk = personal attendant; devotee. Adharay = support. 2.

MEANING: Without Waheguru's Naam, all expansions (extensions) involving Maya are perishable (therefore are useless in the spiritual world), oh my dear mind. The world is a sea of poisonous (Maya); and Waheguru, which is the Creator, and has lotus-like Feet, is that ship which ferries you across the sea of Maya, oh my friend. if you board the Waheguru-ship, no discomfort and worry will haunt you. When one connects with the Perfect Guru, with great fortune, he worships Waheguru for all twenty-four hours. Waheguru's Naam is the spiritual food for all His devotees in each eon (and the Lord loves His devotees). (Guru) Nanak advises the man that without Waheguru Naam in mind, all expansions involving Maya are meaningless as they are perishable. 2.

---------- Mun piyariya jeeo mittra, Hur(i) ludday khayp suvulli. Mun piyariya jeeo mittra, Hur(i) dur(u) nihchul mulli. Hur(i) dur(u) sayvay Alukh Abhayvay, nihchul(u) aasun(u) paaya. Teh junum na mern(u) na aavun jaana, sunsa dookh(u) mitaya. Chittar Goopt ka kaagud phaarriya, jumdootaan kuchhoo na chulli. Nanak sikh dayay mun preetum Hur(i) ludday khayp svulli. 3. ----------

Word Meaning: Ludday = load up. Khayp = merchandise. Svulli = resulting in success. Nihchul = everlasting. Alukh = incomprehensible. Abhayvay = unknowable. Aasun = resting place. Sunsa = doubts. Chitter Goopt = according to Hidu Granths, these are two invisible bodies which record the deeds of each individual. Kaagud = the paper on which the account is kept. Jumdoot = the agents of the angel of death. Kuchoo Na Chulli = cannot do anything.

MEANING: Load up your mind with the merchandise of Waheguru's Naam to be successful (in achieving union with God), oh my dear mind. (By doing so) You will be able to occupy an eternal spot at Waheguru's Door (achieve eternal union with Him). Whoever worships the incomprehensible and unknowable Waheguru at His Door (focusing fully on His Naam), acquires an eternal seat (becomes a permanent part of Waheguru). Such an individual gets rid of his doubts and discomforts, as well as his birth-death cycle. For him, all accounts of his deeds kept by the invisible agents - *Chitter* and *Goopt* - are erased, and the agents of the Angel of death are left with no power to hurt him in any way. (Guru) Nanak advises the dear mind that it should load up the merchandise of Waheguru's Naam to achieve success. 3.

--------- Mun piyariya jeeo mittra, kur(i) suntan sung(i) nivaaso. Mun piyariya jeeo mittra, Hur(i) Naam(u) jupt pergaaso. Simer(i) Soami sookheh gaami, ichh sugli pooniyaan.

(PAGE 80): Poorbay kmaayay Sri Rung paayay, Hur(i) milay chireen vichhooniyaan. Untar(i) baahur(i) serbut(i) ruviya, mun(i) oopjiya bisuaaso. Nanak(u) sikh dayay mun preetum kur(i) suntan sung(i) nivaaso. 4. ----------

Word Meaning: Sung(i) = with. Nivaaso = live with; keep company. Simer = recite (Waheguru's Naam). Sookheh Gaami = provider of comforts. Ichh = wishes. Sugli = all. Pooniyaan = fulfilled. Poorbay Kmaayay = earned in previous lives. Sri = Maya Siri Rung = (Maya's husband) Waheguru. Chireen = for along time. Vichhooniyaan = separated. Ryviya = present. Oopjiya = sprouted; develops. Bisuaaso = faith. 4.

MEANING: Stay in the company of the holy devotees (of Waheguru), oh my dear friend, my mind. Mind is enlightened by recitation of Waheguru's Naam. By remembering the Lord, who is the source of all comforts, all your wishes are fulfilled. Because of the (noble) deeds

performed in the previous lives, one realizes Waheguru, from whom he had been separated for a very long time. At that spiritual stage, one realizes that Waheguru is present within (the heart) and without (the universe), and one develops full faith in Him. (Guru) Nanak advises that one should keep company with holy devotees. 4.

---------- Mun piyariya jeeo mittra, Hur(i) praym bhagat(i) mun(u) leena. Mun piyariya jeeo mittra, Hur(i,) jul mil(i) jeevay meena. Hur(i) pee aaghanay, Amrit baanay, serb sookha mun(i) vootthay. Sridhar paayay, mungul gaayay, ichh pooni Satgur tootthay. Lurr(i) leenay naoun nidh(i) paayay, Naoun serbus(u) Tthaaku(i) deena. Nanak sikh sunt sumjhaayee, Hur(i) praym bhugut(i) mun(u) leena. 5.1.2.

Word Meaning: Praym bhagat(i) = love-filled devotion. Leena = fully absorbed. Meena = fish. Aaghanay = satisfied; contented. Baanay = Bani; Shabad. Vootthay = settled; took residence. Sridhar = support (creator) of Maya (Waheguru). Mungul = songs of happiness. Ichh = wish. Pooni = fulfilled. Tootthay = pleased to be kind. Lurr(i) leenay = taking refuge (of Satguru). Naoun Nidh(i) = the nine treasures (Hindu Ggranths believe that there are nine different treasures of god, Kuber). Serbus(u) = of all. Tthakur = Lord. 5.

MEANING: My dear friend's mind is fully absorbed in the affectionate worship of Waheguru (and like the fish, which cannot live without water, my mind cannot live without Him). Whoever drinks the Shabad-Amrit of Waheguru's Naam gets fully content, and all comforts come to stay in his mind. When Satguru is pleased, all one's wishes are fulfilled with His kindness, and one feels blissful as if the music of happiness is playing in one's heart. If one seeks Satguru's shelter, the Lord of all (Waheguru) is pleased and gives His Naam to him, which is the source of all happiness, and one feels as if he has acquired all the nine mythical treasures of Kuber. (Guru) Nanak says that Waheguru's saints advise that Waheguru takes residence in one's heart by worshiping Him with affection and devotion. 5. 1.2.

ਸਿਰੀਰਾਗ ਕੇ ਛੰਤ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਡਖਣਾ॥ ਹਠ ਮਝਾਹੂ ਮਾ ਪਿਰੀ ਪਸੇ ਕਿਉ ਦੀਦਾਰ॥ ਸੰਤ ਸਰਣਾਈ ਲਭਣੇ ਨਾਨਕ ਪ੍ਰਾਣ ਅਧਾਰ॥ 1॥

ਛੰਤੁ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਪ੍ਰੀਤਿ ਰੀਤਿ ਸੰਤਨ ਮਨਿ ਆਵਏ ਜੀਉ॥ ਦੁਤੀਆ ਭਾਉ ਬਿਪਰੀਤਿ ਅਨੀਤਿ ਦਾਸਾ ਨਹ ਭਾਵਏ ਜੀਉ॥ ਦਾਸਾ ਨਹ ਭਾਵਏ ਬਿਨੁ ਦਰਸਾਵਏ ਇਕ ਖਿਨੁ ਧੀਰਜੁ ਕਿਉ ਕਰੈ॥ ਨਾਮ ਬਿਹੂਨਾ ਤਨੁ ਮਨੁ ਹੀਨਾ ਜਲ ਬਿਨੁ ਮਛੁਲੀ ਜਿਉ ਮਰੈ॥ ਮਿਲੁ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰੇ ਗੁਣ ਸਾਧਸੰਗਿ ਮਿਲਿ ਗਾਵਏ॥ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਮਨਿ ਤਨਿ ਅੰਕਿ ਸਮਾਵਏ॥ 1॥

Siri Raag Kay Chhunt Mehla 5: Ek Onkar Satgur Persad(i):

Dukkhna: Hutth mujhaahoo ma Piri, pusay kiyoun deedar. Sunt shernaayee lubhnay, Nanak pran adhaar. 1.

Chhunt: Churn kumal siyoun preet(i) reet(i), suntun mun(i) aavay jeeo. Dootiya bhaao bipreet(i), uneet(i), dasaan neh bhaavay jeeo. Dasaan neh bhaavay, bin(u) dersaavay, ikk khin(u) dheeruj kiyoun kuraiy. Naam bihoona tun(u) mun(u) heena, jul bin(u) muchhuli jiyoun muraiy. Mil(u) mayray praan adhaaray, goon Sadhsung(i) mil(i) gaavay. Nanak kay Soami dhaar(i) anugreh(u), mun(i) tun(i) unk(i) smaavay. 1.

Word Meeting: Dukknna = Southern (dialect). Hutth = heart. Mujhaahoo = inside. Piri = Husband (Waheguru). Pusay Deedar = to have Sight. Lubhnay = find. Praan Adhaar = basis of life (God).

MEANING: Sloak in southern dialect: My dear husband (Waheguru) resides in my heart invisibly; so, how I can have his sight (see him). (The only way) to "see" the basis of my life (Waheguru), is to take refuge of the holy devotees (or Satguru).

Chhunt: Word Meaning: Chhunt = a type of lyric (see the beginning note). Churn Kumal = lotus-like Feet. Reet(i) = (noble) custom; lifestyle. Dootiya Bhaao = Love for the other

(Maya). Bipreet(i) = against custom. Dasaan = slaves (humble devotees). Bhaavay = to the liking. Desaavay = sight; visitation. Khin(u) = moment. Dheeruj = patience; peace. Bihoona = without. Heena = weak. Anugreh(u) = kindness. Unk(i) = heart. 1.
MEANING: As their natural custom (routine), the devotees have love in their mind for Waheguru, who has Feet which are soft like a lotus flower. Love for anyone else (Maya) is against their customary routine and is not to their liking. Without the holy sight of Waheguru, they do not like anything else, and cannot have peace (comfort) even for a moment. Like a fish, which does not survive without water, the body and mind of the devotees become weak (lifeless) without Waheguru's Naam. They sing praise of Waheguru's kind virtues and request that they be connected with Him. (Guru) Nanak also requests Waheguru to be kind to Him so that He becomes a part of His mind and body. 1.

ਡਖਣਾ॥ ਸੋਹੰਦੜੋ ਹਭ ਠਾਇ ਕੋਇ ਨ ਦਿਸੈ ਡੂਜੜੋ॥ ਖੁਲ੍ਹੜੇ ਕਪਾਟ ਨਾਨਕ ਸਤਿਗੁਰ ਭੇਟਤੇ॥1॥
ਛੰਤੁ॥ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਅਪਾਰ ਸੰਤਨ ਆਧਾਰ ਬਾਣੀ ਬੀਚਾਰੀਐ ਜੀਉ॥ ਸਿਮਰਤ ਸਾਸ ਗਿਰਾਸ ਪੂਰਨ ਬਿਸੁਆਸ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੀਐ ਜੀਉ॥ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੀਐ ਨਿਮਖ ਨਹੀ ਟਾਰੀਐ ਗੁਣਵੰਤ ਪ੍ਰਾਨ ਹਮਾਰੇ॥ ਮਨ ਬਾਂਛਤ ਫਲ ਦੇਤ ਹੈ ਸੁਆਮੀ ਜੀਅ ਕੀ ਬਿਰਥਾ ਸਾਰੇ॥ ਅਨਾਥ ਕੇ ਨਾਥੇ ਸ੍ਰਬ ਕੈ ਸਾਥੇ ਜਪਿ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੀਐ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਪਹਿ ਕ੍ਰਿਪਾ ਕਰਿ ਭਵਜਲੁ ਤਾਰੀਐ॥ 2॥
(Sloak) Dukkna: Sohundrro hubh ttaayay, koyay na disaiy doojrro. Khoollhurray kpaat Nanak Satgur bhayt-tay.
Word Meaning: Sohundrro = looks very pretty (majestic). Hubh = subh = all. Tthaayay = places. Kpaat = doors (of mind). Bhayt-tay = (upon) meeting.
MEANING: Connecting with Satguru, the doors of my mind have opened (my mind is enlightened). Now I find You looking very majestic everywhere, and I do not see anybody without You (You are present in everybody), oh Waheguru.
Chhunt: Tayray Buchan anoop apaar, suntan aadhar, Bani beechaariyaiy jeeo. Simrut saas giraas, poorun bisooaas, kiyoun munhoun bisaariyaiy jeeo. Kiyoun munhoun bisaariyaiy, nimukh nuhee taariyaiy, Goonvunt praan humaaray. Mun baanchhut ful dayt haiy Soami, jee kee birtha saaray. Anaath kay Naathay, serb kaiy saathay, jup(i), jooyay junum na haariyaiy. Nanak kee baynti Prubh peh(i) kirpa kur(i) bhuvjul(u) taariyaiy. 2.
Word Meaning: Anoop = unparalleled. Apaar = without limits. Giraas = (with every) nibble. Bisooaas = faith. Bisaariyaiy = drop from mind (memory). Nimukh = moment. *Taariyaiy* = put off; delay. Goonvunt = source of virtues. Baanchhut = desired. Birtha = condition. Saaray = looks after. Anaath = orphan. Naathay = Master. Jooyaiy = in gamble. Bhuvjul = world sea (sea of Maya). *Taariyaiy* = take across (have different pronunciation).
MEANING: Guru's words in Your praise are of unparalleled beauty, oh the limitless, and the basis (support) of the spiritual life of Your devotees, Waheguru. One must ponder on Guru's Shabad (to worship) Waheguru. Waheguru should never be forgotten from one's mind; He should rather be remembered with every breath and with every bite with full faith. The treasure of virtues (God) is the support of our life, and one cannot afford to forget Him even for a moment; remembering Him should not be delayed. Waheguru fulfills all wishes and desires and looks after everybody according to their needs and according to their mind. He is the Lord of the spiritually orphans (who have no guru to guide them), and one should recite His Naam for spiritual life; and should not waste this (precious human) life in gambling (mental struggle between Maya and God). (Guru) Nanak requests the Lord that He should kindly carry Him (Guru Nanak) across the sea of Maya. 2.

ਡਖਣਾ॥ ਧੂੜੀ ਮਜਨੁ ਸਾਧ ਖੇ ਸਾਈ ਥੀਏ ਕ੍ਰਿਪਾਲ॥ ਲਧੇ ਹਭੇ ਥੋਕੜੇ ਨਾਨਕ ਹਰਿ ਧਨੁ ਮਾਲ॥ 1॥ ਛੰਤੁ॥ ਸੁੰਦਰ ਸੁਆਮੀ ਧਾਮ ਭਗਤਹ ਬਿਸ੍ਰਾਮ ਆਸਾ ਲਗਿ ਜੀਵਤੇ ਜੀਉ॥ ਮਨਿ ਤਨੇ ਗਲਤਾਨ ਸਿਮਰਤ ਪ੍ਰਭ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਤੇ ਜੀਉ॥
(ਅੰਗ 81)॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਪੀਵਤੇ ਸਦਾ ਥਿਰੁ ਥੀਵਤੇ ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਜਾਨਿਆ॥ ਭਏ ਕਿਰਪਾਲ ਗੋਪਾਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮਾਨਿਆ॥ ਸਰਬਸੋ ਸੂਖ ਆਨੰਦ ਘਨ ਪਿਆਰੇ ਹਰਿ ਰਤਨੁ ਮਨ ਅੰਤਰਿ ਸੀਵਤੇ॥ ਇਕੁ ਤਿਲੁ ਨਹੀ ਵਿਸਰੈ ਪ੍ਰਾਨ ਆਧਾਰਾ ਜਪਿ ਜਪਿ ਨਾਨਕ ਜੀਵਤੇ॥ 3॥

(Sloak) Dukkhna: Dhoorri mujun(u) Sadh khay, Saayeen theeyay kirpal. Luddhay hubhay thoakrro, Nanak Hur(i) dhun(u) maal. 1.

Word Meaning: Dhoorri = dust (of the feet). Mujun = bath. Khay = of. Saayeen = Lord. Theeyay = became. Kirpal = kind. Luddhay = found; acquired. Hubbay = all. Thoakrro = articles (of use). Maal = wealth.

MEANING: God becomes very kind when one takes a bath in the dust of Satguru's Feet (obeys His advice). As a result, one acquires everything useful to him because the real wealth is Waheguru's Naam. 1.

Chhunt(u): Soondar Soami dhaam, bhugtah bisraam, aasa lug(i) jeevtay jeeo. Mun(i) tunay gultaan, simrut Prubh Naam, Hur(i) Amrit(u) peevtay jeeo.

(PAGE 81): Amrit Hur(i) peevtay suda thir(u) theevtay bikhaiy bun(u) feeka jaaniya. Bhuyay kirpal, Gopal Prubh mayray, Sadh sungat(i) nidh(i) maaniya. Serbso sookh aanund ghun piyaray, Hur(i) ruttan(u) mun untar(i) seevtay. Ikk(u) til(u) nuhee visraiy praan aadhara jup(i) jup(i) Nanak jeevtay.

Word Meaning: Soami = God. Dhaam = residence. Bisraam = peace. Aasa = hope; faith. Gultaan = inebriated. Suda Thir(u) = never changing; immortal. Theevtay = became. Bikhaiy = of poison (Maya). Bun(u) = forest; world. Feeka = tasteless. Gopal = God. Nidh(i) = Treasure (God). Serbso = all. Ghun = very much. Til(u) = (the size of a) sesame seed (tiny amount of time). 3.

MEANING: The devotees find peace of mind while reciting Waheguru's Naam, and live with the faith that they will be "one" with Him who has a beautiful Residence. Remembering Waheguru's Naam, they drink the life-sustaining Amrit and feel inebriated in mind and body. By drinking Amrit of Waheguru's Naam, they find the world of Maya to be tasteless, and as a result, they attain emancipation and become immortal. With the grace of the kind Waheguru, one connects with Satguru and realizes Waheguru, the treasure of everything. Such individuals, stich precious Waheguru's Naam in their minds, thereby acquiring great comfort and bliss. They do not forget Waheguru even for a tiny moment of time, and live by reciting the Naam of Waheguru which is the basis of their life, oh Nanak. 3.

ਡਖਣਾ॥ ਜੋ ਤਉ ਕੀਨੇ ਆਪਣੇ ਤਿਨਾ ਕੂੰ ਮਿਲਿਓਹਿ॥ ਆਪੇ ਹੀ ਆਪਿ ਮੋਹਿਓਹਿ ਜਸੁ ਨਾਨਕ ਆਪਿ ਸੁਣਿਓਹਿ॥ 1॥ ਛੰਤੁ॥ ਪ੍ਰੇਮ ਠਗਉਰੀ ਪਾਇ ਰੀਝਾਇ ਗੋਬਿੰਦ ਮਨੁ ਮੋਹਿਆ ਜੀਉ॥ ਸੰਤਨ ਕੈ ਪ੍ਰਸਾਦਿ ਅਗਾਧਿ ਕੰਠੇ ਲਗਿ ਸੋਹਿਆ ਜੀਉ॥ ਹਰਿ ਕੰਠਿ ਲਗਿ ਸੋਹਿਆ ਦੋਖ ਸਭਿ ਜੋਹਿਆ ਭਗਤ ਲਖ੍ਹਣ ਕਰਿ ਵਸਿ ਭਏ॥ ਮਨਿ ਸਰਬ ਸੁਖ ਵੁਠੇ ਗੋਵਿਦ ਤੁਠੇ ਜਨਮ ਮਰਣਾ ਸਭਿ ਮਿਟਿ ਗਇਆ॥ ਸਖੀ ਮੰਗਲੋ ਗਾਇਆ ਇਛ ਪੁਜਾਇਆ ਬਹੁੜਿ ਨ ਮਾਇਆ ਹੋਹਿਆ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਪ੍ਰਭ ਪਿਆਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਨਹੀ ਪੋਹਿਆ॥ 4॥

(Sloak) Dukkhna: Jo Tuou keenay aapnay, tinha koon miliohay. Aapay hee Aap(i) mohiyo, jus(u) Nanak Aap(i) sooniohay. 1.

Word Meaning: Koon = to; with. Mohiohay = captivated. Jus(u) = praise. 1.

MEANING: God connects with them whom he has made His own. (Being present in everyone) He captivates Himself (other living beings) and listens to His own praise.

Chhunt(u): Praym ttugaouri paayay reejhaayay, Gobind mun(u) mohiya jeeo. Suntun kaiy persaad(i), aghaad(i), kuntthay lug(i) sohiya jeeo. Hur(i) kuntth(i) lug(i) sohiya, doakh subh(i) johiya, bhagat lukhan kur(i) vus(i) bhuyay. Mun(i) serb sookh vootthay, Govind tootthay, junum merna subh(i) mit(i) guyya. Sukheen mungalo gaaya, ichh poojaaya, bahoorr(i) na Maya hoya. Ker(u) geh(i) leenay, Nanak Prubh piyaray, sunsaar saagar nuhee pohiya. 4.
Word Meaning: Tthugaouri = charm. Reejhaayay = charms. Mohiya = enchanted. Aghaadh(i) = beyond reach. Kuntth = neck. Sohiya = looks pretty. Doakh = opposing (the five demons). Johiya = warned. Lukhan = qualities. Vus(i) = controlled. Vootthay = take residence. Govind = Krishna = Waheguru. Tootthay = pleased to be kind. Sukheen = female friends (senses). Mungalo = song of happiness. Ichh = wish. Bahoorr(i) = again. Kur(u) = hand. Geh(i) = by holding. Na Pohiya = do not even come close.
MEANING: Waheguru enchants our mind by captivating us with the charm of His Love. By the kindness of His beloved devotees, the otherwise unreachable Waheguru hugs His devotees to the neck, and they look very pretty (exalted) (because of their virtues). When a devotee is adorned (honoured) by being hugged by Waheguru, all his opposing demons (evil qualities) are warned (to stay away) – actually, they come under control because of one's newly acquired noble qualities. With Waheguru pleased, His kindness causes all comforts to settle in the devotee's heart, and his birth-death cycle comes to an end. All the wishes of the devotee are fulfilled, and he feels as if all his senses are singing a song of happiness; and he is not deceived by Maya again. Dear Waheguru holds the devotee by the hand, and the sea of Maya does not affect him at all. 4.

ਡਖਣਾ॥ ਸਾਈ ਨਾਮੁ ਅਮੋਲੁ ਕੀਮ ਨ ਕੋਈ ਜਾਣਦੋ॥ ਜਿਨਾ ਭਾਗ ਮਥਾਹਿ ਸੇ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਦੋ॥ 1॥ ਛੰਤੁ॥ ਕਹਤੇ ਪਵਿਤ੍ਰ ਸੁਣਤੇ ਸਭਿ ਧੰਨੁ ਲਿਖਤੀ ਕੁਲੁ ਤਾਰਿਆ ਜੀਉ॥ ਜਿਨ ਕਉ ਸਾਧੂ ਸੰਗੁ ਨਾਮ ਹਰਿ ਰੰਗੁ ਤਿਨੀ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜੀਉ॥ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿਆ ਜਨਮੁ ਸਵਾਰਿਆ ਪੂਰਨ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕਰੀ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਹਰਿ ਜਸੋ ਦੀਨੇ ਜੋਨਿ ਨਾ ਧਾਵੈ ਨਹ ਮਰੀ॥ ਸਤਿਗੁਰ ਦਇਆਲ ਕਿਰਪਾਲ ਭੇਟਤ ਹਰੇ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ॥ ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ ਸੁਆਮੀ ਸਦਕੈ ਜਾਇ ਨਾਨਕੁ ਵਾਰਿਆ॥ 5॥1॥3॥
(Sloak) Dukkhna: Saayeen Naam amoal(u), keem na koyee jaando. Jinnah bhaag muthahay, say Nanak Hur(i) rung(u) maando. 1.
Word Meaning: Saayeen = Lord. Amoal = invaluable. Keem = value. Bhaag = luck. Muthahay = on the forehead. Rung(u) = love. Maando = enjoy. 1.
MEANING: Waheguru's Naam is invaluable, and nobody knows its true worth. The individuals who have good fortune on their forehead enjoy His love (but even they do not know the worth of His Naam).
Chhunt(u) : Kehtay puvittar soontay subh(i), dhunn(u) likhteen kool(u) taariya jeeo. Jin kuou Sadhu sung(u), Naam Hur(i) rung(u), tinhi Braham beechaariya jeeo. Braham beechaariya, junum(u) suvaariya, poorun kirpa Prubh(i) kurie. Ker(u) geh(i) leenay Hur(i) juso deenay, joan(i) na dhaavaiy, neh murie. Satguru duyaal kirpal bhaytut Huray, kaam(u) krodh(u) loabh(u) maariya. Kuthun na jaayay Akuth(u) Soami, sudkaiy jaayay Nanak(u) vaariya.
Word Meaning: Puvittar = pious. Dhunn(u) = worthy of respect. Likhteen = writers. Kool(u) = clan (devotees around). Sadhu Sung(i) = company of the Guru. Braham = Waheguru. Svaariya = made successful. Poorun = full. Kur(u) = hand. Geh(i) = by holding. Juso = praise. Joan(i) = rebirth. Bhaytut = meeting; connection. Kaam(u) = lust. Kuthna = describe. Akuth = indescribable = Waheguru. 5.
MEANING: The devotees who recite, and all those who listen to Waheguru's Naam, are pious (holy); and those who write His praise are worthy of respect. Not only do they find

salvation, but they salvage their whole clan (those who come in contact with them) too. Those who stay in the company (shelter) of the Guru enjoy Waheguru's love and ponder on Waheguru Naam (make a connection with Him). Because of their connection with Waheguru and His kindness, they make their lives a success. Waheguru holds their hand, and gifts His praise (Naam) to them, as a result of which they (become "one" with Waheguru), and never suffer death again, and do not have to take birth again. The kind and the munificent connect the devotees with God, and their lust, rage, and greed are eradicated. Nothing can be said about the indescribable Waheguru (no one can say anything); I am a sacrifice to Waheguru, oh Nanak. 5.1.3.

ਸਿਰੀਰਾਗੁ ਮਹਲਾ 4 ਵਣਜਾਰਾ॥ ੧ੴ ਸਤਿ ਨਾਮੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Siri Raag(u) Mehla 4, Vunjaara: Ek Onkar Sat(i) Naam(u) Gur Persad(i).

ਹਰਿ ਹਰਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ ਜੀਉ॥ ਹਰਿ ਜੀਅ ਸਭੇ ਪ੍ਰਤਿਪਾਲਦਾ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸੋਇ॥ ਸੋ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਛੋਡਿ ਚਲੇ ਦੁਖੁ ਰੋਇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਅੰਤਿ ਸਖਾਈ ਹੋਇ॥ 1॥ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਪਾਈਐ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਵਡਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 82)॥ ਸੰਤ ਜਨਾ ਵਿਣੁ ਭਾਈਆ ਹਰਿ ਕਿਨੈ ਨ ਪਾਇਆ ਨਾਉ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਜਿਉ ਵੇਸੁਆ ਪੁਤੁ ਨਿਨਾਉ॥ ਪਿਤਾ ਜਾਤਿ ਤਾ ਹੋਈਐ ਗੁਰੁ ਤੁਠਾ ਕਰੇ ਪਸਾਉ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਅਹਿਨਿਸ ਲਗਾ ਭਾਉ॥ ਜਨ ਨਾਨਕਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਹਰਿ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ॥ 2॥ ਮਨ ਹਰਿ ਹਰਿ ਲਹਾ ਚਾਉ॥ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਪ੍ਰਭ ਨਾਉ॥ 1॥ਰਹਾਉ॥

ਜਬ ਲਗੁ ਜੋਬਨਿ ਸਾਸੁ ਹੈ ਤਬ ਲਗੁ ਨਾਮੁ ਧਿਆਇ॥ ਚਲਦਿਆ ਨਾਲਿ ਹਰਿ ਚਲਸੀ ਅੰਤੇ ਲਏ ਛਡਾਇ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਮਨਿ ਵੁਠਾ ਆਇ॥ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ॥ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ॥ 3॥ ਮਨ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਇ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਲਘਾਇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ ਹਰਿ ਆਪੇ ਦੇਵੈ ਲੇਇ॥ ਹਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਇ॥ ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਗਾਸੁ ਹੈ ਸੇ ਵਿਰਲੇ ਕੇਈ ਕੇਇ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨ ਹਰਿ ਪਾਇਆ ਗੁਰਮਤੇ॥ ਜਨ ਨਾਨਕਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਮਨਿ ਹਰਿ ਹਰਿ ਵੁਠੜਾ ਹੇ॥ 4॥ ਮਨਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕਰੇ॥ ਹਰਿ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਉ ਜਿਦ੍ਹੁੰ ਸਭ ਕਿਲਵਿਖ ਦੁਖ ਪਰਹਰੇ॥ 1॥ ਰਹਾਉ॥

ਘਟਿ ਘਟਿ ਰਮਈਆ ਮਨਿ ਵਸੈ ਕਿਉ ਪਾਈਐ ਕਿਤੁ ਭਤਿ॥ ਗੁਰੁ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਆਇ ਵਸੈ ਮਨਿ ਚਿਤਿ॥ ਮੈ ਧਰ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮੇ ਤੇ ਗਤਿ ਮਤਿ॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਜਤਿ ਪਤਿ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰੰਗਿ ਰਤਿ॥ 5॥ ਹਰਿ ਧਿਆਵਹੁ ਹਰਿ ਪ੍ਰਭੁ ਸਤਿ॥ ਗੁਰ ਬਚਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਣਿਆ ਸਭ ਹਰਿ ਪ੍ਰਭੁ ਤੇ ਉਤਪਤਿ॥ 1॥ ਰਹਾਉ॥

ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸੇ ਆਇ ਮਿਲੇ ਗੁਰ ਪਾਸਿ॥ ਸੇਵਕ ਭਾਇ ਵਣਜਾਰਿਆ ਮਿਤ੍ਰਾ ਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸਿ॥ ਧਨੁ ਧਨੁ ਵਣਜੁ ਵਾਪਾਰੀਆ ਜਿਨ ਵਖਰੁ ਲਦਿਅੜਾ ਹਰਿ ਰਾਸਿ॥ ਗੁਰਮੁਖਾ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸੇ ਆਇ ਮਿਲੇ ਹਰਿ ਪਾਸਿ॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਤਿਨ ਪਾਇਆ ਜਿਨਾ ਆਪਿ ਤੁਠਾ ਗੁਣਤਾਸਿ॥ 6॥ ਹਰਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨਾ ਗੁਰਮੁਖਾ ਹਰਿ ਨਾਮੁ ਜਿਨਾ ਰਹਰਾਸਿ॥ 1॥ ਰਹਾਉ॥

Hur(i) Hur(i) ootum(u) Naam(u) haiy, jin(i) siriya subh(u) koyay jeeo. Hur(i) jea subhay pritpaalda, ghut(i) ghut(i) Rumuyiya soyay. So Hur(i) suda dhiyayiyaiy, Tis(u) bin(u) uver(u) na koyay. Jo moh(i) Maya chit(u) laayaynday, say chhoad(i) chulay, dookh(u) royay. Jun

Nanak Naam(u) dhiyaya, Hur(i) unt(i) sukhayee hoyay. 1. Mein Hur(i) bin(u) uver(u) na koyay. Hu(i) Gur shernayee paayiyaiy vunjaariya mittra, vudbhaag(i) praput(i) hoyay. 1. Ruhaou. ----------

Word Meaning: Vunjaara = trader (in Waheguru's Naam). Ootum = supreme. Siriya = created. Pritpaalda = raises and nourishes. Ghut = heart. Rumuyiya = one who is present everywhere (God). Uver(u) = other; else. Sukhayee = friendly. Praput(i) = acquire.

MEANING: The Naam of Waheguru, who has created everybody, is supreme, oh my friends. Waheguru, who is present in every heart, raises and nourishes every living being. Such Waheguru should always be remembered; there is nobody else who can rival Him. Those who keep Maya in mind leave this world without any wealth and cry as they leave it behind. I remember Waheguru's Naam, which helps at the end, oh Nanak. 1. I have nobody else to worship. However, Waheguru can be realized only by taking the Guru's shelter if one is lucky, oh, the trader of Waheguru's Naam. Pause.

(PAGE 82): ---------- Sunt junaa vin(u) bhaayiyaan, Hur(i) kinaiy na paaya Naoun. Vich(i) haumein kerm kmaanvday, jiyoun vaysooa poot(u) ninaoun. Pita jaat(i) ta hoyiyaiy, Gur(u) toottha kuray pusaao. Vudbhaageen Gur(u) paaya, Hur(i) ehinis lugga bhaao. Jun Nanak(i) Braham(u) puchhniyaa, Hur(i) keerut(i) kerm kmaoun. 2. Mun Hur(i) Hur(i) luhaan chaaou. Gur(i) Pooray Naam(u) Drirryaya, Hur(i) miliya Hur(i) Prubh Naoun. 1. Ruhaou. ----------

Word Meaning: Vin(u) = without. Kerm Kmaanvday = perform tasks. Vaysooa = prostitute; whore. Ninaoun = without (family) name. Jaat(i) = name of clan. Toottha = pleased to be kind. Pusaao = kindness. Ehinis = day and night (always). Bhaaou = affection. Keerut(i) = praise. 2. Luhaan = acquire. Chaaou = gusto. Drirryaya = reinforced. Pause.

MEANING: Nobody has ever realized Waheguru's Naam without being in the shelter of the Guru, or his devotees (who are already connected with Waheguru). Most people perform all tasks under the influence of haumein, and like the son of a prostitute, who has no identity (the clan-name), are without the father (Waheguru). One can acquire identity with Waheguru only if the Guru is pleased, and becomes kind so as to connect him with Waheguru. With good fortune, one connects with Waheguru when he fosters an affection for Him day and night. By performing the deeds of praise for Waheguru (like reciting His Naam with devotion, and obeying Him), I have realized Him, oh Nanak. 2. I realize Waheguru with zest, oh my mind. The perfect Guru reiterated Waheguru's Naam; as a result, I became connected to Waheguru and realized His Naam, oh Nanak. 1. Pause.

---------- Jub lug(u) jobun(i) saas(u) haiy, tub lug(u) Naam(u) dhiyayay. Chuldiyaan naal(i) Hur(i) chulsi, untay luyay chhudaayay. Huoun bulihaari tin kuou, jin Hur(i) mun(i) voottha aayay. Jini Hur(i) Hur(i) Naam(u) na chaytiyo, say unt(i) guyay puchhutayay. Dhoor(i) mustak(i) Hur(i) Prubh(i) likhiya, jun Nanak Naam(u) dhiyayay. 3. Mun Hur(i) Hur(I) preet(i) lugaayay. Vudbhaageen Gur(u) paaya, Gur Shabadi paar(i) lunghaayay. 1. Ruhaou. ----------

Word Meaning: Jobun(i) = youthfulness (has enough energy). Untay = in the end. Bulihaari = sacrifice. Voottha = made residence. Chaytiyo = remember. Dhoor(i) = right from the beginning. Mustuk(i) = on the forehead. 3.

MEANING: As long as man breathes and has energy, he should recite Waheguru's Naam. At the time of leaving this world, Waheguru's Naam accompanies one to His Court and gets him salvation. I am a sacrifice for those who have made their hearts home for Waheguru. Those who do not remember Waheguru leave this world repenting (because they had ignored Waheguru). Those who are predestined to worship Waheguru do recite His Naam.

3. Love Waheguru (obey His Commandment), oh my mind. The lucky people get connected with Waheguru, and swim across the ocean of Maya (find salvation) by the Guru's Shabad. Pause.

---------- Hur(i) aapay aap(u) oopaayaynda, Hur(i) aapay dayvaiy layay. Hur(i) aapay bherm(i) bhoolayaynda, Hur(i) aapay hee mut(i) dayay. Gurmukhaan mun(i) pergaas(u) haiy, say virlay kayee kayay. Huoun bulihaari tin kuou, jin Hur(i) paaya Gurmutay. Jun Nanak(i) kumal pergaasiya, mun(i) Hur(i) Hur(i) vootthrra hay. 4. Mun(i) Hur(i) Hur(i) jupan(u) kuray. Huri(i) Gur shernaayee bhuj(i) puou, jidoon subh kilvikh dookh purhuray. 1. Pause. ----------

Word Meaning: Bherm(i) = in doubts. Bhoolayaynds = misguides. Pergaas(u) = light. Virlay = rare. Kumal(u) = (mind) lotus. Vootthrra = made residence. 4. Jupan(u) = recitation of Naam(u). Jidoon = from whom. Kilvikh = sins. Purhuray = dispelled. Pause.

MEANING: Waheguru Himself is the creator, and Himself gives and takes away life. He Himself misleads people, and breeds doubts in their minds (about His existence), and Himself enlightens some of them. The devotees of the Guru acquire enlightenment in their minds, but there are only a few of them. I am a sacrifice for those who realize Waheguru by acting on the advice of the Guru. My lotus-like mind has been enlightened, and Waheguru has made my heart His residence, oh Nanak. I am a slave of Waheguru. 4. Man should recite Waheguru's Naam with a focused mind, and should rush to take shelter of the Guru, who is a manifestation of Waheguru, and who dispels all the sins and suffering. Pause.

---------- Ghut(i) ghut(i) Rumuyiya mun(i) vusaiy, kiyoun payiyaiy kit(u) bhut(i). Gur(u) Poora Satgur(u) bhaytiyaiy, Hur(i) aayay vusaiy mun(i) chit(i). Mein dhur Naam(u) adhaar(u) haiy, Hur(i) Naamaiy tay gut(i) mut(i). Mein Hur(i) Hur(i) Naam(u) visahou haiy, Hur(i) Naamay hee jut(i) put(i). Jun Nanak Naam(u) dhiyaya, rung(i) rutrra Hur(i) rung(i) rut(i). 5. Hur(i) dhiyavhou Hur(i) Prubh(u) Sat(i). Gur Buchnee Hur(i) Prubh(u) jaaniya, subh Hur(i) Prubh(u) tay ootput(i). 1. Pause. ----------

Word Meaning: Rumuyiya = who is omnipresent (God). Kiyoun = how. Kit(u) = which. Bhut (i) = kind; type; strategy. Bhatiyaiy = meet with. Dhur = adhaar(u) = basis; support. Gut(i) = high spiritual state. Visahou = investment. Jut(i) = caste. Put(i) = honour; dignity. Rung = love. Rutrra = imbued. 5. Sat(i) = the eternal Truth; everlasting. Ootput(i) = production.

MEANING: Even though Waheguru resides in every heart imperceptibly, but what strategy one should use to realize Him. (The answer lies in the fact that) if someone can get connected with the Perfect Guru, Waheguru automatically takes residence in his mind and heart. Waheguru's Naam is the basis for my wisdom (to guide me), and for my high spiritual state. Waheguru's Naam is my business (investment); His Naam is high caste and dignity for me. Nanak, the devotee of Waheguru, is imbued in His Naam(u), and recites His Naam all the time. 5. Recite the Naam of the eternal Waheguru, oh my friends. One realizes Waheguru through the Guru's Shabad and also comes to realize that the whole universe is Waheguru's creation. Pause.

---------- Jin kuou poorub(i) likhiya, say aayay milay Gur paas(i). Sayvuk bhaayay vunjaariya mittra, Gur(u) Hur(i) Hur(i) Naam(u) pergaas(i). Dhunn(u) dhunn(u) vunuj(u) vapaariyaan, jin vukkhur(u) ludiurra Hur(i) raas(i). Gurmukhaan Dur(i) mookh oojlay, say aayay milay Hur(i) paas(i). Jun Nanak Gur(u) tin paaya, jinha Aap(i) toottha Goontaas(i). 6. Hur(i) dhiyavhou saas(i) giraas(i). Mun(i) preet(i) lugee tinha Gurmukhaan Hur(i) Naam(u) jinha rehraas(i). 1. Ruhaou.

Word Meaning: Poorub(i) Likhiya = prewritten. Bhaayay = (with) affection. Vunjaariya = hey trader (in Waheguru's Naam). Pergaas(i) = enlightenment. Dhunn = worthy of respect. Vunuj = trade. Vukkhur(u) = merchandize. Ludiurra = loaded. Raas(i) = capital; investment. Oojlay = shiny. Toottha = pleased to be kind. Goontaas(i) = treasure of virtues (Waheguru). 6. Saas(i) Giraas(i) = with every breath and every bite. Rehraas(i) = routine. Pause.

MEANING: Those, who are predestined, get connected with the Guru. Their minds are enlightened with Waheguru's Naam because of their love and devotion for Him, oh the trader of Waheguru's Naam. The business of the traders, who load up the merchandize of Waheguru's Naam, and invest in it, is worthy of respect. The devotees of the Guru become "one" with Waheguru, and their faces shine in His Court (they are honoured). 6. Waheguru should be remembered with every breath and every bite. Those devotees of the Guru, who recite Waheguru's Naam as their daily routine, develop love for Him. Pause.

(ਅੰਗ 83)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਿਰੀ ਰਾਗ ਕੀ ਵਾਰ ਮਹਲਾ 4 ਸਲੋਕਾ ਨਾਲਿ॥

(PAGE 83): **Ek Onkar Satgur Persad(i).**

Siri Raag kee Vaar Mehla 4, Sloakaan Naal(i)

VAAR: Vaar is a type of lyric (Ballad) used to describe battles. They aroused valour among people. Vaars were very popular in Punjab at the time of Guru Sahiban. Since the human mind is also engaged in a battle between the good and the evil (between the worship of God and the attractions of Maya), Guru Nanak Sahib used vaars in the spiritual realm for the first time to stir feelings of Waheguru's worship. A typical vaar in Guru Granth Sahib has between 20 and 30 verses called paurris, and about twice as many sloaks. The vaars were written in paurris only to begin with, but later appropriate sloaks were also added.

ਸਲੋਕ ਮ:3॥ ਰਾਗਾ ਵਿਚਿ ਸ੍ਰੀ ਰਾਗੁ ਹੈ ਜੇ ਸਚਿ ਧਰੇ ਪਿਆਰੁ॥ ਸਦਾ ਹਰਿ ਸਚੁ ਮਨਿ ਵਸੈ ਨਿਹਚਲ ਮਤਿ ਅਪਾਰੁ॥ ਰਤਨੁ ਅਮੋਲਕੁ ਪਾਇਆ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰੁ॥ ਜਿਹਵਾ ਸਚੀ ਮਨੁ ਸਚਾ ਸਚਾ ਸਰੀਰ ਅਕਾਰੁ॥ ਨਾਨਕ ਸਚੈ ਸੇਵਿਐ ਸਦਾ ਸਚੁ ਵਾਪਾਰੁ॥ 1॥

ਨੋਟ: ਮ:3 ਦਾ ਭਾਵ ਹੈ ਮਹਲਾ 3, ਅਤੇ ਇਹ ਭਾਵ ਇਸਤਰ੍ਹਾਂ ਹੀ ਚੱਲੇਗਾ॥

Sloak M:3: Raagaan vich(i) Siri Raag(u) haiy, jay Sach(i) dhuray piyaar. Suda Hur(i) Sach(u) mun(i) vusaiy, nihchul mut(i) apaar(u). Ruttan(u) amoluk paaya, Gur ka Shabad(u) beechaar(u). Jihva sachi mun(u) sacha, sacha sreer akaar(u). Nanak Sachaiy sayviyaiy , suda Sach(u) vaapaar(u). 1.

NOTE: M:3 means Mehla 3, and this will continue throughout the rest of SGGS.

Word Meaning: Sach(i) = for the ternal (Waheguru). Nihchul = stable; unwavering. Mut(i) = wisdom; thinking. Ruttan = precious like jewels (Waheguru's Naam). Vapaar(u)= business. 1.

MEANING: (Even though Siri Raag is an important Raag), it is meaningful only if it arouses love for Waheguru in the devotee's mind (when he recites His Naam with Guru's Shabad); if Waheguru takes permanent residence in the heart of the devotee, and he acquires a stable thinking (to stay connected with Waheguru). But, Waheguru's precious Naam can be realized only by pondering on Guru's Shabad, as a result of which, Waheguru's Naam is not only on the tongue of the devotee, but also in his mind, as well as in his whole body (with which he performs noble deeds acceptable to Him). Serving Waheguru is the True business of the man, oh Nanak. 1.

ਮ:3॥ ਹੋਰਿ ਬਿਰਹਾ ਸਭ ਧਾਤੁ ਹੈ ਜਬ ਲਗੁ ਸਾਹਿਬ ਪ੍ਰੀਤਿ ਨ ਹੋਇ॥ ਇਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਵੇਖਣੁ ਸੁਨਣੁ ਨ ਹੋਇ॥ ਸਹ ਦੇਖੇ ਬਿਨੁ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਅੰਧਾ ਕਿਆ ਕਰੇਇ॥ ਨਾਨਕ ਜਿਨਿ ਅਖੀ ਲੀਤਿਆ ਸੋਈ ਸਚਾ ਦੇਇ॥ 2॥

M:3: Hoar(i) birha subh dhaat(u) haiy, jub lug(u) Sahib preet(i) na hoyay. Ehou mun(u) Maya mohiya, vaykhun(u) soonan(u) na hoyay. Sheh daykhay bin(u) preet(i) na oopjaiy, undha kiya kuray. Nanak Jin(i) ukheen leetiyaan, soyee Sacha dayay. 2.

Word Meaning: Birha = pain of separation; pangs of love. Dhaat(u) = attraction for Maya. Mohiya = captivated. Sheh = Shah = king = Waheguru. Oopjaiy = arises. 2.

MEANING: Love for anything else is not more than running around for Maya unless there is love for Waheguru. Captivated by Maya, the human mind does not see or listen to (anything about Waheguru). (Because Waheguru is formless, and one cannot see him), man is blind to His existence; so how can he love Him because love for Waheguru's Naam does not take root in his mind unless he sees Him. However, the same Waheguru gives the "eyes" to the devotee (enlightens their mind), who had taken them away in the first place, by instilling love for Maya in their mind, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਇਕੋ ਕਰਤਾ ਇਕੁ ਇਕੋ ਦੀਬਾਨੁ ਹਰਿ॥ ਹਰਿ ਇਕਸੈ ਦਾ ਹੈ ਅਮਰੁ ਇਕੋ ਹਰਿ ਚਿਤਿ ਧਰਿ॥ ਹਰਿ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ ਡਰੁ ਭ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕਰਿ॥ ਹਰਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿ ਜਿ ਤੁਧੁ ਰਖੈ ਬਾਹਰਿ ਘਰਿ॥ ਹਰਿ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ਸੋ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰਿ॥1॥

Paurri: Hur(i) ikko kerta Ikk(u), ikko deebaan(u) Hur(i). Hur(i) ikksaiy da haiy amar(u), ikko Hur(I) chit(i) dhur(i). Hur(i) tis(u) bin(u) koyee nahay, dur(u) bherm(u) bhaou door(i) kur(i). Hur(i) tisaiy nu salaahay, j(i) toodh(u) rukhaiy baahur(i) ghur(i). Hur(i) jis nu hoyay duyyal(u) so Hur(i) jup(i) bhuou bikhum(u) tur(i). 1.

Word Meaning: Kerta = creator. Deebaan(u) = court; judge. Amar(u) = Huqam = command. Chit(i) = in mind. Bherm(u) = doubts. Bikhum(u) = difficult (to swim the world-sea).

MEANING: Waheguru is the only creator (of the universe), and He is the only judge. Waheguru is the only King who is commanding everywhere; so, keep only Him in mind, oh man. There is none other than Waheguru (that has powers like Him), so, clear all your fears and doubts about Him, oh man. Praise only Waheguru, who protects you outside (in the world) and inside (in your mind). Those who are kind to Waheguru swim across the difficult (sea of Maya) and are salvaged. 1.

ਸਲੋਕ ਮ:1॥ ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ॥ ਇਕ ਜਾਗੰਦੇ ਨਾ ਲਹੰਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ॥ 1॥

Sloak M:1: Daateen Sahib sundiyaan kiya chulaiy Tis(u) naal(i). Ikk jaagunday na lehun(i), ikkna sootiyaan dayay ootthaal(i) . 1.

Word Meaning: Daateen = gifts; largesse. Sundiyaan = of. Kiya Chulaiy = what power (one has). Lehun(i) = receive; acquire.

MEANING: All the gifts (especially His Naam) are in the control of Waheguru (provided by Waheguru); man has no power to argue with Him (about receiving the gifts). Some are awake (visibly) yet (mentally asleep), so they do not receive them (His Naam); while He awakens (enlightens) some sleeping (unaware of His gifts) individuals, and gives (the gift of His Naam) to them. 1.

ਮ:1 ॥ ਸਿਦਕੁ ਸਬੂਰੀ ਸਾਦਿਕਾ ਸਬਰੁ ਤੋਸਾ ਮਲਾਇਕਾ॥ ਦੀਦਾਰੁ ਪੂਰੇ ਪਾਇ ਸਾ ਥਾਉ ਨਾਹੀ ਖਾਇਕਾ॥2॥

M:1: Siduk(u) suboori saadikaan, subur(u) toasa mlaayaykaan. Deedaar(u) Pooray payay sa, thaoun naahi khaayaykaan. 2.
Word Meaning: Siduk(u) = faith. Suboori = contentment. Saadikaan = having faith. Subur(u) = patience. Toasa = food and money for journey. Mlaayaykaan = devotees; holy men. Sa = they. Khaayaykaan = those who just talk big.
MEANING: Faith, contentment, and patience are the food and money for the journey (to union with Waheguru) for the faithful devotees; they get the sight of the Perfect (Waheguru) (achieve union with Him), whereas those who only talk big find no room in Waheguru's Palace. 2.

ਪਉੜੀ ॥ ਸਭ ਆਪੇ ਤੁਧੁ ਉਪਾਇਕੈ ਆਪਿ ਕਾਰੈ ਲਾਈ॥ ਤੂੰ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਆਪਣੀ ਵਡਿਆਈ॥ ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ ਤੂੰ ਸਚਾ ਸਾਈ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭਨੀ ਹੀ ਥਾਈ॥ ਹਰਿ ਤਿਸੈ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੋ ਲਏ ਛਡਾਈ॥ 2॥

Paurri: Subh aapay Toodh(u) oopayaykaiy, Aap(i) kaaraiy laayee. Toon aapay vaykh(i) vigsuda,, aapni vudiyayee. Hur(i) toodhoun baahur(i) kichh(u) naahi Toon Sacha Saayee. Toon aapay hee aap(i) vertda, subhnee hee thaayeen. Hur(i) Tisaiy dhiaavhou sunt junhou jo luyay chhudayee. 2.
Word Meaning: Oopayaykaiy = having created. Kaaraiy = in (worldly) business. Vigsuda = feels elated. Vertda = operates. Luyay Chhudayee = frees from the bonds of Maya; salvages.
MEANING: Having created the world, You put everybody in worldly business (involving Maya), oh Waheguru. You feel elated to watch the world, which is your wonderful creation! There is nothing beyond Your control; You are the eternal Lord, oh Waheguru. You alone are operating everywhere. Recite the Naam of Waheguru, who protects you from the bonds of Maya, (salvages you), oh holy men. 2.

ਸਲੋਕ ਮ: 1॥ ਫਕੜੁ ਜਾਤੀ ਫਕੜੁ ਨਾਉ॥ ਸਭਨਾ ਜੀਆ ਇਕਾ ਛਾਉ॥ ਆਪਹੁ ਜੇ ਕੋਈ ਭਲਾ ਕਹਾਏ॥ ਨਾਨਕ ਤਾ ਪਰੁ ਜਾਪੈ ਜਾ ਪਤਿ ਲੇਖੈ ਪਾਏ॥1॥

Sloak M:1: Phukkurr(u) jaati phukkurr(u) naoun. Subhna jeaan ikka chhaoun. Aap-houn jay koyee bhula kuhaayay. Nanak ta pur(u) jaapaiy, ja put(i) laykhaiy paayay. 1.
Word Meaning: Phukkurr(u) = joke; baseless. Naaoun = status in society. Chhaoun = protection; support. Put(i) = dignity.
MEANING: The pride of caste, or of the status in society, is a joke (is baseless) because all human beings have the support (protection) of the same God. Self - proclamation of being kind or respectable, is again a joke, because one is respectable only if he is recognized as such (in Waheguru's Court), oh Nanak. 1.

ਮ: 2॥ ਜਿਸੁ ਪਿਆਰੇ ਸਿਉ ਨੇਹੁ ਤਿਸੁ ਆਗੈ ਮਰਿ ਚਲੀਐ॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ ਤਾ ਕੈ ਪਾਛੈ ਜੀਵਣਾ॥ 2॥

M:2: Jis(u) piyaray siyoun nayhou, tis(u) aagaiy mur(i) chulliyaiy. Dhrig(u) jeevun(u) sunsaar(i), ta kaiy paachhaiy jeevna. 2.
Word Meaning: Siyoun = with. Nayhou = Love. Dhrig(u) = condemnable.
MEANING: The true test of love for someone is to offer everything, including one's life, to the beloved. It is condemnable for the person claiming love to live in the world without caring for the beloved.
NOTE: It appears that Guru Angad Dev Ji is referring to Guru Nanak Sahib.

ਪਉੜੀ॥ ਤੁਧੁ ਆਪੇ ਧਰਤੀ ਸਾਜੀਐ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਵੈ॥ ਦਸ ਚਾਰਿ ਹਟ ਤੁਧੁ ਸਾਜਿਆ ਵਾਪਾਰੁ ਕਰੀਵੈ॥ ਇਕਨਾ ਨੋ ਹਰਿ ਲਾਭੁ ਦੇਇ ਜੋ ਗੁਰਮੁਖਿ ਥੀਵੈ॥ ਤਿਨ ਜਮਕਾਲੁ ਨ ਵਿਆਪਈ ਜਿਨ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ॥ ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਤਿਨ ਪਿਛੈ ਸਭੁ ਜਗਤੁ ਛੁਟੀਵੈ॥ 3॥

Paurri: Toodh(u) aapay dherti saajiyaiy, Chund(u) Sooruj(u) doyay deevaiy. Dus- chaar(i) hut Toodh(u) saajiya, vapaar(u) kreevaiy. Ikkna nu Hur(i) laabh(u) dayay, jo Gurmukh(i) theevaiy. Tin Jumkaal(u) na viyaapyee, jin Sach(u) Amrit(u) peevaiy. Oye aap(i) chhootay pervaar siyoun, tin pichhaiy subh(u) jugat(u) chhooteevaiy. 3.

Word Meaning: Saajiyaiy = has created. Dus-chaar(i) = ten plus four = 14 (layers of the universe – a Muslim belief). Hut = shops; business centres (worlds). Kureevaiy = to do (business). Theevaiy = became. Jumkaal = Angel of death. Viyaapyee = affects. Pervaar = family (devotees in contact). Siyoun = with. 3.

MEANING: You alone created the Earth, the moon and the sun, as two lamps, oh Waheguru. You created fourteen worlds as business centres (for humans) to do business in Waheguru's Naam. Those whom You guide to take the Guru's shelter earn the benefit (wealth of Your Naam). Those who drink the Amrit of Your Naam are not tormented by the Angel of death. They find salvation along with their families (devotees who sing Waheguru's praise in their company). In fact, the whole world can benefit from them to find salvation. 3.

ਸਲੋਕ ਮ:1॥ ਕੁਦਰਤਿ ਕਰਿ ਕੈ ਵਸਿਆ ਸੋਇ॥

(ਅੰਗ 84)॥ ਵਖਤੁ ਵੀਚਾਰੇ ਸੁ ਬੰਦਾ ਹੋਇ॥ ਕੁਦਰਤਿ ਹੈ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥ ਜਾ ਕੀਮਤਿ ਪਾਇ ਤ ਕਹੀ ਨ ਜਾਇ॥ ਸਰੈ ਸਰੀਅਤਿ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਬਿਨੁ ਬੂਝੈ ਕੈਸੇ ਪਾਵਹਿ ਪਾਰੁ॥ ਸਿਦਕੁ ਕਰਿ ਸਿਜਦਾ ਮਨੁ ਕਰਿ ਮਖਸੂਦੁ॥ ਜਿਹ ਧਿਰਿ ਦੇਖਾ ਤਿਹ ਧਿਰਿ ਮਉਜੂਦੁ ॥1॥

Sloak M:1: Koodrut(i) kur(i) kaiy vusiya soyay.

(PAGE 84): Vukht (u) veecharay su bunda hoyay. Koodrut(i) haiy, keemut(i) nuhee paayay. Ja keemut(i) paayay, ta kuhee na jaayay. Shureh Shreeut(i) kureh(i) beechaar(u) . Bin boojhaiy kaisay paaveh(i) paar(u). Siduk(u) kur(i) sijda mun(u) kur(i) mukhdood(u). Jih dhir(i) daykhaan tih dhir(i) moujood(u). 1.

Word Meaning: Vusiya = is present. Vukht(u) = time; opportunity. Veechaaray = makes good use of. Bunda = servant (devotee). Shureh Shreeut(i) = Muslim way of life. Bin(u) Boojhaiy = without understanding (enlightenment). Siduk(u) = faith. Sijda = bowing. Mukhsood(u) = aim. Dhir(i) = direction. Moujood(u) = present.

MEANING: Having created the universe, God makes it His home (is present everywhere). The man, who realizes that human life is an opportunity to be "one" with Waheguru (and recites His Naam), is the real devotee (successful in his objective). Nature is certainly there, but we do not value (fully appreciate) it. Even if someone values it, they cannot describe it. A Muslim who simply follows the rituals of the Religion (does not gain anything spiritually); so, how can he swim across the sea of Maya? Rather than simply bowing to Him in a ritualistic way, the real Muslim is the one who has full faith in Allah, and who also is able to control his mind - the aim of his life. At that point, he will find Allah in every direction wherever he looks. 1.

ਮ:3॥ ਗੁਰ ਸਭਾ ਏਵ ਨ ਪਾਈਐ ਨਾ ਨੇੜੈ ਨਾ ਦੂਰਿ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਾ ਮਿਲੈ ਜਾ ਮਨੁ ਰਹੈ ਹਦੂਰਿ॥2॥

M:3: Gur subha ayve na paayiyaiy, na nayrraiy, na door(i). Nanak Satgur ta milaiy jay mun(u) ruhay hudoor(i).

Word Meaning: Gur Subha = Guru's company (shelter). Hudoor(i) = close to.

MEANING: One does not realize Guru's shelter (connection with Him) by simply being physically close to Him (physical nearness or separation makes no difference). One realizes the Guru only by being mentally close to Him (focusing the mind on Him).

ਪਉੜੀ॥ ਸਪਤ ਦੀਪ ਸਪਤ ਸਾਗਰਾ ਨਵ ਖੰਡ ਚਾਰਿ ਵੇਦ ਦਸ ਅਸਟ ਪੁਰਾਣਾ॥ ਹਰਿ ਸਭਨਾ ਵਿਚਿ ਤੂੰ ਵਰਤਦਾ ਹਰਿ ਸਭਨਾ ਭਾਣਾ॥ ਸਭਿ ਤੁਝੈ ਧਿਆਵਹਿ ਜੀਅ ਜੰਤ ਹਰਿ ਸਾਰਗ ਪਾਣਾ॥ ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਹਉ ਕੁਰਬਾਣਾ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਕਰਿ ਚੋਜ ਵਿਡਾਣਾ॥4

Paurri: Supt deep, supt saagra, nuv khund, chaar(i) Vayd, dus-asht Purana. Hur subhna vich(i) Toon vertda Hur(i) subhna bhaana. Subh(i) Toojhaiy dhiaaveh(i) jea junt, Hur(i) Saarungpaana. Jo Gurmukh(i) Hur(i) aaradhday, tin huoun koorbaana. Toon aapay aap(i) vertda kur(i) choaj vidaana. 4.

Word Meaning: Supt = seven. Nuv Khund = the nine regions of the earth. Dus-asht = ten and eight = 18. Vertda = operates. Bhaana = is liked. Saarungpaana = who holds a bow in his hands (a name for Waheguru). Choaj Vidaana = amazing feats.

MEANING: You are operating in all the seven continents, the seven oceans, the nine regions of the earth, in the four Vedas, and the eighteen Puranas; and are liked by everyone, oh Waheguru. All the living beings worship You. I am a sacrifice to all those who worship You under the guidance of the Guru. It is an amazing feat of Yours that You operate imperceptibly everywhere. 4.

ਸਲੋਕ ਮ:3॥ ਕਲਉ ਮਸਾਜਨੀ ਕਿਆ ਸਦਾਈਐ ਹਿਰਦੈ ਹੀ ਲਿਖਿ ਲੇਹੁ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਕਬਹੂੰ ਨ ਤੂਟਸਿ ਨੇਹੁ॥ ਕਲਉ ਮਜਾਸਨੀ ਜਾਇਸੀ ਲਿਖਿਆ ਭੀ ਨਾਲੇ ਜਾਇ॥ ਨਾਨਕ ਸਹ ਪ੍ਰੀਤਿ ਨ ਜਾਇਸੀ ਜੋ ਧੁਰਿ ਛੋਡੀ ਸਚੈ ਪਾਇ॥ 1॥

Sloak M:3: Kulou musaajni kiya sudayiyaiy, hirdaiy hee likh(i) layhou. Suda Sahib kaiy rung(i) ruhaiy, kubhoon na tootus(i) nayhou. Kulou musaajni jaayaysi, likhiya bhee naalay jaayay. Nanak Sheh preet(i) na jaayaysi jo dhoor(i) chhoadi Sachaiy paayay. 1.

Word Meaning: Kulou = pen. Musaajni = inkpot. Sudayiyaiy = call for.

MEANING: Do not call for a pen and an inkpot; write (Waheguru's Naam) on your heart, oh man. Love for Waheguru never fades if one leads their life imbued in His love. Pen and inkpot are perishable, and so is the writing on it; but love for Waheguru is never lost that He has written on someone's mind right from the beginning, oh Nanak.

ਮ:3॥ ਨਦਰੀ ਆਵਦਾ ਨਾਲਿ ਨ ਚਲਈ ਵੇਖਹੁ ਕੋ ਵਿਉਪਾਇ॥ ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਸਬਦੀ ਸਚੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ॥ 2॥

M:3: Nudri aanvda naal(i) na chulyee, vaykhou ko viopaayay. Satgur(i) Sach(u) drirraya Sach(i) ruhou liv laayay. Nanak Shabadi Sach(u) haiy kermi pullaiy paayay. 2.

Word Meaning: Viopaayay = verify. Drirraya = reiterate. Pullaiy Paayay = receives.

MEANING: You can confirm by testing that nothing visible accompanies you (when you leave the world). (To be accepted in Waheguru's Court), One should focus one's mind on Waheguru's Naam as reiterated by Satguru. Sach(u) (Waheguru) can be realized by the Guru's Shabad, which one receives (implants in mind) by His kindness. 2.

ਪਉੜੀ॥ ਹਰਿ ਅੰਦਰਿ ਬਾਹਰਿ ਇਕੁ ਤੂੰ ਤੂੰ ਜਾਣਹਿ ਭੇਤੁ॥ ਜੋ ਕੀਚੈ ਸੋ ਹਰਿ ਜਾਣਦਾ ਮੇਰੇ ਮਨ ਹਰਿ ਚੇਤੁ॥ ਸੋ ਡਰੈ ਜਿ ਪਾਪ ਕਮਾਵਦਾ ਧਰਮੀ ਵਿਗਸੇਤੁ॥ ਤੂੰ ਸਚਾ ਆਪਿ ਨਿਆਉ ਸਚੁ ਤਾ ਡਰੀਐ ਕੇਤੁ॥ ਜਿਨਾ ਨਾਨਕ ਸਚੁ ਪਛਾਣਿਆ ਸੇ ਸਚਿ ਰਲੇਤੁ॥ 5॥

Paurri: Hur(i) undar(i) baahur(i) ikk(u) Toon, Toon jaaneh(i) bhayt(u). Jo keechaiy so Hur(i) jaanda, mayray mun Hur(i) chayt(u). So duraiy j(i) paap kmaanvda, dhermi vigsayt(u). Toon Sacha aap(i), niyayoun Sach(u), ta duriyaiy kayt(u). Jinha Nanak Sach(u) puchhaaniya, say Sach(i) rulayt(u).
Word Meaning: Bhayt(u) = secrets. Vigsayt(u) = blissful. Sacha = just. Niyayoun = judgment. Kayt(u) = why; what for. Sach(i) = in the True (Waheguru). Rulayt(u) = mix completely; become one with.
MEANING: You are present outside (in the world), and inside the minds of people; so. You know all the secrets of their minds, oh Waheguru. Whatever a man does (even thinks of doing) is known to Waheguru, so recite His Naam, oh my mind. The sinner has to be fearful of Waheguru; a devotee on the righteous path is blissful. When Waheguru is just and delivers justice, why should one be afraid? Those who recognize the Just Waheguru (connect with Him) become "one" with Him, oh Nanak. 5.

ਸਲੋਕ ਮ:3॥ ਕਲਮ ਜਲਉ ਸਨੁ ਮਸਵਾਣੀਐ ਕਾਗਦੁ ਭੀ ਜਲਿ ਜਾਉ॥ ਲਿਖਣ ਵਾਲਾ ਜਲਿ ਬਲਉ ਜਿਨਿ ਲਿਖਿਆ ਦੂਜਾ ਭਾਉ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ 1॥
Sloak M:3: Kulm julou sun(u) musvaaniyaiy, kaagud(u) bhee jul(i) jaao. Likhun wala jul(i) bulou, jin(i) likhiya dooja bhao. Nanak poorub(i) likhiya kumaavna, uver(u) na kerna jaayay. 1.
Word Meaning: Sun(u) = including; along with. Dooja Bhao = love for the other (Maya). Poorub(i) Likhiya = prewritten. Uver(u) = other; else.
MEANING: The pen, the inkpot, and the paper should all burn down, including the writer who writes love for anything else (Maya) (other than Waheguru). (But no one can be blamed for his bad deeds) because he does only what he is predestined to do, oh Nanak. 1.
NOTE: A man's thinking (mind-set) is predetermined based on his deeds of previous lives. One cannot change that on his own. Only the Guru can change that.
ਮ:3॥ ਹੋਰੁ ਕੂੜੁ ਪੜਣਾ ਕੂੜੁ ਬੋਲਣਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕੋ ਥਿਰ ਨਹੀ ਪੜਿ ਪੜਿ ਹੋਇ ਖੁਆਰੁ॥ 2॥
M:3: Hoar(i) koorr(u) purrhna, koorr(u) boalna, Maya naal(i) piyaar(u). Nanak vin(u) Naanvaiy ko thir nuhee, purrh(i) purrh(i) hoyay khooaar(u).
Word Meaning: Koorr(u) = worthless (for spirituality). Vin(u) = without; except. Thir = stable; immortal. Khooaar(u) = suffer without any achievement.
MEANING: Whatever one reads or talks about is useless if it involves love for Maya. Nothing lives forever except Waheguru's Naam. Reading about anything else causes only humiliation for the reader (in Waheguru's Court), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਹਰਿ ਕਾ॥ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨਿਆਉ ਹੈ ਧਰਮ ਕਾ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਫਲੁ ਹੈ ਜੀਅ ਕਾ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਜਾ ਨ ਸੁਣਈ ਕਹਿਆ ਚੁਗਲ ਕਾ॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਅਪੁਛਿਆ ਦਾਨੁ ਦੇਵਕਾ॥ 6॥
Paurri: Hur(i) kee vudiyaayee vudi haiy, Hur(i) keertun(u) Hur(i) ka. Hur(i) kee vudiyaayee vudi haiy, ja niyayoun haiy Dherm ka. Hur(i) kee vudiyayee vudi haiy, ja ful(u) haiy jea ka. Hur(i) kee vudiyayee vudi haiy, ja na soonyee kuhiya choogal ka. Hur(i) kee vudyaayee vudi haiy, apoochhiya daan(u) dayvka. 6.
Word Meaning: Vudiyaayee = adulation; magnanimity. Dherm Ka = based on noble principles (righteousness). Jea Ka Ful(u) = result of one's deeds (or thoughts). Choogul = slanderer. Apoochhiya = unasked.

MEANING: Adulating Waheguru and singing His praise are supreme. Waheguru's magnanimity is supreme because His justice is based on noble principles. Waheguru's magnanimity is supreme because He rewards one based on his deeds or thoughts (and there is no injustice). Waheguru's magnanimity is supreme because He does not listen to a slanderer. Waheguru's magnanimity is supreme, because He provides (fulfils the needs of everybody) even without asking. 6.

ਸਲੋਕ ਮ:3॥ ਹਉ ਹਉ ਕਰਤੀ ਸਭ ਮੁਈ ਸੰਪਉ ਕਿਸੈ ਨ ਨਾਲਿ॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਇਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ॥
(ਅੰਗ 85)॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ 1॥

Sloak M:3: Huoun, Huoun kerti subh mooyee, sumpou kisaiy na naal(i). Doojaiy bhaayay dookh(u) paaya, subh johi Jumkaal(i).
(PAGE 85) Nanak Gurmukh(i) oobray, Sacha Naam(u) smaal(i). 1.
Word Meaning: Houn, Houn = I and only I (selfishness). Sumpou = wealth. Doojaiy Bhaayay = love for the other (Maya). Johi = warned. Jumkaal(i) = Angel of death.
MEANING: The whole world is dying in selfishness, yet wealth accompanies nobody. The world suffers because of its love for the other (Maya), and is being warned (being watched closely) by the Angel of Death. The devotees are saved because of their worship of Waheguru's Naam in the Guru's shelter. 1.

ਮ:1॥ ਗਲੀ ਅਸੀ ਚੰਗੀਆ ਆਚਾਰੀ ਬੁਰੀਆਹ॥ ਮਨਹੁ ਕੁਸੁਧਾ ਕਾਲੀਆ ਬਾਹਰਿ ਚਿਟਵੀਆਹ॥ ਰੀਸਾ ਕਰਹਿ ਤਿਨਾੜੀਆ ਜੋ ਸੇਵਹਿ ਦਰੁ ਖੜੀਆਹ॥ ਨਾਲਿ ਖਸਮੈ ਰਤੀਆ ਮਾਣਹਿ ਸੁਖਿ ਰਲੀਆਹ॥ ਹੋਦੈ ਤਾਣਿ ਨਿਤਾਣੀਆ ਰਹਹਿ ਨਿਮਾਨਣੀਆਹ॥ ਨਾਨਕ ਜਨਮੁ ਸਕਾਰਥਾ ਜੇ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਹ॥ 2॥

M:1: Gulleen useen chungiyaan, aachaareen booriyaan. Munhou kusoodha kaaliyaan, baahur(i) chitviyaan. Reesaan kureh(i) tinnarriyaan, jo sayveh(i) Dur(u) khurriyaan. Naal(i) Khusmaiy ruttiyaan, maaneh(i) sookh(i) ruliyaan. Hoanday taan(i) nitaaniyaan, ruhay nimaananiyaan. Nanak junum(u) skaartha, jay tin kaiy sung(i) milaah. 2.
Word Meaning: Aachaareen = character wise. Kusoodha Kaaliyaan = impure; black; evil-minded. Chitviyaan = polished; noble-looking. Reesaan = emulate. Tinaarriyaan = of those. Dur(u) khurriyaan = waiting at the door (with dedication). Ruttiyaan = imbued. Nitaaniyaan = powerless. Nimaananiyaan = without ego. Skaartha = successful. 2.
MEANING: We are good at conversation, but are bad character-wise. We look noble from the outside, but are evil at heart. We try to emulate those devotees who serve (Waheguru) with dedication. Imbued in the love of the Lord, the devotees enjoy the comfort of being with Him. The devotees have all the power, but act as if they are powerless, and stay humble (have no ego). I, too, can make my life successful if I can have their company, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂੰ ਆਪੇ ਜਲੁ ਮੀਨਾ ਹੈ ਆਪੇ ਆਪੇ ਹੀ ਆਪਿ ਜਾਲੁ॥ ਤੂੰ ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਆਪੇ ਵਿਚਿ ਸੇਬਾਲੁ॥ ਤੂੰ ਆਪੇ ਕਮਲੁ ਅਲਿਪਤ ਹੈ ਸੈ ਹਥਾ ਵਿਚਿ ਗੁਲਾਲੁ॥ ਤੂੰ ਆਪੇ ਮੁਕਤਿ ਕਰਾਇਦਾ ਇਕ ਨਿਮਖ ਘੜੀ ਕਰਿ ਖਿਆਲੁ॥ ਹਰਿ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਨਿਹਾਲੁ॥7

Paurri: Toon Aapay jul(u), meena haiyn aapay, aapay hee aap(I) jaal(u). Toon Aapay jaal(u) vutaayaynda, aapay vich(i) saybaal(u). Toon aapay Kumal(u) ulipt haiyn, saiy huthaan vich(i) goolaal(u). Toon aapay mookt(i) kraayaynada ikk nimukh ghuree kur(i) khiyaal(u). Hur(i) toodhoun baahur(i) kichh(u) nuhi, Gur Shabadi vaykh(i) nihaal(u). 7.
Word Meaning: Meena = fish. Vutaayaynda = cast; throw. Saybaal(u) = green algae (bait for the fish). Ulipt = unaffected. Saiy Huthaan = in hundred and fifty feet (in deep waters);

among countless attractions of Maya. Goolaal(u) = beautiful flower. Mookt(i) = free (from the bonds of Maya). Nimukh= ghurree = a moment. Nihaal(u) = blissful.
MEANING: (Being present in each and every thing) You are the water, the fish, and the net, oh Waheguru. You cast the net Yourself, and Yourself are the green algae (bait for the fish), oh Waheguru. Like the lotus flower, which stays unaffected by many other living things in deep water, You stay majestically unaffected by countless attractions of Maya. You Yourself cut the bonds of Maya for those who think of You even for a moment, oh Waheguru. There is nothing beyond Your control. One can "see" you only by the Guru's Shabad, and attain bliss, oh Waheguru. 7.

ਸਲੋਕ ਮ:3॥ ਹੁਕਮੁ ਨ ਜਾਣੈ ਬਹੁਤਾ ਰੋਵੈ॥ ਅੰਦਰਿ ਧੋਖਾ ਨੀਦ ਨ ਸੋਵੈ॥ ਜੇ ਧਨ ਖਸਮੈ ਚਲੈ ਰਜਾਈ॥ ਦਰਿ ਘਰਿ ਸੋਭਾ ਮਹਲਿ ਬੁਲਾਈ॥ ਨਾਨਕ ਕਰਮੀ ਇਹ ਮਤਿ ਪਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਸਮਾਈ॥ 1॥
Sloak M:3: Huqam na jaanaiy buhouta rovaiy. Undar(i) dhokha, neend na sovaiy. Jay dhun Khusmaiy chullaiy rujayee. Dur(i) ghur(i) sobha Mehal boolayee. Nanak, kermeen eh mut(i) paayee. Gur Persadi Sach(i) smaayee.
Word Meaning: Huqam = Will; Command; Laws. Dhokha = dhookh dhookha = unrest. Dhun = human bride. Rujaayee= according to the Will. Dur(i) = Ghur(i) = Mehl = Waheguru's residence. Kermeen = kindness; blessing.
MEANING: Those who do not recognize the Will of Waheguru suffer a lot. There is unrest in their mind, and they cannot sleep well. If the human bride leads her life by the Will of God, she is invited to Waheguru's residence (gets connected with Him), and is praised (loved) by Him. But one acquires such wisdom (to obey Waheguru) only by His benediction. With the Guru's blessings, the individual becomes "one" with Waheguru. 1.
ਮ:3॥ ਮਨਮੁਖ ਨਾਮ ਵਿਹੂਣਿਆ ਰੰਗੁ ਕਸੁੰਭਾ ਦੇਖਿ ਨ ਭੁਲੁ॥ ਇਸ ਕਾ ਰੰਗੁ ਦਿਨ ਥੋੜਿਆ ਛੋਛਾ ਇਸ ਦਾ ਮੁਲੁ॥ ਦੂਜੈ ਲਗੈ ਪਚਿ ਮੁਏ ਮੂਰਖ ਅੰਧ ਗਵਾਰ॥ ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਪਇ ਪਚਹਿ ਵਾਰੋ ਵਾਰ॥ ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਰੰਗੁਲੇ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਭਗਤੀ ਰੰਗੁ ਨ ਉਤਰੈ ਸਹਜੈ ਰਹੈ ਸਮਾਇ॥ 2॥
M:3: Manmukh Naam-vihooniya, rung(u) kusoombha daykh(i) na bhooll(u). Iss da rung(u) din thorriya, chhochha is da mooll(u). Doojaiy luggaiy puch(i) mooyay, moorukh undh(u) guvaar. Bishta undar(i) keet say, paiy pucheh(i) vaaro vaar. Nanak Naam ruttay say rungulay, Gur kaiy sehj(i) soobhayay. Bhugati rung(u) na ootraiy sehjaiy ruhaiy smaayay. 2.
Word Meaning: Manmukh = follower of mind; Maya-engrossed. Vihooniya = devoid of. Kusoombha = an attractive, colourful flower which dies out quickly (it is used as a metaphor for Maya, which is also attractive but short-lived). Chhoccha = of no value. Puch(i) = suffering. Bishta = crap. Keet = tiny worms. Vaaro Vaar = again and again. Rungulay = pretty; lovable. Sehj(i) = high spiritual state. Soobhayay = in love.
MEANING: Do not make the mistake of falling in love with the attractive kusoombha flower (Maya), oh, the follower of your mind, and devoid of Waheguru's Naam, man. Its beauty lasts only for a short while, and it has no value (other utility). (Maya is just like the ksoombha flower, which lasts for a short time) So, those who indulge in Maya are foolish, ignorant, unrefined, and suffer again and again like the tiny worms in crap. Those who are imbued in the Naam are truly pretty people (in the mind); in the love of the Guru, they enjoy the bliss of a high spiritual state (above the effects of Maya). Their love of devotion never dies, and they always stay in a high spiritual state. 2.

ਪਉੜੀ॥ ਸਿਸਟਿ ਉਪਾਈ ਸਭ ਤੁਧੁ ਆਪੇ ਆਪੇ ਰਿਜਕੁ ਸੰਬਾਹਿਆ॥ ਇਕਿ ਵਲੁ ਛਲੁ ਕਰਿ ਕੈ ਖਾਵਦੇ ਮੁਹਹੁ ਕੂੜੁ ਕੁਸਤੁ ਤਿਨੀ ਢਾਹਿਆ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋ ਕਰਹਿ ਤੁਧੁ ਓਤੈ ਕੰਮਿ ਓਇ ਲਾਇਆ॥

ਇਕਨਾ ਸਚੁ ਬੁਝਾਇਓਨੁ ਤਿਨਾ ਅਤੁਟ ਭੰਡਾਰ ਦੇਵਾਇਆ॥ ਹਰਿ ਚੇਤਿ ਖਾਹਿ ਤਿਨਾ ਸਫਲੁ ਹੈ ਅਚੇਤਾ ਹਥ ਤਡਾਇਆ॥ 8॥

Paurri: Sisit(i) oopaayee subh Toodh(u) aapay, aapay rijuk(u) sumbhaaya. Ikk vul(u) chhul(u) kur(i) kaiy khaanvday, moohoun koorr(u) koosutt(u) tinhi dhaaya. Toodh(u) aapay bhaavaiy so kureh(i), Toodh(u) oataiy kumm(i) oye laaya. Ikkna Sach(u) boojhayayon(u), tinha atoot bhundaar dayvaaya. Hur(i) chayt(i) khaahay tinha sufl(u) haiy, achayta huth tudaaya. 8.

Word Meaning: Sist(i) = world. Rijk(u) = daily needs. Sumbhaaya = delivers. Vul(u) Chul(u) = by deceitful methods; by hook or by crook. Koosutt(u) = lies. Dhaaya = controlled; made their business. Bhaavaiy = as per (His) wish. Ootaiy = the same. Atoot Bhundaar = inexhaustible resources. Chayt(i) = remember. Achayta = do not remember. Tudaaya = spread hands to beg.

MEANING: You have created the world all by Yourself, and You deliver the necessities to fulfil the daily needs of Your creation, oh Waheguru. Many people acquire wealth by deceitful means and by telling lies, which has become their routine business. However, they do only those things for which they are predestined by Your Will (based on the deeds of their previous lives). Those who have been enlightened (by the Guru) enjoy unlimited resources (they reach a state of contentment where they feel the bliss of every comfort). Those who lead their lives keeping Waheguru in mind all the time have a successful life (are approved by Waheguru), while those who forget Waheguru are always begging (never achieve contentment and keep asking for more and more). 8.

ਸਲੋਕ ਮ:3॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਬੇਦ ਵਖਾਣਹਿ ਮਾਇਆ ਮੋਹ ਸੁਆਇ॥ ਦੂਜੈ ਭਾਇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ॥ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਕਬਹੂੰ ਨ ਚੇਤੈ ਜੋ ਦੇਦਾ ਰਿਜਕੁ ਸੰਬਾਹਿ॥ ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਇ॥ ਮਨਮੁਖਿ ਕਿਛੂ ਨ ਸੂਝੈ ਅੰਧੁਲੇ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਖਦਾਤਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਸੁਖੁ ਮਾਣਹਿ ਸੁਖੁ ਪੈਨਣਾ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ॥ ਨਾਨਕ ਸੋ ਨਾਉ ਮਨਹੁ ਨ ਵਿਸਾਰੀਐ ਜਿਤੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇ॥ 1॥

Sloak M: 3: Purrh purrh pundit Bayd vukhaaneh(i) Maya moh sooayay. Doojaiy bhaayay Hur(i) Naam(u) visariya, mun moorukh milaiy sujaayay. Jin(i) jeeo pind(u) ditta, tis kubhoon na chaytaiy, jo daynda rijuk(u) sumbhahay. Jum ka phaha gulhoun na kuttiyaiy, phir(i) phir(i) aavaiy jaayay. Munmukh(i) kichhoo na soojhaiy undhulay, poorub(i) likhiya kmaayay. Pooraiy bhaag(i) Satgur(u) milaiy sookhdata, Naam(u) vusaiy mun(i) aayay. Sookh(u) maaneh(i) sookh(u) pehn-na, sookhay sookh(i) vihaayay. Nanak so Naoun munhou na visaariyaiy, jit(u) Dur(i) Sachaiy sobha paayay.

Word Meaning: Vukhaneh(i) = explain. Sooayay = for the purpose of. Doojaiy bhaayay = in love for the other (Maya). Visariya = dropped from mind. Pind(u) = body. Kubhoon Na = never. Phaha = noose. Aavaiy Jaayay = comes and goes (is born and dies). Soojhaiy = realize. Poorub(i) Likhiya = predestined. Vihaayay = is spent.

MEANING: The pundit studies and explains the Vedas for the sole purpose of acquiring money. He drops Waheguru's Naam from his mind in his love for Maya, as a result of which, the foolish follower of his mind is punished. He never remembers Waheguru, who has given him life and body, and who provides him with food and other necessities. The noose of the Angel of Death is never cut from around his neck, and he is reborn again and again. The mentally blind follower of his mind does not understand reality and keeps following the predestined path of life. However, with good fortune, one is connected with Satguru, who is the source of all comfort, and with whose grace, Waheguru's Naam takes residence in his

heart. Then he enjoys all the comforts in every situation, so much so that he feels comfortable even in wearing low-quality clothes, and his whole life is spent in such comfort. I pray that I should never forget Waheguru's Naam, which earns respect in Waheguru's Court, oh Nanak. 1.

(ਅੰਗ 86)॥ ਮ:3॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਗੁਣਤਾਸੁ॥ ਗੁਰਮਤੀ ਆਪੁ ਪਛਾਣਿਆ ਰਾਮ ਨਾਮ ਪਰਗਾਸੁ॥ ਸਚੋ ਸਚੁ ਕਮਾਵਣਾ ਵਡਿਆਈ ਵਡੇ ਪਾਸਿ॥ ਜੀਉ ਪਿੰਡੁ ਸਭਿ ਤਿਸ ਕਾ ਸਿਫਤਿ ਕਰੇ ਅਰਦਾਸਿ॥ ਸਚੈ ਸਬਦਿ ਸਾਲਾਹਣਾ ਸੁਖੇ ਸੁਖਿ ਨਿਵਾਸੁ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਮਨੈ ਮਾਹਿ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ॥ ਗੁਰਮਤੀ ਨਾਉ ਪਾਈਐ ਮਨਮੁਖ ਮੋਹਿ ਵਿਣਾਸੁ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਤੂ ਨਾਨਕ ਤੇਰਾ ਦਾਸੁ॥ 2॥

(PAGE 86): **M:3:** Satgur(u) sayv sookh(u) paaya, Sach(u) Naam(u) Goontaas(u). Gurmati aap(u) puchhaniya, Ram Naam pergaas(u). Sacho Sach(u) kmaavna, vudiyayee Vuday paas(i). Jeeo pind(u) subh(i) Tis ka sift(i) kuray ardaas(i). Sachaiy Shabad(i) salahna, sookhay sookh(i) nivaas(u). Jup(u) tup(u) sunjum(u) munaiy maah(i), bin(u) Naavaiy dhrig(u) jeevaas(i). Gurmatee Naoun paayiyaiy, munmukh moh(i) vinaas(u). Jiyoun bhaaviy tiyoun raakh(u) Tu, Nanak Tayra daas(u). 2.

Word Meaning: Goontaas(u) = treasure of all virtues (God). Puchhaniya = recognized; realized. Pergaas(u) = enlightenment. Vuday = the Supreme (Waheguru) Jeeo = life. Pind(u) = body. Sift(i) = praise. Nivaas(u) = residence. Sunjum(u) = control on desires. Dhrig(u) = condemnable. Vinaas(u) = destruction. 2.

MEANING: Waheguru's eternal Naam is the treasure of all virtues, and can be acquired by serving (obeying) Satguru. One recognizes oneself by following the advice of the Guru when his mind is enlightened with Waheguru's Naam. Man's duty is to lead an honest life, keeping Waheguru in mind all the time; however, the recognition of one's deeds is in the hands of the supreme Waheguru. Waheguru has given life and body to us; our main objective should be just to sing His praise, which can be sung by Satguru's Shabad only, and because of which the individual's life is spent in comfort. Such an individual needs no ritualistic rendering of any mantras, self-torture, or need to put in any special effort to control his desires, as the devotee is already exercising them in his mind (they are subsumed in Waheguru's Naam). Life is condemnable without Waheguru's Naam, which can be realized by following the advice of the Guru, but the spirituality of the follower of his mind is crushed in worldly attachments. Kindly protect me from worldly attachments as You please, oh Waheguru, prays Your slave, (Guru) Nanak. 2.

ਪਉੜੀ॥ ਸਭੁ ਕੋ ਤੇਰਾ ਤੂੰ ਸਭਸੁ ਦਾ ਤੂੰ ਸਭਨਾ ਰਾਸਿ॥ ਸਭਿ ਤੁਧੈ ਪਾਸਹੁ ਮੰਗਦੇ ਨਿਤ ਕਰਿ ਅਰਦਾਸਿ॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਇਕਨਾ ਦੂਰਿ ਹੈ ਪਾਸਿ॥ ਤੁਧੁ ਬਾਝਹੁ ਥਾਉ ਕੋ ਨਾਹੀ ਜਿਸੁ ਪਾਸਹੁ ਮੰਗੀਐ ਮਨਿ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ॥ ਸਭਿ ਤੁਧੈ ਨੋ ਸਾਲਾਹਦੇ ਦਰਿ ਗੁਰਮੁਖਾ ਨੋ ਪਰਗਾਸਿ॥ 9॥

Paurri: Subh(u) ko Tayra, Toon subhs(u) da, Tu subhna raas(i). Subh(i) Toodhaiy paasoun mungday, nit kur(i) ardaas(i). Jis Tu dayh(i), tis(u) subh(u) kichh(u) milaiy, ikkna door(i) haiy paas(i). Toodh(u) baajhoun thaaoun ko naahi, jis paasoun mungiyaiy, mun(i) vaykhou ko nirjaas(i). Subh(i) Toodhaiy nu salaahnday dur(i) Gurmukhaan nu pergaas(i). 9.

Word Meaning: Raas(i) = capital; wealth. Baajhoun = without. Nirjaas(u) = verify.

MEANING: Everybody is Yours, and You belong to everybody, and Your Naam is the capital for investment (to acquire noble qualities), oh Waheguru. Everybody prays to You all the time for the fulfillment of their needs. You are close to some and far away from others; the individual whom You choose to give to receives everything. There is no place other than You from where one can ask for (the fulfilment of their needs); if someone does not believe it, he

can verify it himself. Everybody praises You, but only the true devotees are enlightened at Your Door (in Your shelter), oh Waheguru. 9.

ਸਲੋਕ ਮ:3॥ ਪੰਡਿਤੁ ਪੜਿ ਪੜਿ ਉਚਾ ਕੂਕਦਾ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੁ॥ ਅੰਤਰਿ ਬ੍ਰਹਮ ਨ ਚੀਨਈ ਮਨਿ ਮੂਰਖੁ ਗਾਵਾਰੁ॥ ਦੂਜੈ ਭਾਇ ਜਗਤੁ ਪਰਬੋਧਦਾ ਨ ਬੂਝੈ ਬੀਚਾਰੁ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ॥ 1॥

Sloak M:3: Pundit purrh(i) purrh(i) oocha kookda, Maya moh(u) piyaar(u). Untar(i) Braham na cheenyee, mun(i) moorukh(u) gaavaar(u). Doojay bhayay jugat(u) perbodh-da, na boojhaiy beechaar(u). Birtha junum(u) guvaaya, mer(i) jummaiy vaaro vaar. 1.

Word Meaning: Kookda = reads in very loud voice. Cheenyee = recognizes. Gaavaar = unrefined. Perbodh-da = preaches. Birtha = empty; useless.

MEANING: In the love for money, the pundit reads the Vedas to the people in a very loud voice. The foolish and the unrefined do not recognize Waheguru inside them. In the love for Maya, he preaches the world, but does not realize the reality (Truth) himself. He wastes away his precious human life and is reborn again and again. 1.

ਮ:3॥ ਜਿਨੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਿਨੀ ਨਾਉ ਪਾਇਆ ਬੂਝਹੁ ਕਰਿ ਬੀਚਾਰੁ॥ ਸਦਾ ਸਾਂਤਿ ਸੁਖੁ ਮਨਿ ਵਸੈ ਚੂਕੈ ਕੂਕ ਪੁਕਾਰ॥ ਆਪੈ ਨੋ ਆਪੁ ਖਾਇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਸਬਦਿ ਰਤੇ ਸੇ ਮੁਕਤੁ ਹੈ ਹਰਿ ਜੀਉ ਹੇਤਿ ਪਿਆਰੁ॥ 2॥

M:3: Jinhi Satguru sayviya, tinhi Naoun paaya, boojhou kur(i) beechaar(u). Suda shaant(i), sookh(u) mun(i) vusaiy, chookaiy kook pookaar. Aapaiy nu aap(u) khaayay, mun(u) nirmul(u) hovaiy, Gur Shabadi veechaar(u). Nanak Shabad(i) ruttay say mookt(u) haiy, Hur(i) jeeo hayt(i) piyaar(u). 2.

Word Meaning: Boojhou = find out. Shaant(i) = peaceful. Chookaiy = ends. Kook Pookaar = beg loudly for help. Ruttay = imbued. Mookt(u) = emancipation. Hayt(i) = for.

MEANING: Careful searching reveals that only those who realize Waheguru's Naam serve Satguru. They are always at peace and are blissful in mind; all their loud prayers and begging are over. By pondering (and acting) on the Guru's Shabad, one is able to kill his selfishness when his mind becomes pure. Those who are imbued with Guru's Shabad and have love for Waheguru attain freedom from the bonds of Maya (attain emancipation), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਥਾਇ॥ ਜਿਸੁ ਹਰਿ ਭਾਵੈ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈਐ ਹਰਿ ਪਾਰਿ ਲਘਾਇ॥ ਮਨ ਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੂਛਹੁ ਵੇਦਾ ਜਾਇ॥ ਨਾਨਕ ਹਰਿ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਲਏ ਹਰਿ ਲਾਇ॥ 10॥

Paurri: Hur(i) kee sayva suful haiy, Gurmukh(i) paavaiy thaayayn. Jis(u) Hur(i) bhaavaiy tis(u) Gur(u) milaiy, so Hur(i) Naam(u) dhiyayay. Gur Shabadi Hur(i) paayiyaiy, Hur(i) paar(i) lunghaayay. Mun hutth(i) kinaiy na paayo, poochhou Vedaan jaayay. Nanak Hur(i) kee sayva so kuray, jis(u) luyay Hur(i) laayay. 10.

Word Meaning: Suful = bears fruit; results in success. Paavaiy Thaayayn = is recognized (rewarded). Mun Hutth(i) = obstinacy of mind; stubbornness.

MEANING: Service to Waheguru in the shelter of the Guru bears fruit and is rewarded. Those who love Waheguru are connected to the Guru and recite Waheguru's Naam. Waheguru is realized by acting on Guru's Shabad, who (Waheguru) ferries them across the sea of Maya. Nobody has ever realized Waheguru with the stubbornness of his mind (with his own efforts), even the Vedas testify to this fact. Only those serve Waheguru who are prompted by Him to do so, oh Nanak. 10.

ਸਲੋਕ ਮ:3॥ ਨਾਨਕ ਸੋ ਸੂਰਾ ਵਰੀਆਮੁ ਜਿਨਿ ਵਿਚਹੁ ਦੁਸਟੁ ਅਹੰਕਰਣੁ ਮਾਰਿਆ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਾਲਾਹਿ ਜਨਮੁ ਸਵਾਰਿਆ॥ ਆਪਿ ਹੋਆ ਸਦਾ ਮੁਕਤੁ ਸਭੁ ਕੁਲੁ ਨਿਸਤਾਰਿਆ॥ ਸੋਹਨਿ ਸਚਿ ਦੁਆਰਿ ਨਾਮੁ ਪਿਆਰਿਆ॥ ਮਨਮੁਖ ਮਰਹਿ ਅਹੰਕਾਰਿ ਮਰਣੁ ਵਿਗਾੜਿਆ॥ ਸਭੋ ਵਰਤੈ ਹੁਕਮੁ ਕਿਆ ਕਰਹਿ ਵਿਚਾਰਿਆ॥ ਆਪਹੁ ਦੂਜੈ ਲਗਿ ਖਸਮੁ ਵਿਸਾਰਿਆ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਸੁਖੁ ਵਿਸਾਰਿਆ॥ 1॥

Sloak M:3: Nanak so soora vuriyam(u) jin(i) vichoun doosht(u) ahunkern(u) maariya. Gurmukh(i) Naam(u) salaah(i), junum(u) suvaariya. Aap(i) hoa suda mookt(u), subh(u) kool(u) nistaariya. Sohun(i) Sach(i) dooaar(i), Naam(u) piyaariya. Munmukh mureh(i) ahunkaa(ri) mern(u) vigarriya. Subho vertaiy Huqam(u), kiya kureh(i) vichaariya. Aap-houn doojaiy lug(i), Khusm(u) visariya. Nanak bin(u) Naavaiy subh(u) dookh(u), sookh(u) visariya. 1.

Word Meaning: Soora = Vuriyam(u) = valiant; gallant. Doosht(u) = evil. Ahunkern(u) = conceit; ego. Suvaariya = made virtuous. Kool(u) = clan; accompanying devotees. Nistaariya = salvaged. Sohun(i) = look attractive; look dignified. Khusm(u) = Lord (Waheguru). Visaariya = forgotten.

MEANING: The real valiant is the one who eradicates (overcomes) his evil ego, oh Nanak. The devotee of the Guru makes his life beautiful by praising Waheguru's Naam. Not only does he become free from the bonds of Maya, but he also salvages all those devotees who join his company. In love with Waheguru's Naam, they are highly exalted in Waheguru's Court (honoured there). The followers of their mind die in conceit, thereby defiling (ruining) their death too (because they will be punished). But such individuals cannot be solely blamed for their acts because they are helpless against Waheguru's Huqam which is prevailing everywhere (they are predestined to follow the path of love for Maya). They indulge in Maya, and forget Waheguru completely. It is all discomfort without Waheguru's Naam; the comfort forgets (by-passes) them, oh Nanak. 1.

ਮ:3॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਤਿਨ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਰਾਮ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦਿਖਾਇਆ॥ ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ॥

(ਅੰਗ 87)॥ ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨਾ ਸਾਕੈ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਆ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ ਲਾਇਆ॥ ਜਨ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਖਿਨੁ ਮਰਿ ਜਾਇਆ॥ 2॥

M:3: Gur(i) Pooraiy Hur(i) Naam(u) drirraaya, tin vichoun bherm(u) chookaaya. Ram Naam(u) Hur(i) keerut(i) gaayee, kur(i) chaanun(u) mug(u) dikhaaya. Haumein maar(i) Aik liv laagi, untar(i) Naam(u) vusaaya.

(PAGE 87): Gurmatee Jum(u) joh(i) na saakaiy, Sachaiy Naam(i) smaaya. Subh(u) Aapay aap(i) vertaiy Kerta, jo bhaavaiy so Naayay laaya. Jun Nanak(u) Naam(u) luyay ta jeevaiy, bin(u) Naavaiy khin(u) mer(i) jaaya. 2.

Word Meaning: Drirraaya = reinforced. Bherm(u) = doubt; uncertainty. Chookaaya = removed. Keerut(i) = praise; adoration. Mug(u) = path. Liv = connection; concentration on. Joh(i) = watch (critically). Khin(u) = quickly.

MEANING: The Perfect Guru reinforces Waheguru's Naam among the devotees, whereby all their doubts are cleared. The Guru lightens up the path (for union with Waheguru) by singing praise of Waheguru's Naam. He kills selfishness and ego from the minds of His Sikhs, as a result of which, they get connected with Waheguru, and the Naam takes residence in their hearts. Following the advice of the Guru, the devotees get absorbed in

Waheguru's Naam, and the Angel of Death cannot keep a watchful eye on them. The Creator, Waheguru, is everywhere, and He makes His favourites recite His Naam. I live (spiritually) only as long as I recite Waheguru's Naam; the moment I am without His Naam, I experience (spiritual) death, oh Nanak. 2

ਪਉੜੀ॥ ਜੋ ਮਿਲਿਆ ਹਰਿ ਦੀਬਾਨੁ ਸਿਉ ਸੋ ਸਭਨੀ ਦੀਬਾਨੀ ਮਿਲਿਆ॥ ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਸੁਰਖਰੂ ਓਸ ਕੈ ਮੁਹਿ ਡਿਠੈ ਸਭ ਪਾਪੀ ਤਰਿਆ॥ ਓਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਪਰਵਰਿਆ॥ ਨਾਉ ਪੂਜੀਐ ਨਾਉ ਮੰਨੀਐ ਨਾਇ ਕਿਲਵਿਖ ਸਭ ਹਿਰਿਆ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਸੇ ਅਸਥਿਰੁ ਜਗਿ ਰਹਿਆ॥ 11॥

Paurri: Jo miliya Hur(i) deebaan(u) siyoun, so subhnee deebaani miliya. Jithaiy oh(u) jaayay, tithaiy oh(u) soorkhroo, oas kaiy moonh(i) ditthaiy, subh paapi turiyaa. Oas untar(i) Naam(u) nidhaan(u) haiy, Naamo pervuriya. Naaoun poojiyaiy, Naaoun munniyaiy, Naayay kilvikh subh hiriya. Jinhi Naam(u) dhiyayaa ikk mun, ikk chit(i), say usthir(u) jug(i) ruhiyya.

Word Meaning: Deebaan(u) = court; ruler. Siyoun = with. Miliya = honoured. Soorkhroo = clear; cannot be questioned for anything. Pervuriya = transformed. Kilvikh = sins. Hiriya = removed. usthir = immortal

MEANING: The individual, who is honoured in Waheguru's Court, is honoured in all other courts. Nobody questions him, no matter where he goes, and the sinners are salvaged by his holy sight (they are so enchanted by his preaching that they start to recite Waheguru's Naam). He is completely transformed into a holy man because of the treasure of Waheguru's Naam inside him. We, too, should worship Waheguru's Naam and obey Him so as to get rid of all our sins. Those who recite Waheguru's Naam with full concentration become immortal in the world. 11.

ਸਲੋਕ ਮ:3॥ ਆਤਮਾ ਦੇਉ ਪੂਜੀਐ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਆਤਮੇ ਨੋ ਆਤਮੇ ਦੀ ਪ੍ਰਤੀਤਿ ਹੋਇ ਤਾ ਘਰਿ ਹੀ ਪਰਚਾ ਪਾਇ॥ ਆਤਮਾ ਅਡੋਲੁ ਨ ਡੋਲਈ ਗੁਰ ਕੈ ਭਾਇ ਸੁਭਾਇ॥ ਗੁਰ ਵਿਣੁ ਸਹਜੁ ਨ ਆਵਈ ਲੋਭੁ ਮੈਲੁ ਨ ਵਿਚਹੁ ਜਾਇ॥ ਖਿਨੁ ਪਲੁ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਸਭ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ॥ ਸਚੇ ਮੈਲੁ ਨ ਲਗਈ ਮਲੁ ਲਾਗੈ ਦੁਜੈ ਭਾਇ॥ ਧੋਤੀ ਮੂਲਿ ਨ ਉਤਰੈ ਜੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ ਸਭ ਦੁਖੋ ਦੁਖੁ ਕਮਾਇ॥ ਨਾਨਕ ਮੈਲਾ ਊਜਲੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ॥ 1॥

Sloak M:3: Aatma Dayo poojiyaiy, Gur kaiy sehj(i) soobhaayaiy. Aatmay nu aatmay dee perteet(i) hoyay, ta ghur(i) hee percha paayay. Aatma udoal, na doalyee, Gur kaiy bhaayay soobhaayay. Gur vin(u) sehj(u) na aavyee, lobh(u) maiyl(u) na vichoun jaayay. Khin(u) pul(u) Hur(i) Naam(u) mun(i) vusaiy, subh utth-sutth(i) teeruth naayay. Sachay maiyl(u) na lugyee, mul(u) laagaiy doojaiy bhaayay. Dhoti mool(i) na ootraiy, jay utth-sutth(i) teeruth naayay. Munmukh kerm kuray ahunkaari, subh dookho dookh(u) kmaayay. Nanak maiyla oojul(u) ta theeyay, ja Satgur maah(i) smaayay. 1.

Word Meaning: Aatma Dayo = light of soul (Waheguru). Sehj (i) = blissfulness state of mind; high spiritual state. Soobhayay = with love. Perteet(i) = full faith. Ghur(i) = in the heart. Percha = gets attracted to. Udoal = unwavering. Utth-sutth(i) = sixty-eight (Hindu hoy places). Doojaiy Bhaayay = in the love for the other (Maya). Oojul(u) = clean.

MEANING: One should worship God with an unwavering mind and with love for the Guru. When one acquires full faith in the Supreme Soul (Waheguru), he gets attracted to (and makes a connection with) Waheguru in his own mind. With love for the Guru, one's soul (mind) becomes blissful, and one's mind does not waver. One's filth of greed does not go away without the Guru, and his mind does not acquire peace. If Waheguru's Naam is

implanted in one's mind even for a short moment, he does not need to take dip in any of the sixty-eight Hindu holy places. The human mind becomes filthy only when it has love for Maya; a devotee who is "one" with Waheguru never has the filth of greed on his mind. And the filth of the mind can never be washed by pilgrimage, even if one takes a dip in all the holy places. The follower of his mind performs deeds under the influence of the ego, thereby earning discomfort all the way. A filthy mind can be cleansed only if one surrenders to the Guru, oh Nanak. 1.

ਮ:3॥ ਮਨਮੁਖੁ ਲੋਕੁ ਸਮਝਾਈਐ ਕਦਹੁ ਸਮਝਾਇਆ ਜਾਇ॥ ਮਨਮੁਖੁ ਰਲਾਇਆ ਨਾ ਰਲੈ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਇ॥ ਲਿਵ ਧਾਤੁ ਦੁਇ ਰਾਹ ਹੈ ਹੁਕਮੀ ਕਾਰ ਕਮਾਇ॥ ਗੁਰਮੁਖਿ ਆਪਣਾ ਮਨੁ ਮਾਰਿਆ ਸਬਦਿ ਕਸਵਟੀ ਲਾਇ॥ ਮਨ ਹੀ ਨਾਲਿ ਝਗੜਾ ਮਨ ਹੀ ਨਾਲਿ ਸਥ ਮਨ ਹੀ ਮੰਝਿ ਸਮਾਇ॥ ਮਨੁ ਜੋ ਇਛੇ ਸੋ ਲਹੈ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਭੁੰਚੀਐ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ॥ ਵਿਣੁ ਮਨੈ ਜਿ ਹੋਰੀ ਨਾਲਿ ਲੁਝਣਾ ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ॥ ਮਨਮੁਖੀ ਮਨ ਹਠਿ ਹਾਰਿਆ ਕੂੜੁ ਕੁਸਤਿ ਕਮਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜਿਣੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਮਨਮੁਖਿ ਆਵੈ ਜਾਇ॥ 2॥

M:3: Munmukh(u) loak(u) sumjhayiyaiy, kud-houn sumjhayaa jaayay. Munmukh(u) rulaaya na rulaiy, puyya kirt(i) phirayay. Liv dhaat(u) doyay raah haiy, Huqami kaar kmaayay. Gurmukh(i) aapna mun(u) maariya, Shabad(i) kusvutti laayay. Mun hee naal(i) jhuggrra, mun hee naal(i) suth, mun hee munjh smaayay. Mun(u) jo ichhay so luhaiy, Sachaiy Shabad(i) soobhayay. Amrit Naam(u) sud bhoonchiyaiy, Gurmukh(i) kaar kmaayay. Vin(u) munaiy j(i) hoari naal(i) loojhna, jaasi junum(u) guvaayay. Munmukhi mun hutth(i) haariya, koorr(u) koosut(i) kmaayay. Gur Persaadi mun(u) jinaiy, Hur(i) sayti liv laayay. Nanak Gurmukh(i) Sach(u) kmaavaiy, munmukh(i) aavaiy jaayay. 2.

Word Meaning: Kud-houn = when? (never). Rulaiy = mingle with. Puyya Kirt(i) = character based on previous deeds. Liv = focus (on Waheguru's Naam); Dhaat(u) = love for Maya. Kusvutti = touchstone. Jhuggrra = struggle. Suth company; co-operation. Munjh = in. Luhaiy = acquires. Soobhaayay = with good intentions. Bhoonchiyaiy = enjoy. Loojhna = fight. Hutth(i) = stubbornness. Koorr(u) Koosut(i) = lies; mundane stuff. Jinaiy = win over. Sayti = with.

MEANING: If a follower of his mind is given advice (to do noble deeds), he will never accept the advice. Even if you try hard, such a man will not mingle with Waheguru's devotees and will keep following the predestined path of life. There are two ways to live – connecting with Waheguru and running around for Maya. Everybody follows the path as per the Will of God for them. A devotee controls his mind by following the Guru's Shabad, which serves as a touchstone for his mind. A devotee struggles with his mind, seeks its co-operation, and gets absorbed in it (i.e., conquers it.) Following on Guru's Shabad with a clean mind, a man can acquire anything he wishes for. If a man spends his life as per the Guru's advice, he always enjoys the taste of immortalizing Waheguru's Naam. An individual who fights over mundane things rather than using his mind wastes away his precious life. The followers of their mind lose because of their stubbornness, and deal only in lies and mundane stuff. The only way to win over the mind (control it) is to concentrate on Waheguru's Naam in the shelter of the Guru. A devotee deals in Truth (and becomes "one" with Waheguru), while the follower of his mind is reborn again, and again, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰ ਕੀ ਇਕ ਸਾਖੀ॥ ਜਿਸੁ ਧੁਰਿ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਤਿਨਿ ਜਨਿ ਲੈ ਹਿਰਦੈ ਰਾਖੀ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸਰੇਸਟ ਉਤਮ ਗੁਰ ਬਚਨੀ ਸਹਜੇ ਚਾਖੀ॥

ਤਹ ਭਇਆ ਪ੍ਰਗਾਸੁ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਜਿਉ ਸੂਰਜੁ ਰੈਣਿ ਕਿਰਾਖੀ॥ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਲਖੁ ਨਿਰੰਜਨੁ ਸੋ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਆਖੀ॥ 12॥

Paurri: Hur(i) kay sunt soonhou jun bhaayee, Hur(i) Satgur kee ikk saakhi. Jis(u) dhoor(i) bhaag(u) hovaiy mookh(i) mustik(i), tin(i) jun(i) laiy hirdaiy raakhi. Hur(i) Amrit kutha srayshut ootum, Gur Buchni sehjay chaakhi. Teh bhuyya pergaas(u), mitiya undhiyara, jiyoun sooruj(u) raiyn(i) kiraakhi. Udisht(u) Agochar(u) Alukh(u) Nirunjun(u), so daykhiya Gurmukh(i) aankhi. 12.

Word Meaning: Sunt = saint; holy people. Saakhi = advice. Dhoor(i) Bhaag(u) = predestined fortune. Mustik(i) = forehead. Amrit = immortalizing. Srayshut = Ootum = supreme. Sehjay = with a peaceful mind. Chaakhi = tasted. Kiraakhi = pulls out. Udisht(u) = invisible. Agochar(u) = unreachable. Alukh(u) = incomprehensible. Nirunjun = beyond the effects of Maya.

MEANING: Listen to the advice of the Guru, oh holy men - the devotees of Waheguru. Those who have fortune prewritten on their forehead keep the advice of the Guru safely in their mind. The immortalizing story of Waheguru (His praise) is supreme, and one can taste it with a peaceful mind (above the effects of Maya) in the form of Guru's Shabad. The darkness of such a mind is pulled out (dispelled) by enlightenment just as the sun pulls out the darkness of night. A true devotee can "see" the otherwise invisible, unreachable, and incomprehensible Waheguru, which is beyond the effects of Maya. 12.

(ਅੰਗ 88)॥ ਸਲੋਕ ਮ:3॥ ਸਤਿਗੁਰ ਸੇਵੇ ਆਪਣਾ ਸੋ ਸਿਰੁ ਲੇਖੈ ਲਾਇ॥ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ਕੈ ਰਹਨਿ ਸਚਿ ਲਿਵ ਲਾਇ॥ ਸਤਿਗੁਰ ਜਿਨੀ ਨ ਸੇਵਿਓ ਤਿਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ 1

(PAGE 88): **Sloak M:3:** Satgur sayvay aapna, so sir(u) laykhaiy laayay. Vichoun aap(u) guvaayay kaiy, rehn(i) Sach(i) liv laayay. Satgur jinhi na sayviou, tinha birtha junum guvaayay. Nanak, jo Tis(u) bhaavaiy so kuray, kehna kichhoo na jayay. 1.

Word Meaning: Laykhaiy Laayay = considered worthy. Rehn(i) = stay. Sach(i) = (with) Waheguru. Liv Laayay = focused mind. Birtha = empty; waste.

MEANING: Only the mind that serves Satguru is considered worthy. Such individuals overcome selfishness and stay connected with Waheguru with a focused mind. Those who do not serve Satguru waste away their human life. But they cannot be blamed completely, because they do only what the Will of Waheguru dictates, and nobody can do anything about that (change it), oh Nanak.

ਮ:3॥ ਮਨੁ ਵੇਕਾਰੀ ਵੇੜਿਆ ਵੇਕਾਰਾ ਕਰਮ ਕਮਾਇ॥ ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੀ ਪੂਜਦੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਆਤਮ ਦੇਉ ਪੂਜੀਐ ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਇ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭਾਣਾ ਸਤਿਗੁਰੂ ਕਾ ਕਰਮੀ ਪਲੈ ਪਾਇ॥ ਨਾਨਕ ਸੇਵਾ ਸੁਰਤਿ ਕਮਾਵਣੀ ਜੋ ਹਰਿ ਭਾਵੈ ਸੋ ਥਾਇ ਪਾਇ॥ 2

M:3: Mun(u) vaykaareen vayhrriya, vaykaaraan kerm kmaayay. Doojaiy bhaayay ugiyani poojday, Durgeh milaiy sjaayay. Aatum Dayo poojiyaiy, bin(u) Satgur boojh na paayay. Jup(u) tup(u) sunjum(u) bhaana Satguru ka, kermi pullaiy paayay. Nanak sayva soort(i) kumaavni, jo Hur(i) bhaavaiy so thaayayn paayay. 2.

Word Meaning: Vakaareen = in immoral affairs. Vayhrriya = gripped by. Ugiyani = ignorant. Aatum Dayo = Waheguru. Boojh = understanding. Jup(u) = ritualistic recitation of some Mantra to please some god. Tup(u) = self-torture to please some god. Sunjum(u) = stubborn effort to control desires. Pullaiy Paayay = receive; acquire. Thaayayn Paayay = is credited with; is rewarded.

MEANING: Man's mind is gripped by immoral deeds. The ignorant worships (some deity) for the love of Maya, and is consequently punished in Waheguru's Court. The only power to worship is Waheguru, but we do not get this realization without Satguru. There is no need for any jup(u), tup(u) or sunjum(u) if one obeys Waheguru's Huqam; but that happens only by the benevolence of Satguru. One's duty is to recite Waheguru's Naam with full dedication, but only those are rewarded who are liked by Him, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਲਹਾਤੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਜਿਤੁ ਦਾਲਦੁ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਤੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਲਗਾਤੀ॥ ਜਿਤੁ ਮੁਖਿ ਭਾਗੁ ਲਿਖਿਆ ਧੁਰਿ ਸਾਚੈ ਹਰਿ ਤਿਤੁ ਮੁਖਿ ਨਾਮੁ ਜਪਾਤੀ॥ 13॥

Paurri: Hur(i) Hur(i) Naam(u) jup-hou mun mayray, jit(u) suda sookh(u) hovaiy din(u) raati. Hur(i) Hur(i) Naam(u) jup-hou mun mayray, jit(u) simrut subh(i) kilvikh paap luhaati. Hur(i) Hur(i) Naam(u) jup-hou mun mayray, jit(u) daalud(u) dookh bhookh subh leh(i) jaati. Hur(i) Hur(i) Naam(u) jup-hou mun mayray, mookh(i) Gurmukh(i) preet(i) lugaati. Jit(u) mookh(i) bhaag(u) likhiya dhoor(i) Sachaiy, Hur(i) tit(u) mookh(i) Naam(u) jupaati. 13

Word Meaning: Simrut = recitation (of Naam). Kikvikh = Paap = sins. Luhaati = removed. Daalud = poverty. Bhookh = appetite; desires.

MEANING: Recite Waheguru's Naam, which produces comfort day and night, oh my mind. Recite Waheguru's Naam, which removes all the sins, all poverty, all discomforts, and all desires, oh my mind. Recite Waheguru's Naam by the tongue in Satguru's shelter, which will produce love for Waheguru, oh my mind. Only those who recite Waheguru's Naam with the tongue for whom Waheguru has prewritten fortune (to recite His Naam). 13.

ਸਲੋਕ ਮ:3॥ ਸਤਿਗੁਰ ਜਿਨੀ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੋ ਵੀਚਾਰੁ॥ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਮਿਰਤਕੁ ਹੈ ਸੰਸਾਰਿ॥ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸ ਨੋ ਆਪ ਕਰਾਏ ਸੋਇ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ ਸਚਿ ਰਤੇ ਗੁਰ ਸਬਦ ਸਿਉ ਤਿਨ ਸਚੀ ਸਦਾ ਲਿਵ ਹੋਇ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਮੇਲੇ ਨ ਵਿਛੁੜੈ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ॥ 1॥

Sloak M:3: Satgur jinhi na sayvio, Shabad(i) na keeto veechaar(u). Untar(i) Giyaan(u) na aayo, mirtuk(u) haiy, sunsaar(i). Lukh chaurasee phayr(u) puyya, mer(i) jummaiy hoyay khooaar(u). Satgur kee sayva so kuray jis nu Aap kurayay Soyay. Satgur vich(i) Naam(u) nidhaan(u) haiy, kerm(i) praput(i) hoyay. Sach(i) ruttay Gur Shabad siyoun, tin Sachi suda liv hoyay. Nanak jis nu maylay na vichhurraiy, sehj(i) smaavaiy soyay.

Word Meaning: Lukh Chaurasee = the 8.4 million life forms (a Hindu belief). Nidhaan(u) = treasure. Kerm(i) = by the benevolence of the Guru. Soyay = God.

MEANING: Those who do not serve Satguru (obey His advice), and do not ponder on His Shabad, are ignorant, and are (spiritually) dead in the world. They suffer after death and go through the 8.4 million life forms. However, only those who serve Satguru are prompted to do so by Him. Satguru is the treasure of Waheguru's Naam, but only those who are kind to Waheguru have access to it. Those who are imbued with the Guru's eternal Shabad are truly connected with Waheguru. Those who are connected to Him by the grace of God remain in a high spiritual state (above the effects of Maya), and they never get separated from Him. 1.

ਮ:3॥ ਸੋ ਭਗਉਤੀ ਜੁ ਭਗਵੰਤੈ ਜਾਣੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ॥ਧਾਵਤੁ ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ॥ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ॥ਐਸਾ ਭਗਉਤੀ ਉਤਮੁ ਹੋਇ॥ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ॥2

M:3: So bhugouti jo Bhugvantaiy jaanaiy. Gur Persadi aap(u) puchhanaiy. Dhaavut(u) raakhaiy, ikutt(u) ghur(i) aanaiy. Jeevut(u) muraiy Hur(i) Naam(u) vukhaanaiy. Aisa bhugauti ootum(u) hoyay. Nanak Sach(i) smaavay soyay. 2.
Word Meaning: Bhugouti = devotee. Bhugvantaiy = God. Dhaavut(u) = fast running - around mind. Ikutt(u) Ghur(i) = stable mind. Jeevut(u) muraiy = dead (for worldly desires). Vukhaanaiy = explains; recites. Ootum(u) = supreme.
MEANING: A true devotee is the one who realizes Waheguru and recognizes the self by the benevolence of the Guru. He recites Waheguru's Naam and controls his wavering mind so strongly that it seems to be dead from worldly desires. Such a devotee is supreme, and becomes "one" with God, oh Nanak. 2.

ਮ:3॥ ਅੰਤਰਿ ਕਪਟੁ ਭਗਉਤੀ ਕਹਾਏ॥ ਪਾਖੰਡਿ ਪਾਰਬ੍ਰਹਮੁ ਕਦੇ ਨਾ ਪਾਏ॥ ਪਰ ਨਿੰਦਾ ਕਰੇ ਅੰਤਰਿ ਮਲੁ ਲਾਏ॥ ਬਾਹਰਿ ਮਲੁ ਧੋਵੈ ਮਨ ਕੀ ਜੂਠਿ ਨ ਜਾਏ॥ ਸਤਸੰਗਤਿ ਸਿਉ ਬਾਦੁ ਰਚਾਏ॥ ਅਨਦਿਨੁ ਦੁਖੀਆ ਦੂਜੈ ਭਾਇ ਰਚਾਏ॥ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਹੁ ਕਰਮ ਕਮਾਏ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ॥ ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੋਖੁ ਨ ਪਾਏ॥ 3॥
M:3: Untar(i) kupt(u), bhugauti kuhaayay. Pakhund(i) Parbraham kuday na paayay.
Per ninda kuray, untar(i) mul(u laayay. Baahur(i) mul(u) dhovaiy, mun kee jootth(i) na jaayay. Satsungat(i) siyoun baad(u) ruchaayay. Undin(u) dookheeya, doojaiy bhaayay ruchaayay. Hur(i) Naam(u) na chaytaiy, buhou kerm kmaayay. Poorub(i) likhiya, su maytna na jaayay. Nanak bin(u) Satgur sayvay moakh(u) na paayay. 3.
Word Meaning: Untar(i) = inside. Kupt(u) = deceit; guile. Pakhund(i) = by faking; by hypocrisy. Ninda = unwarranted malicious criticism. Mul(u) = filth. Jootth(i) = slop; filth; treachery. Baad(u) = destructive discussion. Doojaiy Bhaayay = love for the other (Maya). Ruchaayay = deal in. kerm = rituals. Moakh(u) = salvation. 3.
MEANING: There are some who call themselves devotees, but have deceit in their minds. They cannot realize Waheguru by such hypocrisy. They acquire filth in their minds by maliciously criticizing others. They can't wash off their bodily filth by taking a dip in water or otherwise, but the filth of their mind cannot be washed away by water (even if it's holy water). Their dealings are for the love of Maya, so they engage in destructive discussions with the holy congregation and suffer day and night. They perform many rituals (to show off) but never remember Waheguru. However, the prewritten nature of **individuals cannot be erased; without serving Satguru, one cannot get salvation, oh** Nanak. 3.

ਪਉੜੀ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਕੜਿ ਨ ਸਵਾਹੀ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਸੇ ਤ੍ਰਿਪਤਿ ਅਘਾਹੀ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਧਿਆਇਆ ਤਿਨ ਜਮ ਡਰੁ ਨਾਹੀ॥
(ਅੰਗ 89)॥ ਜਿਨ ਕਉ ਹੋਆ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਸੇ ਸਤਿਗੁਰ ਪੈਰੀ ਪਾਹੀ॥ ਤਿਨ ਐਥੈ ਓਥੈ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਜਾਹੀ॥ 14॥
Paurri: Satgur(u) jinhi dhiyaya, say kurrh(i) na svaahi. Satgur(u) jinhi dhiyaya, say triput(i) aghaayee. Satgur(u) jinhi dhiyaya, tin jum dur(u) naahi. Jin kuou hoa kirpal(u) Hur(i), say Satgur paireen paahi. Tin aithaiy oathaiy mookh oojlay, Hur(i) Durrgeh paindhay jaahi. 14.
Word Meaning: Dhiyaya = worship; recited (the Naam); obeyed. Kurrh(i) = grumble; get irritated; complain in dissatisfaction. Na Svaahi = Na Subaahi = not in early morning; never. Triput(i) Aghaayee = contented. Kirpal(u) = kind. Aithaiy = here (in this world). Oathaiy = there (next world). Paindhay = are robed (honoured).
MEANING: Those who worship Satguru do not grumble (get irritated) in the early mornings of the day (any time). Those who worship Waheguru are content and have no fear of the Angel of Death. Those who take shelter of Satguru are kind to Waheguru. Their faces shine

(with piety of mind) in this world and the next. They are honoured in the next world (Waheguru's Court) upon arrival. 14.

ਸਲੋਕ ਮ:2॥ ਜੋ ਸਿਰੁ ਸਾਈ ਨਾ ਨਿਵੈ ਸੋ ਸਿਰੁ ਦੀਜੈ ਡਾਰਿ॥ ਨਾਨਕ ਜਿਸੁ ਪਿੰਜਰ ਮਹਿ ਬਿਰਹਾ ਨਹੀ ਸੋ ਪਿੰਜਰੁ ਲੈ ਜਾਰਿ॥ 1.

Sloak M:2: Jo sir(u) Saayeen na nivaiy, so sir(u) deejaiy daar(i). Nanak, jis pinjur meh(i) birha nuhee, so pinjur(u) laiy jaar(i). 1.

Word Meaning: Saayeen = Lord (Waheguru). Nivaiy = bow; kneel down. Daar(i) = cut and throw. Pinjur = skeleton; body. Birha = pain of separation. Jaar(i) = burn.

MEANING: The head that does not bow to the Lord deserves to be cut and thrown away. The human body, that has no pain of separation (from Waheguru), deserves to be burned down, oh Nanak. 1.

ਮ:5॥ ਮੁੰਢਹੁ ਭੁਲੀ ਨਾਨਕਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮਿ ਮੁਈਆ ਸੁ॥ ਕਸਤੂਰੀ ਕੇ ਭੋਲੜੈ ਗੰਦੇ ਡੁੰਮਿ ਪਈਆ ਸੁ॥ 2॥

M:5: Moondhoun bhooli Nanaka, phir(i) phir(i) junum(i) mooya su. Kustoori kay bholrray gunday doom(i) puyaa su. 2.

Word Meaning: Moondhoun = from the very start. Bhooli = misled. Su = that. Kustoori = musk. Bholrray = mistakenly. Gunday = dirty. Doom(i) = deep water pit.

MEANING: A man, who is misled right from the start (birth) (loves Maya rather than Waheguru), is like the one who jumps into a pit of dirty water, mistaking it for musk, and takes birth, and dies, again and again. 2.

ਪਉੜੀ॥ ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੇਰੇ ਜੋ ਸਭਨਾ ਉਪਰਿ ਹੁਕਮੁ ਚਲਾਏ॥ ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਏ॥ ਸੋ ਐਸਾ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਮਨ ਮੇਰੇ ਜੁ ਮਨ ਕੀ ਤ੍ਰਿਸਨਾ ਸਭ ਭੁਖ ਗਵਾਏ॥ ਸੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਿਆ ਵਡਭਾਗੀ ਤਿਨ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਪੈਰੀ ਪਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਸਭਨਾ ਤੇ ਵਡਾ ਸਭਿ ਨਾਵੈ ਅਗੈ ਆਣਿ ਨਿਵਾਏ॥ 15॥

Paurri: So aisa Hur(i) Naam(u) dhiyayiyaiy mun mayray, jo subhna oopur(i) Huqam(u) chulayay. So aisa Hur(i) Naam(u) jupiyaiy mun mayray, jo untee ausur(i) luyay chhudayay. So aisa Naam(u) jupiyaiy mun mayray, ju mun kee trishna subh bhookh guvayay. So Gurmukh(i) Naam(u) jupiyaa vudbhageen, tin ninduk doosht subh(i) paireen paayay. Nanak Naam(u) araadh(i) subhna tay vudda ,subh(i) Naavay uggaiy aan(i) nivayay. 15.

Word Meaning: Aisa = such; that. Dhiyayiyaiy = recite; worship. Untee= last; at the end. Ausur(i) = time. Chhudayay = gets free. Trishna = desires; appetite to acquire more and more. Ninduk = malicious critics. Doosht = evil people. Aaradh(i) = worship.

MEANING: Worship the Naam(u) of such Waheguru who rules over everybody, oh my mind. Worship the Naam (sing praise) of that Waheguru which gets you free (from the bonds of Maya) at the end, and which kills your appetite for the worldly desires (discontentment), oh my mind. The highly lucky individuals worship the Naam of such Waheguru in the shelter of the Guru, which forces all the malicious critics and the evil to drop on their (devotees') feet. Worship the Naam of the Waheguru, which is the greatest of all, and which forces everybody to bow to the Naam, oh Nanak. 15.

ਸਲੋਕ ਮ:3॥ ਵੇਸ ਕਰੈ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਮਨਿ ਖੋਟੈ ਕੂੜਿਆਰਿ॥ ਪਿਰ ਕੈ ਭਾਣੇ ਨਾ ਚਲੈ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰਿ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਸਭਿ ਦੁਖ ਨਿਵਾਰਣਹਾਰਿ॥ ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ ਮਨੁ ਤਨੁ ਸਉਪੈ ਕੰਤ ਕਉ ਸਬਦੇ ਧਰੇ ਪਿਆਰੁ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਨੈ ਨ ਪਾਇਆ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥ ਨਾਨਕ ਸਾ ਸੁਆਲਿਉ ਸੁਲਖਣੀ ਜਿ ਰਾਵੀ ਸਿਰਜਨਹਾਰਿ॥ 1॥

Sloak M:3: Vayse kuraiy kuroop(i) kulukhni mun(i) khotaiy koorriaar(i). Pir kaiy bhaanay na chullaiy, Huqam(u) kuray gaavaar(i). Gur kaiy bhaanaiy jo chullaiy subh(i) dookh nivaarunhaar(i). Likhiya mayt(i) na sukiyaiy jo dhoor(i) likhiya Kartaar(i). Mun(u) tun(u) sounpaiy kunt kuou Shabday dhuray piyaar(u). Bin Naavaiy kinaiy na paaya daykhou ridaiy beechaar(i). Nanak sa sooaliyo sulukhni j(i) raavi Sirjunhaar. 1.

Word Meaning: Vays Kuraiy = dons different religious garbs. Kuroop(i) = ugly. Kulukhni = having evil qualities. Khotaiy = deceitful; devious. Koorriaar(i) = liars; dishonest. Bhaanaiy = Will. Nivaarunhaar(i) = remover; dissipater. Mayt(i) = erase; remove. Dhoor(i) = from the beginning. Sounpaiy = offer. Ridaiy = in heart (mind). Sooaliyo = pretty. Kunt = husband (Waheguru). Sulukhni = virtuous. Raavi = enjoyed union; became connected. Sirjunhaar(i) = the Creator (Waheguru).

MEANING: The individuals who have deceit in their mind, but don a religious garb (to fool) people, are in fact ugly (unattractive), have evil qualities, and are liars and dishonest. They do not lead their lives according to the Will of Waheguru, and the unrefined order leads others to follow their own minds. But everybody's actions are controlled by their predestined fate as written by Waheguru; nobody can erase His Will. Those who follow the Guru's advice have all their troubles eradicated. They offer their mind and body to the husband, Waheguru, and develop love for the Guru's Shabad. Anyone who ponders deeply can realize that no one can connect with Waheguru without reciting His Naam. Only that human being is pretty and virtuous, whose dedication is enjoyed by (is connected to) Waheguru, oh Nanak. 1.

ਮ:3॥ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਤਿਸ ਦਾ ਨ ਦਿਸੈ ਉਰਵਾਰੁ ਨ ਪਾਰੁ॥ ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਹਾ ਦੁਖੁ ਪਾਇਦੇ ਡੁਬੇ ਹਰਿ ਨਾਮੁ ਵਿਸਾਰਿ॥ ਭਲਕੇ ਉਠਿ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਆਪਣਾ ਭਉਜਲੁ ਉਤਰੇ ਪਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੁ ਨਾਮੁ ਉਰਧਾਰਿ॥ 2॥

M:3: Maya moh(u) goobaar(u) haiy, tis da na disaiy oorvaar(u) na paar(u). Munmukh ugiyani maha dookh(u) paayaynday, doobay Hur(i) Naam(u) visaar(i). Bhulkay ootth(i) buhou kerm kmaaveh(i), doojaiy bhaayay piyar(u). Satgur sayveh(i) aapna, bhoujul(u) ootray paar(i). Nanak Gurmukh(i) Sach(i) smaaveh(i), Sach(u) Naam(u) oordhaar(i). 2

Word Meaning: Moh(u) = attachment. Goobaar(u) = darkness. Oorvaar(u) = the closer side. Paar(u) = the farther side. Ugiyani = ignorant; without knowledge. Maha = big. Visaar(i) = by forgetting. Bhulkay = early morning (everyday). Kerm = rituals. Kmaaveh(i) = perform. Doojaiy Bhaayay = in the love for the other (Maya). Bhoujul(u) = the world sea. Sach(i) = in the eternal. Smaaveh(i) = get absorbed; merge into. Oordhaar(i) = by acquiring in mind.

MEANING: The attachment with Maya is such darkness that neither its closer side, nor its far side, is visible (has no end to it). By forgetting Waheguru (His Naam), the ignorant followers of their mind suffer a great deal, and drown in the world sea. Starting early in the morning, they perform a number of rituals, but all in the name of Maya (which pushes them even farther from God). But those who serve their Satguru get ferried across (the sea of Maya). The Gurmukhs acquire Waheguru's Naam in their mind, and become "one" with Him, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਹਰਿ ਆਪਿ ਬਹਿ ਕਰੇ ਨਿਆਉ ਕੂੜਿਆਰ ਸਭ ਮਾਰਿ ਕਢੋਇ॥ ਸਚਿਆਰਾ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਧਰਮ ਨਿਆਉ ਕੀਓਇ॥ ਸਭ ਹਰਿ ਕੀ ਕਰਹੁ ਉਸਤਤਿ ਜਿਨਿ ਗਰੀਬ ਅਨਾਥ ਰਾਖਿ ਲੀਓਇ॥ ਜੈਕਾਰੁ ਕੀਓ ਧਰਮੀਆ ਕਾ ਪਾਪੀ ਕਉ ਡੰਡੁ ਦੀਓਇ॥ 16॥

Paurri: Hur(i) jul(i) thul(i) muhhiul(i) bhurpoor(i), dooja naahi koyay. Hur(i) aap(i) beh(i) kuray niyaoun, koorriaar subh maar(i) kudhoyay. Sachiyaraan dayay vudiyayee, Hur(i), Dherm niyaoun keeoyay. Subh Hur(i) kee kurhou oostut(i), jin(i) greeb anaath raakh(i) leeoyay. Jaikaar keeyo dhermiya ka, paapi kuou dund(u) deeoyay. 16.
Word Meaning: Muhiul(i) = sky. Bhurpoor(i) = filling completely. Koorriaar = lover of Maya; dishonest; deceitful. Kudhoyay = took out. Sachiyaar = pure-hearted; followers of the Guru. Niyaoun = justice. Dherm = based on high morals. Oostut(i) = praise. Anaath = orphans. Jaikaar = hail to. Dund(u) = punishment.
MEANING: Waheguru is filling all the oceans, the earth, and the sky with His presence (He is omnipresent), and there is none other like Him. Waheguru Himself does justice, and all dishonest people are killed spiritually and pulled out. (On the other hand), The honest people (Waheguru's devotees) are praised (honoured) because this is His justice based on the high moral principles. Everybody should sing Waheguru's praise, which protects the powerless and the orphans (who have no support). The virtuous are hailed, and the sinners are punished. 16.

ਸਲੋਕ ਮ:3॥ ਮਨਮੁਖ ਮੈਲੀ ਕਾਮਣੀ ਕੁਲਖਣੀ ਕੁਨਾਰਿ॥ ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣਾ ਪਰ ਪੁਰਖੈ ਨਾਲਿ ਪਿਆਰੁ॥ ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਚੁਕਈ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕੁਰੂਪਿ ਕੁਸੋਹਣੀ ਪਰਹਰਿ ਛੋਡੀ ਭਤਾਰਿ॥ 1॥
Sloak M:3: Munmukh maiylee kaamni, kulukhni koonaar(i). Pir(u) chhodiya ghur(i) aapna, pur poorkhaiy naal(i) piyaar(u). Trishna kuday na chookyee, juldee kuray pookaar. Nanak bin(u) Naavaiy kuroop(i) kusohni, purhur(i) chhodi Bhutaar(i). 1.
Word Meaning: Mailee = filthy. Kaamni = woman. Kulukhni = having evil qualities. Koonaar(i) = bad (unfaithful) wife. Pir(u) = husband; Lord. Pur = other. Poorkhaiy = male; master. Trishna = appetite for desires. Juldi = burning; suffering. Kuroop(i) = Kusohni = ugly; unattractive; not worthy of love or liking. Bhataar(i) = husband.
NOTE: All human beings (male or female) are considered females, with Waheguru being the only male (Master or Lord) to express human love for God, or vice versa.
MEANING: A follower of his mind is like an unfaithful wife who is filthy with evil qualities, and who has left her own husband in love with some other male. Her desires are never fulfilled, as a result of which, she has a burning heart and raises hue and cry in suffering. Without Waheguru's Naam, she is unattractive and unworthy of Waheguru's love, and is like a wife who has been condemned by her husband. 1.

(ਅੰਗ 90)॥ ਮ:3॥ ਸਬਦਿ ਰਤੀ ਸੋਹਾਗਣੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰਿ॥ ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰਿ॥ ਅਤਿ ਸੁਆਲਿਓ ਸੁੰਦਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥ ਨਾਨਕ ਨਾਮਿ ਸੋਹਾਗਣੀ ਮੇਲੀ ਮੇਲਣਹਾਰਿ॥ 2॥
(PAGE 90): **M:3:** Shabad(i) rutti sohaagni, Satgur kaiy bhaayay piyaar(i). Suda raavay Pir(u) aapna, Sachaiy praym(i) piyaar(i). Ut(i) sooaaliyo soondri, sobhavunti naar(i). Nanak Naam(i) sohaagni mayli Maylunhaar(i). 2.
Word Meaning: Rutti = imbued in. Sohaagni = married; loved by the husband. Raavaiy = enjoys (union). Ut(i) = extremely. Sooaaliyo = beautiful. Sobhavunty = praiseworthy. Maylunhaar(i) = the connector (Waheguru).
MEANING: An individual, who is imbued in Satguru's Shabad with deep love for Him, is the one who is truly married to Waheguru (connected with Him). Such an individual always enjoys the union with Him because of his true love for Waheguru. Such an individual is

extremely beautiful and a praiseworthy wife. With Waheguru's Naam in the heart, she is connected with Waheguru with His grace, and is always loved by Him, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਤੇਰੀ ਸਭਿ ਕਰਹਿ ਉਸਤਤਿ ਜਿਨਿ ਫਾਥੇ ਕਾਢਿਆ॥ ਹਰਿ ਤੁਧ ਨੋ ਕਰਹਿ ਸਭਿ ਨਮਸਕਾਰੁ ਜਿਨਿ ਪਾਪੈ ਤੇ ਰਾਖਿਆ॥ ਹਰਿ ਨਿਮਾਣਿਆ ਤੂ ਮਾਣੁ ਹਰਿ ਡਾਢੀ ਹੂੰ ਤੂੰ ਡਾਢਿਆ॥ ਹਰਿ ਅਹੰਕਾਰੀਆ ਮਾਰਿ ਨਿਵਾਏ ਮਨਮੁਖ ਮੂੜ ਸਾਧਿਆ॥ ਹਰਿ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ ਗਰੀਬ ਅਨਾਥਿਆ॥ 17.

Paurri: Hur(i) Tayri subh(i) kureh(i) oostut(i), jin(i) phaathay kaadhiya. Hur Toodh nu kureh(i) subh(i) numskaar(u), jin(i) paapaiy tay raakhiya. Hur(i) nimaaniya Tu maan(u) Hur(i), daadhi hoon Tu dadhiya . Hur(i) ahunkaariyaan maar(i) nivayay munmukh moorr sadhiya. Hur bhugtaan dayay vudiyayee greeb anaathiya. 17

Word Meaning: Oostut(i) = praise. Phaathay = caught in the net (of Maya). Kaadhiya = took out; cut free. Nimaaniya = prideless; powerless. Daadhi = tough; strict. Dadhiyaan = oppressors; tyrants. Moorr = foolish. Sadhiya = set straight; fixed. Anaathiya = orphans.

MEANING: Everybody sings Your praise because You cut the bonds of Maya, and free the devotees, oh Waheguru. Everybody bows to You because You protect the devotees from committing sins. Waheguru bestows dignity on the powerless, but is tough with the tyrants. Waheguru forces the conceited to bow, and fixes the foolish followers of their mind. God bestows honour on the poor and the supportless. 17.

ਸਲੋਕ ਮ:3॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਸੁ ਵਡਿਆਈ ਵਡੀ ਹੋਇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਉਤਮੁ ਮਨਿ ਵਸੈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ॥ ਕਿਰਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ ਨਾਨਕ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ॥ 1॥

Sloak M:3: Satgur kaiy bhaanaiy jo chullaiy, tis(u) vudiyayee vudi hoyay. Hur(i) ka Naam(u) ootum(u) mun(i) vusaiy, mayt(i) na sukaiy koyay. Kirpa kuray jis(u) Aapni, tis(u) kerm(i) praput(i) hoyay. Nanak, kaarun(u) Kertaiy vus(i) haiy, Gurmukh(i) boojhaiy koyay. 1.

Word Meaning: Bhaanaiy = as per His Will. Vudiyayee = respect; praise. Ootum(u) = supreme. Mayt(i) = erase; remove. Kerm(i) = benevolence. Kaarun(u) = resources. Vus(i) = (in His) control.

MEANING: The individual, who leads his life as per the Will of the Guru, earns great respect because Waheguru's supreme Naam(u) takes residence (is implanted) in his heart, and nobody can remove that respect for him. But only those individuals earn such respect who are blessed by Waheguru with His benevolence. Only a rare devotee realizes that Waheguru is the controller of all resources, oh Nanak. 1.

ਮ:3॥ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਤਾਰ॥ ਮਾਇਆ ਬੰਦੀ ਖਸਮ ਕੀ ਤਿਨ ਅਗੈ ਕਮਾਵੇ ਕਾਰ॥ ਪੂਰੈ ਪੂਰਾ ਕਰਿ ਛੋਡਿਆ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਿ ਬੁਝਿਆ ਤਿਨਿ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ॥ ਮਨਮੁਖ ਹੁਕਮੁ ਨ ਜਾਣਨੀ ਤਿਨ ਮਾਰੇ ਜਮ ਜੰਦਾਰੁ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਅਰਾਧਿਆ ਤਿਨੀ ਤਰਿਆ ਭਉਜਲੁ ਸੰਸਾਰੁ॥ ਸਭਿ ਅਉਗਣ ਗੁਣੀ ਮਿਟਾਇਆ ਗੁਰੁ ਆਪੇ ਬਖਸਣਹਾਰੁ॥ 2॥

M:3: Nanak Hur(i) Naam(u) jinhi aaradhiya, undin(u) Hur(i) liv taar. Maya bundi Khusm kee, tin uggaiy kmaavaiy kaar. Pooraiy poora kur chhodiya, Huqam(i) Svaarunhaar. Gur persadi jin(i) boojhiya, tin(i) paaya mokh dooaar(u). Munmukh Huqam(u) na jaan-ni, tin maaray Jum jundaar(u). Gurmukh(i) jinhi aaradhiya, tinhi turiya bhoujul(u) sunsaar(u). Subh(i) aougun gooni mitaaya, Gur(u) aapay bukhshunhaar(u). 2.

Word Meaning: Aaradhiya = worshiped. Liv Taar = (with full) concentration. Bundi = slave. Khusm = master; Waheguru. Kmaavaiy Kaar = obeys command. Pooraiy = perfect (Waheguru). Svaarunhaar = perfectionist (Waheguru). Boojhiya = realized. Mokh =

freedom from Maya. Jum Jundaar(u) = unkind angel of death. Bhoujul(u) = the world sea. Aougun = ill qualities. Bukhshunhaar = forgiving. 2.
MEANING: Those who worship Waheguru's Naam day and night with full concentration, enslave Maya, which obeys their command, oh Nanak. With His Command, the Perfect Waheguru makes such devotees perfect too. Those who realize this fact in the shelter of the Guru get freedom from the bonds of Maya. The followers of their mind do not recognize Waheguru's Will, and are punished by the unkind Angel of death. Those who worship Waheguru in the shelter of the Guru swim across the world-sea. All their bad qualities are replaced by noble qualities by the benevolence of the forgiving Waheguru. 2.

ਪਉੜੀ॥ ਹਰਿ ਕੀ ਭਗਤਾ ਪਰਤੀਤਿ ਹਰਿ ਸਭ ਕਿਛੁ ਜਾਣਦਾ॥ ਹਰਿ ਜੇਵਡ ਨਾਹੀ ਕੋਈ ਜਾਣੁ ਹਰਿ ਧਰਮੁ ਬੀਚਾਰਦਾ॥ ਕਾੜਾ ਅੰਦੇਸਾ ਕਿਉ ਕੀਜੈ ਜਾ ਨਾਹੀ ਅਧਰਮਿ ਮਾਰਦਾ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਨਿਆਉ ਪਾਪੀ ਨਰੁ ਹਾਰਦਾ॥ ਸਾਲਾਹਿਹੁ ਭਗਤਹੁ ਕਰ ਜੋੜਿ ਹਰਿ ਭਗਤ ਜਨ ਤਾਰਦਾ॥18॥
Paurri: Hur(i) kee bhugtaan purteet(i), Hur(i) subh kichh(u) jaanda. Hur(i) jayvud naahi koyee jaan(u), Hur(i) dherm(u) beecharda. Kaarra undaysha kiyoun keejaiy, ja naahi udherm(i) maarda. Sacha Sahib(u) Sach(u) Niyaoun, paapi nur(u) haarda. Slaahou bhugtou ker jorr(i) , Hur(i) bhugut jun taarda. 18.
Word Meaning: Purteet(i) = faith. Jaan(u) = knowledgeable; know-all. Dherm(u) = justice. Andaysha = doubt. Kaarra = causing heart burn. Udherm(i) = injustice. Sacha = Perfect. Niyaoun = judgment. Slaahou = sing praise. Kur = hands. Jorr(i) = folded.
MEANING: The devotees have full faith that Waheguru is omniscient. Nobody is as great as Waheguru is; He always delivers justice. Why should anyone have heartburn due to any doubt, because Waheguru delivers no injustice. The perfect Lord delivers perfect judgment, and the sinners lose (are punished). Sing praise of Waheguru with folded hands, oh devotees; He always salvages His devotees. 18.

ਸਲੋਕ ਮ:3॥ ਆਪਣੇ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹਾ ਅੰਤਰਿ ਰਖਾ ਉਰਿਧਾਰਿ॥ ਸਾਲਾਹੀ ਸੋ ਪ੍ਰਭ ਸਦਾ ਸਦਾ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲਿ ਲਏ ਸਾਈ ਸੁਹਾਗਣਿ ਨਾਰਿ॥ 1॥
Sloak M:3: Aapnay Preetum mil(i) ruhaan untar(i) rukhaan oor(i) dhaar(i). Saalaheen so Prubh suda suda Gur kaiy hayt(i) piyaar(i). Nanak jis(u) nedr(i) kuray tis(u) mayl(i) luyay, saayee soohaagun(i) naar(i). 1.
Word Meaning: Preetum = beloved. Oordhaar(i) = hold in heart. Hayt(i) = for. Soohaagun = married; beloved.
MEANING: I wish to be connected with my beloved (Waheguru) and hold Him in my heart. I wish to sing His praise constantly, with deep love for the Guru. However, Waheguru connects only those individuals whom He is kind to; and such an individual is a beloved of Waheguru, oh Nanak. 1.

ਮ:3॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਭਏ ਧਿਆਇਆ ਨਾਮੁ ਹਰੇ॥ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ॥ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਅਨੁ ਹਰਿ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ॥ 2॥
M:3: Gur sayva tay Hur(I) paayiyaiy, ja kuou nudr(i) kuray. Maanus tay dayvtay bhuyay, dhiyaya Naam(u) Huray. Haumein maar(i) milaayun(u), Gur kaiy Shabad turay. Nanak sehj(i) smaayayun(u) Hur(i) aapni kirpa kuray. 2.
Word Meaning: Nudr(i) = kind sight. Maanus = humans. Huray = Hur(i) = Waheguru. Sehj(i) = spiritual state above the effects of Maya. Smaayayun = become one with.

MEANING: Those, on whom Waheguru casts His kind sight, serve the Guru and become "one" with Waheguru. Those who recite Waheguru's Naam(u) are transformed from humans to gods (Godlike). By following Guru's Shabad, their selfishness and ego are destroyed, and they swim across the sea of Maya, thereby becoming "one" with Waheguru. Because of Waheguru's benevolence, they attain a spiritual state above the effects of Maya, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਆਪਣੀ ਭਗਤਿ ਕਰਾਇ ਵਡਿਆਈ ਵੇਖਾਲੀਅਨੁ॥ ਆਪਣੀ ਆਪਿ ਕਰੇ ਪਰਤੀਤਿ ਆਪੇ ਸੇਵ ਘਾਲੀਅਨੁ॥
(ਅੰਗ 91)॥ ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਅਨੰਦੁ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਆਨੁ॥ ਪਾਪੀਆ ਨੋ ਨ ਦੇਈ ਥਿਰੁ ਰਹਣਿ ਚੁਣਿ ਨਰਕ ਘੋਰਿ ਚਾਲਿਅਨੁ॥ ਹਰਿ ਭਗਤਾ ਨੋ ਦੇਇ ਪਿਆਰੁ ਕਰਿ ਅੰਗੁ ਨਿਸਤਾਰਿਅਨੁ॥
Paurri: Hur(i) aapni bhugut(i) kuraayay, vudiyayee vaykhaaliun(u). Aapni Aap(i) kuray purteet(i), Aapay sayv ghaaliun.
(PAGE 91): Hur(i) bhugtaan nu dayay anund, thir(u) ghureen buhaaliun. Paapiyaan nu na dayee thir(u) rehn(i), choon(i) nerk ghor(i) chaaliun. Hur(i) bhugtaan nu dayay piyaar(u), kur(i) ung(u) nistaariun(u). 19.
Word Meaning: Vaykhaaliun = shows. Purteet(i) = faith. Sayv Ghaaliun = performs tough service. Anund(u) = blissfulness. Thir(u) = stable. Ghureen = in hearts. Ghor(i) Nerk = torturous Hell. Ung(u) = favour. Nistaariun = salvages.
MEANING: Waheguru reveals His grandeur when He motivates people to worship Him. Being present in everybody, it is in fact Waheguru Himself, who shows faith in Him, and performs tough service (of worshiping Waheguru). He enables His devotees to control their minds, whereby they enjoy blissfulness. He does not provide the sinners the opportunity to stabilize their minds, as a result of which they are taken to a torturous Hell. Waheguru favours His devotees with love and salvages them. 19.

ਸਲੋਕ ਮ:1॥ ਕੁਬੁਧਿ ਡੂਮਣੀ ਕੁਦਇਆ ਕਸਾਇਣਿ ਪਰ ਨਿੰਦਾ ਘਟ ਚੂਹੜੀ ਮੁਠੀ ਕ੍ਰੋਧਿ ਚੰਡਾਲਿ॥ ਕਾਰੀ ਕਢੀ ਕਿਆ ਥੀਐ ਜਾ ਚਾਰੇ ਬੈਠੀਆ ਨਾਲਿ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਾਰਾ ਨਾਵਣੁ ਨਾਉ ਜਪੇਹੀ॥ ਨਾਨਕ ਅਗੈ ਊਤਮ ਸੋਈ ਜਿ ਪਾਪਾ ਪੰਦਿ ਨ ਦੇਹੀ॥ 1॥
Sloak M:1: Kooboodh(i) doomni, kooduyya ksaayan(i), per ninda ghut choohrri, mootthi krodh(i) chundaal(i). Kaari kuddhi kiyya theeyaiy, ja chaaray baitthiyaan naal(i). Sach(u) sunjum(u), kerni kaaraan, naavun(u) Naoun jupayhi. Nanak uggaiy ootum sayee, j(i) paapaan pund(i) na dayhi. 1.
Word Meaning: Kooboodh(i) = evil thinking. Doomni = low caste. Kooduyya = ruthlessness; cruelty. Kusaayan(i) = butcher. Ninda = malicious criticism; to vilify. Ghut = heart. Choohrri = lowest caste. Mootthi = deceived; robbed. Krodh(i) = rage. Chundaal(i) = butcher; savage. Kaari = lines drawn. Sunjum = effort to control sensual pleasures. Naavun(u) = dip in holy waters. Ootum = superior. Pund(i) = advice.
NOTE: Brahmans, who considered themselves to be the elite (highest) class in society, observed some meaningless rituals to impress people with their cleanliness. Such rituals included pilgrimage, cleaning some area for their own cooking, drawing boundary lines for the area where nobody was allowed to enter, and so on. Guru Nanak Sahib ridiculed such hollow beliefs and advised them about what was really meaningful.
MEANING: Evil thinking is the true low caste, and cruelty is like being a butcher. Likewise, unwarranted, malicious criticism (vilification) of others is the lowest class in society, while rage is like a butcher who robs one of good qualities. So, what is the significance of rituals like taking a dip in holy places, and drawing boundary lines around the kitchen area when all

four (above-mentioned) evil qualities accompany you, oh Brahman? (Guru Sahib advises that) Living a life of high morality is the real effort to control your sensual pleasures; noble deeds should serve as the boundary lines, and recitation of Waheguru's Naam is the true holy dip. Only that individual is considered superior (holy) in Waheguru's Court, who, unlike Brahmans, does not give evil advice to people, oh Nanak. 1.

ਮ:1॥ ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇਇ॥ 2॥

M:1: Kiyya huns(u), kiyya bugula, ja kuou nudr(i) kuray. Jay Tis(u) bhaavaiy Nanaka, kaag-houn huns(u) kuray. 2.

Word Meaning: Huns = swan (an individual who follows the Guru's advice). Bugula = a heron (an imposter) because a heron looks like a swan from a distance. Kaag = a crow (a munmukh, who only follows his mind like a crow that makes no distinction between filth and good food).

MEANING: It does not make any difference whether it is a Gurmukh (a swan) or an imposter (a heron); if Waheguru wishes, He can transform even a crow (a manmukh) into a swan (a Gurmukh), oh Nanak. 2.

ਪਉੜੀ॥ ਕੀਤਾ ਲੋੜੀਐ ਕੰਮੁ ਸੁ ਹਰਿ ਪਹਿ ਆਖੀਐ॥ ਕਾਰਜੁ ਦੇਇ ਸਵਾਰਿ ਸਤਿਗੁਰ ਸਚੁ ਸਾਖੀਐ॥ ਸੰਤਾ ਸੰਗਿ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖੀਐ॥ ਭੈ ਭੰਜਨ ਮਿਹਰਵਾਨ ਦਾਸ ਕੀ ਰਾਖੀਐ॥ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਇ ਅਲਖੁ ਪ੍ਰਭੁ ਲਾਖੀਐ॥ 20॥

Paurri: Keeta lorriyaiy kumm(u) su Hur(i) peh(i) aakhiyaiy. Kaaruj(u) dayay svaar(i) Satguru Sach(u) sakhiyaiy. Suntaan sung(i) nidhaan(u) Amrit(u) chaakhiyaiy. Bhaiy bhunjun mehrvaan daas kee rakhiyaiy. Nanak Hur(i) goon gaayay ulukh(u) Prubh(u) laakhiyaiy. 20.

Word Meaning: Lorriyaiy = wish. Aakhiyaiy = say to; pray to. Kaaruj = task. Svaar(i) = complete to perfection. Sakhiyaiy = advice. Bhaiy Bhunjun = destroyer of fears (God). Mehrvaan = kind (Waheguru). Ulukh(u) = incomprehensible.

MEANING: If you wish to have a task successfully completed, pray to Waheguru for it. Satguru's perfect advice leads to a perfect completion of the task. Taste Waheguru's Naam, which is the treasure of Amrit, in the company of the holy men, and pray to Waheguru as follows: protect your slave (from the evil bonds of Maya), oh the destroyer of all fears, Waheguru. One can realize the incomprehensible Waheguru by singing His virtuous qualities, oh Nanak. 20.

ਸਲੋਕ ਮ:3॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭਸੈ ਦੇਇ ਅਧਾਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿਨਿ ਧਿਆਇਆ ਹਰਿ ਨਿਰੰਕਾਰੁ॥ ਓਨਾ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਓਨਾ ਨੋ ਸਭੁ ਜਗਤੁ ਕਰੇ ਨਮਸਕਾਰੁ॥ 1॥

Sloak M:3: Jeeo pind(u) subh(u) Tis ka, subhsaiy dayay adhaar(u). Nanak Gurmukh(i) sayviyaiy, suda suda Aataar(u). Houn bulihari tin kuou, jin(i) dhiyaaya Hur(i) Nirunkaar(u). Ohna kay mookh sud oojlay, ohna nu subh(u) jugut(u) kuray numskaar.

Word Meaning: Jeeo = life. Pind(u) = body. Adhaar(u) = food; support. Dataar(u) = provider. Bulihari = sacrifice. Nirunkaar(u) = formless. Oojlaiy = shiny.

MEANING: The life (soul) and the body are all His (Waheguru's) gifts; He provides food to all living beings. So, we must serve (worship and obey) the eternal provider Waheguru, in the shelter (guidance) of the Guru, oh Nanak. I wish to sacrifice my life for those who worship the formless Waheguru. Their faces are always shiny (they are unblemished) and the whole world bows to them. 1.

ਮ:3॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਨਵ ਨਿਧਿ ਖਰਚਿਉ ਖਾਉ॥ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਨਿ ਨਿਜ ਘਰਿ ਵਸੈ ਨਿਜ ਥਾਇ॥ ਅਨਹਦ ਧੁਨੀ ਸਦ ਵਜਦੇ ਉਨਮਨਿ ਹਰਿ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਤਿਨਾ ਕੈ ਮਨਿ ਵਸੈ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ॥ 2॥

M:3: Satgur miliyaiy oolti bhuyee, nuv nidh(i) khurchiyo khaao. Attharah sidhi pichhaiy luggiyaan phirin(i), nij ghur(i) vusaiy nij thayayn. Unhud dhooni sud vujday, oonmun(i) Hur(i) liv laayay. Nanak Hur(i) bhugut(i) tinha kaiy mun(i) vusaiy, jin mustuk(i) likhiya dhoor(i) paayay. 2.

Word Meaning: Oolti bhuyee = (mind) is turned around. Nuv Nidh(i) = the nine mythical treasures of Kuber (a mythical Hindu god). Attharah Sidhi = the 18 believed supernatural powers. Nij Ghur(i) = in one's own mind. Unhud Dhooni = spiritual state in which a special type of uniform music is believed to be heard. Oonmun(i) = high spiritual state. Liv = complete focus. Dhoor(i) = from the beginning.

MEANING: When one is connected with Satguru, his mind is turned around (from Maya to Waheguru), as a result of which, all the nine (mythical) treasures of Kuber become available to the Sikh for spending and eating. All eighteen supernatural powers follow him (become his slaves), but he does not care for them as his mind stays within itself (quits wandering after worldly luxuries). In the high spiritual state, he can “listen” to the auto-playing divine music when fully connected with Waheguru. However, only those who are predestined to do so acquire Waheguru’s Naam in their hearts, oh Nanak. 2.

ਪਉੜੀ॥ ਹਉ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕਾ ਹਰਿ ਕੈ ਦਰਿ ਆਇਆ॥ ਹਰਿ ਅੰਦਰਿ ਸੁਣੀ ਪੁਕਾਰ ਢਾਢੀ ਮੁਖਿ ਲਾਇਆ॥ ਹਰਿ ਪੁਛਿਆ ਢਾਢੀ ਸਦਿ ਕੈ ਕਿਤੁ ਅਰਥਿ ਤੂ ਆਇਆ॥ ਨਿਤ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਹਰਿ ਦਾਤੈ ਹਰਿ ਨਾਮੁ ਜਪਾਇਆ ਨਾਨਕੁ ਪੈਨਾਇਆ॥ 21॥ ਸੁਧੁ॥

Paurri: Houn dhaadhi Hur(i) Prubh Khusm ka Hur(i) kaiy Dur(i) aaya. Hur(i) undar(i) sooni pookaar, dhaadhi mookh(i) laaya. Hur(i) poochhiya dhaadhi sud(i) kaiy kit(u) urth(i) tu aaya. Nit dayvhou daan(u) duyaal Prubh, Hur Naam(u) dhiyaya. Hur(i) daataiy Hur(i) Naam(u) jupayaya, Nanak(u) pehnaya. 21. Soodh(u).

Word Meaning: Dhaadhi = bard. Khusm = Master; Lord. Pookaar = loud request. Mookh(i) Laaya = allowed to “see”. Urth(i) = purpose. Pehnaaya = robed; honoured.

MEANING: I am a bard (singer of praise) of the Lord, Waheguru, and came to His Door (to beg). Waheguru heard my loud request inside and granted me the “see” of Him. He called me in and asked me the purpose of my visit. I begged, “Please, give the gift of Your Naam so that I may recite it all the time, oh kind God.” The kind Waheguru honoured me by giving me His Naam to recite, oh Nanak. 21. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਸਿਰੀ ਰਾਗੁ ਕਬੀਰ ਜੀਉ ਕਾ ਏਕੁ ਸੁਆਨ ਕੈ ਘਰਿ ਗਾਵਣਾ॥

Ek Onkar Satgur Persad(i)

SIrI Raag(u) Kabir Jeeo ka: Aik sooaan kaiy ghur(i) gaavna:

ਜਨਨੀ ਜਾਨਤ ਸੁਤੁ ਬਡਾ ਹੋਤੁ ਹੈ ਇਤਨਾ ਕੁ ਨ ਜਾਨੈ ਜਿ ਦਿਨ ਦਿਨ ਅਵਧ ਘਟਤੁ ਹੈ॥ ਮੋਰ ਮੋਰ ਕਰਿ ਅਧਿਕ ਲਾਡੁ ਧਰਿ ਪੇਖਤ ਹੀ ਜਮਰਾਉ ਹਸੈ॥ 1॥

(ਅੰਗ 92)॥ ਐਸਾ ਤੈ ਜਗੁ ਭਰਮਿ ਲਾਇਆ॥ ਕੈਸੇ ਬੂਝੈ ਜਬ ਮੋਹਿਆ ਹੈ ਮਾਇਆ ॥1॥ਰਹਾਉ॥ ਕਹਤ ਕਬੀਰ ਛੋਡਿ ਬਿਖਿਆ ਰਸ ਇਤੁ ਸੰਗਤਿ ਨਿਹਚਉ ਮਰਣਾ॥ ਰਮਈਆ ਜਪਹੁ ਪ੍ਰਾਣੀ ਅਨਤ ਜੀਵਨ ਬਾਣੀ ਇਨਿ ਬਿਧਿ ਭਵ ਸਾਗਰੁ ਤਰਣਾ॥ 2॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਲਾਗੈ ਭਾਉ॥ ਭਰਮੁ ਭੁਲਾਵਾ

ਵਿਚਹੁ ਜਾਇ॥ ਉਪਜੈ ਸਹਜੁ ਗਿਆਨ ਮਤਿ ਜਾਗੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਤਰਿ ਲਿਵ ਲਾਗੈ॥ 3॥ ਇਤੁ ਸੰਗਤਿ ਨਾਹੀ ਮਰਣਾ॥ ਹੁਕਮੁ ਪਛਾਣਿ ਤਾ ਖਸਮੈ ਮਿਲਣਾ॥1॥ ਰਹਾਉ ਦੂਜਾ॥

Jun-ni jaanut soot(u) buda hoat(u) haiy, itna ku na jaanaiy j(i) din din avdh ghutut(u) haiy. Moar moar kur(i), adhik laad(u) dhur(i), paykhut hee Jumrao husaiy. 1.

(PAGE 92): Aisa taiyn jug(u) bherm(i) laaya. Kaisay boojhaiy, jub mohiya hai Maya? 1. Ruhaou. Keht Kabir chhoad(i) bikhiya rus, it(u) sungut(i) nihchou merna. Rummuyiya jup-hou praani, anunt jeevun bani, in(i) bidh(i) bhuv saagur(u) terna. 2. Ja Tis(u) bhaavaiy ta laagaiy bhaaou. Bherm(u) bhoolaava vichoun jaayay. Oopjaiy sehj(u) Giyan, mut(i) jaagaiy. Gur Persad(i) untar(i) liv laagaiy. 3. It(u) sungut(i) naahi merna. Huqam puchhaan(i) ta Khusmaiy milna. Pause 2.

Word Meaning: ***Aik Sooaan Kaiy Ghur(i) Gaavna*** = We are advised by Guru Arjun Sahib to sing this Shabad in the same tune as Guru Nanak Sahib's Shabad in this Raag(u): Aik sooaan doyay sooaani naal(i) ----- page 24.

Jun-ni = mother. Soot(u) = son. Avdh = age (life). Moar = mine. Paykhut = on seeing. Jumraou = the powerful Angel of death. 1. Bherm(i) = doubts; misbelief. Mohiya = enchanted; deceived. Bikhiya = poison; Maya. Pause.

Nihchou = for sure. Rummuyiya = pervading the universe (Waheguru). Anunt Jeevun = immortal. Bidh(i) = way. Bhuv Saagur = the world sea (attractions of Maya which cause the man to be born again, and again). 2. Bhoolaava = misleading. Sehj(u) = spiritual state where the mind does not wander. Liv = full concentration. 3.

MEANING: The mother thinks that her son is growing big, but she does not realize that his life span is actually getting shorter by the day. She loves him a lot by saying, "he is mine", but, watching all this, the Angel of death smiles (sarcastically). 1.

This is how You have led the world to misbelieve the reality, oh God! But how can the world realize the fact when it is under the spell of Maya? Pause.

Quit enjoying the tastes of poisonous Maya, because you will experience spiritual death for sure in their company (while enjoying them), oh man, says Kabir. Worship Waheguru, which is pervading the whole universe, for immortal life, because this is the way to swim across the sea of Maya, and being "one" with Him, oh man. 2.

However, man's love for God is possible only when He wishes it. (With love for Waheguru) A man clears his doubts and misbeliefs. His wisdom (mind) regarding Divine Knowledge is enlightened, and he attains a high spiritual state in which Maya has no effect. By Guru's grace, he connects with God with full concentration. 3.

Following this path, one does not experience spiritual death as one recognizes Waheguru's Will and becomes "one" with Him. Second pause. 4.1.

ਸਿਰੀ ਰਾਗੁ ਤ੍ਰਿਲੋਚਨ ਕਾ

Siri Raag(u) of Tirlochan Ka

ਮਾਇਆ ਮੋਹੁ ਮਨਿ ਆਗਲੜਾ ਪ੍ਰਾਣੀ ਜਰਾ ਮਰਣੁ ਭਉ ਵਿਸਰਿ ਗਇਆ॥ ਕੁਟੰਬੁ ਦੇਖਿ ਬਿਗਸਹਿ ਕਮਲਾ ਜਿਉ ਪਰ ਘਰਿ ਜੋਹਹਿ ਕਪਟ ਨਰਾ॥ 1॥ ਦੂੜਾ ਆਇਓਹਿ ਜਮਹਿ ਤਣਾ॥ ਤਿਨ ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ॥ ਕੋਈ ਕੋਈ ਸਾਜਣੁ ਆਇ ਕਹੈ॥ ਮਿਲੁ ਮੇਰੇ ਬੀਠੁਲਾ ਮੈ ਬਾਹੜੀ ਵਲਾਇ॥ਮਿਲੁ ਮੇਰੇ ਰਮਈਆ ਮੈ ਲੇਹਿ ਛਡਾਇ॥1॥ ਰਹਾਉ॥ ਅਨਿਕ ਅਨਿਕ ਭੋਗ ਰਾਜ ਬਿਸਰੇ ਪ੍ਰਾਣੀ ਸੰਸਾਰ ਸਾਗਰ ਪੈ ਅਮਰੁ ਭਇਆ॥ ਮਾਇਆ ਮੂਠਾ ਚੇਤਸਿ ਨਾਹੀ ਜਨਮੁ ਗਵਾਇਓ ਆਲਸੀਆ॥ 2॥ ਬਿਖਮ ਘੋਰ ਪੰਥਿ ਚਾਲਣਾ ਪ੍ਰਾਣੀ ਰਵਿ ਸਸਿ ਤਹ ਨ ਪ੍ਰਵੇਸੰ॥ ਮਾਇਆ ਮੋਹੁ ਤਬ ਬਿਸਰਿ ਗਇਆ ਜਾ ਤਜੀਅਲੇ ਸੰਸਾਰੰ॥ 3॥ ਆਜੁ ਮੇਰੈ ਮਨਿ ਪ੍ਰਗਟੁ ਭਇਆ ਹੈ ਪੇਖੀਅਲੇ ਧਰਮਰਾਓ॥ ਤਹ ਕਰ ਦਲ ਕਰਨਿ ਮਹਾਬਲੀ ਤਿਨ

ਆਗਲੜੈ ਮੈ ਰਹਣੁ ਨ ਜਾਇ॥ 4॥ ਜੇ ਕੋ ਮੂੰ ਉਪਦੇਸੁ ਕਰਤੁ ਹੈ ਤਾ ਵਿਣਿ ਤ੍ਰਿਣਿ ਰਤੜਾ ਨਾਰਾਇਣਾ॥ ਐ ਜੀ ਤੂੰ ਆਪੇ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨੁ ਰਮਈਆ॥ 5॥2॥

Maya moh(u) mun(i) aaglurra praani, juraa mern(u) bhuou vissur(i) guyya. Kootumb(u) daykh(i) bigseh(i) kumla jiyoun, pur ghur(I) johay kupt nura. 1. Doorra aayo jumeh(i) tuna. Tin aaglurraiy mein rehn(u) na jaayay. Koyee, koyee saajun aayay kuhaiy. Mil(u) mayray Beetthula mein baanhrri vulaayay. Mil(u) mayray Rummuyiya, mein layh(i) chhudaayay. 1. Ruhaou. Anik, anik bhog raaj bisray praani, sunsaar saagur paiy amar(u) bhuyya. Maya moottha chaytus(i) naahi, junum(u) guvaayo aalsiya. 2. Bikhum ghor punth(i) chaalna praani, Ruv(i) Sus(i) teh na pervayshun(g). Maya moh(u) tub bisur(i) guyya, ja tujilay sunsaarun(g). 3. Aaj(u) mayraiy mun(i) pergut(u) bhuyya haiy, paykhiulay Dhermrao. Teh kur dul kern(i) mahabuli, tin aaglurraiy mein rehn(u) na jaayay. 4. Jay ko moon oopdaysh(u) kert(u) haiy, ta vun(i) trin(i) ruttrra Narayana. Aiy jee, Tu aapay subh kichh(u) jaanda, budut(i) Tirlochan Rumuyyiya. 5.2.

Word Meaning: Aaglurra = too much. Juraa = old age. Bhuou = fear. Kootumb = family. Bigseh(i) = overjoyed; blooms. Kumla = lotus flower. Johay = watches with evil eye. Kupt = deceitful. 1.

Jumeh(i) tuna = sons of the Angel of death (his agents). Aaglurraiy = before; in front of. Koyee, Koyee = someone rare. Beetthula = God. Baanhrri Vulaayay = with arms spread. Rummuyiya = pervading the universe (God). Pause.

Anik = countless. Bhog = enjoyments. Bisray = forgotten. Amar = immortal. Moottha = deceived; cheated. Chaytus(i) = remember. Aalsiya = lazy. 2.

Ghor Bikhum = very difficult; tough. Punth(i) = path. Ruv(i) = sun. Sus(i) = moon. Pervayshun(g) = enter. Tujilay = quit. 3. Pergut(u) = appeared. Bhuyya = happened. Paykhiulay = saw. Dul = crush. Mahabuli = great warrior. 4.

Moon = to me. Oopdaysh = advice. Vun = forest. Trin = vegetation. . Ruttrra = imbued; saturated with. Narayana = God. Budut(i) = says. 5.

MEANING: The man has so much love for Maya, and is so engrossed in it, that he has lost all fear of old age and death. He is overjoyed, and his mind blooms like a lotus flower to see his family. And the deceitful man keeps an evil eye on the houses of others. 1. Some rare devotee realizes that the agents of death are coming running towards him and he prays, “I am helpless before them, come and protect me from them, oh my God. I am waiting for you with my arms spread.” Pause.

Among the countless enjoyments of Maya, the man forgets Waheguru and acts as if he is immortal in this world. Captivated by Maya, he forgets Waheguru, and the lazy man wastes away his precious human life. 2. The journey to Waheguru’s Court is very difficult, and you will not even have the necessities of daily life - like the sun (warmth and light) and the moon (for comfort). And when you leave the world, your love for Maya will be gone too (Maya will not be with you). 3.

I have realized now that when you are face-to-face with the Angel of death, you cannot survive before him, as he is so powerful that he can crush you with his hands in a moment. 4. When some holy man (like the Guru) enlightens me, I can see that You are present everywhere – even in the forest and the creeping grass – oh Waheguru. You are omniscient, oh omnipresent Waheguru, says Tirlochan. 5.2.

ਸ੍ਰੀ ਰਾਗੁ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕਾ॥

Siri Raag(u) Bhagat Kabir Jeeo ka:

ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰੇ ਪੰਡੀਆ ਅਬ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧ੍ਰਬ ਜਿਨਿ ਮੋਹੇ ਤ੍ਰਿਭਵਣ ਮੇਖੁਲੀ ਲਾਈ॥ 1॥ ਰਾਜਾ ਰਾਮ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੈ॥ ਜਾ ਕੀ ਦਿਸਟਿ ਨਾਦ ਲਿਵ ਲਾਗੈ॥ 1।ਰਹਾਉ॥ ਭਾਠੀ ਗਗਨੁ ਸਿੰਙਿਆ ਅਰੁ ਚੁੰਙਿਆ ਕਨਕੁ ਕਲਸੁ ਇਕੁ ਪਾਇਆ॥ ਤਿਸੁ ਮਹਿ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਰਸ ਮਹਿ ਰਸਨ ਚੁਆਇਆ॥ 2॥ ਏਕ ਜੁ ਬਾਤ ਅਨੂਪ ਬਨੀ ਹੈ ਪਵਨ ਪਿਆਲਾ ਸਾਜਿਆ॥ ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕੋ ਜੋਗੀ ਕਹਹੁ ਕਵਨੁ ਹੈ ਰਾਜਾ॥ 3॥ ਐਸੇ ਗਿਆਨੁ ਪ੍ਰਗਟਿਆ ਪੁਰਖੋਤਮ ਕਹੁ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ॥ ਅਉਰ ਦੁਨੀ ਸਭ ਭਰਮਿ ਭੁਲਾਨੀ ਮਨੁ ਰਾਮ ਰਸਾਇਨ ਮਾਤਾ॥ 4॥3॥

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Achurj(u) aik soonhou ray pundiya, ub kichh(u) kehn(u) na jaayee. Soor(i) nur Gun Gundherb jin(i) mohay, tirbhuvan maykhuli laayee. 1. Raja Ram, unhud kinguree baajaiy. Ja kee disht(i) naad liv laagaiy. 1. Ruhaou. Bhaatthi gugun(u) singiya ur(u) choongiya, kunuk(u) kulus(u) ikk(u) paaya. Tis meh(i) dhaar chooyay ut(i) nirmul, rus meh(i) rusn chooaya. 2. Aik ju baat anoop buni haiy, puvun piyala saajiya. Teen(i) bhuvun meh(i) aiko yogi, kuhou kuvun(u) haiy raja. 3. Aisay Giyan(u) pergutiya Poorkhotum, kuhou Kabir rung(i) raata. Aour dooni subh bherm(i) bhoolaani, mun(u)
Ram rusayin maata. 4.3.

Word Meaning: Achurj = strange; amazing. Soor(i) = gods. Gun = assistants of gods. Gundherb = musicians of the gods (there are more definitions). Mohay = bewitched. Tirbhuvan = three-layered universe. Maykhuli = string (tied with string) = made prisoner (slaves). 1. Kinguree = a single-wire musical instrument. Naad = Shabad. Liv = focus. Pause. Bhaatthi = kiln; still (to distil). Gugun(u) = sky; brain (higher level of awareness). Singiya and choongiya = the two pipes for distilling - one to collect the distillate, and the other to reject the excess water (to collect virtues and to reject bad qualities). Kunuk = gold. Kulus = container for the distillate (heart). Kunuk Kulus = heart of gold (pure heart). Chooyay = dropping (collecting). Nirmul = pure. Rus = extract. 2. Anoop = beautiful; incomparable. Puvun Piyala = cup of air (made the breath the cup to drink). Yogi = connected (with God). Raja = greater. 3. Poorkhotum = sureme human (Waheguru). Dooni = world. Bherm(i) bhoolaani = lost in misbeliefs. Rusayin = source of all the extracts (God). Maata = intoxicated. 4.

MEANING: With full concentration on Him, a devotee gets connected with Waheguru, with His kind sight, as a result of which, a uniform and sweet melody of His Naam begins to play automatically in his mind, oh pundit. **Pause.**

The amazing thing about Waheguru, which has made the whole universe (living beings) slaves of Maya (they have been bewitched by it), is that nothing can be said about Him. (He is indescribable). 1.

(The only thing I can say about Him) is that I have made my brain (my higher spiritual state, and concentration on His Naam) the still, to get the essence of His Naam (like in a distillation process to get the extract of some herb, or even to make alcohol, in which two pipes are used – one to receive the essence and the other to reject water), I am getting rid of my bad qualities on one hand, and collecting the Amrit of Waheguru's Naam, on the other hand, is in my pure heart. A thin stream of the best among all the essences is now dripping in my mind. 2 Another beautiful thing that has happened is that my every breath has become the cup to drink the Naam Amrit, and now I see Waheguru everywhere in the three-layered universe, and it is not difficult to say that Waheguru is the greatest. 3. Imbued in His Naam, Kabir can only say that such Divine Knowledge has sprouted in my mind with which I have realized that the whole world

is misguided in doubts, but I am intoxicated with the Naam-Amrit of Waheguru, which is the source of all essences. 4.

(ਅੰਗ 93)॥ ਸ੍ਰੀ ਰਾਗੁ ਬਾਣੀ ਭਗਤ ਬੇਣੀ ਜੀਉ ਕੀ॥ ਪਹਰਿਆ ਕੈ ਘਰਿ ਗਾਵਣਾ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 93): Siri Raag(u) Bani Bhagat Bayni Jeeo Kee. Pehriya kaiy ghur(i) gaavna
Ek Onkar Satgur Persaad(i):

ਰੇ ਨਰ ਗਰਭ ਕੁੰਡਲ ਜਬ ਆਛਤ ਉਰਧ ਧਿਆਨ ਲਿਵ ਲਾਗਾ॥ ਮਿਰਤਕ ਪਿੰਡਿ ਪਦ ਮਦ ਨਾ ਅਹਿਨਿਸਿ ਏਕੁ ਅਗਿਆਨ ਸੁ ਨਾਗਾ॥ ਤੇ ਦਿਨ ਸੰਮਲੁ ਕਸਟ ਮਹਾ ਦੁਖ ਅਬ ਚਿਤੁ ਅਧਿਕ ਪਸਾਰਿਆ॥ ਗਰਭ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲ ਆਇਆ ਤਉ ਨਰਹਰਿ ਮਨਹੁ ਬਿਸਾਰਿਆ॥ 1॥ ਫਿਰਿ ਪਛੁਤਾਵਹਿਗਾ ਮੂੜਿਆ ਤੂੰ ਕਵਨ ਕੁਮਤਿ ਭ੍ਰਮਿ ਲਾਗਾ॥ ਚੇਤਿ ਰਾਮੁ ਨਾਹੀ ਜਮਪੁਰਿ ਜਾਹਿਗਾ ਜਨੁ ਬਿਚਰੈ ਅਨਰਾਧਾ॥ 1॥ਰਹਾਉ॥ ਬਾਲ ਬਿਨੋਦ ਚਿੰਦ ਰਸ ਲਾਗਾ ਖਿਨੁ ਖਿਨੁ ਮੋਹਿ ਬਿਆਪੈ॥ ਰਸੁ ਮਿਸੁ ਮੇਧੁ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਚਾਖੀ ਤਉ ਪੰਚ ਪ੍ਰਗਟ ਸੰਤਾਪੈ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਛੋਡਿ ਸੁਕ੍ਰਿਤ ਮਤਿ ਰਾਮ ਨਾਮੁ ਨ ਅਰਾਧਿਆ॥ ਉਛਲਿਆ ਕਾਮੁ ਕਾਲ ਮਤਿ ਲਾਗੀ ਤਉ ਆਨਿ ਸਕਤਿ ਗਲਿ ਬਾਧਿਆ॥ 2॥ ਤਰੁਣ ਤੇਜੁ ਪਰ ਤ੍ਰਿਅ ਮੁਖੁ ਜੋਹਹਿ ਸਰੁ ਅਪਸਰੁ ਨ ਪਛਾਣਿਆ॥ ਉਨਮਤ ਕਾਮਿ ਮਹਾ ਬਿਖੁ ਭੂਲੈ ਪਾਪੁ ਪੁੰਨੁ ਨ ਪਛਾਨਿਆ॥ ਸੁਤ ਸੰਪਤਿ ਦੇਖਿ ਇਹੁ ਮਨੁ ਗਰਬਿਆ ਰਾਮੁ ਰਿਦੈ ਤੇ ਖੋਇਆ॥ ਅਵਰ ਮਰਤ ਮਾਇਆ ਮਨੁ ਤੋਲੇ ਤਉ ਭਗ ਮੁਖਿ ਜਨਮੁ ਵਿਗੋਇਆ॥ 3॥ ਪੁੰਡਰ ਕੇਸ ਕੁਸਮ ਤੇ ਧਉਲੇ ਸਪਤ ਪਾਤਾਲ ਕੀ ਬਾਣੀ॥ ਲੋਚਨ ਸ੍ਰਮਹਿ ਬੁਧਿ ਬਲ ਨਾਠੀ ਤਾ ਕਾਮੁ ਪਵਸਿ ਮਾਧਾਣੀ॥ ਤਾ ਤੇ ਬਿਖੈ ਭਈ ਮਤਿ ਪਾਵਸਿ ਕਾਇਆ ਕਮਲੁ ਕੁਮਲਾਣਾ॥ ਅਵਗਤਿ ਬਾਣਿ ਛੋਡਿ ਮ੍ਰਿਤ ਮੰਡਲਿ ਤਉ ਪਾਛੈ ਪਛੁਤਾਣਾ॥ 4॥ ਨਿਕੁਟੀ ਦੇਹ ਦੇਖਿ ਧੁਨਿ ਉਪਜੈ ਮਾਨ ਕਰਤ ਨਹੀ ਬੂਝੈ॥ ਲਾਲਚੁ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੈ॥ ਥਾਕਾ ਤੇਜੁ ਉਡਿਆ ਮਨੁ ਪੰਖੀ ਘਰਿ ਆਗਨਿ ਨ ਸੁਖਾਈ॥ ਬੇਣੀ ਕਹੈ ਸੁਨਹੁ ਰੇ ਭਗਤਹੁ ਮਰਨ ਮੁਕਤਿ ਕਿਨਿ ਪਾਈ॥ 5॥

Ray nur gerbh koondul jub aachhut, oordh dhiyan liv laaga. Mirtuk pind(i), pud mud na, ehinis(i) Aik,ugiyan, su naanga. Tay din summul(u), kusht maha dookh, ub chit(u) adhik pusaariya. Gerbh chhoad(i) mirt mundal aaya, tuou Nurhur(i) munhoun bisaariya. 1. Phir(i) puchhutaavehinga moorriya, tu kuvun koomut(i) bherm(i) laaga. Chayt(i) Ram(u) naahi Jumpur(i) jaahaynga, jun(u) bichraiy unraadha. 1. Ruhaou. Baal binoad chind rus laaga, khin(u), khin(u) moh(i) biyaapaiy. Rus(u) mis(u) maydh(u) amrit bikh(u) chaakhi, tuou punch pergut suntaapaiy. Jup(u) tup(u) sunjum(u) chhoad(i), sookirt mut(i), Ram Naam(u) na araadhiya. Oochhliya kaam(u) kaal mut(i) laagi, tuou aan(i) shakut(i) gul(i) baandhiya. 2. Troon tayj(u), pur triya mookh(u) johay, sur(u) upsur(u) na puchhniya. Oonmut kaam(i) muha bikh(u) bhoolaiy, paap(u) poonn(u) na puchhaniya. Soot sumput(i) daykh(i) eho mun(u) gerbiya, Ram(u) ridaiy tay khoya. Uver mert Maya mun(u) tolay, tuou bhug mookh(i) junum(u) vigoya. 3. Poondur kays koosum tay dhaulay, supt pataal kee bani. Lochun sermeh(i) boodh(i) bul naatthi, ta kaam(u) puvus(i) madhaani. Ta tay bikhaiy bhuyyee mut(i) paavus(i), kaaya kumul(u) koomlaana. Uvgut(i) baan(i) chhoad(i) mirt mundul(i), tuou paachhaiy puchhutaana. 4. Nikooti dayh daykh(i) dhoon(i) oopjaiy, maan kert nuhee boojhaiy. Laaluch(u) kuraiy jeevun pud kaarun, lochun kuchhoo na soojhaiy. Thaaka tayj(u), oodiya mun(u) punkhi, ghur(i) aangun(i) na sookhayee. Bayni kuhaiy soonhou ray bhugtou mern mookt(i) kin(i) paayee? 5.

Word Meaning: Pehriya Kaiy Ghur(i) Gaavna = to sing with the same tune as the Pehray in the same Raag starting on page 74.

Gerbh Koondul = in the mother's womb. Aachhut = (you) were. Oordh = upside down. Mirtuk Pind(i) = half-alive body. Pud = existence. Mud = intoxication; conceit. Naanga =

without any bad quality. Summul(u) = remember. Maha Kusht = big discomfort. Pusaariya = expansion. Mirt Mundul = mortal world. Nurhur(i) = Waheguru. 1.
Moorriya = oh foolish. Koomut(i) = bad thinking. Chayt(i) = remember. Jumpur = home of the angel of death. Bichraiy = live in the world. Unraadha = uncontrolled. Pause. Binoad = (children's) games. Chind = worry; attention. Khin(u) Khin(u) = every small moment. Mis(u) = excuse. Maydhu = pious; alcohol (which is a more appropriate use in the present context). Bikh = poison. Punch = the five (demons – lust, rage, etc.). Pergut = clearly. Suntaapiy = begin to bother (cause trouble). Sookirt = noble deeds. Oochhliya Kaam(u) = the lust sprouted. Kaal Mut(i) = wisdom that blackens one's face (earns him disgrace). Shakut(i) = woman. 2.
Troon = youth; beauty. Tayj(u) = forceful impression; glamour. Triya = woman. Johay = keeps an evil sight. Sur(u) Upsur(u) = appropriate and inappropriate time. Oomut Kaam(i) = under the influence of lust. Maha Bikh(u) = great poison (Maya). Soot = sons. Sumput(i) = wealth. Gerbiya = conceited. Uver mert = at the death of others. Bhug Mookh(i) = with good fortune. Vigoya = wasted away. 3.
Poondar Kays = white hair like a lotus flower. Koosum = flower. Dhaulay = grey hair. Supt Pataal = (as if coming from) the seventh underworld. Loachun = eyes. Sermeh(i) = watery. Kaam Madhaani = mind churner (inciting for lust). Paavus(i) = rain. Koomlana = wilted. Uvgut(i) = invisible; incomprehensible. Baan(i) = Shabad (of Waheguru's praise). Mirt Mundul(i) = mortal world. Paachhaiy = after; later. 4.
Nikooti dayh = small body (children). Dhoon(i) = attention; affection. Maan Kert = feeling proud. Jeevun Pud Kaarun = existence for (longer) life. Tayj(u) = energy. Aangun(i) = in the yard. Na Sookhayee = becomes uncomfortable. 5.
MEANING: Remember the day (time) when you were in a big (troublesome) uncomfortable position in the womb of your mother where you were suspended upside down, had no conceit of the existence of your half-alive body, and were fully connected with the "One", God, day and night, and had no awareness or evil quality, oh man! Now that you are out of your mother's womb and are in the mortal world, you have forgotten Waheguru completely and have plans for big expansions. 1.
Under what ill-advice are you leading a life full of doubts and misbeliefs, oh foolish man? Remember Waheguru's Naam, you will repent later because, as a result of your bad deeds under the influence of your uncontrolled mind, you will be taken to the court of the Angel of death. Pause. As a child, the man is drawn to the joy of games and grows increasingly attached to the world with every moment. As life goes on, he begins to use Maya as if it were amrit, and abuses the poisonous Maya to enjoy other tastes of life, including alcohol, when all the five demons (lust, rage, greed, etc.) begin to visibly trouble (overpower) him. He does not practise even the ritualistic recitation of mantras, and self-torture to have control over sensual pleasures; and totally forgetting the wisdom of noble deeds, he does not remember Waheguru's Naam. When lust sprouts in his mind, and his poor thinking begins to prompt him to evil deeds, he brings in a woman to hug her tightly. 2.
Under the forceful impact of youth, the man begins to keep a close eye on other women as well, with total disregard for the appropriateness of the time. Under compete intoxication of lust, and completely misguided by poisonous Maya, the man cannot tell sin or crime from noble deeds. Seeing his sons and the wealth, the man feels conceited and forgets Waheguru's Naam completely. At the death of a relative, he begins to guess how much wealth he will inherit, and (because of such greed and lack of empathy), he wastes the human life he was given by his good fortune. 3.

Even when the hair of the man turns white like a lotus flower, and his voice becomes so soft (weak) as if it is coming from the seventh underworld, and even when his eyes are watery all the time, and his energy and his conniving wisdom have left him, lust still churns his mind i.e., he is still lustful. The lotus-like body has wilted away, but evil ideas are still dropping in his mind like rain. Quit thinking about the mortal world, and recite the Naam of Waheguru; otherwise, you will repent later, oh man! 4.

Seeing the little grandchildren, his heart fills with affection. And he still does not realize the reality (of the imminent death). He has the greed to live longer, even though he can hardly see with his eyes. When his energy is exhausted, and his soul leaves his body, his dead body causes discomfort in the house and in the yard (among the family members). Listen, hey devotees, who gets salvation after death (nobody does), says Bayni. 5.

ਸਿਰੀ ਰਾਗੁ॥

Siri Raag(u):

ਤੋਹੀ ਮੋਹੀ ਮੋਹੀ ਤੋਹੀ ਅੰਤਰੁ ਕੈਸਾ॥ ਕਨਕ ਕਟਿਕ ਜਲ ਤਰੰਗ ਜੈਸਾ॥ 1॥ ਜਉਪੈ ਹਮ ਨ ਪਾਪ ਕਰੰਤਾ ਅਹੇ ਅਨੰਤਾ॥ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਕੈਸੇ ਹੁੰਤਾ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ੍ਹ ਜੁ ਨਾਇਕ ਆਛਹੁ ਅੰਤਰਜਾਮੀ॥ ਪ੍ਰਭ ਤੇ ਜਨੁ ਜਾਨੀਜੈ ਜਨ ਤੇ ਸੁਆਮੀ॥ 2॥ ਸਰੀਰੁ ਆਰਾਧੈ ਮੋ ਕਉ ਬੀਚਾਰੁ ਦੇਹੂ॥ *ਰਵਿਦਾਸ* ਸਮ ਦਲ ਸਮਝਾਵੈ ਕੋਊ॥ 3॥

Tohi mohi, mohi tohi, untar(u) kaisa. Kunuk kutick jul trung jaiysa. 1. Juoupaiy hum na paap krunta, uhay Ununta. Putit paavun Naam(u) kaisay hoonta? 1. Ruhaou. Toom ju nayak aachhou untarjaami. Prubh tay jun(u) jaanijaiy, jun tay Soami. 2. Sreer(u) aaradhaiy, mo kuou beechaar(u) dayhoo. Ravidaas sum dul sumjhaavaiy koyoo. 3.

NOTE: The heading of this holy Shabad does not reveal the author's name, but the last line makes it clear that Sri Ravidass Ji is the author.

Word Meaning: Tohi = you. Mohi = me. Untar(u) = difference. Kunuk = gold. Kutick = bracelet. Trung = wave. 1. Ununta = limitless (Waheguru). Putit = degraded. Paavun = purifier. Pause. Nayak = leader; guide. Aachhou = (you) are. Untarjaami = all-knowing; omniscient. Jun = servant (devotee). Jaanijaiy = is known. Soami = Master; Lord. 2. Aaradhaiy = recite (Naam). Sum Dul = equal everywhere (omnipresent). 3.

MEANING: Now, (that I am connected with You), the difference between You and me is just like the difference between gold and a bracelet made from gold, or between water in the ocean and a wave on its surface (i.e., there is no difference), oh Lord! 1.

If we (human beings) had not committed any sin, how would You have been called the Purifier? Pause. You are omniscient, and our guide (to show us the path of righteousness). Also, a devotee is known by God, and God is recognized by his devotees. (God and His devotees are important to each other). 2.

Please, enlighten me so that my body may recite Your Naam. I wish someone could educate (enlighten) me that You are omnipresent, begs Ravidass. 3.

ਰਾਗੁ ਮਾਝ ਚਉਪਦੇ ਘਰੁ 1 ਮਹਲਾ 4
RAAG(u) MAJH CHAUPDAY GHUR 1 MEHLA 4

(ਅੰਗ 94)॥ ੧ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੈ ਹਰਿ ਮਨਿ ਭਾਇਆ॥ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮ ਸਿਧਿ ਪਾਈ ਕੋ ਵਿਰਲਾ ਗੁਰਮਤਿ ਚਲੈ ਜੀਉ॥ 1॥ ਮੈ ਹਰਿ ਹਰਿ ਖਰਚੁ ਲਇਆ ਬੰਨਿ ਪਲੈ॥ ਮੇਰਾ ਪ੍ਰਾਣ ਸਖਾਈ ਸਦਾ ਨਾਲਿ ਚਲੈ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਹਰਿ ਨਿਹਚਲੁ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ॥ 2॥ ਹਰਿ ਹਰਿ ਸਜਣੁ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਰਾਇਆ॥ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰੇ ਪ੍ਰਾਣ ਜੀਵਾਇਆ॥ ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਪ੍ਰੀਤਮਾ ਮੈ ਨੀਰੁ ਵਹੈ ਵਹਿ ਚਲੈ ਜੀਉ॥ 3॥ ਸਤਿਗੁਰ ਮਿਤ੍ਰ ਮੇਰਾ ਬਾਲ ਸਖਾਈ॥ ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਦੇਖੇ ਮੇਰੀ ਮਾਈ॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਧਨੁ ਪਲੈ ਜੀਉ॥ 4॥1॥

(PAGE 94): Raag(u) Majh Chaupuday Ghur(u) 1, Mehla 4: Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhaou Nirvair(u) Akal Moorat(i) Ajooni Saibhun(g) Gur Persad(i)
Hur(i) Hur(i) Naam(u) mein Hur(i) mun(i) bhaaya. Vudbhaageen Hur(i) Naam(u) dhiyaya. Gur(i) Pooraiy Hur(i) Naam sidh(i) paayee, ko virla Gurmat(i) chullaiy jeeo. 1. Mein Hur(i) Hur(i) khurch(u) luyya bunnh(i) pullaiy. Mayra Praan Sukhayee suda naal(i) chullaiy. Gur(i) Pooraiy Hur(i) Naam(u) dirraya, Hur(i) nihchul(u) Hur(i) dhun(u) pullaiy jeeo. 2. Hur(i) Hur(i) sujjan(u) mayra preetum(u) Raaya. Koyee aan(i) milaavaiy myaray praan jeevaaya. Huoun reh(i) na sukaan bin(u) daykhay Preetuma, mein neer(u) vuhaiy veh(i) chullaiy jeeo. 3. Satgur mittar mayra baal sukhayee. Huoun reh(i) na sukaan bin(u) daykhay mayri maayee. Hur(I) Jeeo kirpa kurhou Gur(u) maylhou, jun Nanak Hur(i) dhun(u) pullaiy jeeo. 4.

Word Meaning: Chaupuday = a Shabad with four stanzas.
Sat = eternal. Naam(u) = Waheguru's existence (Waheguru and His Naam are synonymous). (See the first sentence of the following Shabad); His Laws. Bhaaya = cherish; revere. Vudbhaageen = highly lucky. Sidh(i) = success; perfection. Virla = rare. Gurmat(i) = Guru's advice. 1. Khurch(u) = expenses. Bunnh(i) Pullaiy = garnered; gathered. Sukhayee = close friend. Dirraya = reinforced. Nihchul = everlasting. 2. Preetum(u) = dear. Raaya = royal; king. Praan Jeevaaya = basis of (spiritual) life. Neer(u) = water (tears). Vuhaiy = flows. 3. Baal sukhayee = friend from childhood (life-long friend). 4.

NOTE: Jeeo is simply an expression of respect; it is used very frequently in the Shabads of this Raag.

MEANING: There is only one Supreme Being and His existence is eternal; He is a living power (Purakh); the creator of the whole universe and is pervading it; He is fearless (is above all the Laws of nature); He bears no enmity with anyone (his justice is perfect); He is not affected by time (always stays the same). He never takes any life form; is Self-Illuminating **and is realized only through the Guru (The Guru is a manifestation of God).**

I cherish Waheguru and His Naam, but only the very lucky recite His Naam. One can be successful in reciting Waheguru's Naam (connecting with Him) only by taking the shelter of the Perfect Guru. But, again, only a rare devotee follows the Guru's advice. 1.
I have garnered Waheguru's Naam as the expenses for the journey of my life. Waheguru's Naam is my life-long friend and will always be with me (even in the next world). The Perfect Guru has reinforced Waheguru's Naam in me, which has become my everlasting possession. 2. Waheguru King is my darling friend; I am looking for some holy man (Guru) who can connect me with Him, who sustains my (spiritual) life. I cannot survive without "seeing"

Him and my tears are flowing uncontrollably (in His separation). 3.
Satguru is also my lifelong friend. I cannot live without “seeing” Him, oh my mother! Please, Waheguru, be kind and connect me with the Guru so that I may acquire Waheguru’s Naam-wealth, oh Nanak. 4.1.

ਮਾਝ ਮਹਲਾ 4॥ ਮਧੁਸੂਦਨ ਮੇਰੇ ਮਨ ਤਨ ਪ੍ਰਾਨਾ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਨਾ॥ ਕੋਈ ਸਜਨੁ ਸੰਤੁ ਮਿਲੈ ਵਡਭਾਗੀ ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸੈ ਜੀਉ॥ 1॥ ਹਉ ਮਨੁ ਤਨੁ ਖੋਜੀ ਭਾਲਿ ਭਾਲਾਈ॥ ਕਿਉ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਮੇਰੀ ਮਾਈ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਖੋਜੁ ਦਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਸੈ ਜੀਉ॥ 2॥ ਮੇਰਾ ਪਿਆਰਾ ਪ੍ਰੀਤਮੁ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ॥ ਹਮ ਬਾਰਿਕ ਦੀਨ ਕਰਹੁ ਪ੍ਰਤਿਪਾਲਾ॥ ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਗੁਰ ਸਤਿਗੁਰ ਪੂਰਾ ਗੁਰ ਜਲ ਮਿਲਿ ਕਮਲੁ ਵਿਗਸੈ ਜੀਉ॥3॥ ਮੈ ਬਿਨੁ ਗੁਰੁ ਦੇਖੇ ਨੀਦ ਨ ਆਵੈ॥ ਮੇਰੇ ਮਨਿ ਤਨਿ ਵੇਦਨੁ ਗੁਰ ਬਿਰਹੁ ਲਗਾਵੈ॥ ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਜਨ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿ ਰਹਸੈ ਜੀਉ॥ 4॥2॥
Majh Mehla 4: Madhusoodun mayray mun tun praana. Huoun Hur(i) bin(u) dooja uver(u) na jaana. Koyee sujjan(u) Sunt(u) milaiy vudbhaageen, mein Hur(i) Prubh(u) piyara dussaiy jeeo. 1. Huoun mun(u) tun(u) khojeen bhaal(i) bhulayeen. Kiyoun piyara preetum(u) milaiy mayri maayee. Mil Sutsungat(i) khoj(u) dusayeen, vich(i) sungat(i) Hur(i) Prubh(u) vussaiy jeeo. 2. Mayra piyara preetum(u) Satgur(u) rukhvaala. Hum baarik deen, kurhou pritpaala. Mayra maat pita Gur Satgur Poora, Gur jul mil(i) kumal(u) vigsaiy jeeo. 3. Mein bin(u) Gur daykhay neend na aavaiy. Mayray mun(i) tun(i) vaydun(u) Gur birhoun lugaavaiy. Hur(i) Hur(i) duyya kurhou Gur(u) maylhou, jun Nanak Gur(u) mil(i) rehsaiy jeeo. 4.2.
Word Meaning: Madhusoodun = Waheguru (a name for Krishna because he killed a demon named Madhu). Uver(u) = other; else. Sujjan = friend. Sunt(u) = saint. 1.
Khojeen = search for. Bhaal(i) Bhulayeen = search and have searched. Kiyoun = how? Khoj(u) dusayeen = I ask for His location. 2. Rukhvaala = protector; guard. Baarik = children. Deen = powerless; ignorant. Kumal(u) = lotus flower, which thrives in water. Vigsaiy = blooms. 3. Vaydun = pain. Birhoun = pain of separation. Rehsaiy = feels blissful. 4.
MEANING: Waheguru is my mind, body, and soul. I do not acknowledge anybody else other than my Waheguru. I wish I were very lucky so as to meet a holy friend who could advise me on how to reach Waheguru. 1. I search for Him in my mind and body, and beg others to search Him for me. How can I find my dear and loving (Waheguru), oh my mother! I am advised to go to the congregation of holy devotees and seek their advice, as Waheguru is believed to be present there. 2. My dear and loving Satguru is my guard. We are Your ignorant and powerless children; please nourish us, oh Satguru! My Perfect Satguru is my mother and my father; He is like a pool of water, and we are like lotus flowers that thrive in that water. 3. I cannot sleep without “seeing” the Satguru. His separation is becoming painful for my mind and my body. Please, Waheguru, connect me with the Guru - meeting with whom my mind blooms, oh Nanak. 4.2.

(ਅੰਗ 95)॥ ਮਾਝ ਮਹਲਾ 4॥ ਹਰਿ ਗੁਣ ਪੜੀਐ ਹਰਿ ਗੁਣ ਗੁਣੀਐ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਕਥਾ ਨਿਤ ਸੁਣੀਐ॥ ਮਿਲਿ ਸਤਿਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ ਜਗੁ ਭਉਜਲੁ ਦੁਤਰੁ ਤਰੀਐ ਜੀਉ॥ 1॥ ਆਉ ਸਖੀ ਹਰਿ ਮੇਲੁ ਕਰੇਹਾ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾ ਮੈ ਦੇਇ ਸੁਨੇਹਾ॥ ਮੇਰਾ ਮਿਤ੍ਰੁ ਸਖਾ ਸੋ ਪ੍ਰੀਤਮੁ ਭਾਈ ਮੈ ਦਸੇ ਹਰਿ ਨਰਹਰੀਐ ਜੀਉ॥ 2॥ ਮੇਰੀ ਬੇਦਨ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਜਾਣੈ॥ ਹਉ ਰਹਿ ਨ ਸਕਾ ਬਿਨੁ ਨਾਮੁ ਵਖਾਣੈ॥ ਮੈ ਅਉਖਧੁ ਮੰਤ੍ਰੁ ਦੀਜੈ ਗੁਰ ਪੂਰੈ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਉਧਰੀਐ ਜੀਉ॥ 3॥ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੂੰਦ ਮੁਖਿ ਪਾਈ॥ ਹਰਿ ਜਲਨਿਧਿ ਹਮ ਜਲ ਕੇ ਮੀਨੇ ਜਨ ਨਾਨਕ ਜਲ ਬਿਨੁ ਮਰੀਐ ਜੀਉ॥ 4॥3॥

(PAGE 95): **Majh Mehla 4:** Hur(i) goon purriyaiy Hur(i) goon gooniyaiy. Hur(i) Hur(i) Naam kutha nit sooniyaiy. Mil(i) Satsungat(i) Hur(i) goon gaayay, jug(u) bhuojul dootar(u) turiyaiy jeeo. 1. Aao sukhi Hur(i) mayl(u) kurayha. Mayray Preetum ka mein dayay soonayha. Mayra mittar(u) sukha so preetum(u) bhaayee, mein dussay Hur(i) Nurhuriyaiy jeeo. 2. Mayri baydun Hur(i) Gur(u) poora jaanaiy. Huoun reh(i) na sukaan bin(u) Naam(u) vukhanaiy. Mein aoukhudh(u) Mantar(u) deejaiy Gur Pooraiy, mein Hur(i) Hur(i) Naam(i) oodhariyaiy jeeo. 3. Hum chaatrik deen, Satgur shernaayee. Hur(i) Hur(i) Naam(u) boond mookh(i) payee. Hur(i) julnidh(i), hum jul kay meenay, jun Nanak jul bin(u) muriyaiy jeeo. 4.3.

Word Meaning: Gooniyaiy = ponder on. Kutha = story; explanations (of virtues). Bhuojul = sea of life; the world-sea. Dootar(u) = difficult; almost impossible to swim across. 1. Sukhee = female friends; devotees. Kurayha = (let us) do (make the connection). Soonayha = message. Nurhuriyaiy = Waheguru. 2. Baydun = pain (of separation). Poora = perfect. Vukhanaiy = utter; sing. Aoukhudh = medication. Mantar(u) = a collection of some special words (called mantra) the recitation of which is believed to cure some specific diseases (a Hindu belief). Oodhariyaiy = find salvation. 3. Chaatrik = (rainbird); a mythical bird who survives only if he drinks the first raindrop on a special occasion. Deen = powerless (pride-less). Boond = drop. Julnidh(i) = treasure of water – sea. Meenay = fish. 4.

MEANING: Let us read and ponder over the virtues of Waheguru as a congregation, oh my friends! Let us listen to the explanations of Waheguru's Naam. Let us sing the virtues of Waheguru in the congregation, which will enable us to swim across the world-sea, which is almost an impossible task to perform. 1. Let us join together to plan ways to connect with Waheguru, oh my friends! Maybe we will get some message (advice) about our dear Waheguru. He will be my dear friend, my darling brother, who tells me (the way to connect with) Waheguru. 2. The Perfect Guru knows my pain (of separation from Waheguru) that I cannot survive without reciting His Naam. Please, dear Perfect Guru, give me the Mantra as medication so that I may recite Waheguru's Naam by means of which one can find salvation. 3. We, human beings, are powerless like the mythical bird, chaatrik, and have come to Your shelter, oh Satguru. Please give us a drop of Waheguru's Naam-water so we can survive (spiritually). Waheguru is like the ocean, and we are like fish, and cannot live without Waheguru-ocean, oh Nanak. 4.2.

NOTE: As discussed under word meanings, Sikhs do not believe in any mantra – the only Mantra is Waheguru's Naam, which is the panacea for all diseases. Even as a chaatrik, Guru Ram Dass Ji asks for a drop of Waheguru's Naam-water.

ਮਾਝ ਮਹਲਾ 4॥ ਹਰਿ ਜਨ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਦਸਹੁ ਮੈ ਭੂਖ ਲਗਾਈ॥ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ ਜਗਜੀਵਨ ਦਾਤੇ ਮਿਲਿ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਭੀਜੈ ਜੀਉ॥ 1॥ ਮਿਲਿ ਸਤਸੰਗਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਮੇਰੈ ਮਨਿ ਭਾਣੀ॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮਨਿ ਭਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਜੀਉ॥ 2॥ ਵਡਭਾਗੀ ਹਰਿ ਸੰਗਤਿ ਪਾਵਹਿ॥ ਭਾਗਹੀਨ ਭਰਮਿ ਚੋਟਾ ਖਾਵਹਿ॥ ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਲਭੈ ਬਿਨੁ ਸੰਗਤਿ ਮੈਲੁ ਭਰੀਜੈ ਜੀਉ॥ 3॥ ਮੈ ਆਇ ਮਿਲਹੁ ਜਗਜੀਵਨ ਪਿਆਰੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆ ਮਨਿ ਧਾਰੇ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਮਨੁ ਭੀਜੈ ਜੀਉ॥ 4॥4॥

Majh Mehla 4: Hur(i) jun sunt milhou mayray bhaayee. Mayra Hur(i) Prubh(u) dus-hou, mein bhookh lugayee. Mayri sherdha poor(i) Jugjeevun Daatay, mil(i) Hur(i) dershun(i) mun(u) bheejaiy jeeo. 1. Mil(i) Satsung(i) boleen Hur(i) Bani. Hur(i) Hur(i) kutha mayraiy mun(i) bhaani. Hur(i) Hur(i) Amrit(u) Hur(i) mun(i) bhaavaiy, mil(i) Satgur Amrit peejaiy jeeo. 2. Vudbhaagi Hur(i) sungat(i) paaveh(i). Bhaag-heen bherm(i) choataan khaaveh(i). Bin(u)

bhaagaan Satsung(u) na lubbhaiy, bin(u) Sungat(i) maiyl(u) bhureejaiy jeeo. 3. Mein aayay milhou Jugjeevun piyaray. Hur(i) Hur(i) Naam(u) duyya mun(i) dhaaray. Gurmat(i) Naam(u) meettha mun(i) bhaaya, jun Nanak Naam(i) mun(u) bheejaiy jeeo. 4.4.

Word Meaning: Hur(i) Jun Sunt = devotees of Waheguru (holy men). Sherdha = faith; wish (to connect with God). Jugjeevun = (source of) life of the world (God). Hur(i) Dershun = sight of Waheguru. Bheejaiy = gets imbued. 1. Bani = words of praise. Kutha = explanation (of virtues); story. Bhaani = I cherish; revere. Bhaavaiy = to my liking. 2. Bhaagheen = unlucky. Bherm(i) = in doubts; hesitations. Choataan Khaaveh(i) = suffer. 3.

MEANING: I wish to meet with some holy devotees of Waheguru who would guide me to connect with Waheguru, as I have a big appetite (longing) to connect with Him. Please, fulfill my wish and show me Your kind sight so that I may be imbued in Your Naam, oh the source of (spiritual) life, Waheguru. 1.

I wish to sing Your praise in the holy gathering, oh Waheguru. I like and revere explanations of Your virtues. Waheguru is the real Amrit (the mythical liquid of immortality), and I love it, which can be tasted only in the company of the Satguru. 2.

Only a lucky few are able to join the holy congregation, while the unlucky ones suffer greatly from doubt and hesitation (because of their love for Maya). One cannot access the holy congregation without luck, and the mind gathers filth without the holy congregation. 3.

Please, Waheguru, kindly connect me with You, and give me the gift of Your Naam. With the advice of the Guru, Waheguru's Naam tastes very sweet, and I love it. The mind of Your slave, Nanak, has been imbued in Your Naam, oh Waheguru. 4. 4.

ਮਾਝ ਮਹਲਾ 4॥ ਹਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਸੁ ਹਰਿ ਪਾਇਆ॥ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਰਸੁ ਪੀਆਇਆ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੀ ਮਨੁ ਹਰਿ ਰਸਿ ਟੁਲਿ ਟੁਲਿ ਪਉਦਾ ਜੀਉ॥ 1॥ ਆਵਹੁ ਸੰਤ ਮੈ ਗਲਿ ਮੇਲਾਈਐ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕੀ ਮੈ ਕਥਾ ਸੁਣਾਈਐ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹੁ ਮਨੁ ਦੇਵਾ ਜੋ ਗੁਰਬਾਣੀ ਮੁਖਿ ਚਉਦਾ ਜੀਉ॥2॥ ਵਡਭਾਗੀ ਹਰਿ ਸੰਤੁ ਮਿਲਾਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਮੁਖਿ ਪਾਇਆ॥ ਭਾਗਹੀਨ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ ਮਨਮੁਖ ਗਰਭ ਜੂਨੀ ਨਿਤ ਪਉਦਾ ਜੀਉ॥ 3॥ ਆਪਿ ਦਇਆਲ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ॥ ਮਲੁ ਹਉਮੈ ਬਿਖਿਆ ਸਭ ਨਿਵਾਰੀ॥ ਨਾਨਕ ਹਟ ਪਟਣ ਵਿਚ ਕਾਇਆ ਹਰਿ ਲੈਦੇ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੀਉ॥ 4॥5॥

Majh Mehla 4: Hur(i) Gur Giyan(u) Hur(i) rus(u) Hur(i) paaya. Mun(u) Hur(i) rung(i) raata, Hur(i) rus(u) peeyaya. Hur(i) Hur(i) Naam(u) mookh(i) Hur(i) Hur(i) boaleen, mun(u) Hur(i) rus(i) tooll(i) tooll(i) paunda jeeo. 1. Aavhou Sunt mein gul(i) maylaayiyaiy. Mayray Preetum kee mein kutha soonaayiyaiy. Hur(i) kay Sunt milhou mun(u) dayvaan, jo Gurbani mookh(i) chaunda jeeo. 2. Vudbhaageen Hur(i) Sunt(u) milaaya. Gur(i) Pooraiy Hur(i) rus(u) mookh(i) paaya. Bhaag-heen Satgur(u) nuhee paaya munmukh gerbh jooni nit paunda jeeo. 3. Aap(i) duyaal duya Prubh(i) dhaari. Mul(u) haumein bikhiya subh nivaari. Nanak hut puttan vich(i) kayaan Hur(i) laiynday Gurmukh(i) sauda jeeo. 4.5.

Word Meaning: Giyan(u) = (Divine) Knowledge. Rus = essence. Rung(i) Raata = imbued in His love. Tooll(i) Tooll(i) = overflowing with zest. 1. Kutha = story (of virtues). Chaunda = utters; recites. 2. Vudbhaageen = highly lucky. Sunt = Guru. Gerbh Jooni = different life forms. 3. Duyaal = kind; benevolent. Mul(u) = filth. Bikhiya = poisonous (Maya). Nivaari = dispelled. Hut = bazaar. Puttan = cities. Kayaan = human body; mind. Sauda = merchandise (of Waheguru's Naam). 4.

MEANING: I have realized the Knowledge delivered by the Guru, who is a manifestation of Waheguru, and have tasted Waheguru's Naam–essence. Now my mind is completely imbued in Waheguru's Naam. Now I recite Waheguru's Naam with my mouth (tongue), and it has become my routine conversation, and my mind is overflowing with the zest of Waheguru's

Naam. 1. Now I wish to hug the holy men tightly and listen to the virtues of my dear Waheguru from them. I wish to surrender my mind to the holy man who recites Gurbani (Waheguru's praise) by his tongue. 2. With great luck, Waheguru has connected me with the Guru, and the Perfect Guru has given me the dose of Waheguru Naam-essence in my mouth (so that my tongue recites Waheguru's Naam). The unfortunate followers of their mind do not connect with the Guru, and as a result, they go through all the different forms of life. 3. The benevolent Waheguru has kindly washed away all my filth of haumein and of poisonous Maya. The followers of the Guru deal in Waheguru's Naam in the bazaars and cities of their mind, oh Nanak. 4.5.

ਮਾਝ ਮਹਲਾ 4॥ ਹਉ ਗੁਣ ਗੋਵਿੰਦ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ ਮਿਲਿ ਸੰਗਤਿ ਮਨਿ ਨਾਮੁ ਵਸਾਈ॥ ਹਰਿ ਪ੍ਰਭ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਮਿਲਿ ਸਤਿਗੁਰ ਹਰਿ ਰਸਿ ਕੀਚੈ ਜੀਉ॥ 1॥
(ਅੰਗ 96)॥ ਧਨੁ ਧਨੁ ਹਰਿ ਜਨ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਜਾਇ ਪੁਛਾ ਜਨ ਹਰਿ ਕੀ ਬਾਤਾ॥ ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਮਿਲਿ ਹਰਿ ਜਨ ਹਰਿ ਰਸੁ ਪੀਚੈ ਜੀਉ॥ 2॥ ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ॥ ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ॥ ਅੰਮ੍ਰਿਤ ਰਸ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਬੋਲੀ ਗੁਰਿ ਪੂਰੈ ਅੰਮ੍ਰਿਤੁ ਲੀਚੈ ਜੀਉ॥ 3॥ ਹਰਿ ਸਤਸੰਗਤਿ ਸਤਪੁਰਖੁ ਮਿਲਾਈਐ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ ਨਾਨਕ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮੁਖਿ ਬੋਲੀ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮੁ ਪਰੀਚੈ ਜੀਉ॥ 4॥6॥

Majh Mehla 4: Huoun goon Govind Hur(i) Naam(u) dhiyayeen. Mil(i) Sungat(i) mun(i) Naam(u) vusayeen. Hur(i) Prubh agumm agoachar Soami, mil(i) Satgur Hur(i) rus(i) keechaiy jeeo. 1.

(PAGE 96): Dhun(u) dhun(u) Hur(i) jun jin Hur(i) Prubh(u) jaata. Jaayay poochhaan jun Hur(i) kee baata. Paanv mulovaan mul(i) mul(i) dhoavaan, mil(i) Hur(i) jun hur(i) rus(u) peechaiy jeeo. 2. Satgur Daataiy Naam(u) dirraaya. Vudbhaageen Gur dershun(u) paaya. Amrit rus Sach(u) Amrit boali, Gur(i) pooraiy Amrit(u) leechaiy jeeo. 3. Hur(i) Satsungat(i) Sat Purakh(u) milayiyaiy. Mil(i) Satsungat(i) Hur(i) Naam(u) dhiyayiyaiy. Nanak Hur(i) kutha sooni mookh(i) boali, Gurmat(i) Hur(i) Naam(u) preechaiy jeeo. 4.6.

Word Meaning: Huoun = I; me. Govind = Waheguru. Agumm = beyond our physical reach. Agoachar = incomprehensible. Rus(i) = sweetness. 1. Dhun(u) = worthy of respect. Jun = devotees. Jaata = who have realized Waheguru. Mulovaan = massage. Mul(i) = rub (gently). Peechaiy = drink. 2. Daataiy = donor; provider. Dirraaya = reinforced. Amrit = life-sustaining. 3. Sat Purakh(u) = eternal Waheguru. Kutha = description of virtues (of Waheguru). Preechaiy = (come to) like. 4.

MEANING: I recite Waheguru's Naam, and sing praise of His virtues (kindness). In the company of the holy men, I have made my heart a residence for Waheguru. Even though Waheguru is beyond our reach (physically) and beyond our comprehension, one can enjoy the essence of His Naam in the shelter of Satguru. 1. Those devotees who have made a connection with Waheguru are worthy of our respect. I wish to visit them and ask them about the noble qualities of Waheguru. I wish to massage their feet and wash them, gently rubbing, because one relishes Waheguru's Naam-essence in their company only. 2. I have had the holy sight of the Guru because of my good luck; the kind Satguru has reinforced Waheguru's Naam in my heart. Now, I enjoy the eternal life-sustaining Waheguru's Naam and recite it all the time. One can acquire the Naam-Amrit only by the grace of the Perfect Guru. 3. One can get connected with Waheguru only in the company of a holy congregation where one recites His Naam, listens to His virtues, and recites them with one's tongue. One comes to like (and love) Waheguru's Naam only by following the advice of the Guru, oh Nanak. 4. 6.

ਮਾਝ ਮਹਲਾ 4॥ ਆਵਹੁ ਭੈਣੋ ਤੁਸੀ ਮਿਲਹੁ ਪਿਆਰੀਆ॥ ਜੋ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦਸੇ ਤਿਸ ਕੈ ਹਉ ਵਾਰੀਆ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਲਧਾ ਹਰਿ ਸਜਣੁ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਈਆ ਜੀਉ॥ 1॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੁਆਮੀ॥ ਤੂ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅੰਤਰਜਾਮੀ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਲਿ ਦਿਖਾਲਿਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜੀਉ॥ 2॥ ਏਕੋ ਪਵਣੁ ਮਾਟੀ ਸਭ ਏਕਾ ਸਭ ਏਕਾ ਜੋਤਿ ਸਬਾਈਆ॥ ਸਭ ਇਕਾ ਜੋਤਿ ਵਰਤੈ ਭਿਨਿ ਭਿਨਿ ਨ ਰਲਈ ਕਿਸੈ ਦੀ ਰਲਾਈਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਇਕੁ ਨਦਰੀ ਆਇਆ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਤਾਇਆ ਜੀਉ॥ 3॥ ਜਨ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਗੁਰ ਸਿਖਾ ਕੈ ਮਨਿ ਪਿਆਰੀ ਭਾਣੀ॥ ਉਪਦੇਸੁ ਕਰੇ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਉਪਕਾਰੀਆ ਜੀਉ॥ 4॥7॥ ਸਤ ਚਉਪਦੇ ਮਹਲੇ ਚਉਥੇ ਕੇ॥

Majh Mehla 4: Aavhou bhaiyno tooseen milhou piyariyaan. Jo mayra Preetum(u) dussay, tis kaiy huoun vaariyaan. Mil(i) Satsungat(i) ludha Hur(i) sujjan(u), huoun Satgur vit-houn ghoomaayiyaan jeeo. 1. Jeh jeh daykhaan teh teh Soami. Tu ghut(i) ghut(i) ruvviya untarjaami. Gur(i) Pooraiy Hur(i) naal(i) dikhaliya, huoun Satgur vit-huoun sud vaariya jeeo. 2. Aiko puvun(u) maati subh aika, subh aika Jot(i) subayiya. Subh ikka Jot(i) vertaiy bhin(i) bhin(i), na rulyee kisaiy dee rulaayiya. Gur Persadi Ikk(u) nudri aaya, huoun Satgur vit-huoun vutaaya jeeo. 3. Jun Nanak bolaiy Amrit Bani. Gur Sikhaan kaiy mun(i) piyari bhaani. Oopdaysh(u) kuray Gur(u) Satgur(u) Poora, Gur(u) Satgur(u) per-oopkaariya jeeo. 4.7. Sat Chaupuday Mehlay Chauthay kay.

Word Meaning: Vaariyaan = glad to offer life. Ludha = found. Sujjan = friend. Vit-houn = for; from. Ghoomaayiyaan = sacrifice life. 1. Jeh Jeh = wherever. Teh Teh = there. Ghut(i) Ghut(i) = in every heart. Ruvviya = present. Untarjaami = one who knows everything. Sud = always. 2. Maati = soil; earth. Jot(i) = light (of God). Subayiya = in all. Bhin(i) Bhin(i) = different. Rulyee = mixes. Vutaaya = sacrifice. 3. Oopdaysh(u) = advise. Peroopkaariya = one who does selfless favours to others. 4.

MEANING: Let us join together (to sing praise of Waheguru), oh my dear friends! I will gladly sacrifice my life for the friend who explains to me the greatness of my dear (Waheguru). I am a sacrifice to my Satguru, who connected with me in the holy congregation, where I realized my dear friend, Waheguru. 1.

Wherever I look, I find the omnipresent Waheguru present there in every heart. I am always a sacrifice for my Perfect Satguru who “showed” me Waheguru inside me. 2.

Everybody is made from the same soil and same air with Waheguru’s light in them. Even though the same light (of Waheguru) is lighting all the different bodies, yet one light does not match with the other, no matter how hard one tries (because everybody has a different degree of awareness and wisdom). I wish to be a sacrifice for my Satguru, with whose benevolence one can still “see” the single light of Waheguru present in everybody. 3.

Waheguru’s slave, Nanak, utters the life-sustaining Bani (praise of Waheguru), which is loved by all the Sikhs of the Guru. I am a sacrifice to the selfless Guru who gives the same advice to everyone and always performs acts of kindness for others. 4.7.

Seven Shabads of the Fourth Mehla.

ਮਾਝ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 1॥ ਮੇਰਾ ਮਨੁ ਲੋਚੈ ਗੁਰ ਦਰਸਨ ਤਾਈ॥ ਬਿਲਪ ਕਰੇ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ॥ ਤ੍ਰਿਖਾ ਨ ਉਤਰੈ ਸਾਂਤਿ ਨ ਆਵੈ ਬਿਨੁ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ॥ 1॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਦਰਸਨ ਸੰਤ ਪਿਆਰੇ ਜੀਉ॥1॥ ਰਹਾਉ॥ ਤੇਰਾ ਮੁਖੁ ਸੁਹਾਵਾ ਜੀਉ ਸਹਜ ਧੁਨਿ ਬਾਣੀ॥ ਚਿਰੁ ਹੋਆ ਦੇਖੇ ਸਾਰਿੰਗਪਾਣੀ॥ ਧੰਨੁ ਸੁ ਦੇਸੁ ਜਹਾ ਤੂ ਵਸਿਆ ਮੇਰੇ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ॥ 2॥ ਹਉ ਘੋਲੀ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਗੁਰ ਸਜਣ ਮੀਤ ਮੁਰਾਰੇ ਜੀਉ॥1॥ ਰਹਾਉ॥ ਇਕ ਘੜੀ ਨ ਮਿਲਤੇ ਤਾ ਕਲਿਜੁਗੁ ਹੋਤਾ॥ ਹੁਣਿ ਕਦ ਮਿਲੀਐ ਪ੍ਰਿਅ ਤੁਧੁ ਭਗਵੰਤਾ॥

(ਅੰਗ 97)॥ ਮੋਹਿ ਰੈਣਿ ਨ ਵਿਹਾਵੈ ਨੀਦ ਨ ਆਵੈ ਬਿਨੁ ਦੇਖੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ॥ 3॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਸਚੇ ਗੁਰ ਦਰਬਾਰੇ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਭਾਗੁ ਹੋਆ ਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਘਰ ਮਹਿ ਪਾਇਆ॥ ਸੇਵ ਕਰੀ ਪਲੁ ਚਸਾ ਨ ਵਿਛੁੜਾ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ॥ 4॥ ਹਉ ਘੋਲੀ ਜੀਉ ਘੋਲਿ ਘੁਮਾਈ ਜਨ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰੇ ਜੀਉ॥ ਰਹਾਉ॥ 1॥8॥

Majh Mehla 5 Chaupuday Ghur(u) 1: Mayra mun(u) loachaiy Gur dershan taayeen. Bilp kuray chaatrik kee niyayeen. Trikha na ootraiy shaant(i) na aavaiy, bin dershan Sunt piyaray jeeo. 1. Huoun gholi jeeo ghol(i) ghoomayee, Gur dershan Sunt piyaray jeeo. 1. Ruhaou. Tayra mookh(u) soohaava jeeo sehj dhoon(i) bani. Chir(u) hoya daykhay Saringpaani. Dhunn su days(u) juhaan Tu vussiya, mayray sujjan meet Mooraray jeeo. 2. Huoun gholi jeeo ghol(i) ghoomayee, Gur sujjan meet Mooraray jeeo. 1. Pause. Ikk ghurri na miltay ta Kalyug(u) hota. Hoon(i) kud miliyaiy Priyay Toodh(u) Bhugvunta.

(PAGE 97): Mohay raiyn(i) na vihavaiy, neend na aavaiy, bin(u) daykhay Gur Durbaray jeeo. 3. Huoun gholi jeeo ghol(i) ghoomayee tis(u) Sachay Gur Durbaaray jeeo. 1. Ruhaou. Bhaag(u) hoya Gur(i) Sunt(u) milaya. Prubh(u) abinashi ghur meh(i) paaya. Sayv kureen pul(u) chusa na vichhurraan, jun Nanak Daas Toomharay jeeo. 4. Huoun gholi jeeo ghol(i) ghoomayee, jun Nanak Dass Toomharay jeeo. Ruhaou. 1.8.

Word Meaning: Lochaiy = longs; pines. Bilp = cries due to the pain of separation. Chaatrik = rainbird; a mythical bird which drinks only the first drop of rainwater during a special period. Niyayeen = like. Trikha = thirst. 1.

Gholi Jeeo Ghol(i) Ghoomayee= (wish) to offer life. Sunt = Guru. Pause.

Soohaava = beautiful; comforting. Sehj = a higher spiritual state where the mind quits wandering. Bani = words of praise. Saringpaani = bow-bearing (Waheguru) (a name for Vishnu). Mooraray = Waheguru (enemy of the demon, moor; a name for Krishna because he killed the demon). 2. Ghurri = a very short period of time. Kalyug = dark (very bad and hostile) time. Bhugvunta = God; Waheguru. Raiyn(i) = night. Vihaavaiy = spend. 3. Bhaag hoya = luck has come to being. Sunt = source of peace (Waheguru). Abinashi = non-perishable (eternal). Ghur(i) = Meh(i) = in my own heart. Pul, Chusa = both denote very small periods of time; a moment. 4.

MEANING: My mind craves for, and cries like a rainbird to have a sight of the Guru. My mind does not find peace, and my thirst for His sight is not quenched until I see Him. 1.

I am gladly willing to sacrifice my life for the sight of the dear Guru. Pause.

Your face (sight) is highly comforting and Your sweet praise leads me to higher spiritual state (where Maya has no effect), oh dear Guru Ji! The place (heart) is worthy of respect where You are residing, oh my dear friend, Waheguru! 2.

I wish to sacrifice my life for my dear friend, Waheguru. Pause.

It was a dark time for me whenever I was away from You; when will I be able to see You, now, oh my dear God (Satguru)! I cannot fall asleep, and my night does not seem to be over without having a sight of Your Court (You), oh Guru Ji! 3.

I wish to sacrifice my life for the eternal Court of the Guru. Pause.

My good luck has materialized, and the Guru has connected me with Waheguru, and I have realized the eternal Waheguru in my heart. Now, I will serve Him like a slave and will never separate from Him, oh Nanak. 4.

I am glad to sacrifice my life for Waheguru, oh Nanak. Pause.

NOTE: This is the only Shabad in this set which has “Ruhaou” in it – and not just once, but as many times as the number of stanzas, 4. Each stanza is followed by “Ruhaou,” implying that there is a different idea in every stanza. That way, this holy Shabad is unique in the set. There is a story associated with this Shabad that Guru Ram Dass Sahib sent His youngest son,

Arjun Dev Ji (later the Fifth Guru), to Lahore to attend a family marriage and told Arjun Dev Ji not to return to Amritsar to the Guru until he was invited back. Arjun Dev Ji had always treated his father, Guru Ram Dass Ji, more as his Guru. Quite some time passed, but Guru Sahib sent no message to Arjun Dev Ji inviting him back to Him in Amritsar. The long separation from the Guru caused unrest in Arjun Dev Ji's mind, so he began writing letters to Guru Sahib expressing his anguish over it. His letters were spiritual in nature, and each letter contained only one stanza. The first three letters were intercepted by Arjun Dev Ji's selfish elder brother, Pirthi Chand Ji. The fourth letter was delivered directly to Guru Sahib. When Guru Sahib read the affectionate letter, He called Arjun Dev Ji back immediately and passed on the Gurushipto Him. Even though the Shabad's uniqueness suggests the story is likely true, it still requires further investigation.

ਰਾਗੁ ਮਾਝ ਮਹਲਾ 5॥ ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਧੁ ਸਮਾਲੀ॥ ਸੋ ਕੰਮ ਸੁਹੇਲਾ ਜੋ ਤੇਰੀ ਘਾਲੀ॥ ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਰਿਦੈ ਤੂ ਵੁਠਾ ਸਭਨਾ ਕੇ ਦਾਤਾਰਾ ਜੀਉ॥ 1॥ ਤੂ ਸਾਂਝਾ ਸਾਹਿਬੁ ਬਾਪ ਹਮਾਰਾ॥ ਨਉ ਨਿਧਿ ਤੇਰੈ ਅਖੁਟ ਭੰਡਾਰਾ॥ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੁ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਸੋਈ ਭਗਤੁ ਤੁਮਾਰਾ ਜੀਉ॥ 2॥ ਸਭੁ ਕੋ ਆਸੈ ਤੇਰੀ ਬੈਠਾ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੂ ਹੈ ਵੁਠਾ॥ ਸਭੇ ਸਾਝੀਵਾਲ ਸਦਾਇਨਿ ਤੂ ਕਿਸੈ ਨ ਦਿਸਹਿ ਬਾਹਰਾ ਜੀਉ॥ 3॥ ਤੂ ਆਪੇ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਇਹਿ॥ ਤੂ ਆਪੇ ਮਨਮੁਖਿ ਜਨਮਿ ਭਵਾਇਹਿ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੈ ਬਲਿਹਾਰੈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਦਸਾਹਰਾ ਜੀਉ॥ 4॥2॥9॥

Raag Majh Mehla 5: Sa root(i) soohavee jit(u) Toodh(u) smaaleen. So kumm soohayla jo tayri ghaali. So rida soohayla jit(u) ridaiy Tu voottha, subhna kay Dataara jeeo. 1. Tu saanjha Sahib(u) baap humara. Naou nidh(i) Tayraiy ukhoot bhundara. Jis(u) Tu dayh(i) su triput aghaavaiy, soyee bhugat(u) Toomhara jeeo. 2. Subh(u) ko aasaiy Tayri baiyttha. Ghut ghut untar(i) Tu haiy voottha. Subhay saanjhivaal sudayin Tu kisaiy na dis-hay bahra jeeo. 3. Tu aapay Gurmukh(i) mookt(i) kurahayn. Tu aapay munmukh(i) junum(i) bhuvahayn. Nanak Daas Tayraiy buliharaiy, subh(u) Tayra khayl(u) dusahra jeeo. 4.2.9.

Word Meaning: Sa = that. Root(i) = season. Smalleen = I remember. Soohayla = fruitful; comforting. Tayri Ghaali = in Your service. Rida = heart. Voottha = reside. 1.
Saanjha = common; shared. Naou Nidh(i) = the mythical nine treasures. Ukhoot = inexhaustible. Bhundara = treasures. Triput Aghaavaiy = completely contented. 2.
Tayri Aasaiy = have hopes on You. Ghut Ghut = every heart. Voottha = reside. Saanjhivaal = having a share of You. Sudayin = are called. Bahra = outsider. 3.
Mookt(i) = salvage. Junum(i) Bhuvahayn = put through rebirths. Bulihaaray = a sacrifice. Dusahra = visible. 4.

MEANING: Only that season is worthwhile (comforting) in which I remember You, and only that task is comforting (successful) which is in Your service; likewise, that heart is beautiful (peaceful and helpful) in which You reside, oh, the provider for all, Waheguru! 1.
You are the common father of us all. All your nine treasures are inexhaustible; whoever You provide is fully contented, and only he deserves to be called Your devotee, oh Waheguru! 2. Everybody is hopeful of You (depends upon Your support) as You are residing in every heart. Everybody claims to be part of You, and You do not seem separate from anyone. 3. You, Yourself, salvage the devotees of the Guru, and You put the followers of their own minds through different life forms. The whole visible world is Your drama (creation). Your slave, Nanak, is always a sacrifice for You, oh Waheguru. 4.2.9.

ਮਾਝ ਮਹਲਾ 5॥ ਅਨਹਦੁ ਵਾਜੈ ਸਹਜਿ ਸੁਹੇਲਾ॥ ਸਬਦਿ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ॥ ਸਹਜ ਗੁਫਾ ਮਹਿ ਤਾੜੀ ਲਾਈ ਆਸਣੁ ਊਚ ਸਵਾਰਿਆ ਜੀਉ॥ 1॥ ਫਿਰਿ ਘਿਰਿ ਅਪੁਨੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ॥ ਜੋ ਲੋੜੀਦਾ ਸੋਈ ਪਾਇਆ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹਿਆ ਹੈ ਸੰਤਹੁ ਗੁਰਿ ਅਨਭਉ ਪੁਰਖੁ ਦਿਖਾਰਿਆ ਜੀਉ॥ 2॥ ਆਪੇ

ਰਾਜਨ ਆਪੇ ਲੋਗਾ॥ ਆਪਿ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗਾ॥ ਆਪੇ ਤਖਤ ਬਹੈ ਸਚੁ ਨਿਆਈ ਸਭ ਚੂਕੀ ਕੂਕ ਪੁਕਾਰਿਆ ਜੀਉ॥ 3॥ ਜੇਹਾ ਡਿਠਾ ਮੈ ਤੇਹੋ ਕਹਿਆ॥ ਤਿਸੁ ਰਸੁ ਆਇਆ ਜਿਨਿ ਭੇਦੁ ਲਹਿਆ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਇਕੁ ਪਸਾਰਿਆ ਜੀਉ॥ 4॥3॥10॥

Majh Mehla 5: Unhud vaajaiy sehj(i) soohayla. Shabad(i) anund kuray sud kayla. Sehj goofa meh(i) taarri laayee, aasun(u) ooch suvaariya jeeo. 1. Phir(i) ghir(i) apunay greh(i) meh(i) aaya. Jo lorreenda soyee paaya. Triput aghaayay ruhiyya haiy Sunt-hou, Gur(i) unbhuou Purakh(u) dikhaariya jeeo. 2. Aapay raajun aapay loga. Aap(i) nirbani Aapay bhoga. Aapay tukhut buhaiy Sach(u) niyayeen, subh chooki kook pookaariya jeeo. 3. Jayha dittha mein tayho kuhiyya. Tis(u) rus(u) aaya jin(i) bhayd(u) luhiyya. Joti Jot(i) mili sookh(u) paaya, jun Nanak ikk(u) pusaariya jeeo. 4.3.10

Word Meaning: Unhud = automatic and uniform divine (music). Sehj(i) = higher spiritual state. Kayla = blissful. Goofa = cave (mind). Taarri = meditate with concentration. Aasun = sitting (position, place, pose). Ooch = transcendental (Waheguru). 1.
Phir(i) Ghir(i) = returns again. Greh(i) = mind. Lorreenda = needed. Triput Aghaayay = fully contented. Unbhou Purakh(u) = fearless and omnipresent Waheguru. 2.
Raajun = ruler; king. Loga = public; subjects. Nirbani = non-existence of any desire. Bhoga = one who enjoys. Niyayeen = judge. Chooki = disappeared. Kook Pookaariya = cries and imploring; complaining. 3. Dittha = saw; noticed. Tayho = the same. Rus(u) = enjoyed the taste. Bhayd(u) = secret. Joti = light (of Wheguru) in individuals. Jot(i) = Waheguru's light. Pusaariya = spread out (present). 4.

MEANING: (By Guru's benevolence) I am feeling as if an automatic and uniform divine music is playing in my mind, which is producing comfort, and I am feeling blissful in my higher spiritual state. Adorned (with noble qualities) by Waheguru, I have found a high place (at His feet) where I am completely imbued in His Naam. 1.
After wandering for a long time, my mind has returned to its real home, having realized whatever it needed (i.e., Waheguru's Naam). Now it is completely content as the Guru has shown it the fearless and the omnipresent Waheguru, oh holy men! 2.
Waheguru, Himself is the King, and Himself His subjects. He is completely without any desire, but being present in everybody, he enjoys all the luxuries of life too. A person who believes that Waheguru is the True (impartial) Judge who sits on His eternal throne, finds all his complaints to be baseless (his doubts are cleared). 3.
I have described exactly what I have experienced, and whoever has uncovered this secret enjoys the essence of Waheguru. When the light of an individual merges with the light of Waheguru, his life becomes very blissful, and he realizes that it is solely Waheguru that pervades the whole universe. 4. 3. 10.

ਮਾਝ ਮਹਲਾ 5॥ ਜਿਤੁ ਘਰਿ ਪਿਰਿ ਸੋਹਾਗੁ ਬਣਾਇਆ॥ ਤਿਤੁ ਘਰਿ ਸਖੀਏ ਮੰਗਲੁ ਗਾਇਆ॥ ਅਨਦ ਬਿਨੋਦ ਤਿਤੈ ਘਰਿ ਸੋਹਹਿ ਜੋ ਧਨ ਕੰਤਿ ਸਿਗਾਰੀ ਜੀਉ॥ 1॥ ਸਾ ਗੁਣਵੰਤੀ ਸਾ ਵਡਭਾਗਣਿ॥ ਪੁੜ੍ਹਵੰਤੀ ਸੀਲਵੰਤਿ ਸੋਹਾਗਣਿ॥ ਰੂਪਵੰਤਿ ਸਾ ਸੁਘੜਿ ਬਿਚਖਣਿ ਜੋ ਧਨ ਕੰਤ ਪਿਆਰੀ ਜੀਉ॥ 2॥ ਅਚਾਰਵੰਤਿ ਸਾਈ ਪਰਧਾਨੇ॥ ਸਭ ਸਿੰਗਾਰ ਬਣੇ ਤਿਸੁ ਗਿਆਨੇ॥ ਸਾ ਕੁਲਵੰਤੀ ਸਾ ਸਭਰਾਈ ਜੋ ਪਿਰਿ ਕੈ ਰੰਗਿ ਸਵਾਰੀ ਜੀਉ॥ 3॥ ਮਹਿਮਾ ਤਿਸ ਕੀ ਕਹਣੁ ਨ ਜਾਇ॥ ਜੋ ਪਿਰਿ ਮੇਲਿ ਲਈ ਅੰਗਿ ਲਾਇ॥
(ਅੰਗ 98)॥ ਥਿਰੁ ਸੁਹਾਗੁ ਵਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮ ਸਾਧਾਰੀ ਜੀਉ॥ 4॥4॥11॥

Majh Mehla 5: Jit(u) ghur(i) Pir(i) sohaag(u) bunaaya. Tit(u) ghur(i) sukhiyay mungal(u) gaaya. Anund binoad titaiy ghur(i) sohay, jo dhun kunt(i) shingaari jeeo. 1. Sa goonvunti, sa vudbhaagun. Pootarvunti, sealvunt(i) sohaagun(i). Roopvunt(i) sa sooghurr(i) bichukkhun, jo dhun kunt piyari jeeo. 2. Achaarvunt(i) sayee purdhanay. Subh shingaar bunay tis(u)

Giyanay. Sa koolvunti sa subhrayee, jo Pir(i) kaiy rung(i) suvaari jeeo. 3. Mehma tis kee kehn(u) na jaayay. Jo Pir(i) mayl(i) luyyee ung(i) laayay.

(PAGE 98): Thir(u) soohaag(u), Vur(u) Agumm(u) Agochar(u), jun Nanak praym sadhaari jeeo. 4.4.11

Word Meaning: Jit(u) = in which. Ghur(i) = heart. Pir(i) = husband (Waheguru). Sohaag(u) = (performed the) marriage (got connected with the individual); enlightened the heart. Sukhiyay = oh friend! Mungal Gaaya = sang songs of happiness (became blissful). Anund = bliss. Binoad = enjoyment. Titaiy = in that. Sohay = look very good. Dhun = human bride. Kunt(i) = husband (Waheguru). Shingaari = beautified; adorned. 1.
Goonvunti = having good qualities. Sealvunt(i) = calm; sweet-natured. Sohaagun = beloved. Roopvunt(i) = pretty. Sooghurr(i) = wise. Bichukkhun = wise; a leaned person. 2.
Achaarvunt(i) = having good manners; cultured. Purdhanay = leader. Shingaar = adornments. Giyaanay = due to (Divine) knowledge. Koolvunti = of good clan. Subhrayee = having good brothers. Rung(i) = in love. 3. Mehma = praise. Ung(i) = with heart. Thir(u) = eternal. Vur(u) = husband. Agumm = (physically) unreachable. Agochar(u) = incomprehensible. Sadhaari = having support. 4.

MEANING: The heart, which has been enlightened by Waheguru, feels as if the music of divine happiness is playing in it, oh my friend. Such a heart, which has been adorned (with noble qualities) by Waheguru-husband, enjoys bliss and happiness. 1.
That human bride is very lucky, acquires all the virtues, and is regarded highly in society like a woman who has many sons (has enlightened many others), is wise, and a learned person, and is loved by her husband. She is considered gorgeous, good-hearted, wise, and beloved by her husband. 2. She is considered cultured and a leader. All these adornments are due to her Divine Knowledge. The human bride, adorned with her husband's (Waheguru's) love, is considered to belong to a good clan and to have many brothers (which is a great support). 3. The praise of the human bride, which has been connected to her husband (Waheguru) by heart, is beyond description. She has an eternal husband who is physically inaccessible and incomprehensible, and she always has His support, oh Nanak. 4.4.11.

ਮਾਝ ਮਹਲਾ 5॥ ਖੋਜਤ ਖੋਜਤ ਦਰਸਨ ਚਾਹੇ॥ ਭਾਤਿ ਭਾਤਿ ਬਨ ਬਨ ਅਵਗਾਹੇ॥ ਨਿਰਗੁਨੁ ਸਰਗੁਨੁ ਹਰਿ ਹਰਿ ਮੇਰਾ ਕੋਈ ਹੈ ਜੋ ਆਨਿ ਮਿਲਾਵੈ ਜੀਉ॥ 1॥ ਖਟੁ ਸਾਸਤ ਬਿਚਰਤ ਮੁਖਿ ਗਿਆਨਾ॥ ਪੂਜਾ ਤਿਲਕੁ ਤੀਰਥ ਇਸਨਾਨਾ॥ ਨਿਵਲੀ ਕਰਮ ਆਸਨ ਚਉਰਾਸੀਹ ਇਨ ਮਹਿ ਸਾਂਤਿ ਨ ਆਵੈ ਜੀਉ॥ 2॥ ਅਨਿਕ ਬਰਖ ਕੀਏ ਜਪ ਤਾਪਾ॥ ਗਵਨੁ ਕੀਆ ਧਰਤੀ ਭਰਮਾਤਾ॥ ਇਕੁ ਖਿਨੁ ਹਿਰਦੈ ਸਾਂਤਿ ਨ ਆਵੈ ਜੋਗੀ ਬਹੁੜਿ ਬਹੁੜਿ ਉਠਿ ਧਾਵੈ ਜੀਉ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧੁ ਮਿਲਾਇਆ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਧੀਰਜੁ ਪਾਇਆ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਬਸਿਆ ਘਟ ਅੰਤਰਿ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕੁ ਗਾਵੈ ਜੀਉ॥ 4॥5॥12॥

Majh Mehla 5: Khojut khojut dershun chaahay. Bhaant(i) bhaant(i) bun bun uvgaahay. Nirgoon(u) Surgoon(u) Hur(i) Hur(i) mayra, koyee haiy jo aan(i) milaavaiy jeeo. 1. Khut(u) Shast bichrut mookh(i) giyaana. Pooja tiluk(u) teeruth ishnaana. Nivli kerm aasun chaurasee, in meh(i) shaant(i) na aavaiy jeeo. 2. Anik burkh keeyay jup taapa. Guvun(u) keeya dherti bhurmaata. Ikk(u) khin(u) hirdaiy shaant(i) na aavaiy, yogi buhoorr(i) buhoorr(i) ootth(i) dhaavaiy jeeo. 3. Ker(i) kirpa moh(i) Sadh(u) milaaya. Mun(u) tun(u) seetul(u) dheeruj(u) paaya. Prubh Abinashi busiya ghut untar(i), Hur(i) mungul(u) Nanak(u) gaavaiy jeeo. 4.5.12

Word Meaning: Khojut Khojut = searching for. Bhaant(i) Bhaant(i) = of many different kinds. Uvgaahay = treaded. Nirgoon(u) = formless. Surgoon(u) = present in nature (the entire visible universe is His Surgoon form). 1.

Khut(u) Shast = the six Shastras of the Hindus. Bichrut = ponder on. Tiluk = anointment. Nivli kerm = an exercise of yoga. Aasun Chaurasee = 84 different sitting positions in yoga. Shaant(i) = peace. 2. Jup Taapa = Hindu rituals of reciting mantras and of self-torture. Guvun(u) = travel; journey. Khin(u) = moment. Buhoorr(i) Buhoorr(i) = again and again. Dhaavay = rushes to. 3. Sadh(u) = Guru. Seetul = peaceful; calm. Dheeruj(u) = patience. Abinashi = non-perishable; eternal. Ghut = heart. Mungal(u) = song of happiness. 4.

MEANING: Many people tread many different forests in search of Waheguru for His holy sight. (I am also searching for the same Waheguru), Is there someone who can connect me with the formless Waheguru, which is otherwise visible in His creation (the whole universe)?

1. Some (Pundits) ponder on the six Shastras, and deliver their knowledge by explaining to people. Besides, they also anoint their foreheads, worship idols, and travel to their holy places. But like the yogis, who perform their yogic exercises and sit in eighty-four different positions to meditate, they never find peace of mind. 2.

Some others recite mantras and torture themselves to please gods for years, while some others travel around the world in search of God, but do not find mental peace even for a moment, and then again run to do the same. 3.

But Waheguru was benevolent to me, connecting me with the Guru, as a result of which my mind and body have become peaceful, and I have acquired patience (no evil thoughts bother me anymore). The eternal Waheguru has taken residence in my heart, and my heart is singing the song of happiness (I feel blissful), oh Nanak. 4.5.12.

ਮਾਝ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਦੇਵਾ॥ ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਭੇਵਾ॥ ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿੰਦਾ ਹਰਿ ਧਿਆਵਹੁ ਗੁਰਮੁਖਿ ਗਾਤੀ ਜੀਉ॥ 1॥ ਗੁਰਮੁਖਿ ਮਧਸੂਦਨ ਨਿਸਤਾਰੇ॥ ਗੁਰਮੁਖਿ ਸੰਗੀ ਕ੍ਰਿਸਨ ਮੁਰਾਰੇ॥ ਦਇਆਲ ਦਮੋਦਰ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹੋਰਤ ਕਿਤੈ ਨ ਭਾਤੀ ਜੀਉ॥ 2॥ ਨਿਰਹਾਰੀ ਕੇਸਵ ਨਿਰਵੈਰਾ॥ ਕੋਟਿ ਜਨਾ ਜਾ ਕੈ ਪੂਜੈ ਪੈਰਾ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੇ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਸੋਈ ਭਗਤੁ ਇਕਾਤੀ ਜੀਉ॥ 3॥ ਅਮੋਘ ਦਰਸਨ ਬੇਅੰਤ ਅਪਾਰਾ॥ ਵਡ ਸਮਰਥ ਸਦਾ ਦਾਤਾਰਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਤਿਤੁ ਤਰੀਐ ਗਤਿ ਨਾਨਕ ਵਿਰਲੀ ਜਾਤੀ ਜੀਉ॥ 4॥6॥13॥

Majh Mehla 5: Parbraham Uprumpur Dayva. Agumm Agochar Alukh Abhayva. Deen Duyaal Gopal Gobinda, Hur(i) dhiyavhou Gurmukh(i) gaati jeeo. 1. Gurmukh(i) Mudhsoodun nistaaray. Gurmukh(i) sungi Krishan Mooraray. Duyaal Damodar Gurmukh(i) paayiyaiy, horut kitaiy na bhaanti jeeo. 2. Nirhaari, Kayshav Nirvaira. Kot(i) junaa ja kaiy poojaiy paiyra. Gurmukh(i) hirday ja kaiy Hur(i) Hur(i), soyee bhugat(u) ikaati jeeo. 3. Amogh dershun bayunt apaara. Vud Sumruth suda Dataara. Gurmukh(i) Naam(u) jupiyaiy tit(u) turiyaiy, gut(i) Nanak virleen jaati jeeo. 4

Word Meaning: Uprumpur = limitless. Dayva = source of light. Agumm = physically inaccessible. Alukh = which cannot be understood (described). Abhayva = whose secrets are not known. Deen = powerless. Gopal = Gobind, which nourishes the earth; (Go = earth). Gaati = higher spiritual state. 1. Mudgsoodun = Waheguru. Nistaaray = salvaged. Sungi = companion. Diyaal = kind. Damodar = Waheguru (another name for Krishna). Horut = other. Bhaanti = way; means. 2. Nirhaari = which does not need food. Kayshav = having long hair (Waheguru). Kot(i) = millions. 3. Amogh = which never fails (which fulfills all wishes). Bayunt = Apaara = limitless. Sumruth = fully capable. Dataara = provider. Tit(u) = by which. Virleen = some rare person. 4.

MEANING: Waheguru is limitless and is the source of enlightenment. He is beyond our physical reach, incomprehensible, indescribable, and unknown in terms of His deep secrets.

The nourisher of all living beings is very kind to the powerless (humble); let us remember Him at all times, in the shelter of the Guru, to enhance our spiritual level, oh my friends! 1. Waheguru salvages (protects from evil attractions) all the devotees of the Guru, and He becomes a permanent companion of the Guru's devotees. The only way to realize the kind Waheguru is to recite His Naam in the shelter of the Guru; there is no other way (to realize Him). 2. The long-haired Waheguru does not need any food; He does not bear any enmity with anyone, and countless people worship His feet (Him). Taking Guru's shelter, a person who bears Waheguru's Naam in his heart, is the real devotee of only a single power – Waheguru. 3. The limitless Waheguru's sight results in the fulfillment of all one's wishes as He is capable of achieving any and everything. He is a great provider. We should recite His Naam in the shelter of the Guru by which we can swim across the sea of Maya (find salvation). But some rare devotee attains that level of spirituality, oh Nanak. 4.6.13.
NOTE: Since Waheguru is formless, He cannot have long hair, nor can we see Him with our physical eyes. These are just expressions of love and faith, or the flight of ideas, of Guru Sahib as a poet.

ਮਾਝ ਮਹਲਾ 5॥ ਕਹਿਆ ਕਰਣਾ ਦਿਤਾ ਲੈਣਾ॥ ਗਰੀਬਾ ਅਨਾਥਾ ਤੇਰਾ ਮਾਣਾ॥ ਸਭ ਕਿਛੁ ਤੂੰ ਹੈ ਤੂੰ ਹੈ ਮੇਰੇ ਪਿਆਰੇ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਬਲਿ ਜਾਈ ਜੀਉ॥ 1॥ ਭਾਣੈ ਉਝੜ ਭਾਣੈ ਰਾਹਾ॥ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗੁਰਮੁਖਿ ਗਾਵਾਹਾ॥ ਭਾਣੈ ਭਰਮਿ ਭਵੈ ਬਹੁ ਜੂਨੀ ਸਭ ਕਿਛੁ ਤਿਸੈ ਰਜਾਈ ਜੀਉ॥ 2॥ ਨਾ ਕੋ ਮੂਰਖ ਨ ਕੋ ਸਿਆਣਾ॥ ਵਰਤੈ ਸਭ ਕਿਛੁ ਤੇਰਾ ਭਾਣਾ॥ ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅਥਾਹਾ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜੀਉ॥ 3॥ ਖਾਕੁ ਸੰਤਨ ਕੀ ਦੇਹੁ ਪਿਆਰੇ॥ ਆਇ ਪਇਆ ਹਰਿ ਤੇਰੈ ਦੁਆਰੈ॥ ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਆਘਾਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਈ ਜੀਉ॥ 4॥7॥14॥
Majh Mehla 5: Kuhhya kerna ditta laiyna. Greebaan anathaan Tayra maana. Sub kichh(u) Tu haiyn, Tu haiyn, mayray piyaaray, Tayri koodrut(i) kuou bul(i) jaayeen jeeo. 1. Bhaanaiy oojhurr bhaanaiy raha. Bhaanaiy Hur(i) goon Gurmukh(i) gavaaha. Bhaanaiy bherm(i) bhuvaiy buhou jooni, subh kichh(u) Tisaiy rujayee jeeo. 2. Na ko moorukh, na ko siyaana. Vertaiy subh kichh(u) Tayra bhaana. Agumm Agoachur Bayunt Athaaha, Tayri keemut(i) kehn(u) na jaayee jeeo. 3. Khaak(u) suntan kee dayhou Piyaaray. Aayay puyya Hur(i) Tayraiy dooaaraiy. Dershun(u) paykhut mun(u) aghaavaiy, Nanak milun(u) soobhaayee jeeo. 4.7.14.
Word Meaning: Kuhhiya = whatever (we are) told (ordered). Anathaan = orphans (without any support). Koodrut(i) = nature; magnanimity. Bul(i) = offer life. 1.
Bhaanaiy = as per (Waheguru's) wish. Oojhurr = misled from the path; directionless.
Bherm(i) = misled; no clear direction. Bhuvaiy = travels (goes) through. Buhou Jooni = many life forms. Tisaiy = His (Waheguru's). Rujayee = Will. 2.
Vertaiy = operates; happens. Agumm = (physically) inaccessible. Agochur = incomprehensible. Athaaha = unfathomable. Keemut(i) = value; magnanimity. 3.
Khaak(u) = dust (of feet); humbleness. Paykhut = on seeing. Aghaavaiy = feels contented. Milun(u) = union. Soobhaayee = with noble intentions. 4.
MEANING: Living beings obey Your Huqam (Will), and receive whatever You provide, oh Waheguru! (The rich and powerful may use unfair means to get what they want), But the poor and the powerless take pride only in You (You are their sole support). You are everything for us, oh my dear Waheguru! I gladly offer my life for sacrifice for Your magnanimity. 1.
As per Your Will, some people are misled from the path of righteousness, while some others tread the right path. As per Your will, You make some people sing Your praise in Guru's shelter. Again, it is Your Will that some people are misled by the attractions of Maya, and suffer rebirth in many life forms. 2. There is no foolish or wise individual by his

choice; all that happens is Your Will. You are incomprehensible, physically unreachable, limitless, and unfathomable; nobody can describe Your worth (magnanimity). 3.
I have come to Your door, and wish to have the dust of the holy people to put on my forehead (obey their Huqam like a slave). The “sight” of Waheguru causes complete contentment as far as the worldly attractions are concerned, but such sights happen only to the devotees who have noble intentions in their mind for Waheguru. 4. 7.14.

ਮਾਝ ਮਹਲਾ 5॥ ਦੁਖੁ ਤਦੇ ਜਾ ਵਿਸਰਿ ਜਾਵੈ॥ ਭੁਖ ਵਿਆਪੈ ਬਹੁ ਬਿਧਿ ਧਾਵੈ॥ ਸਿਮਰਤ ਨਾਮੁ ਸਦਾ ਸੁਹੇਲਾ ਜਿਸੁ ਦੇਵੈ ਦੀਨ ਦਇਆਲਾ ਜੀਉ॥ 1॥ ਸਤਿਗੁਰ ਮੇਰਾ ਵਡ ਸਮਰਥਾ॥
(ਅੰਗ 99)॥ ਜੀਇ ਸਮਾਲੀ ਤਾ ਸਭੁ ਦੁਖੁ ਲਥਾ॥ ਚਿੰਤਾ ਰੋਗੁ ਗਈ ਹਉ ਪੀੜਾ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ॥ 2॥ ਬਾਰਿਕ ਵਾਗੀ ਹਉ ਸਭ ਕਿਛੁ ਮੰਗਾ॥ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਪ੍ਰਭ ਰੰਗਾ॥ ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤ ਮਨਾਈ ਦੀਨ ਦਇਆਲ ਗੋਪਾਲਾ ਜੀਉ॥ 3॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ॥ ਜਿਨਿ ਬੰਧਨ ਕਾਟੇ ਸਗਲੇ ਮੇਰੇ॥ ਹਿਰਦੇ ਨਾਮੁ ਦੇ ਨਿਰਮਲ ਕੀਏ ਨਾਨਕ ਰੰਗਿ ਰਸਾਲਾ ਜੀਉ॥ 4॥8॥15॥
Majh Mehla 5: Dookh(u) tuday ja vissar(i) jaavaiy. Bhookh viyapaiy buhou bidh(i) dhaavaiy. Simrut Naam(u) suda soohayla, jis(u) dayvaiy deen Diyaala jeeo. 1. Satgur mayra vud sumrutha. Jeeyay smaaleen ta subh(u) dookh(u) lutha. Chinta roag(u) guyee Huoun peerra, Aap(i) kuray pritpaala jeeo. 2. Baarik vaangeen Huoun subh kichh(u) mungaan. Daynday toat(i), naahi Prubh rungaan. Paiyreen paiy paiy buhout munaayeen, deen Diyaal Gopala jeeo. 3. Huoun bulihaari Satgur pooray. Jin(i) bundhan kaatay suglay mayray. Hirday Naam(u) day nirmul keeyay, Nanak rung(i) rusaala jeeo. 4.8.15.
Word Meaning: Vissar(i) = forgotten. Bhookh(u) = appetite (for worldly attractions) Viyapaiy = exerts; affects strongly. Bhidh(i) = ways; means. Dhaavaiy = moves quickly. Soohayla = comfortable. 1.
Vud = great. Sumrutha = capable. Jeeyay = in mind. Smaleen = remember. Huoun = haumein (selfishness and ego). Pritpaala = nourishes; looks after. 2.
Baarik Vaangi = like a child. Toat(i) = shortage. Munayeen = (I) bring around; win over. Deen Diyaal = kind to the powerless. Gopala = Waheguru. 3.
Bulihaari = sacrifice. Bundhan = bonds (of Maya). Nirmul = clean (of all evil thoughts). Rung(i) = in love. Rusaala = sources of all tastes (enjoyment). 4.
MEANING: When a person forgets Waheguru’s Naam, he begins to suffer (spiritually). Worldly desires begin to overpower him, and he tries many different means to satisfy them as quickly as possible. On the contrary, a person to whom the Kind Waheguru inspires to recite His Naam enjoys comfort all the time. 1.
My Waheguru is perfectly capable (of doing everything); all my troubles go away when I remember Him (keep Him in mind) with love, all my worries and the discomfort of my haumein are all dispelled because He looks after me in every which way. 2.
I ask Him for everything like a child; He keeps giving me, and there is never a shortage in his bounty. Countless people beg at the feet of the Kind and the Provider Waheguru, and try to win Him over for His gifts. 3. I offer my life to the Perfect Guru who has cut all my bonds to Maya and who has cleansed my mind by giving Waheguru’s Naam; now I am enjoying the bliss of Waheguru’s love, oh Nanak. 4. 8.15.

ਮਾਝ ਮਹਲਾ 5॥ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਰੰਗੀਲੇ॥ ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤ ਗੋਵਿੰਦੇ॥ ਊਚ ਅਥਾਹ ਬੇਅੰਤ ਸੁਆਮੀ ਸਿਮਰਿ ਸਿਮਰਿ ਹਉ ਜੀਵਾ ਜੀਉ॥ 1॥ ਦੁਖ ਭੰਜਨ ਨਿਧਾਨ ਅਮੋਲੇ॥ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਥਾਹ ਅਤੋਲੇ॥ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭੌ ਮਨਿ ਸਿਮਰਤ ਠੰਡਾ ਥੀਵਾ ਜੀਉ॥ 2॥ ਸਦਾ ਸੰਗੀ ਹਰਿ ਰੰਗ ਗੋਪਾਲਾ॥ ਊਚ ਨੀਚ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ॥ ਨਾਮੁ ਰਸਾਇਣੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਣੁ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ ਜੀਉ॥

3॥ ਦੁਖਿ ਸੁਖਿ ਪਿਆਰੇ ਤੁਧੁ ਧਿਆਈ॥ ਏਹ ਸੁਮਤਿ ਗੁਰੂ ਤੇ ਪਾਈ॥ ਨਾਨਕ ਕੀ ਧਰ ਤੂ ਹੈ ਠਾਕੁਰ ਹਰਿ ਰੰਗਿ ਪਾਰਿ ਪਰੀਵਾ ਜੀਉ॥ 4॥9॥16॥

Majh Mehla 5: Laal Gopal Duyaal Rungeelay. Gehr gumbheer bayunt Govinday. Ooch athaah bayunt Soami, simar(i) simar(i) Huoun jeevaan jeeo. 1. Dookh bhunjun nidhaan amolay. Nirbhou, Nirvair, Athaah, Atolay. Akal Moorat(i) Ajooni Sumbhou, mun(i) simrut tthunda theevaan jeeo. 2. Suda sungi Hur(i) rung Gopaala. Ooch neech kuray pritpaala. Naam(u) rusaayin(u) mun triptaayin(u), Gurmukh(i) Amrit peevaan jeeo. 3. Dookh(i) sookh(i) piyaaray Toodh(u) dhiyayeen. Eh soomut(i) Guru tay payee. Nanak kee dhur Tu haiyn Tthaakur, Hur(i) rung(i) paar(i) preevaan jeeo. 4.9.16.

Word Meaning: Laal = ruby; dear. Gopal = Waheguru. Rungeelay = performer of uncanny feats; source of bliss. Gehr = deep; unknowable. Gumbheer = unemotional; never changing. Govinday = Waheguru. Ooch = higher (above the effects of Maya). Athaah = unfathomable. 1. Dookh Bhunjun = destroyer of discomforts (troubles). Nidhaan = treasure (of). Amolay = priceless. Akal Moorut(i) = unaffected by time. Ajooni = which never takes a life form. Sumbhou = self-illuminated. 2. Sungi = companion. Rung = situation. Pritpaala = nourishing. Rusaayin = source of all tastes (comforts). Triptaayin = providing contentment. 3. Dhiyayeen = I worship. Soomut(i) = noble advice. Dhur = support. Rung(i) = in love. Paar(i) preevaan = swim across (the sea of Maya). 4.

MEANING: Dear Waheguru is invaluable like a ruby. He is kind, a performer of uncanny feats, unknowable, never-changing, and limitless. The Lord is above the effects of Maya, unfathomable, and limitless. I survive only by reciting His Naam. 1.

He is the destroyer of all troubles, and His treasures are priceless. He is without fear, bears no enmity to anyone, is unfathomable, and immeasurable. He is unaffected by time, does not take on life forms, and is self-illuminating. I become completely peaceful when I recite His Naam. 2. The source of bliss, Waheguru, is always our companion who nourishes (looks after) all the low and high-class people. His Naam is the source of all enjoyment and of contentment; I drink His Naam-Amrit in the shelter of the Guru. 3.

I worship Him in comfort and in discomfort as advised by the guru. You are my support, and I can swim across the sea of Maya in Your love, oh Nanak. 4.9.16

ਮਾਝ ਮਹਲਾ 5॥ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ॥ ਸਫਲੁ ਦਰਸਨੁ ਨੇਤ੍ਰ ਪੇਖਤ ਤਰਿਆ॥ ਧੰਨੁ ਮੂਰਤ ਚਸੇ ਪਲ ਘੜੀਆ ਧੰਨਿ ਸੁ ਓਇ ਸੰਜੋਗਾ ਜੀਉ॥ 1॥ ਉਦਮੁ ਕਰਤ ਮਨੁ ਨਿਰਮਲ ਹੋਆ॥ ਹਰਿ ਮਾਰਗਿ ਚਲਤ ਭ੍ਰਮੁ ਸਗਲਾ ਖੋਇਆ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ ਮਿਟਿ ਗਏ ਸਗਲੇ ਰੋਗਾ ਜੀਉ॥ 2॥ ਅੰਤਰਿ ਬਾਹਰਿ ਤੇਰੀ ਬਾਣੀ ॥ ਤੁਧੁ ਆਪਿ ਕਥੀ ਤੈ ਆਪਿ ਵਖਾਣੀ॥ ਗੁਰਿ ਕਹਿਆ ਸਭੁ ਏਕੋ ਏਕੋ ਅਵਰੁ ਨ ਕੋਈ ਹੋਇ ਗਾ ਜੀਉ॥ 3॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਗੁਰ ਤੇ ਪੀਆ॥ ਹਰਿ ਪੈਨਣੁ ਨਾਮੁ ਭੋਜਨੁ ਦੀਆ॥ ਨਾਮਿ ਰੰਗਿ ਨਾਮਿ ਚੋਜ ਤਮਾਸੇ ਨਾਉ ਨਾਨਕ ਕੀਏ ਭੋਗਾ ਜੀਉ॥ 4॥10॥17॥

Majh Mehla 5: Dhunn(u) su vayla jit(u) mein Satgur(u) miliya. Suful(u) dershun(u), naytur paykhut turiya. Dhunn(u) moorut chusay pul ghurriyaan, dhunn(i) su oye sunjoga jeeo. 1. Oodum(u) kert mun(u) nirmul hoya. Hur(i) maarug(i) chult bherm(u) sugla khoya. Naam(u) nidhaan(u) Satguru soonaaya, mit(i) guyay suglay roga jeeo. 2. Untar(i) baahur(i) Tayri Bani. Toodh(u) Aap(i) kuthi taiy Aap(i) vukhaani. Gur(i) kuhhiya subh(u) Aiko Aiko, uver(u) na koyee hoyay ga jeeo. 3. Amrit rus(u) Hur(i) Gur tay peeya. Hur(i) pehnun(u), Naam(u) bhojun deeya. Naam(i) rung(i) Naam(i) choaj tmaashay, Naoun Nanak keeyay bhoga jeeo. 4.10.17.

Word Meaning*:* Dhunn(u) = good luck (for me). Suful(u) = blissful; comforting. Paykhut = on seeing. Moorut, Chusay, Pul, Ghurriyaan = they denote very short periods of time. Sunjoga = predetermined union. 1. Oodum(u) = enthusiasm; vivacity. Bherm(u) = misbeliefs; doubts. Khoya = lost; went away. Nidhaan(u) = (source of all) treasures. Mit(i)

= erased; are removed. 2. Bani = Shabad; Huqam. Kuthi = uttered; declared. Vukhaani = explained. Uver = other. 3. Rus(u) = essence; taste. Pehnan(u) = clothes (to wear). Bhojun = meals. Rung(i) = enjoyment. Choaj Tmaashay = entertaining activities. Bhoga = source of enjoyment. 4.

MEANING: I feel very lucky for the moment when I got connected with Satguru. His sight is blissful and I got freedom from the bonds of Maya at His sight. That moment, that time was highly lucky for me, and so was the predetermined union with Him. 1.

My vivacity (to act on Guru's advice) resulted in cleaning my mind (of any evil thoughts), and all my misbeliefs were cleared when I began to follow the path advised by the Guru. As Satguru narrated the treasure of Waheguru's Naam to me, all my mental troubles were gone. 2 Satguru explained to me that Your Huqam is prevailing everywhere – inside and out. You have declared Your Huqam and explained it too. Satguru explained that there is only one Supreme Being, and that is You, and there will be none other, oh Waheguru. 3.

I acquired the essence of Naam-Amrit from Satguru. He advised me that Waheguru's Naam is like wearing costly dresses and enjoying rich foods. Not only that, Waheguru's Naam brings you the fun and enjoyment of all the activities of entertainment. Waheguru's Naam is like all the tastes of life for me, oh Nanak. 4.10.17

ਮਾਝ ਮਹਲਾ 5॥ ਸਗਲ ਸੰਤਨ ਪਹਿ ਵਸਤੁ ਇਕ ਮਾਗਉ॥ ਕਰਉ ਬੇਨੰਤੀ ਮਾਨੁ ਤਿਆਗਉ॥ ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਲਖ ਵਰੀਆ ਦੇਹੁ ਸੰਤਨ ਕੀ ਧੂਰਾ ਜੀਉ॥ 1॥ ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖ ਬਿਧਾਤੇ॥ ਤੁਮੁ ਸਮਰਥ ਸਦਾ ਸੁਖਦਾਤੇ॥ ਸਭ ਕੋ ਤੁਮ ਹੀ ਤੇ ਵਰਸਾਵੈ ਅਉਸਰੁ ਕਰਹੁ ਹਮਾਰਾ ਪੂਰਾ ਜੀਉ॥ 2॥ ਦਰਸਨਿ ਤੇਰੇ ਭਵਨ ਪੁਨੀਤਾ॥ ਆਤਮ ਗੜੁ ਬਿਖਮੁ ਤਿਨਾ ਹੀ ਜੀਤਾ॥ ਤੁਮ ਦਾਤੇ ਤੁਮ ਪੁਰਖੁ ਬਿਧਾਤੇ ਤੁਮੁ ਜੇਵਡ ਅਵਰੁ ਨ ਸੂਰਾ ਜੀਉ॥ 3॥

(ਅੰਗ 100)॥ ਰੇਨੁ ਸੰਤਨ ਕੀ ਮੇਰੈ ਮੁਖਿ ਲਾਗੀ॥ ਦੁਰਮਤਿ ਬਿਨਸੀ ਕੁਬੁਧਿ ਅਭਾਗੀ॥ ਸਚ ਘਰਿ ਬੈਸਿ ਰਹੇ ਗੁਣ ਗਾਏ ਨਾਨਕ ਬਿਨਸੇ ਕੂਰਾ ਜੀਉ॥ 4॥11॥18॥

Majh Mehla 5: Sugal Suntan peh(i) vust(u) ikk maangoun. Kuroun baynti maan(u) tiyaagoun. Vaar(i) vaar(i) jaayeen lukh vuriyaan, dayho Suntan kee dhoora jeeo. 1. Toom Daatay Toom Purakh Bidhaatay. Toom(u) sumruth suda sookh Daatay. Subh ko Toom hee tay versaavaiy, aousur(u) kurhou hmaara poora jeeo. 2. Dershun(i) Tayray bhuvan pooneeta. Aatum gurrh(u) bikhum(u) tinha hee jeeta. Toom Daatay Toom Purakh Bidhaatay, Toom(u) jayvud uver(u) na soora jeeo. 3.

(PAGE 100): Rayn(u) Suntan kee mayraiy mookh(i) laagi. Doormut(i) binsee kooboodh(i) abhaagi. Sach ghur(i) baiys(i) ruhay goon gaayay Nanak binsay koorra jeeo. 4.11.18.

Word Meaning: Sugal = all. Peh(i) = from. Vust(u) = article; thing. Tiyaagoun = (I) give up. Vaar(i) = offer to sacrifice. Lukh vuriyaan = countless times. Dhoora = dust of the feet. (an expression of love and respect). 1. Daatay = provider. Bidhatay = carver of fate. Sumruth = capable of doing anything. Sookh Daatay = source of comfort. Versaavaiy = blessed; profits from. Aousur(u) = time; opportunity; objective of human life. 2.

Bhuvan = mansions; hearts. Pooneeta = holy; free of all evil. Atum Gurrh = the fort of soul (human mind). Bikhum(u) = very difficult. Jayvud = as great as. Uver(u) = other; else. Soora = gallant; hero. 3. Rayn(u) = dust (of feet). Doormut(i) = evil wisdom. Binsi = ended; destroyed. Koobudh(i) = evil mind. Abhaagi = unlucky. Koorra = mundane distractions. 4.

MEANING: With all the humbleness, I beg only one thing from all the devotees of Waheguru that please, donate me the dust of your feet (I surrender all my pride and wisdom, and wish to act on your advice). I am gladly willing to offer my life to you (serve you as your slave) (if you connect me with Waheguru). 1. You are the provider, and you are the carver

of the fate of everybody, oh omnipresent Waheguru! You are capable of doing everything (are omnipotent) and a source of comfort. Everybody is blessed by You; kindly help me achieve the objective of my human life, oh Waheguru. 2.
Your sight purifies the hearts of individuals, and they are able to conquer the fort of the human soul (mind), which otherwise is impossible to conquer. You are the provider, and the carver of peoples' fate; nobody else is as great a gallant (hero, who looks after everyone) as You are! 3. I am lucky to put the dust of the feet of Your devotees on my forehead (serve them that they have connected me with You) as a result of which all my evil thoughts have been eradicated, and the unlucky bad wisdom has run away from me. When a person's mind quits wandering, and he sings the virtues of Waheguru, all his mundane distractions leave him alone, oh Nanak. 4.11.18.

ਮਾਝ ਮਹਲਾ 5॥ ਵਿਸਰੁ ਨਾਹੀ ਏਵਡ ਦਾਤੇ॥ ਕਰਿ ਕਿਰਪਾ ਭਗਤਨ ਸੰਗਿ ਰਾਤੇ॥ ਦਿਨਸੁ ਰੈਣਿ ਜਿਉ ਤੁਧੁ ਧਿਆਈ ਏਹੁ ਦਾਨੁ ਮੋਹਿ ਕਰਣਾ ਜੀਉ॥ 1॥ ਮਾਟੀ ਅੰਧੀ ਸੁਰਤਿ ਸਮਾਈ॥ ਸਭ ਕਿਛੁ ਦੀਆ ਭਲੀਆ ਜਾਈ॥ ਅਨੰਦ ਬਿਨੋਦ ਚੋਜ ਤਮਾਸੇ ਤੁਧੁ ਭਾਵੈ ਸੋ ਹੋਣਾ ਜੀਉ॥ 2॥ ਜਿਸ ਦਾ ਦਿਤਾ ਸਭੁ ਕਿਛੁ ਲੈਣਾ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਖਾਣਾ॥ ਸੇਜ ਸੁਖਾਲੀ ਸੀਤਲੁ ਪਵਣਾ ਸਹਜ ਕੇਲ ਰੰਗ ਕਰਣਾ ਜੀਉ॥ 3॥ ਸਾ ਬੁਧਿ ਦੀਜੈ ਜਿਤੁ ਵਿਸਰਹਿ ਨਾਹੀ॥ ਸਾ ਮਤਿ ਦੀਜੈ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ॥ ਸਾਸ ਸਾਸ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਓਟ ਨਾਨਕ ਗੁਰ ਚਰਣਾ ਜੀਉ॥ 4॥12॥19॥
Majh Mehla 5: Vissar(u) naahi aivud Daatay. Kur(i) kirpa bhugtan sung(i) raatay. Dinus raiyn(i) jiyoun Toodh(u) dhiyayeen, eho daan(u) moh(i) kerna jeeo. 1. Maati undhi soorut(i) smaayee. Subh kichh(u) deeya bhuliya jaayee. Anund binoad choaj tmaashay, Toodh(u) bhaavaiy so hona jeeo. 2. Jis da ditta subh(u) kichh(u) laiyna. Chhuttee amrit(u) bhojun khana. Sayj sookhali seetul(u) puvna, sehj kayl rung kerna jeeo. 3. Sa boodh(i) deejaiy jit(u) visreh(i) naahi. Sa mut(i) deejaiy jit(u) Toodh(u) dhiyayeen. Saas saas Tayray goon gaavaan, oat Nanak Gur churna jeeo. 4.12.19.
Word Meaning: Vissar(u) naahi = (please) do not be forgotten. Aivud = that great.
Raatay = united completely. Dhiyaayeen = (I) remember (You). 1.
Maati = soil; earth (the body of a fetus). Undhi = completely ignorant. Soorut(i) = awareness. Bhuliya Jaayee = comfortable place. Anund = enjoyment. Binod, Choj, Tmaashay = activities for entertainment. Bhaavaiy = as per (Waheguru's Will). 2. Chhuttee Amrit Bhojun = old Indian granths recognize thirty-six (amrit-like) delicious foods. Sayj = bed. Seetul(u) Puvna = cool air. Sehj = peaceful mind. Kayl, Rung = entertainment; enjoyment. 3.
Sa = that. Boodh(i) = wisdom. Visreh(i) = forget. Oat = support. 4.
MEANING: Please, do not allow me to forget You, oh great Waheguru! It is Your kindness that Your devotees are imbued in Your Naam. I, too, beg You that kindly give me the gift (enable me) that I recite Your Naam day and night. 1.
(You are so kind) that You grant the awareness to the fetus, which is nothing more than an ignorant piece of mud (earth), and You put him in a comfortable position (in the womb), and provide all the necessities for his survival and growth. (For the future), All enjoyment and activities of entertainment are there for him as per Your Will. 2. Whatever the living beings receive in life is all provided by You. Your kindness provides 36 kinds of delicious food, comfortable beds, cool air (a comfortable environment), a peaceful life, and other amenities for the man to enjoy. 3. Please give me the wisdom so that I may never forget You, and always recite Your Naam, oh Waheguru! I wish that I may sing Your virtues with every breath in the shelter of the Guru, which is my support, oh, Nanak! 4.12.19.

ਮਾਝ ਮਹਲਾ 5॥ ਸਿਫਤਿ ਸਾਲਾਹੁਣ ਤੇਰਾ ਹੁਕਮੁ ਰਜਾਈ॥ ਸੋ ਗਿਆਨੁ ਧਿਆਨੁ ਜੋ ਤੁਧੁ ਭਾਈ॥ ਸੋਈ

ਜਪੁ ਜੋ ਪ੍ਰਭ ਜੀਉ ਭਾਵੈ ਭਾਣੈ ਪੂਰ ਗਿਆਨਾ ਜੀਉ॥ 1॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੇਰਾ ਸੋਈ ਗਾਵੈ॥ ਜੋ ਸਾਹਿਬ ਤੇਰੇ ਮਨਿ ਭਾਵੈ॥ ਤੂ ਸੰਤਨ ਕਾ ਸੰਤ ਤੁਮਾਰੇ ਸੰਤ ਸਾਹਿਬ ਮਨੁ ਮਾਨਾ ਜੀਉ॥ 2॥ ਤੂ ਸੰਤਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ॥ ਸੰਤ ਖੇਲਹਿ ਤੁਮ ਸੰਗਿ ਗੋਪਾਲਾ॥ ਅਪੁਨੇ ਸੰਤ ਤੁਧੁ ਖਰੇ ਪਿਆਰੇ ਤੂ ਸੰਤਨ ਕੇ ਪ੍ਰਾਨਾ ਜੀਉ॥ 3॥ ਉਨ ਸੰਤਨ ਕੈ ਮੇਰਾ ਮਨੁ ਕੁਰਬਾਨੇ॥ ਜਿਨ ਤੂ ਜਾਤਾ ਜੋ ਤੁਧੁ ਮਨਿ ਭਾਨੇ॥ ਤਿਨ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਸ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ ਜੀਉ॥ 4॥13॥20॥

Majh Mehla 5: Sift(i) salaahun Tayra Huqam rujaayee. So Giyan dhiyan(u) jo Toodh(u) bhaayee. Soyee jup(u) jo Prubh jeeo bhaavaiy, bhaanaiy poor Giyana jeeo. 1. Amrit(u) Naam(u) Tayra soyee gaavaiy. Jo Sahib Tayray mun(i) bhaavaiy. Tu Suntan ka, Sunt Toomhaaray, Sunt Sahib mun(u) maana jeeo. 2. Tu Santan kee kureh(i) pritpaala. Sunt khayleh(i) Toom sung(i) Gopaala. Apunay Sunt Toodh(u) khuray piyaray Tu Suntan kay praana jeeo. 3. Oon Suntan kaiy mayra mun(u) koorbaanay. Jin Tu jaata jo Toodh(u) mun(i) bhaanay. Tin kaiy sung(i) suda sookh(u) paaya, Hur(i) rus Nanak triput(i) aghaana jeeo. 4.13.

Word Meaning: Sift(i) Salaahun = sing praise. Rujayee = (to obey Waheguru's) Will. Bhaayee = to (Your) liking. Jup(u) = recitation (of some mantras). Bhaanaiy = Will. Poor Giyana = complete Divine knowledge (unity with God). 1. Mun(u) Maana = mutual liking for each other. 2. Pritpaala = raising and nourishing (looking after). Gopaala = Waheguru. Khuray = very much. Praana = life. 3. Jaata = understood (made a connection). Bhaanay = liked. Triput(i) Aghaana = complete contentment. 4.

MEANING: To obey Your Huqam gladly is You real praise, oh Waheguru! Only that knowledge and meditation are meaningful that are to Your liking. Only that recitation of mantras is worth which You approve, and only that knowledge is perfect which You provide, oh Waheguru. 1. Only that individual sings Your Amrit-Naam whom You like, oh Waheguru! The devotees (who are fully connected with You) belong to You, and You belong to them; You and Your devotees like (enjoy) each other. 2. You look after Your devotees, and the devotees enjoy Your company (shelter), oh Waheguru. Your devotees are very dear to You, and You are the life of the devotees (they cannot live without You). 3. I wish to sacrifice my life for the devotees who have fully recognized You (are fully connected with You), and whom You love. Their company is always comforting, and I am fully content with Your Naam-essence in their company, oh Nanak! 4.13.20.

ਮਾਝ ਮਹਲਾ 5॥ ਤੂੰ ਜਲਨਿਧਿ ਹਮ ਮੀਨ ਤੁਮਾਰੇ॥ ਤੇਰਾ ਨਾਮ ਬੂੰਦ ਹਮ ਚਾਤ੍ਰਿਕ ਤਿਖਹਾਰੇ॥ ਤੁਮਰੀ ਆਸ ਪਿਆਸਾ ਤੁਮਰੀ ਤੁਮ ਹੀ ਸੰਗਿ ਮਨੁ ਲੀਨਾ ਜੀਉ॥ 1॥ ਜਿਉ ਬਾਰਿਕੁ ਪੀ ਖੀਰੁ ਅਘਾਵੈ॥ ਜਿਉ ਨਿਰਧਨੁ ਧਨੁ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ॥ ਤ੍ਰਿਖਾਵੰਤ ਜਲੁ ਪੀਵਤ ਠੰਢਾ ਤਿਉ ਹਰਿ ਸੰਗਿ ਇਹੁ ਮਨੁ ਭੀਨਾ ਜੀਉ॥ 2॥ ਜਿਉ ਅੰਧਿਆਰੈ ਦੀਪਕੁ ਪਰਗਾਸਾ॥ ਭਰਤਾ ਚਿਤਵਤ ਪੂਰਨ ਆਸਾ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਜਿਉ ਹੋਤ ਅਨੰਦਾ ਤਿਉ ਹਰਿ ਰੰਗਿ ਮਨੁ ਰੰਗੀਨਾ ਜੀਉ॥ 3॥ ਸੰਤਨ ਮੋ ਕਉ ਹਰਿ ਮਾਰਗਿ ਪਾਇਆ॥ ਸਾਧ ਕ੍ਰਿਪਾਲਿ ਹਰਿ ਰੰਗਿ ਗਿਝਾਇਆ॥ ਹਰਿ ਹਮਰਾ ਹਮ ਹਰਿ ਕੇ ਦਾਸੇ ਨਾਨਕ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਦੀਨਾ ਜੀਉ॥ 4॥14॥21॥

Majh Mehla 5: Tu julnidh(i) hum meen Toomhaaray. Tayra Naam boond hum chaatrik tikh-haaray. Toomri aas piyasa Toomri, Toom hee sung(i) mun(u) leena jeeo. 1. Jiyoun baarik(u) pee kheer(u) aghaavaiy. Jiyoun nirdhun(u) dhun(u) daykh(i) sookh(u) paavaiy. Trikhavunt jul peevut tthundha, tiyoun Hur(i) sung(i) eho mun(u) bheena jeeo. 2. Jiyoun undhiyaaraiy deepuk(u) pergaasa. Bherta chitvut poorun aasa. Mil(i) preetum jiyoun hoat anunda, tiyoun Hur(i) rung(i) mun(u) rungeena jeeo. 3. Suntan mo kuou Hur(i) Maarug(i) paaya. Sadh kirpaal(i) Hur(i) rung(i) gijhaaya. Hur humra, hum Hur(i) kay daasay, Nanak Shabad Guru Sach(u) deena jeeo. 4.14.21.

Word Meaning: Julnidh(i) = source of water (ocean). Meen = fish. Boond = drop (the mythical first drop of the rain water for which the *chaatrik* laments for). Tikh-haaray = thirsty. Leena = fully absorbed. 1. Kheer(u) = milk. Aghaavaiy = contented. Trikhvunt =

thirsty. Bheena = imbued. 2. Undhiyaaray = in darkness. Bherta = husband. Chitvut = having thoughts about. Preetum = beloved. Anunda = blissful. Rungeena = dyed. 3. Kirpal(i) = kindly. Rung(i) = in love. Gijhaaya = got used to; instilled. 4.

MEANING: If You are like the ocean, then we are like fish (who cannot survive without water), oh Waheguru! We are like the mythical rainbird, chaatrik, who is thirsty for- Your Naam, which is like the first rain drop for us. We are thirsty for You, and You are our hope, and our mind is imbued in Your Naam. 1. Just like a hungry child who feels satisfied after drinking milk; and just like a poor man who is overjoyed to receive money; and just like a thirsty man who is happy (satisfied) to drink cold water (on a hot day), we feel blissful to be imbued in Your Naam! 2. Just like the light of a lamp is a boon in the darkness, and just like the arrival of the husband fulfils the wish of a waiting wife, and just like the bliss that a person feels on meeting his (long separated) dear friend, my mind is completely permeated with the love of God. 3. The holy men put me on the path to Waheguru, and the kind Guru instilled love for Waheguru in me. Now, God belongs to me, and I am His slave; Guru's Shabad has connected me with the Truth (eternal Waheguru), oh Nanak. 4.14.21

ਮਾਝ ਮਹਲਾ 5॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਨਿਰਮਲੀਆ॥ ਸੁਖਦਾਈ ਦੂਖ ਬਿਡਾਰਨ ਹਰੀਆ॥ ਅਵਰਿ ਸਾਦ ਚਖਿ ਸਗਲੇ ਦੇਖੇ ਮਨ ਹਰਿ ਰਸੁ ਸਭ ਤੇ ਮੀਠਾ ਜੀਉ॥ 1॥

(ਅੰਗ 101)॥ ਜੋ ਜੋ ਪੀਵੈ ਸੋ ਤ੍ਰਿਪਤਾਵੈ॥ ਅਮਰੁ ਹੋਵੈ ਜੋ ਨਾਮ ਰਸੁ ਪਾਵੈ॥ ਨਾਮ ਨਿਧਾਨ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਸਬਦ ਗੁਰੂ ਮਨਿ ਵੂਠਾ ਜੀਉ॥ 2॥ ਜਿਨਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਸੋ ਤ੍ਰਿਪਤਿ ਅਘਾਨਾ॥ ਜਿਨਿ ਹਰਿ ਸਾਦੁ ਪਾਇਆ ਸੋ ਨਾਹਿ ਡੁਲਾਨਾ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਹਰਿ ਨਾਮਾ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੀਠਾ ਜੀਉ॥ 3॥ ਹਰਿ ਇਕਸੁ ਹਥਿ ਆਇਆ ਵਰਸਾਣੇ ਬਹੁਤੇਰੇ॥ ਤਿਸੁ ਲਗਿ ਮੁਕਤੁ ਭਏ ਘਣੇਰੇ॥ ਨਾਮੁ ਨਿਧਾਨਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਕਹੁ ਨਾਨਕ ਵਿਰਲੀ ਡੀਠਾ ਜੀਉ॥ 4॥15॥22॥

Majh Mehla 5: Amrit Naam(u) suda nirmuliya. Sookhdaayee dookh bidaarun Huriya. Uver(u) saad chukh(i) suglay daykhay, mun Hur(i) rus(u) subh tay meettha jeeo. 1.

(PAGE 101): Jo, jo peevaiy so triptaavaiy. Amar(u) hovaiy jo Naam rus(u) paavaiy. Naam nidhaan tis-hay praput(i), jis(s) Shabad Guru mun(i) voottha jeeo. 2. Jin(i) Hur(i) rus(u) paaya so triput(i) aghaana. Jin(i) Hur(i) saad(u) paaya, so naahay doolaana. Tis-hay praput(i) Hur(i) Hur(i) Naama, jis(u) mustik(i) bhaageettha jeeo. 3. Hur(i) ikkus(u) huth(i) aaya, vursaanay buhoutayray. Tis(u) lug(i) mookut(u) bhuyay ghunayray. Naam nidhaana Gurmukh(i) paayiyaiy, kuhou Nanak virleen deettha jeeo. 4.15.22.

Word Meaning: Nirmuliya = purifier. Dookh Bidaarun Huriya = the destroyer of discomforts (worries), Waheguru. Uver(i) = other. Saad = tastes (n); delicious dishes. Chukh(i) = taste (v). 1. Triptaavaiy = becomes content. Amar(u) = immortal. Nidhaan = treasure. Praput(i) = available, is acquired. Voottha = reside. 2. Triput(i) = Aghaana = contented. Doolaana = lose faith (or self-control). Mustuk(i) = on the forehead. Bhaagittha = good luck. 3. Ikkus(u) Huth(i) = in the hand of only one person (Guru). Vursaanay = those who benefit from. Ghunayray = very many. Virleen = some rare person. 4.

MEANING: Waheguru's Amrit-like Naam always purifies one's mind because the source of all comfort, Waheguru, is the destroyer of all troubles (evils). I have tasted all other delicious dishes, but Waheguru's Naam is the sweetest of all. 1. Whosoever drinks Waheguru's Naam-Amrit becomes fully content and becomes immortal (not bodily, but spiritually as he becomes one with Waheguru). However, the treasure of Naam-Amrit (Waheguru) is available only to those who have made their heart the residence for Guru's Shabad. 2.

Those who are able to acquire the essence of Waheguru's Naam are fully contented, and their faith is never shaken. However, only those who have acquired Waheguru's Naam have

good luck carved on their forehead. (It is a belief that one's luck is revealed on one's forehead. 3. Waheguru's Naam is given only to one individual – the Guru – but there are countless who can benefit from that. By obeying the Guru, many, many people have found salvation. The Naam-treasure can be had only through the Guru's benevolence, but only a few rare individuals actually realize it, oh Nanak. 4.15.22

ਮਾਝ ਮਹਲਾ 5॥ ਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮੇਰੈ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਗਹਿਰ ਗੰਭੀਰੈ॥ ਲਾਖ ਕੋਟਿ ਖੁਸੀਆ ਰੰਗ ਰਾਵੈ ਜੋ ਗੁਰ ਲਾਗਾ ਪਾਈ ਜੀਉ॥ 1॥ ਦਰਸਨੁ ਪੇਖਤ ਭਏ ਪੁਨੀਤਾ॥ ਸਗਲ ਉਧਾਰੇ ਭਾਈ ਮੀਤਾ॥ ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਅਪੁਨਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਧਿਆਈ ਜੀਉ॥ 2॥ ਜਾ ਕਉ ਖੋਜਹਿ ਸਰਬ ਉਪਾਏ॥ ਵਡਭਾਗੀ ਦਰਸਨੁ ਕੋ ਵਿਰਲਾ ਪਾਏ॥ ਊਚ ਅਪਾਰ ਅਗੋਚਰ ਥਾਨਾ ਓਹੁ ਮਹਲੁ ਗੁਰੂ ਦੇਖਾਈ ਜੀਉ॥ 3॥ ਗਹਿਰ ਗੰਭੀਰ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੇਰਾ॥ ਮੁਕਤਿ ਭਇਆ ਜਿਸੁ ਰਿਦੈ ਵਸੇਰਾ॥ ਗੁਰਿ ਬੰਧਨ ਤਿਨ ਕੇ ਸਗਲੇ ਕਾਟੇ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ॥ 4॥16॥23॥

Majh Mehla 5: Nidh(i) sidh(i) ridh(i) Hur(i) Hur(i) Hur(i) mayraiy. Junum(u) pdaruth(u) Gehr Gumbheeraiy. Laakh koat(i) khooshiyaan rung raavaiy, jo Gur laaga paayeen jeeo. Dershun paykhut bhuyyay pooneeta. Sugal oodharay bhaayee meeta. Agumm agochur (u) Soami apuna, Gur kirpa tay Sach(u) dhiyaayeen jeeo. 2. Ja kuou khojeh(i) serb oopaayay. Vudbhaagi ko virla paayay. Ooch, apaar, agoachur thaana, oho mehl Guru daykhaayee jeeo. 3. Gehr gumbhheer Amrit Naam(u) Tayra. Mookt(i) bhuyya jis(u) ridaiy vusayra. Gur bundhun tin kay suglay kaatay, jun Nanak sehj(i) smaayee jeeo. 4.16.23.

Word Meaning: Nidh(i) = (nine) treasures of the mythical god, Kuber. Ridh(i) Sidh(i) = (eighteen) supernatural powers. Junum(u) Pdaruth(u) = the objective of human life (Waheguru's Naam). Gehr = unfathomable. Gumbheeraiy = unemotional; never changing in any way. Laakh kot(i) = millions. Rung Raavaiy = enjoys. 1.
Paykhut = on "seeing". Pooneeta = holy, pious. Oodhaaray = salvaged. Agumm = (physically) unreachable. Agoachar(u) = incomprehensible. 2.
Ooch = High (above the effects of Maya). Apaar = limitless. Thaana = residence. 3.
Mookut(i) bhuyya = became free from the bonds of Maya. Vusayra = residence. Bundhun = bonds of Maya. Sehj(i) = spiritual state above the effects of Maya. 4.

MEANING: I have Waheguru's Naam in my heart, which is like having all the nine treasures of Kuber and all the 18 supernatural powers, because the unfathomable, and never-changing Waheguru, is the source of bliss, and connecting with Him is the objective of human life. For this reason, an individual who takes shelter at the Guru's feet feels blissful as if he is enjoying countless happy occasions. 1. He becomes completely free of all evil thoughts on "seeing" (connecting with) the Guru, and not only that, but he also enables his brothers and friends (his companions) to find salvation. The physically unreachable and incomprehensible Waheguru can be worshiped (and realized) only by the benevolence of the Guru. 2. Waheguru, which is searched for by all His creation, is realized only by some rare, lucky individual. The residence of Waheguru, which is above the effects of Maya, is unreachable and incomprehensible, and is shown by the Guru. (The Guru connects with Him). 3. Your Naam is the real life-sustaining liquid (of immortality), oh unfathomable and never-changing Waheguru! Whosoever makes his heart a residence for Your Naam becomes free from the bonds of Maya because the Guru cuts his bonds, and the devotee attains the higher spiritual state which is above the effects of Maya, oh Nanak. 4.16.23.

ਮਾਝ ਮਹਲਾ 5॥ ਪ੍ਰਭੁ ਕਿਰਪਾ ਤੇ ਹਰਿ ਹਰਿ ਧਿਆਵਉ॥ ਪ੍ਰਭੂ ਦਇਆ ਤੇ ਮੰਗਲ ਗਾਵਉ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਹਰਿ ਧਿਆਈਐ ਸਗਲ ਅਵਰਦਾ ਜੀਉ॥ 1॥ ਨਾਮੁ ਅਉਖਧੁ ਮੋ ਕਉ ਸਾਧੂ ਦੀਆ॥ ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਰਮਲੁ ਥੀਆ॥ ਅਨਦੁ ਭਇਆ ਨਿਕਸੀ ਸਭ ਪੀਰਾ ਸਗਲ ਬਿਨਾਸੇ ਦਰਦਾ ਜੀਉ॥ 2॥

ਜਿਸ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ॥ ਸੋ ਮੁਕਤਾ ਸਾਗਰ ਸੰਸਾਰਾ॥ ਸਤਿ ਕਰੇ ਜਿਨਿ ਗੁਰੂ ਪਛਾਤਾ ਸੋ ਕਾਹੇ ਕਉ ਡਰਦਾ ਜੀਉ॥3॥ ਜਬ ਤੇ ਸਾਧੂ ਸੰਗਤ ਪਾਏ॥ਗੁਰ ਭੇਟਤ ਹਉ ਗਈ ਬਲਾਏ॥ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਵੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਢਾਕਿ ਲੀਆ ਮੇਰਾ ਪੜਦਾ ਜੀਉ॥ 4॥17॥24॥

Majh Mehla 5: Prubh kirpa tay Hur(i) Hur(i) dhiyaavoun. Prubhoo duyya tay mungal gaavoun. Ootthut baiytthut, sovut jaagut, Hur(i) dhiyayiyaiy sugal averda jeeo. 1. Naam(u) aukhudh(u) mo kuou Sadhu deeya. Kilbikh kaatay nirmul(u) theeya. Anund bhuyya niksi subh peera, sugal binaasay durda jeeo. 2. Jis ka ung(u) kuray mayra Piyara. So mookta saagur sunsaara. Sat(i) kuray jin(i) Guru puchhaata, so kaahay kuou durda jeeo. 3. Jub tay Sadhu sungat paayay. Gur bhaytut huoun guyee bulaayay. Saas(i) saas(i) Hur(i) gaavaiy Nanak(u), Satgur(i) dhaak(i) leeya mayra purrda jeeo. 4.17.24.

Word Meaning: Mungal = songs of happiness (or of praise of Waheguru which produces bliss). Averda = life. 1. Aoukhudh(u) = cure; medicine. Sadhu = Guru. Kilbikh = sins. Nirmul = clean (of all evil). Theeya = became. Anund = bliss. Binasay = destroyed. 2. Ung(u) = favour; support. Mookta = free (from the bonds of Maya). Sat(i) Kuray = acknowledge to be True (have full faith). Puchhaata = recognized (made a connection). 3. Jub Tay = since. Bhaytut = on meeting. Bulaayay = evil spirits; worries; troubles. Purrda = secrets (weaknesses). 4.

MEANING: I recite Waheguru's Naam and sing His blissful praise only because of His benevolence. One should recite Waheguru's Naam all his life, no matter what he is doing – standing, sitting, asleep or awake. 1. The Guru has given me Waheguru's Naam (connected me with Him), which is the cure for all (mental problems, which also give birth to physical ailments). Now all my sins are gone, and I am completely clean (of all evils). I am blissful now, and all my ailments and troubles are gone. 2.

An individual, who has the support of my dear Waheguru, is salvaged in this world. Those who have recognized the Guru (get connected with Him) have full faith in the existence of Waheguru, and are not afraid of anyone or anything. 3.

Ever since I have been connected with the Guru, all my worries and troubles have disappeared at the sight of Him. Now, I recite Waheguru's Naam with every breath, and the Guru has covered (removed) all my weaknesses, oh Nanak! 4. 17. 24.

ਮਾਝ ਮਹਲਾ 5॥ ਓਤਿ ਪੋਤਿ ਸੇਵਕ ਸੰਗਿ ਰਾਤਾ॥ ਪ੍ਰਭ ਪ੍ਰਤਿਪਾਲੇ ਸੇਵਕ ਸੁਖਦਾਤਾ॥ ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੇਵਕ ਕੈ ਠਾਕੁਰ ਕਾ ਹੀ ਆਹਰੁ ਜੀਉ॥ 1॥ ਕਾਟਿ ਸਿਲਕ ਪ੍ਰਭਿ ਸੇਵਾ ਲਾਇਆ॥ ਹੁਕਮੁ ਸਾਹਿਬ ਕਾ ਸੇਵਕ ਮਨਿ ਭਾਇਆ॥ ਸੋਈ ਕਮਾਵੈ ਜੋ ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਅੰਤਰਿ ਬਾਹਰਿ ਮਾਹਰੁ ਜੀਉ॥ 2॥ ਤੂੰ ਦਾਨਾ ਠਾਕੁਰੁ ਸਭ ਬਿਧਿ ਜਾਨਹਿ॥

(ਅੰਗ 102)॥ ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਹਰਿ ਰੰਗ ਮਾਣਹਿ॥ ਜੋ ਕਿਛੁ ਠਾਕੁਰ ਕਾ ਸੋ ਸੇਵਕ ਕਾ ਸੇਵਕੁ ਠਾਕੁਰ ਹੀ ਸੰਗਿ ਜਾਹਰੁ ਜੀਉ॥ 3॥ ਅਪੁਨੈ ਠਾਕੁਰਿ ਜੋ ਪਹਿਰਾਇਆ॥ ਬਹੁਰਿ ਨ ਲੇਖਾ ਪੁਛਿ ਬੁਲਾਇਆ॥ ਤਿਸੁ ਸੇਵਕ ਕੈ ਨਾਨਕ ਕੁਰਬਾਣੀ ਸੋ ਗਹਿਰ ਗੰਭੀਰਾ ਗਉਹਰੁ ਜੀਉ॥ 4॥18॥25॥

Majh Mehla 5: Oat(i) poat(i) sayvuk sung(i) raata. Prubh pritpaalay sayvuk Sookhdaata. Paani pukkha peesoun sayvuk kaiy, Tthakur ka hee aahur(u) jeeo. 1. Kaat(i) silk Prubh(i) sayva laaya. Huqam(u) Sahib ka sayvuk mun(i) bhaaya. Soyee kmaavaiy jo Sahib bhaavaiy, sayvuk(u) untar(i) baahur(i) maahur(u) jeeo. 2. Tu daana Tthakur(u) subh bidh(i) jaaneh(i).

(PAGE 102): Tthakur kay sayvuk Hur(i) rung maaneh(i). Jo kichh(u) Tthakur ka, so sayvuk ka, sayvuk Tthakur hee sung(i) jaahur(u) jeeo. 3. Apunaiy Tthakur(i) jo pehiraaya. Bouhur(i) na laykha pooch(i) boolaaya. Tis(u) sayvuk kaiy Nanak koorbani, so gehr gumbheera gouhur(u) jeeo. 4.18.25.

Word Meaning = Oat(i) Poat(i) = the cross threads of fabric (weft and woof). Raata = mixed; imbued. Pritpaalay = looks after. Sookhdaata = source of all comfort. Paani, Pukkha,

Peesoun = fetch water, fan (v), and grind wheat (all such services were needed before mechanization). Aahur = task; service. 1. Silk = bonds (of maya). Bhaaya = liked. Kmaavaiy = does (things). Untar(i) Baahur(i) = inside and out (mentally and physically). Maahur(u) = expert; alert. 2. Daana = wise; respectable. Bidh(i) = ways (n); possibilities; alternatives. Maaneh(i) = enjoy. Jaahur(u) = famous; revealed. 3. Pehiraaya = robed; honoured. Laykha = accountability; questions. Gehr = deep (who does not disclose his secrets). Gumbheera = not affected by conditions. Gouhur(u) = a valuable stone (of great qualities).

MEANING: The source of all comfort, Waheguru, is mixed (blended) with His devotee just as the cross threads in fabric, and He looks after his devotee in every way. I wish to serve such a devotee who is serving Waheguru all the time by fetching water for him, fanning him, and grinding flour for him. 1. Waheguru cuts all the bonds of Maya for His devotee, and the devotee gladly obeys the Huqam of His Lord. The devotee does only those things that are to the liking of the Lord, and he serves Him enthusiastically by mind and by body. 2. You are wise and know every possibility (inner feelings of the devotee), oh Waheguru! The devotees of Waheguru feel blissful under all conditions. Everything that belongs to the Lord belongs to the devotees as well, and the devotees are made prominent (famous) by Waheguru. 3. Once the Lord robes (honours) His devotee, He never questions him again. I wish to offer my life to such a devotee who has become "one" with Waheguru, and like Him, which is unfathomable, never changes and is invaluable, oh Nanak! 4.18.25

ਮਾਝ ਮਹਲਾ 5॥ ਸਭ ਕਿਛੁ ਘਰ ਮਹਿ ਬਾਹਰਿ ਨਾਹੀ॥ ਬਾਹਰਿ ਟੋਲੈ ਸੋ ਭਰਮਿ ਭੁਲਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਅੰਤਰਿ ਪਾਇਆ ਸੋ ਅੰਤਰਿ ਬਾਹਰਿ ਸੁਹੇਲਾ ਜੀਉ॥ 1॥ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ॥ ਮਨੁ ਪੀਵੈ ਸੁਨਿ ਸਬਦੁ ਵੀਚਾਰਾ॥ ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਦਿਨ ਰਾਤੀ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇਲਾ ਜੀਉ॥ 2॥ ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਮਿਲਿਆ॥ ਸਾਧ ਕ੍ਰਿਪਾ ਤੇ ਸੂਕਾ ਹਰਿਆ॥ ਸੁਮਤਿ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਹੋਏ ਮੇਲਾ ਜੀਉ॥ 3॥ ਜਲ ਤਰੰਗ ਜਿਉ ਜਲਹਿ ਸਮਾਇਆ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਮਿਲਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਭ੍ਰਮ ਕਟੇ ਕਿਵਾੜਾ ਬਹੁੜਿ ਨ ਹੋਈਐ ਜਉਲਾ ਜੀਉ॥ 4॥19॥26॥

Majh Mehla 5: Subh kichh(u) ghur meh(i) baahur(i) naahi. Baahur(i) tolaiy so bherm(i) bhoolaayee. Gur persadi jinhi untar(i) paaya, so untar(i) baahur(i) soohayla jeeo. 1. Jhim(i) jhim(i) versaiy Amrit dhaara. Mun(u) peevaiy soon(i) Shabad(u) veechaara. Anund binoad kuray din raati, suda suda Hur(i) kayla jeeo. 2. Junum, junum ka vichhurriya miliya. Sadh kirpa tay sooka huriya. Soomut(i) paayay Naam(u) dhiyayay, Gurmukh(i) hoyay mayla jeeo. 3. Jul trung jiyoun juleh(i) smaaya. Tiyoun joti sung(i) Jot(i) milaaya. Kuhou Nanak bherm kuttay kivarra, buhourr(i) na hoyiyaiy jaoula jeeo. 4.19.26.

Word Meaning: Ghur = heart. Tolaiy = searches. Bherm(i) Bhoolaayee= lost in doubts and misbeliefs. Soohayla = in happiness; content. 1. Jhim(i) Jhim(i) = dropwise; drizzle. Anund Binoad = enjoys bliss. Kayla = detached; blissful. 2. Sadh = Guru. Sooka Huriya = dead (hopeless) and barren mind came alive. Soomut(i) = noble wisdom. Mayla = union (with Waheguru). 3. Trung = wave. Smaaya = became "one" with. Kivaarra = doors; walls. Jaoula = separate. 4.

MEANING: Everything (Waheguru's Naam) resides in man's heart, and there's nothing outside in the world. Those who search for Him in the world are lost in doubts and misbeliefs. Those who have found (got connected with) Waheguru in the shelter (guidance) of the Guru are happy and content internally and in the outside world. 1. The Naam-Amrit slowly drips into the minds of those who are connected with Waheguru (slow dripping is more effective than a flood). They drink it tastefully when they ponder on Guru's Shabad (i.e.

pondering on Guru's Shabad is equivalent to drinking Amrit). Being connected with God, which is always blissful, such individuals also feel blissful and enjoy day and night. 2. They have been united with Waheguru, from whom they had been disconnected for many lives (Sikhism strongly believes in reincarnation), and with the benevolence of the Guru, their barren mind (which never thought about Waheguru) came alive (begins to have holy thoughts). With Guru's noble wisdom, they begin to remember Waheguru, and thus get connected to Him. 3. Just as a wave on the surface of water mingles completely with water again, Waheguru's Light in humans (human soul) becomes one with His own Light (Waheguru Himself). All the walls of their doubts are smashed, and they never get separated from Him again, oh Nanak! 4.19.26.

ਮਾਝ ਮਹਲਾ 5॥ ਤਿਸੁ ਕੁਰਬਾਣੀ ਜਿਨਿ ਤੂ ਸੁਣਿਆ॥ ਤਿਸੁ ਬਲਿਹਾਰੀ ਜਿਨਿ ਰਸਨਾ ਭਣਿਆ॥ ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਤਿਸੁ ਵਿਟਹੁ ਜੋ ਮਨਿ ਤਨਿ ਤੁਧੁ ਆਰਾਧੇ ਜੀਉ॥ 1॥ ਤਿਸੁ ਚਰਣ ਪਖਾਲੀ ਜੋ ਤੇਰੈ ਮਾਰਗਿ ਚਾਲੈ॥ ਨੈਨ ਨਿਹਾਲੀ ਤਿਸੁ ਪੁਰਖੁ ਦਇਆਲੇ॥ ਮਨੁ ਦੇਵਾ ਤਿਸੁ ਅਪੁਨੇ ਸਾਜਨ ਜਿਨਿ ਗੁਰ ਮਿਲਿ ਸੋ ਪ੍ਰਭੁ ਲਾਧੇ ਜੀਉ॥ 2॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨਿ ਤੁਮ ਜਾਣੇ॥ ਸਭ ਕੈ ਮਧੇ ਅਲਿਪਤ ਨਿਰਬਾਣੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਉਨਿ ਭਉਜਲੁ ਤਰਿਆ ਸਗਲ ਦੂਤ ਉਨਿ ਸਾਧੇ ਜੀਉ॥ 3॥ ਤਿਨ ਕੀ ਸਰਣਿ ਪਰਿਆ ਮਨੁ ਮੇਰਾ॥ ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਮੋਹੁ ਅੰਧੇਰਾ॥ ਨਾਮੁ ਦਾਨੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਤਿਸੁ ਪ੍ਰਭੁ ਅਗਮ ਅਗਾਧੇ ਜੀਉ॥ 4॥20॥27॥

Majh Mehla 5: Tis(u) koorbani jin(i) Tu sooniya. Tis(u) bulihaari jin(i) rusna bhuniya. Vaar(i) vaar(i) jaayeen tis(u) vit-houn. jo mun(i) tun(i) Toodh(u) aaradhay jeeo. 1. Tis(u) churn pukhaaleen jo Taraiy maarug(i) chaalaiy. Naiyn nihaalee tis(u) Purakh(u) duyyalay. Mun(u) dayvaan tis(u) apunay saajun, jin(i) Gur mil(i) so Prubh(u) laadhay jeeo. 2. Say vudbhaagi jin(i) Toon jaanay. Subh kaiy mudhay, aliput nirbaanaiy. Sadh kaiy sung(i) oon(i) bhoujul(u) turiya, sugul doot oon(i) saadhay jeeo. 3. Tin kee shern(i) puriya mun(u) mayra. Maan(u) taan(u) tuj(i) moh(u) undhayra. Naam(u) daan(u) deejaiy Nanak kuou, tis(u) Prubh agumm agaadhay jeeo. 4.20.27.

Word Meaning: Koorbani = Bulihaari = Vaar(i) Jaayeen = to offer life. Rusna = tongue. Bhuniya = recited. Vitoun = from; for. Aaradhay = worship. 1. Churn = feet. Pukhaaleen = I (wish to) wash. Maarug(i) = path. Nihaaleen = see; have sight. Purakh(u) Duyyalay = kind Waheguru. Laadhay = found; connected. 2. Vudbhaagi = very lucky. Mudhay = in the middle; among. Aliput = unaffected by Maya. Nirbaanaiy = having absolutely no worldly attachment or desire. Bhoujul = world sea. Doot = demons. Saadhay = fixed (controlled). 3. Shern = shelter. Taan = force; power. Tuj(i) = quit. Moh undhayra = darkness of attachment. Agumm = inaccessible. Agaadhay = unfathomable. 4.

MEANING: I wish to offer my life to those who listen to You (obey Your Huqam), and to those who recite Your Naam by the tongue, and also to those who worship You by mind and body, oh Waheguru! 1. I wish to wash the feet of those who follow the path leading to You. I also wish to "see" the kind Waheguru who is pervading the whole universe. I will gladly surrender my heart (mind) to the friend who is connected with Waheguru by taking shelter of the Guru. 2. They are very lucky who have realized You, oh Waheguru! Even though You are present in everybody, yet You are unaffected by Maya, and have no worldly attachment. They have controlled all the demons (lust, rage, greed, attachment and conceit), and swim across the sea of Maya in the company of the Guru. 3.
I have taken refuge in such fortunate individuals and have gotten rid of all my ego, power, and the darkness of attachment. (I beg of them only) for fostering of Waheguru's Naam, who is inaccessible and unfathomable, oh Nanak! 4.20.27.

ਮਾਝ ਮਹਲਾ 5॥ ਤੂੰ ਪੇਡੁ ਸਾਖ ਤੇਰੀ ਫੂਲੀ॥ ਤੂੰ ਸੂਖਮੁ ਹੋਆ ਅਸਥੂਲੀ॥ ਤੂ ਜਲਨਿਧਿ ਤੂ ਫੇਨੁ ਬੁਦਬੁਦਾ

ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਭਾਲੀਐ ਜੀਉ॥ 1॥ ਤੂੰ ਸੂਤੁ ਮਣੀਏ ਭੀ ਤੂੰ ਹੈ॥ ਤੂੰ ਗੰਠੀ ਮੇਰੁ ਸਿਰਿ ਤੂੰ ਹੈ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਦਿਖਾਲੀਐ ਜੀਉ॥ 2॥ ਤੂੰ ਨਿਰਗੁਣ ਸਰਗੁਣੁ ਸੁਖਦਾਤਾ॥ ਤੂੰ ਨਿਰਬਾਣੁ ਰਸੀਆ ਰੰਗਿ ਰਾਤਾ॥ ਅਪਣੇ ਕਰਤਬ ਆਪੇ ਜਾਣਹਿ ਆਪੇ ਤੁਧੁ ਸਮਾਲੀਐ ਜੀਉ॥ 3॥ ਤੂੰ ਠਾਕੁਰੁ ਸੇਵਕੁ ਫੁਨਿ ਆਪੇ॥ ਤੂੰ ਗੁਪਤੁ ਪਰਗਟੁ ਪ੍ਰਭ ਆਪੇ॥ ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲੀਐ ਜੀਉ॥ 4॥21॥28॥

Majh Mehla 5: Toon payd(u), shaakh Tayri phooli. Toon sookhum(u) hoa asthooli. Tu julnidh(i) Tu phayn(u) boodbooda, toodh(u) bin(u) uver(u) na bhaaliyaiy jeeo. 1. Toon soot(i), muniyay bhee Toon haiyn. Toon guntthi, Mayr(u) sir(i) Toon haiyn. Aad(i) mudh(i) unt(i) Prubh soyee, uver(u) na koyee dikhaaliyaiy jeeo. 2. Toon Nirgoon, Surgoon, Sookhdaata. Toon nirbaan(u), rusiya rung(i) raata. Apnay kertub aapay jaaneh(i), aapay Toodh(u) smaaliyaiy jeeo. Toon Tthaakur(u) sayvuk phoon(i) aapay. Toon goopt pergut(u) Prubh aapay. Nanak Dass(u) suda goon gaavaiy, ikk bhoari nudr(i) nihaaliyaiy jeeo. 4.21.28.

Word Meaning: Payd(u) = tree. Shaakh = branches. Sookhum(u) = minuscule. Asthooli = huge. Julnidh(i) = treasure of water (ocean). Phayn(u) = suds. Boodbooda = bubble. Uver(u) = other than. Bhaaliyaiy = find. 1. Soot(u) = (thread of) cotton. Muniyay = beads. Guntthi = knot. Mayr(u) = supreme (bead in the centre). Aad(i) = beginning. Mudh(i) = middle. Unt(i) = (in the) end. 2. Nirgoon = formless (invisible). Surgoon = The visible universe (is His visible form). Nirbaan(u) = without any desire (above the effects of Maya). Rusiya = source of all tastes. Kertub = amazing feats. Smaaliyaiy = look after; remember (worship). 3. Tthaakur = Master; Lord. Phoon(i) = again; too. Goopt() = hidden. Pergut(u) = visible. Bhoari = a little. Nudr(i) = kind sight. Nihaaliyaiy = cast sight.4.

NOTE: Mayr(u) is a mythical mountain of gold and all the precious stones. (Hindu Granths).

MEANING: If You are compared to a tree, then the whole universe is like Your branches, oh Waheguru! You have transformed from minuscule to huge (the universe). You, Yourself, are the ocean, and Yourself the suds-bubbles on the surface; no one else can be seen like You. 1. You are the thread, and also the beads in the rosary. You are the knot, and you are the main supreme (Mayru) bead. You were at the beginning of the universe, are there now, and will be there at the end; nobody else can be seen like You. 2.
You are formless, and You are in the whole universe, oh, the source of all comforts, Waheguru! You are the source of all essences, imbued with love for Your Creation, yet You are completely detached from the world. Only You know all Your amazing feats of how You look after Your Creation. 3 You are the Lord and also the devotee. You are hidden, and You are visible (in Your Creation). Please cast a kind sight on me, even if it is for a very short period of time, so that I may always sing Your virtues, begs Your slave, Nanak. 4.21.28.

(ਅੰਗ 103)॥ ਮਾਝ ਮਹਲਾ 5॥ ਸਫਲੁ ਸੁ ਬਾਣੀ ਜਿਤੁ ਨਾਮੁ ਵਖਾਣੀ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਣੀ॥ ਧੰਨੁ ਸੋ ਵੇਲਾ ਜਿਤੁ ਹਰਿ ਗਾਵਤ ਸੁਨਣਾ ਆਏ ਤੇ ਪਰਵਾਨਾ ਜੀਉ॥ 1॥ ਸੇ ਨੇਤ੍ਰ ਪਰਵਾਣੁ ਜਿਨੀ ਦਰਸਨੁ ਪੇਖਾ॥ ਸੇ ਕਰ ਭਲੇ ਜਿਨੀ ਹਰਿ ਜਸੁ ਲੇਖਾ ॥ ਸੇ ਚਰਣ ਸੁਹਾਵੇ ਜੋ ਹਰਿ ਮਾਰਗਿ ਚਲੇ ਹਉ ਬਲਿ ਤਿਨ ਸੰਗਿ ਪਛਾਣਾ ਜੀਉ॥ 2॥ ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ॥ ਸਾਧ ਸੰਗਿ ਖਿਨ ਮਾਹਿ ਉਧਾਰੇ॥ ਕਿਲਵਿਖ ਕਾਟਿ ਹੋਆ ਮਨੁ ਨਿਰਮਲੁ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣਾ ਜੀਉ॥ 3॥ ਦੁਇ ਕਰ ਜੋੜਿ ਇਕੁ ਬਿਨਉ ਕਰੀਜੈ॥ ਕਰਿ ਕਿਰਪਾ ਡੁਬਦਾ ਪਥਰੁ ਲੀਜੈ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕਿਰਪਾਲਾ ਪ੍ਰਭ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਜੀਉ॥ 4॥22॥29॥

Majh Mehla 5: Suful(u) su Bani jit(u) Naam(u) vukhaani. Gur persad(i) kinaiy virlaiy jaani. Dhunn(u) so vayla jit(u) Hur(i) gaavut soon-na ,aayay tay pervaana jeeo. 1. Say naytur pervaan(u) jinhi dershun(u) paykha. Say ker bhulay, jinhi Hur(i) jus(u) laykha. Say churn

soohaavay jo Hur(i) maarug(i) chulay, houn bul(i) tin sung(i) puchhaana jeo. 2. Soon(i) saajun mayray meet piyaaray. Sadh sung(i) khin maah(i) oodhaaray. Kilvikh kaat(i) hoa mun(u) nirmul(u), mit(i) guyyay aavun jaana jeeo. 3. Doyay ker joarr(i) ikk(u) binou kreejaiy. Kur(i) kirpa doobda puthur(u) leejaiy. Nanak kuou Prubh bhuyay kirpaala, Prubh Nanak mun(i) bhaana jeeo. 4.22.29.

Word Meaning: Suful(u) = successful; fruitful. Bani = language; words (of praise). Vukhaani = utter; recite. Virlaiy = some rare (individual). Dhunn(u) = worthy of respect; great. Pervaana = acceptable. 1. Say = those. Naytur = eyes. Dershun = sight. Paykha = saw. Ker = hands. Bhulay = good; noble. Jus(u) = praise. Soohaavay = pretty; successful. Maarug(i) = path. Bul(i) = sacrifice. Sung(i) = in the company. Puchhana = realize. 2. Saajun = Meet = friend. Khin = moment. Oodhaaray = salvages. Kilvikh = sins. Mit(i) = ended. Aavun Jaana = coming and going (rebirths). 3.
Ker = hands. Binou = prayer; imploring. Puthur(u) = rock-like heavy (with evil deeds). Leeajaiy = save. Bhuyay = became. Bhaana = likes. 4.

MEANING: Only those words are worthwhile which are in Waheguru's praise. But only a few rare individuals have realized (made a connection with) such Bani by the Guru's grace. Wonderful is the time when one sings, or listens to the praise of Waheguru; such individuals are recognized in Waheguru's Court. 1. Those eyes are lucky (worthy of respect) which have had the "sight" of Waheguru. Those hands are lucky which write praise of Waheguru. Those feet are pretty (lucky) which walk on the path leading to Waheguru. I offer my life to those in whose company I may get connected with Waheguru. 2.
Listen to me, my dear friend; Waheguru salvages individuals in the company of the Guru in a moment. Their minds become pure, and all their sins are destroyed, and they are never born again. 3. With folded hands, I beg You, oh Waheguru, "save me - the stone-like heavy rock (with the weight of my sins); I am sinking in the sea of Maya (Worldly attractions)". The kind Waheguru listened to my prayer, and now Waheguru is my most favourite friend, oh Nanak. 4.22. 29.

ਮਾਝ ਮਹਲਾ 5॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹਰਿ ਹਰਿ ਤੇਰੀ॥ ਸੁਣਿ ਸੁਣਿ ਹੋਵੈ ਪਰਮ ਗਤਿ ਮੇਰੀ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲੁ ਹੋਏ ਮਨੂਆ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਪਾਏ ਜੀਉ॥ 1॥ ਸੂਖੁ ਭਇਆ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ॥ ਸੰਤ ਰਸਨ ਹਰਿਨਾਮੁ ਵਖਾਨਾ॥ ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸਰ ਸੁਭਰ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਏ ਜੀਉ॥ 2॥ ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਸਿਰਜਨਹਾਰੇ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ॥ ਮਿਹਰਵਾਨ ਕਿਰਪਾਲ ਦਇਆਲਾ ਸਗਲੇ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਜੀਉ॥ 3॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਕੀਤੋਨੁ ਹਰਿਆ॥ ਕਰਣਹਾਰਿ ਖਿਨ ਭੀਤਰਿ ਕਰਿਆ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਤਿਸੈ ਅਰਾਧੇ ਮਨ ਕੀ ਆਸ ਪੁਜਾਏ ਜੀਉ॥ 4॥23॥30

Majh Mehla 5: Amrit Bani Hur(i) Hur(i) Tayri. Soon(i) soon(i) hovaiy perm gut(i) mayri. Juln(i) boojhee seetul(u) hoyay munooa, Satgur ka dershun(u) paayay jeeo. 1. Sookh(u) bhuyya dookh(u) door(i) praana. Sunt rusn Hur(i) Naam(u) vukhaana. Jul thul neer(i) bhuray sur soobhur, birtha koyay na jaayay jeeo. 2. Duyya dhaari tin(i) Sirjunhaaray. Jea junt suglay pritpaaray. Mehrvaan kirpal duyyala, suglay triput(i) aghaayay jeeo. 3. Vun(u), trin(u), tirbhuvun(u), keeton(u) huriya. Kernhaar(i) khin bheetur(i) kuriya. Gurmukh(i) Nanak tisaiy araadhay, mun kee aas poojaayay jeeo. 4.23.30.

Word Meaning: Amrit Bani = Amrit-like (spiritual life-sustaining) words of praise. Perm Gut(i) = supreme spiritual state. Juln(i) = burning of heart (suffering of mind). Seetul(u) = calm; peaceful. Munooa = mind. 1. Prana = moved away. Rusn = tongue. Vukhaana = utter; recite. Neer(i) = (with) water (Waheguru's Naam-Amrit). Sur = pools; lakes. Soobhur = full to the brim. Birtha = without; empty. Jaayay = place. 2.

Duyya = kindness. Sirjunhaar = the Creator (Waheguru). Pritpaaray = looks after; raises. Mehrvaan = Kirpal = Duyyala = kind; sympathetic. Triput(i) Aghaayay = content. 3. Vun(u) = forest. Trin(u) = grass; bushes. Tirbhuvun = three-layered universe. Kernhaar(i) = the Creator (Waheguru). Khin Bheetur(i) = in a moment. Araadhay = worships. 4.

MEANING: The words of Your praise are the real Amrit, oh Waheguru! By listening to them, I attain the supreme spiritual state (above the effects of Maya). On seeing the Satguru (connecting with Him), the burning (restlessness) of my mind has calmed down, and my mind has become peaceful. 1. With the grace of the Guru, I am reciting Waheguru's Naam with my tongue as a result of which, all my troubles have gone away, and it is all comforts for me now. I feel as if all the waters, the land, and the lakes are full to the brim with the Naam-Amrit, and there is no place without it. 2. With the kindness of the Creator, all the living beings are being looked after well, and they are fully contented. 3. All the life in the forests, in the grass, the bushes, and in the whole universe has bloomed, and it did not take the Creator even a moment to do so. Taking shelter of the Guru, I worship Waheguru, which fulfills the wishes of every mind, oh Nanak! 4.23.30

ਮਾਝ ਮਹਲਾ 5: ਤੂ ਮੇਰਾ ਪਿਤਾ ਤੂ ਹੈ ਮੇਰਾ ਮਾਤਾ॥ ਤੂ ਮੇਰਾ ਬੰਧਪੁ ਤੂ ਮੇਰਾ ਭਰਾਤਾ॥ ਤੂ ਮੇਰਾ ਰਾਖਾ ਸਭਨੀ ਥਾਈ ਤਾ ਭਉ ਕੇਹਾ ਕਾੜਾ ਜੀਉ॥ 1॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਧੁ ਪਛਾਣਾ॥ ਤੂ ਮੇਰੀ ਓਟ ਤੂ ਹੈ ਮੇਰਾ ਮਾਣਾ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਸਭੁ ਤੇਰਾ ਖੇਲੁ ਅਖਾੜਾ ਜੀਉ॥ 2॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ॥ ਜਿਤੁ ਜਿਤੁ ਭਾਣਾ ਤਿਤੁ ਤਿਤੁ ਲਾਏ॥ ਸਭ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਹੋਵੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ ਜੀਉ॥ 3॥ ਨਾਮੁ ਧਿਆਇ ਮਹਾ ਸੁਖੁ ਪਾਇਆ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਮੇਰਾ ਮਨੁ ਸੀਤਲਾਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਵਜੀ ਵਾਧਾਈ ਨਾਨਕ ਜਿਤਾ ਬਿਖਾੜਾ ਜੀਉ॥ 4॥24॥31॥

Majh Mehla 5: Tu mayra pita Tu haiy mayra maata. Tu mayra bundhup(u) Tu mayra bhraata. Tu mayra raakha subhni thaayeen, ta bhuou kayha kaarra jeeo. 1. Toomri kirpa tay Toodh(u) puchhaana. Tu mayri oat, Tu haiy mayra maana. Toojh bin(u) dooja uver(u) na koyee, subh(u) Tayra khayl(u) akhaarra jeeo. 2. Jea junt subh(i) Toodh(u) oopaayay. Jit(u) jit(u) bhaana, tit(u) tit(u) laayay. Subh kichh(u) keeta Tayra hovaiy, naahi kichh(u) asaarra jeeo. 3. Naam(u) dhiyaayay maha sookh(u) paaya. Hur(i) goon gaayay mayra mun seetlaaya. Gur(i) Pooraiy vuji vadhaayee, Nanak jita bikhaarra jeeo. 4.24.31.

Word Meaning: Bundhup(u) = relative; friend. Bhraata = brother. Raakha = protector; guard. Bhuou = fear. Kaarra = worry; irritation. 1. Puchhana = I recognize; get connected. Oat = support; shelter. Maana = pride. Uver(u) = other; else. Akhaarra = ring (for sports. 2. Jea Junt = living beings. Oopaayay= created. Jit(u) = as. Bhaayay = as (You) wish. Tit(u) = the same. Asaarra = ours. 3. Maha = great. Seetlaaya = became calm (peaceful). Vadhaayee = joy; bliss. Bikhaarra = very difficult task (to fight against the evils).4.

MEANING: You are my father, and You are my mother, oh Waheguru! You are my friend, and You are my brother; when You are my guard everywhere, why should I be afraid of anything, and why should I have any worries or irritations! 1.

I realize You (connect with You) with Your kindness. You are my shelter, and You are my pride. There is no other power than You, and the whole world is Your sport, and the sports ring (You enjoy Your Creation just as a sportsman enjoys his sports), oh Waheguru! 2.

You have created all the living beings, and they do exactly what You wish them to do, oh Waheguru. Whatever happens in the world happens according to Your Huqam; we have no control over it. 3. I attain great comfort by reciting Your Naam (remembering You), and my mind finds peace when I sing Your virtues. Because of the kindness of the Perfect Guru, my mind is overjoyed, and I have won the most difficult battle (fighting against the demons and the attractions of Maya) of my life, oh Nanak. 4.24.31

ਮਾਝ ਮਹਲਾ 5॥ ਜੀਅ ਪ੍ਰਾਣ ਪ੍ਰਭ ਮਨਹਿ ਅਧਾਰਾ॥ ਭਗਤ ਜੀਵਹਿ ਗੁਣ ਗਾਇ ਅਪਾਰਾ॥ ਗੁਣ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮਾ ਹਰਿ ਧਿਆਇ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ ਜੀਉ॥ 1॥ ਮਨਸਾ ਧਾਰਿ ਜੋ ਘਰ ਤੇ ਆਵੈ॥ ਸਾਧਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਮਿਟਾਵੈ॥
(ਅੰਗ 104)॥ ਆਸ ਮਨੋਰਥੁ ਪੂਰਨੁ ਹੋਵੈ ਭੇਟਤ ਗੁਰ ਦਰਸਾਇਆ ਜੀਉ॥ 2॥ ਅਗਮ ਅਗੋਚਰ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨੀ॥ ਸਾਧਿਕ ਸਿਧ ਧਿਆਵਹਿ ਗਿਆਨੀ॥ ਖੁਦੀ ਮਿਟੀ ਚੂਕਾ ਭੋਲਾਵਾ ਗੁਰਿ ਮਨ ਹੀ ਮਹਿ ਪ੍ਰਗਟਾਇਆ ਜੀਉ॥ 3॥ ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਨਿਧਾਨਾ॥ ਸੂਖ ਸਹਜ ਹਰਿ ਨਾਮੁ ਵਖਾਨਾ॥ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁਆਮੀ ਅਪਨਾ ਨਾਉ ਨਾਨਕ ਘਰ ਮਹਿ ਆਇਆ ਜੀਉ॥ 4॥25॥32॥

Majh Mehla 5: Jea praan Prubh muneh(i) adhaara. Bhugat jeeveh(i) goon gaayay Apaara. Goon nidhaan Amrit(u) Hur(i) Naama, Hur(i) dhiyayay dhiyayay sookh(u) paaya jeeo. 1. Munsa dhaar(i) jo ghur(i) tay aavaiy. Sadh sung(i) junum(u) mern(u) mitaavaiy.
(PAGE 104): Aas munoruth(u) poorun(u) hovaiy, bhaytut Gur dersaaya jeeo. 2. Agumm Agochur, kichh(u) mit(i) nuhee jaani. Saadhik sidh dhiyaveh(i) giyani. Khoodi mitee chooka bholaava, Gur(i) mun hee meh(i) pergtaaya jeeo. Anund mungul kalyaan nidhaana. Sookh sehj Hur(i) Naam(u) vukhaana. Hoyay kirpal(u) Soami apna, Naoun Nanak ghur meh(i) aaya jeeo. 4.25.32.
Word Meaning: Jea Praan = soul; life. Adhaara = support. Apaara = (of) limitless (Waheguru). Nidhaan = treasure. Dhiyayay = remembering (God's Naam). 1.
Munsa = wish. Dhaar(i) = conceive; decide. Munoruth(u) = objective. Bhaytut = (on) meeting. Dersaaya = sight. 2. Agumm = unreachable. Agochar = incomprehensible. = Mit(i) = measurements; value. Saadhik = those under training to focus their mind. Sidh = Yogis who have acquired some supernatural power by focusing their mind. Giyaani = having Divine Knowledge. Khoodi = selfishness; ego. Bholaava = doubts; misbeliefs. Pergtaaya = made visible; enlightened (the mind). 3.
Anund Mungal Kalyan = blissfulness; joyful mind. Nidhana = treasure; source. Sehj = spiritual state where Maya has no effect. Vukhaana = recite. 4.
MEANING: Waheguru is the support for life and the mind. His devotees survive (spiritually) by singing the virtues of the limitless Waheguru. His Naam is the treasure of virtues and of Amrit; one finds huge comfort in reciting His Naam. 1.
In the company of the Guru (or His holy congregation), all one's conceived wishes are fulfilled, and the cycle of reincarnation is broken. On seeing and meeting the Guru (spiritually connecting with Him), all one's wishes and objectives are realized. 2.
Even though the followers of the Yogic path, the Sidh yogis, and the Giyanis recite His Naam, nobody can determine the value (magnanimity) of the unreachable and the inconceivable Waheguru. But the Guru has enlightened my mind, and all my doubts and misbeliefs have been cleared. 3. Waheguru is the treasure of all the comforts and bliss; one achieves all the comforts and the higher spiritual state (where Maya has no effect) by reciting His Naam. With His benevolence, I have acquired His Naam in my heart, oh Nanak. 4.25.32.

ਮਾਝ ਮਹਲਾ 5॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ॥ ਤੂ ਪ੍ਰੀਤਮੁ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰੀ॥ ਤੁਮਰੇ ਕਰਤਬ ਤੁਮ ਹੀ ਜਾਣਹੁ ਤੁਮਰੀ ਓਟ ਗੋਪਾਲਾ ਜੀਉ॥ 1॥ ਗੁਣ ਗਾਵਤ ਮਨੁ ਹਰਿਆ ਹੋਵੈ॥ ਕਥਾ ਸੁਣਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ॥ ਭੇਟਤ ਸੰਗਿ ਸਾਧ ਸੰਤਨ ਕੈ ਸਦਾ ਜਪਉ ਦਇਆਲਾ ਜੀਉ॥ 2॥ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰਉ॥ ਇਹ ਮਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨਿ ਧਾਰਉ॥ ਤੁਮਰੀ ਕਿਰਪਾ ਤੇ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸਾ ਸਰਬ ਮਇਆ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ॥ 3॥ ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਈ॥ ਸਦਾ ਸਦਾ ਸਦ ਆਪੇ ਹੋਈ॥ ਚਲਿਤ ਤੁਮਾਰੇ ਪ੍ਰਗਟ ਪਿਆਰੇ ਦੇਖਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ ਜੀਉ॥ 4॥26॥33॥

Majh Mehla 5: Soon(i) soon(i) jeevaan soyay Toomaari. Tu Preetum(u), Tthaakur(u) ut(i) bhaari. Toomray kertub Toom hee jaanhou, Toomri oat Gopala jeeo. 1. Goon gaavut mun(u) huriya hovaiy. Kutha soonut mul(u) sugli khovaiy. Bhaytut sung(i) Sadh Suntan kaiy, suda jupoun Duyyala jeeo. 2. Prubh(u) apuna saas(i) saas(i) smaaroun. Eh mut(i) Gur persad(i) mun(i) dhaaroun. Toomri kirpa tay mun(i) hoyay pergaasa, serb muyya Pritpaala jeeo. 3. Sat(i) Sat(i) Sat(i) Prubh(u) soyee. Suda suda, sud Aapay hoyee Chulit Toomaaray pergut Piyaray, daykh(i) Nanak bhuyyay nihaala jeeo. 4.26.33.

Word Meaning: Soyay = (Sobha); fame, praise; information. Tthaakur(u) = Lord. Ut(i) = extremely. Bhaari = great. Kertub = amazing feats. Oat = shelter. 1.
Huriya = green (comes to life). Kutha = narration (of virtues). Mul(u) = filth. Sugli = all. Khovaiy = lose; wash away. Bhaytut = on meeting (in the company). 2.
Smaaroun = remember. Dhaaroun = acquire; adopt. Pergaasa = enlightenment.
Muyya = kindness. Pritpaala = raising, looking after. 3.
Sat(i) = True; eternal. Chulit = bewitching (captivating) feats. Pergut = visible; appear. Nihaala = blissful. 4.

MEANING: I survive (spiritually) only by listening to Your praise, oh Waheguru! You are my magnanimous darling, Lord. Only You understand Your captivating feats; I am only in Your shelter, oh the provider for the world, Waheguru! 1. My mind blooms when I sing Your praise, and all the filth of my mind is washed away when I listen to the narration of Your virtues. I recite You Naam in the company of the holy saints, oh kind Waheguru! 2.
I recite the Naam of my Waheguru with every breath. I acquired this wisdom through the Guru's kindness. My heart is enlightened with Your grace, oh the provider for the whole world, Waheguru! You are kind to everybody. 3.
Only Waheguru is eternal, and He alone is there all the time. His amazing feats are visible everywhere, and I feel blissful on seeing them, oh Nanak! 4. 26.33.

ਮਾਝ ਮਹਲਾ 5॥ ਹੁਕਮੀ ਵਰਸਣ ਲਾਗੇ ਮੇਹਾ॥ ਸਾਜਨ ਸੰਤ ਮਿਲਿ ਨਾਮੁ ਜਪੇਹਾ॥ ਸੀਤਲ ਸਾਂਤਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਠਾਢਿ ਪਾਈ ਪ੍ਰਭਿ ਆਪੇ ਜੀਉ॥ 1॥ ਸਭੁ ਕਿਛੁ ਬਹੁਤੋ ਬਹੁਤੁ ਉਪਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਗਲ ਰਜਾਇਆ॥ ਦਾਤਿ ਕਰਹੁ ਮੇਰੇ ਦਾਤਾਰਾ ਜੀਅ ਜੰਤ ਸਭਿ ਧ੍ਰਾਪੇ ਜੀਉ॥ 2॥ ਸਚਾ ਸਾਹਿਬ ਸਚੀ ਨਾਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਤਿਸੁ ਸਦਾ ਧਿਆਈ॥ ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮੋਹਾ ਬਿਨਸੇ ਸੋਗ ਸੰਤਾਪੇ ਜੀਉ॥ 3॥ ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਸਾਲਾਹੇ॥ ਸਿਮਰਤ ਨਾਮੁ ਕਾਟੇ ਸਭਿ ਫਾਹੇ॥ ਪੂਰਨ ਆਸ ਕਰੀ ਖਿਨ ਭੀਤਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਪੇ ਜੀਉ॥ 4॥27॥34॥

Majh Mehla 5: Huqami versun laagay mayha. Saajun Sunt mil(i) Naam(u) jupayha. Seetal shaant(i) sehj sookh(u) paaya, tthaandh(i) payee Prubh(i) aapay jeeo. 1. Subh(u) kichh(u) buhouto buhout(u) ooapaaya. Kur(i) kirpa Prubh(i) sugal rujaaya. Daat(i) kurhou mayray Dataara, jea junt subh(i) dhraapay jeeo. 2. Sacha Sahib Sachi Naayee. Gur persad(i) Tis(u) suda dhiyaayeen. Junum mern bhaiy kaatay moha, binsay soag suntaapay jeeo. 3. Saas(i) saas(i) Nanak(u) salaahay. Simrut Naam(u) kaatay subh(i) phaahay. Poorun aas kurie khin bheetur(i), Hur(i) Hur(i) Hur(i) goon jaapay jeeo. 4.27.34.

Word Meaning: Versay = rain (of Waheguru's Naam) falling. Mayha = cloud. Seetal = cool. Shaant(i) = peaceful. Sehj = higher spiritual state. Tthaandh(i) = coolness; peace. 1.
Rujaaya = fed to satisfaction. Daat = gift; largesse. Dhraapay = overfed. 2.
Naayee = greatness. Moha = attachment. Binsay = ended. Suntaap = troubles; tough times. 3. Phaahay = bonds; shackles. Khin = moment. Bheetur(i) = inside. 4.

MEANING: When all the devotee friends recite Waheguru's Naam together with dedication, it feels as if His Naam begins to rain in the hearts of the devotees by His Huqam (pleasure). The mind (suffering from the heat of vile, lust, etc.) begins to feel calm and peaceful, and the

comfort of the higher spiritual level (where Maya has no effect) begins to be felt with His kindness. 1 The kind God has created an excess of everything so that all the living beings are completely satisfied. The provider Waheguru bestows such great largesse that all living beings are fully content. 2. Waheguru is eternal, and so is His magnanimity; one should always remember Him in Guru's shelter. With recitation of Waheguru's Naam, all the fear of reincarnation, attachment with worldly things, and all the troubles and grief are completely eradicated. 3. I remember Waheguru with every breath as a result of which all the worldly bonds are cut, oh Nanak! When a person sings the virtues of Waheguru, all his wishes are granted in no time. 4.27.34.

NOTE: Punjab has always been an important agrarian state, but at the time of Guru Sahiban, there were no canals to irrigate the fields. The farmers depended mainly on rainfall for growing their crops. Not only that, rains also brought relief from the intense heat of May and June. In this Shabad, Guru Sahib uses the analogy of rain's importance to living beings to emphasize the importance of Waheguru's Naam.

ਮਾਝ ਮਹਲਾ 5॥ ਆਉ ਸਾਜਨ ਸੰਤ ਮੀਤ ਪਿਆਰੇ॥ ਮਿਲਿ ਗਾਵਹ ਗੁਣ ਅਗਮ ਅਪਾਰੇ॥ ਗਾਵਤ ਸੁਣਤ ਸਭੇ ਹੀ ਮੁਕਤੇ ਸੋ ਧਿਆਈਐ ਜਿਨਿ ਹਮ ਕੀਏ ਜੀਉ॥ 1॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਵਹਿ॥ ਮਨਿ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਵਹਿ॥ ਸਿਮਰਿ ਸਾਹਿਬੁ ਸੋ ਸਚੁ ਸੁਆਮੀ ਰਿਜਕੁ ਸਭਸੁ ਕਉ ਦੀਏ ਜੀਉ॥ 2॥ ਨਾਮੁ ਜਪਤ ਸਰਬ ਸੁਖ ਪਾਈਐ॥ ਸਭੁ ਭਉ ਬਿਨਸੈ ਹਰਿ ਹਰਿ ਧਿਆਈਐ॥ ਜਿਨਿ ਸੇਵਿਆ ਸੋ ਪਾਰਗਿਰਾਮੀ ਕਾਰਜ ਸਗਲੇ ਥੀਏ ਜੀਉ॥ 3॥ ਆਇ ਪਇਆ ਤੇਰੀ ਸਰਣਾਈ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਲੈਹਿ ਮਿਲਾਈ॥ (ਅੰਗ 105)॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਭਗਤੀ ਲਾਵਹੁ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਏ ਜੀਉ॥ 4।28॥35॥

Majh Mehla 5: Aao saajun Sunt meet piyaaray. Mil(i) gaaveh goon Agumm Apaaray. Gaavut soonut subhay hee mooktay, so dhiyayiyaiy Jin(i) hum keeyay jeeo. 1. Junum junum kay kilbikh jaaveh(i). Mun chinday sayee ful paaveh(i). Simer(i) Sahib(u) so Sach(u) Soami, rijuk subhus(u) kuou deeyay jeeo. 2. Naam(u) juput serb sookh paayiyaiy. Subh(u) bhuou binsaiy Hur(i) Hur(i) dhiyayiyaiy. Jin(i) sayviya so paargiraami, kaaruj suglay theeyay jeeo. 3. Aayay puyya Tayri shernaayi. Jiyoun bhaavaiy Tiyoun laih(i) milaayi.

(PAGE 105): Kur(i) kirpa Prubh(u) bhugti laavhou, Sach(u) Nanak Amrit(u) peeyay jeeo. 4.28.35.

Word Meaning: Saajun = Meet = friend. Agumm = (physically) inaccessible. Apaaray = limitless. Mooktay = free from the bonds of Maya. 1. Kilbikh = sins. Chinday = desired. Rijuk = food and other necessities. 2. Binsaiy = destroyed. Paargiraami = able to swim across the sea of Maya. Kaaruj = tasks; objectives. Theeyay = became; completed. 3. Shernaayi = shelter. Bhaavaiy = (as You) deem appropriate. Sach(u) = eternal. 4.

MEANING: Come, all my devotee friends; let us sing praise of the unreachable, and the limitless Waheguru together. All those who sing and all those who listen to the praise of our Creator, Waheguru, are emancipated. 1. When one recites the Naam of Waheguru - who nourishes all His Creation, and fulfills all other needs - all his sins of many lives are destroyed, and all his conceived wishes are granted. 2. One enjoys all the comforts, and all his fears go away when he recites Waheguru's Naam. Whoever serves Waheguru can swim across the sea of Maya, and all his tasks are realized (his noble wishes are granted). 3. I have come to Your shelter, oh Waheguru! Please connect me with You in whatever way You please. Kindly enable me to serve You (recite Your Naam with dedication) so that I (Guru Nanak) may drink the True Naam - Amrit. 4.28.35.

ਮਾਝ ਮਹਲਾ 5॥ ਭਏ ਕ੍ਰਿਪਾਲ ਗੋਵਿੰਦ ਗੁਸਾਈ॥ ਮੇਘੁ ਵਰਸੈ ਸਭਨੀ ਥਾਈ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ ਜੀਉ॥ 1॥ ਅਪੁਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਰੇ॥ ਜਿਉ ਬਾਰਿਕ ਮਾਤਾ ਸੰਮਾਰੇ॥

ਦੁਖ ਭੰਜਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਦੇਤ ਸਗਲ ਆਹਾਰੇ ਜੀਉ॥ 2॥ ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਮਿਹਰਵਾਨਾ॥ ਸਦ ਬਲਿਹਾਰਿ ਜਾਈਐ ਕੁਰਬਾਨਾ॥ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਸਦਾ ਧਿਆਈ ਜਿ ਖਿਨ ਮਹਿ ਸਗਲ ਉਧਾਰੇ ਜੀਉ॥3॥ ਰਾਖਿ ਲੀਏ ਸਗਲੇ ਪ੍ਰਭਿ ਆਪੇ॥ ਉਤਰਿ ਗਏ ਸਭ ਸੋਗ ਸੰਤਾਪੇ॥ ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਹਰੀਆਵਲੁ ਪ੍ਰਭ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰੇ ਜੀਉ॥ 4॥29॥36॥

Majh Mehla 5: Bhuyay kirpaal Govind Gosayeen. Maygh(u) versaiy subhni thaayeen. Deen Dyaal suda kirpaala, tthaandh(i) payee Kartaaray jeeo. 1. Apunay jea junt pritpaaray. Jiyoun baarik maata summaaray. Dookh bunjun sookh saagar Soami, dayt sugal aahaaray jeeo. 2. Jul(i) thul(i) poor(i) ruhiya Mehrvaana. Sud bulihaar(i) jaayiyaiy koorbaana. Raiyn(i) dinus(s) tis(u) suda dhiyayeen, j(i) khin meh(i) sugal oodhaaray jeeo. 3. Raakh(i) leeyay suglay Prubh(i) aapay. Oottur(i) guyay subh soag suntaapay. Naam(u) juput mun(u) tun(u) huriyavul(u), Prubh Nanak nudr(i) nihaaray jeeo. 4.29.36.

Word Meaning: Bhuyay = became. Govind = Gosayeen = provider for the earth = Waheguru. Maygh(u) = clouds. Tthaandh(i) = coolness; peace. 1. Jea Junt = living beings. Pritpaaray = provides for; looks after. Bhunjun = destroyer. Saagar = sea. Aahaaray = food. 2. Bulihaar(i) = Koorbaana = offer for sacrifice. Raiyn(i) = night. Khin = moment. 3. Soag = grief; sorrow. Suntaapay = troubles; hardships. Huriyavul(u) = blooms; joyful. Nihaaray = sees; looks kindly at. 4.

MEANING: With the kindness of Waheguru, it is raining Naam everywhere. Waheguru, who is always kind to the poor and the powerless, has brought calmness and peace to the world, which burns (suffers) with the heat of vices. 1. He looks after His creation just the way a mother looks after her baby. The Lord Waheguru, who is the destroyer of all discomforts and is the source of all comfort, provides food and support to all living beings. 2.
The kind Waheguru is present everywhere – on the land, in the waters, and in the sky - we should sacrifice our lives for Him, and must worship Him day and night. He can salvage all of us in a moment (in the twinkling of an eye). 3.
Waheguru protects all of us, and all the sorrows and troubles are eliminated. The body and mind bloom (feel blissful) when we recite Waheguru's Naam, which happens only when He casts His kind sight on us, oh Nanak. 4.29.36.

ਮਾਝ ਮਹਲਾ 5॥ ਜਿਥੈ ਨਾਮੁ ਜਪੀਐ ਪ੍ਰਭ ਪਿਆਰੇ॥ ਸੇ ਅਸਥਲ ਸੋਇਨ ਚਉਬਾਰੇ॥ ਜਿਥੈ ਨਾਮੁ ਨ ਜਪੀਐ ਮੇਰੇ ਗੋਇਦਾ ਸੇਈ ਨਗਰ ਉਜਾੜੀ ਜੀਉ॥ 1॥ ਹਰਿ ਰੁਖੀ ਰੋਟੀ ਖਾਇ ਸਮਾਲੇ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਖਾਇ ਖਾਇ ਕਰੇ ਬਦਫੈਲੀ ਜਾਨੁ ਵਿਸੂ ਕੀ ਵਾੜੀ ਜੀਉ॥ 2॥ ਸੰਤਾ ਸੇਤੀ ਰੰਗੁ ਨ ਲਾਏ॥ ਸਾਕਤ ਸੰਗਿ ਵਿਕਰਮ ਕਮਾਏ॥ ਦੁਲਭ ਦੇਹ ਖੋਈ ਅਗਿਆਨੀ ਜੜ ਅਪੁਨੀ ਆਪਿ ਉਪਾੜੀ ਜੀਉ॥ 3॥ ਤੇਰੀ ਸਰਣਿ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ॥ ਸੁਖ ਸਾਗਰ ਮੇਰੇ ਗੁਰ ਗੋਪਾਲਾ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਰਾਖਹੁ ਸਰਮ ਅਸਾੜੀ ਜੀਉ॥ 4॥30॥37॥

Majh Mehla 5: Jithaiy Naam(u) jupiyaiy Prubh piyaaray. Say usthul soyin chaubaaray. Jithaiy Naam(u) na jupiyaiy mayray Goinda, sayee nugar oojaarri jeeo. 1. Hur(i) rookhee roti khaayay smaalay. Hur(i) untar(i) baahur(i) nudr(i) nihaalay. Khaayay khaayay Kur(i)ay budphaiyli, jaan(u) visoo kee vaarree jeeo. Suntaan sayti rung(u) na laayay. Saakut sung(i) vikurm kmaayay. Doolubh dayh khoyee ugiyani, jurrh apunee aap(i) oopaarri jeeo. 3. Tayri shern(i) mayray deen Duyaala. Sookh saagur mayray Gur Gopaala. Kur(i) kirpa Nanak goon gaavaiy, raakhou sherm asaarri jeeo. 4.30.37.

Word Meaning: Usthul = barren land; desert; deserted place. Chaubaaray = mansion. Oojaarri = uninhabited (deserted) place. 1. Rookhee = uncoated chapati without any dish (subsistence food). Smaalay = remembers Waheguru's Naam. Nihaalay = Nihaaray = sees. Budphaiyli = evil deeds. Visoo = poison. Vaarree = garden. 2.

Rung(u) = love; respect. Saakut = worshipper of wealth. Vikurm = ignoble deeds. Doolubh Dayh = priceless human life. Ugiyani = ignorant. Jurrh = root. 3.
Shern(i) = shelter. Deen = powerless; weak. Sherm = honour; self-respect. 4.
MEANING: A deserted place feels like a mansion of gold where Waheguru's Naam is recited; and a town where Waheguru's Naam is not recited feels like a deserted place. 1.
If a poor person, who has very little to eat, recites Waheguru's Naam, he has Waheguru's kind sight on him everywhere; but a person, who has very rich food to eat, but does evil deeds, is growing a garden of poison (in Waheguru's eyes). 2.
An individual who develops no love or respect for the holy devotees (of Waheguru) and, on top of that, commits ignoble deeds in the company of lovers of money is an ignorant person who uproots (destroys) his own base and wastes away his precious human life. 3.
I have come to the shelter of the Waheguru, who is kind to the powerless, is the source of all comfort, is the Guru, and is the provider for the whole world. Please be kind to me (Your slave Nanak), so that I may sing Your praise to save my honour in Your Court (to achieve my objective of being "one" with You), oh Waheguru. 4.30.37.

ਮਾਝ ਮਹਲਾ 5॥ ਚਰਣ ਠਾਕੁਰ ਕੇ ਰਿਦੈ ਸਮਾਣੇ॥ ਕਲਿ ਕਲੇਸ ਸਭ ਦੂਰਿ ਪਇਆਣੇ॥ ਸਾਂਤਿ ਸੂਖ ਸਹਜ ਧੁਨਿ ਉਪਜੀ ਸਾਧੂ ਸੰਗਿ ਨਿਵਾਸਾ ਜੀਉ॥ 1॥ ਲਾਗੀ ਪ੍ਰੀਤਿ ਨ ਤੂਟੈ ਮੂਲੇ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਣ ਗਾਵਾ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ॥ 2॥ ਅੰਮ੍ਰਿਤੁ ਵਰਖੈ ਅਨਹਦ ਬਾਣੀ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਸਾਂਤਿ ਸਮਾਣੀ॥ ਤਿਪਤਿ ਅਘਾਇ ਰਹੇ ਜਨ ਤੇਰੇ ਸਤਿਗੁਰਿ ਕੀਆ ਦਿਲਾਸਾ ਜੀਉ॥ 3॥ ਜਿਸ ਕਾ ਸਾ ਤਿਸ ਤੇ ਫਲੁ ਪਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਸੰਗਿ ਮਿਲਾਇਆ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਵਡਭਾਗੀ ਨਾਨਕ ਪੂਰਨ ਆਸਾ ਜੀਉ॥ 4॥31॥38

Majh Mehla 5: Churn Tthakur(i) kay ridaiy smaanay. Kul(i) klaysh subh door(i) puyiyaanay. Shaant(i) sookh sehj dhoon(i) oopji, Sadhu sung(i) nivaasa jeeo. 1. Laagi preet(i) na tootaiy moolaiy. Hur(i) untar(i) baahur(i) ruhiya bhurpooray. Simer(i) simer(i), simer(i) goon gaavaan, kaati jum kee phaasa jeeo. 2. Amrit verkhaiy unhud Bani. Mun tun untar(i) shaant(i) smaani. Tiput(i) aghaayay ruhay jun Tayray, Satgur(i) keeya dilaasa jeeo. 3. Jis ka sa tis tay ful(u) paaya. Kur(i) kirpa Prubh sung(i) milaaya. Aavun jaan ruhay vudbhaageen, Nanak poorun aasa jeeo. 4.31.38.
Word Meaning: Churn Tthaakur Kay = Lord's feet (His Naam). Ridaiy = (in) heart. Kul(i) = Kulyug (an era of time considered to be unholy in Hindu Granths. (Sikhism does not believe in any such stipulated time periods). Klaysh = bitterness; hostility. Door(i) Puyiyaanay = went away; removed. Shaant(i) = peace. Sehj = peace of mind. Dhoon(i) = concentration. Nivaasa = reside; in the company of. 1. Na Moolay = absolutely not; not at all. Bhurpooray = filling completely. Simer(i) = remembering (Waheguru). Jum kee Phaasa = noose of the angel of death. 2. Verkhaiy = drops; rains. Unhud = Divine music which plays automatically. Shaant(i) = peace; calmness. Tiput(i) Aghaayay = contented completely. Dilaasa = encouragement; support. 3. Ful(u) = success; achieved the object. Aavun Jaan = reincarnation. 4.
MEANING: A man who stays in the company of the holy men (and recites Waheguru's Naam) makes his heart the place for Waheguru's Naam to stay. All his worldly troubles and hostility towards him are eliminated, and he attains peace of mind, comfort, a higher spiritual state, and concentration of mind. 1. Once one is connected to Waheguru through his love and devotion, his connection is never broken, and he "sees" Waheguru present everywhere. I can also cut the noose of the angel of death by singing the virtues of Waheguru. 2. The rain of the Divine music of Bani (words of Waheguru's praise) is falling everywhere

as a result of which peace and calmness prevail in one's body and mind. With Satguru's support, the devotees acquire full contentment in the Naam-rain. 3.
When a man surrenders to Waheguru and becomes dependent upon Him (has full faith in Him), he achieves the objective of his life. With His kindness, Waheguru connects His devotee to Him as a result of which all his wishes are fulfilled, and his reincarnation comes to an end, oh Nanak! 4.31.38.

ਮਾਝ ਮਹਲਾ 5॥ ਮੀਹੁ ਪਇਆ ਪਰਮੇਸਰਿ ਪਾਇਆ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਇਆ॥ ਗਇਆ ਕਲੇਸੁ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲੀ ਜੀਉ॥ 1॥ ਜਿਸ ਕੇ ਸੇ ਤਿਨ ਹੀ ਪ੍ਰਤਿਪਾਰੇ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਰੇ॥ ਸੁਣੀ ਬੇਨੰਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਪੂਰਨ ਹੋਈ ਘਾਲੀ ਜੀਉ॥ 2॥
(ਅੰਗ 106)॥ ਸਰਬ ਜੀਆ ਕਉ ਦੇਵਣਹਾਰਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਨਦਰਿ ਨਿਹਾਰਾ॥ ਜਲ ਥਲ ਮਹੀਅਲ ਸਭਿ ਤ੍ਰਿਪਤਾਣੇ ਸਾਧੂ ਚਰਨ ਪਖਾਲੀ ਜੀਉ॥ 3॥ ਮਨ ਕੀ ਇਛ ਪੁਜਾਵਣਹਾਰਾ॥ ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰਾ॥ ਨਾਨਕੁ ਦਾਨੁ ਕੀਆ ਦੁਖ ਭੰਜਨਿ ਰਤੇ ਰੰਗਿ ਰਸਾਲੀ ਜੀਉ॥ 4॥32॥ 39॥
Majh Mehla 5: Meenh(u) puyya Permayshur(i) paaya. Jea junt subh(i) sookhi vusaaya. Guyya klaysh(u) bhuyya sookh(u) Saacha, Hur(i) Hur(i) Naam(u) smaaleen jeeo. Jis kay say Tin hee pritpaaray. Parbraham Prubh bhuyay rukhvaaray. Sooni baynti Tthaakur mayraiy, poorun hoyee ghaali jeeo. 2.
(PAGE 106): Serb jeeaan kuou Dayvunhaara. Gur Persadi nudr(i) nihaara. Jul thul muhhiul subh(i) triptaanay, Sadhu churn pukhaaleen jeeo. 3. Mun kee ichh poojavunhaara. Suda suda jaayeen bulihaara. Nanak(u) daan(u) keeya dookh Bhunjun(i), ruttay rung(i) rusaalee jeeo. 4.32. 39.
Word Meaning: Meenh(u) = rain. Jea Junt = living beings. Sookhi Vusaaya = settled in comfort. Klaysh(u) = hostility; bitterness. 1. Pritpaaray = raised; looked after. Rukhvaaray = guard. Ghaali = hard work. 2. Jul Thul Muhhiul = water, land, and sky = the whole world. Triptaanay = contented. Churn Pukhaali = wash feet (an expression of profound love and respect). 3. Ichh = wish; desire. Poojaavunhaara = fulfiller. Bulihaara = offer life for sacrifice. Rusaalee = the source of all essences (Waheguru). 4.
MEANING: With the kindness of Waheguru, the rain of His Naam is coming down as a result of which all the living beings are having comfort in their life. By remembering Waheguru's Naam, all the troubles, and hostility against one another go away, and the everlasting comfort is achieved. 1. Waheguru, to whom all the living beings belong, looks after them, and He becomes their guard. The Lord has answered my prayers, and my efforts have been successful (in achieving the objective of human life). 2. Waheguru is the provider for all the living beings, and can be "seen" (realized) only by the grace of the Guru. I wish to wash the feet of the Guru (serve Him by obeying His advice gladly) with whose grace all the living beings in the waters, on the land, and in the sky get fully satisfied. 3.
Waheguru fulfills the wishes of the mind. I wish to sacrifice my life for Him all the time. The destroyer of all the discomforts, Waheguru, has bestowed me with the gift (of union with Him); so now I am fully imbued in the love of the source of all essences (Waheguru), oh Nanak! 4.32.39.

ਮਾਝ ਮਹਲਾ 5॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਧਨੁ ਭੀ ਤੇਰਾ॥ ਤੂ ਠਾਕੁਰੁ ਸੁਆਮੀ ਪ੍ਰਭੁ ਮੇਰਾ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਰਾਸਿ ਤੁਮਾਰੀ ਤੇਰਾ ਜੋਰੁ ਗੋਪਾਲਾ ਜੀਉ॥ 1॥ ਸਦਾ ਸਦਾ ਤੂ ਹੈ ਸੁਖਦਾਈ॥ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਤੇਰੀ ਪਾਈ॥ ਕਾਰ ਕਮਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ ਜਾ ਤੂ ਦੇਹਿ ਦਇਆਲਾ ਜੀਉ॥ 2॥ ਪ੍ਰਭ ਤੁਮ ਤੇ ਲਹਣਾ ਤੂ ਮੇਰਾ ਗਹਣਾ॥ ਜੋ ਤੂ ਦੇਹਿ ਸੋਈ ਸੁਖੁ ਸਹਣਾ॥ ਜਿਥੈ ਰਖਹਿ ਬੈਕੁੰਠੁ ਤਿਥਾਈ ਤੂ ਸਭਨਾ ਕੇ ਪ੍ਰਤਿਪਾਲਾ ਜੀਉ॥ 3॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ॥ ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਇਆ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਏ

ਕਦੇ ਨ ਹੋਏ ਦੁਖਾਲਾ ਜੀਉ॥ 4॥33॥40॥

Majh Mehla 5: Mun(u) tun(u) Tayra, dhun(u) bhee Tayra. Tu Tthaakur(u) Soami Prubh mayra. Jeeo pind(u) subh(u) raas(i) Toomaari, Tayra joar Gopala jeeo. 1. Suda suda Tu haiy sookhdaayee. Niv(i) niv(i) laagaan Tayri paayeen. Kaar kmaavaan jay Toodh(u) bhaavaan, jaa Tu dayh(i) Duyyaala jeeo. 2. Prubh Toom tay lehna, Tu mayra gehna. Jo Tu dayh(i) soyee sookh(u) sehna. Jithaiy rukheh(i) Baikoontth(u) tithayeen, Tu subhna kay Pritpaala jeeo. 3. Simer(i) simer(i) Nanak sookh paaya. Aatth pehr Tayray goon gaaya. Sugal munoruth poorun hoyay, kuday na hoyay dookhaala jeeo. 4.33.40.

Word Meaning: Tthaakur(u) = Soami = Lord; Master. Pind(u) = body. Raas(i) = capital. Joar(u) = force (behind). 1. Kaar Kmaavaan = do just that. Jay Toodh Bhaavaan = by which You may like me. 2. Lehna = to receive. Gehna = ornaments; wealth. Baikoontth(u) = paradise. 3. Munoruth = objectives. Dookhaala = source of discomfort. 4.

MEANING: You are my Master and my Lord, oh Waheguru! My mind, my body, and my wealth all belong to You (are given by You). My life and by body are Your capital for me (I can use my mind and my body for noble or ignoble deeds), and You are the force behind me, oh the Provider for the whole world! 1. You are always the source of comfort; I wish to kneel down to touch Your feet (obey Your Command or Will, gladly). I wish to do only those deeds that You kindly ask me to do so that You may like me. 2.

I have to receive everything from You, and You are my wealth, oh Waheguru. Whatever you bestow on me, is for my comfort. You look after everybody, and in whatever situation You keep me in, is paradise for me. 3.

I sing Your virtues day and night, and I get all the comfort when I recite Your Naam. All my objectives in life (including the one to be “one” with You) have been fulfilled, and I will never experience any source of discomfort, oh Nanak! 4.33.40.

ਮਾਝ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਮੇਘੁ ਪਠਾਇਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਦਹ ਦਿਸਿ ਵਰਸਾਇਆ॥ ਸਾਂਤਿ ਭਈ ਬੁਝੀ ਸਭ ਤ੍ਰਿਸਨਾ ਅਨਦੁ ਭਇਆ ਸਭ ਠਾਈ ਜੀਉ॥ 1॥ ਸੁਖਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ॥ ਆਪੇ ਬਖਸਿ ਕਰੇ ਜੀਅ ਸਾਰਾ॥ ਅਪਨੇ ਕੀਤੇ ਨੋ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਪਇ ਪੈਰੀ ਤਿਸਹਿ ਮਨਾਈ ਜੀਉ॥ 2॥ ਜਾ ਕੀ ਸਰਣਿ ਪਇਆ ਗਤਿ ਪਾਈਐ॥ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ ਤਿਸੁ ਬਿਨੁ ਹੋਰੁ ਨ ਦੂਜਾ ਠਾਕਰੁ ਸਭ ਤਿਸੈ ਕੀਆ ਜਾਈ ਜੀਉ॥ 3॥ ਤੇਰਾ ਮਾਣੁ ਤਾਣੁ ਪ੍ਰਭ ਤੇਰਾ॥ ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ॥ ਨਾਨਕੁ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਆਠ ਪਹਰ ਤੁਧੁ ਧਿਆਈ ਜੀਉ॥ 4॥34॥41॥

Majh Mehla 5: Parbraham(i) Prubh(i) maygh(u) putthaaya. Jul(i) thul(i) muhhiul(i) deh dis(i) versaaya. Shaant(i) bhuyyi boojhi subh trishna, anund(u) bhuyya subh tthaayeen jeo.1. Sookhdaata dookh bhunjunhaara. Aapay bukhsh(i) Kuray jea saara. Apunay keetay nu aap(i) pritpaalay, paiy paiyreen tiseh(i) munaayee jeeo. 2. Ja kee shern(i) puyyiyaan gut(i) paayiyaiy. Saas(i) saas(i) Hur(i) Naam(u) dhiyayiyaiy. Tis(u) bin(u) hoar(u) na dooja Tthaakur(u), subh Tisaiy keeya jaayee jeeo. 3. Tayra maan(u), taan(u) ,Prubh Tayra. Tu Sacha Sahib(u) gooni guhayra. Nanak daas(u) kuhaiy baynti, aatth pehr Toodh(u) dhiyayeen jeeo. 4.34.41.

Word Meaning: Maygh(u) = cloud (Guru). Putthaaya = sent. Muhiul = sky. Deh Dis(i) = ten directions (in every direction). Versaaya = dropped. Shaant = calmness; peace of mind. Trishna = worldly desires. Anund = bliss. Bhuyya = happened; became. Subh Tthaayeen = everywhere. 1. Bhunjunhaara = destroyer. Bukhsh(i) = kindly forgive. Saara = looks after. Pritpaalay = raises and nourishes. Munaayeen = I ask for forgiveness; win over. 2. Gut(i) = higher spiritual state. Tthaakur(i) = Master; Lord. Jaayee = places. 3. Maan(u) = pride. Taan(u) = force; capability. Gooni Guhayra = limitless (source of) virtues. Aatth Pehr = twenty-four hours (all the time). 4.

NOTE: India, being a hot country, welcomes clouds, unless people have very poor shelters or the rain is damaging to crops. In addition to providing respite from hot days and alleviating water shortages, thereby spurring crop growth, the rains also wash the trees and other vegetation clean, and as a result, they begin to look very pretty. There is a lot of poetry written about clouds and rain. People need rain for food to satisfy their appetite, but there is another kind of rain they also need badly for their mental food: the rain of Waheguru's Naam, caused by the Guru-cloud. In this, and many more Shabads, you will find the rain to mean Naam-rain and the cloud to mean Guru-cloud.

MEANING: Just as all the living beings in the water, on the land, and in the sky are satisfied when it rains, Waheguru has sent another cloud in the form of Guru, which causes rain on the hearts of all human beings everywhere, as a result of which calmness and peace have prevailed, and all their desires for worldly possessions are satisfied. 1.

Not only is Waheguru the source of all comfort and the destroyer of all troubles, but He is also forgiving. He ignores our weaknesses, looks after His creation, and raises and nourishes them all. I, too, drop on His feet to seek forgiveness and win His favour. 2.

We should worship Waheguru (recite His Naam) with each breath whose shelter raises our spiritual level to the degree where Maya has no effect. There is no other lord to rival Waheguru, who has created all the places (the whole universe). 3.

All my pride and capability are Your gifts, oh Waheguru. You are the real Lord, and the limitless source of all virtues. Your slave (Guru) Nanak prays to You that "I should recite Your Naam all the time." 4.34.41

ਮਾਝ ਮਹਲਾ 5॥ ਸਭੈ ਸੁਖ ਭਏ ਪ੍ਰਭ ਤੁਠੇ॥ ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਮਨਿ ਵੁਠੇ॥ ਸਹਜ ਸਮਾਧਿ ਲਗੀ ਲਿਵ ਅੰਤਰਿ ਸੋ ਰਸੁ ਸੋਈ ਜਾਣੈ ਜੀਉ॥ 1॥ ਅਗਮ ਅਗੋਚਰ ਸਾਹਿਬੁ ਮੇਰਾ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਵਰਤੈ ਨੇਰਾ॥ ਸਦਾ ਅਲਿਪਤੁ ਜੀਆ ਕਾ ਦਾਤਾ ਕੋ ਵਿਰਲਾ ਆਪੁ ਪਛਾਣੈ ਜੀਉ॥ 2॥ ਪ੍ਰਭ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਣੀ॥ ਮਨਿ ਇਕੋ ਸਚਾ ਹੁਕਮੁ ਪਛਾਣੀ॥ ਸਹਜਿ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਅਨਦੁ ਖਸਮ ਕੈ ਭਾਣੈ ਜੀਉ॥ 3॥ ਹਥੀ ਦਿਤੀ ਪ੍ਰਭਿ ਦੇਵਣਹਾਰੈ॥ ਜਨਮ ਮਰਣ ਰੋਗ ਸਭਿ ਨਿਵਾਰੇ॥ ਨਾਨਕ ਦਾਸ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਹਰਿ ਕੀਰਤਨਿ ਰੰਗ ਮਾਣੇ ਜੀਉ॥ 4॥35॥42॥

Majh Mehla 5: Subhaiy sookh bhuyyay Prubh tootthay. Gur Pooray kay churn mun(i) vootthay. Sehj smaadh(i) lugi liv untar(i), so rus(u) soyee jaanaiy jeeo. 1. Agumm agoachur Sahib(u) mayra. Ghut ghut untar(i), vertaiy nayra. Suda aliput(u) jeeaan ka Daata, ko virla aap(u) puchhaanaiy jeeo. 2. Prubh milnaiy kee eh nishaani. Mun(i) ikko Sacha, Huqam(u) puchhani. Sehj(i) suntokh(i) suda triptaasay, anund Khusm kaiy bhaanaiy jeeo. 3. Hutheen ditti Dayvunhaaraiy. Junum mern roag subh(i) nivaaray. Nanak daas keeyay Prubh(i) apunay, Hur(i) keertun(i) rung maanay jeeo. 4.35.42.

Word Meaning: Tootthay = pleased to be kind. Churn = feet (Shabad). Vootthay = took residence. Smaadh(i) = meditate with full concentration. Liv = make connection. Rus(u) = taste; bliss. 1. Agumm = (physically) unreachable. Agoachur = incomprehensible. Ghut = heart. Nayra = nearby. Aliput = unaffected by Maya. Virla = rare. Aap(u) = self. 2. Nishaani = recognition. Sehj(i) = in a higher spiritual state. Suntokh = contentment. Triptaasay = fully satisfied. Anund = bliss. Bhaanaiy = as per the Will. 3.
Hutheen Ditti = gives Himself (Naam). Nivaaray = dispels. Rung = enjoyments; bliss. Maanay = enjoy. 4.

MEANING: When Waheguru is pleased to be kind, all the comforts are realized, and the holy Shabad of the Perfect Guru takes residence in the heart (appears in the heart). As a result, the individual attains the higher spiritual level (above the effects of Maya), and with full concentration, he is connected to Waheguru; and only he enjoys that blissful feeling. 1.

My Lord, Waheguru, is physically unreachable and incomprehensible. He is present in every heart and is close by. The provider of all living beings, God, is above the effects of Maya, but some rare individuals recognize Him within themselves. 2.
If one wants to know how to recognize a devotee who has realized Waheguru, the answer is: that individual has only Waheguru at heart and recognizes His Will. He is always satisfied and content, and Maya has no effect on Him. He is blissful to accept Waheguru's Will. 3.
The provider Waheguru bestows (His Naam) Himself, and kills the discomfort of reincarnation. The devotees, who have been adopted (connected to Him) by Waheguru, enjoy the bliss of singing His praise, oh Nanak! 4.35.42.

(ਅੰਗ 107)॥ ਮਾਝ ਮਹਲਾ 5॥ ਕੀਨੀ ਦਇਆ ਗੋਪਾਲ ਗੁਸਾਈ॥ ਗੁਰ ਕੇ ਚਰਣ ਵਸੇ ਮਨ ਮਾਹੀ॥ ਅੰਗੀ ਕਾਰੁ ਕੀਆ ਤਿਨਿ ਕਰਤੈ ਦੁਖ ਕਾ ਡੇਰਾ ਢਾਹਿਆ ਜੀਉ॥ 1॥ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸਚਾ ਸੋਈ॥ ਬਿਖੜਾ ਥਾਨੁ ਨ ਦਿਸੈ ਕੋਈ॥ ਦੂਤ ਦੁਸਮਣ ਸਭਿ ਸਜਣ ਹੋਏ ਏਕੋ ਸੁਆਮੀ ਆਹਿਆ ਜੀਉ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੈ॥ ਬੁਧਿ ਸਿਆਣਪ ਕਿਛੁ ਨ ਜਾਪੈ॥ ਆਪਣਿਆ ਸੰਤਾ ਨੋ ਆਪਿ ਸਹਾਈ ਪ੍ਰਭਿ ਭਰਮ ਭੁਲਾਵਾ ਲਾਹਿਆ ਜੀਉ॥ 3॥ ਚਰਣ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੋ॥ ਆਠ ਪਹਰ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰੋ॥ ਸਹਜ ਅਨੰਦ ਗਾਵਹਿ ਗੁਣ ਗੋਵਿੰਦ ਪ੍ਰਭ ਨਾਨਕ ਸਰਬ ਸਮਾਹਿਆ ਜੀਉ॥ 4॥36॥43॥

(PAGE 107): **Majh Mehla 5:** Keeni duyya Gopal Gosaayeen. Gur kay churn vusay mun(i) maaheen. Ungikaar(u) keeya tin(i) Kurtaiy, dookh ka dayra dhaaya jeeo. 1. Mun(i) tun(i) vusiya Sacha soyee. Bikhrra thaan(u) na disaiy koyee. Doot dooshmun subh(i) sujjan hoyay, aiko Soami aahiya jeeo. 2. Jo kichh(u) kuray, so Aapay Aapaiy. Boodh(i) siyanup kichhoo na jaapaiy. Aapniyaan suntaan nu Aap suhaayee, Prubh(i) bherm bhoolaava laahiya jeeo. 3.Churn Kumal jun ka aadhaaro. Aatth pehr Ram Naam(u) vaapaaro. Sehj anund gaaveh(i) goon Govind, Prubh Nanak serb smaahiya jeeo. 4.36.43.
Word Meaning: Duyya = benevolence; compassion. Gopal = Gosaayeen = the provider for the earth = Waheguru. Churn = feet (Shabad). Maaheen = in. Ungikaar(u) = hugged (expressed love and kindness). Dayra = home. Dhaaya = demolished. 1.
Vusiya = took residence. Bikhrra = difficult; insurmountable. Doot = demons (lust, rage etc.) Aahiya = wished for. 2. Boodh(i) = wisdom. Jaapaiy = visible; evident. Bherm Bhoolaava = misled by doubts and misbeliefs. Laahiya = removed. 3.
Churn Kumal = lotus-like feet (Shabad). Aadhaaro = support; prop. Aatth Pehr = twenty-four hours (all the time). Vaapaar = deal in. Sehj = higher spiritual state (above the effects of Maya). Anund = bliss. Smaahiya = mixed with; present. 4.
MEANING: Because of the kindness of Waheguru - the provider for the earth – Guru's feet (His Shabad) has flourished (ingrained) in my heart. The Creator did me a huge favour and demolished the home of all my discomforts. 1. Waheguru has taken residence in my body and mind, and nothing seems to be insurmountable now. By wishing only for Waheguru, all the demons (lust, rage, greed, etc.) have become my friends. 2.
Whatever Waheguru does, He does it alone, and nobody else's wisdom or intelligence is needed. He supports His devotees and clears all their doubts and misbeliefs. 3.
Waheguru's lotus-like feet are (His Naam is) the basis of the life of the devotees, and they deal in His Naam all the time. By singing the virtues of Waheguru, they enjoy a blissful state in which Maya has no effect. Waheguru is omnipresent, oh Nanak! 4.36.43.

ਮਾਝ ਮਹਲਾ 5॥ ਸੋ ਸਚੁ ਮੰਦਰੁ ਜਿਤੁ ਸਚੁ ਧਿਆਈਐ॥ ਸੋ ਰਿਦਾ ਸੁਹੇਲਾ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਈਐ॥ ਸਾ ਧਰਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਵਸਹਿ ਹਰਿ ਜਨ ਸਚੇ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੋ ਜੀਉ॥ 1॥ ਸਚੁ ਵਡਾਈ ਕੀਮ ਨ ਪਾਈ॥ ਕੁਦਰਤਿ ਕਰਮੁ ਨ ਕਹਣਾ ਜਾਈ॥ ਧਿਆਇ ਧਿਆਇ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਸਚੁ ਸਬਦ ਮਨਿ ਮਾਣੋ

ਜੀਉ॥ 2॥ ਸਚੁ ਸਾਲਾਹਨੁ ਵਡਭਾਗੀ ਪਾਈਐ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਗੁਣ ਗਾਈਐ॥ ਰੰਗਿ ਰਤੇ ਤੇਰੈ ਤੁਧੁ ਭਾਵਹਿ ਸਚੁ ਨਾਮੁ ਨੀਸਾਣੋ ਜੀਉ॥ 3॥ ਸਚੇ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ॥ ਥਾਨਿ ਥਨੰਤਰਿ ਸਚਾ ਸੋਈ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ ਸਦ ਹੀ ਅੰਤਰਜਾਮੀ ਜਾਣੋ ਜੀਉ॥ 4॥37॥44॥

Majh Mehla 5: So Sach(u) mundar(u) jit(u) Sach(u) dhiyayiyaiy. So rida soohayla jit(u) Hur goon gaayiyaiy. Sa dhert(i) soohaavi jit(u) vuseh(i) Hur(i) jun, Sachay Naam vit-houn koorbaano jeeo. 1. Sach(u) vudaayee keem na payee. Koodrut(i) kerm(u) na kehna jaayee. Dhiyayay dhiyayay jeeveh(i) jun tayray, Sach(u) Shabad mun(i) maano jeeo. 2. Sach(u) saalahun(u) vudbhaageen paayiyaiy. Gur persadi Hur(i) goon gaayiyaiy. Rung(i) ruttay Tayraiy, Toodh(u) bhaaveh(i), Sach(u) Naam(u) nishaano jeeo. 3. Sachay unt(u) na jaanaiy koyee. Thaan(i) thanuntar(i) Sacha soyee. Nanak Sach(u) dhiyayiyaiy sud hee, Untarjaami jaano jeeo. 4.37.44.

Word Meaning: Mundar = temple; mansion. Rida = heart. Soohayla = blissful; peaceful. Soohaavi = providing comfort; pretty. Vit-houn = from; for. 1. Sach(u) = Waheguru. Vudaayee = greatness; magnanimity. Keem = value. Koodrut(i) = nature; capability. Kurm(u) = deeds; tasks. Maano = enjoy. 2. Saalahun(u) = praise. Vudbhaageen = with great luck. Rung(i) Ruttay = imbued in love. Bhaaveh(i) = are liked. Nishaano = recognition. 3. Unt(u) = limits. Thaan(i) Thanuntar(i) = (in) every place. Untarjaami = omniscient. 4.

MEANING: Only that temple is real where only Waheguru is worshipped. Only that heart is blissful which sings the virtues of Waheguru. That piece of land is a source of comfort where His devotees reside, who are always ready to sacrifice their lives for Waheguru. 1. Waheguru's magnanimity is eternal, but nobody can evaluate it. His capability and His deeds cannot be described. However, His devotees experience bliss by reciting His Naam and meditating on His Shabad (Huqam). 2. One can sing Waheguru's praise only if one is very lucky, and sing Waheguru's virtues only by the grace of the Guru. Waheguru likes those who are imbued in His love. They are recognized by the fact that they always recite Waheguru's Naam (sing His praise). 3. Nobody can find the limits of Waheguru as He is present in all the countries and beyond. We should recite His Naam all the time (no matter how isolated in some faraway place we are) because the omniscient Waheguru is everywhere, and knows everything about us, oh Nanak. 4.37.44.

ਮਾਝ ਮਹਲਾ 5॥ ਰੈਣਿ ਸੁਹਾਵੜੀ ਦਿਨਸੁ ਸੁਹੇਲਾ॥ ਜਪਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੰਤਸੰਗਿ ਮੇਲਾ॥ ਘੜੀ ਮੂਰਤ ਸਿਮਰਤ ਪਲ ਵੰਞਹਿ ਜੀਵਣੁ ਸਫਲੁ ਤਿਥਾਈ ਜੀਉ॥ 1॥ ਸਿਮਰਤ ਨਾਮੁ ਦੋਖ ਸਭਿ ਲਾਥੇ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਸਾਥੇ॥ ਭੈ ਭਉ ਭਰਮੁ ਖੋਇਆ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾ ਸਭਨੀ ਜਾਈ ਜੀਉ॥ 2॥ ਪ੍ਰਭੁ ਸਮਰਥੁ ਵਡ ਊਚ ਅਪਾਰਾ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਭਰੇ ਭੰਡਾਰਾ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਈ ਜੀਉ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ॥ ਜਾਚਿਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲਾ॥ ਦੇਹਿ ਦਾਨੁ ਨਾਨਕੁ ਜਨੁ ਮਾਗੈ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈ ਜੀਉ॥ 4॥38॥45॥

Majh Mehla 5: Raiyn(i) soohaavrri dinus(u) soohayla. Jup(i) Amrit Naam Sunt sung(i) mayla. Ghurree moorut simrut pul vunjeh(i), jeevun sufu(u) tithaayeen jeeo. 1. Simrut Naam(u) doakh subh(i) laathay. Untar(i) baahur(i) Hur(i) Prubh(u) saathay. Bhaiy bhuou bherm(u) khohiya Gur Pooraiy, daykhaan subhnee jaayeen jeeo. 2. Prubh(u) sumruth(u) vud ooch apaara. Naun nidh(i) Naam(u) bhuray bhundaara. Aad(i) unt(u) mudh(i) Prubh soyee, dooja luvaiy na laayee jeeo. 3. Kur(i) kirpa mayray deen duyaala. Jaachik(u) jaachaiy Sadh ruvaala. Dayh(i) daan(u) Nanak jun maangaiy, suda suda Hur(i) dhiyayeen jeeo. 4.38.45.

Word Meaning: Raiyn(i) = night. Soohaavrri = Soohayla = pleasant; providing comfort. Mayla = together; in the company. Ghurree = Moorut = moment. Vunjeh(i) = spend; go by. Tithaayee = (only) that. 1. Doakh = allegations; sins. Laathay = removed. Saathay

= with. Bhaiy = bhuou = fear. Bherm = doubts; misbeliefs. Khohiya = lost; removed. Jaayeen = places. 2. Sumruth = fully capable; omnipotent. Naun Nidh(i) = the nine mythical treasures of god Kuber. Luvaiy na Laayee = equals; matches. 3.
Deen Duyaala = kind to the powerless. Jaachik(u) = beggar. Jaachaiy = begs. Sadh Ruvaala = dust of Guru's feet (an expression of love and respect); favour of the Guru. Jun(u) = devotee. 4.

MEANING: When a person recites Waheguru's life-sustaining Naam in the company of the Guru, both his night and day become very pretty (comforting) for him. When every moment of life is spent in reciting Waheguru's Naam, it becomes successful (one achieves the objective of life, i.e. becomes "one" with Waheguru). 1. All the sins of the individual are washed away by reciting Waheguru's Naam, and Waheguru is always with Him inside and out. The perfect Guru dispels all his fears and misbeliefs, and the individual "sees" Waheguru all around. 2. God is omnipotent, great, transcendent (above the effects of Maya), and limitless. The treasure of Waheguru's Naam is like having all the nine mythical treasures of Kuber. Waheguru has been here since the beginning, is here now, and will always be here till the end, and no one else can rival Him. 3.
Please be kind to this beggar (me) as You are always kind to the powerless (humble), and grant me the dust of the feet of the Guru (His Shabad) which I beg of You. Your slave, Nanak, begs for Your Naam, which He wishes to recite all the time. 4.38.45.

ਮਾਝ ਮਹਲਾ 5॥ ਐਥੈ ਤੂ ਹੈ ਆਗੈ ਆਪੇ॥ ਜੀਅ ਜੰਤ੍ਰ ਸਭਿ ਤੇਰੇ ਥਾਪੇ॥ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਕਰਤੇ ਮੈ ਧਰ ਓਟ ਤੁਮਾਰੀ ਜੀਉ॥ 1॥ ਰਸਨਾ ਜਪਿ ਜਪਿ ਜੀਵੈ ਸੁਆਮੀ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸੋ ਜਨਮੁ ਨ ਜੂਐ ਹਾਰੀ ਜੀਉ॥ 2॥ ਨਾਮੁ ਅਵਖਧੁ ਜਿਨਿ ਜਨ ਤੇਰੈ ਪਾਇਆ॥
(ਅੰਗ 108)॥ ਜਨਮ ਜਨਮ ਕਾ ਰੋਗੁ ਗਵਾਇਆ॥ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵਹੁ ਦਿਨੁ ਰਾਤੀ ਸਫਲ ਏਹਾ ਹੈ ਕਾਰੀ ਜੀਉ॥ 3॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਅਪਨਾ ਦਾਸੁ ਸਵਾਰਿਆ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਨਮਸਕਾਰਿਆ॥ ਇਕਸੁ ਵਿਨੁ ਹੋਰੁ ਦੂਜਾ ਨਾਹੀ ਬਾਬਾ ਇਹ ਮਤਿ ਸਾਰੀ ਜੀਉ॥ 4॥39॥46॥

Majh Mehla 5: Aithaiy Tu haiy, aagaiy Aapay. Jea juntar subh(i) Tayray thaapay. Toodh(u) bin(u) uver(u) na koyee Kurtay, mein dhur oat Toomhaari jeeo. 1. Rusna jup(i) jup(i) jeevaiy Soami. Parbraham Prubh untarjaami. Jin(i) sayviya tin hee sookh(u) paaya, so junum na jooaiy haari jeeo. 2. Naam(u) uvkhudh(u) jin(i) jun Tayraiy paaya.
(PAGE 108): Junum junum ka roag guvaaya. Hur(i) keertun(u) gaavhou din(u) raati, suful eha haiy kaari jeeo. 3. Drisht(i) dhaar(i) Apuna daas suvaariya. Ghut ghut untar(i) Parbraham(u) numskaariya. Ikus(u) vin(u) hoar(u) dooja naahi, baba eh mut(i) saari jeeo. 4.39.46.

Word Meaning: Aithaiy = here (in this world). Aagaiy = ahead (in the next world after death). Jea Juntar = living beings. Thaapay = created. Uver(u) = other. Kurtray = oh Creator! Dhur = Oat = support. 1. Rusna = tongue. Parbrahm = Prubh = God. Untarjaami = omniscient. Jooaiy = in gamble (earn wealth at the cost of Waheguru's Naam). Haari = lose. 2. Uvkhudh(u) = cure; medication. Jun = devotee. Kaari = Kaaruj = deed. 3. Drisht(i) = (kind) sight. Dhaar(i) = cast. Svaariya = made perfect (flawless). Ghut = heart. Vin(u) = without. Saari = supreme. 4.

MEANING: It is Your Huqam that is working in this world, as well as in the next, oh Waheguru! All the living beings have been created by You. There is none other (like You); I survive with Your support and in Your shelter, oh, Waheguru. 1.
I survive spiritually by reciting Your Naam with my tongue; (and You know that) as You are omniscient, oh Waheguru. Whoever serves You (obeys Your Huqam) lives in comfort (has

mental peace), and he does not lose the precious human life in a gamble (risking Waheguru's displeasure while evil deeds). 2. The devotee, who implants Your Naam in the heart as the panacea for all diseases, gets the suffering of rebirth eliminated. Everybody should sing praise of Waheguru day and night because this is the only deed to perform for success (to find salvation). 3.
Waheguru makes His devotee flawless with His kind sight. Such a devotee salutes (obeys) Waheguru, which is present in every heart. This (to obey Waheguru) is the supreme wisdom to follow because there is none other than Him (who deserves praise), oh Nanak. 4.39.46.

ਮਾਝ ਮਹਲਾ 5॥ ਮਨੁ ਤਨੁ ਰਤਾ ਰਾਮ ਪਿਆਰੇ॥ ਸਰਬਸੁ ਦੀਜੈ ਅਪਨਾ ਵਾਰੇ॥ ਆਠ ਪਹਰ ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ ਬਿਸਰੁ ਨ ਕੋਈ ਸਾਸਾ ਜੀਉ॥ 1॥ ਸੋਈ ਸਾਜਨ ਮੀਤੁ ਪਿਆਰਾ॥ ਰਾਮ ਨਾਮੁ ਸਾਧ ਸੰਗਿ ਬੀਚਾਰਾ॥ ਸਾਧੂ ਸੰਗਿ ਤਰੀਜੈ ਸਾਗਰੁ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ ਜੀਉ॥ 2॥ ਚਾਰਿ ਪਦਾਰਥ ਹਰਿ ਕੀ ਸੇਵਾ॥ ਪਾਰਜਾਤੁ ਜਪਿ ਅਲਖ ਅਭੇਵਾ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਕਿਲਬਿਖ ਗੁਰਿ ਕਾਟੇ ਪੂਰਨ ਹੋਈ ਆਸਾ ਜੀਉ॥ 3॥ ਪੂਰਨ ਭਾਗ ਭਏ ਜਿਸੁ ਪ੍ਰਾਣੀ॥ ਸਾਧ ਸੰਗਿ ਮਿਲੇ ਸਾਰਿੰਗਪਾਣੀ॥ ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਜਿਸੁ ਅੰਤਰਿ ਪਰਵਾਣ ਗਿਰਸਤ ਉਦਾਸਾ ਜੀਉ॥ 4.40.47.

MajhMehla 5: Mun(u) tun(u) rutta Ram piyaray. Serbus(u) deejaiy apuna vaaray. Aatth pehr Govind goon gaayiyaiy, bisur(u) na koyee saasa jeeo. 1. Soyee saajun meet(u) piyara. Ram Naam(u) Sadh sung(i) beechaara. Sadhu sung(i) treejaiy saagur(u), kuttiyaiy jum kee phaasa jeeo. 2. Chaar(i) pdaruth Hur(i) kee sayva. Paarjaat(u) jup(i) Alukh Abhayva. Kaam krodh(u) kilbikh Gur(i) kaatay, poorun hoyee aasa jeeo. 3. Poorun bhaag bhuyay jis(u) praani. Sadh sung(i) milay Saarigpaani. Nanak Naam(u) vusiya jis(u) untar(i), pervaan girust oodaasa jeeo. 4.40.47.
Word Meaning: Rutta = imbued. Serbus(u) = everything. Vaaray = sacrifice. Aatth Pehr = twenty-four hours. Bisur(u) = forget. Saasa = breath; moment. 1.
Saajun = Meet(u) = friend. Sung(i) = with. Beechaara = ponder on. Treejaiy = swim across. Saagur = (world) ocean. Phaasa = noose. 2.
Chaar(i) = four. Pdaruth = invaluable articles: (1) Dherm (high morals), (2) Arth = wealth, (3) Kaam = wishes, success. (4) Moakh = salvation (according to Hindu Granths).
Paarjaat = a mythical tree in paradise which fulfills all one's wishes. Alukh = inconceivable. Abhayva = enigmatic; whose secrets cannot be known. Kilbikh = sins. 3.
Poorun Bhaag = maturation of luck. Bhuyay = became. Saaringpaani = Waheguru (a name for Vishnu for holding a bow in his hand). Girust = in family. Oodaasa = to renounce the world and live away from the family in some forest, etc. 4.
MEANING: An individual, whose body and mind are imbued with dear Waheguru's love, is gladly willing to sacrifice his life and all his belongings for Him. We should also sing Waheguru's virtues day and night (keep Him in mind), and should not forget Him even for a moment. 1. Only that individual is my friend, my pal, who ponders on the virtues of Waheguru in the company (shelter) of the Guru. It is only in the company of the Guru that one can swim across the sea of Maya (find salvation) and cut the noose of the angel of death. 2. Serving Waheguru (obeying His Huqam and reciting His Naam) is like having acquired all four invaluable articles (see above). Worshipping the inconceivable and enigmatic Waheguru is like having the mythical *Paarjaat* tree in your possession. The Guru rids the devotee of his lust, rage, and all sins, and all his wishes are granted. 3.
An individual whose luck matures is connected with Waheguru in the company of the Guru. An individual who has stored Waheguru's Naam in his heart is approved by Waheguru, regardless of whether he is a family man or has renounced the world to live a lonely life, oh Nanak. 4. 40.47

ਮਾਝ ਮਹਲਾ 5: ਸਿਮਰਤ ਨਾਮੁ ਰਿਦੈ ਸੁਖੁ ਪਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਭਗਤੀ ਪ੍ਰਗਟਾਇਆ॥ ਸੰਤ ਸੰਗਿ ਮਿਲਿ ਹਰਿ ਹਰਿ ਜਪਿਆ ਬਿਨਸੇ ਆਲਸ ਰੋਗਾ ਜੀਉ॥ 1॥ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਨਵ ਨਿਧਿ ਹਰਿ ਭਾਈ॥ ਤਿਸੁ ਮਿਲਿਆ ਜਿਸੁ ਪੁਰਬ ਕਮਾਈ॥ ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਪ੍ਰਭੁ ਸਭਨਾ ਗਲਾ ਜੋਗਾ ਜੀਉ॥ 2॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ॥ ਆਪਿ ਇਕੰਤੀ ਆਪਿ ਪਸਾਰਾ॥ ਲੇਪੁ ਨਹੀ ਜਗਜੀਵਨ ਦਾਤੇ ਦਰਸਨ ਡਿਠੇ ਲਹਨਿ ਵਿਜੋਗਾ ਜੀਉ॥ 3॥ ਅੰਚਲਿ ਲਾਇ ਸਭ ਸਿਸਟਿ ਤਰਾਈ॥ ਆਪਣਾ ਨਾਉ ਆਪਿ ਜਪਾਈ॥ ਗੁਰ ਬੋਹਿਥੁ ਪਾਇਆ ਕਿਰਪਾ ਤੇ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗਾ ਜੀਉ॥ 4॥41॥48॥

Majh Mehla 5: Simrut Naam(u) ridaiy sookh(u) paaya. Kur(i) kirpa bhugtee pergtaaya. Sunt sung(i) mil(i) Hur(i) Hur(i) jupiya, binsay aalus roaga jeeo. 1. Ja kaiy greh(i) nuv nidh(i) Hur(i) bhaayee. Tis(u) miliya jis(u) poorb kmaayee. Giyan dhiyaan poorun Permayshur, Prubh subhna gullaan joga jeeo. 2. Khin meh(i) thaap(i) oothaapunhaara. Aap(i) ikunti Aap(i) pusaara. Layp(u) nuhee Jugjeevun Daatay, dershun ditthay lehn(i) vijoga jeeo. 3. Unchul(i) laayay subh sisht(i) traayee. Apuna Naoun Aap(i) jupaayee. Gur bohith(u) paaya kirpa tay, Nanak dhoor(i) sunjoga jeeo. 4.41.48.

Word Meaning: Pergtaaya = revealed; made visible. Binsay = dispelled. Aalus = laziness; indolence. Roaga = ailments; bad habits. 1. Greh(i) = in the house (heart). Nav Nidh(i) = the nine mythical treasures of Kuber. Poorb = in a previous life. Giyaan = knowledge. Dhiyaan = full concentration; meditation. Joga = capable. 2. Khin = moment. Thaap(i) = after creating. Oothaapunhaara = destroyer. Ikunti = all by Himself. Psaara = expansion. Layp(u) = effect of Maya. Jugjeevun = (source of) life of the world. Lehn(i) = remove; come off. Vijoga = (pain of) separation. 3. Unchul(i) Laayay = taking under wings (in Indian Culture a custom to bond a couple together by a piece of cloth (scarf) to indicate their unwavering love. Sisht = world. Traayee = salvaged. Bohith = ship. Dhoor(i) = from the very beginning. Sunjoga = predestined union. 4.

MEANING: When one remembers Waheguru's Naam, he feels comfort at heart (feels blissful). By Waheguru's grace, such devotees, who worship Him, become well known in the world. They sing Waheguru's praise in the company of the Guru, as a result of which their bad habit of laziness is gone. 1. A person who has made his heart the residence for Waheguru (has stored Him in his memory), feels as if he has acquired all the nine mythical treasures. But Waheguru takes residence only in that heart which had worked hard to connect with Him in his previous life. Waheguru Himself is the perfect knowledge and the concentration for his devotees (a person who has been connected with Waheguru acquires all the Knowledge and concentration without any special effort), and He is capable of doing anything (is omnipotent). 2. Waheguru is capable of creating anything and destroying it in an instant. He is all by Himself (aloof from the universe), and yet pervading the whole universe. The source of life of the world, Waheguru, is totally unaffected by Maya, and all the pain of separation disappears when one "sees" Him. 3.

He can salvage the whole world by taking it under His wings (with His support). He Himself motivates and enables people to recite His Naam. Guru is the ship (to ferry people across the sea of Maya), but only those who are connected with Him with Waheguru's benevolence get to be predestined for union with Him, oh Nanak. 4.41.48.

ਮਾਝ ਮਹਲਾ 5॥ ਸੋਈ ਕਰਣਾ ਜਿ ਆਪਿ ਕਰਾਏ॥ ਜਿਥੈ ਰਖੈ ਸਾ ਭਲੀ ਜਾਏ॥ ਸੋ ਸਿਆਣਾ ਸੋ ਪਤਿਵੰਤਾ ਹੁਕਮੁ ਲਗੈ ਜਿਸੁ ਮੀਠਾ ਜੀਉ॥ 1॥ ਸਭ ਪਰੋਈ ਇਕਤੁ ਧਾਗੈ॥ ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ ਚਰਣੀ ਲਾਗੈ॥ ਊਧ ਕਵਲੁ ਜਿਸੁ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਿਨਿ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ ਜੀਉ॥ 2॥ ਤੇਰੀ ਮਹਿਮਾ ਤੂਹੈ ਜਾਣਹਿ॥ ਅਪਣਾ ਆਪੁ ਤੂ ਆਪਿ ਪਛਾਣਹਿ॥ ਹਉ ਬਲਿਹਾਰੀ ਸੰਤਨ ਤੇਰੇ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਪੀਠਾ ਜੀਉ॥ 3॥ ਤੂ

ਨਿਰਵੈਰੁ ਸੰਤ ਤੇਰੇ ਨਿਰਮਲ॥ ਜਿਨ ਦੇਖੇ ਸਭ ਉਤਰਹਿ ਕਲਮਲ॥ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਇ ਧਿਆਇ ਜੀਵੈ ਬਿਨਸਿਆ ਭ੍ਰਮੁ ਭਉ ਧੀਠਾ ਜੀਉ॥ 4॥42॥49॥

Majh Mehla 5: Soyee Kur(i)na j(i) Aap(i) Kuraayay. Jithaiy rukhaiy, sa bhulee jaayay. So siyaana, so putivunta, Huqam(u) lugaiy jis(u) meattha jeo. 1. Subh proyee ikutt(u) dhaagaiy. Jis(u) laayay luyyay so churnee laagaiy. Oondh kuvul(u) jis(u) hoyay pergaasa, tin(i) serb Nirunjun deettha jeeo. 2. Tayri mehma Tuhain jaaneh(i). Apuna aap(u) Tu Aap(i) puchhaaneh(i). Huoun bulihaari Suntan Tayray, jin(i) kaam(u) krodh(u) loabh(u) peettha jeeo. 3. Tu nirvaiyr, Sunt Tayray nirmul. Jin daykhay subh ootreh(i) kulmul. Nanak(u) Naam(u) dhiyaayay dhiyaayay jeevaiy, binsiya bherm(u) bhuou dheettha jeeo. 4.42.49.

Word Meaning: J(i) = Jo = whatever. Jithaiy = wherever. Bhulee = comfortable. Jaayay = place (situation). Putivunta = respectable. 1. Proyee = attached to; stitched to. Ikutt(u) = one and the same. Dhaagaiy = thread. Churnee Laagaiy = touches feet (makes connection). Oondh = upside down (away from Maya and towards God). Kuvul = lotus (heart). Oondh Kuvul = the heart which is turned away from Maya and is attracted to Waheguru. Pergaasa = enlightened. Serb = everywhere. Nirunjun = Unaffected by Maya (God). Deettha = sees. 2. Mehma = greatness; magnanimity. Tuhaiyn = only You. Puchhaaneh(i) = recognize. Bulihaari = sacrifice. Peettha = grinded; crushed. 3. Nirvaiyr = bear no enmity (because You have no rival) and are perfectly just. Nirmul = clean (at heart). Kulmul = sins. Binsiya = destroyed. Dheettha = stubborn. 4.

MEANING: To obey Waheguru's Huqam, and do whatever He wants us to do, and to accept gladly in whatever situation He puts us in, is in the best interest of human beings. Only that individual is wise and respectable (in the eyes of Waheguru) who accepts Waheguru's Huqam as being sweet. 1. (Just like the beads in a necklace have a common thread), All the living beings (beads) are connected to the same thread, Waheguru. However, only that individual makes a connection with Waheguru, who is prompted to do so by Waheguru Himself. A person who has turned his mind away from Maya and towards Waheguru is enlightened by the Divine Light, and he sees (finds) Waheguru everywhere. 2. Only You know Your own magnanimity, and recognize Yourself, oh Waheguru! I (do not know anything about Your greatness), but will gladly offer my life to Your devotees who have crushed (overcome) the evils like lust, rage, and greed. 3. Because You bear no animosity against anyone (You deliver perfect justice), Your devotees too, have clean hearts (bear no enmity for anyone); whosoever "sees" them (joins their company), has his sins washed away. I survive (spiritually) only by reciting Waheguru's Naam as a result of which, all my stubborn misbeliefs and fears have been dispelled, oh Nanak! 4.42.49.

(ਅੰਗ 109)॥ ਮਾਝ ਮਹਲਾ 5॥ ਝੂਠਾ ਮੰਗਣੁ ਜੇ ਕੋਈ ਮਾਗੈ॥ ਤਿਸ ਕਉ ਮਰਤੇ ਘੜੀ ਨ ਲਾਗੈ॥ ਪਾਰਬ੍ਰਹਮੁ ਜੋ ਸਦ ਹੀ ਸੇਵੈ ਸੋ ਗੁਰ ਮਿਲਿ ਨਿਹਚਲੁ ਕਹਣਾ॥ 1॥ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸ ਕੈ ਮਨਿ ਲਾਗੀ॥ ਗੁਣ ਗਾਵੈ ਅਨਦਿਨੁ ਨਿਤਿ ਜਾਗੀ॥ ਬਾਹ ਪਕੜਿ ਤਿਸੁ ਸੁਆਮੀ ਮੇਲੈ ਜਿਸ ਕੈ ਮਸਤਕਿ ਲਹਣਾ॥ 2॥ ਚਰਨ ਕਮਲ ਭਗਤਾ ਮਨਿ ਵੁਠੇ॥ ਵਿਣੁ ਪਰਮੇਸਰ ਸਗਲੇ ਮੁਠੇ॥ ਸੰਤ ਜਨਾ ਕੀ ਧੂੜਿ ਨਿਤ ਬਾਛਹਿ ਨਾਮੁ ਸਚੇ ਕਾ ਗਹਣਾ॥ 3॥ ਊਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਗਾਈਐ॥ ਜਿਸੁ ਸਿਮਰਤ ਵਰੁ ਨਿਹਚਲੁ ਪਾਈਐ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲਾ ਤੇਰਾ ਕੀਤਾ ਸਹਣਾ॥ 4॥43॥50॥

(PAGE 109): **Majh Mehla 5:** Jhoottha mungun(u) jay koyee maangaiy. Tis kuou mertay ghurree na laagaiy. Parbraham(u) jo sud hee sayvaiy, so Gur mil(i) nihchul(u) kehna. 1. Praym bhugut(i) jis kaiy mun(i) laagi. Goon gaavaiy undin(u), nit(i) jaagi. Baanh pukarr(i) tis(u) Soami maylaiy, jis kaiy mustuk(i) lehna. 2. Churn kumul bhugutaan mun(i) vootthay. Vin(u) Permayshur suglay mootthay. Sunt junaa kee dhoorr(i) nit baanchheh(i), Naam(u)

Sachay ka gehna. 3. Ootthut baitthut Hur(i) Hur(i) gaayiyaiy. Jis simrut vur(u) nihchul(u) paayiyaiy. Nanak kuou Prubh hoyay duyyala, Tayra keeta sehna. 4.43.50.

Word Meaning: Jhoottha = perishable; mundane. Mungun = thing wished for. Sayvaiy = serves (obeys Huqam). Nihchul(u) = eternal (Waheguru). 1.

Undin(u) = day and night. Nit(i) = every day. Jaagi = awake (alert; watchful). Mustuk(i) = on the forehead. Lehna = to receive. 2. Churn Kumul = lotus-like feet of (Waheguru). Vootthay = took residence; stored in memory. Vin(u) = without. Mootthay = got deceived. Baanchheh(i) = long for. Gehna = ornament; adorned with (virtues). 3.

Vur(u) = husband (Waheguru). Nihchul(u) = eternal. Sehna = endure (gladly). 4.

MEANING: It is of no use for a person to wish for mundane things because they are perishable, and can be gone in no time. (On the other hand), A person who serves Waheguru all the time will ask only for things which last forever (Waheguru's Naam) in the shelter of the Guru. 1.

A person who has developed love for Waheguru's worship, sings His virtues day and night, and is alert (against all evils) all the time. A person whose fortune is engraved on his forehead to receive (Waheguru's Naam) is held by the arm by the Lord and connected with Him. 2.

Waheguru's lotus-like feet (His Naam) take residence in the heart of the devotees (is stored in their memory). Without Waheguru's Naam, all get deceived (by the captivating Maya). I long for the dust of the feet of the devotees (wish to serve them because they connect one with Waheguru). Waheguru's Naam is the real wealth of virtues which adorn a person (spiritually) just like ornaments adorn a woman. 3.

We should recite Waheguru's Naam whether standing or sitting (all the time) because by reciting His Naam, one acquires the eternal husband (Master) – Waheguru. Waheguru has been very kind to me, who has enabled me to accept His Will, oh Nanak! 4.43.50.

ਰਾਗੁ ਮਾਝ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪਰਸਾਦਿ॥
Raag Majh Ashtpudiaan Mehla 1 Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਸਬਦਿ ਰੰਗਾਏ ਹੁਕਮਿ ਸਬਾਏ॥ ਸਚੀ ਦਰਗਹ ਮਹਲਿ ਬੁਲਾਏ॥ ਸਚੇ ਦੀਨ ਦਇਆਲ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਮਨੁ ਪਤੀਆਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਬਦਿ ਸੁਹਾਵਣਿਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਗੁਰਮਤੀ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 1॥ਰਹਾਉ॥ ਨਾ ਕੋ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ॥ ਸਾਚਾ ਠਾਕੁਰੁ ਤ੍ਰਿਭਵਣਿ ਮੇਰਾ॥ ਹਉਮੈ ਕਰਿ ਕਰਿ ਜਾਇ ਘਣੇਰੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ॥ 2॥ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁ ਹਰਿ ਗੁਣ ਵਖਾਣੇ ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੈ॥ ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਸਚੈ ਛੁਟਸਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ॥ 3॥ ਮਨਮੁਖ ਭੂਲਾ ਠਉਰੁ ਨ ਪਾਏ॥ ਜਮ ਦਰਿ ਬਧਾ ਚੋਟਾ ਖਾਏ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ ਮੁਕਤੇ ਨਾਮੁ ਧਿਆਵਣਿਆ॥ 4॥ ਸਾਕਤ ਕੂੜੇ ਸਚੁ ਨ ਭਾਵੈ॥ ਦੁਬਿਧਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ॥ ਲਿਖਿਆ ਲੇਖੁ ਨ ਮੇਟੈ ਕੋਈ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਕਰਾਵਣਿਆ॥ 5॥ ਪੋਈਅੜੈ ਪਿਰੁ ਜਾਤੋ ਨਾਹੀ॥ ਝੂਠਿ ਵਿਛੁੰਨੀ ਰੋਵੈ ਧਾਹੀ॥ ਅਵਗਣਿ ਮੁਠੀ ਮਹਲੁ ਨ ਪਾਏ ਅਵਗੁਣ ਗੁਣਿ ਬਖਸਾਵਣਿਆ॥ 6॥ ਪੋਈਅੜੈ ਜਿਨਿ ਜਾਤਾ ਪਿਆਰਾ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਤੁ ਬੀਚਾਰਾ॥ ਆਵਣੁ ਜਾਣਾ ਠਾਕਿ ਰਹਾਏ ਸਚੈ ਨਾਮਿ ਸਮਾਵਣਿਆ॥ 7॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਅਕਥੁ ਕਹਾਵੈ॥ ਸਚੇ ਠਾਕੁਰੁ ਸਾਚੋ ਭਾਵੈ॥ ਨਾਨਕ ਸਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਮਿਲੈ ਗੁਣ ਗੁਣ ਗਾਵਣਿਆ॥ 8॥1॥

(PAGE 109 cont) : Shabad(i) rungaayay Huqam(i) subaayay. Sachi Durgeh Mehl(i) boolaayay. Sachay deen duyyaal mayray Sahiba, Sachay mun(u) putiaavniya. 1. Huoun vaari jeeo vaari, Shabad(i) soohaavniya. Amrit Naam(u) suda Sookhdaata, Gurmuti munn(i) vusaavniya. 1. Ruhaou. Na ko mayra houn kis(u) kayra. Sacha Tthaakur(u) tirbhuvun mayra. Haumein kur(i) kur(i) jaayay ghunayri, kur(i) uvgun puchhotaavniya. 2. Huqam(u) puchhaanaiy su Hur(i) goon vukhaanay. Gur kaiy Shabad(i) Naam(i) nisaanaiy. Subhna ka Dur(i) laykha Sachaiy, chhootus(i) Naam(i) soohaavniya. 3. Munmukh bhoola tthaur na paayay. Jum dur(i) buddha choataan khaayay. Bin(u) Naavaiy ko sung(i) na saathi, mooktay Naam(u) dhiyavuniya. 4. Saakut koorray Sach(u) na bhaavaiy. Doobidha bandha aavaiy jaavaiy. Likhiya laykh(u) na maytaiy koyee, Gurmukh(i) mookut(i) kraavniya. 5. Payiurraiy Pir(u) jaato naahi. Jhootth(i) vichhoonni rovaiy dhaaheen. Uvgun(i) mootthi Mehl(u) na paayay, uvgoon goon(i) bukhshavniya. 6. Payiurraiy jin(i) jaata Piyara. Gurmukh(i) boojhaiy tut(u) beechaara. Aavun jaana tthaak(i) ruhayay, Sachaiy Naam(i) smaavniya. 7. Gurmukh(i) boojhaiy Akuth(u) kuhaavaiy. Sachay Tthaakur(u) Saacho bhaavaiy. Nanak Sach(u) kuhaiy baynti, Sach(u) milaiy goon gaavniya. 8.1.

Word Meaning: Rungaayay = imbued. Subaayay = all. Durgeh = Mehl(u) = Waheguru's Court. Deen = humble. Duyaal = kind. Sachay = with Waheguru's Naam; with pure heart. Putiaavniya = is pleased. 1. Vaari = sacrifice. Soohaavniya = become pretty (with virtuous qualities). Sookhdaata = source of comfort. Vusaavniya = stay in memory. Pause. Tirbhuvun = in the three-layered universe. Ghunayri = many, many. Uvgoon = vices; ignoble qualities. Puchhotaavniya = repents. 2. Puchhaanay = recognizes. Vukhaanay = utters; explains. Nishaanaiy = gets recognition. Laykha = account (good and bad deeds). Chhootus(i) = gets freedom from the bonds of Maya; finds salvation.
Soohaavniya = pretty; providing comfort. 3. Bhoola = lost (from the true path). Tthaur = shelter; peace. Jum dur(i) = at the door of the angel of death. Choataan = gets beaten up; suffers. Bin(u) = without. Sung = company. Mooktay = free from

the bonds of Maya. 4. Saakut = worshipper of Maya; money-minded. Koorray = who indulges in mundane things. Doobidha = caught between Naam and Maya. Aavaiy jaavaiy = is born again and again. Likhiya laykh(u) = pre-written destiny. Maytay = erase. 5. Payiurraiy = in paternal house (this life). Pir(u) = husband (Waheguru). Jhootth(i) = engaged in worldly attractions. Vichhoonni = disconnected (from Waheguru). Dhaheen = wail. Mootthi = deceived. Mehl(u) = Waheguru's residence. 6. Boojhaiy = understands. Tut(u) = reality; essence. Beechaara = by pondering on. Tthaak(i) = stop; put an end to. Smaavniya = can merge. 7. Akuth = indescribable (Waheguru). Kuhaavaiy = makes others recite. Bhaavaiy = likes. Baynti = request. Sach(u) = Waheguru. 8.

MEANING: By obeying Waheguru's Huqam, those who have imbued their minds in the love of Waheguru are called to the Residence of Waheguru (are connected with Him). My Lord, Waheguru, is always kind to the humble, and His eternal Naam instils faith among the devotees (whose thinking turns from Maya to Waheguru). 1.

I will gladly offer my life for the blissful Shabad in Waheguru's praise. Waheguru's immortalizing Naam is always a source of comfort, but can be embedded in the mind only by the advice of the Guru. Pause. Nobody is mine, and I belong to nobody but Waheguru, which is pervading the whole universe. (Only Waheguru is the real companion of man; all other relations are short-lived). Countless people leave this world after performing deeds of haumein, and then repent for their ignoble deeds. 2.

An individual who recognizes Waheguru's Huqam recites His virtues (Naam), and he is recognized (in Waheguru's Court) for having the Guru's Shabad at heart. Everybody's account of his deeds is maintained in Waheguru's Court; only those who have Waheguru's Naam at heart go unchecked (become "one" with God). 3.

The follower of his mind is misled and can find no shelter; he is punished in the prison of the Angel of Death. Without Waheguru's Naam, there is no friend or companion; only those are above all misdeeds who recite Waheguru's Naam. 4.

A money-minded person deals in perishable goods and does not like the Truth (Waheguru's Naam). Caught between Waheguru's Naam and Maya, he is born again, and again. The prewritten destiny (based on his deeds in previous lives) cannot be erased by anyone (he continues to commit evil deeds); only by acting on the advice of the Guru can a person be set free from the bonds of Maya. 5.

An individual who does not recognize Waheguru (makes no connection with Him) in this life, and is disconnected with Him because of his dealings in mundane things, wails profusely (suffers badly). Having been cheated by vices, he cannot access Waheguru's Residence (make a connection with Him). Vices can be forgiven only by acquiring virtues (by reciting Waheguru's Naam). 6.

Those who realize dear Waheguru in this life by pondering on Guru's Shabad in His shelter are not subjected to rebirth; they become "one" with Waheguru. 7.

Taking Guru's shelter, the individual who realizes the indescribable Waheguru, makes others recite His Naam too. The eternal Lord likes Truth (recitation of His Naam). I make an honest submission that Waheguru can be realized only by singing His virtues, oh Nanak! 8.1.

ਮਾਝ ਮਹਲਾ 3 ਘਰੁ 1॥

Majh Mehla 3 Ghur(u) 1:

ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਮਿਲਾਏ॥
(ਅੰਗ 110)॥ ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਚਿਤੁ ਲਾਏ॥ ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰਣਿਆ॥ ਗੁਰਮਤੀ ਪਰਗਾਸੁ ਹੋਆ ਜੀ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਤਨੁ ਮਨੁ ਖੋਜੇ ਤਾ ਨਾਉ ਪਾਏ॥ ਧਾਵਤ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵੈ ਸਹਜੇ ਭਗਤਿ ਕਰਾਵਣਿਆ॥ 2॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਵਸਤੁ ਅਸੰਖਾ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਤਾ ਵੇਖਾ॥ ਨਉ ਦਰਵਾਜੇ ਦਸਵੈ ਮੁਕਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਵਣਿਆ॥ 3॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ॥ ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਦਰਿ ਸਚੈ ਸੋਝੀ ਪਾਵਣਿਆ॥ 4॥ ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੀ॥ਦੂਜੈ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ॥ ਅਗਿਆਨੀ ਅੰਧਾ ਮਗੁ ਨ ਜਾਣੈ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਣਿਆ॥ 5॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥ ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਇਆ॥ ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਬਜਰ ਕਪਾਟ ਖੁਲਾਵਣਿਆ॥ 6॥ ਹਉਮੈ ਮਾਰਿ ਮੰਨਿ ਵਸਾਇਆ॥ ਗੁਰ ਚਰਣੀ ਸਦਾ ਚਿਤੁ ਲਾਇਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ॥ 7॥ ਜੀਵਣੁ ਮਰਣਾ ਸਭੁ ਤੁਧੈ ਤਾਈ॥ ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂੰ ਜੰਮਣੁ ਮਰਣੁ ਸਵਾਰਣਿਆ॥ 8॥1॥2

Kerm(u) hovaiy Satguru milayay.

(PAGE 110): Sayva soort(i) Shabad(i) chit(u) laayay. Haumein maar(i) suda sookh(u) paaya, Maya moh(u) chookaavniya. 1. Huoun vaari jeeo vaari, Satgur kaiy bulihaarniya. Gurmutee pergaas(u) hoa jee, undin(u) Hur(i) goon gaavniya. 1. Ruhaou. Tun(u) mun(u) khojay ta Naoun paayay. Dhaavut raakhaiy tthaak(i) ruhayay. Gur kee Bani undin(u) gaavaiy, sehjay bhugut(i) kraavniya. 2. Iss(u) kaayaan undar(i) vust(u) Asunkha. Gurmukh(i) Saach(u) milaiy ta vaykha. Naun dervaajay dusvaiyn mookta, unhud Shabad(u) vujaavniya. 3. Sacha Sahib(u) Sachi Naayee. Gur persadi munn(i) vusaayee. Undin(u) suda ruhaiy rung(i) raata, Dur(i) Sachaiy sojhi paavniya. 4. Paap poonn kee saar na jaani. Doojaiy laagi bherm(i) bhoolaani. Ugiyani undha mug(u) na jaanaiy, phir(i) phir(i) aavun jaavniya. 5. Gur sayva tay suda sookh(u) paaya. Haumein mayra tthaak(i) ruhaaya. Gur saakhi mitiya undhiaara, bujjur kpaat khoolaavniya. 6. Haumein maar(i) munn(i) vusaaya. Gur churni suda chit(u) laaya. Gur kirpa tay mun(u) tun(u) nirmul(u), nirmul Naam(u) dhiyavuniya. 7. Jeevun(u) merna subh(u) Toodhaiy taayeen. Jis(u) bukhshay tis(u) day vudiyayee. Nanak Naam(u) dhiyayay suda tu, jumun(u) mern(u) suvaarniya. 8.1.2.

Word Meaning: Kerm(u) = benevolence. Sayva = service; obeying His Will. Soort(i) = concentration. Chit(u) = mind. Chookaavniya = is ended. 1. Vaari = Bulihaarniya = offer self for sacrifice. Pergaas(u) = enlightenment. Pause. Khojay = search. Dhaavut = fast wandering (mind). Tthaak(i) = control. Undin(u) = day and night. Sehjay = peaceful mind; mental state above the effects of Maya. 2. Kaayaan = body; mind. Vust Asunkha = The source of countless virtues (Waheguru). Naun Dervaajay = nine doors (the nine openings of the body). Dusvaiyn = tenth door (higher state of mind where you can “see” Waheguru). Mookta = free from the bonds of Maya. Unhud Shabad = Auto-playing Divine Music that is supposed to be heard when fully connected with God. 3. Naayee = (niyayay) justice; greatness. Vusaayee = stored in memory. Rung(i) Raata = imbued in love (for God). Dur(i) Sachaiy = at the door of Waheguru. Sojhi = enlightenment; realization. 4.

Poonn = virtuous deeds. Saar = understanding; seek information. Doojaiy = the other (Maya). Bherm(u) = doubts; confusion. Ugiyani = ignorant. Mug(u) = (real) path. Aavun Jaavuniya = is reborn. 5. Sayva = service (obey Him). Haumein = selfishness and ego. Tthaak = stop or control (mind). Saakhi = advice. Undhiaara = darkness; ignorance. Bujjur = stone. Kpaat = doors. 6.
Gur Churni = Guru's feet (Shabad). Nirmul = clean (without prejudice). 7.
Toodhaiy Taayeen = to You. Bukhshyay = forgive; approve. Vudiyayee = honour. Svaarniya = is adorned; made perfect. 8.
MEANING: A devotee gets connected with Satguru with the benevolence of Waheguru, as a result of which, the devotee focuses his mind on Guru's Shabad, and serves Him (obeys His Will). By overcoming his haumein, the devotee leads a comfortable (blissful) life, and all his attachments with Maya are terminated. 1.
I offer myself as a sacrifice to the Guru. My mind has been enlightened by Guru's advice, and now I sing the virtues of Waheguru day and night. Pause.
One acquires Waheguru's Naam by searching (analyzing) his body and mind. He controls his fast-wandering mind and recites Guru's Bani (Shabad) day and night, thereby achieving the spiritual state beyond the effects of Maya and worshipping Waheguru in that state. 2. The human body is a dwelling for the limitless Waheguru; however, one "sees" Him only when he takes Guru's shelter (acts on His advice) and realizes Him. Even though the human body has nine doors (openings), Waheguru cannot be heard, seen, smelled, tasted, or felt through any of them. He can be realized only in the higher mental (spiritual) state, called the Tenth door, in which the devotee is believed to hear an auto-playing Divine Music, and finds salvation. 3.
Waheguru is eternal, and so is His magnanimity; His Naam is enshrined in one's mind only by the grace of the Guru, when the lucky individual is always imbued in His love, and is enlightened at His (Waheguru's) Door (by Him). 4.
The world has no knowledge of sinful and virtuous deeds, and being engrossed in Maya, is misled by its captivation. The ignorant and blind (of reality) do not follow the path of righteousness, as a result of which, they continue to take rebirths. 5.
Service to the Guru (obeying Him) is always blissful because one is able to control one's selfishness and ego. The Teachings of the Guru open the stone-like (impenetrable) doors of his mind to enlighten him and dispel all the darkness of his mind. 6. If one applies his mind to the Feet of the Guru (His Shabad), his haumein is eradicated, and his heart becomes a home of Waheguru. By the grace of Guru, he recites Pure Waheguru's Naam, and his body and mind also become pure. 7. (When someone is born or dies), It is Your birth and death (because You are present in every living body), oh Waheguru! The individual whom You approve is honoured everywhere. Recite Waheguru's Naam to make your birth and death worthwhile (perfect), oh, Nanak! 8.1.2.

ਮਾਝ ਮਹਲਾ 3॥ ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਗਮ ਅਪਾਰਾ॥ ਬਿਨੁ ਤਕੜੀ ਤੋਲੈ ਸੰਸਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਜੋ ਸਚਿ ਲਾਗੇ ਸੇ ਅਨਦਿਨੁ ਜਾਗੇ ਦਰਿ ਸਚੇ ਸੋਭਾ ਪਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਸੁਣੈ ਤੈ ਆਪੇ ਵੇਖੈ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ॥ ਆਪੇ ਲਾਏ ਲਏ ਸੋ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵਣਿਆ॥ 2॥ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਸੁ ਕਿਥੈ ਹਥੁ ਪਾਏ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਏ॥ ਜਿਨ ਸਤਿਗੁਰ ਮਿਲਿਆ ਸੇ ਵਡਭਾਗੀ ਪੂਰੈ ਕਰਮਿ ਮਿਲਾਵਣਿਆ॥ 3॥ ਪੇਈਅੜੈ

ਧਨ ਅਨਦਿਨੁ ਸੁਤੀ॥ ਕੰਤਿ ਵਿਸਾਰੀ ਅਵਗਣਿ ਮੁਤੀ॥ ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਬਿਲਲਾਦੀ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਵਣਿਆ॥ 4॥ ਪੇਈਅੜੈ ਸੁਖਦਾਤਾ ਜਾਤਾ॥ ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ॥ ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਵਣਿਆ॥ 5॥
(ਅੰਗ 111)॥ ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਗੁਰੂ ਮਿਲਾਏ॥ ਕਿਲਬਿਖ ਕਾਟਿ ਸਦਾ ਜਨ ਨਿਰਮਲ ਦਰਿ ਸਚੈ ਨਾਮਿ ਸੁਹਾਵਣਿਆ॥ 6॥ ਲੇਖਾ ਮਾਗੈ ਤਾ ਕਿਨਿ ਦੀਐ॥ ਸੁਖੁ ਨਾਹੀ ਫੁਨਿ ਦੂਐ ਤੀਐ॥ ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ॥ 7॥ ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ॥ 8॥2॥3॥

Majh Mehla 3: Mayra Prubh Nirmul(u) Agumm Apaara. Bin(u) tukkrri toalaiy sunsaara. Gurmukh(i) hovaiy soyee boojhaiy, goon keh(i) Gooni smaavniya. 1. Huoun vaari jeeo vaari, Hur(i) ka Naam(u) munn(i) vusaavuniya. Jo Sach(i) laagay say undin(u) jaagay, dur Sachay sobha paavniya. 1. Ruhaou. Aap(i) soonaiy taiy Aapay vaykhaiy. Jis nu nudr(i) kuray soyee jun(u) laykhaiy. Aapay laayay luyyay so laagay, Gurmukh(i) Sach(u) kmaavniya. 2. Jis(u) aap(i) bhoolaayay so kithaiy huth(u) paayay. Poorub(i) likhiya so maytna na jaayay. Jin Satgur miliya say vudbhaagi, pooraiy kerm(i) milaavniya. 3. Payiurraiy dhun undin(u) sooti. Kunt(i) visaari uvgun(i) mooti. Undin(u) suda phiraiy bil-laandi, bin(u) Pir neend na paavniya. 4. Payiurraiy Sookhdaata jaata. Haumein maar(i) Gur Shabad(i) puchhaata. Sayj soohaavi suda Pir(u) raavay, Sach(u) seegaar(u) bunaavniya. 5.

(PAGE 111) Lukh chauraasee jea oopaayay. Jis nu nudr(i) kuray tis(u) Guru milaayay. Kilvikh kaat(i) suda jun nirmul, Dur Sachaiy Naam(i) soohaavniya. 6. Laykha maangaiy ta kin(i) deeyaiy. Sookh(u) naahi phoon(i) dooyaiy teeyaiy. Aapay bukhsh(i) luyay Prubh(u) Saacha, aapay bukhsh(i) milaavniya. 7. Aap(i) kuray taiy Aap(i) kuraayay. Pooray Gur kaiy Shabad(i) milayay. Nanak Naam(u) milaiy vudiyayee, Aapay mayl(i) milaavniya. 8.2.3.

Word Meaning: Nimul = pure (without prejudice). Agumm = inaccessible. Apaara = which has no end (limitless). Tukkrri = weighing scale. Toalaiy = weighs; assesses. Boojhaiy = realizes. Gooni = the source of virtues (God). 1.
Vaari = offer self for sacrifice (or services). Vusaavniya = make to reside in the heart; store in memory; connect with Him. Undin(u) = day and night. Jaagay = stay alert; watchful. Dur Sachay = at the door of Waheguru. Sobha = praise. Pause.
Nudr(i) = kind sight. Laykhaiy = is approved (declared successful). Kmaavniya = earn Truth (connect with God). 2. Bhoolaayay = misguides. Huth(u) Paayay = lay hand; seek support. Poorub(i) Likhiya = pre-written (fortune) based on the deeds of previous lives. Maytna = erase. Vudbhaagi = very lucky. Kurm(u) = kindness. 3. Payiurraiy = parents' house (this life). Dhun = woman (human being). Sooti = unaware (about Waheguru). Kunt = husband (Waheguru). Vissari = forgotten; ignored. Mooti = deceived (robbed of good qualities). Bil-laandi = wail; complain; never content. Pir = husband (Waheguru). 4. Jaata = Puchhaata = recognized (connected with). Sayj = bed. Soohaavi = comforting. Raavay = enjoys. Seegaar(u) = adornment. 5. Lukh Chauraasee = 8.4 million life forms (A Hindu belief). Oopaayay = created. Kilvikh = sins. Dur Sachaiy = at Waheguru's door. 6. Laykha = account of good or bad deeds. Phoon(i) = again; also. Dooyaiy Teeyaiy = the other, (involving) Maya. Bukhsh(i) = forgive. 7.
Kur(i)rayay = makes others do. Vudiyaayee = respect. 8.

MEANING: My Waheguru is pure (without prejudice), inaccessible and limitless. He weighs (evaluates) the world without using any scale. But only that individual realizes this fact who has surrendered to the Guru, and is able (is qualified) to merge with the source of virtues (Waheguru) by singing His praise. 1. I will sacrifice my life for those individuals who have made their hearts a place for Waheguru to reside (those who are connected with God). Those who are connected with God are alert (against the attacks of evil desires) day and night, and are honoured in Waheguru's Court. Pause. He Himself listens to and looks after the needs of His creation, but only that individual is successful on whom Waheguru casts His kind sight. Only those individuals who put in effort to connect with Him are prompted by Waheguru Himself to do so. Those who follow Guru's advice earn (acquire) Waheguru's Naam. 2. What support (or shelter) can one have if he is misled by Waheguru Himself? Pre-written destiny (based on the deeds of previous lives) cannot be erased (by the individual with his own efforts). However, those are very fortunate who get connected with the Guru by the kindness of Waheguru. 3. A woman (human bride), who is always unaware of Waheguru in her present life, is robbed (of her spirituality) by her ignoble qualities (due to worldly attractions) and ignores Waheguru. She cannot enjoy a peaceful sleep (life) and wails (complains and suffers) all the time. 4. (On the other hand), a woman (human being) who recognizes (make connection with) the source of all comfort, Waheguru, in this life, overcomes her haumein by acting on the Shabad of the Guru. She adorns herself with virtues to be connected with Waheguru, and the bed of her heart becomes a source of bliss all the time, as she enjoys her husband's (Waheguru's) company. 5. Waheguru has created 8.4 million life forms, but He connects only that individual with the Guru, on whom He casts His kind sight. Such an individual gets rid of all his sins; becomes completely pure, and with Waheguru's Naam at heart, he looks exalted (honourable) in Waheguru's Court. 6. Humans indulge in sensual pleasures, but there is no joy in such deeds (as they are not approved by Waheguru). So, who can (no one can) pass Waheguru's test for His approval when the account of one's deeds is examined? But the eternal Waheguru forgives some of us (who deserve it), and absorbs them into Him (connects them with Him). 7. Waheguru Himself does, and makes His creation do, whatever He wishes it to do, and connects some with Him by making them act on the Guru's advice. Waheguru Himself connects individuals with Him by first connecting them with the Guru, who implants Waheguru's Naam in them, thereby honouring them in His Court, oh Nanak! 8.2.3.

ਮਾਝ ਮਹਲਾ 3॥ ਇਕੋ ਆਪਿ ਫਿਰੈ ਪਰਛੰਨਾ॥ ਗੁਰਮੁਖਿ ਵੇਖਾ ਤਾ ਇਹੁ ਮਨੁ ਭਿੰਨਾ॥ ਤ੍ਰਿਸਨਾ ਤਜਿ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਏਕੋ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਇਕਸੁ ਸਿਉ ਚਿਤੁ ਲਾਵਣਿਆ॥ ਗੁਰਮਤੀ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਇਆ ਸਚੈ ਰੰਗਿ ਰੰਗਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਜਗੁ ਭੂਲਾ ਤੈ ਆਪਿ ਭੁਲਾਇਆ॥ ਇਕੁ ਵਿਸਾਰਿ ਦੂਜੈ ਲੋਭਾਇਆ॥ ਅਨਦਿਨੁ ਸਦਾ ਫਿਰੈ ਭ੍ਰਮਿ ਭੂਲਾ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਵਣਿਆ॥ 2॥ ਜੋ ਰੰਗਿ ਰਾਤੇ ਕਰਮ ਬਿਧਾਤੇ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਜੁਗ ਚਾਰੇ ਜਾਤੇ॥ ਜਿਸ ਨੋ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਵਣਿਆ॥ 3॥ ਮਾਇਆ ਮੋਹਿ ਹਰਿ ਚੇਤੇ ਨਾਹੀ॥ ਜਮਪੁਰਿ ਬਧਾ ਦੁਖ ਸਹਾਹੀ॥ ਅੰਨਾ ਬੋਲਾ ਕਿਛੁ ਨਦਰਿ ਨ ਆਵੈ ਮਨਮੁਖ ਪਾਪਿ ਪਚਾਵਣਿਆ॥ 4॥ ਇਕਿ ਰੰਗਿ ਰਾਤੇ ਜੋ ਤੁਧੁ ਆਪਿ ਲਿਵ ਲਾਏ॥ ਭਾਇ ਭਗਤਿ ਤੇਰੈ ਮਨਿ ਭਾਏ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਦਾ ਸੁਖਦਾਤਾ ਸਭ ਇਛਾ ਆਪਿ ਪੁਜਾਵਣਿਆ॥ 5॥ ਹਰਿ ਜੀਉ ਤੇਰੀ ਸਦਾ

ਸਰਣਾਈ॥ ਆਪੇ ਬਖਸਿਹਿ ਦੇ ਵਡਿਆਈ॥ ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨਾ ਆਵੈ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਨਿਆ॥ 6॥ ਅਨਦਿਨੁ ਰਾਤੇ ਜੋ ਹਰਿ ਭਾਏ॥ ਮੇਰੈ ਪ੍ਰਭਿ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ॥ ਸਦਾ ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ ਤੂ ਆਪੇ ਸਚੁ ਬੁਝਾਵਨਿਆ॥ 7॥ ਜਿਨ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚਿ ਸਮਾਣੇ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਚੁ ਵਖਾਣੇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਵਨਿਆ॥ 8॥3॥4॥

Majh Mehla 3: Ikko Aap(i) phiraiy perchhunna. Gurmukh(i) vaykhaan ta eho mun(u) bhinna. Trishna tuj(i) sehj sookh(u) paayaa, Aiko munn(i) vusaavniya. 1. Huoun vaari jeeo vaari, Ikkus(u) siyoun chit(u) laavniya. Gurmat(i) mun(u) Ikut(u) ghur(i) aaya Sachaiy rung(i) rungaavniya. 1. Ruhaou. Eho jug(u) bhoola Taiyn aap(i) bhoolaaya. Ikk(u) visaar(i) doojaiy lobhaaya. Undin(u) suda phiraiy bherm(i) bhoola, bin(u) Naavaiy dookh(u) paavniya. 2. Jo rung(i) raatay kerm Bidhaatay. Gur sayva tay joog chaaray jaatay. Jis nu Aap(i) dayay vudiyaayi, Hur(i) kaiy Naam(i) smaavniya. 3. Maya moh(i) Hur(i) chaytay naahi. Jumpur(i) buddha dookh suhaahi. Unnah bola kichh(u) nudr(i) na aavaiy, munmukh paap(i) puchaavniya. 4. Ikk(i) rung(i) raatay jo Toodh(u) Aap(i) liv laayay. Bhaayay bhugut(i) Tayraiy mun(i) bhaayay. Satgur(u) sayvun(i) suda Sookhdaata, subh ichhaan Aap(i) poojaavniya. 5. Hur(i) Jeeo Tayri suda shernaayee. Aapay bukhsheh(i) day vudiyaayi. Jumkaal(u) tis(u) nayrr(i) na aavaiy, jo Hur(i) Hur(i) Naam(u) dhiyaavniya. 6. Undin(u) raatay jo Hur(i) bhaayay. Mayraiy Prubh(i) maylay mayl(i) milaayay. Suda suda Tayri shernaayee, Tu Aapay Sach(u) boojhaavniya. 7. Jin Sach(u) jaata say Sach(i) smaanay. Hur(i) goon gaaveh(i) Sach(u) vukhaanay. Nanak Naam(i) ruttay baiyraagi, nij ghur(i) taarri laavniya. 8.3.4.

Word Meaning: Perchhunna = hidden. Bhinna = imbued. Trishna = desires. Sehj Sookh(u) = bliss of a higher spiritual state. 1. Ikkus(u) siyoun = just with the One. Rung(i) = in love. Pause. Bisaar(i) = forgetting. Lobhaaya = captivated. Bherm(i) = in doubts (misbeliefs). 2. Kurm Bidhaatay = writer of future deeds (fortune) = Waheguru. Jaatay = recognized, famed. Vudiyaayee = honour; recognition. 3. Chaytaiy = remembers (Naam). Jumpur = in the city (court) of the angel of death. Suhaayee = endures; suffers. Puchaavniya = burn in suffering. 4. Rung(i) raatay = imbued in love. Bhaayay Bhugat(i) = in love with worship. Ichhaan = wishes. Pujaavniya = fulfills. 5. Shenaayee = shelter. Bukhsheh(i) = forgive. Jumkaal(u) = angel of death. 6. Undin(u) = every day (always). Mayl(i) = connecting (with the Guru). 7. Smaanay = merge; mix well. Vukhaanay = discuss. Bairaagi = minds turned away from Maya (renouncers of Maya). Nij Ghur(i) = in one's own mind. Taarri = meditate with full concentration. 8.

MEANING: It is only Waheguru which operates hidden in the world. My mind gets imbued in His love when I “see” Him in the shelter of the Guru. One can realize Waheguru in his heart (which becomes Waheguru’s residence) by getting rid of all his desires, and attain the bliss of the higher spiritual state (above the effects of Maya). 1.

I wish to sacrifice my life for those who have only the “One” Waheguru in their mind. When one obeys the Guru’s advice, his mind comes to rest in itself (quits wandering) and he gets imbued in Waheguru’s love. Pause.

This world has been misled by You (for being engrossed in Maya), oh Waheguru! It has forgotten You, and has been captivated by Maya. It is lost in misbeliefs day and night, and suffers as a result. 2. Those who are imbued with the love of the creator of our fortunes (Waheguru) come to be recognized all over the world due to their serving (obeying) the Guru. Those who are honoured by Waheguru become “one” with Him. 3.

In the love for Maya, those who do not remember Waheguru suffer in the court of the Angel of justice. They are blind and deaf as far as the worship of Waheguru is concerned, and cannot see the reality; such followers of their mind suffer because of their sins. 4. Some, who are prompted by You, are imbued in Your love; and You like Your worship which is performed with love, oh Waheguru! Those who serve Satguru, which is the source of all comfort, have all their wishes fulfilled by You, oh Waheguru! 5. You forgive and honour (Your devotees), oh Waheguru! I am always in Your shelter. The Angel of death does not come even close to those who recite Your Naam. 6. Those who are liked by Waheguru are always imbued with His love. Waheguru connects them with Him through the Guru. I am always in Your shelter; You, Yourself, enlighten Your devotees, oh Waheguru! 7.
Those who recognize (get connected with) Waheguru become “one” with Him. They discuss Waheguru’s virtues and recite His Naam. Those who are imbued in Waheguru’s Naam are the real renouncers of Maya, and they meditate on Waheguru with full concentration in their own mind, oh Nanak. 8.3.4.

ਮਾਝ ਮਹਲਾ 3॥ ਸਬਦਿ ਮਰੈ ਸੁ ਮੁਆ ਜਾਪੈ॥ ਕਾਲੁ ਨ ਚਾਪੈ ਦੂਖੁ ਨ ਸੰਤਾਪੈ॥ ਜੋਤੀ ਵਿਚਿ ਮਿਲਿ ਜੋਤਿ ਸਮਾਣੀ ਸੁਣਿ ਮਨੁ ਸਚਿ ਸਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਕੈ ਨਾਇ ਸੋਭਾ ਪਾਵਣਿਆ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚਿ ਚਿਤੁ ਲਾਇਆ ਗੁਰਮਤੀ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਕਚੀ ਕਚਾ ਚੀਰੁ ਹੰਢਾਏ॥ ਦੂਜੈ ਲਾਗੀ ਮਹਲੁ ਨ ਪਾਏ॥
(ਅੰਗ 112)॥ ਅਨਦਿਨੁ ਜਲਦੀ ਫਿਰੈ ਦਿਨੁ ਰਾਤੀ ਬਿਨੁ ਪਿਰ ਬਹੁ ਦੁਖੁ ਪਾਵਣਿਆ॥ 2॥ ਦੇਹੀ ਜਾਤਿ ਨ ਆਗੈ ਜਾਏ॥ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਛੁਟੈ ਸਚੁ ਕਮਾਏ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਧਨਵੰਤੇ ਐਥੈ ਓਥੈ ਨਾਮਿ ਸਮਾਵਣਿਆ॥ 3॥ ਭੈ ਭਾਇ ਸੀਗਾਰ ਬਣਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਹਲੁ ਘਰੁ ਪਾਏ॥ ਅਨਦਿਨੁ ਸਚਾ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਜੀਠੈ ਰੰਗੁ ਬਣਾਵਣਿਆ॥4॥ ਸਭਨਾ ਪਿਰੁ ਵਸੈ ਸਦਾ ਨਾਲੇ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਅਤਿ ਊਚੋ ਊਚਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਣਿਆ॥ 5॥ ਮਾਇਆ ਮੋਹਿ ਇਹੁ ਜਗੁ ਸੁਤਾ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਅੰਤਿ ਵਿਗੁਤਾ॥ ਜਿਸ ਤੇ ਸੁਤਾ ਸੋ ਜਾਗਾਏ ਗੁਰਮਤਿ ਸੋਝੀ ਪਾਵਣਿਆ॥ 6॥ ਅਪਿਉ ਪੀਐ ਸੋ ਭਰਮੁ ਗਵਾਏ॥ ਗੁਰ ਪਰਸਾਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ॥ ਭਗਤੀ ਰਤਾ ਸਦਾ ਬੈਰਾਗੀ ਆਪੁ ਮਾਰਿ ਮਿਲਾਵਣਿਆ॥ 7॥ ਆਪਿ ਉਪਾਏ ਧੰਧੇ ਲਾਏ॥ ਲਖ ਚਉਰਾਸੀ ਰਿਜਕੁ ਆਪਿ ਅਪੜਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਚਿ ਰਾਤੇ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਾਰ ਕਰਾਵਣਿਆ॥ 8॥4॥5॥

Majh Mehla 3: Shabad muraiy su mooa jaapaiy. Kaal(u) na chaapaiy, dookh na suntaapaiy. Joti vich(i) mil(i) Jot(i) smaani, soon mun Sach(i) smaavniya. 1. Huoun vaari jeeo vaari, Hur(i) kaiy Naayay sobha paavniya. Satgur(u) sayv(i) Sach(i) chit(u) laaya, Gurmatee sehj(i) smaavniya. 1. Ruhaou. Kaayan kuchi, kucha cheer(u) hundhayay. Doojaiy laagi Mehl(u) na paayay.

(PAGE 112): Undin(u) juldi phiraiy din(u) raati, bin Pir buhou dookh(u) paavniya. 2. Dayhi jaat(i) na aagaiy jaayay. Jithaiy laykha mungiyaiy, tithaiy chhootaiy Sach(u) kmaayay. Satgur(u) sayvun(i) say dhunvuntay, aithaiy othaiy Naam(i) smaavniya. 3. Bhaiy bhaayay seegaar bunaayay. Gur persadi Mehl(u) Ghur(u) paayay. Undin(u) Sacha ruvaiy din(u) raati, mujeetthaiy rung(u) bunaavniya. 4. Subhna Pir(u) vusaiy suda naalay. Gur persadi ko nudr(i) nihaalay. Mayra Prubh(u) ut(i) oocho oocha, kur(i) kirpa Aap(i) milaavniya. 5. Maya moh(i) eho jug(u) soota. Naam(u) visaar(i) unt(i) vigoota. Jis tay soota so jagaayay, Gurmati) sojhi paavniya. 6. Apiou peeyaiy so bherm(u) guvaayay. Gur persad(i) mookt(i) gut(i) paayay. Bhugti rutta suda

baiyraagi, aap(u) maar(i) milaavniya. 7. Aap(i) oopaayay dundhaiy laayay. Lukh chauraasi rijuk(u) uprraayay. Nanak Naam(u) dhiyaayay Sach(i) raatay, jo Tis(u) bhaavaiy su kaar kraavniya. 8.4.5.

Word Meaning: Murraiy = (desires) die. Jaapaiy = is recognized. Kaal(u) = death. Chaapay = affect; hit. Suntaapaiy = causes suffering. Joti = light (soul). Jot(i) = Waheguru's own light. Smaani = merges. 1. Sobha = respect; fame. Sach(i) = (in) Waheguru. Chit(u) = mind. Sehj(i) = in a higher spiritual state (above the effects of Maya). Pause. Kaayaan = body. Kuchi = perishable. Cheer Hundhaayay = wears clothes (deals in perishable things to enjoy life). Mehl(u) = (God's) Residence. Juldi phiraiy = burns (suffers badly and finds no peace). Pir = husband (God). 2. Dayhi = body. Jaat(i) = caste. Aagaiy = next world (Waheguru's Court). Laykha = account (of deeds done). Tithaiy = there. Chhoottaiy = gets freedom (from the angel of justice). Dhunvauntay = wealthy (spiritually). AIthaiy = this world. 3. Bhaayay = (with) love. Seegaar = adornment. Ruvaiy = enjoys (Waheguru). Mujeetthaiy = Mujeetth (madder) is a dye plant which produces a dark red colour which never fades. So, Mujeetth rung means deep love for Waheguru. 4. Nudr(i) nihaalay (nihaaray) = sees with eyes. Ut(i) = extreme. Oocho Oocha =higher than the highest; above the effects of Maya; unreachable. 5. Moh(i) = attachment. Soota = asleep. Visaar(i) = forgetting. Unt(i) = at the end. Vigoota = suffers. Sojhi = enlightenment. 6.
Apiou = Amrit. Bherm = doubts; misbeliefs. Mookt(i) = freedom from Maya. Gut(i) = higher spiritual state. Bairaagi = who has broken connections with the world. 7. Dhundhaiy = (in worldly) business. Rijuk(u) = food and other needs. Uprraayay = delivers. Su = that. Kaar = deeds. 8.

MEANING: An individual who kills his desires by the Guru's Shabad is recognized (honoured) in the world. The fear of death does not affect him, and no discomfort causes him any suffering (his mind becomes so strong that he does not feel any discomfort). Reciting Waheguru's Naam, his soul merges with Waheguru's Light (Soul), oh my mind. 1. I wish to sacrifice my life for those who earn praise by reciting Waheguru's Naam. Whoever serves Satguru and focuses his mind on Waheguru attains the spiritual state above the effects of Maya. Pause.
The human body is perishable, and deals in perishable things involving Maya. Because of one's indulgence in the other (Maya), he cannot reach Waheguru's Residence. Without the Waheguru-husband, such human brides suffer greatly and find no peace, day and night. 2. The body, and one's caste (status in society), do not go to the next world (before Waheguru, where one's account of deeds is examined); he is set free (from rebirths) there, if he has Waheguru's Naam in his account (enshrined in his heart). Those who serve the Guru are spiritually wealthy in this world and the next and are always connected with Waheguru. 3.
Those who adorn their bodies with the fear of, and love for God, reach Waheguru's Residence, and their minds are coloured deep, like the deep red colour of madder (which never fades) with Waheguru's love, and enjoy Him, day and night. 4.
The husband, Waheguru, always resides hidden in everybody's mind, but some rare person "sees" Him with Guru's grace. My Waheguru is higher and higher (unreachable), but when He is kind, He connects His devotees with Him. 5.

The world is in slumber in the love for Maya. Forgetting Waheguru, it ultimately suffers. But Waheguru Himself awakens it and enlightens it through the Guru. 6.
One can dispel his misbeliefs by drinking the Amrit (of Waheguru's Naam). With Guru's grace, he can achieve the spiritual state above the effects of Maya. A person who is imbued in Waheguru's worship is a true renouncer of Maya and becomes "one" with Waheguru by killing his desires. 7.
Waheguru creates the world, and then puts it into the business involving Maya. He delivers food and fulfills the needs of all living beings, including 8.4 million life forms. Those who are imbued in Waheguru's love recite His Naam; Waheguru makes individuals do whatever He wants them to do, oh Nanak! 8.4.5.

ਮਾਝ ਮਹਲਾ 3॥ ਅੰਦਰਿ ਹੀਰਾ ਲਾਲੁ ਬਣਾਇਆ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਖਿ ਪਰਖਾਇਆ॥ ਜਿਨ ਸਚੁ ਪਲੈ ਸਚੁ ਵਖਾਣਹਿ ਸਚੁ ਕਸਵਟੀ ਲਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਕੀ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ॥ 1॥ਰਹਾਉ॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁਤੁ ਪਸਾਰਾ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਤਿ ਅਗਮ ਅਪਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਪਾਏ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਿਆ॥ 2॥ ਮੇਰਾ ਠਾਕੁਰੁ ਸਚੁ ਦ੍ਰਿੜਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਿ ਚਿਤੁ ਲਾਏ॥ ਸਚੋ ਸਚੁ ਵਰਤੈ ਸਭਨੀ ਥਾਈ ਸਚੈ ਸਚਿ ਸਮਾਵਣਿਆ॥ 3॥ ਵੇਪਰਵਾਹੁ ਸਚੁ ਮੇਰਾ ਪਿਆਰਾ॥ ਕਿਲਵਿਖ ਅਵਗਣ ਕਾਟਣਹਾਰਾ॥ ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਸਦਾ ਧਿਆਈਐ ਭੈ ਭਾਇ ਭਗਤਿ ਦ੍ਰਿੜਾਵਣਿਆ॥4॥ ਤੇਰੀ ਭਗਤਿ ਸਚੀ ਜੇ ਸਚੇ ਭਾਵੈ॥ ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਏਕੋ ਦਾਤਾ ਸਬਦੇ ਮਾਰਿ ਜੀਵਾਲਣਿਆ॥ 5॥ ਹਰਿ ਤੁਧੁ ਬਾਝਹੁ ਮੈ ਕੋਈ ਨਾਹੀ॥ ਹਰਿ ਤੁਧੈ ਸੇਵੀ ਤੈ ਤੁਧੁ ਸਾਲਾਹੀ॥ ਆਪੇ ਮੇਲਿ ਲੈਹੁ ਪ੍ਰਭ ਸਾਚੇ ਪੂਰੈ ਕਰਮਿ ਤੂ ਪਾਵਣਿਆ॥ 6॥ ਮੈ ਹੋਰੁ ਨ ਕੋਈ ਤੁਧੈ ਜੇਹਾ॥ ਤੇਰੀ ਨਦਰੀ ਸੀਝਸਿ ਦੇਹਾ॥ ਅਨਦਿਨੁ ਸਾਰਿ ਸਮਾਲਿ ਹਰਿ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 7॥ ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਨ ਕੋਈ॥ ਤੁਧੁ ਆਪੇ ਸਿਰਜੀ ਆਪੇ ਗੋਈ॥
(ਅੰਗ 113)॥ ਤੂ ਆਪੇ ਹੀ ਘੜਿ ਭੰਨਿ ਸਵਾਰਹਿ ਨਾਨਕ ਨਾਮਿ ਸੁਹਾਵਣਿਆ॥ 8॥5॥6॥

Majh Mehla 3: Undar(i) heera laal(u) bnaaya. Gur kaiy Shabad(i) perkh(i) perkhaaya. Jin Sach(u) pullaiy Sach(u) vukhaaneh(i), Sach(u) kusvutti laavniya. 1. Huoun vaari jeeo vaari, Gur kee Bani munn(i) vusaavniya. Unjun maah(i) Nirunjun paaya, joti Jot(i) milaavniya. 1. Ruhaou. Iss(u) kaaya undar(i) buhout(u) pusaara. Naam(u) Nirunjun ut(i) Agumm Apaara. Gurmukh(i) hovaiy soyee paayay, Aapay bukhsh(i) milaavniya. 2. Mayra Tthakur(u) Sach(u) drirryaayay. Gur persadi Sach(i) chit(u) laayay. Sacho Sach(u) vertaiy subhni thaayeen, Sachaiy Sach(i) smaavniya. 3. Vaypervaah(u) Sach(u) mayra Piyara. Kilvikh uvgun kaatunhaara. Praym preet(i) suda dhiyaayiyaiy, bhaiy bhaayay bhugat(i) drirraavniya. 4. Tayri bhugtee sachee, jay Sachay bhaavaiy. Aapay dayay na puchhotaavaiy. Subhna jeeaan ka aiko Daata. Shabaday maar(i) jeevaalniya. 5. Hur(i) Toodh(u) baajhoun mein koyee naahi. Hur(i) Toodh(u) sayveen taiy Toodh(u) salaaheen. Aapay mayl(i) layho Prubh Sachay, pooraiy kerm(i) Tu paavniya. 6. Mein hoar(u) na koyee Toodhaiy jayha. Tayri nudr(i) seejhus(i) dayha. Undin(u) saar(i) smaal(i) Hur(i) raakheh(i), Gurmukh(i) sehj(i) smaavniya. 7. Toodh(u) jayvud mein hoar(u) na koyee. Toodh(u) Aapay sirjee aapay goyee.
(PAGE 113): Tu aapay hee ghurr(i) bhunn(i) svaareh(i), Nanak Naam(u) soohaavniya. 8.5.6.
Word Meaning: Undar(i) = in the heart (mind). Heera, Laal(u) = (precious like) a diamond and ruby (noble qualities which connect with Waheguru) (see Paurri 6 of

Japuji. Perkh(i) = tested (assess the worth). Pullaiy = in possession. Vukhaaneh(i) = utter; recite. Kusvutti = touchstone. 1.
Vusaavniya = is harboured in mind. Unjun = kohl (Maya). Nirunjun = above the effects of Maya (God). Joti = light (human soul). Jot(i) = Light (Waheguru). Pause. Kaaya = body. Psaara = expansion. Agumm = inaccessible. Apaara = limitless. Bukhsh(i) = by forgiving. Milaavniya = is connected. 2.
Tthaakur(u) = Lord. Drirryaayay = reinforces. Vertaiy = operates. 3.
Vaypervaah(u) = carefree; indifferent. Kilvikh = sins. Uvgun = vices. Bhaiy Bhaayay = (with respectful fear and respect). 4. Bhaavaiy = is liked (approved). Shabaday Maar(i) = (after) killing vices by Guru's Shabad. Jeevalniya = is given (spiritual) life. 5. Baajhoun = without. Savyeen = (I) serve (obey). Kurm(i) = kindness. 6. Jayha = like. Seejhus(i) = succeeds. Dayha = body. Saar(i) = inquiring. Smaal(i) = looking after. Sehj(i) = in a higher spiritual state. 7.
Jayvud = as great. Sirjee = created. Goyee = destroyed. Ghurr(i) = build artfully. Bhunn(i) = break. Svaareh(i) = refine. Soohaavniya = is adorned. 8.
NOTE: Maya's effects are compared to the black colour of kohl because attraction for Maya creates darkness in the minds, as far as awareness about God is concerned. **Nirunjun** = without (above) the effects of Maya = **Waheguru.**
MEANING: Those who obey the Guru's Shabad are able to assess (appreciate the worth of) the noble qualities, which connect them with Waheguru in the company of the devotees (holy saints). As a result, they enshrine Waheguru's Naam, which is highly valuable like a diamond or a ruby, in their mind. Those who possess (have acquired) Waheguru's Naam in their heart after testing it in the company of the devotees as the touchstone, discuss Waheguru's virtues all the time. 1.
I am a sacrifice for those who harbour Waheguru's Naam in their mind. While living in the world of Maya, they acquire the Naam of Waheguru, which is above the effects of Maya, and become "one" with Him. Pause. Because of the presence of the inaccessible and limitless Waheguru in the human mind, the human body is also a home for Waheguru's vast expansion, but only those who take the Guru's shelter when the forgiving Waheguru connects them with Him. 2. My Lord reinforces Truth (His Naam), and the devotee applies his mind to Waheguru's Naam by the grace of the Guru. It is only Waheguru who operates everywhere; one can become "one" with Him by reciting His Naam. 3. My dear Waheguru is carefree and is the destroyer of all sins and vices. One should always recite His Naam with love and respect, because this is what the Guru preaches: worship Waheguru with love and some fear. 4. Waheguru's worship is true (successful) only if it is approved by Waheguru. He Himself gifts such worship (to the deserving, and never has to repent (that He made a wrong choice). There is only one Lord of all the living beings, and He grants the high spiritual life to His devotees by enabling them to kill the worldly desires by the Guru's Shabad. 5. I have none other than You (as my support), oh Waheguru! I serve only You, and sing only Your praise. Waheguru, Himself, connects His devotees with Him with His own benevolence. 6.
There is none like You for me. Your kind sight makes my body (life) successful. Waheguru always protects His devotees by being aware of their needs and looking after them. The devotees take shelter of the Guru and attain a spiritual state beyond the effects of Maya. 7. There is none other, as magnanimous as You are,

oh Waheguru! You create the world, and then destroy it Yourself. You beautify the lives of Your devotees by destroying their vices and adorning them with virtues. Waheguru's Naam beautifies the life, oh Nanak! 8.5.6.

(ਅੰਗ 113)॥ ਮਾਝ ਮਹਲਾ 3॥ ਸਭ ਘਟ ਆਪੇ ਭੋਗਣਹਾਰਾ॥ ਅਲਖੁ ਵਰਤੈ ਅਗਮ ਅਪਾਰਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਧਿਆਈਐ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਸਬਦੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਸਬਦੁ ਸੂਝੈ ਤਾ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਾਰਿ ਸਮਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਦੂਤ ਮੁਹਹਿ ਸੰਸਾਰਾ॥ ਮਨਮੁਖ ਅੰਧੇ ਸੁਧਿ ਨ ਸਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਆਪਣਾ ਘਰੁ ਰਾਖੈ ਪੰਚ ਦੂਤ ਸਬਦਿ ਪਚਾਵਣਿਆ॥ 2
॥ ਇਕਿ ਗੁਰਮੁਖਿ ਸਦਾ ਸਚੈ ਰੰਗਿ ਰਾਤੇ॥ ਸਹਜੇ ਪ੍ਰਭੁ ਸੇਵਹਿ ਅਨਦਿਨੁ ਮਾਤੇ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ॥ 3॥ ਏਕਮ ਏਕੈ ਆਪੁ ਉਪਾਇਆ॥ ਦੁਬਿਧਾ ਦੂਜਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ॥ ਚਉਥੀ ਪਉੜੀ ਗੁਰਮੁਖਿ ਊਚੀ ਸਚੋ ਸਚੁ ਕਮਾਵਣਿਆ॥ 4॥ ਸਭੁ ਹੈ ਸਚਾ ਜੇ ਸਚੇ ਭਾਵੈ॥ ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋ ਸਹਜਿ ਸਮਾਵੈ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਚੇ ਸੇਵਹਿ ਸਾਚੇ ਜਾਇ ਸਮਾਵਣਿਆ॥ 5॥ ਸਚੇ ਬਾਝਹੁ ਕੋਈ ਅਵਰੁ ਨ ਦੂਆ॥ ਦੂਜੈ ਲਾਗਿ ਜਗੁ ਖਪਿ ਖਪਿ ਮੂਆ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਏਕੋ ਜਾਣੈ ਏਕੋ ਸੇਵਿ ਸੁਖੁ ਪਾਵਣਿਆ॥ 6॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ॥ ਆਪੇ ਧਰਿ ਦੇਖਹਿ ਕਚੀ ਪਕੀ ਸਾਰੀ॥ ਅਨਦਿਨੁ ਆਪੇ ਕਾਰ ਕਰਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ॥ 7॥ ਤੂ ਆਪੇ ਮੇਲਹਿ ਵੇਖਹਿ ਹਦੂਰਿ॥ ਸਭ ਮਹਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਨਾਨਕ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ॥ 8.6.7.

(PAGE 113): **Majh Mehla 3:** Subh ghut Aapay bhogunhaara. Alukh(u) vertaiy Agumm Apaara. Gur kaiy Shabad(i) mayra Hur(i) Prubh(u) dhiyaayiyaiy, sehjay Sach(i) smaavniya. 1. Huoun vaari jeeo vaari, Gur Shabad(u) munn(i) vusaavniya. Shabad(u) soojhaiy, ta mun siyoun loojhaiy, munsa maar(i) smaavniya. 1. Ruhaou. Punch doot moheh(i) sunsaara. Munmukh undhay, soodh(i) na saara. Gurmukh(i) hovaiy su aapna ghur(u) raakhaiy, punch doot Shabad(i) puchaavniya. 2. Ikk(i) Gurmukh(i) suda Sachaiy rung(i) raatay. Sehjay Prubh(u) sayveh(i) undin(u) maatay. Mil(i) Preetum Sachay goon gaaveh(i), Hur(i) Dur(i) sobha paavniya. 3. Aikum aikaiy Aap(u) oopaaya. Doobidha dooja tribidh(i) Maya. Chauthi paurri Gurmukh(i) oochi, Sacho Sach(u) kmaavniya. 4. Subh(u) haiy Sacha, jay Sachay bhaavaiy. Jin(i) Sach(u) jaata so sehj(i) smaavaiy. Gurmukh(i) kerni Sachay sayveh(i), Saachay jaayay smaavniya. 5. Sachay baajhoun koyee uver(u) na dooa. Doojaiy laag(i) jug(u) khup(i) khup(i) mooa. Gurmukh(i) hovaiy su Aiko jaanaiy, Aiko sayv(i) sookh(u) paavniya. 6. Jea junt subh(i) shern(i) Toomhaari. Aapay dhur(i) vaykheh(i) kutchi pukki saari. Undin(u) Aapay kaar kurayay, Aapay mayl(i) milaavniya. 7. Tu Aapay mayleh(i), vaykheh(i) hudoor(i). Subh meh(i) Aap ruhiya bhurpoor(i). Nanak Aapay Aap(i) vertaiy, Gurmukh(i) sojhi paavniya. 8.6.7.

Word Meaning: Ghut = heart. Bhogunhaara = one who enjoys. Alukh = inconceivable. Agumm = inaccessible. Apaara = limitless. Sehjay = in a higher spiritual state. 1. Vusaavniya = make heart a residence for Waheguru; is embedded (in mind). Soojhaiy = understands (is connected with). Siyoun = with. Loojhaiy = fights. Munsa = desires. Pause. Punch doot = five demons (lust, rage, greed, attachment, and conceit). Moheh(i) = are deceiving (robbing people of spiritual qualities). Soodh(i) = wisdom. Saara = knowledge. Ghur = (good qualities of) heart. Raakhaiy = protects. 2. Ikk(i) = many. Raatay = imbued. Maatay = intoxicated; imbued; focused. 3. Aikum = firstly. Aikaiy = only Him. Oopaaya

= created. Doobidha = difficulty in making a decision. Tribidh(i) = having three effects (Maya). Chauthi Paurri = fourth (spiritual) level, where Maya has no effect = Sehj. 4. Bhaavaiy = likes; approves. Jaata = recognized (made a connection). Kerni = performance of (worthy) deeds. 5. Baajhoun = without. Uver(u) = other. Doojaiy = (in) Maya. Khup(i) Khup(i) = try hard (suffer) without any success. Sayv(i) = serve. 6. Shern(i) = shelter (dependence on). Saari = pawns in the game of dice. Kaar = deeds. 7. Vakheh(i) = sees; looks after. Hudoor(i) = in the presence. Bhurpoor = filling completely; omnipresent. Vertaiy = operates. 8
MEANING: The inconceivable, the inaccessible, and the limitless Waheguru operates everywhere and enjoys every heart. Waheguru is worshipped with Guru's Shabad when one attains a higher spiritual state above the effects of Maya; he then becomes "one" with Waheguru. 1. I offer my life for sacrifice for all those who make their hearts a place for Waheguru (His Naam) to reside. An individual who recognizes the value of the Guru's Shabad (makes a connection with Him), fights with his mind (evil desires), and becomes "one" with Waheguru after killing (overcoming) his desires. Pause. The five demons (lust, rage, greed, attachment, and ego) are cheating the world (robbing it of spiritual wealth). The followers of their mind are blind (ignorant) and do not have any wisdom or knowledge to realize this. However, those who obey and act on the Guru's Shabad are able to overpower the demons and thus protect their house (wealth of virtues). 2. Some devotees of the Guru are always imbued in Waheguru's love, and serve Waheguru (recite His Naam) in a high spiritual state, and are always intoxicated with His Naam. They sing the virtues of Waheguru in the company of their dear (Guru), and as a result are honoured in Waheguru's Court. 3. First of all, Waheguru created Himself, and then He created the second (Maya) with three (accepted) effects, which result in dichotomy and cause difficulty for people in choosing between the captivating Maya and Waheguru's Naam. Above the three effects of Maya is the highest spiritual state, which is called the Fourth Level (state). Waheguru's devotees deal in pure Truth (Waheguru's Naam) and attain the Fourth Level. 4. Anything is true (everlasting) if it is liked (or approved) by Waheguru. Those who recognize the real Truth (Waheguru) merge into Him in the Fourth State. The real deed worthy of performing for the devotees is to serve Waheguru so as to become "one" with Him. 5. There is none other than Waheguru (worthy of worship). People indulge in Maya, and are suffering badly (spiritually) because they do not gain any spirituality (and no peace of mind). A devotee recognizes only one Waheguru, serves only Him, and enjoys all the comforts. 6.
All living beings are in Your shelter (depend on You), oh Waheguru! You alone examine each of them like the pawns in a game of dice, and decide which pawn (human being) will succeed (in merging with You), and which will not – at least not just yet. Waheguru always makes them perform the deeds He wishes them to perform, and connects them with Him through the Guru. 7. Waheguru is present everywhere (is omnipresent), and He observes the living beings for their deeds in His own presence (under His supervision) and connects the deserving with Him. He operates alone, and one is enlightened by the grace of the Guru, oh Nanak. 8.6.7.

ਮਾਝ ਮਹਲਾ 3॥ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਗੁਰ ਕੀ ਮੀਠੀ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਚਖਿ ਡੀਠੀ॥ ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਹਾ ਰਸੁ ਪੀਵੈ ਦਰਿ ਸਚੈ ਸਬਦੁ ਵਜਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰ ਚਰਣੀ

ਚਿਤੁ ਲਾਵਣਿਆ॥ ਸਤਿਗੁਰ ਹੈ ਅੰਮ੍ਰਿਤਸਰੁ ਸਾਚਾ ਮਨੁ ਨਾਵੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਤੇਰਾ ਸਚੇ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਚਿਤੁ ਲਾਇਆ॥ ਤੁਧੁ ਸਾਲਾਹਿ ਨ ਰਜਾ ਕਬਹੂੰ ਸਚੇ ਨਾਵੈ ਕੀ ਭੁਖ ਲਾਵਣਿਆ॥ 2॥ ਏਕੋ ਵੇਖਾ ਅਵਰੁ ਨ ਬੀਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆ॥ ਗੁਰ ਕੇ ਸਬਦਿ ਤਿਖਾ ਨਿਵਾਰੀ ਸਹਜੇ ਸੂਖਿ ਸਮਾਵਣਿਆ ॥3॥ ਰਤਨੁ ਪਦਾਰਥੁ ਪਲਰਿ ਤਿਆਗੈ॥ ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ ਲਾਗੈ॥ ਜੋ ਬੀਜੈ ਸੋਈ ਫਲੁ ਪਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਣਿਆ॥ 4॥ ਅਪਨੀ ਕਿਰਪਾ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ॥ (ਅੰਗ 114)॥ ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਭੈ ਅੰਦਰਿ ਭੈ ਮਾਰਿ ਭਰਮੁ ਚੁਕਾਵਣਿਆ॥ 5॥ ਭਰਮੁ ਚੁਕਾਇਆ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ ਅੰਤਰੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਗੁਣ ਸਹਜੇ ਗਾਵਣਿਆ॥ 6॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਵਖਾਣੈ॥ ਭਰਮੇ ਭੂਲਾ ਤਤੁ ਨ ਜਾਣੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਪਾਏ ਦੂਖੋ ਦੂਖੁ ਕਮਾਵਣਿਆ॥ 7॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੈ ਕੋਈ॥ ਆਖਣ ਜਾਈਐ ਜੇ ਭੂਲਾ ਹੋਈ॥ ਨਾਨਕ ਆਪੇ ਕਰੇ ਕਰਾਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ॥ 8॥7॥8॥

Majh Mehla 3: Amrit Bani Gur kee meetthi. Gurmukh(i) virlaiy kinaiy chukh(i) deetthi. Untar(i)s pergaas(u) maha rus(u) peevaiy, Dur(i) Sachaiy Shabad(u) vujaavniya. 1. Huoun vaari jeeo vaari, Gur Churni chit(u) laavniya. Satgur haiy Amritsar Saacha, mun(u) naavaiy maiyl(u) chookaavniya. 1. Ruhaou. Tayra Sachay kinaiy unt(u) na paaya. Gur persad(i) kinaiy virlaiy chit(u) laaya. Toodh(u) salaaheh(i) na rujjaan kubhoon, Sachay Naavaiy kee bhookh laavniya. 2. Aiko vaykhaan, uver na beeya. Gur persadi Amrit peeya. Gur kay Shabad(i) tikha nivaari, sehjay sookh(i) smaavniya. 3. Ruttan pdaruth pullar(i) tiyaagaiy. Munmukh(u) undha doojay bhaayay laagaiy. Jo beejaiy soyee ful(u) paayay, soopnay sookh(u) na paavniya. 4. Apni kirpa kuray, soyee jun(u) paayay. Gur ka Shabad(u) munn(i) vusaayay.

(PAGE114): Undin(u) sudaa ruhaiy Bhaiy undar(i), Bhaiy maar(i) bherm(u) chookaavniya. 5. Bherm(u) chookaaya, suda sookh(u) paaya. Gur persad(i) perm Pud(u) paaya. Untar(u) nirmul(u), nirmul Bani, Hur(i) goon sehjay gaavniya. 6. Simrit(i) Shast Bayd vukhaanaiy. Bhermay bhoola Tut(u) na jaanaiy. Bin(u) Satgur sayvay sookh(u) na paayay, dookho dookh(u) kmaavniya. 7. Aap(i) kuray, kis(u) aakhaiy koyee. Aakhun jaayiyaiy jay bhoola hoyee. Nanak Aapay kuray kuraayay, Naamay Naam(i) smaavniya. 8.7.8.

Word Meaning: Virlaiy = some rare. Chukh(i) = by tasting. Deetthi = saw; observed. Pergaas(u) = enlightenment. Maha Rus(u) = great essence (taste). Dur(i) = door. Shabad(u) Vujaavniya = (music) of Shabad plays (captivates). 1. Amritsar = pool (source) of Amrit. Mayl(u) = filth of evil thoughts. Chookaavniya = is removed; washed away. Pause. Unt(u) = limit. Rujjaan = (I am) fully satisfied. Na Kubhoon = never. Bhookh = appetite. 2. Uver(u) = other. Beeya = second. Tikha = thirst. Nivaari = removed. 3. Ruttan(u) Pdaruth(u) = highly valuable article like precious stones = Waheguru's Naam. Tiyaagaiy = give up; let go; trade in. Pullar(i) = crushed dried stems of certain crops like canola (a worthless thing). Doojaiy Bhaayay = in the love for the other (Maya). Beejaiy = sows. Ful(u) = result. 4. Soyee Jun(u) = that devotee. Bhaiy = fear. Bherm(u) = misbelief. 5. Perm Pud = the supreme (spiritual) level. Nirmul(u) = pure; clean. 6. Simrit Shast = Hindu holy books. Bayd = the Vedas. Vukhaanaiy = utter; discuss. Tut(u) = reality. Dookho Dookh(u) = suffering, and suffering only. 7. Kis(u) = to whom. Kuraayay = makes others do. Naamay = by Naam. Naam(i) = in Naam (Waheguru). 8.

MEANING: The Amit (immortalizing) Bani of the Guru (in Waheguru's praise) is very sweet. But some rare devotee of the Guru tastes it. Whoever drinks the great essence of Bani (gets imbued in it) is enlightened, and the Divine music of Guru's Shabad seems to play continuously in his mind at the Door of Waheguru (Waheguru's Naam is always fresh in his mind). 1. I am a sacrifice to those who focus their mind with full devotion with Guru's Feet (Shabad). Satguru is the eternal pool of Amrit; if the mind takes a dip in the pool (recites Waheguru's Naam), all its filth (of evil thoughts) is washed away. Pause. Some rare individual applies his mind to Your Feet (makes connection with You) by the grace of the Guru; but nobody has ever been able to find Your limits, oh Waheguru! I pray to You that I may always have an appetite for Your Naam, and should never be tired of singing Your praise, oh Waheguru. 2.
By the Guru's grace, I have tasted the Amrit of Your Naam, and now I "see" only You everywhere, and nobody else, oh Waheguru. I have killed my thirst for worldly desires, and now I am enjoying blissfulness without any special effort. 3.
(On the other hand), a follower of his mind is blind (of wisdom about Waheguru) and indulges in Maya; he trades the precious Waheguru's Naam for worthless short-lived things involving Maya, which are like the crushed stems of dried crops. He reaps what he sows, and does not get mental peace even in his dreams. 4.
Only that individual acquires Waheguru's Naam, and enshrines Guru's Shabad in his mind to whom He is kind. Such an individual always fears God, but gets rid of all other worldly fears and also his misbeliefs. 5. An individual who has all his misbeliefs cleared is always blissful and attains the higher spiritual state (above Maya) with the Guru's grace. With the Pure (Holy) Bani (of the Guru), his mind is also purified, and he always sings praise of Waheguru in the high spiritual state. 6.
Those who explain the Hindu holy Granths, such as the Shastras, the Vedas, and the Upanishads, to these people are lost in misbelief; they do not know the truth. They enjoy no comfort without serving the Guru, and suffer in discomfort. 7.
Waheguru Himself makes the living beings do whatever they are doing (Waheguru guides or misguides them based on their deeds of previous lives). So, nobody can be fully blamed for doing immoral things. Waheguru Himself does as He pleases and makes others act on His Will. However, one becomes "one" with Waheguru only by reciting His Naam, oh Nanak. 8.7.8.

ਮਾਝ ਮਹਲਾ 3॥ ਆਪੇ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰੰਗੁ ਚੜਾਏ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਰਸਨਾ ਰੰਗਿ ਚਲੂਲੀ ਭੈ ਭਾਇ ਰੰਗੁ ਚੜਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰਭਉ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਬਿਖੁ ਭਉਜਲੁ ਸਬਦਿ ਤਰਾਵਣਿਆ॥ 1॥ਰਹਾਉ॥ ਮਨਮੁਖ ਮੁਗਧ ਕਰਹਿ ਚਤੁਰਾਈ॥ ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ॥ ਜੇਹਾ ਆਇਆ ਤੇਹਾ ਜਾਸੀ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ॥ 2॥ ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੂ ਨ ਸੂਝੈ॥ ਮਰਣੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਬੂਝੈ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਨਹੀ ਪਾਏ ਬਿਨੁ ਨਾਵੇ ਜਨਮੁ ਗਵਾਵਣਿਆ ॥3॥ ਸਚੁ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ॥ ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ॥ ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ ਸਚਿ ਰਾਤੇ ਰੰਗਿ ਰੰਗਾਵਣਿਆ॥ 4॥ ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਤੀ ਰੰਗੁ ਲਾਏ॥ ਮਨੁ ਤਨੁ ਮੋਹਿਆ ਸਹਜਿ ਸੁਭਾਏ॥ ਸਹਜੇ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪਾਇਆ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਵਣਿਆ॥ 5॥ ਜਿਸੁ ਅੰਦਰਿ ਰੰਗ ਸੋਈ ਗੁਣ ਗਾਵੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਹਜੇ ਸੁਖਿ ਸਮਾਵੈ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਤਿਨ ਵਿਟਹੁ ਗੁਰ ਸੇਵਾ ਚਿਤੁ ਲਾਵਣਿਆ॥ 6॥ ਸਚਾ ਸਚੋ ਸਚਿ ਪਤੀਜੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਅੰਦਰੁ ਭੀਜੈ॥ ਬੈਸਿ ਸੁਥਾਨਿ

ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਆਪੇ ਕਰਿ ਸਤਿ ਮਨਾਵਣਿਆ॥ 7॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ॥ 8॥8॥9॥

Majh Mehla 3: Aapay rungay sehj(i) soobhayay. Gur kaiy Shabad(i) Hur(i) rung(u) churrayay. Mun(u) tun(u) rutta, rusna rung(i) chulooli, bhaiy bhaayay rung(u) churraavniya. 1. Huoun vaari jeeo vaari, Nirbhuou munn(i) vusaavniya. Gur kirpa tay Hur(i) Nirbhuou dhiyaya, bikh(u) bhuoujul(u) Shabad(i) traavniya. 1. Ruhaou. Munmukh moogdh kureh(i) chaturaayee. Naata dhota thaayayn na paayee. Jayha aaya tayha jaasi, kur(i) uvgun puchhotaavniya. 2. Munmukh undhay, kichhoo na soojhaiy. Mern(u) likhaayay aayay, nuhee boojhaiy. Munmukh kerm kuray, nuhee paayay, bin(u) Naavay junum(u) guvaavniya. 3. Sach(u) kerni Shabad(u) haiy saar(u). Pooraiy Gur(i) paayiyaiy mokh dooaar(u). Undin(u) Bani Shabad(i) soonaayay, Sach(i) raatay rung(i) rungaavniya. 4. Rusna Hur(i) rus(i) raati rung(u) laayay. Mun(u) tun(u) mohiya sehj(i) soobhaayay. Sehjay Preetum(u) piyara paaya, sehjay sehj(i) milaavniya. 5. Jis(u) undar rung, soyee goon gaavaiy. Gur kaiy Shabad(i) sehjay sookh(i) smaavaiy. Huoun bulihaari suda tin vitoun, Gur sayva chit(u) laavniya. 6. Sacha, Sacho Sach(i) puteejaiy. Gur persadi undar(u) bheejaiy. Baiys(i) soothaan(i) Hur(i) goon gaaveh(i), aapay kur(i) Sat(i) munaavniya. 7. Jis no nudr(i) kuray so paayay. Gurpersadi haumein jaayay. Nanak Naam(u) vusaiy mun untar(i) Dur(i) Sachaiy sobha paavniya. 8.8.9.

Word Meaning: Sehj(i) Soobhaayay = higher spiritual state and love. Rung churraayay = dyes. Rutta = imbued. Rusna = tongue. Chlooli = thickly dyed. Bhaayay = (with) love. 1. Nirbhuou = fearless (Waheguru). Vusaavniya = is secured (stored) in memory. Bikh(u) = poisonous. Bhuoujul(u) = the world sea (of Maya). Traavniya = ferry across. Pause.

Munmukh = follower of his own mind. Moogdh = foolish. Naata Dhota = bathed and dressed (religious rituals to show off). Thaayayn Na Paayee = does not get any (respectable) place in Waheguru's Court; is not considered worthy. Jayha = as. Tahya = the same. Uvgun = evil deeds. Puchhotaavniya = repents. 2.

Soojhaiy = think of. Likhayay Aayay = born with pre-destiny. Boojhaiy = understand. Kerm = deeds. Nuhee Paayay = gains nothing (spiritually). 3.

Sach Kerni = performance of True (noble) deeds. Saar(u) = supreme. Mokh = freedom from Maya. Raatay = imbued. Rung(i) = (in) love. 4.

Rung Laayay = is dyed. Mohiya = captivated. Sehj Soobhaayay = higher spiritual state and love. Sehjay = easily; without any special effort. 5.

Bulihaari = sacrifice life. Vitoun = upon; for. Chit(u) = mind. 6.

Sacho Sach(i) = pure Truth (Waheguru's Naam). Pteejaiy = is pleased; brings faith. Undar(u) = inside; mind. Bheejaiy = is imbued. Baiys = sit (in meditation). Soothaan = a clean, attractive place; a pure mind. Aapay = Waheguru Himself. Sat(i) = True; right. Munaavniya = convinces; inspires. 7.

Nudr(i) = kind sight. Paayay = receives; acquires (Naam). Vusaiy = makes home; stored in memory. Sobha = praise. 8.

MEANING: Waheguru Himself dyes the hearts of His devotees with love for Him by the Guru's Shabad. The devotee's mind, body, and tongue are deeply imbued (in His love) because of his fear and love for Waheguru. 1. I am a sacrifice for those who make their hearts a place for the fearless Waheguru to reside (enlighten their mind). The fearless Waheguru is worshipped by the grace of the Guru, and the

Guru's Shabad ferries the devotee across the sea of poisonous Maya. Pause.
The foolish follower of his mind considers him very clever. (In trying to fool others) He adorns himself with ritualistic symbols and pretends to be religious, but such acts do not earn him recognition from Waheguru. He leaves this world with the same bad qualities with which he was born, and repents at the end. 2.
The blind (ignorant) follower of his mind cannot think of anything right in the realm of spirituality, and does not understand that a man is born to die eventually. He performs only the rituals which cannot connect him with God, and wastes his precious human life without Waheguru's Naam in mind. 3. The real, and the supreme thing for a man to do, is to act on the Guru's Shabad. The freedom from the bonds of Maya can be achieved only by taking shelter of the Perfect Guru. The Perfect Guru preaches the Shabad of Waheguru's praise day and night, by which the devotees get imbued in His love (and are salvaged). 4. The tongue, imbued in Waheguru's Naam, also dyes one's mind with Waheguru's love; as a result, his peaceful mind and the body are captivated by Waheguru's love. The dear Waheguru is acquired (realized) in the high spiritual state (above the effects of Maya), and the devotee always stays connected with Waheguru. 5. The individual, who has love for Waheguru at heart, sings His praise by Guru's Shabad, and enjoys the bliss of a high spiritual state. I offer my life to those who apply their mind to the service of the Guru (recite and obey His Shabad). 6. Waheguru is pleased only by the true devotees (who obey His Will), and whose mind has been imbued with His love by the Guru's grace. Such devotees sing Waheguru's praise with a pure and focused mind. Waheguru Himself inspires and guides them that (obeying His Huqam) is the right approach for union with Him. 7. Only that individual acquires Waheguru's Naam, to whom He is kind. With Guru's grace, he overcomes his haumein, and Waheguru comes to reside in his heart (his heart is enlightened) and such a devotee is honoured in Waheguru's Court. 8.8.9.

ਮਾਝ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਵਡੀ ਵਡਿਆਈ॥ ਹਰਿ ਜੀ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਈ॥ ਹਰਿ ਜੀਉ ਸਫਲਿਓ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਿਨਿ ਪੀਤਾ ਤਿਸੁ ਤਿਖਾ ਲਹਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਵਨਿਆ॥ ਹਰਿ ਸਤਿਸੰਗਤਿ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਗੁਣ ਗਾਵਨਿਆ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 115)॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸੁਹਾਇਆ॥ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇਆ॥ ਹਰਿ ਨਿਰਮਲੁ ਹਉਮੈ ਮੈਲੁ ਗਵਾਏ ਦਰਿ ਸਚੇ ਸੋਭਾ ਪਾਵਨਿਆ॥ 2॥ ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਸਿਧ ਸਾਧਿਕ ਰਹੇ ਬਿਲਲਾਇ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨ ਹੋਈ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਨਿਆ॥ 3॥ ਇਹੁ ਮਨੁ ਆਰਸੀ ਕੋਈ ਗੁਰਮੁਖਿ ਵੇਖੈ॥ ਮੋਰਚਾ ਨਾ ਲਾਗੈ ਜਾ ਹਉਮੈ ਸੋਖੈ॥ ਅਨਹਤ ਬਾਣੀ ਨਿਰਮਲ ਸਬਦੁ ਵਜਾਏ ਗੁਰ ਸਬਦੀ ਸਚਿ ਸਮਾਵਨਿਆ॥ 4॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਹੁ ਨ ਦੇਖਿਆ ਜਾਇ॥ ਗੁਰਿ ਕਿਰਪਾ ਕਰਿ ਆਪੁ ਦਿਤਾ ਦਿਖਾਇ॥ ਆਪੇ ਆਪਿ ਆਪਿ ਮਿਲਿ ਰਹਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਨਿਆ॥ 5॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ॥ ਦੂਜਾ ਭਰਮੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ॥ ਕਾਇਆ ਅੰਦਰਿ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਪਾਵਨਿਆ॥ 6॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ ਅਨਦਿਨੁ ਰੰਗਿ ਰਤਾ ਗੁਣ ਗਾਵੈ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਵਨਿਆ॥ 7॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਿਲੈ ਮਿਲਾਇਆ॥ ਪੂਰੈ ਭਾਗਿ ਮਨਿ ਸਬਦੁ ਵਸਾਇਆ॥ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਨਿਆ॥ 8॥9॥10॥

Majh Mehla 3: Satgur sayviyaiy vudi vudiyayee. Hur(i) Ji achint(u) vusaiy mun(i) aayee. Hur(i) Jeeo sufliyo birkh(u) haiy Amrit, jin(i) peeta tis(u) tikha luhaavniya. 1. Huoun vaari jeeo vaari, Sach(u) Sungat(i) mayl(i) milaavniya. Hur(i) Sat Sungat(i) aapay maylaiy, Gur Shabadi Hur(i) goon gaavniya. 1. Ruhaou.

(PAGE 115): Satgur(u) sayveen Shabad(i) soohaya. Jin(i) Hur(i) ka Naam(u) munn(i) vusaya. Hur(i) nirmul(u), haumein maiyl(u) guvaayay, Dur(i) Sachay sobha paavniya. 2. Bin(u) Gur Naam(u) na paaya jaayay. Sidh Sadhik ruhay bil-laayay. Bin(u) Gur sayvay sookh(u) na hoyee, pooraiy bhaag(i) Gur(u) paavniya. 3. Eho mun(u) aarsi koyee Gurmukh(i) vaykhaiy. Morcha na laagaiy ja haumein sokhaiy. Unhut Bani nirmul Shabad(u) vujayay, Gur Shabadi Sach(i) smaavniya. 4. Bin(u) Satgur kihou na daykhiya jaayay. Gur(i) kirpa kur(i) Aap(u) ditta dikhayay. Aapay Aap(i) Aap(i) mil(i) ruhiya, sehjay sehj(i) smaavniya. 5. Gurmukh(i) hovaiy su ikkus(u) siyoun liv laayay. Dooja bherm(u) Gur Shabad(i) julayay. Kaayaan undar(i) vunuj(u) kuray vaapara, Naam(u) nidhaan(u) Sach(u) paavniya. 6. Gurmukh(i) kerni Hur(i) keerut(i) saar(u). Gurmukh(i) paayay mokh dooaar(u). Undin(u) rung(i) rutta goon gaavaiy, undar(i) Mehl(i) boolaavniya. 7. Satgur daata milaiy milaaya. Pooraiy bhaag(i) mun(i) Shabad(u) vusaaya. Nanak Naam(u) milaiy vudiyayee, Hur(i) Sachay kay goon gaavniya. 8.9.10.

Word Meaning: Savyiyaiy = serving (obeying His Huqam). Achint(u) = without any special effort. Sufliyo = laden with fruit (noble qualities). Birkh(u) = tree. Tikha = thirst (desires). Luhaavniya = quench; remove. 1. Vaari = offer to sacrifice. Mayl(i) = by connecting. Pause. Soohaaya = pleasant; comforting. Nirmal(u) = pure (without any flaws). 2.
Bin(u) = without. Sidh = accomplished yogis. Sadhik = who purify their bodies to achieve the level of a Sidh yogi. Bil=laayay = (trying hard to achieve success but badly frustrated to the extent of) crying. Pooraiy bhaag(u) = with full luck. 3.
Aarsi = mirror. Morcha = rust (filth of evil desires). Sokhaiy = absorb to dry up (remove). Unhut Bani = Guru's Shabad that leads to a higher mental state where it is believed that auto-playing Divine music is heard. Sach(i) = in Waheguru. 4.
Kihou Na = from none else. Aapay Aap(i) = Waheguru Himself. Sehjay Sehj(i) = higher spiritual state where mind is at peace and quits wandering after Maya. 5.
Ikkus(u) = with One (God). Liv Laayay = focuses the mind. Bherm(u) = misbelief. Kaayaan = body (mind). Vunuj = Vaapar = deal in. Nidhaan(u) = treasure. 6.
Kerni = deed (worth performing). Keerut = singing praise. Saar(u) = supreme. Mokh = salvation (freedom from desires). Rung(i) Rutta = imbued in love. 7.
Milaaya = connected (by Waheguru's grace). Vudiyayee = respect. 8.9.10.

MEANING: The great recognition (reward) of serving Satguru (acting on His Shabad) is that, Waheguru makes one's heart a place for Him to reside (enlightens his mind and stays in his memory) without any special effort on the devotee's part. Waheguru is like a fruit tree which is laden with (Amrit-like) virtues. Whosoever drinks Waheguru's Naam-Amrit has his thirst for all worldly desires quenched (is left with no desires). 1.
I wish to gladly sacrifice my life for Waheguru, which connects us with Him by first connecting us with the holy congregation. He Himself connects with the holy congregation where His praise is sung with the Guru's Shabad. Pause.
We serve (worship) Satguru when we act on His blissful Shabad (Advice), which pleases Waheguru, who then comes to reside in our heart. The Pure Waheguru

(without any feelings) destroys the haumein of the devotee, as a result of which, the devotee is honoured in His Court. 2. One cannot acquire the Naam (connect with Waheguru) without the Guru; that's why the accomplished Sidh yogis and the yogis suffer frustration to the point of crying, because their efforts are not succeeding. There is no comfort (mental peace) without the Guru, and one connects with the Guru only if one has great fortune (based on one's deeds in previous lives). 3.
By taking Guru's shelter, some rare devotee realizes that the human mind is like a mirror in which he can see his good or bad intentions (the external physical appearances can be seen with the eyes in the mirror, but you need to analyze your mind to see your interior qualities). When one's haumein is controlled, his mind does not get the filth of evil thoughts (and deeds). Guru's holy Bani leads to the high spiritual state where the auto-playing Divine music is believed to be heard, and one merges into Waheguru with the Guru's Shabad. 4 Without the Guru, one cannot "see" Waheguru; the Guru Himself kindly "showed" me Waheguru in my heart when I realized that He is actually hiding (present imperceptibly) in everyone's heart, and one connects with Him in the high spiritual state (above the effects of Maya). 5.
When one comes to Guru's shelter, he concentrates his mind only on Waheguru, and burns away (gets rid of) his misbeliefs about the other (Maya). He deals only in (thinks about) activities that are related to Waheguru in his body and mind, and acquires the eternal treasure of Waheguru's Naam. 6. A devotee's supreme task is to sing Waheguru's praise in the shelter of the Guru, whereby he reaches the door to freedom from the bonds of Maya. Imbued with Waheguru's love, he sings His praise day and night when he is called into His Residence (permanently connected with Him). 7. The provider Waheguru first connects the devotee with the Guru before the devotee gets connected with Him. With perfect fortune, the devotee gets the Guru's Shabad embedded in his heart. One is respected if he has Waheguru's Naam at heart, and sings His praise, oh Nanak! 8.9.10.

ਮਾਝ ਮਹਲਾ 3॥ ਆਪੁ ਵੰਞਾਏ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ॥ ਗੁਰ ਸਬਦੀ ਸਚੀ ਲਿਵ ਲਾਏ॥ ਸਚੁ ਵਣੰਜਹਿ ਸਚੁ ਸੰਘਰਹਿ ਸਚੁ ਵਾਪਾਰੁ ਕਰਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਗੁਣ ਅਨਦਿਨੁ ਗਾਵਣਿਆ॥ ਹਉ ਤੇਰਾ ਤੂ ਠਾਕੁਰੁ ਮੇਰਾ ਸਬਦਿ ਵਡਿਆਈ ਦੇਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਵੇਲਾ ਵਖਤ ਸਭਿ ਸੁਹਾਇਆ॥ ਜਿਤੁ ਸਚਾ ਮੇਰੇ ਮਨਿ ਭਾਇਆ॥ ਸਚੇ ਸੇਵਿਐ ਸਚੁ ਵਡਿਆਈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚੁ ਪਾਵਣਿਆ॥ 2॥ ਭਾਉ ਭੋਜਨੁ ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਏ॥ ਅਨ ਰਸੁ ਚੂਕੈ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਏ॥ ਸਚੁ ਸੰਤੋਖੁ ਸਹਜ ਸੁਖੁ ਬਾਣੀ ਪੂਰੈ ਗੁਰ ਤੇ ਪਾਵਣਿਆ॥ 3॥ ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ ਮੂਰਖ ਅੰਧ ਗਵਾਰਾ॥ ਫਿਰਿ ਓਇ ਕਿਥਹੁ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਮ ਦਰਿ ਚੋਟਾ ਖਾਵਣਿਆ॥ 4॥ ਸਬਦੇ ਸਾਦੁ ਜਾਣਹਿ ਤਾ ਆਪੁ ਪਛਾਣਹਿ॥ ਨਿਰਮਲ ਬਾਣੀ ਸਬਦਿ ਵਖਾਣਹਿ॥ ਸਚੇ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਉਨਿਧਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 5॥ ਸੋ ਥਾਨੁ ਸੁਹਾਇਆ ਜੋ ਹਰਿ ਮਨਿ ਭਾਇਆ॥ ਸਤ ਸੰਗਤਿ ਬਹਿ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ ਅਨਦਿਨੁ ਹਰਿ ਸਾਲਾਹਹਿ ਸਾਚਾ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ॥ 6॥
(ਅੰਗ 116)॥ ਮਨਮੁਖ ਖੋਟੀ ਰਾਸਿ ਖੋਟਾ ਪਾਸਾਰਾ॥ ਕੂੜੁ ਕਮਾਵਨਿ ਦੁਖੁ ਲਾਗੈ ਭਾਰਾ॥ ਭਰਮੇ ਭੂਲੇ ਫਿਰਨਿ ਦਿਨ ਰਾਤੀ ਮਰਿ ਜਨਮਹਿ ਜਨਮੁ ਗਵਾਵਣਿਆ॥ 7॥ ਸਚਾ ਸਾਹਿਬੁ ਮੈ ਅਤਿ ਪਿਆਰਾ॥ਪੂਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਅਧਾਰਾ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਨਣਿਆ॥ 8॥10॥11॥

Majh Mehla 3: Aap(u) vunjaayay ta subh kichh(u) paayay. Gur Shabadi Sachi liv

laayay. Sach(u) vunjeh(i), Sach(u) sunghreh(i), Sach(u) vapaar(u) kraavniya. 1. Huoun vaari jeeo vaari, Hur(i) goon undin(u) gaavniya. Huoun Tayra Tu Tthaakur(u) mayra, Shabad(i) vudiyayee dayvniya. 1. Ruhaou. Vayla vukht subh(i) soohaaya. Jit(u) Sacha mayray mun(i) bhaaya. Sachay sayviyaiyn Sach(u) vudiyayee, Gur kirpa tay Sach(u) paavniya. 2. Bhaaou bhojun(u) Satgur(i) tootthaiy paayay. Un rus(u) chookaiy, Hur(i) rus(u) munn(i) vusaayay. Sach(u) suntokh(u) sehj sookh(u) Bani, pooraiy Gur tay paavniya. 3. Satgur(u) na sayveh(i) moorukh undh guvaara. Phir(i) oye kithoun paayin mokh dooara. Mer(i) mer(i) jummeh(i) phir(i) phir(i) aaveh(i), Jum dur(i) choataan khaavniya. 4. Shabaday saad jaaneh(i) ta aap(u) puchhaaneh(i). Nirmul Bani Shabad(i) vukhaaneh(i). Sachay sayv(i) suda sookh(u) paayin, nau nidh(i) Naam(u) munn(i) vusaavniya. 5. So thaan(u) soohaaya jo Hur(i) mun(i) bhaaya. Sat Sungat(i) beh(i) Hur(i) goon gaaya. Undin(u) Hur(i) salaaheh(i) Sacha nirmul naad(u) vujaavniya. 6.

(PAGE 116): Munmukh khoti raas(i) khota pasaara. Koorr(u) kumaavun(i) dookh(u) laagaiy bhaara. Bhermay bhoolay phirn(i) din raati, mur(i) junmeh(i), junum(u) guvaavniya. 7. Sacha Sahib(u) mein ut(i) piyara. Pooraiy Gur kaiy Shabad(i) adhaara. Nanak Naam(i) milaiy vudiyayee, dookh(u) sookh(u) sum kur(i) jaan-niya. 8.10.11.

Word Meaning: Aap(u) = selfishness. Vunjaayay = get rid of. Vunjeh(i) = Vapaar = (do business (deal in). Sungreh(i) = gather; accumulate; acquire. 1. Tthaakur(u) = Lord. Vudiyayee = respect. Pause. Vayla Vukht(u) = time. Soohaava = pleasant; comforting. Jit(u) = at which. Bhaaya = liked. Sayviyaiyn = (by) serving. 2. Bhaaou = respectful love. Bhojun = food. Tootthaiy = (when) pleased. Un = other. Rus = enjoyable tasty essences. Chookaiy = ended. Suntokh(u) = contentment. Sehj Sookh = bliss of high spiritual state. 3. Undh = blind; ignorant. Guvaara = unrefined. Phir(i) = then. Kithoun = from where. Jum Dur(i) = at the door (in the Court) of the angel of death. Choataan = beatings; punished. 4. Saad(u) = taste. Puchhaaneh(i) = recognize. Vukhaneh(i) = utter; explain to others. Nau Nidh(i) = the nine mythical treasures. 5. Thaan(u) = heart. Soohaaya = became pretty. Naad(u) = Shabad. 6. Khoti = fake; unworthy. Raas(i) = investment (deeds). Pasaara = expanse. Koorr(u) = perishable; worthless. Bhaara = heavy; huge. Bhermaiy = in misbeliefs. Bhoolay = lost. Junum(u) = (precious human) life. 7. Sahib(u) = Lord; God. Ut(i) = extremely. Adhaara = support; dependence. Sum = the same; equal. 8.

MEANING: One can achieve something worthwhile (Waheguru's Naam) only when he gets rid of his selfishness and focuses his mind on Waheguru with Guru's Shabad. He then deals in Truth (Waheguru's Naam) and accumulates the wealth of His eternal Naam as his main business (daily routine). 1. I am a sacrifice for those who sing Waheguru's virtues day and night. You are my Lord, and I am Your servant, oh Waheguru. You honour those who recite and act on the Guru's Shabad. Pause. All those times or occasions were pleasant (auspicious) when I began to like Waheguru. One gets true respect when he serves the eternal Waheguru. However, one gets connected with Waheguru only by the grace of the Guru. 2. One acquires the food (for the mind) of love for Waheguru only when the Guru is pleased to be kind. At that time, all worldly tastes (enjoyments) become meaningless, and the bliss of Waheguru's Naam settles down in the devotee's heart. Guru's eternal Bani is the source of contentment and is the bliss of a high spiritual state, but can be

acquired only by the grace of the Guru. 3. The foolish, unrefined, and the blind (ignorant follower of his mind) do not serve the Guru; so, how can he find the door to salvation? Such people take birth, and die again, and again, and are punished in the prison of the Angel of death. 4. An individual who enjoys (obeys) the Guru's Shabad is able to recognize (analyze) himself. He sings Waheguru's virtues by discussing the holy Bani and Guru's Shabad. He makes his heart a place for Waheguru's Naam to reside, which is like having the nine mythical treasures, and he stores Waheguru's Naam in his mind and stays blissful all the time. 5.
That heart becomes pretty (with good qualities), which pleases Waheguru. Such a heart (the individual) sings Waheguru's praise in the company of the holy devotees. He praises the eternal Waheguru day and night, as a result of which, he enjoys the blissful melody of the holy Shabad all the time. 6.
(On the other hand), The follower of his mind makes investments in fake (perishable) goods (unworthy in the realm of spirituality), and his huge wealth expansions are also false (short-lived). He earns only short-lived comforts, but suffers greatly in the future (the next world). The money-minded people are lost in misdirected investments, waste away their precious human life, and are reborn again and again. 7.
The True Lord (Waheguru) is very dear to me, and I have earned His support by acting on the Guru's Shabad. One earns respect if he is imbued in the Naam, and accepts comfort and discomfort the same way, oh Nanak! 8.10.11.

ਮਾਝ ਮਹਲਾ 3॥ ਤੇਰੀਆ ਖਾਣੀ ਤੇਰੀਆ ਬਾਣੀ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਭਰਮਿ ਭੁਲਾਣੀ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋਇ ਨ ਪਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਨਿਆ॥ ਹਰਿ ਸਚਾ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਸਹਜੇ ਮੰਨਿ ਵਸਾਵਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸਭ ਕਿਛੁ ਪਾਏ॥ਜੇਹੀ ਮਨਸਾ ਕਰਿ ਲਾਗੈ ਤੇਹਾ ਫਲੁ ਪਾਏ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਭਨਾ ਵਥੁ ਕਾ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਨਿਆ॥ 2॥ ਇਹੁ ਮਨੁ ਮੈਲਾ ਇਕੁ ਨ ਧਿਆਏ॥ ਅੰਤਰਿ ਮੈਲੁ ਲਾਗੀ ਬਹੁ ਦੂਜੈ ਭਾਏ॥ਤਟਿ ਤੀਰਥਿ ਦਿਸੰਤਰਿ ਭਵੈ ਅਹੰਕਾਰੀ ਹੋਰੁ ਵਧੇਰੈ ਹਉਮੈ ਮਲੁ ਲਾਵਨਿਆ॥ 3॥ ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਮਲੁ ਜਾਏ॥ ਜੀਵਤੁ ਮਰੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ॥ ਹਰਿ ਨਿਰਮਲੁ ਸਚੁ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਲਾਗੈ ਮੈਲੁ ਗਵਾਵਨਿਆ॥ 4॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਗੁਬਾਰਾ॥ਅਗਿਆਨੀ ਅੰਧਾ ਅੰਧੁ ਅੰਧਾਰਾ॥ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਕਮਾਵਹਿ ਫਿਰਿ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਵਨਿਆ॥ 5॥ ਮੁਕਤੇ ਸੇਵੇ ਮੁਕਤਾ ਹੋਵੈ॥ ਹਉਮੈ ਮਮਤਾ ਸਬਦੇ ਖੋਵੈ॥ ਅਨਦਿਨੁ ਹਰਿ ਜੀਉ ਸਚਾ ਸੇਵੀ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਵਨਿਆ॥ 6॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ॥ ਪੂਰੈ ਗੁਰ ਤੇ ਨਾਮੁ ਨਿਧਿ ਪਾਏ॥ਸਚੈ ਨਾਮਿ ਸਦਾ ਮਨੁ ਸਚੁ ਸਚਾ ਸੇਵੇ ਦੁਖੁ ਗਵਾਵਨਿਆ॥ 7॥ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਅੰਤਰਿ ਪਛਾਣਹੁ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੈ ਗੁਰ ਤੇ ਪਾਵਨਿਆ॥ 8॥11॥12॥

Majh Mehla 3: Tayriya khaani Tariya bani. Bin(u) Naavaiy subh bherm(i) bhoolaani. Gur sayva tay Hur(i) Naam(u) paaya, bin(u) Satgur koyay na paavniya. 1. Huoun vaari jeeo vaari, Hur(i) sayti chit(u) laavniya. Hur(i) Sacha Gur bhugti paayiyaiy, sehjay munn(i) vusaavniya. 1. Ruhaou. Satgur(u) sayvay ta subh kichh(u) paayay. Jayhi munsa kur(i) laagaiy, tayha ful(u) paayay. Satgur(u) daata subhna vuthoo ka, pooraiy bhaag(i) milaavniya. 2. Eho mun(u) maiyla Ikk(u) na dhiyayay. Untar(i) maiyl(u) laagi buhou doojaiy bhaayay. Tut(i) teeruth(i) disuntar(i) bhuvaiy ahunkaari, hoar(u) vudhayraiy haumein mul(u) laavniya. 3. Satgur sayvay ta mul(u) jaayay. Jeevut(u) muraiy Hur(i) siyoun chit(u) laayay. Hur(i) nirmul(u) Sach(u) maiyl(u) na laagaiy, Sach(i) laagaiy maiyl(u) guvaavniya. 4. Baajh(u) Guru haiy undh goobaara. Ugiyani undha, undh(u) undhaara. Bishta kay keerray bishta kumaaveh(i), phir(i) bishta maaheh(i)

puchaavniya. 5. Mooktay sayvay, mookta hovaiy. Haumein mumta Shabaday khovaiy. Undin(u) Hur(i) jeeo Sacha sayveen, pooraiy bhaag(i) Gur(u) paavniya. 6. Aapay bukhshay mayl(i) milaayay. Pooraiy Gur tay Naam(u) nidh(i) paayay. Sachaiy Naam(i) suda mun(u) Sach(u), Sacha sayvay dookh(u) guvaavniya. 7. Suda huzoor(i) door(i) na jaanhou. Gur Shabadi Hur(i) untar(i) puchhaanhou. Nanak Naam(i) milaiy vudiyayee, Pooraiy Gur tay paavniya. 8.11.12.

Word Meaning: Khaani = sources of reproduction for all sorts of life. Bani = creation. Bherm(i) Bhoolaani = lost in misbeliefs. 1. Hindu granths believe that there are four sources of reproduction – live births, eggs, vegetation, and conducive conditions for certain kinds of bacteria and small creatures to grow and flourish. But Guru Nanak Sahib professes that there are many more ways for reproduction. Sayti = with. Sehjay = in a higher spiritual state. Pause. Munsa = wish; desire. Laagaiy = engage; get connected. Vutthoo = things. 2. Ikk(u) = one Waheguru. Doojaiy Bhaayay = in the love for the other (Maya). Tut(u) = banks of a (holy) river. Teeruth = holy places. Disuntar(i) = foreign countries. Mul(u) = filth (of evils). 3. Jeevut(u) Muraiy = kill desires (when alive). Siyoun = with. Nirmul = pure; clean. 4. Baajh(u) = without. Undh Goobaara = complete darkness. Ugiyani = ignorant. Bishta = feces. Keerray = worms. Puchaavniya = burn; suffer. 5. Mooktay = one who is free from Maya (emancipated). Mumta = love for the family (and the mundane). Khovaiy = loses; gets rid of. Undin(u) = day and night. 6. Bukhshay = forgives. Nidh(i) = treasure. 7. Huzoor(i) = present close by. Puchhaanhou = recognize. Vudiyayee = respect. 8.

MEANING: All the sources of reproduction of life, and everything else, have been created by You, oh Waheguru! Those who do not realize this (and think that many things have been created by them, and not by God) suffer from misbeliefs. Waheguru's Naam can be realized only by serving the Guru; no one has ever realized Naam without the shelter of the Guru. 1. I am a sacrifice for those who focus their mind on Waheguru's Naam. The eternal Waheguru can be realized by worshipping the Guru who enables the devotee to attain the highest spiritual state when Waheguru becomes a permanent resident in his heart. Pause. If one serves the Satguru, he can acquire whatever he chooses. Satgur is the provider (source of everything), but one can connect with Him only if one has perfect fortune (based on the deeds of one's previous life). 2. The human mind is filthy (with evil thoughts), and (for lack of faith), does not worship a single power (Waheguru). In love with the other (Maya), his mind is very filthy (wishes to enjoy sensual pleasures). He is full of conceit, and (in search for the fulfilment of his desires) he visits holy river banks, holy places, and even foreign countries, which, rather than doing any good to him spiritually, further boost his ego, and he gets more filth on his mind. 3.

The filth of one's mind can be washed away only by serving the Guru, whereby his mind gets connected with Waheguru, and he overcomes his evil desires. Waheguru is pure Truth, and is perfectly clean because Truth is never filthy; so, one can also wash away his filth by connecting with the Pure Waheguru. 4.

It is complete darkness without the guidance of the Guru. The ignorant (follower of his mind) is blind to Truth and is in complete darkness. The followers of their mind are like the worms in feces, which live in filth, enjoy filth, and earn filth (bad qualities) and suffer there. 5. (It is believed that a devotee becomes just like his deity), So if

one serves (Waheguru), which is above the effects of Maya, the devotee will also achieve that spiritual level (above the effects of Maya) where he will get rid of his selfishness, ego, and his affection for the family. A perfectly lucky person comes to the shelter of the Guru and serves Waheguru day and night. 6.

Waheguru, Himself, forgives his devotees and connects them to the Guru to be connected with Him. The devotees acquire Waheguru's Naam, which is like acquiring all the nine mythical treasures, by the grace of the Perfect Guru. A devotee, who acquires the eternal Naam, has the eternal Waheguru in his mind all the time, whom he serves, and thus gets rid of his misery. 7.

Waheguru is always with you (in your heart); do not think that He is far away from you, oh my friend. The only thing you need to do is to recognize Him inside you by acting on the Guru's Shabad. A man gets resect if he has Waheguru's Naam in his heart; but Waheguru can be acquired only by the grace of the Perfect Guru, oh Nanak. 8.11.12

ਮਾਝ ਮਹਲਾ 3॥ ਐਥੈ ਸਾਚੇ ਸੁ ਆਗੈ ਸਾਚੇ॥ ਮਨੁ ਸਚਾ ਸਚੈ ਸਬਦਿ ਰਾਚੇ॥ ਸਚਾ ਸੇਵਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੋ ਸਚੁ ਕਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਸਚੇ ਸੇਵਹਿ ਸਚਿ ਸਮਾਵਹਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ॥1॥ ਰਹਾਉ॥ ਪੰਡਿਤ ਪੜਹਿ ਸਾਦੁ ਨ ਪਾਵਹਿ॥ ਦੂਜੈ ਭਾਇ ਮਾਇਆ ਮਨੁ ਭਰਮਾਵਹਿ॥ ਮਾਇਆ ਮੋਹਿ ਸਭ ਸੁਧ ਗਵਾਈ ਕਰਿ ਅਵਗਣ ਪਛੋਤਾਵਣਿਆ॥ 2॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਤਤੁ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥
(ਅੰਗ 117)॥ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਪੁਨਾ ਮੁਕਤੀ ਕਾ ਦਰੁ ਪਾਵਣਿਆ॥ 3॥ ਕਿਲਵਿਖ ਕਾਟੈ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਖੈ ਉਰਧਾਰੇ॥ ਸਚਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ॥ 4॥ ਅੰਤਰਿ ਰਤਨੁ ਮਿਲੈ ਮਿਲਾਇਆ॥ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਚਉਥੇ ਪਦ ਕੀ ਸਾਰ ਨ ਪਾਵਣਿਆ॥ 5॥ ਆਪੇ ਰੰਗੇ ਰੰਗੁ ਚੜਾਏ॥ ਸੇ ਜਨ ਰਾਤੇ ਗੁਰ ਸਬਦਿ ਰੰਗਾਏ॥ ਹਰਿ ਰੰਗੁ ਚੜਿਆ ਅਤਿ ਅਪਾਰਾ ਹਰਿ ਰਸਿ ਰਸਿ ਗੁਣ ਗਾਵਣਿਆ॥ 6॥ ਗੁਰਮੁਖਿ ਰਿਧਿ ਸਿਧਿ ਸਚੁ ਸੰਜਮੁ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਨਾਮਿ ਮੁਕਤਿ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਕਾਰ ਸਚੁ ਕਮਾਵਹਿ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ 7॥ ਗੁਰਮੁਖਿ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ॥ ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਭੁ ਆਪੇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਏ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਣਿਆ॥ 8॥12॥13॥

Majh Mehla 3: Aithaiy sachay su aagaiy saachay. Mun(u) sucha, Sachaiy Shabad(i) raachay. Sacha sayveh(i) Sach(u) kmaaveh(i), Sacho Sach(u) kmaavniya. 1. Huoun vaari jeeo vaari, Sacha Naam(u) munn(i) vusaavniya. Sachay sayveh(i) Sach(i) smaaveh(i), Sachay kay goon gaavniya. 1. Ruhaou. Pundit purrheh(i) saad(u) na paaveh(i). Doojaiy bhaayay Maya mun(u) bhermaveh(i). Maya moh(i) subh soodh guvaayee, kur(i) uvgun puchhotaavniya. 2. Satgur(u) milaiy ta Tut(u) paayay. Hur(i) ka Naam(u) munn(i) vusaayay.

(PAGE 117): Shabad(i) muraiy, mun(u) maaraiy apuna, mookti ka dur(u) paavniya. 3. Kilvikh kaataiy krodh(u) nivaaray. Gur ka Shabad(u) rukhaiy oordhaaray. Sach(i) ruttay suda baiyraagi, haumein maar(i) milaavniya. 4. Untar(i) Ruttan(u) milaiy milaaya. Tribidh(i) munsa tribidh(i) Maya. Purrh(i) purrh(i) pundit moni thukkay, chauthay pud kee saar na paavniya. 5. Aapay rungay rung(u) churrayay. Say jun raatay Gur Shabad(i) rungaayay. Hur(i) rung(u) churriya ut(i) apaara, Hur(i) rus(i) rus(i) goon gaavniya. 6. Gurmukh(i) ridh(i) sidh(i) sach(u) sunjum(u) Soyee. Gurmukh(i) Giyan(u) Naam(i) mookt(i) hoyee. Gurmukh(i) kaar Sach(u) kumaaveh(i) Sachay Sach(i) smaavniya. 7. Gurmukh(i) thaapay thaap(i) oothaapay. Gurmukh(i) jaat(i) put(i)

subh(u) Aapay. Nanak Gurmukh(i) Naam(u) dhiyaayay, Naamay Naam(i) smaavniya. 8.12.13.

Word Meaning: Aithaiy = here (in this world). Sachay = pure; detached from Maya. Aagaiy = there (in the next world). Raachay = absorbed. Kmaaveh(i) = earn; acquire. 1. Munn(i) Vusaavniya = make mind the home (for Waheguru). Smaaveh(i) = merge with; become "one" with. Pause. Saad(u) = (enjoy) taste. Doojaiy Bhaayay = in the love for the other (Maya). Bhermaveh(i) = captivates. Moh(i)= in attachment. Soodh(u) = awareness; wisdom. Uvgun = ignoble deeds. Puchhotaavniya = repent. 2. Tut(u) = reality (Waheguru's Naam). Muraiy = die (as far as Maya is concerned); kill desires. 3. Kilvikh = sins. Krodh = rage. Nivaaray = get rid of. Oordhaaray = bear in heart. Ruttay = imbued. Bairaagi = detached from Maya. 4. Ruttan = precious stone (Waheguru's Naam). Tribhidh(i) = having three qualities. Munsa = desires. Moani = ascetics who stay quiet for long periods of time. Chautha Pud = the fourth (spiritual) state above Maya, which has three effects. Saar = knowledge; value. 5. Rungay = dyed. Say Jun = those devotees. Raatay = imbued. Ut(i) Apaara = extremely dark (fast). Rus(i) = while relishing. 6. Ridh(i) Sidh(i) = supernatural powers. Sunjum = efforts to control desires. Soyee = the same (Waheguru). Kaar = business; deeds. 7. Thaapay = creates. Oothaapay = destroys. Put(i) = respect; dignity. 8.

MEANING: Those whose minds have been purified (detached from Maya) in this world are also pure in the next world. They are imbued with the love for Guru's Shabad, and have the eternal Waheguru in their heart. They serve Waheguru, acquire His Naam, and stay connected with Him by singing His praise. 1.

I am a sacrifice for those who keep Waheguru's Naam in mind all the time. They serve the eternal Waheguru, merge in Him (get fully connected), and sing His virtues. Pause.

The pundits do read (their religious books), but find no taste for Waheguru because Maya, which they love, captivates them. With attachment to Maya, they lose all their wisdom and awareness (of Waheguru) and repent for their unholy deeds. 2.

One realizes truth (becomes pure) only if he is connected with the Guru, who enables him to have Waheguru appear in his heart (mind). One overcomes his worldly desires by following the Guru's Shabad and controls his mind, whereby he finds the door to emancipation. 3. An individual who bears the Guru's Shabad in mind washes away his sins and gets rid of his rage. Those who are imbued in Waheguru's love are always detached from Maya and merge in Waheguru by overpowering their haumein. 4. Waheguru's highly valuable Naam is always there in the human mind, but one can access it only by connecting with Him. The human mind always craves the pleasures of Maya, which has three effects. The Pundits and the sages exhaust themselves by reading their holy books, but do not enjoy them because their minds are always wandering around the three effects of Maya; so, they have no knowledge of the Fourth spiritual state, which is above the three effects of Maya. 5.

Waheguru Himself colours His devotees' minds with His love. Following Guru's Shabad, they get imbued in Waheguru's love. The colour of Waheguru's love on their mind is so strong that they sing His praise, enjoying its full taste. 6.

A devotee, who takes the Guru's shelter, realizes that Waheguru is everything for him, including the supernatural powers, truthfulness, and control over sensual pleasures. Such a devotee realizes that it is the Divine Knowledge acquired through Waheguru's

Naam that results in his freedom from Maya. So, the devotee's routine is to stay connected with Waheguru to become "one" with Him. 7.
Such a devotee realizes that it is Waheguru who creates, and then destroys (the world). For the devotee, Waheguru is his caste (status in society), his dignity, and everything else. The devotee recites Waheguru's Naam all the time, whereby he is completely absorbed in Him, oh Nanak. 8.12.13

ਮਾਝ ਮਹਲਾ 3॥ ਉਤਪਤਿ ਪਰਲਉ ਸਬਦੇ ਹੋਵੈ॥ ਸਬਦੇ ਹੀ ਫਿਰਿ ਓਪਤਿ ਹੋਵੈ॥ ਗੁਰਮੁਖਿ ਵਰਤੈ ਸਭੁ ਆਪੇ ਸਚਾ ਗੁਰਮੁਖਿ ਉਪਾਇ ਸਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰੁ ਪੂਰਾ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਗੁਰ ਤੇ ਸਾਤਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਧਰਤੀ ਗੁਰਮੁਖਿ ਪਾਣੀ॥ ਗੁਰਮੁਖਿ ਪਵਣੁ ਬੈਸੰਤਰੁ ਖੇਲੈ ਵਿਡਾਣੀ॥ ਸੋ ਨਿਗੁਰਾ ਜੋ ਮਰਿ ਮਰਿ ਜੰਮੈ ਨਿਗੁਰੇ ਆਵਣ ਜਾਵਣਿਆ॥ 2॥ ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ॥ ਕਾਇਆ ਸਰੀਰੈ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਪਾਇਆ॥ ਸਬਦਿ ਭੇਦਿ ਕੋਈ ਮਹਲੁ ਪਾਇ ਮਹਲੇ ਮਹਲਿ ਬੁਲਾਵਣਿਆ॥ 3॥ ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ॥ ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਹੇਤਿ ਅਪਾਰੇ॥ ਸਚੁ ਵਿਹਾਝਹਿ ਸਚੁ ਕਮਾਵਹਿ ਸਚੋ ਸਚੁ ਕਮਾਵਣਿਆ॥ 4॥ ਬਿਨੁ ਰਾਸੀ ਕੋ ਵਥੁ ਕਿਉ ਪਾਏ॥ ਮਨਮੁਖ ਭੂਲੇ ਲੋਕ ਸਬਾਏ॥ ਬਿਨੁ ਰਾਸੀ ਸਭ ਖਾਲੀ ਚਲੇ ਖਾਲੀ ਜਾਇ ਦੁਖੁ ਪਾਵਣਿਆ॥ 5॥ ਇਕਿ ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦਿ ਪਿਆਰੇ॥ਆਪਿ ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇ॥ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੋਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ॥ 6॥ ਅੰਤਰਿ ਵਸਤੁ ਮੂੜਾ ਬਾਹਰ ਭਾਲੇ॥ ਮਨਮੁਖ ਅੰਧੇ ਫਿਰਹਿ ਬੇਤਾਲੇ॥ ਜਿਥੈ ਵਥੁ ਹੋਵੈ ਤਿਥਹੁ ਕੋਇ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਵਣਿਆ॥ 7॥ ਆਪੇ ਦੇਵੇ ਸਬਦਿ ਬੁਲਾਏ॥ ਮਹਲੀ ਮਹਲਿ ਸਹਜ ਸੁਖੁ ਪਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਧਿਆਵਣਿਆ॥ 8॥13॥14॥

Majh Mehla 3: Ootput(i) perlou Shabaday hovaiy. Shabday hee phir(i) oput(i) hovaiy. Gurmukh(i) vertaiy subh(u) aapay Sacha, Gurmukh(i) oopaayay smaavniya. 1. Huoun vaari jeeo vaari, Gur(u) Poora munn(i) vusaavniya. Gur tay shaant(i) bhugut(i) kuray din(u) raati, goon keh(i) Gooni smaavniya. 1. Ruhaou. Gurmukh(i) dhurti Gurmukh(i) paani. Gurmukh(i) puvun(u) baiysuntar(u) khaylaiy vidaani. So nigura jo mur(i) mur(i) jummaiy, niguray aavun jaavniya. 2. Tin(i) Kertaiy ikk(u) khayl(u) ruchaaya. Kaayaan sreeraiy vich(i) subh(u) kichh(u) paaya. Shabad(i) bhayd(i) koyee Mehl(u) paayay, Mehlay Mehl(i) boolaavniya. 3. Sacha Shah(u) Sachay vunjaaray. Sach(u) vunjeh(i) Gur hayt(i) apparay. Sach(u) vihaajheh(i) Sach kmaaveh(i), Sacho Sach(u) kmaavniya. 4. Bin(u) raaseen ko Vuth(u) kiyoun paayay. Munmukh bhoolay loak subaayay. Bin(u) raaseen subh khaali chullay, khaali jaayay dookh(u) paavniya. 5. Ikk(i) Sach(u) vunjeh(i) Gur Shabad piyaaray. Aap(i) tureh(i) suglay kool taaray. Aayay say pervaan(u) hoyay, mil(i) Preetum sookh(u) paavniya. 6. Untar(i) Vust(u) moorra baahur bhaalay. Munmukh undhay phireh(i) baytaalay. Jithaiy Vuth(u) hovaiy tithoun koyay na paavaiy, munmukh bherm(i) bhoolaavniya. 7. Aapay dayvay Shabad(i) boolaayay. Mehli Mehl(i) sehj sookh(u) paayay. Nanak Naam(i) milaiy vudiyaayee, aapay soon(i) soon(i) dhiyaavniya. 8.13.14.

Word Meaning: Ootput(i) = Oput(i) = production; creation. Perlou = destruction. Shabaday = Waheguru's Huqam. Vertaiy = operates. Smaavniya = merge into. 1. Shaant(i) = peace of mind. Gooni = the source of virtues (Waheguru). Pause. Baiysuntar(u) = fire. Khalaiy Vidaani = does amazing things. Nigura = without Guru. Aavun Jaavniya = comes and goes (takes birth and dies). 2.
Tin(i) = that. Kertaiy = creator. Khayl(u) Ruchaaya = Created world like a play (amazing thing). Kaayaan = body. Bhayd(i) = piercing of the mind so as to unlock

secrets. Mehlay = the Lord of the mansion. Mehl(I) = in the mansion (of Waheguru). 3. Shah(u) = money lender; ruler (Waheguru). Vunjaaray = traders. Vunjeh(i) = (deal in). Hayt(i) = for. Kmaaveh(i) = do business. Sacho Sach(u) = pure Truth. 4. Raas(een) = capital; investment; hard work (of singing Waheguru's praise). Ko = anyone. Vuth = (precious) article (Waheguru's Naam). Kiyoun = why; how. Khaali = empty (handed). 5. Ikk(u) = some. Vunjeh(i) = deal in. Tureh(i) = swim across (the sea of Maya). Kool = clan (associates). Say = those. Pervaan = approved; honoured. 6.
Vust = Vuth= (precious) article (Waheguru's Naam). Moorra = foolish. Bhaalay = searches for. Baytaalay = out of step (lost). Tithoun = from there. 7.
Boolaayay = calls in (connects with). Mehli = the Lord of the residence (Waheguru). Sehj Sookh(u) = the bliss of the higher spiritual state. Vudiyaayee = respect. 8.
MEANING: Waheguru creates and destroys the universe with His Huqam (Laws) and recreates it with His Huqam again. A true devotee of the Guru believes that Waheguru is everywhere and present in His creation. 1.
I am a sacrifice for all those who make their hearts a place for the Perfect Guru to reside in (are connected with Him). They acquire mental bliss in the Guru's shelter, and worship Waheguru day and night. One merges with Waheguru, which is the source of all virtues, only by singing the praise of His virtues. Pause.
The devotee of the Guru has the firm belief that the earth, the water, the air, and the fire are under the control of Waheguru, which enables them to perform amazing feats. (In addition to doing all the favourable things for life, they also do some unusual things. For example, the Earth experiences earthquakes and undergoes major changes; water causes floods and huge waves in the oceans, etc. A non-believer in the Guru and in the amazing feats of Waheguru is born again, and again, and will continue to do so. 2. The creator has done an amazing thing: he has put everything in the human body (the ability to know the secrets of the universe). Someone who is able to unlock these secrets by deeply pondering on Guru's Shabad gets access to Waheguru's Mansion (gets connected with Him) when the Lord Himself calls him inside His Mansion 3. The eternal Waheguru is like a banker (owner of a business), and all the human beings are like traders who trade in His eternal Naam. They do so with love for the Guru (in His shelter). They do business in the eternal Truth (Waheguru's Naam), and eventually, merge in Him. 4. How can anyone acquire the precious thing (Waheguru's Naam) without the right investment (reciting Waheguru's Naam and obeying His Will)? All the followers of their minds are completely misguided. Without the right investment (recitation of Waheguru's Naam), everybody leaves this world empty-handed (without any spirituality) and suffers as a result. 5.
Some deal in Waheguru's Naam by following the Shabad of the dear Guru. They swim across the sea of Maya (find salvation), and also ferry all their associates across. They are approved by Waheguru and enjoy bliss in their union with their Dear (Lord). 6. Waheguru is present in one's mind, but the foolish looks for Him outside (in isolated places). The followers of their mind are blind (completely ignorant), and spend their lives like a singer who is completely out of tune. The follower of his mind is lost in misbeliefs, and does not look for the desired thing (Waheguru's Naam) where it is present (inside his mind). 7. Waheguru Himself invites (inspires) the individuals of His choice, and bestows His Naam in the form of Guru's Shabad. They

enjoy the bliss of the high spiritual state in their union with Waheguru. Waheguru Himself listens (pays attention) to His devotees when they sing His Naam, and honours them, oh Nanak! 8.13.14.

ਮਾਝ ਮਹਲਾ 3: ਸਤਿਗੁਰ ਸਾਚੀ ਸਿਖ ਸੁਣਾਈ॥
(ਅੰਗ 118)॥ ਹਰਿ ਚੇਤਹੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ॥ ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਸਤਿਗੁਰ ਕੈ ਭਾਇ ਪਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪੁ ਨਿਵਾਰਨਿਆ॥ ਆਪੁ ਗਵਾਏ ਤਾ ਹਰਿ ਪਾਏ ਹਰਿ ਸਿਉ ਸਹਜਿ ਸਮਾਵਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਸੁ ਕਰਮੁ ਕਮਾਇਆ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥ ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਪਾਈਐ ਨਾਹੀ ਸਬਦੈ ਮੇਲਿ ਮਿਲਾਵਨਿਆ॥ 2॥ ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਰਹੈ ਸੰਸਾਰੇ॥ ਗੁਰ ਕੈ ਤਕੀਐ ਨਾਮਿ ਅਧਾਰੇ॥ ਗੁਰਮੁਖਿ ਜੋਰੁ ਕਰੇ ਕਿਆ ਤਿਸ ਨੋ ਆਪੇ ਖਪਿ ਦੁਖੁ ਪਾਵਨਿਆ॥ 3॥ ਮਨਮੁਖਿ ਅੰਧੇ ਸੁਧਿ ਨ ਕਾਈ॥ ਆਤਮਘਾਤੀ ਹੈ ਜਗਤ ਕਸਾਈ॥ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁ ਭਾਰੁ ਉਠਾਵੈ ਬਿਨੁ ਮਜੂਰੀ ਭਾਰੁ ਪਹੁਚਾਵਨਿਆ॥ 4॥ ਇਹੁ ਜਗੁ ਵਾੜੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਲੀ॥ ਸਦਾ ਸਮਾਲੇ ਕੋ ਨਾਹੀ ਖਾਲੀ॥ ਜੇਹੀ ਵਾਸਨਾ ਪਾਏ ਤੇਹੀ ਵਰਤੈ ਵਾਸੁ ਵਾਸੁ ਜਣਾਵਨਿਆ॥ 5॥ ਮਨਮੁਖੁ ਰੋਗੀ ਹੈ ਸੰਸਾਰਾ॥ ਸੁਖਦਾਤਾ ਵਿਸਰਿਆ ਅਗਮ ਅਪਾਰਾ॥ ਦੁਖੀਏ ਨਿਤਿ ਫਿਰਹਿ ਬਿਲਲਾਦੇ ਬਿਨੁ ਗੁਰ ਸਾਂਤਿ ਨ ਪਾਵਨਿਆ॥ 6॥ ਜਿਨਿ ਕੀਤੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ॥ ਆਪਿ ਕਰੇ ਤਾ ਹੁਕਮਿ ਪਛਾਣੈ॥ ਜੇਹਾ ਅੰਦਰਿ ਪਾਏ ਤੇਹਾ ਵਰਤੈ ਆਪੇ ਬਾਹਰਿ ਪਾਵਨਿਆ॥ 7॥ ਤਿਸੁ ਬਾਝਹੁ ਸਚੇ ਮੈ ਹੋਰੁ ਨ ਕੋਈ॥ ਜਿਸੁ ਲਾਇ ਲਏ ਸੋ ਨਿਰਮਲੁ ਹੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਜਿਸੁ ਦੇਵੈ ਸੋ ਪਾਵਨਿਆ॥ 8॥14॥15॥

Majh Mehla 3: Satgur Saachi sikh soonaayee.

(PAGE 118): Hur(i) chaytou unt(i) hoyay sukhaayee. Hur(i) agumm(u) agoachar(u) anaath(u) ajoni, Satgur(i) kaiy bhaayay paavniya. 1. Huoun vaari jeeo vaari, aap(u) nivaarniya. Aap(u) guvaayay ta Hur(i) paayay, Hur siyoun sehj(i) smaavniya. 1. Ruhaou. Poorub(i) likhiya su kerm kumaaya. Satgur(u) sayv(i) suda sookh(u) paaya. Bin(u) bhaagaan Gur(u) paayiyaiy naahi, Shabadaiy mayl(i) milaavniya. 2. Gurmukh(i) aliput(u) ruhaiy sunsaaray. Gur kaiy tukiyaiy Naam(i) adhaaray. Gurmukh(i) zoar(u) kuray kiya tis nu, aapay khup(i) dookh(u) paavniya. 3. Munmukh(i) undhay soodh(i) na kaayee. Atumghaati haiy jugut ksaayee. Ninda kur(i) kur(i), buhou bhaar(u) ootthaavaiy, bin mujoori bhaar(u) puhouchaavniya. 4. Eho jug(u) vaarri mayra Prubh(u) maali. Suda smaalay ko naahi khaali. Jayhi vaasna paayay tayhi vertaiy, vaasoo vaas(u) junaavniya. 5. Munmukh(u) roagi haiy sunsaara. Sookhdaata visriya Agumm Apaara. Dookhiyay nit(i) phireh(i) bil-laanday, bin(u) gur shaant(i) na paavniya. 6. Jin(i) keetay soyee bidh(i) jaanaiy. Aap(i) kuray ta Huqam(i) puchhaanaiy. Jayha undar(i) paayay tayha vertaiy, aapay baahur(i) paavniya. 7. Tis(u) baajhoun Sachay mein hoar(u) na koyee. Jis(u) laayay luyay so nirmul(u) hoyee. Nanak Naam(u) vusaiy ghut untar(i) jis(u) dayvaiy so paavniya. 8.14.15.

Word Meaning: Saachi = eternal. Sikh = advice (teaching). Chaytoh = remember (keep in mind). Sukhaayee = friend; supporter. Agumm = beyond (physical) reach. Agoachar(u) = incomprehensible. Anaath = orphan (because nobody creates Him). Ajoni = who does not take any life form. Bhaayay = love for. 1.
Aap(u) = self; selfishness. Nivaarniya = get rid of. Sehj(i) = spiritual state above Maya. Pause. Poorub(i) Likhiya = pre-written destiny (based on the deeds of previous lives). Kerm = deeds. Shabadaiy Maiyl(i) = by connecting with the Guru's Shabad. 2. Aliput(u) = disconnected (with Maya). Tukiyaiy = Adhaaray =

with the support of (on the basis of). Zoar(u) = (external) force or pressure. Khup(i) = much effort without any gain; meet frustration; feel humiliation. 3.
Soodh(i) = awareness; knowledge. Atumghaati = suicidal. Ksaayee = butcher.
Ninda = malicious criticism; vilification. Mujoori = fare charges. 4.
Vaarri = garden. Maali = gardener. Smaalay = looks after. Vaasna = desire.
Vertaiy = operates. Vaasoo = the outcome of the desired deeds. 5.
Visriya = is forgotten. Apaara = limitless. Bil-laanday = crying (complaining) because of unfulfilled desires. Shaant(i) = peace of mind. 6.
Keetay = created. Bidh(i) = situation; condition. Aap(i) Kuray = (when) Waheguru Himself guides. Baahur(i) = outside world (world of Maya). 7.
Baajhoun = without. Nirmul(u) = pure. Ghut = heart. 8.

MEANING: Satguru has delivered the eternal Advice (Teaching) that remember Waheguru all the time, which will be your friend (supporter) in the end, oh my friends! Waheguru is physically unreachable, incomprehensible, an orphan (because nobody creates Him), and never takes any life form. Such a Waheguru can be realized only with love for Satgur(u). 1. I offer my life to those who get rid of their selfishness. One can realize Waheguru only by getting rid of one's selfishness and becoming “one” with Waheguru in the high spiritual state (above Maya). Pause.
One performs only those deeds for which his character has been prewritten (based on the deeds of his previous lives) by Waheguru. Those who serve (obey) Satguru are always blissful. However, one can connect with the Guru only with great fortune. One achieves union with God only by obeying the Shabad of the Guru. 2.
With the support of the Guru and Waheguru’s Naam, the devotee of the Guru remains disconnected from Maya in the world. Nobody can force the devotee of the Guru to yield to his wishes (make him do something that the devotee does not like); on the contrary, the aggressor suffers humiliation (as a result of his failure). 3.
The blind follower of his mind has no awareness; actually, he is a butcher who commits (spiritual) suicide. With malicious criticism of others, he adds to his own burden; he is like a labourer who carries the burden of others for free and gets no payment. 4.
This world is like a garden, with God as the gardener who always looks after every plant (human being), and none is left without His care. However, like every plant is different in character (different flowers, different vegetables, fruits, and so on), He puts in different characters in each human being. Human beings do things according to their individual character, and are recognized as such by their deeds. 5.
Because he has forgotten the inaccessible and the limitless source of comforts, Waheguru, the follower of his mind in the world is (mentally) sick. He finds no peace of mind without the Guru, and roams around (spends his life) complaining and crying in suffering. 6. Waheguru, who has created the world, knows the mental state of the people (and knows how to deal with that). The individual, guided by Waheguru, realizes His Huqam (and connects with Him). However, individuals are guided by their behaviour and traits as designed by Waheguru, who Himself has created an attraction for Maya among living beings. 7.
I do not believe in anybody else, oh Waheguru! An individual, whom You motivate to recite Your Naam, gets purified, and Your Naam stays in his mind. But only those do so whom Waheguru is kind to, oh Nanak! 8.14.15.

ਮਾਝ ਮਹਲਾ 3॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਹਉਮੈ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਗਵਾਏ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਦਾ ਸਲਾਹੇ ਅੰਮ੍ਰਿਤਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਨਿਆ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਮੰਨਿ ਵਸਾਏ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਧਿਆਵਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤੁ ਬੋਲੈ ਸਦਾ ਮੁਖਿ ਵੈਣੀ॥ ਅੰਮ੍ਰਿਤੁ ਵੇਖੈ ਪਰਖੈ ਸਦਾ ਨੈਣੀ॥ ਅੰਮ੍ਰਿਤ ਕਥਾ ਕਹੈ ਦਿਨੁ ਰਾਤੀ ਅਵਰਾ ਆਖਿ ਸੁਨਾਵਨਿਆ॥ 2॥ ਅੰਮ੍ਰਿਤ ਰੰਗਿ ਰਤਾ ਲਿਵ ਲਾਏ॥ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਏ॥ ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਬੋਲੈ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਨਿਆ॥3॥ ਸੋ ਕਿਛੁ ਕਰੈ ਜੁ ਚਿਤਿ ਨ ਹੋਈ॥ ਤਿਸ ਦਾ ਹੁਕਮੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ॥ ਹੁਕਮੈ ਵਰਤੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਹੁਕਮੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਨਿਆ॥ 4॥ ਅਜਬ ਕੰਮ ਕਰਤੇ ਹਰਿ ਕੇਰੇ॥ ਇਹੁ ਮਨੁ ਭੂਲਾ ਜਾਦਾ ਫੇਰੇ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਏ ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਵਜਾਵਨਿਆ॥ 5॥

(ਅੰਗ 119)॥ ਖੋਟੇ ਖਰੇ ਤੁਧੁ ਆਪਿ ਉਪਾਏ॥ ਤੁਧੁ ਆਪੇ ਪਰਖੇ ਲੋਕ ਸਬਾਏ॥ ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਹਿ ਖੋਟੇ ਭਰਮਿ ਭੁਲਾਵਨਿਆ॥ 6॥ ਕਿਉ ਕਰਿ ਵੇਖਾ ਕਿਉ ਸਾਲਾਹੀ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਸਲਾਹੀ॥ ਤੇਰੇ ਭਾਣੇ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਵਸੈ ਤੂ ਭਾਣੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਨਿਆ॥ 7॥ ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਹਰਿ ਬਾਣੀ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਰਿਦੇ ਸਮਾਣੀ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸਭ ਭੁਖ ਲਹਿ ਜਾਵਨਿਆ॥ 8॥15॥16॥

Majh Mehla 3: Amrit Naam(u) munn(i) vusaayay. Haumein mayra subh(u) dookh(u) guvaayay. Amrit Bani suda salaahay Amrit(i), Amrit(u) paavinya. 1. Houn vaari jeeo vaari, Amrit Bani munn(i) vusaavniya. Amrit Bani munn(i) vusaayay, Amrit(u) Naam(u) dhiyaavniya. 1. Ruhaou. Amrit(u) bolaiy suda mookh(i) vaiyni. Amrit(u) vaykhaiy, purkhaiy; suda naiyni. Amrit kutha kuhaiy din(u) raati, uvraan aakh(i) soonaavniya. 2. Amrit rung(i) rutta liv laayay. Amrit Gur persadi paayay. Amrit(u) rusna bolaiy din(u) raati mun(i) tun(i) Amrit(u) peeaavniya. 3. So kichh(u) kuraiy ju chit(i) na hoyee. Tis da Huqam(u) mayt(i) na sukaiy koyee. Huqamaiy vertaiy Amrit Bani, Huqamaiy Amrit(u) peeaavniya. 4. Ujab kumm Kertay Hur(i) kayray. Eho mun(u) bhoola jaanda phayray. Amrit Bani siyoun chit(u) laayay, Amrit Shabad(i) vujaavniya. 5.

(PAGE 119): Khotay khuray Toodh(u) Aap(i) oopaayay. Toodh(u) Aapay perkhay loak subaayay. Khuray perkh(i) khujaanay paayayn, khotay bherm(i) bhoolaavniya. 6. Kiyoun kur(i) vaykhaan, kiyoun salaaheen. Gur Persadi Shabad(i) salaaheen. Tayray bhaanay vich(i) Amrit(u) vusaiy, Tu bhaanaiy Amrit(u) peeaavniya. 7. Amrit Shabad(u) Amrit Hur(i) Bani. Satgur(i) sayviyaiyn riday smaani. Nanak Amrit Naam(u) suda sookhdaata, pea Amrit(u) subh bhookh leh(i) jaavniya. 8.15.16.

Word Meaning: Munn(i) Vusaayay = embed (enshrine) in heart. Mayra = mine. Amrit Bani = the immortalizing (eternal) Shabad (in God's praise). Amrit(i) = through Amrit (Gurbani). 1. Amrit Naam(u) dhiyaavniya = recite Waheguru's Naam which makes one immortal. Vainy = Bani. Purkhaiy = tests. Naiyni = with eyes. Kutha = story (Waheguru's virtues). Uveraan = others. 2. Rung(i) Rutta = imbued in love. Live Laayay = meditates with full concentration. Rusna = tongue. 3. So Kichh(u) = that. Chit(i) = (in) mind. Mayt(i) = erase; remove. Vertaiy = operates. 4. Ujab = strange; unbelievable. Kertay Kayray = of the Creator. Pharay = turns around. Siyoun = with. Vujaavniya = has a big impact. 5. Khotay = fake; impure. Khuray = pure. Perkhay = tested. Khuzanay = in the treasure (Waheguru Himself). Bherm(i) = in doubt (inability to choose). 6. Kiyoun = why; how? Bhaanay = Will. Vusaiy = resides; is controlled. 7. Sayviyaiyn = by serving. Riday = (in the) heart. Bhookh = appetite (desires). 8.

MEANING: All the discomforts due to haumein and selfishness disappear when one

enshrines Waheguru's immortal Naam in the heart. Waheguru's immortal Naam is acquired by singing the Guru's immortalizing Bani (Shabad) with dedication. 1.
I am a sacrifice to all those who enshrine Waheguru's immortal Bani in their heart. They enshrine the immortal Bani in their minds and recite His Amrit Naam all the time. Pause. They sing Waheguru's praise all the time, see Waheguru in everything, and assess His worth (admire Him) in them. They discuss Waheguru's immortal virtues day and night, and share them with others. 2.
The individual, who is imbued in Waheguru's immortal Naam, focuses his attention on His Naam, which he acquires with Guru's grace. His tongue utters His immortal Naam day and night, and he drinks the Naam Amrit with his body and mind. 3.
Waheguru does things which a man can never even think about, and nobody can erase His Will. His immortal Shabad (Huqam) is prevailing everywhere, and He implants His Amrit-Naam in His devotees' hearts by His own sweet Will. 4.
Waheguru's deeds are amazing. He turns around the misguided minds of some so that they apply their minds to Waheguru's immortal Bani, and the immortal Shabad has a deep impact on them. 5. You, Yourself, have created the pure and the impure minds of people, and Yourself test (evaluate) them, oh Waheguru! The pure are deposited in Your treasure (are approved by You and merge in You), while the impure stay misguided in doubts (and are subjected to reincarnation). 6.
How can I "see" You and how can I appreciate You, oh Waheguru? (The answer is): One can appreciate Him and "see" Him by singing His praise with the Guru's Shabad. Your Naam–Amrit is in Your control, and You can serve it to anybody by Your Will, oh Waheguru! 7. Waheguru's Shabad (Huqam) and His Bani are immortal. His Naam can be enshrined in the mind by serving (obeying) Satguru. Waheguru's immortal Naam is the source of all bliss, and all one's appetite (wishes and desires for Maya) is satisfied by drinking the Amrit of His Naam, oh Nanak! 8.15.16.

ਮਾਝ ਮਹਲਾ 3॥ ਅੰਮ੍ਰਿਤੁ ਵਰਸੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਜਨੁ ਪਾਏ॥ ਅੰਮ੍ਰਿਤੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਕਰਿ ਕਿਰਪਾ ਤ੍ਰਿਸਨਾ ਬੁਝਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ॥ ਰਸਨਾ ਰਸੁ ਚਾਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ॥ 1॥ਰਹਾਉ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਕੋ ਪਾਏ॥ ਦੁਬਿਧਾ ਮਾਰੇ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਸਚਿ ਸਮਾਵਣਿਆ॥ 2॥ ਸਭਨਾ ਉਪਰਿ ਨਦਰਿ ਪ੍ਰਭ ਤੇਰੀ॥ ਕਿਸੈ ਥੋੜੀ ਕਿਸੈ ਹੈ ਘਣੇਰੀ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਵਣਿਆ॥ 3॥ ਗੁਰਮੁਖਿ ਤਤੁ ਹੈ ਬੀਚਾਰਾ॥ ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕੋਈ ਨ ਪਾਵੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ॥ 4॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋ ਜਨੁ ਸੋਹੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਅੰਤਰੁ ਮਨੁ ਮੋਹੈ॥ ਅੰਮ੍ਰਿਤਿ ਮਨੁ ਤਨੁ ਬਾਣੀ ਰਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਸੁਣਾਵਣਿਆ॥ 5॥ ਮਨਮੁਖੁ ਭੂਲਾ ਦੂਜੈ ਭਾਇ ਖੁਆਏ॥ ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਏ॥ ਅਨਦਿਨੁ ਸਦਾ ਵਿਸਟਾ ਮਹਿ ਵਾਸਾ ਬਿਨੁ ਸੇਵਾ ਜਨਮੁ ਗਵਾਵਣਿਆ॥ 6॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਜਿਸ ਨੋ ਆਪਿ ਪੀਆਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ ਲਿਵ ਲਾਏ॥ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਸਭ ਆਪੇ ਗੁਰਮਤਿ ਨਦਰੀ ਆਵਣਿਆ॥ 7॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ॥ ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਆਪੇ ਗੋਈ॥ ਨਾਨਕੁ ਨਾਮੁ ਸਮਾਲਿ ਸਦਾ ਤੂ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ 8॥16॥17॥

Majh Mehla 3: Amrit versaiy sehj(i) soobhaayay. Gurmukh(i) virla koyee jun(u) paayay. Amrit(u) pea suda triptaaasay, kur(i) kirpa trishna boojhaavniya. 1. Huoun vaarri jeeo vaari, Gurmukh(i) Amrit(u) piaavniya. Rusna rus(u) chaakh(i) suda ruhaiy rung(i) raati, sehjay Hur(i) goon gaavniya. 1. Ruhaou. Gur persadi sehj(u) ko paayay.

Doobidha maaray Ikkus(u) siyoun liv laayay. Nudr(i) kuray ta Hur(i) goon gaavaiy, nudri Sach(i) smaavniya. 2. Subhna ooper(i) nudr(i) Prubh Tayri. Kisaiy thorri kisaiy haiy ghunayri. Toojh tay baahur(i) kichh(u) na hovaiy, Gurmukh(i) sojhi paavniya. 3. Gurnukh(i) Tut(u) haiy beechaara. Amrit(i) bhuray Tayray bhundaara. Bin(u) Satgur sayvay koyee na paavaiy, Gur kirpa tay paavniya. 4. Satguru(u) sayvaiy so jun(u) sohaiy. Amrit Naam(i) untar(i) mun(u) mohaiy. Amrit(i) mun(u) tun(i) Bani rutta, Amrit(u) sehj(i) smaavniya. 5. Munmukh(u) bhoola doojaiy bhaayay khooyayay. Naam(u) na layvaiy, muraiy bikh(u) khaayay. Undin(u) suda vishta meh(i) vaasa, bin(u) sayva junum(u) guvaavniya. 6. Amrit(u) peevaiy jis nu Aap(i) piaayay Gur persadi sehj(i) liv laayay. Poorun poor(i) ruhiya subh Aapay, Gurmut(i) nudri aavniya. 7. Aapay aap(i) Nirunjun(u) soyee. Jin(i) sirjee, Tin(i) aapay goyee. Nanak(u) Naam(u) smaal(i) suda tu, sehjay Sach(i) smaavniya. 8.16.17.

Word Meaning: Amrit = (Waheguru's) eternal (Naam). Versaiy = rains (is available). Sehj(i) Soobhaayay = with love (for the Guru) and in high spiritual state; naturally. Virla = rare. Jun = devotee. Triptaasay = is contented. Trishna = (sensual) desires; hunger for Maya. Boojhaavniya = is quenched. 1. Rusna = tongue. Chaakh(i) = by tasting. Rung(i) Raati = imbued in love. Pause. Doobidha = indecisiveness because one is caught between two options. Ikkus(u) Siyoun = with One (Waheguru). 2. Ghunayri = very much. Sojhi = understanding; awareness. 3. Tut(u) = reality. Beechaara = pondered on. Bhundaara = treasures. 4. Sohaiy = looks impressive (honourable); shiny. Smaavniya = merges in. 5. Doojaiy Bhaayay = in love for Maya. Khooyayay = suffers without any gain. Bikh(u) = poison (Maya). Vishta = feces (evil deeds and thoughts). 6. Amrit(u) = Waheguru's Naam. Liv Laayay = concentrate on (Waheguru's Naam). Poorun = perfect. Poor(i) = is filling completely. Nudri Aavniya = is "seen". 7. Nirunjun = unaffected by Maya (God). Sirjee = created. Goyee = destroyed. 8.

MEANING: When an individual meditates on Waheguru with pure love and in a high spiritual state, His Amrit-Naam rains on his mind (his mind gets fully imbued with love for Waheguru). However, some rare devotees attain this state in the shelter of the Guru. Such devotees are fully contented, and all their desires for Maya are satisfied (go away) with the grace of the Guru. 1. I am a sacrifice for all those devotees who drink Waheguru's Naam-Amrit in the shelter of the Guru. By tasting the Naam-Amrit, their tongue is always imbued with Waheguru's love, and they sing His praise with a peaceful mind. Pause. A rare person attains a high spiritual state with the grace of the Guru. His indecisiveness goes away, and he concentrates his mind only on Waheguru. With Waheguru's benevolence, he sings His praise and merges into Him. 2. Waheguru casts His kind sight on everyone; it is a different matter that the degree is low for some and very high for some others. A devotee realizes this fact in the shelter of the Guru that nothing happens without the Will of Waheguru. 3. A devotee realizes the fact that Waheguru's treasures are full of His Naam-Amrit, but nobody has access to them without serving the Guru, and one can access them only with His grace. 4. Those devotees who serve Satguru shine (look dignified) everywhere; the Amrit-Naam inside them captivates people. Their mind and body are imbued with the Guru's Shabad, and they recite it to others with a blissful mind. 5. The follower of his mind is lost in the love for Maya, and suffers (has no peace of mind). He does not recite Waheguru's Naam and deals in activities involving the poisonous

Maya. He lives in the filth of Maya (leads a lustful life) day and night, and wastes away his precious human life without serving the Guru. 6.
Only those who drink the Naam-Amrit (are imbued with Naam) who are motivated by Waheguru Himself. With the Guru's grace, they attain the spiritual state above the effects of Maya. The Perfect Waheguru is pervading everywhere, but can be "seen" only in the shelter of the Guru (obeying Him). 7.
Waheguru alone is operating everywhere. He creates the universe, and then destroys it (at His own Will). You'd better take care of Waheguru's Naam (always remember Him) to attain the high spiritual state, oh Nanak! 8.16.17.

ਮਾਝ ਮਹਲਾ 3॥ ਸੇ ਸਚਿ ਲਾਗੇ ਜੋ ਤੁਧੁ ਭਾਏ॥ ਸਦਾ ਸਚੁ ਸੇਵਹਿ ਸਹਜ ਸੁਭਾਏ॥ ਸਚੈ ਸਬਦਿ ਸਚਾ ਸਾਲਾਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਾਲਾਹਣਿਆ॥ ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚਿ ਰਾਤੇ ਸਚੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਦੇਖਾ ਸਚੁ ਸਭਨੀ ਥਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ॥ ਤਨੁ ਸਚਾ ਰਸਨਾ ਸਚਿ ਰਾਤੀ ਸਚੁ ਸੁਣਿ ਆਖਿ ਵਖਾਨਣਿਆ॥2॥ (ਅੰਗ 120)॥ ਮਨਸਾ ਮਾਰਿ ਸਚਿ ਸਮਾਣੀ॥ ਇਨਿ ਮਨਿ ਡੀਠੀ ਸਭ ਆਵਣ ਜਾਣੀ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਮਨੁ ਨਿਹਚਲੁ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵਣਿਆ॥ 3॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਿਦੈ ਦਿਖਾਇਆ॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ॥ ਸਚੋ ਸਚਾ ਵੇਖਿ ਸਾਲਾਹੀ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਵਣਿਆ॥ 4॥ ਜੋ ਸਚਿ ਰਾਤੇ ਤਿਨ ਸਚੀ ਲਿਵ ਲਾਗੀ॥ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਵਡਭਾਗੀ॥ ਸਚੈ ਸਬਦਿ ਆਪਿ ਮਿਲਾਏ ਸਤਸੰਗਤਿ ਸਚੁ ਗੁਣ ਗਾਵਣਿਆ॥ 5॥ ਲੇਖਾ ਪੜੀਐ ਜੇ ਲੇਖੇ ਵਿਚਿ ਹੋਵੈ॥ ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਸਬਦਿ ਸੁਧਿ ਹੋਵੈ॥ ਅਨਦਿਨੁ ਸਚਿ ਸਬਦਿ ਸਾਲਾਹੀ ਹੋਰੁ ਕੋਇ ਨ ਕੀਮਤਿ ਪਾਵਣਿਆ॥ 6॥ ਪੜਿ ਪੜਿ ਥਾਕੇ ਸਾਤਿ ਨ ਆਈ॥ ਤ੍ਰਿਸਨਾ ਜਾਲੇ ਸੁਧਿ ਨਾ ਕਾਈ॥ ਬਿਖੁ ਬਿਹਾਝਹਿ ਬਿਖੁ ਮੋਹ ਪਿਆਸੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ॥ 7॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਾ॥ ਦੂਜਾ ਮਾਰਿ ਮਨੁ ਸਚਿ ਸਮਾਣਾ॥ ਨਾਨਕ ਏਕੋ ਨਾਮੁ ਵਰਤੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਵਣਿਆ॥ 8॥17॥18॥

Majh Mehla 3: Say Sach(i) laagay jo Toodh(u) bhaayay. Suda Sach(u) sayveh(i) sehj soobhaayay. Sachaiy Shabad(i) Sacha salaahi, Sachaiy mayl(i) milaavniya. 1. Huoun vaari jeeo vaari, Sach(u) salaahniya. Sach(u) dhiyayin(i) say Sach(i) raatay, Sachay Sach(i) milaavniya. 1. Ruhaou. Jeh daykhaan Sach(u) subhni thaayeen. Gur persadi munn(i) vusaayeen. Tun(u) Sacha rusna Sach(i) raati, Sach(u) soon(i) aakh(i) vukhaanuniya. 2.
(PAGE 120): Munsa maar(i) Sach(i) smaani. In(i) mun(i) deetthi subh aavun jaani. Satgur(u) sayvay suda mun(u) nihchul(u) nij ghur(i) vaasa paavniya. 3. Gur kaiy Shabad(i) ridaiy dikhaaya. Maya moh(i) Sahabad(i) julaaya. Sacho Sacha vaykh(i) salaahee, Gur Shabadi Sach(u) paavniya. 4. Jo Sach(i) raatay tin Sachi liv laagi. Hur(i) Naam(u) smaaleh(i) say vudbhaagi. Sachaiy Shabad(i) Aap(i) milaayay, Sat Sungut(i) Sach(u) goon gaavniya. 5. Laykha purriyaiy jay laykhay vich(i) hovaiy. Oho Agumm(u) Agoachar(u), Shabad(i) soodh(i) hovaiy. Undin(u) Sach(i) Shabad(i) salaaheen, hoar(u) koyay na keemut(i) paavniya. 6. Purrh(i) purrh(i) thaakay shaant(i) na aayee. Trishna jaalay soodh(i) na kaayee. Bikh(u) bihaajheh(i) bikh(u) moh(i) piyaasay, koorr(u) boal(i) bikh(u) khaavniya. 7. Gur persadi Aiko jaana. Dooja maar(i) mun(u) Sach(i) smaana. Nanak aiko Naam(u) vertaiy mun untar(i), Gur persadi paavniya. 8.17.18.
Word Meaning: Say = those. Sach(i) Laagaiy = deal in Waheguru's Naam. Bhaayay = liked. Sehj Soobhaayay = with love and a peaceful mind; without any

special effort. Salaaheen = sing praise. 1. Sach(u) = the eternal Truth (Waheguru). Sach(i) = with Waheguru's Naam. Vusaayeen = embed in mind. 2. Munsa = wishes and desires. Deetthi = saw; observed. Aavun Jaani = born and dying. Nihchul = stable; non-wandering. Nij Ghur(i) = in one's own mind. 3. Ridaiy = in the heart. Moh(i) = attachment. Julaaya = burned away. 4. Raatay = imbued. Liv Laagi = full concentration; got connected. Smaaleh(i) = take care; keep in mind. 5. Laykha = description (of His magnanimity. Agumm(u) = physically unreachable. Agoachar(u) =incomprehensible. Soodh(i) = awareness; knowledge. 6. Shaant(i) = peace of mind. Trishna = burning desires. Jaalay = burned by. Bikh(u) = poison (Maya). Bihaajhay = deal in. Moh(i) Piyaasay = thirsty of attachment. Koorr(u) = lies. 7. Aiko = only One God. Jaana = recognize. Dooja Maar(i) = by killing (desire for) Maya. Vertaiy = operates. 8.

MEANING: Only those start dealing in Your Naam whom You like, oh Waheguru! They serve You with love and with a peaceful mind. Waheguru is praised by the eternal Shabad of the Guru, which leads to union with Him. 1.

I offer my life for sacrifice to those who sing Waheguru's praise. They recite His Naam, are imbued in His love, and merge with Him by acquiring virtues like His own. Pause.

I find Waheguru present everywhere I look. His Naam can be embedded in the mind with the benevolence of the Guru. (With Waheguru in mind), one's tongue and body are imbued with His Naam, and his body becomes truthful (pure). He "listens" to Him and explains (His virtues) to others. 2. The devotee overcomes his wishes and becomes "one" with Waheguru. He realizes that everything comes into being, and then dies away; and the permanent stability of mind (and hence union with God) can be achieved only by serving Satguru when his mind quits wandering and stays in its own home (in itself). 3. I "saw" Waheguru in my own heart by Guru's Shabad when I was able to burn my attachment with Maya. When one realizes Waheguru by Guru's Shabad, he "sees" Him everywhere and sings His praise. 4. Those who are imbued with Waheguru's love are pure of mind (selfless) and focus on Waheguru's Naam (without expecting any reward). They are highly fortunate who always keep Waheguru in mind. Waheguru Himself connects those individuals with Him who recite Guru's eternal Shabad, and sing His virtues in the company of holy saints. 5. We can read (or hear) about Waheguru's magnanimity only if that can be described, but He is incomprehensible and physically unreachable (so nobody can know His grandeur). Any knowledge about Him can be had only by connecting with Him through the Guru's Shabad. One can sing His praise day and night only by the Guru's Shabad, but there is no way that He can be evaluated. 6.

Some people do read about Him; they may exhaust themselves trying to find His limits, but find no peace of mind (because they cannot find them). Burned by the fire of their appetite for Maya, they have no knowledge about Waheguru, and deal only in poisonous Maya. Because of their attachment to Maya, they are always thirsty for that, always tell lies (to acquire it), and consume the poison (deal in Maya, which has ill after-effects). 7. With the grace of the Guru, I recognize only the "One" (Waheguru), and by killing my desire for Maya, I stay connected with Him. Only the Naam of Waheguru operates in my mind, which can be realized only by the grace of the Guru, oh Nanak. 8.17.18.

ਮਾਝ ਮਹਲਾ 3॥ ਵਰਨ ਰੂਪ ਵਰਤਹਿ ਸਭ ਤੇਰੇ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਫੇਰ ਪਵਹਿ ਘਣੇਰੇ॥ ਤੂ ਏਕੋ ਨਿਹਚਲੁ ਅਗੰਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਬੂਝ ਬੁਝਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਰਾਮ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਵਰਨੁ ਨ ਕੋਈ ਗੁਰਮਤੀ ਆਪਿ ਬੁਝਾਵਣਿਆ॥1॥ ਰਹਾਉ॥ ਸਭ ਏਕਾ ਜੋਤਿ ਜਾਣੈ ਜੇ ਕੋਈ॥ ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਪਰਗਟੁ ਹੋਈ॥ ਗੁਪਤੁ ਪਰਗਟੁ ਵਰਤੈ ਸਭ ਥਾਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ॥ 2॥
ਤਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ॥ ਲੋਭੁ ਅਭਿਮਾਨੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ॥ ਮਰਿ ਮਰਿ ਜਨਮੈ ਪਤਿ ਗਵਾਏ ਆਪਣੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਣਿਆ॥ 3॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕੋ ਵਿਰਲਾ ਬੂਝੈ॥ ਆਪੁ ਮਾਰੇ ਤਾ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ॥ ਫਿਰਿ ਓਹੁ ਮਰੈ ਨ ਮਰਣਾ ਹੋਵੈ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ 4॥ ਮਾਇਆ ਮਹਿ ਫਿਰਿ ਚਿਤੁ ਨ ਲਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ ਰਹੈ ਸਮਾਏ॥ ਸਚੁ ਸਲਾਹੇ ਸਭ ਘਟ ਅੰਤਰਿ ਸਚੋ ਸਚੁ ਸੁਹਾਵਣਿਆ॥ 5॥ ਸਚੁ ਸਾਲਾਹੀ ਸਦਾ ਹਜੂਰੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਗੁਰ ਪਰਸਾਦਿ ਸਚੁ ਨਦਰੀ ਆਵੈ ਸਚੇ ਹੀ ਸੁਖੁ ਪਾਵਣਿਆ॥ 6॥ ਸਚੁ ਮਨ ਅੰਦਰਿ ਰਹਿਆ ਸਮਾਇ॥ ਸਦਾ ਸਚੁ ਨਿਹਚਲੁ ਆਵੈ ਨ ਜਾਇ॥ ਸਚੇ ਲਾਗੈ ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਮਤੀ ਸਚਿ ਸਮਾਵਣਿਆ॥ 7॥ ਸਚੁ ਸਾਲਾਹੀ ਅਵਰੁ ਨ ਕੋਈ॥ ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਹੋਈ॥
(ਅੰਗ 121)॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਸਚੋ ਸਚੁ ਕਮਾਵਣਿਆ॥ 8॥18॥19॥

Majh Mehla 3: Vern roop verteh(i) subh Tayray. Mer(i) mer(i) jummeh(i) fayr puveh(i) ghunayray. Tu Aiko nihchul(u) Agumm Apaara, Gurmuti boojh boojhaavniya. 1. Houn vaari jeeo vaari, Ram Naam(u) Munn(i) vusaavniya. Tis(u) roop na raykhiya, vern(u) na koyee, Gurmuti Aap(i) boojhaavniya. 1. Ruhaou. Subh aika Jot(i) jaanaiy jay koyee. Satgur(u) sayviyaan pergut(u) hoyee. Gupt(u) pergut(u) vertaiy subh thaayeen joti Jot(i) milaavniya. 2. Tishna ugun(i) julaiy sunsaara. Lobh(u) abhimaan(u) buhout(u) ahunkaara. Mur(i) mur(i) junmaiy put(i) guvaayay aapni, birtha junum(u) guvaavniya. 3. Gur ka Shabad(u) ko virla boojhaiy. Aap(u) maaray ta tribhuvun soojhaiy. Phir(i) oho muraiy na murna hovaiy, sehjay Sach(i) smaavniya. 4. Maya meh(i) phir(i) chit(u) na laayay. Gur kaiy Shabad(i) sud ruhaiy smaayay. Sach(u) salaahay subh ghut untar(i) Sacho Sach(u) soohaavniya. 5. Sach(u) salaaheen suda huzooray. Gur kaiy Shabad(i) ruhiya bhurpooray. Gur persad(i) Sach(u) nudri aavaiy, Sachay hee sookh(u) paavniya. 6. Sach(u) mun undar(i) ruhhiya smaayay. Suda Sach(u) nihchul(u) aavaiy na jaayay. Sachay laagaiy so mun(u) nirmul(u) Gurmuti Sach(i) smaavniya. 7. Sach(u) salaaheen uver(u) na koyee. Jit(u) sayviyaiyn suda sookh(u) hoyee.

(PAGE 121): Nanak Naam(i) ruttay veechaari, Sacho, Sach(u) kumaavniya. 8.18.19.

Word Meaning: Vern = skin colour. Roop = beauty; looks. Verteh(i) = operates Fayr = rebirth. Nihchul = stable; never changing. Agumm = inaccessible. Apaara = limitless. Boojh = understand; unlock the secret. 1. Munn(i) vusaavniya = embed in mind. Raykhiya = physical features. Pause. Jot(i) = Waheguru's light. Pergut(u) = appears; becomes visible. Gupt = hidden. Joti = human soul. 2. Tishna = desires. Ugun(i) = fire. Abhimaan = Ahunkaara = conceit. Put(i) = dignity. Birtha = empty. 3. Virla = rare. Boojhay = unravel; unlock. Tribhuyun = three-layered universe. Soojhaiy = enlightenment. Sehjay = in a higher spiritual state. 4. Chit(u) = mind. Smaayay = absorbed in. Salaahay = praises. Ghut = heart. Sacho Sach = only God. Soohaavniya = looking pretty (praise worthy). 5. Huzooray = in the presence of (believing God to be present there). Bhurpooray = filling the whole space; omnipresent. 6. Sachay Laagaiy = working to connect with Waheguru. 7. Uver(u) = other; else. Jit(u) = whom. Ruttay = imbued.

Veechaari = thoughtful; who can distinguish between good and bad. Kmaavniya = deal in. 8.

MEANING: There are countless living beings of different colours and different looks (physical features) in the world, oh Waheguru! But, in reality, they are all Your colours and features because You are present in each one of them, oh Waheguru. All these living beings have fixed life spans – they are born, and they die as their turn comes, and the cycle continues indefinitely. On the other hand, You are immortal, physically inaccessible, and limitless, oh Waheguru. (Not everybody understands this fact. You enlighten people through the Guru's Teachings. 1. I offer my life to those who make their hearts home for Waheguru (and embed His Naam in their hearts). You have no physical features or looks, but You use Guru's Shabad to enlighten people, oh Waheguru. Pause. It becomes evident to the devotees who serve the Guru that it is Waheguru's Light that is operating, hidden and visible, everywhere. His Light is present in every living being. 2. The whole world is burning (suffering) in the desire for Maya, and yet it has greed, conceit, and too much ego. The man loses his respect by being caught in the birth-death cycle, and is wasting away the precious human life (which is an opportunity to unite with God). 3.
A rare individual, who is able to overcome his selfishness, gets enlightened by the Guru's Shabad and can unlock the secrets of the universe. Then he does not die to be reborn; he merges with Waheguru in a higher spiritual state (above Maya). 4.
He loses all interest in Maya and stays absorbed in Waheguru with Guru's Shabad. He sings praise of Waheguru, which is present in every heart, and looks adorable by becoming like Waheguru (by acquiring virtues like Him). 5.
I sing Waheguru's praise with the firm belief that He is around. When one concentrates on Guru's Shabad, he can "see" that Waheguru is filling the whole space. With Guru's grace, one can "see" Waheguru and enjoy the bliss when connected with Him. 6.
Waheguru is present in our body; He is immortal, and neither comes nor goes (is not born, nor does He die). Those who work hard to connect with Waheguru are absorbed in Him through the Guru's advice. 7. I praise Waheguru and nobody else, because one gets the eternal bliss by serving Him alone. The thoughtful people are imbued in Waheguru's Naam, and deal only in His Naam, oh Nanak! 8.18.19.

ਮਾਝ ਮਹਲਾ 3॥ ਨਿਰਮਲ ਸਬਦੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ॥ ਨਿਰਮਲ ਜੋਤਿ ਸਭ ਮਾਹਿ ਸਮਾਣੀ॥ ਨਿਰਮਲ ਬਾਣੀ ਹਰਿ ਸਾਲਾਹੀ ਜਪਿ ਹਰਿ ਨਿਰਮਲੁ ਮੈਲੁ ਗਵਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖਦਾਤਾ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਹਰਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦਿ ਸਲਾਹੀ ਸਬਦੋ ਸੁਣਿ ਤਿਸਾ ਮਿਟਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਮਾਇਆ ਮੋਹੁ ਗਵਾਏ॥ ਨਿਰਮਲ ਗੁਣ ਗਾਵੈ ਨਿਤੁ ਸਾਚੇ ਕੇ ਨਿਰਮਲ ਨਾਦੁ ਵਜਾਵਣਿਆ॥ 2॥ ਨਿਰਮਲ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥ ਵਿਚਹੁ ਆਪੁ ਮੁਆ ਤਿਥੈ ਮੋਹੁ ਨ ਮਾਇਆ॥ ਨਿਰਮਲ ਗਿਆਨੁ ਧਿਆਨੁ ਅਤਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 3॥ ਜੋ ਨਿਰਮਲੁ ਸੇਵੇ ਸੁ ਨਿਰਮਲੁ ਹੋਵੈ॥ ਹਉਮੈ ਮੈਲੁ ਗੁਰ ਸਬਦੇ ਧੋਵੈ॥ ਨਿਰਮਲ ਵਾਜੇ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਣਿਆ॥ 4॥ ਨਿਰਮਲੁ ਤੇ ਸਭ ਨਿਰਮਲੁ ਹੋਵੈ॥ ਨਿਰਮਲੁ ਮਨੂਆ ਹਰਿ ਸਬਦਿ ਪਰੋਵੈ॥ ਨਿਰਮਲ ਨਾਮਿ ਲਗੇ ਬਡਭਾਗੀ ਨਿਰਮਲੁ ਨਾਮਿ ਸੁਹਾਵਣਿਆ॥ 5॥ ਸੋ ਨਿਰਮਲੁ ਜੋ ਸਬਦੈ ਸੋਹੈ॥ ਨਿਰਮਲ ਨਾਮਿ ਮਨੁ ਤਨੁ ਮੋਹੈ॥ ਸਚਿ ਨਾਮਿ ਮਲੁ ਕਦੇ ਨ ਲਾਗੈ ਮੁਖੁ ਊਜਲੁ ਸਚੁ ਕਰਾਵਣਿਆ॥ 6॥ ਮਨੁ ਮੈਲਾ ਹੈ ਦੂਜੈ ਭਾਇ॥ ਮੈਲਾ ਚਉਕਾ ਮੈਲੈ ਥਾਇ॥ ਮੈਲਾ ਖਾਇ ਫਿਰਿ ਮੈਲੁ ਵਧਾਏ ਮਨਮੁਖ

ਮੈਲੁ ਦੁਖੁ ਪਾਵਣਿਆ॥ 7॥ ਮੈਲੇ ਨਿਰਮਲ ਸਭਿ ਹੁਕਮਿ ਸਬਾਏ॥ ਸੇ ਨਿਰਮਲ ਜੋ ਹਰਿ ਸਾਚੇ ਭਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਚੁਕਾਵਣਿਆ॥ 8॥19॥20॥

Majh Mehla 3: Nirmul Shabad(u) nirmul haiy Bani. Nirmal Jot(i) subh mah(i) smaani. Nirmul Bani Hur(i) salaaheen, jup(i) Hur(i) nirmul(u) maiyl(u) guvaavniya. 1. Huoun vaari jeeo vaari, Sookhdaata munn(i) vusaavniya. Hur(i) nirmul(u) Gur Shabad(i) salaahee, Shabado soon(i) tisa mitaavniya. 1. Ruhaou. Nirmul Naam(u) vusiya mun(i) aayay. Mun(u) tun(u) nirmul(u), Maya moh(u) guvaayay. Nirmul goon gaavaiy nit(u) Sachay kay, nirmul naad(u) vujaavniya. 2. Nirmul Amrit(u) Gur tay paaya. Vichoun aap(u) mooa, tithaiy moh(u) na Maya. Nirmul Giyan(u) dhiyan(u) ut(i) nirmul(u), nirmul Bani munn(i) vusaavniya. 3. Jo Nirmul(u) sayvay, su nirmul(u) hovaiy. Haumein maiyl(u) Gur shabaday dhovaiy. Nirmul vaajaiy unhud dhoon(i) Bani, dur Sachaiy sobha paavniya. 4. Nirmul(u) tay subh nirmul(u) hovaiy. Nirmul(u) munooa Hur(i) Shabad(i) provaiy. Nirmul Naam(i) luggay vudbhaagi, Nirmul(u) Naam(i) soohaavniya. 5. So nirmul(u) jo Shabadaiy sohaiy. Nirmul Naam(i) mun(u) tun(i) mohaiy. Sach(i) Naam(i) mul(u) kuday na laagaiy, mookh(u) oojul(u) Sach(u) kuraavniya. 6. Mun(u) maiyla haiy doojaiy bhaayay. Maiyla chaunka maiylaiy thaayayn. Maiyla khaayay, phir(i) maiyl(u) vudhaayay, munmukh maiyl(u) dookh(u) paavniya. 7. Maiylay nirmul subh(i) Huqam(i) subaayay. Say Nirmul jo Hur(i) Sachay bhaayay. Nanak Naam(u) vusaiy mun untar(i) , Gurmukh(i) maiyl(u) chookaavniya. 8.19.20.

Word Meaning: Nirmul = pure; purifying. Jot(i) = God's Light (Soul). Smaani = mixed with; present. Salaaheen = (I) sing praise. Jup(i) = by reciting (Naam). Nirmul(u) = pure; holy (Waheguru). 1. Tisa = thirst (for Maya). Mitaavniya = is eradicated. Pause. Vusiya = takes residence; embeds. Moh(u) = attachment. Nit(u) = every day. Naad = auto-playing music which the yogis believe is heard in a higher spiritual state. 2. Aap(u) = selfishness. Tithaiy = there. Dhiyan(u) = concentration. Ut(i) = extreme. 3. Nirmul(u) = Pure (Waheguru). Unhud Dhoon(i) = Divine Shabad (Music). Dur Sachaiy = in the Court of Waheguru. Sobha = praise. 4. Munooa = mind. Provaiy = stitch together. Soohaavniya = look dignified. 5. Mohaiy = captivates. Mul(u) = filth (of evil desires). Oojul(u) = clean; pure. 6. Doojaiy Bhaayay = in the love for Maya (sensual desires). Chaunka = kitchen; mind (where thoughts are cooked). Maiyla = filthy (cooked with dishonest means). 7. Huqam = Waheguru's Will. Chookaavniya = removes. 8.

MEANING: Guru's Shabad and His Bani are pure (holy), and they purify the mind. Waheguru's holy Light is present in everybody. I sing praise of Waheguru by reciting the holy Bani, and thus washing away the filth of my mind (purifying it). 1.

I offer my life to those who embed the source of all comfort, Waheguru's Naam, in their mind. I sing praise of the holy Waheguru by Guru's Shabad, and listening to Guru's Shabad quenches all my thirst (desires) for Maya. Pause.

The mind-purifying Naam has made my heart its dwelling, as a result of which, my attachment for Maya has been killed, and my mind and body have been purified now. My mind now sings the virtues of the holy Waheguru, and it feels as if I am listening to the auto-playing Divine music which the yogis believe in. 2.

I have acquired the holy Amrit (Waheguru's Naam) by the grace of the Guru; now my selfishness is gone, and I have no attachment to Maya. Ever since Waheguru's holy Naam has been embedded in my mind, I have acquired the holy Divine Knowledge, and the concentration of my mind has been purified. 3. Whoever serves the

Holy (Waheguru) becomes holy too, as he washes away the filth of his mind by the Guru's Shabad. The so-believed, auto-playing Divine music is produced by the holy Bani, and the devotee listening to it is respected in Waheguru's Court. 4.
Anybody who gets connected with the Holy (Waheguru) becomes holy too. The purified mind stitches itself with Waheguru's Shabad (connects his mind with Waheguru). Those connected with the holy Naam are lucky and look respectful everywhere. 5. An individual adorned with the Guru's Shabad leads a holy life. His body and his mind are captivated by the purifying Naam (are fully imbued in Naam). With the eternal Naam in mind, the individual's mind never catches the filth of sensual desires, and the eternal Waheguru makes his face shiny (pure; holy). 6.
The human mind is filthy because of its love for Maya. His kitchen (mind where evil ideas are cooked) is filthy, and so is his whole body (*thaayayn*). He feeds on filthy ideas, which add more filth to his character. The followers of their filthy minds suffer badly. 7. Whether one is filthy or pure, it is all by the Huqam of Waheguru. Only those are pure who are liked by Waheguru. The devotees of the Guru wash away their filth, and Waheguru's Naam gets enshrined in their mind, oh Nanak! 8.19.20.

ਮਾਝ ਮਹਲਾ 3॥ ਗੋਵਿੰਦੁ ਊਜਲੁ ਊਜਲ ਹੰਸਾ॥ ਮਨੁ ਬਾਣੀ ਨਿਰਮਲ ਮੇਰੀ ਮਨਸਾ॥ ਮਨਿ ਊਜਲ ਸਦਾ ਮੁਖ ਸੋਹਹਿ ਅਤਿ ਊਜਲ ਨਾਮੁ ਧਿਆਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣਿਆ॥ ਗੋਬਿਦੁ ਗੋਬਿਦੁ ਕਹੈ ਦਿਨੁ ਰਾਤੀ ਗੋਬਿਦ ਗੁਣ ਸਬਦਿ ਸੁਣਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਗੋਬਿਦੁ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ॥ ਗੁਰ ਕੈ ਭੈ ਊਜਲ ਹਉਮੈ ਮਲੁ ਜਾਏ॥ ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸੁਣਿ ਗੋਬਿਦ ਗੁਣ ਗਾਵਣਿਆ॥ 2॥ ਮਨੂਆ ਨਾਚੈ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੈ ਮਨੁ ਮਿਲਾਏ॥ ਸਚਾ ਤਾਲੁ ਪੂਰੇ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਏ ਸਬਦੇ ਨਿਰਤਿ ਕਰਾਵਣਿਆ॥ 3॥ ਊਚਾ ਕੂਕੇ ਤਨਹਿ ਪਛਾੜੈ॥ ਮਾਇਆ ਮੋਹਿ ਜੋਹਿਆ ਜਮਕਾਲੇ॥
(ਅੰਗ 122)॥ ਮਾਇਆ ਮੋਹੁ ਇਸੁ ਮਨਹਿ ਨਚਾਏ ਅੰਤਰਿ ਕਪਟੁ ਦੁਖੁ ਪਾਵਣਿਆ॥ 4॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਾ ਆਪਿ ਕਰਾਏ॥ ਤਨੁ ਮਨੁ ਰਾਤਾ ਸਹਜਿ ਸੁਭਾਏ॥ ਬਾਣੀ ਵਜੈ ਸਬਦਿ ਵਜਾਏ ਗੁਰਮੁਖਿ ਭਗਤਿ ਥਾਇ ਪਾਵਣਿਆ॥ 5॥ ਬਹੁ ਤਾਲ ਪੂਰੈ ਵਾਜੇ ਵਜਾਏ॥ ਨਾ ਕੋ ਸੁਣੇ ਨ ਮੰਨਿ ਵਸਾਏ॥ ਮਾਇਆ ਕਾਰਣਿ ਪਿੜ ਬੰਧਿ ਨਾਚੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਵਣਿਆ॥ 6॥ ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੈ ਸੋ ਮੁਕਤਾ॥ ਇੰਦ੍ਰੀ ਵਸਿ ਸਚ ਸੰਜਮਿ ਜੁਗਤਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਹਰਿ ਧਿਆਏ ਏਹਾ ਭਗਤਿ ਹਰਿ ਭਾਵਣਿਆ॥ 7॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗ ਚਾਰੇ ਹੋਈ॥ ਹੋਰਤਿ ਭਗਤਿ ਨ ਪਾਏ ਕੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਗੁਰ ਭਗਤੀ ਪਾਈਐ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਵਣਿਆ॥ 8॥20॥21॥

Majh Mehla 3: Govind(u) oojul(u) oojul hunsa. Mun(u) Bani, nirmul mayri munsa. Mun(i) oojul suda mookh soheh(i) ut(i) oojul Naam(u) dhiyaavniya. 1. Huoun vaari jeeo vaari, Gobind goon gaavniya. Gobind(u) Gobind(u) kuhaiy din(u) raati, Gobind goon Shabad(i) soohaavniya. 1. Ruhaou. Gobind(u) gaaveh(i) sehj(i) soobhaayay. Gur kaiy bhaiy oojul, haumein mul(u) jaayay. Suda anund(i) ruheh(i), bhugat(i) kureh(i) din(u) raati, soon(i) Gobind goon gaavniya. 2. Munooa naachaiy bhugat(i) drirraayay. Gur kaiy Shabad(i) munaiy mun(u) milaayay. Sacha taal(u) pooray, Maya moh(u) chookaayay, Shabaday nirt(i) kraavniya. 3. Oocha kookay tuneh(i) puchhaarraiy. Maya moh(i) johiya jum kaalay.
(PAGE 122): Maya moh(u) is(u) muneh(i) nuchaayay, untar(i) kupt(u) dookh(u) paavniya. 4. Gurmukh(i) bhagat(i) ja Aap(i) kuraayay. Tun(u) mun(u) raata sehj(i) soobhaayay. Bani vujaiy Shabad(i) vujaayay, Gurmukh(i) bhagat(i) thaayayn paavniya. 5. Buhou taal pooraiy vaajay vujaayay. Na ko soonay, na munn(i) vusaayay. Maya

kaarun(i) pirr bundh(i) naachaiy, doojaiy bhaayay dookh(u) paavniya. 6. Jis(u) untar(i) preet(i) lugaiy so mookta. Inderi vus(i) sach sunjum(i) joogta. Gur kaiy Shabad(i) suda Hur(i) dhiyayay, eha bhagat(i) Hur(i) bhaavniya. 7. Gurmukh(i) bhagat(i) joog chaaray hoyee. Horut(u) bhagat(i) na paayay koyee. Nanak Naam(u) Gur bhugti paayiyaiy, Gur Churni chit(u) laavniya. 8.20.21.

Word Meaning: Govind(u) = the provider for the earth (Waheguru). Oojul(u) = clean; pure. Hunsa = human soul (mind). Nirmul = clean; pure. Munsa = wishes. Soheh(i) = dignified; respectful. Ut(i) = extreme. 1. Vaari = sacrifice. Gobind = Waheguru. Pause. Sehj(i) Soobhaayay = (in) higher spiritual state and with love. Anund(i) = in bliss. 2. Munooa = mind. Naachay = dances (in high spirits). Drirraayay = reinforce. Saacha = True. Taal pooray = move steps synchronously. Nirt(i) = dance. 3. Oocha Kookay = make a high-pitched sound. Tuneh(i) = (with, to) body. Puchhaarray = hit against; push back. Johiya = watched closely. Jum Kaalay = angel of death. Muneh(i) = mind. Kupt = deceit. 4. Vujaiy = plays Thaayayn paavniya = gets full value; is rewarded. 5. Vaajay vujaayay = plays musical instruments. Pirr Bundh = build a (dancing) ring. Doojaiy Bhaayay = for the love of the other (Maya). 6. Mookta = free from the bonds of Maya (is salvaged). Inderi = senses. Vus(i) = to control. Sunjum(i) = efforts to control senses. Joogta = technique. Bhaavniya = is liked. 7. Joog Charay = the four accepted eons (Hindu belief). Horut(u) = somewhere else. Gur Churni = Guru's feet (His Shabad). 8.

MEANING: Since God is pure, the individuals who serve Him (recite His Naam and obey Him) also become pure-minded (no evil thoughts originate there). With the recitation of holy Bani, my mind has also been purified of its desires. Those. Those who recite the Naam have extremely pure minds, and they look exalted everywhere. 1. I am a sacrifice for those who sing the virtues of Waheguru. They recite His Naam day and night, and look dignified by singing Waheguru's praise by Guru's Shabad. Pause. They recite Waheguru's Naam with love and in a high spiritual state; with a love-filled fear of Waheguru, they rid themselves of their haumein and become pure in mind. They worship Waheguru day and night, and sing and listen to His praise, and stay blissful. 2. They reinforce Waheguru's worship to the extent that their mind begins to dance (in bliss), and with Guru's Shabad, they keep their mind under control so that it does not wander. Just like a professional dancer who synchronizes her moves, the devotee synchronizes his mind with the Naam, and his mind dances with the Shabad, whereby it overcomes his attraction for Maya. 3. The hypocritical devotees of gods worship them publicly by dancing, just to impress people. They actually are strongly attached to Maya, and the Angel of Death watches them closely. They dance just for the love of Maya, recite mantras loudly, and fall to the ground (as if kneeling before the deity), all as a show-off to receive money. But, because of deceit in their mind, they suffer badly at the end of the day. 4. On the other hand, the devotees of Waheguru worship Him when He inspires them. Their body and mind are imbued with His love, and their mind feels blissful. Guru's Shabad, Guru's Bani, produce heavenly music in their mind (they attain the state of blissfulness), as such worship of Waheguru in Guru's shelter is appropriately rewarded by Waheguru. 5. The hypocrites dance in synchronicity with music to please some gods, but nobody honestly listens to them or gives room to their mantras

in their hearts. For the love of money, the fake devotees dance among people who form a circle around them just to enjoy their dances, which they perform for the sake of money. Such fake devotees suffer deeply because of their love for money. 6.
But a devotee, who fosters love for God, finds salvation. He controls his sensual desires, and rather than putting in efforts to control sensual pleasures by mind's sheer stubbornness, his efforts are directed to worship Waheguru. He always recites Waheguru's Naam with Guru's Shabad, and this is the kind of worship which Waheguru likes (and approves). 7. (Hindu Granths espouse that the worship of gods takes different forms in different eons) (But Guru Sahiban preach) that it does not matter what eon it is – the only kind of worship that Waheguru likes, is to recite Waheguru's Naam in Guru's shelter; and no other kind is acceptable. Waheguru's Naam can be realized only by taking Guru's shelter and worshipping Him, oh Nanak! 8.20.21.
NOTE: Guru is a manifestation of Waheguru; so, Waheguru's worship is the same as Guru's worship.

ਮਾਝ ਮਹਲਾ 3॥ ਸਚਾ ਸੇਵੀ ਸਚੁ ਸਾਲਾਹੀ॥ ਸਚੈ ਨਾਇ ਦੁਖੁ ਕਬ ਹੀ ਨਾਹੀ॥ ਸੁਖਦਾਤਾ ਸੇਵਨਿ ਸੁਖੁ ਪਾਇਨਿ ਗੁਰਮਤਿ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਣਿਆ॥ ਜੋ ਹਰਿ ਸੇਵਹਿ ਸੇ ਸਦਾ ਸੋਹਹਿ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਸਭੁ ਕੋ ਤੇਰਾ ਭਗਤੁ ਕਹਾਏ॥ ਸੇਈ ਭਗਤ ਤੈਰੈ ਮਨਿ ਭਾਏ॥ ਸਚੁ ਬਾਣੀ ਤੁਧੈ ਸਾਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਭਗਤਿ ਕਰਾਵਣਿਆ॥ 2॥ ਸਭੁ ਕੋ ਸਚੇ ਹਰਿ ਜੀਉ ਤੇਰਾ॥ ਗੁਰਮੁਖਿ ਮਿਲੈ ਤਾ ਚੂਕੈ ਫੇਰਾ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਇ ਰਚਾਵਹਿ ਤੂੰ ਆਪੇ ਨਾਉ ਜਪਾਵਣਿਆ॥ 3॥ ਗੁਰਮਤੀ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ॥ ਹਰਖੁ ਸੋਗੁ ਸਭੁ ਮੋਹੁ ਗਵਾਇਆ॥ ਇਕਸੁ ਸਿਉ ਲਿਵ ਲਾਗੀ ਸਦ ਹੀ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 4॥ ਭਗਤ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਤੇਰੈ ਚਾਏ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਏ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਇਆ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਵਣਿਆ॥ 5॥ ਤੂੰ ਦਇਆਲੁ ਸਦਾ ਸੁਖਦਾਤਾ॥ ਤੂ ਆਪੇ ਮੇਲਹਿ ਗੁਰਮੁਖਿ ਜਾਤਾ॥ ਤੂੰ ਆਪੇ ਦੇਵਹਿ ਨਾਮੁ ਵਡਾਈ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਵਣਿਆ॥ 6॥ ਸਦਾ ਸਦਾ ਸਾਚੇ ਤੁਧੁ ਸਾਲਾਹੀ॥ ਗੁਰਮੁਖਿ ਜਾਤਾ ਦੂਜਾ ਕੋ ਨਾਹੀ॥ ਏਕਸੁ ਸਿਉ ਮਨੁ ਰਹਿਆ ਸਮਾਏ ਮਨਿ ਮੰਨਿਐ ਮਨਹਿ ਮਿਲਾਵਣਿਆ॥ 7॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸਾਲਾਹੇ॥ ਸਾਚੇ ਠਾਕੁਰ ਵੇਪਰਵਾਹੇ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮੇਲਾਵਣਿਆ॥ 8॥21॥22॥

Majh Mehla 3: Sacha sayveen Sach(u) salaaheen. Sachaiy Naayay dookh(u) kub hee naahi. Sookhdaata sayvun(i) sookh(u) paayin, Gurmut(i) munn(i) vusaavniya. 1. Huoun vaari jeeo vaari, sookh sehj(i) smaadh(i) lugaavniya. Jo Hur(i) saveh(i) say suda soheh(i), sobha soorut(i) soohaavniya. 1. Ruhaou. Subh(u) ko Tayra bhugat(u) kuhaayay. Sayee bhugat Tayraiy mun(i) bhaayay. Sach(u) Bani Toodhaiy sallahun(i), rung(i) raatay bhugat(i) kraavniya. 2. Subh(u) ko Sachay Hur(i) jeeo Tayra. Gurmukh(i) milaiy ta chookaiy phayra. Ja Toodh(u) bhaavaiy ta Naayayn ruchaveh(i) Tu Aapay Naoun jupaavniya. 3. Gurmuti Hur(i) munn(i) vusaaya. Hurkh(u) soag(u) subh(u) moh(u) guvaaya. Ikkus(u) siyoun liv laagi sud hee, Hur(i) Naam(u) munn(i) vusaavniya. 4. Bhugat rung(i) raatay suda Tayraiy chaayay. Nau nidh(i) Naam(u) vusiya mun(i) aayay. Pooraiy bhaag(i) Satgur(u) paaya, Shabaday mayl(i) milaavniya. 5. Tu Duyyal(u) suda sookhdaata. Tu Aapay mayleh(i) Gurmukh(i) jaata. Tu Aapay dayveh(i) Naam(u) vudayee, Naam(i) ruttay sookh(u) paavniya. 6. Suda, suda Sachay Toodh(u) salaaheen. Gurmukh(i) jaata dooja ko naahi. Aikus(u) siyoun mun(u) ruhiya smaayay, mun(i) munniyaiyn muneh(i) milaavniya. 7. Gurmukh(i) hovaiy so salaahay. Sachay

Tthaakur(u) vaypervaahay. Nanak Naam(u) vusaiy mun untar(i), Gur Shabadi Hur(i) maylaavniya. 8.21.22.

Word Meaning: Sacha = the eternal (Waheguru). Sayveen = (I) dedicate myself. Salaaheen = (I) sing praise. Sayvun(i) = serve (obey Command). Munn(i) Vusaavniya = is embedded in the mind. 1. Sehj(i) Smaadh(i) = concentrate with a peaceful mind. Soheh(i) = looks respectable. Soorut(i) = attention; concentration. Pause. Sach(u) Bani = eternal Shabad (Waheguru's praise). Toodhay = You (Waheguru). Rung(i) Raatay = imbued in love. 2.
Chookay = ends. Phayra = rebirth. Naayayn Ruchaveh(i) = get them connected with Naam. Jupaavniya = make them recite. 3. Hurkh(u) = joy; happiness. Soag = sadness; grief. Ikkus(u) = only One (God). Liv = concentration of mind. 4. Chaayay = zest; gusto. Nau Nidh(i) = the nine mythical treasures. 5.
Duyyal(u) = kind. Jaata = recognized. Vudayee = praise; respect. 6.
Aikus siyoun = just with One (God). Smaayay = absorbed. Munniyaiyn = convinced; satisfied. 7. Tthaakur(u) = the Lord. Vaypervaahay = carefree; indifferent. 8.

MEANING: I serve (obey His Huqam), and sing praise of the eternal Waheguru. One never suffers if he keeps Waheguru's Naam in mind. Those who serve Waheguru, which is the source of all comfort, and embed His Naam in their mind by Guru's grace, enjoy comfort. 1. I offer my life (services) to those who concentrate on Waheguru's Naam and attain the blissful state of mind in which Maya has no effect. Those who serve Waheguru with full dedication are respected and praised. Pause. Everybody calls himself Your devotee, but only those are the real devotees who accept Your Will, oh Waheguru! They sing Your praise by the eternal Bani, and imbued in Your love, recite Your Naam. 2. Everybody is Yours (has been created by You), but they merge into You only by the grace of the Guru; at which time, their reincarnation comes to an end. You inspire some select people whom You like to recite Your Naam. 3. They embed Your Naam in their mind by the advice of the Guru, and get rid of their overjoy, sadness, and worldly attachments. With only Your Naam enshrined in their minds, they always remain focused on Your Naam (connected to You), oh Waheguru. 4. Imbued in Your love, Your devotees are always zestful. Your Naam, which is like acquiring all the nine mythical treasures, gets enshrined in their heart. Only the highly fortunate get connected with the Guru, and then get connected with You by the Guru's Shabad, oh Waheguru. 5.
You are always very kind, and a source of all comforts, and connect some fortunate individuals with the Guru so that they may recognize You (connect with You). You, Yourself, honour people for reciting Your Naam, and those who are imbued in Your Naam, enjoy blissfulness, oh Waheguru! 6. I wish I could sing Your praise all the time. By Guru's grace, I have realized that there is none other like You. When one's mind is focused only on Waheguru, he is convinced about Him being the Supreme power, and his soul gets united with Him. 7.
One sings praise of Waheguru, who is otherwise carefree (indifferent). only in the shelter of the Guru. With Guru's Shabad, Waheguru's Naam gets embedded in one's mind, and he becomes "one" with Him, oh Nanak. 8.21.22

ਮਾਝ ਮਹਲਾ 3॥ ਤੇਰੇ ਭਗਤ ਸੋਹਹਿ ਸਾਚੈ ਦਰਬਾਰੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਸਵਾਰੇ॥ ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਵਣਿਆ॥ 1॥

(ਅੰਗ 123)॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਾਮੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਹਰਿ ਜੀਉ ਸਚਾ ਊਚੋ ਊਚਾ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਜੀਉ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਮਿਲਾਈ॥ ਗੁਰ ਸਬਦਿ ਮਿਲਹਿ ਸੇ ਵਿਛੁੜਹਿ ਨਾਹੀ ਸਹਜੇ ਸਚਿ ਸਮਾਵਣਿਆ॥ 2॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਇ॥ ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਗੁਰਮਤਿ ਆਪਿ ਮਿਲਾਵਣਿਆ॥ 3॥ ਕਾਮਣਿ ਗੁਣਵੰਤੀ ਹਰਿ ਪਾਏ॥ ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਏ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੋਹਾਗਣਿ ਸਚ ਉਪਦੇਸਿ ਸਮਾਵਣਿਆ॥ 4॥ ਸਬਦੁ ਵਿਸਾਰਨਿ ਤਿਨਾ ਠਉਰੁ ਨ ਠਾਉ॥ ਭ੍ਰਮਿ ਭੂਲੇ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ॥ ਹਲਤੁ ਪਲਤੁ ਤਿਨੀ ਦੋਵੈ ਗਵਾਏ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਵਣਿਆ॥ 5॥ ਲਿਖਦਿਆ ਲਿਖਦਿਆ ਕਾਗਦ ਮਸੁ ਖੋਈ॥ ਦੂਜੈ ਭਾਇ ਸੁਖੁ ਨ ਪਾਏ ਕੋਈ॥ ਕੂੜੁ ਲਿਖਹਿ ਤੈ ਕੂੜੁ ਕਮਾਵਹਿ ਜਲਿ ਜਾਵਹਿ ਕੂੜਿ ਚਿਤੁ ਲਾਵਣਿਆ॥ 6॥ ਗੁਰਮੁਖਿ ਸਚੋ ਸਚੁ ਲਿਖਹਿ ਵੀਚਾਰੁ॥ ਸੇ ਜਨ ਸਚੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥ ਸਚੁ ਕਾਗਦੁ ਕਲਮ ਮਸਵਾਣੀ ਸਚੁ ਲਿਖਿ ਸਚਿ ਸਮਾਵਣਿਆ॥ 7॥ ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਰਿ ਬੈਠਾ ਵੇਖੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਸੋਈ ਜਨੁ ਲੇਖੈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ॥ 8॥22॥23॥

Majh Mehla 3: Tayray bhagat soheh(i) Sachaiy Derbaaray. Gur kaiy Shabad(i) Naam(i) suvaaray. Suda anund(i) ruheh(i) din(u) raati goon keh(i) Gooni smaavniya. 1.

(PAGE 123): Houn vaari jeeo vaari, Naam(u) soon(i) munn(i) vusaavniya. Hur(i) jeeo Sacha oocho oocha, haumein maar(i) milaavniya. 1. Ruhaao. Hur(i) jeeo Saacha Saachi naayee. Gur persadi kisaiy milaayee. Gur Shabad(i) mileh(i) say vichhurreh(i) naahi, sehjay Sach(i) smaavniya. 2. Toojh tay baahur(i) kuchhoo na hoyay. Tu kur(i) kur(i) vaykheh(i) jaaneh(i) soyay. Aapay kuray kuraayay Kerta, Gurmut(i) Aap(i) milaavniya. 3. Kaamun(i) goonvunti Hur(i) paayay. Bhaiy bhaayay seegaar(u) bunaayay. Satgur(u) sayv(i) suda sohaagun(i) Sach oopdaysh(i) smaavniya. 4. Shabad(u) visaarun(i) tinha tthaur(u) na tthaaoun. Bherm(i) bhoolay jiyoun soonjaiy ghur(i) kaaoun. Hult(u) pult(u) tinhi dovaiy guvaayay, dookhay dookh(i) vihaavniya. 5. Likhdiyaan likhdiyaan kaagud mus(u) khoyee. Doojaiy sookh(u) na paayay koyee. Koorr(u) likheh(i) taiy koorr(u) kumaaveh(i), jul(i) jaaveh(i) koorr(i) chit(u) laavniya. 6. Gurmukh(i) Sacho Sach(u) likheh(i) veechar(u). Say jun sachay, paaveh(i) moakh dooaar(u). Sach(u) kaagud(u) kulm musvaani, Sach(u) likh(i) Sach(i) smaavniya. 7. Mayra Prubh(u) untar(i) baiyttha vaykhaiy. Gur persadi milaiy soyee jun(u) laykhaiy. Nanak Naam(u) milaiy vudiyaayee Poray Gur tay paavniya. 8.22.23.

Word Meaning: Soheh(i) = look dignified. Svaaray = adorned (with virtues). Anund(i) = blissful. Gooni = the source of all comfort (Waheguru). 1. Mun(i) Vusaavniya = Make mind home for Waheguru (embed in mind). Oocha Oocha = higher and higher above Maya. Haumein Maar(i) = overcome ego. Pause. Naayee = greatness; magnanimity. Kisaiy = some rare. Vichhurreh(i) = separated. 2. Baahur(i) = outside of. Kerta = Creator. 3. Kaamun(i) = woman (human being). Goonvunti = virtuous. Bhaiy Bhaayay = love-filled fear. Seegar = adornment. Sohaagun = married; loved by husband. Oopdaysh = Teachings. 4. Visaarun(i) = forget; ignore. Thaur(u) Tthaaoun = shelter; support. Bherm(i) = misbeliefs. Soonjaiy Ghur(i) = in an uninhabited house. Kaaoun = crow. Hult(u) = this world. Pult(u) = next world (after death). Tinhi = them; those. Vihaavniya = (life) is spent. 5. Kaagud = paper. Mus = ink. Khoyee = ran out. Doojaiy = Maya. Koorr(u) = lies; perishable stuff. Kmaaveh(i) = deals in. Jul(i) = burn. 6. Veechaar = thoughts. Moakh Dooaar(u) = door of salvation. Musvaani = ink pot. 7. Untar(i) = inside (the body). Laykhaiy = in record (approved). Vudiyaayee = respect.8

MEANING: Adorned with Your Naam by Guru's Shabad, Your devotees look exalted in Your Court, oh Waheguru. They merge into You by singing Your virtues, and stay blissful day and night. 1. I offer my life to those who listen to Your Naam and embed it in their mind. Eternal Waheguru is very, very high (way above the effects of Maya), and can be reached only by those who have gotten rid of their haumein. Pause. Waheguru is eternal, and so is His magnanimity. A rare person connects with Him by the Guru's grace. Those who connect with Him through the Guru's Shabad never get separated from Him again and merge with Him by attaining the high spiritual state above the effects of Maya. 2. Nothing happens outside Your Huqam; You create bodies, and know what You do about them, oh Waheguru! You do things Yourself, and make living beings do (whatever You wish), and connect with some of them by making them act on Guru's advice. 3. The virtuous woman (human being) gets connected with Waheguru. She adorns her mind with the noble qualities of fear and love for Waheguru, and by serving the Guru, she always stays married (loved by Waheguru – husband). She merges with Waheguru by acting on Guru's eternal Teachings. 4. Those who ignore Waheguru find no shelter and no support in the spiritual world. They are misled by misbeliefs, and, like a crow that goes to an uninhabited house (and finds nothing to eat), they do not achieve anything spiritually. They waste away (spiritually ruin) both the worlds – the present and the next – and their life is spent in deep suffering. 5. The money-minded people may write something in praise of Waheguru, but do not gain anything spiritually blissful just by writing, even if they write so much that they run out of paper and ink, because all their writings are rooted in Maya, and they look for) material things in their writings. They write about material things, deal in them, and eventually get heart- burning (suffer gravely) because their mind always thinks only about money. 6.
(On the other hand), A devotee writes only those thoughts that relate to Waheguru. Such pure-minded devotees find the door of salvation. Their paper, their pen, and their ink pot are all about Waheguru, and they merge with Him by writing His praise. 7. Sitting in every heart, my God is watching everything that people do. Only that individual's account (balance sheet of good and bad deeds) is approved (rewarded) who gets connected with Waheguru by the grace of the Guru. And, only those people are honoured who have Waheguru's Naam at heart, which is acquired only through the Perfect Guru, oh Nanak. 8.22.23.

ਮਾਝ ਮਹਲਾ 3॥ ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ ਗੁਰ ਤੇ ਹੋਵੈ॥ ਹਉਮੈ ਮੈਲੁ ਲਾਗੀ ਗੁਰ ਸਬਦੀ ਖੋਵੈ॥ ਮਨੁ ਨਿਰਮਲੁ ਅਨਦਿਨੁ ਭਗਤੀ ਰਾਤਾ ਭਗਤਿ ਕਰੇ ਹਰਿ ਪਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਆਪਿ ਭਗਤਿ ਕਰਨਿ ਅਵਰਾ ਭਗਤਿ ਕਰਾਵਣਿਆ॥ ਤਿਨਾ ਭਗਤ ਜਨਾ ਕਉ ਸਦ ਨਮਸਕਾਰੁ ਕੀਜੈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਕਰਤਾ ਕਾਰਣੁ ਕਰਾਏ॥ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਕਾਰੈ ਲਾਏ॥ ਪੂਰੇ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਵੈ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਵਣਿਆ॥2॥ ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਾਏ॥ ਸਦਾ ਮੁਕਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 3॥ ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਮੁਕਤਿ ਨ ਪਾਏ॥ ਦੇਸੰਤਰੁ ਭਵੈ ਦੂਜੈ ਭਾਇ ਖੁਆਏ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਕਪਟੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਵਣਿਆ॥ 4॥ ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ॥ਗੁਰ ਪਰਸਾਦੀ ਪਰਮ ਪਦੁ ਪਾਏ॥ ਸਤਿਗੁਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ॥ 5॥
(ਅੰਗ 124)॥ ਇਕਿ ਕੂੜਿ ਲਾਗੇ ਕੂੜੇ ਫਲ ਪਾਏ॥ ਦੂਜੈ ਭਾਇ ਬਿਰਥਾ ਜਨਮੁ

ਗਵਾਏ॥ ਆਪਿ ਡੁਬੇ ਸਗਲੇ ਕੁਲ ਡੋਬੇ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣਿਆ॥ 6॥ ਇਸੁ ਤਨ ਮਹਿ ਮਨੁ ਕੋ ਗੁਰਮੁਖਿ ਦੇਖੈ॥ ਭਾਇ ਭਗਤਿ ਜਾ ਹਉਮੈ ਸੋਖੈ॥ ਸਿਧ ਸਾਧਿਕ ਮੋਨਿਧਾਰੀ ਰਹੇ ਲਿਵ ਲਾਇ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨ ਦਿਖਾਵਣਿਆ॥ 7॥ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਸੋਈ॥ ਹੋਰੁ ਕਿ ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਈ॥ ਨਾਨਕ ਜਿਸੁ ਨਾਮੁ ਦੇਵੈ ਸੋ ਲੇਵੈ ਨਾਮੋ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 8॥23॥24॥

Majh Mehla 3: Aatum Ram pergaas(u) Gur tay hovaiy. Haumein maiyl(u) laagi Gur Shabadi khovaiy. Mun(u) nirmul(u) undin(u) bhugti raata, bhagat(i) kuray Hur(i) paavniya. 1. Houn vaari jeeo vaari, aap(i) bhagat(i) kurn(i) uvraa bhagat(i) kraavniya. Tinah bhagat junaa kuou sud numskaar(u) keejaiy, jo undin(u) Hur(i) goon gaavniya. 1. Ruhaou. Aapay Kerta kaarun(u) kuraayay. Jit(u) bhaavaiy tit(u) kaaraiy laayay. Pooraiy bhaag(i) Gur sayva hovaiy, Gur sayva tay sookh(u) paavniya. 2. Mur(i) mur(i) jeevaiy, ta kichh(u) paayay. Gur perasadi Hur(i) munn(i) vusaayay. Suda mookt(u) Hur(i) munn(i) vusaayay, sehjay sehj(i) smaavniya. 3. Buhou kerm kmaavaiy mookt(i) na paayay. Daysuntar(u) bhuvaiy doojaiy bhaayay khooaayay. Birtha junum(u) guvaaya kupti, bin(u) Shabadaiy dookh(u) paavniya. 4. Dhaavut(u) raakhaiy tthaak(i) ruhaayay. Gur persadi Perm Pud(u) paayay. Satgur(u) aapay maiyl(i) milaayay, mil(i) Preetum sookh(u) paavniya. 5.

(PAGE 124): Ikk(i) koorr(i) laagay koorray ful paayay. Doojaiy bhaayay birtha junum(u) guvaayay. Aap(i) doobay suglay kool doabay koorr(u) boal(i) bikh(u) khaavniya. 6. Is(u) tun meh(i) mun(u) ko Gurmukh(i) daykhaiy. Bhaayay bhagat(i) ja haumein sokhaiy. Sidh Sadhik Moandhaari ruhay liv laayay, tin bhee tun meh(i) mun(u) na dikhaavniya. 7. Aap(i) kuraayay Kerta soyee. Hoar(u) k(i) kuray keetaiy kiya hoyee. Nanak jis(u) Naam(u) dayvaiy so layvaiy, Naamo munn(i) vusaavniya. 8.23.24.

Word Meaning: Atum Ram= Lord of soul (Waheguru). Pergaas(u) = enlightenment. Haumein maiyl(u) = filth of selfishness and ego. Khovaiy = lose; get rid of. Nirmul = clean; pure. Bhugti Raata = imbued in worship. 1. Uveraan = others. Tinah = them; those. Numskaar = bow to. Pause. Kerta = Creator. Kaarun(u) = creation. Jit(u) = whomever. Kaaraiy = in the task (of worship of Waheguru). Pooraiy Bhaag(i) = complete luck. 2. Mur(i) Jeevaiy = live after killing sensual desires. Kichh(u) = something (Naam). Mookt(u) = free from the bonds of Maya. Sehj(i) = in the higher spiritual state. 3. Kerm = rituals. Daysuntar(i) Bhuvaiy = wander around in foreign countries. Khooaayay = suffers without any achievement. Kupti = deceitful. 4. Dhaavut = running (wandering) fast. Raakhaiy = control (mind). Tthaak(i) = restraint; stop. Perm Pud(u) = the highest spiritual state. Preetum = beloved. 5. Koor(i) = in false (perishable) stuff. Ful = result. Suglay Kool = all clans (associates). Bikh(u) = poison (anything involving Maya). 6. Ko = some rare. Bhaayay Bhagat(i) = in the love for worship. Sokhaiy = absorb; destroy. Sadhik = those who purify their body by yogic exercises. Maondhaari = hermits (who stay quiet for a very, very long time); sages. Liv laayay = meditate. 7. Naamo = from Naam. 8.

MEANING: The enlightenment About Waheguru is achieved by the grace of the Guru, as the filth of haumein is washed away by Guru's Shabad. Imbued with the spirit of worship day and night, one's mind is purified, and he internalizes Waheguru. 1.

I am a sacrifice for those who worship God themselves and cause others to do the same. Those devotees who sing the virtues of Waheguru day and night deserve to be bowed to (respected). Pause. The Creator creates everything Himself and puts the individuals He likes to work (to recite His Naam). One serves the Guru

only with perfect fortune, and enjoys all sorts of comfort as a result. 2.
A person achieves something (spiritually) only if he kills his sensual desires and enshrines Waheguru's Naam in his heart by the grace of the Guru. When he gets Waheguru's Naam embedded in his heart, he becomes permanently free from the bonds of Maya, and easily attains the spiritual level above the effects of Maya. 3.
(A money-minded) A person performs rituals (to give the impression of being religious), but never achieves emancipation. He wanders through foreign lands (for wealth), but suffers greatly without achieving anything spiritually. The deceitful wastes away his precious human life and suffers without the Guru's Shabad. 4.
(On the other hand), A devotee controls his fast-wandering mind, restrains it, and attains the highest spiritual state by the grace of the Guru. Satguru Himself connects the devotee with Him, and then with Waheguru; at that spiritual state, he enjoys the bliss of union with his beloved Waheguru. 5. Some are engaged in material things and reap the false (short-lived) material rewards. With love for Maya, they waste away their human life. They consume poison (of worldly attractions) by telling lies (and by deceit), and as a result, drown in the sea of Maya, taking down their associates with them as well. 6. Some rare devotee of the Guru gets rid of his haumein by worshipping Waheguru with devotion, and is able to "see" (analyze) his mind in the body. Accomplished Sidh yogis, sages, yogis, do meditate, but they too are unable to "see" their mind in the body. 7.
The Creator Himself prompts His devotees (to sing His praise), and nobody else can do that. Only those individuals acquire Waheguru's Naam in their mind who are prompted to do so by Waheguru Himself, Oh Nanak! 8.23.24.

ਮਾਝ ਮਹਲਾ 3॥ ਇਸੁ ਗੁਫਾ ਮਹਿ ਅਖੁਟ ਭੰਡਾਰਾ॥ ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਹਰਿ ਅਲਖ ਅਪਾਰਾ॥ ਆਪੇ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰ ਸਬਦੀ ਆਪੁ ਵੰਞਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਆਵਣਿਆ॥ 1॥ਰਹਾਉ॥ ਹਉਮੈ ਮਾਰਿ ਬਜਰ ਕਪਾਟ ਖੁਲਾਇਆ॥ ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ॥ ਬਿਨੁ ਸਬਦੈ ਨਾਮੁ ਨ ਪਾਵੈ ਕੋਈ ਗੁਰ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 2॥ ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਚੁ ਨੇਤ੍ਰੀ ਪਾਇਆ॥ ਅੰਤਰਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰ ਗਵਾਇਆ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਵਣਿਆ॥ 3॥ ਸਰੀਰਹੁ ਭਾਲਣਿ ਕੋ ਬਾਹਰਿ ਜਾਏ॥ ਨਾਮੁ ਨ ਲਹੈ ਬਹੁਤੁ ਵੇਗਾਰਿ ਦੁਖੁ ਪਾਏ॥ ਮਨਮੁਖ ਅੰਧੇ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਘਿਰਿ ਆਇ ਗੁਰਮੁਖਿ ਵਥੁ ਪਾਵਣਿਆ॥ 4॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚਾ ਹਰਿ ਪਾਏ॥ ਮਨਿ ਤਨਿ ਵੇਖੈ ਹਉਮੈ ਮੈਲੁ ਜਾਏ॥ ਬੈਸਿ ਸੁਥਾਨਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਚੈ ਸਬਦਿ ਸਮਾਵਣਿਆ॥ 5॥ ਨਉ ਦਰ ਠਾਕੇ ਧਾਵਤੁ ਰਹਾਏ॥ ਦਸਵੈ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ॥ ਓਥੈ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮਤੀ ਸਬਦੁ ਸੁਣਾਵਣਿਆ॥ 6॥ ਬਿਨੁ ਸਬਦੈ ਅੰਤਰਿ ਆਨੇਰਾ॥ ਨ ਵਸਤੁ ਲਹੈ ਨ ਚੂਕੈ ਫੇਰਾ॥ ਸਤਿਗੁਰ ਹਥਿ ਕੁੰਜੀ ਹੋਰਤੁ ਦਰੁ ਖੁਲੈ ਨਾਹੀ ਗੁਰ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਵਣਿਆ॥ 7॥ ਗੁਪਤੁ ਪਰਗਟੁ ਤੂੰ ਸਭਨੀ ਥਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲਿ ਸੋਝੀ ਪਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂੰ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 8॥24॥25॥

Majh Mehla 3: Iss(i) goofa meh(i) akhoot bhundara. Tis(u) vich(i) vusaiy Hur(i) alukh apaara. Aapay goopt(u) pergut(u) haiy Aapay, Gur Shabadi aap(u) vunjaavniya. 1. Huoun vaari jeeeo vaari, Amrit Naam(u) munn(i) vusaavniya. Amrit Naam(u) maha rus(u) meettha, Gurmat(i) Amrit peaavniya. 1. Ruhaou. Haumein maar(i) bujjar kpaat khoolaaya. Naam(u) amoluk(u) Gur Persadi paaya. Bin(u) Shabadaiy Naam(u) na

paavaiy koyee, Gur kirpa munn(i) vusaavniya. 2. Gur Giyan unjun(u) naytreen paaya. Untar(i) chaanun(u), ugiyaan(u) undhayr guvaaya. Joti Jot(i) mili mun(u) maaniya, Hur(i) Dur(i) sobha paavniya. 3. Sreeroun bhaalun(i) ko baahur(i) jaayay. Naam(u) na luhaiy, buhout(u) vaygaar(i), dookh(i) paayay. Munmukh undhay soojhaiy naahi, phir(i) ghir(i) aayay, Gurmukh(i) Vuth(u) paavniya. 4. Gur Persadi Sacha Hur(i) paayay. Mun(i) tun(i) vaykhaiy haumein maiyl(u) jaayay. Baiys(i) soothaan(i) sud Hur(i) goon gaavaiy, Sachaiy Shabad(i) smaavniya. 5. Naun dur tthaakay dhaavut(u) ruhaayay. Dusvaiy nij ghur(i) vaasa paayay. Oathaiy unhud shabad vujeh(i) din(u) raati, Gurmati Shabad(u) soonaavniya. 6. Bin(u) Shabadaiy untar(i) aanayra. Na Vust(u) luhaiy, na chookaiy fayra. Satgur huth(i) koonji, hoarut(u) Dur(u) khoolay naahi, Gur pooraiy bhaag(i) milaavniya. 7. Goopt(u) pergut(u) Tu subhni thaayeen. Gur Persadi mil(i) sojhi paayee. Nanak Naam(u) slaaheh(i) suda Tu, Gurmukh(i) munn(i) vusaavniya. 8.24.25.

Word Meaning: Goofa = cave; human body. Akhoot = inexhaustible. Bhundaara = treasures. Tis(u) = that. Vusaiy = resides. Alukh = inconceivable. Apaara = limitless. Goopt(u) = hidden. Pergut(u) = become visible. Aap(u) = selfishness. Vunjaavniya = to destroy. 1. Munn(i) Vusaavniya = embed in mind. Maha Rus(u) = great juice (essence). Pause. Bujjar = stone-like. Kpaat = doors. Amoluk = priceless. 2. Unjun(u) = kohl (mascara). Naytreen = in eyes. Joti = light (human soul). Jot(i) = Waheguru's light. Sobha = praise; respect. 3. Bhaalun = search. Luhaiy = acquire. Vaygaar(i) = to perform somebody else's task without any compensation. Soojhaiy = cannot think of. Phir(i) Ghir(i) = return (after getting tired). Vuth = valuable article (Waheguru's Naam). 4. Vaykhaiy = examine. Haumein Maiyl(u) = filth of selfishness and ego. Baiys = sit down (meditate). Soothaan(i) = clean place (with pure mind). 5. Nau dur = nine doors of the human body (sensual pleasures). Tthaakay = restrain. Dhaavut = running uncontrolled (mind). Dusvaiy = the tenth door (spiritual state of high awareness). Nij ghur(i) = own mind. Unhud Shabad = auto-playing Divine music that the yogis believe they hear in a higher mental state. Vujeh(i) = plays. 6. Aanayra = hunayra = darkness. Vust = invaluable item (Waheguru's Naam). Chookay = ends. Fayra = revisit (in the world); rebirth. Koonji = key. Hoarut = some other. 7. Sojhi = understanding; enlightenment. 8.

MEANING: The inconceivable and the limitless Waheguru, which is the source of inexhaustible treasures, resides in everybody's heart. Waheguru is present, hidden as well as visible (in nature), but can be realized only when one kills (overcomes) his selfishness by obeying the Guru's Shabad. 1. I offer myself for sacrifice to those who embed the immortalizing (Amrit)-Naam of Waheguru in their heart. The Naam-Amrit is very, very sweet, but can be tasted (realized) only by the Advice of the Guru. Pause. When one overcomes his haumein (selfishness and ego), he gets his stone-like hard door of a higher spiritual state (called the Tenth Door, where one merges with Waheguru) opened, and realizes Waheguru's invaluable Naam by the grace of the Guru. Nobody can realize Waheguru's Naam without Guru's Shabad; it is only by the grace of the Guru that one can enshrine the Naam in his heart. 2. When one applies the kohl of the Guru's Divine knowledge to his mental eyes, his mind is enlightened, and the darkness of his ignorance is gone. He is convinced of Waheguru's existence, and his soul merges with Waheguru, and he is honoured in His

Court. 3. (**Note:** women apply kohl to their eyes not only to beautify them, but also because they believe that it enhances their eyesight. Similarly, Guru's Advice enhances devotees' spiritual awareness.
If an ignorant person searches for Waheguru (which resides in the body) outside (in the wilderness), not only will he not realize the Naam, but he will also suffer like a person who suffers for doing a fag task (somebody else's task without any compensation). The ignorant fool does not realize what he is doing, but after getting exhausted, returns to the shelter of the Guru, where he can realize Naam. 4.
One can realize Waheguru only by the Guru's grace when he examines his body and mind (what kind of deeds does the body do and what the mind thinks), and gets the filth of haumein washed away. Then, with a clean mind, he sings praise of Waheguru with full concentration and stays connected with Him by the Guru's eternal Shabad. 5. When one controls all the nine doors of the body (sensual pleasures), he attains the spiritual level where his mind stays in itself. With Guru's advice, at that level, he feels as if the auto-playing Divine music is playing in his mind day and night. 6. Without the Guru's Shabad, the mind is in complete darkness. Such an individual neither connects with the Guru's Shabad nor has his cycle of rebirths broken. Only Satguru has the key to the door of Waheguru's Naam, and there is no other way to open the door. Also, one gets connected with the Guru only if one has great fortune. 7. You are everywhere – hidden or visible – oh Waheguru! But one realizes You only by Guru's grace. Sing Waheguru's praise, and have His Naam embedded in your mind in Guru's shelter, oh Nanak! 8.24.25.

ਮਾਝ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਏ ਆਪੇ॥ ਕਾਲੁ ਨ ਜੋਹੈ ਦੁਖੁ ਨ ਸੰਤਾਪੇ॥ ਹਉਮੈ ਮਾਰਿ ਬੰਧਨ ਸਭ ਤੋੜੈ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵਣਿਆ॥1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵਣਿਆ॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਨਾਚੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਵਣਿਆ॥1॥ ਰਹਾਉ॥
(ਅੰਗ 125)॥ ਗੁਰਮੁਖਿ ਜੀਵੈ ਮਰੈ ਪਰਵਾਣੁ॥ ਆਰਜਾ ਨ ਛੀਜੈ ਸਬਦੁ ਪਛਾਣੁ॥ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ॥ 2॥ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰਣਿਆ॥ 3॥ ਗੁਰਮੁਖਿ ਦੁਖੁ ਕਦੇ ਨ ਲਗੈ ਸਰੀਰਿ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਚੂਕੈ ਪੀਰ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 4॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ॥ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸੋਭਾ ਪਾਈ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਸਬਦੁ ਕਰਾਵਣਿਆ॥5॥ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਸਬਦੇ ਰਾਤਾ॥ ਗੁਰਮੁਖਿ ਜੁਗ ਚਾਰੇ ਹੈ ਜਾਤਾ॥ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਨਿਰਮਲੁ ਸਬਦੇ ਭਗਤਿ ਕਰਾਵਣਿਆ॥ 6॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਅੰਧ ਅੰਧਾਰਾ॥ ਜਮਕਾਲਿ ਗਰਠੇ ਕਰਹਿ ਪੁਕਾਰਾ॥ ਅਨਦਿਨੁ ਰੋਗੀ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਹਿ ਦੁਖੁ ਪਾਵਣਿਆ॥ 7॥ ਗੁਰਮੁਖਿ ਆਪੇ ਕਰੇ ਕਰਾਏ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਵੁਠਾ ਆਪਿ ਆਏ॥ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਵਣਿਆ॥ 8॥25॥26॥

Majh Mehla 3: Gurmukh(i) milaiy, milaayay Aapay. Kaal(u) na johaiy, dookh(u) na suntaapay. Haumein maar(i) bundhan subh toarraiy, Gurmukh(i) Shabad(i) soohaavniya. 1. Huoun vaari jeeo vaari, Hur(i) Hur(i) Naam(u) soohaavniya. Gurmukh(i) gaavaiy, Gurmukh(i) naachaiy, Hur(i) sayti chit(u) laavniya. 1. Ruhaou.
(PAGE 125): Gurmukh(i) jeevaiy muraiy pervaan(u). Aarja na chheejaiy Shabad puchhaan(u). Gurmukh(i) muraiy na, kaal(u) na khaayay, Gurmukh(i) Sach(i) smaavniya. 2. Gurmukh(i) Hur(i) Dur(i) sobha paayay. Gurmukh(i) vichoun aap(u)

guvaayay. Aap(I) turaiy kool suglay taaray, Gurmukh(i) junum(u) suvaarniya. 3. Gurmukh(i) dookh(u) kuday na luggaiy sreer(i). Gurmukh(i) haumein chookaiy, na peer. Gurmukh(i) mun(u) nirmul(u) phir(i) maiyl(u) na laagaiy, Gurmukh(i) sehj(i) smaavniya. 4. Gurmukh(i) Naam(u) milaiy vudiyayee. Gurmukh(i) goon gaavaiy sobha paayee. Suda anund(i) ruhaiy din(u) raati, Gurmukh(i) Sahabad(u) kraavniya. 5. Gurmukh(i) undin(u) Shabaday raata. Gurmukh(i) joog chaaray haiy jaata. Gurmukh(i) goon gaavaiy suda nirmul(u), Shabaday bhagat(i) kraavniya. 6. Baajh(u) Guru haiy undh undhaara. Jumkaal(i) grutthay kureh(i) pookaara. Undin roagi, bishta kay keerray, bishta meh(i) dookh(u) paavniya. 7. Gurmukh(i) Aapay kuray kuraayay. Gurmukh(i) hirdaiy voottha Aap(i) aayay. Nanak Naam(u) milaiy vudiyaayee, Pooray Gur tay paavniya. 8.25.26.

Word Meaning: Gurmukh(i) = in the shelter of the Guru; a Sikh (spiritually connected with the Guru). Kaal(u) = death. Johaiy = warns. Suntaapy = cause suffering. Bundhan = bonds. Soohaavniya = is decorated (with virtues). 1. Sayti = with. Chit(u) = mind. Pause. Muraiy = kills mind (turns away from Maya). Arja = (the effect of) age. Chheejaiy = weakens (spirituality). 2. Sobha = praise; respect. Aap(u) = selfishness. Turaiy = swims (across the sea of Maya). Suglay = all. Kool = clans (associates). 3. Chookaiy = is lifted (gone); is eradicated. Sehj(i) smaavniya = attains the spiritual state above Maya. 4. Vudiyaayee = respect; praise. Anund(i) = (in) bliss. 5. Raata = imbued. Joog Chaaray = (in) all the four (believed) eons – Satyug, Trayta, Doaapar, and Kulyug. Jaata = recognized; honoured. Nirmul(u) = pure. 6. Baajh(u) = without. Jumkaal(u) = angel of death. Grutthay = gripped. Pookaara = cries for help. Bishta = feces; Maya (ignoble deeds). Keerray = worms. 7. Aapay = (Waheguru) Himself. Hirdaiy Voottha = takes residence in heart. 8.

MEANING: Waheguru can be realized only by the grace of the Guru, but one is connected with the Guru only by the Will of Waheguru, oh my friends. When one connects with the Guru, fear of death and discomfort can no longer affect them. His life is adorned (with noble qualities) with Guru's Shabad, and by controlling his haumein, he breaks all the bonds of Maya. 1. I am a sacrifice for those who adorn their life with Waheguru's Naam. The mind of the individual, who applies his mind to Waheguru's Naam in the shelter of the Guru, sings His praise, and (his mind) dances in high spirits. Pause. An individual, who kills his mind (controls it) from worldly attractions, and leads a life of purity, is approved by Waheguru. He recognizes (evaluates) himself with Guru's Shabad, and advancing age does not weaken his spirituality. In the shelter of the Guru, the devotee becomes "one" with Waheguru, and he never dies or becomes a victim of death. 2.

A devotee of the Guru overcomes his selfishness and ego, and is honoured in Waheguru's Court. He adorns his life with virtues, and not only does he swim across the sea of Maya himself, but he also ferries his associates across the sea. 3.

A devotee's suffering of haumein is eradicated, and he never suffers any mental ailment. His pure mind never catches filth (of sensual pleasures), and he stays absorbed in the spiritual state above the effects of Maya. 4.

A devotee of the Guru is honoured because of Waheguru's Naam in his heart, and he is respected for singing praise of Waheguru's virtues. (While working for an honest living), A devotee's only task is to sing Waheguru's praise day and night, as a result of

which he stays blissful. 5. A devotee is imbued in the Guru's Shabad day and night, and no matter what the eon, he is always recognized (respected). The devotee is always pure because of his singing of Waheguru's praise, which he does by Guru's Shabad. 6. It is complete darkness (no awareness of Waheguru) without the Guru. Gripped by the Angel of death (the fear of death), the world cries for help. The people are (mentally) sick, and like the worms in feces, they suffer day and night due to the problems caused by Maya. 7.
Waheguru Himself comes to reside in the heart of the Guru's devotee, who realizes that it is Waheguru Himself who does everything, and makes the people do (whatever they do). Respect is accorded to Waheguru's Naam, which can be realized only by the grace of the Guru, oh Nanak. 8.25.26.

ਮਾਝ ਮਹਲਾ 3॥ਏਕਾ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸਰੀਰਾ॥ ਸਬਦਿ ਦਿਖਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ ਆਪੇ ਫਰਕੁ ਕੀਤੋਨੁ ਘਟ ਅੰਤਰਿ ਆਪੇ ਬਣਤ ਬਣਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਣਿਆ॥ ਬਾਝੁ ਗੁਰੂ ਕੋ ਸਹਜੁ ਨ ਪਾਏ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਆਪੇ ਸੋਹਹਿ ਆਪੇ ਜਗ ਮੋਹਹਿ॥ ਤੂ ਆਪੇ ਨਦਰੀ ਜਗਤ ਪਰੋਵਹਿ॥ ਤੂੰ ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਦੇਖਾਵਣਿਆ॥ 2॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ॥ ਆਪੇ ਸਬਦੁ ਗੁਰ ਮੰਨਿ ਵਸਾਏ॥ ਸਬਦੇ ਉਪਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖਿ ਸੁਣਾਵਣਿਆ॥ 3॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ॥ ਬੰਧਨ ਤੋੜੇ ਸਦਾ ਹੈ ਮੁਕਤਾ॥ ਸਦਾ ਮੁਕਤੁ ਆਪੇ ਹੈ ਸਚਾ ਆਪੇ ਅਲਖੁ ਲਖਾਵਣਿਆ॥ 4॥ ਆਪੇ ਮਾਇਆ ਆਪੇ ਛਾਇਆ॥ ਆਪੇ ਮੋਹੁ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ॥ ਆਪੇ ਗੁਣਦਾਤਾ ਗੁਣ ਗਾਵੈ ਆਪੇ ਆਖਿ ਸੁਣਾਵਣਿਆ॥ 5॥ ਆਪੇ ਕਰੇ ਕਰਾਵੇ ਆਪੇ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਵੈ ਤੂੰ ਆਪੇ ਕਾਰੇ ਲਾਵਣਿਆ॥ 6॥ ਆਪੇ ਮਾਰੇ ਆਪਿ ਜੀਵਾਏ॥ ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ॥ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 7॥
(ਅੰਗ 126)॥ ਆਪੇ ਊਚਾ ਊਚੋ ਹੋਈ॥ ਜਿਸੁ ਆਪਿ ਵਿਖਾਲੇ ਸੁ ਵੇਖੈ ਕੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਆਪੇ ਵੇਖਿ ਵਿਖਾਲਣਿਆ॥ 8॥26॥27॥

Majh Mehla 3: Aika Jot(i), Jot(i) haiy sreera. Shabad(i) dikhaayay Satgur(u) Poora. Aapay ferq(u) keeton(u) ghut untar(i), Aapay bunut bunaavniya. 1. Huoun vaari jeeo vaari, Hur(i) Sachay kay goon gaavniya. Baajh Guru ko sehj(u) na paayay, Gurmukh(i) sehj(i) smaavniya. 1. Ruhaou. Tu Aapay soheh(i) Aapay jug moheh(i). Tu Aapay nudri jugat proveh(i). Tu Aapay dookh(u) sookh(u) dayveh(i) Kertay, Gurmukh(i) Hur(i) daykhaavniya. 2. Aapay Kerta kuray kuraayay. Aapay Shabad(u) Gur munn(i) vusaayay. Shabadaiy oopjaiy Amrit Bani, Gurmukh(i) aakh(i) soonaavniya. 3. Aapay Kerta Aapay bhoogta. Bundhan torray suda haiy mookta. Suda mookt(u) Aapay haiy Sacha, Aapay Alukh(u) likhaavniya. 4. Aapay Maya Aapay chhaaya. Aapay moh(u) subh(u) jugat(u) oopaaya. Aapay Goondaata goon gaavaiy, Aapay aakh(i) soonaavniya. 5. Aapay kuray kuraavay aapay. Aapay thaap(i) oothaapay Aapay. Toojh tay baahur(i) kuchhoo na hovaiy, Tu Aapay kaaray laavniya. 6. Aapay maaray, Aap(i) jeevaayay. Aapay maylay, mayl(i) milaayay. Sayva tay suda sookh(u) paaya, Gurmukh(i) sehj(i) smaavniya. 7.
(PAGE 126): Aapay oocha oocho hoyee. Jis(u) aap(i) vikhaalay su vaykhaiy koyee. Nanak Naam(u) vusaiy ghut untar(i) Aapay vaykh(i) vikhaalniya. 8.26.27.
Word Meaning: Jot(i) = Waheguru's light. Keeton(u) = (He has) done. Ghut = hearts. Bunut = creation; design. 1. Baajh = without. Sehj(u) = spiritual state

above the effects of Maya. Pause. Soheh(i) = look impressive (majestic). Moheh(i) = captivate. Proveh(i) = string together (like beads in a necklace). 2. Kerta = Creator. Munn(i) Vusaayay = embeds in mind. Bani = words in praise of Waheguru. 3. Bhoogta = the one who enjoys; receive the rewards or punishment. Bundhan = bonds. Mookta = free from bonds. Alukh(u) = inconceivable. Likhaavniya = shows; enlightens. 4. Chhaaya = shadow (effect on living beings); darkness (ignorance). Jugat(u) = world. Oopaaya = created. Goondaata = source of all virtues (Waheguru). 5. Thaap(i) = (having) created. Oothaapay = destroy. Kaaray = (put to) work. 6. Sayva = service (obey Huqam). Sehj(i) = (in) higher spiritual state. 7. Oocha Oocho = higher and higher (above Maya). Ghut = heart.8.
MEANING: Only Waheguru's Light is the light (soul) in everybody; the Perfect Guru shows this Light with His Shabad. (Even though, it is the same Light in everybody, yet everybody has his different characteristics). Waheguru Himself has created such differences among human beings. 1. I am a sacrifice for all those who sing praise of Waheguru. Nobody can attain the spiritual state above the effects of Maya without the Guru; only those devotees attain such a state who take shelter of the Guru. Pause. You look very majestic and captivate the whole world, oh Waheguru! Like the beads of a necklace that stay attached to a common string, You keep the world under Your control with the single thread of Your Huqam. You, Yourself, cause comforts and discomforts for the living beings, and "show" Yourself to the devotees who take the Guru's shelter. 2. The Creator Himself does everything and makes the living beings do whatever He wishes. He implants Guru's Shabad Himself in devotees' minds. Guru's Shabad is the word of praise of Waheguru, which the devotee recites and shares with others. 3. You, Yourself, are the creator of the universe, and Yourself enjoys it (by being present in them). At the same time, You are always free from all the bonds because You are above the effects of Maya, and have no bonds to break. As you are always above the effects of Maya, it is impossible to discern You, but You reveal Yourself (to the devotees through the Guru), oh eternal Waheguru! 4. Waheguru, Himself is Maya, and Himself its effect on living beings. He, Himself, has implanted feelings of attachment in the world. He is the source of all virtues, and (being present in living beings), Himself sings His praise and recites to the people. 5. He does everything himself and makes the living beings do whatever He wishes them to do. He creates the universe Himself, and destroys it too. There is nothing that happens outside Him (which He is not in His control), and He Himself puts the world to business (worldly chores). 6.
Waheguru Himself gives and takes away life. He Himself connects individuals to the Guru and then to Himself. A true devotee of the Guru always enjoys comfort by serving Him and Waheguru, and attains the state of blissfulness. 7. Waheguru is higher and higher (above the effects of Maya), so it is impossible to "see" Him; some rare person "sees" Him to whom He "shows" Himself. He, Himself, implants His Naam in the heart of His devotees and "shows" Himself for them to see, oh Nanak! 8.26.27.

ਮਾਝ ਮਹਲਾ 3: ਮੇਰਾ ਪ੍ਰਭੁ ਭਰਪੂਰਿ ਰਹਿਆ ਸਭ ਥਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਘਰ ਹੀ ਮਹਿ ਪਾਈ॥ ਸਦਾ ਸਰੇਵੀ ਇਕ ਮਨਿ ਧਿਆਈ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਜਗਜੀਵਨੁ ਮਨਿ ਵਸਾਵਣਿਆ॥ ਹਰਿ ਜਗਜੀਵਨੁ ਨਿਰਭਉ ਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 1॥ਰਹਾਉ॥ ਘਰ ਮਹਿ ਧਰਤੀ ਥਉਲੁ ਪਤਾਲਾ॥ ਘਰ ਹੀ ਮਹਿ ਪ੍ਰੀਤਮੁ ਸਦਾ ਹੈ ਬਾਲਾ॥ ਸਦਾ

ਅਨੰਦਿ ਰਹੈ ਸੁਖਦਾਤਾ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 2॥ ਕਾਇਆ ਅੰਦਰਿ ਹਉਮੈ ਮੇਰਾ॥ ਜੰਮਣ ਮਰਣੁ ਨ ਚੂਕੈ ਫੇਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਹਉਮੈ ਮਾਰੈ ਸਚੋ ਸਚੁ ਧਿਆਵਣਿਆ॥ 3॥ ਕਾਇਆ ਅੰਦਰਿ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਭਾਈ॥ ਦੁਹੀ ਮਿਲਿ ਕੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥ ਦੋਵੈ ਮਾਰਿ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਵੈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਵਣਿਆ॥ 4॥ ਘਰ ਹੀ ਮਹਿ ਦੂਜੈ ਭਾਇ ਅਨੇਰਾ॥ ਚਾਨਣੁ ਹੋਵੈ ਛੋਡੈ ਹਉਮੈ ਮੇਰਾ॥ ਪਰਗਟੁ ਸਬਦੁ ਹੈ ਸੁਖਦਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਣਿਆ॥ 5॥ ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਟੁ ਪਾਸਾਰਾ॥ ਗੁਰ ਸਾਖੀ ਮਿਟਿਆ ਅੰਧਿਆਰਾ॥ ਕਮਲੁ ਬਿਗਾਸਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ॥ 6॥ ਅੰਦਰਿ ਮਹਲ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰਾ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਨਾਮੁ ਅਪਾਰਾ॥ ਗੁਰਮੁਖਿ ਵਣਜੇ ਸਦਾ ਵਾਪਾਰੀ ਲਾਹਾ ਨਾਮੁ ਸਦ ਪਾਵਣਿਆ॥ 7॥ ਆਪੇ ਵਥੁ ਰਾਖੈ ਆਪੇ ਦੇਇ॥ ਗੁਰਮੁਖਿ ਵਣਜਹਿ ਕੇਈ ਕੇਇ॥ ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਕਰਿ ਕਿਰਪਾ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 8॥27॥28॥

Majh Mehla 3: Mayra Prubh(u) bhurpoor(i) ruhiya subh thaayeen. Gur persadi ghur hee meh(i) payee. Suda srayveen, ikk mun(i) dhiyaayee, Gurmukh(i) Sach(i) smaavniya. 1. Houn vaari jeeo vaari, Jugjeevun(u) mun(i) vusaavniya. Hur(i) Jugjeevun(u) Nirbhou Daata, Gurmut(i) sehj(i) smaavniya. 1. Ruhaou. Ghur meh(i) dherti dhaul(u) putaala. Ghur hee meh(i) Preetum(u) suda haiy baala. Suda anund(i) ruhaiy Sukhdaata, Gurmut(i) sehj(i) smaavniya. 2. Kaayaan undar(i) haumein mayra. Jumun mern(u) na chookaiy fayra. Gurmukh(i) hovaiy su haumein maaraiy, Sacho Sach(u) dhiyaavniya. 3. Kaayaan undar(i) paap(u) poonn(u) dooyay bhaayee. Dooheen mil(i) kaiy srisht(i) oopaayee. Dovaiy maar(i) jaayay Ikutt(u) ghur(i) aavaiy, Gurmut(i) sehj(i) smaavniya. 4. Ghur hee meh(i) doojaiy bhaayay anayraa. Chaanun hovaiy chhodaiy haumein mayra. Pergut(u) shabad(u) haiy Sookhdaata, undin(u) Naam(u) dhiyaavniya. 5. Untar(i) Jot(i) pergut(u) paasaara. Gur Saakhi mitiya undiyaara. Kumul(u) bigaas(i) suda sookh(u) paaya, joti Jot(i) milaavniya. 6. Undar(i) mehl ruttani bhuray bhundaara. Gurmukh(i) paaya Naam(u) Apaara. Gurmukh(i) vunjay suda vaapaari, laaha Naam(u) sud paavniya. 7. Aapay Vuth(u) raakhaiy, aapay dayay. Gurmukh(i) vunjeh(i) kayee kayay. Nanak jis(u) nudr(i) kuray so paayay, kur(i) kirpa munn(i) vusaavniya. 8.27.28.

Word Meaning: Bhurpoor(i) = omnipresent. Ghur(i) = in the heart. Srayveen = serve with devotion. Ikk mun(i) = with full concentration. Sach(i) = in God. 1. Jugjeevun(u) = life of the world (Waheguru). Nirbhou = fearless; perfectly Just. Sehj(i) = in a mental state above the effects of Maya. Pause. Dhaul(u) = the mythical ox which supports the earth. Ptaala = the underworld. Baala = child–like; pure–minded. Anund(i) = in bliss. 2. Kaayaan = body. Mayra = mine (ego). Na Chookay Fayra = the rebirth cycle is not broken. Sacho Sach(u) = pure Truth (Waheguru only). 3. Poonn(u) = virtuous deeds. Srisht(i) = world. Ikutt(u) = One (Waheguru). Ghur(i) = in the heart. 4. Doojaiy Bhaayay = in the love of the other (Maya). Anayraa = Hunayra = darkness. Chaanun = light. Chhodaiy = quit. Mayra = mine (selfishness). Pergut = visible. 5. Jot(i) = Waheguru's light. Paasaara = expanse. Saakhi = Teaching. Kumal = lotus flower; heart. Bigaas(i) = blooming. Joti = light (soul). 6. Mehl = mansion; heart. Ruttani Bhuray = full of precious virtues (Guru's Shabad). Bhundaara = treasures. Apaara = limitless (Waheguru). Vunjay = deals in. Laaha = profit; benefit. Sud = always. 7. Vuth = desired precious item (Waheguru's Naam). Raakhaiy = retains; does not share. Kayee Kay = only a few. Nudr(i) = kind sight. 8.

MEANING: (Even though) Waheguru is omnipresent, He can be realized only by the grace of the Guru. Taking Guru's shelter, one should serve Waheguru (sing His praise) all the time with full devotion, as a result of which, he will merge into Him. 1.
I offer my life to those who make their heart home for Waheguru to reside there (embed Him in mind). One can unite with Waheguru, which is the life of the whole world, is fearless, and is the provider for the whole world, in the high spiritual state above the effects of Maya (with a peaceful mind). Pause.
Once an individual has Waheguru's Naam in his heart, he comes to know the secrets of the earth, the mythical ox that supports it (a Hindu belief), and the underworld (which they believe is controlled by Waheguru). The devotee attains the spiritual state above Maya through the Guru's advice and always remains in a blissful state. 2.
The man also has big haumein and ego in his mind because of which his reincarnation cycle never breaks. A devotee overcomes his haumein in Guru's shelter, and recites the Naam of Waheguru only. 3. The mind also contemplates virtuous and ignoble deeds, which are like brothers (living in the same house – human mind), and both are the cause of reproduction (reincarnation) of the whole world. A true devotee overcomes both of them with the grace of the Guru, and enshrines Waheguru's Naam in his mind, and attains the spiritual state above the effects of Maya. 4.
Because of the love for Maya, there is complete darkness in the human mind; but once the mind is enlightened (by the Guru), it gets rid of all its selfishness and ego. With the enlightenment by Guru's Shabad, which is the source of all comfort, the individual recites Waheguru's Naam day and night. 5. With Guru's Teachings, the human mind is enlightened, whereby all its darkness is dispelled, and the individual can "see" the whole expanse of the universe. His mind blooms like a lotus flower and merges into Waheguru to stay blissful all the time. 6.
There are invaluable hidden treasures of virtues (seeds of Waheguru's Naam) in the human mind, but Waheguru's Naam can be realized only by the Guru's grace. A devotee of the Guru always deals in the virtuous qualities and realizes Waheguru's Naam as the benefit (spiritual wealth). 7.
Waheguru keeps the invaluable thing (His Naam) away from some, and gives it to others (as per His Will). But only a few devotees, who have the kind sight of Waheguru, deal in His Naam, and get it enshrined in their mind by His grace, oh Nanak! 8.27.28.

ਮਾਝ ਮਹਲਾ 3॥ ਹਰਿ ਆਪੇ ਮੇਲੇ ਸੇਵ ਕਰਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਾਉ ਦੂਜਾ ਜਾਏ॥ ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਗੁਣਦਾਤਾ ਹਰਿ ਗੁਣ ਮਹਿ ਆਪਿ ਸਮਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਸਚੁ ਸਚਾ ਹਿਰਦੈ ਵਸਾਵਣਿਆ॥ ਸਚਾ ਨਾਮੁ ਸਦਾ ਹੈ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦੀ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਗੁਰ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ॥ ਸੇਵਕ ਸੇਵਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਤਾ॥ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਸਦਾ ਜਨ ਸੋਹਹਿ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਵਣਿਆ॥ 2॥ ਇਸੁ ਗੁਫਾ ਮਹਿ ਇਕੁ ਥਾਨੁ ਸੁਹਾਇਆ॥ ਪੂਰੈ ਗੁਰਿ ਹਉਮੈ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਨਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ॥ 3॥
(ਅੰਗ 127)॥ ਗੁਰ ਕੈ ਸਬਦਿ ਇਹੁ ਗੁਫਾ ਵੀਚਾਰੇ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅੰਤਰਿ ਵਸੇ ਮੁਰਾਰੇ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਬਦਿ ਸੁਹਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਵਣਿਆ॥ 4॥ ਜਮੁ ਜਾਗਾਤੀ ਦੂਜੈ ਭਾਇ ਕਰੁ ਲਾਏ॥ ਨਾਵਹੁ ਭੂਲੇ ਦੇਇ ਸਜਾਏ॥ ਘੜੀ ਮੁਹਤ ਕਾ ਲੇਖਾ ਲੇਵੈ ਰਤੀਅਹੁ ਮਾਸਾ ਤੋਲ ਕਢਾਵਣਿਆ॥ 5॥ ਪੇਈਅੜੈ ਪਿਰੁ ਚੇਤੇ ਨਾਹੀ॥ ਦੂਜੈ ਮੁਠੀ ਰੋਵੈ ਧਾਹੀ॥ ਖਰੀ ਕੁਆਲਿਓ ਕੁਰੂਪਿ ਕੁਲਖਣੀ ਸੁਪਨੇ ਪਿਰੁ ਨਹੀ ਪਾਵਣਿਆ॥ 6॥ ਪੇਈਅੜੈ ਪਿਰੁ ਮੰਨਿ ਵਸਾਇਆ॥ ਪੂਰੈ ਗੁਰਿ ਹਦੂਰਿ

ਦਿਖਾਇਆ॥ ਕਾਮਣਿ ਪਿਰੁ ਰਾਖਿਆ ਕੰਠਿ ਲਾਇ ਸਬਦੇ ਪਿਰੁ ਰਾਵੈ ਸੇਜ ਸੁਹਾਵਣਿਆ॥ 7॥ ਆਪੇ ਦੇਵੈ ਸਦਿ ਬੁਲਾਏ॥ ਆਪਣਾ ਨਾਉ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਅਨਦਿਨੁ ਸਦਾ ਗੁਣ ਗਾਵਣਿਆ॥ 8॥28॥29॥

Majh Mehla 3: Hur(i) aapay maylay sayv kuraayay. Gur kaiy Shabad(i) bhaao dooja jaayay. Hur(i) nirmul(u) suda goondaata, Hur(i) goon meh(i) Aap(i) smaavniya. 1. Huoun vaari jeeo vaari, Sach(u) Sacha hirdaiy vusaavniya. Sacha Naam(u) suda haiy nirmul(u), Gur Shabadi munn(i) vusaavniya. 1. Ruhaou. Aapay Gur Daata, kerm bidhaata. Sayvuk sayveh(i), Gurmukh(i) Hur(i) jaata. Amrit Naam(i) suda jun soheh(i), Gurmut(i) Hur(i) rus(u) paavniya. 2. Iss(u) goofa meh(i) ikk(u) thaan(u) soohaayiya. Pooraiy Gur(i) haumein bherm(u) chookaaya. Undin(u) Naam(u) slaahun(i) rung(i) raatay, Gur kirpa tay paavniya. 3.

(PAGE 127): Gur kaiy Shabad(i) eho goofa veechaaray. Naam(u) Nirunjun(u) untar(i) vusay Mooraray. Hur(i) goon gaavaiy Shabad(i) soohaayay, mil(i) Preetum sookh(u) paavniya. 4. Jum(u) jagaati doojaiy bhaayay kur(u) laayay. Naavoun bhoolay dayay sujaayay. Ghurri moohut ka laykha layvaiy, ruttioun maasa toal kudaavniya. 5. Payiurraiy Pir(u) chaytay naahi. Doojaiy mootthi, rovaiy dhaahi. Khuri kooaaliyo kuroop(i) koolukhani, soopnay Pir(u) nuhee paavniya. 6. Payiurraiy Pir(u) munn(i) vusaaya. Pooraiy Gur(i) hudoor(i) dikhaaya. Kaamun(i) Pir(u) raakhiya kuntth(i) laayay, Shabaday Pir(u) raavaiy sayj soohaavniya. 7. Aapay dayvaiy sud(i) boolaayay. Aapna Naoun munn(i) vusaayay. Nanak Naam(u) milaiy vudiyaayee undin(u) suda goon gaavniya. 8.28.29.

Word Meaning: Bhaao Dooja = love for Maya. Nirmul(u) = clean; pure. Goondaata = source of virtues. Smaavniya = is mixed with (present). 1.
Hirdaiy = in the heart. Munn(i) Visaavniya = is embedded in mind. Pause.
Kerm Bidhaara = writer of fate. Jaata = recognized; connected with. Jun = devotees. Soheh(i) = look dignified; are adorned. Rus(u) = taste; essence. 2.
Goofa = cave (heart). Thaan(u) = place (heart). Bherm = misbeliefs. 3.
Nirunjun(u) = above the effects of Maya (unjun); Waheguru. Mooraray = God. 4.
Jum = angel of death. Jagaati = the tax collector (punishes). Kur(u) = tax (punishment for bad deeds). Ghurri Moohut = every moment. Laykha = account. Rutti Maasa = very small units of weight for precious metals. Toal =weight. 5.
Payiurraiy = parents' home (this life). Pir(u) = husband (Waheguru). Chaytay = remember. Mootthi = deceived. Rovaiy Dhaahi = wail; cry aloud. Khuri = much. Kooaaliyo = of bad clan. Kuroop(i) = ugly. Koolukhni = having bad qualities (vices). Soopnay = (in) dreams. 6. Hudoor(i) = right in front. Kuntth Laayay = hold tightly to the neck (remember always). Raavaiy = enjoys. Sayj = bed (of heart). 7.
Sud Boolaayay = call in. Vudiyaayee = praise; respect. 8.

MEANING: Waheguru, Himself, connects some devotees with Him and makes them serve Him (recite His Naam). Such devotees lose their love for Maya with the Guru's Shabad. God is always pure (Perfect), and is the source of all virtues – actually, He is present in virtues (where there is virtue, there is God). 1.
I am a sacrifice for all those who have embedded His eternal Naam in their heart. Waheguru's eternal Naam is always pure and is embedded in the mind by the Guru's Shabad. Pause. Waheguru, Himself is the Guru, and the writer of the fate of living beings. The devotees serve the Guru and come to recognize Waheguru (get connected with Him). The devotees always look dignified with Waheguru's Naam at

heart, and enjoy the essence of His Naam in the shelter of the Guru (with His guidance). 2. The human mind in the body is adorned when the Guru dispels the doubts and misbeliefs of the individual. Imbued in the love of Waheguru, such devotees sing His praise day and night with the grace of the Guru. 3. One analyzes his mind with Guru's Shabad, when Waheguru's Naam comes to dwell in his mind. With the pleasing (comforting) Shabad of the Guru, he sings Waheguru's virtues and feels blissful to connect with God. 4. The individuals who love Maya and have forgotten Waheguru's Naam are heavily taxed (given punishment) by the tax collector, the Angel of justice. He strictly demands the account of every moment like a goldsmith who weighs gold to the last *rutti*. 5. A human bride, who does not remember her husband (Waheguru) in the present life, cries loudly as she is robbed of good qualities by her love for Maya. In the judgment of Waheguru, as husband, she is like a wife of a very low class, ugly, and with bad qualities, and who can never enjoy the company of her husband, even in her dreams. 6.
The Guru "shows" the presence of Waheguru clearly to the devotee who enshrines Waheguru's Naam in his heart. With Guru's Shabad, such a human bride keeps Waheguru close to her heart all the time, and enjoys the company of the husband (Waheguru) on the bed of her mind which is adorned by virtues now. 7.
Waheguru calls such a devotee in and gives His Naam for the devotee to embed in his mind. Waheguru's Naam wins respect when a devotee sings His virtues day and night, oh Nanak! 8.28.29.

Commented [DSS1]:

ਮਾਝ ਮਹਲਾ 3: ਊਤਮ ਜਨਮੁ ਸੁਥਾਨਿ ਹੈ ਵਾਸਾ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਘਰ ਮਾਹਿ ਉਦਾਸਾ॥ ਹਰਿ ਰੰਗਿ ਰਹਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਰਸੁ ਮਨੁ ਤ੍ਰਿਪਤਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਪੜਿ ਬੁਝਿ ਮੰਨਿ ਵਸਾਵਨਿਆ॥ ਗੁਰਮੁਖਿ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਸਾਲਾਹਹਿ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਵਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਅਲਖ ਅਭੇਉ ਹਰਿ ਰਹਿਆ ਸਮਾਏ॥ ਉਪਾਇ ਨ ਕਿਤੀ ਪਾਇਆ ਜਾਏ॥ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਭੇਟੈ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਵਨਿਆ॥ 2॥ ਦੂਜੈ ਭਾਇ ਪੜੈ ਨਹੀ ਬੂਝੈ॥ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਕਾਰਣਿ ਲੂਝੈ॥ ਤ੍ਰਿਬਿਧਿ ਬੰਧਨ ਤੂਟੈ ਗੁਰ ਸਬਦੀ ਗੁਰ ਸਬਦੀ ਮੁਕਤਿ ਕਰਾਵਨਿਆ॥ 3॥ ਇਹੁ ਮਨ ਚੰਚਲੁ ਵਸਿ ਨ ਆਵੈ॥ ਦੁਬਿਧਾ ਲਾਗੈ ਦਹਦਿਸਿ ਧਾਵੈ॥ ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਮਹਿ ਰਾਤਾ ਬਿਖੁ ਹੀ ਮਾਹਿ ਪਚਾਵਨਿਆ॥ 4॥ ਹਉ ਹਉ ਕਰੇ ਤੈ ਆਪੁ ਜਣਾਏ॥ ਬਹੁ ਕਰਮ ਕਰੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਏ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਵੈ ਬਖਸੇ ਸਬਦਿ ਸੁਹਾਵਨਿਆ॥ 5॥ ਉਪਜੈ ਪਚੈ ਹਰਿ ਬੂਝੈ ਨਾਹੀ॥ ਅਨਦਿਨੁ ਦੂਜੈ ਭਾਇ ਫਿਰਾਹੀ॥ ਮਨਮੁਖ ਜਨਮੁ ਗਇਆ ਹੈ ਬਿਰਥਾ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਨਿਆ॥ 6॥ ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਗਾਰੁ ਬਣਾਏ॥ ਮਨਮੁਖ ਅੰਧੁ ਐਸੇ ਕਰਮ ਕਮਾਏ॥ ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਨਿਆ॥ 7॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ॥ ਪੂਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਵਨਿਆ॥ 8॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਸੋਹਹਿ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵਨਿਆ॥ 9॥29॥30॥

Majh Mehla 3: Ootum junum(u) soothaan(i) haiy vaasa. Satgur(u) sayveh(i) ghur maah(i) oodaasa. Hur(i) rung(i) ruheh(i) suda rung(i) raatay, Hur(i) rus(u) mun(u) triptaavniya. 1. Huoun vaari jeeo vaari, purrh(i) boojh(i) munn(i) vusaavniya. Gurmukh(i) purreh(i), Hur(i) Naam salaaheh(i), Dur(i) Sachaiy sobha paavniya. 1. Ruhaou. Alukh Abhayo Hur(i) ruhiya smaayay. Oopaayay na kiti paaya jaayay. Kirpa kuray ta Satgur(u) bhaytaiy, nudri mayl(i) milaavniya. 2. Doojaiy bhaayay purreh(i), nuhee boojhay. Tribidh(i) Maya kaarun(i) loojhaiy. Tribidh(i) bundhun tootaiy Gur

Shabadi, Gur Shabadi mookt(i) kraavniya. 3. Eho mun chunchul(u) vus na aavaiy. Doobidha laagaiy dehdis(i) dhaavaiy. Bikh(u) ka keerra bikh(u) meh(i) raata, bikh(u) hee maah(i) puchaavniya. 4. Huoun, huoun kuray taiy aap(u) junaayay. Buhou kerm kuraiy, kichh(u) thaayayn na paayay. Toojh tay baahur(i) kichhoo na hovaiy, bukhshay Shabad(i) soohaavniya. 5. Oopjaiy puchaiy, Hur(i) boojhaiy naahi. Undin(u) doojaiy bhaaya phiraahi. Munmukh junum(u) guyya haiy birtha, unt(i) guyya puchhutaavniya. 6. Pir(u) perdays(i), sigaar(u) bunaayay. Munmukh undh(u) aisay kerm kmaayay. Hult(i) na sobha, pult(i) na dhoyee, birtha junum(u) guvaavniya. 7. Hur(i) ka Naam(u) kinaiy virlaiy jaata. Pooraiy Gur kaiy Shabad(i) puchhaata. Undin(u) bhagat(i) kuray din(u) raati, sehjay hee sookh(u) paavniya. 8. Subh meh(i) vertaiy Aiko soyee. Gurmukh(i) virla boojhaiy koyee. Nanak Naam(i) rutay jun soheh(i), kur kirpa Aap(i) milaavniya. 9.29.30.

Word Meaning: Ootum = superior. Soothaan(i) = beautiful place; clean (pure) heart. Ghur Maah(i) = in the house (heart). Oodaasa = detachment from Maya. Rung(i) = in love. Raatay = imbued. Triptaavniya = is contented. 1. Boojh(i) = understand; unlock secrets. Munn(i) Vusaavniya = embed in mind. Dur(i) Sachay = in Waheguru's Court. Pause. Alukh = inconceivable. Abhayo = whose secrets cannot be known. Opaayay = means. Na Kiti = not by any. Bhaytaiy = connect with. 2. Doojaiy Bhaayay = love for Maya. Tribidh(i) = having three (effects). Kaarun(i) = because of. Loojhaiy = struggles. Bundhun = bonds. Tootaiy = are broken. Mookt(i) = free (from Maya). 3. Chunchul = fickle; unsettling; wandering. Vus = control. Doobidha = caught between two choices (spiritual and Maya); indecisiveness. Dehdis = in ten (every) directions. Dhaavaiy = runs fast. Bikh = poison (Maya). Keerra = worm. Raata = imbued. Puchaavniya = suffer. 4. Houn Houn = I am, I am (self-praise); egoist. Junaayay = shows off. Kerm = rituals. Thaayayn Na Paayay = finds no support; is not approved; not even acknowledged. 5. Oopjaiy = is born. Puchaiy = suffers; dies. Birtha = empty. Unt(i) = in the end. 6. Pir(u) = husband. Perdays = in other country; far away. Sigaar = adorn. Kerm = deeds. Hult(i) = this world. Pult(i) = the next world. Dhoyee = shelter, support. 7. Virlaiy = rare. Puchhaata = recognized; made a connection. Sehjay = without effort. 8. Vertaiy = operates. Aiko Soyee = only one Waheguru. 9.

MEANING: A devotee, who serves (obeys) the Guru, becomes detached from Maya. His heart becomes a beautiful (virtuous) place, and his life becomes much superior. Such devotees are always imbued in Waheguru's love, and are contented enjoying the taste of Waheguru's Naam. 1. I offer my life to those who enshrine Waheguru's Naam in their heart by reading about Him, and getting enlightened. A devotee of the Guru, who reads about Waheguru and sings His praise, finds respect in His Court. Pause. The inconceivable Waheguru, whose secrets cannot be known, is omnipresent, but cannot be realized by any means at the personal level. The only way to realize Him is by taking the Guru's shelter, that too, if Waheguru casts a kind sight on an individual, and kindly connects him with the Guru, who then connects the individual with Him. 2. If a money-minded individual does read about Waheguru, he cannot realize Him (because his mind is not pure), and he still struggles against his love for Maya. The bonds of the Maya, which have three effects, are broken only with the Guru's Shabad. 3. The human mind is highly fickle and difficult to

control. It wanders very fast in every possible direction. Imbued in the love of poisonous Maya, the individual suffers like a worm in poison, which jumps in pain. 4.
A money-minded person shows himself off everywhere, and the egoist indulges in self-praise. He does many deeds to show off, but finds no recognition. Nothing happens outside of Waheguru, who forgives and refines His devotees with Guru's Shabad. 5.
A Maya-engrossed individual is born and dies without recognizing (making a connection with) Waheguru; he wanders day and night in the love for Maya. The spiritual life of the money-minded person goes to waste, and he leaves this world repenting. 6.
The follower of his mind is ignorant and performs some worthless rituals. His efforts are like those of a married woman who beautifies herself when her husband is far away (for whom does she beautify herself?) Such a person gets no praise in this world, and no shelter (support) in the next; his life goes completely to waste. 7.
A rare person makes a connection with Waheguru's Naam by the Guru's Shabad. He worships Waheguru day and night, and enjoys bliss without any extra effort. 8.
Taking Guru's shelter, some rare devotee realizes that it is Waheguru alone which operates everywhere. The devotees imbued in Waheguru Naam find respect, and Waheguru Himself connects them with Him by His Grace. 9.29.30.

(ਅੰਗ 128)॥ ਮਾਝ ਮਹਲਾ 3॥ ਮਨਮੁਖ ਪੜਹਿ ਪੰਡਿਤ ਕਹਾਵਹਿ॥ ਦੂਜੈ ਭਾਇ ਮਹਾ ਦੁਖੁ ਪਾਵਹਿ॥ ਬਿਖਿਆ ਮਾਤੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਵਣਿਆ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸਿਆ ਹਰਿ ਰਸੁ ਸਹਜਿ ਪੀਆਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਵੇਦੁ ਪੜਹਿ ਹਰਿ ਰਸੁ ਨਹੀ ਆਇਆ॥ ਵਾਦੁ ਵਖਾਣਹਿ ਮੋਹਿਆ ਮਾਇਆ॥ ਅਗਿਆਨਮਤੀ ਸਦਾ ਅੰਧਿਆਰਾ ਗੁਰਮੁਖਿ ਬੂਝਿ ਹਰਿ ਗਾਵਣਿਆ॥ 2॥ ਅਕਥੋ ਕਥੀਐ ਸਬਦਿ ਸੁਹਾਵੈ॥ ਗੁਰਮਤੀ ਮਨਿ ਸਚੋ ਭਾਵੈ॥ ਸਚੋ ਸਚੁ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਇਹੁ ਮਨੁ ਸਚਿ ਰੰਗਾਵਣਿਆ॥ 3॥ ਜੋ ਸਚਿ ਰਤੇ ਤਿਨ ਸਚੋ ਭਾਵੈ॥ ਆਪੇ ਦੇਇ ਨ ਪਛੋਤਾਵੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਚੁ ਜਾਤਾ ਮਿਲਿ ਸਚੇ ਸੁਖੁ ਪਾਵਣਿਆ॥ 4॥ ਕੂੜੁ ਕੁਸਤੁ ਤਿਨਾ ਮੈਲੁ ਨ ਲਾਗੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਜਾਗੈ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਘਟ ਭੀਤਰਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਿਆ॥ 5॥ ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਤਤੁ ਨ ਜਾਣਹਿ॥ ਮੂਲਹੁ ਭੁਲੇ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ॥ ਮੋਹ ਬਿਆਪੇ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਵਣਿਆ॥ 6॥ ਵੇਦੁ ਪੁਕਾਰੈ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ॥ ਮਨਮੁਖ ਨ ਬੂਝਹਿ ਦੂਜੈ ਭਾਇਆ। ਤ੍ਰੈ ਗੁਣ ਪੜਹਿ ਹਰਿ ਏਕੁ ਨ ਜਾਣਹਿ ਬਿਨੁ ਬੂਝੈ ਦੁਖੁ ਪਾਵਣਿਆ॥ 7॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਥਾਪਿ ਮਿਲਾਏ॥ ਗੁਰ ਸਬਦੀ ਸਹਸਾ ਦੁਖੁ ਚੁਕਾਏ॥ ਨਾਨਕ ਨਾਵੈ ਕੀ ਸਚੀ ਵਡਿਆਈ ਨਾਮੋ ਮੰਨਿ ਸੁਖੁ ਪਾਵਣਿਆ॥ 8॥30॥31॥

(PAGE 128): **Majh Mehla 3:** Munmukh purreh(i) Pundit kuhaaveh(i). Doojaiy bhaayay maha dookh(u) paaveh(i). Bikhiya maatay kichh(u) soojhaiy naahi, phir(i) phir(i) jooni aavniya. 1. Huoun varri jeeo vaari, haumein maar(i) milaavniya. Gur sayva tay Hur(i) mun(i) vusiya, Hur(i) rus(u) sehj(I) peaavniya. 1. Ruhaou. Vayd(u) purreh(i) Hur(i) rus(u) nuhee aaya. Vaad(u) vukhaaneh(i) mohiya Maya. Ugiyanmuti suda undhiyara Gurmukh(i) boojh(i) Hur(i) gaavniya. 2. Akutho kuthiyaiy Shabad(i) soohaavaiy. Gurmati mun(i) Sacho bhaavaiy. Sacho Sach(u) ruveh(i) din(u) raati, eho mun(i) Sach(i) rungaavniya. 3. Jo Sach(i) ruttay tin Sacho bhaavaiy. Aapay dayay na puchhotaavaiy. Gur kaiy Shabad suda Sach(u) jaata, mil(i) Sachay sookh(u) paavniya. 4. Koorr(u) koosut(u) tinha maiyl(u) na laagaiy. Gur persadi undin(u) jaagaiy. Nirmul Naam(u) vusaiy ghut bheetar(i), joti Jot(i) milaavniya. 5. Traiy goon purreh(i), Hur(i)

Tut(u) na jaaneh(i). Moolhoun bhoollay Gur Shabad(u) na puchhaaneh(i). Moh biyaapay kichh(u) soojhaiy naahi, Gur Shabadi Hur(i) paavniya. 6. Vayd(u) pookaaraiy tribidh(i) Maya. Munmukh na boojheh(i) doojaiy bhaayaa. Traiy goon purreh(i) Hur(i) Aik(u) na jaaneh(i), bin(u) boojhaiy dookh(u) paavniya. 7. Ja tis(u) bhaavaiy ta thaap(i) milaayay. Gur Shabadi sehsa dookh(u) chookaayay. Nanak Naavaiy kee Sachi vudiyaayee, Naamo munn(i) sookh(u) paavniya. 8.30.31.

Word Meaning: Doojaiy Bhaayay = in the love for the other (Maya). Bikhiya = poisonous (Maya). Maatay = intoxicated; state of rapture; delight. Soojhaiy = think of. Jooni = different life forms. 1. Mun(i) Vusiya = embeds in mind; appears; enlightens mind. Sehj(i) = (in) the state of peaceful mind. Pause.
Rus(u) = essence; taste. Vaad(u) = aggressive discussion. Vukhaaneh(i) = utter; explain. Ugiyaanmuti = ignorant. Boojh(i) = by understanding. 2.
Akutho = indescribable. Kuthiyaiy = describe. Soohaavay = comforting. Ruveh(i) = recite (Waheguru's Naam). Rungaavniya = imbue; dye. 3.
Bhaavaiy = is liked. Puchhotaavaiy = repents. Jaata = realized. 4.
Koorr(u) = lies; false (worldly attractions). Koosut(u) = lies. Jaagaiy = awake; watchful. Bheetar(i) = in side. Ghut = heart. Joti = soul. Jot(i) = Waheguru. 5.
Traiy Goon = the three effects of Maya. Tut(u) = reality. Moolhoun = (from the) base; source. Bhoollay = lost; misled. Biyaapay = affects. 6.
Vayd(u) = Vedas. Tribidh(i) = (having) three affects. Boojhaiy = know the truth. 7.
Thaap(i) = create; adorn with virtues. Sehsa = doubts; misbeliefs. Chookaayay = remove; get rid of. Vudiyaayee = praise; respect. 8.

MEANING: The Brahman reads religious books to people and calls himself a pundit (a highly learned man), But in reality, he is no religious man; all his acts are just a show off, and he is a lover of Maya. As a result of his ritualistic acts, he suffers a lot. Intoxicated in the thoughts of Maya, he cannot think of anything worthy and is reborn again, and again. 1. I offer my life to those who overcome their haumein, and become "one" with God. By serving the Guru (obeying Him), Waheguru appears in their heart, and they enjoy the taste of union with Waheguru in the high spiritual state, above Maya. Pause. A money-minded individual (Brahman) does read the Vedas, but never enjoys the taste of Waheguru's union because his reading is just for the sake of discussions, prompted by his love for Maya, which robs him of his good qualities. The mind of such an ignorant person is always dark; on the other hand, the mind of a devotee is enlightened, and he sings Waheguru's praise. 2.
With the mind-enlightening Shabad of the Guru, we can discuss the traits (virtues) of the otherwise indescribable Waheguru. With Guru's Teaching, one develops love for Waheguru. He recites Waheguru's Naam day and night, and his mind is imbued with Waheguru's love. 3. Of course, those who are imbued with Waheguru's love, like Him. Waheguru Himself gives His Naam to His favourites, and never repents. One comes to recognize Waheguru (connects with Him) by the Guru's Shabad, and experiences real comfort. 4. Such devotees never catch the filth of attraction for the perishables and of falsehood. They are watchful day and night with Guru's Shabad. The pure (holy) Naam stays in their mind, and their souls merge with Waheguru. 5. Those who read religious books but love Maya, which has three qualities, do not realize the reality of Waheguru. They are misled from the beginning and do not understand the importance of the Guru's Shabad. Worldly

attachments overwhelm them, as a result of which, they cannot think that Waheguru can be realized with the Guru's Shabad only. 6. The Vedas also discuss the three effects of Maya, but the Maya-loving individual does not realize this. He still reads the Vedas, but only for the love of Maya. But, without realizing the reality of the "One" (Waheguru), he suffers a lot. 7. When Waheguru likes, He, Himself, connects individuals with Him, and dispels their discomfort due to their misbeliefs, with Guru's Shabad. The real respect is earned by Waheguru's Naam, and the comfort of mind also comes from the Naam, oh Nanak! 8.30.31

ਮਾਝ ਮਹਲਾ 3॥ ਨਿਰਗੁਣੁ ਸਰਗੁਣੁ ਆਪੇ ਸੋਈ॥ ਤਤੁ ਪਛਾਣੈ ਸੋ ਪੰਡਿਤੁ ਹੋਈ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਵਣਿਆ॥ ਹਰਿ ਰਸੁ ਚਾਖਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਨਿਹਕਰਮੀ ਜੋ ਸਬਦੁ ਬੀਚਾਰੇ॥ ਅੰਤਰਿ ਤਤੁ ਗਿਆਨਿ ਹਉਮੈ ਮਾਰੇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਪਾਏ ਤ੍ਰੈ ਗੁਣ ਮੇਟਿ ਸਮਾਵਣਿਆ॥ 2॥ ਹਉਮੈ ਕਰੈ ਨਿਹਕਰਮੀ ਨ ਹੋਵੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਖੋਵੈ॥ ਅੰਤਰਿ ਬਿਬੇਕੁ ਸਦਾ ਆਪੁ ਵੀਚਾਰੇ ਗੁਰ ਸਬਦੀ ਗੁਣ ਗਾਵਣਿਆ॥ 3॥ ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਨਿਰਮਲੁ ਸੋਈ॥ ਸੰਤ ਚੁਗਹਿ ਨਿਤ ਗੁਰਮੁਖਿ ਹੋਈ॥ ਇਸਨਾਨੁ ਕਰਹਿ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ॥ 4॥ ਨਿਰਮਲ ਹੰਸਾ ਪ੍ਰੇਮ ਪਿਆਰਿ॥ ਹਰਿ ਸਰਿ ਵਸੈ ਹਉਮੈ ਮਾਰਿ॥

(ਅੰਗ 129)॥ ਅਹਿਨਿਸਿ ਪ੍ਰੀਤਿ ਸਬਦਿ ਸਾਚੈ ਹਰਿ ਸਰਿ ਵਾਸਾ ਪਾਵਣਿਆ॥ 5॥ ਮਨਮੁਖ ਸਦਾ ਬਗੁ ਮੈਲਾ ਹਉਮੈ ਮਲੁ ਲਾਈ॥ ਇਸਨਾਨੁ ਕਰੈ ਪਰੁ ਮੈਲੁ ਨ ਜਾਈ॥ ਜੀਵਤੁ ਮਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਵਣਿਆ॥ 6॥ ਰਤਨੁ ਪਦਾਰਥੁ ਘਰ ਤੇ ਪਾਇਆ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ ਘਟਿ ਚਾਨਣੁ ਆਪੁ ਪਛਾਨਣਿਆ॥ 7॥ ਆਪਿ ਉਪਾਏ ਤੈ ਆਪੇ ਵੇਖੈ॥ ਸਤਿਗੁਰ ਸੇਵੈ ਸੋ ਜਨੁ ਲੇਖੈ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਵਣਿਆ॥ 8॥31॥32॥

Majh Mehla 3: Nirgoon(u) Surgoon(u) aapay Soyee. Tut(u) puchhaanaiy so pundit hoyee. Aap(i) turaiy suglay kool taaraiy Hur(i) Naam(u) munn(i) vusaavniya. 1. Huoun vaari jeeo vaari, Hur(i) rus(u) chukh(i) saad(u) paavniya. Hur(i) rus(u) chaakheh(i) say jun nirmul, nirmul Naam(u) dhiyaavniya. 1. Ruhaou. So nihkermi jo Shabad(u) beechaaray. Untar(i) Tut(u) Giyan(i), haumein maaray. Naam(u) Pdaruth(u) nau nidh(i) paayay, traiy goon mayt(i) smaavniya. 2. Haumein kuraiy, nihkermi na hovaiy. Gur persadi haumein khovaiy. Untar(i) bibayk(u), suda aap(u) veechaaray, Gur Shabadi goon gaavniya. 3. Hur(i) sur(i) saagar(u) nirmul Soyee. Sunt choogeh(i) nit Gurmukh(i) hoyee. Ishnaan(u) kureh(i) suda din(u) raati, haumein maiyl(u) chookaavniya. 4. Nirmul hunsa praym piyaar(i). Hur(i) sur(i) vusaiy haumein maar(i).

(PAGE 129): Ehinis(i) preet(i) Shabad(i) Sachaiy, Hur(i)-Sur(i) vaasa paavniya. 5. Munmukh suda bug(u) maiyla, haumein mul(u) laayee. Ishnaan(u) kuraiy, pur(u) maiyl(u) na jaayee. Jeevut(u) muraiy, Gur Shabad beechaaraiy, haumein maiyl(u) chookaavniya. 6. Ruttan pdaruth ghur tay paaya. Pooraiy Satgur(i) Shabad(u) soonaaya. Gur persad(i) mitiya undhiara, ghut(i) chaanun(u) aap(u) puchhanuniya. 7. Aap(i) oopaayay taiy Aapay vaykhaiy. Satgur sayvaiy so jun(u) laykhaiy. Nanak Naam(u) vusaiy ghut untar(i), Gur kirpa tay paavniya. 8.31.32.

Word Meaning: Nirgoon = formless (no visible traits); above the three effects of Maya. Surgoon = manifesting (hidden) in nature, with the three effects of Maya. Tut(u) =

reality. Puchhaanay = recognize; have a deep understanding. Pundit = knowledgeable. Turaiy = find salvation. Kool = clan (associates). 1.
Rus(u) = essence; taste. Chukh(i) = to taste. Saad(u) = taste. Jun= devotee. Pause. Nihkermi = one who does not indulge (unaffected). Giyaan(i) = having Divine Knowledge. Pdaruth = highly valuable article (Waheguru's Naam). Nau Nidh(i) = the nine mystical treasures. Mayt(i) = erase. 2. Bibayk(u) = knowledge; ability to tell right from wrong. Aap(u) veechaaray = self-analysis. 3.
Sur(i) = body of water. Soyee = the same (Waheguru). Sunt = devotee. Choogeh(i) = pick up food (for soul). Ishnaan = bathe (cleanse mind in Naam-water). Haumein Maiyl(u) = filth of selfishness and ego). 4. Hunsa = swan-like (clean soul). (The swan is considered to be a clean animal in the Hindu Granths). Vusaiy = reside. Ehinis(i) = day and night. 5. Bug(u) = bugula = heron (imposter). Bugula is considered a mean imposter because he looks like a swan but catches fish or toads, giving the impression of a swan which does not eat fish. Jeevut Muraiy = lives in the world but kills his worldly desires. 6. Ruttan Pdaruth = invaluable article like precious stones (Waheguru's Naam). Undhiyara = darkness (ignorance). Ghut = heart. Chaanun = light (enlightenment). Aap(u) = self. 7.
Oopaayay = created. Vakhaiy = looks after. Lakhaiy = in the record (of successful people); approved (by Waheguru). 8.
MEANING: Waheguru manifests Himself in two forms – (Nirgoon) (above the effects of Maya), and (Surgoon) in nature with the effects of Maya. Only that individual deserves to be called a pundit who understands (internalizes) this reality. By embedding Waheguru's Naam in mind, not only does such an individual find salvation for himself, but he also gets salvation for his clan (associates). 1.
I offer my life to all those who enjoy (union with) Waheguru by tasting His Naam. Those who taste Waheguru's Naam have a pure mind as they recite Waheguru's pure Naam. Pause. Only that individual is considered not to indulge in Maya (is above its effects) who ponders on the Guru's Shabad, and overcomes his selfishness and ego with the enlightenment of his mind. He acquires the invaluable Naam, which is like having all the nine treasures, and merges with Waheguru by overcoming the effects of Maya. 2. A man, who is gripped by haumein, cannot be above the effects of Maya. He has to get rid of his haumein by the grace of the Guru. A man who analyzes his mind all the time acquires the wisdom to tell the right from the wrong and sings Waheguru's praise by Guru's Shabad. 3. Waheguru is pure and is like the sea of all virtues; the holy devotees of the Guru feed on these virtues all the time. They take a dip in Naam-Amrit day and night, and thereby wash away the filth of their haumein. 4. With dedicated love for God, man's soul is purified. Such an individual gets rid of his haumein, and always resides in the ocean of Waheguru (stays absorbed in Him). With day and night love for Waheguru's Shabad; he resides in Waheguru-sea (stays connected with Him). 5. The follower of his mind is an imposter, like a heron who is very different inside from his (innocent) looks, and always carries the filth of haumein. He may take dips in the waters of holy places, but the filth of haumein never goes away. Of course, if he kills his sensual desires and leads his life as per the Guru's Shabad, his filth of haumein is washed away. 6.

If one “listens” to Guru’s Shabad with dedication, he can acquire invaluable Waheguru’s Naam in his mind. With Guru’s grace, the darkness of his mind disappears, and he recognizes himself with the enlightened mind. 7.
Waheguru creates the world Himself, and looks after it too. A person who serves Waheguru gets the account of his bad deeds obliterated, and is honoured because Waheguru’s Naam enlightens his mind by the grace of the Guru, oh Nanak! 8.31.32.

ਮਾਝ ਮਹਲਾ 3॥ ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਸਬਾਇਆ॥ ਤ੍ਰੈ ਗੁਣ ਦੀਸਹਿ ਮੋਹਿਆ ਮਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਬੂਝੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਵਨਿਆ॥ ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਸੋ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ ਹਰਿ ਦਰਿ ਮਹਲੀ ਸੋਭਾ ਪਾਵਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਦੇਵੀ ਦੇਵਾ ਮੂਲੁ ਹੈ ਮਾਇਆ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਜਿਨਿ ਉਪਾਇਆ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਸਰਿਆ ਸੰਸਾਰੇ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵਨਿਆ॥ 2॥ ਤਿਸੁ ਵਿਚਿ ਗਿਆਨੁ ਰਤਨੁ ਇਕੁ ਪਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਕਮਾਵੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਧਿਆਵਨਿਆ॥ 3॥ ਪੇਈਅੜੈ ਧਨ ਭਰਮਿ ਭੁਲਾਣੀ॥ ਦੂਜੈ ਲਾਗੀ ਫਿਰਿ ਪਛੋਤਾਣੀ॥ ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਵਾਏ ਸੁਪਨੈ ਸੁਖੁ ਨ ਪਾਵਨਿਆ॥ 4॥ ਪੇਈਅੜੈ ਧਨ ਕੰਤੁ ਸਮਾਲੇ॥ ਗੁਰ ਪਰਸਾਦੀ ਵੇਖੈ ਨਾਲੇ॥ ਪਿਰ ਕੈ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਸਬਦਿ ਸਿੰਗਾਰੁ ਬਣਾਵਨਿਆ॥ 5॥ ਸਫਲੁ ਜਨਮੁ ਜਿਨਾ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ ਦੂਜਾ ਭਾਉ ਗੁਰ ਸਬਦਿ ਜਲਾਇਆ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮਿਲਿ ਸਤਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਵਨਿਆ॥ 6॥ ਸਤਿਗੁਰ ਨ ਸੇਵੇ ਸੋ ਕਾਹੇ ਆਇਆ॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਮਨਮੁਖਿ ਨਾਮੁ ਚਿਤਿ ਨ ਆਵੈ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਦੁਖੁ ਪਾਵਨਿਆ॥ 7॥ ਜਿਨਿ ਸਿਸਟ ਸਾਜੀ ਸੋਈ ਜਾਣੈ॥ ਆਪੇ ਮੇਲੈ ਸਬਦਿ ਪਛਾਣੈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲਿਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਵਨਿਆ॥ 8॥1॥32॥33॥

Majh Mehla 3: Maya moh(u) jugut(u) subaaya. Traiy goon deeseh(i) mohiya Maya. Gur persadi ko virla boojhaiy, chauthaiy pud(i) liv laavniya. 1. Huoun vaari jeeo vaari, maya moh(u) Shabad(i) julaavniya. Maya moh(u) julaayay, so Hur(i) siyoun chit(u) laayay, Hur(i) Dur(i) Mehli sobha paavniya. 1. Ruhaou. Dayvi (Devi) Dayva (Deva) mool(u) haiy Maya. Simrit(i) Shaast jin(i) oopaaya. Kaam(u) krodh(u) pusriya sunsaaray, aayay jaayay dookh(u) paavniya. 2. Tis(u) vich(i) Giyaan ruttan ikk(u) paaya. Gur persadi munn(i) vusaaya. Jut(u) sut(u) sunjum(u) Sach(u) kumaavaiy, Gur(i) Pooraiy Naam(u) dhiyaavniya. 3. Payiurraiy dhun bherm(i) bhoolaani. Doojaiy laagi phir(i) puchhotaani. Hult(u) pult(u) dovaiy guvaayay, soopnay sookh(u) na paavniya. 4. Payiurraiy dhun kunt(u) smaalay. Gur pesadi vaykhaiy naalay. Pir kaiy sehj(i) ruhaiy rung(i) raati, Shabad(i) shingaar(u) bunaavniya. 5. Sufl(u) junum(u) jinha Satgur(u) paaya. Dooja bhaao Gur Shabad(i) julaaya. Aiko ruv(i) ruhiya ghut untar(i) mil(i) Sutsungat(i) Hur(i) goon gaavniya. 6. Satgur na sayvay so kaahay aaya. Dhrig(u) jeevun(u), birtha junum(u) guvaaya. Munmukh(i) Naam(u) chit(i) na aavaiy, bin(u) Naavaiy buhou dookh(u) paavniya. 7. Jin(i) sisht saaji, soyee jaanaiy. Aapay maylaiy Shabad(i) puchhaanaiy. Nanak Naam(u) miliya, tin jun kuou jin Dhoor(i) mustuk(i) laykh(u) likhaavniya. 8.1.32.33.

Word Meaning: Maya Moh(u) = attachment for Maya. Subaaya = the whole world. Traiy goon = affected by the three effects of Maya (living beings). Mohiya = captivated. Virla = some rare. Chauthaiy Pud(i) = the fourth (highest) level of spirituality above the effects of Maya. Liv = focus; concentration; connecting with Waheguru. 1. Julaavniya = is burnt. Siyoun = with. Chit(u) = mind. Dur(i) = door (court). Pause. Mool(u) = basis. Simrit Shast = Hindu Granths. Kaam(u) = lust. Pusriya = is spread (has gripped). Aavay Jaayay = takes birth and dies (rebirths). 2.

Tis(u) Vich(i) = in that (heart). Ruttan = precious like a precious stone. Jut(u) = celibacy. Sat(u) = service to man kind. Sunjum(u) = contro on sensual desires. Sach(u) = truthfulness. Kmaavaiy = works for. Pooraiy = perfect. 3.
Payiurraiy = in paternal house (this world). Dhun = woman (human being). Bherm(i) Bhoolaani = lost in doubts. Hult(u) = this world. Pult(u) = the next world. 4.
Kunt(u) = husband (Waheguru). Smaalay = look after; remember. Sehj(i) = in the spiritual state where Maya has no effect (mind quits wandering). Rung(i) Raati = imbued in love. Shingaar(u) = adornment. 5. Sufl(u) = successful. Dooja Bhaao = love for the other (Maya). Aiko = only God. Ruv(i) Ruhiya = is present. Ghut = heart. 6. Kaahay = what for? Dhrig(u) = condemnable. Birtha = empty; uselessly. 7. Sisht = Srishti = world. Saaji = created. Puchhaanaiy = recognize (get connected with). Dhoor(i) = from the root (source). Mustuk = forehead. Laykh(u) = destiny. 8.
MEANING: The whole world is in the grip of mind-captivating Maya. All the living beings are affected by the three qualities of Maya, and are captivated by it. A rare person realizes this when he attains the fourth level of spiritual awareness (above the effects of Maya) by the grace of the Guru. 1. I am a sacrifice for all those who burn down (overcome) their attachment to Maya by the Guru's Shabad. An individual who overcomes his attachment to Maya applies his mind to Waheguru (gets connected with Him) and wins the praise of Waheguru at His door, in His court, and in His mansion (they all mean the same). Pause. The basis of all the gods and goddesses is Maya, as discussed in the Hindu Granths, the Simritis, and the Shastras. Lust and rage are rampant in the world, and as a result of that, living beings take birth, die, and are born again. 2. Waheguru has placed a precious thing - Divine knowledge (His Naam) - in the human mind, but it lies dormant. It appears in the mind of the devotee only with the grace of the Guru. Some people try to observe celibacy, to have their sensual desires under control, and to have high moral character by the stubbornness of their mind, but fail to make any connection with God, even if they are able to control their desires. On the other hand, a devotee of Waheguru does not need to put in any special efforts to control his desires because they are controlled automatically when he recites Waheguru's Naam in the shelter of the Guru. 3.
In love with Maya, a human bride is misled by her misbeliefs, and forgets her husband, Waheguru, and has to repent at the end. She wastes away both the worlds – the present, and the next – and gets no comfort even in her dreams. 4.
If a human bride remembers her husband (Waheguru) in the present life, and "sees" him around by the grace of the Guru, she adorns her life (with virtues), and stays always imbued in the love of her husband – Waheguru. 5.
Those who have made a connection with Satguru and burn down their love for Maya with Guru's Shabad make their life a success. Waheguru alone is present in their heart, and they sing His praise in the company of the holy congregation. 6.
What is the use of taking birth as a human if one does not serve Satguru? His life is condemnable because he wastes away his precious human life. The follower of his mind does not remember Waheguru's Naam, and suffers big time without it. 7.
Only Waheguru, who has created the world, knows all this (how to connect people with Him). He connects them with Him by making them recognize (love) the Guru's Shabad. However, only that individual gets to embed Waheguru's Naam in his heart who has

had this (union with Waheguru) prewritten on his forehead, right from the beginning, oh Nanak. 1.32.33.

ਮਾਝ ਮਹਲਾ 4॥ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਆਪੇ॥ ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਨਿਰੰਕਾਰੀ ਨਾਮੁ ਧਿਆਵਨਿਆ॥

(ਅੰਗ 130)॥ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਘਟਿ ਘਟਿ ਦੇਖਿਆ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਿਖਾਵਨਿਆ॥ 1॥ਰਹਾਉ॥ ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਸੋਈ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਗੁਰੁ ਪਰਸਾਦੁ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਮੇ ਨਾਮਿ ਸਮਾਵਨਿਆ॥ 2॥ ਤੂੰ ਆਪੇ ਸਚਾ ਸਿਰਜਣਹਾਰਾ॥ ਭਗਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਭੀਜੈ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਵਨਿਆ॥ 3॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਾ ਪ੍ਰਭੁ ਤੇਰੇ॥ ਤੁਧੁ ਸਾਲਾਹੀ ਪ੍ਰੀਤਮ ਮੇਰੇ॥ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਜਾਚਾ ਗੁਰ ਪਰਸਾਦੀ ਤੂ ਪਾਵਨਿਆ॥ 4॥ ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈ॥ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤੂੰ ਲੈਹਿ ਮਿਲਾਈ॥ ਪੂਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਈਐ ਸਬਦੁ ਸੇਵਿ ਸੁਖੁ ਪਾਵਨਿਆ॥ 5॥ ਰਸਨਾ ਗੁਣਵੰਤੀ ਗੁਣ ਗਾਵੈ॥ ਨਾਮੁ ਸਲਾਹੇ ਸਚੇ ਭਾਵੈ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤੀ ਮਿਲਿ ਸਚੈ ਸੋਭਾ ਪਾਵਨਿਆ॥ 6॥ ਮਨਮੁਖੁ ਕਰਮ ਕਰੇ ਅਹੰਕਾਰੀ॥ ਜੂਐ ਜਨਮੁ ਸਭ ਬਾਜੀ ਹਾਰੀ॥ ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਫਿਰਿ ਫਿਰਿ ਆਵਣ ਜਾਵਨਿਆ॥ 7॥ ਆਪੇ ਕਰਤਾ ਦੇ ਵਡਿਆਈ॥ ਜਿਨ ਕਉ ਆਪਿ ਲਿਖਤੁ ਧੁਰਿ ਪਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਪਾਵਨਿਆ॥ 8॥1॥34॥

Majh Mehla 4: Aad(i) Purakh(u) uprumpur(u) aapay. Aapay thaapay, thaap(i) oothaapay. Subh meh(i) vertaiy aiko soyee, Gurmukh(i) sobha paavniya. 1. Huoun vaari jeeo vaari, Nirunkari Naam(u) dhiyaavniya.

(PAGE 130): Tis(u) roop(u) na raykhiya, ghut(i) ghut(i) daykhiya, Gurmukh(i) Alukh(u) likhaavniya. 1. Ruhaou. Tu duyaal(u) kirpal(u) Prubh(u) soyee. Toodh(u) bin(u) dooja uver(u) na koyee. Gur(u) persad(u) kuray Naam(u) dayvay, Naamay Naam(u) smaavniya. 2. Tu aapay Sacha Sirjunhaara. Bhagati bhuray Tayray bhundaara. Gurmukh(i) Naam(u) milaiy mun(u) bheejaiy, sehj(i) smaadh(i) lugaavniya. 3. Undin(u) goon gaavaan Prubh(u) Tayray. Toodh(u) salaahi Preetum mayray. Toodh(u) bin(u) uver(u) na koyee jaachaan, Gur persaadi Tu paavniya. 4. Agumm(u) Agoachar(u) mit(i) nuhee payee. Apni kirpa kureh(i), Tu laiyheh(i) milayee. Pooraiy Gur kaiy Shabad(i) dhiyaayiyaiy, Shabad sayv(i) sookh(u) paavniya. 5. Rusna goonvunti goon gaavaiy. Naam(u) salaahay Sachay bhaavaiy. Gurmukh(i) suda ruhaiy rung(i) raati, mil(i) Sachaiy sobha paavniya. 6. Munmukh(u) kerm kuray ahunkaari. Joovaiy junum(u) subh baaji haari. Untar(i) lobh(u) maha goobaara, phir(i) phir(i) aavun jaavniya. 7. Aapay Kerta day vudiyaayee. Jin kuou Aap(i) likhut(u) dhoor(i) payee. Nanak Naam(u) milaiy bhuou bhunjun, Gur Shabadi sookh(u) paavniya. 8.1.34.

Word Meaning: Aad(i) = the original source; root of all. Purakh(u) = living power. Uprumpur(u) = limitless; who does not need any help from anybody. Thaap = to create. Oothaap = to destroy. Vertaiy = operates. Sobha = praise. 1. Nirunkaar = formless; without any shape. Raykhiya = physical features. Ghut(i) = heart. Alukh = invisible; indescribable. Likhaavniya = to show; describe. Pause. Duyaal(u) = Kirpal(u) = kind. Uver(u) = other; else. Naamay = with Naam. 2. Sirjunhaara = Creator. Bhundaara = treasures. Bheejaiy = gets imbued. Sehj(i) = (in) spiritual state above Maya. Smaadh(i) = to be fully connected. 3.

Undin(u) = day and night. Jaachaan = wish. 4. Agumm(u) = (physically) inaccessible. Agoachar(u) = inconceivable. Mit(i) = measurement; limit. 5. Rusna = tongue. Goonvunti = virtuous. Bhaavaiy = is liked. Rung(i) Raati = imbued with (Waheguru's) love. Sobha = praise. 6.
Kerm = deeds; rituals. Ahunkaari = full of conceit; egoistic. Joovaiy = in gamble. Baaji = game. Maha Goobaara = extreme darkness (ignorance). 7.
Kerta = Creator. Vudiyaayee = honour; respect. Likhut(u) Dhoor(i) = pre-written from the Source. Bhuou = fear; worries. Bhunjun = destroyer. 8.
MEANING: Living Power Waheguru, which is the origin (source) of the universe, and which does not need anybody's help, creates the universe all by Himself, and then Himself destroys it. He operates in everybody's heart, but only those who take the Guru's shelter are honoured (by Waheguru for realizing Him). 1. I am a sacrifice for all those who recite the Naam of the formless Waheguru. Even though Waheguru has no physical features, He is present in everybody's heart; but the invisible Waheguru can be "seen" (understood or realized) only by taking the Guru's shelter. Pause.
You are very kind and compassionate, and there is nobody other than You (like You) in this universe, oh Waheguru. If the Guru is kind and gives Your Naam to someone (connects with You), the recipient can merge into You by reciting Your Naam. 2.
You are eternal, and the creator of the universe, oh Waheguru. Your treasures are always full of worship (there is never a shortage, no matter how many people receive Your Naam). One's mind is imbued with Your Love if the Guru kindly gives Your Naam to him; he meditates on Your Naam and attains the spiritual state above the effects of Maya. 3. I wish to sing Your praise day and night, oh Waheguru! I wish to sing Your virtues only, my dear Waheguru, and do not wish for anyone else. (I also realize that) One can connect with You only by the grace of the Guru. 4.
Waheguru is physically inaccessible and incomprehensible, and nobody has ever found his measurements. One can only connect with You with Your kindness, (but will still never know Your limits). You are worshipped by Guru's Shabad, and one attains blissfulness when he serves You with Guru's Shabad, oh Waheguru. 5.
The tongue, which sings His virtues, itself acquires those virtues, and those who recite His Naam, are liked by the eternal Waheguru. The devotees of the Guru are always imbued with Waheguru's love and earn praise by connecting with Him. 6.
The followers of their mind perform deeds only to boost their ego (which is a gamble, as they hope to win Waheguru's favour by doing a few perceived good deeds of their vested interests), and thus lose the game of their precious life. Because of greed, their minds are in deep darkness (ignorance), and they continue to stay in the cycle of birth and death. 7.
Waheguru Himself bestows honour on some individuals for whom He had preordained it from the beginning. By Guru's Shabad, such individuals acquire the Naam, which is the destroyer of all fears (worries), and they enjoy blissfulness, oh Nanak. 8.1.34.

ਮਾਝ ਮਹਲਾ 5 ਘਰੁ 1॥ ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ॥ ਨਾਮੁ ਰਤਨੁ ਲੈ ਗੁਝਾ ਰਖਿਆ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਸਭ ਤੇ ਊਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਲਖਾਵਣਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਕਲਿ ਮਹਿ ਨਾਮੁ ਸੁਣਾਵਣਿਆ॥ਸੰਤ ਪਿਆਰੇ ਸਚੈ ਧਾਰੇ ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਵਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਸਾਧਿਕ ਸਿਧ ਜਿਸੈ ਕਉ ਫਿਰਦੇ॥ ਬ੍ਰਹਮੇ ਇੰਦ੍ਰ ਧਿਆਇਨਿ ਹਿਰਦੇ॥ ਕੋਟਿ ਤੇਤੀਸਾ

ਖੋਜਹਿ ਤਾ ਕਉ ਗੁਰ ਮਿਲਿ ਹਿਰਦੈ ਗਾਵਨਿਆ॥ 2॥ ਆਠ ਪਹਰ ਤੁਧੁ ਜਾਪੇ ਪਵਨਾ॥ ਧਰਤੀ ਸੇਵਕ ਪਾਇਕ ਚਰਨਾ॥ ਖਾਣੀ ਬਾਣੀ ਸਰਬ ਨਿਵਾਸੀ ਸਭਨਾ ਕੈ ਮਨਿ ਭਾਵਨਿਆ॥ 3॥ ਸਾਚਾ ਸਾਹਿਬੁ ਗੁਰਮੁਖਿ ਜਾਪੇ॥ ਪੂਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸਿਞਾਪੇ॥ ਜਿਨ ਪੀਆ ਸੇਈ ਤ੍ਰਿਪਤਾਸੇ ਸਚੇ ਸਚਿ ਅਘਾਵਨਿਆ॥ 4॥ *ਤਿਹੁ* ਘਰ ਸਹਜਾ ਸੋਈ ਸੁਹੇਲਾ॥ ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਸਦ ਕੇਲਾ॥ ਸੋ ਧਨਵੰਤਾ ਸੋ ਵਡ ਸਾਹਾ ਜੋ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਵਨਿਆ॥ 5॥ ਪਹਿਲੋ ਦੇ ਤੈ ਰਿਜਕੁ ਸਮਾਹਾ॥ ਪਿਛੋ ਦੇ ਤੈ ਜੰਤੁ ਉਪਾਹਾ॥ ਤੁਧੁ ਜੇਵਡ ਦਾਤਾ ਅਵਰੁ ਨ ਸੁਆਮੀ ਲਵੈ ਨ ਕੋਈ ਲਾਵਨਿਆ॥ 6॥ ਜਿਸੁ ਤੂ ਤੁਠਾ ਸੋ ਤੁਧੁ ਧਿਆਏ॥ ਸਾਧ ਜਨਾ ਕਾ ਮੰਤ੍ਰੁ ਕਮਾਏ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਤਿਸੁ ਦਰਗਹ ਠਾਕ ਨ ਪਾਵਨਿਆ॥ 7॥

(ਅੰਗ 131)॥ ਤੂ ਵਡਾ ਤੂ ਊਚੋ ਊਚਾ॥ ਤੂੰ ਬੇਅੰਤੁ ਅਤਿ ਮੂਚੋ ਮੂਚਾ॥ ਹਉ ਕੁਰਬਾਣੀ ਤੇਰੈ ਵੰਞਾ ਨਾਨਕ ਦਾਸ ਦਸਾਵਨਿਆ॥ 8॥1॥35॥

Majh Mehla 5: Untar(i) Alukh(u), na jaayee lukhiya. Naam(u) ruttan(u) laiy goojha rukhiya. Agumm(u) Agoachur(u), subh tay oocha, Gur kaiy Shabad(i) lukhaavniya. 1. Huoun vaari jeeo vaari, kul(i) meh(i) Naam(u) soonaavniya. Sunt piyaaray, Sachaiy dhaaaray, vudbhaagi dershun(u) paavniya. 1. Ruhaou. Sadhik Sidh jisaiy kuou phirday. Brahmay Inder dhiyaayin hirday. Kot(i) tayteesa khojeh(i) Ta kuou, Gur mil(i) hirdaiy gaavniya. 2. Aatth pehr toodh(u) jaapay puvna. Dherti sayvuk paayik churna. Khaani baani serb nivaasi, subhna kaiy mun(i) bhaavniya. 3. Sacha Sahib(u) Gurmukh(i) jaapay. Pooraiy Gur kaiy Shabad(i) sinjaapay. Jin peeya sayee triptaasay, Sachay Sach(i) aghaavniya. 4. Tis(u) ghur(i) sehja soyee soohayla. Anund binod kuray sud kayla. So dhunvunta, so vud shaha, jo Gur Churni mun(u) laavniya. 5.
Pehlon day Taiyn rijuk smaaha. Pichhon day Taiyn junt(u) oopaaha. Toodh(u) jayvud daata uver(u) na Soami, luvaiy na koyee laavniya. 6. Jis Tu toottha so Toodh(u) dhiyaayay. Sadh junaa ka muntar kumaayay. Aap(i) turaiy suglay kool taaray, tis(u) Durgeh tthaak na paavniya. 7.

(PAGE 131): Tu vuda Tu oocho oocha, Tu bayunt(u) ut(i) moocho moocha. Houn koorbaani Tayray vunjaan, Nanak daas dusaavniya. 8.1.35.

Word Meaning: Alukh(u) = invisible; indiscernible. Lukhiya = “seen”; understood. Ruttan = precious stone. Goojha = hidden. Agumm(u) = (physically) inaccessible. Agoachar(u) = inconceivable. Lukhaavniya = is understood. 1.
Kul(u) = Kulyug (considered the worst eon in Hinduism); the world. Sunt = saintly people; devotees. Dhaaray = supported. Vudbhaagi = highly lucky. Pause.
Sadhik = those who purify their bodies by Yogic exercises. Brahmay = many Brahmas. Hirday = (in) heart. Kot(i) Tayteesa = 330 million gods of Hindus. Khojeh(i) = search for. Ta Kuou = Him. 2. Aatth Pehr = twenty-four hours. Toodh(u) = You. Jaapay = recites (Naam). Puvna = air. Paayik = servant. Churna = (of) feet. Khaani = sources of reproduction. Baani = languages; means of communication. Serb Nivaasi = present in all of them. Bhaavniya = is liked. 3.
Sinjaapay = recognizes; gets connected. Triptaasay = contented. Aghaavniya = fully satisfied. 4. Tis(u) Ghur(i) = in that heart. Sehja = peace of mind due to a higher spiritual state. Soohayla = enjoying comfort; blissful. Anund = bliss. Binod = zest; gusto. Kayla = alone; detached. Dhunvunta = rich. Shaha = money-lender. 5. Pehlon = before. Rijuk = food. Smaaha = made arrangements. Pichhon = after. Junt(u) = living being. Jayvud = as great. Luvaiy = equal; at par. 6.
Toottha = pleased to be kind. Sadh = Guru. Muntar = Shabad (Teachings). Kmaayay = work towards. Traiy = finds salvation. Kool = associates. Tthaak = restraint. 7.

Bayunt(u) = without limits. Moocha = large. Vunjaan = (i) go; I do. Daas Dusaavniya = slave of slaves. 8.

MEANING: The invisible God in the form of His Naam, resides hidden in every heart, but cannot be seen with our eyes. The physically inaccessible and the incomprehensible Waheguru is the highest of all (much above the effects of Maya) but can be "seen" or realized only with the Guru's Shabad. 1.

I offer my life to all those who recite Waheguru's Naam in this world. The supreme devotees are dear to God, and are supported by Him; but only the highly lucky people get to see them (make a connection with them). Pause.

Waheguru, which is being searched for by the accomplished Sidh yogis and the yogis and whom gods like Brahma and Indra worship, and the 330 million other gods search for Him, can be worshiped only by connecting with the Guru (in His shelter). 2.

The air worships Waheguru (is at His Command) all the twenty-four hours, and the earth is a slave at His feet. Waheguru resides in the hearts of, and is liked by, all the living beings of the four sources of reproduction, and by those which have different ways to communicate. 3. The True Lord is revealed in the shelter of the Guru, and can be recognized (can be accessed) by the Shabad of the Perfect Guru. Whoever tastes Waheguru's Naam-Amrit becomes fully content and can achieve complete satisfaction by being "one" with Him. 4.

An individual who attains the state of high spirituality above the effects of Maya enjoys all comforts. (Even while living in the family) He stays detached from worldly attractions, is always zestful and blissful. That individual is rich in the real sense, and is a huge banker (mine of virtues), who stitches his mind to the Feet (Shabad) of the Guru. 5.

Waheguru makes arrangements for the food for each kind of living being before He creates them. Nobody else is as great as the Lord Waheguru, and no one can equal Him. 6. Only those individuals worship You whom You are pleased to be kind to, and they act on the Shabad of the Guru, oh Waheguru! They swim across the sea of Maya (get emancipated), and find salvation for their associates as well, and there is no restriction for them in Waheguru's Court. 7. You are huge, and higher and higher; You are limitless and larger and larger, oh Waheguru. I offer my life to (serve) You, and I (Nanak) am a slave of Your slaves, oh Waheguru! 8.1.35

ਮਾਝ ਮਹਲਾ 5॥ ਕਉਨੁ ਸੁ ਮੁਕਤਾ ਕਉਨੁ ਸੁ ਜੁਗਤਾ॥ ਕਉਨੁ ਸੁ ਗਿਆਨੀ ਕਉਨੁ ਸੁ ਬਕਤਾ॥ ਕਉਨੁ ਸੁ ਗਿਰਹੀ ਕਉਣ ਉਦਾਸੀ ਕਉਨੁ ਸੁ ਕੀਮਤਿ ਪਾਏ ਜੀਉ॥ 1॥ ਕਿਨਿ ਬਿਧਿ ਬਾਧਾ ਕਿਨਿ ਬਿਧਿ ਛੂਟਾ॥ ਕਿਨਿ ਬਿਧਿ ਆਵਨੁ ਜਾਣਾ ਤੂਟਾ॥ ਕਉਨੁ ਕਰਮ ਕਉਣ ਨਿਹਕਰਮਾ ਕਉਨੁ ਸੁ ਕਹੈ ਕਹਾਏ ਜੀਉ॥ 2॥ ਕਉਨੁ ਸੁ ਸੁਖੀਆ ਕਉਨੁ ਸੁ ਦੁਖੀਆ॥ ਕਉਨੁ ਸੁ ਸਨਮੁਖੁ ਕਉਨੁ ਵੇਮੁਖੀਆ॥ ਕਿਨਿ ਬਿਧਿ ਮਿਲੀਐ ਕਿਨਿ ਬਿਧਿ ਬਿਛੁਰੈ ਇਹੁ ਬਿਧਿ ਕਉਨੁ ਪ੍ਰਗਟਾਏ ਜੀਉ॥ 3॥ ਕਉਨੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ॥ ਕਉਨੁ ਉਪਦੇਸੁ ਜਿਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ॥ ਕਉਨੁ ਸੁ ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਕਿਨਿ ਬਿਧਿ ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ॥ 4॥ ਗੁਰਮੁਖਿ ਮੁਕਤਾ ਗੁਰਮੁਖਿ ਜੁਗਤਾ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੀ ਗੁਰਮੁਖਿ ਬਕਤਾ॥ ਧੰਨੁ ਗਿਰਹੀ ਉਦਾਸੀ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਪਾਏ ਜੀਉ॥ 5॥ ਹਉਮੈ ਬਾਧਾ ਗੁਰਮੁਖਿ ਛੂਟਾ॥ ਗੁਰਮੁਖਿ ਆਵਨੁ ਜਾਵਨੁ ਤੂਟਾ॥ ਗੁਰਮੁਖਿ ਕਰਮ ਗੁਰਮੁਖਿ ਨਿਹਕਰਮਾ ਗੁਰਮੁਖਿ ਕਰੇ ਸੁ ਸੁਭਾਏ ਜੀਉ॥ 6॥ ਗੁਰਮੁਖਿ ਸੁਖੀਆ ਮਨਮੁਖਿ ਦੁਖੀਆ॥ ਗੁਰਮੁਖਿ ਸਨਮੁਖੁ ਮਨਮੁਖਿ ਵੇਮੁਖੀਆ॥ ਗੁਰਮੁਖਿ ਮਿਲੀਐ ਮਨਮੁਖਿ ਵਿਛੁਰੈ ਗੁਰਮੁਖਿ ਬਿਧਿ ਪ੍ਰਗਟਾਏ ਜੀਉ॥ 7॥ ਗੁਰਮੁਖਿ ਅਖਰੁ ਜਿਤੁ ਧਾਵਤੁ ਰਹਤਾ॥ ਗੁਰਮੁਖਿ ਉਪਦੇਸੁ ਦੁਖੁ ਸੁਖੁ ਸਮ ਸਹਤਾ॥ ਗੁਰਮੁਖਿ ਚਾਲ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਕੀਰਤਨੁ ਗਾਏ ਜੀਉ॥ 8॥ ਸਗਲੀ

ਬਣਤ ਬਣਾਈ ਆਪੇ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਥਾਪੇ॥ ਇਕਸੁ ਤੇ ਹੋਇਓ ਅਨੰਤਾ ਨਾਨਕ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ ਜੀਉ॥ 9॥2॥36॥

Majh Mehla 5: Kaun(u) su mookta, kaun(u) su joogta. Kaun(u) su giyaani, kaun(u) su bukta. Kaun(u) girhee, kaun(u) oodaasi, kaun(u) su keemut(i) paayay jeeo. 1. Kin(i) bidh(i) bandha, nin(i) bidh(i) chhoota. Kin(i) bidh(i) aavun jaana toota. Kaun(u) kerm, kaun(u) nihkerma, kaun(u) su kuhaiy kuhaayay jeeo. 2. Kaun su sookhiya, kaun(u) su dookhiya. Kaun(u) su sunmukh(u) kaun(u) vaymookhiya. Kin(i) bidh(i) miliyaiy kin(i) bidh(i) bichhuraiy, eho bidh(i) kaun(u) pergtaayay jeeo. 3. Kaun(u) su akkhur(u) jit(u) dhaavut rehta. Kaun(u) oopdaysh(u) jit(u) dookh(u) sookh(u) sum sehta. Kaun(u) so chaal jit(u) Parbrahm dhiyaayay, kin(i) bidh(i) keertun gaayay jeeo. 4. Gurmukh(i) mookta, Gurmukh(i) joogta. Gurmukh(i) giyaani, Gurmukh(i) bukta. Dhunn girhee, oodaasi Gurmukh(i), Gurmukh(i) keemut(i) paayay jeeo. 5. Haumein baandha, Gurmukh(i) chhoota. Gurmukh(i) aavun(u) jaavun(u) toota. Gurmukh(i) kerm Gurmukh(i) nihkerma, Gurmukh(i) kuray su soobhaayay jeeo. 6. Gurmukh(i) sookhiya, munmukh(i) dookhiya. Gurmukh(i) sunmukh(u) munmukh(i) vaymukhiya. Gurmukh(i) miliyaiy, munmukh(i) vichhuraiy, Gurmukh(i) bidh(i) pergtaayay jeeo. 7. Gurmukh(i) akkhur(u) jit(u) dhaavut(u) rehta. Gurmukh(i) oopdaysh(u) dookh(u) sookh(u) sum sehta. Gurmukh(i) chaal jit(u) Parbrahm diyaayay, Gurmukh(i) keertun gaayay jeeo. 8. Sugli bunut bunaayee Aapay. Aapay kuray kraayay thaapay. Ikkus(u) tay hoyo Anunta, Nanak Aikus(u) maaheh(i) smaayay jeeo. 9.2.36.

Word Meaning: Mookta = free from all bonds. Joogta = connected (bonded). Giyaani = having Divine Knowledge. Bukta = orator; lecturer. Girhee = family man. Oodaasi = detached from worldly affairs (living in isolation). Keemut(i) Paayay = evaluate (understands the magnanimity of Waheguru). 1. Bidh(i) = means; ways. Baandha = attached (to Maya). Aavun Jaana = birth and death. Toota = (cycle is) broken. Kerm = (noble) deeds. Nihkerma = detached from Maya. 2. Sunmukh(u) = one who obeys the Guru. Vaymookhiya = one who disregards the Guru. Bichhuraiy = get separated. Pergtaayay = clarify. 3. Akkhur(u) = Mantra (words to please or control). Dhaavut = wandering fast; unsettling. Rehta = restraint. Sum = the same; equal. Sehta = endures; accepts. Chaal = rites; customs; way of life. 4. Gurmukh(i) = supreme devotee of the Guru. Dhunn = worthy of respect. 5. Haumein = selfishness and ego. Soobhaayay = with love and respect. 6. Bunut = creation. Thaapay = establish. Ikkus(u) Tay = from One. Anunta = unlimited. Smaayay = merge in. 9.

MEANING: Q: Who is free (from the bonds of Maya), and who is connected (with Waheguru)? Who has Divine Knowledge (connected to Waheguru) and who is a good orator (to describe Waheguru's virtues)? Who is a real family man, and who is detached from Maya? Who can evaluate Waheguru (know His magnanimity)? 1.

Q: How does a man get bonded to Maya, and how can one get freedom from it? How can a man break the cycle of reincarnation? What are the noble deeds, and who is detached from Maya (while living in the family)? Who sings the praise of Waheguru and makes others do the same? 2. Q: Who enjoys comfort (bliss), and who is in discomfort (is worrisome)? Who keeps his face towards the Guru (eager to obey Him), and who faces away from the Guru (disregards Him)? How can I connect with Waheguru, and how can one get disconnected from Him? Who can explain such means (or causes)? 3. Q: What mantra is effective to restrain the fast-

wandering mind, and what is the advice by which one can accept comfort and discomfort the same way (be a stoic)? What lifestyle is most effective to remember Waheguru, and to sing His praise? 4.

Answers to these questions:

It is the supreme devotee of the Guru (a Gurmukh) who is free from the bonds of Maya, and he is the one who is connected with Waheguru. The Gurmukh is the bearer of the Divine Knowledge, and he is the perfect orator to describe Waheguru's virtues. A Gurmukh is worthy of respect whether he is a family man or lives alone. A Gurmukh knows the virtues (magnanimity) of Waheguru. 5.

Man's haumein is the cause of his bonds with Maya, whereas the Gurmukh is free from all such bonds. The reincarnation cycle is broken for the Gurmukh. The deeds of a Gurmukh are noble because all his deeds are selfless, and whatever he does is with love and respect for the Guru. 6. The Gurmukh is blissful, while the follower of his mind is worrisome. The Gurmukh faces towards the Guru (obeys His Command), while the follower of his mind faces away from the Guru. The Gurmukh is connected with Waheguru, while the follower of his mind is disconnected. *Gurmukh's* lifestyle illustrates the path (to connect with God). 7.

Obeying the Guru is the mantra by which one controls one's fickle mind, and one accepts comforts and discomforts the same way, by the advice of the Guru. The lifestyle of the Gurmukh is the one to copy to remember Waheguru and to sing His praise. 8. The whole creation is carried out by Waheguru Himself. He alone does everything, makes the humans do whatever He wishes, and establishes them (in their lifestyles). From being One, Waheguru transforms Himself into countless, and everything eventually merges into Him, oh Nanak! 9.2.36.

ਮਾਝ ਮਹਲਾ 5॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਤਾ ਕਿਆ ਕਾੜਾ॥ ਹਰਿ ਭਗਵੰਤਾ ਤਾ ਜਨੁ ਖਰਾ ਸੁਖਾਲਾ॥ ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਤੂ ਕਰਹਿ ਸੋਈ ਸੁਖ ਪਾਵਨਿਆ॥ 1॥ ਹਉ ਵਾਰੀ ਜੀਉ ਵਾਰੀ ਗੁਰਮੁਖਿ ਮਨਿ ਤਨਿ ਭਾਵਨਿਆ॥ ਤੂੰ ਮੇਰਾ ਪਰਬਤੁ ਤੂ ਮੇਰਾ ਓਲਾ ਤੁਮ ਸੰਗਿ ਲਵੈ ਨ ਲਾਵਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਤੇਰਾ ਕੀਤਾ ਜਿਸੁ ਲਾਗੈ ਮੀਠਾ॥ ਘਟਿ ਘਟਿ ਪਾਰਬ੍ਰਹਮੁ ਤਿਨਿ ਜਨਿ ਡੀਠਾ॥ ਥਾਨਿ ਥਨੰਤਰਿ ਤੂਹੈ ਤੂਹੈ ਇਕੋ ਇਕੁ ਵਰਤਾਵਨਿਆ॥ 2॥ ਸਗਲ ਮਨੋਰਥ ਤੂੰ ਦੇਵਣਹਾਰਾ॥ ਭਗਤੀ ਭਾਇ ਭਰੇ ਭੰਡਾਰਾ॥ ਦਇਆ ਧਾਰਿ ਰਾਖੇ ਤੁਧੁ ਸੋਈ ਪੂਰੈ ਕਰਮਿ ਸਮਾਵਨਿਆ॥ 3॥
(ਅੰਗ 132)॥ ਅੰਧ ਕੂਪ ਤੇ ਕੰਢੈ ਚਾੜੇ॥ ਕਰਿ ਕਿਰਪਾ ਦਾਸ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਹਿ ਸੁਣਿ ਤੋਟਿ ਨ ਆਵਨਿਆ॥4॥ ਐਥੈ ਓਥੈ ਤੂਹੈ ਰਖਵਾਲਾ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਤੁਮ ਹੀ ਪਾਲਾ॥ ਮਾਇਆ ਅਗਨਿ ਨਾ ਪੋਹੈ ਤਿਨ ਕਉ ਰੰਗਿ ਰਤੇ ਗੁਣ ਗਾਵਨਿਆ॥ 5॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਸਮਾਲੀ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਧੁ ਨਦਰਿ ਨਿਹਾਲੀ॥ ਤੂੰ ਮੇਰਾ ਮੀਤੁ ਸਾਜਨੁ ਮੇਰਾ ਸੁਆਮੀ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਨਿਆ॥ 6॥ ਜਿਸ ਕਉ ਤੂੰ ਪ੍ਰਭੁ ਭਇਆ ਸਹਾਈ॥ ਤਿਸੁ ਤਤੀ ਵਾਉ ਨ ਲਗੈ ਕਾਈ॥ ਤੂ ਸਾਹਿਬੁ ਸਰਣਿ ਸੁਖਦਾਤਾ ਸਤਸੰਗਤਿ ਜਪਿ ਪ੍ਰਗਟਾਵਨਿਆ॥ 7॥ ਤੂੰ ਊਚ ਅਥਾਹੁ ਅਪਾਰੁ ਅਮੋਲਾ॥ ਤੂੰ ਸਾਚਾ ਸਾਹਿਬੁ ਦਾਸੁ ਤੇਰਾ ਗੋਲਾ॥ ਤੂ ਮੀਰਾ ਸਾਚੀ ਠਕੁਰਾਈ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵਨਿਆ॥ 8॥3॥37॥

Majh Mehla 5: Prubh(u) abinaashi ta kiya kaarra. Hur(i) Bhugvunta ta jun(u) khura sookhaala. Jea praan maan sookhdaata, Tu kureh(i) soyee sookh paavniya. 1. Huoun vaari jeeo vaari, Gurmukh(i) mun(i) tun(i) bhaavniya. Tu mayra perbut(u) Tu mayra ohla, Toom sung(i) luvaiy na laavniya. 1. Ruhaou. Tayra keeta jis(u) laagaiy meettha. Ghut(i) ghut(i) Parbraham tin(i) jun(i) deettha. Thaan(i) thanuntar(i) Tu haiy, Tu haiy,

Ikko Ikk(u) vertaavniya. 2. Sugal munoruth Tu dayvunhaara. Bhugti bhaayay bhuray bhundaara. Duyya dhaar(i) raakhay toodh(u) Sayee, pooraiy kerm(i) smaavniya. 3.
(PAGE 132): Undh koop tay kundhaiy chaarreh(i). Kur(i) kirpa daas nudr(i) nihaalay. Goon gaaveh(I) Poorun Abinaashi, keh(i) soon(i) toat(i) na aavniya. 4. Aithaiy oathaiy Tu haiy rukhvaala. Maat gerbh meh(i) Toom hee paala. Maya ugn(i) na pohaiy tin kuou, rung(i) ruttay goon gaavniya. 5. Kiya goon Tayray aakh(i) smaaleen. Mun tun untar(i) Toodh(u) nudr(i) nihaaleen. Tu mayra meet(u), saajun(u) mayra Soami, Toodh(u) bin(u) uver(u) na jaan-niya. 6. Jis kuou Tu Prubh(u) bhuyya suhaayee. Tis(u) tutti vaao na luggaiy kaayee. Tu Sahib(u) shern(i) Sookhdaata, Satsungat(i) jup(i) pergtaavniya. 7. Tu ooch athaahou appar(u) amola. Tu Sacha Sahib, daas(u) Tayra goala. Tu meera Saachi Tthakurayee, Nanak bul(i) bul(i) jaavuniya. 8.3.37.
Word Meaning: Abinaashi = non-perishable; everlasting. Kaarra = worry; cause for suffering. Bhugvunta = source of all comfort. Khura = much. Sookhaala = in comfort. Sookhdaata = source of all comfort. 1. Bhaavniya = are liked. Perbut(u) = mountain (of shelter). Ohla = shelter; support. Sung (i) = with; in the company. Luvaiy = equal. Pause. Ghut(i) Ghut(i) = in every heart. Deettha = saw. Thaan(i) Thanuntar (i) = everywhere. Vertaavniya = operates. 2.
Munoruth = objectives. Bhaayay = affectionate. Duya Dhaar(i) = with kindness. Kerm(i) = kindness. Smaavniya = merges (into Waheguru). 3.
Undh Koop = dark well (of Maya). Kundhaiy = (on the) bank; top. Chaarreh(i) = push (or pull) to the top. Nudr(i) = (kind) sight. Nihaalay = nihaaray = sees. Poorun = perfect. Toat(i) = shortage. 4. Aithaiy = here (in this world). Oathaiy = there (next world). Rukhvaala = protector; guard. Gerbh = womb. Paala = raised; nourished. Ugn(i) = fire; heat. Pohaiy = touch; affect. Rung(i) Ruttay = imbued in love. 5. Smaaleen = (I) remember. Meet(u) = Saajun(u) = friend. Soami = Lord. 6. Bhuyya = became. Suhaayee = supporter. Tutti Vaao = hot air; discomfort. Kaayee = any. Shern(i) = shelter (provider). Pergtaavniya = make to appear. 7. Athaahou = unfathomable. Apaar = without limits. Amola = priceless. Daas(u) = servant (personal attendant. Goala = slave. Meera = Master. Saachi = eternal. Tthakuraayee = kingdom; rule. Bul(i) = offer to sacrifice. 8.
MEANING: (If you have faith in) the eternal Waheguru, then why would you have any worries? A devotee, who has faith in Waheguru, which is the source of all comforts, enjoys bliss. You are my life, my soul, my pride, and you are the source of all my comforts; everything You do for me is a source of bliss for me, oh Waheguru! 1.
I offer my life to all those who like You in their mind and body in the shelter of the Guru. You are the mountain of shelter for me, and are my support; nobody can rival You, oh Waheguru! Pause. A supreme devotee, who finds Your Will to be sweet, sees You in every heart (human being). You are omnipresent, and You alone operate everywhere. 2. You fulfill the objectives (needs) of all. The treasures of Your worship and of Your love are always full. Individuals who stay connected with You are protected kindly by You (from the attacks of Maya). 3.
You cast kind sight on Your devotees, and pull them to the top from the dark well of Maya. They sing praise of the Perfect and eternal Waheguru. (They can only sing the virtues), But there are so many virtues in Waheguru; no matter how long they sing and narrate to the people, there is never an end to His virtues. 4.
You are my guard in this world and the next. You also protect and nourish (the fetus)

in the mother's womb. The burning desires of Maya do not even come near the devotees who sing Your praise imbued in Your Love. 5. What virtue of Yours must I recite so as to "see" you in my body and my mind? You are my friend, my pal, and my Lord; I do not acknowledge anybody else, other than You, oh Waheguru. 6. A devotee, whom You support (protect), never suffers even from a minor discomfort. You are the Lord, provider of shelter, and source of all comforts, oh Waheguru. You become "visible" when worshipped in the company of the holy congregation. 7. You are very high (transcendental), unfathomable, limitless, and invaluable (no one can find Your true worth). You are the True Lord, and I am Your slave (personal attendant). You are the real King, and Your Kingship is eternal. I (Nanak) offer my life to You, oh Waheguru. 8.3.37

ਮਾਝ ਮਹਲਾ 5 ਘਰੁ 2॥ ਨਿਤ ਨਿਤ ਦਯੁ ਸਮਾਲੀਐ॥ ਮੂਲਿ ਨ ਮਨਹੁ ਵਿਸਾਰੀਐ॥ ਰਹਾਉ॥ ਸੰਤਾ ਸੰਗਤਿ ਪਾਈਐ॥ ਜਿਤੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਜਾਈਐ॥ ਤੋਸਾ ਹਰਿ ਕਾ ਨਾਮੁ ਲੈ ਤੇਰੇ ਕੁਲਹਿ ਨ ਲਾਗੈ ਗਾਲਿ ਜੀਉ॥ 1॥ ਜੋ ਸਿਮਰੰਦੈ ਸਾਈਐ॥ ਨਰਕਿ ਨ ਸੋਈ ਪਾਈਐ॥ ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ ਜੀਉ॥2॥ ਸੋਈ ਸੁੰਦਰ ਸੋਹਣੇ॥ ਸਾਧਸੰਗਿ ਜਿਨ ਬੈਹਣੇ॥ ਹਰਿ ਧਨੁ ਜਿਨੀ ਸੰਜਿਆ ਸੋਈ ਗੰਭੀਰ ਅਪਾਰ ਜੀਉ॥ 3॥ ਹਰਿ ਅਮਿਉ ਰਸਾਇਨੁ ਪੀਵੀਐ॥ ਮੁਹਿ ਡਿਠੈ ਜਨ ਕੈ ਜੀਵੀਐ॥ ਕਾਰਜ ਸਭਿ ਸਵਾਰਿ ਲੈ ਨਿਤ ਪੂਜਹੁ ਗੁਰ ਕੇ ਪਾਵ ਜੀਉ॥4॥ ਜੋ ਹਰਿ ਕੀਤਾ ਆਪਣਾ॥ ਤਿਨਹਿ ਗੁਸਾਈ ਜਾਪਣਾ॥ ਸੋ ਸੂਰਾ ਪਰਧਾਨੁ ਸੋ ਮਸਤਕਿ ਜਿਸ ਦੈ ਭਾਗੁ ਜੀਉ॥ 5॥ ਮਨ ਮੰਧੇ ਪ੍ਰਭੁ ਅਵਗਾਹੀਆ॥ ਏਹਿ ਰਸ ਭੋਗਣ ਪਾਤਸਾਹੀਆ॥ ਮੰਦਾ ਮੂਲਿ ਨ ਉਪਜਿਓ ਤਰੇ ਸਚੀ ਕਾਰੈ ਲਾਗਿ ਜੀਉ॥ 6॥ ਕਰਤਾ ਮੰਨਿ ਵਸਾਇਆ॥ ਜਨਮੈ ਕਾ ਫਲੁ ਪਾਇਆ॥ ਮਨਿ ਭਾਵੰਦਾ ਕੰਤੁ ਹਰਿ ਤੇਰਾ ਥਿਰੁ ਹੋਆ ਸੋਹਾਗੁ ਜੀਉ॥ 7॥ ਅਟਲ ਪਦਾਰਥੁ ਪਾਇਆ॥ ਭੈ ਭੰਜਨ ਕੀ ਸਰਣਾਇਆ॥ ਲਾਇ ਅੰਚਲਿ ਨਾਨਕ ਤਾਰਿਅਨੁ ਜਿਤਾ ਜਨਮੁ ਅਪਾਰ ਜੀਉ॥ 8॥4॥38॥

Majh Mehla 5 Ghur(u) 2: Nit, nit Duyyou smaaliyaiy. Mool(i) na munhou visaariyaiy. Ruhaou. Suntaan Sungat(i) paayiyaiy. Jit(u) jum kaiy punth(i) na jaayiyaiy. Toasa Hur(i) ka Naam(u) laiy, tayray kooleh(i) na laagaiy gaal(i) jeeo. 1. Jo simrundaiy Sayeeyaiy. Nerk(i) na sayee paayiyaiy. Tutti vaao na lugyee, jin mun(i) voottha aayay jeeo. 2. Sayee soondar sohnay. Sadhsung(i) jin behnaiy. Hur(i) dhun(u) jinhi sunjiya, sayee gumbheer appar jeeo. 3. Hur(i) Amiyo rusaayin(u) peeviyaiy. Mooh(i) ditthaiy jun kaiy jeeviyaiy. Kaaruj subh(i) svaar(i) laiy, nit poojhou Gur kay paanv jeeo. 4. Jo Hur(i) keeta aapna. Tineh(i) Gosaayeen jaapna. So soora, perdhaan so, mustak(i) jis daiy bhaag(u) jeeo. 5. Mun mundhay Prubh(u) uvgaahiya. Eh(i) rus bhogun paatshaahiyaan. Munda mool(i) na oopjiyo turay Sachi kaaraiy laag(i) jeeo. 6. Kerta munn(i) vusaaya. Junmaiy ka ful(u) paaya. Mun(i) bhaavunda kunt(u) Hur(i), tayra thir hoya sohaag jeeo. 7. Atull pdaruth(u) paaya. Bhaiy bhunjun kee shernaaya. Laayay unchal(i) Nanak taariun(u), jitta junum(u) appar jeeo. 8.4.38.

Word Meaning: Nit, Nit = every day; always. Duyyou = (loving) God. Smaaliyaiy = remember. Mool Na = absolutely not; never. Visaariyaiy = forget. Pause.
Jum = angel of death. Punth = path. Toasa = journey expenses (to the next world). Kooleh(i) = (to the) clan. Gaal(i) = get blamed; discredited. 1.
Simrunday = worship. Saayee = Lord. Tutti Vaao = hot air; discomfort. Voottha = make home; come to live; appear. 2. Behnaiy = keep company; socialize with. Dhun(u) = wealth. Sunjiya = accumulated; earned. Gumbheer = very patient. Apaar = limitless. 3. Amiyo Rusaayin = Naam-Amrit, which is the source of all enjoyable tastes. Ditthaiy = by seeing. Jun = supreme devotee. Kaaruj = tastes.

Svaar(i) = adorn; complete successfully. Poojhou = worship. Paanv = feet (Shabad). 4. Gosaayeen = provider for the earth (God). Soora = valiant. Perdhaan = leader. Mustik = forehead. Bhaag = good fortune. 5.
Mundhay = in. Uvgaahiya = looked for carefully. Bhogun = enjoy. Munda = bad. Oopjiyo = sprouts. Sachi Kaaraiy = the true business (Waheguru's Naam). 6.
Kerta = the Creator (Waheguru). Ful = result; achieve success. Bhaavunda = as wished. Kunt(u) = husband (Waheguru). Thir = stable; long-lasting. Sohaag = married life. 7. Atull Pdaruth = eternal article (Waheguru's Naam). Bhaiy Bhunjun = fear destroyer. Laayay Unchal = by providing support. Jitta = won (achieved success). 8.
MEANING: Loving Waheguru must be remembered all the time, and should never be forgotten. **Pause.** To avoid the path to the Angel of death (to avoid deeds that make us sinners), one should connect with the Guru to realize Waheguru. Waheguru's Naam is like journey expenses (a ticket for the next world), meaning no one can question one on the way to unite with Waheguru. Also, the clan of such a devotee cannot be discredited for ignoring Waheguru. 1.
Those who recite Waheguru's Naam will never be sent to hell. Those whose hearts become home for Waheguru to reside never suffer even a slight discomfort. 2.
Those people are pretty and attractive to Waheguru who stay in the shelter of the Guru. Those who accumulate the wealth of the Naam merge with Waheguru, which is highly patient (unchanging in situations) and limitless. 3. Having the sight of the Guru (obeying Him) injects spiritual life in the devotee when he drinks the Naam-Amrit, which is the source of all enjoyable tastes. We should serve Guru's Feet (obey Him) at all times to successfully complete our tasks (of uniting with Waheguru). 4.
Those who are connected with Him recite His Naam. Such devotees have good fortune written on their foreheads, and they are the real valiant and leaders. 5.
Those who searched (and found) Waheguru in their mind enjoy the real kingship in that spiritual state. No immoral thought ever crosses their mind, and they swim across the sea of Maya by performing deeds which are approved by the Guru. 6.
Those who embed the Creator (His Naam) in their mind achieve the objective of human life (union with God). Such human brides get the husband of their choice (Waheguru) and live an eternal married life. 7.
When one takes shelter of the fear-destroying Waheguru, he acquires the eternal Naam. Waheguru salvages the devotee by taking him in His embrace, and the individual wins the toughest game of life (becomes "one" with Him), oh Nanak. 8.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਾਝ ਮਹਲਾ 5 ਘਰੁ 3॥ ਹਰਿ ਜਪਿ ਜਪੇ ਮਨ ਧੀਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰਦੇਉ ਮਿਟਿ ਗਏ ਭੈ ਦੂਰੇ॥1॥ ਸਰਨਿ ਆਵੈ ਪਾਰਬ੍ਰਹਮ ਕੀ ਤਾ ਫਿਰਿ ਕਾਹੇ ਝੂਰੇ॥2॥ ਚਰਨ ਸੇਵ ਸੰਤ ਸਾਧ ਕੇ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥ 3॥ ਘਟਿ ਘਟਿ ਏਕੁ ਵਰਤਦਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰੇ॥ 4॥ ਪਾਪ ਬਿਨਾਸਨੁ ਸੇਵਿਆ ਪਵਿਤ੍ਰ ਸੰਤਨ ਕੀ ਧੂਰੇ॥ 5॥ ਸਭ ਛਡਾਈ ਖਸਮਿ ਆਪਿ ਹਰਿ ਜਪਿ ਭਈ ਠਰੂਰੇ॥ 6॥ ਕਰਤੈ ਕੀਆ ਤਪਾਵਸੋ ਦੁਸਟ ਮੁਏ ਹੋਇ ਮੂਰੇ॥ 7॥ ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਇ ਹਰਿ ਵੇਖੈ ਸਦਾ ਹਜੂਰੇ॥ 8॥5॥39॥

Ek Onkar Sat Gur Persad(i): Majh Mehla 5 Ghur(u) 3: Hur(i) jup(i) jupay mun dheeray. 1. Ruhaou. Simer(i) simer(i) Gurdayo, mit(i) guyay bhaiy dooray. 1. Shern(i) aavaiy Parbraham kee ta phir(i) kaahay jhooray. 2. Churn sayv Sunt Sadh kay sugal munoruth pooray. 3. Ghut(i) ghut(i) Aik(u) vertda, jul(i) thul(i) muhiul(i) pooray. 4. Paap binaasun(u) sayviya puvitar Suntan kee dhooray. 5. Subh chhudaayee aap(i) Hur(i),

jup(i) bhuyee tthurooray. 6. Kertaiy keeya tupaavso, doosht mooyay hoyay mooray. 7. Nanak rutta Sach(i) Naayay, Hur(i) vaykhaiy suda hujooray. 8.5.39.

Word Meaning: Mun Dheeray = mind becomes calm and patient. Pause. Gurdayo = (source of enlightenment) Guru. Bhaiy = all fears. 1. Ta Phir(i) = then. Kaahay = what for; why. Jhooray = repent for failure. 2. Sunt Sadh = Guru. Munoruth = objectives. Pooray = achieved. 3. Ghut = heart. Vertda = operates. Muhiul = sky. 4. Paap Binaasun = destroyer of sins. Puvitar = holy; pious. Dhooray = dust of feet. 5. Subh = the whole humanity. Chhudaayee = freed. Tthurooray = cool; calm. 6. Tupaavso = justice. Doosht = cruel; sinners. Mooray = taxidermy (stuffed hide) of a young one of a cow so that it appears to be alive; visibly alive but actually dead. 7. Rutta = imbued. Naayay = Naam. Hujooray = right in front. 8.

MEANING: There is only one Waheguru, which can be realized by the grace of the Guru. One gets calmness of mind by reciting Waheguru's Naam. Pause.

By reciting the Naam of the source of enlightenment, Guru, all the fears (worries) are dispelled. 1. Why would one need to feel repentant for his failures when he comes to the shelter of Waheguru? 2. All the objectives of life are achieved by serving the Guru's Feet (obeying Him). 3. Waheguru is present in all the living beings, whether they are on the land, in water, or in the sky; and He operates alone. 4. The destroyer of all sins, Waheguru, is worshipped by taking the holy dust of the Feet of the Guru (obeying Him). 5.

The whole world is set free from the bonds of Maya by Waheguru Himself, and its mind (of the world) becomes peaceful by worshipping Waheguru. 6.

The Creator delivers perfect justice, and the sinners and the cruel die of spiritual death. Like a stuffed hide (taxidermy), they are alive on the surface, but dead spiritually. 7.

I am imbued in Waheguru's love and see Him around me all the time, oh Nanak. 8.5.39.

ਬਾਰਹਮਾਹਾ ਮਾਝ ਮਹਲਾ 5 ਘਰੁ 4
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 133): Barah Maah (The Twelve Months) Majh Mehla 5 Ghur(u) 4

Ek Onkar Satgur Persad(i)

INTRODUCTION: Hindu Granths strongly believe in the importance of the timing of events. They believe that the relative positions of the planets affect the fortune of individuals, and there are auspicious and inauspicious moments for important events in their lives. To avoid the negative effects of the planets, the Hindus perform many rituals – for example, give donations to Brahmans; not to eat on certain days; make some unusual offerings to gods; certain dos and don'ts during eclipses; undertake pilgrimages – and so on. The Hindus believe in the importance of the first day of every month and of the different phases of the moon. With such misbeliefs, they become increasingly lost in doubt and superstition and forget Waheguru completely. That is totally contrary to the Principles of Guru Granth Sahib, which promotes full belief in Waheguru and total disbelief in the importance of certain days and moments. For Sikhs, only those moments are auspicious in which one remembers Waheguru, and those in which one forgets Waheguru are inauspicious. Please pay attention to the following holy Shabads:

- ਮਾਰੂ ਮਹਲਾ 1 (1015)॥ ਸਭੇ ਰੁਤੀ ਚੰਗੀਆ ਜਿਤੁ ਸਚੇ ਸਿਉ ਨੇਹੁ॥ ਸਾ ਧਨ ਕੰਤੁ ਪਛਾਣਿਆ ਸੁਖਿ ਸੁਤੀ ਨਿਸਿ ਡੇਹੁ॥
- **Maru Mehla 1 (1015)**: Subhay rooti chungiyaan jit(u) Sachay siyoun nayhou. Sa dhun Kunt(u) puchhaaniya, sookh(i) sooti nis(i) dayhou.

MEANING: All the seasons are delightful in which one loves God. That woman (human bride), who recognizes (makes connection with) the Waheguru-Husband, sleeps (spends life) with comfort, night and day.

- ਸਲੋਕ ਮਹਲਾ 5 (318)॥ ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ॥ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ॥
- **Sloak Mehla 5 (318):** Nanak soyee dinus(u) soohaavrra jit(u) Prubh aavaiy chit(i). Jit(u) din(i) visraiy Parbrahm, phiitt(u) bhulayri roott(i).

MEANING: Only that day is pleasant (comforting) on which one remembers Waheguru; and that season is condemnable when one forgets Waheguru, oh Nanak!

- ਬਿਲਾਵਲੁ ਮਹਲਾ 3 ਵਾਰ ਸਤ (842)॥ ------ ਆਪੇ ਪੂਰਾ ਕਰੇ ਸੁ ਹੋਇ॥ ਏਹਿ ਥਿਤੀ ਵਾਰ ਦੂਜਾ ਦੋਇ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਅੰਧੁ ਗੁਬਾਰੁ॥ ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ॥
- **Bilawal(u) Mehla 3, Seven Days of the Week (842):** ---------- Aapay Poora kuray su hoyay. Eh(i) thiti vaar dooja doyay. Satgur baajhoun undh(u) goobaar(u). Thiti vaar sayveh(i) moogudh guvaar.

MEANING: ---------- Whatever the Perfect Waheguru wishes to do, will certainly happen (superstitions about the timing are baseless). Superstitions about different phases of the moon and the days of the week sink the believer deeper into the darkness of Maya and create conflicts in the mind (between believing in Waheguru and the fortune tellers about auspicious and inauspicious times). Without the Satguru, there is complete darkness of ignorance, and only the foolish and the ill-informed believe in the effects of different phases of the moon and the days of the week.

As you can see, Guru Amar Dass Ji calls those people foolish and ill-informed who believe in the importance of certain days and phases of the moon.

How much more can be said to clarify the meaninglessness (unimportance) of timings of important events in life!! Nobody can stop events (sad or happy) from happening if Waheguru wishes them to, no matter what rituals one performs. Most Hindus consult fortune tellers to guide them on auspicious or inauspicious times for important events like marriages, buying property, entering a new home, opening a business, and so on. But their events are as successful or unsuccessful as anybody else's who do not believe in the importance of certain days or moments. (With the exception of a few, most of the Westerners have no belief in timings, but they are the most advanced on the planet. So, why believe in timings? In fact, it is a sin for a Sikh to believe in timings.

In addition to the few holy Shabads given above, there are many more such Shabads in Guru Granth Sahib. In fact, there are many long holy compositions which explain in more detail the insignificance (in fact, negative effects) of believing in the superstitions of timings. Guru Nanak Sahib has written on "twelve months" and the "phases of the moon". Guru Amar Dass Ji has written about the seven days of the week, and Guru Arjun Dev Ji on "twelve months" (the composition under discussion), "day and night", "phases of the moon" and the six seasons. Kabir Sahib has also written on the phases of the moon and the seven days of the week.

The twelve months in India correspond to the Julien Calendar (J.C.) as follows:

Month	Chayt	Vaisakh	Jaytth	Assaarr	Saavaun	Bhaadon
J.C.	Mar-April	April-May	May-June	June-July	July-Aug	Aug-Sept
Month	Assoo	Kutik	Mugghar	Poh	Maagh	Phuggun
J.C.	Sept-Oct	Oct-Nov	Nov-Dec	Dec-Jan	Jan-Feb	Feb-Mar

The first day of the Indian month falls between the 13th and the 17th of the corresponding month of the Western Calendar, as listed under J.C.

Now, let us go back to the main holy composition.

(ਅੰਗ 133)॥ ਕਿਰਤਿ ਕਰਮ ਕੇ ਵੀਛੁੜੇ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਰਾਮ॥ ਚਾਰਿ ਕੁੰਟ ਦਹਦਿਸਿ ਭ੍ਰਮੇ ਥਕਿ ਆਏ ਪ੍ਰਭ ਕੀ ਸਾਮ॥ ਧੇਨੁ ਦੁਧੈ ਤੇ ਬਾਹਰੀ ਕਿਤੈ ਨ ਆਵੈ ਕਾਮ॥ ਜਲ ਬਿਨੁ ਸਾਖ ਕੁਮਲਾਵਤੀ ਉਪਜਹਿ ਨਾਹੀ ਦਾਮ॥ ਹਰਿ ਨਾਹ ਨ ਮਿਲੀਐ ਸਾਜਨੈ ਕਤ ਪਾਈਐ ਬਿਸਰਾਮ॥ ਜਿਤੁ ਘਰਿ ਹਰਿ ਕੰਤੁ ਨ ਪ੍ਰਗਟਈ ਭਠਿ ਨਗਰ ਸੇ ਗ੍ਰਾਮ॥ ਸ੍ਰਬ ਸੀਗਾਰ ਤੰਬੋਲ ਰਸ ਸਨੁ ਦੇਹੀ ਸਭ ਖਾਮ॥ ਪ੍ਰਭ ਸੁਆਮੀ ਕੰਤ ਵਿਹੂਣੀਆ ਮੀਤ ਸਜਣ ਸਭਿ ਜਾਮ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਨਾਮੁ॥ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਸੰਗਿ ਪ੍ਰਭ ਜਿਸ ਕਾ ਨਿਹਚਲ ਧਾਮ॥ 1॥

(PAGE 133): Kirt(i) kerm kay veechhurray kur(i) kirpa maylhou Ram. Chaar(i) koont deh dis(i) bhermay, thuck(i) aayay Prubh kee saam. Dhayn(u) doodhaiy tay bahri, kitaiy na aavay kaam. Jul bin(u) saakh koomlaavti oopjeh(i) naahi daam. Hur(i) Naah na miliyaiy saajnaiy kut paayiyaiy bisraam. Jit ghur(i) Hur(i) kunt(u) na pergutyee bhutth(i) nagar say graam. Serb seegaar tumboal rus, sun(u) dayhi subh khaam. Prubh Soami kunt-vihooniya meet sujjan subh(i) Jaam. Nanak kee baynuntiya kur(i) kirpa deejaiy Naam(u). Hur(i) maylhou Soami sung(i) Prubh, jis ka nihchul dhaam. 1.

Word Meaning: Kirt(i) = done. Kerm = deeds. Veechhurray = disconnected. Chaar(i) Koont = the four major directions. Dehdis(i) = ten sub directions (8 at 45° angles plus vertically up and down). Bhermay = wandered (without any achievement). Saam = shelter. Dhayn(u) = cow (considered sacred by the Hindus). Baahri = outside of. Saakh = vegetables; crops. Koomlaavti = wilts. Daam = money. Naah(u) = Lord; Master (husband). Kut = where, how. Bisraam = rest; peace of mind. Ghur(i) = home; heart.

Pergutyee = appears. Bhutth = kiln; hell. Seegaar = adornment. Tumbol = a chewable roll of betel leaves with tobacco in it. Sun(i) = including. Khaam = weak; insufficient. Kunt = husband. Vihooniyaan = without; devoid of. Jaam = Jum = angel of death. Nihchul = permanent; eternal. Dhaam = residence. 1.

MEANING: We have been separated from You because of our previous ignoble deeds; please be kind and reconnect us to You, oh Waheguru! We have exhausted ourselves while wandering in every possible direction in search of happiness, and have finally come to Your shelter. Just like a cow which does not produce milk, or like a crop which withers away without water and is unable to result in any money, we are worthless without the dear Lord, Waheguru. How can we find peace without You? The heart, in which Waheguru does not appear, is like a town which is burning like hell. Without You, we are just like a married woman whose husband is away; all beautifications and luxuries, like betel wraps, are useless for her, including her own adorned body. All the friends and relatives seem like agents of death without You, oh our Lord-husband Waheguru! I, (Guru) Nanak, make a humble request to You to kindly grant me Your Naam. Kindly connect me with the Lord whose Residence is eternal, oh Waheguru! 1.

NOTE: Even though Guru Sahib advises certain dos and don'ts for certain months, they apply to each and every month, in fact, to each and every moment.

ਚੇਤਿ ਗੋਵਿੰਦੁ ਆਰਾਧੀਐ ਹੋਵੈ ਅਨੰਦੁ ਘਣਾ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਈਐ ਰਸਨਾ ਨਾਮੁ ਭਣਾ॥ ਜਿਨਿ ਪਾਇਆ ਪ੍ਰਭੁ ਆਪਣਾ ਆਏ ਤਿਸਹਿ ਗਣਾ॥ ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਜੀਵਣਾ ਬਿਰਥਾ ਜਨਮੁ ਜਣਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਰਵਿਆ ਵਿਚਿ ਵਣਾ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਤੜਾ ਦੁਖੁ ਗਣਾ॥ ਜਿਨੀ ਰਾਵਿਆ ਸੋ ਪ੍ਰਭੂ ਤਿਨਾ ਭਾਗੁ ਮਣਾ॥ ਹਰਿ ਦਰਸਨ ਕੰਉ ਮਨੁ ਲੋਚਦਾ ਨਾਨਕ ਪਿਆਸ ਮਨਾ॥ ਚੇਤਿ ਮਿਲਾਏ ਸੋ ਪ੍ਰਭੂ ਤਿਸ ਕੈ ਪਾਇ ਲਗਾ॥ 2॥

Chayt(i) Govind(u) araadhiyaiy, hovaiy anund(u) ghuna. Sunt junaa mil(i) paayiyaiy rusna Naam(u) bhunaa. Jin(i) paaya Prubh(u) aapna, aayay tiseh(i) gunaa. Ikk(u) khin(u) Tis(u) bin(u) jeevna, birtha junum(u) junaa. Jul(i) thul(i) muhhiul(i) pooriya, ruviya vich(i) vunaa. So Prubh chit(i) na aavuyee kitrra dookh(u) gunaaa. Jinhi raaviya so Prubh(u) tinnah bhaag(u) munaa. Hur(i) dershun kuoun mun(u) loachda, Nanak piyaas munaa. Chayt(i) milaayay so Prubhoo tis kaiy paayay lugaan. 2.

Word Meaning: Chayt(i) = in (the month of) Chayt(u). Anund = blissfulness. Ghuna = immense. Rusna = tongue. Bhuna = utter. Guna = consider (worthy of). Khin(u) = a small moment. Birtha = empty. Junaa = consider. Muhiul(i) = in the sky. Pooriya = has filled. Ruviya = present. Vuna = forests. Raaviya = enjoyed. Munaa = shine of fortune on the forehead. Loachda = longs for. Piyaas = thirst. 2.

MEANING: If one remembers Waheguru in the month of *Chayt(u)*, he enjoys bliss. Waheguru can be realized by reciting His Naam with the tongue in the company of the Guru. Only those who are considered to have really been born (their lives are successful) are those who connect with Waheguru. To live without Him even for a moment is like wasting one's whole life. If one does not remember Waheguru, which is present in waters, on the land, and in the sky, he suffers countless troubles (sufferings). But only those who enjoy union with Waheguru have good fortune on their foreheads. My mind is thirsty for the sight of Waheguru and longs to see Him. I will drop on the feet (serve him like a slave) of the holy devotee (Satguru) who connects me with Waheguru in the month of Chayt(u) (any time). 2.

ਵੈਸਾਖਿ ਧੀਰਨਿ ਕਿਉ ਵਾਢੀਆਂ ਜਿਨਾ ਪ੍ਰੇਮ ਬਿਛੋਹੁ॥ ਹਰਿ ਸਾਜਨੁ ਪੁਰਖੁ ਵਿਸਾਰਿ ਕੈ ਲਗੀ ਮਾਇਆ ਧੋਹੁ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਧਨਾ ਹਰਿ ਅਵਿਨਾਸੀ ਓਹੁ॥ ਪਲਚਿ ਪਲਚਿ ਸਗਲੀ ਮੁਈ ਝੂਠੈ ਧੰਧੈ ਮੋਹੁ॥

ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਅਗੈ ਲਈਅਹਿ ਖੋਹਿ॥ ਦਯੁ ਵਿਸਾਰਿ ਵਿਗੁਚਣਾ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਪ੍ਰੀਤਮ ਚਰਣੀ ਜੋ ਲਗੇ ਤਿਨ ਕੀ ਨਿਰਮਲ ਸੋਇ॥

(ਅੰਗ 134)॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਪ੍ਰਭ ਮਿਲਹੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਵੈਸਾਖੁ ਸੁਹਾਵਾ ਤਾ ਲਗੈ ਜਾ ਸੰਤੁ ਭੇਟੈ ਹਰਿ ਸੋਇ॥ 3॥

Vaisaakh(i) dheerun kiyoun vaandhiyaan jinha praym bichhoh(u). Hur(i) saajun Purakh(u) visaar(i) kaiy luggi Maya dhoh(u). Poottar kluttar na sung(i) dhunaa, Hur(i) avinaashi Oh(u). Pulch(i), pulch(i), sugli mooyee, jhootthaiy dhundhaiy moh(u). ikkus(u) Hur(i) kay Naam bin ugaaiy luyieh(i) khoh(i). Duyyou visaar(i) vigoochna Prubh bin(u) uver(u) na koyay. Preetum churni jo lugay, tin kee nirmul soyay.

(PAGE 134): Nanak kee Prubh bayntee, Prubh milhou praaput(i) hoyay. Vaisaakh(u) soohaava ta lugaiy ja Sunt(u) bhaytaiy Hur(i) soyay. 3.

Word Meaning: Dheerun = pick up courage; find peace. Klyoun = how? Vaandhiyaan = disconnected with Waheguru. Bichhoh(u) = pain of separation. Visaar(i) = forget. Dhoh(u) = deceit. Kluttar = wife. Sung(i) = with. Avinaashi = non-perishable; eternal. Pulch(i) = entangled. Jhootthaiy Dhundhay = false (spiritually worthless) tasks. Uggaiy = next world. Khoh(i) = snatch. Duyyou = loving Waheguru. Vigoochna = suffer without any achievement. Biin(u) = without. Uver(u) = other. Soyay = praise. Soohaava = pleasant; providing comfort. Praaput(i) Hoyay = is acquired (get connected with). 3.

MEANING: How can those human-brides find peace in the month of *Vaisaakh* who are disconnected from their Waheguru-Husband, and are suffering from the pain of separation? By forgetting Waheguru, they are getting attached to the deceitful Maya. However, they should realize that the sons, the wife, and the wealth are all perishable (will not live with him all the time); the only real friend is Waheguru, which is eternal. The whole world is dying (spiritually) by being entangled in the false (short-lived) tasks of worldly attachments (Maya). The world does not realize that when a man has to appear before God after death, only His Naam accompanies him, and he is stripped of everything else before that. The man suffers greatly from forgetting Waheguru, as no one else can help him. Those who serve Waheguru earn real praise. I, Nanak, pray to You that You connect me to You, so that I may enjoy Your union. Even though the month of *Vaisaakh* is very pretty in terms of the fresh beauty of nature (it is springtime), the devotees of Waheguru enjoy it only if the Guru connects them with Waheguru. 3.

ਹਰਿ ਜੇਠਿ ਜੁੜੰਦਾ ਲੋੜੀਐ ਜਿਸੁ ਅਗੈ ਸਭਿ ਨਿਵੰਨਿ॥ ਹਰਿ ਸਜਣ ਦਾਵਣਿ ਲਗਿਆ ਕਿਸੈ ਨ ਦੇਈ ਬੰਨਿ॥ ਮਾਣਕ ਮੋਤੀ ਨਾਮੁ ਪ੍ਰਭੁ ਉਨ ਲਗੈ ਨਾਹੀ ਸੰਨਿ॥ ਰੰਗ ਸਭੇ ਨਾਰਾਇਣੈ ਜੇਤੇ ਮਨਿ ਭਾਵੰਨਿ॥ ਜੋ ਹਰਿ ਲੋੜੇ ਸੋ ਕਰੇ ਸੋਈ ਜੀਅ ਕਰੰਨਿ॥ ਜੋ ਪ੍ਰਭਿ ਕੀਤੇ ਆਪਣੇ ਸੇਈ ਕਹੀਅਹਿ ਧੰਨਿ॥ ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਵਿਛੁੜਿ ਕਿਉ ਰੋਵੰਨਿ॥ ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੇ ਨਾਨਕ ਰੰਗ ਮਾਣੰਨਿ॥ ਹਰਿ ਜੇਠੁ ਰੰਗੀਲਾ ਤਿਸੁ ਧਣੀ ਜਾ ਕੈ ਭਾਗੁ ਮਥੰਨਿ॥ 4॥

Hur(i) Jaytth(i) joorrunda lorriyaiy, jis(u) uggaiy subh(i) nivunn(i). Hur(i) sujjan daavun(i) luggiyaan kisaiy na dayee bunnh(i). Maanuk moti Naam(u) Prubh(u), oonn luggaiy naahi sunnh(i). Rung subhay Naraayinaiy jaytay mun(i) bhaavunn(i). Jo Hur(i) lorray so kuray, soyee. Jea krunn(i). Jo Prubh(i) keetay aapnay sayee kuhiyaiy dhunn(i). Aapun leeya jay milaiy, vichhurr(i) kiyoun rovunn(i). Sadhu sung(u) praaptay Nanak rung maanunn(i). Hur(i) Jaytth(u) rungeela tis(u) dhuni ja kaiy bhaag(u) muthunn(i). 4.

Word Meaning: Joorunda = connect with. Lorriyaiy = wish; need to. Daavun(i) = seeking support; taking shelter of. Bunnh(i) = hurdle. Maanak Moti = pearls. Sunnh(i) = break-in. (Until about 60 years ago, it was quite common for thieves to drill a big hole in some outside wall of a house to gain entry to steal. Drilling of the hole was called sunn). Rung = colour;

love; amazing feats. Naraayinaiy = of Waheguru. Bhaavunn(i) = mind-captivating. Lorraiy = wishes. Dhunn(i) = worthy of praise. Mannunn(i) = enjoy. Rungeela = colourful; blissful. Dhuni = rich; lucky. Muthunn(i) = on the forehead. 4.

MEANING: In the month of Jaytth(u), one needs to connect with Waheguru before everyone kneels down. If one takes shelter of Waheguru, who is a friend of everybody, nobody (including the Angel of death) can erect any hurdles in his way to salvation (unite with God). Pearls and other costly items can be stolen, but Waheguru's Naam is such a pearl which nobody can steal. Waheguru manifests Himself in many different ways (does some amazing feats), which captivate our minds when we have His Naam at heart. Waheguru does whatever He wishes to do, and the living beings also do what He wants them to do. Those are worthy of our respect whom Waheguru connects with Him. But nobody can achieve anything (including Waheguru's Naam) on their own (without Waheguru's Will); if people were able to acquire whatever they wished for on their own, they would not need to cry when they lost it (because they should be able to get it back). Waheguru's Naam can be realized only in the company of the Guru, and the devotees enjoy the bliss of union with Him. The month of Jaytth(u) is blissful for individuals who have good fortune on their foreheads (to connect with Waheguru). 4.

ਆਸਾੜੁ ਤਪੰਦਾ ਤਿਸੁ ਲਗੈ ਹਰਿ ਨਾਹੁ ਨ ਜਿੰਨਾ ਪਾਸਿ॥ ਜਗਜੀਵਨ ਪੁਰਖੁ ਤਿਆਗਿ ਕੈ ਮਾਣਸ ਸੰਦੀ ਆਸ॥ ਦੁਯੈ ਭਾਇ ਵਿਗੁਚੀਐ ਗਲਿ ਪਈਸੁ ਜਮ ਕੀ ਫਾਸ॥ ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਮਥੈ ਜੋ ਲਿਖਿਆਸੁ॥ ਰੈਣਿ ਵਿਹਾਣੀ ਪਛੁਤਾਣੀ ਉਠਿ ਚਲੀ ਗਈ ਨਿਰਾਸ॥ ਜਿਨ ਕੌ ਸਾਧੂ ਭੇਟੀਐ ਸੋ ਦਰਗਹ ਹੋਇ ਖਲਾਸੁ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਤੇਰੇ ਦਰਸਨ ਹੋਇ ਪਿਆਸ॥ ਪ੍ਰਭ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥ ਆਸਾੜੁ ਸੁਹੰਦਾ ਤਿਸੁ ਲਗੈ ਜਿਸੁ ਮਨਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸ॥5॥

Aasaarr(u) tupunda tis(u) luggaiy Hur(i) Naah(u) na jinna paas(i). Jugjeevun Purakh(u) tiyaag(u) kaiy, maanus sundi aas. Dooyaiy bhaayay vigoochiyaiy gul(i) puyyee s(u) jum kee phaas. Jayha beejaiy so loonaiy muthaiy jo likhiyas(u). Raiyn(i) vihaani puchhutaani, ootth(i) chulli guyee niraas. Jin kuou Sadhu bhaytiyaiy so Durgeh hoyay khulaas(u). Kur kirpa prubh aapni, Tayray dershun hoyay piyaas. Prubh Toodh(u) bin(u) dooja ko nuhee, Nanak kee ardaas(i). Aasaarr(u) soohunda tis(u) lugaiy jis(u) mun(i) churn nivaas. 5.

Word Meaning: Tupunda = sizzling hot. (Aassarr(u) is the hottest month in India).
Naah(u) = Lord; Master. Jugjeevun = Life of the world (Waheguru). Purakh(u) = Living Waheguru. Maanus = man. Sundi = of. Dooyaiy Bhaayay = in the love for the other (Maya). Vigoochiyaiy = suffer without any achievement; discomfit. Phaas = noose. Loonaiy = cuts; reaps. Raiyn(i) = night (life). Vihaani = is spent. Ootth(i) Chulli = leaves the world. Niraas = disappointed. Sadhu = Guru. Bhaytiyaiy = met; got connected. Khulass = (declared) free of any sins. Soohunda = pleasant. 5.

MEANING: The intense heat of the month of *Asaarr(u)* causes suffering to those who do not have Waheguru's Naam at heart, and, ignoring Waheguru, they seek the support of someone else. They suffer in vain because of their love for Maya, and the noose of the Angel of Death awaits them (they are caught in the rebirth cycle). As per their pre-written fortune, they reap the (bad) results of what they had sown. When their life is over, they leave the world disappointed and in repentance. On the other hand, those who connect with the Guru are declared free from any sins in the Court of Waheguru (are salvaged). I pray to You that, please, be kind to me so that I (Nanak) too, may have longing for Your sight (get connected with You), because there is none other like You, oh Waheguru! Even though the month of *Asaarr(u)* is sizzling hot, those who have embedded Waheguru's Naam in their heart find it very comforting, oh Nanak. 5.

ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਚਰਨ ਕਮਲ ਸਿਉ ਪਿਆਰੁ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਸਚ ਰੰਗਿ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ॥ ਬਿਖਿਆ ਰੰਗ ਕੂੜਾਵਿਆ ਦਿਸਨਿ ਸਭੇ ਛਾਰੁ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਵਣੀ ਮਿਲਿ ਸਾਧੂ ਪੀਵਣਹਾਰੁ॥ ਵਣੁ ਤਿਣੁ ਪ੍ਰਭ ਸੰਗਿ ਮਉਲਿਆ ਸੰਮ੍ਰਥ ਪੁਰਖ ਅਪਾਰੁ॥ ਹਰਿ ਮਿਲਣੈ ਨੋ ਮਨੁ ਲੋਚਦਾ ਕਰਮਿ ਮਿਲਾਵਣਹਾਰੁ॥ ਜਿਨੀ ਸਖੀਏ ਪ੍ਰਭੁ ਪਾਇਆ ਹੰਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰ॥ ਨਾਨਕ ਹਰਿ ਜੀ ਮਇਆ ਕਰਿ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ॥ ਸਾਵਣੁ ਤਿਨਾ ਸੁਹਾਗਣੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਉਰਿ ਹਾਰੁ॥6॥

Saavun(i), sersi kaamni, Churn Kumul siyoun piyaar(u). Mun(u) tun(u) rutta Sach rung(i), ikko Naam(u) adhaar(u). Bikhiya rung koorraviya, disun(i) subhay chhaar(u). Hur(i) Amrit boond soohaavni, mil(i) Sadhu peevunhaar(u). Vun(u) trin(u) Prubh sung(i) mauliya, sumruth Purukh Apaar(u). Hur(i) milnaiy nu mun(u) loachda, kerm(i) milaavunhaar(u). Jinhi sukhiyayn Prubh(u) paaya, houn tin kaiy sud bulihaar. Nanak Hur(i) ji muyya kur(i) Shabad(i) svaarunhaar(u). Saavun(u) tinha soohaagni jin Ram Naam(u) oor(i) haar(u). 6.

Word Meaning: Sersi = blissful; blooming of heart. Kaamni = woman (human bride). Siyoun = with. Rutta = imbued. Sach Rung(i) = in the love of God. Adhaar = support. Bikhiya = poisonous (Maya). Koorraviya = false (short-lived). Chhar(u) = ash. Boond = drop. Soohaavni = pretty; comforting; soothing. Trin(u) = vegetation. Mauliya = bloomed; zestful. Sumruth = omnipotent; capable of doing everything. Loachda = longs for. Kerm(i) = kindness; benevolence. Sukhiyaiyn = (female) friends. Muyya Kur(i) = be kind; be benevolent. Svaarunhaar = complete successfully. Sohaagni = married woman, (loved by her husband). Oor = heart. 6.

MEANING: Like the rainy months of *Saavun(u)* and *Bhaadon,* which bring respite from the sizzling heat after the hot and dry months of *Jaytth* and *Asaarr,* and infuse new life in nature, and among the living beings, the heart of the woman (human being), who has love for Waheguru with lotus-like soft Feet, begins to bloom in bliss. Her body and mind are imbued with the love of God, and Naam alone is her support in life. She realizes that the enjoyments of Maya are temporary and no more worthy than ash. The really worthy thing is the drop of Naam-Amrit, which can be tasted in the company of the Guru. The limitless Waheguru is omnipotent, and all the forests and vegetation bloom because of Him. My mind also longs to connect with Waheguru, but only His benevolence can do so. I wish to offer my life any time to those friends who have realized Him. I (Nanak) pray to Waheguru that He be kind, and adorn my life with Guru's Shabad, so that I may connect with Him to make my life successful. Women wear necklaces of gold or other precious metals around their neck to look pretty, but the month of *Saavun* is blissful to those who have the necklace of Waheguru's Naam in their heart. 6.

ਭਾਦੁਇ ਭਰਮਿ ਭੁਲਾਣੀਆ ਦੂਜੈ ਲਗਾ ਹੇਤੁ॥ ਲਖ ਸੀਗਾਰ ਬਣਾਇਆ ਕਾਰਜਿ ਨਾਹੀ ਕੇਤੁ॥ ਜਿਤੁ ਦਿਨਿ ਦੇਹ ਬਿਨਸਸੀ ਤਿਤੁ ਵੇਲੈ ਕਹਸਨਿ ਪ੍ਰੇਤ॥ ਪਕੜਿ ਚਲਾਇਨਿ ਦੂਤ ਜਮ ਕਿਸੈ ਨ ਦੇਨੀ ਭੇਤੁ॥ ਛਡਿ ਖੜੋਤੇ ਖਿਨੈ ਮਾਹਿ ਜਿਨ ਸਿਉ ਲਗਾ ਹੇਤੁ॥ ਹਥ ਮਰੋੜੈ ਤਨੁ ਕਪੇ ਸਿਆਹਹੁ ਹੋਆ ਸੇਤੁ॥ ਜੇਹਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮਾ ਸੰਦੜਾ ਖੇਤੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਚਰਣ ਬੋਹਿਥ ਪ੍ਰਭ ਦੇਤੁ॥ ਸੇ ਭਾਦੁਇ ਨਰਕਿ ਨ ਪਾਈਅਹਿ ਗੁਰੁ ਰਖਣ ਵਾਲਾ ਹੇਤੁ॥ 7॥

Bhaadonyay bherm(i) bhoolaaniya, doojaiy lugga hayt(u). Lukh seegaar bunaaya, kaaruj(i) naahi kayt(u). Jit(u) din(i) dayh binus-si, tit(u) vaylaiy kehsun(i) prayt(u). Pukurr(i) chulaayin doot Jum, kisaiy na dayni bhayt(u). Chhudd(i) khurrotay khinaiy maah(i) jin siyoun lugga hayt(u). Huth murorraiy tun kupay, siahou hoya sayt(u). Jayha beejaiy so loonaiy, kerma sundrra khayt(u). Nanak Prubh shernaagti Churn bohith Prubh dayt(u). Say Bhaadonyay nerk(i) na paayiyaiy Gur(u) rukhunvaala hayt(u). 7.

Word Meaning: Bherm(i) Bhoolaaniya = misled by misbeliefs. Doojaiy = Maya. Hayt(u) = attachment; love. Seegaar = beautification. Kaaruj(i) = useful; helpful. Kayt(u) = nowhere. Dayh = body. Binus-si = will be destroyed. Tit(u) vaylay = at that time. Prayt = belonging to past; dead. Doot Jum = agents of the Angel of death. Bhayt(u) = secret. Khinaiy Maah(i) = in a moment. Murorraiy = twist. Kupay = trembles. Siahou = from black. Sayt(u) = white. Loonaiy = cuts; reaps. Sundrra = of. Khayt(u) = field. Shernaagti = seeking shelter. Bohith = ship; boat. Hayt(u) = love. 7.

MEANING: Those who follow their minds and get attached to Maya in the month of Bhaadon (or any other month for that matter) are misled by their misbeliefs (in the realm of spirituality). No matter how hard they try to look attractive to Waheguru by adorning themselves (by wearing religious garb and performing rituals), it is of no use. (Rather than getting any recognition in Waheguru's Court after death), Their relatives call them "dead" when their soul leaves their body. The agents of the Angel of Death take control, and take them away, and disclose no secret about their destination. All the loved ones leave them alone in a moment (and move away). With the body trembling, the dying individual twists his hands, and his colour changes from dark to white (as if there is no blood there). Human life is like a field; one reaps only what one sows in the form of deeds. I (Nanak), am in the shelter of Waheguru whose "Feet" (Naam) serve as the ship to carry us across the sea of Maya. People who come to Waheguru's shelter (connect with Him) never see hell (in the month of *Bhaadon* or any other time*)* because the loving Guru becomes their guard. 7.

ਅਸੁਨਿ ਪ੍ਰੇਮ ਉਮਾਹੜਾ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਜਾਇ॥
(ਅੰਗ 135)॥ ਮਨਿ ਤਨਿ ਪਿਆਸ ਦਰਸਨ ਘਣੀ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ॥ ਸੰਤ ਸਹਾਈ ਪ੍ਰੇਮ ਕੇ ਹਉ ਤਿਨ ਕੈ ਲਾਗਾ ਪਾਇ॥ ਵਿਣੁ ਪ੍ਰਭ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ ਜਿਨ੍ਹੀ ਚਾਖਿਆ ਪ੍ਰੇਮ ਰਸੁ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਇ॥ ਆਪੁ ਤਿਆਗਿ ਬਿਨਤੀ ਕਰਹਿ ਲੇਹੁ ਪ੍ਰਭੂ ਲੜਿ ਲਾਇ॥ ਜੋ ਹਰਿ ਕੰਤਿ ਮਿਲਾਈਆ ਸਿ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਇ॥ ਪ੍ਰਭ ਵਿਣੁ ਦੂਜਾ ਕੋ ਨਹੀ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ॥ ਅਸੂ ਸੁਖੀ ਵਸੰਦੀਆ ਜਿਨਾ ਮਇਆ ਹਰਿ ਰਾਇ॥ 8॥

Assun(i) praym oomaharra kiyoun miliyaiy Hur(i) jaayay.

(PAGE 135): Mun(i) tun(i) piyaas dershun ghuni, koyee aan(i) milaavaiy maayay. Sunt suhaayee praym kay, houn tin kaiy laagaan paayay. Vin(u) Prubh kiyoun sookh(u) paayiyaiy, dooji naahi jaayay. Jinhi chaakhiya praym rus(u) say triput(i) ruhay aaghaayay. Aap(u) tiyaag(i) binti kureh(i) layhou Prubhoo lurr(i) laayay. Jo Hur(i) kunt(i) milaayiyaan, s(i) vichhurr(i) kuteh(i) na jaayay. Prubh vin(u) dooja ko nuhi Nanak Hur(i) shernaayay. Assoo sookhi vusundiyaan jinha muyya Hur(i) Raayay. 8.

Word Meaning: Oomaaharra = zestful; dances. Kiyoun = how. Piyaas = thirst; longing. Ghuni = much. Suhaayee = helpful. Vin(u) = Bin(u) = without. Jaayay = place. Chaakhiya = tasted. Triput(i) = Aaghaayay = fully satisfied; contented. Aap(u) tiyaag(i) = relinquishing selfishness. Lurr(i) Laayay = (please) make your own; provide support. Vichhurr(i) = separate from. Kuteh(i) Na = nowhere. Shernaayay = in the shelter of. Muyya = kindness. 8.

MEANING: (Normally, the month of *Assoo (Assun)* is very pleasant in Punjab as it is neither hot nor cool yet, and every living being seems to enjoy it). In this pleasant climate, the hearts of devotees begin to feel a zest for the love of Waheguru, and they look for ways to connect with Him. There is a great thirst (longing) in my body and my mind to "see" Waheguru, and I wish that someone could connect me with Him. I know that the holy men would be helpful in my love for Waheguru, so I would better drop on their feet (request them) to connect me with Waheguru, because there is no other place than Waheguru where my mind can find

peace. Those who have tasted the essence of Waheguru's love (in His Naam) become fully satisfied and contented. Relinquishing selfishness, we too, should pray to Waheguru that He kindly makes us His own (patronizes us, or connects us with Him). Those women (human brides) who are once connected to Waheguru-Husband never get separated to seek support from anyone else. There is none other than Waheguru (for support). So, I (Nanak) too, have sought the shelter of Waheguru. For those who are kind to Waheguru, the month of *Assoo* is very delightful. 8.

ਕਤਿਕਿ ਕਰਮ ਕਮਾਵਣੇ ਦੋਸੁ ਨ ਕਾਹੂ ਜੋਗੁ॥ ਪਰਮੇਸਰ ਤੇ ਭੁਲਿਆ ਵਿਆਪਨਿ ਸਭੇ ਰੋਗ॥ ਵੇਮੁਖ ਹੋਇ ਰਾਮ ਤੇ ਲਗਨਿ ਜਨਮ ਵਿਜੋਗ॥ ਖਿਨ ਮਹਿ ਕਉੜੇ ਹੋਇ ਗਏ ਜਿਤੜੇ ਮਾਇਆ ਭੋਗ॥ ਵਿਚੁ ਨ ਕੋਈ ਕਰਿ ਸਕੈ ਕਿਸ ਥੈ ਰੋਵਹਿ ਰੋਜ॥ ਕੀਤਾ ਕਿਛੂ ਨ ਹੋਵਈ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗ॥ ਵਡਭਾਗੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮਿਲੈ ਤਾ ਉਤਰਹਿ ਸਭਿ ਬਿਓਗ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹਿ ਮੇਰੇ ਸਾਹਿਬ ਬੰਦੀ ਮੋਚ॥ ਕਤਿਕ ਹੋਵੈ ਸਾਧਸੰਗੁ ਬਿਨਸਹਿ ਸਭੇ ਸੋਚ॥ 9॥

Kutik(i) kerm kumaavnay, doash(u) na kaahoo joag. Permayshur tay bhoolliyaan viyaapun(i) subhay roag. Vaymookh hoyay Ram tay, luggun(i) junum vijoag. Khin meh(i) kaurray hoyay guyyay, jitrray Maya bhoag. Vich(u) na koyee kur(i) sukaiy, kis thaiy roveh(i) roaj. Keeta kichhoo na hovuyee, likhiya dhoor(i) sunjoag. Vudbhaagi mayra Prubh milaiy, ta ootreh(i) subh(i) biyoag. Nanak kuou Prubh raakh(i) layh(i), mayray Sahib bundi moach. Kutik hovaiy Sadhsung(u), binseh(i) subhay soach. 9.

Word Meaning: Kerm = deeds; rituals. Doash(u) = blame. Na Kahoo = nobody. Viyaapun(i) = happen; attack. Vaymookh = turn face away from (ignore). Vijoag = (pain of) separation. Bhoag = enjoyments. Vich(u) = the role of the middle man. Roaj = personal problems. Likhiya Dhoor(i) Sunjoag = the relation between the body and the character (soul), is written right from the very beginning. Ootreh(i) = go away. Bundi Moach = the destroyer of all bonds. Binseh(i) = are destroyed; come to the end. Soach = worries. 9.

MEANING: (Kutik is a month of rituals for the Hindus. They perform many spiritually worthless rituals which, as you will find soon, are not approved by Guru Sahiban). The deeds you perform in the month of Kutik are worthless, but you cannot blame anyone else for your inability to deliver the expected results, because you invite many troubles by forgetting Waheguru. When one ignores Waheguru, he gets disconnected from Him for many lives (and suffers). Even the enjoyments of Maya, for which one forgets Waheguru, become painful in a moment (due to their loss or other issues). And, the sad thing is, that there is nobody to share the troubles with, as nobody can help. Moreover, one's character is prewritten, and nobody can change that with his own efforts. However, if by good fortune one connects with Waheguru, things can change, and all the troubles caused by disconnection from Waheguru are eradicated. I (Nanak) request You, please save me from the attacks of Maya, oh Waheguru - the terminator of all bonds of Maya (emancipator). If one can join the company of the Guru in the month of Kutik, all his worries are gone. 9.

ਮੰਘਿਰਿ ਮਾਹਿ ਸੋਹੰਦੀਆ ਹਰਿ ਪਿਰ ਸੰਗਿ ਬੈਠੜੀਆਹ॥ ਤਿਨ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿ ਸਾਹਿਬਿ ਮੇਲੀੜੀਆਹ॥ ਤਨੁ ਮਨੁ ਮਉਲਿਆ ਰਾਮ ਸਿਉ ਸੰਗਿ ਸਾਧ ਸਹੇਲੜੀਆਹ॥ ਸਾਧ ਜਨਾ ਤੇ ਬਾਹਰੀ ਸੇ ਰਹਨਿ ਇਕੇਲੜੀਆਹ॥ ਤਿਨ ਦੁਖੁ ਨ ਕਬਹੂ ਉਤਰੈ ਸੇ ਜਮ ਕੈ ਵਸਿ ਪੜੀਆਹ॥ ਜਿਨੀ ਰਾਵਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਸੇ ਦਿਸਨਿ ਨਿਤ ਖੜੀਆਹ॥ ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਹਰਿ ਕੰਠਿ ਤਿਨਾ ਜੜੀਆਹ॥ ਨਾਨਕ ਬਾਛੈ ਧੂੜਿ ਤਿਨ ਪ੍ਰਭ ਸਰਣੀ ਦਰਿ ਪੜੀਆਹ॥ ਮੰਘਿਰਿ ਪ੍ਰਭੁ ਆਰਾਧਣਾ ਬਹੁੜਿ ਨ ਜਨਮੜੀਆਹ॥10॥

Munghir(i) maah(i) sohundiyaan Hur(i) Pir sung(i) baitthrriaan. Tin kee sobha kiya guni, J(i) Sahib(i) maylrriaan. Tun(u) mun(u) mauliya Ram siyoun, sung(i) Sadh suhaylurriaan. Sadh

juna tay baahri, say rehn(i) ikaylrriaan. Jinhi raaviya Prubh(u) aapna, say dissun(i) nit khurriyaan. Ruttan juvayhur laal Hur(i), kuntth(i) tinha jurriyaan. Nanak baanchhay dhoorr(i) tin, Prubh sherni Dur(i) purriyaan. Munghir(i) Prubh(u) aaraadhna, buhourr(i) na junumurriyaan. 10.

Word Meaning: Munghir(i) = in the month of *Mugghur*. Sohundiyaan = look pretty; are successful. Pir = dear; husband. Sung(i) = in the company of. Sobha = praise; level of bliss. Mauliya = bloomed. Suhaylurriyaan = friends (female). Bahhri = without. Jum kaiy vus(i) = under the control of the Angel of death. Raaviya = enjoyed. Nit = everyday; always. Khurriyaan = alert; watchful. Kuntth(i) = around the neck. Baanchhaiy = wishes for; longs for. Dhoorr(i) = dust of the feet. Buhourr(i) = anymore; again. Junumurriyaan = (re) birth. 10.

MEANING: Like a married woman wants to sit with her husband (enjoy his company) in the cold month of *Mugghar (Munghir)*, a human bride (devotee) loves to have the comfort of the company of her Waheguru-Husband in this month. Their praise (fortune) cannot be measured who have been connected with Waheguru. In the company of the holy friends, their body and mind bloom (enjoying the love of Waheguru). But those, who stay away from the company of the holy devotees, remain alone (disconnected from Waheguru). Those who have enjoyed the love of Waheguru are always watchful against Maya's attacks. Rather than a necklace of precious stones like rubies, around their neck for beautification, the devotees have the necklace of the priceless Naam of Waheguru around their neck (heart) (which keeps all the evils away). (Guru) Nanak says that he longs for the dust of the feet of the devotees (a sign of extreme respect) who have taken shelter of Waheguru. If one worships Waheguru in the month *of Mugghar, he never takes birth again.* 10.

ਪੋਖਿ ਤੁਖਾਰੁ ਨ ਵਿਆਪਈ ਕੰਠਿ ਮਿਲਿਆ ਹਰਿ ਨਾਹੁ॥ ਮਨੁ ਬੇਧਿਆ ਚਰਨਾਰਬਿੰਦ ਦਰਸਨਿ ਲਗੜਾ ਸਾਹੁ॥ ਓਟ ਗੋਵਿੰਦ ਗੋਪਾਲ ਰਾਇ ਸੇਵਾ ਸੁਆਮੀ ਲਾਹੁ॥ ਬਿਖਿਆ ਪੋਹਿ ਨ ਸਕਈ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਹੁ॥ ਜਹ ਤੇ ਉਪਜੀ ਤਹ ਮਿਲੀ ਸਚੀ ਪ੍ਰੀਤਿ ਸਮਾਹੁ॥ ਕਰੁ ਗਹਿ ਲੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਬਹੁੜਿ ਨ ਵਿਛੁੜੀਆਹੁ॥ ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਹਰਿ ਸਜਣੁ ਅਗਮ ਅਗਾਹੁ॥ ਸਰਮ ਪਈ ਨਾਰਾਇਣੈ ਨਾਨਕ ਦਰਿ ਪਈਆਹੁ॥ ਪੋਖੁ ਸੋਹੰਦਾ ਸਰਬ ਸੁਖ ਜਿਸੁ ਬਖਸੇ ਵੇਪਰਵਾਹੁ॥11॥

Pokh(i) tookhaar(u) na viyaapyee, kuntth(i) miliya Hur(i) Naah(u). Mun(u) baydhiya Churnaarbind, dershun luggrra Shah(u). Oat Govind Gopaal Raayay, sayva Soami laah(u). Bikhiya poh(i) na sukyee mil(i) Sadhu goon gaah(u). Jeh tay oopji teh mili, sachi preet(i) smaah(u). Kur(u) geh(i) leeni Parbraham(i), buhourr(i) na vichhurriahou. Baar(i) jaaoun lukh bayriaan, Hur(i) Sujjan agumm agaahou. Sherm puyee Naraiyanaiy, Nanak Dur puyeeahou. Pokh soohunda serb sookh(u) jis(u) bukhshay vaypervahou. 11.

Word Meaning: Tookhaar = extreme cold. Viyaapyee = affects. Naah(u) = Lord; Master. Baydhiya = pierced. Churnaarbind = (Churn +Aarbind) = lotus-like feet. Shah(u) = king; Waheguru. Oat = shelter. Govind, Gopaal, Raayay = all names for Waheguru. Laah(u) = benefit; in the bargain. Bikhiya = poisonous (Maya). Poh(i) Na Sukyee = cannot even touch. Sadhu = Guru. Oopji = came into being. Smaah(u) = Absorbed. Ker(u) = hand. Geh(i) = by holding. Buhourr(i) = again. Bayriaan = times. Agumm = unreachable. Agaahou = unfathomable. Sherm = accepts responsibility. Naraayin = Waheguru. Dur(i) Puyeeahou = shelter seeker. Soohunda= comforting; enjoyable. Bukhshay = to gift. Vaypervaah(u) = indifferent; carefree. 11.

MEANING: Even though the month of *Poh (Pokh)* is the coldest month in northern India, yet the individuals who have Lord Waheguru's Naam on their tongue do not feel any effect of the extreme cold. Their minds are pierced (stitched) with the lotus-like feet (expression of

love and respect) of Waheguru (His Naam), and they long to have a sight of the King – Waheguru. They take the shelter of Waheguru and get to serve the Lord as an added benefit (spiritual wealth). They sing Waheguru's praise in the company of the Guru, as a result of which the poisonous Maya cannot even come near them. Because of their pure love (devotion), they merge into the same Waheguru who instilled that love for Him in them. Waheguru holds them in His hand and connects them to Him so they never get separated again. I wish to sacrifice my life millions of times for Waheguru, who is otherwise unreachable and unfathomable. When an individual seeks Waheguru's shelter with a pure mind, Waheguru accepts His innate responsibility and absorbs the individual in Him, oh Nanak(u). The otherwise cold month of *Poh* becomes enjoyable for those individuals who are given the Naam by the benevolence of Waheguru, who is indifferent to Maya. 11.
NOTE: Nanak is the common name used by all Guru Sahiban in Guru Granth Sahib, which means that their writings are in complete agreement with Guru Nanak Sahib's philosophy. But ***Nanak(u)*** is used for the specific Guru.

ਮਾਘਿ ਮਜਨੁ ਸੰਗਿ ਸਾਧੂਆ ਧੂੜੀ ਕਰਿ ਇਸਨਾਨੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਸੁਣਿ ਸਭਨਾ ਨੋ ਕਰਿ ਦਾਨੁ॥ ਜਨਮ ਕਰਮ ਮਲੁ ਉਤਰੈ ਮਨ ਤੇ ਜਾਇ ਗੁਮਾਨੁ॥
(ਅੰਗ 136)॥ ਕਾਮਿ ਕਰੋਧਿ ਨ ਮੋਹੀਐ ਬਿਨਸੈ ਲੋਭੁ ਸੁਆਨੁ॥ ਸਚੈ ਮਾਰਗਿ ਚਲਦਿਆ ਉਸਤਤਿ ਕਰੇ ਜਹਾਨੁ॥ ਅਠਿ ਸਠਿ ਤੀਰਥ ਸਗਲ ਪੁੰਨ ਜੀਅ ਦਇਆ ਪਰਵਾਨੁ॥ ਜਿਸ ਨੋ ਦੇਵੈ ਦਇਆ ਕਰਿ ਸੋਈ ਪੁਰਖੁ ਸੁਜਾਨੁ॥ਜਿਨਾ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਪਣਾ ਨਾਨਕ ਤਿਨ ਕੁਰਬਾਨੁ॥ ਮਾਘਿ ਸੁਚੇ ਸੇ ਕਾਢੀਅਹਿ ਜਿਨ ਪੂਰਾ ਗੁਰ ਮਿਹਰਵਾਨੁ॥ 12॥
Maagh(i) mujun(u) sung(i) sadhuaan, dhoorri kur(i) ishnaan(u). Hur(i) ka Naam(u) dhiyaayay soon(i), subhna nu kur(i) daan(u). Junum kerm mul(u) ootraiy, mun tay jaayay goomaan(u).
(PAGE 136): Kaam(i) kroadh(i) na mohiyaiy, binsaiy loabh(u) sooaan(u). Sachaiy maarug(i) chuldiyaan, oostut(i) kuray juhaan(u). Utth(i) sutth(i) teeruth sugal poonn, jea duyya pervaan(u). Jis nu dayvaiy duyya kur(i), soyee purakh soojaan(u). Jinha miliya Prubh(u) aapna, Nanak tin koorbaan(u). Maagh(i) soochay say kaandhieh(i) jin Poora Gur mehrvaan(u). 12.
Word Meaning: Mujun(u) = bathing. Sung(i) = with. Dhoorri = dust of the feet. Daan(u) = donation. Kerm = deeds. Mohiyaiy = captivates. Binsaiy = is destroyed. Loabh(u) = greed. Sooaan(u) = dog. Maarug(i) = path. Oostut(i) = praise. Utth(i) Sutth(i) = 8+60 = 68 (holy places of the Hindus. Poonn(u) = noble deeds, including donations. Pervaan(u) = approved. Soojaan = wise. Soochay = clean (minded). Kaandhieh(i) = are called.
NOTE: The month of *Maagh* is considered very holy by Hindus. They consider it a great virtuous deed to take a dip at holy places, especially, Prayag (Allahabad, which is on the confluence of the Rivers Ganga and Jamuna), on the first day of this month, and give donations to Brahmans.
MEANING: (Rather than taking a dip at the so-called holy places), one should take a dip (in Waheguru's Naam-Amrit) in the company of, and in the dust of the feet of holy men (their Shabad; an expression for deep reverence). Recite and listen to Waheguru's Naam, and donate it to others (motivate them to recite the Naam). By taking a dip in the Naam-Amrit, one's filth of misdeeds gathered over many lives is washed away, and one's ego is eradicated. Lust and rage cannot captivate (attract) the devotee, and his dog-like greed is destroyed. The world praises those who follow the path of truth. (The Hindus consider pilgrimage to the sixty-eight holy places as a highly virtuous deed), But taking pity on a needy human being (helping him) is much more acceptable to Waheguru. That individual is really

wise who is blessed with virtuous qualities by the benevolence of God. I would love to offer my life to those who are connected with Waheguru, oh Nanak. Those are considered pure (without any vice) in the month of *Maagh*, to whom God is kind. 12.

ਫਲਗੁਣਿ ਅਨੰਦ ਉਪਾਰਜਨਾ ਹਰਿ ਸਜਣ ਪ੍ਰਗਟੇ ਆਇ॥ ਸੰਤ ਸਹਾਈ ਰਾਮ ਕੇ ਕਰਿ ਕਿਰਪਾ ਦੀਆ ਮਿਲਾਇ॥ ਸੇਜ ਸੁਹਾਵੀ ਸਰਬ ਸੁਖ ਹੁਣਿ ਦੁਖਾ ਨਾਹੀ ਜਾਇ॥ ਇਛ ਪੁਨੀ ਵਡਭਾਗਣੀ ਵਰੁ ਪਾਇਆ ਹਰਿ ਰਾਇ॥ ਮਿਲਿ ਸਹੀਆ ਮੰਗਲੁ ਗਾਵਹੀ ਗੀਤ ਗੋਵਿੰਦ ਅਲਾਇ॥ ਹਰਿ ਜੇਹਾ ਅਵਰੁ ਨ ਦਿਸਈ ਕੋਈ ਦੂਜਾ ਲਵੈ ਨ ਲਾਇ॥ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਓਨੁ ਨਿਹਚਲ ਦਿਤੀਅਨੁ ਜਾਇ॥ ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਰਖਿਅਨੁ ਬਹੁੜਿ ਨ ਜਨਮੈ ਧਾਇ॥ ਜਿਹਵਾ ਏਕ ਅਨੇਕ ਗੁਣ ਤਰੇ ਨਾਨਕ ਚਰਣੀ ਪਾਇ॥ ਫਲਗੁਣਿ ਨਿਤ ਸਲਾਹੀਐ ਜਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ॥ 13॥

Phulgoon(i) anund ooparjuna, Hur(i) Sujjan pergutay aayay. Sunt suhayee Ram kay, kur(i) kirpa deeya milayay. Sayj soohaavi serb sookh, hoon(i) dookhaan naahi jaayay. Ichh poonni vudbhaagni, vur(u) paaya Hur(i) Raayay. Mil(i) suheeyaan mungul(u) gaavhee, geet Govind alaayay. Hur(i) jayha uver(u) na disyee, koyee dooja luvaiy na laayay. Hult(u) pult(u) svaarioon(u), nihchul ditiun(u) jaayay. Sunsaar saagar tay rukhiun(u), buhourr(i) na junumaiy dhaayay. Jihva aik anayk goon, turay Nanak churni paayay. Phulgoon(i) nit slaahiyaiy jis nu til(u) na tmaayay. 13.

Word Meaning: Phulgoon(i) = in the month of *Phulgoon (or Phuggun)*. Pergutay = appeared (in heart). Suhayee = helpful. Sayj = bed. Soohaavi = comforting. Jaayay = room. Ichh poonni = the wish has been granted. Vur(u) = husband. Mungul(u) = song of bliss. Allayay = recite. Uver(u) = other; else. Luvaiy = equal; rival. Hult(u) = this world. Pult(u) = the next world. Svaarioon = He adorned (with virtues). Nihchul = stable (eternal). Buhourr(i) = again. Til(u) = (the size of a) sesame seed. Tmaayay = wish; expectation.

MEANING: (if one remembers Waheguru in the first eleven months of the year) then in the twelfth month of Phuggun, Waheguru appears in the heart of the devotee, who begins to feel blissful. It is the supreme devotees of Waheguru who kindly connect individuals with Waheguru. The bed (of the heart) of the devotee becomes a source of comfort, and there are comforts everywhere, and there is no room for discomfort now. The wish of the lucky devotee is fulfilled, and she becomes Waheguru's wife. She sings the blissful song of Waheguru's praise in the company of other devotees, and is convinced that there is none other like Him (who can rival Him). Waheguru adorns (makes successful) both the worlds – the present and the next – for His devotees, and gives them an eternal place in His Mansion (connects them with Him permanently). He protects His devotees from the sea of world (Maya), and they are never born again (as they merge into Him). Waheguru has countless virtues; how can we sing His praise with only one tongue! However, one can find salvation by taking shelter of His Feet (Naam), oh Nanak. In the month of *Phuggun*, we should always sing praise of Waheguru, who has absolutely no expectation of any kind – not even the size of a sesame seed, oh Nanak. 13.

ਜਿਨਿ ਜਿਨਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕੇ ਕਾਜ ਸਰੇ॥ ਹਰਿ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਦਰਗਹ ਸਚਿ ਖਰੇ॥ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਚਰਣ ਹਰਿ ਭਉਜਲੁ ਬਿਖਮੁ ਤਰੇ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਤਿਨ ਪਾਈਆ ਬਿਖਿਆ ਨਾਹਿ ਜਰੇ॥ ਕੂੜ ਗਏ ਦੁਬਿਧਾ ਨਸੀ ਪੂਰਨ ਸਚਿ ਭਰੇ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਸੇਵਦੇ ਮਨ ਅੰਦਰਿ ਏਕੁ ਧਰੇ॥ ਮਾਹ ਦਿਵਸ ਮੂਰਤ ਭਲੇ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਰਸ ਦਾਨੁ ਕਿਰਪਾ ਕਰਹੁ ਹਰੇ॥ 14॥1॥

Jinh(i), jinh(i) Naam(u) dhiyaya, tinh kay kaaj suray. Hur(i) Gur(u) Poora aaradhiya Durgeh Sach(i) khuray. Serb sookha nidh(i) churn Hur(i), bhuoujul(u) bikhum(u) turay. Praym bhugut(i) tin paayiya bikhiya naah(i) juray. Koorr guyay doobidha nusee, poorun Sach(i)

bhuray. Parbraham Prubh(u) sayvnday mun undar(i) Aik(u) dhuray. Maah divus moorut bhulay, jis kuou nudr(i) kuray. Nanak(u) mungaiy durs daan(u), kirpa kurou Huray. 14. 1.
Word Meaning: Jin(i) jin(i) = whosoever. Kaaj = tasks. Suray = achieved successfully. Khuray = pure (no evil qualities). Nidh(i) = treasure. Bhuoujul(u) = sea of world (Maya). Bikhum(u) = tough. Bikhiya = poisonous Maya. Juray = burns (causes suffering). Koorr = false (short-lived). Doobidha = conflicting situations. Moorut = believed to be an auspicious time. Bhulay = enjoyable. 14.
MEANING: Whosoever recites Waheguru's Naam gets all his tasks completed successfully (achieves the objective of human life). By worshipping the Perfect Waheguru, the devotee is found to have achieved perfect purity of mind in the Court of the eternal Waheguru. Waheguru's Feet (His Naam) are the treasure of all comforts, and one swims across the tough sea of Maya by taking His shelter. He acquires the worship of love (for Waheguru), and the poisonous Maya cannot burn him (cause any suffering). All the false beliefs of the devotees go away, and the conflicting ideas in the mind are cleared, and they acquire complete Truth (Waheguru) now. They serve only Waheguru. For the individual who has Waheguru's kind sight on him, all the days, months, and so believed auspicious occasions, are comforting and blissful. (Guru) Nanak begs a glimpse of Your sight, please be kind and grant my request, oh Waheguru! 14.1.

ਮਾਝ ਮਹਲਾ 5॥ ਦਿਨ ਰੈਣਿ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Majh Mehla 5 Din Raiyn(i) (Day and Night): Ek Onkar Satgur(u) Persad(i)

ਸੇਵੀ ਸਤਿਗੁਰੁ ਆਪਣਾ ਹਰਿ ਸਿਮਰੀ ਦਿਨ ਸਭਿ ਰੈਣਿ॥ ਆਪੁ ਤਿਆਗਿ ਸਰਣੀ ਪਵਾ ਮੁਖਿ ਬੋਲੀ ਮਿਠੜੇ ਵੈਣ॥ ਜਨਮ ਜਨਮ ਕਾ ਵਿਛੁੜਿਆ ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਸੈਣ॥ ਜੋ ਜੀਅ ਹਰਿ ਤੇ ਵਿਛੁੜੇ ਸੇ ਸੁਖਿ ਨ ਵਸਨਿ ਭੈਣ॥ ਹਰਿ ਪਿਰ ਬਿਨੁ ਚੈਨੁ ਨ ਪਾਈਐ ਖੋਜਿ ਡਿਠੇ ਸਭਿ ਗੈਣ॥ ਆਪ ਕਮਾਣੈ ਵਿਛੁੜੀ ਦੋਸੁ ਨ ਕਾਹੂ ਦੇਣ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਹੋਰੁ ਨਾਹੀ ਕਰਣ ਕਰੇਣ॥ ਹਰਿ ਤੁਧੁ ਵਿਣੁ ਖਾਕੂ ਰੂਲਣਾ ਕਹੀਐ ਕਿਥੈ ਵੈਣ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਹਰਿ ਸੁਰਜਨੁ ਦੇਖਾ ਨੈਣ॥ 1॥
Sayveen Satgur(u) aapna, Hur(i) simreen din subh raiyn(i). Aap(u) tiyaag(i) sherni puvaan, mookh(i) boaleen mitthrray vaiyn. Junum junum ka vichhurriya, Hur(i) maylhou Sujjan Saiyn. Jo jea Hur(i) tay vichhurray, say sukh(i) na vussun(i) bhaiyn. Hur(i) Pir bin(u) chaiyn na paayiyaiy, khoaj(I) ditthay subh(i) gaiyn. Aap kumaanaiy vichhurri, doash(u) na kaahoo dayn. Kur(i) kirpa Prubh raakh(i) layhou, hoar(u) naahi kern krayn. Hur(i) Toodh(u) vin(u) khaakoo roolna, kuhiyaiy kithaiy vaiyn. Nanak kee baynuntiya, Hur(i) soorjun(u) daykhaan naiyn. 1.
Word Meaning: Din = day. Raiyn(i) = night. Sayveen = I serve. Aap(u) = selfishness. Tiyaag(i) = relinquish. Vaiyn = words; language. Vichhurriya = separated. Sujjan(u) = Saiyn = (dear) friend. Bhaiyn = oh, sister (friend). Pir = dear; husband. Chaiyn = peace of mind. Khoaj(i) = search. Gaiyn = skies; galaxies. Kmaanaiy = deeds done. Doash(u) = blame. Kahoo = somebody. Khaakoo = dust. Roolna = devalued. Soorjun = God-like; Supreme Being. Naiyn = eyes. 1.
MEANING: I wish to serve my Satguru and recite his Shabad day and night. Overcoming my selfishness, I wish to drop on His feet, talk sweetly with my tongue, and request that He connect me with the real friend – Waheguru - from whom I have been separated for many lives. Those who are disconnected from Waheguru do not enjoy real comfort (bliss), oh my friend! I have searched all the skies (wandered everywhere) for peace of mind, but there is no peace (blissfulness) without dear Waheguru. However, I cannot blame anyone for my separation, because it is the result of my own evil deeds. I beg Waheguru to kindly protect

me (from the attractions of Maya so that I may connect with Him) as there is no one else who can do that for me, or make someone else do the same. It is like getting degraded to dust without You, oh Waheguru! There is no one else I can narrate my sad story to. My (Nanak's) request is to "see" You with my own "eyes", oh Waheguru. 1.

ਜੀਅ ਕੀ ਬਿਰਥਾ ਸੋ ਸੁਣੇ ਹਰਿ ਸੰਮ੍ਰਿਥ ਪੁਰਖੁ ਅਪਾਰੁ॥ ਮਰਣਿ ਜੀਵਣਿ ਆਰਾਧਣਾ ਸਭਨਾ ਕਾ ਆਧਾਰੁ॥ (ਅੰਗ 137)॥ ਸਸੁਰੈ ਪੇਈਐ ਤਿਸੁ ਕੰਤ ਕੀ ਵਡਾ ਜਿਸੁ ਪਰਵਾਰੁ॥ ਊਚਾ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਕਿਛੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਸੇਵਾ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਸੰਤਾ ਕੀ ਹੋਇ ਛਾਰੁ॥ ਦੀਨਾ ਨਾਥ ਦੈਆਲ ਦੇਵ ਪਤਿਤ ਉਧਾਰਣ ਹਾਰੁ॥ ਆਦਿ ਜੁਗਾਦੀ ਰਖਦਾ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ॥ ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣਈ ਕੋਇ ਨਾਹੀ ਤੋਲਣਹਾਰੁ॥ ਮਨੁ ਤਨੁ ਅੰਤਰਿ ਵਸਿ ਰਹੇ ਨਾਨਕ ਨਹੀ ਸੁਮਾਰੁ॥ ਦਿਨ ਰੈਣਿ ਜਿ ਪ੍ਰਭੁ ਕੰਉ ਸੇਵਦੇ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੁ॥ 2॥

Jea kee birtha so soonay Hur(i) sumruth Purakh Apaar(u). Mern(i) jeevun(i) aaradhna subhna ka aadhar(u).

(PAGE 137): Susooraiy payiyaiy tis(u) Kunt kee, vudda jis(u) pervaar(u). Oocha Agumm Aghaadh(i) Boadh, kichh(u) unt(u) na paaravaar(u). Sayva sa Tis(u) bhaavsi, suntaan kee hoyay chhaar(u). Deena Nath daiyaal Dayv, putit oodhaarunhaar(u). Aad(i) joogaadi rukhda, Sach(u) Naam(u) Kartaar(u). Keemut(i) koyay na jaanyee, koyay naahi toalunhaar(u). Mun(u) tun(u) untar(i) vus(i) ruhay Nanak nuhee shoomaar(u). Din raiyn(I) j(i) prubh kuoun saynvday, tin kaiy sud bulihaar(u). 2.

Word Meaning: Jea = heart. Birtha = condition; problems. Sumruth = omnipotent. Apaar(u) = without any end. Aadhaar(u) = support; basis. Payiyaiy = this world (life). Susooraiy = next world. Kunt = husband. Agumm = unreachable. Agaadh(i) = unfathomable. Bodh = wisdom. Sa = that. Bhaavsi = is liked. Chhaar(u) = dust. Deena = powerless. Nath = Lord; Master. Dayv = source of enlightenment (Guru). Putit = unholy; degraded. Aad(i) = from the very beginning. Joogaad = before the start of the eons. Keemut(i) = worth. Toalunhaar = one who weighs. Shoomaar(u) = limit. 2.

MEANING: Only the omnipotent, unreachable, and omnipresent Waheguru listens to the problems of one's heart. Therefore, He should be worshipped from birth to death (the whole life), which is the basis of all living beings. A woman (human being) who worships Waheguru, who has a big family (the whole humanity), is very high (transcendental), unreachable, unfathomable, omniscient, and limitless, all her life, belongs to the Waheguru-Husband in both worlds. Waheguru likes the service of the devotee who considers himself the dust of the feet (humble and obedient) of Waheguru's supreme devotees. The Lord of the powerless, and the source of enlightenment, Waheguru, is highly compassionate and is the saviour of the downtrodden. Waheguru's eternal Naam protects us, and has been protecting us right from the beginning (of the world). However, nobody knows the real worth (degree) of Waheguru's compassion, and nobody can measure it. Even though He is present in our body and mind, we do not know His limits, oh Nanak. I always offer my life to all those who serve Waheguru day and night. 2.

ਸੰਤ ਅਰਾਧਨਿ ਸਦ ਸਦਾ ਸਭਨਾ ਕਾ ਬਖਸਿੰਦੁ॥ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਕਿਰਪਾ ਦਿਤੀਨੁ ਜਿੰਦੁ॥ ਗੁਰ ਸਬਦੀ ਆਰਾਧੀਐ ਜਪੀਐ ਨਿਰਮਲ ਮੰਤੁ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਪਰਮੇਸੁਰੁ ਬੇਅੰਤੁ॥ ਜਿਸੁ ਮਨਿ ਵਸੈ ਨਰਾਇਣੋ ਸੋ ਕਹੀਐ ਭਗਵੰਤੁ॥ ਜੀਅ ਕੀ ਲੋਚਾ ਪੂਰੀਐ ਮਿਲੈ ਸੁਆਮੀ ਕੰਤੁ॥ ਨਾਨਕੁ ਜੀਵੈ ਜਪਿ ਹਰੀ ਦੋਖ ਸਭੇ ਹੀ ਹੰਤੁ॥ ਦਿਨੁ ਰੈਣਿ ਜਿਸੁ ਨ ਵਿਸਰੈ ਸੋ ਹਰਿਆ ਹੋਵੈ ਜੰਤੁ॥ 3॥

Sunt araadhun(i) sud suda, subhna ka bukhshind(u). Jeao pind(u) jin(i) saajiya, kur(i) kirpa ditioon(u) jind(u). Gur Shabadi aaradhiyaiy, jupiyaiy nirmul munt(u). Keemut(i) kehn(u) na

jaayiyaiy, Permayshur(u) bayunt(u). Jis(u) mun(i) vusaiy Naraayino, so kuhiyaiy bhugvunt(u). Jea kee loacha pooriyaiy, milaiy Soami Kunt(u). Nanak(u) jeevaiy jup(i) Hurie, doakh subhay hee hunt(u). Din raiyn(i) jis(u) na visraiy, so huriya hovaiy junt(u). 3.

Word Meaning: Bukhshind = forgiving. Jeao = life. Pind(u) = body. Ditioon(u) = He gave. Munt(u) = mantra. Bhugvunt = lucky. Loacha = wish. Doakh = vices; sins. Hunt(u) = are destroyed. Huriya = blooming life like green vegetation. Junt(u) = living being.

MEANING: The supreme devotees always worship Waheguru, who is forgiving to everybody. Waheguru creates body and mind, and kindly puts life into it. We should worship Waheguru by Guru's Shabad, which is the holy Mantra (to please Him). (But worshipping Waheguru does not mean that one can find His limits). Nobody can find His limits as He is beyond any measurement. Yes, that individual is lucky who embeds Waheguru in his heart. One's wish is fulfilled when the mind is connected with the Lord-Husband. I survive by reciting Waheguru's Naam, which destroys all my vices (sins), oh Nanak. The heart of an individual who does not forget Waheguru day and night blooms with bliss. 3.

ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਪੂਰਣੋ ਮੰਞੁ ਨਿਮਾਣੀ ਥਾਉ॥ ਹਰਿ ਓਟ ਗਹੀ ਮਨ ਅੰਦਰੇ ਜਪਿ ਜਪਿ ਜੀਵਾ ਨਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਜਨ ਧੂੜੀ ਸੰਗਿ ਸਮਾਉ॥ ਜਿਉ ਤੂੰ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਤੇਰਾ ਦਿਤਾ ਪੈਨਾ ਖਾਉ॥ ਉਦਮੁ ਸੋਈ ਕਰਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸਾਧੂ ਗੁਣ ਗਾਉ॥ ਦੂਜੀ ਜਾਇ ਨ ਸੁਝਈ ਕਿਥੈ ਕੂਕਣ ਜਾਉ॥ ਅਗਿਆਨ ਬਿਨਾਸਨ ਤਮ ਹਰਣ ਊਚੇ ਅਗਮ ਅਮਾਉ॥ ਮਨੁ ਵਿਛੁੜਿਆ ਹਰਿ ਮੇਲੀਐ ਨਾਨਕ ਏਹੁ ਸੁਆਉ॥ ਸਰਬ ਕਲਿਆਣਾ ਤਿਤੁ ਦਿਨਿ ਹਰਿ ਪਰਸੀ ਗੁਰ ਕੇ ਪਾਉ॥ 4॥1॥

Serb kula Prubh poorno, munj(u) nimaani thaaoun. Hur(i) oat guhee mun undray, jup(i) jup(i) jeevaan Naaoun. Kur(i) kirpa Prubh Aapni, jun dhoorri sung(i) smaaoun. Jiyoun Tu raakheh(i) tiyoun ruhaan, Tayra ditta pehna khaaoun. Oodum(u) soyee kuraayay Prubh, mil(i) Sadhu goon gaaoun. Dooji jaayay na soojhyee kithaiy kookun jaaoun. Ugiyaan binaasun tum hern, oochay Agumm Amaao. Mun(u) vichhurriya Hur(i) mayliyaiy Nanak eho sooaaou. Serb kuliyaana tit(u) din(i), Hur(i) perseen Gur kay paaoun. 4.1.

Word Meaning: Kula = powers. Poorno = full of. Munj(u) = me; mine. Nimaani = humble; without any ego. Thaaoun = shelter. Oat = support. Guhee = caught; acquired. Jun = supreme devotee. Sung(i) = with. Smaaoun = get absorbed. Oodum(u) = initiative; vivacity. Jaayay = place. Soojhyee = cannot think of. Kookun = pray loudly. Ugiyaan = lack of knowledge (ignorance). Binasun = destroy. Tum = darkness (ignorance). Amaao = immeasurable. Sooaao = objective. Kuliyaana = well-being; comforts. Perseen = I touch. 4.

MEANING: Waheguru is complete with all powers (is omnipotent), and I am powerless with no ego at all; He is my shelter. I have taken His shelter in my mind, and survive by reciting His Naam. I pray to Waheguru that He connect me with the Guru, and make me so humble that I should feel like a part of the dust of the Guru's feet (serve Him with full humility). I should be happy and content in whatever situation You put me in, and be happy to eat and wear whatever You provide. Also, it is You who provides me with the inspiration to sing Your praise and to remain absorbed in Your Naam in the company of the Guru. I cannot think of anyone else to whom I may go and loudly narrate my wish. The transcendent (above the effects of Maya), unreachable, and immeasurable Waheguru is the only one who destroys the ignorance and the darkness (of the mind). My (Nanak's) only objective in life is for Waheguru to connect my disconnected mind with Him. All the comforts are achieved on the day (at the time) when I touch the feet of the Guru (get connected with Him). 4.1.

ਵਾਰ ਮਾਝ ਕੀ ਤਥਾ ਸਲੋਕ ਮਹਲਾ 1

ਮਲਕ ਮੁਰੀਦ ਤਥਾ ਚੰਦ੍ਰਹੜਾ ਸੋਹੀਆ ਕੀ ਧੁਨੀ ਗਾਵਣੀ

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vaar Majh Kee Tutha Sloak Mehla 1

Mulik Mooreed tutha Chanderhurra kee dhooni gaavni

(To be sung on the tune of Mulik Mooreed and Chunderhurra Sohia).

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Gur Persaad(i).

ਸਲੋਕੁ ਮ: 1॥ ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਹਿਵੈ ਘਰੁ ਗੁਰੁ ਦੀਪਕੁ ਤਿਹੁ ਲੋਇ॥ ਅਮਰ ਪਦਾਰਥੁ ਨਾਨਕਾ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਇ॥ 1॥

Sloak M:1: Gur(u) daata, Gur(u) hivaiy ghur(u), Gur(u) deepuk(u) tihou loyay. Amar pdaruth Nanaka mun(i) maaniyaiy sookh(u) hoyay.

Word Meaning: Hivaiy = ice; coolness; never gets angry. Tihou loyay = three-layered universe. Amar Pdaruth= immortal invaluable article (Waheguru's Naam)

MEANING: The Guru is the provider, and is a source of peace and calmness (patience). He enlightens the whole universe. Waheguru's Naam is an eternal, invaluable thing, and one acquires all comforts by embedding it in the mind. 1.

ਮ:1॥ ਪਹਿਲੈ ਪਿਆਰਿ ਲਗਾ ਥਣ ਦੁਧਿ॥ ਦੂਜੈ ਮਾਇ ਬਾਪ ਸੁਧਿ॥ ਤੀਜੈ ਭਯਾ ਭਾਭੀ ਬੇਬ॥ ਚਉਥੈ ਪਿਆਰਿ ਉਪੰਨੀ ਖੇਡ॥ ਪੰਜਵੈ ਖਾਣ ਪੀਅਣ ਕੀ ਧਾਤੁ॥ ਛਿਵੈ ਕਾਮੁ ਨ ਪੁਛੈ ਜਾਤਿ॥ ਸਤਵੈ ਸੰਜਿ ਕੀਆ ਘਰ ਵਾਸੁ॥ ਅਠਵੈ ਕ੍ਰੋਧੁ ਹੋਆ ਤਨ ਨਾਸੁ॥ ਨਾਵੈ ਧਉਲੇ ਉਭੇ ਸਾਹ॥ ਦਸਵੈ ਦਧਾ ਹੋਆ ਸੁਆਹ॥ ਗਏ ਸਿਗੀਤ ਪੁਕਾਰੀ ਧਾਹ॥ ਉਡਿਆ ਹੰਸੁ ਦਸਾਏ ਰਾਹ॥

(ਅੰਗ 138)॥ ਆਇਆ ਗਇਆ ਮੁਇਆ ਨਾਉ॥ ਪਿਛੈ ਪਤਲਿ ਸਦਿਹੁ ਕਾਵ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਅੰਧੁ ਪਿਆਰੁ॥ ਬਾਝ ਗੁਰੂ ਡੁਬਾ ਸੰਸਾਰੁ॥ 2॥

M:1: Pehlaiy, piyaar(i) lugga thun doodh(i). Doojaiy, maayay baap kee soodh(i). Teejaiy, bhuyya bhaabi bayb. Chauthaiy, piyaar(i) oopunni khayd. Punjvaiyn, khaan peeun kee dhaat(u). Chhivaiy, kaam(u) na poochhaiy jaat(i). Sutvaiy, sunj(i) keeya ghur vaas(u). Utthvaiy, kroadh(u) hoa tun naas(u). Naavaiy, dhaulay oobhay saah. Dusvaiy, dudha hoa sooaah. Guyyay sigeet pookaari dhaah. Oodiya huns(u) dusaayay raah.

(PAGE 138): Aaya guyya mooyiya naaoun. Pichhaiy puttal(i) sudihou kaav. Nanak munmukh(i) undh(u) piyaar(u). Baajh Guru dooba sunsaar(u). 2

Word Meaning: Thun = breasts. Soodh(i) = ability. Bayb = sister. Oopunni = is born. Dhaat(u) = pursuit; interest. Sunj(i) = by accumulating. Oobhay Saah = difficulty in breathing. Dudha = burned. Sigeet = close friends. Dhaah = a very loud cry (a ritual performed by Hindus). Huns = soul. Dusaayay = asks. **Puttal(i)** = another Hindu ritual in which they distribute some edible items served on big leaves (puttal) of a tree with the misbelief that the food will reach the dead on their way to the next world. Dooba = drowned (in the sea of ignorance or Maya).

MEANING: (The human life can be divided into ten stages). Love for mother's breast milk is the first developmental stage of a child to manhood, and to the end of his life. He acquires the ability to recognize his parents in the second stage and his brothers, their wives, and his own sisters in the third stage of development. In the fourth stage, he begins to love playing. Enjoying food becomes his pursuit (interest) in the fifth stage. In the sixth stage, he is so overwhelmed with lust that he does not even care for the caste (of the girls). Accumulating wealth and establishing his own home is the seventh stage of development. In the eighth

stage of development, rage destroys his health. He experiences difficulty in breathing in the ninth stage and is burned to ashes in the tenth stage. Some close friends take him to the cremation ground and make a loud cry. His soul leaves the body and embarks on a journey to the next world. He takes birth, dies, and only his name is left behind after his death. According to Hindu custom, his relatives serve some food on large leaves, believing it will reach the dead person, who will need it on his journey to the next world. However, that food never reaches the dead person, but birds like crows feast on it. The love of the follower-of-his-mind is of pure ignorance, and the world is drowning in the sea of Maya without the Guru, oh Nanak! 2.

ਮ:1॥ ਦਸ ਬਾਲਤਣਿ ਬੀਸ ਰਵਣਿ ਤੀਸਾ ਕਾ ਸੁੰਦਰੁ ਕਹਾਵੈ॥ ਚਾਲੀਸੀ ਪੁਰੁ ਹੋਇ ਪਚਾਸੀ ਪਗੁ ਖਿਸੈ ਸਠੀ ਕੇ ਬੋਢੇਪਾ ਆਵੈ॥ ਸਤਰਿ ਕਾ ਮਤਿਹੀਨੁ ਅਸੀਹਾ ਕਾ ਵਿਉਹਾਰੁ ਨ ਪਾਵੈ॥ ਨਵੈ ਕਾ ਸਿਹਜਾਸਣੀ ਮੂਲਿ ਨ ਜਾਣੈ ਅਪ ਬਲ॥ ਢੰਢੋਲਿਮੁ ਢੂਢਿਮੁ ਡਿਠੁ ਮੈ ਨਾਨਕ ਜਗੁ ਧੂਏ ਕਾ ਧਵਲਹਰੁ॥ 3॥

M: 1: Dus baaltun(i), bees ruvun(i), teesaan ka soondar(u) kuhaavaiy. Chaaliseen pur(u) hoyay, puchaaseen pug(u) khisaiy, suttheen kay bodhaypa aavaiy. Suttar(I) ka mut-heen(u), usseehaan ka viohaar(u) na paavaiy. Nuvvaiy ka sihjaasni, mool(i) na jaanaiy apbul. Dhundolim(u) dhoondim(u) ditth(u) mein, Nanak jug(u) dhooyay ka dhuvulher(u). 3.

Word Meaning: Ruvun(i) = (urge to) enjoy (lust). Pur(u) = compete (peak of life). Pug(u) = foot; step. Khisaiy = recedes; gets weak. Viohaar(u) = routine dealings (self- care). Sihjaasni = bed-ridden. Mool(i) Na = not at all. Apbal = own ability. Dhundolim(u) = search. Ditth(u) = observed; found out. Dhuvulher(u) = white-polished house.

MEANING: The first ten years of a man's life are spent in childhood, while at twenty, a man becomes lustful. At thirty, he is considered handsome, and at forty, he attains the peak of his life. At fifty, his step (ability) begins to slide, and he is considered old at the age of sixty. At seventy, he is considered to have lost his wisdom, and at eighty, he is unable to do even the routine things, including self-care. At ninety, he becomes bedridden and does not recognize his own strength. After searching extensively, I have found that the world is like a white house of smoke (which is not real forever). 3.

ਪਉੜੀ॥ ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਸ੍ਰਿਸਟਿ ਉਪਾਤੀ॥ ਰੰਗ ਪਰੰਗ ਉਪਾਰਜਨਾ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤੀ॥ ਤੂੰ ਜਾਣਹਿ ਜਿਨਿ ਉਪਾਈਐ ਸਭੁ ਖੇਲੁ ਤੁਮਾਤੀ॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹਿ ਉਠਿ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਤੀ॥ ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਰੰਗਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ॥ ਸੋ ਸੇਵਹੁ ਸਤਿ ਨਿਰੰਜਨੋ ਹਰਿ ਪੁਰਖੁ ਬਿਧਾਤੀ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਸੁਜਾਣੁ ਹੈ ਵਡ ਪੁਰਖੁ ਵਡਾਤੀ॥ ਜੋ ਮਨਿ ਚਿਤਿ ਤੁਧੁ ਧਿਆਇਦੇ ਮੇਰੇ ਸਚਿਆ ਬਲਿ ਬਲਿ ਹਉ ਤਿਨ ਜਾਤੀ॥ 1॥

Paurri: Tu Kerta Purakh(u) Agumm(u) haiyn, aap(i) srisht(i) oopaati. Rung, prung oopaarjuna, buhou buhou bidh(i) bhaanti. Tu jaaneh(i) jin(i) oopaayiyaiy subh(u) khayl(u) Toomaati. Ikk(i) aaveh(i), ikk(i) jaah(i) ootth(i), bin(u) Naavaiy mer(i) jaati. Gurmukh(i) rung(i) chulooliya, rung(i) Hur(i) rung(i) raati. So sayvhou Sat(i) Nirunjuno, Hur(i) Purakh(u) bidhaati. Tu aapay aap(i) soojaan(u) haiyn, vud Purakh(u) vudaati. Jo mun(i) chit(i) Toodh(u) dhiyayaynday mayray Sachiya, bul(i) bul(i) houn tin jaati. 1.

Word Meaning: Srisht(i) = world. Oopaarjuna = creation. Bidh(i) = ways. Bhaanti = types; kinds. Toomaati = Yours. Ikk(i) = many. Ootth(i) Jaah(i) = leave the world. Chulooliya = deep (dark) colour. Raati = imbued. Nirunjuno = Waheguru (who is above the darkness of Maya). Bidhaati = writer of fortune. Soojan = noble. 1.

MEANING: The creator of the universe, the omnipresent, and the unreachable Waheguru, created the world all by Himself, which has been created in a variety of colours; in many ways; and has many different kinds of living and non-living entities (mountains, oceans, glaciers, and deserts, etc.). Only Waheguru knows the exact details of the world as it is His

sport (drama). Many living beings are born, and many die without acquiring Waheguru's Naam (die in mental suffering). But the devotees of the Guru are imbued deeply in Waheguru's love. We should serve the eternal Waheguru, which is above the effects of Maya, and is the writer (designer) of our fate. Waheguru is the greatest of all and is omniscient; I am a sacrifice to all those who worship Him with full devotion. 1.

ਸਲੋਕ ਮ:1॥ ਜੀਉ ਪਾਇ ਤਨੁ ਸਾਜਿਆ ਰਖਿਆ ਬਣਤ ਬਣਾਇ॥ ਅਖੀ ਦੇਖੈ ਜਿਹਵਾ ਬੋਲੈ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ॥ ਪੈਰੀ ਚਲੈ ਹਥੀ ਕਰਣਾ ਦਿਤਾ ਪੈਨੈ ਖਾਇ॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸਹਿ ਨ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥ ਜਾ ਭਜੈ ਤਾ ਠੀਕਰੁ ਹੋਵੈ ਘਾੜਤ ਘੜੀ ਨ ਜਾਇ॥ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹਿ ਪਤਿ ਪਤਿ ਵਿਨੁ ਪਾਰਿ ਨ ਪਾਇ॥ 1॥

Sloak M:1: Jeao paayay tun(u) saajiya, rukhiya bunut bunaayay. Ukheen daykhaiy, jihva boalaiy, kunni soorut(i) smaayay. Paiyreen chulaiy, hutheen kerna, ditta pehnaiy khaayay. Jin(i) ruch(i) ruchiya Tiseh(i) na jaanaiy, Undha undh(u) kmaayay. Jaan bhujjaiy ta ttheekur(u) hovaiy, ghaarrut ghurri na jaayay. Nanak Gur bin(u) naah(i) put(i), put(i) vin(u) paar(i) na paayay. 1.

Word Meaning: Jeao = soul. Bunut = shape; design. Soorut(i) = (ability) to hear. Smaayay = absorbed; stays. Ttheekur = pieces of a broken earthenware. Ghaarrut = design; structure. Put(i) = respect. Paar(i) = on the other shore of the sea of Maya (salvation). 1.

MEANING: Waheguru created the human body, infused it with life, and gave it a specific shape. He gave eyes for the man to see, a tongue to talk, and the ability to hear with the ears. He gave him feet to walk on, hands to work with, food to eat, and the material to make clothes to wear. However, the blind (ignorant) man does not acknowledge the Creator and performs tasks blindly. When he dies, his body becomes like broken earthenware, which cannot be restored to the original living man. There is
no respect (in Waheguru's Court) without taking shelter of the Guru, and one cannot find salvation without that respect, oh Nanak! 1.

ਮ:2॥ ਦੇਦੇ ਥਾਵਹੁ ਦਿਤਾ ਚੰਗਾ ਮਨਮੁਖਿ ਐਸਾ ਜਾਣੀਐ॥ ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤਾ ਕੀ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ॥ ਅੰਤਰਿ ਬਹਿ ਕੈ ਕਰਮ ਕਮਾਵੈ ਸੋ ਚਹੁ ਕੁੰਡੀ ਜਾਣੀਐ॥ ਜੋ ਧਰਮੁ ਕਮਾਵੈ ਤਿਸੁ ਧਰਮ ਨਾਉ ਹੋਵੈ ਪਾਪਿ ਕਮਾਣੈ ਪਾਪੀ ਜਾਣੀਐ॥ ਤੂੰ ਆਪੇ ਖੇਲ ਕਰਹਿ ਸਭਿ ਕਰਤੇ ਕਿਆ ਦੂਜਾ ਆਖਿ ਵਖਾਣੀਐ॥ ਜਿਚਰੁ ਤੇਰੀ ਜੋਤਿ ਤਿਚਰੁ ਜੋਤੀ ਵਿਚਿ ਤੂ ਬੋਲਹਿ ਵਿਨੁ ਜੋਤੀ ਕੋਈ ਕਿਛੁ ਕਰਿਹੁ ਦਿਖਾ ਸਿਆਣੀਐ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਇਕੋ ਸੁਘੜੁ ਸੁਜਾਣੀਐ॥2॥

M:2: Daynday thaavoun ditta chunga, munmukh(i) aisa jaaniyaiy. Soorut(i) mut(i) chuturaayi ta kee, kiya kur(i) aakh(i) vukhaaniyaiy. Untar(i) beh(i) kaiy kerm kmaavaiy, so chuhoun koondi jaaniyaiy. Jo dherm(u) kmaavaiy, tis(u) dherm naaoun hovaiy, paap(i) kumaanaiy, paapi jaaniyaiy. Tu aapay khayl kureh(i) subh(i) Kertay, kiya dooja aakh(i) vukhaaniyaiy. Jichur(u) Tayri Jot(i), tichur(u) joti vich(i) Tu boleh(i), vin(u) Joti koyee kichh(u) kurihou dikha siyaaniyaiy. Nanak, Gurmukh(i) nudri aaya Hur(i) ikko sooghurr(u) soojaaniyaiy. 2.

Word Meaning: Thaavoun = instead of; rather than. Soorut(I) = ability. Chuturaayi = cleverness. Ta Kee = his. Vukhaaniyaiy = be said; explain. Koondi = directions. Kmaavaiy = deals in; works. Khayl = game; working of the world. Jot(i) = Waheguru's light. Joti = human soul. Siyaaniyaiy = recognize. Sooghurr = Soojaan = wise; noble. 2.

MEANING: A person who appreciates the gifts rather than the provider (God), has his face turned away from the Guru (is really the follower of his mind). What (nothing) can be said about his ability, wisdom and cleverness? He tries to hide his (bad) deeds from the world, but they are known in all four directions (everywhere). An individual who performs virtuous deeds is known as a religious (noble) person, while one who commits sinful deeds is known

as a sinner. However, nobody can be blamed for his evil deeds, because that is the way of the Creator – He exhorts individuals to do whatever they do; there is nobody else with such powers. As long as individuals have Your Light inside them, it is You, who speaks in them (guides them), oh Waheguru! Show me if there is someone else to recognize who can do things without Waheguru's Light in him. If one takes Guru's shelter, he will "see" only the "One" wise and noble Waheguru everywhere, oh Nanak. 2.

ਪਉੜੀ॥ ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ ਆਪੇ ਧੰਧੈ ਲਾਇਆ॥ ਮੋਹ ਠਗਉਲੀ ਪਾਇ ਕੈ ਤੁਧੁ ਆਪਹੁ ਜਗਤੁ ਖੁਆਇਆ॥ ਤਿਸਨਾ ਅੰਦਰਿ ਅਗਨਿ ਹੈ ਨਹ ਤਿਪਤੈ ਭੁਖਾ ਤਿਹਾਇਆ॥ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਇਆ ਜਾਇਆ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਮੋਹੁ ਨ ਤੁਟਈ ਸਭਿ ਥਕੇ ਕਰਮ ਕਮਾਇਆ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਧਿਆਈਐ ਸੁਖਿ ਰਜਾ ਜਾ ਤੁਧੁ ਭਾਇਆ॥ ਕੁਲੁ ਉਧਾਰੇ ਆਪਣਾ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ॥ (ਅੰਗ 139)॥ ਸੋਭਾ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ॥ 2॥

Paurri: Toodh(u) aapay jugut(u) oopaayay kaiy, Toodh(u) aapay dhundhaiy laaya. Moh tthugauli paayay kaiy, Toodh(u) aap-hou jugut(u) khoovaaya. Tishna undar(i) ugun(i) haiy, neh tiptaiy bhookha tihaaya. Sehsa eho sunsaar(u) haiy, mur(i) jummaiy aaya jaaya. Bin(u) Satgur moh(u) na tootyee, subh(i) thukkay kerm kmaaya. Gurmati Naam(u) dhiyayiyaiy, sookh(i) rujjaan ja Toodh(u) bhaaya. Kool(u) oodhaaray aapna dhunn(u) junayndi maaya.

(PAGE 139): Sobha soort(i) soohaavni jin(i) Hur(i) sayti chit(u) laaya. 2.

Word Meaning: Dhunday Laaya = put to worldly affairs involving Maya. Tthugauli = deceiving agent. Khoovaaya = misled (got interested in Maya). Tishna = appetite for Maya. Ugun(i) = fire; burning desire. Tiptaiy = satisfied. Sehsa = worries. Kerm = rituals. Kool(u) = clan; ancestry.

MEANING: You have created the world Yourself, and put it into the routine business (involving Maya), oh Waheguru. By subjecting people to the captivating worldly attachments, You have misled them and caused the world to suffer (because of their disconnection from You), oh Waheguru. They have burning desires in mind, and their appetite for more and more never gives them satisfaction. The man dies in worries and takes rebirths; his cycle of coming and going continues. The world has exhausted itself in finding satisfaction by performing rituals to overcome its attachments, but the bond of attachments cannot be broken without the Guru. We should recite Waheguru's Naam in the shelter of the Guru, and we will get the comfort of satisfaction only when Waheguru likes us. The mother who gives birth to the individual liked by Waheguru is worthy of respect; in addition to finding salvation for himself, he also finds salvation for his clan. The wisdom and praise of the individual who connects his mind with Waheguru are great and sweet. 2.

ਸਲੋਕ ਮ:2॥ ਅਖੀ ਬਾਝਹੁ ਵੇਖਣਾ ਵਿਣੁ ਕੰਨਾ ਸੁਣਨਾ॥ ਪੈਰਾ ਬਾਝਹੁ ਚਲਣਾ ਵਿਣੁ ਹਥਾ ਕਰਣਾ॥ ਜੀਭੈ ਬਾਝਹੁ ਬੋਲਣਾ ਇਉ ਜੀਵਤ ਮਰਣਾ॥ ਨਾਨਕ ਹੁਕਮੁ ਪਛਾਣਿ ਕੈ ਤਉ ਖਸਮੈ ਮਿਲਣਾ॥ 1॥

Sloak M:2: Ukheen baajhoun vaykhna, vin(u) kunna soon-na. Paiyraan baajhoun chullna, vin(u) huthaan kerna. Jeebhaiy baajhoun bolna, iyoun jeevutt merna. Nanak Huqam(u) puchhaan(i) kaiy tuou Khusmaiy milna. 1.

Word Meaning: Baajhoun = without. Jeevut Merna = kill (overcome) worldly desires and connect with Waheguru.

MEANING: Waheguru cannot be seen with these eyes, nor can it be heard with our ears. We cannot walk to Him with these feet and cannot serve Him with our hands. However, we can still connect with Him if we overcome our worldly desires, at which time we can communicate with Him without our tongue, "see" Him without our eyes, and serve Him

without our hands. In other words, we can connect with Him by recognizing (obeying) His Huqam. Such living is called dying (killing desires) while still alive. 1.

NOTE: The following holy Sloak further clarifies the meaning.

- ਮ:2॥ ਦਿਸੈ ਸੁਣੀਐ ਜਾਣੀਐ ਸਾਉ ਨ ਪਾਇਆ ਜਾਇ॥ ਰੁਹਲਾ ਟੁੰਡਾ ਅੰਧੁਲਾ ਕਿਉ ਗਲਿ ਲਗੈ ਧਾਇ॥ ਭੈ ਕੇ ਚਰਣ ਕਰ ਭਾਵ ਕੇ ਲੋਇਣ ਸੁਰਤਿ ਕਰੇਇ॥ ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਵ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ॥

M:2: Disaiy sooniyaiy jaaniyaiy, saaou na paaya jaayay. Roohla, toonda, undhula, kiyoun gul(i) luggaiy dhaayay. Bhaiy kay churn, ker bhaav kay, loyin soorut(i) kuray. Nanak(u) kuhaiy siyaaniyay iv Kunt milaava hoyay. 2.

Word Meaning: Saaou = (enjoy) taste. Roohla = lame. Toonda = a person who is missing his one or both hands. Dhaayay = with zest. Bhaiy = fear. Bhaav = respectful love. Loyin = eyes. Soorut(i) = concentration. Kunt = husband. 2.

MEANING: The man sees Waheguru in nature, hears about Him from the devotees and tries to understand, but does not enjoy the taste of His existence. The reason is that he is lame (does not have the kind of feet to walk to Him), has no hands (the kind needed) to serve Him, and is blind (does not have the kind of eyes to see Him). So, how can he hug Him with zest? However, (Guru) Nanak advises that if we use His fear as our feet, respectful love for Him as our hands (to serve Him), and concentrating on His Naam as our eyes, we can connect with our Husband (Waheguru), oh wise person. 2.

ਪਉੜੀ ॥ ਸਦਾ ਸਦਾ ਤੂ ਏਕੁ ਹੈ ਤੁਧੁ ਦੂਜਾ ਖੇਲੁ ਰਚਾਇਆ॥ ਹਉਮੈ ਗਰਬੁ ਉਪਾਇ ਕੈ ਲੋਭੁ ਅੰਤਰਿ ਜੰਤਾ ਪਾਇਆ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਸਭ ਕਰੇ ਤੇਰਾ ਕਰਾਇਆ॥ ਇਕਨਾ ਬਖਸਹਿ ਮੇਲਿ ਲੈਹਿ ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਇਆ॥ ਇਕਿ ਖੜੇ ਕਰਹਿ ਤੇਰੀ ਚਾਕਰੀ ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਨ ਭਾਇਆ॥ ਹੋਰੁ ਕਾਰ ਵੇਕਾਰ ਹੈ ਇਕਿ ਸਚੀ ਕਾਰੈ ਲਾਇਆ॥ ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਇਕਿ ਅਲਿਪਤੁ ਰਹੇ ਜੋ ਤੁਧੁ ਭਾਇਆ॥ ਓਹਿ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਨਿਰਮਲੇ ਸਚੈ ਨਾਇ ਸਮਾਇਆ॥ 3॥

Paurri: Suda suda Tu aik(u) haiyn, Toodh(u) dooja khayl(u) ruchaaya. Haumein gerb oopaayay kaiy, lobh(u) untar(i) juntaan paaya. Jiyoun bhaavaiy tioun rukh(u) Tu, subh kuray Tayra kuraaya. Iknaa bukhsheh(i) mayl(i) laiyeh(i), Gurmati Toodhaiy laaya. Ikk(i) khurray kureh(i) Tayri chaakri, vin(u) Naavaiy hoar(u) na bhaaya. Hoar(u) kaar vaykaar haiy, ikk(i), Sachi kaaraiy laaya. Poot(u) klut(u) kootumb haiy, ikk(i) alipt(u) ruhay, jo Toodh(u) bhaaya. Oh(i) undroun baahroun nirmulaiy Sachaiy Naayay smaaya. 3

Word Meaning: Dooja Khayl(u) = the game of Maya. Gerb = ego. Loabh(u) = greed. Bhaavaiy = like. Ikkna = some. Bukhsheh(i) = forgive Khurray = with alertness. Chaakri = personal tending. Kaar = tasks. Vaykaar = worthless. Klut(u) = wife. Kootumb = family. Alipt(u) = detached. Nirmulay = clean; pure. 3.

MEANING: You are the only eternal Supreme Being in the universe, and You have created the drama (world) of Maya (for the living beings), oh Waheguru! You have injected haumein, ego, and greed into the minds of living beings. You keep them under Your Huqam as You like, and they do exactly whatever You want them to do, oh Waheguru. You forgive (disconnect them from Maya) some of them and make them follow the advice of the Guru. Some of them serve You with alertness (being watchful of the attacks of Maya) and do not like anything other than Your Naam. You have put some in the True business (of reciting Your Naam) to connect with You with Guru's Advice (because all other routine tasks are worthless (in the spiritual world). All relations, including the son, the wife, and the family, are just Maya, but You keep some, whom You like, detached from Maya. They are pure inside and outside (while dealing with the world), and are always imbued in Your Naam. 3.

ਸਲੋਕ ਮ:1॥ ਸੁਇਨੇ ਕੈ ਪਰਬਤਿ ਗੁਫਾ ਕਰੀ ਕੈ ਪਾਣੀ ਪਇਆਲਿ॥ ਕੈ ਵਿਚਿ ਧਰਤੀ ਕੈ ਆਕਾਸੀ ਉਰਧਿ ਰਹਾ ਸਿਰਿ ਭਾਰਿ॥ ਪੁਰੁ ਕਰਿ ਕਾਇਆ ਕਪੜੁ ਪਹਿਰਾ ਧੋਵਾ ਸਦਾਕਾਰਿ॥ ਬਗਾ ਰਤਾ ਪੀਅਲਾ

ਕਾਲਾ ਬੇਦਾ ਕਰੀ ਪੁਕਾਰ॥ ਹੋਇ ਕੁਚੀਲੁ ਰਹਾ ਮਲੁਧਾਰੀ ਦੁਰਮਤਿ ਮਤਿ ਵਿਕਾਰ॥ ਨਾ ਹਉ ਨਾ ਮੈ ਨਾ ਹਉ ਹੋਵਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ॥ 1॥

Sloak M:1: Soyinay kaiy purbat(i) goofa kureen, kaiy paani paiyaal(i). Kaiy vich(i) dherti, kaiy aakaasheen, oordh(i) ruhaan sir(i) bhaar(i). Poor(u) kur(i) kaaya kuppurr(u) pehraan, dhovaan, sudakaar(i). Bugga, rutta, peala, kaala, Baydaan kureen pookaar. Hoyay koocheel(u) ruhaan muldhaari, doormut(i) mut(i) vikaar. Na hhoun, na mein hoavaan, Nanak Shabad(u) veechaar(i). 1.

Word Meaning: Goofa = cave (some people worship their deity in isolation, like in a cave). Kaiy = or. Puyaal(i) = (of) underworld. Oordh(i) = (suspended) in the middle. Poor(u) = complete; full. Bugga = white. Rutta = red. Pookaar = narrate. Koocheel = filthy = Muldhaari. Doormut(i) = bad advice. Vikaar = vices. 1.

MEANING: (Like some misguided people who believe in self-hardship, and go to some isolated places to worship their deity, or perform some other rituals), if I am able to build and live in a cave in a mountain of gold, or in the waters of the underworld, or suspend myself upside down somewhere in the middle of the sky, or cover myself from head to toe with clothes, wash myself all the time (stay physically clean); or wear red, yellow or black clothes (which are the colours of various sects), or read the Vedas aloud; or stay filthy (like the followers of Jainism) is all ill-advice, and leads to lust and other sensual pleasures. I do not wish any of these. My only wish is that I should have no haumein and selfishness, and should ponder on Guru's Shabad only, oh Nanak 1.

ਮ:1॥ ਵਸਤ੍ਰ ਪਖਾਲਿ ਪਖਾਲੇ ਕਾਇਆ ਆਪੇ ਸੰਜਮਿ ਹੋਵੈ॥ ਅੰਤਰਿ ਮੈਲੁ ਲਗੀ ਨਹੀ ਜਾਣੈ ਬਾਹਰਹੁ ਮਲਿ ਮਲਿ ਧੋਵੈ॥ ਅੰਧਾ ਭੂਲਿ ਪਇਆ ਜਮ ਜਾਲੇ॥ ਵਸਤੁ ਪਰਾਈ ਅਪੁਨੀ ਕਰਿ ਜਾਨੈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਘਾਲੇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਉਮੈ ਤੁਟੈ ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਨਾਮੁ ਜਪੇ ਨਾਮੋ ਆਰਾਧੇ ਨਾਮੇ ਸੁਖਿ ਸਮਾਵੈ॥ 2॥

M:1: Vustar pukhaal(i), pukhaalay kaaya, aapay sunjum(i) hovaiy. Untar(i) Maiyl(u) luggi nuhee jaanaiy, baahroun mul(i) mul(i) dhovaiy. Undha bhool(i) puyya jum jaalay. Vust(u) puraayee apuni kur(i) jaanaiy haumein vich(i) dookh(u) ghaalay. Nanak Gurmukh(i) haumein tootaiy, ta Hur(i) Hur(i) Naam(u) dhiyavaiy. Naam(u) jupay, Naamo aaradhay. Naamay sookh(i) smaavaiy. 2.

Word Meaning: Vustar = clothes. Pukhaal(i) = wash. Kaaya = body. Sunjum(i) = effort to control sensual pleasures. Jum Jaalay = net of the angel of death. Puraayee = somebody else's. Ghaalay = endures. Smaavaiy = gets into. 2.

MEANING: (To please their deity), some individuals wash their clothes and bodies, and claim that they have control over their sensual pleasures. However, they do not realize that their minds are still filthy, even though they wash their bodies repeatedly by rubbing them well. The blind (ignorant) is completely misguided, and is preparing himself for the net of the Angel of death. He believes that (the life), which actually belongs to someone else (Waheguru), is his, and suffers badly because of his conceit about his body. One can recite Waheguru's Naam effectively only if he first gets rid of his haumein, oh Nanak. One enjoys comfort (bliss) only if one recites Waheguru's Naam and worships Him. 2.

ਪਵੜੀ॥ ਕਾਇਆ ਹੰਸਿ ਸੰਜੋਗੁ ਮੇਲਿ ਮਿਲਾਇਆ॥ ਤਿਨ ਹੀ ਕੀਆ ਵਿਜੋਗੁ ਜਿਨਿ ਉਪਾਇਆ॥ ਮੂਰਖੁ ਭੋਗੇ ਭੋਗੁ ਦੁਖੁ ਸਬਾਇਆ॥ ਸੁਖਹੁ ਉਠੇ ਰੋਗ ਪਾਪ ਕਮਾਇਆ॥ ਹਰਖਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇ ਖਪਾਇਆ॥ ਮੂਰਖੁ ਗਣਤ ਗਣਾਇ ਝਗੜਾ ਪਾਇਆ॥ ਸਤਿਗੁਰ ਹਥਿ ਨਿਬੇੜੁ ਝਗੜੁ ਚੁਕਾਇਆ॥ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਨ ਚਲੈ ਚਲਾਇਆ॥ 4॥

Puvrri: Kaaya huns(i) sunjoag(u), maiyl milaaya. Tin hee keeya vijoag(u), jin(i) oopaaya. Moorukh(u) bhoagaiy bhoag(u), dookh(u) subaaya. Sookhoun ootthay roag, paap kmaaya. Hurkhoun soag(u) vijoag(u), oopaayay khupaaya. Moorukh(u) gunut gunaayay, jhugrra paaya. Satgur huth(i) nibayrr(u), jhugurr chookaaya. Kerta kuray su hoag(u), na chulaiy chulaaya. 4.

Word Meaning: Kaaya = body. Huns(i) = of soul. Sunjoag(u) = union. Vijoag = separation. Bhoag(u) = luxuries (necessities) of life. Hurkhoun = (from) happiness. Soag(u) = grief. Khupaaya = caused to suffer. Gunut Gunaayay = puts forward his claim of his misunderstood noble deeds. Jhugrra Paaya = becomes argumentative. Nibayrr(u) = final judgment. Na Chulaiy Chullaya = no (cleverness) works.

MEANING: After fixing the union of the body and the soul, Waheguru connects the two, but the Waheguru, which causes the union, also causes the separation of the two. But, not realizing this truth, the foolish man enjoys all the luxuries of life. The comforts that the foolish man enjoys are actually rooted in sins and result in discomfort. Such sinful happiness turns into grief when the soul leaves the body, and the man is subjected to suffering. The foolish claims credit for his misbelieved noble deeds, and becomes argumentative defending his record. (But who listens to his hollow claims? The final judgment rests with Satguru, who decides the fate of the individual. Individual's efforts do not succeed; only Waheguru's Will prevails in the end. 4.

ਸਲੋਕ ਮ:1॥ ਕੂੜੁ ਬੋਲਿ ਮੁਰਦਾਰੁ ਖਾਇ॥
(ਅੰਗ 140)॥ ਅਵਰੀ ਨੋ ਸਮਝਾਵਣਿ ਜਾਇ॥ ਮੁਠਾ ਆਪਿ ਮੁਹਾਏ ਸਾਥੈ॥ ਨਾਨਕ ਐਸਾ ਆਗੂ ਜਾਪੈ॥ 1॥

Sloak M:1: Koorr(u) boal(i) moordaar(u) Khaayay.

(PAGE 140): Uveri nu sumjhaavun Jaay. Moottha aap(i) moohaayay saathaiy. Nanak aisa aagoo jaapaiy. 1.

Word Meaning: Koorr(u) = lies. Moordaar = dead body (rights of others). Moottha = robbed; deceived. Saathaiy = companions. Jaapaiy = seems; such is (are).

MEANING: A person who tells lies and usurps the rights of others, but preaches morals to others, is not only himself robbed of noble qualities by the lure of Maya, but causes his associates also to be robbed. Such are our leaders, oh Nanak! 1.

ਮਹਲਾ 4॥ ਜਿਸ ਦੈ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੋ ਸਚਾ ਨਾਮੁ ਮੁਖਿ ਸਚੁ ਅਲਾਏ॥ ਓਹੁ ਹਰਿ ਮਾਰਗਿ ਆਪਿ ਚਲਦਾ ਹੋਰਨਾ ਨੋ ਹਰਿ ਮਾਰਗਿ ਪਾਏ॥ ਜੇ ਅਗੈ ਤੀਰਥੁ ਹੋਇ ਤਾ ਮਲੁ ਲਹੈ ਛਪੜਿ ਨਾਤੈ ਸਗਵੀ ਮਲੁ ਲਾਏ॥ ਤੀਰਥੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਓਹੁ ਆਪਿ ਛੁਟਾ ਕੁਟੰਬ ਸਿਉ ਦੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਛਡਾਏ॥ ਜਨ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਾ ਨਾਮੁ ਜਪਾਏ॥ 2॥

Mehla 4: Jis daiy undar(i) Sach(u) haiy, so Sacha Naam(u), mookh(i) Sach(u) alayay. Oh(u) Hur(i) maarug(i) aap(i) chulda, hoarna nu Hur(i) maarug(i) paayay. Jay uggaiy teeruth(u) hoyay ta mul(u) luhaiy ,chhuppurr(i) naataiy sugvi mul(u) laayay. Teeruth(u) Poora Satguru, jo undin(u) Hur(i) Hur(i) Naam(u) dhiyaayay. Oh(u) aap(i) chhootta kootumb siyoun, day Hur(i) Hur(i) Naam(u), subh srisht(i) chhudaayay. Jun Nanak
tis(u) bulihaarnaiy jo aap(i) jupaiy, uveraan Naam(u) jupaayay. 2

Word Meaning: Alayay = utters; speaks. Maarug(i) = path. Teeruth = holy water. Chhuppurr = dirty pond. Sugvi = all. Kootumb = family; associates. Srisht(i) = world. Chhudaayay = gets (them) free from worldly bonds. 2.

MEANING: A man, who bears Waheguru's Naam in his heart, utters His Naam with his tongue, treads the path leading to union with Waheguru (performs noble deeds), and exhorts others to do the same. Most people mistake a dirty pond (an immoral guru) for the holy pool of water (the real Guru), and do not realize that filth (of mind) cannot be washed away in such a dirty pond; it is removed only by taking a dip in the holy pool (Satguru). In fact, a dip in a dirty pool deposits more dirt on the body (mind) of the person taking a dip in there. The Perfect Satguru is the real holy pool because He recites Waheguru's holy Naam day and night. Not only is the Guru and His family free from all bonds of Maya, but He is also capable of freeing the whole world from Maya. I am a slave of Waheguru, and wish to sacrifice my life for all those who recite His Naam, and make others do the same; oh Nanak. 2.

ਪਉੜੀ॥ ਇਕਿ ਕੰਦ ਮੂਲੁ ਚੁਣਿ ਖਾਹਿ ਵਣ ਖੰਡਿ ਵਾਸਾ॥ ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਫਿਰਹਿ ਜੋਗੀ ਸੰਨਿਆਸਾ॥ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸਾ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ ਨ ਗਿਰਹੀ ਨ ਉਦਾਸਾ॥ ਜਮਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ॥ ਗੁਰਮਤੀ ਕਾਲੁ ਨ ਆਵੈ ਨੇੜੈ ਜਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸਾ॥ ਸਚਾ ਸਬਦੁ ਸਚੁ ਮਨਿ ਘਰ ਹੀ ਮਾਹਿ ਉਦਾਸਾ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਆਸਾ ਤੇ ਨਿਰਾਸਾ॥ 5॥

Paaurri: Ikk(i) kund mool(u) choon(i) khaaheh(i), vun khund(I) vaasa. Ikk(i) bhungvaan vays(u) kur(i) phireh(i), yogi suniyaasa. Undar(i) trishna buhout(u), chhaadun bhoajun kee aasa. Birtha junum(u) guvaayay, na girhee na oodaasa. Jumkaal(u) sirhoun na ootraiy, tribidh(i) munsa. Gurmuti kaal(u) na aavaiy nayrraiy, ja hovaiy daasun(i) daasa. Sacha Shabad(u), Sach(u) mun(i), ghur(i) hee maaheh(i) oodaasa. Nanak Satgur(u) sayvin aapna, say aasa tay niraasa. 5.

Word Meaning: Ikk(i) = some. Kund Mool(u) = vegetables that grow beneath the surface of the ground, like carrots, radishes, and potatoes, etc. Vun Khund(i) = part of a forest. Bhungvaan = orange-yellow. Trishna = burning desires. Chhaadun = clothes. Bhoajun = food. Girhee = family man. Oodaasa = detached from the world. Jumkaal(u) = Angel of death. Tribidh(i) = three-pronged (Maya). Munsa = desire. Ghur = heart.

MEANING: Some people live in some part of a forest (in search of Waheguru), and eat only vegetables that grow beneath the surface of the earth. Some others, like the yogis and the sanyasis, roam about wearing orange-yellow clothes. But whether they belong to one sect or the other, they all have big desires, and wish for good clothes and good food. So, such people are neither family men nor detached from Maya, and thus, they waste away their precious human life. They have desires of Maya, which have three effects, and the Angel of (spiritual) death always keeps an eye on them (watches their deeds). Those who give up their ego and become very humble devotees by taking the Guru's advice never experience spiritual death. They have Waheguru and Guru's eternal Shabad at heart and are detached from Maya while living in the family. They serve their Satguru and free themselves of all desires, oh Nanak. 5.

ਸਲੋਕ ਮ:1॥ ਜੇ ਰਤੁ ਲਗੈ ਕਪੜੈ ਜਾਮਾ ਹੋਇ ਪਲੀਤੁ॥ ਜੋ ਰਤੁ ਪੀਵਹਿ ਮਾਣਸਾ ਤਿਨ ਕਿਉ ਨਿਰਮਲੁ ਚੀਤੁ॥ ਨਾਨਕ ਨਾਉ ਖੁਦਾਇ ਕਾ ਦਿਲਿ ਹਛੈ ਮੁਖਿ ਲੇਹੁ॥ ਅਵਰਿ ਦਿਵਾਜੇ ਦੁਨੀ ਕੇ ਝੂਠੇ ਅਮਲ ਕਰੇਹੁ॥ 1॥

Sloak M:1: Jay rutt(u) lugaiy kuprraiy, jaama hoyay pleet(u). Jo rutt(u) peaveh(i) maansaan; tin kiyoun nirmul(u) cheet(u) . Nanak Naaoun Khoodayay ka, dil(i) huchhaiy mookh(i) layhou. Uver(i) divaajay dooni kay, jhootthay umul krayhou. 1.

Word Meaning: Rutt(u) = blood. Jaama = robe; (dress). Pleet(u) = contemptuously filthy; unholy. Maansaan = of humans. Divaajay = show-offs.

MEANING: If a robe (or clothes) has blood stains on it, it is considered degraded (unholy). So, how can an individual who sucks the blood of other human beings (usurps their rights) be considered clean-minded? (To have a pure heart) One needs to recite Waheguru's Naam with an honest mind; all other deeds (rituals) are a simple show off, and are false.

ਮ:1 ਜਾ ਹਉ ਨਾਹੀ ਤਾ ਕਿਆ ਆਖਾ ਕਿਹੁ ਨਾਹੀ ਕਿਆ ਹੋਵਾ॥ ਕੀਤਾ ਕਰਣਾ ਕਹਿਆ ਕਥਨਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵਾ॥ ਆਪਿ ਨ ਬੁਝਾ ਲੋਕ ਬੁਝਾਈ ਐਸਾ ਆਗੂ ਹੋਵਾ॥ ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਦਸੇ ਰਾਹੈ ਸਭਸੁ ਮੁਹਾਏ ਸਾਥੈ॥ ਅਗੈ ਗਇਆ ਮੁਹੇ ਮੁਹਿ ਪਾਹਿ ਸੁ ਐਸਾ ਆਗੂ ਜਾਪੈ॥ 2॥

M:1: Ja houn naahi, ta kiya aakhaan, kihou naahi kiya hovaan. Keeta kerna kuhiya kuthna, bhuriya bhur(i) bhur(i) dhovaan. Aap(i) na boojhaan, loak boojhaayeen, aisa aagoo hovaan. Nanak undha hoyay kay dusay raahaiy, subhus(u) moohaayay saathaiy. Ugaiy guyya moohay moohay paaheh(i) su aisa aagoo jaapaiy. 2.

Word Meaning: Houn Naahi = I am a non-entity. Bhuriya = loaded (with bad qualities). Boojhaan = realize. Aagoo = leader. Moohayay = get robbed (deprived). Saathaiy = accompanying. Paaheh(i) = beating with shoes. 2.

MEANING: If I am a non-entity, what can I say about myself - that this is what I am, and this is what I am not? All my deeds and my utterings are full of vices, and I keep trying to wash them off. I am a type of leader who does not understand (any morality) himself, but preaches to others. If a blind (ignorant) man (religious leader) leads others on the path (of spirituality), all his companions get (spiritually) robbed, and they suffer, oh Nanak! Such a leader gets a shoe-beating on the face (suffers big humiliation) in Waheguru's Court (and there are many leaders like this). 2.

ਪਉੜੀ॥ ਮਾਹਾ ਰੁਤੀ ਸਭ ਤੂ ਘੜੀ ਮੂਰਤ ਵੀਚਾਰਾ॥ ਤੂੰ ਗਣਤੈ ਕਿਨੈ ਨ ਪਾਇਓ ਸਚੇ ਅਲਖ ਅਪਾਰਾ॥ ਪੜਿਆ ਮੂਰਖੁ ਆਖੀਐ ਜਿਸੁ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ ਨਾਉ ਪੜੀਐ ਨਾਉ ਬੁਝੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰਾ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਧਨੁ ਖਟਿਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ॥ ਨਿਰਮਲੁ ਨਾਮੁ ਮੰਨਿਆ ਦਰਿ ਸਚੈ ਸਚਿਆਰਾ॥ ਜਿਸ ਦਾ ਜੀਉ ਪਰਾਣੁ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਅਪਾਰਾ॥ ਸਚਾ ਸਾਹੁ ਇਕੁ ਤੂੰ ਹੋਰ ਜਗਤੁ ਵਣਜਾਰਾ॥ 6॥

Paurri: Maaha rooti subh Tu, ghurri, moorut veechaara. Tu guntaiy kinaiy na paayo, Sachay Alukh Apaara. Purrhiya moorukh(u) aakhiyaiy, jis(u) lub(u) loabh(u) uhunkaara. Naaoun puurrhiyaiy, Naaoun boojhiyaiy, Gurmutee veechaara. Gurmuti Naam(u) dhun(u) khuttiya, bhugti bhuray bhundaara. Nirmal(u) Naam(u) munniya Dur(i) Sachaiy sachiyaara. Jis da jeeo praan(u) haiy, untar(i) Jot(i) Apaara. Sacha Shah(u) ikk(u) Tu, hoar jugut(u) vunjaara. 6.

Word Meaning: Ghurri = 24 minutes. Moorut(i) = auspicious time. Guntaiy = calculations; business-type behaviour (I have done good deeds, so I deserve that). Alukh = inconceivable. Apaara = endless. Sachiyara = bearer of Truth (having noble qualities). Jot(i) = Waheguru's Light. Shaah(u) = King. Vunjaara = trader. 6.

MEANING: You are present in every month, every season, and in every day; so, it is stupidity to worry about particular timings – that this time is auspicious, and that is not, oh, the eternal, incomprehensible, and the limitless Waheguru. Nobody can realize You by keeping a record of his deeds performed at particular times. The educated, who have gluttony, greed, and ego, are the real fools. One ought to read Waheguru's Naam, understand it, and ponder on it in the shelter of the Guru. Waheguru's treasures of worship are always full, but one can earn the Naam-wealth only with the Guru's Advice. One is recognized (honoured) as the bearer of noble qualities in Waheguru's Court only if he has Waheguru's Naam enshrined in his heart. The endless Waheguru, who gives soul, life, and His Light (enlightens our minds) is the True Lord, whereas the rest of the world is only a trader (in noble or ignoble qualities). 6.

ਸਲੋਕ ਮ:1॥ ਮਿਹਰ ਮਸੀਤਿ ਸਿਦਕੁ ਮੁਸਲਾ ਹਕੁ ਹਲਾਲੁ ਕੁਰਾਣੁ॥ ਸਰਮ ਸੁੰਨਤਿ ਸੀਲੁ ਰੋਜਾ ਹੋਹੁ ਮੁਸਲਮਾਨ॥ ਕਰਣੀ ਕਾਬਾ ਸਚੁ ਪੀਰੁ ਕਲਮਾ ਕਰਮ ਨਿਵਾਜ॥ ਤਸਬੀ ਸਾ ਤਿਸੁ ਭਾਵਸੀ ਨਾਨਕ ਰਖੈ ਲਾਜ॥ 1॥

Sloak M:1: Mehur museet(i), siduk(u) moosulla, huq(u) hulaal(u) Koran(u). Sherm soonut(i) seel(u) roja, hovou Musalman. Kerni Qaba Sach(u) peer(u), kulma kerm Nivaaj. Tusbee sa Tis(u) bhaavsi, Nanak rukhaiy laaj.

Word Meaning: Mehur = compassion; kindness. Museet(i) = mosque. Siduk(u) = faith. Moosulla = rug on which a Muslim offers nivaj. Huq(u) Hulaal(u) = honest living. Sherm = shame (Control on lust). Soonut(i) = circumcision. Seel(u) = patience; politeness. Roja = fasting. Kerni = (noble) deeds. Kaaba = A historical and sacred temple of Muslims in Mecca. Peer(u) = spiritual leader. Kulma = the holy Mantra of the Muslims. Nivaaj = Muslim prayer. Tusbee = rosary. 1.

MEANING: (Guru Nanak Sahib is advising Muslims who have great faith in the Koran, mosque, circumcision, and rosary, etc.) saying that make kindness to others your mosque; faith in Allah the rug on which you sit to offer nivaj; and let honest living be your Koran, oh my Muslim friend. Rather than having a circumcision, have control over lust; let patience and politeness be your fasting during the month of Ramzan – this is how you can be a real Muslim. Let your deeds be Kaaba, the holy Mantra, and the nivaj; and let Allah be your guru. Accepting Allah's Will gladly should serve as your rosary, and He will protect your dignity (you will be honoured in His Court), oh Nanak!

(ਅੰਗ 141)॥ ਸਲੋਕ ਮ:1॥ ਹਕੁ ਪਰਾਇਆ ਨਾਨਕਾ ਉਸੁ ਸੂਅਰੁ ਉਸੁ ਗਾਇ॥ ਗੁਰੁ ਪੀਰੁ ਹਾਮਾ ਤਾ ਭਰੇ ਜੇ ਮੁਰਦਾਰੁ ਨ ਖਾਇ॥ ਗਲੀ ਭਿਸਤਿ ਨ ਜਾਈਐ ਛੁਟੈ ਸਚੁ ਕਮਾਇ॥ ਮਾਰਣ ਪਾਹਿ ਹਰਾਮ ਮਹਿ ਹੋਇ ਹਲਾਲੁ ਨ ਜਾਇ॥ ਨਾਨਕ ਗਲੀ ਕੂੜਈ ਕੂੜੋ ਪਲੈ ਪਾਇ॥ 2॥

(PAGE 141): **Sloak M:1:** Huq(u) praaya Nanaka oos(u) soour(u) oos(u) gaayay. Gur(u) Peer(u) haama ta bhuray, jay moordaar(u) na khaayay. Gulleen bhisht(i) na jaayiyaiy, chhootaiy Sach(u) kmaayay. Maarun paah(i) hraam meh(i), hoyay hulaal(u) na jaayay. Nanak gulleen koorryeen koorro pullaiy paayay. 2.

Word Meaning: Huq(u) = rights. Praaya = belonging to others. Soour(u) = pork. Haama = vouch for. Moordaar(u) = dead body (sucking blood of others). Bhisht(i) = paradise. Maarun = spices (clever talk or baseless justification). Huraam = dishonest; immoral. Hulaal(u) = honestly (earned income). Koorryee = false. 2. Koorro = only falseness; bad name. Pullaiy Paayay = acquires.

MEANING: Usurping the rights of others is as evil as (eating) pork for Muslims and (eating) beef for the Hindus. A guru or peer can vouch for an individual only if he does not suck the blood of others. One cannot go to Paradise by simply preaching morality; one finds salvation only by leading an honest and moral life. One cannot change dishonesty into honesty by clever talk. Dishonest talk is baseless and earns a person a bad name. 2.

ਮ:1॥ ਪੰਜਿ ਨਿਵਾਜਾ ਵਖਤ ਪੰਜਿ ਪੰਜਾ ਪੰਜੇ ਨਾਉ॥ ਪਹਿਲਾ ਸਚੁ ਹਲਾਲੁ ਦੁਇ ਤੀਜਾ ਖੈਰ ਖੁਦਾਇ॥ ਚਉਥੀ ਨੀਅਤਿ ਰਾਸਿ ਮਨੁ ਪੰਜਵੀ ਸਿਫਤਿ ਸਨਾਇ॥ ਕਰਣੀ ਕਲਮਾ ਆਖਿ ਕੈ ਤਾ ਮੁਸਲਮਾਣੁ ਸਦਾਇ॥ ਨਾਨਕ ਜੇਤੇ ਕੂੜੀਆਰ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥ 3॥

M:1: Punj(i) nivaajaan vukht punj(i), punjaan punjay naaoun. Pehla Sach(u), hulaal(u) doyay, teeja khaiyr Khoodaayay. Chauthi neeut(i) raas(i) mun(u), punjveen sift(i) snaayay.

Kerni kulma aakh(i) kaiy, ta Musalman sudaayay. Nanak jaytay koorriyaar, koorraiy koorri paayayn. 3.

Word Meaning: Nivaajaan = Muslim prayers. Sach(u) = (belief in) Allah. Hulaal(u) = honesty. Khaiyr Khoodaayay = pray to God for the welfare of all. Neeut(i) Raas(i) = noble intentions. Snaayay = praise. Kerni = deeds. Kulma = the basic mantra of the Muslims. Sudaayay = called. Koorryaar = dealers in falsehood (dishonesty). Paayayn = moral strength; trustworthy. 3.

MEANING: Muslims offer five nivajes at five different times of day, each with a different name. (They end up becoming a routine ritual. According to Guru Nanak Sahib, the real nivajes should be like this) - The first one should be a strong belief in Allah, and the second should be honest living. In the third nivaj, a Muslim should pray to Allah for the welfare of all humanity; and the fourth should be based on noble intentions in mind, and finally, the fifth nivaj should be praise of Allah. Noble deeds should be his final Mantra, and that is how he deserves to be called a real Muslim. On the other hand, dishonest dealers are not trustworthy, as they lack moral strength. 3.

ਪਉੜੀ॥ ਇਕਿ ਰਤਨ ਪਦਾਰਥ ਵਣਜਦੇ ਇਕਿ ਕਚੈ ਦੇ ਵਾਪਾਰਾ॥ ਸਤਿਗੁਰਿ ਤੁਠੈ ਪਾਈਅਨਿ ਅੰਦਰਿ ਰਤਨ ਭੰਡਾਰਾ॥ ਵਿਣੁ ਗੁਰੁ ਕਿਨੈ ਨ ਲਧਿਆ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਕੂੜਿਆਰਾ॥ ਮਨਮੁਖ ਦੂਜੈ ਪਚਿ ਮੁਏ ਨ ਬੂਝਹਿ ਵੀਚਾਰਾ॥ ਇਕਸੁ ਬਾਝਹੁ ਦੂਜਾ ਕੋ ਨਹੀ ਕਿਸੁ ਅਗੈ ਕਰਹਿ ਪੁਕਾਰਾ॥ ਇਕਿ ਨਿਰਧਨ ਸਦਾ ਭਉਕਦੇ ਇਕਨਾ ਭਰੇ ਤੁਜਾਰਾ॥ ਵਿਣੁ ਨਾਵੈ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਹੋਰੁ ਬਿਖਿਆ ਸਭੁ ਛਾਰਾ॥ ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ॥ 7॥

Paurri: Ikk(i) ruttan pdaruth vunujday, ikk(i) kuchaiy day vapaara. Satgur(i) tootthaiy paayiun(i), undar(i) ruttan bhundaara. Vin(u) Gur(u) kinaiy na ludhiya, undhay bhaunk(i) mooyay koorriyaara. Munmukh doojaiy puch(i) mooyay, na boojheh(i) veechaara. Ikkus(u) baajhoun dooja ko nuhee, kis(u) uggaiy kureh(i) pookaara. Ikk(i) nirdhun suda bhaunkday, ikkna bhuray toojaara. Vin(u) Naavaiy hoar(u) dhun(u) naahi, hoar(u) bikhiya subh(u) chhaara. Nanak Aap(i) kuraayay kuray Aap(i), Aap(i) Huqam(i) svaarunhaara. 7.

Word Meaning: Ruttan Pdaruth = precious articles (noble qualities; Waheguru's Naam). Kuchay = short-livid mundane stuff. Tootthaiy = pleased to be kind. Ruttan = virtues. Ludhiya = found. Bhaunk(i) = complain aloud; cry in vain for help. Doojaiy = Maya. Puch(i) = suffer. Boojhaiy = understand. Ikkus(u) = One (Waheguru). Toojaara = treasures. Bikhiya = poison. Chhaara = ash (worthless). Svaarunhaara = adorns (with virtues). 7.

MEANING: Some people deal in the precious stones (virtuous qualities; Waheguru's Naam) while some others deal in worthless (Maya-related) business. There are treasures full of good qualities in the human mind, but they can be realized only by Satguru's grace. Without the guidance of the Guru, the ignorant blind cry aloud for help to acquire such noble qualities, but are unable to do so. The followers of their mind suffer spiritual death because of their love for Maya, and do not understand the means to spirituality. They do not realize that there is none other than Waheguru to whom they can pray. There are many poor people who loudly complain about a lack of money, while others have treasures full of wealth. However, there is no real wealth without Waheguru's Naam; Maya-related wealth is all worthless, like ashes, in the realm of spirituality. Waheguru does everything Himself and makes people do whatever He wants. He adorns some people with virtues by His Huqam, oh Nanak. 7.

ਸਲੋਕ ਮ:1॥ ਮੁਸਲਮਾਣੁ ਕਹਾਵਣੁ ਮੁਸਕਲੁ ਜਾ ਹੋਇ ਤਾ ਮੁਸਲਮਾਣੁ ਕਹਾਵੈ॥ ਅਵਲਿ ਅਉਲਿ ਦੀਨੁ ਕਰਿ ਮਿਠਾ ਮਸਕਲ ਮਾਨਾ ਮਾਲੁ ਮੁਸਾਵੈ॥ ਹੋਇ ਮੁਸਲਿਮੁ ਦੀਨ ਮੁਹਾਣੈ ਮਰਣ ਜੀਵਣ ਕਾ ਭਰਮੁ ਚੁਕਾਵੈ॥

ਰਬ ਕੀ ਰਜਾਇ ਮੰਨੇ ਸਿਰ ਉਪਰਿ ਕਰਤਾ ਮੰਨੇ ਆਪੁ ਗਵਾਵੈ॥ ਤਉ ਨਾਨਕ ਸਰਬ ਜੀਆ ਮਿਹਰੰਮਤਿ ਹੋਇ ਤ ਮੁਸਲਮਾਨੁ ਕਹਾਵੈ॥

Sloak M:1: Musalman(u) kuhaavun(u) mooshkul(u), ja hoyay ta Musalman(u) kuhaavaiy. Uvel(i) aoul(i) deen(u) ker(i) mittha, muskul maana maal(u) moosaavaiy. Hoyay Muslim(u) deen moohaanaiy, mern jeevun ka bherm(u) chookaavaiy. Rub kee rujaayay munnay sir ooper(i), Kerta munnay, aap(u) guvaavaiy. Tuou Nanak serb jeean mihrehmut, hoyay ta Musalman(u) kuhaavaiy. 1.

Word meaning: Uvel(i) = first. Oul(i) = of the First (Waheguru). Deen(u) = faith. Mittha = sweet. Muskul = wire brush to remove rust. Maana = like. Moosaavaiy = let be robbed (share wealth with the needy). Moohaanaiy = on the front. Bherm(u) = doubt; misbelief. Rujaayay = Will. Aap(u) = self(ishness). Mihrehmut = kind. 1.

MEANING: It is difficult to be a real Musalman for which one needs some noble qualities as follows: First of all, the Muslim should find the religion of Waheguru (love and equality for all humanity created by Him with no discrimination) to be sweet; and purify his mind of all the filth of discrimination, just like rust is removed with a wire brush. He should also share his wealth with the needy. On the front of new faith, he should clear all his doubts about the religion and the caste of others, and how they lead their life, and what happens to them after death. He should gladly accept the Will of Allah, have faith in His omnipotence, and kill his own ego. Moreover, he should be kind to all humanity; only then can he be called a true Muslim. 1.

ਮਹਲਾ 4॥ ਪਰਹਰਿ ਕਾਮ ਕ੍ਰੋਧੁ ਝੂਠੁ ਨਿੰਦਾ ਤਜਿ ਮਾਇਆ ਅਹੰਕਾਰੁ ਚੁਕਾਵੈ॥ ਤਜਿ ਕਾਮੁ ਕਾਮਿਨੀ ਮੋਹ ਤਜੈ ਤਾ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਪਾਵੈ॥ ਤਜਿ ਮਾਨੁ ਅਭਿਮਾਨੁ ਪ੍ਰੀਤਿ ਸੁਤ ਦਾਰਾ ਤਜਿ ਪਿਆਸ ਆਸ ਰਾਮ ਲਿਵ ਲਾਵੈ॥ ਨਾਨਕ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਚ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ॥ 2॥

Mehla 4: Purhur(i) kaam kroadh(u) jhootth(u) ninda, tuj(i) Maya uhunkaar(u) chookaavaiy. Tuj(i) kaam(u) kaamini, moh tujaiy, ta unjun maah(i) Nirunjun paavaiy. Tuj(i) maan(u) abhimaan preet(i) soot daara, tuj(i) piyaas aas, Ram liv laavaiy. Nanak Saacha mun(i) vusaiy, Saach Shabad(i) Hur(i) Naam(i) smaavaiy. 2.

Word Meaning: Purhur(i) = relinquish; quit; overcome. Ninda = malicious criticism. Tuj(i) = forego. Kaamini = woman. Unjun = Maya. Nirunjun = Waheguru (above the effects of Maya). Soot = son. Daara = wife. Piyaas = thirst (of Maya). 2.

MEANING: To be one with Waheguru, one needs to overcome his lust, and relinquish his rage, lies, malicious criticism (vilification) of others, love for Maya, and his ego. He also needs to relinquish lust and attachment for other women, only then he can realize Waheguru which is above the effects of Maya. I addition, he should also get rid of false pride, ego, and love for his sons and wife. He should overcome his thirst (desire), and any wishes to acquire worldly materials, and should connect with Waheguru with full dedication. If he does all those things, then Waheguru will come to stay in his heart, and he will always be absorbed in Waheguru's Naam, oh Nanak. 2.

NOTE: Guru Nanak Sahib had previously advised Muslims in the Shabad. Thinking that people might not assume the advice was meant only for Muslims, Guru Ram Dass Ji clarified that it was equally applicable to Hindus and Sikhs.

ਪਉੜੀ॥ ਰਾਜੇ ਰਯਤਿ ਸਿਕਦਾਰ ਕੋਇ ਨ ਰਹਸੀਓ॥ ਹਟ ਪਟਣ ਬਾਜਾਰ ਹੁਕਮੀ ਢਹਸੀਓ॥ ਪਕੇ ਬੰਕ ਦੁਆਰ ਮੂਰਖੁ ਜਾਣੈ ਆਪਣੇ॥ ਦਰਬਿ ਭਰੇ ਭੰਡਾਰ ਰੀਤੇ ਇਕਿ ਖਣੇ॥ ਤਾਜੀ ਰਥ ਤੁਖਾਰ ਹਾਥੀ ਪਾਖਰੇ॥ ਬਾਗ ਮਿਲਖ ਘਰ ਬਾਰ ਕਿਥੈ ਸਿ ਆਪਣੈ॥ ਤੰਬੂ ਪਲੰਘ ਨਿਵਾਰ ਸਰਾਇਚੇ ਲਾਲਤੀ॥ ਨਾਨਕ ਸਚ ਦਾਤਾਰੁ ਸਿਨਾਖਤੁ ਕੁਦਰਤੀ॥ 8॥

Paurri: Raajay ruyyiut(i) sikdaar, koyay na rehsiyo. Hut puttan bazaar, Huqami dhehsiyo. Pukkay bunk dooaar, moorukh(u) jaanaiy aapnay. Derb(i) bhuray bhundaar, reetay ikk(i) khunay. Taaji ruth tookhaar, haathi paakhray. Baag milkh ghur baar, kithaiy say aapnaiy. Tumboo plungh nivaar, sraayaychay laalti. Nanak Sach dataar(u) shinaakhut koodruti. 8.
Word Meaning: Ruyyiut(i) = subjects; public. Sikdaar = leader. Rehsiyo = will remain. Puttan = city. Dhehsiyo = will be demolished. Bunk = beautiful. Derb(i) = wealth. Reetay = empty. Khunaiy = moment. Taaji = of Arabic origin. Tookhaar = camels. Paakhray = saddle (seat) on an elephant. Sraayaychay = fabric side walls under canopy. Shinaakhut = recognizing. 8.
MEANING: No ruler, no chief, and no subjects will remain here forever. Even the big shops, bazaars and cities will be demolished with His Huqam. The concrete and beautiful gates (buildings), and the treasures full of valuables, which the foolish considers his ownership, will become empty in a moment. Where are the Arabic chariots (horses), camels, and elephants with attractive seats on them, and estates of orchards, and big houses which the foolish once claimed to be his own? And where are the tents with walls of plush, and the beds woven with cotton strips? The only eternal power is Waheguru, which is recognized in its nature, oh Nanak! 8.

ਸਲੋਕ ਮ:1॥ ਨਦੀਆ ਹੋਵਹਿ ਧੇਣਵਾ ਸੁੰਮ ਹੋਵਹਿ ਦੁਧੁ ਘੀਉ॥ ਸਗਲੀ ਧਰਤੀ ਸਕਰ ਹੋਵੈ ਖੁਸੀ ਕਰੇ ਨਿਤ ਜੀਉ॥
(ਅੰਗ 142)॥ ਪਰਬਤੁ ਸੁਇਨਾ ਰੁਪਾ ਹੋਵੈ ਹੀਰੇ ਲਾਲ ਜੜਾਉ॥ ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ॥ 1॥
Sloak M:1: Nudiyaan hoveh(i) dhaynvaan, soomm hoveh(i) doodh(u) gheeo. Sugli dherti shukkar hovaiy , khooshi kuray nit jeao.
(PAGE 142): Perbut(u) soyina roopa hovaiy, heeray laal jurraou. Bhee Tu haiyn salaahna, aakhun luhaiy na chaao. 1.
Word Meaning: Dhaynvaan = cows. Soomm = springs. Shukkar = raw (unrefined yellow) sugar. Perbut(u) = mountain. Roopa = silver. Heeray = diamonds. Laal = rubies. Jurraaou = inlaid. Bhee = still. Chaao = gusto; enthusiasm. 1.
MEANING: If all the rivers were milking cows (had milk rather than water in them) and if all the springs produced milk and butter-oil, and if all the earth were rich in raw sugar so that I could enjoy life all the time. And if I had mountains of gold and silver with inlays of diamonds and rubies (all these goodies mean nothing to me in comparison to You, oh Waheguru), I would still wish to praise You without ever losing my enthusiasm. 1.
ਮ:1॥ ਭਾਰ ਅਠਾਰਹ ਮੇਵਾ ਹੋਵੈ ਗਰੁੜਾ ਹੋਇ ਸੁਆਉ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਫਿਰਦੇ ਰਖੀਅਹਿ ਨਿਹਚਲੁ ਹੋਵੈ ਥਾਉ॥ ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ॥ 2॥
M:1: Bhaar atthaarah mayva hovaiy, guroorra hoyay sooaao. Chund(u) sooruj(u) doyay phirday rukhiyeh(i) nihchul(u) hovaiy thaaoun. Bhee Tu haiyn salaahna, aakhun luhaiy na chaao. 2.
Word Meaning: Bhaar Attharah = all the vegetation. (It is an old belief that if one leaf of each plant, tree, and vine is weighed together, it has a mass of 18 weights. One weight = about 92 kg). Mayva = raisins (fruits). Guroorra = sweet cooked rice, so tasty that it dissolves in the mouth. Nihcul(u) = immovable; permanent.
MEANING: If all the vegetation were fruits which melt in mouth like cooked rice, and if I could control the motion of the moon and the sun, and if I had a permanent (eternal) place to live, I will not care for any of these luxuries, I will still wish to praise You without any decline in my zest, oh Waheguru! 2.

ਮ:1॥ ਜੇ ਦੇਹੈ ਦੁਖੁ ਲਾਈਐ ਪਾਪ ਗਰਹ ਦੁਇ ਰਾਹੁ॥ ਰਤੁ ਪੀਣੇ ਰਾਜੇ ਸਿਰੈ ਉਪਰਿ ਰਖੀਅਹਿ ਏਵੈ ਜਾਪੈ ਭਾਉ॥ ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ॥ 3॥

M:1: Jay dayhaiy dookh(u) laayiyaiy, paap greh doyay Rahu. Rutt peenay raajay siraiy oopur(i) rukhiyeh(i), aiyvaiyn jaapaiy bhaao. Bhee Tu haiyn salaahna, aakhun luhaiy na chaao. 3.

Word Meaning: Dayhaiy = (to) body. Greh = possessed by. Rah(u) = a demon with two bodies – Rah(u) and Kayt(u). Jaapaiy = seems; appears. Bhaao = situation; condition.

MEANING: If my body is suffering in the grip of the two demons – Rahu and Kaytu – and if I were in a situation where blood-sucking kings were always breathing on my neck, (I would not care about such deep troubles), I will still sing Your praise and my enthusiasm will never fade, oh Waheguru!

NOTE: (According to Hindu mythology) Rahu was a demon who participated in the churning of the ocean alongside the gods when Amrit was retrieved, but the gods controlled it. When it was being served, Rahu transformed into a god and managed to take some amrit, after which he became immortal. When Vishnu learned of this deceit, he severed his head. But, because he had become immortal, he reappeared as two demons – Rahu, and Kaytu.

ਮ:1॥ ਅਗੀ ਪਾਲਾ ਕਪੜੁ ਹੋਵੈ ਖਾਣਾ ਹੋਵੈ ਵਾਉ॥ ਸੁਰਗੈ ਦੀਆ ਮੋਹਣੀਆ ਇਸਤਰੀਆ ਹੋਵਨਿ ਨਾਨਕ ਸਭੋ ਜਾਉ॥ ਭੀ ਤੂੰਹੈ ਸਾਲਾਹਣਾ ਆਖਣ ਲਹੈ ਨ ਚਾਉ॥ 4॥

M:1: Ugeen paala kuppurr(u) hovaiy, khaana hovaiy vaao. Soorgaiy deeyaan mohniyaan istriyaan hovun(i) Nanak subho jaao. Bhee Tu haiyn salaahna, aakhun luhaiy na chaao. 4.

Word Meaning: Ugeen = fire (intense heat). Paala = cold. Mohniyaan = captivating (beauty). Jaao = perishable.

MEANING: If I had intense heat and intense cold as my only clothes to wear, and only air for food, or if I had fairies of paradise with captivating beauty to enjoy, I would not care for such suffering or enjoyment because they are all short-lived. I shall only praise my Waheguru and will never lose my enthusiasm. 4.

NOTE 1: From the above holy Sloaks, it is clear that Guru Nanak Sahib loves Waheguru so much that no worldly luxury or any bodily suffering could lessen His love for Him.

ਪਵੜੀ॥ ਬਦਫੈਲੀ ਗੈਬਾਨਾ ਖਸਮੁ ਨ ਜਾਣਈ॥ ਸੋ ਕਹੀਐ ਦੇਵਾਨਾ ਆਪੁ ਨ ਪਛਾਣਹੀ॥ ਕਲਹਿ ਬੁਰੀ ਸੰਸਾਰਿ ਵਾਦੇ ਖਪੀਐ॥ ਵਿਣੁ ਨਾਵੈ ਵੇਕਾਰਿ ਭਰਮੇ ਪਚੀਐ॥ ਰਾਹ ਦੋਵੈ ਇਕੁ ਜਾਣੈ ਸੋਈ ਸਿਝਸੀ॥ ਕੁਫਰਗੋਅ ਕੁਫਰਾਣੈ ਪਇਆ ਦਝਸੀ॥ ਸਭ ਦੁਨੀਆ ਸੁਬਹਾਨੁ ਸਚਿ ਸਮਾਈਐ॥ ਸਿਝੈ ਦਰਿ ਦੀਵਾਨਿ ਆਪੁ ਗਵਾਈਐ॥ 9॥

Puvrri: Budphaiyli gaiybaana, Khusum(u) na jaanyee. So kuhiyaiy dayvaana, aap(u) na puchhaanhi. Kuleh(i) boori sunsaar(i), vaaday khupiyaiy. Vin(u) Naavaiy vaykaar(i), bhermay puchiyaiy. Raah dovaiy, Ikk(u) jaanaiy, soyee sijhsee. Koofergo koofraanaiy puyya dujhsee. Subh dooniya soob-haan(u) Sach(i) smaayiyaiy. Sijhaiy Dur(i) Deevaan(i) aap(u) guvaayiyaiy. 9.

Word Meaning: Budphaiyli = immoral or sinful activities. Gaiybaana = hidden; secretly. Khusum(u) = The Lord (Waheguru). Dayvaana = crazy; lunatic. Kuleh(I) = destructive disagreement. Vaaday = futile discussion. Khupiyaiy = exhaustive arguments. Vaykaar(i) = useless. Bhermaiy = (in) doubts or misbeliefs. Puchiyaiy = useless suffering. Sijhsee = successful. Koofergo = liar; pursuing acts involving Maya. Koofraanaiy = (in) lies; acts of deceit. Dujhsee = will burn (suffer badly). Soob-haan(u) = beautiful; wonderful. Aap(u) = self; selfishness. 9.

MEANING: If a person commits some sinful deeds secretly and believes that God does not know about them, he is a lunatic who does not recognize himself. (Some people believe that

debating religious subjects pleases gods), But all such debates are destructive disagreements, and are really bad because there is nothing spiritual, and only suffering in such fruitless arguments. Any discussion without Waheguru's Naam is useless, as one gets only heart - burning in doubts (because opposing views lead to doubts in the mind of the loser about his ability). There are only two choices in life – acting on the Guru's advice and doing noble deeds resulting in union with Waheguru, or indulging in Maya. But only that individual is successful who follows the first choice (obeying Waheguru's Huqam). The individual, who pursues Maya (accumulation of which is based on lies and deceit), suffers badly in this pursuit (because of his immoral acts). The whole world is very attractive, but to connect with God, one has to overcome all worldly attractions and follow the path of Truth (Waheguru's Naam). Only that individual succeeds (becomes acceptable) in Waheguru's Court who overcomes his selfishness (and ego). 9.

ਮ:1 ਸਲੋਕੁ॥ ਸੋ ਜੀਵਿਆ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜੀਵੈ ਕੋਇ॥ ਜੇ ਜੀਵੈ ਪਤਿ ਲਥੀ ਜਾਇ॥ ਸਭੁ ਹਰਾਮੁ ਜੇਤਾ ਕਿਛੁ ਖਾਇ॥ ਰਾਜਿ ਰੰਗੁ ਮਾਲਿ ਰੰਗੁ॥ ਰੰਗਿ ਰਤਾ ਨਚੈ ਨੰਗੁ॥ ਨਾਨਕ ਠਗਿਆ ਮੁਠਾ ਜਾਇ॥ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਗਇਆ ਗਵਾਇ॥ 1॥

M:1 Sloak: So jeeviya jis(u) mun(i) vussiya Soyay. Nanak uver(u) na jeevaiy koyay. Jay jeevaiy, put(i) luthi jaayay. Subh(u) huraam(u) jayta kichh(u) khaayay. Raaj(i) rung(u), maal(i) rung(u). Rung(i) rutta, nuchaiy nung(u). Nanak, tthugiya moottha jaayay. Vin(u) Naavaiy put(i) guyya guvaayay. 1.

Word Meaning: Jeeviya = alive (spiritually). Uver(u) = other. Put(i) = dignity. Huraam(u) = immoral. Rung(u) = love; enjoyment. Nung(u) = shameless. Tthugiya = Moottha = robbed; deceived. 1.

MEANING: Only that person is (spiritually) alive who has embedded Waheguru's Naam in his heart; nobody else is (spiritually) alive. If one does seem to be alive (without Waheguru's Naam at heart), he loses his dignity, and whatever he eats is all immoral. He loves (enjoys) to rule and to have wealth; intoxicated by his power and riches, he becomes shameless in his enjoyment. He is robbed of noble qualities by deceitful Maya, and without Waheguru's Naam, he leaves the world with the loss of his dignity. 1.

ਮ:1॥ ਕਿਆ ਖਾਧੈ ਕਿਆ ਪੈਧੈ ਹੋਇ॥ ਜਾ ਮਨਿ ਨਾਹੀ ਸਚਾ ਸੋਇ॥ ਕਿਆ ਮੇਵਾ ਕਿਆ ਘਿਉ ਗੁੜੁ ਮਿਠਾ ਕਿਆ ਮੈਦਾ ਕਿਆ ਮਾਸੁ॥ ਕਿਆ ਕਪੜੁ ਕਿਆ ਸੇਜ ਸੁਖਾਲੀ ਕੀਜਹਿ ਭੋਗ ਬਿਲਾਸ॥ ਕਿਆ ਲਸਕਰ ਕਿਆ ਨੇਬ ਖਵਾਸੀ ਆਵੈ ਮਹਲੀ ਵਾਸੁ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੇ ਟੋਲ ਵਿਣਾਸੁ॥ 2॥

M:1: Kiya khaadhaiy kiya paiyndhaiy hoyay. Ja mun(i) naahi Sacha Soyay. Kiya mayva, kiya ghiou goorr(u) mittha, kiya maiyda, kiya maas(u). Kiya kuppurr(u) kiya sayj sookhaali, keejeh(i) bhog bilaas. Kiya lushkur, kiya nayb khuvaasi, aavaiy mehli vaas(u). Nanak Sachay Naam vin(u) subhay toll vinaas(u). 2.

Word Meaning: Kiya Hoyay = what is the achievement? Mayva = raisins (fruits). Maida = white flour. Sayj = bed. Sookhaali = comforting. Bhog bilaas = enjoying lust. Lushkur = army. Nayb Khuvaasi = assistants. Toll = things of enjoyment. 2.

MEANING: What does one achieve spiritually by eating well and wearing well if he does not have Waheguru's Naam at his heart? What is the worth of fruit, butter-oil, sweet jaggery (raw sugar), (delicious products made from) white flour, or meat; rich clothes, a comforting bed to enjoy lust, owning armies and assistants, and living in palaces? (They are all spiritually worthless). All these things of enjoyment are short-lived. The permanent joy is in Waheguru's Naam only, oh Nanak. 2.

ਪਵੜੀ॥ ਜਾਤੀ ਦੇ ਕਿਆ ਹਥਿ ਸਚੁ ਪਰਖੀਐ॥ ਮਹੁਰਾ ਹੋਵੈ ਹਥਿ ਮਰੀਐ ਚਖੀਐ॥ ਸਚੇ ਕੀ ਸਿਰਕਾਰ ਜੁਗੁ ਜੁਗੁ ਜਾਣੀਐ॥ ਹੁਕਮੁ ਮੰਨੇ ਸਿਰਦਾਰੁ ਦਰਿ ਦੀਬਾਣੀਐ॥ ਫੁਰਮਾਨੀ ਹੈ ਕਾਰ ਖਸਮਿ ਪਠਾਇਆ॥ ਤਬਲਬਾਜ ਬੀਚਾਰ ਸਬਦਿ ਸੁਣਾਇਆ॥ ਇਕਿ ਹੋਏ ਅਸਵਾਰ ਇਕਨਾ ਸਾਖਤੀ॥ ਇਕਨੀ ਬਧੇ ਭਾਰ ਇਕਨਾ ਤਾਖਤੀ॥ 10॥

Puvrri: Jaati day kiya huth(i), sach(u) perkhiyaiy. Muhoura hovaiy huth(i), muriyaiy chukhiyaiy. Sachay kee sirkaar, joog joog jaaniyaiy. Huqam(u) munnay sirdaar(u) Dur(i) Deebaaniyaiy. Phoormaani haiy kaar, Khusum(i) putthaaya. Tubalbaaj beechaar, Shabad(i) soonaaya. Ikk(i) hoyay usvaar ikkna saakhti. Ikkni budhay bhaar, ikkna taakhti. 10.

Word Meaning: Perkhiyaiy = test. Muhoura = poison. Chukhiyaiy = (if) tasted. Sirkaar = administration (Huqam). Dur(i) = Deebaaniyaiy = (Waheguru's Court). Phoormaani = obey (the Huqam). Kaar = task; duty. Putthaaya = sent. Tubalbaa= musician (of Waheguru); Satguru. Usvaar = riders; controllers of their senses. Saakhti = getting horses ready; getting ready to control the mind. Buddhay Bhaar = burden of sins. Taakhti = running around to earn more wealth. 10.

MEANING: (People take pride in their high caste or status in society), but caste has no power in nature, and can be tested easily. For example, if a person of high caste tastes poison, he too will die. It is Waheguru's Huqam that is prevailing all through the eons, and whosoever obeys His Huqam is acknowledged as the leader (honoured) in Waheguru's Court. The Guru is sent to the world by the Lord to preach that Waheguru's Huqam must be obeyed. This is the path the Guru is preaching aloud for the public to follow. To follow this path, some are already ready (they have controlled their minds), and others are preparing to do so. On the other hand, some have added the burden of their sins, while others are making arrangements to earn more money. 10.

ਸਲੋਕ ਮ:1॥ ਜਾ ਪਕਾ ਤਾ ਕਟਿਆ ਰਹੀ ਸੁ ਪਲਰਿ ਵਾੜਿ॥ ਸਣੁ ਕੀਸਾਰਾ ਚਿਥਿਆ ਕਣੁ ਲਇਆ ਤਨੁ ਝਾੜਿ॥ ਦੁਇ ਪੁੜ ਚਕੀ ਜੋੜਿ ਕੈ ਪੀਸਣ ਆਇ ਬਹਿਠੁ॥ ਜੋ ਦਰਿ ਰਹੇ ਸੁ ਉਬਰੇ ਨਾਨਕ ਅਜਬੁ ਡਿਠੁ॥ 1॥

Sloak M:1: Ja pukka ta cuttiya, ruhee su pullar(i) vaarr(i). Sun(u) kisaaraan chithiya, kun(u) luyya tun(u) jhaarr(i). Doyay poorr chukki joarr(i) kaiy, peesun aayay behtth(u). Jo dur(i) ruhay say oobray, Nanak ujub ditth(u). 1.

Word Meaning: Pukka = ready to harvest. Pullar(i) = stems of the wheat crop. Vaarr(i) = fence. Sun(u) = including. Keesaar = shells. Chithiya = thrashed; whipped. Kun(u) = wheat grains. Jhaarr(i) = by beating. Poorr = grinding stones of a flour mill (quern). Peesun = grinders. Dur(i) = door; close to the axle. Oobray = survived. 1.

MEANING: When the wheat crop is ready for harvesting, it is cut and swathed, leaving the stubble and the fence behind. Next, it is thrashed and beaten to separate the shells from the grain. Finally, the grinders grind the grain manually in the mill. But the amazing thing to watch is that the grains that stick close to the axle (take shelter under the base support) survive completely. (Similarly, the humans that take the shelter of the base support, Waheguru, escape the punishment of the Angel of death). 1.

ਮ:1॥ ਵੇਖੁ ਜਿ ਮਿਠਾ ਕਟਿਆ ਕਟਿ ਕੁਟਿ ਬਧਾ ਪਾਇ॥

(ਅੰਗ 143)॥ ਖੁੰਢਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਦੇਨਿ ਸੁ ਮਲ ਸਜਾਇ॥ ਰਸੁ ਕਸੁ ਟਟਰਿ ਪਾਈਐ ਤਪੈ ਤੈ ਵਿਲਲਾਇ॥ ਭੀ ਸੋ ਫੋਗੁ ਸਮਾਲੀਐ ਦਿਚੈ ਅਗਿ ਜਾਲਾਇ॥ ਨਾਨਕ ਮਿਠੈ ਪਤਰੀਐ ਵੇਖਹੁ ਲੋਕਾ ਆਇ॥ 2॥

M:1 Vaykh(u) j(i) mittha cuttiya, cut(i) coott(i) budha paayay.

(PAGE 143): Khoondhaan undar(i) rukh(i) kaiy, dayn(i) su mull sujaayay. Rus(i) kus(u) tuttar(i) paayiyaiy, tupaiy taiy vil-laayay. Bhee so phoag(u) smaaliyaiy, dichaiy ugg(i) jalaayay. Nanak mitthaiy putriyaiy, vaykhou loaka aayay. 2.

Word Meaning: Mittha = sweet (sugarcane). Khoondhaan = crushing mill. Mull = wrestlers; strong men; crushers. Kus = cleaning chemicals. Tuuttar(i) = large wok. Vil-laayay = cries; boils off as if shuddering in pain. Phoag = juiceless remains. Putriyaiy = is shamed.

MEANING: Watch the sweet sugarcane as it is cut, bundled, and punished by strong crushers when it is put through the jaws of the crushing mill to extract the juice. The juice and some cleaning agents are placed in a huge wok and heated vigorously, and it suffers badly, boiling violently as if crying for help. Even the useless residue of the sugarcane is not discarded; it is used to make fire. (Guru) Nanak says, "Watch, oh folks, how the lover of sweetness (sugarcane) is being put to shame!"

NOTE: Sugarcane is punished not because it is sweet, but because it loves sweetness (stores the sweet juice). The same is true of humans who love wealth and other sweet (attractive) things.

ਪਵੜੀ॥ ਇਕਨਾ ਮਰਣੁ ਨ ਚਿਤਿ ਆਸ ਘਣੇਰਿਆ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਨਿਤ ਕਿਸੈ ਨ ਕੇਰਿਆ॥ ਆਪਨੜੈ ਮਨਿ ਚਿਤਿ ਕਹਨਿ ਚੰਗੇਰਿਆ॥ ਜਮਰਾਜੈ ਨਿਤ ਨਿਤ ਮਨਮੁਖ ਹੇਰਿਆ॥ ਮਨਮੁਖ ਲੂਣ ਹਰਾਮ ਕਿਆ ਨ ਜਾਣਿਆ॥ ਬਧੇ ਕਰਨਿ ਸਲਾਮੁ ਖਸਮੁ ਨ ਭਾਣਿਆ॥ ਸਚੁ ਮਿਲੈ ਮੁਖਿ ਨਾਮੁ ਸਾਹਿਬ ਭਾਵਸੀ॥ ਕਰਸਨਿ ਤਖਤਿ ਸਲਾਮੁ ਲਿਖਿਆ ਪਾਵਸੀ॥ 11॥

Puvrri: Ikkna mern(u) na chit(i) aas ghunayriya. Mer(i) mer(i) jummeh(i) nit, kisaiy na kayriya. Aapnurraiy mun(i) chit(i) kern(i) chungayriya. Jum raajaiy nit nit, munmukh hayriya. Munmukh loon huraam, kiya na jaaniya. Budhay kern(i) slaam Khusum na bhaaniya. Sach(u) milaiy mukh(i) Naam(u), Sahib bhaavsi. Kersun(i) tukhut(i) slaam(u) likhiya paavsi. 11.

Word Meaning: Ikkna = some. Chit(i) = in mind. Ghunayriya = immense. Nit = everyday (always). Kariya = of; belong to. Hayriya = saw; observed. Loon Haraam = unfaithful; ungrateful. Kiya = given (by Waheguru). Budhay = under compulsion. Bhaaniya = liked. Kersun(i) = (they) do. Likhiya Paavsi = in their prewritten fate.

MEANING: Some people have big hopes or wishes (for achievements) in life, and never think of death (as if they are going to live forever). They die (spiritually) and are reborn (have fresh energy to deal in Maya) every day (all the time). They think they are doing the right things. Such money-lovers are watched closely by the Angel of Death. The money-minded people are, in fact, ungrateful because they are not thankful for what they are given by Waheguru, and are never content. Even if they show some respect for God, they are not liked by Him because their respect is not genuine; it is forced, motivated by wanting something in return. However, those who recite Waheguru's Naam and enshrine it in their heart are liked by Waheguru. They bow to the throne of Waheguru and are rewarded with whatever has been pre-written for them. 11.

ਮ:1 ਸਲੋਕ॥ ਮਛੀ ਤਾਰੂ ਕਿਆ ਕਰੇ ਪੰਖੀ ਕਿਆ ਆਕਾਸੁ॥ ਪਥਰ ਪਾਲਾ ਕਿਆ ਕਰੇ ਖੁਸਰੇ ਕਿਆ ਘਰ ਵਾਸੁ॥ ਕੁਤੇ ਚੰਦਨੁ ਲਾਈਐ ਭੀ ਸੋ ਕੁਤੀ ਧਾਤੁ॥ ਬੋਲਾ ਜੇ ਸਮਝਾਈਐ ਪੜੀਅਹਿ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠ॥ ਅੰਧਾ ਚਾਨਣਿ ਰਖੀਐ ਦੀਵੇ ਬਲਹਿ ਪਚਾਸ॥ ਚਉਣੇ ਸੁਇਨਾ ਪਾਈਐ ਚੁਨਿ ਚੁਨਿ ਖਾਵੈ ਘਾਸੁ॥ ਲੋਹਾ ਮਾਰਣਿ ਪਾਈਐ ਢਹੈ ਨ ਹੋਇ ਕਪਾਸ॥ ਨਾਨਕ ਮੂਰਖ ਏਹਿ ਗੁਣ ਬੋਲੇ ਸਦਾ ਵਿਣਾਸੁ॥ 1॥

M:1 Slaok: Muchhi taaroo kiya kuray, punkhi kiya aakaash(u). Puthur paala kiya kuray, khoosray kiya ghur vaas(u). Koottay chundun laayiyaiy, bhee so kootti dhaat(u). Boala jay sumjhaayiyaiy purrieh(i) Simrit(i) paatth(u). Undha chaanun(i) rukhiyaiy, deevay buleh(i)

puchaas. Chaunay soyina paayiyaiy choon(i) choon(i) khaavaiy ghaas(u). Loha maarun(i) paayiyaiy dhuhaiy na hoyay kupaas. Nanak moorukh eh(i) goon boalay suda vinaas(u). 1.
Word Meaning: Taaroo = deep water in which one must swim to cross it. Paala = coldness. Khoosra = eunuch. Chundun = extract of sandalwood. Dhaat(u) = nature; character. Chauna = herd of cattle. Maarun(i) = spices (chemicals) to enhance quality. Dhuhaiy = wilt down; change into. Vinaas(u) = destructive; rubbish. 1.
MEANING: (Living and non-living bodies have certain characteristics which do not change); for example, water, no matter how deep, can cause no harm to the fish (depth of water is irrelevant to the fish), and so is the vastness of the sky for a bird. Likewise, the degree of coldness does not affect a rock. A eunuch cannot produce children to have a family, and a spray of sandal extract does not change the basic nature of the dog. A deaf person cannot be taught by reciting the Simritis, and a blind person will not be able to see even if fifty (many) lamps are lighted near him. If a herd of cattle is served gold, it will eat only grass. If some chemicals are added to iron, it will not turn into cotton. Like all these non-compatible situations, a foolish person will not change, and will always talk rubbish (unspiritual) (a fool and wisdom are non-compatible), oh, Nanak. 1.

ਮ:1॥ ਕੈਹਾ ਕੰਚਨੁ ਤੁਟੈ ਸਾਰੁ॥ ਅਗਨੀ ਗੰਢੁ ਪਾਏ ਲੋਹਾਰ॥ ਗੋਰੀ ਸੇਤੀ ਤੁਟੈ ਭਤਾਰੁ॥ ਪੁਤੀ ਗੰਢੁ ਪਵੈ ਸੰਸਾਰਿ॥ ਰਾਜਾ ਮੰਗੈ ਦਿਤੈ ਗੰਢੁ ਪਾਇ॥ ਭੁਖਿਆ ਗੰਢੁ ਪਵੈ ਜਾ ਖਾਇ॥ ਕਾਲਾ ਗੰਢੁ ਨਦੀਆ ਮੀਹ ਝੋਲ॥ ਗੰਢੁ ਪਰੀਤੀ ਮਿਠੇ ਬੋਲ॥ ਬੇਦਾ ਗੰਢੁ ਬੋਲੇ ਸਚੁ ਕੋਇ॥ ਮੁਇਆ ਗੰਢੁ ਨੇਕੀ ਸਤੁ ਹੋਇ॥ ਏਤੁ ਗੰਢਿ ਵਰਤੈ ਸੰਸਾਰੁ॥ ਮੂਰਖ ਗੰਢੁ ਪਵੈ ਮੁਹਿ ਮਾਰ॥ ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ॥ ਸਿਫਤੀ ਗੰਢੁ ਪਵੈ ਦਰਬਾਰਿ॥ 2॥
M:1: Kaiynha kunchun tootaiy saar(u). Ugni gundh(u) paayay lohaar. Gori sayti tootaiy bhutaar(u). Pooteen gundh(u) puvaiy sunsaar(i). Rajah mungaiy ditaiy gundh(u) paayay. Bhookhiyaan gundh(u) puvaiy ja khaayay. Kaalaan gundh(u) nudiyaan meenh jhoal. Gundh(u) preeti imtthay boal. Baydaan gundh(u) boalay sach(u) koyay. Mooyiyaan gundh(u) nayki sut(u) hoyay. Ait(u) gundh(i) vertaiy sunsaar(u). Moorukh gundh(u) puvaiy mooh(i) maar. Nanak(u) aakhaiy eho beechaar(u). Sifteen gundh(u) puvaiy Derbaar(i). 2.
Word Meaning: Kaiynha = bronze. Saar(u) = iron. Gundh(u) = patch up differences; bind together; fix the problem. Lohaar = blacksmith. Gori = beautiful (wife). Sayti = with. Bhutaar = husband. Pooteen = with sons (children). Kaalaan = famines. Meenh Jhoal = heavy rain. Baydaan = the Vedas. Nayki = kind deeds. Sut(u) = service to mankind. Ait(u) = this. Vertaiy = operates.
MEANING: If a piece of bronze or iron is broken, the blacksmith can patch the pieces up with heat. If a husband breaks up with his wife, children can keep them bonded together in the world. The subjects stay connected with the king by paying taxes. A hungry man needs food to fix the problem, and losses from famines can be repaired if rivers and heavy rains provide water. Love can be won by sweet talk. A man is connected with the Vedas if he speaks truth (the Vedas and truth are related). Dead people maintain a connection with the world if they had done some kind deeds to serve humanity. Such are the connections on which the world operates. A foolish can be fixed (corrected) if he gets beatings on the face (is advised with some force). The gist of all these examples is that one connects with Waheguru only by singing His praise, oh Nanak! 2.
ਪਉੜੀ॥ ਆਪੇ ਕੁਦਰਤਿ ਸਾਜਿ ਕੈ ਆਪੇ ਕਰੇ ਬੀਚਾਰੁ॥ ਇਕਿ ਖੋਟੇ ਇਕਿ ਖਰੇ ਆਪੇ ਪਰਖਣਹਾਰੁ॥ ਖਰੇ ਖਜਾਨੈ ਪਾਈਅਹਿ ਖੋਟੇ ਸਟੀਅਹਿ ਬਾਹਰ ਵਾਰਿ॥ ਖੋਟੇ ਸਚੀ ਦਰਗਹ ਸੁਟੀਅਹਿ ਕਿਸੁ ਆਗੈ ਕਰਹਿ ਪੁਕਾਰ॥ ਸਤਿਗੁਰ ਪਿਛੈ ਭਜਿ ਪਵਹਿ ਏਹਾ ਕਰਣੀ ਸਾਰੁ॥ ਸਤਿਗੁਰੁ ਖੋਟਿਅਹੁ ਖਰੇ ਕਰੇ ਸਬਦਿ ਸਵਾਰਣਹਾਰੁ॥ ਸਚੀ ਦਰਗਹ ਮੰਨੀਅਨਿ ਗੁਰ ਕੈ ਪ੍ਰੇਮ ਪਿਆਰਿ॥ ਗਣਤ ਤਿਨਾ ਦੀ ਕੋ ਕਿਆ ਕਰੇ ਜੋ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ॥ 12॥

Paurri: Aapaiy koodrut(i) saaj(i) kaiy, Aapay kuray beechaar(u). Ikk(i) khotay, ikk(i) khuray, Aapay perkhunhaar(u). Khuray khujaanaiy paayieh(i), khotay suttieh(i) baahur vaar(i). Khotay Sachi Durgeh soottieh(i) kis(u) aagaiy kureh(i) pookaar. Satgur pichhaiy bhujj puveh(i), eha kerni saar(u). Satgur(u) khoatiyoun khuray kuray, Shabad(i) svaarunhaar(u). Sachi Durgeh munniun(i) Gur kaiy praym piyaar(i). Gunut tinah dee ko kiya kuray jo aap(i) bukhshay Kartaar(i). 12

Word Meaning: Saaj(i) = create. Khotay = imperfect. Khuray = perfect; pure. Perkhunhaar(u) = examiner. Khujaanaiy = in the treasure (approved). Pookaar = cry for help. Saar(u) = supreme. Gunut = account (of virtues and vices). 12.

MEANING: Waheguru creates the nature (world) Himself, and Himself looks after the living beings. He also evaluates them and finds that some of them are imperfect, while others are perfect (pure). The perfect are deposited in the treasures (become "one" with Him) while the imperfect are thrown out in Waheguru's Court to decide their fate for the future. There is nobody before whom they may cry for help. The best thing to do is to run after Satguru for help. The Satguru adorns their life with His Shabad and transforms them from imperfect to perfect. Because of their love for Satguru, they are approved in the Court of Waheguru. Who else can check the accounts of their deeds when Waheguru has already forgiven them? 12.

ਸਲੋਕ ਮ:1॥ ਹਮ ਜੇਰ ਜਿਮੀ ਦੁਨੀਆ ਪੀਰਾ ਮਸਾਇਕਾ ਰਾਇਆ॥ ਮੇਰਵਦਿ ਬਾਦਿਸਾਹਾ ਅਫਜੂ ਖੁਦਾਇਆ॥ ਏਕ ਤੂਹੀ ਏਕ ਤੂਹੀ॥1॥

Sloak M:1: Hum jayr zimeen, dooniya, peeraan, musaayaykaan raaya. May ruvud(i) baadishaha, afjoo Khoodaaya. Aik Toohee, aik Toohee.

Word Meaning: Hum = the whole. Jayr = under; beneath. Zimeen = earth. Musaayaykaan = plural of sheikh = learned men. May ruvud(i) = goes under; vanishes. Afjoo = left behind.

MEANING: The earth, the world, the peers (religious leaders), the learned, and the rulers will all go under the earth (will perish). All the kings will also perish; Only God will remain behind. It is only You, only You, oh Waheguru. 1.

ਮ:1॥ ਨ ਦੇਵ ਦਾਨਵਾ ਨਰਾ॥ ਨ ਸਿਧ ਸਾਧਿਕਾ ਧਰਾ॥ ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ ॥ ਏਕ ਤੁਈ ਏਕ ਤੁਈ॥ 2

M:1: Na dayv daanva nura. Na Sidh Sadhika dhura. Ust(i) Aik digur(i) kooyee. Aik Toohee, aik Toohee. 2.

Word Meaning: Dayv = gods. Daanva = demons. Sadhika = those who purify their bodies by Yogic exercises. working towards becoming a Sidh yogi. Dhura = earth. Ust(i) = is (eternal). Digur(i) = other. Kooyee = who else?

MEANING: Neither the gods, nor the demons, nor the Sidh yogis, nor the individuals practising yogic faith, nor the earth, will remain. Other than Waheguru, who else lives forever? Only You, only You, oh Waheguru! 2.

(ਅੰਗ 144)॥ ਮ:1॥ ਨ ਦਾਦੇ ਦਿਹੰਦ ਆਦਮੀ॥ ਨ ਸਪਤ ਜੇਰ ਜਿਮੀ॥ ਅਸਤਿ ਏਕ ਦਿਗਰਿ ਕੁਈ॥ ਏਕ ਤੁਈ ਏਕ ਤੁਈ॥3॥

(PAGE 144): Na daaday dihund aadmi. Na supt jayr zimeen. Ust(i) aik digur(i) kooyee. Aik Toohee, aik Toohee. 3.

Word Meaniung: Daaday = justice. Dihund = provider. Supt Jayr = seven under worlds. Ust(i) = is (eternal). Digur(i) = other

MEANING: Neither the judges, nor the seven underworlds, nor the earth will remain. Who else is there to live forever than God? Only You, only You, oh Waheguru! 3.

ਮ:1॥ ਨ ਸੂਰ ਸਸਿ ਮੰਡਲੋ॥ ਨ ਸਪਤ ਦੀਪ ਨਹ ਜਲੋ॥ ਅੰਨ ਪਉਨੁ ਥਿਰੁ ਨ ਕੁਈ॥ ਏਕੁ ਤੁਈ ਏਕ ਤੁਈ॥4॥

M:1: Na soor sus(i) mundulo. Na supt deep neh julo. Unn paun(u) thir(u) na kooyee. Aik Toohee, aik Toohee. 4.

Word Meaning: Soor = sun. Sus(i) = moon. Mundulo = sky. Supt Deep = seven continents. Julo = water. Unn = food. Paun(u) = air. Thir(u) = stable; forever.

MEANING: Neither the sun, nor the moon, nor the visible sky, nor the seven continents, nor the water will remain. Neither food nor the air is eternal. Only the One Supreme Being is eternal. 4.

ਮ:1॥ ਨ ਰਿਜਕੁ ਦਸਤ ਆ ਕਸੇ॥ ਹਮਾ ਰਾ ਏਕੁ ਆਸ ਵਸੇ॥ ਅਸਤਿ ਏਕੁ ਦਿਗਰਿ ਕੁਈ॥ ਏਕ ਤੁਈ ਏਕੁ ਤੁਈ॥ 5॥

M:1: Na rijuk(u) dust aa kusay. Huma ra Aik(u) aas vusay. Ust(i) Aik digur(i) kooyee. Aik Toohee, aik toohee. 5.

Word Meaning: Rijuk(u) = food and other necessities of life. Dust aa kusay = in somebody else's hand. Huma = all. Vusay = only. Ust(i) = is. Digur(i) = other.

MEANING: Our food and other necessities of life are in nobody else's hands. Our only hope is Waheguru. Who else is there (eternal) other than Waheguru? Only You, only You, oh Waheguru! 5.

ਮ:1॥ ਪਰੰਦਏ ਨ ਗਿਰਾਹ ਜਰ॥ ਦਰਖਤ ਆਬ ਆਸ ਕਰ॥ ਦਿਹੰਦ ਸੁਈ॥ ਏਕ ਤੁਈ ਏਕ ਤੁਈ॥6॥

M:1: Prunday na girah jur. Drukht aab aas kur. Dihund Sooyee. Aik Toohee, aik Toohee. 6.

Word Meaning: Prunday = birds. Girah = in possession. Jur = wealth. Drukhut = trees. Aab = water. Dihund = provider. Sooyee = the same (Waheguru).

MEANING: The birds have no wealth (money to buy food) in their possession. Their hope (dependence) is only on the trees and water, and Waheguru is their provider too. Only You, only You (are the provider), oh Waheguru! 6.

ਮ:1॥ ਨਾਨਕ ਲਿਲਾਰਿ ਲਿਖਿਆ ਸੋਇ॥ ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ॥ ਕਲਾ ਧਰੈ ਹਿਰੈ ਸੁਈ॥ ਏਕੁ ਤੁਈ ਏਕੁ ਤੁਈ॥ 7॥

M:1: Nanak, lilaar(i) likhiya soyay. Mayt(i) na saakaiy koyay. Kula dhuraiy hiraiy Sooyee. Aik Toohee, aik Toohee. 7.

Word Meaning: Lilaar(i) = on the forehead. Mayt(i) = erase; obliterate. Kula = energy; ability. Dhuraiy = places; provides. Hiraiy = steals; takes away.

MEANING: No one can obliterate whatever has been written on the forehead (in the fate) of an individual (by Waheguru). Only He gives (provides) ability to all, and takes it away (at His Will). Only You, only You, oh Waheguru.

ਪਉੜੀ॥ ਸਚਾ ਤੇਰਾ ਹੁਕਮੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ॥ ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਸਚੁ ਪਛਾਣਿਆ॥ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰੁ ਸਬਦੁ ਨੀਸਾਣਿਆ॥ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ ਸਚਿ ਸਮਾਣਿਆ॥ ਮਨਮੁਖ ਸਦਾ ਕੂੜਿਆਰ ਭਰਮਿ ਭੁਲਾਣਿਆ॥ ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਸਾਦੁ ਨ ਜਾਣਿਆ॥ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇ ਆਵਣ ਜਾਣਿਆ॥ ਨਾਨਕ ਪਾਰਖੁ ਆਪਿ ਜਿਨਿ ਖੋਟਾ ਖਰਾ ਪਛਾਣਿਆ॥ 13॥

Paurri: Sacha Tayra Huqam(u), Gurmukh(i) jaaniya. Gurmuti aap(u) guvaayay Sach(u) puchhaaniya. Sach(u) Tayra Derbaar(u), Shabad(u) neeshaaniya. Sacha Shabad(u) veechaar(i), Sach(i) smaaniya. Munmukh suda koorriyaar bherm(i) bhoolaaniya. Vishta undar(i) vaas(u) saad(u) na jaaniya. Vin(u) Naavaiy dookh(u) paayay, aavun jaaniya. Nanak paarukh(u) Aap(i) jin(i) khota khura puchhaaniya. 13.

Word Meaning: Aap(u) guvaayay = get rid of selfishness. Puchhaaniya = recognized; made a connection with. Nishaaniya = symbol; recognition. Smaaniya = merge into.

Koorriyaar = dealers in false (perishable) materials. Bherm(i) = in doubt. Vishta = feces (Maya). Paarukh(u) = evaluator.

MEANING: Your Huqam is eternal, but can be realized in the shelter of the Guru only, oh Waheguru. One can realize (connect with) You only when one gets rid of their selfishness. Your kingdom is eternal, and Guru's Shabad is Your recognition (how You are realized). One can merge into (become "one" with) You by pondering (acting) on the eternal Shabad of the Guru. The followers of their mind are always in the falsehood (Maya), and are lost in doubts (indecisiveness). Being engaged in Maya, they cannot enjoy the taste of Your Naam. They suffer badly without Waheguru's Naam, and continue in the cycle of rebirths. Waheguru Himself is the evaluator who can tell the impure apart from the pure, oh Nanak! 13.

ਸਲੋਕ ਮ:1॥ ਸੀਹਾ ਬਾਜਾ ਚਰਗਾ ਕੁਹੀਆ ਏਨਾ ਖਵਾਲੇ ਘਾਹ॥ ਘਾਹੁ ਖਾਨਿ ਤਿਨਾ ਮਾਸੁ ਖਵਾਲੇ ਏਹਿ ਚਲਾਏ ਰਾਹ॥ ਨਦੀਆ ਵਿਚਿ ਟਿਬੇ ਦੇਖਾਲੇ ਥਲੀ ਕਰੇ ਅਸਗਾਹ॥ ਕੀੜਾ ਥਾਪਿ ਦੇਇ ਪਾਤਿਸਾਹੀ ਲਸਕਰ ਕਰੇ ਸੁਆਹ॥ ਜੇਤੇ ਜੀਅ ਜੀਵਹਿ ਲੈ ਸਾਹਾ ਜੀਵਾਲੇ ਤਾ ਕਿ ਅਸਾਹ॥ ਨਾਨਕ ਜਿਉ ਜਿਉ ਸਚੇ ਭਾਵੈ ਤਿਉ ਤਿਉ ਦੇਇ ਗਿਰਾਹ॥1

Sloak M:1: Sheehaan, baajaan, churgaan, koohiyaan, ehna khuvaalay ghaah. Ghaah(u) khaan(i), tinha maas(u) khuvaalay, eh(i) chulaayay raah. Nudiyaan vich(i) tibbay dikhaalay, thuleen kuray usgaah. Keerra thaap(i) dayay paatshaahi, lushkur kuray sooaah. Jaytay jea, jeeveh(i) laiy saaha, jeevaalay ta k(i) asaah. Nanak jiyoun jiyoun Sachay bhaavaiy, tiyoun tiyoun dayay girah. 1.

Word Meaning: Sheenh = lion. Baaj = hawk. Churg and Koohee = are both birds of prey. Raah = path; way; law. Tibbay = mounds. Thuleen = on the land. Usgaah = sea. Keerra = worm (a powerless, humble man). Paatshaahi = kingdom. Lushkur = armies. Sooaah = ash; dust. Asaah = without breath. Girah = bites of food. 1.

MEANING: (Waheguru is omnipotent and does some unbelievable things). For example, lions, hawks, *churgs and koohees*, are all carnivores, but if Waheguru wants, He can force such animals to eat grass; and on the other hand, He can force the vegetarian animals to eat meat. Such are the ways of God. He can create mounds (small islands) in rivers and seas on the land. If He so chooses, He can enable a powerless and humble man to become a king who can destroy large armies to dust. All living beings live by breathing, but if He wishes, then even breathing is not necessary (He can keep a living being alive without breath). (In a nutshell), Waheguru provides food to His creation in whatever way He wishes, oh Nanak! 1.

ਮ:1॥ ਇਕਿ ਮਾਸਹਾਰੀ ਇਕਿ ਤ੍ਰਿਣੁ ਖਾਹਿ॥ ਇਕਨਾ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਾਹਿ॥ ਇਕਿ ਮਿਟੀਆ ਮਹਿ ਮਿਟੀਆ ਖਾਹਿ॥ ਇਕਿ ਪਉਣ ਸੁਮਾਰੀ ਪਉਣੁ ਸੁਮਾਰਿ॥ ਇਕਿ ਨਿਰੰਕਾਰੀ ਨਾਮ ਆਧਾਰਿ॥ ਜੀਵੈ ਦਾਤਾ ਮਰੈ ਨ ਕੋਇ॥ ਨਾਨਕ ਮੁਠੇ ਜਾਹਿ ਨਾਹੀ ਮਨਿ ਸੋਇ॥ 2॥

M:1: Ikk(i) maas-haari, ikk(i) trin(u) khaaheh(i). Ikkna chhuteeh amrit paaheh(i). Ikk(i) mitiya meh mitiya khaaheh(i). Ikk(i) paun shoomaari, paun(u) shoomaar(i). Ikk(i) Nirunkaari Naam aadhaar(i). Jeevaiy Daata muraiy na koyay. Nanak mootthay jaaheh(i), naahi mun(i) Soyay. 2.

Word Meaning: Maas-haari = carnivores; predators. Trin(u) = grass. Chhuteeh Amrit = thirty-six delicious foods. Paun Shoomaari = surviving on air; practising yoga who can hold their breath for a long time. Nirunkaari = connected with Waheguru. Aadhaar(i) = based on; food. Mootthay = robbed; cheated. 2.

MEANING: (Waheguru has created) some animals to be carnivores, while others to be vegetarians. He bestows some with the thirty-six delicious foods, while some living in mud live on (survive on) mud (like earthworms). Vegetation and some Yogis survive only on air for a long time, and some, who are connected with God, do not need to eat for long times, and survive only on His Naam. (Being part of the eternal Waheguru) Those who are connected to the eternal Waheguru do not die. But those who do not have Waheguru in their heart are cheated by (Maya), oh Nanak. 2.

ਪਉੜੀ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਕਾਰ ਕਰਮਿ ਕਮਾਈਐ॥ ਗੁਰਮਤੀ ਆਪੁ ਗਵਾਇ ਨਾਮੁ ਧਿਆਈਐ॥ ਦੂਜੀ ਕਾਰੈ ਲਗਿ ਜਨਮੁ ਗਵਾਈਐ॥ ਵਿਣੁ ਨਾਵੈ ਸਭ ਵਿਸੁ ਪੈਝੈ ਖਾਈਐ॥ ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ਸਚਿ ਸਮਾਈਐ॥ ਵਿਣੁ ਸਤਿਗੁਰੁ ਸੇਵੇ ਨਾਹੀ ਸੁਖਿ ਨਿਵਾਸੁ ਫਿਰਿ ਫਿਰਿ ਆਈਐ॥ ਦੁਨੀਆ ਖੋਟੀ ਰਾਸਿ ਕੂੜੁ ਕਮਾਈਐ॥ ਨਾਨਕ ਸਚੁ ਖਰਾ ਸਾਲਾਹਿ ਪਤਿ ਸਿਉ ਜਾਈਐ॥ 14॥

Paurri: Pooray Gur kee kaar, kerm(i) kmaayiyaiy. Gurmuti aap(u) guvaayay, Naam dhiyayiyaiy. Dooji kaaraiy lug(i), junum(u) guvaayiyaiy. Vin(u) Naavaiy subh vis(u), paijhaiy khaayiyaiy. Sach Shabad(u) salaah(i), Sach(i) smaayiyaiy. Vin(u) Satgur(u) sayvay naahi sookh(i) nivaas(u), phir(i) phir(i) aayiyaiy. Dooniya khoti raas(i), koorr(u) kmaayiyaiy. Nanak Sach(u) khura salaah(i) put(i) siyoun jaayiyaiy. 14.

Word Meaning: Kaar = task; service. Kerm(i) = by the kindness (of the Guru). Aap(u) Guvaayay = eradicate selfishness. Dooji Kaaraiy = in the business of Maya. Vis(u) = poison. Paiyjhaiy = wearing clothes. Nivaas(u) = living. Khoti = impure. Raas(i) = investment. Koorr(u) = false; perishable. Khura = pure. Salaah(i) = sing praise. Put(i) = dignity. 14.

MEANING: It is only by the benevolence of Waheguru that one gets to serve the Perfect Guru. One can recite Waheguru's Naam only if one gets rid of one's selfishness by acting on the Guru's advice. On the other hand, if one serves Maya (deals in affairs based on Maya), he wastes away his precious human life. Wearing and eating rich foods is all poison without Waheguru's Naam. One can merge into the eternal Waheguru by singing His praise by the eternal Shabad of the Guru. One cannot have peaceful living without serving the Guru (acting on His advice), and continues to be reborn again and again. Dealing in worldly affairs is not the true investment (in the realm of spirituality), as we deal in perishable goods only. If we sing praise of the Pure Waheguru, we will leave this world with honour, oh Nanak. 14.

ਸਲੋਕ ਮ:1॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਵਾਵਹਿ ਗਾਵਹਿ ਤੁਧੁ ਭਾਵੈ ਜਲਿ ਨਾਵਹਿ॥
(ਅੰਗ 145)॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਕਰਹਿ ਬਿਭੂਤਾ ਸਿੰਙੀ ਨਾਦੁ ਵਜਾਵਹਿ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਪੜਹਿ ਕਤੇਬਾ ਮੁਲਾ ਸੇਖ ਕਹਾਵਹਿ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹੋਵਹਿ ਰਾਜੇ ਰਸ ਕਸ ਬਹੁਤੁ ਕਮਾਵਹਿ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਗ ਵਗਾਵਹਿ ਸਿਰ ਮੁੰਡੀ ਕਟਿ ਜਾਵਹਿ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਜਾਹਿ ਦੇਸੰਤਰਿ ਸੁਣਿ ਗਲਾ ਘਰਿ ਆਵਹਿ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਨਾਇ ਰਚਾਵਹਿ ਤੁਧੁ ਭਾਣੇ ਤੂ ਭਾਵਹਿ॥ ਨਾਨਕ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਹੋਰਿ ਸਗਲੇ ਕੂੜੁ ਕਮਾਵਹਿ॥ 1.

Sloak M:1: Toodh(u) bhaavaiy ta vaaveh(i) gaaveh(i), Toodh(u) bhaavaiy jul(i) naaveh(i).

(PAGE 145): Ja Toodh(u) bhaavaiy ta kureh(i) bibhoota, singi naad(u) vujaaveh(i). Ja Toodh(u) bhaavaiy ta purreh(i) Ktaybaan, mullah sheikh kuhaaveh(i). Ja Toodh bhaavaiy ta hoveh(i) raajay, rus kus buhout(u) kumaaveh(i). Ja Toodh(u) bhaavaiy tayg vugaaveh(i) sir moondi cut(i) jaaveh(i). Ja Toodh bhaavaiy jaah(i) daysuntar(i) soon(i) gullaan ghur(i) aaveh(i). Ja Toodh(u) Naayay ruchaaveh(i), Toodh bhaanay Tu bhaaveh(i). Nanak aik kuhaiy baynti hoar(i) suglay koorr(u) kumaaveh(i).1.

Word Meaning: Toodh(u) = You. Bhaavaiy = like. Vaaveh(i) = play musical instruments. Bibhoota = cover body with ash. Singi = a kind of trumpet. Kutaybaan = religious books of the West – Bible, Koran, Torah etc. Sheikh = a learned Muslim. Rus Kus = delicious foods. Tayg = sword. Vugaaveh(i) = operate valiantly. Moondi = head; neck. Daysuntar(i) = foreign lands. Soon Gullan = learning the reality. Ruchaaveh(i) = get interested (in Naam). 1.

MEANING: It is all with Your Will that the man plays musical instruments, sings praise of some deity, or bathes (in holy waters to please gods), oh Waheguru! If You wish, he covers his body with ashes and plays the trumpet, as the yogis do. If You wish, he reads the holy books of Western religions and declares himself a mullah (a Muslim priest) or a learned man. If You wish, he would be a ruler and enjoys all kinds of rich foods, (and life). If You wish, he uses sword with such a great energy that it would sever head and neck. If You wish, he visits foreign countries and returns home after learning the harsh reality. If You wish, he engages in Your Naam, and if You wish, he begins to like You. I have only one request: that, other than Waheguru's Naam, everything else (no matter how much respect a man earns in society) is false, oh Nanak. 1.

ਮ:1॥ ਜਾ ਤੂ ਵਡਾ ਸਭਿ ਵਡਿਆਈਆ ਚੰਗੈ ਚੰਗਾ ਹੋਈ॥ ਜਾ ਤੂ ਸਚਾ ਤਾ ਸਭੁ ਕੋ ਸਚਾ ਕੂੜਾ ਕੋਇ ਨ ਕੋਈ॥ ਆਖਨੁ ਵੇਖਨੁ ਬੋਲਨੁ ਚਲਨੁ ਜੀਵਨੁ ਮਰਣਾ ਧਾਤੁ॥ ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਨਾਨਕ ਸਚਾ ਆਪਿ॥2॥

M:1: Ja Tu vudda, subh(i) vudiyaayiyaan, chungaiy chunga hoyee. Ja Tu Sacha, ta subh(u) ko sacha, koorra koyay na koyee. Aakhun(u), vaykhun(u), boalun(u), chullun(u), jeevun(u) merna dhaat(u). Huqam saaj(i) Huqamaiy vich(i) rukhaiy, Nanak Sacha Aap(i). 2.

Word Meaning: Ja = if; when. Vudda = great. Koorra Koyay Na = not false at all. Dhaat(u) = character; nature. 2.

MEANING: When You are great, everything done by You is also great because a noble power will do only noble things, oh Waheguru! When Your existence is real, Your creation is also real, and no one's existence is false (as some people claim that the world is only a dream, and not for real). However, Your created nature (Maya) is so attractive that man's talking, seeing, speaking, and walking are all about Maya, which causes him to take birth and to die again, and again. Only God is eternal, and everything else is created by Him in His Huqam, and is controlled by Him, oh Nanak.2.

ਪਉੜੀ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗੁ ਭਰਮੁ ਚੁਕਾਈਐ॥ ਸਤਿਗੁਰੁ ਆਖੈ ਕਾਰ ਸੁ ਕਾਰ ਕਮਾਈਐ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਾਮੁ ਧਿਆਈਐ॥ ਲਾਹਾ ਭਗਤਿ ਸੁ ਸਾਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ॥ ਮਨਮੁਖਿ ਕੂੜੁ ਗੁਬਾਰੁ ਕੂੜੁ ਕਮਾਈਐ॥ ਸਚੈ ਦੈ ਦਰਿ ਜਾਇ ਸਚੁ ਚਵਾਈਐ॥ ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਚਿ ਬੁਲਾਈਐ॥ ਨਾਨਕ ਸਚੁ ਸਚਿਆਰੁ ਸਚਿ ਸਮਾਈਐ॥ 15॥

Paurri: Satgur(u) sayv(i) nisung(u), bherm(u) chookaayiyaiy. Satgur(u) aakhaiy kaar, su kaar kmaayiyaiy. Satgur(u) hoyay duyaal(u), ta Naam(u) dhiyayiyaiy. Laaha bhugat(i) su saar(u), Gurmukh(i) paayiyaiy. Munmukh(i) koorr(u) goobaar(u), koorr(u) kumaayiyaiy. Sachaiy daiy Dur(i) jaayay, Sach(u) chuvaayiyaiy. Sachaiy undar(i) Mehl(u), Sach(i) boolaayiyaiy. Nanak Sach(u) Sachiyaar(u), Sach(i) smaayiyaiy. 15.

Word Meaning: Nisung = without any reservation. Bherm(u) = doubt. Kaar = service. Duyaal(u) = kind. Koorr(u) = falsehood. Goobaar = darkness; ignorance. Chuvaayiyaiy = speak; tell. Sach(u) = eternal (Waheguru). Sachiyaar(u) = bearer of truth; just. 15.

MEANING: If we serve Satguru without any reservation (with full dedication), all our doubts are cleared. We should serve the Guru (obey His advice) in whatever way He tells us to do. One recites Waheguru's Naam when the Satguru is kind. By seeking Satguru's shelter, one

earns the supreme benefit (wealth) of Waheguru's worship. The followers of their mind are in deep darkness of falsehood (the perishability of things), and that is what they earn. If one recites the Naam of the eternal Waheguru, he is able to have access to His door (connects with Him), and because of the recitation of Waheguru's Naam, he is invited inside Waheguru's Palace (he merges into Him). Waheguru is always just, and one merges into Him by reciting His Naam, oh Nanak.15.

ਸਲੋਕ ਮ:1॥ ਕਲਿ ਕਾਤੀ ਰਾਜੇ ਕਾਸਾਈ ਧਰਮੁ ਪੰਖ ਕਰਿ ਉਡਰਿਆ॥ ਕੂੜੁ ਅਮਾਵਸ ਸਚੁ ਚੰਦ੍ਰਮਾ ਦੀਸੈ ਨਾਹੀ ਕਹ ਚੜਿਆ॥ ਹਉ ਭਾਲਿ ਵਿਕੁੰਨੀ ਹੋਈ॥ ਆਧੇਰੈ ਰਾਹੁ ਨ ਕੋਈ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਿ ਦੁਖੁ ਰੋਈ॥ ਕਹੁ ਨਾਨਕ ਕਿਨਿ ਬਿਧਿ ਗਤਿ ਹੋਈ॥ 1॥

Sloak M:1: Kul(i) kaati, raajay kasaayi, dherm(u) punkh kur(i) oodriya. Koorr(u) amaavus, sach(u chundarma, deesaiy naahi keh churrhiya. Houn bhaal(i) vikoonni hoyee. Undhayray raah(u) na koyee. Vich(i) haumein kur(i) dookh(u) royee. Kuhou Nanak kin(i) bidh(i) gut(i) hoyee. 1.

Word Meaning: Kul(i) = Kulyug = the dark (unjust) world. Kaati = knife. Kasaayi = butcher. Dherm(u) = morality. Punkh = wings. Koorr(u) = lies; dishonesty. Amaavus = new moon (darkness). Keh = where. Bhaal(i) = search. Vikoonni = bewildered; frustrated. Bidh(i) = means; ways. Gut(i) = improved fate; higher spiritual state.

MEANING: The darkness (of injustice) in the world is acting like a knife, and the rulers are the butchers (who suck the blood of people). It seems as if morality has flown away from the world. The darkness of lies and dishonesty is everywhere, and the moon (light) of truth is nowhere to be seen. I am frustrated searching for honesty and morality, and can see no way out in the darkness. People's selfishness and ego are also causing suffering. What means can one use to improve their fate, oh Nanak? 1.

ਮ:3॥ ਕਲਿ ਕੀਰਤਿ ਪਰਗਟੁ ਚਾਨਣੁ ਸੰਸਾਰਿ॥ ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਦੇਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਤਨੁ ਸੋ ਲੇਵੈ॥ 2॥

M:3: Kul(i) keerut(i) pergut(u) chaanun(u) sunsaar(i). Gurmukh(i) koyee ootraiy paar(i). Jis nu nudr(i) kuray tis(u) dayvaiy. Nanak Gurmukh(i) ruttan(u) so layvaiy. 2.

Word Meaning: Keerut(i) = praise (of Waheguru). Pergut(u) = visible; powerful. Ootraiy Paar(i) = swims across the sea of Maya; salvation. Nudr(i) = kind sight. Ruttan = precious, like jewels (Waheguru's Naam). 2.

MEANING: In the dark world, praise of Waheguru is the clear (powerful) source of light. (However, not everybody takes advantage of this light), And some rare individual comes to the Guru's Shelter to achieve salvation. Only those lucky individuals avail of this opportunity to whom Waheguru is kind; they receive the invaluable Naam in Guru's shelter, oh Nanak. 2.

ਪਉੜੀ॥ ਭਗਤਾ ਤੈ ਸੈਸਾਰੀਆ ਜੋੜੁ ਕਦੇ ਨ ਆਇਆ॥ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਨ ਭੁਲੈ ਕਿਸੈ ਦਾ ਭੁਲਾਇਆ॥ ਭਗਤ ਆਪੇ ਮੇਲਿਅਨੁ ਜਿਨੀ ਸਚੋ ਸਚੁ ਕਮਾਇਆ॥ ਸੈਸਾਰੀ ਆਪਿ ਖੁਆਇਅਨੁ ਜਿਨੀ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ॥ ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਮੁ ਕਰੋਧੁ ਵਿਸੁ ਵਧਾਇਆ॥ ਭਗਤ ਕਰਨਿ ਹਰਿ ਚਾਕਰੀ ਜਿਨੀ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ॥ ਦਾਸਨਿ ਦਾਸ ਹੋਇ ਕੈ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ ਓਨਾ ਖਸਮੈ ਕੈ ਦਰਿ ਮੁਖ ਉਜਲੇ ਸਚੈ ਸਬਦਿ ਸੁਹਾਇਆ॥ 16॥

Paurri: Bhugtaan taiy sunsaariyaan, joarr(u) kuday na aaya. Kerta aap(i) ubhooll(u) haiy, na bhoollaiy kisaiy da bhoolaaya. Bhugat Aapay mayliun(u) jinhi Sacho Sach(u) kumaaya. Sunsaari Aap(i) khooyaayiun(u), jinhi koorr(u) boal(i) boal(i) bikh(u) khaaya. Chullan saar na jaan-ni, kaam(u) krodh(u) vis(u) vudhaaya. Bhugat kern(i) Hur(i) chaakri, jinhi undin(u)

Naam(u) dhiyaya. Daasun(i) daas hoyay kaiy, vichoun aap(u) guvaaya. Ohna Khusmaiy kaiy Dur(i) mookh oojlay, sachaiy Shabad(i) soohaaya. 16.

Word Meaning: Sunsaari = family men. Joarr(u) = friendship; compatibility; similarity of views. Ubhooll(u) = infallible. Khooyaayiun = misled to suffer. Koorr(u) = lies. Bikh(u) = poison. Saar = value. Vis(u) = poison. Chaakri = slavery. Dass = personal attendant. Oojlay = shiny; respectable. 16.

MEANING: Waheguru is infallible and cannot be misled by anyone. His devotees obey His Will (and do not indulge in Maya), while the family men love Maya. Therefore, the family men and the devotees of Waheguru do not share the same views. Waheguru connects His devotees who practise Truth, and only Truth, with Him, while He purposely misleads the family men to indulge in Maya; they lie (act dishonestly) to earn more and more wealth, (as a result of which they suffer). They do not recognize the value of spirituality and get more and more involved in lust and rage. The devotees, on the other hand, serve Waheguru by reciting His Naam day and night. By being humble and slaves of Waheguru's slaves (devotees), they get rid of their ego and selfishness. They are decorated with Guru's eternal Shabad, and are honoured in the Court of the Lord, Waheguru. 16.

ਸਲੋਕੁ ਮ:1॥ ਸਬਾਹੀ ਸਾਲਾਹ ਜਿਨੀ ਧਿਆਇਆ ਇਕ ਮਨਿ॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਵਖਤੈ ਉਪਰਿ ਲੜਿ ਮੁਏ॥ ਦੂਜੈ ਬਹੁਤੇ ਰਾਹ ਮਨ ਕੀਆ ਮਤੀ ਖਿੰਡੀਆ॥ ਬਹੁਤੁ ਪਏ ਅਸਗਾਹ ਗੋਤੇ ਖਾਹਿ ਨ ਨਿਕਲਹਿ॥ (ਅੰਗ 146)॥ ਤੀਜੈ ਮੁਹੀ ਗਿਰਾਹ ਭੁਖ ਤਿਖਾ ਦੁਇ ਭਉਕੀਆ॥ ਖਾਧਾ ਹੋਇ ਸੁਆਹ ਭੀ ਖਾਣੇ ਸਿਉ ਦੋਸਤੀ॥ ਚਉਥੈ ਆਈ ਊਘ ਅਖੀ ਮੀਟਿ ਪਵਾਰਿ ਗਇਆ॥ ਭੀ ਉਠਿ ਰਚਿਓਨੁ ਵਾਦੁ ਸੈ ਵਰ੍ਹਿਆ ਕੀ ਪਿੜ ਬਧੀ॥ ਸਭੇ ਵੇਲਾ ਵਖਤ ਸਭਿ ਜੇ ਅਠੀ ਭਉ ਹੋਇ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚਾ ਨਾਵਣੁ ਹੋਇ॥ 1.

Sloak M:1: Sbhaahi salaah, jinhi dhiyaya ikk mun(i). Sayee pooray shah, vukhtaiy oopur(i) lurr(i) mooyay. Doojaiy buhoutay raah, mun keeyaan muti khindiyaan. Buhout(u) puyay usgaah, goatay khaah(i) na nikleh(i).

(PAGE 146): Teejaiy mooh(i) girah, bhookh tikha doyay bhaunkiyaan. Khaadha hoyay sooah, bhee khaanay siyoun dosti. Chauthaiy aayee oongh ukheen meet(i) puvaar(i) guyya. Bhee ootth(i) ruchiyon vaad(u), saiy vurihaan kee pirr budhi. Subhay vayla vukht subh(i) jay uttheen bhuou hoyay. Nanak Sahib(u) mun(i) vusaiy, Sacha naavun(u) hoyay. 1.

Word Meaning: Sbhaahi = early morning. Shah = kings. Vukhtaiy = at the right time. Lurr(i) Mooyay = kill selfishness fighting against desires. Muti = thoughts. Khindiyaan = scattered. Usgaah = sea (of world); worries. Goatay = submerge. Girah = bites of food. Bhaunkiyaan = complain loudly. Sooah = dust; waste. Bhee = again. Oongh = urge to sleep. Puvaar(i) = next world; as if dead. Ruchiyon Vaad(u) = engage in worthless discussions. Pirr budhi = built the ring; guaranteed to live. Uttheen Pehreen = 24 hours. Bhuou = fear (of God). Naavun(u) = bath.

MEANING: Only those are the real kings who rise early in the morning to recite Waheguru's Naam with full concentration, and fight against their sensual desires to overcome them at the right time (in the first quarter of the day). In the second quarter of the day, the mind begins to think on many fronts, and the thoughts get scattered in worldly affairs. The man is submerged in the sea of Maya and cannot escape his worries. In the third quarter, appetite and thirst begin to complain aloud, and the man puts food in his mouth. In due time, the eaten food becomes waste, and one feels the need for food again. In the last quarter, the man feels the urge to go to sleep, and he looks like a dead body when he shuts his eyes. When he wakes up, he gets into arguments with others on petty matters as if he were guaranteed to live for centuries. All times are auspicious if one has fear of God, all twenty-

four hours. Embedding Waheguru's Naam in the heart is the real dip in holy waters, oh Nanak. 1.

ਮ:2॥ ਸੇਈ ਪੂਰੇ ਸਾਹ ਜਿਨੀ ਪੂਰਾ ਪਾਇਆ॥ ਅਠੀ ਵੇਪਰਵਾਹ ਰਹਨਿ ਇਕਤੈ ਰੰਗਿ॥ ਦਰਸਨਿ ਰੂਪਿ ਅਥਾਹ ਵਿਰਲੇ ਪਾਈਅਹਿ॥ ਕਰਮਿ ਪੂਰੈ ਪੂਰਾ ਗੁਰੂ ਪੂਰਾ ਜਾ ਕਾ ਬੋਲੁ॥ ਨਾਨਕ ਪੂਰਾ ਜੇ ਕਰੇ ਘਟੈ ਨਾਹੀ ਤੋਲੁ॥ 2॥

M:2: Sayee pooray shah, jinhi Poora paaya. Uttheen vaypervaah, rehn(i) Ikutaiy rung(i). Dershun(i) roop(i) uthaah, virlay paayeeh(i). Kerm(i) pooraiy, Poora Guru, poora ja ka Boal(u). Nanak Poora jay kuray, ghutay naahi toal(u). 2.

Word Meaning: Shah = kings. Poora = perfect (Waheguru). Uttheen = 8 pehr = 24 hours. Vaypervaah = care free; idifferent. Ikutaiy Rung(i) = in the love of only One (God). Athaah = unlimited. Virlay = rare. Kerm(i) = by kindness. Boal(u) = Shabad; Huqam. Toal(u) = measurement.

MEANING: Those who realize the Perfect (Waheguru) are the real kings. They are indifferent to the world and remain imbued in the love of only "One" (Waheguru) all twenty-four hours. Only a rare few get to see (the Waheguru), which is of immense beauty. The Perfect Guru with the Perfect Shabad can be realized only with the benevolence of Waheguru. If the Guru makes an individual perfect, his qualifications for being "one" with Waheguru never fall short, oh Nanak. 2.

ਪਉੜੀ॥ ਜਾ ਤੂ ਤਾ ਕਿਆ ਹੋਰਿ ਮੈ ਸਚੁ ਸੁਣਾਈਐ॥ ਮੁਠੀ ਧੰਧੈ ਚੋਰਿ ਮਹਲੁ ਨ ਪਾਈਐ॥ ਏਨੈ ਚਿਤਿ ਕਠੋਰਿ ਸੇਵ ਗਵਾਈਐ॥ ਜਿਤੁ ਘਟਿ ਸਚੁ ਨ ਪਾਇ ਸੁ ਭੰਨਿ ਘੜਾਈਐ॥ ਕਿਉ ਕਰਿ ਪੂਰੈ ਵਟਿ ਤੋਲਿ ਤੁਲਾਈਐ॥ ਕੋਇ ਨ ਆਖੈ ਘਟਿ ਹਉਮੈ ਜਾਈਐ॥ ਲਈਅਨਿ ਖਰੇ ਪਰਖਿ ਦਰਿ ਬੀਨਾਈਐ॥ ਸਉਦਾ ਇਕਤੁ ਹਟਿ ਪੂਰੈ ਗੁਰਿ ਪਾਈਐ॥ 17॥

Paurri: Ja Tu, ta kiya hoar(i), mein sach(u) soonaayiyaiy. Mootthi dhundhaiy chor(i), Mehl(u) na paayiyaiy. Ainaiy chit(i) kutthoar(i), sayv guvaayiyaiy. Jit(u) ghut(i) Sach(u) na paayay, su bhunn(i) ghurraayiyaiy. Kiyoun kur(i) pooraiy vutt(i), toal(i) toolaayiyaiy. Koyay na aakhaiy ghut(i), haumein jaayiyaiy. Luyyiun khuray perkh(i), Dur(i) Beenaayiyaiy. Sauda Ikutt(u) hut(i), Pooraiy Gur(i) paayiyaiy. 17.

Word Meaning: Ja = when; if. Mootthi = deceived; robbed of noble qualities. Dhundaiy = worldly affairs. Choar = thief Mehl(u) = (Waheguru's) residence. Chit(i) Kutthoar (i) = with heart of stone. Ghut = heart. Bhunn(i) Ghurraayiyaiy = beaten (melted) to redesign; rebirth. Pooraiy Vutt(i) = standard weight (requirements). Beenaayiyaiy= (Waheguru's kind) sight. Sauda = merchandise (Waheguru's Naam). Ikutt(u) Hut(i) = at only One Shop (Satguru's). 17.

MEANING: When I sing praise of Waheguru alone, nobody else matters to me. The thief of Maya (worldly attractions) robs the man of good qualities, as a result of which he cannot have access to (Waheguru's) Palace. All the services (rituals and some accepted noble deeds) of a man who has a stone-like hard heart (which never softens) are worthless (not recognized by Waheguru). The heart, which never remembers Waheguru, is melted down and redesigned (recycled through rebirths). So, how can one acquire the qualities needed to meet the requirements to be "one" with God? Nobody will tell you that there is some qualification lower than the total eradication of haumein to be "one" with Waheguru. (Eradication of haumein is the minimum qualification). The pure (who have overcome their haumein) are tested (approved) by the kind sight of Waheguru. But the medication to eradicate Haumein (Waheguru's Naam) is available only in Satguru's shop, and can be acquired only through Him. 17.

ਸਲੋਕੁ ਮ:2॥ ਅਠੀ ਪਹਰੀ ਅਠ ਖੰਡ ਨਾਵਾ ਖੰਡੁ ਸਰੀਰੁ॥ ਤਿਸੁ ਵਿਚਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਏਕੁ ਭਾਲਹਿ ਗੁਣੀ ਗਹੀਰੁ॥ ਕਰਮਵੰਤੀ ਸਾਲਾਹਿਆ ਨਾਨਕ ਕਰਿ ਗੁਰੁ ਪੀਰੁ॥ ਚਉਥੈ ਪਹਰਿ ਸਬਾਹ ਕੈ ਸੁਰਤਿਆ ਉਪਜੈ ਚਾਉ॥ ਤਿਨਾ ਦਰੀਆਵਾ ਸਿਉ ਦੋਸਤੀ ਮਨਿ ਮੁਖਿ ਸਚਾ ਨਾਉ॥ ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਕਰਮੀ ਹੋਇ ਪਸਾਉ॥ ਕੰਚਨ ਕਾਇਆ ਕਸੀਐ ਵੰਨੀ ਚੜੈ ਚੜਾਉ॥ ਜੇ ਹੋਵੈ ਨਦਰਿ ਸਰਾਫ ਕੀ ਬਹੁੜਿ ਨ ਪਾਈ ਤਾਉ॥ ਸਤੀ ਪਹਰੀ ਸਤੁ ਭਲਾ ਬਹੀਐ ਪੜਿਆ ਪਾਸਿ॥ ਓਥੈ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੀਐ ਕੂੜੈ ਘਟੈ ਰਾਸਿ॥ ਓਥੈ ਖੋਟੇ ਸਟੀਅਹਿ ਖਰੇ ਕੀਚਹਿ ਸਾਬਾਸਿ॥ ਬੋਲਣੁ ਫਾਦਲੁ ਨਾਨਕਾ ਦੁਖੁ ਸੁਖੁ ਖਸਮੈ ਪਾਸਿ॥ 1॥

Sloak M:2: Uttheen pehreen utth khund, naavaan khund(u) sreer(u). Tis(u) vich(i) nuoun nidh(i) Naam(u) Aik(u), bhaaleh(i) gooni guheer. Kermvunteen salaahiya Nanak kur(i) Gur(u) Peer(u). Chauthaiy pehr(i) subaah kaiy, soortiyaan oopjaiy chaaou. Tinha duriyavaan sioun dosti, mun(i) mukh(i) Sacha Naoun. Oathaiy Amrit(u) vundiyaiy, kermeen hoyay pusaaou. Kunchan kaaya kussiyaiy, vunni churraiy churraaou. Jay hovaiy nudr(i) sraaf kee, buhourr(i) na paayee taaou. Sutteen pehreen sut(u) bhula, buhiyaiy purriyaan paas(i). Oathaiy paap(u) poonn(u) beechaariyaiy koorraiy ghutaiy raas(i). Oathaiy khotay suttieh(i) khuray keecheh(i) shabaash(i). Boalun(u) faadul(u) Nanaka, dookh(u) sookh(u) Khusmaiy paas(i).

Word Meaning: Utth(u) Pehr = 24 hours. Khund = region. Nau Nidh(i) = nine mythical treasures. Bhaaleh(i) = searches. Gooni = possessing good qualities. Guheer = very deep. Kermvunteen = blessed. Subah = early morning. Soortiyaan = meditators. Chaaou = zest; enthusiasm. Kermi = fortunate. Pusaaou = benevolence. Kunchan = gold. Kaaya = body. Kussiyaiy = examined and refined. Sraaf = goldsmith (Waheguru). Taaou = heat. Raas(i) = capital. Shabaash(i) = praise; bravo. Faadul = useless. 1.

MEANING: If we think of the earth as divided into eight regions rather than the accepted nine, and think of the human body as the ninth region, then the human mind keeps looking for the comforts of all the eight regions of the earth all the time. Only a few lucky ones take Guru's shelter to praise Waheguru, which is fathomless, and is the source of all the virtues, to search for His Naam, which is invaluable and is like all the nine mythical treasures, in his body. In the early hours of the morning, the meditators (on Waheguru's Naam) feel zestful and look for a quiet place to focus on Waheguru's Naam and recite it with their mind and body. They share Guru's Naam-Amrit with others, and the fortunate receive (acquire) it. Just like gold is treated with heat and refined to purify it, the human mind is purified by Waheguru's Naam. Just like the goldsmith does not heat the purified gold anymore, Waheguru's devotees do not have to suffer anymore if Waheguru casts a kind sight on them. If an individual spends the rest of his time in the company of enlightened devotees, it is very helpful in boosting his morality (spirituality). In such a holy company, sins and noble deeds are discussed, thereby lowering the interest in the false worldly affairs. The impurities are shed, and the noble qualities are fostered there. It is useless to complain to the Lord because He has all the accounts of our comforts and discomforts, oh Nanak. 1.

ਮ:2॥ ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤਾ ਮਾਤਾ ਧਰਤਿ ਮਹਤੁ॥ ਦਿਨਸੁ ਰਾਤਿ ਦੁਇ ਦਾਈ ਦਾਇਆ ਖੇਲੈ ਸਗਲ ਜਗਤੁ॥ ਚੰਗਿਆਈਆ ਬੁਰਿਆਈਆ ਵਾਚੇ ਧਰਮੁ ਹਦੂਰਿ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਕੇ ਨੇੜੈ ਕੇ ਦੂਰਿ॥ ਜਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਗਏ ਮਸਕਤਿ ਘਾਲਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਹੋਰ ਕੇਤੀ ਛੁਟੀ ਨਾਲਿ॥2॥

M:2: Paun(u) Guru, paani pita, maata dhert(i) mehut(u). Dinus(u) raat(i) dooyay daayee daaya, khaylaiy sugal jugut(u). Chungiyayiyaan booriyayiyaan vaachay Dherm(u) hudoor(i). Kermi aapo aapni kay nayrraiy, kay door(i). Jinhi Naam(u) dhiyaaya, guyay mushukut(i) ghaal(i). Nanak tay mookh oojlay hoar kaytee chhootti naal(i). 2.

Word Meaning: Mehut(u) = great. Daayee Daaya = nannies. Vaachay = studies; evaluates. Hudoor(i) = in attendance. Kay = some. Mushukut(i) = Ghaal(i) = hard work. Oojlay = shiny; are honoured. Chhootti = are salvaged. 2.
MEANING: Air is the guru for the living beings because just as the Guru purifies our mind, the air purifies our carbon dioxide-carrying blood. Water acts like a father, nourishing us, and the earth is like our mother, as everything grows from it. The Angel of justice watches the account of noble and ignoble qualities in the presence of Waheguru (in reality, Waheguru Himself is the judge). Based on their deeds, some are close to Waheguru while others are farther from Him. Those who recite Waheguru's Naam with dedication get rewarded for their hard work. Their faces shine (are honoured in Waheguru's Court) and many of their associates are also salvaged, oh Nanak. 2.
NOTE: for a more detailed discussion of this holy Shabad, please study the meaning of this Sloak at the end of Jup(u) Ji in Volume 1.

ਪਉੜੀ॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਤਿਗੁਰਿ ਦਸਿਆ॥ ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਵਿਗਸਿਆ॥ ਸਚੈ ਕੋਟਿ ਗਿਰਾਇ ਨਿਜ ਘਰਿ ਵਸਿਆ॥ ਸਤਿਗੁਰਿ ਤੁਠੈ ਨਾਉ ਪ੍ਰੇਮਿ ਰਹਸਿਆ॥ ਸਚੈ ਦੈ ਦੀਬਾਣਿ ਕੂੜਿ ਨ ਜਾਈਐ॥ ਝੂਠੋ ਝੂਠੁ ਵਖਾਣਿ ਸੁ ਮਹਲੁ ਖੁਆਈਐ॥
(ਅੰਗ 147)॥ ਸਚੈ ਸਬਦਿ ਨੀਸਾਣਿ ਠਾਕ ਨ ਪਾਈਐ॥ ਸਚੁ ਸੁਣਿ ਬੁਝਿ ਵਖਾਣਿ ਮਹਲਿ ਬੁਲਾਈਐ॥18॥
Paurri: Sacha bhojun(u) bhaaou, Satgur(i) dussiya. Sachay hee putiyaayay Sach(i) vigsiya. Sachaiy koat(i) giraayay, nij ghur(i) vussiya. Satgur(i) tootthaiy Naoun, praym(i) rehsiya. Sachaiy daiy Deebaan(i) koorr(i) na jaayiyaiy. Jhoottho jhootth(u) vukhaan(i), su mehl(u) khooyayiyaiy. Sachaiy Sahabad(i) neeshaan(i), tthaak na paayiyaiy. Sach(u) soon(i) boojh(i) vukhaan(i), mehl(i) boolayiyaiy. 18.
Word Meaning: Bhojun = meal. Bhaaou = respectful love. Putiyaayaiy = please; win over. Vigsiya = blooms. Koat(i) = (in the) fort. Giraayay = (in) village. Tootthaiy = pleased to be kind. Rehsiya = feels blissful. Deebaan(i) = court. Koorr(i) = with falseness. Vukhaan = describe. Su = they. Neeshaan(i) = identity; approval. Tthaak = hurdles. Boojh(i) = unlock the secret; internalize. Khooyayiyaiy = suffer.
MEANING: The Satguru has revealed that respectful love (for Waheguru) is the real meal (for the mind). The mind blooms when it comes to like Waheguru. The real fort or village for Waheguru to reside is the human mind, where He comes to dwell when an individual loves Him. When Satguru is pleased to be kind to someone, his mind begins to bloom with the love of Waheguru's Naam. We cannot have access to Waheguru's Palace with falseness (with love for Maya). Those who tell lies suffer in His Court. With Guru's eternal Shabad as the identity of approval, no one can erect any hurdles in the path of the individual to his union with Waheguru. Those who listen to Waheguru's Naam, internalize it, and recite it, are invited inside Waheguru's Palace (to become "one" with Him). 18.

ਸਲੋਕੁ ਮ:1॥ ਪਹਿਰਾ ਅਗਨਿ ਹਿਵੈ ਘਰਿ ਬਾਧਾ ਭੋਜਨੁ ਸਾਰੁ ਕਰਾਈ॥ ਸਗਲੇ ਦੂਖ ਪਾਣੀ ਕਰਿ ਪੀਵਾ ਧਰਤੀ ਹਾਕ ਚਲਾਈ॥ ਧਰਿ ਤਾਰਾਜੀ ਅੰਬਰੁ ਤੋਲੀ ਪਿਛੈ ਟੰਕੁ ਚੜਾਈ॥ ਏਵਡੁ ਵਧਾ ਮਾਵਾ ਨਾਹੀ ਸਭਸੈ ਨਥਿ ਚਲਾਈ॥ ਏਤਾ ਤਾਣੁ ਹੋਵੈ ਮਨ ਅੰਦਰਿ ਕਰੀ ਭਿ ਆਖਿ ਕਰਾਈ॥ ਜੇਵਡੁ ਸਾਹਿਬੁ ਤੇਵਡ ਦਾਤੀ ਦੇ ਦੇ ਕਰੇ ਰਜਾਈ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਉਪਰਿ ਸਚਿ ਨਾਮੁ ਵਡਿਆਈ॥ 1॥
Sloak M:1: Pehraan ugn(i) hivaiy ghur(i) baandha, bhojun(u) saar(u) kuraayeen. Suglay dookh paani kur(i) peevaan, dherti haak chulaayee. Dher(i) taraaji umbar(u) toaleen, pichhaiy tunk(u) churraayee. Aivud vudhaa maavaan naahi, subhsaiy nuth(i) chulaayeen. Aita taan(u) hovaiy mun undar(i), kureen bh(i) aakh(i) kuraayeen. Jayvud(u) Sahib(u) tayvud

daateen, day, day kuray rujaayee. Nanak nudr(i) kuray jis(u) oopur(i), Sach(i) Naam(u) vudiyaayee. 1.
Word Meaning: Hivaiy = ice. Saar(u) = iron. Haak = command. Taraaji = weighing scale. Umbar(u) = sky. Tunk(u) = a very small weight to weigh gold. Vudhaan = become huge. Maavaan = to be contained. Nuth(i) = put a string through the nose of any animal to control it. Kuraayeen = order others. Daateen = largesse. Rujaayee = Lord of Will (Waheguru). 1.
MEANING: If I am able (have the power) to wear fire while living in a house of ice, and be able to eat only iron as my meal; and if I am able to drink all my troubles like water (enjoy them), and could move the earth by my command; and if I have the ability to put the whole sky in one pan of the scale and balance it with an extremely small weight in the other; and if I increase my size to be so huge that there is no place to contain me; and if I am able to control everybody like a domestic animal which is controlled by a rope through his nose; and if I have the power to force people to do whatever I wish them to do (they will all be meaningless for me) because the True King is Waheguru whose largesse are as large as He Himself is. The real honour lies in His Naam, which is acquired only by those to whom He is kind, oh Nanak! 1.

ਮ:2॥ ਆਖਣੁ ਆਖਿ ਨ ਰਜਿਆ ਸੁਨਣਿ ਨ ਰਜੇ ਕੰਨ॥ ਅਖੀ ਦੇਖਿ ਨ ਰਜੀਆ ਗੁਣ ਗਾਹਕ ਇਕ ਵੰਨ॥ ਭੁਖਿਆ ਭੁਖ ਨ ਉਤਰੈ ਗਲੀ ਭੁਖ ਨ ਜਾਇ॥ ਨਾਨਕ ਭੁਖਾ ਤਾ ਰਜੈ ਜਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇ॥ 2॥
M:2: Aakhun(u) aakh(i) na rujjiya, soonun(i) na rujjay kunn. Ukkheen daykh(i) na rujjiyaan, goon gaahuk ikk vunn. Bhookhiyaan bhookh na ootraiy, gulleen bhookh na jaayay. Nanak bhookha ta rujjay ja goon keh(i) Gooni smaayay. 2.
Word Meaning: Aakhun(u) = mouth. Rujjiya = satisfied; tired. Gaahuk = customer. Vunn = kind. Gooni = the Lord of virtues (God). 2.
MEANING: The mouth never gets tired of talking about others, and the ears never get tired of listening to the back-biting of others or filthy songs. The eyes never get tired of seeing the beauty. Each of these three is a customer (deal with) of only one kind of trait (even with a single trait, they are never satisfied) (So, how can a man) with a big appetite (with many desires) be satisfied just by talking? The only way to get contentment is to sing praise of the source of virtues (Waheguru), thereby becoming a part of Him, oh Nanak. 2.

ਪਉੜੀ॥ ਵਿਣੁ ਸਚੇ ਸਭੁ ਕੂੜੁ ਕੂੜੁ ਕਮਾਈਐ॥ ਵਿਣੁ ਸਚੇ ਕੂੜਿਆਰੁ ਬੰਨਿ ਚਲਾਈਐ॥ ਵਿਣੁ ਸਚੇ ਤਨੁ ਛਾਰੁ ਛਾਰੁ ਰਲਾਈਐ॥ ਵਿਣੁ ਸਚੇ ਸਭ ਭੁਖ ਜਿ ਪੈਝੈ ਖਾਈਐ॥ ਵਿਣੁ ਸਚੇ ਦਰਬਾਰੁ ਕੂੜਿ ਨ ਪਾਈਐ॥ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ ਮਹਲੁ ਖੁਆਈਐ॥ ਸਭੁ ਜਗੁ ਠਗਿਓ ਠਗਿ ਆਈਐ ਜਾਈਐ॥ ਤਨ ਮਹਿ ਤ੍ਰਿਸਨਾ ਅਗਿ ਸਬਦਿ ਬੁਝਾਈਐ॥ 19॥
Paurri: Vin(u) Sachay subh(u) koorr(u), koorr(u) kumaayiyaiy. Vin(u) Sachay koorriyaar(u), bunnh(i) chulaayiyaiy. Vin(u) sachay tun(u) chhaar(u), chhaar(u) rulaayiyaiy. Vin(u) Sachay subh bhookh, j(i) paiyjhaiy khaayiyaiy. Vin(u) Sachay Durbaar(u), koorr(i) na paayiyaiy. Koorraiy laaluch(i) lug(i), Mehl(u) khoovaayiyaiy. Subh(u) jug(u) tthugiyo tthug(i), aayiyaiy jaayiyaiy. Tun meh(i) trishna ugg(i) Shabad(i) boojhaayiyaiy. 19.
Word Meaning: Vin(u) = without. Koorr(u) = falseness. Bunn(i) = bound; shackled. Chhaar(u) = dust. Paiyjhaiy = wear. Khooyayiyaiy = made to suffer. Tthuggiyo = is cheated. Thugg(i) = the cheat (Maya). Trishna = desires. 19.
MEANING: Without Waheguru's Naam, whatever we deal in, is all false (short-lived Maya). Without Waheguru's Naam, the dealers in Maya are shackled and taken away. Without Waheguru's Naam in it, human body is just dust, and eventually mixes with dust (without any

gain in spirituality). Without Waheguru's Naam, nothing that we wear and eat, satisfies our mental appetite (desires). Without Waheguru's Naam, and with love for worldly attractions, we cannot have access to Waheguru's Court. With greed for Maya, we suffer in Waheguru's Court. The whole world has been cheated by the thug, Maya, as a result of which the world is reborn again and again. The fire of desires in the body can be put out only by the Guru's Shabad. 19

ਸਲੋਕ ਮ:1॥ ਨਾਨਕ ਗੁਰੁ ਸੰਤੋਖੁ ਰੁਖੁ ਧਰਮੁ ਫੁਲੁ ਫਲ ਗਿਆਨੁ॥ ਰਸਿ ਰਸਿਆ ਹਰਿਆ ਸਦਾ ਪਕੈ ਕਰਮਿ ਧਿਆਨਿ॥ ਪਤਿ ਕੇ ਸਾਦ ਖਾਦਾ ਲਹੈ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ॥ 1॥

Sloak M:1: Nanak Gur(u) suntokh(u) rookkh(u, dherm(u) phooll(u) ful Giyan. Rus(i) rusiya huriya suda, pukkaiy kerm(i) dhiyaan. Put(i) kay saad khaanda luhaiy, daana kaiy sir(i) daan(u). 1.

Word Meaning: Suntokh(u) = patience; contentment. Rookkh(u) = tree. Dherm(u) = high morality; virtues. Giyaan(u) = Divine knowledge (union with Waheguru). Rusiya = full of juice (sweetness). Huriya suda = evergreen; bears fruit all the time. Pukkaiy = ripens. Kerm(i) = kindness; favour. Put(i) = of the Lord (Waheguru). 1.

MEANING: The Guru is like a tree of contentment which bears flowers of virtues and fruit of Divine Knowledge, oh Nanak. He is an evergreen (always bears fruit) and full of sweetness. The fruit (of Divine Knowledge) ripens when, with the benevolence of the Guru, a devotee focuses his mind on Waheguru with full dedication. Such a devotee enjoys the bliss of union with Waheguru, which is the supreme donation (gift) of all, from the Guru. 1.

ਮ:1॥ ਸੁਇਨੇ ਕਾ ਬਿਰਖੁ ਪਤ ਪਰਵਾਲਾ ਫੁਲ ਜਵੇਹਰ ਲਾਲ॥ ਤਿਤੁ ਫਲ ਰਤਨ ਲਗਹਿ ਮੁਖਿ ਭਾਖਿਤ ਹਿਰਦੈ ਰਿਦੈ ਨਿਹਾਲੁ॥ ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਲਿਖਿਆ ਹੋਵੈ ਲੇਖੁ॥ ਅਠਸਠਿ ਤੀਰਥ ਗੁਰ ਕੀ ਚਰਣੀ ਪੂਜੈ ਸਦਾ ਵਿਸੇਖੁ॥ ਹੰਸੁ ਹੇਤੁ ਲੋਭੁ ਕੋਪੁ ਚਾਰੇ ਨਦੀਆ ਅਗਿ॥ ਪਵਹਿ ਦਝਹਿ ਨਾਨਕਾ ਤਰੀਐ ਕਰਮੀ ਲਗਿ॥ 2॥

M:1: Soyinay ka birkh(u), put pervaala, phooll ujvayhur laal. Tit(u) ful ruttan lugeh(i) mookh(i) bhaakhit, hirdaiy ridaiy nihaal(u). Nanak kerm(u) hovaiy mookh(i) mustuk(i), likhiya hovaiy laykh(u). Utth-sutth(i) teeruth Gur kee Churni, poojaiy suda visaykh(u). Huns(u), hayt(u), lobh(u), koap(u), chaaray nudiyaan ugg(i). Puveh(i) dujheh(i) Nanaka, turiyaiy kermi lug(i). 2.

Word Meaning: Birkh(u) = tree. Pervaala= pinkish-red precious stone. Jvayhur = pearls. Laal = rubies. Ruttan = jewels. Mookh(i) Bhaakhit = words (of the Guru). Nihaal(u) = blessed. Kerm(u) = benevolence. Visaykh(u) = special. Huns(u) = cruelty. Hayt(u) = attachment. Lobh(u) = greed. Koap(u) = rage. Dujheh(i) = burn.

MEANING: The Guru is like a tree which has leaves of precious pinkish-red stone (His Word), and flowers of jewels and rubies (Guru's advice), and which bears fruit of pearls (Guru's invaluable Message). The Guru is always cheerful (in high spirits). If a devotee has good fortune written on his forehead, and with the Guru's benevolence, he worships the Guru's Feet (His Word), treating them more holy than even the sixty-eight holy places. Cruelty, worldly attachment, greed, and rage are like four streams of fire; whosoever falls into them is burned (involvement in them causes severe suffering), but those are lucky who take Guru Guru's shelter and swim across the world sea safely (are salvaged). 2.

ਪਉੜੀ॥ ਜੀਵਦਿਆ ਮਰੁ ਮਾਰਿ ਨ ਪਛੋਤਾਈਐ॥ ਝੂਠਾ ਇਹੁ ਸੰਸਾਰੁ ਕਿਨਿ ਸਮਝਾਈਐ॥ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ ਧੰਧੈ ਧਾਈਐ॥ ਕਾਲੁ ਬੁਰਾ ਧੋ ਕਾਲੁ ਸਿਰਿ ਦੁਨੀਆਈਐ॥ ਹੁਕਮੀ ਸਿਰਿ ਜੰਦਾਰੁ ਮਾਰੇ ਦਾਈਐ॥ ਆਪੇ ਦੇਇ ਪਿਆਰੁ ਮੰਨਿ ਵਸਾਈਐ॥ ਮੁਹਤੁ ਨ ਚਸਾ ਵਿਲੰਮੁ ਭਰੀਐ ਪਾਈਐ॥

ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿ ਸਚਿ ਸਮਾਈਐ॥20॥

Paurri: Jeenvdiyaan mur(i) maar(i), na puchhotaayiyaiy. Jhoottha eho sunsaar(u), kin(i) sumjhaayiyaiy. Sach(i) na dhuray piyaar(u), dhundhaiy dhaayiyaiy. Kaal(u) boora khaiy kaalu) sir(i) dooniyayiyaiy. Huqami sir(i) jundaar(u), maaray daayiyaiy. Aapay dayay piyar(u) munn(i) vusaayiyaiy. Mohut(u) na, chusa vilm(u), bhuriyaiy paayiyaiy. Gur persaadi boojh(i) Sach(i) smaayiyaiy. 20.

Word Meaning: Mur(u) = death. Puchhotayiyaiy = repent. Kin(i) = some rare. Dhundhaiy Dhaayiyaiy = rushes to do daily business (earn maya). Kaal(u) = death. Khaiy = destroyer. Jundaar = unkind. Daayiyaiy = catches unaware. Mohut(u) = Chusa = moment. Vilm = delay. Bhuriyaiy paayiyaiy = when the time is over.

NOTE: In those days, time was measured by means of a simple device called a pie, which was a metal bowl with holes in it. It was placed on the surface of water in a container, where water would enter the bowl through the holes. As soon as the bowl would sink, it would indicate one Ghurri (24 minutes).

MEANING: If a person can kill the fear of death (by overcoming his desires), he does not have to repent (for his noble deeds which do not earn him any money, though). Some rare individuals realize that this world is not real in the long run. Not realizing this reality, most people do not develop love for Waheguru and rush to their daily tasks rooted in Maya. But the destructive death is hanging over the heads of the world. With Waheguru's Huqam, the unkind Angel of death kills the people unaware. However, Waheguru bestows some people with love for Him who embeds His Naam in their minds. But there is no delay in death when the time is over. With Guru's kindness, those who realize the reality merge into Waheguru. 20.

ਸਲੋਕੁ ਮ:1॥ ਤੁਮੀ ਤੁਮਾ ਵਿਸੁ ਅਕੁ ਧਤੂਰਾ ਨਿਮੁ ਫਲੁ॥ ਮਨਿ ਮੁਖਿ ਵਸਹਿ ਤਿਸੁ ਜਿਸੁ ਤੂ ਚਿਤਿ ਨ ਆਵਹੀ॥ ਨਾਨਕ ਕਹੀਐ ਕਿਸੁ ਹੰਢਨਿ ਕਰਮਾ ਬਾਹਰੇ॥ 1॥

Sloak M:1: Toomi, tooma, vish(u), ukk(u), dhutoora, nimm ful(u). Mun(i) mookh(i) vuseh(i) tis(u), jis(u) Tu chit(i) na aavhee. Nanak kuhiyaiy kis(u), hundhun(i) kerma baahray. 1.

Word Meaning: Toomi = Tooma = an extremely bitter fruit which resembles a cantaloupe in colour and shape, but much smaller in size. Vish(u) = poison. Ukk(u) = another bitter plant (Calotropis procera). Dhutoora = thorn-apple (a bitter and poisonous plant). Nimm ful = fruit of the neem tree (very bitter in taste). Vuseh(i) = dwells. Hundhun(i) = spend life (aimlessly). Kerma Baahray = deprived of benevolence.

MEANING: Tooma, ukk(u), thorn-apple, and the neem fruit are well known to be extremely bitter and poisonous; however, still bitter and poisonous are the words and the thoughts of an individual who does not have Your Naam in heart, oh Waheguru! To whom should one describe the situation of such unlucky people who spend their life aimlessly without the benevolence of Waheguru (without His Naam), oh Nanak! (There is none other than Waheguru who can improve their lot). 1.

ਮ:1॥ ਮਤਿ ਪੰਖੇਰੂ ਕਿਰਤੁ ਸਾਥਿ ਕਬ ਉਤਮ ਕਬ ਨੀਚ॥

(ਅੰਗ 148)॥ ਕਬ ਚੰਦਨਿ ਕਬ ਅਕਿ ਡਾਲਿ ਕਬ ਉਚੀ ਪਰੀਤਿ॥ ਨਾਨਕ ਹੁਕਮਿ ਚਲਾਈਐ ਸਾਹਿਬ ਲਗੀ ਰੀਤਿ॥ 2॥

M:1: Mut(i) punkhayroo, kirt(u) saath(i), kub ootum kub neech.

(PAGE 148): Kub chundan(i), ukk(i) daal(i), kub oochi preet(i). Nanak Huqam(i) chulaayiyaiy Sahib luggi reet(i). 2.

Word Meaning: Punkhayroo = bird. Kirt(u) = the performed deeds. Kub = sometimes. Ootum = flying high. Neech = feeling depressed. Ukk(i) = calotropis procera (a poisonous plant which has an awful smell). Daal(i) = branch. Reet(i) = custom; tradition.
MEANING: Man's past deeds shape his thinking, and his thoughts wander in different directions like a bird. As a result, sometimes a man's thoughts fly very high (he is in high spirits) while at other times he feels depressed. Sometimes his bird-like mind feels as if he is sitting on a branch of a sandal tree (feeling blissful), while at other times he feels as if he is sitting on the branch of a very bitter ukk plant. Sometimes he feels a strong love for God. (But nobody controls his own destiny) Everything happens with Waheguru's Huqam; such is the custom (laws) of God. 2.

ਪਉੜੀ॥ ਕੇਤੇ ਕਹਹਿ ਵਖਾਣ ਕਹਿ ਕਹਿ ਜਾਵਣਾ॥ ਵੇਦ ਕਹਹਿ ਵਖਿਆਣ ਅੰਤੁ ਨ ਪਾਵਣਾ॥ ਪੜਿਐ ਨਾਹੀ ਭੇਦੁ ਬੁਝਿਐ ਪਾਵਣਾ॥ ਖਟੁ ਦਰਸਨ ਕੈ ਭੇਖਿ ਕਿਸੈ ਸਚਿ ਸਮਾਵਣਾ॥ ਸਚਾ ਪੁਰਖੁ ਅਲਖੁ ਸਬਦਿ ਸੁਹਾਵਣਾ॥ ਮੰਨੇ ਨਾਉ ਬਿਸੰਖ ਦਰਗਹ ਪਾਵਣਾ॥ ਖਾਲਕ ਕਉ ਆਦੇਸੁ ਢਾਢੀ ਗਾਵਣਾ॥ ਨਾਨਕ ਜੁਗੁ ਜੁਗੁ ਏਕੁ ਮੰਨਿ ਵਸਾਵਣਾ॥ 21॥
Paurri: Kaytay kuheh(i) vukhaan, keh(i) keh(i) jaavna. Vayd kuheh(i) vukhiyaan unt(u) na paavna. Purrhyain naahi, bhayd(u) boojhiyain paavna. Khut(u) dershun kaiy bhaykh(i) kisaiy smaavna. Sacha Purukh(u) Alukh(u) Shabad(i) soohaavna. Munnay Naoun Bisunkh, Durgeh paavna. Khaaluk kuou aadays(u) dhaadhi gaavna. Nanak joog(u) joog(u) Aik(u), munn(i) vusaavna. 21.
Word Meaning: Kaytay = countless. Vukhaan = explain. Bhayd(u) = secret. Boojhiyain = realizing (connecting with Him). Khut Dershun = the six accepted types of mystics: Yogis, Sanyasis, Jains, Bairagi, Jungum, and Srayvrray. Bhaykh(i) = codes (symbols and dresses). Kissaiy = barely any. Alukh(u) = formless; invisible. Bisunkh = infinite (Waheguru). Khaaluk = the Lord of the world (Waheguru). Dhaadi = bard. 21.
MEANING: Countless people try to describe Waheguru, and leave this world (without any success). Even the Vedas can find no end to God's magnanimity, though they explain it as well. The secrets of God cannot be known by reading the Vedas or any other religious books; they can be known only by realizing (connecting with) Him. No one, wearing the symbols of any of the six popular sects of mystics, has ever found the secrets of Waheguru. The eternal Waheguru is invisible, but one can adorn oneself with virtues by the Guru's Shabad (and be "one" with Him). Whoever has full faith in Waheguru's Naam gets access to Waheguru's Residence (becomes "one" with Him). I am a bard of the Lord; I bow to Him, and sing His praise, oh Nanak. I have embedded (enshrined) Waheguru's Naam in my mind that never changes over the eons. 21.

ਸਲੋਕੁ ਮਹਲਾ 2॥ ਮੰਤ੍ਰੀ ਹੋਇ ਅਠੂਹਿਆ ਨਾਗੀ ਲਗਾ ਜਾਇ॥ ਆਪਣ ਹਥੀ ਆਪਣੈ ਦੇ ਕੂਚਾ ਆਪੇ ਲਾਇ॥ ਹੁਕਮੁ ਪਇਆ ਧੁਰਿ ਖਸਮ ਕਾ ਅਤੀ ਹੂ ਧਕਾ ਖਾਇ॥ ਗੁਰਮੁਖ ਸਿਉ ਮਨਮੁਖ ਅੜੈ ਡੁਬੈ ਹਕਿ ਨਿਆਇ॥ ਦੁਹਾ ਸਿਰਿਆ ਆਪੇ ਖਸਮੁ ਵੇਖੈ ਕਰਿ ਵਿਉਪਾਇ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭ ਕਿਛੁ ਤਿਸਹਿ ਰਜਾਇ॥ 1॥
Sloak Mehla 2: Muntrie hoyay atthoohiyaan, naageen lugga jaayay. Aapun hutheen aapnaiy, day koocha aapay laayay. Huqam(u) puyya dhoor(i) Khusam ka, utti hoo dhukka khaayay. Gurmukh siyoun munmukh urraiy, doobay Huk(i) niyaayay. Doohaan siriyaan ka Aapay Khusam(u), vaiykhaiy kur(i) viopaayay. Nanak aiyvaiy jaaniyaiy, subh kichh(u) Tiseh(i) rujaayay. 1.
Word Meaning: Muntrie = a person who is believed to tame some animals and make their poison ineffective by some mantra. Atthoohaan = scorpion. Naag = snake. Koocha = flame;

fire. Utti = extremism. Dhukka = push; shock. Urraiy = oppose; causes trouble for. Huk(i) = of God. Doobbay = sinks very low in morality and suffers. Viopaayay = destruction and creation. 1.

MEANING: If a multitude of scorpions tries to tame a snake (meaning if an unqualified person undertakes a very risky task), he plays with fire. It is the law of the Lord, from the very beginning, that a person who goes to extremes gets a big shock. It is the justice of Waheguru that if a follower of his mind purposely causes trouble for a devotee of the Guru, he sinks very low in morality and suffers gravely (and is punished in Waheguru's Court). Waheguru is the Lord of both worlds and watches them by destroying and creating them. One must understand that whatever happens in one's life is controlled by the Will of God. 1.

ਮਹਲਾ 2॥ ਨਾਨਕ ਪਰਖੇ ਆਪ ਕਉ ਤਾ ਪਾਰਖੁ ਜਾਣੁ॥ ਰੋਗੁ ਦਾਰੂ ਦੋਵੈ ਬੁਝੈ ਤਾ ਵੈਦੁ ਸੁਜਾਣੁ॥ ਵਾਟੁ ਨ ਕਰਈ ਮਾਮਲਾ ਜਾਣੈ ਮਿਹਮਾਣੁ॥ ਮੂਲੁ ਜਾਣਿ ਗਲਾ ਕਰੇ ਹਾਣਿ ਲਾਏ ਹਾਣੁ॥ ਲਬਿ ਨ ਚਲਈ ਸਚਿ ਰਹੈ ਸੋ ਵਿਸਟੁ ਪਰਵਾਣੁ॥ ਸਰੁ ਸੰਧੇ ਆਗਾਸ ਕਉ ਕਿਉ ਪਹੁਚੈ ਬਾਣੁ॥ ਅਗੈ ਓਹੁ ਅਗੰਮੁ ਹੈ ਵਾਹੇਦੜੁ ਜਾਣੁ॥ 2॥

Mehla 2: Nanak perkhay aap kuou, ta paarukh(u) jaan(u). Roag(u) daaroo dovaiy boojhaiy, ta vaiyd soojaan(u). Vaat(u) na kuryee maamla, jaanaiy mehmaan(u). Mool(u) jaan(i), gullaan kuray, haan(i) laayay haan(u). Lub(i) na chulyee, Sach(i) ruhaiy, so vishut(u) pervaan(u). Sur(u) sundhay aagaash kuou, kiyoun puhounchaiy baan(u). Ugaaiy oh(u) Agumm haiy, vahayndurr(u) jaan(u). 2.

Word Meaning: Perkhay = analyze. Paarukh(u) = assessor; evaluator. Boojhaiy = understands. Vaiyd = physician. Soojaan = wise. Vaat(u) = journey. Maamla = business. Mehmaan(u) = guest; visitor. Mool(u) = the source (Waheguru). Haan(u) = same age; people with similar views or qualities. Lub(i) = greed. Visht(u) = mediator. Sur(u) = arrow. Sundhay = aims. Agumm = unreachable. Vahayndurr(u) = the shooter.

Meaning: (In the world of spirituality), only that individual can be considered a judge who judges (evaluates) himself, oh Nanak. Only that physician is wise (capable) who recognizes both the disease and the treatment. Likewise, that individual is wise who realizes that he is only a visitor on the earth, and does not expand his business to accumulate unlimited wealth in the journey of life. He realizes that the source of all life is Waheguru and talks about Him (sings His praise) in the company of other devotees. Such a person has no greed, always stays with truth, and becomes an approved mediator to connect others with Waheguru. A person who shoots an arrow aiming at the sky gets hit himself because the sky is unreachable; so, how can the arrow reach there? 2.

ਪਉੜੀ॥ ਨਾਰੀ ਪੁਰਖ ਪਿਆਰੁ ਪ੍ਰੇਮਿ ਸੀਗਾਰੀਆ॥ ਕਰਨਿ ਭਗਤਿ ਦਿਨੁ ਰਾਤਿ ਨ ਰਹਨੀ ਵਾਰੀਆ॥ ਮਹਲਾ ਮੰਝਿ ਨਿਵਾਸੁ ਸਬਦਿ ਸਵਾਰੀਆ॥ ਸਚੁ ਕਹਨਿ ਅਰਦਾਸਿ ਸੇ ਵੇਚਾਰੀਆ॥ ਸੋਹਨਿ ਖਸਮੈ ਪਾਸਿ ਹੁਕਮਿ ਸਿਧਾਰੀਆ॥ ਸਖੀ ਕਹਨਿ ਅਰਦਾਸਿ ਮਨਹੁ ਪਿਆਰੀਆ॥ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਵਾਸੁ ਫਿਟੁ ਸੁ ਜੀਵਿਆ॥ ਸਬਦਿ ਸਵਾਰੀਆ ਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਿਆ॥ 22॥

Paurri: Naari purukh piyaar(u), praym(i) seegaariyaan. Kern(i) bhugat(i) din(u) raat(i) na rehni vaariyaan. Mehlaan munjh(i) nivaas(u), Shabad(i) suvaariyaan. Sach(u) kehn(i) ardaas(i) say vaychaariyaan. Sohan(i) Khusmaiy paas(i), Huqam(i) sidhaariyaan. Sukhi kehn(i) ardaas(i), munhoun piyaariaan. Bin(u) Naavaiy dhrig(u) vaas(u) phitt(u) su jeeviya. Shabad(i) suvaariaan, su Amrit peeviya. 22.

Word Meaning: Seegaariyaan = adorned. Vaariyaan = prevented, restrained. Munjh(i) = in. Sidhaariyaan= arrived at the destination. Sukhi = (female) friends; devotees. Dhrig(u) = condemnable. Phitt(u) = condemnable.
MEANING: The human brides, who are in love with Waheguru, stay adorned (attractive to Waheguru) with their love. They worship Waheguru day and night and cannot be prevented (from worshipping) even if someone tries to stop them. They are adorned by Guru's Shabad, as a result of which they live in Waheguru's Palace (stay connected with Him). Being thoughtful, they beg only for things which are not perishable, but are eternal (like love for Waheguru). With Waheguru's Will, they have achieved their destination (union with Waheguru) and look very attractive next to Him. They are true devotees who pray to Waheguru with deep love in their hearts. Without Waheguru's Naam, life is condemnable, and the person without the Naam deserves to be cursed. Those whose life has been adorned (by Waheguru) with Guru's Shabad, drink the real Amrit (become immortal by merging into Waheguru). 22.

ਸਲੋਕੁ ਮ:1॥ ਮਾਰੂ ਮੀਹਿ ਨ ਤ੍ਰਿਪਤਿਆ ਅਗੀ ਲਹੈ ਨ ਭੁਖ॥ ਰਾਜਾ ਰਾਜਿ ਨ ਤ੍ਰਿਪਤਿਆ ਸਾਇਰ ਭਰੇ ਕਿ ਸੁਕ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕੇਤੀ ਪੁਛਾ ਪੁਛ॥ 1॥

Sloak M:1: Maaroo meenh(i) na triptiya, uggeen luhaiy na bhookh. Raja raaj(i) na triptiya saayir bhuray k(i) sook. Nanak Sachay Naam bin(u) kaytee poochhaan poochh.
Word Meaning: Maaroo = desert. Triptiya = satisfied. Saayir = sea. Sook = dryness. Kayti = however much. Poochh = inquiry (seek information or knowledge).
MEANING: A desert never gets satisfied (saturated) with rain, and fire is never satisfied, no matter how much fuel is fed to it. A king is never content with his length of kingship, and dryness cannot reduce the amount of water in the ocean. (Waheguru is like the ocean, but, rather than water, He is full of virtues; no matter how many people receive (acquire noble qualities from Waheguru-ocean, there is never a shortage of noble qualities in Him). So, no matter how many rituals one performs, or how much knowledge one acquires, one never achieves contentment or bliss without Waheguru's Naam, oh Nanak. 1.

ਮਹਲਾ 2॥ ਨਿਹਫਲੰ ਤਸਿ ਜਨਮਸਿ ਜਾਵਤੁ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ॥ ਸਾਗਰੰ ਸੰਸਾਰਸਿ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ॥ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਖੀ ਧਾਰਿ॥ 2॥

Mehla 2: Nihflun(g) tus(i) junumus(i) jaavut(u), Braham na bindtay. Saagarun(g) sunsaarus(i), Gur persaadi tureh(i) kay. Kern Kaarun sumruth(u) haiy, kuhou Nanak beechaar(i). Kaarun(u) Kertay vus(i) haiy, jin(i) kul rukhi dhaar(i). 2.
Word Meaning: Nihflun(g) = fruitless; waste. Tus(i) = of those. Braham = Waheguru. Bindtay = recognize; make a connection with. Kay = many. Kern Kaarun = the Creator. Sumruth(u) = omnipotent. Kaarun(u) = creation; world. Vus(i) = in control. Kul = power. Dhaar(i) = providing support. 2.
MEANING: The life of those who do not make a connection with Waheguru goes to waste (they do not acquire any spirituality, and therefore drown in the sea of Maya). However, there are many who are able to swim across this sea (are salvaged) by the benevolence of the Guru. (Guru) Nanak offers a word of wisdom: the Creator (Waheguru) is omnipotent (capable of doing anything and everything). The world is under His control, which is supported by His power. 2.

ਪਉੜੀ॥ ਖਸਮੈ ਕੈ ਦਰਬਾਰਿ ਢਾਢੀ ਵਸਿਆ॥ ਸਚਾ ਖਸਮੁ ਕਲਾਣਿ ਕਮਲੁ ਵਿਗਸਿਆ॥ ਖਸਮਹੁ ਪੂਰਾ ਪਾਇ ਮਨਹੁ ਰਹਸਿਆ॥ ਦੁਸਮਨ ਕਢੇ ਮਾਰਿ ਸਜਣ ਸਰਸਿਆ॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸਚਾ ਮਾਰਗੁ ਦਸਿਆ॥

(ਅੰਗ 149)॥ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ਕਾਲੁ ਵਿਧਉਸਿਆ॥ ਢਾਢੀ ਕਥੇ ਅਕਥੁ ਸਬਦਿ ਸਵਾਰਿਆ॥ ਨਾਨਕ ਗੁਣ ਗਹਿ ਰਾਸਿ ਹਰਿ ਜੀਉ ਮਿਲੇ ਪਿਆਰਿਆ॥ 23॥

Paurri: Khusmaiy kaiy Derbaar(i) dhaadhi vusiya. Sacha Khusum(u) klaan(i), kumul vigsiya. Khusumou Poora paayay, munhou rehsiya. Dooshman kudhay maar(i) sujjan sersiya. Sacha Satgur(u) sayvun(i) Sacha maarug(u) dusiya.

(PAGE 149): Sacha Shabad(u) beechaar(i), kaal(u) vidhousiya. Dhaadhi kuthay Akuth(u), Shabad(i) suvaariya. Nanak goon geh(i) raas(i), Hur(i) jeeo milay piyaariya. 23.

Word Meaning: Dhaadhi = bard. Vusiya = caused rain of His praise. Klaan(i) = singing praise. Kumal(u) = lotus; heart. Vigsiya = blooms. Rehsiya =overjoyed. Poora Payay = achieving the perfect (spiritual) state. Sersiya = thrive. Kaal(u) = death. Vidhousiya = destroyed. Akhuth(u) = indescribable (Waheguru). Geh(i) = by holding; accumulating. Raas(i) = capital; wealth.

MEANING: I am a bard in the Court of Waheguru to sing His praise; my heart blooms when I sing praise of the True Lord. The Lord has kindly granted me the perfect spiritual state as a result of which I feel blissful at heart. All my enemies (evil qualities) have been destroyed, and my friends (virtues) are thriving now. My virtues have guided me on the right path, and I serve my perfect Satguru. Pondering over the eternal Shabad of the Satguru, I have killed the fear of death. Adorned by Guru's Shabad, I am able to spread the Word of the indescribable (Waheguru). By accumulating the wealth of virtues, I have been able to connect with Waheguru, oh Nanak. 23.

ਸਲੋਕ ਮ:1॥ ਖਤਿਅਹੁ ਜੰਮੇ ਖਤੇ ਕਰਨਿ ਤਾ ਖਤਿਆ ਵਿਚਿ ਪਾਹਿ॥ ਧੋਤੇ ਮੂਲਿ ਨ ਉਤਰਹਿ ਜੇ ਸਉ ਧੋਵਣ ਪਾਹਿ॥ ਨਾਨਕ ਬਖਸੇ ਬਖਸੀਅਹਿ ਨਾਹਿ ਤਾ ਪਾਹੀ ਪਾਹਿ॥ 1॥

Sloak M:1: Khutioun jummay khutay kern(i), ta khutiyaan vich(i) paah(i). Dhotay mool(i) na ootreh(i), jay sau dhovun paah(i). Nanak bukhshay bukhshiyeh(i) naah(i) ta paahi paah(i). 1.

Word Meaning: Khutay = fault; sins. Bukhshay = forgive. Paahi Paah(i) = beaten with shoes; shamed; punished. 1.

MEANING: The man is reborn because of his sins of his previous lives; he again commits sins in his life, and it becomes his character, so he continues to commit them. The filth of his sins cannot be washed away by taking dips in holy waters, even if one does that hundreds of times. His sins can be forgiven only by Waheguru, if He does; otherwise, the sinner is punished in His Court, oh Nanak! 1.

ਮ:1॥ ਨਾਨਕ ਬੋਲਣੁ ਝਖਣਾ ਦੁਖ ਛਡਿ ਮੰਗੀਅਹਿ ਸੁਖ॥ ਸੁਖੁ ਦੁਖੁ ਦੁਇ ਦਰਿ ਕਪੜੇ ਪਹਿਰਹਿ ਜਾਇ ਮਨੁਖ॥ ਜਿਥੈ ਬੋਲਣਿ ਹਾਰੀਐ ਤਿਥੈ ਚੰਗੀ ਚੁਪ॥ 2॥

M:1: Nanak boalun(u) jhukhnaa, dookh chhudd(i) mungiyeh(i) sookh. Sookh(u) dookh(u) dooyay Dur(i) kupprray, pehreh(i) jaayay munookh. Jithaiy boalun(i) haariyaiy, tithaiy chungi choop. 2.

Word Meaning: Jhukhna = wasteful talk; gibberish. Dur(i) = (from Waheguru's) door (treasure). Haariyaiy = lose.

MEANING: It is meaningless talking (with no reward) when a man begs Waheguru to replace his troubles with comforts, oh Nanak. Comforts and discomfort are like clothes given to a man by Waheguru, which he wears throughout his life. It is better to remain quiet where we know we are going to lose by talking. 2.

ਪਉੜੀ॥ ਚਾਰੇ ਕੁੰਡਾ ਦੇਖਿ ਅੰਦਰੁ ਭਾਲਿਆ॥ ਸਚੈ ਪੁਰਖਿ ਅਲਖਿ ਸਿਰਜਿ ਨਿਹਾਲਿਆ॥ ਉਝੜਿ ਭੁਲੇ ਰਾਹ ਗੁਰਿ ਵੇਖਾਲਿਆ॥ ਸਤਿਗੁਰ ਸਚੇ ਵਾਹੁ ਸਚੁ ਸਮਾਲਿਆ॥ ਪਾਇਆ ਰਤਨੁ ਘਰਾਹੁ ਦੀਵਾ ਬਾਲਿਆ॥ ਸਚੈ ਸਬਦਿ ਸਲਾਹਿ ਸੁਖੀਏ ਸਚ ਵਾਲਿਆ॥ ਨਿਡਰਿਆ ਡਰੁ ਲਗਿ ਗਰਬਿ ਸਿ ਗਾਲਿਆ॥ ਨਾਵਹੁ ਭੁਲਾ ਜਗੁ ਫਿਰੈ ਬੇਤਾਲਿਆ॥ 24॥

Paurri: Chaaray koondaan daykh(i), undar(u) bhaaliya. Sachaiy Purakh(i) Alukh(i), sirj(i) nihaaliya. Oojhurr(i) bhoolay raah, Gur(i) vaykhaaliya. Satgur Sachay vaah(u), Sach(u) smaaliya. Paaya ruttan(u) ghurahoun, deeva baaliya. Sachaiy Shabad(i) slaah(i), sookhiyay Sach vaaliya. Niduriyaan dur(u) lug(i), gerb(i) s(i) gaaliya. Naavoun bhoola jug(u) phiraiy baytaaliya. 24.

Word Meaning: Chaaray Koondaan = all the four directions. Undar(u) = (in) the heart. Bhaaliya = searched for. Purakh(i) = the Supreme Being (Waheguru). Alukh(u) = incomprehensible. Sirj(i) = having created. Nihaaliya = saw; looked after. Oojhurr(i) = wilderness. Vaah(u) = bravo; praise worthy. Ruttan = precious stone (Waheguru's Naam). Ghurahoun = within the heart. Gerb(i) = conceit. Gaaliya = suffer (in the womb). Baytaliya = out of tune; like a ghost; aimlessly.

MEANING: Having tried in every direction (everywhere), I searched for (and found) (Waheguru) in my own heart. After creating the world, the eternal, and the invisible Waheguru looks after it. The Guru shows the right path (to connect with Waheguru) to the man lost in the wilderness (the darkness of worldly affairs). It is the greatness of the Guru because of whom one remembers the eternal Waheguru. The Guru enlightens our mind, as a result of which we find the precious Waheguru in our heart (mind). By singing the praise of Waheguru through the eternal Shabad of the Guru, an individual connects with Waheguru and lives in comfort (feels blissful). On the other hand, the conceited individuals do not fear Waheguru, but are fearful of worldly situations, whereby they suffer in the womb (are reborn). Forgetting Waheguru's Naam, the world is living a ghostly (aimless) life. 24.

ਸਲੋਕੁ ਮ:3॥ ਭੈ ਵਿਚਿ ਜੰਮੈ ਭੈ ਮਰੈ ਭੀ ਭਉ ਮਨ ਮਹਿ ਹੋਇ॥ ਨਾਨਕ ਭੈ ਵਿਚਿ ਜੇ ਮਰੈ ਸਹਿਲਾ ਆਇਆ ਸੋਇ॥ 1॥

Sloak M:3: Bhaiy vich(i) jummaiy, bhaiy muraiy, bhee bhuou mun meh(i) hoyay. Nanak bhaiy vich(i) jay muraiy, sehla aaya soyay. 1.

Word Meaning: Bhaiy = fear (of God). Sehla = successful 1.

MEANING: The man is born with worldly fear (worries), he spends his life in worries, and dies in worries. But, if he dies with the fear of God in his mind (recites His Naam with dedication), his life becomes pleasant and successful, oh Nanak. 1.

ਮ:3॥ ਭੈ ਵਿਣੁ ਜੀਵੈ ਬਹੁਤੁ ਬਹੁਤੁ ਖੁਸੀਆ ਖੁਸੀ ਕਮਾਇ॥ ਨਾਨਕ ਭੈ ਵਿਣੁ ਜੇ ਮਰੈ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ॥ 2

M:3: Bhaiy vin(u) jeevaiy buhout(u) buhout(i), khooshiyaan khooshi kumaayay. Nanak bhaiy vin(u) jay muraiy, mooh(i) kaalaiy ootth(i) jaayay. 2.

Word Meaning: Kmaayay = lives in. Kaalaiy = black (faced); degraded.

MEANING: If a man lives without the fear of God, and enjoys all the happiness in life, (it is all worthless), because if he dies without the fear of Waheguru, he leaves the world with his face blackened (degraded), oh Nanak.

ਪਉੜੀ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਰਧਾ ਪੂਰੀਐ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਨ ਕਬਹੂੰ ਝੂਰੀਐ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਦੁਖੁ ਨ ਜਾਣੀਐ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਜਮ ਕਾ ਡਰੁ ਕੇਹਾ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਦ ਹੀ ਸੁਖੁ ਦੇਹਾ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਨਵਨਿਧਿ ਪਾਈਐ॥ ਸਤਿਗੁਰੁ ਹੋਇ ਦਇਆਲੁ ਤਾ ਸਚਿ ਸਮਾਈਐ॥ 25॥

Paurri: Satgur(u) hoyay duyaal(u) ta sherdha pooriyaiy. Satgur(u) hoyay duyaal(u) na kubhoon jhooriyaiy. Satgur(u) hoyay duyaal(u) ta dookh(u) na jaaniyaiy. Satgur(u) hoyay duyaal(u) ta Hur(i) rung(u) maaniyaiy. Satgur(u) hoyay duyaal(u) ta jum ka der(u) kayha. Satgur(u) hoyay duyaal(u) ta sud hee sookh dayha. Satgur(u) hoyay duyaal(u) ta nuvnidh(i) paayiyaiy. Satgur(u) hoyay duyaal(u) ta Sach(i) smaayiyaiy. 25.

Word Meaning: Duyaal(u) = kind. Sherdha = respect; wish. Jhooriyaiy = repent. Rung(u) = colour; love. Dayha = body. Nuvnidh(i) = the nine mythical treasures. 25.

MEANING: If Satguru is kind, all your wishes are fulfilled, and you never have to repent (complain). If Satguru is kind, you enjoy His love and never feel any discomfort. If Satguru is kind, there is no fear of the Angel of Death, and your body is always in a blissful, comfortable life. If Satguru is kind, you feel as if you have acquired all the nine mythical treasures, and you merge into Waheguru. 25.

ਸਲੋਕੁ ਮ:1॥ ਸਿਰੁ ਖੋਹਾਇ ਪੀਵਹਿ ਮਲਵਾਣੀ ਜੂਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ॥ ਫੋਲਿ ਫਦੀਹਤਿ ਮੁਹਿ ਲੈਨਿ ਭੜਾਸਾ ਪਾਣੀ ਦੇਖਿ ਸਗਾਹੀ॥ ਭੇਡਾ ਵਾਗੀ ਸਿਰੁ ਖੋਹਾਇਨਿ ਭਰੀਅਨਿ ਹਥ ਸੁਆਹੀ॥ ਮਾਊ ਪੀਊ ਕਿਰਤੁ ਗਵਾਇਨਿ ਟਬਰ ਰੋਵਨਿ ਧਾਹੀ॥ ਓਨਾ ਪਿੰਡੁ ਨ ਪਤਲਿ ਕਿਰਿਆ ਨ ਦੀਵਾ ਮੁਏ ਕਿਥਾਊ ਪਾਹੀ॥ ਅਠਸਠਿ ਤੀਰਥ ਦੇਨਿ ਨ ਢੋਈ ਬ੍ਰਹਮਣ ਅੰਨੁ ਨ ਖਾਹੀ॥ ਸਦਾ ਕੁਚੀਲ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਮਥੈ ਟਿਕੇ ਨਾਹੀ॥ ਝੁੰਡੀ ਪਾਇ ਬਹਨਿ ਨਿਤਿ ਮਰਣੈ ਦੜਿ ਦੀਬਾਣਿ ਨ ਜਾਹੀ॥ ਲਕੀ ਕਾਸੇ ਹਥੀ ਫੁੰਮਣ ਅਗੋ ਪਿਛੀ ਜਾਹੀ॥ ਨ ਓਇ ਜੋਗੀ ਨ ਓਇ ਜੰਗਮ ਨ ਓਇ ਕਾਜੀ ਮੁਲਾ॥

(ਅੰਗ 150)॥ ਦਯਿ ਵਿਗੋਏ ਫਿਰਹਿ ਵਿਗੁਤੇ ਫਿਟਾ ਵਤੈ ਗਲਾ॥ ਜੀਆ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਰਖੈ॥ ਦਾਨਹੁ ਤੈ ਇਸਨਾਨਹੁ ਵੰਜੇ ਭਸੁ ਪਈ ਸਿਰਿ ਖੁਥੈ॥ ਪਾਣੀ ਵਿਚਹੁ ਰਤਨ ਉਪੰਨੇ ਮੇਰੁ ਕੀਆ ਮਾਧਾਣੀ॥ ਅਠਸਠਿ ਤੀਰਥ ਦੇਵੀ ਥਾਪੇ ਪੁਰਬੀ ਲਗੈ ਬਾਣੀ॥ ਨਾਇ ਨਿਵਾਜਾ ਨਾਤੈ ਪੂਜਾ ਨਾਵਨਿ ਸਦਾ ਸੁਜਾਣੀ॥ ਮੁਇਆ ਜੀਵਦਿਆ ਗਤਿ ਹੋਵੈ ਜਾ ਸਿਰਿ ਪਾਈਐ ਪਾਣੀ॥ ਨਾਨਕ ਸਿਰਖੁਥੇ ਸੈਤਾਨੀ ਏਨਾ ਗਲ ਨ ਭਾਣੀ॥ ਵੁਠੈ ਹੋਇਐ ਹੋਇ ਬਿਲਾਵਲੁ ਜੀਆ ਜੁਗਤਿ ਸਮਾਣੀ॥ ਵੁਠੈ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਸਭਸੈ ਪੜਦਾ ਹੋਵੈ॥ ਵੁਠੈ ਘਾਹੁ ਚਰਹਿ ਨਿਤਿ ਸੁਰਹੀ ਸਾ ਧਨ ਦਹੀ ਵਿਲੋਵੈ॥ ਤਿਤੁ ਘਿਇ ਹੋਮ ਜਗ ਸਦ ਪੂਜਾ ਪਇਐ ਕਾਰਜੁ ਸੋਹੈ॥ ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ॥ ਨਾਨਕ ਜੇ ਸਿਰਖੁਥੇ ਨਾਵਨਿ ਨਾਹੀ ਤਾ ਸਤ ਚਟੇ ਸਿਰਿ ਛਾਈ॥ 1॥

Sloak(u) M:1: Sir(u) khohaayay, peeveh(i) mulvaani, joottha mung(i) mung(i) khaahi. Phoal(i) phdihut(i), mooh(i) laiyn(I) bhurraasaan, paani daykh(i) sugaahi. Bhaydaan vaangi sir(u) khohaayin(i), bhuriun huth sooahi. Maaoo pioo kirt(u) guvaayin(i), tubbar roavun(i) dhaahi. Ohna pind(u) na puttal(i) kiriya, na deeva, mooyay kithaaoon paahi. Utth-sutth(i) teeruth daiyn(i) na dhoyee, Brahman unn(u) na khaayee. Suda koocheel ruheh(i) din raati, muthaiy tikkay naahi. Jhoonddi paayay behn(i) nit(i) murnaiy, durr(i) deebaan(i) na jaahi. Lukkeen kaasay, hutheen phoomman, uggo pichhi jaahi. Na oye Yogi na oye Jungum, na oye qazi mullah.

(PAGE 150): Duyyay vigoyay phireh(i) vigootay, phitta vuttay gulla. Jeaan maar(i) jeevaalay soyee, uver(u) na koyee rukhaiy. Daanhoun taiy ishnaanhoun vunjay, bhus(u) puyee sir(i) khoothaiy. Paani vichoun ruttan oopunnay Mayr(u) keeya Maadhaani. Utth-sutth(i) teeruth Dayveen thaapay poorbeen luggaiy bani. Naahay nivajaan naataiy Pooja, naavun(i) suda soojaani. Mooyaan jeenvundiyaan gut(i) hovaiy ja sir(i) paayiyaiy paani. Nanak sirkhoothaiy shaiytaani ehna gull na bhaani. Vootthaiy hoyiyaan hoyay bilavul(u) jeaan joogut(i) smaani. Vootthaiy unn(u) kumaad(u) kupaahaan subhsaiy purrda hovaiy. Vootthaiy ghaah(u) chureh(i) nit(i) soorhi, sa dhun duhee vilovaiy. Tit(u) ghiyay hoam jug sud pooja, puyiaiy kaaruj(u) sohaiy. Guru smoond(u) nudi subh(i) Sikhi, naataiy jit(u) vudiyaayee. Nanak jay sirkhoothay naavun(i) naahi, ta sut chuttay sir(i) chhaayee. 1.

NOTE: In this holy Shabad, Guru Nanak Sahib has described the religious practices of Jains who have taken the principle of non-violence to the extreme, avoiding the killing of any life, including harmful lice and poisonous insects. To avoid the growth of any life, for example, lice, they pull out their hair and do not bathe so as not to harm any life in water. They do not even cook their own food; they beg for it, which, in most cases, is leftover or scraps of already-eaten food.

Word Meaning: Sir(u) khohaayay = hair pulled out from the head. Mulvaani = dirty water, like wash. Joottha = left over food; pieces of scrap food. Phoal(i) = open; scatter. Phdihut(i) = feces. Bhurraasan = (bad) smell. Sugaahi = feel shy (avoid). Sooaahi = (with) ash. Maaoo Pioo = mother father. Kirt(u) = profession. Tubbar = family. Pind(u) Puttal(i) Kiriya = are Hindu rites on the death of a person. The family put out a few balls of cooked food on big leaves with the belief that the food will be used by the dead person on his journey to his ancestors. Kithaahoon = where? Dhoyee = support. Koocheel(u) = filthy. Tikkay = anointment; expression of happiness. Jhoondi = with drooped heads; sadly. Durr(i) Deebaan(i) = congregation. Kaasay = cups. Phoomman = pompoms. Duyyay = source of kindness (Waheguru). Vigoyay = deprived of. Vigootay = humiliated; in suffering. Phitta = condemned. Vuttaiy = goes; wanders about. Gulla = herd; the whole clan. Vunjay = deprived. Bhus(u) = ash. Sir(i) khoothaiy = bald. Ruttan = precious stones (valuable items). Mayr(u) = a mountain in the Himalayas. Madhaani = churner. Thaapay = established. Poorbeen = holy days. Baani = religious songs. Soojaani = wise people. Gut(i) = better condition (stay clean). Shaitaani = followers of Satan (of their mind). Bhaani = to their liking. Vootthaiy = when it rains. Bilavul(u) = zest; gusto. Joogut(i) = way of life. Purrda = cover. Sadhun = lady. Soorhi = cows. Vilovaiy = churns. Sohaiy = looks ceremonial. Smoond(u) = ocean. Vudiyayee = honour. Chuttay = fistfuls. Chhaayee = ash.

MEANING: The Jains pull out their hair, drink unclean water (like washing), scatter their feces (to prevent the growth of any life), and inhale its repulsive smell. They shy away from water (so as not to cause any trouble for the living organisms), pull out their hair to look like the sheep that have been shaved to the skin, while their hands fill with ash. They abandon the profession of their forefathers (to earn their own livelihood), and wail at the death of a family member for which they do not even perform the prevalent Hindu rites (even though they have no spiritual value) like, putting out food balls on large leaves, and do not put any lamp on the hand to show the path to the dead body in the dark journey to his destination (all Hindu beliefs) about which nobody knows where he goes. They get no support from any of the sixty-eight holy places (because they do not visit them), and the Brahmans do not eat their food (because they do not cook). They sit with their heads drooped as if they are mourning the death of some of their relative every day (all the time), and never go to any holy congregation.

They have cups around their waists, hold pompoms in their hands to fan away any insects, and travel in a single line to avoid hurting any life.
They are neither Yogis, nor Jungums, nor Qazies, nor Mullahs. They have no connection with God, and misled by their irrational belief, the whole condemnable clan wanders in humiliation. (They do not realize that it is Waheguru, and nobody else, that kills the living beings or keeps them alive). They do not give or receive any donations, and do not undertake any pilgrimage; they get ash in their bald heads (are degraded). They do not realize that water (which they avoid) is vital to life. They should know that it was water in the ocean which spat out the fourteen valuable items when the ocean was jointly churned by the gods and the demons using the Mountain Mayr(u) as the churner (Hindu mythology). The sixty-eight Hindu holy places (which have water in the form of pools or rivers) were established for the gods (and goddesses) where special days are celebrated, and religious songs are sung. The Muslims offer nivaj only after bathing, and the Hindus perform their pooja also after bathing; all wise people bathe too. Throughout our lives, we wash our heads (bodies) to stay clean. But, the bald-head (Jains) are followers of Satan (their own mind) and do not believe in such things.
Also, all living beings feel joy when it rains because their lives depend on water. All kinds of grain crops, sugarcane, and the cotton plants which provide fabric to cover us, feel healthy when it rains. The grass thrives with rain, which the cows graze on, and provides milk and yogurt for the house lady to churn to get butter and ghee. The ghee is used in huvuns, yugs, and for worship, as well as for other happy occasions to make them pleasant.
(if they shun away from water), There is another kind of water which should be used by everyone; It is the Guru, which is the ocean of wisdom, and all His Sikhs (supreme devotees) are rivers of virtues; whoever takes a dip in the Guru-ocean or the Sikh-rivers, is honoured in Waheguru's Court. If the bald-headed Jains do not bathe in Guru-ocean (disregard Waheguru), they receive seven fistfuls of ash in their head (are humiliated) in Waheguru's Court, oh Nanak. 1
NOTE: When disapproving of the practices of Jains, Guru Sahib writes that they do not follow Hindu rites. That, in no way, implies that Guru Sahib approves Hindu beliefs. This is made clear in all His compositions, especially in Assa Dee Vaar. Guru Sahib is simply saying that the Jains have gone so far in their blind faith of non-violence that they do not even follow any of the prevalent customs of Hindu, Muslims, or other faiths.

ਮ:2॥ ਅਗੀ ਪਾਲਾ ਕਿ ਕਰੇ ਸੂਰਜ ਕੇਹੀ ਰਾਤਿ॥ ਚੰਦ ਅਨੇਰਾ ਕਿਆ ਕਰੇ ਪਉਣ ਪਾਣੀ ਕਿਆ ਜਾਤਿ॥ ਧਰਤੀ ਚੀਜੀ ਕਿ ਕਰੇ ਜਿਸੁ ਵਿਚਿ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਨਾਨਕ ਤਾ ਪਤਿ ਜਾਣੀਐ ਜਾ ਪਤਿ ਰਖੈ ਸੋਇ॥ 2॥

M:2: Uggeen paala k(i) kuray, sooruj kayhee raat(i). Chund hunayra kiya kuray, paun, paani kiya jaat(i). Dherti chheeji kiya kuray jis(u) vich(i) subh(u) kichh(u) hoyay. Nanak ta put(i) jaaniaiy, ja put(i) rukhaiy Soyay. 2.
Word Meaning: Paala = (extreme) cold. Cheeji = gift to please. Put(i) = dignity. 2.
MEANING: What can cold do to fire (meaning cold cannot restrain fire), and what does night matter to the sun? Darkness cannot stop the moonlight, and the caste of a person does not change the nature of air or water. And, just as we cannot please the earth by offering anything to it because everything is born out of the earth, we cannot please Waheguru (and thus seek His approval or respect in His Court) by offering Him any material things, including money, because He is the infinite source of everything. One can earn respect in His Court only if He is pleased by his noble qualities, oh Nanak.

ਪਉੜੀ॥ ਤੁਧੁ ਸਚੇ ਸੁਬਹਾਨੁ ਸਦਾ ਕਲਾਣਿਆ॥ ਤੂ ਸਚਾ ਦੀਬਾਨੁ ਹੋਰਿ ਆਵਨੁ ਜਾਣਿਆ॥ ਸਚੁ ਜਿ ਮੰਗਹਿ ਦਾਨੁ ਸਿ ਤੁਧੈ ਜੇਹਿਆ॥ ਸਚੁ ਤੇਰਾ ਫੁਰਮਾਨ ਸਬਦੇ ਸੋਹਿਆ॥ ਮੰਨਿਐ ਗਿਆਨੁ ਧਿਆਨੁ ਤੁਧੈ ਤੇ ਪਾਇਆ॥ ਕਰਮਿ ਪਵੈ ਨੀਸਾਨੁ ਨ ਚਲੈ ਚਲਾਇਆ॥ ਤੂ ਸਚਾ ਦਾਤਾਰੁ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਜੋ ਤੁਧੁ ਭਾਇਆ॥26॥

Paurri: Toodh(u) Sachay soob-haan(u) suda klaaniya. Tu Sacha deebaan(u), hoar(i) aavun(u) jaaniya. Sach(i) j(i) mungeh(i) daan(u) s(i) Toodhaiy jayha. Sach(u) Tayra foormaan, Shabaday sohiya. Munniyaiyn Giyan(i) dhiyaan(u) Toodhaiy tay paaya. Kerm(i) puvaiy neeshaan(u), na chulaiy chulaaya. Tu Sacha Dataar(u) nit dayveh(i) churreh(i) svaaya. Nanak(u) mungaiy daan(u), jo Toodh(u) bhaaya. 26.

Word Meaning: Soob-haan(u) = wonderful; amazing. Klaaniya = have praised. Deebaan(u) = ruler; king. J(i) = Jo = whoever. Foormaan = Huqam. Sohiya = looked pretty. Kerm(i) = because of kindness. Neeshaan(u) = stamp of approval; identity. Na Chullay = does not move; cannot be erased. Churreh(i) = rises; increases. Svaayaa = one and a quarter times (many times). Bhaaya = liked. 26.

MEANING: I have always sung Your praise, oh the eternal, and the wonderful Waheguru! Only Your Kingship is eternal, while everybody else comes and goes. Whoever begs the eternal Truth (Your Naam) in donation, becomes just like You. Your Huqam, in the form of Guru's Shabad, is eternal and majestic. Whosoever obeys Your Command, acquires the Divine Knowledge (gets connected with You), and the concentration from You. With Your benevolence, one receives the stamp of Your approval which nobody can erase. You are the True donor Who gives donations which increase every day, oh Nanak. But, I (Nanak) beg for only that donation which is to Your liking, oh Waheguru. 26.

ਸਲੋਕੁ ਮ:2॥ ਦੀਖਿਆ ਆਖਿ ਬੁਝਾਇਆ ਸਿਫਤੀ ਸਚਿ ਸਮੇਉ॥ ਤਿਨ ਕਉ ਕਿਆ ਉਪਦੇਸੀਐ ਜਿਨ ਗੁਰੁ ਨਾਨਕ ਦੇਉ॥ 1॥

Sloak(u) M:2: Deekhiya aakh(i) boojhaaya, sifteen Sach(i) smayo. Tin kuou kiya oopdaysiyaiy jin Gur(u) Nanak Dayo. 1.

Word Meaning: Deekhiya = advice. Boojhaaya = explained. Sifteen = with praise. Smayo = merge into. Oopdaysiyaiy = preach. 1.

MEANING: What can I preach to those who have been advised by Guru Nanak Dev! However, if I have to, then the advice to offer is, that an individual becomes "one" with Waheguru by singing His praise. 1.

ਮ:1॥ ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ॥ ਜਿਸੁ ਆਪਿ ਸੁਝਾਏ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ॥ ਕਹਿ ਕਹਿ ਕਥਨਾ ਮਾਇਆ ਲੂਝੈ॥ ਹੁਕਮੀ ਸਗਲ ਕਰੇ ਆਕਾਰ॥ ਆਪੇ ਜਾਣੈ ਸਰਬ ਵੀਚਾਰ॥ ਅਖਰ ਨਾਨਕ ਅਖਿਓ ਆਪਿ॥ ਲਹੈ ਭਰਾਤਿ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ॥ 2.

M:1: Aap(i) boojhaayay soyee boojhaiy. Jis(u) Aap(i) soojhaayay, tis(u) subh(u) kichh(u) soojhaiy. Keh(i) keh(i) kuthna, Maya loojhaiy. Huqami sugal kuray aakaar. Aapay jaanaiy serb veechaar. Akhur Nanak ukhiyo Aap(i). Luhaiy bhraant(i) hovaiy jis(u) daat(i). 2.

Word Meaning: Boojhaayay = gives the understanding. Soojhaayay = gives the ability to think. Kuthna = describe. Loojhaiy = struggles. Akhur = inerasable. Ukhiyo = non-perishable. Bhraant(i) = doubts; misbeliefs.

MEANING: Only that individual understands the secrets of Waheguru who is given the understanding by Waheguru Himself. Whom Waheguru gives the ability to think, can think of everything. One who only says and explains to others is simply struggling and arguing for the sake of Maya. All bodies come into being by Waheguru's Huqam, and He has all the

plans. His Word (Huqam) is inerasable (eternal), and so is He, oh Nanak. A person, to whom He is kind, gets all his misbeliefs cleared. 2.

ਪਉੜੀ॥ ਹਉ ਢਾਢੀ ਵੇਕਾਰੁ ਕਾਰੈ ਲਾਇਆ॥ ਰਾਤਿ ਦਿਹੈ ਕੈ ਵਾਰ ਧੁਰਹੁ ਫੁਰਮਾਇਆ॥ ਢਾਢੀ ਸਚੈ ਮਹਲਿ ਖਸਮਿ ਬੁਲਾਇਆ॥ ਸਚੀ ਸਿਫਤਿ ਸਾਲਾਹ ਕਪੜਾ ਪਾਇਆ॥ ਸਚਾ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਆਇਆ॥ ਗੁਰਮਤੀ ਖਾਧਾ ਰਜਿ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਢਾਢੀ ਕਰੇ ਪਸਾਉ ਸਬਦ ਵਜਾਇਆ॥ ਨਾਨਕ ਸਚੁ ਸਾਲਾਹਿ ਪੂਰਾ ਪਾਇਆ॥ 27॥ ਸੁਧੁ॥

Paurri: Huoun dhaadhi vaykaar(u), kaaraiy laaya. Raat(i), dihaiy kaiy vaar, Dhoorhoun foormaaya. Dhaadhi Sachaiy Mehl(i), Khusm(i) boolaaya. Sachi sift salaah kupprra paaya. Sacha Amrit Naam bhojun(u) aayaa. Gurmuti khaadha ruj(i) tin(i) sookh(u) paaya. Dhaadhi kuray pusaao, Shabad vujaaya. Nanak Sach(u) salaah(i) Poora paaya. 27. Soodh(u).

Word Meaning: Dhaadhi = bard. Vaykaar(u) = worthless. Kaaraiy = in true business. Vaar = special day. Salaah = praise. Kupprra = clothes (to protect dignity); noble qualities; love for Waheguru. Bhojun(i) = meal. Rujj(i) = to satisfaction. Pusao = spread (the Word). Poora = Perfect (Waheguru). 27.

MEANING: I was a worthless person before the Lord put me to the True business of a bard - to sing His praise. The Lord called me in His eternal Palace and issued me the direct order to (spread His Message), be it day, night, or some special day. He bestowed me with the noble qualities and love for His eternal praise. I received His eternal Naam as the food for my soul. Whoever takes this holy food (Waheguru's Naam) with the advice of the Guru, becomes fully content and blissful. Now I am disseminating His Huqam that one can acquire union with the eternal Waheguru by singing His praise, oh Nanak. 27. Verified.

NOTE: Kupprra normally means 'fabric' or 'clothes'. In some situations, it also implies the human body. But Guru Sahib has already been given the human body. So, the appropriate meaning of "Kupprra" in this holy Paurri is the noble qualities (same as Waheguru has) and love for Him.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 1 ਚਉਪਦੇ ਦੁਪਦੇ

ੴ ਸਤਿ ਨਾਮੁ ਕਰਤਾ ਪਰੁਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

RAAG(U) GAURRI GOOARAYRI MEHLA 1 CHAUPUDAY DOOPUDAY

Ek Onkar Sat Naam(i) Kerta Purakh(u) Nirbhuou(u) Nirvair(u) Akal Moorut(i) Ajooni Saibhun(g) Gur Persaad(i).

Word Meaning: Chaupuday = Shabads with four stanzas. Doopuday = Shabads with two stanzas

There is only one Supreme Being (living power), which has eternal existence, is the creator, and is pervading the whole universe. (Because He has no rival and is above all the laws of nature and the effects of Maya), He is fearless and bears no enmity (is perfectly just). Time has no effect on Him, and he is self-illuminated. He can be realized only by the grace of the Guru (Guru is a manifestation of Waheguru).

(ਅੰਗ 151)॥ ਭਉ ਮੁਚੁ ਭਾਰਾ ਵਡਾ ਤੋਲੁ॥ ਮਨ ਮਤਿ ਹਉਲੀ ਬੋਲੇ ਬੋਲੁ॥ ਸਿਰਿ ਧਰਿ ਚਲੀਐ ਸਹੀਐ ਭਾਰੁ॥ਨਦਰੀ ਕਰਮੀ ਗੁਰ ਬੀਚਾਰੁ॥ 1॥ ਭੈ ਬਿਨੁ ਕੋਇ ਨ ਲੰਘਸਿ ਪਾਰਿ॥ ਭੈ ਭਉ ਰਾਖਿਆ ਭਾਇ ਸਵਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਭੈ ਤਨਿ ਅਗਨਿ ਭਖੈ ਭੈ ਨਾਲਿ॥ ਭੈ ਭਉ ਘੜੀਐ ਸਬਦਿ ਸਵਾਰਿ॥ ਭੈ ਬਿਨੁ ਘਾੜਤ ਕਚੁ ਨਿਕਚ॥ ਅੰਧਾ ਸਚਾ ਅੰਧੀ ਸਟ॥ 2॥ ਬੁਧੀ ਬਾਜੀ ਉਪਜੈ ਚਾਉ॥ ਸਹਸ ਸਿਆਣਪ ਪਵੈ ਨ ਤਾਉ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਬੋਲਣੁ ਵਾਉ॥ ਅੰਧਾ ਅਖਰੁ ਵਾਉ ਦੁਆਉ॥ 3॥1॥

(PAGE 151): Bhuou mooch(u) bhaara vudda toal(u). Mun mut(i) hauli boalay boal(u). Sir(i) dhur(i) chlliyaiy suhiyaiy bhaar(u). Nudri kermi Gur beechaar(u). 1. Bhaiy bin(u) koyay na lunghus(i) paar(i). Bhaiy bhuou raakhiya bhaayay svaar(i). 1. Ruhaou. Bhaiy tun(i) ugun(i) bhukhaiy bhaiy naal(i). Bhaiy bhuou ghurriyaiy Shabad(i) suvaar(i). Bhaiy bin(u) ghaarrut kuch(u) nikuch. Undha sucha, undhi sutt. 2. Boodhi baaji oopjaiy chaao. Sehs siyanup puvaiy na taao. Nanak munmukh(i) boalun(u) vaao. Undha ukkhur(u) vaao dooaao. 3.1.

Word Meaning: Bhuou = (respectful) fear (of Waheguru). Mooch(u) = huge. Toal(u) = weight; effect, power. Hauli = light, low quality. Boal(u) = talk (about self). Sir(i) Dhur(i) = put into the head. Suhiyaiy = endure. Nudri Kermi = (with) the kind sight. 1.

Lunghus(i) Paar(i) = swim to the other end. Bhaayay = love; affection. Svaar(i) adorned; enhanced. Ruhaou = Pause. Ugun(i) = fire; energy; enthusiasm. Bhukhaiy = gets heated up; energized. Ghurriyaiy = designed (beautifully). Ghaarrut = moulding; design. Kuch(u) Nikuch = weak; pliable. Sucha = mould. Sutt = beat (with hammer). 2. Boodhi = wisdom. Baaji = playful; unstable. Sehs = thousands. Taao = heat; enthusiasm. Vaao = air; worthless. Ukkhur = talk. Dooaao = prayer. 3.1.

MEANING:

Respectful fear of Waheguru in mind is huge and very heavy in weight (lends great strength to mind), but the wisdom of mind is very weak and thinks very low (does not realize the importance of Waheguru's fear). If one bears Waheguru's fear in mind and leads his life under the fear, he ponders on Guru's Shabad with the kind sight of Waheguru (makes a connection with the Guru). 1.

Nobody can swim across the sea of Maya without Waheguru's fear in mind, and Waheguru's fear is enhanced (strengthened) with the love for Him. Pause.

The fire (enthusiasm) in the mind heats up (gains strength) further with Waheguru's fear in mind. With Waheguru's fear and Guru's Shabad, one's mind is moulded beautifully (becomes strong with virtues). Without Waheguru's fear, the moulding of mind is weak (it changes quickly) because the mould is blind (has no strength or provides no clear direction), and so is the hammering (wisdom). 2.

(Without Waheguru's fear) man's wisdom is playful under the influence of his ego, and he thinks of sensual enjoyments only; even thousands of his crafty plans do not generate any enthusiasm or love (for Waheguru). All the talk of a Maya-engrossed man is worthless, oh Nanak. Even his prayer is worthless because his words are blind (ineffective due to Maya's influence). 3.1.

NOTE: The number 3.1. Implies that this holy Shabad has 3 stanzas, and this is the first Shabad of this set.

ਗਉੜੀ ਮਹਲਾ 1॥ ਡਰਿ ਘਰੁ ਘਰਿ ਡਰੁ ਡਰਿ ਡਰੁ ਜਾਇਆ॥ ਸੋ ਡਰੁ ਕੇਹਾ ਜਿਤੁ ਡਰਿ ਡਰੁ ਪਾਇਆ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇਆ॥ ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇਆ॥ 1॥ ਡਰੀਐ ਜੇ ਡਰੁ ਹੋਵੈ ਹੋਰੁ॥ ਡਰਿ ਡਰਿ ਡਰਣਾ ਮਨ ਕਾ ਸੋਰੁ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਜੀਉ ਮਰੈ ਨ ਡੂਬੈ ਤਰੈ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋ ਕਿਛੁ ਕਰੈ॥ ਹੁਕਮੈ ਆਵੈ ਹੁਕਮੇ ਜਾਇ॥ ਆਗੈ ਪਾਛੈ ਹੁਕਮਿ ਸਮਾਇ॥ 2॥ ਹੰਸੁ ਹੇਤੁ ਆਸਾ ਅਸਮਾਨੁ॥ ਤਿਸੁ ਵਿਚਿ ਭੂਖ ਬਹੁਤੁ ਨੈ ਸਾਨੁ॥ ਭਉ ਖਾਣਾ ਪੀਣਾ ਆਧਾਰੁ॥ ਵਿਣੁ ਖਾਧੇ ਮਰਿ ਹੋਹਿ ਗਵਾਰ॥ 3॥ ਜਿਸ ਕਾ ਕੋਇ ਕੋਈ ਕੋਇ ਕੋਇ॥ ਸਭੁ ਕੋ ਤੇਰਾ ਤੂ ਸਭਨਾ ਕਾ ਸੋਇ॥ ਜਾ ਕੇ ਜੀਅ ਜੰਤ ਧਨੁ ਮਾਲੁ॥ ਨਾਨਕ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੁ॥ 4॥2॥

Gaurri Mehla 1: Der(i) ghur(u), ghur(i) der(u), deur(i) der(u) jaayay. So der(u) kayha, jit(u) der(i) der(u) paayay. Toodh(u) bin(u) dooji naahi jaayay. Jo kichh(u) vertaiy subh Tayri rujaayay. 1. Deriyaiy jay der(u) hovaiy hoar(u). Der(i) dur(i) derna mun ka shoar(u). 1. Ruhaou. Na jeeo muraiy, na doobaiy turaiy. Jin(i) kichh(u) keeya, so kichh(u) kuraiy. Huqamaiy aavaiy huqamaiy jaayay. Aagaiy paachhaiy Huqam(i) smaayay. 2. Huns(u) hayt(u) aasa usmaan(u). Tis(u) vich(i) bhookh buhout naiy saan(u). Bhuou khaana peena aadhaar(u). Vin(u) khaadhay mur(i) hoyay guvaar. 3. Jis ka koyay koyee, koyay, koyay. Subh(u) ko Tayra, Tu subhna ka soyay. Ja kay jea junt dhun(u) maal(u). Nanak aakhun(u) bikhum(u) beechaar(u). 4.2.

Word Meaning: Dur(i) = having fear (faith in God). Ghur(u) = home; heart. Ghur(i) = in the heart. Dur(u) = worldly fears; worries. Kayha = what kind? Jaayay = place; shelter. Vertaiy = operates; happens. Rujaayay = Will. 1. Keeya = Created. Kuraiy = looks after. Aagaiy Paachhaiy = everywhere. Smaayay = is working. 2. Huns(u) = cruelty; viciousness. Hayt(u) = attachment. Aasa = hopes. Asmaan(u) = ego. Bhookh = appetite (for desires). Naiy = river. Saan(u) = like. Aadhaar(u) = basis. Gvaar = uncivilized (lacking all spirituality). 3. Koyay, Koyay = rare; very few. Junt = living beings. Maal (u) = wealth. Bikhum(u) = very difficult. 4.2.

NOTE: How a change in the vowels changes the meaning of the same word.

MEANING: If a man's mind operates under Waheguru's fear, and has fear of Waheguru in mind, he overcomes all the worldly fears (worries). What kind of fear (of anybody other than Waheguru) is that by which one still suffers from worldly affairs? Such fear is useless. There is no place (where one can escape to) other than Waheguru, and everything is happening as per His Will. (So, if we have His fear in
mind, things will seem to be very different, as all the worldly fears are gone). 1.
If one has other (worldly) fears in mind, he is bound to be afraid. However, the worldly fears are only the constructs of the mind. Pause.
The man has no control over whether he dies (spiritually), or whether he drowns in the sea of Maya or swims across it. The Waheguru, who has created the world, controls it. The man comes to this world by His Huqam, and leaves this world by His Huqam. His Huqam is working everywhere. 2. (Without Waheguru's fear), man has a strong appetite for burning desires (like a flood in a river), which result in cruelty, worldly attachments, hopes, and ego. Waheguru's fear can save the man from such undesirable qualities. So, just as we live on eating and drinking, if a man lives on Waheguru's fear as the basis of his life, he can

enjoy blissfulness. Without experiencing Waheguru's fear, man experiences spiritual death, and is like a totally uncivilized man. 3. People have the support of very few friends and relatives in life, but Waheguru is the support for everybody and for all the living beings; all wealth and everything else belongs to Him (are given by Him). However, to describe Waheguru and His largesse is extremely difficult, oh Nanak. 4.2.

ਗਉੜੀ ਮਹਲਾ 1॥ ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ॥ ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ॥ 1॥ ਕਹਣਾ ਹੈ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ॥ ਤਉ ਕੁਦਰਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 152)॥ ਸਰਮ ਸੁਰਤਿ ਦੁਇ ਸਸੁਰ ਭਏ॥ ਕਰਣੀ ਕਾਮਣਿ ਕਰਿ ਮਨ ਲਏ॥2॥ ਸਾਹਾ ਸੰਜੋਗੁ ਵੀਆਹੁ ਵਿਜੋਗੁ॥ ਸਚੁ ਸੰਤਤਿ ਕਹੁ ਨਾਨਕ ਜੋਗੁ॥ 3॥3॥
Gaurri Mehla 1: Maata mut(i) pita suntokh. Sat(u) bhaayee kur(i) eho visaykh(u). 1. Kehna haiy, kichh(u) kehn(u) na jaayay. Tuou koodrut(i) keemut(i) nuhi paayay. 1. Ruhaou.
(PAGE 152): Sherm(u) soorut(i) dooyay susoor bhuyay. Kerni kaamun(i) kur(i) mun luyay. 2. Saaha sunjog(u) viaahou vijoag. Sach(u) suntut(i) kuhou Nanak joag(u). 3.3.
Word Meaning: Mut(i) = (Guru's) wisdom. Suntokh(u) = contentment. Sat(u) = high morals; service to mankind. Visaykh(u) = special. 1. Sherm = control on sensual desires; hard work. Soort(i) = concentration of mind. Susoor = in-laws. Kerni = (noble) deeds. Kaamun(i) = woman; wife. 2.
Saaha = the date and time (for wedding). Sunjog(u) = union (with Waheguru). Vijoag(u) = separation; dissociation. Suntut(i) = offspring. Joag(u) = union. 3.3.
MEANING: I wish to say something about the magnanimity of Waheguru, but am unable to say anything because Waheguru's greatness and His largesse cannot be evaluated in any way. **Pause.** (However, we can connect with Him) If we make noble wisdom (of Satguru) as our mother (who guides us) and treat contentment as our father (just as we obey our father, we obey contentment, and never have any greed). We also need to make noble qualities like high moral character, our special brothers. 1. (According to societal expectations, women show respect and give special treatment to their in-laws) So, like the in-laws, if we pay special attention to hard work (strict self-discipline to obey Waheguru's Will), and a higher level of concentration (to ponder on Waheguru's multi-faceted kindness), and perform good deeds in life, we will connect with Waheguru. 2.
With these virtues, the time for union with Waheguru is fixed, which automatically disconnects us from worldly attractions, and an eternal relationship is born out of this union. 3.3.

ਗਉੜੀ ਮਹਲਾ 1॥ ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਮੇਲੁ॥ ਚੰਚਲ ਚਪਲ ਬੁਧਿ ਕਾ ਖੇਲੁ॥ ਨਉ ਦਰਵਾਜੇ ਦਸਵਾ ਦੁਆਰੁ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਏਹੁ ਬੀਚਾਰੁ॥ 1॥ ਕਥਤਾ ਬਕਤਾ ਸੁਨਤਾ ਸੋਈ॥ ਆਪੁ ਬੀਚਾਰੇ ਸੁ ਗਿਆਨੀ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਦੇਹੀ ਮਾਟੀ ਬੋਲੈ ਪਉਣੁ॥ ਬੁਝੁ ਰੇ ਗਿਆਨੀ ਮੂਆ ਹੈ ਕਉਣੁ॥ ਮੂਈ ਸੁਰਤਿ ਬਾਦੁ ਅਹੰਕਾਰੁ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ ਦੇਖਣਹਾਰੁ॥ 2॥ ਜੈ ਕਾਰਣਿ ਤਟਿ ਤੀਰਥ ਜਾਹੀ॥ ਰਤਨ ਪਦਾਰਥ ਘਟ ਹੀ ਮਾਹੀ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤੁ ਬਾਦੁ ਵਖਾਣੈ॥ ਭੀਤਰਿ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਣੈ॥ 3॥ ਹਉ ਨ ਮੂਆ ਮੇਰੀ ਮੁਈ ਬਲਾਇ॥ ਓਹੁ ਨ ਮੂਆ ਜੋ ਰਹਿਆ ਸਮਾਇ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ॥ ਮਰਤਾ ਜਾਤਾ ਨਦਰਿ ਨ ਆਇਆ॥ 4॥4॥
Gaurri Mehla 1: Paunaiy paani ugni ka mayl(u). Chunchal chupul boodh(i) ka khayl(u). Nuoun durvaajay, dusvaan dooaar(u). Boojh(u) ray giyani, eho beechaar(u). 1. Kuthta bukta soonta Soyee. Aap(u) beechaaray, su giyani hoyee. 1. Ruhaou. Dayhi maati, boalay paun(u). Boojh(u) ray giyani mooa haiy kaun. Mooyee soorut(i) baad(u) ahunkaar(u). Oh(u) na mooa, jo daykhunhaar(u). 2. Jaiy kaarun(i) tut(i) teeruth jaahi. Ruttan pdaruth ghut(i) hee maahi. Purrh(i) purrh)i) pundit(u) baad(u) vukhaanaiy. Bheetur(i) hoandi vust(u) na jaanaiy. 3. Huoun

na mooa, mayri mooyee blaayay. Oh(u) na mooa jo ruhiya smaayay. Kuhou Nanak Gur(i) Braham dikhaaya. Merta jaata nudr(i) na aaya. 4.4.

Word Meaning: Mayl(u) = combination. Chunchal(u) = fickle; unsettling. Chupal = cunning; crafty. Dusvaan Dooaar(u) = hidden tenth door (for spirituality). Boojh(u) = find out. 1. Kuthta = Bukta = explains; talks about. Aap(u) beechaaray = self-analysis. Pause. Paun = Guru's Shabad. Mooa = dead. Soorut(i) = awareness. Baad(u) = discussions to boost self-ego. Daykhunhaar(u) = the one who is watching. 2. Jaiy = for which. Tut(i) = banks of rivers. Ruttan Pdaruth = Waheguru's priceless Naam. Bheetur(i) = inside (the heart). Vust(u) = article (Naam). 3.
Houn = me; I. Blaayay = evil vices. Smaayay. = pervading. 4.4.

MEANING: A person who analyzes himself (as to what his origin is, and what the purpose of life is) becomes spiritually knowledgeable (Giyani). He then realizes that it is Waheguru, who is present in everybody, and it is He who talks, explains, and listens to (the prayers of the living beings). **Pause.** He also realizes that the human body comes into being by the combination of air, water, and fire (energy), in which the fickle and crafty wisdom plays its games. The body has nine visible doors and a hidden door called the "tenth door," which represents the spiritual state in which the mind becomes one with Waheguru. 1.
When an individual is connected with Satguru, all his desires, selfishness, and ego are eradicated, and only the (perishable) earthen-body is left with Guru's Shabad guiding it. The Giyani knows what has died in the body. He realizes that only the bad thinking and worthless debates, which further boost the ego of man, have died, but the Soul of Waheguru, present in the human body, has not died. 2. He further realizes that Waheguru's priceless Naam, for which people go to river banks and holy places, is actually present in the human heart. The pundits read the holy books and get into worthless debates (hoping to realize Waheguru), but they don't recognize that Waheguru is present in their own hearts (and that such debates are spiritually worthless). 3.
The Giyani also realizes that it is not the soul (a part of Waheguru that pervades everywhere) that dies; it is the evil vices that die. The Satguru "showed" me Waheguru, whom you never see dying, oh Nanak. 4.

ਗਉੜੀ ਮਹਲਾ 1 ਦਖਣੀ॥ ਸੁਣਿ ਸੁਣਿ ਬੂਝੈ ਮਾਨੈ ਨਾਉ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਆਪਿ ਭੁਲਾਏ ਠਉਰੁ ਨ ਠਾਉ॥ ਤੂੰ ਸਮਝਾਵਹਿ ਮੇਲਿ ਮਿਲਾਉ॥ 1॥ ਨਾਮੁ ਮਿਲੈ ਚਲੈ ਮੈ ਨਾਲਿ॥ ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਸਭ ਕਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਖੇਤੀ ਵਣਜੁ ਨਾਵੈ ਕੀ ਓਟ॥ ਪਾਪੁ ਪੁੰਨੁ ਬੀਜ ਕੀ ਪੋਟ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜੀਅ ਮਹਿ ਚੋਟ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੇ ਮਨਿ ਖੋਟ॥ 2॥ ਸਾਚੇ ਗੁਰ ਕੀ ਸਾਚੀ ਸੀਖ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਸਾਚੁ ਪਰੀਖ॥ ਜਲ ਪੁਰਾਇਨਿ ਰਸ ਕਮਲ ਪਰੀਖ॥ ਸਬਦਿ ਰਤੇ ਮੀਠੇ ਰਸ ਈਖ॥3॥ ਹੁਕਮਿ ਸੰਜੋਗੀ ਗੜਿ ਦਸ ਦੁਆਰ॥ ਪੰਚ ਵਸਹਿ ਮਿਲਿ ਜੋਤਿ ਅਪਾਰ॥ ਆਪਿ ਤੁਲੈ ਆਪੇ ਵਣਜਾਰ॥ ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ॥ 4॥5॥

Gaurri Mehla 1, Dukhni: Soon(i) soon(i) boojhaiy maanaiy Naoun. Taa kaiy sud bulihaaraiy jaaoun. Aap(i) bhoolaayay, tthaur(u) na tthaoun. Tu sumjhaaveh(i) mayl(i) milaaou. 1. Naam(u) milaiy chulaiy mein naal(i). Bin Naavaiy baandhi subh kaal(i). 1. Ruhaou. Khayti vunuj(i) Naavaiy kee oat. Paap(u) poonn(u) beej kee poat. Kaam kroadh, jea meh(i) choat. Naam visaar(i) chulay mun(i) khoat. 2. Saachay Gur kee Saachi seekh. Tun(u) mun(u) seetul(u) Saach(u) preekh. Jul pooraayin(i) rus kumal preekh. Shabad(i) ruttay meetthay rus eekh. 3. Huqam(i) sunjoagi, gurrh(i) dus dooaar. Punch vuseh(i) mil(i) Jot(i) Apaar. Aap(i) toolaiy Aapay vunjaar. Nanak Naam(i) svaarunhaar. 4.5.

Word Meaning: Dukhni = southerner (a subcategory of the Raag). Boojhaiy = comprehend. Sud = always. Bulihaaray = offer life (self). Tthaur(u) = shelter. Thaaoun = room. 1. Mein Naal(i) = accompanies me. Baandhi = in the grip of. Kaal(i) = death. Pause.

Khayti = farming. Vunuj = business. Oat = support. Paap(u) = sins. Poonn(u) = noble deeds. Beej Kee Poat = bag of seed. Jea = soul. Choat = hurt. Visaar(i) = forgetting. Khoat = treachery; dishonesty. 2.
Seekh = Advice. Seetul(u) = calm; peaceful. Preekh = evaluate; test. Jul Pooraayin = a clover-leaf-like plant which survives only in water. Eekh = sugarcane. 3.
Sunjogi = union (as per the Will of Waheguru). Gurrh(i) Dus Dooaar = fort with ten doors = human body; strong human mind. Punch = holy men. Jot(i) Apaar = Waheguru's light. Toolaiy = weighs; evaluates. Vunjaar = trader (in virtues). 4.
MEANING: I am glad to offer my life to those who listen to Waheguru's Naam and then comprehend it (get connected with Him). But those who are misled by Waheguru Himself find no shelter or room in the spiritual world. However, those who are guided by Waheguru are connected with the Guru, who in turn connects the devotees with Waheguru. 1.
Waheguru's Naam is one's real companion that accompanies him all the way to Waheguru. But all those without Waheguru's Naam are destined for spiritual death. Pause. It does not matter how one earns their living – by farming or doing some business – all are approved by Waheguru as long as they are done with honesty and with Waheguru's Naam in mind. But, ignoring Waheguru's Naam, the rituals people perform based on the belief that they are either noble or evil simply become a bag of seeds for their future life (which will also be full of lust and rage). Ignoring Waheguru's Naam, such people leave this world with a dishonest mind. 2. The True Guru imparts True advice. Those who evaluate and act on that have peace in their body and mind, and their minds bloom just like the way the *jul-pooraayin* and the lotus flower thrive in water. Those who are imbued in the Guru's Shabad are sweet like the juice of sugarcane. 3.
With Waheguru's Huqam of predestined union, the holy men (supreme devotees) are always connected with Waheguru, and live in the ten-door body, which they have fortified like a fort which cannot be attacked by any vile desire. Residing in the hearts of living beings, Waheguru Himself is the businessman and also the evaluator of their deeds. Waheguru's Naam adorns (purifies) the mind, oh Nanak! 4.5.

ਗਉੜੀ ਮਹਲਾ 1॥ ਜਾਤੋ ਜਾਇ ਕਹਾ ਤੇ ਆਵੈ॥ ਕਹ ਉਪਜੈ ਕਹ ਜਾਇ ਸਮਾਵੈ॥ ਕਿਉ ਬਾਧਿਓ ਕਿਉ ਮੁਕਤੀ ਪਾਵੈ॥ ਕਿਉ ਅਬਿਨਾਸੀ ਸਹਜਿ ਸਮਾਵੈ॥ 1॥ ਨਾਮੁ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ॥ ਨਰਹਰ ਨਾਮੁ ਨਰਹਰ ਨਿਹਕਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਸਹਜੇ ਆਵੈ ਸਹਜੇ ਜਾਇ॥ ਮਨ ਤੇ ਉਪਜੈ ਮਨ ਮਾਹਿ ਸਮਾਇ॥ ਗੁਰਮੁਖਿ ਮੁਕਤੋ ਬੰਧੁ ਨ ਪਾਇ॥ ਸਬਦੁ ਬੀਚਾਰਿ ਛੁਟੈ ਹਰਿ ਨਾਇ॥ 2॥ ਤਰਵਰ ਪੰਖੀ ਬਹੁ ਨਿਸਿ ਬਾਸੁ॥ ਸੁਖ ਦੁਖੀਆ ਮਨਿ ਮੋਹ ਵਿਣਾਸੁ॥ ਸਾਝ ਬਿਹਾਗ ਤਕਹਿ ਆਗਾਸੁ॥ ਦਹ ਦਿਸਿ ਧਾਵਹਿ ਕਰਮਿ ਲਿਖਿਆਸੁ॥ 3॥
(ਅੰਗ 153)॥ ਨਾਮ ਸੰਜੋਗੀ ਗੋਇਲਿ ਥਾਟੁ॥ ਕਾਮੁ ਕ੍ਰੋਧ ਫੂਟੈ ਬਿਖੁ ਮਾਟੁ॥ ਬਿਨੁ ਵਖਰ ਸੂਨੋ ਘਰੁ ਹਾਟੁ॥ ਗੁਰ ਮਿਲਿ ਖੋਲੇ ਬਜਰ ਕਪਾਟ॥ 4॥ ਸਾਧੁ ਮਿਲੈ ਪੂਰਬ ਸੰਜੋਗ॥ ਸਚਿ ਰਹਸੇ ਪੂਰੇ ਹਰਿ ਲੋਗ॥ ਮਨੁ ਤਨੁ ਦੇ ਲੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਇ॥ 5॥6॥
Gaurri Mehla 1: jaato jaayay, kuhaan tay aavaiy. Keh oopjaiy keh jaayay smaavaiy. Kiyoun baandhiyo, kiyoun mookti paavaiy. Kiyoun abinaashi sehj(i) smaavaiy. 1. Naam(u) ridaiy, Amrit(u) mookh(i) Naam(u). Nurhur Naam(u) Nurhur nihkaam(u). 1. Ruhaou. Sehjay aavaiy, sehjaiy jaayay. Mun tay oopjaiy mun maah(i) smaayay. Gurmukh(i) mookto; bundh(u) na paayay. Shabad beechaar(i) chhootaiy Hur(i) Naayay. 2. Turvur punkhi buhou nis(i) baas(u). Sookh dookhiya mun(i) moh vinaas(u). Saanjh bihaag tukeh(i) aagaas(u). Deh dis(i) dhaaveh(i) kerm(i) likhiyaas(u). 3.
(PAGE 153): Naam(u) sunjogi goyil(i) that(u). Kaam(u) krodh(u) phootaiy bikh(u) maat(u). Bin(u) vukkhur soono ghur(i) haat(u). Gur mil(i) khohlay bujur kupaat. 4. Sadh(u)

milaiy poorub sunjog. Sach(i) rehsay pooray Hur(i) loag. Mun(u) tun(u) day laiy sehj(i) soobhaayay. Nanak tin kaiy laagoun paayay. 5.6.

Word Meaning: Jaato Jaayay = (how to) find out. Baandhiyo = tied up; engrossed in desires (enjoyments). Abinaashi = immortal. Sehj = spiritual state above Maya. 1.

Nurhur = Waheguru. Nihkaam(u) = without any desires. Pause.

Sehjay = without any effort or warning. Oopjaiy = originates. Smaayay = get absorbed; disappears. Mookto = free from the bonds of desires. 2.

Turvur = tree. Punkhi = bird. Nis(i) = night. Vinaas(u) = destruction. Saanjh = evening. Bihaag = sunlight; morning. Dhaaveh(i) = fly away quickly. 3.

Naam Sunjogi = connected with Naam. Goyil(i) thaat = temporary setup. Phootaiy = breaks. Bikh(u) maat(u) = pot of poison. Vukkhur = merchandise. Soono = empty. Haat(u) = store. Bujur = rocky. Kupaat = doors. 4.

Sadh(u) = Guru. Poorub sunjog = predestined union. Rehsay = blissful. 5.

NOTE: A goyil is a grassy meadow along the river where people used to take their cattle for grazing when there was no food on their home farms due to drought or other factors. This was a short-term arrangement. Guru Sahib compares man's visit to the world to a goyil, which is a temporary shelter.

MEANING: An individual who has Waheguru's life-sustaining Naam in his heart and on his tongue becomes desireless like Waheguru. **Pause.**

How can we find where the desires (lust) come from, i.e., what their origin is, and where they get lost at the end? How man gets trapped by desires, and how he can attain and maintain the eternal spiritual state above the effects of Maya. 1.

(Answer): Lust originates naturally without any warning signs and goes away the same way. It originates in the mind and eventually disappears there (with spiritual advancement). The devotee of the Guru is free from such evil desires and does not become their prisoner. The devotee becomes free of desires when he recites Waheguru's Naam by pondering on the Guru's Shabad (and acting on it). 2.

Like the countless birds that take shelter in the trees at night and leave them for the sky in the morning (the man is also a short-time visitor in this world). Some of them enjoy comfort, while others face troubles. They suffer spiritual destruction (death) because of their attachment to Maya. As their luck (based on their deeds of previous life) dictates, they rush in every direction as time demands. 3.

Those who are connected with Waheguru's Naam think of their visit to the world as in a goyil. For them, the poisonous pot of lust and rage breaks into pieces. Without Waheguru's Naam, the heart is empty, like a store without any merchandise. But when they meet the Guru, He opens the rock-hard doors of their minds (enlightens their minds). 4. Individuals get connected with the Guru because they are predestined to do so based on their previous deeds. They are completely devoted to Waheguru, and being connected with Him, they are always blissful. They offer their bodies and minds to Waheguru and, in turn, attain a spiritual state above Maya through their love for Waheguru. (Guru) Nanak wishes to touch their feet. 5.6.

ਗਉੜੀ ਮਹਲਾ 1॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਾਇਆ ਮਹਿ ਚੀਤੁ॥ ਝੂਠ ਵਿਕਾਰਿ ਜਾਗੈ ਹਿਤ ਚੀਤੁ॥ ਪੂੰਜੀ ਪਾਪ ਲੋਭ ਕੀ ਕੀਤੁ॥ ਤਰਿ ਤਾਰੀ ਮਨਿ ਨਾਮੁ ਸੁਚੀਤੁ॥ 1॥ ਵਾਹੁ ਵਾਹੁ ਸਾਚੇ ਮੈ ਤੇਰੀ ਟੇਕ॥ ਹਉ ਪਾਪੀ ਤੂੰ ਨਿਰਮਲੁ ਏਕ॥ 1॥ ਰਹਾਉ॥ ਅਗਨਿ ਪਾਣੀ ਬੋਲੈ ਭੜਵਾਉ॥ ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਏਕੁ ਸੁਆਉ॥ ਦਿਸਟਿ ਵਿਕਾਰੀ ਨਹੀ ਭਉ ਭਾਉ॥ ਆਪੁ ਮਾਰੇ ਤਾ ਪਾਏ ਨਾਉ॥ 2॥ ਸਬਦਿ ਮਰੈ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ॥ ਬਿਨੁ ਮੂਏ ਕਿਉ ਪੂਰਾ ਹੋਇ॥ ਪਰਪੰਚਿ ਵਿਆਪਿ ਰਹਿਆ ਮਨੁ ਦੋਇ॥ ਥਿਰੁ ਨਾਰਾਇਣੁ ਕਰੇ ਸੁ ਹੋਇ॥ 3॥ ਬੋਹਿਥਿ

ਚੜਉ ਜਾ ਆਵੈ ਵਾਰੁ॥ ਠਾਕੇ ਬੋਹਿਥ ਦਰਗਹ ਮਾਰੁ॥ ਸਚੁ ਸਾਲਾਹੀ ਧੰਨੁ ਗੁਰਦੁਆਰੁ॥ ਨਾਨਕ ਦਰਿ ਘਰਿ ਏਕੰਕਾਰੁ॥ 4॥7॥

Gaurri Mehla 1: Kaam(u) kroadh(u), Maya meh(i) cheet(u). Jhootth vikaar(i) jaagaiy hit cheet(u). Poonji paap loabh kee keet(u). Tur(i) taari mun(i) Naam(u) soocheet(u). 1. Vaah(u), vaah(u) Saachay mein Tayri tayk. Houn paapi Tu nirmul(u) aik. 1. Ruhaou.

Ugun(i) paani boalaiy bhurrvaao. Jihva indari aik(u) sooaao. Disht(i) vikaari nuhi bhuou bhaao. Aap(u) maaray ta paayay Naoun. 2. Shabad(i) muraiy phir(i) mern(u) na hoyay. Bin mooyay kiyoun poora hoyay. Purpunch(i) viyaap(i) ruhiya mun(u) doyay. Thir(u) Narayan(u) kuray su hoyay. 3. Bohith(i) churroun ja aavaiy vaar(u). Tthaakay bohith Durgeh maar(u), Sach salaahi dhunn Gurdooaar(u). Nanak dur(i) ghur(i) Ekunkaar. 4.7.

Word Meaning: Cheet(u) = mind. Vikaar = evil deeds (or thoughts). Jaagaiy = is awake; sharp. Hit = for. Poonji = wealth. Tur(u) = a crude boat. Taari = boat. Soocheet = purifier of mind 1. Vaah(u) = praiseworthy. Tayk = support. Houn = I; me. Nirmul(u) = pure. Pause. Ugun(i) = fire; hot. Paani = water; cool. Bhurrvaao = foul words. Indari = senses. Sooaao = taste; character. Disht(i) = vision. Vikaari = evil. Bhaao = love; affection. Aap(u) Maaray = kill self(ishness). 2.

Mern(u) = (spiritual) death. Poora = complete; perfect. Purpunch(i) = made up of the five basic ingredients (world). Viyaap(i) = busy in. Doyay = duality (indecisiveness) of mind. Thir(u) = stable; eternal. 3.

Bohith = ship (to cross the sea of Maya). Tthaakay = restrained; prevented. Durgeh = Waheguru's Court. Maar = punishment. Dhunn = worthy of respect. 4.

MEANING: My mind is always occupied by the thoughts of lust, rage and Maya; and is sharp in lies and evil thoughts, oh my Waheguru. I have accumulated the wealth of sins and greed. (How can I swim across the sea of Maya with all these ignoble traits)? However, if I get Your Naam in my heart with Your benevolence, I can swim across the sea because Your Naam, which purifies the mind, will serve as a boat for me. 1.

You are great! You are great, oh Waheguru! I am a sinner, while You are pure and the purifier of mind (of sinners like me). Pause. I get fired up sometimes and become cool at other times; as a result, I use foul language. My tongue and all my other senses are busy satisfying their individual tastes. My vision is evil, and I have no fear or love for You. But, You Naam can be realized only if I kill my selfishness. 2.

If a man kills his desires with Guru's Shabad, he will not have the fear of death anymore, but he will not be perfect without killing his desires. The mind, that is engrossed in worldly affairs, is always in doubt (has misbeliefs), and wanders around. It can become stable only with Waheguru's kindness. 3.

I can jump onto the Guru-ship to cross the ocean of Maya whenever it is my turn (when He is kind to me), but if I am prevented from getting on the ship, I will be punished in Waheguru's Court (because of my bad qualities). Guru's door (shelter) is supreme. It is only in Guru's shelter that I can worship Waheguru. You can connect with Waheguru only at Guru's door, oh Nanak. 4.7.

ਗਉੜੀ ਮਹਲਾ 1॥ ਉਲਟਿਓ ਕਮਲੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰਿ॥ ਅੰਮ੍ਰਿਤ ਧਾਰ ਗਗਨਿ ਦਸ ਦੁਆਰਿ॥ ਤ੍ਰਿਭਵਣੁ ਬੇਧਿਆ ਆਪਿ ਮੁਰਾਰਿ॥ 1॥ ਰੇ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ॥ ਮਨਿ ਮਾਨਿਐ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ॥1॥ ਰਹਾਉ॥ ਜਨਮੁ ਜੀਤਿ ਮਰਣਿ ਮਨੁ ਮਾਨਿਆ॥ ਆਪਿ ਮੂਆ ਮਨੁ ਮਨ ਤੇ ਜਾਨਿਆ॥ ਨਜਰਿ ਭਈ ਘਰੁ ਘਰ ਤੇ ਜਾਨਿਆ॥ 2॥ ਜਤੁ ਸਤੁ ਤੀਰਥੁ ਮਜਨੁ ਨਾਮਿ॥ ਅਧਿਕ ਬਿਥਾਰੁ ਕਰਉ ਕਿਸੁ ਕਾਮਿ॥ ਨਰ ਨਾਰਾਇਣ ਅੰਤਰਜਾਮਿ॥ 3॥ ਆਨ ਮਾਨਉ ਤਉ ਪਰ ਘਰ ਜਾਉ॥ ਕਿਸੁ ਜਾਚਉ ਨਾਹੀ ਕੋ ਥਾਉ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ॥ 4॥8॥

Gaurri Mehla 1: Ooltiyo kumul(u) Braham beechaar(i). Amrit dhaar guggan(i) dus dooaar(i). Tirbhuvun(u) baydhiya aap(i) Moorar(i). Ray mun mayray bherm(u) na keejaiy. Mun maaniyaiy Amrit rus(u) peejaiy. 1. Ruhaou. Junum(u) jeet(i) mern(i) mun maaniya. Aap(i) mooa, mun(u) mun tay jaaniya. Nujar(i) bhuyee, ghur(u) ghur tay jaaniya. 2. Jut(u) sat(u) teeruth mujun(u) Naam(i). Adhik bithaar(u) kuroun kis(u) kaam(i). Nur Narayan untarjaam(i). 3. Aan munoun tuou pur ghur jaaoun. Kis(u) jaachoun naahi ko thaaoun. Nanak Gurmut(i) sehj(i) smaaoun. 4.8.

Word Meaning: Ooltiyo = turned upside down. Kumal(u) = lotus (heart). Dhaar = stream. Guggan(i) = sky; brain. Dus Dooaar(i) = tenth door (spiritual state of high awareness). Tirbhuvun(u) = three-layered universe. Bhaydhiya = pierced; stitched to. Moorar(i) = Waheguru. 1. Bherm(u) = misgivings. Maaniyaiy = acknowledge; have faith. Pause. Junum jeet(i) = Winning over life (having achieved the objective of human life. Aap(i) = self. Ghur(u) = home; heart. Jaaniya = recognized; realized. 2. Jut(u) = celibacy. Sat(u) = high morals. Mujun(u) = bathe (in holy waters). Adhik = more. Bithaar(u) = expansion. Kis(u) Kaam(i) = for what? Nur Narayan = Waheguru. Untarjaam(i) = omniscient. 3.
Aan = someone else. Jaachoun = wish for. Sehj(i) = spiritual state of bliss. 4.

MEANING: Do not have any misgivings (about Waheguru), oh my mind. When you have faith in Him, you will enjoy the taste of His life-sustaining Naam. **Pause.**
When I pondered on Waheguru (recited His Naam with full faith) my mind turned around (away from Maya and towards Waheguru), and a thin stream of Naam-Amrit began to drop onto my brain converting it into the Tenth door (the spiritual state of enlightenment and bliss), and I realized that the whole universe is stitched to Him i.e. Waheguru is omnipresent. 1.
(On attaining this spiritual state), I have achieved the objective of human life, and all the worldly desires (and selfishness) are dead from my mind now, and my mind has realized its real objective. With the kind sight of Waheguru, my heart has realized its real home (Waheguru). 2.
Waheguru's Naam is everything for me now, and as a result, all my senses are under my control. I have acquired noble qualities, and I do not need any pilgrimage; in fact, any show of such rituals is worthless now. Waheguru is omniscient, and He is not impressed with such a show of rituals. 3. If I bring faith to someone else, I am knocking at some stranger's door. There is no other place which I can wish for. I can attain the state of bliss with Guru's advice, oh Nanak. 4.8.

ਗਉੜੀ ਮਹਲਾ 1॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਮਰਨੁ ਦਿਖਾਏ॥ ਮਰਣ ਰਹਣ ਰਸੁ ਅੰਤਰਿ ਭਾਏ॥ ਗਰਬੁ ਨਿਵਾਰਿ ਗਗਨ ਪੁਰੁ ਪਾਏ॥ 1॥ ਮਰਨੁ ਲਿਖਾਇ ਆਏ ਨਹੀ ਰਹਣਾ॥ ਹਰਿ ਜਪਿ ਜਾਪਿ ਰਹਨੁ ਹਰਿ ਸਰਣਾ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਦੁਬਿਧਾ ਭਾਗੈ॥ ਕਮਲੁ ਬਿਗਾਸਿ ਮਨੁ ਹਰਿ ਪ੍ਰਭੁ ਲਾਗੈ॥ ਜੀਵਤੁ ਮਰੈ ਮਹਾ ਰਸੁ ਆਗੈ॥ 2॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚ ਸੰਜਮਿ ਸੂਚਾ॥ ਗੁਰ ਕੀ ਪਉੜੀ ਊਚੋ ਊਚਾ॥ ਕਰਮਿ ਮਿਲੈ ਜਮ ਕਾ ਭਉ ਮੂਚਾ॥ 3॥ ਗੁਰਿ ਮਿਲਿਐ ਮਿਲਿ ਅੰਕਿ ਸਮਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਘਰੁ ਮਹਲੁ ਦਿਖਾਇਆ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਆ॥ 4॥9॥

Gaurri Mehla 1: Satgur(u) milaiy su mern(u) dikhaayay. Mern rehn rus(u) untar(i) bhaayay. Gerb(u) nivaar(i) guggun pur(u) paayay. 1. Mern(u) likhaayay aayay, nuhi rehna. Hur(i) jup(i) jaap(i) rehn(u) Hur(i) sherna. 1. Ruhaou. Satgur(i) milaiy ta doobidha bhaagaiy. Kumul(u) bigaas(i) mun(u) Hur Prubh(u) laagaiy. Jeevut(u) muraiy, muha rus(u) aagaiy. 2. Satgur(u) miliyaiyn sach sunjum(i) soocha. Gur kee paurri oocho oocha. Kerm(i) milaiy Jum ka bhuou moocha. 3. Gur(i) miliyaiyn mil(i) unk(i) smaaya. Ker(i) kirpa ghur(u) Mehl(u) dikhaaya. Nanak haumein maar(i) milaaya. 4.9.

Word Meaning: Mern(u) = death (from Maya). Rus(u) =essence; sweet taste. Bhaayay = is liked. Gerb(u) = ego. Guggan Pur = city in the sky (union with Waheguru). 1. Doobhidha = duality; misgivings. Kumul Bigaas(i) = blooming of the heart. 2. Sunjum(i) = control on senses. Soocha = clean (no evil attribute). Moocha= over; ended. 3. Unk(i) = heart. Smaaya = merged into. Mehl = Waheguru's residence. 4.
MEANING: Everybody has to die (this is the law of Waheguru), and nobody stays here forever. However, by reciting Waheguru's Naam, one can find eternal life (become immortal) in the Guru's shelter. **Pause.** If one can connect with Satguru, He "shows" the death of desires (attachments to Maya) (and makes one realize this death). One enjoys the bliss of life after such death. He overcomes his ego and becomes one with Waheguru. 1. When one is connected with Satguru, the duality of his mind is (all his misgivings are) dispelled, and his mind is attached with Waheguru, and the lotus of his heart blooms. Thus, even though he leads his normal life, his mind is dead as far as Maya is concerned, and he experiences the great bliss of such a life. 2. When one is connected with Satguru, he acquires Truth (realizes God), has control over his senses, and is clean (pious). With the ladder of Guru's Shabad, he rises higher and higher (in spirituality). But such a spiritual state can be attained only by the Guru's grace, and the fear of death for the individual ends. 3. On connecting with Him, the Guru eradicates the ego of the individual, and "shows" him Waheguru's Residence (connects him with Waheguru) and the individual becomes a part of Waheguru's body (merges into Him), oh Nanak. 4.9.

(ਅੰਗ 154)॥ ਗਉੜੀ ਮਹਲਾ 1॥ ਕਿਰਤੁ ਪਇਆ ਨਹ ਮੇਟੈ ਕੋਇ॥ ਕਿਆ ਜਾਣਾ ਕਿਆ ਆਗੈ ਹੋਇ॥ ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੋਈ ਹੂਆ॥ ਅਵਰੁ ਨ ਕਰਣੈ ਵਾਲਾ ਦੂਆ॥ 1॥ ਨਾ ਜਾਣਾ ਕਰਮ ਕੇਵਡ ਤੇਰੀ ਦਾਤਿ॥ ਕਰਮੁ ਧਰਮੁ ਤੇਰੇ ਨਾਮ ਕੀ ਜਾਤਿ॥ 1॥ਰਹਾਉ॥ ਤੂ ਏਵਡੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ॥ ਤੋਟਿ ਨਾਹੀ ਤੁਧੁ ਭਗਤਿ ਭੰਡਾਰ॥ ਕੀਆ ਗਰਬੁ ਨ ਆਵੈ ਰਾਸਿ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ॥2॥ ਤੂ ਮਾਰਿ ਜੀਵਾਲਹਿ ਬਖਸਿ ਮਿਲਾਇਹਿ॥ ਜਿਉ ਭਾਵੇ ਤਿਉ ਨਾਮੁ ਜਪਾਇਹਿ॥ ਤੂੰ ਦਾਨਾ ਬੀਨਾ ਸਾਚਾ ਸਿਰਿ ਮੇਰੈ॥ ਗੁਰਮਤਿ ਦੇਇ ਭਰੋਸੈ ਤੇਰੇ॥ 3॥ ਤਨ ਮਹਿ ਮੈਲੁ ਨਾਹੀ ਮਨੁ ਰਾਤਾ॥ ਗੁਰ ਬਚਨੀ ਸਚੁ ਸਬਦਿ ਪਛਾਤਾ॥ ਤੇਰਾ ਤਾਣੁ ਨਾਮ ਕੀ ਵਡਿਆਈ॥ ਨਾਨਕ ਰਹਣਾ ਭਗਤਿ ਸਰਣਾਈ॥ 4॥10॥

(PAGE 154): Gaurri Mehla 1: Kirt(u) puyya neh maytaiy koyay. Kiya jaana, kiya aagaiy hoyay. Jo Tis(u) bhaana soyee hooa. Uver(u) na kernaiy waala dooa. 1. Na jaana kerm, kayvud Tayri daat(i). Kerm(u) dherm(u) Tayray Naam kee jaat(i). 1. Ruhaou. Tu aivud(u) Daata dayvunhaar(u). Toat(i) naahi Toodh(u) bhugat(i) bhundaar. Keeya gerb(u) na aavaiy raas(i). Jeeo pind(u) subh(u) Tayraiy paas(i). 2. Tu maar(i) jeevaaleh(i) bukhsh(i) milaayaiyn. Jiyoun bhaavay tiyoun Naam(u) jupaayay. Tu daana beena Saacha sir(i) mayraiy. Gurmut(i) dayay bhrosaiy Tayray. 3. Tun meh(i) maiyl(u) naahi, mun(u) raata. Gur Buchuni Sach(u) Shabad(i) puchhaata. Tayra taan(u) Naam kee vudiyaayee. Nanak rehna bhugat(i) shernaayee. 4.10.
Word Meaning: Kirt(u) = past deeds. Maytaiy = erase; obliterate. Aagaiy = in future. Bhaana = liked. Uver(u) = other. 1. Kerm(u) = deeds. Kayvud = how big. Daat(i) = largesse. Dherm = expected good behaviour. Jaat(i) = production. Ruhaou. Toat(i) = shortage. Bhundaar = treasure. Gerb(u) = conceit. Raas(i) = suitable. 2. Bukhsh(i) = forgive. Bhaavi = as per (Your) liking. Daana Beena = donor and know-all. Sir(i) Mayraiy = I am under Your care. Bhrosaiy = faith. 3. Tun = body. Maiyl(u) = filth of evil thoughts. Raata = imbued. Puchhata = recognized; realized. Taan(u) = force; power. Vudiyaayee = greatness. 4.
MEANING: Nobody can obliterate the effects of the past deeds (with his own efforts). I have no idea what will happen in my future life. Only that will happen which Waheguru likes; no one else can influence the future. 1.

I am not proud of my past deeds, (but You are very kind, and disregarding our evil deeds, You bestow unlimited gifts on us), and I am nobody to evaluate Your blessings on me, oh my kind Waheguru! Your Naam is the origin (source) of all noble deeds and the expected moral behaviour. (But my objective is Your Naam, and not the noble deeds and morality). Pause. You are a great provider, and there is never a shortage of the gift of worship in Your treasures, oh Waheguru! Someone's ego (of his deeds, or of his religiosity) does not help him because you have the account of the soul and the body of everyone (their thoughts and deeds). 2.
You can forgive anyone, kill his worldly desires, give him a new life and then connect him with Yourself. You can make him recite Your Naam as You please. You are the provider, and You know everything about me; (I have no worries because) I am under Your great care, oh Waheguru. You guide me through the Guru, and I lead my life with full faith in You (I am dependent on You). 3.
Now, my mind is fully imbued in Your love, and my body has no filth (of ignoble deeds). I have realized the Truth (Waheguru) through the Guru's Word, the Guru's Shabad. You are the source of my energy, and Your Naam is my praise (source of my honour). I live in the shelter of Waheguru's worship, oh Nanak. 4.10.

ਗਉੜੀ ਮਹਲਾ 1॥ ਜਿਨਿ ਅਕਥੁ ਕਹਾਇਆ ਅਪਿਓ ਪੀਆਇਆ॥ ਅਨ ਭੈ ਵਿਸਰੈ ਨਾਮਿ ਸਮਾਇਆ॥ 1॥ ਕਿਆ ਡਰੀਐ ਡਰੁ ਡਰਹਿ ਸਮਾਨਾ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਨਰ ਰਾਮੁ ਰਿਦੈ ਹਰਿ ਰਾਸਿ॥ ਸਹਜਿ ਸੁਭਾਇ ਮਿਲੇ ਸਾਬਾਸਿ॥ 2॥ ਜਾਹਿ ਸਵਾਰੈ ਸਾਝ ਬਿਆਲ॥ ਇਤ ਉਤ ਮਨਮੁਖ ਬਾਧੇ ਕਾਲ॥ 3॥ ਅਹਿਨਿਸਿ ਰਾਮੁ ਰਿਦੈ ਸੇ ਪੂਰੇ॥ ਨਾਨਕ ਰਾਮ ਮਿਲੇ ਭ੍ਰਮ ਦੂਰੇ॥ 4॥11॥
Gaurri Mehla 1: Jin(i) Akuth(u) kuhaaya, Apiyo peeyaaya. Un bhaiy visraiy Naam(i) smaaya. 1. Kiya deriyaiy der(u) dereh(i) smaana. Pooray Gur kaiy Shabad(i) puchhaana. 1. Pause. Jis(u) nur Ram(u) ridaiy Hur(i) raas(i). Sehj(i) soobhaayay milay shabaash(i). 2. Jaaheh(i) suvaaraiy saanjh biyaal. It oot munmukh baandhay kaal. Ehinis(i) Ram(u) ridaiy say pooray. Nanak Ram milay bherm dooray. 4.11.
Word Meaning: Akuth(u) = indescribable (Waheguru). Apiyo = which is not easily accessible for drinking (Naam-Amrit). Un = others. Visraiy = forgotten. Smaaya = got absorbed into. 1. Der(u) = worldly fears (worries). Dereh(i) = in the fear of Waheguru. Pause.
Raas(i) = wealth. Sehj Soobhaayay = in the blissful spiritual state. Shaabaash(i) = praise. Svaaraiy = svaalaiy = puts to sleep. Sanjh = evening. Biyaal = early morning. It oot = here and there (everywhere). Kaal = death. 3.
Ehinis(i) = day and night. Pooray = complete; perfect. Bherm = misgivings. 4.
MEANING: Once one realizes (gets connected with Waheguru) through the Perfect Guru's Shabad, he is not afraid of anything else because all the worldly fears (worries) are soaked (destroyed) by his faith in Waheguru. **Pause.** Whosoever recites Waheguru's Naam (drinks the Naam-Amrit) himself, and inspires others to do the same, is fully absorbed in Waheguru's Naam, and all his worldly fears (worries) are eradicated. 1. A man who has Waheguru's Naam in his heart and has made it his wealth attains the spiritual state of blissfulness and wins Waheguru's praise with his love for Him. 2. On the other hand, if Waheguru puts an individual into sleep day and night (makes him unaware of Waheguru because of his indulgence in Maya), he becomes a prisoner of (spiritual) death everywhere. 3.
Those who harbour Waheguru's Naam in their heart day and night are complete or perfect (free from all evil deeds and thoughts), and they get connected with Waheguru as all their misgivings are dispelled, oh Nanak. 4.11.

ਗਉੜੀ ਮਹਲਾ 1॥ ਜਨਮਿ ਮਰੈ ਤ੍ਰੈ ਗੁਣ ਹਿਤਕਾਰੁ॥ ਚਾਰੇ ਬੇਦ ਕਥਹਿ ਆਕਾਰੁ॥ ਤੀਨਿ ਅਵਸਥਾ ਕਹਹਿ ਵਖਿਆਨੁ॥ ਤੁਰੀ ਆਵਸਥਾ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਜਾਨੁ॥ 1॥ ਰਾਮ ਭਗਤਿ ਗੁਰ ਸੇਵਾ ਤਰਣਾ॥ ਬਾਹੁੜਿ ਜਨਮੁ ਨ ਹੋਇ ਹੈ ਮਰਣਾ॥ 1॥ ਰਹਾਉ॥ ਚਾਰਿ ਪਦਾਰਥ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਪੰਡਿਤ ਮੁਖਿ ਸੋਈ॥ ਬਿਨੁ ਗੁਰ ਅਰਥੁ ਬੀਚਾਰੁ ਨ ਪਾਇਆ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਭਗਤਿ ਹਰਿ ਪਾਇਆ॥ 2॥ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਆਨੰਦੁ॥ ਗੁਰਮਤਿ ਪਾਏ ਪਰਮਾਨੰਦੁ॥ 3॥ ਜਿਨਿ ਪਾਇਆ ਗੁਰਿ ਦੇਖਿ ਦਿਖਾਇਆ॥ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਬੁਝਾਇਆ॥ ਦੀਨਾ ਨਾਥੁ ਸਰਬ ਸੁਖਦਾਤਾ॥ ਨਾਨਕ ਹਰਿ ਚਰਣੀ ਮਨੁ ਰਾਤਾ॥ 4॥12॥

Gaurri Mehla 1: Junum(i) muraiy traiy goon hitkaar(u). Chaaray Bayd kutheh(i) aakaar(u). Teen(i) avustha kuheh(i) vukhiyaan(u). Toori Avustha Satgur tay Hur(i) jaan(u). 1. Ram bhugut(i) Gur sayva turna. Bahoorr(i) junum(u) na hoyay, haiy merna. 1. Ruhaou. Chaar(i) pdaruth kuhaiy subh(u) koyee. Simrit Shast pundit mookh(i) soyee. Bin(u) Gur urth(u) beechaar(u) na paaya. Mookut(i) pdaruth(u) bhugut(i) Hur(i) paaya. 2. Ja kaiy hirdaiy vusiya Hur(i) soyee. Gurmukh(i) bhugut(i) praaput(i) hoyee. Hur(i) kee bhugut(i) mookut(i) aanund(u). Gurmut(i) paayay Permanund(u). 3. Jin(i) paaya Gur(i) daykh(i) dikhaaya. Aasa maah(i) niraas(u) boojhaaya. Deena Nath(u) serb Sookhdaata. Nanak Hur(i) Churni mun(u) raata. 4.12.

Word Meaning: Traiy Goon = the accepted effects of Maya – state of low awareness (misgivings, confusion, low self-esteem); state of average awareness (less confusion, average self-esteem); and state of higher awareness (individual is more knowledgeable, has higher self-esteem). However, these states are not permanent for an individual; they keep changing with circumstances. Hitkaar = in love with. Aakaar(u) = characteristics. Avustha = situation. Vukhiyaan = explain. Toori Avustha = spiritual state above the three effects of Maya. It is also called the Fourth State. 1.

Ram = Waheguru. Turna = swim across the sea of Maya. Bahoorr(i) = again. Pause. Chaar Pdaruth = wealth; high morality; wishes (success); and salvation. Simrit Shast = Hindu granths. Urth(u) = meaning; objective. Mookut(i) Pdaruth = salvation. 2. Soyee = that (Waheguru). Praaput(i) = acquirement. Permanund = supreme bliss (union with Waheguru). 3.

Aasa = hopes; desires. Niraasa = above the worldly desires. Boojhaaya = explained; illustrated. Deena Nath(u) = Lord of the powerless (weak). Raata = imbued. 4.

MEANING: From birth to death, the man leads his life in love with (under the influence of) the three effects of Maya, the characteristics of which are explained by all four Vedas as they explain the three situations of influence of Maya. The Fourth State (above the effects of Maya) is explained by Satguru only, which is attained by connecting with God. 1. One swims across the sea of Maya by worshipping Waheguru in the shelter of the Guru, after which one never gets into the birth-death-birth cycle. Pause. Everybody, including the Simritis, the Shastras and the pundits (learned persons), talks about the four special (desired) objects – wealth, high morality, wishes (success), and salvation – but, without the Guru, one does not understand the real meaning and the objective of life. (The Guru explains) that salvation can be achieved only by worshipping Waheguru. 2.

Waheguru's worship can be acquired only by taking shelter of the Guru when Waheguru starts to dwell in the heart of the devotee. Waheguru's worship frees the individual from the bonds of Maya, and the devotee experiences a state of bliss. With Guru's advice, one enjoys supreme bliss (union with Waheguru). 3.

The Guru, who is "one" with Waheguru and has "seen" Him, "shows" Waheguru to the devotees too and shows them how to lead a desire-free life in a world where everyone has many wishes (while living in a family). Waheguru is the Lord of all the humble and powerless,

and is the source of all comfort. My mind is imbued with love for His feet (for His Naam), oh Nanak. 4.12.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1॥ ਅੰਮ੍ਰਿਤ ਕਾਇਆ ਰਹੈ ਸੁਖਾਲੀ ਬਾਜੀ ਇਹੁ ਸੰਸਾਰੋ॥ ਲਬੁ ਲੋਭੁ ਮੁਚੁ ਕੂੜੁ ਕਮਾਵਹਿ ਬਹੁਤੁ ਉਠਾਵਹਿ ਭਾਰੋ॥ ਤੂੰ ਕਾਇਆ ਮੈ ਰੁਲਦੀ ਦੇਖੀ ਜਿਉ ਧਰ ਉਪਰਿ ਛਾਰੋ॥ 1॥ ਸੁਣਿ ਸੁਣਿ ਸਿਖ ਹਮਾਰੀ॥ ਸੁਕ੍ਰਿਤੁ ਕੀਤਾ ਰਹਸੀ ਮੇਰੇ ਜੀਅੜੇ ਬਹੁੜਿ ਨ ਆਵੈ ਵਾਰੀ॥1॥ ਰਹਾਉ॥
(ਅੰਗ 155)॥ ਹਉ ਤੁਧੁ ਆਖਾ ਮੇਰੀ ਕਾਇਆ ਤੂ ਸਣਿ ਸਿਖ ਹਮਾਰੀ॥ ਨਿੰਦਾ ਚਿੰਦਾ ਕਰਹਿ ਪਰਾਈ ਝੂਠੀ ਲਾਇਤਬਾਰੀ॥ ਵੇਲਿ ਪਰਾਈ ਜੋਹਹਿ ਜੀਅੜੇ ਕਰਹਿ ਚੋਰੀ ਬੁਰਿਆਰੀ॥ ਹੰਸੁ ਚਲਿਆ ਤੂੰ ਪਿਛੈ ਰਹੀਏਹਿ ਛੁਟੜਿ ਹੋਈਅਹਿ ਨਾਰੀ॥ 2॥ ਤੂ ਕਾਇਆ ਰਹੀਅਹਿ ਸੁਪਨੰਤਰਿ ਤੁਧੁ ਕਿਆ ਕਰਮ ਕਮਾਇਆ॥ ਕਰਿ ਚੋਰੀ ਮੈ ਜਾ ਕਿਛੁ ਲੀਆ ਤਾ ਮਨਿ ਭਲਾ ਭਾਇਆ॥ ਹਲਤਿ ਨ ਸੋਭਾ ਪਲਤਿ ਨ ਢੋਈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥ 3॥ ਹਉ ਖਰੀ ਦੁਹੇਲੀ ਹੋਈ ਬਾਬਾ ਨਾਨਕ ਮੇਰੀ ਬਾਤ ਨ ਪੁਛੈ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਤਾਜੀ ਤੁਰਕੀ ਸੁਇਨਾ ਰੁਪਾ ਕਪੜ ਕੇਰੇ ਭਾਰਾ॥ ਕਿਸ ਹੀ ਨਾਲਿ ਨ ਚਲੇ ਨਾਨਕ ਝੜਿ ਝੜਿ ਪਏ ਗਵਾਰਾ॥ ਕੂਜਾ ਮੇਵਾ ਮੈ ਸਭ ਕਿਛੁ ਚਾਖਿਆ ਇਕੁ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ॥ 4॥ ਦੇ ਦੇ ਨੀਵ ਦਿਵਾਲ ਉਸਾਰੀ ਭਸਮੰਦਰ ਕੀ ਢੇਰੀ॥ ਸੰਚੇ ਸੰਚਿ ਨ ਦੇਈ ਕਿਸ ਹੀ ਅੰਧੁ ਜਾਣੈ ਸਭ ਮੇਰੀ॥ ਸੋਇਨ ਲੰਕਾ ਸੋਇਨ ਮਾੜੀ ਸੰਪੈ ਕਿਸੈ ਨ ਕੇਰੀ॥ 5॥ਸੁਣਿ ਮੂਰਖ ਮਨੁ ਅਜਾਣਾ॥ ਹੋਗੁ ਤਿਸੈ ਕਾ ਭਾਣਾ॥1॥ ਰਹਾਉ॥ ਸਾਹੁ ਹਮਾਰਾ ਠਾਕੁਰੁ ਭਾਰਾ ਹਮ ਤਿਸ ਕੇ ਵਣਜਾਰੇ॥ ਜੀਉ ਪਿੰਡੁ ਸਭ ਰਾਸਿ ਤਿਸੈ ਕੀ ਮਾਰਿ ਆਪੇ ਜੀਵਾਲੇ॥ 6॥1॥13॥

Gaurri Chayti Mehla 1: Amrit kayaan ruhaiy sookhaali, baaji eho sunsaaro. Lub(u), loabh(u), mooch(u) koorr(u) kmaaveh(i), buhout(u) ootthaveh(i) bhaaro. Tu kaayaan mein rooldi daykhi jiyoun dhur ooper(i) chhaaro. Soon(i), soon(i), sikh humaari. Sookirt(u) keeta rehsi mayray jeaurray, buhourr(i) na aavaiy vaari. 1. Ruhaou.

(PAGE 155): Huoun toodh(u) aakhaan mayri kaayaan, tu soon(i) sikh humaari. Ninda chinda kureh(i) puraayee, jhootthi laitbaari. Vayl(i) puraayee joheh(i) jeaurray, kureh(i) chori buriyaari. Huns(u) chuliya tu pichhaiy ruhiyeh(i), chhootturr hoyiyeh(i) naari. 2. Tu kaayaan ruhiyeh(i) soopnuntar(i) ,toodh(u) kiya kerm kmaaya. Kur(i) chori, mein ja kichh(u) leeya, ta mun(i) bhulaa bhaaya. Hult(i) na sobha, pult(i) dhoyee, ehila junum(u) guvaayaa. 3. Huoun khuri doohayli hoyee, Baba Nanak, mayri baat na poochhaiy koyee. 1. Ruhaou. Taaji Toorki, soyina roopa, kuppurr kayray bhaara. Kis hee naal(i) na chullay Nanak, jhurr(i) jhurr(i) puyay guvaara. Kooja mayva, mein subh kichh(u) chaakhiya, ikk Amrit Naam Toomhara. 4. Day, day neev divaal oosaari, bhus mundar kee dhayri, Sunchay sunch(i) na dayee kis hee, undh(u) jaanaiy subh mayri. Soyin Lunka, soyin maarri, sumpaiy kisaiy na kayri. 5. Soon(i) moorukh mun(u) ajaana. Hoag(u) Tisaiy ka bhaana. 1. Ruhaou. Shah(u) humaara Tthaakur(u) bhaara, hum Tis kay vunjaaray. Jeeo pind(u) subh raas(i) Tisaiy kee, maar(i) aapay jeevaaly. 6.1.13.

NOTE: The number: 6.1.13. implies that this holy Shabad has 6 stanzas, it the first (1) Shabad of Raag Gaurri Chayti, and there are 13 Shabads of Mehla 1 so far.

Word Meaning: Amrit = immortal. Kaayaan = human body. Sookhaali = in comfort. Baaji = game; drama. Lub(u) = greed for eating. Mooch(u) = much; big. Koorr(i) = falsehood (lies; dishonesty etc). Bhaaro = weight (of evil deeds). Rooldi = degraded; disgraced. Chhaaro = dust. 1. Sikh = advice. Sookirt(u) = noble deeds. Rehsi = accompany you. Buhourr(i) = again. Aavaiy vaari = get opportunity. Pause. Ninda = malicious criticism; vilification. Chinda = think about. Puraayee = of others. Laitbaari = which causes loss of trust (back biting). Vayl(i) = vine; woman (just like vines which need some support to grow tall, women also need support of men to grow). Joheh(i) = watch; keep an evil eye on. Booriyaari = evil deeds. Huns(u) = soul. Chhootturr(i) = a woman condemned by (separated from) her husband. 2.

Soopnuntar(i) = in dreams (asleep); unaware. Kerm = deeds. Bhula Bhayaa = liked it. Hult(i) = this world (present life). Sobha = praise. Pult(i) = (in) next world.
Dhoyee = shelter. Ehila = valuable. Guvaaya = wasted. 3.
Khuri = very much. Doohayli = in discomfort. Baat = care about. Pause.
Taaji = horse. Toorki = from Iraq. Roopa = silver. Jhurr(i) = drop. Guvaara = oh, fool. Kooja = crystalized sugar. Mayva = fruit. Chaakhiya = tasted. 4.
Neev = foundation. Divaal = wall; mansion. Bhus = ash; rubble. Dhayri = pile. Sunchay = treasure. Sunch(i) = accumulate. Sumpaiy = wealth. 5.
Ajaana = child; ignorant. Hoag(u) = will happen. Bhaana = Will. Pause.
Shah(u) = king. Tthaakur(u) = Lord. Vunjaaray = traders. Jeeo = life. Pind(u) = body. Raas(i) = capital; ownership; property. 6.

MEANING: The man thinks that his body is going to live forever, so life should be lived in comfort. He does not realize that, like a drama, it has a short life span. To enjoy all comforts, it (human body) has a big greed to eat (gluttony), and greed of all other kinds, due to which it engages in lies and dishonesty, as a result of which it carries a big burden of evil deeds. But, oh my greedy body, I have seen many like you, who are disgraced to ashes on the earth (suffer humiliation). 1. Listen to the advice carefully, oh my body; only the noble deeds will stay with you, and you may not get this chance (human life) again (to elevate your spiritual state). Pause.
I am telling you, oh my body, to listen carefully to my advice. You are engaged in vilifying others, and because of such lies, you are losing your trustworthiness. You watch other women with evil thoughts in your mind, and commit thefts and other evil deeds. When the soul leaves you, you will be left alone, just like a woman who has been condemned by her husband. 2. My body (soul), you have been in dreams so far (asleep from reality) and do not realize what kind of (despicable) deeds you have committed. If I stole some stuff and brought it home, you liked it. Because of such evil deeds, you are not earning any praise in this world, and there will be no shelter for you in the next world; you are wasting your invaluable human life. 3.
I am suffering badly, and there is no one to enquire (worry) about me, oh Nanak. Pause.
You want Iraqi horses, gold and silver jewellery, and a lot of (beautiful clothes), but (you do not realize) that none of such things accompany you after death, and everything gets dropped (is left behind) here, oh my foolish body (soul). I have tasted the sweet crystallized sugar and different fruits, but the sweetest of all is Your Amrit-Naam, oh Waheguru. 4.
The man builds mansions on strong foundations, but they become a pile of ash (rubble) with time. He accumulates treasures of wealth, and the blind (ignorant) man thinks that all of that belongs to him (forever), so he does not share with anyone else. (He does not realize that even the powerful rulers like Ravan (of Lanka), who had his palaces of gold - and in fact, the whole country of gold - left empty-handed (and you are not special, oh my body). 5.
Listen to me, my foolish and ignorant mind, only the Will of Waheguru shall prevail. Pause.
The Lord is like an immensely rich money-lord (Who owns the treasures of Naam), and we are the traders (of His Naam). Our soul and body are His property; He can kill us and give new life again, oh Nanak. 6.1.13.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1॥ ਅਵਰਿ ਪੰਚ ਹਮ ਏਕ ਜਨਾ ਕਿਉ ਰਾਖਉ ਘਰ ਬਾਰੁ ਮਨਾ॥ ਮਾਰਹਿ ਲੂਟਹਿ ਨੀਤ ਨੀਤ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ ਜਨਾ॥ 1॥ ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਉਚਰੁ ਮਨਾ॥ ਅਗੈ ਜਮ ਦਲੁ ਬਿਖਮੁ ਘਨਾ॥ 1॥ ਰਹਾਉ॥ ਉਸਾਰਿ ਮੜੋਲੀ ਰਾਖੈ ਦੁਆਰਾ ਭੀਤਰਿ ਬੈਠੀ ਸਾ ਧਨਾ॥ ਅੰਮ੍ਰਿਤ ਕੇਲ ਕਰੇ ਨਿਤ ਕਾਮਣਿ ਅਵਰਿ ਲੁਟਨਿ ਸੁ ਪੰਚ ਜਨਾ॥ 2॥ ਢਾਹਿ ਮੜੋਲੀ ਲੂਟਿਆ ਦੇਹੁਰਾ ਸਾ ਧਨ ਪਕੜੀ ਏਕ ਜਨਾ॥

ਜਮ ਡੰਡਾ ਗਲਿ ਸੰਗਲੁ ਪੜਿਆ ਭਾਗਿ ਗਏ ਸੇ ਪੰਚ ਜਨਾ॥ 3॥ ਕਾਮਣਿ ਲੋੜੈ ਸੁਇਨਾ ਰੁਪਾ ਮਿਤ੍ਰ ਲੁੜੇਨਿ ਸੁ ਖਾਧਾਤਾ॥ ਨਾਨਕ ਪਾਪ ਕਰੇ ਤਿਨ ਕਾਰਣਿ ਜਾਸੀ ਜਮਪੁਰਿ ਬਾਧਾਤਾ॥ 4॥2॥14॥

Gaurri Chayti Mehla 1: Uver(i) punch, hum aik junaa, kiyoun raakhoun ghur baar(u) munaa. Maareh(i) looteh(i) neet neet, kis(u) aagaiy kureen pookaar junaa. 1. Sri Ram Naama oochur(u) munaa. Uggaiy Jum dul(u) bikhum ghuna. 1. Ruhaou. Oosaar(i) murroli raakhaiy dooaara, bheetar(i) baitthi sa dhuna. Amrit kayl kuray nit kaamun(i), uver(i) lootun(i) su punch junaa. 2. Dhaayeh(i) murroli, lootiya dayhoora, sa dhun pukrri aik junaa. Jum dunda gul(i) sungal(u) purriya, bhaag(i) guyyay say punch junaa. 3. Kaamun(i) lorraiy soyina roopa, mittar loorrayn(i) say khadhata. Nanak paap kuray tin kaarun(i), jaasi Jumpur(i) baandhaata. 4.2.14.

Word Meaning: Uver(i) = others. Punch Juna = five demons. Kiyoun = how. Ghur Baar(u) = whole house; body and mind. Maareh(i) = punish. Looreh(i) = loot. 1

Jum Dul = army of the angel of death. Bikhum ghuna = very tough. Pause.

Oosaar(i) = build. Murroli = hut; human body. Bheetar(i) = inside. Sa Dhuna = woman; human soul. Kayl = enjoy lustful life. Kaamun(i) = woman (human). 2.

Dhaheh(i) = demolish. Dayhoora = body. Jum Dunda = the baton of the angel of death (unkind treatment). Sungal = chain. 3.

Lorraiy = wishes; asks for. Khadhaata = articles to eat. Tin Kaarun(i) = for them. 4.

MEANING: I am alone, and they are five demons (lust, rage, etc., to rob me of my noble qualities); how can I protect my body and soul from them, oh Waheguru? They punish me by robbing me of my noble qualities all the time. Whom should I beg for help? 1. The only way to protect yourself) is to recite Waheguru's Naam, oh my mind; otherwise, you will have to face the very tough army of the Angel of death. Pause. Waheguru creates the hut-like human body with nine doors in which the soul dwells. Thinking the body to be immortal, she (the soul) is enjoying a lustful life, allowing the five demons to rob her freely of noble qualities. 2.

When death comes, the body hut is demolished and robbed, and the soul is held all alone. The unkind Angel of death puts chains around the neck of the soul, and the five demons run away. 3. The wife wants gold and silver, while the friends want tasty things to eat. The man commits sins for them, as a result of which he is bound (arrested, handled roughly) and taken to the court of the Angel of death, oh Nanak. 4.2.14.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1॥ ਮੁੰਦ੍ਰਾ ਤੇ ਘਟ ਭੀਤਰਿ ਮੁੰਦ੍ਰਾ ਕਾਇਆ ਕੀਜੈ ਖਿੰਥਾਤਾ॥ ਪੰਚ ਚੇਲੇ ਵਸਿ ਕੀਜਹਿ ਰਾਵਲ ਇਹੁ ਮਨੁ ਕੀਜੈ ਡੰਡਾਤਾ॥ 1॥ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਵਿਸਤਾ॥ ਏਕੁ ਸਬਦੁ ਦੂਜਾ ਹੋਰੁ ਨਾਸਤਿ ਕੰਦ ਮੂਲਿ ਮਨੁ ਲਾਵਿਸਤਾ॥ 1॥ ਰਹਾਉ॥ ਮੂੰਡਿ ਮੁੰਡਾਇਐ ਜੇ ਗੁਰੁ ਪਾਈਐ ਹਮ ਗੁਰੁ ਕੀਨੀ ਗੰਗਾਤਾ॥ ਤ੍ਰਿਭਵਣ ਤਾਰਣਹਾਰੁ ਸੁਆਮੀ ਏਕੁ ਨ ਚੇਤਸਿ ਅੰਧਾਤਾ॥ 2॥ ਕਰਿ ਪਟੰਬੁ ਗਲੀ ਮਨੁ ਲਾਵਸਿ ਸੰਸਾ ਮੂਲਿ ਨ ਜਾਵਿਸਤਾ॥

(ਅੰਗ 156)॥ ਏਕਸੁ ਚਰਣੀ ਜੇ ਚਿਤੁ ਲਾਵਹਿ ਲਬਿ ਲੋਭਿ ਕੀ ਧਾਵਿਸਤਾ॥ 3॥ ਜਪਸਿ ਨਿਰੰਜਨੁ ਰਚਸਿ ਮਨਾ॥ ਕਾਹੇ ਬੋਲਹਿ ਜੋਗੀ ਕਪਟੁ ਘਨਾ॥ 1॥ਰਹਾਉ॥ ਕਾਇਆ ਕਮਲੀ ਹੰਸੁ ਇਆਣਾ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਬਿਹਾਣੀਤਾ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਨਾਗੀ ਦਾਝੈ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਣੀਤਾ॥ 4॥3॥15॥

Gaurri Chayti Mehla 1: Moonduraan tay ghut bheetar(i) moonduraan, kaayaan keejaiy khinthaata. Punch chaylay vus(i) keejeh(i) raawal, eho mun(u) keejaiy dundaata. 1. Joag joogut(i) iv paavista. Aik Shabad(u) dooja hoar(u) naasut(i), kund mool(i) mun(u) laavista. 1. Ruhaou. Moond moondaayaiyn jay Gur paayiyaiy, hum Gur keeni Gungaata. Tirbhuvun Taarunhaar(u) Soami, aik na chaytus(i) undhaata. 2. Ker ptumb(u) gulleen mun(u) laavus(i), sunsa mool(i) na javista.

(PAGE 156): Aikus churnee jay chit(u) laaveh(i) lub(i) loabh(i) kee dhaavista. 3. Jupus(i) Nirunjun(u) ruchus(i) munaa. Kaahay boleh(i) jogi kupt ghuna. 1. Ruhaou. Kaayaan kumli, huns(u) iyaana, mayri, mayri kert bihaneeta. Prunvut(i) Nanak naangi daajhaiy phir(i) paachhaiy puchhutaneeta. 4.3.15.

NOTE: This holy Shabad has been addressed to some yogis who wear glass earrings, shave their heads - especially on the banks of the River Gunga – cover their bodies with ash, wear a quilt, hold a baton, and eat only vegetables that grow inside the ground, like radishes, carrots, turnips, etc.

Word Meaning: Moonduraan = earrings. Ghut = heart. Kaayaan = body (free from evil deeds). Khinthaata = quilt. Punch chaylay = the five senses. Vus(i) = control. Raawal = hey, yogi. Dundaata = baton. 1. Joogut(i) = technique; the way to do something. Paavista = acquire. Naasut(i) = is not (there). Kund Mool(i) = vegetables that grow inside the ground. Pause Moond = head. Moondaaiyn = shaving. Gungaata = Ganga. Tirbhuvun = universe. Taarunhaara = salvager. Chaytus(i) = remember. 2. Ptumb(u) = deceit; show off. Sunsa = misgiving; worries. Dhaavista = rushes to. 3. Jupus = recite Naam. Nirunjun = Waheguru which is above Maya. Ruchus(i) = get interested; entranced. Kaahay = for what? Kupt = deceitful. Ghuna = very much. Pause. Kumli = unwise. Huns(u) = soul. Iyaana = child-like; ignorant. Bihaneeta = spends life. Prunvut(i) = requests humbly. Naagi = naked; exposed. Daajhaiy = burns; suffers. Paachhaiy = afterwards. Puchhutaneeta = repents. 4.

MEANING: Rather than wearing the rings in your ears, wear them in your mind so that you are reminded of Waheguru; and rather than wearing a quilt to protect your body from cold, protect it from evil deeds, oh yogi. And use your mind as the baton, which you hold in the hand, to control your senses, oh yogi. 1. You have applied your mind (adapted to) eating vegetables grown under the surface of the ground with the belief that you live a simple life, and can please Waheguru (but that is a misbelief); there is no other way than to act on Guru's Shabad (to realize Him). Pause.

If one could realize Waheguru by shaving his head – especially by the bank of the river Ganga – (everyone could do that). For me, my Guru is the River Ganga. The blind man (with darkness in mind) does not remember Waheguru, who is the Lord of the whole universe and can salvage anyone. 2. You try to please yourself by deceitful talk and show off, but your doubts and worries do not leave you alone at all. If you apply your mind to the feet (Naam) of the One Supreme Being, you would not have to rush to satisfy your greed of all kinds. 3. Get your mind entranced in the worship of Waheguru, and you will not have to engage in highly deceitful talk, oh man. Pause. Man's body is unwise, and the soul is ignorant like a child; so, he spends all his life in selfishness. (Guru) Nanak humbly requests (pleads) that the
man repents afterwards when his soul burns (in hell) exposed (of its ill-deeds). 4.3.15.

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1॥ ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲੁ ਮਨ ਏਕੈ ਜੇ ਕਰਿ ਦ੍ਰਿੜੁ ਚਿਤੁ ਕੀਜੈ ਰੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਕਰਮ ਕੇ ਕਾਟਨਹਾਰਾ ਲੀਜੈ ਰੇ॥ 1॥ ਮਨ ਏਕੋ ਸਾਹਿਬੁ ਭਾਈ ਰੇ॥ ਤੇਰੇ ਤੀਨਿ ਗੁਣਾ ਸੰਸਾਰਿ ਸਮਾਵਹਿ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਕਰ ਖੰਡੁ ਮਾਣਿਆ ਤਨਿ ਮੀਠੀ ਹਮ ਤਉ ਪੰਡ ਉਚਾਈ ਰੇ॥ ਰਾਤਿ ਅਨੇਰੀ ਸੂਝਸਿ ਨਾਹੀ ਲਜੁ ਟੂਕਸਿ ਮੂਸਾ ਭਾਈ ਰੇ॥ 2॥ ਮਨਮੁਖਿ ਕਰਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਗੁਰਮਖਿ ਮਿਲੈ ਵਡਾਈ ਰੇ॥ ਜੋ ਤਿਨਿ ਕੀਆ ਸੋਈ ਹੂਆ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ ਰੇ॥ 3॥ ਸੁਭਰ ਭਰੇ ਨ ਹੋਵਹਿ ਊਣੇ ਜੋ ਰਾਤੇ ਰੰਗੁ ਲਾਈ ਰੇ॥ ਤਿਨ ਕੀ ਪੰਕ ਹੋਵੈ ਜੇ ਨਾਨਕੁ ਤਉ ਮੂੜਾ ਕਿਛੁ ਪਾਈ ਰੇ॥ 4॥4॥16॥

Gaurri Chayti Mehla 1: Aukhudh muntar mool(u) mun aikaiy, jay kur(i) drirr(u) chit(u) keejaiy ray. Junum junum kay paap kerm kay, Kaatunaara leejaiy ray. 1.

Mun aiko Sahib(u) bhaayee ray. Tayray teen(i) goona sunsaar(i) smaaveh(i), Alukh(u) na lukhna jaayee ray. 1. Ruhaou. Shukkar khund(u) maya tun(i) meetthi, hum tuou pund oochaayee ray. Raat(i) anayri soojhus(i) naahi, lujj tookis(i) moosa bhaayee ray. 2. Munmukh(i) kureh(i) tayta dookh(u) laagaiy Gurmukh(i) milaiy vudayee ray. Jo tin(i) keeya, soyee hooa, kirt(u) na maytiya jaayee ray. 3. Soobhur bhuray na hoveh(i) oonay, jo raatay rung(u) laayee ray. Tin kee punk hovaiy jay Nanak(u), tuou moorra kichh(u) payee ray. 4.4.16.

Word Meaning: Aukhudh = medication; cure. Mool(u) Muntar = (Waheguru's Naam). Drirr(u) = reinforce (with full faith). Kaatunhaara = the eradicator (Waheguru). 1.
Teen Goona = the three effects of Maya. Alukh(u) = incomprehensible. Pause.
Shukkar = raw sugar. Pund = bale; package. Soojhus(i) Naahi = cannot think of anything. Lujj = a long rope to which a bucket is tied to draw water from a well; rope of life. Moosa = mouse (time). 2. Munmukh(i) = the follower of one's own mind; engrossed in maya. Kureh = perform (deeds). Tayta = the same (in size). Vudayee = praise. Tin(i) = that (Waheguru). Kirt(u) = the effect of the past deeds. Maytiya = erased; obliterated. 3. Soobhur Bhuray = full to the brim. Oonaiy = partial empty. Raatay = imbued. Punk = dust. Moorra = foolish. Paayee = acquires. 4.

MEANING: Waheguru's Naam is the only panacea for all ills, provided one reinforces it in his mind with full faith. The destroyer (Waheguru) then takes away (removes) all the committed sins of many, many lives of the individual. 1.
Because the whole world is absorbed in (is operating within) the three qualities of Maya (created by Waheguru), it has no time to comprehend (recognize the virtues of) the incomprehensible Waheguru. But, realize that there is only one Lord (to support you everywhere), oh my mind! Pause. Maya, which is sweet like sugar, is liked by the man, as a result of which we all are carrying the bale of sins; being completely in the dark (of ignorance), we are unaware of the fact that the time-mouse is gnawing on the life-supporting rope. 2. The deeds done by a Maya-engrossed individual are mostly sinful, so as a result, he suffers in proportion to the sinful deeds done. On the other hand, a Gurmukh(i) (faithful devotee of the Guru) is praised (honoured) everywhere. However, we cannot entirely blame a *munmukh(u)* (follower of his own mind) because whatever happens takes place as per the Will of Waheguru (which is based on the previous deeds of the individual), and the effect of the past deeds cannot be erased by the individual with his own efforts. 3. But, the hearts of the devotees, who get imbued with Waheguru's affection, are always full of affection for Waheguru and never experience any loss in that. If a Maya-engrossed individual becomes the dust of the feet of such devotees (becomes very humble by overcoming his ego in their company), then the ignorant too can achieve some spirituality, oh Nanak. 4.4.16

ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 1॥ ਕਤ ਕੀ ਮਾਈ ਬਾਪੁ ਕਤ ਕੇਰਾ ਕਿਦੂ ਥਾਵਹੁ ਹਮ ਆਏ॥ ਅਗਨਿ ਬਿੰਬ ਜਲ ਭੀਤਰਿ ਨਿਪਜੇ ਕਾਹੇ ਕੰਮਿ ਉਪਾਏ॥ 1॥ ਮੇਰੇ ਸਾਹਿਬਾ ਕਉਨੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ॥ ਕਹੇ ਨ ਜਾਨੀ ਅਉਗਣ ਮੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਕੇਤੇ ਰੁਖ ਬਿਰਖ ਹਮ ਚੀਨੇ ਕੇਤੇ ਪਸੂ ਉਪਾਏ॥ ਕੇਤੇ ਨਾਗ ਕੁਲੀ ਮਹਿ ਆਏ ਕੇਤੇ ਪੰਖ ਉਡਾਏ॥2॥ ਹਟ ਪਟਣ ਬਿਜ ਮੰਦਰ ਭੰਨੇ ਕਰਿ ਚੋਰੀ ਘਰਿ ਆਵੈ॥ ਅਗਹੁ ਦੇਖੇ ਪਿਛਹੁ ਦੇਖੈ ਤੁਝ ਤੇ ਕਹਾ ਛਪਾਵੈ॥ 3॥ ਤਟ ਤੀਰਥ ਹਮ ਨਵ ਖੰਡ ਦੇਖੇ ਹਟ ਪਟਣ ਬਾਜਾਰਾ॥ ਲੈ ਕੈ ਤਕੜੀ ਤੋਲਣਿ ਲਾਗਾ ਘਟ ਹੀ ਮਹਿ ਵਣਜਾਰਾ॥4॥ ਜੇਤਾ ਸਮੁੰਦੁ ਸਾਗਰੁ ਨੀਰਿ ਭਰਿਆ ਤੇਤੇ ਅਉਗਣ ਹਮਾਰੇ॥ ਦਇਆ ਕਰਹੁ ਕਿਛੁ ਮਿਹਰ ਉਪਾਵਹੁ ਡੁਬਦੇ ਪਥਰ ਤਾਰੇ ॥5॥ ਜੀਅੜਾ ਅਗਨਿ ਬਰਾਬਰਿ ਤਪੈ ਭੀਤਰਿ ਵਗੈ ਕਾਤੀ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਹੁਕਮੁ ਪਛਾਣੈ ਸੁਖੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ॥ 6॥5॥17॥

Gaurri Chayti Mehla 1: Kut kee maayee, baap(u) kut kayra, kidoo thaavhoun hum aayay. Ugun(i) bimb jul bheetar(i) nipjay kaahay kumm(i) oopaayay. 1. Mayray Sahiba, kaun(u) jaanaiy goon Tayray! Kuhee na jaani augun mayray. 1. Ruhaou. Kaytay rookh birkh hum

cheenay, kaytay puso oopaayay. Kaytay naag kooleen meh(i) aayay, kaytay punkh oodaayay. 2. Hut puttan bij mundar bhunnay Kur(i) chori ghur(i) aavaiy. Ug-houn daykhay pichhoun daykhay, Toojh tay kuhaan chhupaavaiy. 3. Tut teeruth hum nuv khund daykhay, hut puttan bajaara. Laiy kaiy tukkrri toalun(i) laaga, ghut hee meh vunjaara. 4. Jayta smoond(u) saagar(u) neer(i) bhuriya, taytay augun humaaray. Duyya kurhou kichh(u) mehr oopaavhou doobday puththur taaray. 5. Jeaurra ugun(i) braabur(i) tupaiy, bheetar(i) vugaiy kaati. Prunvut(i) Nanak(u) Huqam(u) puchhaanaiy, sookh(u) hovaiy din(u) raati. 6.5.17.

Word Meaning: Kut Kee = since when. Kayra = of. Kidoo = from where. Ugun(i) = warmth (of womb). Bimb = Jul = water (placenta). Nipjay = started; took root. Kaahay Kumm(i) = for what purpose. 1. Kaytay = how many? Rookh = Birkh = trees; vegetation. Cheenay = recognized (were born as). Pusoo = animals. Naag Kooleen = clans of snakes (reptiles). Punkh = wings (birds). Oodaayay = flew as. 2. Hut = shops. Puttan = cities. Bij Mundar = very strong mansions. Bhunnay = broke into. Ug-houn Pichhoun = front and back (every direction). Chhupaavaiy = hide. 3. Tut Teeruth = (Hindu) holy places. Nuv Khund = nine regions of the earth. Tukkrri = weighing scale. Toalun(i) = weigh. Ghut = heart. Vunjaara = trader; vendor. 4. Jayta = as much. Neer(i) = water. Taytay = those many. Augun = vices. Duyya = Mehr = kindness. Doobday = sinking. Puththur = (heavy like) a rock because of the load of sins. 5. Jeaurra = soul (heart). Braabur = like. Tupaiy = is hot. Kaati = knife. Prunvut = requests humbly. Puchhaanaiy = recognizes. 6.5.17.

MEANING: Your virtues are beyond description, and my vices cannot be counted, oh my Waheguru! **Pause.** Because of our vices, we are born again and again, and cannot know since when we had our mothers and our fathers, and where we have come from (what was our previous life form before we are born as humans). We started our life in the warm placenta of a mother's womb, but we do not know what we have been created for (what the purpose of our life is). 1. We do not know how many times we were born as different forms of vegetation, and as animals, or in the clans of snakes, or as birds. 2. Even in this life, we are committing sinful deeds; we break into shops, cities and very strong (fort-like) mansions, and return home after committing thefts. We watch in every direction to make sure no one is watching us, but how can we hide our evil deeds from you, oh Waheguru? 3.

To atone for our sins, we visit many holy places, roam all over the nine regions of the earth (as per the belief of some sects), begging at the shops and in the bazaars of the cities. Finally, some lucky individual begins to weigh his sins as a vendor in noble or ignoble qualities in the weighing scale of his heart, and realizes how many sins he has accumulated. 4. (I have found out) that I have as many sins as the unlimited amount of water in the ocean. I cannot wash away my sins on my own, so I beg You to be kind to me and ferry this drowning person (me), who has become very heavy with the load of sins, across the ocean of life, oh Waheguru. 5.

(Without Waheguru's Naam at heart) The man's heart is burning with the fire of desires, and he feels as if he has a knife in his mind (to cut the throats of others) (has no contentment and peace of mind). (Guru) Nanak humbly prays (suggests) that if the man recognizes Waheguru's Will, he will always enjoy comfort (bliss). 6.5.17

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 1॥ ਰੈਣਿ ਗਵਾਈ ਸੋਇ ਕੈ ਦਿਵਸੁ ਗਵਾਇਆ ਖਾਇ॥ ਹੀਰੇ ਜੈਸਾ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੇ ਜਾਇ॥ 1॥ ਨਾਮੁ ਨ ਜਾਨਿਆ ਰਾਮ ਕਾ॥ ਮੂੜੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਇ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਅਨਤਾ ਧਨੁ ਧਰਣੀ ਧਰੇ ਅਨਤ ਨ ਚਾਹਿਆ ਜਾਇ॥ ਅਨਤ ਕਉ ਚਾਹਨ ਜੋ ਗਏ ਸੇ ਆਏ ਅਨਤ ਗਵਾਇ॥ 2॥ ਆਪਣ ਲੀਆ ਜੇ ਮਿਲੈ ਤਾ ਸਭੁ ਕੋ ਭਾਗਠੁ ਹੋਇ॥

(ਅੰਗ 157)॥ ਕਰਮਾ ਉਪਰਿ ਨਿਬੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ 3॥ ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਸੋਈ ਸਾਰ ਕਰੇਇ॥ ਹੁਕਮੁ ਨ ਜਾਪੀ ਖਸਮ ਕਾ ਕਿਸੈ ਵਡਾਈ ਦੇਇ॥ 4॥1॥18॥

Gaurri Baiyraagun Mehla 1: Raiyn(i) guvaayee soyay kaiy, divus(u) guvaaya khaayay. Heeray jaiysa junum(u) haiy, kaudi budlay jaayay. 1. Naam(u) na jaaniya Ram ka. Moorray phir(i) paachhaiy puchhutaayay ray. 1. Ruhaou. Anunta dhun(u) dhurni dhuray, Anunt na chahiya jaayay. Anunt kuou chahun jo guyay, so aayay Anunt guvaayay. 2. Aapun leeya jay milaiy ta subh(u) ko bhaagutth hoyay.

(PAGE 157): Kerma oopur(i) nibbrraiy. jay loachaiy subh(u) koyay. 3. Nanak kerna jin(i) keeya soyee saar kuray. Huqam(u) na jaapi Khusum ka kisaiy vudayee dayay. 4.1.18.

NOTE: The numbers at the end – 4.1.18. "4" implies that this holy Shabad has four stanzas. "1" signifies that this is the first Shabad of Gaurri "Baiyraagun" and there are 18 Shabads of Mehla 1 in Gaurri Raag so far.

Word Meaning: Raiyn(i) = night. Guvaayee = wasted. Heeray Jaisa = precious like a diamond. Kaudi = a small sea shell; cowry shell. Budlay = in exchange. 1.
Anunta = unlimited. Anunt = infinite (God). Chaahiya = wish for; motivation. 2.
Bhaagutth = lucky; wealthy. Nibbrraiy = is determined. Loachaiy = longs for. 3.
Kerna = creation. Saar = looks after. Jaapi = visible; evident. 4.

MEANING: The man wastes away his night sleeping, and his day in eating (and drinking); thus, he is trading his diamond–like valuable human life (which is an opportunity for the man to connect with God) for a worthless object like a sea-shell (Maya). 1. The foolish man does not realize the importance of Waheguru's Naam for which (not remembering Him) he will have to repent later. Pause.

When a man has unlimited wealth buried in the ground (for safety), he has no motivation to think of Waheguru. So those who leave home in search of wealth return with the loss of wealth of Waheguru's Naam. 2.

Also, if one could acquire wealth with one's own efforts, everybody would be wealthy. But even though everybody longs for (more and more) wealth, the outcome is determined by his fate (which depends upon his previous deeds). 3.

Waheguru, which has created the world, also looks after it. Nobody knows the Huqam (Will) of the Lord as to who will be honoured by Him. 4.1.18

NOTE: The number "1" in the middle implies that this is the 1st Shabad of Mehla 1 in Gaurri Baiyraagun.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 1॥ ਹਰਣੀ ਹੋਵਾ ਬਨਿ ਬਸਾ ਕੰਦ ਮੂਲ ਚੁਣਿ ਖਾਉ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਵਾਰਿ ਵਾਰਿ ਹਉ ਜਾਉ ਜੀਉ॥ 1॥ ਮੈ ਬਨਜਾਰਨਿ ਰਾਮ ਕੀ॥ ਤੇਰਾ ਨਾਮੁ ਵਖਰੁ ਵਾਪਾਰੁ ਜੀ॥1॥ ਰਹਾਉ॥ ਕੋਕਲਿ ਹੋਵਾ ਅੰਬਿ ਬਸਾ ਸਹਜਿ ਸਬਦ ਬੀਚਾਰੁ ॥ ਸਹਜਿ ਸੁਭਾਇ ਮੇਰਾ ਸਹੁ ਮਿਲੈ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ॥2॥ ਮਛੁਲੀ ਹੋਵਾ ਜਲਿ ਬਸਾ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਰਿ॥ ਉਰਵਾਰਿ ਪਾਰਿ ਮੇਰਾ ਸਹੁ ਵਸੈ ਹਉ ਮਿਲਉਗੀ ਬਾਹਿ ਪਸਾਰਿ॥ 3॥ ਨਾਗਨਿ ਹੋਵਾ ਧਰ ਵਸਾ ਸਬਦੁ ਵਸੈ ਭਉ ਜਾਇ॥ ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ 4॥2॥19॥

Gaurri Baiyraagun Mehla 1: Herni hovaan bun(i) busaan, kund mool choon(i) khaaoun. Gur persadi mayra Shuhou milaiy, vaar(i) vaar(i) houn jaaoun jeeo. 1. Mein bunjaarun(i) Ram kee. Tayra Naam(u) vukkhur vaapaar(u) ji. 1. Ruhaou. Kokul(i) hovaan, umb(i) busaan, Sehj(i) Shabad beechaar(u). Sehj(i) soobhaayay mayra Shuhou milaiy, dershun(i) roop(i) apaar(u). 2. Muchhuli hovaan jul(i) busaan, jea junt subh(i) saar(i). oorvaar(i) paar(i) mayra Shuhou vusaiy, houn miloungi baanh(i) pusaar(i). 3. Naagun(i) hovaan dhur vusaan, Shabad vusaiy bhuou jaayay. Nanak suda sohaagni, jin joti Jot(i) smaayay. 4.2.19.

Word Meaning: Herni = female deer. Kund Mool = vegetables growing under the surface of earth, like carrots, reddisnes, turnips etc.; and grass, bushes, fruit etc. Shuhou = Dear; Husband (Waheguru). Vaar(i) Jaoun = offer life for sacrificing. 1.
Bunjaarun(i) = trader (dealer in). Vukkhur = merchandize. Vaapar = trading. Pause.
Kokul(i) = cuckoo (a bird). Sehj(i) = in the state of bliss. Soobhaayay= with affection.
Dershun(i) = have sight. Roop(i) Apaar(u) = unlimited beauty. 2.
Saar(i) = know the condition. Oorvaar(i) = the near shore. Paar(i) = the shore on the other side. Baanh(i) Pusaar(i) = with open arms. 3.
Naagun(i) = snake. Dhur = live on the earth (and not fly in the sky); ego-free. Bhuou = fear. Sohaagni = married. Joti = human soul. Jot(i) = Supreme Soul. 4.
MEANING: I wish to trade in (deal in) Waheguru's Naam, and have His Naam as the merchandise for my business. **Pause.**
If I am able to earn Waheguru's affection by the grace of the Guru, I will sacrifice my life for Him many times. I could live in a forest like a deer, away from the distractions of the world, and be happy like her, who has no worries. Just like the deer, which feeds on the grass and the bushes in the forest, I, too, will be happy to live on a simple diet of vegetables and the fruit available in the forest. 1. If I could get a charming sight of Waheguru with unlimited beauty in the blissful spiritual state with my affection, I would feel happy the same way as a cuckoo does sitting on the branch of a mango
tree for which it has a mythical attraction. 2. Just as a fish cannot survive without water, I want to have the same degree of love for Waheguru, like an ocean (in which everyone lives). The fish feels very happy to live in the ocean, where it swims freely everywhere to learn about the other living beings. I, too, wish to be free like a fish, to have access to Waheguru, who is omnipresent, and to meet Him with open arms. 3. Snakes live in simple burrows and are afraid of people who want to kill them. But I would not mind to be like a snake and live a humble life (just like a snake which lives in a humble burrow), and will not be afraid of the possibility of people not liking me (as long as I am able to earn Waheguru's love) because when Waheguru's Shabad takes root in the heart, all kinds of fears are dispelled. Those human brides are always married (loved by their husband – Waheguru) whose souls merge into the Supreme Soul (Waheguru), oh Nanak. 4.2.19

ਗਉੜੀ ਪੂਰਬੀ ਦੀਪਕੀ ਮਹਲਾ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜੈ ਘਰਿ ਕੀਰਤਿ ਆਖੀਐ ਕਰਤੇ ਕਾ ਹੋਇ ਬੀਚਾਰੋ॥ ਤਿਤੁ ਘਰਿ ਗਾਵਹੁ ਸੋਹਿਲਾ ਸਿਵਰਹੁ ਸਿਰਜਣਹਾਰੋ॥ 1॥ ਤੁਮ ਗਾਵਹੁ ਮੇਰੇ ਨਿਰਭਉ ਕਾ ਸੋਹਿਲਾ॥ ਹਉ ਵਾਰੀ ਜਾਉ ਜਿਤੁ ਸੋਹਿਲੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਨਿਤ ਨਿਤ ਜੀਅੜੇ ਸਮਾਲੀਅਨਿ ਦੇਖੈਗਾ ਦੇਖਣਹਾਰੁ॥ ਤੇਰੇ ਦਾਨੈ ਕੀਮਤਿ ਨ ਪਵੈ ਤਿਸੁ ਦਾਤੇ ਕਵਣੁ ਸੁਮਾਰੁ॥ 2॥ ਸੰਬਤਿ ਸਾਹਾ ਲਿਖਿਆ ਮਿਲਿ ਕਰਿ ਪਾਵਹੁ ਤੇਲੁ॥ ਦੇਹੁ ਸਜਣ ਅਸੀਸੜੀਆ ਜਿਉ ਹੋਵੈ ਸਾਹਿਬ ਸਿਉ ਮੇਲੁ॥ 3॥ ਘਰਿ ਘਰਿ ਏਹੁ ਪਾਹੁਚਾ ਸਦੜੇ ਨਿਤ ਪਵੰਨਿ॥ ਸਦਣਹਾਰਾ ਸਿਮਰੀਐ ਨਾਨਕ ਸੇ ਦਿਹ ਆਵੰਨਿ॥ 4॥1॥20॥
Gaurri Poorbi Deepki Mehla 1: Ek Onkar Sat Gur Persad. Jaiy ghur(i) keerut(i) aakhiyaiy, Kertay ka hoyay beechaaro. Tit(u) ghur(i) gaavhou Sohila siverhou Sirjunhaaro. 1. Toom gaavhou mayray Nirbhuou ka sohila. Houn vaari jaaoun jit(u) Sohilaiy suda sookh(u) hoyay. 1. Ruhaou. Nit nit jeeurray smaaliun(i), daykhayga Daykhunhaar(u). Tayray daanaiy keemut(i) na puvaiy, tis(u) Daatay kuvun(u) shoomaar. 2. Sumbut(i) saaha likhiya, mil(i) kur(i) paavhou tayl(u). Dayhou sujjan aseesurriyaan jiyoun hovaiy Sahib siyoun mayl(u). 3. Ghur(i) ghur(i) ehou paahoocha, sudrray nit puvun(i). Suddunhaara simriyaiy, Nanak say dih aavun(i) . 4.1.20.
Word Meaning: Jaiy = which. Ghur(i) = home of holy congregation; holy book. Keerut = praise. Kertay = Creator (Waheguru). Tit(u) = in that. Sohila = lyric of joy; blissful praise of Waheguru. Siverhou = remember. Sirjunhaar = the Creator. 1.

Nirbhuou = fearless. Houn = I; me. Vaari Jaoun = offer for sacrificing. Pause.
Smaaliun(i) = are looked after. Daanaiy = largess. Shoomaar = limit. 2.
Sumbut = year; time. Saaha = the date of wedding (union with Waheguru). Paavhou Tayl(u) = perform a pre-wedding custom in which the family and friends of the bride and the groom gather (in their respective homes) and sing happy songs and bless the bride and groom for a happy union. Aseesurriyaan = blessings. 3.
Paahoocha = invitation of wedding. Sudrray = calls. Nit = every day (all the time). Puvun(i) = are made. Suddunhaara = the caller (Waheguru). Say Dih = that day. 4.
MEANING: There is only one Supreme Being, which is eternal and which can be realized only by the grace of the Guru.
Join the holy congregation where Waheguru's praise is sung, and His virtues are discussed, and recite the Naam (sing praise) of the Creator, which is the source of all bliss, oh my friend.
1. Sing the blissful praise of the fearless (Waheguru), oh my friend. I wish to sacrifice my life for the blissful praise of Waheguru, which is the source of all comfort. Pause.
The Provider (Waheguru) always looks after His creation. You cannot even evaluate the gifts of the Provider; how can you find His limits, oh my ignorant friend! 2.
Just like the date and time, which is fixed for the ceremony of worldly weddings, the date and time to appear before Waheguru (which may or may not result in union with Him) is also fixed for each of us, so perform the pre-wedding ceremony by giving your blessings to me by which I may achieve union with Him, oh my devotee friends. 3.
The messages of such a subject (appearing before Waheguru) are sent all the time to each heart (individual) by Waheguru, and such calls have to come for all of us; so, let us remember the Sender of such messages (Waheguru) (so as to have union with Him), oh Nanak. 4.1.20.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ॥ ਮਹਲਾ 3 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

RAAG(U) GAURRI GOOARAYRI MEHLA 3 CHAUPUDAY:
Ek Onkar Satgur Persad(i).

ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮੇਲਾ ਹੋਈ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵੈ ਸੋਈ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਭ ਬਿਧਿ ਆਪੇ ਜਾਣੈ॥ ਹੁਕਮੇ ਮੇਲੇ ਸਬਦਿ ਪਛਾਣੈ॥ 1॥ ਸਤਿਗੁਰ ਕੈ ਭਇ ਭ੍ਰਮੁ ਭਉ ਜਾਇ॥ ਭੈ ਰਾਚੈ ਸਚ ਰੰਗਿ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਸੁਭਾਇ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਭਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥ ਸਬਦਿ ਸਾਲਾਹੈ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਬਖਸੇ ਬਖਸਣਹਾਰੁ॥ 2॥ ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਮਤਿ ਬੁਧਿ ਹੋਇ॥ (ਅੰਗ 158)॥ ਮਨਿ ਨਿਰਮਲਿ ਵਸੈ ਸਚੁ ਸੋਇ॥ ਸਾਚਿ ਵਸਿਐ ਸਾਚੀ ਸਭ ਕਾਰ॥ ਊਤਮ ਕਰਣੀ ਸਬਦ ਬੀਚਾਰ॥ 3॥ ਗੁਰ ਤੇ ਸਾਚੀ ਸੇਵਾ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ ਕੋਇ॥ ਜੀਵੈ ਦਾਤਾ ਦੇਵਣਹਾਰੁ॥ ਨਾਨਕ ਹਰਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ॥ 4॥1॥21॥

Gur(i) miliyaiyn Hur(i) mayla hoyee. Aapay mayl(i) milaavaiy Soyee. Mayra Prubh(u) subh bidh(i) aapay jaanaiy. Huqamay maylay Shabad(i) puchhanaiy. 1. Satgur kaiy bhaiy bherm(u) bhuou jaayay. Bhaiy raachaiy Sach rung(i) smaayay. 1. Ruhaou. Gur(i) miliyaiyn Hur(i) mun(i) vusaiy soobhaayay. Mayra Prubh(u) bhaara keemut(i) nuhee paayay. Shabad(i) saalaahaiy unt(u) na paaravaar(u). Mayra Prubh(u) bukhshay bukhshunhaar(u). 2. Gur(i) miliyaiyn subh mut(i) boodh(i) hoyay.
(PAGE 158): Mun(i) nirmul(i) vusaiy Sach(u) soyay. Saach vusiyaiyn saachi subh kaar. Ootum kerni Shabad beechaar. 3. Gur tay saachi sayva hoyay. Gurmukh(i) Naam(u)

puchhanaiy koyay. Jeevaiy Daata dayvunhaar(u). Nanak Hur(i) Naamay lugaiy piyaar(u). 4.1.21.

Word Meaning: Hur(i) Mayla = union with Waheguru. Soyee = the same (Waheguru). Bidh(i) = all approaches; alternatives. Puchhaanaiy = recognize. 1.

Bhaiy = with (respectful) fear = Bhuou. Bherm(u) = misgivings. Raachaiy = get deeply involved; absorbed. Rung(i) = (with) affection. Pause. Vusaiy = dwells. Soobhaayay = with affection. Bhaara = heavy (loaded with virtues). Paaravaar(u) = limits. Bukhshay = forgives. 2. Boodh(i) = wisdom; awareness. Soyay = that (Waheguru). Saachi = pure; honest. Kaar = Kerni = tasks; daily routine; dealings. Ootum = superior. 3. Puchhaanaiy = recognizes. Koyay = some rare. Daata = donor; provider. 4.

MEANING: When one connects with the Guru, the latter connects him with Waheguru. In fact, Waheguru connects the individual (of His choosing) with the Guru, and then the Guru connects the individual with Waheguru. My Waheguru knows all the different approaches; He connects individuals with the Guru with His own Will (Huqam), and the individuals recognize Him (get connected with Him) by the Shabad of the Guru. 1.

With Guru's fear (respect) in mind, the individual gets rid of all his misgivings and fears. With the deep fear (respect) of the Guru in mind (respect for the Guru guides his behaviour), the individual gets imbued with love for God. Pause.

When an individual is connected with the Guru, Waheguru begins to dwell in his mind because of the individual's love for Him. However, one cannot fully value all His virtues, for Waheguru is loaded with them. The individual can only sing praise of the infinite Waheguru with the Guru's Shabad. My God is forgiving, and He forgives all the weaknesses of His devotees. 2.

When one connects with the Guru, he acquires pure wisdom (his mind is purified) and higher awareness. Waheguru takes residence in the pure heart. With Waheguru dwelling in his heart, all the routine tasks of the devotee become pure and honest. By pondering on the Guru's Shabad, one's dealings become superior (honest). 3. The Guru teaches how to serve Waheguru (obey His Will). But only a rare, lucky individual realizes Waheguru's Naam in the shelter of the Guru. When an individual loves Waheguru's Naam, he becomes confident that the Provider (Waheguru) is always alive (is there to look after), oh Nanak. 4.1.21

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਏ ਜਨੁ ਕੋਇ॥ ਗੁਰ ਤੇ ਬੂਝੈ ਸੀਝੈ ਸੋਇ॥ ਗੁਰ ਤੇ ਸਹਜੁ ਸਾਚੁ ਬੀਚਾਰੁ॥ ਗੁਰ ਤੇ ਪਾਏ ਮੁਕਤਿ ਦੁਆਰੁ॥ 1॥ ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਗੁਰੁ ਆਇ॥ ਸਾਚੈ ਸਹਜਿ ਸਾਚਿ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਮਿਲਿਐ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ॥ ਗੁਰ ਤੇ ਸਾਤਿ ਵਸੈ ਮਨਿ ਆਏ॥ ਗੁਰ ਤੇ ਪਵਿਤ ਪਾਵਨ ਸੁਚਿ ਹੋਇ॥ ਗੁਰ ਤੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ 2॥ ਬਾਝੁ ਗੁਰੂ ਸਭ ਭਰਮਿ ਭੁਲਾਈ॥ ਬਿਨੁ ਨਾਵੈ ਬਹੁਤਾ ਦੁਖੁ ਪਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਈ॥ ਦਰਸਨਿ ਸਚੈ ਸਚੀ ਪਤਿ ਹੋਈ॥ 3॥ ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਈ॥ ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਈ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਾ॥ 4॥2॥22॥

Gaurri Gooarayri Mehla 3: Gur tay Giyan(u) paayay jun(u) koyay. Gur tay boojhaiy seejhaiy soyay. Gur tay sehj(u) saach(u) beechaar(u). Gur tay paayay mookt(i) dooaar(u). 1. Pooraiy bhaag(i) milaiy Gur(u) aayay. Saachaiy sehj(i) Saach(i) smaayay. 1. Ruhaou. Gur miliyaiyn trishna ugun(i) boojhaayay. Gur tay shaant(i) vusaiy mun(i) aayay. Gur tay puvit paavun sooch(i) hoyay. Gur tay Shabad(i) milaava hoyay. 2. Baajh(u) Guru subh bherm(i) bhoolaayee. Bin(u) Naavaiy buhouta dookh(u) paayee. Gurmukh(i) hovaiy su Naam(u) dhiyayee. Dershun(i) Sachaiy sachee put(i) hoyee. 3. Kis nu kuhiyaiy Daata ikk(u) soyee.

Kirpa kuray Shabad(i) milaava hoyee. Mil(i) Preetum Saachay goon gaavaan. Nanak Sachay Saach(i) smaavaan. 4.2.22.

Word Meaning: Giyaan(u) = Divine Knowledge (enlightenment). Koyay = some rare. Boojhaiy=comprehends; internalizes (Waheguru's Naam). Seejhaiy = succeeds. Sehj(i) = spiritual state of blissfulness. Mookt(i) = freedom from Maya. 1.
Pooray Bhaag(i) = (with) complete luck. Saachaiy = eternal. Sehj(i) = the state of bliss (above the effects of Maya). Saach(i) = (in) Waheguru. Pause.
Trishna Ugun(i) = fire of desires. Shaant(i) = peace of mind. Vusaiy = dwells (attains). Puvit Paavun = pure (mind). Sooch = purity. Milaava = union (with Waheguru. 2.
Baajh(u) = without. Bherm(i) = misbeliefs. Bhoolaayee = misled; lost. 3.
Kuhiyaiy = complain. Saach(i) = in the eternal (Waheguru). 4.

MEANING: If a person gets connected with the Guru with great luck, he attains the eternal spiritual state of bliss, which is above the three effects of Maya, and stays merged with Waheguru. **Pause.** But some rare individuals become enlightened by the Guru (and get connected with Waheguru). However, whosoever internalizes (Waheguru's Naam) succeeds (in his objective of life – union with Waheguru). He acquires the state of bliss, Truth (union with Waheguru), and pure thinking. He also finds the door of salvation in the shelter of the Guru. 1.
One's fire of desires is put out in the company of the Guru, and he attains peace of mind. He achieves purity of mind and body as well as the ritualistic purity observed by Brahmans in the shelter of the Guru. He also gets connected with Waheguru by Guru's Shabad. 2.
The whole world is lost (misled) in misgivings and suffers greatly without the Guru. But a Guru's devotee recites Waheguru's Naam (and is above all the misgivings and superstitions). With the holy "sight" of Waheguru (by internalizing Him), one receives eternal honour (in Waheguru's court). 3.
There is no one else to complain to; there is only one provider – Waheguru. With His grace, one gets connected with Him through the Guru's Shabad. I wish to sing praise of Waheguru in the company of my dear Guru, and stay absorbed in the eternal Waheguru, oh Nanak. 4.2.22.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਸੁ ਥਾਉ ਸਚੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਸਚਿ ਨਿਵਾਸੁ ਕਰੇ ਸਚੁ ਸੋਇ॥ ਸਚੀ ਬਾਣੀ ਜੁਗ ਚਾਰੇ ਜਾਪੈ॥ ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਆਪੇ ਆਪੈ॥ 1॥ ਕਰਮੁ ਹੋਵੈ ਸਤਸੰਗਿ ਮਿਲਾਏ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਬੈਸਿ ਸੁ ਥਾਏ॥ 1॥ ਰਹਾਉ॥ ਜਲਉ ਇਹ ਜਿਹਵਾ ਦੂਜੈ ਭਾਇ॥ ਹਰਿ ਰਸ ਨ ਚਾਖੈ ਫੀਕਾ ਆਲਾਇ॥ ਬਿਨੁ ਬੂਝੈ ਤਨੁ ਮਨੁ ਫੀਕਾ ਹੋਇ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ॥ 2॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਹਜਿ ਸੁਭਾਇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਚਿ ਸਮਾਇ॥ ਸਾਚੇ ਰਾਤੀ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਨਿਰਮਲ ਧਾਰ॥ 3॥ ਨਾਮਿ ਸਮਾਵੈ ਜੋ ਭਾਡਾ ਹੋਇ॥ ਊਧੈ ਭਾਡੈ ਟਿਕੈ ਨ ਕੋਇ॥ ਗੁਰ ਸਬਦੀ ਮਨਿ ਨਾਮਿ ਨਿਵਾਸੁ॥ ਨਾਨਕ ਸਚੁ ਭਾਡਾ ਜਿਸੁ ਸਬਦ ਪਿਆਸ॥ 4॥3॥23॥

Gaurri Goaarayri Mehla 3: Su thaaoun Sach(u), mun(u) nirmul(u) hoyay. Sach(i) nivaas(u) kuray Sach(u) Soyay. Sachi Bani joog chaaray jaapaiy. Subh(u) kichh(u) Saacha aapay aapaiy. 1. Kerm(u) hovaiy Satsung(i) milaayay. Hur(i) goon gaavaiy baiys(i) su thaayayn. 1. Ruhaou. Julou eh jihva doojaiy bhaayay. Hur(i) rus na chaakhaiy feeka aalaayay. Bin(u) boojhaiy tun(u) mun(u) feeka hoyay. Bin(u) Naavaiy dookhiya chuliya royay. 2. Rusna Hur(i) rus(u) chaakhiya sehj(i) soobhaayay. Gur kirpa tay Sach(i) smaayay. Saachay raati Gur Shabad(u) veechaar. Amrit peevaiy nirmul dhaar. 3. Naam(i) smaavaiy jo bhaanda hoyay. Ondhaiy bhaanday tikaiy na koyay. Gur Shabadi mun(i) Naam(i) nivaas(u). Nanak Sach(u) bhaanda jis(u) Shabad piyaas. 4.3.23.

Word Meaning: Su = that. Thaaoun = place (gathering). Nivaas(u) = residence. Joog Chaaray = all the four eons. Jaapaiy = seems; is True; has effect. 1.

Kerm(u) = kindness; benevolence. Satsung = holy congregation. Su thaayain = that place. Pause. Doojaiy Bhaayay = in the love of the other (Maya). Chaakhaiy = taste. Feeka = tasteless. Alaayay = talks. Bhoojhaiy = comprehending. Chuliya = leave the world. 2. Rusna = tongue. Sehj(i) = in the spiritual state of blissfulness. Soobhaayay = (with) affection. Raati = imbued. Nirmul Dhaar = clean (pure) stream. 3. Bhaanda = vessel (heart with right side up); pure heart. Oondha Bhaanda = upside down vessel; heart turned away from the Guru and towards Maya. Tikaiy = stays. Nivaas(u) = dwelling. Piyaas = thirst (longing). 4.

MEANING: With good fortune, a man gets connected with the holy congregation by Waheguru's grace. The individual sings His virtues among the members in that holy place. **Pause.** That place (the holy congregation) is an eternal place (is always the source) where the mind is purified. Waheguru Himself resides in such an eternal place. The eternal Shabad of the Guru is valid (purifies the mind) in all the four eons (no matter what the eon is) because the eternal Waheguru pervades the whole world all the time. 1. May the tongue that affectionately sings praise of someone (or something) else (Maya or worldly tastes) burn away; the tongue that does not taste the sweetness of Waheguru's Naam, talks tasteless (is unholy and deceitful). Without comprehending (Waheguru's virtues), the body and mind are tasteless (displeasing), and the individual who does not taste Waheguru's Naam leaves the world in suffering, and crying (repenting). 2.

The individual, whose tongue tastes the sweetness of Waheguru's Naam with love and in the state of bliss, merges into Waheguru with the benevolence of the Guru. By pondering on Guru's Shabad, the tongue of the devotee gets imbued in Waheguru's Naam, and he enjoys the bliss of the thin stream of pure Naam-Amrit in his brain. 3.

Only that heart merges with Waheguru, which is receptive to Waheguru's Naam (has been purified by the Naam), while nothing (spiritual) stays in the heart which is turned away from the Guru. Waheguru's Naam takes residence (is embedded) in the heart that follows Guru's Shabad. The heart which has thirst (longing) for Guru's Shabad
becomes an eternal (part of Waheguru), oh Nanak. 4.3.23

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਇਕਿ ਗਾਵਤ ਰਹੇ ਮਨਿ ਸਾਦੁ ਨ ਪਾਇ॥ ਹਉਮੈ ਵਿਚਿ ਗਾਵਹਿ ਬਿਰਥਾ ਜਾਇ॥ ਗਾਵਣਿ ਗਾਵਹਿ ਜਿਨ ਨਾਮ ਪਿਆਰੁ॥ ਸਾਚੀ ਬਾਣੀ ਸਬਦ ਬੀਚਾਰੁ॥ 1॥ ਗਾਵਤ ਰਹੈ ਜੇ ਸਤਿਗੁਰ ਭਾਵੈ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਨਾਮਿ ਸੁਹਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਇਕਿ ਗਾਵਹਿ ਇਕਿ ਭਗਤਿ ਕਰੇਹਿ॥ ਨਾਮੁ ਨ ਪਾਵਹਿ ਬਿਨੁ ਅਸਨੇਹ॥ ਸਚੀ ਭਗਤਿ ਗੁਰ ਸਬਦ ਪਿਆਰਿ॥ ਅਪਨਾ ਪਿਰੁ ਰਾਖਿਆ ਸਦਾ ਉਰਧਾਰਿ॥ 2॥

(ਅੰਗ 159)॥ ਭਗਤਿ ਕਰਹਿ ਮੂਰਖ ਆਪੁ ਜਣਾਵਹਿ॥ ਨਚਿ ਨਚਿ ਟਪਹਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ॥ ਨਚਿਐ ਟਪਿਐ ਭਗਤਿ ਨ ਹੋਇ॥ ਸਬਦਿ ਮਰੈ ਭਗਤਿ ਪਾਏ ਜਨੁ ਸੋਇ॥ 3॥ ਭਗਤਿ ਵਛਲੁ ਭਗਤਿ ਕਰਾਏ ਸੋਇ॥ ਸਚੀ ਭਗਤਿ ਵਿਚਹੁ ਆਪੁ ਖੋਇ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਭ ਬਿਧਿ ਜਾਣੈ॥ ਨਾਨਕ ਬਖਸੇ ਨਾਮੁ ਪਛਾਣੈ॥ 4॥4॥24॥

Gaurri Gooarayri Mehla 3: Ikk(i) gaavut ruhay, mun(i) saad(u) na paayay. Haumein vich(i) gaaveh(i), birtha jaayay. Gaavun(i) gaaveh(i) jin Naam piyaar(u). Saachi Bani Shabad beechaar(u). 1. Gaavut ruhaiy jay Satgur bhaavaiy. Mun(u) tun(u) raata Naam(i) soohaavaiy. 1. Ruhaou. Ikk(u) gaaveh(i) ikk(i) bhugut(i) kureh(i). Naam(u) na paaveh(i) bin(u) usnayh. Sachi bhugut(i) Gur Shabad piyaar. Apna Pir(u) raakhiya suda oordhaar(i). 2.

(PAGE 159): Bhugut(i) kureh(i) moorukh aap(u) junaaveh(i). Nuch(i) nuch(i) tupeh(i) buhout dookh(u) paaveh(i). Nuchiyain tuppiyaiyn bhugut(i) na hoyay. Shabad(i) muraiy bhugut(i) paayay jun(u) soyay. 3. Bhugut(i) vuchhul bhugut(i) kuraayay Soyay. Sachi

bhugut(i) vichoun aap(u) khoyay. Mayra Prubh Saacha, subh bidh(i) jaanaiy. Nanak bukhshay Naam(u) puchhaaniy. 4.4.24.

Word Meaning: Ikk(i) = some. Saad = taste (of spirituality). Haumein = selfishness and ego. Gaavun(i) = the real song (Waheguru's praise). 1.

Bhaavaiy = is liked. Raata = imbued. Soohaavaiy = adorning; beautifying. Pause.

Bhugut(i) = ritualistic worship (simply for a show off). Usnayh = (real) love. Pir(u) = dear; husband. Oodhaar(i) = kept in heart (mind). 2.

Aap junaaveh(i) = brags; swaggers. Tupeh = jumps. Muraiy = dies (kills own desires). Jun(u) = devotee. Soyay = that. 3. Bhugut(i) Vuchhul = lover of worship (Waheguru). Aap(u) self (selfishness). Khoyay = loses; gets rid of. Bidh(i) = ways; alternatives. Bukhshay = gives the gift. 4.

NOTE: Devotees of some Hindu gods believe they can unite with their deities through singing and dancing.

MEANING: Some people do sing the ritualistic songs of worship just to show off, but enjoy no taste (of spirituality) in them. All their devotion goes to waste because they sing only to boost their ego. Only those who sing the real praise of Waheguru, who have an honest love for the Naam, ponder on the eternal Bani (Guru's Shabad). 1.

Only those songs are worthy which are liked by Satguru and which imbue the body and mind with the adorable Naam. Pause. Some people sing, and some others worship (some deity), but they cannot enshrine Waheguru's Naam in their hearts without love for Him. The real worship is the love for Guru's Shabad, and to have the Naam of the dear Guru (or Waheguru) in the heart all the time. 2.

Some people do worship, but only as a show-off, to boost their ego. The foolish dance and jump (and think it is devotion), but they only suffer (because they do not achieve anything). Dancing and jumping are not worship; only the worship of those is recognized who kill (overcome) their ego and selfishness by the Guru's Shabad. 3.

Waheguru, who loves His worship, Himself inspires His devotees to worship Him. True worship is when one gets rid of their selfishness. My Waheguru knows all the different ways of worship (so, cannot be pleased by fake means). An individual, to whom Waheguru gives His Naam as a gift, recognizes Him (connects with Him), oh Nanak. 4.4.24.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਮਨੁ ਮਾਰੇ ਧਾਤੁ ਮਰਿ ਜਾਇ॥ ਬਿਨੁ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ॥ ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ॥ 1॥ ਜਿਸ ਨੋ ਬਖਸੇ ਦੇ ਵਡਿਆਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਹਰਿ ਵਸੈ ਮਨਿ ਆਈ॥ 1॥ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ॥ ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ॥ ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ॥ ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ॥ 2॥ ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨੁ ਕੋਇ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲੁ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਲਇਆ ਸਵਾਰਿ॥ ਹਉਮੈ ਵਿਚਹੁ ਤਜੇ ਵਿਕਾਰ॥ 3॥ ਜੋ ਧੁਰਿ ਰਾਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ॥ ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ॥ ਆਪਣੀ ਕਲਾ ਆਪੇ ਹੀ ਜਾਣੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ॥ 4॥5॥25॥

Gaurri Gooarayri Mehla 3: Mun(u) maaray dhaat(u) mur(i) jaayay. Bin(u) mooyay kaiysay Hur(i) paayay. Mun(u) muraiy daaroo jaanaiy koyay. Mun(u) Shabad(i) muraiy boojhaiy jun(u) soyay. 1. Jis nu bhkhshay day vudiyaayee. Gur persad(i) Hur(i) vusaiy mun(i) aayee. 1. Ruhaou. Gurmukh(i) kerni kaar kmaaviay. Ta is(u) mun kee sojhi paavaiy. Mun(u) maiy mut(u) maiygul mikdaara. Gur(u) ankush(u) maar(i) jeevaalunhaara. 2. Mun(u) asaadh(u) saadhaiy jun(u) koyay. Achur(u) churaiy ta nirmul(u) hoyay. Gurmukh(i) eho mun(u) luyya suvaar(i). Haumein vichoun tujay vikaar. 3. Jo dhoor(i) raakhiun(u) mayl(i) milaayay. Kuday na vichhurreh(i) Shabad(i) smaayay. Aapni kulaa Aapay hee jaanaiy. Nanak Gurmukh(i) Naam(u) puchhaanaiy. 4.5.25.

Word Meaning: Mun Maray = kill (overcome) the mind (desires). Dhaat(u) = attractions of Maya. Daaroo = medication. Boojhaiy = gets enlightened. 1.
Bukhshay = forgives. Vudiuyaayee = honour. Vusaiy = dwells. Pause.
Gurmukh(i) Kerni = to lead life as per the Guru's advice. Sojhi = understanding. Maiy = liquor. Mut(i) = intoxicated; inebriated. Maigul = elephant. Mikdaara = like. Ankush(u) = the weapon with a sharp hook to control an elephant; ankus. Jeevaalunhaara = life giver. 2. Asaadh(u) = incorrigible; incurable. Saadhaiy = fix; set right. Achur(u) = which cannot be eaten (consumed); almost impossible to control. Churaiy = eats; removes; overcomes. Tujay = quits; gets rid of. Vikaar = sensual pleasures. 3. Dhoor(i) = right from the beginning. Raakhiun = protected by Him (Waheguru). Smaayay = absorbed in. Kula = power. 4.
MEANING: Without killing one's desires, Waheguru cannot be realized. And if one is able to control his desires, his attachment to Maya is automatically killed. But some rare person knows the secret to kill (overcome) his desires (that they can be overcome by Guru's Shabad). 1. The individual, to whom Waheguru is kind, gets the honour, and with Guru's grace, Waheguru comes to dwell in his heart. Pause.
The individual, who leads his life as per the advice of the Guru, comes to understand the secrets of the mind. (He realizes) The human mind is like an intoxicated elephant, whereas Guru's Shabad is the ankus for such an elephant, which kills the sensual desires of the mind, and gives a new life to the individual. 2.
The mind is incorrigible, and some rare devotee of the Guru can fix it (keep it under control). If one is able to eat the uneatable (overcome the desires which are almost impossible to control), his mind becomes pure. A devotee is able to kill his ego in the shelter of the Guru and get rid of his evil sensual pleasures, whereby his mind is purified. 3. Those who have been protected (from evil thinking) right from the beginning by Waheguru are connected with the Guru and then with Waheguru Himself. They stay absorbed in Guru's Shabad and never get separated from Waheguru. Waheguru alone knows His powers (unlimited abilities); a devotee recognizes His Naam (makes connection with Him) in the Guru's shelter, oh Nanak. 4.5.25.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਹਉਮੈ ਵਿਚਿ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ॥ ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਨਾ॥ ਬਹੁ ਚਿੰਤਾ ਚਿਤਵੈ ਆਪੁ ਨ ਪਛਾਨਾ॥ ਧੰਧਾ ਕਰਤਿਆ ਅਨਦਿਨੁ ਵਿਹਾਨਾ॥ 1॥ ਹਿਰਦੈ ਰਾਮੁ ਰਮਹੁ ਮੇਰੇ ਭਾਈ॥ ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਰਸਨ ਰਸਾਈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਜਿਨਿ ਰਾਮੁ ਪਛਾਤਾ॥ ਜਗਜੀਵਨੁ ਸੇਵਿ ਜੁਗ ਚਾਰੇ ਜਾਤਾ॥ ਹਉਮੈ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭ ਕਰਮ ਬਿਧਾਤਾ॥ 2॥ ਸੇ ਜਨ ਸਚੇ ਜੋ ਗੁਰ ਸਬਦਿ ਮਿਲਾਏ॥ ਧਾਵਤ ਵਰਜੇ ਠਾਕਿ ਰਹਾਏ॥ ਨਾਮੁ ਨਵ ਨਿਧਿ ਗੁਰ ਤੇ ਪਾਏ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਵਸੈ ਮਨਿ ਆਏ॥ 3॥ ਰਾਮ ਰਾਮ ਕਰਤਿਆ ਸੁਖੁ ਸਾਤਿ ਸਰੀਰ॥ ਅੰਤਰਿ ਵਸੈ ਨ ਲਾਗੈ ਜਮ ਪੀਰ॥ ਆਪੇ ਸਾਹਿਬੁ ਆਪਿ ਵਜੀਰ॥ ਨਾਨਕ ਸੇਵਿ ਸਦਾ ਹਰਿ ਗੁਣੀ ਗਹੀਰ॥ 4॥6॥26॥

Gaurri Gooarayri Mehla 3: Haumein vich(i) subh(u) jug(i) bauraana. Doojaiy bhaayay bherm(i) bhoolaana. Buhou chinta chitvaiy aap(u) na puchhana. Dhundha kertiyaan undin(u) vihaana. 1. Hirdaiy Ram(u) rumhou mayray bhaayee. Gurmukh(i) rusna Hur(i) rusun rusaayee. 1. Ruhaou. Gurmukh(i) hirdaiy jin(i) Ram(u) puchhaata. Jugjeevun(u) sayv(i) joog chaaray jaata. Haumein maar(i) Gur Shabad(i) puchhata. Kirpa kuray Prubh(u) kerm bidhaata. 2. Say jun sachay jo Gur Shabad(i) milaayay. Dhaavut verjay tthaak(i) ruhaayay. Naam(u) nuv nidh(i) Gur tay paayay. Hur(i) kirpa tay Hur(i) vusaiy mun(i) aayay. 3. Ram Ram kertiyaan sookh(u) shaant(i) sreer. Untar(i) vusaiy na laagaiy Jum peer. Aapay Sahib(u) aap(i) vujeer. Nanak sayv(i) suda Hur(i) gooni guheer. 4.6.26.

Word Meaning: Haumein = selfishness and ego. Bauraana = crazy; insane. Bhaayay = (in) love. Bherm(i) = in misgivings. Bhoolaana = lost; misled.
Chinta Chitvaiy = worries; makes plans. Puchhana = recognize. Dhundha = routine chores. Vihaana = is spent. 1. Ram = Waheguru. Rumou = remember. Rusun = (with) the juice (sweetness). Rusaayee = sweeten. Pause.
Puchhata = realized; connected with. Jugjeevun = the life of the world (Waheguru). Jaata = is known; becomes famous. Kerm Bidhaata = the writer (designer) of the destiny (God). 2. Sachay = the bearers of Truth (having Divine qualities). Dhaavut = rushing (fast wandering). Verjay = disallowed. Tthaak(i) Ruhaayay = keep under control. Nuv Nidh(i) = the nine mythical treasures of Kuber. Vusaiy = takes residence. 3. Shaant(i) = peaceful; blissful. Jum Peer = the pain (suffering) of the angel of death. Sahib(u) = Lord. Vujeer = minister. Guheer = very deep; ocean. 4.
MEANING: The whole world is insane in its ego and selfishness. People are misled by their misgivings because of their love for Maya. The man has many worries in life and makes plans (to deal with them), but does not recognize himself (the source of worries and what his real objective in life is). His day and night are (all his time is) spent in routine chores (worldly affairs). 1. Remember Waheguru's Naam in heart, and sweeten your tongue with His sweet Naam, oh my brothers. Pause.
The devotee, who realizes Waheguru in the shelter of the Guru, becomes famous (popular) in all the four eons by serving Waheguru, which is the life of the whole world. With the benevolence of Waheguru, which is the designer of his destiny, the devotee overcomes his selfishness and ego with the Guru's Shabad, and realizes Waheguru (makes a strong connection with Him). 2. Those devotees are the bearers of Truth (acquire Divine qualities) who are connected with God by the Guru's Shabad. They disallow their mind to pursue immoral activities, and keep the wandering mind well under control. The Guru bestows them with Waheguru's Naam, which is like having all the nine treasures of the world. God becomes very benevolent and comes to reside in their heart. 3. By reciting Waheguru's Naam, one acquires peace and comfort; and with Waheguru in his mind, he has no fear of any pain (suffering) from the Angel of death because Waheguru is the Lord and the minister (of everything). Serve Waheguru, which is the ocean (rich source) of all the virtues, all the time, oh Nanak. 4.6.26.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਜਿਸ ਕੈ ਜੀਅ ਪਰਾਨਾ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਸਭ ਮਾਹਿ ਸਮਾਨਾ॥ ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਪਤਿ ਪਰਵਾਨਾ॥ 1॥ ਹਰਿ ਕੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ ਤੂ ਵਿਸਰਹਿ ਤਦ ਹੀ ਮਰਿ ਜਾਉ॥ 1॥ਰਹਾਉ॥ ਤਿਨ ਤੂ ਵਿਸਰਹਿ ਜਿ ਤੁਧੁ ਆਪਿ ਭੁਲਾਏ॥ ਤਿਨ ਤੂ ਵਿਸਰਹਿ ਜਿ ਦੂਜੈ ਭਾਏ॥ ਮਨਮੁਖ ਅਗਿਆਨੀ ਜੋਨੀ ਪਾਏ॥2॥ ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਸੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ॥ ਜਿਨ ਇਕ ਮਨਿ ਤੁਠਾ ਤਿਨ ਹਰਿ ਮੰਨਿ ਵਸਾਏ। ਗੁਰਮਤੀ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥ 3॥ ਜਿਨਾ ਪੋਤੈ ਪੁੰਨੁ ਸੇ ਗਿਆਨ ਬੀਚਾਰੀ॥ ਜਿਨਾ ਪੋਤੈ ਪੁੰਨੁ ਤਿਨ ਹਉਮੈ ਮਾਰੀ॥ ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਬਲਿਹਾਰੀ॥ 4॥7॥27॥

Gaurri Gooarayri Mehla 3: So kiyoun visraiy, jis kaiy jea praana. So kiyoun visraiy, subh maah(i) smaana. Jit(u) sayviyaiyn Durgeh put(i) pervaana. 1. Hur(i) kay Naam(u) vit-houn bul(i) jaoun. Tu visreh(i) tud hee mur(i) jaoun. 1. Ruhaou. Tin Tu visreh(i) j(i) Toodh(u) aap(i) bhoolaayay. Tin Tu visreh(i) j(i) doojaiy bhaayay. Munmukh ugiyani, joni paayay. 2. Jin Ikk mun(i) toottha, say Satgur sayva laayay. Jin Ikk mun(i) toottha, tin Hur(i) munn(i) vusaayay. Gurmut(i) Hur(i) munn(i) vusaayay. Gurmuti Hur(i) Naaam(i) smaayay. 3. Jinha poataiy poonn(u), say Giyan beechaari. Jinha poataiy poonn(u) tin haumein maari. Nanak jo Naam(i) ruttay, tin kuou bulihaari. 4.7.27.

Word Meaning: Visraiy = forget; ignore. Praana = breath; life. Smaana = present; pervading. Sayvivaiyn = serving. Pervaana = approved. 1.
Vit-houn = from; for. Bul(i) = sacrifice life. Pause. Tin = those. Toodh = You. AGiyani = ignorant. Joani = in womb; rebirth. 2.
Ikk = One (Waheguru). Toottha = pleased to be kind. 3.
Poataiy = treasure; in account. Poonn(u) = noble deeds. Ruttay = imbued. 4.
MEANING: How can we forget Waheguru, which has given us life and the soul? How can we forget Waheguru, who is pervading everywhere, and serving whom one receives honour and approval in His Court? 1. I can sacrifice my life gladly for Waheguru's Naam; I will be dead (spiritually) if I forget Him. Pause.
Only those forget You who have been misled by You, and are engrossed in Maya. The ignorant followers of their minds undergo many rebirths. 2.
Those, to whom Waheguru is pleased to be kind, are guided to serve the Guru, and in the Guru's shelter, they embed Waheguru's Naam in their heart. 3.
Those who have credit of noble deeds in their treasure (repertoire), ponder on Waheguru's virtues, and kill their ego and selfishness. I will gladly sacrifice my life for those who are imbued in Waheguru's Naam, oh Nanak. 4.7.27.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਤੂ ਅਕਥੁ ਕਿਉ ਕਥਿਆ ਜਾਹਿ॥ ਗੁਰ ਸਬਦੁ ਮਾਰਣੁ ਮਨ ਮਾਹਿ ਸਮਾਹਿ॥ ਤੇਰੇ ਗੁਣ ਅਨੇਕ ਕੀਮਤਿ ਨਹ ਪਾਹਿ॥ 1॥ ਜਿਸ ਕੀ ਬਾਣੀ ਤਿਸੁ ਮਾਹਿ ਸਮਾਣੀ॥ ਤੇਰੀ ਅਕਥ ਕਥਾ ਗੁਰ ਸਬਦਿ ਵਖਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਸਤਿਗੁਰੁ ਤਹ ਸਤਸੰਗਤਿ ਬਣਾਈ॥ ਜਹ ਸਤਿਗੁਰੁ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਈ॥ ਜਹ ਸਤਿਗੁਰੁ ਤਹਾ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ॥ 2॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਮਹਲੀ ਥਾਉ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥ 3॥ ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥ ਪੂਰੇ ਸਤਿਗੁਰ ਸਿਉ ਲਗੈ ਪਿਆਰੁ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਕਉ ਜੈਕਾਰੁ॥ 4॥8॥28॥
Gaurri Gooarayri Mehla 3: Tu akuth(u), kiyoun kuthiya jaah(i). Gur Shabad(u) maarun(u) mun maah(i) smaaheh(i). Tayray goon anayk keemut(i) neh paah(i). 1. Jis kee Bani, Tis maah(i) smaani. Tayri akuth kutha Gur Shabad(i) vukhaani. 1. Ruhaou. Jeh Sargur(u), teh Satsungat(i) bunaayee. Jeh Satgur(u), sehjay Hur(i) goon gaayee. Jeh Satgur(u), tuhaan haumein Shabad(i) julaayee. 2. Gurmukh(i) sayva Mehli thaoun paayay. Gurmukh(i) untar(i) Hur(i) Naam(u) vusaayay. Gurmukh(i) bhugat(i) Hur(i) Naam(i) smaayay. 3. Aapay daat(i) kuray Daataar(u). Pooray Satgur siyoun luggaiy piyaar(u). Nanak Naam(i) ruttay kuou jaiykaar(u). 4.8.28.
Word Meaning: Akuth(u) = indescribable. Kuthiya = described. Maarun(u) Mun = killer of mind (sensual desires). Anayk = countless. 1.
Bani = Shabad. Smaani = causes to be absorbed. Kutha = story; facts of. Pause.
Jeh = where. Sehjay = (with) peaceful mind. 2.
Mehli = Waheguru's residence (union with Him). 3.
Daat(u) = gifts; largesse. Ruttay = imbued. Jaiykaar = hail (them). 4.
MEANING: You are indescribable; how can anyone describe You, oh Waheguru? You have countless virtues; no one can put any value on them. However, with Guru's Shabad, which kills the desires of the mind, one can embed (enshrine) Your Naam in the heart, oh Waheguru. 1. Recitation of the holy Bani causes the reciter to be absorbed in its Author (become one with Him). Your indescribable story can be narrated by Guru's Shabad, oh Waheguru. Pause.
A holy congregation comes into being wherever Satguru is present, and the virtues of Waheguru are sung there in the blissful state (with a peaceful mind), and the haumein of the devotees is burned away (eradicated) with Guru's Shabad there. 2.

In the shelter of the Guru, a devotee is able to embed Waheguru Naam in his heart, and is enabled to have access to Waheguru's Residence (become part of Him), and with worship of Waheguru, he is fully absorbed in His Naam. 3.
But love with the perfect Satguru is a gift of Waheguru Himself (nobody can develop it on their own). I hail those who are imbued in Waheguru's Naam, oh Nanak. 4.8.28.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਏਕਸੁ ਤੇ ਸਭਿ ਰੂਪ ਹਹਿ ਰੰਗਾ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਸਭਿ ਸਹਲੰਗਾ॥ ਭਿੰਨ ਭਿੰਨ ਵੇਖੈ ਹਰਿ ਪ੍ਰਭੁ ਰੰਗਾ॥ 1॥ ਏਕੁ ਅਚਰਜੁ ਏਕੋ ਹੈ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ ਵਿਰਲਾ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਹਜਿ ਭਵੈ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ॥ ਕਹਾ ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਈ॥ ਆਪੇ ਸੁਤਿਆ ਦੇਇ ਜਗਾਈ॥ 2॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਹੋਈ॥ ਕਹਿ ਕਹਿ ਕਥਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਗੁਰ ਸਬਦਿ ਸਮਾਵੈ ਬੂਝੈ ਹਰਿ ਸੋਈ॥ 3॥ ਸੁਣਿ ਸੁਣਿ ਵੇਖੈ ਸਬਦਿ ਮਿਲਾਏ॥ ਵਡੀ ਵਡਿਆਈ ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥ 4॥9॥29॥
Gaurri Gooarayri Mehla 3: Aikus(u) tay subh(i) roop heh(i) runga. Paun(u) paani baiysuntar(u) subh(i) sehlunga. Bhinn(u) bhinn(u) vaykhaiy Hur(i) Prubh(u) runga. Aik(u) achurj (u) aiko haiy Soyee.Gurmukh(i) veechaaray virla koyee. 1. Ruhaou. Sehj(i) bhuvaiy Prubh(u) subhnee thaayeen. Kuhaan goopt(u) pergut(u) Prubh(i) bunut bunaayee. Aapay sootiyaan dayay jugaayee. 2. Tis kee keemut(i) kinaiy na hoyee. Keh(i) keh(i) kuthun(u) kuhaiy subh(u) koyee. Gur Shabad(i) smaavaiy boojhaiy Hur(i) soyee. 3. Soon(i) soon(i) vaykhaiy Shabad(i) milaayay. Vuddi vudiyaayee Gur sayva tay paayay. Nanak Naam(i) ruttay Hur(i) Naam(i) smaayay. 4.9.29.
Word Meaning: Aikus tay = from the One (Waheguru). Roop Runga = shapes and colours. Baiysintar(u) = fire. Sehlunga = mixed with; a collection of all. Bhinn Bhinn = different. 1. Achurj(u) = wondrous. Virla = rare. Pause.
Sehj(i) = without any special effort. Goopt(u) = hidden. Pergut(u) = visible. 2.
Kuthun = description. Smaavaiy = absorbed in. Boojhaiy = comprehends. 3.
Vuddi = big. Vudiyaayee = praise; appreciation. Ruttay = imbued. 4.
MEANING: All the basic elements (ingredients), like air, water, and fire, have been created by Waheguru alone, and the collection of all these basic elements is present in all the bodies of different shapes and colours. Waheguru looks after all these different amazing bodies. 1. There is one and only one wondrous (Waheguru), but some rare devotee realizes this in the shelter of the Guru. Pause.
Waheguru has created the universe in such a way that He roams everywhere (is omnipresent) without any special effort; He is hidden in some places while clearly visible in others. Also, He awakens the sleeping (enlightens the unaware). 2.
Everybody talks about the gifts of God to different degrees, but nobody can put real value on Waheguru's largesse; only the devotee who is fully absorbed in Guru's Shabad comprehends Waheguru (unites with Him). 3.
Waheguru listens to the needs of His creation, looks after it, and connects some of His creation to Him through the Guru's Shabad. Those who serve the Guru (obey His advice) receive great honour in Waheguru's Court. Those who are imbued in Waheguru's Naam stay absorbed in the Naam, oh Nanak. 4.9.29.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਮਨਮੁਖਿ ਸੂਤਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰਿ॥ ਗੁਰਮੁਖਿ ਜਾਗੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ॥ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨ ਨਾਮ ਪਿਆਰਿ॥ 1॥ ਸਹਜੇ ਜਾਗੈ ਸਵੈ ਨ ਕੋਇ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਬੂਝੈ ਜਨੁ ਕੋਇ॥1॥ ਰਹਾਉ॥ ਅਸੰਤੁ ਅਨਾੜੀ ਕਦੇ ਨ ਬੂਝੈ॥ ਕਥਨੀ ਕਰੇ ਤੈ ਮਾਇਆ ਨਾਲਿ ਲੂਝੈ॥ ਅੰਧ ਅਗਿਆਨੀ ਕਦੇ ਨ ਸੀਝੈ॥ 2॥ ਇਸੁ ਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ॥ ਵਿਰਲਾ ਕੋਈ ਪਾਏ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਉਧਾਰਾ॥ 3॥ ਇਸੁ ਕਲਿਜੁਗ ਮਹਿ ਕਰਮ ਧਰਮੁ ਨ ਕੋਈ॥ ਕਲੀ ਕਾ ਜਨਮੁ ਚੰਡਾਲ ਕੈ ਘਰਿ ਹੋਈ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋ ਮੁਕਤਿ ਨ ਹੋਈ॥ 4॥10॥30॥

Gaurri Gooarayri Mehla 3: Munmukh(i) soota Maya moh(i) piyaar(i). Gurmukh(i) jaagay goon Ggiyan beechaar(i). Say Jun jaagay jin Naam piyaar(i). 1. Sehjay jaagaiy suvaiy na koyay. Pooray Gur tay boojhaiy jun(u) koyay. 1. Ruhaou. Asunt(u) anaarri kuday na boojhaiy. Kuthni kuray taiy Maya naal(i) loojhaiy. Undh ugiyani kuday na seejhaiy. 2. Iss(u) joog meh(i) Ram Naam(i) nistaara. Virla koyee paayay Gur Shabad(i) veechaara. Aap(i) turaiy suglay kool oodhaara. 3. Iss(u) Kuljoog meh(i) kerm dherm(u) na koyee. Kuli ka junum(u) chundaal kaiy ghur(i) hoyee. Nanak Naam bina ko mookt(i) na hoyee. 4.10.30.

Word Meaning: Soota = asleep; engrossed. Jun = devotees. 1. Sehjay = in state of bliss. Boojhaiy = understands; is enlightened. Pause. Asunt(u) = unholy; lustful. Anaarri = without control over the mind. Kuthni = only talks. Loojhaiy = struggles. Ugiyani = unknowledgeable. Seejhaiy = succeeds. 2. Joog = eon. Nistaara = success; salvation. Kool = clan (associates). Oodhaara = enlightened; put on the right path. 3. Kerm Dherm = religious rituals. Kuli = Kulyug (eon of disputes); of evils. Chundaal = wicked; immoral person. Ghur = home; heart. 4.

MEANING: The follower of his mind is in deep slumber in the love and attachment for Maya (and is ungrateful to Waheguru for His gifts). But the devotee of the Guru is fully awake because of his pondering on the Guru's Shabad, which is rich in Waheguru's virtues. Those who are awake (appreciate Waheguru's kindness) have love for Waheguru's Naam. 1. The one who is in the state of bliss is always awake (alert against the attacks of Maya) and never goes to sleep (becomes careless). Pause. A lustful man, who has no control over his sensual desires, never realizes the truth (value of spirituality). He does talk about spirituality, but still struggles with Maya. Such a blind (from reality) and ignorant man never succeeds in the real objective of life. 2. Waheguru's Naam is the only means in this eon to swim across the sea of Maya, but some rare individual acquires Waheguru's Naam by pondering on the Guru's Shabad. Not only does such a devotee find salvation for himself, but he also enlightens the whole clan, which enables its members to find salvation as well. 3. (Contrary to the prevalent belief), no religious ritual can wash away the sins of an evil man in this world. Actually, the heart of a wicked man is the place where the unpopular Kulyug eon seems to have taken birth. Nobody can find salvation without Waheguru's Naam oh, Nanak. 4.10.30.

(ਅੰਗ 161)॥ ਗਉੜੀ ਮਹਲਾ 3 ਗੁਆਰੇਰੀ॥ ਸਚਾ ਅਮਰੁ ਸਚਾ ਪਾਤਸਾਹੁ॥ ਮਨਿ ਸਾਚੈ ਰਾਤੇ ਹਰਿ ਵੇਪਰਵਾਹੁ॥ ਸਚੈ ਮਹਲਿ ਸਚਿ ਨਾਮਿ ਸਮਾਹੁ॥ 1॥ ਸੁਣਿ ਮਨ ਮੇਰੇ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਰਾਮ ਜਪਹੁ ਭਵਜਲੁ ਉਤਰਹੁ ਪਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਭਰਮੇ ਆਵੈ ਭਰਮੇ ਜਾਇ॥ ਇਹੁ ਜਗੁ ਜਨਮਿਆ ਦੂਜੈ ਭਾਇ॥ ਮਨਮੁਖਿ ਨ ਚੇਤੈ ਆਵੈ ਜਾਇ॥ 2॥ ਆਪਿ ਭੁਲਾ ਕਿ ਪ੍ਰਭਿ ਆਪਿ ਭੁਲਾਇਆ॥ ਇਹੁ ਜੀਉ ਵਿਡਾਣੀ ਚਾਕਰੀ ਲਾਇਆ॥ ਮਹਾ ਦੁਖੁ ਖਟੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ 3॥ ਕਿਰਪਾ ਕਰੇ ਸਤਿਗੁਰੂ ਮਿਲਾਏ॥ ਏਕੋ ਨਾਮ ਚੇਤੇ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਜਪੇ ਨਾਉ ਨਉ ਨਿਧਿ ਪਾਏ॥ 4॥11॥31॥

(PAGE 161): **Gaurri Mehla 3 Gooarayri:** Sacha Amar(u) Sacha Patshah(u). Mun(i) Saachaiy raatay Hur(i) vaypervaah(u). Sachaiy Mehl(i) Sach(i) Naam(i) smaahou. 1. Soon(i) mun mayray Sahabad(u) veechaar(i). Ram jup-hou bhuvjul(u) ooturhou paar(i). 1. Ruhaou. Bhermay aavaiy bhermay jaayay. Eho jug junumiya doojaiy bhaayay. Munmukh(i) na chaytaiy, aavaiy jaayay. 2. Aap(i) bhoolla k(i) Prubh(i) Aap(i) bhoolaaya. Eho jeeo vidaani chaakri laaya. Muhaa dookh(u) khuttay, birtha junum(u) guvaaya. 3. Kirpa kuray Satguru milaayay. Aiko Naam chaytay vichoun bherm(u) chookaayay. Nanak Naam(u) jupay Naoun nau nidh(i) paayay. 4.11.31.

Word Meaning: Sacha = eternal. Amar(u) = immortal; Huqam. Raatay = imbued. Vaypervaah(u) = care-free; worry-free. Smaah(u) = get absorbed. 1.
Ram = Waheguru. Bhuvjul(u) = the sea of Maya, which keeps the living beings in the birth-death cycle. Ooturhou Paar(i) = swim across to the far end. Pause.
Bhermay = in misgivings. Doojaiy = the other (Maya). Bhaayay = love; attachment. Chaitaiy = remembers. Aavaiy Jaayay = comes and goes; is reborn. 2.
Vidaani = somebody else's. Chaakri = service; slavery. Khuttay = earns. Birtha = empty; without any gain. Guvaaya = wasted. 3.
Nuv Nidh(i) = the nine mythical treasures. 4.
MEANING: Waheguru is the eternal Lord of the universe, and His Huqam is also eternal. Those whose minds are imbued with the love of Waheguru get connected with Him, stay fully absorbed in His Naam, and become part of the worry-free God. 1.
So, you too, listen to me, and ponder on Guru's Shabad, oh my mind. Recite Waheguru's Naam so as to swim across the sea of Maya (rise above the effects of Maya to be one with Waheguru). Pause. Those who are engrossed in Maya are born because of their misgivings, and they leave the world in misgivings. In fact, the world is reborn because of its love for Maya. The money-minded person does not remember Waheguru, as a result of which he continues in the cycle of birth and death. 2. Is the man misled because of his own volition, or is he misled by Waheguru, who has made him the slave of the other (Maya)? (And he is not working for his own good to achieve freedom from Maya). As a result (of his slavery to Maya), he is causing himself a lot of trouble and is wasting away his precious human life. 3.
If (with good luck) Waheguru is kind to him, he is connected with the Guru. He then recites only Waheguru's Naam and dispels his misgivings. By reciting His Naam, he embeds Waheguru in his heart, which is like having all the nine mythical treasures of the world, oh Nanak. 4.11.31.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਜਿਨਾ ਗੁਰਮੁਖਿ ਧਿਆਇਆ ਤਿਨ ਪੂਛਉ ਜਾਇ॥ ਗੁਰੁ ਸੇਵਾ ਤੇ ਮਨੁ ਪਤੀਆਇ॥ ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮੁ ਕਮਾਇ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਹਰਿ ਘਾਲ ਥਾਇ ਪਾਈ॥ 1॥ਰਹਾਉ॥ ਆਪੁ ਪਛਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਜੀਵਨ ਮੁਕਤਿ ਪਾਵੈ ਸੋਇ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਤਿ ਊਤਮ ਹੋਇ॥ ਸਹਜੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਇ॥ 2॥ ਦੂਜੈ ਭਾਇ ਨ ਸੇਵਿਆ ਜਾਇ॥ ਹਉਮੈ ਮਾਇਆ ਮਹਾ ਬਿਖੁ ਖਾਇ॥ ਪੁਤਿ ਕੁਟੰਬਿ ਗ੍ਰੇਹਿ ਮੋਹਿਆ ਮਾਇ॥ ਮਨਮੁਖਿ ਅੰਧਾ ਆਵੈ ਜਾਇ॥ 3॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਜਨੁ ਸੋਇ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਗੁਰ ਸਬਦੀ ਹੋਇ॥ ਗੁਰਮਤਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਵੈ ਸੋਇ॥ 4॥12॥32॥
Gaurri Gooarayri Mehla 3: Jinha Gurmukh(i) dhiyaaya tin poochhoun jaayay. Gur sayva tay mun(u) putiyaayay. Say dhunvunt Hur(i) Naam kumaayay. Pooray Gur tay sojhi paayay. 1. Hur(i) Hur(i) Naam(u) jup-hou mayray bhaayee. Gurmukh(i) sayva Hur(i) ghaal thaayayn paayee. 1. Ruhaou. Aap(u) puchhaanaiy, mun nirmul(u) hoyay. Jeevun mookt(i) paavaiy soyay. Hur(i) goon gaavaiy, mut(i) ootum hoyay. Sehjay sehj(i) smaavaiy soyay. 2. Doojaiy bhaayay na sayviya jaayay. Haumein maya muhaa bikh(u) khaayay. Poot(i) kootumb(i) greh(i) mohiya maayay. Munmukh(i) undha aavaiy jaayay. 3. Hur(i) Hur(i) Naam(u) dayvaiy jun(u) soyay. Undin(u) bhugut(i) Gur Shabadi hoyay. Gurmut(i) virla boojhaiy koyay. Nanak Naam(i) smaavaiy soyay. 4.12.32.
Word Meaning: Dhiyayaa = recited (Waheguru's Naam). Putiyaayay = have faith in; is convinced. Say = those. Dhunvunt = wealthy. Kmaayay = earn; deal in. Sojhi = enlightenment. 1. Ghaal = hard work (worshipping Waheguru). Thaayayn paayay = is rewarded. Pause. Puchhaanaiy = recognize; self-evaluation. Jeevun Mookt(i) =

breaking the bonds of Maya while living in the world. Ootum = superior. Sehjay = easily. Sehj(i) = in a peaceful state. 2.
Doojaiy Bhaayay = in the love of Maya. Muhaa Bikh(u) = big poison. Kootumb(i) = family. Greh(i) = household. Mohiya = captivated; bewitched. Maayay = Maya. 3.
Undin(u) = every day; always. Virla = rare. Boojhaiy = comprehend; understand. 4.
MEANING: Recite Waheguru's Naam again and again, oh my brothers. Your hard work (of worship of Waheguru) in the shelter of the Guru is appropriately rewarded (you become "one" with Waheguru). **Pause.** I also seek the advice of those devotees who recite Waheguru's Naam in the shelter of the Guru, as your mind acquires faith for Waheguru by serving the Guru. Those are truly wealthy who acquire Waheguru's Naam. But enlightenment comes only from the Guru. 1.
When one recognizes the self (his origin and the purpose of life), his mind becomes pure, and such an individual achieves freedom from the bonds of Maya while still living in the world (family). As he sings Waheguru's virtues, his thinking becomes superior (pure), and he attains the spiritual state of bliss without any special effort. 2.
One cannot serve Waheguru as long as he is in love with Maya because love for Maya results in haumein, and both are big poisons against love for God. Such a person is captivated by his love for his sons, family, and household. The blind and the ignorant Maya-engrossed individual is caught in the cycle of rebirths. 3.
Waheguru gives His Naam to those who worship Him day and night with the Guru's Shabad. But some rare individuals recognize this truth with the Guru's advice. Such an individual stays absorbed in Waheguru's Naam, oh Nanak. 4.12.32.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਗੁਰੁ ਸੇਵਾ ਜੁਗ ਚਾਰੇ ਹੋਈ॥ ਪੂਰਾ ਜਨੁ ਕਾਰ ਕਮਾਵੈ ਕੋਈ॥ ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਹਰਿ ਤੋਟਿ ਨ ਹੋਈ॥ ਐਥੈ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸੋਭਾ ਹੋਈ॥ 1॥ ਏ ਮਨ ਮੇਰੇ ਭਰਮੁ ਨ ਕੀਜੈ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਜੈ॥ 1॥ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਮਹਾਪੁਰਖ ਸੰਸਾਰੇ॥ ਆਪਿ ਉਧਰੇ ਕੁਲ ਸਗਲ ਨਿਸਤਾਰੇ॥ ਹਰ ਕਾ ਨਾਮੁ ਰਖਹਿ ਉਰਧਾਰੇ॥ ਨਾਮਿ ਰਤੇ ਭਉਜਲ ਉਤਰਹਿ ਪਾਰੇ॥ 2॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸਦਾ ਮਨਿ ਦਾਸਾ॥ ਹਉਮੈ ਮਾਰਿ ਕਮਲੁ ਪਰਗਾਸਾ॥ ਅਨਹਦੁ ਵਾਜੈ ਨਿਜ ਘਰਿ ਵਾਸਾ॥ ਨਾਮਿ ਰਤੇ ਘਰ ਮਾਹਿ ਉਦਾਸਾ॥ 3॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਿਨ ਕੀ ਸਚੀ ਬਾਣੀ॥ ਜੁਗੁ ਜੁਗੁ ਭਗਤੀ ਆਖਿ ਵਖਾਣੀ॥ ਅਨਦਿਨੁ ਜਪਹਿ ਹਰਿ ਸਾਰੰਗਪਾਣੀ॥
(ਅੰਗ 162)॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਨਿਰਬਾਣੀ॥ 4॥13॥33॥

Gaurri Gooarayri Mehla 3: Gur sayva joog chaaray hoyee. Poora jun(u) kaar kumaavaiy koyee. Akhoot(u) Naam dhun(u) Hur(i) toat(i) na hoyee. Aithaiy suda sookh(u) Dur(i) sobha hoyee. 1. Eh mun mayray bherm(u) na keejaiy. Gurmukh(i) sayva Amrit rus(u) peejaiy. 1. Ruhaou. Satgur(u) sayveh(i) say muhaa purakh sunsaaray. Aap(i) oodhray kool sugal nistaaray. Hur(i) ka Naam(u) rukheh(i) oordhaaray. Naam(i) ruttay bhuoujul ootreh(i) paaray. 2. Satgur(u) sayveh(i) suda mun(i) daasa. Haumein maar(i) kumul(u) pergaasa. Unhud(u) vaajaiy nij ghur(i) vaasa. Naam(i) ruttay ghur maah(i) oodaasa. 3. Satgur(u) sayveh(i), tin kee Sachi Bani. Joog joog bhugteen aakh(i) vukhaani. Undin(u) jupeh(i) Hur(i) Saarungpaani.
(PAGE 162): Nanak Naam(i) ruttay nihkayvul nirbani. 4.13.33.
Word Meaning: Joog Chaaray = in all the four eons. Poora Jun = perfect devotee. Akhoot = inexhaustible; never-ending. Toat(i) = shortage. Dur(i) = Waheguru's Door (Court). Sobha = praise; applause. 1. Bherm(u) = misgivings; doubts. Amrit-Rus(u) = sweet immortalizing Naam. Pause. Say = those. Oodhray = are salvaged. Kool Sugal = the whole clan (all the associates and followers. Nistaaray = got salvaged. Oordhaaray = keep in the heart (mind). Ruttay = imbued. Bhuoujul = the world sea. 2. Daasa =

humble servant. Kumul = lotus; heart. Pergaasa = blooms. Unhud(u) = auto-playing music that the yogis claim to hear during meditation; Divine music (Guru's Shabad). Nij Ghur = (in) own heart. Vaasa = residence (mind stays in itself). Ghur Maah(i) Oodaasa = detached from Maya while living in the family. 3. Sachi Bani = Guru's immortal Shabad. Bhugteen = bhuguts (devotees). Vukhaani = explained to people. Saarungpaani = Waheguru. Nihkayvul Nirbani = detached from Maya. 4.

MEANING: (Contrary to the popular belief in Hindu Granths that there are different ways to reach Waheguru for each eon), no matter what the eon is, service to the Guru is the only acceptable way to be "one" with God. But some rare perfect devotee follows this path even though Waheguru's Naam is an inexhaustible source of Naam-wealth, and there is never a shortage of this wealth (countless people can acquire Naam without any loss to the Naam-treasure). With Waheguru's Naam in mind, an individual enjoys bliss in this world (in present life) and earns praise in Waheguru's Court. 1.

So, do not be a victim of any misgiving, and enjoy the eternal sweetness of Waheguru's Naam by serving the Guru, oh my mind. Pause. Those who serve Satguru are respected as great souls worldwide. Not only do they find salvation for themselves, but they also enable their associates and followers to be saved. They always keep Waheguru's Naam at heart, and imbued in the Naam, they swim across the sea of Maya. 2. They serve Satguru, always considering themselves to be His slaves. They overcome their haumein, as a result of which the lotus of their mind blooms. Imbued in the Naam, their mind stays in its place (quits wandering), and they feel as if the auto-playing Divine music is playing in their mind. They stay detached from Maya while living in the family. 3. They serve Satguru by reciting His eternal Shabad, which is recited by all the devotees in every eon. They worship Waheguru day and night, and imbued in Naam, they are detached from Maya, oh Nanak. 4.13.33.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਵਡਭਾਗਿ ਸੰਜੋਗ॥ ਹਿਰਦੈ ਨਾਮੁ ਨਿਤ ਹਰਿ ਰਸ ਭੋਗ॥ 1॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੁ ਹਰਿ ਧਿਆਇ॥ ਜਨਮੁ ਜੀਤਿ ਲਾਹਾ ਨਾਮੁ ਪਾਇ॥1॥ ਰਹਾਉ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਸਬਦੁ ਹੈ ਮੀਠਾ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਕਿਨੈ ਵਿਰਲੈ ਚਖਿ ਡੀਠਾ॥ 2॥ ਕਰਮੁ ਕਾਡ ਬਹੁ ਕਰੇ ਅਚਾਰ॥ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਹੰਕਾਰ॥ 3॥ ਬੰਧਨਿ ਬਾਧਿਓ ਮਾਇਆ ਫਾਸ॥ ਜਨ ਨਾਨਕ ਛੂਟੈ ਗੁਰ ਪਰਗਾਸ॥ 4॥14॥34॥

Gaurri Gooarayri Mehla 3: Satgur(u) milaiy vudbhaag(i) sunjoag. Hirdaiy Naam(u) nit Hur(i) rus bhog. 1. Gurmukh(i) praani Naam(u) Hur(i) dhiyaayay. Junum(i) jeet(i) laaha Naam(u) paayay. 1. Ruhaou. Giyan(u) dhiyaan(u) Gur Shabad haiy meettha. Gur kirpa tay kinaiy virlaiy chukh(i) deettha. 2. Kerm(u) kaand buhou kuray achaar. Bin(u) Naavaiy dhrig(u) dhrig(u) ahunkaar. 3. Bundhun(i) baandhiyo Maya phaas. Jun Nanak chhootaiy Gur pergaas. 4.14.34.

Word Meaning: Vudbhaag(i) = with great luck. Sunjoag = pre-destined union. Hur(i) Rus = (the taste of) essence of Waheguru's Naam. 1. Praani= man. Junum(i) jeet(i) = securing a win over life (Maya). Laaha = profit. Pause. Giyaan(u) = knowledge (for debates). Dhiyaan(u) = concentration (meditation). Chukh(i) Deettha = tasted. 2. Kerm Kaand = religious rituals. Achaar = character; civility. Dhrig(u) = condemnable. Ahunkaar = conceit; ego. 3.

Bundhun(i) = bonds of Maya. Phaas = trapped. Pergas = enlightenment. 4.

MEANING: Recite Waheguru's Naam in the shelter of the Guru, whereby you will secure victory over the desires of life, and acquire the wealth of the Naam, oh man. **Pause.** However, union with Satguru occurs through predestined great fortune. When that happens, the lucky individual has Waheguru's Naam at heart, and he always enjoys the sweetness of

the Naam. 1. Such an individual finds Guru's Shabad to be very sweet; acquiring knowledge of Hindu Granths for debates and meditations becomes meaningless for him. However, a rare person tastes Guru's holy Shabad (the Naam) with His grace. 2.
The Maya-engrossed individual performs many rituals and shows off his (fake) good character, which only boosts his ego. But, without Waheguru's Naam, all such rituals for personal ego are condemnable. 3.
Such an individual is tightly bonded to Maya; the freedom from such bonds is achieved only when he gets enlightened by the Guru, oh Nanak. 4.14.34.

ਮਹਲਾ 3 ਗਉੜੀ ਬੈਰਾਗਣਿ॥ ਜੈਸੀ ਧਰਤੀ ਊਪਰਿ ਮੇਘੁਲਾ ਬਰਸਤੁ ਹੈ ਕਿਆ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਨਾਹੀ॥ ਜੈਸੇ ਧਰਤੀ ਮਧੇ ਪਾਣੀ ਪਰਗਾਸਿਆ ਬਿਨੁ ਪਗਾ ਵਰਸਤ ਫਿਰਾਹੀ॥ 1॥ ਬਾਬਾ ਤੂ ਐਸੇ ਭਰਮੁ ਚੁਕਾਹੀ॥ ਜੋ ਕਿਛੁ ਕਰਤੁ ਹੈ ਸੋਈ ਕੋਈ ਹੈ ਰੇ ਤੈਸੇ ਜਾਇ ਸਮਾਹੀ॥1॥ ਰਹਾਉ॥ ਇਸਤਰੀ ਪੁਰਖੁ ਹੋਇ ਕੈ ਕਿਆ ਓਇ ਕਰਮ ਕਮਾਹੀ॥ ਨਾਨਾ ਰੂਪ ਸਦਾ ਹਹਿ ਤੇਰੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹੀ॥ 2॥ ਇਤਨੇ ਜਨਮ ਭੂਲਿ ਪਰੇ ਸੇ ਜਾ ਪਾਇਆ ਤਾ ਭੂਲੇ ਨਾਹੀ॥ ਜਾ ਕਾ ਕਾਰਜੁ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹੀ॥ 3॥ ਤੇਰਾ ਸਬਦੁ ਤੂਹੈ ਹਹਿ ਆਪੇ ਭਰਮੁ ਕਹਾ ਹੀ॥ ਨਾਨਕ ਤਤੁ ਤਤ ਸਿਉ ਮਿਲਿਆ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਹੀ॥ 4॥1॥15॥35॥

Mehla 3 Gaurri Baiyraagun(i): Jaiysi dherti oopur(i) mayghula bersut haiy, kiyya dherti mudhay paani naahi. Jaisay dherti mudhay paani pergaasiya, bin(u) pugaan versut phiraahi. 1. Baba, tu aisysay bhern(u) chookaahi. Jo kichh(u) kert(u) haiy, Soyee koyee haiy ray, taisay jaayay smaahi. 1. Ruhaou. Istri purakh(u) hoyay kaiy, kiyya oye kerm kamahi. Naana roop suda heh(i) Tayray, Toojh hee maah(I) smaahi. 2. Itnay junum bhool(i) puray say, jaa paaya, ta bhoolay naahi. Ja ka kaaruj(u), Soyee pur(u) jaanaiy, Gur kaiy Shabad(i) smaahi. 3. Tayra Shabad(u) Tu haiy heh(i) Aapay, bherm(u) kuhaa hee. Nanak tut(u), Tut siyoun miliya, poonrup(i) junum(i) na aahee. 4.1.15.35.

NOTE: The Upanishads state that Maya is independent of God, so the man has full independence in performing his deeds. But, in this Shabad, Guru Amar Dass Sahib explains that there is absolutely nothing in this universe that is independent of God. Using the example of waters in the clouds and in the ground, which are the same, Guru Sahib espouses that the human soul and Waheguru are just different forms of the same power, and the man does only what he is made to do by God; he has no independence in the nature of the deeds he performs. Also, Maya is not independent of Waheguru.

Word Meaning: Oopur(i) mayghula = the clouds above. Bersut(u) = causes rain. Mudhay = inside. Pergaasiya = shows its presence. Bin(u) pugaan = without feet. 1.
Bherm(u) = misbeliefs; doubts. Chookaahee = get rid of. Kert(u) haiy = is made to do by Waheguru. Soyee = the same (Waheguru). Taiysay Jaayay Smaahi = leaves the world with the same nature. Pause. Naana = different. Roop = forms. 2. Bhool(i) puray = were misled. Ja Paaya = when (Waheguru) was realized. 3. Shabad(u) = Huqam. Tut(u) = the origin (Waheguru). Tut = human soul. Poonrup(i) = again. 4.

MEANING: (Guru Sahib advises): Get rid of all your misgivings, oh man. Whatever the man does is predetermined by Waheguru, and he leaves this world as such (carries the effect of his deeds to his next life). Pause.
Also, to explain the fact that the human soul is a part of Waheguru (they are the same), Guru Sahib uses the example of water in the clouds and in the ground: just as the clouds above the earth cause rainwater on the earth, there is similar water in the ground. (They may have different sources) But is the water in the ground any different from the water in the clouds? (Of course, not). Just like the water present in the ground (which moves around freely), the water in the clouds also moves around (without any feet). Just like the amount of rain shapes the nature of the earth below, the degree of benevolence of Waheguru, which resides hidden

in every heart, shapes the characters of human beings. 1. So, what kind of deeds can the women and men perform (independent of Waheguru)? They are all different forms of Waheguru, and eventually get absorbed in Him. (So, they have no independence in performing their deeds). 2.
The man has been misled for many lives, but Waheguru is kind and knows everything about man's salvation. When He connects a man with Guru's Shabad by His grace, the man is no longer misled and becomes connected to God. 3.
Guru's (Waheguru's) Shabad, and Waheguru are one and the same, so with Guru's Shabad, when man's soul merges into the Supreme Soul (Waheguru), he becomes immortal, and is not born again. 4.1.15.35.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 3॥ ਸਭੁ ਜਗੁ ਕਾਲੈ ਵਸਿ ਹੈ ਬਾਧਾ ਦੂਜੈ ਭਾਇ॥ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਮਿਲੈ ਸਜਾਇ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਧਾਨੁ ਲੈ ਦਰਗਹ ਲਏ ਛਡਾਇ॥ 1॥ ਰਹਾਉ॥ ਲਖ ਚਉਰਾਸੀਹ ਭਰਮਦੇ ਮਨਹਠਿ ਆਵੈ ਜਾਇ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨਿਓ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ॥ 2॥ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਨਾਮੇ ਸੁਖਿ ਸਮਾਇ॥ 3॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਪਰਤੀਤ ਹੋਇ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰ॥ ਜਨ ਨਾਨਕ ਕਰਮੀ ਪਾਈਅਨਿ ਹਰਿ ਨਾਮਾ ਭਗਤਿ ਭੰਡਾਰ॥ 4॥2॥16॥36॥

Gaurri Baiyraagun Mehla 3: Subh(u) jug(u) kaalaiy vus(i) haiy, baandha doojaiy bhaayay. Haumein kerm kmaanvday, munmukh(i) milaiy sujaayay. 1. Mayray mun Gur Churni chit(u) laayay. Gurmukh(i) Naam(u) nidhaan(u) laiy, Durgeh luyay chhudaayay. 1. Ruhaou. Lukh chauraasi bhermday, munhutth(i) aavaiy jaayay. Gur ka Shabad na cheeniyo, phir(i) phir(i) joani paayay. 2. Gurmukh(i) aap(u) puchhaniya, Hur(i) Naam(u) vusiya mun(i) aayay. Undin(i) bhugteen ruttiyaan Hur(i) Naamay sookh(i) smaayay. 3. Mun(u) Shabad(i) muraiy perteet hoyay, haumein tujay vikaar. Jun Nanak kermi paayiun Hur(i) Naama bhugut(i) bhundaar. 4.2.16.36.

Word Meaning: Kaalaiy = of death. Vus(i) = in control. Baandha = tied up; bonded to. Doojaiy Bhaayay = in the love of the other (Maya). 1. Nidhaan(u) = treasure. Durgeh = Waheguru's Court. Pause. Lukh Chauraasi = 8.4 believed life forms. Bhermday = misled. Munhutth(i) = with sheer obstinacy of mind. Cheeniyo = recognized. 2. Perteet = have faith. Tujaiy = quits; gets rid of. Vikaar = evil desires like lust. Kermi = by the benevolence. Bhundaar = treasures. 4.

MEANING: The whole world, which is bonded to Maya for its love, is subject to the justice of the Angel of death. The Maya-rapt people commit all deeds which boost their haumein, and are therefore punished. 1. So, focus on the feet (Shabad) of the Guru, oh my mind. A devotee of the Guru, who takes His shelter and acquires the treasure of Waheguru's Naam, is declared free from the bonds of Maya, (and is honoured) in the Court of Waheguru. Pause. The Maya-engrossed man does not recognize the importance of Guru's Shabad (and makes no connection with Waheguru), as a result of which he takes rebirths again and again. He performs spiritually worthless deeds (including the religious rituals, if any) by the sheer obstinacy of his mind, and takes rebirths to go through all the 8.4 million life forms. 2.
The devotee of the Guru (when connected with Him) recognizes (analyzes) the self. As a result of his day and night worship, Waheguru's Naam takes residence in his heart. He stays imbued in the love of Waheguru and enjoys the bliss of the Naam. 3. Pondering on Guru's Shabad, a devotee brings faith in Waheguru, and is able to kill (control) his sensual desires, and get rid of all his vices. But nobody can acquire Waheguru's Naam, which is a treasure of wealth, with his own efforts; it can be acquired only by Waheguru's benevolence, oh Nanak. 4.2.16.36.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 3॥ ਪੇਈਅੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਹਰਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ॥ ਸੋਭਾਵੰਤੀ ਨਾਰਿ ਹੈ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਆ॥ ਪੇਵਕੜੈ ਗੁਣ ਸੰਮਲੈ ਸਾਹੁਰੈ ਵਾਸੁ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਣੀਆ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ॥ 1॥ ਸਸੁਰੈ ਪੇਈਐ ਪਿਰੁ ਵਸੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ॥ ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖੁ ਹੈ ਆਪੇ ਮੇਲਾਈਐ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 163)॥ ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਦੇਹਿ ਮਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ॥ ਹਉਮੈ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਸਹਜੇ ਸੁਖਿ ਸਮਾਈਐ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਨਾਇ ਲਾਈਐ॥ 2॥ ਮਨਮੁਖਿ ਗਰਬਿ ਨ ਪਾਇਓ ਅਗਿਆਨ ਇਆਣੇ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਨ ਕਰਹਿ ਫਿਰਿ ਫਿਰਿ ਪਛੁਤਾਣੇ॥ ਗਰਭ ਜੋਨੀ ਵਾਸੁ ਪਾਇਦੇ ਗਰਭੇ ਗਲਿ ਜਾਣੇ॥ ਮੇਰੇ ਕਰਤੇ ਏਵੈ ਭਾਵਦਾ ਮਨਮੁਖ ਭਰਮਾਣੇ॥ 3॥ ਮੇਰੈ ਹਰਿ ਪ੍ਰਭਿ ਲੇਖੁ ਲਿਖਾਇਆ ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਭੇਟਿਆ ਗੁਰੁ ਸੂਰਾ॥ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਰਿ ਬੰਧਪੁ ਬੀਰਾ॥ ਹਰਿ ਹਰਿ ਬਖਸਿ ਮਿਲਾਇ ਪ੍ਰਭ ਜਨੁ ਨਾਨਕੁ ਕੀਰਾ॥ 4॥3॥17॥37॥

Gaurri Baiyraagun(i) Mehla 3: Payiurraiy din chaar(i) haiy, Hur(i) Hur(i) likh(i) paaya. Sobhavunti naar(i) haiy, Gurmukh(i) goon gaaya. Payvkurraiy goon sumlaiy, saahoor-rraiy vaas(u) paaya. Gurmukh(i) sehj(i) smaaniyaan, Hur(i) Hur(i) mun(i) bhaaya. 1. Susooraiy payiyaiy Pir(u) vusaiy kuhou kit(u) bidh(i) paayiyaiy. Aap(i) Nirunjun(u) Alukh(u) haiy, aapay maylaayiyaiy. 1. Pause.

(PAGE163): Aapay hee Prubh(u) dayeh(i) mut(i), Hur(i) Naam(u) dhiyayiyaiy. Vudbhaageen Satgur(u) milaiy, mookh(i) Amrit paayiyaiy. Haumein doobidha binus jaayay sehjay sookh(i) smaayiyaiy. Subh(u) aapay aap(i) vertda, aapay Naayay laayiyaiy. 2. Munmukh(i) gerb(i) na paayiyo ugiyaan iyaanay. Satgur sayva na kureh(i) phir(i) phir(i) puchhutaanay. Gerbh joani vaas(u) paayaynday gerbhay gul(i) jaanay. Mayray Kertay aivaiyn bhaanvda, munmukh(i) bhermaanay. 3. Mayraiy Hur(i) Prubh(i) laykh(u) likhaaya dhoor(i) mustuk(i) poora. Hur(i) Hur(i) Naam(u) dhiyaya bhaytiya Gur(u) soora. Mayra pita maata Hur(i) Naam(u) haiy, Hur(i) bundhup(u) beera. Hur(i) Hur(i) bukhsh(i) milaayay Prubh Jun(u) Nanak(u) keera. 4.3.17.37.

Word Meaning: Payiurraiy = parents' home (this world). Din Chaar(i) = a short time. Sobhavunti = praiseworthy. Sahoor-rraiy = in-laws' house (next world). Vaas(u) = (dignified) stay. Sehj(i) = the state of spiritual bliss. Bhaaya = liked. 1.
Kit(u) bidh(i) = by what means. Nirunjun = above Maya (Waheguru). Alukh(u) = incomprehensible (Waheguru). Pause.
Dhiyayiyaiy = recite (Naam). Vudbhaageen = with great luck. Doobidha = duality; indecisiveness. Binus = destroy; end. Vertda = operates. Naayay = Naam(u). 2.
Gerb = conceit; ego. Ugiyaan = lacking knowledge; in the dark. Iaanay = ignorant (child-like). Gerbh = womb. Gul Jaanay = rot (suffer). Aivaiyn Bhaanvda = this is what He likes. Bhermaanay = continue to travel (through many life forms). 3.
Laykh Likhaaya = written fortune. Dhoor(i) = right from the beginning (birth). Mustuk(i) = (on the) forehead. Bhaytiya = met; got connected. Soora = fearless. Bundhup = relative. Beera = brother. Keera = Keerra = worm. 4.

MEANING: It is a written law of Waheguru that the man lives in this world only for a short period of time. (So, we should not waste our short life, and worship Waheguru) That woman (human being) earns praise who sings Waheguru's praise in the shelter of the Guru. A woman who remembers (recites) Waheguru's virtues in this world gets a warm welcome to the next world. The devotees of the Guru love Waheguru in their minds and stay blessed. 1. How should we acquire (connect with) the husband-Waheguru, who is present in both the worlds (this life and the next)? (Well, we do not need to worry), The

incomprehensible Waheguru, which is above the effects of Maya, (knows everything), and He Himself arranges to connect the devotee with Him. Pause.
Waheguru Himself gives the advice to (prompts) the individual to recite His Naam. With great fortune, a connection is made by Satguru who gives the Naam-Amrit in the mouth (on the tongue) of the devotee to recite, as a result of which, one gets rid of his haumein and his indecisiveness, and acquires the bliss of the high spiritual state. Waheguru alone operates everywhere, and He makes the individuals recite His Naam. 2.
The Maya-rapt individual is ignorant and is in the dark; he cannot realize Waheguru because of his conceit. He does not serve Satguru and repents again and again (when he takes rebirths). He stays in the womb and rots there (takes births again and again). It is the Will of my Creator that the followers of their mind go through many life forms. 3.
Right from the beginning, my Waheguru has prewritten the full destiny of every individual on his forehead. However, when an individual gets connected with the fearless Guru, he begins reciting Waheguru's Naam. My Waheguru is everything for me, including my father, mother, close relatives, and my brother. Waheguru forgives even worms like me, and connects with Him, oh Nanak(u). 4.3.17.37.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਹਰਿ ਤਤੁ ਬੀਚਾਰਾ॥ ਮਤਿ ਮਲੀਣ ਪਰਗਟੁ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਾ॥ ਸਿਵਿ ਸਕਤਿ ਮਿਟਾਈਆ ਚੂਕਾ ਅੰਧਿਆਰਾ॥ ਧੁਰਿ ਮਸਤਕਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ॥ 1॥ ਹਰਿ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ ਸੰਤ ਜਨਹੁ ਜਿਸੁ ਦੇਖਿ ਹਉ ਜੀਵਾ॥ ਹਰਿ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਤੀ ਗੁਰ ਮੇਲਿਹੁ ਹਰਿ ਰਸੁ ਪੀਵਾ॥ 1॥ ਰਹਾਉ॥ ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਨਿਤ ਹਰਿ ਸੁਣੀ ਹਰਿ ਹਰਿ ਗਤਿ ਕੀਨੀ॥ ਹਰਿ ਰਸੁ ਗੁਰ ਤੇ ਪਾਇਆ ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੀ॥ ਧਨੁ ਧਨੁ ਗੁਰੁ ਸਤਪੁਰਖੁ ਹੈ ਜਿਨਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ॥ ਜਿਸੁ ਗੁਰ ਤੇ ਹਰਿ ਪਾਇਆ ਸੋ ਗੁਰੁ ਹਮ ਕੀਨੀ॥ 2॥ ਗੁਣਦਾਤਾ ਹਰਿ ਰਾਇ ਹੈ ਹਮ ਅਵਗਣਿਆਰੇ॥ ਹਰਿ ਸਰਣਾਗਤਿ ਰਾਖਿ ਲੇਹੁ ਮੂੜ ਮੁਗਧ ਨਿਸਤਾਰੇ॥ 3॥ ਸਹਜੁ ਅਨੰਦੁ ਸਦਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਇਆ॥ ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਘਰਿ ਸੋਹਿਲਾ ਗਾਇਆ॥ ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਚੇਤਾਇਆ॥ ਜਨ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ 4॥4॥18॥38॥

Gaurri Baiyraagun(i) Mehla 3: Satgur tay Giyan(u) paaya, Hur(i) tut(u) beechaara. Mut(i) muleen pergut(u) bhuyee, jup(i) Naam(u) Mooraara. Shiv(i) shukt(i) mitaayiyaa, chooka undhiyaara. Dhoor(i) mustuk(i) jin kuou likhiya, tin Hur(i) Naam(u) piyaara. 1. Hur(i) kit(u) bidh(i) paayiyaiy sunt junhou jis(u) daykh(i) huoun jeevaan. Hur(i) bin(u) chusa na jeevti, Gur maylhou Hur(i) rus(u) peevaan. 1. Ruhaou. Huoun Hur(i) goon gaavaan, nit Hur(i) sooni, Hur(i) Hur(i) gut(i) keeni. Hur(i) rus(u) Gur tay paaya, mayra mun(u) tun(u) leeni. Dhun(u) dhun(u) Gur(u) Sat Purakh haiy, jin bhugut(i) Hur(i) deeni. Jis(u) Gur tay Hur(i) paaya, so Gur(u) hum keeni. 2. Goondaata Hur(i) Raayay haiy, Hum uvguniaaray. Hur(i) shernaagut(i) raakh(i) layhou, moorr moogudh nistaaray. 3. Sehj(u) anund(u) suda Gurmuti Hur(i) Hur(i) mun(i) dhiyaaya. Sujjan(u) Hur(i) Prubh(u) paaya, ghur(i) sohila gaayaa. Hur(i) duyya dhaar(i) Prubh baynti. Hur(i) Hur(i) chaytaaya. Jun Nanak(u) mungaiy dhoorr(i) tin, jin Satgur(u) paaya. 4.4.18.38.

Word Meaning: Tay = from. Tut(u) = the origin; the root (Waheguru). Muleen = filthy. Pergut Bhuyee = appeared; regained its shine. Mooraara = a name for Waheguru. Shiv(i) Shukt(i) = (the darkness) of Waheguru's Maya. Chooka = got lifted. Dhoor(i) = right from the beginning (birth). Mustuk(i) = on the forehead. 1. Kit(u) Bidh(i) = by what means? Sunt Junhou = holy people. Chusa = the twinkling of the eye. Hur(i) Rus = the sweetness of the Naam. Pause. Gut(i) = higher spiritual state. Leeni = got absorbed. Sat Purakh = (the manifestation of) Waheguru. Keeni = accepted. 2.

Goondaata = the source of virtues. Uvguniaaray = having unholy qualities. Shernaaguti = shelter seekers. Moorr = incorrigible. Moogudh = complete idiots. Nistaaray = ferried across (the sea of Maya). 3. Anund(u) = bliss. Sujjan = friend. Ghur(i) = in the heart. Sohila = song of happiness. Duyya = kindness. Dhaar(i) = take; use. Baynti = request. Chaytaaya = made to remember. Dhoorr(i) = dust of feet (show deep respect). 4.

MEANING: How can I realize Waheguru whose sight gives me life, oh devotees of the Guru? I cannot survive even for a moment without Waheguru; please connect me to the Guru so that I may drink the sweetness of Waheguru's Naam. **Pause.**

Divine Knowledge (connection with Waheguru) can be acquired through the Guru only when one also ponders on the origin of everything (Waheguru). By reciting the Naam of Waheguru, the filthy mind regains its shine (after the filth is removed) and the darkness due to the effects of Waheguru's Maya is dispelled. But only those who love Waheguru's Naam have it prewritten on their foreheads right from the beginning. 1. I wish to sing Waheguru's virtues, and listen to them because it is Waheguru's praise by which one attains a high spiritual state (above the effects of Maya). I have acquired the sweetness of Waheguru's Naam from the Guru, and now my body and mind are fully absorbed in the Naam. The Guru (who is a manifestation of Waheguru) is worthy of our respect, who has bestowed the worship of Waheguru on me. I have found the Guru who has connected me with Waheguru. 2. The King, Waheguru, is the provider (source) of all the virtues, whereas we are full of vices. We sinners, heavy like a rock with our sins, are saved from drowning in the sea of Maya by the Guru's advice. Waheguru, the source of virtues, is pure (without any vice), whereas we are sinners. We, the incorrigible idiots, are in Your shelter; please save (salvage) us, oh Waheguru. 3. When an individual recites Waheguru's Naam in Guru's shelter, he enjoys the bliss of the higher spiritual state; he realizes the Waheguru-friend, and feels as if the song of joy is playing in his heart. It is my prayer to Waheguru that He be kind and gift me His Naam, which I wish to recite all the time. The slave, Nanak(u), begs for the dust of the feet of those who have realized Waheguru. 4.4.18.38.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4 ਚਉਥਾ ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Gaurri Gooarayri Mehla 4 Chautha, Chaupuday

Ek Onkar Satgur Persad(i)

ਪੰਡਿਤੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਪੜਿਆ॥ ਜੋਗੀ ਗੋਰਖੁ ਗੋਰਖੁ ਕਰਿਆ॥ ਮੈ ਮੂਰਖ ਹਰਿ ਹਰਿ ਜਪੁ ਪੜਿਆ॥ 1॥ ਨਾ ਜਾਨਾ ਕਿਆ ਗਤਿ ਰਾਮ ਹਮਾਰੀ॥ ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਤਰੁ ਭਉਜਲੁ ਤੂ ਤਾਰੀ॥ 1॥ ਰਹਾਉ॥ (ਅੰਗ 164)॥ ਸੰਨਿਆਸੀ ਬਿਭੂਤ ਲਾਇ ਦੇਹ ਸਵਾਰੀ॥ ਪਰ ਤ੍ਰਿਅ ਤਿਆਗੁ ਕਰੀ ਬ੍ਰਹਮਚਾਰੀ॥ ਮੈ ਮੂਰਖ ਹਰਿ ਆਸ ਤੁਮਾਰੀ॥ 2॥ ਖਤ੍ਰੀ ਕਰਮ ਕਰੇ ਸੂਰਤਣੁ ਪਾਵੈ॥ ਸੂਦੁ ਵੈਸੁ ਪਰ ਕਿਰਤਿ ਕਮਾਵੈ॥ ਮੈ ਮੂਰਖ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ॥ 3॥ ਸਭ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਤੂ ਆਪਿ ਰਹਿਆ ਸਮਾਈ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਦੇ ਵਡਿਆਈ॥ ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਟੇਕ ਟਿਕਾਈ॥ 4॥1॥39॥

Pundit(u) Shast Simrit purrhiya. Jogi, Gorukh(u) Gorukh(u) kuriya. Mein moorukh Hur(i) Hur(i) jup(u) purrhiya. 1. Na jaana kiya gut(i) Ram humaari. Hur(i) bhuj(u) mun mayray, tur bhuoujul(u) tu taari. 1. Ruhaou.

(PAGE 164): Sanyasi, bibhoot laayay dayh suvaari. Per triya tiyaag(u), kurie brahamchaari. Mein moorukh Hur(i) aas Toomhaari. 2. Khuttri kerm kuray soortun(u) paavaiy. Shood(u), vaiysh(u) per kirt(i) kmaavaiy. Mein moorukh Hur(i) Naam(u) chhudaavaiy. 3. Subh

Tayri srisht(i), Tu aap(i) ruhhiya smaayee. Gurmukh(i) Nanak day vudiyaayee. Mein undhulay Hur(i) tayk tikaayee. 4.1.39.

NOTE: The word “Chautha” following the digit 4 in the heading of the Shabad explains how to pronounce “4”. It is Not to be pronounced four, **but “fourth”.**

Word Meaning: Shast, Simrit = Hindu Granths. Gorukh(u) = the name of the founder of the Yoga sect. Moorukh = ignorant (in the eyes of the world). 1. Gut(i) = condition; situation. Bhuj(u) = recite the name. Bhuoujul(u) = the world-sea. Taari = boat. Pause. Bibhoot = ash. Dayh = body. Svaari = adorned; modified. Triya = woman. Tiyaag(u) = renouncing; staying away. Brahamchaari = celibacy. Aas = hope; dependence. 2. Khuttri = an upper caste warrior. Soortun(u) = chivalry. Shood(u) = the untouchable (the lowest caste in Hinduism). Vaiysh(u) = the second lowest class, including farmers and traders. Per Kirt(u) = service to others. 3. Srisht(i) = world. Smaayee = pervading. Tayk = support. Tikaayee = based. 4.

MEANING: (To please the gods of their choice), the Brahmans read their religious books like the Shastras and the Simritis, while the yogi recites the name of Gorakh – the founder of their sect. However, (in the eyes of the people, I am ignorant) because I recite Waheguru’s Naam only. 1. I do not know (do not care) what people think of my situation, oh Waheguru, but I will recite Your Naam in my mind, which is the boat for me to swim across the sea of Maya. Pause. The Sanyasi adorns (according to his own belief) his body by covering it with ash, and practises celibacy by staying away from other women. (People may think of me as an ignoramus), But I depend only on You, oh my Waheguru. 2. The warrior displays his chivalry and is honoured for that. The untouchables and the farmers serve others as their duty to the upper classes; (people may think that I am ignorant), but Waheguru’s Naam is my only support, which gets one freedom from all bonds in Waheguru’s Court. 3. The whole world is Yours, and You are pervading everywhere, oh Waheguru! The devotees of the Guru are honoured by Waheguru, oh Nanak. Waheguru’s Naam is the real support for me, the ignorant. 4.1.39.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4॥ ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਹਰਿ ਕੀ॥ ਭਜੁ ਮਿਲਿ ਸਾਧੂ ਸੰਗਤਿ ਜਨ ਕੀ॥ ਤਰੁ ਭਉਜਲੁ ਅਕਥ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ॥ 1॥ ਗੋਬਿੰਦ ਸਤਸੰਗਤਿ ਮੇਲਾਇ॥ ਹਰਿ ਰਸੁ ਰਸਨਾ ਰਾਮ ਗੁਨ ਗਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜਨ ਧਿਆਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮਾ॥ ਤਿਨ ਦਾਸਨਿ ਦਾਸ ਕਰਹੁ ਹਮ ਰਾਮਾ॥ ਜਨ ਕੀ ਸੇਵਾ ਊਤਮ ਕਾਮਾ॥ 2॥ ਜੋ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ॥ ਸੋ ਜਨੁ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਭਾਵੈ॥ ਜਨ ਪਗ ਰੇਨੁ ਵਡਭਾਗੀ ਪਾਵੈ॥ 3॥ ਸੰਤ ਜਨਾ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ॥ ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਪਾਈ॥ ਤੇ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ॥ 4॥2॥40॥

Gaurri Gooarayri Mehla 4: Nirgoon kutha, kutha haiy Hur(i) kee. Bhuj(u) mil(i) Sadhu sungat(i) Jun kee. Tur(u) bhuoujul(u) Akuth kutha soon(i) Hur(i) kee. 1. Gobind Satsungat(i) maylaayay. Hur(i) rus(u) rusna Ram goon gaayay. 1. Ruhaou. Jo jun dhiaaveh(i) Hur(i) Hur(i) Naama. Tin daasun(i) dass kurouh hum Rama. Jun kee sayva, ootum kaama. 2. Jo Hur(i) kee Hur(i) kutha soonaavaiy. So jun(u) humraiy mun(i) chit(i) bhaaaiy. Jun pug rayn(u) vudbhaagi paavaiy. 3. Sunt junaa siyoun preet(i) bun(i) aayee. Jin kuou likhut(u) likhiya dhoor(i) paayee. Tay jun Nanak Naam(i) smaayee. 4.2.40.

Word Meaning: Nirgoon = formless; above the effects of Maya. Kutha = saga; narrative. Bhuj(u) = recite (the Naam). Bhuoujul(u) = sea of Maya. 1. Gobind = Waheguru. Rusna = tongue. Pause. Daasun(i) Dass = servant of slaves. Jun = supreme devotee. Ootum = superior. 2. Jun Pug Rayn(u) = dust of the feet of the devotee. Vudbhaagee = lucky. 3. Likhiya Dhoor(i) = prewritten right from the beginning. 4.

MEANING: Of all the sagas, the saga of the Waheguru, which is formless and above the effects of Maya, is supreme. Recite Waheguru’s Naam in the company of the Guru and His

congregation, and swim across the sea of Maya by listening to the narrative of the indescribable Waheguru, oh my friend. 1. Connect me with the congregation of the holy devotees so that I may sing Your sweet praise with my tongue, oh Waheguru. Pause. Please make me the slave of slaves of those who recite Your Naam, oh Waheguru. Serving the devotees of Waheguru is the noblest deed. 2.
I like the narrator of the saga of Waheguru. But, only a highly fortunate individual gets to touch the dust of the feet of such a supreme devotee. 3. Only those lucky individuals who are predestined right from the beginning develop love for the supreme devotees of Waheguru. Such individuals stay absorbed in the Naam, oh Nanak. 4.2.40.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4॥ ਮਾਤਾ ਪ੍ਰੀਤਿ ਕਰੇ ਪੁਤੁ ਖਾਇ॥ ਮੀਨੇ ਪ੍ਰੀਤਿ ਭਈ ਜਲਿ ਨਾਇ॥ ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਗੁਰਸਿਖ ਮੁਖਿ ਪਾਇ॥ 1॥ ਤੇ ਹਰਿ ਜਨ ਹਰਿ ਮੇਲਹੁ ਹਮ ਪਿਆਰੇ॥ ਜਿਨ ਮਿਲਿਆ ਦੁਖ ਜਾਹਿ ਹਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਮਿਲਿ ਬਛਰੇ ਗਊ ਪ੍ਰੀਤਿ ਲਗਾਵੈ॥ ਕਾਮਨਿ ਪ੍ਰੀਤਿ ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ॥ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਾ ਹਰਿ ਜਸੁ ਗਾਵੈ॥ 2॥ ਸਾਰਿੰਗ ਪ੍ਰੀਤਿ ਬਸੈ ਜਲ ਧਾਰਾ॥ ਨਰਪਤਿ ਪ੍ਰੀਤਿ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰਾ॥ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਜਪੈ ਨਿਰੰਕਾਰਾ॥ 3॥ ਨਰ ਪ੍ਰਾਣੀ ਪ੍ਰੀਤਿ ਮਾਇਆ ਧਨੁ ਖਾਟੇ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੁ ਮਿਲੈ ਗਲਾਟੇ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਸਾਧ ਪਗ ਚਾਟੇ॥ 4॥3॥41॥

Gaurri Gooarayri Mehla 4: Maata preet(i) kuray poot(u) khaayay. Meenay preet(i) bhuyee jul(i) naayay. Satgur preet(i) Gursikh mookh(i) paayay. 1. Tay Hur(i) jun Hur(i) maylhou hum piyaaray. Jin miliyaiy dookh jaaheh(i) humaaray. 1. Ruhaou. Jiyoun mil(i) buchhray guoo preet(i) lugaavaiy. Kaamun(i) preet(i) ja pir(u) ghur(i) aavaiy. Hur jun preet(i) ja Hur(i) jus(u) gaaaiy. 2. Saaring preet(i) busaiy jul dhaara. Nurput(i) preet(i) Maya daykh(i) pusaara. Hur(i) jun preet(i) jupaiy Nirunkaara. 3. Nur praani preet(i) Maya dhun khaatay. Gursikh preet(i) Gur(u) milaiy gulaatay. Jun Nanak preet(i) Sadh pug chaatay. 4.3.41.

Word Meaning: Preet(i) = affection; blissfulness; overjoyed. Meenay = fish. 1. Buchhray = young calf. Kaamun(i) = woman; wife. Ja = when. 2.
Saaring = rainbird; a bird which is believed to drink only the first drop of rain, and that too only during a special period of time. Juldhaara = clouds. Nurput(i) = king. Pusaara = expansion. 3. Nur Praani = man. Khaatay = earn. Gulaatay = by the neck; hug tightly. Sadh pug = feet (Shabad) of the Guru. Chaatay = lick; kiss. 4.

MEANING: A mother feels overjoyed when her son is fed. The fish feels happy when she swims in water, but Satguru feels blissful when His Sikh is fed. 1.
Connect me with those dear devotees of Yours, meeting with whom, all my discomforts (and worries) go away, oh Waheguru. Pause. A cow feels happy to express her affection when she is connected with her calf; a wife feels overjoyed when her husband gets home. But a devotee feels blissful when he sings Waheguru's praise. 2. The rainbird feels happy when it rains, and a king feels happy to see the expansion of his wealth (or territory). But a Waheguru's devotee feels blissful when he recites the Naam of the Waheguru, which is above the effects of Maya. 3.
A man feels happy when he earns wealth, and a Gur Sikh feels overjoyed when the Guru hugs him tightly. The slave, Nanak, feels blessed when he licks the dust of the feet of his Guru (humbly serves Him by obeying His Advice). 4.3.41

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4॥ ਭੀਖਕ ਪ੍ਰੀਤਿ ਭੀਖ ਪ੍ਰਭ ਪਾਇ॥ ਭੂਖੈ ਪ੍ਰੀਤਿ ਹੋਵੈ ਅੰਨੁ ਖਾਇ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰ ਮਿਲਿ ਆਘਾਇ॥ 1॥ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਹਰਿ ਆਸ ਤੁਮਾਰੀ॥ ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਪੂਰਿ ਹਮਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਚਕਵੀ ਪ੍ਰੀਤਿ ਸੂਰਜੁ ਮੁਖਿ ਲਾਗੈ॥ ਮਿਲੈ ਪਿਆਰੇ ਸਭ ਦੁਖ ਤਿਆਗੈ॥ ਗੁਰਸਿਖ ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਗੈ॥ 2॥ ਬਛਰੇ ਪ੍ਰੀਤਿ ਖੀਰੁ ਮੁਖਿ ਖਾਇ॥ ਹਿਰਦੈ ਬਿਗਸੈ ਦੇਖੈ ਮਾਇ॥ ਗੁਰਸਿਖ

ਪ੍ਰੀਤਿ ਗੁਰੂ ਮੁਖਿ ਲਾਇ॥ 3॥ ਹੋਰੁ ਸਭ ਪ੍ਰੀਤਿ ਮਾਇਆ ਮੋਹੁ ਕਾਚਾ॥ ਬਿਨਸਿ ਜਾਇ ਕੂਰਾ ਕਚੁ ਪਾਚਾ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਤ੍ਰਿਪਤਿ ਗੁਰੁ ਸਾਚਾ॥ 4॥4॥42॥

Gaurri Goaarayri Mehla 4: Bheekhuk preet(i) bheekh Prubh paayay. Bhookhaiy preet(i) hovaiy unn(u) khaayay. Gursikh preet(i) Gur mil(i) aghaayay. 1. Hur(i) dershun(u) dayhou Hur(i) aas Toomhaari. Kur kirpa loach poor(i) humaari. 1. Pause. Chuckvee preet(i) sooruj mookh(i) laagaiy. Milaiy piyaaray subh dookh tiyaagaiy Gursikh preet(i) Guru mookh(i) laagaiy. 2. Buchhray preet(i) kheer(u) mookh(i) khaayay. Hirdaiy bigsaiy daykhaiy maayay. Gursikh preet(i) Guru mookh(i) laayay. 3. Hoar(u) subh preet(i) Maya moh(u) kaacha. Binus jaayay koora kuch(u) paacha. Jun Nanak preet(i) triput(i) Gur(u) Saacha. 4.4.42.

Word Meaning: Bheekhuk = beggar. Preet(i) = affection; satisfaction; happiness. Bheekh = alms. Unn(u) = food. Aghaayay = content. 1. Dershun(u) = respectful word for “seeing”; sight. Loach = longing. Pause. Chuckvee = ruddy duck; ੳ bird that is believed to call her mate all night, which gets separated at night, and meets her after sunrise. Tiyaagaiy = dispelled. Mookh(i) Laagaiy = see face- to-face 2. Buchhray = calf. Kheer(u) = milk. Hirdaiy = at heart. Bigsaiy = feels very happy. 3. Kaacha = weak; short=lived. Koorra = not real; short-lived. Kuch Paacha = half-cooked; temporary. Triput(i) = contentment. 4.

MEANING: A beggar feels very happy when his prayer to God is answered, and he gets alms; a starving man feels happy when he gets food to eat. But a Gur Sikh loves meeting the Guru and feels very happy when it happens. 1. Please fulfill my longing to see You, I am waiting with the hope that You will show me Your holy Sight, oh Waheguru! Pause. Separated from her mate, the ruddy duck stays awake all night in his love, and waits impatiently for the sun to rise so that she can connect with her dear, when all her pining would be gone. But a Gur Sikh loves to see his Guru face-to-face. 2.
A calf feels satisfied to have his mother’s milk in his mouth, while his mother’s heart blooms to see him. But a Gur Sikh wishes for the Sight of his Guru (and is pleased when he gets that). 3. Any affection other than for the Guru is weak (short-lived), and the fake and temporary attachment ends soon. But the affection for the Guru is eternal, and is the source of bliss, oh Nanak. 4.4.42.

(ਅੰਗ 165)॥ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4॥ ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੈ ਬਣੀ॥ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਧਣੀ॥ ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਪੀਛੈ ਛੂਟੀ ਘਣੀ॥ 1॥ ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਮੇਰੇ ਭਾਈ॥ ਹਰਿ ਬੋਲਤ ਸਭ ਪਾਪ ਲਹਿ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਗੁਰੁ ਮਿਲਿਆ ਤਬ ਮਨੁ ਵਸਿ ਆਇਆ॥ ਧਾਵਤ ਪੰਚ ਰਹੇ ਹਰਿ ਧਿਆਇਆ॥ ਅਨਦਿਨੁ ਨਗਰੀ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ 2॥ ਸਤਿਗੁਰ ਪਗ ਧੂਰਿ ਜਿਨਾ ਮੁਖਿ ਲਾਈ॥ ਤਿਨ ਕੂੜ ਤਿਆਗੇ ਹਰਿ ਲਿਵ ਲਾਈ॥ ਤੇ ਹਰਿ ਦਰਗਹ ਮੁਖ ਊਜਲ ਭਾਈ॥ 3॥ ਗੁਰ ਸੇਵਾ ਆਪਿ ਹਰਿ ਭਾਵੈ॥ ਕ੍ਰਿਸਨੁ ਬਲਭਦ੍ਰ ਗੁਰ ਪਗ ਲਗਿ ਧਿਆਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤਰਾਵੈ॥ 4॥5॥43॥

(PAGE 165): Gaurri Goaarayri Mehla 4: Satguru sayva suful haiy bunee. Jit(u) mil(i) Hur(i) Naam dhiyaaya Hur(i) dhunee. Jin Hur(i) jupiya, tin peechhaiy chooti ghunee. 1. GurSikh Hur(i) bolhou mayray bhaayee. Hur(i) bolut subh paap leh(i) jaayee. 1. Rhuaou. Jub Gur(u) miliya, tub mun(u) vus(i) aaya. Dhaavut punch ruhay, Hur(i) dhiyayaa. Undin(u) nugree Hur(i) goon gaaya. 2. Satgur pug dhoor(i) jinha mookh(i) laayee. Tin koorr tiyaagay Hur(i) liv laayee. Tay Hur(i) Durgeh mookh oojul bhaayee. 3. Gur sayva aap(i) Hur(i) bhaavaiy. Krishan(u) Bulbhudur(u) Gur pug lug(i) dhiyaavaiy. Nanak Gurmukh(i) Hur(i) aap(i) turaavaiy. 4.5.43.

Word Meaning: Suful = leading to success; rewarding. Dhuni = Lord; (source of everything to fulfill our needs); Waheguru. Chooti = freed from all bonds. Ghunee = very many. 1.

Vus(i) = under control. Dhaavut = rushing in different directions. Punch = the five (senses). Undin(u) = everyday; always. Nugree = town; heart. 2. Pug Dhoor(i) = dust of the feet (show respect by obeying). Koorr = not real; worthless activities. Tiyaagay = abandoned. Liv = connected with full concentration. Oojul Mookh = radiating faces exuding love for God. 3. Bhaavaiy = is liked. Bulbhudur(u) = Bulram (elder brother of Krishna).4.
MEANING: Recite Waheguru (His Naam) which dispels all the sins, oh my Gur Sikh brothers. **Pause.** Service to the Guru is always rewarding as one recites the Naam of Waheguru, which is the source of everything to fulfill our needs, in His (Guru's) Company. Whosoever worships Waheguru, enables a large number of other people to get freedom from the bonds of Maya, and find salvation. 1. I was able to control my mind after connecting with the Guru when all my five senses, which were rushing in different directions, quit wandering. My whole body and mind began to sing the virtues of Waheguru all the time. 2. Those, who put the dust of the feet of Satguru on their face (obey his advice) abandon the short-lived comforts of life, and stay connected with Waheguru. Their faces radiate in Waheguru's Court (they are honoured there). 3.
Waheguru likes service to the Guru. Krishan Ji, and his elder brother Balram, also worshipped (Waheguru) sitting at the feet of their Guru. Waheguru, Himself grants salvation to the devotees of the Guru, oh Nanak. 4.5.43.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਆਪੇ ਜੋਗੀ ਡੰਡਾਧਾਰੀ॥ ਹਰਿ ਆਪੇ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ॥ ਹਰਿ ਆਪੇ ਤਪੁ ਤਾਪੈ ਲਾਇ ਤਾਰੀ॥ 1॥ ਐਸਾ ਮੇਰਾ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਹਰਿ ਦੂਰਿ॥1॥ ਰਹਾਉ॥ ਹਰਿ ਆਪੇ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਆਪੇ॥ ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ॥ ਹਰਿ ਆਪਿ ਜਪਾਇ ਆਪੇ ਹਰਿ ਜਾਪੇ॥ 2॥ ਹਰਿ ਆਪੇ ਸਾਰਿੰਗ ਅੰਮ੍ਰਿਤਧਾਰਾ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਪੀਆਵਣਹਾਰਾ॥ ਹਰਿ ਆਪਿ ਕਰੇ ਆਪੇ ਨਿਸਤਾਰਾ॥ 3॥ ਹਰਿ ਆਪੇ ਬੇੜੀ ਤੁਲਹਾ ਤਾਰਾ॥ ਹਰਿ ਆਪੇ ਗੁਰਮਤੀ ਨਿਸਤਾਰਾ॥ ਹਰਿ ਆਪੇ ਨਾਨਕ ਪਾਵੈ ਪਾਰਾ॥ 4॥6॥44॥

Gaurri Gooarayri Mehla 4: Hur(i) aapay yogi dundadhaari. Hur(i) aapay ruv(i) ruhiya Banvaari. Hur(i) aapay tup(u) taapaiy laayay taari. 1. Ayisa mayra Ram(u) ruhiya bhurpoor(i). Nicket vusaiy, naahi Hur(i) door(i). 1. Ruhaou. Hur(i) aapay shabad(u) soorut(i) dhoon(i) aapay. Hur(i) aapay vaykhaiy vigsaiy aapay. Hur(i) aap jupaayay aapay Hur(i) jaapay. 2. Hur(i) aapay saaring Amritdhaara. Hur(i) Amrit(u) aap(i) peeavunhaara. Hur(i) aap(i) kuray aapay nistaara. 3. Hur(i) aapay bayrri toolha taara. Hur(i) aapay Gurmuti nistaara. Hur(i) aapay Nanak paavaiy paara. 4.6.44.
Word Meaning: Dundadhaari = holding baton (of yogis) in hand. Ruv Ruhiya = pervading. Banvaari = a name for Waheguru). Tup(u) Taapaiy = meditator, and endurer of self-imposed hardships. Taari = taarri = deep meditation. 1. Bhurpoor(i) = filling completely. Nicket = close by. Pause. Soorut(i) = attention; awareness. Dhoon(i) = devotion. Vigsaiy = blooms. 2. Saaring = rainbird; a bird which is believed to drink only the first drop of rain, and that too which happens only during a special period of time; desirous of Naam-Amrit. Nistaara = deliverance (from bonds of Maya). 3.
Toolha = a crude flat boat; raft. Taara = ferry. Paavaiy Paara = ferries across. 4.
MEANING: My Waheguru is such that He is pervading everywhere; therefore, he is very close to everyone, and not far away. **Pause.** Being omnipresent, Waheguru is present in the yogis too; so He is also the one who holds the yogis' baton in His hand, endures physical hardships, and settles into deep meditation. 1.
Waheguru Himself is everything – the Shabad, devotion and awareness. He watches His creation and feels joyful. Waheguru Himself inspires people to recite His Naam, and being present in them, it is also He who recites His Naam. 2. Waheguru Himself is the rainbird, and Himself causes rain, which is like a stream of Amrit (life-sustaining liquid) for the

rainbird. He also serves Naam-Amrit to the devotees. Sitting in the living beings, it is Waheguru who does everything; and He Himself salvages the people by emancipating them (from the bonds of Maya). 3. Waheguru Himself is the ferry, the raft, and the boat for the people to cross the sea of Maya by prompting them to take Guru's shelter. Waheguru Himself takes the people to the other end of the sea, oh Nanak. 4.6.44.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਸਾਹੁ ਹਮਾਰਾ ਤੂ ਧਣੀ ਜੈਸੀ ਤੂ ਰਾਸਿ ਦੇਹਿ ਤੈਸੀ ਹਮ ਲੇਹਿ॥ ਹਰਿ ਨਾਮੁ ਵਣੰਜਹ ਰੰਗ ਸਿਉ ਜੇ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਦੇਹਿ॥ 1॥ ਹਮ ਵਣਜਾਰੇ ਰਾਮ ਕੇ॥ ਹਰਿ ਵਣਜੁ ਕਰਾਵੈ ਦੇ ਰਾਸਿ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਧਨੁ ਖਟਿਆ ਹਰਿ ਸਚੇ ਸਾਹ ਮਨਿ ਭਾਇਆ॥ ਹਰਿ ਜਪਿ ਹਰਿ ਵਖਰੁ ਲਦਿਆ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ॥ 2॥ ਹੋਰੁ ਵਣਜੁ ਕਰਹਿ ਵਾਪਾਰੀਏ ਅਨੰਤ ਤਰੰਗੀ ਦੁਖੁ ਮਾਇਆ॥ ਓਇ ਜੇਹੈ ਵਣਜਿ ਹਰਿ ਲਾਇਆ ਫਲੁ ਤੇਹਾ ਤਿਨ ਪਾਇਆ॥ 3॥ ਹਰਿ ਹਰਿ ਵਣਜੁ ਸੋ ਜਨੁ ਕਰੇ ਜਿਸੁ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਪ੍ਰਭੁ ਦੇਈ॥ ਜਨ ਨਾਨਕ ਸਾਹੁ ਹਰਿ ਸੇਵਿਆ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲੇਈ॥ 4॥1॥7॥45॥

Gaurri Baiyraagun(i) Mehla 4: Shaah(u) humaara Tu dhunee, jaiysi Tu raas(i) dayh(i) taiysi hum layh(i). Hur(i) Naam(u) vunjeh rung siyoun, jay aap(i) duyaal(u) hoyay dayh(i). 1. Hum vunjaaray Ram kay. Hur(i) vunuj(u) kuraavaiy day raas(i) ray. 1. Ruhaou. Laaha Hur(i) bhugut(i) dhun(u) khuttiya, Hur(i) Sachay Shah mun(i) bhaaya. Hur(i) jup(i) Hur(i) vukkhur(u) luddiya, jum jaggati nayrr(i) na aaya. 2. Hoar(u) vunuj(u) kureh(i) vapaariyay, anunt trungeen dookh(u) maaya. Oye jahaiy vunuj(i) Hur(i) laaya, ful(u) tayha tin paaya. 3. Hur(i) Hur(i) vunuj(u) so jun(u) kuray, jis(u) kirpaal(u) hoyay Prubh(u) dayee. Jun Nanak Shah(u) Hur(i) sayviya, phir(i) laykha mool(i) na layee. 4.1.7.45.

Word Meaning: Shah(u) = money lender (source of virtues). Dhuni = Lord; rich in virtues. Raas(i) = capital (of virtues); character (nature). Vunjeh = do trading; deal in. Rung = affection. Siyoun = with. Duyaal(u) = kind. 1. Vunjaaray = dealers in. Vunuj(u) = trade. Pause. Laaha = profit; benefit. Khuttiya = earned. Bhaaya = liked. Vukkhur(u) = merchandise. Luddiya = loaded. Jum Jagaati = the taxman of the Angel of death. 2. Anunt = countless. Trungeen = waves; attractions of Maya. Ful(u) = result. 3. Laykha = account (of deeds). Mool(i) Na = not at all. 4.

MEANING: We are the traders of Waheguru's Naam. He gives us the character (qualities) as capital to do business in His Naam. **Pause.** You are our Lord, and the wealthy source of virtues, oh Waheguru. Whatever qualities You give us to shape our character, we inherit just those. We can deal in Your Naam with affection only if You instill that in us with Your kindness. 1. The eternal source of virtues, Waheguru, likes us dealing in His Naam, and we earn His worship as an added benefit (to swim across the sea of Maya). We have loaded the merchandise of His Naam to worship Him, as a result of which the taxman (demanding account of our vices, which we do not have any more) of the Angel of death cannot even come near us. 2. Other kinds of dealings involve Maya, which attracts humans in countless ways, and the dealers in such dealings suffer greatly. They reap the rewards of the dealings to which they have been put by Waheguru. 3.
Only those individuals deal in Waheguru's Naam who are (prompted by) Waheguru's benevolence to do so. Nobody checks the deeds of those who serve the eternal source of virtues – Waheguru – oh Nanak. 4.7.45.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਜਿਉ ਜਨਨੀ ਗਰਭੁ ਪਾਲਤੀ ਸੁਤ ਕੀ ਕਰਿ ਆਸਾ॥ ਵਡਾ ਹੋਇ ਧਨੁ ਖਾਟਿ ਦੇਇ ਕਰਿ ਭੋਗ ਬਿਲਾਸਾ॥ ਤਿਉ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਹਰਿ ਰਾਖਦਾ ਦੇ ਆਪਿ ਹਥਾਸਾ॥ 1॥ (ਅੰਗ 166)॥ ਮੇਰੇ ਰਾਮ ਮੈ ਮੂਰਖ ਹਰਿ ਰਾਖੁ ਮੇਰੇ ਗੁਸਈਆ॥ ਜਨ ਕੀ ਉਪਮਾ ਤੁਝਹਿ ਵਡਈਆ॥ 1॥ ਰਹਾਉ॥ ਮੰਦਰਿ ਘਰਿ ਆਨੰਦੁ ਹਰਿ ਹਰਿ ਜਸੁ ਮਨਿ ਭਾਵੈ॥ ਸਭ ਰਸ ਮੀਠੇ ਮੁਖਿ ਲਗਹਿ ਜਾ ਹਰਿ

ਗੁਣ ਗਾਵੈ॥ ਹਰਿ ਜਨੁ ਪਰਵਾਰੁ ਸਧਾਰੁ ਹੈ ਇਕੀਹ ਕੁਲੀ ਸਭੁ ਜਗਤੁ ਛਡਾਵੈ॥ 2॥ ਜੋ ਕਿਛੁ ਕੀਆ ਸੋ ਹਰਿ ਕੀਆ ਹਰਿ ਕੀ ਵਡਿਆਈ॥ ਹਰਿ ਜੀਅ ਤੇਰੇ ਤੂ ਵਰਤਦਾ ਹਰਿ ਪੂਜ ਕਰਾਈ॥ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਦਾ ਆਪੇ ਵਰਤਾਈ॥ 3॥ ਲਾਲਾ ਹਾਟਿ ਵਿਹਾੜਿਆ ਕਿਆ ਤਿਸੁ ਚਤੁਰਾਈ॥ ਜੇ ਰਾਜਿ ਬਹਾਲੇ ਤਾ ਹਰਿ ਗੁਲਾਮੁ ਘਾਸੀ ਕਉ ਹਰਿ ਨਾਮੁ ਕਢਾਈ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਕੀ ਵਡਿਆਈ॥ 4॥2॥8॥46॥

Gaurri Bairaagun(i) Mehla 4: Jiyoun jun-nee gerbh(u) paalti, soot kee kur(i) aasa. Vuda hoyay dhun(u) khaat(i) dayay, kur(i) bhoag bilaasa. Tiyoun Hur(i) jun preet(i) Hur(i) raakhda, day aap(i) huthaasa. 1.

(PAGE 166): Mayray Ram, mein moorukh, Hur(i) raakh(u) mayray Goosuyyiyaan. Jun kee oopma toojheh(i) vuduyyiya. 1. Ruhaou. Mundar(i) ghur(i) aanund(u) Hur(i), Hur(i) jus(u) mun(i) bhaavaiy. Subh rus meetthay mookh(i) luggeh(i), ja Hur(i) goon gaavaiy. Hur(i) jun(u) pervaar(u) sudhaar(u) haiy, ikkih kooleen subh jugut(u) chhudaavaiy. 2. Jo kichh(u) keeya, so Hur(i) keeya, Hur(i) kee vudiyaayee. Hur(i) jea tayray Tu vertda, Hur(i) pooj kuraayee. Hur(i) bhugut(i) bhundaar luhayaynda, aapay vertaayee. 3. Laala haat(i) vihaajhiya, kiya tis(u) chuturaayee. Jay raaj(i) buhaalay ta goolaam, ghaasi kuou Hur(i) Naam(u) kudhaayee. Jun(u) Nanak(u) Hur(i) ka daas(u) haiy, Hur kee vudiyaayee. 4.2.8.46.

Word Meaning: Jun-nee = mother. Gerbh(u) = pregnancy. Paalti = nourishes. Soot = son. Ker Bhog Bilaasa = to enjoy life. Raakhda = protects. Day Huthaasa = giving hand; by supporting. 1. Goosuyyiyaan = Lord of the world (Waheguru). Oopma = praise. Vuduyiya = praise; credit; greatness. Pause. Mundar(i) Ghur(i) = heart. Anund = bliss. Jus(u) = praise. Rus = juices; essences. Parvaar Sudhaar = refiner (saviour) of the clan. Ikkih Kooleen = twenty-one generations. (It is a Hindu belief that a devotee salvages his 21 generations). This number has been used in Guru Granth Sahib many times to underscore the importance of worshiping Waheguru, but generations do not mean ancestors or future generations. It means associates and the followers. 2.
Vertda = operates. Bhugut(i) Bhundaar = treasures of worship. Luhayaynda = provides (makes available/ Vertaayee = serves. 3. Laala = slave. Haat(i) Vihaajhiya = (as if) bought at a shop; paid for. Chuturaayee = cleverness. Ghaasi = one who makes his living by selling grass. Kudhaayee = is free from the possible punishment for bad deeds; receives salvation. 4.

MEANING: Just as a mother nourishes her pregnancy (fetus) with the hope that a son would be born who will provide her the necessities to enjoy life, Waheguru protects (sustains) the love of His devotee by providing support. 1. I am ignorant, protect (help) me (so that I may worship You), oh my Waheguru, oh the Lord of the earth. The praise of Your devotee is Your praise, oh Waheguru. Pause. The individual, who cherishes Waheguru's praise, enjoys bliss in his mind-home. He enjoys all tastes when he sings Waheguru's virtues with his tongue. The supreme devotee of Waheguru is a strong support to his family of associates and enables their many clans (associates) to attain freedom from the bonds of Maya. 2. If an individual performs noble deeds, the credit and praise go to Waheguru, because He is the one who does all that (inspires the individual to do so). Waheguru owns all human beings, and He operates in all of them; He makes them worship Him. He is the source of all the treasures of worship, and serves it (makes it available) (His worship) to everybody. 3.
I am a bought slave (like an item bought at a store of which the buyer is the master) of Waheguru (I have no claim on my life now), so what cleverness can I be proud of? If Waheguru puts me on a royal throne, I will still be His slave, and if He makes me a grass-seller (being His slave), His Naam will protect me from all attractions of Maya (I will be salvaged). It is Waheguru's greatness that I am His slave, oh Nanak. 4.8.46.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 4॥ ਕਿਰਸਾਣੀ ਕਿਰਸਾਨੁ ਕਰੇ ਲੋਚੈ ਜੀਉ ਲਾਇ॥ ਹਲੁ ਜੋਤੈ ਉਦਮੁ ਕਰੇ ਮੇਰਾ ਪੁਤੁ ਧੀ ਖਾਇ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਅੰਤਿ ਛਡਾਇ॥ 1॥ ਮੈ ਮੂਰਖ ਕੀ ਗਤਿ ਕੀਜੈ ਮੇਰੇ ਰਾਮ॥ ਗੁਰ ਸਤਿਗੁਰ ਸੇਵਾ ਹਰਿ ਲਾਇ ਹਮ ਕਾਮ॥1॥ ਰਹਾਉ॥ ਲੈ ਤੁਰੇ ਸਉਦਾਗਰੀ ਸਉਦਾਗਰੁ ਧਾਵੈ॥ ਧਨੁ ਖਟੈ ਆਸਾ ਕਰੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਵੈ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਬੋਲਤਾ ਹਰਿ ਬੋਲਿ ਸੁਖੁ ਪਾਵੈ॥ 2॥ ਬਿਖੁ ਸੰਚੈ ਹਟਵਾਣੀਆ ਬਹਿ ਹਾਟਿ ਕਮਾਇ॥ ਮੋਹ ਝੂਠੁ ਪਸਾਰਾ ਝੂਠ ਕਾ ਝੂਠੈ ਲਪਟਾਇ॥ ਤਿਉ ਹਰਿ ਜਨਿ ਹਰਿ ਧਨੁ ਸੰਚਿਆ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਇ॥ 3॥ ਇਹੁ ਮਾਇਆ ਮੋਹ ਕੁਟੰਬੁ ਹੈ ਭਾਇ ਦੂਜੈ ਫਾਸ॥ ਗੁਰਮਤੀ ਸੋ ਜਨੁ ਤਰੈ ਜੋ ਦਾਸਨਿ ਦਾਸ॥ ਜਨਿ ਨਾਨਕਿ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਪਰਗਾਸ॥ 4॥3॥9॥47॥

Gaurri Gooarayri Mehla 4: Kirsaani, kirsaan(u) kuray, loachaiy jeeo laayay. Hul(u) jotaiy oodum(u) kuray, mayra poot(u) dhee khaayay. Tiyoun Hur(i) jun(u) Hur(i) Hur(i) jup(u) kuray, Hur(i) unt(i) chhudaayay. 1. Mein moorukh kee gut(i) keejaiy mayray Ram. Gur Satgur sayva, Hur(i) laayay hum kaam. 1. Ruhaou. Laiy tooray saudagri, saudagar dhaavaiy. Dhun (u) khutaiy, aasa kuraiy, Maya moh(u) vudhaavaiy. Tiyoun Hur jun(u) Hur(i) Hur(i) boalta, Hur(i) boal(i) sookh(u) paavaiy. 2. Bikh(u) sunchaiy hutvaaniya, beh(i) haat(i) kumaayay. Moh jhootth(u), pusaara jhootth ka, jhootthaiy luptaayay. Tiyou Hur(i) jun(i) Hur(i) dhun(u) sunchiya, Hur khurch laiy jaayay. 3. Eho Maya moh kootumb(u) haiy, bhaayay doojaiy phaas. Gurmuti so jun(u) turaiy jo daasun(i) daas. Jun(i) Nanak(i) Naam(u) dhiyaaya, Gurmukh(i) pergaas. 4.3.9.47.

Word Meaning: Kirsaani = farming. Loachaiy = longs for; wishes. Jeeo Laayay = with full dedication. Hul(u) = (manual) tiller. Jotaiy = operates. Oodum(u) = effort. Unt(i) = in the end. Chhudaayay = gets freedom from Maya (provides salvation). 1.
Gut(i) = higher spiritual state. Kaam = deeds (of spirituality). Pause.
Tooray = horses. Saugari = for trading. Dhaavaiy = rushes. Khutaiy = earns. 2.
Bikh(u) = poison; Maya. Sunchaiy = accumulates. Hutvaania = shop-keeper. Jhootth = temporary. Pusaara = expanse. Luptaayay = clings to. 3.
Kootumb(u) = family. Bhaayay = in the love of. Phaas = snare; shackled. Turaiy = swims across. Daasun(i) Dass = slave of slaves. Pergaas = enlightenment. 4.

MEANING: A farmer works with full dedication and wishes for a good crop. He puts in a lot of effort and operates the tiller to provide food for his son and daughter (his family). Exactly the same way (with the same dedication), a devotee of Waheguru recites His Naam, which gets him salvation in the end. 1. I am highly ignorant, please raise my spiritual state (enlighten me), oh my Waheguru. Please, put me in the service of the Guru which is the real deed (objective) of human life. Pause. A trader rushes to trade his horses with the hope that he will make a big profit, which further enhances his attachment with Maya. Exactly the same way, the devotee of Waheguru recites His Naam and enjoys the bliss (of union with Him). 2. A shopkeeper accumulates wealth by running his shop, and even though his expansion of business and his love for money are false (short-lived), he still clings to the false things. Exactly the same way, the devotee of Waheguru accumulates the wealth of His Naam which serves as his journey expenses (to the next world where he will be honoured). 3. The attachment to the family and money is the love for the other (Maya), which serves as a snare for the individual (and keeps him disconnected from Waheguru). Only that individual finds salvation with Guru's advice who becomes very humble like a slave of slaves. I am a devotee of Waheguru, and have recited His Naam in the shelter of the Guru who has enlightened my mind, oh Nanak. 4.3.9.47.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਨਿਤ ਦਿਨਸੁ ਰਾਤਿ ਲਾਲਚੁ ਕਰੇ ਭਰਮੈ ਭਰਮਾਇਆ॥ ਵੇਗਾਰਿ ਫਿਰੈ ਵੇਗਾਰੀਆ ਸਿਰਿ ਭਾਰੁ ਉਠਾਇਆ॥ ਜੋ ਗੁਰ ਕੀ ਜਨੁ ਸੇਵਾ ਕਰੇ ਸੋ ਘਰ ਕੈ ਕੰਮਿ ਹਰਿ ਲਾਇਆ॥1॥ ਮੇਰੇ ਰਾਮ ਤੋੜਿ ਬੰਧਨ ਮਾਇਆ ਘਰ ਕੈ ਕੰਮਿ ਲਾਇ॥ ਨਿਤ ਹਰਿ ਗੁਣ ਗਾਵਹ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਨਰੁ ਪ੍ਰਾਣੀ ਚਾਕਰੀ ਕਰੇ ਨਰਪਤਿ ਰਾਜੇ ਅਰਥਿ ਸਭ ਮਾਇਆ॥ ਕੈ ਬੰਧੈ ਕੈ ਡਾਨਿ ਲੇਇ ਕੈ ਨਰਪਤਿ ਮਰਿ ਜਾਇਆ॥ ਧੰਨੁ ਧਨੁ ਸੇਵਾ ਸਫਲ ਸਤਿਗੁਰੂ ਕੀ ਜਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ॥ 2॥ ਨਿਤ ਸਉਦਾ ਸੂਦੁ ਕੀਚੈ ਬਹੁ ਭਾਤਿ ਕਰਿ ਮਾਇਆ ਕੈ ਤਾਈ॥ ਜਾ ਲਾਹਾ ਦੇਇ ਤਾ ਸੁਖੁ ਮਨੇ ਤੋਟੈ ਮਰਿ ਜਾਈ॥ ਜੋ ਗੁਣ ਸਾਝੀ ਗੁਰ ਸਿਉ ਕਰੇ ਨਿਤ ਨਿਤ ਸੁਖੁ ਪਾਈ॥ 3॥
(ਅੰਗ 167)॥ ਜਿਤਨੀ ਭੂਖ ਅਨ ਰਸ ਸਾਦ ਹੈ ਤਿਤਨੀ ਭੂਖ ਫਿਰਿ ਲਾਗੈ॥ ਜਿਸੁ ਹਰਿ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਵੇਚੇ ਸਿਰੁ ਗੁਰ ਆਗੈ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਤ੍ਰਿਪਤਿਆ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ॥ 4॥4॥10॥48॥

Gaurri Baiyraagun(i) Mehla 4: Nit dinus(u) raat(i) laaluch(u) kuray, bhermaiy bhermaaya. Vaygaar(i) phiraiy vaygaaria sir(i) bhaar(u) ootthaaya. Jo Gur kee jun(u) sayva kuray, so ghur kaiy kumm(i) Hur(i) laaya. 1. Mayray Ram, torr(i) bundhun Maya, ghur kaiy kumm(i) laayay. Nit Hur(i) goon gaaveh(i), Hur(i) Naam(i) smaayay. 1. Ruhaou. Nur praaani chaakri kuray nurput(i) raajay urth(i) subh Maya. Kaiy bundhaiy, kaiy daan(i) layay, kaiy nurput(i) mer(i) jaaya. Dhunn(u) dhun(u) sayva suful Satguru kee, jit(u) Hur(i) Hur(i) Naam(u) jup(i), Hur(i) sookh(u) paaya. 2. Nit sauda sood(u) keechaiy buhou bhaant(i) kur(i), Maya kaiy taayeen. Ja laaha dayay ta sookh(u) munay toataiy mer(i) jaayee. Jo goon saanjhi Gur siyoun kuray, nit nit sookh(u) paayee. 3.

(PAGE 167): Jitnee bhookh un rus saad haiy, titnee bhookh phir(i) laagaiy. Jis(u) Hur(i) aap(i) kirpa kuray, so vaychay sir(u) Gur aagaiy. Jun Nanak Hur(i) rus triptiya phir(i) bhookh na laagaiy. 4.4.10.48.

Word Meaning: Laaluch(u) = greed; voracity. Bhermaiy = runs around aimlessly. Bhermaaya = misled. Vaygar = forced labour (with no compensation). Otthaaya = carries. Ghur Kaiy Kumm(i) = working for self interest (union with God). 1. Nur = Praani = man. Chaakri = service. Urth(i) = for (the sake of). Kaiy = either; or Daan(i) = tax; punishment. Dhunn(u) = worthy of worship (respect). Suful = rewarding. 2. Nit = everyday. Sauda sood(u) = trading; business. Buhou Bhaant(i) = of many diferent ways. Taayeen = for. Laaha = profit. Munay = feel. Toataiy = loss. Saanjhi = share; gets. Siyoun = from. Nit Nit = everyday; always. 3. Jitnee = as much. Un Rus Saad = taste of other sweet substances. Titnee = the same. Vaychay = sells. Triptiya = contented. 4.

MEANING: Please, free me from the bonds of Maya, and put me in the real business (objective) of life, which is to sing Your virtues and get fully absorbed in Naam, oh my Waheguru. **Pause.** Misled by his greed, the man runs around aimlessly day and night carrying a heavy load of misdeeds. (In the realm of spirituality), his deeds are like forced labour for which there is no reward. On the other hand, an individual, who serves the Guru, has been put to work for his self-interest (union with God) by Waheguru. 1.

A man may join the services of a king for money; but it is possible that the king may imprison him, or give some other punishment (if he gets mad for some reason), or the king may even die (leaving the man without any service benefits). (So, such service is risky). However, serving the Guru is always rewarding. The Guru gives His Sikh the gift of Naam, which he recites and enjoys its bliss. 2. For the sake of money, the man runs various businesses every day. When he makes a profit, he feels good, but when he loses, he feels like he has died. But the virtues, which he acquires from the Guru, are always comforting. 3. The more the appetite for the enjoyment of other tastes that one has, the more he longs for them, and he never gets contented. But, the individual, to whom Waheguru is kind, sells his head (mind; thinking) to the Guru (he takes Guru's advice) as a result of which the

individual gets fully content with Waheguru's Naam-juice, and never feels hungry again, oh Nanak. 4.4.10. 48.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਆਸ ਨਿਤ ਕਿਉ ਦੇਖਾ ਹਰਿ ਦਰਸੁ ਤੁਮਾਰਾ॥ ਜਿਨਿ ਪ੍ਰੀਤਿ ਲਾਈ ਸੋ ਜਾਣਤਾ ਹਮਰੈ ਮਨਿ ਚਿਤਿ ਹਰਿ ਬਹੁਤੁ ਪਿਆਰਾ॥ ਹਉ ਕੁਰਬਾਨੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਵਿਛੁੜਿਆ ਮੇਲਿਆ ਮੇਰਾ ਸਿਰਜਨਹਾਰਾ॥ 1॥ ਮੇਰੇ ਰਾਮ ਹਮ ਪਾਪੀ ਸਰਣਿ ਪਰੇ ਹਰਿ ਦੁਆਰਿ॥ ਮਤੁ ਨਿਰਗੁਣ ਹਮ ਮੇਲੈ ਕਬਹੂੰ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ॥1॥ ਰਹਾਉ॥ ਹਮਰੇ ਅਵਗੁਣ ਬਹੁਤੁ ਬਹੁਤੁ ਹੈ ਬਹੁ ਬਾਰ ਬਾਰ ਹਰਿ ਗਣਤੁ ਨ ਆਵੈ॥ ਤੂ ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹਰਿ ਆਪੁ ਬਖਸਿ ਲੈਹਿ ਹਰਿ ਭਾਵੈ॥ ਹਮ ਅਪਰਾਧੀ ਰਾਖੇ ਗੁਰ ਸੰਗਤੀ ਉਪਦੇਸੁ ਦੀਓ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ॥ 2॥ ਤੁਮਰੇ ਗੁਣ ਕਿਆ ਕਹਾ ਮੇਰੇ ਸਤਿਗੁਰਾ ਜਬ ਹਮ ਬੋਲਹ ਤਬ ਬਿਸਮੁ ਹੋਇ ਜਾਇ॥ ਹਮ ਜੈਸੇ ਅਪਰਾਧੀ ਅਵਰੁ ਕੋਈ ਰਾਖੈ ਜੈਸੇ ਹਮ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਛਡਾਇ॥ ਤੂੰ ਗੁਰੁ ਪਿਤਾ ਤੂੰਹੈ ਗੁਰੁ ਮਾਤਾ ਤੂੰ ਗੁਰੁ ਬੰਧਪੁ ਮੇਰਾ ਸਖਾ ਸਖਾਇ॥ 3॥ ਜੋ ਹਮਰੀ ਬਿਧਿ ਹੋਤੀ ਮੇਰੇ ਸਤਿਗੁਰਾ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਣਹੁ ਆਪੇ॥ਹਮ ਰੁਲਤੇ ਫਿਰਤੇ ਕੋਈ ਬਾਤ ਨ ਪੂਛਤਾ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਕੀਰੇ ਹਮ ਥਾਪੇ॥ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕ ਜਨ ਕੇਰਾ ਜਿਤੁ ਮਿਲਿਐ ਚੂਕੇ ਸਭਿ ਸੋਗ ਸੰਤਾਪੇ॥ 4॥5॥11॥49॥

Gaurri baiyraagun(i) Mehla 4: Humraiy mun(i) chit(i) Hur(i) aas nit, kiyoun daykhaan Hur(i) ders(u) Toomhaaara. Jin(i) preet(i) laayee so jaanta, humraiy mun(i) chit(i) Hur(i) buhout(u) piyaara. Houn koorbaani Gur aapnay, jin(i) vichhurriya mayliya mayra Sirjunhaara. 1. Mayray Ram, hum paapi shern(i) puray Hur(i) dooaar(i). Mut(u) nirgoon hum maylaiy, kubhoon Apuni kirpa dhaar(i). 1. Ruhaou. Humray uvgoon buhout(u) buhout(u) haiyn, buhou baar(i) baar(i) Hur(i) gunut(u) na aavaiy. Tu goonvunta, Hur(i) Hur(i) duyaal(u), Hur(i) aap(u) bukhsh laiyheh(i), Hur(i) bhaavaiy. Hum upraadhi raakhay Gur sungati, oopdaysh deeyo, Hur(i) Naam(u) chhudaavaiy. 2. Toomray goon kiya kuhaan mayray Satgura, jub hum boaleh, tub bisum(u) hoyay jaayay. Hum jaiysay upraadhi uver(u) koyee raakhaiy, jaiysay hum Satgur(i) raakh(i) leeyay chudaayay? Tu Gur(u) Pita, Tu haiyn Gur(u) maata, Tu Gur(u) bundhup(u) mayra sukha sukhaayay. 3. Jo humri bidh(i) hoati mayray Satgura, sa bidh(i) Toom Hur(i) jaanhou Aapay. Hum rooltay phirtay, koyee baat na poochhta, Gur Satgur sung(i) keeray hum thaapay. Dunn(u) dhun(u) Guru Nanak jun kayra, jit(u) miliyaiyn chookay subh(i) soag suntaapay. 4.5.11.49.

Word Meaning: Chit(i) = in memory (mind). Ders(s) = (holy) glimpse; sight. Koorbani = offer to sacrifice. Vichhurriya = separated. Sirjunhaara = Creator. 1. Shern(i) = (seek) shelter. Dooaar(i) = door. Mut(u) = may be; hopefully. Nirgoon = devoid of virtues. Kubhoon = sometime. Pause. Uvgoon = vices. Gunut(u) = counting. Goonvunta = rich in virtues. Duyyaal = kind. Bukhsh = forgive. Bhaaaiy = liking. Upraadhi = sinner, guilty. Oopdaysh = advice. Chhudaayay = gets free (from any sin and bonds of Maya). 2. Bisum = mesmerized; enthralled. Bundhup = close relative. Sukha = friend. 3. Bidh(i) = situation; condition. Sa = that. Rooltay Phirtay = degraded; insulted everywhere. Keeray = worms. Thaapay = gave dignity. Chookay = ended. Soag = grief. Suntaapay = sufferings. 4.

MEANING: I am a sinner, and have come to Your Door to seek Your shelter with the hope that maybe You will be kind sometime, and connect an unwise person like me, who is devoid of virtues, with You, oh my Waheguru. **Pause.** I wish it, but do not know how to have a holy glimpse of Yours, oh Waheguru. Waheguru, which has instilled this affection for Him in me, knows all about my desire that I love Him very much. I wish to sacrifice my life for my Guru, who has connected me to my Creator, from whom I had been disconnected. 1. I have so many vices that they cannot be counted even if I try again and again; but You are full of (source of) virtues, and are so kind that You forgive people like me at Your pleasure, oh Waheguru. Sinners like me are saved in the company of the Guru, who teaches

us that Waheguru's Naam is the real saviour. 2. How can I describe Your virtues when I get mesmerized while describing them, oh my Satguru? Who else can save a guilty person (sinner) like me the way my Satguru has saved me by freeing me from the bonds of Maya? You are my father, my mother, my close relative, and my friend, oh my Satguru. 3. You know the (pathetic) condition I would have been in, oh my Satguru. I would have been degraded and insulted everywhere, and nobody would have even talked to me. But You have given dignity to me –to this worm – oh my Satguru. My Guru is worthy of my worship in whose company all my griefs and sufferings have vanished, oh Nanak. 4.5.11.49.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਕੰਚਨ ਨਾਰੀ ਮਹਿ ਜੀਉ ਲੁਭਤੁ ਹੈ ਮੋਹੁ ਮੀਠਾ ਮਾਇਆ॥ ਘਰ ਮੰਦਰ ਘੋੜੇ ਖੁਸੀ ਮਨੁ ਅਨ ਰਸਿ ਲਾਇਆ॥ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ ਕਿਉ ਛੂਟਾ ਮੇਰੇ ਹਰਿ ਰਾਇਆ॥ 1॥ ਮੇਰੇ ਰਾਮ ਇਹ ਨੀਚ ਕਰਮ ਹਰਿ ਮੇਰੇ॥ ਗੁਣਵੰਤਾ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਕਰਿ ਕਿਰਪਾ ਬਖਸਿ ਅਵਗਣ ਸਭਿ ਮੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਿਛੁ ਰੂਪੁ ਨਹੀ ਕਿਛੁ ਜਾਤਿ ਨਾਹੀ ਕਿਛੁ ਢੰਗੁ ਨ ਮੇਰਾ॥ ਕਿਆ ਮੁਹੁ ਬੋਲਹ ਗੁਣ ਬਿਹੂਨ ਨਾਮੁ ਜਪਿਆ ਨਾ ਤੇਰਾ॥ ਹਮ ਪਾਪੀ ਸੰਗਿ ਗੁਰੁ ਉਬਰੇ ਪੂੰਨੁ ਸਤਿਗੁਰ ਕੇਰਾ॥ 2॥ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਮੁਖੁ ਨਕੁ ਦੀਆ ਵਰਤਣ ਕਉ ਪਾਣੀ॥ ਅੰਨੁ ਖਾਣਾ ਕਪੜੁ ਪੈਨਣੁ ਦੀਆ ਰਸ ਅਨਿ ਭੋਗਾਣੀ॥ ਜਿਨਿ ਦੀਏ ਸੁ ਚਿਤਿ ਨ ਆਵਈ ਪਸੂ ਹਉ ਕਰਿ ਜਾਣੀ॥ 3॥ ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਤੂੰ ਅੰਤਰਜਾਮੀ॥ ਹਮ ਜੰਤ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹ ਸਭੁ ਖੇਲੁ ਤੁਮ ਸੁਆਮੀ॥ ਜਨ ਨਾਨਕੁ ਹਾਟਿ ਵਿਹਾੜਿਆ ਹਰਿ ਗੁਲਮ ਗੁਲਾਮੀ॥ 4॥6॥12॥50॥

Gaurri Baiyraagun(i) Mehla 4: Kunchun Naari meh(i) jeeo loobhut(u) haiy, moh(u) meettha Maya. Ghur Mundar ghorray khooshi, mun(u) un rus(i) laaya. Hur(i) Prubh(u) chit(i) na aavuyee, kiyoun chhootaan mayray Hur(i) Raaya. 1. Mayray Ram, eh neech kerm Hur(i) mayray! Goonvunta Hur(i) Hur(i) duyaal(u), kur(i) kirpa bukhsh(i) uvgun subh(i) mayray. 1. Ruhaou. Kichh(u) roop(u) nuhee, kichh(u) jaat(i) nuhee, kichh(u) dhung(u) na mayra. Kiya mooh(u) boaleh goon-bihoon, Naam(u) jupiya na Tayra. Hum paapi sung(i) Gur(u) oobray, poonn(u) Satgur kayra. 2. Subh(u) jeeo pind(u) mookh(u) nuck(u) deeya, vertun kuou paani. Unn(u) khaana kuppurr(u) paiynun(u) deeya, rus un(i) bhogaani. Jin(i) deeyay su chit(i) na aavuyee, pusoo huoun kur(i) jaani. 3. Subh(u) keeta Tayra vertda, Tu untarjaami. Hum junt vichaaray kiya kureh subh khayl(u) Toom Soami. Jun Nanak haat(i) vihaajhiya, Hur goolum goolaami. 4.6.12.50.

Word Meaning: Kunchun = gold. Jeeo = mind. Loobhut(u) = greedy of; engrossed; occupied. Mundar = mansion. Un Rus = other tastes. Chhootaan = get freedom from Maya. Hur(i) Raaya = Waheguru-King. 1. Neech Kerm = ignoble deeds. Goonvunta = rich in (source of) virtues. Bukhsh = forgive. Uvgun = ill=qualities; vices. Pause. Roop = beauty; good qualities. Jaat(i) = (higher) caste; status in society. Dhung = civility to deal with others. Kiya mooh(i) = with what face. Goon-bihoon = devoid of good qualities. Oobray = salvaged. Poonn(u) = kindness; noble deed. Kayra = of. 2. Jeeo = life. Pind(u) = body. Vertun Kuou = for use. Unn(u) = food. Painun(u) = clothes. Un(i) = other. Bhogaani = to enjoy. Pusoo = animal. Huoun = mine. 3. Vertda = operates. Untarjaami = omniscient. Junt = living beings; creatures. Vichaaray = helpless. Khayl(u) = drama. Soami = Lord. Haat(i) Vihaajhiya = bought from the market. Goolum Goolaami = slave of salves. 4.

MEANING: My mind is fully engrossed in the love for my wife and gold (wealth), and I find the attachment with Maya to be sweet, oh my Waheguru. I feel zestful to see my mansion and horses, and my mind is enjoying the tastes of many other sweet (attractive) things. You never come to my mind, so how will I find salvation, oh Your Majesty, my Waheguru? 1. Such are my ignoble deeds, oh my Waheguru. You are the source of all virtues, and are kind; please, forgive me for all my vices, oh my Waheguru. Pause.

I have no good looks, no high caste (status in society), no civility in my dealings with others, and no other good qualities. I have not even recited Your Naam, so with what face can I talk to You, oh my Waheguru? It is Satguru's kindness that a sinner like me has found salvation in His company. 2. (The kind) Waheguru has given us life, a body (and important organs like the mouth and nose), and water to use. He also gave us food to eat, clothes to wear, and many other tasty things for us to enjoy. But the thankless man never brings such kind Waheguru in mind, and the animal thinks that everything belongs to him. 3. Everything, that is operating (happening) in the universe, is Your creation, and You are omniscient, oh Waheguru. What can we helpless creatures do? It is all Your drama, oh God. I am a slave of Waheguru's slaves who has been bought in the market (I have no independent existence), oh Nanak. 4.6.12.50.

(ਅੰਗ 168)॥ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਜਿਉ ਜਨਨੀ ਸੁਤੁ ਜਣਿ ਪਾਲਤੀ ਰਾਖੈ ਨਦਰਿ ਮਝਾਰਿ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਮੁਖਿ ਦੇ ਗਿਰਾਸੁ ਖਿਨੁ ਖਿਨੁ ਪੋਚਾਰਿ॥ ਤਿਉ ਸਤਿਗੁਰੁ ਗੁਰਸਿਖ ਰਾਖਤਾ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੁ॥ 1॥ ਮੇਰੇ ਰਾਮ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਭ ਕੇ ਹੈ ਇਆਣੇ॥ ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਧਾ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ ਕੀਏ ਸਿਆਣੇ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੀ ਗਗਨਿ ਫਿਰੰਤੀ ਊਡਤੀ ਕਪਰੇ ਬਾਗੇ ਵਾਲੀ॥ ਓਹ ਰਾਖੈ ਚੀਤਿ ਪੀਛੈ ਬਿਚਿ ਬਚਰੇ ਨਿਤ ਹਿਰਦੈ ਸਾਰਿ ਸਮਾਲੀ॥ ਤਿਉ ਸਤਿਗੁਰ ਸਿਖ ਪ੍ਰੀਤਿ ਹਰਿ ਹਰਿ ਕੀ ਗੁਰੁ ਸਿਖ ਰਖੈ ਜੀਅ ਨਾਲੀ॥ 2॥ ਜੈਸੇ ਕਾਤੀ ਤੀਸ ਬਤੀਸ ਹੈ ਵਿਚਿ ਰਾਖੈ ਰਸਨਾ ਮਾਸ ਰਤੁ ਕੇਰੀ॥ ਕੋਈ ਜਾਣਹੁ ਮਾਸ ਕਾਤੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ॥ ਤਿਉ ਸੰਤ ਜਨਾ ਕੀ ਨਰ ਨਿੰਦਾ ਕਰਹਿ ਹਰਿ ਰਾਖੈ ਪੈਜ ਜਨ ਕੇਰੀ॥ 3॥ ਭਾਈ ਮਤ ਕੋਈ ਜਾਣਹੁ ਕਿਸੀ ਕੈ ਕਿਛੁ ਹਾਥਿ ਹੈ ਸਭ ਕਰੇ ਕਰਾਇਆ॥ ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਿਰਤਿ ਸਾਪੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਕੋਈ ਲਾਗਿ ਨ ਸਕੈ ਬਿਨੁ ਹਰਿ ਕਾ ਲਾਇਆ॥ ਐਸਾ ਹਰਿ ਨਾਮੁ ਮਨਿ ਚਿਤਿ ਨਿਤਿ ਧਿਆਵਹੁ ਜਨ ਨਾਨਕ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਲਏ ਛਡਾਇਆ॥ 4॥7॥13॥51॥

(PAGE 168): Gaurri Baiyraagun(i) Mehla 4: Jiyoun jun-nee soot(u) jun(i) paalti, raakhaiy nudr(i) mujhaar(i) . Untar(i) baahur(i) mookh(i) day giraas(u), khin(u) khin(u) poachaar(i). Tiyoun Satgur(u) Gur Sikh raakhta Hur(i) preet(i) piyaar(iu). 1. Mayray Ram, hum baarik Hur(i) Prubh(i) haiyn iyaanay. Dhunn(u) dhunn(u) Guru Gur(u) Satgur(u) paandha, jin(i) Hur(i) oopdaysh(u) day keeyay siyaanay. 1. Ruhaou. Jaiysi guggun(i) phirunti oodti, kuppray baagay waali. Ohu raakhaiy cheet(i) peechhaiy bich(i) buchray, nit hirdaiy saar(i) smaali. Tiyoun Satgur Sikh preet(i) Hur(i) Hur(i) kee, Gur(u) Sikh rukhaiy jea naali. 2. Jaiysay kaati tees butees haiy, vich(i) raakhaiy rusna mass rutt(u) kayri. Koyee jaanhou mass kaati kaiy kichh(u) haath haiy, subh vusgut(i) haiy Hur(i) kaiyri. Tiyoun Sunt junaa kee nur ninda kureh(i), Hur(i) raakhaiy paiyj jun kayri. 3. Bhaayee, mut koyee jaanhou kisi kaiy kichh(u) haath(i) haiy, subh kuray kuraaya. Jura, mura, taap(u), sirut(i), saap(u), subh(u) Hur(i) kaiy vus(i) haiy, koyee laag(i) na sukaiy bin(u) Hur(i) ka laaya. Aiysa Hur(i) Naam(u) mun(i) chit(i) nit(i) dhiyavhou, jun Nanak jo untee ausur(i) luyyay chhudaaya. 4.7.13.51.

Word Meaning: Jun-nee = who gives birth (mother). Jun(i) = after giving birth. Soot = son. Paalti = raises. Mujhaar(i) = in. Giraas(u) = bite (nibble) of food. Khin(u) Khin(u) = every moment. Poachaar(i) = with deep affection. 1. Iyaanay = ignorant; child-like. Paandha = teacher. Oopdaysh(u) = advice. Pause. Gugun(i) = in the sky. Kupray (Kupprray) Baagay Waali = wearing white clothes = **Koonj** (a white bird which is believed to feed her chicks from a long distance by simply thinking of them while picking food). Cheet = thoughts. Bich(i) = in. Buchray = chicks. Hirdaiy = in the heart. Saar(i) Smaali = takes care. 2. Kaati = knife. Tees Butees = 30-32 (teeth). Rusna = tongue. Rutt(u) = blood. Kayri = of. Koyee Jaanjou = lest someone think. Vusgut(i) = in the control. Ninda = malicious criticism. Paiyj = dignity. 3. Jura = old age. Mura = death. Taap(u) = fever. Sirut(u) = headache. Saap(u) = curse. Untee Ausur = at the time of death. Chhudaaya = salvages.4.

MEANING: Just as a mother raises her son after giving him birth, and always keeping him in her sight and feeding him with affection inside and out all the time; the Satguru nurtures His Sikhs with the spiritual food of love and affection for Waheguru. 1.
We, the children of God are highly ignorant; but the Satguru-Teacher is great, is great, who has made us wise (enlightened us) by his advice, oh Waheguru. Pause.
Just like the white-coloured *koonj* which flies in the sky away from her chicks, but still feeds them by keeping them in mind while picking food, the Satguru always keeps His Sikhs in mind to deliver the love of Waheguru to them. 2. Think of the amazing thing how Waheguru protects the tongue, which is made of flesh and blood, from the sharp knife of the 30-32 teeth in the mouth. Someone may think that the tongue and the teeth have some control; no, not at all; it is all in the control of Waheguru. Just as Waheguru protects the tongue in the mouth, He protects the dignity of His supreme devotees from any harm from their malicious critics. 3. Let no one ever think that he has control over the happenings in everyday life, oh my brother. Humans do only what they are made to do by Waheguru. Even sufferings like old age, death, fever, headache, curses, etc., are under the control of Waheguru, and nobody else can cause them. So, recite Naam of such Waheguru with body and mind all the time which emancipates you in the end, oh slave, Nanak. 4.7.13.51.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 4॥ ਜਿਸੁ ਮਿਲਿਐ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ॥ ਮਨ ਕੀ ਦੁਬਿਧਾ ਬਿਨਸਿ ਜਾਇ ਹਰਿ ਪਰਮ ਪਦੁ ਲਹੀਐ॥ 1॥ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਕਿਤੁ ਬਿਧਿ ਮਿਲੈ॥ ਹਉ ਖਿਨੁ ਖਿਨੁ ਕਰੀ ਨਮਸਕਾਰੁ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ ਕਿਉ ਮਿਲੈ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਮੇਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰ ਪੂਰਾ॥ ਇਛ ਪੁੰਨੀ ਜਨ ਕੇਰੀਆ ਲੈ ਸਤਿਗੁਰ ਧੂਰਾ॥ 2॥ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵੈ ਹਰਿ ਭਗਤਿ ਸੁਣੈ ਤਿਸੁ ਸਤਿਗੁਰ ਮਿਲੀਐ॥ ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਹਰਿ ਲਾਭੁ ਨਿਤਿ ਦ੍ਰਿੜੀਐ॥ 3॥ ਜਿਸ ਕਉ ਰਿਦੈ ਵਿਗਾਸੁ ਹੈ ਭਾਉ ਦੂਜਾ ਨਾਹੀ॥ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਉਧਰੈ ਹਰਿ ਗੁਣ ਗਾਵਾਹੀ॥ 4॥8॥14॥52॥
Gaurri Baiyraagun(i) Mehla 4: Jis(u) miliyaiyn mun(i) hoyay anund(u), so Satgur(u) kuhiyaiy. Mun kee doobidha binus(i) jaayay, Hur(i) Perm pud(u) luhiyaiy. 1. Mayra Satgur(u) piyaara kit(u) bidh(i) milaiy. Houn khin(u) khin(u) kureen numskaar(u), mayra Gur(u) poora kiyoun milaiy. 1. Pause. kur(i) kirpa Hur(i) mayliya, mayra Satgur Poora. Ichh(u) poonni jun kayria laiy Satgur dhoora. 2. Hur(i) bhugut(i) drirraavaiy Hur(i) bhugut(i) soonaiy, tis(u) Satgur miliyaiy. Toata mool(i) na aavuyee, Hur(i) laabh(u) nit(i) drirriyaiy. 3. Jis kuou ridaiy vigaas(u) haiy, bhaao dooja naahi. Nanak tis(u) Gur mil(i) oodhraiy, Hur(i) goon gaavaahi. 4.8.14.52.
Word Meaning: Anund(u) = bliss. Doobidha = duality of mind; indecisiveness. Binus = vanish. Perm Pud(u) = highest spiritual state (union with God). Luhiyaiy = attain. 1. Kit(u) Bidh(i) = in what way? Khin(u) Khin(u) = every moment. Kiyoun = how? Pause. Ichh(u) poonni = wish fulfilled. Kayria = of. Dhoora = dust of the feet. 2. Drirraayaiy = reiterates. Toata = shortage. Mool(i) Na = not at all. Laabh(u) = profit; benefit. Nit = every day (all the time). 3. Ridaiy = in the heart. Vigaas(u) = blooming; overjoy. Bhaao = love. Dooja = other (Maya). Oodhray = find salvation. Gaavaahi = makes to sing. 4.
MEANING: How can I connect with my dear Satguru? I wish to kneel before Him every moment; but I do not know how to connect with Him. **Pause.** Satguru is the one in whose company the mind feels blissful, and the indecisiveness of the mind due to any doubts vanishes; and one attains the highest spiritual state (where the mind becomes one with Waheguru). 1. Waheguru kindly connected me with my Perfect Satguru, as a result of which my wish was fulfilled, and I was able to get the dust of His feet (show my affectionate respect). 2. My Satguru reiterates and explains the importance of worshiping

Waheguru, which never experiences any shortage. Actually, we earn the benefit (favour of Waheguru) by constantly remembering His worship in our minds. 3.
The Satguru, who has no love for Maya, and whose heart is always blooming (blissful), makes us sing Waheguru's praise, and we find salvation on meeting with Him. Oh Nanak. 4.8.14.52.

ਮਹਲਾ 4 ਗਉੜੀ ਪੂਰਬੀ॥ ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਕੀਨੀ ਮੇਰੈ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੀ॥ ਗੁਰਮੁਖਿ ਰੰਗੁ ਭਇਆ ਅਤਿ ਗੂੜਾ ਹਰਿ ਰੰਗਿ ਭੀਨੀ ਮੇਰੀ ਚੋਲੀ॥ 1॥ ਅਪੁਨੇ ਹਰਿ ਪ੍ਰਭਿ ਕੀ ਹਉ ਗੋਲੀ॥ ਜਬ ਹਮ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਕਰਿ ਦੀਨੋ ਜਗਤੁ ਸਭੁ ਗੋਲ ਅਮੋਲੀ॥ 1॥ ਰਹਾਉ॥ ਕਰਹੁ ਬਿਬੇਕੁ ਸੰਤ ਜਨ ਭਾਈ ਖੋਜਿ ਹਿਰਦੈ ਦੇਖਿ ਢੰਢੋਲੀ॥ ਹਰਿ ਹਰਿ ਰੂਪੁ ਸਭ ਜੋਤਿ ਸਬਾਈ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਹਰਿ ਕੋਲੀ॥ 2॥
(ਅੰਗ 169)॥ ਹਰਿ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਸਭ ਜਗ ਕੈ ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੋਲੀ॥ ਹਰਿ ਹਰਿ ਪ੍ਰਗਟੁ ਕੀਓ ਗੁਰਿ ਪੂਰੈ ਸਿਰੁ ਵੇਚਿਓ ਗੁਰ ਪਹਿ ਮੋਲੀ॥ 3॥ ਹਰਿ ਜੀ ਅੰਤਰਿ ਬਾਹਰਿ ਤੁਮ ਸਰਣਾਗਤਿ ਤੁਮ ਵਡ ਪੁਰਖ ਵਡੋਲੀ॥ ਜਨੁ ਨਾਨਕੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਮਿਲਿ ਸਤਿਗੁਰ ਗੁਰ ਵੇਚੋਲੀ॥ 4॥1॥15॥53॥

Mehla 4 Gaurri Poorbi: Hur(i) Duyaal(i), duyya Prubh(i) keeni, mayraiy mun(i) tun(i) mookh(i) Hur(i) boali. Gurmukh(i) rung(u) bhuyya ut(i) goohrra, Hur(i) rung(i) bheeni mayri choali. 1. Apunay Hur(i) Prubh(i) kee houn golli. Jub hum Hur(i) sayti mun(u) maaniya, kur(i) deeno jugut(u) subh(u) goal amoali. 1. Ruhaou. Kurhou bibayk(u) sunt jun bhaayee, khoaj(i) hirdaiy daykh(i) dhundhoali. Hur(i) Hur(i) roop(u) subh Jot(i) subaayee, Hur(i) nickut(i) vusaiy Hur(i) koali. 2.
(PAGE 169): Hur(i) Hur(i) nickut(i) vusaiy subh jug kaiy, uprumpur Purakh(u) atoali. Hur(i) Hur(i) pergut(u) keeyo Gur(i) Pooraiy, sir(u) vaychiyo Gur peh(i) moali. 3. Hur(i) Ji untar(i) Baahur(i) Toom shernaagut(i), Toom vud Purakh vudoali. Jun(u) Nanak(u) undin(u) Hur(i) goon gaavaiy, mil(i) Satgur Gur vaychoali. 4.1.15.53.
NOTE 1: Notice the numbering at the end of the Shabad. The Shabad has "4" stanzas; this is the first "1" Shabad in Gaurri Poorbi; this is the "15th" Shabad of Mehla 4; and the total of all the Shabads in Raag(u) Gaurri is "53" so far.
NOTE 2: Note the difference in spellings of "Nanak". "Nanak(u)" specifies that Guru Ram Dass Ji is talking about Himself.
Word Meaning: Duyaal(u) = kind. Ut(i) = extremely. Goohrra = deep. Choali = cloak; heart. 1. Houn = I. Golli = slave. Sayti = with. Maaniya = won over; liked. Amoali = without any payment. Pause. Bibayk(u) = ability to distinguish. Khoaj(i) = by searching. Dhundholi = search. Roop(u) = forms; manifestations. Nickut (i) = close by. Koali = nearby. 2. Vusaiy = dwells; is present. Jug = world. Uprumpur = without limits. Atoli= which cannot be weighed (evaluated). Pergut(u) = appear; visible; lighten up. Vaychiyo Moali = sold and received the price (so left with no control). 3. Shernaagut(i) = seeking shelter. Vudoali = with a huge lap in which everybody can be accommodated. Vaychoali = mediator. 4.
MEANING: I am a slave of my Waheguru. Ever since my mind was won over by Waheguru's love, He made the whole world my slave for which I did not have to pay even a single paisa (cent). **Pause.** The kind Waheguru did a favour to me as a result of which, my mind, my body, and my tongue, all are reciting His Naam. My love for Him has become extremely deep in the shelter of the Guru, and my body and mind are imbued in His love. 1. The supreme devotees of Waheguru have enlightened me with the ability with which I searched for Waheguru in my own heart, and found out that Waheguru resides very close to me (in the heart), and all the visible bodies of different shapes and colours are His own forms, and He dwells in all of them. 2. The infinite and immeasurable Waheguru

is pervading the whole world and is close to everybody. Waheguru is made to “appear” by the Perfect Satguru to whom I have sold (surrendered) my head (wisdom) with full price (the Guru has given me the life-sustaining Naam in return). 3.
I have sought the shelter of Waheguru, which is present inside and out (pervading the whole universe) and so vast that He can provide shelter to the whole world. I am a slave of Waheguru, and sing His virtues day and night in the company of Satguru, who is the mediator (the one who connects with Waheguru), oh Nanak. 4.1.15.53.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਜਗਜੀਵਨ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਗਦੀਸੁਰ ਪੁਰਖ ਬਿਧਾਤੇ॥ ਜਿਤੁ ਮਾਰਗਿ ਤੁਮ ਪ੍ਰੇਰਹੁ ਸੁਆਮੀ ਤਿਤੁ ਮਾਰਗਿ ਹਮ ਜਾਤੇ॥ 1॥ ਰਾਮ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਤੇ॥ ਸਤਸੰਗਤਿ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਗਿ ਅਵਖਧੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਾਤੇ॥ ਤਿਨ ਕੇ ਪਾਪ ਦੋਖ ਸਭਿ ਬਿਨਸੇ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਤੇ॥ 2॥ ਜਿਨ ਕਉ ਲਿਖਤੁ ਲਿਖੇ ਧੁਰਿ ਮਸਤਕਿ ਤੇ ਗੁਰ ਸੰਤੋਖ ਸਰਿ ਨਾਤੇ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਤਿਨ ਕੀ ਜੋ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ॥ 3॥ ਰਾਮ ਤੁਮ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰ ਤੁਮ ਜੇਵਡ ਅਵਰੁ ਨ ਦਾਤੇ॥ ਜਨੁ ਨਾਨਕ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਹਰਿ ਜਪੀਐ ਹਰਿ ਕਿਰਪਾ ਤੇ॥ 4॥2॥16॥54॥

Gaurri Poorbi Mehla 4: Jugjeevun uprumpur Soami, Jugdeeshur Purakh Bidhaatay. Jit(u) maarug(i) Toom prayrhou Soami, tit(u) maarug(i) hum jaatay. 1. Ram, mayra mun(u) Hur(i) sayti raatay. Satsungat(i) mil(i) Ram rus(u) paaya, Hur(i) Ramaiy Naam(i) smaatay. 1. Ruhaou. Hur(i) Hur(i) Naam(u) Hur(i) Hur(i) jug(i) avkhudh(u), Hur(i) Hur(i) Naam(u) Hur(i) Saatay. Tin kay paap doakh subh(i) binsay, jo Gurmut(i) Ram rus(u) khaatay. 2. Jin kuou likhut(u) likhay Dhoor(i) mustuk(i), tay Gur Suntokh Sur(i) naatay. Doormut(i) maiyl(u) guyee subh tin kee, jo Ram Naam rung(i) raatay. 3. Ram, Toom aapay aap(i), aap(i) Prubh(u) Tthaakur, Toom jayvud uver(u) na daatay. Jun(u) Nanak Naam(u) luyay ta jeevaiy, Hur(i) jupiyaiy, Hur(i) kirpa tay. 4.2.16.54.

Word Meaning: Jugjeevun = Life of the world. Uprumpur = infinite. Jugdeeshur = Lord of the world. Bidhaatay = designer (author) of the fate. (All four of these are the traits of Waheguru). Maarug(i) = path. Prayrhou = motivate. 1. Sayti = with. Raatay = imbued. Smaatay= get fully absorbed. Pause. Avkhudh(u) = medication; panacea. Saatay = immortal. Doakh = vices. Binsay = vanished. Ram Rus(u) = the sweetness of Waheguru (His Naam). 2. Likhut(u) = writing. Dhoor(i) = right from the source. Mutuk(i) = on the forehead. Santokh Sur(i) = the pool (source) of contentment. Doormut(i) = evil thinking. Maiyl(u) = filth. 3. Tthaakur(u) = Lord. Jayvud = as great. Daatay = donor; philanthropist. 4.

MEANING: Oh, my infinite, and the Lord of the world, Waheguru! You are the life of the world, and the author of the fate of living beings. We follow only the path You motivate us to follow. 1. My heart has been imbued in Your love, oh Waheguru. I have realized the sweetness of Your Naam in the company of the holy congregation of Your devotees, and I am fully absorbed in Your Naam. Pause. Waheguru’s eternal Naam is the panacea of all diseases in the world. All the sins and the vices of those who taste Waheguru’s sweet Naam by the advice of the Guru, are washed away (vanish). 2.
Those who have their destiny pre-written on their forehead right from the Source (are predestined to do so), take a dip in the pool of contentment of the Guru (they get contented). All the filth of the ill thoughts of all those who are imbued in Waheguru’s Naam is washed away. 3. You alone are the Lord of the world, and nobody is as great a provider as You are, oh Waheguru. I can survive only by worshipping Waheguru’s Naam, but only with His kindness, oh Nanak. 4.2.16.54.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨ ਦਾਤੇ ਮੇਰਾ ਮਨੁ ਹਰਿ ਸੇਤੀ ਰਾਚੇ॥ ਸਤਿਗੁਰਿ ਬਚਨ ਦੀਓ ਅਤਿ ਨਿਰਮਲੁ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨੁ ਮਾਚੇ॥ 1॥ ਰਾਮ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬੇਧਿ ਲੀਓ ਹਰਿ ਸਾਚੇ॥ ਜਿਹ ਕਾਲ ਕੈ ਮੁਖਿ ਜਗਤੁ ਸਭੁ ਗ੍ਰਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਮ ਬਾਚੇ॥ 1॥ਰਹਾਉ॥ ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਸੇਤੀ ਤੇ ਸਾਕਤ ਮੂੜ ਨਰ ਕਾਚੇ॥ ਤਿਨ ਕਉ ਜਨਮੁ ਮਰਣੁ ਅਤਿ ਭਾਰੀ ਵਿਚਿ ਵਿਸਟਾ ਮਰਿ ਮਰਿ ਪਾਚੇ॥ 2॥ ਤੁਮ ਦਇਆਲ ਸਰਣਿ ਪ੍ਰਤਿਪਾਲਕ ਮੋ ਕਉ ਦੀਜੈ ਦਾਨੁ ਹਰਿ ਹਮ ਜਾਚੇ॥ ਹਰਿ ਕੇ ਦਾਸ ਦਾਸ ਹਮ ਕੀਜੈ ਮਨੁ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਨਾਚੇ॥ 3॥ ਆਪੇ ਸਾਹ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਹਹਿ ਤਾ ਚੇ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਜੀਉ ਰਾਸਿ ਸਭ ਤੇਰੀ ਜਨ ਨਾਨਕ ਕੇ ਸਾਹ ਪ੍ਰਭ ਸਾਚੇ॥ 4॥3॥17॥55॥

Gaurri Poorbi Mehla 4: Kurhou kirpa Jugjeevun Daatay, myra mun(u) Hur(i) sayti raachay. Satgur(i) Buchun deeyo ut(i) nirmul(u) jup(i) Hur(i) Hur(i) Hur(i) mun(u) maachay. 1. Ram, mayra mun(u) tun(u) baydh(i) leeyo Hur(i) Saachay. Jih kaal kaiy mookh(i) jugut(u) subh grussiya, Gur Satgur kaiy Buchun(i) hum baachay. 1. Pause. Jin kuou preet(i) naahi Hur(i) sayti, tay saakut moor nur kaachay. Tin kuou junum(u) mern(u) ut(i) bhaari, vich(i) vishta mur(i) mur(i) paachay. 2. Toom duyyal shern(i) pritpaaluk, mo kuou deejaiy daan(u) Hur(i) hum jaachay. Hur(i) kay daas daas hum keejaiy, mun(u) nirt(i) kuray kur(i) naachay. 3. Aapay Shah vuday Prubh(u) Soami, hum vunjaaray heh(i) Ta chay. Mayra mun(u) tun(u) jeeo raas(i) subh Tayri, jun Nanak kay Shah Prubh Saachay. 4.3.17.55.

Word Meaning: Jugjeevun = life of the world (Waheguru). Sayti = with. Raachay = mix well; get absorbed. Buchun = advice. Ut(i) = extreme. Nirmul(u) = clean; pure; pious. Maachay = fires up. 1. Ram = Waheguru. Baydh(i) = pierced. Kaal = death (spiritual). Grussiya = trapped in; in the grip of. Baachay = saved; protected. Pause.
Sakut = Maya-engrossed. Moorr = foolish. Nur = men. Kaachay = weak-minded. Bhaari = heavy, big. Vishta = feces (Maya). Paachay = rot; suffer. 2. Shern Pritpaaluk = protect those who seek shelter. Jaachay = wish for. Dass = slave. Nirt(i) = dance. Naachay = dance. 3. Shah = wealthy; lender (source) of virtues. Vunjaaray = traders Ta Chay = His. Raas(i) = investment. 4.

MEANING: My body and my mind have been pierced (impacted deeply) by You, oh my Waheguru. Whereas the whole world is in the grip of (spiritual) death, I have been saved by the advice of the Guru, my Satguru. **Pause.**
Please be kind, and inspire me so that my mind is fully absorbed in Your Naam, oh, the life of the world, and the provider for the whole world, Waheguru. Please connect me with Satguru so that my mind is fired up to recite Your Naam with His pure and holy advice. 1. Those men who are money-minded and have no affection for Waheguru are foolish and weak-minded. They love Maya, as a result of which they rot in the big suffering of reincarnation. 2. You are very kind and protect all those who seek Your shelter, oh Waheguru. Please give me the gift of Your love so that my mind may long for You. Please make me the slave of Your slaves so that my mind may dance in bliss with love for You. 3. You are the source of all virtues, and I am the trader for them. My (Guru Nanak's) body and mind are all Your property, and You are my eternal King, oh Waheguru. 4. 3.17.55.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਤੁਮ ਦਇਆਲ ਸਰਬ ਦੁਖ ਭੰਜਨ ਇਕ ਬਿਨਉ ਸੁਨਹੁ ਦੇ ਕਾਨੇ॥ ਜਿਸ ਤੇ ਤੁਮ ਹਰਿ ਜਾਨੇ ਸੁਆਮੀ ਸੋ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮੇਰਾ ਪ੍ਰਾਨੇ॥ 1॥ ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਪਾਰਬ੍ਰਹਮ ਕਰਿ ਮਾਨੇ॥ ਹਮ ਮੂੜ ਮੁਗਧ ਅਸੁਧ ਮਤਿ ਹੋਤੇ ਗੁਰੁ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਹਮ ਜਾਨੇ॥ 1॥ ਰਹਾਉ॥ ਜਿਤਨੇ ਰਸ ਅਨ ਰਸ ਹਮ ਦੇਖੇ ਸਭ ਤਿਤਨੇ ਫੀਕ ਫੀਕਾਨੇ॥
(ਅੰਗ 170)॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮੀਠ ਰਸ ਗਾਨੇ॥ 2॥ ਜਿਨ ਕਉ ਗੁਰੁ ਸਤਿਗੁਰ ਨਹੀ ਭੇਟਿਆ ਤੇ ਸਾਕਤ ਮੂੜ ਦਿਵਾਨੇ॥ ਤਿਨ ਕੇ ਕਰਮਹੀਨ ਧੁਰਿ ਪਾਏ ਦੇਖਿ ਦੀਪਕੁ

ਮੋਹਿ ਪਚਾਨੇ॥ 3॥ ਜਿਨ ਕਉ ਤੁਮ ਦਇਆ ਕਰਿ ਮੇਲਹੁ ਤੇ ਹਰਿ ਹਰਿ ਸੇਵ ਲਗਾਨੇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਜਪਿ ਪ੍ਰਗਟੇ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਨੇ॥ 4॥4॥18॥56॥

Gaurri Poorbi Mehla 4. Toom duyyal serb dookh bhunjun, ikk binou soonhou day kaanay. Jis tay Toom Hur(i) jaanay Soami, so Satgur(u) maiyl(i) mayra praanay. 1. Ram hum Satgur Parbraham kur(i) maanay. Hum moor moogudh ashoodh mut(i) hoatay Gur(u) Satgur kaiy Buchun(i) Hur(i) hum jaanay. 1. Ruhaou. Jitnay rus un rus hum daykhay, subh titnay feek feekanay.

(PAGE 170): Hur(i) ka Naam Amrit rus chaakhiya, mil(i) Satgur meetth rus gaanay. 2. Jin kuou Gur(u) Satgur nuhee bhaytiya, tay saakut moorr divaanay. Tin kay kerm-heen Dhoor(i) paayay daykh(i) deepuk(u) moh(i) puchaanay. 3. Jin kuou Toom duyya kur(i) maylhou, tay Hur(i) Hur(i) sayv lugaanay. Jun Nanak Hur(i), Hur(i), Hur(i) ,jup(i) pergtay mut(i) Gurmut(i) Naam(i) smaanay. 4.4.18. 56.

Word Meaning: Dookh Bhunjun = the destroyer of suffering. Binou = request. Day Kaanay = lend a careful ear; pay attention. Jis Tay = from whom. Jaanay = recognized; realized. Praanay = life. 1. Maanay = acknowledge; consider; give respect. Moor = Moogdh = foolish. Ashoodh = impure. Buchun(i) = advice. Pause.
Rus Un Rus = all kinds of tastes (enjoyments). Feek feekaanay = absolutely distasteful. Chaakhiya = tasted. Meetth Rus Gaanay = sweet as sugarcane. 2.
Bhatiya = met with. Saakut = money-minded. Divaanay = crazy. Kermheen = unlucky. Deepak(u) = lamp. Moh(I) = attachment. Puchaanay = burn. 3. Sayv Lugaanay = put to service. Pergtay = appeared; became famous. Smaanay = absorbed. 4.

MEANING: I consider Satguru as Your manifestation, oh Waheguru. I am foolish and have impure (filthy) thinking, but with Satguru's advice, I have come to recognize (made a connection with) You, oh Waheguru. **Pause.** You are very kind, and the destroyer of all suffering, oh Waheguru. Please listen to my request with full attention. Kindly connect me with the Satguru, who is my life, and with whose advice I can recognize (connect with) You. 1. I have found out that all other kinds of enjoyments that I have tasted are completely distasteful. But when I tasted the Amrit-Naam, I found it as sweet as sugarcane juice. 2. Those money-minded people, who have not connected with Satguru, are foolish and insane. They are unlucky right from the beginning (created by Waheguru), which are senseless like a moth that is not aware of the burning heat of the lamp, and suffers. 3. Those, whom You kindly connect with You, begin to serve You, and with Guru's advice, they get fully absorbed in Your Naam. With the recital of Your Naam, such devotees become famous (in the world), oh Nanak. 4.4.18.56.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਨਾਲਿ ਹੈ ਸੁਆਮੀ ਕਹੁ ਕਿਥੈ ਹਰਿ ਪਹਿ ਨਸੀਐ॥ ਹਰਿ ਆਪੇ ਬਖਸਿ ਲਏ ਪ੍ਰਭ ਸਾਚਾ ਹਰਿ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਜਪੀਐ॥ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ ਭਜਿ ਪਉ ਮੇਰੇ ਮਨਾ ਗੁਰ ਸਤਿਗੁਰ ਪੀਛੈ ਛੁਟੀਐ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਸੋ ਪ੍ਰਭ ਸ੍ਰਬ ਸੁਖਦਾਤਾ ਜਿਤੁ ਸੇਵਿਐ ਨਿਜ ਘਰ ਵਸੀਐ॥ ਗੁਰਮੁਖਿ ਜਾਇ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਘਸਿ ਚੰਦਨੁ ਹਰਿ ਜਸੁ ਘਸੀਐ॥ 2॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਊਤਮੁ ਲੈ ਲਾਹਾ ਹਰਿ ਮਨਿ ਹਸੀਐ॥ ਹਰਿ ਹਰਿ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਤਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਚਖੀਐ॥ 3॥ ਮੇਰੇ ਮਨ ਰਾਮ ਬਿਨਾ ਜੋ ਦੂਜੈ ਲਾਗੇ ਤੇ ਸਾਕਤ ਨਰ ਜਮਿ ਘੁਟੀਐ॥ ਤੇ ਸਾਕਤ ਚੋਰ ਜਿਨਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਭਿਟੀਐ॥ 4॥ ਮੇਰੇ ਮਨ ਸੇਵਹੁ ਅਲਖ ਨਿਰੰਜਨ ਨਰਹਰਿ ਜਿਤੁ ਸੇਵਿਐ ਲੇਖਾ ਛੁਟੀਐ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਪੂਰੇ ਕੀਏ ਖਿਨੁ ਮਾਸਾ ਤੋਲੁ ਨ ਘਟੀਐ॥ 5॥5॥19॥57॥

Gaurri Poorbi Mehla 4: Mayray mun so Prubh(u) suda naal(i) haiy Soami, kuhou kithaiy Hur(i) peh(i) nusiyaiy. Hur(i) aapay bukhsh(i) luyay Prubh Saacha, Hur(i) Aap(i) chhudaayay, chhootiyaiy. 1. Mayray mun, jup(i) Hur(i), Hur(i), Hur(i) mun(i) jupiyaiy. Satgur kee

shernaayee bhuj(i) puou mayray munaa, Gur Satgur peechhaiy chhootiyaiy. 1. Ruhaou. Mayray mun(i), sayvhou so Prubh serb Sookhdaata, jit sayviyaiyn nij ghur vusiyaiy. Gurmukh(i) jaayay luhou ghur(u) apna, ghus(i) chundun(i) Hur(i) jus(u) ghusiyaiy. 2. Mayray mun, Hur(i), Hur(i), Hur(i), Hur(i), Hur(i) jus(u) ootum(u), laiy laaha Hur(i) mun(i) husiyaiy. Hur(i), Hur(i) Aap(i) duyya kur(i) dayvaiy, ta Amrit(u) Hur(i) rus(u) chukhiyaiy. 3. Mayray mun, Ram bina jo doojaiy laagay, tay saakut nur Jum(i) ghootiyaiy. Tay saakut choar jinhaa Naam(u) visaariya, mun tin kaiy nickut(i) na bhitiyaiy. 4. Mayray mun, sayvhou Alukh Nirunjun Nurhur(i), jit(u) sayviyaiyn laykha chhootiyaiy. Jun Nanak Hur(i) Prubh(i) pooray keeyay, khin(u) maasa toal(u) na ghutiyaiy. 5.5.19.57

Word Meaning: Kuhou Kithaiy = say (tell) where. Bukhshay = forgive. Chhootiyaiy = freedom from the bonds of Maya. 1. Jupiyaiy = recite (Naam). Shernaayee Bhuj(i) Puou = run to the shelter of. Pause. Nij Ghur Vusiyaiy = mind stays in itself (quits wandering). Luhou = get. Ghus(i) = graze; abrade. Chundun = sandalwood. Hur(i) Jus(i) = Waheguru's praise. 2. Ootum(u) = superior. Lahaa = profit. Chukhiyaiy = to taste. 3. Bina = without; rather than. Doojaiy Laagaiy = get attached to the other (Maya). Ghootiyaiy = strangulate. Visaariya = dropped from mind. Bhitiyaiy = go close; touch. 4. Alukh = inconceivable. Nirunjun = above the effects of Maya (Waheguru). Nurhur(i) = Waheguru. Laykha = account (of deeds). Pooray Keeyay = made perfect. Khin = a small amount. Maasa and Toala = very small weighing units for gold. Ghutiyaiy = lose; become less.

MEANING: You must realize that Waheguru is always with us, oh my mind; so, where can we run away from Him (where can we hide our misdeeds)? Only the eternal Waheguru can forgive us for our ill deeds, and He is the only one who can save us from the bonds of Maya. 1. We must always remember Waheguru by reciting His Naam, and to do that, rush to take the refuge of Satguru because we can escape the bonds of Maya only by following His advice, oh my mind. Pause. Seek the refuge of Waheguru, which is the source of all comforts, and recite His Naam by means of which you will stay in your own home (attain peace and quit wandering), oh my mind. Just as sandalwood gives off fragrance when it is rubbed against a rock, to produce the fragrance of Waheguru's sweet Naam, rub yourself with Waheguru, oh my mind. 2. Singing Waheguru's praise, and only Waheguru's praise, is the best and the most profitable business as it produces bliss, oh my mind. But you cannot do it on your own; you can taste the Amrit-Juice only by the benevolence of God. 3. People who indulge in Maya rather than Waheguru's Naam are strangulated by the Angel of death. Those money-minded people who have dropped Waheguru's Naam from their hearts are thieves (who steal Waheguru's gifts because they do not even thank Him); you should not even get close to them, oh my mind. 4.
You should serve the incomprehensible Waheguru, which is above the effects of Maya so that nobody asks any question about the account of your deeds, oh my mind. Waheguru makes His devotees perfect to the extent that they are not short (of the standards set by Waheguru for His approval) even by a very small amount, oh Nanak. 5.5.19.57.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਹਮਰੇ ਪ੍ਰਾਨ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤੇਰੀ॥ ਦਇਆ ਕਰਹੁ ਹਰਿ ਦਰਸੁ ਦਿਖਾਵਹੁ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਘਣੇਰੀ॥ 1॥ ਰਾਮ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚ ਮਿਲਣ ਹਰਿ ਕੇਰੀ॥ ਗੁਰ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਕਿੰਚਤੁ ਗੁਰਿ ਕੀਨੀ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਹਮਰੈ ਮਨ ਚਿਤਿ ਹੈ ਸੁਆਮੀ ਸਾ ਬਿਧਿ ਤੁਮ ਹਰਿ ਜਾਨਹੁ ਮੇਰੀ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪੀ ਸੁਖੁ ਪਾਈ ਨਿਤ ਜੀਵਾ ਆਸ ਹਰਿ ਤੇਰੀ॥ 2॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਦਾਤੈ ਪੰਥੁ ਬਤਾਇਆ ਹਰਿ ਮਿਲਿਆ ਆਇ ਪ੍ਰਭੁ ਮੇਰੀ॥ ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀ ਸਭ ਆਸ ਪੁਜੀ ਜਨ ਕੇਰੀ॥ 3॥ ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਕਰਤੇ ਸਭ ਵਸਗਤਿ ਹੈ ਹਰਿ ਕੇਰੀ॥ ਜਨ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਜਨ ਕੇਰੀ॥ 4॥6॥20॥58॥

Gaurri Poorbi Mehla 4: Humray praan vusgut(i) Prubh Toomraiy, mayra jeeo pind(u) subh Tayri. Duyya kurhou, Hur(i) durs(u) dikhaavhou, mayraiy mun(i) tun(i) loach ghunayri. 1. Ram, mayraiy mun(i) tun(i) loach milun Hur(i) kayri. Gur kirpaal(i) kirpa kinchut(u) Gur(i) keeni, Hur(i) miliya aayay Prubh(u) mayri. 1. Ruhaou. Jo humraiy mun(i) chit(i) haiy Soami, sa bidh(i) Toom Hur(i) jaanhou mayri. Undin(u) Naam(u) jupeen sookh(u) paayeen, nit jeevaan aas Hur(i) tayri. 2. Gur(i) Satgur(i) Daataiy Punth(u) butaaya, Hur(i) miliya aayay Prubh(u) mayri. Undin(u) anund bhuyya vudbhaageen, subh aas pooji jun kayri. 3. Jugun-Nath Jugdeeshur Kertay, subh vusgut(i) haiy Hur(i) kayri. Jun Nanak shenaagut(i) aayay, hur(i) raakhou paiyj jun kayri. 4.6.20.58.

Word Meaning: Vusgut(i) = control. Jeeo = life. Pind(u) = body. Durs(u) = (holy) sight. Loach = longing; wish. Ghunary = deep; very much. 1. Kayri = of. Kinchut(i) = a little. Pause. Chit(i) = in mind. Sa = that. Bidh(i) = condition. Undin(u) = every day. 2. Daatay = provider; benevolent. Punth = path (to connect with Waheguru). Anund = blissfulness. Bhuyya = happened. Pooji = fulfilled. 3. Jugun-Nath = Jugdeeshur = Lord of the world. Kertay = the creator. Paiyj = dignity. Jun = slave; devotee. 4.

MEANING: My life is in Your control, and my body and my mind are given by You, oh my Waheguru. Please, be kind, and let me have a glimpse of Yours; my body and my mind long for Your Sight, oh Waheguru. 1. My mind and my body have a strong yearning to connect with You, oh my Waheguru. The benevolent Guru was very kind to me as well, and He connected me with You, oh my Waheguru. Pause. Whatever is in my mind, You know all that, oh my Lord. I wish to recite Your Naam every day (all the time), and I enjoy bliss simply by hoping to connect with You. 2. The benevolent Satguru showed me the path (to connect with You), and I did connect with You. With great luck, my hope (wish) as a devotee has been fulfilled, and I am feeling blissful all the time. 3. Everything is under the control of Waheguru, the creator and Lord of the world. The slave (Guru) Nanak has come to Your shelter; kindly save my dignity (save me from the bonds of Maya), oh Waheguru. 6.20.58.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਨ ਟਿਕੈ ਬਹੁ ਰੰਗੀ ਦਹ ਦਹ ਦਿਸਿ ਚਲਿ ਚਲਿ ਹਾਢੇ॥ (ਅੰਗ 171)॥ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਵਡਭਾਗੀ ਹਰਿ ਮੰਤ੍ਰੁ ਦੀਆ ਮਨੁ ਠਾਢੇ॥ 1॥ ਰਾਮ ਹਮ ਸਤਿਗੁਰ ਲਾਲੇ ਕਾਢੇ॥ 1॥ ਰਹਾਉ॥ ਹਮਰੈ ਮਸਤਕਿ ਦਾਗੁ ਦਗਾਨਾ ਹਮ ਕਰਜ ਗੁਰੂ ਬਹੁ ਸਾਢੇ ॥ ਪਰਉਪਕਾਰੁ ਪੁੰਨੁ ਬਹੁ ਕੀਆ ਭਉ ਦੁਤਰੁ ਤਾਰਿ ਪਰਾਢੇ॥ 2॥ ਜਿਨ ਕਉ ਪ੍ਰੀਤਿ ਰਿਦੈ ਹਰਿ ਨਾਹੀ ਤਿਨ ਕੂਰੇ ਗਾਢਨ ਗਾਢੇ॥ ਜਿਉ ਪਾਣੀ ਕਾਗਦੁ ਬਿਨਸਿ ਜਾਤ ਹੈ ਤਿਉ ਮਨਮੁਖ ਗਰਭਿ ਗਲਾਢੇ॥ 3॥ ਹਮ ਜਾਨਿਆ ਕਛੂ ਨ ਜਾਨਹ ਆਗੈ ਜਿਉ ਹਰਿ ਰਾਖੈ ਤਿਉ ਠਾਢੇ॥ ਹਮ ਭੂਲ ਚੂਕ ਗੁਰ ਕਿਰਪਾ ਧਾਰਹੁ ਜਨ ਨਾਨਕ ਕੁਤਰੇ ਕਾਢੇ॥ 4॥7॥21॥59॥

Gaurri Poorbi Mehla 4: Eho munooa khin(u) na tikaiy buhou rungeen, deh deh dis(i) chul(i) chul(i) haanday.

(PAGE 171): Gur(u) poora paaya vudbhaageen, Hur(i) muntar(u) deeya mun(u) tthaandhay. 1. Ram, hum Satgur laalay kaandhay. 1. Ruhaou. Humraiy mustuk(i) daag(u) dugaana, hum kurj Guru buhou saandhay. Per-oopkaar(u) poonn(u) buhou keeya, bhuou dootur(u) taar(i) puraadhay. 2.Jin kuou preet(i) ridaiy Hur(i) naahi, tin kooray gaandhun gaandhay. Jiyoun paani kaagud(u) binus(i) jaat haiy, tiyoun munmukh gerbh(i) glaadhay. 3. Hum jaaniya kuchhoo na jaaneh aagaiy, jiyoun Hur(i) raakhaiy tiyoun tthaandhay. Hum bhool chook Gur kirpa dhaarhou, jun Nanak kootray kaandhay. 4.7.21.59.

Word Meaning: Munooa = fickle mind. Khin(u) = a moment. Tikaiy = stabilize. Deh Dis(i) = ten directions (every direction). Haanday = wanders aimlessly. Muntar(u) = mantra. Tthaandhay = stops; stabilizes. 1. Laalay = slaves. Kaandhay = are called; are known as. Pause. Mustuk(i) = on the forehead. Daag(u) = scars. Dugaana =

branded. Kurj = debt (of favours). Saandhay = accumulated. Peroopkaar(u) = selfless favours to others. Poonn(u) = noble deeds. Bhuou = Bhuvjul(u) = the world-sea. Dootur(u) = very difficult to cross. Taar(i) puraadhay = ferried across. 2.
Kooray = perishable; fake (show off). Gaandhun Gaandhay = bondings. Kaagud(u) = paper. Binus(i) = is destroyed (dissolves). Gerbh(i) = in the womb. Glaadhay = rot. 3.
Jaaniya = realized. Aagaiy = next world. Tthandhay = stay (accept His Will). Bhool Chook = mistakes and omissions. Kootray = puppies (pets); humble servants. Kaandhay = are called. 4.
MEANING: The fickle mind does not stabilize even for a single moment, and wanders in every possible direction seeking to enjoy different colourful attractions of the world. But, when a highly fortunate individual connects with the Perfect Guru, his mind finds stability with the advice of the Guru and by reciting Waheguru's Naam. 1. I am known as Your slave, oh my Waheguru. Pause. I have accumulated too many favours (kindnesses) of the Guru for which I am His slave, and have been branded on the forehead as such (it is a show of respect for the Guru). The Guru has done a huge favour to me, which is a highly noble deed on His part, that I have been ferried across the world sea, which is otherwise next to impossible to swim across (the Guru has freed me from all evils). 2.
Those who have no affection for Waheguru have made very weak (temporary) connections with the world. The money-minded people rot in the womb (going through many life forms, thereby losing their permanent identity) like paper dissolves in water (and loses its identity). 3. I have realized that the man does not know anything about his future and must accept Waheguru's Will. (Guru) Nanak says that we are like a puppy in training, which makes mistakes; please be kind to us, oh my Waheguru. 4.7.21.59.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਕਾਮਿ ਕਰੋਧਿ ਨਗਰੁ ਬਹੁ ਭਰਿਆ ਮਿਲਿ ਸਾਧੂ ਖੰਡਲ ਖੰਡਾ ਹੇ॥ ਪੂਰਬਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਮਨਿ ਹਰਿ ਲਿਵ ਮੰਡਲ ਮੰਡਾ ਹੇ॥1॥ ਕਰਿ ਸਾਧੂ ਅੰਜੁਲੀ ਪੁੰਨੁ ਵਡਾ ਹੇ॥ ਕਰਿ ਡੰਡਉਤ ਪੁੰਨੁ ਵਡਾ ਹੇ॥ 1॥ਰਹਾਉ॥ ਸਾਕਤ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਜਾਨਿਆ ਤਿਨ ਅੰਤਰਿ ਹਉਮੈ ਕੰਡਾ ਹੇ॥ ਜਿਉ ਜਿਉ ਚਲਹਿ ਚੁਭੈ ਦੁਖੁ ਪਾਵਹਿ ਜਮਕਾਲੁ ਸਹਹਿ ਸਿਰਿ ਡੰਡਾ ਹੇ॥ 2॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਦੁਖੁ ਜਨਮ ਮਰਣ ਭਵ ਖੰਡਾ ਹੇ॥ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪਾਇਆ ਪਰਮੇਸਰੁ ਬਹੁ ਸੋਭ ਖੰਡ ਬ੍ਰਹਮੰਡਾ ਹੇ॥ 3॥ ਹਮ ਗਰੀਬ ਮਸਕੀਨ ਪ੍ਰਭ ਤੇਰੇ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਵਡ ਵਡਾ ਹੇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਹਰਿ ਨਾਮੇ ਹੀ ਸੁਖੁ ਮੰਡਾ ਹੇ॥ 4॥8॥22॥60॥
Gaurri Poorbi Mehla 4. Kaam(i) kroadh(i) nugur(u) buhou bhuriya, mil(i) Sadhu khundal khunda hay. Poorub(i) likhut likhay Gur(u) paaya, mun(i) Hur(i) liv mundal munda hay. 1. Kur(i) Sadhu anjuli poonn(u) vuda hay. Kur(i) dundout poonn(u) vudda hay. 1. Ruhaou. Saakut Hur(i) rus saad(u) na jaaniya, tin untar(i) haumein kunda hay. Jiyoun jiyoun chuleh(i), choobhaiy dookh(u) paaveh(i), Jum kaal(u) suheh(i) sir(i) dunda hay. 2. Hur(i) jun, Hur(i) Hur(i) Naam(i) smaanay, dookh(u) junum mern bhuv khunda hay. Abinaashi Purukh(u) paaya Permayshur(u), buhou sobh khund brahmunda hay. 3. Hum greeb muskeen Prubh Tayray, Hur(i) raakh(u) raakh(u) vud vuda hay. Jun Nanak Naam(u) adhaar(u) tayk haiy, Hur(i) Naamay hee sookh(u) munda hay. 4.8.22.60.
Word Meaning: Kaam(i) = lust. Nugur(u) = human body; world. Khundal Khunda = cut into pieces; destroyed. Poorub(i) Likhut = pre-written; predestined. Liv = connected with full concentration. Mundal = halo of light. Munda = adorned; decorated. 1.
Anjuli = bow down with folded hands. Poonn(u) = noble deed. Dundout = lie down flatly on the belly as a mark of respect. Pause. Saakut = Maya-engrossed; disconnected from God. Saad(u) = taste. Kunda = thorn. Choobhay = pierce. Jumkaal = (fear of) death. Dunda = baton (punishment). 2. Smaanay = absorbed. Bhuv = birth and death. Khunda = destroyed. Abinaashi Purakh = immortal Waheguru. Sobh = praise.

Khund Brahmunda = a part of the universe (world). 3. Greeb = poor; weak. Muskeen = humble. Adhaar(u) Tayk = support. Munda = source; realized. 4.
MEANING: The human body is full of lust and rage, which can be destroyed only in the company of the Guru. However, one cannot connect with the Guru on one's own; it happens only when one is predestined to meet with the Guru. With Guru's advice, one focuses his mind with full concentration on Waheguru, as a result of which his mind is enlightened and is adorned with virtues. 1. We must bow to the Guru with folded hands and even lie flat at His feet (to respect and obey His Commands); this is a (spiritually) noble deed. Pause. A Maya-rapt individual does not have any idea of the sweet taste of Waheguru's Naam, and has a thorn of haumein in his mind which pierces him when his ego is hurt in his routine work. As a result of his ego and his separation from Waheguru, he endures the baton (punishment) of death (reincarnation). 2. On the other hand, the devotees of Waheguru are fully absorbed in Waheguru's Naam, and their suffering of reincarnation is terminated. They realize the immortal Waheguru and earn praise in the world. 3.
We are humble and poor servants of Yours, oh Waheguru. You are great, great, oh Waheguru. Please protect us from Maya's attacks. His slave, Nanak, has the support of Waheguru's Naam alone, and the Naam is the source of all comfort. 4.4.22.60.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਇਸੁ ਗੜ ਮਹਿ ਹਰਿ ਰਾਮ ਰਾਇ ਹੈ ਕਿਛੁ ਸਾਦੁ ਨ ਪਾਵੈ ਧੀਠਾ॥ ਹਰਿ ਦੀਨ ਦਇਆਲਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਗੁਰ ਸਬਦੀ ਚਖਿ ਡੀਠਾ॥ 1॥ ਰਾਮ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰ ਲਿਵ ਮੀਠਾ॥ 1॥ ॥ ਰਹਾਉ॥ ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਮਿਲਿ ਸਤਿਗੁਰ ਲਾਗਿ ਬਸੀਠਾ॥ ਜਿਨ ਗੁਰ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਤਿਨ ਆਗੈ ਆਣਿ ਪਰੀਠਾ॥ 2॥ ਮਨਮੁਖ ਹੀਅਰਾ ਅਤਿ ਕਠੋਰੁ ਹੈ ਤਿਨ ਅੰਤਰਿ ਕਾਰ ਕਰੀਠਾ॥ ਬਿਸੀਅਰ ਕਉ ਬਹੁ ਦੂਧੁ ਪੀਆਈਐ ਬਿਖੁ ਨਿਕਸੈ ਫੋਲਿ ਫੁਲੀਠਾ॥ 3॥ ਹਰਿ ਪ੍ਰਭੁ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ ਘਸਿ ਗਰੁੜੁ ਸਬਦੁ ਮੁਖਿ ਲੀਠਾ॥ ਜਨ ਨਾਨਕ ਗੁਰ ਕੇ ਲਾਲੇ ਗੋਲੇ ਲਗਿ ਸੰਗਤਿ ਕਰੂਆ ਮੀਠਾ॥ 4॥9॥23॥61॥
Gaurri Poorbi Mehla 4: Is(u) gurrh meh(i) Hur(i) Ram Raayay haiy, kichh(u) saad(u) na paavaiy dheettha. Hur(i) deen Duyyal(i) anugreh(i) keeya, Hur(i) Gur Shabadi chukh(i) deettha. 1. Ram Hur(i) keertun(u) Gur liv meettha. 1. Ruhaou. Hur(i) Agumm(u) Agoachar(u) Prabraham haiy, mil(i) Satgur laag(i) buseettha. Jin Gur Buchun sookhaanay hearaiy, tin aagaiy aan(i) preettha. 2. Munmukh heara ut(i) kutthoar haiy, tin untar(i) kaar kreettha. Bissiur kuou buhou doodh(u) piyayiyaiy bikh(u) niksaiy phoal(i) phooleettha. 3. Hur(i) Prubh(u) aan(i) milaavhou Gur(u) Sadhu, ghus(i) groorr(u) Shabad(u) mookh(i) leettha. Jun Nanak Gur kay laalay goalay, lug(i) sungat(i) kurooaa meettha. 4.9.23.61.
Word Meaning: Gurrh = fort (human body). Saad(u) Paavaiy = enjoy taste. Dheettha = shameless. Deen Duyyal = kind to the powerless. Anugreh = kindness. Chukh(i) = taste. Deettha = saw; experienced. 1. Keertun = singing praise. Liv = connect with full concentration. Pause. Agumm = beyond reach. Agochar = inconceivable. Laag(i) = connected with. Buseettha = mediator. Buchun = Word (advice). Sookhaanay = comforting. Hearaiy = in heart. Aan(i) = brought. Preettha = served. 2.
Munmukh = money-engrossed. Heara = heart. Ut(i) = extremely. Kutthoar = stone - hearted which does not soften. Kaar Kreettha = very dark (with evil thoughts). Bissiur = snake. Bikh = poison. Phoal(i) Phooleettha = thorough search. 3.
Ghus(i) = by grazing. Groorr(u) = a mantra which is believed to remove (destroy the effect of) the poison of snakes (Hindu Granths). Leettha = took away; removed. Laalay goalay = slaves. Kurooa = bitter. Meettha = sweet. 4.
MEANING: Even though the King Waheguru dwells in the human body, the shameless (money-engrossed) individual does not taste His Naam. However, when Waheguru, who is munificent to the powerless (humble), shows some kindness, the lucky individual enjoys the

taste (of His Naam) with Guru's Shabad. 1. Concentrating on Your Naam, and singing Your praise in the shelter of the Guru, is very sweet, oh Waheguru. Pause. Waheguru, which is otherwise unreachable and incomprehensible, can be realized (connected) with the benevolence of the Guru, who serves as the mediator. The Guru delivers Waheguru's Naam to those who find the Guru's Word to be highly comforting. 2. The hearts of the money-engrossed individuals are hard like stone, and are filled with the darkness (filth) of misdeeds. They are like the snakes found to have venom when searched, no matter how much milk is fed to them. 3.
Please connect us with the Guru whose Shabad is like the Groorr(u) Mantra, which can soak the venom (evil thinking) of the money-engrossed individuals, oh, Waheguru. I am a slave of the Guru in whose company the bitter (poisonous) nature of the money-engrossed individuals becomes sweet, oh Nanak. 4.9.23.61.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਹਮ ਬੇਚਿਆ ਪੂਰੈ ਗੁਰ ਕੈ ਆਗੇ॥ ਸਤਿਗੁਰ ਦਾਤੈ ਨਾਮੁ ਦਿੜਾਇਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗ ਸਭਾਗੇ॥ 1॥ ਰਾਮ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੇ॥ 1॥ਰਹਾਉ॥ (ਅੰਗ 172)॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤ ਰਾਮ ਰਾਇ ਗੁਰ ਸਬਦਿ ਗੁਰੂ ਲਿਵ ਲਾਗੇ॥ ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਉ ਕਾਟਿ ਗੁਰੂ ਕਉ ਮੇਰਾ ਭ੍ਰਮੁ ਭਉ ਗੁਰ ਬਚਨੀ ਭਾਗੇ॥ 2॥ ਅੰਧਿਆਰੈ ਦੀਪਕ ਆਨਿ ਜਲਾਏ ਗੁਰ ਗਿਆਨਿ ਗੁਰੂ ਲਿਵ ਲਾਗੇ॥ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਬਿਨਸਿ ਬਿਨਾਸਿਓ ਘਰਿ ਵਸਤੁ ਲਹੀ ਮਨ ਜਾਗੇ॥ 3॥ ਸਾਕਤ ਬਧਿਕ ਮਾਇਆਧਾਰੀ ਤਿਨ ਜਮ ਜੋਹਨਿ ਲਾਗੇ॥ ਉਨ ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਨ ਬੇਚਿਆ ਓਇ ਆਵਹਿ ਜਾਹਿ ਅਭਾਗੇ॥ 4॥ ਹਮਰਾ ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਠਾਕੁਰ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਹਰਿ ਮਾਗੇ॥ ਜਨ ਨਾਨਕ ਕੀ ਲਜ ਪਾਤਿ ਗੁਰੂ ਹੈ ਸਿਰੁ ਬੇਚਿਓ ਸਤਿਗੁਰ ਆਗੇ॥ 5॥10॥24॥62॥

Gaurri Poorbi Mehla 4: Hur(i) Hur(i) urth(i) sreer(u) hum baychiya, Pooraiy Gur kaiy aagay. Satgur Daataiy Naam(u) dirraaya, mookh(i) mustuk(i) bhaag subhaagay. 1. Ram Gurmut(i) Hur(i) liv laagay. 1. Ruhaou.

(PAGE 172): Ghut(i), ghut(i) Rumuyiya rumut Ram Raayay, Gur Shabad(i) Guru liv laagay. Houn tun(u) mun(u) dayvoon kaat(i) Guru kuou, mayra bherm(u) bhuou Gur Buchuni bhaagay. 2. Undhiyaaraiy deepuk aan(i) julaayay, Gur Giyan(i) Guru liv laagay. Ugiyaan undhayra binus(i) binaasiyo, ghur(i) vust(u) luhee mun jaagay. 3. Saakut budhik Mayadhaari, tin Jum johun(i) laagay. Oon Satgur aagaiy sees(u) na baychiya, oye aaveh(i) jaah(i) abhaagay. 4. Humra binou soonhou Prubh Tthaakur, hum shern(i) Prubh(u) Hur(i) maangay. Jun Nanak kee luj paat(i) Guru haiy, sir(u) baychiyo Satgur aagay. 5.10.24.62.

Word Meaning: Urth(i) = with the objective of. Daatay = provider; kind. Drirraaya = reinforced. Mustuk(i) = on the forehead. Bhaag Subhaagay = good luck. 1.
Ghut(i) Ghut(I) = in every heart. Rumuyiya = Waheguru = Ram Raayay. Rumut = is present. Liv = connection with full dedication. Bherm(u) = misbelief. Bhuou= fear; worries. Bhaagay = is dispelled. 2. Undhiyaaraiy = in the dark. Deepuk = lamp. Julaayay = lighted. Binus(i) Binaasiyo = destroyed completely. Vust = (the desired) invaluable thing (Waheguru's Naam). Luhee = acquired. Jaagay = awakens. 3. Budhik = hunter; prey (in the claws). Jum = angel of death. Johun = watches closely. Abhaagay = unlucky. 4. Binou = request. Shern = shelter. Luj Paat(i) = dignity. 5.

MEANING: With Guru's advice, one is enabled to concentrate fully on Your Naam, oh, Waheguru. **Pause.** So, with the objective of connecting with Waheguru, I have sold my whole body (as a slave on which I have no claim now) to the Perfect Guru. The kind Guru has reinforced Waheguru's Naam in me, as a result of which, my great fortune has appeared on my forehead. 1. The Emperor-Waheguru is present in every heart, and one gets connected with Him only with full dedication to the Guru's advice. I would love to cut my

body and mind into pieces, and offer to the Guru (this is just an expression of love and respect) who has dispelled all my misbeliefs and worries with His Word. 2.
Guru's Divine Knowledge is a powerful lamp that enlightens the dark (ignorant) minds and connects them with Waheguru. The darkness of ignorance vanishes completely, and the mind is awakened as the desired, invaluable Waheguru's Naam is acquired in the heart. 3.
The individual, disconnected from Waheguru, loves money and is its prey (prisoner), as it acts like a hunter. The Angel of Death begins to keep a close eye on him. They do not sell their head (wisdom) to the Guru (do not listen to His advice); such individuals are unlucky who are caught in the birth-death cycle. 4. Please, Waheguru, my Lord, kindly listen to my request; I wish to seek Your shelter. My Guru is the saviour of my dignity; I am His slave and have sold my head to Him, oh Nanak. 5.10.24.62

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਹਮ ਅਹੰਕਾਰੀ ਅਹੰਕਾਰ ਅਗਿਆਨ ਮਤਿ ਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਵਾਇਆ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਹਰਿ ਰਾਇਆ॥ 1॥ ਰਾਮ ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਪਾਇਆ॥1॥ ਰਹਾਉ॥ ਮੇਰੈ ਹੀਅਰੈ ਪ੍ਰੀਤਿ ਰਾਮ ਰਾਇ ਕੀ ਗੁਰਿ ਮਾਰਗੁ ਪੰਥੁ ਬਤਾਇਆ॥ ਮੇਰਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਸਤਿਗੁਰ ਆਗੈ ਜਿਨਿ ਵਿਛੁੜਿਆ ਹਰਿ ਗਲਿ ਲਾਇਆ॥ 2॥ ਮੇਰੈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਲਗੀ ਦੇਖਨ ਕਉ ਗੁਰਿ ਹਿਰਦੇ ਨਾਲਿ ਦਿਖਾਇਆ॥ ਸਹਜ ਅਨੰਦੁ ਭਇਆ ਮਨਿ ਮੋਰੈ ਗੁਰ ਆਗੈ ਆਪੁ ਵੇਚਾਇਆ॥ 3॥ ਹਮ ਅਪਰਾਧ ਪਾਪ ਬਹੁ ਕੀਨੇ ਕਰਿ ਦੁਸਟੀ ਚੋਰ ਚੁਰਾਇਆ॥ ਅਬ ਨਾਨਕ ਸਰਣਾਗਤਿ ਆਏ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰਿ ਭਾਇਆ॥ 4॥11॥25॥63॥

Gaurri Poorbi Mehla 4: Hum ahunkaari, ahunkaar ugiyaan mut(i), Gur miliyaiyn aap(u) guvaaya. Haumein roag(u) guyya sookh(u) paaya, dhun(u), dhunn(u) Guru Hur(i) Raaya. 1. Ram Gur kaiy Buchun(i) Hur(i) paaya. 1. Ruhaou. Mayraiy hearaiy preet(i) Ram Raayay kee, Gur(i) maarug(u) punth(u) butaaya. Mayra jeeo pind(u) subh(u) Satgur aagaiy, jin(i) vichhurriya Hur(i) gul(i) laaya. 2. Mayraiy untar(i) preet(i) lugee daykhun kuou, Gur(i) hirday naal(i) dikhaaya. Sehj anund(u) bhuyya mun(i) moraiy, gur aagaiy aap(u) vaychaaya. 3. Hum upraadh paap buhou keenay, kur(i) dooshti choar chooraaya. Ub Nanak shernaagut(i) aayay, Hur(i) raakhou laaj Hur(i) bhaaya. 4..11.25.63.

Word Meaning: Ugiyaan = lacking knowledge (ignorant). Aap(u) = self; selfishness. Roag(u) = illness. Dhunn(u) = worthy of worship. Raaya = royal. 1. Buchun(i) = Word; advice. Pause. Hearaiy = in the heart. Maarug = Punth = path (to spirituality). Jeeo = life. Pind(u) = body. Vichhurriya = separated. Gul(i) Laaya = hugged tightly. 2. Hirday Naal(i) = in the heart. Sehj Anund = bliss of the higher spiritual state. Bhuyya = happened; became. 3. Upraadh = crimes. Paap = sins. Dooshti = evils. Ub = now. Shernaagut(i) = in the shelter. Bhaaya = if (as) You please. 4.

MEANING: I realized You by the Word (Advice) of the Guru, oh Waheguru. **Pause.**
I was highly conceited, egoistic, and ignorant in my thinking, but was fortunately able to overcome my selfishness upon meeting the Guru. My Guru is Great, is Great (worthy of respect), because of whom I fully recovered from my illness of ego and selfishness, and felt blissful, oh my Royal Waheguru. 1. I had a deep affection for Waheguru in my heart (but did not know how to connect with Him); the Guru showed me the path (to connect with Him). I offer my body and mind to the service of the Guru who enabled me to hug my separated Waheguru tightly (made a strong connection). 2.
I had a great affection (yearning) to "see"' Waheguru; my Guru "showed" Him in my heart. Now, I am enjoying the bliss of the high spiritual state for which I am fully sold to my Guru (have no right on my mind). 3. I committed many crimes and sins, and on top of that, I committed the evilness of trying to hide them (from Waheguru) like a thief. Now, I am in Your shelter, kindly save my dignity (protect me from the attacks of Maya) in whatever way You please, oh Waheguru. 4.11.25.63.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4॥ ਗੁਰਮਤਿ ਬਾਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਗੁਰਮਤਿ ਮਨੂਆ ਗਾਵੈ॥ ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਲਿਵ ਲਾਵੈ॥ 1॥ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਵੈ॥1॥ ਰਹਾਉ॥ ਹਮਰਾ ਠਾਕੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਨੁ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ॥ ਹਮ ਮਲਿ ਮਲਿ ਧੋਵਹ ਪਾਵ ਗੁਰੂ ਕੇ ਜੋ ਹਰ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ॥ 2॥ ਹਿਰਦੈ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਇਣੁ ਜਿਹਵਾ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਮਨ ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਰਸਿ ਆਘਾਨੇ ਫਿਰਿ ਬਹੁਰਿ ਨ ਭੂਖ ਲਗਾਵੈ॥ 3॥ ਕੋਈ ਕਰੈ ਉਪਾਵ ਅਨੇਕ ਬਹੁਤੇਰੇ ਬਿਨੁ ਕਿਰਪਾ ਨਾਮੁ ਨ ਪਾਵੈ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ॥ 4॥12॥26॥64॥

Gaurri Poorbi Mehla 4: Gurmut(i) baajaiy Shabad(u) anahud(u), Gurmut(i) munooa gaavaiy. Vudbhaageen Gur dershun(u) paaya, dhun(u) dhunn(u) Guru liv laavaiy. 1. Gurmukh(i) Hur(i) liv laavaiy. 1. Ruhaou. Humra Tthaakur(u) Satgur(u) Poora, mun(u) Gur kee kaar kmaavaiy. Hum mul(i) mul(i) dhoveh(i) paanv Guru kay, jo Hur(i) Hur(i) kutha soonaavaiy. 2. Hirdaiy Gurmut(i) Ram rusaayin(u), jihva Hur(i) goon gaavaiy. Mun rusuk(i), rusuk(i) Hur(i) rus(i) aghaanay, phir(i) buhoor(i) na bhookh lugaavaiy. 3. Koyee kuraiy oopaav anayk buhootayray, bin(u) kirpa Naam(u) na paavaiy. Jun Nanak kuou Hur(i) kirpa dhaari, mut(i) Gurmut(i) Naam(u) drirraavaiy. 4.12.26.64.

Word Meaning: Shabad(u) Anahud(u) = the auto-playing Divine music which the yogis believe to hear in their meditation. Munooa = mind. Vudbhaageen = with great luck. Dhunn(u) = Great; worthy of praise. Liv = connection with full concentration. 1. Tthaakur(u) = Lord. Kaar = deeds. Mul(i) Mul(i) = by rubbing well. 2. Rusaayin(u) = source of all enjoyment. Rusuk(i) = enjoying the taste. Rus = the Amrit of the Naam. Aghaanay = contented. Bhookh = appetite; desire. 3. Oopaav = make plans to deal with something. Anayk = countless. Gurmut(i) advice of the Guru. Drirraavaiy = reinforce. 4.

MEANING: One can connect with Waheguru with full concentration on His Naam in the shelter of the Guru (by His guidance). **Pause.** With Guru's advice, my mind dances to sing praise of Waheguru, and I feel as if I am listening to the auto-playing Divine music. My Guru is Great, by whose grace I have been connected with Waheguru with my full dedication, and I have had a glimpse of Him. 1. The Perfect Satguru is a manifestation of the Lord, Waheguru, and my mind is performing the deeds as per His advice. The Guru tells me the story (deep secrets) of Waheguru, and I love to wash the feet of the Guru by gently rubbing them (an expression of love and respect). 2.

I have my Guru's advice at heart that inspires me to sing praise of Waheguru, which is the source of all enjoyment, and my tongue sings His praise. My mind is fully content by enjoying the Amrit of the Naam, and I will never feel the appetite (desire) of Maya again. 3.

No matter how many plans one thinks of to acquire Waheguru's Naam, he cannot do so without the benevolence (of the Guru). Waheguru has been very kind to this slave, Nanak, that I am repeating (reciting) Waheguru Naam (all the time) now. 4.12.26.64.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ 4॥ ਗੁਰਮੁਖਿ ਜਿੰਦੂ ਜਪਿ ਨਾਮੁ ਕਰੰਮਾ॥ ਮਤਿ ਮਾਤਾ ਮਤਿ ਜੀਉ ਨਾਮੁ ਮੁਖਿ ਰਾਮਾ॥ ਸੰਤੋਖੁ ਪਿਤਾ ਕਰਿ ਗੁਰੁ ਪੁਰਖੁ ਅਜਨਮਾ॥
(ਅੰਗ 173)॥ ਵਡਭਾਗੀ ਮਿਲਿ ਰਾਮਾ॥1॥ ਗੁਰੁ ਜੋਗੀ ਪੁਰਖੁ ਮਿਲਿਆ ਰੰਗੁ ਮਾਣੀ ਜੀਉ॥ ਗੁਰੁ ਹਰਿ ਰੰਗਿ ਰਤੜਾ ਸਦਾ ਨਿਰਬਾਣੀ ਜੀਉ॥ ਵਡਭਾਗੀ ਮਿਲੁ ਸੁਘੜ ਸੁਜਾਣੀ ਜੀਉ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਰੰਗਿ ਭਿੰਨਾ॥ 2॥ ਆਵਹੁ ਸੰਤਹੁ ਮਿਲਿ ਨਾਮੁ ਜਪਾਹਾ॥ ਵਿਚਿ ਸੰਗਤਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ ਜੀਉ॥ ਕਰਿ ਸੇਵਾ ਸੰਤਾ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਹਾ ਜੀਉ॥ ਮਿਲੁ ਪੂਰਬਿ ਲਿਖਿਅੜੇ ਧੁਰਿ ਕਰਮਾ॥ 3॥ ਸਾਵਣਿ ਵਰਸੁ ਅੰਮ੍ਰਿਤਿ ਜਗੁ ਛਾਇਆ ਜੀਉ॥ ਮਨੁ ਮੋਰੁ ਕੁਹੁਕਿਅੜਾ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਵੁਠੜਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ ਜੀਉ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੇਮਿ ਰਤੰਨਾ॥ 4॥1॥27॥65॥

Raag(u) Gaurri Majh Mehla 4: Gurmukh(i) jindoo jup(i) Naam(u) kerma. Mut(i) maata, mut(i) jeeo Naam(u) mookh(i) Rama. Suntokh(u) pita kur(i) Gur(u) Purakh(u) ajunma.
(PAGE 173): Vudbhaageen mil(i) Rama. 1. Gur(u) jogi Purakh(u) miliya rung(u) maani jeeo. Gur(u) Hur(i) rung(i) rutrra suda nirbaani jeeo. Vudbhaageen mil(u) sooghurr soojaani jeeo. Mayra mun(u) tun(u) Hur(i) rung(i) bhinna. 2. Aavhou Sunt-hou mil(i) Naam(u) jupaaha. Vich(i) sungat(i) Naam(u) suda laiy laaha jeeo. kur(i) sayva Suntaan, Amrit mookh(i) paaha jeeo. Mil(u) poorub(i) likhiurray dhoor(i) kerma. 3. Saavun(i) vurs(u), Amrit(i) jug(u) chhaaya jeeo. Mun(u) moar(u) koohokiurra Shabad mookh(i) paaya. Hur(i) Amrit(u) vootthrra, miliya Hur(i) Raaya jeeo. Jun Nanak praym(i) ruttanaa. 4.1.27.65.
Word Meaning: Jindoo = soul; mind. Kerma = deeds. Mut(i) = wisdom. Jeeo = life. Suntokh = contentment. Ajunma = who never takes birth. 1.
Jogi = connected with God. Maani = enjoy. Rung(i) Rutrra = imbued with love (of God). Nirbaani = detached from Maya. Sooghurr Soojaani = wise and respectable. Bhinna = imbued. 2. Jupaaha = we recite (Naam). Laaha = profit. Mookh(i) Paaha = we put in the mouth. Dhoor(i) Kerma = prewritten luck. 3.
Saavun(i) = in the month of July (rainy season). Moar(u) = peacock. Koohokiurra = make happy sounds. Vootthrra = dropped. Ruttanaa = imbued. 4.
MEANING: Perform the noble (most profitable) deed of reciting Waheguru's Naam in the shelter of the Guru, oh my soul. Let Guru's wisdom be your mother (to nourish you), and Waheguru's Naam on your tongue be the support of your life. Let contentment be your father (to build your character) and let the Guru, which is the manifestation of Waheguru, which never takes birth, be your guide. By doing so, you will have great luck and be connected to Waheguru. 1. I have connected with (come to the shelter of) the Guru who is always "one" with God, and am enjoying the love of Waheguru and feeling blissful. With great luck, I have connected with the wise and the respectable Guru who is always imbued with Waheguru's love and is fully detached from Maya. My body and mind are fully imbued with Waheguru's Love. 2. Come on, you holy devotees, let us join together to recite the holy Naam. You earn the (immortal) benefit (of spirituality) in the holy congregation. Let us feed ourselves the Naam-Amrit by serving the Guru. Because of the prewritten fortune right from the source (Waheguru), we can connect with God. 3. Just as rain (after the hot and dry season) in the month of July gives new life to all vegetation, Waheguru's immortal Naam gives new life to mankind. And just as the peacocks express their joy of rain by making loud dancing sounds, the human heart also begins to sing in blissfulness when it recites the Guru's Shabad. With the Naam-Amrit in the mouth (on the tongue), I have been connected with Waheguru, and the slave, Nanak, is fully imbued in His love. 4.1.27.65.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 4॥ ਆਉ ਸਖੀ ਗੁਣ ਕਾਮਣ ਕਰੀਹਾ ਜੀਉ॥ ਮਿਲਿ ਸੰਤ ਜਨਾ ਰੰਗੁ ਮਾਣਹਿ ਰਲੀਆ ਜੀਉ॥ ਗੁਰ ਦੀਪਕੁ ਗਿਆਨੁ ਸਦਾ ਮਨਿ ਬਲੀਆ ਜੀਉ॥ ਹਰਿ ਤੁਠੈ ਢੁਲਿ ਢੁਲਿ ਮਿਲੀਆ ਜੀਉ॥ 1॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਢੋਲੇ ਜੀਉ॥ ਮੈ ਮੇਲੇ ਮਿਤ੍ਰ ਸਤਿਗੁਰੁ ਵੇਚੋਲੇ ਜੀਉ॥ ਮਨੁ ਦੇਵਾ ਸੰਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਮੇਲੇ ਜੀਉ॥ ਹਰਿ ਵਿਟੜਿਅਹੁ ਸਦਾ ਘੋਲੇ ਜੀਉ॥ 2॥ ਵਸੁ ਮੇਰੇ ਪਿਆਰਿਆ ਵਸੁ ਮੇਰੇ ਗੋਵਿਦਾ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਮਨਿ ਵਸੁ ਜੀਉ॥ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰੁ ਪੂਰਾ ਵੇਖਿ ਵਿਗਸੁ ਜੀਉ॥ ਹਰਿ ਨਾਮੁ ਮਿਲਿਆ ਸੋਹਾਗਣੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮਨਿ ਅਨਦਿਨੁ ਅਨਦੁ ਰਹਸੁ ਜੀਉ॥ ਹਰਿ ਪਾਇਅੜਾ ਵਡਭਾਗੀਈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਨਿਤਿ ਲੈ ਲਾਹਾ ਮਨਿ ਹਸੁ ਜੀਉ॥ 3॥ ਹਰਿ ਆਪਿ ਉਪਾਏ ਹਰਿ ਆਪੇ ਵੇਖੈ ਹਰਿ ਆਪੇ ਕਾਰੈ ਲਾਇਆ ਜੀਉ॥ ਇਕਿ ਖਾਵਹਿ ਬਖਸ ਤੋਟਿ ਨ ਆਵੈ ਇਕਨਾ ਫਕਾ ਪਾਇਆ ਜੀਉ॥ ਇਕਿ ਰਾਜੇ ਤਖਤਿ ਬਹਹਿ ਨਿਤ ਸੁਖੀਏ ਇਕਨਾ ਭਿਖ ਮੰਗਾਇਆ ਜੀਉ॥ ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਜੀਉ॥ 4॥2॥28॥66॥

Gaurri Majh Mehla 4: Aao sukhi goon kaamun kreeha jeeo. Mil(i) Sunt junaa, rung(u) maaneh(i) ruliyaan jeeo. Gur deepuk(u) Giyan(u) suda mun(i) buliya jeeo. Hur(i) tootthaiy dhool(i) dhool(i) miliya jeeo. 1. Mayraiy mun(i) tun(i) praym(u) luga hur(i) dholay jeeo. Mein maylay mittar Satgur(u) vaycholay jeeo. Mun(u) dayvaan Suntaan, mayra Prubh(u) maylay jeeo. Hur(i) vittarrhoun suda gholay jeeo. 2. Vus(u) mayray piyaariya, vus(u) mayray Govinda hur(i) kur(i) kirpa mun(i) vus(u) jeeo. Mun(i) chindiurra ful(u) paaya mayray Govinda, Gur(u) Poora vaykh(i) vigus(u) jeeo. Hur(i) Naam(u) miliya sohaagni mayray Govinda, undin(u) anund rehus(u) jeeo. Hur(i) paayayurra vudbhaageen mayray Govinda, laiy laaha mun(i) hus(u) jeeo. 3. Hur(i) aap(i) oopaayay, Hur(i) aapay vaykhaiy, Hur(i) aapay kaaraiy laaya jeeo. Ikk(i) khaaveh(i) bukhsh toat(i) na aavaiy, ikkna phukka paaya jeeo. Ikk(i) raajay tukhut(i) buhheh(i) nit sookhiyay, ikkna bhikh mungaaya jeeo. Subh(u) Ikko Shabad(u) vertda mayray Govinda, jun Nanak Naam(u) dhiyaaya jeeo. 4.2.28.66.

Word Meaning: Sukhi = female friends. Goon Kaamun = captivating qualities. Kreeha = let us acquire. Rung(u) Ruliyaan = affection and happiness. Maaneh(i) = enjoy. Toothaiy = pleased to be kind. Dhool(i) Dhool(i) = with zest (gusto). 1. Dholay = darling; husband. Vaycholay = mediator. Vittarrhoun = for; from. Gholay = love to the extent of giving life. 2. Vus(u) = take dwelling. Govinda = Waheguru. Chindiurra = as wished. Ful(u) = reward. Vigus(u) = feel blissful. Laaha = earned profit. Hus(u)= feel blissful. 3. Sohaagni = married woman, loved by husband. Undin(u) = every day; always. Anund = Rehus = blissfulness. Oopaayay = creates. Vaykhaiy = looks after. Kaaraiy Laaya = put to work (of reciting Waheguru's Naam. Ikk(i) = many. Bukhsh = largess. Toat(i) = shortage. Phukka = a very small amount, just enough to fill the mouth once. Tukhut(i) = throne. Bhikh = begging for alms. Shabad = Huqam; Command; Law. Vertda = operates. Dhiyaaya = recites. 4.

MEANING: Let all of us friends join together, and acquire the captivating (noble) qualities to please the Satguru so as to enjoy the love and bliss of union with Waheguru in the company of the holy devotees. The lamp of the Divine Knowledge of the Guru enlightens our minds. If Waheguru is pleased, we can connect with Him with great zest. 1.

My body and my mind have fallen in Love with dear Waheguru. I pray to Him that He connects me with the mediator friend, Satguru. I will offer my mind (obey His will) if Satguru connects me with Waheguru. I will gladly sacrifice my life for Waheguru. 2.

Oh, my dear Waheguru, please be kind and come to dwell in my heart. I have realized the desired reward, and my heart is blooming at the sight of the Perfect Guru, oh my Waheguru. With great luck, I have realized Waheguru and have earned (acquired) blissfulness in my mind. 3. Waheguru Himself creates the world, Himself looks after it, and Himself puts everybody to daily business (according to their previous deeds). Some enjoy Your largess and never experience any shortage, while some others get only a mouthful to eat. Some rulers occupy the throne and live in comfort, while others beg for alms. The same Huqam is operating everywhere; the slave Nanak recites Your Naam only, oh Waheguru. 4.2.28.66.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 4॥ ਮਨ ਮਾਹੀ ਮਨ ਮਾਹੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਰੰਗਿ ਰਤਾ ਮਨ ਮਾਹੀ ਜੀਉ॥ ਹਰਿ ਰੰਗੁ ਨਾਲਿ ਨ ਲਖੀਐ ਮੇਰੇ ਗੋਵਿਦਾ ਗੁਰੁ ਪੂਰਾ ਅਲਖੁ ਲਖਾਹੀ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਰਗਾਸਿਆ ਮੇਰੇ ਗੋਵਿਦਾ ਸਭ ਦਾਲਦ ਦੁਖ ਲਹਿ ਜਾਹੀ ਜੀਉ॥ ਹਰਿ ਪਦ ਊਤਮ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਡਭਾਗੀ ਨਾਮਿ ਸਮਾਹੀ ਜੀਉ॥ 1॥ ਨੈਣੀ ਮੇਰੇ ਪਿਆਰਿਆ ਨੈਣੀ ਮੇਰੇ ਗੋਵਿਦਾ ਕਿਨੈ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠੜਾ ਨੈਣੀ ਜੀਉ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਬਾਝਹੁ ਧਨ ਕੁਮਲੈਣੀ ਜੀਉ॥
(ਅੰਗ 174)॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿਦਾ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਸੈਣੀ ਜੀਉ॥ ਹਰਿ ਆਇ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਮੇਰੇ ਗੋਵਿੰਦਾ ਮੈ ਸੁਖਿ ਵਿਹਾਣੀ ਰੈਣੀ ਜੀਉ॥ 2॥ ਮੈ ਮੇਲਹੁ

ਸੰਤ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਮੈ ਮਨਿ ਤਨਿ ਭੁਖ ਲਗਾਈਆ ਜੀਉ॥ ਹਉ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਦੇਖੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਮੈ ਅੰਤਰਿ ਬਿਰਹੁ ਹਰਿ ਲਾਈਆ ਜੀਉ॥ ਹਰਿ ਰਾਇਆ ਮੇਰਾ ਸਜਣੁ ਪਿਆਰਾ ਗੁਰੁ ਮੇਲੇ ਮੇਰਾ ਮਨੁ ਜੀਵਾਈਆ ਜੀਉ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਸਾ ਪੂਰੀਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮਿਲਿਆ ਮਨਿ ਵਾਧਾਈਆ ਜੀਉ॥ 3॥ ਵਾਰੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਵਾਰੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਉ ਤੁਧੁ ਵਿਟੜਿਅਹੁ ਸਦਾ ਵਾਰੀ ਜੀਉ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਮੇਰੇ ਗੋਵਿਦਾ ਹਰਿ ਪੂੰਜੀ ਰਾਖੁ ਹਮਾਰੀ ਜੀਉ॥ ਸਤਿਗੁਰੁ ਵਿਸਟੁ ਮੇਲਿ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਮੇਲੇ ਕਰਿ ਰੈਬਾਰੀ ਜੀਉ॥ ਹਰਿ ਨਾਮੁ ਦਇਆ ਕਰਿ ਪਾਇਆ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਤੁਮਾਰੀ ਜੀਉ॥ 4॥3॥29॥67॥

Gaurri Majh Mehla 4: Mun maahi, mun maahi, mayray Govinda, Hur(i) rung(i) rutta mun maahi jeeo. Hur(i) rung(u) naal(i), na lukhiyaiy mayray Govinda, Gur(u) Poora Alukh(u) lukhaahi jeeo. Hur(i) Hur(i) Naam(u) pergaasiya mayray Govinda, subh daalud dookh leh(i) jaahi jeeo. Hur(i) pud ootum paaya mayray Govinda, vudbhaageen Naam(i) smaahi jeeo. 1. Naini mayray piyaariya, naini mayray Govinda, kinaiy Hur(i) Prubh(u) ditthrra naini jeeo. Mayra mun(u) tun(u) buhout(u) bairaagiya mayray Govinda, Hur(i) baajhoun dhun koomlaiyni jeeo.

(PAGE 174): Sunt junaa mil(i) paaya mayray Govinda, mayra Hur(i) Prubh(u) sujjan(u) saiyni jeeo. Hur(i) aayay miliya Jugjeevun(u) mayray Govinda, mein sookh(i) vihaani raiyni jeeo. 2. Mein maylhou Sunt mayra Hur(i) Prubh(u) sujjan(u), mein mun(i) tun(i) bhookh lugaayiya jeeo. Houn reh(i) na sukoun bin(u) daykhay mayray Preetum, mein untar(i) birhoun Hur(i) Hur(i) laayiya jeeo. Hur(i) Raaya mayra sujjan(u) piyaara, Gur(u) maylay mayra mun(u) jeevayiya jeeo. Mayraiy mun(i) tun(i) aasaan pooriyaan mayray Govinda, Hur(i) miliya mun(i) vadhaayiyaan jeeo. 3. Vaari mayray Govinda, vaari mayray piyaariya, houn toodh(u) vittarroun suda vaari jeeo. Mayraiy mun(i) tun(i) praym(u) pirum ka mayay Govinda, Hur(i) poonji raakh(u) humaari jeeo. Satgur(u) vishut(u) mayl(i) mayray Govinda, Hur(i) maylay kur(i) raiybaari jeeo. Hur(i) duyya kur(i) paaya mayray Govinda, Jun Nanak(u) shern(i) Toomhaari jeeo. 4.3.29.67.

Word Meaning: Maahi = dear; husband. Rung(i) = love. Lukhiyay = “see”; feel. Alukh(u) invisible; incomprehensible. Lukhaahi = “shows”. Pergaasiya = enlightened. Daalud = poverty. Leh(i) = removed; eradicated. Hur(i) Pud(u) = spiritual state where the mind is fully connected with Waheguru. Ootum = superior. Smaahi = fully absorbed. 1.
Naini = with eyes. Kinaiy = some rare (none). Ditthrra = saw. Baiyraagiya = pines in separation. Baajhoun = without. Dhun = woman. Koomlaiyni = wilted; feeling unwell (weak). Sujjan(u) Saiyni = close friend. Jugjeevun = life of the world. Vihaani = is spent. Raiyni = night; life. 2. Bhookh = appetite; strong desire. Preetum = dear. Birhoun = pain of separation. Jeevayiya = came to life. Pooriyaam = fulfilled. Vadhaayiyaan = zestful. 3. Glad to sacrifice life. Vittarroun = for; from. Pirum = dear. Poonji = capital (of noble qualities). Raakh(u) = protect. Vishut(u) = mediator. Raiybaari = guidance. Duyya = kindness. 4.

MEANING: My mind is imbued with the love of my dear Waheguru. Waheguru’s love (loving Waheguru) is always with us, but we do not “see” Him. However, the Perfect Guru “shows” us the otherwise invisible Waheguru. Waheguru’s Naam enlightens the heart by which all the suffering (even caused by poverty) is eradicated (one becomes fully contented). With great fortune, one can attain a higher spiritual state in which one becomes fully absorbed in Waheguru’s Naam, oh my Waheguru. 1. Nobody has ever seen Waheguru with these eyes, oh my *Govinda* (Waheguru). My mind and body were feeling the pain of separation, and this woman (myself) had wilted down without You, oh Waheguru. However, I have realized that my dear friend, Waheguru, is now in the company of the holy devotees. The life of the whole world, Waheguru, has come to meet me (I have been connected to Him), and now the night of my life is being spent in comfort. 2. My mind and body are

feeling a big appetite for the sight of my dear friend, Waheguru. I beg the holy devotees to get me connected with Him because I am suffering badly due to His separation, and cannot live without Him. If the Guru will connect me with my dear friend, the King-Waheguru, my mind will come alive. Then all the wishes of my body and my mind will be fulfilled, and my mind will feel blissful on meeting (getting connected with) my Waheguru. 3.
I always wish to sacrifice my life for you, oh my Waheguru. My body and my mind have deep affection for my dear Waheguru, so please save the wealth of my love for you by absorbing me in You. Please connect me with the mediator Satguru, who will guide me to connect with You. This slave, Nanak, is in Your shelter, please be kind and grant me Your Naam, oh my Waheguru. 4.3.29.67.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 4॥ ਚੋਜੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਚੋਜੀ ਮੇਰੇ ਪਿਆਰਿਆ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚੋਜੀ ਜੀਉ॥ ਹਰਿ ਆਪੇ ਕਾਨ੍ਹ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿਦਾ ਹਰਿ ਆਪੇ ਗੋਪੀ ਖੋਜੀ ਜੀਉ॥ ਹਰਿ ਆਪੇ ਸਭ ਘਟ ਭੋਗਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਆਪੇ ਰਸੀਆ ਭੋਗੀ ਜੀਉ॥ ਹਰਿ ਸੁਜਾਣੁ ਨ ਭੁਲਈ ਮੇਰੇ ਗੋਵਿਦਾ ਆਪੇ ਸਤਿਗੁਰੁ ਜੋਗੀ ਜੀਉ॥1॥ ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪੇ ਖੇਲੈ ਬਹੁ ਰੰਗੀ ਜੀਉ॥ ਇਕਨਾ ਭੋਗ ਭੋਗਾਇਦਾ ਮੇਰੇ ਗੋਵਿਦਾ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਨੰਗ ਨੰਗੀ ਜੀਉ॥ ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਸਭ ਮੰਗੀ ਜੀਉ॥ ਭਗਤਾ ਨਾਮੁ ਆਧਾਰੁ ਹੈ ਮੇਰੇ ਗੋਵਿਦਾ ਹਰਿ ਕਥਾ ਮੰਗਹਿ ਹਰਿ ਚੰਗੀ ਜੀਉ॥ 2॥ ਹਰਿ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤਾ ਲੋਚ ਮਨਿ ਪੂਰੀ ਜੀਉ॥ ਆਪੇ ਜਲਿ ਥਲਿ ਵਰਤਦਾ ਮੇਰੇ ਗੋਵਿਦਾ ਰਵਿ ਰਹਿਆ ਨਹੀ ਦੂਰੀ ਜੀਉ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਆਪਿ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਰਹਿਆ ਭਰਪੂਰੀ ਜੀਉ॥ ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਮੇਰੇ ਗੋਵਿਦਾ ਹਰਿ ਵੇਖੈ ਆਪਿ ਹਦੂਰੀ ਜੀਉ॥ 3॥ ਹਰਿ ਅੰਤਰਿ ਵਾਜਾ ਪਉਣੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਆਪਿ ਵਜਾਏ ਤਿਉ ਵਾਜੈ ਜੀਉ॥ ਹਰਿ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮੇਰੇ ਗੋਵਿੰਦਾ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪ੍ਰਭੁ ਗਾਜੇ ਜੀਉ॥ ਆਪੇ ਸਰਣਿ ਪਵਾਇਦਾ ਮੇਰੇ ਗੋਵਿੰਦਾ ਹਰਿ ਭਗਤ ਜਨਾ ਰਾਖੁ ਲਾਜੈ ਜੀਉ॥
(ਅੰਗ 175)॥ ਵਡਭਾਗੀ ਮਿਲੁ ਸੰਗਤੀ ਮੇਰੇ ਗੋਵਿੰਦਾ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਿਧਿ ਕਾਜੈ ਜੀਉ॥ 4॥4॥30॥68॥

Gaurri Majh Mehla 4: Choaji mayray Govinda, choji mayray piyaariya, Hur(i) Prubh(u) mayra choji jeeo. Hur(i) aapay Kahn oopaayaynda mayray Govinda, Hur(i) aapay gopi khoji jeeo. Hur(i) aapay subh ghut bhogda mayray Govinda, aapay rusiya bhogi jeeo. Hur(i) soojaan(u) na bhoollyee mayray Govinda, aapay Satgur(u) jogi jeeo. 1. Aapay jugut(u) oopaayaynda mayray Govinda, Hur(i) aapay khaylaiy buhou rungeen jeeo. Ikkna bhog bhogaayaynda mayray Govinda, ikk(i) nuggun phireh(i) nung nungi jeeo. Aapay jugut(u) oopaayaynda mayray Govinda, Hur(i) daan(u) dayvaiy subh mungi jeeo. Bhugtaan Naam(u) aadhaar haiy mayray Govinda, Hur(i) kutha mungeh(i) Hur(i) chungi jeeo. 2. Hur(i) aapay Bhugut(i) kuraayaynda mayray Govinda, Hur(i) bhugtaan loach mun(i) poori jeeo. Aapay jul(i) thul(i) vertda mayray Govinda, ruv(i) ruhiya nuhee doori jeeo. Hur(i) untar(i) baahur(i) Aap(i) haiy mayray Govinda, Hur(i) Aap(i) ruhiya bhurpoori jeeo. Hur(i) Aatum Ram pusaariya mayray Govinda, Hur(i) vaykhaiy Aap(i) hudoori jeeo. 3. Hur(i) untar(i) vaaja paun(u) haiy mayray Govinda, Hur(i) Aap(i) vujaayay tiyoun vaajaiy jeeo. Hur(i) untar(i) Naam(u) nidhaan(u) haiy mayray Govinda, Gur Shabadi Hur(i) Prubh(u) gaajay jeeo. Aapay shern(i) puvaayaynda mayray Govinda, Hur(i) bhugut junaa raakh(u) laajaiy jeeo.
(PAGE 175): Vudbhaageen mil(u) Sungteen mayray Govinda, jun Nanak naam(u) sidh(i) kaajaiy jeeo. 4.4.30.68.
Word Meaning: Choji = one who does some amazing things. Kahn = Krishna. Oopaayaynda = creates. Gopi = cow girls. Khoji = one who searches for. Ghut = hearts. Bhogda = enjoys. Rusiya = one who enjoys different tastes. Soojaan(u) = very wise. Jogi = detached from Maya (worldly attractions). 1. Jugut(u) = world. Khaylaiy = expresses Himself. Buhou Rungeen = in different colourful ways. Ikkna = some. Bhog = luxuries of

life. Nugun Nung Nungi = completely naked. Daan = donations (for necessities of life). Mungi = ask for. Aadhaar = support. Kutha = description (of Waheguru's virtues). Chungi = good; to the liking. 2. Loach = longing; wish. Vertda = operates. Ruv Ruhiya = is pervading; is present. Bhurpoori = filling completely. Aatum Ram = Waheguru. Pusaariya = has expanded. Hudoori = in His own presence (from close). 3.
Vaaja = musical wind instrument. Tiyoun = like that. Nidhaan = treasure. Gaajay = roars (shows its presence). Puvaayaynda = makes them (do). Laajaiy = dignity (from the attacks of lust, etc.) Sungteen = a holy congregation. Sidh(i) Kaajaiy = achieve objective successfully. 4.

MEANING: My dear Waheguru does some amazing things! Waheguru Himself creates Krishnas, and Himself searches for the cowgirls (just like Krishna did). (Being present in everybody) Waheguru enjoys all the hearts and (therefore) enjoys all the enjoyable material things. (Despite the fact that He enjoys the world while sitting in the bodies of people), Waheguru is both very wise and infallible. He is the Satguru and is completely detached from the world. 1. Waheguru Himself creates the world, and expresses Himself in many different colourful ways. He makes some people enjoy material things, while making some others wander around naked, absolutely naked. Waheguru creates the world Himself (without any outside help) and provides for the needs of living beings as they ask for. However, His Naam is the support of life for His devotees who ask for the best thing – description of His virtues (sing His praise). 2. Waheguru fulfills the wish of His devotees who wish for His worship, and He bestows them with His worship. Waheguru is very close and not far away, as He is pervading the land and the waters. Waheguru is filling the whole space, and He is everywhere – inside and out. Waheguru is spread out, yet looks after His creation from close. 3. Human soul, which is a part of Waheguru, is like a wind musical instrument which is controlled by Him; the soul (humans) behaves the way Waheguru makes it to do. There is the treasure of Waheguru's Naam in the human body (but humans do not realize it). He appears in the hearts only by the Guru's Shabad. Waheguru protects the dignity of His devotees from the five demons by making them come to His refuge. The slave, Nanak, says that the lucky individuals join the congregation of the holy devotees and successfully achieve the real objective of life (union with God). 4.4.30.68.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 4॥ ਮੈ ਹਰਿ ਨਾਮੈ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਮਿਤ੍ਰੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਜੀਉ॥ ਹਰਿ ਦੇਖਿ ਜੀਵਾ ਮੇਰੀ ਮਾਈ ਜੀਉ॥ਮੇਰਾ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ ਜੀਉ॥ 1॥ ਗੁਣ ਗਾਵਹੁ ਸੰਤ ਜੀਉ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਜੀਉ॥ ਜਪਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜੀਉ ਭਾਗ ਵਡੇਰੇ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਉ ਪ੍ਰਾਨ ਹਰਿ ਮੇਰੇ ਜੀਉ॥ ਫਿਰਿ ਬਹੁੜਿ ਨ ਭਵਜਲ ਫੇਰੇ ਜੀਉ॥ 2॥ ਕਿਉ ਹਰਿ ਪ੍ਰਭ ਵੇਖਾ ਮੇਰੈ ਮਨਿ ਤਨਿ ਚਾਉ ਜੀਉ॥ ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਮਨਿ ਲਗਾ ਭਾਉ ਜੀਉ॥ ਗੁਰ ਸਬਦੀ ਪਾਈਐ ਹਰਿ ਪ੍ਰੀਤਮ ਰਾਉ ਜੀਉ॥ ਵਡਭਾਗੀ ਜਪਿ ਨਾਉ ਜੀਉ॥ 3॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਵਡੜੀ ਗੋਵਿੰਦ ਪ੍ਰਭ ਆਸਾ ਜੀਉ॥ ਹਰਿ ਮੇਲਹੁ ਸੰਤ ਜੀਉ ਗੋਵਿਦ ਪ੍ਰਭ ਪਾਸਾ ਜੀਉ॥ ਸਤਿਗੁਰ ਮਤਿ ਨਾਮੁ ਸਦਾ ਪਰਗਾਸਾ ਜੀਉ॥ ਜਨ ਨਾਨਕ ਪੂਰਿਅੜੀ ਮਨਿ ਆਸਾ ਜੀਉ॥ 4॥5॥31॥69॥

Gaurri Majh Mehla 4: Mein Hur(i) Naamaiy Hur(i) birhoum lugaayee jeeo. Mayra Hur(i) Prubh(u) mittar(u) milaiy sookh(u) paayeen jeeo. Hur(i) daykh(i) jeevaan mayri maayee jeeo. Mayra Naam(u) sukha Hur(i) bhaayee jeeo. 1. Goon gaavhou Sunt jeeo, mayray Hur(i) Prubh kayray jeeo. Jup(i) Gurmukh(i) Naam(u) jeeo, bhaag vudayray jeeo. Hur(i) Hur(i) Naam(u) jeeo, praan Hur(i) mayray jeeo. Phir(i) buhourr(i) na bhuvjul phayray jeeo. 2. Kiyoun Hur(i) Prubh vaykhaan, mayray mun(i) tun(i) chaao jeeo. Hur(i) maylhou Sunt jeeo, mun(i) lugga bhaao jeeo. Gur Shabadi paayiyaiy Hur(i) Preetum Raao jeeo. Vudbhaageen jup(i) Naaoun jeeo. 3. Mayraiy mun(i) tun(i) vuddrri Govind Prubh aasa jeeo. Hur(i) maylhou Sunt jeeo,

Govind Prubh paasa jeeo. Satgur mut(i) Naam(u) suda pergaasa jeeo. Jun Nanak pooriurri mun(i) aasa jeeo. 4.5.31.69.

Word Meaning: Birhoun = love; pain of separation. Mittar(u) = friend; supporter. Maayee = mother. Sukha = friend. 1. Kayray = of. Bhaag Vudayray = great luck. Praan = life. Buhourr(i) = again. Bhuvjul phayra = return to the world sea (rebirths). 2. Kiyoun = how? Chaao = excitement. Bhaao = fear; unsure. 3. Vuddrri = big. Aasa = hope; wish. Paasa = near; close. Pergaasa = enlightenment. Pooriurri = fulfilled.4.

MEANING: I am suffering from the pain of disconnection with Waheguru's Naam; I will feel comfortable only when I get connected with my dear friend – Waheguru. I can live only if I "see" my God, oh my mother. Waheguru's Naam is my friend, my brother. 1.

Sing the virtues of my Waheguru, oh His holy devotees. It is a great fortune to recite Waheguru's Naam in the shelter of the Guru. Waheguru's Naam is my life, and reciting it terminates the cycle of rebirth. 2. I have a great excitement in my body and mind to "see" Waheguru, but I do not know how to "see" Him. I am unsure (if I will be able to "see" him on my own), please connect me with Waheguru, oh, the holy devotees. (I am told) that I can connect with the dear King, Waheguru, through the Guru's Shabad. One recites Waheguru's Naam (Guru's Shabad) only with great luck. 3. I have a great wish in my mind and body to connect with Waheguru. Please connect me with Waheguru, which is supposedly very close, oh, the holy devotees. With Satguru's advice, the mind is always enlightened, as a result of which the wish of this slave, Nanak, is fulfilled. 4.5.31.69.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 4॥ ਮੇਰਾ ਬਿਰਹੀ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਜੀਉ॥ ਮਨ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮਤਿ ਹਰਿ ਲੀਵਾ ਜੀਉ॥ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਤੜਾ ਹਰਿ ਰਸੁ ਸਦਾ ਪੀਵਾ ਜੀਉ॥ ਹਰਿ ਪਾਇਅੜਾ ਮਨਿ ਜੀਵਾ ਜੀਉ॥ 1॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਬਾਣੁ ਜੀਉ॥ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਮਿਤ੍ਰੁ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਣੁ ਜੀਉ॥ ਗੁਰੁ ਮੇਲੇ ਸੰਤ ਹਰਿ ਸੁਘੜੁ ਸੁਜਾਣੁ ਜੀਉ॥ ਹਉ ਨਾਮ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਜੀਉ॥ 2॥ ਹਉ ਹਰਿ ਹਰਿ ਸਜਣੁ ਹਰਿ ਮੀਤੁ ਦਸਾਈ ਜੀਉ॥ ਹਰਿ ਦਸਹੁ ਸੰਤਹੁ ਜੀ ਹਰਿ ਖੋਜਿ ਪਵਾਈ ਜੀਉ॥ ਸਤਿਗੁਰ ਤੁਠੜਾ ਦਸੇ ਹਰਿ ਪਾਈ ਜੀਉ॥ ਹਰਿ ਨਾਮੇ ਨਾਮਿ ਸਮਾਈ ਜੀਉ॥ 3॥ ਮੈ ਵੇਦਨ ਪ੍ਰੇਮੁ ਹਰਿ ਬਿਰਹੁ ਲਗਾਈ ਜੀਉ॥ ਗੁਰ ਸਰਧਾ ਪੂਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਪਾਈ ਜੀਉ॥ ਹਰਿ ਹੋਹੁ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਜੀਉ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਈ ਜੀਉ॥ 4॥6॥20॥18॥32॥70॥

Gaurri Majh Mehla 4: Mayra birhee Naam(u) milaiy ta jeevaan jeeo. Mun undar(i) Amrit, Gurmut(i) Hur(i) leevaan jeeo. Mun(u) Hur(i) rung(u) ruttrra, Hur(i) rus(u) suda peevaan jeeo. Hur(i) paayayurra mun(i) jeevaan jeeo. 1. Mayraiy mun(i) tun(i) praym(u) luga Hur(i) baan(u) jeeo. Mayra Preetum(u) mittar(u) Hur(i) Purakh(u) soojaan(u) jeeo. Houn Naam vit-houn koorbaan(u) jeeo. 2. Houn Hur(i) Hur(i) sujjan(u) Hur(i) meet(u) dusaayeen jeeo. Hur(i) dus-hou Sunt-hou Ji, Hur(i) khoj(i) puvaayee jeeo. Satgur tootthrra dussay, Hur(i) paayeen jeeo. Hur(i) Naamay Naam(i) smaayee jeeo. 3. Mein vaydun praym(u) Hur(i) birhoun lugaayee jeeo. Gur sherdha poor(i) Amrit(u) mookh(i) paayeen jeeo. Hur(i) hovhou duyyal(u) Hur(i) Naam(u) dhiyaayeen jeeo. Jun Nanak Hur(i) rus(u) paayeen jeeo. 4.6.20.18.32.70.

Word Meaning: Birhi = dear. Jeevaan = I live. Leevaan = receive; acquire. Rung(i) Ruttrra = imbued in love. 1. Baan(u) = arrow. Soojaan(u) = wise; know-all; omniscient. Sooghurr(u) = wise. Vit-houn = for; from. Koorbaan(u) = offering for self-sacrifice. 2. Dusaayeen = I ask for. Khoaj(i) = search. Tootthrra = pleased to be kind 3. Vaydun = pain; ache. Sherdha = respectful wish. Rus(u) = sweetness. 4.

MEANING: I survive only if I get my dear (Waheguru's) Naam, which is the real Amrit for the mind, and which can be acquired only with Guru's advice. Naam is the sweet Amrit, and I drink it, with which my mind gets imbued in Waheguru's love. I survive when I connect with Waheguru. 1. I have been pierced in body and mind with the arrow of Waheguru's love. My dear Waheguru, which is omnipresent and omniscient, is my (best) friend. I will

gladly lay down my life for His Naam (Him). 2. I ask for Waheguru (how to connect with Him), who is my friend. Tell me (how to connect with Him), please search for Him for me, oh, the holy devotees of Waheguru. When my Satguru is pleased to be kind, He will guide me to connect with Waheguru when I am fully absorbed in Him by reciting His Naam. 3. My love for Waheguru has caused me to pine because of His separation. Please fulfill my wish to feed myself with the Naam-Amrit, oh my Satguru. Please, be kind so that I may recite Your Naam, oh Waheguru. The slave, Nanak, wishes to have the sweetness of Waheguru's Naam. 4.6.20.18.32.70

NOTE: The long chain of numbers at the end of the holy Shabads implies:
4: Number of stanzas in the Shabad.
6: Number of Shabads in Gaurri Majh of Mehla 4.
20: Number of Shabads of Mehla 1.
18: Number of Shabads of Mehla 3.
32: Total number of Shabads of Mehla 4 in Gaurri Raag.
70: Total number of Shabads in Gaurri Raag so far.

ਮਹਲਾ 5 ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਚਉਪਦੇ ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Mehla 5 Raag(u) Gaurri Gooarayri Chaupuday:

Ek Onkaar Satgur Persaad(i)

ਕਿਨ ਬਿਧਿ ਕੁਸਲੁ ਹੋਤ ਮੇਰੇ ਭਾਈ॥ ਕਿਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਕੁਸਲੁ ਨ ਗ੍ਰਿਹਿ ਮੇਰੀ ਸਭ ਮਾਇਆ॥ ਊਚੇ ਮੰਦਰ ਸੁੰਦਰ ਛਾਇਆ॥ ਝੂਠੇ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ (ਅੰਗ 176)॥ ਹਸਤੀ ਘੋੜੇ ਦੇਖਿ ਵਿਗਾਸਾ॥ ਲਸਕਰ ਜੋੜੇ ਨੇਬ ਖਵਾਸਾ॥ ਗਲਿ ਜੇਵੜੀ ਹਉਮੈ ਕੇ ਫਾਸਾ॥ 2॥ਰਾਜੁ ਕਮਾਵੈ ਦਹ ਦਿਸ ਸਾਰੀ॥ ਮਾਣੈ ਰੰਗ ਭੋਗ ਬਹੁ ਨਾਰੀ॥ ਜਿਉ ਨਰਪਤਿ ਸੁਪਨੈ ਭੇਖਾਰੀ॥ 3॥ ਏਕੁ ਕੁਸਲੁ ਮੋ ਕਉ ਸਤਿਗੁਰੂ ਬਤਾਇਆ॥ ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਹਰਿ ਕਿਆ ਭਗਤਾ ਭਾਇਆ॥ ਜਨ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ॥ 4॥ ਇਨਿ ਬਿਧਿ ਕੁਸਲ ਹੋਤ ਮੇਰੇ ਭਾਈ॥ ਇਉ ਪਾਈਐ ਹਰਿ ਰਾਮ ਸਹਾਈ॥1॥ ਰਹਾਉ ਦੂਜਾ॥

Kin bidh(i) kooshul(u) hoat mayray bhaayee. Kiyoun paayiyaiy Hur(i) Ram suhaayee? 1. Ruhaou. Kooshul(u) na greh(i) mayri subh Maya. Oochay mundar soondar chhaaya. Jhootthay laaluch(i) junum(u) guvaayiyaa. 1.

(PAGE 176): Hustee ghoarray daykh(i) vigaasa. Lushkar joarray nayb khuvaasa. Gul(i) jayvurri haumein kay phaasa. 2. Raj kumaavaiy deh dis saari. Maanaiy rung bhoag buhou naari. Jiyoun nurput(i) soopnaiy bhaykhaari. 3. Aik(u) kooshul(u) mo kuou Satguru butaaya. Hur(i) jo kichh(u kuray su Hur(i) kiyaan bhugtaan bhaaya. Jun Nanak haumein maar(i) smaaya. 4. In(i) bidh(i) kooshul hoat mayray bhaayee. Iyoun paayiyaiy Hur(i) Ram suhaayee. 1. Ruhaou dooja.

Word Meaning: Chaupuday = Shabads with four stanzas. Kin bidh(i) = in what way? How? Kooshul(u) = wellbeing; mental happiness. Kiyoun = how? Ram = Waheguru. Suhaayee = supportive. Pause. Greh(i) = household. Mundar(u) = mansion. Chhaaya = built up. Jhootthay = mortal; temporary. Laaluch(i) = (in) greed. Guvaayuyaa = wasted away. 1. Hustee = elephants. Vigaasa = fees overjoyed. Lushkar = armies; soldiers. Jorray = gathered. Nayb Khuvaasa = assistants. Jayvurri = rope. Phaasa = bonds; traps. 2. Deh Dis Saari = in every direction. Maanaiy = enjoy. Rung = colourful entertainment. Naari = women. Nurput(i) = king. Bhaykhaari = beggar. 3. Bhaaya = liked that. Smaaya = got fully absorbed. 4. In(i) Bidh(i) = in this way. Second pause.

MEANING: What are the means by which we can achieve wellbeing (mental happiness)? How can we connect with Waheguru, who is supportive of us? Pause.

There is no mental happiness in having beautiful, tall and well-built mansions, lots of household stuff, and all the wealth. The man wastes away his precious human life in the greed for temporary possessions. 1. The man feels overjoyed to see his elephants, horses, soldiers, and assistants that he has hoarded over time. But they all serve as bonds for haumein (which erodes his spiritual level). 2.

Even if a man rules over a large territory in all directions and enjoys a colourful life with many women, it is like a dream of a beggar who becomes a king. (In reality, all luxuries of life are short-lived like a dream). 3. The Satguru has revealed to me that there is only a single real mental happiness which the devotees of Waheguru attain by gladly accepting His Will. This slave, Nanak, has listened to the Guru and has been fully absorbed in the Naam by killing his haumein. 4. This is the way to achieve mental happiness, and this is how one gets connected with the supportive Waheguru. Second pause.

NOTE: The final number count at the end of the holy Shabad is missing. It should have been: **4.1.71.**

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਕਿਉ ਭ੍ਰਮੀਐ ਭ੍ਰਮੁ ਕਿਸ ਕਾ ਹੋਈ॥ ਜਾ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਉਬਰੇ ਮਨਮੁਖ ਪਤਿ ਖੋਈ॥ 1॥ ਜਿਸੁ ਰਾਖੈ ਆਪਿ ਰਾਮੁ ਦਇਆਰਾ॥ ਤਿਸੁ ਨਹੀ ਦੂਜਾ ਕੋ ਪਹੁਚਨਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੁ ਅਨੰਤਾ॥ ਤਾ ਤੂ ਸੁਖਿ ਸੋਉ ਹੋਇ ਅਚਿੰਤਾ॥ ਓਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜੋ ਵਰਤੰਤਾ॥ 2॥ ਮਨਮੁਖ ਮੁਏ ਜਿਨ ਦੂਜੀ ਪਿਆਸਾ॥ ਬਹੁ ਜੋਨੀ ਭਵਹਿ ਧੁਰਿ ਕਿਰਤਿ ਲਿਖਿਆਸਾ॥ ਜੈਸਾ ਬੀਜਹਿ ਤੈਸਾ ਖਾਸਾ॥ 3॥ ਦੇਖਿ ਦਰਸੁ ਮਨਿ ਭਇਆ ਵਿਗਾਸਾ॥ ਸਭੁ ਨਦਰੀ ਆਇਆ ਬ੍ਰਹਮੁ ਪਰਗਾਸਾ॥ ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਪੂਰਨ ਆਸਾ॥ 4॥2॥71॥

Gaurri Gooarayri Mehla 5: Kiyoun bhermiyaiy, bherm(u) kis ka hoyee? Ja jul(i) thul(i) muhhiul(i) ruviya Soyee. Gurmukh(i) oobray munmukh put(i) khoyee. 1. Jis(u) raakhaiy Aap(i) Duyaara. Tis(u) nuhee dooja ko puhoochunhaara. 1. Ruhaou. Subh meh(i) vertaiy aik(u) Anunta. Ta tu sookh(i) soyo hoyay achinta. Ohu subh(u) kichh(u) jaanaiy, jo vertunta. 2. Munmukh mooyay jin dooji piyaasa. Buhou joni bhuveh(i) dhoor(i) kirut(i) likhiyaasa. Jaiysa beejeh(i) taiysa khaasa. 3. Daykh(i) ders(u) mun(i) bhuyaa vigaasa. Subh(u) nudri aaya Braham pergaasa. Jun Nanak kee Hur(i) poorun aasa. 4.2.71.

Word Meaning: Bhermiyaiy = have misbeliefs. Muhhiul(i) = in the sky. Ruviya = pervading; present. Soyee = the same (Waheguru). Oobray = escaped from drowning (in the sea of Maya); salvaged. Put(i) = dignity. Khoyee = lost. 1. Duyyara = kind. Puhoochunhaara = one who can reach (to cause harm). Pause.
Vertaiy = operates. Anunta = who has no end; infinite. Achinta = worry-free. 2. Dooji Piyaasa = thirst for Maya. Joni Bhuveh(i) = go through many life forms. Dhoor(i) = right from the Source (Waheguru). Kirut(i) Likhiyaasa = prewritten based on one's deeds of previous lives. Beejeh(i) = sow the seeds (perform deeds). Khaasa = eat; reap. 3. Durs(u) = sight. Vigaasa = blooming of heart; overjoyed. nudri Aaya = became visible; saw. Braham Pegaasa = light of Waheguru. 4.

MEANING: Why should we be caught in any misbelief when it is clear that Waheguru (which enlightens us) is present on the land, in the waters, and in the sky (He is omnipresent). The followers of the Guru are saved from drowning (in the world-sea), and are salvaged; on the other hand, those who are disconnected from the Guru (Waheguru), lose their dignity (in Waheguru's Court). 1. Nobody can reach (attack) the individual (or attain the spiritual level that he has attained) who is protected by Waheguru, Himself, oh my friend. Pause. (Once one has the confidence that) The infinite Waheguru is operating in everyone; he leaves them with no worries and allows them to enjoy a restful sleep. Waheguru knows everything that happens (in the world). 2. The money-hungry individuals, who have a thirst for the other (Maya), experience spiritual death. Based on their deeds in previous lives, they have a preordained fate from the source (Waheguru) that they must go through many, many lifetimes. They eat whatever they have sown (reap the rewards of their deeds). 3. The wish of the slave, Nanak, has been fulfilled when He is overjoyed to have a holy glimpse of Waheguru and see His Light (enlightenment of mind). 4.2.71.

NOTE: The numbering at the end. It should have been: 4.2.**72.** The error persists until Shabad 106.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਕਈ ਜਨਮ ਭਏ ਕੀਟ ਪਤੰਗਾ॥ ਕਈ ਜਨਮ ਗਜ ਮੀਨ ਕੁਰੰਗਾ॥ ਕਈ ਜਨਮ ਪੰਖੀ ਸਰਪ ਹੋਇਓ॥ ਕਈ ਜਨਮ ਹੈਵਰ ਬ੍ਰਿਖ ਜੋਇਓ॥ 1॥ ਮਿਲੁ ਜਗਦੀਸ ਮਿਲਨ ਕੀ ਬਰੀਆ॥ ਚਿਰੰਕਾਲ ਇਹ ਦੇਹ ਸੰਜਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਕਈ ਜਨਮ ਸੈਲ ਗਿਰਿ ਕਰਿਆ॥ ਕਈ ਜਨਮ ਗਰਭ ਹਿਰਿ ਖਰਿਆ॥ ਕਈ ਜਨਮ ਸਾਖ ਕਰਿ ਉਪਾਇਆ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭ੍ਰਮਾਇਆ॥ 2॥ ਸਾਧ ਸੰਗਿ ਭਇਓ ਜਨਮੁ ਪਰਾਪਤਿ॥ ਕਰਿ ਸੇਵਾ ਭਜੁ ਹਰਿ ਹਰਿ ਗੁਰਮਤਿ॥ ਤਿਆਗਿ ਮਾਨੁ ਝੂਠੁ ਅਭਿਮਾਨੁ॥ ਜੀਵਤ ਮਰਹਿ ਦਰਗਹ ਪਰਵਾਨੁ॥ 3॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੁਝ ਤੇ ਹੋਗੁ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਕਰਣੈ ਜੋਗੁ॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲੈਹਿ ਮਿਲਾਇ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ॥ 4॥3॥72॥

Gaurri Gooarayri Mehla 5: Kuyee junum bhuyay keet ptunga. Kuyee junum guj meen koorunga. Kuyee junum punkhi serp hoyo. Kuyee junum haiyvur birkh joyo. 1. Mil(u) Jugdeesh milun kee kee buriya. Chrinkaal eh dayh sunjuriya. 1. Ruhaou. Kuyee junum saiyl gir(i) kuriya. Kuyee junum gerbh hir(i) khuriya. Kuyee junum shaakh kur(i) oopaaya. Lukh chauraseeh joan(i) bhermaaya. 2. Sadh sung(i) bhuyyo junum(u) praaput(i). Kur(i) sayva bhuj(u) Hur(i) Hur(i) Gurmut(i). Tiyaag(i) maan(u) jhootth(u) abhimaan. Jeevut mureh(i) Durgeh pervaan(u). 3. Jo kichh(u) hoa su Toojh tay hoag(u) . Uver(u) na dooja kernaiy joag(u). Ta miliyaiy ja laiyh(i) milaayay. Kuhou Nanak Hur(i) Hur(i) goon gaayay. 4.3.72.
Word Meaning: Keet = worms. Ptunga = moths. Guj = elephant. Meen = fish. Koorunga = deer. Punkhi = birds. Haiyvur = superior quality horses. Birkh = oxen. Joyo = put to farm work. 1. Jugdeesh = Lord of the world (God). Buriya = turn; opportunity. Chrinkaal = after a long time. Sunjuriya = put together; acquired. Pause. Saiyl = rocks. Gir(i) = mountains. Hir(i) = by stealing; taken through. Shaakh = vegetation; plants. Lukh Chauraaseeh Joan(i) = 8.4 life forms (Hindu Granths). Bhermaaya = made to go through. 2. Sadh = Guru. Junum Praput(i) = life objective to be achieved. Bhuj(u) = recite (Naam). Gurmut(i) = Guru's advice. Tiyaag(i) = renounce; quit. Abhimaan(u) = mistreatment. Jeevut mureh(i) = kill (control) desires while living in the world. 3. Hoa = happening. Toojh Tay = by You (Waheguru). Joag(u) = capable. 4.
MEANING: You have been given the human body after a very long time, oh man. Now (human life) is your opportunity to connect with God, so do that, oh man**.** **Pause.**
(Before this) You had been through many life forms like worms, moths, elephants, fish, deer, birds, snakes, superior quality horses, and oxen, which are used in heavy farm work. 1.
For countless times, you were given life in the rocks and mountains, and were taken through the womb (had many rebirths). Many other times, you were taken through the life of plants. In fact, you were taken through 8.4 million life forms (a Hindu belief). 2.
(Now, that you have been given the human form) achieve the real objective of human life (to unite with God). So, with the advice of the Guru, serve the congregation of the holy devotees, and recite Waheguru's Naam in their company. Quit (overcome) your false ego and any perceived mistreatment, oh my friend. An individual who overcomes his sensual desires while living in the family finds approval in Waheguru's Court. 3.
Whatever is happening is happening by God's Will, and no one else is capable of doing anything like that. No one can connect with Waheguru on their own; only those individuals get connected with Him who He connects Himself. (Guru) Nanak advises to sing the virtues of Waheguru, oh man. 4.3.72.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਕਰਮ ਭੂਮਿ ਮਹਿ ਬੋਵਹੁ ਨਾਮੁ॥ ਪੂਰਨ ਹੋਇ ਤੁਮਾਰਾ ਕਾਮੁ॥ ਫਲ ਪਾਵਹਿ ਮਿਟੈ ਜਮ ਤ੍ਰਾਸ॥ ਨਿਤ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਜਾਸ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਉਰਿ ਧਾਰਿ॥ ਸੀਘਰ ਕਾਰਜੁ ਲੇਹੁ ਸਵਾਰਿ॥ 1॥ਰਹਾਉ॥ ਅਪਨੇ ਪ੍ਰਭ ਸਿਉ ਹੋਹੁ ਸਾਵਧਾਨੁ॥ ਤਾ ਤੂੰ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥
(ਅੰਗ 177)॥ ਉਕਤਿ ਸਿਆਣਪ ਸਗਲੀ ਤਿਆਗੁ॥ ਸੰਤ ਜਨਾ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ 2॥ ਸਰਬ ਜੀਅ ਹਹਿ ਜਾ ਕੈ ਹਾਥਿ॥ ਕਦੇ ਨ ਵਿਛੁੜੈ ਸਭ ਕੈ ਸਾਥਿ॥ ਉਪਾਵ ਛੋਡਿ ਗਹੁ ਤਿਸ ਕੀ ਓਟ॥ ਨਿਮਖ ਮਾਹਿ ਹੋਵੈ ਤੇਰੀ ਛੋਟਿ॥ 3॥ ਸਦਾ ਨਿਕਟਿ ਕਰਿ ਤਿਸ ਨੋ ਜਾਣੁ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਸਤਿ ਕਰਿ ਮਾਨੁ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਾਵਹੁ ਆਪੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਜਪਿ ਜਾਪੁ॥ 4॥4॥73॥
Gaurri Gooarayri Mehla 5: Kerm bhoom(i) meh(i) bovhou Naam(u). Poorun hoyay Toomhaara kaam(u). Ful paaveh(i) mitaiy Jum traas. Nit gaaveh(i) Hur(i) Hur(i) goon jaas. 1. Hur(i) Hur(i) Naam(u) untar(i) oor(i) dhaar(i). Sheeghur kaaruj(u) layhou suvaar(i). 1. Ruhaou. Apunay Prubh siyoun hovhou saavdhaan(u). Ta tu Durgeh paaveh(i) maan(u).

(PAGE 177): Ookut(i) siyaanup(i) sugli tiyaag(u). Sunt junaa kee sayva laag(u). 2. Serb jea heh(i) ja kaiy haath(i). Kuday na vichhurraiy, subh kaiy saath(i). Oopaav chhoad(i) guhou Tis kee oat. Nimukh maaheh(i) hovaiy tayri chhoat(i). 3. Suda nicket(i) kur(i) Tis nu jaan(u). Prubh kee aagiya Sat(i) kur(i) maan(u). Gur kaiy Buchun(i) mitaavhou aap(u). Hur(i) Hur(i) Naam(u) Nanak jup(i) jaap(u). 4.4.73.

Word Meaning: Kerm Bhoom(i) = ground to seed deeds (mind). Bovhou = sow. Kaam(i) = objective (of life); union with God. Ful = reward. Mitaiy = erased; removed. Jum = angel of death. Traas = fear. Goon Jaas = virtues; praise. 1. Oor(i) = heart. Dhaar(i) = Implant; embed. Sheeghur = quickly. Kaaruj = task; objective of life. Svaar(i) = complete successfully. Pause. Siyoun = with. Saavdhaan = alert; pay attention. Dergah = Waheguru's Court. Ookut(i) = argument; debating. Siyaanup(i) = wisdom. Tiyaag(u) = quit. 2. Haath(i) = in control. Vichhurraiy = gets separated; leaves them. Oopaav = arrangements. Guhou = hold; seek. Oat = protection; shelter. Nimukh = in a moment. Chhoat(i) = freedom (from the bonds of Maya). 3. Nicket(i) = close. Aagiya = Command. Sat(i) = eternal. Buchun(i) = Word; advice. Mitaavhou = eradicate. Aap(u) = haumein (selfishness). 4.

MEANING: Implant Waheguru's Naam in the field of your heart to quickly achieve your objective (of uniting with God), oh my friend. **Pause.** Treat your heart (mind) as the seeding ground for noble deeds, and sow the seed of Waheguru's Naam in that to achieve the objective of life. Always sing praise of Waheguru, as a result of which the fear of the Angel of death will be dispelled. 1. If you stay alert for your Waheguru (stay connected with Him), you will be honoured in His Court. Quit arguing about Waheguru and about your wisdom, and seek shelter of (start serving)) The holy devotees, oh my friends. 2. Waheguru controls all living beings, as He resides in everyone and never leaves them alone. Quit (forget) all other arrangements (plans), and take His shelter, and you will get freedom from the bonds of Maya in a moment. 3. Always think of Him as being close to you, and accept His Command as being eternal. Abandon (overcome) your selfishness with Guru's advice, and recite Waheguru Naam, oh Nanak. 4.4.73.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਗੁਰ ਕਾ ਬਚਨੁ ਸਦਾ ਅਬਿਨਾਸੀ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੀ ਜਮ ਫਾਸੀ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸੰਗਿ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਰਚੈ ਰਾਮ ਕੈ ਰੰਗਿ॥ 1॥ ਜੋ ਗੁਰਿ ਦੀਆ ਸੁ ਮਨਿ ਕੈ ਕਾਮਿ॥ਸੰਤ ਕਾ ਕੀਆ ਸਤਿ ਕਰਿ ਮਾਨਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਅਟਲ ਅਛੇਦ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਕਟੈ ਕ੍ਰਮ ਭੇਦ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਕਤਹੁ ਨ ਜਾਇ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਹਰਿ ਕੈ ਗੁਣ ਗਾਇ॥ 2॥ ਗੁਰ ਕਾ ਬਚਨੁ ਜੀਅ ਕੈ ਸਾਥ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਅਨਾਥ ਕੋ ਨਾਥ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਨਰਕਿ ਨ ਪਵੈ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਰਵੈ॥ 3॥ ਗੁਰ ਕਾ ਬਚਨੁ ਪਰਗਟੁ ਸੰਸਾਰਿ॥ਗੁਰ ਕੈ ਬਚਨਿ ਨ ਆਵੈ ਹਾਰਿ॥ ਜਿਸੁ ਜਨ ਹੋਏ ਆਪਿ ਕ੍ਰਿਪਾਲ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸਦਾ ਦਇਆਲ॥ 4॥5॥74॥

Gaurri Gooarayri Mehla 5: Gur ka Buchun(u) suda abinaashi. Gur kaiy Buchun(i) kutty jum phaasi. Gur ka Buchun(u) jea kaiy sung(i). Gur kaiy buchun(i) ruchaiy Ram kaiy rung(i). 1. Jo Gur deeya su mun(i) kaiy kaam(i). Sunt ka keeya Sat(i) kur(i) maan(i). 1. Ruhaou. Gur ka Buchun(u) atull achhayd. Gur kaiy Buchun(i) kutaiy bherm bhayd. Gur ka Buchun(u) kut-houn na jaayay. Gur kaiy Buchun(i) hur(i) kaiy goon gaayay. 2. Gur ka Buchun jea kaiy saath. Gur ka Buchun(u) anaath ko naath. Gur kaiy Buchun(i) nerk na puvaiy. Gur kaiy Buchun(i) rusna Amrit(u) ruvaiy. 3. Gur ka Buchun(u) pergut(u) sunsaar(i). Gur kaiy Buchun(i) na aavaiy haar(i). Jis(u) jun hoyay Aap(i) kirpaal. Nanak Satgur suda duyaal. 4.5.74.

Word Meaning: Buchun = Word; advice. Abinashi = eternal. Jum Phaasi = noose of the angel of death. Sung(i) = with. Ruchaiy = gets absorbed (imbued). 1.
Atull = eternal; never changing. Achhayd = cannot be cut into pieces; inerasable.
Kutaiy = not at all. Bherm = misgiving. Bhayd = make distinction; discriminate. 2.

Anaath = orphan. Naath = Master. Rusna = tongue. Amrit = life-sustaining Naam. Ruvaiy = sings; recites. 3. Pergut(u) = appears; becomes well-known and respectable. Sunsaar(i) = in the world. Haar(i) = (suffer) defeat; always a winner. 4.

MEANING: Guru's Word (Shabad or Advice) is eternal (it is valid over times immemorial). If a man acts on the Guru's advice, the noose of the Angel of Death for him is destroyed. Guru's advice is always with you (protects from the attractions of Maya). If a man follows Guru's advice, his mind gets fully imbued with love for God. 1.

Whatever the Guru (His advice) has given is for the benefit of our soul (it elevates the soul's spiritual level and brings one closer to Waheguru). Whatever the Guru does for you, accept it as eternal truth, oh man. Pause. Guru's Word is eternal, and is inerasable (nobody can undo its effect). Guru's advice eradicates all misgivings and applies to all without discrimination (based on caste, colour, gender, age, etc.). Also, individuals who obey the Guru's advice overcome their feelings of discrimination. Guru's Word never loses its worth, and the individuals following Guru's advice begin to sing Waheguru's praise. 2.

Guru's advice is always with us (protecting us from evil temptations) and serves as the guardian of orphans (who have no one to guide them). Individuals following the Guru's advice sing Waheguru's Amrit-Naam, and they never go to hell. 3.

Guru's Word is like a beacon of light for the world, and those who follow Guru's advice never lose the battle against evils. An individual whom Waheguru is kind to also enjoys the benevolence of Satguru at all times, oh Nanak. 4.5.74.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਜਿਨਿ ਕੀਤਾ ਮਾਟੀ ਤੇ ਰਤਨੁ॥ ਗਰਭ ਮਹਿ ਰਾਖਿਆ ਜਿਨਿ ਕਰਿ ਜਤਨੁ॥ ਜਿਨਿ ਦੀਨੀ ਸੋਭਾ ਵਡਿਆਈ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਆਠ ਪਹਰ ਧਿਆਈ॥ 1॥ ਰਮਈਆ ਰੇਨੁ ਸਾਧ ਜਨ ਪਾਵਉ॥ ਗੁਰ ਮਿਲਿ ਅਪੁਨਾ ਖਸਮੁ ਧਿਆਵਉ॥ 1॥ਰਹਾਉ॥ ਜਿਨਿ ਕੀਤਾ ਮੂੜ ਤੇ ਬਕਤਾ॥ ਜਿਨਿ ਕੀਤਾ ਬੇਸੁਰਤ ਤੇ ਸੁਰਤਾ॥ ਜਿਸੁ ਪਰਸਾਦਿ ਨਵੈ ਨਿਧਿ ਪਾਈ॥ ਸੋ ਪ੍ਰਭੁ ਮਨ ਤੇ ਬਿਸਰਤ ਨਾਹੀ॥2॥ ਜਿਨਿ ਦੀਆ ਨਿਥਾਵੇ ਕਉ ਥਾਨੁ॥ ਜਿਨਿ ਦੀਆ ਨਿਮਾਨੇ ਕਉ ਮਾਨੁ॥ ਜਿਨਿ ਕੀਨੀ ਸਭ ਪੂਰਨ ਆਸਾ॥ ਸਿਮਰਉ ਦਿਨੁ ਰੈਨਿ ਸਾਸ ਗਿਰਾਸਾ॥ 3॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਖਾਟੀ॥ ਕਹੁ ਨਾਨਕ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ॥ ਰਾਖਨਹਾਰੇ ਕਉ ਸਾਲਾਹੀ॥ 4॥6॥75॥

Gaurri Gooarayri Mehla 5: Jin keeta maati tay ruttan(u). Gerbh meh(i) raakhiya jin(i) kur(i) juttan(u). Jin(i) deeni sobha vudiyaayi. Tis Prubh kuou aatth pehr dhiyayeen. 1. Rummuyiya rayn(u) Sadh jun paavoun. Gur mil(i) apuna Khusm(u) dhiyavoon. 1. Ruhaou. Jin(i) keeta moor tay bukta. Jin(i) keeta baysoorut tay soorta. Jis persaad(i) nuvaiy nidh(i) payee. So Prubh mun tay bisrut naahi. 2. Jin(i) deeya nithaavaiyn kuou thaan(u). Jin(i) deeya nimaanay kuou maan(u). Jin(i) keeni subh poorun aasa. Simroun din(u) raiyn(i) saas giraasa. 3. Jis(u) persaad(i) Maya silk kaati. Gur Persad(i) Amrit bikh(u) khaati. Kuhou Nanak iss tay kichh(u) naahi. Raakhunhaaray kuou salaahi. 4.6.75.

Word Meaning: Maati = earth. Ruttan(u) = (valuable like) a precious stone (beautiful human body). Gerbh = womb. Jutun(u) = effort; laws. Sobha = fame. Vudiyaayi = respect. Aatth Pehr = twenty-four hours. 1. Rummuyiya = oh Waheguru. Rayn(u) = dust of the feet. Khusm(u) = Lord. Pause. Moorr = foolish; uncivilized. Bukta = good orator. Baysoorut = lacking sense. Nuvaiy Nidh(i) = the nine mythical treasures. Bisrut = forget. 2. Nithaavaiyn = homeless. Nimaanay = enjoying no respect (recognition); powerless. Simroun = remember; keep in mind. Giraasa = (with every) bite. 3.

Maya Silk = bonds of Maya. Bikh Khaati = bitter poison (Maya). Iss Tay = (by) Maya. Raakhunhaara = saviour. Salaahi = sing praise. 4.

MEANING: Remember always Waheguru, who has given you a beautiful and invaluable human form, converting it from earth, and who protected you in your mother's womb with His laws, and who has given you fame and respect, oh man. 1. Please, fulfill my wish

that I may get the dust of the feet of the Guru (serve Him with all dedication) and worship You in His company, oh my Waheguru. Pause. I pray that I should never forget the kind Waheguru who turned me from an uncivilized fool into a good orator, from senseless to sensible, and by whose benevolence I realized His Naam, which is like the nine mythical treasures to me. 2. I wish to remember the kind Waheguru day and night, and with every breath and every bite who gave me, the homeless, room at His feet (provided shelter), and who gave respect to this powerless slave, and who fulfilled all my wishes. 3. I wish to sing praise of my saviour, Waheguru, who cut the bonds of Maya for me. With His benevolence, the Guru converted the bitter poison of Maya into Amrit for me (Living in the world, I am completely detached from Maya with the Guru's benevolence). I cannot do anything on my own; it is all due to Waheguru's kindness, oh Nanak. 4.6.75.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਤਿਸ ਕੀ ਸਰਣਿ ਨਾਹੀ ਭਉ ਸੋਗੁ॥ ਉਸ ਤੇ ਬਾਹਰਿ ਕਛੂ ਨ ਹੋਗੁ॥ ਤਜੀ ਸਿਆਣਪ ਬਲ ਬੁਧਿ ਬਿਕਾਰ॥ ਦਾਸ ਅਪਨੇ ਕੀ ਰਾਖਨਹਾਰ॥ 1॥ ਜਪਿ ਮਨ ਮੇਰੇ ਰਾਮ ਰਾਮ ਰੰਗਿ॥ ਘਰਿ ਬਾਹਰਿ ਤੇਰੈ ਸਦ ਸੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਤਿਸ ਕੀ ਟੇਕ ਮਨੈ ਮਹਿ ਰਾਖੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੁ॥ ਅਵਰਿ ਜਤਨ ਕਹਹੁ ਕਉਨ ਕਾਜ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖੈ ਆਪਿ ਲਾਜ॥ 2॥ ਕਿਆ ਮਾਨੁਖ ਕਹਹੁ ਕਿਆ ਜੋਰੁ॥ ਝੂਠਾ ਮਾਇਆ ਕਾ ਸਭੁ ਸੋਰੁ॥
(ਅੰਗ 178)॥ ਕਰਣ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥ 3॥ ਸਰਬ ਸੁਖਾ ਸੁਖੁ ਸਾਚਾ ਏਹੁ॥ ਗੁਰ ਉਪਦੇਸੁ ਮਨੈ ਮਹਿ ਲੇਹੁ॥ ਜਾ ਕਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਧੰਨ ਵਡਭਾਗੀ॥ 4॥7॥76॥

Gaurri Gooarayri Mehla 5: Tis kee shern(i) nuhee bhuou soag(u). Oos tay baahur(i) kuchhoo na hoag(u). Tujee siyaanup bul boodh(i) bikaar. Dass apnay kee raakhunhaar. 1. Jup(i) mun mayray Ram Ram rung(i). Ghur(i) baahur(i) tayraiy sud sung(i). 1. Ruhaou. Tis kee tayk munaiy meh(i) raakh(u). Gur ka Shabad(u) Amrit rus chaakh(u). Uver jutun kuhou kaun kaaj. kur(i) kirpa raakhaiy Aap(i) laaj. 2. Kiya manookh kuhou kiya joar(u). Jhoottha Maya ka subh shoar(u).

(PAGE 178): Kern kraavunhaar Soami. Sugul ghutaan kay untarjaami. 3. Serb sookhaan, sookh(u) saacha ehou. Gur oopdaysh(u) munaiy meh(i) layhou. Ja kuou Raam Naam live laagi. Kuhou Nanak so dhunn vudbhaagee. 4.7.76.

Word Meaning: Tis = that (Waheguru). Shern(i) = shelter. Bhuou = fear. Soag(u) = grief. Baahur(i) = outside. Hoag(u) = happens. Tujee = quit; give up. Bul = force; power. Boodh(i) = wisdom. Bikaar = vices. 1. Rung(i) = with love. Sung(i) = with; accompanies. Pause. Tayk = support; shelter. Chaakh(u) = taste. Jutun = efforts. Kaaj = purpose. 2. Kiya Manookh = What is a man (good for)? Joar = force. Shoar(u) = noise. Kern = (capable of) doing. Sugul = all. Ghutaan = of hearts. Untarjaami = omniscient. 3. Saacha = everlasting. Oopdaysh(u) = Teachings. Layhou = acquire. Live Laagi = got connected with. Dhunn = is worthy of praise; great. 4.

MEANING: Recite Waheguru's Naam with deep love, who is always with you inside and outside, oh my mind. **Pause.** There is no fear or grief in Waheguru's shelter because nothing happens outside of Him. I have given up all my wisdom, power and vices (and am fully dependent on Waheguru) because I am confident that he protects the dignity (from the attacks of vices) of His devotees. 1. Always have faith in the support of Waheguru in mind, and taste the Amrit of Guru's Shabad, oh my mind. Think, what purpose do all other efforts of yours serve when the kind Waheguru Himself protects your dignity? 2. Think, what the man is capable of doing, and what the power of money can achieve, about which we hear so loudly (basically nothing); because being omniscient, Waheguru

knows everything about all the hearts (living beings), and thus needs no assistance; so, He alone does everything (and makes people do things He likes). 3.
Embedding (enshrining) the Guru's Teachings in the mind is the source of eternal comfort. The man who connects with Waheguru with full concentration is a highly fortunate person, oh Nanak. 4.7.76.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਸੁਣਿ ਹਰਿ ਕਥਾ ਉਤਾਰੀ ਮੈਲੁ॥ ਮਹਾ ਪੁਨੀਤ ਭਏ ਸੁਖ ਸੈਲੁ॥ ਵਡੈ ਭਾਗਿ ਪਾਇਆ ਸਾਧਸੰਗੁ॥ ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਜਨੁ ਤਾਰਿਓ॥ ਅਗਨਿ ਸਾਗਰੁ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕੀਰਤਨ ਮਨ ਸੀਤਲ ਭਏ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਗਏ॥ ਸਰਬ ਨਿਧਾਨ ਪੇਖੇ ਮਨ ਮਾਹਿ॥ ਅਬ ਢੂਢਨ ਕਾਹੇ ਕਉ ਜਾਹਿ॥ 2॥ ਪ੍ਰਭ ਅਪੁਨੇ ਜਬ ਭਏ ਦਇਆਲ॥ ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਘਾਲ॥ ਬੰਧਨ ਕਾਟਿ ਕੀਏ ਅਪੁਨੇ ਦਾਸ॥ ਸਿਮਰ ਸਿਮਰ ਸਿਮਰ ਗੁਣਤਾਸ॥ 3॥ ਏਕੋ ਮਨਿ ਏਕੋ ਸਭ ਠਾਇ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਭ ਜਾਇ॥ ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ॥ 4॥8॥77॥
Gaurri Gooarayri Mehla 5: Soon(i) Hur(i) kutha, ootaari maiyl(u). Muhaa pooneet, bhuyay sookh saiyl(u). Vudaiy bhaag(i) paaya Sadh sung(u). Parbraham siyoun laaga rung(u). 1. Hur(i) Hur(i) Naam(u) juput jun(u) taariyo. Ugun(i) saagur(u) Gur(i) paar(i) ootaariyo. 1. Ruhaou. kur(i) keertun mun seetul bhuyay. Junum junum kay kilvikh guyay. Serb nidhaan paykhay mun maah(i). Ub dhoondhun kaahay kuou jaah(i). 2. Prubh apunay jub bhuyay duyaal. Poorun hoyee sayvuk ghaal. Bundhun kaat(i) keeyay apunay daas. Smer, simer, simer Goontaas. 3. Aiko mun(i) aiko subh tthaayay. Poorun poor(i) ruhiyo subh jaayay. Gur(i) Pooraiy subh(u) bherm(u) chookaaya. Hur(i) simrut Nanak sookh(u) paaya. 4.8.77.
Word Meaning: Kutha = story; narrative. Maiyl(u) = filth (of vices). Muha = great. Pooneet = pious; pure. Saiyl(u) = (large like a) mountain. Vudaiy Bhaag(i) = with great luck. Siyoun = with. Rung(u) = affection. 1.
Juput = by reciting. Jun(u) = devotee. Taariyo = ferried across the sea of Maya; salvaged. Ugun(i) = fire (of desires). Pause. kur(i) Keertun = by singing praise. Seetul = calmness of mind. Bhuyay = became. Kilvikh = sins. Nidhaan = treasures. Dhoondhun = search. Kaahay = what for? 2. Poorun hoyee = completed; fulfilled. Ghaal = hard labour. Simer Simer = remembering Waheguru repeatedly. Goontaas = treasure (source) of virtues. 3. Subh Tthaayay = everywhere. Poorun Poor(i) = filling completely. Jaayay = places. Bherm(u) = misgivings. Chookaaya = removed; cleared. 4.8.77.
MEANING: The kind Guru ferried me across the sea of fire (of burning sensual desires), and salvaged me by making me recite Waheguru's Naam. **Pause.**
With great luck, I was able to get the company (shelter) of the Guru, wherein I developed love for Waheguru. I was able to wash away the filth of my evil deeds by listening to the narrative of the virtues and kindness of Waheguru from the Guru, whereby my mind achieved great piety, and I began to enjoy the comfort of a mountain. 1. I achieved calmness of mind by singing praise of Waheguru, and all my sins of many, many lives were washed away. I found all the treasures (of virtues and comfort) in my mind, so why would I go to any place now to search for them? 2. When Waheguru became kind to me, all the hard labour of this slave was successful (fully rewarded). When I repeatedly remembered the treasure (source) of virtues (Waheguru), He embraced me as His slave and cut all my bonds with Maya. 3. Waheguru, which is present in my mind, is also everywhere and completely fills the whole space. The Perfect Guru has cleared all my misgivings, and I am feeling blissful by reciting Waheguru's Naam, oh Nanak. 4.8.77.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਅਗਲੇ ਮੁਏ ਸੇ ਪਾਛੈ ਪਰੇ॥ ਜੋ ਉਬਰੇ ਸੇ ਬੰਧਿ ਲਕੁ ਖਰੇ॥ ਜਿਹ ਧੰਧੇ

ਮਹਿ ਓਇ ਲਪਟਾਏ॥ ਉਨ ਤੇ ਦੁਗੁਣ ਦਿੜੀ ਉਨ ਮਾਏ॥ 1॥ ਓਹ ਬੇਲਾ ਕਛੁ ਚੀਤਿ ਨ ਆਵੈ॥ ਬਿਨਸਿ ਜਾਇ ਤਾਹੂ ਲਪਟਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਆਸਾ ਬੰਧੀ ਮੂਰਖ ਦੇਹ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲਪਟਿਓ ਅਸਨੇਹ॥ ਸਿਰ ਊਪਰਿ ਠਾਢੋ ਧਰਮ ਰਾਇ॥ ਮੀਠੀ ਕਰਿ ਕਰਿ ਬਿਖਿਆ ਖਾਇ॥ 2॥ ਹਉ ਬੰਧਉ ਹਉ ਸਾਧਉ ਬੈਰੁ॥ ਹਮਰੀ ਭੂਮਿ ਕਉਨੁ ਘਾਲੈ ਪੈਰੁ॥ ਹਉ ਪੰਡਿਤੁ ਹਉ ਚਤੁਰੁ ਸਿਆਣਾ॥ ਕਰਣੈਹਾਰੁ ਨ ਬੁਝੈ ਬਿਗਾਨਾ॥ 3॥ ਅਪੁਨੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਨੈ॥ ਕਿਆ ਕੋ ਕਹੈ ਕਿਆ ਆਖਿ ਵਖਾਨੈ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ॥ ਅਪਨਾ ਭਲਾ ਸਭ ਕਾਹੂ ਮੰਗਨਾ॥ 4॥ ਸਭ ਕਿਛੁ ਤੇਰਾ ਤੂ ਕਰਣੈਹਾਰੁ॥ ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੁ ॥ ਦਾਸ ਅਪਨੇ ਕਉ ਦੀਜੈ ਦਾਨੁ॥ ਕਬਹੂ ਨ ਵਿਸਰੈ ਨਾਨਕ ਨਾਮੁ॥ 5॥9॥78॥

Gaurri Gooarayri Mehla 5: Uglay mooyay say paachhaiy puray. Jo oobray say luck(u) bundh(i) khuray. Jih dhundhay meh(I) oye luptaayay. Oon tay doogun(u) dirri oon maayay. 1. Oh baiyla kuchh(u) cheet(i) na aavaiy. Binus(i) jaayay taahoo luptaavaiy. 1. Ruhaou. Aasaan bundhi moorukh dayh. Kaam kroadh luptiyo usnayh. Sir oopur(i) tthaandho Dherm Raayay. Meetthi kur(i) kur(i) bikhiya khaayay. 2. Huoun bundhoun, huoun saadhoun baiyr(u). Humree bhoom(i) kaun(u) ghaalaiy paiyr(u). Huoun pundit(u), huoun chatuor(u) siyaana. Kernaiyhaar(u) na boojhaiy bigaana. 3. Apuni gut(i) mit(i) aapay jaanaiy. Kiya ko kuhaiy aakh(i) vukhaanaiy. Jit(u) jit(u) laaveh(i), tit(u) tit(u) lugnaa. Apna bhula subh kaahoo mungnaa. 4. Subh kichh(u) Tayra, Tu Kernaiyhaar(u). Unt(u) naahi kichh(u) paaravaar. Daass apnay kuou deejaiy daan(u). Kubhoon na visraiy Nanak Naam(u). 5.9.78.

Word Meaning: Uglay Mooyay = who died before. Paachhaiy Puray = left behind (thing of the past). Oobray = those who came up (next generation). Luck Bundh(i) Khuray = ready to go (have higher motivation). Dhundhay = business. Luptaayay = embraced. Doogun(u) = twice as much. Dirri = reinforced; earned; accumulated. Maayay = money. 1. Oh baiyla = that time. Binus(i) jaayay = which is perishable. Taahoo = with the same. Pause. Aasaan Bundhi = built on hopes. Dayh = body (life). Kaam = lust. Luptiyo = clings to. Usnayh = affection; attraction. Tthaandho = standing; watching. Dherm Raayay = the angel of justice. Bikhiya = poisonous (Maya). 2. Bundhoun = tie up. Saadhoun = fix; punish. Baiyr(u) = Baiyri = enemy. Bhoom(i) = land. Ghaalaiy = place; put. Pundit = learned person. Chatoor = clever. Boojhaiy = recognize; acknowledge. Bigaana = lacking knowledge; ignorant. 3. Gut(i) = high spiritual level; magnanimity. Mit(i) = measurements; capabilities. Vukhaanaiy = describe. Jit(u) Jit(u) = whatever deeds. Tit(u) tit(u) = the same. Bhula = wellbeing. 4. Kernaiyhaara = the doer; Creator. Unt(u) = end. Paaravaara = limits. Kubhoo Na = never. Visraiy = forget; lose from mind. 5.

MEANING: (Even though the people see with their own eyes that when others die, they do not take anything with them to the next world), yet they forget that reality easily. The next generation has even higher motivation (to earn more money). They pursue the same business as their predecessors and earn twice as much. 1. They do not recall the time when their predecessors left this world without a thing and continue to cling to perishable, mundane things. Pause. The idiot man bases his life on hopes and clings to lust, rage, and love for the family. He does not realize that the Angel of justice is watching him very closely, yet continues to enjoy the taste of poisonous Maya as if it were sweet. 2. (Guided by his ego) He barks loudly, “Who can set foot on my land? I will tie up and punish my enemy. I am a learned person, and am very clever.” The ignorant does not realize that the Creator who controls everything (is watching Him). 3. Waheguru alone knows His own magnanimity and His capabilities. What can anyone say about, or describe Him? Living beings do whatever Waheguru wants them to do, and everybody prays to Him for their own wellbeing. 4. You are limitless, are the creator of the whole universe, and everything belongs to You (is under Your control), oh Waheguru. Your slave, Nanak, begs for a gift that I should never forget Your Naam. 5.9.78.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਅਨਿਕ ਜਤਨ ਨਹੀ ਹੋਤ ਛੁਟਾਰਾ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਆਗਲ ਭਾਰਾ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਨਿਰਮਲ ਹੇਤ॥ ਪ੍ਰਭ ਕੀ ਦਰਗਹ ਸੋਭਾ ਸੇਤ॥ 1॥

(ਅੰਗ 179)॥ ਮਨ ਮੇਰੇ ਗਹੁ ਹਰਿ ਨਾਮ ਕਾ ਓਲਾ॥ ਤੁਝੈ ਨ ਲਾਗੈ ਤਾਤਾ ਝੋਲਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਬੋਹਿਥੁ ਭੈ ਸਾਗਰ ਮਾਹਿ॥ ਅੰਧਕਾਰ ਦੀਪਕ ਦੀਪਾਹਿ॥ ਅਗਨਿ ਸੀਤ ਕਾ ਲਾਹਸਿ ਦੂਖ॥ ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੂਖ॥ 2॥ ਉਤਰਿ ਜਾਇ ਤੇਰੇ ਮਨ ਕੀ ਪਿਆਸ॥ ਪੂਰਨ ਹੋਵੈ ਸਗਲੀ ਆਸ॥ ਡੋਲੈ ਨਾਹੀ ਤੁਮਰਾ ਚੀਤੁ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਮੀਤ॥ 3॥ ਨਾਮੁ ਅਉਖਧੁ ਸੋਈ ਜਨੁ ਪਾਵੈ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸੈ॥ ਦੂਖੁ ਦਰਦੁ ਤਿਹ ਨਾਨਕ ਨਸੈ॥ 4॥10॥79॥

Gaurri Gooarayri Mehla 5: Anik jutun nuhee hoat chhootaara. Buhout(u) siyaanup aagul bhaara. Hur(i) kee sayva nirmul hayt. Prubh kee Durgeh sobha sayt. 1.

(PAGE 179): Mun mayray guhou Hur(i) Naam ka ohla. Toojhaiy na laagaiy taata jhola. 1. Ruhaou. Jiyoun bohith(u) bhaiy saagur maah(i). Undhkaar deepuk deepaah(i). Ugun(i) seet ka laahus(i) dookh. Naam(u) juput mun(i) hovut sookh. 2. Ootur(i) jaayay tayray mun kee piyaas. Poorun hovaiy sugli aas. Dolaiy naahi toomra cheet(u). Amrit Naam jup(i) Gurmukh(i) meet. 3. Naam(u) aukhudh(u) soyee jun paavaiy. kur(i) kirpa jis(u) aap(i) divaavaiy. Hur(i) Hur(i) Naam(u) ja kaiy hirdaiy vusaiy. Dookh(u) durd(u) tih Nanak nusaiy. 4.10.79.

Word Meaning: Anik = countless. Jutun = efforts. Chhootaara = freedom from Maya (worldly bonds). Aagul = very much. Bhaara = weight (of evils). Nirmul = pure. Hayt = love; dedication. Sobha = honour. Sayt = with. 1. Guhou = hold; seek. Ohla = support; shelter. Jhola = whirlwind; gust. Pause. Bohith(u) = ship. Bhaiy Saagur = dreadful sea. Deepaah(i) = gives light. Seet = intense cold. Laahus(i) = takes away, removes. Juput = by reciting. 2. Ootur(i) jaayay = is removed. Piyaas = thirst. Aas = hope; wish. Dolaiy = waver; dodder. Gurmukh(i) = in the shelter of the Guru. Meet = friend. 3. Aukhudh(u) = medication. Vusaiy = is embedded. Tih = his. 4.10.79.

MEANING: If you seek (come to) the shelter of Waheguru's Naam, you will not suffer even a small gust of warm wind (no discomfort at all), oh my mind. **Pause.**

No matter how hard a man tries, he cannot break the bonds of Maya on his own. The wiser he thinks he is, the bigger the burden (of evil deeds) that he will carry. On the other hand, if he serves Waheguru (obeys His Will) with pure love and dedication, he goes to Waheguru's Court (gets connected with Him) with respect. 1. When a man recites Waheguru's Naam, he accomplishes a great comfort of mind which is like a ship for a person who is drowning in a dreadful sea, or like a man in darkness who suddenly gets the light of a lamp, or like a man freezing in cold who gets the warmth of fire. 2.

So, recite Waheguru's Amrit-Naam in the shelter of the Guru, which will remove the thirst for Maya from your mind, oh my friend; your mind will quit doddering (become peaceful), and all your wishes will be fulfilled. 3. However, only that individual can receive the medication of Waheguru's Naam who is given by Waheguru Himself with His kindness. The heart, which becomes a dwelling for Waheguru's Naam, gets all its discomforts and sufferings eradicated (by the Naam medication), oh Nanak. 4.10.79.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਬਹੁਤੁ ਦਰਬੁ ਕਰਿ ਮਨੁ ਨ ਅਘਾਨਾ॥ ਅਨਿਕ ਰੂਪ ਦੇਖਿ ਨਹ ਪਤੀਆਨਾ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਉਰਝਿਓ ਜਾਨਿ ਮੇਰੀ॥ ਓਹ ਬਿਨਸੈ ਓਇ ਭਸਮੈ ਢੇਰੀ॥ 1॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਦੇਖਉ ਬਿਲਲਾਤੇ॥ ਧ੍ਰਿਗੁ ਤਨੁ ਧ੍ਰਿਗੁ ਧਨੁ ਮਾਇਆ ਸੰਗਿ ਰਾਤੇ॥ 1॥ਰਹਾਉ॥ ਜਿਉ ਬਿਗਾਰੀ ਕੈ ਸਿਰਿ ਦੀਜੈ ਦਾਮ॥ ਓਇ ਖਸਮੈ ਕੈ ਗ੍ਰਿਹਿ ਉਨ ਦੂਖ ਸਹਾਮ॥ ਜਿਉ ਸੁਪਨੈ ਹੋਇ ਬੈਸਤ ਰਾਜਾ॥ ਨੇਤ੍ਰ ਪਸਾਰੈ ਤਾ ਨਿਰਾਰਥ ਕਾਜਾ॥ 2॥ ਜਿਉ ਰਾਖਾ ਖੇਤ ਊਪਰਿ ਪਰਾਏ॥ ਖੇਤੁ ਖਸਮ ਕਾ ਰਾਖਾ ਉਠਿ ਜਾਏ॥ ਉਸੁ ਖੇਤ

ਕਾਰਣਿ ਰਾਖਾ ਕੜੈ॥ ਤਿਸ ਕੈ ਪਾਲੈ ਕਛੁ ਨ ਪੜੈ॥ 3॥ ਜਿਸ ਕਾ ਰਾਜੁ ਤਿਸੈ ਕਾ ਸੁਪਨਾ॥ ਜਿਨਿ ਮਾਇਆ ਦੀਨੀ ਤਿਨਿ ਲਾਈ ਤ੍ਰਿਸਨਾ॥ ਆਪਿ ਬਿਨਾਹੇ ਆਪਿ ਕਰੇ ਰਾਸਿ॥ ਨਾਨਕ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ॥ 4॥11॥80॥

Gaurri Gooarayri Mehla 5: Buhout(u) derb(u) kur(i) mun(u) na aghaana. Anik roop daykh(i) neh putiyaana. Poottar kluttar oorjhiyo jaan(i) mayri. Oh binsaiy oye bhusmaiy dhayri. 1. Bin(u) Hur(i) bhujun daykhoun bil-laatay. Dhrig(u) tun(u) dhrig(u) dhun(u) Maya sung(i) raatay. 1. Pause. Jiyoun bigaari kaiy sir(i) deejaiy daam. Oye khusmaiy kaiy greh(i) oon dookh suhaam. Jiyoun soopnaiy hoyay baiysut raja. Naytur pusaaraiy ta niraaruth kaaja. 2. Jiyoun raakha khayt oopur(i) puraayay. Khayt(u) khusm ka raakha ootth(i) jaayay. Oos(u) khayt kaarun(i) raakha kurraiy. Tis kaiy paalaiy kuchhoo na purraiy. 3. Jis ka raj(u) Tisaiy ka soopna. Jin(i) Maya deeni Tin(i) laayee trishna. Aap(i) binaahay, Aap(i) kuray raas(i). Nanak Prubh aagaiy ardass(i). 4.11.80.

Word Meaning: Derb = wealth. Aghaana = contented. Putiyaana = win over; convinced. Kluttar = wife. Oorjhiyo = entangled; trapped. Binsaiy = ends; vanishes. Bhusmaiy Dhayri = pile of dirt. 1. Bil-laatay = crying; complaining due to suffering. Dhrig(u) = condemnable. Pause. Bigaari = forced labour. Daam = money. Khusmaiy Kaiy Greh(i) = house of the master. Oon = that (labourer). Suhaam = endured. Baiysut = became. Naytur = eyes. Pusaaraiy = expanded; opened. Niraaruth = meaningless; worthless. Kaaja = task; position. 2. Raakha = guard. Khayt = field; crop. Puraayay = somebody else's. Ootth jaayay = leaves (empty handed). Kaarun(i) = because of that. Kurraiy = suffers. Paalaiy = in possession. Purraiy = goes into. 3. Jis = Waheguru. Trishna = burning desire for. Bihaanay = destroys. Raas(i) = befitting; suitable. 4.

MEANING: I have seen many people complaining, crying, and suffering because they are without Waheguru's Naam (do not recite it). Condemnable is the body and the wealth of the people who (forgetting Waheguru's Naam) are imbued in (are indulged in) Maya. **Pause.** The human mind is not content with accumulating wealth (there is always a desire to have more and more). Nor is man's mind content to enjoy different forms of beauty. He is completely entangled in the love for his son and his wife, believing they are his forever. However, wealth and other enjoyments are perishable and leave him; his family members die and become a pile of dirt (so he loses all of them, and nothing stays with him forever). 1. Man's love with the perishable is just like that of a forced labourer who is carrying a load of someone else's money on his head; the money is delivered to the house of the owner, and the labourer simply suffers under the weight because he does not get anything in return. (Another relevant example about love with perishable things) Is that of a man who becomes a king in his dream? When he wakes up and opens his eyes, he realizes that his kingship was all meaningless. 2. Another example is that of a person who is guarding (grain in) someone else's field for which he endures suffering (sleeplessness and the danger of attack from thieves or wild animals). The owner pockets the sale proceeds, but the guard leaves without any reward. 3. (The only everlasting thing is the Naam of Waheguru). It is a natural law that a man dreams of what he wishes for. So, when Waheguru gives wealth, He also instills the fire of desires in the human mind. Waheguru Himself destroys, and Himself creates situations which are suitable for individuals (based on their character). Always pray to Waheguru only (for your needs), oh Nanak. 4.11.80.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਬਹੁ ਰੰਗ ਮਾਇਆ ਬਹੁ ਬਿਧਿ ਪੇਖੀ॥ ਕਲਮ ਕਾਗਦ ਸਿਆਨਪ ਲੇਖੀ॥ ਮਹਰ ਮਲੂਕ ਹੋਇ ਦੇਖਿਆ ਖਾਨ॥ ਤਾ ਤੇ ਨਾਹੀ ਮਨੁ ਤ੍ਰਿਪਤਾਨ॥ 1॥ ਸੋ ਸੁਖੁ ਮੋ ਕਉ ਸੰਤ ਬਤਾਵਹੁ॥ ਤ੍ਰਿਸਨਾ ਬੂਝੈ ਮਨੁ ਤ੍ਰਿਪਤਾਵਹੁ॥ 1॥ ਰਹਾਉ॥ ਅਸੁ ਪਵਨ ਹਸਤਿ ਅਸਵਾਰੀ॥ ਚੋਆ ਚੰਦਨੁ ਸੇਜ ਸੁੰਦਰਿ ਨਾਰੀ॥ ਨਟ ਨਾਟਿਕ ਆਖਾਰੇ ਗਾਇਆ॥ ਤਾ ਮਹਿ ਮਨਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ॥ 2॥ ਤਖਤੁ ਸਭਾ ਮੰਡਨ

ਦੋਲੀਚੇ॥ ਸਗਲ ਮੇਵੇ ਸੁੰਦਰ ਬਾਗੀਚੇ॥ ਆਖੇੜ ਬਿਰਤਿ ਰਾਜਨ ਕੀ ਲੀਲਾ॥ ਮਨੁ ਨ ਸੁਹੇਲਾ ਪਰਪੰਚੁ ਹੀਲਾ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਸੰਤਨ ਸਚੁ ਕਹਿਆ॥ ਸਰਬ ਸੂਖ ਇਹੁ ਆਨੰਦੁ ਲਹਿਆ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਕਹੁ ਨਾਨਕ ਵਡਭਾਗੀ ਪਾਈਐ॥ 4॥ ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋਈ ਸੁਹੇਲਾ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਸਾਧਸੰਗਿ ਮੇਲਾ॥ ਰਹਾਉ ਦੂਜਾ॥12॥81॥

Gaurri Gooarayri Mehla 5: Buhou rung Maya buhou bidh(i) paykhi. Kulm, kaagud siyaanup laykhi. Mehr mulook hoyay daykhiya khan. Ta tay naahi mun(u) triptaan. 1. So sookh(u) mo kuou Sunt butaavhou. Trishna boojhaiy mun(u) triptaavhou. 1. Ruhaou. Us(u) puvun hust(i) usvaari. Choa chundun(u) sayj soondar(i) naari. Nut naatik akhaaray gaaya. Ta meh(i) mun(i) suntokh(u) na paaya. 2. Tukhut(u) subha mundun doleechay. Sugul mayvay soondar bageechay. Aakhayrr birt(i) rajun kee leela. Mun(u) na soohayla, perpunch(u) heela. 3. kur(i) kirpa Suntun Sach(u) kuhiya. Serb sookh eho anund(u) luhiya. Sadhsung(i) Hur(i) keertun gaayiyaiy. Kuhou Nanak vudbhaageen paayiyaiy. 4. Ja kaiy Hur(i) dhun(u) soyee soohayla. Prubh kirpa tay Sadhsung(i) mayla. Ruhaou Dooja. 12.81.

Word Meaning: Bidh(i) = different ways. Paykhi = saw. Kaagud = paper. Mehr = leader. Mulook = king. Khan = wealthy. Triptaan = contented. 1. Trishna = burning desire. Boojhaiy = put out. Pause. Us(u) Puvun = horse as fast as wind. Hust(i) = elephant. Usvaari = ride. Choa = perfume; rose essence. Chundun = sandalwood. Sayj = bed. Nut = stage actor. Naatik = plays; dramas. Akhaarra = a ring for activities where the audience gathers in a circle. Suntokh = satisfaction; contentment. 2. Tukhut = throne. Subha = gathering. Mundun = decorations. Doleechay = carpet of plush. Mayvay = dry fruit; fruit. Bageechay = orchards. Aakhayrr = hunting. Birt(i) = fondness. Leela = hobby. Soohayla = comfortable; blissful. Perpunch(u) = world. Heela = make arrangements. 3. Anund = blissfulness. Luhiya = acquired. Keertun = praising (Waheguru). 4.

MEANING: Oh, holy devotees of Waheguru, please advise me how to acquire the state of bliss where the fire of all desires is put out, and the mind gets contentment. **Pause.**

I have seen many colours and many forms of captivating Maya, which also captivates writers (in the form of haumein) because of their wise writings. The leaders, the kings, and the wealthy are all captivated by Maya, but nobody has ever found any contentment in it. 1.

Many people ride elephants and horses, which can run at the speed of the wind; others enjoy the company of beautiful women on beds perfumed with sandalwood. People entertain themselves by watching actors perform on stage and listening to their songs, but nobody finds lasting mental contentment in either. 2.

Sitting on the thrones, the kings may enjoy large gatherings, a variety of decorations and plush carpets, may have all kinds of fruits in their orchards, and may feed their hobbies of hunting, or making other arrangements to enjoy the world, but they still do not have the comfort (peace) of mind. 3. The holy devotees of Waheguru have kindly revealed the eternal truth that to have the supreme bliss of the mind, we should sing Waheguru's praise in a holy gathering. However, only lucky people can join such a gathering, oh Nanak. 4. Only that individual is blissful who is connected with the holy congregation by Waheguru to earn the wealth of Waheguru's Naam, oh Nanak. Second Pause. 12.81.

NOTE: The grand total here should have been 82, and not 81.

(ਅੰਗ 180)॥ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਪ੍ਰਾਣੀ ਜਾਣੈ ਇਹੁ ਤਨੁ ਮੇਰਾ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਉਆਹੂ ਲਪਟੇਰਾ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗਿਰਸਤ ਕਾ ਫਾਸਾ॥ ਹੋਨੁ ਨ ਪਾਈਐ ਰਾਮ ਕੇ ਦਾਸਾ॥ 1॥ ਕਵਨ ਸੁ ਬਿਧਿ ਜਿਤੁ ਰਾਮ ਗੁਣ ਗਾਇ॥ ਕਵਨ ਸੁ ਮਤਿ ਜਿਤੁ ਤਰੈ ਇਹ ਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਭਲਾਈ ਸੋ ਬੁਰਾ ਜਾਨੈ॥ ਸਾਚੁ ਕਹੈ ਸੁ ਬਿਖੈ ਸਮਾਨੈ॥ ਜਾਣੈ ਨਾਹੀ ਜੀਤ ਅਰੁ ਹਾਰੁ॥ ਇਹੁ ਵਾਲੇਵਾ ਸਾਕਤ ਸੰਸਾਰ॥ 2॥ ਜੋ

ਹਲਾਹਲ ਸੋ ਪੀਵੈ ਬਉਰਾ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਜਾਨੈ ਕਰਿ ਕਉਰਾ॥ ਸਾਧਸੰਗ ਕੈ ਨਾਹੀ ਨੇਰਿ॥ ਲਖ ਚਉਰਾਸੀਹ ਭ੍ਰਮਤਾ ਫੇਰਿ॥ 3॥ ਏਕੈ ਜਾਲਿ ਫਹਾਏ ਪੰਖੀ॥ ਰਸਿ ਰਸਿ ਭੋਗ ਕਰਹਿ ਬਹੁ ਰੰਗੀ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਕ੍ਰਿਪਾਲ॥ ਗੁਰਿ ਪੂਰੈ ਤਾ ਕੇ ਕਾਟੇ ਜਾਲ॥ 4॥13॥82॥

(PAGE 180): **Gaurri Gooarayri Mehla 5:** Praani jaanaiy eho tun(u) mayra. Buhour(i) buhour(i) ohaoo luptayra. Poottar kluttar grist ka phaasa. Hoan(u) na paayiyaiy Ram kay daasa. 1. Kuvun su bidh(i) jit(u) Ram goon gaayay. Kuvun su mut(i) jit(u) turaiy eh Maayay. 1. Ruhaou. Jo bhulaayee so boora jaanaiy. Saach(u) kuhaiy su bikhaiy sumaanaiy. Jaanaiy naahi jeet ur(u) haar(u). Eho vaalayva saakut sunsaar. 2. Jo hulaahul so peevaiy baura. Amrit Naam(u) jaanaiy kur(i) kaura. Sadhsung kaiy naahi nayr(i). Lukh chauraseeh bhermta phayr(i). 3. Aikaiy jaal(i) phuhaayay punkhi. Rus(i) rus(i) bhog kureh(i) buhou rungi. Kuhou Nanak jis(u) bhuyay kirpaal. Gur(i) Pooraiy ta kay kaatay jaal. 4.13.82.

Word Meaning: Praani = man**.** Buhour, Buhour = again and again. Ohaoo = with the same. Luptayra = clinging. Kluttar = wife. Grist = family. Phaasa = bonds. 1.
Kuvun = which. Bidh(i) = means. Turaiy = swim across. Maayay = Maya (sea of). Pause. Bhulaayee = favourable; good for. Boora = bad. Jaanaiy = thinks of. Bikhaiy = poison. Sumaanaiy = like; comparable. Vaalayvaa = dealings. Saakut = disconnected from God. 2. Hulaahul = forbidden. Baura = crazy. Lukh Chauraaseeh = 8.4 million (life forms). Bhermta = travels through. Phayr(i) = return cycle (rebirth). 3.
Phuhaayay = trapped in. Punkhi = birds (humans). Rus(i) Rus(i) = tastefully. Bhog Kureh(i) = enjoys. Bhuyay = becomes. Jaal = net (bonds). 4.

MEANING: The man thinks that his body is here forever, so he clings to it (loves and nourishes it) again and again. Also, he is bonded very tightly with his son, wife, and family. Under such conditions, he cannot become a devotee of Waheguru. 1.
By what means can one sing praise of the virtues of Waheguru, and with what wisdom can he swim across the sea of Maya? Pause. (The unfortunate thing is that) The man considers what is actually good for him to be bad. If someone tells him the truth (reality), it hurts him like poison. The ignorant does not know where his gain or loss is. This is how the money-minded person (disconnected from God) deals in the world. 2.
The crazy person drinks what is forbidden for him (does forbidden or evil deeds), while the Naam-Amrit is bitter for him. He has no nearness (no connection) with the holy congregation, as a result of which he is cycled through the 8.4 million life forms. 3. All the human-like birds are caught in the same net (of love for Maya), who enjoys the attractions of life with great taste. The bonds of Maya of the individual, to whom Waheguru is kind, are cut by the Perfect Guru, oh Nanak. 4.13.82.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਤਉ ਕਿਰਪਾ ਤੇ ਮਾਰਗੁ ਪਾਈਐ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਧਿਆਈਐ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਛੁਟੈ॥ ਤਉ ਕਿਰਪਾ ਤੇ ਹਉਮੈ ਤੁਟੈ॥ 1॥ ਤੁਮ ਲਾਵਹੁ ਤਉ ਲਾਗਹ ਸੇਵ॥ ਹਮ ਤੇ ਕਛੂ ਨ ਹੋਵੈ ਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਗਾਵਾ ਬਾਣੀ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਚੁ ਵਖਾਣੀ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਸਤਿਗੁਰ ਮਇਆ॥ ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੀ ਦਇਆ॥ 2॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਨਿਰਮਲ ਕਰਮਾ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਸਚੁ ਧਰਮਾ॥ ਸਰਬ ਨਿਧਾਨ ਗੁਣ ਤੁਮ ਹੀ ਪਾਸਿ॥ ਤੂੰ ਸਾਹਿਬੁ ਸੇਵਕ ਅਰਦਾਸਿ॥ 3॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ ਹਰਿ ਰੰਗਿ॥ ਸਰਬ ਸੁਖਾ ਪਾਵਉ ਸਤਸੰਗਿ॥ ਨਾਮਿ ਤੇਰੈ ਰਹੈ ਮਨੁ ਰਾਤਾ॥ ਇਹੁ ਕਲਿਆਣੁ ਨਾਨਕ ਕਰਿ ਜਾਤਾ॥ 4॥14॥83॥

Gaurri Gooarayri Mehla 5: Tuou kirpa tay maarug(u) paayiyaiy. Prubh kirpa tay Naam(u) dhiyayiyaiy. Prubh kirpa tay bundhun chhootaiy. Tuou kirpa tay haumein tootaiy. 1. Toom laavhou tuou laageh sayv. Hum tay kuchhoo na hovaiy Dayv. 1. Ruhaou. Toodh(u) bhaavaiy ta gaavaan Bani. Toodh(u) bhaavaiy ta Sach(u) vukhaani. Toodh(u) bhaavaiy ta Satgur muyya. Serb sookha Prubh Tayri duyya. 2. Jo Toodh bhaavaiy so nirmul kerma. Jo Toodh(u)

bhaavaiy so Sach(u) Dherma. Serb nidhaan goon Toom hee pass(i). Tu Sahib(u) sayvuk ardass(i). 3. Mun(u) tun(u) nirmul(u) hoyay Hur(i) rung(i). Serb sookha paavoon Satsung(i). Naam(i) Tayraiy ruhaiy mun(u) raata. Eho kulyaan(u) Nanak kur(i) jaata. 4.14.83.

Word Meaning: Tuou = Your. Maarug = path (of Truth). Bundhun = bonds (of Maya). Chhootaiy = get freedom. 1. Sayv = serve. Dayv = Waheguru. Pause.
Bhaavaiy = like. Vukhaani = describe; explain. Muyya = kindness. 2.
Nirmul = pure; pious. Kerma = deeds. Dherma = high living; noble deeds. Nidhaan Goon = treasure of virtues. Sahib(u) = Lord. 3. Rung(i) = with love. Raata = imbued. Kulyaan(u) = wellbeing. 4.

MEANING: We are incapable of doing anything on our own; we serve You only when You prompt us to do so, oh Waheguru. **Pause.** We get on the right path (of connecting with You), and recite Your Naam only with Your kindness, oh Waheguru. The bonds of Maya are broken only with Your kindness; also, our ego and selfishness can be eradicated only if You are merciful, oh Waheguru. 1. I can recite Your Naam and describe Your virtues only if You like (enable me to do so). Satguru is kind to me only if You approve that, and I enjoy all comforts only when You are kind, oh Waheguru. 2.
Only those deeds are pure (holy) which You approve; and only that living is high (those acts and thoughts are noble) which are as per Your Will. You own (You are) the treasures of all the virtues; You are the Lord, and I am only Your slave who can only pray to You, oh Waheguru. 3. My mind and body are purified in Your love, and I enjoy all the comforts in the company of the holy devotees. My only wish is that my mind remain imbued with Waheguru's love, as all wellbeing is incorporated in His Love, oh Nanak. 4.14.83.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਆਨ ਰਸਾ ਜੇਤੇ ਤੈ ਚਾਖੇ॥ ਨਿਮਖ ਨ ਤ੍ਰਿਸਨਾ ਤੇਰੀ ਲਾਥੇ॥ ਹਰਿ ਰਸ ਕਾ ਤੂੰ ਚਾਖਹਿ ਸਾਦੁ॥ ਚਾਖਤ ਹੋਇ ਰਹਹਿ ਬਿਸਮਾਦੁ॥ 1॥ ਅੰਮ੍ਰਿਤੁ ਰਸਨਾ ਪੀਉ ਪਿਆਰੀ॥ ਇਹ ਰਸ ਰਾਤੀ ਹੋਇ ਤ੍ਰਿਪਤਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਹੇ ਜਿਹਵੇ ਤੂੰ ਰਾਮ ਗੁਣ ਗਾਉ॥ ਨਿਮਖ ਨਿਮਖ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਉ॥ ਆਨ ਨ ਸੁਨੀਐ ਕਤਹੂੰ ਜਾਈਐ॥ ਸਾਧਸੰਗਤਿ ਵਡਭਾਗੀ ਪਾਈਐ॥ 2॥ ਆਠ ਪਹਰ ਜਿਹਵੇ ਆਰਾਧਿ॥ ਪਾਰਬ੍ਰਹਮ ਠਾਕੁਰ ਆਗਾਧਿ॥ ਈਹਾ ਊਹਾ ਸਦਾ ਸੁਹੇਲੀ॥ ਹਰਿ ਗੁਣ ਗਾਵਤ ਰਸਨ ਅਮੋਲੀ॥ 3॥ ਬਨਸਪਤਿ ਮਉਲੀ ਫਲ ਫੁਲ ਪੇਡੇ॥ ਇਹ ਰਸ ਰਾਤੀ ਬਹੁਰਿ ਨ ਛੋਡੇ॥ ਆਨ ਨ ਰਸ ਕਸ ਲਵੈ ਨ ਲਾਈ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਸਹਾਈ॥ 4॥15॥84॥

Gaurri Gooarayri Mehla 5: Aan rusa jaytay taiy chaakhay. Nimukh na trishna tayri laathay. Hur(i) rus ka tu chaakheh(i) saad(u). Chaakhut hoyay ruheh(i) bismaad(u). 1. Amrit(u) rusna peeyo piyaari. Eh rus raati hoyay triptaari. 1. Ruhaou. Hey jihvay tu Ram goon gaao. Nimukh nimukh Hur(i) Hur(i) Hur(i) dhiyaayo. Aan na sooniyaiy kut-hoon na jaayiyaiy. Sadhsungut(i) vudbhaageen paayiyaiy. 2. Aatth pehr jihvay araadh(i). Parbrahm Tthaakur aaghaadh(i). Eehaan oohaan suda soohayli. Hur(i) goon gaavut rusn amoli. 3. Bnusput(i) mauli ful phooll payday. Eh rus raati buhour(i) na chhoday. Aan na rus kus luvaiy na laayee. Kuhou Nanak Gur bhuyay haiyn suhaayee. 4.15.84.

Word Meaning: Aan = other. Rusa = rus = tasty (enjoyable) things. Chaakhay = tasted; enjoyed. Nimukh = moment. Tishna = desires. Laathay = removed. Saad(u) = taste. Bismaad(u) = amazement; mesmerization. 1. Rusna = tongue. Triptaari = contentment. Pause. Jihvay = tongue. Kut-houn = wherever. 2.
Aatth Pehr = twenty-four hours. Araadh(i) = worship. Tthaakur = Lord. Aagaadh(i) = unfathomable. Eehaan = here (this life). Oohaan = there (next world). Amoli = priceless. 3. Bnusput(i) = vegetation. Mauli = bloomed. Payday = on the trees. Raati = imbued. Luaiy = compare; come even close. Suhaayee = supportive. 4.

MEANING: No matter how many different tastes you have enjoyed, your thirst (desire) for

such tastes is not quenched even for a moment, oh my tongue! But if you taste Waheguru's Naam (recite it), you will be mesmerized as soon as you taste it. 1.
Taste the Amrit of Waheguru's Naam, and you will be completely contented by its sweetness, oh my dear tongue. Pause. Sing praise of the virtues of Waheguru, and recite His Naam every moment, oh my tongue. One should not listen to other (filthy) songs (than Waheguru's Naam) and must not visit any place (where Maya may captivate one) other than the holy congregation, which, however, can be accessed only with great luck. 2.
Waheguru is the unfathomable Lord, (to connect with Him) recite His Naam all the twenty-four hours, oh my tongue. The tongue which sings the virtues of Waheguru becomes priceless and is blissful in both the worlds – the present and the next. 3.
There is no doubt that there is tremendous beauty in nature – the trees bloom, and bear flowers and fruits, which attract us; but a person who is imbued in the essence of Waheguru's Naam never quits reciting His Naam to enjoy other things. When the Guru becomes kind to someone, he feels that no other taste or source of enjoyment can rival the taste of Waheguru's Naam, oh Nanak. 4.15.84.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਸਾਜੀ ਬਾਰਿ॥
(ਅੰਗ 181)॥ ਇਸ ਹੀ ਮਧੇ ਬਸਤੁ ਅਪਾਰ॥ ਇਸ ਹੀ ਭੀਤਰਿ ਸੁਨੀਅਤ ਸਾਹੁ॥ ਕਵਨੁ ਬਾਪਾਰੀ ਜਾ ਕਾ ਊਹਾ ਵਿਸਾਹੁ॥ 1॥ ਨਾਮ ਰਤਨ ਕੋ ਕੋ ਬਿਉਹਾਰੀ ॥ ਅੰਮ੍ਰਿਤ ਭੋਜਨੁ ਕਰੇ ਆਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਤਨੁ ਅਰਪੀ ਸੇਵ ਕਰੀਜੈ॥ ਕਵਨ ਸੁ ਜੁਗਤਿ ਜਿਤੁ ਕਰਿ ਭੀਜੈ॥ ਪਾਇ ਲਗਉ ਤਜਿ ਮੇਰਾ ਤੇਰੈ॥ ਕਵਨੁ ਸੁ ਜਨੁ ਜੋ ਸਉਦਾ ਜੋਰੈ॥ 2॥ ਮਹਲੁ ਸਾਹ ਕਾ ਕਿਨਿ ਬਿਧਿ ਪਾਵੈ॥ ਕਵਨੁ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭੀਤਰਿ ਬੁਲਾਵੈ॥ ਤੂੰ ਵਡ ਸਾਹੁ ਜਾ ਕੇ ਕੋਟਿ ਵਣਜਾਰੇ॥ ਕਵਨੁ ਸੁ ਦਾਤਾ ਲੇ ਸੰਚਾਰੇ॥ 3॥ ਖੋਜਤ ਖੋਜਤ ਨਿਜ ਘਰੁ ਪਾਇਆ॥ ਅਮੋਲ ਰਤਨੁ ਸਾਚੁ ਦਿਖਲਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਜਬ ਮੇਲੇ ਸਾਹਿ। ਕਹੁ ਨਾਨਕ ਗੁਰ ਕੈ ਵੇਸਾਹਿ॥ 4॥16॥85॥

Gaurri Gooarayri Mehla 5: Mun(u) mundar(u) tun(u) saaji baar(i).
(PAGE 181): Iss hee mudhay bust(u) Apaar. Iss hee bheetar(i) sooniut Shah(u). Kuvun(u) bapaari ja ka oohaan visaah(u). 1. Naam ruttan ko, ko biyohaari. Amrit bhojun(u) kuray aahaari. 1. Ruhaou. Mun(u) tun(u) urpeen sayv kreejaiy. Kuvun su joogut(i) jit(u) kur(i) bheejaiy. Paayay lugoun tuj(i) mayra tayraiy. Kuvun(u) su jun(u) jo sauda joraiy. 2. Mehal(u) Shah ka kin(i) bidh(i) paavaiy. Kuvun su bidh(i) jit(u) bheetur(i) boolaavaiy. Tu vud Shah(u) ja kay koat(i) vunjaaray. Kuvun su daataan lay sunchaaray. 3. Khojut khojut nij ghur(u) paaya. Amoal ruttan(u) Saach(u) dikhlaaya. Kur(i) kirpa jub maylay Shah(i). Kuhou Nanak Gur kaiy vaysah(i). 4.16.85.
Word Meaning: Mundar(u) = palace. Saaji = created flawlessly. Baar(i) = fence. Mudhay = in. Bust(u) = dwells. Apaar = with no ends (Waheguru). Bheetar(i) = inside. Shah(u) = source of everything; provider (Waheguru). Bapaari = trader; dealer (in His Naam). Oohaan = there. Visaah(u) = trust. 1. Ruttan = precious like a ruby. Biyohaari = dealer. Bhojun = meal. Aahaari = one who eats. Pause. Urpeen = I offer. Joogut(i) = means; technique. Jit(u) = by which. Bheejaiy = melts; falls in love. Tuj(i) = by giving up. Mayra Tayraiy = discrimination. Sauda = merchandise (Waheguru's Naam wealth). Joraiy = accumulates. 2. Shah = king (Waheguru). Bidh(i) = means. Bheetur(i) = inside. Boolaavaiy = calls in. Vud = big; great. Koat(i) = millions. Vunjaaray = traders. Daataa = donor; philanthropist. Sunchaaray = delivers. 3. Khojut Khojut = by searching hard. Nij Ghur(u) = own residence (heart). Amol Ruttan = priceless stone (Waheguru's Naam). Dikhlaaya = showed. 4.
MEANING: The human mind (soul) is like a temple with the body as a fence around it to protect it. The limitless Waheguru dwells in there; the source of everything, Waheguru, is said to be present there. What kind of dealer can earn trust there? 1.

Some rare individuals deal in the Naam, which is highly valuable like a precious stone, and use the Naam-Amrit as their mental food. (This is the kind of dealer who earns the trust of Waheguru). **Pause.** By what means can the stonelike hardness of an individual's mind melt (develop love for Waheguru)? Who is the individual who accumulates the wealth of Waheguru's Naam? I will offer my mind and body to serve him and will drop at the feet of such a great individual without any hesitation (with total disregard for my ego and his identity) if he can connect me with Waheguru. 2. By what means can one reach the Palace of Waheguru? What can one do to be called inside by Him? Waheguru is the source of everything, and countless people trade for His spiritual gifts. Is there a philanthropist among them who can take me and deliver at Waheguru's door (connect me with Him)? 3. The kind Waheguru connected me with His trustworthy Guru, who made me search my own mind, and after a hard search, I found Waheguru there. The Guru showed me the priceless, eternal Waheguru in my own heart, oh Nanak. 4.16.85.

ਗਉੜੀ ਮਹਲਾ 5 ਗੁਆਰੇਰੀ॥ ਰੈਣਿ ਦਿਨਸੁ ਰਹੈ ਇਕ ਰੰਗਾ। ਪ੍ਰਭ ਕਉ ਜਾਣੈ ਸਦ ਹੀ ਸੰਗਾ॥ ਠਾਕੁਰ ਨਾਮੁ ਕੀਓ ਉਨਿ ਵਰਤਨਿ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਹਰਿ ਕੈ ਦਰਸਨਿ॥ 1॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਨ ਤਨ ਹਰੇ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨੀ ਪਰੇ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਕਮਲ ਆਤਮ ਆਧਾਰ॥ ਏਕੁ ਨਿਹਾਰਹਿ ਆਗਿਆਕਾਰ॥ ਏਕੋ ਬਨਜੁ ਏਕੋ ਬਿਉਹਾਰੀ॥ ਅਵਰੁ ਨ ਜਾਨਹਿ ਬਿਨੁ ਨਿਰੰਕਾਰੀ॥ 2॥ ਹਰਖ ਸੋਗ ਦੁਹਹੂੰ ਤੇ ਮੁਕਤੇ॥ ਸਦਾ ਅਲਿਪਤੁ ਜੋਗ ਅਰੁ ਜੁਗਤੇ॥ ਦੀਸਹਿ ਸਭ ਮਹਿ ਸਭ ਤੇ ਰਹਤੇ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਓਇ ਧਿਆਨੁ ਧਰਤੇ॥ 3॥ ਸੰਤਨ ਕੀ ਮਹਿਮਾ ਕਵਨ ਵਖਾਨਉ॥ ਅਗਾਧਿ ਬੋਧਿ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਜਾਨਉ॥ ਪਾਰਬ੍ਰਹਮ ਮੋਹਿ ਕਿਰਪਾ ਕੀਜੈ॥ ਧੂਰਿ ਸੰਤਨ ਕੀ ਨਾਨਕ ਦੀਜੈ॥ 4॥17॥86॥

Gaurri Mehla 5 Gooarayri: Raiyn(i) dinus(u) ruhaiy ikk runga. Prubh kuou jaanaiy sud hee sunga. Tthaakur Naam(u) keeyo oon vertun(i). Tript(i) aghaavun(u) Hur(i) kaiy dershun(i). 1. Hur(i) sung(i) raatay mun tun huray. Gur Pooray kee sherni puray. 1. Ruhaou. Churn kumul aatum aadhaar. Aik nihaareh(i) aagyakaar. Aiko bunuj(u) aiko biyohaari. Uver(u) na jaaneh(i) bin(u) Nirunkaari. 2. Hurkh soag doohoun tay mooktay. Suda uliput(u) joag ur(u) joogtay. Deeseh(i) subh meh(i), subh meh(i) rehtay. Parbrahm ka oye dhiyaan(u) dhertay. 3. Suntun kee mehma kuvun vukhaanou. Agaadh(i) boadh(i) kichh(u) mit(i) nuhee jaanoun. Parbrahm mohay kirpa keejaiy. Dhoor(i) Suntun kee Nanak deejaiy. 4.17.86.

Word Meaning: Ikk Runga = in the love of Waheguru alone. Sunga = with. Vertun(i) = dealings; regular routine. Tript(i) = Aghaavun(u) = contentment. 1.
Raatay = imbued. Huray = healthy; blissful. Sherni = shelter. Pause.
Aatum Aadhaar = support of life; food for the soul. Nihaaray = see. Aik = one (Waheguru). Aagyakaar = obedient. Bunuj(u) =Biyohaa = trade; dealings. Uver(u) = any other. Bin(u) = without. Nirunkaari = formless (Waheguru). 2. Hurkh = happiness. Soag = grief. Mooktay = free from. Uliput = detached. Joag = connected. Joogtay = moral life style. Oye = those (devotees). Dhertay = keep in mind. 3. Mehma = greatness. Kuvun = which one. Vukhaanou = I describe. Aghaadh(i) = unfathomable. Boadh(i) = Wisdom. Mit(i) = measurements. 4.

MEANING: Taking the shelter of the Perfect Guru, those devotees who are imbued in Waheguru's Naam, are blissful by body and mind. **Pause.**
(Because of their love for Waheguru), Such devotees enjoy the same (peaceful) state of mind day and night, and think Waheguru to be with them all the time. Waheguru's Naam is their normal way of dealing, and they feel fully content to "see" Waheguru. 1.
Waheguru's lotus-like feet (His Naam) is the food for their soul. They "see" only Waheguru everywhere, and are obedient to Him (accept His Will gladly). They do not recognize any other power than Waheguru, and they deal only in one thing - Waheguru's Naam - which is their only business. 2. They are free from (are above) both happiness and grief.

They are detached from the world, are connected with Waheguru, and have a high moral lifestyle. They can be seen among everybody (lead normal life), yet they are detached from everything and keep Waheguru in mind. 3.
How can I praise the holy devotees? Their greatness is immeasurable and beyond my ability. Please, be kind and give me, Nanak, the dust of the feet of the holy devotees (opportunity to serve them), oh Waheguru. 4.17.86

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਤੂੰ ਮੇਰਾ ਸਖਾ ਤੂ ਹੀ ਮੇਰਾ ਮੀਤੁ॥ ਤੂੰ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਤੁਮ ਸੰਗਿ ਹੀਤੁ॥ ਤੂ ਮੇਰੀ ਪਤਿ ਤੂੰ ਹੈ ਮੇਰਾ ਗਹਣਾ॥ ਤੁਝ ਬਿਨੁ ਨਿਮਖੁ ਨ ਜਾਈ ਰਹਣਾ॥1॥ ਤੂੰ ਮੇਰੇ ਲਾਲਨ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਨ॥ ਤੂੰ ਮੇਰੇ ਸਾਹਿਬੁ ਤੂ ਮੇਰੇ ਖਾਨ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਤੁਮ ਰਾਖਹੁ ਤਿਵ ਹੀ ਰਹਨਾ॥ ਜੋ ਤੁਮ ਕਹਹੁ ਸੋਈ ਮੋਹਿ ਕਰਨਾ॥ ਜਹ ਪੇਖਹੁ ਤਹਾ ਤੁਮ ਬਸਨਾ ॥ਨਿਰਭਉ ਨਾਮੁ ਜਪਉ ਤੇਰਾ ਰਸਨਾ॥ 2॥ ਤੂੰ ਮੇਰੀ ਨਵ ਨਿਧਿ ਤੂ ਭੰਡਾਰੁ॥ ਰੰਗ ਰਸਾ ਤੂ ਮਨਹਿ ਅਧਾਰੁ॥ ਤੂੰ ਮੇਰੀ ਸੋਭਾ ਤੁਮ ਸੰਗਿ ਰਚੀਆ॥ ਤੂੰ ਮੇਰੀ ਓਟ ਤੂ ਹੈ ਮੇਰਾ ਤਕੀਆ॥ 3॥ ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਹੀ ਧਿਆਇਆ॥ ਮਰਮੁ ਤੁਮਾਰਾ ਗੁਰ ਤੇ ਪਾਇਆ॥ ਸਤਿਗੁਰ ਤੇ ਦ੍ਰਿੜਿਆ ਇਕੁ ਏਕੈ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਹਰਿ ਟੇਕੈ॥ 4॥8॥87॥
Gaurri Gooarayri Mehla 5: Tu mayra sukha Tu hee mayra meet(u). Tu mayra Preetum(u), Toom sung(i) heet(u). Tu mayri put(i), Tu haiyn mayra gehna. Toojh bin(u) nimukh(u) na jaayee rehna. 1. Tu mayray laalun, Tu mayray praan. Tu mayray Sahib(u). Tu mayray khan. 1. Ruhaou. Jiyoun Toom raakhou tiv hee rehna. Jo Toom kuhou soyee moh(i) kerna. Jeh paykhoun tuhaan Toom busna. Nirbhuou Naam(u) jupoun Tayra rusna. 2. Tu mayri nuv nidh(i), Tu bhundaar(u). Rung rusa Tu muneh(i) adhaar(u). Tu mayri sobha, Toom sung(i) rucheeya. Tu mayri oat, Tu haiy mayra tukiya. 3. Mun tun untar(i) Tuhee dhiyaaya. Murm(u) Toomhaara Gur tay paaya. Satguru tay drirriya Ikk(u) Aikaiy. Nanak daas Hur(i) Hur(i) Hur(i) taykaiy. 4.18.87.
Word Meaning: Sukha = Meet(u) = friend. Heet(u) = Hayt(u) = love. Put(i) = dignity. Gehna = ornaments; adornment. Nimukh = moment. 1. Laalun = darling. Praan = life. Khan = wealthy (provider). Pause. Jeh = wherever. Paykhoun = I see. Nirbhuou = fearless. Rusna = tongue. 2. Nuv Nidh(i) = the nine mythical treasures. Rung Rusa = enjoyments of different kinds. Muneh(i) Adhaar(u) = support of mind. Sobha = fame; praise. Rucheeya = fully absorbed in You. Oat = shelter. Tukiya = support. 3. Dhiyaaya = recited (Your Naam). Murm = secret; knowledge. Drirriya = reinforced. Ikk(u) Aikaiy = one and only one (Waheguru). Taykaiy = support. 4.
MEANING: You are my friend, my pal, and my darling; I love You, oh my Waheguru. You are my dignity and my adornment (beautification of soul); I cannot live without You even for a moment. 1. You are my dearest, and (the source of) my life. You are my Lord and my wealthy provider. Pause. I will gladly live the way You want me to, and will do exactly what You command me to do. You are present wherever I look, and wherever I remember (recite) Your Naam, all my fears are destroyed. 2.
You are all the nine treasures of the earth for me; You are the enjoyment of all kinds for me, and You are the support of my mind. I am fully absorbed in You, and You are the source of my pride. You are my shelter and my support, oh Waheguru. 3.
You are the only one I worship by my body and my mind. The Guru imparted knowledge about You in me, and He reinforced Yours, and Yours faith alone, in me. I, Nanak, am Your slave, and You are my only support, oh Waheguru. 4.18.87.

(ਅੰਗ 182)॥ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਬਿਆਪਤ ਹਰਖ ਸੋਗ ਬਿਸਥਾਰ॥ ਬਿਆਪਤ ਸੁਰਗ ਨਰਕ ਅਵਤਾਰ॥ ਬਿਆਪਤ ਧਨ ਨਿਰਧਨ ਪੇਖਿ ਸੋਭਾ॥ ਮੂਲੁ ਬਿਆਧੀ ਬਿਆਪਸਿ ਲੋਭਾ॥ 1॥ ਮਾਇਆ ਬਿਆਪਤ ਬਹੁ ਪਰਕਾਰੀ॥ ਸੰਤ ਜੀਵਹਿ ਪ੍ਰਭ ਓਟ ਤੁਮਾਰੀ॥ 1॥ਰਹਾਉ॥ ਬਿਆਪਤ ਅਹੰਬੁਧਿ ਕਾ

ਮਾਤਾ॥ ਬਿਆਪਤ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੰਗਿ ਰਾਤਾ॥ਬਿਆਪਤ ਹਸਤਿ ਘੋੜੇ ਅਰੁ ਬਸਤਾ॥ ਬਿਆਪਤ ਰੂਪ ਜੋਬਨ ਮਦ ਮਸਤਾ॥ 2॥ ਬਿਆਪਤ ਭੂਮਿ ਰੰਕ ਅਰੁ ਰੰਗਾ॥ ਬਿਆਪਤ ਗੀਤ ਨਾਦ ਸੁਨਿ ਸੰਗਾ॥ ਬਿਆਪਤ ਸੇਜ ਮਹਲ ਸੀਗਾਰ॥ ਪੰਚ ਦੂਤ ਬਿਆਪਤ ਅੰਧਿਆਰ॥ 3॥ ਬਿਆਪਤ ਕਰਮ ਕਰੈ ਹਉ ਫਾਸਾ॥ ਬਿਆਪਤ ਗਿਰਸਤ ਬਿਆਪਤ ਉਦਾਸਾ॥ ਆਚਾਰ ਬਿਉਹਾਰ ਬਿਆਪਤ ਇਹ ਜਾਤਿ॥ ਸਭ ਕਿਛੁ ਬਿਆਪਤ ਬਿਨੁ ਹਰਿ ਰੰਗ ਰਾਤ॥ 4॥ ਸੰਤਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਹਰਿ ਰਾਇ॥ ਤਾ ਕਉ ਕਹਾ ਬਿਆਪੈ ਮਾਇ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਧੂਰਿ ਸੰਤ ਪਾਈ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਮਾਈ॥ 5॥19॥88॥

(PAGE 182): **Gaurri Gooarayri Mehla 5:** Biyaaput hurkh soag bisthaar. Biyaaput soorg nerk avtaar. Biyaaput dhun nirdhun paykh(i) sobha. Mool(u) biyaadhi biyaapus lobha. 1. Maya biyaaput buhou perkaari. Sunt jeeveh(i) Prubh oat Toomhaari. 1. Ruhaou. Biyaaput uhunboodh(i) ka maata. Biyaaput poottar kluttar sung(i) raata. Biyaaput hust(i) ghorray ur(u) busta. Biyaaput roop joabun mud musta. 2. Biyaaput bhoom(i) runk ur(u) runga. Biyaaput geet naad soon(i) sunga. Biyaaput sayj mehl seegaar. Punch doot biyaaput undhiyaar. 3. Biyaaput kerm kuraiy huoun phaasa. Biyaaput grist,biyaaput oodassa. Aachaar biyohaar biyaaput eh jaat(i). Subh kichh(u) biyaaput bin(u) Hur(i) rung(i) raat. 4. Suntun kay bundhun kaatay Hur(i) Raayay. Ta kuou kuhaan biyaapaiy Maayay. Kuhou Nanak jin(i) dhoorr(i) Sunt paayee. Ta kaiy nicket(i) na aavaiy Maayee. 5.19.88.

Word Meaning: Biyaaput = exerts influence. Hurkh = happiness. Soag = grief. Bisthaar = expansion; development. Avatar = birth. Paykh(i) = on seeing. Sobha = praise. Mool Biyaadhi = root of all ills (evils). 1. Buhou Perkaari = in many different ways. Jeeveh(i) = live. Oat = support. Pause. Uhunboodh(i) = thoughts of ego. Maata = intoxicated. Raata = too much attached. Hust(I) = elephants. Busta = clothes. Roop = beauty. Jobun = youth. Mud Musta = unmindful under intoxication. 2.
Bhoom(i) = landlord. Runk = pauper. Runga = wealthy. Geet = songs. Naad = music. Sunga = among friends. Seegaar = beautification. Punch Doot = the five demons. Undhiyaar = creating darkness (blinding rational thinking). 3.
Kerm = religious rituals. Houn Phaasa = trapped in ego. Grist = family man. Oodassa = detached from the world. Aschaar Biyohaar = life style. 4.
Bundhun = bonds. Raayay = King. Kuhaan = where? How? Sunt Dhoorr(i) = dust of the feet of the Guru. Nicket = near. Maayee = Maya. 5.

MEANING: Maya exerts its influence on human beings in a variety of ways. The holy devotees lead their life with Your support, oh Waheguru. **Pause.**
Maya exerts its influence during happiness, grief, and during expansion (increase in wealth, business, family, etc.). Because of its influence, people go to hell, heaven, or take rebirths. It influences the rich, the poor, and individuals who earn fame (by boosting their egos or by oppressing others). Its attraction makes people greedy, and greed is the root of all ills (evils). 1. It influences the people so that they get intoxicated in their ego, and causes people to get too attached to their sons and wives. It influences people to love their elephants, horses, and clothes, and to feel intoxicated by the intoxication of beauty and youth. 2. Maya influences the landlords, the pauper, and the wealthy, and it makes people enjoy (Maya-related) songs and music with their friends. It influences by causing attraction to comfortable beds, mansions, and decoration, while the five demons (lust, rage, greed, attachment, and conceit) blind their rational thinking. 3. It influences people to do deeds that trap them in ego and selfishness. It influences the family man, and those who think they are detached from the world (such a false show of detachment leads to haumein). It influences people's dealings based on their caste or social status. (In a nutshell), It influences everyone except those imbued with Waheguru's love. 4.
The bonds of Maya are cut by Waheguru for His devotees; so how can Maya influence them?

Maya cannot even come close to those who are able to get the dust of the feet of the holy devotees (serve them), oh Nanak. 5.19.88.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਨੈਨਹੁ ਨੀਦ ਪਰ ਦ੍ਰਿਸਟਿ ਵਿਕਾਰ॥ ਸ੍ਰਵਣ ਸੋਏ ਸੁਣਿ ਨਿੰਦ ਵੀਚਾਰ॥ ਰਸਨਾ ਸੋਈ ਲੋਭਿ ਮੀਠੈ ਸਾਦਿ॥ ਮਨੁ ਸੋਇਆ ਮਾਇਆ ਬਿਸਮਾਦਿ॥ 1॥ ਇਸੁ ਗ੍ਰਿਹ ਮਹਿ ਕੋਈ ਜਾਗਤੁ ਰਹੈ॥ ਸਾਬਤੁ ਵਸਤੁ ਓਹੁ ਅਪਨੀ ਲਹੈ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਸਹੇਲੀ ਅਪਨੈ ਰਸ ਮਾਤੀ॥ ਗ੍ਰਿਹ ਅਪੁਨੇ ਕੀ ਖਬਰਿ ਨ ਜਾਤੀ॥ ਮੁਸਨਹਾਰ ਪੰਚ ਬਟਵਾਰੇ॥ ਸੂਨੇ ਨਗਰਿ ਪਰੇ ਠਗਹਾਰੇ॥ 2॥ ਉਨ ਤੇ ਰਾਖੈ ਬਾਪੁ ਨ ਮਾਈ॥ ਉਨ ਤੇ ਰਾਖੈ ਮੀਤੁ ਨ ਭਾਈ॥ ਦਰਬਿ ਸਿਆਣਪ ਨਾ ਓਇ ਰਹਤੇ॥ ਸਾਧਸੰਗਿ ਓਇ ਦੁਸਟ ਵਸਿ ਹੋਤੇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਰਿੰਗਪਾਣਿ॥ ਸੰਤਨ ਧੂਰਿ ਸਰਬ ਨਿਧਾਨ॥ ਸਾਬਤੁ ਪੂੰਜੀ ਸਤਿਗੁਰ ਸੰਗਿ॥ ਨਾਨਕੁ ਜਾਗੈ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ॥ 4॥ ਸੋ ਜਾਗੈ ਜਿਸੁ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ॥ ਇਹ ਪੂੰਜੀ ਸਾਬਤੁ ਧਨੁ ਮਾਲੁ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 20॥89॥

Gaurri Gooarayri Mehla 5: Naiynhou neend, pur drisht(i) vikaar. Servun soyay soon(i) nind veechaar. Rusna soyee lobh(i) meetthaiy saad. Mun soya Maya bismaad(i). 1. Iss(u) greh(i) meh(i) koyee jaagut(u) ruhayaiy. Saabut(u) vust(u) ohu apni luhaiy. 1. Ruhaou. Sugul suhayli apnaiy rus maati. Greh(i) apunay kee khubur(i) na jaati. Moosunhaar punch butvaaray. Soonay nugar(i) puray tthug-haaray. 2. Oon tay raakhaiy baap(u) na maayee. Oon tay raakhaiy meet(u) na bhaayee. Derb(i) siyaanup na oye rehtay. Sadhsung(i) dooshut vus(i) hoatay. 3. Ker(i) kirpa moh(i) saaringpaan. Suntun dhoor(i) serb nidhaan. Saabut poonji Satguru sung(i). Nanak jaagaiy Parbrahm kaiy rung(i). 4. So jaagaiy jis(s) Prubh(u) kirpal(u). Eh poonji saabut dhun(u) maal(u). Ruhaou Dooja. 20.89.

Word Meaning: Pur = others. Drisht(i) = sight. Vikaar = evil, immoral thoughts. Servun = ears. Nind = malicious criticism. Rusna = tongue. Bismaad(i) = captivated. 1. Greh(i) = house (heart; mind). Saabut = complete. Vust(u) = high morality; virtues. Luhaiy = acquires; protects. Pause. Suhayli = friend; senses. Rus = enjoyment. Maati = imbued. Moosunhaar = robbers. Punch Butvaaray = five robbers (demons). Soonay Nugar(i) = empty house; unguarded mind. Tthug-haaray = deceiving. 2. Oon Tay= from them (the demons). Derb(i) = money. Rehtay = prevented. Dooshut = evil. Vus(i) Hoatay = are controlled. 3. Saaringpaan = a name for Waheguru. Suntun Dhoor(i) = dust of the feet of the holy devotees (service to them). Serb Nidhaan = all treasures. Saabut Poonji = wealth of noble qualities. Jaagaiy = stays awake (alert). Rung(i) = in the love of. 4.

MEANING: If the mind is alert (against the attacks of Maya) in the human body, it protects its wealth of virtues (which lead to union with God). **Pause.**

But man's eyes are asleep (from morality) and cast an evil sight on others' wealth and women. His ears are asleep (from hearing Waheguru's Naam and other moral values), and he rather enjoys listening to malicious thoughts about others. The tongue is asleep (not watchful) in the greed of sweet tastes. The mind is asleep in enjoying the captivating Maya. 1.

All the friends (senses) are imbued in their respective tastes, and have no knowledge about their mind-house (that it is being robbed of virtues). The five demons are attacking the unguarded mind and robbing it of its virtues. 2.

None of the man's father, mother, friends, or brothers can protect his mind from the demons' attack. The demons cannot be prevented from attacking, even by one's wealth or wisdom (the wealthy and wise are as likely to be attacked by the demons as anyone else). The evil demons can be controlled only in the company of the holy devotees. 3.

Please, be kind to me, oh Waheguru, and connect me with Satguru so that I may preserve my wealth of noble qualities. For me, the dust of the feet of the holy devotees (serving them with full dedication) is all the treasures. I stay alert in the love of God, oh Nanak. 4.

Only that individual is alert (against the attacks of Maya) to whom Waheguru is kind; love for Waheguru is the eternal and perfect wealth. Second Pause. 20.89.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਵਸਿ ਖਾਨ ਸੁਲਤਾਨ॥ ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਜਹਾਨ॥ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਤਿਸ ਤੇ ਬਾਹਰਿ ਨਾਹੀ ਕੋਇ॥ 1॥ ਕਹੁ ਬੇਨੰਤੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਾਹਿ॥ ਕਾਜ ਤੁਮਾਰੇ ਦੇਇ ਨਿਬਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਤੇ ਊਚ ਜਾ ਕਾ ਦਰਬਾਰੁ॥ ਸਗਲ ਭਗਤ ਜਾ ਕਾ ਨਾਮੁ ਅਧਾਰੁ॥ ਸਰਬ ਬਿਆਪਤਿ ਪੂਰਨ ਧਨੀ॥ ਜਾ ਕੀ ਸੋਭਾ ਘਟਿ ਘਟਿ ਬਨੀ॥ 2॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਡੇਰਾ ਢਹੈ॥ ਜਿਸੁ ਸਿਮਰਤ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ॥ ਜਿਸੁ ਸਿਮਰਤ ਹੋਤ ਸੂਕੇ ਹਰੇ॥
(ਅੰਗ 183)॥ ਜਿਸੁ ਸਿਮਰਤ ਡੂਬਤ ਪਾਹਨ ਤਰੇ॥ 3॥ ਸੰਤ ਸਭਾ ਕਉ ਸਦਾ ਜੈਕਾਰੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਪ੍ਰਾਨ ਅਧਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਸੁਣੀ ਅਰਦਾਸਿ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋ ਕਉ ਨਾਮ ਨਿਵਾਸਿ॥ 4॥21॥90॥

Gaurri Gooarayri Mehla 5: Ja kaiy vus(i) khan sultan. Ja kaiy vus(i) haiy sugul juhaan. Ja ka keeya subh(u) kichh(u) hoyay. Tis tay baahur(i) naahi koyay. 1. Kuhou bayntee apunay Satgur paah(i). Kaaj toomhaaray dayay nibaah(i). 1. Ruhaou. Subh tay ooch ja ka Durbaar(u). Sugul bhugut ja ka Naam(u) adhaar(u). Serb biyaaput(i), poorun dhunee. Ja kee sobha ghut(i) ghut(i) bunee. 2. Jis(u) simrut dookh dayra dhuhaiy. Jis(u) simrut jum(u) kichhoo na kuhaiy. Jis(u) simrut hoat sookay huray.
(PAGE 183): Jis(u) simrut doobut paahun turay. 3. Sunt subha kuou suda jaikaar(u). Hur(i) Hur(i) Naam(u) jun praan adhaar(u). Kuhou Nanak mayri soonee ardass(i). Sunt persaad(i) mo kuou Naam nivaas(i). 4.21.90.

Word Meaning: Vus(i) = (in) control. Sugul = entire. Baahur(i) = outside. 1.
Paah(i) = to; before. Kaaj = tasks. Nibaah(i) = discharge responsibility. Pause.
Ooch = high. Derbaar = Court; justice. Adhaar(u) = support; food. Biyaaput(i) = is present. Poorun Dhunee = Perfect source of everything (Waheguru). 2.
Dookh Dayra = house of suffering. Dhuhaiy = is demolished. Sookay = dry; stone-like heart. Huray = green; come alive (soften). Doobut Paahun = sinking rocks. 3.
Sunt Subha = holy congregation. Jaikaar = wishing “long live”. Praan Adhaar(u) = support of life. Nivaas(i) = dwelling. 4.

MEANING: Waheguru controls all the wealthy, the kings, in fact, the entire world; and all activities are caused by Him (He controls everything), and there is nothing beyond Him (His control). 1. So, make your requests before your Satguru, who will discharge (fulfil) His responsibility, and enable you to complete all your tasks successfully. Pause.
Waheguru, whose Court is higher than any other (delivers full justice without any favouritism or discrimination), and whose Naam is the support of life of all the devotees, and whose praise is being sung by every heart, is the perfect source of everything and is present everywhere. 2. Remembering Waheguru demolishes the house of all suffering, and forces the Angel of death not to utter even a single word (of disrespect to the devotee). Remembering Waheguru brings life to the dry (stonelike) heart, and enables the sinking rocks (stonelike hearts) to float (swim across in the sea of Maya) (attain salvation). 3.
Waheguru’s Naam is the support of the life of this slave, Nanak, who wishes a long life for the congregation of the holy saints, where my request was heard, and by whose kindness, my soul has found dwelling in the Naam. (I always live in Naam). 4.21.90.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਦਰਸਨਿ ਅਗਨਿ ਨਿਵਾਰੀ॥ ਸਤਿਗੁਰ ਭੇਟਤ ਹਉਮੈ ਮਾਰੀ॥ ਸਤਿਗੁਰ ਸੰਗਿ ਨਾਹੀ ਮਨੁ ਡੋਲੈ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗੁਰਮੁਖਿ ਬੋਲੈ॥ 1॥ ਸਭੁ ਜਗੁ ਸਾਚਾ ਜਾ ਸਚ ਮਹਿ ਰਾਤੇ॥ ਸੀਤਲ ਸਾਤਿ ਗੁਰ ਤੇ ਪ੍ਰਭ ਜਾਤੇ॥ 1॥ਰਹਾਉ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪੈ ਹਰਿ ਨਾਉ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਦੁਖ ਮਿਟੇ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੰਧਨ ਤੇ ਛੁਟੇ॥ 2॥ ਸੰਤ ਕ੍ਰਿਪਾ

ਤੇ ਮਿਟੇ ਮੋਹ ਭਰਮ॥ ਸਾਧ ਰੇਣ ਮਜਨ ਸਭਿ ਧਰਮ॥ ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਵਿੰਦੁ॥ ਸਾਧਾ ਮਹਿ ਇਹ ਹਮਰੀ ਜਿੰਦੁ॥ 3॥ ਕਿਰਪਾ ਨਿਧਿ ਕਿਰਪਾਲ ਧਿਆਵਉ॥ ਸਾਧਸੰਗਿ ਤਾ ਬੈਠਣੁ ਪਾਵਉ॥ ਮੋਹਿ ਨਿਰਗੁਣ ਕਉ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ॥ ਸਾਧਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਲਇਆ॥ 4॥22॥91॥

Gaurri Gooarayri Mehla 5: Satgur dershun(i) ugun(i) nivaari. Satgur bhaytut haumein maari. Satgur sung(i) naahi mun(u) dolaiy. Amrit Baani Gurmukh(i) bolaiy.1. Subh(u) jug(u) saacha ja Sach meh(i) raatay. Seetul shaant(i) Gur tay Prubh jaatay. 1. Ruhaou. Sunt persaad(i) jupaiy Hur(i) Naoun. Sunt persaad(i) Hur(i) keertun gaaoun. Sunt persad(i) sugul dookh mitay. Sunt persad(i) bundhun tay chhootay. 2. Sunt kirpa tay mitay moh bherm. Sadh rayn mujun subh(i) dherm. Sadh kirpaal duyaal Govind(u). Sadhaan meh(i) eh humree jind(u). 3. Kirpa nidh(i) kirpaal dhiyaavoun. Sadhsung(i) ta baiytthun paavoun. Moh(i) nirgoon kuou Prubh(i) keeni duyya. Sadhsung(i) Nanak Naam(u) luyya. 4.22.91.

Word Meaning: Dershun(i) = glimpse; holy sight. Ugun(i) = fire (of desires). Nivaari = removed; put out. Bhaytut = on meeting with. Dolaiy = wavers. 1.
Sach Meh(i) Raatay = imbued in Waheguru's love. Seetul Saant(i) = cool and peaceful. Gur Tay = from the Guru. Jaatay = came to know. Pause. Sugul = all. Mitay = eradicated. Bundhun Tay Chhootay = all bonds are broken. 2. Bherm = misgivings. Sadh = Guru. Rayn Mujun = bathing in the dust of the feet. Dherm = moral obligations; religious rituals. 3. Nidh(i) = treasure. Ta = only then. Baiytthun Paaoun = achieve mental peace. Nirgoon = lacking all virtues. 4.

MEANING: The fire of my desires has been put out by a holy glimpse of Satguru, and my haumein (selfishness and ego) has been eradicated on meeting with Him. My mind has quit wavering, and I am reciting Waheguru's Naam in Guru's shelter. 1.
One "sees" Waheguru everywhere when he is imbued in His love. The calm and peaceful Waheguru is known (the devotee's mind is enlightened) through the Guru. Pause.
I recite Waheguru's Naam and sing His praise by the benevolence of the Guru. All the suffering vanishes, and one gets freedom from the bonds of Maya by the benevolence of the Guru. 2. The worldly attachments and all the misgivings disappear by the Guru's kindness. Bathing in the dust of the feet of the Guru (serving Him with full dedication) incorporates all the religious deeds (rituals). Waheguru becomes kind to you through the Guru's benevolence. The Guru is the support of my life. 3. I pray to the treasure of kindness, Waheguru, that I may be given the opportunity to sit in (be connected with) the holy congregation of the devotees. Even though I lack all the virtues, Waheguru has been very kind to me, and now I am reciting His Naam in the company of the Guru, oh Nanak. 4.22.91.

NOTE: Glimpse of the Guru does not mean seeing the Guru superficially with eyes. Glimpse implies mental enlightenment.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਸਾਧਸੰਗਿ ਜਪਿਓ ਭਗਵੰਤੁ॥ ਕੇਵਲ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤੁ॥ ਤਜਿ ਅਭਿਮਾਨ ਭਏ ਨਿਰਵੈਰ॥ ਆਠ ਪਹਰ ਪੂਜਹੁ ਗੁਰ ਪੈਰ॥ 1॥ ਅਬ ਮਤਿ ਬਿਨਸੀ ਦੁਸਟ ਬਿਗਾਨੀ॥ ਜਬ ਤੇ ਸੁਣਿਆ ਹਰਿ ਜਸੁ ਕਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਸਹਜ ਸੂਖ ਆਨੰਦ ਨਿਧਾਨ॥ ਰਾਖਨਹਾਰ ਰਖਿ ਲੇਇ ਨਿਦਾਨ॥ ਦੂਖ ਦਰਦ ਬਿਨਸੇ ਭੈ ਭਰਮ॥ ਆਵਣ ਜਾਣ ਰਖੇ ਕਰਿ ਕਰਮ॥ 2॥ ਪੇਖੈ ਬੋਲੈ ਸੁਣੈ ਸਭੁ ਆਪਿ॥ ਸਦਾ ਸੰਗਿ ਤਾ ਕਉ ਮਨ ਜਾਪਿ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਇਓ ਪਰਗਾਸੁ॥ ਪੂਰਿ ਰਹੇ ਏਕੈ ਗੁਣਤਾਸੁ॥ 3॥ ਕਹਤ ਪਵਿਤ੍ਰ ਸੁਣਤ ਪੁਨੀਤ॥ ਗੁਣ ਗੋਵਿੰਦੁ ਗਾਵਹਿ ਨਿਤ ਨੀਤ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ॥ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਪੂਰਨ ਘਾਲ॥ 4॥23॥92॥

Gaurri Gooarayri Mehla 5: Sadh sung(i) jupiyo Bhugvunt(u). kayvul Naam(u) deeyo Gur(i) munt(u). Tuj(i) abhimaan bhuyay nirvaiyr. Aatth pehr pooj-hou Gur paiyr. 1. Ub mut(i) binsee dooshut bigaani. Jub tay sooniya Hur(i) jus(u) kaani. 1. Ruhaou. Sehj sookh aanund

nidhaan. Raakhunhaar rukh(i) layay nidaan. Dookh durd binsay bhaiy bherm. Aavun jaan rukhay ker(i) kerm. 2. Paykhaiy boalaiy soonaiy subh(u) aap(i). Suda sung(i) ta kuou mun jaap(i). Sunt persaad(i) bhuyyo pergaas(u). Poor(i) ruhay aikaiy Goontaas(u). 3. Kehut puvittar soonut pooneet. Goon Govind(u) gaaveh(i) nit neet. Kuhou Nanak ja kuou hohou kirpaal. Tis(u) jun kee subh poorun ghaal. 4.23.92.

Word Meaning: Bhugvunt(u) = Waheguru. Kayvul = only. Munt(u) = mantra. Tuj(i) = giving up. Abhiman = ego. Nirvaiyr = having no enmity. Aatth Pehr = twenty-four hours. 1. Binsee = vanished. Dooshut = evil. Bigaani = which is not yours. Pause.
Sehj = mental peace. Aanund = blissfulness. Nidhaan = treasure. Raakhunhaar = protector. Nidaan = at the end. Bhaiy = fears. Bherm = misgivings. Aavun Jaan = rebirth. Kerm = kindness. 2. Paikhaiy = sees. Aap(i) = God Himself. Jaap(i) = recite Naam. Bhuyyo = happened; occurred. Pergaas(u) = enlightenment. Poor(i) Ruhay = filling all space. Goontaas = treasure of all virtues (God). 3. Puvittar = Pooneet = holy; pious. Nit Neet = everyday; always. Kirpaal = kind. Ghaal = hard labour. 4.

MEANING: Ever since I have heard Waheguru's praise with my own ears, my evil thinking (with which I praised others, not Waheguru) has been eradicated. **Pause.**
The Guru advised me that only Waheguru's Naam is the real Mantra (to please Him). So, now I am reciting Waheguru's Naam in the company of the Guru, and worshipping the Guru's feet (singing His praise) all twenty-four hours. My entire ego is gone, and I have become completely free of all enmity (and discrimination). 1.
Now I enjoy the comfort of mental peace (my mind does not wander), which is a treasure of bliss. The saviour, Waheguru, protects you at the end, and all my suffering, pains, fears, and misgivings have vanished. Waheguru kindly saves you from the cycle of rebirths. 2.
Being present in every heart, it is Waheguru Himself who sees, talks, and listens. He is always with you, so recite His Naam, oh my mind. My mind has been enlightened by the benevolence of the Guru, and now I see that the source of all the virtues, Waheguru, is filling the whole space. 3. Those who sing Waheguru's praise, and those who listen to His praise (with full faith and concentration), are holy (pious), and they sing His praise all the time. The individual, to whom Waheguru is kind, has his hard labour (service) recognized (rewarded) by Him, oh Nanak. 4.23.92.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਬੰਧਨ ਤੋੜਿ ਬੋਲਾਵੈ ਰਾਮੁ॥ ਮਨ ਮਹਿ ਲਾਗੈ ਸਾਚੁ ਧਿਆਨੁ॥ ਮਿਟਹਿ ਕਲੇਸ ਸੁਖੀ ਹੋਇ ਰਹੀਐ॥ ਐਸਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਕਹੀਐ॥ 1॥ ਸੋ ਸੁਖਦਾਤਾ ਜਿ ਨਾਮੁ ਜਪਾਵੈ॥ ਕਰਿ ਕਿਰਪਾ ਤਿਸੁ ਸੰਗਿ ਮਿਲਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਹੋਇ ਦਇਆਲੁ ਤਿਸੁ ਆਪਿ ਮਿਲਾਵੈ॥ ਸਰਬ ਨਿਧਾਨ ਗੁਰੂ ਤੇ ਪਾਵੈ॥ ਆਪੁ ਤਿਆਗਿ ਮਿਟੈ ਆਵਣ ਜਾਣਾ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਣਾ॥ 2॥ ਜਨ ਊਪਰਿ ਪ੍ਰਭ ਭਏ ਦਇਆਲ॥
(ਅੰਗ 184)॥ ਜਨ ਕੀ ਟੇਕ ਏਕ ਗੋਪਾਲ॥ ਏਕਾ ਲਿਵ ਏਕੋ ਮਨਿ ਭਾਉ॥ ਸਰਬ ਨਿਧਾਨ ਜਨ ਕੈ ਹਰਿ ਨਾਉ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਨਿਰਮਲ ਕਰਣੀ ਸਾਚੀ ਰੀਤਿ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਟਿਆ ਅੰਧਿਆਰਾ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ॥ 4॥24॥93॥

Gaurri Gooarayri Mehla 5: Bundhun toarr(i) bolaavaiy Ram(u). Mun meh(i) laagaiy Saach(u) dhiyaan(u). Miteh(I) klaysh sookhi hoyay ruhiyaiy. Aiysa daata Satgur(u) kuhiyaiy. 1. So sookhdaata j(i) Naam(u) jupaavaiy. Kur(i) kirpa Tis(u) sung(i) milaavaiy. 1. Ruhaou. Jis(u) hoyay duyaal(u) tis(u) Aap(i) milaavaiy. Serb nidhaan Guru tay paavaiy. Aap(u) tiyaag(i) mitaiy aavun jaana. Sadh kaiy sung(i) Parbrahm(u) puchhaana. 2. Jun oopur(i) Prubh bhuyay duyaal.

(PAGE 184): Jun kee tayk aik Gopal. Aika liv aiko mun(i) bhaao. Serb nidhaan jun kaiy Hur(i) Naaoun. 3. Parbrahm siyoun laagi preet(i). Nirmul kerni saachi reet(i). Gur(i) Pooraiy maytiya undhiyaara. Nanak ka Prubh(u) appur apaara. 4.24.93.

Word Meaning: Bundhun = bonds. Saach(u) = Waheguru. Klaysh = problems; disputes. Daata = donor; benevolent. 1. Sookhdaata = source of bliss. J(i) = who. Tis(u) = God. Sung(i) = with. Pause. Duyaal(u) = kind. Nidhaan = treasures. Aap(u) = selfishness. Tiyaag(i) = by giving up; getting rid of. Mitaiy = erasel; end. Aavun Jaana = rebirth. 2. Jun = devotee. Bhuyay = became. Tayk = support. Liv = full concentration. Bhaao = affection. 3. Siyoun = with. Kerni = deeds. Reet(i) = custom (routine dealings in life). Maytiya = removed. Undhiyaara = darkness. Appur Apaara = infinite. 4.

MEANING: The (saint, Satguru), who makes you recite Waheguru's Naam, and kindly connects you with Waheguru, is the real source of bliss. **Pause.**

The real Satguru is such a benevolent saint who breaks all your bonds with Maya, and makes you recite Waheguru's Naam so that your mind is focused on Him. As a result, all your problems and mental conflicts are eradicated. 1. Waheguru Himself connects the individual whom He is kind to, with Satguru from whom he can acquire all the treasures. Such an individual recognizes (gets connected with) Waheguru in the shelter of Satguru, and by getting rid of his selfishness, he puts an end to his future rebirths. 2.

Waheguru becomes kind to His devotees who depend solely on Him for support. The devotees love Waheguru only, and they focus their minds fully on Him. For the devotee, Waheguru's Naam is all the treasures. 3. When a devotee develops affection for Waheguru, all his deeds become pious, and his daily dealings are based on truth (honesty). The Perfect Guru eliminates the darkness of the mind, and the devotee finds the infinite Waheguru present everywhere, oh Nanak. 4.24.93

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਰੈ ਜਨੁ ਸੋਇ॥ ਜਾ ਕੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ ਦੂਖੁ ਰੋਗੁ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਜਾਪੈ॥ 1॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਧਿਆਈਐ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਇਹ ਮਤਿ ਪਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਕਰਣ ਕਰਾਵਨਹਾਰ ਦਇਆਲ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ॥ ਅਗਮ ਅਗੋਚਰ ਸਦਾ ਬੇਅੰਤਾ॥ ਸਿਮਰਿ ਮਨਾ ਪੂਰੇ ਗੁਰ ਮੰਤਾ॥ 2॥ ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਨਿਧਾਨੁ॥ ਪ੍ਰਭ ਕੀ ਪੂਜਾ ਪਾਈਐ ਮਾਨੁ॥ ਜਾ ਕੀ ਟਹਲ ਨ ਬਿਰਥੀ ਜਾਇ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਸੁਖ ਨਿਧਾਨ ਹਰਿ ਅਲਖ ਸੁਆਮੀ॥ ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ॥ 4॥25॥94॥

Gaurri Goaarayri Mehla 5: Jis(u) mun(i) vusaiy turaiy jun(u) soyay. Ja kaiy kerm(i) praput(i) hoyay. Dookh(u) roag(u) kuchh(u) bhuou na biyaapaiy. Amrit Naam(u) ridaiy Hur(i) jaapaiy. 1. Parbrahm Permayshur(u) dhiyayiyaiy. Gur Pooray tay eh mut(i) paayiyaiy. 1. Ruhaou. Kern kraavunhaar Duyaal. Jea junt suglay pritpaal. Agumm Agoachar suda bayunta. Simer(i) munaa Pooray Gur Munta. 2. Ja kee sayva serb nidhaan(u). Prubh kee pooja paayiyaiy maan(u). Ja kee tehl na birthi jaayay. Suda suda Hur(i) kay goon gaayay. 3. Kur(i) kirpa Prubh untarjaami. Sookh nidhaan Hur(i) Alukh Soami. Jea junt Tayri shernaayee. Nanak Naam(u) milaiy vudiyayee. 4.25.94.

Word Meaning: Vusaiy = dwells; is embedded. Turaiy = swims (across the sea of Maya). Kerm(i) = by kindness. Praput(i) = receive; acquire; realize. Bhuou = fear. Biyaapaiy = attacks; happens. Ridaiy = in the heart. 1. Kern Kraavunhaar = creator of the universe. Pritpaal = nourishes; raises. Agumm = unreachable. Agoachar = incomprehensible. Munta = mantra (Guru's Word). 2. Serb Nidhaan = all treasures. Maan(u) = recognition; respect. Tehl = looking after; service to. Birthi = waste; unrewarded. 3.

Untarjaami = omniscient. Alukh = invisible; incomprehensible. Soami = Lord. Shernaayee = shelter. Vudiyaayee = honour. 4.

MEANING: An individual, who, by the benevolence of Waheguru, is able to embed His Naam in his heart, swims across the sea of Maya (finds salvation). No suffering, disease, or fear can afflict him, and he recites the Amrit-Naam in his mind. 1.

We acquire the wisdom to recite Waheguru's Naam from the Perfect Guru. Pause.

The kind Waheguru is the creator of the universe, and looks after all His living beings. The unreachable and incomprehensible Waheguru is always limitless (His treasures never run out), remember Him all the time with Guru's Shabad, oh my mind. 2.

Service to Waheguru is the treasure (source) of all happiness, and the man earns respect by worshipping Him. We must always sing the virtues of Waheguru, service to whom never goes unrewarded. 3. (Guru) Nanak prays: Oh kind, omniscient, invisible, and the source of all comforts, Waheguru, please be kind to all the living beings in Your shelter, and bestow them with Your Naam, which earns them honour. 4.25.94.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਜੀਅ ਜੁਗਤਿ ਜਾ ਕੈ ਹੈ ਹਾਥ॥ ਸੋ ਸਿਮਰਹੁ ਅਨਾਥ ਕੋ ਨਾਥੁ॥ ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਸਭੁ ਦੁਖੁ ਜਾਇ॥ ਭੈ ਸਭ ਬਿਨਸਹਿ ਹਰਿ ਕੈ ਨਾਇ॥ 1॥ ਬਿਨੁ ਹਰਿ ਭਉ ਕਾਹੇ ਕਾ ਮਾਨਹਿ॥ ਹਰਿ ਬਿਸਰਤ ਕਾਹੇ ਸੁਖੁ ਜਾਨਹਿ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਧਾਰੇ ਬਹੁ ਧਰਣਿ ਅਗਾਸ॥ ਜਾ ਕੀ ਜੋਤਿ ਜੀਅ ਪਰਗਾਸ॥ ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਨਿਰਭਉ ਹੋਇ॥ 2॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭ ਨਾਮੁ॥ ਅਨਿਕ ਤੀਰਥ ਮਜਨੁ ਇਸਨਾਨੁ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣੀ ਪਾਹਿ॥ ਕੋਟਿ ਕਲੰਕ ਖਿਨ ਮਹਿ ਮਿਟਿ ਜਾਹਿ॥ 3॥ ਬੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ॥ ਪ੍ਰਭ ਸੇਵਕ ਸਾਚਾ ਵੇਸਾਹੁ॥ ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਦੇ ਹਾਥ॥ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਸਮਰਾਥ॥ 4॥26॥95॥

Gaurri Gooarayri Mehla 5: Jea joogut(i) ja kaiy haiy haath. So simerhou anaath ko Naath(u). Prubh chit(i) aayay subh(u) dookh(u) jaayay. Bhaiy subh binseh(i) Hur(i) kaiy Naayay. 1. Bin(u) Hur(i) bhuou kaahay ka maaneh(i). Hur(i) bisrut kaahay sookh(u) jaaneh(i). 1. Ruhaou. Jin(i) dhaaray buhou dhern(i) agaas. Ja kee jot(i) jea pergaas. Ja kee bukhsh na maytaiy koyay. Simer simer Prubh(u) nirbhuou hoyay. Aatth pehr simerhou Prubh Naam(u). Anik teeruth mujun(u) ishnaan(u). Parbrahm kee sherni paah(i). Koat(i) klunk khin meh(i) mit(i) jaah(i). 3. Bay-moohtaaj(u) Poora Paatshah(u). Prubh sayvuk saacha vaysaah(u). Gur(i) Pooraiy raakhay day haath. Nanak Parbrahm sumraath. 4.26.95.

Word Meaning: Jea = living beings. Joogut(i) = way of life; provision for living. Anaath = orphans. Nath = Guardian. Chit(i) = in mind. Bhaiy = fears. Binseh(i) = vanish. Naayay = by the Naam. 1. Bin(u) = without. Maaneh(i) = acknowledge. Bisrut(i) = forgetting. Kaahay = how. Jaaneh(i) = realize. Pause. Dhaaray = supporting. Dhern(i) = earths. Agaas = skies. Jot(i) = light. Bukhsh = largesse. Mataiy = erase; undo. Nirbhuou = fearless. 2. Aatth Pehr = twenty-four hours. Anik = countless. Mujun(u) = bath. Sherni = shelter. Koat(i) = millions (countless). Klunk = blemishes; sins. Khin = moment. 3. Baymoohtaaj = sovereign; supreme. Vaysaah(u) = full faith. Raakhay = protects. Sumraath = omnipotent. 4.

MEANING: Recite the Naam of Waheguru, who is the Guardian of all of us orphans (who are without any spiritual guide), and who controls all the provisions of life for the living beings, oh man. All the suffering goes away when you remember Waheguru in your mind, and all the fears vanish with His Naam. 1. With Waheguru's fear (in mind), the man does not have any other fear; and what kind of comfort can one have if he forgets Waheguru? Pause. Become fearless by reciting the Naam of Waheguru, which is supporting many earths and skies; whose light is enlightening all the living beings; and whose largesse cannot be obliterated by anyone, oh my mind. 2. Reciting Waheguru's Naam for all twenty-

four hours is like taking a dip in countless holy places. Millions of blemishes (sins) are eradicated in a moment by taking shelter of Waheguru. 3.
Waheguru is a fully sovereign King and omniscient (He depends on no one for anything, as everyone and everything is under His control). His devotees have full faith in Him. The Perfect Guru protects His devotees (from the attacks of Maya) by extending His hand. 4.26.95.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਗੁਰ ਪਰਸਾਦਿ ਨਾਮਿ ਮਨੁ ਲਾਗਾ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ॥ ਅੰਮ੍ਰਿਤ ਗੁਣ ਉਚਰੈ ਪ੍ਰਭ ਬਾਣੀ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੁਮਤਿ ਪਰਾਣੀ॥ 1॥ ਪ੍ਰਭ ਸਿਮਰਤ ਕੁਸਲ ਸਭਿ ਪਾਏ॥ ਘਰਿ ਬਾਹਰਿ ਸੁਖ ਸਹਜ ਸਬਾਏ॥ 1॥ ਰਹਾਉ॥ ਸੋਈ ਪਛਾਤਾ ਜਿਨਹਿ ਉਪਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ॥ ਬਾਹ ਪਕਰਿ ਲੀਨੋ ਕਰਿ ਅਪਨਾ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸਦਾ ਜਪੁ ਜਪਨਾ॥ 2॥ ਮੰਤ੍ਰ ਤੰਤ੍ਰ ਅਉਖਧੁ ਪੁਨਹਚਾਰੁ॥
(ਅੰਗ 185)॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੁ॥ ਸਾਚਾ ਧਨੁ ਪਾਇਓ ਹਰਿ ਰੰਗਿ॥ ਦੁਤਰੁ ਤਰੇ ਸਾਧ ਕੈ ਸੰਗਿ॥ 3॥ ਸੁਖਿ ਬੈਸਹੁ ਸੰਤ ਸਜਨ ਪਰਵਾਰੁ॥ ਹਰਿ ਧਨੁ ਖਟਿਓ ਜਾ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਗੁਰੁ ਦੇਇ॥ ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ॥ 4॥27॥96॥
Gaurri Gooarayri Mehla 5: Gur Persaad(i) Naam(i) mun(u) laaga. Junum junum ka soya jaaga. Amrit goon oochraiy Prubh Bani. Pooray Gur kee soomut(i) praani. 1. Prubh simrut kooshul subh(i) paayay. Ghur(i) baahur(i) sookh sehj subaayay. 1. Ruhaou. Soyee puchhaata jineh(i) oopaaya. Kur(i) kirpa Prubh(i) aap(i) milaaya. Baanh pukkur(i) leeno kur(i) apna. Hur(i) Hur(i) kutha suda jup(u) jupna. 2. Muntar(u) tuntar(u) aukhudh poonehchaar.
(PAGE 185): Hur(i) Hur(i) Naam(u) jea praan adhaar(u). Saacha dhun(u) paayo Hur(i) rung(i). Dootur(u) turay Sadh kaiy sung(i). 3. Sookh(i) baiysou Sunt sujjan pervaar. Hur(i) dhun(u) khutiyo ja ka naah(i) shoomaar(u). Jiseh(i) praput(i) tis(u) Gur(u) dayay. Nanak birtha koyay na hay. 4.27.96.
Word Meaning: Soya Jaaga = awoke from slumber (came to realize). Oochraiy = recites. Soomut(i) = noble wisdom. Praani = man. 1. Kooshul = wellbeing. Sehj = state of blissfulness. Subbaayay = all. Pause. Puchhaata = recognized (by connecting with Him). Oopaaha = created. 2. Tuntar(u) = magic. Aukhudh = medicine; treatment. Poonehchaar = deeds done for atonement of sins; penitence. Saacha Dhun(u) = eternal wealth (Waheguru's Naam). Rung(i) = in love. Dootur(u) = almost impossible to swim across. 3. Baiysou = sit; live. Khutiyo = earn. Shoomaar = limit. Praput(i) = possesses. Birtha = without; deprived of. Hay = is. 4.
MEANING: With Guru's benevolence, my mind has fallen in love with Waheguru's Naam, and my dark mind has been enlightened; it feels as if I have woken up from a deep slumber of many, many lives. Now, I am singing the immortal virtues of Waheguru by Guru's Shabad. This is the advice of the Perfect Guru, oh man. 1. One achieves all wellbeing (bliss) by remembering Waheguru, and enjoys all comfort inside (mentally) and outside (in the world). Pause. With Guru's kindness, I have recognized (been connected with) Waheguru, which has created us. Waheguru Himself kindly connected me with the Guru who adopted me by extending His kind hand, and now I am reciting Waheguru's Naam and His virtues constantly. 2. If one develops faith in Waheguru as the support of his life, he does not need to recite any mantra, perform any magic, use any treatment, or perform the deeds (rituals) of atonement to please some god. With Guru's grace, one gets imbued in Waheguru's love, which is the eternal wealth, and he swims across the sea of Maya, which is otherwise almost impossible to swim. 3.
Waheguru's Naam is limitless wealth, and is the source of all comfort (bliss). Earn this wealth, and attain bliss, oh all the holy people, my friends, and my family. However, only those

individuals earn this wealth who receive it from the Guru's kindness. No such devotee leaves without it (the Naam-wealth), oh Nanak. 4.27.96

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਸਤ ਪੁਨੀਤ ਹੋਹਿ ਤਤਕਾਲ॥ ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਜੰਜਾਲ॥ ਰਸਨਾ ਰਮਹੁ ਰਾਮ ਗੁਣ ਨੀਤ॥ ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਭਾਈ ਮੀਤ॥ 1॥ ਲਿਖੁ ਲੇਖਣਿ ਕਾਗਦਿ ਮਸਵਾਣੀ॥ ਰਾਮ ਨਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਇਹ ਕਾਰਜਿ ਤੇਰੇ ਜਾਹਿ ਬਿਕਾਰ॥ ਸਿਮਰਤ ਰਾਮ ਨਾਹੀ ਜਮ ਮਾਰ॥ ਧਰਮ ਰਾਇ ਕੇ ਦੂਤ ਨ ਜੋਹੈ॥ ਮਾਇਆ ਮਗਨ ਨ ਕਛੂਐ ਮੋਹੈ॥ 2॥ ਉਧਰਹਿ ਆਪਿ ਤਰੈ ਸੰਸਾਰੁ॥ ਰਾਮ ਨਾਮ ਜਪਿ ਏਕੰਕਾਰੁ॥ ਆਪਿ ਕਮਾਉ ਅਵਰਾ ਉਪਦੇਸ॥ ਰਾਮ ਨਾਮ ਹਿਰਦੈ ਪਰਵੇਸ॥ 3॥ ਜਾ ਕੈ ਮਾਥੈ ਏਹੁ ਨਿਧਾਨੁ॥ ਸੋਈ ਪੁਰਖੁ ਜਪੈ ਭਗਵਾਨੁ॥ ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ॥ ਕਹੁ ਨਾਨਕ ਹਉ ਤਿਸੁ ਬਲਿ ਜਾਉ॥ 4॥28॥97॥

Gaurri Mehla 5: Hust pooneet hoh(i) tutkaal. Binus(i) jaah(i) Maya junjaal. Rusna rumhou Ram goon neet. Sookh(u) paavhou mayray bhaayee meet. 1. Likh(u) laykhun(i) kaagud(i) musvaani. Ram Naam Hur(i) Amrit bani. 1. Pause. Eh kaaruj(i) tayray jaah(i) bikaar. Simrut Ram naahi Jum maar. Dherm Raayay kay doot na johaiy. Maya mugun na kuchhooyaiy mohaiy. 2. Oodhreh(i) aap(i), turaiy sunsaar(u). Ram Naam jup(i) Ekunkaar(u). Aap(i) kumaaou uvraah oopdaysh. Ram Naam hirdaiy pervaysh. 3. Ja kaiy maathaiy eho nidhaan. Soyee purukh jupaiy Bhugvaan(u) . Aatth pehr Hur(i) Hur(i) goon gaaoun. Kuhou Nanak huoun tis(u) bul(i) jaaoun. 4.28.97.

Word Meaning: Hust = hands. Pooneet = holy; pious. Tutkaal = right away. Binus(i) = vanish. Junjaal = bonds of worldly dealings. Rusna = tongue. Rumhou = recite. Neet = everyday; always. 1. Laykhin(i) = pen. Musvaani = inkpot. Pause.
Kaaruj(i) = in this task. Bikaar = vices; immorality. Jum Maar = punishment by the angel of death. Dherm Raayay = angel of justice. Doot = agents. Johaiy = warn; watch closely. Maya Mugun = lost (absorbed) in the thoughts of Maya. Mohaiy = captivates; fascinates. 2. Oodhreh(i) = Turaiy = find salvation. Kmaaou = earn; work on. Uvraah = others. Oopdaysh = advise. Hirdaiy = in the heart. Pervaysh = enters; is embedded. 3. Maathaiy = on the forehead. Nidhaan = treasure. Purukh(u) = gentle man. Aatth Pehr = twenty-four hours; always. Bul(i) = offer self for any sacrifice (service). 4.

MEANING: With the concentration of your mind as pen, your mind as paper, and your thoughts as the inkpot, write the Amrit-Naam, and sing praise of Waheguru, oh my friend. **Pause.** When you do this, your hands become pious right away, and all the bonds of worldly dealings vanish. Recite Waheguru's Naam with your tongue, and thus enjoy bliss, oh my friends and dears. 1. All your vices are eradicated, and there is no fear of the Angel of Death punishing you when you recite Waheguru's Naam. The agents of the Angel of justice will have no reason to watch you closely, and you will not be lost in the thoughts of Maya again, and nothing else will fascinate you. 2.
By reciting Waheguru's Naam, not only will you find salvation, but you will also enable the world (your associates) to be salvaged. When you work hard to realize Waheguru (embed His Naam in your heart) and advise others to do the same, Waheguru's Naam gets embedded in your heart for sure. 3. However, only those who recite Waheguru's Naam have it in their destiny, which is prewritten on their foreheads. I love to sing Waheguru's virtues all the time, and I will be glad to sacrifice my life for Him. 4.28.97.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5 ਚਉਪਦੇ ਦੁਪਦੇ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜੋ ਪਰਾਇਓ ਸੋਈ ਅਪਨਾ॥ ਜੋ ਤਜਿ ਛੋਡਨ ਤਿਸੁ ਸਿਉ ਮਨੁ ਰਚਨਾ॥ 1॥ ਕਹਹੁ ਗੁਸਾਈ ਮਿਲੀਐ ਕੇਹ॥ਜੋ ਬਿਬਰਜਤ ਤਿਸ ਸਿਉ ਨੇਹ॥ 1॥ਰਹਾਉ॥ ਝੂਠੁ ਬਾਤ ਸਾ ਸਚੁ ਕਰਿ ਜਾਤੀ॥ ਸਤਿ ਹੋਵਨੁ ਮਨਿ ਲਗੈ ਨ ਰਾਤੀ॥ 2॥

ਬਾਵੈ ਮਾਰਗੁ ਟੇਢਾ ਚਲਨਾ॥ ਸੀਧਾ ਛੋਡਿ ਅਪੂਠਾ ਬੁਨਨਾ॥ 3॥ ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਪ੍ਰਭੁ ਸੋਈ॥ ਜਿਸੁ ਮੇਲੇ ਸੋ ਮੁਕਤਾ ਹੋਈ॥ 4॥29॥98॥

Raag(u) Gaurri Gooarayri Mehla 5, **Chaupuday Doopuday:** Ek Onkaar Satgur Persaad(i): Jo puraayo soyee apna. Jo tuj(i) chhodun tis(u) siyoun mun(u) ruchna. 1. Kuhou Goosaayeen miliyaiy kayh. Jo biburjut tis siyoun Nayh. 1. Ruhao. Jhootth(u) baat sa Sach(u) kur(i) jaati. Sut(i) hovun(u) mun(i) lugaiy na raati. 2. Baavaiyn maarug(u) taydha chulna. Seedha chhoad(i) apoottha boon-na. 3. Doohaan siriyaan ka khusm(u) Prubh(u) soyee. Jis(u) maylay so mookta hoyee. 4.29.98.

Word Meaning: Chaupuday = having four stanzas. Doopuday = having two stanzas. Puraayo = which is not yours. Tuj(i) = give up; quit. Ruchna = get absorbed. 1. Gosaayeen = Lord of the earth (Waheguru). Kayh = how? Biburjut = forbidden. Nayh = love. Pause. Raati = rutti = very small (little). 2. Baavaiyn Maarug = wrong side of the path. Taydha = slant; difficult Apoottha = wrong side; inside out. Boon-na = knit. 3. Doohaan Siriyaan = of both ends; this world and the next. Mookta = free. 4.

MEANING: How can one connect with God when he loves everything which has been forbidden to him? **Pause.** The man considers everything his own, unaware that nothing is really his, for everything will be left behind when he dies. He indulges in things which he is bound to leave behind. 1. He considers perishable things as being immortal, and does not like the eternal Truth (Waheguru's Naam, and virtuous qualities) even a little bit. 2. He is taking the wrong and difficult path (away from spirituality), which is akin to an individual knitting something inside out (weaving a web of problems for oneself). 3. Waheguru is the Lord of both worlds; only those individuals who are connected to Him are freed from the bonds of Maya. 4.29.98

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਕਲਿਜੁਗ ਮਹਿ ਮਿਲਿ ਆਏ ਸੰਜੋਗ॥ ਜਿਚਰੁ ਆਗਿਆ ਤਿਚਰੁ ਭੋਗਹਿ ਭੋਗ॥ 1॥ ਜਲੈ ਨ ਪਾਈਐ ਰਾਮ ਸਨੇਹੀ॥ ਕਿਰਤਿ ਸੰਜੋਗਿ ਸਤੀ ਉਠਿ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਦੇਖਾ ਦੇਖੀ ਮਨਹਠਿ ਜਲਿ ਜਾਈਐ॥ ਪ੍ਰਿਅ ਸੰਗੁ ਨ ਪਾਵੈ ਬਹੁ ਜੋਨਿ ਭਵਾਈਐ॥ 2॥ ਸੀਲ ਸੰਜਮਿ ਪ੍ਰਿਅ ਆਗਿਆ ਮਾਨੈ॥ ਤਿਸੁ ਨਾਰੀ ਕਉ ਦੁਖੁ ਨ ਜਮਾਨੈ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਿਉ ਪਰਮੇਸਰੁ ਕਰਿ ਜਾਨਿਆ॥ ਧੰਨੁ ਸਤੀ ਦਰਗਹ ਪਰਵਾਨਿਆ॥ 4॥30॥99॥

Gaurri Gooarayri Melha 5: Kuljoog meh(i) mil(i) aayay sunjog. Jichur(u) aagiya, tichur(u) bhogeh(i) bhog. 1. Julaiy na paayiyaiy Ram sunayhi. Kirt(i) sunjog(i) sutee ootth(i) hoyee. 1. Ruhaou. Daykha daykhi munhutth(i) jul(i) jaayiyaiy. Priyay sung(u) na paavaiy buhou joan(i) bhuvaayiyaiy. 2. Seel sunjum(i) Priyay aagiya maanaiy. Tis(u) naari kuou dookh(u) na Jumaanaiy. 3. Kuhou Nanak jin(i) Priyou Permayshur(u) ker(i) jaaniya. Dhunn(u) sutee Durgeh pervaaniya. 4.30. 99.

Word Meaning: Kuljoog = Kaliyuga; in the world (of troubles). Sunjog = (predestined) connection. Jichur(u) = as long as. Aagiya =order; Will. Tichur(u) = the same length of time. Bhogeh(i) Bhoag = enjoy the luxuries. 1. Julaiy = by burning self. Ram = Waheguru. Snayhi = loving. Kirt(i) Sunjog(i) = with the hope of reunion with her dead husband. Pause. Daykha Daykhi = copying others. Munhutth = stubbornness of mind. Buhou Joan(i) = many life forms. Bhuvaayiyaiy = taken through. 2.
Seel = cool-mindedness. Sunjum(i) = control on sensual desires. Priyay = of the dear. Aagiya = command; wish. Jumaanaiy = of the angel of death. 3.
Priyou = dear. Permayshur(u) = Waheguru. Dhunn(u) = worthy of praise. Dergah = Waheguru's Court. Pervaaniya = approved. 4.

NOTE: The Custom of Sutee: It still exists in some parts of India, but the custom of "Sutee" in which a widow would burn herself at the pyre of her husband if he died before her, was prevalent at the time of Guru Sahiban throughout India among the Hindus. If she did not want

to perform the custom voluntarily, she was forced to do so by the priests and her family. This highly inhumane and cruel custom was called “Sutee” which actually means high moral character. The “sutee” to be, was given the misleading (false) allurement that she would be loved by God, and would be reunited with her parted husband. Guru Sahiban condemned this highly barbaric custom and preached strongly against it. The Third Master, Guru Amar Dass Ji, even exerted pressure on Emperor Akbar and persuaded him to pass a law against this inhumane custom. There has been a significant decrease in the practice, but it has not been eradicated completely. This holy Shabad is intended to educate supporters of the custom against it.

MEANING: The husband and wife get bonded in matrimony due to their predestined relationship in this troublesome world. They enjoy the worldly facilities for as long as God allows. 1. With the (false) hope to reunite with her dead husband, and to please God, a young woman burns herself on her husband’s pyre, but she cannot unite either with her husband or with Waheguru. Pause. Women immolate themselves by copying others, and by the false determination of their minds. But they do not get to unite with their husband; they are rather taken through many life forms as a punishment for their barbaric act. 2. (Waheguru is not pleased by such foolish practices), He is rather pleased if the would-be “sutee” obeys Waheguru’s Will with a cool mind, and by controlling her desires. Such a woman should have no fear of the Angel of death. 3. *The “sutee”, who loves Waheguru and obeys his Will as she would do for her husband, is worthy of praise, and is approved (honoured) in Waheguru’s Court, oh Nanak. 4.30.99.

***NOTE:** According to Guru Granth Sahib, there is only one way to unite with Waheguru – by enshrining Waheguru’s Naam in the heart in the shelter of the Guru. There are hundreds of holy Shabads in Guru Granth Sahib that testify to this statement. To blend (mix well) two substances so that the resulting mixture is identical to the original ingredients without any change, it is a basic requirement that the two ingredients in the mixture have identical properties. So, for a man to be one with Waheguru, it is the basic requirement that he has the same virtues as Waheguru Himself. When one embeds Waheguru’s Naam in his heart, he acquires the same virtues as Waheguru.

For a woman to serve her husband and obey him under all conditions does not, in itself, earn her the pleasure or approval of Waheguru. What if the husband is an evil man and the wife supports him in all his evil activities? Will she be honoured by God and reunited with Him? There are many examples of such women in History. Many of you may know the story of Sajjan – the robber and killer at Guru Nanak Sahib‘s time. He had a woman associate*, Khemi,* who fully cooperated with him and obeyed him like a highly dedicated wife. When Guru Nanak Sahib visited Sajjan in his inn near *Toolumbha* (now in Pakistan) where he looted the suspected wealthy guests and killed them, Guru Sahib reprimanded *Khemi* as well for her part in the evil deeds. Being always kind, Guru Sahib forgave them and completely changed their characters.

So, we cannot translate the last two stanzas of the holy Shabad to imply that if a woman obeys her husband obediently and treats him like God (serves him like a slave), she is liked by Waheguru. It is completely untrue. With that idea in mind, I translated the holy Shabad differently. Many more examples could be given, and many holy Shabads could be quoted, but that will make the explanations very lengthy.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5॥ ਹਮ ਧਨਵੰਤ ਭਾਗਠ ਸਚਿ ਨਾਇ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਇ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 186)॥ ਪੀਊ ਦਾਦੇ ਕਾ ਖੋਲਿ ਡਿਠਾ ਖਜਾਨਾ॥ ਤਾ ਮੇਰੈ ਮਨਿ ਭਇਆ ਨਿਧਾਨਾ॥ 1॥ ਰਤਨ ਲਾਲ ਜਾ ਕਾ ਕਛੂ ਨ ਮੋਲੁ॥ ਭਰੇ ਭੰਡਾਰ ਅਖੂਟ ਅਤੋਲ॥ 2॥ ਖਾਵਹਿ ਖਰਚਹਿ ਰਲਿ ਮਿਲਿ ਭਾਈ॥ ਤੋਟਿ ਨ ਆਵੈ ਵਧਦੋ ਜਾਈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ॥ ਸੁ ਏਤੁ ਖਜਾਨੈ ਲਇਆ ਰਲਾਇ॥ 4॥31॥100॥

Gaurri Gooarayri Mehla 5: Hum dhunvunt bhaagutth Sach(i) Naayay. Hur(i) goon gaaveh(i) sehj(i) soobhaayay. 1. Ruhaou.

(PAGE 186): Peeyoo daaday ka khohl(i) dittha khujaana. Ta mayraiy mun(i) bhuyya nidhaana. 1. Ruttan laal ja ka kuchhoo na moal(u). Bhuray bhundaar akhoot atoal. 2. Khaaveh(i) khurcheh(i) rul(i) mil(i) bhaayee. Toat(i) na aavaiy vudh-do jaayee. 3. Kuhou Nanak jis(u) mustuk(i) laykh(u) likhaayay. Su aiyt(u) khujaanaiy luyya rulaayay. 4.31.100.

Word Meaning: Dhunvunt = wealthy. Bhaagutth = lucky. Sehj(i) = with a peaceful mind. Soobhaayay = with love. Pause. Peeyoo Daada = forefathers (the first four Guru Sahiban). Khujaana = treasure of their holy compositions. Bhuyya = happened; acquired. Nidhaana = treasure. 1. Ruttan Laal = precious stones. Bhundaar = treasures. Akhoot = inexhaustible. Atoal = immeasurable. 2. Toat(i) = shortage. 3.
Mustuk(i) Laykh(u) Likhaayay = prewritten luck on the forehead. Ait(u) = this. Luyya Rulaayay = made part of; is given a share of. 4.

MEANING: We are really wealthy and lucky when we sing Waheguru's praise with a peaceful mind, and love, and embed Waheguru's Naam in our heart. Pause.
When I (Guru Arjun Dev Ji) checked the treasure of Divine poetry (in Waheguru's praise) written by my forefathers (from Guru Nanak Sahib Ji to Guru Ram Dass Ji), I was mesmerized and felt as if I had acquired all the treasures of the earth. 1. No amount of the precious stones (jewels) can pay the price of this treasure, which is inexhaustible and immeasurable (in value). 2. (As opposed to the other treasures, which decrease with usage), This treasure keeps growing - the more we use and share, the more it grows, and there is never a shortage. 3.
However, only those are given a share of this invaluable treasure who have it in their destiny, which is prewritten on their forehead, oh Nanak. 4.31.100.

ਗਉੜੀ ਮਹਲਾ 5॥ ਡਰਿ ਡਰਿ ਮਰਤੇ ਜਬ ਜਾਨੀਐ ਦੂਰਿ॥ ਡਰੁ ਚੂਕਾ ਦੇਖਿਆ ਭਰਪੂਰਿ॥ 1॥ ਸਤਿਗੁਰ ਅਪਨੇ ਕਉ ਬਲਿਹਾਰੈ॥ ਛੋਡਿ ਨ ਜਾਈ ਸਰਪਰ ਤਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਦੂਖੁ ਰੋਗੁ ਸੋਗੁ ਬਿਸਰੈ ਜਬ ਨਾਮੁ॥ ਸਦਾ ਅਨੰਦੁ ਜਾ ਹਰਿ ਗੁਣ ਗਾਮੁ॥ 2॥ ਬੁਰਾ ਭਲਾ ਕੋਈ ਨ ਕਹੀਜੈ॥ ਛੋਡਿ ਮਾਨੁ ਹਰਿ ਚਰਨ ਗਹੀਜੈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਮੰਤ੍ਰੁ ਚਿਤਾਰਿ॥ ਸੁਖੁ ਪਾਵਹਿ ਸਾਚੈ ਦਰਬਾਰਿ॥ 4॥32॥ 101॥

Gaurri Mehla 5: Dur(i) dur(i) murtay jub jaaniyaiy door(i). Dur(u) chooka, daykhiya bhurpoor(i). 1. Satgur apnay kuou bulihaaraiy. Chhoad(i) na jaayee surpur taaraiy. 1. Ruhaou. Dookh(u) roag(u) soag(u) bisraiy jub Naam(u). Suda anund(u) ja Hur(i) goon gaam(u). 2. Boora bhula koyee na kuheejaiy. Chhoad(i) maan(u) Hur(i) churn guheejaiy. 3. Kuhou Nanak Gur Muntar(u) chitaar(i). Sookh(u) paaveh(i) Saachaiy Durbaar(i). 4.32.101.

Word Meaning: Jaaniyaiy Door(i) = think of (Waheguru) as being far away. Chooka = dispelled. Bhurpoor(i) = filling the whole universe (omnipresent). 1.
Bulihaaraiy = can sacrifice my life. Surpur = for sure. Taaraiy = salvages. Pause.
Soag(u) = grief. Bisraiy = forgotten. Anund(u) = bliss. 2.
Kuheejaiy = say; label. Maan(u) = ego. Guheejaiy = hold; seek support. 3.
Gur Muntar(u) = Guru's advice. Chitaar(i) = refresh in mind. 4.

MEANING: I wish to sacrifice myself for my Satguru, who never leaves you helpless (unprotected), and salvages you for sure. **Pause.** As long as we think of Waheguru

as being far away, we die of fear of (discomfort and suffering), but once Satguru shows you the omnipresence of Waheguru, all the fears are dispelled. 1.
One experiences suffering, illness, and grief when one forgets Waheguru's Naam; however, one always enjoys bliss when one sings Waheguru's virtues (praise). 2.
Do not call (or label) anyone either as bad or as good (if they do not deserve it); just quit (overcome) your ego, and drop on Waheguru's feet (seek His shelter). 3.
Always remember Satguru's advice (act on it) and recite Waheguru's Naam, as a result of which you will be honoured in Waheguru's Court, oh Nanak. 4. 32.101.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਾ ਕਾ ਮੀਤੁ ਸਾਜਨੁ ਹੈ ਸਮੀਆ॥ ਤਿਸੁ ਜਨ ਕਉ ਕਹੁ ਕਾ ਕੀ ਕਮੀਆ॥1॥ ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਲਾਗੀ॥ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕੀ ਭਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕਉ ਰਸੁ ਹਰਿ ਰਸੁ ਹੈ ਆਇਓ॥ ਸੋ ਅਨ ਰਸ ਨਾਹੀ ਲਪਟਾਇਓ॥ 2॥ ਜਾ ਕਾ ਕਹਿਆ ਦਰਗਹ ਚਲੈ॥ ਸੋ ਕਿਸ ਕਉ ਨਦਰਿ ਲੈ ਆਵੈ ਤਲੈ॥ 3॥ ਜਾ ਕਾ ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਹੋਇ॥ ਨਾਨਕ ਤਾ ਕਉ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 4॥33॥102॥
Gaurri Mehla 5: Ja ka meet(u) saajun(u) haiy Sumiya. Tis(u) jun kou kuhou ka kee kumiya. 1. Ja kee preet(i) Gobind siyoun laagi. Dookh(u) durd(u) Bherm(u) ta kee bhaagi. 1. Ruhaou. Ja kuou rus(u) Hur(i) rus(u) haiy aayio. So un rus naahi luptaayo. 2. Ja ka kuhiya Durgeh chulaiy. So, kis kuou nudr(i) laiy aavaiy tulaiy. 3. Ja ka subh(u) kichh(u) Ta ka hoyay. Nanak ta kuou suda sookh(u) hoyay. 4.33.102.
Word Meaning: Sumiya = uniformly present; close. Ka Kee = of what? Kumiya = shortage. 1. Siyoun = with. Derd(u) = suffering. Bherm(u) = misgivings. Pause.
Rus(u) = taste; sweetness. Un = other. Luptaayo = clings; pursues. 2.
Kuhiya = word; wish. Nedr(i) = sight. Tulaiy = under; in 3.
Ta Ka Hoyay = surrender to Him. 4.
MEANING: What kind of shortage (weakness) can a man face if the omnipresent Waheguru is his friend? 1. All the discomforts, sufferings, and misgivings of the individual who has developed affection for Waheguru run away from him (vanish). Pause.
A person who has enjoyed the taste of Waheguru's Naam does not pursue any other taste. 2. A person, whose wish is honoured (fulfilled) in Waheguru's Court, does not bring anything else under his sight (does not look for other attractions). 3.
If one surrenders to Waheguru, who controls everything, he always enjoys comfort (bliss), oh Nanak. 4.33.102.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ॥ ਤਾ ਕਉ ਕਾੜਾ ਕਹਾ ਬਿਆਪੈ॥ 1॥ ਸਹਜ ਅਨੰਦ ਹਰਿ ਸਾਧੂ ਮਾਹਿ॥ ਆਗਿਆਕਾਰੀ ਹਰਿ ਹਰਿ ਰਾਇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਤਾ ਕਉ ਚਿੰਤਾ ਕਤਹੂੰ ਨਾਹਿ॥ 2॥ ਜਾ ਕੈ ਬਿਨਸਿਓ ਮਨ ਤੇ ਭਰਮਾ॥ ਤਾ ਕੈ ਕਛੂ ਨਾਹੀ ਡਰੁ ਜਮਾ॥ 3॥ ਜਾ ਕੈ ਹਿਰਦੈ ਦੀਓ ਗੁਰਿ ਨਾਮਾ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੈ ਸਗਲ ਨਿਧਾਨਾ॥ 4॥34॥103॥
Gaurri Mehla 5: Ja kaiy dookh(u) sookh(u) sum ker(i) jaapaiy. Ta kuou kaarra kuhaan biyaapaiy? 1. Sehj anund Hur(i) Sadhu maah(i). Aagiyakaari Hur(i) Hur(i) Raayay. 1.Ruhaou. Ja kaiy achint(u) vusaiy mun(i) aayay. Ta kuou chinta kut- houn naah(i). 2. Ja kaiy binsiyo mun tay bherma. Ta kaiy kuchhoo naahi dur(u) Juma. 3. Ja kaiy hirdaiy deeyo Gur(i) Naama. Kuhou Nanak ta kaiy sugal nidhaana. 4.34.103.
Word Meaning: Sum = the same. Kaarra = worry; agitated mind. Biyaapaiy = happen; affect. 1. Sehj = peaceful mind; in blissful mind. Anund = blissfulness. Aagiyakaari = obedient. Pause. Achint(u) = without any special effort; all of a sudden. Vusaiy = dwells. Kut-houn Naah(i) = not at all. 2. Binsiyo = vanished. Bherma = doubts; misgivings. Juma = angel of death. 3. Hirdaiy = in the heart. Sugul Nidhaana = all treasures. 4.

MEANING: An individual who accepts comfort and discomfort the same way does not experience any worry. 1. Waheguru's holy devotees enjoy the bliss of the high spiritual state (where the mind is at peace), and they are very obedient to Waheguru. Pause. Those who have Waheguru dwelling in their mind without any special effort suffer from no worry at all. 2.
An individual, all of whose misgivings have been cleared, has no fear of the Angel of death. 3. An individual, to whom the Guru has given (enabled to acquire) Waheguru's Naam, feels blissful as if he has acquired all the treasures of the earth, oh Nanak. 4.34. 103.

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਗਮ ਰੂਪ ਕਾ ਮਨ ਮਹਿ ਥਾਨਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਨਾ॥ 1॥ ਸਹਜ ਕਥਾ ਕੇ ਅੰਮ੍ਰਿਤ ਕੁੰਟਾ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸੁ ਲੈ ਭੁੰਚਾ॥ 1॥ ਰਹਾਉ॥ ਅਨਹਤ ਬਾਣੀ ਥਾਨੁ ਨਿਰਾਲਾ॥ ਤਾ ਕੀ ਧੁਨਿ ਮੋਹੇ ਗੋਪਾਲਾ॥ 2॥ ਤਹ ਸਹਜ ਅਖਾਰੇ ਅਨੇਕ ਅਨੰਤਾ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸੰਤਾ॥ 3॥ ਹਰਖ ਅਨੰਤ ਸੋਗ ਨਹੀ ਬੀਆ॥ ਸੋ ਘਰੁ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ॥ 4॥35॥104॥
Gaurri Mehla 5: Agumm roop ka mun meh(i) thaana. Gur persaad(i) kinaiy virlaiy jaana. 1. Sehj kutha kay Amrit koonta. Jiseh(i) praaput(i) tis(u) laiy bhooncha. 1. Ruhaou. Unhut bani thaan niraala. Ta kee dhoon(i) mohay Gopala. 2. Teh sehj akhaaray anayk anunta. Parbrahm kay sungi sunta. 3. Hurkh anunt, soag(u) nuhee beeya. So ghur(u) Gur(i) Nanak kuou deeya. 4.35.104.
Word Meaning: Agumm Roop = inaccessible Waheguru. Thaana = dwelling. Virlaiy = rare. Jaana = realized. 1. Sehj Kutha = the description of the state of blissfulness. Koonta = springs; pool. Praput(i) = predestined. Bhooncha = taken in; enjoyed. Pause. Unhut Bani = Waheguru's word, which can be realized in a higher spiritual state. Niraala = unique (above the effects of Maya). Dhoon(i) = music (sweet sound) Mohay = captivates. Gopala = Waheguru. 2. Teh = in that spiritual state. Akhaaray = holy gatherings. Anayk Anunta = countless. Sungi = companions. Sunta = holy devotees. 3.
Hurkh = happiness. Anunt = unlimited. Soag(u) = grief. Beeya = other. Ghur(u) = spiritual State. 4.
MEANING: The inaccessible Waheguru actually resides in the human heart, but some rare individuals realize it with the grace of the Guru. 1. The higher spiritual state where the mind is completely blissful can be described as the springs (pools) of Amrit; however, only that individual enjoys this bliss who is predestined to do so. Pause.
Waheguru's Bani (Word) is heard in this unique spiritual state (which is above the effects of Maya), and the sweet sound of the Word captivates even Waheguru (Even Waheguru loves Guru's Shabad in His praise). 2. In that spiritual state, the individual sees countless gatherings of holy men in similar spiritual states who are the devotee-friends of Waheguru. 3. The Guru has gifted me with the same spiritual state: unlimited happiness, but no grief (sadness), oh Nanak. 4.35.104.

ਗਉੜੀ ਮ: 5॥ ਕਵਨ ਰੂਪੁ ਤੇਰਾ ਅਰਾਧਉ॥ ਕਵਨ ਜੋਗ ਕਾਇਆ ਲੇ ਸਾਧਉ॥ 1॥
(ਅੰਗ 187)॥ ਕਵਨ ਗੁਨੁ ਜੋ ਤੁਝੁ ਲੈ ਗਾਵਉ॥ ਕਵਨ ਬੋਲ ਪਾਰਬ੍ਰਹਮ ਰੀਝਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਕਵਨ ਸੁ ਪੂਜਾ ਤੇਰੀ ਕਰਉ॥ ਕਵਨੁ ਸੁ ਬਿਧਿ ਜਿਤੁ ਭਵਜਲ ਤਰਉ॥ 2॥ ਕਵਨ ਤਪੁ ਜਿਤੁ ਤਪੀਆ ਹੋਇ॥ ਕਵਨੁ ਸੁ ਨਾਮੁ ਹਉਮੈ ਮਲੁ ਖੋਇ॥ 3॥ ਗੁਣ ਪੂਜਾ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਸਗਲ ਘਾਲ॥ ਜਿਸੁ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਦਇਆਲ॥ 4॥ ਤਿਸ ਹੀ ਗੁਨੁ ਤਿਨ ਹੀ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਜਿਸ ਕੀ ਮਾਨਿ ਲੇਇ ਸੁਖਦਾਤਾ॥ ਰਹਾਉ ਦੂਜਾ॥ 36॥105॥
Gaurri M: 5: Kuvun roop(u) tayra araadhoun. Kuvun joag kaayaan lay saadhoun. 1.
(PAGE 187): Kuvun goon(u) jo Toojh(u) laiy gaavoun. Kuvun boal Parbrahm reejhaavoun. 1. Ruhoau. Kuvun su pooja tayri kuroun. Kuvun su bidh(i) jit(u) bhuvjul turoun. 2. Kuvun

tup(u) jit tupiya hoyay. Kuvun su naam haumein mul(u) khoyay. 3. Goon pooja giyan dhiyaan Nanak sugul ghaal. Jis(u) kur(i) kirpa Satgur(u) milaiy Duyaal. 4. Tis hee goon(u) tin hee Prubh(u) jaata. Jis kee maan(i) layay Sookhdaata. Ruhaou Dooja. 36.105.

Word Meaning: Kuvun = which one? Araadhoun = worship; serve. Joag = type of yoga. Saadhoun = fix; cleanse. 1. Goon(u) = virtue. Boal = words. Reejhaavoun = please; get Him to like me. Pause. Bidh(i) = method; means. Bhuvjul = the world sea (of Maya). 2. Tup(u) = self-torture. Tupiya = who does tup(u). Haumein Mul(u) = filth of selfishness. Khoyay = lose; wash away. 3. Giyaan = Divine Knowledge (connecting with God). Dhiyaan = concentration. Ghaal = hard labour. Duyaal = kind; compassionate. 4.

MEANING: (You are present in countless forms in nature), so in what form of Yours should I worship You, oh Waheguru? (Yogis cleanse their bodies through different types), What type of yoga should I practice to cleanse my body (and mind), oh Waheguru? 1.

What virtue of Yours should I focus on to sing Your praise, and what words should I use to please Waheguru? Pause. What type of worship should I use for You, and what method should I adopt to swim across the sea of Maya, oh Waheguru? 2.

What kind of self-affliction should be used to be called a *tupiya* (to be approved by You, oh God? And with which naam can I wash away the filth of my selfishness and ego? 3.

(The answer to all these questions is that no approach is good enough to please Waheguru at man's own initiative). However, any effort of focusing on any virtue, any type of worship, any amount of knowledge, and any form of concentration on Waheguru's Naam of an individual are acceptable to Waheguru, who is connected with Guru by His kindness, oh Nanak. 4. That individual has all the good qualities, and is able to realize Waheguru (gets connected with Him), who is listened to, and is recognized (honoured) by Waheguru, which is the source of all comforts, oh Nanak. Second Pause. 36.105.

ਗਉੜੀ ਮਹਲਾ 5॥ ਆਪਨ ਤਨੁ ਨਹੀ ਜਾ ਕਾ ਗਰਬਾ॥ ਰਾਜ ਮਿਲਖ ਨਹੀ ਆਪਨ ਦਰਬਾ॥ 1॥ ਆਪਨ ਨਹੀ ਕਾ ਕਉ ਲਪਟਾਇਓ॥ ਆਪਨ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਸੁਤ ਬਨਿਤਾ ਆਪਨ ਨਹੀ ਭਾਈ॥ ਇਸਟ ਮੀਤ ਆਪ ਬਾਪੁ ਨ ਮਾਈ॥ 2॥ ਸੁਇਨਾ ਰੁਪਾ ਫੁਨਿ ਨਹੀ ਦਾਮ॥ ਹੈਵਰ ਗੈਵਰ ਆਪਨ ਨਹੀ ਕਾਮ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜੋ ਗੁਰਿ ਬਖਸਿ ਮਿਲਾਇਆ॥ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਜਿਸ ਕਾ ਹਰਿ ਰਾਇਆ॥ 4॥37॥106॥

Gaurri Mehla 5: Aapun tun(u) nuhee ja ka gerba. Raj milkh nuhee aapun derba. 1. Aapun nuhee, ka kuou luptaayo. Aapun Naam(u) Satgur tay paayo. 1. Ruhaou. Soot bunita aapun nuhee bhaayee. Isht meet aap baap(u) na maayee. 2. Soyina roopa phoon(i) nuhee daam. Haiyvur gaiyvur appun nuhee kaam. 3. Kuhou Nanak jo Gur(i) bukhsh(i) milaaya. Tis ka subh(u) kichh(u) jis ka Hur(i) Raaya. 4.37.106.

Word Meaning: Gerba = conceit. Milkh = estate. Derba = wealth. 1.

Ka Kuou = with what? for what? Luptaayo = cling to (engrossed in). Pause.

Soot = sons. Bunita = wife. Isht = deity; dears. 2. Roopa = silver. Phoon(i) = also. Daam = money. Haiyvur = superior horses. Gaiyvur = superior elephants. Kaam = worthy for you. 3. Bukhsh(i) = by forgiving; by being kind. Raaya = King. 4.

MEANING: The body, which a person is conceited of, is not his forever. None of the reign, the estate, or the wealth is ours (in the long run). 1. When nothing is truly his, why is the man still engrossed in the mundane? The only thing that can really be yours is Waheguru's Naam, which can be acquired through Satguru, oh my friend. Pause.

None of the sons, wife, brothers, dear friends, father or mother is yours (forever). 2.

Gold, silver, money. Superior horses and elephants cannot work for us (be useful to us) (in Waheguru's Court). 3. But everything belongs to the individual who surrenders to

the King, God, (has been connected with God) by the kindness of the Guru, oh Nanak. 4.37.106.

ਗਉੜੀ ਮਹਲਾ 5: ਗੁਰ ਕੇ ਚਰਣ ਊਪਰਿ ਮੇਰੇ ਮਾਥੇ॥ ਤਾ ਤੇ ਦੁਖ ਮੇਰੇ ਸਗਲੇ ਲਾਥੇ॥ 1॥ ਸਤਿਗੁਰ ਅਪੁਨੇ ਕਉ ਕੁਰਬਾਨੀ॥ ਆਤਮ ਚੀਨਿ ਪਰਮ ਰੰਗ ਮਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਰੇਨੁ ਗੁਰ ਕੀ ਮੁਖਿ ਲਾਗੀ॥ ਅਹੰਬੁਧਿ ਤਿਨਿ ਸਗਲ ਤਿਆਗੀ॥ 2॥ ਗੁਰ ਕਾ ਸਬਦੁ ਲਗੋ ਮਨਿ ਮੀਠਾ॥ ਪਾਰਬ੍ਰਹਮ ਤਾ ਤੇ ਮੋਹਿ ਡੀਠਾ॥ 3॥ ਗੁਰੁ ਸੁਖਦਾਤਾ ਗੁਰੁ ਕਰਤਾਰੁ॥ ਜੀਅ ਪ੍ਰਾਣ ਨਾਨਕ ਗੁਰੁ ਆਧਾਰੁ॥ 4॥38॥107॥

Gaurri Mehla 5: Gur kay churn oopur(i) mayray maathay. Ta tay dookh mayray suglay laathay. 1. Saatgur apunay kuou koorbani. Aatum cheen(i) perm rung maani. 1. Ruhao. Churn rayn(u) gur kee mookh(i) laagi. Ahunboodh(i) tin(i) sugal tiyaagi. 2. Gur ka Shabad(u) lugo mun(i) meettha. Parbrahm ta tay moh(i) deettha. 3. Gur sookhdaata Gur(u) Kartar(u). Jea praan Nanak Gur(u) aadhaar(u). 4.38.107.

Word Meaning: Ta Tay = from there (because of that). Laathay = got rid of. 1. Koorbaani = offer for sacrifice. Aatum = soul. Cheen(i) = by analyzing (searching). Perm Rung = supreme enjoyment (bliss). Maani = enjoy. Pause. Churn = feet. Rayn(u) = dust. Tin(i) = that. Ahunboodh(i) = thinking of ego. Sugul = all. Tiyaagi = gave up; quit. 2. Moh(i) = I. Deettha = saw. 3. Sookhdaata = provider of comforts. Kartar = creator. Praan = life. Aadhaar = support. 4.

MEANING: By placing my forehead on Guru's feet (completely surrendering to Him), I have gotten rid of all my troubles. 1. I wish to sacrifice my life for the Guru who enabled me to analyze my inner self (who I really am). Now I am enjoying the supreme bliss (by connecting with God). Pause. Those who put the dust of the Guru's feet on their face (fully follow His Advice), get rid of their selfish thinking and ego. 2.
I have found Guru's Shabad to be sweet, as a result of which I have been able to "see" Waheguru (got connected with Him). 3. Guru is the source of all comfort and is a manifestation of Waheguru. Guru is the support of my life, oh Nanak. 4.38.107.

ਗਉੜੀ ਮਹਲਾ 5॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਆਹਿ॥ ਜਾ ਕੈ ਊਣਾ ਕਛਹੂ ਨਾਹਿ॥ 1॥ ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਕਰਿ ਮਨ ਮੀਤ॥ ਪ੍ਰਾਨ ਅਧਾਰੁ ਰਾਖਹੁ ਸਦ ਚੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਕਉ ਸੇਵਿ॥ ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ॥ 2॥ ਤਿਸੁ ਊਪਰਿ ਮਨ ਕਰਿ ਤੂ ਆਸਾ॥ ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਭਰਵਾਸਾ॥ 3॥ ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਨਾਨਕੁ ਗਾਵੈ ਗੁਰ ਮਿਲਿ ਸੋਇ॥ 4॥39॥108॥

Gaurri Mehla 5: Ray mun mayray tu ta kuou aah(i). Ja kaiy oona kuchh-hoo naah(i). 1. Hur(i) sa preetum(U) kur(i) mun meet. Praan adhaar(u) raakhou sud hee cheet(i). 1. Ruhaou. Ray mun mayray tu ta kuou sayv(i). Aad(i) Purukh uprumpur Dayv. 2. Tis(u) oopur(i) mun kur(i) tu aasa. Aad(i) joogaad(i) ja ka bhervaasa. 3. Ja kee preet(i) suda sookh(u) hoyay. Nanak(u) gaavaiy Gur mil(i) soyay. 4.39. 108.

Word Meaning: Aah(i) = wish for. Oona = less than full; missing something. 1. Sa = like. Praan Adhaar(u) = support of life. Cheet(i) = in mind. Pause.
Sayv(i) = serve. Aad(i) = the origin (source). Purakh = living power; omnipresent. Uprumpur = limitless. Dayv = Guru. 2. Aad(i) = right from the beginning. Joogaad(i) = from the beginning of the eons. Bhervaasa = faith; dependence. 3.

MEANING: Wish for the (Waheguru) who is Perfect, and who is not lacking (short in) anything, oh my mind. 1. Make friends like Waheguru, who is the support of your life, and keep Him in mind all the time, oh my mind. Pause.
Serve the omnipresent and limitless Waheguru, which is the origin of everything, oh, my mind. 2. Place your hope on (Waheguru), in whom people have been having faith (depended upon Him) from the beginning of the eons. 3. In the company of the Guru, I sing praise of Waheguru, love for whom provides comfort all the time, oh Nanak. 4.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮੀਤੁ ਕਰੈ ਸੋਈ ਹਮ ਮਾਨਾ॥ ਮੀਤ ਕੇ ਕਰਤਬ ਕੁਸਲ ਸਮਾਨਾ॥ 1॥ ਏਕਾ ਟੇਕ ਮੇਰੈ ਮਨਿ ਚੀਤ॥ ਜਿਸੁ ਕਿਛੁ ਕਰਣਾ ਸੁ ਹਮਰਾ ਮੀਤ॥ 1॥ ਰਹਾਉ॥ ਮੀਤੁ ਹਮਾਰਾ ਵੇਪਰਵਾਹਾ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੋਹਿ ਅਸਨਾਹਾ॥ 2॥ ਮੀਤੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ॥ ਸਮਰਥ ਪੁਰਖੁ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ॥ 3॥ ਹਮ ਦਾਸੇ ਤੁਮ ਠਾਕੁਰ ਮੇਰੇ॥
(ਅੰਗ 188)॥ ਮਾਨ ਮਹਤੁ ਨਾਨਕ ਪ੍ਰਭੁ ਤੇਰੇ॥ 4॥40॥109॥

Gaurri Mehla 5: Meet(u) kuraiy soyee hum maana. Meet kay kertub kooshul smaana. 1. Aika tayk mayraiy mun(i) cheet. Jis kichh(u) kurna su humra Meet. 1. Ruhaou. Meet(u) humaara vaypervaaha. Gur Kirpa tay moh(i) usnaaha. 2. Meet(u) humaara untarjaami. Sumruth Purukh(u) Parbrahm(u) Soami. 3. Hum daasay Toom
(PAGE 188): Tthaakur mayray. Maan(u) meht(u) Nanak Prubh Tayray. 4.40.109.
Word Meaning: Meet(u) = friend (Waheguru). Maana = obeyed; welcomed. Kertub = amazing feats. Kooshul = wellbeing. Smaana = equal to; like. 1. Tayk = support. Cheet = mind; memory. Pause. Vaypervaaha = worry-free. Usnaaha = love. 2. Untarjaami = know-all; omniscient. Sumruth = capable of doing anything; omnipotent. Parbrahm(u) = Waheguru. Soami = Lord. 3.
Daasay = slaves. Tthaakur = Lord. Maan(u) = respect. Meht(u) = honour. 4.
MEANING: I obey all that which my friend (Waheguru) does; His amazing feats are a source of comfort for me. 1. (Waheguru), Who does everything (capable of doing everything) is my friend, and I have full faith only in His support in my mind. Pause.
(His system to run the whole universe is perfect), So, my friend (Waheguru) has no worries. I have developed a love for Him with the Guru's benevolence. 2.
My friend Waheguru is the Lord, omniscient, omnipresent, and omnipotent. 3.
Waheguru is the Lord, and I am His slave; any respect and honour that I enjoy is because of Him, oh Nanak. 4.40.109.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਤੁਮ ਭਏ ਸਮਰਥ ਅੰਗਾ॥ ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਕਾਲੰਗਾ॥ 1॥ ਮਾਧਉ ਜਾ ਕਉ ਹੈ ਆਸ ਤੁਮਾਰੀ॥ ਤਾ ਕਉ ਕਛੁ ਨਾਹੀ ਸੰਸਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਠਾਕੁਰੁ ਹੋਇ॥ ਤਾ ਕਉ ਸਹਸਾ ਨਾਹੀ ਕੋਇ॥ 2॥ ਜਾ ਕਉ ਤੁਮ ਦੀਨੀ ਪ੍ਰਭ ਧੀਰ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ॥ 3॥ ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਦੇਖਾਇਆ॥ 4॥41॥110॥

Gaurri Mehla 5: Ja kuou Toom bhuyay sumruth unga. Ta kuou kuchh(u) naahi kalunga. 1. Maadho, ja kuou haiy aas Toomhaari. Ta kuou kuchh(u) naahi sunsaari. 1. Ruhaou. Ja kaiy hirdaiy Tthaakur(u) hoyay. Ta kuou sehsa naahi koyay. 2. Ja kuou Toom deeni Prubh dheer. Ta kaiy nicket(i) na aavaiy peer. 3. Kuhou Nanak mein so Gur(u) Paaya. Parbrahm poorun daykhaaya. 4.41.110.
Word Meaning: Bhuyay = became. Sumruth = omnipotent (Waheguru). Unga = supporter. Kalunga = blemish of immorality. 1. Maadho = husband of Maya (Waheguru). Sunsaari = of the world. Pause. Hirdaiy = in the heart. Sehsa = doubts. 2.
Dheer = encouragement; comfort. Nicket(i) = near. Peer = pain. 3.
Parbrahm = Waheguru. Poorun = perfect. 4.
MEANING: A person, whose supporter is the all-omnipotent Waheguru, gets no blemish of any immoral act. 1. An individual who has full faith in Waheguru does not need to depend upon the world for any of his needs. Pause. A man who has enshrined the (Naam of the) Lord, Waheguru, in his heart never has any doubts (about His existence or dependence on Him). 2. An individual, who is comforted by Waheguru, has never suffered, even close to him. 3. I (am lucky) to have connected to the Guru, who has shown me (connected to) the Perfect Waheguru, oh Nanak. 4.41.110.

ਗਉੜੀ ਮਹਲਾ 5॥ ਦੁਲਭ ਦੇਹ ਪਾਈ ਵਡਭਾਗੀ॥ ਨਾਮੁ ਨ ਜਪਹਿ ਤੇ ਆਤਮਘਾਤੀ॥ 1॥ ਮਰਿ ਨ ਜਾਹੀ ਜਿਨਾ ਬਿਸਰਤ ਰਾਮ॥ ਨਾਮ ਬਿਹੂਨ ਜੀਵਨ ਕਉਨ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਬਿਸਥਾਰ॥ ਕਵਨ ਅਰਥ ਮਿਰਤਕ ਸੀਗਾਰ॥ 2॥ ਜੋ ਨ ਸੁਨਹਿ ਜਸੁ ਪਰਮਾਨੰਦਾ॥ ਪਸੁ ਪੰਖੀ ਤ੍ਰਿਗਦ ਜੋਨਿ ਤੇ ਮੰਦਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ॥ ਕੇਵਲ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ॥ 4॥42॥111॥

Gaurri Mehla 5: Doolubh dayh payee vudbhaageen. Naam(u) na jupeh(i) tay aatumghaati. 1. Mur(i) na jaahi jinha bisrut Ram. Naam-bihoon jeevun kaun kaam? 1. Ruhaou. Khaat peet khaylut hust bisthaar. Kuvun urth mirtuk seegaar. 2. Jo na sooneh(i) jus(u) Permanunda. Pushoo punkhi trigud joan(i) tay munda. 3. Kuhou Nanak Gur(i) Muntar(u) drirraaya. Kayvul Naam(u) rid maah(i) smaaya. 4.42.111.

Word Meaning: Doolubh = not readily available; priceless. Vudbhaageen = with great luck. Aatumghaati = Murderer of the soul; one who commits suicide. 1. Bisrut = forget. Bihoon = without. Kaun Kaam = of what purpose? Pause. Hust = laughter. Bisthaar = spread; expanse. Mirtuk = dead person. Seegaar = decoration. 2. Jus(u) = praise. Permanunda = the source of supreme bliss (Waheguru). Pushoo = animal. Punkhi = bird. Trigid joan(i) = animals that crawl. Munda = worse. 3. Muntar(u) = Waheguru's Naam. Drirraaya = reinforced. Kayvul = only. 4.

MEANING: The man is given the priceless human body with great fortune; if he does not recite Waheguru's Naam, he is the murderer of his soul. (The purpose of human life is to recite Waheguru's Naam so as to unite with Him). 1.

Why are the individuals who do not recite Waheguru's Naam not simply dead? What is the purpose of life without Waheguru's Naam? Pause. If a man spends his life eating, drinking, playing (enjoying luxuries), laughing, and expanding his business, it is all useless, just like the adornment of a dead body (which will never be useful because it will not come back to life). 2. An individual who does not listen to the praise of Waheguru, which is the source of supreme bliss, is worse than the animals, birds, and the creeping creatures. 3. My Guru has reinforced the Mantra (Waheguru's Naam) in me, as a result of which Waheguru's Naam has taken dwelling in my heart, oh Nanak. 4.42.111.

ਗਉੜੀ ਮਹਲਾ 5: ਕਾ ਕੀ ਮਾਈ ਕਾ ਕੋ ਬਾਪ॥ ਨਾਮ ਧਾਰੀਕ ਝੂਠੇ ਸਭਿ ਸਾਕ॥ 1॥ ਕਾਹੇ ਕਉ ਮੂਰਖ ਭਖਲਾਇਆ॥ ਮਿਲਿ ਸੰਜੋਗਿ ਹੁਕਮਿ ਤੂੰ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਏਕਾ ਮਾਟੀ ਏਕਾ ਜੋਤਿ॥ ਏਕੋ ਪਵਨੁ ਕਹਾ ਕਉਨੁ ਰੋਤਿ॥ 2॥ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਿਲਲਾਹੀ॥ ਮਰਣਹਾਰੁ ਇਹੁ ਜੀਅਰਾ ਨਾਹੀ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਲੇ ਕਪਾਟ॥ ਮੁਕਤੁ ਭਏ ਬਿਨਸੇ ਭਰਮ ਥਾਟ॥ 4॥43॥112॥

Gaurri Mehla 5: Ka kee maayee, ka ko baap? Naam dhareek jhootthay subh(i) saak. 1. Kaahay kuou moorukh bhukhlaaya? Mil(i) sunjoag(i) Huqam(i) tu aaya. 1. Ruhaou. Aika maati aika Jot(i). Aiko puvun(u). kuhaan kaun(u) roat(i)? 2. Mayra mayra kur(i) bil-laahi. Mernhaar(i) eho jea-ura naahi. 3. Kuhou Nanak Gur(i) khohlay kupaat. Mookut(u) bhuyay binsay bherm thaat. 4.43.112.

Word Meaning: Ka Kee = whose? Naam Dhareek = only in the name. Jhootthay = short-lived. Saak = relations. 1. Bhukhlaaya = talking rubbish (making false claims). Sunjoag(i) = predestined relations. Pause. Maati = earth. Jot(i) = (Waheguru's) light. Kaahay = where; why? Roat(i) = cries. 2. Bil-laahi = cry with complaints. Mernhaar(u) = destined to die. Jea-ura = soul. 3. Kpaat = doors (of brain). Mookut Bhuyay = became free of the bonds of Maya. Binsay = vanished. Bherm = doubts. Thaat = home; source. 4.

MEANING: Whose mother, and whose father (are you talking about)? (There is no mother or father, or any other relation for that matter, forever). All these relations are false (short-

lived) and are in the name only. 1. Why are you making any false claims, oh foolish man? You have come into this world with Waheguru's Will (Laws), and are born into the family predetermined for you based on your deeds in previous lives. Pause.
Everybody is made of the same basic elements - earth, air, etc., and Waheguru's light; and when the man dies, all these elements get separated. So, why should anyone cry when they understand the reality? (There is no use in crying). 2. The ignorant people cry at the death of a relative, claiming that he was theirs. In fact, he never was theirs – he was there only like a visitor who had to leave. Moreover, the human soul never dies (it takes rebirths). 3. When the Guru opens the door of the brain of a lucky person (enlightens him), he becomes free from the bonds of attachment, and all the sources (roots) of his misgivings are destroyed, oh Nanak. 4.43.112.

ਗਉੜੀ ਮਹਲਾ 5॥ ਵਡੇ ਵਡੇ ਜੋ ਦੀਸਹਿ ਲੋਗ॥ ਤਿਨ ਕਉ ਬਿਆਪੈ ਚਿੰਤਾ ਰੋਗ॥ 1॥ ਕਉਨ ਵਡਾ ਮਾਇਆ ਵਡਿਆਈ॥ ਸੋ ਵਡਾ ਜਿਨਿ ਰਾਮ ਲਿਵ ਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਭੂਮੀਆ ਭੂਮਿ ਊਪਰਿ ਨਿਤ ਲੂਝੈ॥ ਛੋਡਿ ਚਲੈ ਤ੍ਰਿਸਨਾ ਨਹੀ ਬੂਝੈ॥ 2॥ ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰਾ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਛੁਟਕਾਰਾ॥ 3॥44॥113॥

Gaurri Mehla 5: Vuday vuday jo deeseh(i) loag. Tin kuou biyaapaiy chinta roag. 1. Kaun vuda, Maya vudiyaayee. So vuda jin(i) Ram liv laayee. 1. Ruhaou. Bhoomiya bhoom(i) oopur(i) nit loojhaiy. Chhoad(i) chulaiy, trishna nuhee boojhaiy. 2. Kuhou Nanak eho tut(u) beechaara. Bin(u) Hur(i) bhujun naahi chhootkaara. 3.44.113.

Word Meaning: Vuday Vuday = rich and famous. Biyaapaiy = happens; suffer from. Chinta = worries. 1. Vudiyaayee = gets respect. Liv = full concentration. Pause. Bhoomiya = landlord. Loojhaiy = fights. Trshna = fire of desires. 2. Tut(u) = reality; truth. Beechaara = thought on; realized. Bin(u) = without. Bhujun = singing praise. Chhootkaara = freedom from the bonds of Maya. 3.

MEANING: All those rich and famous people, who are well known around, are in the grip of (suffer from the illness of) worries. I. Nobody is really respectable; wealth earns them respect in society. Actually, only that individual is respectable indeed who is connected with Waheguru with full concentration. Pause. A landlord fights for his land all the time to acquire more and more, which he has to leave behind, but the fire of his desire is never put out. 2. I have realized that one cannot free oneself from the bonds of Maya without Waheguru's Naam, oh Nanak. 3.44.113.

ਗਉੜੀ ਮਹਲਾ 5॥ ਪੂਰਾ ਮਾਰਗੁ ਪੂਰਾ ਇਸਨਾਨੁ॥ ਸਭੁ ਕਿਛੁ ਪੂਰਾ ਹਿਰਦੈ ਨਾਮੁ॥ 1॥ ਪੂਰੀ ਰਹੀ ਜਾ ਪੂਰੈ ਰਾਖੀ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਾ ਸੁਖੁ ਪੂਰਾ ਸੰਤੋਖੁ॥ ਪੂਰਾ ਤਪੁ ਪੂਰਨ ਰਾਜੁ ਜੋਗ॥ 2॥ ਹਰਿ ਕੈ ਮਾਰਗਿ ਪਤਿਤ ਪੁਨੀਤ॥ ਪੂਰੀ ਸੋਭਾ ਪੂਰਾ ਲੋਕੀਕ॥ 3॥ ਕਰਣਹਾਰੁ ਸਦ ਵਸੈ ਹਦੂਰਾ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ 4॥45॥114॥

Gaurri Mehla 5: Poora maarug(u) poora ishnaan(u). Subh(u) kichh(u) poora hirdaiy Naam(u). 1. Poori ruhee ja Pooraiy raakhi. Parbrahm kee shern(i) jun taaki. 1. Ruhaou. Poora sookh(u) poora suntokh(u). Poora tup, poorun raaj(u) joag. 2. Hur(i) kaiy maarug(i) putit pooneet. Poori sobha poora loakeek. 3. Kernhaar(u) sud vusaiy hudoora. Kuhou Nanak mayra Satgur(u) poora. 4.45.114.

Word Meaning: Poora = perfect. Maarug(u) = path. Ishnaan = bath; cleansing. 1. Pooraiy = Perfect (Waheguru). Taaki = sought. Pause. Suntokh = contentment. Tup(u) = self-torture; tough labour (to please some deity). Raj(u) Joag = detached from Maya while living in the family. 2. Putit = fallen from morality; sinner. Pooneet = holy; pious. Sobha = praise; fame. Loakeek = among the people. 3. Kernhaar(u) = the creator (God). Hudoora = along with; close by. 4.

MEANING: (People follow many different paths, including dips in holy water, to realize Waheguru. But Guru Sahib advises that if a person has Waheguru's Naam in his heart, everything he does is perfect for him. For such an individual, the path he follows (to have union with God) is perfect, and he does not need to take dips in holy waters because a dip in the Naam-Amrit is perfect. 1. When a person takes Waheguru's shelter, the Perfect Waheguru protects his dignity everywhere. Pause. Such an individual enjoys complete comfort and is fully contented. Recitation of Waheguru's Naam is perfect hard labour for him (to please Waheguru), and he is fully detached from Maya while living in the family. 2. An individual who follows the path to unite with Waheguru (by embedding His Naam in the heart) is perfectly holy and pious. He even enjoys respect among the people. 3. The creator, Waheguru, is always close to him; my Satguru is Perfect, oh Nanak. 4.45.114.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸੰਤ ਕੀ ਧੂਰਿ ਮਿਟੇ ਅਘ ਕੋਟ॥
(ਅੰਗ 189)॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਨਮ ਮਰਣ ਤੇ ਛੋਟ॥ 1॥ ਸੰਤ ਕਾ ਦਰਸੁ ਪੂਰਨ ਇਸਨਾਨੁ॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਕੈ ਸੰਗਿ ਮਿਟਿਆ ਅਹੰਕਾਰੁ॥ ਦ੍ਰਿਸਟਿ ਆਵੈ ਸਭੁ ਏਕੰਕਾਰੁ॥ 2॥ ਸੰਤ ਸੁਪ੍ਰਸੰਨ ਆਏ ਵਸਿ ਪੰਚਾ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਿਦੈ ਲੇ ਸੰਚਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕਾ ਪੂਰਾ ਕਰਮ॥ ਤਿਸੁ ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ॥ 4॥46॥115॥
Gaurri Mehla 5: Sunt kee dhoor(i) mitay ugh koat.
(PAGE 189): Sunt persaad(i) junum mern tay chhoat. 1. Sunt ka durs(u) poorun ishnaan(u). Sunt kirpa tay jupiyaiy Naam(u). 1. Ruhaou. Sunt kaiy sung(i) mitiya ahunkaar(u). Drisht(i) aavaiy subh(u) Ekunkaar. 2. Sunt soopersunn aayay vus(i) puncha. Amrit Naam(u) ridaiy lay suncha. 3. Kuhou Nanak ja ka poora kerm. Tis(u) bhaytay Sadhu kay churn. 4.46.115.
Word Meaning: Sunt = Guru. Dhoor(i) = dust of the feet (obeying or serving the Guru). Mitay = removed. Ugh = sins. Koat = millions. Chhoat = freedom. 1.
Ders(u) = holy sight. Poorun = real. Ishnaan(u) = dip at a holy place. Pause.
Mitiya = removed; eradicated. Ahunkaar(u) = conceit. Drisht(i) aavaiy = is seen. 2.
Soopersunn = pleased (to be kind). Vus(i) = under control. Puncha = the five demons. Ridaiy = in the heart. Suncha = gathered. 3.
Poora = complete. Kerm = benevolence. Bhaytay = met; have access. 4.
MEANING: Serving the Guru (obeying Him with dedication) eradicates millions of (all) his sins. Such a devotee becomes free from the bonds of Maya, and the cycle of birth and death is broken for him by the Guru's benevolence. 1. The man recites Waheguru's Naam by Guru's benevolence, and the holy sight of the Guru is the real bath in holy waters (he does not need to go to any holy places). Pause. By Guru's benevolence, the conceit of the devotee is eradicated, and he "sees" Waheguru everywhere. 2.
When the Guru is pleased to be kind, the devotee is able to control his five demons (lust, rage, greed, attachment and ego), and he irrigates his heart with the Amrit of the Naam. 3. But only that individual gets access to Guru's Feet (is lucky to serve the Guru) whom Waheguru is very kind to, oh Nanak. 4.46.115.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਗੁਣ ਜਪਤ ਕਮਲੁ ਪਰਗਾਸੈ॥ ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ॥ 1॥ ਸਾ ਮਤਿ ਪੂਰੀ ਜਿਤੁ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਵਡੈ ਭਾਗਿ ਸਾਧੂ ਸੰਗੁ ਪਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਸਾਧਸੰਗਿ ਪਾਈਐ ਨਿਧਿ ਨਾਮਾ॥ ਸਾਧਸੰਗਿ ਪੂਰਨ ਸਭਿ ਕਾਮਾ॥ 2॥ ਹਰਿ ਕੀ ਭਗਤਿ ਜਨਮੁ ਪਰਵਾਨੁ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਖਾਨੁ॥ 3॥ ਕਹੁ ਨਾਨਕ ਸੋ ਜਨੁ ਪਰਵਾਨੁ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ॥ 4॥47॥116॥

Gaurri Mehla 5: Hur(i) goon gunut kumal pergaasaiy. Hur(i) simrut traas subh naasaiy. 1. Sa mut(i) poori jit(u) Hur(i) goon gaavaiy. Vudaiy bhaag(i) Sadhu sung(u) paavaiy. 1. Ruhaou. Sadh sung(i) paayiyaiy nidh(i) Naama. Sadh sung(i) poorun subh(i) kaama. 2. Hur(i) kee bhugut(i) junum(u) pervaan(u). Gur kirpa tay Naam(u) vukhaan(u). 3. Kuhou Nanak so jun(u) pervaan(u). Ja kaiy ridaiy vusaiy Bhugvaan(u). 4.47.116.
Word Meaning: Kumul = lotus (heart). Pergaasaiy = blooms. Traas = fears. 1. Nidh(i) = treasure. Naama = of Naam. Kaama = objectives. 2. Junum(u) = life. Paevaan(u) = approved. Vukhaan(u) = recite; explain. 3.
MEANING: One's heart blooms when he recites Waheguru's Naam, and all his worldly fears run away (are dispelled). 1. That wisdom is perfect with which one sings Waheguru's virtues. But that is possible only when one acquires Waheguru's shelter, which happens only by great luck. Pause. One gets the treasure of Naam in the company of the Guru, and all his objectives are achieved to perfection. 2. An individual recites (and explains) Waheguru's Naam with the benevolence of the Guru. One's life meets Waheguru's approval with His worship. 3. An individual who has His Naam embedded (enshrined) in his heart finds approval (in Waheguru's Court), oh Nanak. 4.47.116.

ਗਉੜੀ ਮਹਲਾ 5॥ ਏਕਸੁ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਰਾਤਾ॥ ਵਿਸਰੀ ਤਿਸੈ ਪਰਾਈ ਤਾਤਾ॥ 1॥ ਬਿਨੁ ਗੋਬਿੰਦ ਨ ਦੀਸੈ ਕੋਈ॥ ਕਰਨ ਕਰਾਵਨ ਕਰਤਾ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਮਨਹਿ ਕਮਾਵੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ॥ ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ॥ 2॥ ਜਾ ਕੈ ਹਰਿ ਧਨੁ ਸੋ ਸਚ ਸਾਹੁ॥ ਗੁਰਿ ਪੂਰੈ ਕਰਿ ਦੀਨੋ ਵਿਸਾਹੁ॥ 3॥ ਜੀਵਨ ਪੁਰਖੁ ਮਿਲਿਆ ਹਰਿ ਰਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ 4॥48॥117॥
Gaurri Mehla 5: Aikus siyoun ja ka mun(u) raata. Visree tisaiy puraayee taata. 1. Bin(u) Gobind na deesaiy koyee. Kern kraavun Kerta soyee. 1. Ruhaou. Muneh(i) kumaavaiy mookh(i) Hur(i) Hur(i) boalaiy. So jun(u) it oot kuteh(i) na doalaiy. 2. Ja kaiy Hur(i) dhun(u) so sach shaah(u). Gur(i) Pooraiy kur(i) deeno visaah(u). 3. Jeevun Purakh(u) miliya Hur(i) Raaya. Kuhou Nanak Perm Pud(u) paaya. 4.48.117.
Word Meaning: Aikus Siyoun = with One (God). Raata = imbued. Visree = lost from memory. Puraayee = of others. Taata = jealousy. 1. Gobind(u) = Waheguru. Kern = the doer. Kraavun = making others do. Kerta = the Creator. Soyee = the same (God). Pause. Muneh(i) = in the mind. Kmaavaiy = has full faith. It Oot = here and there; everywhere. Doalaiy = doddering (weakening) of the mind. 2. Sach Shaah(u) = truly rich (in virtues). Visaah(u) = trust; faith. 3. Jeevun Purukh = alive (eternal) Waheguru. Perm Pud(u) = the highest spiritual state. 4.
MEANING: An individual, whose mind is imbued with love for the only "One" (Waheguru), forgets all the thoughts of jealousy (or malice) towards others. 1. He does not see anyone other than Waheguru, the creator, who does everything Himself and makes people do whatever He wishes. Pause. An individual, whose tongue recites Waheguru's Naam, and who has full faith in Him, never allows his mind to waver (to weaken) anywhere. 2. An individual who has the wealth of Waheguru's Naam in his heart is truly rich (and becomes like God). The Perfect Guru has instilled full faith in Waheguru in his mind. 3. An individual who gets connected with the eternal Waheguru achieves the highest spiritual state, oh Nanak. 4. 48.117.

ਗਉੜੀ ਮਹਲਾ 5: ਨਾਮੁ ਭਗਤ ਕੈ ਪ੍ਰਾਨ ਅਧਾਰੁ॥ ਨਾਮੋ ਧਨੁ ਨਾਮੋ ਬਿਉਹਾਰੁ॥ 1॥ ਨਾਮ ਵਡਾਈ ਸੋਭਾ ਪਾਏ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਏ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਭਗਤ ਕੈ ਸੁਖ ਅਸਥਾਨੁ॥ ਨਾਮੁ ਰਤੁ ਸੋ ਭਗਤੁ ਪਰਵਾਨੁ॥ 2॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਧਾਰੈ॥ ਸਾਸਿ ਸਾਸਿ ਜਨੁ ਨਾਮੁ ਸਮਾਰੈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਪੂਰਾ ਭਾਗੁ॥ ਨਾਮ ਸੰਗਿ ਤਾ ਕਾ ਮਨੁ ਲਾਗੁ॥ 4॥49॥118॥

Gaurri Mehla 5: Naam(u) bhugat kaiy praan adhaar(u). Naamo dhun(u) Naamo biyohaar(u). 1. Naam vudaayee sobha paayay. Kur(i) kirpa jis(u) aap(i) divaayay. 1. Ruhaou. Naam(u) bhugat kaiy sookh usthaan(u). Naam(u) rut(u) so bhugat(u) pervaan(u). 2. Hur(i) ka Naam(u) jun kuou dhaaraiy. Saas(i) saas(i) jun(u) Naam(u) smaaraiy. 3. Kuhou Nanak jis(u) poora bhaag(u). Naam sung(i) ta ka mun(u) laag(u). 4.49.118.

Word Meaning: Praan Adhaar(u) = basis of life. Biyohaar(u) = daily dealings. 1. Vudaayee = respect. Sobha = fame; praise. Aap(i) = Waheguru. Pause. Sookh Usthaan(u) = source of comfort. Naam(u) Rut(u) = imbued in Naam. 2. Jun(u) = devotee. Dhaaraiy = provides support. Saas(i) Saas(i) = with every breath. Smaaraiy = remembers. 3. Poora Bhaag(u) = perfect luck. Sung(i) = with. Laag(u) = connected. 4.

MEANING: Waheguru's Naam is the basis of the life of a devotee. Naam is his wealth, and Naam is the basis of his daily dealings. 1. Naam earns him respect and fame; however, Naam can be acquired (in the heart) only by the benevolence of God. Pause. Naam is the source of comfort for the devotee. The devotee, who is imbued in Waheguru's Naam, finds approval (dignity) in Waheguru's Court. 2. Waheguru's Naam provides support to the devotee who recites the Naam with every breath. 3. The devotee, who has great fortune, gets connected with Waheguru's Naam, oh Nanak. 4.49.118.

ਗਉੜੀ ਮਹਲਾ 5: ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਤਬ ਤੇ ਧਾਵਤੁ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ॥ 1॥ ਸੁਖ ਬਿਸ੍ਰਾਮੁ ਪਾਇਆ ਗੁਣ ਗਾਇ॥ ਸ੍ਰਮੁ ਮਿਟਿਆ ਮੇਰੀ ਹਤੀ ਬਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਕਮਲ ਅਰਾਧਿ ਭਗਵੰਤਾ॥ ਹਰਿ ਸਿਮਰਨ ਤੇ ਮਿਟੀ ਮੇਰੀ ਚਿੰਤਾ॥ 2॥ ਸਭ ਤਜਿ ਅਨਾਥੁ ਏਕ ਸਰਣਿ ਆਇਓ॥ ਊਚ ਅਸਥਾਨੁ ਤਬ ਸਹਜੇ ਪਾਇਓ॥ 3॥ ਦੂਖੁ ਦਰਦੁ ਭਰਮੁ ਭਉ ਨਸਿਆ॥ ਕਰਣਹਾਰੁ ਨਾਨਕ ਮਨਿ ਬਸਿਆ॥ 4॥50॥119॥

Gaurri Mehla 5: Sunt persaad(i) Hur(i) Naam(u) dhiyaaya. Tub tay dhaavut(u) mun(u) triptaaya. 1. Sookh bisraam(u) paaya goon gaayay. Sherm(u) mitiya, mayri hutee blaayay. 1. Ruhaou. Churn kumul arradh(i) Bhugvunta. Hur(i) simran tay mitee mayri chinta. 2. Subh tuj(i) anaath(u) Aik shern(i) aayo. Ooch usthaan(u) tub sehjay paayo. 3. Dookh durd(u) bherm(u) bhuou nusiya. Kernhaar(u) Nanak mun(i) busiya. 4.50.119.

Word Meaning: Tub Tay = since then. Dhaavut(u) = wandering away fast. Triptaayaa = contented. 1. Bisraam = peace. Sherm(u) = worthless running around to acquire wealth. Hutee = killed. Blaayay = uninvited trouble (desire for more money). Pause. Churn Kumul = lotus-like soft feet (Waheguru's Naam). Chinta = worry. 2. Tuj(i) = abandoning. Anaath = orphan (without any guardian). Ooch usthaan(u) = high spiritual state. Sehjay = with ease (without any special effort). 3. Derd(u) = pain. Bherm(u) = doubts; misgivings. Bhuou = fears. Kernhaar(u) = creator; designer. Busiya = took dwelling. 4.

MEANING: Ever since I began to recite Waheguru's Naam by the kindness of the Guru, my fast-wandering mind has found contentment (peace). 1. With the singing of the virtues of Waheguru, all my worthless running around to earn more money is over, and my desire for more money has expired; and my mind has found the comfort of being at peace. Pause. All my worries are gone by worshipping the lotus-like Feet of Waheguru (reciting His Naam with respect and full dedication. 2. I was an orphan (without anyone to guide me); now, abandoning everybody else, I have come to the shelter of the "One" (Waheguru) and have attained a high spiritual state without any special effort. 3. Ever since the creator (Waheguru) has taken dwelling in my heart, all my discomforts, pain, misgivings, and my fear are gone, oh Nanak. 4.50.119.

ਗਉੜੀ ਮਹਲਾ 5॥ ਕਰ ਕਰਿ ਟਹਲ ਰਸਨਾ ਗੁਣ ਗਾਵਉ॥
(ਅੰਗ 190)॥ ਚਰਨ ਠਾਕੁਰ ਕੈ ਮਾਰਗਿ ਧਾਵਉ॥ 1॥ ਭਲੋ ਸਮੋ ਸਿਮਰਨ ਕੀ ਬਰੀਆ॥ ਸਿਮਰਤ ਨਾਮੁ ਭੈ ਪਾਰਿ ਉਤਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਨੇਤ੍ਰ ਸੰਤਨ ਕਾ ਦਰਸਨੁ ਪੇਖੁ॥ ਪ੍ਰਭ ਅਵਿਨਾਸੀ ਮਨ ਮਹਿ ਲੇਖੁ॥ 2॥ ਸੁਣਿ ਕੀਰਤਨੁ ਸਾਧ ਪਹਿ ਜਾਇ॥ ਜਨਮ ਮਰਣ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਇ॥ 3॥ ਚਰਨ ਕਮਲ ਠਾਕੁਰ ਉਰਿ ਧਾਰਿ॥ ਦੁਲਭ ਦੇਹ ਨਾਨਕ ਨਿਸਤਾਰਿ॥ 4॥51॥120॥

Gaurri Mehla 5: Ker kur(i) tehl, rusna goon gaavoun.

(PAGE 190): Churn Tthaakur kaiy maarug(i) dhaavoun. 1. Bhulo sumo simrun kee buriya. Simrut Naam(u) bhaiy paar(i) ooturiya. 1. Ruhaou. Naytur Suntan ka dershun(u) paykh(u). Prubh avinaashi mun meh(i) laykh(u). 2. Soon(i) keertun(u) Sadh peh(i) jaayay. Junum mern kee traas mitaayay. 3. Churn Kumul Tthaakur oor dhaar(i). Doolubh dayh Nanak nistaar(i). 4.51.120.

Word Meaning: Ker = hands. Kur(i) = by making; using; with. Tehl = serving; tending. Rusna = tongue. Tthaakur = Lord (Waheguru). Maarug(i) = path. Dhaavoun = move enthusiastically. 1. Bhulo Sumo = good (favourable) time (human life). Buriya = turn (opportunity). Bhaiy = scary (sea of Maya). Paar(i) ooturiya = crossed to the other side. Pause. Naytur = eyes. Dershun = holy sight. Paykh(u) = see. Avinaashi = immortal. 2. Sadh Peh(i) Jaayay = Go to (take shelter of) the Guru. Traas = fear. 3. Oor Dhaar(I) = place in the heart. Doolubh = very difficult to have (priceless). Dayh = human body. Nistaar(i) = make successful. 4.

MEANING: I wish to serve the Lord with my hands, and sing His virtues with my tongue. I wish to use my feet to walk on the path advised by Him. 1.

Any time to recite Waheguru's Naam is pleasant. One swims across the world-sea by reciting Waheguru's Naam. Pause. Use your eyes to "see" the holy saints, and write the Naam of the immortal Waheguru on your mind, oh my friend. 2.

Go to the Guru to listen to the praise of Waheguru, and have the fear of birth and death destroyed. 3. Implant the lotus-like feet of Waheguru (His Naam) in your heart, and thereby salvage the priceless human body, oh Nanak. 4.51.120

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰੈ॥ ਸੋ ਜਨੁ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰੈ॥ 1॥ ਹਰਿ ਬਿਸਰਤ ਸਹਸਾ ਦੁਖੁ ਬਿਆਪੈ॥ ਸਿਮਰਤ ਨਾਮੁ ਭਰਮੁ ਭਉ ਭਾਗੈ॥1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਵੈ॥ ਤਿਸੁ ਜਨ ਦੂਖੁ ਨਿਕਟਿ ਨਹੀ ਆਵੈ॥ 2॥ ਹਰਿ ਕੀ ਟਹਲ ਕਰਤ ਜਨ ਸੋਹੈ॥ ਤਾ ਕਉ ਮਾਇਆ ਅਗਨਿ ਨ ਪੋਹੈ॥ 3॥ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲ॥ ਨਾਨਕ ਤਜੀਅਲੇ ਅਵਰਿ ਜੰਜਾਲ॥ 4॥52॥121॥

Gaurri Mehla 5: Ja kuou apni kirpa dhaaraiy. So jun(u) rusna Naam(u) oochaaraiy. 1. Hur(i) bisrut sehsa dookh(u) biyaapaiy. Simrut Naam(u) bherm(u) bhuou bhaagaiy. 1. Ruhaou. Hur(i) keertun(u) soonaiy, Hur(i) keertun(u) gaavaiy. Tis(u) jun dookh nicket(i) nuhee aavaiy. 2. Hur(i) kee tehl kert jun sohaiy. Ta kuou Maya ugun(i) na pohaiy. 3. Mun(i) tun(i) mookh(i) Hur(i) Naam(u) Duyaal. Nanak tuji-ulay uver(i) junjaal. 4.52.121.

Word Meaning: Dhaaraiy = provides; shows. Rusna = tongue. Oochaaraiy = recites. 1. Bisrut = by forgetting. Sehsa = doubts; distrust. Biyaapaiy = grips. Bherm(u) = misgivings. Bhuou = fear. Bhaagaiy = runs away; dispelled. Pause. Keertun = praise. Nicket(i) = near. 2. Tehl = serving. Sohaiy = looks impressive (dignified). Pohaiy = touch. 3. Duyaal = kind. Tuji-ulay = give up; quit. Uver(u) = other. Junjaal(i) = Maya-related business. 4.

MEANING: A devotee, to whom Waheguru is benevolent, recites His Naam with his tongue. 1. A person who forgets Waheguru gets clenched by the discomfort of doubts, whereas all the misgivings and fears are dispelled by reciting Waheguru's Naam. Pause.

No discomfort comes even close to the devotee who listens to and sings praise of Waheguru. 2. A devotee looks dignified when he serves Waheguru because the fire of (his desires for) Maya does not even touch him. 3. Give up all the worthless Maya-related business, and recite benevolent Waheguru's Naam with your mind, body, and your tongue, oh Nanak. 4.52.121.

ਗਉੜੀ ਮਹਲਾ 5॥ ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਟਿਕਾਈ॥ 1॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਲਿਵ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਮੰਤ੍ਰੁ॥ ਮਿਟੇ ਵਿਸੂਰੇ ਉਤਰੀ ਚਿੰਤ॥ 2॥ ਅਨਦ ਭਏ ਗੁਰ ਮਿਲਤ ਕ੍ਰਿਪਾਲ॥ ਕਰਿ ਕਿਰਪਾ ਕਾਟੇ ਜਮ ਜਾਲ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥ ਤਾ ਤੇ ਬਹੁਰਿ ਨ ਬਿਆਪੈ ਮਾਇਆ॥ 4॥53॥122॥

Gaurri Mehla 5: Chhaad(i) siyaanup buhou chuturaayee. Gur Pooray kee tayk tikaayee. 1. Dookh binsay, sookh Hur(i) goon gaayay. Gur Poora bhatiya liv laayay. 1. Ruhaou. Hur(i) ka Naam deeyo Gur(i) Muntar(u). Mitay visooray ootri chint. 2. Anund bhuyay Gur milut Kirpaal. Kur(i) Kirpa kaatay Jum jaal. 3. Kuhou Nanak Gur(u) poora paaya. Ta tay buhour(i) na biyaapaiy Maya. 4.53.122.

Word Meaning: Chuturaayee = cleverness. Tayk = support. Tikaayee = put faith. 1.
Binsay = vanished. Bhaytiya = got connected. Liv = fully absorbed. Pause.
Visooray = repentances; regrets. Chint = worries. 2.
Anund = blissfulness. Jum Jaal = net of the angel of death. 3.
Ta Tay = because of that. Buhour = any more. Biyaapaiy = influence; afflict. 4.

MEANING: Giving up all my wisdom and my cleverness, I have put all my faith in the support of the Perfect Guru (surrendered myself completely to Him). 1.
Waheguru has connected me with the Perfect Guru, and now I concentrate fully on Waheguru's Naam, as a result of which all my irritants have vanished, and I am enjoying comfort while singing praise of Waheguru. Pause.
The Guru has given me Waheguru's Naam (enabled me to embed Waheguru's Naam in my heart) as the Mantra because of which all my regrets and worries have vanished. 2
On connecting with the benevolent Guru, I am feeling blissful, and have been able to cut the net of the Angel of death (he cannot do anything to me now that I am connected with Waheguru). 3. I have realized the Perfect Guru, as a result of which Maya can no longer afflict me, oh Nanak. 4.53.122.

ਗਉੜੀ ਮਹਲਾ 5॥ ਰਾਖਿ ਲੀਆ ਗੁਰਿ ਪੂਰੈ ਆਪਿ॥ ਮਨਮੁਖ ਕਉ ਲਾਗੋ ਸੰਤਾਪੁ॥ 1॥ ਗੁਰੂ ਗੁਰੂ ਜਪਿ ਮੀਤ ਹਮਾਰੇ॥ ਮੁਖ ਊਜਲ ਹੋਵਹਿ ਦਰਬਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੈ ਚਰਣ ਹਿਰਦੈ ਵਸਾਇ॥ ਦੁਖ ਦੁਸਮਨ ਤੇਰੀ ਹਤੈ ਬਲਾਇ॥ 2॥ ਗੁਰ ਕਾ ਸਬਦੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ॥ ਦਇਆਲ ਭਏ ਸਗਲੇ ਜੀਅ ਭਾਈ॥ 3॥ ਗੁਰਿ ਪੂਰੈ ਜਬ ਕਿਰਪਾ ਕਰੀ॥ ਭਨਤਿ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ॥ 4॥54॥123॥

Gaurri Mehla 5: Raakh(i) leeya Gur(i) Pooraiy aap(i). Munmukh kuou laago suntaap(u). 1. Guru Guru jup(i) meet humaaray. Mookh oojul hoveh(i) Durbaaray. 1. Ruhaou. Gur kaiy Churn hirdaiy vusaayay. Dookh dooshmun tayri hutaiy blaayay. 2. Gur ka Shabad(u) tayraiy sung(i) suhaayee. Duyaal bhuyay suglay jea bhaayee. 3. Gur(i) Pooraiy jub kirpa kuree. Bhunut(i) Nanak mayri poori puree. 4.54.123.

Word Meaning: Raakh(i) Leeya = saved my honour. Manmukh = detached from Waheguru; money-minded. Suntaap(u) = suffering. 1.
Meet = friend. Oojul = shiny; is honoured. Derbaaray = God's Court. Pause.
Hutaiy Blaayay = trouble (attractions of Maya) is eradicated. 2. Sung(i) = with (you). Suhaayee = supporter. Duyaal = kind. Suglay Jea = everybody. Bhaayee = oh, brother. 3. Pooraiy = perfect. Bhunut(i) = says. Poori Puree = objectives achieved. 4.

MEANING: Recite Guru's Naam repeatedly so that you may have a shiny face (unblemished character) in Waheguru's Court, oh my friend. **Pause.** When you recite Guru's Naam, He protects your honour everywhere, while the money-minded individuals suffer. 1. If you embed Guru's feet (His Word) in your heart, all your enemy-like irritants and your desires for Maya are eradicated. 2. Guru's Shabad is always with you as your support, and everyone treats you like a brother. 3. When the Perfect Guru became kind to me, all my objectives were achieved, oh Nanak. 4.54.123.

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਨਿਕ ਰਸਾ ਖਾਏ ਜੈਸੇ ਢੋਰ॥ ਮੋਹ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਚੋਰ॥ 1॥ ਮਿਰਤਕ ਦੇਹ ਸਾਧਸੰਗਿ ਬਿਹੂਨਾ॥ ਆਵਤ ਜਾਵਤ ਜੋਨੀ ਦੁਖ ਖੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਬਸਤ੍ਰ ਸੁੰਦਰ ਪਹਿਰਾਇਆ॥ ਜਿਉ ਡਰਨਾ ਖੇਤ ਮਾਹਿ ਡਰਾਇਆ॥ 2॥ ਸਗਲ ਸਰੀਰ ਆਵਤ ਸਭ ਕਾਮ॥ ਨਿਹਫਲ ਮਾਨੁਖੁ ਜਪੈ ਨਹੀ ਨਾਮ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕਉ ਭਏ ਦਇਆਲਾ॥ ਸਾਧਸੰਗਿ ਮਿਲਿ ਭਜਹਿ ਗੋਪਾਲਾ॥ 4॥55॥124॥

Gaurri Mehla 5: Anik rusa khaayay jaiysay dhoar. Moh kee jayvuri baandhiyo choar. 1. Mirtuk dayh Sadh sung(i) bihoona. Aavut jaavut joani dookh, kheena. 1. Ruhaou. Anik bustar soondar pehraaya. Jiyoun durna khayt maah(i) draaya. 2. Sugul sreer aavut subh kaam. Nihful manookh(u) jupaiy nuhee Naam. 3. Kuhou Nanak ja kuou bhuyay Duyaala. Sadh sung(i) mil(i) bhujeh(i) Goopaala. 4.55.124.

Word Meaning: Anik = countless. Rusa = tasty foods. Dhoar = animal. Jayvuri = chain; thread. Choar = thief. 1. Mirtuk Dayh = dead body. Bihoona = without. Joani = in different life forms. Kheena = weak; low. Pause. busttar = clothes. Pehraaya = wore. Durna = scarecrow. Draaya= scares. 2. Sugaul Sreer = all other bodies. Nihful = worthless. Manookh = man. 3. Duyaala = kind; benevolent. Goopaala = Waheguru. 4.

MEANING: The man is a thief because he steals (without being thankful) the gifts given by Waheguru to satisfy his own greed, and expresses his affection for his family as he is tied to the family members by the thread of attachment. He enjoys a wide variety of tasty foods and overeats like an animal. 1. Without the Guru's company, he is like a dead body, and suffers taking rebirths, and goes through many, many different life forms, as a result of which his spiritual level becomes very low. Pause. He wears countless beautiful clothes, but (in the eyes of Waheguru), he is no more than a scarecrow in the fields, which scares the birds away. 2. All other bodies (animals) are useful in some ways, but a money-minded individual does not recite Waheguru's Naam without which he is useless to everybody (without Waheguru's Naam, man becomes selfish and egoistic, and thus hurts others). 3. The individual, to whom Waheguru is kind, recites His Naam in the company of the holy devotees, oh Nanak. 4.55.124.

(ਅੰਗ 191॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਕਲਿ ਕਲੇਸ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖ ਸਾਰੇ॥ 1॥ ਭੈ ਬਿਨਸੇ ਨਿਰਭਉ ਹਰਿ ਧਿਆਇਆ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਕਵਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ॥ ਅਗਨਿ ਸਾਗਰ ਗੁਰਿ ਪਾਰਿ ਉਤਾਰੇ॥॥ 2॥ ਬੂਡਤ ਜਾਤ ਪੂਰੈ ਗੁਰਿ ਕਾਢੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ॥ 3॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ॥ ਜਿਸੁ ਭੇਟਤ ਗਤਿ ਭਈ ਹਮਾਰੀ॥ 4॥56॥125॥

(PAGE 191): **Gaurri Mehla 5:** Kul(i) klaysh Gur Shabad(i) nivaaray. Aavun jaan ruhay, sookh saaray. 1. Bhaiy binsay nirbhuou Hur(i) dhiyaaya. Sadh sung(i) Hur(i) kay Goon gaaya. 1. Ruhaou. Churn Kumul rid untar(i) dhaaray. Ugun(i) saagur Gur(i) paar(i) ootaaray. 2. Boodut jaat pooraiy Gur(i) kaadhay. Junum junum kay tootay gaandhay. 3. Kuhou Nanak tis(u) Gur bulihaari. Jis(u) bhaytut gut(i) bhuyee humaari. 4.56.125.

Word Meaning: Kul(i) = Kulyug (the present eon); the world. Klaysh = troubles; disputes. Nivaaray = removed. Ruhay = ended. 1. Bhaiy = fears. Binsay = vanished. Nirbhuou = fearless. Pause. Churn Kumul = lotus-like feet (of Waheguru). Rid = heart. Dhaaray = implanted. Ugun(i) = fire (of desires for Maya). Paar(i) Oataaray = ferried across. 2. Boodut Jaat = drowning. Kaadhay = pulled out; saved. Tootay Gaandhay = connected the disconnected. 3. Bulihaari = sacrifice life. Bhaytut = on meeting. Gut(i) = high spiritual state. 4.

MEANING: The troubles of the world are eradicated by the Guru's Shabad. With Guru's Shabad, rebirths of the man come to an end, and he enjoys all the comforts. 1.
By reciting the Naam of the fearless Waheguru and singing His praise in the company of the holy devotees, all worldly fears are dispelled. Pause. When a man embeds Waheguru's lotus-like feet (His Naam) in his heart, the kind Guru ferries him across the sea of fire (of desires for Maya). 2. The Guru reconnects the man, who has been disconnected from Waheguru for many lifetimes, and pulls him out of the sea of Maya, where he is drowning. 3. I will gladly sacrifice my life for the Guru, meeting with whom I have achieved the highest spiritual state, oh Nanak. 4.56.125.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਾਧ ਸੰਗਿ ਤਾ ਕੀ ਸਰਨੀ ਪਰਹੁ॥ ਮਨੁ ਤਨੁ ਅਪਨਾ ਆਗੈ ਧਰਹੁ॥ 1॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਵਹੁ ਮੇਰੇ ਭਾਈ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਭ ਤਪਤਿ ਬੁਝਾਈ॥ 1॥ ਰਹਾਉ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰਹੁ॥ ਹਰਿ ਕੇ ਦਾਸ ਕੇ ਚਰਣ ਨਮਸਕਾਰਹੁ॥ 2॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਮਨਹਿ ਸਮਾਲੇ॥ ਸੋ ਧਨੁ ਸੰਚਹੁ ਜੋ ਚਾਲੈ ਨਾਲੇ॥ 3॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ 4॥57॥126॥

Gaurri Mehla 5: Sadh sung(i) Ta kee sherni purhou. Mun(u) tun(u) apuna aagaiy dhurou. 1. Amrit Naam peevhou mayray bhaayee. Simer(i) simer(i) subh tupt(i) boojhaayee. 1. Ruhaou. Tuj(i) abhimaan(u) junum mern(u) nivaarhou. Hur(i) kay daas kay churn numuskaarhou. 2. Saas(i) saas(i) Prubh muneh(i) smaalay. So dhun(u) sunchou jo chaalaiy naalay. 3. Tiseh(i) praput(i) jis(u) mustuk(i) bhaag(u). Kuhou Nanak Ta kee churnee laag(u). 4.57.126.

Word Meaning: Sherni = shelter; refuge. Dhurou = place; offer. 1.
Tupt(i) = hotness (fire) of desires for Maya). Boojhaayee. Put out. Pause.
Tuj(i) = giving up. Abhimaan(u) = ego. Nivaarhou = get rid of. Daas = devotee. 2.
Muneh(i) Smaalay = remember in mind. Sunchou = accumulate. 3.
Tiseh(i) = to whom. Praput(i) = available; have it. 4.

MEANING: Take refuge at the congregation of the holy men, and offer your mind and body (to serve) them. 1. Receive (acquire) the Amrit-like Waheguru's Naam in the holy company, and put out the fire of (the desires of) Maya, oh my friends. Pause.
Give up your ego, and kneel before Waheguru's devotees (obey their advice) so as to get rid of the cycle of rebirths. 2. Remember Waheguru in your mind with every breath, and accumulate the wealth (Waheguru's Naam) which accompanies you (to Waheguru's Court). 3. (But not everybody can accumulate the Naam-wealth). Only those individuals can have it who have high fortune written on their foreheads. Drop on the feet of such lucky devotees (seek their blessings), oh Nanak. 4.57.126.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸੂਕੇ ਹਰੇ ਕੀਏ ਖਿਨ ਮਾਹੇ॥ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਸੰਚਿ ਜੀਵਾਏ॥ 1॥ ਕਾਟੇ ਕਸਟ ਪੂਰੇ ਗੁਰਦੇਵ॥ ਸੇਵਕ ਕਉ ਦੀਨੀ ਅਪੁਨੀ ਸੇਵ॥1॥ ਰਹਾਉ॥ ਮਿਟਿ ਗਈ ਚਿੰਤ ਪੁਨੀ ਮਨ ਆਸਾ॥ ਕਰੀ ਦਇਆ ਸਤਿਗੁਰਿ ਗੁਣਤਾਸਾ॥ 2॥ ਦੁਖ ਨਾਠੇ ਸੁਖ ਆਇ ਸਮਾਏ॥ ਢੀਲ ਨ ਪਰੀ ਜਾ ਗੁਰਿ ਫੁਰਮਾਏ॥ 3॥ ਇਛ ਪੁਨੀ ਪੂਰੇ ਗੁਰ ਮਿਲੇ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੁਫਲ ਫਲੇ॥ 4॥58॥127॥

Gaurri Mehla 5: Sookay huray keeyay khin maahay. Amrit drishut(i) sunch(i) jeevaayay. 1. Kaatay kusht Pooray Gurdev. Sayvuk kuou deeni apuni sayv. 1. Ruhaou. Mit(i) guyee chint poonni mun aasa. Kuree duyaa Satgur(i) goontaasa. 2. Dookh naatthay sookh aayay smaayay. Dheel na puree ja Gur(i) phoormaayay. 3. Ichh poonni Pooray Gur milay. Nanak tay jun sooful fulay. 4.58.127.
Word Meaning: Sookay = dried up; dead. Huray = caused to bloom; brings to life. Khin = moment. Amrit Drishut(i) = life-giving sight. Sunch(i) = irrigate; cast. 1.
Kushut = difficult times; problems. Pooray = Perfect. Sayv = service. Ruhaou.
Mit(i) guyee = eradicated. Pooni = fulfilled. Goontaasa = treasure of virtues. 2.
Smaayay = became part of. Dheel = delay. Foormaayay = ordered; wished. 3.
Ichh = wish. Soophul Phulay = reaped the rich fruit. 4.
MEANING: The Perfect Guru eradicated all my problems, and granted me (His slave) the opportunity to serve Him. **Pause.** By casting His life-giving (vey kind) sight, the Perfect Guru infuses new life into the dead (ruthless, and disconnected with God) hearts, which begin to bloom in a moment, oh my friends. 1. The treasure of virtues, my Guru, was benevolent to me, as a result of which all my wishes have been fulfilled and all my worries are gone. 2. When the Guru wished, it did not take any time before all my troubles were gone, and comforts made my heart peaceful. 3.
The devotee, who gets connected with the Guru, has his wishes fulfilled, and he reaps rich and sweet fruit (of rewards). 4.58.127.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤਾਪ ਗਏ ਪਾਈ ਪ੍ਰਭਿ ਸਾਤਿ॥ ਸੀਤਲ ਭਏ ਕੀਨੀ ਪ੍ਰਭ ਦਾਤਿ॥ 1॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਭਏ ਸੁਹੇਲੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਬਿਛੁਰੇ ਮੇਲੇ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭ ਕਾ ਨਾਉ॥ ਸਗਲ ਰੋਗ ਕਾ ਬਿਨਸਿਆ ਥਾਉ॥ 2॥ ਸਹਜਿ ਸੁਭਾਇ ਬੋਲੈ ਹਰਿ ਬਾਣੀ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ॥ 3॥ ਦੂਖੁ ਦਰਦੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਹਰਿ ਗੁਨ ਗਾਵੈ॥ 4॥59॥128॥
Gaurri Mehla 5: Taap guyay payee Prubh(i) shaant(i). seetul bhuyay keeni Prubh daat(i). 1. Prubh kirpa tay bhuyay soohaylay. Junum junum kay bichhuray maylay. 1. Ruhaou. Simrut simrut Prubh ka Naaoun. Sugul roag ka binsiya thaaoun. 2. Sehj(i) soobhaayay boalaiy Hur(i) baani. Aatth pehr Prubh simerhou praani. 3. Dookh(u) derd(u) Jum(u) nayrr(i) na aavaiy. Kuhou Nanak jo Hur(i) goon gaavaiy. 4.59.128.
Word Meaning: Taap = suffering; heart burning. Shaant(i) = peace. Seetul = cool. Daat(i) = largess. 1. Soohalay = achieved comfort. Bichhuray = separated. Pause.
Simrut = reciting repeatedly. Binsiya = vanished. Thaaoun = source. 2.
Sehj(i) Soobhaayay = with peaceful mind and affection. Aatth Pehr = always. 3.
Jum(u) = angel of death. Nayrr(i) = near. 4.
MEANING: With the kindness of Waheguru, I was connected with Him after many lives of separation; and I achieved (the spiritual level of) all the comfort. **Pause.**
All the irritants that caused burning of my heart, were eradicated by the kindness of Waheguru, and He gave me the gift of calmness, and of peace of mind. 1.
With the recitation of Waheguru's Naam, the source of all my ills was eradicated. 2.
You should always recite Waheguru's Naam, and sing His praise with peaceful mind (in high spiritual state) and with deep affection, oh man. 3. An individual, who sings Waheguru's virtues, gets his troubles and sufferings eradicated, and the Angel of death does not even go near him, oh Nanak. 4. 59.128.

ਗਉੜੀ ਮਹਲਾ 5॥ ਭਲੇ ਦਿਨਸ ਭਲੇ ਸੰਜੋਗ॥ ਜਿਤੁ ਭੇਟੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰਜੋਗ॥ 1॥ ਓਹ ਬੇਲਾ ਕਉ ਹਉ ਬਲਿ ਜਾਉ॥ ਜਿਤੁ ਮੇਰਾ ਮਨੁ ਜਪੈ ਹਰਿ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਸਫਲ ਮੂਰਤੁ ਸਫਲ ਓਹ ਘਰੀ॥

ਜਿਤੁ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੀ॥ 2॥ ਸਫਲੁ ਓਹੁ ਮਾਥਾ ਸੰਤ ਨਮਸਕਾਰਸਿ॥ ਚਰਣ ਪੁਨੀਤ ਚਲਹਿ ਹਰਿ ਮਾਰਗਿ॥ 3॥ ਕਹੁ ਨਾਨਕ ਭਲਾ ਮੇਰਾ ਕਰਮ॥ ਜਿਤੁ ਭੇਟੇ ਸਾਧੂ ਕੇ ਚਰਨ॥ 4॥60॥129॥

Gaurri Mehla 5: Bhulay dinus bhulay sunjoag. Jit(u) bhaytay Parbrahm Nirjoag. 1. Oh bayla kuou houn bul(i) jaaoun. Jit(u) mayra mun(u) jupaiy Hur(i) Naaoun. 1. Ruhaou. Suful moorut(u) suful oh ghuree. Jit(u) rusna oochraiy Hur(i) Huri. Suful(u) ohu maathaa Sunt numuskaarus(i). Churn pooneet chuleh(i) Hur(i) maarug(i). 3. Kuhou Nanak bhula mayra kerm. Jit(u) bhaytay Sadhu kay churn. 4.60.129.

Word Meaning: Bhulay = good; auspicious. Sunjoag = time of union (with Waheguru). Nirjoag = completely unattached. 1.
Bayla = time. Bul(i) = offer to sacrifice (complete dedication). Pause.
Suful = successful; lucky; auspicious. Moorut(u) = Ghuree = moment. Rusna = tongue. 2.
Maatha = forehead. Numuskaarus(i) = bows to the Guru. Pooneet = holy. 3.
Kerm = luck; fortune. Jit(u) = by which. Bhaytay = got connected.

MEANING: Auspicious are the days, and pleasant is the time when one gets connected with Waheguru, which is completely unattached to everything. 1.
I wish to sacrifice myself gladly for the time when my mind recites Waheguru's Naam. Pause. Auspicious is the moment when the tongue recites Waheguru's Naam. 2.
Fortunate is the forehead which bows to the Guru, and holy are the feet which follow the path as wished by Waheguru (so as to unite with Him). 3. It was my good fortune that I got connected with the Feet (Shabad) of the Guru, oh Nanak. 4.60.129.

(ਅੰਗ 192)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਾਖੁ ਮਨ ਮਾਹਿ॥ ਨਾਮੁ ਸਿਮਰਿ ਚਿੰਤਾ ਸਭ ਜਾਹਿ॥ 1॥ ਬਿਨੁ ਭਗਵੰਤ ਨਾਹੀ ਅਨ ਕੋਇ॥ ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੇ ਚਰਣ ਰਿਦੇ ਉਰਿ ਧਾਰਿ॥ ਅਗਨਿ ਸਾਗਰੁ ਜਪਿ ਉਤਰਹਿ ਪਾਰਿ॥ 2॥ ਗੁਰ ਮੂਰਤਿ ਸਿਉ ਲਾਇ ਧਿਆਨੁ॥ ਈਹਾ ਊਹਾ ਪਾਵਹਿ ਮਾਨੁ॥ 3॥ ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ॥ ਮਿਟੇ ਅੰਦੇਸੇ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ॥ 4॥61॥130॥

(PAGE 192): Gaurri Mehla 5: Gur ka Shabad(u) raakh(u) mun maah(i). Naam(u) simer(i) chinta subh jaah(i). Bin(u) Bhugvunt naahi u koyay. Maaraiy raakhaiy Aiko soyay. 1. Ruhaou. Gur kay Churn riday oor(i) dhaar(i). Ugun(i) saagur(u) jup(i) ootreh(i) paar(i). Gur moorut(i) siyoun laayay dhiyaan. Eehaan, oohaan paaveh(i) maan(u). 3. Sugul tiyaag(u) Gur sherni aaya. Mitay undayshay, Nanak sookh(u) paaya. 4.61.130.

Word Meaning: Chinta = worries. Jaah(i) = goes away; is eradicated. 1.
Bhugvunt = Waheguru. Un = other. Soyay = same (Waheguru). Pause.
Churn = feet (Word). Oor(i) = in heart. Dhaar(i) = implant. Ugun(i) = fire (desires for Maya). Saagur(u) = sea. Ootreh(i) Paar(i) = land on the other side (swim across). 2.
Moorut(i) = picture; image; Shabad. Eehaan Oohaan = in this world and the next. 3.
Tiyaag = give up; renounce. Mitay = eradicated. Undayshay = misgivings. 4.

MEANING: Keep Guru's Shabad in mind all the time, oh my friend. All your worries will be gone by reciting Waheguru's Naam. 1. There is none other than Waheguru (who controls the world). He is the only one who controls death and life. Pause.
Implant Guru's Word in your heart, and swim across the sea of fire (Maya) by reciting Waheguru's Naam. 2. If you concentrate on Guru's Shabad, you will get respect in this world, as well as in the next, oh my friend. 3.
Giving up everything (selfishness, ego, attachment, etc.), I took Guru's shelter, who cleared all my misgivings; now I enjoy all the comforts, oh Nanak. 4.61.130.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਿਸੁ ਸਿਮਰਤ ਦੂਖੁ ਸਭੁ ਜਾਇ॥ ਨਾਮੁ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ ਜਪਿ ਮਨ ਮੇਰੇ ਗੋਵਿੰਦ ਕੀ ਬਾਣੀ॥ ਸਾਧੂ ਜਨ ਰਾਮੁ ਰਸਨ ਵਖਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਇਕਸੁ ਬਿਨੁ ਨਾਹੀ ਦੂਜਾ ਕੋਇ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 2॥ ਸਾਜਨੁ ਮੀਤੁ ਸਖਾ ਕਰਿ ਏਕੁ॥ ਹਰਿ ਹਰਿ ਅਖਰ ਮਨ ਮਹਿ ਲੇਖੁ॥ 3॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਸੁਆਮੀ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਅੰਤਰਜਾਮੀ॥ 4॥62॥131॥

Gaurri Mehla 5: Jis(u) simrut dookh(u) subh(u) jaayay. Naam(u) ruttan(u) vusaiy mun(i) aayay. 1. Jup(i) mun mayray Govind kee Bani. Sadhu jun Ram(u) rusun vukhaani. 1. Ruhaou. Ikkus(u) bin(u) naahi dooja koyay. Ja kee drisht(i) sudaa sookh(u) hoyay. 2. Saajun(u) meet(u) sukha kur(i) Aik(u). Hur(i) Hur(i) akkhur mun meh(i) laykh(u). 3. Ruv(i) ruhiya serbut Soami. Goon gaavaiy Nanak(u) Untarjaami. 4.62.131.

Word Meaning: Simrut = remembering. Ruttan = priceless like a precious stone. Vusaiy Mun(i) = (to) dwell in mind. 1. Govind = Waheguru. Sadhu Jun = holy devotees. Vukhaani = recited. Pause. Ikkus Bin(u) = other than the One Waheguru. Drisht(i) = (kind) sight. 2. Ker(i) = make. Aik(u) = the One Lord. Laykh(u) = write. 3.
Ruv Ruhiya Serbut = omnipresent. Untarjaami = omniscient. 4.

MEANING: Recite the Shabad of Waheguru, which has been revealed to us by the holy devotees (the Guru) as they explain to us, oh my friend. **Pause.**
It is Waheguru's Shabad, the recitation of which causes the priceless Naam to take dwelling in our heart, and which eradicates all our troubles (discomforts). 1.
There is none other than Waheguru whose kind sight provides comfort to all of us. 2.
Write Waheguru's Naam on your mind, and make only Him your friend and pal. 3.
I sing praise of Waheguru, who is omnipresent and omniscient, oh Nanak. 4.62.131.

ਗਉੜੀ ਮਹਲਾ 5॥ ਭੈ ਮਹਿ ਰਚਿਓ ਸਭੁ ਸੰਸਾਰਾ॥ ਤਿਸੁ ਭਉ ਨਾਹੀ ਜਿਸੁ ਨਾਮੁ ਅਧਾਰਾ॥ 1॥ ਭਉ ਨ ਵਿਆਪੈ ਤੇਰੀ ਸਰਣਾ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਣਾ॥1॥ ਰਹਾਉ॥ ਸੋਗ ਹਰਖ ਮਹਿ ਆਵਣ ਜਾਣਾ॥ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਜੋ ਪ੍ਰਭ ਭਾਣਾ॥ 2॥ ਅਗਨਿ ਸਾਗਰੁ ਮਹਾ ਵਿਆਪੈ ਮਾਇਆ॥ ਸੇ ਸੀਤਲ ਜਿਨਿ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ 3॥ ਰਾਖਿ ਲੇਇ ਪ੍ਰਭੁ ਰਾਖਨਹਾਰਾ॥ ਕਹੁ ਨਾਨਕ ਕਿਆ ਜੰਤ ਵਿਚਾਰਾ॥ 4॥63॥132॥

Gaurri Mehla 5: Bhaiy meh(i) ruchiyo subh(u) sunsaara. Tis(u) bhuou naahi jis(u) Naam adhaara. 1. Bhuou na viyaapaiy Tayri sherna. Jo Toodh(u) bhaavaiy soyee kurna. 1. Ruhaou. Soag hurkh meh(i) aavun jaana. Tin(i) sookh(u) paaya jo Prubh bhaana. 2. Ugun(i) saagur(u) muhaa viyaapaiy Maya. Say seetul jin(i) Satgur(u) paaya. 3. Raakh(i) layay Prubh raakhunhaara. Kuhou Nanak kiya junt vichaara. 4.63.132.

Word Meaning: Bhaiy = (worldly) fears. Ruchiyo = created. Adhaara = support. 1.
Viyaapaiy = afflicts. Sherna = shelter. Bhaavaiy = as per the Will. Pause.
Soag = grief; sorrow. Hurkh = happiness. Aavun = birth. Jaana = death. Bhaana = Will (of God). 2. Ugun(i) = fire (of desires). Muha = huge (difficult to swim across). Seetul = cool; peaceful. 3.
Raakhunhaara = guard; saviour. Junt = living being. Vichaara = helpless. 4.63.132.

MEANING: The world has been created in such a way that the living beings are afraid of many different things (for example, death, discomfort, loss of wealth, disputes and so on). But, the individual, who has the support of Waheguru's Naam, becomes completely fearless (he knows the reality of life and has full faith in Waheguru). 1.
No fear can affect (come near) in Waheguru's shelter, and I wish to pursue only those things which are according to His Will (approved by Him). Pause.
Birth and death bring happiness and grief in life, but those who accept Waheguru's Will stay happy all the time. 2. The fire of Maya's desires is like a sea that is very difficult to swim across, but those who connect with Satguru are peaceful (content). 3.
The saviour Waheguru protects us from all evils; otherwise, what can a weak and helpless man do to protect himself, oh Nanak! 4.63.132.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਦਰਗਹ ਥਾਉ॥ 1॥ ਤੁਝ ਬਿਨੁ ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਕੋਇ॥ ਤੁਮਰੀ ਕਿਰਪਾ ਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਮਨਿ ਵਸੇ ਤਉ ਦੂਖੁ ਨ ਲਾਗੈ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ॥ 2॥ ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥ 3॥ ਕਰਉ ਅਰਦਾਸਿ ਅਪਨੇ ਸਤਿਗੁਰ ਪਾਸਿ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸਚੁ ਰਾਸਿ॥ 4॥64॥133॥

Gaurri Mehla 5: Toomri kirpa tay jupiyaiy Naaoun. Toomri kirpa tay Durgeh thaaoun.
1. Toojh bin(u) Parbrahm nuhee koyay. Toomri kirpa tay suda sookh(u) hoyay. 1. Ruhaou. Toom mun(i) vusay tuou dookh(u) na laagaiy. Toomri kirpa tay bherm(u) bhuou bhaagaiy. 2. Parbrahm uprumpur Soami. Sugul ghutaan kay untarjaami. 3. Kuroun ardaas(i) apnay Satgur paas(i). Nanak Naam(u) milaiy Sach(u) raas(i). 4.64. 133.

Word Meaning: Kirpa = benevolence. Durgeh = Waheguru's Court. 1.
Bherm(u) = misgiving. Bhuou = fear. Bhaagaiy = runs away; is dispelled. 2.
Uprumpur = farther and farther; infinite. Ghut = heart. Untarjaami = omniscient. 3.
Sach(u) = the eternal Truth (Waheguru). Raas(i) = capital; wealth. 4.

MEANING: We can recite You Naam only by Your benevolence, and occupy a respectful place in Your Court, oh Waheguru. 1. There is none other than Waheguru whose kindness can provide comfort. Pause. When You take dwelling in our heart, no discomfort can cause any harm, and all the misgivings and fears go away with Your benevolence, oh Waheguru. 2. The infinite and the Lord, Waheguru, is omniscient and knows all the secrets of our hearts. 3. I pray to my Satguru to give me the eternal wealth of Waheguru's Naam, oh Nanak. 4.64.133.

ਗਉੜੀ ਮਹਲਾ 5॥ ਕਣ ਬਿਨਾ ਜੈਸੇ ਥੋਥਰ ਤੁਖਾ॥ ਨਾਮ ਬਿਹੂਨ ਸੂਨੇ ਸੇ ਮੁਖਾ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਨਿਤ ਪ੍ਰਾਣੀ॥ ਨਾਮ ਬਿਹੂਨ ਧ੍ਰਿਗੁ ਦੇਹ ਬਿਗਾਨੀ॥1॥ ਰਹਾਉ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਮੁਖਿ ਭਾਗੁ॥ ਭਰਤ ਬਿਹੂਨ ਕਹਾ ਸੋਹਾਗੁ॥ 2॥ ਨਾਮੁ ਬਿਸਾਰਿ ਲਗੈ ਅਨ ਸੁਆਇ॥ ਤਾ ਕੀ ਆਸ ਨ ਪੂਜੈ ਕਾਇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ ਦਾਤਿ॥ ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਦਿਨ ਰਾਤਿ॥ 4॥65॥134॥

Gaurri Mehla 5: Kun bina jaisay thothur tookha. Naam-bihoon soonay say mookha. 1. Hur(i) Hur(i) Naam jup-hou nit praani. Naam-bihoon dhrig(u) dayh bigaani. 1. Ruhaou. Naam bina naahi mookh(i) bhaag(u). Bhert-bihoon kuhaan sohaag(u). 2. Naam(u) bisaar(i) lugaiy un sooayay. Ta kee aas na poojaiy kaayay. 3. Kur(i) kirpa Prubh apni daat(i). Nanak Naam(u) jupaiy din raat(i). 4.65.134.

Word Meaning: Kun = kernel; grain. Thothur = empty. Tookha = shell; husk. 1.
Bihoon = without; devoid of. Dhrig(u) = condemnable. Dayh = body. Bigaani = which is not yours; belonging to someone else. Pause. Bhaag(u) = fortune. Bhert = husband. Sohaag(u) = marriage; love of husband. 2. Bisaar(i) = forgetting. Un = other. Sooayay. = tastes; objectives. Poojaiy = fulfilled. Kaayay = any. 3.
Daat(i) = gift. Jupaiy = recites. 4.

MEANING: Just as a husk of grain is empty (and useless) without the kernel in it, the mouth of the man without Waheguru's Naam is empty (it enjoys no taste), and is worthless. 1. Recite Waheguru's Naam all the time, oh man. The human body, which is not really yours (as it is going to die, eventually), is condemnable without Waheguru's Naam. Pause.
Just like a woman who cannot get married without a husband (or enjoy His love), a man is without luck if he does not have Waheguru's Naam in his mouth. 2.
Those who forget Waheguru's Naam and enjoy other tastes have none of their wishes fulfilled. 3. I, Nanak, pray to You, please be kind and give me the gift of Your Naam so that I may recite it day and night, oh Waheguru. 4.65. 134.

(ਅੰਗ 193)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਤੂੰ ਸਮਰਥੁ ਤੂ ਹੈ ਮੇਰਾ ਸੁਆਮੀ॥ ਸਭੁ ਕਿਛੁ ਤੁਮ ਤੇ ਤੂ ਅੰਤਰਜਾਮੀ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਜਨ ਓਟ॥ ਤੇਰੀ ਸਰਣਿ ਉਧਰਹਿ ਜਨ ਕੋਟਿ॥ 1॥ਰਹਾਉ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭ ਤੇਰੇ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸੂਖ ਘਨੇਰੇ॥ 2॥ ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰਾ ਭਾਣਾ॥ ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸਚਿ ਸਮਾਣਾ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਪ੍ਰਭ ਦਾਨੁ॥ ਨਾਨਕ ਸਿਮਰੈ ਨਾਮੁ ਨਿਧਾਨੁ॥ 4॥66॥135॥

(PAGE 193): Gaurri Mehla 5: Tu sumruth(u) Tu haiy mayra Soami. Subh(u) kichh(u) Toom tay, Tu untarjaami. 1. Parbrahm Poorun, jun oat. Tayri shern(i) oodhray jun koat(i). 1. Ruhaou. Jaytay jea, taytay subh Tayray. Toomri kirpa tay sookh ghunayray. 2. Jo kichh(u) vertaiy subh Tayra bhaana. Huqam(u) boojhaiy so Sach(i) smaana. 3. Kur(i) kirpa deejaiy Prubh daan(u). Nanak simraiy Naam(u) nidhaan(u). 4.66.135.

Word Meaning: Sumruth = capable; omnipotent. Untarjaami = omniscient. 1. Poorun = complete; perfect. Jun Oat = support for the devotee. Oodhray = salvaged. Koat(i) = millions; countless. Pause. Jaytay = However many. Taytay = all those. Ghunayray = very much. 2. Vertaiy = happens. Bhaana = Will. Boojhaiy = finds out; understands. Sach(i) = in the immortal Waheguru. Smaana = merges with; becomes part of. 3. Daan(u) = gift. Nidhaan(u) = treasure. 4.

MEANING: You are omnipotent, oh my Lord, Waheguru. You are omniscient, and You control everything that happens. 1. Waheguru is Perfect, and is the support for his devotees. Countless people are salvaged in His shelter. Pause.
All living beings are His creation, and enjoy deep comfort with His benevolence. 2.
It is all His Will that is operating, and the individual who realizes Waheguru's Huqam, merges with Him (becomes His part). 3. Please, Waheguru, be kind to Your devotee, Nanak, and grant me the treasure of Your Naam so that I may recite it (all the time). 4.66.135.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤਾ ਕਾ ਦਰਸੁ ਪਾਈਐ ਵਡਭਾਗੀ॥ ਜਾ ਕੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ 1॥ ਜਾ ਕੈ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹੀ॥ ਤਾ ਕਉ ਦੁਖੁ ਸੁਪਨੈ ਭੀ ਨਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਸਰਬ ਨਿਧਾਨ ਰਾਖੇ ਜਨ ਮਾਹਿ॥ ਤਾ ਕੈ ਸੰਗਿ ਕਿਲਵਿਖ ਦੁਖ ਜਾਹਿ॥ 2॥ ਜਨ ਕੀ ਮਹਿਮਾ ਕਥੀ ਨ ਜਾਇ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਨੁ ਰਹਿਆ ਸਮਾਇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬਿਨਉ ਸੁਨੀਜੈ॥ ਦਾਸ ਕੀ ਧੂਰਿ ਨਾਨਕ ਕਉ ਦੀਜੈ॥ 4॥67॥136॥

Gaurri Mehla 5: Ta ka durs(u) paayiyaiy vudbhaageen. Ja kee Ram Naam(i) liv laagi. Ja kay Hur(i) vusiya mun maahi. Ta kuou dookh(u) soopnaiy bhee naahi. 1. Ruhaou. Serb nidhaan raakhay jun maah(i). Ta kaiy sung(i) kilvikh dookh jaah(i). 2. Jun kee mehma kuthi na jaayay. Parbrahm(u) jun(u) ruhiya smaayay. Kur(i) kirpa Prubh binou sooneejaiy. Daas kee dhoor(i) Nanak kuou deejaiy. 4.67.136.

Word Meaning: Ders(u) = sight. Liv = absorbed; connected with Waheguru. 1.
Nidhaan = treasures. Jun Maah(i) = in the devotee. Kilvikh = sins. 2.
Mehma = praise; greatness. Kuthi = expressed. Smaayay = merged in. 3.
Binou = request. Daas Kee Dhoor(i) = the dust of the feet of the devotee. 4.

MEANING: It is only with great fortune that one gets to have a sight of the devotee who is fully absorbed in Waheguru (is connected with Him). 1. An individual who has Waheguru (His Naam) embedded in his heart does not experience any suffering - even in his dreams. Pause. Waheguru has placed all kinds of treasures in His devotees (has given the ownership to them), in whose company all the sins get washed away. 2.
Like Waheguru, the praise of such a devotee cannot be expressed in words because he is fully merged in Waheguru (has become Waheguru's part). 3.
Please, be kind and listen to the request of (Guru) Nanak to give Him the dust of the feet of (opportunity to serve) such a devotee, oh Waheguru. 4.67.136.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਜਾਇ ਬਲਾਇ॥ ਸਰਬ ਕਲਿਆਣ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ ਭਜੁ ਮਨ ਮੇਰੇ ਏਕੋ ਨਾਮ॥ ਜੀਅ ਤੇਰੇ ਕੈ ਆਵੈ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਰੈਣਿ ਦਿਨਸੁ ਗੁਣ ਗਾਉ ਅਨੰਤਾ॥ ਗੁਰ ਪੂਰੇ ਕਾ ਨਿਰਮਲ ਮੰਤਾ॥ 2॥ ਛੋਡਿ ਉਪਾਵ ਏਕ ਟੇਕ ਰਾਖੁ॥ ਮਹਾ ਪਦਾਰਥੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੁ॥ 3॥ ਬਿਖਮ ਸਾਗਰੁ ਤੇਈ ਜਨ ਤਰੇ॥ ਨਾਨਕ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥ 4॥68॥137॥

Gaurri Mehla 5: Hur(i) simrut tayri jaayay blaayay. Serb kulyaan vusaiy mun(i) aayay. 1. Bhuj(u) mun mayray aiko Naam. Jea tayray kaiy aavaiy kaam. 1. Ruhaou. Raiyn(i) dinus(u) goon gaaoun Anunta. Gur Pooray ka nirmul munta. 2. Chhoad(i) oopaav Aik tayk raakh(u). Muhaa Pdaruth(u) Amrit rus(u) chaakh(u). 3. Bikhum saagur(u) tayee jun turay. Nanak ja kuou nudr(i) kuray. 4.68.137.

Word Meaning: Blaayay = troublesome Maya. Serb = all. Kulyaan = wellbeing; comfort. 1. Jea = soul. Aavaiy Kaam = helps (to achieve the objective). Pause.
Anunta = endless; infinite. Nirmul = pure; holy. Munta = mantra. 2.
Chhoad = disregarding. Oopaav = plans; thoughts. Tayk = support. Muha = great; supreme. Pdaruth = matter. Rus(u) = sweetness. Chaakh(u) = taste. 3.
Bikhum = difficult. Saagur = sea (of Maya). Tayee = those. Turay = swim across. 4.

MEANING: If you recite Waheguru's Naam, you will be able to get rid of the troublesome Maya (attraction for it), and you will enjoy all the comforts, oh man. 1.
Recite the Naam of Waheguru only, which will help your soul to achieve its objective (of union with Waheguru), oh my mind. Pause. Acting on the Perfect Guru's holy Mantra (His Teachings), sing praise of the infinite Waheguru day and night. 2.
Disregarding all other plans (or thoughts), depend on the support of the "One" (God), and thus taste the sweetness of the supreme matter (Waheguru's Naam). 3.
However, only that individual is able to swim across the tough sea of Maya (find salvation) on whom Waheguru casts a kind sight, oh Nanak. 4.68.137.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਿਰਦੈ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਧਾਰੇ॥ ਪੂਰੇ ਸਤਿਗੁਰ ਮਿਲਿ ਨਿਸਤਾਰੇ॥ 1॥ ਗੋਵਿੰਦ ਗੁਣ ਗਾਵਹੁ ਮੇਰੇ ਭਾਈ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ 1॥ ਦੁਲਭ ਦੇਹ ਹੋਈ ਪਰਵਾਨੁ॥ ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ ਨਾਮ ਨੀਸਾਨੁ॥ 2॥ ਹਰਿ ਸਿਮਰਤ ਪੂਰਨ ਪਦੁ ਪਾਇਆ॥ ਸਾਧਸੰਗਿ ਭੈ ਭਰਮ ਮਿਟਾਇਆ॥ 3॥ ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਰਹਿਆ ਸਮਾਇ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਇ॥ 4॥69॥138॥

Gaurri Mehla 5: Hirdaiy Churn kumul Prubh dhaaray. Pooray Satgur mil(i) nistaaray. 1. Govind goon gaavhou mayray bhaayee. Mil(i) Sadhu Hur(i) Naam(u) dhiyayeen. 1. Ruhaou. Doolubh dayh hoyee pervaan(u). Satgur tay paaya Naam neeshaan(u). 2. Hur(i) simrut poorun pud paaya. Sadhsung(i) bhaiy bherm mitaaya. 3. Jut kut daykhoon tut ruhiya smaayay. Nanak daas Hur(i) kee shernaayay. 4.69.138.

Word Meaning: Churn Kumul = Waheguru's soft feet (His Naam). Dhaaray = implanted; acquired. Nistaaray = salvaged. 1. Doolubh = available with great difficulty; priceless. Dayh = body (soul). Pervaan = approved. Neeshaan = recognition. 2.
Poorun Pud = perfect spiritual state. Bhaiy = fear. Bherm = misgiving. 3.
Jut Kut = wherever. Tut = there. Smaayee = present. Shernaayay =shelter. 4.

MEANING: Recite Waheguru's Naam, and sing His praise in the company of the Guru, oh my brothers. **Pause.** Get connected with the Perfect Guru who will enable you to implant Waheguru's Naam in your heart, and because of which you will find salvation, oh my friend. 1. Connecting with Satguru enables one to acquire Waheguru's Naam in the heart, which is one's recognition (ticket of approval) in Waheguru's Court, where the priceless human body gets Waheguru's approval (to merge with Him). 2.

I eradicated all my fears and misgivings in the company of the Guru and attained the highest spiritual state by reciting Waheguru's Naam. 3. The slave, Nanak, has come to the shelter of Waheguru, and now I find Him present everywhere I look. 4.69.138.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗੁਰ ਜੀ ਕੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ॥ ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਤਿਗੁਰ ਨਾਉ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਗੁਰਦੇਵ॥ ਕਰਿ ਕਿਰਪਾ ਲਾਗਉ ਤੇਰੀ ਸੇਵ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰ ਧਾਰੀ॥ ਮਨ ਤਨ ਧਨ ਗੁਰ ਪ੍ਰਾਨ ਅਧਾਰੀ॥ 2॥ ਸਫਲ ਜਨਮੁ ਹੋਵੈ ਪਰਵਾਨੁ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ॥ 3॥ ਸੰਤ ਧੂਰਿ ਪਾਈਐ ਵਡਭਾਗੀ॥ ਨਾਨਕ ਗੁਰ ਭੇਟਤ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਗੀ॥ 4॥70॥139॥

Gaurri Mehla 5: Gur jee kay dershun kuou bul(i) jaaoun. Jup(i) jup(i) jeevaan Satgur Naaoun. 1. Parbrahm Poorun Gurdayv. Kur(i) kirpa laagoun Tayri sayv. 1. Ruhaou. Churn kumul hirdaiy oor dhaari. Mun tun dhun Gur praan adhaari. 2. Suful junum(u) hovaiy pervaan(u). Gur(u) Parbrahm nicket(i) kur(i) jaan(u). 3. Sunt dhoor(i) paayiyaiy vudbhaageen. Nanak Gur bhaytut Hur(i) siyoun liv laagi. 4.70. 139.

Word Meaning: Dershun = sight. Bul(i) = offer to sacrifice. 1. Praan Adhaari = support (basis) of life. 2.

MEANING: I would gladly sacrifice my life to have a glimpse of my Satguru Ji. I survive by reciting His Naam. 1. Oh, dear Waheguru, hey Perfect Satguru, please be kind, and allow me to serve You. Pause. Satguru is the basis of my mind, my body, my wealth, and my life (Satguru is everything for me). I have implanted the lotus-like Feet of the Guru (His Naam) in my heart. 2. Think of Waheguru to be very close to you, as a result of which your deeds (objectives) will be approved by Waheguru, and your life will be a success, oh my friend. 3. Connecting with the Guru caused me to focus my full concentration on Waheguru (got connected with Him), but one gets the dust of the Guru's Feet (connection with Him) only with great luck, oh Nanak. 4.70. 139.

(ਅੰਗ 194)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਕਰੈ ਦੁਹਕਰਮ ਦਿਖਾਵੈ ਹੋਰੁ॥ ਰਾਮ ਕੀ ਦਰਗਹ ਬਾਧਾ ਚੋਰੁ॥ 1॥ ਰਾਮ ਰਮੈ ਸੋਈ ਰਾਮਾਣਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ ਸਮਾਣਾ ॥1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਬਿਖੁ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਸੁਣਾਵੈ॥ ਜਮ ਪੁਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਵੈ॥ 2॥ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਕਮਾਵੈ ਵਿਕਾਰ॥ ਖਿਨ ਮਹਿ ਪ੍ਰਗਟ ਹੋਹਿ ਸੰਸਾਰਿ॥ 3॥ ਅੰਤਰਿ ਸਾਚਿ ਨਾਮਿ ਰਸਿ ਰਾਤਾ॥ ਨਾਨਕ ਤਿਸੁ ਕਿਰਪਾਲੁ ਬਿਧਾਤਾ॥ 4॥71॥140॥

(PAGE 194): Gaurri Mehla 5: Kuraiy doohkerm, dikhaavaiy hoar(u). Ram kee Durgeh baandha choar(u). 1. Ram rumaiy soyee ramaana. Jul(i) thul(i) muhiul(i) Aik(u) smaana. 1. Ruhaou. Untar(i) bikh(u) mookh(i) Amrit(u) soonaavaiy. Jum Pur(i) baandha choataan khaavaiy. 2. Anik purrday meh(i) kumaavaiy vikaar. Khin meh(i) pergut hoh(i) sunsaar(i). 3. Untar(i) Saach(i) Naam(i) rus(i) raata. Nanak tis(u) kirpaal(u) Bidhaata. 4.71.140.

Word Meaning: Doohkerm = evil deeds. Dikhaavaiy = shows. Hoar(u) = other; different. Baandha = tied up. Choar(u) = who hides things. 1. Rumaiy = recites. Ramaana = devotee of Ram (Waheguru). Jul(i) = in waters. Thul(i) = on land. Muhiul(i) = in the sky. Smaana = present. Pause. Bikh(u) = poison (evil thoughts). Amrit(u) = glib (sweet) talk. 2. Anik = countless; many. Purrday Meh(I) = behind the curtain; hidden from others. Vikaar = immoral acts. Khin = moment. Pergut = becomes infamous. 3. Rus(i) = sweetness. Raata = imbued. Bidhaata = the carver of your fate. 4.

MEANING: The man plans evil ideas in his mind, but shows the opposite side to the world (pretends to be a beneficent). Such a thief (because he hides things) is tied up (is punished) in Waheguru's Court. 1. Only a person who recites Waheguru's Naam deserves to be called His devotee. Such a devotee "sees" Waheguru present everywhere - in the waters,

on the land and in the sky. Pause. An individual who is poisonous inside, but talks sweetly to the people, is imprisoned and punished in the city (court) of the Angel of justice. 2. An individual who performs countless immoral acts behind the scenes (curtain) becomes infamous in a moment (in Waheguru's court). 3.
(On the contrary), a man, who is imbued within Waheguru's eternal Naam, earns the kindness of the Carver of our fates (Waheguru), oh Nanak. 4.71.140

ਰਾਮ ਰੰਗੁ ਕਦੇ ਉਤਰਿ ਨ ਜਾਇ॥ ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਦੇਇ ਬੁਝਾਇ॥ 1॥ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਸੋ ਮਨੁ ਸਾਚਾ॥ ਲਾਲ ਰੰਗ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥1॥ ਰਹਾਉ॥ ਸੰਤਹ ਸੰਗਿ ਬੈਸਿ ਗੁਨ ਗਾਇ॥ ਤਾ ਕਾ ਰੰਗੁ ਨ ਉਤਰੈ ਜਾਇ॥ 2॥ ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਸੁਖੁ ਨਹੀ ਪਾਇਆ॥ ਆਨ ਰੰਗ ਫੀਕੇ ਸਭ ਮਾਇਆ॥3॥ ਗੁਰਿ ਰੰਗੇ ਸੇ ਭਏ ਨਿਹਾਲ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਹੈ ਦਇਆਲ॥ 4॥72॥141॥

Gaurri Mehla 5: Ram rung(u) kuday ootur(i) na jaayay. Gur(u) Poora jis(u) dayay boojhaayay. 1. Hur(i) rung(i) raata, so mun(u) saacha. Laal rung Poorun Purakh Bidhaata. 1. Ruhaou. Suntaan sung(i) baiys(i) goon gaayay. Ta ka rung(u) na ootraiy jaayay. 2. Binu Hur(i) simrun sookh(u) nuhee paaya. Aan rung pheekay subh Maya. 3. Gur(i) rungay say bhuyay nihaal. Kuhou Nanak Gur bhuyay haiy duyaal. 4.72.141.

Word Meaning: Rung(u) = colour; love. Ootur(i) = come off; fade away. Gur(u) Poora = the Perfect Guru. Boojhaayay = enlightens. 1. Raata = imbued. Saacha = like Waheguru. Laal Rung = red colour (is very fast and does not fade away. It implies a strong relationship and dedication). Purakh = The Living Power (Waheguru. Bidhaata = the carver of fortune. Pause. Aan Rung = other colours. Pheekay = fade away fast; come off easily. 3. Nihaal = blessed. Duyaal = kind; benevolent. 4.

MEANING: The love for Waheguru in the heart of the man who has been enlightened by the Perfect Guru never fades. 1. The heart, which is fully imbued with Waheguru's love, is pure (like Waheguru). With deep red colour (deep love for Waheguru), such an individual merges with (becomes a part of) Waheguru, which is Perfect, omnipresent, and the carver of the fate of all. Pause. An individual who sings Waheguru's praise in the company of the holy devotees never has his love for Waheguru fade away. 2. Without reciting Waheguru's Naam, nobody enjoys real comfort because all different colours (attractions) of Maya fade away fast (are short-lived). 3. Those who are imbued with the Guru's love are blessed. Satguru is always kind to us, oh Nanak. 4.72.141.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਿਮਰਤ ਸੁਆਮੀ ਕਿਲਵਿਖ ਨਾਸੇ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਿਵਾਸੇ॥ 1॥ ਰਾਮ ਜਨਾ ਕਉ ਰਾਮ ਭਰੋਸਾ॥ ਨਾਮੁ ਜਪਤ ਸਭੁ ਮਿਟਿਓ ਅੰਦੇਸਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਧਸੰਗਿ ਕਛੁ ਭਉ ਨ ਭਰਾਤੀ॥ ਗੁਣ ਗੋਪਾਲ ਗਾਈਅਹਿ ਦਿਨੁ ਰਾਤੀ॥ 2॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਬੰਧਨ ਛੋਟ॥ ਚਰਣ ਕਮਲ ਕੀ ਦੀਨੀ ਓਟ॥ 3॥ ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਈ ਪਰਤੀਤਿ॥ ਨਿਰਮਲ ਜਸੁ ਪੀਵਹਿ ਜਨ ਨੀਤਿ॥ 4॥73॥142॥

Gaurri Mehla 5: Simrut Soami kilvikh naasay. Sookh sehj aanund nivaasay. 1. Ram junaa kuou Ram bhurosa. Naam(u) juput subh(u) mitiyo undaysha. 1. Ruhaou. Sadh sung(i) kuchh(u) bhuou na bhraanti. Goon Gopaal gaayiyaiy din(u) raati. 2. Kur(i) kirpa Prubh bundhun chhoat. Churn kumul kee deeni oat. 3. Kuhou Nanak mun(i) bhuyee purteet(i). Nirmul jus(u) peeveh(i) jun neet(i). 4.73.142.

Word Meaning: Kilvikh = sins. Sehj = peaceful mind. Anund = bliss. Nivaasay = took dwelling. 1. Bhurosa = faith. Mitiyo = eradicated. Undaysha = misgiving. Pause. Bhuou = fear. Bhraanti = misbeliefs. Gopal = Waheguru. 2. Bundhun = bonds (of Maya). Chhoat = freedom. Oat = shelter; support. 3. Purteet(i) = trust; faith. Nirmul = pure; holy. Jus(u) = praise; greatness. Neet(i) = every day; all the time. 4.

MEANING: All sins run away (are washed away) when one remembers the Lord, and all comforts, peace of mind, and blissfulness take root in the heart. 1.

The devotees of Waheguru have full faith in Him, and recitation of Waheguru's Naam eradicates all their doubts and misgivings. Pause.
A devotee sings the virtues of Waheguru day and night in the company of the holy devotees, as a result of which he does not suffer from any worldly fears or misbeliefs (misgivings). 2.
Waheguru kindly provides the support of His lotus-like soft feet (an expression of love and respect), and breaks all the bonds of Maya of His devotees. 3.
An individual who develops full faith in Waheguru, drinks the sweet juice of holy praise of Waheguru all the time, oh Nanak. 4. 73. 142 Implant

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ॥ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗਾ॥ 1॥ ਹਰਿ ਧਨ ਕੋ ਵਾਪਾਰੀ ਪੂਰਾ॥ ਜਿਸਹਿ ਨਿਵਾਜੇ ਸੋ ਜਨੁ ਸੂਰਾ॥1॥ ਰਹਾਉ॥ ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ॥ ਸੇ ਜਨ ਲਾਗੇ ਗੁਰ ਕੀ ਪਾਈ॥ 2॥ ਸੂਖ ਸਹਜ ਸਾਂਤਿ ਆਨੰਦਾ॥ ਜਪਿ ਜਪਿ ਜੀਵੇ ਪਰਮਾਨੰਦਾ॥ 3॥ ਨਾਮ ਰਾਸਿ ਸਾਧ ਸੰਗਿ ਖਾਟੀ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਅਪਦਾ ਕਾਟੀ॥4॥74॥143॥

Gaurri Mehla 5: Hur(i) churni ja ka mun(u) laaga. Dookh durd(u) bherm(u) ta ka bhaaga. Hur(i) dhun ko vapaari poora. Jiseh(i) nivaajay so jun(u) soora. 1.Ruhaou. Ja kuou bhuyay kirpaal Gosaayeen. Say jun laagay Gur kee paayeen. 2. Sookh, sehj, shaant(i) anunda. Jup(i) jup(i) jeevay Permanunda. 3. Naam raas(i) Sadh sung(i) khaati. Kuhou Nanak Prubh(i) upda kaati. 4.74.143.

Word Meaning: Derd(u) = pain. Bherm(u) = doubts; misgivings. 1.
Hur(i) Dhun = Naam-wealth. Nivaajay = bestows honour. Soora = valiant. Pause.
Sehj = peaceful mind. Shaant(i) = calmness of mind. Permanunda = the source of eternal bliss (God). 3. Raas(i) = wealth. Khaati = earned. Upda = trouble; difficult times. 4.

MEANING: All the discomforts, pains, and misgivings of an individual whose mind gets attached to Waheguru's Feet (His Naam) are eradicated. 1.
A man who deals in the wealth of Waheguru's Naam is the perfect merchant, and the individual who is bestowed with honour by Waheguru is the real valiant. Pause.
Those, to whom the Lord, Waheguru, is kind, seek the Guru's shelter. 2.
They survive by reciting Waheguru's Naam, which is the source of eternal bliss, and all comforts, peace of mind, and blissfulness take dwelling in their heart. 3.
They earn the Naam-wealth in the company of the holy devotees, and Waheguru eradicates all their troubles, oh Nanak. 4.74.143.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਸਿਮਰਤ ਸਭ ਮਿਟੇ ਕਲੇਸ॥ ਚਰਣ ਕਮਲ ਮਨ ਮਹਿ ਪਰਵੇਸ॥ 1॥ ਉਚਰਹੁ ਰਾਮ ਨਾਮ ਲਖ ਬਾਰੀ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਹੁ ਪ੍ਰਭ ਪਿਆਰੀ॥ 1॥ ਰਹਾਉ॥ ਸੂਖ ਸਹਜ ਰਸ ਮਹਾ ਅਨੰਦਾ॥ ਜਪਿ ਜਪਿ ਜੀਵੇ ਪਰਮਾਨੰਦਾ॥ 2॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਖੋਏ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਸਭ ਧੋਏ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਨਾਨਕ ਦੀਜੈ ਸਾਧ ਰਵਾਲਾ॥ 4॥75॥144॥

Gaurri Mehla 5: Hur(i) simrut subh mitay klaysh. Churn kumul mun meh(i) pervaysh. 1. Oochruou Ram Naam lukh baari. Amrit rus(u) peevhou Prubh piyaari. 1.Ruhaou. Sookh, sehj, rus, muha anunda. Jup(i) jup(i) jeevay Permanunda. 2. Kaam, kroadh, loabh, mud, khoyay. Sadh kaiy sung(i) kilbikh subh dhoyay. 3. Kur(i) kirpa Prubh deen duyaala. Nanak deejaiy Sadh ruvaala. 4.75.144.

Word Meaning: Klaysh = suffering; conflicts. Pervaysh = entrance. 1.
Oochruou = recite. Lukh baari = countless times. Amrit Rus = eternal sweetness. Piyaari = dear (tongue). Pause. Kaam = lust. Kroadh = rage. Mud = liquor; intoxicants. Kilbikh = sins. 3. Ruvaala = dust of the feet. 4.

MEANING: When one remembers Waheguru, His lotus-like Feet (His Naam) begin to dwell in one's mind, and all his troubles are eradicated. 1. Recite Waheguru's Naam countless times, and drink the Amrit-Naam of Waheguru, oh my dear tongue. Pause.

A devotee survives by reciting Waheguru's Naam when comfort, peace of mind, and the supreme juice of blissfulness enter to stay in his mind (are implanted). 2.
All the sins of a man are washed away when he joins the company of the holy devotees, and his lust, rage, greed and the intoxication of Maya all vanish. 3.
Oh, Waheguru, you are always kind to the powerless and the humble; please be kind to me too, and give me the dust of the Feet of the Guru, begs Nanak. 4.75.144.

(ਅੰਗ 195)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਜਿਸ ਕਾ ਦੀਆ ਪੈਨੈ ਖਾਇ॥ ਤਿਸੁ ਸਿਉ ਆਲਸੁ ਕਿਉ ਬਨੈ ਮਾਇ॥ 1॥ ਖਸਮੁ ਬਿਸਾਰਿ ਆਨ ਕੰਮਿ ਲਾਗਹਿ॥ ਕਉਡੀ ਬਦਲੇ ਰਤਨ ਤਿਆਗਹਿ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭੂ ਤਿਆਗਿ ਲਾਗਤ ਅਨ ਲੋਭਾ॥ ਦਾਸਿ ਸਲਾਮੁ ਕਰਤ ਕਤ ਸੋਭਾ॥ 2॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਖਾਵਹਿ ਖਾਨ ਪਾਨ॥ ਜਿਨਿ ਦੀਏ ਤਿਸਹਿ ਨ ਜਾਨਹਿ ਸੁਆਨ॥ 3॥ ਕਹੁ ਨਾਨਕ ਹਮ ਲੂਣ ਹਰਾਮੀ॥ ਬਖਸਿ ਲੇਹੁ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ 4॥76॥145॥

(PAGE 195): **Gaurri Mehla 5:** Jis ka deeya pehnaiy khaayay. Tis(u) siyoun aalus(u) kiyoun bunaiy maayay. 1. Khusm(u) bisaar(i) aan kumm(i) laageh(i). Kaudi budlay ruttan tiyaageh(i). 1. Ruhaou. Prubhoo tiyaag(i) laagut un loabha. Daas(i) slaam(u) kert kut sobha. 2. Amrit rus(u) khaaveh(i) khaan paan. Jin(i) deeyay tiseh(i) na jaaneh(i), sooaan. Kuhou Nanak hum loon harami. Bukhsh(i) layhou Prubh untarjaami. 4.76.145.
Word Meaning: Aalus(u) = laziness; indolence. Bunaiy = afford. 1. Khusm(u) = Lord. Bisaar(i) = forgetting. Aan = other. Kaudi = a small sea shell that has no worth (Maya). Ruttan = a highly valuable jewel (Waheguru's Naam). Tiyaageh(i) = gives up; trades Pause. Daas(i) = slave (Maya). Slaam = salute (accord honour). Kut = when? 2. Amrit Rus(u) = delicious foods. Jaaneh(i) = acknowledges. Sooaan = dog. 3. Loon Harami = ungrateful. Bukhsh = forgive. Untarjaami = omniscient. 4.
MEANING: How can the man be indolent to reciting the Naam of Waheguru, which is the (sole) provider for his clothing, food, and all other needs? 1.
A man who forgets Waheguru and engages in other tasks involving Maya trades a precious jewel (Waheguru's Naam) for a worthless sea-shell (Maya, which is short-lived). Pause.
A man who forgets Waheguru and engages in tasks of greed is like a man who salutes (accords respect to) the slave (Maya) rather than the master (Waheguru); he cannot earn any praise (in Waheguru's court) or even worldly benefits. 2.
We are like ungrateful (disloyal) dogs, who enjoy the rich, delicious foods and drinks, but do not acknowledge the master (Waheguru) who bestows us with all such gifts. 3.
Forgive us, oh omniscient Waheguru, begs Nanak. We are highly ungrateful and disloyal to You. 4.76.145.

ਗਉੜੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕੇ ਚਰਨ ਮਨ ਮਾਹਿ ਧਿਆਨੁ॥ ਸਗਲ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨੁ॥ 1॥ ਹਰਿ ਦਿਨੁ ਹਰਿ ਸਿਮਰਨੁ ਮੇਰੇ ਭਾਈ॥ ਕੋਟਿ ਜਨਮ ਕੀ ਮਲੁ ਲਹਿ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀ ਕਥਾ ਰਿਦ ਮਾਹਿ ਬਸਾਈ॥ ਮਨ ਬਾਛਤ ਸਗਲੇ ਫਲ ਪਾਈ॥ 2॥ ਜੀਵਨ ਮਰਨੁ ਜਨਮੁ ਪਰਵਾਨੁ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭਗਵਾਨੁ॥3॥ ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ॥ ਜਿਨਾ ਪਰਾਪਤਿ ਸਾਧੂ ਧੂਰੇ॥ 4॥77॥146॥
Gaurri Mehla 5: Prubh kay Churn mun maah(i) dhiyaan(u). Sugul teeruth mujun ishnaan. 1. Hur(i) din(u) simrun mayray bhaayee. Koat(i) junum kee mul(u) leh(i) jaayee. 1. Ruhaou. Hur(i) kee kutha rid maah(i) busaayee. Mun baanchhut suglay ful paayee. 2. Jeevun mern(u) junum(u) pervaan(u). Ja kaiy ridaiy vusaiy Bhugwaan. 3. Kuhou Nanak sayee jun pooray. Jinha praput(i) Sadhu dhooray. 4.77.146.
Word Meaning: Prubh Kay Churn = Waheguru's Naam. Sugul = all. Mujun = dip; bath. 1. Kutha = story; description of virtues. Baanchhut = wished for. Ful = result. 2.

Pervaan(u) = approved. 3. Jun = devotee. Pooray = complete; perfect. Praput(i) = have in store; get. 4.
MEANING: An individual who focuses his mind on Waheguru's Naam with full concentration needs no pilgrimage to any holy place to take a dip there, as all holy places are subsumed in Waheguru's Naam. 1. Keep Waheguru's Naam fresh in mind all the time because all the filth of ill deeds of many lives is washed away, oh my brother. Pause.
If one implants Waheguru's virtues in his mind, all his wishes are fulfilled. 2.
A man, who kills (overcomes) his desires for Maya while living in the family by enshrining Waheguru's Naam in mind, has his living (deeds) approved by Him. 3.
Only those devotees attain the level of perfection who have the dust of the Feet of the Guru (opportunity to serve Him) in store for them, oh Nanak. 4.77.146.

ਗਉੜੀ ਮਹਲਾ 5॥ ਖਾਦਾ ਪੈਨਦਾ ਮੂਕਰਿ ਪਾਇ॥ ਤਿਸ ਨੋ ਜੋਹਹਿ ਦੂਤ ਧਰਮਰਾਇ॥ 1॥ ਤਿਸੁ ਸਿਉ ਬੇਮੁਖੁ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦੀਨਾ॥ ਕੋਟਿ ਜਨਮ ਭਰਮਹਿ ਬਹੁ ਜੂਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਕਤ ਕੀ ਐਸੀ ਹੈ ਰੀਤਿ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸਗਲ ਬਿਪਰੀਤਿ॥ 2॥ ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਮਨੁ ਤਨੁ ਧਾਰਿਆ॥ ਸੋਈ ਠਾਕੁਰੁ ਮਨਹੁ ਬਿਸਾਰਿਆ॥ 3॥ ਬਧੇ ਬਿਕਾਰ ਲਿਖੇ ਬਹੁ ਕਾਗਰ॥ ਨਾਨਕ ਉਧਰੁ ਕ੍ਰਿਪਾ ਸੁਖ ਸਾਗਰ॥ 4॥ ਪਾਰਬ੍ਰਹਮ ਤੇਰੀ ਸਰਣਾਇ॥ ਬੰਧਨ ਕਾਟਿ ਤਰੈ ਹਰਿ ਨਾਇ॥ ਰਹਾਉ ਦੂਜਾ॥ 78॥ 147॥

Gaurri Mehla 5: Khaanda pehunda mookur(i) paayay. Tis nu joheh(i) doot Dherm Raayay. 1. Tis(u) siyoun baymookh(u) jin(i) jeeo pind(u) deena. Koat(i) junum bhermeh(i) buhou joona. 1. Ruhaou. Saakut kee aisi haiy reet(i). Jo kichh(u) kuraiy sugul bipreet(i). 2. Jeeo praan jin(i) mun(u) tun(u) dhaariya. Soyee Tthaakur(u) munhou bisaariya. 3. Budhay bikaar likhay buhou kaagur. Nanak oodhur(u) kirpa Sookh Saagur. 4. Parbrahm Tayri shernaayay. Bundhun kaat(i) turaiy Hur(i) Naayay. Ruhaou dooja. 78.147.
Word Meaning: Mookur(i) = denies; does not acknowledge. Joheh(i) = watch closely; warn. Doot = agents. Dherm Raayay = angel of justice. 1.
Siyoun = with, from. Baymookh = turn face away (do not obey). Jeeo = soul. Pind(u) = body. Koat(i) = countless. Bhermeh(i) = is taken through. Pause.
Saakut = disconnected with God. Reet(i) = custom; routine; daily dealings. Bipreet(i) = against the expected norms. 2.
Praan = life. Dhaariya = supported. Bisaariya = forgotten. 3.
Budhay = increased; multiplied. Bikaar = evils. Kaagur = papers (of bad deeds). Oodhur(u) = find salvation. Sookh Saagur = sea (source) of comfort (Waheguru). 4.
Shernaayay = shelter. Bundhun = bonds. Pause second.
MEANING: A man who does not acknowledge Waheguru as the provider of all the gifts, despite the fact that all that he eats and wears is given by Him, is watched very closely by the agents of the Angel of justice. 1. A person who turns his face away from Waheguru (disregards Him), who has given him the body and soul, is taken through countless life forms. Pause. The daily dealings of the money-minded person who has been disconnected from Waheguru are totally opposite to the expected norm (the dealings of devotees). 2. The Lord, who supports (sustains) the soul, the life, the mind, and the body, is totally forgotten from the mind of the money-minded person. 3.
The account of the evil deeds of such a money-minded person becomes so extensive that many papers can be covered in writing them, but those who, to whom Waheguru, which is the source of all comfort, is kind, swim across the sea of Maya, oh Nanak. 4.
Those who take Waheguru's shelter get their bonds (of Maya) cut by Waheguru's Naam, and they swim across the world-sea. Second Pause. 78.147.

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਪਨੇ ਲੋਭ ਕਉ ਕੀਨੋ ਮੀਤੁ॥ ਸਗਲ ਮਨੋਰਥ ਮੁਕਤਿ ਪਦੁ ਦੀਤੁ॥ 1॥ ਐਸਾ ਮੀਤੁ ਕਰਹੁ ਸਭੁ ਕੋਇ॥ ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਅਪੁਨੈ ਸੁਆਇ ਰਿਦੈ ਲੈ ਧਾਰਿਆ॥ ਦੂਖ ਦਰਦ ਰੋਗ ਸਗਲ ਬਿਦਾਰਿਆ॥ 2॥ ਰਸਨਾ ਗੀਧੀ ਬੋਲਤ ਰਾਮ॥ ਪੂਰਨ ਹੋਏ ਸਗਲੇ ਕਾਮ॥ 3॥ ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰਾ॥ ਸਫਲ ਦਰਸਨੁ ਗੋਬਿੰਦੁ ਹਮਾਰਾ॥ 4॥79॥148॥

Gaurri Mehla 5: Apnay loabh kuou keeno meet(u). Sugul munoruth mookut(i) pud(u) deet(u). 1. Aisa meet(u) kurhou subh(u) koyay. Ja tay birtha koyay na hoyay. 1. Ruhaou. Apunaiy sooaayay ridaiy laiy dhaariya. Dookh durd roag sugul bidaariya. 2. Rusna geedhi boalut Ram. Poorun hoyay suglay kaam. 3. Anik baar Nanak bulihaara. Suful dershun(u) Gobind(u) humaara. 4.79.148.

Word Meaning: Loabh = greed. Sugul Munoruth = all objectives. Mookut(i) Pud(u) = the state of complete freedom from Maya. 1. Meet(u) = friend. Birtha = empty; without having wishes fulfilled. Pause. Apunaiy Sooaayay = for selfish objective. Bidaariya = eradicated. 2. Rusna = tongue. Geedhi = got used to. Poorun = successful. 3. Anik Baar = countless times. Bulihaara = wishes to sacrifice. Suful = fruitful; rewarding. 4.

MEANING: Even if a person makes friends with Waheguru (recites His Naam with love) for selfish reasons, not only does he achieve all his objectives, but Waheguru also frees him from all the bonds of Maya (so that he can merge into Him). 1. So, everybody should befriend such Waheguru who leaves nobody with unfulfilled wishes. Pause

If someone embeds Waheguru's Naam in his heart for some selfish reasons, Waheguru eradicates all his sufferings, pains (irritants) and sickness. 2.

Once an individual's tongue becomes accustomed to reciting Waheguru's Naam, it continues to do so, and as a result, all his objectives are achieved. 3.

The holy sight of my Waheguru is highly rewarding; I love to sacrifice my life countless times for Him, oh Nanak. 4.79.148.

ਗਉੜੀ ਮਹਲਾ 5॥ ਕੋਟਿ ਬਿਘਨ ਹਿਰੇ ਖਿਨ ਮਾਹਿ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸਾਧ ਸੰਗਿ ਸੁਨਾਹਿ॥ 1॥ ਪੀਵਤ ਰਾਮ ਰਸੁ ਅੰਮ੍ਰਿਤ ਗੁਣ ਜਾਸੁ॥ ਜਪਿ ਹਰਿ ਚਰਣ ਮਿਟੀ ਖੁਧਿ ਤਾਸੁ॥ 1॥ ਰਹਾਉ॥ ਸਰਬ ਕਲਿਆਣੁ ਸੁਖ ਸਹਜ ਨਿਧਾਨ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸਹਿ ਭਗਵਾਨ॥ 2॥

(ਅੰਗ 196)॥ ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ ਸਭਿ ਛਾਰੁ॥ ਕਰਣੈਹਾਰੁ ਰਿਦੇ ਮਹਿ ਧਾਰੁ॥ 3॥ ਤਜਿ ਸਭਿ ਭਰਮ ਭਜਿਓ ਪਾਰਬ੍ਰਹਮ॥ ਕਹੁ ਨਾਨਕ ਅਟਲ ਇਹੁ ਧਰਮੁ॥ 4॥80॥149॥

Gaurri Mehla 5: Koat(i) bighun hiray khin maah(i). Hur(i) Hur(i) kutha Sadh sung(i) soonaah(i). 1. Peeevut Ram rus(u) Amrit goon jaas(u). Jup(i) Hur(i) Churn miti khoodh(i) taas(u). 1. Ruhaou. Serb kulyaan(u) sookh sehj nidhaan. Ja kaiy ridaiy vuseh(i) Bhugwaan2.

(PAGE 196): Aukhudh, muntar, tunt subh(i) chhaar(u). Kernaiyhaar(u) riday meh(i) dhaar(u). 3. Tuj(i) subh(i) bherm bhujiyo Parbrahm. Kuhou Nanak atull eho Dherm(u). 4.80.149.

Word Meaning: Koat(i) = millions. Bighun = obstacles; obstructions. Hiray = removed; dismantled. Khin = moment. Soonaah(i) = listen to. 1.

Jaas(u) = praise. Khoodh(i) = appetite. Taas(u) = thirst; desire. Pause.

Kulyaan = wellbeing. Sehj = peace of mind. Nidhaan = treasure. 2.

Aukhudh = medication. Muntar = mantra (repeated recitation of a few words to please some god). Tunt = magic. Chhaar(u) = ash; dirt. Kernaiyhaar(u) = God. 3.

Tuj(i) = overcome. Bherm = misgivings. Bhujiyo = worship. Atull = immortal. 4.

MEANING: If a person listens to all the great traits of Waheguru in the company of the holy devotees, millions of his obstructions in life are dismantled in a moment. 1.

If an individual drinks the sweet essences of the life-sustaining praise and virtues of Waheguru, all his appetite and thirst (of desires for Maya) vanish away. Pause.

A man who enshrines Waheguru's Naam in his heart acquires the treasure of all comforts, peace of mind, and wellbeing. 2. (Many people believe in and use some kind of mantras, medications, and magic to treat their mental or physical problems), But all such approaches are like dirt (useless, as they do not solve the problems). The real solution to all such problems is the Naam of the Creator, which we should embed in our hearts. 3. Overcome all your misgivings and recite Waheguru's Naam only. This is the only eternal faith and duty of the man, oh Nanak. 4.80.149.

ਗਉੜੀ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਗੁਰ ਸੋਈ॥ ਤਿਤੁ ਬਲਿ ਰੋਗੁ ਨ ਬਿਆਪੈ ਕੋਈ॥ 1॥ ਰਾਮ ਰਮਣ ਤਰਣ ਭੈ ਸਾਗਰ॥ ਸਰਣਿ ਸੂਰ ਫਾਰੇ ਜਮ ਕਾਗਰ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ ਨਾਮ॥ ਇਹ ਆਸਰ ਪੂਰਨ ਭਏ ਕਾਮ॥ 2॥ ਜਪ ਤਪ ਸੰਜਮ ਪੂਰੀ ਵਡਿਆਈ॥ ਗੁਰ ਕਿਰਪਾਲ ਹਰਿ ਭਏ ਸਹਾਈ॥ 3॥ ਮਾਨ ਮੋਹ ਖੋਏ ਗੁਰਿ ਭਰਮ॥ ਪੇਖੁ ਨਾਨਕ ਪਸਰੇ ਪਾਰਬ੍ਰਹਮ॥ 4॥81॥150॥

Gaurri Mehla 5: Kur(i) kirpa bhaytay Gur soyee. Tit(u) bul(i) roag(u) na biyaapaiy koyee. Ram rumun tern bhaiy saagur. Shern(i) Soor phaaray Jum kaagur. 1. Ruhaou. Satgur(i) muntar(u) deeyo Hur(i) Naam. Eh aasur poorun bhyay kaam. 2. Jup, tup, sunjum, poori vudiyaayee. Gur kirpaal Hur(i) bhuyay suhaayee. 3. Maan moh khoyay Gur(i) bherm. Paykh(u) Nanak pusray Parbrahm. 4.81.150.

Word Meaning: Soyee = the same (Waheguru). Tit(u) = that. Bul(i) = force; power. Roag(u) = disease. Biyaapaiy = afflicts. 1. Ram = Waheguru. Rumun = by reciting. Turn = swimming across. Bhaiy Saagur = the world sea. Shern(i) = in the shelter of. Soor = valiant (Waheguru). Phaaray = tore away; destroyed. Kaagur = papers (accounts). Pause. Aasur = support. Poorun Bhuyay = completed successfully. 2. Jup = recitzation of mantras. Tup = self-affliction (to please some god). Sunjum = to restrain desires. Kirpaal = kind. Suhaayee = supportive. 3.
Maan = ego. Moh = attachment. Bherm = misgivings. Khoyay = removed; eradicated. Paykh(u) = see. Pusray = the expanse of. 4.

MEANING: With His kindness, only Waheguru connects an individual with the Guru, and because of that internal power (of Waheguru's Naam), no disease of any kind can afflict the individual. 1. One can swim across the world-sea only by reciting Waheguru's Naam. When an individual comes to the shelter of the Valiant Guru, all the accounts of his deeds as recorded by the Angel of death are destroyed by Waheguru. Pause.
The Satguru has given me Waheguru's Naam as the Mantra, and I have achieved all my objectives with the support of the Naam. 2. With the benevolence of the Guru, I sing Waheguru's praise, and do not need to recite any ritualistic mantra, undertake any self-affliction, or exercise any special control on my senses (to please any god). 3.
My Guru has destroyed my ego and all my misgivings, and now I see the expanse (presence everywhere) of Waheguru everywhere, oh Nanak. 4.81.150.

ਗਉੜੀ ਮਹਲਾ 5॥ ਬਿਖੈ ਰਾਜ ਤੇ ਅੰਧੁਲਾ ਭਾਰੀ॥ ਦੁਖਿ ਲਾਗੈ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ॥ 1॥ ਤੇਰੇ ਦਾਸ ਕਉ ਤੁਹੀ ਵਡਿਆਈ॥ ਮਾਇਆ ਮਗਨੁ ਨਰਕਿ ਲੈ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਰੋਗ ਗਿਰਸਤ ਚਿਤਾਰੇ ਨਾਉ॥ ਬਿਖੁ ਮਾਤੇ ਕਾ ਠਉਰ ਨ ਠਾਉ॥ 2॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਆਨ ਸੁਖਾ ਨਹੀ ਆਵਹਿ ਚੀਤਿ॥ 3॥ ਸਦਾ ਸਦਾ ਸਿਮਰਉ ਪ੍ਰਭ ਸੁਆਮੀ॥ ਮਿਲੁ ਨਾਨਕ ਹਰਿ ਅੰਤਰਜਾਮੀ॥ 4॥82॥151॥

Gaurri Mehla 5: Bikhaiy raj tay undhula bhaari. Dookh(i) laagaiy Ram Naam(u) chitaari. 1. Tayray daas kuou Toohi vudiyaayee. Maya mugun(u) nerk(i) laiy jaayee. 1. Ruhaou. Roag girust chitaaray Naaoun. Bikh maatay ka tthaur na tthaoun. 2. Churn kumul siyoun laagi preet(i). Aan sookha nuhee aaveh(i) cheet(i). 3. Suda suda simroun Prubh Soami. Mil(u) Nanak Hur(i) Untarjaami. 4.82.151.

Word meaning: Bikhaiy Raj = where the sensual pleasures rule. Undhula = blind; ignorant. Bhaari = takes an active part; indulges. Chitaari = thinks about. 1.
Vudiyaayee = honour. Mugun(u) = fully absorbed. Nerk = hell. Pause.
Roag girust = gripped by sickness. Bikh(u) Maata = fully engrossed in Maya (sensual pleasures) . Tthaur = support. Tthaoun = shelter. 2. Churn Kumul = lotus-like soft feet (of Waheguru) (His Naam). Aan = other. 3. Simroun = I recite. Untarjaami = omniscient. 4.
MEANING: The blind (ignorant) man indulges in sensual pleasures to enjoy life, but when he begins to suffer as a result of that enjoyment, he begins to think about Waheguru's Naam.1 The Maya-engrossed men are taken to hell, whereas Waheguru's Naam alone is the source of dignity for His devotees. Pause. The man thinks of Waheguru's Naam only when he is clenched by some disease (or trouble), but when he is worry-free, he is so engrossed in enjoying sensual pleasures that he does not care about any shelter or support (of Waheguru). 2. On the other hand, the man, who is in love with Waheguru's Feet (His Naam), does not think of any other comfort. 3. I recite Waheguru's Naam all the time, requesting that I be connected to the omniscient Waheguru, oh Nanak. 4.82.151.

ਗਉੜੀ ਮਹਲਾ 5॥ ਆਠ ਪਹਰ ਸੰਗੀ ਬਟਵਾਰੇ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲਏ ਨਿਵਾਰੇ॥ 1॥ ਐਸਾ ਹਰਿ ਰਸੁ ਰਮਹੁ ਸਭੁ ਕੋਇ॥ ਸਰਬ ਕਲਾ ਪੂਰਨ ਪ੍ਰਭੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਤਪਤਿ ਸਾਗਰ ਸੰਸਾਰ॥ ਪ੍ਰਭ ਖਿਨ ਮਹਿ ਪਾਰਿ ਉਤਾਰਣਹਾਰੁ॥ 2॥ ਅਨਿਕ ਬੰਧਨ ਤੋਰੇ ਨਹੀ ਜਾਹਿ॥ ਸਿਮਰਤ ਨਾਮ ਮੁਕਤਿ ਫਲ ਪਾਹਿ॥ 3॥ ਉਕਤਿ ਸਿਆਨਪ ਇਸ ਤੇ ਕਛੁ ਨਾਹਿ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਗੁਣ ਗਾਹਿ॥ 4॥83॥152॥
Gaurri Mehla 5: Aatth pehr sungi butvaaray. Kur(i) kirpa Prubh(i) luyay nivaaray. 1. Aiysa Hur(i) rus(u) rumou subh(u) koyay. Serb kula poorun Prubh soyay. 1. Ruhaou. Muhaa tuput(i) saagur sunsaar. Prubh khin meh(i) paar(i) ootaarunhaar(u). 2. Anik bundhun toray nuhee jaayay. Simrut Naam mookut(i) ful paah(i). 3. Ookut(i) siyaanup iss tay kuchh(u) naah(i). Kur(i) kirpa Nanak goon gaah(i). 4.83.152.
Word Meaning: Aatth Pehr = twenty-four hours. Sungi = companions. Butvaaray = robbers; the five demons. Nivaaray = removed; get rid of. 1.
Rumuou = recite. Serb Kula Poorun = complete in every way; perfect. Pause.
Muha Tupt(i) = extremely hot; causing great suffering. Khin = moment. Ootaarunhaar(u) = capable of ferrying to the other side. 2. Anik = countless. Bundhun = bonds. Mookut(i) ful = the fruit of freedom. 3. Ookut(i) = logic; argument. Siyaanup = wisdom. 4.
MEANING: Waheguru kindly enabled me to get rid of the five demons (lust, rage, greed, attachment, and conceit) which otherwise always accompany the man (rob him of his virtues). 1. Everybody should enjoy the sweetness of the Perfect Waheguru by reciting His Naam. Pause. The world-sea is a source of great suffering, but Waheguru can ferry us across this sea of fire (troubles) in a moment. 2. The man cannot break the countless bonds of Maya with his own efforts, but he can get the reward of freedom from Maya by reciting Waheguru's Naam. 3. The man has no ability to achieve any spirituality by his logical arguments or by his wisdom; the only way to acquire spirituality is to sing praise of the virtues of Waheguru by His kindness, oh Nanak. 4.83.152.

ਗਉੜੀ ਮਹਲਾ 5॥ ਥਾਤੀ ਪਾਈ ਹਰਿ ਕੋ ਨਾਮ॥ ਬਿਚਰੁ ਸੰਸਾਰ ਪੂਰਨ ਸਭਿ ਕਾਮ॥ 1॥ ਵਡਭਾਗੀ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਪਾਰਬ੍ਰਹਮ ਤੂੰ ਦੇਹਿ ਤ ਪਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਚਰਣ ਹਿਰਦੈ ਉਰਿ ਧਾਰਿ॥

ਭਵ ਸਾਗਰੁ ਚੜਿ ਉਤਰਹਿ ਪਾਰਿ॥ 2॥ ਸਾਧੂ ਸੰਗੁ ਕਰਹੁ ਸਭੁ ਕੋਇ॥ ਸਦਾ ਕਲਿਆਣ ਫਿਰਿ ਦੂਖੁ ਨ ਹੋਇ॥ 3॥ ਪ੍ਰੇਮ ਭਗਤਿ ਭਜੁ ਗੁਣੀ ਨਿਧਾਨੁ॥ ਨਾਨਕ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ॥ 4॥84॥153॥

Gaurri Mehla 5: Thaati paayee Hur(i) ko Naam. Bichur(u) sunsaar poorun subh(i) kaam. 1. Vudbhaageen Hur(i) keertun(u) gaayiyaiy. Parbrahm Tu dayh(i) ta paayiyaiy. 1. Ruhaou. Hur(i) kay Churn hirdaiy oordhaar(i). Bhuv saagur(u) churrh(i) ootreh(i) paar(i). 2. Sadhu sung(u) kurhou subh(u) koyay. Suda kulyaan phir(i) dookh(u) na hoyay. 3. Praym bhugut(i) bhuj(u) gooni nidhaan(u). Nanak Durgeh paayiyaiy maan(u). 4.84.153.

Word Meaning: Thaati = small bag (of wealth). Bichur(u) = while living in (dealing with) the world. 1. Hirdaiy = in the heart. Dhaar(i) = store in. Bhuv Saagur = the world sea. 2. Sadhu = Guru. Sung(u) = company. Kulyaan = wellbeing. 3. Praym Bhugut(i) = worship with love. Gooni Nidhaan = Treasure of virtues. 4.

MEANING: A man who acquires a bag of wealth of Waheguru's Naam has all his objectives achieved successfully while dealing with the world. 1.

But one has no control over whether he can sing Waheguru's praise; it is only with great fortune that the man gets to sing it with the kindness of Waheguru. Pause.

Implant Waheguru's feet (Naam) in your heart, oh man. Waheguru's Naam is the ship, boarding on which, you will cross the tough world-sea. 2.

Everybody should join the company of the Guru, as a result of which one does not suffer any discomfort again; it is blissful all the time. 3. If we worship the treasure of all virtues, Waheguru, with love, we are honoured in Waheguru's Court, oh Nanak. 4.84.153.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਹਰਿ ਮੀਤ॥ ਭ੍ਰਮ ਬਿਨਸੇ ਗਾਏ ਗੁਣ ਨੀਤ॥ 1॥ ਊਠਤ ਸੋਵਤ ਹਰਿ ਸੰਗਿ ਪਹਰੂਆ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਨਹੀ ਡਰੂਆ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਕਮਲ ਪ੍ਰਭ ਰਿਦੈ ਨਿਵਾਸੁ॥

(ਅੰਗ 197)॥ ਸਗਲ ਦੂਖ ਕਾ ਹੋਇਆ ਨਾਸੁ॥ 2॥ ਆਸਾ ਮਾਨੁ ਤਾਨੁ ਧਨੁ ਏਕ॥ ਸਾਚੇ ਸਾਹ ਕੀ ਮਨ ਮਹਿ ਟੇਕ॥ 3॥ ਮਹਾ ਗਰੀਬ ਜਨ ਸਾਧ ਅਨਾਥ॥ ਨਾਨਕ ਪ੍ਰਭਿ ਰਾਖੇ ਦੇ ਹਾਥ॥ 4॥85॥ 154॥

Gaurri Mehla 5: Jul(i) thul(i) muhhiul(i) poorun Hur(i) Meet. Bherm binsay gaayay goon neet. 1. Ootthut sovut Hur(i) sung(i) pehrooa. Ja kaiy simrin(i) Jum nuhee durooa. 1. Ruhaou. Churn kumul Prubh ridaiy nivaas(u).

(PAGE 197): Sugul dookh ka hoya naas(u). 2. Aasa maan(u) taan(u) dhun(u) aik. Saachay Shah kee mun meh(i) tayk. 3. Muha greeb jun Sadh anaath. Nanak Prubh(i) raakhay day haath. 4.85.154.

Word Meaning: Thul(i) = on the land. Muhiul(i) = in the sky. Poorun = complete; perfect. Meet = friendly; loving. Bherm = misbeliefs. Binsay = vanish. 1. Sung(i) = with; accompanies. Pehrooa = guard. Jum = angel of death. Pause.

Churn Kumul = lotus-like feet of Waheguru (His Naam). Nivaas(u) = dwelling. 2.

Aasa = hope; wish; support. Maan(u) = pride. Taan = force; power. Aik = One (Waheguru). Saach Shah = the true King. Tayk = support. 3.

Anaath = orphan. 4.

MEANING: The loving Waheguru is present everywhere – in the waters, on the land, and in the sky. All one's misgivings are cleared by always singing His praise. 1.

There is no fear of the Angel of death when we recite Waheguru's Naam because He is always with us as our guard, whether we are awake or asleep. Pause.

All discomforts vanish when we make our heart the dwelling place for Waheguru's Naam. 2. Once a man has faith in the True King, Waheguru, in his mind, he has firm belief that only Waheguru is his real support (source) for his pride, power, and wealth. 3.

Waheguru's devotees are so humble that they consider themselves extremely poor (as they are completely detached from Maya) and orphans (without any worldly support). They have

full faith in Waheguru that He will support them everywhere by extending His hand. 4.85.154.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਨਾਮਿ ਮਜਨੁ ਕਰਿ ਸੂਚੇ॥ ਕੋਟਿ ਗ੍ਰਹਣ ਪੁੰਨ ਫਲ ਮੂਚੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੇ ਮਹਿ ਬਸੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਸੇ॥1॥ ਸਾਧਸੰਗਿ ਕੀਰਤਨ ਫਲੁ ਪਾਇਆ॥ ਜਮ ਕਾ ਮਾਰਗ ਦ੍ਰਿਸਟਿ ਨ ਆਇਆ॥ 2॥ ਮਨ ਬਚ ਕ੍ਰਮ ਗੋਵਿੰਦ ਅਧਾਰੁ॥ ਤਾ ਤੇ ਛੂਟਿਓ ਬਿਖੁ ਸੰਸਾਰੁ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੋ ਅਪਨਾ॥ ਨਾਨਕ ਜਾਪੁ ਜਪੇ ਹਰਿ ਜਪਨਾ॥ 4॥86॥155॥

Gaurri Mehla 5: Hur(i) Hur(i) Naam(i) mujun(u) kur(i) soochay. Koat(i) grehn poonn ful moochay. 1. Ruhaou. Hur(i) kay Churn riday meh(i) busay. Junum junum kay kilvikh nusay. 1. Sadh sung(i) keertun ful(u) paaya. Jum ka maarug drisht(i) na aaya. 2. Mun buch kerm Govind adhaar(u). Ta tay chhootiyo bikh(u) sunsaar(u). 3. Kur(i) kirpa prubh(i) keeni apna. Nanak jaap(u) jupay Hur(i) jupna. 4.86.155.

Word Meaning: Mujun(u) = bath. Soochay = pure. Koat(i) = millions. Grehn = eclpses. Poonn = donations to Brahmans. Moochay = very many. Pause.
Hur(i) Kay Churn = Waheguru's feet (Naam). Busay = dwell. Kilvikh = sins. 1.
Keertun = singing praise of Waheguru. Jum Ka Maarug = path to the angel of death. Drisht (i) = sight; see. 2. Buch = words. Kerm = deeds. Govind = Waheguru. Chhootiyo = detached; break away. Bikh(u) = poison (Maya). Sunsaar(u) = world. 3.
Keeno = made; accepted. Jupna = worthy of recitation; a must. 4.

NOTE: To fleece the innocent people, the Brahmans had created many false beliefs among them. Hefty donations to them during the eclipses were another. They had concocted many false stories about the mythical gods and demons. They made people believe that eclipses occur when a couple of bottomless demons – Rahoo and Kaytoo – grab the gods, the sun, and the moon in their jaws and swallow them. To free the gods from the demons' jaws, the people must donate generously to the Brahmans so they can bribe the demons to set the gods free. Donations to Brahmans were considered a deed of huge religious value. However, being bottomless, the demons could not hold the gods for too long in their mouths, and the gods would eventually come out of the other end.

MEANING: If a man purifies himself by taking a dip in Waheguru's Naam-pool, he is rewarded with a million times the reward of the so-called noble deed of donations to Brahmans at the time of eclipses. Pause. If one embeds (enshrines) Waheguru's Naam in his heart, all his sins of many, many lives are washed away. 1.
A person who sings Waheguru's praise in the company of the Guru reaps the fruit (reward) that he will never tread the path which leads to the Angel of death (he gets connected with Waheguru and his soul becomes part of Waheguru). 2.
A man, who makes Waheguru's Naam his support for his mind, for his words (of praise) and for his deeds, he gets detached from the world of poisonous Maya. 3.
With His benevolence, Waheguru has accepted me as His own; now I recite His Naam, which is a must for (union with Him), oh Nanak. 4.86.155.

ਗਉੜੀ ਮਹਲਾ 5॥ ਪਉ ਸਰਣਾਈ ਜਿਨਿ ਹਰਿ ਜਾਤੇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਚਰਣ ਹਰਿ ਰਾਤੇ॥ 1॥ ਭੈ ਭੰਜਨ ਪ੍ਰਭ ਮਨਿ ਨ ਬਸਾਹੀ॥ ਡਰਪਤ ਡਰਪਤ ਜਨਮ ਬਹੁਤੁ ਜਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਰਿਦੈ ਬਸਿਓ ਹਰਿ ਨਾਮ॥ ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਕਾਮ॥ 2॥ ਜਨਮੁ ਜਰਾ ਮਿਰਤੁ ਜਿਸੁ ਵਾਸਿ॥ ਸੋ ਸਮਰਥੁ ਸਿਮਰਿ ਸਾਸਿ ਗਿਰਾਸਿ॥ 3॥ ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ ਪ੍ਰਭੁ ਏਕ॥ਨਾਮੁ ਸੁਆਮੀ ਕਾ ਨਾਨਕ ਟੇਕ॥ 4॥87॥156॥

Gaurri Mehla 5: Puou shernaayee jin(i) Hur(i) jaatay. Mun(u) tun(u) seetul(u) Churn Hur(i) raatay. 1. Bhaiy bhunjun Prubh mun(i) na busaahi. Durput durput junum buhout(u) jaahi. 1. Ruhaou. Ja kaiy ridaiy busiyo Hur(i) Naam. Sugul munoruth ta kay poorun kaam. 2. Junum

juraa mirut(u) jis(u) vaas(i). So Sumruth(u) simer(i) saas(i) giras(i). 3. Meet(u) saajun(u) sukha Prubh(u) Aik. Naam(u) Soami ka Nanak tayk. 4.87.156.

Word Meaning: Jaatay = realized; got connected with. Seetul = calm; peaceful. Raatay = imbued. 1. Bhaiy Bhunjun = the destroyer of fear. Busaahi = embed. Derput, Derput = being farful. Jaahi = go through. Pause. Munoruth = Kaam = objectives. 2. Jura = old age. Vaas(i) = under control. Giraas(i) = with every bite. 3. Meet = Saajun = Sukha = close friend. Soami = Lord. Tayk = support. 4.

MEANING: Seek the shelter of those holy devotees who have realized Waheguru, oh my friend. Those who are imbued with Waheguru's love attain peace of mind and body. 1 Those who do not embed Waheguru's Naam, which is the destroyer of all fears, in their mind, spend their life in many, many worldly fears. Pause. (On the other hand), Those who embed Waheguru's Naam in their hearts achieve all their objectives and tasks successfully. 2. Recite the Naam of the omnipotent Waheguru with every breath and every nibble of food, which controls birth, old age, and death, oh my friend. 3. Waheguru alone is my close friend, and the Lord is my only support, oh Nanak. 4.87.156.

ਗਉੜੀ ਮਹਲਾ 5॥ ਬਾਹਰਿ ਰਾਖਿਓ ਰਿਦੈ ਸਮਾਲਿ॥ ਘਰਿ ਆਏ ਗੋਵਿੰਦੁ ਲੈ ਨਾਲਿ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਤਨ ਕੈ ਸੰਗਿ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਕੈ ਰੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਾਗਰੁ ਤਰਿਆ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਸਭਿ ਹਿਰਿਆ॥ 2॥ ਸੋਭਾ ਸੁਰਤਿ ਨਾਮਿ ਭਗਵੰਤੁ॥ ਪੂਰੇ ਗੁਰ ਕਾ ਨਿਰਮਲ ਮੰਤੁ॥ 3॥ ਚਰਣ ਕਮਲ ਹਿਰਦੇ ਮਹਿ ਜਾਪੁ॥ ਨਾਨਕੁ ਪੇਖਿ ਜੀਵੈ ਪਰਤਾਪੁ॥ 4॥88॥157॥

Gaurri Mehla 5: Baahur(i) raakhiyo ridaiy smaal(i). Ghur(i) aayay Govind(u) laiy naal(i). 1. Hur(i) Hur(i) Naam(u) Suntun kaiy sung(i). Mun(u) tun(u) raata Ram kaiy rung(i). 1. Ruhaou. Gur persadi saagur(u) turiya. Junum junum kay kilvikh subh(i) hiriya. 2. Sobha soorut(i) Naam(i) Bhugvunt(u). Pooray Gur ka nirmul Munt(u). 3. Churn kumul hirday meh jaap(u). Nanak(u) paykh(i) jeevaiy pertaap(u). 4.88.157.

Word Meaning: Baahur(i) = while dealing with the world. Ghur(i) = in one's own mind. Govind = Waheguru. 1. Raata = imbued. Rung(i) = love of (Waheguru). Pause. Kilvikh = sins. Hiriya = vanished; washed away. 2. Sobha = fame; praise. Soorut(i) = concentration of mind. Nirmul = pure; holy. 3. Jaap(u) = recite. Paykh(i) = to see; to notice. Pertaap(u) = magnanimity. 4.

MEANING: When an individual recites Waheguru's Naam in the company of holy devotees, his mind and body get imbued with Waheguru's love. **Pause**.

With the support of the holy devotees, an individual who keeps Waheguru's Naam fresh in his mind while dealing with the world gets His Naam enshrined in his mind as well, forever. 1. With Guru's grace, all the sins of many, many lives of such an individual are washed away, and he swims across the world-sea (finds salvation) easily. 2. Acting on the holy advice of the Perfect Guru, the devotee realizes that Waheguru's Naam is the basis of his fame and of the concentration of his mind. 3. With Waheguru's Naam always fresh in my mind, I see His magnanimity everywhere, and survive by reciting His Naam, oh Nanak. 4.88.157.

NOTE: The grand total should have been 158 here, NOT 157. This error started with the start of the Shabads of Mehla 5.

ਗਉੜੀ ਮਹਲਾ 5॥ ਧੰਨੁ ਇਹੁ ਥਾਨੁ ਗੋਵਿੰਦ ਗੁਣ ਗਾਏ॥ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਆਪਿ ਬਸਾਏ॥ 1॥ ਰਹਾਉ॥ ਬਿਪਤਿ ਤਹਾ ਜਹਾ ਹਰਿ ਸਿਮਰਨੁ ਨਾਹੀ॥ ਕੋਟਿ ਅਨੰਦ ਜਹ ਹਰਿ ਗੁਨ ਗਾਹੀ॥ 1॥ ਹਰਿ ਬਿਸਰਿਐ ਦੁਖ ਰੋਗ ਘਨੇਰੇ॥ ਪ੍ਰਭ ਸੇਵਾ ਜਮੁ ਲਗੈ ਨ ਨੇਰੇ॥ 2॥ ਸੋ ਵਡਭਾਗੀ ਨਿਹਚਲ ਥਾਨੁ॥ ਜਹ ਜਪੀਐ ਪ੍ਰਭ

ਕੇਵਲ ਨਾਮੁ॥ 3॥ ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ॥ ਨਾਨਕ ਕਉ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ॥ 4॥89॥158॥

Gaurri Mehla 5: Dhunn(u) eho thaan(u) Govind goon gaayay. Kooshul khaym Prubh(i) aap(i) busaayay. 1. Ruhaou. Biput(i) tuhaan juhaan Hur(i) simrun(u) naahi. Koat(i) anund jeh Hur(i) goon gaahi. 1. Hur(i) bisriyain dookh roag ghunayray. Prubh sayva Jum(u) lugaiy na nayray. 2. So vudbhaagee nihchul thaan(u). Jeh jupiyaiy Prubh kayvul Naam(u). 3. Jeh jaayiyaiy teh naal(i) mayra Soami. Nanak kuou miliya Untarjaami. 4.89.158.

Word Meaning: Dhunn(u) = worthy of respect. Thaan = place; congregation; heart. Kooshul = Khaym = wellbeing; happiness. Busaayay = bestows. Pause.
Biput(i) = trouble; suffering. Koat(i) = millions; countless. Anund = bliss. 1.
Bisriyain = by forgetting. Ghunayray = too many. Nayray = near. 2.
Nihchul = stable; unwavering. Thaan(u) = minds. Kayvul = only. 3.
Naal(i) = with. Untarjaami = know-all; omniscient. 4.

MEANING: The heart, the place, and the congregation, where Waheguru's virtues are sung, are highly fortunate and worthy of our respect. Waheguru Himself bestows all happiness and bliss there. Pause. There are millions of blissfulness where Waheguru's virtues are sung, but trouble and suffering are experienced where His Naam is ignored. 1.
Many discomforts and diseases befall those who forget Waheguru, but the Angel of Death (fear of death) does not come even close to those who serve Waheguru (His Naam is recited with love). 2. Those people (holy congregations) are lucky, and their minds become stable (quit wavering) where Waheguru's Naam is recited with full faith. 3.
I have realized the omniscient Waheguru, who is with me all the time now, no matter where I go, oh Nanak. 4.89.158.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜੋ ਪ੍ਰਾਣੀ ਗੋਵਿੰਦੁ ਧਿਆਵੈ॥ ਪੜਿਆ ਅਣਪੜਿਆ ਪਰਮ ਗਤਿ ਪਾਵੈ॥ 1॥ ਸਾਧੂ ਸੰਗਿ ਸਿਮਰਿ ਗੋਪਾਲ॥ ਬਿਨੁ ਨਾਵੈ ਝੂਠਾ ਧਨੁ ਮਾਲੁ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 198)॥ ਰੂਪਵੰਤ ਸੋ ਚਤੁਰੁ ਸਿਆਣਾ॥ ਜਿਨਿ ਜਨਿ ਮਾਨਿਆ ਪ੍ਰਭ ਕਾ ਭਾਣਾ॥ 2॥ ਜਗ ਮਹਿ ਆਇਆ ਸੋ ਪਰਵਾਣੁ॥ ਘਟਿ ਘਟਿ ਅਪਣਾ ਸੁਆਮੀ ਜਾਣੁ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਭਾਗ॥ ਹਰਿ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ॥ 4॥90॥159॥

Gaurri Mehla 5: Jo praani Govind(u) dhiyaavaiy. Purrhiya unpurrhiya perm gut(i) paavaiy. 1. Sadhu sung(i) simer(i) Gopaal. Bin(u) Naavaiy jhoottha dhun(u) maal(u).

(PAGE 198): 1. Ruhaou. Roopvunt so chatur(u) siyaana. Jin(i) jun(i) maaniya Prubh ka bhaana. 2. Jug meh aaya so pervaan(u). Ghut(i) ghut(i) apna Soami jaan(u). 3. Kuhou Nanak ja kay poorun bhaag. Hur(i) Churni ta ka mun(u) laag. 4.90.159.

Word Meaning: Praani = man. Dhiyaavaiy = remembers. Perm Gut(i) = highest spiritual state. 1. Sadhu = Guru. Gopaal = Waheguru. Jhoottha = false; short-lived. Pause.
Roopvunt = handsome. Chatur(u) = intelligent. Bhaana = Will. 2.
Pervaan(u) = approved. Ghut(i), Ghut(i) = in every heart. Jaan(u) = recognize. 3.
Poorun Bhaag = perfect luck. Churni = feet (Naam). 4.

MEANING: A person who recites Waheguru's Naam attains the highest spiritual state, no matter whether people think him as being educated or uneducated. 1.
Recite Waheguru's Naam in the shelter of the Guru, oh my friend. Without Waheguru's Naam, all the wealth and property are false (short-lived). Pause.
The individual, who gladly accepts Waheguru's Will, is a truly handsome, intelligent, and wise person. 2. A person who recognizes that the Lord, Waheguru, is present in every heart (and treats all human beings equally as created by the same God), is approved by Waheguru as a successful man (who has achieved union with Him) in this world. 3.

However, only that individual takes Waheguru's shelter (loves His Naam) who is highly fortunate, oh Nanak. 4.90.159.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਦਾਸ ਸਿਉ ਸਾਕਤ ਨਹੀ ਸੰਗੁ॥ ਓਹੁ ਬਿਖਈ ਓਸੁ ਰਾਮ ਕੋ ਰੰਗੁ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਅਸਵਾਰ ਜੈਸੇ ਤੁਰੀ ਸਿਗਾਰੀ॥ ਜਿਉ ਕਾਪੁਰਖੁ ਪੁਚਾਰੈ ਨਾਰੀ॥ 1॥ ਬੈਲ ਕਉ ਨੇਤ੍ਰਾ ਪਾਇ ਦੁਹਾਵੈ॥ ਗਊ ਚਰਿ ਸਿੰਘ ਪਾਛੈ ਪਾਵੈ॥ 2॥ ਗਾਡਰ ਲੇ ਕਾਮਧੇਨੁ ਕਰਿ ਪੂਜੀ॥ ਸਉਦੇ ਕਉ ਧਾਵੈ ਬਿਨੁ ਪੂੰਜੀ॥ 3॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਹਰਿ ਸਾ ਮੀਤ॥ 4॥91॥160॥

Gaurri Mehla 5: Hur(i) kay daas siyoun saakut nuhee sung(u). Oh(u) bikhuyee, oas(u) Ram ko rung(u). 1. Ruhaou. Mun asvaar jaiysay toori sigaari. Jiyoun kapurakh(u) poochaaraiy naari. 1. Baiyl kuou naytra paayay doohaavaiy. Guoo chur(i) singh paachhaiy paavaiy. 2. Gaadur lay kaamdhayn(u) kur(i) pooji. Sauday kuou dhaavaiy bin(u) poonji. 3. Nanak Ram Naam(u) jup(i) cheet. Simer Soami Hur(i) sa meet. 4.91.160

Word Meaning: Saakut = money-worshipper; disconnected from God. Bikhuyee = lustful. Rung(u) = love; affection. Pause. Mun Asvaar = rider in mind only (unfit rider). Toori = mare. Sigaari = decorated; very fast. Kapurakh(u) = non-masculine; impotent. Poochaaray = displays love. 1. Baiyl = ox. Naytra = ties rear legs. Doohaavaiy = to milk. Guoo = cow. Singh = lion. Paachhaiy Paavaiy = chases. 2.
Gaadur = sheep. Kaamdhayn = mythical holy cow. Pooji = worships. Sauday = merchandise. Dhaavaiy = rushes to. Bin(u) = without. Poonji = capital. 3.
Jup(i) = recite. Cheet = in mind. Simer(i) = remember. Meet = close friend. 4.

MEANING: An individual who is disconnected from Waheguru cannot have friendship with a devotee of Waheguru, because the former is lustful, whereas in total contrast, the devotee is imbued with Waheguru's love. Pause. Their friendship between them is like that between a man who is an untrained rider, and an uncontrollable mare which runs amok, or like an impotent individual who displays passion for a woman. 1.
Or, their friendship is like a man who tries to milk an ox by tying its hind legs, or a man who rides a cow to hunt a lion. 2. Or, their friendship is like a man who worships a sheep, taking her for the mythical holy cow, *Kaamdhayn*. Or like a man who rushes to buy some merchandise without any money. 3. A man should keep Waheguru in mind all the time, and recite His Naam only, to earn His friendship (favour), oh Nanak. 4.91.160.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਾ ਮਤਿ ਨਿਰਮਲ ਕਹੀਅਤ ਧੀਰ॥ ਰਾਮ ਰਸਾਇਨੁ ਪੀਵਤ ਬੀਰ॥ 1॥ ਹਰਿ ਕੇ ਚਰਣ ਹਿਰਦੈ ਕਰਿ ਓਟ॥ ਜਨਮ ਮਰਣ ਤੇ ਹੋਵਤ ਛੋਟ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਤਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਉਪਜੈ ਨ ਪਾਪੁ॥ ਰਾਮ ਰੰਗਿ ਨਿਰਮਲ ਪਰਤਾਪੁ॥ 2॥ ਸਾਧ ਸੰਗਿ ਮਿਟਿ ਜਾਤ ਬਿਕਾਰ॥ ਸਭ ਤੇ ਊਚ ਏਹੋ ਉਪਕਾਰ॥ 3॥ ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਤੇ ਗੋਪਾਲ॥ ਨਾਨਕ ਜਾਚੈ ਸਾਧ ਰਵਾਲ॥ 4॥92॥161॥

Gaurri Mehla 5: Sa mut(i) nirmul kuhhiut dheer. Ram rusaayin(u) peevut beer. 1. Hur(i) kay Churn hirdaiy kur(i) oat. Junum mern tay hovut chhoat. 1. Ruhaou. So tun(u) nirmul(u) jit(u) oopjaiy na paap(u). Ram rung(i) nirmul pertaap(u). 2. Sadh sung(i) mit(i) jaat bikaar. Subh tay ooch eho oopkaar. 3. Praym bhugut(i) raatay Gopaal. Nanak jaachaiy Sadh ruvaal. 4.92.161.

Word Meaning: Mut(i) = wisdom; thinking. Nirmul = pure; clean. Dheer = patience. Rusaayin(u) = the treasure (source) of all enjoyments. Beer = brother. 1.
Oat = shelter; support. Chhoat = freedom. Pause. Oopjaiy = produce; give birth. Rung(i) = love. Pertaap(u) = magnificence. 2. Mit(i) = erase; eradicate. Bikaar = sensual pleasures. Oopkaar = favour. 3.
Raatay = imbued. Jaachaiy = wish; beg. Sadh ruvaal = dust of Guru's feet. 4.

MEANING: That thinking is said to be pure (holy), and a source of patience by which a man drinks the juice of Waheguru's Naam, which is the source of all tastes, oh my brother. 1.

Take shelter of Waheguru's feet (His Naam) in the heart, and you will be free from the cycle of birth and death, oh my brother. Pause. That human body is pure, which does not spawn (give birth to) sins, and which enjoys the holy magnificence of Waheguru in His love. 2. All evils of a man are eradicated in the company (shelter) of the Guru (who implants Waheguru's Naam in his heart), which is His greatest favour to His devotees. 3. I wish for the dust of the feet of the Guru (the opportunity to serve Him), and to be imbued in the love of worshiping Waheguru, oh Nanak. 4.92.161

ਗਉੜੀ ਮਹਲਾ 5॥ ਐਸੀ ਪ੍ਰੀਤਿ ਗੋਵਿੰਦ ਸਿਉ ਲਾਗੀ॥ ਮੇਲਿ ਲਏ ਪੂਰਨ ਵਡਭਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਭਰਤਾ ਪੇਖਿ ਬਿਗਸੈ ਜਿਉ ਨਾਰੀ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਨਾਮੁ ਚਿਤਾਰੀ॥ 1॥ ਪੂਤ ਪੇਖਿ ਜਿਉ ਜੀਵਤ ਮਾਤਾ॥ ਓਤਿ ਪੋਤਿ ਜਨੁ ਹਰਿ ਸਿਉ ਰਾਤਾ॥ 2॥ ਲੋਭੀ ਅਨਦੁ ਕਰੈ ਪੇਖਿ ਧਨਾ॥ ਜਨ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਮਨਾ॥ 3॥ ਬਿਸਰੁ ਨਹੀ ਇਕੁ ਤਿਲੁ ਦਾਤਾਰ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ॥ 4॥93॥162॥

Gaurri Mehla 5: Aiysi preet(i) Govind siyoun laagi. Mayl(i) luyay poorun vudbhaagi. 1. Ruhaou. Bherta paykh(i) bigsaiy jiyoun naari. Tiyoun Hur(i) jun(u) jeeaiy Naam(u) chitaari. 1. Poot paykh(i) jiyoun jeevut maata. Oat poat(i) jun(u) Hur(i) siyoun raata. 2. Loabhi anund kuraiy paykh(i) dhuna. Jun Churn kumul siyoun laago muna. 3. Bissur(u) nuhee ikk(u) til(u) Dataar. Nanak kay Prubh praan adhaar. 4.93.162.

Word Meaning: Aiysi = such. Maiyl luyay = got connected. Vudbhaageen = with great fortune. Pause. Bherta = husband. Paykh(i) = on seeing. Bigsaiy = blooms; overjoyed. Chitaari = thinking about; remembering. 1.
Oat(i) Poat(i) = the cross threads in fabric (weft and woof). Raata = imbued. 2.
Loabhi = greedy. Anund = overjoyed. Dhuna = money. Muna = mind. 3.
Bissur(u) = forget. Til(u) = (the size of) a sesame seed (very short time). Dataar = the provider, Waheguru. Praan Adhaar = basis of life. 4.

MEANING: Waheguru connects some devotees with Him who, with great fortune, develops love for Him in their hearts. Pause. Just as a woman is overjoyed to see her husband, a devotee survives by remembering Waheguru's Naam. 1.
Just as a mother survives (becomes very happy) to see her son, a devotee is blissful to be imbued in Waheguru's love, and merges with Him like the cross threads (weft and woof) in fabric. 2. Just as a greedy person is overjoyed to see money, a devotee feels blissful when his mind is connected with the lotus-like Feet of Waheguru (His Naam). 3. You are the basis of my life, oh Waheguru; so, please, do not be away from my mind even for a moment, begs (Guru) Nanak. 4.93.162.

ਗਉੜੀ ਮਹਲਾ 5॥ ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਜਨ ਗੀਧੇ॥ ਚਰਨ ਕਮਲ ਪ੍ਰੇਮ ਭਗਤੀ ਬੀਧੇ॥ 1॥ ਰਹਾਉ॥ ਆਨ ਰਸਾ ਦੀਸਹਿ ਸਭਿ ਛਾਰੁ॥ ਨਾਮ ਬਿਨਾ ਨਿਹਫਲ ਸੰਸਾਰ॥ 1॥ ਅੰਧ ਕੂਪ ਤੇ ਕਾਢੇ ਆਪਿ॥ ਗੁਣ ਗੋਵਿੰਦ ਅਚਰਜ ਪਰਤਾਪ॥ 2॥ ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਨ ਗੋਪਾਲ॥ ਬ੍ਰਹਮ ਪਸਾਰੁ ਜੀਅ ਸੰਗਿ ਦਇਆਲ॥ 3॥ ਕਹੁ ਨਾਨਕ ਸਾ ਕਥਨੀ ਸਾਰੁ॥ ਮਾਨਿ ਲੇਤੁ ਜਿਸੁ ਸਿਰਜਨਹਾਰੁ॥ 4॥94॥163॥

Gaurri Mehla 5: Ram rusaayin(i) jo jun geedhay. Churn kumul praym bhugti beedhay. 1. Ruhaou. Aan rusa deeseh(i) subh(i) chhaar(u). Naam bina nihful sunsaar. 1. Undh koop tay kaadhay Aap(i). Goon Govind uchurj pertaap. 2. Vun(i) trin(i) tirbhuvun(i) Poorun Gopaal. Brahm pusaar(u) jea sung(i) duyaal. 3. Kuhou Nanak sa kuthni saar. Maan(i) layt(u) jis(u) sirjunhaar(u). 4.94.163.

Word Meaning: Rusaayin(i) = source of all enjoyment (bliss). Geedhay = are used to; addicted to. Beedhay = pierced; stitched with. Pause.
Aan = others. Rusa = tastes. Chhaar(u) = ash; dirt. Nihful = fruitless. 1.
Undh Koop = dark well (of Maya). Uchurj = strange; amazing. Pertaap= grandeur. 2.

Vun = forests. Trin = vegetation. Tirbhuvun = universe. Poorun = filling completely. Pusaar(u) = expanse. Sung(i) = with. Duyaal = the kind (Waheguru). 3.
Kuthni = description; words (in praise of Waheguru). Saar(u) = supreme; best. Maan(i) Layt(u) = acceptable to; approved by. Sirjunhaar(u) = the Creator, God. 4.
MEANING: Those individuals who are addicted to enjoying the Naam of Waheguru, which is the source of all bliss, get stitched to (connected with) the lotus-like soft Feet of Waheguru (His Naam) through their worship with deep love. Pause.
Without Waheguru's Naam, the world is fruitless (one does not gain anything in spirituality); all other enjoyments are worthless like dirt. 1. (However, one cannot develop love for Waheguru with one's own efforts). Waheguru Himself pulls individuals out of the deep, dark well of Maya with His kindness. (Ordinarily, the man is so engrossed in Maya that he becomes blind to Waheguru). An individual who sings Waheguru's virtues sees His amazing grandeur. 2. Waheguru is present everywhere – in the forests, in the vegetation, in the entire universe - and the kind Waheguru is always with you in His entire expanse (no matter where you go). 3. Only those words in Waheguru's praise are supreme which are acceptable to Him, oh Nanak. 4.94.163.

ਗਉੜੀ ਮਹਲਾ 5॥ ਨਿਤਪ੍ਰਤਿ ਨਾਵਣੁ ਰਾਮ ਸਰਿ ਕੀਜੈ॥ ਝੋਲਿ ਮਹਾ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਮਲ ਉਦਕੁ ਗੋਵਿੰਦ ਕਾ ਨਾਮ॥ ਮਜਨੁ ਕਰਤ ਪੂਰਨ ਸਭਿ ਕਾਮ॥ 1॥
(ਅੰਗ 199)॥ ਸੰਤਸੰਗਿ ਤਹ ਗੋਸਟਿ ਹੋਇ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਖੋਇ॥ 2॥ ਸਿਮਰਹਿ ਸਾਧ ਕਰਹਿ ਆਨੰਦੁ॥ ਮਨਿ ਤਨਿ ਰਵਿਆ ਪਰਮਾਨੰਦੁ॥ 3॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਹਰਿ ਚਰਣ ਨਿਧਾਨ॥ ਨਾਨਕ ਦਾਸ ਤਿਸਹਿ ਕੁਰਬਾਨ॥ 4॥95॥164॥
Gaurri Mehla 5: Nitprut(i) naavun(u) Ram Sur(i) keejaiy. Jhoal(i) muhaa rus(u) Hur(i) Amrit peejaiy. 1. Ruhaou. Nirmul ooduk(u) Govind ka Naam. Mujun kert poorun subh(i) kaam. 1.
(PAGE 199): Sunt sung(i) teh gosht(i) hoyay. Koat(i) junum kay kilvikh khoyay. 2. Simreh(i) sadh kureh(i) aanund(u). Mun(i) tun(i) ruviya Permanund(u). 3. Jiseh(i) praput(i) Hur(i) Churn nidhaan. Nanak daas tiseh(i) koorbaan. 4.95.164.
Word Meaning: Nitprut(i) = everyday (always). Ram Sur(i) = Waheguru Naam's Pool; Naam-Amrit. Jhoal(i) = by mixing well. Muha Rus(u) = the great juice. Pause.
Ooduk(u) = water. Mujun(u) = bathing. Poorun = complete. 1. Goasht(i) = dialogue; union. Kilvikh = sins. 2. Sadh = holy devotees. Anund(u) = feel blissful. Ruvuiya = mixed in; present. Permanund = the source of supreme bliss (Waheguru). 3.
Praaput(i) = acquired. Nidhaan = treasure. Koorbaan = offer to sacrifice. 4.
MEANING: Take a dip in the pool of Waheguru's Naam (Naam-Amrit) every day (all the time), and drink the great-tasting juice (Naam-Amrit) by shaking it well (fully enjoying it), oh my friend. Pause. Waheguru's Naam is holy water; taking a dip in it lets you achieve all your objectives successfully. 1. All the sins of many lives are washed away in the company of the holy devotees, and one gets united with Waheguru. 2.
There (in the company of the holy devotees) one feels the presence of the source of the supreme bliss – Waheguru- in his body and mind, and enjoys that by reciting His Naam. 3. I will gladly sacrifice my life (offer all my services) to the devotee who acquires the treasure of the Waheguru's Feet (His Naam), oh Nanak. 4.95.164.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ॥ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਏਹੁ ਮਨੁ ਜਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਏਕੋ ਸਿਮਰਿ ਨ ਦੂਜਾ ਭਾਉ॥ ਸੰਤਸੰਗਿ ਜਪਿ ਕੇਵਲ ਨਾਉ॥ 1॥ ਕਰਮ ਧਰਮ ਬ੍ਰਤ ਨੇਮ ਪੂਜਾ॥ ਪਾਰਬ੍ਰਹਮ ਬਿਨੁ ਜਾਨੁ ਨ ਦੂਜਾ॥ 2॥ ਤਾ ਕੀ ਪੂਰਨ ਹੋਈ ਘਾਲ॥ ਜਾ ਕੀ ਪ੍ਰੀਤਿ ਅਪੁਨੇ ਪ੍ਰਭ ਨਾਲਿ॥ 3॥ ਸੋ ਬੈਸਨੋ ਹੈ ਅਪਰ ਅਪਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਤਜੇ ਬਿਕਾਰ॥ 4॥96॥165॥

Gaurri Mehla 5: So kichh(u) kur(i) jit(u) maiyl(u) na laagaiy. Hur(i) keertun meh(i) eho mun(u) jaagaiy. 1. Ruhaou. Aiko simer(i) na dooja bhaao. Sunt sung(i) jup(i) kayvul Naaoun. 1. Kerm dherm bert naym pooja. Parbrahm bin(u) jaan na dooja. 2. Ta kee poorun hoyee ghaal. Ja kee preet(i) apunay Prubh naal(i). 3. So Baiysno haiy Apur Apaar(u). Kuhou Nanak jin(i) tujay bikaar. 4.96.165.

Word Meaning: Jit(u) = with what. Maiyl(u) = filth. Jaagaiy = stay alert. Pause. Dooja = other. Bhaao = love. Kayvul = only. 1. Kerm Dherm = religious rituals. Naym = principle; structured. Jaan = acknowledge. 2. Poorun hoyee = became successful. Ghaal = hard labour. 3. Baishno = a devotee of god Vishnu (Waheguru). Apar Apaar(u) = limitless. Tujay = quit; overcame. Bikaar = sensual pleasures; evils. 4.

MEANING: Perform only those deeds which do not cause any filth or evilness in your mind, oh my friend. Your mind should be awake (alert) in praise of Waheguru. Pause.

Worship only the "One" (Waheguru), and have love for none other; and recite only Waheguru's Naam in the holy congregation. 1. Do not recognize (acknowledge) anybody other than Waheguru, and you won't need any religious rituals, fasting, or any structured worship of some deity (they have no spiritual worth). 2.

An individual who has developed love for Waheguru (by reciting His Naam all the time, and by controlling his senses) gets his hard labour approved (rewarded) by God. 3.

An individual who overcomes his sensual pleasures and other evils is the real devotee of Waheguru and becomes like Him, oh Nanak. 4.96.165.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜੀਵਤ ਛਾਡਿ ਜਾਹਿ ਦੇਵਾਨੇ॥ ਮੁਇਆ ਉਨ ਤੇ ਕੋ ਵਰਸਾਨੇ॥ 1॥ ਸਿਮਰਿ ਗੋਵਿੰਦੁ ਮਨਿ ਤਨਿ ਧੁਰਿ ਲਿਖਿਆ॥ ਕਾਹੂ ਕਾਜ ਨ ਆਵਤ ਬਿਖਿਆ॥ 1॥ ਰਹਾਉ॥ ਬਿਖੈ ਠਗਉਰੀ ਜਿਨਿ ਜਿਨਿ ਖਾਈ॥ ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਕਬਹੂੰ ਨ ਜਾਈ॥ 2॥ ਦਾਰਨ ਦੁਖ ਦੁਤਰ ਸੰਸਾਰੁ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਿ॥ 3॥ ਸਾਧਸੰਗਿ ਮਿਲਿ ਦੁਇ ਕੁਲ ਸਾਧਿ॥ ਰਾਮ ਨਾਮ ਨਾਨਕ ਆਰਾਧਿ॥ 4॥97॥166॥

Gaurri Mehla 5: Jeevut chhaad(i) jaah(i) dayvaanay. Mooyaan oon tay, ko versaanay? 1. Simer(i) Govind(u) mun(i) tun(i) dhoor(i) likhiya. Kaahoo kaaj na aavut bikhiya. 1. Ruhaou. Bikhaiy tthugauri jin(i) jin(i) khaayee. Ta kee trishna kubhoon na jaayee. 2. Daarun dookh dootur sunsaar(u). Ram Naam bin(u) kaiysay ootrus(i) paar(i). 3. Sadh sung(i) mil(i) doyay kool saadh(i). Ram Naam Nanak aaraadh(i). 4.97.166.

Word Meaning: Dayvaanay = oh, foolish (crazy). Mooyaan = after death. Ko = who? Versaanay = take advantage; benefit from. 1. Dhoor(i) Likhiya = is the Huqam from the Source (Waheguru). Kahoo Kaaj Na = of no use; serves no purpose. Bikhiya = poison (Maya). Pause. Bikhaiy = sensual pleasure. Tthugauri = defrauding. Jin(i) Jin(i) = whoever. Khaayee = enjoyed. Trishna = appetite of desires. Kubhoon Na = never. 2. Daarun = unbearable; excruciating. Dootur = difficult (to swim across). Ootrus Paar(i) = land on the other side. 3. Doyay Kool = both the clans (lives) - the present and the future life. Saadh(i) = improve; make successful. Aaraadh(i) = worship. 4.

MEANING: Who can benefit from Maya after death, which leaves the man even during his lifetime, oh foolish man! 1. (To achieve union with God), remember Waheguru with your mind and body, oh man. This is the prewritten Law right from the beginning (source), oh man. Maya serves no purpose in the realm of spirituality. Pause.

Whoever enjoys the defrauding sensual pleasures, never gets contented, and desires more and more. 2. The world is a sea of unbearable suffering, and it is extremely difficult to swim across. So, how can one land on the other side without the shelter of Waheguru's Naam? 3. Worship Waheguru's Naam, in the company of the Guru, so as to achieve success in both the lives – the present, and the next, oh Nanak. 4.97.166.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗਰੀਬਾ ਉਪਰਿ ਜਿ ਖਿੰਜੈ ਦਾੜੀ॥ ਪਾਰਬ੍ਰਹਮਿ ਸਾ ਅਗਨਿ ਮਹਿ ਸਾੜੀ॥ 1॥ ਪੂਰਾ ਨਿਆਉ ਕਰੇ ਕਰਤਾਰੁ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਗਟਿ ਪਰਤਾਪੁ॥ ਨਿੰਦਕੁ ਮੁਆ ਉਪਜਿ ਵਡ ਤਾਪੁ॥2॥ ਤਿਨਿ ਮਾਰਿਆ ਜਿ ਰਖੈ ਨ ਕੋਇ॥ ਆਗੈ ਪਾਛੈ ਮੰਦੀ ਸੋਇ॥ 3॥ ਅਪੁਨੇ ਦਾਸ ਰਾਖੈ ਕੰਠਿ ਲਾਇ॥ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 4॥98॥167॥

Gaurri Mehla 5: Greebaan oopur(i) j(i) khinjaiy daahrri. Parbrahm(i) sa ugun(i) meh(i) saarri. 1. Poora niyaoun kuray Kartaar(u). Apunay daas kuou raakhunhaar(u). 1. Ruhaou. Aad(i) joogaad(i) pergut(i) pertaap(u). Ninduk(u) mooa oopuj(i) vud taap(u). 2. Tin(i) maariya j(i), rukhaiy na koyay. Aagaiy paachhaiy mundi soyay. 3. Apunay daas raakhaiy kuntth(i) laayay. Shern(i) Nanak Hur(i) Naam(u) dhiyayay. 4.98.167.

Word Meaning: Greeb = poor; powerless. J(i) = Jo = which. Daahrri = beard. Khinjaiy Daahrri = one who touches his beard (twirls his moustache) to show off his muscle power. 1. Kartaar(u) = Waheguru. Raakhunhaar(u) = protector; guard. Pause.
Aad(i) = from the beginning of the universe. Joogaad(i) = from the beginning of the eons. Pertaap(u) = magnificence. Ninduk = malicious critic; evil person. Oopuj(i) = production. Vud Taap(u) = big suffering. 2. Tin(i) = that (Waheguru). Aagaiy Paachhaiy = everywhere. Mundi Soyay = infamy; ignominy. 3.
Kuntth Laayay = hold to the neck; hug. Shern(i) = in the shelter of. 4

MEANING: An individual who shows off his unwarranted muscle power to the poor and the powerless is severely punished by God. 1. Waheguru delivers perfect justice and protects His devotees. Pause. Waheguru's grandeur has been evident since the beginning of the universe and the eons, and the malicious and evil person dies (moral death) with huge suffering. 2. Nobody can save an individual who has been (morally) killed by Waheguru. His ignominy spreads quickly everywhere because of his evil deeds. 3. Waheguru protects His devotees by holding them to His neck (by hugging them with deep love). I have come to His shelter, and I recite His Naam, oh Nanak. 4.98.167.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮਹਜਰੁ ਝੂਠਾ ਕੀਤੋਨੁ ਆਪਿ॥ ਪਾਪੀ ਕਉ ਲਾਗਾ ਸੰਤਾਪੁ॥ 1॥ ਜਿਸਹਿ ਸਹਾਈ ਗੋਬਿਦੁ ਮੇਰਾ॥ ਤਿਸੁ ਕਉ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਚੀ ਦਰਗਹ ਬੋਲੈ ਕੂੜੁ॥ ਸਿਰੁ ਹਾਥ ਪਛੋੜੈ ਅੰਧਾ ਮੂੜੁ॥ 2॥ ਰੋਗ ਬਿਆਪੇ ਕਰਦੇ ਪਾਪ॥ ਅਦਲੀ ਹੋਇ ਬੈਠਾ ਪ੍ਰਭੁ ਆਪਿ॥ 3॥ ਆਪਨ ਕਮਾਇਐ ਆਪੇ ਬਾਧੇ॥ ਦਰਬੁ ਗਇਆ ਸਭੁ ਜੀਅ ਕੈ ਸਾਥੈ॥ 4॥ ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦਰਬਾਰਿ॥ ਰਾਖੀ ਪੈਜ ਮੇਰੈ ਕਰਤਾਰਿ॥ 5॥99॥168॥

Gaurri Mehla 5: Mehjur jhoottha keetoan(u) Aap(i). Paapi kuou laaga suntaap(u) 1. Jiseh(i) suhaayee Gobind(u) mayra. Tis(u) kuou Jum(u) nuhee aavaiy nayra. 1. Ruhaou. Saachi Durgeh boalaiy koorr(u). Sir(u) haath puchhoarraiy undha moor(u). 2. Roag biyaapay kerday paap. Udlee hoyay baiyttha Prubh(u) Aap(i). 3. Apun kmaayaiy aapay baandhay. Derb(u) guyya subh(u) jea kaiy saathaiy. 4. Nanak shern(i) puray Durbaar(i). Raakhee paiyj mayraiy Kartar(i). 5.99.168.

Word Meaning: Mehjur = litany of complaints. Aap(i) = Waheguru Himself. Suntaap = torture; anguish. 1. Koorr(u) = complete lies. Haath puchhoarraiy = rubs hands in repentance. 2. Biyaapay = afflicts; troubles. Udlee = judge. 3.
Kmaayaiy = earned (the result of his deeds). Baandhay = bags in (become his sole property). Derb(u) = wealth (result of ill deeds). Jea = life. Saathaiy = with. 4.
Derbaar(i) = (Waheguru's) Court. Paiyj = dignity. Kartaar = the Creator 5.

NOTE: It seems that Guru Arjun Dev Ji wrote this Shabad in response to a complaint lodged by a Khatri named Goanda of Goindwal (in Amritsar district) against the Third Master, Guru Amar Dass Ji, to Emperor Akbar when he visited Lahore. The emperor found all the complaints baseless and reprimanded the Khatri, who returned home after suffering

humiliation. In this Shabad, Guru Arjun Sahib highlights the magnificence of Waheguru and the victory of Truth against evil.

MEANING: Waheguru Himself proved the litany of the complaints (against Guru Amar Dass Ji) to be completely false, and the sinner Khatri suffered humiliation. 1. Even the Angel of Death does not come near the devotee whom Waheguru supports. Pause.

An ignorant and foolish person who tells lies in Waheguru's Court (a trial watched by Waheguru) has to suffer humiliation, and he rubs his hands and shakes his head in repentance. 2. Such a sinner has to suffer the consequences of his sins because Waheguru Himself acts as the judge. 3. The results of the evil deeds done by a man become his sole property (nobody else can be held responsible for his evil deeds), and they accompany his soul after his death. 4. Waheguru protects his devotees who take His shelter. I have also come to His shelter, oh Nanak. 5.99.168.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜਨ ਕੀ ਧੂਰਿ ਮਨ ਮੀਠ ਖਟਾਨੀ॥ ਪੂਰਬਿ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਪ੍ਰਾਨੀ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 200)॥ ਅਹੰਬੁਧਿ ਪੂਰਿ ਥਿਧਾਈ॥ ਸਾਧ ਧੂਰਿ ਕਰਿ ਸੁਧ ਮੰਜਾਈ॥ 1॥ ਅਨਿਕ ਜਲਾ ਜੇ ਧੋਵੈ ਦੇਹੀ॥ ਮੈਲੁ ਨ ਉਤਰੈ ਸੁਧੁ ਨ ਤੇਹੀ॥ 2॥ ਸਤਿਗੁਰ ਭੇਟਿਓ ਸਦਾ ਕ੍ਰਿਪਾਲ॥ ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟਿਆ ਭਉ ਕਾਲ॥ 3॥ ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਹਰਿ ਨਾਉ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਗੁਣ ਗਾਉ॥ 4॥100॥169॥

Gaurri Mehla 5: Jun kee dhoor(i) mun meetth khutaani. Poorub(i) kerm(i) likhiya dhoor(i) praani. 1. Ruhaou.

(PAGE 200): Ahunboodh(i) poor(i) thidhaayee. Sadh dhoor(i) Kur(i) soodh munjaayee. 1. Anik julaa jay dhovaiy dayhi. Maiyl(u) na ootraiy, soodh(u) na tayhee. 2. Satgur bhaytiyo suda kirpaal. Hur(i) simer(i) simer(i) kaatiya bhuou kaal. 3. Mookut(i) bhoogut(i) joogut(i) Hur(i) Naaoun. Praym bhugut(i) Nanak goon gaaoun. 4.100. 169.

Word Meaning: Jun Kee Dhoor(i) = dust of the feet of the devotee (Guru's Word). Khutaani = mixed; liked. Poorub(i) Likhiya = prewritten. Kerm = fortune. Dhoor(i) = from the origin(source; Waheguru) Pause. Ahunboodh(i) = the thinking of selfishness and ego. Thindhaayee = greasy filth. Sadh = Guru. Munjaayee = scrub. 1.

Anik Jula = countless holy waters. Tayhi = with that 2. Bhatiyo = met; got connected. Bhuou = fear. Kaal = death. 3. Mookut(i) = freedom (from Maya); salvation. Bhoogut(i) = food. Joogut(i) = logic; lifestyle. Praym Bhugut(i) = worship with love (reverence). 4.

MEANING: Those who have good fortune written for them right from the beginning (based on their deeds of previous lives), come to like the dust of the Feet of Waheguru's devotee (Guru's Word) in their mind, oh man. Pause. The wisdom of selfishness and ego is greasy filth on one's soul, which is scrubbed off to purify it by the dust of the feet of the Guru (by His advice). 1. If a man takes a dip in countless holy waters to wash off sins from his body, he cannot cleanse his body of that filth with those waters. 2.

(The only way to cleanse your mind) is to take shelter of the kind Guru, and recite Waheguru's Naam repeatedly, with which, not only your mind will be purified, but you will also lose any fear of death, oh man. 3. I sing Waheguru's virtues with full reverence because His Naam is the only source of salvation, of mental food, and of a holy lifestyle, oh Nanak. 4.100.169.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜੀਵਨ ਪਦਵੀ ਹਰਿ ਕੇ ਦਾਸ॥ ਜਿਨ ਮਿਲਿਆ ਆਤਮ ਪਰਗਾਸੁ॥ 1॥ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਸੁਨਿ ਮਨ ਕਾਨੀ॥ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਦੁਆਰ ਪਰਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਆਠ ਪਹਰ ਧਿਆਈਐ ਗੋਪਾਲੁ॥ ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲੁ॥ 2॥101॥ 170॥

Gaurri Mehla 5: Jeevun pudvee Hur(i) kay daas. Jin miliya Aatum pergaas(u). 1. Hur(i) ka simrun(u) soon(u) mun kaani. Sookh(u) paaveh(i) hur(i) dooaar praani. 1. Ruhaou. Aatth pehr dhiyayiyaiy Gopaal(u). Nanak dershun(u) daykh(i) nihaal(u). 2.101.170.
Word Meaning: Jeevun Pudvee = highest spiritual state (objective of life). Aatum Pergaas(u) = enlightenment of soul. 1. Kaani = with ears. Hur(i) Dooaar = Waheguru's door. Praani = oh man. Pause. Aatth Pehr = twenty-four hours. Dershun(u) = holy sight. Nihaal(u) = blessed. 2.
MEANING: Waheguru's devotees attain the highest spiritual level to achieve the objective of life (union with God), and those who get connected with them also get enlightened (and attain that level). 1. Listen to the recitation of Waheguru's Naam at His door (in His shelter) with your mind and ears so as to acquire blissfulness, oh man. Pause.
If you recite Waheguru's Naam all the time, you will get a holy glimpse of Him and feel blessed, oh Nanak. 2.101.170.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਾਂਤਿ ਭਈ ਗੁਰ ਗੋਬਿਦਿ ਪਾਈ॥ ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਮੇਰੇ ਭਾਈ ॥1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨ॥ ਬਿਨਸੇ ਰੋਗ ਭਏ ਕਲਿਆਨ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਅਗਮ ਬੀਚਾਰ॥ ਸਾਧੂ ਸੰਗਮਿ ਹੈ ਨਿਸਤਾਰ॥ 2॥ ਨਿਰਮਲ ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨੀਤ॥ ਗਈ ਬਿਆਧਿ ਉਬਰੇ ਜਨ ਮੀਤ॥ 3॥ ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ॥ 4॥102॥171॥
Gaurri Mehla 5: Shaant(i) bhuyee, Gur Gobind(i) paayee. Taap paap binssay mayray bhaayee. 1.Ruhaou. Ram Naam(u) nit rusun bukhaan. Binsay roag bhuyay kulyaan. 1. Parbrahm goon agumm beechaar. Sadhu sungum(i) haiy nistaar. 2. Nirmul goon gaavhou nit neet. Guyee biyaadh(i) oobray jun meet. 3. Mun buch kerm Prubh apna dhiyaayee. Nanak Dass Tayri shernaayee. 4.102.171.
Word Meaning: Shaant(i) = peace of mind. Bhuyee = happened; became. Taap = sufferings. Binsay = vanished. Pause. Rusun = tongue. Bukhaan = utter; describe. Kulyaan = well and good. 1. Agumm = incomprehensible. Sungum(i) = union. Nistaar = salvation. 2. Nirmul Goon = holy virtues (of Waheguru). Nit Neet = everyday (all the time). Biyaadh(i) = sufferings. Oobray = saved from the world-sea; salvaged. 3. Buch = by words. Kerm = by deeds. Diyaayee = recite His Naam. 4.
MEANING: All my sufferings and my sins have vanished, and my mind and body are completely at peace now because of the benevolence of the Guru, who is a manifestation of Waheguru. Pause. By reciting Waheguru's Naam all the time with my tongue, my suffering has vanished, and it is all well and good now. 1.
One finds salvation in the company of the Guru by pondering on the virtues of the incomprehensible Waheguru, oh my friend. 2. The devotees sing the holy virtues (of Waheguru) all the time, as a result of which all their sufferings vanish, and they find salvation. 3. I am a slave of Waheguru, and have taken His refuge, and I worship Him by my mind, by words (of praise), and by deeds, oh Nanak. 4.102.171.

ਗਉੜੀ ਮਹਲਾ 5॥ ਨੇਤ੍ਰ ਪ੍ਰਗਾਸੁ ਕੀਆ ਗੁਰਦੇਵ॥ ਭਰਮ ਗਏ ਪੂਰਨ ਭਈ ਸੇਵ॥ 1॥ ਰਹਾਉ॥ ਸੀਤਲਾ ਤੇ ਰਖਿਆ ਬਿਹਾਰੀ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ॥ 1॥ ਨਾਨਕ ਨਾਮੁ ਜਪੈ ਸੋ ਜੀਵੈ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ॥ 2॥103॥172॥
Gaurri Mehla 5: Naytur pergaas(u) keeya Gurdev. Bherm guyay, poorun bhuyee sayv. 1. Ruhaou. Seetla tay rukhiya Bihaari. Parbrahm Prubh kirpa dhaari. 1. Nanak Naam(u) jupaiy so jeevaiy. Sadh sung(i) Hur(i) Amrit peevaiy. 2.103.172.
Word Meaning: Naytur = eyes. Pergaas(u) = enlightenment. Bherm = misgivings. Poorun Bhuyee = became successful. Sayv = service. Pause.
Seetla = smallpox. Bihaari = source of bliss (Waheguru). 1.

Jeevaiy = lives (spiritually alive). Sadh Sung(i) = in Guru's company. 2.
MEANING: The Great Guru has approved my hard labour (of serving Him) as successful, and enlightened the eyes (of my mind) as a result of which all my misgivings are gone. Pause. The source of bliss, Waheguru, became very kind and protected child Hargobind from smallpox. 1. Whoever recites Waheguru's Naam in the company of the Guru (holy congregation), drinks the immortalizing Amrit (Waheguru's Naam), and stays (spiritually) alive, oh Nanak. 2.103.172.
NOTE: Hargobind Ji (later the Sixth Guru), the only child of Guru Arjun Dev Ji, was born in 1595 when the area between Amritsar and Lahore was under serious attack of smallpox - a deadly disease. Guru Arjun Dev Ji was touring that area to provide physical and moral support to the suffering humanity. Guru Ji had to keep Hargobind Ji with Him for safety reasons, as child Hargobind Ji's life was under threat from Guru Sahib's elder brother, Pirthi Chand. Hargobind Ji also suffered a severe attack of the deadly disease. In those days, the general masses believed strongly that every disease had a god or goddess behind it. It was believed that the goddess Seetla controlled smallpox, and that a patient would survive only if the goddess was pleased by performing certain rituals. A large number of sympathizers, especially women, advised Guru Sahib to perform the prevalent rituals to save Hargobind Ji's life. But, how could Guru Arjun Dev Ji, a manifestation of Guru Nanak, and hence of Waheguru, believe in such a baseless belief!! So, He never agreed. When the child Hargobind recovered fully, Guru Sahib thanked Waheguru and, to instil love and faith in Waheguru in the minds of the masses, He wrote many holy Shabads, which are enshrined in Guru Granth Sahib. This is one of those Shabads.

ਗਉੜੀ ਮਹਲਾ 5॥ ਧਨੁ ਓਹੁ ਮਸਤਕੁ ਧਨੁ ਤੇਰੇ ਨੇਤ॥ ਧਨੁ ਓਇ ਭਗਤ ਜਿਨ ਤੁਮ ਸੰਗਿ ਹੇਤ॥ 1॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਲਹੀਐ॥ ਰਸਨਾ ਰਾਮ ਨਾਮ ਜਸੁ ਕਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਤਿਨ ਊਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ ਨਾਨਕ ਜਿਨਿ ਜਪਿਆ ਨਿਰਬਾਨੁ॥ 2॥104॥173॥
Gaurri Mehla 5: Dhun(u) oh(u) mustuk(u) dhun(u) tayray nayt. Dhun oye bhugut jin Toom sung(i) hayt. 1. Naam bina kaisay sookh(u) luhiyaiy. Rusna Ram Naam jus(u) kuhiyaiy. 1. Ruhaou. Tin oopur(i) jaayiyaiy koorbaan(u). Nanak jin(i) jupiya Nirbaan(u). 2.104.173.
Word Meaning: Dhun = worthy of respect; lucky. Mustuk(u) = forehead. Nayt = eyes; kind sight. Hayt = 1. Luhiyaiy = acquire. Rusna = tongue. Jus(u) = praise. Pause. Koorbaan = offer life. Nirbaan = detached from the world (Waheguru). 2.
MEANING: Lucky are the foreheads (people) that bow to Thee, and great is Your kind Sight that blesses them, oh Waheguru. Highly fortunate are Your devotees who have love for You. 1. How can we enjoy comfort without Waheguru's Naam? Pause.
(The only way to enjoy eternal comfort is) that we must sing Waheguru's praise with our tongue, oh my friends. I will gladly lay down my life for the devotee (serve him like a slave), who recites the Naam of Waheguru, which is completely detached from Maya, oh Nanak. 2.104.173.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤੂੰਹੈ ਮਸਲਤਿ ਤੂਹੈ ਨਾਲਿ॥ ਤੂਹੈ ਰਾਖਹਿ ਸਾਰਿ ਸਮਾਲਿ॥ 1॥ ਐਸਾ ਰਾਮੁ ਦੀਨ ਦੁਨੀ ਸਹਾਈ॥ ਦਾਸ ਕੀ ਪੈਜ ਰਖੈ ਮੇਰੇ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਆਗੈ ਆਪਿ ਇਹੁ ਥਾਨੁ ਵਸਿ ਜਾ ਕੈ॥ ਆਠ ਪਹਰ ਮਨੁ ਹਰਿ ਕਉ ਜਾਪੈ॥ 2॥ ਪਤਿ ਪਰਵਾਨੁ ਸਚੁ ਨੀਸਾਨੁ॥ ਜਾ ਕਉ ਆਪਿ ਕਰਹਿ ਫੁਰਮਾਨੁ॥ 3॥ ਆਪੇ ਦਾਤਾ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿ॥ ਨਿਤ ਨਿਤ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸਮਾਲਿ॥ 4॥105॥174॥
Gaurri Mehla 5: Tu haiyn muslut(i) Tu haiyn naal(i). Tu haiyn raakheh(i) saar(i) smaal(i). 1. Aiysa Ram(u) deen dooni suhaayee. Dass kee paiyj rukhaiy mayray bhaayee. 1. Ruhaou. Aagaiy aap(i) eho thaan(u) vus(i) ja kaiy. Aatth pehr mun(u) Hur(i) kuou jaapaiy. 2. Put(i)

pervaan(u) Sach(u) neeshaan(u). Ja kuou Aap(i) kureh(i) foormaan(u). 3. Aapay Daata aap(i) pritpaal(i). Nit nit Nanak Ram Naam(u) smaal(i). 4.105.174.
Word Meaning: Muslut(i) = advisor; guide. Raakheh(i) = protect. Saar(i) = by inquiring about. Smaal(i) = look after. 1. Aiysa = such is. Deen = the weak; faith. Dooni = the world. Suhaayee = supporter. Paiyj = dignity. Pause. Aagaiy = next world. Eho thaan = this world. Vus(i) = in control. Aatth Pehr = always. Jaapaiy = recite his Naam. 2. Put(i) = dignity. Pervaan(u) = approved. Sach(u) = eternal. Neeshaan = identity; recognition. Foormaan = command. 3.
Daata = provider. Pritpaal = nourishes. Nit Nit = everyday = all the time. 4.
MEANING: You are my advisor (guide), and You are always with me (to guide), oh Waheguru! You inquire about my wellbeing and look after me as needed. 1.
My Waheguru is such that He is the saviour of the weak in the world, and protects the dignity of His devotees, oh my brother. Pause. One must recite Waheguru's Naam in mind all the time because He is the one who controls both the worlds - the next and the present. 2. An individual, in whose favour Waheguru issues a command (who is favoured by Him), is accorded respect in Waheguru's Court and gets eternal (permanent) recognition (as Waheguru's favourite). 3. Waheguru Himself is the provider, and Himself nourishes His creation. I keep His Naam in mind all the time, oh Nanak. 4.105.174.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਭਇਆ ਕ੍ਰਿਪਾਲੁ॥ ਹਿਰਦੈ ਵਸਿਆ ਸਦਾ ਗੋਪਾਲੁ॥ 1॥ ਰਾਮ ਰਵਤ ਸਦ ਹੀ ਸੁਖੁ ਪਾਇਆ॥
(ਅੰਗ 201)॥ ਮਇਆ ਕਰੀ ਪੂਰਨ ਹਰਿ ਰਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੇ ਭਾਗ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਸਥਿਰੁ ਸੋਹਾਗੁ॥ 2॥106॥
Gaurri Mehla 5: Satgur(u) Poora bhuyya kirpaaal(u). Hirdaiy vusiya suda Gopaal(u). Ram ruvut sud hee sookh(u) paaya.
(PAGE 201): Muyya kuree Poorun Hur(i) Raaya. 1. Ruhaou. Kuhou Nanak ja kay pooray bhaag. Hur(i) Hur(i) Naam(u) asthir(u) sohaag(u). 2.106.

NOTE: The grand total, 176, is NOT given here as the error in counting of the grand total (which was short by 1) has been realized here. As it was difficult to change the grand total for the last 105 Shabads of Mehla 5, it has been dropped going forward.
Word Meaning: Ruvut = reciting (Naam). Muyya = kindness. Poorun = Perfect. Hur(i) Raaya = the Waheguru- King. Pause. Asthir = stable; eternal. Sohaag = husband. 2.
MEANING: My Perfect Satguru became kind to me, and because of His kindness, I have been able to embed Waheguru (His Naam) in my heart permanently. 1.
With the benevolence of the perfect King, Waheguru, I have always enjoyed bliss by reciting His Naam. Pause. An individual (human bride) who has perfect luck receives Waheguru's Naam as her eternal husband, oh Nanak. 2.106.

ਗਉੜੀ ਮਹਲਾ 5: ਧੋਤੀ ਖੋਲਿ ਵਿਛਾਏ ਹੇਠਿ॥ ਗਰਧਪ ਵਾਗੂੰ ਲਾਹਿ ਪੇਟਿ॥ 1॥ ਬਿਨੁ ਕਰਤੂਤੀ ਮੁਕਤਿ ਨ ਪਾਈਐ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਨਾਮੁ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਪੂਜਾ ਤਿਲਕ ਕਰਤ ਇਸਨਾਨਾ॥ ਛੁਰੀ ਕਾਢਿ ਲੇਵੈ ਹਥਿ ਦਾਨਾ॥ 2॥ ਬੇਦੁ ਪੜੈ ਮੁਖਿ ਮੀਠੀ ਬਾਣੀ॥ ਜੀਆ ਕੁਹਤ ਨ ਸੰਗੈ ਪਰਾਣੀ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਧਾਰੈ॥ ਹਿਰਦਾ ਸੁਧੁ ਬ੍ਰਹਮੁ ਬੀਚਾਰੈ॥ 4॥107॥
Gaurri Mehla 5: Dhoti khohl(i) vichhaayay haytth(i). Gerdhup vaangoon laah(i) payt(i). 1. Bin(u) kertooti mookut(i) na paayiyaiy. Mookut(i) pdaaruth(u) Naam dhiyayiyaiy. 1. Ruhaou. Pooja tilk kert ishnaana. Chhoori kaadh(i) layvaiy huth(i) daana. 2. Baiyd(u) purrhaiy

mookh(i) meetthi baani. Jea koohut na sungaiy praani. 3. Kuhou Nanak jis(u) kirpa dhaaraiy. Hirda shoodh(u) Brahm beechaaraiy. 4.107.

Word Meaning: Dhoti = a loose, long cloth like a saree which the Brahmans wear to cover the lower half of the body. Vichhaayay Hautth(i) = spreads on the floor to sit on. Gerdhup = donkey. Laah(i) = throws) in; pushes down. 1. Kertooti = (noble) deeds. Mookut(i) = freedom (from Maya). Pdaaruth(u) = the valuable matter. Pause.

Tilk = a special sign (anointment) on the forehead. Chhoori = knife (some kind of threat, like putting a curse). Daana = donations. 2. Baiyd(u) = the Veda. Meethi baani = sweet (glub) talk. Koohut(i) = kill mercilessly. Na Sungaiy = without any shame. 3. Kirpa Dhaaraiy = becomes merciful. Hirda = heart (mind). Shoodh(u) = pure. 4.

NOTE: By now, you know that the Brahmans, who hold the topmost ranking in the Indian hierarchy of the caste system, have created many excuses to suck the blood of the ignorant masses. People would invite them to dinner on occasions of happiness or sadness, including births, deaths, marriages, engagements, buying property, and so on. Not only would the Brahmans enjoy a rich feast, but they were also offered money to their satisfaction. If the guest Brahman was unhappy with the money, he would threaten the host with a curse. Many a time the poor family could not afford to satisfy the monetary hunger of the Brahman, but the latter would be totally merciless with his demands, which was like murdering the host. Guru Sahiban have written many holy Shabads to condemn this evil behaviour of the Brahmans. This is just one of those Shabads.

MEANING: (The guest Brahman) takes his dhoti off and spreads it on the floor to sit on. He pushes down (the delicious food served by the host) speedily into his stomach like a donkey. 1. (Even though the Brahmans claimed that they had been created as special by God, and have a reserved seat in paradise), but the reality is that no one can find salvation without noble deeds. (Eating delicious foods and accepting rich donations are definitely not any of the noble deeds. Waheguru's Naam is the only valuable matter which can free one from the bonds of Maya. Pause. Just to give the impression that he is very religious, the Brahman washes his body in the morning, anoints his forehead with some religious symbol, worships the gods, but forces his devotees (threatening them with some curse) to donate to him. 2. The Brahman does read the Vedas loudly and uses sweet language (to impress people), but the butcher (sucks the blood of) the poor and ignorant people shamelessly. 3. But the individual, to whom Waheguru is kind, ponders on the virtues of Waheguru with a pure heart, oh Nanak. 4.107.

ਗਉੜੀ ਮਹਲਾ 5॥ ਥਿਰੁ ਘਰਿ ਬੈਸਹੁ ਹਰਿ ਜਨ ਪਿਆਰੇ॥ ਸਤਿਗੁਰਿ ਤੁਮਰੇ ਕਾਜ ਸਵਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਦੂਸਟ ਦੂਤ ਪਰਮੇਸਰਿ ਮਾਰੇ॥ ਜਨ ਕੀ ਪੈਜ ਰਖੀ ਕਰਤਾਰੇ॥ 1॥ ਬਾਦਿਸਾਹ ਸਾਹ ਸਭ ਵਸਿ ਕਰਿ ਦੀਨੇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮ ਮਹਾ ਰਸ ਪੀਨੇ॥ 2॥ ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਭਗਵਾਨ॥ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਕੀਨੋ ਦਾਨੁ॥ 3॥ ਸਰਣਿ ਪਰੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਨਾਨਕ ਓਟ ਪਕਰੀ ਪ੍ਰਭ ਸੁਆਮੀ॥ 4॥108॥

Gaurri Mehla 5: Thir(u) ghur(i) baiys-hou Hur(i) jun piyaaray. Satgur(i) toomray kaaj svaaray. 1. Ruhaou. Doosht doot Permayshur(i) maaray. Jun kee paiyj rukhee Kartaaray. 1. Baadshah, shah, subh vus(i) Kur(i) deenay. Amrit Naam muha rus peenay. 2. Nirbhuou hoyay bhujou Bhugvaan. Sadh sungut(i) mil(i) keeno daan(u). 3. Shern(i) puray Prubh untarjaami. Nanak oat pukree Prubh Soami. 4.108.

Word Meaning: Ghur = house; heart; mind. Jun = devotee. Thir(u) = stable; unwavering. Kaaj = tasks; objectives. Svaaray = make successful. Pause.

Doosht Doot = agents of evil; the five demons (lust, rage, etc.). Paiyj = dignity. 1. Shah = money-lord; powerful. Vus(i) = under control. Muha Rus = the great tasting. 2. Nirbhuou = fearless. Bhugvaan = God. Daan(u) = donation; gift. 3.

Shern = shelter. Untarjaami = omniscient. Oat = shelter. 4.
MEANING: Control your mind from wandering, and you will achieve success in all your objectives with the benevolence of the Guru, oh, the devotees of Waheguru. Pause.
All the agents of evil, like the five demons, are destroyed by Waheguru, who saves your dignity from being robbed by them. 1. When you drink the great-tasting Amrit of Waheguru's Naam (when you recite His Naam), Waheguru brings all the kings, the powerful, and the wealthy, under your control (they accord respect to you). 2.
When you join the company of the holy devotees where Waheguru's Naam is recited with reverence, you get the gift of Waheguru's Naam. By reciting His Naam, you become fearless. 3. I have come to the shelter of the Lord, Waheguru, and ask everyone to take the shelter of the omniscient Waheguru, oh Nanak. 4.108.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਭਾਹਿ ਨ ਜਲੈ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਾਇਆ ਨਹੀ ਛਲੈ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਹੀ ਡੂਬੈ ਜਲਾ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਸੁਫਲ ਫਲਾ॥ 1॥ ਸਭ ਭੈ ਮਿਟਹਿ ਤੁਮਾਰੈ ਨਾਇ॥ ਭੇਟਤ ਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਇ॥ ਰਹਾਉ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਿਟੈ ਸਭ ਚਿੰਤਾ॥ ਹਰਿ ਸਿਉ ਸੋ ਰਚੈ ਜਿਸੁ ਸਾਧ ਕਾ ਮੰਤਾ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਨਹੀ ਤ੍ਰਾਸ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਪੂਰਨ ਆਸ॥ 2॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਦੂਖੁ ਨ ਲਾਗੈ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਅਨਦਿਨੁ ਜਾਗੈ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਸਹਜ ਘਰਿ ਵਸੈ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਝੂਮੁ ਭਉ ਨਸੈ॥ 3॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਮਤਿ ਊਤਮ ਹੋਇ॥ ਹਰਿ ਸੰਗਿ ਰਾਤੇ ਨਿਰਮਲ ਸੋਇ॥ ਕਹੁ ਨਾਨਕ ਤਿਨ ਕਉ ਬਲਿ ਜਾਈ॥ ਜਿਨ ਕਉ ਪ੍ਰਭੁ ਮੇਰਾ ਬਿਸਰਤ ਨਾਹੀ॥ 4॥109॥

Gaurri Mehla 5: Hur(i) sung(i) raatay bhaah(i) na julaiy. Hur(i) sung(i) raatay Maya nuhee chhulaiy. Hur(i) sung(i) raatay nuhee doobaiy julaa. Hur(i) sung(i) raatay sooful fula. 1. Subh bhaiy miteh(i) Toomhaaray Naayay. Bhaytut sung(i) Hur(i) Hur(i) goon gaayay. Ruhaou. Hur(i) sung(i) raatay mitaiy subh chinta. Hur(i) siyoun ruchaiy jis(u) Sadh ka Munta. Hur(i) sung(i) raatay Jum kee nuhee traas. Hur(i) sung(i) raatay poorun aas. 2. Hur(i) sung raatay dookh na laagaiy. Hur(i) sung(i) raata undin(u) jaagaiy. Hur(i) sung(i) raata sejh ghur(i) vusaiy. Hur(i) sung(i) raatay bherm bhuou nusaiy. 3. Hur(i) sung(i) raatay mut(i) ootum hoyay. Hur(i) sung(i) raatay nirmul soyay. Kuhou Nanak tin kuou bul(i) jaayee. Jin kuou Prubh mayra bisrut naahi. 4.109.

Word Meaning: Raatay = imbued. Bhaah(i) = fire (of desires). Chhulaiy = deceive. Jula = water (the world-sea). Sooful Fula = the result is success; the objective is achieved. 1. Bhaiy = fears. Bhaytut = on meeting (getting connected with the Guru). Pause. Chinta = worries. Siyoun = with. Ruchaiy = fully absorbed. Sadh = Guru. Munta = Mantra (advice). Jum = angel of death. Traas = fear. Poorun = fulfilled. 2. Jaagaiy = watchful; alert. Sehj = the state of bliss (peaceful mind). Ghur(i) = in the heart (mind). Vusaiy = resides. Bherm = misgivings. Bhuou = fear. 3. Mut(i) = wisdom; thinking. Ootum = superior; pure. Nirmul = pure. Soyay = fame. Bul(i) = sacrifice life (serve with dedication). Bisrut = forgotten. 4.

MEANING: The fire of worldly desires does not burn (affect) those devotees who are imbued in Waheguru's love; neither can the captivating Maya deceive them. Those who are imbued in Waheguru's love do not drown in the world-sea (are not lost in the sea of Maya, and swim across it safely), and they achieve the objective of life – union with Waheguru. 1.

One begins to sing Waheguru's virtues as soon as he gets connected with the Guru, and all his fears are dispelled by the recitation of Your Naam, oh Waheguru. Pause.

An individual who obeys the Guru's advice gets fully absorbed (imbued) in Waheguru's, as a result of which, all his worries disappear. An individual, who is imbued in Waheguru's love, is not afraid of the Angel of death (he can afflict no harm on him), and all the wishes of such a devotee are completely fulfilled. 2.

An individual, who is imbued with Waheguru's love, experiences no suffering as he is watchful about the possible attacks of Maya day and night. Such a devotee enjoys blissfulness at heart, and all his misgivings and fears run away from him. 3.

An individual who is imbued with Waheguru's love has pure (pious) thinking, and he becomes famous (is well known) for his nobility. I will gladly lay down my life for those who do not forget Waheguru, oh, Nanak. 4.109.

ਗਉੜੀ ਮਹਲਾ 5॥ ਉਦਮੁ ਕਰਤ ਸੀਤਲ ਮਨ ਭਏ॥ ਮਾਰਗਿ ਚਲਤ ਸਗਲ ਦੁਖ ਗਏ॥ ਨਾਮੁ

ਜਪਤ ਮਨਿ ਭਏ ਅਨੰਦ॥ ਰਸ ਗਾਇ ਗੁਨ ਪਰਮਾਨੰਦ॥ 1॥ ਖੇਮ ਭਇਆ ਕੁਸਲ ਘਰਿ ਆਏ॥ ਭੇਟਤ ਸਾਧ ਸੰਗਿ ਗਈ ਬਲਾਏ॥ ਰਹਾਉ॥ ਨੇਤ੍ਰ ਪੁਨੀਤ ਪੇਖਤ ਹੀ ਦਰਸ॥ ਧਨਿ ਮਸਤਕ ਚਰਨ ਕਮਲ ਹੀ ਪਰਸ॥ ਗੋਬਿੰਦ ਕੀ ਟਹਲ ਸਫਲ ਇਹ ਕਾਇਆ॥
(ਅੰਗ 202)॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ 2॥ ਜਨ ਕੀ ਕੀਨੀ ਆਪਿ ਸਹਾਇ॥ ਸੁਖੁ ਪਾਇਆ ਲਗਿ ਦਾਸਹ ਪਾਇ॥ ਆਪੁ ਗਇਆ ਤਾ ਆਪਹਿ ਭਏ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਕੀ ਸਰਨੀ ਪਏ॥ 3॥ ਜੋ ਚਾਹਤ ਸੋਈ ਜਬ ਪਾਇਆ॥ ਤਬ ਢੂੰਢਨ ਕਹਾ ਕੋ ਜਾਇਆ॥ ਅਸਥਿਰ ਭਏ ਬਸੇ ਸੁਖ ਆਸਨ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖ ਬਾਸਨ॥ 4॥110॥

Gaurri Mehla 5: Oodum(u) kert seetul mun bhuyay. Maarug(i) chult sugul dookh guyay. Naam(u) juput mun(i) bhuyay anund. Rus gaayay goon Permanund. 1. Khaym bhuyya kooshul ghur(i) aayay. Bhaytut Sadh sung(i) guyee bulaayay. Ruhaou. Naytur pooneet paykhut hee durs. Dhun(i) mustuk Churn kumul hee purs. Gobind kee tehl suful eh kaaya.

(PAGE 202): Sunt persaad(i) Perm pud paaya. 2. Jun kee keeni Aap(i) suhaayay. Sookh paaya lug(i) daasaan paayay. Aap(u) guyya ta aapeh(i) bhuyay. Kirpa nidhaan kee sherni puyay. 3. Jo chaahut soyee jub paaya. Tub dhoondun kuhaan ko jaaya? Asthir bhuyay busay sookh aasun. Gur persaad(i) Nanak sookh baasun. 4.110.

Word Meaning: Oodum(u) Kert = putting in effort; taking initiative. Seetul = calm; peaceful. Maarug(i) = path. Bhuyay = happened; became. Anund = blissfulness; peaceful mind. Rus = taste. Permanund = the source of bliss (Waheguru). 1. Khaym = Kooshal = all well; all happiness. Ghur(i) = in heart. Bhatut = on meeting. Bulaayay = troublesome Maya. Pause. Naytur = eyes. Pooneet = pious. Ders = sight. Dhun(i) = lucky. Mustuk = forehead. Churn Kumul = lotus-like feet (of Waheguru). Pers = touch. Tehl = service to. Suful = successful (achieving the objective). Kaaya = body. Perm Pud = the supreme spiritual state. 2. Jun = devotee. Aap(i) = Waheguru Himself. Suhaayay = help; support. Daasaan = slaves; devotees. Aap(u) = selfishness. Aapeh(i) = to self (realization of self as a part of Waheguru). Kirpa Nidhaan = source of benevolence (Waheguru). 3. Chaahut = wished. Dhoondun = in search. Kuhaan = where? why? Asthir = stable (peaceful) mind. Aasun = place to rest. Baasun = living. 4.

MEANING: One achieves peace of mind when he takes the initiative to recite Waheguru's Naam, and all his troubles vanish when he begins to tread on the path to connect with Waheguru (by following Guru's advice). One feels blissful when he recites Waheguru's Naam and sings praise of the source of bliss, Waheguru, while enjoying its sweetness (with reverence). 1. When one gets connected with the Guru (and recites Waheguru's Naam), happiness and comfort take residence (come to stay) in his heart, and the effects of troublesome Maya are destroyed. Pause. The eyes become pure (quit looking for the immoral deeds) at the sight of the Guru, and the forehead that touches the lotus-like Feet of the Guru (with full dedication) becomes very fortunate. The body that serves Waheguru becomes successful and attains the supreme spiritual level (union with Him) through the Guru's benevolence. 2. Waheguru helps His devotees, who then enjoy bliss by taking shelter of the supreme devotees of Waheguru (who are already connected with Him). When an individual overcomes his selfishness and ego in the shelter of the source of benevolence (Waheguru), he merges into Him and becomes "one" with Him. 3. When one acquires what he was wishing for (union with Waheguru), why would he go

anywhere else looking for Him? His mind finds peace, and he enjoys comfortable rest. With the grace of the Guru, such a devotee enjoys a blissful life, oh Nanak. 4.110.

ਗਉੜੀ ਮਹਲਾ 5॥ ਕੋਟਿ ਮਜਨ ਕੀਨੋ ਇਸਨਾਨ॥ ਲਾਖ ਅਰਬ ਖਰਬ ਦੀਨੋ ਦਾਨੁ॥ ਜਾ ਮਨਿ ਵਸਿਓ ਹਰਿ ਕੋ ਨਾਮੁ॥ 1॥ ਸਗਲ ਪਵਿਤ ਗੁਨ ਗਾਇ ਗੁਪਾਲ॥ ਪਾਪ ਮਿਟਹਿ ਸਾਧੂ ਸਰਨਿ ਦਇਆਲ॥ ਰਹਾਉ॥ ਬਹੁਤੁ ਊਰਧ ਤਪ ਸਾਧਨ ਸਾਧੇ॥ ਅਨਿਕ ਲਾਭ ਮਨੋਰਥ ਲਾਧੇ॥ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਨ ਆਰਾਧੇ॥ 2॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬਖਾਨੇ॥ ਜੋਗ ਗਿਆਨ ਸਿਧ ਸੁਖ ਜਾਨੇ॥ ਨਾਮੁ ਜਪਤ ਪ੍ਰਭ ਸਿਉ ਮਨ ਮਾਨੇ॥ 3॥ ਅਗਾਧਿ ਬੋਧਿ ਹਰਿ ਅਗਮ ਅਪਾਰੇ॥ ਨਾਮੁ ਜਪਤ ਨਾਮੁ ਰਿਦੇ ਬੀਚਾਰੇ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ॥ 4॥111॥

Gaurri Mehla 5: Koat(i) mujun keeno ishnaan. Laakh urb khurb deeno daan(u). Ja mun(i) vusiyo Hur(i) ko Naam(u). 1. Sugul puvit goon gaayay Goopaal. Paap miteh(i) Sadhu shern duyaal. Ruhaou. Buhout(u) oordh tup saadhun saadhay. Anik loabh munoruth laadhay. Hur(i), Hur(i) Naam rusun aaraadhay. 2. Simrit Shast Bayd bukhaanay. Yog giyan Sidh sookh jaanay. Naam juput Prubh siyoun mun maanay. Agaadh boadh(i) Hur(i) Agumm Apaaray. Naam(u) juput Naam(i) riday beechaaray. Nanak kuou Prubh kirpa dhaaray. 4.111.

Word Meaning: Koat(i) = millions. Mujun = Ishnaan = dips; baths. Lakh, Erb, Kherb = countless. Daan(u) = donation. 1. Sugul = all. Pvit = pious; pure. Miteh(i) = vanished. Pause. Oordh Tup = self-torture by dangling upside down. Saadhun = different techniques. Saadhay = purify the body. Anik = countless; many. Laabh = benefits. Munoruth = objectives. Laadhay = achieved. Rusn = tongue. 2. Simrit Shast Bayd (Vedas) = Hindu religious books. Yog Giyaan = the Yog philosophy. Mun Maanay = the mind is convinced (is won over). 3. Agaadh = incomprehensible. Boadh(i) = knowledge; wisdom. Agumm = beyond reach. Apaaray = limitless. Riday = in the heart (mind). 4.

MEANING: A man, who has Waheguru's Naam embedded in his heart, needs no religious ritual, because enshrining Waheguru's Naam in the heart is like (actually much better) taking dips in countless holy waters, and like donating millions and billions of rupees (to the Brahmans). 1. All those who take Waheguru's shelter (surrender to Him) become pious, and all the sins are washed away by taking shelter of the benevolent Guru. Pause. An individual who recites Waheguru's Naam with his tongue is like the individual (actually much better than) who dangles upside-down (and recites some mantra to please some deity), and tries to purify his body in many different ways (a devotee of Waheguru does not need to torture himself). In addition, a devotee of Waheguru earns many benefits (especially in spirituality) and achieves many objectives in life. 2. A man, who has been convinced about the supremacy and the benevolence of Waheguru in his mind, has, in a way, acquired the knowledge of all the Hindu religious books (he does not need any of those), that of the Yoga faith, and the comforts that the Sidh yogis are believed to enjoy. 3. Waheguru is incomprehensible (beyond our knowledge), beyond human reach, and is limitless. (Rather than trying to find His limits), individuals, whom Waheguru is kind to, ponder on His Naam in mind by reciting it, oh Nanak. 4.111.

ਗਉੜੀ ਮ: 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ॥ ਚਰਨ ਕਮਲ ਗੁਰ ਰਿਦੈ ਬਸਾਇਆ॥ 1॥ ਗੁਰ ਗੋਬਿੰਦੁ ਪਾਰਬ੍ਰਹਮ ਪੂਰਾ॥ ਤਿਸਹਿ ਅਰਾਧਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ॥ ਰਹਾਉ॥ ਅਨਦਿਨੁ ਜਪਉ

ਗੁਰੂ ਗੁਰ ਨਾਮ॥ ਤਾ ਤੇ ਸਿਧਿ ਭਏ ਸਗਲ ਕਾਮ॥ 2॥ ਦਰਸਨ ਦੇਖਿ ਸੀਤਲ ਮਨ ਭਏ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ॥ 3॥ ਕਹੁ ਨਾਨਕ ਕਹਾ ਭੈ ਭਾਈ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪੈਜ ਰਖਾਈ॥ 4॥112॥

Gaurri M: 5: Simer(i), simer(i), simer(i) sookh(u) paaya. Churn kumul Gur ridaiy busaaya. 1. Gur Gobind(u) Parbrahm Poora. Tiseh(i) araadh(i) mayra mun(u) dheera. Ruhaou. Undin(u) jupoun Guru Gur Naam. Ta tay sidh(i) bhuyay sugul kaam. 2. Durshun daykh(i) seetul mun bhuyay. Junum, junum kay kilbikh guyyay. 3. Kuhou Nanak kuhaan bhaiy bhaayee. Apnay sayvuk kee Aap(i) paiyj rukhaayee. 4.112.

Word Meaning: Simer(i) = by reciting. Churn Kumul = soft feet (advice). Ridaiy busaaya = embedded in the heart. 1. Poora = perfect. Araadh(i) = worshipping. Dheera = peaceful. Pause. Undin(u) = every day. Sidh(i) bhuyay = became successful. Kaam = tasks. 2. Dershun = holy sight. Seetul = cool; peaceful. Kilbikh = sins. 3. Bhaiy = fears. Sayvuk = slave; devotee. Paiyj = dignity. 4.

MEANING: Waheguru is the Perfect Guru; my mind has achieved peace (has quit wavering) by worshipping Him. **Pause.** By reciting Waheguru's Naam repeatedly (all the time), I have embedded His lotus-like soft Feet (His Naam) in my heart, and now I am enjoying blissfulness. 1. By reciting Waheguru's Naam all the time, all my tasks (objectives) in life have been achieved (have achieved union with Him). 2. By having a glimpse (with mental eyes) of Waheguru, all my sins of many lives have been washed away, and my mind has become peaceful (is enjoying bliss). 3.

Waheguru protects the dignity (saves from evil thinking and evil deeds) of His devotee, so why should I (a devotee of His) be afraid of anything now, oh Nanak? 4.112.

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਆਪਿ ਸਹਾਈ॥ ਨਿਤ ਪ੍ਰਤਿਪਾਰੈ ਬਾਪ ਜੈਸੇ ਮਾਈ॥ 1॥ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਉਬਰੈ ਸਭ ਕੋਇ॥ ਕਰਨ ਕਰਾਵਨ ਪੂਰਨ ਸਚੁ ਸੋਇ॥ ਰਹਾਉ॥ ਅਬ ਮਨਿ ਬਸਿਆ ਕਰਨੈਹਾਰਾ॥ ਭੈ ਬਿਨਸੇ ਆਤਮ ਸੁਖ ਸਾਰਾ॥ 2॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਜਨ ਰਾਖੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਲਾਥੇ॥ 3॥ ਕਹਨੁ ਨ ਜਾਇ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਨਾਈ॥ 4॥113॥

Gaurri Mehla 5: Apnay sayvuk kuou Aap(i) suhaayee. Nit pritpaaraiy baap jaiysay maayee. 1. Prubh kee shern(i) oobraiy subh koyay. Kern kraavun Poorun Sach(u) soyay. Ruhaou. Ub, mun(i) busiya kernaiyhaara. Bhaiy binsay aatum sookh saara. 2. Kur(i) kirpa apnay jun raakhay. Junum, junum kay kilbikh laathay. 3. Kehn(u) na jaayay Prubh kee vudiyaayee. Nanak daas suda shernaayee. 4.113.

Word Meaning: Sayvuk = servant; devotee. Suhaayee = supporter. Nit = every day; always. Pritpaaraiy = raises; nourishes. 1. Shern(i) = shelter. Oobraiy = saved from drowning (in the world sea), salvaged. Kern = the doer. Kraavun = makes others do. Poorun = perfect. Pause. Ub = now. Kernaihaara = Creator. Binsay = vanished. Aatum = mental. 2. Kilbikh = sins. Laathay = removed. 3.

MEANING: Waheguru supports His devotees, and like a parent, He always raises and nourishes them. 1. Whoever comes to Waheguru's shelter is saved from drowning in the world-sea (is salvaged) by Him. The eternal, and the Perfect Waheguru, does everything, and makes people do whatever He wishes them to do. Pause. Now, the Creator Waheguru has taken dwelling in my heart, and all my fears have vanished; and I am enjoying mental happiness (bliss) now. 2.

Waheguru protects His devotees with His benevolence, eradicating all their sins from many, many lives. 3. Waheguru is beyond His full praise (nobody can describe all His virtues); I am His slave, and I am always in His shelter; oh Nanak. 4.113.

NOTE: The next holy Shabad is of a different category, Gaurri-Chayti, in Raag Gaurri. That's why it has the Mool Mantra (albeit in its short form) at the beginning. The numbering will also change slightly from here on.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 5 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਮ ਕੋ ਬਲੁ ਪੂਰਨ ਭਾਈ॥ ਤਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਬਿਆਪੈ ਕਾਈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜੋ ਚਿਤਵੈ ਦਾਸੁ ਹਰਿ ਮਾਈ॥ ਸੋ ਸੋ ਕਰਤਾ ਆਪਿ ਕਰਾਈ॥ 1॥ ਨਿੰਦਕ ਕੀ ਪ੍ਰਭਿ ਪਤਿ ਗਵਾਈ॥ ਨਾਨਕ ਹਰਿ ਗੁਣ ਨਿਰਭਉ ਗਾਈ॥ 2॥1॥114॥

Raag(u) Gaurri Chayti Mehla 5, Doopuday. Ek Onkar Satgur Persad(i): Ram ko bul(u) poorun bhaayee. Ta tay birtha na biyaapaiy kaayee. 1. Ruhaou. Jo jo chitvaiy daas(u) Hur(i) maayee. So, so, Kerta aap(i) kuraayee. 1. Ninduk kee Prubh(i) put(i) guvaayee. Nanak Hur(i) goon nirbhuou gaayee. 2.1.114.

Word Meaning: Doopuday = Shabads with two stanzas. Bul = force; power. Poorun = complete; full (power). Birtha = without; outside of. Biyaapaiy = happens. Kaayee = anything. Pause. Chitvaiy = thinks of; wishes for. Kerta = the Creator (Waheguru). 1. Ninduk = malicious critic; vilifier. Put(i) = dignity; ego. Guvaayee = crushes; takes away. 2.

MEANING: There is only one eternal Supreme Being, which can be realized only by the grace of the Guru. Waheguru is all-powerful (is omnipotent), oh my brother. Nothing can happen outside of Him (without His Will). Pause.

Whatever His devotees think of (wish for), Waheguru fulfils the same for them, oh my mother. 1. Waheguru crushes the ego of the vilifiers of His devotees. I sing the virtues of Waheguru without any worldly fear, oh Nanak. 2.1.114.

(ਅੰਗ 203)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਭੁਜ ਬਲ ਬੀਰ ਬ੍ਰਹਮ ਸੁਖ ਸਾਗਰ ਗਰਤ ਪਰਤ ਗਹਿ ਲੇਹੁ ਅੰਗੁਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਸ੍ਰਵਨਿ ਨ ਸੁਰਤਿ ਨੈਨ ਸੁੰਦਰ ਨਹੀ ਆਰਤ ਦੁਆਰਿ ਰਟਤ ਪਿੰਗੁਰੀਆ॥1॥ ਰਹਾਉ॥ ਦੀਨਾ ਨਾਥ ਅਨਾਥ ਕਰੁਣਾਮੈ ਸਾਜਨ ਮੀਤ ਪਿਤਾ ਮਹਤਰੀਆ॥ ਚਰਨ ਕਵਲ ਹਿਰਦੈ ਗਹਿ ਨਾਨਕ ਭੈ ਸਾਗਰ ਸੰਤ ਪਾਰਿ ਉਤਰੀਆ॥ 2॥2॥115॥

(PAGE 203): Gaurri Mehla 5: Bhooj bul beer Brahm sookh saagur, gurt purt, geh(i) layhou angooriya. 1. Ruhou. Servun(i), na soorut(i), naiyn soondar nuhee, aarut dooaar(i) rutut pingooirya. 1. Deena Nath, anaath kuroona-maiy, saajun, meet, pita, mehturiya. Churn kuvul hirdaiy geh(i) Nanak, bhaiy saagur, Sunt paar(i) ooturiya. 2.2.115.

Word Meaning: Bhooj Bul = power of arms (powerful). Beer = brave, fearless. Brahnm = Lord. Gurt = pit. Purt = fell in. Geh(i) = hold. Angooriya = finger. Pause. Servun(i) = in ears. Soorut(i) = ability to listen. Naiyn = eyes. Soondar = beautiful; pious; free of evil viewing. Aarut = beggar. Rutut = calls; begs (for help). Pingooriya = lame; unable to walk (on the path of Truth). 1.

Deena = of the poor (powerless). Anaath = orphan; helpless. Kuroonamaiy = full of compassion. Mehturiya = mother. Bhaiy Saagur = the dreadful world-sea. 2.

MEANING: Oh, the powerful, the fearless, and the source of all comforts, Lord, I am

falling into the deep pit (of the attractions of Maya), please pull me out by holding my fingers (hand). Pause. My ears do not have the hearing ability (to listen to Your praise), and my eyes are not pretty (pious) to see You, or to see the holy or moral events. (Even though I have legs), But I am lame (by character, and cannot walk to the holy congregations); I am a beggar at Your Door begging for Your benevolence to save me, oh Waheguru. 1. Waheguru is the guardian of the poor, of the weak, of the powerless, and is full of compassion. He is the friend, confidant, father and mother to everybody. Hold His lotus-like Feet in your heart (embed His sweet Naam in your heart), and swim across the dreadful world-sea with the grace of the Guru, oh Nanak. 2.2.115.

ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦਯ ਗੁਸਾਈ ਮੀਤੁਲਾ ਤੂੰ ਸੰਗਿ ਹਮਾਰੇ ਬਾਸੁ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਤੁਝ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਨਾ ਧ੍ਰਿਗੁ ਰਹਣਾ ਸੰਸਾਰਿ॥ ਜੀਅ ਪ੍ਰਾਣ ਸੁਖਦਾਤਿਆ ਨਿਮਖ ਨਿਮਖ ਬਲਿਹਾਰਿ ਜੀ॥ 1॥ ਹਸਤ ਅਲੰਬਨੁ ਦੇਹੁ ਪ੍ਰਭ ਗਰਤਹੁ ਊਧਰੁ ਗੋਪਾਲ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਮਤਿ ਥੋਰੀਆ ਤੂ ਸਦ ਹੀ ਦੀਨ ਦਇਆਲ॥ 2॥ ਕਿਆ ਸੁਖ ਤੇਰੇ ਸੰਮਲਾ ਕਵਨ ਬਿਧੀ ਬੀਚਾਰ॥ ਸਰਣਿ ਸਮਾਈ ਦਾਸ ਹਿਤ ਊਚੇ ਅਗਮ ਅਪਾਰ॥ 3॥ ਸਗਲ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਨਾਮ ਮਹਾ ਰਸ ਮਾਹਿ॥ ਸੁਪ੍ਰਸੰਨ ਭਏ ਕੇਸਵਾ ਸੇ ਜਨ ਹਰਿ ਗੁਣ ਗਾਹਿ॥4॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪੋ ਤੂੰ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕੁ ਭਜੈ ਬਿਖੁ ਤਰਿਆ ਸੰਸਾਰੁ॥ 5॥1॥116॥

Raag(u) Gaurri Baiyraagun(i) Mehla 5: Ek Onkar Satgur Persad(i): Duyyay Gosaayeen meetula, Tu sung(i) humaaray baas(u) jeeo. 1. Ruhaou. Toojh bin(u) ghuree na jeevna dhrig(u) rehna sunsaar(i). Jea praan Sookhdaatiya nimukh nimukh bulihaar ji. 1. Hust alumbun dayhou Prubh gurtou oodhur(u) Gopaal. Moh(i) nirgoon mut(i) thoariya Tu sud hee deen duyaal. 2. Kiya sookh Tayray sumlaan kuvun bidhi beechaar. Shern smaayee dass hit, oochay Agumm Apaar. 3. Sugul Pdaaruth usht sidh(i) Naam muhaa rus maah(i). Soopersunn bhuyay Kaysvaa say jun Hur(i) goon gaah(i). 4. Maat pita soot bundhpo, Tu mayray praan adhaar. Sadh sung(i) Nanak(u) bhujaiy, bikh(u) turiya sunsaar(u). 5.1.116.

Word Meaning: Duyyay = compassionate (Waheguru). Gosaayeen = Lord of the earth (Waheguru). Meetula = friend. Baas(u) = dwell; stay. Pause.
Ghuree = moment. Dhrig(u) = condemnable. Sookhdaatiya = oh, source of all comforts. Nimukh = moment. Bulihaar = offer to sacrifice. 1. Hust = hand. Alumbun = support. Gurtou = from the deep pit (of Maya). Oodhur(u) = salvage. Nirgoon = virtue-less. Mut(i) Thoariya = less wisdom. Deen = weak. 2.
Sumlaan = remember; recall. Kuvun Bidhi = how? using what means? Smaaye = absorption; provide (shelter). Dass = slave; devotee. Hit = for. Agumm = incomprehensible. Apaar = limitless. 3. Sugul Pdaaruth = all the comforting things. Usht Sidh(i) = the eight accepted natural powers. Muha Rus = great enjoyment. Soopersunn = highly pleased. Kaysvaa = a name for Krishna (Waheguru). Say = that. 4.
Soot = son. Bundhpo = close relative. Praan Adhaar = basis of life. Bhujaiy = recite (Waheguru's Naam). Bikh Sunsaar = world-sea of poisonous Maya. 5.

MEANING: Oh, the Lord of the earth, compassionate and friendly Waheguru, please dwell in my heart (stay with me). Pause. I cannot survive (spiritually) without Your Naam even for a moment, and it is condemnable to live in the world without You.

You are the provider (source) of all comforts, oh my life and soul, Waheguru; I will gladly lay down my life every moment for You. 1. I am without any virtue, and have low intelligence, but You are always kind to the weak. I have fallen into the deep pit of Maya. Please give me the support of Your hand and pull me out of the pit, oh Waheguru. 2. (You have provided so many comforts to me which I am not even aware of), So, what comforts were provided by You, can I recall, and how can I even think about them? (I can only request) That please, be kind, and provide shelter to Your slave, oh my transcendent, incomprehensible, and limitless Waheguru. 3. Your Naam is the source of great enjoyment (the supreme source of bliss); all the materials of the world, and the eight supernatural powers, are incorporated in Your Naam (one does not need them). But only that individual sings His praise, whom Waheguru is pleased to be kind. 4. You are the basis of my life, and You are everything for me - my mother, my father, my son, and my close relative. I recite Your Naam in the company of the Guru, and have thus swum across the world of poisonous Maya (have overcome all my desires, oh Nanak(u). 5.1.116.

NOTE: "Nanak(u)" means the particular Guru (Guru Arjun Dev Ji, Mehla 5) in this case. Whereas "Nanak" simply means that the author is strictly following the philosophy of Guru Nanak Sahib.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਹੋਏ ਕੇ ਛੰਤ ਕੇ ਘਰਿ ਮ: 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹੈ ਕੋਈ ਰਾਮ ਪਿਆਰੋ ਗਾਵੈ॥ ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਸਚੁ ਪਾਵੈ॥ ਰਹਾਉ॥ ਬਨੁ ਬਨੁ ਖੋਜਤ ਫਿਰਤ ਬੈਰਾਗੀ॥ ਬਿਰਲੇ ਕਾਹੂ ਏਕ ਲਿਵ ਲਾਗੀ॥ ਜਿਨਿ ਹਰਿ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ॥ 1॥ ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਚਾਹੈ॥ ਜੋਗੀ ਜਤੀ ਸਿਧ ਹਰਿ ਆਹੈ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਸੋ ਹਰਿ ਗੁਣ ਗਾਹੈ॥ 2॥ ਤਾ ਕੀ ਸਰਣਿ ਜਿਨ ਬਿਸਰਤ ਨਾਹੀ॥ ਵਡਭਾਗੀ ਹਰਿ ਸੰਤ ਮਿਲਾਹੀ॥ ਜਨਮ ਮਰਣ ਤਿਹ ਮੂਲੇ ਨਾਹੀ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਮਿਲੁ ਪ੍ਰੀਤਮ ਪਿਆਰੇ॥ ਬਿਨਉ ਸੁਨਹੁ ਪ੍ਰਭ ਊਚ ਅਪਾਰੇ॥ ਨਾਨਕੁ ਮਾਗਤ ਨਾਮੁ ਅਧਾਰੇ॥ 4॥1॥117॥

Gaurri Baiyraagun(i), Ruhoyay Kay Chhunt Kay Ghur(i) Mehla:5 Ek Onkar Satgur Persad(i): Haiy koyee Ram piyaaro gaavaiy. Serb kulyaan sookh sach(u) paavaiy. Ruhaou. Bun(u) bun(u) khojut phirt baiyraagi. Birlay kaahoo Aik liv laagi. Jin(i) Hur(i) paaya say vudbhaagi. 1. Brahmaadik Sunkaadik chaahaiy. Joagi jutee sidh Hur(i) aahaiy. Jiseh(i) praaput(i) so Hur(i) goon gaahaiy. 2. Ta kee shern(i) jin bisrut naahi. Vudghaagi Hur(i) Sunt milaahi. Junum mern tih moolay naahi. 3. Kur(i) kirpa mil(u) preetum piyaaray. Binhou soonhou Prubh ooch apaaray. Nanak(u) maangut Naam adhaaray. 4.1.117.

Word Meaning: Ram Piyaaro = dear Waheguru. Kulyan = wellbeing; happiness. Sach(iu) = eternal (Waheguru). Pause. Bun = forest. Khojut = searching for. Baiyraagi = detached from the world. Birlay = rare. Live = make a deep connection by concentrating. Say = that. 1. Brahmaadik = Brahma and the like. Sunkaadik = Sunuk and the like. Sunuk was one of the four mental sons of Brahma. The others are: Snundun, Snaatun, and Sunut Kumar. Chaahaiy = long for. Jutee = celibacy. Aahaiy = wish for. Praaput(i) = has in fortune. 2. Shern(i) = in the shelter. Bisrut = forgotten. Moolay Naahi = not at all; never. 3. Binou = request. Ooch = high (unreachable). Apaaray = limitless. Maangut = begs for. 4.

NOTE: Ruhoa is a kind of lyric which is sung mainly by women in a long tune in which the main sentence is repeated again and again. Such lyrics are sung at weddings or

in temples. **Baiyraagun(i)** is another subcategory of Raag Gaurri.

MEANING: Is there someone around who sings praise of the dear Waheguru? (There is rarely someone who does it). Such an individual lives in comfort and enjoys bliss as he gets connected with Waheguru. Pause. (Some people want to be detached from the world, and so leave home), and go to the forests searching for Waheguru. But a rare person meditates on His Naam and connects with Waheguru. They are highly fortunate people who are absorbed in the love of Waheguru. 1. Brahma, and other gods like him, and Sunuk (Brahma's son) and others like him, long for Waheguru, and so do the yogis, celibates and Sidhs who wish union with Waheguru; but only that lucky individual sings Waheguru's praise who has this special gift in his fortune. 2. Fortunate are the people who are connected to Waheguru through the Guru. Such lucky people never go through the birth-death cycle. I seek the shelter (blessings) of those who never forget Waheguru. 3.
Kindly connect me with You, oh my dear Waheguru. I, Nanak(u), beg the support of Your Naam; please, listen to my request, oh, the unreachable Waheguru. 4.1.117.

(ਅੰਗ 204)॥ ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਵਨ ਗੁਨ ਪ੍ਰਾਨਪਤਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ॥ 1॥ਰਹਾਉ॥ ਰੂਪਹੀਨ ਬੁਧਿ ਬਲ ਹੀਨੀ ਮੋਹਿ ਪਰਦੇਸਨਿ ਦੂਰ ਤੇ ਆਈ॥ 1॥ ਨਾਹਿਨ ਦਰਬੁ ਨ ਜੋਬਨ ਮਾਤੀ ਮੋਹਿ ਅਨਾਥ ਕੀ ਕਰਹੁ ਸਮਾਈ॥ 2॥ ਖੋਜਤ ਖੋਜਤ ਭਈ ਬੈਰਾਗਨਿ ਪ੍ਰਭ ਦਰਸਨ ਕਉ ਹਉ ਫਿਰਤ ਤਿਸਾਈ॥ 3॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਨਾਨਕ ਸਾਧਸੰਗਿ ਮੇਰੀ ਜਲਨਿ ਬੁਝਾਈ॥ 4॥1॥118॥

(PAGE 204): Raag(u) Gaurri Poorbi Mehla 5: Ek Onkar Satgur Persad(i). Kuvun goon Praan-Put(i) miloun mayri maayee. 1. Ruhaou. Roop-heen boodh(i) bul-heeni moh(i) perdaysun(i) door tay aayee. 1. Naahin derb(u) na jobun maati, moh(i) anaath kee kurhou smaayee. 2. Khojut khojut bhuyee baiyraagun(i), Prubh dershun kuou huoun phirt tisaayee. 3. Deen duyaal kirpaal Prubh Nanak, Sadh sung(i) mayri julun(i) boojhaayee. 4.1.118.

Word Meaning: Kuvun Goon = (with) what qualities? Praan-Put(i) = the Master of life (Waheguru). Pause. Roop = beauty. Heen = without; lacking. Boodh(i) = wisdom. Perdaysun = foreigner; stranger. Nahin = is not. Derb(u) = wealth. Jobun Maati = intoxicated with youthfulness. Anaath = orphan (without any support). Smaayee = absorption; accept as Yours; provide shelter. 2. Khojut, Khojut = searching. Baiyraagun(i) = love-sick (for Waheguru). Dershun = sight, glimpse. Tisaayee = thirsty. 3. Deen = weak; powerless. Duyaal = kind; compassionate. Julun(i) = heart burning. Boojhaayee = put out (the fire causing heart burning). 4.

MEANING: What virtuous qualities enable one to connect with the Master of my life, Waheguru, oh my mother? Pause. (Let alone any virtues) I do not even have physical beauty, and I am without any wisdom or power. I have covered a long way (have acquired the human form after having gone through many other life forms) to come to You; and I am a stranger here (do not know the customs of this place), (please be kind to me, oh Waheguru). 1. I have no wealth (to be conceited of), and I am not intoxicated with my youthfulness either; I am an orphan (without any support), please provide shelter to me. 2. Searching for You, I have become love-sick for You, and wandering around thirsty (of Your love) looking for You,

oh Waheguru. 3. Waheguru is very kind, who connected me with the Guru (holy congregation) where all the fire of my desires has been put out (whereby I got connected with Him), oh Nanak. 4.1.118.

ਗਉੜੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਮਿਲਬੇ ਕਉ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ॥ ਪਾਇ ਲਗਉ ਮੋਹਿ ਕਰਉ ਬੇਨਤੀ ਕੋਊ ਸੰਤੁ ਮਿਲੈ ਬਡਭਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਅਰਪਉ ਧਨੁ ਰਾਖਉ ਆਗੈ ਮਨ ਕੀ ਮਤਿ ਮੋਹਿ ਸਗਲ ਤਿਆਗੀ॥ ਜੋ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ ਅਨਦਿਨੁ ਫਿਰਉ ਤਿਸੁ ਪਿਛੈ ਵਿਰਾਗੀ॥1॥ ਪੂਰਬ ਕਰਮ ਅੰਕੁਰ ਜਬ ਪ੍ਰਗਟੇ ਭੇਟਿਓ ਪੁਰਖੁ ਰਸਿਕ ਬੈਰਾਗੀ॥ ਮਿਟਿਓ ਅੰਧੇਰੁ ਮਿਲਤ ਹਰਿ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੀ ਸੋਈ ਜਾਗੀ॥ 2॥2॥119॥

Gaurri Mehla 5: Prubh milbay kuou preet(i) mun(i) laagi. Paayay lugoun, moh(i) kuroun baynti, koyou Sunt(u) milaiy budbhaageen. 1. Ruhaou. Mun(u) arpoun dhun(u) raakhoun aagaiy, mun kee mut(i) moh(i) sugul tiyaagi. Jo Prubh kee Hur(i) kutha soonaavaiy, undin(u) phiroun tis(u) pichhaiy viraagi. 1. Poorub kerm unkur jub pergtay, bhaytiyo Purukh rusik baiyraagi. Mitiyo andhayr(u) milt Hur(i) Nanak, junum junum kee soyee jaagi. 2.2.119.

Word Meaning: Milbay Kuou = to meet with (get connected). Preet(i) = love; attraction. Paayay = feet. Moh(i) = I; me. Pause. Arpoun = offer. Sugul = all. Tiyaagi = gave up; quit. Kutha = description. Undin(u) = every day; always. Viraagi = detached from the world. 1. Poorub Kerm = deeds of previous lives. Unkur = sprouting seeds. Pergtay = appeared. Purukh = Waheguru. Rusk(i) Baiyraagi = The one who enjoys all the tastes and yet is completely detached from the world. Andhayr(u) = darkness (ignorance). Soyee Jaagi = awoke from deep slumber (realized the Truth). 2.

MEANING: My mind is full of love for Waheguru, and I have a strong desire to meet (connect) with Him. If I am lucky enough to get connected with a holy saint, I will drop to his feet and beg him to connect me with Waheguru. Pause.

Completely detached from the world, I am always looking for someone who will describe Waheguru's kindness and virtues to me. I will place all my wealth before him, and offer my mind (for enlightening me); I will completely give up my own wisdom. 1. With great luck, when the seeds of my (noble) deeds of previous lives sprouted, I was connected to Waheguru, who, even though (being present in all living beings) enjoys all the sweet tastes of the world, is still detached from it. All the darkness of my mind (ignorance) was cleared, and I felt as if I had awoken from a deep slumber of many, many lives, oh Nanak. 2.2.119.

ਗਉੜੀ ਮਹਲਾ 5॥ ਨਿਕਸੁ ਰੇ ਪੰਖੀ ਸਿਮਰਿ ਹਰਿ ਪਾਖ॥ ਮਿਲਿ ਸਾਧੂ ਸਰਣਿ ਗਹੁ ਪੂਰਨ ਰਾਮ ਰਤਨੁ ਹੀਅਰੇ ਸੰਗਿ ਰਾਖੁ॥ 1॥ ਰਹਾਉ॥ ਭ੍ਰਮ ਕੀ ਕੂਈ ਤ੍ਰਿਸਨਾ ਰਸ ਪੰਕਜ ਅਤਿ ਤੀਖ੍ਹਣ ਮੋਹ ਕੀ ਫਾਸ॥ ਕਾਟਨਹਾਰ ਜਗਤ ਗੁਰ ਗੋਬਿੰਦ ਚਰਨ ਕਮਲ ਤਾ ਕੇ ਕਰਹੁ ਨਿਵਾਸ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਗੋਬਿੰਦ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਦੀਨਾ ਨਾਥ ਸੁਨਹੁ ਅਰਦਾਸਿ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੀ ਰਾਸਿ॥ 2॥3॥120॥

Gaurri Mehla 5: Nikus ray punkhi, simer(i) Hur(i), paankh. Mil(i) Sadhu shern(i) guhou Poorun Ram, ruttan hearay sung(i) raakh(u). 1. Ruhaou. Bherm kee kooyee, trishna rus punkuj, ut(i) teekhun moh kee phaas. Kaatunhaar jugut Gur Gobind, Churn kumul ta kay kurhou nivaas. 1. Kur(i) kirpa Gobind Prubh Preetum, Deena Naath soonhou

ardaas(i). Kur(u) geh(i) layhou Nanak kay Soami, jeeo pind(u) subh(u) Toomri raas(i). 2.3.120.

Word Meaning: Nickus(u) = get out. Punkhee = bird; man. Paankh = wings. Guhou = hold; take. Ruttan = stone-like precious Naam. Sung(i) = with. Pause.
Bherm = misgivings. Kooyee = well; deep pit. Trishna rus = sweetness of desires. Punkuj = mud. Moh = attachment; bond. Phaas = noose. Nivaas = dwell. 1.
Deena Naath = Lord of the poor (weak). Kur(u) = hand. Geh(i) = hold. Jeeo = life. Pind(u) = body. Raas(i) = wealth; property. 2.

MEANING: Come out of your shell, oh man, and recite Waheguru's Naam to enjoy the high spirits just like a bird which comes out of its nest and spreads its wings to enjoy the beauty of the high sky. Get connected with the Guru, and seek His shelter to implant the Perfect Waheguru's precious Naam in your heart, and hold it there tightly. Pause. The bond of attachment (with worldly things) is very strong, which spawns huge misgivings (that everything is going to be mine forever). The pit of such misgivings is very deep, and the mud of the sweetness of desires is very sticky; it is very difficult for the man to get out of these attractions. Only Waheguru, who is the Guru of the universe, can cut these bonds; so, enshrine His lotus-like Feet (His Naam) in your heart, oh man. 1. Please, be kind, my darling Waheguru, and listen to my request, oh, the Guardian of the weak and the poor. My life, and my body, are Your property (are given by You), oh my Lord. So, hold me by the hand, and pull me out of the pit of worldly attractions, oh Nanak. 2.3.120.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਪੇਖਨ ਕਉ ਸਿਮਰਤ ਮਨੁ ਮੇਰਾ॥ ਆਸ ਪਿਆਸੀ ਚਿਤਵਉ ਦਿਨੁ ਰੈਨੀ ਹੈ ਕੋਈ ਸੰਤੁ ਮਿਲਾਵੈ ਨੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਸੇਵਾ ਕਰਉ ਦਾਸ ਦਾਸਨ ਕੀ ਅਨਿਕ ਭਾਤਿ ਤਿਸੁ ਕਰਉ ਨਿਹੋਰਾ॥ ਤੁਲਾ ਧਾਰਿ ਤੋਲੇ ਸੁਖ ਸਗਲੇ ਬਿਨੁ ਹਰਿ ਦਰਸ ਸਭੋ ਹੀ ਥੋਰਾ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਗਾਏ ਗੁਨ ਸਾਗਰ ਜਨਮ ਜਨਮ ਕੋ ਜਾਤ ਬਹੋਰਾ॥ ਆਨਦ ਸੂਖ ਭੇਟਤ ਹਰਿ ਨਾਨਕ ਜਨਮੁ ਕ੍ਰਿਤਾਰਥੁ ਸਫਲੁ ਸਵੇਰਾ॥ 2॥4॥121॥

Gaurri Mehla 5: Hur(i) paykhun kuou simrut mun(u) mayra. Aas piyaasi chitvoun din(u) raiyni, haiy koyee Sunt(u) milaavaiy nayra. 1. Ruhaou. Sayva kuroun daas daasun kee, anik bhaant(i) tis(u) kuroun nihora. Tooladhaar(i) tolaiy sookh suglay, bin(u) Hur(i) durs subho hee thora. 1. Sunt persaad(i) gaayay Goon-saagur junum junum ko jaat buhora. Aanund sookh bhaytut Hur(i) Nanak junum(u) kirtaaruth(u) suful suvayra. 2.4.121.

Word Meaning: Paykhun = to see. Simrut = remembers. Aas Piyaasi = thirsty in hope. Chitvoun = think of. Nayra = from close. Pause.
Daas Daasun = slave of slaves. Anik Bhaant(i) = in many different ways. Nihora = to lay a sweet claim. Tooladhaar(i) = using weigh scale (of mind). Ders = holy sight. Thora = less. 1.
Goon Saagur = sea (source) of comforts. Buhora = turned around (brought back the lost item). Bhaytut = on meeting (getting connected). Kirtaaruth(u) = successful = Suful(u). Suvayra = timely. 2.

MEANING: My mind remembers Waheguru day and night, seeking His sight. I am thirsty for Waheguru's sight, and thinking of (some way) to get connected with some holy saint who would show me Waheguru from close. Pause.
I will serve such a holy saint in a variety of ways as if I am a slave of his slaves, and will sweetly claim him as my own (close relative), as if it is his responsibility to connect

me with Waheguru soon. I weighed all the comforts of the world on the scale of my mind against union with Waheguru, and found out that all comforts are insignificant in comparison with the union with Waheguru. 1.
By singing praise of the sea (source) of all virtues, Waheguru, and with the grace of the Guru, I have been able to change the direction of going into the cycle of rebirths for many lives (I will no longer get caught in that cycle). By connecting with Waheguru, I was able to achieve the objective of my life in a timely fashion, and acquired all the comforts and the bliss, oh Nanak. 2.4.121.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਿਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ ਮੇਰੇ ਰਾਮ ਰਾਇ॥ ਕੋਈ ਐਸਾ ਸੰਤੁ ਸਹਜ ਸੁਖਦਾਤਾ ਮੋਹਿ ਮਾਰਗੁ ਦੇਇ ਬਤਾਈ॥ 1॥ਰਹਾਉ॥ (ਅੰਗ 205)॥ ਅੰਤਰਿ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਵਿਚਿ ਪੜਦਾ ਹਉਮੈ ਪਾਈ॥ ਮਾਇਆ ਮੋਹਿ ਸਭੋ ਜਗੁ ਸੋਇਆ ਇਹੁ ਭਰਮੁ ਕਹਹੁ ਕਿਉ ਜਾਈ॥ 1॥ ਏਕਾ ਸੰਗਤਿ ਇਕਤੁ ਗ੍ਰਿਹਿ ਬਸਤੇ ਮਿਲਿ ਬਾਤ ਨ ਕਰਤੇ ਭਾਈ॥ ਏਕ ਬਸਤੁ ਬਿਨੁ ਪੰਚ ਦੁਹੇਲੇ ਓਹ ਬਸਤੁ ਅਗੋਚਰ ਠਾਈ॥2॥ ਜਿਸ ਕਾ ਗ੍ਰਿਹੁ ਤਿਨਿ ਦੀਆ ਤਾਲਾ ਕੁੰਜੀ ਗੁਰ ਸਉਪਾਈ॥ ਅਨਿਕ ਉਪਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ 3॥ ਜਿਨ ਕੇ ਬੰਧਨ ਕਾਟੇ ਸਤਿਗੁਰ ਤਿਨ ਸਾਧ ਸੰਗਤਿ ਲਿਵ ਲਾਈ॥ ਪੰਚ ਜਨਾ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਹਰਿ ਨਾਨਕ ਭੇਦੁ ਨ ਭਾਈ॥ 4॥ ਮੇਰੇ ਰਾਮ ਰਾਇ ਇਨ ਬਿਧਿ ਮਿਲੈ ਗੁਸਾਈ॥ ਸਹਜੁ ਭਇਆ ਭ੍ਰਮੁ ਖਿਨ ਮਹਿ ਨਾਠਾ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ॥ ਰਹਾਉ ਦੂਜਾ॥122॥

Raag(u) gaurri Poorbi Mehla 5: Ek Onkar Satgur Persaad(i): Kin bidh(i) milaiy Goosaayeen mayray Ram Raayay. Koyee aiysa Sunt(u) sehj sookhdaata, moh(i) maarug(u) dayay butaayee. 1. Ruhaou.

(PAGE 205): Untar Alukh(u), na jaayee lukhiya, vich(i) purrda haumein paayee. Maya moh(i) subho jug(u) soya, eho bhem(u) kuhou kiyoun jaayee. 1. Aika sungut(i) ikutt greh(i) bustay, mil(i) baat na kertay bhaayee. Aik bust(u) bin(u) punch doohaylay, oh bust(u) agoachur tthaayeen. 2. Jis ka greh(u) tin(i) deeya taala, koonji Gur sounpaayee. Anik oopaav kuray nuhee paavaiy, bin(u) Satgur shernaayee. 3.
Jin kay bundhun kaatay Satgur, tin Sadh sungut(i) liv laayee. Punch juna mil(i) mungul gaaya, Hur(i) Nanak bhayd(u) na bhaayee. 4. Mayray Ram Raayay, in bidh(i) milaiy Goosaayeen. Sehj(u) bhuyya, bherm(u) khin meh(i) naattha, mil(i) joti Jot(i) smaayee. Ruhaou dooja. 1.122.

Word Meaning: Kin Bidh(i) = in what way? how? Goosaayeen = Lord of the earth (God). Sehj Sookhdaata = the provider of the comfort of a peaceful mind. Pause. Alukh = the invisible (Waheguru). Lukhiya = be seen. Moh(i) = attachment. Bherm = misbelief (that Maya is the source of all comforts). Kiyoun = how? 1.
Aika = the same. Ikutt Greh(i) = the same house (human mind). Aik Bust = Waheguru's Naam. Punch = the five senses. Doohaylay = uncomfortable. Agoachur Tthaayeen = the unreachable place. 2. Greh(i) = home. Taala = lock. Koonji = key. Saunpaayee. = in the responsibility of. Anik oopaav = many different ways (approaches). 3. Bundhun = bonds. Liv Laayee = focused on. Punch Juna = the five senses; the supreme devotees. Mungul Gaaya = sang the song of joyfulness. 4. In Bidh(i) = this way. Bhuyya = happened. Bherm = misbelief. Khin = moment. Jot(i) = light (soul) of Waheguru. Smaayee = merged in.

MEANING: How can I connect with the Lord of the earth, oh Your Majesty, Waheguru? I am looking for a holy saint who can guide me on the path that leads to union with the source of comfort and bliss - Waheguru. Pause. The invisible Waheguru

resides in everybody's heart, but cannot be seen (realized) because there is a curtain of haumein (selfishness and ego) between the human mind and Waheguru. The whole world is asleep (engrossed in Maya to the extent of oblivion, which the man believes to possess forever); how can such serious misgivings be cleared? 1.
Waheguru and the human mind reside in the same house (the human body), yet they do not communicate with each other (the human mind does not realize Waheguru's presence in the body). Without Waheguru's Naam, the five human senses suffer as they are always dissatisfied due to the inaccessibility of the desired precious item (Waheguru). 2. Waheguru, who is the owner of the human body as His dwelling, has locked Himself out in the human mind and has given the key to the Guru. Only the Guru has the power to open the lock (to connect the human mind with Waheguru). So, no matter how many different ways the man tries to access Waheguru, he cannot do it until he takes Guru's shelter.
But those whose bonds with Maya have been severed by the Guru concentrate their minds on Waheguru in the company of the holy congregation (and get connected with Him). When that happens, the five senses feel contented and sing the song of happiness, rejoicing in the merger of the human soul with Waheguru. 3.
That is the way to get connected with Waheguru, oh my Lord. At that point, all the individual's misgivings are cleared in an instant, his soul merges with the Supreme Soul (of Waheguru), and he feels bliss. Second Pause. 1.122.

ਗਉੜੀ ਮਹਲਾ 5॥ ਐਸੋ ਪਰਚਉ ਪਾਇਓ॥ ਕਰੀ ਕਿਰਪਾ ਦਇਆਲ ਬੀਠੁਲੈ ਸਤਿਗੁਰ ਮੁਝਹਿ ਬਤਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਜਤ ਕਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਮੋਹਿ ਇਹੁ ਬਿਸੁਆਸੁ ਹੋਇ ਆਇਓ॥ ਕੈ ਪਹਿ ਕਰਉ ਅਰਦਾਸਿ ਬੇਨਤੀ ਜਉ ਸੁਨਤੋ ਹੈ ਰਘੁਰਾਇਓ॥ 1॥ ਲਹਿਓ ਸਹਸਾ ਬੰਧਨ ਗੁਰਿ ਤੋਰੇ ਤਾ ਸਦਾ ਸਹਜ ਸੁਖੁ ਪਾਇਓ॥ ਹੋਣਾ ਸਾ ਸੋਈ ਫੁਨਿ ਹੋਸੀ ਸੁਖੁ ਦੁਖੁ ਕਹਾ ਦਿਖਾਇਓ॥ 2॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਕਾ ਏਕੋ ਠਾਣਾ ਗੁਰਿ ਪਰਦਾ ਖੋਲਿ ਦਿਖਾਇਓ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਇਕ ਠਾਈ ਤਉ ਬਾਹਰਿ ਕੈਠੈ ਜਾਇਓ॥ 3॥ ਏਕੈ ਕਨਿਕ ਅਨਿਕ ਭਾਤਿ ਸਾਜੀ ਬਹੁ ਪਰਕਾਰ ਰਚਾਇਓ॥ ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਈ ਹੈ ਇਵ ਤਤੈ ਤਤੁ ਮਿਲਾਇਓ॥ 4॥2॥123॥

Gaurri Mehla 5: Aiyso perchou paayo. Kuree kirpa duyaal Beetthulaiy, Satgur moojheh(i) butaayo. 1. Ruhaou. Jut kut daykhoun tut tut Toom hee moh(i) eho bisuaas(u) hoyay aayo. Kaiy peh(i) kuroun ardaas(i) baynti, juou soonto Haiy Rughuraayo? Luhhiyo sehsa bundhun Gur(i) toaray, ta suda sehj sookh(u) paayo. Hona sa soyee phoon(i) hoasi, sookh(u) dookh(u) kuhaan dikhaayo. 2. Khund brehmund ka aiko tthaana, Gur(i) perdah khohl(i) dikhaayo. Nau nidh(i) Naam(u) nidhaan(u) ikk tthaayeen, tuou baahur(i) kaiyntthaiy jaayo. 3. Aikaiy kunik anik bhaant(i) saaji, buhou perkaar ruchaayo. Kuhou Nanak bherm(u) Gur(i) khohyee haiy, tutaiy tut(u) milaayo. 4.2.123.

Word Meaning: Perchou = made bond. Duyaal = kind. Beetthula = deity; Waheguru. Butaayo = connected me with Satguru. Pause. Jut Kut = wherever. Bisuaas(u) = convinced. Kaiy Peh(i) = to whom. Juou = when. Rughuraayo = Waheguru. 1. Luhhiyo = cleared; removed. Sehsa = misgivings. Bundhun = bonds (of attachment). Sehj Sookh = the comfort of a peaceful mind. Phoon(i) Hosi = will happen again. Dikhaayo = see. 2. Khund = a part of the universe (Waheguru); human soul. Brahmund = universe; Supreme Soul (Waheguru). Tthaana = dwelling. Purda = curtain. Nau Nidh(i) = the nine mythical treasures. Nidhaan = treasure. Ikk thaayeen = same place (heart). Kaiyntthaiy = what place? where? 3.

Kunik = gold. Anik Bhaant(i) Saaji = designed in a variety of ways. Ruchaayo = created. Khoyee = removed. Tutaiy Tut Milaayo = united the human soul with the Supreme Soul. 4.

MEANING: I made such an affectionate bond with Waheguru that He kindly connected me with Satguru. Pause. Satguru instilled such a faith in me about You, that I see You everywhere, oh Waheguru. Why should I pray to someone else when You listen to my prayers? 1. The Guru has severed all my bonds with Maya, and all my misgivings have been cleared. Now, I am enjoying the comfort of blissfulness. (Satguru has convinced me) that whatever has to happen (according to Waheguru's Will) will take place (regardless of whether you worry about that or not). One experiences no comfort or grief without His Will. 2.

The Guru has removed the curtain of haumein from within me and shown that the human soul and Waheguru reside in the same place (the human heart or mind). Since the source of all the nine treasures (Waheguru) resides in one's heart, where else would he go (outside his heart) looking for Him? 3. Just as gold is designed in many different shapes and sizes (but the gold is the same), the Satguru has cleared all my doubts and explained that the human soul is a part of the same Supreme Soul (Waheguru), and has caused the two to merge into each other, oh Nanak. 4.2.123.

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਉਧ ਘਟੈ ਦਿਨਸੁ ਰੈਨਾ ਰੇ॥ ਮਨ ਗੁਰ ਮਿਲਿ ਕਾਜ ਸਵਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਰਉ ਬੇਨੰਤੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ ਸੰਤ ਟਹਲ ਕੀ ਬੇਲਾ॥ ਈਹਾ ਖਾਟਿ ਚਲਹੁ ਹਰਿ ਲਾਹਾ ਆਗੈ ਬਸਨੁ ਸੁਹੇਲਾ॥ 1॥ ਇਹੁ ਸੰਸਾਰ ਬਿਕਾਰੁ ਸਹਸੇ ਮਹਿ ਤਰਿਓ ਬ੍ਰਹਮ ਗਿਆਨੀ॥ ਜਿਸਹਿ ਜਗਾਇ ਪੀਆਏ ਹਰਿ ਰਸੁ ਅਕਥ ਕਥਾ ਤਿਨਿ ਜਾਨੀ॥2॥ ਜਾ ਕਉ ਆਏ ਸੋਈ ਵਿਹਾਝਉ ਹਰਿ ਗੁਰ ਤੇ ਮਨਹਿ ਬਸੇਰਾ॥ ਨਿਜ ਘਰਿ ਮਹਲੁ ਪਾਵਹੁ ਸੁਖ ਸਹਜੇ ਬਹੁਰਿ ਨ ਹੋਇਗੋ ਫੇਰਾ॥ 3॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਬਿਧਾਤੇ ਸਰਧਾ ਮਨ ਕੀ ਪੂਰੇ॥ ਨਾਨਕੁ ਦਾਸੁ ਇਹੀ ਸੁਖੁ ਮਾਗੈ ਮੋ ਕਉ ਕਰਿ ਸੰਤਨ ਕੀ ਧੂਰੇ॥ 4॥3॥124॥

Gaurri Mehla 5: Aoudh ghutaiy dinus(u) raiyna ray. Mun Gur mil(i) kaaj suvaaray. 1. Ruhaou. Kuroun baynti soonhou mayray meeta, Sunt tehl kee bayla. Eehaan khaat(i) chulhou Hur(i) laaha, aagaiy busun(u) soohayla. 1. Eho sunsaar bikaar sehsay meh(i), turiyo Brahm Giyani. Jiseh(i) jugaayay piyaayay Hur(i) rus(u), Akuth kutha tin(i) jaani. 2. Ja kuou aayay soyee vihaajhou, Hur(i) Gur tay muneh(i) busayra. Nij ghur(i) Mehl(u) paavhou sookh sehjay, buhour(i) na hoyaygo phayra. 3. Untarjaami Purakh Bidhaatay, sherdha mun kee pooray. Nanak(u) daas(u) ehee sookh(u) maangay, mo kuou jur(i) suntun kee dhooray. 4.3.124.

Word Meaning: Aoudh = age; lifespan. Kaaj = task; objective. Svaaray = complete; achieve. Pause. Tehl = serve. Bayla = time; opportunity. Eehaan = here; in this world. Khaat(i) = earn. Laaha = profit; reward. Aagaiy = next world. Busun(u) = living. 1. Bikaar(u) = sensual pleasures. Sehsa = (in) doubts; misguided. Brahm Giyaani = bearer of Divine Knowledge (connected with God). Akuth = indescribable. Kutha = story; description; praise Tin(i) = those. 2.

Vihaajhou = deal in. Muneh(i) Busayra = embed in mind. Nij = own. Ghur(i) = house; heart. Sehjay = of Sehj (peace of mind). Phayra = rebirth. 3.

Untarjaami = omniscient. Bidhatay = Carver of fortune. Sherdha = wish. Sookh(u) = comfort. Suntun Kee Dhooray = dust of the feet of the holy saints. 4.

MEANING: Life is getting shorter with every day and night; so, achieve the real objective of life (union with God) in the shelter of the Guru, oh my friend. Pause.

I am making a request to you, so listen carefully, oh, my friend. Human life is an opportunity to serve the Guru; earn the reward of serving the Guru in this life so that your life in the next world (after death) becomes comfortable. 1.
This world is like a sea which is full of attractive sensual enjoyments, and the misguided and ignorant human beings are drowning in this sea. Only devotees with a deep connection to Waheguru swim across this sea successfully. But only those devotees sing praise of the indescribable Waheguru, who have been awakened (enlightened) by Him, and given the sweet taste of His Naam. 2.
Deal in Waheguru's Naam, and embed it in your mind in the shelter of the Guru; this is the objective of human life for which you have been given it (the human life), oh my friend. Enjoy the bliss (of Naam) in your own heart, and you will not be reborn. 3.
Kindly fulfil my (Nanak's) wish to serve the holy saints, and to be humble like the dust of their feet, oh, the omniscient, and the carver of our fate, Waheguru. 4.3.124.

ਗਉੜੀ ਮਹਲਾ 5॥ ਰਾਖੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ॥ ਮੋਹਿ ਨਿਰਗੁਨੁ ਸਭ ਗੁਨ ਤੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਬਿਖਾਦੀ ਏਕੁ ਗਰੀਬਾ ਰਾਖਹੁ ਰਾਖਨਹਾਰੇ॥ ਖੇਦੁ ਕਰਹਿ ਅਰੁ ਬਹੁਤੁ ਸੰਤਾਵਹਿ ਆਇਓ ਸਰਨਿ ਤੁਹਾਰੇ॥ 1॥
(ਅੰਗ 206)॥ ਕਰਿ ਕਰਿ ਹਾਰਿਓ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਛੋਡਹਿ ਕਤਹੂੰ ਨਾਹੀ॥ ਏਕ ਬਾਤ ਸੁਨਿ ਤਾਕੀ ਓਟਾ ਸਾਧਸੰਗਿ ਮਿਟਿ ਜਾਹੀ॥ 2॥ ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਮਿਲੇ ਮੋਹਿ ਤਿਨ ਤੇ ਧੀਰਜੁ ਪਾਇਆ॥ ਸੰਤੀ ਮੰਤੁ ਦੀਓ ਮੋਹਿ ਨਿਰਭਉ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇਆ॥ 3॥ ਜੀਤਿ ਲਏ ਓਇ ਮਹਾ ਬਿਖਾਦੀ ਸਹਜ ਸੁਹੇਲੀ ਬਾਣੀ॥ ਕਹੁ ਨਾਨਕ ਮਨਿ ਭਇਆ ਪਰਗਾਸਾ ਪਾਇਆ ਪਦੁ ਨਿਰਬਾਣੀ॥ 4॥4॥125॥
Gaurri Mehla 5: Raakh(u) pita Prubh mayray. Moh(i) nirgoon, subh goon Tayray. 1. Ruhaou. Punch bikhaadi, aik(u) greeba, raakhou Raakhunhaaray. Khayd(u) kureh(i) ur(u) buhout(u) suntaaveh(i), aayo shern(i) Toohaaray. 1.
(PAGE 206): Kur(i) kur(i) haariyo, anik buhou bhaanti, chhoadeh(i) kut-houn naahi. Aik baat soon(i) taaki oata, Sadh sung(i) mit(i) jaahi. 2. Kur(i) kirpa Sunt milay moh(i), tin tay dheeruj(u) paaya. Sunteen munt(u) deeyo moh(i) nirbhuou, Gur ka Shabad(u) kmaaya. 3. Jeet(i) luyay oye muhaa bikhaadi, sehj soohayli baani. Kuhou Nanak mun(i) bhuyya pergaasa, paaya pud(u) nirbaani. 4.4.125.
Word Meaning: Raakh(u) = protect. Nirgoon = lacking virtues. Pause.
Punch = five (demons). Bikhaadi = troublesome. Khayd(u) = cause trouble. Suntaaveh(i) = torment. cause suffering. Shern(i) = shelter. 1.
Haariyo = defeated; tired. Anik Buhou Bhaanti = many different ways. Chhodeh(i) = leave me alone. Taaki = sought; came to. Oata = shelter. 2.
Dheeruj = contentment; encouragement. Munt(u) = mantra; Shabad. Nirbhuou = fearless Kmaaya = worked on; embedded in my mind. 3.
Sehj = peaceful mind. Soohayli = comforting. Baani = Shabad. Pud(u) Nirbaani = the spiritual state without any worldly desire. 4.
MEANING: Protect me (from Maya's attacks), oh my father, Waheguru. I have no virtue (am unable to fight against the attacks), and You are the source of all virtues (kindly grant some virtues to me too). Pause. There are five troublesome demons to attack me, and I alone am helpless against them; so, protect me, oh, my Guard, Waheguru. They cause trouble and torment me, so I have come to Your refuge. 1. I am exhausted trying many different ways to ward them off, but

they do not leave me alone. When I learnt that I could get rid of them in the holy congregation, I sought its shelter. 2. With the kindness of the holy congregation, I got connected to the Guru who gave me the encouragement, and His Shabad to be fearless. I have embedded His Shabad in my mind. 3.
With Guru's comforting Shabad, which gives peace of mind, I won over the troublesome demons. My mind has been enlightened, and I have acquired the spiritual state where no worldly desire is left in my mind. 4.4.125.

ਗਉੜੀ ਮਹਲਾ 5॥ ਓਹੁ ਅਬਿਨਾਸੀ ਰਾਇਆ॥ ਨਿਰਭਉ ਸੰਗਿ ਤੁਮਾਰੈ ਬਸਤੇ ਇਹੁ ਡਰਨੁ ਕਹਾ ਤੇ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਮਹਲਿ ਤੂ ਹੋਹਿ ਅਫਾਰੋ ਏਕ ਮਹਲਿ ਨਿਮਾਨੋ॥ ਏਕ ਮਹਲਿ ਤੂ ਆਪੇ ਆਪੇ ਏਕ ਮਹਲਿ ਗਰੀਬਾਨੋ॥ 1॥ ਏਕ ਮਹਲਿ ਤੂ ਪੰਡਿਤੁ ਬਕਤਾ ਏਕ ਮਹਲਿ ਖਲੁ ਹੋਤਾ॥ ਏਕ ਮਹਲਿ ਤੂ ਸਭੁ ਕਿਛੁ ਗ੍ਰਾਹਜੁ ਏਕ ਮਹਲਿ ਕਛੂ ਨ ਲੇਤਾ॥2॥ ਕਾਠ ਕੀ ਪੁਤਰੀ ਕਹਾ ਕਰੈ ਬਪੁਰੀ ਖਿਲਾਵਨਹਾਰੋ ਜਾਨੈ॥ ਜੈਸਾ ਭੇਖੁ ਕਰਾਵੈ ਬਾਜੀਗਰੁ ਓਹੁ ਤੈਸੋ ਹੀ ਸਾਜੁ ਆਨੈ॥ 3॥ ਅਨਿਕ ਕੋਠਰੀ ਬਹੁਤੁ ਭਾਤਿ ਕਰੀਆ ਆਪਿ ਹੋਆ ਰਖਵਾਰਾ॥ ਜੈਸੇ ਮਹਲਿ ਰਾਖੈ ਤੈਸੈ ਰਹਨਾ ਕਿਆ ਇਹੁ ਕਰੈ ਬਿਚਾਰਾ॥4॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਨੈ ਜਿਨਿ ਇਹ ਸਭ ਬਿਧਿ ਸਾਜੀ॥ ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਸੁਆਮੀ ਕੀਮਤਿ ਅਪੁਨੇ ਕਾਜੀ॥ 5॥5॥126॥

Gaurri Mehla 5: Ohu Abinaashi Raaya. Nirbhuou sung(i) Toomaaraiy bustay, eho durn(u) kuhaan tay aaya. 1. Ruhaou. Aik mehl(i) To hoh(i) afaaro, aik mehl(i) nimaano. Aik mehl(i) Tu aapay aapay, aik mehl(i) greebaano. 1. Aik mehl(i) Tu pundit(u) buktaa, aik mehl(i) khul hoata. Aik mehl(i) Tu subh(u) kichh(u) grahj(u) aik mehl(i) kuchhoo na layta. 2. Kaatth kee pootri kuhaa kuraiy bupuri, khilaavunhaaro jaanaiy. Jaiysa bhaykh(u) kraavaiy baajigur(u), ohu taiyso hee saaj(u) aanaiy. 3. Anik kotthri buhout(u) bhaant(i) kuriya, Aap(i) hoa rukhvaara. Jaiysay mehl(i) raakhaiy, taiysaiy rehna, kiya eho kuraiy bichaara. 4. Jin(i) kichh(u) keeya soyee jaanaiy, jin(i) eh subh bidh(i) saaji. Kuhou Nanak uprumpur Soami, keemut apunay kaaji. 5.5.126.

Word Meaning: Abinaashi = immortal. Nirbhuou = fearless. Sung(i) = with. Bustay = lives. Dern(u) = fear. Kuhaan Tay = from where? Pause.
Mehl(i) = mansion; human heart. Afaaro = inflated with ego. Nimaano = humble. Aapay Aapay = in full control; independent. Greebano = weak; dependent. 1. Pundit Bukta = highly knowledgeable and an orator. Khul = donkey; idiot. Grahj = accept; take in. Kuchhoo Na = nothing at all. 2. Kaatth Kee = of wood. Pootri = puppet. Bupuri = poor; helpless. Khilaavunhaaro = the controller. Bhaykh(u) = guise; semblance. Baajigur(u) = acrobat; entertainer. Saaj = make up. Aanaiy = brings; wears. 3. Anik = countless. Kotthri = rooms; human bodies. Bichaara = powerless. 4. Soyee = the same. Bidh(i) = ways. Saaji = designed. Uprumpur = infinite. Soami = Lord. Keemut = value; worth. Kaaji = of tasks. 5.

MEANING: Waheguru is the immortal King (who rules the universe). He is fearless and resides in your heart (so, you should be fearless as well), so where has this (worldly) fear come from to torture you (you should have no fear), oh my mind? Pause. Waheguru resides in every heart (and everyone should have similar qualities), yet some hearts (humans) are inflated with ego, while others are humble and powerless. Some hearts (humans) have full control over their minds (are independent and do not even acknowledge others), while others are weak and completely dependent. 1. Although Waheguru is present in every heart (person), some hearts (humans) are knowledgeable and are good orators, while others are idiots (no

intelligence). Some humans accept (grab) everything they can lay their hands on (even if they have to rob people), while others do not accept anything that is not theirs. 2. Actually, we, the human beings, are not free to choose our own traits; we are more like puppets which are controlled by their operator, and they perform in whatever way the operator operates them, and they wear the make-up that the entertainer puts on them. 3. Like an operator, Waheguru has created countless bodies of different living beings (humans, animals, birds, sea life and so on), and protects them all. The living beings have no right to choose the type of animal they want to be; the helpless living beings have to live in whatever way Waheguru creates them. 4. Only the Creator knows about His creation, which has been created in a variety of ways. Only the infinite Lord knows the worth of His tasks, oh Nanak. 5.5.126.

ਗਉੜੀ ਮਹਲਾ 5॥ ਛੋਡਿ ਛੋਡਿ ਰੇ ਬਿਖਿਆ ਕੇ ਰਸੂਆ॥ ਉਰਝਿ ਰਹਿਓ ਰੇ ਬਾਵਰ ਗਾਵਰ ਜਿਉ ਕਿਰਖੈ ਹਰਿਆਇਓ ਪਸੂਆ॥ 1॥ਰਹਾਉ॥ ਜੋ ਜਾਨਹਿ ਤੂ ਅਪੁਨੇ ਕਾਜੈ ਸੋ ਸੰਗਿ ਨ ਚਾਲੈ ਤੇਰੈ ਤਸੂਆ॥ ਨਾਗੋ ਆਇਓ ਨਾਗ ਸਿਧਾਸੀ ਫੇਰਿ ਫਿਰਿਓ ਅਰੁ ਕਾਲਿ ਗਰਸੂਆ॥ 1॥ ਪੇਖਿ ਪੇਖਿ ਰੇ ਕਸੁੰਭ ਕੀ ਲੀਲਾ ਰਾਚਿ ਮਾਚਿ ਤਿਨਹੂੰ ਲਉ ਹਸੂਆ॥ ਛੀਜਤ ਡੋਰਿ ਦਿਨਸੁ ਅਰੁ ਰੈਨੀ ਜੀਅ ਕੋ ਕਾਜੁ ਨ ਕੀਨੋ ਕਛੂਆ॥ 2॥ ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਬਿਰਧਾਨੋ ਹਾਰਿਓ ਉਕਤੇ ਤਨੁ ਖੀਨਸੂਆ॥ ਜਿਉ ਮੋਹਿਓ ਉਨਿ ਮੋਹਨੀ ਬਾਲਾ ਉਸ ਤੇ ਘਟੈ ਨਾਹੀ ਰੁਚ ਚਸੂਆ॥ 3॥ ਜਗੁ ਐਸਾ ਮੋਹਿ ਗੁਰਹਿ ਦਿਖਾਇਓ ਤਉ ਸਰਨਿ ਪਰਿਓ ਤਜਿ ਗਰਬਸੂਆ॥ ਮਾਰਗੁ ਪ੍ਰਭ ਕੋ ਸੰਤਿ ਬਤਾਇਓ ਦ੍ਰਿੜੀ ਨਾਨਕ ਦਾਸ ਭਗਤਿ ਹਰਿ ਜਸੂਆ॥ 4॥6॥127॥

Gaurri Mehla 5: Chhoad(i) chhoad(i) ray bikhiya kay rusooa. Oorjh(i) ruhiyo ray baavur gaavur jiyoun kirkhaiy huriyaayo pusooa. 1. Ruhaou. Jo jaaneh(i) tu apunay kaajaiy so sung(i) na chaalaiy tayraiy tusooa. Naango aayiyo naang sidhaasi phayr(i) phiriyo ur(u) kaal(i) grusooa. 1. Paykh(i) paykh(i) ray ksoombh kee leela, raach(i) maach(i) tinhoon luou husooa. Chheejut doar(i) dinus(u) ur(u) raiyni, jea ko kaaj(u) na keeno kuchhooa. 2. Kert kert iv hee birdhano, haariyo ooktay, tun(u) kheenusooa. Jiyoun mohiyo oon(i) mohini baala, oos tay ghutaiy naahi rooch chusooa. 3. Jug(u) aiysa moh(i) Gureh(i) dikhaayo, tuou shern(i) puriyo tuj(i) gerbusooa. Maarug(u) Prubh ko Sunt(i) butaayiyo, drirri Nanak daas bhugut(i) Hur(i) jusooa. 4.6.127.

Word Meaning: Rusooa = Rus = sweet tastes. Oorjh(i) = entangled; engrossed. Baavur = crazy. Gaavur = Guvaar= unrefined. Kirkhaiy = is attracted. Huriyaayo = green (crops); foolish. Pusooa = cattle. Pause. Kaajaiy = purpose. Sung(i) = with Chaalaiy = goes. Tusooa = a very short distance. Naango = naked. Sidhaasi = will leave. Phayr(i) = cycle of rebirth. Kaal = death. Grusooa = held tightly (in the jaws of). 1. Paykh(i) = watching. Ksoombh = a very pretty flower which lives for a very short time (used as a metaphor for Maya). Leela = amazing drama. Raach(i) Maach(i) = mixed completely. Husooa = felt happy. Chheejut = getting weak. Doar(i) = rope (of life). Jea Ko Kaaj = objective of life. Na Kuchhooa = not even a little bit. 2. Iv Hee = the same way. Birdhaano = old age. Haariyo = defeated; exhausted. Ooktay = logical discussion. Kheenusooa = became weak. Mohini Baala = captivating Maya. Rooch = interest. Chusooa = a little. 3. Jug(u) Aiysa = the world like this. Gureh(i) = the Guru. Tuj(i) = by giving up. Gerbusooa = ego. Drirri = reinforced. Jusooa = of praise. 4.

MEANING: Quit enjoying the sweet tastes of the poisonous Maya, oh my friend. You are entangled in (attracted to) Maya just like cattle are attracted to green crops, oh foolish and unrefined man! Pause. The Maya, which you think will serve you, does not accompany you even for a very short distance. You came naked into this world, and will leave the world naked. You are in the jaws of death and will have to go through the cycle of rebirths. 1. You feel very happy to watch (enjoy) the amazing drama of, and are fully engrossed in, Maya, which looks very attractive like the beautiful pink flower of *ksoombh* which lasts for a short while only. The thread of your life is becoming weaker and weaker by day and night, but you have not even achieved a fraction of the real objective of life (union with Waheguru), oh man. 2. You have reached your old age working the same way (involving Maya) every day, and have exhausted yourself with hollow logic (defending your actions). Your body has grown weak, yet you have been so captivated by the attractive Maya that your interest in her has not faded a bit. 3. When the Guru showed me this reality of the world (and I realized the real purpose of life), I gave up all my ego and took His shelter (guidance). The Guru showed me that the path to connect with Waheguru is to sing His praise repeatedly (all the time). So, I, Nanak, sing His praise with love now. 4.6.127.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰ ਕੀ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ॥ ਸਰਬ ਸੁਖਾ ਮੈ ਤੁਝ ਤੇ ਪਾਏ ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ ਅਤੋਲੇ॥ 1॥
(ਅੰਗ 207)॥ ਬਰਨਿ ਨ ਸਾਕਉ ਤੁਮਰੇ ਰੰਗਾ ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ॥ ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਤੇ॥ 2॥ਭ੍ਰਮ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਹਕੇਵਲ ਜਬ ਤੇ ਹਉਮੈ ਮਾਰੀ॥ ਜਨਮ ਮਰਣ ਕੋ ਚੂਕਾ ਸਹਸਾ ਸਾਧਸੰਗਤਿ ਦਰਸਾਰੀ॥ 3॥ ਚਰਣ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਬਾਰਿ ਜਾਉ ਲਖ ਬਰੀਆ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਇਹੁ ਭਉਜਲ ਤਰਿਆ ਜਨ ਨਾਨਕ ਪ੍ਰਿਅ ਸੰਗਿ ਮਿਰੀਆ॥ 4॥7॥128॥

Gaurri Mehla 5: Toojh bin(u) kuvun(u) humaara. Mayray Preetum praan adhaara. 1. Ruhaou. Untar kee bidh(i) Toom hee jaani, Toom hee sujjan soohaylay. Serb sookha mein Toojh tay paayay, mayray Tthakur agah utoalay. 1.
(PAGE 207): Bern na saakoun Toomray runga, Goon-nidhaan Sookhdaatay. Agumm Agoachur Prubh abinaashi, Pooray Gur tay jaatay. 2. Bherm bhuou kaat(i) keeyay nihkayvul, jub tay haumein maari. Junum mern ko chooka sehsa, Sadh sungut(i) dursaari. 3. Churn pukhaar(i) kuroun Gur sayva, baar(i) jaaoun lukh buriya. Jih persaad(i) eho bhuoujul turiya, jun Nanak Priyay sung(i) miriya. 4.7.128.
Word Meaning: Toojh Bin(u) = without you. Kuvun = who else? Nobody else. Praan Adhaara = basis of life. Pause. Untar Kee Bidh(i) = the condition of mind; my feelings. Soohaylay = comforting. Agah = fathomless. Utoalay = immeasurable. 1. Bern = describe. Runga = different forms and feats. Goon Nidhaan = treasure of virtues. Agumm = unreachable. Agoachur = incomprehensible. Abinaashi = immortal; eternal. Jaatay = recognized; made a connection with. 2. Bherm = misgivings. Bhuou = fears. Nihkayvul = detached from the world. Chooka = removed. Sehsa = worry. Dersaari = sight; visit; visiting. 3. Pukhaar(i) = wash. Baar(i) Jaaoun = offer life. Lukh Buriya = million times. Bhuoujul = the world-sea. Miriya = Miliya = got connected. 4.

MEANING: There is nobody else, other than You, oh, the basis of my life, dear Waheguru. Pause. Only You know the feelings of my mind, and You are my comforting friend. I have acquired all the comforts from You, oh my fathomless Lord. Your virtues cannot be measured (counted). 1.
I cannot describe all Your different forms and Your amazing feats, oh Waheguru. You are the source of all the virtues and of all the comforts. You are unreachable, incomprehensible, and eternal, oh Waheguru; but I have recognized You (learnt about You and made a connection with You) with the grace of the Guru. 2.
The holy sight of the Guru (His holy company) has removed all my misgivings (doubts) and fears, and eradicated my selfishness and ego. As a result of all that, I am fully detached from the world now. Also, all my fears (doubts) about life and death have been cleared (death does not scare me anymore). 3.
I wish to sacrifice my life millions of times for my Guru, and to wash His feet and serve Him (like a slave). I am one with my Guru (and Waheguru) by whose grace I have swum across the world-sea, oh Nanak. 4.17.128.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਰੀਝਾਵੈ ਤੋਹੀ॥ ਤੇਰੋ ਰੂਪੁ ਸਗਲ ਦੇਖਿ ਮੋਹੀ॥ 1॥ ਰਹਾਉ॥ ਸੁਰਗ ਪਇਆਲ ਮਿਰਤ ਭੂਅ ਮੰਡਲ ਸਰਬ ਸਮਾਨੋ ਏਕੈ ਓਹੀ॥ ਸਿਵ ਸਿਵ ਕਰਤ ਸਗਲ ਕਰ ਜੋਰਹਿ ਸਰਬ ਮਇਆ ਠਾਕੁਰ ਤੇਰੀ ਦੋਹੀ॥ 1॥ ਪਤਿਤ ਪਾਵਨ ਠਾਕੁਰ ਨਾਮੁ ਤੁਮਰਾ ਸੁਖਦਾਈ ਨਿਰਮਲ ਸੀਤਲੋਹੀ॥ ਗਿਆਨ ਧਿਆਨ ਨਾਨਕ ਵਡਿਆਈ ਸੰਤ ਤੇਰੇ ਸਿਉ ਗਾਲ ਗਲੋਹੀ॥ 2॥8॥129॥

Gaurri Mehla 5: Toojh bin(u) kuvun reejhaavaiy Tohee. Tayro roop(u) sugul daykh(i) mohi. 1. Ruhaou. Soorg puyaal mirt bhoo mundul, serb smaano aikaiy Ohi. Shiv Shiv kert sugul ker joareh(i) serb muyya Tthaakur Tayri dohi. 1. Putit paavun Tthaakur Naam(u) Toomra, sookhdaayee nirmul seetlohi. Giyan dhiyaan Nanak vudiyaayee, Sunt Tayray siyoun gaal gulohi. 2.8.129.

Word Meaning: Toojh bin(u) = without singing Your praise. Reejhaavaiy = earn approval; please. Mohi = captivated. Pause. Soorg = paradise; sky. Puyaal = the underworld. Bhoo = earth. Mundul = universe. Serb Smaano = present everywhere. Shiv = source of comfort. Ker Joreh(i) = fold hands. Muyya = kindness. Dohi = begging for help. 1. Putit = fallen from morality (immoral). Paavun = purifying. Sookhdaaee = comforting. Nirmul = pure; holy. Seetlohi = peaceful. Gaal Gulohi = conversation about You. 2.

MEANING: Who can get Your approval (please You), without singing Your praise, oh Waheguru? (Nobody has the ability to please You with his own efforts). Everybody is captivated by Your beauty in different forms. Pause.
Waheguru is present uniformly in the sky, in the underworld, on the earth, and in the whole universe. Everybody is praising You with folded hands, calling You the source of all comforts, and begging for Your benevolence. 1.
Your holy Naam is comforting, is a source of peace, and purifies the immoral, oh my Lord. Talking with the Guru (listening to Him about Your magnificence) is all the knowledge, deep concentration, and honour for me, oh Nanak. 2.8.129.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮਿਲਹੁ ਪਿਆਰੇ ਜੀਆ॥ ਪ੍ਰਭ ਕੀਆ ਤੁਮਾਰਾ ਥੀਆ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਜਨਮ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਦੁਖੁ ਪਾਇਆ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮਾਨੁਖ ਦੇਹ ਪਾਈ ਹੈ

ਦੇਹੁ ਦਰਸੁ ਹਰਿ ਰਾਇਆ॥ 1॥ ਸੋਈ ਹੋਆ ਜੋ ਤਿਸੁ ਭਾਣਾ ਅਵਰੁ ਨ ਕਿਨ ਹੀ ਕੀਤਾ॥ ਤੁਮਰੈ ਭਾਣੈ ਭਰਮਿ ਮੋਹਿ ਮੋਹਿਆ ਜਾਗਤੁ ਨਾਹੀ ਸੂਤਾ॥ 2॥ ਬਿਨਉ ਸੁਨਹੁ ਤੁਮ ਪ੍ਰਾਨਪਤਿ ਪਿਆਰੇ ਕਿਰਪਾ ਨਿਧਿ ਦਇਆਲਾ॥ ਰਾਖਿ ਲੇਹੁ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਅਨਾਥਹ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ॥ 3॥ ਜਿਸ ਨੋ ਤੁਮਹਿ ਦਿਖਾਇਓ ਦਰਸਨੁ ਸਾਧ ਸੰਗਤਿ ਕੈ ਪਾਛੈ॥ ਕਰਿ ਕਿਰਪਾ ਧੂਰਿ ਦੇਹੁ ਸੰਤਨ ਕੀ ਸੁਖੁ ਨਾਨਕੁ ਇਹੁ ਬਾਛੈ॥ 4॥9॥130॥

Gaurri Mehla 5: Milhou Piyaaray Jeea. Prubh keeya Toomhaara theeya. 1. Ruhaou. Anik junum buhou joani bhermiya, buhour(i) buhour (i) dookh(u) paaya. Toommri kirpa tay manookh dayh paayee haiy, dayhou durs(u) Hur(i) Raaya. 1. Soyee hoa jo Tis(u) bhaana, uver(u) na kin hee keeta. Toomraiy bhaanaiy, bherm(i) moh(i) mohiya, jaagut(u) naahi, soota. 2. Binou soonhou Toom praanput(i) piyaaray, kirpa nidh(i) Duyaala. Raakh(i) layhou pita Prubh mayray, anaathah kur(i) pritpaala. Jis nu Toomeh(i) dikhaayo durshun, Sadh sungut(i) kaiy paachhaiy. Kur(i) kirpa dhoor(i) dayhou Suntun kee, sookh Nanak eho baanchhaiy. 4.9.130.

Word Meaning: Theeya = took place; happened. Pause.
Buhou Joani = many life forms. Bhermiya = went through. Ders(u) = glimpse. 1.
Tis(s) = Him; His (Waheguru). Bhaana = Will; liked. Uver(u) = somebody else. Bherm(i) = misled. Moh(i) = attachment. Mohiya = captivated. 2.
Binou = request. Praanput(i) = the Lord of life. Kirpa Nidh(i) = treasure of kindness. Anaathah = orphans; without any support. Pritpaala = by nourishing. 3.
Paachhaiy = because of. Baanchhaiy = longs for. 4.

MEANING: Whatever happens in the world, happens by Your Will, oh Waheguru. Please, connect me with You, oh my dear Waheguru. Pause.
I have been through many, many life forms and have suffered a lot. I have been given the human form now with Your grace. Please, show me a glimpse of Yours, oh, the King-Waheguru. 1. Only that happens in the world that is liked (approved) by Waheguru. Nobody else can do anything different. It is by His Will that the world, misled by captivating Maya and the attachment for the mundane, is deep asleep (is in the dark), and is not awake (alert about the attacks of Maya). 2.
Please, listen to my request, oh dear Lord of my life, the treasure of benevolence, and kind Waheguru. We are orphans (have no support), please raise and nurture us like a father, and protect us from the attacks of Maya, oh kind Waheguru. 3.
Kindly fulfil my (of Nanak) wish, and give me the dust of the feet of the holy devotees (opportunity to serve them) whom You have shown Your holy glimpse (connected them with You). (I wish to serve them because I know that) They were connected with You by Your grace through the holy congregation. 4.19.130.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਉ ਤਾ ਕੈ ਬਲਿਹਾਰੀ॥ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮੁ ਅਧਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਗਨੀਐ ਜਨ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤੇ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਤਿਨਾ ਸੰਗਿ ਉਨ ਸਮਸਰਿ ਅਵਰ ਨ ਦਾਤੇ॥ 1॥ ਜਗਤ ਉਧਾਰਣ ਸੇਈ ਆਏ ਜੋ ਜਨ ਦਰਸ ਪਿਆਸਾ॥ ਉਨ ਕੀ ਸਰਣਿ ਪਰੈ ਸੋ ਤਰਿਆ ਸੰਤ ਸੰਗਿ ਪੂਰਨ ਆਸਾ॥ 2॥ ਤਾ ਕੈ ਚਰਣਿ ਪਰਉ ਤਾ ਜੀਵਾ ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲਾ॥ ਭਗਤਨ ਕੀ ਰੇਨੁ ਹੋਇ ਮਨੁ ਮੇਰਾ ਹੋਹੁ ਪ੍ਰਭੂ ਕਿਰਪਾਲਾ॥ 3॥ ਰਾਜੁ ਜੋਬਨੁ ਅਵਧ ਜੋ ਦੀਸੈ ਸਭੁ ਕਿਛੁ ਜੁਗ ਮਹਿ ਘਾਟਿਆ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਦ ਨਵਤਨੁ ਨਿਰਮਲੁ ਇਹੁ ਨਾਨਕ ਹਰਿ ਧਨੁ ਖਾਟਿਆ॥ 4॥10॥131॥

Gaurri Mehla 5: Huoun ta kaiy bulihaari. Ja kaiy kayvul Naam(u) adhaari. 1. Ruhaou. Mehma ta kee kaytuk guniyaiy jun Parbrahm rung(i) raatay. Sookh sehj anund tinha

sung(i), oon sumsur(i) uver na daatay. 1. Jugut oodhaarun sayee aayay, jo jun durs piyaasa. Oon kee shern(i) puraiy so turiya, Sunt sung(i) poorun aasa. 2. Ta kaiy churn(i) puroun ta jeevaan, jun kaiy sung(i) nihaala. Bhugtun kee rayn(u) hoyay mun(u) mayra, hohou Prubhoo kirpaala. 3. Raj(u) jobun(u) uvdh jo deesay, subh(u) kichh(u) joog meh(i) ghaatiya. Naam(u) nidhaan, sud nuvtun(u) nirmul(u), eho Nanak Hur(i) dhun(u) khaatiya. 4.10.131.

Word Meaning: Ta kaiy = those. Bulihaari = offer life for sacrifice. Kayvul = only. Adhaari = basis. 1. Mehma = praise; spiritual greatness (level). Kaytuk = how much. Guniyaiy = count; measure. Jun = devotees. Rung(i) Raatay = imbued in love. Sehj = peace of mind (controlled mind). Anund = joy; bliss. Sumsur(i) = equal. Uver Na = onbody else. Daatay = donors. 1.
Jugut oodhaarun = salvation of the world. Ders Piyaasa = thirst of Waheguru's sight. Turiya = swam across the world-sea; salvaged. Poorun = fulfilled. 2.
Nihaala = blessed. Rayn(u) = dust (of the devotees' feet). Prubhoo = God. 3.
Jobun = youthfulness. Uvdh = life. Joog Meh(i) = in the world. Ghaatiya = decreasing; on the decline. Nidhaan = treasure. Nuvtun = fresh. Nirmul = pure. Dhun = wealth. Khaatiya = earned. 4.

MEANING: I offer my life to those who make Waheguru's Naam the basis of their life. Pause. How can we measure the spiritual greatness of the devotees who are fully imbued in Waheguru's love? There is mental peace, blissfulness, and comfort in their company; there is no other donor (guide in spirituality) like them. 1.
Such holy devotees, who themselves have the thirst (longing) to "see" Waheguru, come to the world to salvage it (save it from vices). Whoever surrenders to them has his wishes fulfilled and swims across the sea of Maya in their company. 2.
I feel spiritually alive and blissful when I come to their shelter. I pray to God that with His kindness, I become the dust of their feet (serve them humbly). 3.
Every visible thing, including reign (of some state), youthfulness, and life, is on the decline (is perishable). Only Waheguru's Naam is such a treasure, always fresh and pure. That is the wealth which I have earned, oh Nanak. 4.10.131

(ਅੰਗ 208)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਜੋਗ ਜੁਗਤਿ ਸੁਨਿ ਆਇਓ ਗੁਰ ਤੇ॥ ਮੋ ਕਉ ਸਤਿਗੁਰ ਸਬਦਿ ਬੁਝਾਇਓ॥ 1॥ਰਹਾਉ॥ ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਇਸੁ ਤਨ ਮਹਿ ਰਵਿਆ ਨਿਮਖ ਨਿਮਖ ਨਮਸਕਾਰਾ॥ ਦੀਖਿਆ ਗੁਰ ਕੀ ਮੁੰਦ੍ਰਾ ਕਾਨੀ ਦ੍ਰਿੜਿਓ ਏਕੁ ਨਿਰੰਕਾਰਾ॥ 1॥ ਪੰਚ ਚੇਲੇ ਮਿਲਿ ਭਏ ਇਕਤ੍ਰਾ ਏਕਸੁ ਕੈ ਵਸਿ ਕੀਏ॥ ਦਸ ਬੈਰਾਗਨਿ ਆਗਿਆਕਾਰੀ ਤਬ ਨਿਰਮਲ ਜੋਗੀ ਥੀਏ॥ 2॥ ਭਰਮੁ ਜਰਾਇ ਚਰਾਈ ਬਿਭੂਤਾ ਪੰਥੁ ਏਕੁ ਕਰਿ ਪੇਖਿਆ॥ ਸਹਜ ਸੂਖ ਸੋ ਕੀਨੀ ਭੁਗਤਾ ਜੋ ਠਾਕੁਰਿ ਮਸਤਕਿ ਲੇਖਿਆ॥ 3॥ ਜਹ ਭਉ ਨਾਹੀ ਤਹ ਆਸਨੁ ਬਾਧਿਓ ਸਿੰਗੀ ਅਨਹਤ ਬਾਨੀ॥ ਤਤੁ ਬੀਚਾਰੁ ਡੰਡਾ ਕਰਿ ਰਾਖਿਓ ਜੁਗਤਿ ਨਾਮੁ ਮਨਿ ਭਾਨੀ॥ 4॥ ਐਸਾ ਜੋਗੀ ਵਡਭਾਗੀ ਭੇਟੈ ਮਾਇਆ ਕੇ ਬੰਧਨ ਕਾਟੈ॥ ਸੇਵਾ ਪੂਜ ਕਰਉ ਤਿਸੁ ਮੂਰਤਿ ਕੀ ਨਾਨਕੁ ਤਿਸੁ ਪਗ ਚਾਟੈ॥ 5॥11॥132॥

(PAGE 208): Gaurri Mehla 5: Joag joogut(i) soon(i) aayo Gur tay. Mo kuou Satgur Shabad(i) boojhaayo. 1. Ruhaou. Nuou khund prithmi is(u) tun meh(i) ruvviya, nimukh, nimukh numuskaara. Deekhiya Gur kee, moondra kaani, drirriyo aik(u) Nirunkaara. 1. Punch chaylay mil(i) bhuyay ikuttra, aikus kaiy vus(i) keeyay. Dus baiyraagun(i) aagiyakaari, tub nirmul jogi theeyay. 2. Bherm(u) juraayay churhaayee bibhoota, punth(u) Aik(u) kur(i) paykhiya. Sehj sookh so keeni bhoogta,

jo Tthaakur(i) mustuk(i) laykhiya. 3. Jeh bhuou naahi, teh aasun(u) baandhiyo, singi unhut Bani. Tut(u) beechaar(u) dunda kur(i) raakhiyo, joogut(i) Naam(u) mun(i) bhaani. 4. Aiysa jogi vudbhaageen bhaytaiy, Maya kay bundhun kaataiy. Sayva pooj kuroun tis(u) moorut(i) kee, Nanak(u) tis(u) pug chaatay. 5.11.132.

Word Meaning: Joag = union (with Waheguru). Joogut(i) = means. Shabad(I) Boojhaayo = Advised to explain. Pause.

Nuoun Khund Prithmi = all the nine divisions of the earth. Ruvviya = present. Nimukh, Nimukh = every moment. Numuskaara = bow to Him. Deekhiya = advice. Moondraan = earrings. Drirriyo = reinforced. Nirunkaara = formless Waheguru. 1. Punch Chaylay = the five disciples (five senses). Ikuttra = came together (became calm). Aikus = pure mind; high moral thinking. Vus(i) = in the control. Dus = the ten (five senses and five actions using the senses). Baiyraagun(i) = turned off from pleasures. 2. Bherm = misgivings. Churhaayee Bibhoota = covered the body with ash. Punth(u) = faith. Aik(u) = One God. Paykhiya = saw. Sehj = controlled mind. Bhoogta = the sweets distributed to the congregation. Mustuk(i) Laykhiya = destiny. 3. Aasun(u) = place to rest (for the mind). Baandhiyo = built; raised (the mind). Singi = bugle (trumpet). Unhut Bani = Guru's Shabad that raises one's spiritual level where the Divine music is believed to be heard. Tut = the root; the origin (Waheguru). Dunda = baton of the yogis. Joogut(i) = customs (daily routine of yogis). Bhaani = liked; favourite. 4. Vudbgaageen = with great luck. Bhaytaiy = meets; one connects with. Moorut(i) = image; personality. Pug = feet. Chaatay = lick. 5.

NOTE: As discussed earlier, too, the yogis, who renounce the world and go from door to door to beg for food and other necessities of life, believe that theirs is the best way to achieve union with Waheguru (which never happens, as their real aim is to acquire some supernatural powers through concentration). They cover their bodies with ash, wear big glass earrings, hold a baton in their hand, and blow a bugle (trumpet) to show their presence, and observe some other customs.

In this Shabad, Guru Arjun Dev Ji explains the true path to have union with God.

MEANING: I came to the Guru's shelter to learn the true path to connect with Waheguru. Satguru explained to me that Satguru's Shabad (to sing Waheguru's praise) is the only way to connect with Him. Pause. Satguru explained to me that Waheguru, which is present in all the nine regions of the earth, is also present in me (every human being), and we must bow to Him (obey His Will) each and every moment. And rather than wearing rings in the ears, one should wear Guru's advice in the ears (listen to it), and reinforce only the Naam of the single Supreme Being, which has no physical form. 1. (With Waheguru's Naam at heart) All five human senses calm down and come under the control of the pure mind (with high moral thinking). At the same time, all five senses, and the five feelings based on them, get turned off from sensual pleasures and become obedient (compliant). This is how your mind becomes pure, oh yogi. 2. The ash that the yogis use to cover their bodies should be produced from burning the misgivings (eradicating them), and to see only the "One" (Waheguru) everywhere should be the path of the faith to follow. Rather than distributing some sweet stuff among the congregation, the yogis should distribute the comfort of peace of mind (the high spiritual state). This is the lifestyle, written by the Lord as a requirement for connecting with Him. 3.

The real devotee of Waheguru concentrates on Waheguru's Naam to build (attain) that state of mind where there is no fear; and rather than listening to the music of the trumpet of the yogis, the true devotee of Waheguru focuses on the Guru's Shabad to hear the auto-playing Divine music which the yogis believe to hear in their meditation. The true devotee ponders on Waheguru and uses it as a baton to keep vices at bay. He believes in Waheguru's Naam as his only means to connect with Waheguru. 4.
One connects with such a yogi (a true devotee of Waheguru) with great fortune who can cut the bonds of Maya. I would love to lick the feet (be his slave) of such a noble personality, and serve him, worship him, oh Nanak. 5.11.132.

ਗਉੜੀ ਮਹਲਾ 5॥ ਅਨੂਪ ਪਦਾਰਥੁ ਨਾਮੁ ਸੁਨਹੁ ਸਗਲ ਧਿਆਇਲੇ ਮੀਤਾ॥ ਹਰਿ ਅਉਖਧੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ ਤਾ ਕੇ ਨਿਰਮਲ ਚੀਤਾ॥ 1॥ ਰਹਾਉ॥ ਅੰਧਕਾਰੁ ਮਿਟਿਓ ਤਿਹ ਤਨ ਤੇ ਗੁਰਿ ਸਬਦਿ ਦੀਪਕੁ ਪਰਗਾਸਾ॥ ਭ੍ਰਮ ਕੀ ਜਾਲੀ ਤਾ ਕੀ ਕਾਟੀ ਜਾ ਕਉ ਸਾਧ ਸੰਗਤਿ ਬਿਸਵਾਸਾ॥ 1॥ ਤਾਰੀਲੇ ਭਵਜਲੁ ਤਾਰੂ ਬਿਖੜਾ ਬੋਹਿਥ ਸਾਧੂ ਸੰਗਾ॥ ਪੂਰਨ ਹੋਈ ਮਨ ਕੀ ਆਸਾ ਗੁਰੁ ਭੇਟਿਓ ਹਰਿ ਰੰਗਾ॥ 2॥ ਨਾਮ ਖਜਾਨਾ ਭਗਤੀ ਪਾਇਆ ਮਨ ਤਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ॥ ਨਾਨਕ ਹਰਿ ਜੀਉ ਤਾ ਕਉ ਦੇਵੈ ਜਾ ਕਉ ਹੁਕਮ ਮਨਾਏ॥ 3॥12॥133॥

Gaurri Mehla 5: Anoop pdaaruth(u) Naam(u) soonhou, sugul dhiyayaylay meeta. Hur(i) aukhudh(u) ja kuou Gur(i) deeya, ta kay nirmul cheeta. 1. Ruhaou. Undhkaar(u) mitiyo tih tun tay, Gur(i) Shabad(i) deepuk pergaasa. Bherm kee jaali ta kee kaati, ja kuou Sadh sungut(i) biswaasa. 1. Taariulay bhuvjul(u) taaroo bikhrra, bohith Sadhu sunga. Poorun hoyee mun kee aasa, Gur bhaytiyo Hur(i) runga. 2. Naam khujaana bhugteen paaya, mun tun triput(i) aghaayay. Nanak Hur(i) Jeeo ta kuou dayvaiy, ja kuou Huqam munaayay. 3.12.133.

Word Meaning: Anoop = unparalleled in qualities. Pdaaruth = matter; item. Aukhudh = medication; treatment. Nirmul = pure. Cheeta = mind. Pause.
Undhkaar(u) = darkness; ignorance. Deepuk = lamp. Pergaasa = lighted. Bherm = misgivings. Jaali = net. Biswaasa = faith. 1. Taaroo = deep; where one one must swim to get across. Bikhrra = difficult. Bohith = ship. Poorun = fulfilled. Bhaytiyo = got connected. Hur(i) Runga = imbued in Waheguru's love. 2.
Khujaana = treasure. Triput(i) = Aghaayay = contented. Munaayay = obeys. 3.

MEANING: Listen to Waheguru's Naam, which has nothing similar to be compared against in terms of its spiritual value, and recite it, oh, all my friends. The individuals who have been given the Guru's Naam as the panacea for all illnesses have their minds purified. Pause. Guru's Shabad lights up as a lamp in the minds of such individuals, and all the darkness of their minds (ignorance) disappears. Those who develop full faith in the company of the Guru have their misgivings dispelled. 1.
When one gets connected with the Guru who is imbued in Waheguru's love, all his wishes are fulfilled, and he swims across the deep and the tough world-sea in the company of the Guru, which serves as the ship. 2. The dedicated devotees acquire the treasure of Waheguru's Naam by which their minds and bodies are fully contented. However, only those lucky people are able to acquire the treasure of Naam who obey Waheguru's Huqam with His grace, oh Nanak. 3.12.133.

ਗਉੜੀ ਮਹਲਾ 5॥ ਦਇਆ ਮਇਆ ਕਰਿ ਪ੍ਰਾਨਪਤਿ ਮੋਰੇ ਮੋਹਿ ਅਨਾਥ ਸਰਣਿ ਪ੍ਰਭ ਤੋਰੀ॥ ਅੰਧ ਕੂਪ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਹੁ ਕਛੂ ਸਿਆਨਪ ਉਕਤਿ ਨ ਮੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਕਰਨ ਕਰਾਵਨ ਸਭ

ਕਿਛੁ ਤੁਮ ਹੀ ਤੁਮ ਸਮਰਥ ਨਾਹੀ ਅਨ ਹੋਰੀ॥ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਸੇ ਸੇਵਕ ਜਿਨ ਭਾਗ ਮਥੋਰੀ॥ 1॥ ਅਪੁਨੇ ਸੇਵਕ ਸੰਗਿ ਤੁਮ ਪ੍ਰਭ ਰਾਤੇ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਿ ਜੋਰੀ॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਨਾਮੁ ਤੇਰਾ ਦਰਸਨੁ ਚਾਹੈ ਜੈਸੇ ਦ੍ਰਿਸਟਿ ਓਹ ਚੰਦ ਚਕੋਰੀ॥ 2॥ ਰਾਮ ਸੰਤ ਮਹਿ ਭੇਦੁ ਕਿਛੁ ਨਾਹੀ ਏਕੁ ਜਨੁ ਕਈ ਮਹਿ ਲਾਖ ਕਰੋਰੀ॥ ਜਾ ਕੈ ਹੀਐ ਪ੍ਰਗਟੁ ਪ੍ਰਭੁ ਹੋਆ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਰਸਨ ਰਮੋਰੀ॥ 3॥ ਤੁਮ ਸਮਰਥ ਅਪਾਰ ਅਤਿ ਊਚੇ ਸੁਖਦਾਤੇ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧੋਰੀ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕੀਜੈ ਕਿਰਪਾ ਉਨ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗੋਰੀ॥ 4॥13॥134॥

Gaurri Mehla 5: Duyya, muyya kur(i) Praanput(i) moray, moh(i) anaath shern(i) Prubh toari. Undh koop meh(i) haath day raakhou, kuchhoo siyaanup ookut(i) na moari. 1. Ruhaou. Kern kraavun subh kichh(u) Toom hee, Toom sumruth, naahi un hoari. Toomri gut(i) mit(i) toom hee jaani, say sayvuk jin bhaag muthoari. 1. Apunay sayvuk sung(i) Toom Prubh raatay, oat(i) poat(i) bhugtun sung(i) joari. Priou, priou Naam(u) Tayra, durshun(u) chaahaiy jaiysay drisht(i) oh chund chukoari. 2. Ram Sunt meh(i) bhayd(u) kichh(u) naahi, aik(u) jun(u) kuyee meh(i) laakh kroari. Ja kaiy heeyaiy pergut Prubh(u) hoa, undin(u) keertun(u) rusun rumoari. 3. Toom sumruth apaar ut(i) oochay, sookhdaatay Prubh praan adhoari. Nanak kuou Prubh keejaiy kirpa, oon suntun kaiy sung(i) sungoari. 4.1.134.

Word Meaning: Duyya = compassion. Muyya = kindness. Praanput(i) = the Lord of life. Anaath = orphan; supportless. Undh Koop = the dark well (of Maya). Siyaanup = wisdom. Ookut(i) = logical assertion. Pause. Kern = the doer. Kraavun = making others do. Sumruth = capable. Un Hoari = someone else. Gut(i) = height of spiritual level. Mit(i) = measurement. Bhaag Muthoari = fortune on the forehead (it is believed that one's fortune is written on his forehead). 1. Raatay = imbued; oneness. Oat(i) Poat(i) = the cross threading in fabric. Priyo = dear. Drisht(i) = sight. Chukoari = Greek partridge (a bird with red legs which is believed to be in love with the moon, and keeps gazing at it). 2. Bhayd = difference. Laakh Kroari = millions. Heeyaiy = heart. Pergut = appear. Rusun = tongue. Rumoari = recite. 3. Sumruth = capable; omnipotent. Apaar = with no end. Ut(i) = extreme. Oochaiy = high; transcendental. Adhoari = basis; supporting. Sung Sungoari = in the company of. 4.

MEANING: Please, be compassionate and kind to me, oh, the Lord of my life, Waheguru; I am an orphan (without any support), and have come to Your shelter. Please, protect me from the dark, deep well of Maya; I cannot fend for myself (from the attacks of Maya) with my own wisdom or logical assertion. Pause.

Everything that happens in the world is either done by You, or You make living beings do that, and there in none else capable like You. Only You know the height of Your capability (spirituality) and Your measurements (the worth of Your noble qualities). Human beings can only be Your devotees – and only those who have good fortune on their foreheads. 1. Waheguru is closely knit with His devotees like the cross threads in fabric. The devotees recite His Naam, calling Him "Dear," and long for His holy sight the way a Greek partridge sets its sight on the moon because of its love for it (the moon). 2. There is no difference between Waheguru and His devotees; however, there is only one such devotee among millions. The individual, in whose heart Waheguru appears, sings His praise and recites His Naam with the tongue all the time. 3. Oh, the omnipotent, limitless, transcendental, source of all comforts, and the Lord of my life, Waheguru, please be kind to me – Nanak - and keep me in the company of the holy saints. 4.13.134.

(ਅੰਗ 209)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਤੁਮ ਹਰਿ ਸੇਤੀ ਰਾਤੇ ਸੰਤਹੁ॥ ਨਿਬਾਹਿ ਲੇਹੁ ਮੋ ਕਉ ਪੁਰਖ ਬਿਧਾਤੇ ਓੜਿ ਪਹੁਚਾਵਹੁ ਦਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਰਾ ਮਰਮੁ ਤੁਮਾ ਹੀ ਜਾਨਿਆ ਤੁਮ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ॥ ਰਾਖਹੁ ਸਰਣਿ ਅਨਾਥ ਦੀਨ ਕਉ ਕਰਹੁ ਹਮਾਰੀ ਗਾਤੇ॥ 1॥ ਤਰਣ ਸਾਗਰ ਬੋਹਿਥ ਚਰਣ ਤੁਮਾਰੇ ਤੁਮ ਜਾਨਹੁ ਅਪੁਨੀ ਭਾਤੇ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਹੁ ਸੰਗੇ ਤੇ ਤੇ ਪਾਰਿ ਪਰਾਤੇ॥ 2॥ ਈਤ ਊਤ ਪ੍ਰਭ ਤੁਮ ਸਮਰਥਾ ਸਭੁ ਕਿਛੁ ਤੁਮਰੈ ਹਾਥੇ॥ ਐਸਾ ਨਿਧਾਨੁ ਦੇਹੁ ਮੋ ਕਉ ਹਰਿ ਜਨ ਚਲੈ ਹਮਾਰੈ ਸਾਥੇ॥ 3॥ ਨਿਰਗੁਨਆਰੇ ਕਉ ਗੁਨੁ ਕੀਜੈ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਮਨੁ ਜਾਪੇ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਰਿ ਭੇਟੇ ਮਨ ਤਨ ਸੀਤਲ ਧ੍ਰਾਪੇ॥ 4॥14॥135॥

(PAGE 209): **Gaurri Mehla 5:** Toom Hur(i) sayti raatay Sunt-hou. Nibaah(i) layhou mo kuou, Purakh Bidhaatay, oarr(i) puhoonchaavou Daatay. 1. Ruhaou. Toomra merm(u) Tooma hee jaaniya, Toom poorun Purakh Bidhaatay. Raakhou shern(i) anaath deen kuou, kurhou humaari gaatay. 1. Tern saagur bohith Churn Toomhaaray, Toom jaanhou Apuni bhaantay. Kur(i) kirpa jis(u) raakhou sungay, tay, tay paar(i) praatay. 2. Eet oot Prubh Toom sumrutha, subh(u) kichh(u) Toomraiy haathaiy. Aiysa nidhaan(u) dayhou mo kuou, Hur(i) chulaiy humaaraiy saathay. 3. Nirggonaaray kuou goon(u) keejaiy, Hur(i) Naam(u) mayra mun(u) jaapay. Sunt persaad(i) Nanak Hur(i) bhaytay, mun tun seetul dhraapay. 4.14.135.

Word Meaning: Nibaah(i) Layhou = fulfil commitment; stay with. Oarr(i) Puhoochhavou = carry on to the end. Purakh Bidhaatay = Waheguru. Pause. Merm(u) = internal condition (feelings); secrets. Purakh = omnipresent. Bidhaata = carver of fortune. Anaath = orphan; supportless. Deen = weak. Gaatay = spiritual level. 1. Tern = to swim across. Bohith = ship. Bhaantay = means. Sungay = with (You). Paar(i) Praatay = ferried to the other side (salvaged). 2. Eet Oot = here and there (this world and the next). Sumrutha = capable; in charge. Nidhaan(u) = treasure (of Naam). Saathay = with. 3. Nirgoonaaray = having no virtue. Goon = virtues. Jaapay = recite. Bhaytay = met; got connected with. Seetul = calm; peaceful. Dhraapay = fully contented. 4.

MEANING: Imbued in Waheguru's love, oh, the holy saints, I need your support. Please keep me in your company to the end, so that I may connect with Waheguru, who is omnipresent and the carver of our fate. Pause. You are perfect, omnipresent, carver of our fates, and You alone know your secrets, oh, Waheguru. I am weak, and without any support; please, keep me in Your shelter and raise my spiritual level. 1. Your lotus-like soft Feet (Your Naam) serve as the ship for me to cross the world-sea; how You ferry me across is known only to You. All those whom You provide Your company (shelter), swim across the world-sea (are salvaged). 2. You are in charge of everything in both worlds – the present and the next – You are omnipotent and control everything, oh Waheguru. Oh, the privileged devotees of Waheguru, please give me that treasure (Waheguru's Naam) which will accompany me to the next world. 3. I have no virtue. Oh, the privileged devotees of Waheguru, please foster the virtues in me so that my mind may recite Waheguru's Naam. By the grace of the Guru, now I am connected to Waheguru; as a result, my mind and body are fully contented and peaceful, oh Nanak. 4.14.135.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਹਜਿ ਸਮਾਇਓ ਦੇਵ॥ ਮੋ ਕਉ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਕਾਟਿ ਜੇਵਰੀ ਕੀਉ ਦਾਸਰੋ ਸੰਤਨ ਟਹਲਾਇਓ॥ ਏਕ ਨਾਮ ਕੋ ਥੀਓ ਪੂਜਾਰੀ ਮੋ ਕਉ ਅਚਰਜੁ

ਗੁਰਹਿ ਦਿਖਾਇਓ॥ 1॥ ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਰਬ ਉਜਿਆਰਾ ਗੁਰ ਗਿਆਨੁ ਮਨਹਿ ਪ੍ਰਗਟਾਇਓ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਓ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਅਨਭੈ ਠਹਰਾਇਓ॥ 2॥ ਮਾਨਿ ਆਗਿਆ ਸਰਬ ਸੁਖ ਪਾਏ ਦੂਖਹ ਠਾਉ ਗਵਾਇਓ॥ ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਸਭੁ ਆਨਦ ਰੂਪੁ ਦਿਖਾਇਓ॥ 3॥ ਨਾ ਕਿਛੁ ਆਵਤ ਨਾ ਕਿਛੁ ਜਾਵਤ ਸਭੁ ਖੇਲੁ ਕੀਓ ਹਰਿ ਰਾਇਓ॥ ਕਹੁ ਨਾਨਕ ਅਗਮ ਅਗਮ ਹੈ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਓ॥ 4॥15॥136॥

Gaurri Mehla 5: Sehj(i) smaayo Dayv. Mo kuou Satgur bhuyay duyaal Dayv. 1. Ruhaou. Kaat(i) jayvri keeyo daasro, Suntun tehlaayo. Aik Naam ko theeyo poojaari, mo kuou achurj Gureh(i) dikhaayo. 1. Bhuyyo pergaas(u) serb oojiyaara, Gur Giyan muneh(i) pergtaayo. Amrit Naam(u) peeyo mun triptiya unbhaiy tthehraayo. 2. Maan(i) aagiya serb sookh paayay, dookheh tthaaoun guvaayo. Juou soopersunn bhuyay Prubh Tthaakur subh(u) anund roop(u) dikhaayo. 3. Na kichh(u) aavut, na kichh(u) jaavut, subh(u) khayl(u) keeyo Hur(i) Raayo. Kuhou Nanak agumm agumm haiy Tthaakur bhugut tayk Hur(i) Naayo. 4.15.136.

Word Meaning: Sehj(i) = in the state where the mind is peaceful. Smaayo = absorbed. Dayv = oh, Waheguru. Duyaal = kind. Pause. Jayvri = chain (of Maya). Tehlaaayo = put in service. Theeyo = became. Poojaari = worshipper. Achurj = amazement; uncanny. 1. Bhuyyo = happened; occurred. Oojiyaara = light. Pergtaayo = created; caused to appear. Triptiya = contented. Unbhaiy = fearless. Tthehraayo = stayed; become 2. Maan(i) = obeying. Aagiya = Huqam; command. Tthaaoun = place; source. Guvaayo = eradicated. Soopersunn = overly pleased. Anund Roop = Source of all bliss (Waheguru). 3. Aavut = comes. Jaavut = goes. Khayl = drama. Agumm, Agumm = unreachable; farther and farther. Tayk = support. Naayo = Naam. 4.

MEANING: The Satguru has been kind to me, and now my mind is fully absorbed (in Your Naam), and is completely at peace (no worldly desire afflicts me anymore), oh Waheguru. Pause. The Satguru has cut my bonds of Maya and put me in the service of the holy saints. The Guru has performed an amazing feat: I have become the worshipper of only One Naam. 1. The Satguru has enlightened my mind with Divine Knowledge, due to which all the darkness has disappeared. I drank the Amrit of Naam whereby my mind is fully contented, and has become fearless (there is no fear of any discomfort or loss of anything). 2.

By obeying the Huqam (Advice) of the Guru, I have been able to get the house (source) of all discomforts demolished, and now I am enjoying all comforts. When the Lord became overly pleased with me, He showed me His presence everywhere. 3.

It also became clear to me that nothing comes or nothing goes (the soul is immortal); life and death are just a drama of Waheguru. Waheguru is higher and higher (beyond our reach), but His Naam alone is the support for His devotees. 4.15.136.

ਗਉੜੀ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸੁਰ ਮਨ ਤਾਕੀ ਓਟ ਗਹੀਜੈ ਰੇ॥ ਜਿਨਿ ਧਾਰੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਹਰਿ ਤਾ ਕੋ ਨਾਮੁ ਜਪੀਜੈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਹੁਕਮੁ ਬੂਝਿ ਸੁਖੁ ਪਾਈਐ ਰੇ॥ ਜੋ ਪ੍ਰਭ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਸੁਖਿ ਦੁਖਿ ਓਹੀ ਧਿਆਈਐ ਰੇ॥ 1॥ ਕੋਟਿ ਪਤਿਤ ਉਧਾਰੇ ਖਿਨ ਮਹਿ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ ਰੇ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨ ਸੁਆਮੀ ਜਿਸੁ ਭਾਵੈ ਤਿਸਹਿ ਨਿਵਾਜੈ ਰੇ॥ 2॥ ਸਭ ਕੋ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਕ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖ ਸਾਗਰ ਰੇ॥ ਦੇਦੇ ਤੋਟਿ ਨਾਹੀ ਤਿਸੁ ਕਰਤੇ ਪੂਰਿ ਰਹਿਓ ਰਤਨਾਗਰੁ ਰੇ॥ 3॥ ਜਾਚਿਕੁ ਜਾਚੈ ਨਾਮੁ ਤੇਰਾ ਸੁਆਮੀ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਈ ਰੇ॥ ਨਾਨਕੁ ਦਾਸੁ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ ਰੇ॥ 4॥16॥137॥

Gaurri Mehla 5: Parbrahm Poorun Pemayshur, mun Ta kee oat guheejaiy ray. Jin(i) dhaaray brahmund khund Hur(i), Ta ko Naam jupeejaiy ray. 1. Ruhaou. Mun kee mut(i) tiyaag-hou Hur(i) jun, Huqam(u) boojh(i) sookh(u) paayiyaiy ray. Jo Prubh kuraiy soyee bhul maanhou, sookh(i) dookh(i) Ohee dhiyayiyaiy ray. 1. Koat(i) putit oodhaaray khin meh(i), kurtay baar na laagaiy ray. Deen durd dookh-bhunjun Soami, jis(u) bhaavaiy tiseh(i) nivaajaiy ray. 2. Subh ko maat pita pritpaaluk, jea praan sookh saagur ray. Daynday toat(i) nahee tis(u) Kertay, poor(i) ruhiyo ruttanaagur(u) ray. 3. Jaachik(u) jaachaiy Naam(u) Tayra Soami, ghut ghut untar(i) Soyee ray. Nanak daas(u) Ta kee shernaayee, ja tay birtha na koyee ray. 4.16.137.

Word Meaning: Parbrahm = Permayshur = Waheguru. Oat = shelter. Guheejaiy = hold; seek. Dhaaray = supports. Khund = a part of. Brahmund = universe. Pause. Mut(i) = wisdom. Tiyaag-hou = give up; get rid of. Boojh(i) = understand; obey. Bhul maanhou = accept as good for you. Dhiyaayiyaiy = remember (Waheguru). 1. Koat(i) = millions. Putit = fallen from morality (immoral). Oodhaaray = salvages; purifies. Khin = moment. Baar = delay. Bhunjun = destroyer. Bhaavaiy = likes. Nivaajay = honours. 2. Pritpaaluk = one who raises and nourishes. Jea Praan = life. Saagur = sea = source. Toat(i) = shortage. Kertay = the creator. Poor Ruhiyo = full to capacity. Ruttanaagur(u) = mine of rubies (wealth of all kinds). 3. Jaachik(u) = beggar. Jaachaiy = wishes for; begs. Ghut = heart. Soyee Ray = the same (Waheguru). Shernaayee = shelter. Birtha = deprived of. 4.

MEANING: Seek the shelter of the omnipresent Waheguru, oh my mind. Recite the Naam of the Waheguru, which is supporting every part of the universe. Pause. Get rid of the wisdom (thinking) of your mind, oh, the devotee of Waheguru. You acquire (enjoy) all comforts when you understand (obey) Waheguru's Will. Accept the Will of Waheguru with the faith that whatever He does is for your wellbeing, and remember Him in every situation - whether it is a happy or a sad occasion. 1.
Waheguru purifies millions of the immoral in a moment, with absolutely no delay. Waheguru is the destroyer of the pain (troubles) and the discomforts of the weak (humble), and bestows dignity on those whom He likes. 2.
He raises and nourishes everyone like a parent, and is the source of life and comfort. There is never a shortage in the largess of the Creator, and His treasures of wealth of all kinds are always full to capacity. 3. This beggar (Nanak) begs for the Naam of the Lord, which is present in every heart, and this slave has come to the shelter of the Lord, which nobody is deprived of, oh Nanak. 4.16.137.

(ਅੰਗ 210)॥ ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਮਨਹੁ ਬਿਸਾਰੇ॥ ਈਹਾ ਊਹਾ ਸਰਬ ਸੁਖਦਾਤਾ ਸਗਲ ਘਟਾ ਪ੍ਰਤਿਪਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਕਸਟ ਕਾਟੈ ਖਿਨ ਭੀਤਰਿ ਰਸਨਾ ਨਾਮੁ ਚਿਤਾਰੇ॥ ਸੀਤਲ ਸਾਤਿ ਸੂਖ ਹਰਿ ਸਰਣੀ ਜਲਤੀ ਅਗਨਿ ਨਿਵਾਰੇ॥ 1॥ ਗਰਭ ਕੁੰਡ ਨਰਕ ਤੇ ਰਾਖੈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰੇ॥ ਚਰਨ ਕਮਲ ਆਰਾਧਤ ਮਨ ਮਹਿ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬਿਦਾਰੇ॥ 2॥ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਊਚਾ ਅਗਮ ਅਪਾਰੇ॥ ਗੁਣ ਗਾਵਤ ਧਿਆਵਤ ਸੁਖ ਸਾਗਰ ਜੂਏ ਜਨਮ ਨ ਹਾਰੇ॥ 3॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨੋ ਨਿਰਗੁਣ ਕੇ ਦਾਤਾਰੇ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੋ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ॥ 4॥1॥138॥

(PAGE 210): Raag(u) Gaurri Poorbi Mehla 5: Ek Onkaar Satgur Pesaad(i): Hur(i) Hur(i) kubhoon na munhou bisaaray. Eehaan oohaan serb Sookhdaata, sugul ghutaan pritpaaray. 1. Ruhaou. Muhaa kusht kaataiy khin bheetar(i), rusna Naam(u)

chitaaray. Seetul shaant(i) sookh Hur(i) sherni, julti ugun(i) nivaaray. 1. Gerbh koond nerk tay raakhaiy, bhuvjul(u) paar(i) ootaaray. Churn kumul araadhut mun meh(i) Jum kee traas bidaaray. 2. Poorun Parbrahm Permayshur, oocha agumm apparay. Goon gaavut, dhiyaavut sookh saagur, jooaye junum na haaray. 3. Kaam(i), kroadh(i), loabh(i), moh(i) mun leeno, nirgoon kay Dataaray. Kur(i) kirpa apuno Naam(u) deejaiy, Nanak sud bulihaaray. 4.1.138.

Word Meaning: Kubhoon Na = never. Bisaaray = forget. Eehaan = here (this world). Oohaan = next world. Pritpaaray = raises; looks after. Pause.
Muha kusht = huge suffering. Khin Bheetar(i) = in a moment. Chitaaray = thinks of (recites). Seetul Shaant(i) = calm and peaceful. Julti Ugun(i) = burning fire (of desires). Nivaaray = eradicates; puts out. 1. Gerbh Koond Nerk = the hell of the womb. Bhuvjul = the world-sea. Araadhut = by recalling in mind. Traas = fear. Bidaaray = destroys. 2. Oocha = high; transcendental. Agum = unreachable. Apaaray = infinite. Jooaye = in gamble. 3. Mun Leeno = possess (control) mind. Daataray = provider; source. 4.

NOTE: This is the first Shabad in Raag(u) Gaurri Poorbi; hence, there is Mool Muntar and a slight change in the numbering sequence.

MEANING: Waheguru, which is the source of all comforts in this world and the next, and which nourishes and looks after all living beings, should never be dropped from mind (forgotten), oh my friend. Pause. Waheguru destroys huge troubles in a moment for the individual who recites His Naam by the tongue. He puts out the fire (of the desires for Maya), and provides calmness and peace of mind to the individuals who take His shelter. 1. Waheguru ferries across the sea of Maya (salvages) and protects from the hell of the womb (the individual does not go through many, many life forms). Whoever remembers Waheguru's lotus-like Feet (His Naam) in mind, has his fear of the Angel of death eradicated. 2.
The omnipresent Waheguru is very high (transcendental), is unreachable, and is limitless. An individual who recites His Naam and sings praise of the source of all comforts (wins the game of life) and does not lose it in gambling. (One gambles when he hopes to win wealth against the real objective of life – union with Waheguru). 3.
My mind is possessed by lust, rage, greed, and worldly attachments, oh, the fulfiller of all my needs, Waheguru. Please be kind, and grant me (Nanak) Your Naam; I am always glad to offer my life to You. 4.1.138.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਮਹਲਾ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੁਖੁ ਨਾਹੀ ਰੇ ਹਰਿ ਭਗਤਿ ਬਿਨਾ॥ ਜੀਤਿ ਜਨਮੁ ਇਹੁ ਰਤਨੁ ਅਮੋਲਕੁ ਸਾਧ ਸੰਗਤਿ ਜਪਿ ਇਕ ਖਿਨਾ॥ 1॥ ਰਹਾਉ॥ ਸੁਤ ਸੰਪਤਿ ਬਨਿਤਾ ਬਿਨੋਦ॥ ਛੋਡਿ ਗਏ ਬਹੁ ਲੋਗ ਭੋਗ॥ 1॥ ਹੈਵਰ ਗੈਵਰ ਰਾਜ ਰੰਗ॥ ਤਿਆਗਿ ਚਲਿਓ ਹੈ ਮੂੜ ਨੰਗ॥ 2॥ ਚੋਆ ਚੰਦਨ ਦੇਹ ਫੂਲਿਆ॥ ਸੋ ਤਨੁ ਧਰ ਸੰਗਿ ਰੂਲਿਆ॥ 3॥ ਮੋਹਿ ਮੋਹਿਆ ਜਾਨੈ ਦੂਰਿ ਹੈ॥ ਕਹੁ ਨਾਨਕ ਸਦਾ ਹਦੂਰਿ ਹੈ॥ 4॥1॥139॥

Raag(u) Gaurri Chayti Mehla 5: Ek Onkar Satgur Pearsad(i). Sookh naahi ray Hur(i) bhugut(i) bina. Jeet(i) junum eho ruttan(u) amoluk(u), Sadh sungut(i) jup(i) aik khina. 1. Ruhao. Soot sumput(i) bunita binoad. Chhoad(i) guyyay buhou loag bhoag. 1. Haiyvur gaiyvur raj rung. Tiyaag(i) chuliyo haiy moor nung. 2. Choa chundun dayh phooliya. So tun dhur sung rooliya. Moh(i) mohiya jaanaiy door(i) haiy. Kuhou Nanak suda hudoor(i) haiy. 4.1.139.

Word Meaning: Ruttan Amoluk = priceless ruby. Khina = moment. Pause.

Soot = son. Sumput (i) = wealth. Bunita = wife. Binoad = entertainment. Bhoag = enjoy the luxuries of life. 1. Haiyvur = superior horses. Gaiyvur = superior elephants. Rung = fun of life. Tiyaag = leave behind. Nung = naked (empty-handed). 2. Choa = essence of rose flowers. Chundun = sandalwood. Phooliya = swelled with ego. Dhur = earth (dust). Rooliya = degraded; humiliated. 3.
Moh(i) = attachment. Mohiya = fascinated; overcome. Hudoor(i) = in attendance (present); close by. 4.
MEANING: There is no comfort (peace of mind) without the worship of Waheguru, oh, my mind. If you recite Waheguru's Naam (with full devotion) in the company of the Guru (or holy congregation) even for a moment, you can win this life (achieve the objective of human life), which is priceless like a precious ruby (because one does not get human life easily). Pause. Countless people, who enjoyed the luxuries of life, including wealth, sources of entertainment, and the love of their sons and their wives, left this world without any of those. 1. The foolish person, who owned and enjoyed superior horses and elephants, reigned over a large state and had sources of fun and entertainment, leaves this world naked (empty-handed). 2.
The body, which was beautified with the essence of roses and sandalwood, and which swelled up with ego, is degraded (humiliated) to dust. 3.
Captivated by Maya (overcome by attachment with the mortal), the foolish man thinks of Waheguru as being far, far away; but He is always near us, oh Nanak. 4.1.139

ਗਉੜੀ ਮਹਲਾ 5॥ ਮਨ ਧਰ ਤਰਬੇ ਹਰਿ ਨਾਮ ਨੋ॥ ਸਾਗਰ ਲਹਰਿ ਸੰਸਾ ਸੰਸਾਰੁ ਗੁਰੁ ਬੋਹਿਥੁ ਪਾਰ ਗਰਾਮਨੋ॥ 1॥ ਰਹਾਉ॥ ਕਲਿ ਕਾਲਖ ਅੰਧਿਆਰੀਆ॥ ਗੁਰ ਗਿਆਨ ਦੀਪਕ ਉਜਿਆਰੀਆ॥ 1॥ ਬਿਖੁ ਬਿਖਿਆ ਪਸਰੀ ਅਤਿ ਘਨੀ॥ ਉਬਰੇ ਜਪਿ ਜਪਿ ਹਰਿ ਗੁਨੀ॥ 2॥ ਮਤਵਾਰੋ ਮਾਇਆ ਸੋਇਆ॥ ਗੁਰ ਭੇਟਤ ਭ੍ਰਮੁ ਭਉ ਖੋਇਆ॥ 3॥ ਕਹੁ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ॥ ਘਟਿ ਘਟਿ ਨਦਰੀ ਆਇਆ॥ 4॥2॥140॥
Gaurri Mehla 5: Mun dhur turbay Hur(i) Naam ko. Saagur lehr(i) sunsa sunsaar(u), Gur(u) bohith(u) paar graamno. 1. Ruhaou. Kul(i) kaalukh undhiyaariya. Gur Giyan deepuk oojiyaariya. 1. Bikh(u) bikhiya pusree ut(i) ghunee. Oobray jup(i) jup(i) Hur(i) gooni. Mutvaaro Maya soya. Gur bhaytut bherm(u) bhuou khohiya. 3. Kuhou Nanak Aik(u) dhiyaaya. Ghut(i) ghut(i) nudri aaya. 4.2.140.
Word Meaning: Dhur = support. Turbay = to swim across. Lehr(i) = wave. Sunsa = doubt. Bohith = ship. Paar graamno = to get to the other side. Pause.
Kul(i) = the violent world. Kaalukh = blackness (ignorance). Undhiyaariya = causing darkness. Deepuk = lamp. Oojiyaariya = causing brightness. 1.
Bikh(u) = poison. Bikhiya = poisonous (Maya). Pusree = spread over. Ghuni = dense. Oobray = salvaged. 2.
Mutvaaro = intoxicated. Bherm(u) = misgiving. Khohiya = dispelled. 3.
Aik(u) = the One (Waheguru). Ghut(i) Ghut(i) = in every heart. 4.
MEANING: Waheguru's Naam is the support to swim across the world-sea, oh my mind. This world is like a sea in which the strong waves of doubts (worries) hit hard; and the Guru is like the ship which ferries us across this sea. Pause.
The violent (nonpeaceful) world spreads darkness of ignorance (and strengthens the bonds of Maya); but the Divine Knowledge of the Guru is the lamp that dispels the darkness, and causes brightness for the people to realize (that Maya is short-lived). 1. The poison of Maya is spread very densely in the world; only those individuals

(break the bonds of Maya and) find salvation, who recite the Naam of Waheguru which is the treasure of virtues. 2. The (ignorant) man is deep asleep (unaware of reality) in the intoxication of Maya, but all his misgivings and fears are dispelled when he gets connected with the Guru. 3. An individual who keeps Waheguru in mind "sees" Him in every heart, oh Nanak. 4.2.140

ਗਉੜੀ ਮਹਲਾ 5॥ ਦੀਬਾਨੁ ਹਮਾਰੋ ਤੁਹੀ ਏਕ॥ ਸੇਵਾ ਥਾਰੀ ਗੁਰਹਿ ਟੇਕ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਜੁਗਤਿ ਨਹੀ ਪਾਇਆ॥ ਗੁਰਿ ਚਾਕਰ ਲੈ ਲਾਇਆ॥ 1॥ ਮਾਰੇ ਪੰਚ ਬਿਖਾਦੀਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਦਲੁ ਸਾਧਿਆ॥ 2॥ ਬਖਸੀਸ ਵਜਹੁ ਮਿਲਿ ਏਕੁ ਨਾਮ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਬਿਸ੍ਰਾਮ॥ 3॥ (ਅੰਗ 211)॥ ਪ੍ਰਭ ਕੇ ਚਾਕਰ ਸੇ ਭਲੇ॥ ਨਾਨਕ ਤਿਨ ਮੁਖ ਊਜਲੇ॥ 4॥3॥141॥

Gaurri Mehla 5: Deebaan(u) humaaro Toohi Aik. Sayva thaari Gureh(i) tayk. 1. Ruhaou. Anik joogut(i) nuhee paaya. Gur(i) chaakur laiy laaya. 1. Maaray punch bikhaadiya. Gur kirpa tay dul(u) saadhiya. 2. Bukhsheesh vujhoun mil(i) aik(u) Naam. Sookh sehj anund bisraam. 3.

(PAGE 211): Prubh kay chaakur say bhulay. Nanak tin mookh oojlay. 4.3.141.

Word Meaning: Deebaan(u) = court; support. Thaari = Yours. Gureh(i) = of the Guru. Tayk = shelter; support. Pause. Anik = countless. Joogut(i) = ways; means. Chaakur = personal attendant. 1. Bikhaadiya = attackers. Dul(u) = army. Saadhiya = overpower. 2. Bukhsheesh = tip; gratuity. Vujhoun = as a token of. Sehj = peaceful mind. Anund = bliss. Bisraam = restful mind. 3. Bhulay = noble; respectable. Oojlay = gleaming; unblemished. 4.

MEANING: You are my only support, oh Waheguru; and seeking Guru's shelter is the service to You. Pause. I tried many different ways to connect with You, but failed; however, the Guru accepted me as His personal attendant (devotee of Waheguru) (and advised me to keep You in mind all the time), oh Waheguru. 1. With Guru's grace, I was able to overpower the army of the five demons (lust, rage, greed, attachment, and ego) and destroy it (the army of demons). 2.
I received Your Naam from the Guru as a token of gratuity, and now I am enjoying the comfort and bliss of a peaceful and restful mind (my mind is wandering no more). 3. Those who serve Waheguru are noble (are recognized by Waheguru) and their faces gleam (they are honoured) in His Court. 4.3.141.

ਗਉੜੀ ਮਹਲਾ 5॥ ਜੀਅ ਰੇ ਓਲ੍ਹਾ ਨਾਮ ਕਾ॥ ਅਵਰੁ ਜਿ ਕਰਨ ਕਰਾਵਨੋ ਤਿਨ ਮਹਿ ਭਉ ਹੈ ਜਾਮ ਕਾ॥ 1॥ ਰਹਾਉ॥ ਅਵਰੁ ਜਤਨਿ ਨਹੀ ਪਾਈਐ॥ ਵਡੈ ਭਾਗਿ ਹਰਿ ਧਿਆਈਐ॥ 1॥ ਲਾਖ ਹਿਕਮਤੀ ਜਾਨੀਐ॥ ਆਗੈ ਤਿਲੁ ਨਹੀ ਮਾਨੀਐ॥ 2॥ ਅਹੰਬੁਧਿ ਕਰਮ ਕਮਾਵਨੇ॥ ਗ੍ਰਿਹ ਬਾਲੂ ਨੀਰਿ ਬਹਾਵਨੇ॥ 3॥ ਪ੍ਰਭੁ ਕਿਰਪਾਲੁ ਕਿਰਪਾ ਕਰੈ॥ ਨਾਮੁ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਮਿਲੈ॥ 4॥4॥142॥

Gaurri Mehla 5: Jea ray, ohla Naam ka. Uver(u) j(i) kern kraavno, tin meh(i) bhuou haiy Jaam ka. 1. Ruhaou. Uver(u) jutun(i) nuhee paayiyaiy. Vudaiy bhaag(i) Hur(i) dhiyaayiyaiy. 1. Laakh hikmuti jaaniyaiy. Aagaiy til(u) nuhee maaniyaiy. 2. Ahunboodh(i) kerm kmaavnay. Greh(i) baaloo neer(i) buhaavnay. 3. Prubh kirpaal(u) kirpa kuraiy. Naam(u) Nanak Sadhu sung(i) milaiy. 4.4.142.

Word Meaning: Ohla = support. Uver(i) = other; else. J(i) = Jo = whatever. Bhuou = fear; risk. Jaam = angel of death. Pause. Jutun(i) = efforts. Vudaiy Bhaag(i) = great luck. 1. Hikmuti = cleverness; shrewdness. Aagaiy = in Waheguru's Court. Til(u) = (the size of a) sesame seed. Maaniyaiy = accepted; is

successful. 2. Ahunboodh(i) = with the wisdom of ego; egoistic. Baaloo = sand. Neer(i) = (with) water. Buhaavnay = flow. 3.
MEANING: Waheguru's Naam is your only support, oh my mind. There is a fear of the Angel of Death (that we will be reborn again and again) in everything else that we do or have done by others. Pause. We recite Waheguru's Naam only if we have great fortune; there is no other way to worship Him, no matter how much effort we put in. 1. We may be very smart and may argue cleverly, but none of such abilities is successful (not even to the extent of the size of a sesame seed) in Waheguru's Court. 2. All our religious rituals (which are no more than a show off) are as worthless as a house of sand, which is knocked off and carried away even with a weak stream of water. 3. (Only Waheguru's Naam is our real support) But one can acquire that only in the shelter of the Guru - and that too only if Waheguru is kind. (One gets connected with the Guru only by the grace of Waheguru), oh Nanak. 4.4.142.

(ਅੰਗ 211)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਬਾਰਨੈ ਬਲਿਹਾਰਨੈ ਲਖ ਬਰੀਆ॥ ਨਾਮੋ ਹੋ ਨਾਮੁ ਸਾਹਿਬ ਕੋ ਪ੍ਰਾਨ ਅਧਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਕਰਨ ਕਰਾਵਨ ਤੁਹੀ ਏਕ॥ ਜੀਅ ਜੰਤ ਕੀ ਤੁਹੀ ਟੇਕ॥ 1॥ ਰਾਜ ਜੋਬਨ ਪ੍ਰਭ ਤੂ ਧਨੀ॥ ਤੂ ਨਿਰਗੁਨ ਤੂ ਸਰਗੁਨੀ॥ 2॥ ਈਹਾ ਊਹਾ ਤੁਮ ਰਖੇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਕੋ ਲਖੇ॥ 3॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ॥ ਨਾਨਕ ਤਕੀਆ ਤੁਹੀ ਤਾਨੁ॥ 4॥5॥143॥
(PAGE 211): **Gaurri Mehla 5:** Baarnaiy bulihaarnaiy, lukh buriya. Naamo, ho Naam(u) sahib ko, praan adhuriya. 1. Ruhaou. Kern kraavun Toohi Aik. Jea junt kee Toohi tayk. 1. Raj jobun Prubh Tu dhunee. Tu nirgoon, Tu surgooni. 2. Eehaan oohaan Toom rukhay. Gur kirpa tay ko lukhay. 3. Untarjaami Prubh soojaan(u). Nanaak tukiyaa Toohi taan(u). 4.5.143.
Word Meaning: Baarnaiy Bulihaarnaiy = offer to sacrifice. Lukh = hundred thousand (countless). Buriya = times. Praan Adhuriya = support of life. Pause.
Kern = doer. Kraavun = who makes others do. Tayk = support. 1.
Jobun = youthfulness. Dhunee = wealthy. Nirgoon = formless (without any physical traits). Surgooni = in the form of the visible world. 2. Eehaan = this world. Oohaan = next world. Lukhay = recognizes. 3.
Untarjaami = omniscient. Soojaan = wise. Tukiya = support. Taan = power. 4.
MEANING: Waheguru's Naam is the only support of life, oh my mind. I will gladly lay down my life countless times for the Naam. Pause. You are the only one who does everything in the world and makes the living beings do as You wish, oh, Waheguru. You are the support of every living being, too. 1.
You are the reign (ruler), youthfulness, and wealth for Your devotees (they get all these comforts when they connect with You), oh, Waheguru. You are formless (have no physical traits and therefore invisible), but, being present everywhere in nature, You are also visible (the entire universe is Your manifestation), oh Waheguru. 2.
You protect us in both worlds, but some rare devotee realizes this fact with the grace of the Guru. 3. Waheguru is perfectly wise and omniscient. He is my support and my power, oh Nanak. 4.5.143

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ॥ ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ ਭਰਮੁ ਮੋਹੁ ਭਉ ਸਾਧੀਐ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਭਨੇ॥ ਸਭ ਊਚ ਬਿਰਾਜਿਤ ਜਨ ਸੁਨੇ॥ 1॥ ਸਗਲ

ਅਸਥਾਨ ਭੈ ਭੀਤ ਚੀਨ॥ ਰਾਮ ਸੇਵਕ ਭੈ ਰਹਤ ਕੀਨ॥ 2॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਫਿਰਹਿ॥ ਗੋਬਿੰਦ ਲੋਕ ਨਹੀ ਜਨਮਿ ਮਰਹਿ॥ 3॥ ਬਲ ਬੁਧਿ ਸਿਆਨਪ ਹਉਮੈ ਰਹੀ॥ ਹਰਿ ਸਾਧ ਸਰਣਿ ਨਾਨਕ ਗਹੀ॥ 4॥6॥144॥

Gaurri Mehla 5: Hur(i) Hur(i) Hur(i) araadhiyaiy. Sunt sung(i) Hur(i) mun(i) vusaiy, bherm(u) moh(u) bhuou saadhiyaiy. 1. Ruhaou. Bayd Puraan Simrit bhunay. Subh ooch biraajut jun soonay. 1. Sugul usthaan bhaiy bheet cheen. Ram sayvuk bhaiy reht keen. 2. Lukh chauraaseeh joan(i) phireh(i). Gobind loak nuhee junum(i) mureh(i). 3. Bul boodh(i) siyaanup haumein ruhee. Hur(i) Saadh shern(i) Nanak guhee. 4.6.144.

Word Meaning: Araadhiyaiy = worship. Saadhiyaiy = win over; overcome. Pause. Bhunay = utter. Biraajut = occupy. 1. Usthhan = hearts (without Waheguru's Naam). Bhaiy Bheet = highly fearful. Cheen = are recognized (seen). Bhaiy reht = fearless. Keen = made. 2. Joan(i) Phireh(i) = go through different life forms. Gobind Loak = devotees. 3. Bul = force. Boodh(i) = wisdom. Ruhee = quit dependence upon; gotten rid of. Guhee = held; took shelter. 4.

MEANING: Recite Waheguru's Naam in the company of the holy devotees, oh my friend. When you do that, Waheguru takes dwelling in your mind, and all your misgivings, worldly attachments, and all fears are overcome. Pause.

People (especially the Brahmans) read the Vedas and other religious texts, but devotees are said to occupy a higher spiritual level than those described in them. 1. All other hearts (human beings) (without Waheguru's Naam) are seen to be highly fearful (about worldly happenings), but Waheguru's devotees are completely fearless. 2. The devotees of Waheguru are not born again whereas other people are born again, and again, and go through the 8.4 million life forms (as per the Hindu belief). 3. Ever since I took shelter of the Guru, I have quit dependence on my own power, intelligence, and wisdom (completely surrendered to the Guru), oh Nanak. 4.6.144.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮਨ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਈਐ॥ ਨੀਤ ਨੀਤ ਹਰਿ ਸੇਵੀਐ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਸੰਤਸੰਗਿ ਹਰਿ ਮਨਿ ਵਸੈ॥ ਦੁਖੁ ਦਰਦੁ ਅਨੇਰਾ ਭ੍ਰਮੁ ਨਸੈ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਜਾਪੀਐ॥ ਸੋ ਜਨੁ ਦੂਖਿ ਨ ਵਿਆਪੀਐ॥ 2॥ ਜਾ ਕਉ ਗੁਰੁ ਹਰਿ ਮੰਤ੍ਰੁ ਦੇ॥ ਸੋ ਉਬਰਿਆ ਮਾਇਆ ਅਗਨਿ ਤੇ॥ 3॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਮਇਆ ਕਰਿ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਵਾਸੈ ਨਾਮੁ ਹਰਿ॥ 4॥7॥145॥

Gaurri Mehla 5: Mun Ram Naam goon gaayiyaiy. Neet, neet Hur(i) sayviyaiy, saas(i) saas(I) Hur(i) dhiyaayiyaiy. 1. Ruhaou. Sunt sung(i) Hur(i) mun(i) vusaiy. Dookh(u) durd(u) anayra bherm(u) nusaiy. 1. Sunt persaad(i) Hur(i) jaapiyaiy. So, jun(u) dookh(i) na viyaapiyaiy. 2. Ja kuou Gur(u) Hur(i) Muntar(u) day. So oobriya Maya ugun(i) tay. 3. Nanak kuou Prubh muyya kur(i). Mayraiy mun(i) tun(i) vaasaiy Naam(u) Hur(i).

Word Meaning: Hur(i) Muntar(u) = Waheguru's Naam. Oobriya = salvaged. 3. Muyya = kindness. Vaasaiy = take dwelling. 4.

MEANING: Sing praise of the virtues of Waheguru all the time, and serve Him by reciting His Naam with every breath, oh my mind. Pause.

Waheguru makes your heart His dwelling in the shelter of the Guru, because of which all your discomforts, pains (irritants), ignorance, and misgivings are eradicated. 1. An individual suffers no discomfort if he recites Waheguru's Naam in the shelter of the

Guru. 2. An individual who receives Waheguru's Naam from the Guru is protected from the fire of desires (is salvaged). 3.
Please, be kind to me (Nanak) and dwell in my body and mind, oh Waheguru. 4.7.145.

ਗਉੜੀ ਮਹਲਾ 5॥ ਰਸਨਾ ਜਪੀਐ ਏਕੁ ਨਾਮ॥ ਈਹਾ ਸੁਖੁ ਆਨੰਦੁ ਘਨਾ ਆਗੈ ਜੀਅ ਕੈ ਸੰਗਿ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਕਟੀਐ ਤੇਰਾ ਅਹੰ ਰੋਗੁ॥ ਤੂ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਰਿ ਰਾਜ ਜੋਗੁ॥ 1॥ ਹਰਿ ਰਸੁ ਜਿਨਿ ਜਿਨਿ ਚਾਖਿਆ॥ ਤਾ ਕੀ ਤ੍ਰਿਸਨਾ ਲਾਥੀਆ॥ 2॥ ਹਰਿ ਬਿਸ੍ਰਾਮ ਨਿਧਿ ਪਾਇਆ॥ ਸੋ ਬਹੁਰਿ ਨ ਕਤ ਹੀ ਧਾਇਆ॥ 3॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਆ॥ ਨਾਨਕ ਤਾ ਕਾ ਭਉ ਗਇਆ॥ 4॥8॥146॥

Gaurri Mehla 5: Rusna jupiyaiy Aik(u) Naam. Eehaan sookh(u) anund(u) ghunaa, aagaiy jea kaiy sung(i) kaam. 1. Ruhaou. Kuttiyaiy tayra ahun roag(u). Tu Gur persad(i) kur(i) raj joag(u). 1. Hur(i) rus(u) jin(i) jin(i) chaakhiya. Ta kee trishna laathiya. 2. Hur(i) bisraam nidh(i) paaya. So buhour na kut hee dhaaya. 3. Hur(i) Hur(i) Naam(u) ja kuou Gur(i) deeya. Nanak ta ka bhuou guyya. 4.8.146.

Word Meaning: Eehaan = here (this world). Anund = blissfulness. Ghuna = a great deal of. Aagaiy = (Waheguru's Court). Kaam = greatly helpful. Pause. Ahun = ego. Raj = family life. Joag(u) = staying detached from Maya. 1. Rus(u) = essence; sweetness. Chaakhiya = tasted. Trishna = thirst of desires. Laathiya = quenched. 2. Bisraam = peaceful mind. Nidh(i) = treasure. Buhour = again. Na Kut Hee = nowhere. Dhaaya = to make a swift move; to rush. 3.

MEANING: Reciting Waheguru's Naam with the tongue provides a great deal of comfort and blissfulness in this world, and is greatly helpful in the next world (Waheguru's Court), oh my brother. Pause. Waheguru's Naam rids one of his ego, which is a kind of disease, and with Guru's grace, one can enjoy family life while still detached from Maya. 1. Whoever tastes Waheguru's sweet Naam has his thirst for desires of Maya quenched. 2. Whoever acquires the treasure of a peaceful mind (high spiritual state) from Waheguru does not rush to any other attraction again. 3. Whoever receives Waheguru's Naam from the Guru has all his fears eradicated, oh, Nanak. 4.8.146

(ਅੰਗ 212)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਬਿਸਰੈ ਰਾਮ ਨਾਮ ਤਾਹੂ ਕਉ ਪੀਰ॥ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਵਹਿ ਸੇ ਗੁਣੀ ਗਹੀਰ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਰਿਦੈ ਬੁਧਿ॥ ਤਾ ਕੈ ਕਰ ਤਲ ਨਵ ਨਿਧਿ ਸਿਧਿ॥ 1॥ ਜੋ ਜਾਨਹਿ ਹਰਿ ਪ੍ਰਭ ਧਨੀ॥ ਕਿਛੁ ਨਾਹੀ ਤਾ ਕੈ ਕਮੀ॥ 2॥ ਕਰਣੈਹਾਰੁ ਪਛਾਨਿਆ॥ ਸਰਬ ਸੂਖ ਰੰਗ ਮਾਣਿਆ॥ 3॥ ਹਰਿ ਧਨ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਵਸੈ॥ ਕਹੁ ਨਾਨਕ ਤਿਨ ਸੰਗਿ ਦੁਖੁ ਨਸੈ॥ 4॥9॥147॥

(PAGE 212): **Gaurri Mehla 5:** Ja kuou bisraiy Ram Naam, taahoo kuou peer. Sadh sungut(i) mil(i) Hur(i) ruveh(i), say gooni guheer. 1. Ruhaou. Ja kuou Gurmukh(i) ridaiy boodh(i). Ta kaiy Ker tul nuv nidh(i) sidh(i). 1. Jo jaaneh(i) Hur(i) Prubh dhunee. Kichh(u) naahi ta kaiy kumee. 2. Kernaiyhaar(u) puchhaniya. Serb sookh rung, maaniya. 3. Hur(i) dhun ja kaiy greh(i) vusaiy. Kuhou Nanak tin sung(i) dookh(u) nusaiy. 4.9.147.

Word Meaning: Bisraiy = forgets. Taahoo = he; him. Peer = pain; suffers. Ruveh(i) = recites. Guheer = deep (sea). Pause. Gurmukh(i) = obeying the Guru's advice. Ker Tul = palm of the hand. Nuv Nidh(i) = the nine mythical treasures of Kuber. Sidh(i) = supernatural powers. 1. Dhunee = wealthy (source of everything).

Kumee = shortage. 2. Kernaiyhaar(u) = the Creator (Waheguru). Rung = colour; different kinds of enjoyment. Maaniya = enjoyed. 3.
MEANING: An individual who forgets Waheguru runs into trouble, but the one who remembers Him by reciting His Naam becomes a deep sea of virtues. Pause.
An individual who obeys the Guru's advice by heart (with dedication) has all the nine treasures and all supernatural powers in the palm of his hand (they are all his slaves). 1 An individual who believes in (makes a connection with) Waheguru as the source of everything never experiences a shortage of anything. 2.
An individual who recognizes Waheguru as the basis of all life enjoys every comfort of life. 3. All discomforts disappear in the company of the individual who has the wealth of Waheguru's Naam in his heart, oh Nanak. 4. 9.147.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗਰਬੁ ਬਡੋ ਮੂਲੁ ਇਤਨੋ॥ ਰਹਨੁ ਨਹੀ ਗਹੁ ਕਿਤਨੋ॥ 1॥ ਰਹਾਉ॥ ਬੇਬਰਜਤ ਬੇਦ ਸੰਤਨਾ ਉਹਾਊ ਸਿਉ ਰੇ ਹਿਤਨੋ॥ ਹਾਰ ਜੂਆਰ ਜੂਆ ਬਿਧੇ ਇੰਦ੍ਰੀ ਵਸਿ ਲੈ ਜਿਤਨੋ॥ 1॥ ਹਰਨ ਭਰਨ ਸੰਪੂਰਨਾ ਚਰਨ ਕਮਲ ਰੰਗਿ ਰਿਤਨੋ॥ ਨਾਨਕ ਉਧਰੇ ਸਾਧਸੰਗਿ ਕਿਰਪਾ ਨਿਧਿ ਮੈ ਦਿਤਨੋ॥ 2॥10॥148॥
Gaurri Mehla 5: Gerb(u) budo, mool(u) itno. Rehn(u) nuhee, guhou kitno. Pause. Bayburjut Bayd Suntuna, ohaaoo siyou ray hitno. Haar jooaar jooa bidhay, indri vus(i) laiy jitno. 1. Hern bhern sumpoorna, Churn kumul rung(i) ritno. Nanak oodhray Sadh sung(i), kirpa nidh(i) mein ditno. 2.10.148.
Word Meaning: Gerb(u) = ego. Budo = huge. Mool(u) = base; root. Itno = very weak. Rehn = stay (in the world). Guhou = holding; possession. Kitno = large. Pause. Bayburjut = prevent. Hitno = love; attachment. Jooaar = gambler. Indri = senses. Vus(i) = controlled by. Jitno = won over by. 1.
Hurn = take away. Bhurn = refills; provides Sumpoorna = perfect. Rung(i) = love. Ritno = empty; devoid of. Kirpa Nidh(i) = source of kindness (Waheguru). 2.
MEANING: Man's base of life is very weak (can die any time), but his ego is huge. He does not realize that he is not going to live forever, but wants to possess large amounts (of everything). Pause. He has a deep attachment to Maya, which the Vedas and the holy saints strongly forbid. The sensual pleasures overpower him, and have full control over him, as a result of which, he is losing the purpose of life, just like a gambler who loses in gambling. 1. Waheguru, who takes away life (or others' necessities of life) and then gives back again, is perfect in every which way, but the man is devoid of the love for His lotus-like soft Feet (for Him). I am sheltered in the shelter of the Guru with whom I was connected by the source of benevolence, Waheguru, oh Nanak. 2.10.148.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮੋਹਿ ਦਾਸਰੋ ਠਾਕੁਰ ਕੋ॥ ਧਾਨੁ ਪ੍ਰਭ ਕਾ ਖਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਐਸੋ ਹੈ ਰੇ ਖਸਮੁ ਹਮਾਰਾ॥ ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਣਹਾਰਾ॥1॥ ਕਾਮੁ ਕਰੀ ਜੇ ਠਾਕੁਰ ਭਾਵਾ॥ ਗੀਤ ਚਰਿਤ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਾ॥ 2॥ ਸਰਣਿ ਪਰਿਓ ਠਾਕੁਰ ਵਜੀਰਾ॥ ਤਿਨਾ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਧੀਰਾ॥ 3॥ ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰਾ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਲਾਗਾ ਕਾਰਾ॥ 4॥11॥149॥
Gaurri Mehla 5: Moh(i) daasro Tthaakur ko. Dhaan(u) Prubh ka khaana. 1. Ruhaou. Aiyso haiy ray Khusm(u) humaara. Khin meh (i) saaj(i) svaarunhaara. 1. Kaam(u) kureen jay Tthaakur bhaavaan. Geet chrit Prubh kay goon gaavaan. 2. Shern(i) puriyo Ttaakur vujeea. Tinha daykh(i) mayra mun(u) dheera. 3. Aik tayk Aiko adhaara. Jun

Nanak Hur(i) kee laaga kaara. 4.11.149.

Word Meaning: Moh(i) = I. Daasro = slave. Tthaakur = Lord; Waheguru. Dhaan(u) = largess. Pause. Aiyso Haiy = such is. Saaj(i) = create. Svaarunhaara = modifier; perfectionist. 1. Kaam(u) = wish. Chrit. = narration of His virtues and benevolence. 2. Tthaakur Vujeera = Waheguru's minister (Satguru). Dheera = became strong. 3. Tayk = Adhaara = support. Hur(i) Kee Kaara = work to connect with Waheguru. 4.

MEANING: I am a humble slave of the Lord (Waheguru), and I live on His largess. Pause. My Master is such that he can create anything in a moment, and make it perfect. 1. If Waheguru is kind to me, I will wish (pray) that I sing praise of His virtues and His benevolence. 2. I have come to Guru's (holy saint's) shelter, and my mind has become strong in His company (that Waheguru will help me too). 3. I have faith only in Waheguru's support, and now I have started working towards achieving union with Him (by singing His praise and accepting His Will). 4.11.149.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹੈ ਕੋਈ ਐਸਾ ਹਉਮੈ ਤੋਰੈ॥ ਇਸੁ ਮੀਠੀ ਤੇ ਇਹੁ ਮਨੁ ਹੋਰੈ॥ 1॥ ਰਹਾਉ॥ ਅਗਿਆਨੀ ਮਾਨੁਖੁ ਭਇਆ ਜੋ ਨਾਹੀ ਸੋ ਲੋਰੈ॥ ਰੈਣਿ ਅੰਧਾਰੀ ਕਾਰੀਆ ਕਵਨ ਜੁਗਤਿ ਜਿਤੁ ਭੋਰੈ॥ 1॥ ਭ੍ਰਮਤੋ ਭ੍ਰਮਤੋ ਹਾਰਿਆ ਅਨਿਕ ਬਿਧੀ ਕਰਿ ਟੋਰੈ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਸਾਧਸੰਗਤਿ ਨਿਧਿ ਮੋਰੈ॥ 2॥12॥150॥

Gaurri Mehla 5: Haiy koyee aiysa haumein toraiy. Iss(u) meetthi tay eho mun(u) horaiy. 1. Ruhaou. Ugiyaani manookh(u) bhuyya, jo naahi so loraiy. Raiyn(i) undhaari kaariya, kuvun joogut(i) jit(u) bhoraiy. 1. Bhermto, bhermto haariya, anik bidhi kur(i) toraiy. Kuhou Nanak kirpa bhuyee, Sadh sungut(i) nidh(i) moraiy. 2.12.150.

Word Meaning: Haumein = ego and selfishness. Horaiy = prevent; stop. Pause. Jo Naahi = which is not always there. Loraiy = wishes. Joogut(i) = means. Bhoraiy = daylight. 1. Bhermto = searching for (ways). Haariya = exhausted. Bidhi = ways. Toraiy = toalaiy = searches for.

MEANING: Is there some holy saint there who can rid me of my haumein, and prevent my mind from being attracted to Maya, which feels very sweet? Pause.
The ignorant man wishes for something (Maya) which is not there all the time. Ignorance (because of the attachment with Maya) is like a dark and black night; is there a way to get rid of this darkness so as to have the day-like brightness of knowledge? 1. I am exhausted searching for different ways to overcome the attraction for Maya (but was unsuccessful). Now, the kind Waheguru has connected me with the holy congregation, which is the treasure of treatments for me to overcome my (disease of) attachment for Maya, oh Nanak. 2.12.150.

ਗਉੜੀ ਮਹਲਾ 5॥ ਚਿੰਤਾਮਨਿ ਕਰੁਣਾ ਮਏ॥1॥ ਰਹਾਉ॥ ਦੀਨ ਦਇਆਲਾ ਪਾਰਬ੍ਰਹਮ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਸੁਖ ਭਏ॥ 1॥ ਅਕਾਲ ਪੁਰਖ ਅਗਾਧਿ ਬੋਧ॥ ਸੁਨਤ ਜਸੋ ਕੋਟਿ ਅਘ ਖਏ॥ 2॥ ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਮਇਆ ਧਾਰਿ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ॥ 3॥13॥151॥

Gaurri Mehla 5: Chintamun(i) kuroona-muyay. 1. Ruhaou. Deen duyaala Parbrahm. Ja kaiy simrin(i) sookh bhuyay. 1. Akaal Purakh agaadh(i) boadh. Soonut juso koat(i) ugh khuyay. 2. Kirpa nidh(i) Prubh muyya dhaar(i). Nanak Hur(i) Hur(i) Naam luyay. 3.13.151.

Word Meaning: Chintamun(i) = fulfiller of all wishes. Kroonamuyay = compassionate. Pause. Deen = poor, powerless. Duyaala = kind. Bhuyay = became. 1. Agaadh(i) = unfathomable. Boadh = intelligence. Juso = praise. Koat(i) = millions. Ugh = sins. Khuyay = destroyed. 2. Dhaar(i) = adopt. 3.
MEANING: Waheguru is compassionate, and fulfiller of every wish, oh man. Pause. He is kind to the poor and the weak, and all comforts can be acquired by reciting His Naam. 1. Waheguru is timeless, omnipresent, and unfathomable to our intelligence. Listening to His praise eradicates millions of sins. 2.
Please, be kind to me so that I (Nanak) may recite Your Naam, oh the source of kindness, Waheguru. 3.13.151.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5॥ ਮੇਰੇ ਮਨ ਸਰਣਿ ਪ੍ਰਭੂ ਸੁਖ ਪਾਏ॥ ਜਾ ਦਿਨਿ ਬਿਸਰੈ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ ਸੋ ਦਿਨੁ ਜਾਤ ਅਜਾਏ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਰੈਣ ਕੇ ਪਾਹੁਨ ਤੁਮ ਆਏ॥ ਬਹੁ ਜੁਗ ਆਸ ਬਧਾਏ॥ ਗ੍ਰਿਹ ਮੰਦਰ ਸੰਪੈ ਜੋ ਦੀਸੈ ਜਿਉ ਤਰਵਰ ਕੀ ਛਾਏ॥ 1॥ ਤਨੁ ਮੇਰਾ ਸੰਪੈ ਸਭ ਮੇਰੀ ਬਾਗ ਮਿਲਖ ਸਭ ਜਾਏ॥ ਦੇਵਨਹਾਰਾ ਬਿਸਰਿਓ ਠਾਕੁਰੁ ਖਿਨ ਮਹਿ ਹੋਤ ਪਰਾਏ॥ 2॥
(ਅੰਗ 213)॥ ਪਹਿਰੈ ਬਾਗਾ ਕਰਿ ਇਸਨਾਨਾ ਚੋਆ ਚੰਦਨ ਲਾਏ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਨਹੀ ਚੀਨਿਆ ਜਿਉ ਹਸਤੀ ਨਾਵਾਏ॥ 3॥ ਜਉ ਹੋਇ ਕ੍ਰਿਪਾਲ ਤ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸਭਿ ਸੁਖ ਹਰਿ ਕੇ ਨਾਏ॥ ਮੁਕਤੁ ਭਇਆ ਬੰਧਨ ਗੁਰਿ ਖੋਲੇ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ॥ 4॥14॥152॥
Gaurri Poorbi Mehla 5: Mayray mun, shern(i) Prubh(u) sookh paayay. Ja din(i) bisraiy praan Sookhdaata, so din jaat ujaayay. 1. Ruhaou. Aik raiyn kay paahoon toom aayay. Buhou joog aas budhaayay. Greh(i) mundar sumpaiy jo deesaiy, jiyoun turvur kee chhaayay. 1. Tun mayra, sumpaiy subh mayri, baag milkh subh jaayay. Dayvunhaar(a) bisriyo Tthaakur(u), khin meh(i) hoat praayay. 2.
(PAGE 213): Pehraiy baaga kur(i) ishnaana choa chundun laayay. Nirbhuou Nirunkaar nuhee cheeniya jiyoun hustee navaayay. 3. Juou hoyay kirpaal ta Satgur(u) maylaiy, subh(i) sookh Hur(i) kay naayay. Mookut(u) bhuyya bundhun Gur(i) khohlay, jun Nanak Hur(i) goon gaayay. 4.14.152.
Word Meaning: Shern(i) = shelter. Bisraiy = forgotten. Praan = life. Jaat = goes. Ujaayay = waste; worthless. Pause. Aik Raiyn Kay = of one night (very short time). Pahoon = visitor. Joog = eons. Mundar = mansion. Sumpaiy = wealth. Turvur = tree. Chhaayay = shade. 1. Baag = orchards. Milkh = estate. Jaayay = places; properties. Khin = moment. Praayay = foreign (do not belong to you). 2. Baaga = white; clean (clothes). Choa Chundun = perfumes. Nirbhuou = fearless. Nirunkaar = formless. Cheeniya = recognized (made a connection). Hustee = elephant. 3.
Juou = when. Naayay = Naam. Mookut(u) = free. Bundhun = bonds. 4.
MEANING: Comfort lies in the shelter of Waheguru, oh my mind. The day on which Waheguru, which is the source of life and all comfort, is forgotten, goes completely to waste. Pause. You are here (on the earth) as a visitor for a very short time, yet you build hopes and wishes as if you were going to stay here for eons, oh man. The house, the mansion, and the wealth you see are like the shade of a tree (which keeps changing direction and vanishes at sunset). 1. You believe that your body, wealth, orchards, estate, and other properties are yours, but forget the Waheguru who has given you everything. You do not realize that all these things become foreign (strange) to you in a moment (at your death), oh man. 2. The man is narcissistic,

who washes his body, wears clean clothes, and sprays perfumes (essences of roses and sandalwood) to look attractive. But all adornments are like the bath of an elephant (who sprays dust on his body right after the bath) because the man does not recognize (makes no connection with) the fearless and the formless Waheguru, (and without love for Him), the face of the man is coated with the dirt (filth) of Maya. 3.
When Waheguru is kind, He connects you with Satguru (who reinforces Waheguru's Naam in you) whereby you feel blissful because all comforts are there in Waheguru's Naam, oh man. Satguru has loosened all my bonds with Maya, and by singing Waheguru's praise, I am now completely free (from the bonds of Maya), oh Nanak. 4.14.152.

ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 5॥ ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਸਦ ਕਰੀਐ॥ ਰਤਨ ਜਨਮੁ ਸਫਲੁ ਗੁਰਿ ਕੀਆ ਦਰਸਨ ਕਉ ਬਲਿਹਰੀਐ॥ 1॥ਰਹਾਉ॥ ਜੇਤੇ ਸਾਸ ਗ੍ਰਾਸ ਮਨੁ ਲੇਤਾ ਤੇਤੇ ਹੀ ਗੁਨ ਗਾਈਐ॥ ਜਉ ਹੋਇ ਦੈਆਲੁ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਤਾ ਇਹ ਮਤਿ ਬੁਧਿ ਪਾਈਐ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮਿ ਲਏ ਜਮ ਬੰਧ ਤੇ ਛੂਟਹਿ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਈਐ॥ ਸੇਵਿ ਸੁਆਮੀ ਸਤਿਗੁਰੁ ਦਾਤਾ ਮਨ ਬੰਛਤ ਫਲ ਪਾਈਐ॥ 2॥ ਨਾਮੁ ਇਸਟੁ ਮੀਤ ਸੁਤ ਕਰਤਾ ਮਨ ਸੰਗਿ ਤੁਹਾਰੈ ਚਾਲੈ॥ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਅਪੁਨੇ ਕੀ ਗੁਰ ਤੇ ਪਾਈਐ ਪਾਲੈ॥ 3॥ ਗੁਰ ਕਿਰਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਬਿਨਸੇ ਸਰਬ ਅੰਦੇਸਾ॥ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕਰਿਤਨਿ ਮਿਟਿਓ ਸਗਲ ਕਲੇਸਾ॥ 4॥15॥153॥

Gaurri Poorbi Mehla 5: Mayray mun, Gur(u), Gur(u), Gur(u), sud kuriyaiy. Ruttan junum(u) suful(u) Gur(i) keeya, durshun kuou bulhuriyaiy. 1. Ruhaou. Jaytay saas graas mun(u) layta, taytay hee goon gaayiyaiy. Juou hoyay daiyaal(u) Satgur(u) apuna, ta eh mut(i) boodh(i) paayiyaiy. 1. Mayray mun, Naam luyay Jum bundh tay chhooteh(i), serb sookha sookh paayiyaiy. Sayv(i) Soami Satgur daata, mun buncchut ful paayiyaiy. 2. Naam(u) isht, meet, soot Kerta, mun sung(i) toohaaraiy chaalaiy. Kur(i) sayva Satgur apunay kee, Gur tay paayiyaiy paalaiy. 3. Gur kirpaal(i) kirpa Prubh(i) dhaari, binsay serb andaysa. Nanak sookh(u) paaya Hur(i) keertun(i), mitiyo sugul klaysha. 4.15.153.

Word Meaning: Ruttan Junum = priceless human life. Suful(u) = successful (union with Waheguru). Bulhuriyaiy = offer life for sacrifice (service). Pause.
Graas = bites (of food). Mut(i) = advice; wisdom. Boodh(i) = intelligence. 1.
Jum Bundh = shackles of the angel of death. Bunchhut = as per the wish. 2.
Isht = faith; dear. Soot = son. Kerta = the Creator (His Naam). Sung(i) Chaalaiy = accompanies. Paalaiy = in possession; acquire. 3. Dhaari = adopted; became. Binsay = eradicated. Andaysa = doubts. Klaysa = animosity. 4.

MEANING: Remember Guru all the time, oh my mind. The Guru has made my priceless life (which is not easily available) a success. (Has connected me with God). I will gladly offer my life to have a glimpse of the Guru. Pause.
We should sing Waheguru's virtues with every breath and every bite of food, oh my friend. But one acquires this wisdom and intelligence (to recite Waheguru's Naam) only if Satguru is kind to him. 1. One gets freedom from the shackles of the Angel of death (is not reborn), and enjoys the best of all the comforts by reciting Waheguru's Naam, oh my mind. And by serving the Satguru, who is a manifestation of the provider of all our necessities - the Lord Waheguru - one gets all his wishes and desires fulfilled. 2. Waheguru's Naam is the dearest friend and the son for us as it accompanies us to the next world, oh my mind. But you acquire Waheguru's Naam only from Satguru; so, serve Him. 3.

With Guru's grace and Waheguru's kindness, all my doubts have been cleared, and all the animosity and hostility towards others have been eradicated by singing Waheguru's praise. Now, I am enjoying all comforts, oh Nanak. 4.15.153.

ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤ੍ਰਿਸਨਾ ਬਿਰਲੇ ਹੀ ਕੀ ਬੁਝੀ ਹੇ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਜੋਰੇ ਲਾਖ ਕ੍ਰੋਰੇ ਮਨੁ ਨ ਹੋਰੇ॥ ਪਰੈ ਪਰੈ ਹੀ ਕਉ ਲੁਝੀ ਹੇ॥ 1॥ ਸੁੰਦਰ ਨਾਰੀ ਅਨਿਕ ਪਰਕਾਰੀ ਪਰ ਗ੍ਰਿਹ ਬਿਕਾਰੀ॥ ਬੁਰਾ ਭਲਾ ਨਹੀ ਸੁਝੀ ਹੇ॥ 2॥ ਅਨਿਕ ਬੰਧਨ ਮਾਇਆ ਭਰਮਤੁ ਭਰਮਾਇਆ ਗੁਣ ਨਿਧਿ ਨਹੀ ਗਾਇਆ॥ ਮਨ ਬਿਖੈ ਹੀ ਮਹਿ ਲੁਝੀ ਹੇ॥ 3॥ ਜਾ ਕਉ ਰੇ ਕਿਰਪਾ ਕਰੈ ਜੀਵਤ ਸੋਈ ਮਰੈ ਸਾਧ ਸੰਗਿ ਮਾਇਆ ਤਰੈ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਦਰਿ ਹਰਿ ਸਿਝੀ ਹੇ॥ 4॥1॥154॥

Raag(u) Gaurri Mehla 5 Ek Onkaar Sat Gur Persaad(i). Trishna birlay hee kee boojhi hay. 1. Ruhaou. Koat(i) joaray, laakh kroaray, mun na hoaray. Puraiy puraiy hee kuou loojhi hay. 1. Soondar naari, anik perkaari, pur greh(i) bikaari. Boora bhula nuhee soojhi hay. 2. Anik bundhun Maya, bhermut bhermaya, Goon nidh(i) nuhee gaaya. Mun bikhaiy hee meh(i) loojhi hay. 3. Ja kuou ray kirpa kuraiy, jeevut soyee muraiy, Sadh sung(i) Maya turaiy. Nanak so jun(u) dur(i) Hur(i) sijhi ray. 4.1.154.

Word Meaning: Trishna = fire of desires; thirst for Maya. Birlay = rare (individual). Boojhi = put out; quenched. Pause. Koat(i) = Laakh Kroaray = millions. Hoaray = stops; contented. Puraiy Puraiy = farther and farther. Loojhi = struggles; suffers. 1. Anik Perkaari = in many different ways. Pur Greh(i) = house of others (other women). Bikaari = lustful. Soojhi = recognize; make a distinction. 2. Bhermut = misled in the journey of life. Bhermaya = captivated by. Goon Nidh(i) = treasure of virtues (Waheguru). Bikhaiy = sensual pleasures. 3. Jeevut Muraiy = dead for (detached from) worldly attachments while living in a family. Sijhi = successful. 4.

MEANING: It is a rare, fortunate individual whose fire for the desires for Maya has been put out (he has been contented). Pause.

People accumulate millions of rupees in wealth, and they are still not content; they struggle (suffer in dissatisfaction) to acquire more and more. 1.

One may have a beautiful wife whom he loves in many ways, yet he remains unsatisfied and always looks to other women. In his lust, he becomes so blind that he cannot recognize the good from the bad. 2. He gets so deeply entangled in the web of Maya that, captivated by it, he is misled in the journey of life, and never sings praise of Waheguru, which is the treasure of all virtues. His mind rather battles (enjoys but feels guilty) the sensual pleasures. 3.

But the devotee, whom Waheguru is kind to, stays detached from Maya while living in the family; he swims across the sea of Maya in the shelter of the Guru. Such a devotee is declared successful in Waheguru's Court, oh Nanak. 4.1.154.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਭਹੂ ਕੋ ਰਸੁ ਹਰਿ ਹੋ॥ 1॥ ਰਹਾਉ॥ ਕਾਹੂ ਜੋਗ ਕਾਹੂ ਭੋਗ ਕਾਹੂ ਗਿਆਨ ਕਾਹੂ ਧਿਆਨ॥ ਕਾਹੂ ਹੋ ਡੰਡ ਧਰਿ ਹੋ॥ 1॥ ਕਾਹੂ ਜਾਪ ਕਾਹੂ ਤਾਪ ਕਾਹੂ ਪੂਜਾ ਹੋਮ ਨੇਮ॥ ਕਾਹੂ ਹੋ ਗਉਨੁ ਕਰਿ ਹੋ॥ 2॥ ਕਾਹੂ ਤੀਰ ਕਾਹੂ ਨੀਰ ਕਾਹੂ ਬੇਦ ਬੀਚਾਰ॥ ਨਾਨਕਾ ਭਗਤਿ ਪ੍ਰਿਅ ਹੋ॥ 3॥2॥155॥

Gaurri Mehla 5: Subh-hoon ko rus(u) Hur(i) ho. 1. Ruhaou. Kaahoo joag, kaahoo bhoag, kaahoo giyan, kaahoo dhiyaan. Kaahoo ho dund dhur(i) ho. 1. Kaahoo jaap,

kaahoo taap, kaahoo pooja hoam naym. Kaahoo ho gaun(u) kur(i) ho. 2. Kaahoo teer, kaahoo neer, kaahoo Bayd beechaar. Nanaka bhugut(i) priyay ho. 3.2.155.

Word Meaning: Rus(u) = (source of) sweetness (real bliss). Kaahoo = some; somewhere. Joag = detachment from Maya. Bhoag = enjoying Maya. Dhiyaan = concentration; meditation. Dund Dhur(i) = baton-bearing (yogi). 1.
Jaap = recitation of mantras. Taap = self-affliction. Hoam = Huvan = a religious Hindu ceremony where a large amount of ghee and some other articles are offered to (the god of) fire. Sometimes animals are sacrificed, followed by a big meal. Naym = principles; customs. Gaun(u) = travelling to different places. 2.
Teer = the bank of a river. Neer = (holy) waters. Priyay = dear. 3.

MEANING: (No matter what people do to achieve happiness), Waheguru's Naam is the only source of real bliss for all. Pause. Some people leave home to become detached from Maya, while others enjoy its pleasures; some meditate, some seek knowledge, while others practise meditation. Some of them are baton-holder yogis. 1. Some people recite mantras (to please some god), some torture themselves physically; some worship some deity of their choice, while some others perform huvuns as per the custom. Yet some others travel the earth in search of peace. 2. Some people reside on river banks (away from the family); some take a dip in holy waters, while some ponder on the Vedas. However, Waheguru is pleased only with His worship, oh Nanak. 3.2.155.

NOTE: It must be clear that Waheguru is NOT conceited so as to be worshipped. The objective of human life is to be united with Him, which is possible only if we have the same qualities as God does (no selfishness, no conceit and no attraction for Maya). Worshipping Waheguru implies obeying His Huqam, which is possible only if we understand what Huqam is. Understanding Huqam comes from remembering Him. That's why His worship is a requirement, not to feed His ego.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗੁਨ ਕੀਰਤਿ ਨਿਧਿ ਮੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਤੂਹੀ ਰਸ ਤੂਹੀ ਜਸ ਤੂਹੀ ਰੂਪ ਤੁਹੀ ਰੰਗ॥ ਆਸ ਓਟ ਪ੍ਰਭ ਤੋਰੀ॥ 1॥ ਤੁਹੀ ਮਾਨ ਤੂਹੀ ਧਾਨ ਤੂਹੀ ਪਤਿ ਤੂਹੀ ਪ੍ਰਾਨ॥ ਗੁਰਿ ਤੂਟੀ ਲੈ ਜੋਰੀ॥ 2॥ ਤੂਹੀ ਗ੍ਰਿਹਿ ਤੂਹੀ ਬਨਿ ਤੂਹੀ ਗਾਉ ਤੂਹੀ ਸੁਨਿ॥
(ਅੰਗ 214)॥ ਹੈ ਨਾਨਕ ਨੇਰ ਨੇਰੀ॥ 3॥3॥156॥

Gaurri Mehla 5: Goon keerut(i) nidh(i) moari. 1. Ruhaou. Toohi rus, Toohi jus, Toohi roop, Toohi rung. Aas oat Prubh Toari. 1. Toohi maan, Toohi dhaan, Toohi put(i), Toohi praan. Gur(i) tootee laiy joari. 2. Toohi greh(i), Toohi bun(i), Toohi gaaou, Toohi soon(i).

(PAGE 214): Haiy Nanak nayr nayri. 3.3.156.

Word Meaning: Keerut(i) = singing praise. Nidh(i) = treasure. Pause.
Rus = enjoyable tastes of the world. Jus = praise (for me). Roop = beauty. Rung = sources of entertainment. Aas = hope. Oat = shelter. Maan = pride. Dhaan = largess; wealth. Put(i) = dignity. Praan = life. Tooti = disconnected. Joari = connected; bonded. 2.
Greh(i) = in the house. Bun(i) = in the forest. Nayr Nayri = very close. 3.

MEANING: Singing Waheguru's virtues is the treasure (of wealth) for me. Pause.

Your Naam is tantamount to enjoying different tastes in the world, and the worldly praise for me, oh Waheguru. You are the beauty and the source of all entertainment for me. You are my hope, and my shelter, oh Waheguru. 1.
You are my pride, and the source of all wealth; You are my dignity, and my life. The kind Guru has connected me with Waheguru (I was disconnected before). 2.
You are in the house, and in the forest (for me, where I can sing Your praise); but being present in every heart, You sing Your own praise (You prompt people to sing Your praise) and you listen to it too, because You are closer than being close (as You dwell in every heart), oh Nanak. 3.3.156.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮਾਤੋ ਹਰਿ ਰੰਗਿ ਮਾਤੋ॥ 1॥ ਰਹਾਉ॥ ਉਹੀ ਪੀਓ ਉਹੀ ਖੀਓ ਗੁਰਹਿ ਦੀਓ ਦਾਨ ਕੀਓ॥ ਉਆਊ ਸਿਉ ਮਨੁ ਰਾਤੋ॥ 1॥ ਉਹੀ ਭਾਠੀ ਉਹੀ ਪੋਚਾ ਉਹੀ ਪਿਆਰੋ ਉਹੀ ਰੂਚਾ॥ ਮਨਿ ਉਹੋ ਸੁਖੁ ਜਾਤੋ॥ 2॥ ਸਹਜ ਕੇਲ ਅਨੰਦ ਖੇਲ ਰਹੇ ਫੇਰ ਭਏ ਮੇਲ॥ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਪਰਾਤੋ॥ 3॥4॥157॥
Gaurri Mehla 5: Maato Hur(i) rung(i) maato. 1. Ruhaou. Oohee peeo, oohee kheeyo, Gureh(i) deeyo, daan keeyo. Ohaoo siyoun mun raato. 1. Oohee bhaatthi, oohee poacha, oohee Piyaaro, oohee roocha. Mun(i) ooho sookh(u) jaato. 2. Sehj kayl, anund khayl, ruhay phayr, bhuyay mayl. Nanak Gur Shabad(i) praato. 3.4.157.
Word Meaning: Maato = intoxicated; completely absorbed. Rung(i)=in love. Pause. Oohee = the same. Kheeyo = intoxication. Gureh(i) = the Guru. 1.
Bhaatthi = kiln; furnace. Poacha = wet cloth used to condense alcohol during distillation. Roocha = focus. Jaato = realized. 2. Sehj Kayl = enjoying the peace of mind. Phayr = rebirth. Mayl = union. Praato = stitched. 3.
NOTE: This holy Shabad seems to have been addressed to the yogis who drink alcohol with the belief that it enhances their concentration during meditation.
MEANING: I am also intoxicated – albeit not with alcohol, but with Waheguru's Naam, oh yogi. Pause. I feel the same effect (as you believe alcohol has on you), and feel similarly intoxicated, but this (heavenly) intoxication has been gifted to me by the Guru in the form of Waheguru's Naam, and I am fully imbued in Waheguru's love. 1. For me, Waheguru's Naam is the kiln to distil alcohol, and also the wet cloth that you use on the pipe carrying vapours of alcohol to condense them. Waheguru is my love and my focus, and my mind is blissful because of His Naam. 2.
Now my mind is stitched with Guru's Shabad, and having been connected with Waheguru, I am enjoying blissfulness. I will no longer be caught in the rebirth cycle, oh Nanak. 3.4.157.

ਰਾਗੁ ਗੌੜੀ ਮਾਲਵਾ ਮਹਲਾ 5॥ ੧ੑ॰ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਮੀਤਾ ਲੇਹੁ ਆਗੈ ਬਿਖਮ ਪੰਥ ਭੈਆਨ॥ 1॥ ਰਹਾਉ॥ ਸੇਵਤ ਸੇਵਤ ਸਦਾ ਸੇਵਿ ਤੇਰੈ ਸੰਗਿ ਬਸਤੁ ਹੈ ਕਾਲੁ॥ ਕਰਿ ਸੇਵਾ ਭੂੰ ਸਾਧ ਕੀ ਹੋ ਕਾਟੀਐ ਜਮ ਜਾਲੁ॥ 1॥ ਹੋਮ ਜਗ ਤੀਰਥ ਕੀਏ ਬਿਚਿ ਹਉਮੈ ਬਧੇ ਬਿਕਾਰ॥ ਨਰਕੁ ਸੁਰਗੁ ਦੁਇ ਭੁੰਚਨਾ ਹੋਇ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ॥ 2॥ ਸਿਵ ਪੁਰੀ ਬ੍ਰਹਮ ਇੰਦ੍ਰ ਪੁਰੀ ਨਿਹਚਲੁ ਕੋ ਥਾਉ ਨਾਹਿ॥ ਬਿਨੁ ਹਰਿ ਸੇਵਾ ਸੁਖੁ ਨਹੀ ਹੋ ਸਾਕਤ ਆਵਹਿ ਜਾਹਿ॥ 3॥ ਜੈਸੋ ਗੁਰਿ ਉਪਦੇਸਿਆ ਮੈ ਤੈਸੋ ਕਹਿਆ ਪੁਕਾਰਿ॥ ਨਾਨਕੁ ਕਹੈ ਸੁਨਿ ਰੇ ਮਨਾ ਕਰਿ ਕੀਰਤਨੁ ਹੋਇ ਉਧਾਰੁ॥ 4॥1॥158॥
Raag(u) Gaurri Malwa Mehla 5: Ek Onkaar Satgur Persad(i). Hur(i) Naam(u) layhou meeta, layhou aagaiy bikhum punth bhaiyaan. 1. Ruhaou. Sayvut sayvut suda sayv(i),

tairaiy sung(i) bust(u) haiy kaal(u). Kur(i) sayva tu Sadh kee, ho kaatiyaiy Jum jaal(u). Hoam jug teeruth keeyay, bich(i) haumein budhay bikaar. Nerk(u) soorug(u) doyay bhoonchna, hoyay buhour(i) buhour(i) avtaar. 2. Shiv Puri, Braham, Indar Puri, nihchul(u) ko thaaoun naah(i). Bin(u) Hur(i) sayva sookh(u) nuhee, ho saakut aaveh(i) jaah(i). 3. Jaiyso Gur(i) oopdayshiya, mein taiyso kuhhiya pookaar(i). Nanak(u) kuhaiy soon(i) ray muna, kur(i) keertun(u) hohay oodhaar(u). 4.1.158.

NOTE: A new sub-category, Malwa, has started with this holy Shabad, and this is the only Shabad in this category.

Word Meaning: Meeta =friend. Aagaiy = ahead; to the next world. Bikhum = very difficult. Punth = path, journey. Bhaiyaan = frightening. Pause.

Sayvut = serving. Sung(i) = with. Bust(u) = dwells; follows you. Kaal(u) = death. Hoam = Huvan. Jug = serving free meals for some cause. Budhay = increase, boost. Bikaar = vices. Bhoonchna = take in; live with. Avtaar = birth. 2.

Shiv, Braham, Indar Puri = cities (kingdoms) of the respective gods (Hindus believe that the devotees of a particular god go to his city to live with him after death). Nihchul = permanent. Saakut = worshipper of Maya (disconnected from God). 3.

Oodayshiya = advised. Taiyso = the same. Pookaar(i) = aloud; spread (the Message). Keertun = praise of Waheguru. Oodhaar(u) = salvation. 4.

MEANING: Recite Waheguru's Naam again and again, oh my friend, because the journey ahead (to the next world) is very difficult and frightening. Pause.

The death follows you all the time, so serve, and always serve, Waheguru (recite His Naam) (to overcome the fear of death and rebirths). Serve the Guru and cut the net (bonds of Maya) so that you do not have to face the Angel of death (and unite directly with Waheguru). 1. The accepted religious rituals, like performing *huvun* (building holy fire and feeding it with lots of ghee and other costly materials to please the god of fire), serving meals to the top most castes – Brahmans and Khatris - pilgrimage to holy places, and the like, actually boost the ego of the devotees who then indulge in more vices. They are born again and again and have to live through hell and paradise (unlike all other religions, Sikhism does not believe in any dedicated places for hell and paradise. They simply imply discomfort and comforts). 2.

(According to Hindu belief, people go to the kingdom of the god they worship after death) But none of such places is permanent for them. There is no complete comfort (bliss) without serving Waheguru, and the money-minded individual (disconnected from God) keeps rebirth after rebirth. 3. I am simply spreading the Word of the Guru exactly the way He revealed it to me. (And His advice to all is) to sing praise of Waheguru so as to find salvation, oh Nanak. 4.1.158

ਰਾਗੁ ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪਾਇਓ ਬਾਲ ਬੁਧਿ ਸੁਖੁ ਰੇ॥ ਹਰਖ ਸੋਗ ਹਾਨਿ ਮਿਰਤੁ ਦੂਖ ਸੁਖ ਚਿਤਿ ਸਮਸਰਿ ਗੁਰ ਮਿਲੇ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਲਉ ਹਉ ਕਿਛੁ ਸੋਚਉ ਚਿਤਵਉ ਤਉ ਲਉ ਦੁਖਨੁ ਭਰੇ॥ ਜਉ ਕ੍ਰਿਪਾਲੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਤਉ ਆਨਦ ਸਹਜੇ॥ 1॥ ਜੇਤੀ ਸਿਆਨਪ ਕਰਮ ਹਉ ਕੀਏ ਤੇਤੇ ਬੰਧ ਪਰੇ॥ ਜਉ ਸਾਧੂ ਕਰੁ ਮਸਤਕਿ ਧਰਿਓ ਤਬ ਹਮ ਮੁਕਤ ਭਏ॥ 2॥ ਜਉ ਲਉ ਮੇਰੋ ਮੇਰੋ ਕਰਤੋ ਤਉ ਲਉ ਬਿਖੁ ਘੇਰੇ॥ ਮਨੁ ਤਨੁ ਬੁਧਿ ਅਰਪੀ ਠਾਕੁਰ ਕਉ ਤਬ ਹਮ ਸਹਜਿ ਸੋਏ॥ 3॥ ਜਉ ਲਉ ਪੋਟ ਉਠਾਈ ਚਲਿਅਉ ਤਉ ਲਉ ਡਾਨ ਭਰੇ॥ ਪੋਟ ਡਾਰਿ ਗੁਰ ਪੂਰਾ ਮਿਲਿਆ ਤਉ ਨਾਨਕ ਨਿਰਭਏ॥ 4॥1॥159॥

Raag(u) Gaurri Maala Mehla 5: Ek Onkaar Satgur Persaad(i). Paayo baal boodh(i) sookh(u) ray. Hurkh, soag, haan(i), mirt(u), dookh sookh chit(i) sumsur(i) Gur milay. 1. Ruhaou. Juou luou huou kichh(u) soachoun chitvoun, tuou luou dookhun(u) bhuray. Juou kirpaal Gur(u) poora bhatiya, tuou anund sehjay. 1. Jaytee siyaanup kerm huoun keeyay, taytay bundh puray. Juou Sadhu ker(u) mustuk(i) dhuriyo, tub hum mookut bhuyay. 2. Juou luou mayro mayro kerto, tuou luou bikh(u) ghayray. Mun(u) tun(u) boodh(i) urpeen Tthaakur kuou, tub hum sehj(i) soyay. 3. Juou luou poat ootthaayee chuliyo, tuou luou daan bhuray. Poat daar(i) Gur Poora miliya, tuou Nanak Nirbhuyay. 4.1.159.

Word Meaning: Paayo = realized. Baal Boodh(i) = clean (pure) mind like a child; innocence. Hurkh = happiness. Soag = sadness; grief. Haan(i) = in loss. Mirt(u) = death. Chit(i) = in mind. Sumsur(i) = equal; the same. Pause.
Juou Luou = as long as. Huou = I. Chitvoun = imagine. Tuou Luou = until then. Juou = when. Bhaytiya = met with; connected. Anund = blissful. Sehjay = peaceful mind. 1. Jaytee = as much. Kerm = religious deeds (rituals). Bundh = shackles. Sadhu = Guru. Ker(u) = (His) hand. Mustuk(i) = on (my) forehead. Mookut = free (from the shackles of Maya). Bhuyay = became. 2.
Bikh(u) = poison (Maya). Ghayray = surrounds (creates more shackles). Urpeen = offer; surrender. Sehj(i) = in peace. Soyay = slept; became indifferent. 3.
Poat = package (of worldly affairs). Ootthaayee = carrying. Daan = punishment. Daar(i) = throw away. Nirbhay = became fearless. 4.

MEANING: I have realized the mental comfort (blissfulness) with my clean mind, like that of an innocent child. When you connect with the Guru, you acquire that purity of mind and begin to feel the same way (no emotions) in happiness or sadness, in losses, at deaths in the family, in comforts, or in discomforts. Pause.
As long as I think and imagine different things, I am surrounded by troubles. But ever since I got connected with the Guru, I have been enjoying bliss and peace of mind. 1. All those deeds, which I performed with my own wisdom, resulted in more shackles of Maya; but since the Guru placed His kind hand on my forehead (provided His support), I became free from all those bonds. 2.
As long as I believed that everything should belong to me (when I was selfish), the poisonous Maya grasped me; but when I surrendered my mind, my body, and my wisdom to Waheguru, I achieved peace of mind and enjoyed worry-free sleep. 3.
As long as I carried out my worldly affairs (was attached to Maya), I was punished (had to suffer), but, when I got connected with the Guru, I got rid of my worries related to the worldly affairs, and became fearless (no worry of any loss), oh Nanak. 4.1.159.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ 5॥ ਭਾਵਨੁ ਤਿਆਗਿਓ ਰੀ ਤਿਆਗਿਓ॥ ਤਿਆਗਿਓ ਮੈ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ॥ ਸਰਬ ਸੁਖ ਆਨੰਦ ਮੰਗਲ ਰਸ ਮਾਨਿ ਗੋਬਿੰਦੈ ਆਗਿਓ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 215)॥ ਮਾਨੁ ਅਭਿਮਾਨੁ ਦੋਊ ਸਮਾਨੇ ਮਸਤਕੁ ਡਾਰ ਗੁਰ ਪਾਗਿਓ॥ ਸੰਪਤਿ ਹਰਖੁ ਨ ਆਪਤ ਦੂਖਾ ਰੰਗੁ ਠਾਕੁਰੈ ਲਾਗਿਓ॥ 1॥ ਬਾਸ ਬਾਸਰੀ ਏਕੈ ਸੁਆਮੀ ਉਦਿਆਨ ਦ੍ਰਿਸਟਾਗਿਓ॥ ਨਿਰਭਉ ਭਏ ਸੰਤ ਭ੍ਰਮੁ ਡਾਰਿਓ ਪੂਰਨ ਸਰਬਾਗਿਓ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰਤੈ ਕਾਰਨੁ ਕੀਨੋ ਮਨਿ ਬੁਰੋ ਨ ਲਾਗਿਓ॥ ਸਾਧਸੰਗਤਿ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੈ ਸੋਇਓ ਮਨ ਜਾਗਿਓ॥ 3॥ ਜਨੁ ਨਾਨਕ ਓੜਿ ਤੁਹਾਰੀ ਪਰਿਓ ਆਇਓ ਸਰਣਾਗਿਓ॥ ਨਾਮ ਰੰਗ ਸਹਜ ਰਸ ਮਾਣੇ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗਿਓ॥ 4॥2॥160॥

Gaurri Maala Mehla 5: Bhaavun tiyaagiyo ree tiyaagiyo. Tiyaagiyo, mein Gur mil(i) tiyaagiyo. Serb sookh anund mungul rus, maan(i) Gobindaiy aagiyo. 1. Ruhaou. **(PAGE 215):** Maan(u) abhimaan(u) doyoo smaanay, mustuk(u) daar Gur paagiyo. Sumput(i) Hurkh(u) na aaput dookha, rung(u) Tthaakuraiy laagiyo. 1. Baas baasri Aikaiy Soami, oodiyaan drishtaagiyo. Nirbhuou bhuyay Sunt bherm(u) daariyo, poorun Serbaagiyo. 2. Jo kichh(u) Kertaiy kaarun(u) keeno, mun(i) booro na laagiyo. Sadh sungut(i) persad(i) Suntan kaiy, soyo mun jaagiyo. 3. Jun(u) Nanak oarr(i) Toohaari puriyo, aayo shernaagiyo. Naam rung sehj rus maanay, phir(i) dookh(u) na laagiyo. 4.2.160.

Word Meaning: Bhaavun = likings; wishes. Tiyaagiyo = gave up. Anund = bliss. Mungul = joy; delight. Rus = enjoyments. Gobindaiy = of Waheguru. Pause. Maan(u) = respect. Abhimaan(u) = disrespect; insult. Smaanaiy = equal. Daar = drop. Paagiyo = (on the) feet. Sumput(i) = wealth. Hurkh = delight. Aaput = trouble; difficult time. Rung(u) = love. 1. Baas = dwellings (cities and towns). Baasri = dweller (God). Ooddiyaan = uninhabited; wilderness. Drishtaagiyo = is seen. Nirbhuou = fearless. Bherm(u) = misgiving. Daariyo = threw away; destroyed. Serbaagiyo = omniscient. 2. Kertaiy = the Creator (Waheguru). Kaarun(u) = created; generated (situation). Persaad(i) = kindness. Soyo = asleep; in darkness. Jaagiyo = awoke; enlightened. 3. Orr(i) = support. Shernaagiyo = came to seek shelter. Rung = enjoyment. Sehj = bliss. Rus = sweet tastes. 4.

MEANING: On connecting with the Guru (taking His shelter), I have given up all my likes and dislikes (wishes). By obeying the Will of Waheguru, I am feeling blissful, delighted, and enjoying all the tastes of life. Pause.

I have dropped at the feet of the Guru (surrendered myself to Him), and now respect and disrespect for me are the same to me. In the love of the Lord (Waheguru), now I do not feel overjoyed to see more wealth, or become disheartened in the face of some trouble or difficult situation. 1. Now I see Waheguru alone in dwellings (cities and towns) and in the wilderness. The Guru has dispelled all my misgivings, and seeing the omniscient Waheguru present everywhere, I have become fearless (no worldly fear affects me). 2. By the grace of the holy saints (holy congregations) my ignorant mind, which was asleep (was unaware), has been awakened (enlightened), and I do not complain about any difficult situation which the Creator (Waheguru) puts me in. 3. (With the grace of the Guru), I (Nanak) have sought Your support and have come to Your shelter, oh Waheguru. Now, I am enjoying blissfulness and peace of mind, and no trouble or discomfort comes even near me. 4.2.160.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ 5॥ ਪਾਇਆ ਲਾਲੁ ਰਤਨੁ ਮਨਿ ਪਾਇਆ॥ ਤਨੁ ਸੀਤਲੁ ਮਨੁ ਸੀਤਲੁ ਥੀਆ ਸਤਗੁਰ ਸਬਦਿ ਸਮਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਲਾਥੀ ਭੂਖ ਤ੍ਰਿਸਨ ਸਭ ਲਾਥੀ ਚਿੰਤਾ ਸਗਲ ਬਿਸਾਰੀ॥ ਕਰੁ ਮਸਤਕਿ ਗੁਰਿ ਪੂਰੈ ਧਰਿਓ ਮਨੁ ਜੀਤੋ ਜਗੁ ਸਾਰੀ॥ 1॥ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਰਹੇ ਰਿਦ ਅੰਤਰਿ ਡੋਲਨ ਤੇ ਅਬ ਚੂਕੇ॥ ਅਖੁਟੁ ਖਜਾਨਾ ਸਤਿਗੁਰਿ ਦੀਆ ਤੋਟਿ ਨਹੀ ਰੇ ਮੂਕੇ॥ 2॥ ਅਚਰਜੁ ਏਕੁ ਸੁਨਹੁ ਰੇ ਭਾਈ ਗੁਰਿ ਐਸੀ ਬੂਝ ਬੁਝਾਈ॥ ਲਾਹਿ ਪਰਦਾ ਠਾਕੁਰੁ ਜਉ ਭੇਟਿਓ ਤਉ ਬਿਸਰੀ ਤਾਤਿ ਪਰਾਈ॥ ਕਹਿਓ ਨ ਜਾਈ ਏਹੁ ਅਚੰਭਉ ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ॥ ਕਹੁ ਨਾਨਕ ਸਚ ਭਏ ਬਿਗਾਸਾ ਗੁਰਿ ਨਿਧਾਨੁ ਰਿਦੈ ਲੈ ਰਾਖਿਆ॥ 4॥3॥161॥

Gaurri Maala Mehla 5: Paaya laal(u) ruttan(u) mun(i) paaya. Tun(u) seetul(u) mun(u) seetul(u) theeya, Satgur Shabad(i) smaaya. 1. Ruhaou. Laathi bhookh trishan subh laathi, chinta sugul bisaari. Ker(u) mustuk(i) Gur(i) Pooraiy dhuriyo, mun(u) jeeto jug(u) saari. 1. Triput(i) aghaayay ruhay rid untar(i) doalun tay ub chookay. Akhoot(u) khujaana Satgur(i) deeya toat(i) nuhee ray mookay. 2. Achurj(u) aik(u) soonhou ray bhaayee, Gur(i) aiysi boojh boojhaayee. Laah(i) purdah Tthakur(u) juou bhaytiyo, tuou bisree taat(i) puraayee. 3. Kuhhiyo na jaayee ehou achumbhou so jaanaiy jin(i) chaakhiya. Kuhou Nanak Sach bhuyay bigaasa, Gur(i) nidhaan(u) ridaiy laiy raakhiya. 4.3.161.

Word Meaning: Laal(u) = ruby (Naam). Ruttan = precious stones (Naam). Seetul = peaceful. Theeya = became. Smaaya = completely absorbed. Pause.
Bhookh = appetite. Trishna = desires. Laathi = came off; went away. Chinta = worries. Bisaari = forgotten. Ker(u) = hand. Mustuk = forehead. Dhuriyo = placed. Jeeto = won over. Jug(u) saari = the whole world. 1.
Triput Aghaayay = fully contented. Rid = heart. Doalun = lose control on mind; wavering of mind. Chookay = ended. Akhoot(u) = inexhaustible. Khujaana = treasure. Toat(i) = shortage. 2. Achurj = amazing; incredible. Boojhaayee = explained; gave understanding. Laah(i) = remove. Purdah = curtain (of misgivings). Bisree = disappeared. Taat(i) = causing burning; jealousy. Praayee = of others. 3. Achumbhou = astonishing. Chaakhiya = tasted; experienced. Sach Bigaasa = Light of Waheguru. Nidhaan(u) = treasure. Ridaiy = in the heart. 4.

MEANING: With Satguru's grace, I have realized Waheguru's Naam, which is precious like rubies and other precious stones. Now, I am fully absorbed in Satguru's Shabad and enjoying the peace of body and mind. Pause. All my appetite and desire for Maya are gone, and I have forgotten all worries. The perfect Guru placed His kind hand on my forehead (blessed me), and I have full control over my mind; and it feels as if I have control over the whole world (all my desires and wishes have been fulfilled, and I have no further desires). 1. My mind is fully contented now, and it no longer wavers. Waheguru's Naam is such an inexhaustible treasure of contentment and bliss that the Satguru has bestowed on me, that there is never a shortage of anything, and it never runs out. 2.
Listen to this amazing thing that the Guru has shown me (made me understand), oh my friends. When he removed the curtain of all my misgivings and connected me with Waheguru, I saw His presence everywhere - in each and every living being. Now, everybody seems to be a member of Waheguru's family, and nobody is a stranger to me anymore. So, all my jealousy of others has disappeared. 3.
However, this amazing feat cannot be described; only the lucky individual who has experienced it can understand it. I saw the bright light of Waheguru, and the Guru has implanted this treasure in my heart, oh Nanak. 4.3.161.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ 5॥ ਉਬਰਤ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣੀ॥ ਸਰਬ ਲੋਕ ਮਾਣਿਆ ਕੇ ਮੰਡਲ ਗਿਰਿ ਗਿਰਿ ਪਰਤੇ ਧਰਣੀ॥ 1॥ ਰਹਾਉ॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਬੀਚਾਰੇ ਮਹਾ ਪੁਰਖਨ ਇਉ ਕਹਿਆ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਾਹੀ ਨਿਸਤਾਰਾ ਸੂਖੁ ਨ ਕਿਨਹੂੰ ਲਹਿਆ॥ 1॥ ਤੀਨਿ ਭਵਨ ਕੀ ਲਖਮੀ ਜੋਰੀ ਬੂਝਤ ਨਾਹੀ ਲਹਰੇ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਥਿਤਿ ਪਾਵੈ ਫਿਰਤੋ ਪਹਰੇ ਪਹਰੇ॥ 2॥ ਅਨਿਕ ਬਿਲਾਸ ਕਰਤ ਮਨ ਮੋਹਨ ਪੂਰਨ ਹੋਤ ਨਾ ਕਾਮਾ॥ ਜਲਤੋ ਜਲਤੋ ਕਬਹੂ ਨ ਬੂਝਤ ਸਗਲ ਬ੍ਰਿਥੇ

ਬਿਨੁ ਨਾਮਾ॥ 3॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ ਇਹੈ ਸਾਰ ਸੁਖੁ ਪੂਰਾ॥ ਸਾਧ ਸੰਗਤਿ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੈ ਨਾਨਕ ਜਨ ਕੀ ਧੂਰਾ॥ 4॥4॥162॥

Gaurri Maala Mehla 5: Oobrut Raja Ram kee sherni. Serb loak Maya kay mundul, gir(i) gir(i) purtay dhurni. 1. Ruhaou. Shast Simrit Bayd beechaaray, muhaa purkhan iyoun kuhhiya. Bin(u) Hur(i) bhujun naahi nistaara, sookh(u) na kinhoon luhhiya. 1. Teen(i) bhuvun kee lukhmi joari, boojhut naahi lehray. Bin(u) Hur(i) bhugut(i) kuhaa thit(i) paavaiy phirto pehray pehray. 2. Anik bilaas kurt mun mohan, poorun hoat na kaama. Julto julto kubhoon na boojhut, sugul birthay bin Naama. 3. Hur(i) ka Naam(u) jup-hou mayray meeta, ihaiy saar sookh(u) poora. Sadh sungut(i) junum mern(u) nivaaraiy, Nanak jun kee dhoora. 4.4.162.

Word Meaning: Oobrut = is salvaged. Raja Ram = Waheguru. Serb Loak = all three worlds – underworld, earth, and the sky. Maya kay Mundul = under the influence of Maya. Gir -----Dherni = drop to the ground (low spiritual level). Pause.
Muha Purkhan = holy saints. Nistaara = salvation; freedom from the bonds of Maya. Na Kinhoon = nobody. Luhhiya = acquired. 1. Teen Bhuvun = earth, underworld, the sky. Lukhmi = wealth. Boojhut = die; end. Lehyray = waves (strong urges for Maya). Thit(i) = contentment; peace of mind. Phirto = runs around. Pehray Pehray = all the time. 2. Bilaas = sensual pleasures. Mun Mohan = mind-captivating. Kaama = lust. Julto = burning (in the fire of desires). Boojhut = die out. Birthay = worthless. 3. Meeta = friend. Ihaiy = this is. Saar = supreme. Nivaaray = remove; eradicate. 4.

MEANING: One can find salvation only in the shelter of Waheguru (by surrendering to Him). All other people from the earth, the underworld, and the sky are so influenced by Maya that they drop to the ground (the lowest level) in spirituality. Pause.
The pundits ponder on the Vedas and the Simritis, but the holy saints advise that nobody can get freedom from the bonds of Maya and enjoy mental peace without reciting Waheguru's Naam. 1. Some people accumulate the wealth of all three layers of the universe (unlimited amounts), but their strong urges for Maya still do not die out. Where (how) can they find contentment and peace of mind? They cannot find peace, and they continue running around all the time (in the pursuit of Maya). 2. They indulge in countless sensual pleasures which captivate their mind, yet their lust is never satisfied. Their burning sensual desires never get satisfied, and all their efforts to find happiness become worthless because it cannot be found without Waheguru's Naam. 3.
The only way to achieve the supreme comfort (blissfulness) is to recite Waheguru's Naam, oh, my friend. One gets rid of the birth-death cycle (and finds the ultimate bliss) only in the company of the Guru (or holy congregation); that's why I seek the dust of the devotees of Waheguru, oh Nanak. 4.4.162.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ 5॥ ਮੋ ਕਉ ਇਹ ਬਿਧਿ ਕੋ ਸਮਝਾਵੈ॥ ਕਰਤਾ ਹੋਇ ਜਨਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਅਨਜਾਨਤ ਕਿਛੁ ਇਨਹਿ ਕਮਾਨੋ ਜਪ ਤਪ ਕਛੂ ਨ ਸਾਧਾ॥ ਦਹ ਦਿਸਿ ਲੈ ਇਹੁ ਮਨੁ ਦਉਰਾਇਓ ਕਵਨ ਕਰਮ ਕਰਿ ਬਾਧਾ॥ 1॥ ਮਨ ਤਨ ਧਨ ਭੂਮਿ ਕਾ ਠਾਕੁਰੁ ਹਉ ਇਸ ਕਾ ਇਹੁ ਮੇਰਾ॥ (ਅੰਗ 216)॥ ਭਰਮ ਮੋਹ ਕਛੁ ਸੂਝਸਿ ਨਾਹੀ ਇਹ ਪੈਖਰ ਪਏ ਪੈਰਾ॥ 2॥ ਤਬ ਇਹੁ ਕਹਾ ਕਮਾਵਨ ਪਰਿਆ ਜਬ ਇਹੁ ਕਛੂ ਨ ਹੋਤਾ॥ ਜਬ ਏਕ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਪ੍ਰਭ ਸਭੁ ਕਿਛੁ ਆਪਹਿ

ਕਰਤਾ॥ 3॥ ਅਪਨੇ ਕਰਤਬ ਆਪੇ ਜਾਨੈ ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਕਰਣਹਾਰੁ ਹੈ ਆਪੇ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ 4॥5॥163॥

Gaurri Maala Mehla 5: Mo kuou eh bidh(i) ko sumjhaavaiy. Kerta hoyay junaavaiy. 1. Ruhaou. Unjaanut kichh(u) inheh(i) kmaano, jup tup kuchhoo na saadha. Deh dis(i) laiy eho mun(u) duoraayo kuvun kerm kur(i) bandha. 1. Mun tun dhun bhoom(i) ka Tthaakur, huoun iss ka eho mayra.

(PAGE 216): Bherm moh kuchh(u) soojhus(i) naahi, eh paiykhur puyay paiyra. 2. Tub eho kuhaa kmaavun puriya, jub eho kuchhoo na hoata. Jub aik Nirunjun Nirunkaar Prubh, subh(u) kichh(u) aapeh(i) kerta. 3. Apunay kertub aapay jaanaiy, jin(i) eho ruchun(u) ruchaaya. Kuhou Nanak Kernhaar(u) haiy Aapay, Satgur(i) bherm(u) chookaaya. 4.5.163.

Word Meaning: Bidh(i) = the way (to connect with God). Ko = who. Kerta = (like) Waheguru. Junaavaiy = educate; enlighten. Pause.
Unjaanut = in ignorance. Kmaano = work towards. Saadha = performed. Deh Dis(i) = in all ten directions. Kuvun kerm = (due to) what deeds? 1.
Bhoom(i) = land. Bherm = misgivings. Soojhus(i) Naahi = cannot understand. Paiykhur = shackles. 2. Tub = at that time. Kuchho Na Hoata = had no existence. Jub = when. Nirunjun = unaffected by Maya. Nirunkaar = formless; invisible. 3. Kertub = amazing things. Ruchun Ruchaaya = created (the universe). Bherm(u) = misgivings. Chookaaya = lifted, removed. 4.

MEANING: Only a supreme devotee of Waheguru, who is like Him (is fully connected with Him), can teach me the way to connect with Waheguru. Who else can show me the way (if he himself has not experienced union with Him)? Pause.
Whatever the man does, he does so in ignorance and does not perform even the prevalent rituals (with dedication). He allows his mind to wander in every possible direction; for what accomplishments is the man so tied to Maya? (Only Satguru can enlighten us). 1. The man brags about being the master of his mind, his body, his wealth, and the land, claiming that all those things are his, and he is theirs. Under such false impressions, and because of his worldly attachments, he cannot think right, and his attachments serve as shackles from which he cannot get free. 2.
When the world had not yet been created, and Waheguru was all by Himself to do whatever He wished to do, and when the man had no existence yet, what could he earn at that time? 3. Only the Creator, who has created this world, knows His feats. Satguru has cleared the big misgiving (that man is capable of doing things) and explained that only God is capable of doing everything, oh Nanak. 4.5.163.

ਗਉੜੀ ਮਾਲਾ ਮਹਲਾ 5॥ ਹਰਿ ਬਿਨੁ ਅਵਰ ਕ੍ਰਿਆ ਬਿਰਥੇ॥ ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਕਮਾਣੇ ਇਹਿ ਓਰੈ ਮੂਸੇ॥ 1॥ ਰਹਾਉ॥ ਬਰਤ ਨੇਮ ਸੰਜਮ ਮਹਿ ਰਹਤਾ ਤਿਨ ਕਾ ਆਢਿ ਨ ਪਾਇਆ॥ ਆਗੈ ਚਲਣੁ ਅਉਰੁ ਹੈ ਭਾਈ ਊਹਾ ਕਾਮਿ ਨ ਆਇਆ॥ 1॥ ਤੀਰਥ ਨਾਇ ਅਰੁ ਧਰਨੀ ਭ੍ਰਮਤਾ ਆਗੈ ਠਉਰ ਨ ਪਾਵੈ॥ ਊਹਾ ਕਾਮਿ ਨ ਆਵੈ ਇਹ ਬਿਧਿ ਓਹੁ ਲੋਗਨ ਹੀ ਪਤੀਆਵੈ॥ 2॥ ਚਤੁਰ ਬੇਦ ਮੁਖ ਬਚਨੀ ਉਚਰੈ ਆਗੈ ਮਹਲੁ ਨ ਪਾਈਐ॥ ਬੂਝੈ ਨਾਹੀ ਏਕੁ ਸੁਧਾਖਰੁ ਓਹੁ ਸਗਲੀ ਝਾਖ ਝਖਾਈਐ॥ 3॥ ਨਾਨਕੁ ਕਹਤੋ ਇਹੁ ਬੀਚਾਰਾ ਜਿ ਕਮਾਵੈ ਸੁ ਪਾਰ ਗਰਾਮੀ॥ ਗੁਰੁ ਸੇਵਹੁ ਅਰੁ ਨਾਮੁ ਧਿਆਵਹੁ ਤਿਆਗਹੁ ਮਨਹੁ ਗੁਮਾਨੀ॥ 4॥6॥164॥

Gaurri Maala Mehla 5: Hur(i) bin(u) uver kirya birthay. Jup tup sunjum kerm kmaanay, eh(i) oaraiy moosaiy. 1. Ruhaou. Bert naym sunjum meh(i) rehta, tin ka aadh(i) na

paaya. Aagaiy chullun(u) aur(u) haiy bhaayee, oohaan kaam(i) na aaya. 1. Teeruth naayay ur(u) dherni bhermta, aagaiy tthaur na paavaiy. Oohaan kaam(i) na aavaiy eh bidh(i), oh(u) logun hee putiyavaiy. 2. Chatur Bayd mookh buchnee ooachraiy, aagaiy mehl(u) na paayiyaiy. Boojhaiy naahi Aik(u) soodhakhur, oh(u) sugli jhaakh jhukhaayiyaiy. 3. Nanak(u) kehto eh(u) beechaara, j(i) kmaavaiy su paargraami. Gur(u) sayvhou ur(u) Naam(u) dhiyavhou, tiyaag-hou munhou goomaani. 4.6.164.

Word Meaning: Uver = others. Kirya = acts; deeds. Birthay = useless. Jup = recitation of some mantras. Tup = self-affliction. Sunjum = efforts to control sensual pleasures. Oaraiy = even before (one's deeds are evaluated in Waheguru's Court). Moosay = stolen; stripped off. Pause. Bert = fasting. Naym = discipline; follow the norms. Aadh(i) = negligible (half of the lowest-valued coin of the time). Aagaiy = next world. Chullun(u) = moral requirements. Aour = different. Oohaan = there. 1. Dherni Bhermta = wandering in the world (to get away from Maya). Tthaur = shelter; support. Bidh(i) = method; approach. Putiyavaiy = win trust. 2. Chatur = four. Mookh Buchnee = by heart. Mehl(u) = Waheguru's residence (connection with Him). Boojhaiy = understand. Soodhakhur = Pure Word (Waheguru). Jhaakh Jhukhaayiyaiy = useless blabbering. 3. Kmaavaiy = works towards (the embedding of Waheguru's Naam in the heart). Paargraami = able to find salvation. Goomaani = conceit; ego. 4.

MEANING: All other deeds than Waheguru's Naam are worthless in the spiritual world. Recitation of any mantras, and self-affliction (to please some deity), or the efforts to control sensual feelings, are stripped off the man before he is presented before Waheguru after death. Pause. (Without Waheguru's Naam) The man may perform prevalent rituals like fasting, follow other norms (such as pilgrimage, donations to Brahmans, etc.), or try to control his sensual pleasures, but such deeds carry no value in spirituality. The moral requirements are different in the next world (in Waheguru's Court), and the ritualistic deeds do no work there. 1.

An individual who takes dips in the so-called holy waters or wanders on the earth (with the false belief that one gets detached from Maya) finds no support in the next world. He may be able to win the trust of some people here (as a religious person), but such approaches carry no weight there (do not convince Waheguru). 2.

A pundit may recite all four Vedas by heart, but he does not get access to Waheguru's Residence (get connected with Waheguru). All his utterings are worthless blabbering because he does not understand the importance of the holy Word (Waheguru's Naam). 3. Nanak espouses the thought that an individual finds salvation only by working hard to embed Waheguru's Naam in his heart. (And the way to do so) is to serve the Guru, recite Waheguru's Naam, and get rid of one's ego. 4.6.164.

ਗਉੜੀ ਮਾਲਾ 5॥ ਮਾਧਉ ਹਰਿ ਹਰਿ ਹਰਿ ਮੁਖਿ ਕਹੀਐ॥ ਹਮ ਤੇ ਕਛੂ ਨ ਹੋਵੈ ਸੁਆਮੀ ਜਿਉ ਰਾਖਹੁ ਤਿਉ ਰਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਕਿਆ ਕਿਛੁ ਕਰੈ ਕਿ ਕਰਣੈਹਾਰਾ ਕਿਆ ਇਸੁ ਹਾਥਿ ਬਿਚਾਰੇ॥ ਜਿਤੁ ਤੁਮ ਲਾਵਹੁ ਤਿਤ ਹੀ ਲਾਗਾ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ॥ 1॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਸਰਬ ਕੇ ਦਾਤੇ ਏਕ ਰੂਪ ਲਿਵ ਲਾਵਹੁ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਹਿ ਅਪੁਨਾ ਨਾਮੁ ਜਪਾਵਹੁ॥ 2॥7॥165॥

Gaurri Maala Mehla 5: Maadhou Hur(i) Hur(i) Hur(i) mookh(i) kuhiyaiy. Hum tay kuchhoo na hovaiy Soami, jiyoun raakhou, tiyoun ruhiyaiy. 1. Ruhaou. Kiya kichh(u) kuraiy, k(i) kernaiyhaara, kiya iss(u) haath(i) bichaaray. Jit(u) Toom laavhou, tit hee

laaga, Poorun Khusm humaaray. 1. Kurhou kirpa, serb kay Daatay, aik roop liv laavhou. Nanak kee baynunti Hur(i) peh(i), apuna Naam jupaavhou. 2.7.165.

Word Meaning: Maadhou = (the husband of Maya) Waheguru. Raakhou = keep. Pause. K(i) = what? Kernaiyhaara = capable of doing. Bichaaray = powerless. 1. Serb Kay Daatay = provider for all. Aik Roop = one form (One Waheguru). Liv = focus with deep concentration. 2.

MEANING: We are incapable of doing anything, oh my Lord. We have to live the way You provide for us. We should only recite Your Naam by the tongue. Pause. What can the poor and the powerless man do? What is he capable of doing, and what does he have control over? (The answer to all these questions is: nothing. You are the omnipotent and omnipresent, oh Waheguru, and the man does exactly the same as You make him do. 1. Please, be kind and motivate me to concentrate only on You, oh, the provider for all, Waheguru. My (Nanak's) request to You is that You make me worship Your Naam; oh Waheguru. 2.7.165.

NOTE: This is the last Shabad of Gaurri Maala. A new subcategory, Gaurri Majh, starts with the next Shabad.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ 5 ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੀਨ ਦਇਆਲ ਦਮੋਦਰ ਰਾਇਆ ਜੀਉ॥ ਕੋਟਿ ਜਨਾ ਕਰਿ ਸੇਵ ਲਗਾਇਆ ਜੀਉ॥ ਭਗਤ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਰਖਾਇਆ ਜੀਉ॥ ਪੂਰਨ ਸਭਨੀ ਜਾਈ ਜੀਉ॥ 1॥ ਕਿਉ ਪੇਖਾ ਪ੍ਰੀਤਮੁ ਕਵਣ ਸੁਕਰਣੀ ਜੀਉ॥ ਸੰਤਾ ਦਾਸੀ ਸੇਵਾ ਚਰਣੀ ਜੀਉ॥ ਇਹੁ ਜੀਉ ਵਤਾਈ ਬਲਿ ਬਲਿ ਜਾਈ ਜੀਉ॥ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਈ ਜੀਉ॥ 2॥ ਪੋਥੀ ਪੰਡਿਤ ਬੇਦ ਖੋਜੰਤਾ ਜੀਉ॥ ਹੋਇ ਬੈਰਾਗੀ ਤੀਰਥਿ ਨਾਵੰਤਾ ਜੀਉ॥ ਗੀਤ ਨਾਦ ਕੀਰਤਨੁ ਗਾਵੰਤਾ ਜੀਉ॥ ਹਰਿ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਈ ਜੀਉ॥ 3॥ ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਜੀਉ॥ ਪਤਿਤ ਪਵਿਤ ਲਗਿ ਗੁਰ ਕੇ ਪੈਰੇ ਜੀਉ॥
(ਅੰਗ 217)॥ ਭ੍ਰਮੁ ਭਉ ਕਾਟਿ ਕੀਏ ਨਿਰਵੈਰੇ ਜੀਉ॥ ਗੁਰ ਮਨ ਕੀ ਆਸ ਪੂਰਾਈ ਜੀਉ॥ 4॥ ਜਿਨਿ ਨਾਉ ਪਾਇਆ ਸੋ ਧਨਵੰਤਾ ਜੀਉ॥ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸੁ ਸੋਭਾਵੰਤਾ ਜੀਉ॥ ਜਿਸੁ ਸਾਧੂ ਸੰਗਤਿ ਤਿਸੁ ਸਭ ਸੁਕਰਣੀ ਜੀਉ॥ ਜਨ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈ ਜੀਉ॥ 5॥1॥166॥

Raag(u) Gaurri Majh Mehla 5 Ek Onkar Satgur Persaad(i): Deen Duyaal Damodar Raaya Jeeo. Koat(i) junaa kur(i) sayv lugaaya jeeo. Bhugut vuchhul(u) Tayra bird(u) rukhaaya jeeo. Poorun subhni jaayeen jeeo. 1. Kiyoun paykhaan Preetum(u), kuvun sookerni jeeo. Suntaan daasi, sayva churni jeeo. Ehou jeeo vutaayeen, bul(i) bul(i) jaayeen jeeo. Tis(u) niv(i) niv(i) laagoun paayeen jeeo. 2. Poathi Pundit Bayd khojunta jeeo. Hoyay baiyraagi teeruth navunta jeeo. Geet naad keertun gaavunta jeeo. Hur(i) Nibhuou Naam(u) dhiyayeen jeeo. 3. Bhuyay kirpaal Soami mayray jeeo. Putit Puvit lug(i) Gur kay paiyray jeeo.

(PAGE 217): Bherm(u) bhuou kaat(i) keeyay nirvaiyray jeeo. Gur mun kee aas pooraayee jeeo. 4. Jin(i) Naaoun paaya so dhunvunta jeeo. Jin(i) Prubh(u) dhiyaaya su sobhavunta jeeo. Jis(u) Sadh sungut(i) tis(u) subh sookerni jeeo. Jun Nanak sehj(i) smaayee jeeo. 5.1.166.

Word Meaning: Deen = week; powerless. Damodar = a name for Krishna (Waheguru). Koat(i) = millions. Kur(i) = have made. Bhugut Vuchhul = love for the devotees. Bird = a trait from eternity. Poorun = present everywhere. Jaayeen = places. 1. Kiyoun = how? Paykhaan = see. Kuvun = which? Sookerni = noble deeds. Daasi = slave. Churni = (at the) feet. Vutaayeen = Bul(i) Bul(i) Jaayeen = offer; sacrifice. Niv Niv = bowing. Paayeen = feet. 2.

Poathi = religious books. Khojunta = searches for. Baiyraagi = detached (from Maya). Navunta = takes dips; bathes. 3. Bhuyay = became. Kirpaal = kind. Putit = immoral. Puvit = pure; holy; pious. Bherm(u) = misgiving. Nirvaiyray = without any enmity. Pooraayee = fulfilled. 4. Dhunvunta = wealthy. Dhiyaaya = worshipped. Sobhavunta = praise worthy. Sehj(i) = with controlled mind. Smaayee = fully absorbed. 5.

MEANING: Oh, the kind to the weak, and Royal Waheguru, You have made millions of devotees, and put them to Your service (to recite Your Naam). You are present everywhere, and to love Your devotees is Your attribute from eternity. 1.

What noble deeds do I need to perform by which I may have a glimpse of You? I will serve Your holy saint like a slave, will bow to him again and again, and touch his feet. I will offer my life to the saint who will guide me to connect with You. 2.

The pundit searches for You in the Vedas and other religious texts; others wish to be detached from Maya and leave home to take dips in holy places, seeking You. Yet some others use lyrics and music to sing praise of some deity, but I recite the Naam of the worry-free Waheguru. 3. My Lord became kind to me (and connected me with the Guru). I had become immoral, but the Guru purified me when I dropped on His feet (surrendered to Him). The Guru fulfilled my wish and dispelled all my misgivings and my worries, and freed me from any enmity. 4.

The individual who embeds Waheguru Naam in his heart is wealthy in the real sense, and the individual who recites Waheguru's Naam earns real praise. An individual who is in the shelter of the Guru performs only noble deeds. I, a devotee of Waheguru, am enjoying the state of blissfulness, oh Nanak. 5.1.166.

ਗਉੜੀ ਮਹਲਾ 5 ਮਾਝ॥ ਆਉ ਹਮਾਰੈ ਰਾਮ ਪਿਆਰੇ ਜੀਉ॥ ਰੈਣਿ ਦਿਨਸੁ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੇ ਜੀਉ॥ ਸੰਤ ਦੇਉ ਸੰਦੇਸਾ ਪੈ ਚਰਣਾਰੇ ਜੀਉ॥ ਤੁਧੁ ਬਿਨੁ ਕਿਤੁ ਬਿਧਿ ਤਰੀਐ ਜੀਉ॥ 1॥ ਸੰਗਿ ਤੁਮਾਰੈ ਮੈ ਕਰੇ ਅਨੰਦਾ ਜੀਉ॥ ਵਣਿ ਤਿਣਿ ਤ੍ਰਿਭਵਣਿ ਸੁਖ ਪਰਮਾਨੰਦਾ ਜੀਉ॥ ਸੇਜ ਸੁਹਾਵੀ ਇਹੁ ਮਨੁ ਬਿਗਸੰਦਾ ਜੀਉ॥ ਪੇਖਿ ਦਰਸਨੁ ਇਹੁ ਸੁਖੁ ਲਹੀਐ ਜੀਉ॥ 2॥ ਚਰਣ ਪਖਾਰਿ ਕਰੀ ਨਿਤ ਸੇਵਾ ਜੀਉ॥ ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ ਜੀਉ॥ ਦਾਸਨਿ ਦਾਸੁ ਨਾਮੁ ਜਪਿ ਲੇਵਾ ਜੀਉ॥ ਬਿਨਹੁ ਠਾਕੁਰ ਪਹਿ ਕਹੀਐ ਜੀਉ॥ 3॥ ਇਛ ਪੁੰਨੀ ਮੇਰੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਜੀਉ॥ ਦਰਸਨ ਪੇਖਤ ਸਭ ਦੁਖ ਪਰਹਰਿਆ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇ ਜਪਿ ਤਰਿਆ ਜੀਉ॥ ਇਹੁ ਅਜਰੁ ਨਾਨਕ ਸੁਖੁ ਸਹੀਐ ਜੀਉ॥ 4॥2॥167॥

Gaurri Mehla 5 Majh: Aao humaaraiy Ram piyaaray jeeo. Raiyn(i) dinus(u) saas(i) saas(i) chitaaray jeeo. Sunt dayoun sundaysha, paiy churnaaray jeeo. Toodh(u) bin(u) kit(u) bidh(i) turiyaiy jeeo. 1. Sung(i) Toomhaaraiy mein kuray anunda jeeo. Vun(i) tin(i) tirbhuvun(i) sookh Permanunda jeeo. Sayj soohaavi eho mun(u) bigsunda jeeo. Paykh(i) durshun, eho sookh(u) luhiyaiy jeeo. 2. Churn pukhaar(i) kureen nit sayva jeeo. Pooja urcha bundun Dayva jeeo. Daasun daas(u) Naam(u) jup(i) layvaan jeeo. Binhou Tthaakur peh(i) kuhiyaiy jeeo. 3. Ichh poonni mayri, mun(u) tun(u) huriya jeeo. Dershun paykhut subh dookh purhuriya jeeo. Hur(i) Hur(i) Naam(u) jupay jup(i) turiya jeeo. Eho ajur(u) Nanak sookh(u) suhiyaiy jeeo. 4.2.167.

Word Meaning: Aao Humaaraiy = come to dwell in my heart. Ram = Waheguru. Raiyn(i) = night. Dinus(u) = day. Chitaaray = thinks of; remembers. Day Sundaysha = (Your) Huqam; Will. Dayoun = give; ask for. Churnaaray = feet. Bin(u) = without. Bidh(i) = means; ways. Turiyaiy = swim across (sea of Maya). 1.

Sung(i) = with. Anunda = enjoyment. Vun(i) = in the forest. Tin(i) = vegetation. Tirbhuvun(i) = in the (three-layered) universe. Permanunda = the source of supreme bliss (Waheguru). Sayj = bed. Soohaavi = attractive; comforting. Bigsunda = blooms. Paykh(i) = on seeing; having a glimpse. Luhiyaiy = acquire. 2.
Churn Pukhaar(i) = Washing feet. Pooja = worship. Urcha = to respect. Bundun = bowing; kneeling. Dayva = Waheguru. Daasun Daas(u) = slave of slaves. Jup(i) = by reciting. Binhou = request. Peh(i) = to; before. 3.
Ichh = wish. Pooni = fulfilled. Huriya = green; came to life. Purhuriya = went away; eradicated. Ajur(u) = unbearable; the inability to bear. Suhiyaiy = bear. 4.
MEANING: I remember You day and night with every breath, oh my dear Waheguru. Please, come and dwell in my mind. I drop on the feet of the holy saints, and beg them politely, asking about Your Huqam (Will); how can I swim across the sea of Maya without You? (I cannot do so). 1. You are present everywhere – in the forests, in all vegetation, and in the entire universe. I feel supreme bliss in Your company (shelter), oh, Waheguru. (With You in my heart) I feel my bed (sleep) to be very comforting, and my mind begins to bloom. All these comforts are acquired (associated with) when I have a glimpse of You. 2. I wish to wash Your Feet, and serve You all the time. I wish to worship You, offer my respects, and bow to You to say my prayer, oh my God, Waheguru. I wish to serve you like a slave of Your slaves, and recite Your Naam. And I wish to pray only to You for my needs. 3. Now, my wish has been fulfilled, and my mind has come to life, and all my troubles are gone on "seeing" the Lord, Waheguru. By reciting Waheguru's Naam, I have swum across the sea of Maya. However, not everybody has the ability (to attain that spiritual level) where such a supreme bliss can be borne, oh Nanak. 4.2.167.
NOTE: While working towards a high spiritual level, people acquire some supernatural powers through concentration. Most people cannot contain themselves with this ability. They forget the real objective of union with Waheguru, and begin to impress people with their new powers, which boost their ego. So, this mental state is called the "Ajur" (unbearable) state.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 5॥ ਸੁਣਿ ਸੁਣਿ ਸਾਜਨ ਮਿਤ ਪਿਆਰੇ ਜੀਉ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਇਹੁ ਜੀਉ ਭਿ ਵਾਰੇ ਜੀਉ॥ ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਜੀਉ॥ ਸਦ ਤੇਰੀ ਸਰਣਾਈ ਜੀਉ॥ 1॥ ਜਿਸੁ ਮਿਲਿਐ ਮਨੁ ਜੀਵੈ ਭਾਈ ਜੀਉ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੋ ਹਰਿ ਹਰਿ ਪਾਈ ਜੀਉ॥ ਸਭ ਕਿਛੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀਆ ਜਾਈ ਜੀਉ॥ ਪ੍ਰਭ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ਜੀਉ॥ 2॥ ਏਹੁ ਨਿਧਾਨੁ ਜਪੈ ਵਡਭਾਗੀ ਜੀਉ॥ ਨਾਮ ਨਿਰੰਜਨ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਉ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਭੁ ਦੁਖੁ ਮਿਟਾਇਆ ਜੀਉ॥ ਆਠ ਪਹਰ ਗੁਣ ਗਾਇਆ ਜੀਉ॥ 3॥ ਰਤਨ ਪਦਾਰਥ ਹਰਿ ਨਾਮੁ ਤੁਮਾਰਾ ਜੀਉ॥ ਤੂੰ ਸਚਾ ਸਾਹੁ ਭਗਤੁ ਵਣਜਾਰਾ ਜੀਉ॥ ਹਰਿ ਧਨੁ ਰਾਸਿ ਸਚੁ ਵਾਪਾਰਾ ਜੀਉ॥ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ ਜੀਉ॥ 4॥3॥168॥
Gaurri Majh Mehla 5: Soon(i) soon(i) saajun mit piyaaray jeeo. Mun(u) tun(u) Tayra eho jeeo Bh(i) vaaray jeeo. Vissur naahi Prubh praan adhaaray jeeo. Sud Tayri shernaayee jeeo. 1. Jis(u miliyaiy mun(u) jeevaiy bhaaye jeeo. Gur persaadi so Hur(i) Hur(i) paayeen jeeo. Subh kichh Prubh ka, Prubh keeya jaayee jeeo. Prubh kuou sud bul(i) jaayee jeeo. 2. Eho Nidhaan(u) jupaiy vudbhaagee jeeo. Naam Nirunjun aik liv laagi jeeo. Gur(u) Poora paaya, subh dookh(u) mitaaya jeeo. Aatth pehr goon gaaya jeeo. 3. Ruttan pdaaruth Hur(i) Naam Toomhaara jeeo. Tu Sach Shah(u), bhugut

vunjaara jeeo. Hur(i) dhun(i) raas(i) Sach(u) vaapaara jeeo. Jun Nanak sud bulihaara jeeo. 4.3.168.

Word Meaning: Mit = friend. Jeeo = life. Bh(i) = too. Vaaray = sacrifice. Vissur(u) = forgotten. Adhaaray = basis; support. Sud = always. Shernaayee = shelter. 1. Jeevaiy = comes alive. Bhaayee = brother. Jaayee = place; world. 2. Nidhaan(u) = treasure (of Naam). Nirunjun = unaffected by Maya (Waheguru). Liv Laagi = connect with Waheguru with full concentration. Aatth Pehr = always. 3. Ruttan Pdaaruth = invaluable item. Shah(u) = money-lender. Sach Shah(u) = the lender (source) of Truth (Waheguru's Naam). Vunjaara = trader (of Waheguru's Naam). Dhun(i) = Raas(i) = capital. Vaapaara = trade. Sud = always. 4.

MEANING: Listen to my prayer, oh my dear friend, Waheguru. You are the foundation of my life, so please do not let me forget You. I am always in Your shelter. My mind and my body, are all Yours; I wish to sacrifice my life too, for You. 1.

With Guru's grace, I have realized that the mind comes to life when one is connected with Waheguru, oh my brother. Waheguru has created every place, and everything is done by Him. I am always willing to lay down my life for Him. 2.

Only some highly fortunate people focus their concentration on and recite Waheguru's Naam, which is a priceless treasure. When one gets connected with the Guru, he sings Waheguru's virtues all the time, and all his discomforts are eradicated. 3.

Your Naam is highly valuable like precious stones, oh Waheguru. I sing Your virtues all the time. Waheguru's Naam is the capital for the True (eternal) trade (to deal in virtues which unite one with Him). I am His humble devotee, and am always eager to sacrifice my life for Him, oh Nanak. 4.3.168.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤੂੰ ਮੇਰਾ ਬਹੁ ਮਾਣੁ ਕਰਤੇ ਤੂ ਮੇਰਾ ਬਹੁ ਮਾਣੁ॥ ਜੋਰਿ ਤੁਮਾਰੈ ਸੁਖਿ ਵਸਾ ਸਚੁ ਸਬਦੁ ਨੀਸਾਣੁ॥ 1॥ ਰਹਾਉ॥ ਸਭੇ ਗਲਾ ਜਾਤੀਆ ਸੁਣਿ ਕੈ ਚੁਪ ਕੀਆ॥ ਕਦ ਹੀ ਸੁਰਤਿ ਨ ਲਧੀਆ ਮਾਇਆ ਮੋਹੜਿਆ॥ 1॥ ਦੇਇ ਬੁਝਾਰਤ ਸਾਰਤਾ ਸੇ ਅਖੀ ਡਿਠੜਿਆ॥ ਕੋਈ ਜਿ ਮੂਰਖੇ ਲੋਭੀਆ ਮੂਲਿ ਨ ਸੁਣੀ ਕਹਿਆ॥ 2॥ ਇਕਸੁ ਦੁਹੁ ਚਹੁ ਕਿਆ ਗਣੀ ਸਭ ਇਕਤੁ ਸਾਦਿ ਮੁਠੀ॥ ਇਕੁ ਅਧੁ ਨਾਇ ਰਸੀਅੜਾ ਕਾ ਵਿਰਲੀ ਜਾਇ ਵੁਠੀ॥ 3॥ ਭਗਤ ਸਚੇ ਦਰਿ ਸੋਹਦੇ ਅਨਦ ਕਰਹਿ ਦਿਨ ਰਾਤਿ॥ ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਤ॥ 4॥1॥169॥

Raag(u) Gaurri Majh Mehla 5: Ek Onkar Satgur Persaad(i). Tu mayra buhou maan(u) Kertay, Tu mayra buhou maan(u). Joar(i) Toomhaaraiy sookh(i) vusaan, Sach(u) Shabad(u) neeshaan(u). 1. Ruhaou. Subhay gullaan jaatiyaan, soon(i) kaiy choop keeya. Kud hee soort(i) na ludheeya, Maya mohiurriya. 1. Dayay boojhaarut saartaan say ukheen ditthrriya. Koyee j(i) moorkhay lobheeya, mool(i) na sooni kuhiya. 2. Ikkus(u) doohu chuhoun kiya gunee, subh ikutt(u) saad(i) mootthi. Ikk(u) udh(u) naayay rusiurra ka, virlee jaayay vootthee. 3. Bhugut Sachay Dur(i) sohnday, anund kureh(i) din raat(i). Rung(i) ruttay Permayshuraiy, jun Nanak tin bul(i) jaat. 4.1.169.

Word Meaning: Maan(u) = pride. Joar(i) = force; support. Neeshaan(u) = identity. Pause. Jaatiyaan = understands. Soort(i) = sense. Ludhiya = found; realized. Mohiurriya = captivated by. 1. Boojhaarut = hints for information. Saartaan = signals. Ditthrriyaan = saw. J(i) = Jo = which. Lobheeya = greedy. Mool(i) Na = not at all. 2. Ikkus(u) ----- Chuhoun = one, two or four. Gunee = count. Ikutt(u) Saad = for the same taste (attachment). Mootthi = cheated. Rusiurra = lover. Virlee = some rare. Jaayay = place; heart. Vootthee = resided by. 3.

Sohnday = are accorded respect. Anund Kureh(i) = enjoy bliss. Rung(i) = in love of. Ruttay = imbued. Jun = devotee. Bul(i) Jaat = offers life. 4.

MEANING: You are my great pride, oh the Creator, Waheguru. I lead a comfortable life because of Your support, and Guru's Shabad (Your praise) is my identity (this is how I will be recognized in Waheguru's Court). Pause. The man understands everything (the reality of this world), but purposely ignores it. Captivated by Maya, he does not come to his senses. 1. The information he receives through the hints and signals by saints, experiences with his own eyes, yet the foolish pays no attention at all to those. 2. It is not just one, two, or four people that I am counting (talking about); everybody is being robbed (of good qualities) by the same taste (enjoyments) (provided by Maya). There is hardly one or two (rare) hearts where Waheguru resides. 3. Waheguru's devotees occupy a place of respect in Waheguru's Court, where they enjoy bliss day and night. I wish to sacrifice my life for those devotees who are imbued with Waheguru's love, oh Nanak. 4.1.169.

ਗਉੜੀ ਮਹਲਾ 5 ਮਾਝ॥ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮੁ ਜੀ ਦੁਖ ਭੰਜਨੁ ਤੇਰਾ ਨਾਮ॥ ਆਠ ਪਹਰ ਆਰਾਧੀਐ ਪੂਰਨ ਸਤਿਗੁਰ ਗਿਆਨੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਤੁ ਘਟਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮੁ ਸੋਈ ਸੁਹਾਵਾ ਥਾਉ॥ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਉ॥ 1॥ ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣੀਆ ਨਾ ਜਾਪੈ ਆਰਾਧਿ॥ ਓਟ ਤੇਰੀ ਜਗਜੀਵਨਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿ॥ 2॥ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈਆ ਨਠੇ ਸੋਗ ਸੰਤਾਪ॥ ਤਤੀ ਵਾਉ ਨ ਲਗਈ ਸਤਿਗੁਰਿ ਰਖੇ ਆਪਿ॥ 3॥ ਗੁਰੁ ਨਾਰਾਇਣੁ ਦਯੁ ਗੁਰੁ ਗੁਰੁ ਸਚਾ ਸਿਰਜਣਹਾਰੁ॥ ਗੁਰਿ ਤੁਠੈ ਸਭ ਕਿਛੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ॥ 4॥2॥170॥

Gaurri Mehla 5 Majh: Dookh bhunjun Tayra Naam(u) Ji, dookh(u) bhunjun(u) Tayra Naam. Aatth pehr araadhiyaiy, poorun Satgur Giyaan(u). 1. Ruhaou. Jit(u) ghut(i) vusaiy Parbraham(u) soyee soohaava thaaoun. Jum kunkur(u) nayrr(i) na aavuyee, rusna Hur(i) goon gaao. 1. Sayva soorut(i) na jaaniya, na jaapaiy aaraadh(i). Oat Tayri Jugjeevna, mayray Tthaakur agumm agaadh(i). 2. Bhuyay kirpaal Goosaayiaan, nutthay soag suntaap. Tutti vaao na lugyee, Sargur(i) rukhay Aap(i). 3. Gur(u) Naraayin(u) Duyyo Gur(u), Gur(u) Sacha Sirjunhaar(u). Gur(i) tootthaiy subh kichh(u) paaya, jun Nanak sud bulihaar(u). 4.2.170.

Word Meaning: Bhunjun = destroyer. Aatth Pehr = twenty-four hours. Giyaan(u) = enlightenment. Pause. Ghut(i) = (in) heart. Soohaava = pleasant; blessed. Kunkur(u) = assistant. 1. Soort(i) = sense. Jaapaiy = understands. Aaraadh(i) = worshipping (Waheguru). Oat = shelter. Jugjeevna = oh, the life of the world (Waheguru). Agumm = unreachable. Agaadh(i) = unfathomable; incomprehensible. 2. Goosaayiaan = Lord of the earth (Waheguru). Nutthay = run away; disappear. Soag = griefs. Suntaap = suffering. Tutti Vaao = warm air; minor trouble. 3. Naraayin(u) = Waheguru. Duyyo = source of kindness. Sirjunhaar(u) = the Ceator. Tootthaiy = pleased to be happy. Sud = always. 4.

MEANING: The perfect Guru has enlightened us that Waheguru's Naam is the destroyer of all discomforts (and ills). One must recite it all the time. Pause. The heart, in which Waheguru dwells (is fully connected with Him), is a blessed (and pleasant) place. The agents of the Angel of death cannot come even close if you recite Waheguru's Naam with your tongue with dedication. 1.

I have not served the Guru, and I don't know how to worship You, oh Waheguru. But I do seek Your shelter, oh, the life of the world, unreachable, and unfathomable

Waheguru. 2. When Waheguru becomes kind, all the grief and the troubles disappear. Even a minor trouble does not come near when the Guru protects you. 3. Being a manifestation of Waheguru, the Guru is the source of kindness and is the eternal creator. When the Guru is pleased to be kind, one realizes everything; I am His devotee, and always ready to offer my life to the Guru, oh Nanak. 4.2.170.

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 5॥ ਹਰਿ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਮਾ॥ ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਗੋਬਿੰਦ ਜਪੇਦਿਆ ਹੋਆ ਮੁਖੁ ਪਵਿਤ੍ਰੁ॥ ਹਰਿ ਜਸੁ ਸੁਣੀਐ ਜਿਸ ਤੇ ਸੋਈ ਭਾਈ ਮਿਤ੍ਰੁ॥ 1॥ ਸਭਿ ਪਦਾਰਥ ਸਭਿ ਫਲਾ ਸਰਬ ਗੁਣਾ ਜਿਸੁ ਮਾਹਿ॥ ਕਿਉ ਗੋਬਿੰਦੁ ਮਨਹੁ ਵਿਸਾਰੀਐ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਜਾਹਿ॥ 2॥ ਜਿਸੁ ਲੜਿ ਲਗਿਐ ਜੀਵੀਐ ਭਵਜਲੁ ਪਈਐ ਪਾਰਿ॥ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਮੁਖ ਊਜਲ ਦਰਬਾਰਿ॥ 3॥ ਜੀਵਨ ਰੂਪ ਗੋਪਾਲ ਜਸੁ ਸੰਤ ਜਨਾ ਕੀ ਰਾਸਿ॥ ਨਾਨਕ ਉਬਰੇ ਨਾਮੁ ਜਪਿ ਦਰਿ ਸਚੈ ਸਾਬਾਸਿ॥ 4॥3॥171॥

Gaurri Majh Mehla 5: Hur(i) Ram, Ram, Ram, Rama. Jup(i) poorun hoyay kaama. 1. Pause. Ram Gobind jupayndiyaan, hoa mookh(u) puvittar(u). Hur(i) jus(u) sooniyaiy jis tay, soyee bhaayee mitttar(u). 1. Subh(i) pdaaruth subh(i) fulaa, serb goona jis(u) maah(i). Kiyoun Gobind(u) munhou visaaryiyaiy, jis(u) simrut dookh jaah(i). 2. Is(u) lurr(i) luggiyaan jeeviyaiy, bhuvjul(u) puyiyaiy paar(i). Mil(i) Sadhu sung(i) oodhaar(u) hoyay, mookh oojul Durbaar(i). 3. Jeevun roop Gopal jus(u) Sunt junaa kee raas(i). Nanak oobray Naam(u) jup(i) Dur(i) Sachaiy shaabaash(i). 4.3.171.

Word Meaning: Poorun = complete; achieved. Kaama = tasks; objectives. Pause. Puvittar(u) = pious. Jus(u) = praise. Jis Tay = from whom. 1.
Pdaaruth = valuable (useful) things. Fulaa = rewards. Visaariayiy = forget. 2. Lurr(i) Luggiyaan = taking shelter. Bhuvjul = world-sea. Oodhaar = salvation. Mookh Oojul = faces shine (are honoured). 3. Jeevun Roop = life-like; sustainer of spiritual life. Raas(i) = capital; wealth. Shaabaash(i) = praise (for some achievement). 4.

MEANING: All your objectives are achieved by reciting the Naam of Waheguru again and again. Pause. The mouth (tongue) that recites Waheguru's Naam becomes pious. Make friends only with those who sing Waheguru's praise, oh my mind. 1.
Why would anyone forget Waheguru, which is the source of everything, all rewards, and all virtues, and the recitation of whose Naam eradicates all ills? 2.
Waheguru's shelter sustains one's spiritual life and enables him to swim across the sea of Maya (breaks all the bonds with Maya). If one connects with the Guru, he finds salvation and is honoured in Waheguru's Court. 3.
Waheguru's Naam sustains one's spiritual life and is the wealth of His holy devotees. Individuals who recite Waheguru's Naam with dedication find salvation (get rid of all their vices) and win praise in Waheguru's Court, oh Nanak. 4.3.171

ਗਉੜੀ ਮਾਝ ਮਹਲਾ 5॥ ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ ਜਿੰਦੂ ਤੂ ਮੀਠੇ ਹਰਿ ਗੁਣ ਗਾਉ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਮਿਲਿਆ ਨਿਥਾਵੇ ਥਾਉ॥ 1॥ ਰਹਾਉ॥ ਹੋਰਿ ਸਾਦ ਸਭਿ ਫਿਕਿਆ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥ ਵਿਣੁ ਪਰਮੇਸਰ ਜੋ ਕਰੇ ਫਿਟੁ ਸੁ ਜੀਵਣੁ ਸੋਇ॥ 1॥ ਅੰਚਲੁ ਗਹਿ ਕੈ ਸਾਧ ਕਾ ਤਰਣਾ ਇਹੁ ਸੰਸਾਰੁ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧੀਐ ਉਧਰੈ ਸਭ ਪਰਵਾਰੁ॥ 2॥ ਸਾਜਨ ਬੰਧੁ ਸੁਮਿਤ੍ਰੁ ਸੋ ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਦੇਇ॥ ਅਉਗਣ ਸਭਿ ਮਿਟਾਇ ਕੈ ਪਰਉਪਕਾਰੁ ਕਰੇਇ॥ 3॥ ਮਾਲੁ ਖਜਾਨਾ ਥੇਹੁ ਘਰੁ ਹਰਿ ਕੇ ਚਰਣ ਨਿਧਾਨ॥ ਨਾਨਕੁ ਜਾਚਕੁ ਦਰਿ ਤੇਰੈ ਪ੍ਰਭ ਤੁਧਨੋ ਮੰਗੈ ਦਾਨੁ॥ 4॥4॥172॥

Gaurri Majh Mehla 5: Meetthay Hur(i) goon gaao jindoo, tu meetthay Hur(i) goon gaao. Sachay saytee ruttiyaan, miliya nithaavayn thaaoun. 1. Ruhaou. Hoar(i) saad subh(i) phikkiya, tun(u) mun(u) phikka hoyay. Vin(u) Permayshur jo kuray, phit(u) su jeevun(u) soyay. 1. Unchul geh(i) kaiy Sadh ka, turna eho sunsaar(u). Parbraham aaraadhiyaiy, oodhraiy subh pervaar(u). 2. Saajun bundh(u) soomittar(u) so, Hur(i) Naam(u) hirdaiy dayay. Aougun subh(i) mitaayay kaiy, pur-opkaar(u) kuray. 3. Maal khujaana thayhou ghur(u), Hur(i) kay Churn nidhaan. Nanak(u) jaachuk Dur(i) Tayraiy, Prubh Toodhno mungaiy daan(u). 4.4.172.

Word Meaning: Meetthay = sweet. Jindoo = soul (mind). Saytee = with. Ruttiyaan = imbued. Nithaavayn = shelterless. Thaaoun = shelter. Pause.
Phikkiya = bland; tasteless. Phit(u) = condemnable. Unchul = a fabric wrapped around the body (shelter). Geh(i) = hold; seek. Turna = swim across. 2.
Soomittar = good friend. Aougun = shortcomings. Mitaayay = remove; eradicate. Peropkaar = favour. 3. Maal(u) = wealth. Thayhou = house at a height (mansion). Nidhaan = treasure. Jaachuk = beggar. Toodhno = Yourself (Your Naam). Daan = alms. 4.

MEANING: Sing the sweet virtues of Waheguru, oh my soul. By being imbued with Waheguru's love, a shelterless individual finds shelter (in His Court). Pause.
Other than Waheguru's Naam, all enjoyments are tasteless, and one's body and mind also become tasteless (they become impolite and unhelpful to others). Whatever else one does without Waheguru's Naam is condemnable. 1.
The world-sea can be swum across by seeking Guru's shelter, and the whole family of the devotee (his associates) can find salvation by reciting Waheguru's Naam. 2.
Only that individual is the real friend, relative, and close pal who implants Waheguru's Naam in your heart. Such an individual does you a huge favour by eradicating all your vices. 3. Waheguru's Feet (His Naam) is the treasure of all wealth, house and mansion. I, Nanak(u), am a beggar at Your door, and beg Yourself (Your Naam) in donation, oh Waheguru. 4.4.172.

(ਅੰਗ 219)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਮਹਲਾ 9॥ ਸਾਧੋ ਮਨ ਕਾ ਮਾਨੁ ਤਿਆਗਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਸੰਗਤਿ ਦੁਰਜਨ ਕੀ ਤਾ ਤੇ ਅਹਿਨਿਸਿ ਭਾਗਉ॥ 1॥ ਰਹਾਉ॥ ਸੁਖੁ ਦੁਖੁ ਦੋਨੋ ਸਮ ਕਰਿ ਜਾਨੈ ਅਉਰੁ ਮਾਨੁ ਅਪਮਾਨਾ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਤਿਨਿ ਜਗਿ ਤਤੁ ਪਛਾਨਾ॥ 1॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਤਿਆਗੈ ਖੋਜੈ ਪਦੁ ਨਿਰਬਾਨਾ॥ ਜਨ ਨਾਨਕ ਇਹੁ ਖੇਲੁ ਕਠਨੁ ਹੈ ਕਿਨਹੂੰ ਗੁਰਮੁਖਿ ਜਾਨਾ॥ 2॥1॥

(PAGE 219): Ek Onkar Satgur Persaad(i): **Raag(u) Gaurri Mehla 9:**
Sadho, mun ka maan(u) tiyaagou. Kaam(u), kroadh(u), sungut(i) doorjun kee, ta tay ehinis(i) bhaago. 1. Ruhaou. Sookh(u) dookh(u) doano sum kur(i) jaanaiy, aur maan(u) upmaana. Hurkh soag tay ruhaoy ateeta, tin(i) jug(i) tut(u) puchhana. 1. Oostut(i) ninda doyoo tiyaagaiy, khojaiy pud(u) nirbaana. Jun Nanak eho khayl(u) kutthin(u) haiy, kinhoon Gurmukh(i) jaana. 2.1.

Word Meaning: Sadho = holy men; devotees of Waheguru. Mun Ka Maan(u) = ego. Tiyaagou = get rid of; overcome. Sungut(i) = company. Doorjun = evil person. Ehinis(i) = day and night. Pause. Sum = equal. Aur = and. Maan(u) =

respect. Upmaana = insult; disrespect. Hurkh = happiness. Soag = sadness. Ateeta = indifferent; unaffected. Tut(u) = reality; base (Waheguru). 1.
Oostut(i) = praise. Ninda = malicious criticism. Khojaiy = searches for. Pud(u) = state. Nirbaana = above all sensual desires. Khayl(u) = game; act. Kutthun(u) = difficult. Kinhoon = some rare (individual). 2.
MEANING: Overcome your ego, oh the devotees of Waheguru, and run away (stay away) day and night from lust, rage, and the company of an evil person. Pause.
An individual who accepts comfort and discomfort the same way, as also respect and disrespect, and stays unaffected by happiness or sadness, realizes the reality (root) of the world (Waheguru). 1. An individual who gives up false (undeserved) praise and unwarranted malicious criticism of others attains a state of spirituality above the effects of Maya. However, it is very difficult to attain such a state, and only rare individuals do so in the shelter of the Guru, oh Nanak. 2.1.

ਗਉੜੀ ਮਹਲਾ 9॥ ਸਾਧੋ ਰਚਨਾ ਰਾਮ ਬਨਾਈ॥ ਇਕਿ ਬਿਨਸੈ ਇਕ ਅਸਥਿਰੁ ਮਾਨੈ ਅਚਰਜੁ ਲਖਿਓ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਬਸਿ ਪ੍ਰਾਨੀ ਹਰਿ ਮੂਰਤਿ ਬਿਸਰਾਈ॥ ਝੂਠਾ ਤਨੁ ਸਾਚਾ ਕਰਿ ਮਾਨਿਓ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ॥ 1॥ ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਈ॥ ਜਨ ਨਾਨਕ ਜਗੁ ਜਾਨਿਓ ਮਿਥਿਆ ਰਹਿਓ ਰਾਮ ਸਰਨਾਈ॥ 2॥2॥
Gaurri Mehla 9: Sadho, ruchna Ram bunaayee. Ikk(i) binsaiy, Ikk usthir(u) maanaiy, achurj(u) lukhiyo na jaayee. 1. Ruhaou. Kaam, kroadh, moh bus(i) praani, Hur(i) moorut(i) bisraayee. Jhoottha tun(u), saacha kur(i) maaniyo, jiyoun soopna raiynaayee. 1. Jo deesaiy so sugul binaasaiy, jiyoun baadur kee chhaayee. Jun Nanak jug jaaniyo mithiya, ruhiyo Ram shernaayee. 2.2.
Word Meaning: Sadho = devotees. Ruchna = creation. Ikk(i) = a few. Binsaiy = perishable. Ikk = many. Usthir = lasting forever; immortal. Achurj(i) = amazing. Lukhiyo = understood. Pause. Kaam = lust. Bus(i) = under the control. Moorut(i) = image; existence. Bisraayee = forgot. Jhoottha = temporary. Saacha = eternal. Raiynayee = (of) night. 1. Baadur = clouds. Chhaayee = shade. Mithiya = false; perishable. 2.
MEANING: It is amazing, and difficult to understand, that only a few people believe that the world created by Waheguru is perishable, while many others believe as if it is going to last forever, oh, the devotees of Waheguru. Pause.
The man is being controlled by his lust, rage, and worldly attractions, and has forgotten the existence of God. He is under the false belief that his perishable body is going to last forever. This belief is like a dream at night (which vanishes when the man wakes up). 1. Everything that is visible in the world vanishes just like the shadow of a cloud. I have realized that the world is perishable; so I have taken shelter in Waheguru, oh Nanak. 2.2.

ਗਉੜੀ ਮਹਲਾ 9॥ ਪ੍ਰਾਨੀ ਕਉ ਹਰਿ ਜਸੁ ਮਨਿ ਨਹੀ ਆਵੈ॥ ਅਹਿਨਿਸਿ ਮਗਨੁ ਰਹੈ ਮਾਇਆ ਮੈ ਕਹੁ ਕੈਸੇ ਗੁਨ ਗਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਪੂਤ ਮੀਤ ਮਾਇਆ ਮਮਤਾ ਸਿਉ ਇਹ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਝੂਠੋ ਇਹੁ ਜਗ ਦੇਖਿ ਤਾਸਿ ਉਠਿ ਧਾਵੈ॥ 1॥ ਭੁਗਤਿ ਮੁਕਤਿ ਕਾ ਕਾਰਨੁ ਸੁਆਮੀ ਮੂੜ ਤਾਹਿ ਬਿਸਰਾਵੈ॥ ਜਨ ਨਾਨਕ ਕੋਟਨ ਮੈ ਕੋਊ ਭਜਨੁ ਰਾਮ ਕੋ ਪਾਵੈ॥ 2॥3॥
Gaurri Mehla 9: Praani kuou Hur(i) jus(u) mun(i) nuhee aavaiy. Ehinis(i) mugun(u) ruhaiy Maya meh(i), kuhou kaiysay goon gaavaiy. 1. Ruhaou. Poot meet Maya mumta

siyoun, eh bidh(i) aap(u) bundhaavaiy. Mirg trishna jiyoun jhoottho eho jug, daykh(i) taas(i) ootth(i) dhaavaiy. 1. Bhoogut, mookut(i) ka kaarun(u) Soami, moor taah(i) bisraavaiy. Jun Nanak koatun meh(i) koyoo, bhujun(u) Ram ko paavaiy. 2.3.
Word Meaning: Praani = man. Jus(u) = praise. Ehinis(i) = day and night. Mugun(u) = fully absorbed; rapt. Pause. Mumta = parental affection; worldly attractions. Bidh(i) = way. Bundhaavaiy = gets trapped. Mirg Trishna = mirage. Taas(i) = that. Dhaavaiy = makes a quick move. 1. Bhoogut(i) = food. Mookut(i) = freedom from Maya. Moorr = foolish. Bisraavaiy forgets. Koatun = millions. Koyoo = rare.2.
MEANING: It does not occur in the mind of the man to sing Waheguru's praise. He is rapt in Maya day and night, so how can he sing Waheguru's virtues? Pause.
He gets entangled in the attachments of his sons, friends, and Maya. He runs after the attractions of the world, which are false like a mirage. 1.
The foolish forgets the Lord who is the source of all food (and other necessities of life), and is the emancipator from Maya. There is a rare person (maybe one in a million) who dedicates himself to the worship of Waheguru, oh Nanak. 2.3.

ਗਉੜੀ ਮਹਲਾ 9॥ ਸਾਧੋ ਇਹੁ ਮਨੁ ਗਹਿਓ ਨ ਜਾਈ॥ ਚੰਚਲ ਤ੍ਰਿਸਨਾ ਸੰਗਿ ਬਸਤੁ ਹੈ ਯਾ ਤੇ ਥਿਰੁ ਨ ਰਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਠਨ ਕਰੋਧ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਜਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ॥ ਰਤਨੁ ਗਿਆਨੁ ਸਭ ਕੋ ਹਿਰਿ ਲੀਨਾ ਤਾ ਸਿਉ ਕਛੁ ਨ ਬਸਾਈ॥ 1॥ ਜੋਗੀ ਜਤਨ ਕਰਤ ਸਭਿ ਹਾਰੇ ਗੁਨੀ ਰਹੇ ਗੁਨ ਗਾਈ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਭਏ ਦਇਆਲਾ ਤਉ ਸਭ ਬਿਧਿ ਬਨਿ ਆਈ॥ 2॥4॥
Gaurri Mehla 9: Sadho, eho mun(u) guhhiyo na jaayee. Chunchul trishna sung(i) bust(u) haiy, yaa tay thir(u) na ruhaayee. 1. Kutthun kroadh ghut hee kay bheetur(i), jih soodh(i) subh bisraayee. Rutttan Giyan(u), subh ko hir(i) leena, ta siyoun kuchh(u) na busaayee. 1. Yogi jutun kert subh(i) haaray, goonee ruhay goon gaayee. Jun Nanak Hur(i) bhuyay duyaala, tuou subh bidh(i) bun(i) aayee. 2.4.
Word Meaning: Guhiyo = controlled. Chunchul = fickle; capricious (changing fast). Bust(u) = resides; accompanies. Ya Tay = because of which. Thir = stable. Pause. Kutthun = tough; difficult to control. Ghut = heart. Bheetur = within. Ruttan Giyaan = superior ability. Soodh(i) = sense; awareness. Subh Ko = of everybody. Hir(i) Leena = stole away. Na Busaayee = unable to fight back; become helpless. 1. Gooni = educated; scholars. Ruhay = lost; failed. Bidh(i) = ways; efforts. 2.
MEANING: The human mind is uncontrollable, oh, the devotees of Waheguru. The capricious desires for Maya live in it because of which it does not become stable (does not stop wavering). The tough (difficult to control) rage lies within the heart, which causes loss of the man's ability to realize the truth (that he is mortal, and only God is immortal). The rage and the fickleness of mind steal away the superior ability of the man who becomes helpless before them. 1. Many people have tried to control the mind; for example, yogis use yogic techniques, and educated people use their knowledge of controlling the mind, but both fail badly. But when Waheguru is kind, any and every technique works to control the mind, oh Nanak. 2.4.

ਗਉੜੀ ਮਹਲਾ 9॥ ਸਾਧੋ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵਉ॥ ਮਾਨਸ ਜਨਮੁ ਅਮੋਲਕੁ ਪਾਇਓ ਬਿਰਥਾ ਕਾਹਿ ਗਵਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਪਤਿਤ ਪੁਨੀਤ ਦੀਨ ਬੰਧ ਹਰਿ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਆਵਹੁ॥ ਗਜ ਕੋ

ਤ੍ਰਾਸ ਮਿਟਿਓ ਜਿਹ ਸਿਮਰਤ ਤੁਮ ਕਾਹੇ ਬਿਸਰਾਵਉ॥ 1॥ ਤਜਿ ਅਭਿਮਾਨ ਮੋਹ ਮਾਇਆ ਫੁਨਿ ਭਜਨ ਰਾਮ ਚਿਤੁ ਲਾਵਉ॥ ਨਾਨਕ ਕਹਤ ਮੁਕਤਿ ਪੰਥ ਇਹੁ ਗੁਰਮੁਖਿ ਹੋਇ ਤੁਮ ਪਾਵਉ॥ 2॥5॥

Gaurri Mehla 9: Sadho, Gobind kay goon gaavou. Maanus junum(u) amoluk(u) paayo, birtha kaah(i) guvaavou. 1. Ruhaou. Putit pooneet deen bundh Hur(i), shern(i) taah(I) toom aavhou. Guj ko traas mitiyo jih simrut, toom kaahay bisraavou. 1. Tuj abhimaan moh Maya phoon(i), bhujun Ram chit(u) laavou. Nanak keht mookt(i) punth eho, Gurmukh(i) hoyay toom paavou. 2.5.

Word Meaning: Maanus Junum(u) = human life. Amoluk = priceless. Birtha = empty. Kaah(i) = what for? Guvaavhou = lose. Pause.
Putit = fallen from morality (immoral). Puneet = pious; purified. Deen Bundh = relative (friend) of the weak. Guj = elephant (see the note below for the story). Traas = fear; trouble. Bisraavou = forget. 1. Tuj(i) = by giving up. Abhimaan = ego. Phoon(i) = again; also. Mookut(i) = of freedom (from Maya). Punth = path. Gurmukh(i) = in the shelter of the Guru. 2.

NOTE: There are many stories in Hindu Granths that have been quoted in Guru Granth Sahib as parables to glorify Waheguru (or to stress a point). Guru Granth Sahib does NOT believe in these stories. The story of the elephant is just one of them. According to this story, a *Gundhurb* (musician of the gods) was transformed into an elephant by a sage's curse. This elephant went to drink water in the pool of god Varun, where an octopus wrapped its tentacles around all four legs, making him completely immobile, and began dragging him into deep water. When the elephant was about to drown, he held a lotus flower in his trunk and prayed to Vishnu (Waheguru), who cut the octopus's tentacles and saved the elephant.

MEANING: Sing praise of Waheguru, oh His devotees. Human life is priceless (as it is the only opportunity to be one with God), so why let it go to waste? Pause. Waheguru is the friend of the weak, and He purifies the immoral; so, come to His shelter. Why should you forget Waheguru, who freed the frightened elephant from the grip of the octopus when he prayed to Waheguru for help? 1. Abandon your ego, affection for the family, and attachment to Maya, and focus your mind on the worship of Waheguru. This is the path to get freedom from the bonds of Maya, but you cannot tread this path without taking the shelter of the Guru, oh Nanak. 2.5.

ਗਉੜੀ ਮਹਲਾ 9॥ ਕੋਊ ਮਾਈ ਭੂਲਿਓ ਮਨੁ ਸਮਝਾਵੈ॥
(ਅੰਗ 220)॥ ਬੇਦ ਪੁਰਾਨ ਸਾਧ ਮਗ ਸੁਨਿ ਕਰਿ ਨਿਮਖ ਨ ਹਰਿ ਗੁਨ ਗਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਦੁਰਲਭ ਦੇਹ ਪਾਇ ਮਾਨਸ ਕੀ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ॥ ਮਾਇਆ ਮੋਹ ਮਹਾ ਸੰਕਟ ਬਨ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਵੈ॥ 1॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਪ੍ਰਭੁ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਲਾਵੈ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਜਿਹ ਘਟਿ ਰਾਮੁ ਸਮਾਵੈ॥ 2॥6॥

Gaurri Mehla 9: Koyoo maayee, bhooliyo mun(u) sumjhaavaiy.
(PAGE 220): Bayd Puraan sadh mug soon(i) kur(i), nimukh na Hur(i) goon gaavaiy. 1. Ruhaou. Doorlubh dayh paayay maanus kee, birtha junum(u) siraavaiy. Maya moh muhaa sunkut bun, ta siyoun rooch oopjaavaiy. 1. Untar(i) Baahur(i) suda sung(i) Prubh(u), ta siyoun nayhou na laavaiy. Nanak mookut(i) taah(i) toom maanhou, jih ghut(i) Ram(u) smaaaiy.

Word Meaning: Maayee = oh, my mother. Bhooliyo = misled. Sadh Mug = path of the holy saints. Nimukh Na = not even for a moment. Pause.

Doorlubh = invaluable. Dayh = body. Maanus = human. Birtha = wastefully; uselessly. Siraavaiy = spends. Sunkut = trouble. Rooch = interest. 1.
Sung(i) = with. Nayh(u) = affection. Mookut(i) = free (from the bonds of Maya). Taah(i) = him. Ghut(i) = in the heart. 2.
MEANING: My mind is so misguided that even after listening to the teachings of the Vedas, of the Puranas, and the advice of the holy saints about the path to follow to connect with Waheguru, it still does not sing His praise. Can someone enlighten my misled mind, oh my mother! Pause. After being born a human, the man wastes his precious human life (a gift of Waheguru and not easily available). The attachment to Maya is a troublesome, thick forest (it is not easy to find a path out of it), yet the human mind shows deep interest in Maya. 1.
The man does not develop any love for Waheguru, which is always with him - inside and outside. But only that individual is considered free from the bonds of Maya, who has Waheguru's Naam embedded in his heart, oh Nanak. 2.6.

ਗਉੜੀ ਮਹਲਾ 9॥ ਸਾਧੋ ਰਾਮ ਸਰਨਿ ਬਿਸਰਾਮਾ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕੋ ਇਹ ਗੁਨ ਸਿਮਰੇ ਹਰਿ ਕੋ ਨਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਅਉ ਬਿਖਿਅਨ ਕੀ ਸੇਵਾ॥ ਹਰਖ ਸੋਗ ਪਰਸੈ ਜਿਹ ਨਾਹਿਨ ਸੋ ਮੂਰਤਿ ਹੈ ਦੇਵਾ॥1॥ ਸੁਰਗ ਨਰਕ ਅੰਮ੍ਰਿਤ ਬਿਖੁ ਏ ਸਭ ਤਿਉ ਕੰਚਨ ਅਰੁ ਪੈਸਾ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਏ ਸਮ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਫੁਨਿ ਤੈਸਾ॥ 2॥ ਦੁਖੁ ਸੁਖੁ ਏ ਬਾਧੇ ਜਿਹ ਨਾਹਿਨ ਤਿਹ ਤੁਮ ਜਾਨਉ ਗਿਆਨੀ॥ ਨਾਨਕ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨਉ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਪ੍ਰਾਨੀ॥ 3॥7॥
Gaurri Mehla 9: Sadho, Ram shern(i) bisraama. Bayd Puraan purrhay ko eh goon, simray Hur(i) ko Naama. 1. Ruhaou. Lobh, moh, Maya, mumta phoon(i), aou bikhiyun kee sayva. Hurkh, soag pursaiy jih naahin, so moorut(i) haiy Dayva. 1. Soorg, nerk, amrit, bikh eh subh, tiyoun kunchun ur(u) paisa. Oostut(i) ninda eh sum ja kaiy, loabh(u), moh(u) phoon(i) taiysa. 2. Dookh(u) sookh(u) eh baandhay jih naahin, tih toom jaanou giyaani. Nanak mookut(i) taah(i) toom maanou, eh bidh(i) ko jo praani. 3.7.
Word Meaning: Bisraama = peace of mind. Goon = use. Pause.
Mumta = affection for family. Phoon(i) = also. Aou = and. Bikhiyun = sensual pleasures. Hurkh = happiness. Soag = sadness. Pursaiy = touch; come near. Moorut(i) = image; like Him Dayva = God. 1.
Amrit = a mythical liquid that makes one immortal; highly useful substance. Bikh(u) = poison (which kills); very harmful substance. Kunchun = gold. Paisa = copper. Oostut(i) = praise. Ninda = negative criticism. Phoon(i) = also. Taiysa = similar. 2.
Baandhay = bind. Jaanou = consider. Giyaani = having Divine Knowledge. Eh Bidh(i) = this way. Praani = man. 3.
MEANING: Peace (stability) of mind can be achieved only in the shelter of Waheguru, oh, the devotees of Waheguru. The benefit of reading religious books like the Vedas and the Puranas is useful only if one begins to recite Waheguru's Naam. Pause.
A man becomes the image of Waheguru (like Him) if greed, love for Maya and for the family, and happiness and sadness do not come near him (affect him), and he refrains from indulging in sensual pleasures. 1. Such an individual treats paradise (luxuries of life), and hell (troubles in life); *amrit* (the mythical ambrosial water) and poison; and gold and copper, all the same way. He is also not affected by praise or negative criticism, greed, or affection. 2.

A person is considered to have Divine Knowledge (connected with Waheguru) if discomforts or comforts do not bind (entrap) him. Such a person, who follows the above path of life, is considered free from the bonds of Maya, oh Nanak. 3.7.

ਗਉੜੀ ਮਹਲਾ 9॥ ਮਨ ਰੇ ਕਹਾ ਭਇਓ ਤੈ ਬਉਰਾ॥ ਅਹਿਨਿਸਿ ਅਉਧ ਘਟੈ ਨਹੀ ਜਾਨੈ ਭਇਓ ਲੋਭ ਸੰਗਿ ਹਉਰਾ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਤਨੁ ਤੈ ਅਪਨੋ ਕਰਿ ਮਾਨਿਓ ਅਰੁ ਸੁੰਦਰ ਗ੍ਰਿਹ ਨਾਰੀ॥ ਇਨ ਮੈ ਕਛੁ ਤੇਰੋ ਰੇ ਨਾਹਨਿ ਦੇਖੋ ਸੋਚ ਬਿਚਾਰੀ॥ 1॥ ਰਤਨ ਜਨਮੁ ਅਪਨੋ ਤੈ ਹਾਰਿਓ ਗੋਬਿੰਦ ਗਤਿ ਨਹੀ ਜਾਨੀ॥ ਨਿਮਖ ਨ ਲੀਨ ਭਇਓ ਚਰਨਨ ਸਿਉ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ॥ 2॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰੁ ਸੁਖੀਆ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ॥ ਅਉਰ ਸਗਲ ਜਗੁ ਮਾਇਆ ਮੋਹਿਆ ਨਿਰਭੈ ਪਦੁ ਨਹੀ ਪਾਵੈ॥ 3॥8॥

Gaurri Mehla 9: Mun ray, kuhann bhuyyio taiy baura. Ehnis(i) aoudh ghutaiy nuhee jaanaiy, bhuyyo loabh sung(i) haura. 1. Ruhaou. Jo tun(u) taiy apno ker(i) maaniyo, ur(u) soondar greh(i) naari. In meh(i) kuchh(u) tayro ray naahin(i), daykho soach bichaari. 1. Ruttan junum(u) apno taiy haariyo, Gobind gut(i) nuhee jaani. Nimukh na leen bhuyyo churnun siyoun, birtha aoudh siraani. 2. Kuhou Nanak soyee nur(u) sookhiya, Ram Naam goon gaavaiy. Aour sugul jug(u) Maya mohiya, nirbhaiy pud(u) nuhee paavaiy. 3.8.

Word Meaning: Kuhaan = where; why? Baura = crazy; insane. Ehnis(i) = day and night. Aoudh = life span. Haura = lighter on good qualities. Pause.
Maaniyo = believe in. Greh(i) = house. Naari = woman; wife. 1.
Ruttan Junum(u) = precious human life. Haariyo = lost; wasted away. Gut(i) = high spiritual state. Nimukh = moment. Leen = fully absorbed. Birtha = uselessly. Siraani = spent; slip away. 2. Nirbhaiy Pud(u) = the spiritual state where no fear comes near. 3.

MEANING: What are you going crazy about, oh my mind? You do not realize that your lifespan is decreasing day by day, and that you are losing good qualities because of your greed. Pause. Your body, your beautiful wife, and the house, which you think are yours forever, are not really yours in the long run, if you think deeply, oh man. 1. You have wasted away your precious life, and have not realized the importance of the high spiritual state that Waheguru's worship lifts you to. You have not connected with Waheguru's Feet (His Naam) even for a short moment, and have let the life slip away uselessly. 2.
Only that individual who enjoys a comfortable life sings Waheguru's praise, oh Nanak. The rest of the world is captivated by Maya, as a result of which it cannot attain the spiritual level which is above all worldly fears. 3.8.

ਗਉੜੀ ਮਹਲਾ 9॥ ਨਰ ਅਚੇਤ ਪਾਪ ਤੇ ਡਰ ਰੇ॥ ਦੀਨ ਦਇਆਲ ਸਗਲ ਭੈ ਭੰਜਨ ਸਰਨਿ ਤਾਹਿ ਤੁਮ ਪਰੁ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਪੁਰਾਨ ਜਾਸ ਗੁਨ ਗਾਵਤ ਤਾ ਕੋ ਨਾਮੁ ਹੀਐ ਮੋ ਧਰੁ ਰੇ॥ ਪਾਵਨ ਨਾਮੁ ਜਗਤਿ ਮੈ ਹਰਿ ਕੋ ਸਿਮਰਿ ਸਿਮਰਿ ਕਸਮਲ ਸਭ ਹਰੁ ਰੇ॥1॥ ਮਾਨਸ ਦੇਹ ਬਹੁਰਿ ਨਹ ਪਾਵੈ ਕਛੂ ਉਪਾਉ ਮੁਕਤਿ ਕਾ ਕਰੁ ਰੇ॥ ਨਾਨਕ ਕਹਤ ਗਾਇ ਕਰੁਨਾਮੈ ਭਵ ਸਾਗਰ ਕੈ ਪਾਰਿ ਉਤਰੁ ਰੇ॥ 2॥9॥251॥

Gaurri Mehla 9: Nur achayt, paap tay dur ray. Deen Duyaal sugul baiy-bhunjun, shern(i) taah(i) toom pur(u) ray. 1. Ruhaou. Bayd Puraan jaas goon gaavut, ta ko Naam(u) heeyaiy mo dhur(i) ray. Paavun Naam(u) jugut(i) meh Hur(i) ko, simer(i) simer(i), kusmul subh hur(u) ray. 1. Maanus dayh buhour(i) neh paavaiy, kuchh(u)

oopaao mookut(i) ka kur(i) ray. Nanak keht gaayay Kroona-maiy bhuv saagur kaiy paar(i) ootur(u) ray. 2.9.251.

Word Meaning: Nur = oh man. Achayt = unaware; unmindful. Deen = weak; helpless. Bhaiy Bhunjun = destroyer of all fears. Taah(i) = His. Pause.

Jas = whose. Heeyaiy = in the heart. Paavun = sacred. Kusmul = sins. Hur(u) = lose; get rid of. 1.

Maanus dayh = human body (life). Buhour(i) = again. Oopaao = arrangement. Mookut(i) = freedom (from Maya). Kroona-maiy = compassionate; pitiful. 2.

MEANING: Be afraid of (shun away from) sins, oh, unmindful man. And to do so, take shelter of Waheguru, who is kind to the helpless, and is the destroyer of all fears. Pause.

Keep Waheguru's Naam in your mind, which the Vedas and the Puranas sing praise of. Waheguru's Naam is the most sacred in the world; recite His Naam again and again to wash away your sins. 1.

You will not get the human body again, so make some arrangements (efforts) to get freedom from Maya. And put in some effort to sing praise of the compassionate Waheguru to swim across the world-sea, oh Nanak. 2.9.251.

Explanation of the final total:

Shabads, Mehla 1 (Guru Nanak Sahib)	= 20
Shabads Mehla 3 (Guru Amar Dass Ji)	= 18
Shabads Mehla 4 (Guru Ram Dass Ji)	= 32
Shabads Mehla 5 (Guru Arjun Dev Ji)	= 172
Shabads Mehla 9 (Guru Tegh Bahadur Ji)	= 9
Total	= 251

ਰਾਗੁ ਗਉੜੀ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਗਉੜੀ ਗੁਆਰੇਰੀ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaurri Ashtpudiaan Mehla 1, Gaurri Gooaarayri:

Ek Onkar Kerta Purakh Gur Persad(i)

ਨਿਧਿ ਸਿਧਿ ਨਿਰਮਲ ਨਾਮੁ ਬੀਚਾਰੁ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਬਿਖੁ ਮਾਰਿ॥ ਤ੍ਰਿਕੁਰੀ ਛੂਟੀ ਬਿਮਲ ਮਝਾਰਿ॥

(ਅੰਗ 221)॥ ਗੁਰ ਕੀ ਮਤਿ ਜੀਇ ਆਈ ਕਾਰਿ॥ 1॥ ਇਨ ਬਿਧਿ ਰਾਮ ਰਮਤ ਮਨੁ ਮਾਨਿਆ॥ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰ ਸਬਦਿ ਪਛਾਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਇਕੁ ਸੁਖੁ ਮਾਨਿਆ ਸਹਜਿ ਮਿਲਾਇਆ॥ ਨਿਰਮਲ ਬਾਣੀ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਲਾਲ ਭਏ ਸੂਹਾ ਰੰਗੁ ਮਾਇਆ॥ ਨਦਰਿ ਭਈ ਬਿਖੁ ਠਾਕੁ ਰਹਾਇਆ॥ 2॥ ਉਲਟ ਭਈ ਜੀਵਤ ਮਰਿ ਜਾਗਿਆ॥ ਸਬਦਿ ਰਵੇ ਮਨੁ ਹਰਿ ਸਿਉ ਲਾਗਿਆ॥ ਰਸੁ ਸੰਗ੍ਰਹਿ ਬਿਖੁ ਪਰਹਰਿ ਤਿਆਗਿਆ॥ ਭਾਇ ਬਸੇ ਜਮ ਕਾ ਭਉ ਭਾਗਿਆ॥ 3॥ ਸਾਦ ਰਹੇ ਬਾਦੰ ਅੰਹਕਾਰਾ॥ ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਹੁਕਮਿ ਅਪਾਰਾ॥ ਜਾਤਿ ਰਹੇ ਪਤਿ ਕੇ ਆਚਾਰਾ॥ ਦ੍ਰਿਸਟਿ ਭਈ ਸੁਖੁ ਆਤਮ ਧਾਰਾ॥ 4॥

ਤੁਝ ਬਿਨੁ ਕੋਇ ਨ ਦੇਖਉ ਮੀਤੁ॥ ਕਿਸੁ ਸੇਵਉ ਕਿਸੁ ਦੇਵਉ ਚੀਤੁ॥ ਕਿਸੁ ਪੂਛਉ ਕਿਸੁ ਲਾਗਉ ਪਾਇ॥ ਕਿਸੁ ਉਪਦੇਸਿ ਰਹਾ ਲਿਵ ਲਾਇ॥ 5॥ ਗੁਰ ਸੇਵੀ ਗੁਰ ਲਾਗਉ ਪਾਇ॥ ਭਗਤਿ ਕਰੀ ਰਾਚਉ ਹਰਿ ਨਾਇ॥ ਸਿਖਿਆ ਦੀਖਿਆ ਭੋਜਨ ਭਾਉ॥ ਹੁਕਮਿ ਸੰਜੋਗੀ ਨਿਜ ਘਰਿ ਜਾਉ॥ 6॥ ਗਰਬ ਗਤੰ ਸੁਖ ਆਤਮ ਧਿਆਨਾ॥ ਜੋਤਿ ਭਈ ਜੋਤੀ ਮਾਹਿ ਸਮਾਨਾ॥ ਲਿਖਤੁ ਮਿਟੈ ਨਹੀ ਸਬਦੁ ਨੀਸਾਨਾ॥ ਕਰਤਾ ਕਰਣਾ ਕਰਤਾ ਜਾਨਾ॥ 7॥ ਨਹ ਪੰਡਿਤੁ ਨਹ ਚਤੁਰੁ ਸਿਆਨਾ॥ ਨਹ ਭੂਲੋ ਨਹ ਭਰਮਿ ਭੁਲਾਨਾ॥ ਕਥਉ ਨ ਕਥਨੀ ਹੁਕਮੁ ਪਛਾਨਾ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਨਾ॥ 8॥1॥

Nidh(i) sidh(i) nimrul Naam beechaar(u). Poorun poor(i) ruhiya bikh(u) maar(i). Tirkooti chhooti bimul mujhaar(i).

(PAGE 221): Gur kee mut(i) jeeyay aayee kaar(i). 1. In bidh(i) Ram rumut mun(u) maaniya. Giyaan unjun(u) Gur Shabad(i) puchhaniya. 1. Ruhaou. Ikk(u) sookh(u) maaniya, sehj(i) milaaya. Nirmul Bani bherm(u) chookaaya. Laal bhuyyay, sooha rung(u) Maya. Nudr(i) bhuyee, bikh(u) tthaak(u) ruhaaya. 2. Oolt bhuyee, jeevut mur(i) jaagiya. Shabad(i) ruvay mun(u) Hur(i) siyoun laagiya. Rus sungreh(i) bikh(u) purhur(i) tiyaagiya. Bhayay busay Jum ka bhuou bhaagiya. 3. Saad ruhay, baadun(g) ahunkaara. Chit(u) Hur(i) siyoun raata, Huqam(i) Apaara. Jaat(i) ruhay, put(i) kay achaara. Drisht(i) bhuyee, sookh(u) aatum dhaara. 4.

Toojh bin(u) koyay na daykhoun meet(u). Kis(u) sayvoun, kis(u) dayvoun cheet(u). Kis(u) poochhoun, kis(u) laagoun paayay?. Kis(u) oopdaysh(i) ruhaan liv laayay? 5. Gur sayveen, Gur laagoun paayay. Bhugut(i) kureen raachoun Hur(i) Naayay. Sikhiya deekhiya bhojun bhaaou. Huqam(i) sunjogi nij ghur(i) jaaoun. 6. Gerb gtun(g) sookh aatum dhiyaana. Jot(i) bhuyee Joti maah(i) smaana. Likhut(u) mitaiy nuhee, Shabad(u) neeshaana. Kerta kerna, Kerta jaana. 7. Neh Pundit(u) neh chutur(u) siyaana. Neh bhoolo, neh bherm(i) bhoolana. Kuthoun na kuthnee Huqam(u) puchhana. Nanak Gurmut(i) sehj(i) smaana. 8.1.

Word Meaning: Nidh(I) = treasures. Sidh(i) = supernatural powers. Nirmul = pure; sacred. Poorun = perfect (Waheguru). Bikh(u) = poison (of Maya). Maar(i) = by destroying. Tirkooti = the three effects of Maya (see the note below). Bimul = pure. Mujhaar(i) = in. Jeeyay = (of, for) soul. Kaar(i) = purposeful; useful. 1.

Rumut = reciting Maaniya= brought faith. Unjun = kohl (is believed to enhance eyesight in addition to beautification). Pause. Sehj(i) = state of blissfulness. Nirmul = pure; sacred. Laal Bhuyay = dyed in red colour, which is a fast colour and implies (deep love for Waheguru). Sooha = pink colour, which is very attractive to look at, but fades away quickly; it implies love for Maya, which is also short-lived. Tthaak Ruhaaya = restrained; prevented. 2. Oolt bhuyee = thinking turned around (from Maya to Waheguru). Jeevut Mur(i) = to kill all desires while living in family. Rus(u) = juice (Waheguru's Naam). Sungreh(i) = collect. Purhur(i) = by removing; pushing away. Busay = live. 3. Baadun(g) = fruitless discussions. Ahunkaara = ego. Raata = imbued. Appara = limitless. Jaat(i) = caste. Put(i)= dignity. Achaara = rituals. Aatum = soul. 4. Cheet(u) = mind; thinking. Oopdaysh(i) = teaching. 5. Raachoun = get absorbed. Deekhiya = special sermon when one joins a new faith. Bhaaou = affection. Sunjoagi = predestined. Nij Ghur = own house; union with Waheguru. 6. Gerb = conceit. Gtun(g) = goes away. Dhiyaana = focus. Jot(i) Bhuyee = enlightened. Likhut(u) = written; carved. Shabad(u) = Huqam. Neeshaana = identity. Kerta = the Creator. 7. Pundit(u) = educated. Bhoolo = misled. Bherm(i) = in doubt. Kuthoun = describe. Sehj(i) Smaana = absorbed in the spiritual state of peace of mind. 8.

MEANING: I found Guru's advice to be very effective and useful for the soul; the Guru advised that pondering on Waheguru's sacred Naam is the real treasure of all supernatural powers. (By reciting Waheguru's Naam with dedication) I have been able to kill my desires for Maya (overcome all its attractions), and I am above all its three effects. Now I find that the Perfect Waheguru is present everywhere. 1.

Reciting Waheguru's Naam like this, my mind has been convinced, and my faith in Waheguru has been solidified. With Guru's Shabad, I have been able to find the kohl (which enhances my vision) for Divine Knowledge (connecting with God). Pause.

The Guru's sacred Shabad has dispelled all my doubts, and I am enjoying the comfort of blissfulness by connecting with Waheguru. With His kind sight, Waheguru has restrained all attractions of Maya for me. I realized that Maya does look attractive, but is short-lived like the beautiful pink colour, and I am imbued in the deep red colour (which does not fade) of affection for Waheguru. 2.

My thinking has turned away from Maya, and now all my worldly desires are dead, even though I am living in the family. Reciting Guru's Shabad, my mind is now stitched with Waheguru. I am treasuring the sweetness of Waheguru's Naam, and have given up my attraction for Maya by pushing it away. Living under Waheguru's love, my fear of the Angel of Death has gone away. 3. All bad tastes, fruitless discussions, and my conceit have become the things of the past; and so have become the pride of the caste and of the religious rituals. With the Will (kindness) of the limitless Waheguru, my mind has been imbued with Waheguru's love. With His kind sight, I am enjoying internal bliss. 4. Whom should I serve and surrender my mind to? To whom should I show respect and ask for advice? Whose advice should I seek to stay connected with You, oh Waheguru? (The answer to all these questions is) only You, oh Waheguru, (because I don't see any other power like You). 5.

I will serve the Guru (which is Waheguru's manifestation), and drop on His feet (surrender to Him). I will worship Waheguru and get fully absorbed in His Naam. Waheguru's Naam is the advice, sermon, and the spiritual food for me. With

predestined union with Waheguru, my mind has settled in its personal dwelling (got connected with Waheguru). 6. With focus on Waheguru, my ego is gone, and I am enjoying mental peace. I have been enlightened, and now I am absorbed in (focused on) Waheguru's Light (Soul). Guru's Shabad, which is the identity for Waheguru, and is written on my mind, cannot be erased now. I have also realized that Waheguru is the creator of everything. 7.
I am neither highly knowledgeable nor clever or wise, but I am not misled or lost in doubt. I do not repeat (or believe in) what others have already said (to connect with God); I simply recognize Waheguru's Huqam. Acting on Guru's advice, I am enjoying the state of blissfulness, oh Nanak. 8.1.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 1॥ ਮਨੁ ਕੁੰਚਰੁ ਕਾਇਆ ਉਦਿਆਨੈ॥ ਗੁਰੁ ਅੰਕਸੁ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੈ॥ ਰਾਜ ਦੁਆਰੈ ਸੋਭ ਸੁ ਮਾਨੈ॥ 1॥ ਚਤੁਰਾਈ ਨਹ ਚੀਨਿਆ ਜਾਇ॥ ਬਿਨੁ ਮਾਰੇ ਕਿਉ ਕੀਮਤਿ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ਘਰਿ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਤਸਕਰੁ ਲੇਈ॥ ਨੰਨਾਕਾਰੁ ਨ ਕੋਇ ਕਰੇਈ॥ ਰਾਖੈ ਆਪਿ ਵਡਿਆਈ ਦੇਈ॥ 2॥ ਨੀਲ ਅਨੀਲ ਅਗਨਿ ਇਕ ਠਾਈ॥ ਜਲਿ ਨਿਵਰੀ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਮਨੁ ਦੇ ਲੀਆ ਰਹਸਿ ਗੁਣ ਗਾਈ॥3॥ ਜੈਸਾ ਘਰਿ ਬਾਹਰਿ ਸੋ ਤੈਸਾ॥ ਬੈਸਿ ਗੁਫਾ ਮਹਿ ਆਖਉ ਕੈਸਾ॥ ਸਾਗਰਿ ਡੂਗਰਿ ਨਿਰਭਉ ਐਸਾ॥ 4॥
ਮੂਏ ਕਉ ਕਹੁ ਮਾਰੇ ਕਉਨੁ॥ ਨਿਡਰੇ ਕਉ ਕੈਸਾ ਡਰੁ ਕਵਨੁ॥ ਸਬਦਿ ਪਛਾਨੈ ਤੀਨੇ ਭਉਨੁ॥ 5॥ ਜਿਨਿ ਕਹਿਆ ਤਿਨਿ ਕਹਨੁ ਵਖਾਨਿਆ॥ ਜਿਨਿ ਬੂਝਿਆ ਤਿਨਿ ਸਹਜਿ ਪਛਾਨਿਆ॥ ਦੇਖਿ ਬੀਚਾਰਿ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ॥ 6॥ ਕੀਰਤਿ ਸੂਰਤਿ ਮੁਕਤਿ ਇਕ ਨਾਈ॥ ਤਹੀ ਨਿਰੰਜਨੁ ਰਹਿਆ ਸਮਾਈ॥ ਨਿਜ ਘਰਿ ਬਿਆਪਿ ਰਹਿਆ ਨਿਜ ਠਾਈ॥ 7॥ ਉਸਤਤਿ ਕਰਹਿ ਕੇਤੇ ਮੁਨਿ ਪ੍ਰੀਤਿ॥ (ਅੰਗ 222)॥ ਤਨਿ ਮਨਿ ਸੂਚੈ ਸਾਚੁ ਸੁ ਚੀਤਿ॥ ਨਾਨਕ ਹਰਿ ਭਜੁ ਨੀਤਾ ਨੀਤਿ॥ 8॥2॥

Gaurri Gooarayri Mehla 1: Mun(u) koonchur(u) kaaya oodiyaanaiy. Gur(u) unkush(u) Sach(u) Shabad(u) neeshaanaiy Raj dooaraiy sobh su maanaiy. 1. Chuturaayee neh cheeniya jaayay. Bin(u) maaray kiyoun keemut paayay. 1. Ruhaou. Ghur meh(i) Amrit(u) tuskur(u) layee. Nunnakaar(u) na koyay kurayee. Raakhaiy Aap(i) vudiyaayee dayee. 2. Neel aneel ugun(i) ikk tthaayeen. Jul(i) nivri Gur(i) boojh boojhaayee. Mun(u) day leeya rehus(i) goon gaayee. 3. Jaiysa ghur(i) baahur(i) so taiysa. Baiys(i) goofa meh aakhoun kaiysa. Saagur(i) doogur(i) nirbhuou aiysa. 4.
Mooyay kuou kuhou maaray kaun(u). Niduray kuou kaiysa dur(u) kuvun(u). Shabad(i) puchhaanaiy teenay bhaoun. 5. Jin(i) kuhhiya tin(i) kehun(u) vukhaaniya. Jin(i) boojhiya tin(i) sehj(i) pucchhaaniya. Daykh(i) beechaar(i) mayra mun(u) maaniya. 6. Keerut(i) soorut(i) mookut(i) ikk naayee. Tuhee Nirunjun ruhiya smaayee. Nij ghur(i) biyaap(i) ruhhiya nij tthaayeen. 7. Oostut(i) kureh(i) kaytay moon(i) preet(i).
(PAGE 222): Tun(i) mun(i) soochaiy Saach(u) su cheet(i). Nanak Hur(i) bhuj(u) neeta neet(i). 8.2.

Word Meaning: Koonchur(u) = elephant. Kaaya = human body. Oodiyaanaiy = wilderness. Ankus = the weapon to control elephants. Neeshaanaiy = on the target. Sobh Maanaiy = enjoys praise; is honoured. 1. Chuturaayee = cleverness. Cheeniya = recognize; realize. Maaray = kill (control) the mind. Kiyoun = how? Keemut Paayay = evaluate; realize. (To evaluate something, one needs to know the substance well in terms of its qualities, for which one needs full access to the knowledge about that. Pause. Amrit(u) = Waheguru's Naam. Tuskur(u) = thief; uncontrolled mind; the five demons. Nunnakar(u) = say "no"; resist. Aap(i) = Waheguru. 2. Neel = blue (poison); Maya. Aneel = clean; pure (Waheguru)

(See Jap Ji Paurris 28-31). Ikk tthaayeen = together (in the human mind). Jul(i) = Guru's Shabad. Nivri = removed. Boojh = wisdom. Boojhaayee = put out. Rehus(i) = happily. 3. Goofa = cave. Saagur(i) = in the sea. Doogur(i) = in the mountains. 4. Mooyay = dead (of desires). Niduray = fearless (because of his connection with God). Teenay Bhaoun = the three-layered universe. 5. Vukhaaniya = just described. Boojhiya = understood (made a connection). Sehj(i) = in the state of a peaceful mind. Maaniya = convinced; persuaded. 6. Keerut(i) = (Waheguru's) praise. Soorut(i) = beauty. Mookut(i) = freedom. Naayee = (sing) praise. Nirunjun = Waheguru. Nij = own. Biyaap(i) = influences (causing bliss). 7. Oostut(i) = praise. Moon(i) = sages who stay quiet. Preet(i) = affectionately. 8.

MEANING: The uncontrolled Human mind is like an elephant which is wandering unrestricted in the wilderness of the body. Guru's eternal Shabad is the Ankus (to control the elephant-mind), which hits right on the target. An individual who has controlled his mind with Guru's Shabad is honoured in the courts of kings (and in Waheguru's Court too). 1. Waheguru cannot be realized by cleverness. How can one evaluate Him (have union with Him) without controlling his mind? (He cannot). Pause. There is Waheguru's Naam–Amrit in the human heart, which the uncontrolled mind-thief (the five demons – lust, rage, etc.) keeps stealing, and the man becomes so helpless that he cannot say "no" to the demons. However, some lucky individuals are protected from such attacks by Waheguru, which is a great honour for them (because they will not have to face the Angel of justice). 2. The fire of desires for the poisonous Maya, and the sacred Waheguru reside together (in the human heart). The wisdom imparted by the Guru works like water to put out the fire of Maya. One earns Guru's Wisdom by surrendering one's mind to the Guru, and by singing Waheguru's praise with love. 3. (Some people go to meditate in a cave), But Waheguru is the same in the house (family) and in the cave. In fact, the fearless (worry-free) Waheguru is present in the oceans and on the mountains. 4. Who can blemish (weaken) an individual's character by making some attractive offers who has already killed his worldly desires? What kind of fear can affect a person who has become fearless (with Waheguru's Naam at heart) and has realized Waheguru in the whole universe, by Guru's Shabad? 5. Some people just describe Waheguru's qualities, and that's about it (they do not gain any spirituality). But an individual who has the wisdom to understand Him realizes Him in the state of blissfulness (above the effects of Maya). My mind has also been convinced of Waheguru's magnanimity after examining and pondering (on Guru's Shabad). 6. God is present where His virtues are sung; one also earns praise, beauty (of heart) and freedom from Maya by singing His virtues. Such a heart becomes Waheguru's own dwelling, which in turn, becomes the source of bliss for the individual. 7. There are many sages who praise Waheguru in their own way, but those who keep Waheguru in mind all the time are pure (holy), both by body and by mind. Remember Waheguru's Naam at all times, oh Nanak. 8.2.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 1॥ ਨ ਮਨੁ ਮਰੈ ਨ ਕਾਰਜੁ ਹੋਇ॥ ਮਨੁ ਵਸਿ ਦੂਤਾ ਦੁਰਮਤਿ ਦੋਇ॥ ਮਨੁ ਮਾਨੈ ਗੁਰ ਤੇ ਇਕੁ ਹੋਇ॥ 1॥ ਨਿਰਗੁਣ ਰਾਮੁ ਗੁਣਹ ਵਸਿ ਹੋਇ॥ ਆਪੁ ਨਿਵਾਰਿ ਬੀਚਾਰੇ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਮਨਿ ਭੂਲੋ ਬਹੁ ਚਿਤੈ ਵਿਕਾਰੁ॥ ਮਨੁ ਭੂਲੋ ਸਿਰਿ ਆਵੈ ਭਾਰੁ॥ ਮਨੁ ਮਾਨੈ

ਹਰਿ ਏਕੰਕਾਰੁ॥ 2॥ ਮਨੁ ਭੂਲੋ ਮਾਇਆ ਘਰਿ ਜਾਇ॥ ਕਾਮਿ ਬਿਰੂਧਉ ਰਹੈ ਨ ਠਾਇ॥ ਹਰਿ ਭਜੁ ਪ੍ਰਾਣੀ ਰਸਨੁ ਰਸਾਇ॥ 3॥ ਗੈਵਰ ਹੈਵਰ ਕੰਚਨ ਸੁਤ ਨਾਰੀ॥ ਬਹੁ ਚਿੰਤਾ ਪਿੜ ਚਾਲੈ ਹਾਰੀ॥ ਜੂਐ ਖੇਲਣੁ ਕਾਚੀ ਸਾਰੀ॥ 4॥ ਸੰਪਉ ਸੰਚੀ ਭਏ ਵਿਕਾਰ॥ ਹਰਖ ਸੋਕ ਊਭੇ ਦਰਵਾਰਿ॥ ਸੁਖੁ ਸਹਜੇ ਰਿਦੈ ਮੁਰਾਰਿ॥ 5॥ਨਦਰਿ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਉਗਣ ਸਬਦਿ ਜਲਾਏ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ॥ 6॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੂਖ ਨਿਵਾਸੁ॥ ਮਨਮੁਖ ਮੂੜ ਮਾਇਆ ਚਿਤ ਵਾਸੁ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧੁਰਿ ਕਰਮਿ ਲਿਖਿਆਸੁ॥ 7॥ ਮਨੁ ਚੰਚਲੁ ਧਾਵਤੁ ਫੁਨਿ ਧਾਵੈ॥ ਸਾਚੇ ਸੂਚੇ ਮੈਲੁ ਨ ਭਾਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 8॥3॥

Gaurri Gooarayri Mehla 5: Na mun(u) muraiy, na kaaruj(u) hohay. Mun(u) vus(i) dootaan doomut(i) doyay. Mun(u) maanaiy Gur tay ikk(u) hoyay. 1. Nirgoon Ram(u) goonaa vus(i) hoyay. Aap(u) nivaar(i) beechaaray soyay. 1. Ruhaou. Mun(i) bhoolo buhou chitaiy vikaar(u). Mun bhoolo sir(i) aavaiy bhaar(u). Mun maanaiy Hur(i) Ekunkaar(u). 2. Mun(i) bhoolo Maya ghur(i) jaayay. Kaam(i) biroodhou ruhaiy na tthaayayn. Hur(i) bhuj(u) praani, rusn(u) rusaayay. 3. Gaiyvur, haiyvur, kunchun, soot, naari. Buhou chinta pirr chaalaiy haari. Jooyay khaylun(u) kaachi saari. 4.
Sumpou sunchi, bhuyay vikaar. Hurkh, soak, oobhay durvaar(i). Sookh(u) sehjay ridaiy Mooraar(i). 5. Nudr(i) kuray ta mayl(i) milaayay. Goon sungreh(i), aougun Shabad(i) julaayay. Gurmukh(i) Naam(u) Pdaaruth(u) paayay. 6. Bin(u) Naavaiy, subh dookh nivaas. Munmukh moorr Maya chit vaas(u). Gurmukh(i) Giyan dhoor(i) kerm(i) likhiyaas(u). 7. Mun(u) chunchul(u) dhaavut phoon(i) dhaavaiy. Saachay soochay maiyl(u) na, bhaavaiy. Nanak Gurmukh(i) Hur(i) goon gaavaiy. 8.3.

Word Meaning: Muraiy = come under control. Kaaruj(u) = task; objective (connecting with Waheguru). Vus(i) = under control. Dootaan = the five demons. Doormut(i) = ill advice. Doyay = conflicting thoughts. Maanaiy = is persuaded; is convinced. Ikk(u) hoyay = becomes one with Waheguru. 1. Nirgoon = formless. Goonaa = virtues (high moral values). Aap(u) = selfishness. Nivaar(i) = remove; eradicate. Pause. Bhoolo = misguided. Chitaiy = contemplates. Vikaar = vices; sensual pleasures. Bhaar(u) = burden (of sins). 2. Kaam(i) = in lust. Biroodhou = caught in; engrossed. Ruhaiy Na Thaayayn = loses self-control. Hur(i) Bhuj(u) = recite Waheguru. Rusaayay = tastefully. 3. Gaiyvur = superior elephants. Haiyuvur = superior horses. Kunchun = gold (wealth). Soot = sons. Naari = wife. Pirr = the fighting ground; battlefield. Jooyay = in gambling. Saari = pawns. 4. Sumpou = wealth. Sunchi = accumulated. Vikaar = vices; sensual pleasures. Hurkh = happiness. Soak = sadness. Oobhay = standing; waiting. Mooraar(I) = Waheguru. 5. Nudr(i) = kind sight. Sungreh(i) = accumulating. Aougun = vices. Pdaaruth = (valuable) substance. 6. Nivaas(u) = dwelling. Moorr = foolish. Dhoor(i) = from Waheguru. Kerm(i) = kindness. 7.
Chunchul = fickle; wavering. Dhaavut = moves quickly; shifts focus. Phoon(i) = again. Soochay = pure. Bhaavaiy = likes. 8.

MEANING: The human mind is under the control of the five demons (lust, rage, greed, attachment, and ego), ill advice, and its conflicting thinking (indecisiveness). But without killing the mind's desires, one cannot connect with Waheguru. When the mind is convinced (tamed) by the Guru, it becomes “one” with God. 1.
The pleasure of the formless Waheguru is won over by high moral qualities. But only that individual ponders on such a thought (acquires this wisdom) who gets rid of his selfishness and ego. Pause. The misguided mind contemplates many vices, as a result of which, the individual carries a burden of evils. On the other hand,

when the mind is convinced (by the Guru's advice that Waheguru is the only Supreme Being), he becomes "one" with Him. 2. The misguided mind indulges in the pleasures of Maya and gets possessed by lust; as a result, it loses self-control. (To ward off vices), One should recite Waheguru's Naam tastefully with the tongue. 3. In the enjoyment of superior elephants, superior horses, wealth, sons, and the wife, the man also suffers from worries, and loses the battle of life like a gambler who loses his pawns at a game of dice. 4. A man who accumulates a lot of wealth becomes a slave of vices; as a result, happy and sad occasions keep waiting at his door. One can attain the comfort of a blissful state of mind when one recites Waheguru's Naam with dedication. 5. When Waheguru casts His kind sight on a lucky person, He connects that person with the Guru, who then connects the individual with Waheguru. By acquiring virtues from the Guru's Shabad, such a devotee of the Guru gets rid of his vices and acquires the valuable Naam of Waheguru. 6. The mind of the individual who is disconnected from Waheguru is always set on Maya, and without Waheguru's Naam, all discomforts begin to grow in his heart (he begins to suffer). (On the other hand), Because of the prewritten benevolence of Waheguru, a supreme devotee of the Guru acquires Divine Knowledge (and merges into God). 7. The wavering mind keeps shifting its focus quickly from one thing to another. But the pure and eternal Waheguru does not approve of such a filthy mind of individuals (so such individuals never connect with Him). But a devotee of the Guru always sings Waheguru's virtues (and thus stays connected with Waheguru), oh Nanak. 8.3.

ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 1॥ ਹਉਮੈ ਕਰਤਿਆ ਨਹ ਸੁਖੁ ਹੋਇ॥ ਮਨਮਤਿ ਝੂਠੀ ਸਚਾ ਸੋਇ॥ ਸਗਲ ਬਿਗੂਤੇ ਭਾਵੈ ਦੋਇ॥ ਸੋ ਕਮਾਵੈ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ॥ 1॥ ਐਸਾ ਜਗੁ ਦੇਖਿਆ ਜੂਆਰੀ॥ ਸਭਿ ਸੁਖ ਮਾਗੈ ਨਾਮੁ ਬਿਸਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਅਦਿਸਟੁ ਦਿਸੈ ਤਾ ਕਹਿਆ ਜਾਇ॥ ਬਿਨੁ ਦੇਖੇ ਕਹਣਾ ਬਿਰਥਾ ਜਾਇ॥ ਗੁਰਮੁਖਿ ਦੀਸੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਸੇਵਾ ਸੁਰਤਿ ਏਕ ਲਿਵ ਲਾਇ॥ 2॥ ਸੁਖੁ ਮਾਗਤ ਦੁਖੁ ਆਗਲ ਹੋਇ॥ ਸਗਲ ਵਿਕਾਰੀ ਹਾਰੁ ਪਰੋਇ॥ ਏਕ ਬਿਨਾ ਝੂਠੇ ਮੁਕਤਿ ਨ ਹੋਇ॥ ਕਰਿ ਕਰਿ ਕਰਤਾ ਦੇਖੈ ਸੋਇ॥ 3॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਸਬਦਿ ਬੁਝਾਏ॥ ਦੂਜਾ ਭਰਮੁ ਸਹਜਿ ਸੁਭਾਏ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ॥ ਸਾਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਏ॥ 4॥ ਤਨ ਮਹਿ ਸਾਚੋ ਗੁਰਮੁਖਿ ਭਾਉ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਨਿਜ ਠਾਉ॥ ਪ੍ਰੇਮ ਪਰਾਇਣ ਪ੍ਰੀਤਮ ਰਾਉ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਬੂਝੈ ਨਾਉ॥ 5॥ ਮਾਇਆ ਮੋਹੁ ਸਰਬ ਜੰਜਾਲਾ॥ ਮਨਮੁਖ ਕੁਚੀਲ ਕੁਛਿਤ ਬਿਕਰਾਲਾ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਚੂਕੈ ਜੰਜਾਲਾ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖੁ ਨਾਲਾ॥ 6॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਲਿਵ ਲਾਏ॥ ਨਿਜ ਘਰਿ ਵਾਸੈ ਸਾਚਿ ਸਮਾਏ॥ ਜੰਮਣੁ ਮਰਣਾ ਠਾਕਿ ਰਹਾਏ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਇਹ ਮਤਿ ਪਾਏ॥ 7॥ ਕਥਨੀ ਕਥਉ ਨ ਆਵੈ ਓਰੁ॥
(ਅੰਗ 223)॥ ਗੁਰੁ ਪੁਛਿ ਦੇਖਿਆ ਨਾਹੀ ਦਰੁ ਹੋਰੁ॥ ਦੁਖੁ ਸੁਖੁ ਭਾਣੈ ਤਿਸੈ ਰਜਾਇ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਲਿਵ ਲਾਇ॥ 8॥4॥

Gaurri Gooarayri Mehla 1: Haumein kurtiyaan neh sookh(u) hoyay. Munmut(i) jhootthi Sacha soyay. Sugul bigootay bhaavaiy doyay. So kmaavaiy, dhoor(i) likhiya hoyay. 1. Aiysa jug(u) daykhiya jooari. Subh sookh maangaiy Naam(u) bisaari. 1. Ruhaou. Adisht(u), disaiy ta kuhhiya jaayay. Bin daykhay kehna birtha jaayay. Gurmukh(i) deesaiy sehj(i) soobhaayay. Sayva soort(i) Aik liv laayay. 2. Sookh(u) maangut, dookh(u) aagul hoyay. Sugul vikaareen haar proayay. Aik bina, jhootthay mookt(i) na hoyay. Kur(i) kur(i) Kerta daykhaiy soyay. 3. Trishna ugun(i) Shabad(i)

boojhaayay. Dooja bherm(u) sehj(i) soobhaayay. Gurmuti Naam(u) ridaiy vusaayay. Saach Bani Hur(i) goon gaayay. 4. Tun meh(i) Saacho Gurmukh(i) bhaaou. Naam bina naahi nij tthaaoun. Praym praayin Preetum Raao. Nudr(i) kuray ta boojhaiy Naaoun. 5. Maya moh(u) serb junjaala. Munmukh koocheel, koochhit bikraala. Satgur(u) sayvay chookaiy junjaala. Amrit Naam(u) suda sookh(u) naala. 6. Gurmukh(i) boojhaiy Aik liv laayay. Nij ghur(i) vaasaiy Saach(i) smaayay. Jummun(u) merna tthaak(i) ruhaayay. Pooray Gur tay eh mut(i) paayay. Kuthni kuthoun, na aavaiy oar(u).

(PAGE 223): Gur(u) pooch(i) daykhiya naahi dur(u) hoar(u). Dookh(u), sookh(u), bhaanaiy Tisaiy rujaayay. Nanak(u) neech(u) kuhaiy liv laayay. 8.4.

Word Meaning: Haumein = ego and selfishness. Munmut(i) = Man's own wisdom. Jhootthi = short-lived and imperfect. Soyay = that (Waheguru). Bigootay = suffer unnecessarily. Doyay = conflicting ideas (thinking). Kmaavaiy = performs such deeds. Dhoor(i) Likhiya = Waheguru's Huqam. 1. Jooaari = gambler. Bisaari = forgetting. Pause. Adisht(u) = invisible. Kuhhiya = describe. Birtha = useless. Sehj(i) Soobhaayay = without any special effort; with a peaceful mind and affection. Soort(i) = attention. 2. Aagul = more. Vikaari = of vices. Haar(u) = necklace. Proyay = (to string the beads together) to make a necklace. Aik Bina = without the One (Waheguru). Jhootthay = false; impure (full of vices). 3. Trishna Ugun(i) = fire of desires. Dooja = Maya. Bherm(u) = doubt; misgiving. 4. Saacho = Waheguru. Bhaaou = affection. Nij = personal. Tthaaoun = place (part of Waheguru). Praym Praayin = supported by love; bonded with love. Boojhaiy = realizes (gets connected). 5. Junjaala = worldly bonds. Munmukh = follower of one's own mind; disconnected with Waheguru. Koocheel = having filthy (thoughts). Koochhit = untouchable; to be avoided. Bikraala = scary (having a bad future). Chookaiy = end; cut. 6. Liv = concentrate fully. Nij Ghur(i) = in one's own house (Waheguru's shelter). Tthaak(i) Ruhaayay = is prevented. 7. Kuthni = description. Kuthoun = I describe. Oar(u) = end. Dur(u) = door; shelter. Bhaanaiy = Rujaayay = as per (Waheguru's) Will. Neech(u) = low-caste (with bad deeds). Liv = deep concentration. 8.

MEANING: A selfish and egoistic man cannot enjoy comfort (peace of mind). Man's own wisdom is not only short-lived, but also imperfect; only Waheguru is perfect. Everybody suffers unnecessarily because of their conflicting thinking (between Waheguru and Maya). But the man cannot be entirely blamed for such behaviour because he does only those things (follows the path) which are prewritten in his fate by Waheguru's Huqam. 1. The world that we see is like a gambler's den, where the man bargains good qualities to enjoy sensual pleasures, which in turn, lead to the suffering of rebirths. It does not want to spend even a little time remembering Waheguru (which is the provider of everything). Pause. Waheguru is invisible; one can say nothing about Him unless He were visible. Saying anything without seeing Him is worthless. However, because of his love for Waheguru, a supreme devotee of the Guru "sees" Him in the state of blissfulness (above the effects of Maya). The Gurmukh concentrates his full attention on the "One" (Waheguru), and serves Him. 2. The man asks for comforts only, but does not realize that they are accompanied by even more discomfort, because when he enjoys them, he makes a necklace of vices (which tightens its grip around his neck). Without

Waheguru's Naam, everybody is impure, so he cannot be free from the weaknesses (caused by Maya) (and cannot unite with Waheguru). The Creator (Waheguru) is making the world do various things, and is also watching it. 3.
The fire of desires (of Maya) is put out by the Guru's Shabad, which also dispels any doubts or misgivings about Maya. One embeds Waheguru's Naam in his heart with the advice of the Guru, and sings Waheguru's praise with the Guru's Shabad. 4.
By taking Guru's shelter, one embeds (enshrines) Waheguru's Naam in his heart with love for Him. Without Waheguru's Naam, one does not have one's own permanent place (as a part of Waheguru). The dear and the Royal Waheguru are bonded only with love. However, an individual understands the importance of Waheguru's Naam (and gets connected with Him) only when Waheguru casts His kind sight on him. 5.
Attachment to Maya is the root of all worldly bonds. A money-minded person is disconnected from Waheguru, harbours filthy thoughts, and faces a frightening future. His company should be avoided. To cut the bonds of the world, we should serve the Guru. Waheguru's comforting Amrit-Naam always accompanies the devotee. 6.
A devotee acquires spiritual wisdom from the Perfect Guru and realizes that by focusing one's mind with full dedication, one makes a connection with Waheguru. He becomes "one" with Waheguru, which becomes his permanent personal dwelling, and his rebirth cycle is prevented (broken). 7. If I simply describe the virtues of Waheguru for the sake of description, there will be no end to them. The Guru has advised me that there is no other permanent shelter for the man than Waheguru. With full concentration on Waheguru, the low-caste Nanak(u) reveals that all comforts and discomforts happen with Waheguru's Will. 8.4.

ਗਉੜੀ ਮਹਲਾ 1॥ ਦੂਜੀ ਮਾਇਆ ਜਗਤ ਚਿਤ ਵਾਸੁ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ ਬਿਨਾਸੁ॥ 1॥ ਦੂਜਾ ਕਉਨੁ ਕਹਾ ਨਹੀ ਕੋਈ॥ ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨੁ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਆਖੈ ਦੋਇ॥ ਆਵੈ ਜਾਇ ਮਰਿ ਦੂਜਾ ਹੋਇ॥ 2॥ ਧਰਣਿ ਗਗਨ ਨਹ ਦੇਖਉ ਦੋਇ॥ ਨਾਰੀ ਪੁਰਖੁ ਸਬਾਈ ਲੋਇ॥ 3॥ ਰਵਿ ਸਸਿ ਦੇਖਉ ਦੀਪਕੁ ਉਜਿਆਲਾ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਪ੍ਰੀਤਮੁ ਬਾਲਾ॥ 4॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰਾ ਚਿਤੁ ਲਾਇਆ॥ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਏਕੁ ਬੁਝਾਇਆ॥ 5॥ ਏਕੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਜਾਤਾ॥ ਦੂਜਾ ਮਾਰਿ ਸਬਦਿ ਪਛਾਤਾ॥ 6॥ ਏਕੋ ਹੁਕਮੁ ਵਰਤੈ ਸਭ ਲੋਈ॥ ਏਕਸੁ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ॥ 7॥ ਰਾਹ ਦੋਵੈ ਖਸਮੁ ਏਕੋ ਜਾਣੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹੁਕਮੁ ਪਛਾਣੁ॥ 8॥ ਸਗਲ ਰੂਪ ਵਰਨ ਮਨ ਮਾਹੀ॥ ਕਹੁ ਨਾਨਕ ਏਕੋ ਸਾਲਾਹੀ॥ 9॥5॥

Gaurri Mehla 1: Dooji Maya jugut chit vaas(u). Kaam, kroadh, ahunkaar binaas(u). 1. Dooja kaun(u), kuhaa, nuhee koyee. Subh meh(i) Aik Nirunjun soyee. 1. Ruhaou. Dooji doormut(i) aakhaiy doyay. Aavaiy jaayay mur(i) dooja hoyay. 2. Dhurn(i) gugun neh daykhoun doyay. Naar purakh(u) subaayee loyay. 3. Ruv(i) sus(i) daykhoun deepuk(u) oojiyaala. Serb Niruntar Preetum(u) baala. 4. Kur(i) kirpa mayra chit(u) laaya. Satgur(i) mo kuou Aik(u) boojhaaya. 5. Aik Nirunjun Gurmukh(i) jaata. Dooja maar(i) Shabad(i) puchhaata. 6. Aiko Huqam(u) vertaiy subh loyee. Aikus(u) tay subh oaput hoyee. 7. Raah dovaiy, Khusm(u) aiko jaan(u). Gur kaiy Shabad(i) Huqam(u) puchhaan(u). (8). Sugul roop vern mun maahi. Kuhou Nanak Aiko salaahi. 9.5.
Word Meaning: Dooji Maya = Some people believe that Maya has an independent existence of Waheguru, and think of it as the second power. Jugut = world. Vaas(u) = (the belief) dwells. Binaas(u) = destruction. 1.

Dooja = the other (power). Kaoun = who? Kuhaan = where? Nirunjun = One who is above the influence of Maya (Waheguru). Pause.
Doomut(i) = ill-advice. Aavaiy Jaayay = is born and dies. Mur(i) Dooja Hoyay = born with the same belief after death. 2. Dhurn(i) = on the earth. Guggun = sky. Doyay = both. Loyay = world. 3. Ruv(i) = the sun. Sus(i) = the moon. Oojiyaala = light. Niruntar(i) = continuous. Baala = child-like (pure-hearted; unbiased). 4. Chit Laaya = persuaded my mind (to have faith in the Guru). Aik = "One" (God). 5. Dooja Maar(i) = by killing the idea of some other power. Puchhata = recognized. 6. Huqam(u) = command, laws. Vertaiy = operates. Ooput(i) = creation. 7. Raah Dovaiyn = two paths of life (Waheguru's worship and engrossment in Maya). Khusm(u) = Master; Lord. 8.
Roop = forms. Vern = castes. Saalaheen = praise. 9.
MEANING: (Rather than Waheguru), the world worships Maya (has a belief about the independent existence of Maya) in its mind. (So, forgetting Waheguru) The world is engrossed in lust, rage, and ego (forms of Maya) and is undergoing moral destruction. 1. What is the other power, and where is it? There is none. Only Waheguru is present everywhere. Pause. It is only because of the bad thinking that people talk of two independent powers – God and Maya. Because of this misbelief, the people take birth and die, and are reborn with the same misbelief. 2. I do not see any second power on the earth, or in the sky, or in the women, or the men of the whole world. 3. I see the sun and the moon as lamps to provide light. The unbiased (perfectly just) Waheguru is present everywhere without any gap. 4.
The kind Waheguru convinced my mind to have faith in the Guru, who enlightened my mind that there is only one real power – Waheguru. 5.
In the shelter of the Guru, and with His Shabad, my misbelief about the second power (Maya) has been eradicated, and I have recognized the single power – Waheguru - which is above the influence of Maya. (Waheguru controls Maya). 6.
The same Huqam of Waheguru is operative in the whole world, and everything has been created by the "One" (Waheguru). 7. There are two ways to spend life – by being a devotee of Waheguru or being engrossed in Maya; however, there is only one Power - Waheguru. The aforesaid is the Huqam of Waheguru, which can be realized only by the Shabad of the Guru, oh Nanak. 8.
Waheguru is present in every shape (everybody), in all castes, and in every mind. I sing praise of only the "One" (Waheguru), oh Nanak. 9.5.

ਗਉੜੀ ਮਹਲਾ 1॥ ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਤਾ ਸਾਚਾ॥ ਮੁਕਤਿ ਭੇਦੁ ਕਿਆ ਜਾਣੈ ਕਾਚਾ॥ 1॥ ਐਸਾ ਜੋਗੀ ਜੁਗਤਿ ਬੀਚਾਰੈ॥ ਪੰਚ ਮਾਰਿ ਸਾਚੁ ਉਰਧਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਜਿਸ ਕੈ ਅੰਤਰਿ ਸਾਚੁ ਵਸਾਵੈ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ॥ 2॥ ਰਵਿ ਸਸਿ ਏਕੋ ਗ੍ਰਿਹ ਉਦਿਆਨੈ॥ ਕਰਣੀ ਕੀਰਤਿ ਕਰਮ ਸਮਾਨੈ॥ 3॥ ਏਕ ਸਬਦ ਇਕ ਭਿਖਿਆ ਮਾਗੈ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਜੁਗਤਿ ਸਚੁ ਜਾਗੈ॥ 4॥ ਭੈ ਰਚਿ ਰਹੈ ਨ ਬਾਹਰਿ ਜਾਇ॥ ਕੀਮਤਿ ਕਉਣ ਰਹੈ ਲਿਵ ਲਾਇ॥ 5॥ ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਏ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ॥ 6॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸਬਦੁ ਵੀਚਾਰੁ॥ ਹਉਮੈ ਮਾਰੇ ਕਰਣੀ ਸਾਰੁ॥ ਜਪ ਤਪ ਸੰਜਮ ਪਾਠ ਪੁਰਾਣੁ॥ ਕਹੁ ਨਾਨਕ ਅਪਰੰਪਰ ਮਾਨੁ॥ 8॥6॥
Gaurri Mehla 1: Adhiaatum kerm kuray ta, saacha. Mookut(i) bhayd(u) kiya jaanaiy kaacha. 1. Aiysa joagi joogut(i) beechaaraiy. Punch maar(i) Saach(u) oordhaaraiy. 1. Ruhaou. Jis kaiy untar(i) Saach(u) vusaavaiy. Joag joogut(i) kee keemut(i) paavaiy. 2. Ruv(i) sus(i) aiko greh(i) oodiyaanaiy. Kerni keerut(i) kerm smaanaiy. 3. Aik Shabad,

ikk bhikhiya maangaiy. Giyan(u), dhiyaan(u), joogut(i) sach(u), jaagaiy. 4. Bhaiy ruch(i) ruhaiy, na baahur(i) jaayay. Keemut kaoun, ruhaiy liv laayay. 5. Aapay maylay, bherm(u) chookaayay. Gur persad(i) Perm pud(u) paayay. 6. Gur kee sayva Shabad(u) veechaar(u). haumein maaray, kerni saar(u). Jup tup sunjum paatth Puraan(u). Kuhou Nanak uprumpur maan(u). 8.6.

Word Meaning: Adhiaatum Kerm = deeds of spirituality. Saacha = true devotee. Kaacha = novice; non-devotee; Maya-engrossed. 1. Joogut(i) Beechaaray = thinks of ways to connect with Waheguru. Punch Maar(i) = by killing (overpowering) the five demons. Oordhaaraiy = embeds in the heart. Pause.
Vusaayaiy = implants. Joag Joogut(i) = the real approach to achieve union. Keemut(i) Paayay = appreciates; values. 2. Ruv(i) = the sun; heat (harsh treatment). Sus(i) = the moon; coolness (kind treatment) Greh(i) = in the family. Oodiyaanaiy = in wilderness (detached from the world). Kerni = routine. Keerut(i) = singing praise. Smaanaiy = normal 3. Aik = some (real yogi). Ikk = some; most. Jaagaiy = light up. 4. Ruch(i) = absorbed. Na Baahur(i) Jaayay = the mind does not wander. 5. Bherm = doubts; misgivings. Perm(u) Pud(u) = the highest spiritual state. 6. Kerni = deeds. Saar(u) = supreme. 7. Jup = ritualistic recitation of some mantra. Tup = self – affliction. Sunjum = efforts for self–control. Uprumpur = infinite (Waheguru). Maan(u) = believe in. 8.

MEANING: An individual, who performs deeds of spirituality, is the true devotee of Waheguru; the Maya-engrossed individual knows nothing about the secrets to achieve freedom from Maya. 1. Likewise, a true yogi is the individual who ponders on the ways to connect with (achieve union with) Waheguru, and embeds Waheguru's Naam in his heart by killing (over powering) the five demons. Pause.
The individual whose heart Waheguru implants with His Naam values the true approach (reciting Waheguru's Naam) to connect with God. 2.
Such a yogi accepts harsh or kind treatment from others the same way (does not get offended by harsh treatment), and he leads a life of detachment from the world while living in the family. Singing praise of Waheguru is his normal routine. 3.
Most yogis go door to door to beg for food, but the real yogi begs for Guru's Shabad from Waheguru. Divine knowledge, deep concentration, and high moral living enlighten his mind. 4. The mind of such a yogi stays absorbed in the fear of (Waheguru), and quits wandering. Who can put any value on such a yogi who focuses his mind with full concentration on Waheguru? 5. Waheguru, Himself, connects such a yogi with Him and clears all his misgivings. Such a yogi attains the highest spiritual level with the Guru's grace. 6. Pondering on His Shabad is the real service to the Guru, and getting rid of haumein is the supreme of all the deeds. 7. An individual who believes firmly in the limitless Waheguru needs no ritualistic recitation of any mantra, self-affliction, the recitation of the Puranas, or any special effort to control sensual pleasures, oh Nanak. 8.6.

ਗਉੜੀ ਮਹਲਾ 1॥ ਖਿਮਾ ਗਹੀ ਬ੍ਰਤ ਸੀਲ ਸੰਤੋਖੰ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਨਾ ਜਮ ਦੋਖੰ॥ ਮੁਕਤ ਭਏ ਪ੍ਰਭ ਰੂਪ ਨ ਰੇਖੰ॥ 1॥ ਜੋਗੀ ਕਉ ਕੈਸਾ ਡਰ ਹੋਇ॥ ਰੂਖਿ ਬਿਰਖਿ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਸੋਇ॥1॥ ਰਹਾਉ॥ ਨਿਰਭਉ ਜੋਗੀ ਨਿਰੰਜਨੁ ਧਿਆਵੈ॥ ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਵੈ॥ ਸੋ ਜੋਗੀ ਮੇਰੈ ਮਨਿ ਭਾਵੈ॥ 2॥ ਕਾਲੁ ਜਾਲੁ ਬ੍ਰਹਮ ਅਗਨੀ ਜਾਰੇ॥ ਜਰਾ ਮਰਣ ਗਤੁ ਗਰਬੁ ਨਿਵਾਰੇ॥ ਆਪਿ ਤਰੈ

ਪਿਤਰੀ ਨਿਸਤਾਰੇ॥ 3॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਜੋਗੀ ਹੋਇ॥ ਭੈ ਰਚਿ ਰਹੈ ਸੁ ਨਿਰਭਉ ਹੋਇ॥ ਜੈਸਾ ਸੇਵੈ ਤੈਸੋ ਹੋਇ॥ 4॥

(ਅੰਗ 224)॥ ਨਰ ਨਿਹਕੇਵਲ ਨਿਰਭਉ ਨਾਉ॥ ਅਨਾਥਹ ਨਾਥ ਕਰੇ ਬਲਿ ਜਾਉ॥ ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਗੁਣ ਗਾਉ॥ 5॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ॥ ਸਾਚੈ ਸਬਦਿ ਦਰਿ ਨੀਸਾਣੈ॥ 6॥ ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ॥ ਆਵੈ ਨ ਜਾਵੈ ਚੂਕੈ ਆਸਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪ੍ਰਗਾਸਾ॥ 7॥ ਜੋ ਦੀਸੈ ਸੋ ਆਸ ਨਿਰਾਸਾ॥ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਭੂਖ ਪਿਆਸਾ॥ ਨਾਨਕ ਬਿਰਲੈ ਮਿਲਹਿ ਉਦਾਸਾ॥ 8॥7॥

Gaurri Mehla 1: Khima guhhi, bert seel suntokhun(g). Roag(u) na biyaapaiy, na Jum dokhun(g). Mookut bhuyay, Prubh roop na raykhun(g). 1. Joagi kuou kaisya dur hoyay. Rookh(i), birkh(i), greh(i), baahur(i) Soyay. 1. Ruhaou. Nirbhuou joagi Nirunjun dhiyaavaiy. Undin jaagaiy, Sach(i) liv laavaiy. So joagi mayraiy mun(i) bhaavaiy. 2. Kaal(u) jaal(u) Braham ugni jaaray. Jura mern gut(u) gerb(u) nivaaray. Aap(i) turaiy, pitreen nistaaray. 3. Satgur(u) sayvay, so joagi hoyay. Bhaiy ruch(i) ruhaiy, su nirbhuou hoyay. Jaisya sayvaiy, taiyso hoyay. 4.

(PAGE 224): Nur nihkayvul, nirbhuou Naaoun. Anaathaah naath kuray, bul(i) jaaoun. Poonrup(i) junum(u) naahi, goon gaaou. 5. Untar(i) baahur(i) Aiko jaanaiy. Gur kaiy Shabaday aap(u) puchhanaiy. Saachaiy Shabad(i) Dur(i) neeshaanaiy. 6. Shabad(i) muraiy, tis(u) nij ghur(i) vaasa. Aavaiy na jaavaiy, chookaiy aasa. Gur kaiy Shabad(i) kumul(u) pergaasa. 7. Jo deesaiy, so aas niraasa. Kaam, kroadh, bikh, bhookh piyaasa. Nanak birlay mileh(i) oodaasa. 8.7.

Word Meaning: Khima = forgiveness. Guhhi = adopts (becomes his nature). Bert = commitment to do or not to do something(s). Seel = to keep one's cool. Suntokhun(g) = contentment. Biyaapaiy = afflict. Dokhun(g) = blames. Raykhun(g) = physical features. 1. Rookh(i) = Birkh(i) = under the tree. Greh(i) = in the house. Baahur(i) = in the wilderness. Soyay = the same (God). Pause.
Nirbhuou = fearless (because he has no weakness anymore). Jaagaiy = stays awake (alert). Liv = focuses his mind. Bhaavaiy = I Like. 2.
Kaal(u) = death. Jaal(u) = net (of Maya). Braham Ugni = Waheguru's light; Divine Knowledge. Jaaray = burns; gets rid of. Jura = old age. Gut(u) = goes away. Gerb(u) = ego. Nivaaray = shake off (gets rid of). Pitreen = ancestors. 3.
Bhaiy = fear (of God). Ruch(i) = absorbed. Nirbhuou = fearless. 4.
Nihkayvul = above all desires. Anaathaah = orphans. Naath = having a guardian. Poonrup(i) = again. 5. Aap(u) Puchhanaiy = self-analysis (origin and objective of human life). Dur(i) = (Waheguru's) Door. Neeshaanaiy = is identified; finds recognition. 6. Nij Ghur(i) = in one's own (permanent) house; becomes "one" with Waheguru. Aavaiy Na Jaavaiy = neither is born again, nor dies. Kumul Pergaasa = heart is enlightened. 7. Deesaiy = visible. Niraasa = disappointment. Bikh(u) = poison (Maya). Birlay = some rare person. Oodaasa = turned off from worldly desires. 8.

MEANING: A real yogi "sees" Waheguru everywhere – under the trees (where the yogis normally meditate), inside the house (living in the family), and in the outside world. So, why should he be afraid of anything (when he has become like Waheguru)? **Pause.** Forgiveness becomes his nature, and coolness (not losing temper), and contentment become commitments of such a yogi (he practises them routinely). No illness (trouble) affects him, and the Angel of death cannot blame him for anything (he

is not afraid of death). He breaks all the bonds of Maya, and becomes “one” with the formless and the featureless Waheguru. 1.
Such a yogi recites Waheguru’s Naam and becomes fearless. He is alert day and night (against the attacks of Maya), and focuses on Waheguru’s Naam with full dedication. I love such a yogi. 2. He burns the net of Maya (which causes spiritual death) with the fire of Divine Knowledge. His fear of old age and death disappears, and he sheds his ego. Not only does he swim across the sea of Maya, but he also brings salvation to his ancestors (associates). 3. An individual who serves Satguru is the real yogi who has Waheguru’s fear (respect for Him) in mind and stays absorbed in His Naam. He becomes just like Waheguru, whom he worships. 4.
By remembering Waheguru, who is fearless (perfect) and the guardian of all the support-less people, such a yogi becomes like Him. I will gladly sacrifice my life for such a yogi. There is no rebirth for such a yogi who sings Waheguru’s praise. 5.
Such a yogi believes that Waheguru is present everywhere, and he analyzes the self (as to its origin and the purpose of human life) with the Guru’s Shabad. With Guru’s Shabad in mind, he finds recognition (is honoured) in Waheguru’s Court. 6.
An individual who kills his worldly desires with the Guru’s Shabad finds his real home in Waheguru (becomes “one” with Him). His heart is enlightened with the Guru’s Shabad. He overcomes all his worldly desires, and his birth-death cycle is terminated 7. Every attractive visible thing invokes hopes (desires) in man, and he gets disappointed (when they are not fulfilled). A rare person who gets detached from worldly desires becomes connected with Waheguru, oh Nanak. 8.7.

ਗਉੜੀ ਮਹਲਾ 1॥ ਐਸੋ ਦਾਸੁ ਮਿਲੈ ਸੁਖੁ ਹੋਈ॥ ਦੁਖੁ ਵਿਸਰੈ ਪਾਵੈ ਸਚੁ ਸੋਈ॥ 1॥ ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਮਤਿ ਪੂਰੀ॥ ਅਠਸਠਿ ਮਜਨੁ ਚਰਨਹ ਧੂਰੀ॥ 1॥ ਰਹਾਉ॥ ਨੇਤ੍ਰ ਸੰਤੋਖੇ ਏਕ ਲਿਵ ਤਾਰਾ॥ ਜਿਹਵਾ ਸੂਚੀ ਹਰਿ ਰਸ ਸਾਰਾ॥ 2॥ ਸਚੁ ਕਰਣੀ ਅਭ ਅੰਤਰਿ ਸੇਵਾ॥ ਮਨੁ ਤ੍ਰਿਪਤਾਸਿਆ ਅਲਖ ਅਭੇਵਾ॥ 3॥ ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸਾਚਾ॥ ਬਿਨੁ ਬੂਝੇ ਝਗਰਤ ਜਗੁ ਕਾਚਾ॥ 4॥ ਗੁਰੁ ਸਮਝਾਵੈ ਸੋਝੀ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ 5॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਰਖਵਾਲੇ॥ ਬਿਨੁ ਬੂਝੇ ਪਸੂ ਭਏ ਬੇਤਾਲੇ॥ 6॥ ਗੁਰਿ ਕਹਿਆ ਅਵਰੁ ਨਹੀ ਦੂਜਾ॥ ਕਿਸੁ ਕਹੁ ਦੇਖਿ ਕਰਉ ਅਨ ਪੂਜਾ॥ 7॥ ਸੰਤ ਹੇਤਿ ਪ੍ਰਭਿ ਤ੍ਰਿਭਵਣ ਧਾਰੇ॥ ਆਤਮੁ ਚੀਨੈ ਸੁ ਤਤੁ ਬੀਚਾਰੇ॥ 8॥ ਸਾਚੁ ਰਿਦੈ ਸਚੁ ਪ੍ਰੇਮ ਨਿਵਾਸ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸ॥ 9॥8॥

Gaurri Mehla 1: Aiyso daas(u) milaiy sookh(u) hoyee. Dookh(u) visraiy, paavaiy Sach(u) soyee. 1. Durshun(u) daykh(i) bhuyee mut(i) poori. Utth-sutth(i) mujun(u) churnah dhoori. 1. Ruhaou. Naytur suntokhaiy Aik liv taara. Jihva soochi Hur(i) rus saara. 2. Sach(u) kurni, ubh untar(i) sayva. Mun(u) triptaasiya, Alukh Abhayva. 3. Jeh jeh daykhoun, teh teh Saacha. Bin(u) boojhay jhugrut jug(u) kaacha. 4. Gur(u) sumjhaavaiy sojhi hoyee. Gurmukh(i) virla boojhaiy koyee. 5. Kur(i) kirpa raakhou Rukhvaalay. Bin(u) boojhay pusoo bhuyay baytaalay. 6. Gur(i) kuhiyya uver(u) nuhee dooja. Kis(u) kuhou daykh(i) kuroun un pooja. 7. Sunt hayt(i) Prubh(i) tirbhuvun dhaaray. Aatum cheenaiy su tut(u) beechaaray. 8. Saach(u) ridaiy Sach(u) praym nivaas. Prunvut(i) Nanak hum ta kay daas. 9.8.

Word Meaning: Aiyso = such. Daas(u) = devotee; holy man. Visraiy = forgotten. 1. Bhuyee = became. Mut(i) Poori = perfect wisdom (which enables to connect with God). Utt-sutth(i) = the 68 holy places of the Hindus. Mujun = dips. Churnah Dhoori = the dust of (Guru’s) feet (His Shabad). Pause. Naytur = eyes. Suntokhaiy =

contented. Liv Taara = connecting with full concentration. Jihva = tongue. Soochi = pious. Saara = by having (tasting). 2. Kerni = deeds. Sach(u) = Waheguru. Ubh = heart. Triptaasiya = contented. Alukh = incomprehensible. Abhayva = unfathomable. 3. Boojhaiy = comprehending. Jhugrut = aggressive arguing. Kaacha = ignorant (absorbed in Maya). 4. Sojhi = understanding; enlightenment. Virla = rare. 5. Rakhou = protect. Rukhvaalay = protector. Pusoo = cattle. Baytaalay = goblins; out of tune. 6. Uver(u) = other. Un = (of) someone else. Pooja = worship. 7. Sunt Hayt(i) = for saints (to create saints). Tirbhuvun = universe. Dhaaray = supports; created. Aatum = soul. Cheenaiy = recognize; analyze. Tut(u) = truth; reality; Waheguru. Beechaaray = ponders on. 8. Saach(u) = Sach(u) = Waheguru. Ridaiy = in the heart. Nivaas = dwelling. Prunvut(i) = begs; prays. Ta Kay = His (Waheguru's). Dass = slave. 9.8.

MEANING: If a man gets connected to some holy man (Guru), he is able to internalize Waheguru. He forgets all about his worldly comforts and enjoys blissfulness. 1. One attains perfect wisdom (which enables one to be "one" with God) with the sight of the Guru. The dust of Guru's Feet (His advice) is like having a dip in the 68 holy places of the Hindus. Pause. The eyes become contented (they have no more desire to see worldly beauty) when the mind focuses on Waheguru's Naam with full concentration, and the tongue becomes holy (never lies or vilifies others) with the taste of Waheguru's Naam. 2. Serving the Guru (acting on His advice) from the depth of one's heart is spiritually the true holy deed. One's mind becomes contented by reciting the Naam of the incomprehensible, and the unfathomable Waheguru. 3. Wherever I look, I find Waheguru present. The ignorant world does not understand this truth; that's why the people argue aggressively with one another. 4. The enlightenment of the mind comes only from the Guru, but only a rare few understand this. 5. Without realizing the reality, people are out of step in life and behave like animals. Please, Waheguru, save the world (guide it) as You are our saviour. 6. The Guru has explained that there is none other who rivals Waheguru; so, whom should I worship when I do not see anybody else like Waheguru? 7. Waheguru created the universe to make holy saints (from men); whoever analyzes his soul realizes the Truth (Waheguru). 8. I pray to be a slave of the individual who has Waheguru's Naam, and love for Him at heart, oh Nanak. 9.8.

ਗਉੜੀ ਮਹਲਾ 1॥ ਬ੍ਰਹਮੈ ਗਰਬੁ ਕੀਆ ਨਹੀ ਜਾਨਿਆ॥ ਬੇਦ ਕੀ ਬਿਪਤਿ ਪੜੀ ਪਛੁਤਾਨਿਆ॥ ਜਹ ਪ੍ਰਭ ਸਿਮਰੇ ਤਹੀ ਮਨੁ ਮਾਨਿਆ॥1॥ ਐਸਾ ਗਰਬੁ ਬੁਰਾ ਸੰਸਾਰੈ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਗਰਬੁ ਨਿਵਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਬਲਿ ਰਾਜਾ ਮਾਇਆ ਅਹੰਕਾਰੀ॥ ਜਗਨ ਕਰੈ ਬਹੁ ਭਾਰ ਅਫਾਰੀ॥ ਬਿਨੁ ਗੁਰ ਪੂਛੇ ਜਾਇ ਪਇਆਰੀ॥ 2॥ ਹਰੀਚੰਦੁ ਦਾਨੁ ਕਰੈ ਜਸੁ ਲੇਵੈ॥ ਬਿਨੁ ਗੁਰ ਅੰਤੁ ਨ ਪਾਇ ਅਭੇਵੈ॥ ਆਪਿ ਭੁਲਾਇ ਆਪੇ ਮਤਿ ਦੇਵੈ॥ 3॥ ਦੁਰਮਤਿ ਹਰਣਾਖਸੁ ਦੁਰਾਚਾਰੀ॥ ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ ਗਰਬ ਪ੍ਰਹਾਰੀ॥ ਪ੍ਰਹਲਾਦ ਉਧਾਰੇ ਕਿਰਪਾ ਧਾਰੀ॥ 4॥

ਭੂਲੋ ਰਾਵਣੁ ਮੁਗਧੁ ਅਚੇਤਿ॥ ਲੂਟੀ ਲੰਕਾ ਸੀਸ ਸਮੇਤਿ॥ ਗਰਬਿ ਗਇਆ ਬਿਨੁ ਸਤਿਗੁਰ ਹੇਤਿ॥ 5॥ ਸਹਸਬਾਹੁ ਮਧੁ ਕੀਟ ਮਹਿਖਾਸਾ॥ ਹਰਣਾਖਸੁ ਲੇ ਨਖਹੁ ਬਿਧਾਸਾ॥ ਦੈਤ ਸੰਘਾਰੇ ਬਿਨੁ ਭਗਤਿ ਅਭਿਆਸਾ॥ 6॥ ਜਰਾਸੰਧਿ ਕਾਲਜਮੁਨ ਸੰਘਾਰੇ॥ ਰਕਤਬੀਜੁ ਕਾਲੁਨੇਮੁ ਬਿਦਾਰੇ॥ ਦੈਤ ਸੰਘਾਰਿ ਸੰਤ ਨਿਸਤਾਰੇ॥ 7॥ ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਬੀਚਾਰੇ॥

(ਅੰਗ 225)॥ ਦੂਜੈ ਭਾਇ ਦੈਤ ਸੰਘਾਰੇ॥ ਗੁਰਮੁਖਿ ਸਾਚਿ ਭਗਤਿ ਨਿਸਤਾਰੇ॥ 8॥ ਬੂਡਾ ਦੁਰਜੋਧਨੁ ਪਤਿ ਖੋਈ॥ ਰਾਮੁ ਨ ਜਾਨਿਆ ਕਰਤਾ ਸੋਈ॥ ਜਨ ਕਉ ਦੂਖਿ ਪਚੈ ਦੁਖੁ ਹੋਈ॥ 9॥

ਜਨਮੇਜੈ ਗੁਰ ਸਬਦੁ ਨ ਜਾਨਿਆ॥ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਭਰਮਿ ਭੁਲਾਨਿਆ॥ ਇਕੁ ਤਿਲੁ ਭੂਲੇ ਬਹੁਰਿ ਪਛੁਤਾਨਿਆ॥ 10॥ ਕੰਸੁ ਕੇਸੁ ਚਾਡੂੰਰੁ ਨ ਕੋਈ॥ ਰਾਮੁ ਨ ਚੀਨਿਆ ਅਪਨੀ ਪਤਿ ਖੋਈ॥ ਬਿਨੁ ਜਗਦੀਸ ਨ ਰਾਖੈ ਕੋਈ॥ 11॥ ਬਿਨੁ ਗੁਰ ਗਰਬ ਨ ਮੇਟਿਆ ਜਾਇ॥ ਗੁਰਮਤਿ ਧਰਮੁ ਧੀਰਜੁ ਹਰਿ ਨਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਗੁਣ ਗਾਇ॥ 12॥9॥

Gaurri Mehla 5: Brahamaiy gerb(u) keeya, nuhee jaaniya. Bayd kee biput(i) purri, puchhutaaniya. Jeh Prubh simray, tuhee mun(u) maaniya. 1. Aiysa gerb(u) boora sunsaaraiy. Jis(u) Gur(u) milaiy, tis(u) gerb(u) nivaaraiy. 1. Ruhaou. Bul(i) rajah Maya ahunkaari. Jugun kuraiy, buhou bhaar afaari. Bin(u) Gur poochhaiy jaayay puyyari. 2. Hari Chand(u) daan(u) kuraiy, jus(u) layvaiy. Bin(u) Gur unt(u) na paayay Abhayvaiy. Aap(i) bhoolaayay, Aapay mut(i) dayvaiy. 3. Doormut(i) Hernaakhsh(u) doorachaari. Prubh(u) Naraayin(u) gerb perhaari. Prehlaad oodhaaray kirpa dhaari. 4. ---------

Word Meaning: Gerb Keeya = became conceited that he was not born out of a lotus flower, which was growing in the belly-button of Vishnu. He wanted to find the end of the flower's stem, but even after centuries of wandering in the dark, he could not find it and felt stupid. Bayd Kee Biput = the trouble of the Vedas. **Brahma** is thought to be the author of the Vedas, which were once stolen by the demons. He got them back only after he begged Waheguru for help. Mun Maaniya = got convinced; was persuaded. 1. Gerb(u) = conceit. Sunsaaraiy = in the world. Nivaaraiy = removes. Pause. **Bul Rajah:** A demon king who had won the pleasure of all the gods through their worship and with his tough self-affliction, and was highly conceited of his philanthropy. He planned to perform 101 yagnas, the successful completion of which would have forced Indra, the king of paradise, to relinquish his throne. Afraid of that, Indra rushed to Vishnu for help. Vishnu had known about Bul's philanthropic nature. He disguised himself as a midget Brahmin sage and went to Bul, asking for 2.5 steps of land to build a hut. *Bul's* guru, Shookkur, warned the King against the request, knowing that it was deceitful. But Bul was so conceited of his philanthropy that he accepted the request. Vishnu measured the entire earth in two steps and demanded the remaining half-step. *Bul* lay down on the ground and offered himself for measurement. Vishnu hit *Bul* with his knee and pushed him down into the underworld, thereby saving Indra's rule. Jugun = yagna. Bhaar Afaari = burden of ego. Puyyari = underworld. 2.

Hari Chand(u): A king of Patna, highly respected for his high morality and generous donations. **Vashisht** was his guru. Abhayvaiy = the unfathomable Waheguru, whose secrets cannot be known. Aap(i) = Waheguru Himself.

Once, when Vashisht was away, sage **Vishva Mittar** wanted to test Hari Chand. On a devious demand by Vishva Mittar, to which Hari Chand agreed, the King had to donate his entire kingdom to Vishva Mittar and sell himself, his wife, and his son at a slavery fair (market) in Banaras to fulfil his promise. Hari Chand was bought by a contractor of a graveyard. His wife, **Tara**, and their son were bought by a Brahman. Hari Chand was appointed as the tax collector at the graveyard. Hari Chand's son died of a snake bite. Tara took the dead body for cremation to the graveyard where Hari Chand demanded tax, which Tara could not pay. Hari Chand had to go through all this meaningless suffering because he had not consulted his guru. 3.

Doormut(i) = ill advice; haumein. Doorachaari = immoral; egoistic. Gerb Perhaari = the destroyer of conceit.

Henakhsh (Hernkushyup): a king of Multan (now in Pakistan) who was blessed by the gods not to die during the day or night, neither inside, nor outside, neither in the sky nor on the ground. With this blessing of immortality, he became very conceited and demanded that everyone worship him rather than any god. His five-year-old son, Prahalad, not only refused to do so but also encouraged his classmates to do the same, worshipping only Waheguru. *Hernakhsh* tried to persuade his son to worship him, but when the latter constantly refused, *Hernakhsh* tried to have him killed many times, but Prahalad survived every time. Finally, *Hernakhsh* pulled his own sword to behead his son, when Vishnu appeared as a man with the head of a lion. Vishnu tore apart the King with his lion-paws and saved his devotee. 4.
NOTE: All these stories are from Hindu Granths and have been used here to glorify Waheguru. Guru Granth Sahib does not certify the truth of these stories.
MEANING: Conceit (ego) is very bad in the world. Only that individual gets rid of his conceit who is connected to the Guru. **Pause.** Brahma (an eminent god) felt belittled at the source of his birth, but became conceited at the same time, and tried to find the end of the stem of the flower out of which he was born. But he could never find the end. He also had to repent when his ego was hurt as the demons stole the Vedas. When he recited Waheguru's Naam and recovered the Vedas, he was convinced that Waheguru is supreme. 1. Rajah *Bul* was very conceited of his wealth. He would perform yagnas, and carried a huge burden of ego. Without seeking his guru's advice, he tried to please Vishnu and was thrust into the underworld. 2.
Rajah Hari Chand made lots of donations and earned praise. But without the advice of the Guru, I could not find the secrets of the unfathomable Waheguru. Waheguru Himself misguides people, and Himself guides them. 3.
Because of the bad advice, Henakhsh became highly egoistic and ordered everybody in the kingdom to worship him. But Waheguru is the eradicator of conceit. He saved and salvaged Prahalad with His kindness. 4.

---------- Bhoolo Raavun moogudh achayt(i). Looti Lunka sees smayt(i). Gerb guyya bin(u) Satgur hayt(i). 5. Sehbaahoo, Mudh(u) Keet Mehkhaasa. Hernakhush lay nukhou bidhaasa. Daiynt sunghaaray, bin(u) bhugut(i) abhiyaasa. 6. Jurasundh(i) Kaaljumun sunghaaray. Rukutbeej(u) Kaal(u) Naym(u) bidaaray. Daiynt sunghaar(i) sunt nistaaray. 7. Aapay Satgur(u) Shabad(u) beechaaray. Bhoolo Ravan(u) moogadh(u) achayt(i). Lootee Lunka sees smayt(i). Gerb guyya, bin(u) Satgur hayt(i). 5. Sehsbaahoo, Mudh(u) Keet Mehikhaasa. Hernaakhsh(u) lay nukhoun bidhaasa. Daiynt sunghaaray, bin(u) bhugut(i) abhiyaasa. 6.
Jurasundh(i), Kaaljumun sunghaaray. Rucketbeej(u) Kaalnaym(u) bidaaray. Daynt sunghaar(i) sunt nistaaray. 7. Aapay Satgur(u), Shabad(u) beechaaray.
(PAGE 225): Doojaiy bhaayay daynt sunghaaray. Gurmukh(i) Saach(i) bhugut(i) nistaaray. 8. ----------
Word Meaning: Ravan: The king of Lanka, who kidnapped Sita, the wife of Rama, when he was under banishment for 14 years. Rama, who was the crown prince of Ayodhiya, attacked Lanka with an army of monkeys (apes) and killed Ravan.
Moogdh(u) = foolish. Achayt(i) = unaware (of the army power of Rama). Sees Smayt(i) = along with his head. Hayt(i) = for (because of). 5.

Sehsbaahoo: With a thousand arms. A king and brother-in-law of sage **Jumduguni.** Once, the sage served the King and his army with the help of the Kaamdhayn Cow (which had been retrieved from the ocean when the gods and the demons churned it in a joint operation). Sehbaahoo tried to capture the Cow; a battle ensued in which the sage was killed. Later, Pers Ram, the son of the sage, killed the King to avenge the death of his father**.** **Madh(u) and Keet (Kaiytubh)** were both demons created by Vishnu, who later killed them. **Mehkhaasa:** A demon, who had the head of a buffalo, and who fought with goddess Durga, who killed the demon. Nukhoun Bidhaasa = tore with the hand nails. 6.
Jurasundh(i): Father-in-law of Kuns, the king of Mathura and the maternal uncle of Krishna. Jurasundh was born of two mothers, each in two halves, complementary to each other. When the two halves were put together, Jurasunndh(i) became a full human child. He was killed by **Bhim, with Krishna's help**.
Kaaljumun: an associate of Jurasundh(i)
Ruckutbeej: A demon general of King Soombh Ksoombh, who fought against Goddess **Durga**. Ruckutbeej (blood-seeds) had the unique ability that every drop of his blood changed into a demon. So, Durga pulled a goddess, **Kalka**, out of her forehead, who would drink all the blood drops of Ruckutbeej before they fell on the ground. The demon was eventually killed by Durga.
Kaalnaym: An eminent valiant of King Bul; killed by Vishnu.
Bidaaray = torn apart. Sunghaar(i) = killed. Nistaaray = made successful. 7.
Doojaiy Bhaayay = in the love of the other (Maya). Aapay = Waheguru. 8.
MEANING: The foolish and ignorant Ravan made a huge mistake (of kidnapping Sita, wife of Rama) as a result of which he lost not just his country, Lanka, but also his head. In his ego, he refused to seek the Guru's advice and lost everything. 5.
Without the worship of Waheguru, demons like *Sehsbaahoo, Madh(u)* and *Kaytubh* were destroyed, and *Hernakhsh* was torn apart by Vishnu with his lion-paws. 6.
Waheguru protected His devotees, and destroyed the egoists like Jurasundh(i) and Kaaljumun, and demons like *Ruckutbeej* and *Kaalnaym*. 7.
In fact, Waheguru Himself guides and misguides people. As Satguru, He ponders on His own Shabad (reveals His Message). He gets demons to be rapt (engrossed) in Maya, as a result of which they become conceited and are killed by their own ego. With Waheguru's kindness, some individuals become His dedicated devotees in the shelter of the Guru and find salvation. 8.

---------- Booda Dooryodhun(u), put(i) khoyee. Ram(u) na jaaniya, Kerta soyee. Jun kuou dookh(i) puchaiy dookh(u) hoyee. 9. Junmayjaiy, gur shabad(u) na jaaniya. Kiyoun sookh(u) paavaiy, bherm(i) bhoolaaniya. Ikk(u) til(u) bhoolay buhour(i) puchhutaaniya. 10. Kuns(u) Kays(u) Chaandoor(u) na koyee. Ram(u) na cheeniya, apuni put(i) khoyee. Bin(u) Jugdeesh na raakhaiy koyee. 11. Bin(u) Gur gerb(u) na maytiya jaayay. Gurmukh(i) dherm(u), dheeruj(u), Hur(i) Naayay. Nanak Naam(u) milaiy goon gaayay. 12.9.
Word Meaning: Booda = drowned (in conceit); lost mental balance. Dookh(i) Puchaiy = cause trouble. **Duryodhan:** The villain of the Mahabharat, and son of the blind king, Dhritrashtra, of Hastinapur (Delhi). He defeated the Pandeva by a deceitful technique at a game of dice. The Pandavas also lost their wife, Draupadi, at the game.

Duryodhan tried to unclothe her in the court, but Krishna saved her honour. Eventually, he was killed by Bhim, one of the five Pandava brothers, at Kurukshetra. 9.
Junmayja: A famous king. His father, Prikshat, was killed by a snake bite. Janmeja killed most of the snakes in a yagna to avenge the death of his father. Once, he performed a horse yagna (in which horses were killed as sacrificial animals). At the conclusion of the yagna, his wife appeared in sheer clothes at the gathering where meals were being served to the Brahmans. Seeing the queen in see-through clothes, some Brahmans began to laugh; at that, the king ordered them killed. Because he killed Brahmans, which is considered to be a huge sin in Hinduism, *Janmeja* developed leprosy on his entire body. His guru, Viyas, advised him to listen to the Mahabharat. As the Rajah began to listen, his leprosy began to disappear; but when he doubted that the elephants, which Bhim had thrown in the sky, had not yet returned to the earth, leprosy stayed on his thumb.
Bherm(u) bhoolaaniya = misled by his doubt. Ikk(u) Til(u) = a very small amount. 10.
Kuns: Krishna's maternal uncle and king of Mathura. He had imprisoned Krishna's parents and had already killed Krishna's 6 siblings. He was killed by Krishna.
Kayse: A wrestler of Kuns; killed by Krishana. **Chandoor:** A valiant of Kuns; also killed by Krishna. Ram = Jugdeesh = Waheguru. Cheeniya = recognized. 11.
Gurmut(i) = Guru's advice. Dheeruj = patience. Dherm = morality. 12.
MEANING: Duryodhana lost his mind and failed to realize that Waheguru is the creator of the universe (and controls all that happens). (Duryodhana tried to unclothe *Daraupadi*) without realizing that when one causes trouble for a devotee of Waheguru, he has to suffer more in return (because of his ill deeds). 9.
Junmeja too did not pay any heed to his Guru's advice; so how could he enjoy comfort when he was badly misled by doubts (about Bhim's ability to launch elephants in the sky, which had not yet returned to the earth)? Because of a minor mistake (but ignoring Guru's advice) he had to repent deeply. 10.
Nobody fondly remembers any of the individuals like Kuns, Kayse and Chandoor, who did not recognize (realize) Waheguru, and lost their dignity as a result. Nobody can save somebody else's dignity without Waheguru. 11.
The ego cannot be killed without the Guru's advice. With Guru's advice, one recites Waheguru's Naam, whereby one acquires high morality and patience. One acquires Naam (gets connected with Waheguru) by singing His praise, oh Nanak. 12.9.

ਗਉੜੀ ਮਹਲਾ 1॥ ਚੋਆ ਚੰਦਨੁ ਅੰਕਿ ਚੜਾਵਉ॥ ਪਾਟ ਪਟੰਬਰ ਪਹਿਰਿ ਹਢਾਵਉ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਕਹਾ ਸੁਖੁ ਪਾਵਉ॥ 1॥ ਕਿਆ ਪਹਿਰਉ ਕਿਆ ਓਢਿ ਦਿਖਾਵਉ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਪਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਕਾਨੀ ਕੁੰਡਲ ਗਲਿ ਮੋਤੀਅਨ ਕੀ ਮਾਲਾ॥ ਲਾਲ ਨਿਹਾਲੀ ਫੂਲ ਗੁਲਾਲਾ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸੁਖੁ ਭਾਲਾ॥ 2॥ ਨੈਨ ਸਲੋਨੀ ਸੁੰਦਰ ਨਾਰੀ॥ ਖੋੜ ਸੀਗਾਰ ਕਰੈ ਅਤਿ ਪਿਆਰੀ॥ ਬਿਨੁ ਜਗਦੀਸ ਭਜੇ ਨਿਤ ਖੁਆਰੀ॥ 3॥ ਦਰ ਘਰ ਮਹਲਾ ਸੇਜ ਸੁਖਾਲੀ॥ ਅਹਿਨਿਸਿ ਫੂਲ ਬਿਛਾਵੈ ਮਾਲੀ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਸੁ ਦੇਹ ਦੁਖਾਲੀ॥ 4॥ ਹੈਵਰ ਗੈਵਰ ਨੇਜੇ ਵਾਜੇ॥ ਲਸਕਰ ਨੇਬ ਖਵਾਸੀ ਪਾਜੇ॥ ਬਿਨੁ ਜਗਦੀਸ ਝੂਠੇ ਦਿਵਾਜੇ॥5॥ ਸਿਧੁ ਕਹਾਵਉ ਰਿਧਿ ਸਿਧਿ ਬੁਲਾਵਉ॥ ਤਾਜ ਕੁਲਹ ਸਿਰਿ ਛਤ੍ਰ ਬਨਾਵਉ॥ ਬਿਨੁ ਜਗਦੀਸ ਕਹਾ ਸਚੁ ਪਾਵਉ॥ 6॥ ਖਾਨੁ ਮਲੂਕੁ ਕਹਾਵਉ ਰਾਜਾ॥ ਅਬੇ ਤਬੇ ਕੂੜੇ ਹੈ ਪਾਜਾ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸਵਰਸਿ ਕਾਜਾ॥7॥ ਹਉਮੈ ਮਮਤਾ ਗੁਰ ਸਬਦਿ ਵਿਸਾਰੀ॥ ਗੁਰਮਤਿ ਜਾਨਿਆ ਰਿਦੈ ਮੁਰਾਰੀ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ॥ 8॥10॥

Gaurri Mehla 1: Choaa chundun(u) unk(i) churraavoun. Paat ptumbur pehir(i) hundhaavoun. Bin(u) Hur(i) Naam, kuhaa sookh(u) paavoun. 1. Kiya pehiroun, kiya oadh(i) dikhaavoun. Bin(u) Jugdeesh kuhaa sookh(u) paavoun. 1. Ruhaou. Kaani koondul, gul(i) moatiun kee maala. Laal nihaali, phool goolala. Bin Jugdeesh kuhaa sookh(u) bhaala. 2. Naiyn suloani soondar naari. Khoarr seegaar kuraiy ut(i) piyaari. Bin(u) Jugdeesh bhujay nit khooaari. 3. Dur ghur mehla, sayj sookhaali. Ehinis(i) phool bichhaavaiy maali. Bin(u) Hur(i) Naam, su dayh dookhaali. 4. Haiyvur gaiyvur nayjay vaajay. Lushkur nayb khuvaasi paajay. Bin Jugdeesh jhootthay divaajay. 5. Sidh(u) kuhaavoun, ridh(i) sidh(i) bulaavoun. Taaj kooleh(i) sir(i) chhuttar bunaavoun. Bin Jugdeesh, kuhaa Sach(u) paavoun. 6. Khan(u) mulook(u) kuhaavoun rajah. Ubay tubay, koorray haiyn paaja. Bin(u) Gur Shabad, na suvrus(i) kaaja. 7. Haumein, mumta Gur Shabad(i) visaari. Gurmut(i) jaaniya ridaiy Mooraari. Prunvut(i) Nanak shern(i) Toomhaari. 8.10.

Word Meaning: Choaa = essence of flowers; perfume; cologne. Chundun = sandalwood. Unk(i) = on the body. Churaaaavoun = put on. Paat Ptumbur = silk clothes. Pehir(i) Hundaavoun = wear. Kuhaa = where? how? 1. Oadh(i) = wear. Jugdeesh = Waheguru. Pause. Koondul = big earrings. Moatiun = of pearls. Maala = necklace. Nihaali = mattress. Goolala = flowers. 2. Naiyn = eyes. Suloani = having beautiful eyes. Khoarr Seegar = (the recognized) sixteen types of beautifications. Ut(i) = extremely. Khooaari = meaningless suffering; humiliation. 3. Sayj = bed. Sookhaali = comforting. Bichhaavaiy = spreads. Su = that. Dayh = body. Dookhaali = source of discomfort. 4. Haiyvur = superior horses. Gaiyvur = superior elephants. Nayjay = spears. Vaajay = musical instruments; musicians. Lushkur = soldiers. Nayb = Khuvaasi = assistants. Paajay = Divaajay = show off. 5. Ridh(i) Sidh(i) = supernatural powers. Taaj = crown. Kooleh(i) = a headdress for distinction. Chhuttar = royal canopy. Sach(u) = immortal. 6. Khan(u) = chief. Mulook = rajah. Ubhay Tubhay = reprimanding servants. Koorray = short-lived. Suvrus(i) = successful. Kaaja = objective of human life. 7. Mumta = worldly attachments. Visaari = forgotten. Mooraari = Waheguru. Prunvut(i) = begs. 8.

MEANING: (People use many ways to look attractive to others), but even if I use cologne or sandalwood extract on my body and wear silk clothes to draw people's (especially women's) attention. How can I enjoy (cannot enjoy) comfort (peace of mind) without Waheguru's Naam? 1. (What should I wear or show off?) It does not matter what I wear, and what I show off (flaunt); I cannot enjoy comfort without Waheguru's Naam. Pause. Even if I wear large earrings and a pearl necklace around my neck (to flaunt my distinct personality), and even if I have a bed covered with red flowers to sleep on, I cannot enjoy comfort without Waheguru's Naam. 2. If I had a beautiful wife with beautiful eyes who beautifies herself in sixteen popular ways, and I also love her extremely, I would still suffer (feel miserable) all the time without reciting Waheguru's Naam. 3. If I had a big mansion with big gates, and had a very comfortable bed on which the gardener spreads fresh flowers all the time, my body (and mind) would still suffer without Waheguru's Naam. 4. If I had superior quality horses and elephants (to enjoy rides), and a number of guards armed with spears in my attendance, and if there are many

musicians to honour me, and even have an army of soldiers and other assistants, all these are false show-offs (are short-lived) without Waheguru's Naam. 5.
If I had control over supernatural powers, and people call me a Sidh yogi (are afraid of my powers), and I am able to wear a crown and a distinctive head dress, and have a royal canopy over my head, I cannot have any of such powers permanently without Waheguru's Naam. 6. If I became the chief of a clan, or even a rajah, and had the authority to reprimand subordinates, all these authoritative positions are still hollow (temporary), and one cannot achieve the objective of human life (union with Waheguru) without His Naam. 7. With Guru's advice, I have realized Waheguru in my heart, and have overcome my selfishness, ego, and my worldly attachments, with Guru's Shabad. I, Nanak, beg for Your shelter, oh Waheguru. 8.10.

ਗਉੜੀ ਮਹਲਾ 1॥ ਸੇਵਾ ਏਕ ਨ ਜਾਨਸਿ ਅਵਰੇ॥ ਪਰਪੰਚ ਬਿਆਧਿ ਤਿਆਗੈ ਕਵਰੇ॥ ਭਾਇ ਮਿਲੈ ਸਚੁ ਸਾਚੈ ਸਚੁ ਰੇ॥ 1॥ ਐਸਾ ਰਾਮ ਭਗਤੁ ਜਨੁ ਹੋਈ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਮਲੁ ਧੋਈ॥ 1॥ ਰਹਾਉ॥ ਊਧੋ ਕਵਲੁ ਸਗਲ ਸੰਸਾਰੈ॥ ਦੁਰਮਤਿ ਅਗਨਿ ਜਗਤ ਪਰਜਾਰੈ॥ ਸੋ ਉਬਰੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੈ॥ 2॥ ਭ੍ਰਿੰਗ ਪਤੰਗੁ ਕੁੰਚਰ ਅਰੁ ਮੀਨਾ॥ ਮਿਰਗੁ ਮਰੈ ਸਹਿ ਅਪੁਨਾ ਕੀਨਾ॥ ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨਾ॥ 3॥ ਕਾਮੁ ਚਿਤੈ ਕਾਮਣਿ ਹਿਤਕਾਰੀ॥ ਕ੍ਰੋਧੁ ਬਿਨਾਸੈ ਸਗਲ ਵਿਕਾਰੀ॥ ਪਤਿ ਮਤਿ ਖੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰੀ॥ 4॥
(ਅੰਗ 226)॥ ਪਰ ਘਰਿ ਚੀਤੁ ਮਨਮੁਖਿ ਡੋਲਾਇਆ॥ ਗਲਿ ਜੇਵਰੀ ਧੰਧੈ ਲਪਟਾਇਆ॥ ਗੁਰਮੁਖਿ ਛੂਟਸਿ ਹਰਿ ਗੁਣ ਗਾਇ॥ 5॥ ਜਿਉ ਤਨੁ ਬਿਧਵਾ ਪਰ ਕਉ ਦੇਈ॥ ਕਾਮਿ ਦਾਮਿ ਚਿਤੁ ਪਰ ਵਸਿ ਸੇਈ॥ ਬਿਨੁ ਪਿਰ ਤ੍ਰਿਪਤਿ ਨ ਕਬਹੂੰ ਹੋਈ॥ 6॥ ਪੜਿ ਪੜਿ ਪੋਥੀ ਸਿੰਮ੍ਰਿਤਿ ਪਾਠਾ॥ ਬੇਦ ਪੁਰਾਣ ਪੜੈ ਸੁਣਿ ਥਾਟਾ॥ ਬਿਨੁ ਰਸ ਰਾਤੇ ਮਨੁ ਬਹੁ ਨਾਟਾ॥ 7॥ ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲ ਪ੍ਰੇਮ ਪਿਆਸਾ॥ ਜਿਉ ਮੀਨਾ ਜਲ ਮਾਹਿ ਉਲਾਸਾ॥ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪੀ ਤ੍ਰਿਪਤਾਸਾ॥ 8॥11॥

Gaurri Mehla 1: Sayva Aik, na jaanus(i) uveray. Perpunch biyaadh(i) tiyaagay kuvray. Bhaayay milaiy Sach(u) Saachaiy Sach(u) ray. 1. Aiysa Ram bhugut(u) jun(u) hoyee. Hur(i) goon gaayay, milaiy, mul(u) dhoyee. 1. Ruhaou. Oodhou kuvul(u) sugul sunsaaraiy. Doormut(i) ugun(i) jugut purjaaraiy. So oobraiy, Gur Shabad(u) beechaaraiy. 2. Bhring, ptung(u), koonchar ur(u) meena. Mirg(u) muraiy, seh(i) apuna keena. Trishna raach(i) tut(u) nuhee beena. 3. Kaam(u) chitaiy kaamun(i) hitkaari. Kroadh(u) binaasaiy sugul vikaari. Put(i) mut(i) khoveh(i) Naam(u) visaari. 4.
(PAGE 226): Pur ghur(i) cheet(u) munmukh(i) doalaayay. Gul(i) jayvri, dhundhaiy luptaayay. Gurmukh(i) chhootus(i) Hur(i) goon gaayay. 5. Jiyoun tun(u) bidhva pur kuou dayee. Kaam(i) daam(i), chit(u) pur vus(i) sayee. Bin(u) pir triput(i) na kubhoon hoyee. 6. Purrh(i), purrh(i) poathi, Simrit paattha. Bayd Puran purrhaiy soon(i) thaata. Bin(u) rus raatay mun buhou naata. 7. Jiyoun chaatrik jul praym piyaasa. Jiyoun meena jul maah(i) oolaasa. Nanak Hur(i) rus(u) pee triptaasa. 8.11.
Word Meaning: Jaanus(i) = recognize. Uveray = any other. Perpunch Biyaadu(i) = ills; problems (of the world). Tiyaagay = gave up. Kuvray = bitter. Bhaayay = with love. Sach(u) = Waheguru. Saachaiy = of Waheguru. 1. Aiysa = such. Bhugut Jun = devotee. Mul(u) = filth (of vices). Pause. Oodhou = upside down; turned away from Waheguru. Kuvul = heart. Doormut(i) = ill advice. Purjaaraiy = burns completely. Oobraiy = salvaged. 2. Bhring = a moth-like insect which sinks deep into the flowers to enjoy the essence, but, is caught so badly that it cannot get out, and dies there. Ptunga = moth; it is so attracted to the light and gets so close that it burns on the open light (fire). Koonchar = elephant. To trap an elephant, the

hunters dig a deep pit, cover it with leaves and grass, and erect a cardboard look-alike of a female elephant. The male is attracted to the fake female and falls into the pit. Meena = fish, which gets caught by a sharp hook for its greed for the bait. Mirg = (musk) deer; it loves a special type of music played by hunters. Attracted by the music, it falls prey to their arrows. Seh(i) = endure. Trishna = desires. Raach(i) = absorbed in. Tut(u) = Truth (Waheguru). 3. Kaam(i) = in lust. Kaamun(i) = woman. Hitkaari = lover. Binaasaiy = destroys. Vikaari = lustful. 4. Pur Ghur(i) = others' house (women). Cheet(u) = mind. Dolaayay = loses control of the mind. Javuri = chain. Dhundaiy = worldly affairs. Luptaayay = clings. 5.
Bidhvaa= prostitute. Kaam(i) Daam(i) = receives money for sex. Pur Vus(i) = under the control of others. Triput(I) = satisfied; contented. 6.
Thaata = creation; material. Naata = dramatist. 7.
Chaatrik = rainbird; a bird that drinks only the first drop of rain, and that too during the time when the Swanti planet is visible. Piyaasa = thirsty. Oolaasa = feels joyful. 8.
MEANING: There is a rare devotee of Waheguru who washes away the filth of his mind by singing Waheguru's praise. **Pause.** Service to Waheguru is the only service that is honoured, and service to none other is recognized (in His Court). Give up the ills of the world as being bitter (harmful), oh man. Waheguru is realized only by the love for Him when one becomes just like Him. 1. Everybody in the world has turned their mind away from Waheguru (towards Maya), and the fire of ill- thinking has burned the world completely (everybody is suffering from the ills of Maya, and has no peace of mind). Only those are salvaged who ponder on Guru's Shabad (act on His advice). 2. Just like the moth-like insect (bumblebee), which dies inside the flowers, or the moth, which loses its life in the attraction of fire, or the elephant who gets trapped because of his lust, or the fish which is caught in the hook for its greed for the bait, or the musk-deer who dies for his love for the music, the man is slave to his worldly desires (fully absorbed in Maya), and suffers because he does not realize the Truth (Waheguru). 3. In his lust, a lover of women makes schemes to enjoy. Rage destroys (robs a person of good qualities) all the lustful people. They lose their peace of mind and their dignity by forgetting Waheguru. 4. The mind of an individual who is disconnected from Waheguru becomes weak due to his attraction to others' households (their women and wealth). He begins to make despicable plans to achieve his contemptuous goal, and builds a noose of ill deeds around his neck. But a faithful follower of the Guru attains freedom from Maya by singing the praises of Waheguru. 5. Just as a prostitute, who offers (sells) her body for money and sex to others, and is controlled by others, gets no satisfaction of mind without the husband; (similarly, a devotee of Waheguru gets no satisfaction without His Naam). 6. The pundit reads the Vedas, the Puranas, and the Simritis, and then listens to (ponders on) the creation (message in them). He may read them again and again, but never gets mental satisfaction. Without enjoying the sweetness of Waheguru's Naam, it is all a drama. 7. Like a *chaatrik* (rainbird) that loves water, has thirst for water, and like a fish which feels joyful in water, I feel happy and contented by the sweetness of Waheguru's Naam, oh Nanak. 8.11.

ਗਉੜੀ ਮਹਲਾ 1॥ ਹਠੁ ਕਰਿ ਮਰੈ ਨ ਲੇਖੈ ਪਾਵੈ॥ ਵੇਸ ਕਰੈ ਬਹੁ ਭਸਮ ਲਗਾਵੈ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵੈ॥ 1॥ ਤੂੰ ਮਨਿ ਹਰਿ ਜੀਉ ਤੂ ਮਨਿ ਸੂਖ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਸਹਹਿ ਜਮ ਦੂਖ॥1॥

ਰਹਾਉ॥ ਚੋਆ ਚੰਦਨ ਅਗਰ ਕਪੂਰਿ॥ ਮਾਇਆ ਮਗਨੁ ਪਰਮ ਪਦੁ ਦੂਰਿ॥ ਨਾਮਿ ਬਿਸਾਰਿਐ ਸਭੁ ਕੂੜੋ ਕੂਰਿ॥ 2॥ ਨੇਜੇ ਵਾਜੇ ਤਖਤਿ ਸਲਾਮੁ॥ ਅਧਕੀ ਤ੍ਰਿਸਨਾ ਵਿਆਪੈ ਕਾਮੁ॥ ਬਿਨੁ ਹਰਿ ਜਾਚੈ ਭਗਤਿ ਨ ਨਾਮਿ॥3॥ ਵਾਦਿ ਅਹੰਕਾਰਿ ਨਾਹੀ ਪ੍ਰਭ ਮੇਲਾ॥ ਮਨੁ ਦੇ ਪਾਵਹਿ ਨਾਮੁ ਸੁਹੇਲਾ॥ ਦੂਜੈ ਭਾਇ ਅਗਿਆਨੁ ਦੁਹੇਲਾ॥ 4॥ ਬਿਨੁ ਦਮ ਕੇ ਸਉਦਾ ਨਹੀ ਹਾਟੁ॥ਬਿਨੁ ਬੋਹਿਥ ਸਾਗਰ ਨਹੀ ਵਾਟ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਘਾਟੇ ਘਾਟਿ॥ 5॥ ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਵਾਟ ਦਿਖਾਵੈ॥ ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਸਬਦੁ ਸੁਣਾਵੈ॥ ਤਿਸ ਕਉ ਵਾਹੁ ਵਾਹੁ ਜਿ ਮੇਲਿ ਮਿਲਾਵੈ॥ 6॥ ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਕਉ ਜਿਸ ਕਾ ਇਹੁ ਜੀਉ॥ ਗੁਰ ਸਬਦੀ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਉ॥ ਨਾਮ ਵਡਾਈ ਤੁਧੁ ਭਾਣੈ ਦੀਉ॥7॥ ਨਾਮ ਬਿਨਾ ਕਿਉ ਜੀਵਾ ਮਾਇ॥ ਅਨਦਿਨੁ ਜਪਤੁ ਰਹਉ ਤੇਰੀ ਸਰਣਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਪਾਇ॥ 8॥12॥

Gaurri Mehla 1: Hutth(u) kur(i) muraiy, na laykhaiy paavaiy. Vayse kuraiy, buhou bhusm lugaavaiy. Naam(u) bisaar(i) buhour(i) puchhutaavaiy. 1. Tu mun(i) Hur(i) jeeo, tu mun(i) sookh. Naam(u) bisaar(i) suheh(i) Jum dookh. 1. Ruhaou. Choaa, chundun, agar, kapoor(i). Maya mugun(u), Perm pud(u) door(i). Naam(i) bisaariyaiyn subh(u) koorro koor(i). 2. Nayjay, vaajay, tukht(i) slaam(u). Udhkee trishna, viyaapaiy kaam(u). Bun Hur(i) jaachaiy, bhugut(i) na Naam(i). 3. Vaad(i) ahunkaar(i) naahi Prubh mayla. Mun(u) day paaveh(i) Naam soohayla. Doojaiy bhaayay ugiyaan(u) doohayla. 4. Bin dum kay sauda nuhee haat(u). Bin(u) bohith, saagur nuhee vaat. Bin(u) Gur sayvay, ghaatay ghaat(i). 5. Tis kuou vaah(u) vaah(u), j(i) vaat dikhaavaiy. Tis khou vaah(u) vaah(u), j(i) Shabad(u) soonaavaiy. Tis kuou vaah(u) vaah(u), j(i) mayl(i) milaavaiy. 6. Vaah(u) Vaah(u) tis kuou, jis ka ehou jeeo. Gur Shabadi muth(i) Amrit peeo. Naam vudaayee, Toodh(u) bhaanaiy deeo. 7. Naam bina kiyoun jeevaan maayay. Undin(u) juput(u) ruhoun Tayri shernaayay. Nanak Naam(i) ruttay put(i) paayay. 8.12.

Word Meaning: Hutth(u) = stubbornness of mind. Na Laykhaiy = not rewarded. Vayse = clothing of different faiths. Bhusm = ashes. Bisaar(i) = forgetting. 1. Suheh(i) = endures. Jum Dookh = punishment of the angel of death. Pause. Choaa = extract of flowers. Agar = fragrance. Kupoor(i) = musk. Mugun = deeply absorbed; immersed. Perm Pud(u) = the highest spiritual state. Koor(i) = false; perishable. 2. Nayjay = (soldiers with) spears. Tukhut(i) = (on the) throne. Slaam = bowing. Adhkee = enhanced. Trishna = appetite for Maya. Viyaapaiy = affects. Kaam(u) = lust. Jaachay = wish for. 3. Vaad(i) = debating an issue for the sake of winning. Mayla = union. Soohayla = comforting. Doojay Bhaayay = in love with Maya. Agiyaan = ignorance. Doohayla = suffering. 4. Dum = money. Sauda = merchandise. Haat = shop. Bohith = boat. Vaat = travelling. Ghaatay Ghaat(i) = loss, and more loss. 5. Vaah(u) = praise worthy; accolades to. Mayl(i) Milaavaiy = connect self, and then others with Waheguru. 6. Jeeo = life. Muth(i) = by churning; analyzing in depth. Vudaayee = praise; respect. Toodh(u) Bhaanaiy = Your Will. 7. Kiyoun = how? Undin(u) = day and night. Juput = reciting. Shernaayay = shelter. Ruttay = imbued. Put(i) = honour. 8.

MEANING: An individual, who tortures himself (by standing on one leg, or by dangling upside down, etc., to please some god), or follows the path of some sect and covers his body with ash, receives no reward from Waheguru for such efforts. He has to repent a lot for ignoring Waheguru. 1. So, enshrine Waheguru's Naam in your heart, and enjoy the bliss, oh my mind. Forgetting Waheguru's Naam, one has to endure the punishment of the Angel of Death. Pause. One may wear different colognes (perfumes) to look attractive, but all this is Maya (false enjoyment); a man,

who is engrossed in Maya, is far, far away from the high spiritual level (which results in merging with Waheguru). Everything is false (short-lived) if one forgets Waheguru. 2. A rajah may have many people bowing to him; may have many spear-bearing soldiers for security, and may have many musicians to entertain him with respect, but all such things only boost his ego and enhance his desires for more sensual pleasures (which result in loss of mental peace). Without wishing for (love for) Waheguru, there is no other real worshipping, and no real Naam (which are prerequisites for real comfort and peace of mind). 3. Religious debates (for the sole purpose of winning) lead to greater ego and cannot lead to union with Waheguru (because ego is the biggest hurdle to union with God). One acquires Naam only when one surrenders one's mind to the Guru, and Naam is the real source of bliss. Love for Maya causes darkness in the mind (ignorance), and the individual suffers discomfort. 4.
Just as you cannot buy any merchandise from a shop without money, and just as you cannot travel in the sea without a boat, there is no gain in spirituality without Waheguru's Naam; actually, there is loss and more loss in moral character. 5.
The Guru deserves our praise (respect) for showing us the right path and for His spiritual advice. He deserves our respect for connecting us with Waheguru. 6.
Waheguru deserves our respect because our life belongs to Him. (To enjoy bliss) One must ponder deeply on the Guru's Shabad and drink the Naam-Amrit. But the honour of acquiring Naam is completely due to His kindness. 7. How can I survive without Waheguru's Naam, oh my mother? I wish to recite His Naam day and night in His shelter. Only those get honoured in Waheguru's Court, who are imbued in His Naam, oh Nanak. 8.12.

ਗਉੜੀ ਮਹਲਾ 1॥ ਹਉਮੈ ਕਰਤ ਭੇਖੀ ਨਹੀ ਜਾਨਿਆ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਵਿਰਲੇ ਮਨੁ ਮਾਨਿਆ॥1॥ ਹਉ ਹਉ ਕਰਤ ਨਹੀ ਸਚੁ ਪਾਈਐ॥ ਹਉਮੈ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਈਐ॥ 1।ਰਹਾਉ॥ ਹਉਮੈ ਕਰਿ ਰਾਜੇ ਬਹੁ ਧਾਵਹਿ॥ ਹਉਮੈ ਖਪਹਿ ਜਨਮਿ ਮਰਿ ਆਵਹਿ॥ 2॥ ਹਉਮੈ ਨਿਵਰੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ॥ ਚੰਚਲ ਮਤਿ ਤਿਆਗੈ ਪੰਚ ਸੰਘਾਰੈ॥ 3॥ ਅੰਤਰਿ ਸਾਚੁ ਸਹਜ ਘਰਿ ਆਵਹਿ॥ ਰਾਜਨੁ ਜਾਣਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ॥ 4॥ ਸਚੁ ਕਰਣੀ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਵੈ॥ ਨਿਰਭਉ ਕੈ ਘਰਿ ਤਾੜੀ ਲਾਵੈ॥ 5॥ ਹਉ ਹਉ ਕਰਿ ਮਰਣਾ ਕਿਆ ਪਾਵੈ॥ ਪੂਰਾ ਗੁਰੁ ਭੇਟੇ ਸੋ ਝਗਰੁ ਚੁਕਾਵੈ॥ 6॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਕਿਹੁ ਨਾਹੀ॥ ਗੁਰਮੁਖਿ ਗਿਆਨ ਭੇਟਿ ਗੁਣ ਗਾਹੀ॥ 7॥
(ਅੰਗ 227)॥ ਹਉਮੈ ਬੰਧਨ ਬੰਧਿ ਭਵਾਵੈ॥ ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਵੈ॥ 8॥13॥

Gaurri Mehla 1: Haumein kert, bhaykheen nuhee jaaniya. Gurmukh(i) bhugut(i) virlay mun(u) maaniya. 1. Huoun, huoun kert nuhee Sach(u) paayiyaiy. Haumein jaayay, Perm Pud(u) paayiyaiy. 1. Ruhaou. Haumein kur(i) raajay buhou dhaaveh(i). Haumein khupeh(i) junum(i) mur(i) aaveh(i). 2. Huamein nivraiy, Gur Shabad(u) veechaaraiy. Chunchul mut(i) tiyaagaiy, punch sunghaaraiy. 3. Untar(i) Saach(u) sehj ghur(i) aaveh(i). Raajun(u) jaan(i) Perm gut(i) paaveh(i). 4. Sach(u) kurni Gur(u) bherm(u) chookaavaiy. Nirbhuou kaiy ghur(i) taarri laavaiy. 5. Huoun, huoun kur(i) merna, kiya paavaiy. Poora Gur(u) bhaytay, so jhugur(u) chookaavaiy. 6. Jaytee haiy, taytee kihou naahi. Gurmukh(i) Giyaan bhayt(i) goon gaahi. 7.
(PAGE 227): Haumein bundhun bundh(i) bhuvaavaiy. Nanak Ram bhugut(i) sookh(u) paavaiy. 8.13.
Word Meaning: Bhaykheen = different faiths. Jaaniya = recognized; realized. 1. Huoun = I; me. Perm Pud = highest spiritual level (becoming "one" with Waheguru).

Pause. Dhaaveh(i) = move quickly; attack fiercely. Khupeh(i) = struggle without success. 2. Nivraiy = remove; eradicate. Chunchul = fickle; changing quickly. Tiyaagaiy = give up. Punch = the five demons. Sunghaaraiy = destroy. 3. Saach(u) = Waheguru's Naam. Sejh Ghur = the state of mental peace. Raajun = Waheguru. Perm Gut(i) = the highest spiritual state. 4. Kerni = routine tasks. Bherm(u) = doubt; misgiving. Nirbhuou = fearless; perfect (Waheguru). Taarri = get fully absorbed; meditate. 5. Kiya Paavaiy = what can be achieved? Bhaytay = get connected. Jhugur = disagreements; doubts. Chookaavaiy = clear up. 6. Jaytee Haiy = however much. Taytee = all that. Kihou Naahi = has no permanence. Giyaan Bhayt(i) = by acquiring Divine Knowledge. 7 Haumein Bundhun = selfishness and ego are bonds. Bhuvaavaiy = birth-death-birth cycle. 8.
MEANING: (Without Waheguru's Naam in mind), the dress code of any faith generates haumein among the faithful, so they cannot recognize (connect with) Waheguru. Some rare devotee of the Guru brings full faith in Waheguru (get connected with Him) by worshiping Him (reciting His Naam). 1. One cannot realize Waheguru with their ego and selfishness; one can attain the highest spiritual state only after abandoning their haumein. Pause. The rajahs attack others fiercely in their ego, and suffer in their haumein, as a result of which they are caught in a birth-death cycle. 2. One can get rid of his haumein by pondering on Guru's Shabad (acting on His Advice). A devotee is also able to get rid of his fickle thinking and destroy the five demons (lust, rage, greed, attachment, and ego). 3.
He realizes (connects with) the Royal Waheguru and attains the highest spiritual state. With Waheguru in his heart, he attains a stable mind and enjoys bliss. 4.
The Guru dispels (clears) his doubts, and his daily tasks are based on truth (godliness). He focuses his mind with full concentration on the fearless (perfect) Waheguru. 5.
What does one gain in his selfishness and ego? (Nothing)! All his doubts are cleared when he gets connected with the Guru. 6. (Without Waheguru's Naam) The whole world which exists is worth nothing (spiritually). Only a supreme devotee of the Guru acquires the Divine Knowledge and sings praise of Waheguru. 7.
Haumein tightens the bonds of Maya, and puts the man in the rebirth cycle. Only a devotee of Waheguru enjoys comfort (eternal bliss), oh Nanak. 8.13.

ਗਉੜੀ ਮਹਲਾ 1॥ ਪ੍ਰਥਮੇ ਬ੍ਰਹਮਾ ਕਾਲੈ ਘਰਿ ਆਇਆ॥ ਬ੍ਰਹਮ ਕਮਲੁ ਪਇਆਲਿ ਨ ਪਾਇਆ॥ ਆਗਿਆ ਨਹੀ ਲੀਨੀ ਭਰਮਿ ਭੁਲਾਇਆ॥ 1॥ ਜੋ ਉਪਜੈ ਸੋ ਕਾਲਿ ਸੰਘਾਰਿਆ॥ ਹਮ ਹਰਿ ਰਾਖੇ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਮੋਹੇ ਦੇਵੀ ਸਭ ਦੇਵਾ॥ ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵਾ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ॥ 2॥ ਸੁਲਤਾਨ ਖਾਨ ਬਾਦਿਸਾਹ ਨਹੀ ਰਹਨਾ॥ ਨਾਮਹੁ ਭੂਲੈ ਜਮ ਕਾ ਦੁਖੁ ਸਹਨਾ॥ ਮੈ ਧਰ ਨਾਮੁ ਜਿਉ ਰਾਖਹੁ ਰਹਨਾ॥ 3॥ ਚਉਧਰੀ ਰਾਜੇ ਨਹੀ ਕਿਸੈ ਮੁਕਾਮੁ॥ ਸਾਹ ਮਰਹਿ ਸੰਚਹਿ ਮਾਇਆ ਦਾਮ॥ ਮੈ ਧਨੁ ਦੀਜੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ॥ 4॥ ਰਯਤਿ ਮਹਰ ਮੁਕਦਮ ਸਿਕਦਾਰੈ॥ ਨਿਹਚਲੁ ਕੋਇ ਨ ਦਿਸੈ ਸੰਸਾਰੈ॥ ਅਫਰਿਓ ਕਾਲੁ ਕੂੜੁ ਸਿਰਿ ਮਾਰੈ॥ 5॥ਨਿਹਚਲੁ ਏਕੁ ਸਚਾ ਸਚੁ ਸੋਈ॥ ਜਿਨਿ ਕਰਿ ਸਾਜੀ ਤਿਨਹਿ ਸਭ ਗੋਈ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਾ ਪਤਿ ਹੋਈ॥ 6॥ ਕਾਜੀ ਸੇਖ ਭੇਖ ਫਕੀਰਾ॥ ਵਡੇ ਕਹਾਵਹਿ ਹਉਮੈ ਤਨਿ ਪੀਰਾ॥ ਕਾਲੁ ਨ ਛੋਡੈ ਬਿਨੁ ਸਤਿਗੁਰ ਕੀ ਧੀਰਾ॥7॥ ਕਾਲੁ ਜਾਲੁ ਜਿਹਵਾ ਅਰੁ ਨੈਣੀ॥ ਕਾਨੀ ਕਾਲੁ ਸੁਣੈ ਬਿਖੁ ਬੈਣੀ॥ ਬਿਨੁ ਸਬਦੈ ਮੂਠੇ ਦਿਨੁ ਰੈਣੀ॥ 8॥ ਹਿਰਦੈ ਸਾਚੁ ਵਸੈ ਹਰਿ ਨਾਇ॥ ਕਾਲਿ ਨ ਜੋਹਿ ਸਕੈ ਗੁਣ ਗਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਇ॥ 9॥14॥

Gaurri Mehla 1: Pruthmay Brahma kaalaiy ghur(i) aaya. Braham kumul(u), puyaal(i) na paaya. Aagiya nuhee leeni bherm(i) bhoolaaya. 1. Jo oopjaiy so kaal(i) sunghaariya. Hum Hur(i) raakhay Gur Shabad(u) beechaariya. 1. Ruaou. Maya mohay, dayvi subh dayva. Kaal(u) na chhoadaiy, bin(u) Gur kee sayva. Oh(u) Abinaashi Alukh Abhayvaa. 2. Sultan Khan baadshah nuhee rehna. Naamou bhoolaiy, Jum ka dookh(u) sehna. Mein dhur Naam(u) jiyoun raakhou rehna. 3. Chaudhary raajay nuhee kisaiy mookaam(u). Shah mureh(i) suncheh(i) Maya daam. Mein dhun(u) deejaiy Hur(i) Amrit Naam(u). 4. Ruyyiut mehr mookudumm sikdaaraiy. Nihchul(u) koyay na disaiy sunsaaraiy. Ufuriyo kaal(u) koorr(u) sir(i) maaraiy. 5. Nihchul(u) Aik(u) Sacha Sach(u) soyee. Jin(i) kur(i) saaji tinheh(i) subh goyee. Oh(u) Gurmukh(i) jaapaiy taa put(i) hoyee. 6. Qazi Sheikh bhaykh faqira. Vuday kuhaaveh(i) haumein tun(i) peera. Kaal(u) na chhoadaiy bin(u) Satgur kee dheera. 7. Kaal(u) jaal(u) jihva ur(u) naiyni. Kaani kaal(u) soonaiy bikh(u) baiyni. Bin(u) Shabadaiy mootthay din raiyni. 8. Hirdaiy Saach(u) vusaiy Hur(i) Naayay. Kaal(u) na joh(i) sukaiy goon gaayay. Nanak Gurmukh(i) Shabad(i) smaayay. 9.14.

Word Meaning: Pruthmay = first of all. Kaalaiy Ghur(i) = spiritual death. Braham Kumul(u) = The lotus flower out of which Brahma was born. Puyaal(i) = underworld. Bherm(i) Bhoolaaya = misled by his doubts. 1. Oopjaiy = comes into existence. Sunghaariya = killed. Pause. Mohay = captivated. Dayvi, Dayva = goddesses and gods. Kaal(u) = (spiritual) death. Oh(u) = Waheguru. Abinaashi = immortal. Alukh = incomprehensible. 2. Khan = chief. Dhur = support. 3. Mookaam = (permanent place to) stay. Shah = king; wealthy. Suncheh(i) = accumulate. Daam = money. Dhun(u) = wealth. 4. Ruyyiut = subjects; citizens. Mehr = specialists (leaders). Mookudumm = assistant of a collector of revenue; ahead of others (leader). Sikdaar = one, who has the right to start his own coins (a rajah); chief. Nihchul = for ever. Ufuriyo = uncontrolled. Kaal(u) = death. Koorr(u) = false; mortal. 5. Saaji = created. Goyee = absorbs in; causes to disappear. Jaapaiy = becomes “visible”. Put(i) = respect; honour. 6. Bhaykh Faqira = mystics of many faiths. Choadaiy = set free. Dheera = support. 7. Jaal(u) = net. Jihva = tongue. Bikh(u) = poison (related to Maya). Baiyni = talk. Mootthaiy = are robbed (of good qualities). Din Raiyni = day and night. 8. Hirdaiy = in the heart. Joh(i) = threaten. Smaayay = absorbed. 9.

MEANING: (Why to talk about others)? First of all, Brahma (who is believed to be the creator of the world in Hinduism) suffered spiritual death (when he did not believe he was born from the stem of the lotus growing from the navel of Vishnu and tried to find its end). He wandered in the dark for many years and was led to the underworld, yet could not find its end. He did not seek the Guru's advice and was misled by his doubt. 1. All those who come into this world suffer (spiritual) death (without Guru’s advice), but I was saved by Guru’s Shabad, which I pondered on (acted on His advice). Pause. All the goddesses and the gods were captivated by the charm of Maya (and experienced spiritual death). Spiritual death does not spare anyone until one serves the Guru (acts on His advice). Waheguru is immortal, incomprehensible and unfathomable (only the Guru can connect one with Him; that’s why Guru’s Shabad is so vital to realizing Waheguru). 2. (It does not matter what one’s status in society is), even the sultans, the chiefs, and the kings are all perishable. Those who

forget Waheguru's Naam suffer at the hands of the Angel of death. I am at Your support (mercy); I have to obey Your Will no matter what situation You put me through, oh Waheguru. 3. Nobody is going to stay here forever, be it a chief or a rajah. The wealthy accumulate lots of wealth and cash, yet they die because money cannot save them. I beg only for Your Naam, which is the real wealth for me, oh, Waheguru. 4. Be it the subjects, the specialists, the revenue officers or the chiefs; none of them is seen to live in the world forever. The unbridled death hits all the mortals on the head. 5. Only the eternal Waheguru is everlasting. He is the one who creates the world and then takes it in (absorbs it into Himself). Taking Guru's shelter, when a devotee "sees" (connects with) Waheguru, he is honoured (in His Court). 6. The Qazi, the sheikhs, and the mystics of different faiths call them great and suffer from the pain of ego. Spiritual death does not spare anyone without the support (guidance) of the Guru. 7. (Spiritual) Death casts its net in many different ways; it is there when the tongue talks ill of other people, or when the eyes cast an evil look on the beauty or wealth of others, or when the ears enjoy listening to talks about sensual pleasures, and so on. Without the Guru's Shabad, people are being robbed of their good qualities, day and night. 8. (Spiritual) Death cannot even look at the individual who sings Waheguru's praise and embeds Him in his heart by reciting His Naam. A supreme devotee of the Guru stays absorbed in His Shabad, oh Nanak. 9.14.

ਗਉੜੀ ਮਹਲਾ 1॥ ਬੋਲਹਿ ਸਾਚੁ ਮਿਥਿਆ ਨਹੀ ਰਾਈ॥ ਚਾਲਹਿ ਗੁਰਮੁਖਿ ਹੁਕਮਿ ਰਜਾਈ॥ ਰਹਹਿ ਅਤੀਤ ਸਚੇ ਸਰਣਾਈ॥ 1॥ ਸਚ ਘਰਿ ਬੈਸੈ ਕਾਲੁ ਨ ਜੋਹੈ॥ ਮਨਮੁਖ ਕਉ ਆਵਤ ਜਾਵਤ ਦੁਖੁ ਮੋਹੈ॥ 1॥ ਰਹਾਉ॥ ਅਪਿਉ ਪੀਅਉ ਅਕਥੁ ਕਥਿ ਰਹੀਐ॥ ਨਿਜ ਘਰਿ ਬੈਸਿ ਸਹਜ ਘਰੁ ਲਹੀਐ॥ ਹਰਿ ਰਸਿ ਮਾਤੇ ਇਹੁ ਸੁਖੁ ਕਹੀਐ॥ 2॥ ਗੁਰਮਤਿ ਚਾਲ ਨਿਹਚਲ ਨਹੀ ਡੋਲੈ॥ ਗੁਰਮਤਿ ਸਾਚਿ ਸਹਜਿ ਹਰਿ ਬੋਲੈ॥ ਪੀਵੈ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਿਰੋਲੈ॥ 3॥ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਦੀਖਿਆ ਲੀਨੀ॥ ਮਨੁ ਤਨੁ ਅਰਪਿਓ ਅੰਤਰ ਗਤਿ ਕੀਨੀ॥ ਗਤਿ ਮਿਤਿ ਪਾਈ ਆਤਮੁ ਚੀਨੀ॥ 4॥
ਭੋਜਨ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ॥ ਪਰਮ ਹੰਸੁ ਸਚੁ ਜੋਤਿ ਅਪਾਰੁ॥ ਜਹ ਦੇਖਉ ਤਹ ਏਕੰਕਾਰੁ॥ 5॥
ਰਹੈ ਨਿਰਾਲਮੁ ਏਕਾ ਸਚੁ ਕਰਣੀ॥ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਗੁਰ ਚਰਣੀ॥ ਮਨ ਤੇ ਮਨੁ ਮਾਨਿਆ ਚੂਕੀ ਅਹੰ ਕ੍ਰਮਣੀ॥ 6॥ ਇਨਿ ਬਿਧਿ ਕਉਣ ਕਉਣ ਨਹੀ ਤਾਰਿਆ॥ ਹਰਿ ਜਸਿ ਸੰਤ ਭਗਤ ਨਿਸਤਾਰਿਆ॥
(ਅੰਗ 228)॥ ਪ੍ਰਭ ਪਾਏ ਹਮ ਅਵਰੁ ਨ ਭਾਰਿਆ॥ 7॥ ਸਾਚ ਮਹਲਿ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ॥ ਨਿਹਚਲ ਮਹਲੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ॥ ਸਾਚਿ ਸੰਤੋਖੇ ਭਰਮੁ ਚੁਕਾਇਆ॥ 8॥ ਜਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੁ ਸੋਈ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ॥ ਨਾਨਕ ਸਾਚਿ ਨਾਮਿ ਮਲੁ ਖੋਈ॥ 9॥15॥

Gaurri Mehla 1: Boleh(i) saach(u), mithiya nuhee raayee. Chaleh(i) Gurmukh(i) Huqam(i) rujaayee. Ruheh(i) ateet Sachay shernaayee. 1. Sach(u) ghur(i) baiysaiy, kaal(u) na joheh(i). Munmukh(i) kuou aavut jaavut dookh(u) mohaiy. 1. Ruhaou. Apiyo peeyo, Akuth(u) kuth(i) ruhiyaiy. Nij ghur(i) baiys(i) sehj ghur(u) luhiyaiy. Hur(i) rus(i) maatay, eho sookh(u) kuhiyaiy. 2. Gurmut(i) chaal nihchul, nuhee dolaiy. Gurmut(i) saach(i) sehj(i) Hur(i) bolaiy. Peevaiy Amrit, Tut(u) virolaiy. 3. Satgur(u) daykhiya, deekhiya leeni, Mun(u) tun(u) urpiyo, untar gut(i) keeni. Gut(i) mut(i) paayee, aatum(u) cheeni. 4. Bhoajun Naam(u) Nirunjun saar(u). Perm huns(u) Sach(u) Jot(i) Apaar(u). Jeh daykhoun, teh Ekunkaar(u). 5. Ruhaiy niraalum(u), Aika sach(u) kurni. Perm

Pud(u) paaya sayva Gur churni. Mun tay mun(u) maaniya, chookee ahun bhurmni. 6. In(i) bidh(i) kaun, kaun, nuhee taariya. Hur(i) jus(i) sunt bhugut nistaariya.
(PAGE 228): Prubh paayay, hum uver(u) na bhaariya. 7. Saach Mehl(i) Gur(i) Alukh(u) lukhaaya. Nihchul Mehl(u), nuhee chhaaya Maya. Saach(i) suntoakhay, bherm(u) chookaaya. 8. Jin kaiy mun(i) vusiya Sach(u) soyee. Tin kee sungut(i) Gurmukh(i) hoyee. Nanak Saach(i) Naam(i) mul(u) khoyee. 9.15.

Word Meaning: Mithiya = lies. Raayee = very small (the size of a mustard seed); very little. Chaleh(i) = follows the path. Rujaayee = (Waheguru's) Will. Ateet = disconnected from Maya. Shernaayee = in the shelter of. 1.
Baiysaiy = stays. Joheh(i) = keep watchful eye; threaten. Mohaiy = because of attachments. Pause. Apiyo = Amrit (Waheguru's Naam). Akuth(u) = indescribable. Nij Ghur(i) = in one's own mind. Sejh Ghur(u) = the state of mental peace. Luhiyaiy = acquire. Maatay = imbued. Kuhiyaiy = utter; recite. 2.
Chaal = lifestyle. Nihchul = immovable (condition of mind on which Maya has no effect). Dolaiy = becomes weak. Tut(u) = eternal Truth (Waheguru). Virolaiy = churns (examines carefully to acquire) Truth. 3. Deekhiya = advice. Urpiyo = offered. Gut(i) = high spiritual state. Mit(i) = limit. Keeni = achieved. Aatum Cheeni = self-realization. 4. Nirunjun = (Waheguru), which is above the effects of Maya. Perm Huns = supreme swan; a Gur Sikh who is fully detached from Maya. Sach(u) = Apaar(u) = Waheguru. Jot(i) = Waheguru's light. Ekunkaar = Waheguru. 5. Niraalum = above the influence of Maya. Kerni = daily routine. Perm Pud(u) = highest spiritual state. Ahun = haumein. Bhermni = indecisiveness. 6.
In(i) Bidh(i) = in this way; by such means. Nistaariya = salvaged. Uver(u) = other. Bhaariya = Bhaaliya = looked for. 7. Saach Mehl(i) = in Waheguru's residence. Alukh = incomprehensible. Lukhaaya = "showed". Nihchul = permanent. Chhaya Maya = no shade (influence) of Maya. Suntoakhaiy = satisfied. Bherm(u) = misgiving; illusion. 8.
Sungut(i) = in the company. Mul(u) = filth of mind. Khoyee = lost; wahed away. 9.

MEANING: The devotees of Waheguru tell only the truth, and no lies, not even the size of a mustard seed. In the shelter of Waheguru, they stay detached from Maya (the worldly attachments). 1. When they stay connected with God, death is not fearful for them. However, the individual, who is disconnected from Waheguru (and loves Maya), suffers from his worldly attachments and remains in the birth-death cycle. Pause. The devotees, who are imbued with Waheguru's sweet Naam, enjoy the comfort (blissfulness) by discussing the virtues of the indescribable Waheguru while they drink the Naam-Amrit. They stay within their own mind (do not let their mind wander after worldly attractions), and attain the state of peacefulness. 2.
By following Guru's advice, their mind becomes stable (peaceful) and does not waver. With Guru's eternal advice, they recite Waheguru's Naam in the state of peacefulness. They ponder on Guru's Shabad, drink Waheguru's Naam-Amrit, and realize Him. 3. They visit (take shelter of) the Guru and seek His advice. By surrendering their mind and body, they attain the high internal state (and the ability to realize the self). Through self-realization, they come to know their limits (weaknesses) and achieve a high spiritual state by overcoming them. 4. With limitless Waheguru's light in

their heart, they become “Perm Huns,” i.e., just like Waheguru. Waheguru’s Naam is their supreme spiritual food, and they “see” Waheguru in every direction they look. 5. They remain detached from Maya and make only Waheguru’s Naam a part of their daily routine. By serving at the Feet of the Guru (acting on His advice with complete diligence), they attain the highest spiritual state (become “one” with Waheguru). Their indecisiveness of mind due to ego is eradicated, and they are able to persuade (control) their mind to stay within its limits (to have full control over their mind). 6. Who is there who could not be salvaged by this way (of life) (i.e., by obeying the Guru, and controlling the mind)? All the holy saints and the devotees find salvation by singing the praise of Waheguru. After realizing Waheguru, I never looked for any other power for salvation. 7. The Guru “showed” me the incomprehensible Waheguru in His mansion (I realized Him). Waheguru’s Residence is eternal, and there is not even a shade of Maya there. With me comprehending Waheguru, all my illusions (misgivings) were cleared, and my mind was completely satisfied (blissful). 8. In the company of the supreme devotees who have Waheguru’s Naam embedded in their hearts, one develops full faith in the Guru. With Waheguru’s Naam, all the filth of the mind is washed away, oh Nanak. 9.15.

ਗਉੜੀ ਮਹਲਾ 1॥ ਰਾਮਿ ਨਾਮਿ ਚਿਤੁ ਰਾਪੈ ਜਾ ਕਾ॥ ਉਪਜੰਪਿ ਦਰਸਨੁ ਕੀਜੈ ਤਾ ਕਾ॥ 1॥ ਰਾਮ ਨ ਜਪਹੁ ਅਭਾਗੁ ਤੁਮਾਰਾ॥ ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਪ੍ਰਭੁ ਰਾਮੁ ਹਮਾਰਾ॥ 1॥ਰਹਾਉ॥ ਗੁਰਮਤਿ ਰਾਮ ਜਪੈ ਜਨੁ ਪੂਰਾ॥ ਤਿਤੁ ਘਟ ਅਨਹਤ ਬਾਜੇ ਤੂਰਾ॥ 2॥ ਜੋ ਜਨ ਰਾਮ ਭਗਤਿ ਹਰਿ ਪਿਆਰਿ॥ ਸੇ ਪ੍ਰਭਿ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰਿ॥ 3॥ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਸੋਈ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਪਰਸਿ ਸੁਖੁ ਹੋਈ॥ 4॥ ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਰਵੈ॥ ਮਨਮੁਖਿ ਅਹੰਕਾਰੀ ਫਿਰਿ ਜੂਨੀ ਭਵੈ॥ 5॥ ਸੋ ਬੂਝੈ ਜੋ ਸਤਿਗੁਰੁ ਪਾਏ॥ ਹਉਮੈ ਮਾਰੇ ਗੁਰ ਸਬਦੇ ਪਾਏ॥ 6॥ ਅਰਧ ਉਰਧ ਕੀ ਸੰਧਿ ਕਿਉ ਜਾਨੈ॥ ਗੁਰਮੁਖਿ ਸੰਧਿ ਮਿਲੈ ਮਨੁ ਮਾਨੈ॥ 7॥ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਕਉ ਗੁਣੁ ਕਰੀਐ॥ ਪ੍ਰਭ ਹੋਇ ਦਇਆਲੁ ਨਾਨਕ ਜਨ ਤਰੀਐ॥ 8॥16॥ ਸੋਲਹ ਅਸਟਪਦੀਆ ਗੁਆਰੇਰੀ ਗਉੜੀ ਕੀਆ॥

Gaurri Mehla 1: Ram(i) Naam(i) chit(u) raapaiy ja ka. Oopjump(i) durshun(u) keejaiy ta ka. 1. Ram na jup-hou abhaag(u) toomaara. Joog(i) joog(i) daata Prubh(u) Ram(u) humaara. 1. Ruhaou. Gurmut(i) Ram jupaiy jun(u) poora. Tit(u) ghut unhut baajay toora. 2. Jo jun Ram bhugut(i) Hur(i) piyaar(i). Say Prubh(i) raakhay kirpa dhaar(i). 3. Jin kaiy hirdaiy Hur(i) Hur(i) soyee. Tin ka durs(u) purs(i) sookh(u) hoyee. 4. Serb jeeaan meh(i) Aiko ruvaiy. Munmukh(i) ahunkaari phir(i) jooni bhuvaiy. 5. So boojhaiy jo Satgur(u) paayay. Haumein maaray Gur Shabaday paayay. 6. Urdh oordh kee sundh(i) kuou jaanaiy. Gurmukh(i) sundh(i) milaiy mun maanaiy. 7. Hum paapi nirgoon kuou goon(u) kuriyaiy. Prubh hoyay duyaal(u), Nanak jun turiyaiy. 8.16.
Solha ashtpudiaan Gooarayri Gaurri keeyaan.

Word Meaning: Raapaiy = is dyed (imbued). Oopjump(i) = appropriate; fruitful. 1. Abhaag(u) = misfortune. Joog, Joog = in every eon. Daata = provider. Pause. Tit(u) = in that. Ghut = heart. Unhut = auto-playing Divine music. Toora = musical instruments. 2. Ders(u) = have a glimpse. Pers(i) = by touching (feet). 4. Ruvaiy = is present. Jooni Bhuvaiy = goes through different life forms. 5. Boojhaiy = understands; realizes. Paayay = gets connected with; realizes. 6. Urdh Oordh = lower and higher; this world and the next; human soul and Waheguru. Sundh(i) = union; connecting two bodies. Maanaiy = is overcome with attraction (for Waheguru). 7.

Nirgoon = having no good qualities. Jun = devotee. Turiyaiy = find salvation. 8.
MEANING: It is highly fruitful (spiritually) to have a glimpse of (get connected with) those whose minds are imbued with Waheguru's love. 1. Waheguru is the provider for all of us through all the eons. So, it is highly unfortunate for you if you do not recite Waheguru's Naam, oh man. Pause. A devotee becomes perfect when he recites Waheguru's Naam in the shelter of the Guru. At that stage, he feels as if he is listening to the Divine music played by the auto-playing instruments. 2. An individual who worships Waheguru with love for Him in mind is protected (from all ills) by the grace of Waheguru. 3. One feels blissful by the sight of the holy devotees and by touching their feet, who have Waheguru in their hearts. 4. Even though Waheguru is present in every heart, the egoistic individual, who is disconnected from Waheguru, has to go through many life forms again and again. 5. Only that individual realizes this truth who has connected with the Guru. With His Shabad, he overcomes his haumein and gets connected with the Guru. 6. How can one understand (be sure about) the union of the human soul with the Supreme Soul (Waheguru)? (Answer): His mind is overcome by his attraction for Waheguru when he takes Guru's shelter. 7.
I am devoid of all good qualities; please, be kind, and inculcate good qualities in me, oh Waheguru. One gets salvation when Waheguru is merciful, oh Nanak. 8. 16.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਿਉ ਗਾਈ ਕਉ ਗੋਇਲੀ ਰਾਖਹਿ ਕਰਿ ਸਾਰਾ॥ ਅਹਿਨਿਸਿ ਪਾਲਹਿ ਰਾਖਿ ਲੇਹਿ ਆਤਮ ਸੁਖੁ ਧਾਰਾ॥ 1॥ ਇਤ ਉਤ ਰਾਖਹੁ ਦੀਨ ਦਇਆਲਾ॥ ਤਉ ਸਰਣਾਗਤਿ ਨਦਰਿ ਨਿਹਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਦੇਖਉ ਤਹ ਰਵਿ ਰਹੇ ਰਖੁ ਰਾਖਨਹਾਰਾ॥ ਤੂੰ ਦਾਤਾ ਭੁਗਤਾ ਤੂਹੈ ਤੂ ਪ੍ਰਾਣ ਅਧਾਰਾ॥ 2॥ ਕਿਰਤੁ ਪਇਆ ਅਧ ਊਰਧੀ ਬਿਨੁ ਗਿਆਨ ਬੀਚਾਰਾ॥ ਬਿਨੁ ਉਪਮਾ ਜਗਦੀਸ ਕੀ ਬਿਨਸੈ ਨ ਅੰਧਿਆਰਾ॥ 3॥ ਜਗੁ ਬਿਨਸਤ ਹਮ ਦੇਖਿਆ ਲੋਭੇ ਅਹੰਕਾਰਾ॥ ਗੁਰ ਸੇਵਾ ਪ੍ਰਭੁ ਪਾਇਆ ਸਚੁ ਮੁਕਤਿ ਦੁਆਰਾ॥ 4॥ ਨਿਜ ਘਰਿ ਮਹਲੁ ਅਪਾਰ ਕੋ ਅਪਰੰਪਰੁ ਸੋਈ॥ ਬਿਨੁ ਸਬਦੈ ਥਿਰੁ ਕੋ ਨਹੀ ਬੂਝੈ ਸੁਖੁ ਹੋਈ॥ 5॥ ਕਿਆ ਲੈ ਆਇਆ ਲੇ ਜਾਇ ਕਿਆ ਫਾਸਹਿ ਜਮ ਜਾਲਾ॥ ਡੋਲੁ ਬਧਾ ਕਸਿ ਜੇਵਰੀ ਆਕਾਸਿ ਪਤਾਲਾ॥ 6॥ ਗੁਰਮਤਿ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਹਜੇ ਪਤਿ ਪਾਈਐ॥ ਅੰਤਰਿ ਸਬਦੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਆਪੁ ਗਵਾਈਐ॥ 7॥ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਗੁਣ ਅੰਕਿ ਸਮਾਵੈ॥ ਨਾਨਕ ਮੇਲੁ ਨ ਚੂਕਈ ਲਾਹਾ ਸਚੁ ਪਾਵੈ॥ 8॥1॥17॥

Gaurri Baiyraagun(i) Mehla 1: Ek Onkar Satgur Persad(i). Jiyoun gaayee kuou goyilee, raakheh(i) kur(i) saara. Ehinis(i) paaleh(i) raakh(i) layh(i) aatum sookh(u) dhaara. 1. It oot raakhou deen Duyaala. Tuou shernaagut(i) Nudr(i) nihaala. 1. Ruhaou. Jeh daykhoun, teh ruv(i) ruhay, rukh(u) Raakhunhaara. Tu daata bhoogta Tu haiy, Tu praan adhaara. 2. Kirt puyya, udh oordhi, bin Giyan beechaara. Bin(u) oopma Jugdeesh kee, binsaiy na undhiyaara. 3. Jug(u) binsut hum daykhiya, loabhay ahunkaara. Gur sayva Prubh(u) paaya, Sach(u) mookut(i) dooaara. 4. Nij ghur(i) mehl(u) Apaar ko, Uprumpur soyee. Bin(u) Shabadaiy thir ko nuhee, boojhaiy sookh(u) hoyee. 5. Kiya laiy aaya, lay jaayay kiya, phaaseh(i) Jum jaala. Doal(u) buddha kuss(i) jayvri, akaash(i) putaala. 6. Gurmut(i) Naam(u) na visraiy, sehjaiy put(i) paayiyaiy. Untar Shabad(u) nidhaan haiy, mil(i) aap(u) guvaayiyaiy. 7. Nudr(i) kuray Prubh(u) aapni, goon unk(i) smaavaiy. Nanak mayl(u) na chookyee, laaha Sach(u) paavaiy. 8.1.17.

Word Meaning: Goyilee = herdsman; caretaker. Saara = looking after well. Ehinis(i) = day and night. Paaleh(i) = nourishes. Raakh(i) Layh(i) = protects. Aatum Sookh = mental comfort. Dhaara = supports; provides. 1. It Oot = here and there (everywhere). Deen = poor; powerless. Shernaagut = in shelter. Nudr(i) = kind sight. Nihaala = blessed. Pause. Jeh = wherever. Ruv Ruhay = is present. Teh = there. Daata = provider. Bhoogta = consumer. Praan Adhaara = support of life. 2. Kirt Puyya = result of the deeds done previously. Udh = urdh = low (in spirits). Oordhi = high (in spirits). Oopma = praise. Binsaiy = vanish. 3. Binsut = vanishing. Loabhay = in greed. Mookut(i) Dooaara = door of freedom. 4. Nij Ghur(i) = own home. Apaar = limitless. Uprumpur = away and away (above the effects of Maya). Thir = stable; immortal. Boojhaiy = by understanding. 5. Jum Jaala = net of death. Doal(u) = a small bucket. Jayvri = rope. Akaash = sky; very high. Putaala = underworld; very low. 6. Visraiy = forget. Sehjaiy = in the state of a peaceful mind. Untar = inside (in the mind). Nidhaan = treasure. Aap(u) = selfishness. Guvaayiyaiy = get rid of. 7. Nudr(i) = kind sight. Unk(i) = in the heart. Mayl(u) = union. Laaha = benefit; profit. 8.

MEANING: Just as a caretaker (herdsman) looks after his cows carefully and guards them in a meadow, Waheguru raises and nourishes all the living beings, and guards them day and night, providing them mental comfort. 1. We are in Your shelter, oh Waheguru. You are kind to the poor and the weak; please guard us everywhere, and cast Your kind sight so that we may feel blessed. Pause.

Wherever I look, You are present, oh our guard, Waheguru. Please protect us (against the fire of desires). You are the provider, but at the same time, You are also the consumer who is enjoying everything by being present in all of us. You are the support of our lives. 2. We are getting the rewards of our previous deeds (good or bad). Without pondering on the Knowledge (Guru's Shabad), sometimes the man feels very low-spirited, while at other times he is in high spirits. Without singing praise of Waheguru, the darkness of ignorance does not vanish. 3. I have noticed the world suffering because of people's greed and ego. By serving the Guru, I have realized Waheguru, which is the door to freedom from the bonds of Maya. 4.

The unreachable Waheguru resides in His own Mansion (and can be reached only with the Guru's Shabad). Nobody can become immortal (achieve union with Waheguru) without the Guru's Shabad. An individual who realizes this enjoys comfort. 5.

What does a man bring into this world when he is born, and what does he take with him when he dies? He is always caught in the net of the Angel of (spiritual) death (because of his attachment to the world). He is like a bucket tied to a rope, used to draw water from the well. Like the bucket when it is lowered, the mind of the man sinks in low spirits; and like the bucket when it is pulled up (higher to the surface), the human mind sometimes takes flight in the sky in high spirits. 6. Let us listen to Guru's advice, and not forget Waheguru, because we earn respect in Waheguru's Court only when we remember Him. (We are unaware that) The treasure of Waheguru's Naam is within us; let us connect with the Naam and rid ourselves of our selfishness. 7. When Waheguru casts His kind sight on someone, He implants noble qualities in the individual, as a result of which the individual merges into Waheguru. Once connected with Waheguru, this union is never broken, and the individual earns the additional benefit it of His Naam, oh Nanak. 8.1.17.

NOTE: This is the first Shabad of Guru Nanak Sahib in Gaurri Baiyraagun(i). The digit "1" in the final total - 8.1.17 - implies just that.

(ਅੰਗ 229)॥ ਗਉੜੀ ਮਹਲਾ 1॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਿ ਲੈ ਤਉ ਹੋਇ ਨਿਬੇਰਾ॥ ਘਰਿ ਘਰਿ ਨਾਮੁ ਨਿਰੰਜਨਾ ਸੋ ਠਾਕੁਰੁ ਮੇਰਾ॥ 1॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟੀਐ ਦੇਖਹੁ ਵੀਚਾਰਾ॥ ਜੇ ਲਖ ਕਰਮ ਕਮਾਵਹੀ ਬਿਨੁ ਗੁਰ ਅੰਧਿਆਰਾ॥ 1॥ ਰਹਾਉ ॥ ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਕਿਆ ਤਿਨ ਸਿਉ ਕਹੀਐ॥ ਬਿਨੁ ਗੁਰ ਪੰਥੁ ਨ ਸੂਝਈ ਕਿਤੁ ਬਿਧਿ ਨਿਰਬਹੀਐ॥2॥ ਖੋਟੇ ਕਉ ਖਰਾ ਕਹੈ ਖਰੇ ਸਾਰ ਨ ਜਾਣੈ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਕਲੀ ਕਾਲ ਵਿਡਾਣੈ॥ 3॥ ਸੂਤੇ ਕਉ ਜਾਗਤੁ ਕਹੈ ਜਾਗਤ ਕਉ ਸੂਤਾ॥ ਜੀਵਤ ਕਉ ਮੂਆ ਕਹੈ ਮੂਏ ਨਹੀ ਰੋਤਾ॥ 4॥ ਆਵਤ ਕਉ ਜਾਤਾ ਕਹੈ ਜਾਤੇ ਕਉ ਆਇਆ॥ ਪਰ ਕੀ ਕਉ ਅਪੁਨੀ ਕਹੈ ਅਪੁਨੋ ਨਹੀ ਭਾਇਆ॥ 5॥ ਮੀਠੇ ਕਉ ਕਉੜਾ ਕਹੈ ਕੜੂਏ ਕਉ ਮੀਠਾ॥ ਰਾਤੇ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਐਸਾ ਕਲਿ ਮਹਿ ਡੀਠਾ॥ 6॥ ਚੇਰੀ ਕੀ ਸੇਵਾ ਕਰਹਿ ਠਾਕੁਰੁ ਨਹੀ ਦੀਸੈ॥ ਪੋਖਰੁ ਨੀਰੁ ਵਿਰੋਲੀਐ ਮਾਖਨੁ ਨਹੀ ਰੀਸੈ॥ 7॥ ਇਸੁ ਪਦ ਜੋ ਅਰਥਾਇ ਲੇਇ ਸੋ ਗੁਰੂ ਹਮਾਰਾ॥ ਨਾਨਕ ਚੀਨੈ ਆਪ ਕਉ ਸੋ ਅਪਰ ਅਪਾਰਾ॥ 8॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਭਰਮਾਇਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਬੂਝੀਐ ਸਭੁ ਬ੍ਰਹਮੁ ਸਮਾਇਆ॥ 9॥2॥18॥

(PAGE 229): **Gaurri Mehla 1:** Gur persaadi boojh(i) lay, tuou hoyay nibayra. Ghur(i) ghur(i) Naam(u) Nirunjuna, so Tthaakur(u) mayra. 1. Bin(u) Gur Shabad na chootiyaiy, daykhou veechaara. Jay lukh kerm kumaavhee, bin(u) Gur undhiyaara. 1. Ruhaou. Undhay ukleen baahray, kiya tin siyoun kuhiyaiy. Bin(u) Gur punth(u) na soojhyee, kit(u) bidh(i) nirbuhiyaiy. 2. Khoatay kuou khura kuhaiy, khuray saar na jaanaiy. Undhay ka naaoun paarkhoo, kulee kaal vidaanaiy. 3. Sootay kuou jaagut(u) kuhaiy, jaagut kuou soota. Jeevut kuou mooaa kuhaiy, mooyay nuhee roata. 4. Aavut kuou jaata kuhaiy, jaatay kuou aaya. Pur kee kuou apuni kuhaiy, apuno nuhee bhaaya. 5. Meetthay kuou kaurra kuhaiy, kurrooyay kuou meettha. Raatay kee ninda kureh(i), aiysa kul(i) meh(i) deettha. 6. Chayri kee sayva kureh(i) Tthaakur(u) nuhee deesaiy. Poakhur(u) neer(u) viroliyaiy, maakhun nuhee reesaiy. 7. Is(u) pud jo urthaayay layay, so guru humaara. Nanak cheenaiy aap kuou, so apur apaara. 8. Subh(u) Aapay Aap(i) vertda, Aapay bhermaaya. Gur kirpa tay boojhiyaiy, subh(u) Braham smaaya. 9.2.18.

Word Meaning: Boojh(i) Lay = understand; realize. Nibayra = conclusion; come to realize. Tthaakur(u) = Lord; provider. 1. Chhootiyaiy = get freedom (from the bonds of Maya). Kerm Kmaayiyaiy = perform religious rituals. Undhiyaara = darkness (of mind). Pause. Baahray = without; devoid of. Punth = (the right) path. Soojhyee = think of. Kit(u) Bidh(i) = in what way? how? Nirbuhiyaiy = live with; deal with. 2. Khoata = impure (having unacceptable qualities). Khura = pure. Saar = value. Paakhoo = analyst; appraiser. Kulee Kaal = the period of Kulyug. Vidaanaiy = amazing. 3. Sootay = asleep; engrossed in Maya. Jaagut = awake; alert from the attacks of Maya. Jeevut = alive (spiritually). Mooyay = spiritually (dead). 4. Aavut = who comes to Guru's shelter. Jaata = gone from the world of Maya. Jaatay = who turns his face away from the Guru (spirituality). Pur Kee = belonging to others. Bhaaya = liked. 5. Meettha = Waheguru's Naam. Kurrooa = bitter. Raatay = who is imbued in Waheguru's love. Ninda = talk ill of. Deettha = seen. 6. Chayri = slave (Maya). Tthaakur = Master (Waheguru). Poakhur(u) = pond. Viroliyaiy = churn. Maakhun = butter. Reesaiy = ooze out; is produced. 7. Pud = level; stage. Urthaayay = understands; experiences. Cheenaiy = recognize.

Apur Apaara = beyond the effects of Maya (Waheguru). 8. Vertda = operates. Bhermaaya = misguides. Boojhiyaiy = get enlightened. Braham = Waheguru. Smaaya = present. 9.

MEANING: By Guru's grace, if one understands, then he will come to realize that Waheguru, which is above the effects of Maya, and which resides in every heart, also resides in his heart, and is the Lord (provider) of all. 1. If one ponders deeply, one will realize that one cannot get freedom from the bonds of Maya without the Guru's Shabad. Without the Guru, the darkness of ignorance does not go away, even if one performs millions of prevalent religious rituals. Pause. What can you teach the people who are devoid of intelligence, and are blind in the darkness (of ignorance)? Without the Guru, they cannot think of the path of righteousness; so how can you deal with them? 2. They call the impure (a Maya-minded person) "pure" and have no clue about the value of the truly pure (devotee of the Guru) person. The amazing thing about the era of Kalyug (the present era) is that a blind (ignorant) person is regarded as the appraiser of pearls (noble qualities). 3. The world considers a person, who is asleep (deeply engrossed in Maya and totally disconnected from Waheguru), "awake" (he makes good money), and the person, who is awake (who is alert against the attacks of Maya, and is a devotee of Waheguru), as being "asleep" (because he does not care about money). It considers a (spiritually) alive individual as dead, and does not cry (feel sorry) for the individual who is really (spiritually) dead. 4. The world labels the individual who comes to the shelter of the Guru as "gone" (from the world of Maya); and the one who goes away (turns his face away) from the Guru, as having "come" (to the world of Maya). The world shamelessly claims their perishable belongings as their own (how can they be theirs when they will not accompany them after death?), and don't like the Naam, which is really theirs. 5. Waheguru's Naam, which is really sweet, is considered "bitter", and Maya, which is really bitter (poisonous), is considered as being sweet. What we see in Kalyug is that the world unduly criticizes the devotees, who are imbued with Waheguru's Naam. 6. The world is blind to the Lord (Waheguru), and serves the slave (Maya). It is like churning the water of a pond which will not produce butter. 7.

An individual who analyzes themselves becomes like Waheguru, which is above all the effects of Maya. I will respect that individual like my guru, who recognizes the self and experiences the spiritual state in which he realizes that God is the only power to be worshiped for salvation. 8. Waheguru alone operates everywhere in the world, and He, Himself, misguides people (gives them the character based on their deeds). It is by Guru's grace that we come to realize that Waheguru is omnipresent, oh Nanak. 9.2.18.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaurri Gooaraiyri Mehla 3, Ashtpudiaan: Ek Onkar Satgur Persaad(i).

ਮਨ ਕਾ ਸੂਤਕੁ ਦੂਜਾ ਭਾਉ॥ ਭਰਮੇ ਭੂਲੇ ਆਵਉ ਜਾਉ॥ 1॥ ਮਨਮੁਖਿ ਸੂਤਕੁ ਕਬਹਿ ਨ ਜਾਇ॥ ਜਿਚਰੁ ਸਬਦਿ ਨ ਭੀਜੈ ਹਰਿ ਕੈ ਨਾਇ॥ 1॥ ਰਹਾਉ ॥ ਸਭੋ ਸੂਤਕੁ ਜੇਤਾ ਮੋਹੁ ਆਕਾਰੁ॥ ਮਰਿ

ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ॥ 2॥ ਸੂਤਕੁ ਅਗਨਿ ਪਉਣੈ ਪਾਣੀ ਮਾਹਿ॥ ਸੂਤਕੁ ਭੋਜਨੁ ਜੇਤਾ ਕਿਛੁ ਖਾਹਿ॥ 3॥ ਸੂਤਕਿ ਕਰਮ ਨ ਪੂਜਾ ਹੋਇ॥ ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ 4॥ ਸਤਿਗੁਰੁ ਸੇਵਿਐ ਸੂਤਕੁ ਜਾਇ॥ ਮਰੈ ਨ ਜਨਮੈ ਕਾਲੁ ਨ ਖਾਇ॥ 5॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਸੋਧਿ ਦੇਖਹੁ ਕੋਇ॥ ਵਿਣੁ ਨਾਵੈ ਕੋ ਮੁਕਤਿ ਨ ਹੋਇ॥ 6॥ ਜੁਗ ਚਾਰੇ ਨਾਮੁ ਉਤਮੁ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਕਲਿ ਮਹਿ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ॥ 7॥ ਸਾਚਾ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਇ॥ 8॥1॥

Mun ka sootuk(u) dooja bhaaou. Bhermay bhoolay aavhou jaaou. 1. Munmukh(i) sootuk(u) kub-heh(i) na jaayay. Jichur(u) Shabad(i) na bheejaiy Hur(i) kay Naayay. 1. Ruhaou. Subho sootku(u), jayta moh(u) aakaar(u). Mur(i) mur(i) jummay vaaro vaar. 2. Sootuk(u) ugun(i) paunaiy paani maah(i). Sootuk bhoajun(u) jayta kichh(u) khaaheh(i). 3. Sootuk(i) kerm na pooja hoyay. Naam(i) ruttay mun(u) nirmul(u) hoyay. 4. Satgur(u) sayviyaiy sootuk(u) jaayay. Muraiy na junmaiy, kaal(u) na khaayay. 5. Shast Simrit(i) soadh(i) daykhou koyay. Vin(u) Naavaiy, ko mookut(i) na hoyay. 6. Joog chaaray Naam(u) ootum(u) Shabad(u) beechaar(i). Kul(i) meh(i) Gurmukh(i) ootrus(i) paar(i). 7. Saacha muraiy, na aavaiy jaayay. Nanak Gurmukh(i) ruhaiy smaayay. 8.1.

Word Meaning: Sootuk(u) = impurity (a superstition created and spread by Brahmans among the masses to earn money. According to superstition, a home becomes impure when a birth or a death occurs in the family. This impurity stays in the house for 13 days, after which the family Brahman would recite mantras to “purify” the home and charge a handsome fee.

Guru Sahiban strongly opposed such a baseless belief and condemned the practice. They explained that there is nothing impure about either birth or death. People should always remember Waheguru in each and every situation. They discussed many situations which cause impurity of mind. Dooja Bhaaou = love for the other (Maya). Bhermay Bhoolay = misled by false beliefs. 1.

Kub-heh(i) Na = never. Jichur = as long as. Bheejaiy = persuaded. Pause.

Moh(u) = attachment. Aakaar = visible things. Vaaro Vaar = again and again. 2.

Bhoajun = food. Jayta Kichh(u) = all that. 3. Sootuk(i) Kerm = rituals related to sootuk. Ruttay = imbued. Nirmul = pure. 4. Soadh(i) = analyze; study deeply. Mookut(i) = free from the bonds of Maya. 6.

Joog Chaaray = in all the four eons. Ootum(u) = above all. Kul(i) = in Kulyug. 7. Saacha = Waheguru. Smaayay = present. 8.

MEANING: (There is no such thing as *“sootuk”* (impurity) as preached by Brahmans, and as believed by the people). However, many other things also cause impurity; for example, the mind becomes impure when an individual loves Maya rather than Waheguru. Misbeliefs also cause impurity of mind, and, misguided by misbeliefs, individuals are caught in the rebirth cycle. 1. The misbelief of “sootuk” for an individual, who is disconnected from God, never goes away as long as his mind is not persuaded, and does not get imbued in Waheguru’s Naam by Guru’s Shabad. Pause. Even the attachment with the visible things (including members of the family) causes impurity of mind (one gets disconnected with Waheguru), and the individuals take births, and die again and again. 2. (If we go by the Brahmanical definition of *sootuk* or impurity), then the fire, the air, and the water are all impure because small living beings keep taking births, and keep dying in the three. Similarly, all the food that we eat is impure because it is produced by heat, water and air (which are impure by the Brahmanical definition). 3. Any worship

(recitation of mantras by the Brahmans) related to “sootuk”, is unacceptable to Waheguru. The mind is purified only when one gets imbued in Waheguru’s Naam. 4. The misbelief of “sootuk” goes away by serving Satguru. (By serving Satguru), One merges into Waheguru as a result of which the individual is not reborn, and does not die. The death becomes meaningless for him. 5. If one studies the Hindu religious books carefully, he will find out that no one gets freedom from the bonds of Maya without Waheguru’s Naam. 6. No matter which eon it is, pondering on Guru’s Shabad to get connected with Waheguru’s Naam is above any other religious deed (including donations to charities). Even in Kalyug (which is considered to be the worst of all the four eons), the devotees of Waheguru swim across the sea of Maya (are salvaged). 7. Waheguru is immortal; He is neither born nor does He die, and is always there to protect us. Guru’s devotees are always connected with Him, oh Nanak. 8.1.

ਗਉੜੀ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਹਿਰਦੈ ਉਰਧਾਰਾ॥ ਗੁਰਮੁਖਿ ਸੋਭਾ ਸਾਚ ਦੁਆਰਾ॥ 1॥ ਪੰਡਿਤ ਹਰਿ ਪੜੁ ਤਜਹੁ ਵਿਕਾਰਾ॥ ਗੁਰਮੁਖਿ ਭਉਜਲੁ ਉਤਰਹੁ ਪਾਰਾ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 230)॥ ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥ ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ ਲਾਗੈ ਆਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ 2॥ ਗੁਰਮੁਖਿ ਕਰਮ ਧਰਮ ਸਚਿ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਅਹੰਕਾਰੁ ਜਲਾਏ ਦੋਈ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਈ॥ 3॥ ਆਪਣਾ ਮਨੁ ਪਰਬੋਧਹੁ ਬੂਝਹੁ ਸੋਈ॥ ਲੋਕ ਸਮਝਾਵਹੁ ਸੁਣੇ ਨ ਕੋਈ॥ ਗੁਰਮੁਖਿ ਸਮਝਹੁ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ 4॥ਮਨਮੁਖਿ ਡੰਫੁ ਬਹੁਤੁ ਚਤੁਰਾਈ॥ ਜੋ ਕਿਛੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਾਈ॥ ਆਵੈ ਜਾਵੈ ਠਉਰ ਨ ਕਾਈ॥ 5॥ ਮਨਮੁਖ ਕਰਮ ਕਰੇ ਬਹੁਤੁ ਅਭਿਮਾਨਾ॥ ਬਗ ਜਿਉ ਲਾਇ ਬਹੈ ਨਿਤ ਧਿਆਨਾ॥ ਜਮਿ ਪਕੜਿਆ ਤਬ ਹੀ ਪਛੁਤਾਨਾ॥ 6॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਿਲੈ ਹਰਿ ਸੋਈ॥ ਗੁਰੁ ਦਾਤਾ ਜੁਗ ਚਾਰੇ ਹੋਈ॥ 7॥ ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਵਡਿਆਈ॥ ਸਾਇਰ ਕੀ ਪੁੜੀ ਬਿਦਾਰਿ ਗਵਾਈ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਝੂਠੀ ਚਤੁਰਾਈ॥ 8॥2॥

Gaurri Mehla 3: Gurmukh(i) sayva praan adhaara. Hur(i) jeeo raakhou hirdaiy oordhaara. Gurmukh(i) sobha Saach Dooaara. 1. Pundit, Hur(i) purrh(u) tujhou vikaara. Gurmukh(i) bhuoujul(u) ootarhou paara. 1. Ruhaou.

(PAGE 230): Gurmukh(i) vichoun haumein jaayay. Gurmukh(i) maiyl(u) na laagaiy aayay. Gurmukh(i) Naam(u) vusaiy mun(i) aayay. 2. Gurmukh(i) kerm dherm Sach(i) hoyee. Gurmukh(i) ahunkaar(u) julaayay doyee. Gurmukh(i) Naam(i) ruttay Sookh(u) hoyee. 3. Aapna mun(u) perbodhou boojhou Soyee. Loak sumjhaavhou, soonaiy na koyee. Gurmukh(i) sumjhou suda sookh(u) hoyee. 4. Munmukh(i) dumf(u) buhout(u) chuturaayee. Jo kichh(u) kumaavaiy, su thaayayn na paayee. Aavaiy jaavaiy tthaur na kaayee. 5. Munmukh(i) kerm kuray, buhout(u) abhimaana. Bug jiyoun laayay buhaiy dhiyaana. Jum(i) pukrriya, tub hee puchhutaana. 6. Bin(u) Satgur sayvay, mookut(i) na hoyee. Gur persaadi milaiy Hur(i) soyee. Gur(u) daata joog chaaray hoyee. 7. Gurmukh(i) jaat(i) put(i) Naamay vudiyaayee. Saayir kee pootri bidaar(i) guvaayee. Nanak, bin Naavaiy jhootthee chuturaayee. 8.2.

Word Meaning: Praan = life. Adhaara = support. Oordhaara = embedded in the heart. Sobha = praise; respect. Saach Duaara = Waheguru’s Door. 1. Tujhou = give up; get rid of. Vikaara = vices. Bhuoujul(u) = the world-sea. Pause. Kerm = rituals. Dherm = high morality. Doyee = the indecision about choosing

between Waheguru and Maya. 3. Perbodhou = enlighten. Boojhou = recognize. Soyee = that (Waheguru). 4. Dumf(u) = show off. Chuturaaee = cleverness; shrewdness. Thaayayn Na Paayee = is not recognized. Tthaur = shelter; peace. 5. Abhimaana = conceit. Bug = Buglaa = heron. Laayay Buhaiy Dhiyaana = focuses quietly on his prey. Jum = (angel of) death. 6. Jaat(i) = caste (status in the social hierarchy). Saayir = sea. **Saayir Kee Pootri** = the daughter of the sea (Maya). Maya, the manifestation of Luxmi, the wife of Vishnu, was retrieved from the ocean when it was churned by the gods and the demons. Luxmi is one of the fourteen "Ruttans" which were retrieved from the ocean. Bidaar(i) = by tearing apart. Guvaayee = lost; got rid of. Jhootthee = false. 8.

MEANING: (Rather than reading the religious books for the sole purpose of debating (and impressing people), recite Waheguru's Naam, and get rid of your vices, oh pundit ji! Swim across the world sea by taking shelter of the Guru. **Pause.**

Serve the Guru, and make Waheguru the support of your life, oh pundit. Keep Waheguru in mind all the time, and embed (enshrine) His Naam in your heart, as a result of which, you will earn respect at Waheguru's door. 1.

An individual, who comes to Guru's shelter, overcomes his selfishness and ego, and Waheguru's Naam gets implanted in his heart; and no filth of any vice comes near him. 2. With Waheguru's Naam at heart, a Guru's devotee does not need any religious rituals; his ego and attachment for Maya vanish completely. (Disregarding Maya) He gets imbued in Waheguru's Naam and enjoys bliss. 3.

(Without acquiring Divine Knowledge), You may preach to people, but your hollow preaching produces no effect on them, oh pundit. You need to enlighten your own mind first and recognize Waheguru (connect with Him). Take Guru's shelter to realize Waheguru, when you will enjoy eternal bliss. 4. With his cleverness, a money-minded individual, who is disconnected from Waheguru, performs many deeds of showmanship to fool the people into thinking he is religious. But his efforts are not recognized by Waheguru. He continues to take rebirths and never gets peace.

5. All the deeds of a money-minded person are full of ego, and are like that of a heron (which looks very innocent like a swan, which is vegetarian, but which, very quietly, waits for its prey to pounce on). The heron-like, money-minded person repents when he is caught by the Angel of Death. 6. Without serving Satguru, nobody can get freedom from the bonds of Maya with their own efforts. One connects with Waheguru only by the grace of the Guru; the Guru is the only donor (source) of Waheguru's Naam (the means of connecting with Waheguru), no matter what the eon is. 7. A devotee of the Guru overpowers (gets rid of) Maya by tearing apart its effects. He earns praise and respect in Waheguru's Court because of Waheguru's Naam in his heart, no matter what his social caste is (Waheguru's Naam raises his societal caste). Without Waheguru's Naam, all other show-offs of cleverness are false (worthless), and are not recognized by Waheguru, oh Nanak. 8.2.

ਗਉੜੀ ਮ:3॥ ਇਸੁ ਜੁਗ ਕਾ ਧਰਮੁ ਪੜਹੁ ਤੁਮ ਭਾਈ॥ ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ॥ ਐਥੈ ਅਗੈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ॥ 1॥ ਰਾਮ ਪੜਹੁ ਮਨਿ ਕਰਹੁ ਬੀਚਾਰੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੈਲੁ ਉਤਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਵਾਦਿ ਵਿਰੋਧਿ ਨ ਪਾਇਆ ਜਾਇ॥ ਮਨੁ ਤਨੁ ਫੀਕਾ ਦੂਜੈ ਭਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਲਿਵ ਲਾਇ॥ 2॥ ਹਉਮੈ ਮੈਲਾ ਇਹੁ ਸੰਸਾਰਾ॥ ਨਿਤ ਤੀਰਥ ਨਾਵੈ ਨ ਜਾਇ ਅਹੰਕਾਰਾ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਜਮੁ ਕਰੇ ਖੁਆਰਾ॥ 3॥ ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਹਉਮੈ ਮਾਰੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪੰਚ ਸੰਘਾਰੈ॥

ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ॥ 4॥ ਮਾਇਆ ਮੋਹਿ ਨਟਿ ਬਾਜੀ ਪਾਈ॥ ਮਨਮੁਖ ਅੰਧ ਰਹੇ ਲਪਟਾਈ॥ ਗੁਰਮੁਖਿ ਅਲਿਪਤ ਰਹੇ ਲਿਵ ਲਾਈ॥ 5॥ ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਭੇਖਧਾਰੀ॥ ਅੰਤਰਿ ਤਿਸਨਾ ਫਿਰੈ ਅਹੰਕਾਰੀ॥ ਆਪੁ ਨ ਚੀਨੈ ਬਾਜੀ ਹਾਰੀ॥ 6॥ ਕਾਪੜ ਪਹਿਰਿ ਕਰੇ ਚਤੁਰਾਈ॥ ਮਾਇਆ ਮੋਹਿ ਅਤਿ ਭਰਮਿ ਭੁਲਾਈ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ॥ 7॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ॥ ਗ੍ਰਿਹੀ ਅੰਤਰਿ ਸਾਚਿ ਲਿਵ ਲਾਗੀ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ॥ 8॥3॥

Gaurri M: 3: Is(u) joog ka dherm(u) purrhou toom bhaayee. Pooraiy Gur(i) subh sojhee paayee. Aithaiy, uggaiy Hur(i) Naam(u) sukhaayee. 1. Ram purrhou mun(i) kurhou beechaar(u). Gur persaadi maiyl(u) ootaar(u). 1. Ruhaou. Vaad(i) viroadh(i) na paayaa jaayay. Mun(u) tun(u) pheeka doojaiy bhaayay. Gur kaiy Shabad(i) Sach(i) liv laayay. 2. Haumein maiyla ehou sunsaara. Nit teeruth naavaiy, na jaayay ahunkaara. Bin(u) Gur bhaytay Jum kuray khooaara. 3. So jun(u) saacha j(i) haumein maaraiy. Gur kaiy shabad(i) punch sunghaaraiy. Aap(i) turaiy, suglaiy kool taaraiy. 4. Maya moh(i), nut(i) baaji paayee. Munmukh undh, ruhay luptaayee. Gurmukh(i) ulipt ruhay liv laayee. 5. Buhoutay bhaykh kuraiy bhaykhdhaari. Untar(i) tishna phiraiy ahunkaari. Aap(u) na cheenaiy, baaji haari. 6. Kaapurr pehir(i) kuray chuturaayee. Maya moh(i) ut(i) bherm(i) bhoolaayee. Bin Gur sayvay buhout(u) dookh(u) paayee. 7. Naam(i) ruttay suda baiyraagi. Grihi untar(i) Saach(i) Liv laagi. Nanak, Satgur(u) sayveh(i) say vudbhaagi. 8.3.

Word Meaning: Joog = world. Dherm(u) = moral code. Purrhou = study; examine. Pooraiy = Perfect. Sojhee = understanding; enlightenment. Aithaiy = this world. Uggaiy = next world. Sukhaayee = friend; helpful. 1. Purrhou = recite. Maiyl(u) = filth. Ootaar(u) = wash out. Pause. Vaad(u) = meaningless debates. Virodh(i) = opposition; hostility. Pheeka = tasteless; discourteous. Doojaiy Bhaayay = love for the other (Maya). 2. Bhaytay = getting connected. Khooaara = suffering; discomfiture. 3. Punch = the five demons. Sunghaaraiy = destroys. Suglaiy Kool = all the clans; all associates. Taaraiy = gets salvation. 4. Nut(i) = acrobat (Waheguru). Baaji = acts of an acrobat. Luptaayee = cling to. Alipt = detached. Liv Laayee = connected strongly. 5. Bhaykh = religious garb; impersonate. Bhaykhdhaari = one who wears a religious garb just to show off; impersonator. Tishna = huge appetite for Maya (worldly possessions). Aap(i) = self. Cheenaiy = recognizes; analyzes. 6. Kaapurr pehir(i) = by wearing some religious garb. Chuturaayee = cleverness. 7. Ruttay = imbued. Baiyraagi = detached from the world. Grihi = family man. 8.

MEANING: (According to the Hindu philosophy, there are different moral codes and different requirements (to please their deities) in each of the four eons. But the Perfect Guru has enlightened us that (there is only one way to realize Waheguru – recitation of His Naam with a pure heart - no matter what the eon is. Waheguru's Naam is your friend in this world as well as in the next. If you study carefully, you will find that Waheguru's Naam is also the requirement to realize God in this eon, too. 1. Recite Waheguru's Naam with the grace of the Guru and ponder on it with concentration to wash away the filth of the evil thoughts and deeds. Pause. One cannot realize Waheguru by engaging in debates or opposing others' ideas. Man's mind and body become discourteous (and even hostile) towards fellow humans in his love for Maya (selfishness and ego). But one can meditate with full dedication on Waheguru's Naam by the Guru's Shabad. 2. This world is suffering from the filth of haumein (selfishness and ego). The filth of ego does not go away even if

people take dips in the holy waters every day. Without connecting with the Guru, the Angel of Death causes discomfiture. 3. Only that individual is the bearer of Truth (Waheguru's Naam) who destroys (gets rid of) his haumein and the five demons by the Guru's Shabad. Not only does such an individual find salvation for himself, but he also finds it for all his associates. 4. Like the feats of an acrobat which amaze people, Waheguru has created the world in which the gimmicks of Maya amaze people; the blind (ignorant) lovers of Maya cling to it (and forget Waheguru, who has created Maya). But the devotees of the Guru remain detached from Maya and connect with Waheguru with full dedication. 5. The people who wear religious garbs just to show off are impostors, and they change their garb as per their whims. In reality, they have a huge desire for Maya and spend time feeding their ego. They do not recognize themselves (do not engage in self-analysis) and lose the game of life (fail to achieve the real objective of life). 6. Wearing religious garb, they try to be very clever (to impress people), but, in an extreme love for Maya, they are completely misled by their misbelief (that they are truly religious). They suffer greatly without service to the Guru. 7. The devotees, imbued with Waheguru's Naam, are always detached from Maya, and even though they lead a family life, they remain connected to Waheguru with full dedication. Those who serve Satguru are very lucky, oh Nanak. 8.3.

ਗਉੜੀ ਮਹਲਾ 3॥ ਬ੍ਰਹਮਾ ਮੂਲੁ ਵੇਦ ਅਭਿਆਸਾ॥ ਤਿਸ ਤੇ ਉਪਜੇ ਦੇਵ ਮੋਹ ਪਿਆਸਾ॥ ਤ੍ਰੈ ਗੁਣ ਭਰਮੇ ਨਾਹੀ ਨਿਜ ਘਰ ਵਾਸਾ॥ 1॥ ਹਮ ਹਰਿ ਰਾਖੇ ਸਤਿਗੁਰੂ ਮਿਲਾਇਆ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਬਾਣੀ ਬ੍ਰਹਮ ਜੰਜਾਲਾ॥ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਸਿਰਿ ਮਾਰੇ ਜਮਕਾਲਾ॥
(ਅੰਗ 231)॥ ਤਤੁ ਨ ਚੀਨਹਿ ਬੰਨਹਿ ਪੰਡ ਪਰਾਲਾ॥ 2॥ ਮਨਮੁਖ ਅਗਿਆਨਿ ਕੁਮਾਰਗਿ ਪਾਏ॥ ਹਰਿ ਨਾਮੁ ਬਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ॥ ਭਵਜਲਿ ਡੂਬੈ ਦੂਜੈ ਭਾਏ॥ 3॥ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਪੰਡਿਤੁ ਕਹਾਵੈ॥ ਬਿਖਿਆ ਰਾਤਾ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵੈ॥ ਜਮ ਕਾ ਗਲਿ ਜੇਵੜਾ ਨਿਤ ਕਾਲੁ ਸੰਤਾਵੈ॥ 4॥ਗੁਰਮੁਖਿ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ॥ ਹਉਮੈ ਦੂਜਾ ਸਬਦਿ ਜਲਾਵੈ॥ ਨਾਮੇ ਰਾਤੇ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 5॥ ਮਾਇਆ ਦਾਸੀ ਭਗਤਾ ਕੀ ਕਾਰ ਕਮਾਵੈ॥ ਚਰਣੀ ਲਾਗੈ ਤਾ ਮਹਲੁ ਪਾਵੈ॥ ਸਦ ਹੀ ਨਿਰਮਲੁ ਸਹਜਿ ਸਮਾਵੈ॥ 6॥ ਹਰਿ ਕਥਾ ਸੁਣਹਿ ਸੇ ਧਨਵੰਤ ਦਿਸਹਿ ਜੁਗ ਮਾਹੀ॥ ਤਿਨ ਕਉ ਸਭਿ ਨਿਵਹਿ ਅਨਦਿਨੁ ਪੂਜ ਕਰਾਹੀ॥ ਸਹਜੇ ਗੁਣ ਰਵਹਿ ਸਾਚੇ ਮਨ ਮਾਹੀ॥7॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਚਿਤੁ ਲਾਇਆ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਬ੍ਰਹਮ ਮਿਲਾਇਆ॥ 8॥4॥

Gaurri Mehla 3: Brahma mool(u) Vayd abhiaasa. Tis tay oopjay dayv, moh piyaasa. Traiy goon bhemay, naahi nij ghur vaasa. 1. Hum Hur(i) raakhay Satguru milaaya. Undin(u) bhugut(i) Hur(i) Naam(u) drirraaya. 1. Ruhaou. Traiy goon bani Braham junjaala. Purrh(i) vaad(u) vukhaaneh(i) sir(i) maaray Jum kaala.
(PAGE 231): Tut(u) na cheeneh(i) bunneh(i) pund praala. 2. Munmukh ugiyaan(i) koomaarug(i) paayay. Hur(i) Naam(u) bisaariya, buhou kerm drirraayay. Bhuvjul(i) doobay doojay bhaayay. 3. Maya ka moohtaaj(u), pundit kuhaavaiy. Bikhiya raata buhout dookh(u) paavaiy. Jum ka gul(i) jayvrra, nit kaal suntaavaiy. 4. Gurmukh(i) Jumkaal(u) nayrr(i) na aavaiy. Haumein dooja Shabad(i) julaavaiy. Naamay raatay, Hur(i) goon gaavaiy. 5. Maya, daasi bhugtaan kee kaar kmaavaiy.

Churnee laagaiy ta Mehl(u) paavaiy. Sud hee nirmul(u) sehj(i) smaavaiy. 6. Hur(i) kutha sooneh(i) say dhunvunt diseh(i) joog maahi. Tin kuou subh(i) niveh(i) undin(u) pooj kuraahee. Sehjay goon ruveh(i) saachay mun maahi. 7. Pooraiy Satgur(i) Shabad(u) soonaaya. Traiy goon maytay, chauthaiy chit(u) laaya. Nanak haumein maar(i) Braham milaaya. 8.4.

Word Meaning: Mool(u) = base; founder. Vayd Abhiaasa = the path of the Vedas. Tis Tay = from him. Oopjaiy = came into being. Traiy Goon = the three effects of Maya (Tumo, Rujo, Suto). Bhermay = misled. Nij Ghur = own mind. Vaasa = stay. 1. Raakhay = protected (from the attacks of Maya). Drirryaaya = reinforced. Pause. Junjaal = net (bonds) of Maya. Vaad(u) Vukhaaneh(i) = debates. Jum Kaala = death. Tut = reality (objective of human life). Pund = sheaf. Praala = stubble of paddy crop; a worthless substance (cause). 2. Ugiyaan(i) = in ignorance (lack of knowledge). Koomaarug = wrong path. Bisaariya = forgotten. Kerm = rituals. Bhuvjul(i) = in the world sea. Doojaiy = Maya. 3. Moohtaaj = dependent on; worshipper. Pundit = highly educated. Bikhiya = poison; Maya. Javrra = rope; noose. Suntaavaiy = torments. 4. Jumkaal(u) = (spiritual) death. Dooja = love for Maya. Raatay = imbued. 5. Daasi = slave. Kaar Kmaaaiy = serves. Churnee Laagaiy = drop on the feet (surrender to Waheguru). Mehl(u) = Waheguru's abode. Nirmul(u) = pure (no effect of Maya). Sehj(i) = in the state of a peaceful mind. Smaavaiy = absorbed. 6. Dhunvunt = wealthy. Niveh(i) = bow to; listen to. Pooj Kuraahi = are worshipped. Ruveh(i) = recite. 7.
Chauthaiy = the fourth state above the three effects of Maya (pure mind). Braham = God. Milaaya = connected with. 8.

MEANING: The gods, who came into being because of Brahma, who is considered to be the founder of the path of the Vedas, were all engrossed in worldly attachments. They lived under the influence of the three effects of Maya, and their mind never stayed within themselves (at peace, and kept doddering. 1. By Waheguru's grace, I was lucky to be connected to Satguru, who protected me (from the attacks of Maya). Satguru reinforced Waheguru's Naam and His worship in me. Pause. Brahma's Bani (compositions) keep a man bound to Maya. Its readers simply get into debates to impress others (and do not gain any spirituality). They do not realize the reality (the objective of life) and simply gather sheaves of stubble (accumulate worthless assets) as a result of which, they are hit on the head (suffer) by spiritual death. 2. The followers of their own mind are ignorant, and are led on the totally wrong path; they perform worthless rituals, but forget Waheguru's Naam. They get drowned in the world sea because of their love for Maya. 3.
(The ironic thing is that) A worshipper of Maya calls himself a pundit (a highly educated person), but, imbued in the love of Maya, suffers deeply. The noose of spiritual death torments him all the time. 4. On the other hand, spiritual death does not even come near a devotee of the Guru. He destroys his haumein with Guru's Shabad, and imbued in Waheguru's Naam, he always sings His praise. 5.
Maya is a slave to the devotees and serves them (fulfilling their needs). Anyone who comes to the shelter of such devotees also gets connected with Waheguru. With a purified mind, they stay absorbed in the state of blissfulness. 6.

Those who listen to the praise of Waheguru (and embed His Naam in their heart) are the real wealthy individuals in the world. They recite the virtues of Waheguru with a pure mind and in a state where Maya has no effect. Everybody bows to them (shows respect); thus (in a way), they are worshipped day and night. 7.
Anyone who listens (and acts on) Satguru's Shabad (Advice) transcends the three effects of Maya and applies his mind to (attain) the fourth level of spiritual state (where one merges into Waheguru). He overcomes his haumein and becomes "one" with Waheguru, oh Nanak. 8.4.

ਗਉੜੀ ਮਹਲਾ 3॥ ਬ੍ਰਹਮਾ ਵੇਦੁ ਪੜੈ ਵਾਦੁ ਵਖਾਣੈ॥ ਅੰਤਰਿ ਤਾਮਸੁ ਆਪੁ ਨ ਪਛਾਣੈ॥ ਤਾ ਪ੍ਰਭੁ ਪਾਏ ਗੁਰ ਸਬਦੁ ਵਖਾਣੈ॥ 1॥ ਗੁਰ ਸੇਵਾ ਕਰਉ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ॥ ਮਨਮੁਖ ਖਾਧੇ ਦੂਜੈ ਭਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਅਪਰਾਧੀ ਸੀਧੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਸਹਜਿ ਰੀਧੇ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਧੇ॥ 2॥ ਸਤਿਗੁਰਿ ਮੇਲੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ॥ ਮੇਰੇ ਪ੍ਰਭ ਸਾਚੇ ਕੈ ਮਨਿ ਭਾਏ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸੁਭਾਏ॥ 3॥ ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਰਮਿ ਭੁਲਾਏ॥ ਮਨਮੁਖ ਅੰਧੇ ਸਦਾ ਬਿਖੁ ਖਾਏ॥ ਜਮ ਡੰਡ ਸਹਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ॥ 4॥ ਜਮੂਆ ਨ ਜੋਹੈ ਹਰਿ ਕੀ ਸਰਣਾਈ॥ ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਈ॥ ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 5॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਪਵਿਤਾ॥ ਮਨ ਸਿਉ ਮਨੁ ਮਿਲਾਇ ਸਭੁ ਜਗੁ ਜੀਤਾ॥ ਇਨ ਬਿਧਿ ਕੁਸਲੁ ਤੇਰੈ ਮੇਰੇ ਮੀਤਾ॥ 6॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਫਲੁ ਪਾਏ॥ ਹਿਰਦੈ ਨਾਮੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਵਜਾਏ॥ 7॥ ਸਤਿਗੁਰ ਤੇ ਕਵਨੁ ਕਵਨੁ ਨ ਸੀਧੋ ਮੇਰੇ ਭਾਈ॥ ਭਗਤਿ ਸੀਧੇ ਦਰਿ ਸੋਭਾ ਪਾਈ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥ 8॥5॥

Gaurri Mehla 3: Brahma Vayd(u) purrhaiy vaad(u) vukhaanaiy. Untar(i) taamus(u), aap(u) na puchhaanaiy. Ta Prubh(u) paayay, Gur Shabad(u) vukhaanaiy. 1. Gur sayva kuroun phir(i) kaal(u) na khaayay. Munmukh khaadhay doojaiy bhaayay. 1. Ruhaou. Gurmukh(i) praani apraadhi seedhay. Gur kaiy Shabad(i) untar(i) sehj(i) reedhay. Mayra Prubh paaya, Gur kaiy Shabad(i) seedhay. 2. Satgur(i) maylay, Prubh(i) aap(i) milaayay. Mayray Prubh Saachay kaiy mun(i) bhaayay. Hur(i) goon gaaveh(i) sehj(i) soobhaayay. 3. Bin(u) Gur Saachay bherm(i) bhoolaayay. Munmukh undhay suda bikh(u) khaayay. Jum dund(u) suheh(i), suda dookh(u) paayay. 4. Jumooa na johaiy Hur(i) kee shernaayee. Haumein maar(i) Sach(i) liv laayee. Suda ruhaiy Hur(i) Naam(i) liv laayee. 5. Satgur(u) sayveh(i), say jun nirmul puvita. Mun siyoun mun(u) millayay subh(u) jug(u) jeeta. In bidh(i) kooshul(u) tayraiy, mayray meeta. 6. Satguru sayvay, so ful(u) paayay. Hirdaiy Naam(u), vichoun aap(u) guvaayay. Unhud bani Shabad(u) vujaayay. 7. Satgur tay kuvun(u) kuvun(u) na seedho, mayray bhaayee. Bhugti seedhay, Dur(i) sobha paayee. Nanak Ram Naam(i) vudiyaayee. 8.5.

Word Meaning: Vaad Vukhaanaiy = to engage in debating. Taamus = darkness because of haumein. Aap(u) = self. Puchhaanaiy = recognize. Ta = only if. 1. Khaadhay = swallowed (spiritually). Doojaiy = other. Bhaayay = in love. Pause. Apraadhi = guilty. Seedhay = purified; succeeded in their objective. Sehj(i) = state of peaceful mind. Reedhay = cooked (matured); realized the objective. 2. Bhaayay = liked. Sehj(i) Soobhaayay = routinely; without any special effort. 3. Bherm(i) Bhoolaayay = misguided by misbelief. Bikh = poison; Maya. Dund = punishment. Suheh(i) = endure. 4. Jumooa = Jum = angel of death. Johaiy = watch; keep an eye on. Liv = connected with full concentration. 5. Puvita = pure; holy; pious. In Bidh(i) = this way. Kooshul = all well. 6.

Ful(u) Paayay = reap the reward. Aap(u) = selfishness. Unhud = uniform auto-playing music. 7. Seedho = purified. Vudiyaayee = praise; respect. 8.
MEANING: The pundit reads the Vedas written by Brahma and gets into debates (with the sole purpose of impressing people). But he does not recognize himself because his mind is dark with haumein. He can realize Waheguru only if he recites (acts on) the Guru's Shabad. 1. I serve the Guru (act on His Advice), as a result of which spiritual death cannot affect me. The followers of their minds are swallowed by spiritual death because of their love for Maya. Pause. Following Guru's advice, even the guilty (sinners) become successful (achieve the objective of human life). Acting on Guru's Shabad, they attain the state of mental bliss. Waheguru is successfully realized by Guru's Shabad. 2. When Waheguru likes (becomes kind), He connects His devotees to Satguru, as a result of which the devotees sing Waheguru's praise with love, and attain the state of blissfulness. 3.
Without the guidance of the Perfect Guru, the man is misled by doubts. The blind (ignorant) follower of his mind gets engrossed in Maya all the time, and always endures the (fear of) the punishment by the Angel of (spiritual) death. 4.
The Angel of death no longer watches the individual (for sins) who has come to Waheguru's shelter, because such an individual has gotten rid of his haumein, and is connected with Waheguru with full dedication. He is always fully absorbed in Waheguru's Naam. 5. Those who serve Satguru are pure and holy. Their mind stays in itself (does not waver, and is at peace), as a result of which they conquer the whole world (they have no worldly desire anymore). That is how it is with you (your mind is at peace), oh my friend. 6. Those who serve Satguru reap the rewards. With Waheguru's Naam at heart, they get rid of their selfishness. With Guru's Shabad at heart, they feel as if the music of the Divine Bani (holy compositions), is playing in their mind (and no evil can come near them). 7.
Who was not successful in attaining salvation under the Guru's shelter, oh my brother? (Everybody did). Having achieved their objective (of achieving union with Waheguru) successfully by worshipping Him, they are honoured in Waheguru's Court.
Everybody gets honoured with Waheguru's Naam, oh Nanak. 8.5.

ਗਉੜੀ ਮਹਲਾ 3॥ ਤ੍ਰੈ ਗੁਣ ਵਖਾਣੈ ਭਰਮੁ ਨ ਜਾਇ॥ ਬੰਧਨ ਨ ਤੂਟਹਿ ਮੁਕਤਿ ਨ ਪਾਇ॥ ਮੁਕਤਿ ਦਾਤਾ ਸਤਿਗੁਰੁ ਜੁਗ ਮਾਹਿ॥ 1॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਭਰਮੁ ਗਵਾਇ॥ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਹਰ ਲਿਵ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਕਾਲੈ ਕੀ ਸਿਰਿ ਕਾਰਾ॥
(ਅੰਗ 232)॥ ਨਾਮੁ ਨ ਚੇਤੈ ਉਪਾਵਣਹਾਰਾ॥ ਮਰਿ ਜੰਮਹਿ ਫਿਰਿ ਵਾਰੋ ਵਾਰਾ॥ 2॥ ਅੰਧੇ ਗੁਰੂ ਤੇ ਭਰਮੁ ਨ ਜਾਈ॥ ਮੂਲੁ ਛੋਡਿ ਲਾਗੇ ਦੂਜੈ ਭਾਈ॥ ਬਿਖੁ ਕਾ ਮਾਤਾ ਬਿਖੁ ਮਾਹਿ ਸਮਾਈ॥ 3॥ ਮਾਇਆ ਕਰਿ ਮੂਲੁ ਜੰਤ੍ਰ ਭਰਮਾਏ॥ ਹਰਿ ਜੀਉ ਵਿਸਰਿਆ ਦੂਜੈ ਭਾਏ॥ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਰਮ ਗਤਿ ਪਾਏ॥ 4॥ ਅੰਤਰਿ ਸਾਚੁ ਬਾਹਰਿ ਸਾਚੁ ਵਰਤਾਏ॥ ਸਾਚੁ ਨ ਛਪੈ ਜੇ ਕੋ ਰਖੈ ਛਪਾਏ॥ ਗਿਆਨੀ ਬੂਝਹਿ ਸਹਜਿ ਸੁਭਾਏ॥ 5॥ ਗੁਰਮੁਖਿ ਸਾਚਿ ਰਹਿਆ ਲਿਵ ਲਾਏ॥ ਹਉਮੈ ਮਾਇਆ ਸਬਦਿ ਜਲਾਏ॥ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਮੇਲਿ ਮਿਲਾਏ॥ 6॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਸਬਦੁ ਸੁਣਾਏ॥ ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ॥ 7॥ ਆਪੇ ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਸਿਰਜਿ ਜਿਨਿ ਗੋਈ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ॥ 8॥6॥
Gaurri Mehla 3: Traiy goon vukhaanaiy, bherm(u) na jaayay. Bundhun na tooteh(i) mookut(i) na paayay. Mookut(i) Daata Satgur(u), joog maah(i). 1. Gurmukh(i) praani

bherm(u) guvaayay. Sehj dhoon(i) oopjaiy, Hur(i) Liv laayay. 1. Ruhaou. Traiy goon kaalaiy kee sir(i) kaara.

(PAGE 232): Naam(u) na chaytaiy Oopaavunhaara. Mur(i) jummeh(i) phir(i) vaaro vaara. 2. Undhay Guru tay bherm(u) na jaayee. Mool(u) chhoad(i) laagay doojaiy bhaayee. Bikh(u) ka maata, bikh(u) maah(i) smaayee. 3. Maya kur(i) mool(u), juntar bhemmaayay. Hur(i) jeeo visriya, doojaiy bhaayay. Jis(u) nudr(i) kuray so perm gut(i) paayay. 4. Untar(i) Saach(u) baahur(i) Saach(u) vertaayay. Saach(u) na chhoopaiy, jay ko rukhaiy chhoopaayay. Giyani boojheh(i) sehj(i) soobhaayay. 5. Gurmukh(i) Saach(i) ruhiya liv laayay. Haumein, Maya Shabad(i) julaayay. Mayra Prubh(u) Saacha mayl(i) milaayay. 6. Satgur(u) Daata Shabad(u) soonaayay. Dhaavut raakhaiy, tthaak(i) ruhaayay. Pooray Gur tay sojhi paayay. 7. Aapay Kerta sritshut(i) sirj(i) jin(i) goyee. Tis bin(u) dooja uver(u) na koyee. Nanak Gurmukh(i) boojhaiy koyee. 8.6.

Word Meaning: Traiy Goon = the three effects of Maya. Vukhaanaiy = explains. Bherm(u) = doubt; misgiving. Bundhun = bonds. Mookut(i) = freedom from (bonds of the worldly attachments). Daata = provider; granter. 1. Praani = man. Dhoon(i) = deep meditation; absorption. Oopjaiy = is born. Pause. Kaalaiy = death. Sir(i) Kaara = work (burden) on the head. Chaytaiy = remembers. Oopaavunhaara = the Creator. Vaaro Vaara = again and again. 2. Undha = blind; ignorant. Tay = from. Mool(u) = root (Waheguru). Bhaayee = Bhaayay = love (for Maya). Bikh = poison; Maya. Maata = intoxicated. 3. Mool(u) = base. Juntar = living beings. Visriya = forgotten. Perm Gut(i) = highest spiritual state. 4. Saach(u) = Waheguru. Vertaayay = spreads; disseminates. Chhoopay = hides. Giyaani = seekers of Truth. Sehj Soobhaayay = without any special effort. 5. Soonaayay = reveals. Dhaavut = quickly wavering (mind). Tthaak(i) = control. Soojhi = understanding; enlightenment. 7. Srishut(i) = world. Sirj(i) = having created. Goyee = wrap up. Boojhaiy = understands. 8.

MEANING: Satguru is the only one in the world who can grant (get) us freedom from the bonds of Maya. The pundit discusses the three effects of Maya and their influences, but all such efforts do not clear his own doubts and misgivings. His bonds of Maya are not broken (actually, his ego gets a boost, and he gets more engrossed in Maya), and he does not get emancipation. 1. On the other hand, with Guru's grace, a true devotee of the Guru is able to have his misgivings removed, and with deep concentration on Waheguru's Naam, he enjoys the state of bliss (above the effects of Maya). Pause. Those who lead their lives under the influence of the three characters of Maya remain in fear of the Angel of (spiritual) death. They do not think about Waheguru, who creates the universe (and looks after it), so they keep rebirth after rebirth. 2. A blind (self-proclaimed and ignorant) Guru is unable to dispel the doubts and misgivings of people (about Maya and Waheguru). Forgetting Waheguru, which is the basis of the whole universe, such fake gurus are, in fact, engrossed in Maya (and so are their disciples). Intoxicated by their wealth, they stay fully absorbed in accumulating more and more of that. 3. (However, such Maya-engrossed people cannot be blamed fully for their love for Maya) As Waheguru has created the world, making Maya its basis so that living beings are captivated by it and thus misled (their attachment to Maya never fades). Only a few

individuals, to whom Waheguru is kind, transcend the effects of Maya and attain the highest spiritual state. 4. They have Waheguru in their heart, and disseminate His Word to the outside world while dealing with the world at the same time. Waheguru's appearance in some lucky devotee's heart cannot stay hidden from the world, even if the devotee tries to hide it. The seekers of Truth (devotees who tread the path of spirituality) find Waheguru's secrets easily without any special effort (they become "one" with Him). 5. A devotee of the Guru remains connected to Waheguru through the concentration of his mind. He burns his haumein and his love for Maya with Guru's Shabad. The eternal Waheguru connects such a devotee with Him through the Guru. 6. The kind Satguru reveals His Shabad to such a devotee (guides him as to how to connect with God) as a result of which, the devotee controls his fast-wandering mind, and brings it under full control. The devotee gets enlightenment from the Perfect Guru. 7. Some rare individual realizes that Waheguru, who creates the world, also wraps it up, and there is no other power than Him in the world, oh Nanak. 8.6.

ਗਉੜੀ ਮਹਲਾ 3॥ ਨਾਮੁ ਅਮੋਲਕੁ ਗੁਰਮੁਖਿ ਪਾਵੈ॥ ਨਾਮੋ ਸੇਵੇ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵੈ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਗਾਵੈ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਹਰਿ ਰਸੁ ਪਾਵੈ॥ 1॥ ਅਨਦਿਨੁ ਹਿਰਦੈ ਜਪਉ ਜਗਦੀਸਾ॥ ਗੁਰਮੁਖਿ ਪਾਵਉ ਪਰਮ ਪਦੁ ਸੂਖਾ॥ 1॥ ਰਹਾਉ॥ ਹਿਰਦੈ ਸੂਖੁ ਭਇਆ ਪਰਗਾਸੁ॥ ਗੁਰਮੁਖਿ ਗਾਵਹਿ ਸਚੁ ਗੁਣਤਾਸੁ॥ ਦਾਸਨਿ ਦਾਸ ਨਿਤ ਹੋਵਹਿ ਦਾਸੁ॥ ਗ੍ਰਿਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸ॥ 2॥ ਜੀਵਨ ਮੁਕਤੁ ਗੁਰਮਖਿ ਕੋ ਹੋਈ॥ ਪਰਮ ਪਦਾਰਥੁ ਪਾਵੈ ਸੋਈ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਨਿਰਮਲੁ ਹੋਈ॥ ਸਹਜੇ ਸਾਚਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ॥ 3॥ ਮੋਹ ਕੁਟੰਬ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਹੋਇ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਸਚੁ ਸੋਇ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਬੇਧਿਆ ਅਸਥਿਰੁ ਹੋਇ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਬੂਝੈ ਸਚੁ ਸੋਇ॥ 4॥ ਤੂ ਕਰਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ॥ ਤੁਝ ਸੇਵੀ ਤੁਝ ਤੇ ਪਤਿ ਹੋਇ॥ ਕਿਰਪਾ ਕਰਹਿ ਗਾਵਾ ਪ੍ਰਭੁ ਸੋਇ॥ ਨਾਮ ਰਤਨੁ ਸਭ ਜਗ ਮਹਿ ਲੋਇ॥ 5॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਮੀਠੀ ਲਾਗੀ॥ ਅੰਤਰੁ ਬਿਗਸੈ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗੀ॥ ਸਹਜੇ ਸਚੁ ਮਿਲਿਆ ਪਰਸਾਦੀ॥ ਸਤਿਗੁਰੁ ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੀ॥ 6॥ ਹਉਮੈ ਮਮਤਾ ਦੁਰਮਤਿ ਨਾਸੁ॥ ਜਬ ਹਿਰਦੈ ਰਾਮ ਨਾਮ ਗੁਣਤਾਸੁ॥ ਗੁਰਮੁਖਿ ਬੁਧਿ ਪ੍ਰਗਟੀ ਪ੍ਰਭ ਜਾਸੁ॥ ਜਬ ਹਿਰਦੈ ਰਵਿਆ ਚਰਣ ਨਿਵਾਸੁ॥ 7॥ ਜਿਸੁ ਨਾਮੁ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪੁ ਗਵਾਏ॥ ਹਿਰਦੈ ਸਾਚਾ ਨਾਮੁ ਵਸਾਏ॥ ਨਾਨਕ ਸਹਜੇ ਸਾਚਿ ਸਮਾਏ॥ 8॥7॥

Gaurri Mehla 3: Naam amoluk(u) Gurmukh(i) paavaiy. Naamo sayvay, Naam(i) sehj(i) smaavaiy. Amrit Naam(u) rusna nit gaavaiy. Jis nu kirpa kuray, so Hur(i) rus(u) paavaiy. 1. Undin Hirdaiy jupoun Jugdeesha. Gurmukh(i) paavoun perm pud sookha. 1. Ruhaou. Hirdaiy sookh(u) bhuyya pergaas(u). Gurmukh(i) gaaveh(i) Sach(u) goontaas(u). Daasun(i) dass nit hoveh(i) dass. Greh kootumb meh(j) suda oodaas. 2. Jeevun mookut(i) Gurmukh(i) ko hoyee. Perm pdaruth(u) paavaiy soyee. Traiy goon maytay nirmul(u) hoyee. Sehjay Saach(i) milaiy Prubh soyee. 3. Moh kootumb siyoun preet(i) na hoyay. Ja kaiy hirdaiy vusiya Sach(u) soyay. Gurmukh(i) mun(u) baydhiya, usthir hoyay. Huqam(u) puchhaanaiy boojhaiy Sach(u) soyay. 4.

Word Meaning: Amoluk = priceless. Sayvay = obey Naam (Huqam). Sehj(i) Smaayay = absorbed in the state of blissfulness. Rusna = tongue. 1. Jupoun Jugdeesha = recite Waheguru's (Naam). Perm Pud Sookha = the comfort of the highest spiritual state. Bhuyya = took place; happened. Pergaas = light. Goontaas(u) = the treasure of virtues. Daasun Dass = slave of slaves. Greh Kootumb = family. Oodaas = detached from Maya. 2.

Jeevun Mookut(i) = *dead* (detached from worldly attachments) while *living* in family. Perm Pdaaruth = supreme substance (state of bliss). Maytay = obliterate. Nirmul = purified. Sehjay = in the spiritual state above the effects of Maya. 3.
Moh = Preet(i) = affection. Vusiya = dwelt. Soyee = Waheguru. Baydhiya = pierced. Usthir = stable (non-wavering). Puchhaanaiy = recognize. Boojhaiy = understands. Sach(u) Waheguru. 4.
MEANING: The priceless Naam of Waheguru can be realized only by taking shelter of the Guru. Such a devotee always obeys Waheguru's Huqam and enjoys the state of blissfulness by keeping Waheguru's Naam in mind all the time. His tongue recites Waheguru's Amrit Naam all the time. But only that individual enjoys the sweetness of Waheguru's Naam whom Waheguru is kind to. 1. I always recite Waheguru's Naam in my heart and stay absorbed in the highest spiritual state. Pause.
When the mind of a devotee is enlightened with Waheguru's Naam in the shelter of the Guru, he sings praise of Waheguru, which is the source of all virtues, and feels blissful. Such a devotee is always humble, as if he is a slave of the Guru's slaves, and remains detached from worldly attachments while living in the family. 2.
Some rare devotee of the Guru attains the highest spiritual state and stay detached from the worldly attractions while living in the family. His mind gets purified, and he transcends the three effects of Maya. With Waheguru's Naam embedded in his mind, he attains the highest spiritual state and realizes Waheguru. 3.
A devotee, who has enshrined Waheguru's Naam in his heart, does not indulge in the love of family. Having been pierced with Guru's Shabad, his mind becomes stable (contented) and quits wandering. A devotee, who recognizes Waheguru's Huqam (obeys it gladly), realizes Waheguru (gets connected with Him). 4.

----------Tu Kerta, mein uver(u) na koyay. Toojh(u) sayveen, Toojh tay put(i) hoyay. Kirpa kureh(i) gaavaan Prubh soyay. Naam ruttan(u) subh jug meh(i) loyay. 5. Gurmukh(i) Bani meetthee laagi. Untar(u) bigsaiy, undin(u) liv laagi. Sehjay Sach(u) miliya persaadi. Satgur(u) paaya pooraiy vudbhaagee. 6. Haumein mumta, doormut(i) naas(u). Jub hirdaiy Ram Naam Goontaas. Gurmukh(i) boodh(i) pergutee Prubh jaas(u). Jub hirdaiy ruviya churn nivaas(u). 7. Jis(u) Naam(u) dayay soyee jun paayay. Gurmukh(i) maylay aap(u) guvaayay. Hirdaiy Saacha Naam(u) vusaayay. Nanak sehjay Saach(i) smaayay. 8.7.
Word Meaning: Put(i) = dignity. Soyay = same. Ruttan = light radiating precious stone (diamond). Loyay = light. 5. Bigsaiy = blooms; overjoyed. Liv = deep concentration. Sehjaiy = in the state of bliss. Persaadi = kindness. 6.
Mumta = deep affection. Durmut(i) = evil wisdom (thoughts). Goontaas = treasure of virtues. Boodh(i) = wisdom. Pergutee = appeared. Jaas = praise. Ruviya = appeared. Churn = feet (of Waheguru); Waheguru's Naam. Nivaas = dwelling. 7. Aap(u) = selfishness. Guvaavay = lose; get rid of. Vusaayay = embed. 8.
MEANING: You are the creator of the world; I have no one else to depend upon, as You are my provider as well, oh Waheguru. I will serve only You, and my dignity lies in serving You. I wish to sing Your praise, but I can do that only with Your kindness. Your Naam is like a diamond, which sparkles and enlightens the world. 5.
In His shelter, a devotee finds Guru's Shabad to be sweet. His mind blooms when he has a continuous connection with the Guru. With His kindness, the devotee embeds

Waheguru's Naam in his heart without any special effort. One connects with Satguru only with great luck. 6. Waheguru is the source of all virtues; when one has Waheguru's Naam enshrined in his heart, his selfishness, his ego, his worldly attachment, and his evil thinking all get eradicated. With singing Waheguru's praise in the shelter of the Guru, his mind gets purified, and Waheguru's Naam begins to dwell in his heart. 7. But only that individual gets Waheguru's Naam enshrined in his heart whom Waheguru gives to (with His kindness). Such an individual is connected to the Guru, in whose shelter he overcomes his selfishness and ego, and Waheguru's Naam becomes embedded in his heart. Such a devotee attains the state of higher spirituality by staying absorbed in Waheguru's Naam. 8.7.

ਗਉੜੀ ਮਹਲਾ 3॥ ਮਨ ਹੀ ਮਨੁ ਸਵਾਰਿਆ ਭੈ ਸਹਜਿ ਸੁਭਾਇ॥
(ਅੰਗ 233)॥ ਸਬਦਿ ਮਨੁ ਰੰਗਿਆ ਲਿਵ ਲਾਇ॥ ਨਿਜ ਘਰਿ ਵਸਿਆ ਪ੍ਰਭ ਕੀ ਰਜਾਇ॥ 1॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਜਾਇ ਅਭਿਮਾਨੁ॥ ਗੋਵਿਦੁ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨੁ॥ 1॥ ਰਹਾਉ॥ਮਨੁ ਬੈਰਾਗੀ ਜਾ ਸਬਦਿ ਭਉ ਖਾਇ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਸਭਤੈ ਰਹਿਆ ਸਮਾਇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਮਿਲਾਇ॥ 2॥ ਹਰਿ ਦਾਸਨ ਕੋ ਦਾਸੁ ਸੁਖੁ ਪਾਏ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਨ ਬਿਧਿ ਪਾਇਆ ਜਾਏ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਰਾਮ ਗੁਣ ਗਾਏ॥ 3॥ ਧ੍ਰਿਗੁ ਬਹੁ ਜੀਵਣੁ ਜਿਤੁ ਹਰਿ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਧ੍ਰਿਗੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਮੋਹ ਗੁਬਾਰੁ॥ ਤਿਨ ਸਫਲੁ ਜਨਮੁ ਜਿਨ ਨਾਮੁ ਅਧਾਰੁ॥ 4॥ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਗ੍ਰਿਹੁ ਕੁਟੰਬੁ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ॥ ਸੋਈ ਹਮਾਰਾ ਮੀਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ॥ ਹਰਿ ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਇ॥ 5॥ ਸਤਿਗੁਰ ਤੇ ਹਮ ਗਤਿ ਪਤਿ ਪਾਈ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਦੂਖੁ ਸਗਲ ਮਿਟਾਈ॥ ਸਦਾ ਅਨੰਦੁ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 6 ॥ ਗੁਰਿ ਮਿਲਿਐ ਹਮ ਕਉ ਸਰੀਰ ਸੁਧਿ ਭਈ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਭ ਅਗਨਿ ਬੁਝਈ॥ ਬਿਨਸੇ ਕ੍ਰੋਧ ਖਿਮਾ ਗਹਿ ਲਈ॥ 7॥ ਹਰਿ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ॥ ਗੁਰਮੁਖਿ ਰਤਨੁ ਕੋ ਵਿਰਲਾ ਲੇਵੈ॥ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਹਰਿ ਅਲਖ ਅਭੇਵੈ॥ 8॥8॥

Gaurri Mehla 3: Mun hee mun(u) suvaariya, bhaiy sehj(i) soobhaayay.

(PAGE 233): Shabad(i) mun(u) rungiya, liv laayay. Nij ghur(i) vusiya Prubh kee rujaayay. 1. Satgur sayviyain jaayay abhimaan(u). Govind(u) paayiyaiy Gooni Nidhaan. 1. Ruhaou. Mun(u) baiyraagi, ja Shabad(i) bhuou khaayay. Mayra Prubh nirmula, subh taiy ruhiya smaayay. Gur kirpa tay milaiy milaayay. 2. Hur(i) daasun ko dass(u) sookh(u) paayay. Mayra Hur(i) Prubh(u) in bidh(i) paaya jaayay. Hur(i) kirpa tay Ram goon gaayay. 3. Dhrig(u) buhou jeevun(u) jit(u) Hur(i) Naam(i) na luggaiy piyaar(u). Dhrig(u sayj sookhaali, kaamun(i) moh goobaar(u). Tin suful junum, jin Naam(u) adhaar(u). 4. Dhrig(u), dhrig(u), greh(u) kootumb(u) jit(u) Hur(i) preet(i) na hoyay. Soyee humaara meet(u), jo Hur(i) goon gaavaiy soyay. Hur(i) Naam bina mein uver(u) na koyay. 5. Satguru tay hum gut(i) put(i) payee. Hur(i) Naam(u) dhiyaaya, dookh(u) sugul mitaayee. Suda anund(u) Hur(i) Naam(i) liv laayee. 6. Gur miliyaiy hum kuou sreer soodh(i) bhuyee. Haumein trishna subh ugun(i) boojhyee. Binsay kroadh, khima geh(i) luyee. 7. Hur(i) aapay kirpa kuray Naam(u) dayvaiy. Gurmukh(i) ruttan ko virla layvaiy. Nanak goon gaavaiy Hur(i) Alukh Abhayvaiy. 8.8.

Word Meaning: Suvaariya = decorated; purified. Bhaiy = fear. Sehj(i) = peaceful state of mind. Soobhaayay = with respectful affection. Liv = deep concentration. Nij = own. Ghur(i) = in the heart. Vusiya = came to live. Rujaayay = Will. 1. Govind(u) = Waheguru. Gooni Nidhaan = treasure of all virtues. Pause.

Baiyraagi = detached. Ja = when. Bhuou = fear. Khaayay = overcomes. Nirmula = pure. Smaayay = filling the space; present. 2. Daasun Ko Dass = slave of slaves (very humble). In Bidh(i) = this way. 3. Dhrig(u) = condemnable. Buhou Jeevun = long life. Sayj = bed. Kaamun(i) = woman; wife. Moh = attachment. Goobaar = darkness. Suful = successful. 4. Greh(u) = household. Kootumb(u) = family. Meet = friend. Uver(u) = else. 5. Gut(i) = higher spiritual state. Put(i) = dignity. Dhiyaaya = recited. Anund(u) = blissfulness. Liv = deep meditation. 6. Sreer = body. Soodh(i) = understanding; realization. Trishna = desires. Ugun(i) = fire. Boojhyee = put out; gone. Binsay = ended; gone. Kroadh = rage. Khima = forgiveness. Geh(i) Luyee = adopted; acquired. 7. Ruttan = jewel (Waheguru's Naam). Virla = rare. Alukh = invisible. Abhayvaiy = unfathomable. 8.

MEANING: By serving Satguru (obeying His Advice), a devotee gets rid of his ego, and realizes Waheguru, which is the treasure of all virtues, oh my friend. **Pause.**

Such a devotee purifies his mind with respectful fear for the Guru, and attains the state of bliss (above the three effects of Maya). He is imbued with Waheguru's love by meditating deeply (and acting) on the Guru's Shabad. His mind quits wandering and becomes peaceful with the Will (kindness) of Waheguru. 1.

When a devotee overcomes his worldly fears with the Guru's Shabad, he gets detached from the worldly attachments because he gets connected to the omnipresent Waheguru, which is perfectly pure (completely unattached to the world). The devotee connects with the Guru through Waheguru's benevolence, who, in turn, connects him with Waheguru. 2. The way to connect with Waheguru is through humility – when a devotee has no ego and acts like a slave of slaves. The devotee sings Waheguru's praise, reflecting on His kindness, and enjoys bliss. 3.

(Through yogic exercises, some people are able to live much longer), But a long life is condemnable if the individual does not develop any affection for Waheguru. Likewise, a comfortable bed with a pretty wife in it is also condemnable because it keeps the man in darkness (caused by worldly attachments, which keep him in ignorance of Waheguru). Only those devotees are successful in achieving the objective of human life (union with God) who make Waheguru's Naam the basis of their life. 4.

The love for household and the family is also condemnable if they don't give the opportunity for the man to cultivate love for God in his heart. Only that individual is my friend who sings Waheguru's praise. I do not care about anything else, other than Waheguru's Naam. 5. I acquired dignity and a higher spiritual state from the Guru. All my discomforts have vanished with the recitation of Waheguru's Naam. By meditating deeply on Waheguru's Naam, I have acquired the state of blissfulness (where Maya has no effect). 6. On connecting with the Guru, I evaluated the state (condition) of my body (mind) and realized that all my selfishness, ego, and the fire of desires had gone (become things of the past). My rage had vanished, and I had acquired forgiveness. 7. Only that lucky individual receives Waheguru's Naam, which He bestows by His benevolence. There is a rare individual who acquires the jewel-like Naam of Waheguru. I sing praise of the invisible and the unfathomable Waheguru, oh Nanak. 8.8.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹੁ ਫੇਰੇ ਤੇ ਵੇਮੁਖਿ ਬੁਰੇ ਦਿਸੰਨਿ॥ ਅਨਦਿਨੁ ਬਧੇ ਮਾਰੀਅਨਿ ਫਿਰਿ ਵੇਲਾ ਨ ਲਹੰਨਿ॥ 1॥ ਹਰਿ ਹਰਿ ਰਾਖਹੁ ਕ੍ਰਿਪਾ

ਧਾਰਿ॥ ਸਤਸੰਗਤਿ ਮੇਲਾਇ ਪ੍ਰਭ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਸਾਰਿ॥ 1॥ਰਹਾਉ॥ ਸੇ ਭਗਤ ਹਰਿ ਭਾਵਦੇ ਜੋ ਗੁਰਮੁਖਿ ਭਾਇ ਚਲੰਨਿ॥ ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰਨਿ ਜੀਵਤ ਮੁਏ ਰਹੰਨਿ॥ 2॥ ਜਿਸ ਦਾ ਪਿੰਡੁ ਪਰਾਣ ਹੈ ਤਿਸ ਕੀ ਸਿਰਿ ਕਾਰ॥ ਓਹੁ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਹਰਿ ਰਖੀਐ ਹਿਰਦੇ ਧਾਰਿ॥ 3॥ ਨਾਮਿ ਮਿਲਿਐ ਪਤਿ ਪਾਈਐ ਨਾਮਿ ਮੰਨਿਐ ਸੁਖੁ ਹੋਇ॥ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ॥ 4॥ ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹੁ ਫੇਰੇ ਓਇ ਭ੍ਰਮਦੇ ਨ ਟਿਕੰਨਿ॥ ਧਰਤਿ ਅਸਮਾਨੁ ਨ ਝਲਈ ਵਿਚਿ ਵਿਸਟਾ ਪਏ ਪਚੰਨਿ॥ 5॥ ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਮੋਹ ਠਗਉਲੀ ਪਾਇ॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨ ਨੇੜਿ ਨ ਭਿਟੈ ਮਾਇ॥ 6॥ ਸਤਿਗੁਰ ਸੇਵਨਿ ਸੇ ਸੋਹਣੇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇ॥

(ਅੰਗ 234)॥ ਸਬਦਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥ 7॥ ਹਰਿ ਪ੍ਰਭ ਦਾਤਾ ਏਕੁ ਤੂੰ ਤੂ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ॥ ਜਨੁ ਨਾਨਕ ਸਰਣਾਗਤੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ॥ 8॥1॥9॥

Ek Onkar Satgur Persaad(i). Raag Gaurri Baiyraagun Mehla 3: Satgur tay jo mooh(u) phayray, tay vaymookh(i) booray disun(i). Undin buddhay maariun(i) phir(i) vayla na lehun(i). 1. Hur(i) Hur(i) raakhou kirpa dhaar(i). Satsungut (i) maylaayay Prubh, Hur(i) hirdaiy Hur(i) goon saar(i). 1. Ruhaou. Say bhugut Hur(i) bhaanvday, jo Gurmukh(i) bhaayay chulun(i). Aap(u) chhoad(i) sayva kurn(i), jeevut mooyay rehun(i). 2. Jis da pind(u) praan haiy, tis hee kee sir(i) kaar. Oh(u) kiyoun munhoun visaariyaiy, Hur(i) rukhiyaiy hirdaiy dhaar(i). 3. Naam(i) miliyaiyn put(i) paayiyaiy, Naam(i) munniyaiyn sookh(u) hoyay. Satgur tay Naam(u) paayiyaiy, kerm(i) milaiy Prubh soyay. 4. Satgur tay jo mooh(u) phayray, oyay bhermday na ticken(i). Dhurt(i) usmaan(u) na jhullyee, vich(i) vishta puyyay puchun(i). 5. Eho, jug(u) bherm(i) bhoolaaya, moh tthugauli paayay. Jinha Satgur bhatiya, tin nayrr(i) na bhittaiy Maayay. 6. Satgur sayvun(i) say sohnay, haumein maiyl(u) guvaayay.

(PAGE 234): Shabad ruttay say nirmulay, chulleh(i) Satgur bhaayay. 7. Hur(i) Prubh daata aik Tu, Tu aapay bukhsh(i) milaayay. Jun(u) Nanak shernaagti, jiyoun bhaavaiy tivaiy chhudaayay. 8.1.9.

Word Meaning: Vaymookh(i) = Mooh(u) Phayray = turn face away (break connection). Booray = bad; repulsive. Buddhay = tied up; bonded to. Maariun(i) = are punished (spiritually). Vayla = time; opportunity. Lehun(i) = get back. 1. Hirdaiy = in the heart. Saar(i) = keep with care. Pause. Say = those. Bhaanvday = are liked. Bhaayay = in the love (fear of); according to the Will. Aap(u) = selfishness. Chhoad(i) = quit. Jeevut Mooyay = stay detached from Maya while living in the family. 2. Pind(u) = body. Praan = life. Sir(i) Kaar = service to; obey His Command. Dhaar(i) = keep; hold. 3. Put(i) = dignity. Kerm(i) = by benevolence. 4. Bhermday = misguided. Ticken(i) = find peace. Jhullyee = provide shelter; accept. Vishta = feces; Maya. Puchun(i) = burn; rot; suffer. 5. Bherm(i) Bhoolaaya = misguided in misbeliefs. Tthugauli = deceitful; treacherous. Bhaytiya = connected with. Bhittaiy = touch. 6. Sayvun = serve; keep in mind. Sohnay = handsome; pure. Maiyl(u) = filth. Ruttay = imbued. Nirmulay = pure; holy. Chulleh(i) = follow; spend life. 7. Daata = donor; provider. Bukhsh(i) = by forgiving. Shernaagti = in the shelter. Bhaavaiy = as (You) please. Chhudaayay = get freedom from Maya.8.

MEANING: Those who turn their face away from the Guru look fairly repulsive (are ill-natured). Bonded strongly to Maya, they always suffer spiritually (due to unfulfilled desires and some sad losses). They cannot get this opportunity (to connect with God) again. 1. Please, be merciful, and save me (from the attacks of Maya), oh

Waheguru. Please connect me with the company of the holy devotees so that I may always keep Your virtuous memory carefully in my mind. Pause.
Waheguru likes those devotees who lead their life in the love of the Guru (according to His Will or advice), serve Him selflessly, and stay fully detached from Maya while living in the family. 2. We have to obey the Command of the Waheguru who has given us the body and the life. How can we forget Him? We have to keep Him in mind at all times. 3. We earn dignity by implanting His Naam in the heart, and we enjoy bliss by obeying Him. One receives Waheguru's Naam with the grace of the Guru, and we connect with Waheguru through His benevolence. 4.
Those who turn their face away from the Guru (show disregard for Him) lead their life misguided and never find peace of mind. They find no shelter (spiritual support) on the earth or in the sky, and engrossed in Maya, they rot (suffer badly) (as they say: life is a bed of thorns). 5. (But the Maya – engrossed people do not deserve the full blame). Waheguru has Himself misled the world into misbelief by creating a love for the deceitful Maya in its mind. However, Maya cannot even go near the devotees of the Guru who have connected with Him. 6. Those who serve the Satguru wash away the filth of haumein and look attractive in the world (they have a sweet nature). Those who are imbued in the Guru's Shabad are pure (holy), and they lead their life in the love of the Guru (obey His Command). 7. There is only one Lord and provider in the world, oh Waheguru. I am in Your shelter; please protect me, Nanak(u), from the attacks of Maya in whatever way You please. 8.1.9.
NOTE: This was the first and the last Ashutpudi in Gaurri Baiyraagun of Mehla 3. The digit "1" in the final total represents this.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਮਹਲਾ 4 ਕਰਹਲੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaurri Poorbi Mehla 4 Kerhulay: Ek Onkar Satgur Persad(i).

ਕਰਹਲੇ ਮਨ ਪਰਦੇਸੀਆ ਕਿਉ ਮਿਲੀਐ ਹਰਿ ਮਾਇ॥ ਗੁਰੁ ਭਾਗਿ ਪੂਰੈ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਪਿਆਰਾ ਆਇ॥ 1॥ ਮਨ ਕਰਹਲਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਕਰਹਲਾ ਵੀਚਾਰਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਹਰਿ ਆਪੇ ਲਏ ਛਡਾਇ॥ 2॥ ਮਨ ਕਰਹਲਾ ਅਤਿ ਨਿਰਮਲਾ ਮਲੁ ਲਾਗੀ ਹਉਮੈ ਆਇ॥ ਪਰਤਖਿ ਪਿਰੁ ਘਰਿ ਨਾਲਿ ਪਿਆਰਾ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ॥ 3॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਹਰਿ ਰਿਦੈ ਭਾਲਿ ਭਾਲਾਇ॥ ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਈ ਗੁਰੁ ਹਿਰਦੈ ਹਰਿ ਦੇਖਾਇ॥ 4॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਦਿਨੁ ਰੈਣਿ ਹਰਿ ਲਿਵ ਲਾਇ॥ ਘਰੁ ਜਾਇ ਪਾਵਹਿ ਰੰਗ ਮਹਲੀ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਮੇਲਾਇ॥ 5॥ ਮਨ ਕਰਹਲਾ ਤੂੰ ਮੀਤੁ ਮੇਰਾ ਪਾਖੰਡ ਲੋਭ ਤਜਾਇ॥ ਪਾਖੰਡਿ ਲੋਭੀ ਮਾਰੀਐ ਜਮ ਡੰਡੁ ਦੇਇ ਸਜਾਇ॥ 6॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪ੍ਰਾਨ ਤੂ ਮੈਲੁ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇ॥ ਹਰਿ ਅੰਮ੍ਰਿਤਸਰੁ ਗੁਰਿ ਪੂਰਿਆ ਮਿਲਿ ਸੰਗਤੀ ਮਲੁ ਲਹਿ ਜਾਇ॥ 7॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਇਕ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ॥ ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਪਸਰਿਆ ਅੰਤਿ ਸਾਥਿ ਨ ਕੋਈ ਜਾਇ॥ 8॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਸਾਜਨਾ ਹਰਿ ਖਰਚੁ ਲੀਆ ਪਤਿ ਪਾਇ॥ ਹਰਿ ਦਰਗਹ ਪੈਨਾਇਆ ਹਰਿ ਆਪਿ ਲਇਆ ਗਲਿ ਲਾਇ॥ 9॥ ਮਨ ਕਰਹਲਾ ਗੁਰਿ ਮੰਨਿਆ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਇ॥ ਗੁਰ ਆਗੈ ਕਰਿ ਜੋਦੜੀ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ॥ 10॥1॥

Kerhulay mun perdaysiya, kiyoun miliyaiy Hur(i) maayay. Gur(u) bhaag(i) pooraiy paaya, gul(i) miliya Piyara aayay. 1. Mun kerhula, Satgur(u) Purakh dhiyaayay. 1. Ruhaou. Mun kerhula veechaariya, Hur(i) Naam(u) dhiyaayay. Jithaiy laykha

mungiyaiy, Hur(i) aapay luyay chhudaayay. 2. Mun kerhula ut(i) nirmula, mul(u) laagi haumein aayay. Pertukh(i) Pir(u) ghur(i) naal(i) Piyaara, vichhurr(i) choataan khaayay. 3. Mun kerhula, mayray preetuma, Hur(i) ridaiy bhaal(i) bhaalayay. Oopaayay kitaiy na lubhyee, Gur(u) hirdaiy Hur(i) daykhaayay. 4. Mun kerhula mayray preetuma, din raiyn(i) Hur(i) liv laayay. Ghur(u) jaayay paaveh(i) rung mehlee, Gur(u) maylay Hur(i) maylaayay. 5. ---------

Word Meaning: **Kerhul** = camel; a baby camel which runs around uncontrolled in every direction.

[In Gurbani, the human mind has been compared to the camel for two reasons. (1) The human mind wanders uncontrolled like a baby camel. (2) Camels were used as goods carriers in trading, and most of their time was spent in foreign countries and rarely at home. The human mind also takes flight in different directions and rarely stays at home (in itself). Perdaysiya = (like) a foreigner; traveller. 1. Veechaariya = (be) thoughtful. Laykha Mungiyaiy = demand the account (record of deeds). Chhudaayay = gets free. 2. Nirmula = pure. Mul(u) = filth. Pertukh(i) = clearly. Pir(u) = dear; husband. Ghur(i) = in the heart. Vichhurr(i) = separated. Choataan Khaayay = suffer. 3. Bhaal(i) = search for. Bhaalayay = have (get) searched. Oopaayay = effort; way Lubhyee = can find (get connected). Hirdaiy = in the heart. 4.
Liv Laayay = meditate with full concentration. Rung = joy; blissfulness. Mehli = the owner of the Divine Palace (Waheguru, which is the source of bliss). 5.

MEANING: Remember (keep in mind) Satguru, which is a manifestation of Waheguru, all the time, oh my camel-like mind. **Pause.** My mind is like a camel that travels to foreign countries and rarely stays at home (it keeps wandering like a camel and never stays in itself), so how can it connect with God, oh, my mother! However, if I am lucky to connect with the Perfect Guru, the dear Waheguru will arrive (in my mind), and will hug me tightly with Guru's grace. 1.
Be thoughtful, oh my camel-like mind, and recite Waheguru's Naam. Wherever the account of your deeds is demanded (examined), Waheguru will get you free. 2.
(Being a part of the Supreme Soul), The human mind should be extremely pure to begin with, but becomes filthy with haumein with time. Even though the dear Waheguru is always with him, the selfish, egoistic mind becomes detached from Him and suffers severely (spiritually). 3. Search for Waheguru, and have Him searched (with the help of the devotees of the Guru) in your heart, oh my camel-like mind. There is no other way to find (get connected with) Waheguru; only the Guru can "show" Him in the heart. 4. Oh, my dear, but camel-like mind, meditate on Waheguru with full concentration day and night. When one connects with the Guru, He connects one with Waheguru and allows one to enjoy the bliss of Waheguru's love in his own heart.5.

---------- Mun kerhula tu meet(u) mayra, pakhund(u) loabh(u) tujaayay. Pakhund(i) lobhi maariyaiy, Jum dund dayay sujayay. 6. Mun kerhula mayray praan, tu maiyl(u) pakhund(u) bherm(u) guvaayay. Hur(i) Amritsar(u) Gur(i) pooriya, mil(i) sungteen mul(u) leh(i) jaayay. 7. Mun kerhula mayrya piyaariya, ikk Gur kee sikh soonaayay. Eho moh(u) Maya pusriya, unt(i) saath(i) na koyee jaayay. 8. Mun kerhula mayray saajna, Hur(i) khurch(u) leeya put(i) paayay. Hur(i) Durgeh paiynaaya, Hur(i) Aap(i) luyya gul(i) laayay. 9. Mun kerhula, Gur(i) munniyaa, Gurmukh(i) kaar kmaayay. Gur aagaiy kur(i) joadurri, jun Nanak Hur(i) maylaayay. 10.1.

Word Meaning: Paakhund(u) = hypocrisy; show off; faking. Loabh(u) = greed. Tujaayay = give up; quit. Jum = angel of death. Dund(u) = punishment. 6.
Mayray Praan = my life; my dear. Bherm(u) = doubts; misbeliefs. Guvaayay = get rid of. Amritsar(u) = pool of Naam-Amit. Pooriya = filled to the brim. 7.
Sikh = advice. Soonaayay = listen to. Moh(u) = attachment. Pusriya = spread out. 8.
Khurch = pocket money. Put(i) = dignity. Hur(i) Durgeh = (in) Waheguru's Court. Paiynaaya = honoured. Gul(i) Laayay = hugged. 9. Munniya = by obeying. Gur Kee Kaar = as per Guru's advice. Joadurri = beg; implore. 10.
MEANING: Oh, my friend, but camel-like mind, quit your hypocrisy and greed. The hypocrites and the greedy are punished by the Angel of Death. 6.
Oh, my life, but camel-like mind, get rid of the filth of your hypocrisy and misgivings. A gathering of the holy devotees is like a pool of Naam- Amrit, which the Guru has filled to the brim; you can wash away the filth of hypocrisy and misbeliefs by taking a dip in the pool of the holy devotees (in their company), oh my mind. 7.
Oh, my dear, but camel-like mind, listen to the advice of the Guru that your attachment to your family and to your belongings around you is all short-lived because nothing goes with you after your death (so get rid of this attachment). 8.
Oh, my friend, but camel-like mind, the wealth of Waheguru's Naam, which His devotees accumulate over time, serves as their dignity (high morality) and as their journey expenses for the next world. Such devotees are honoured in Waheguru's Court, and Waheguru embraces them affectionately. 9. Oh, my camel-like mind, obey the Guru's Command, and spend your life as per the advice of the Guru. Also, beg the Guru to connect you with Waheguru, oh Nanak. 10.1.
NOTE: The two **Ashutpudis** of Mehla 4 are named **Kerhulay** for the obvious reason that Guru Ram Dass Ji addresses the human mind and compares it with a camel.

ਗਉੜੀ ਮਹਲਾ 4॥ ਮਨ ਕਰਹਲਾ ਵੀਚਾਰਿਆ ਵੀਚਾਰਿ ਦੇਖੁ ਸਮਾਲਿ॥ ਬਨ ਫਿਰਿ ਥਕੇ ਬਨਵਾਸੀਆ ਪਿਰੁ ਗੁਰਮਤਿ ਰਿਦੈ ਨਿਹਾਲਿ॥ 1॥ ਮਨ ਕਰਹਲਾ ਗੁਰ ਗੋਵਿੰਦੁ ਸਮਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਕਰਹਲਾ ਵੀਚਾਰੀਆ ਮਨਮੁਖ ਫਾਥਿਆ ਮਹਾ ਜਾਲਿ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਮੁਕਤੁ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ॥ 2॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਸਤ ਸੰਗਤਿ ਸਤਿਗੁਰੁ ਭਾਲਿ॥ ਸਤਸੰਗਤਿ ਲਗ ਹਰਿ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਚਲੈ ਤੇਰੈ ਨਾਲਿ॥ 3॥ ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਹਰਿ ਏਕ ਨਦਰਿ ਨਿਹਾਲਿ॥
(ਅੰਗ 235)॥ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਸਤਿਗੁਰ ਚਰਣ ਸਮਾਲਿ॥ 4॥ ਮਨ ਕਰਹਲਾ ਮੇਰੇ ਪਿਆਰਿਆ ਵਿਚਿ ਦੇਹੀ ਜੋਤਿ ਸਮਾਲਿ॥ ਗੁਰਿ ਨਉ ਨਿਧਿ ਨਾਮੁ ਵਿਖਾਲਿਆ ਹਰਿ ਦਾਤਿ ਕਰੀ ਦਇਆਲਿ॥ 5॥ ਮਨ ਕਰਹਲਾ ਤੂੰ ਚੰਚਲਾ ਚਤੁਰਾਈ ਛਡਿ ਵਿਕਰਾਲਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਹਰਿ ਮੁਕਤਿ ਕਰੇ ਅੰਤਕਾਲਿ॥ 6॥ ਮਨ ਕਰਹਲਾ ਵਡਭਾਗੀਆ ਤੂ ਗਿਆਨੁ ਰਤਨੁ ਸਮਾਲਿ॥ ਗੁਰ ਗਿਆਨੁ ਖੜਗੁ ਹਥਿ ਧਾਰਿਆ ਜਮੁ ਮਾਰਿਅੜਾ ਜਮਕਾਲਿ॥ 7॥ ਅੰਤਰਿ ਨਿਧਾਨੁ ਮਨ ਕਰਹਲੇ ਭਰਮਿ ਭਵਹਿ ਬਾਹਰਿ ਭਾਲਿ॥ ਗੁਰੁ ਪੁਰਖੁ ਪੂਰਾ ਭੇਟਿਆ ਹਰਿ ਸਜਣੁ ਲਧੜਾ ਨਾਲਿ॥8॥ ਰੰਗਿ ਰਤੜੇ ਮਨ ਕਰਹਲੇ ਹਰਿ ਰੰਗੁ ਸਦਾ ਸਮਾਲਿ॥ ਹਰਿ ਰੰਗੁ ਕਦੈ ਨ ਉਤਰੈ ਗੁਰ ਸੇਵਾ ਸਬਦੁ ਸਮਾਲਿ॥ 9॥ ਹਮ ਪੰਖੀ ਮਨ ਕਰਹਲੇ ਹਰਿ ਤਰਵਰੁ ਪੁਰਖੁ ਅਕਾਲਿ॥ ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ॥ 10॥2॥
Gaurri Mehla 4: Mun kerhula veechaariya, veechaar(i) daykh(u) smaal(i). Bun phir(i) thuckay bunvaasiya, Pir(u) Gurmut(i) ridaiy nihaal(i). 1. Mun kerhula, Gur Govind(u) smaal(i). 1. Ruhaou. Mun kerhula veechaariya, munmukh(i) phaathiya muha jaal(i).

Gurmukh(i) praani mookut(i) haiy, Hur(i) Hur(i) Naam(u) smaal(i). 2. Mun kerhula mayray piyaariya, Satsungut(i) Satgur(u) bhaal(i). Satsungut(i) lug Hur(i) dhiyaayiyaiy, Hur(i) Hur(i) chullaiy tayraiy naal(i). 3. Mun kerhula vudbhaageeya, Hur(i) aik nudr(i) nihaal(i). ----------

(PAGE 235): Aap(i) chhudaayay, chhootiyaiy, Satgur churn smaal(i) . 4. Mun kerhula mayray piyaariya, vich(i) dayhee Jot(i) smaal(i). Gur(i) naoun nidh(i) Naam(u) vikhaaliya, Hur(i) daat(i) kuree Duyyaal(i). 5.

Word Meaning: Kerhula = camel-like. Veechaariya = (be) thoughtful. Veechaar(i) = think; ponder on. Smaal(i) = keep (in mind) carefully. Bun = forest. Thuckay = exhausted. Bunvaasiya = residents of the forest. Pir(u) = dear (Waheguru). Gurmut(i) = with Guru's advice. Nihaal(i) = "see". 1. Munmukh(i) = follower of his mind. Phaathiya = trapped. Muha Jaal(u) = the strong net (of Maya). Praani = man. Mookut(i) = free (from the net of Maya). 2. Bhaal(i) = search for. Lug = by joining. Chullaiy = accompanies. Naal(i) = with. 3. Vudbhaagiya = very lucky. Nudr(i) Nihaal(i) = blissful kind sight. Chhudaayay = gets free. Churn = holy feet (Shabad). 4. Dayhee = body (heart). Jot(i) = Waheguru's Light. Naoun Nidh(i) = the nine mythical treasures. Daat(i) = gifted kindly. 5.

MEANING: Oh, my camel-like mind, be thoughtful; think about (the importance of Waheguru's Naam) and carefully keep it in your heart. Watch the fate of the people who have left their homes to search for Waheguru in the forests; such forest dwellers have exhausted themselves (without success, because Waheguru cannot be found there). With the advice of the Guru, you will realize that the dear Waheguru resides in your heart, so "see" Him in there. 1. Keep Waheguru in your mind carefully, oh my camel-like mind. Pause. Be thoughtful, oh my camel-like mind, and watch how the follower of his mind is trapped in the strong net of Maya (due to his attachment with the family and his wealth). On the other hand, the devotee of the Guru is free from all such attachments because of Waheguru's Naam that he always keeps in mind. 2. Oh, my dear, but camel-like mind, search for Satguru in the gathering of holy devotees, and recite Waheguru's Naam in their company. Waheguru's Naam accompanies you everywhere. 3. Oh, my camel-like mind, if you join the holy gathering, you could be very lucky to have a kind sight of Waheguru on you. (One cannot get freedom from Maya with one's own efforts), But a blissful sight of Waheguru can get one freedom from Maya, so keep the Guru's advice in mind all the time. 4. Oh, my dear, but camel-like mind, save Waheguru's Light in your body (heart). With the benevolence of Waheguru, which is a lucky gift, the Guru can show You Waheguru's Naam in your heart, which is like having all the nine mythical treasures of the world. 5.

---------- Mun kerhula tu chunchula, chuturaayee chhud(i) vikraal(i). Hur(i) Hur(i) naam smaal(i) tu, Hur(i) mookutt(i) kuray untkaal(i). 6. Mun kerhula vudbhaagiya, tu Giyaan Ruttan(u) smaal(i). Gur Giyaan(u) khurg(u) huth(i) dhaariya, Jum(u) maariurra Jumkaal(i). 7. Untar(i) nidhaan(u) mun kerhulay, bherm(i) bhuveh(i) baahur(i) bhaal(i). Gur(u) Purakh Poora bhaytiya, Hur(i) sujjan(u) luddhrra naal(i). 8. Rung(i) ruttrray mun kerhulay, Hur(i) rung(u) suda smaal(i). Hur(i) rung(u) kudaiy na ootraiy, Gur sayva Shabad(u) smaal(i). 9. Hum punkhee mun kerhulay, Hur(i) turvur(u) Purakh(u) Akal(i). Vudbhaageen Gurmukh(i) paaya, jun Nanak Naam(u) smaal(i). 10.2.

Word Meaning: Chunchula = capricious; flighty. Chuturaayee = cunningness. Vikraal(i) = frightening; dangerous. Untkaal(i) = at the time of death. 6. Ruttan = (valuable like a precious) jewel. Khurg(u) = sword. Dhaariya = held. Jum = the angel of death. Jumkaal(i) = death. Maarriurra = killed; destroyed. 7. Nidhaan(u) = treasure (of Naam). Bherm(i) = in misbelief. Bhuveh(i) = wanders; looks for. Bhaytiya = met with (got connected with). Luddhrra = found. 8. Rung(i) Ruttrray = dyed; imbued (in the love of Waheguru). Ootraiy = fade. 9. Punkhee = birds. Turvur = tree (shelter). Purakh(u) Akal(i) = omnipresent and timeless. 10.

MEANING: Oh, my camel-like mind, you are highly capricious (undependable), quit your cunningness as it is very dangerous (can land you in big trouble). You should keep Waheguru's Naam in mind, which will get you freedom from the bonds of Maya (and you will go to Waheguru without any filth of Maya) after death. 6. Oh, my camel-like mind, you can be highly lucky if you accumulate highly valuable Divine Knowledge (Waheguru's Naam) in your mind. The Guru will give the sword of Divine Knowledge in your hand, with which you can kill the fear of the Angel of death. 7. The treasure of Waheguru's Naam is in your heart, oh my camel-like mind. Only the individuals with misbeliefs search for Him outside. When one gets connected with the Perfect Guru, who is a manifestation of Waheguru, one finds the friend-Waheguru within him (in his heart). 8. Oh, my camel-like mind, if you always preserve love for Waheguru in your heart, your heart will be dyed (imbued) with His love. If you serve the Guru and act on His Shabad (advice), the colour (love for) Waheguru will never fade from your heart. 9. We are like birds, while the omnipresent and time-less Waheguru is like a tree (shelter) for us, oh my camel-like mind. The lucky individuals acquire Waheguru's Naam in the shelter of the Guru; I pray that I, a humble devotee of Waheguru, am given the kind gift of Naam to always keep fresh in my mind, oh Nanak. 10.2.

ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag Gaurri Gooarayri Mehla 5 Ashtpudiaan

Ek Onkar Kerta Purakh Gur Persad(i).

ਜਬ ਇਹੁ ਮਨ ਮਹਿ ਕਰਤ ਗੁਮਾਨਾ॥ ਤਬ ਇਹੁ ਬਾਵਰੁ ਫਿਰਤ ਬਿਗਾਨਾ॥ ਜਬ ਇਹੁ ਹੂਆ ਸਗਲ ਕੀ ਰੀਨਾ॥ ਤਾ ਤੇ ਰਮਈਆ ਘਟਿ ਘਟਿ ਚੀਨਾ॥ 1॥ ਸਹਜ ਸੁਹੇਲਾ ਫਲੁ ਮਸਕੀਨੀ॥ ਸਤਿਗੁਰ ਅਪੁਨੈ ਮੋਹਿ ਦਾਨੁ ਦੀਨੀ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਕਿਸ ਕਉ ਇਹੁ ਜਾਨਸਿ ਮੰਦਾ॥ ਤਬ ਸਗਲੇ ਇਸੁ ਮੇਲਹਿ ਫੰਦਾ॥ ਮੇਰ ਤੇਰ ਜਬ ਇਨਹਿ ਚੁਕਾਈ॥ ਤਾ ਤੇ ਇਸੁ ਸੰਗਿ ਨਹੀ ਬੈਰਾਈ॥ 2॥ ਜਬ ਇਨਿ ਅਪੁਨੀ ਅਪਨੀ ਧਾਰੀ॥ ਤਬ ਇਸ ਕਉ ਹੈ ਮੁਸਕਲੁ ਭਾਰੀ॥ ਜਬ ਇਨਿ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ॥ ਤਬ ਇਸ ਨੋ ਨਾਹੀ ਕਿਛੁ ਤਾਤਾ॥ 3॥ ਜਬ ਇਨਿ ਅਪੁਨੋ ਬਾਧਿਓ ਮੋਹਾ॥ ਆਵੈ ਜਾਇ ਸਦਾ ਜਮਿ ਜੋਹਾ॥ ਜਬ ਇਸ ਤੇ ਸਭ ਬਿਨਸੇ ਭਰਮਾ॥ ਭੇਦੁ ਨਾਹੀ ਹੈ ਪਾਰਬ੍ਰਹਮਾ॥ 4॥ ਜਬ ਇਨਿ ਕਿਛੁ ਕਰਿ ਮਾਨੇ ਭੇਦਾ॥ ਤਬ ਤੇ ਦੂਖ ਡੰਡ ਅਰੁ ਖੇਦਾ॥ ਜਬ ਇਨਿ ਏਕੋ ਏਕੀ ਬੂਝਿਆ॥ ਤਬ ਤੇ ਇਸ ਨੋ ਸਭੁ ਕਿਛੁ ਸੂਝਿਆ॥ 5॥ ਜਬ ਇਹੁ ਧਾਵੈ ਮਾਇਆ ਅਰਥੀ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਨਹ ਤਿਸ

ਲਾਥੀ॥ ਜਬ ਇਸ ਤੇ ਇਹੁ ਹੋਇਓ ਜਉਲਾ॥ ਪੀਛੈ ਲਾਗਿ ਚਲੀ ਉਠਿ ਕਉਲਾ॥ 6॥ ਕਰਿ ਕਿਰਪਾ ਜਉ ਸਤਿਗੁਰੁ ਮਿਲਿਓ॥ ਮਨ ਮੰਦਰ ਮਹਿ ਦੀਪਕੁ ਜਲਿਓ॥ ਜੀਤ ਹਾਰ ਕੀ ਸੋਝੀ ਕਰੀ॥ ਤਉ ਇਸੁ ਘਰ ਕੀ ਕੀਮਤਿ ਪਰੀ॥ 7॥
(ਅੰਗ 236)॥ ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਕਿਛੁ ਏਕੈ॥ ਆਪੇ ਬੁਧਿ ਬੀਚਾਰਿ ਬਿਬੇਕੈ॥ ਦੂਰਿ ਨ ਨੇਰੈ ਸਭ ਕੈ ਸੰਗਾ॥ ਸਚੁ ਸਾਲਾਹਨੁ ਨਾਨਕ ਹਰਿ ਰੰਗਾ॥ 8॥1॥

Jub ehou mun meh(i) kert goomaana. Tub ehou baavur(u) phirt bigaana. Jub ehou hooa sugul kee reena. Ta tay Rummuyiya ghut(i) ghut(i) cheena. 1. Sehj soohayla ful(u) muskeeni. Satguru apunaiy moh(i) daan(u) deeni. 1. Ruhaou. Jub kis kuou ehou jaanus(i) munda. Tub suglay iss(u) mayleh(i) phunda. Mayr, tayr, jub inheh(i) chookaayee. Ta tay iss(u) sung(i) nuhee baiyraayee. 2. Jub inn(i) apuni, apni dhaari. Tub iss kuou haiy mooshkul bhaari. Jub inn(i) Kernaiyhaar(u) puchhaata. Tub iss nu naahi kichh(u) taata. 3. Jub inn(i) apuno baandhiyo moha. Aavaiy, jaayay suda Jum joha. Jub iss tay subh binsay bherma. Bhayd(u) naahi haiy Parbrahma. 4. Jub inn(i) kichh(u) kur(i) maanay bhayda. Tub tay dookh dund ur(u) khayda. Jub inn(i) aiko aikee boojhiya. Tub tay iss nu subh(u) kichh(u) soojhiya. 5. Jub ehou dhaaya Maya urthee. Neh triptaavaiy, neh tis laathee. Jub iss tay ehou hoyo jaula. Peechhaiy laag(i) chulee ootth(i) Kaula. 6. Kur(i) kirpa juou Satgur(u) miliyo. Mun mundir meh(i) deepuk(u) juliyo. Jeet haar kee sojhee kuree. Tuou iss(u) ghur(i) kee keemut(i) puree. 7.
(PAGE 236): Kern kraavun subh(u) kichh(u) Aikaiy. Aapay boodh(i) beechaar(i) bibaykaiy. Door(i) na, nayraiy subh kaiy sunga. Sach(u) salaahun(u) Nanak Hur(i) runga. 8.1.
Word Meaning: Eho = the man. Goomaana = conceit. Baavur(u) = foolish. Bigaana = Baygiyaana = ignorant; uninformed. Reena = dust (of the feet); humble. Rummuyiya = Waheguru. Ghut(i) = in the heart. Cheena = recognized. 1. Sehj = peaceful mind (detached from Maya). Soohayla = enjoying comfort. Muskeeni = humility. Pause. Jaanus(i) = considers. Munda = bad. Phunda = trap; snare. Mayr, Tayr = discrimination. Chookaayee = gave up. Baiyraayee = enmity; animosity. 2. Apuni Apni = mine, mine; selfishness. Mooshkul Bhaari = big trouble. Kernaiyhaar = the Creator (Waheguru). Puchhaata = recognized. Taata = jealousy. 3. Baandhiyo = bonded. Moha = affection; attachment. Jum(i) Joha = watched by the angel of death. Binsay = vanished. Bherma = misbeliefs. Bhayd = gap. 4. Inn(i) = the man. Bhayda = discrimination. Dund = punishment. Khayda = troubles. Aiko Alkee = One and only (Waheguru). Boojhiya = recognized. Soojhiya = understanding. 5. Dhaaya = rushes to. Urthee = for, relating to. Tiptaavaiy = contented. Tis = thirst (for Maya). Jaula = separated; detached. Kaula = Maya. 6. Deepuk = lamp. Juliyo = lighted up. Sojhee = understanding. Tuou = then. Ghur(i) = heart. Keemut(i) = value (of Waheguru's Naam present in the heart). 7. Kern Kraavun = the One who does, and makes others do (Waheguru). Boodh(i) = wisdom. Bibaykaiy = the ability to tell good from the bad. Nayraiy = close by. Sunga = with. Salaahun(u) = praise. Runga = with love. 8.
MEANING: As long as the man feels conceited (of his possessions), the foolish wanders around (spends time) in ignorance. But, when he becomes the dust of the others' feet (becomes humble by losing his ego), he recognizes Waheguru in everybody's heart (and treats everybody equally). 1. My Satguru has kindly

bestowed humility on me, as a result of which I feel detached from Maya. Now, my mind is peaceful (does not wander, and has no bad feelings towards anyone), and I am enjoying myself in comfort. Pause. As long as the man considers others bad, he gets trapped in evil thoughts about them. But when he gets rid of discriminatory feelings toward others, then nobody has any animosity toward him. 2.
When a man acts selfishly, he gets into big trouble (because of his possible immoral or illegal acts). But when he realizes that everybody has been created by the same God, he gives up all his jealousy. 3. When the man ties him up (is strongly bonded) by the affection for his family, he keeps taking births and dying, and the Angel of death always keeps a watchful eye on him. But when all his misbeliefs vanish, there is no longer a gap between him and Waheguru (he gets connected with Waheguru). 4.
As long as the man discriminates between people, he suffers (moral) punishment and other troubles. But, when he realizes that there is only one (single) Waheguru (who is operating everywhere), he acquires all the understanding (clarity) (and gives up discrimination). 5. When he rushes to do tasks related to Maya (to acquire more of it), he does not get contented; and his thirst for Maya is never quenched. But when he gets detached from it (disregards it), Maya itself rushes to follow him. 6.
When the man gets connected with the Guru by the grace of Waheguru, his mind-temple is lighted up with the lamp of Divine Knowledge. At that point, he realizes the value of Waheguru's Naam (which is present in his heart). He also recognizes what to acquire (Waheguru's Naam, humility, service to others, honest living, etc., etc.), and what to lose (get rid of) (haumein, lust, discrimination, etc.) in life. 7.
Such a devotee also realizes that there is only one Supreme Being (Waheguru), who does everything and makes others do what He wishes. He, Himself, grants the wisdom, the thinking, and the ability to tell good from bad. He is not far away; He is very close to and is with everyone. I beg Him for His praise and for His love, oh Nanak. 8.1.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਮੇ ਲਾਗਾ॥ ਤਿਸ ਕਉ ਮਿਲਿਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਾ॥ ਤਿਸ ਕੈ ਹਿਰਦੈ ਰਵਿਆ ਸੋਇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਨਿਹਚਲੁ ਹੋਇ॥ 1॥ ਐਸਾ ਕੀਰਤਨੁ ਕਰਿ ਮਨ ਮੇਰੇ॥ ਈਹਾ ਊਹਾ ਜੋ ਕਾਮਿ ਤੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਜਾਸੁ ਜਪਤ ਭਉ ਅਪਦਾ ਜਾਇ॥ ਧਾਵਤ ਮਨੂਆ ਆਵੈ ਠਾਇ॥ ਜਾਸੁ ਜਪਤ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ॥ ਜਾਸੁ ਜਪਤ ਇਹ ਹਉਮੈ ਭਾਗੈ॥ 2॥ ਜਾਸੁ ਜਪਤ ਵਸਿ ਆਵਹਿ ਪੰਚਾ॥ ਜਾਸੁ ਜਪਤ ਰਿਦੈ ਅੰਮ੍ਰਿਤੁ ਸੰਚਾ॥ ਜਾਸੁ ਜਪਤ ਇਹ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਜਾਸੁ ਜਪਤ ਹਰਿ ਦਰਗਹ ਸਿਝੈ॥ 3॥ ਜਾਸੁ ਜਪਤ ਕੋਟਿ ਮਿਟਹਿ ਅਪਰਾਧ॥ ਜਾਸੁ ਜਪਤ ਹਰਿ ਹੋਵਹਿ ਸਾਧ॥ ਜਾਸੁ ਜਪਤ ਮਨੁ ਸੀਤਲੁ ਹੋਵੈ॥ ਜਾਸੁ ਜਪਤ ਮਲੁ ਸਗਲੀ ਖੋਵੈ॥ 4॥ ਜਾਸੁ ਜਪਤ ਰਤਨੁ ਹਰਿ ਮਿਲੈ॥ ਬਹੁਰਿ ਨ ਛੋਡੈ ਹਰਿ ਸੰਗਿ ਹਿਲੈ॥ ਜਾਸੁ ਜਪਤ ਕਈ ਬੈਕੁੰਠ ਵਾਸੁ॥ ਜਾਸੁ ਜਪਤ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ॥ 5॥ ਜਾਸੁ ਜਪਤ ਇਹ ਅਗਨਿ ਨ ਪੋਹਤ॥ ਜਾਸੁ ਜਪਤ ਇਹੁ ਕਾਲੁ ਨ ਜੋਹਤ॥ ਜਾਸੁ ਜਪਤ ਤੇਰਾ ਨਿਰਮਲ ਮਾਥਾ॥ ਜਾਸੁ ਜਪਤ ਸਗਲਾ ਦੁਖੁ ਲਾਥਾ॥ 6॥ ਜਾਸੁ ਜਪਤ ਮੁਸਕਲੁ ਕਛੂ ਨ ਬਨੈ॥ ਜਾਸੁ ਜਪਤ ਸੁਣਿ ਅਨਹਤ ਧੁਨੈ॥ ਜਾਸੁ ਜਪਤ ਇਹ ਨਿਰਮਲ ਸੋਇ॥ ਜਾਸੁ ਜਪਤ ਕਮਲੁ ਸੀਧਾ ਹੋਇ॥ 7॥ ਗੁਰਿ ਸੁਭ ਦ੍ਰਿਸਟਿ ਸਭ ਊਪਰਿ ਕਰੀ॥ ਜਿਸ ਕੈ ਹਿਰਦੈ ਮੰਤ੍ਰੁ ਦੇ ਹਰੀ॥ ਅਖੰਡ ਕੀਰਤਨੁ ਤਿਨਿ ਭੋਜਨ ਚੂਰਾ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰ ਪੂਰਾ॥ 8॥2॥
Gaurri Mehla 5: Gur sayva tay Naamay laaga. Tis kuou miliya, jis(u) mustuk(i) bhaaga. Tis kaiy hirdaiy ruvviya Soyay. Mun(u) tun(u) seetul(u) nihchul(u) hoyay. 1. Aisa keertun(u) kur(i) mun mayray. Eehaan oohaan jo kaam(i) tayraiy. 1. Ruhaou. Jaas(u) juput, bhuou upda jaayay. Dhaavut munooa aavaiy tthaayay. Jaas(u) juput,

phir(i) dookh(u) na laagaiy. Jaas(u) juput, eh haumein bhaagaiy. 2. Jaas(u) juput, vus(i) aaveh(i) puncha. Jaas(u) juput, ridaiy Amrit(u) suncha. Jaas(u) juput, eh trishna boojhay. Jaas(u) juput, Hur(i) Durgeh sijhaiy. 3. Jaas(u) juput koat(i) miteh(i) upraadh. Jaas juput, Hur(i) hoveh(i) saadh. Jaas(u) juput mun(u) seetul(u) hovaiy. Jaas juput, mul(u) suglee khovaiy. 4. ----------

Word Meaning: Mustuk(i)= forehead. Bhaaga = fortune. Ruvviya = present. Soyay = that (Waheguru). Seetul = cool; peaceful. Nihchul = stable; quits wandering. 1. Keertun = praise. Eehaan = here, in this world. Oohaan = there; next world. Pause. Jaas(u) = which (Waheguru). Juput = reciting (Naam). Bhuou = fear. Upda = troubles. Dhaavut = wandering quickly. Munooa = mind. Aavaiy tthaayay = becomes peaceful. Haumein = selfishness and ego. Bhaagaiy = gets rid of. 2.
Vus(i) = in control. Puncha = the five demons (lust, greed, etc.). Suncha = accumulates. Trishna = fire of desires for Maya. Boojhaiy = is put out. Hur(i) Durgeh = in Waheguru's Court. Sijhaiy = is successful. 3.
Koat(i) = millions. Upraadh = sins; evil deeds. Saadh = messenger. Seetul = calm; peaceful. Mul(i) = filth (of evil thoughts). Khovaiy = washes away. 4.

MEANING: Sing praise of the "One", which may (will) serve you in this world as well as in the next (after death), oh my mind. **Pause.** When one serves the Guru, he begins to recite Waheguru's Naam. (But one cannot connect with the Guru with one's own efforts) Only that individual gets to connect with the Guru who has good fortune on his forehead. Waheguru begins to dwell in his mind, bringing calm (peace) to his mind and body. Also, his mind becomes stable (wanders no more). 1.
Recitation of Waheguru's Naam dispels all fears and troubles, and the fast - wandering mind finds rest (becomes peaceful). By reciting Waheguru's Naam, one gets rid of his haumein, and no trouble befalls him again. 2. By reciting Waheguru's Naam, one accumulates the Naam-Amrit in his heart and is enabled to control the five demons (lust, greed, etc.). By reciting Waheguru's Naam, the devotee is able to put out the fire of his worldly desires (attains contentment), and is declared successful (is honoured) in Waheguru's Court. 3. Millions of sins are eradicated by the recitation of Waheguru's Naam, and the devotee attains the spiritual level to be a messenger of Waheguru. By reciting Waheguru's Naam, the devotee acquires calmness (peace of mind), and all the filth of his vices is washed away. 4.

---------- Jaas(u) juput, Ruttan Hur(i) milaiy. Buhour(i) na chhoadaiy, Hur(i) sung(i) hilaiy. Jaas(u) juput kuyee baiykoontth vaas(u). Jaas juput, sookh sehj(i) nivaas(u). 5. Jaas(u) juput eh ugun(i) na pohut. Jaas(u) juput, eho kaal(u) na johut. Jaas(u) juput, tayra nirmul maatha. Jaas(u) juput sugla dookh(u) laatha. 6. Jaas(u) juput, mooshkul(u) kuchhoo na bunaiy. Jaas(u) juput, soon(i) unhut dhoonaiy. Jaas(u) juput, eh nirmul soyay. Jaas(u) juput, kumul seedha hoyay. 7. Gur(i) shoobh drishut(i) subh oopur(i) kuree. Jis kaiy hirdaiy muntar(u) day Huree. Akhund keertun(u) tin(i) bhojun choora. Kuhou Nanak, jis(u) Satgur Poora. 8.2.

Word Meaning: Ruttan = (Waheguru's) valuable (Naam). Buhour(i) = again. Hilaiy = mixes well; becomes part of (accompanies). Baiykoontth = paradises. Sehj(i) = peaceful mind. 5. Ugun(i) = fire (of desires). Pohut = touch. Kaal(u) = death. Johut = keeps a watchful eye. Nirmul = pure; holy. Maatha = forehead (thinking). 6. Mooshkul = difficult situation; trying times. Unhut = auto-playing. Dhoonaiy = .

musical notes (tunes). Soyay = news; praise. Kumul = lotus; heart. Seedha = right side up; facing Waheguru. 7. Shoobh = auspicious; kind. Drishut(i) = sight. Muntar = Mantra (Waheguru's Naam). Huree = God. Akhund = continuous. Keertun = singing praise. Choora = delicious sweet meal broken into very small pieces. 8.
MEANING: By reciting Waheguru's Naam, one gets connected with Him; once connected, Waheguru never leaves him alone, and Waheguru's Naam accompanies Him all the time. Reciting Waheguru's Naam, one stays in the peaceful state of mind (above the effects of Maya) and enjoys its bliss. 5. The fire of worldly desires does not even come near the individual who recites Waheguru's Naam, and the Angel of death does not keep an evil (watchful) eye on him. Recitation of Waheguru's Naam purifies the thinking of the devotee, and all his troubles go away. 6.
A devotee, who recites Waheguru's Naam, faces no difficult situation, and he feels as if he is listening to the blissful auto-playing music. The devotee, who recites Waheguru's Naam, gets his holy praise spread around. Such a devotee's heart is turned towards God (he listens to, and obeys His Command). 7.
Satguru casts His kind sight on everybody and implants Waheguru's Mantra (Naam) in their heart. For devotees of the Perfect Guru, singing Waheguru's continuous praise becomes the sweet and delicious food for their souls, oh Nanak. 8.2.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰੈ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨਿਵਾਰੈ॥ ਦਸ ਇੰਦ੍ਰੀ ਕਰਿ ਰਾਖੈ ਵਾਸਿ॥ ਤਾ ਕੈ ਆਤਮੈ ਹੋਇ ਪਰਗਾਸੁ॥1॥ ਐਸੀ ਦ੍ਰਿੜਤਾ ਤਾ ਕੈ ਹੋਇ॥ ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਪ੍ਰਭੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਸਾਜਨੁ ਦੁਸਟੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥ ਜੇਤਾ ਬੋਲਨੁ ਤੇਤਾ ਗਿਆਨੈ॥ ਜੇਤਾ ਸੁਨਣਾ ਤੇਤਾ ਨਾਮੁ॥ ਜੇਤਾ ਪੇਖਨੁ ਤੇਤਾ ਧਿਆਨੁ॥ 2॥ ਸਹਜੇ ਜਾਗਣੁ ਸਹਜੇ ਸੋਇ॥ ਸਹਜੇ ਹੋਤਾ ਜਾਇ ਸੁ ਹੋਇ॥ ਸਹਜਿ ਬੈਰਾਗੁ ਸਹਜੇ ਹੀ ਹਸਨਾ॥ ਸਹਜੇ ਚੁਪ ਸਹਜੇ ਹੀ ਜਪਨਾ॥ 3॥ ਸਹਜੇ ਭੋਜਨੁ ਸਹਜੇ ਭਾਉ॥ ਸਹਜੇ ਮਿਟਿਓ ਸਗਲ ਦੁਰਾਉ॥ ਸਹਜੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ॥ ਸਹਜਿ ਮਿਲਿਓ ਪਾਰਬ੍ਰਹਮੁ ਨਿਸੰਗੁ॥ 4॥ ਸਹਜੇ ਗ੍ਰਿਹ ਮਹਿ ਸਹਜਿ ਉਦਾਸੀ॥ (ਅੰਗ 237)॥ ਸਹਜੇ ਦੁਬਿਧਾ ਤਨ ਕੀ ਨਾਸੀ॥ ਜਾ ਕੈ ਸਹਜਿ ਮਨਿ ਭਇਆ ਅਨੰਦੁ॥ ਤਾ ਕਉ ਭੇਟਿਆ ਪਰਮਾਨੰਦੁ॥ 5॥ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਓ ਨਾਮੁ॥ ਸਹਜੇ ਕੀਨੋ ਜੀਅ ਕੋ ਦਾਨੁ॥ ਸਹਜ ਕਥਾ ਮਹਿ ਆਤਮੁ ਰਸਿਆ॥ ਤਾ ਕੈ ਸੰਗਿ ਅਬਿਨਾਸੀ ਵਸਿਆ॥ 6 ॥ ਸਹਜੇ ਆਸਣੁ ਅਸਥਿਰੁ ਭਾਇਆ॥ ਸਹਜੇ ਅਨਹਤ ਸਬਦੁ ਵਜਾਇਆ॥ ਸਹਜੇ ਰੁਣਝੁਣਕਾਰੁ ਸੁਹਾਇਆ॥ ਤਾ ਕੈ ਘਰਿ ਪਾਰਬ੍ਰਹਮੁ ਸਮਾਇਆ॥ 7॥ ਸਹਜੇ ਜਾ ਕਉ ਪਰਿਓ ਕਰਮਾ॥ ਸਹਜੇ ਗੁਰੁ ਭੇਟਿਓ ਸਚੁ ਧਰਮਾ॥ ਜਾ ਕੈ ਸਹਜੁ ਭਇਆ ਸੋ ਜਾਣੈ॥ ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਕੁਰਬਾਣੈ॥ 8॥3॥

Gaurri Mehla 5: Gur ka Shabad(u) rid untar(i) dhaaraiy. Punch juna siyoun sung(u) nivaaraiy. Dus indri kur(i) raakhaiy vaas(i). Ta kaiy aatmaiy hoyay pergaas(u). 1. Aiysi drirrta ta kaiy hoyay. Ja kuou duyya muyya Prubh(u) soyay. 1. Ruhaou. Saajun(u) doosht(u) ja kaiy aik smaanaiy. Jayta boalun, tayta Giyanaiy. Jayta soon-na, tayta Naam(u). Jayta paykhun(u), tayta dhiyaan(u). 2. Sehjay jaagun(u), sehjay soyay. Sehjay hota jaayay, su hoyay. Sehj(i) baiyraag(u), sehjay hee husna. Sehjay choop, sehjay hee jupna. 3. Sehjay bhojun(u), sehjay bhaaou. Sehjay mitiyo sugul dooraaou. Sehjay hoa Sadhu sung(u). Sehj(i) miliyo Parbrahm nisung(u). 4. --------
Word Meaning: Rid = heart. Dhaaraiy = implant. Punch Juna = the five demons. Nivaaraiy = get rid of; remove. Dus Indri = five senses and their five effects. Vaas(i) = under control. Aatmaiy = in the soul. Pergaas = enlightenment. 1.

Drirrta = firm determination; self-control. Duyya = kindness. Muyya = kind favour. Pause. Doosht = evil; enemy. Smaanaiy = equal; the same. Boalun = talking. Giyanaiy = about Divine Knowledge. Paykhun = seeing. Dhiyaan = attention; focus. 2. Sehjay = in the higher spiritual state where the mind is above the effects of Maya (blissful mind). Baiyraag = detachment from Maya (and love for God). Husna = feeling happy; enjoying life. Choop = silence; in sadness. Jupna = reciting Naam. 3. Bhojun = have a meal. Bhaaou = affection. Dooraaou = hiding deceitful acts. Nisung(u) = fully detached from Maya. 4.

MEANING: An individual who implants Waheguru's Naam in the heart gets rid of the five demons (lust, rage, greed, attachment, and conceit) and keeps the ten senses under control and gets his soul (mind) enlightened. 1. But only that individual acquires such control over his senses to whom Waheguru kindly does this favour. Pause. Such an individual treats his friends and the enemy the same way. Whatever he talks about is about Divine Knowledge only, and he listens only to Waheguru's Naam (His praise). He sees (pays attention to) only those things that prompt his mind to think about Waheguru. 2. Whether he is awake or asleep, his mind is always in the higher spiritual state (blissful), and his mind stays calm (at peace) no matter what happens to him (He accepts the Will of Waheguru in happiness and in sadness). Whether he is fully detached from Maya or he is enjoying the pleasures of life, he is always in high spirits (connected with Waheguru). He stays connected with Waheguru whether he is quiet or reciting His Naam. 3. With Waheguru's Naam at heart, he always displays affection (sweet behaviour) whether he is eating (even if the meal is not tasty), or dealing with people. Connected with Waheguru, he has eradicated any secretive behaviour (he does not engage in deceit). He easily (without any special effort) connects with the Guru and with the fully detached Waheguru. 4.

---------- Sehjay greh meh(i), sehj(i) oodaasi.

(PAGE 237): Sehjay doobidha tun kee naasi. Ja kaiy sehj(i) mun(i) bhuyya anund(u). Ta kuou bhaytiya Permanund(u). 5. Sehjay Amrit peeyo Naam(u). Sehjay keeno jea ko daan(u). Sehj kutha meh(i) aatum(u) rusiya. Ta kaiy sung(i) Abinaashi vusiya. 6. Sehjay aasun(u) usthir bhaaya. Sehjay unhut Shabad(u) vujaaya. Sehjay roonjhoonkaar(u) soohaaya. Ta kaiy ghur(i) Parbrahm smaaya. 7. Sehjay ja kuou puriyo kerma. Sehjay Gur(u) bhaytiyo Sach(u) Dherma. Ja kaiy sehj(u) bhuyya, so jaanaiy. Nanak dass(u) ta kaiy koorbaanaiy. 8.3.

Word Meaning: Greh Meh(i) = in the family. Oodaasi = to leave one's family to avoid bonds. Doobidha = indecisiveness; wavering of mind. Anund(u) = blissfulness. Bhaytiyo = met with. Permanund = the source of supreme bliss (Waheguru). 5. Jea Ko = spiritual. Daan(u) = donation; gift. Rusiya = became sweet; bloomed. Abinaashi = immortal (Waheguru). Vusiya = lived. 6. Aasun(u) = seat to rest. Usthir = stable; eternal. Bhaaya = liked. Unhut Shabad(u) = the auto-playing Divine music (Shabad). Vujaaya = played. Roonjhoonkaar = slow and sweet. Soohaaya = producing a soothing effect. Ghur(i) = in the heart. Smaaya = got absorbed; appeared. 7. Puriyo Kerma = showered with kindness. Bhuyya = happened. Sach(u) = Truth. Dherma = morality. Koorbaaniy = offer oneself for sacrifice. 8.

MEANING: Being connected with Waheguru, one is fully detached from the world, even while living in the family. Being connected with Waheguru, he is never doubtful about what decisions to make (he knows right from wrong) and gets rid of the wavering of his mind (brings it under control). Because of his union with the source of supreme bliss, Waheguru, he is always blissful. 5. He drinks the Naam-Amrit, stays in the state of blissfulness, and gives the gift of Naam to others, which raises their spiritual level. His mind blooms when he talks about the immortal Waheguru, which has been embedded in his mind. 6. Because of his union with Waheguru, the seat (foundation) of his mind becomes immortal, and he feels as if the auto-playing Divine music of Shabad is playing in his mind. Waheguru appears in his heart, and he feels as if he is listening to very soothing, soft music, which produces bliss in his mind. 7. When Waheguru becomes kind to a devotee, he is connected with the Guru, who implants the Truth (Waheguru's Naam) and high morality in the devotee's heart, as a result of which, he attains the spiritual state of blissfulness. Such a state cannot be described in words; only the devotee enjoys it. The slave, Nanak, gladly offers His life to (to serve) such a devotee. 8. 3.

ਗਉੜੀ ਮਹਲਾ 5॥ ਪ੍ਰਥਮੇ ਗਰਭ ਵਾਸ ਤੇ ਟਰਿਆ॥ ਪੁਤ੍ਰ ਕਲਤ ਕੁਟੰਬ ਸੰਗਿ ਜੁਰਿਆ॥ ਭੋਜਨੁ ਅਨਿਕ ਪ੍ਰਕਾਰ ਬਹੁ ਕਪਰੇ॥ ਸਰਪਰ ਗਵਨੁ ਕਰਹਿਗੇ ਬਪੁਰੇ॥ 1॥ ਕਵਨੁ ਅਸਥਾਨੁ ਜੋ ਕਬਹੁ ਨ ਟਰੈ॥ ਕਵਨੁ ਸਬਦੁ ਜਿਤੁ ਦੁਰਮਤਿ ਹਰੈ॥ 1॥ ਰਹਾਉ॥ ਇੰਦ੍ਰਪੁਰੀ ਮਹਿ ਸਰਪਰ ਮਰਨਾ॥ ਬ੍ਰਹਮਪੁਰੀ ਨਿਹਚਲੁ ਨਹੀ ਰਹਣਾ॥ ਸਿਵਪੁਰੀ ਕਾ ਹੋਇਗਾ ਕਾਲਾ॥ ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਬਿਨਸਿ ਬਿਤਾਲਾ॥ 2॥ ਗਿਰਿ ਤਰ ਧਰਣਿ ਗਗਨ ਅਰੁ ਤਾਰੇ॥ ਰਵਿ ਸਸਿ ਪਵਨੁ ਪਾਵਕੁ ਨੀਰਾਰੇ॥ ਦਿਨਸੁ ਰੈਣਿ ਬਰਤ ਅਰੁ ਭੇਦਾ॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬਿਨਸਹਿਗੇ ਬੇਦਾ॥ 3॥ ਤੀਰਥ ਦੇਵ ਦੇਹੁਰਾ ਪੋਥੀ॥ ਮਾਲਾ ਤਿਲਕੁ ਸੋਚ ਪਾਕ ਹੋਤੀ॥ ਧੋਤੀ ਡੰਡਉਤਿ ਪਰਸਾਦਨ ਭੋਗਾ॥ ਗਵਨੁ ਕਰੈਗੋ ਸਗਲੋ ਲੋਗਾ॥ 4 ਜਾਤਿ ਵਰਨ ਤੁਰਕ ਅਰੁ ਹਿੰਦੂ॥ ਪਸੁ ਪੰਖੀ ਅਨਿਕ ਜੋਨਿ ਜਿੰਦੂ॥ ਸਗਲ ਪਾਸਾਰੁ ਦੀਸੈ ਪਾਸਾਰਾ॥ ਬਿਨਸਿ ਜਾਇਗੋ ਸਗਲ ਆਕਾਰਾ॥ 5॥ ਸਹਜ ਸਿਫਤਿ ਭਗਤਿ ਤਤੁ ਗਿਆਨਾ॥ ਸਦਾ ਅਨੰਦੁ ਨਿਹਚਲੁ ਸਚੁ ਥਾਨਾ॥ ਤਹਾ ਸੰਗਤਿ ਸਾਧ ਗੁਣ ਰਸੈ॥ ਅਨਭਉ ਨਗਰੁ ਤਹਾ ਸਦ ਵਸੈ॥ 6॥ ਤਹ ਭਉ ਭਰਮਾ ਸੋਗੁ ਨ ਚਿੰਤਾ॥ ਆਵਣੁ ਜਾਵਣੁ ਮਿਰਤੁ ਨ ਹੋਤਾ॥ ਤਹ ਸਦਾ ਅਨੰਦ ਅਨਹਤ ਆਖਾਰੇ॥ ਭਗਤ ਵਸਹਿ ਕੀਰਤਨ ਆਧਾਰੇ॥ 7॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ॥ ਕਉਣੁ ਕਰੈ ਤਾ ਕਾ ਬੀਚਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ॥ ਨਿਹਚਲ ਥਾਨੁ ਸਾਧ ਸੰਗਿ ਤਰੈ॥ 8॥4॥

NOTE: In this Shabad, Guru Arjun Dev Ji emphasizes that everything in this universe is perishable except Waheguru's Naam. So, man must not get too attached with the world, he should rather get attached to Waheguru.

Gaurri Mehla 5: Pruthmay gerbh vaas tay turiya. Poottur klut kootumb sung(i) jooriya. Bhojun(u) anik perkaar, buhou kuppray. Surpur guvun(u) kurehngay bupray. 1. Kuvun(u) usthaan, jo kubhoon na turaiy. Kuvun(u) Shabad(u) jit(u) doormut(i) huraiy. 1. Ruhaou. Inderpuri meh(i) surpur merna. Brahampuri, nihchul nuhee rehna. Shivpuri ka hoyayga kaala. Traiygoon Maya binus(i) bitaala. 2. Gir(i), tur, dhurn(i), guggun, ur(u) taaray. Ruv(i) sus(i) puvun(u) paavuk(u) neeraaray. Dinus(u), raiyn(i), bert, ur(u) bhayda. Shast, Simrit(i) binsehngay Bayda. 3. Teeruth, Dayv, dayhoora, pothi. Maala, tilk(u), soach paak hoti. Dhoti, dundout(i) persaadun bhoga. Guvun(u) kuraiygo suglo loaga. 4.

Word Meaning: Pruthmay = first of all. Gerbh Vaas = life in the womb. Turiya = pass by uneventfully; escaped. Klut = wife. Kootumb = family. Jooriya = connected

with. Anik Perkaar = of many kinds. Surpur = definitely. Guvun = go away; vanish. Bupray = helpless. 1. Kuvun Usthaan = which place? Traiy = go away; pass by. Shabad = advice. Doormut(i) = evil thinking. Huraiy = get stolen; remove; get rid of. Pause. Inderpuri, Brahmpuri, Shivpuri, etc. = cities (kingdoms) of the respective gods. According to Hindu belief, a devotee of a particular god goes to that god's kingdom after death. Surpur = for sure. Nihchul = permanently. Binus(i) = vanish. Bitaala = out of tune; misguided from the right path. 2.
Gir = mountain. Tur = trees; forest. Dhern(i) = earth. Gugun = sky. Ruv(i) = the sun. Sus(i) = the moon. Paavuk = fire. Neeraaray (Neer) = waters, oceans. Bert = fasts (rituals). Bhayda = different faiths. Bayda = the Vedas. 3.
Teeruth = holy places. Dayv = gods. Dayhoora = temples. Pothi = religious books. Maala = rosary. Tilk = anointment on the forehead. Soach Paak = pure (holy) food (kitchen). Hoti = performers of huvuns (a Hindu ritual in which fire is built while chanting some mantras and feeding the fire with special items). Dundout = prostration; lying down on the belly to express respect. Persaadun Bhoga = sweets offered to please the gods. Guvun Kuraiygo = will vanish. 4.
MEANING: What place is there which never goes away (does not perish)? What advice is there by which one can get rid of their evil thinking? **Pause.**
The man first escapes from (leaves) his mother's womb safely, and with time, gets attached to his sons, wife, and the rest of the family. He enjoys many different kinds of foods, and wears different (beautiful) clothes. (But he does not realize) that they are all helpless against time, and will all perish for sure (including himself). 1.
One must eventually die even in *Inderpuri*; he is not there permanently even in *Brahampuri;* and will die for sure even in *Shivpuri* (Hindus believe that after death, a devotee goes to the kingdom of the god of which he is the devotee). (Not realizing this reality), and misguided from the right path, the man still indulges in Maya, having three effects, and suffers spiritual death. 2. (The man does not realize that) The mountains, the forests, the earth, the sky, the stars, the sun, the moon, the air, fire, and waters (oceans) will all perish. The days, nights, rituals of different faiths, all the religious books, including the Shastras and the Vedas, will perish. 3.
People undertake pilgrimages, go to temples to worship gods, and read (or listen to) religious books, wear dhotis (a long piece of cloth which they wrap around their body), rosaries, anointments on foreheads, prepare meals in special ways to make them holy (a misplaced belief), perform huvuns, prostrate to show respect for the gods, and offer sweets to please gods; but no such deeds can save them - and all the people and all the places will perish. 4.

Jaat(i), vern, Toork, ur(u) Hindu. Pus(u), punkhi, anik joan(i) jindu. Sugul pasaar(u) deesaiy pasaara. Binus(i) jaayaygo sugul aakaara. 5. Sehj sift(i), bhugut(i) tut(u) Giyaana. Suda anund(u), nihchul sach thaana. Tuhaa sungut(i) Sadh goon rusaiy. Unbhuou nugar(u), tuhaan sud vusaiy. 6. Teh bhuou, bherma, soag(u) na chinta. Aavun(u), jaavun(u), mirt(u) na hota. Teh suda anund, unhut aakhaaray. Bhugut vuseh(i) keertun aadhaaray. 7. Parbrahm ka unt(u) na paar(u). Kaun(u) kuraiy ta ka beechaar(u). Kuhou Nanak, jis kirpa kuraiy. Nihchul thaan Sadh sung(i) turaiy. 8.4.
Word Meaning: Jaat Vern = the caste system (in India). Toork = Turk. Pus(u) = cattle; animals. Punkhi = birds. Anik Joani(i) = countless life forms. Jindu = living

beings. Pasaara= expansion. Aakaara = bodies. 5. Sehj = state of blissfulness. Tut = root; Waheguru. Giyaana = Knowledge. Nihchul = permanent. Thaana = place. Tuhaa = there. Rusaiy = gets sweetened; feels blissful. Unbhuou = worry free. 6.
Bherma = misbelief. Soag = grief; sedness. Chinta = worry. Aavun Jaavun = birth and death. Mirt = death. Anund = blissfulness. Unhut = everlasting. Aakhaaray = performing grounds. Aadharay = supported by. 7.
Parbrahm = Waheguru. Paar = the other end. Turaiy = is salvaged. 8.
MEANING: People of all castes, including (even the top caste Brahmans), the Turks (Muslims), the Hindus, all animals, the birds, and other countless forms of living beings, and all the visible expanse, will perish. 5. The only place that is permanent is the holy gathering where Waheguru's praise is sung and His virtues discussed. The devotees enjoy the bliss of a high spiritual state (above the effects of Maya) there. The place is like a city where the residents have no worries. 6.
There is no misgiving, grief or worry in the high spiritual state; and there is no death and rebirth. The place is like a performing ground where the devotees sing Waheguru's praise and enjoy permanent bliss; Waheguru's praise is their food for life. 7.
Waheguru has no limits, so who can describe Him? The only thing that can be said about Waheguru is that the individual to whom He is kind is connected to the permanent gathering of the holy devotees, where he also finds salvation, and becomes a permanent constituent of that holy gathering. 8.4

ਗਉੜੀ ਮਹਲਾ 5॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੂਰਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਪੂਰਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸਹਿ ਵਡਿਆਈ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਦੁਖ ਜਾਈ॥ 1॥ ਐਸਾ ਕੋਇ ਜਿ ਦੁਬਿਧਾ ਮਾਰਿ ਗਵਾਵੈ॥ ਇਸਹਿ ਮਾਰਿ ਰਾਜ ਜੋਗ ਕਮਾਵੈ॥1॥ ਰਹਾਉ॥
(ਅੰਗ 238)॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਉ ਭਉ ਨਾਹਿ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਨਾਮਿ ਸਮਾਹਿ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਦਰਗਹ ਸਿਝੈ॥ 2॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਧਨਵੰਤਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਪਤਵੰਤਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਜਤੀ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸੁ ਹੋਵੈ ਗਤੀ॥ 3॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕਾ ਆਇਆ ਗਨੀ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਨਿਹਚਲੁ ਧਨੀ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋ ਵਡਭਾਗਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਅਨਦਿਨੁ ਜਾਗਾ॥ 4॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਜੀਵਨ ਮੁਕਤਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਤਿਸ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੋਈ ਸੁਗਿਆਨੀ॥ ਜੋ ਇਸੁ ਮਾਰੇ ਸੁ ਸਹਜ ਧਿਆਨੀ॥ 5॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਥਾਇ ਨ ਪਰੈ॥ ਕੋਟਿ ਕਰਮ ਜਾਪ ਤਪ ਕਰੈ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਨਮੁ ਨ ਮਿਟੈ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜਮ ਤੇ ਨਹੀ ਛੁਟੈ॥ 6॥ ਇਹੁ ਮਾਰੀ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਜੂਠਿ ਨ ਧੋਈ॥ ਇਸੁ ਮਾਰੀ ਬਿਨੁ ਸਭ ਕਿਛੁ ਮੈਲਾ॥ ਇਸ ਮਾਰੀ ਬਿਨੁ ਸਭ ਕਿਛੁ ਜਉਲਾ॥ 7॥ ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾਨਿਧਿ॥ ਤਿਸੁ ਭਈ ਖਲਾਸੀ ਹੋਈ ਸਗਲ ਸਿਧਿ॥ ਗੁਰਿ ਦੁਬਿਧਾ ਹੈ ਜਾ ਕੀ ਮਾਰੀ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬ੍ਰਹਮ ਬੀਚਾਰੀ॥ 8॥5॥
Gaurri Mehla 5: Jo iss(u) maaray, soyee soora. Jo iss(u) maaray, soyee poora. Jo iss(u) maaray tiseh(i) vudiyayee. Jo iss(u) maaray, tis ka dookh jaayee. 1. Aiysa koyay, j(i) doobidha maar(i) guvaavaiy. Iseh(i) maar(i), raaj joag kmaavaiy. 1. Ruhaou.
(PAGE 238): Jo iss(u) maaray, tis kuou bhuou naah(i). Jo iss(u) maaray, su Naam(i) smaah(i). Jo iss(u) maaray, tis kee trishna boojhaiy. Jo iss(u) maaray, su Durgeh sijhaiy. 2. Jo iss(u) maaray, so dhunvunta. Jo iss(u) maaray so putvunta. Jo iss(u) maaray, soyee jutee. Jo iss(u) maaray, tis(u) hovaiy gutee. 3. Jo iss(u) maaray, tis ka aaya gunee. Jo iss(u) maaray, so nihchul dhunee. Jo iss(u) maaray, so

vudbhaaga. Jo iss(u) maaray, su undin(u) jaaga. 4. Jo iss(u) maaray, su jeevun mookta. Jo iss(u) maaray, tis kee nirmul joogta. Jo iss(u) maaray, soyee soogiyaani. Ji iss(u) maaray, su sehj dhiyaani. 5. Iss(u) maari bin(u), thaayayn na puraiy. Koat(i) kerm, jaap, tup kuraiy. Iss(u) maari bin(u), junum(u) na mitaiy. Iss(u) maari bin(u) Jum tay nuhee chhootaiy. 6. Iss(u) maari bin(u) Giyan(u) na hoyee. Iss(u) maari bin(u), jootth(i) na dhoyee. Iss(u) Iss(u) maari bin subh kichh(u) maiyla. Iss(u) maari bin(u) subh kichh(u) jaula. 7. Ja kuou bhuyay kirpaal(i) Kirpanidh(i). Tis(u) bhuyee khulaasee, hoyee sugul sidh(i). Gur(i) doobidha haiy ja kee maari. Kuhou Nanak so Braham beechaari. 8.5.

Word Meaning: Soora = valiant (morally powerful). Poora = perfect. Vudiyaayee = honour; praise. 1. Aiysa = such. Doobidha = mental state of indecisiveness (due to doubts and misgivings). Guvaavaiy = get rid of. Raaj = family life. Joag = yog = detachment from the world. Kmaavaiy = lead life. Pause.

Bhuou = fear; worry. Smaah(i) = gets absorbed. Trishna = hunger for desires. Boojhaiy = is killed (feels contented). Sijhaiy = becomes successful. 2.

Dhunvunta = (spiritually) wealthy. Putvunta = respectable. Jutee = celibate. Gutee = higher spiritual state; salvation. 3. Gunee = credible. Nihchul = permanent. Dhunee = controller; master. Undin(u) = always. Jaaga = awake; is alert against the attacks of Maya. 4. Jeevun Mookta = free from the bonds of Maya while living in the family. Nirmul = pure. Joogta = way of life. Soogiyaani = is enlightened. Sehj Dhiyaani = is focused on the state of blissfulness (stays in that state). 5.

Thaayayn Na Puraiy = is not recognized. Koat(i) Kerm = millions of rituals. Mitaiy = erased; end. Jum = angel of death. 6. Giyaan(u) = enlightenment. Jootth(i) = impurity. Maiyla = filthy, immoral. Jaula = separated; disconnected. 7.

Kirpanidh(i) = the treasure of benevolence (Waheguru). Khulaasee = freedom (from Maya). Sidh(i) = success. Braham Beechaari = thoughtful of Waheguru. 8.

MEANING: Is there someone there who can kill (get rid of) his *doobidha* (state of indecisiveness due to some doubts or misgivings) of his mind? (Only a rare individual is able to do so). Such a lucky devotee leads a life of complete detachment from Maya while living in the family. Pause.

Only the individual who destroys his *doobidha* is a real gallant (morally powerful), and a perfect man. Such an individual earns respect everywhere and gets rid of all his discomforts. 1. Such an individual has no fear (worries) (because he knows right from wrong, and does nothing criminal or sinful). He stays absorbed in Waheguru's Naam. He becomes fully contented and is left with no desire for Maya as a result of which, he is declared successful in Waheguru's Court. 2.

An individual who kills his doobidha is wealthy in the real sense and earns respect. Such an individual is the real celibate and attains salvation. 3.

Such an individual is considered to be among the few credible people because he possesses the (Naam-wealth), which is permanently his (never leaves him). Such an individual is lucky, and he is always alert to Maya's attacks. 4.

Such an individual is free from the bonds of Maya even while living in the family, and his lifestyle (his dealings with people) is pure and honest. Such an individual has acquired the Divine Knowledge (is enlightened), and he always stays in the state of blissfulness (above the effects of Maya). 5. Without destroying his *doobidha*, a man's efforts to connect with Waheguru are not recognized (not given credit in

Waheguru's Court), no matter how many countless rituals he performs, including recitation of some mantras, and acts of self-affliction (to please gods). Without destroying his *doobidha*, the angel of death does not spare him, and his cycle of rebirths is never broken. 6. Without killing his *doobidha*, a man does not get enlightenment, and the impurity of his mind never gets washed away. Without killing his *doobidha*, a man's thinking, and his deeds, are all filthy (immoral), and he stays disconnected with God. 7. However, when the source of benevolence, Waheguru, becomes kind to a devotee, he gets freedom from the bonds of Maya, and he is successful in every respect. An individual, whose *doobidha* has been destroyed by the Guru, begins to ponder on (sing praise of) the virtues of Waheguru. 8.5.

ਗਉੜੀ ਮਹਲਾ 5॥ ਹਰਿ ਸਿਉ ਜੁਰੈ ਤਾ ਸਭੁ ਕੋ ਮੀਤੁ॥ ਹਰਿ ਸਿਉ ਜੁਰੈ ਤ ਨਿਹਚਲੁ ਚੀਤੁ॥ ਹਰਿ ਸਿਉ ਜੁਰੈ ਨ ਵਿਆਪੈ ਕਾੜ੍ਹਾ॥ ਹਰਿ ਸਿਉ ਜੁਰੈ ਤਾ ਹੋਇ ਨਿਸਤਾਰਾ॥ 1॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਹਰਿ ਸਿਉ ਜੋਰੁ॥ ਕਾਜਿ ਤੁਹਾਰੈ ਨਾਹੀ ਹੋਰੁ॥ 1॥ਰਹਾਉ॥ ਵਡੇ ਵਡੇ ਜੋ ਦੁਨੀਆਦਾਰ॥ ਕਾਹੂ ਕਾਜਿ ਨਾਹੀ ਗਾਵਾਰ। ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਸੁਣਹਿ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਖਿਨ ਮਹਿ ਉਧਰਹਿ॥ 2॥ ਕੋਟਿ ਮਜਨ ਜਾ ਕੈ ਸੁਣਿ ਨਾਮੁ॥ ਕੋਟਿ ਪੂਜਾ ਜਾ ਕੈ ਹੈ ਧਿਆਨ॥ ਕੋਟਿ ਪੁੰਨ ਸੁਣਿ ਹਰਿ ਕੀ ਬਾਣੀ॥ ਕੋਟਿ ਫਲਾ ਗੁਰ ਤੇ ਬਿਧਿ ਜਾਣੀ॥ 3॥ ਮਨ ਅਪੁਨੇ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਚੇਤ॥ ਬਿਨਸਿ ਜਾਹਿ ਮਾਇਆ ਕੇ ਹੇਤ॥ ਹਰਿ ਅਬਿਨਾਸੀ ਤੁਮਰੈ ਸੰਗਿ॥ ਮਨ ਮੇਰੇ ਰਚੁ ਰਾਮ ਕੈ ਰੰਗਿ॥ 4॥ ਜਾ ਕੈ ਕਾਮਿ ਉਤਰੈ ਸਭ ਭੂਖ॥ ਜਾ ਕੈ ਕਾਮਿ ਨ ਜੋਹਹਿ ਦੂਤ॥ ਜਾ ਕੈ ਕਾਮਿ ਤੇਰਾ ਵਡ ਗਮਰੁ॥ ਜਾ ਕੈ ਕਾਮਿ ਹੋਵਹਿ ਤੂ ਅਮਰੁ॥ 5॥ ਜਾ ਕੇ ਚਾਕਰ ਕਉ ਨਹੀ ਡਾਨ॥ ਜਾ ਕੈ ਚਾਕਰ ਕਉ ਨਹੀ ਬਾਨ॥ ਜਾ ਕੈ ਦਫਤਰਿ ਪੁਛੈ ਨ ਲੇਖਾ॥ ਤਾ ਕੀ ਚਾਕਰੀ ਕਰਹੁ ਬਿਸੇਖਾ॥ 6॥ ਜਾ ਕੈ ਊਨ ਨਾਹੀ ਕਾਹੂ ਬਾਤ॥ ਏਕਹਿ ਆਪਿ ਅਨੇਕਹਿ ਭਾਤਿ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਹੋਇ ਸਦਾ ਨਿਹਾਲ॥ ਮਨ ਮੇਰੇ ਕਰਿ ਤਾ ਕੀ ਘਾਲ॥ 7॥ ਨਾ ਕੋ ਚਤੁਰੁ ਨਾਹੀ ਕੋ ਮੂੜਾ॥ ਨਾ ਕੋ ਹੀਨੁ ਨਾਹੀ ਕੋ ਸੂਰਾ॥
(ਅੰਗ 239)॥ ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ॥ ਸੋ ਸੇਵਕੁ ਨਾਨਕ ਜਿਸੁ ਭਾਗਾ॥ 8॥6॥

Gaurri Mehla 5: Hur(i) siyoun jooraiy, ta subh(u) ko meet(u). Hur(i) siyoun jooraiy, ta nihchul(u) cheet(u). Hur(i) siyoun jooraiy, na viyaapaiy kaahrra. Hur(i) siyoun jooraiy, ta hoyay nistaara. 1. Ray mun mayray, tu Hur(i) siyoun joar(u). Kaaj(i) toohaaraiy naahi hoar(u). 1. Ruhaou. Vuday, vuday jo dooniyadaar.Kaahoo kaaj(i) naahi gavaar. Hur(i) ka daas(u) neech kool(u) sooneh(i). Tis kaiy sung(i) khin meh(i) oodhreh(i). 2. Koat(i) mujun ja kaiy soon(i) Naam(u). Koat(i) pooja ja kaiy haiy dhiyaan. Koa(i) poonn soon(i) Hur(i) kee Baani. Koat(i) fula Gur(i) tay bidh(i) jaani. 3. Mun apunay meh(i) phir(i) phir(i) chayt. Binus jaah(i) Maya kay hayt. Hur(i) Abinaashi toomraiy sung(i). Mun mayray, ruch(u) Ram kaiy rung(i). 4. Ja kaiy kaam(i) ootraiy subh bhookh. Ja kaiy kaam(i) na joheh(i) doot. Ja kaiy kaam(i) tayra vud gumur(u). Ja kaiy kaam(i) hoveh(i) tu umur(u). 5. Ja kaiy chaakur kuou nuhee daan. Ja kaiy chaakur ko nuhee baan. Ja kaiy duftur(i) poochhaiy na laykha. Ta kee chaakri kurhou bisaykha. 6.Ja kaiy oon naahi kaahoo baat. Aikeh(i) aap(i), anaykeh(i) bhaant(i). Ja kee drisht(i) hoyay suda nihaal. Mun mayray, kur(i) ta kee ghaal. 7. Na ko chutur(u), naahi ko moorra. Na ko heen(u), naahi ko soora.

(PAGE 239): Jit(u) ko laaya, tit hee laaga. So sayvuk(u), Nanak jis bhaaga. 8.6.

Word Meaning: Jooraiy = connect with. Subh Ko = everybody. Nihchul = unwavering. Cheet(u) = mind. Viyaapaiy = afflicts; troubles. Kaahrra = sufferering due to some pressure. Nistaara = freedom from all bonds; salvation. 1.
Kaaj(i) = helpful in achieving objective. Hoar(u) = anything else. Pause.

Dooniyadaar = family men. Gavaar = oh, foolish. Neech Kool(u) = of very low caste. Khin Meh(i) = in a moment. Oodhreh(i) = finds salvation. 2.
Koat(i) = millions. Mujun = dips in holy waters. Dhiyaan = in mind. Poonn = deeds of goodness as per the Hindu holy books. Bani = words of praise (for God). Gur Tay Bidh(i) = the way (to connect with God) as explained by the Guru. 3.
Chayt = remember. Binus = destroyed. Hayt(u) = attachment. Abinashi = immortal. Ruch = get absorbed; get imbued. Ram Kaiy Rung(u) = love for God. 4.
Kaam(i) = working for; serving. Bhookh = appetite (for Maya). Joheh(i) = watch deeply. Doot = agent (of death). Vud Gumur = respect; praise. Umur(u) = immortal. 5. Chaakur = servant; devotee. Daan = punishment. Baan = evil habit; vice. Duftur = office; God's Court. Laykha = accountability. Bisaykha = in a special way. 6. Oon = shortage. Anaykeh(i) Bhaant(i) = in many different ways. Drisht(i) = sight. Nihaal = feel blissful. Ghaal = serve diligently. 7. Chutur(u) = clever; wise. Moorra = foolish. Heen(u) = lacking; weak. Soora = powerful. Jit(u) = whatever. Bhaaga = fortune. 8.

MEANING: Because nothing else is of any help to you in achieving the objective of life (union with God), get connected with Waheguru, oh my mind. **Pause.**
When a man connects with Waheguru, he treats everyone like his friend (because he realizes that everyone has been created by the same Waheguru, so they are brothers), and his mind finds peace (quits doddering). When a man connects with Waheguru, his mind becomes so strong that no pressure (of grief) troubles him, and he attains salvation. 1. All those wealthy family men, who seem to have high status in society (and one acts as subservient to them with the expectation that they would help him in need), are of no use (in the spiritual world) to him, oh foolish man! On the other hand, if a devotee of Waheguru belongs to the so-called low caste, people listen to him and find salvation in a moment. 2. People perform a number of rituals to please gods (but achieve nothing spiritually). If one listens to Waheguru's Naam, he is better off than taking millions of dips in holy waters; and meditating on His Naam is better than millions of ritualistic worshipping. Similarly, listening to Waheguru's praise is better than performing millions of good deeds, as defined in the Hindu holy books. A man acquires the results of millions of such "holy" deeds when he follows the Guru's advice to connect with Waheguru. 3. Remember Waheguru again, and again in your mind, which eradicates all your attachments with Maya, oh my friend. The immortal Waheguru is always with you, so get absorbed (Imbued) in His love. 4.
Serving Waheguru (obeying His Command) kills all the devotee's appetite for Maya (he becomes contented), as a result of which the agent of death cannot keep an evil eye on him. One earns big respect by serving Waheguru and becomes immortal (by merging into Him). 5. A slave (devotee) of Waheguru has no evil habit (vice), and suffers no punishment on moral grounds. Nobody questions a devotee's account of deeds in Waheguru's Court. He is given special treatment. 6.
Waheguru has no shortage of anything, and He alone manifests in many different forms. Serve Waheguru whose kind sight makes one blissful, oh my mind. 7.
Nobody is wise or foolish, and nobody is weak or valiant (mentally powerful). One does exactly what he is made to do by Waheguru. Only some fortunate individual (whom Waheguru is kind to) serves him, oh Nanak. 8.6.

ਗਉੜੀ ਮਹਲਾ 5॥ ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸਰਪ ਆਰਜਾਰੀ॥ ਤਿਉ ਜੀਵਹਿ ਸਾਕਤ ਨਾਮੁ ਬਿਸਾਰੀ॥ 1॥ ਏਕ ਨਿਮਖ ਜੋ ਸਿਮਰਨ ਮਹਿ ਜੀਆ॥ ਕੋਟਿ ਦਿਨਸ ਲਾਖ ਸਦਾ ਥਿਰੁ ਥੀਆ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਸਿਮਰਨ ਧ੍ਰਿਗੁ ਕਰਮ ਕਰਾਸ॥ ਕਾਗ ਬਤਨ ਬਿਸਟਾ ਮਹਿ ਵਾਸ॥ 2॥ ਬਿਨੁ ਸਿਮਰਨ ਭਏ ਕੂਕਰ ਕਾਮ॥ ਸਾਕਤ ਬੇਸੁਆ ਪੂਤ ਨਿਨਾਮ॥ 3॥ ਬਿਨੁ ਸਿਮਰਨ ਜੈਸੇ ਸੀਙ ਛਤਾਰਾ॥ ਬੋਲਹਿ ਕੂਰੁ ਸਾਕਤ ਮੁਖੁ ਕਾਰਾ॥ 4॥ ਬਿਨੁ ਸਿਮਰਨ ਗਰਧਭ ਕੀ ਨਿਆਈ॥ ਸਾਕਤ ਥਾਨ ਭਰਿਸਟ ਫਿਰਾਹੀ॥ 5॥ ਬਿਨੁ ਸਿਮਰਨ ਕੂਕਰ ਹਰਕਾਇਆ॥ ਸਾਕਤ ਲੋਭੀ ਬੰਧੁ ਨ ਪਾਇਆ॥ 6॥ ਬਿਨੁ ਸਿਮਰਨ ਹੈ ਆਤਮਘਾਤੀ॥ ਸਾਕਤ ਨੀਚ ਤਿਸੁ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥ 7॥ ਜਿਸੁ ਭਇਆ ਕ੍ਰਿਪਾਲੁ ਤਿਸੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਜਗਤੁ ਤਰਾਇਆ॥ 8॥7॥

Gaurri Mehla 5: Bin(u) simrun jaiysay serp aarjaari. Tiyoun jeeveh(i) saakut Naam(u) bisaari. 1. Aik nimukh jo simrun meh(i) jeea. Koat(i) dinus laakh suda thir(u) theeya. 1. Ruhaou. Bin(u) simrun dhrig(u) kerm kraas. Kaag butan bishta meh(i) vaas. 2. Bin simrun bhuyay kookur kaam. Saakut baysooa poot ninaam. 3. Bin(u) simrun jaiysay seeng chhutaara. Boleh(i) koor(u), saakut mookh(u) kaara. 4. Bin(u) simrun gerdhub kee niyaayee. Saakut thaan bhrisht phiraahi. 5. Bin(u) simrun kookur hurkaaya. Saakut loabhi bundh(u) na paaya. 6. Bin(u) simrun haiy aatumghaati. Saakut neech tis(u) kool(u) nuhee jaati. 7. Jis bhuyya kirpaal(u), tis(u) Satsung(i) milaaya. Kuhou Nanak Gur(i) jugut(u) traaya. 8.7.

Word Meaning: Serp = snake. Aarjaari = long life span. Saakut = money-lover; disconnected from God. Bisaari = by forgetting. 1. Nimukh = moment. Laakh Koat(i) Dinus = millions of days; forever. Thir = unwavering. Theeya = becomes. Dhrig = despicable. Kerm Kraas = ritualistic deeds. Kaag = crow. Butan = mouth, beak. Bishta = feces. Vaas = dwelling. 2. Kookur Kaam = deeds of dogs. Baysooa = prostitute. Poot = son. Ninaam = without name (of the father). 3. Seeng = horns. Chhutaara = ram. Koor(u) = lies. Kaara = Kaala = black. 4. Gerdhubh = donkey. Niyaayee= like. Thaan Bhrisht = filthy (dark) mind. 5. Hurkaaya Kookur = mad dog. Loabhi = greedy. Bundh(u) = stoppage; control. 6. Aatumghaati = killer of own soul. Neech = immoral. Kool(u) = (high) clan. Bhuyya = became. Jugut = world. Traaya = salvaged. 8.

MEANING: The life of a man who does not remember Waheguru, is like that of a long-living snake. (Just as a snake has poison in his mouth, the follower of his mind, who ignores Waheguru, has poisonous talk in his mouth). 1.

A man, who spends even a small moment remembering Waheguru, feels as if he has spent millions of days in blissfulness as his mind becomes stable (quits wavering). Pause. Without keeping Waheguru in mind, all those rituals that a man performs are condemnable (not given any credit in Waheguru's Court). Like a crow which has feces (filth) in his beak, a money-lover person has filth (lies, deceit, and bitterness) in his mouth. 2

Without remembering Waheguru, the man gets involved in tasks that befit only a dog (becomes greedy, steals things, and attacks others). Like the son of a prostitute who does not have his father's name, the money-minded man is without a spiritual father (guru, and receives no honour anywhere). 3.

A man, who ignores Waheguru, is as worthless as the horns of a ram (who uses them only to fight). The lover of money tells lies, as a result of which his face is blackened (earns bad name). 4.

Like a donkey, which hauls heavy loads every day, and uses no brains, the man, who ignores Waheguru, carries the load of misdeeds and leads his life with dark mind. 5. Like a mad dog, which cannot control his madness, and turns others mad whom he bites, a money-minded individual, who ignores Waheguru, cannot control his greed (even if he has countless money), and makes others, who deal with him, greedy too. 6. Without remembering Waheguru, a money-minded man kills his soul (his soul is dead), and he is considered a low-caste (an immoral person) in Waheguru's court even if he belongs to a high caste in society. 7.
When Waheguru is kind to some of His devotees, he connects them to the company of holy men. The Guru salvages the whole world, oh Nanak. 8.7.

ਗਉੜੀ ਮਹਲਾ 5॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮੋਹਿ ਪਰਮ ਗਤਿ ਪਾਈ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਪੈਜ ਰਖਾਈ॥ 1॥ ਗੁਰ ਕੈ ਬਚਨਿ ਧਿਆਇਓ ਮੋਹਿ ਨਾਉ॥ ਗੁਰ ਪਰਸਾਦਿ ਮੋਹਿ ਮਿਲਿਆ ਥਾਉ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਸੁਣਿ ਰਸਨਿ ਵਖਾਣੀ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਅੰਮ੍ਰਿਤ ਮੇਰੀ ਬਾਣੀ॥ 2॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਆਪੁ॥ ਗੁਰ ਕੀ ਦਇਆ ਤੇ ਮੇਰਾ ਵਡ ਪਰਤਾਪੁ॥ 3॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮਿਟਿਆ ਮੇਰਾ ਭਰਮੁ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪੇਖਿਓ ਸਭੁ ਬ੍ਰਹਮੁ॥ 4॥ ਗੁਰ ਕੈ ਬਚਨਿ ਕੀਨੋ ਰਾਜੁ ਜੋਗੁ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਤਰਿਆ ਸਭੁ ਲੋਗੁ॥ 5॥ ਗੁਰ ਕੈ ਬਚਨਿ ਮੇਰੇ ਕਾਰਜ ਸਿਧਿ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪਾਇਆ ਨਉ ਨਿਧਿ॥ 6॥ ਜਿਨਿ ਜਿਨਿ ਕੀਨੀ ਮੇਰੇ ਗੁਰ ਕੀ ਆਸਾ॥ ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ॥ 7॥ ਗੁਰ ਕੈ ਬਚਨਿ ਜਾਗਿਆ ਮੇਰਾ ਕਰਮੁ॥ ਨਾਨਕ ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ॥ 8॥8॥

Gaurri Mehla 5: Gur kaiy Buchun(i) moh(i) Perm gut(i) paayee. Gur(i) Pooraiy, mayri paiyj rukhaayee. 1. Gur kaiy Buchun(i) dhiyaayo moh(i) Naaoun. Gur persaad(i) moh(i) miliyo thaaoun. 1. Ruhaou. Gur kaiy Buchun(i) soon(i) rusun(i) vukhaani. Gur kirpa tay, Amrit mayri bani. 2. Gur kaiy Buchun(i) mitiya mayra aap(u). Gur kee duyya tay, mayra vud pertaap(u). 3. Gur kaiy Buchun(i) mitiya mayra bherm(u). Gur kaiy Buchun(i) paykhiyo subh(u) Braham(u). 4. Gur kaiy Buchun(i), keeno raaj(u) joag(u). Gur kaiy sung(i) turiya subh(u) loag(u). 5. Gur kaiy Buchun(i) mayray kaaruj sidh(i). Gur kaiy Buchun(i) paaya nuoun nidh(i). 6. Jin(i), jin(i) keeni mayray Gur kee aasa. Tis kee kuttiyaiy Jum kee phaasa. 7. Gur kaiy Buchun(i) jaagiya mayra kerm(u). Nanak Gur(u) bhaytiya Parbrahm(u). 8.8.

Word Meaning: Buchun(i) = Word; Advice. Moh(i) = I. Perm Gut(i) = supreme spiritual state. Pooraiy = Perfect. Paiyj = dignity; respect. Rukhaayee = saved. 1. Dhiyaayo = recited Waheguru's Naam. Thaaoun = recognition in Waheguru's Court. Pause. Rusun(i) Vukhaani = recited with tongue. Amrit Bani = Waheguru's praise in conversation. 2.
Mitiya = eradicated. Aap(u) = selfishness and ego. Pertaap = fame; respect. 3.
Bherm = misgiving. Paykhiyo = "saw". Subh(u) Braham = God everywhere. 4.
Raaj = enjoy in the family. Joag(u) = detachment from Maya. Turiya = salvaged. Subh Loag = the whole world. 5. Kaaruj Sidh(i) = achieved success in my objective. Nuoun Nidh(i) = the nine mythical treasures of god Kuber. 6.
Aasa = have faith in; took shelter. Phaasa = noose. 7.
Jaagiya Kerm = fortune came to life (to the fore). Bhaytiya = connected with. 8.

MEANING: I attained the supreme spiritual state (complete detachment with Maya) with Guru's advice which saved my honour (against the attacks of Maya) as well. 1. I recited (implanted in the heart) Waheguru's Naam with the advice of the Guru, and was recognized (honoured) in Waheguru's Court with the grace of the Guru. Pause.

With the advice of the Guru, I recited Waheguru's Naam with my tongue; and now I have Waheguru's sweet Amrit-Naam even in my routine conversation. 2.
With Guru's advice, I have gotten rid of my selfishness and ego, and with Guru's kindness, I am enjoying a great respect (as a devotee of the Guru). 3.
All my misgivings and doubts have been cleared with Guru's advice, and now I see (feel) Waheguru everywhere. 4.
With Guru's advice, I am completely detached from Maya while enjoying the family life. Actually, the whole world can be salvaged in the company of the Guru. 5.
I have achieved all my objectives successfully with Guru's advice, and feel as if I have acquired all the nine mythical treasures of Kuber. 6.
Whoever takes my Guru's shelter, gets the noose of the Angel of death around his neck completely cut (he is not reborn again, as he merges into Waheguru). 7.
With Guru's advice, my good fortune has come to life, and the Guru has kindly connected me with Waheguru, oh Nanak. 8.8.

ਗਉੜੀ ਮਹਲਾ 5॥ ਤਿਸੁ ਗੁਰ ਕਉ ਸਿਮਰਉ ਸਾਸਿ ਸਾਸਿ॥ ਗੁਰੁ ਮੇਰੇ ਪ੍ਰਾਣ ਸਤਿਗੁਰੁ ਮੇਰੀ ਰਾਸਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ॥ ਗੁਰ ਕੇ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ॥ 1॥ ਗੁਰ ਕੀ ਰੇਣੁ ਨਿਤ ਮਜਨੁ ਕਰਉ॥ ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਹਰਉ॥ 2॥ ਤਿਸੁ ਗੁਰ ਕਉ ਝੂਲਾਵਉ ਪਾਖਾ॥ ਮਹਾ ਅਗਨਿ ਤੇ ਹਾਥੁ ਦੇ ਰਾਖਾ॥ 3॥ ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਢੋਵਉ ਪਾਣੀ॥ ਜਿਸੁ ਗੁਰ ਤੇ ਅਕਲ ਗਤਿ ਜਾਣੀ॥ 4॥ ਤਿਸੁ ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਪੀਸਉ ਨੀਤਿ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਵੈਰੀ ਸਭ ਮੀਤ॥ 5॥
(ਅੰਗ 240)॥ ਜਿਨਿ ਗੁਰਿ ਮੋ ਕਉ ਦੀਨਾ ਜੀਉ॥ ਆਪੁਨਾ ਦਾਸਰਾ ਆਪੇ ਮੁਲਿ ਲੀਉ॥ 6॥ ਆਪੇ ਲਾਇਓ ਅਪਨਾ ਪਿਆਰੁ॥ ਸਦਾ ਸਦਾ ਤਿਸੁ ਗੁਰ ਕਉ ਕਰੀ ਨਮਸਕਾਰੁ॥ 7॥ ਕਲਿ ਕਲੇਸ ਭੈ ਭ੍ਰਮ ਦੁਖ ਲਾਥਾ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਗੁਰ ਸਮਰਾਥਾ॥ 8॥9॥

Gaurri Mehla 5: Tis(u) Gur kuou simroun saas(i) saas(i). Gur(u) mayray praan, Satgur(u) mayri raas(i). 1. Ruhaou. Gur ka durshun(u) daykh(i) daykh(i) jeevaan. Gur kay churn dhoyay, dhoyay peevaan. 1. Gur kee rayn(u) mujun(u) kuroun. Junum, junum kee haumein mul(u) huroun. 2. Tis Gur kuou jhoolaavoun paakha. Muha ugun(i) tay haath(u) day raakha. 3. Tis Gur kaiy greh(i) dhovoun paani. Jis Gur tay Ukul gut(i) jaani. 4. Tis(u) Gur kaiy greh(i) peesoun neet(i). Jis(u) persaad(i) vaiyri subh meet. 5.
(PAGE 240): Jin(i) Gur(i) mo kuou deena jeeo. Aapuna daasra, Aapay mool(i) leeo. 6. Aapay laayo, apuna piyaar(u). Suda, suda tis(u) Gur kuou kureen numuskaar(u). 7. Kul(i) klaysh, bhaiy, bherm, dookh laatha. Kuhou Nanak mayra Gur sumraathaa. 8.9.
Word Meaning: Simroun = **I** recite His Naam. Praan = life. Raas(i) = wealth. 1. Durshun(u) = glimpse; sight. Churn Dhoyay, Dhoyay Peevaan = to drink the wash of the feet (a popular expression of deep affection and reverence). Pause.
Raiyn(u) = dust of feet. Mujun = to bathe in the raiyn (an expression of deep reverence). Haumein Mul(u) = filth of selfishness and ego. Huroun = remove. 2.
Jhoolaavoun Paakha = serve with hand fan. Muha Ugun(i) = the big fire of desires for Maya; the otherwise unbearable hot temperature of the womb. 3.
Dhovoun Paani = haul water. Ukul = the indivisible (Waheguru). Gut(i) = the highest spiritual state. 4.
Peesoun = grind wheat to make flour. Neet(i) = everyday. Meet = friends. 5.

Jeeo = spiritual life. Daasra = slave. Mool(i) Leeo = bought. 6.
Laayo = instilled. Numuskaar = bow to Him. 7. Kul(i) Klaysh = disputes; troubles due to disagreements. Bhaiy = fear; worries. Bherm = misgivings. Laatha = removed; disappeared. Sumraatha = capable of doing anything; omnipotent. 8.
MEANING: I remember my reverend Guru with every breath. My Guru is my life, and my wealth. **Pause.** Guru's holy sight infuses new life into me. I drink the wash of Guru's Feet (listen to His Advice with deep reverence). 1.
I take a dip every day in the dust of the Feet of the Guru thereby washing away the filth of my selfishness and ego of many lives. 2.
I wish to manually fan air for the Guru who protects me from the huge fire of desires for Maya (or protects me from the otherwise unbearable hot temperature of mother's womb) with His kind hand. 3. I wish to haul water to the house of the Guru from whom I have come to realize the highest spiritual state. 4.
I wish to grind wheat with the quern (manual grind-mill) at the house of the Guru with whose grace all my enemies have turned out to be my friends (The Guru has changed my thinking). 5. The Guru, who gave me Waheguru's Naam (implanted in my heart), has bought me as His slave (I have completely surrendered to Him). 6.
I always bow to my Guru, who has kindly implanted His love in my heart. 7.
All the disputes, the disagreements, all my fears (worries), and all my misgivings have disappeared. My Guru is omnipotent, oh Nanak. 8. 9.
NOTE: In this holy Shabad, Guru Arjun Sahib has expressed his love and reverence for the Guru in terms of humble acts of service, like fanning air for others, hauling water from distant sources, and grinding wheat for flour in querns (manual grind mills). All such tasks had to be performed manually because at the time of Guru Sahib (about 450 years ago), there was no electricity and no running water.

ਗਉੜੀ ਮਹਲਾ 5॥ ਮਿਲੁ ਮੇਰੇ ਗੋਬਿੰਦ ਅਪਨਾ ਨਾਮੁ ਦੇਹੁ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਅਸਨੇਹੁ॥ 1॥ਰਹਾਉ॥ ਨਾਮ ਬਿਨਾ ਜੋ ਪਹਿਰੈ ਖਾਇ॥ ਜਿਉ ਕੂਕਰ ਜੂਠਨ ਮਹਿ ਪਾਇ॥ 1॥ ਨਾਮ ਬਿਨਾ ਜੇਤਾ ਬਿਉਹਾਰੁ॥ ਜਿਉ ਮਿਰਤਕ ਮਿਥਿਆ ਸੀਗਾਰੁ॥ 2॥ ਨਾਮੁ ਬਿਸਾਰਿ ਕਰੇ ਰਸ ਭੋਗ॥ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਤਨ ਮਹਿ ਰੋਗ॥ 3॥ ਨਾਮ ਤਿਆਗਿ ਕਰੇ ਅਨ ਕਾਜ॥ ਬਿਨਸਿ ਜਾਇ ਝੂਠੇ ਸਭਿ ਪਾਜ॥ 4॥ ਨਾਮ ਸੰਗਿ ਮਨਿ ਪ੍ਰੀਤਿ ਨ ਲਾਵੈ॥ ਕੋਟਿ ਕਰਮ ਕਰਤੋ ਨਰਕਿ ਜਾਵੈ॥ 5॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਿਨਿ ਮਨਿ ਨ ਆਰਾਧਾ॥ ਚੋਰ ਕੀ ਨਿਆਈ ਜਮਪੁਰਿ ਬਾਧਾ॥ 6॥ ਲਾਖ ਅਡੰਬਰ ਬਹੁਤੁ ਬਿਸਥਾਰਾ॥ ਨਾਮ ਬਿਨਾ ਝੂਠੇ ਪਾਸਾਰਾ॥ 7॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੋਈ ਜਨੁ ਲੇਇ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਜਿਸੁ ਦੇਇ॥ 8॥10॥

Gaurri Mehla 5: Mil(u) mayray Gobind, Apna Naam(u) dayh(u). Naam bina dhrig(u) dhrig(u) usnayh(u). 1. Pause. Naam bina jo pehraiy khaayay. Jiyoun kookur jootthun meh(i) paayay. 1. Naam bina jayta biyohaar(u). Jiyoun mirtuk mithiya seegaar(u). 2. Naam(u) bisaar(i) kuray rus bhoag. Sookh(u) soopnaiy nuhee, tun meh(i) roag. 3. Naam(u) tiyaag(i) kuray un kaaj. Binus(i) jaayay jhootthay subh(i) paaj. 4. Naam sung(i) mun(i) preet(i) na laavaiy. Koat(i) kerm kerto nerk(i) jaavaiy. 5. Hur(i) ka Naam(u) jin(i) mun(i) na araadha. Choar kee niyaayee, Jumpur(i) baadha. 6. Laakh adumbur buhout(u) bisthaara. Naam bina jhootthay pasaara. 7. Hur(i) ka Naam(u) soyee jun(u) layay. Kur(i) kirpa Nanak jis(u dayay. 8.10.
Word Meaning: Gobind = Waheguru. Dhrig(u) = condemnable. Usnayh(u) = love (with Maya). Pause.

Kookur = dog. Jootthun = rejected left overs (garbage). 1.
Biyohaar(u) = routine business. Mirtuk = dead body. Mithiya = false (just a show off). Seegaar(u) = beautification; decorations. 2.
Bisaar(i) = forgetting; ignoring. Rus Bhoag = enjoy different tastes. Tun = body. 3.
Tiyaag(i) = giving up. Un = others. Kaaj = tasks. Binus(i) = vanish. Jhootthay = false; short-lived. Paaj = acts of show off. 4.
Koat(i) = millions. Kerm = rituals. Kerto = performing. Nerk = hell. 5.
Araadha = worshipped. Niyaayee = like. Jumpur(i) = in the city (court) of the Angel of death. Baadha = tied up; shackled; imprisoned. 6.
Adumbur = hollow show off; frippery. Bisthaara = Pasaara = spread of property; expansion. 7. Soyee = that. Jun(u) = devotee. 8.
MEANING: Kindly connect me with You, and implant Your Naam in my heart, oh Waheguru. Love for anything else, other than the Naam (Maya), is condemnable. Pause.
Anything, that the man wears and eats without keeping Waheguru's Naam in heart, is like the greed of the dog which sticks his mouth in the garbage and does not realize what is clean and what is dirty. (Similarly, such an individual does not realize what is moral and what is immoral. Only Waheguru's Naam teaches morality). 1.
Like the decorations on a dead body which are useless now for him to enjoy, none of the deeds that the man performs without Waheguru's Naam in mind, helps him in the spiritual world. 2. If a man enjoys different tastes (luxuries) in life without Waheguru's Naam, he does not get any real comfort (peace of mind) even in his dream; he rather suffers from discomforts (ailments) of the body. 3.
All those tasks (of show off) that a man performs (to earn a good name) without Waheguru's Naam in mind, are short-lived (they disappear with his death, and the people forget them too). 4.
If a man does not cultivate love for Waheguru's Naam, he will definitely go to hell even if he has performed millions of religious rituals. 5.
An individual, who has not worshipped Waheguru's Naam in life, is a prisoner in the court of the Angel of death, like a thief. 6.
A man may have a huge collection of decorated stages, facilities for worship, and may have given millions in donations to impress people, they do not help him in the spiritual world, because they are all hollow if he does not have Waheguru's Naam in mind. 7.
But nobody can have Waheguru's Naam in his heart with his own efforts. Only that individual recites Waheguru's Naam who has been given it kindly by Waheguru Himself, oh Nanak. 8.10.

ਗਉੜੀ ਮਹਲਾ 5॥ ਆਦਿ ਮਧਿ ਜੋ ਅੰਤਿ ਨਿਬਾਹੈ॥ ਸੋ ਸਾਜਨੁ ਮੇਰਾ ਮਨ ਚਾਹੈ॥ 1॥ ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੰਗਿ ਚਾਲੈ॥ ਦਇਆਲ ਪੁਰਖੁ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲੈ॥ 1॥ਰਹਾਉ॥ ਬਿਨਸਤ ਨਾਹੀ ਛੋਡਿ ਨ ਜਾਇ॥ ਜਹ ਪੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥ 2॥ ਸੁੰਦਰੁ ਸੁਘੜੁ ਚਤੁਰੁ ਜੀਅ ਦਾਤਾ॥ ਭਾਈ ਪੂਤੁ ਪਿਤਾ ਪ੍ਰਭੁ ਮਾਤਾ॥ 3॥ ਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰ ਮੇਰੀ ਰਾਸਿ॥ ਪ੍ਰੀਤਿ ਲਾਈ ਕਰਿ ਰਿਦੈ ਨਿਵਾਸਿ॥ 4॥ ਮਾਇਆ ਸਿਲਕ ਕਾਟੀ ਗੋਪਾਲ॥ ਕਰਿ ਅਪੁਨਾ ਲੀਨੋ ਨਦਰਿ ਨਿਹਾਲਿ॥ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਕਾਟੇ ਸਭਿ ਰੋਗ॥ ਚਰਣ ਧਿਆਨ ਸਰਬ ਸੁਖ ਭੋਗ॥6॥ ਪੂਰਨ ਪੁਰਖੁ ਨਵਤਨੁ ਨਿਤ ਬਾਲਾ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਰਖਵਾਲਾ॥ 7॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਪਦੁ ਚੀਨ੍ਹ ॥ ਸਰਬਸੁ ਨਾਮੁ ਭਗਤ ਕਉ ਦੀਨ॥ 8॥11॥

Gaurri Mehla 5: Aad(i) mudh(i) jo unt(i) nibaahaiy. So saajun(u) mayra mun chaahaiy. 1. Hur(i) kee preet(i) suda sung(i) chaalaiy. Duyyal Purakh(u) Poorun pritpaalaiy. 1. Ruhaou. Binsut naahi, chhoad(i) na jaayay. Jeh paykhaan teh ruhiya smaayay. 2. Soondar(u) sooghurr(u) chutur(u) jea Daata. Bhaayee, poot, pita, Prubh maata. 3. Jeevun, praan, adhaar, mayri raas(i). Preet(i) laayee, kur(i) ridaiy nivaas(i). 4. Maya silk kaati Gopaal. Kur(i) apuna leeno, nudr(i) nihaal(i). 5. Simer, simer kaatay subh(i) roag. Churn dhiyaan, serb sookh bhoag. 6. Poorun Purakh(u) nuvtun(u) nit baala. Hur(i) untar(i) baahur(i) sung(i) rukhvaala. 7. Kuhou Nanak Hur(i) Hur(i) pud(u) cheen. Serbus(u) Naam(u) bhugut kuou deen. 8.11.

Word Meaning: Aad(i) = beginning. Mudh(u) = middle. Unt(i) = end. Nibaahaiy = fulfils obligation; lasts for ever. Chaahaiy = wishes for. 1.
Sung(i) = with. Chaalaiy = goes; accompanies. Poorun Purakh = Perfect and omnipresent (Waheguru). Pritpaalaiy = looks after; nourishes. Pause.
Binsut = vanishes. Paykhaan = I see. Smaayay = absorbed; present. 2.
Sooghurr(u) = wise. Chutur(u) = intelligent. Daata = provider. 3.
Adhaar = support. Raas(i) = wealth. Ridaiy = heart. Nivaas(i) = dwelling. 4.
Silk = chain; bond. Nudr(i) = sight. Nihaal(i) = blissful; kind. 5.
Simer(i) = by reciting (Naam). Churn Dhiyaan = with concentration on (Waheguru's) feet; Waheguru's Naam. Bhoag = enjoy. 6.
Nuvtun = young. Baala = child-like (pure-minded). Rukhvaala = guard. 7.
Pud(u) = (spiritual) state. Cheen = recognize; realize. Serbus = all. 8.

MEANING: My mind longs for the friend (Waheguru) who has been with me from the beginning, in the middle, and at the end (always with me). 1.
Love of Waheguru always accompanies you. The omnipresent, the merciful, and the perfect Waheguru, nourishes and raises you. Pause.
Waheguru does not vanish, and never leaves you. He is present wherever I look for Him. 2.
The provider of life, Waheguru, is handsome, wise, and intelligent (has all the great traits). He (loves me) like my brother, my son, my father, and my mother. 3.
Waheguru is my life, my soul, my support, and my wealth. He has implanted His love in my heart by making it His dwelling. 4.
Waheguru has cut my bonds with Maya, and has adopted me as His own with His blissful sight. 5.
By reciting Waheguru's Naam, all my ailments have been eradicated. A man enjoys all comforts by concentrating his mind on Waheguru's Feet (His Naam). 6.
Waheguru is Perfect, omnipresent, always young (time has no effect on Him) and is pure-hearted like a child. He is inside and outside (everywhere), and is our guard. 7.
Waheguru gives His Naam to all his devotees. So, you too, get connected with God, and realize the highest spiritual level, oh Nanak. 8.11.

ਰਾਗੁ ਗਉੜੀ ਮਾਝ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਖੋਜਤ ਫਿਰੇ ਅਸੰਖ ਅੰਤੁ ਨ ਪਾਰੀਆ॥ ਸੇਈ ਹੋਏ ਭਗਤ ਜਿਨਾ ਕਿਰਪਾਰੀਆ॥ 1॥ ਹਉ ਵਾਰੀਆ ਹਰਿ ਵਾਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਸੁਣਿ ਸੁਣਿ ਪੰਥੁ ਡਰਾਉ ਬਹੁਤੁ ਭੈਹਾਰੀਆ॥ ਮੈ ਤਕੀ ਓਟ ਸੰਤਾਹ ਲੇਹੁ ਉਬਾਰੀਆ॥2॥ (ਅੰਗ 241)॥ ਮੋਹਨ ਲਾਲ ਅਨੂਪ ਸਰਬ ਸਾਧਾਰੀਆ॥ ਗੁਰ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਦੇਹੁ ਦਿਖਾਰੀਆ॥ 3॥ ਮੈ ਕੀਏ ਮਿਤ੍ਰ ਅਨੇਕ ਇਕਸੁ ਬਲਿਹਾਰੀਆ॥ ਸਭ ਗੁਣ ਕਿਸ ਹੀ ਨਾਹਿ ਹਰਿ ਪੂਰ ਭੰਡਾਰੀਆ॥ 4॥ ਚਹੁ ਦਿਸਿ ਜਪੀਐ ਨਾਉ ਸੂਖਿ ਸਵਾਰੀਆ॥ ਮੈ ਆਹੀ ਓੜਿ

ਤੁਹਾਰਿ ਨਾਨਕ ਬਲਿਹਾਰੀਆ॥ 5॥ ਗੁਰਿ ਕਾਢਿਓ ਭੁਜਾ ਪਸਾਰਿ ਮੋਹ ਕੂਪਾਰੀਆ॥ ਮੈ ਜੀਤਿਓ ਜਨਮੁ ਅਪਾਰੁ ਬਹੁਰਿ ਨ ਹਾਰੀਆ॥ 6॥ ਮੈ ਪਾਇਓ ਸਰਬ ਨਿਧਾਨੁ ਅਕਥੁ ਕਥਾਰੀਆ॥ ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ ਬਾਹ ਲੁਡਾਰੀਆ॥ 7॥ ਜਨ ਨਾਨਕ ਲਧਾ ਰਤਨੁ ਅਮੋਲੁ ਅਪਾਰੀਆ॥ ਗੁਰ ਸੇਵਾ ਭਉਜਲੁ ਤਰੀਐ ਕਹਉ ਪੁਕਾਰੀਆ॥ 8॥12॥

Raag(u) Gaurri Maajh Mehla 5: Ek Onkar Satguru Persad(i).

Khojut phiray asunkh, unt(u) na paariya. Sayee hoyay bhugut, jinha kirpaariya. 1. Huoun vaariya Hur(i) vaariya. 1. Ruhaou. Soon(i) soon(i) punth(u) draaoun, buhout(u) bhaiyhaariya. Mein tukki oat Suntaah, layhou obaariya. 2.

(PAGE 241): Mohun laal anoop, serb sadhaariya. Gur niv(i) niv(i) laagoun paayay, dayhou dikhaariya. 3. Mein keeyay mittar anayk, ikkus(u) bulihaariya. Subh goon kis hee naah(i), Hur(i) poor bhundaariya. 4. Chuhou dis(i) jupiyaiy Naaoun, sookh(i) suvaariya. Mein aahee oarr(i) toohaar(i), Nanak bulihaariya. 5. Gur(i) kaadhiyo bhooja pusaar(i) moh koopaariya. Mein jeetiyo junum(u) apaar(u), buhour na haariya. 6. Mein paayo serb nidhaan, Akuth(u) kuthaariya. Hur(i) Durgeh sobhavunt, baanh loodaariya. 7. Jun Nanak ludha ruttan, amoal(u) apaariya. Gur sayva bhuoujul(u) turiyaiy, kuhoun pookaariya. 8.12.

Word Meaning: Khojut Phiray = searching for. Unt(i) = end. Paariya = Payaa= found. Kirpaariya = became kind; gave the gift (of Naam). 1.

Vaariya = sacrifice life. Pause.

Punth = path; journey after death. Draaoun = I am fearful. Bhaiyhaariya = frightening. Tukki = sought. Oat = shelter. Obaariya = salvage. 2.

Mohun = mind captivating (God). Laal = jewel. Anoop = beyond praise. Serb Sadhaariya = support for all. Niv(i) = bowing. Paayay = feet. Dikhaariya = show. 3. Anayk = countless; many. Ikkus(u) = only one (Waheguru). Bulihaariya = sacrifice life. Poor = full. Bhundaariya = treasures. 4.

Chuhou dis(i) = in all the four directions. Svaariya = decorated; made comfortable; enjoys bliss. Oarr(i) = shelter. 5. Kaadhiyo = pulled out. Bhooja = arm. Pusaar(i) = extending. Koopaariya = deep well. Jeetiyo = won; achieved success. Apaar(u) = unlimited; difficult to get. Buhour(i) = again. 6.

Serb Nidhaan = all treasures. Akuth(u) = indescribable. Kuthaariya = discussed virtues; sang praise. Sobhavunt = honourable. Baanh = arm. Loodaariya = extended. Baanh Loodaariya = walk with arms swinging in a special way. (A Punjabi cliché meaning: to exude pride or confidence). 7.

Ruttan Amoal(u) = jewel having unlimited price (Waheguru's Naam). Apaariya = rare. Bhuoujul = the world sea. Pookaariya = announce loudly. 8.

MEANING: Countless people have searched for the limits of Waheguru, but none has been able to find His ends. However, some of those become His devotees with His grace (and merge into Him). 1.

I will gladly sacrifice my life (to get connected with Him). Pause.

I become more and more fearful to hear about the frightening journey to Waheguru's Court (where the account of my deeds will be analyzed). So, I sought the shelter of the holy devotees to guide me to the right path of life. 2.

The mind-captivating Waheguru is a like a priceless jewel which is beyond praise, and is the support for everybody. I bow to the Guru again, and again, and touch His feet requesting Him to show me (connect me with) Waheguru. 3.

I made many, many friends, but none of them had all the good qualities (to enlighten me and break my bonds with Maya). Finally, I realized that Waheguru is the only Supreme Being that has treasures full of virtues, and I came to His shelter. I will be glad to sacrifice my life for Him. 4.
Waheguru's Naam is being recited in every direction (Waheguru's Huqam is prevailing everywhere); whoever recites Your Naam, enjoys comfort (bliss); oh Waheguru. I have sought Your shelter and I wish to sacrifice my life for You. 5.
(Waheguru kindly connected me with the Guru) who extended His arm to pull me out of the deep well of Maya. (With Guru's grace) I have achieved success (the objective of human life) in life, which is very difficult to achieve, and will not lose it again (will not be reborn again). 6.
By singing praise of the indescribable Waheguru, I have acquired all the treasures in life (happiness; blissfulness). I was accorded respect in Waheguru's Court, and I walk with my arms swinging (with polite swagger). 7.
This slave, Nanak, has realized Waheguru's Naam which is like a rare priceless jewel. Now, I say it aloud, that one finds salvation only by serving the Guru (obeying His advice), oh Nanak. 8.12.

ਗਉੜੀ ਮਹਲਾ 5॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨਾਰਾਇਣ ਹਰਿ ਰੰਗ ਰੰਗੋ॥ ਜਪਿ ਜਿਹਵਾ ਹਰਿ ਏਕੁ ਮੰਗੋ॥ 1॥ ਰਹਾਉ॥ ਤਜਿ ਹਉਮੈ ਗੁਰ ਗਿਆਨ ਭਜੋ॥ ਮਿਲਿ ਸੰਗਤਿ ਧੁਰਿ ਕਰਮ ਲਿਖਿਓ॥ 1॥ ਜੋ ਦੀਸੈ ਸੋ ਸੰਗਿ ਨ ਗਇਓ॥ ਸਾਕਤੁ ਮੂੜੁ ਲਗੇ ਪਚਿ ਮੁਇਓ॥ 2॥ ਮੋਹਨ ਨਾਮੁ ਸਦਾ ਰਵਿ ਰਹਿਓ॥ ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਗੁਰਮੁਖਿ ਲਹਿਓ॥ 3॥ ਹਰਿ ਸੰਤਨ ਕਰਿ ਨਮੋ ਨਮੋ॥ ਨਉ ਨਿਧਿ ਪਾਵਹਿ ਅਤੁਲੁ ਸੁਖੋ॥ 4॥ ਨੈਨ ਅਲੋਵਉ ਸਾਧ ਜਨੋ॥ ਹਿਰਦੈ ਗਾਵਹੁ ਨਾਮ ਨਿਧੋ॥ 5॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭੁ ਮੋਹੁ ਤਜੋ॥ ਜਨਮ ਮਰਨ ਦੁਹੁ ਤੇ ਰਹਿਓ॥ 6॥ ਦੂਖੁ ਅੰਧੇਰਾ ਘਰ ਤੇ ਮਿਟਿਓ॥ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਓ ਦੀਪ ਬਲਿਓ॥ 7॥ ਜਿਨਿ ਸੇਵਿਆ ਸੋ ਪਾਰਿ ਪਰਿਓ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਗਤੁ ਤਰਿਓ॥ 8॥1॥13॥

Gaurri Mehla 5: Ek Onkar Satgur Persad(i): Naraayin Hur(i) rung rungo. Jup(i) jihva Hur(i) Aik(u) mungo. 1. Ruhaou. Tuj(i) haumein, Gur Giyan bhujo. Mil(i) sungut(i) dhoor(i) kerm likhiyo. 1. Jo deesaiy, so sung(i) na guyyio. Saakut(u) moor(u) luggay, puch(i) mooyo. 2. Mohun Naam(u) suda ruv(i) ruhiyo. Koat(i) mudhay kinaiy Gurmukh(i) luhiyo. 3. Hur(i) Suntun kur(i) numo numo. Nuoun nidh(i) paaveh(i) atool(u) sookho. 4. Naiyn alovoun Sadh juno, Hirdaiy gaavhou Naam nidho. 5. Kaam, kroadh, loabh(u) , moh(u) tujo. Junum, mern dooho tay ruhiyo. 6. Dookh(u) andhayra ghur tay mitiyo. Gur(i) Giyan(u) drirraayo, deep buliyo. 7. Jin(i) sayviya, so paar(i) puriyo. Jun Nanak Gurmukh(i) jugut(u) turiyo. 8.1.13.
Word Meaning: Naraayin = Waheguru. Rung = affection. Rungo = dye (your mind). Jihva = tongue. Mungo = beg for; wish for. Pause.
Tuj(i) = giving up. Bhujo = recite. Dhoor(i) = the fortune prewritten by God. 1.
Deesaiy = visible. Saakut = Maya worshipper. Moorr(u) = foolish. Luggay = attached to. Puch(i) Mooyo = die (spiritually) suffering. 2.
Mohun = Waheguru. Ruv(i) Ruhiyo = is present. Mudhay = in. Luhiyo = realized. 3.
Numo = bow to (show respect). Nuoun Nidh(i) = the nine mythical treasures. Atool(u) Sookho = immeasurable comfort. 4.
Naiyn = eyes. Alovoun = see. Naam Nidho = the treasure of Naam. 5.
Kaam = lust. Kroadh(u) = rage. Tujo = give up. Ruhiyo = avoided. 6.

Ghur = home; heart. Undhayra = darkness; ignorance). Drirraayo = reinforced. 7. Paar(i) Puriyo = Jugut Turiyo = swims across the sea of Maya; is salvaged. 8.
MEANING: There is only one Supreme Being which can be realized with Guru's grace only. Dye your mind (get your heart imbued) with the love of God, oh my friend. Recite Waheguru's Naam with your tongue, and beg that only Waheguru's Naam gets implanted in your heart (with no love for Maya). Pause.
With the fortune prewritten by Waheguru, you will join the company of the holy men (and get connected with the Guru). Get rid of your selfishness and ego with Guru's Shabad (advice). 1.
Nothing, that is visible, accompanies one after death, but the foolish still get attached to them, experience spiritual death, and suffer badly. 2.
Captivating Waheguru's Naam is everywhere (one does not need to leave home to realize it), but only one in millions realizes it by taking Guru's shelter. 3.
Bow to (serve the) the holy saints, and you will realize Waheguru's Naam which is like having the comfort of the nine treasures of the world. 4.
Have sight of the holy saints with the eyes (focus your mind on them with dedication) and recite Waheguru's Naam which is a like a treasure of wealth in your heart. 5.
Give up (control) your lust, rage, greed and attachment with the world, and escape the cycle of birth and death, oh my friend. 6.
(When you recite Waheguru's Naam), the lamp of Guru's Divine Knowledge lights up in your heart, and the dark of ignorance disappears from your mind. 7.
Whosoever serves the Guru, finds salvation. In fact, the whole world finds salvation by taking shelter of the Guru, oh slave, Nanak. 8.13.

ਮਹਲਾ 5 ਗਉੜੀ॥ ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਭਰਮ ਗਏ॥ ਮੇਰੈ ਮਨਿ ਸਭਿ ਸੁਖ ਪਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਬਲਤੋ ਜਲਤੋ ਤਉਕਿਆ ਗੁਰ ਚੰਦਨੁ ਸੀਤਲਾਇਓ॥ 1॥ ਅਗਿਆਨ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦੀਪਾਇਓ॥ 2॥ ਪਾਵਕੁ ਸਾਗਰੁ ਗਹਰੋ ਚਰਿ ਸੰਤਨ ਨਾਵ ਤਰਾਇਓ॥ 3॥ ਨਾ ਹਮ ਕਰਮ ਨ ਧਰਮ ਸੁਚ ਪ੍ਰਭਿ ਗਹਿ ਭੁਜਾ ਆਪਾਇਓ॥ 4॥ ਭਉ ਖੰਡਨੁ ਦੁਖ ਭੰਜਨੋ ਭਗਤਿ ਵਛਲ ਹਰਿ ਨਾਇਓ॥ 5॥ ਅਨਾਥਹ ਨਾਥ ਕ੍ਰਿਪਾਲ ਦੀਨ ਸੰਮ੍ਰਿਥ ਸੰਤ ਓਟਾਇਓ॥ 6॥ ਨਿਰਗੁਨੀਆਰੇ ਕੀ ਬੇਨਤੀ ਦੇਹੁ ਦਰਸ ਹਰਿ ਰਾਇਓ॥ 7॥ ਨਾਨਕ ਸਰਨਿ ਤੁਹਾਰੀ ਠਾਕੁਰ ਸੇਵਕੁ ਦੁਆਰੈ ਆਇਓ॥ 8॥2॥14॥
Mehla 5 Gaurri: Hur(i) Hur(i), Gur(u) Gur(u), kert bherm guyay. Mayraiy mun(i) subh(i) sookh paayo. 1. Ruhaou. Bulto, julto taunkiya, Gur chundun(u), seetlaayo. 1. Ugiyaan andhayra mit(i) guyya, Gur Giyan deepaayo. 2. Paavuk saagur gehro, chur(i) Suntun naav turaayiyo. 3. Na hum kerm, na dherm sooch, Prubh(u) geh(i) bhooja apaayo. 4. Bhuou-khundun(u) dookh-bhunjuno, bhugut-vuchhul Hur(i) Naayo. 5. Anaathaah Naath, kirpaal deen, sumruth Sunt oataayo. 6. Nirgoonaaray kee bayntee, dayhou durs Hur(i) Raayo. 7. Nanak shern(i) Toohaari Tthaakur, sayvuk dooaaraiy aayo. 8.2.14.
Word Meaning: Bherm = doubts; misgivings. Guyay = cleared; vanished. Pause. Bulto = burning; suffering. Julto = water (of Naam). Taunkiya = sprinkled. Chundun = sandalwood (which produces a cooling effect). Seetlaayo = cooled off. 1.
Ugiyaan = ignorance. Mit(i) Guyya = disappeared. Deepaayo = lighted up lamp. 2. Paavuk = fire (of desires). Saagur = sea. Gehro = very deep. Naav = boat. Turraayiyo = ferried across. 3.

Kerm = prevalent rituals. Dherm Sooch = cleanliness according to the religious norms. Geh(i) = holding. Bhooja = arm. Apaayo = accepted as own. 4.
Bhuou = fear. Khundun = Bhunjuno = destroyer. Vuchhul = affectionate. 5.
Anaathaah = (of) orphans. Naath = guardian. Deen = powerless. Sumruth = omnipotent. Oataayo = shelter; support. 6.
Nirgooaaray = having no good quality (virtue-less). Ders = sight. Raayo = King. 7.
Shern(i) = in the shelter. Tthaakur = Lord. Sayvuk = slave; devotee. 8.
MEANING: By reciting Waheguru's Naam with Guru's Shabad, all my doubts and misgivings are gone, and I have realized all the comforts. Pause.
Guru's Shabad is that water, which when sprinkled on the fire of worldly desires, puts it out of the burning heart. Guru is calm (cool) like sandalwood, who calmed down my burning heart. 1.
The Guru lighted up the lamp of Knowledge in my mind which eradicated the darkness of my ignorance. 2. The sea of the fire of worldly desires is deep (and no one can swim across it with his own efforts). But the holy saints are like a boat, which ferry the devotees across the sea. 3.
I perform no religious rituals, nor do I observe the required Brahmanical religious cleanliness. But Waheguru held me by the arm (became kind to me) and accepted me as His own. 4.
Waheguru's Naam destroys all fears and all discomforts; and Waheguru loves His devotees. 5.
Waheguru is the Guardian (support) for all, and is merciful to the poor and the powerless. All holy saints seek His shelter. 6.
I have absolutely no good quality, oh my King Waheguru. I beg you, to kindly show me Your holy sight. 7.
I, Nanak, a slave of Yours, have come to Your door to seek Your shelter. 8.2.14

(ਅੰਗ 242)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਰੰਗ ਸੰਗਿ ਬਿਖਿਆ ਕੇ ਭੋਗਾ ਇਨ ਸੰਗਿ ਅੰਧ ਨ ਜਾਨੀ॥ 1॥ ਹਉ ਸੰਚਉ ਹਉ ਖਾਟਤਾ ਸਗਲੀ ਅਵਧ ਬਿਹਾਨੀ॥ ਰਹਾਉ॥ ਹਉ ਸੂਰਾ ਪਰਧਾਨੁ ਹਉ ਕੋ ਨਾਹੀ ਮੁਝਹਿ ਸਮਾਨੀ॥ 2॥ ਜੋਬਨਵੰਤ ਅਚਾਰ ਕੁਲੀਨਾ ਮਨ ਮਹਿ ਹੋਇ ਗੁਮਾਨੀ॥ 3॥ ਜਿਉ ਉਲਝਾਇਓ ਬਾਧ ਬੁਧਿ ਕਾ ਮਰਤਿਆ ਨਹੀ ਬਿਸਰਾਨੀ॥ 4॥ ਭਾਈ ਮੀਤ ਬੰਧਪ ਸਖੇ ਪਾਛੇ ਤਿਨਹੂ ਕਉ ਸੰਪਾਨੀ॥ 5॥ ਜਿਤੁ ਲਾਗੋ ਮਨੁ ਬਾਸਨਾ ਅੰਤਿ ਸਾਈ ਪ੍ਰਗਟਾਨੀ॥ 6॥ ਅਹੰਬੁਧਿ ਸੁਚਿ ਕਰਮ ਕਰਿ ਇਹ ਬੰਧਨ ਬੰਧਾਨੀ॥ 7॥ ਦਇਆਲ ਪੁਰਖੁ ਕਿਰਪਾ ਕਰਹੁ ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ॥ 8॥3॥15॥44॥ ਜੁਮਲਾ॥

(PAGE 242): Gaurri Mehla 5: Rung sung(i) bikhiya kay bhoga, in sung(i) undh na jaani. 1. Huoun sunchoun, huoun khaat-ta, suglee uvdh bihaani. Ruhaou. Huoun soora, perdhaan huoun, ko naahi moojheh(i) smaani. 2. Jobunvunt, achaar, kooleena, mun meh(i) hoyay goomaani. 3. Jiyoun ooljhaayo baadh boodh(i) ka, mertiyaan nuhee bisraani. 4. Bhaayee, meet, bundhup, sukhay, paachhaiy tinhoon kuou sumpaani. 5. Jit(u) laago mun(u) baashna, unt(i) saayee pergtaani. 6. Uhunboodh(i), sooch(i) kerm kur(i) eh bundhun bundhaani. 7. Duyyal Purakh(u) kirpa kurhou, Nanak daas dasaani. 8.3.15.44. Joomla.
Word Meaning: Rung = entertainment. Sung(i) = with. Bikhiya = lustful acts. Bhoga = enjoyment. Undh = blind; ignorant. Jaani = realize. 1.

Huoun = I, me. Sunchoun = accumulate. Khaat-ta = earn. Uvdh = life. Bihaani = is spent. Pause.
Soora = valiant. Perdhaan(u) = leader; hero. Moojheh(i) = my. Smaani = equal. 2.
Jobunvunt = youthful. Achaar = well manners. Kooleena = of high clan. 3.
Ooljhaayo = entangled (in Maya). Badh = killed; dead; deprived of. Boodh(i) = wisdom. Mertiyaan = while dying. Bisraani = forget. 4.
Bundhup = relatives. Sukhay = friends. Pachhaiy = after. Sumpaani = give. 5.
Baashna = lust. Sayee = same. Pergtaani = appeared. 6.
Uhunboodh(i) = wisdom of conceit. Sooch(i) Kerm = the rituals of cleanliness as required by Hindu religion. Bundhaani = is shackled. 7.
Daas Dsaani = slave of slaves. 8.
MEANING: The blind (ignorant) man spends his entire life enjoying the lustful acts, and does not realize that he is accumulating the burden of vices (and has to eventually appear before Waheguru). 1.
His whole life is spent in his ego with the claim, "I accumulate, and I earn wealth). Pause. In his ego, he also claims, "I am the gallant (powerful), I am the leader, and no one can rival me." 2.
(This is not the end of that), he is full of conceit to claim, "I am youthful, I am well-mannered, and I belong to a high clan. 3.
Like his young days, the dead (deprived) of wisdom, he does not forget Maya even when he is near death. 4.
(He cannot take his wealth with him at the time of his death), so, all his wealth is left for his friends, and close relatives. 5.
The lust, in which the man spends his whole life, also appears (affects him) towards his end. 6. All the religious deeds of cleanliness that he performed boosted his ego, and he stays shackled in (bonded with) them. 7.
I, Nanak, am the slave of Your slaves, oh Waheguru. Kindly protect me from all vices, oh, the benevolent Lord. 8.3.15.44. Total.
The final total, 44, includes:

Ashtpudiaan Mehla 1=	18
Mehla 3 =	9
Mehla 4 =	2
Mehla 5 =	15

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ 1॥
Ek Onkar Kerta Purakh Gur Persad(i): Raag(u) Gaurri Poorbi Chhunt Mehla 1:

ਮੁੰਧ ਰੈਣਿ ਦੁਹੇਲੜੀਆ ਜੀਉ ਨੀਦ ਨ ਆਵੈ॥ ਸਾ ਧਨ ਦੁਬਲੀਆ ਜੀਉ ਪਿਰ ਕੈ ਹਾਵੈ॥ ਧਨ ਥੀਈ ਦੁਬਲਿ ਕੰਤ ਹਾਵੈ ਕੇਵ ਨੈਣੀ ਦੇਖਏ॥ ਸੀਗਾਰ ਮਿਠ ਰਸ ਭੋਗ ਭੋਜਨ ਸਭੁ ਝੂਠੁ ਕਿਤੈ ਨ ਲੇਖਏ॥ ਮੈ ਮਤਿ ਜੋਬਨਿ ਗਰਬਿ ਗਾਲੀ ਦੁਧਾ ਥਣੀ ਨ ਆਵਏ॥ ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਆਵਏ॥ 1॥ ਮੁੰਧ ਨਿਮਾਨੜੀਆ ਜੀਉ ਬਿਨੁ ਧਨੀ ਪਿਆਰੇ॥ ਕਿਉ ਸੁਖੁ ਪਾਵੈਗੀ ਬਿਨੁ ਉਰਧਾਰੇ॥ ਨਾਹ ਬਿਨੁ ਘਰ ਵਾਸੁ ਨਾਹੀ ਪੁਛਹੁ ਸਖੀ ਸਹੇਲੀਆ॥ ਬਿਨੁ ਨਾਮ ਪ੍ਰੀਤਿ ਪਿਆਰੁ ਨਾਹੀ, ਵਸਹਿ ਸਾਚਿ ਸੁਹੇਲੀਆ॥ ਸਚੁ ਮਨਿ ਸਜਨ ਸੰਤੋਖਿ ਮੇਲਾ ਗੁਰਮਤੀ ਸਹੁ ਜਾਣਿਆ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਛੋਡੈ ਸਾ ਧਨ ਨਾਮਿ ਸਹਜਿ ਸਮਾਣੀਆ॥ 2॥ ---------

Moondh(u) raiyn(i) doohaylurriya jeeo, neend na aavaiy. Sa dhun doobliya jeeo, Pir kaiy haavaiy. Dhun theeyee doobul(i) kunt haavaiy, kayv naiyni daykhay. Seegaar mitth, rus bhoag, bhojun, subh jhootth(i), kitaiy na laykhay. Maiy mut(i) jobun(i) gerb(i) gaali, doodha thunee na aavay. Nanak sa dhun milaiy milaayee, bin(u) Pir neend na aavay. 1. Moondh nimaanurriya jeeo, bin(u) dhunee piyaaray. Kiyoun sookh(u) paavaiygi, bin(u) oordhaaray. Nah bin(u) ghur vaas naahi, poochhou sukhi suhaliyaan. Bin(u) Naam, preet(i) piyaar(u) naahi, vuseh(i) Saach(i) soohayliya. Sach(u) mun(i) sujjun suntokh(i) mayla, Gurmutee Shuhou jaaniya. Nanak Naam na chhoadaiy sa dhun, Naam(i) sehj(i) smaaniyaan. 2.

Word Meaning: Moondh(u) = young, attractive woman (human being). Doohaylurria = troubled; in discomfort. Sa Dhun = that woman (human being). Doobliya = feeble; weak. Pir = husband; Waheguru. Haavaiy = pangs of separation. Theeyee = became. Kayv = How? Seegaar = adornment. Mitth rus = sweet tastes. Bhoag = enjoy. Jhootth(i) = false, temporary. Na Laykhay = do not contribute to good qualities; they are irrelevant. Maiy Mut(i) = impaired thinking, as if drunk. Jobun = beauty. Gerb = conceit. Gaali = rotten. Doodha Thunee = union with husband. 1. Nimaanurriya = weak; low self-esteem. Dhunee = Lord; Waheguru. Oordhaaray = implanting in the heart. Naah = Lord. Ghur Vaas(u) = mind staying in itself. Sukhi Suhayliyaan = close friends. Vuseh(i) Saach(i) = live in (connected with) Waheguru. Sohayliya = in comfort. Suntokh(i) = in contentment. Mayla = union. Sehj(i) = in the blissful state. 2.

NOTE: “Dhunee” normally means a wealthy man. But in Punjabi, it also means the master (Lord), the expert, or the supreme. For example: dhunee of the sword, dhunee of wisdom, or dhunee of luck.

MEANING: There is only one Supreme Being, which is the creator, and is a living power. He can be realized only by the grace of the Guru.

A man (devotee of Waheguru), who suffers pangs of separation in Waheguru’s love, spends the night of life in discomfort and cannot enjoy sleep (a comfortable life). Such a devotee feels weak during separation because he does not know how to “see” Waheguru (get connected with Him). For such a devotee, all adornments, sweet tastes, and enjoying different foods are all false and irrelevant (they do not provide mental satisfaction). The human bride feels intoxicated by her beauty and is rotten with conceit. She cannot have union with Waheguru. She cannot enjoy sleep (comforts of life) without union with Waheguru; but only the Guru can connect her with Waheguru, oh Nanak. 1. Without the Lord-Husband, the woman (human being) feels weak (lack of confidence); how can she feel comfortable without implanting Waheguru’s Naam in her heart? If you ask the devotee friends who have realized Waheguru, they will tell you that the mind does not stay in itself (does not find peace, and keeps wandering) until Waheguru comes to dwell in your heart. Without Waheguru’s

Naam in the heart, one cannot win Waheguru's affection. One enjoys comfort (bliss) only by connecting with Waheguru. With Guru's advice, a devotee comes to realize that one can enjoy union with Waheguru when he is fully content by having Waheguru's Naam at heart. Such a devotee never forgets Waheguru's Naam, and with the Naam at heart, he stays in the state of blissfulness, oh Nanak. 2.

------- ਮਿਲੁ ਸਖੀ ਸਹੇਲੜੀਓ ਹਮ ਪਿਰੁ ਰਾਵੇਹਾ॥ ਗੁਰ ਪੁਛਿ ਲਿਖਉਗੀ ਜੀਉ ਸਬਦਿ ਸਨੇਹਾ॥ ਸਬਦੁ ਸਾਚਾ ਗੁਰਿ ਦਿਖਾਇਆ ਮਨਮੁਖੀ ਪਛੁਤਾਣੀਆ॥ ਨਿਕਸਿ ਜਾਤਉ ਰਹੈ ਅਸਥਿਰੁ ਜਾਮਿ ਸਚੁ ਪਛਾਣਿਆ॥ ਸਾਚ ਕੀ ਮਤਿ ਸਦਾ ਨਉਤਨ ਸਬਦਿ ਨੇਹੁ ਨਵੇਲਓ॥ ਨਾਨਕ ਨਦਰੀ ਸਹਜਿ ਸਾਚਾ ਮਿਲਹੁ ਸਖੀ ਸਹੇਲੀਹੋ॥ 3॥ ਮੇਰੀ ਇਛ ਪੁਨੀ ਜੀਉ ਹਮ ਘਰਿ ਸਾਜਨੁ ਆਇਆ॥ ਮਿਲਿ ਵਰੁ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ॥ ਗੁਣ ਗਾਇ ਮੰਗਲੁ ਪ੍ਰੇਮਿ ਰਹਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ॥ ਸਾਜਨ ਰਹੰਸੇ ਦੁਸਟ ਵਿਆਪੈ ਸਾਚੁ ਜਪਿ ਸਚੁ ਲਾਹਓ॥ ਕਰ ਜੋੜਿ ਸਾ ਧਨ ਕਰੈ ਬਿਨਤੀ ਰੈਣਿ ਦਿਨੁ ਰਸਿ ਭਿੰਨੀਆ॥ ਨਾਨਕ ਪਿਰੁ ਧਨ ਕਰਹਿ ਰਲੀਆ ਇਛ ਮੇਰੀ ਪੁੰਨੀਆ॥ 4॥1॥

Mil(u) sukhee suhaylurriyo, hum Pir(u) raavayha. Gur pooch(i) likhoungi jeeo, Shabad(i) sunayha. Shabad(u) Saacha Gur(i) dikhaaya, munmukhi puchhutaaniya. Nikus(i) jaatuou ruhaiy usthir, jaam(i) Sach(u) puchhaaniya. Saach kee mut(i) suda nuoutun, Shabad(i) nayhou nuvaylou. Nanak nudri sehj(i) Saacha, milhou sukhee suhayliyo. 3. Mayri ichh poonni jeeo, hum ghur(i) Saajun(u) aaya. Mil(i) Vur(u) naari mungul gaaya. Goon gaayay mungul(u) praym(i) rehusi, moondh mun(i) ommaho. Saajun rehunsay, doosht viyaapay, Saach(u) jup(i) Sach(u) laaho. Ker joarr(i) sa dhun kuraiy bintee, raiyn(i) din(u) rus(i) bhinniya. Nanak Pir(u) dhun kureh(i) ruliyaan, ichh mayri pooniyaa. 4.1.

Word Meaning: Pir(u) Raavayha = let us recite Waheguru's Naam. Sunayha = message; wish. Saacha = Waheguru. Nikus(i) Jaatou = running around (wavering mind). Usthir = stable; peaceful. Jaam(i) = when. Nuoutun = Nuvaylou = new; fresh. Sehj(i) = with mind at rest (peace). 3. Ichh= wish. Poonni = fulfilled. Ghur(i) = in the heart. Saajun = friend (Waheguru). Vur(u) = husband (Waheguru). Naari = senses. Mungul(u) = song of happiness. Rehusi = joyful. Moondh = young, attractive woman (human being). Ommaho = zestful. Saajun = noble qualities. Doosht = evil qualities. Viyaapay = afflicted; felt depressed. Laaho = benefit. Ker Joarr(i) = folded hands. Sadhun = woman. Rus(i) bhinniya = soaking in sweetness. Kureh(i) Ruliyaan = enjoy. 4.

MEANING: Let us get together and sing Waheguru's praise, oh my devotee friends. With Guru's advice, Guru's Shabad, I will write the message expressing my wish (to get connected) to Waheguru. The devotee, who receives Guru's Shabad (implants it in the heart), "sees" Waheguru all around him. But the followers of their mind only repent. When a devotee recognizes Waheguru, his fast-wandering mind becomes peaceful. The wisdom granted to the devotee by Waheguru is always fresh, and his love for Waheguru is always new (never fades). With Waheguru's kindness, the devotee is always blissful, so let us join together and sing His praise, oh Nanak. 3.

(I am lucky) As my wish has been fulfilled, my friend Waheguru has come to dwell in my heart. Enjoying the company of the Husband, Waheguru, all the women (my *senses) have rallied to sing the song of joy. Overjoyed with the union with Waheguru,* the devotee feels zestful, and her mind sings the song of happiness. With union with Waheguru, all the good qualities flourish while the evil qualities wither away. By reciting Waheguru's Naam, the devotee earns the benefit (wealth) of Waheguru's love. Such a devotee always prays to Waheguru with folded hands (to express her gratitude), and her days and nights are soaked in the sweetness of Waheguru's presence. My wish has been fulfilled, and now I am enjoying my union with Waheguru, oh Nanak. 4.1

(ਅੰਗ 243)॥ ਗਉੜੀ ਛੰਤ ਮਹਲਾ 1॥ ਸੁਣਿ ਨਾਹ ਪ੍ਰਭੂ ਜੀਉ ਏਕਲੜੀ ਬਨ ਮਾਹੇ॥ ਕਿਉ ਧੀਰੈਗੀ ਨਾਹ ਬਿਨਾ ਪ੍ਰਭ ਵੇਪਰਵਾਹੇ॥ ਧਨ ਨਾਹ ਬਾਝਹੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਖਮ ਰੈਣਿ ਘਣੇਰੀਆ॥ ਨਹ ਨੀਦ ਆਵੈ ਪ੍ਰੇਮੁ ਭਾਵੈ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ॥ ਬਾਝਹੁ ਪਿਆਰੇ ਕੋਇ ਨ ਸਾਰੇ ਏਕਲੜੀ ਕੁਰਲਾਏ॥ ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦੁਖੁ ਪਾਏ॥ 1॥ ਪਿਰਿ ਛੋਡਿਅੜੀ ਜੀਉ ਕਵਣੁ ਮਿਲਾਵੈ॥ ਰਸਿ ਪ੍ਰੇਮਿ ਮਿਲੀ ਜੀਉ ਸਬਦਿ ਸੁਹਾਵੈ॥ ਸਬਦੇ ਸੁਹਾਵੈ ਤਾ ਪਤਿ ਪਾਵੈ ਦੀਪਕ ਦੇਹ ਉਜਾਰੋ॥ ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਸਾਚਿ ਸੁਹੇਲੀ ਸਾਚੇ ਕੇ ਗੁਣ ਸਾਰੋ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾ ਪਿਰਿ ਰਾਵੀ ਬਿਗਸੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਨਾਨਕ ਸਾ ਧਨ ਤਾ ਪਿਰੁ ਰਾਵੈ ਜਾ ਤਿਸ ਕੈ ਮਨਿ ਭਾਣੀ॥ 2॥ -

(PAGE 243): **Gaurri Chhunt Mehla 1:** Soon(i) Naah Prubhoo jeeo, aikulrri bun maahay. Kiyoun dheeraiygi Naah bina, Prubh vaypervaahay. Dhun Naah baajhoun. Reh(i) na saakaiy, bikhum raiyn(i) ghunayriya. Neh neend aavaiy, praym(u) bhaavaiy, soon(i) baynti mayriya. Baajhoun Piyaaray, koyay na saaray, aikulrri koorlaayay. Nanak sa dhun milaiy milaayee, bin(u) Preetum dookh(u) paayay. 1. Pir(i) chhoadiurri jeeo, kuvun(u) milaavaiy. Rus(i) praym(i) mili jeeo, Shabad(i) soohaavaiy. Shabadaiy soohaavaiy, ta put(i) paavaiy, deepuk dayh oojaaro. Soon(i) sukhi suhayli, Saach(i) soohayli, Saachay kay goon saaraiy. Satgur(i) mayli, ta Pir(i) raavi, bigsi Amrit Bani. Nanak sa dhun ta Pir(u) raavaiy, ja Tis kaiy mun(i) bhaani. 2.

Word Meaning: Naah = Lord. Aikulrri = alone (without any guidance). Bun = forest-like (world). Kiyoun = how? Dheeraiygi = pick up courage; control weakening mind. Vaypervaahay = carefree; indifferent. Dhun = woman; devotee. Baajhoun = without. Bikhum = difficult; uncomfortable. Ghunayriya = immensely. Bhaavaiy = like. Saaray = enquires about. Koorlaayay = wails. 1.

Chhodiurri = divorced; ditched. Rus(i) = with sweetness. Soohaavaiy = becomes adorable. Put(i) = respect. Deepuk = lamp; Guru's Shabad. Dayh = body; mind. Oojaaro = enlightened. Soohayli = comfortable. Saaraiy = takes care; recites and keeps in mind. Raavi = enjoyed (the union). Bigsi = blooms. Bhaani = liked. 2.

MEANING: I am alone (without any support or guidance) in this wilderness-like world; listen to my request, oh Lord, Waheguru. How can such a devotee control his mind (find peace), especially when Waheguru is indifferent to her? The woman (devotee) cannot survive without the Lord, and the night of her life is very difficult (painful). Listen to me, oh Waheguru; I like You, and cannot go to sleep (rest) without You. There is nobody other than You that will enquire about my wellbeing; being alone (without any support), I am wailing (cry in repentance). A devotee can be connected to Waheguru only by the benevolence of the Guru; she suffers without dear Waheguru. 1.

Just like a woman who has been ditched by her husband, finds it difficult to be reunited, who can connect the disconnected devotee with Waheguru? (Answer): With the Shabad of the Guru, the devotee acquires noble qualities with which she becomes attractive to Waheguru, and gets connected with Him because of her sweetness and love for Him. When a devotee adorns herself with noble qualities, her mind is enlightened with the Guru's Shabad, and she gets respect in Waheguru's Court. Listen, oh my friends, a devotee who recites Waheguru's Naam and keeps His virtues in mind, spends her life in comfort. When Satguru connects a devotee with Waheguru, her heart blooms, and she always recites Waheguru's Amrit-Naam, and Waheguru enjoys her. A devotee enjoys Waheguru's company (with the grace of the Guru) only if Waheguru likes her, oh Nanak. 2.

------ ਮਾਇਆ ਮੋਹਣੀ ਨੀਘਰੀਆ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ॥ ਕਿਉ ਖੂਲੈ ਗਲ ਜੇਵੜੀਆ ਜੀਉ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ॥ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਸਬਦਿ ਵੀਚਾਰੇ ਤਿਸ ਹੀ ਕਾ ਸੋ ਹੋਵੈ॥ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਨਾਵਣੁ ਕਿਉ ਅੰਤਰ ਮਲੁ ਧੋਵੈ॥ ਨਾਮ ਬਿਨਾ ਗਤਿ ਕੋਇ ਨ ਪਾਵੈ॥ ਹਠਿ ਨਿਗ੍ਰਹਿ ਬੇਬਾਣੈ॥ ਨਾਨਕ ਸਚ

ਘਰੁ ਸਬਦਿ ਸਿਞਾਪੈ ਦੁਬਿਧਾ ਮਹਲੁ ਕਿ ਜਾਣੈ॥ 3॥ ਤੇਰਾ ਨਾਮੁ ਸਚਾ ਜੀਉ ਸਬਦੁ ਸਚਾ ਵੀਚਾਰੋ॥ ਤੇਰਾ ਮਹਲੁ ਸਚਾ ਜੀਉ ਨਾਮੁ ਸਚਾ ਵਾਪਾਰੋ॥ ਨਾਮ ਕਾ ਵਾਪਾਰੁ ਮੀਠਾ ਭਗਤਿ ਲਾਹਾ ਅਨਦਿਨੋ॥ ਤਿਸੁ ਬਾਝੁ ਵਖਰੁ ਕੋਇ ਨ ਸੂਝੈ ਨਾਮੁ ਲੇਵਹੁ ਖਿਨੁ ਖਿਨੋ॥ ਪਰਖਿ ਲੇਖਾ ਨਦਰਿ ਸਾਚੀ ਕਰਮਿ ਪੂਰੈ ਪਾਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਇਆ॥ 4॥2॥

Maya mohini nighuriya jeeo, koorr(i) mootthi koorriyaaray. Kiyoun khoolaiy gul jayvurriya jeeo, bin(u) Gur ut(i) piyaaray. Hur(i) preet(i) Piyaaray Shabad(i) veechaaray, Tis hee ka so hovaiy. Poonn, daan, anayk naavun, kiyoun untar mul(u) dhovaiy. Naam bina gut(i) koyay na paavaiy, hutth(i) nigreh(i) baybaanaiy. Nanak Sach ghur(u) Shabad(i) sinjaapaiy, doobidha Mehl(i) k(i) jaanaiy. 3. Tayra Naam(u) Sacha jeeo, Sacha Shabad(u) Sacha veechaaro. Tayra Mehl(u) Sacha jeeo, Naam(u) Sacha vapaaro. Naam ka vapaar(u) meettha, bhugut(i) laaha undino. Tis baajh(u) vukkhur(u) koyay na soojhaiy, Naam(u) layhou khin(u) khino. Perkh(i) laykha nudr(i) Saachi, kerm(i) pooraiy paaya. Nanak Naam(u) muha rus(u) meettha, Gur(i) Pooraiy Sach(u) paaya. 4.

Word Meaning: Mohini = captivating. Nighuriya = homeless mind (which wanders away all the time and does not stay in itself). Koorr(i) = in false affairs. Mootthi = robbed (of good qualities). Gul Jayvurriya = rope around the neck; bonds of Maya (which result in future trouble). Ut(i) = extremely. Tis = that (Waheguru). Poonn = noble deeds (as per the Hindu beliefs). Daan = donations (to Brahmans). Naavun = dips in holy waters. Untar Mul(u) = filth of mind. Gut(i) = high spiritual state. Hutth(i) = misdirected determination of mind. Nigreh(i) = control on senses. Baybaanaiy = wilderness. Sach Ghur(u) = Mehl(u) = Waheguru's residence. Sinjaapaiy = recognizes; reaches. Doobidha = indecisiveness of mind; unsure. 3. Sacha Vapaaro = the true business. Laaha = profit; added benefit. Vukkhur = merchandise. Soojhaiy = think of. Khin(u) Khino = every moment. Perkh(i) = by careful examination. Laykha = account. Kerm(i) = benevolence. Muha Rus = great tasting. 4.

MEANING: The captivating Maya causes the human mind to be weak, which wanders in all directions and does not stay in its home (in itself). Captivated by Maya, the human mind gets strongly bonded in the false affairs involving Maya, and is robbed of good qualities. The bond of Maya, which (unfortunately) is extremely dear to the man, is like a noose around the neck of the man, which cannot be cut without the Guru. Countless noble deeds (as per the Hindu belief), donations to Brahmans, and dips in holy waters cannot wash away the filth of the mind. But a man who ponders on the Shabad of the Guru and develops love for Waheguru becomes His devotee. Many people try to attain a high spiritual state by controlling their senses (sensual pleasures), going to the wilderness, and using their misdirected determination of mind, but nobody can attain such a state without Waheguru's Naam. Waheguru's Residence can be reached only by Guru's Shabad, oh Nanak. How can a man, who is caught in indecisiveness (doubts and misgivings), find Waheguru's Residence? 3. Your Naam is everlasting, and so are the words of Your praise, oh Waheguru. A devotee merges into You by pondering on Your Shabad, and thus becomes immortal too. Your residence is everlasting, and trading in Your Naam makes the devotee immortal too. Trading (dealing) in Your Naam is very sweet, and the devotee gets the added benefit (wealth) of Your worship, oh Waheguru. I cannot think of any other merchandise than Your Naam, worth trading in. So, recite Waheguru's Naam every single moment, oh my friends. Waheguru examines one's account of his deeds kindly, and one merges into Him with His kindness. Waheguru's Naam is sweetest of all, and one realizes Waheguru with the grace of the Perfect Guru, oh Nanak. 4.2.

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਛੰਤ ਮਹਲਾ 3॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Gaurri Poorbi Mehla 3: Ek Onkar Satnam(u) Kerta Purakh(u) Gur Persad(i)

ਸਾਧਨ ਬਿਨਉ ਕਰੇ ਜੀਉ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ॥ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਾਕੈ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ॥ ਬਿਨੁ ਹਰਿ ਪਿਆਰੇ ਰਹਿ ਨ ਸਾਕੈ ਗੁਰ ਬਿਨੁ ਮਹਲੁ ਨ ਪਾਈਐ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਪਰੁ ਕੀਜੈ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈਐ॥ ਹਰਿ ਸਾਚਾ ਸੋਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬਿਨੁ ਸੇਵਿਐ ਸੁਖੁ ਨ ਪਾਏ॥ ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਏ॥ 1॥ ਧਨ ਰੈਣਿ ਸੁਹੇਲੜੀਏ ਜੀਉ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਾਉ ਕਰੇ ਜੀਉ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਅਨਦਿਨੁ ਲਾਗਾ ਭਾਓ॥ ਸੁਣਿ ਸਖੀ ਸਹੇਲੀ ਜੀਅ ਕੀ ਮੇਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਓ॥
(ਅੰਗ 244)॥ ਹਰਿ ਗੁਣ ਸਾਰੀ ਤਾ ਕੰਤ ਪਿਆਰੀ ਨਾਮੇ ਧਰੀ ਪਿਆਰੋ॥ ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੋ॥ 2॥ ---------

Sa dhun binou kuray jeeo, Hur(i) kay goon saaray. Khin(u) pul(u) reh(i) na saakaiy bin(u) Hur(i) piyaaray. Bin(u) Hur(i) piyaaray reh(i) na saakaiy, Gur bin(u) Mehl(u) na paayiyaiy. Jo Gur(u) kuhaiy, soyee pur(u) keejaiy, tishna ugun(i) boojhaayiyaiy. Hur(i) Saacha soyee, Tis(u) bin(u) uver(u) na koyee, bin(u) sayviyaiyn sookh(u) na paayay. Nanak sa dhun milaiy milaayee, jis nu Aap(i) milaayay. 1. Dhun raiyn(i) soohaylurriyay jeeo, Hur(i) siyoun chit(u) laayay. Satgur(u) sayvay bhaaou kuray jeeo, vichoun aap(u) guvaayay. Vichoun aap(u) guvaayay, Hur(i) goon gaayay, undin(u) laaga bhaaou. Soon(i) sukhee suhalee, jee kee mayli, Gur kaiy Shabad(i) smaaou.
(PAGE 244): Hur(i) goon saari, ta Kunt piyaari, Naamay dhuree piyaaro. Nanak kaamun(i) Naah piyaari, Ram Naam gul haaro. 2.
Word Meaning: Sa Dhun = woman (devotee). Binou = request; beg. Saaray = keeps in mind; recites. Khin(u) Pul(u) = a short moment. Mehl(u) = Waheguru's Palace (connecting with Him). Tishna Ugun(i) = the fire of desires. Boojhaayiyaiy = put out. Uver(u) = other. Sayviyaiyn = by serving; obeying. 1.
Raiyn(i) = night (of life). Soohaylurriyay = comforting. Siyoun = with. Bhaaou = respectful affection. Aap(u) = selfishness and ego. Guvaayay = lose; get rid of. Undin(u) = everyday; always. Jee Kee Mayli = connected by soul. Samaaou = get absorbed (imbued). Saari = remember. Kunt = husband (Waheguru). Naah = Lord; husband. Haaro = necklace. 2.
MEANING: There is only one Supreme Being, who is the creator of the universe and is omnipresent. He can be realized only by the grace of the Guru. The devotee recollects Waheguru's virtues and begs (for His holy sight). She cannot survive even for a moment without dear Waheguru. She cannot survive without Him for a second, but cannot get connected with Him without the grace of the Guru. The devotee has to listen to and act on the Guru's advice to put out the fire of worldly desires. There is none other than Waheguru, worthy of worship; one cannot have any comfort without serving Waheguru. However, only that devotee is connected with Waheguru, whom He kindly connects with the Guru, who, in turn, connects the devotee with Waheguru, oh Nanak. 1.
The night of life of that devotee becomes comforting who applies her mind to Waheguru and serves the Guru (obeys Him) with affection and dedication to get rid of her selfishness and ego. Such a devotee gets rid of her haumein and sings Waheguru's praise all the time with deep affection. In the company of her friends who are connected with Waheguru from the depths of their hearts, she stays absorbed in Guru's Shabad. A devotee who cultivates love for Waheguru's Naam and keeps Waheguru's virtues in mind is loved by her husband (Waheguru). The devotee, who is dear to Waheguru, wears the necklace of Waheguru's Naam around her neck (recites His Naam with her tongue all the time), oh Nanak. 2.

--------- ਧਨ ਏਕਲੜੀ ਜੀਉ ਬਿਨੁ ਨਾਹ ਪਿਆਰੇ॥ ਦੂਜੈ ਭਾਇ ਮੁਠੀ ਜੀਉ ਬਿਨੁ ਗੁਰ ਸਬਦ ਕਰਾਰੇ॥ ਬਿਨੁ ਸਬਦ ਪਿਆਰੇ ਕਉਨੁ ਦੁਤਰੁ ਤਾਰੇ ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ॥ ਕੂੜਿ ਵਿਗੁਤੀ ਤਾ ਪਿਰਿ ਮੁਤੀ ਸਾਧਨ ਮਹਲੁ ਨ ਪਾਈ॥ ਗੁਰ ਸਬਦੇ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਸਮਾਏ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਏ॥ 3॥ ਤਾ ਮਿਲੀਐ ਹਰਿ ਮੇਲੇ ਜੀਉ ਹਰਿ ਬਿਨੁ ਕਵਨੁ ਮਿਲਾਏ॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਮ ਆਪਣੇ ਜੀਉ ਕਉਨੁ ਭਰਮੁ ਚੁਕਾਏ॥ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਇਉ ਮਿਲੀਐ ਮਾਏ ਤਾ ਸਾਧਨ ਸੁਖੁ ਪਾਏ॥ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੁ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨ ਪਾਏ॥ ਕਾਮਣਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗੁਰ ਕੈ ਭਾਇ ਸਬਦਿ ਵੀਚਾਰੇ॥ ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ॥ 4॥1॥

Dhun aikulurri jeeo, bin(u) Naah piyaaray. Doojaiy bhaayay mootthi jeeo, bin(u) Gur Shabad kuraaray. Bin Shabad piyaaray, kuoun(u) doottur taaray, Maya moh(i) khooaayee. Koorr(i) vigooti, ta Pir(i) mooti, sadhun Mehl(u) na payee. Gur Shabaday raati, sehjay maati, undin(u) ruhaiy smaayay. Nanak kaamun(i) suda rung(i) raati, Hur(i) jeeo aap(i) milaayay. 3. Ta miliyaiy, Hur(i) maylay jeeo, Hur(i) bin(u) kuvun(u) milaayay. Bin(u) Gur Preetum aapnay jeeo, kaun(u) bherm(u) chookaayay. Gur(u) bherm chookaayay, iyoun miliyaiy maayay, ta sadhun sookh(u) paayay. Gur sayva bin(u) ghor undhaar(u), bin(u) Gur mug(u) na paayay. Kaamun(i) rung(i) raati, sehjay maati, Gur kaiy Shabad(i) veechaaray. Nanak kaamun(i) Hur(i) vur(u) paaya, Gur kaiy bhaayay piyaaray. 4.1.

Word Meaning: Dhun = woman (human being). Aikulurri = lonely. Doojaiy Bhaayay = in the love of the other (Maya). Mootthi = cheated of good qualities. Kraaray = powerful; potent. Dootur = difficult (to swim across). Taaray = ferries across; salvage. Moh(i) = attachment. Khooaayee = Suffer due to misguidance = Vigooti. Koorr(i) = dealing in perishables. Mooti = rejected. Mehl(u) = Waheguru's Residence. Raati = imbued. Sehjay = in the blissful state. Maati = intoxicated. Smaayay = absorbed. Kaamun(i) = woman (human being). Rung(i) = in love**. 3.** Bherm(u) = doubts; misgivings. Chookaayay = remove; clear. Iyoun = like this. Ghor = dense. Undhaar = darkness. Mug(u) = (the right) path. Veechaaray = ponder on. Vur(u) = husband. Bhaayay = love. 4.

MEANING: The devotee feels lonely (without any support) without the dear Lord. Without Guru's potent Shabad, she is robbed (cheated out) of virtuous qualities because of her love for the other (Maya). Without the dear Guru's Shabad, the woman (human being) is misled by her love for Maya; and there is no one capable of ferrying her across the sea of Maya, because it is next to impossible to swim across it with one's own efforts. The woman, who is misled into believing she is attached to perishables, is rejected by her dear (Waheguru) and cannot access His residence (unable to connect with Him). But the devotee, who is imbued in the Guru's Shabad and is intoxicated in the state of blissfulness, is absorbed in Waheguru's love. Such a devotee is always imbued in Waheguru's love, and is connected by Waheguru with Him, oh Nanak. 3.

One connects with Waheguru only if He, Himself, connects her to Him; otherwise, no one is capable of doing so. Without her own dear Guru, who else can remove the doubts of the devotee? The only way to get connected with Waheguru is to get one's doubts removed by the Guru, and then the devotee enjoys blissfulness, oh my mother. Without the Guru, there is dense darkness (of ignorance), and the devotee cannot find the true path of life. The devotee, who ponders on the Guru's Shabad, gets imbued in the love of the Guru (Waheguru) and feels intoxicated in the spiritual state of blissfulness (above the effects of Maya). With Guru's love at heart, such a devotee is gifted with Waheguru as her husband, oh Nanak. 4.1.

ਗਉੜੀ ਮਹਲਾ 3॥ ਪਿਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਜੀਉ ਬਿਨੁ ਪਿਰ ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ॥ ਪਿਰ ਬਿਨੁ ਨੀਦ ਨ ਆਵੈ ਜੀਉ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਹਾਈ॥ ਕਾਪਰੁ ਤਨਿ ਸੁਹਾਵੈ ਜਾ ਪਿਰ ਭਾਵੈ ਗੁਰਮਤੀ ਚਿਤੁ ਲਾਈਐ॥ ਸਦਾ ਸੁਹਾਗਣਿ ਜਾ ਸਤਿਗੁਰੁ ਸੇਵੇ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਈਐ॥ ਗੁਰ ਸਬਦੈ ਮੇਲਾ ਤਾ ਪਿਰੁ ਰਾਵੀ

ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰੇ॥ ਨਾਨਕ ਕਾਮਣਿ ਨਾਹ ਪਿਆਰੀ ਜਾ ਹਰਿ ਕੇ ਗੁਣ ਸਾਰੇ॥ 1॥ ਸਾਧਨ ਰੰਗੁ ਮਾਣੇ ਜੀਉ ਆਪਣੇ ਨਾਲਿ ਪਿਆਰੇ॥ ਅਹਿ ਨਿਸਿ ਰੰਗਿ ਰਾਤੀ ਜੀਉ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ ਹਉਮੈ ਮਾਰੇ ਇਨ ਬਿਧਿ ਮਿਲਹੁ ਪਿਆਰੇ॥ ਸਾਧਨ ਸੋਹਾਗਣਿ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਾਚੈ ਨਾਮਿ ਪਿਆਰੇ॥ ਅਪੁਨੇ ਗੁਰ ਮਿਲਿ ਰਹੀਐ ਅੰਮ੍ਰਿਤੁ ਗਹੀਐ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ॥ ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਗਲੇ ਦੂਖ ਵਿਸਾਰੇ॥ 2॥ --------

Gaurri Mehla 3: Pir bin(u) khurie nimaani jeeo, bin(u) Pir kiyoun jeevaan mayri maayee. Pir bin(u) neend na aavaiy jeeo, kaapurr(u) tun(i) na soohayee. Kaapurr(u) tun(i) soohaavaiy, ja Pir bhaavaiy, Gurmuti chit(u) laayiyaiy. Suda sohaagun(i) ja Satgur(u) sayvay, Gur kaiy unk(i) smaayiyaiy. Gur Shabadaiy mayla ta Pir(u) raavi, laaha Naam(u) sunsaaray. Nanak kaamun(i) Naah Piyaari, ja Hur(i) kay goon saaray. 1. Sa dhun rung(u) maanay jeeo, aapnay naal(i) piyaaray. Ehinis(i) rung(i) raati jeeo, Gur Shabad(u) veechaaray. Gur Shabad(u) veechaaray, haumein maaray, in bidh(i) milhou piyaaray. Sadhun sohaagun(i) suda rung(i) raati, Saachaiy Naam(i) piyaaray. Apunay Gur mil(i) ruhiyaiy, Amrit(u) guhiyaiy, doobidha maar(i) nivaaray. Nanak kaamun(i) Hur(i) vur(u) paaya, suglay dookh visaaray. 2.

Word Meaning: Pir = husband; Waheguru. Khurie = very much. Nimaani = dejected. Kiyoun = how? Maayee = mother. Kappurr(u) = clothes. Soohayee = beautiful; comfortable. Bhaavaiy = likes. Sohaagun(i) = married; enjoys the company of the husband. Unk(i) Smaayiyaiy = is hugged by. Mayla = union. Raavi = enjoys Laaha = added profit (benefit). Kaamun(i) = woman. Naah = Lord; husband. Saaray = takes care of; remembers. 1. Sadhun = woman (human being). Rung(u) = affection; comforts. Maanay = enjoys. Ehinis(i) = day and night (always). Raati = imbued. Bidh(i) = way; method. Guhiyaiy = to stitch. Doobidha = indecisiveness due to doubts. Nivaaray = remove; get rid of. Vur(u) = husband. Visaaray = forget. 2.

MEANING: I feel very sad without my dear (Waheguru); how can I live without Him, oh my mother? I cannot sleep, and don't feel comfortable even in my (beautiful) clothes without my dear (Waheguru). The devotee feels good about her clothes (adornment) only when she applies her mind to Waheguru's Naam with the advice of the Guru; and she stays married, and is hugged (loved) by Waheguru when she serves the Guru. When a devotee is connected with Waheguru by the Guru's Shabad, Waheguru enjoys her love, and she has the added benefit (wealth) of His Naam. Waheguru loves that devotee who recollects His virtues, oh Nanak. 1.

The devotee, who ponders on Guru's Shabad, is imbued in His love day and night, and enjoys bliss in the company of her dear (Waheguru). The only way to get connected with Waheguru is to get rid of one's haumein with Guru's Shabad. That devotee is always imbued in the love of Waheguru's Naam, and stays married (is loved by Waheguru). When a devotee stays connected with the Guru, she is able to get rid of her misgivings, and keeps stitched to Waheguru's Naam-Amrit. Such a devotee wins Waheguru as her husband, and forgets all her discomforts, oh Nanak. 2.

-------- ਕਾਮਣਿ ਪਿਰਹੁ ਭੁਲੀ ਜੀਉ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੇ॥ ਝੂਠੀ ਝੂਠਿ ਲਗੀ ਜੀਉ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ॥ ਕੂੜੁ ਨਿਵਾਰੇ ਗੁਰਮਤਿ ਸਾਰੇ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੇ॥ ਗੁਰ ਸਬਦੁ ਸੇਵੇ ਸਚਿ ਸਮਾਵੈ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਵਸਾਏ ਐਸਾ ਕਰੇ ਸੀਗਾਰੋ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਹਜਿ ਸਮਾਣੀ ਜਿਸੁ ਸਾਚਾ ਨਾਮੁ ਅਧਾਰੋ॥ 3॥ ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਜੀਉ ਤੁਧੁ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ॥ ਮੈ ਨੈਣੀ ਨੀਦ ਨਾ ਆਵੈ ਜੀਉ ਭਾਵੈ ਅੰਨੁ ਨ ਪਾਣੀ॥ ਪਾਣੀ ਅੰਨੁ ਨ ਭਾਵੈ ਮਰੀਐ ਹਾਵੈ ਬਿਨੁ ਪਿਰ ਕਿਉ ਸੁਖੁ ਪਾਈਐ॥ (ਅੰਗ 245)॥ ਗੁਰ ਆਗੈ ਕਰਉ ਬੇਨੰਤੀ ਜੇ ਗੁਰ ਭਾਵੈ ਜਿਉ ਮਿਲੈ ਤਿਵੈ ਮਿਲਾਈਐ॥ ਆਪੇ ਮੇਲਿ ਲਏ ਸੁਖਦਾਤਾ ਆਪਿ ਮਿਲਿਆ ਘਰਿ ਆਏ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ॥ 4॥2॥

Kaamun(i) Pirhoun bhoolli jeeo, Maya moh(i) piyaaray. Jhootthi, jhootth(i) luggi jeeo, koorr(i) mootthi koorriyaaray. Koorr(u) nivaaray, Gurmut(i) saaray, jooyaiy junum(u) na haaray. Gur Shabad(u) sayvay, Sach(i) smaavaiy, vichoun haumein maaray. Hur(i) ka Naam(u) ridaiy vusaayay, aiysa kuray seegaaro. Nanak kaamun(i) sehj(i) smaani, jis Saacha Naam(u) adhaaro. 3. Mil(u) mayray Preetuma jeeo, Toodh(u) bin(i) khurie nimaani. Mein naiyni neend na aavaiy jeeo, bhaavaiy unn(u) na paani. Paani unn(u) na bhaavaiy, muriyaiy haavaiy, bin(u) Pir kiyoun sookh(u) paayiyaiy.

(PAGE 245): Gur aagaiy kuroun baynti, jay Gur bhaavaiy, jiyoun milaiy tivaiy milaayiyaiy. Aapay mayl(i) luyay Sookhdaata, Aap(i) miliya ghur(i) aayay. Nanak kaamun(i) suda sohaagun(i), na Pir(u) muraiy na jaayay. 4.2.

Word Meaning: Bhoolli = forgotten. Moh(i) = attachment. Jhootthi = mortal. Koorr(i) = in the love of perishables. Mootthi = cheated. Nivaaray = remove. Saaray = remember. Jooyaiy = in gamble. Haaray = lose. Ridaiy = in the heart. Seegaaro = adornment. Sehj(i) = in the state of blissfulness. Smaani = absorbed. Adhaaro = basis; support. 3. Mil(u) = meet; connect me with You. Preetuma = dear. Khurie = much. Nimaani = weak; lack of self-confidence. Bhaavaiy = like; enjoy. Unn(u) = food. Haavaiy = pain of separation. Kiyoun = how? Sookhdaata = the source of all comforts (Waheguru). Ghur(i) = in the heart. Sohaagun(i) = married (and loved). 4.

MEANING: The individual, who forgets Waheguru because of her attachment with Maya, and being mortal herself, is busy with the perishables, is cheated of her good qualities. She can overcome (control) her attachment to the perishables with the Guru's advice, thereby not wasting away her precious human life in the gamble for Maya. If she listens to Guru's Shabad (acts on it), she will overcome her haumein and get absorbed in Waheguru. She implants Waheguru's Naam in her heart, which serves as the adornment for her soul. A devotee, who has Waheguru's Naam as her support for the soul, stays blessed in a high spiritual state. 3.

Come and reside in my heart (connect me with You), oh my dear (Waheguru); I feel sad and lack self-confidence without You. My eyes do not get any sleep, and I do not enjoy food or water (drinks). I am dying of the pain of Your separation, and do not enjoy food or drinks; how can I enjoy comfort without You, oh my dear (Waheguru)? I beg my Guru to kindly grant my request and connect me with Waheguru in whatever way he deems fit. (With Guru's grace), The source of all comfort, Waheguru, connected me with Him and came to reside in my heart. The husband, Waheguru, never dies and never parts with His devotees, so the human bride stays married all the time, oh Nanak. 4.2.

ਗਉੜੀ ਮਹਲਾ 3॥ ਕਾਮਣਿ ਹਰਿ ਰਸਿ ਬੇਧੀ ਜੀਉ ਹਰਿ ਕੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਮਨੁ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ॥ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਏ ਕਾਮਣਿ ਵਰੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ ਲਾਏ॥ ਇਹੁ ਸਰੀਰੁ ਕੂੜਿ ਕੁਸਤਿ ਭਰਿਆ ਗਲ ਤਾਈ ਪਾਪ ਕਮਾਏ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਜਿਤੁ ਸਹਜਿ ਧੁਨਿ ਉਪਜੈ ਬਿਨੁ ਭਗਤੀ ਮੈਲੁ ਨ ਜਾਏ॥ ਨਾਨਕ ਕਾਮਣਿ ਪਿਰਹਿ ਪਿਆਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ 1॥ ਕਾਮਣਿ ਪਿਰੁ ਪਾਇਆ ਜੀਉ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ॥ ਰੈਣਿ ਸੁਖਿ ਸੁਤੀ ਜੀਉ ਅੰਤਰਿ ਉਰਿ ਧਾਰੇ॥ ਅੰਤਰਿ ਉਰਿਧਾਰੇ ਮਿਲੀਐ ਪਿਆਰੇ ਅਨਦਿਨੁ ਦੁਖੁ ਨਿਵਾਰੇ॥ ਅੰਤਰਿ ਮਹਲੁ ਪਿਰੁ ਰਾਵੇ ਕਾਮਣਿ ਗੁਰਮਤੀ ਵੀਚਾਰੇ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਪੀਆ ਦਿਨੁ ਰਾਤੀ ਦੁਬਿਧਾ ਮਾਰਿ ਨਿਵਾਰੇ॥ ਨਾਨਕ ਸਚਿ ਮਿਲੀ ਸੋਹਾਗਣਿ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰੇ॥ 2॥ -------

Gaurri Mehla 3: Kaamun(i) Hur(i) rus(i) baydhi jeeo, Hur(i) kaiy sehj(i) soobhaayay. Mun(u) Mohan(i) moh(i) leeya jeeo, doobidha sehj(i) smaayay. Doobidha sehj(i) smaayay, kaamun(i) vur(u) paayay, Gurmuti rung(u) laayay. Ehou sreer(u) koorr(i) koosut(i) bhuriya gul taayeen, paap kmaayay. Gurmukh(i) bhugut(i) jit(u) sehj(i) dhoon(i) oopjaiy, bin(u) bhugti maiyl(u) na

jaayay. Nanak, kaamun(i) pireh(i) piyaari, vichoun aap(u) guvaayay. 1. Kaamun(i) Pir(u) paaya jeeo, Gur kaiy bhaayay piyaaray. Raiyn(i) sookh(i) sooti jeeo, untar(i) oor(i) dhaaray. Untar(i) oor(i) dhaaray miliyaiy Piyaaray, undin(u) dookh(u) nivaaray. Untar(i) Mehl(u) Pir(u) raavay kaamun(i), Gurmutee veechaaray. Amrit Naam(u) peeya din raati, doobidha maar(i) nivaaray. Nanak, Sach(i) mili sohaagun(i) Gur kaiy hayt(i) apaaray. 2.

Word Meaning: Kaamun(i) = woman (human being). Rus(i) = sweetness. Baydhi = pierced; fully attached. Sehj(i) = mental state of blissfulness. Soobhaayay = in love with. Mohun(i) = captivating (Waheguru). Moh(i) Leeya = captivated. Doobidha = caught in doubts. Vur(u) = husband. Rung(u) = affection. Koorr(i) = lies; false. Koosut(i) = lies; deceit. Dhoon(i) = deep concentration. Pireh = to the dear (Waheguru). Aap(u) = selfishness. 1. Bhaayay = affection. Oor(i) dhaaray = embed in heart. Nivaaray = get rid of; cleared. Mehl(u) = heart. Raavay = enjoys. Doobidha = indecisiveness due to doubts. Sohaagun(i) = married. Hayt = love. Apaaray = unlimited. 2.

MEANING: The devotee, whose mind is stitched to the sweetness of Waheguru, enjoys blissfulness in the love of Waheguru. Captivated by Waheguru, all her doubts (and the resulting indecisiveness of mind) disappear, and she stays blessed in the high spiritual state. Her doubts get absorbed (removed) in the blissful state, and with Guru's advice, the devotee gets married (connected with) to Waheguru, and enjoys His love. (As long as the human being stays disconnected from Waheguru), His body (mind) is filthy with the love for perishables, and is full of lies (deceit), and he commits sins. With Guru's advice, and with the worship of Waheguru with deep concentration (dedication), one attains the high state of blissfulness; without Waheguru's worship, one cannot get rid of one's filth. The woman, who gets rid of her selfishness, is loved by Waheguru, oh Nanak. 1.

The woman (human devotee) realizes Waheguru-husband through her love for the dear Guru. By enshrining Waheguru's Naam in her heart, her night of life is spent in comfort (peace). By embedding Waheguru's Naam in the heart, the devotee is always connected to Waheguru and can get rid of all her discomforts (suffering). By pondering on Guru's Shabad, the devotee enjoys Waheguru's company in her heart. She drinks the Naam-Amrit day and night, and all her doubts are cleared. The devotee becomes married to (is united with) Waheguru through her unlimited love for the Guru, oh Nanak. 2.

------- ਆਵਹੁ ਦਇਆ ਕਰੇ ਜੀਉ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ॥ ਕਾਮਣਿ ਬਿਨਉ ਕਰੇ ਜੀਉ ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ॥ ਸਚਿ ਸਬਦਿ ਸੀਗਾਰੇ ਹਉਮੈ ਮਾਰੇ ਗੁਰਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ॥ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਸਚਾ ਸੋਈ ਬੂਝੈ ਗੁਰਿ ਬੀਚਾਰੇ॥ ਮਨਮੁਖਿ ਕਾਮਿ ਵਿਆਪੀ ਮੋਹਿ ਸੰਤਾਪੀ ਕਿਸੁ ਆਗੈ ਜਾਇ ਪੁਕਾਰੇ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਥਾਉ ਨ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ॥ 3॥ ਮੁੰਧ ਇਆਣੀ ਭੋਲੀ ਨਿਗੁਣੀਆ ਜੀਉ ਪਿਰੁ ਅਗਮ ਅਪਾਰਾ॥ ਆਪੇ ਮੇਲਿ ਮਿਲੀਐ ਜੀਉ ਆਪੇ ਬਖਸਣਹਾਰਾ॥ ਅਵਗਣ ਬਖਸਣਹਾਰਾ ਕਾਮਣਿ ਕੰਤੁ ਪਿਆਰਾ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਈ॥ ਪ੍ਰੇਮ ਪ੍ਰੀਤਿ ਭਾਇ ਭਗਤੀ ਪਾਈਐ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੇ ਦਿਨੁ ਰਾਤੀ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਈ॥ ਨਾਨਕ ਸਹਜੇ ਹਰਿ ਵਰੁ ਪਾਇਆ ਸਾਧਨ ਨਉ ਨਿਧਿ ਪਾਈ॥ 4॥3॥

Aavhou, duyya kuray jeeo, Preetum ut(i) piyaaray. Kaamun(i) binou kuray jeeo, Sach(i) Shabad(i) seegaaray. Sach(i) Shabad(i) seegaaray, haumein maaray, Gurmukh(i) kaarj suvaaray. Joog(i) joog(i) Aiko Sacha soyee, boojhaiy Gur beechaaray. Munmukh(i) kaam(i) viyaapi, moh(i) suntaapi, kis(u) aagaiy jaayay pookaaray. Nanak munmukh(i) thaaoun na paayay bin(u) Gur ut(i) piyaaray. 3. Moondh(i) iyaani bholi nigooniya jeeo, Pir(u) agumm apaara. Aapay mayl(i) miliyaiy jeeo, aapay bukhshunhaara. Avgun bukhshunhaara, kaamun(i) Kunt(u) piyaara, ghut(i) ghut(i) ruhiya smaayee. Praym preet(i) bhaayay bhugtee

paayiyaiy, Satgur boojh boojhayee. Suda anund(i) ruhaiy din (u) raati, undin(u) ruhaiy liv laayee. Nanak sehjay Hur(i) Vur(u) paaya, sa dhun nuoun nidh(i) paayee. 4.3.

Word Meaning: Duyya = merci. Preetum = dear husband. Ut(i) = extremely. Seegaaray = adorn herself. Kaarj Svaaray = achieve the objective. Joog(i), Joog = in every eon. Boojhaiy = understands; gets enlightened. Kaam(i) = lust. Viyaapi = afflicted by; overpowered by Suntaapi = suffering from. Thaaoun Na Paayay = not recognized. Ut(i) = extremely. 3. Moondh = young woman. Iyaani = ignorant. Bholi = innocent. Nigooniya = with no virtue. Agumm = unreachable. Apaara = infinite. Bhkhshunhaara = forgiving. Kunt(u) = husband. Ghut = heart. Smaayee = present. Bhaaya = liked. Boojh Boojhayee = gave wisdom to understand. Anund = blissfulness. Live Layee = mind stays focused; connected. Sehjay = with a peaceful mind (above Maya). Vur(u) = husband. Nuoun Nidh(i) = the nine mythical treasures. 4.

MEANING: The devotee, who has adorned her soul with Guru's eternal Shabad, prays to Waheguru saying, "Kindly come, and dwell in my heart, oh dear (Waheguru)." A devotee, who has adorned her soul in the shelter of the Guru (with His Shabad), gets rid of her haumein, and achieves the objective of her human life (union with Waheguru). With Guru's advice, the devotee realizes that there is only one Waheguru through all the eons (and one can attain the high spiritual state by worshipping Him). An individual who follows his own mind is overpowered by lust and suffers because of his attachment to the perishables. So, who can he pray to? Without the love for the extremely dear Guru, the follower of his mind is not acknowledged, let alone honoured, in the Court of Waheguru, oh Nanak. 3.

The young woman (devotee) is ignorant, innocent, and has no virtue (so, how can she connect with Waheguru)? However, the unreachable and infinite Waheguru is merciful and forgiving, and if He wishes, He Himself connects the devotee with the Guru, who, in turn, connects the devotee with Waheguru. Waheguru, who is dear to the woman (human) devotee, resides in every heart (so He knows the shortcomings of everybody), and is still forgiving. The Guru gives the devotees the wisdom that Waheguru can be realized only by singing His praise with love and dedication. (With Guru's advice), The devotee remains connected to Waheguru with his mind fully focused and enjoys blissfulness at all times. The devotee, who realizes Waheguru in the spiritual state above the effects of Maya, feels as if he has acquired all the nine mythical treasures, oh Nanak. 4. 3.

ਗਉੜੀ ਮਹਲਾ 3॥ ਮਾਇਆ ਸਰੁ ਸਬਲੁ ਵਰਤੈ ਜੀਉ ਕਿਉ ਕਰਿ ਦੁਤਰੁ ਤਰਿਆ ਜਾਇ॥ ਰਾਮ ਨਾਮੁ ਕਰਿ ਬੋਹਿਥਾ ਜੀਉ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਇ॥ ਸਬਦੁ ਖੇਵਟੁ ਵਿਚਿ ਪਾਏ ਹਰਿ ਆਪਿ ਲੰਘਾਏ ਇਨ ਬਿਧਿ ਦੁਤਰੁ ਤਰੀਐ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਵੈ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ॥ ਖਿਨ ਮਹਿ ਰਾਮ ਨਾਮਿ ਕਿਲਵਿਖ ਕਾਟੇ ਭਏ ਪਵਿਤੁ ਸਰੀਰਾ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੰਚਨ ਭਏ ਮਨੂਰਾ॥ 1॥ (ਅੰਗ 246)॥ ਇਸਤਰੀ ਪੁਰਖ ਕਾਮਿ ਵਿਆਪੇ ਜੀਉ ਰਾਮ ਨਾਮ ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣੀ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਖਰੇ ਪਿਆਰੇ ਜੀਉ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ॥ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ ਗਤਿ ਨਹੀ ਜਾਣੀ ਹਉਮੈ ਧਾਤੁ ਸੰਸਾਰੇ॥ ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ ਉਬਰੇ ਗੁਰ ਵੀਚਾਰੇ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਰਾਮ ਨਾਮੁ ਵਖਾਣੈ ਆਪਿ ਤਰੈ ਕੁਲ ਤਾਰੇ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤਿ ਮਿਲੇ ਪਿਆਰੇ॥ 2॥ -------

Gaurri Mehla 3: Maya sur(u) subul(u) vertaiy jeeo, kiyoun kur(i) doottur(u) turiya jaayay. Ram Naam(u) kur(i) bohitha jeeo, Shabad(u) khayvut(u) vich(i) paayay. Shabad(u) khayvut(u) vich(i) paayay, Hur(i) aap(i) lunghaayay, in bidh(i) doottur(u) turiyaiy. Gurmukh(i) bhugut(i) praaput(i) hovaiy, jeevutiyaan iyoun muriyaiy. Khin meh(i) Ram Naam(i) kilvikh kaatay, bhuyay puvit sureera. Nanak Ram Naam(i) nistaara kunchun bhuyay munoora. 1.

(PAGE 246): Istree purakh kaam(i) viyaapay jeeo, Ram Naam kee bidh(i) nuhee jaani. Maat, pita, soot, bhaayee, khuray piyaaray jeeo, doob(i) mooyay bin(u) paani. Doob(i)

mooyay bin(u) paani, gut(i) nuhee jaani, haumein dhaat(u) sunsaaray. Jo aaya so subh(u) ko jaasi, oobray Gur veechaaray. Gurmukh(i) hovaiy, Ram Naam(u) vukhaanaiy, aap(i) turaiy, kool taaray. Nanak, Naam(u) vusaiy ghut(i) untar(i) Gurmut(i) milay piyaaray. 2.

Word Meaning: Sur(u) = pool of water; sea. Subul(u) = forceful; with high waves. Vertaiy = operates; functions. Doottur(u) = almost impossible to swim across. Turiya = swim. Bohitha = boat. Khayvut = boatman. Lunghaayay = ferry across. In Bidh(i) = this way (method, means). Iyoun = like (this). Khin = moment. Kilvikh = sins. Bhuyay = became. Pvit = holy; pious. Nistaara = salvation. Kunchun = gold; pure-hearted full of virtues. Munoora = scrap iron; an evil man. 1. Kaam = lust. Viyaapay = affects. Soot = son. Khuray = very much. Gut(i) = higher spiritual state. Dhaat(u) = Maya. Oobray = salvaged. Vukhaanaiy = recites. Kool = clan; associates. Ghut(i) = in heart. Gurmut = Guru's advice.2

MEANING: Maya is like a sea in which high waves of worldly gimmicks are operating (affecting the people) in a big way. So, how can one swim across this difficult-to-swim sea (to be connected with God)? (However, there is one way to get ferried across this sea, and that is) If the man uses Waheguru's Naam as the boat, and Guru's Shabad as the boatman. If a devotee uses the Guru's Shabad as the boatman, Waheguru Himself ferries the devotee across the sea, and that is the way to swim across this sea. When a devotee takes the Guru's shelter, he acquires the gift of Waheguru's worship by which he can kill his desires for Maya (get detached from Maya) while still living with the family. With Waheguru's Naam, all the sins of a man are eradicated in a moment, and his body becomes a holy place (for Waheguru to dwell). With Waheguru's Naam, even an evil man becomes a highly virtuous man who finds salvation, oh Nanak. 1.

Both females and males are affected by lust and have no way to realize Waheguru's Naam. They are fully absorbed in the love of their mother, father, sons and brothers, and are drowning without water (in the sea of Maya). The world suffering from haumein and the love for Maya, has no idea of a high spiritual state, and is drowning in the sea of Maya. Everybody who comes into this world must leave it too; only those are salvaged who ponder on the Guru's Shabad. A devotee, who takes Guru's shelter, recites Waheguru's Naam, and finds salvation not just for himself, but for his associates as well. Even though Waheguru (His Naam) is present in every heart, one is united with the dear Waheguru only by the Guru's advice, oh Nanak. 2.

-------- ਰਾਮ ਨਾਮ ਬਿਨੁ ਕੋ ਥਿਰ ਨਾਹੀ ਜੀਉ ਬਾਜੀ ਹੈ ਸੰਸਾਰਾ॥ ਦ੍ਰਿੜੁ ਭਗਤਿ ਸਚੀ ਜੀਉ ਰਾਮੁ ਨਾਮੁ ਵਾਪਾਰਾ॥ ਰਾਮ ਨਾਮੁ ਵਾਪਾਰਾ ਅਗਮ ਅਪਾਰਾ ਗੁਰਮਤੀ ਧਨੁ ਪਾਈਐ॥ ਸੇਵਾ ਸੁਰਤਿ ਭਗਤਿ ਇਹ ਸਾਚੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ॥ ਹਮ ਮਤਿਹੀਣ ਮੂਰਖ ਮੁਗਧ ਅੰਧੇ ਸਤਿਗੁਰਿ ਮਾਰਗਿ ਪਾਏ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸੁਹਾਵੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ॥ 3॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਜੀਉ ਆਪੇ ਸਬਦਿ ਸਵਾਰੇ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਸਬਦੁ ਜੀਉ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ॥ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਪਿਆਰੇ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਭਗਤੀ ਲਾਏ॥ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਆਪੇ ਸੇਵ ਕਰਾਏ॥ ਆਪੇ ਗੁਣਦਾਤਾ ਅਵਗੁਣ ਕਾਟੇ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ॥ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ ਸਚੇ ਵਿਟਹੁ ਆਪੇ ਕਰੇ ਕਰਾਏ॥ 4॥4॥

Ram Naam bin(u) thir ko naahi jeeo, baaji haiy sunsaara. Drirr(u) bhugut(i) Sachi jeeo, Ram(u) Naam(u) vapaara. Ram Naam(u) vapaara, agumm apaara, Gurmuti dhun paayiyaiy. Sayva soort(i) bhugut(i) eh saachi, vichoun aap(u) guvaayiyaiy. Hum mut-heen, moorukh moogdh undhay, Satgur(i) maarug(i) paayay. Nanak, Gurmukh(i) Shabad(i) soohaavay, undin(u) Hur(i) goon gaayay. 3. Aap(i) kuraayay, kuray Aap(i) jeeo, Aapay Shabad(i) suvaaray. Aapay Satgur(u) Aap(i) shabad(u) jeeo, joog(u) joog(u) bhugut piyaaray. Joog(u) joog(u) bhugut piyaaray, Hur(i) aap(i) suvaaray, aapay bhugtee laayay. Aapay daana, Aapay beena, Aapay

sayv kuraayay. Aapay Goondaata avgoon kaatay, hirdaiy Naam(u) vusaayay. Nanak sud bulihaari Sachay vit-houn, Aapay kuray kuraayay. 4.4.

Word Meaning: Thir = permanent. Baaji = drama. Drirr(u) = reinforce. Vapaara = business. Agumm = (physically) unreachable. Apaara = infinite. Dhun = wealth (of Wanheguru's Naam). Soort(i) = focus of mind. Aap(u) = selfishness and ego. Mut-heen = wisdomless. Moogdh = foolish. Undhay = blind; ignorant. Maarug(i) = path (of righteousness). Sohaavay = beautiful, comforting. 3.

Svaaray = adorns (devotee's soul). Joog = eon. Daana = dignified. Beena = know-all. Goondaata = source of all virtues. Avgoon = vices. Hirdaiy = in the heart. Vusaayay = implants. Bulihaari = offer to sacrifice. Vit-houn = for; from. 4.

MEANING: This world is just a drama (where the actors perform their roles and leave), where nobody stays permanently other than Waheguru's Naam. Reinforce the worship of Waheguru, and get into the business of Waheguru's Naam, oh my mind. The wealth of the unreachable and limitless Waheguru's Naam is everlasting, and can be realized only by the Guru's advice. Service to Waheguru and concentrating on His Naam with dedication are the everlasting wealth by means of which one can get rid of his selfishness and ego. We are without any wisdom (to recognize Waheguru), are foolish, and are blind (ignorant); Satguru shows us the path of righteousness. The devotees, who take Guru's shelter, lead noble lives, and sing Waheguru's praise all the time, oh Nanak. 3.

The man is unable to protect himself from Maya's attacks; it is Waheguru who motivates people to do whatever He wills and adorns their souls with Guru's Shabad. Waheguru, Himself, is Satguru (Satguru is a manifestation of Waheguru), and He Himself bestows the gift of Guru's Shabad on individuals (connecting them with Satguru). He loves His devotees throughout all the eons. Waheguru Himself inspires His devotees to worship Him and adorns their souls. Waheguru is highly dignified and knows everything about all of us, and motivates us to serve Him. The source of all virtues, Waheguru Himself, eradicates the weaknesses of the individuals and implants His Naam in their hearts. I wish to sacrifice my life for Waheguru, who does everything Himself and makes others do as He wishes, oh Nanak. 4.4.

ਗਉੜੀ ਮਹਲਾ 3॥ ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਿ ਪਿਰਾ ਜੀਉ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਮੰਞਹੁ ਦੂਰਿ ਨ ਜਾਹਿ ਪਿਰਾ ਜੀਉ ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ॥ ਘਰਿ ਬੈਠਿਆ ਹਰਿ ਪਾਏ ਸਦਾ ਚਿਤੁ ਲਾਏ ਸਹਜੇ ਸਤਿ ਸੁਭਾਏ॥ਗੁਰ ਕੀ ਸੇਵਾ ਖਰੀ ਸੁਖਾਲੀ ਜਿਸਨੋ ਆਪਿ ਕਰਾਏ॥ ਨਾਮੋ ਬੀਜੇ ਨਾਮੋ ਜੰਮੈ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਏ॥ 1॥ ਹਰਿ ਕਾ ਨਾਮ ਮੀਠਾ ਪਿਰਾ ਜੀਉ ਜਾ ਚਾਖਹਿ ਚਿਤੁ ਲਾਏ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਚਾਖੁ ਮੁਏ ਜੀਉ ਅਨ ਰਸ ਸਾਦ ਗਵਾਏ॥ ਸਦਾ ਹਰਿ ਰਸੁ ਪਾਏ ਜਾ ਹਰਿ ਭਾਏ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਏ॥ ਨਾਮੁ ਧਿਆਏ ਸਦਾ ਸੁਖੁ ਪਾਏ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਏ॥ ਨਾਮੇ ਉਪਜੈ ਨਾਮੇ ਬਿਨਸੈ ਨਾਮੇ ਸਚਿ ਸਮਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤੀ ਪਾਈਐ ਆਪੇ ਲਏ ਲਵਾਏ॥ 2॥ --------

Gaurri Mehla 3: Gur kee sayva kur(i) pira jeeo, Hur(i) Naam(u) dhiyaayay. Munjhoun door(i) na jaah(i) pira jeeo, ghur(i) baiytthiyaan Hur(i) paayay. Ghur(i) baiytthiyaan Hur(i) paayay, suda chit(u) laayay, sehjay sut(i) soobhaayay. Gur kee sayva khurie sookhaali, jis nu Aap(i) kuraayay. Naamo beejaiy, Naamo jummaiy, Naamo munn(i) vusaayay. Nanak Sach(i) Naam(i) vudiyaayee, poorub(i) likhiya paayay. 1.

Hur(i) ka Naam meettha pira jeeo, ja chaakheh(i) chit(u) laayay. Rusna Hur(i) rus(u) chaakh(u) mooyay jeeo, un rus saad guvaayay. Suda Hur(i) rus(u) paayay, ja Hur(i) bhaayay, rusna Shabad(i) soohaayay. Naam(u) dhiyaayay, suda sookh(u) paayay, Naam(i) ruhaiy liv laayay. Naamay oopjaiy, Naamay binsaiy, Naamay Sach(i) smaayay. Nanak Naam(u) Gurmuti paayiyaiy, Aapay luyay luvaayay. 2.

Word Meaning: Pira Jeeo = dear mind. Munjhoun = from me. Ghur(i) = in the heart. Sehjay = in the state of a peaceful mind. Sut(i) Soobhaayay = with true love for God. Khurie = much. Sookhaali = comforting. Poorub(i) Likhiya = prewritten. 1.
Ja = when. Chaakheh(i) = tastes. Rusna = tongue. Mooyay = (spiritually) dead. Un rus = other sweet tastes. Guvaayay = lose; get rid of. Bhaayay = liked by. Shabad(i) Soohaayay. = is adorned with Guru's Shabad (Waheguru's Naam). Liv Laayay = stay connected. Naamay = with the Naam. Luyay Luvaayay = motivates to recite Naam. 2.
MEANING: Serve the Guru (obey His Advice) and recite Waheguru's Naam, oh my dear mind. Do not go away (wander away) from me (stabilize yourself), and realize Waheguru in the peaceful state (without wavering). An individual who dedicates themselves to Waheguru's Naam with respectful love realizes Waheguru in a state of peacefulness. Service to the Guru is highly comforting, but one cannot do it on one's own; one can do it only with the kindness of Waheguru. Such a devotee sows the seeds of Naam in his heart; the Naam sprouts there and becomes embedded there. Waheguru's Naam earns one respect, but only that individual worships Waheguru's Naam who has it prewritten in his fate. 1.
If you taste it with dedication, you will find Waheguru's Naam to be very sweet, oh my mind. Oh, my spiritually dead mind, you will forget all other tastes once you taste the sweet Naam of Waheguru. If Waheguru likes some individual, his tongue is adorned with His Naam, and he enjoys the sweetness of Waheguru all the time. He recites Waheguru's Naam, stays connected with Him, and enjoys blissfulness all the time. With the recitation of Waheguru's Naam, the individual fosters love for Him, loses interest in all other tastes of life, and gets absorbed in Waheguru. However, no one can acquire Waheguru's Naam with his own efforts; the Naam is realized with the Advice of the Guru when Waheguru motivates the individual to do so, oh Nanak. 2.

--------- ਏਹ ਵਿਡਾਣੀ ਚਾਕਰੀ ਪਿਰਾ ਜੀਉ ਧਨ ਛੋਡਿ ਪਰਦੇਸਿ ਸਿਧਾਏ॥ ਦੂਜੈ ਕਿਨੈ ਸੁਖੁ ਨ ਪਾਇਓ ਪਿਰਾ ਜੀਉ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ॥ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਾਏ ਭਰਮਿ ਭੁਲਾਏ ਓਹੁ ਕਿਉ ਕਰਿ ਸੁਖੁ ਪਾਏ॥ ਚਾਕਰੀ ਵਿਡਾਣੀ ਖਰੀ ਦੁਖਾਲੀ ਆਪੁ ਵੇਚਿ ਧਰਮੁ ਗਵਾਏ॥
(ਅੰਗ 247)॥ ਮਾਇਆ ਬੰਧਨ ਟਿਕੈ ਨਾਹੀ ਖਿਨੁ ਖਿਨੁ ਦੁਖੁ ਸੰਤਾਏ॥ ਨਾਨਕ ਮਾਇਆ ਕਾ ਦੁਖੁ ਤਦੇ ਚੂਕੈ ਜਾ ਗੁਰ ਸਬਦੀ ਚਿਤੁ ਲਾਏ॥ 3॥ ਮਨਮੁਖ ਮੁਗਧ ਗਾਵਾਰੁ ਪਿਰਾ ਜੀਉ ਸਬਦੁ ਮਨਿ ਨ ਵਸਾਏ॥ ਮਾਇਆ ਕਾ ਭਰਮੁ ਅੰਧੁ ਪਿਰਾ ਜੀਉ ਹਰਿ ਮਾਰਗੁ ਕਿਉ ਪਾਏ॥ ਕਿਉ ਮਾਰਗੁ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰ ਭਾਏ ਮਨਮੁਖਿ ਆਪੁ ਗਣਾਏ॥ ਹਰਿ ਕੇ ਚਾਕਰ ਸਦਾ ਸੁਹੇਲੇ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਏ॥ ਜਿਸ ਨੋ ਹਰਿ ਜੀਉ ਕਰੇ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਜਗਿ ਲਾਹਾ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ॥ 4॥5॥
Eh vidaani chaakri pira jeeo, dhun chhoad(i) perdays sidhaayay. Doojaiy kinaiy sookh(u) na paaya, pira jeeo, bikhiya loabh(i) loobhaayay. Bikhiya loabh(i) loobhaayay, bherm(i) bhoolayay, oh(u) kiyoun kur(i) sookh(u) paayay. Chaakri vidaani khurie dookhaali, aap(u) vaych(i) dherm(u) guvaayay.
(PAGE 247): Maya bundhun, tikaiy naahi, khin(u) khin(u) dookh(u) suntaayay. Nanak Maya ka dookh(u) tuday chookay ja Gur Shabadi chit(u) laayay. 3. Munmukh(i) moogdh gaavaar(u) pira jeeo, Shabad mun(i) na vusaayay. Maya ka bherm(u) undha pira jeeo, Hur(i) maarug(u) kiyoun paayay. Kiyoun maarug(u) paayay bin(u) Satgur bhaayay, munmukh(i) aap(u) gunaayay. Hur(i) kay chaakur suda soohaylay, Gur churni chit(u) laayay. Jis nu Hur(i) jeeo kuray kirpa, suda Hur(i) kay goon gaayay. Nanak, Naam(u) ruttan(u) jug(i) laaha, Gurmukh(i) Aap(i) boojhaayay. 4.5.
Word Meaning: Vidaani = for others. Chaakri = service. Dhun = woman (human bride). Perdays = foreign land. Sidhaayay = goes. Bikhiya = poison; Maya. Loobhaayay = captivated. Bherm(i) bhoolaayay = misled by doubts. Dookhaali = perturbing. Aap Vaych(i)

= by selling your conscience. Dherm = moral character. Tikaiy = find peace. Suntaayay = troubles. Tuday = only then. Chookay = ends. Chit(u) = mind. 3.
Moogdh = foolish. Gaavaar = unrefined. Vusaayay = embeds. Bhaayay = liked. Aap Gunaayay = shows off self-conceit. Soohaylay = enjoy comfort. Kirpa = kindness. Ruttan = valuable like a jewel. Laaha = profit; benefit. 4.
MEANING: Just like the separation from the family is painful when an individual leaves to go away from home to provide service to others, the human bride suffers when she looks for support from other sources than Waheguru-husband, oh my mind! Nobody enjoys any comfort in the love for others, particularly when he is misled by the captivating Maya. How can an individual enjoy comfort when he is misguided by his misgivings and by the greed for wealth? Service (undue respect) to others than Waheguru is highly painful (perturbing) because one sells his conscience and loses his moral character to please others. With the bonds of Maya, one's mind does not find peace, and discomfort torments one every moment. The discomfort due to Maya ends only when a man stitches his mind to the Shabad of the Guru, oh Nanak. 3.
The follower of his mind is foolish and unrefined, oh my dear friend; he does not implant Waheguru's Naam in his mind. The misgivings about Maya make the man blind (thoughtless), so how can he find the path to Waheguru? Without being liked by Satguru (without His guidance), the follower of his mind shows off his ego; so, how can he find the path to Waheguru? Those who serve Waheguru focus their mind on the Feet (Shabad) of the Guru, and always enjoy comfort. Those, to whom Waheguru is kind, always sing His praise. Waheguru Himself connects individuals to the Guru, who enlightens them that Waheguru's Naam, which is precious like a jewel, is the only profitable business in the world, oh Nanak. 4.5.

ਰਾਗੁ ਗਉੜੀ ਛੰਤ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaurri Mehla 5: Ek Onkar Satgur Persaad(i)

ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਜੀਉ ਕਿਉ ਦੇਖਾ ਪ੍ਰਭ ਦਾਤੇ॥ ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਜੀਉ ਗੁਰ ਪੁਰਖ ਬਿਧਾਤੇ॥ ਪੁਰਖੋ ਬਿਧਾਤਾ ਏਕ ਸ੍ਰੀਧਰੁ ਕਿਉ ਮਿਲਹ ਤੁਝੈ ਉਡੀਣੀਆ ॥ ਕਰ ਕਰਹਿ ਸੇਵਾ ਸੀਸੁ ਚਰਣੀ ਮਨਿ ਆਸ ਦਰਸ ਨਿਮਾਣੀਆ॥ ਸਾਸਿ ਸਾਸਿ ਨ ਘੜੀ ਵਿਸਰੈ ਪਲੁ ਮੂਰਤੁ ਦਿਨੁ ਰਾਤੇ॥ ਨਾਨਕ ਸਾਰਿੰਗ ਜਿਉ ਪਿਆਸੇ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਦਾਤੇ॥ 1॥ ਇਕ ਬਿਨਉ ਕਰਉ ਜੀਉ ਸੁਣਿ ਕੰਤ ਪਿਆਰੇ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਮੋਹਿ ਲੀਆ ਜੀਉ ਦੇਖਿ ਚਲਤ ਤੁਮਾਰੇ॥ ਚਲਤਾ ਤੁਮਾਰੇ ਦੇਖਿ ਮੋਹੀ ਉਦਾਸ ਧਨ ਕਿਉ ਧੀਰਏ॥ ਗੁਣਵੰਤ ਨਾਹ ਦਇਆਲੁ ਬਾਲਾ ਸਰਬ ਗੁਣ ਭਰਪੂਰਏ॥ ਪਿਰ ਦੋਸੁ ਨਾਹੀ ਸੁਖਹ ਦਾਤੇ ਹਉ ਵਿਛੁੜੀ ਬੁਰਿਆਰੇ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਘਰਿ ਆਵਹੁ ਨਾਹ ਪਿਆਰੇ॥ 2॥

Mayraiy mun(i) baiyraag(u) bhuyya jeeo, kiyoun daykhaan Prubh Daatay. Mayray meet sukha Hur(i) jeeo, Gur Purakh bidhaatay. Purkho Bidhaata Aik Sri dhur(u), kiyoun mileh(i) Toojhaiy oodiniyaan. Ker kureh(i) sayva, sees(u) churni, mun(i) aas durs nimaamiyaan. Saas(i) saas(i) na ghurri visraiy, pul(u) moorut(u) din(u) raatay. Nanak saaring jiyoun piyaasay, kiyoun miliyaiy Prubh(u) Daatay. 1. Ikk binou kuroun jeeo, soon(i) Kunt piyaaray. Mayra mun(u) tun(u) moh(i) leeya jeeo, daykh(i) chult Toomaaray. Chulta Toomaaray daykh(i) mohee, oodaas dhun kiyoun dheeray. Goonvunt Naah duyaal baala, serb goona bhurpooray. Pir doash(u) naahi Sookhaa Daatay, huoun vichhurri booriyaaray. Binvunt(i) Nanak duyya dhaarhou, ghur(i) aavhou Naah piyaaray. 2. ----------
Word Meaning: Baiyraag = burning desire; longing to see. Daatay = provider. Meet = Sukha = dear friend. Bidhaatay = the carver of destiny. Sri = Luxmi = Maya. Dhur(i) = supporter; husband. Sridhur = Waheguru. Oodiniyaan = depressed (sad) while waiting. Ker = hands. Sees(u) = head. Ders = sight. Nimaaniyaan = no ego at all. Visraiy = forget.

Pul, Ghurri, Moorut(u) = very small units of time. Saaring = the rainbird, which is believed to drink only the first drop of rain, that too only during the period of Swaanti planet. Piyaasay = thirsty. 1.
Binou = request. Kunt = husband; Waheguru. Moh(i) = captivated. Chult = amazing feats. Dheeray = pick up courage. Goonvunt = full of virtues. Naah = Lord. Duyyal = kind. Baala = child-like; pure-hearted. Bhurpooray = overflowing. Doash = blame. Booriyaaray = (because of) evil deeds. Binvunt = pray. Ghur(i) = in my heart. 2.
MEANING: I have a burning desire to "see" Waheguru, who is the provider, the carver of our fates, and is also my dear friend, but I do not know how to do that. There is only one Waheguru, who is omnipresent, the carver of our destinies, and the husband (controller) of Maya; I am desperately waiting to see Him, but I am helpless because I have no means to do so. I have no ego, and wish to see Him so that I may serve Him with my hands, and put my head on His feet (surrender myself completely). I do not wish to forget Waheguru for even a moment. I am as anxious to "see" Waheguru as a rainbird which is thirsty for the first drop of rain. How can I "see" my provider, Waheguru, oh Nanak? 1.
Kindly grant my request, oh my dear husband (Waheguru). My mind and body have been captivated by Your amazing feats, and I am very anxious to see you. Having been captivated by Your amazing feats, how can a sad devotee, like me, pick up courage (have peace of mind) (without seeing You)? (Please, show me Your holy Sight). My Lord is overflowing with virtues, is merciful, and is child-like (pure-hearted) (but I cannot connect with Him). At the same time, I cannot blame the source of all comforts, Waheguru, for my huge distance from Him; I am separated from Him because of my own bad qualities. Please, listen to my (Nanak's) request; be kind, and come to dwell in my heart, oh my dear Waheguru. 2.

ਹਉ ਮਨੁ ਅਰਪੀ ਸਭੁ ਤਨੁ ਅਰਪੀ ਅਰਪੀ ਸਭਿ ਦੇਸਾ॥ ਹਉ ਸਿਰੁ ਅਰਪੀ ਤਿਸੁ ਮੀਤ ਪਿਆਰੇ ਜੋ ਪ੍ਰਭ ਦੇਇ ਸਦੇਸਾ॥ ਅਰਪਿਆ ਤ ਸੀਸੁ ਸੁਥਾਨਿ ਗੁਰ ਪਹਿ ਸੰਗਿ ਪ੍ਰਭੂ ਦਿਖਾਇਆ॥ ਖਿਨ ਮਾਹਿ ਸਗਲਾ ਦੂਖੁ ਮਿਟਿਆ ਮਨਹੁ ਚਿੰਦਿਆ ਪਾਇਆ॥ ਦਿਨੁ ਰੈਨਿ ਰਲੀਆ ਕਰੈ ਕਾਮਣਿ ਮਿਟੇ ਸਗਲ ਅੰਦੇਸਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਕੰਤੁ ਮਿਲਿਆ ਲੋੜਤੇ ਹਮ ਜੈਸਾ॥ 3॥ ਮੇਰੈ ਮਨਿ ਅਨਦੁ ਭਇਆ ਜੀਉ ਵਜੀ ਵਾਧਾਈ॥ ਘਰਿ ਲਾਲੁ ਆਇਆ ਪਿਆਰਾ ਸਭ ਤਿਖਾ ਬੁਝਾਈ॥ ਮਿਲਿਆ ਤ ਲਾਲੁ ਗੁਪਾਲੁ ਠਾਕੁਰੁ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ॥ ਸਭ ਮੀਤ ਬੰਧਪ ਹਰਖੁ ਉਪਜਿਆ ਦੂਤ ਥਾਉ ਗਵਾਇਆ॥ ਅਨਹਤ ਵਾਜੇ ਵਜਹਿ ਘਰ ਮਹਿ ਪਿਰ ਸੰਗਿ ਸੇਜ ਵਿਛਾਈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਹਜਿ ਰਹੈ ਹਰਿ ਮਿਲਿਆ ਕੰਤੁ ਸੁਖਦਾਈ॥ 4॥1॥
---------- Huoun mun(u) urpeen, subh(u) tun(u) urpeen, urpeen subh(i) daysa. Huoun sir(u) urpeen Tis(u) Meet piyaray, jo Prubh dayay sundaysha. Urpiya ta sees(u) soothaan(i) Gur peh(i), sung(i) Prubhoo dikhaaya. Khin maah(i) sugla dookh(u) mitiya, munhoun chindiya paaya. Din(u) raiyn(i) ruliyaan kuraiy kaamun(i), mitay sugul undaysha. Binvunt(i) Nanak(u) kunt(u) miliya loarrtay hum jaiysa. 3. Mayraiy mun(i) anund bhuyya jeeo, vujji vadhaayee. Ghur(i) Laal(u) aaya piyaara, subh tikha boojhaayee. Miliya ta Laal(u) Goopaal Tthaakur(u), sukheen mungul(u) gaaya. Subh meet bundhup hurkh(u) oopjiya, doot thaaoun guvaaya. Unhut vaajay vujeh(i) ghur(i) meh(i), Pir sung(i) sayj vichhaayee. Binvunt(i) Nanak(u) sehj(i) ruhaiy, Hur(i) miliya kunt(u) sookhdaayee. 4.1.
Word Meaning: Urpeen = offer. Daysa = country; property. Sandaysha = message. Soothaan(i) = with pure heart. Sung(i) = with. Munhoun Chindiya = wish of mind. Ruliyaan = enjoyment (of Waheguru's company). Undaysha = misgivings. Loarrtay Jaiysa = just as I had wished for. 3. Anund = blissfulness. Vujji Vaadhaayee = sprung happiness. Laal(u) = dear Waheguru. Tikha Boojhaayee = thirst (to connect with Waheguru) was quenched. Gopaal(u) = Waheguru. Tthaakur(u) = Lord. Sukheen = friends (my senses). Mungul(u) = song of joy. Herkh(u) = happiness. Oopjiya = produced. Doot = the five

demons. Thaaoun Guvaaya = destroyed from the root. Unhut Vaajay = the auto-playing Divine music which the yogis claim to hear. Ghur meh(i) = in the heart. Sayj Vichhaayee = made the bed (in the heart). Binvunt(i) = prays; expresses thankfulness. Sehj(i) Ruhaiy = stays in the state of blissfulness. 4.

MEANING: I will gladly offer my mind (wisdom), my body (to serve), my head (ego), and all my property, to the holy friend who will bring Waheguru's message (His Will) to me. When one offers his head (thinking) with pure heart to the Guru, He "shows" Waheguru around him (everywhere). The devotee realizes his wish, and all his discomforts (due to illusions or disbeliefs) are eliminated. All the doubts of the devotee are cleared, and she enjoys the company of Waheguru day and night. Nanak prays (expresses His thankfulness) that He realized the husband (Waheguru) who is exactly like the one He (Guru Nanak) wished for. 3. My mind is blissful, and happiness has sprung in my heart because my dear Waheguru has come to dwell in my heart, and my thirst to see Him has been satisfied. With my union with the dear Waheguru, who is the Lord of the whole universe and nourishes it, all my senses are overjoyed, and are singing the song of happiness; at the same time, all my five demons (lust, rage, greed, attachment and conceit) have been obliterated from the root. I have made my heart bed for Waheguru, and I feel as if I am listening to the auto-playing Divine music. (Guru) Nanak(u) expresses His thankfulness that He has been connected with the source of all comforts, Waheguru, and stays connected with Him in the higher spiritual state. 4.1.

(ਅੰਗ 248)॥ ਗਉੜੀ ਮਹਲਾ 5॥ ਮੋਹਨ ਤੇਰੇ ਊਚੇ ਮੰਦਰ ਮਹਲ ਅਪਾਰਾ॥ ਮੋਹਨ ਤੇਰੇ ਸੋਹਨਿ ਦੁਆਰ ਜੀਉ ਸੰਤ ਧਰਮਸਾਲਾ॥ ਧਰਮਸਾਲ ਅਪਾਰ ਦੈਆਰ ਠਾਕੁਰ ਸਦਾ ਕੀਰਤਨ ਗਾਵਹੇ॥ ਜਹ ਸਾਧ ਸੰਤ ਇਕਤ੍ਰ ਹੋਵਹਿ ਤਹਾ ਤੁਝੇ ਧਿਆਵਹੇ॥ ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸੁਆਮੀ ਹੋਹੁ ਦੀਨ ਕ੍ਰਿਪਾਰਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਰਸ ਪਿਆਸੇ ਮਿਲਿ ਦਰਸਨ ਸੁਖੁ ਸਾਰਾ॥ 1॥ ਮੋਹਨ ਤੇਰੇ ਬਚਨ ਅਨੂਪ ਚਾਲ ਨਿਰਾਲੀ॥ ਮੋਹਨ ਤੂੰ ਮਾਨਹਿ ਏਕੁ ਜੀ ਅਵਰ ਸਭ ਰਾਲੀ॥ ਮਾਨਹਿ ਤ ਏਕੁ ਅਲੇਖੁ ਠਾਕੁਰੁ ਜਿਨਹਿ ਸਭ ਕਲ ਧਾਰੀਆ॥ ਤੁਧੁ ਬਚਨਿ ਗੁਰ ਕੈ ਵਸਿ ਕੀਆ ਆਦਿ ਪੁਰਖੁ ਬਨਵਾਰੀਆ॥ ਤੂ ਆਪਿ ਚਲਿਆ ਆਪਿ ਰਹਿਆ ਆਪਿ ਸਭ ਕਲ ਧਾਰੀਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਪੈਜ ਰਾਖਹੁ ਸਭ ਸੇਵਕ ਸਰਨਿ ਤੁਮਾਰੀਆ॥ 2॥ -------

(PAGE 248): Gaurri Mehla 5: Mohan tayray oochay mundar mehl apaara. Mohan tayray sohan(i) dooaar jeeo, Sunt dhermsaala. Dhermsaal apaar daiyaar Tthaanur, suda keertun gaaveh(i). Jeh Sadh Sunt ikuttar hoveh(i) tuhaa Toojhay dhiyaaveh(i) . Kur(i) duyya muyya duyaal Soami, hohou deen kirpaara. Binvunt(i) Nanak durs piyaasay, mil(i) durshun sookh(u) saara. 1. Mohan Tayray Buchan anoop, chaal niraali. Mohan Tu maaneh(i) Aik(u) ji, uver subh raali. Maaneh(i) ta Aik(u) alaykh(u) Tthaakur(u) jineh(i) subh kul dhaariya. Toodh(u) Buchan(i) Gur kaiy vus(i) keeya, aad(i) Purakh(u) bunvaariya. Tu aap(i) chuliya, aap(i) ruhiya, aap(i) subh kul dhaariya. Binvunt(i) Nanak paiyj raakhou, subh sayvuk shern(i) Toomaaria. 2.

Word Meaning: Mohun = captivating (Waheguru). Mundar = Mehl = mansions. Apaara = unreachable. Sohun(i) = look beautiful (dignified). Dhermsaala = holy congregation. Daiyaar = kind. Ikuttar = assemble. Tuhaa = there. Muyya = kindness. Deen = weak; humble. Binvunt = prays. Durs = sight. Piyaasay = thirsty. 1.

Buchan = Words; Huqam. Anoop = unparalleled comfort. Chaal = moral path; example-setting way of life. Niraali = unique. Maaneh(i) = acknowledged. Raali = dust of the feet. Alaykh(u) = invisible. Kul = power; ability. Dhaariya = supported; controlled. Vus(i) = control; bond. Aad(i) = the beginning; the origin. Bunvaariya = Waheguru (a name for Krishna). Chuliya = leave. Ruhiya = stay. Paiyj = honour. 2.

MEANING: Your palaces, Your mansions (Your Divine state), are high beyond limit (are unreachable to the man), oh mind-captivating Waheguru! However, Your supreme devotees look very dignified at Your door, in Your holy congregations. Your devotees sing Your praise in holy congregations, oh limitless and benevolent Lord-Waheguru. Where there is an assembly of holy devotees, Your Naam is recited. Please be merciful to the weak (poor and powerless), oh Lord. Thirsty of Your Sight, (Guru) Nanak begs for Your Sight because Your holy Sight is the source of the supreme comfort. 1.
Your Words (Huqam) are of unmatchable comfort, and your lifestyle (with which You look after Your creation) is unique, oh, the mind-captivating Lord. You are the only one who is recognized as the supreme power by all; all other gods, goddesses, and prophets are the dust of Your feet, oh Lord! You are the only one recognized as controlling all the power (to run the universe), oh Lord. Your devotees bind You in their love by the Words (Advice) of the Guru, oh the Lord, Waheguru. You are omnipresent and the origin of the universe. Being present in all living beings, it is actually You who dies when a living being dies, and You are the one who lives; it is Your power that operates in the universe. Kindly save our honour (keep us away from immorality), begs (Guru Nanak). All the living beings are in Your shelter, oh Waheguru. 2.

------ ਮੋਹਨ ਤੁਧੁ ਸਤਸੰਗਤਿ ਧਿਆਵੈ ਦਰਸ ਧਿਆਨਾ॥ ਮੋਹਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਤੁਧੁ ਜਪਹਿ ਨਿਦਾਨਾ॥ ਜਮਕਾਲੁ ਤਿਨ ਕਉ ਲਗੈ ਨਾਹੀ ਜੋ ਇਕ ਮਨਿ ਧਿਆਵਹੇ॥ ਮਨਿ ਬਚਨਿ ਕਰਮਿ ਜਿ ਤੁਧੁ ਅਰਾਧਹਿ ਸੇ ਸਭੇ ਫਲ ਪਾਵਹੇ॥ ਮਲ ਮੂਤ ਮੂੜ ਜਿ ਮੁਗਧ ਹੋਤੇ ਸਿ ਦੇਖਿ ਦਰਸੁ ਸੁਗਿਆਨਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਜੁ ਨਿਹਚਲੁ ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਾ॥ 3॥ ਮੋਹਨ ਤੂੰ ਸੁਫਲੁ ਫਲਿਆ ਸਣੁ ਪਰਵਾਰੇ॥ਮੋਹਨ ਪੂਤ੍ਰ ਮੀਤ ਭਾਈ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ॥ਤਾਰਿਆ ਜਹਾਨੁ ਲਹਿਆ ਅਭਿਮਾਨੁ ਜਿਨੀ ਦਰਸਨੁ ਪਾਇਆ॥ ਜਿਨੀ ਤੁਧ ਨੋ ਧੰਨੁ ਕਹਿਆ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਇਆ॥ ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕਥੇ ਨ ਜਾਹੀ ਸਤਿਗੁਰ ਪੁਰਖ ਮੁਰਾਰੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਰਾਖੀ ਜਿਤੁ ਲਗਿ ਤਰਿਆ ਸੰਸਾਰੇ॥ 4॥2॥
Mohan, Toodh(u) Satsungut(i) dhiyaavaiy durs dhiyaana. Mohan, Jum(u) nayrr(i) na aavaiy, Toodh(u) jupeh(i) nidaana. Jumkaal(u) tin kuou lugaiy naahi, jo ikk mun(i) dhiyaaveh(i). Mun(i), buchan(i), kerm(i) j(i) Toodh(u) aradheh(i), say subhay ful paaveh(i). Mul, moot, moorr, j(i) moogdh hoatay, s(i) daykh(i) durs(u) soogiyaana. Binvunt Nanak raj nihchul, Poorun Purakh Bhugwaana. 3. Mohun, Tu suful(u) fuliya sun(u) pervaaray. Mohan, pootur, meet, bhaayee, kootumb subh(i) taaray. Taariya juhaan, luhiya abhimaan(u) jinhi durshun(u) paaya. Jinhi Toodh nu dhunn(u) kuhiya, tin Jum(u) nayrr(i) na aaya. Bayunt goon Tayray kuthay na jaahi, Satgur Purakh Mooraray. Binvunt Nanak tayk raakhi, jit(u) lug turiya sunsaaray. 4.2.
Word Meaning: Ders = sight. Dhiyaana = with concentration. Nidaana = at the end. Ikk Mun(i) = with fully focused mind. Buchan(i) = by words; by the tongue. Kerm(i) = actions. Aaraadahy = worship. Ful Paaveh(i) = reap rewards. Mul Moot = filthy (of mind). Moorr = Moogdh = foolish. J(i) = Jo = which. Soogiyaana = acquire holy knowledge. Nihchul = permanent. Poorun = perfect. 3.
Suphul Fuliya = fully laden with delicious fruits (Your treasure is overflowing with valuable natural gifts). Sun(u) Pervaaray = the whole world is Your family. Taaray = salvaged. Luhiya = comes off; is eliminated. Abhimaan = conceit. Dhunn(u) Kuhiya = sang Your praise. Bayunt = countless. Kuthay = describe. Mooraaray = the killer of the demon, Moor (Krishna, Waheguru). Tayk = support. Jit(u) = with which. 4.
MEANING: The holy congregation recites Your Naam, concentrating on Your holy Sight, oh mind-captivating Waheguru. The Angel of Death does not even go near the devotee who recites Your Naam at the end. The Angel of death causes no fear in the mind of the individual

who focuses his mind with full concentration on You. A devotee, who worships You with a focused mind with words of Your praise and with his actions, reaps all the rewards. Even the individuals with filthy minds, and who are foolish (ignorant), acquire Divine knowledge on "seeing" You, oh Lord. (Guru) Nanak prays (tells people politely) that Your Kingdom is everlasting, oh the Perfect and omnipresent Waheguru. 3.
You are like a tree fully laden with delicious fruits (Your treasures are overflowing with valuable natural gifts for living beings), and the whole universe is Your family, oh, the mind-captivating Waheguru. You salvage everybody as if they are Your sons, friends, brothers and the whole family. Whoever in the world "sees" You is saved, and his false ego is uprooted. The Angel of Death does not even go near the individuals who sing Your praise. You have countless virtues which cannot be described, oh Satguru, oh, omnipresent Waheguru. (Guru) Nanak begs (submits respectfully) that "I have taken Your shelter by which I have swum across the sea of the world". 4. 2.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸਲੋਕੁ॥ ਪਤਿਤ ਅਸੰਖ ਪੁਨੀਤ ਕਰਿ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਪਾਵਕੋ ਤਿਨ ਕਿਲਵਿਖ ਦਾਹਨਹਾਰ॥ 1॥
ਛੰਤ॥ ਜਪਿ ਮਨਾ ਤੂੰ ਰਾਮ ਨਰਾਇਣੁ ਗੋਵਿੰਦਾ ਹਰਿ ਮਾਧੋ॥ ਧਿਆਇ ਮਨਾ ਮੁਰਾਰਿ ਮੁਕੰਦੇ ਕਟੀਐ ਕਾਲ ਦੁਖ ਫਾਧੋ॥ ਦੁਖਹਰਣ ਦੀਨ ਸਰਨ ਸ੍ਰੀਧਰ ਚਰਨ ਕਮਲ ਅਰਾਧੀਐ॥ ਜਮ ਪੰਥੁ ਬਿਖੜਾ ਅਗਨਿ ਸਾਗਰੁ ਨਿਮਖ ਸਿਮਰਤ ਸਾਧੀਐ॥ ਕਲਿਮਲਹ ਦਹਤਾ ਸੁਧੁ ਕਰਤਾ ਦਿਨਸੁ ਰੈਣਿ ਅਰਾਧੋ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਗੋਪਾਲ ਗੋਬਿੰਦ ਮਾਧੋ॥ 1॥ ਸਿਮਰਿ ਮਨਾ ਦਾਮੋਦਰੁ ਦੁਖਹਰੁ ਭੈਭੰਜਨੁ ਹਰਿ ਰਾਇਆ॥ ਸ੍ਰੀਰੰਗੋ ਦਇਆਲ ਮਨੋਹਰੁ ਭਗਤਿਵਛਲ ਬਿਰਦਾਇਆ॥
(ਅੰਗ 249)॥ ਭਗਤਿ ਵਛਲ ਪੁਰਖ ਪੂਰਨ ਮਨਹਿ ਚਿੰਦਿਆ ਪਾਈਐ॥ ਤਮ ਅੰਧ ਕੂਪ ਤੇ ਉਧਾਰੈ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈਐ॥ ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਮੁਨਿ ਜਨ ਗੁਣ ਅਨਿਕ ਭਗਤੀ ਗਾਇਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਰਾਇਆ॥ 2॥ -------

Gaurri Mehla 5: Sloak: Putit asunkh pooneet kur(i), pooneh, pooneh bulihaar. Nanak Ram Naam(u) jup(i) paavko, tin kilvikh daahunhaar. 1.
Chhunt: Jup(i) muna tu Ram, Naraayin(u), Govinda, Hur(i), Madho. Dhiyaayay muna Mooraar(i) Mookunday, kuttiyaiy kaal dookh phaadho. Dookh-hern, deen shern, Sridhur, Churn kumul araadhiyaiy. Jum punth(u) bikkhrra ugun(i) saagar, nimukh simrut saadhiyaiy. Kulmuleh dehta, shoodh(u) kerta, dinus(u) raiyn(i) araadho. Binvunt Nanak kurhou kirpa, Gopal. Gobind, Madho. 1. Simer(i) munaa Damodar, Dookh-hern(u) Bhaiy-bhunjun Hur(i) Raaya. Srirungo, duyaal, Manohar, bhugut(i) vuchhul birdaaya.
(PAGE 249): Bhugut(i) vuchhul Purakh Poorun, muneh(i) chindiya paayiyaiy. Tum undh koop tay oodhaaraaiy, Naam(i) munn(i) vusaayiyaiy. Soor, Sidh, Gun, Gundhurb, moon(i) jun, goon anik bhugteen gaaya. Binvunt(i) Nanak kurhou kirpa, Parbrahm Hur(i) Raaya. 2.
Word Meaning: Sloak: Putit = fallen from character; immoral. Asunkh = countless. Pooneet = purified; pious. Pooneh, Pooneh = again and again. Bulihaar = offer to sacrifice. Paavko = fire. Tin = dry leaves and grass, etc. Kilvikh = sins. Daahunhaar = incinerator.
Chhunt: Jup(i) = recite Naam(u). Ram, Naraayin, Govinda, Hur(i), Madho, Mooraar(i), Mookunday, Sridhur, Gopaal = different names for Waheguru. Kaal = death. Phaadho = snare; noose; lasso. Hern = remover. Deen = poor; weak. Kumul = lotus. Jum Punth = journey to the angel of death. Bikkhrra = very difficult; full of sufferings. Ugun(i) Saagar = sea of fire. Nimukh = a moment. Saadhiyaiy = achieve success. Kulmuleh = paap. Dehta = destroyer. Shoodh Kerta = purifier. 1.
Simer = remember; recite Naam. Damodar = Waheguru (another name for Krishna). Dookh-hern(u) = remover (destroyer) of discomforts. Bhaiybhunjun = destroyer of fear. Raaya = kingly (royal). Srirungo = husband of Luxmi (Maya) = Waheguru. Manohar = mind captivating

(Waheguru). Bhugut(i) Vuchhul = lover of His worship = Waheguru. Birdaaya = (His innate) virtue. Muneh(i) Chindiya = as wished. Tum = darkness. Undh Koop = blind (dark) well. Oodhaaray = salvages. Soor = gods. Gun = assistants of Shiva. Gundhurb = musicians of the gods. Moon(i) = sages that stay quiet for very long times. Anik = countless. Raaya = oh, Royal. 2.

MEANING: Sloak: Waheguru's Naam incinerates the sins of a man just like fire burns away dry leaves and grass. Recite Waheguru's Naam, which turns countless immoral individuals into pure-hearted (pious) people, and offer to sacrifice yourself for the Naam again and again, oh my mind.

Chhunt: Recite the Naam of Waheguru, which has many different names, and destroy the lasso of death and other troubles, oh my mind. We should worship the lotus-like Feet (Naam) of Waheguru, which is the destroyer of all suffering, provider of shelter to the humble, and is the Husband (creator) of Maya. The world is a sea in which the fire of desires destroys the spirituality of people, and puts them on the path leading to the trap of the Angel of Death. The world sea is very difficult to cross with one's own efforts. However, one can achieve success (swim across the sea) by reciting Waheguru's Naam (with full dedication and concentration) even for a single moment. So, worship the Naam of Waheguru day and night, which destroys sins and purifies the mind, oh my friends. (Guru) Nanak prays to Waheguru to be kind (and to guide us to the right path). 1.

Recite the Naam of King-Waheguru, who is the destroyer of all discomforts and all fears, is benevolent, mind-captivating, and loves His worship, which is His innate virtue, oh, my mind. By reciting the Naam of the perfect and the omnipresent Waheguru, which loves devotion for Him, one realizes one's desired wish. Waheguru pulls out the individual who embeds His Naam in his heart from the deep well of darkness (enlightens his mind) and salvages him. Countless gods, Sidh yogis, assistants of Shiva, musicians of the gods, sages who stay quiet for long times, and many other devotees, sing Waheguru's praise. (Guru) Nanak also prays to Waheguru to shower His kindness on him (Guru Nanak) as well. 2.

------- ਚੇਤਿ ਮਨਾ ਪਾਰਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਸਰਬ ਕਲਾ ਜਿਨਿ ਧਾਰੀ॥ ਕਰੁਣਾਮੈ ਸਮਰਥੁ ਸੁਆਮੀ ਘਟ ਘਟ ਪ੍ਰਾਣ ਅਧਾਰੀ॥ ਪ੍ਰਾਣ ਮਨ ਤਨ ਜੀਅ ਦਾਤਾ ਬੇਅੰਤ ਅਗਮ ਅਪਾਰੋ॥ ਸਰਣਿ ਜੋਗੁ ਸਮਰਥੁ ਮੋਹਨੁ ਸਰਬ ਦੋਖ ਬਿਦਾਰੋ॥ ਰੋਗ ਸੋਗ ਸਭਿ ਦੋਖ ਬਿਨਸਹਿ ਜਪਤ ਨਾਮੁ ਮੁਰਾਰੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸਮਰਥ ਸਭ ਕਲ ਧਾਰੀ॥ 3॥ ਗੁਣ ਗਾਉ ਮਨਾ ਅਚੁਤ ਅਬਿਨਾਸੀ ਸਭ ਤੇ ਊਚ ਦਇਆਲਾ॥ ਬਿਸੰਭਰੁ ਦੇਵਨ ਕਉ ਏਕੈ ਸਰਬ ਕਰੈ ਪ੍ਰਤਿਪਾਲਾ॥ ਪ੍ਰਤਿਪਾਲ ਮਹਾ ਦਇਆਲ ਦਾਨਾ ਦਇਆ ਧਾਰੇ ਸਭ ਕਿਸੈ॥ ਕਾਲੁ ਕੰਟਕੁ ਲੋਭੁ ਮੋਹੁ ਨਾਸੈ ਜੀਅ ਜਾ ਕੈ ਪ੍ਰਭੁ ਬਸੈ॥ ਸੁਪ੍ਰਸੰਨ ਦੇਵਾ ਸਫਲ ਸੇਵਾ ਭਈ ਪੂਰਨ ਘਾਲਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛ ਪੁਨੀ ਜਪਤ ਦੀਨ ਦਇਆਲਾ॥ 4॥3॥

Chayt(i) munaa Parbrahm Permayshur(u), serb kula jin(i) dhaari. Kroona-maiy, sumruth(u) Soami, ghut ghut praan adhaari. Praan, mun, tun, jea Daata, bayunt, agumm apaaro. Shernjoag(u), sumruth(u) Mohan(u), serb doakh bidaaro. Roag, soag, subh(i) doakh binseh(i), juput Naam(u) Mooraari. Binvunt(i) Nanak kurhou kirpa, sumruth, subh kul dhaari. 3. Goon gaaou munaa achoot, abinaashi, subh tay ooch Duyaala. Bisumbhar(u), dayvun kuou aikaiy, serb kuraiy pritpaala. Pritpaal, muha Duyaal, daana, duyya dhaaray subh kisaiy. Kaal(u) kuntuk(u) loabh(u) naasaiy, jea ja kaiy Prubh(u) busaiy. Supersunn Dayva, suful sayva, bhuyee poorun ghaala. Binvunt(i) Nanak ichh poonni, juput deen Daiyaala. 4.3.

Word Meaning: Chayt = remember. Muna = oh my mind. Serb Kula = all power. Dhaari = created. controls. Kroonamaiy = compassionate. Sumruth = omnipotent. Ghut = heart. Praan = life. Adhaari = supporter. Bayunt = infinite. Agumm = beyond reach. Apaaro = limitless. Shern-joag = sheltering. Doakh = vices. Bidaaro = destroyer. 3.

Achoot = eternal. Abinaashi = immortal. Duyaala = kind. Bisumbhar(u) = provider for the whole universe. Pritpaala = nourisher. Daana = dignified; know-all. Kaal(u) = death. Kuntuk(u) = thorn. Jea = soul; heart. Busaiy = resides. Supersunn = fully happy with. Dayva = Waheguru. Suful = successful. Ghaala = hard work (of worshipping). Ichh = wish. Poonni = realized. Daiyaala = kind. 4.

MEANING: Remember the Waheguru, which controls all the power, is compassionate, omnipotent, the Lord, and which supports life in every heart, oh my mind. Waheguru is the source of all life, mind, body, and soul; He is infinite, inaccessible, and limitless. He provides shelter to all, is omnipotent, mind-captivating, and destroyer of all vices. All ailments, griefs, and vices are eradicated by reciting the Naam of Waheguru - the killer of the demon, Moor(u). (Guru) Nanak also prays to the omnipotent Waheguru, whose power governs the whole universe, to be kind to Him as well. 3.

Sing praise of the eternal and the immortal Waheguru, which is the highest of all (inaccessible), and is benevolent, oh my mind. He is the only one who provides for the whole universe and nourishes everyone. Waheguru nourishes all, is highly compassionate, understands everyone's inner feelings, and is kind to everyone. The thorn of death and the greed of the individual who embeds Waheguru's Naam in his heart are destroyed. When Waheguru is fully satisfied with an individual's dedication, his hard labour is recognized and rewarded. (Guru) Nanak prays (is thankful) that by reciting the Naam of the Waheguru, who is kind to the weak, his wish has been fulfilled. 4.3.

ਗਉੜੀ ਮਹਲਾ 5॥ ਸੁਣਿ ਸਖੀਏ ਮਿਲਿ ਉਦਮ ਕਰੇਹਾ ਮਨਾਇ ਲੈਹਿ ਹਰਿ ਕੰਤੈ॥ ਮਾਨੁ ਤਿਆਗਿ ਕਰਿ ਭਗਤਿ ਠਗਉਰੀ ਮੋਹਹ ਸਾਧੂ ਮੰਤੈ॥ ਸਖੀ ਵਸਿ ਆਇਆ ਫਿਰਿ ਛੋਡਿ ਨ ਜਾਈ ਇਹ ਰੀਤਿ ਭਲੀ ਭਗਵੰਤੈ॥ ਨਾਨਕ ਜਰਾ ਮਰਣ ਭੈ ਨਰਕ ਨਿਵਾਰੈ ਪੁਨੀਤ ਕਰੈ ਤਿਸੁ ਜੰਤੈ॥ 1॥ ਸੁਣਿ ਸਖੀਏ ਇਹ ਭਲੀ ਬੇਨੰਤੀ ਏਹੁ ਮਤਾਤ ਪਕਾਈਐ॥ ਸਹਜਿ ਸੁਭਾਇ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਗੀਤ ਗੋਵਿੰਦਹਿ ਗਾਈਐ॥ ਕਲਿ ਕਲੇਸ ਮਿਟਹਿ ਭ੍ਰਮ ਨਾਸਹਿ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ॥ 2॥ -------

Gaurri Mehla 5: soon(i) sukhiyay mil(i) oodum kurayha, munaayay laiyh(i) Hur(i) kuntaiy. Maan(u) tiyaag(i) kur(i) bhugut(i) tthagauri, moheh Sadhu Muntaiy. Sukhee vus(i) aaya, phir(i) chhoad(i) na jaayee, eh reet(i) bhulee Bhugvuntaiy. Nanak, jura, mern, bhaiy, nerk nivaaraiy, puneet kuraiy tis(u) juntaiy. 1. Soon(i) sukhiyay, eh bhulee baynti, ehou mutaant pukaayiyaiy. Sehj(i) soobhaayay oopaadh(i) reht hoyay, geet Govindeh(i) gaayiyaiy. Kul(i) klaysh(i) miteh(i) bherm naaseh(i), mun(i) chindiya ful(u) paayiyaiy. Parbrahm, Poorun Permayshur, Nanak Naam(u) dhiyaayiyaiy. 2.

Word Meaning: Sukhiyaiy = (devotee) friends. Oodum = initiate effort. Kurayha = we do. Munaayay Laiyh(i) = win over. Kuntaiy = husband. Maan(u) = ego. Tiyaag(i) = by giving up. Tthagauri = the technique (means) to deceive (earn affection). Moheh = enchant; captivate. Sadhu Muntaiy = by Guru's advice. Reet(i) = custom; norm. Bhulee = good; kind. Jura = old age. Nerk = hell. Nivaaray = clear away; obviate. Puneet = pure; pious. Juntaiy = man. 1.

Mutaant = resolution. Pukaayiyaiy = make firm. Sehj(i) = with a blissful (peaceful) mind. Soobhaayay = with love. Oopaadh = mis deeds. Reht = free from. Kul(i) = internal irritation. Klaysh = disputes; hostility. Bherm = doubts; misgivings. Naaseh(i) = run away. Chindiya = the wished for. Ful = reward. 2.

MEANING: Let us join together, take initiative, and make an effort to win over the favour (love) of the Waheguru-husband. Let us get rid of our ego, and following Guru's advice, let us recite Waheguru's Naam, and use our dedication and worship as the means to earn Waheguru's affection. It is a very kind and eternal practice of Waheguru that once a devotee

wins over His affection, He never separates from him, oh my friend. Waheguru purifies the mind of His devotee and eradicates his worry about getting old, the fear of death, and the fear of hell, oh Nanak. 1.
Listen to my worthy request (suggestion), oh my friend; let us be firm in our resolve to free ourselves from all misdeeds, and sing Waheguru's praise with love and a peaceful mind. By doing so, our internal irritation, external disputes, hostility, and doubts will be eradicated, and we will realize our desired wishes. Waheguru is perfect, beyond our reach, and is supreme; let us sing His praise, oh Nanak. 2.

---------- ਸਖੀ ਇਛ ਕਰੀ ਨਿਤ ਸੁਖ ਮਨਾਈ ਪ੍ਰਭ ਮੇਰੀ ਆਸ ਪੁਜਾਏ॥ ਚਰਨ ਪਿਆਸੀ ਦਰਸ ਬੈਰਾਗਨਿ ਪੇਖਉ ਥਾਨ ਸਬਾਏ॥ ਖੋਜਿ ਲਹਉ ਹਰਿ ਸੰਤ ਜਨਾ ਸੰਗੁ ਸੰਮ੍ਰਿਥ ਪੁਰਖ ਮਿਲਾਏ॥ ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ ਸੁਰਿਜਨੁ ਸੁਖਦਾਤਾ ਸੇ ਵਡਭਾਗੀ ਮਾਏ॥ 3॥ ਸਖੀ ਨਾਲਿ ਵਸਾ ਅਪੁਨੇ ਨਾਹ ਪਿਆਰੇ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਸੰਗਿ ਹਿਲਿਆ॥ ਸੁਣਿ ਸਖੀਏ ਮੇਰੀ ਨੀਦ ਭਲੀ ਮੈ ਆਪਨੜਾ ਪਿਰੁ ਮਿਲਿਆ॥ ਭ੍ਰਮੁ ਖੋਇਓ ਸਾਂਤਿ ਸਹਜਿ ਸੁਆਮੀ ਪਰਗਾਸੁ ਭਇਆ ਕਉਲੁ ਖਿਲਿਆ॥ ਵਰੁ ਪਾਇਆ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਸੋਹਾਗੁ ਨ ਟਲਿਆ॥ 4॥4॥2॥5॥11॥
Sukhee, ichh kuree, nit sookh munaayee, Prubh mayri aas poojaayay. Churn piyaasi, durs baiyraagun(i), paykhoun thaan subaayay. Khoaj(i) luhoun, Hur(i) Sunt junaa sung(u), Sumruth Purakh milaayay. Nanak tin miliya Soorjun(u) sookhdaata, say vudbhaagi maayay. 3. Sukhee naal(i) vusaan apunay Naah piyaaray, mayra mun(u) tun(u) Hur(i) sung(i) hiliya. Soon(i) sukhiyay, mayri neend bhuli, mein aapnurra Pir(u) miliya. Bherm(u) khoyo, shaant(i) sejh(i) Soami, pergaas(u) bhuyya, kaul(u) khiliya. Vur(u) paaya Prubh(u) untarjaami, Nanak sohaag(u) na tuliya. 4.4.2.5.11.
Word Meaning: Ichh = wish; desire. Nit = always. Aas = hope; wish. Poojaayay = fulfil. Ders = sight. Baiyraagun(i) = impatient; very eager. Paykhoun = look for. Thaan = places. Khoaj(i) = search for. Sunt Juna = holy devotees. Sung(u) = with. Sumruth Purakh = omnipotent and omnipresent. Soorjun(u) = godly; noble-hearted. Sookhdaata = source of all comfort. Vudbhaagee = fortunate. 3.
Naal(i) Vusaan = live with. Naah = Lord. Hiliya = lost self-control (and surrendered to Waheguru). Neend Bhuli = my sleep is kind. Bherm = doubts. Khoyo = lost; cleared. Shaant(i) = peaceful. Pergaas(u) Bhuyya = lighted up; enlightened. Kaul(u) = lotus; heart. Khiliya = bloomed. Vur(u) = husband. Untarjaami = omniscient. Sohaag = union (with Waheguru). Tuliya = slipped by. 4.
MEANING: I always pray that Waheguru fulfils my wish, oh my friend. Thirsty for His Feet (His Naam), and anxious to have His glimpse, I search for Him everywhere. While searching for Him, I realized the company of holy devotees, where you connect with the omnipotent and omnipresent Waheguru. (Guru) Nanak says that those are lucky people who are connected to the noble-hearted Waheguru, the source of all comforts, oh, my mother. 3.
I have no control left in my mind, as I have surrendered it, along with my body, to Waheguru; now I reside with my dear Lord, oh my friend. I like my sleep now because it is kind to me, as I see my dear Husband in my dreams too. All my doubts have been cleared, and my mind has been enlightened. Now my mind is peaceful, my lotus-like heart has bloomed, and I am enjoying blissfulness. I have realized the omniscient Waheguru as my husband, and my union with Him has not slipped by me (it has been ensured), oh Nanak. 4.4.2.5.11.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਗਉੜੀ ਬਾਵਨ ਅਖਰੀ ਮਹਲਾ 5॥

Ek Onkar Satgur Persad(i)
Gaurri Baavun Akkhri, Mehla 5

(ਅੰਗ 250)॥ ਸਲੋਕੁ॥ ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ॥ ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਪ ਸਹੋਦਰਾ॥ ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤੁ ਨਿਰੋਧਰਾ॥ ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸਪਰਾ॥ ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ॥ ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ ਕਰਾ॥ ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ ਉਧਰਾ॥ ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ॥ ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ ਨਮਸਕਰਾ॥ 1॥

(PAGE 250): **Sloak:** Gurdev maata, Gurdev pita, Gurdev Soami Permayshura. Gurdev sukha ugiyaan-bhunjun, Gurdev bundhup suhodra. Gurdev Daata Hur(i) Naam(u) oopdayshaiy, Gurdev munt(u) nirodhra. Gurdev shaant(i) sut(i) boodh(i) moorut(i), Gurdev Paarus perspura. Gurdev teeruth(u) Amrit srovar(u), Gur Giyan mujun(u) uprumpura. Gurdev kurta, subh(i) paap herta, Gurdev putit puvit kura. Gurdev aad(i) joogaad(i) joog, joog, Gurdev Munt(u) Hur(i) jup(i) oodhra. Gurdev sungut(i) Prubh(u) mayl(i) kur(i) kirpa, hum moorr paapi, jit(u) lug(i) tura. Gurdev Satgur(u) Parbrahm Permayshur(u) Gurdev Nanak Hur(i) numuskura. 1.

Word Meaning: Baavun Akkhri = the fifty-two-lettered Alphabet. There are two holy compositions of the same name in Raag Gaurri- one by Guru Arjun Dev Ji (Mehla 5).
and the other by Kabir Sahib. Both use letters of the Alphabet (a mixture of Hindi and Gurmukhi scripts) to praise Waheguru. Gurdev = the Great Guru. Permayshura = supreme God. Sukha = friend. Ugiyaan Bhunjun = the destroyer of ignorance. Bundhup = close relative. Suhodra = from the same womb (brother). Oopdayshaiy = preaches. Nirodhra = never misses the target. Shaant(i) = of calmness. Sut(i) = eternal. Boodh(i) = of wisdom. Moorut(i) = persona. Paarus = elixir stone. Perspura = becomes an elixir stone by touch. Teeruth = holy place. Amrit Srovar = pool of Amrit. Mujun = dip; bath. Uprumpura = beyond limits; self-sufficient (requiring no assistance). Herta = remover; destroyer. Putit = immoral. Pvit = pure; pious. Aad(i) = in the beginning. Joogaad(i) = before the eons. Oodhra = Tura = salvaged. Moorr = foolish. 1.

MEANING: The Great Guru (which is a manifestation of Waheguru) is the mother and the father. He is the Supreme Lord. The Great Guru is the friend, the destroyer of ignorance, the close relative, and the brother. The Great Guru is the source of, and preaches, the Naam of Waheguru, and His advice never fails to achieve the objective of human life (to connect the devotee with Waheguru). The Great Guru is the embodiment of calmness and eternal wisdom, an elixir stone that converts a devotee into an elixir stone as well. (Elixir stone converts base metals into gold, but NOT into another elixir stone. But the greatness of the Guru is that He converts a devotee into a guru. The Great Guru is such a holy pool of the water of Knowledge (Naam-Amrit) that a dip into it is perfect to wash off all sins and requires no additional holy dips. The Great Guru is the creator of the universe, the destroyer of all sins, and the one who purifies an immoral person into a pious one. The Great Guru and His advice are eternal, and acting on His advice, individuals have acquired salvation throughout the eons. Oh

Waheguru, kindly connect us with the Great Guru so that we, the foolish and the sinners, are able to find salvation in His Company. The Great Guru is the manifestation of Waheguru, which is beyond the world (the three effects of Maya); I, Nanak, bow to Him. 1.

ਸਲੋਕੁ॥ ਆਪਹਿ ਕੀਆ ਕਰਾਇਆ ਆਪਹਿ ਕਰਨੈ ਜੋਗੁ॥ ਨਾਨਕ ਏਕੋ ਰਵਿ ਰਹਿਆ ਦੂਸਰ ਹੋਆ ਨ ਹੋਗੁ॥1॥

Sloak: Aapeh(i) keeya kuraaya, aapeh(i) Kernaiy joag(u). Nanak Aiko ruv(i) ruhiya, doosur hoa, na hoag. 1.

Word Meaning: Keeya = did; created. Kuraaya = whatever has been created. Kernaiy Joag(u) = capable of doing. Ruv(i) = present.

MEANING: Waheguru has created the universe all by Himself (without any assistance from anyone), and He is capable of doing anything. He is the only one present everywhere, and there is none like Him, and no one will ever be, oh Nanak. 1

ਪਉੜੀ॥ ਓਅੰ ਸਾਧ ਸਤਿਗੁਰ ਨਮਸਕਾਰੰ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਨਿਰੰਕਾਰੰ॥ ਆਪਹਿ ਸੁੰਨ ਆਪਹਿ ਸੁਖ ਆਸਨ॥ ਆਪਹਿ ਸੁਨਤ ਆਪ ਹੀ ਜਾਸਨ॥ ਆਪਨ ਆਪੁ ਆਪਹਿ ਉਪਾਇਓ॥ ਆਪਹਿ ਬਾਪ ਆਪ ਹੀ ਮਾਇਓ॥ ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲਾ॥ ਲਖੀ ਨ ਜਾਈ ਨਾਨਕ ਲੀਲ੍ਹਾ॥ 1॥
ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਤੇਰੇ ਸੰਤਨ ਕੀ ਮਨੁ ਹੋਇ ਰਵਾਲਾ॥ ਰਹਾਉ॥

Paurri: O'un(g) Sadh Satgur numuskaarun(g). Aad(i) mudh(i) unt(i) Nirunkaarun(g). Aapeh(i) soonn, Aapeh(i) sookh aasun. Aapeh(i) soonut Aap hee jaasun. Aapun Aap(u) Aapeh(i) oopaayo. Aapeh(i) baap, Aap hee maayo. Aapeh(i) sookhum, Aapeh(i) usthoola. Lukhi na jaayee Nanak leehla. 1.

Kur(i) kirpa Prubh deen duyaala. Tayray Suntun kee mun(i) hoyay ruvaala. Ruhaou.

Word Meaning: Oun(g) = the power that protects you (usually gods). Hindus write this word in the beginning of any task; in that sense, it is the first letter of the Hindi Alphabet. Aad(i) = in the beginning. Mudh(i) = in the middle. Unt(i) = at the end. Nirunkaarrun(g) = formless Waheguru. Soonn = the state where God is all by Himself (no universe). Sookh Aasun = worry-free. Soonut = listener. Jaasun = (singing) praise. Oopaayo = created. Maayo = mother. Sookhum = minuscule. Usthoola = huge. Lukhi = understood. Leehla = amazing feats. 1.

Deen Duyaala = kind to the weak. Ruvaala = dust. Pause.

MEANING: I bow respectfully to the Saint Satguru, who is a manifestation of the formless Waheguru, which was present at the beginning of the universe, is present in the middle (now) and will be present at the end. Waheguru Himself is formless, and Himself worry-free at the same time. Being present in living beings, He Himself sings His praise and listens to it. He is self-illuminated, and He Himself is the father and the mother (of the universe). He is minuscule and huge (immeasurable) at the same time. His amazing feats cannot be understood, oh Nanak. 1.

My mind wishes to be the dust of the feet of Your holy devotees; kindly grant my wish, oh, kind to the weak (humble), Waheguru**.** **Pause**.

ਸਲੋਕੁ॥ ਨਿਰੰਕਾਰ ਆਕਾਰ ਆਪਿ ਨਿਰਗੁਨ ਸਰਗੁਨ ਏਕ॥ ਏਕਹਿ ਏਕ ਬਖਾਨਨੋ ਨਾਨਕ ਏਕ ਅਨੇਕ॥ 1॥

Sloak: Nirunkaar, aakaar Aap(i), nirgoon surgoon Aik. Aikeh(i) aik bukhaan-no, Nanak Aik anayk. 1.

Word Meaning: Nirunkaar = formless (no physical features). Aakaar = visible universe. Nirgoon = the featureless state of Waheguru where He is above the effects of Maya (formless;

not present in nature). Surgoon = the form of Waheguru in which He is present in the living beings which are affected by the effects of Maya (in the form of the universe). Bukhaan-no = is described. 1.
MEANING: Waheguru is formless, and visible in the form of the universe, at the same time. He is both – *Nirgoon* and *Surgoon*. One and the only Waheguru, is present in countless forms, and that is how He is described. 1.

ਪਉੜੀ॥ ਓਅੰ ਗੁਰਮੁਖਿ ਕੀਓ ਅਕਾਰਾ॥ ਏਕਹਿ ਸੂਤ ਪਰੋਵਨਹਾਰਾ॥ ਭਿੰਨ ਭਿੰਨ ਤ੍ਰੈਗੁਣ ਬਿਸਥਾਰੰ॥ ਨਿਰਗੁਨ ਤੇ ਸਰਗੁਨ ਦ੍ਰਿਸਟਾਰੰ॥ ਸਗਲ ਭਾਤਿ ਕਰਿ ਕਰਹਿ ਉਪਾਇਓ॥ ਜਨਮ ਮਰਨ ਮਨ ਮੋਹੁ ਬਢਾਇਓ॥ ਦੁਹੂ ਭਾਤਿ ਤੇ ਆਪਿ ਨਿਰਾਰਾ॥ ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ॥ 2॥
Paurri: Oun(g) Gurmukh(i) keeyo akaara. Aikeh(i) soot provunhaara. Bhinn, bhinn, traigoon bisthaarun(g). Nirgoon tay Surgoon drishtaarun(g). Sugul bhaant(i) kur(i) kureh(i) oopaayo. Junum, mern, mun moh(u) budhaayo. Dohoun bhaant(i) tay Aap(i) niraara. Nanak unt(i) na paravaara. 2.
Word Meaning: Soot = thread. Provuna = string together (on a common thread). Bhinn, bhinn = different. Traiy Goon = the three effects of Maya. Bisthaarun(g) = dispersed; spread. Drishtaarun(g) = can be seen; visible. Bhaant(i) = kinds. Moh(u) = attachment. Budhaayo = created. Dohoun Bhaant = the two forms (birth and death). Niraara = unaffected. Paaravaara = without ends. 2.
MEANING: Waheguru has created the world to make men saints. Like the beads in a rosary, He has connected the whole universe with the thread of His Huqam. He has dispersed the three effects of Maya in different forms (all living beings are impacted by Maya). He is *Nirgoon* (invisible, formless and above the effects of Maya), and also visible as in all the objects in the universe). He created the world of all kinds all by Himself, and also created birth, death, and attachment (affection) in the minds of the living beings. But, He Himself, is unaffected by either of them – birth and death. There is no end to the greatness (size) and the generosity of Waheguru, oh Nanak. 2.

ਸਲੋਕੁ॥ ਸੇਈ ਸਾਹ ਭਗਵੰਤ ਸੇ ਸਚੁ ਸੰਪੈ ਹਰਿ ਰਾਸਿ॥ ਨਾਨਕ ਸਚੁ ਸੁਚਿ ਪਾਈਐ ਤਿਹ ਸੰਤਨ ਕੈ ਪਾਸਿ॥ 1॥
Sloak: Sayee shah, bhugvunt say, Sach(u) sumpaiy Hur(i) raas(i). Nanak Sach(u) sooch(i) paayiyaiy, tih Suntun kaiy paas(i). 1.
Word Meaning: Sayee = those. Shah = wealthy. Bhugvunt = fortunate. Sumpaiy = money. Sach = Waheguru (Naam). Raas(i) = capital; wealth. Sach(u) = Waheguru. Sooch(i) = cleanliness. Paas(i) = near; in the company. 1.
MEANING: Those devotees are wealthy and fortunate who have Waheguru's Naam in their hearts. One can acquire Waheguru's Naam and the cleanliness of mind in the company of such holy saints, oh Nanak. 1.

ਪਵੜੀ॥ ਸਸਾ ਸਤਿ ਸਤਿ ਸਤਿ ਸੋਊ॥ ਸਤਿ ਪੁਰਖ ਤੇ ਭਿੰਨ ਨ ਕੋਊ॥ ਸੋਊ ਸਰਨਿ ਪਰੈ ਜਿਹ ਪਾਯੰ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਨ ਗਾਇ ਸੁਨਾਯੰ॥ ਸੰਸੈ ਭਰਮੁ ਨਹੀ ਕਛੁ ਬਿਆਪਤ॥ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤਾਹੂ ਕੋ ਜਾਪਤ॥ ਸੋ ਸਾਧੂ ਇਹ ਪਹੁਚਨਹਾਰਾ॥ ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰਾ॥ 3॥
Puvrri: Sussa sut(i), sut(i), sut(i) Soyoo. Sut(i) Purakh tay bhinn na koyoo. Soyoo shern(i) puraiy, jih paayin(g). Simer(i) simer(i) goon gaayay soonaayin(g). Sunsaiy bhem(u) nuhee kuchh(u) biyaaput. Pergut pertaap taahoo ko jaaput. So sadhu, eh puhouchunhaara. Nanak ta kaiy sud bulihaara. 3.

Word Meaning: Sussa = the Gurmukhi letter for “S”. Sat(i) = eternal. Soyoo = that (Waheguru). Bhinn = different. Paayin(g) = puts; makes. Simer(i) = reciting (Naam). Sunsaiy = doubts. Bherm(u) = misgivings. Biyaaput = happens; impacts. Pergut = clearly visible. Pertaap = majesty. Jaaput = see. Puhouchanhaara = one who reaches his destination. 3.

MEANING: Only Waheguru is eternal; no one is different from (without) Him. Only those devotees seek His shelter who are prompted by Him. Such devotees recite His Naam and sing it to others as well. No doubts or misgivings impact them (they do not suffer from them). They “see” Waheguru’s majesty everywhere. They are the real holy men who reach their destination (Union with Waheguru). I always wish to sacrifice my life for such devotees, oh Nanak. 3.

ਸਲੋਕੁ॥ ਧਨੁ ਧਨੁ ਕਹਾ ਪੁਕਾਰਤੇ ਮਾਇਆ ਮੋਹ ਸਭ ਕੂਰ॥

(ਅੰਗ 251)॥ ਨਾਮ ਬਿਹੂਨੇ ਨਾਨਕਾ ਹੋਤ ਜਾਤ ਸਭੁ ਧੂਰ॥ 1.

Sloak(u): Dhun(u) dhun(u) kuhaa pookaartay, Maya moh subh koor.

(PAGE 251): Naam bihoonay Nanaka, hoat jaat subh(u) dhoor. 1.

Word Meaning: Dhun(u) = money. Kuhaa = where? what for? [There is no permanent place to store it (the money) for use in the next life]. Pookaartay = calling loudly; looking intently. Moh = attachment. Koor = perishable. Bihoonay = empty; devoid of. Dhoor = dust. 1.

MEANING: Why do people look for money so intensely when they know it is perishable (not going to accompany them after death)? People who are devoid of Waheguru’s Naam will simply become dust after death (and even piles of money will not help them) (people with Naam in their heart, merge into Waheguru). 1.

ਪਵੜੀ॥ ਧਧਾ ਧੂਰਿ ਪੁਨੀਤ ਤੇਰੇ ਜਨੂਆ॥ ਧਨਿ ਤੇਊ ਜਿਹ ਰੁਚ ਇਆ ਮਨੂਆ॥ ਧਨੁ ਨਹੀ ਬਾਛਹਿ ਸੁਰਗ ਨ ਆਛਹਿ॥ ਅਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਸਾਧ ਰਜ ਰਾਚਹਿ॥ ਧੰਧੇ ਕਹਾ ਬਿਆਪਹਿ ਤਾਹੂ॥ ਜੋ ਏਕ ਛਾਡਿ ਅਨ ਕਤਹਿ ਨ ਜਾਹੂ॥ ਜਾ ਕੈ ਹੀਐ ਦੀਓ ਪ੍ਰਭ ਨਾਮ॥ ਨਾਨਕ ਸਾਧ ਪੂਰਨ ਭਗਵਾਨ॥ 4॥

Puvrri: Dhudha dhoor(i) pooneet Tayray junooa. Dhun(i) tayoo, jih rooch iya munooa. Dhun(u) nuhee baanchheh(i), soorg na aachheh(i). Ut(i) Priyay preet(i) Sadh ruj raacheh(i). Dhundahy kuhaa biyaapeh(i) taahoo. Jo Aik chaad(i) un kuteh(i) na jaahoo. Ja kaiy heeyaiy deeyo Prubh Naam. Nanak Sadh poorun Bhugvaan. 4.

Word Meaning: Dhoor(i) = dust (of feet). Junooa = supreme devotees. Dunn(i) = great; lucky. Rooch = show interest; long for. Munooa = mind. Baanchheh(i) = wish for. Soorg = paradise. Aachheh(i) = desire. Ut(i) = extreme. Priyay Preet(i) = (with) love for the Dear (Waheguru). Sadh = Guru. Ruj = dust of the feet. Raacheh(i) = get absorbed. Dhundhay = worldly affairs. Biyaapeh(i) = cause worry. Aik Chhaad(i) = leave Waheguru’s shelter. Un Kuteh(i) = some other place. 4.

MEANING: The dust of the feet of Your devotees (reverence for them) purifies the mind, oh Waheguru. Those who long for that dust are lucky. They do not wish for any money and have no desire for any paradise. They stay absorbed in the love of their extremely dear Waheguru, and in the dust of the Feet of the Guru (His Divine Words). No worldly affairs worry those who do not leave the shelter of Waheguru to seek support elsewhere. Those are Perfect saints whom Waheguru kindly gives His Naam, oh Nanak. 4.

ਸਲੋਕੁ॥ ਅਨਿਕ ਭੇਖ ਅਰੁ ਛਿਆਨ ਧਿਆਨ ਮਨ ਹਠਿ ਮਿਲਿਅਉ ਨ ਕੋਇ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਭਗਤੁ ਛਿਆਨੀ ਸੋਇ॥ 1॥

Sloak(u): Anik bhaykh ur(u) giyan dhiyaan, mun hutth(i) miliyou na koyay. Kuhou Nanak kirpa bhuyee, bhugut giyaani soyay.
Word Meaning: Bhaykh = different faiths. Giyaan = debating religious matters. Dhiyaan = concentration. Mun Hutth(i) = obstinacy of mind without full faith. 1.
MEANING: No one has ever realized Waheguru by following the path of any of the countless faiths, by debating religious matters, or by the sheer obstinacy of their mind without full faith in Him. Only that individual is the real devotee and knowledgeable (connects with God) whom Waheguru is kind to, oh Nanak. 1.

ਪਉੜੀ॥ ਛੰਛਾ ਛਿਆਨ ਨਹੀ ਮੁਖ ਬਾਤਉ॥ ਅਨਿਕ ਜੁਗਤਿ ਸਾਸਤ੍ਰ ਕਰਿ ਭਾਤਉ॥ ਛਿਆਨੀ ਸੋਇ ਜਾ ਕੈ ਦ੍ਰਿੜੁ ਸੋਊ॥ ਕਹਤ ਸੁਨਤ ਕਛੁ ਜੋਗ ਨ ਹੋਊ॥ ਛਿਆਨੀ ਰਹਤ ਆਗਿਆ ਦ੍ਰਿੜੁ ਜਾ ਕੈ॥ ਉਸਨ ਸੀਤ ਸਮਸਰਿ ਸਭ ਤਾ ਕੈ॥ ਛਿਆਨੀ ਤਤੁ ਗੁਰਮੁਖਿ ਬੀਚਾਰੀ॥ ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਧਾਰੀ॥ 5॥
Paurri: Ghungha Ghiyan nuhee mookh baatou. Anik joogut(i) Shastar kur(i) bhaantou. Ghiyani soyay ja kaiy drirr(u) soyoo. Kehut, soonut, kuchh(u) joag na hoyoo. Ghiyani rehut, aagiya drirr(u) ja kaiy. Oosun, seet, sumsur(i) subh ta kaiy. Ghiyaani Tut(u) Gurmukh(i) beechaari. Nanak ja kuou kirpa dhaari. 5.
Word Meaning: Ghiyaan = Divine Knowledge. Joogut(i) = arguments. Bhaatou = kinds. Ghiyaani = connected with Waheguru. Drirr(u) = firm (permanent) connection. Soyoo = that (Waheguru). Joag(u) = union. Reht = code of ethics (as advised by the Guru). Oosun = hotness. Seet = cold. Sumsur(i) = the same. Tut(u) = the origin (Waheguru). 5.
MEANING: There are many people who have no Knowledge about Waheguru, yet utter a lot by their mouth (engage in religious discussions) (with the belief that they will please Waheguru). They may use many different arguments from the Shastras, but they cannot have union with Waheguru simply by their utterances or by listening to hollow talk. Only that individual gets connected with Waheguru who has enshrined Waheguru's Naam firmly in his heart. Such a devotee follows the religious code of ethics strictly and obeys Waheguru's Will firmly. For him, hotness (discomfort) and coldness (comfort) are the same. The devotee, whom Waheguru is kind to, ponders on the virtues of Waheguru, who is the root (origin) of the universe, in the shelter of the Guru, oh, Nanak. 5.

ਸਲੋਕੁ॥ ਆਵਨ ਆਏ ਸ੍ਰਿਸਟਿ ਮਹਿ ਬਿਨੁ ਬੂਝੇ ਪਸੁ ਢੋਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋ ਬੁਝੈ ਜਾ ਕੈ ਭਾਗ ਮਥੋਰ॥ 1॥
Sloak: Aavun aayay srisht(i) meh(i), bin(u) boojhay pus(u) dhoar. Nanak, Gurmukh(i) so boojhaiy, ja kaiy bhaag muthoar. 1.
Word Meaning: Srisht(i) = world. Boojhay = understanding; connecting with Waheguru. Pus(u) = Dhoar = animal. Bhaag Muthoar = fortune on the forehead.
MEANING: Those who come to this world as humans are only in name; without connecting with Waheguru, they are actually no better than animals. However, only those who have a good fortune written on their foreheads, oh, Nanak. 1.

ਪਉੜੀ॥ ਯਾ ਜੁਗ ਮਹਿ ਏਕਹਿ ਕਉ ਆਇਆ॥ ਜਨਮਤ ਮੋਹਿਓ ਮੋਹਨੀ ਮਾਇਆ॥ ਗਰਭ ਕੁੰਟ ਮਹਿ ਉਰਧ ਤਪ ਕਰਤੇ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਪ੍ਰਭੁ ਰਹਤੇ॥ ਉਰਝਿ ਪਰੇ ਜੋ ਛੋਡਿ ਛਡਾਨਾ॥ ਦੇਵਨਹਾਰੁ ਮਨਹਿ ਬਿਸਰਾਨਾ॥ ਧਾਰਹੁ ਕਿਰਪਾ ਜਿਸਹਿ ਗੁਸਾਈ॥ ਇਤ ਉਤ ਨਾਨਕ ਤਿਸੁ ਬਿਸਰਹੁ ਨਾਹੀ॥ 6॥
Paurri: Ya joog meh(i) Aikeh(i) kuou aaya. Junmut mohiyo mohini Maya. Gerbh koont meh(i) oordh tup kertay. Saas(i), saas(i) simrut Prubh(u) rehtay. Oorjh(i) puray, jo chhoad(i) chhudaana. Dayvunhaar(u) muneh(i) bisraana. Dhaarhou kirpa jiseh(i) Gosaayeen. It oot Nanak Tis(u) bisrou naahi. 6.

Word Meaning: Ya = this. Joog = world. Aikeh(i) Kuou = for the One (Waheguru). Junmut = right from birth. Mohiyo = got captivated. Mohini = captivating. Gerbh koont = womb. Oordh Tup = remembers (Waheguru) while upside down. Oorjh(i) puray = got entangled. Dayvunhaar = the provider (Waheguru). Bisraana = forgotten. Dhaarhou Kirpa = be kind. It oot = here and there (everywhere). 6.
MEANING: Humans come to this world only with one purpose – to connect with God. But they are captivated by the enchanting Maya as soon as they are born. They worship Waheguru's Naam for as long as they are in the womb upside down, and recite His Naam with every breath. (This Hindu belief may have some merit because Maya has no effect on them yet, but can the same be true for animals? (But after they are born), They get engaged in worldly things involving Maya (which they have to leave behind after death), and forget Waheguru from the mind, which is the provider of all those things. But the individual, to whom Waheguru is kind, does not forget Him anywhere, oh Nanak. 6.

ਸਲੋਕੁ॥ ਆਵਤ ਹੁਕਮਿ ਬਿਨਾਸੁ ਹੁਕਮਿ ਆਗਿਆ ਭਿੰਨ ਨ ਕੋਇ॥ ਆਵਨ ਜਾਨਾ ਤਿਹ ਮਿਟੈ ਨਾਨਕ ਜਿਹ ਮਨਿ ਸੋਇ॥ 1॥
Sloak(u): Aavut Huqam(i) binaas(u) Huqam(i), Aagiya bhinn na koyay. Aavun jaana tih mitaiy, Nanak jih mun(i) Soyay.
Word Meaning: Aavut = is born. Binaas(u) = vanishes; dies. Aagiya = Waheguru's Will. Bhinn = different; outside of. Mitaiy = ends. 1.
MEANING: Humans are born with Waheguru's Will (Huqam), and they die with His Huqam. Nobody is outside of His Huqam. The birth-death cycle comes to an end for those who have Waheguru's Naam embedded in their heart (mind), oh Nanak. 1.

ਪਉੜੀ॥ ਏਊ ਜੀਅ ਬਹੁਤੁ ਗ੍ਰਭ ਵਾਸੇ॥ ਮੋਹ ਮਗਨ ਮੀਠ ਜੋਨਿ ਫਾਸੇ॥ ਇਨਿ ਮਾਇਆ ਤ੍ਰੈ ਗੁਣ ਬਸਿ ਕੀਨੇ॥ ਆਪਨ ਮੋਹ ਘਟੇ ਘਟਿ ਦੀਨੇ॥ ਏ ਸਾਜਨ ਕਛੁ ਕਹਹੁ ਉਪਾਇਆ॥ ਜਾ ਤੇ ਤਰਹੁ ਬਿਖਮ ਇਹ ਮਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਸਤ ਸੰਗਿ ਮਿਲਾਏ॥ ਨਾਨਕ ਤਾ ਕੇ ਨਿਕਟ ਨ ਮਾਇ॥ 7॥
Paurri: Aiyoo jea buhout(u) gerbh vaasay. Moh mugun meetth joan(i) phaasay. In(i) Maya traiy goon bus(i) keenay. Aapun moh ghutay ghut(i) deenay. Aiy saajun kuchh(u) kuhou oopaaya. Ja tay turhou bikhum ih Maya. Kur(i) kirpa Sat sung(i) milaayay. Nanak ta kay nicket na Maayay. 7.
Word Meaning: Gerbh = in the womb of many different life forms. Mugun = fully absorbed. Joan(i) = life forms. Phaasay = trapped. Traiy Goon = all those impacted by the three effects of Maya (all living beings). Ghutay ghut(i) = in every heart. Kuhou = say; suggest. Oopaayaa = solution; arrangement. Turou = swim across; remain unaffected. Nicket = near. Maayay = Maya.
MEANING: Fully absorbed in the sweetness of Maya, human beings are trapped in the birth-death cycle to go through many life forms; so, the man has been through many, many wombs (lives) of different life forms. Maya controls all the living beings by implanting attachment (love) for it in every heart. Suggest some solution to swim across the (difficult sea of) Maya, oh my devotee friend. Maya does not even come near the individuals connected to the holy congregation by the grace of Waheguru, oh Nanak. 7.

ਸਲੋਕੁ॥ ਕਿਰਤ ਕਮਾਵਨ ਸੁਭ ਅਸੁਭ ਕੀਨੇ ਤਿਨਿ ਪ੍ਰਭਿ ਆਪਿ॥ ਪਸੁ ਆਪਨ ਹਉ ਹਉ ਕਰੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਕਮਾਤਿ॥ 1॥
Sloak(u): Kirt kmaavun shoobh ashoobh, keenay tin(i) Prubh(i) aap(i). Pusoo aapun huoun, huoun kuraiy, bin(u) Hur(i) kuhaa kmaat(i)? 1.

Word Meaning: Kirt = business; profession. Kmaavun = earning money. Shoobh = noble. Ashhobh = ignoble. Pusoo = animal; stupid. Huouh, Huoun = I, or me (ego). Bin(u) Hur(i) = without Waheguru's approval. Kmaat = earn; achieve.
MEANING: Waheguru Himself has created noble and ignoble kinds of businesses for man to earn a living. The animal-like man flaunts his ego (that he does this or that), but what can he achieve without the Will of Waheguru? (Nothing). 1.

ਪਉੜੀ॥ ਏਕਹਿ ਆਪਿ ਕਰਾਵਨਹਾਰਾ॥ ਆਪਹਿ ਪਾਪ ਪੁੰਨ ਬਿਸਥਾਰਾ॥ ਇਆ ਜੁਗ ਜਿਤੁ ਜਿਤੁ ਆਪਹਿ ਲਾਇਓ॥ ਸੋ ਸੋ ਪਾਇਓ ਜੁ ਆਪਿ ਦਿਵਾਇਓ॥ ਉਆ ਕਾ ਅੰਤੁ ਨ ਜਾਨੈ ਕੋਊ॥ ਜੋ ਜੋ ਕਰੈ ਸੋਊ ਫੁਨਿ ਹੋਊ॥ ਏਕਹਿ ਤੇ ਸਗਲਾ ਬਿਸਥਾਰਾ॥ ਨਾਨਕ ਆਪਿ ਸਵਾਰਨਹਾਰਾ॥ 8॥
Paurri: Aikeh(i) Aap(i) kuraavunhaara. Aapeh(i) paap poonn bisthaara. Iya joog jit(u), jit(u) Aapeh(i) laayo. So, so paayo jo Aap(i) divaayo. Ooa ka unt(u) na jaanaiy koyoo. Jo, jo kuraiy, soyoo phoon(i) hoyoo. Aikeh(i) tay sugla birthaara. Nanak Aap(i) svaarunhaara. 8.
Word Meaning: Kraavunhaara = who makes others do. Paap = sins. Poonn = noble deeds as per the religious dictates. Joog = world. Ooa = that (Waheguru). Unt(i) = end. Phoon(i) = people will follow. Bisthaara = expanse. Svaarunhaara = the giver of the final finish (creates perfectly). 8.
MEANING: There is only one Waheguru who does everything Himself, and makes others do whatever He wishes. He Himself has created and disseminated the ideas of sinful and pious deeds. The living beings in this world do only those things that God is making them to do (Waheguru gives them the nature or character which they follow). Nobody knows His limits; only that happens which He does (or makes the living beings do). Waheguru has created the whole expanse (universe) from Himself. He gives the final touches to everything to make them perfect, oh Nanak. 8.

ਸਲੋਕੁ॥ ਰਾਚਿ ਰਹੇ ਬਨਿਤਾ ਬਿਨੋਦ ਕੁਸਮ ਰੰਗ ਬਿਖ ਸੋਰ॥ ਨਾਨਕ ਤਿਹ ਸਰਨੀ ਪਰਉ ਬਿਨਸਿ ਜਾਇ ਮੈ ਮੋਰ॥1
Sloak(u): Raach(i) ruhay bunita binoad, koosum rung bikh shoar. Nanak Tih sherni purou, binus(i) jaayay mein moar. 1.
Word Meaning: Raach(i) = attached; enjoy. Bunita = wife. Binoad = enthusiasm; display of love. Koosum = a pink flower which looks very beautiful, but wilts away quickly (Maya). Bikh = poison (Maya). Shoar = much noise. Tih = that (Waheguru). Binus(i) = vanish. Mein Moar = selfishness and ego. 1.
MEANING: The man is attached to, and enjoys with his wife enthusiastically, but all this is the noise (exhibition) of Maya, which is short - lived like the *Koosum* (flower). Take the shelter of Waheguru to have your ego and selfishness destroyed, oh Nanak.

(ਅੰਗ 252)॥ ਪਉੜੀ॥ ਰੇ ਮਨ ਬਿਨੁ ਹਰਿ ਜਹ ਰਚਹੁ ਤਹ ਤਹ ਬੰਧਨ ਪਾਹਿ॥ ਜਿਹ ਬਿਧਿ ਕਤਹੂ ਨ ਛੂਟੀਐ ਸਾਕਤ ਤੇਊ ਕਮਾਹਿ॥ ਹਉ ਹਉ ਕਰਤੇ ਕਰਮ ਰਤ ਤਾ ਕੋ ਭਾਰੁ ਅਫਾਰ॥ ਪ੍ਰੀਤਿ ਨਹੀ ਜਉ ਨਾਮ ਸਿਉ ਤਉ ਏਊ ਕਰਮ ਬਿਕਾਰ॥ ਬਾਧੇ ਜਮ ਕੀ ਜੇਵਰੀ ਮੀਠੀ ਮਾਇਆ ਰੰਗ॥ ਭ੍ਰਮ ਕੇ ਮੋਹੇ ਨਹ ਬੁਝਹਿ ਸੋ ਪ੍ਰਭੁ ਸਦਹੂ ਸੰਗ॥ ਲੇਖੈ ਗਣਤ ਨ ਛੂਟੀਐ ਕਾਚੀ ਭੀਤਿ ਨ ਸੁਧਿ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਤਿਹ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਬੁਧਿ॥ 9॥
(PAGE 252): **Paurri:** Ray mun bin(u) Hur(i) jeh ruchou, teh, teh bundhun paah(i). Jih bidh(i) kut-houn na chhootiyaiy, saakut tayoo kmaah(i). Huoun, huoun, kurtay kerm rut, ta ko bhaar(u) afaar. Preet(i) nuhee juou Naam siyoun, tuou aiyoo kerm bikaar. Baandhay Jum kee jayvri, meetthi Maya rung. Bherm kay mohay neh boojheh(i), so Prubh(u) sud-hoo

sung. Laykhaiy, gunut, na chhootiyaiy, kaachi bheet(i) na soodh(i). Jiseh(i) boojhaayay Nanaka, tih Gurmukh(i) nirmul boodh(i). 9.

Word Meaning: Jeh = where; with whatever. Ruchou = get busy with. Teh, Teh = there. Bundhun = bonds; shackles. Bidh(i) = means; ways. Chhootiyaiy = get freedom (from Maya). Saakut = money-minded; worshipper of Maya. Tayoo = the same. Kmaah(i) = does business in. Houn, Houn = I, I; (selfishness). Rut = intoxicated with (proud of). Kerm = rituals. Affar = unbearable. Bikaar = worthless. Baandhay = tied. Jayvri = rope; noose; lasso. Bherm = misgivings. Boojheh(i) = realize. Laykhaiy, Gunut = accounts of deeds. Kaachi Bheet(i) = wall of mud. Soodh(i) = clean. Nirmul = clean; pure.

MEANING: All those tasks or businesses that the man gets busy in without keeping Waheguru in mind result in tight bonds of Maya, oh my mind. A money-lover man engages in all such businesses from where he cannot get freedom (from the bonds of Maya). Those who are intoxicated with (feel conceited about) the religious rituals are actually feeding their ego and carrying its unbearable burden. Such rituals are worthless if the man does not love Waheguru's Naam. They love money as being very sweet, as a result of which they are in the grip of the noose of the Angel of Death. Cheated by their misgivings, they do not realize that Waheguru is always with them. By simply keeping account of their so-called "noble" deeds, they cannot attain freedom from the bonds of Maya. (They cannot cleanse their mind with such deeds) just like a wall of mud which cannot be washed clean. Only such individuals have clean (pure) thoughts in the shelter of the Guru, who are given the understanding (enlightenment) by Waheguru Himself, oh Nanak. 9.

ਸਲੋਕੁ॥ ਟੂਟੇ ਬੰਧਨ ਜਾਸੁ ਕੇ ਹੋਆ ਸਾਧੂ ਸੰਗੁ॥ ਜੋ ਰਾਤੇ ਰੰਗ ਏਕ ਕੈ ਨਾਨਕ ਗੂੜਾ ਰੰਗੁ॥ 1॥

Sloak(u): Tootay bundhun jaas(u) kay, hoa Sadhu sung(u). Jo raatay rung Aik kaiy, Nanak goorrha rung(u). 1.

Word Meaning: Bundhun = bonds (of Maya). Raatay = imbued. Aik Kaiy = of one God. Goorrha Rung(u) = fast colour which does not fade away; deep love. 1.

MEANING: Those who are lucky to get the company of the Guru get their bonds of Maya severed. The colour of the love for God of those who are imbued in His Naam, is very fast, and never fades away, oh, Nanak. 1.

ਪਉੜੀ॥ ਰਾਰਾ ਰੰਗਹੁ ਇਆ ਮਨੁ ਅਪਨਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਪੁ ਰਸਨਾ॥ ਰੇ ਰੇ ਦਰਗਹ ਕਹੈ ਨ ਕੋਊ॥ ਆਉ ਬੈਠੁ ਆਦਰੁ ਸਭ ਦੇਊ॥ ਉਆ ਮਹਲੀ ਪਾਵਹਿ ਤੂ ਬਾਸਾ॥ ਜਨਮ ਮਰਨ ਨਹ ਹੋਇ ਬਿਨਾਸਾ॥ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਓ ਧੁਰਿ ਜਾ ਕੈ॥ ਹਰਿ ਸੰਪੈ ਨਾਨਕ ਘਰਿ ਤਾ ਕੈ॥ 10॥

Paurri: Raara rung-hou iya mun apna. Hur(i) Hur(i) Naam(u) jup-hou jup(u) rusna. Ray, ray Durgeh kuhaiy na koyoo, Aaou baitth(u) aadur(u) subh dayoo. Ooa Mehleen paaveh(i) tu baasa. Junum, mern neh hoyay binaasa. Mustuk(i) kerm(u) likhiyo dhoor(i) ja kaiy. Hur(i) sumpaiy, Nanak ghur(i) ta kaiy. 10.

Word Meaning: Jup-hou = recite. Rusna = tongue. Ray, Ray = disrespectful addressing. Aadur = respect. Ooa Mehli = In Waheguru's Mansion. Baasa = living. Binaasa = destruction. Mustuk(i) = forehead. Kerm(u) = fortune. Dhoor(i) = right from the source (Waheguru). Sumpaiy = wealth. 10.

MEANING: Dye your mind (with the love of Waheguru) and recite His Naam with your tongue, oh my friend. (By doing so), You will be given respect in Waheguru's Court, and no one will use disrespectful words toward you. Also, you will get to live with Waheguru in His Mansion, and the rebirth cycle will vanish for you. However, only those individuals get to acquire Waheguru's Naam-Wealth in their hearts who have good fortune prewritten on their foreheads by Waheguru, oh Nanak. 10.

ਸਲੋਕੁ॥ ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਬਿਆਪਤ ਮੂੜੇ ਅੰਧ॥ ਲਾਗਿ ਪਰੈ ਦੁਰਗੰਧ ਸਿਉ ਨਾਨਕ ਮਾਇਆ ਬੰਧ॥ 1॥

Sloak(u): Laaluch, jhootth bikaar, moh, biyaaput moorray undh. Laag(i) puraiy doorgundh siyoun, Nanak, Maya bundh. 1.

Word Meaning: Laaluch = greed. Bikaar = vices. Biyaaput = influenced. Moorray = foolish. Doorgundh = foul smell; immoral activities. 1.

MEANING: The foolish and the ignorant are severely influenced by greed, lies and other evils. They engage in immoral activities because of their bonds with Maya, oh Nanak. 1

ਪਉੜੀ॥ ਲਲਾ ਲਪਟਿ ਬਿਖੈ ਰਸ ਰਾਤੇ॥ ਅਹੰ ਬੁਧਿ ਮਾਇਆ ਮਦ ਮਾਤੇ॥ ਇਆ ਮਾਇਆ ਮਹਿ ਜਨਮਹਿ ਮਰਨਾ॥ ਜਿਉ ਜਿਉ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਕਰਨਾ॥ ਕੋਊ ਊਨ ਨ ਕੋਊ ਪੂਰਾ॥ ਕੋਊ ਸੁਘਰੁ ਨ ਕੋਊ ਮੂਰਾ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ॥ ਨਾਨਕ ਠਾਕੁਰੁ ਸਦਾ ਅਲਿਪਨਾ॥ 11॥

Paurri: Lulla, lupt(i) bikhaiy rus raatay. Ahun boodh(i) Maaya mud maatay. Iya Maya meh(i) junumeh(i) merna. Jiyoun, joyoun Huqam(u), tivaiy, tiyoun kerna. Koyoo oon na koyoo poora. Koyoo sooghur, na koyoo moora. Jit(u), jit(u) laavhou, tit(u) tit(u) lugna. Nanak Tthaakur sudaa ulipna. 11.

Word Meaning: Lupt(i) = clinging. Bikhaiy = vices; evils. Raatay = imbued. Uhun Boodh(i) = ego. Mud = intoxication. Maatay = absorbed in; influenced by. Oon = less than full (perfect). Sooghur = wise. Moora = Moorra = foolish. Alipna = completely detached (from the world). 11.

MEANING: Enjoying their sweet tastes, most people cling to immoral activities. Intoxicated with Maya, their thoughts are fully influenced by their ego. The bonds of Maya keep the man in the birth-dearth cycle. But they cannot be fully blamed; they are bound by Waheguru's Huqam and do only what Waheguru wishes them to do. Otherwise, no one is any less, and no one is complete (perfect). Likewise, nobody is wise or nobody is foolish (by choice). They take the direction in which Waheguru guides them. But, by the same token, they are reaping the rewards of their own past deeds; the Lord is fully detached from the world (has no biases) oh, Nanak. 11.

ਸਲੋਕੁ॥ ਲਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ॥ ਦੂਸਰ ਨਾਹੀ ਅਵਰ ਕੋ ਨਾਨਕ ਬੇਪਰਵਾਹ॥ 1॥

Sloak(u): Laal, Goopaal, Gobind Prubh, gehr gumbheer athaah. Doosur naahi uver ko, Nanak baypervaah. 1.

Word Meaning: Laal = dear. Gopaal = Gobind = names for God. Gehr = deep; unknowable. Gumbheer = calm; never gets upset. Athaah = unfathomable. Baypervaah = worry-free.

MEANING: Dear Waheguru is unknowable (enigmatic), always calm (nothing upsets or pleases Him), and unfathomable. There is no other power like Him; and He is worry free, oh Nanak. 1.

ਪਉੜੀ॥ ਲਲਾ ਤਾ ਕੈ ਲਵੈ ਨ ਕੋਊ॥ ਏਕਹਿ ਆਪਿ ਅਵਰ ਨਹ ਹੋਊ॥ ਹੋਵਨਹਾਰੁ ਹੋਤ ਸਦ ਆਇਆ॥ ਉਆ ਕਾ ਅੰਤੁ ਨ ਕਾਹੂ ਪਾਇਆ॥ ਕੀਟ ਹਸਤ ਮਹਿ ਪੂਰ ਸਮਾਨੇ॥ ਪ੍ਰਗਟ ਪੁਰਖ ਸਭ ਠਾਊ ਜਾਨੇ॥ ਜਾ ਕਉ ਦੀਨੋ ਹਰਿ ਰਸੁ ਅਪਨਾ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਤਿਹ ਜਪਨਾ॥12

Paurri: Lulla, Ta kaiy luvaiy na koyoo. Aikeh(i) Aap(i), uver neh hoyoo. Hovunhaar, hoat sud aaya. Ooa ka unt(u) na kaahoo paaya. Keet hust meh(i) poor smaanay. Pergut Purakh, subh tthaaou jaanay. Ja kuou deeno Hur(i) rus(u) apna. Nanak Gurmukh(i) Hur(i) Hur(i) tih jupna. 12.

Word Meaning: Luvaiy = rival. Uver = other; else. Hovunhaar = the One which has to exist; eternal (Waheguru). Hoat = (has been) in existence. Ooa = His (Waheguru's). Keet = ant. Hust = elephant. Poor = completely filling. Smaanay = equally. Pergut = clearly visible. Purakh = Waheguru. Tthaaou = places. Jaanay = is known. Rus(u) = sweetness.
MEANING: Nobody else can rival Waheguru. He is the only Supreme Being, and there is none other (like Him). He is the only one which is eternal, and He has always been there. Nobody has ever found His limits. He is present equally in an ant, and in an elephant. The omnipresent Waheguru is known to be clearly visible (present) in every place. The devotee, whom Waheguru gifts His sweet taste, recites His Naam in the shelter of the Guru, oh Nanak. 12.

ਸਲੋਕੁ॥ ਆਤਮ ਰਸੁ ਜਿਹ ਜਾਨਿਆ ਹਰਿ ਰੰਗ ਸਹਜੇ ਮਾਣੁ॥ ਨਾਨਕ ਧਨਿ ਧਨਿ ਧੰਨਿ ਜਨ ਆਏ ਤੇ ਪਰਵਾਣੁ॥1

Sloak(u): Aatum rus(u) jih jaaniya, Hur(i) rung sehjay maan(u). Nanak dhun(i), dhun(i), dhunn(i) jun, aayay tay pervaan(u). 1.
Word Meaning: Aatum rus(u) = sweet taste of self-realization. Jih = those. Jaaniya = enjoyed. Sehjay = in a blissful state. Dhun(i) = worthy of respect; highly lucky. Pervaan(u) = approved by Waheguru. 1.
MEANING: Those who have enjoyed the sweet taste of self-realization also enjoy the sweet love of Waheguru in the blissful state of their mind. (Self-realization can be achieved only when one is connected with Waheguru). Such individuals deserve our respect, and are approved (honoured) in Waheguru's Court. 1.

ਪਉੜੀ॥ ਆਇਆ ਸਫਲੁ ਤਾਹੂ ਕੋ ਗਨੀਐ॥ ਜਾਸੁ ਰਸਨ ਹਰਿ ਹਰਿ ਜਸੁ ਭਨੀਐ॥ ਆਇ ਬਸੈ ਸਾਧੂ ਕੈ ਸੰਗੇ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗੇ॥ ਆਵਤ ਸੋ ਜਨੁ ਨਾਮਹਿ ਰਾਤਾ॥ ਜਾ ਕਉ ਦਇਆ ਮਇਆ ਬਿਧਾਤਾ॥ ਏਕਹਿ ਆਵਨ ਫਿਰਿ ਜੋਨਿ ਨ ਆਇਆ॥ ਨਾਨਕ ਹਰਿ ਕੈ ਦਰਸਿ ਸਮਾਇਆ॥ 13॥

Paurri: Aaya suful(u) taahoo ko guniyaiy. Jaas(u) rusun Hur(i), Hur(i) jus(u) bhuniyaiy. Aayay busaiy Sadhu kaiy sungay. Undin(u) Naam(u) dhiyaaveh(i) rungay. Aavut so jun(u) Naameh(i) raata. Ja kuou duyya muyaa Bidhaata. Aikeh(i) aavun phir(i) joan(i) na aaya. Nanak Hur(i) kaiy durs(i) smaaya. 13.
Word Meaning: Aaya = birth. Suful = successful. Jaas(u) = whose. Jus(u) = praise. Bhuniyaiy = recites. Rungay = with love. Raata = imbued. Bidhaata = the carver of the fate (Waheguru). Aikeh(i) = once. Ders(i) = with His sight in mind. Smaaya = absorbed. 13.
MEANING: Only that individual's birth (life) in this world is considered successful who recites (sings) Waheguru's praise with his tongue. Those who stay in the company of the Guru always recite Waheguru's Naam with love and respect. An individual gets imbued with Waheguru's Naam in this world, to whom Waheguru becomes kind. Such an individual comes to this world only once, and he is never born again because he stays absorbed in Waheguru's holy sight in his mind. 13.

ਸਲੋਕੁ॥ ਯਾਸੁ ਜਪਤ ਮਨਿ ਹੋਇ ਅਨੰਦੁ ਬਿਨਸੈ ਦੂਜਾ ਭਾਉ॥ ਦੂਖ ਦਰਦ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਉ॥ 1॥

Sloak(u): Yaas(u) juput mun(i) hoyay anund(u), binsaiy dooja bhaaou. Dookh, durd, trishna boojhaiy, Nanak Naam(i) smaaou. 1.
Word Meaning: Yaas(u) = whom; which. Juput = recalling to memory. Anund(u) =

blissfulness. Binsaiy = vanish. Dooja Bhaaou = love for the other (Maya). Trishna = fire of desires. Boojhaiy = is put out. Smaaou = get absorbed. 1.
MEANING: Get absorbed in Waheguru, the recitation of whose Naam causes blissfulness in the mind, and love for the other (Maya) to vanish, oh, my friend. The individual, who gets absorbed in Waheguru's Naam, never suffers from any discomfort or pain, and the fire of his desires is put out, oh Nanak. 1.

(ਅੰਗ 253)॥ ਪਉੜੀ॥ ਯਯਾ ਜਾਰਉ ਦੁਰਮਤਿ ਦੋਊ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਸੁਖ ਸਹਜੇ ਸੋਊ॥ ਯਯਾ ਜਾਇ ਪਰਹੁ ਸੰਤ ਸਰਨਾ॥ ਜਿਹ ਆਸਰ ਇਆ ਭਵਜਲੁ ਤਰਨਾ॥ ਯਯਾ ਜਨਮਿ ਨ ਆਵੈ ਸੋਊ॥ ਏਕ ਨਾਮ ਲੇ ਮਨਹਿ ਪਰੋਊ॥ ਯਯਾ ਜਨਮੁ ਨ ਹਾਰੀਐ ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ॥ ਨਾਨਕ ਤਿਹ ਸੁਖੁ ਪਾਇਆ ਜਾ ਕੈ ਹੀਅਰੈ ਏਕ॥ 14॥
(PAGE 253): **Paurri:** Yuyya, jaarou doormut(i) doyoo. Tiseh(i) tiyaag(i) sookh sehjay soyoo. Yuyya jaayay purhou Sunt sherna. Jih aasur iya bhuvjul(u) turna. Yuyya junum(i) na aavaiy soyoo. Aik Naam lay muneh(i) puroyoo. Yuyya, junum na haariyaiy, Gur Pooray kee tayk. Nanak tih sookh(u) paaya, ja kaiy heeuraiy Aik. 14.
Word Meaning: Jaarou = burn. Doormut(i) = ill advice; evil thoughts. Doyoo = the two – Waheguru and Maya. Tiyaag(i) = giving up. Sehjay = with peaceful mind. Bhuvjul(u) = the world-sea. Puroyoo = stitch. Heeuraiy = in heart. 14.
MEANING: Burn the evil thoughts which cause you to choose between the temporary comforts of captivating Maya, and the eternal bliss of union with Waheguru, oh my friend. By getting rid of such thoughts (and choosing Waheguru's Naam), one enjoys the comfort of blissfulness in mind. Seek the shelter of the Guru with whose support one swims across the sea of the world (captivating effects of Maya). Such an individual stitches his mind to Waheguru's Naam, and is never born again. With the support (benevolence) of the Perfect Guru, one does not fail to achieve the objective of human life (union with Waheguru). The individual, who has only Waheguru at his heart, enjoys the comfort of blissfulness, oh Nanak. 14.
ਸਲੋਕੁ॥ ਅੰਤਰਿ ਮਨ ਤਨ ਬਸਿ ਰਹੇ ਈਤ ਊਤ ਕੇ ਮੀਤ॥ ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਾਨਕ ਜਪੀਐ ਨੀਤ॥ 1॥
Sloak: Untar(i) mun tun bus(i) ruhay, eet oot kay Meet. Gur(i) Pooraiy oopdayshiya, Nanak jupiyaiy neet. 1.
Word Meaning: Eet Oot kay Meet = friend everywhere (Waheguru). 1.
MEANING: The Perfect Guru has taught us that we should always recite the Naam of the Waheguru, which is our friend everywhere (in this world and the next), and which is invisibly present in our body and mind, oh Nanak. 1.

ਪਉੜੀ॥ ਅਨਦਿਨੁ ਸਿਮਰਹੁ ਤਾਸੁ ਕਉ ਜੋ ਅੰਤਿ ਸਹਾਈ ਹੋਇ॥ ਇਹ ਬਿਖਿਆ ਦਿਨ ਚਾਰਿ ਛਿਅ ਛਾਡਿ ਚਲਿਓ ਸਭੁ ਕੋਇ॥ ਕਾ ਕੋ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ॥ ਗ੍ਰਿਹ ਬਨਿਤਾ ਕਛੁ ਸੰਗਿ ਨ ਲੀਆ॥ ਐਸੀ ਸੰਚਿ ਜੁ ਬਿਨਸਤ ਨਾਹੀ॥ ਪਤਿ ਸੇਤੀ ਅਪੁਨੈ ਘਰਿ ਜਾਹੀ॥ ਸਾਧ ਸੰਗਿ ਕਲਿ ਕੀਰਤਨੁ ਗਾਇਆ॥ ਨਾਨਕ ਤਾ ਤੇ ਬਹੁਰਿ ਨ ਆਇਆ॥ 15॥
Paurri: Undin(u) simerhou Taas(u) kuou, jo unt(i) suhaayee hoyay. Ih bikhiya din chaar(i) chhay, chhaad(i) chuliyo subh(u) koyay. Ka ko maat, pita soot dheeyaan. Greh(i) bunita kuchh(u) sung(i) na leeya. Aiysi sunch(i) jo binsut naahi. Put(i) sayti apunaiy ghur(i) jaahi. Sadh sung(i) Kul(i) keertun(u) gaaya. Nanak, ta tay buhour(i) na aaya. 15.
Word Meaning: Undin(u) = everyday (always). Taas Kuou = that (Waheguru). Suhaayee = saviour. Bikhiya = poison (Maya). Din chaar(i) chhay = 4-6 days (short-lived). Soot =

sons. Greh = household. Bunita = wife. Sunch(i) = accumulate. Binsut Naahi = does not vanish. Sayti = with. Apunaiy Ghur(i) = own house (union with Waheguru). Kul(i) = in the world. Buhour Na Aaya = no more rebirth. 15.

MEANING: Remember the "One" (Waheguru) every day, who is our saviour at the end, oh my friend. The enjoyment of Maya is very short-lived, and everybody has to leave it behind. Whose mother, father, sons and daughters (are you talking about)? No one takes his wife or any household stuff with him. So, accumulate such wealth which does not vanish, and go to your own house (Waheguru's Residence) with dignity, oh my friend. An individual who sings Waheguru's praise in the company of the Guru in this world does not take rebirth, oh Nanak. 15.

ਸਲੋਕੁ॥ ਅਤਿ ਸੁੰਦਰ ਕੁਲੀਨ ਚਤੁਰ ਮੁਖਿ ਗ੍ਯਾਨੀ ਧਨਵੰਤ॥ ਮਿਰਤਕ ਕਹੀਅਹਿ ਨਾਨਕਾ ਜਿਹ ਪ੍ਰੀਤਿ ਨਹੀ ਭਗਵੰਤ॥ 1॥

Sloak(u): Ut(i) soondar kooleen chutur, mookh(i) ghiyani dhunvunt. Mirtuk kuhiyaiy Nanaka, jih preet(i) nuhee Bhugvunt. 1.

Word Meaning: Ut(i) Soondar = extremely handsome. Kooleen = of high clan (caste). Chutur Mookh(i) = clever at words. Ghiaani = knowledgeable. Dhunvunt = wealthy. Mirtuk = dead. Bhugvunt = God. 1.

MEANING: A man may be extremely handsome, may belong to a high caste, very clever at words, may be good at religious debates, and very wealthy; but he is like a dead person if he has no love for God. 1.

ਪਉੜੀ॥ ਛੰਛਾ ਖਟੁ ਸਾਸਤ੍ਰ ਹੋਇ ਗ੍ਯਾਤਾ॥ ਪੂਰਕ ਕੁੰਭਕ ਰੇਚਕ ਕਰਮਾਤਾ॥ ਗ੍ਯਾਨ ਧਿਆਨ ਤੀਰਥ ਇਸਨਾਨੀ॥ ਸੋਮ ਪਾਕ ਅਪਰਸ ਉਦਿਆਨੀ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਮਨਿ ਨਹੀ ਹੇਤਾ॥ ਜੋ ਕਛੁ ਕੀਨੋ ਸੋਊ ਅਨੇਤਾ॥ ਉਆ ਤੇ ਊਤਮ ਗਨਉ ਚੰਡਾਲਾ॥ ਨਾਨਕ ਜਿਹ ਮਨਿ ਬਸਹਿ ਗੁਪਾਲਾ॥ 16॥

Paurri: Ghungha, khut(u) Shastar hoyay ghinyata. Pooruk, koombhuk, raychuk kermaata. Ghinyan dhiyaan teeruth ishnaani. Soam paak, upurs oodiyaani. Ram Naam sung(i) mun nuhee hayta. Jo kuchh(u) keeno, soyoo unayta. Ooa tay ootum gunou chundaala. Nanak jih mun(i) buseh(i) Gupaala. 16.

Word Meaning: Khut Shastar = the six Shatras of Hindus. Ghinyaata = well-versed Pooruk. Koombhuk, Raychuk = three Yogic exercises to cleanse the body. (Pooruk = breathe in to the maximum. Koombhuk = hold breath for a long time. Raychuk = breathe out. Ghiyaan = religious debating. Soam Paak = cook meals with one's own hands (not to eat cooked by others). Upers = avoid being touched by others. Oodiyaani = live in the wilderness. Hayta = love. Anayta = blind (ignorant). Ootum = superior. Gunou = consider. Chundaala = butcher. 16.

MEANING: A man may be well-versed in the six Hindu Shastras, or may practice the Yogic exercises to cleanse the body, or may be good at religious debates, or may be an expert in meditation, or may undertake pilgrimage; he may cook meals with his own hands, and may observe so much cleanliness that he does not allow being touched by others, or may live in wilderness – all with the false belief of connecting with Waheguru. But all such deeds are of a blind (ignorant) mind if he has no love for God. A butcher is much superior to him if the former has Waheguru's Naam enshrined in his heart, oh Nanak. 16.

ਸਲੋਕੁ॥ ਕੁੰਟ ਚਾਰਿ ਦਹ ਦਿਸਿ ਭ੍ਰਮੇ ਕਰਮ ਕਿਰਤਿ ਕੀ ਰੇਖ॥ ਸੂਖ ਦੂਖ ਮੁਕਤਿ ਜੋਨਿ ਨਾਨਕ ਲਿਖਿਓ ਲੇਖ॥ 1॥2॥

Sloak(u): Koont chaar(i), deh dis(i) bhermay, kerm kirt(i) kee raykh. Sookh, dookh mookut(i) joan(i), Nanak likhiyo laykh. 1.2.

Word Meaning: Koont Chaar(i) = 4 major directions. Deh Dis(i) = ten sub directions (4 major + 4 corners + 2 vertical – up and down). Bhermay = wandered (to stay away from Maya). Kerm Kirt(i) = done deeds. Raykh = line on the forehead (fortune based on the deeds done previously). Mookut(i) = freedom from the bonds of Maya. Joan(i) = rebirth. 1.2.
NOTE: The number 2 at the end implies that this is the second sloak with this Paurri, which starts with the letter Kukka. The first sloak is with paurri, 8.
MEANING: With the fortune prewritten on his forehead based on his previous deeds, a man wanders in all directions on the earth (with the false belief of staying away from Maya). He also experiences comforts, discomforts, freedom from Maya, or rebirths as per his prewritten fortune (and nobody can erase that writing), oh Nanak. 1.

ਪਵੜੀ॥ ਕਕਾ ਕਾਰਨ ਕਰਤਾ ਸੋਊ॥ ਲਿਖਿਓ ਲੇਖੁ ਨ ਮੇਟਤ ਕੋਊ॥ ਨਹੀ ਹੋਤ ਕਛੁ ਦੋਊ ਬਾਰਾ॥ ਕਰਨੈਹਾਰੁ ਨ ਭੂਲਨਹਾਰਾ॥ ਕਾਹੂ ਪੰਥੁ ਦਿਖਾਰੈ ਆਪੈ॥ ਕਾਹੂ ਉਦਿਆਨ ਭ੍ਰਮਤ ਪਛੁਤਾਪੈ॥ ਆਪਨ ਖੇਲੁ ਆਪ ਹੀ ਕੀਨੋ॥ ਜੋ ਜੋ ਦੀਨੋ ਸੁ ਨਾਨਕ ਲੀਨੋ॥ 17॥
Puvrri: Kukka kaarun Kerta Soyoo. Likhiyo laykh(u) na maytut koyoo. Nuhee hoat kuchh(u) doyoo baara. Kernaihaar(u) na bhoolunhaara. Kahoo punth(u) dikhaaraiy Aapaiy. Kahoo oodiyaan bhemut puchhutaapaiy. Aapun khayl(u) Aap hee keeno. Jo, jo deeno, su Nanak leeno. 17.
Word Meaning: Kaarun = resources; means. Kerta = Creator. Soyoo = God. Doyoo Baara = second time (any other way). Bhoolunhaara = fallible. Punth(u) = path (of righteousness). Oodiyaan = wilderness. Puchhutaapaiy = repents. 17.
MEANING: Waheguru is the means behind all actions (including those of human beings). Nobody can erase what He has written (His Huqam), and everything will happen (the way He has designed). His writings cannot be changed so that things may happen some other way because the writer (Waheguru) is not fallible. He shows the right path to some, while some others are made to wander in the wilderness (where they achieve nothing worthwhile) and repent. He directs His own drama of life. The man has to accept whatever is given to him (by Waheguru), oh Nanak. 17.

ਸਲੋਕੁ॥ ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਰਹੇ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ॥ ਹਰਿ ਹਰਿ ਜਪਤ ਅਨੇਕ ਜਨ ਨਾਨਕ ਨਾਹਿ ਸੁਮਾਰ॥ 1॥
Sloak(u): Khaat khurchut bilchhut ruhay, toot(i) na jaah(i) bhundaar. Hur(i) Hur(i) juput anayk jun, Nanak naah(i) shoomaar. 1.
Word Meaning: Bilchhut = enjoy blissfulness. Bhundaar = treasures. Naah(i) Shoomaar = no account (countless).
MEANING: Living beings eat, use, and blissfully enjoy the treasures of God, which never break down (run out). There is no limit to the people who worship Waheguru for that (His largess), oh Nanak. 1.

ਪਉੜੀ॥ ਖਖਾ ਖੂਨਾ ਕਛੁ ਨਹੀ ਤਿਸੁ ਸਮ੍ਰਥ ਕੈ ਪਾਹਿ॥ ਜੋ ਦੇਨਾ ਸੋ ਦੇ ਰਹਿਓ ਭਾਵੈ ਤਹ ਤਹ ਜਾਹਿ॥ ਖਰਚੁ ਖਜਾਨਾ ਨਾਮ ਧਨੁ ਇਆ ਭਗਤਨ ਕੀ ਰਾਸਿ॥ ਖਿਮਾ ਗਰੀਬੀ ਅਨਦ ਸਹਜ ਜਪਤ ਰਹੇ ਗੁਣਤਾਸ॥ ਖੇਲਹਿ ਬਿਗਸਹਿ ਅਨਦ ਸਿਉ ਜਾ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ॥ ਸਦੀਵ ਗਨੀਵ ਸੁਹਾਵਨੇ ਰਾਮ ਨਾਮ ਗ੍ਰਿਹਿ ਮਾਲ॥ ਖੇਦੁ ਨ ਦੂਖੁ ਨ ਡਾਨੁ ਤਿਹ ਜਾ ਕਉ ਨਦਰਿ ਕਰੀ॥ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਪੂਰੀ ਤਿਨਾ ਪਰੀ॥18॥
Paurri: Khukha, khoona kuchh(u) nuhee, Tis Sumruth kaiy paah(i). Jo dayna so day ryhiyo, bhaavaiy teh, teh jaah(i). Khurch(u) khujaana, Naam dhun(u), iya bhugtun kee raas(i). Khima greebi, anund, sehj, juput ruhay Goontaas. Khayleh(i) bigseh(i) anund siyoun, ja kuou hoat

kirpaal. Sudeev, guneev, soohaavnay, Ram Naam, greh(i) maal. Khayd(u) na dookh(u) na daan(u) teh, ja kuou nudr(i) kuree. Nanak jo Prubh bhaaniya, poori tinha purri. 18.
Word Meaning: Khoona = shortage. Sumruth = omnipotent. Paah(i) = with; in possession. Bhaavaiy = no matter what. Iya = this. Raas(i) = wealth. Khima = forgiveness. Greebi = humility. Sehj = peace of mind. Goontaas = treasure of virtues (Waheguru). Bigseh(i) = blooms; feels happy and content. Sudeev = always. Guneev = wealthy. Soohavnay = pleasant; happy. Khayd(u) = trouble. Daan(u) = punishment. 18.
MEANING: There is no shortage of any kind (in the treasures of) the omnipotent Waheguru. Whatever He has to give someone, will be given to him, no matter where he goes. But the wealth of the devotees is Waheguru's Naam, which is the treasure for their expenses. They practise forgiveness and humility, and enjoy blissfulness while singing praise of Waheguru, which is the treasure of all virtues. The devotees, to whom Waheguru is benevolent, enjoy life in blissfulness, and their minds bloom with mental happiness. With Waheguru's Naam in their heart, they always feel wealthy and are happy (content). Those who are liked by Waheguru achieve their objective of life (union with Him), and with the kind sight of Waheguru, they suffer no trouble, discomfort, or punishment, oh Nanak. 18.

(ਅੰਗ 254)॥ ਸਲੋਕੁ ॥ ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਮਨੈ ਮਾਹਿ ਸਰਪਰ ਚਲਨੋ ਲੋਗ॥ ਆਸ ਅਨਿਤ ਗੁਰਮੁਖਿ ਮਿਟੈ ਨਾਨਕ ਨਾਮ ਅਰੋਗ॥ 1॥
(PAGE 254): **Sloak(u):** Gun(i) min(i) daykhou munaiy maah(i), surpur chulno loag. Aas anit Gurmukh(i) mitaiy, Nanak Naam aroag. 1.
Word Meaning: Gun(i) Min(i) = counting and measuring; analyze. Serpur = must; for sure. Chulno = have to leave the world (die). Aas = desires. Anit = countless. Aroag = healthy.
MEANING: If you analyze carefully, you will find that everybody must leave this world, oh my friend. (So, why have so much attachment to the world? One can get rid of his unlimited unhealthy (spiritually harmful) desires by taking Guru's shelter because Waheguru's Naam produces healthy thinking, oh Nanak. 1.

ਪਉੜੀ॥ ਗਗਾ ਗੋਬਿੰਦ ਗੁਣ ਰਵਹੁ ਸਾਸਿ ਸਾਸਿ ਜਪਿ ਨੀਤ॥ ਕਹਾ ਬਿਸਾਸਾ ਦੇਹ ਕਾ ਬਿਲਮ ਨ ਕਰਿਹੋ ਮੀਤ॥ ਨਹ ਬਾਰਕ ਨਹ ਜੋਬਨੈ ਨਹ ਬਿਰਧੀ ਕਛੁ ਬੰਧੁ॥ ਓਹ ਬੇਰਾ ਨਹ ਬੂਝੀਐ ਜਉ ਆਇ ਪਰੈ ਜਮ ਫੰਧੁ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਚਤੁਰ ਪੇਖਿ ਰਹਨੁ ਨਹੀ ਇਹ ਠਾਇ॥ ਛਾਡਿ ਛਾਡਿ ਸਗਲੀ ਗਈ ਮੂੜ ਕਹਾ ਲਪਟਾਹਿ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤ ਰਹੈ, ਜਾਹੂ ਮਸਤਕਿ ਭਾਗ॥ ਨਾਨਕ ਆਏ ਸਫਲ ਤੇ ਜਾ ਕਉ ਪ੍ਰਿਅਹਿ ਸੁਹਾਗ॥ 19॥
Paurri: Gugga, Gobind goon ruvhou, saas(i) saas(i) jup(i) neet. Kuhaa bisaasa Dayh ka, bilm na kuriho meet. Neh baarik, neh jobnaiy, neh birdhi kuchh(u) bundh(u). Oh bayra neh boojhiyaiy juou aayay puraiy Jum fundh(u). Giyani, dhiyaani, chutur paykh(i), rehn(u) nuhee eh tthaayay. Chhaad(i) chhaad(i) suglee guyee, moorr kuhaa luptaaheh(i). Gur persaad(i) simrut ruhaiy, jaahoo mustak(i) bhaag. Nanak aayay suful tay, ja kuou Priyeh(i) soohaag. 19.
Word Meaning: Ruvhou = recite (Naam). Neet = every day. Bisaasa = trust; dependence. Dayh = body. Bilm = delay. Jobnaiy = in youth. Bundh(u) = put hurdles; restraint. Bayra = time. Boojhiyaiy = have information. Giyaani = knowledgeable. Dhiyaani = meditators. Pakyh(i) = watch. Ih tthaayay = this place (world). Moorr = foolish. Luptaaheh(i) = clings to. Bhaag = fortune. Priheh(i) Soohaag = Dear (Waheguru) as husband.
MEANING: Recite Waheguru's virtues with every breath of each day, oh my friend. Do not delay even for a moment because the human body is not dependable (can die at any time). Age is not a factor – be it a child, a youth, or an old man – nothing can restrain death. Nobody

has any information about the time when the Angel of Death will put the noose around his neck. One may claim to be knowledgeable, meditative, or otherwise very clever, but you can see that nobody stays here forever. Everybody goes away from the world, leaving all Maya-related things (including family members) behind; so why does the foolish man cling to the perishables? Only those human brides are successful in life who acquire the dear Waheguru as their husband (unite with Him). But one needs to recite His Naam before he gets connected with Him; this happens only to those fortunate individuals who take Guru's shelter and recite His Naam, oh Nanak. 19.

ਸਲੋਕੁ॥ ਘੋਖੇ ਸਾਸਤ੍ਰ ਬੇਦ ਸਭ ਆਨ ਨ ਕਥਤਉ ਕੋਇ॥ ਆਦਿ ਜੁਗਾਦੀ ਹੁਣਿ ਹੋਵਤ ਨਾਨਕ ਏਕੈ ਸੋਇ॥ 1॥

Sloak(u): Ghokhay Shastar Bayd subh, aan na kuthtuou koyay. Aad(i) joogaadi hoon(i) hoavut, Nanak aikaiy Soyay. 1.

Word Meaning: Ghokhay = analyzed. Bayd = Vedas. Aan = someone different. Kuthtou = says; mentions. Aad(i) Joogaadi = from the beginning; before the eons. 1

MEANING: On analyzing all the Vedas and the Shastras carefully, one finds that there is no other supreme power than Waheguru. Waheguru (alone as Supreme Power) has been there from the beginning, before the eons, is here now, and will be here in the future too, oh Nanak.1

ਪਉੜੀ॥ ਘਘਾ ਘਾਲਹੁ ਮਨਹਿ ਏਹ ਬਿਨੁ ਹਰਿ ਦੂਸਰ ਨਾਹਿ॥ ਨਹ ਹੋਆ ਨਹ ਹੋਵਨੋ ਜਤ ਕਤ ਓਹੀ ਸਮਾਹਿ॥ ਘੂਲਹਿ ਤਉ ਮਨ ਜਉ ਆਵਹਿ ਸਰਨਾ॥ ਨਾਮ ਤਤੁ ਕਲਿ ਮਹਿ ਪੁਨਹਚਰਨਾ॥ ਘਾਲਿ ਘਾਲਿ ਅਨਿਕ ਪਛੁਤਾਵਹਿ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਾ ਥਿਤਿ ਪਾਵਹਿ॥ ਘੋਲਿ ਮਹਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਤਿਹ ਪੀਆ॥ ਨਾਨਕ ਹਰਿ ਗੁਰਿ ਜਾ ਕਉ ਦੀਆ॥ 20॥

Paurri: Ghugha ghaalou muneh(i) eh, bin(u) Hur(i) doosur naah(i). Neh hoa, neh hoavno, jut kut ohee smaah(i). Ghooleh(i) tuou mun, juou aaveh(i) sherna. Naam Tut(u) kul(i) meh(i) poonehchurna. Ghaal(i) ghaal(i) anik puchhutaaveh(i). Bin(u) Hur(i) bhugut(i) kuhaa thit(i) paaveh(i). Ghoal(i) muhaa rus(u) Amrit tih peeya. Nanak Hur(i) Gur(i) ja kuou deeya. 20.

Word Meaning: Ghaalou = resolve. Doosur = other. Jut Kut = wherever. Ghooleh(i) = melts; softens. Sherna = (Waheguru's) shelter. Tut(u) = root; reality. Poonehchurna = penitence; atonement. Ghaal(i) = hard work. Thit(i) = peace of mind. Muhaa Rus(u) = the Amrit-like Naam of Waheguru. 20.

MEANING: Resolve this firmly in your mind that there is no other power than Waheguru, oh my friend. No other power was ever there, and none will be there even in the future; He is present everywhere. The human mind softens (begins to love Waheguru) when it comes to Guru's shelter. Recitation of Waheguru's Naam only is the real deed for atonement of one's sins. Countless people who work hard, using traditional rituals to have their sins forgiven, have to repent at the end (because their wish is not fulfilled). They cannot find peace of mind without worshipping Waheguru. (However, one cannot even worship Waheguru with one's own efforts), Only those who drink the Amrit of Waheguru's Naam by shaking it well (enjoying the great taste), who are bestowed with it by the Guru, oh Nanak. 20.

ਸਲੋਕ॥ ਛਿਣਿ ਘਾਲੇ ਸਭ ਦਿਵਸ ਸਾਸ ਨਹ ਬਢਨ ਘਟਨ ਤਿਲੁ ਸਾਰ॥ ਜੀਵਨ ਲੋਰਹਿ ਭਰਮ ਮੋਹ ਨਾਨਕ ਤੇਊ ਗਵਾਰ॥ 1॥

Sloak(u) : Ghun(i) ghaalay subh divus, saas, neh budhun, ghutun til(u) saar(u). Jeevun loreh(i) bherm moh, Nanak tayoo guvaar. 1.

Word Meaning: Ghun(i) = fixed number. Til(u) = sesame seed (very small in size). Saar = equal. Loreh(i) = wish for. Tayoo = those. Guvaar = unrefined; foolish. 1.

MEANING: Waheguru sends humans in this world with a fixed number of days and breaths which cannot be increased or decreased even by the size of a sesame seed. Misguided by the love and attachment for worldly things, the idiot man still wishes (thinks) to live forever.1.

ਪਉੜੀ॥ ਛੰਛਾ ਛ੍ਰਾਸੇ ਕਾਲੁ ਤਿਹ ਜੋ ਸਾਕਤ ਪ੍ਰਭਿ ਕੀਨ॥ ਅਨਿਕ ਜੋਨਿ ਜਨਮਹਿ ਮਰਹਿ ਆਤਮ ਰਾਮ ਨ ਚੀਨ॥ ਛਿਆਨ ਧਿਆਨ ਤਾਹੂ ਕਉ ਆਏ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਹ ਆਪਿ ਦਿਵਾਏ॥ ਛਣਤੀ ਛਣੀ ਨਹੀ ਕੋਊ ਛੂਟੈ॥ ਕਾਚੀ ਗਾਗਰਿ ਸਰਪਰ ਫੂਟੈ॥ ਸੋ ਜੀਵਤ ਜਿਹ ਜੀਵਤ ਜਪਿਆ॥ ਪ੍ਰਗਟ ਭਏ ਨਾਨਕ ਨਹੀ ਛਪਿਆ॥21॥

Paurri: Ghungha, ghuraasay (graasay) kaal(u) tih, jo saakut Prubh(i) keen. Anik joan(i) junmeh(i) mureh(i), Aatum Ram na cheen. Ghiyan, dhiyaan taahoo kuou aayay. Kur(i) kirpa, jih Aap(i) divaayay. Ghuntee (guntee) ghuni nuhee koyoo chhootaiy. Kaachi gaagur(i) surpur phootaiy. So jeevut, jih Jeevut jupiya. Pergut bhuyay, Nanak neh chhupiya. 21

Word Meaning: Ghuraasay = grips. Kaal(u) = (spiritual) death. Saakut = money-lover; dissociated from God. Aatum Ram = God. Cheen = recognize; make a connection. Ghiyaan = Divine Knowledge (connection with Waheguru). Ghuntee Ghuni = keeping account (of deeds). Chhootaiy = gets freedom (from Maya). Kaachi Gaagur(i) = a large earthen container. Serpur = for sure. Jeevut Jupiya = worshipped the living (Waheguru). Pergut = become well known. 21.

MEANING: Spiritual death grips the people who have been created as money-minded and are dissociated from Waheguru. They go through countless life forms because they do not recognize (make a connection with) Waheguru. (People cannot acquire Divine Knowledge or the ability to meditate on their own). Only those who Waheguru gives these virtues with benevolence. No one can free himself from the bonds of Maya by keeping account of his rituals; the human body is like an unbaked earthen container that must break down (die). Only those are considered alive who worship the Living (Waheguru). Such holy devotees become well known in the world, even if they try to keep it a secret. 21.

ਸਲੋਕੁ॥ ਚਿਤਿ ਚਿਤਵਉ ਚਰਣਾਰਬਿੰਦ ਊਧ ਕਵਲ ਬਿਗਸਾਤ॥ ਪ੍ਰਗਟ ਭਏ ਆਪਹਿ ਗੋਬਿੰਦ ਨਾਨਕ ਸੰਤ ਮਤਾਤ॥1

Sloak(u): Chit(i) chitvoun Churnaarbind, oondh kuvul, bigsaant. Pergut bhuyay Aapeh(i) Gobind, Nanak Sunt mutaant. 1.

Word Meaning: Chitvoun = think of. Churnaarbind = One who has soft feet like the lotus flower (Waheguru). Oondh = upside down (turned away from Maya and toward Waheguru). Kuvul = lotus; heart. Bigsaat = blooms. Mutaant = Mantra (advice). 1.

MEANING: When I think of Waheguru in my mind, my heart turns away from Maya and opens up towards Waheguru, and blooms like a flower. Waheguru appears on His own in the heart of the individual who follows Guru's advice, oh Nanak. 1.

ਪਉੜੀ॥ ਚਚਾ ਚਰਨ ਕਮਲ ਗੁਰ ਲਾਗਾ॥ ਧਨਿ ਧਨਿ ਉਆ ਦਿਨ ਸੰਜੋਗ ਸਭਾਗਾ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿ ਆਇਓ॥ ਭਈ ਕ੍ਰਿਪਾ ਤਬ ਦਰਸਨੁ ਪਾਇਓ॥ ਚਾਰ ਬਿਚਾਰ ਬਿਨਸਿਓ ਸਭ ਦੂਆ॥ ਸਾਧ ਸੰਗਿ ਮਨੁ ਨਿਰਮਲੁ ਹੂਆ॥ ਚਿੰਤ ਬਿਸਾਰੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ॥ ਨਾਨਕ ਗਿਆਨ ਅੰਜਨੁ ਜਿਹ ਨੇਤ੍ਰਾ॥ 22॥

Paurri: Chucha churnkumul Gur laaga. Dhun(i) dhun(i) ooa din sunjoag subhaaga. Chaar(i) koont deh dis(i) bherm(i) aayo. Bhuyee kirpa, tub durshun(u) paayo. Chaar bichaar binsiyo subh dooa. Sadh sung(i) mun(u) nirmul(u) hooa. Chint bisaari, Aik drishtayta. Nanak Giyan unjun(u) jih naytra. 22.

Word Meaning: Sunjoag = union. Subhaaga = lucky. Koont = major directions. Dis(i) = sub-directions. Bherm(i) = wander. Chaar Bichaar = beautiful (pure) thoughts. Binsiyo =

vamished. Dooa = Maya. Chint = worries. Bisaari = forgot. Drishtayta = saw. Unjun = kohl (a belief that applying kohl to eyes enhances vision). Naytra = eyes. 22.
MEANING: The day on which my mind got attached to Guru's lotus-like feet was great for me, and the day when I got connected (had union) with Waheguru was very lucky for me. I had wandered in all four major directions and the ten sub-directions (in search of God, but without a glimpse of Him). However, I had His holy glimpse when He became kind to me. Now my thoughts have become beautiful (pure and holy), and my attraction for Maya has completely vanished as my mind has been purified in the shelter (company) of the Guru. When an individual receives the kohl of Divine Knowledge in his mind's eye, he "sees" Waheguru everywhere, and all his worries disappear, oh Nanak. 22.

ਸਲੋਕੁ॥ ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਸੁਖੀ ਛੰਤ ਗੋਬਿਦ ਗੁਨ ਗਾਇ॥ ਐਸੀ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਨਾਨਕ ਦਾਸ ਦਸਾਇ॥1॥
Sloak. Chhaati seetul, mun sookhi, chhunt Gobind goon gaayay. Aiysi kirpa kurhou Prubh, Nanak daas dasaayay. 1.
Word Meaning: Chhaati = chest; heart. Seetul = calm. Chhunt = a type of lyrics. 1.
MEANING: When a man sings Waheguru's praise, his heart (mind) becomes calm (peaceful), and he feels comfort. The slave of Your slaves, Nanak, begs that kindly do a similar favour to me too, oh Waheguru. 1.

ਪਉੜੀ॥ ਛਛਾ ਛੋਹਰੇ ਦਾਸ ਤੁਮਾਰੇ॥ ਦਾਸ ਦਾਸਨ ਕੇ ਪਾਨੀਹਾਰੇ॥ ਛਛਾ ਛਾਰੁ ਹੋਤ ਤੇਰੇ ਸੰਤਾ॥ (ਅੰਗ 255)॥ ਆਪਨੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਭਗਵੰਤਾ॥ ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ॥ ਸੰਤਨ ਕੀ ਮਨ ਟੇਕ ਟਿਕਾਈ॥ ਛਾਰੁ ਕੀ ਪੁਤਰੀ ਪਰਮ ਗਤਿ ਪਾਈ॥ ਨਾਨਕ ਜਾ ਕਉ ਸੰਤ ਸਹਾਈ॥ 23॥
Paurri: Chhuchha, chhohray daas Toomaaray. Daas daasun kay paanihaaray. Chhuchha, chhaar(u) hoat Tayray Suntaan.
(PAGE 255): Aapni kirpa kurhou, Bhugvunta. Chhaad(i) siyaanup, buhou chuturaayee. Suntan kee mun, tayk tikaayee. Chhaar(u) kee pootri, perm gut(i) payee. Nanak ja kuou Sunt suhaayee. 23.
Word Meaning: Chhohray = young lad (ignorant). Paanihaaray = water server (an important service those days). Chhaar(u) = dust of the feet (implies humility, and respect). Tayk = shelter; support. Tikaayee = decided in mind. Chhar(u) Kee Pootri = puppet of mud (human being). Perm Gut(i) = highest spiritual level. 23.
MEANING: Be kind to me, and bless me with the humility that I become like the dust of the feet of Your holy saints, oh Waheguru. I am ignorant, but I am Your slave; not only do I wish to serve water to the slaves of Your slaves, but I also wish to surrender all my wisdom and cleverness, and to take the shelter of the holy saints. When the saints are kind to help, the man, who is no more than a puppet of mud, attains the highest spiritual level, oh Nanak. 23.

ਸਲੋਕੁ॥ ਜੋਰ ਜੁਲਮ ਫੂਲਹਿ ਘਨੋ ਕਾਚੀ ਦੇਹ ਬਿਕਾਰ॥ ਅਹੰ ਬੁਧਿ ਬੰਧਨ ਪਰੇ ਨਾਨਕ ਨਾਮ ਛੁਟਾਰ॥ 1॥
Sloak(u): Joar zoolum phooleh(i) ghuno, kaachi dayh bikaar. Uhun boodh(i) bundhun puray, Nanak Naam chhootaar. 1.
Word Meaning: Joar = force (used on the weak). Zoolum = injustice and oppression. Phooleh(i) = flourish. Ghuno = very much. Bikaar = vices. Uhun Boodh(i) = ego-driven. Chhootaar = liberator; emancipator. 1.
MEANING: The perishable human body is full of vices where force against the weak, thoughts of injustice, and oppression of others, flourish unchecked. The thoughts generated

by one's ego, are strong shackles (because of which the man drowns in the world-sea); only Waheguru's Naam is capable of liberating us from these bonds, oh Nanak. 1.

ਪਉੜੀ॥ ਜਜਾ ਜਾਨੈ ਹਉ ਕਛੁ ਹੂਆ॥ ਬਾਧਿਓ ਜਿਉ ਨਲਿਨੀ ਭਰਮਿ ਸੂਆ॥ ਜਉ ਜਾਨੈ ਹਉ ਭਗਤੁ ਗਿਆਨੀ॥ ਆਗੈ ਠਾਕੁਰਿ ਤਿਲੁ ਨਹੀ ਮਾਨੀ॥ ਜਉ ਜਾਨੈ ਮੈ ਕਥਨੀ ਕਰਤਾ॥ ਬਿਆਪਾਰੀ ਬਸੁਧਾ ਜਿਉ ਫਿਰਤਾ॥ ਸਾਧ ਸੰਗਿ ਜਿਹ ਹਉਮੈ ਮਾਰੀ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਮੁਰਾਰੀ॥ 24॥

Paurri: Jujja jaanaiy huoun kuchh(u) hooa. Baandhiyo jiyoun nulini bherm(i) sooa. Juou jaanaiy huoun bhugut giyani. Aagaiy Tthaakur(i) til(u) nuhee maani. Juou jaanaiy, mein kuthnee kerta. Biyapaari bsoodha jiyoun phirta. Sadh sung(i) jih haumein maari. Nanak, ta kuou milay Mooraari. 24.

Word Meaning: Jaanaiy = believes; boasts. Nulini = an arrangement to capture parrots. Bherm(i) = misbelief. Sooa = parrot. Aagaiy = in the next world. Tthaakur(i) = the Lord; Waheguru. Kuthni = explains the traits of Waheguru. Biyapaari = a hawker who sells goods door-to-door. Bsoodha = on earth. Mooraari = Waheguru. 24.

MEANING: When the man boasts that he has achieved something, he becomes like the parrot which is trapped in a *nulini* where he mistakes water placed in a dish as a death trap, and he does not leave *nulini,* considering it to be safe, and is caught by the trapper. (Similarly, the man erroneously feels safe in the body of ego and power). When a man believes that he is a worshipper and has deep knowledge about religion (so Waheguru will be very pleased with him), he is sadly mistaken because in the next world (after death), Waheguru does not give him any credit, not even the size of a sesame seed. If a man (Pundit) believes that he is explaining Waheguru's virtues to the masses (by taking part in debates, which further boost his ego), he is no better than a hawker who sells his goods door to door (the pundit also tries to sell his knowledge for money and for his ego). Only that individual gets connected with Waheguru who kills his haumein in the company of the Guru, oh Nanak. 24.

ਸਲੋਕੁ॥ ਝਾਲਾਗੇ ਉਠਿ ਨਾਮੁ ਜਪਿ ਨਿਸਿ ਬਾਸੁਰ ਆਰਾਧਿ॥ ਕਾਹ੍ਰਾ ਤੁਝੈ ਨ ਬਿਆਪਈ ਨਾਨਕ ਮਿਟੈ ਉਪਾਧਿ॥1॥

Sloak(u): Jhalaangay ootth(i) Naam(u) jup(i), nis(i) baasur araadh(i). Kaahra toojhaiy na biyaapyee, Nanak mitaiy oopaadh(i). 1.

Word Meaning: Jhaalaangay = early morning. Nis(i) = night. Baasur = day. Araadh(i) = worship. Kaahra = suffering. Biyaapyee = afflict. Mitaiy = is eliminated. Oopaadh(i) = hostility. 1.

MEANING: Rise early, and recite Waheguru's Naam day and night, oh my friend. (By doing so), you will not suffer any more, and all hostility will disappear. (Waheguru's devotee treats everybody in a friendly way). 1.

ਪਉੜੀ॥ ਝਝਾ ਝੂਰਨੁ ਮਿਟੈ ਤੁਮਾਰੋ॥ ਰਾਮ ਨਾਮ ਸਿਉ ਕਰਿ ਬਿਉਹਾਰੋ॥ ਝੂਰਤ ਝੂਰਤ ਸਾਕਤ ਮੂਆ॥ ਜਾ ਕੈ ਰਿਦੈ ਹੋਤ ਭਾਉ ਬੀਆ॥ ਝਰਹਿ ਕਸੰਮਲ ਪਾਪ ਤੇਰੇ ਮਨੂਆ॥ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੰਤ ਸੰਗਿ ਸੁਨੂਆ॥ ਝਰਹਿ ਕਾਮ ਕ੍ਰੋਧ ਦੁਸਟਾਈ॥ ਨਾਨਕ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਗੁਸਾਈ॥ 25॥

Paurri: Jhujha jhoorun(u) mitaiy toomaaro. Ram Naam siyoun kur(i) biyohaaro.
Jhoorut, jhoorut saakut mooa. Ja kaiy ridaiy hoat bhaaou beeya. Jhureh(i) kusmul paap tayray munooa. Amrit Kutha Sunt sung(i) soonooa. Jhureh(i) kaam kroadh drooshtaayee. Nanak ka kuou kirpa Gosaayeen. 25.

Word Meaning: Jhoorun = lamenting. Biyohaaro = deal in. Saakut = money-lover; disconnected from God. Bhaaou = love for. Beeya = the other (Maya). Jhureh(i) = fall off;

disappear. Kusmul = Paap = sins. Amrit Kutha = life-sustaining praise of Waheguru. Drooshtaayee = evilness. Gosaayeen = Waheguru. 25.
MEANING: All your lamenting will be gone if you deal in Waheguru's Naam, oh my friend. The money-minded individuals, who are disconnected from Waheguru and have love for the other (Maya), lament their entire lives (worrying about Maya) and die as such. If you listen to the life-sustaining praise of Waheguru in the company of the holy saints, all the sins of your mind drop off completely (are washed away). All vices like lust, rage, and evilness disappear when Waheguru is kind, oh Nanak. 25.

ਸਲੋਕੁ॥ ਵਤਨ ਕਰਹੁ ਤੁਮ ਅਨਿਕ ਬਿਧਿ ਰਹਨੁ ਨ ਪਾਵਹੁ ਮੀਤ॥ ਜੀਵਤ ਰਹਹੁ ਹਰਿ ਹਰਿ ਭਜਹੁ ਨਾਨਕ ਨਾਮ ਪਰੀਤਿ॥ 1॥
Sloak(u): Yhutun kurhou toom anik bidh(i) ruhou na paavhou meet. Jeevut ruhou, Hur(i) HUr(i) bhujhou, Nanak Naam preet(i). 1.
Word Meaning: Yhutun = effort. Anik Bidh(i) = countless different ways. 1.
MEANING: No matter how many different ways one tries, he cannot live in this world forever. However, one can live an eternal life by reciting Waheguru's Naam with deep affection (and thereby becoming "one" with Him), oh Nanak. 1.

ਪਵੜੀ॥ ਵੰਞਾ ਵਾਞਹੁ ਦ੍ਰਿੜੁ ਸਹੀ ਬਿਨਸਿ ਜਾਤ ਏਹ ਹੇਤ॥ ਗਣਤੀ ਗਣਉ ਨ ਗਣਿ ਸਕਉ ਊਠਿ ਸਿਧਾਰੇ ਕੇਤ॥ ਵੋ ਪੇਖਉ ਸੋ ਬਿਨਸਤਉ ਕਾ ਸਿਉ ਕਰੀਐ ਸੰਗੁ॥ ਵਾਞਹੁ ਇਆ ਬਿਧਿ ਸਹੀ ਚਿਤ ਝੂਠਉ ਮਾਇਆ ਰੰਗੁ॥ ਵਾਞਤ ਸੋਈ ਸੰਤ ਸੁਇ ਭ੍ਰਮ ਤੇ ਕੀਚਤ ਭਿੰਨ॥ ਅੰਧ ਕੂਪ ਤੇ ਤਿਹ ਕਢਹੁ ਜਿਹੁ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨ॥ ਵਾ ਕੈ ਹਾਥਿ ਸਮਰਥ ਤੇ ਕਾਰਨ ਕਰਨੈ ਜੋਗ॥ ਨਾਨਕ ਤਿਹ ਉਸਤਤਿ ਕਰਉ ਵਾਹੂ ਕੀਓ ਸੰਜੋਗ॥ 26॥
Puvrri: **Yhun**yaan **yhaan**hou drirr(u) suhee, binus(i) jaat eh hayt. Guntee gunoun na gun(i) sukoun, ootth(i) sidhaaray kayt. Yhoun paykhou so binustuou ka siyoun kuriyaiy sung(u). **Yhaan**hou iya bidh(i) suhee chit, jhootthou Maya rung(u). **Yhaan**ut soyee, sunt sooyay, bherm tay keechut bhinn. Undh koop tay tih kudhou, jihou hovhou soopersunn. **Yhaan** kaiy haath(i) sumruth, Tay kaarun kernaiy joag(u). Nanak Tih oostut(i) kurhou, Vaahoo keeyo sunjoag. 26.
Word Meaning: Yaanhou = recognize. Drirr(u) = firmly. Suhee = fact. Binus(i) = vanish. Hayt = love. Guntee Gunoun = by counting. Ootth(i) Sidhaaray = left the world. Youn = Jo = whatever. Paykhou = see. Yaanut = knows. Keechut = created. Bhinn = different; detached; free from. Undh Koop = dark well. Sumruth = capability. Kaarun Kernay = creator of the world. Joag = capable. Sunjoag = put together; unite. 26.
MEANING: Recognize this fact firmly that all the love for Maya (worldly attractions) will vanish one day, oh my friend. I cannot keep track of how many people have left this world. Whatever we see is perishable; so, with whom should we keep company? Realize this fact in mind that the attractions of Maya are false (short-lived). Only those know this fact, and they are the holy saints, whom Waheguru has made free from the deception of Maya. Waheguru pulls out the individuals from the dark well of Maya whom He is pleased with. Waheguru has all the capabilities and is the creator of the universe. Sing His praise who also creates the opportunity for union, oh Nanak. 26.

ਸਲੋਕੁ॥ ਟੂਟੇ ਬੰਧਨ ਜਨਮ ਮਰਨ ਸਾਧ ਸੇਵ ਸੁਖੁ ਪਾਇ॥ ਨਾਨਕ ਮਨਹੁ ਨ ਬੀਸਰੈ ਗੁਣ ਨਿਧਿ ਗੋਬਿਦ ਰਾਇ॥ 1॥
Sloak(u): Tootay bundhun junum mern, Sadh sayv sookh(u) paayay. Nanak munhou na beesraiy, goon nidh(i) Gobind Raayay.
Word Meaning: Bundhun = bonds. Goon Nidh(i) = treasures of virtues (God). 1.

MEANING: Do not forget Waheguru any time, and sing His praise, which is the treasure of all virtues, oh Nanak. By serving the Guru (a manifestation of Waheguru), one attains the comfort of mind, and all his bonds with Maya, which lead to the rebirth cycle, are broken. 1.

ਪਉੜੀ॥ ਟਹਲ ਕਰਹੁ ਤਉ ਏਕ ਕੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਇ॥ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹੀਐ ਬਸੈ ਜੋ ਚਾਹਹੁ ਸੋ ਹੋਇ॥ ਟਹਲ ਮਹਲ ਤਾ ਕਉ ਮਿਲੈ ਜਾ ਕਉ ਸਾਧ ਕ੍ਰਿਪਾਲ॥ ਸਾਧੂ ਸੰਗਤਿ ਤਉ ਬਸੈ ਜਉ ਆਪਨ ਹੋਹਿ ਦਇਆਲ॥ ਟੋਹੇ ਟਾਹੇ ਬਹੁ ਭਵਨ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਾਹਿ॥ ਟਲਹਿ ਜਾਮ ਕੇ ਦੂਤ ਤਿਹ ਜੁ ਸਾਧੂ ਸੰਗਿ ਸਮਾਹਿ॥ ਬਾਰਿ ਬਾਰਿ ਜਾਉ ਸੰਤ ਸਦਕੇ॥ ਨਾਨਕ ਪਾਪ ਬਿਨਾਸੇ ਕਦਿ ਕੇ॥ 27॥

Paurri: Tehl kurhou tuou Aik kee, ja tay birtha na koyay. Mun(i), tun(i), mookh(i) heeyaiy busaiy, jo chaahou so hoyay. Tehl Mehl ta kuou milaiy, ja kuou Sadh kirpaal. Sadhu sungut(i) tuou busaiy, juou Aapun hohay duyaal. Tohay, taahay buhou bhuvun, bin(u) Naavaiy sookh(u) naaheh(i). Tuleh(i) Jaam kay doot tih, jo Sadhu sung(i) smaaheh(i). Baar(i) baar(i) jaaoun Sunt sudkay. Nanak, paap binaasay kud(i) kay.27.

Word Meaning: Tehl = serve with love; look after. Tuou = then. Birtha = empty; devoid of. Heeyaiy = in heart. Mehl = Waheguru's (residence). Tohay Taahay = examined. Tuleh(i) = do not afflict (are avoided). Sudkay = offer life. Binaasay = vanished. Kud(i) Kay = of long time. 27.

MEANING: Serve only Waheguru, which nobody is devoid of. If one implants His Naam in the mind, body, and on the tongue, he gets all his wishes fulfilled. But only that individual gets to serve Waheguru to whom the Guru is kind, and one gets the company of the Guru when Waheguru is kind to him. I have examined many big mansions (the places people think to be comfortable), but there is no comfort without Waheguru's Naam. The agents of the Angel of Death cannot afflict the individual who is fully absorbed in Waheguru's Naam in the shelter of the Guru. I wish to offer my life again, and again to the Guru; my sins of long time have vanished (in Guru's company), oh Nanak. 27.

ਸਲੋਕੁ॥ ਠਾਕਿ ਨ ਹੋਤੀ ਤਿਨਹੁ ਦਰਿ ਜਿਹ ਹੋਵਹੁ ਸੁਪ੍ਰਸੰਨ॥ ਜੋ ਜਨ ਪ੍ਰਭਿ ਅਪੁਨੇ ਕਰੇ ਨਾਨਕ ਤੇ ਧਨਿ ਧੰਨਿ॥ 1॥

Sloak(u): Tthaak(i) na hoati tinhou Dur(i), jih hovhou soopersunn. Jo jun Prubh(i) apunay kuray, Nanak tay dhun(i) dhunn(i). 1.

Word Meaning: Tthaak(i) = restraint. Dhun(i) = worthy of respect; fortunate.

MEANING: Those whom Waheguru is highly pleased with experience no restraint to enter the door of Waheguru. Those individuals who have been adopted (approved) by Waheguru, oh Nanak, deserve our respect. 1.

(ਅੰਗ 256)॥ ਪਉੜੀ॥ ਠਠਾ ਮਨੂਆ ਠਾਹਹਿ ਨਾਹੀ॥ ਜੋ ਸਗਲ ਤਿਆਗਿ ਏਕਹਿ ਲਪਟਾਹੀ॥ ਠਹਕਿ ਠਹਕਿ ਮਾਇਆ ਸੰਗਿ ਮੂਏ॥ ਉਆ ਕੈ ਕੁਸਲ ਨ ਕਤਹੂ ਹੂਏ॥ ਠਾਢਿ ਪਰੀ ਸੰਤਹ ਸੰਗਿ ਬਸਿਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਜੀਅ ਰਸਿਆ॥ ਠਾਕੁਰ ਅਪੁਨੇ ਜੋ ਜਨ ਭਾਇਆ॥ ਨਾਨਕ ਉਆ ਕਾ ਮਨੁ ਸੀਤਲਾਇਆ॥ 28॥

(PAGE 256): **Paurri:** Tthuttha munooa tthaheh(i) naahi. Jo sugul tiyaag(i) Aikeh(i) luptaahi. Tthehuk(i) tthehuk(i) Maya sung(i) mooyay. Ooa kaiy kooshul na kut-hoon hooyay. Tthaadh(i) purie, Suntah sung(i) busiya. Amrit Naam(u) tuhaa jea rusiya. Tthaakur apunay jo jun bhaaya. Nanak ooa ka mun(u) seetlaaya. 28.

Word Meaning: Munooa = heart. Tthaah(i) = break; hurt. Tiyaag(i) = give up; sever. Aikeh(i) = with One (God) only. Luptaahi = cling to; take shelter. Tthehuk(i) = fighting;

struggling to control. Ooa kaiy = theirs. Kooshul = peace of mind. Kut-hoon = never. Tthaandh(i) = calmness; peace. Rusiya = fills with sweetness. Seetlaaya = peaceful. 28.
MEANING: Those who sever all worldly relations and cling (stick) only to Waheguru do not hurt the feelings of anyone. Most people die struggling for Maya (to earn more and lose none) their whole life. They never enjoy peace of mind. Those who are lucky to have the company of the Guru acquire peace of mind. The Amrit-like Waheguru's Naam fills their heart with sweetness. The individual, who is liked by his Lord, attains calmness (peace of mind), oh Nanak. 28.

ਸਲੋਕੁ॥ ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਸਰਬ ਕਲਾ ਸਮਰਥ॥ ਡੋਲਨ ਤੇ ਰਾਖਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਦੇ ਕਰਿ ਹਥ॥ 1॥
Sloak(u): Dundout bundna anik baar, serb kula Sumruth. Doalun tay raakhou Prubhoo, Nanak day kur(i) huth. 1.
Word Meaning: Dundout Bundna = lie flat to touch the feet to show deep reverence.
Serb Kula Sumruth = omnipotent (Waheguru). Doalun = losing control of the mind. 1.
MEANING: I bow countless times to the omnipotent (Waheguru) and pray to Him to protect me from losing control of my mind by extending His hand, oh Nanak. 1.

ਪਉੜੀ॥ ਡਡਾ ਡੇਰਾ ਇਹੁ ਨਹੀ ਜਹ ਡੇਰਾ ਤਹ ਜਾਨੁ॥ ਉਆ ਡੇਰਾ ਕਾ ਸੰਜਮੋ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨੁ॥ ਇਆ ਡੇਰਾ ਕਉ ਸ੍ਰਮੁ ਕਰਿ ਘਾਲੈ॥ ਜਾ ਕਾ ਤਸੂ ਨਹੀ ਸੰਗਿ ਚਾਲੈ॥ ਉਆ ਡੇਰਾ ਕੀ ਸੋ ਮਿਤਿ ਜਾਨੈ॥ ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਪੂਰਨ ਭਗਵਾਨੈ॥ ਡੇਰਾ ਨਿਹਚਲੁ ਸਚੁ ਸਾਧ ਸੰਗਿ ਪਾਇਆ॥ ਨਾਨਕ ਤੇ ਜਨ ਨਹ ਡੋਲਾਇਆ॥ 29॥
Paurri: Dudda, dayra eho nuhee, jeh dayra teh jaan(u). Ooa dayra ka sunjumo Gur kaiy Shabad(i) puchhaan(u). Iya dayra kuou sherm kur(i) ghaalaiy. Ja ka tusoo nuhee sung(i) chaalaiy. Ooa dayra kee so mit(i) jaanaiy. Ja kuou drishut(i) poorun Bhugvaanaiy. Dayra nihchul(u) Sach(u), Sadh sung(i) paaya. Nanak tay jun neh dolaaya. 29.
Word Meaning: Dayra = real dwelling. Jaan(u) = recognize. Ooa = that. Sunjumo = means. Iya = this. Sherm = hard work. Ghaalaiy = make (better). Tusoo = a small amount. Mit(i) = measurement; value. Nihchul = eternal. 29.
MEANING: This is not your permanent dwelling; recognize your real dwelling (union with Waheguru), oh man. Seek Guru's Shabad (advice) to learn the means (ways) to get to your real dwelling. You work very hard to make this dwelling better, but not even a small amount of that accompanies you (after death). However, only that individual finds the value of his real dwelling on whom the omnipresent Waheguru casts a kind sight. The eternal dwelling (union with Waheguru) can be reached only in the shelter of the Guru because such a devotee never allows his mind to waver (is firm in his love for Waheguru), oh Nanak. 29.

ਸਲੋਕੁ॥ ਢਾਹ ਨ ਲਾਗੇ ਧਰਮਰਾਇ ਕਿਨਹਿ ਨ ਘਾਲਿਓ ਬੰਧ॥ ਨਾਨਕ ਉਬਰੇ ਜਪਿ ਹਰੀ ਸਾਧ ਸੰਗਿ ਸਨਬੰਧ॥ 1॥
Sloak(u): Dhaah na laagay Dherm Raayay, kineh(i) na ghaaliyo bundh. Nanak oobray jup(i) Hurie, Sadh sung(i) sunbundh. 1.
Word Meaning: Dhaah = attempt to fell; punish. Ghaaliyo Bundh = made arrangements. Oobray = salvaged. Sunbundh = relationship. 1.
MEANING: Nobody makes any effort to defend themselves against the attack by the Angel of justice to punish them. To find salvation (and to avoid any punishment by the Angel of justice), one needs to establish a relationship with the Guru so that he may recite Waheguru's Naam in His shelter, oh Nanak. 1.

ਪਉੜੀ॥ ਢਢਾ ਢੂਢਤ ਕਹ ਫਿਰਹੁ ਢੂਢਨੁ ਇਆ ਮਨ ਮਾਹਿ॥ ਸੰਗਿ ਤੁਹਾਰੈ ਪ੍ਰਭੁ ਬਸੈ ਬਨੁ ਬਨੁ ਕਹਾ ਫਿਰਾਹਿ॥ ਢੇਰੀ ਢਾਹਹੁ ਸਾਧ ਸੰਗਿ ਅਹੰਬੁਧਿ ਬਿਕਰਾਲ॥ ਸੁਖੁ ਪਾਵਹੁ ਸਹਜੇ ਬਸਹੁ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥ ਢੇਰੀ ਜਾਮੈ ਜਮਿ ਮਰੈ ਗਰਭ ਜੋਨਿ ਦੁਖ ਪਾਇ॥ ਮੋਹ ਮਗਨ ਲਪਟਤ ਰਹੈ ਹਉ ਹਉ ਆਵੈ ਜਾਇ॥ ਢਹਤ ਢਹਤ ਅਬ ਢਹਿ ਪਰੇ ਸਾਧ ਜਨਾ ਸਰਨਾਇ॥ ਦੁਖ ਕੇ ਫਾਹੇ ਕਾਟਿਆ ਨਾਨਕ ਲੀਆ ਸਮਾਇ॥30॥

Paurri: Dhudha dhoondhut keh phirhou, dhoondhun(u) iya mun maah(i). Sung(i) toohaaraiy Prubh(u) busaiy, bun(i) bun(i) kuhaa phiraah(i). Dhayri dhaahou, Sadh sung(i), uhunboodh(i) bikraal. Sookh(u) paavhou, sehjay bus-hou, durshun(u) daykh(i) nihaal. Dhayri jaamaiy, jum(i) muraiy, gerbh joan(i) dookh paayay. Moh mugun luptut ruhaiy, huoun huoun aavaiy jaayay. Dhehut, dhehut ub dheh(i) puray, Sadh junaa shernaayay. Dookh kay phaahay kaatiya, Nanak leeya smaayay. 30.

Word Meaning: Dhoondhut = search. Busaiy = resides. Dhayri Dhaahou = demolish the mound of Maya; get rid of haumein. Uhun Boodh(i) = thinking based on ego. Bikraal = scary; frightening. Sehjay = with a peaceful mind. Nihaal = blessed. Dhayri Jaamiy = ego sprouts. Gerbh Joan(i) = womb (rebirths). Mugun = fully absorbed. Houn, Houn = selfishness and ego. Dhehut Dhehut = falling slowly. Smaayay = absorbed. 30.

MEANING: Where are you searching for Waheguru in the outside world? Search for Him in your mind, oh my friend. Waheguru resides with you. Why are you searching for him in the forests, oh my misled friend? The (result of) ego-based thinking is very frightening; so, get rid of your haumein (and demolish the mound of Maya) in the company of the Guru. (You will connect with Waheguru in the company of the Guru), and will attain the state of blissfulness, will live in comfort, and will be blessed to have a glimpse of Waheguru. When the ego sprouts in one's mind, he keeps taking rebirths and dying, and suffers through many life forms. Rapt in the love for Maya and his own selfishness, the man is caught in the birth-death cycle. Slowly, I have fallen on the feet of (surrendered myself to) the holy devotees, where all my trouble-causing bonds have been severed, and I am absorbed in Waheguru's Naam, oh Nanak. 30.

ਸਲੋਕੁ॥ ਜਹ ਸਾਧੂ ਗੋਬਿੰਦ ਭਜਨੁ ਕੀਰਤਨੁ ਨਾਨਕ ਨੀਤ॥ ਣਾ ਹਉ ਣਾ ਤੂ ਣਹ ਛੁਟਹਿ ਨਿਕਟਿ ਨ ਜਾਈਅਹੁ ਦੂਤ॥ 1॥

Sloak(u): Jeh Sadhu Gobind bhujun(u), keertun(u) Nanak neet. Nha houn, nha tu, nheh chooteh(i), nicket(i) na jaayiyou doot. 1.

Word Meaning: Nha = neither; nor. Nicket(i) = close; near.

MEANING: Angel of death warns his assistants that they should not go even near the holy saints where Waheguru is worshipped and His praise is sung every day; otherwise, neither the assistants nor the Angel of death will go free (unpunished), oh Nanak. (Death – spiritual, or bodily – becomes insignificant for the holy devotees). 1.

ਪਉੜੀ॥ ਣਾਣਾ ਰਣ ਤੇ ਸੀਝੀਐ ਆਤਮ ਜੀਤੈ ਕੋਇ॥ ਹਉਮੈ ਅਨ ਸਿਉ ਲਰਿ ਮਰੈ ਸੋ ਸੋਭਾਦੂ ਹੋਇ॥ ਮਣੀ ਮਿਟਾਇ ਜੀਵਤ ਮਰੈ ਗੁਰ ਪੂਰੇ ਉਪਦੇਸ॥ ਮਨੂਆ ਜੀਤੈ ਹਰਿ ਮਿਲੈ ਤਿਹ ਸੂਰਤਣ ਵੇਸ॥ ਣਾ ਕੋ ਜਾਣੈ ਆਪਣੋ ਏਕਹਿ ਟੇਕ ਅਧਾਰ॥ ਰੈਣਿ ਦਿਨਸੁ ਸਿਮਰਤ ਰਹੈ ਸੋ ਪ੍ਰਭੁ ਪੁਰਖੁ ਅਪਾਰ॥ ਰੈਣ ਸਗਲ ਇਆ ਮਨੁ ਕਰੈ ਏਊ ਕਰਮ ਕਮਾਇ॥ ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖੁ ਨਾਨਕ ਲਿਖਿਆ ਪਾਇ॥ 31॥

Paurri: *Nhanh*a runh tay seejhiyaiy, aatum jeetaiy koyay. Haumein un siyoun lur(i) muraiy, so sobhaadu hoyay. Mu*nh*ie mitaayay, jeevut muraiy, Gur Pooray oopdaysh. Munooa jeetaiy, Hur(i) milaiy, tih soortu*nh* vays. *Nh*a ko jaanhaiy aapnho, Aikeh(i) tayk adhaar.

Raiy*nh*(i) dinus, simrut ruhaiy, so Prubh(u) Purakh(u) apaar. Raiy*nh* sugul iya mun(u) kuraiy, aiyoo kerm kmaayay. Huqamaiy boojhaiy, suda sookh(u), Nanak likhiya paayay. 31.

Word Meaning: Ru*nh* = battlefield (fight against the five demons). Seejhiyaiy = be successful. Aatum = soul; mind. Koyay = rare; none. Un Siyoun = with other (Maya). Sobhaadu = one who holds a sword in each hand (real valiant). Mu*nh*ie = ego. Jeevut Muraiy = dead as far as Maya is concerned (kill desires) while living in a family. Munooa = mind. Soortunh vays = outfit of a real valiant. Aapno = self. Tayk = Adhaar = support; basis. Apaar = limitless; unreachable. Raiyn(i) = night; life. Aiyoo Kerm = this ritual. Likhiya = prewritten; predetermined. 31.

MEANING: (No one can win the battle against the five demons (lust, rage, etc.) and control his mind (break the bonds of Maya) with his own efforts based on rituals. Only that individual is the real valiant (powerful) with sword in each hand (successfully achieves union with Waheguru), who fights against his selfishness, his ego, and his love for Maya till the end, following the advice of the Guru. Such a devotee breaks the bonds of Maya while living in the family and renounces his ego. He is considered to wear the outfit of a real valiant who controls his mind and connects with Waheguru. Such a devotee makes only Waheguru the basis of his life and considers nothing as his own. He remembers the unreachable Waheguru day and night. He keeps Waheguru in mind all his life, and this is his only ritual. He enjoys blissfulness by recognizing Waheguru's Huqam, which is predetermined, oh Nanak. 31

ਸਲੋਕੁ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਤਿਸੈ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਮੋਹਿ॥ ਨਾਨਕ ਭ੍ਰਮ ਭਉ ਕਾਟੀਐ ਚੂਕੈ ਜਮ ਕੀ ਜੋਹ॥ 1॥

Sloak(u): Tun(u), mun(u), dhun(u), urpoun tisaiy, Prubhoo milaavaiy moh(i). Nanak bherm bhuou kaatiyaiy, chookaiy Jum kee joh. 1.

Word Meaning: Urpoun = offer. Jum Kee Joh = evil eye of the Angel of death.

MEANING: I am glad to offer my body, mind, and wealth to the individual who can connect me with Waheguru. The individual who connects with Waheguru has all his misgivings and worldly fears eradicated, and the Angel of Death cannot keep an evil eye on him, oh Nanak.1.

ਪਉੜੀ॥ ਤਤਾ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਗੁਣ ਨਿਧਿ ਗੋਬਿਦ ਰਾਇ॥ ਫਲ ਪਾਵਹਿ ਮਨ ਬਾਛਤੇ ਤਪਤਿ ਤੁਮਾਰੀ ਜਾਇ॥

(ਅੰਗ 257)॥ ਤ੍ਰਾਸ ਮਿਟੈ ਜਮ ਪੰਥ ਕੀ ਜਾਸੁ ਬਸੈ ਮਨਿ ਨਾਉ॥ ਗਤਿ ਪਾਵਹਿ ਮਤਿ ਹੋਇ ਪ੍ਰਗਾਸੁ ਮਹਲੀ ਪਾਵਹਿ ਠਾਉ॥ ਤਾਹੂ ਸੰਗਿ ਨ ਧਨੁ ਚਲੈ ਗ੍ਰਿਹ ਜੋਬਨ ਨਹ ਰਾਜ॥ ਸੰਤ ਸੰਗਿ ਸਿਮਰਤ ਰਹਹੁ ਇਹੈ ਤੁਹਾਰੈ ਕਾਜ॥ ਤਾਤਾ ਕਛੂ ਨ ਹੋਈ ਹੈ ਜਉ ਤਾਪ ਨਿਵਾਰੈ ਆਪ॥ ਪ੍ਰਤਿਪਾਲੈ ਨਾਨਕ ਹਮਹਿ ਆਪਹਿ ਮਾਈ ਬਾਪ॥ 32॥

Paurri: Tutta, ta siyoun preet(i) kur(i), goon nidh(i) Gobind Raayay. Ful paaveh(i) mun baanchhtay, tupt(i) toomaari jaayay.

(PAGE 257): Traas mitaiy Jum punth kee, jaas busaiy mun(i) Naaoun. Gut(i) paaveh(i) mut(i) hoyay pergaas(u) Mehli paaveh(i) tthaaoun. Taahoo sung(i) na dhun(u) chulaiy, greh joabun, neh raj. Sunt sung(i) simrut ruhou ehaiy toohaaraiy kaaj. Taata kuchhu na hoyee haiy, juou taap nivaaraiy Aap. Pritpaalaiy Nanak, humeh(i), Aapeh(i) maayee, baap. 32.

Word Meaning: Goon Nidh(i) = treasure of virtues. Ful = results. Baanchhtay = as wished. Tupt(i) = heat; fire of desires. Traas = fear; worry. Punth = path. Jaas(u) = in whose (mind). Gut(i) = higher spiritual state. Pergaas(u) = enlightenment. Mehli = Waheguru's Mansion. Tthaaoun = room; shelter. Kaaj = task; worthwhile duty. Taata = suffering. Taap = suffering due to desires for Maya. Nivaaraiy = removes; eradicates. Pritpaalaiy = raises; nourishes.

MEANING: Love Waheguru, which is the treasure of all virtues, and reap the rewards as per your wishes. Also, the thirst of your desires for Maya will be quenched (you will be fully contented), oh my friend. The individual, who has Waheguru's Naam embedded in his heart, has no worry that his deeds will take him on the path to the Angel of death (the soul is immortal, and the soul of a devotee merges with Waheguru. So, he will never die). Such a devotee acquires the highest spiritual state; his thinking is enlightened, and he is given room in Waheguru's Mansion (he merges with Waheguru). None of the wealth, household items, youthfulness, or your state accompanies you after death, oh my friend. Your only worthwhile duty is to remember Waheguru in the company of the Guru because He raises and nourishes us like our mother and father, oh Nanak. Also, you experience no suffering once Waheguru eradicates the fire of your desires for Maya. 32.

ਸਲੋਕੁ॥ ਥਾਕੇ ਬਹੁ ਬਿਧਿ ਘਾਲਤੇ ਤ੍ਰਿਪਤਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਥ॥ ਸੰਚਿ ਸੰਚਿ ਸਾਕਤ ਮੂਏ ਨਾਨਕ ਮਾਇਆ ਨ ਸਾਥਿ॥

Sloak(u): Thaakay buhou bidh(i) ghaaltay, triput(i) na trishna laath. Sunch(i) sunch(i) saakut mooyay, Nanak Maya na saath(i). 1.

Word Meaning: Thaakay = exhausted. Ghaaltay = work hard (to accumulate wealth). Triput(i) = contentment. Trishna = desires. Laath = comes off; goes away. Sinch(i) = accumulating. Saakut = money-lovers.

MEANING: The money-lovers exhaust themselves working very hard to earn more of it, but their desire is never fulfilled (get no contentment) even when they reach their end accumulating wealth; it does not accompany them after death, oh Nanak. 1.

ਪਉੜੀ॥ ਥਥਾ ਥਿਰੁ ਕੋਊ ਨਹੀ ਕਾਇ ਪਸਾਰਹੁ ਪਾਵ॥ ਅਨਿਕ ਬੰਚ ਬਲ ਛਲ ਕਰਹੁ ਮਾਇਆ ਏਕ ਉਪਾਵ॥ ਥੈਲੀ ਸੰਚਹੁ ਸ੍ਰਮੁ ਕਰਹੁ ਥਾਕਿ ਪਰਹੁ ਗਾਵਾਰ॥ ਮਨ ਕੈ ਕਾਮਿ ਨ ਆਵਈ ਅੰਤੇ ਅਉਸਰ ਬਾਰ॥ ਥਿਤਿ ਪਾਵਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸੰਤਨ ਕੀ ਸਿਖ ਲੇਹੁ॥ ਪ੍ਰੀਤਿ ਕਰਹੁ ਸਦ ਏਕ ਸਿਉ ਇਆ ਸਾਚਾ ਅਸਨੇਹੁ॥ ਕਾਰਨ ਕਰਨ ਕਰਾਵਨੋ ਸਭ ਬਿਧਿ ਏਕੈ ਹਾਥ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਨਾਨਕ ਜੰਤ ਅਨਾਥ॥ 33॥

Paurri: Thutha thir(u) koyoo nuhee, kaayay pusaarhou paav. Anik bunch, bul chhul kurhou, Maaya aik oopaav. Thaiyli sunchou, sherm(u) kurhou, thaak(i) purhou gavaar. Mun kaiy kaam(i) na aavyee, untay ausur baar. Thit(i) paavhou, Gobind bhujhou, Suntun kee sikh layhou. Preet(i) kurhou sud Aik siyoun, iya saacha usnayhou. Kaarun kern kuraavno, subh bidh(i) Aikaiy haath. Jit(u) jit(u) laavhou, tit(u) tit(u) lugeh(i) Nanak junt anaath. 33.

Word Meaning: Thir = immortal. Pusaarhou Paav = expand; accumulate more and more. Bunch = Chhul = deceits; frauds. Bul = force. Oopaav = only a means to live; a passing phase. Thaiyli Sunchou = accumulate by the bags. Sherm(u) = hard work. Gavaar = unrefined; foolish. Untay Ausur Baar = at the time of death. Thit(i) = peace of mind. Sikh = advice. Saacha Usnayh = eternal love. Bidh(i) = means. Junt = living beings. Annath = orphan; helpless. 33.

MEANING: There is no one in this world who is immortal; so, why accumulate more and more wealth? Man gathers wealth fraudulently and by force, but it is only a means to live and is a passing phase. You work very hard and exhaust yourself to accumulate Maya, oh fool; but it is worthless for your spirituality, and does not accompany you at the end (after death). Listen to the advice of the holy saints, and worship Waheguru to have peace of mind. Loving only one Waheguru at all times is everlasting love. Waheguru controls all the means (resources) and is the creator of the universe. Living beings are helpless and do only what Waheguru tells them to do, oh Nanak. 33.

ਸਲੋਕੁ॥ ਦਾਸਹਿ ਏਕੁ ਨਿਹਾਰਿਆ ਸਭੁ ਕਛੁ ਦੇਵਨਹਾਰ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਹਿ ਨਾਨਕ ਦਰਸ ਅਧਾਰ॥1

Sloak(u): Daaseh(i) Aik(u) nihaariya, subh(u) kuchh(u) Dayvunhaar. Saas(i) saas(i) simrut ruheh(i), Nanak durs adhaar. 1.

Word Meaning: Daaseh(i) = slaves; devotees. Nihaariya = saw; recognized. Ders = sight (Naam). Adhaar = basis. 1.

MEANING: The devotees recognize only one Waheguru who is the provider of everything. They recite His Naam with every breath; His glimpse (Naam) is the basis of their life. 1.

ਪਉੜੀ॥ ਦਦਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਭ ਕਛੁ ਦੇਵਨਹਾਰ॥ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵਈ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰ॥ ਦੈਨਹਾਰੁ ਸਦ ਜੀਵਨਹਾਰਾ॥ ਮਨ ਮੂਰਖ ਕਿਉ ਤਾਹਿ ਬਿਸਾਰਾ॥ ਦੋਸੁ ਨਹੀ ਕਾਹੂ ਕਉ ਮੀਤਾ॥ ਮਾਇਆ ਮੋਹ ਬੰਧੁ ਪ੍ਰਭਿ ਕੀਤਾ॥ ਦਰਦ ਨਿਵਾਰਹਿ ਜਾ ਕੇ ਆਪੇ॥ ਨਾਨਕ ਤੇ ਤੇ ਗੁਰਮੁਖਿ ਧ੍ਰਾਪੇ॥34

Paurri: Dudda Daata Aik haiy, subh kuchh(u) dayvunhaar. Daynday toat(i) na aavuyee, agunut bhuray bhundaar. Daiynhaar(u) sud jeevunhaara. Mun moorukh, kiyoun Taah(i) bisaara. Doash(u) nuhee kaahoo kuou meeta. Maaya moh bundh(u) Prubh(i) keeta. Durd nivaareh(i) ja kay Aapay. Nanak, tay, tay, Gurmukh(i) dhraapay.

Word Meaning: Daata = provider. Toat(i) = shortage. Agunut = countless. Bhundaar = treasures. Jeevunhaara = living. Bisaara = forgot. Doash(u) = blame. Bundh(u) = barrier; obstacle. Nivaareh(i) = removes. Dhraapay = contented. 1.

MEANING: There is only one provider in the universe (Waheguru), which is capable of providing everything; His countless treasures are always full, and there is never a shortage of anything. Why have you forgotten the provider who is always living (Eternal), oh my foolish mind? But nobody is to be blamed, because Waheguru has created a barrier of Maya between the man and Himself. Those whose suffering is eradicated by Waheguru Himself, get contentment in the shelter of the Guru, oh Nanak. 34.

ਸਲੋਕੁ॥ ਧਰ ਜੀਅਰੇ ਇਕ ਟੇਕ ਤੂ ਲਾਹਿ ਬਿਡਾਨੀ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥ 1॥

Sloak(u): Dhur jeeuray Ikk tayk tu, laah(i) bidaani aas. Nanak Naam(u) dhiyaayiyaiy, kaaruj(u) aavaiy raas(i). 1.

Word Meaning: Dhur = keep; seek. Jeeuray = mind. Tayk = support; shelter. Bidaani = of some other. Aas = dependence. Kaaruj = task; objective. Raas(i) = successful in achieving the objective. 1

MEANING: Seek the support (dependence) of only the “One” (Waheguru), and forget dependence on anybody else. Recite Waheguru Naam so as to achieve your objective (of connecting with Waheguru), oh Nanak. 1.

ਪਉੜੀ॥ ਧਧਾ ਧਾਵਤ ਤਉ ਮਿਟੇ ਸੰਤ ਸੰਗਿ ਹੋਇ ਬਾਸੁ॥ ਧੁਰ ਤੇ ਕਿਰਪਾ ਕਰਹੁ ਆਪਿ ਤਉ ਹੋਇ ਮਨਹਿ ਪਰਗਾਸੁ॥ ਧਨੁ ਸਾਚਾ ਤੇਊ ਸਚ ਸਾਹਾ॥ ਹਰਿ ਹਰਿ ਪੂੰਜੀ ਨਾਮ ਬਿਸਾਹਾ॥ ਧੀਰਜੁ ਜਸੁ ਸੋਭਾ ਤਿਹ ਬਨਿਆ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸ੍ਰਵਨ ਜਿਹ ਸੁਨਿਆ॥ ਗੁਰਮੁਖਿ ਜਿਹ ਘਟਿ ਰਹੇ ਸਮਾਈ॥ ਨਾਨਕ ਤਿਹ ਜਨ ਮਿਲੀ ਵਡਾਈ॥ 35॥

Paurri: Dhudha dhaavut tuou mitay, Sunt sung(i) hoyay baas(u). Dhoor tay kirpa kurhou Aap(i) tuou hoyay muneh(i) pergaas(u). Dhun(u) Saacha tayoo such shaha. Hur(i) Hur(i) poonji Naam bisaaha. Dheeruj(u), jus(u) sobha tih buniya. Hur(i) Hur(i) Naam(u) servun jih sooniya. Gurmukh(i) jih ghut(i) ruhay smaayee. Nanak, tih jun mili vudaayee. 35.

Word Meaning: Dhaavut = moving quickly; fast wavering of mind. Mitay = ends. Dhoor tay = right from the source (Waheguru). Aap(i) = Waheguru Himself. Pergaas(u) =

enlightenment. Saacha = pure; everlasting. Shaaha = treasure of the Naam-wealth. Bisaaha = deals in. Dheeruj = patience. Jus(u) = Sobha = fame; praise. Servun = ears. Ghut(i) = in the heart. Vudaayee = respect; praise. 35.

MEANING: The quick wavering of the mind ends (is controlled) only in the company of the Guru. When Waheguru becomes kind to someone, his mind is enlightened. Such a devotee deals in Waheguru's Naam and becomes the immortal lord of the eternal wealth of Waheguru's Naam. The devotee, who listens to Waheguru's Naam with his ears (of mind), earns patience, fame, and praise. The devotee, who has Waheguru's Naam enshrined in his heart with Guru's grace, earns respect and recognition everywhere, oh Nanak. 35.

ਸਲੋਕੁ॥ ਨਾਨਕ ਨਾਮੁ ਨਾਮੁ ਜਪੁ ਜਪਿਆ ਅੰਤਰਿ ਬਾਹਰਿ ਰੰਗਿ॥ ਗੁਰ ਪੂਰੈ ਉਪਦੇਸਿਆ ਨਰਕੁ ਨਾਹਿ ਸਾਧ ਸੰਗਿ॥ 1॥

Sloak(u). Nanak, Naam(u), Naam(u) jup(u) jupiya, untar(i) baahur(i) rung(i). Gur Pooraiy oopdayshiya, nerk naah(i) Sadh sung(i). 1.

Word Meaning: Jup(u) Jupiya = recited again and again. Untar(i), Baahur(i) = inside and out; everywhere. Rung(i) = with love (dedication). Oopdayshiya = advised. 1.

MEANING: With the recitation of Waheguru's Naam everywhere again, and again with love, as advised by the Guru, and in His shelter, the devotee does not go to hell (is never reborn), oh Nanak. 1.

ਪਉੜੀ॥ ਨੰਨਾ ਨਰਕ ਪਰਹਿ ਤੇ ਨਾਹੀ॥ ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਬਸਾਹੀ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜੋ ਜਪਤੇ॥ ਬਿਖੁ ਮਾਇਆ ਮਹਿ ਨ ਓਇ ਖਪਤੇ॥ ਨੰਨਾਕਾਰੁ ਨ ਹੋਤਾ ਤਾ ਕਹੁ॥ ਨਾਮੁ ਮੰਤ੍ਰੁ ਗੁਰਿ ਦੀਨੋ ਜਾ ਕਹੁ॥

(ਅੰਗ 258)॥ ਨਿਧਿ ਨਿਧਾਨ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੂਰੇ॥ ਤਹ ਬਾਜੇ ਨਾਨਕ ਅਨਹਦ ਤੂਰੇ॥ 36॥

Paurri: Nunna, nerk pureh(i) tay naahi. Ja kaiy mun(i) tun(i) Naam(u) busaahi. Naam(u) nidhaan, Gurmukh(i) jo juptay. Bikh(u) Maya meh(i) na oye khuptay. Nunnakaar(u) na hoata ta kuou. Naam(u) muntar Gur(i) deeno ja kuou.

(PAGE 258): Nidh(i) nidhaan Hur(i) Amrit pooray. Teh baajay Nanak unhud tooray. 36.

Word Meaning: Nidhaan = treasure (source). Bikh(u) = poison. Khuptay = engage to the extent of suffering. Nunnakaar(u) = no, no. denial. Unhud Tooray = auto-playing Divine music. 36.

MEANING: An individual who has Waheguru's Naam embedded in his mind and body never goes to hell. Those who recite the source of Naam (Waheguru) in the Guru's shelter do not engage in Maya to the extent of suffering. Those who are given the Mantra of the Naam by the Guru are not denied anything in Waheguru's Court. Waheguru's treasures are full of His Naam-Amrit, and those who taste it acquire the spiritual state where they feel they hear the auto-playing Divine Music, oh Nanak. 36.

ਸਲੋਕੁ॥ ਪਤਿ ਰਾਖੀ ਗੁਰਿ ਪਾਰਬ੍ਰਹਮ ਤਜਿ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ॥ ਨਾਨਕ ਸੋਊ ਆਰਾਧੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥1

Sloak(u): Put(i) raakhi Gur(i) Parbrahm, tuj(i) purpunch, moh, bikaar. Nanak soyoo aaradhiyiyaiy, unt(u) na paaravaar(u). 1.

Word Meaning: Put(i) = honour. Tuj(i) = getting rid of. Pepunch = worldly attractions. Bikaar = vices. Paaravaar(u) = limitless.

MEANING: The Guru-Waheguru saved my honour by enabling me to get rid of worldly attractions, worldly attachments, and my vices. We all should worship Waheguru, which has no limits, oh Nanak. 1.

ਪਉੜੀ॥ ਪਪਾ ਪਰਮਿਤਿ ਪਾਰੁ ਨ ਪਾਇਆ॥ ਪਤਿਤ ਪਾਵਨ ਅਗਮ ਹਰਿ ਰਾਇਆ॥ ਹੋਤ ਪੁਨੀਤ ਕੋਟਿ ਅਪਰਾਧੂ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਹਿ ਮਿਲਿ ਸਾਧੂ॥ ਪਰਪਚ ਧ੍ਰੋਹ ਮੋਹ ਮਿਟ ਨਾਈ॥ ਜਾ ਕਉ ਰਾਖਹੁ ਆਪਿ ਗੁਸਾਈ॥ ਪਾਤਸਾਹਿ ਛਤ੍ਰ ਸਿਰ ਸੋਊ॥ ਨਾਨਕ ਦੂਸਰ ਅਵਰੁ ਨ ਕੋਊ॥ 37॥

Paurri: Puppa purmit(i) paar(u) na paaya. Putit paavun Agumm Hur(i) Raaya. Hoat pooneet koat(i) apraadhu. Amrit Naam(u) jupeh(i) mil(i) Sadhu. Purpunch, dhroh, moh, mit Naayee. Ja kuou raakhou aap(i) Gosaayeen. Patshah(i), chhutur sir Soyoo. Nanak doosur uver(u) na koyoo. 37.

Word Meaning: Purmit(i) = beyond measurement; limitless. Paar(u) = the other end. Putit = immoral. Paavun = purified. Agumm = unreachable. Pooneet = pious. Apraadhu = guilty; sinners. Dhroh = fraud; deceit. Naayee = with the Naam. Gosaayeen = Waheguru. Chhutur = royal canopy. 37.

MEANING: Nobody has ever found the other end of the immeasurable (Waheguru). The majestic, inaccessible Waheguru purifies the immoral. Countless sinners, who recite Waheguru's Amrit-Naam in the shelter of the Guru, become pious. Waheguru's Naam eradicates deceit, fraud, and the worldly attachments of the devotee who is protected by Waheguru. Only Waheguru is the eternal King with the Royal Canopy on Him; there is none other like Him, oh Nanak. 37.

ਸਲੋਕੁ॥ ਫਾਹੇ ਕਾਟੇ ਮਿਟੇ ਗਵਨ ਫਤਿਹ ਭਈ ਮਨਿ ਜੀਤ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਥਿਤਿ ਪਾਈ ਫਿਰਨ ਮਿਟੇ ਨਿਤ ਨੀਤ॥

Slaok(u): Phaahay kaatay, mitay guvun, futeh(i) bhuyee, mun(i) jeet. Nanak, Gur tay thit(i) paayee, phirn mitay nit neet. 1.

Word Meaning: Phaahay = bonds; shackles. Guvun = rebirths. Futeh = victory. Thit(i) = peace of mind. Phirn = rebirths. 1.

MEANING: A devotee, who takes the shelter of the Guru, finds eternal peace of mind, and his continuous wavering of mind of all times comes to an end. He achieves victory in his mind and gains full control over it, thereby severing all his bonds with Maya, and his further rebirths come to an end, oh Nanak. 1.

ਪਉੜੀ॥ ਫਫਾ ਫਿਰਤ ਫਿਰਤ ਤੂ ਆਇਆ॥ ਦ੍ਰੁਲਭ ਦੇਹ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ॥ ਫਿਰਿ ਇਆ ਅਉਸਰ ਚਰੈ ਨ ਹਾਥਾ॥ ਨਾਮੁ ਜਪਹੁ ਤਉ ਕਟੀਅਹਿ ਫਾਸਾ॥ ਫਿਰਿ ਫਿਰਿ ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਈ॥ ਏਕਹਿ ਏਕ ਜਪਹੁ ਜਪੁ ਸੋਈ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਕਰਨੈਹਾਰੇ॥ ਮੇਲਿ ਲੇਹੁ ਨਾਨਕ ਬੇਚਾਰੇ॥ 38॥

Paurri: Phuphaa, phirt, phirt tu aaya. Doorlubh dayh kuljoog meh(i) paaya. Phir iya aousur churaiy na haatha. Naam(u) jup-hou tuou kutiyaiy phaasa. Phir, phir aavun jaan(u) na hoyee. Aikay, Aik, jup-hou jup(u) soyee. Kurhou kirpa Prubh kernaihaaray. Mayl(i) layhou Nanak baychaaray. 38.

Word Meaning: Phirt, Phirt = having been through countless life forms. Doorlubh = not easily available. Kuljoog = this world. Aousur = opportunity. Aavun(u) Jaan(u) = birth and death. Baychaary = helpless. 38.

MEANING: You have been through countless life forms, and now you have come to this world as a human being – a life form which is not easily available – oh man. You will never get this opportunity again to break the bonds of Maya, which can be severed with the recitation of Waheguru's Naam. (It is only in the human form that a living being can worship Waheguru and find salvation). When your worldly bonds are cut, you will not take birth anymore. So, recite the Naam of the one and the only Waheguru. Please, be kind to the helpless, and connect them with You, oh kind Waheguru, begs (Guru) Nanak. 38.

ਸਲੋਕੁ॥ ਬਿਨਹੁ ਸੁਨਹੁ ਤੁਮ ਪਾਰਬ੍ਰਹਮ ਦੀਨ ਦਇਆਲ ਗੁਪਾਲ॥ ਸੁਖ ਸੰਪੈ ਬਹੁ ਭੋਗ ਰਸ ਨਾਨਕ ਸਾਧ ਰਵਾਲ॥1॥

Sloak(u): Binhou soonhou Toom Parbrahm, deen duyaal Goopal. Sookh sumpaiy, buhou bhoag rus, Nanak Sadh ruvaal. 1.

Word Meaning: Binhou = request; prayer. Deen Duyaal = kind to the weak. Sunpaiy = wealth. Bhoag Rus = enjoyment of different tastes. Ruvaal = dust. 1.

MEANING: Please listen to my prayer, oh kind to the helpless, Waheguru; make me the dust of the feet of the Guru (give me the opportunity to serve Him in every which way). Serving the Guru is like having the comfort of huge wealth, and enjoying all the tastes of life, oh Nanak.1.

ਪਉੜੀ॥ ਬਬਾ ਬ੍ਰਹਮ ਜਾਨਤ ਤੇ ਬ੍ਰਹਮਾ॥ ਬੈਸਨੋ ਤੇ ਗੁਰਮੁਖਿ ਸੁਚ ਧਰਮਾ॥ ਬੀਰਾ ਆਪਨ ਬੁਰਾ ਮਿਟਾਵੈ॥ ਤਾਹੂ ਬੁਰਾ ਨਿਕਟਿ ਨਹੀ ਆਵੈ॥ ਬਾਧਿਓ ਆਪਨ ਹਉ ਹਉ ਬੰਧਾ॥ ਦੋਸ ਦੇਤ ਆਗਹ ਕਉ ਅੰਧਾ॥ ਬਾਤ ਚੀਤ ਸਭ ਰਹੀ ਸਿਆਨਪ॥ ਜਿਸਹਿ ਜਨਾਵਹੁ ਸੋ ਜਾਨੈ ਨਾਨਕ॥ 39॥

Paurri: Bubba, Braham jaanut tay Brahma. Baiyshno tay, Gurmukh(i) sooch dherma. Beera aapun boora mitaavaiy. Taahoo boora nicket(i) nuhee aavaiy. Baandhiyo aapun huou huon bundha. Doash dayt aageh(i) kuou undha. Baat cheet subh ruhee siyaanup. Jiseh(i) junaavhou, so jaanaiy Nanak. 39.

Word Meaning: Braham = God. Jaanut = have knowledge; connect with God. Baiyshno = devotee of Vishnu (Waheguru). Tay = those. Beera = brave; valiant. Boora = evils. Taahoo = him; his. Baandhiyo = tied up; shackled. Doash = blame. Aageh(i) = in front; others. Ruhee = ends; fails. Siyaanup = wisdom. 39.

MEANING: Brahma (god) is a god only if he gets to know (makes connection with) Waheguru, and an individual is a true devotee of Vishnu (Waheguru) only if he cleanses his mind in the shelter of the Guru as his religion (primary responsibility). An individual who fights against the evils and decimates them is a real valiant. No evil can come even close to such a valiant. But a blind (ignorant) individual, who shackles himself with the bonds of selfishness and ego, blames others (the opposite party) for his vices (failures). Some people believe they can please God through their ability to argue and their wisdom, but only that individual is enlightened whom Waheguru Himself guides, oh Nanak. 39.

ਸਲੋਕੁ॥ ਭੈ ਭੰਜਨ ਅਘ ਦੂਖ ਨਾਸ ਮਨਹਿ ਅਰਾਧਿ ਹਰੇ॥ ਸੰਤ ਸੰਗਿ ਜਿਹ ਰਿਦ ਬਸਿਓ ਨਾਨਕ ਤੇ ਨ ਭ੍ਰਮੇ॥ 1॥

Sloak(u): Bhaiy-bhunjun, ugh, dookh-naas, muneh(i) araadh(i) Huray. Sunt sung(i) jih riday busiyo, Nanak tay na bhermay. 1.

Word Meaning: Bhaiy Bhunjun = destroyer of all fears (Waheguru). Ugh = sins. Naas = eradication. Bhermay = misled. 1.

Word Meaning: Worship Waheguru, which is the destroyer of all fears, sins, and all discomforts, oh my friend. Those devotees who embed Waheguru in their heart in the shelter of the Guru, never get misled, oh Nanak. 1.

ਪਉੜੀ॥ ਭਭਾ ਭਰਮੁ ਮਿਟਾਵਹੁ ਅਪਨਾ॥ ਇਆ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨਾ॥ ਭਰਮੇ ਸੁਰਿ ਨਰ ਦੇਵੀ ਦੇਵਾ॥ ਭਰਮੇ ਸਿਧ ਸਾਧਿਕ ਬ੍ਰਹਮੇਵਾ॥ ਭਰਮਿ ਭਰਮਿ ਮਾਨੁਖ ਡਹਕਾਏ॥ ਦੁਤਰ ਮਹਾ ਬਿਖਮ ਇਹ ਮਾਏ॥ ਗੁਰਮੁਖਿ ਭ੍ਰਮ ਭੈ ਮੋਹ ਮਿਟਾਇਆ॥ ਨਾਨਕ ਤੇਹ ਪਰਮ ਸੁਖ ਪਾਇਆ॥ 40॥

Paurri: Bhubha, bherm(u) mitaavhou apna. Iya sunsaar(u) sugul haiy soopna. Bhermay soor(i) nur, dayvi, dayva. Bhermay Sidh, saadhik, Brahmayva. Bherm(i) bherm(i) manookh dehkaayay. Doottur muha bikhum eh maayay. Gurmukh(i) bherm, bhaiy, moh mitaaya. Nanak teh perm sookh paaya. 40.

Word Meaning: Bherm(u) = misgiving. Iya = this. Soor(i) Nur = gods-like men. Saadhik = practising yoga. Brahmayva = like Brahma. Dehkaayay = been cheated. Muha Bikhum Doottur = extremely difficult to swim. Maayay = Maya. 40.
MEANING: This world is like a dream (short-lived); so, get rid of your misgivings about Maya, oh my friend. Even gods, goddesses, and god-like men, the acclaimed Sidh yogis, Brahma-like individuals, and the yoga-practising people, have all been misled (by the captivating Maya). Humans have been cheated by this misgiving; the sea of Maya is extremely difficult to swim across (to escape the bonds of Maya). But the individuals who take Guru's shelter have their fears and misgivings eradicated, and they enjoy the supreme bliss, oh Nanak. 40.

ਸਲੋਕੁ॥ ਮਾਇਆ ਡੋਲੈ ਬਹੁ ਬਿਧੀ ਮਨੁ ਲਪਟਿਓ ਤਿਹ ਸੰਗਿ॥ ਮਾਗਨ ਤੇ ਜਿਹ ਤੁਮ ਰਖਹੁ ਸੁ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ॥ 1॥
Sloak(u): Maya doalaiy buhou bidhi, mun(u) luptiyo tih sung(i) . Maangun tay jih Toom rukhou, su Nanak Naameh(i) rung. 1.
Word Meaning: Doalaiy = doddering (wavering) of mind. Bidhi = ways; directions. Luptiyo = clings. Maangun = ask for; wish for; beg. Rung = affection. 1.
MEANING: The human mind clings to Maya because of which it keeps doddering in many different directions. The mind of the individual, whom Waheguru protects from begging for Maya, is dyed with the love of His Naam, oh Nanak. 1.

ਪਉੜੀ॥ ਮੰਮਾ ਮਾਗਨਹਾਰ ਇਆਨਾ॥ ਦੇਨਹਾਰ ਦੇ ਰਹਿਓ ਸੁਜਾਨਾ॥ ਜੋ ਦੀਨੋ ਸੋ ਏਕਹਿ ਬਾਰ॥ ਮਨ ਮੂਰਖ ਕਹ ਕਰਹਿ ਪੁਕਾਰ॥ ਜਉ ਮਾਗਹਿ ਤਉ ਮਾਗਹਿ ਬੀਆ॥ ਜਾ ਤੇ ਕੁਸਲ ਨ ਕਾਹੂ ਥੀਆ॥ ਮਾਗਨਿ ਮਾਗ ਤ ਏਕਹਿ ਮਾਗ॥ ਨਾਨਕ ਜਾ ਤੇ ਪਰਹਿ ਪਰਾਗ॥ 41॥
Paurri: Mumma, maangunhaar iyaana. Daynhaar, day ruhiyo Soojaana. Jo deeno, so aikeh(i) baar. Mun moorukh keh kureh(i) pookaar. Juou maangeh(i) tuou maangeh(i) beeya. Ja tay kooshul na kaahoo theeya. Maangun maang, ta Aikeh(i) maang. Nanak ja tay pureh(i) praag. 41.
Word Meaning: Maangunhaar = beggar. Iyaana = ignorant. Daynhaar = donor; benefactor. Soojaana = very wise; know-all. Beeya = the other (Maya). Kooshul = happiness; contentment. Praag = (get to) the other side (of the sea of Maya). 41.
MEANING: The beggar of money is ignorant, but the Provider (Waheguru) is very wise. Whatever he had to give has been given once and for all. So, why is the foolish mind (man) crying for more? Whenever he begs, he begs for money, which never gives happiness (or contentment). If you must beg something, beg only Waheguru's Naam, which will ferry you across the sea of Maya, oh Nanak. 41.

(ਅੰਗ 259)॥ ਸਲੋਕੁ॥ ਮਤਿ ਪੂਰੀ ਪਰਧਾਨ ਤੇ ਗੁਰ ਪੂਰੇ ਮਨ ਮੰਤ॥ ਜਿਹ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪੁਨਾ ਨਾਨਕ ਤੇ ਭਗਵੰਤ॥ 1॥
(PAGE 259): **Sloak(u):** Mut(i) poori perdhaan tay, Gur Pooray mun Munt. Jih jaaniyo Prubh(u) aapuna, Nanak tay bhugvunt. 1.
Word Meaning: Mut(i) = wisdom; thinking. Perdhan = leaders. Tay = those. Munt = Mantra (Advice). Bhugvunt = fortunate.
MEANING: Those individuals who have the Perfect Guru's Advice in their mind have the perfect wisdom and are the leaders. Those who have made a connection with Waheguru are highly fortunate, oh Nanak. 1.

ਪਉੜੀ॥ ਮਮਾ ਜਾਹੂ ਮਰਮੁ ਪਛਾਨਾ॥ ਭੇਟਤ ਸਾਧ ਸੰਗ ਪਤੀਆਨਾ॥ ਦੁਖ ਸੁਖ ਉਆ ਕੈ ਸਮਤ ਬੀਚਾਰਾ॥ ਨਰਕ ਸੁਰਗ ਰਹਤ ਅਉਤਾਰਾ॥ ਤਾਹੂ ਸੰਗ ਤਾਹੂ ਨਿਰਲੇਪਾ॥ ਪੂਰਨ ਘਟ ਘਟ ਪੁਰਖ ਬਿਸੇਖਾ॥ ਉਆ ਰਸ ਮਹਿ ਉਆਹੂ ਸੁਖੁ ਪਾਇਆ॥ ਨਾਨਕ ਲਿਪਤ ਨਹੀ ਤਿਹ ਮਾਇਆ॥ 42॥

Paurri: Mumma, jaahoo murm(u) puchhana. Bhaytut Sadh sung putiyaana. Dookh, sookh ooa kaiy sumt beechaara. Nerk, soorg reht autaara. Taahoo sung, Taahoo nirlaypa. Poorun ghut, ghut Purakh Bisaykha. Ooa rus meh(i) ohaayoo sookh(u) paaya. Nanak liput nuhee tih Maya. 42.

Word Meaning: Jaahoo = which; who. Murm(u) = secret; internal condition. Putiyaana = persuaded; find comfort. Sumt = equal; the same. Autaara = take birth. Reht = ends. Tahoo = that (Waheguru). Nirlaypa = fully detached. Poorun = filling completely. Purakh Bisaykha = unique Waheguru. Ohaayoo = the same. Liput = attachment. 42.

MEANING: Those who have found the secrets of Waheguru (made a connection with Him) in the company of the Guru, find comfort in Waheguru's Naam. They accept discomfort and comforts the same way. For them, hell and paradise are the same, and they are not born again. They find the unique Waheguru, which is present in every heart close to them, and are fully detached from the world. Imbued in the sweetness of Waheguru's Naam, they experience the same comfort (as they feel from Maya), and Maya has no effect on them, oh Nanak. 42.

ਸਲੋਕੁ॥ ਯਾਰ ਮੀਤ ਸੁਨਿ ਸਾਜਨਹੁ ਬਿਨੁ ਹਰਿ ਛੂਟਨੁ ਨਾਹਿ॥ ਨਾਨਕ ਤਿਹ ਬੰਧਨ ਕਟੇ ਗੁਰ ਕੀ ਚਰਨੀ ਪਾਹਿ॥1

Sloak(u): Yaar, Meet, soon(i) saajnhou, bin(u) Hur(i) chhootun(u) naah(i). Nanak tih bundhun kutay, Gur kee churni paah(i). 1.

Word Meaning: Chhootun(u) = freedom from bonds. Bundhun = bonds; shackles.
Churni Paah(i) = drop on the feet; surrender to the Guru; seek shelter.

MEANING: There is no other way to get freedom from the bonds of Maya without Waheguru's Naam, oh my friends and pals. The bonds of Maya of those are severed who come to the shelter of the Guru, oh Nanak. 1.

ਪਵੜੀ॥ ਯਯਾ ਜਤਨ ਕਰਤ ਬਹੁ ਬਿਧੀਆ॥ ਏਕ ਨਾਮ ਬਿਨੁ ਕਹ ਲਉ ਸਿਧੀਆ॥ ਯਾਹੂ ਜਤਨ ਕਰਿ ਹੋਤ ਛੁਟਾਰਾ॥ ਉਆਹੂ ਜਤਨ ਸਾਧ ਸੰਗਾਰਾ॥ ਯਾ ਉਬਰਨ ਧਾਰੈ ਸਭੁ ਕੋਊ॥ ਉਆਹਿ ਜਪੇ ਬਿਨੁ ਉਬਰ ਨ ਹੋਊ॥ ਯਾਹੂ ਤਰਨ ਤਾਰਨ ਸਮਰਾਥਾ॥ ਰਾਖਿ ਲੇਹੁ ਨਿਰਗੁਨ ਨਰ ਨਾਥਾ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਜਿਹ ਆਪਿ ਜਨਾਈ॥ ਨਾਨਕ ਤਿਹ ਮਤਿ ਪ੍ਰਗਟੀ ਆਈ॥ 43॥

Puvrri: Yayya jutun kert buhou bidhiya. Aik Naam bin(u) keh luou sidhia? Yahoo jutun kur(i) hoat chhootaara. Oahoo jutun Sadh sungaara. Ya oobrun dhaaraiy subh(u) koyoo. Ooaah(i) jupay bin(u) oobur na hoyoo. Yahoo turn taarun sumraatha. Raakh(i) layhou nirgoon nur Naatha. Mun buch kerm jih Aap(i) junaayee. Nanak tih mut(i) perguti aayee. 43.

Woord Meaning: Jutun = efforts. Buhou bidhiya = many different ways. Sidhiya = success. Yahoo = those. Oahoo = that. Sungaara = with; in the company of. Oobrun = salvation. Dhaaraiy = decides; wishes for; aims at. Ooaah(i) = that (Waheguru). Yahoo = that (Waheguru). Turn Taarun = ship to ferry across. Sumraatha = capable. Nirgoon = without any virtue. Nur Naatha = Lord of men (Waheguru). Buchun = words. Kerm = actions; deeds. Junaayee = reveals; enlightens. Mut(i) = wisdom. Perguti = acquires. 43.

MEANING: One may put in many different efforts (to break the bonds of Maya), but there is no success without Waheguru's Naam. The efforts that succeed in freeing oneself from Maya are effective only in the company of the Guru. The salvation, which everybody wishes for, cannot be achieved without reciting Waheguru's Naam with dedication. Waheguru is the ship

which is capable of ferrying people across the sea of Maya. So, I pray to Waheguru to kindly protect me, who has no virtue at all. The individual, who is enlightened by Waheguru by mind, words and deeds, acquires the wisdom to worship Him, oh Nanak. 43.

ਸਲੋਕ॥ ਰੋਸ ਨ ਕਾਹੂ ਸੰਗ ਕਰਹੁ ਆਪਨ ਆਪ ਬੀਚਾਰਿ॥ ਹੋਇ ਨਿਮਾਨਾ ਜਗਿ ਰਹਹੁ ਨਾਨਕ ਨਦਰੀ ਪਾਰਿ॥1॥

Sloak(u): Roas na kaahoo sung kurhou aapun aap beechaar(i). Hoyay nimaana jug(i) ruhou Nanak nudri paar(i).

Word Meaning: Roas = resent; blame. Nimaana = ego-free; humble. Nudri = (Waheguru's kind) sight. Paar(i) = get to the other end (of the world-sea). 1.

MEANING: Rather than blaming others, analyze yourself (to find your own weaknesses), oh my friend. If you live in the world ego-free, you can get across the sea of Maya with the kind sight of Waheguru. 1.

ਪਉੜੀ॥ ਰਾਰਾ ਰੇਨ ਹੋਤ ਸਭ ਜਾ ਕੀ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਛੁਟੈ ਤੇਰੀ ਬਾਕੀ॥ ਰਣਿ ਦਰਗਹਿ ਤਉ ਸੀਝਹਿ ਭਾਈ॥ ਜਉ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ॥ ਰਹਤ ਰਹਤ ਰਹਿ ਜਾਹਿ ਬਿਕਾਰਾ॥ ਗੁਰ ਪੂਰੇ ਕੈ ਸਬਦਿ ਅਪਾਰਾ॥ ਰਾਤੇ ਰੰਗ ਨਾਮ ਰਸ ਮਾਤੇ॥ ਨਾਨਕ ਹਰਿ ਗੁਰ ਕੀਨੀ ਦਾਤੇ॥ 44॥

Paurri: Raara raiyn hoat subh ja kee. Tuj(i) abhimaan chhootaiy tayri baaki. Run(i) Durgeh(i) tuou seejheh(i) bhaayee. Juou Gurmukh(i) Naam liv laayee. Reht, reht reh(i) jaah(i) bikaara. Gur Pooraiy kaiy Shabad(i) Apaara. Raatay rung Naam rus maatay. Nanak Hur(i) Gur keeni daatay. 44.

Word Meaning: Raiyn = dust (of feet); ego-free; show respect. Tuj(i) = relinquish; get rid of. Baaki = balance of (bad) account. Run(i) = battleground. Durgeh(i) = Waheguru's Court. Tuou = then. Seejheh(i) = successful. Live = meditation. Reh(i) = left Behind; are over. Bikaara = evils. Apaara = limitless (One with Waheguru) Raatay = imbued. Rus = sweetness. Daatay = gift; benevolence.

MEANING: If you relinquish your ego and be respectful to everybody, all the balance of your ill deeds will be forgiven, oh my friend. You will be a winner in the battlefield against the five demons, and also in Waheguru's Court if you meditate on Waheguru's Naam in the shelter of the Guru. Following the Shabad (Advice) of the Perfect Guru, who is "one" with Waheguru, all your vices will be eradicated slowly. With the benevolence of the Guru and Waheguru, such devotees are imbued with the love of Waheguru's Naam and stay intoxicated in its sweetness. 44.

ਸਲੋਕੁ॥ ਲਾਲਚ ਝੂਠ ਬਿਖੈ ਬਿਆਧਿ ਇਆ ਦੇਹੀ ਮਹਿ ਬਾਸ॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰਮੁਖਿ ਪੀਆ ਨਾਨਕ ਸੂਖਿ ਨਿਵਾਸ॥ 1॥

Sloak(u): Laaluch, jhootth bikhaiy biyaadh(i), iya dayhi meh(i) baas. Hur(i) Hur(i) Amrit(u) Gurmukh(i) peeya, Nanak sookh(i) nivaas. 1.

Word Meaning: Bikhaiy = sensual pleasures. Biyaadh(i) = ailments. Baas = dwelling; is occupied. Sookh(i) Nivaas = enjoys bliss. 1.

MEANING: Greed, lies, sensual pleasures, and other ailments (deceit, selfishness, ego, etc.) occupy man's mind (and the man never enjoys peace). But when he drinks the Amrit of Waheguru's Naam in Guru's shelter, he enjoys blissfulness, oh Nanak. 1.

ਪਉੜੀ॥ ਲਲਾ ਲਾਵਹੁ ਅਉਖਧੁ ਜਾਹੂ॥ ਦੂਖ ਦਰਦ ਤਿਹ ਮਿਟਹਿ ਖਿਨਾਹੂ॥ ਨਾਮ ਅਉਖਧੁ ਜਿਹ ਰਿਦੈ ਹਿਤਾਵੈ॥ ਤਾਹਿ ਰੋਗੁ ਸੁਪਨੈ ਨਹੀ ਆਵੈ॥ ਹਰਿ ਅਉਖਧੁ ਸਭ ਘਟ ਹੈ ਭਾਈ॥ ਗੁਰ ਪੂਰੇ ਬਿਨੁ ਬਿਧਿ ਨ ਬਨਾਈ॥ ਗੁਰਿ ਪੂਰੈ ਸੰਜਮੁ ਕਰਿ ਦੀਆ॥ ਨਾਨਕ ਤਉ ਫਿਰਿ ਦੂਖ ਨ ਥੀਆ॥45

Paurri: Lulla laavhou aukhudh(u) jaahoo. Dookh durd tih miteh(i) khinaahoo. Naam aukhudh(u) jih ridaiy hitaavaiy. Taah(i) roag(u) soopnaiy nuhee aavaiy. Hur(i) aukhudh(u) subh ghut haiy bhaayee. Gur Pooray bin(u) bidh(i) na bunaayee. Gur(i) Pooraiy sunjum(u) kur(i) deeya. Nanak, tuou phir dookh na theeya. 45.
Word Meaning: Aukhudh(u) = medication. Khinaahoo = in a moment; right away. Hitaavaiy = loves. Bidh(i) = means, right approach. Sunjum(u) = arrangement; procedure. Theeya = happens; experiences. 45.
MEANING: Just as one's pain and physical discomfort disappear right away when the right medication is applied to the affected part of the body, the mental sickness does not even come close to the individual, even in his dream, who loves Waheguru's Naam as the medication. The Waheguru medication is present in every heart, but it does not work until the individual seeks the Guru's advice on the right approach to apply it. Once the Guru explains the proper procedure, the individual never experiences any discomfort again, oh Nanak. 45.

ਸਲੋਕੁ॥ ਵਾਸੁਦੇਵ ਸਰਬਤ੍ਰ ਮੈ ਊਨ ਨ ਕਤਹੂ ਠਾਇ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਹੈ ਨਾਨਕ ਕਾਇ ਦੁਰਾਇ॥ 1॥
Sloak(u): Vaasudayv serbuttar mein, oon na kuthoun tthaayay. Untar(i) baahur(i) sung(i) haiy, Nanak kaayay dooraayay. 1.
Word Meaning: Vaasudayv = Waheguru (a name for Krishna). Serbuttar = everywhere. Oon = less; empty. Dooraayay = hide; keep secret.
MEANING: Waheguru is present in every object; there is no such place where He is present to a lesser degree. When He is with us inside and outside, why does a man try to hide his secrets from Him? (He knows everything). 1.

ਪਉੜੀ॥ ਵਵਾ ਵੈਰੁ ਨ ਕਰੀਐ ਕਾਹੂ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮ ਸਮਾਹੂ॥ ਵਾਸੁਦੇਵ ਜਲ ਥਲ ਮਹਿ ਰਵਿਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੈ ਹੀ ਗਵਿਆ॥ ਵੈਰ ਵਿਰੋਧ ਮਿਟੇ ਤਿਹ ਮਨ ਤੇ॥ ਹਰਿ ਕੀਰਤਨੁ ਗੁਰਮੁਖਿ ਜੋ ਸੁਨਤੇ॥ ਵਰਨ ਚਿਹਨ ਸਗਲਹ ਤੇ ਰਹਤਾ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਗੁਰਮੁਖਿ ਜੋ ਕਹਤਾ॥ 46॥
Paurri: Vuvva vaiyr(u) na kuriyaiy kaahoo. Ghut ghut untar(i) Braham smaahoo. Vaasudayv jul thul meh(i) ruviya. Gur persad(i) virlaiy hee guvviya. Vaiyr virodh mitay tih mun tay. Hur(i) keertun(u) Gurmukh(i) jo soontay. Vern, chihun sugleh tay rehta. Nanak Hur(i) Hur(i) Gurmukh(i) jo kehta. 46.
Word Meaning: Vaiyr(u) = enmity. Kaahoo = anyone. Braham = God. Smaahoo = is present. Ruviya = present. Virlaiy = some rare. Guviya = reaches there; makes a connection with Him. Virodh = animosity. Vern = (body) colour. Chihn = physical features. Rehta = empty; without. Gurmukh(i) = in the shelter of Guru. 46.
MEANING: We should have no enmity with anyone because the same Waheguru is present in every heart. Even though Waheguru is present everywhere – on the land, and in waters – some rare individual makes a connection with Him. Those who listen to the praise of Waheguru in the shelter of the Guru have their enmity and animosity towards others eradicated from their mind. An individual who recites Waheguru's Naam in the shelter of the Guru becomes blind to body colour and physical features of others (does not discriminate between people of different colours and of different physical features), oh Nanak. 46.

(ਅੰਗ 260)॥ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਨੀਆ ਸਾਕਤ ਮੁਗਧ ਅਜਾਨ॥ ਝੜਕਿ ਮੁਏ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਨਾਨਕ ਕਿਰਤਿ ਕਮਾਨ॥ 1॥
(PAGE 260): Huoun, huoun kert bihaaniya, saakut mooghudh ajaan. Rrurrik(i) mooyay jioun trikhvunt, Nanak kirt(i) kmaan. 1.

Word Meaning: Huoun, Huoun = I and me (ego and selfishness). Bihaaniya = (life) is spent. Saakut = money-lover. Mooghudh = foolish. Ajaan = ignorant. Rrurrik(i) = in suffering. Trikhavunt = very thirsty. Kirt(i) Kmaan = reap the rewards of what they had sown. 1.
MEANING: A money-lover individual is foolish and ignorant as he spends his whole life in selfishness and ego (without realizing its negative consequences). He dies in suffering just like a very thirsty person suffers without water; but, he (cannot blame anyone) as he simply reaps the rewards of whatever he had sown (his previous ill deeds), oh Nanak. 1.

ਪਉੜੀ॥ ੜਾੜਾ ੜਾੜਿ ਮਿਟੈ ਸੰਗਿ ਸਾਧੂ॥ ਕਰਮ ਧਰਮ ਤਤੁ ਨਾਮ ਅਰਾਧੂ॥ ਰੂੜੋ ਜਿਹ ਬਸਿਓ ਰਿਦ ਮਾਹੀ॥ ਉਆ ਕੀ ੜਾੜਿ ਮਿਟਤ ਬਿਨਸਾਹੀ॥ ੜਾੜਿ ਕਰਤ ਸਾਕਤ ਗਾਵਾਰਾ॥ ਜੇਹ ਹੀਐ ਅਹੰਬੁਧਿ ਬਿਕਾਰਾ॥ ੜਾੜਾ ਗੁਰਮੁਖਿ ੜਾੜਿ ਮਿਟਾਈ॥ ਨਿਮਖ ਮਾਹਿ ਨਾਨਕ ਸਮਝਾਈ॥ 47॥
Paurri: Rraarra, rraarr(i) mitaiy sung(i) Sadhu. Kerm dherm tut(u) Naam araadhu. Roorro jih busiyo rid maahi. Ooa kee rraarr(i) mitut binsaahi. Rraarr(i) kert saakut gavaara. Jeh heeyaiy uhunboodh(i) bikaara. Rraarra Gurmukh(i) rraarr(i) mitaayee. Nimukh maah(i) Nanak sumjhaayee. 47.
Word Meaning: Rraarr(i) = hostility; argumentativeness. Tut(u) = essence. Araadhu = recitation. Roorro = pretty (Waheguru). Ooa = his. Binsaahi = is eradicated. Saakut = egoist. Gavaara = unrefined, foolish. Uhunboodh(i) = thinking of ego (conceit). Bikaara = evils. Nimukh = moment. 47.
MEANING: [Pundits (learned persons) have the misbelief that God can be pleased by taking part in religious debates, which the Gurbani strongly disapproves]. Man's (undesirable) argumentative nature is eradicated in the company of the Guru, where he realizes that the essence of all religious deeds (rituals) is to recite Waheguru's Naam. An individual who implants Waheguru's Naam in his heart quickly vanishes his hostility. Only the money-lovers and the ignorant people engage in religious debates, who look for ways to boost their ego and satisfy their sensual pleasures. Those who take the Guru's shelter come to realize very quickly that such debates are harmful, and they put an end to them, oh Nanak. 47.

ਸਲੋਕੁ॥ ਸਾਧੂ ਕੀ ਮਨ ਓਟ ਗਹੁ ਉਕਤਿ ਸਿਆਨਪ ਤਿਆਗੁ॥ ਗੁਰ ਦੀਖਿਆ ਜਿਹ ਮਨ ਬਸੈ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗੁ॥ 1॥
Sloak(u): Sadhu kee mun oat guhou, ookut(i) siyaanup tiyaag(u). Gur deekhiya jih mun busaiy, Nanak mustuk(i) bhaag(u). 1.
Word Meaning: Oat = shelter. Guhou = take. Ookut(i) = arguments. Siyaanup = wisdom. Tiyaag(u) = getting rid of. Deekhiya = Teaching. Bhaag(u) = fortune. 1.
MEANING: Rid yourself of your arguments and of your wisdom, and seek the shelter of the Guru, oh my friend. An individual has good fortune on his forehead who enshrines Guru's Advice in his mind, oh Nanak. 1.

ਪਉੜੀ॥ ਸਸਾ ਸਰਨ ਪਰੇ ਅਬ ਹਾਰੇ॥ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਕਾਰੇ॥ ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਨਹੀ ਛੁਟਕਾਰਾ॥ ਸਾਸਿ ਸਾਸਿ ਹਮ ਭੂਲਨਹਾਰੇ॥ ਤੁਮ ਸਮਰਥ ਅਗਨਤ ਅਪਾਰੇ॥ ਸਰਨਿ ਪਰੇ ਕੀ ਰਾਖੁ ਦਇਆਲਾ॥ ਨਾਨਕ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ॥48॥
Paurri: Sussa, shern puray ub haaray. Shastar, Simriti) Bayd pookaaray. Sodhut, sodhut sodh(i) beechaara. Bin(u) Hur(i) bhujun nuhee chhootkaara. Saas(i) saas(i) hum bhoolunhaaray. Toom sumruth agunut Apaaray. Shern puray kee raakh(u) Duyaala. Nanak Toomray baal Goopaala. 48.
Word Meaning: Shern = shelter. Haaray = having exhausted all other supports. Sodhut(i) = examining carefully. Chhootkaara = freedom from the bonds of Maya. Bhoolunhaaray =

making mistakes. Sumruth = capable; omnipotent. Agunut = immeasurable. Apaaray = limitless; unreachable. Duyaala = kind. 48.

MEANING: After analyzing the message of the Shastras thoroughly and of the Vedas, which they convey, I have reached the conclusion that there is no way to get freedom from Maya without the Guru; so, I have come to seek the Guru's shelter as my final resort. We make mistakes with every breath (at every moment), but You are omnipotent, oh the immeasurable and unreachable, Waheguru! I am your child, and am in Your shelter, please protect me - Your slave, Nanak – oh, kind Waheguru. 48.

ਸਲੋਕੁ॥ ਖੁਦੀ ਮਿਟੀ ਤਬ ਸੁਖ ਭਏ ਮਨ ਤਨ ਭਏ ਅਰੋਗ॥ ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਆਇਆ ਉਸਤਤਿ ਕਰਨੈ ਜੋਗੁ॥ 1॥

Sloak(u): Khoodi miti tub sookh bhuyay, mun tun bhuyay aroag. Nanak drishti aaya, oostut(i) kernaiy joag(u). 1.

Word Meaning: Khoodi = ego. Aroag = disease-free; healthy. Drishti = became visible. Oostut(i) Kernaiy Joag(u) = praiseworthy. 1.

MEANING: When a man overcomes his ego, he acquires peace of mind, and his body and mind become healthy (because nothing bothers him anymore). (According to Guru Granth Sahib, ego is a serious disease in itself). Not only that, but he also "sees" the praise-worthy Waheguru everywhere, oh Nanak. 1.

ਪਉੜੀ॥ ਖਖਾ ਖਰਾ ਸਰਾਹਉ ਤਾਹੂ॥ ਜੋ ਖਿਨ ਮਹਿ ਊਨੇ ਸੁਭਰ ਭਰਾਹੂ॥ ਖਰਾ ਨਿਮਾਨਾ ਹੋਤ ਪਰਾਨੀ॥ ਅਨਦਿਨੁ ਜਾਪੈ ਪ੍ਰਭ ਨਿਰਬਾਨੀ॥ ਭਾਵੈ ਖਸਮ ਤ ਉਆ ਸੁਖੁ ਦੇਤਾ॥ ਪਾਰਬ੍ਰਹਮੁ ਐਸੋ ਆਗਨਤਾ॥ ਅਸੰਖ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰਾ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਰਾ॥ 49॥

Paurri: Khukha khura srahou Taahoo. Jo khin meh(i) oonay soobher bhuraahoo. Khura nimaana hoat praani. Undin(u) jaapaiy Prubh nirbaani. Bhaavaiy Khusm ta ooa sookh(u) dayta. Parbrahm aiyso aagunta. Asunkh khutay khin bukhshunhaara. Nanak Sahib suda duyaara. 49.

Word Meaning: Khura = much. Srahou = sing praise. Oonay = empty. Soobhur = full to brim. Nimaana = ego-free; humble. Nirbaani = fully detached. Bhaavaiy = (if) likes. Khusm = the Lord. Aagunta = does not keep accounts (grudges); forgiving. Asunkh = countless. Khutay = mistakes; sins. Khin = in a moment. 49.

MEANING: Praise Waheguru, which refills His empty treasures in a moment, as much as you can. An individual who always recites the Naam of Waheguru, who is fully detached from the world, becomes very humble (gets rid of his ego). Waheguru does not keep a record of people's deeds (He is forgiving), and when the Lord is pleased with someone, He gives him all the comforts. He forgives countless sins in a moment. The Lord is always very kind, oh Nanak. 49.

ਸਲੋਕੁ॥ ਸਤਿ ਕਹਉ ਸੁਨਿ ਮਨ ਮੇਰੇ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ॥ ਉਕਤਿ ਸਿਆਨਪ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਲਏ ਸਮਾਇ॥ 1॥

Sloak(u): Sut(i) kuhoun soon(i) mun mayray, shern(i) purhou Hur(i) Raayay. Ookut(i) siyaanup sugul tiyaag(i), Nanak luyay smaayay. 1.

Word Meaning: Sut(i) = eternal (valuable) truth. Shern = shelter. Ookut(i) = reasoning. Siyaanup = wisdom. Tiyaag(i) = give up. 1.

MEANING: Listen to the valuable advice, and seek the shelter of Waheguru, oh my mind. When a man gives up his reasoning and intelligence, and comes to Waheguru's shelter, He (Waheguru) absorbs him in Himself (makes him a permanent part of Himself), oh Nanak. 1.

ਪਉੜੀ॥ ਸਸਾ ਸਿਆਨਪ ਛਾਡਿ ਇਆਨਾ॥ ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪ੍ਰਭੁ ਪਤੀਆਨਾ॥ ਸਹਸ ਭਾਤਿ ਕਰਹਿ ਚਤੁਰਾਈ ॥ ਸੰਗਿ ਤੁਹਾਰੈ ਏਕ ਨ ਜਾਈ॥ ਸੋਊ ਸੋਊ ਜਪਿ ਦਿਨ ਰਾਤੀ॥ ਰੇ ਜੀਅ ਚਲੈ ਤੁਹਾਰੈ ਸਾਥੀ॥ ਸਾਧ ਸੇਵਾ ਲਾਵੈ ਜਿਹ ਆਪੈ॥ ਨਾਨਕ ਤਾ ਕਉ ਦੂਖੁ ਨ ਬਿਆਪੈ॥ 50॥

Paurri: Sussa siyaanup chhaad(i) iyaana. Hikmut(i) huqam(i) na Prubh(u) putiyaana. Sehs bhaant(i) kureh(i) chuturaayee. Sung(i) toohaaraiy aik na jaayee. Soyoo, Soyoo jup(i) din raati. Ray jea chulaiy toohaaraiy saathi. Sadh sayva laavaiy jih Aapaiy. Nanak ta kuou dookh(u) na biyaapaiy. 50.

Word Meaning: Iyaana = ignorant. Hikmut(i) = cleverness. Huqam(i) = with authority; claim. Putiyaana = pleased; won over. Sehs = thousands. Bhaant(i) = kinds. Soyoo = Waheguru. Saathi = companion; benefactor. Jih = whom. Biyaapaiy = happens; troubles. 50.

MEANING: Give up your intelligence, oh, ignorant man. Waheguru is not pleased with your cleverness or your authority. You may try thousands of different approaches of cleverness, but not a single one accompanies you (helps you). So, recite Waheguru's Naam day and night, which will accompany you (to Waheguru's Court). An individual, who is prompted by Waheguru to serve the Guru, suffers no trouble, oh Nanak. 50.

ਸਲੋਕੁ॥ ਹਰਿ ਹਰਿ ਮੁਖ ਤੇ ਬੋਲਨਾ ਮਨਿ ਵੁਠੈ ਸੁਖੁ ਹੋਇ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਥਾਨ ਥਨੰਤਰਿ ਸੋਇ॥1॥

Sloak(u): Hur(i) Hur(i) mookh tay boalna, mun(i) vootthaiy sookh(u) hoyay. Nanak subh meh(i) ruv(i) ruhiya, thaan thaanuntar(i) Soyay. 1.

Word Meaning: Vootthaiy = come to live; is embedded. Ruv(i) Ruhiya = is present. Thaan Thaanuntar(i) = everywhere. 1.

MEANING: Recite Waheguru's Naam with your tongue, oh my friend. You acquire mental comfort when Waheguru gets enshrined in your heart. Waheguru is penetrating everybody, and every place, oh Nanak. 1.

ਪਉੜੀ॥ ਹੇਰਉ ਘਟਿ ਘਟਿ ਸਗਲ ਕੈ ਪੂਰਿ ਰਹੇ ਭਗਵਾਨ॥ ਹੋਵਤ ਆਏ ਸਦ ਸਦੀਵ ਦੁਖ ਭੰਜਨ ਗੁਰ ਗਿਆਨ॥ ਹਉ ਛੁਟਕੈ ਹੋਇ ਅਨੰਦੁ ਤਿਹ ਹਉ ਨਾਹੀ ਤਹ ਆਪਿ॥ ਹਤੇ ਦੂਖ ਜਨਮਹ ਮਰਨ ਸੰਤ ਸੰਗ ਪਰਤਾਪ॥ ਹਿਤ ਕਰਿ ਨਾਮੁ ਦ੍ਰਿੜੈ ਦਇਆਲਾ॥ ਸੰਤਹ ਸੰਗਿ ਹੋਤ ਕਿਰਪਾਲਾ॥
(ਅੰਗ 261)॥ ਓਰੈ ਕਛੁ ਨ ਕਿਨਹੂ ਕੀਆ॥ ਨਾਨਕ ਸਭੁ ਕਛੁ ਪ੍ਰਭ ਤੇ ਹੂਆ॥ 51॥

Paurri: Hayrou ghut(i) ghut(i) sugul kaiy, poor(i) ruhay Bhugvaan. Hovut aayay sud sudeev, dookh-bhunjun Gur Giyaan. Huoun chhootkaiy, hoyay anund(u) tih, huoun naahi teh Aap(i). Hutay dookh junmeh mern, Sunt sung pertaap. Hit kur(i) Naam(u) drirraiy Duyaala. Suntah sung(i) hoat kirpaala.

PAGE 261: Oraiy kuchhoo na kinhoo keeya. Nanak subh kuchh(u) Prubh tay hooa. 51.

Word Meaning: Hayroun = I see. Hovut Aayay = has been there. Sud Sudeev = ever since. Huoun = ego. Chhootkaiy = leaves; is eradicated. Aap(i) = (God) Himself. Hutay = killed; eradicated. Pertaap = majesty; splendour. Hit = love. Drirraiy = reinforce. Kirpaala = kind. Oraiy = here; in this world. 51.

MEANING: Waheguru is omnipresent, and I see him in every heart. He has been there ever since and is the destroyer of all troubles. Waheguru can be realized with the Guru's Advice. When a man's ego is eradicated (in Guru's shelter), he acquires blissfulness because where there is no ego, Waheguru is present there. With the majesty of the Guru, all the discomforts of birth and death of the devotee are eradicated. When a devotee reinforces Waheguru's Naam in his heart with love and respect in the company of the holy saints, Waheguru becomes kind to him, oh Nanak. Nobody has ever done (achieved) anything significant in this world. Only Waheguru is capable of doing everything, oh Nanak. 51.

ਸਲੋਕੁ॥ ਲੇਖੇ ਕਤਹਿ ਨ ਛੂਟੀਐ ਖਿਨੁ ਖਿਨੁ ਭੂਲਨਹਾਰ॥ ਬਖਸਨਹਾਰ ਬਖਸਿ ਲੈ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ॥ 1॥

Sloak(u): Laykhay kuteh(i) na chhootiyaiy, khin(u) khin(u) bhoolunhaar. Bukhshunhaar, bhkhsh(i) laiy Nanak paar(i) ootaar. 1.

Word Meaning: Laykhay = record of deeds. Khin = moment. Bhoolunhaar = one who makes mistakes; fallible. Paar(i) Ootar = ferry across; salvage. 1.

MEANING: If Waheguru were to decide our fate based on the record of our deeds, we would never be set free (forgiven) because we make mistakes every moment. We can only pray: You are benevolent (forgiving), oh Waheguru; please forgive our sins, and ferry us across the sea of Maya (salvage us), begs Nanak. 1.

ਪਉੜੀ॥ ਲੂਣਹਰਾਮੀ ਗੁਨਹਗਾਰ ਬੇਗਾਨਾ ਅਲਪ ਮਤਿ॥ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸੁਖ ਦੀਏ ਤਾਹਿ ਨ ਜਾਨਤ ਤਤ॥ ਲਾਹਾ ਮਾਇਆ ਕਾਰਨੇ ਦਹਦਿਸਿ ਢੂਢਨ ਜਾਇ॥ ਦੇਵਨਹਾਰ ਦਾਤਾਰ ਪ੍ਰਭ ਨਿਮਖ ਨ ਮਨਹਿ ਬਸਾਇ॥ ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮੋਹ ਇਆ ਸੰਪੈ ਮਨ ਮਾਹਿ॥ ਲੰਪਟ ਚੋਰ ਨਿੰਦਕ ਮਹਾ ਤਿਨਹੂ ਸੰਗਿ ਬਿਹਾਇ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਬਖਸਿ ਲੈਹਿ ਖੋਟੇ ਸੰਗਿ ਖਰੇ॥ ਨਾਨਕ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਪਾਹਨ ਨੀਰਿ ਤਰੇ॥ 52॥

Paurri: Loonhraami, gunehgaar, baygaana ulp mut(i). Jeeo, pind(u) jin(i) sookh deeyay, taah(i) na jaanut tut. Laaha Maya kaarnay, dehdis(i) dhoondhun jaayay. Dayvunhaar daataar Prubh, nimukh na muneh(i) busaayay. Laaluch, jhootth, bikaar, moh, iya sumpaiy mun maah(i). Lumput, choar, ninduk muha, tinhoo sung(i) bihaayay. Toodh(u) bhaavaiy ta bukhsh(i) laiyeh(i) khoatay sung(i) khuray. Nanak bhaavaiy Parbraham, paahun neer(i) turay. 52.

Word Meaning: Loonhraami = thankless; ungrateful. Gunehgaar = guilty; sinner. Baygaana = ignorant. Ulp Mut(i) = unwise. Pind(u) = body. Tut = the origin; source. Laaha = to acquire. Dayvunhaar = the provider. Nimukh = moment. Bikaar = vices. Sumpaiy = wealth. Lumput = lustful. Ninduk = malicious critics; vilifiers. Bihaayay = spends (time). Khoatay = impure; immoral. Khuray = pure; moral. Paahun = rock. Neer(i) = on water. Turay = floats. 52.

MEANING: Man is ungrateful, a sinner, ignorant, and unwise; he does not recognize Waheguru, which is the origin of everything, and which gave us the gifts of soul, body, and all the comforts. (Ignoring Waheguru), The man runs in every possible direction to acquire wealth, not realizing that the real provider of everything is the kind Waheguru, whom he does not even think of for a single moment. Instead, he has stored the wealth of greed, lies, sensual desires, and worldly attachments in his mind. He spends his time in the company of the lustful, thieves, and big vilifiers. But if Waheguru wishes, He forgives the immoral in the company of the pure (pious). If Waheguru wants, rocks can also float on water (the stone-hearted people can swim across the sea of Maya), oh Nanak. 52.

ਸਲੋਕੁ॥ ਖਾਤ ਪੀਤ ਖੇਲਤ ਹਸਤ ਭਰਮੇ ਜਨਮ ਅਨੇਕ॥ ਭਵਜਲ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭੂ ਨਾਨਕ ਤੇਰੀ ਟੇਕ॥ 1॥

Sloak(u): Khaat, peet, khaylut, hust, bhermay junum anayk. Bhuvjul tay kaadhou Prubhoo, Nanak Tayri tayk. 1.

Word Meaning: Bhermay = went through. Bhuvjul = the world-sea. 1.

MEANING: Forgetting Waheguru, the man enjoys life eating, drinking, entertaining himself, and having fun, as a result of which he goes through countless life forms. I have come to Your shelter, oh Waheguru; please pull me out of the world-sea (sea of Maya), begs Nanak. 1.

ਪਉੜੀ॥ ਖੇਲਤ ਖੇਲਤ ਆਇਓ ਅਨਿਕ ਜੋਨਿ ਦੁਖ ਪਾਇ॥ ਖੇਦ ਮਿਟੇ ਸਾਧੂ ਮਿਲਤ ਸਤਿਗੁਰ ਬਚਨ ਸਮਾਇ॥ ਖਿਮਾ ਗਹੀ ਸਚੁ ਸੰਚਿਓ ਖਾਇਓ ਅੰਮ੍ਰਿਤੁ ਨਾਮ॥ ਖਰੀ ਕ੍ਰਿਪਾ ਠਾਕੁਰ ਭਈ ਅਨਦ ਸੂਖ ਬਿਸ੍ਰਾਮ॥ ਖੇਪ ਨਿਬਾਹੀ ਬਹੁਤੁ ਲਾਭ ਘਰਿ ਆਏ ਪਤਿਵੰਤ॥ ਖਰਾ ਦਿਲਾਸਾ ਗੁਰਿ ਦੀਆ ਆਇ ਮਿਲੇ ਭਗਵੰਤ॥ ਆਪਨ ਕੀਆ ਕਰਹਿ ਆਪਿ ਆਗੈ ਪਾਛੈ ਆਪਿ॥ ਨਾਨਕ ਸੋਊ ਸਰਾਹੀਐ ਜਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ॥53॥

Paurri: Khaylut, khaylut aayo, anik joan(i) dookh paayay. Khayd mitay Sadhu milut, Satgur Buchun smaayay. Khima guhee, Sach(u) sunchiyo, khaayo Amrit(u) Naam(u). Khurie kirpa Tthaakur bhuyee, anund sookh bisraam. Khayp nibaahi, buhout(u) laabh, ghur(i) aayay Putivunt. Khura dilaasa Gur(i) deeya, aayay milay Bhugvunt. Aapun keeya kureh(i) Aap(i), aagaiy, paachhaiy Aap(i). Nanak soyoo sraahiyaiy, j(i) ghut(i) ghut(i) ruhiya biyaap(i). 53.

Word Meaning: Khaylut, Khaylut = enjoying life. Khayd = suffering. Buchun = Word; Advice. Khima = forgiveness. Guhee = adopts; acquires. Sach(u) = Waheguru's (Naam). Sunchiyo = accumulated. Khurie = much. Tthaakur = Lord. Anund = bliss. Bisraam = peace of mind. Khayp = merchandise; deeds. Nibaahi = delivered successfully. Putivunt = dignified (Waheguru). Dilaasa = encouragement. 53.

MEANING: (Forgetting Waheguru), the man enjoys life and endures the suffering of going through countless life forms. His suffering can end if he connects with Satguru, with whose Word (Advice) he can merge into Waheguru. In the shelter of Satguru, the man acquires the virtue of forgiveness, accumulates (implants) Waheguru's Naam as his wealth, and drinks the Naam-Amrit. With the huge benevolence of the Lord, he enjoys the comfort and bliss of peace of mind. The merchandise of his noble deeds is delivered successfully (to Waheguru's Court), and he earns the huge benefit that the dignified Waheguru comes to dwell in his heart. With Guru's strong encouragement (support), he connects with Waheguru. But everything that Waheguru wishes to do is done by Him as He is present everywhere – in this world and the next. So, sing praise to Waheguru, who controls every heart, oh Nanak. 53.

ਸਲੋਕੁ॥ ਆਏ ਪ੍ਰਭ ਸਰਨਾਗਤੀ ਕਿਰਪਾਨਿਧਿ ਦਇਆਲ॥ ਏਕ ਅਖਰੁ ਹਰਿ ਮਨਿ ਬਸਤ ਨਾਨਕ ਹੋਤ ਨਿਹਾਲ॥1

Sloak(u): Aayay Prubh shernaagti, Kirpanidh(i) Duyaal. Aik akkhur, Hur(i) mun(i) bust, Nanak hoat nihaal. 1.

Word Meaning: Shernaagti = shelter seekers. Akkhur = word; Naam. Nihaal = blessed. 1.

MEANING: I have come to Your shelter, oh the source of kindness, Waheguru. Kindly implant Your Naam in my heart with which I will feel blessed, prays Nanak. 1.

ਪਉੜੀ॥ ਅਖਰ ਮਹਿ ਤ੍ਰਿਭਵਨ ਪ੍ਰਭਿ ਧਾਰੇ॥ ਅਖਰ ਕਰਿ ਕਰਿ ਬੇਦ ਬੀਚਾਰੇ॥ ਅਖਰ ਸਾਸਤ੍ਰ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ॥ ਅਖਰ ਨਾਦ ਕਥਨ ਵਖ੍ਯਾਨਾ॥ ਅਖਰ ਮੁਕਤਿ ਜੁਗਤਿ ਭੈ ਭਰਮਾ॥ ਅਖਰ ਕਰਮ ਕਿਰਤਿ ਸੁਚ ਧਰਮਾ॥ ਦ੍ਰਿਸਟਿਮਾਨ ਅਖਰ ਹੈ ਜੇਤਾ॥ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਨਿਰਲੇਪਾ॥ 54॥

Paurri: Akkhur meh(i) tirbhuvun Prubh(i) dhaaray. Akkhur kur(i) kur(i) Bayd beechaaray. Akkhur Shastar, Simrit(i) Purana. Akkhur naad, kuthun vukhiyaana. Akkuur mookut(i) joogut(i) bhaiy bherma. Akkhur kerm kirt sooch dherma. Drishtmaan Akkhur haiy jayta. Nanak Parbrahm nirlaypa. 54.

Word Meaning: Akkhur = Word; Waheguru's Huqam (Command; Laws). Tirbhuvun = the three-layered universe. Naad = music; singing of praise. Kuthun = description. Mookut(i) = freedom from Maya. Joogut(i) = lifestyle. Kirt(i) = worth performing; prevalent. Sooch Dherma = religious rituals of cleanliness. Drishtmaan = visible world. Nirlaypa = fully detached. 54.

MEANING: The three-layered universe came into being by the Huqam (Command or Laws) of Waheguru. The ideas (messages) of the Vedas, the Simritis, and the Puranas were written by Waheguru's Huqam. People praise Waheguru and narrate His virtues with His Huqam. People attain freedom from Maya, adopt their particular way of life, and have worldly fears and misgivings, too, by His Huqam. They perform the prevalent religious rituals of cleanliness by the Huqam of Waheguru. The visible universe is a reflection of Waheguru's Huqam, but Waheguru Himself is completely detached from it, oh Nanak. 54.

ਸਲੋਕੁ॥ ਹਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲੇਖਾਵਤੀ॥ ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ॥ ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ॥ ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ॥ 1॥

Sloak(u): Huth kulm Agumm, mustuk(i) laykhaavti. Oorjh(i) ruhiyo subh sung(i) anoop, roopaavti. Oostut(i) kehn(u) na jaayay mookhoun Toohaariya. Mohee daykh(i) durs(u) Nanak bulihaariya. 1.

Word Meaning: Kulm = pen; Huqam. Agumm = unreachable. Mustuk(i) = (on the) forehead. Oorjh(i) = mixed well. Anoop = beyond praise; unparalleled; no rival. Roopaavti = very handsome. Oostut(i) = praise. Mohi = captivated. Ders(u) = sight. Bulihaariya = wishing to sacrifice self. 1.

MEANING: The pen which writes the fortune on the foreheads of humans based on their previous deeds, is in the hand of the unreachable Waheguru (It is His Huqam that prevails). The handsome Waheguru, which has no rival, is fully mixed with living beings (is present in every heart). So, He knows all their secrets and delivers perfect justice. I am unable to sing Your praise with my tongue; I am just captivated by Your holy sight. Nanak wishes to offer His life for You, oh Waheguru. 1.

ਪਉੜੀ॥ ਹੇ ਅਚੁਤ ਹੇ ਪਾਰਬ੍ਰਹਮ ਅਬਿਨਾਸੀ ਅਘ ਨਾਸ॥ ਹੇ ਪੂਰਨ ਹੇ ਸਰਬਮੈ ਦੁਖ ਭੰਜਨ ਗੁਣਤਾਸ॥ ਹੇ ਸੰਗੀ ਹੇ ਨਿਰੰਕਾਰ ਹੇ ਨਿਰਗੁਣ ਸਭ ਟੇਕ॥ ਹੇ ਗੋਬਿਦ ਹੇ ਗੁਣ ਨਿਧਾਨ ਜਾ ਕੈ ਸਦਾ ਬਿਬੇਕ॥ ਹੇ ਅਪਰੰਪਰ ਹਰਿ ਹਰੇ ਹਹਿ ਭੀ ਹੋਵਨਹਾਰ॥ ਹੇ ਸੰਤਾ ਕੈ ਸਦਾ ਸੰਗਿ ਨਿਧਾਰਾ ਆਧਾਰ॥ ਹੇ ਠਾਕੁਰ ਹਉ ਦਾਸਰੋ ਮੈ ਨਿਰਗੁਨ ਗੁਨ ਨਹੀ ਕੋਇ॥
(ਅੰਗ 262)॥ ਨਾਨਕ ਦੀਜੈ ਨਾਮੁ ਦਾਨੁ ਰਾਖਉ ਹੀਐ ਪਰੋਇ॥ 55॥

Paurri: Hey Achoot, hey Parbraham, abinaashi, ugh-naas. Hey poorun, hey serb-maiy, dookh-bhunjun, Goontaas. Hey sungi, hey Nirunkaar, hey nirgoon, subh tayk. Hey Gobind, hey Goon Nidhaan, ja kaiy suda bibayk. Hey uprumpur, Hur(i) Huray, haiy bhee, hovunhaar. Hey suntaan kaiy suda sung(i), nidhaara Adhaar. Hey Tthaakur, houn daasro, mein nirgoon, goonnuhee koyay.

(PAGE 262): Nanak deejaiy Naam(u) daan(u), raakhoun heeyaiy proyay. 55.

Word Meaning: Achoot = eternal; immortal = Abinaashi. Ugh, Naas = destroyer of sins. Poorun = Serbmaiy = omnipresent. Bhunjun = destroyer. Goontaas = treasure of virtues. Sungi = companion. Nirunkaar = formless. Nirgoon = invisible; above the effects of Maya. Tayk = shelter; support. Bibayk = (has full) knowledge. Uprumpur = further and further (no end). Hovunhaar = exist in future. Nidhaara = support-less; shelterless. Tthaakur = Master; Lord. Daasro = a humble slave. Proyay = stitched.

MEANING: Hey, eternal and immortal Waheguru, You are the destroyer of all sins. You are filling the whole space (are omnipresent); You are the treasure of all virtues, and are the destroyer of all discomforts. Even though You are formless and above the effects of Maya, You are the real companion and support (shelter) for everyone. You are the provider for the whole earth (world), treasure of all virtues, and always have full knowledge (information) about Your creation. You have no end; You are present now, and will always exist in future. You

are always with Your saints (to protect them), and are the shelter for the shelterless. You are the Lord, and I am Your humble slave. I, Nanak, have no virtue at all, and beg that You gift me Your Naam which I want to stitch to my heart, oh Waheguru. 55.

ਸਲੋਕੁ॥ ਗੁਰਦੇਵ ਮਾਤਾ ਗੁਰਦੇਵ ਪਿਤਾ ਗੁਰਦੇਵ ਸੁਆਮੀ ਪਰਮੇਸੁਰਾ॥ ਗੁਰਦੇਵ ਸਖਾ ਅਗਿਆਨ ਭੰਜਨੁ ਗੁਰਦੇਵ ਬੰਧਪ ਸਹੋਦਰਾ॥ ਗੁਰਦੇਵ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਉਪਦੇਸੈ ਗੁਰਦੇਵ ਮੰਤੁ ਨਿਰੋਧਰਾ॥ ਗੁਰਦੇਵ ਸਾਂਤਿ ਸਤਿ ਬੁਧਿ ਮੂਰਤਿ ਗੁਰਦੇਵ ਪਾਰਸ ਪਰਸਪਰਾ॥ ਗੁਰਦੇਵ ਤੀਰਥੁ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰੁ ਗੁਰ ਗਿਆਨ ਮਜਨੁ ਅਪਰੰਪਰਾ॥ ਗੁਰਦੇਵ ਕਰਤਾ ਸਭਿ ਪਾਪ ਹਰਤਾ ਗੁਰਦੇਵ ਪਤਿਤ ਪਵਿਤ ਕਰਾ॥ ਗੁਰਦੇਵ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗੁ ਜੁਗੁ ਗੁਰਦੇਵ ਮੰਤੁ ਹਰਿ ਜਪਿ ਉਧਰਾ॥ ਗੁਰਦੇਵ ਸੰਗਤਿ ਪ੍ਰਭ ਮੇਲਿ ਕਰਿ ਕਿਰਪਾ ਹਮ ਮੂੜ ਪਾਪੀ ਜਿਤੁ ਲਗਿ ਤਰਾ॥ ਗੁਰਦੇਵ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਦੇਵ ਨਾਨਕ ਹਰਿ ਨਮਸਕਰਾ॥ 1॥ ਏਹੁ ਸਲੋਕੁ ਆਦਿ ਅੰਤਿ ਪੜਣਾ॥

Sloak: Gurdev maata, Gurdev pita, Gurdev Soami Permayshura. Gurdev sukha ugiyaan-bhunjun, Gurdev bundhup suhodra. Gurdev Daata Hur(i) Naam(u) oopdayshaiy, Gurdev munt(u) nirodhra. Gurdev shaant(i) sut(i) boodh(i) moorut(i), Gurdev Paarus Perspura. Gurdev teeruth(u) surovar(u) Gur Giyaan mujun(u) uprumpra. Gurdev Kerta, subh(i) paap herta, Gurdev putit puvit kura. Gurdev aad(i) joogaad(i) joog, joog, Gurdev Munt(u) Hur(i) jup(i) oodhra. Gurdev sungut(i) Prubh(u) mayl(i) kur(i) kirpa, hum moorr paapi jit(u) lug(i) tura. Gurdev Satgur(u) Parbrahm Permayshur(u) Gurdev Nanak Hur(i) numuskura. 1. This Sloak to be recited at the beginning and at the end.

NOTE: As Guru Sahib advises at the end, this is the same Sloak as at the beginning. Please go to the beginning to read its meaning.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਗਉੜੀ ਸੁਖਮਨੀ ਮਹਲਾ 5

Ek Onkar Satgur Persad(i)

Gaurri Sukhmani Mehla 5

NOTE: Sukhmani Sahib is a very popular holy composition in Guru Granth Sahib, authored by Guru Arjun Dev Ji, the Fifth Master. It is mostly in praise of Waheguru and Satguru in very simple language. Some groups organize group recitations of the holy Bani.

There is also a story about the holy composition: Guru Arjun Sahib had planned 24 Ashtpudies for the Bani, but after the 16th Ashtpudi, He could not continue and approached Baba Sri Chand, the elder son of Guru Nanak Dev Ji, for guidance. Baba Sri Chand advised to start the 17th Ashtpudi with the Sloak: Aad(i) Sach(u) Joogaad(i) Sach(u). Haiy Bh(i) Sach(u), Nanak Hosi Bh(i) Sach(u).

When Guru Arjun Dev Ji did that, He was able to complete the next 8 Ashtpudies.

The story does not seem true for several reasons. The most compelling reason is that Guru Arjun Dev Ji was a spiritual incarnation of Guru Nanak Dev Ji; so, why would "Guru Nanak Dev Ji" go to Baba Sri Chand, His son, for guidance -especially when Sri Chand Ji had a different philosophy than Guru Nanak Sahib? So, the story is certainly not true. Guru Arjun Sahib did not need to seek any external advice to create the holy Gurbani.

ਸਲੋਕੁ॥ ਆਦਿ ਗੁਰਹ ਨਮਹ॥ ਜੁਗਾਦਿ ਗੁਰਹ ਨਮਹ॥ ਸਤਿਗੁਰਏ ਨਮਹ॥ ਸ੍ਰੀ ਗੁਰਦੇਵਏ ਨਮਹ॥ 1॥

Sloak(u): Aad(i) Gureh Numeh. Jugad(i) Gureh Numeh. Satgureh Numeh. Sri Gurdeveh Numeh.

Word Meaning: Aad(i) = the beginning; the origin. Numeh(i) = bowing respectfully.

MEANING: I bow respectfully to the Guru which is the origin of everything. I bow to the Guru which was there before the eons. I bow to the Satguru. I bow to the Great Guru. 1.

ਅਸਟਪਦੀ॥ ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ॥ ਕਲਿ ਕਲੇਸ ਤਨ ਮਾਹਿ ਮਿਟਾਵਉ॥ ਸਿਮਰਉ ਜਾਸੁ ਬਿਸੰਭਰ ਏਕੈ॥ ਨਾਮੁ ਜਪਤ ਅਗਨਤ ਅਨੇਕੈ॥ ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸੁਧਾਖ੍ਰਰ॥ ਕੀਨੇ ਰਾਮ ਨਾਮ ਇਕ ਆਖ੍ਰਰ॥ ਕਿਨਕਾ ਏਕ ਜਿਸੁ ਜੀਅ ਬਸਾਵੈ॥ ਤਾ ਕੀ ਮਹਿਮਾ ਗਨੀ ਨ ਆਵੈ॥ ਕਾਖੀ ਏਕੈ ਦਰਸ ਤੁਹਾਰੋ॥ ਨਾਨਕ ਉਨ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰੋ॥ 1॥
ਸੁਖਮਨੀ ਸੁਖ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਨਾਮੁ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮੁ॥ ਰਹਾਉ॥

Ashtpudi: Simroun simer(i) simer(i) sookh(u) paavoun. Kul(i) klaysh tun maah(i) mitaavoun. Simeroun jaas(u) Bisumbhur Aikaiy. Naam juput agunut anaykaiy. Bayd Puran Simrit(i) soodhaakhur. Keenay Ram Naam ikk Aakhur. Kinka aik jis(u) jea busaavaiy. Ta ki mehma guni na aavaiy. Kaankhi aikaiy durs Toohaaro. Nanak oon sung(i) moh(i) oodhaaro. 1.

Sukhmani, sookh Amrit Prubh Naam(u). Bhugut juna kaiy mun(i) bisraam. **Ruhaou.**

Word Meaning: Simroun = I recite. Kul(i) Klaysh = internal conflicts (struggle against desires). Jaas(u) = praise. Bisumbhur = the provider for the universe. Soodhaakhur = the holy word. Kinka = grain; a small amount. Mehma = praise. Kaankhi = wish.1.

Sukhmani = the source of all comforts. Bisraam = peace of mind; bliss. Pause.
MEANING: I recite Waheguru's Naam and enjoy comfort (blissfulness). Reciting Waheguru's Naam eradicates my internal conflicts (the fight against desires). I sing praise only of (Waheguru), which is the provider for the whole universe. (But I am not the only one), countless people recite His Naam. If there is a holy word in the Vedas, the Puranas, and the Simritis, it is because of the one word – Waheguru's Naam. Even if a small amount of Waheguru's Naam begins to dwell in a devotee's heart, he becomes praise-worthy beyond measurement. I, Nanak, have only one desire – to have a glimpse of Yours, oh Waheguru. Kindly salvage me along with Your holy devotees. 1.
Waheguru's Naam is the real elixir or ambrosia (the liquid of immortality), and is the source of all comforts. It produces bliss in the minds of the devotees. **Pause.**

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਰਭਿ ਨ ਬਸੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੂਖੁ ਜਮੁ ਨਸੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਲੁ ਪਰਹਰੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਸਮਨੁ ਟਰੈ॥ ਪ੍ਰਭ ਸਿਮਰਨਿ ਕਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਦਿਨੁ ਜਾਗੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਭਉ ਨ ਬਿਆਪੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਸੰਤਾਪੈ॥ ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਾਧ ਕੈ ਸੰਗਿ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ॥ 2॥

Prubh kaiy simrin(i) gerbh(i) na busaiy. Prubh kaiy simrin(i) dookh Jum(u) nusaiy. Prubh kaiy simrin(i) kaal(u) perhuraiy. Prubh kaiy simrin(i) dooshmun(u) turaiy. Prubh simrin kuchh(u) bighun(u) na laagaiy. Prubh kaiy simrin undin(u) jaagaiy. Prubh kaiy simrin(i) bhuou na biyaapaiy. Prubh kaiy simrin(i) dookh na suntaapaiy. Prubh ka simrin(u) Sadh kaiy sung(i). Serb nidhaan Nanak Hur(i) rung(i). 2.
Word Meaning: Gerbh(i) = in the womb. Jum(u) = the Angel of death. Kaal(u) = (fear of) death. Purhuraiy = goes away; is dispelled. Turaiy = avert; pass by without causing any harm. Bighun(u) = obstruction; hindrance. Suntaapaiy = tortures. Nidhaan = treasures. Rung(i) = in love.
MEANING: An individual who remembers Waheguru never goes into the womb (is not reborn again). The worry of any possible punishment by the Angel of death and the fear of death are dispelled when a person recites Waheguru's Naam. The enemies (the five demons, lust, etc.) cannot cause any harm when a man recites Waheguru's Naam. There is no hindrance (by the sensual desires) in the life of a devotee because he is alert against their attacks, day and night. No fear can impact a devotee who recites Waheguru's Naam, and no worry tortures him (he becomes worry-free). Recitation of Waheguru's Naam is a gift that one receives in the company (shelter) of the Guru. When a person recites Waheguru's Naam with affection and dedication, he feels as if he has acquired all the nine mythical treasures, oh Nanak. 2.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਰਿਧਿ ਸਿਧਿ ਨਉ ਨਿਧਿ। ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਗਿਆਨੁ ਧਿਆਨੁ ਤਤੁ ਬੁਧਿ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਜਪ ਤਪ ਪੂਜਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਬਿਨਸੈ ਦੂਜਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤੀਰਥ ਇਸਨਾਨੀ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨ ਦਰਗਹ ਮਾਨੀ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹੋਇ ਸੁ ਭਲਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸੁਫਲ ਫਲਾ॥ ਸੇ ਸਿਮਰਹਿ ਜਿਨ ਆਪਿ ਸਿਮਰਾਏ॥
(ਅੰਗ 263)॥ ਨਾਨਕ ਤਾ ਕੈ ਲਾਗਉ ਪਾਏ॥ 3॥

Prubh kaiy simrin(i) ridh(i) sidh(i) nuou nidh(i). Prubh kaiy simrin(i) Giyan(u) dhiyaan(u) Tut(u) boodh(i). Prubh kaiy simrin(i) jup tup pooja. Prubh kaiy simrin(i) binsaiy dooja. Prubh kaiy simrin(i) teeruth ishnaani. Prubh kaiy simrin Durgeh maani. Prubh kaiy

simrin(i) hoyay su bhula. Prubh kaiy simrin(i) sooful fula. Say simreh(i) jin Aap(i) simraayay.

(PAGE 263): Nanak ta kaiy laagoun paayay.

Word Meaning: Ridh(i) Sidh(i) = supernatural powers. Nuou Nidh(i) = the nine mythical treasures of god Kuber. Giyaan(u) = Divine Knowledge. Dhiyaan = concentration. Tut(u) = essence; the origin. Boodh(i) = wisdom. Binsaiy = vanishes. Dooja = the other (Maya). Bhula = good. Sooful Fula = wished reward.

MEANING: When a man recites Waheguru's Naam, he feels as if he has acquired all the supernatural powers, and the nine mythical treasures (they become unimportant to him); he does acquire the Divine Knowledge (gets connected with Waheguru), the ability to concentrate for long times, and the wisdom to realize the origin of everything (Waheguru). When a person recites Waheguru's Naam, he does not need any ritual, such as reciting mantras, self-affliction, or the worship of a deity, and his love for Maya vanishes. Such a devotee does not need any pilgrimage. He is honoured in Waheguru's Court. Anything that happens to the individual who recites Waheguru's Naam is for his good, and he gets all his wishes rewarded (fulfilled). However, only those people recite Waheguru's Naam whom He wants to do so. I wish to drop at the feet of such lucky people (serve them diligently), oh Nanak. 3.

ਪ੍ਰਭ ਕਾ ਸਿਮਰਨੁ ਸਭ ਤੇ ਊਚਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਉਧਰੇ ਮੂਚਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਭੁ ਕਿਛੁ ਸੁਝੈ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਾਹੀ ਜਮ ਤ੍ਰਾਸਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਪੂਰਨ ਆਸਾ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮਨ ਕੀ ਮਲੁ ਜਾਇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਸਮਾਇ॥ ਪ੍ਰਭ ਜੀ ਬਸਹਿ ਸਾਧ ਕੀ ਰਸਨਾ॥ ਨਾਨਕ ਜਨ ਕਾ ਦਾਸਨਿ ਦਸਨਾ॥ 4॥

Prubh ka simrun(u) subh tay oocha. Prubh kaiy simrin(i) oodhray moocha. Prub kaiy simrin(i) trishna boojhaiy. Prubh kaiy simrun(i) subh(u) kichh(u) soojhaiy. Prubh kaiy simrin(i) naahi Jum traasa. Prubh kaiy simrin(i) poorun aasa. Prubh kaiy simrin(i) mun kee mul(u) jaayay. Amrit Naam(u) rid maah(i) smaayay. Prubh ji buseh(i) Sadh kee rusna. Nanak jun ka daasun(i) dusna. 4.

Word Meaning: Moocha = very many; countless. Trishna = fire of desires. Soojhaiy = can think of; is able to find a solution. Traasa = fear. Mul(u) = filth.

MEANING: Remembering Waheguru (keeping him in mind) is the highest spiritual worship, and countless people have found salvation by reciting Waheguru's Naam. Man's fire of his desires is put out by the recitation of Waheguru's Naam, and he achieves the ability to find a solution to all his problems (how to break the bonds of Maya). The Angel of Death can strike no fear in the mind of the devotee, and all his wishes are fulfilled. Recitation of Waheguru's Naam washes away the filth of one's mind, and the Naam-Amrit takes root in the devotee's heart. Waheguru dwells on the tongue of the Guru (Guru's tongue always recites His Naam), and I am the slave of Waheguru's slaves (devotees), oh Nanak. 4.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਧਨਵੰਤੇ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਤਿਵੰਤੇ॥ ਪ੍ਰਭੁ ਕਉ ਸਿਮਰਹਿ ਸੇ ਜਨ ਪਰਵਾਨ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪੁਰਖ ਪ੍ਰਧਾਨ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਬੇਮੁਹਤਾਜੇ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਿ ਸਰਬ ਕੇ ਰਾਜੇ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਸੁਖਵਾਸੀ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸਦਾ ਅਬਿਨਾਸੀ॥ ਸਿਮਰਨਿ ਤੇ ਲਾਗੇ ਜਿਨ ਆਪਿ ਦਇਆਲਾ॥ ਨਾਨਕ ਜਨ ਕੀ ਮੰਗੈ ਰਵਾਲਾ॥5॥

Prubh kuou simreh(i) say dunvuntay. Prubh kuou simreh(i) say putivuntay. Prubh kuou simreh(i) say jun pervaan. Prubh kuou simreh(i) say purakh perdhaan. Prubh kuou simreh(i) s(i) baymoohtaajay. Prubh kuou simreh(i) s(i) serb kay raajay. Prubh kuou simreh(i) say sookhvaasi. Prubh kuou simreh(i) suda abinaashi. Simrin(i) tay laagay jin Aap(i) duyaala. Nanak jun kee mungaiy ruvaala. 5.

Word Meaning: Dhunvuntay **=** wealthy. Putivuntay = honourable. Pervaan = approved. Baymoohtaajay = not dependent on anyone. Abinaashi = immortal. Ruvaala = dust of the feet.

MEANING: The individuals who recite Waheguru's Naam are truly wealthy and are honourable people. They are approved (honoured) in Waheguru's Court and are the (spiritual) leaders of society. They are not dependent on anyone; on the contrary, others treat them like a king (they earn respect in society). The individuals who recite Waheguru's Naam are always blissful and become immortal. However, only those recite Waheguru's Naam who are kindly motivated to do so. I beg for the dust of their feet (wish to serve them), oh Nanak. 5.

ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਪਰਉਪਕਾਰੀ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਸੇ ਮੁਖ ਸੁਹਾਵੇ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਸੂਖਿ ਬਿਹਾਵੈ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਆਤਮੁ ਜੀਤਾ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਨਿਰਮਲ ਰੀਤਾ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਤਿਨ ਅਨਦ ਘਨੇਰੇ॥ ਪ੍ਰਭ ਕਉ ਸਿਮਰਹਿ ਬਸਹਿ ਹਰਿ ਨੇਰੇ॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਅਨਦਿਨੁ ਜਾਗਿ॥ ਨਾਨਕ ਸਿਮਰਨੁ ਪੂਰੈ ਭਾਗਿ॥ 6॥

Prubh kuou simreh(i) say pur-oopkaari. Prubh kuou simreh(i) tin sud bulihaari. Prubh kuou simreh(i) say mookh soohaavay. Prubh kuou simreh(i) tin sookh(i) bihaavaiy. Prubh kuou simreh(i) tin aatum jeeta. Prubh kuou simreh(i) tin nirmul reeta. Prubh kuou simreh(i) tin anund ghunayray. Prubh kuou simreh(i) buseh(i) Hur(i) nayray. Sunt kirpa tay undin(u) jaag(i). Nanak simrin(u) pooraiy bhaag(i). 6.

Word Meaning: Peroopkaari = altruist; benefactor; help the needy. Soohaavay = pleasant; dignified. Bihaavaiy = is spent. Aatum(u) = soul; mind. Reeta = way of life. Anund = joys. Ghunayray = many; much. Jaag(i) = stay alert.

MEANING: Those who recite Waheguru's Naam are always helpful to the needy; I wish to lay down my life for them. Those who recite Waheguru's Naam are very pleasant to talk to; (and because of this) their life is spent in comfort (no worries). The devotees of Waheguru have full control of their minds and have a very holy lifestyle. Such devotees have a great degree of blissfulness because they are so close to Waheguru. Only individuals with great fortune recite Waheguru's Naam with Guru's grace, and stay alert against the attacks of Maya, day and night, oh Nanak. 6.

ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਾਰਜ ਪੂਰੇ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਬਹੁ ਨ ਝੂਰੇ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਹਰਿ ਗੁਨ ਬਾਨੀ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਸਹਜਿ ਸਮਾਨੀ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਨਿਹਚਲ ਆਸਨੁ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਕਮਲ ਬਿਗਾਸਨੁ॥ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਅਨਹਦ ਝੁਨਕਾਰ॥ ਸੁਖ ਪ੍ਰਭ ਸਿਮਰਨ ਕਾ ਅੰਤੁ ਨ ਪਾਰ॥ ਸਿਮਰਹਿ ਸੇ ਜਨ ਜਿਨ ਕਉ ਪ੍ਰਭ ਮਇਆ॥ ਨਾਨਕ ਤਿਨ ਜਨ ਸਰਨੀ ਪਇਆ॥7 ॥

Prubh kaiy simrin(i) kaaruj pooray. Prubh kaiy simrin(i) kubhoun na jhooraiy Prubh kaiy simrin Hur(i) goon baani. Prubh kaiy simrin(i) sehj(i) smaani. Prubh kaiy simrin(i) nihchul aasun(u). Prubh kaiy simrin(i) kumul bigaasun. Prubh kaiy simrin(i) unhud

jhoonkaar. Sookh Prubh simrin ka unt(u) na paar. Simreh(i) say jun jin kuou Prubh muyya. Nanak tin jun sherni puyya. 7.

Word Meaning: Kaaruj = objective. Pooray = achieved. Jhooray = lament; complain. Sehj(i) = in state of bliss (above the effects of Maya). Nihchul Aasun(u) = stability of mind (peaceful). Kumul = lotus; heart. Bigaasun = blooming. Unhud Jhoonkaar = soft auto-playing Divine Music. Muyya = kindness.

MEANING: All the objectives of a devotee, who recites Waheguru's Naam, are achieved successfully, and he never has to lament. Singing Waheguru's praise becomes the normal conversation of such a devotee; he attains and stays in the state of bliss above the effects of Maya. Such a devotee has stability of his mind (which never wavers), and the lotus of his heart blooms all the time. With the recitation of Waheguru's Naam, the devotee feels as if he is listening to the soft auto-playing Divine Music which the yogis are believed to hear in their meditation, and there is no limit to the comfort provided by the recitation of the Naam. Only those recite Waheguru's Naam whom He is kind to. I wish to drop at the feet of such devotees (seek their shelter), oh Nanak. 7.

ਹਰਿ ਸਿਮਰਨ ਕਰਿ ਭਗਤ ਪ੍ਰਗਟਾਏ॥ ਹਰਿ ਸਿਮਰਨਿ ਲਗ ਬੇਦ ਉਪਾਏ॥ ਹਰਿ ਸਿਮਰਨਿ ਭਏ ਸਿਧ ਜਤੀ ਦਾਤੇ॥ ਹਰਿ ਸਿਮਰਨਿ ਨੀਚ ਚਹੁੰ ਕੁੰਟ ਜਾਤੇ॥ ਹਰਿ ਸਿਮਰਨਿ ਧਾਰੀ ਸਭ ਧਰਨਾ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਕਾਰਨ ਕਰਨਾ॥ ਹਰਿ ਸਿਮਰਨਿ ਕੀਓ ਸਗਲ ਅਕਾਰਾ॥ ਹਰਿ ਸਿਮਰਨਿ ਮਹਿ ਆਪਿ ਨਿਰੰਕਾਰਾ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਨਿ ਤਿਨਿ ਪਾਇਆ॥ 8॥1॥

Hur(i) simrin kur(i) bhugut pergtaayay. Hur(i) simrin lug Bayd oopaayay. Hur(i) simrin(i) bhuyyay Sidh jutee daatay. Hur(i) simrin(i) neech chuhoun koont jaatay. Hur(i) simrin(i) dhaari subh dherna. Simer(i) simer(i) Hur(i) kaarun kerna. Hur(i) simrin(i) keeyo sugul akaara. Hur(i) simrin meh(i) Aap(i) Nirunkaara. Kur(i) kirpa jis(u) Aap(i) boojhaaya. Nanak Gurmukh(i) Hur(i) simrin(i) tin(i) paaya. 8.

Word Meaning: Pergtaayay = made famous. Jutee = celibates. Daatay = donors; philanthropists. Neech = the lowly (untouchables). Chuhoun Koont = in all the four directions. Dhaari = supports. Dherna = earth. Kaarun Kerna = the Creator. Boojhaaya = made to understand.

MEANING: The Bhagats (fully dedicated devotees of Waheguru) became famous because of their recitation of Waheguru's Naam. The Vedas were written by their authors when prompted to do so, while remembering Waheguru (everything is controlled by Waheguru, who makes individuals do good or bad deeds based on their previous deeds). Individuals become Sidhs, celibates, and altruists when prompted by Waheguru when they recite His Naam. It was because of their recitation of Waheguru's Naam that the individuals belonging to low castes came to be well known in the world. It is by recitation of Waheguru's Naam that the devotee realizes that the earth is being supported by Waheguru (and not by some ox or Hercules); also, the devotee realizes that it is Waheguru who is the creator of the universe, and of all the universal bodies. Waheguru is present where His Naam is being recited. But only that individual recites Waheguru's Naam in the shelter of the Guru, who is given the wisdom (is motivated) by Waheguru, oh Nanak. 8.1.

ਸਲੋਕੁ॥ ਦੀਨ ਦਰਦ ਦੁਖ ਭੰਜਨਾ ਘਟਿ ਘਟਿ ਨਾਥ ਅਨਾਥ॥ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਆਇਓ ਨਾਨਕ ਕੇ

ਪ੍ਰਭ ਸਾਥ॥ 2॥
Sloak(u): Deen durd dookh-bhunjna, ghut(i), ghut(i) Naath anaath. Shern Toomhaari aayo, Nanak kay Prubh saath. 2.
Word Meaning: Deen = helpless; poor; humble. Bhunjuna = destroyer. Ghut(i) = in heart. Naath = Lord; Guardian. Anaath = (spiritually) orphans; support-less. Saath = with; save 2.
MEANING: You are the destroyer of all pain and suffering of the humble, and are present in every heart, oh, the Guardian of the support-less, Waheguru. I, too, have come to Your shelter, please, be with me (save me), oh Lord.

(ਅੰਗ 264)॥ ਅਸਟਪਦੀ॥ ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਨ ਭਾਈ॥ ਮਨ ਊਹਾ ਨਾਮੁ ਤੇਰੈ ਸੰਗਿ ਸਹਾਈ॥ ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਤ ਜਮ ਦਲੈ॥ ਤਹ ਕੇਵਲ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ॥ ਜਹ ਮੁਸਕਲ ਹੋਵੈ ਅਤਿ ਭਾਰੀ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਖਿਨ ਮਾਹਿ ਉਧਾਰੀ॥ ਅਨਿਕ ਪੁਨਹਚਰਨ ਕਰਤ ਨਹੀ ਤਰੈ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਪਰਹਰੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ॥ ਨਾਨਕ ਪਾਵਹੁ ਸੂਖ ਘਨੇਰੇ॥ 1॥
(PAGE 264): Ashtpudi: Jeh maat pita, soot, meet, na bhaayee. Mun oohaan Naam(u) tayraiy sung(i) suhaayee. Jeh muha bhuyaan doot Jum dulaiy. Teh kayvul Naam(u) sung(i) tayraiy chulaiy. Jeh mooshkil hovaiy ut(i) bhaari. Hur(i) ko Naam(u) khin maah(i) oodhaari. Anik punehchurn kert nuhee turaiy. Hur(i) ko Naam(u) koat(i) paap purhuraiy. Gurmukh(i) Naam(u) jup-hou mun mayray. Nanak paavhou sookh ghunayray. 1.
Word Meaning: Soot = sons. Suhaayee = helpful. Bhuyaan = terrifying. Doot Jum Dulaiy = army of the assistants of the angel of death. Khin = moment. Oodhaari = protect; get out of trouble. Punehchurn = rituals to have sins forgiven; penitence. Turaiy = salvaged. Purhuraiy = dispels. Ghunayray = very many. 1.
MEANING: Where there is no one like your mother, father, son, friend, or brother to help you, Waheguru's Naam is always there to help you, oh man. Where there is a terrifying army of the Angel of Death, Waheguru's Naam is again there to protect you. When you are in big trouble, Waheguru's Naam gets you out of that trouble in a moment. Countless rituals of penitence cannot wash away the sins of an individual, but, Waheguru's Naam eradicates millions of sins. Recite Waheguru's Naam in the shelter of the Guru, and enjoy all sorts of comforts, oh my mind. 1.

ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਰਾਜਾ ਦੁਖੀਆ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਹੋਇ ਸੁਖੀਆ॥ ਲਾਖ ਕਰੋਰੀ ਬੰਧੁ ਨ ਪਰੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਨਿਸਤਰੈ॥ ਅਨਿਕ ਮਾਇਆ ਰੰਗ ਤਿਖ ਨ ਬੁਝਾਵੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਅਘਾਵੈ॥ ਜਿਹ ਮਾਰਗ ਇਹੁ ਜਾਤ ਇਕੇਲਾ॥ ਤਹ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਹੋਤ ਸੁਹੇਲਾ॥ ਐਸਾ ਨਾਮੁ ਮਨ ਸਦਾ ਧਿਆਈਐ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਮ ਗਤਿ ਪਾਈਐ॥ 2॥
Sugul srisht(i) ko raja dookhiya. Hur(i) ka Naam(u) juput hoyay sookhiya. Laakh krorie, bundh(u) na puraiy. Hur(i) ka Naam(u) juput nisturaiy. Anik Maya rung tikh na boojhaavaiy. Hur(i) ka Naam(u) juput aghaavaiy. Jih maarug ehou jaat ikayla. Teh Hur(i) ka Naam(u) sung(i) hoat soohayla. Aiysa Naam(u) mun suda dhiyaayiyaiy. Nanak Gurmukh(i) perm gut(i) paayiyaiy. 2.
Word Meaning: Srisht(i) = world. Laakh Krorie = millions. Bundh(u) = contain; put a stop. Nisturaiy = is salvaged. Tikh = thirst for Maya. Aghaavaiy = is contented. Soohayla = comforting. Perm gut(i) = highest spiritual level.

MEANING: Even the emperor of the whole world suffers from many worries, but a devotee, who recites Waheguru's Naam, is always blissful. Millions of rupees (countless money) do not put a stop to the further desires of a man (and he is further shackled by the bonds of Maya); but a devotee gets freedom from the bonds of Maya by worshipping Waheguru. Countless pleasures of Maya do not quench the thirst of the man for Maya, but he is fully contented by reciting Waheguru's Naam. The man has to go alone on the journey to the Angel of death, but a devotee is not alone as Waheguru's comforting Naam is with him. Recite such Naam of Waheguru in the shelter of the Guru, which enables you to achieve the highest spiritual state, oh my (Nanak's) mind. 2.

ਛੂਟਤ ਨਹੀ ਕੋਟਿ ਲਖ ਬਾਹੀ॥ ਨਾਮੁ ਜਪਤ ਤਾ ਪਾਰਿ ਪਰਾਹੀ॥ ਅਨਿਕ ਬਿਘਨ ਜਹ ਆਇ ਸੰਘਾਰੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਤਕਾਲ ਉਧਾਰੈ॥ ਅਨਿਕ ਜੋਨਿ ਜਨਮੈ ਮਰਿ ਜਾਮ॥ ਨਾਮੁ ਜਪਤ ਪਾਵੈ ਬਿਸ੍ਰਾਮ॥ ਹਉ ਮੈਲਾ ਮਲੁ ਕਬਹੁ ਨ ਧੋਵੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਪਾਪ ਖੋਵੈ॥ ਐਸਾ ਨਾਮੁ ਜਪਹੁ ਮਨ ਰੰਗਿ॥ ਨਾਨਕ ਪਾਈਐ ਸਾਧ ਕੈ ਸੰਗਿ॥ 3॥

Chhootut nuhee koat(i) lukh baahi. Naam(u) juput ta, paar(i) puraahi. Anik bighun jeh aayay sunghaaraiy. Hur(i) ka Naam(u) tutkaal(u) oodhaaraiy. Anik joan(i) junmaiy mur(i) jaam. Naam(u) juput paavaiy bisraam. Huoun maiyla, mul(u) kubhoun na dhovaiy. Hur(i) ka Naam(u) koat(i) paap khovaiy. Aiysa Naam(u) jup-hou mun rung(i). Nanak paayiyaiy Sadh kaiy sung(i). 3.

Word Meaning: Baahi = arms (army). Paar(i) Puraahi = is ferried across. Bighun = obstacles; hindrances. Sunghaaraiy = killed; is incapacitated. Tutkaal = right away. Bisraam = rest; peace. Huoun = selfishness and ego. Rung(i) = with love.

MEANING: The man does not get freedom from the bonds of Maya even if he has command of an army of millions. However, by reciting Waheguru's Naam, he easily finds salvation (swims across the sea of Maya). When a man is incapacitated by countless hindrances, he is pulled out of trouble right away by Waheguru's Naam. Normally, the man takes birth in countless different life forms and dies, but he finds rest (his rebirth cycle is broken) if he recites Waheguru's Naam. The man is filthy with haumein, and he never cleanses his filth (continues to live with haumein in different lives), but Waheguru's Naam washes away the filth of millions of sins. So, recite such a useful Naam of Waheguru with love, oh my mind. Waheguru's Naam is acquired in the company (shelter of the Guru), oh Nanak. 3.

ਜਿਹ ਮਾਰਗ ਕੇ ਗਨੇ ਜਾਇ ਨ ਕੋਸਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਊਹਾ ਸੰਗਿ ਤੋਸਾ॥ ਜਿਹ ਪੈਡੈ ਮਹਾ ਅੰਧ ਗੁਬਾਰਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸੰਗਿ ਉਜਿਆਰਾ॥ ਜਹਾ ਪੰਥਿ ਤੇਰਾ ਕੋ ਨ ਸਿਞਾਨੂ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਤਹ ਨਾਲਿ ਪਛਾਨੂ॥ ਜਹ ਮਹਾ ਭਇਆਨ ਤਪਤਿ ਬਹੁ ਘਾਮ॥ ਤਹ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਤੁਮ ਊਪਰਿ ਛਾਮ॥ ਜਹਾ ਤ੍ਰਿਖਾ ਮਨ ਤੁਝੁ ਆਕਰਖੈ॥ ਤਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਬਰਖੈ॥ 4॥

Jih maarug kay gunay jaayay na koasa. Hur(i) ka Naam(u) oohaan sung(i) toasa. Jih paiyndaiy muha undh goobaara. Hur(i) ka Naam(u) sung(i) oojiyaara. Juhaa Punth(u) tayra ko na sinyaanoo. Hur(i) ka Naam teh naal(i) puchhaanoo. Jeh muha bhuyaan tupt(i) buhou ghaam. The Hur(i) kay Naam kee toom oopur(i) chhaam. Juhaa trikha mun toojh aakerkhaiy. Teh Nanak Hur(i) Hur(i) Amrit(u) berkhaiy. 4.

Word Meaning: Koasa = a unit of distance (1 koas = 2.2 km). Toasa = journey expenses (food, drinks, clothes, etc.) Paiyndaiy = journey. Undh Goobaara = dark

blind. Oojiyaara = bright light. Punth(i) = faith. Puchhaanoo = identity. Tupt(i) Buhou Ghaam = extreme heat. Trikha = thirst Aakerkhaiy = attracts; exerts its killing effect. Berkhaiy = rains.
NOTE: According to Hindu texts, a man's soul takes a full year to reach his ancestors. The path is very dark, frightening, uncomfortable involving extreme heat. The man is alone and a stranger.
MEANING: No one can measure the distance of the journey (to the ancestors; the naked soul is alone and without any food). In such a difficult journey, Waheguru's Naam serves as his journey expenses. Where the path is blindingly dark, Waheguru's Naam serves as the bright light. Where nobody is familiar with your faith, Waheguru's Naam is your identity. Where there is intense heat along the journey to the ancestors, Waheguru's Naam provides comforting shade. When thirst exerts its killing effect on the soul on its journey, Waheguru's Naam comes down as rain to quench the thirst, oh Nanak. 4.

ਭਗਤ ਜਨਾ ਕੀ ਬਰਤਨਿ ਨਾਮੁ॥ ਸੰਤ ਜਨਾ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਦਾਸ ਕੀ ਓਟ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਰੇ ਜਨ ਕੋਟਿ॥ ਹਰਿ ਜਸੁ ਕਰਤ ਸੰਤ ਦਿਨੁ ਰਾਤਿ॥ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਸਾਧ ਕਮਾਤਿ॥ ਹਰਿ ਜਨ ਕੈ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਪਾਰਬ੍ਰਹਮਿ ਜਨ ਕੀਨੋ ਦਾਨ॥ ਮਨ ਤਨ ਰੰਗਿ ਰਤੇ ਰੰਗ ਏਕੈ॥ ਨਾਨਕ ਜਨ ਕੈ ਬਿਰਤਿ ਬਿਬੇਕੈ॥ 5

Bhugut juna kee bertun(i) Naam(u). Sunt juna kaiy mun(i) bisraam(u). Hur(i) ka Naam(u) daas kee oat. Hur(i) kaiy Naam(i) oodhraiy jun koat(i). Hur(i) jus(u) kert Sunt din(u) raat(i). Hur(i) Hur(i) aukhudh sadh kumaat(i). Hur(i) jun kaiy Hur(i) Naam(u) nidhaan(u). Parbraham jun keeno daan. Mun tun rung(i) rutay rung aikaiy. Nanak jun kaiy birt(i) bibaykaiy. 5.
Word Meaning: Bertun(i) = routine dealings. Bisraam(u) = peace. Daas = devotee. Oat = support. Oodhray = salvaged. Aukhudh = medication. Kmaat(i) = acquire; accumulate as wealth. Nidhaan(u) = treasure. Rutay = imbued. Birt(i) = in thoughts (mind). Bibakaiy = Divine Knowledge. 5.
MEANING: Waheguru's Naam becomes the routine of the devotees in their daily dealings, and they have peace (calmness) of mind (never get angry). Waheguru's Naam is the shelter of the devotees, and countless devotees find salvation with His Naam. The holy devotees sing Waheguru's praise day and night, and accumulate Waheguru's Naam as medication for all ailments (as the panacea). Waheguru's Naam is the treasure of wealth for the devotees, which Waheguru has bestowed on them. Their mind and body are imbued with the love of only the "One" (Waheguru). The devotees are gifted with the Divine Knowledge (wisdom) to distinguish between what to adopt and what to reject, oh Nanak. 5.

ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਮੁਕਤਿ ਜੁਗਤਿ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਕਉ ਤ੍ਰਿਪਤਿ ਭੁਗਤਿ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਾ ਰੂਪ ਰੰਗੁ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਬ ਪਰੈ ਨ ਭੰਗੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕੀ ਵਡਿਆਈ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਜਨ ਸੋਭਾ ਪਾਈ॥
(ਅੰਗ 265)॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਨ ਕਉ ਭੋਗੁ ਜੋਗੁ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਛੁ ਨਾਹਿ ਬਿਓਗੁ॥ ਜਨੁ ਰਾਤਾ ਹਰਿ ਨਾਮ ਕੀ ਸੇਵਾ॥ ਨਾਨਕ ਪੂਜੈ ਹਰਿ ਹਰਿ ਦੇਵਾ॥ 6॥

Hur(i) ka Naam(u) jun kuou mookut(i) joogut(i). Hur(i) kaiy Naam(i) jun kuou triput(i) bhoogut(i). Hur(i) ka Naam(u) jun ka roop rung(u). Hur(i) Naam juput, kub puraiy na bhung(u). Hur(i) ka Naam jun kee vudiyaayi. Hur(i) kaiy Naam(i) jun sobha payee.

(PAGE 265): Hur(i) ka Naam(u) jun kuou bhoag(u) joag(u). Hur(i) Naam(u) juput kuchh(u) naah(i) biyoag(u). Jun(u) raata Hur(i) Naam kee sayva. Nanak poojaiy Hur(i) Hur(i) Dayva. 6.

Word Meaning: Mookut(i) = freedom from Maya. Joogut(i) = technique. Triput(i) = contentment. Bhoogut(i) = food. Bhung(u) = break down; obstacles. Sobha = praise; fame. Bhoag(u) = wealth; food. Joag(u) = the path to union with God. Biyoag(u) = separation. Raata = imbued. Dayva = god; enlightening

MEANING: (Waheguru's devotee does not need to put in any special effort to achieve freedom from Maya, or to follow some special way of life), Waheguru's Naam itself is the technique for emancipation. Waheguru's Naam serves as the (spiritual) food for the devotee's contentment. Similarly, a devotee appears dignified with Waheguru's Naam, which enhances his good looks and attractiveness. With recitation of Waheguru's Naam, a devotee experiences no obstacle to acquire the state of blissfulness. Waheguru's Naam serves as the source of respect for the devotee, and he earns praise. Waheguru's Naam is the spiritual food for the devotee, and he does not need any special yoga technique to connect with God. With recitation of Waheguru's Naam, one suffers no separation from Him. The devotee is imbued with his love for Waheguru's Naam, which is his service to, and worship of, the enlightening God, oh Nanak. 6.

ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਮਾਲੁ ਖਜੀਨਾ॥ ਹਰਿ ਧਨੁ ਜਨ ਕਉ ਆਪਿ ਪ੍ਰਭਿ ਦੀਨਾ॥ ਹਰਿ ਹਰਿ ਜਨ ਕੈ ਓਟਿ ਸਤਾਣੀ॥ ਹਰਿ ਪ੍ਰਤਾਪਿ ਜਨ ਅਵਰ ਨ ਜਾਣੀ॥ ਓਤਿ ਪੋਤਿ ਜਨ ਹਰਿ ਰਸਿ ਰਾਤੇ॥ ਸੁੰਨ ਸਮਾਧਿ ਨਾਮ ਰਸਿ ਮਾਤੇ॥ ਆਠ ਪਹਰ ਜਨੁ ਹਰਿ ਹਰਿ ਜਪੈ॥ ਹਰਿ ਕਾ ਭਗਤੁ ਪ੍ਰਗਟ ਨਹੀ ਛਪੈ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਮੁਕਤਿ ਬਹੁ ਕਰੇ॥ ਨਾਨਕ ਜਨ ਸੰਗਿ ਕੇਤੇ ਤਰੇ॥ 7॥

Hur(i) Hur(i) jun kaiy maal(u) khujeena. Hur(i) dhun(u) jun kuou aap(i) Prubh(i) deena. Hur(i) Hur(i) jun kaiy oat(i) staani. Hur(i) pertaap(i) jun uver na jaani. Oat(i) poat(i) jun Hur(i) rus(i) maatay. Soonn smaadh(i) Naam rus(i) maatay. Aatth pehr jun(u) Hur(i) Hur(i) jupaiy. Hur(i) ka bhugut(u) pergut, nuhee chhupaiy. Hur(i) kee bhugut(i) mookut(i) buhou kuray. Nanak jun sung(i) kaytay turay. 7.

Word Meaning: Maal(u) = wealth. Khujeena = treasure. Oat(i) Staani = powerful support. Pertaap(i) = (with) magnificence. Jaani = recognize; acknowledge. Oat(i) Poat(i) = cross threads in a fabric. Raatay = imbued. Soonn = the state where no thoughts about Maya enter the mind. Smaadh(i) = meditation. Maatay = intoxicated. Aatth Pehr = 24 hours. Pergut = clearly visible; well known. 7.

MEANING: Waheguru's Naam is the treasure of wealth for the devotee, which has been given to him by Waheguru Himself. Waheguru's Naam is a powerful shelter for the devotee, and with Waheguru's magnificence, the devotee does not recognize (care for) anybody else. Waheguru's devotees are imbued with the sweetness of Waheguru and are interwoven with Him like the cross threads of a fabric. During their meditation, the devotees are so intoxicated with the sweet Naam that Maya cannot impact them in any way. Waheguru's devotee recites His Naam all the time, and becomes well known in the world even if he tries hard to stay unknown. Service to God cuts the bonds of

Maya of countless individuals, and many more people find salvation in their company, oh Nanak. 7.

ਪਾਰਜਾਤੁ ਇਹੁ ਹਰਿ ਕੋ ਨਾਮੁ॥ ਕਾਮਧੇਨ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਮ॥ ਸਭ ਤੇ ਊਤਮ ਹਰਿ ਕੀ ਕਥਾ॥ ਨਾਮੁ ਸੁਨਤ ਦਰਦ ਦੁਖ ਲਥਾ॥ ਨਾਮ ਕੀ ਮਹਿਮਾ ਸੰਤ ਰਿਦ ਵਸੈ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ॥ ਸੰਤ ਕਾ ਸੰਗੁ ਵਡਭਾਗੀ ਪਾਈਐ॥ ਸੰਤ ਕੀ ਸੇਵਾ ਨਾਮੁ ਧਿਆਈਐ॥ ਨਾਮੁ ਤੁਲਿ ਕਛੁ ਅਵਰੁ ਨ ਹੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਾਵੈ ਜਨੁ ਕੋਇ॥ 8॥2॥

Paarjaat(u) ehou Hur(i) ko Naam(u). Kaamdhayn Hur(i) Hur(i) goon gaam. Subh tay ootum Hur(i) kee kutha. Naam(u) soonut durd dookh lutha. Naam kee mehma Sunt rid vusaiy. Sunt pertaap(i) doort(u) subh(u) nusaiy. Sunt ka sung(u) vudbhaagee paayiyaiy. Sunt kee sayva, Naam(u) dhiyaayiyaiy. Naam(u) tool(i) kuchh(u) uver(u) na hoyay. Nanak Gurmukh(i) Naam(u) paavaiy jun(u) koyay. 8.2.

Word Meaning: Paarjaat(u) = a mythical tree in paradise which is believed to have the power to grant all wishes. Kamdhenu = a mythical cow which has similar powers as Paarjaat(u). Kaam = wish (fulfilling). Dhayn = cow. **Both, Paarjaat, and Kamdhenu were among the 14 jewels that were retrieved when the Kheer ocean was churned jointly by the gods and the demons.** Ootum = supreme. Kutha = story; narrative. Mehma = importance; value. Pertaap(i) = magnificence. Doort(u) = sins. Tool(i) = equal. 8.

MEANING: Waheguru's Naam is the *Parijat* tree, and singing His praise is the *Kamdhenu* for a devotee (he does not need their support). Describing Waheguru's virtues (singing His praise) is the supreme (best) way (to connect with) God. Listening to Waheguru's Naam shakes off all the pain and misery. The holy saints harbour the invaluable Naam of Waheguru in their hearts, and with the magnificence of the Guru, all their sins disappear. However, it is only by great luck that one gets to be in the company of the Guru. Recitation of Waheguru's Naam is the service to the Guru. There is nothing to rival Waheguru's Naam, but some rare person gets to acquire Naam in the shelter of the Guru, oh Nanak. 8.2.

ਸਲੋਕੁ॥ ਬਹੁ ਸਾਸਤ੍ਰ ਬਹੁ ਸਿਮ੍ਰਿਤੀ ਪੇਖੇ ਸਰਬ ਢਢੋਲਿ॥ ਪੂਜਸਿ ਨਾਹੀ ਹਰਿ ਹਰੇ ਨਾਨਕ ਨਾਮੁ ਅਮੋਲ॥ 1॥

Sloak(u): Buhou Shastar buhou Simriti paykhay serb dhundhoal(i). Poojus(i) naahi Hur(i) Huray, Nanak Naam(u) amoal. 1.

Word Meaning: Dhundhoal(I) = search. Poojus(i) = reach; connect with. Amoal = priceless.

MEANING: I have searched all the Shastras and the Simritis, and found out that none of them compares with the priceless Naam of Waheguru, because none of them, except Waheguru's Naam, can connect you with Him, oh Nanak.

ਅਸਟਪਦੀ॥ ਜਾਪ ਤਾਪ ਗਿਆਨ ਸਭਿ ਧਿਆਨ॥ ਖਟ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਵਖਿਆਨ॥ ਜੋਗ ਅਭਿਆਸ ਕਰਮ ਧਰਮ ਕਿਰਿਆ॥ ਸਗਲ ਤਿਆਗਿ ਬਨ ਮਧੇ ਫਿਰਿਆ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਏ ਬਹੁ ਜਤਨਾ॥ ਪੁੰਨ ਦਾਨ ਹੋਮੇ ਬਹੁ ਰਤਨਾ॥ ਸਰੀਰੁ ਕਟਾਇ ਹੋਮੈ ਕਰਿ ਰਾਤੀ॥ ਵਰਤ ਨੇਮ ਕਰੈ ਬਹੁ ਭਾਤੀ॥ ਨਹੀ ਤੁਲ ਰਾਮ ਨਾਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੀਐ ਇਕ ਬਾਰ॥ 1॥

Ashtpudi: Jaap taap giyaan subh(i) dhiayaan. Khut Shastar Simrit(i) vukhiyaan. Joag abhiyaas, kerm, dherm kiriya. Sugul tiyaag(i) bun mudhay phiriya. Anik perkaar keeyay

buhou jutna. Poonn daan homay buhou ruttna. Sureer(u) kutaayay homaiy kur(i) raati. Vert naym kuraiy buhou bhaanti. Nuhee tool Ram Naam beechaar. Nanak Gurmukh(i) Naam(u) jupiyaiy ikk baar. 1.

Word Meaning: Jaap = recitation of ritualistic mantras. Taap = self-affliction to please some god. Giyaan = knowledge; religious debates. Khut Shastar = six Shastras (Vaiyshayshik, Nayaayay, Saankhya, Paatunjul, Meemaansa, and Vaydaant). Vukhiyaan = narrate; explain. Abhiyaas = practise. Tiyaag(i) = give up; renounce. Homay = huvun. Ruttna = ghee. Raati = into small pieces. Vert = commitment to do (or not to do) something. Naym = principles. Tool = equal. 1.

MEANING: (People try different approaches to please gods) like, recitation of some ritualistic mantras, self-affliction, take part in religious debates, and meditate on their deity; read and explain the six Shastras and the Simritis to the people; practise yogic exercises, and perform ritualistic deeds; renounce the world and go to jungles, and try many other ways like donations (to Brahmans), perform huvuns (build ritualistic holy fires) and burn lots of ghee. They may offer their body in small pieces to the huvun fire, and may make many commitments, and put some restrictions to discipline their body and mind; but there is nothing that compares with Waheguru's Naam, even if it is recited (with full faith) only once in the shelter of the Guru, oh Nanak. 1.

ਨਉ ਖੰਡ ਪ੍ਰਿਥਮੀ ਫਿਰੈ ਚਿਰੁ ਜੀਵੈ॥ ਮਹਾ ਉਦਾਸੁ ਤਪੀਸਰੁ ਥੀਵੈ॥ ਅਗਨਿ ਮਾਹਿ ਹੋਮਤ ਪਰਾਨ॥ ਕਨਿਕ ਅਸਵ ਹੈਵਰ ਭੂਮਿ ਦਾਨ॥ ਨਿਉਲੀ ਕਰਮ ਕਰੈ ਬਹੁ ਆਸਨ॥ ਜੈਨ ਮਾਰਗ ਸੰਜਮ ਅਤਿ ਸਾਧਨ॥ ਨਿਮਖ ਨਿਮਖ ਕਰਿ ਸਰੀਰੁ ਕਟਾਵੈ॥ ਤਉ ਭੀ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਵੈ॥ ਹਰਿ ਕੇ ਨਾਮ ਸਮਸਰਿ ਕਛੁ ਨਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਤ ਗਤਿ ਪਾਹਿ॥ 2॥

Nuoun khund prithmi phiraiy, chir(u) jeevaiy. Muhha oodaas(u) tupeesur(u) theevaiy. Ugun(i) maah(i) homut praan. Kunik, ashuv, haiyvur, bhoom(i) daan. Niyouli kerm, kuraiy buhou aasun. Jain marg, sunjum ut(i) saadhun. Nimukh, nimukh, kur(i) sureer(u) kutaavaiy. Tuou bhee haumein maiyl(u) na jaavaiy. Hur(i) kay Naam sumsur(i) kuchh(u) naah(i). Nanak Gurmukh(i) Naam(u) juput gut(i) paah(i). 2.

Word Meaning: Nuoun Khund = nine regions (of the earth); all over the earth. Chir(u) Jeevaiy = have a long life. Oodaas = detached (from Maya). Tupeesur = who can endure great hardships. Theevaiy = becomes. Homut = offer in huvun. Kunik = gold. Ashuv = horses. Haiyvur = high-class elephants. Niyouli Kerm = some physical yogic exercises to keep the body clean and healthy. Jain Marg = the path of Jainism. Jains follow non-violence to the extreme (even cynicism) as their main objective. They keep their mouths covered so as not to breathe in any microorganisms; do not bathe for long times so as not to hurt any life in water; and so on. Sunjum = efforts for self-control. Saadhun = ways; means. Nimukh = small piece. Sumsur(i) = equal. Gut(i) = highest spiritual state. 2.

MEANING: If an individual leaves home and roams all over the earth to run away from the bonds of Maya, or endures severe hardships to discipline his body, and has a long life; or offers his body to the fire of huvun; or donates horses, high quality elephants, or land to Brahmans; or practises the different exercises of yoga to keep the body clean and healthy; or follows the tough principles of non-violence of Jainism, and puts in efforts for self-control; or cuts his body into small pieces to please some god; none of these approaches washes away the filth of his ego and selfishness. Nothing is comparable to Waheguru's Naam for cleansing your mind of haumein (and for having

union with Waheguru). An individual who recites Waheguru's Naam in the shelter of the Guru attains the highest spiritual state (union with God), oh Nanak. 2.

ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਦੇਹ ਛੁਟੈ॥ ਗਰਬੁ ਗੁਮਾਨੁ ਨ ਮਨ ਤੇ ਹੁਟੈ॥ ਸੋਚ ਕਰੈ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ॥ ਮਨ ਕੀ ਮੈਲ ਨ ਤਨ ਤੇ ਜਾਤਿ॥ ਇਸੁ ਦੇਹੀ ਕਉ ਬਹੁ ਸਾਧਨਾ ਕਰੈ॥ਮਨ ਤੇ ਕਬਹੂ ਨ ਬਿਖਿਆ ਟਰੈ॥ ਜਲਿ ਧੋਵੈ ਬਹੁ ਦੇਹ ਅਨੀਤਿ॥ ਸੁਧ ਕਹਾ ਹੋਇ ਕਾਚੀ ਭੀਤਿ॥ ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਹਿਮਾ ਊਚ॥ ਨਾਨਕ ਨਾਮਿ ਉਧਰੇ ਪਤਿਤ ਬਹੁ ਮੂਚ॥ 3॥

Mun kaamna, teeruth dayh chhootaiy. Gerb(u) goomaan(u) na munt ay hootaiy. Soach kuraiy dinus(u) ur(u) raat(i). Mun kee maiyl na tun tay jaat(i). Iss(u) dayhi kuou buhou saadhna kuraiy. Mun tay kubhoun na bikhiya turaiy. Jul(i) dhovaiy buhou dayh aneet(i). Soodh kuhaan hoyay kaanchi bheet(i). Mun Hur(i) kay Naam kee mehma ooch. Nanak Naam(i) oodhray putit buhou mooch. 3.

Word Meaning: Kaamna = wish. Dayh = body. Chhootaiy = become free; die. Gerb(u) = Goomaan(u) = ego. Hootaiy = goes away. Soach = cleanliness. Saadhna = purify. Bikhiya = Maya. Turaiy = avert; leave alone. Aneet(i) = mortal; short-lived. Soodh = pure. Kaachi = of mud; perishable. Bheet(i) = wall. Mehma = praise; glory; greatness. Ooch = high. Oodhray = salvaged. Putit = immoral. Mooch = very many. 3.

MEANING: Many men wish to breathe their last at some holy place, but their ego does not leave them alone. They observe all sorts of ritualistic cleansing of the body, but the filth of their mind is not washed away. The man tries many different ways to purify his body, but the appetite of his mind for Maya never goes away. He does wash his short-lived body with water (at some holy place), but like a wall of mud, how can his mind be purified with water? The splendour (holiness) of Waheguru's Naam is very high, oh my mind. Countless immorals have been salvaged by His Naam, oh Nanak.3.

ਬਹੁਤੁ ਸਿਆਣਪ ਜਮ ਕਾ ਭਉ ਬਿਆਪੈ॥

(ਅੰਗ 266)॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਤ੍ਰਿਸਨ ਨ ਧ੍ਰਾਪੈ॥ ਭੇਖ ਅਨੇਕ ਅਗਨਿ ਨਹੀ ਬੁਝੈ॥ ਕੋਟਿ ਉਪਾਵ ਦਰਗਹ ਨਹੀ ਸਿਝੈ॥ ਛੁਟਸਿ ਨਾਹੀ ਊਭ ਪਇਆਲਿ॥ ਮੋਹਿ ਬਿਆਪਹਿ ਮਾਇਆ ਜਾਲਿ॥ ਅਵਰ ਕਰਤੂਤਿ ਸਗਲੀ ਜਮੁ ਡਾਨੈ॥ ਗੋਵਿੰਦ ਭਜਨ ਬਿਨੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ॥ ਨਾਨਕ ਬੋਲੈ ਸਹਜਿ ਸੁਭਾਇ॥4

Buhout(u) siyaanup, Jum ka bhuou biyaapaiy.

(PAGE 266): Anik jutun kur(i) trishun na dhraapaiy. Bhaykh anayk ugun(i) nuhee boojhaiy. Koat(i) oopaav Durgeh nuhee sijhaiy. Chhootus(i) naahi, oobh puyaal(i). Moh(i) biyaapeh(i) Maya jaal(i). Uver kertoot(i) suglee Jum(u) daanaiy. Govind bhujun bin(u) til(u) nuhee maanaiy. Hur(i) ka Naam(u) juput dookh(u) jaayay. Nanak boalaiy sehj(i) soobhaayay. 4.

Word Meaning: Bhuou = fear. Biyaapaiy = haapens; strikes. Trishun = desires. Dhraapaiy = contented. Bhaykh = religious faith. Ugun(i) = fire (of desires). Oopaav = approaches. Sijhaiy = succeeds. Oobh = sky; paradise. Puyaal(i) = underworld; hell. Uver = others. Kertoot(i) = deeds; rituals. Daanaiy = punishes. Til(u) = sesame seed; a very small amount. Sehj(i) Soobhaayay = with love and a peaceful mind. 4

MEANING: If a person thinks he is very wise and tries very hard to achieve all his objectives, he is never content because all his desires are never fulfilled. Rather, he fears the Angel of Death more for his ill deeds. The fire of his desires is never put out

no matter how many different religious faiths he follows. And, despite his countless approaches, he never succeeds in Waheguru's Court. He cannot escape the consequences of his deeds, and continues to be in the cycle of paradise and hell (rebirths with comforts or suffering), and the net of attachment for Maya keeps tightening on him. Countless religious rituals fail to gain the approval of the Angel of Justice, except for Waheguru's worship. The suffering caused by the attachment of Maya (and therefore of rebirths) is eliminated only by Waheguru's Naam. So, recite Waheguru's Naam with affection and with a peaceful mind, oh Nanak. 4.

ਚਾਰਿ ਪਦਾਰਥ ਜੇ ਕੋ ਮਾਗੈ॥ ਸਾਧ ਜਨਾ ਕੀ ਸੇਵਾ ਲਾਗੈ॥ ਜੇ ਕੋਈ ਆਪੁਨਾ ਦੂਖੁ ਮਿਟਾਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਗਾਵੈ॥ ਜੇ ਕੋ ਆਪੁਨੀ ਸੋਭਾ ਲੋਰੈ॥ ਸਾਧ ਸੰਗਿ ਇਹ ਹਉਮੈ ਛੋਰੈ॥ ਜੇ ਕੋ ਜਨਮ ਮਰਣ ਤੇ ਡਰੈ॥ ਸਾਧ ਜਨਾ ਕੀ ਸਰਨੀ ਪਰੈ॥ ਜਿਸੁ ਜਨ ਕਉ ਪ੍ਰਭ ਦਰਸ ਪਿਆਸਾ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਸਾ॥ 5॥

Chaar(i) pudaaruth jay ko maangaiy. Sadh junaa kee sayve laagaiy. Jay koyee aapuna dookh(u) mitaavaiy. Hur(i) Hur(i) Naam(u) ridaiy sud gaavaiy. Jay ko aapuni sobha loaraiy. Sadh sung(i) eh haumein chhoaraiy. Jay ko junum mern tay duraiy. Sadh junaa kee sherni puraiy. Jis jun kuou Prubh durs piyaasa. Nanak ta kaiy bul(i) bul(i) jaasa. 5.

Word Meaning: Chaar(i) Pdaaruth = the four desired products (high morality, wealth, fulfilment of wishes, and salvation). Sobha = praise. Loraiy = wishes. 5.

MEANING: If a person wishes for the four most popular desired products, he should serve the holy saints. If a person wishes to get rid of his troubles, he should recite Waheguru's Naam from the depths of his heart. If a person wishes to be praised, he should give up his haumein in the company of the holy saints. If someone is afraid of rebirths, he should seek the shelter of the holy devotees. However, I will gladly sacrifice my life for the individual who wishes to have a sight of Waheguru, oh Nanak. 5.

ਸਗਲ ਪੁਰਖ ਮਹਿ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ॥ ਸਾਧ ਸੰਗਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ॥ ਆਪਸ ਕਉ ਜੋ ਜਾਣੈ ਨੀਚਾ॥ ਸੋਊ ਗਨੀਐ ਸਭ ਤੇ ਊਚਾ॥ ਜਾ ਕਾ ਮਨੁ ਹੋਇ ਸਗਲ ਕੀ ਰੀਨਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨਿ ਘਟਿ ਘਟਿ ਚੀਨਾ॥ ਮਨ ਆਪੁਨੇ ਤੈ ਬੁਰਾ ਮਿਟਾਨਾ॥ ਪੇਖੈ ਸਗਲ ਸ੍ਰਿਸਟਿ ਸਾਜਨਾ॥ ਸੂਖ ਦੂਖ ਜਨ ਸਮ ਦ੍ਰਿਸਟੇਤਾ॥ ਨਾਨਕ ਪਾਪ ਪੁੰਨ ਨਹੀ ਲੇਪਾ॥ 6॥

Sugul purakh meh purakh(u) perdhaan. Sadh sung(i) ja ka mitaiy abhimaan(u). Aapus kuou jo jaanaiy neecha. Soyoo guniyaiy subh tay oocha. Ja ka mun(u) hoyay sugul kee reena. Hur(i) Hur(i) Naam(u) tin(i) ghut(i) ghut(i) cheena. Mun aapunay taiy boora mitaana. Paykhaiy sugul srisht(i) saajna. Sookh, dookh jun sum drishtayta. Nanak, paap poonn nuhee laypa. 6.

Word Meaning: Purakh = men. Perdhaan = leader (approved by God). Neecha = lower. Reena = dust (of feet). Cheena = saw; recognized. Boora = vices. Srisht(i) = world. Saajna = friends. Jun = devotee. Sum = equal. Drishtayta = sees; treats. Poonn = a deed believed to be noble. Laypa = smeared with; affected by. 6.

MEANING: An individual who overcomes his ego in the shelter of the Guru is the leader among everybody. An individual who thinks himself the lowest of all is, in fact, the highest of all. A person who is humble and respectful to others sees Waheguru in every heart. Noble deeds, or sins, have no effect on the devotee who gets rid of all his vices, treats everybody as his friend, and accepts comforts and discomforts the same

way (is a stoic), oh Nanak. 6.

ਨਿਰਧਨ ਕਉ ਧਨੁ ਤੇਰੋ ਨਾਉ॥ ਨਿਥਾਵੇ ਕਉ ਨਾਉ ਤੇਰਾ ਥਾਉ॥ ਨਿਮਾਨੇ ਕਉ ਪ੍ਰਭ ਤੇਰੋ ਮਾਨੁ॥ ਸਗਲ ਘਟਾ ਕਉ ਦੇਵਹੁ ਦਾਨੁ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥ ਅਪਨੀ ਗਤਿ ਮਿਤਿ ਜਾਨਹੁ ਆਪੇ॥ ਆਪਨ ਸੰਗਿ ਆਪਿ ਪ੍ਰਭ ਰਾਤੇ॥ ਤੁਮਰੀ ਉਸਤਤਿ ਤੁਮ ਤੇ ਹੋਇ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਇ॥ 7॥

Nirdhun kuou dhun(u) Tayro Naaoun. Nithaavayn kuou Naaoun Tayra thaaoun. Nimaanay kuou Prubh tayro maan(u). Sugul ghutaan kuou dayvhou daan(u). Kern Kravunhaar Soami. Sugul ghutaan kay untarjaami. Apni gut(i) mit(i) jaanhou Aapay. Aapun sung(i) Aap(i) Prubh raatay. Toomri oostut(i) Toom tay hoyay. Nanak uver(u) na jaanus(i) koyay. 7.

Word Meaning: Nithaavayn = shelterless. Nimaanay = without any recognition. Ghutaan = hearts; people. Daan(u) = necessities of life. Kern = the doer; the source of. Kraavunhaar = making others do. Untarjaami = know-all, omniscient. Gut(i) = high spiritual state. Mit(i) = capability. Raatay = imbued; mingled with. Oostut(i) = praise; magnificence. 7.

MEANING: Your Naam is the wealth for the poor, and is the shelter for the shelterless, oh Waheguru. You are the pride of a man with no recognition in society, oh Waheguru. And You are the provider for all living beings. You are the source of everything. You cause others to do whatever You wish them to do, and You are the know-all (omniscient) of all the hearts, oh Lord. Only You know Your high spiritual state (Your capabilities), and Your measurements. Being present in every heart, You are mingled with everybody (and with Yourself). Only You know Your magnificence - nobody else does – oh, Nanak. 7.

ਸਰਬ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪਿ ਨਿਰਮਲ ਕਰਮੁ॥ ਸਗਲ ਕ੍ਰਿਆ ਮਹਿ ਊਤਮ ਕਿਰਿਆ॥ ਸਾਧ ਸੰਗਿ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰਿਆ॥ ਸਗਲ ਉਦਮ ਮਹਿ ਉਦਮੁ ਭਲਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਹੁ ਜੀਅ ਸਦਾ॥ ਸਗਲ ਬਾਨੀ ਮਹਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ॥ ਹਰਿ ਕੋ ਜਸੁ ਸੁਨਿ ਰਸਨ ਬਖਾਨੀ॥ ਸਗਲ ਥਾਨ ਤੇ ਓਹੁ ਊਤਮ ਥਾਨੁ॥ ਨਾਨਕ ਜਿਹ ਘਟਿ ਵਸੈ ਹਰਿ ਨਾਮੁ॥ 8॥3॥

Serb dherm meh(i) srayshut Dherm(u). Hur(i) ko Naam(u) jup(i) nirmul Kerm(u). Sugul kirya meh(i) ootum kirya. Sadh sung(i) doormut(i) mul(u) hiriya. Sugul oodum meh(i) Oodum bhulaa. Hur(i) ka Naam(u) jup-hou jea suda. Sugul bani meh(i) Amrit Bani. Hur(i) ko jus(u) soon(i) rusn bukhaani. Sugul thaan tay oh(u) ootum Thaan(u). Nanak jih ghut(i) vusaiy Hur(i) Naam(u).

Word Meaning: Dherm = human duty; faith. Srayshut(i) = supreme. Nirmul = pure; holy. Kerm = deeds. Kirya = acts. Ootum = superior. Doormut(i) = evil thinking. Hiriya = remove; wash away. Oodum = initiative; effort. Bani = conversations; religious compositions. Rusun = tongue. Bukhaani = recite. Thaan = place; heart. 8.

MEANING: Recitation of Waheguru's Naam is the holiest deed, and is the best among all the faiths. To wash away the filth of ill thinking (and of deeds) in the shelter of the Guru is the supreme of all the acts (deeds). The best initiative of all is to recite Waheguru's Naam all the time, oh my mind. Listening to Waheguru's praise, and to recite that with the tongue, is the Amrit - best among all the conversations. The heart, which remembers Waheguru at all times, is the best of all places. 8.3.

ਸਲੋਕੁ॥ ਨਿਰਗੁਨੀਆਰ ਇਆਨਿਆ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ॥ ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਰਖੁ ਨਾਨਕ ਨਿਬਹੀ ਨਾਲਿ॥ 1॥

Sloak(u): Nirgooniyaar iyaaniya, so Prubh(u) suda smaal(i). Jin(i) keeya Tis(u) cheet(i) rukh(u), Nanak nib-hee naal(i).

Word Meaning: Nirgooniyaar = without any virtue. Iyaaniya = ignorant. Smaal(i) = remember. Nib-hee = will be with you (support you) till the end.

MEANING: Remember Waheguru all the time, oh ignorant and virtue-less man. Keep your Creator in mind, and He will support you all the way, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਰਮਈਆ ਕੇ ਗੁਨ ਚੇਤਿ ਪਰਾਨੀ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਵਨ ਦ੍ਰਿਸਟਾਨੀ॥ ਜਿਨਿ ਤੂ ਸਾਜਿ ਸਵਾਰਿ ਸੀਗਾਰਿਆ॥ ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ॥ ਬਾਰ ਬਿਵਸਥਾ ਤੁਝਹਿ ਪਿਆਰੈ ਦੂਧ॥ ਭਰਿ ਜੋਬਨ ਭੋਜਨ ਸੁਖ ਸੂਧ॥ ਬਿਰਧਿ ਭਇਆ ਊਪਰਿ ਸਾਕ ਸੈਨ॥ ਮੁਖਿ ਅਪਿਆਉ ਬੈਠ ਕਉ ਦੈਨ॥
(ਅੰਗ 267)॥ ਇਹੁ ਨਿਰਗੁਨੁ ਗੁਨੁ ਕਛੂ ਨ ਬੂਝੈ॥ ਬਖਸਿ ਲੇਹੁ ਤਉ ਨਾਨਕ ਸੀਝੈ॥ 1॥

Ashtpudi: Rumuyiya kay goon chayt(i) praani. Kuvun mool tay kuvun drishtaani. Jin(i) tu saaj(i) suvaar(i) seegaariya. Gerbh ugun(i) meh(i) Jineh(i) oobaariya. Baar bivustha toojheh(i) piyaaraiy doodh. Bhur(i) jobun bhojun sookh soodh. Birdh bhuyya, oopur saak saiyn. Mookh(i) apiyayo baiytth kuou daiyn.

(PAGE 267): Ehou nirgoon, goon kuchhoo na boojhaiy. Bukhsh(i) layhou tuou Nanak seejhaiy. 1.

Word Meaning: Rumuyiya = pervading everywhere (Waheguru). Chayt(i) = remember. Praani = man. Kuvun = which. Mool = base; origin. Drishtaani. = is seen; looks like. Saaj(i) = create. Suvaar(i) = polished. Seegaariya = adorned; gave the final finish. Gerbh Ugun(i) = the heat of the womb. Bivustha = age. Piyaaraiy = feeds. Bhur(i) Jobun = prime of youth. Soodh = understanding. Birdh = old. Saak Saiyn = relatives and friends. Apiyayo = food. Nirgoon = without any quality (virtue); ungrateful. Seejhaiy = succeeds. 1.

MEANING: Remember (recall) the virtues (kindness) of Waheguru, oh man. Remember what your origin was (sperm and egg), and what your final form looks like now! Remember the Waheguru who created, polished, and adorned you to the final finish, and who protected you from the otherwise unbearable heat of your mother's womb. He arranges for milk in your childhood; provides you with the foods you relish, provides all comforts, and the ability to think (make decisions) in the prime of your youth. When you get old, there are relatives and friends to look after you and feed you (when you cannot take care of yourself). But the ungrateful man does not acknowledge any of these favours by the Lord; he can succeed (find salvation) only if Waheguru forgives him, oh Nanak. 1.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਧਰ ਊਪਰਿ ਸੁਖਿ ਬਸਹਿ॥ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਬਨਿਤਾ ਸੰਗਿ ਹਸਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੀਵਹਿ ਸੀਤਲ ਜਲਾ॥ ਸੁਖਦਾਈ ਪਵਨ ਪਾਵਕੁ ਅਮੁਲਾ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਭੋਗਹਿ ਸਭਿ ਰਸਾ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਸੰਗਿ ਸਾਥਿ ਬਸਾ॥ ਦੀਨੇ ਹਸਤ ਪਾਵ ਕਰਨ ਨੇਤ੍ਰ ਰਸਨਾ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਸੰਗਿ ਰਚਨਾ॥ ਐਸੇ ਦੋਖ ਮੂੜ ਅੰਧ ਬਿਆਪੇ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪੇ॥ 2॥

Jih persaad(i) dhur oopur(i) sookh(i) buseh(i). Soot, bhraat, meet, bunita, sung(i) huseh(i). Jih persaad(i) peeveh(i) seetul jula. Sookhdaayee puvun, paavuk(u) amoola. Jih persaad(i) bhogeh(i) subh(i) rusa. Sugaul smuggri sung(i) saath(i) busa. Deenay hust, paav, kern, naytur, rusna. Tiseh(i) tiyaag(i) uver sung(i) ruchna. Aiysay doakh moorr undh biyaapay. Nanak kaadh(i) layhou Prubh aapay. 2.

Word Meaning: Persaad(i) = kindness. Dhur = earth. Buseh(i) = prevails. Soot = sons. Bunita = wife. Seetul = cool. Paavuk(u) = fire. Amoola = priceless. Rusa = tastes. Smuggri = needed materials. Hust = hands. Kern = ears. Uver = the other (Maya). Ruchna = get involved. Doakh = vices. Biyaapay = impact. 2.

MEANING: (The man does not remember the kind Waheguru) because of whose benevolence, he has a comfortable life on the earth, and enjoys happiness among his sons, brothers, friends, and his wife. It is because of Waheguru's kindness that the man enjoys cool water, comforting air, and priceless fire. It is because of Waheguru's kindness that the man enjoys a variety of tastes and has all the necessities for living. Waheguru has given the man hands, feet, ears, eyes, and the tongue (to enjoy life), but, ignoring Waheguru completely, the ungrateful man gets engrossed in Maya. (Ignoring Waheguru), Many vices overpower the ignorant and the foolish man. Only Waheguru can pull him out of such immoralities, oh Nanak. 2.

ਆਦਿ ਅੰਤਿ ਜੋ ਰਾਖਨਹਾਰੁ॥ ਤਿਸ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ॥ ਜਾ ਕੀ ਸੇਵਾ ਨਵ ਨਿਧਿ ਪਾਵੈ॥ ਤਾ ਸਿਉ ਮੂੜਾ ਮਨ ਨਹੀ ਲਾਵੈ॥ ਜੋ ਠਾਕੁਰੁ ਸਦ ਸਦਾ ਹਜੂਰੇ॥ ਤਾ ਕਉ ਅੰਧਾ ਜਾਨਤ ਦੂਰੇ॥ ਜਾ ਕੀ ਟਹਲ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥ ਤਿਸਹਿ ਬਿਸਾਰੈ ਮੁਗਧੁ ਅਜਾਨੁ॥ ਸਦਾ ਸਦਾ ਇਹੁ ਭੂਲਨਹਾਰੁ॥ ਨਾਨਕ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ॥ 3॥

Aad(i) unt(i) jo raakhunhaar. Tis siyoun preet(i) na kuraiy guvaar(u). Ja kee sayva nuv nidh(i) paavaiy. Ta siyoun moorra mun nuhee laavaiy. Jo Tthaakur(u) sud suda hujooray. Ta kuou undha jaanut dooray. Ja kee tehl paavaiy Durgeh maan(u). Tiseh(i) bisaaaiy moogudh(u ajaan(u). Suda suda ehou bhoolunhaar(u). Nanak Raakhunhaar(u) apaar(u). 3.

Word Meaning: Aad(i) = the beginning. Gvaar(u) = foolish. Nuv Nidh(i) = the nine mythical treasures. Moorra = foolish. Hujooray = present; around. Tehl = service to. Moogudh(u) = imprudent. Ajaan(u) = ignorant. Bhoolunhaar = fallible; likely to make mistakes. 3.

MEANING: The foolish man does not love Waheguru, who protects him from the beginning to the end. The foolish man does not show any interest in Waheguru, serving whom, he can enjoy the comforts of the nine mythical treasures of the world. The blind (ignorant) man does not realize that the Lord is always very close to him; he rather thinks of Him as being far, far away. The imprudent and the ignorant man forgets Waheguru, serving whom he earns respect in His Court. The man makes mistakes all the time, while the limitless Waheguru forgives him, oh Nanak. 3.

ਰਤਨੁ ਤਿਆਗਿ ਕਉਡੀ ਸੰਗਿ ਰਚੈ॥ ਸਾਚੁ ਛੋਡਿ ਝੂਠ ਸੰਗਿ ਮਚੈ॥ ਜੋ ਛਡਨਾ ਸੁ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨੈ॥ ਜੋ ਹੋਵਨ ਸੋ ਦੂਰਿ ਪਰਾਨੈ॥ ਛੋਡਿ ਜਾਇ ਤਿਸ ਕਾ ਸ੍ਰਮੁ ਕਰੈ॥ ਸੰਗਿ ਸਹਾਈ ਤਿਸੁ ਪਰਹਰੈ॥ ਚੰਦਨ ਲੇਪ ਉਤਾਰੈ ਧੋਇ॥ ਗਰਧਬ ਪ੍ਰੀਤਿ ਭਸਮ ਸੰਗਿ ਹੋਇ॥ ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਬਿਕਰਾਲ॥ ਨਾਨਕ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਦਇਆਲ॥ 4॥

Ruttan(u) tiyaag(u), kaudi sung(i) ruchaiy. Saach(u) chhoad(i), jhootth sung(i) muchaiy.

Jo chhuddna su usthir(u) kur(i) maanaiy. Jo hovun so door(i) praanaiy. Chhoad(i) jaayay, tis ka sherm(u) kuraiy. Sung(i) suhaahi, Tis(u) perhuraiy. Chundun layp ootaaraiy, dhoyay. Gerdhub preet(i) bhusum sung(i) hoyay. Undh koop meh(i) putit bikraal. Nanak kaadh(i) layhou Prubh duyaal. 4.

Word Meaning: Ruttan(u) = (precious like a) jewel (Waheguru's Naam). Kaudi = (a worthless object like) a cowrie shell (Maya). Ruchaiy = gets involved; seeks comfort. Muchaiy = heats up; gets excited. Asthir = permanent; everlasting. Praanaiy = recognizes; thinks. Sherm(u) = work hard. Purhuraiy = stays away from. Chundun Layp = a coating of sandalwood pulp. Gerdhub = donkey. Bhusum = dust; ash. Undh Koop = a dark well (of Maya). Putit = immoral. Bikraal = frightening. 4.

MEANING: (The ignorant) man ignores Waheguru's precious Naam and seeks comfort in worthless Maya (which is short-lived). He ignores his eternal companion - Waheguru's Naam - and gets excited about the short-lived Maya. The man treats Maya (whom he has to leave behind) as his eternal possession, and thinks of Waheguru (and death), which are always close to him, as being far, far away. He works hard to earn wealth, which he has to leave behind, and stays away from Waheguru, which is always with him to guard him. Like a donkey, which loves dust, and will wash away a coating of the sandalwood pulp (which gives off sweet fragrance, and keeps the body cool in hot weather), the ignorant man ignores Waheguru (sandalwood) and embraces dust (Maya). The fate of the immoral man, who is stuck in the dark well of Maya, is frightening. Please, pull the ignorant out of this dark well, oh kind Waheguru, prays Nanak. 4.

ਕਰਤੂਤਿ ਪਸੂ ਕੀ ਮਾਨਸ ਜਾਤਿ॥ ਲੋਕ ਪਚਾਰਾ ਕਰੈ ਦਿਨੁ ਰਾਤਿ॥ ਬਾਹਰਿ ਭੇਖ ਅੰਤਰਿ ਮਲੁ ਮਾਇਆ॥ ਛਪਸਿ ਨਾਹਿ ਕਛੁ ਕਰੈ ਛਪਾਇਆ॥ ਬਾਹਰਿ ਗਿਆਨ ਧਿਆਨ ਇਸਨਾਨ॥ ਅੰਤਰਿ ਬਿਆਪੈ ਲੋਭੁ ਸੁਆਨੁ॥ ਅੰਤਰਿ ਅਗਨਿ ਬਾਹਰਿ ਤਨੁ ਸੁਆਹ॥ ਗਲਿ ਪਾਥਰ ਕੈਸੇ ਤਰੈ ਅਥਾਹ॥ ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਪ੍ਰਭੁ ਆਪਿ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਹਜਿ ਸਮਾਤਿ॥ 5॥

Kertoot(i) pusoo kee, maanus jaat(i). Loak puchaara kuraiy din(u) raat(i). Baahur(i) bhaykh untar(i) mul(u) Maya. Chhupus(i) naah(i) kuchh(u) kuraiy chhupaaya. Baahur(i) giyaan, dhiyaan, ishnaan. Untar(i) biyaapaiy lobh(u) sooaan(u) . Untar(i) ugun(i), baahur(i) tun(u) sooaah. Gul(i) paathur kaiysay turaiy athaah. Ja kaiy untar(i) busaiy Prubh aap(i). Nanak tay jun sehj(i) smaat(i). 5.

Word Meaning: Kertoot(i) = deeds. Pusoo = animal. Maanus = human. Loak Puchaara = (show-off) to impress people. Bhaykh(i) = (saintly) garb. Mul(u) = filth. Giyaan = (preaches) knowledge. Dhiyaan = meditates. Sooaan(u) = dog. Ugun(i) = fire (of desires); anger. Paathur = rock. Athaah = unfathomable (sea of Maya). Sehj(i) = state of blissfulness. Smaat(i) = gets absorbed; becomes oblivious. 5.

MEANING: The man has only the looks of a human; his deeds are like those of an animal. All his deeds are simply a show-off to impress people. He wears a religious garb (to fool people), but his mind is filthy with the desire for Maya. But he cannot hide the reality even if he tries hard. Outwardly, he gives the impression of a religious person by preaching morals, by meditating for long times, and by taking pilgrimages; but the dog of greed is always biting him inside (prompting him). He coats his body with ashes to give the impression that he has renounced Maya, but the fire of desires is alive in his mind. With the rock (the load of his sins) around his neck, how can he swim across the unfathomable sea of Maya? Those individuals who have Waheguru

enshrined in their mind become fully detached from Maya in the blissful state, oh Nanak. 5.

ਸੁਨਿ ਅੰਧਾ ਕੈਸੇ ਮਾਰਗੁ ਪਾਵੈ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਓੜਿ ਨਿਬਹਾਵੈ॥ ਕਹਾ ਬੁਝਾਰਤਿ ਬੂਝੈ ਡੋਰਾ॥ ਨਿਸਿ ਕਹੀਐ ਤਉ ਸਮਝੈ ਭੋਰਾ॥ ਕਹਾ ਬਿਸਨ ਪਦ ਗਾਵੈ ਗੂੰਗ॥ ਜਤਨ ਕਰੈ ਤਉ ਭੀ ਸੁਰ ਭੰਗ॥ ਕਹ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰ ਭਵਨ॥ ਨਹੀ ਹੋਤ ਊਹਾ ਉਸੁ ਗਵਨ॥ ਕਰਤਾਰ ਕਰੁਣਾਮੈ ਦੀਨੁ ਬੇਨਤੀ ਕਰੈ॥ ਨਾਨਕ ਤੁਮਰੀ ਕਿਰਪਾ ਤਰੈ॥ 6॥

Soon(i) undha kaiysay maarug(u) paavaiy. Ker(u) geh(i) layhou, oarr(i) nibhaavaiy. Kuhaa boojhaarut(i) boojhaiy dora. Nis(i) kuhiyaiy, tuou sumjhaiy bhora. Kuhaa Bshan pud gaavaiy goong. Jutun kuraiy, tuou bhee soor bhung. Keh pingul perbut per bhuvun. Nuhee hoat, oohaan oos(u guvun. Kartar, kroona-maiy, deen(u) baynti kuraiy. Nanak Toomri kirpa turaiy. 6.

Word Meaning: Ker(u) = hand. Geh(i) = hold. Oarr(i) Nibhaavaiy = fulfil obligation; can reach destination. Boojhaarut(i) = riddle. Dora = deaf. Nis(i) = night. Bhora = morning; day. Bishun Pud = devotional song. Goong = mute. Soor = voice. Bhung = breaks down. Pingul = lame. Bhuvun = travel. Guvun = go; reach. Kroonamaiy = source of compassion. Deen(u) = helpless. Turaiy = find salvation. 6.

MEANING: A blind person cannot follow their path just by listening (to the instructions). But he will reach his destination if held by the hand. A deaf person cannot understand a riddle; if he is told it is nighttime, he thinks it is daytime. A mute cannot sing a devotional song (or another song for that matter); his voice will break down (split) even if he tries very hard. A lame person cannot walk to climb a mountain because they cannot even get there. (Similarly), How can a man, who is spiritually blind, deaf, lame and mute in the love for Maya, swim across the deep sea of Maya?) The humble Nanak prays that if the source of compassion, Waheguru, is kind, the helpless man can swim across the world sea (find salvation). 6.

ਸੰਗਿ ਸਹਾਈ ਸੁ ਆਵੈ ਨ ਚੀਤਿ॥ ਜੋ ਬੈਰਾਈ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ॥ ਬਲੂਆ ਕੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਬਸੈ॥ ਅਨਦ ਕੇਲ ਮਾਇਆ ਰੰਗਿ ਰਸੈ॥ ਦ੍ਰਿੜੁ ਕਰਿ ਮਾਨੈ ਮਨਹਿ ਪ੍ਰਤੀਤਿ॥ ਕਾਲੁ ਨ ਆਵੈ ਮੂੜੇ ਚੀਤਿ॥ ਬੈਰ ਬਿਰੋਧ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ॥ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਲੋਭ ਧ੍ਰੋਹ॥
(ਅੰਗ 268)॥ ਇਆਹੂ ਜੁਗਤਿ ਬਿਹਾਨੇ ਕਈ ਜਨਮ॥ ਨਾਨਕ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਕਰਿ ਕਰਮ॥7

Sung(i) suhaayee, su aavaiy na cheet(i). Jo bairaayee, ta siyoun preet(i). Bulooa kaiy greh(i) bheetur(i) busaiy. Anund kayl Maya rung(i) rusaiy. Drirr(u) kur(i) maanaiy muneh(i) purteet(i). Kaal(u) na aavaiy moorraiy cheet(i). Baiyr, birodh, kaam, krodh, moh. Jhootth bikaar, muha, loabh, dhroh.

(PAGE 268): Ihaaoo joogut(i) bihaanay kuyee junum. Nanak, raakh(i) layhou aapun kur(i) kerm. 7.

Word Meaning: Suhaayee = helper; supporter. Cheet(i) = in mind. Bairaayee = enemy; vices Bulooa = sand. Greh(i) = house. Anund Kayl = entertainment. Rusaiy = enjoys the tastes. Drirr(u) = full faith. Perteet(i) = trust; dependence. Kaal(u) = death. Baiyr = animosity. Birodh = opposition. Dhroh = deceit. Joogut(i) = lifestyle. Bihaanay = spent. Kerm = benevolence. 7.

MEANING: The man does not remember Waheguru, who is always with him to support him, but loves Maya, who is really his enemy (because it gives birth to vices and to rebirths). The support of Maya is just like a house of sand (which can collapse at any

time) in which the man is enjoying the temporary bliss and comforts of different tastes of Maya. He has full faith in his everlasting dependence on Maya and never thinks of death. He spends many, many lives based on enmity, animosity, lust, rage, attachment, lies, immorality, greed, and big deceit. I, Nanak, pray to Waheguru to protect (salvage) such an immoral man. 7.

ਤੂ ਠਾਕੁਰੁ ਤੁਮ ਪਹਿ ਅਰਦਾਸਿ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੀ ਰਾਸਿ॥ ਤੁਮ ਮਾਤ ਪਿਤਾ ਹਮ ਬਾਰਿਕ ਤੇਰੇ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਮਹਿ ਸੂਖ ਘਨੇਰੇ॥ ਕੋਇ ਨ ਜਾਨੈ ਤੁਮਰਾ ਅੰਤੁ॥ ਊਚੇ ਤੇ ਊਚਾ ਭਗਵੰਤ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਤੁਮਰੈ ਸੂਤ੍ਰਿ ਧਾਰੀ॥ ਤੁਮ ਤੇ ਹੋਇ ਸੁ ਆਗਿਆਕਾਰੀ॥ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨੀ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ॥ 8॥4॥

Tu Tthaakur(u) Toom peh(i) ardaas(i). Jeao, pind(u) subh(u) Tayri raas(i). Toom, maat, pita, hum baarik Tayray. Toomri kirpa meh(i) sookh ghunayray. Koyay na jaanaiy Toomra unt(u). Oochay tay oocha Bhugvunt. Sugul smuggri Toomraiy sootur(i) dhaari. Toom tay hoyay su aagiyakaari. Toomri gut(i) mit(i) Toom hee jaani. Nanak daas suda koorbaani. 8.4.

Word Meaning: Tthaakur(u) = Lord. Ardaas(i) = prayer. Raas(i) = investment; ownership. Ghunayray = immense. Smuggri = all ingredients; everything. Sootur(i) = Huqam; laws. Dhaari = supported; bound by. Aagiyakaari = obedient. Gut(i) = high spiritual state, grandeur. Mit(i) = measurements. 8.

MEANING: You are the Lord, and I pray to You that we owe our life and body to You, oh Waheguru. You are our mother, and our father, and we are Your children, oh Waheguru. Your shelter is a source of immense comfort for us. Nobody has ever found Your limits because You are higher and higher. All bodies are bound by Your laws, and whatever You have created, obeys You (Your Huqam). Only You know Your grandeur, and Your measurements. I, Nanak, am Your slave, and always willing to sacrifice my life for You, oh Waheguru. 8.4.

ਸਲੋਕੁ॥ ਦੇਨਹਾਰੁ ਪ੍ਰਭ ਛੋਡਿ ਕੈ ਲਾਗਹਿ ਆਨ ਸੁਆਇ॥ ਨਾਨਕ ਕਹੂ ਨ ਸੀਝਈ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ॥ 1॥

Sloak(u): Daynhaar(u) Prubh chhoadkaiy, laageh(i) aan sooaayay. Nanak kuhoo na seejhuyee, bin(u) Naavaiy put(i) jaayay. 1.

Word Meaning: Daynhaar(u) = the provider. Aan sooaayay = other tastes. Seejhuyee = succeeds. Put(i) = honour; dignity. Jaayay = goes away; loses.

MEANING: Ignoring the provider Waheguru, the man is enjoying the different tastes of Maya. (Because of such tastes), he will never succeed (achieve his real objective – unity with God), and is losing his dignity (is being robbed of his virtues by the five demons) without Waheguru's Naam, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਦਸ ਬਸਤੂ ਲੈ ਪਾਛੈ ਪਾਵੈ॥ ਏਕ ਬਸਤੁ ਕਾਰਨਿ ਬਿਖੋਟਿ ਗਵਾਵੈ॥ ਏਕ ਭੀ ਨ ਦੇਇ ਦਸ ਭੀ ਹਿਰਿ ਲੇਇ॥ ਤਉ ਮੂੜਾ ਕਹੁ ਕਹਾ ਕਰੇਇ॥ ਜਿਸੁ ਠਾਕੁਰ ਸਿਉ ਨਾਹੀ ਚਾਰਾ॥ ਤਾ ਕਉ ਕੀਜੈ ਸਦ ਨਮਸਕਾਰਾ॥ ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਪ੍ਰਭੁ ਮੀਠਾ॥ ਸਰਬ ਸੂਖ ਤਾਹੂ ਮਨਿ ਵੂਠਾ॥ ਜਿਸੁ ਜਨ ਅਪਨਾ ਹੁਕਮੁ ਮਨਾਇਆ॥ ਸਰਬ ਥੋਕ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ॥ 1॥

Ashtpudi: Dus bustoo laiy paachhaiy paavaiy. Aik bust(u) kaarun(i) bikhoat(i) guvaavaiy. Aik bhee na dayay, dus bhee hir(i) layay. Tuou moorra kuhou kuhaa kurayay. Jis(u) Tthaakur siyoun naahi chaara. Ta kuou keejaiy sud numskaara. Ja kaiy

mun(i) laaga Prubh(u) meettha. Serb sookh taahoo mun(i) voottha. Jis(u) jun Apna Huqam(u) munaaya. Serb thoak Nanak tin(i) paaya. 1.

Word Meaning: Paachhaiy Paavaiy = carries on the back; takes possession. Bikhoat(i) = purity; trust. Hir(i) = steal; take back. Moorra = foolish. Chaara = cannot compete against; are helpless before Him. Voottha = dwells; are acquired. Thoak = products. 1.

MEANING: Provided by Waheguru, the man takes possession of ten (many) items (of his need), but if he is unable to get only one more, (he protests against that), as a result of which he loses his trust (because of his greed) just for one item. What will the foolish do if Waheguru does not give him the desired one item and takes back the ten He had already given him? One should always bow to the Lord (be thankful to Him) before whom one is helpless. An individual who finds Waheguru sweet in his mind acquires all the comforts in his mind. An individual who obeys Waheguru's Huqam acquires everything of his choice, oh Nanak. 1.

ਅਗਨਤ ਸਾਹੁ ਅਪਨੀ ਦੇ ਰਾਸਿ॥ ਖਾਤ ਪੀਤ ਬਰਤੈ ਅਨਦ ਉਲਾਸਿ॥ ਅਪੁਨੀ ਅਮਾਨ ਕਛੁ ਬਹੁਰਿ ਸਾਹੁ ਲੇਇ॥ ਅਗਿਆਨੀ ਮਨਿ ਰੋਸੁ ਕਰੇਇ॥ ਅਪਨੀ ਪਰਤੀਤਿ ਆਪ ਹੀ ਖੋਵੈ॥ਬਹੁਰਿ ਉਸ ਕਾ ਬਿਸਵਾਸੁ ਨ ਹੋਵੈ॥ ਜਿਸ ਕੀ ਬਸਤੁ ਤਿਸੁ ਆਗੈ ਰਾਖੈ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨੈ ਮਾਥੈ॥ ਉਸ ਤੇ ਚਉਗੁਨ ਕਰੈ ਨਿਹਾਲੁ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਦਾ ਦਇਆਲੁ॥ 2॥

Ugunut Shah(u) apni day raas(i). Khaat peet bertaiy anund oolaas(i). Apuni amaan kuchh(u) buhour(i) Shah(u) layay. Ugiyaani mun(i) roas(u) kurayay. Apni perteet(i) aap hee khovaiy. Buhour(i) oos ka bisvaas(u) na hovaiy. Jis kee bust(u) tis(u) aagaiy raakhaiy. Prubh kee aagiya maanaiy maathaiy. Oos tay chaugun kuraiy nihaal(u). Nanak Sahib(u) suda duyaal(u). 2.

Word Meaning: Ugunt = beyond measurements. Shah(u) = money Lord; king; provider of everything. Raas(i) = capital; the articles needed for life. Anund Oolaas(i) = happiness and gusto (enthusiasm). Amaan = placed in trust. Buhour(i) = (takes) back. Roas(i) = complains; protests. Perteet(i) = trust; impression. Bisvaas(u) = trust. Chaugun = four times. Nihaal(u) = blesses. 2.

MEANING: The King-Waheguru provides the needed articles beyond measurements to the living beings, who eat, drink, and use them with gusto to their satisfaction. If Waheguru takes back some of the articles given (which are like a trust fund), the ignorant man protests against it in his mind. Thus, he loses his own trust and is no longer trusted by Waheguru. If he obeys Waheguru's Will, and happily offers some of Waheguru's gifts back to Him (gives to the needy or the meaningful charities), Waheguru blesses him four (many) times more, as He is always kind, oh Nanak. 2.

ਅਨਿਕ ਭਾਤਿ ਮਾਇਆ ਕੇ ਹੇਤ॥ ਸਰਪਰ ਹੋਵਤ ਜਾਨੁ ਅਨੇਤ॥ ਬਿਰਖ ਕੀ ਛਾਇਆ ਸਿਉ ਰੰਗੁ ਲਾਵੈ॥ ਓਹ ਬਿਨਸੈ ਉਹੁ ਮਨਿ ਪਛੁਤਾਵੈ॥ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਨਹਾਰੁ॥ ਲਪਟਿ ਰਹਿਓ ਤਹ ਅੰਧ ਅੰਧਾਰੁ॥ ਬਟਾਊ ਸਿਉ ਜੋ ਲਾਵੈ ਨੇਹ॥ ਤਾ ਕਉ ਹਾਥਿ ਨ ਆਵੈ ਕੇਹ॥ ਮਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਪ੍ਰੀਤਿ ਸੁਖਦਾਈ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਆਪਿ ਲਏ ਲਾਈ॥ 3॥

Anik bhaant(i) Maya kay hayt. Surpur hovut jaan(u) anayt. Birkh kee chhaaya siyoun rung(u) laavaiy. Oh binsaiy, ohou mun(i) puchhutaavaiy. Jo deesaiy so chaalunhaar(u). Lupt(i) ruhiyo teh undh undhaar(u). Butaaoo siyoun jo laavaiy nayh.

Ta kay haath(i) na aavaiy kayh. Mun Hur(i) kay Naam kee preet(i) sookhdaayee. Kur(i) kirpa Nanak aap(i) luyay laayee. 3.

Word Meaning: Hayt = for; love. Surpur = for sure. Anayt = perishable. Rung(u) = love. Binsaiy = vanishes. Chaalunhaar = perishable. Undhaar(u) = darkness (ignorant). Butaaoo = visitor. Nayh = love. Sookhdaayee = comforting. 3.

MEANING: The man loves (enjoys) countless different forms of Maya, but he must realize for sure that they are not going to last forever. They are like the shade of a tree which vanishes (changes) with the sun, and the man who depends on it has to repent. Every visible thing is perishable, and the ignorant and the blind man is clinging to them. A person who falls in love with a visitor accomplishes nothing. Only the love for Waheguru's Naam is comforting (source of bliss), but only that individual receives it who Waheguru Himself gives it kindly, oh Nanak. 3.

ਮਿਥਿਆ ਤਨੁ ਧਨੁ ਕੁਟੰਬੁ ਸਬਾਇਆ॥ ਮਿਥਿਆ ਹਉਮੈ ਮਮਤਾ ਮਾਇਆ॥ ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਧਨ ਮਾਲ॥ ਮਿਥਿਆ ਕਾਮ ਕ੍ਰੋਧ ਬਿਕਰਾਲ॥ ਮਿਥਿਆ ਰਥ ਹਸਤੀ ਅਸਵ ਬਸਤ੍ਰਾ॥ ਮਿਥਿਆ ਰੰਗਿ ਸੰਗਿ ਮਾਇਆ ਪੇਖਿ ਹਸਤਾ॥ ਮਿਥਿਆ ਧ੍ਰੋਹ ਮੋਹ ਅਭਿਮਾਨੁ॥ ਮਿਥਿਆ ਆਪਸ ਊਪਰਿ ਕਰਤ ਗੁਮਾਨੁ॥ ਅਸਥਿਰੁ ਭਗਤਿ ਸਾਧ ਕੀ ਸਰਨ॥ ਨਾਨਕ ਜਪਿ ਜਪਿ ਜੀਵੈ ਹਰਿ ਕੇ ਚਰਨ॥4॥

Mithiya tun(u) dhun(u) kootumb(u) subaaya. Mithiya haumein mumta Maya. Mithiya raj jobun dhun maal. Mithiya kaam krodh bikraal. Mithiya ruth hustee, ashuv bustra. Mithiya rung(i) sung(i) Maya paykh(i) husta. Mithiya dhroh, moh, abhimaan(u). Mithiya aapus oopur(i) kert goomaan(u). Usthir(u) bhugut(i) Sadh kee shern. Nanak jup(i) jup(i) jeevaiy Hur(i) kay Churn. 4.

Word Meaning: Mithiya = false; short-lived. Kootumb(u) = family. Mumta = worldly attachments. Jobun = youthfulness. Bikraal = frightening. Ruth = chariots. Hustee = elephants. Ashuv = horses. Paykh(i) = on seeing; enjoying. Dhroh = deceit; guile; fraud. Asthir(u) = permanent; eternal. 4.

MEANING: Man's body, his wealth, and his family are all false (short-lived), and so are one's ego, selfishness, and his attachment to Maya. The estate, youthfulness, wealth, and other belongings are equally false, and so are lust and frightening rage. None of the chariots, elephants, horses, and expensive clothes will last forever; and short-lived are the enjoyments of Maya, enjoying which, the man feels happy. Short-lived are deceitfulness, worldly attachments, conceit, and one's self-pride. Only the worship of Waheguru in the shelter of the Guru is everlasting. I survive by worshipping Waheguru's Feet (His Naam), oh Nanak. 4.

ਮਿਥਿਆ ਸ੍ਰਵਨ ਪਰ ਨਿੰਦਾ ਸੁਨਹਿ॥ ਮਿਥਿਆ ਹਸਤ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ॥ (ਅੰਗ 269)॥ ਮਿਥਿਆ ਨੇਤ੍ਰ ਪੇਖਤ ਪਰ ਤ੍ਰਿਅ ਰੂਪਾਦਿ॥ ਮਿਥਿਆ ਰਸਨਾ ਭੋਜਨ ਅਨ ਸਵਾਦ॥ ਮਿਥਿਆ ਚਰਨ ਪਰ ਬਿਕਾਰ ਕਉ ਧਾਵਹਿ॥ ਮਿਥਿਆ ਮਨ ਪਰ ਲੋਭ ਲੁਭਾਵਹਿ॥ ਮਿਥਿਆ ਤਨ ਨਹੀ ਪਰਉਪਕਾਰਾ॥ ਮਿਥਿਆ ਬਾਸੁ ਲੇਤ ਬਿਕਾਰਾ॥ ਬਿਨੁ ਬੂਝੇ ਮਿਥਿਆ ਸਭ ਭਏ॥ ਸਫਲ ਦੇਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮ ਲਏ॥ 5॥

Mithiya servun per ninda sooneh(i). Mithiya hust per derb kuou hireh(i).

(PAGE 269): Mithiya naytur paykhut per tirya roopaad(i). Mithiya rusna bhojun un suvaad. Mithiya churn, per bikaar kuou dhaaveh(i). Mithiya mun per loabh loobhaaveh(i). Mithiya tun, nuhee peroopkaara. Mithiya baas(u) layt bikaara. Bin(u) boojhay mithiya subh bhuyay. Suful dayh, Nanak Hur(i) Hur(i) Naam luyyay. 5.

Word Meaning: Mithiya = false; unsuccessful; condemnable. Servun = ears. Per = of others. Ninda = malicious criticism; vilification. Hust = hands. Derb = wealth. Hireh(i) = steal. Triya = women. Roopaad(i) = beauty and the like. Un = others. Bikaar = evils. Dhaaveh(i) = rush to. Loobhaaveh(i) = is attracted; is captivated. Peroopkaara = to help the needy. Baas(u) = nose; smell. Bin Boojhay = without realization. Suful = successful. Dayh = body.
MEANING: The ears, which enjoy listening to the vilification of others, are false (filthy, and not going to live forever), nor are the hands going to live forever that steal the wealth of others. Reprehensible are the eyes that enjoy the beauty, etc., of other women, and so is the tongue that enjoys the tastes of other foods (than Waheguru's Naam). Condemnable (unsuccessful) are the feet which rush to commit evil against others, and condemnable is the mind that is captivated by the greed for others' belongings. Condemnable is the human body, which does not do any favour to the needy, and so is the nose that smells vices (vice-provoking fragrances). All parts of the body are false (filthy) without the realization of (Waheguru's Naam); only that body is successful (in achieving union with Waheguru) which recites Waheguru's Naam, oh Nanak. 5.

ਬਿਰਥੀ ਸਾਕਤ ਕੀ ਆਰਜਾ॥ ਸਾਚ ਬਿਨਾ ਕਹ ਹੋਵਤ ਸੂਚਾ॥ ਬਿਰਥਾ ਨਾਮ ਬਿਨਾ ਤਨੁ ਅੰਧ॥ ਮੁਖਿ ਆਵਤ ਤਾ ਕੈ ਦੁਰਗੰਧ॥ ਬਿਨੁ ਸਿਮਰਨ ਦਿਨੁ ਰੈਨਿ ਬ੍ਰਿਥਾ ਬਿਹਾਇ॥ ਮੇਘ ਬਿਨਾ ਜਿਉ ਖੇਤੀ ਜਾਇ॥ ਗੋਬਿਦ ਭਜਨ ਬਿਨੁ ਬ੍ਰਿਥੇ ਸਭ ਕਾਮ॥ ਜਿਉ ਕਿਰਪਨ ਕੇ ਨਿਰਾਰਥ ਦਾਮ॥ ਧੰਨਿ ਧੰਨਿ ਤੇ ਜਨ ਜਿਹ ਘਟਿ ਬਸਿਓ ਹਰਿ ਨਾਉ॥ ਨਾਨਕ ਤਾ ਕੇ ਬਲਿ ਬਲਿ ਜਾਉ॥ 6॥
Birthee saakut kee aarja. Saach bina keh hovut soocha. Birtha Naam bina tun(u) undh. Mookh(i) aavut ta kaiy doorgundh. Bin(u) simrun din raiyn(i) birtha bihaayay. Maygh bina jiyoun khayti jaayay. Gobind bhujun bin(u) birthay subh kaam. Jiyoun kirpun kay niraaruth daam. Dhunn(i) dhunn(i) tay jun jih ghut(i) busiyo Hur(i) Naaoun. Nanak ta kay bul(i) bul(i) jaaoun. 6.
Word Meaning: Birthi = empty; worthless. Saakut = money-lover; disconnected from God. Aarja = life. Soocha = pure. Undh = blind; dark. Doorgundh = foul smell (of malice). Bihaayay = is spent. Maygh = clouds (rain). Khayti = crop. Kirpun = money-lover. Niraaruth = without any meaning; useless. Daam = money. Dhunn(i) = praise-worthy; lucky. Bul(i) = sacrifice life. 6.
MEANING: Worthless is the life of the man who is disconnected from Waheguru (even if he performs countless rituals to cleanse the body) because the human mind cannot be purified without Waheguru's Naam. Without Waheguru's Naam, the human body is dark (ignorant) and useless. The mouth (the tongue which does not recite Waheguru's Naam) smells foul (because of malicious criticism of others). Just like a crop dies without rain, the day and night of the man pass by uselessly without Waheguru's Naam. Just like the money of a money-lover goes to waste (because he does not spend it), all other deeds of a man go to waste (are useless) without the worship of Waheguru. Those individuals are praiseworthy who have Waheguru's Naam enshrined in their hearts. I will gladly sacrifice my life for them, oh Nanak. 6.

ਰਹਤ ਅਵਰ ਕਛੁ ਅਵਰ ਕਮਾਵਤ॥ ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਮੁਖਹੁ ਗੰਢ ਲਾਵਤ॥ ਜਾਨਨਹਾਰ ਪ੍ਰਭੂ ਪਰਬੀਨ॥ ਬਾਹਰਿ ਭੇਖ ਨ ਕਾਹੂ ਭੀਨ॥ ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਕਰੈ॥ ਆਵਤ ਜਾਵਤ ਜਨਮੈ

ਮਰੈ॥ ਜਿਸ ਕੈ ਅੰਤਰਿ ਬਸੈ ਨਿਰੰਕਾਰੁ॥ ਤਿਸ ਕੀ ਸੀਖ ਤਰੈ ਸੰਸਾਰੁ॥ ਜੋ ਤੁਮ ਭਾਨੇ ਤਿਨ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਨਾਨਕ ਉਨ ਜਨ ਚਰਨ ਪਰਾਤਾ॥ 7॥

Rehut uver, kuchh(u) uver kmaavut. Mun(i) nuhee preet(i) mookh-houn gundh laavut. Jaanunhaar Prubhoo perbeen. Baahur(i) bhaykh na kaahoo bheen. Uver oopdayshaiy, aap(i) na kuraiy. Aavut, jaavut, junmaiy muraiy. Jis kaiy untar(i) busaiy Nirunkaar(u). Tis kee seekh turaiy sunsaar(u). Jo Toom bhaanay, tin Prubh(u) jaata. Nanak, oon jun churn praata. 7.

Word Meaning: Rehut = physical outlook; lifestyle. Uver = other; different. Kmaavut = performance (of deeds). Gundh = establish connection. Jaanunhaar = omniscient. Perbeen = very wise. Bhaykh = garb; attire. Bheen = moved; is pleased. Oopdayshaiy = preaches. Nirunkaar(u) = formless Waheguru. Seekh = advice. Bhaanay = liked. Praata = touches. 7.

MEANING: Man's outlook (outward lifestyle) often belies his deeds. He has no love for Waheguru, but tries to connect with Him through words alone. However, the omniscient Waheguru is perfectly wise and is not moved by a person's outward appearance. The man preaches to others, but does not follow his own advice. Because of his ignoble deeds, he comes and goes, takes birth and dies. The world finds salvation by the advice of the devotee who has Waheguru's Naam embedded in his heart. But only those devotees make a connection with You (enshrine Your Naam in their heart) whom You like, oh Waheguru. I wish to touch the feet of such devotees, oh Nanak. 7.

ਕਰਉ ਬੇਨਤੀ ਪਾਰਬ੍ਰਹਮੁ ਸਭੁ ਜਾਨੈ॥ ਅਪਨਾ ਕੀਆ ਆਪਹਿ ਮਾਨੈ॥ ਆਪਹਿ ਆਪ ਆਪਿ ਕਰਤ ਨਿਬੇਰਾ॥ ਕਿਸੈ ਦੂਰਿ ਜਨਾਵਤ ਕਿਸੈ ਬੁਝਾਵਤ ਨੇਰਾ॥ ਉਪਾਵ ਸਿਆਨਪ ਸਗਲ ਤੇ ਰਹਤ॥ ਸਭੁ ਕਛੁ ਜਾਨੈ ਆਤਮ ਕੀ ਰਹਤ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਲੜਿ ਲਾਇ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਹਿਆ ਸਮਾਇ॥ ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਕਿਰਪਾ ਕਰੀ॥ ਨਿਮਖ ਨਿਮਖ ਜਪਿ ਨਾਨਕ ਹਰੀ॥ 8॥5॥

Kuroun baynti, Parbraham subh(u) jaanaiy. Apna keeya, Aapeh(i) maanaiy. Aapeh(i) Aap, Aap(i) kert nibayra. Kisaiy door(i) junaavut, kisaiy boojhaavut nayra. Oopaav siyaanup sugul tay rehut. Subh(u) kuchh(u) jaanaiy aatum kee rehut. Jis bhaavaiy, tis(u) luyay lurr(i) laayay. Thaan thununtar(i) ruhiya smaayay. So sayvuk(u), jis(u) kirpa kuree. Nimukh, nimukh jup(i) Nanak Huree. 8.5.

Word Meaning: Jaanaiy = knows. Maanaiy = accepts; approves. Nibayra = decision. Oopaav = techniques. Siyaanup = wisdom. Rehut = unaffected; does not recognize. Rehut = have in mind. Lurr(i) Laayay = connects with Him. Thaan Thununtar(i) = everywhere. Smaayay = present. Nimukh = moment. 8.

MEANING: Waheguru already knows the request I am about to make. Being present in every heart, He makes people do things He likes and approves of. He alone makes His own decisions; to some, He gives the impression that He is far away, while to some others, He enlightens them that He is very close. Waheguru is unaffected by the techniques people use to impress Him, or by their wisdom. He knows everything that people have on their minds. Waheguru is present everywhere, and He connects the individuals with Him whom He likes. Only that individual serves Him whom He is kind to. Recite His Naam every moment, oh Nanak. 8.5.

ਸਲੋਕੁ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰਮੇਵ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਿ ਪ੍ਰਸਾਦੁ

ਗੁਰਦੇਵ॥ 1॥
Sloak(u): Kaam, kroadh, ur(u) lobh, moh, binus(i) jaayay uhunmayv. Nanak Prubh shernagti, kur(i) persaad(u) Gurdev. 1.
Word Meaing: Kaam = lust. Binus(i) = vanish. Uhunmayv = ego. Shernaagti = (come to seek) shelter. Persaad(u) = kindness. Gurdev = the great Guru.
MEANING: All lust, rage, greed, worldly attachments, and one's ego vanish in Waheguru's shelter. I, Nanak, too have come to You shelter, please be kind to me. 1.

ਅਸਟਪਦੀ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਖਾਹਿ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖੁ ਮਨ ਮਾਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਗੰਧਤ ਤਨਿ ਲਾਵਹਿ॥ ਤਿਸ ਕਉ ਸਿਮਰਤ ਪਰਮ ਗਤਿ ਪਾਵਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਸਹਿ ਸੁਖ ਮੰਦਰਿ॥ ਤਿਸਹਿ ਧਿਆਇ ਸਦਾ ਮਨ ਅੰਦਰਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਗ੍ਰਿਹ ਸੰਗਿ ਸੁਖ ਬਸਨਾ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਤਿਸੁ ਰਸਨਾ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਰੰਗ ਰਸ ਭੋਗ॥ ਨਾਨਕ ਸਦਾ ਧਿਆਈਐ ਧਿਆਵਨ ਜੋਗ॥ 1॥
Ashtpudi: Jih persaad(i) chhutti amrit khaah(i). Tis Tthaakur kuou rukh(u) mun maah(i). Jih persaad(i) soogundhut tun(i) laaveh(i). Tis kuou simrut Perm gut(i) paaveh(i). Jih persaad(i) buseh(i) sookh mundar(i). Tiseh(i) dhiyaayay suda mun undar(i). Jih persaad(i) greh(i) sung(i) sookh busna. Aatth pehr simerhou Tis(u) rusna. Jih persaad(i) rung rus bhoag. Nanak suda dhiyaayiyaiy, dhiyaavun joag. 1.
Word Meaning: Chhutti Amrit: 36 delicious foods (according to Indian culinary). Tthaakur = Lord. Soogundhut = fragrances. Perm Gut(i) = highest spiritual state (union with God). Mundar(i) = in the mansion. Greh(i) = household. Rung Rus Bhoag = fun activities; and tastes. Dhiyaavun Joag = worthy of worship. 1.
MEANING: Keep the Lord, with whose grace you enjoy the 36 different kinds of delicious foods, always in your mind, oh my friend. You attain the highest spiritual state (union with God) by reciting the Naam of the Lord, by whose grace you apply fragrances to your body. Recite the Naam of the Waheguru in your mind by whose grace you live comfortably in big mansions. Recite the Naam of the Waheguru twenty-four hours a day with your tongue, by whose grace you live comfortably with your family. Always worship Waheguru, who is worthy of worship, and by whose grace you enjoy the fun activities and different tastes of life, oh Nanak. 1.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਟ ਪਟੰਬਰ ਹਢਾਵਹਿ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਕਤ ਅਵਰ ਲੁਭਾਵਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੇਜ ਸੋਈਜੈ॥ ਮਨ ਆਠ ਪਹਰ ਤਾ ਕਾ ਜਸੁ ਗਾਵੀਜੈ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਸਭੁ ਕੋਊ ਮਾਨੈ॥ (ਅੰਗ 270)॥ ਮੁਖਿ ਤਾ ਕੋ ਜਸੁ ਰਸਨ ਬਖਾਨੈ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੋ ਰਹਤਾ ਧਰਮੁ॥ ਮਨ ਸਦਾ ਧਿਆਇ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮੁ॥ ਪ੍ਰਭ ਜੀ ਜਪਤ ਦਰਗਹ ਮਾਨੁ ਪਾਵਹਿ॥ ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹਿ॥ 2॥
Jih persaad(i) paat ptumbur hundaaveh(i). Tiseh(i) tiyaag(i) kut uver loobhaaveh(i). Jih persaad(i) sookh sayj soyeejaiy. Mun aatth pehr Ta ka jus(u) gaavijaiy. Jih persaad(i) toojh(u) subh(u) koyoo maanaiy.
(PAGE 270): Mookh(i) Ta ko jus(u) rusn bukhaanaiy. Jih persaad(i) tayro rehta dherm(u). Mun suda dhiyaayay kayvul Parbraham(u). Prubh Ji juput Durgeh maan(u) paaveh(i). Nanak, put sayti ghur(i) jaaveh(i). 2.
Word Meaning: Paat Ptumbur = silk clothes. Tiyaag(i) = give up; ignoring. Kut = where; what. Uver = other. Loobhaaveh(i) = getting captivated; fascinated. Aatth

pehr = twenty-four hours. Maanaiy = give respect. Dherm(u) = faith; principles. Kayvul = only. Ghur(i) = permanent residence (union with Waheguru). 2.
MEANING: Ignoring Waheguru, by whose grace you wear silk clothes, what else are you getting fascinated with, oh man? Sing praise all the time of Waheguru by whose grace you enjoy sleep on a comfortable bed, oh my mind. Sing praise of Waheguru with your tongue, by whose grace you are given respect by others. Recite only the Naam of Waheguru all the time by whose grace you are able to maintain your moral principles, oh man. Worshipping Waheguru, the devotee is honoured in His Court and gets united with Him with dignity, oh Nanak. 2.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਰੋਗ ਕੰਚਨ ਦੇਹੀ॥ ਲਿਵ ਲਾਵਹੁ ਤਿਸੁ ਰਾਮ ਸਨੇਹੀ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਓਲਾ ਰਹਤ॥ ਮਨ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਸਗਲ ਛਿਦ੍ਰ ਢਾਕੈ॥ ਮਨ ਸਰਨੀ ਪਰੁ ਠਾਕੁਰ ਪ੍ਰਭ ਤਾ ਕੈ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੁਝੁ ਕੋ ਨ ਪਹੂਚੈ॥ ਮਨ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਪ੍ਰਭ ਊਚੈ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਾਈ ਦੁਲਭ ਦੇਹ॥ ਨਾਨਕ ਤਾ ਕੀ ਭਗਤਿ ਕਰੇਹਿ॥ 3॥
Jih persad(i) aaroag, kunchun dayhi. Liv laavhou Tis(u) Ram snayi. Jih persaad(i) tayra ohla reht. Mun sookh(u) paaveh(i) Hur(i) Hur(i) jus(u) keht. JIh persaad(i) tayray sugul chhidur dhaakaiy. Mun sherni pur(u) Tthaakur Prubh ta kaiy. Jih persaad(i) toojh(u) ko na puhoochaiy. Mun saas(i) saas(i) simerou Prubh oochaiy. Jih persaad(i) payee doorlubh dayh. Nanak ta kee bhugut(i) kureh(i). 3.
Word Meaning: Aaroag = disease-free; healthy. Kunchun = (pure like) gold Snayhi = loving. Ohla = secrets. Chhidur = weaknesses; short comings. Dhaakaiy = covers. Puhoochaiy = has access. Doorlubh = not easily available. 3.
MEANING: Concentrate on the loving Waheguru by whose grace you enjoy gold-like pure (good) health, oh man. Enjoy bliss by singing praise of Waheguru, by whose grace all your secrets (weaknesses) are protected, oh my mind. Surrender to the Lord by whose grace your shortcomings are covered, oh my mind. Recite the Naam of the highest Waheguru with every breath, by whose grace no evil has access to you, oh my mind. Worship the Lord by whose grace you have acquired the precious human body, which is not easily available, oh Nanak. 3.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਆਭੂਖਨ ਪਹਿਰੀਜੈ॥ ਮਨ ਤਿਸੁ ਸਿਮਰਤ ਕਿਉ ਆਲਸੁ ਕੀਜੈ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਅਸਵ ਹਸਤਿ ਅਸਵਾਰੀ॥ ਮਨ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਕਬਹੂ ਨ ਬਿਸਾਰੀ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਬਾਗ ਮਿਲਖ ਧਨਾ॥ ਰਾਖੁ ਪਰੋਇ ਪ੍ਰਭੁ ਅਪੁਨੇ ਮਨਾ॥ ਜਿਨਿ ਤੇਰੀ ਮਨ ਬਨਤ ਬਨਾਈ॥ ਊਠਤ ਬੈਠਤ ਸਦ ਤਿਸਹਿ ਧਿਆਈ॥ ਤਿਸਹਿ ਧਿਆਇ ਜੋ ਏਕ ਅਲਖੈ॥ ਈਹਾ ਊਹਾ ਨਾਨਕ ਤੇਰੀ ਰਖੈ॥ 4॥
Jih persaad(i) aabhookhun pehreejaiy. Mun Tis(u) simrut kiyoun aalus(u) keejaiy. Jih persaad(i) baag, milkh dhuna. Raakh(u) proyay Prubh(u) apunay munaa. Jin(i) tayri mun bunut bunaayee. Ootthut baiytthut sud Tiseh(i) dhiyaayee. Tiseh(i) dhiyaayay jo Aik alukhaiy. Eehaan, oohaan, Nanak tayri rukhaiy. 4.
Word Meaning: Aabhookhun = jewellery. Aalus(u) = laziness; indolence. Ashuv = horses. Hust(i) = elephants. Bisaari = forget. Milkh = estate. Proyay = stitched. Bunut = creation. Ootthut = standing. Alukhaiy = incomprehensible. Eehaan Oohaan = here and there (this world and the next). 4.
MEANING: Why do you show any indolence in reciting the Naam of Waheguru by whose grace you wear expensive jewellery, oh my mind? Never forget Waheguru by whose grace you ride horses and elephants, oh my mind. Keep Waheguru stitched to

your mind all the time by whose grace you have orchards, estates and wealth, oh my mind. Recite the Naam of Waheguru, who created you, whether you are standing or sitting, oh my mind. Recite only the Naam of the incomprehensible Waheguru, who protects your honour in this world and the next, oh Nanak. 4.,

ਜਿਹ ਪ੍ਰਸਾਦਿ ਕਰਹਿ ਪੁੰਨ ਬਹੁ ਦਾਨ॥ ਮਨ ਆਠ ਪਹਰ ਕਰਿ ਤਿਸ ਕਾ ਧਿਆਨ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਆਚਾਰ ਬਿਉਹਾਰੀ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰੀ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਸੁੰਦਰ ਰੂਪ॥ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਸਦਾ ਅਨੂਪ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ॥ ਸੋ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਦਾ ਦਿਨ ਰਾਤਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੀ ਪਤਿ ਰਹੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਸੁ ਕਹੈ॥ 5॥

Jih persaad(i) kureh(i) poonn buhou daan. Mun aatth pehr kur(i) Tis ka dhiyaan. Jih persaad(i) tu aachaar biyohaari. Tis(u) Prubh kuou saas(i) saas(i) chitaari. Jih persaad(i) tayra soondar roop. So prubh(u) simerhou suda anoop. Jih persaad(i) tayri neeki jaat(i). So, Prubh(u) simer(i) suda din raat(i). Jih persaad(i) tayri put(i) ruhaiy. Gur persaad(i) Nanak jus(u) kuhaiy. 5.

Word Meaning: Poonn = accepted religious deeds (as defined by Brahmans). Aachaar Biyohaari = observe the religious customs (rituals). Roop = looks. Anoop = of unparalleled qualities. Neeki = superior. Put(i) = dignity. 5.

MEANING: Keep Waheguru in mind all the twenty-four hours by whose grace you perform the religious deeds, and offer many donations, oh my mind. Remember Waheguru with every breath by whose grace you observe the religious rituals. Recite the Naam of Waheguru with unparalleled qualities, all the time, by whose grace you have beautiful looks. Worship the Waheguru day and night by whose grace you have a superior caste. In the shelter of the Guru, sing praise of Waheguru by whose grace your dignity is maintained, oh Nanak. 5.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਨਹਿ ਕਰਨ ਨਾਦ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਪੇਖਹਿ ਬਿਸਮਾਦ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਰਸਨਾ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜੇ ਬਸਨਾ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਸਤ ਕਰ ਚਲਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੰਪੂਰਨ ਫਲਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ॥ ਐਸਾ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਕਤ ਲਾਗਹੁ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਜਾਗਹੁ॥ 6॥

Jih persaad(i) sooneh(i) kern naad. Jih persaad(i) paykheh(i) bismaad. Jih persaad(i) boaleh(i) Amrit rusna. Jih persaad(i) sookh(i) sehjay busna. Jih persaad(i) hust ker chuleh(i). Jih persaad(i) sumpoorun fuleh(i). Jih persaad(i) perm gut(i) paaveh(i). Jih persaad(i) sookh(i) sehj(i) smaaveh(i). Aiysa Prubh(u) tiyaag(i) uver kut laag-hou. Gur persaad(i) Nanak mun jaag-hou. 6.

Word Meaning: Naad = music. Bismaad = enchanting (mesmerising) scenes. Amrit = sweet (Waheguru's Naam). Sehjay = in the blissful state. Hust = Ker = hands. Sumpoorun = complete; perfect. Fuleh(i) = reward. Tiyaag(i) = give up. 6.

MEANING: By whose grace you hear lilting music with your ears, and see enchanting scenes; by whose grace your tongue talks sweet words (sings Waheguru's praise), and by whose grace you enjoy a comfortable life; by whose grace your hands (and other body parts) function, and by whose grace all your efforts are rewarded (objectives are achieved); by whose grace you attain the highest spiritual state, and get absorbed in the bliss of the peaceful state of mind; what other power can you get attached to by ignoring such wonderful Waheguru, oh ignorant man? Enlighten your mind by the grace of the Guru, oh Nanak. 6.

ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਪ੍ਰਗਟੁ ਸੰਸਾਰਿ॥ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਮੂਲਿ ਨ ਮਨਹੁ ਬਿਸਾਰਿ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰਾ ਪਰਤਾਪੁ॥ ਰੇ ਮਨ ਮੂੜ ਤੂ ਤਾ ਕਉ ਜਾਪੁ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੇਰੇ ਕਾਰਜ ਪੂਰੇ॥ ਤਿਸਹਿ ਜਾਨੁ ਮਨ ਸਦਾ ਹਜੂਰੇ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਤੂ ਪਾਵਹਿ ਸਾਚੁ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂੰ ਤਾ ਸਿਉ ਰਾਚੁ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸਭ ਕੀ ਗਤਿ ਹੋਇ॥ ਨਾਨਕ ਜਾਪੁ ਜਪੈ ਜਪੁ ਸੋਇ॥ 7॥

Jih persaad(i) tu pergut(u) sunsaar(i). Tis(u) Prubh kuou mool(i) na munhou bisaar(i). Jih persaad(i) tayra pertaap. Ray mun moorr, tu Ta kuou jaap(u). Jih persaad(i) tayray kaaruj pooray. Tiseh(i) jaan(u) mun suda hujooray. Jih persaad(i) tu paaveh(i) Saach(u). Ray mun mayray, tu Ta siyoun raach(u). Jih persaad(i) subh kee gut(i) hoyay. Nanak jaap(u) jupaiy jup(u) soyay. 7.

Word Meaning: Pergut = famous; well known. Sunsaar(i) = in the world. Mool(i) Na = not at all. Bisaat(i) = forget. Pertaap = splendor. Moorr = foolish. Kaaruj = objectives. Pooray = achieved. Hujooray = present close by. Saach(u) = Truth; reality (Waheguru). Raach(u) = get absorbed; mix with; connect with. Gut(i) = salvation. Soyay = that (Waheguru). 7.

MEANING: Do not drop Waheguru from your mind at all, by whose grace you enjoy fame in the world. Recite the Naam of Waheguru by whose grace you have magnificence, oh my foolish mind. Always think of the Waheguru as being close to you by whose grace all your objectives are achieved successfully. Connect with the Waheguru by whose grace you realize the Truth (Waheguru), oh my mind. Recite the Naam of the Waheguru with your tongue by whose grace everybody is salvaged, oh Nanak. 7.

ਆਪਿ ਜਪਾਏ ਜਪੈ ਸੋ ਨਾਉ॥ ਆਪਿ ਗਾਵਾਏ ਸੁ ਹਰਿ ਗੁਨ ਗਾਉ॥

(ਅੰਗ 271)॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਹੋਇ ਪ੍ਰਗਾਸੁ॥ ਪ੍ਰਭੂ ਦਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ॥ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਬਸੈ ਮਨਿ ਸੋਇ॥ ਪ੍ਰਭ ਦਇਆ ਤੇ ਮਤਿ ਊਤਮ ਹੋਇ॥ ਸਰਬ ਨਿਧਾਨ ਪ੍ਰਭ ਤੇਰੀ ਮਇਆ॥ ਆਪਹੁ ਕਛੂ ਨ ਕਿਨਹੂ ਲਇਆ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਲਗਹਿ ਹਰਿ ਨਾਥ॥ ਨਾਨਕ ਇਨ ਕੈ ਕਛੂ ਨ ਹਾਥ॥ 8॥6॥

Aap(i) jupaayay, jupaiy so Naaoun. Aap(i) gaavaayay su Hur(i) goon gaaou.

(PAGE 271): Prubh kirpa tay hoyay pergaas(u). Prubhoo duyya tay kumul bigaas(u). Prubh soopersunn, busaiy mun soyay. Prubh duyya tay mut(i) ootum hoyay. Serb nidhaan Prubh Tayri muyya. Aap-houn kuchhoo na kinhoo luyya. Jit(u) jit(u) laavhou, tit(u) lugeh(i) Hur(i) Naath. Nanak inn kaiy kuchhoo na haath. 8.6.

Word Meaning: Pergaas(u) = enlightenment. Kumul = lotus-like (heart). Bigaas(u) = blooming. Soopersunn = overly pleased. Ootum = superior. Nidhaan = treasures. Kuchhoo Na Haath = no control. 8.6.

MEANING: Only that individual recites Waheguru's Naam and sings His praise whom He prompts to do so. Man's mind is enlightened by the grace of Waheguru, and his lotus-like heart begins to bloom (becomes blissful). The heart, in which Waheguru takes dwelling, is overly pleased. Man's thinking becomes superior with the grace of Waheguru. All Your treasures (of gifts to the living beings) are a result of Your benevolence, oh Waheguru. No one can access these on their own. Humans do whatever Waheguru wants them to pursue; they have no control over their actions, oh Nanak. 8.6.

NOTE: Guru Sahib is NOT suggesting that people should worship Waheguru only if they are blessed with luxuries. On the contrary, He is giving you every reason to worship Him.

ਸਲੋਕੁ॥ ਅਗਮ ਅਗਾਧਿ ਪਾਰਬ੍ਰਹਮ ਸੋਇ॥ ਜੋ ਜੋ ਕਹੈ ਸੁ ਮੁਕਤਾ ਹੋਇ॥ ਸੁਨਿ ਮੀਤਾ ਨਾਨਕੁ ਬਿਨਵੰਤਾ॥ ਸਾਧ ਜਨਾ ਕੀ ਅਚਰਜ ਕਥਾ॥ 1॥

Sloak(u): Agumm, agaadh(i) Parbrahm soyay. Jo, jo, kuhaiy su mookta hoyay. Soon(i) meeta, Nanak(u) binvunta. Sadh juna kee achurj kutha. 1.

Word Meaning: Agumm = beyond reach. Agaadh(i) = unfathomable. Mookta = free from the bonds of Maya; emancipated. Binvunta = requests (says humbly). Sadh = holy saint; Guru. Achurj = amazing. Kutha = story; narrative. 1.

MEANING: (We know) that Waheguru is beyond our reach and is unfathomable; whoever recites His Naam is emancipated. (But, now) Nanak very humbly narrates the amazing story of the holy saints (the Guru); listen carefully, oh my friends. 1.

ਅਸਟਪਦੀ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਮੁਖ ਊਜਲ ਹੋਤ॥ ਸਾਧ ਸੰਗਿ ਮਲੁ ਸਗਲੀ ਖੋਤ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੈ ਅਭਿਮਾਨੁ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਪ੍ਰਗਟੈ ਸੁ ਗਿਆਨੁ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਬੁਝੈ ਪ੍ਰਭੁ ਨੇਰਾ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਭੁ ਹੋਤ ਨਿਬੇਰਾ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਰਤਨੁ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਏਕ ਊਪਰਿ ਜਤਨੁ॥ ਸਾਧ ਕੀ ਮਹਿਮਾ ਬਰਨੈ ਕਉਨੁ ਪ੍ਰਾਨੀ॥ ਨਾਨਕ ਸਾਧ ਕੀ ਸੋਭਾ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਨੀ॥ 1॥

Ashtpudi: Sadh kaiy sung(i) mookh oojul hoat. Sadh sung(i) mul(u) suglee khoat. Sadh kaiy sung(i) mitaiy abhimaan(u). Sadh kaiy sung(i) pergutaiy su Giyan(u). Sadh kaiy sung(i) boojhaiy Prubh(u) Nayra. Sadh kaiy sung(i) subh(u) hoat nibayra. Sadh kaiy sung(i) paayay Naam ruttan(u). Sadh kaiy sung(i) Aik oopur(i) jutun(u). Sadh kee mehma bernaiy kaun(u) praani. Nanak Sadh kee sobha Prubh maah(i) smaani . 1.

Word Meaning: Sung(i) = in the company; with. Oojul = clean; unblemished; pure. Mul(u) = (mental) filth. Khoat = remove from the root. Abhimaan(u) = conceit. Pergutaiy = is produced. Giyaan(u) = enlightenment. Boojhaiy = realizes. Nibayra = settlement (of all evils). Ruttan(u) = precious like a jewel. Jutun(u) = dependence. Mehma = praise; greatness. Bernaiy = describe. Smaani = connects with (God). 1.

MEANING: One's face shines (becomes free from all vices) in the shelter of the Guru because all the mental filth is removed from its root in His company. One's mind is enlightened in the company of the Guru, causing one's ego to vanish. In the shelter of the Guru, one realizes that Waheguru is very close to him, and all the accounts of his bad deeds are settled. One realizes the priceless Naam of Waheguru, and rests his dependence only on the "One" Waheguru. Nobody can describe the greatness of the Guru. Singing praise of the Guru causes the individual to be deeply absorbed in Waheguru (becomes "one" with Him). 1.

ਸਾਧ ਕੈ ਸੰਗਿ ਅਗੋਚਰ ਮਿਲੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਪਰਫੁਲੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਆਵਹਿ ਬਸਿ ਪੰਚਾ॥ ਸਾਧ ਸੰਗਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਭੁੰਚਾ॥ ਸਾਧ ਸੰਗਿ ਹੋਇ ਸਭ ਕੀ ਰੇਨ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਮਨੋਹਰ ਬੈਨ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਤਹੂੰ ਧਾਵੈ ॥ ਸਾਧ ਸੰਗਿ ਅਸਥਿਤਿ ਮਨੁ ਪਾਵੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਮਾਇਆ ਤੇ ਭਿੰਨ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭੁ ਸੁਪ੍ਰਸੰਨ॥ 2॥

Sadh kaiy sung(i) Agoachur milaiy. Sadh kaiy sung(i) suda perphoolaiy. Sadh kaiy sung(i) aaveh(i) bus(i) puncha. Sadh sung(i) Amrit rus(u) bhooncha. Sadh sung(i) hoyay subh kee rayn. Sadh kaiy sung(i) munohar baiyn. Sadh kaiy sung(i) na kuthoon

dhaavaiy. Sadh sung(i) usthit(i) mun paavaiy. Sadh kaiy sung(i) Maya tay bhinn. Sadh sung(i) Nanak Prubh(u) soopersunn. 2.

Word Meaning: Agoachur = incomprehensible. Perphoolaiy = flourishes. Bus(i) = in control. Puncha = the five demons (lust, rage etc.) Amrit Rus(u) = sweetness of Waheguru's Naam. Bhooncha = enjoyes. Rayn = dust of the feet; humbleness. Munohar = mind-captivating. Baiyn = conversation. Dhaavaiy = (mind) rushes to. Usthit(i) = stable; unwavering. Bhinn = different; indifferent; unattached. Soopersunn = overly pleased. 2.

MEANING: One gets connected with the incomprehensible (Waheguru), and his spirituality flourishes in the shelter of the Guru. One is able to have control over the five demons (lust, rage, greed, attachment, and ego) and enjoys the sweetness of the Amrit-Naam of Waheguru in the company of the Guru. Listening to the mind-captivating Divine Words of the Guru, one gets rid of all one's ego and becomes very humble. One's mind becomes stable (peaceful) and quits rushing (to pursue different ideas) in the shelter of the Guru. One becomes indifferent to Maya in the company of the Guru, and Waheguru gets overly pleased with him, oh Nanak. 2.

ਸਾਧ ਸੰਗਿ ਦੁਸਮਨ ਸਭਿ ਮੀਤ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਾ ਪੁਨੀਤ॥ ਸਾਧ ਸੰਗਿ ਕਿਸ ਸਿਉ ਨਹੀ ਬੈਰੁ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬੀਗਾ ਪੈਰੁ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਕੋ ਮੰਦਾ॥ ਸਾਧ ਸੰਗਿ ਜਾਨੇ ਪਰਮਾਨੰਦਾ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨਾਹੀ ਹਉ ਤਾਪੁ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਤਜੈ ਸਭੁ ਆਪੁ॥ ਆਪੇ ਜਾਨੈ ਸਾਧ ਬਡਾਈ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭੂ ਬਨਿ ਆਈ॥ 3॥

Sadh sung(i) dooshmun subh(i) meet. Sadhu kaiy sung(i) muha pooneet. Sadh sung(i) kis siyoun nuhee baiyr(u). Sadh kaiy sung(i) na beenga paiyr(u). Sadh kaiy sung(i) naahi ko munda. Sadh sung(i) jaanay Permanunda. Sadh kaiy sung(i) naahi huoun taap(u). Sadh kaiy sung(i) tujaiy subh(u) aap(u). Aapay jaanaiy Sadh budaayee. Nanak Sadh Prubhoo bun(i) aayee. 3.

Word Meaning: Meet = friends. Pooneet = pure; holy. Beenga Paiyr(u) = the steps do not follow an immoral path. Munda = bad; evil. Permnunda = the source of supreme bliss - Waheguru. Huoun = ego. Taap(u) = disease (suffering). Tujaiy = quits; gets rid of. Aap(u) = selfishness. Aapay = Waheguru. Budaayee = greatness. Bun(i) Aayee = have identical philosophy; love each other. 3.

MEANING: Man's mind becomes ultra clean (pure) in the shelter of the Guru, and all his enemies become his friends, because he ceases to bear enmity with others. His steps do not follow an immoral path, and no evil thoughts come to his mind in the shelter of the Guru. One comes to realize the source of supreme bliss – Waheguru- and is connected with Him. One gets rid of his selfishness and does not suffer from his ego in the company of the Guru. Waheguru Himself knows the greatness of the Guru; the Guru and Waheguru have the same philosophy (love each other), oh Nanak.

ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਕਬਹੂ ਧਾਵੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਵੈ॥ ਸਾਧ ਸੰਗਿ ਬਸਤੁ ਅਗੋਚਰ ਲਹੈ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਅਜਰੁ ਸਹੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਬਸੈ ਥਾਨਿ ਊਚੈ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਮਹਲਿ ਪਹੂਚੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਦ੍ਰਿੜੈ ਸਭਿ ਧਰਮ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਪਾਏ ਨਾਮ ਨਿਧਾਨ॥ ਨਾਨਕ ਸਾਧੂ ਕੈ ਕੁਰਬਾਨ॥ 4॥

Sadh kaiy sung(i) na kubhoon dhaavaiy. Sadh kaiy sung(i) suda sookh(u) paavaiy. Sadh sung(i) bust(u) agoachur luhaiy. Sadhu kaiy sung(i) ajur(u) suhaiy. Sadh kaiy

sung(i) busaiy thaan oochay. Sadhu kaiy sung(i) mehl(i) puhoochay. Sadh kaiy sung(i) drirraiy subh(i) dherm. Sadh kaiy sung(i) kayvul Parbraham. Sadh kaiy sung(i) paayay Naam nidhaan. Nanak Sadhu kaiy koorbaan. 4.

Word Meaning: Kubhoon Na = never; nowhere. Dhaavaiy = rushes to; wavers. Bust(u) Agoachur = the incomprehensible article (Waheguru). Ajur(u) = which cannot be endured. Suhaiy = endures. Thaan(i) Oochaiy = higher mental state (above the effects of Maya). Mehl(i) = Waheguru's Residence. Drirraiy = reinforces; follows strictly. Dherm = high moral principles. Parbraham = Waheguru. 4.

MEANING: One's mind never wavers in the shelter of the Guru, and he always enjoys blissfulness. One acquires (the Naam of) the incomprehensible Waheguru in the shelter of the Guru, and is able to endure the unendurable situations (control his mind). One's mind remains in a very high spiritual state (above the effects of Maya) in the company of the Guru, and he has access to the Residence of Waheguru (connects with Him). In the shelter of the Guru, one believes only in Waheguru, and all his deeds are based on high moral principles. One acquires the treasure of Waheguru's Naam in the shelter of the Guru. I will gladly offer my life to the Guru, oh Nanak. 4.

ਸਾਧ ਕੈ ਸੰਗਿ ਸਭ ਕੁਲ ਉਧਾਰੈ॥ ਸਾਧ ਸੰਗਿ ਸਾਜਨ ਮੀਤ ਕੁਟੰਬ ਨਿਸਤਾਰੈ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਸੋ ਧਨੁ ਪਾਵੈ॥ ਜਿਸੁ ਧਨ ਤੇ ਸਭੁ ਕੋ ਵਰਸਾਵੈ॥ ਸਾਧ ਸੰਗਿ ਧਰਮ ਰਾਇ ਕਰੇ ਸੇਵਾ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਸੋਭਾ ਸੁਰਦੇਵਾ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਪਾਪ ਪਲਾਇਨ॥ ਸਾਧ ਸੰਗਿ ਅੰਮ੍ਰਿਤ ਗੁਨ ਗਾਇਨ॥ ਸਾਧ ਸੰਗਿ ਸ੍ਰਬ ਥਾਨ ਗੰਮਿ॥
(ਅੰਗ 272)॥ ਨਾਨਕ ਸਾਧ ਕੈ ਸੰਗਿ ਸਫਲ ਜਨੰਮ॥ 5॥

Sadh kaiy sung(i) subh kool oodhaaraiy. Sadh sung(i) saajun meet kootumb nistaaraiy. Sadhu kaiy sung(i) so dhun(u) paavaiy. Jis(u) dhun tay subh(u) ko versaavaiy. Sadh sung(i) Dherm Raayay kuray sayva. Sadh kaiy sung(i) sobha soor dayva. Sadhu kaiy sung(i) paap plaayin. Sadh sung(i) Amrit goon gaayin. Sadh sung(i) serb thaan gumm(i).

(PAGE 272): Nanak Sadh kaiy sung(i) suful junum. 5.

Word Meaning: Kool = the whole clan (all the associates). Kootumb = family. Nistaaraiy = gets salvaged. Versaavaiy = provides benefits. Dherm Raayay = the Angel of Justice. Soor = Dayva = gods. Plaayin = run away. Gumm(i) = access. Suful = successful. 5.

MEANING: One is able to salvage his entire clan (his associates), including his friends and family, in the shelter of the Guru. One acquires that wealth (Waheguru's Naam) in the shelter of the Guru, with which he can provide benefits to everyone. Even the Angel of Justice serves the devotee who is in the shelter of the Guru, and the gods sing his praise. One sings the immortalizing virtues of Waheguru in the shelter of the Guru, whereby all his sins disappear. One gains access to every place (including Waheguru's Residence) in the shelter of the Guru; and one's life becomes successful (one achieves human objectives) in the company of the Guru, oh Nanak. 5.

ਸਾਧ ਕੈ ਸੰਗਿ ਨਹੀ ਕਛੁ ਘਾਲ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਕਲੂਖਤ ਹਰੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨਰਕ ਪਰਹਰੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਈਹਾ ਊਹਾ ਸੁਹੇਲਾ॥ ਸਾਧ ਸੰਗਿ ਬਿਛੁਰਤ ਹਰਿ ਮੇਲਾ॥ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਵੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਬਿਰਥਾ ਜਾਵੈ॥ ਪਾਰਬ੍ਰਹਮ ਸਾਧ ਰਿਦ ਬਸੈ॥ ਨਾਨਕ ਉਧਰੈ ਸਾਧ ਸੁਨਿ ਰਸੈ॥ 6॥

Sadh kaiy sung(i) nuhee kuchh(u) ghaal. Dershun bhaytut hoat nihaal. Sadh kaiy sung(i) klookhut huraiy. Sadh kaiy sung(i) nerk purhuraiy. Sadh kaiy sung(i) eehaan oohaan soohayla. Sadh sung(i) bichhurut Hur(i) mayla. Jo ichhaiy soyee ful(u) paavaiy. Sadh kaiy sung(i) na birtha jaavaiy. Parbraham Sadh rid busaiy. Nanak oodhraiy Sadh soon(i) rusaiy. 6.

Word Meaning: Ghaal = hard labour; self-torturing. Nihaal = blissful. Klookhut = sins. Huraiy = are removed. Nerk = hell. Purhuraiy = is pushed away. Eehaan Oohaan = here and there; this world and the next. Soohayla = comfortable; blissful. Bichhurut = separated; disconnected. Mayla = connected. Ichhaiy = as wished. Ful(u) = result. Birtha = empty; deprived. Rusaiy = sweet words. 6.

MEANING: No hard labour (self-affliction like fasting, standing on one leg, staying awake at night, etc.) is needed to please Waheguru in the shelter of the Guru, because one feels blissful just by having the holy sight of the Guru. All one's sins disappear in the company of the Guru, and hell stays away from him. One enjoys blissfulness everywhere (in this world and the next) in the shelter of the Guru as He connects the disconnected individual with Waheguru. No one leaves the Guru empty-handed; they get their wishes fulfilled. Waheguru resides in the heart of the Guru, and one finds salvation by listening to the sweet words of the Guru, oh Nanak. 6.

ਸਾਧ ਕੈ ਸੰਗਿ ਸੁਨਉ ਹਰਿ ਨਾਉ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਨ ਮਨ ਤੇ ਬਿਸਰੈ॥ ਸਾਧ ਸੰਗਿ ਸਰਪਰ ਨਿਸਤਰੈ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਲਗੈ ਪ੍ਰਭੁ ਮੀਠਾ॥ ਸਾਧੂ ਕੈ ਸੰਗਿ ਘਟਿ ਘਟਿ ਡੀਠਾ॥ ਸਾਧ ਸੰਗਿ ਭਏ ਆਗਿਆਕਾਰੀ॥ ਸਾਧ ਸੰਗਿ ਗਤਿ ਭਈ ਹਮਾਰੀ॥ ਸਾਧ ਕੈ ਸੰਗਿ ਮਿਟੇ ਸਭਿ ਰੋਗ॥ ਨਾਨਕ ਸਾਧ ਭੇਟੇ ਸੰਜੋਗ॥ 7

Sadh kaiy sung(i) soonoo Hur(i) Naaoun. Sadh sung(i) Hur(i) kay goon gaaoun. Sadh kaiy sung(i) na mun tay bisraiy. Sadh sung(i) surpur nisturaiy. Sadh kaiy sung(i) lugaiy Prubh(u) meettha. Sadhu kaiy sung(i) ghut(i) ghut(i) deettha. Sadh sung(i) bhuyay aagiyakaari. Sadh sung(i) gut(i) bhuyee humaari. Sadh kaiy sung(i) mitay subh(i) roag. Nanak Sadh bhaytay sunjoag. 7.

Word Meaning: Bisraiy = forgotten. Surpur = for sure. Ghut(i) Ghut(i) = in every heart. Deettha = saw. Aagiyakaari = obedient. Gut(i) = higher spiritual state (union with God). Sunjoag = prewritten destiny. 7.

MEANING: I listen to Waheguru's Naam and sing His virtues in the company of the Guru. Waheguru is not forgotten in the shelter of the Guru, and one definitely finds salvation in His shelter. Waheguru feels very sweet in the shelter of the Guru, and one "sees" Him in every heart. One becomes compliant (begins to accept Waheguru's Will gladly) in the shelter of the Guru, and attains the highest spiritual state (union with Waheguru). All evils (sufferings) disappear in the shelter of the Guru; but one connects with the Guru only by his prewritten destiny, oh Nanak. 7.

ਸਾਧ ਕੀ ਮਹਿਮਾ ਬੇਦ ਨ ਜਾਨਹਿ॥ ਜੇਤਾ ਸੁਨਹਿ ਤੇਤਾ ਬਖਿਆਨਹਿ॥ ਸਾਧ ਕੀ ਉਪਮਾ ਤਿਹੁ ਗੁਣ ਤੇ ਦੂਰਿ॥ ਸਾਧ ਕੀ ਉਪਮਾ ਰਹੀ ਭਰਪੂਰਿ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਕਾ ਨਾਹੀ ਅੰਤ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਸਦਾ ਬੇਅੰਤ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਊਚ ਤੇ ਊਚੀ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਮੂਚ ਤੇ ਮੂਚੀ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਸਾਧ ਬਨਿ ਆਈ॥ ਨਾਨਕ ਸਾਧ ਪ੍ਰਭ ਭੇਦੁ ਨ ਭਾਈ॥ 8॥7॥

Sadh kee mehma Bayd na jaaneh(i). Jayta sooneh(i) tayta bukhiyaaneh(i). Saadh kee oopma tihou goon tay door(i). Sadh kee oopma ruhee bhurpoor(i). Sadh kee sobha ka

naahi unt. Sadh kee sobha suda bayunt. Sadh kee sobha ooch tay oochee. Sadh kee sobha mooch tay moochee. Sadh kee sobha, Sadh bun(i) aayee. Nanak Sadh Prubh bhayd(u) na bhaayee. 8.7.
Word Meaning: Mehma = praise; greatness. Bayd = Vedas. Jayta = as much. Tayta = the same. Bukhiyaaneh(i) = describe. Tihou Goon = the three effects of Maya. Oopma = praise. Bhurpoor(i) = to the full. Mooch = very much. Bun(i) Aayee = only He knows. Bhayd(u) = difference. 8.7.
MEANING: Even the Vedas do not know the greatness of the Guru in full; they describe only as much as they know. Guru's greatness is beyond the three effects of Maya, and fills (is spread over) the whole universe. There is no end to the praise of the Guru, which is always beyond limits. The greatness of the Guru is higher and higher and more and more. Only the Guru knows His greatness. There is no difference between the Guru and Waheguru, oh Nanak. 8.7.

ਸਲੋਕੁ॥ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਸੋਇ॥ ਅਵਰੁ ਨ ਪੇਖੈ ਏਕਸੁ ਬਿਨੁ ਕੋਇ॥ ਨਾਨਕ ਇਹ ਲਛਣ ਬ੍ਰਹਮ ਗਿਆਨੀ ਹੋਇ॥ 1॥
Sloak(u): Mun(i) Saacha, mookh(i) Saacha soyay. Uver(u) na paykhaiy Aikus(u) bin(u) koyay. Nanak, eh luchhun Braham Giyaani hoyay.
Word Meaning: Braham Giyani = bearer of Divine Knowledge; fully connected with Waheguru. Saacha = eternal (Waheguru). Uver(u) = any other. Paykhaiy = sees; acknowledges. Aikus = the One (God). Luchhun = qualities; virtues. 1.
MEANING: A devotee, who has Waheguru in his mind, and on his tongue, and does not acknowledge any other power than Waheguru, is a Braham Giyani; and these (the above) are his virtues, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਲੇਪ॥ ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲ ਅਲੇਪ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਨਿਰਦੋਖ॥ ਜੈਸੇ ਸੂਰ ਸਰਬ ਕਉ ਸੋਖ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਦ੍ਰਿਸਟਿ ਸਮਾਨਿ॥ ਜੈਸੇ ਰਾਜ ਰੰਕ ਕਉ ਲਾਗੈ ਤੁਲਿ ਪਵਾਨ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਧੀਰਜੁ ਏਕ॥ ਜਿਉ ਬਸੁਧਾ ਕੋਊ ਖੋਦੈ ਕੋਊ ਚੰਦਨ ਲੇਪ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਇਹੁ ਗੁਨਾਉ॥ ਨਾਨਕ ਜਿਉ ਪਾਵਕ ਕਾ ਸਹਜ ਸੁਭਾਉ॥ 1॥
Ashtpudi: Braham Giyani suda nirlayp. Jaiysay jul meh(i) kumul alayp. Braham Giyani suda nirdokh. Jaiysay soor serb kuou soakh. Braham Giyani kaiy drisht(i) smaan(i). Jaiysay raj runk kuou laagaiy tool(i) puvaan. Braham Giyani kaiy dheeruj(u) aik. Jiyoun bsoodha koyoo khoadaiy, koyoo chundun layp. Braham Giyani ka ehou goonaou. Nanak, jiyoun paavuk ka sehj soobhaou. 1.
Word Meaning: Nirlayp = Alayp = unaffected; fully detached from Maya. Kumul = lotus flower. Nirdoakh = free from any wrongdoing; unbiased. Soor = sun. Soakh = dries; provides warmth. Drisht(i) = vision; sees. Runk = pauper. Tool(i) = equal. Puvaan = air. Dheeruj = patience. Aik = the same. Bsoodha = earth. Khoadaiy = digs. Layp = coating. Goonaou = virtue. Paavuk = fire. Sehj = patience; non-discriminatory. 1.
MEANING: Like a lotus flower, which always stays above water, a Braham Giyani always stays above the effects of Maya, and is fully detached from it. He is always unblemished and never does anything immoral or sinful. Like the sun, which provides warmth to everybody, and like the air, which does not discriminate between people, a Braham Giyani views everybody the same way without any discrimination. Like the earth, which does not discriminate between the individuals who dig it, and the ones

who coat it with the pulp of sandalwood, the Braham Giyani has the same patience for everybody, whether someone treats him with respect or with disdain. A Braham Giyani has the virtue of non-discrimination like the fire, which provides warmth to everybody indiscriminately (or burns everything the same way), oh Nanak. 1.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਨਿਰਮਲ ਤੇ ਨਿਰਮਲਾ॥ ਜੈਸੇ ਮੈਲੁ ਨ ਲਾਗੈ ਜਲਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ॥ ਜੈਸੇ ਧਰ ਊਪਰਿ ਆਕਾਸੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਸਮਾਨਿ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਅਭਿਮਾਨ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਊਚ ਤੇ ਊਚਾ॥ ਮਨਿ ਅਪਨੈ ਹੈ ਸਭ ਤੇ ਨੀਚਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੇ ਜਨ ਭਏ॥ ਨਾਨਕ ਜਿਨ ਪ੍ਰਭੁ ਆਪਿ ਕਰੇਇ॥ 2॥

Braham Giyani nirmul tay nirmula. Jaiysay maiyl(u) na laagaiy jula. Braham Giyani kaiy mun(i) hoyay pergaas(u). Jaiysay dhur oopur(i) aakaash(u). Braham Giyani kaiy mittar, shutur(u) smaan(i). Braham Giyani kaiy naahi abhimaan. Braham Giyani ooch tay oocha. Mun(i) apunaiy haiy subh tay neecha. Braham Giyani say jun bhuyay. Nanak, jin Prubh(u) aap(i) kuray. 2.

Word Meaning: Nirmul = pure; holy. Tay = than. Pergaas(u) = enlightenment. Dhur = earth. Smaan(i) = equal. Abhimaan = conceit; ego. 2.

MEANING: Just like water, which never stays dirty permanently (it evaporates and then condenses to become clean again), Braham Giyani is purer than the purest, and never becomes a sinner. Just as the earth is lighted up by the sky (the sun, the moon and the stars) above it, Braham Giyani's mind is enlightened. He treats his friends and his foes the same way, and he is never conceited about his virtues. Braham Giyani is higher and higher in virtues, but, in his mind, he always feels as if he is the lowest of all. But only those devotees attain the level of spirituality to become a Braham Giyani whom Waheguru is kind to, oh Nanak. 2.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਗਲ ਕੀ ਰੀਨਾ॥ ਆਤਮ ਰਸੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਚੀਨਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸਭ ਊਪਰਿ ਮਇਆ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਤੇ ਕਛੁ ਬੁਰਾ ਨ ਭਇਆ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਮਦਰਸੀ॥ (ਅੰਗ 273)॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤੁ ਬਰਸੀ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬੰਧਨ ਤੇ ਮੁਕਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਨਿਰਮਲ ਜੁਗਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਭੋਜਨੁ ਗਿਆਨੁ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬ੍ਰਹਮ ਧਿਆਨੁ॥ 3॥

Braham Giyani sugul kee reena. Aatum rus(u) Braham Giyani cheena. Braham Giyani kee subh oopur(i) muyya. Braham Giyani tay kuchh(u) boora na bhuyya. Braham Giyani suda sumdersi.

(PAGE 273): Braham Giyani kee drisht(i) Amrit(u) bersi. Braham Giyani bundhun tay mookta. Braham Giyani kee nirmul joogta. Braham Giyani ka bhojun Giyaan(u). Nanak, Braham Giyani ka Braham dhiyaan(u). 3.

Word Meaning: Reena = dust (humbleness). Aatum Rus = blissful for the soul. Cheena = recognized. Muyya = kindness. Bhuyya = causes. Sumdersi = non-discriminating vision. Amrit = kindness. Bersi = rains. Bundhun = bonds of Maya. Mookta = free. Joogta = living. Bhojun = food.
Dhiyaan(u) = focus; concentration of thoughts; on his mind. 3.

MEANING: Braham Giyani is very humble and polite with everyone, and he recognizes this virtue as the blissful food for his soul. Braham Giyani is kind to everybody and never causes any problems for anyone. Braham Giyani views everybody with the same mind, and his eyes always rain (shower people with) kindness. He is free from

all bonds and has a pure living. Divine Knowledge (Waheguru's Naam) is the food for the soul of Braham Giyani, and Waheguru is always on his mind, oh Nanak. 3.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਊਪਰਿ ਆਸ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਗਰੀਬੀ ਸਮਾਹਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਪਰਉਪਕਾਰ ਉਮਾਹਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਹੀ ਧੰਧਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਲੇ ਧਾਵਤੁ ਬੰਧਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਸੁ ਭਲਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਫਲ ਫਲਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੰਗਿ ਸਗਲ ਉਧਾਰੁ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਪੈ ਸਗਲ ਸੰਸਾਰੁ॥ 4॥

Braham Giyani Aik oopur(i) aas. Braham Giyani ka nuhee binaas. Braham Giyani kaiy greebi smaaha. Braham Giyani per-oopkaar omaaha. Braham Giyani kaiy naahi dhundha. Braham Giyani lay dhaavut(u) bundha. Braham Giyani kaiy hoyay su bhulaa. Braham Giyani soophul fulaa. Braham Giyani sung(i) sugul oodhaar(u). Nanak Braham Giyani jupaiy sugul sunsaar(u). 4.

Word Meaning: Aas = hope; dependence. Binaas = destruction. Greebi = humility. Smaaha = dwells; filling (the heart). Peroopkaar = helping the needy. Omaaha = zestful. Dhundha = obligations; involvements. Dhaavut = rushing (mind). Bundha = put a stop to. Soophul Fula = Like a tree laden with fruit; fulfils wishes. Oodhaar = salvation. 4.

MEANING: Braham Giyani has all his hopes (dependence) on the One (Waheguru), and (being connected with Waheguru) he is immortal. Humility dwells in his heart, and he is always eager to help the needy. Braham Giyani has no worldly involvements (he is detached from the world, even though he may be living in the family), and he has put a stop to the rushing mind. Braham Giyani is like a fruit tree, fully laden with fruit for others to enjoy, and he does only good for the people. Everybody can find salvation in the company of the Braham Giyani. The whole world recites Braham Giyani's Naam (respects him), oh Nanak. 4.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਏਕੈ ਰੰਗ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਬਸੈ ਪ੍ਰਭੁ ਸੰਗ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਆਧਾਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਨਾਮੁ ਪਰਵਾਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦਾ ਸਦ ਜਾਗਤ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਹੰਬੁਧਿ ਤਿਆਗਤ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਮਨਿ ਪਰਮਾਨੰਦ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸੁਖ ਸਹਜ ਨਿਵਾਸ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਹੀ ਬਿਨਾਸ॥ 5॥

Braham Giyani kaiy Aikaiy rung. Braham Giyani kaiy busaiy Prubh sung. Braham Giyani kaiy Naam(u) aadhaar(u). Braham Giyani kaiy Naam(u) purvaar(u). Braham Giyani suda sud jaagut. Braham Giyani uhunboodh(i) tiyaagut. Braham Giyani kaiy mun(i) Permanund. Braham Giyani kaiy ghur(i) suda anund. Braham Giyani sookh sehj nivaas. Nanak, Braham Giyani ka nuhee binaas. 5.

Word Meaning: Aikaiy Rung = love for only One (God). Aadhaar(u) = base; support; food. Jaagut = alert. Uhunboodh(i) = egoistic thinking. Tiyaagut = gets rid of. Permanund = source of bliss (Waheguru). Ghur(i) = in the heart. Sehj = state of blissfulness (above the effects of Maya). Binaas = destruction. 5.

MEANING: Braham Giyani is imbued with the love of Waheguru, which always dwells in his heart. Waheguru's Naam is the basis for the existence of Braham Giyani, and Waheguru is his family. Braham Giyani always stays alert against Maya's attacks and gets rid of his egoistic thinking. Waheguru dwells in the mind of the Braham Giyani, as a result of which, he is always blissful at heart. Braham Giyani enjoys the comfort of

peace of mind, and (being a part of Waheguru), he is not perishable (is immortal), oh Nanak. 5.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਬ੍ਰਹਮ ਕਾ ਬੇਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਏਕ ਸੰਗਿ ਹੇਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਹੋਇ ਅਚਿੰਤ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਨਿਰਮਲ ਮੰਤ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪਿ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਬਡ ਪਰਤਾਪ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਦਰਸੁ ਬਡਭਾਗੀ ਪਾਈਐ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਖੋਜਹਿ ਮਹੇਸੁਰ॥ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਪਰਮੇਸੁਰ॥ 6॥

Braham Giyani Braham ka bayta. Braham Giyani Aik sung(i) hayta. Braham Giyani kaiy hoyay achint. Braham Giyani ka nirmul Munt. Braham Giyani jis(u) kuraiy Prubh(u) aap(i). Braham Giyani ka bud pertaap. Braham Giyani ka durs(u) budbhaageen paayiyaiy. Braham Giyani kuou bul(i) bul(i) jaayiyaiy. Braham Giyani kuou khoajay Muhaysur. Nanak Braham Giyani aap(i) Permaysur. 6.

Word Meaning: Bayta = knowledgeable. Hayta = love. Achint = no worries. Munt = mantra; Teachings. Pertaap = splendour. Muhaysur = Shiva. 6.

MEANING: Braham Giyani has Divine Knowledge (is always connected to) and has love only for God. Braham Giyani has no worries, and his Teachings are pious. Braham Giyani has a great splendour, but only that devotee attains this level to whom Waheguru is kind. It is with great fortune that one gets to have the holy sight of (connection with) the Braham Giyani. One should offer one's life to the Braham Giyani. Even a god like Shiva seeks to have a holy sight of the Braham Giyani. Braham Giyani is a manifestation of Waheguru, oh Nanak. 6.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਕੀਮਤਿ ਨਾਹਿ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੈ ਸਗਲ ਮਨਿ ਮਾਹਿ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਉਨ ਜਾਨੈ ਭੇਦੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਅਦੇਸੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਕਥਿਆ ਨ ਜਾਇ ਅਧਾਖ੍ਰਰ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਠਾਕੁਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਮਿਤਿ ਕਉਨੁ ਬਖਾਨੈ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਗਤਿ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਾਨੈ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਅੰਤੁ ਨਾ ਪਾਰੁ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥ 7॥

Braham Giyani kee keemut(i) naah(i). Braham Giyani kaiy sugul mun(i) maah(i). Braham Giyani ka kaun jaanaiy bhayd(u). Braham Giyani kuou suda adays(u). Braham Giyani ka kuthiya na jaayay udhaakhur. Braham Giyani serb ka Tthaakur. Braham Giyani kee mit(i) kaun(u) bukhaanaiy. Braham Giyani kee gut(i) Braham Giyani jaanaiy. Braham Giyani ka unt(u) na paar(u). Nanak Braham Giyani kuou suda numuskaar(u). 7.

Word Meaning: Keemut(i) = measurement of virtues. Bhayd(u) = secrets. Adays(u) = bow to. Kuthiya = describe. Udhaakhur = not even half a word. Tthaakur(u) = Lord. Mit(i) = measurements. Bukhaanaiy = say; describe. Gut(i) = higher spiritual state. Unt(u) Na Paar(u) = no end. 7.

MEANING: Nobody can find the limits of the virtues of a Braham Giyani because He has all of them in him. Who can find the secrets (depth of the mind) of the Braham Giyani? One should only bow to Him. One cannot describe even half a word about the virtues of the Braham Giyani, as He is the Lord of all. No one can describe the measurements of the qualities of the Braham Giyani. Only Braham Giyani knows the level of His spirituality. There is no end to the virtues of the Braham Giyani; I always bow to Him, oh Nanak. 7.

ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਕਰਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਦ ਜੀਵੈ ਨਹੀ ਮਰਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਮੁਕਤਿ ਜੁਗਤਿ ਜੀਅ ਕਾ ਦਾਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਅਨਾਥ ਕਾ ਨਾਥੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਭ ਊਪਰਿ ਹਾਥੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਾ ਸਗਲ ਅਕਾਰੁ॥

(ਅੰਗ 274)॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਆਪਿ ਨਿਰੰਕਾਰੁ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕੀ ਸੋਭਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਬਨੀ॥ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨੀ ਸਰਬ ਕਾ ਧਨੀ॥ 8॥8॥

Braham Giyani subh srisht(i) ka kerta. Braham Giyani sud jeevaiy, nuhee merta. Braham Giyani mookut(i), joogut(i) jea ka daata. Braham Giyani Poorun Purakh Bidhaata. Braham Giyani anaath ka Naath(u) Braham Giyani ka subh oopur(i) haath(u). Braham Giyani ka sugul akaar(u).

(PAGE 274): Braham Giyani aap(i) Nirunkaar(u). Braham Giyani kee sobha Braham Giyani buni. Nanak, Braham Giyani serb ka dhuni.

Word Meaning: Kerta = creator. Mookut(i) = salvation. Joogut(i) = high living. Daata = provider; source. Purakh Bidhaata = the carver of destiny. Anaath = orphans (helpless). Naath = guardian. Sugul Akaar = the whole world. Nirunkaar = the formless Waheguru. Sobha = grandeur. Dhunee = expert; greatest of all. 8.

MEANING: (Being one with Waheguru), Braham Giyani can be thought of as being the creator of the world. By the same token, He always lives and never dies. For the same reason, the Braham Giyani is the liberator from the bonds of Maya, and is a beacon of high living. He is a manifestation of Waheguru, which is the Perfect carver of the destiny of the people. Braham Giyani is the guardian of the helpless, and he protects them by placing his hand on their head. Braham Giyani is a manifestation of Waheguru, and therefore the Lord of the whole universe. Only Braham Giyani knows His grandeur, and He is the greatest of all, oh Nanak. 8.8.

ਸਲੋਕੁ॥ ਊਰਿਧਾਰੈ ਜੋ ਅੰਤਰਿ ਨਾਮੁ॥ ਸਰਬ ਮੈ ਪੇਖੈ ਭਗਵਾਨੁ॥ ਨਿਮਖ ਨਿਮਖ ਠਾਕੁਰ ਨਮਸਕਾਰੈ॥ ਨਾਨਕ ਓਹੁ ਅਪਰਸ ਸਗਲ ਨਿਸਤਾਰੈ॥

Sloak(u): Oordhaaraiy jo untar(i) Naam(u). Serb meh(i) paikhaiy Bhugwaan(u). Nimukh, nimukh, Tthaakur numuskaaraiy. Nanak oh(u) upurs sugul nistaaraiy. 1.

Word Meaning: Oordhaaraiy = embeds in heart. Nimukh = moment. Numuskaaraiy = bows to; obeys. Apurs = untouched; detached. Nistaaraiy = salvages.

MEANING: The individual, who embeds Waheguru's Naam in his heart, "sees" Him in everybody, and bows to the Lord (obeys Him) every moment, is the one who is really detached from the world. Such a devotee salvages every one else, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਮਿਥਿਆ ਨਾਹੀ ਰਸਨਾ ਪਰਸ॥ ਮਨ ਮਹਿ ਪ੍ਰੀਤਿ ਨਿਰੰਜਨ ਦਰਸ॥ ਪਰ ਤ੍ਰਿਅ ਰੂਪੁ ਨ ਪੇਖੈ ਨੇਤ੍ਰ॥ ਸਾਧ ਕੀ ਟਹਲ ਸੰਤ ਸੰਗਿ ਹੇਤ॥ ਕਰਨ ਨ ਸੁਨੈ ਕਾਹੂ ਕੀ ਨਿੰਦਾ॥ ਸਭ ਤੇ ਜਾਨੈ ਆਪਸ ਕਉ ਮੰਦਾ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਬਿਖਿਆ ਪਰਹਰੈ॥ ਮਨ ਕੀ ਬਾਸਨਾ ਮਨ ਤੇ ਟਰੈ॥ ਇੰਦ੍ਰੀ ਜਿਤ ਪੰਚ ਦੋਖ ਤੇ ਰਹਤ॥ ਨਾਨਕ ਕੋਟਿ ਮਧੇ ਕੋ ਐਸਾ ਅਪਰਸ॥ 1॥

Ashtpudi: Mithiya naahi rusna pers. Mun meh(i) preet(i) Nirunjun ders. Pur triya roop(u) na paykhaiy naytur. Sadh kee tehl Sunt sung(i) hayt. Kern na soonaiy kaahoo kee ninda. Subh tay jaanaiy aapus kuou munda. Gur Persaad(i) bikhiya purhuraiy.

Mun kee baashna, mun tay turaiy. Indri jit punch doakh tay reht. Nanak koat(i) mudhay ko aiysa upurs. 1.

Word Meaning: Mithiya = lies. Pers = touch. Nirunjun = Waheguru. Durs = sight. Triya = woman. Paykhaiy = sees. Sadh = Guru. Tehl = services. Hayt = love. Ninda = malicious criticism; vilification. Munda = bad; low. Bikhiya = (poisonous Maya). Purhuraiy = gets rid of. Baashna = lust. Turaiy = stay away. Indri = sensual pleasures. Punch Doakh = five evils (lust, rage, etc.) Reht = free from. Koat(i) Mudhay = one in millions. Apurs = detached.

MEANING: An individual, whose tongue never lies; who has love for the holy sight of Waheguru; does not look at the beauty of the other women with lustful eyes; serves the Guru, and has love for the holy saints; whose ears never listen to the malicious criticism (vilification) of others, and considers himself the lowest of all; who gets rid of the attractions of poisonous Maya with the grace of the Guru, and keeps the lust at a distance; wins over his sensual pleasures so as to be free from the five evils (lust, rage etc.) is such a dedicated devotee who is one in millions, and is a truly detached (from Maya), oh Nanak. 1.

ਬੈਸਨੋ ਸੋ ਜਿਸੁ ਊਪਰਿ ਸੁਪ੍ਰਸੰਨ॥ ਬਿਸਨ ਕੀ ਮਾਇਆ ਤੇ ਹੋਇ ਭਿੰਨ॥ ਕਰਮ ਕਰਤ ਹੋਵੈ ਨਿਹਕਰਮ॥ ਤਿਸੁ ਬੈਸਨੋ ਕਾ ਨਿਰਮਲ ਧਰਮ॥ ਕਾਹੂ ਫਲ ਕੀ ਇਛਾ ਨਹੀ ਬਾਛੈ॥ ਕੇਵਲ ਭਗਤਿ ਕੀਰਤਨ ਸੰਗਿ ਰਾਚੈ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਸਿਮਰਨ ਗੋਪਾਲ॥ ਸਭ ਊਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ॥ ਆਪਿ ਦ੍ਰਿੜੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥ ਨਾਨਕ ਓਹੁ ਬੈਸਨੋ ਪਰਮ ਗਤਿ ਪਾਵੈ॥ 2॥

Baiyshno so, jis(u) oopur(i) soopersunn. Bishan kee Maya tay hoyay bhinn. Kerm kert hovaiy nihkerm. Tis(u) Baishno ka nirmul dherm. Kaahoo ful kee ichha nuhee baanchhaiy. Kayvul bhugut(i) keertun sung(i) raachaiy. Mun, tun, untar(i) simrun Gopaal. Subh oopur(i) hovut kirpaal. Aap(i) drirraiy uvreh Naam(u) jupaavaiy. Nanak ohu Baiyshno perm gut(i) paavaiy. 2.

Word Meaning: Baiyshno = devotee of Vishnu (Waheguru). Soopersunn = overly pleased. Bhinn = indifferent. Nihkerm = detached from Maya even in daily routine; expects no reward for his tasks. Nirmul = clean; pure. Dherm = principles; obligations. Ichha = desire. Baanchhaiy = wishes. Raachaiy = enjoys involvement; stays absorbed. Kirpaal = kind. Drirraiy = reinforces; stays connected. Uvreh = others. Perm Gut(i) = highest spiritual state. 2.

MEANING: A true devotee of Waheguru is the one with whom He is overly pleased, and who is indifferent to Maya. Such a devotee does perform high moral deeds, but remains indifferent (expects no reward for them) and leads a life of high principles. He stays absorbed in Waheguru's worship and in singing His praise, but does not wish any reward for that. His body and mind recite Waheguru's Naam, and he is kind to everybody. He recites Waheguru's Naam again, and again, and makes others do the same. Such a devotee attains the supreme spiritual state, oh Nanak. 2.

ਭਗਉਤੀ ਭਗਵੰਤ ਭਗਤਿ ਕਾ ਰੰਗੁ॥ ਸਗਲ ਤਿਆਗੈ ਦੁਸਟ ਕਾ ਸੰਗੁ॥ ਮਨ ਤੇ ਬਿਨਸੈ ਸਗਲਾ ਭਰਮੁ॥ ਕਰਿ ਪੂਜੈ ਸਗਲ ਪਾਰਬ੍ਰਹਮ॥ ਸਾਧ ਸੰਗਿ ਪਾਪਾ ਮਲੁ ਖੋਵੈ॥ ਤਿਸੁ ਭਗਉਤੀ ਕੀ ਮਤਿ ਊਤਮ ਹੋਵੈ॥ ਭਗਵੰਤ ਕੀ ਟਹਲ ਕਰੈ ਨਿਤ ਨੀਤਿ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਬਿਸਨ ਪਰੀਤਿ॥ ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਬਸਾਵੈ॥ ਨਾਨਕ ਐਸਾ ਭਗਉਤੀ ਭਗਵੰਤ ਕਉ ਪਾਵੈ॥ 3॥

Bhagauti Bhugvunt bhugut(i) ka rung(u). Sugul tiyaagaiy doosht ka sung(u). Mun tay binsaiy sugla bherm. Kur(i) poojaiy sugul Parbraham. Sadh sung(i) paapaan mul(u) khovaiy. Tis(u) bhugauti kee mut(i) ootum hovaiy. Bhugvunt kee tehl kuraiy nit neet(i). Mun(u) tun(u) urpaiy Bishan preet(i). Hur(i) kay Churn hirdaiy busaavaiy. Nanak aiysa bhugauti Bhugvunt kuou paavaiy. 3.

Word Meaning: Bhagauti = devotee. Doosht = evil. Sung(u) = company. Binsaiy = gets cleared. Bherm(u) = doubts; misgivings. Poojaiy = worships. Khovaiy = lose; get rid of. Mut(i) = thinking. Ootum = superior. Tehl = service. Urpaiy = offers. Churn = Waheguru's Naam. 3.

MEANING: A true devotee is the one who is imbued in the love of Waheguru's worship, and who abandons the company of the evil. He gets all his doubts and misgivings cleared, and worships Waheguru with the full faith that He is present everywhere. He gets rid of all the filth of his sins in the shelter of the Guru. The thinking of such a devotee is supreme. He serves Waheguru all the time (remembers Him), and offers his mind and body to the love for God. He embeds Waheguru's Naam in his heart. Such a devotee becomes "one" with Waheguru, oh Nanak. 3.

ਸੋ ਪੰਡਿਤੁ ਜੋ ਮਨੁ ਪਰਬੋਧੈ॥ ਰਾਮ ਨਾਮੁ ਆਤਮ ਮਹਿ ਸੋਧੈ॥ ਰਾਮ ਨਾਮੁ ਸਾਰੁ ਰਸ ਪੀਵੈ॥ ਉਸੁ ਪੰਡਿਤ ਕੈ ਉਪਦੇਸਿ ਜਗੁ ਜੀਵੈ॥ ਹਰਿ ਕੀ ਕਥਾ ਹਿਰਦੈ ਬਸਾਵੈ॥ ਸੋ ਪੰਡਿਤੁ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਬੂਝੈ ਮੂਲ॥ ਸੂਖਮ ਮਹਿ ਜਾਨੈ ਅਸਥੂਲੁ॥ ਚਹੁ ਵਰਨਾ ਕਉ ਦੇ ਉਪਦੇਸੁ॥ ਨਾਨਕ ਉਸੁ ਪੰਡਿਤ ਕਉ ਸਦਾ ਅਦੇਸੁ॥ 4॥

So pundit(u) jo mun(u) perboadhaiy. Ram Naam(u) aatum meh(i) soadhaiy. Ram Naam(u) saar(u) rus peevaiy. Oos(u) pundit kaiy oopdaysh(i) jug(u) jeevaiy. Hur(i) kee kutha hirdaiy busaavaiy. So pundit(u) phir(i) joan(i) na aavaiy. Bayd, Puraan, Simrit(i) boojhaiy mool. Sookhum meh(i) jaanaiy usthool(u). Chuhoun Verna kuou day oopdays(u). Nanak oos(u) pundit kuou suda adays(u). 4.

Word Meaning: Pundit = learned person (having knowledge of the Divine). Perboadhaiy = awakens (mind). Aatum = soul; mind. Soadhaiy = ponders on. Saar(u) = supreme. Rus = essence; sweet tasting. Oopdaysh(i) = teachings. Kutha = virtues. Busaavaiy = embeds. Mool = root; origin. Sookhum = micro; minuscule. Usthool = huge (Waheguru). Vern = (four) castes in the Hindu hierarchy (Brahmans, Khuttris, Vaishavas, and the Untouchables). Adays(u) = bowing to; respect. 4.

MEANING: That individual deserves to be called a pundit who awakens his mind by pondering on Waheguru's Naam. He enjoys the sweet essence of the supreme Naam of Waheguru. The world leads a spiritual life through the teachings of such a pundit. He cultivates the virtues of Waheguru in his heart, and is never born again (because he becomes "one" with Waheguru). He recognizes Waheguru as the root of all the Vedas, Puranas, and the Simritis, and realizes that the huge (limitless) Waheguru is present even in microorganisms. He preaches equally to all four Castes without any discrimination. Such a pundit deserves our respect, oh Nanak. 4.

NOTE: In Hindu holy texts, the lower castes are not allowed to worship any deity.

ਬੀਜ ਮੰਤ੍ਰ ਸਰਬ ਕਉ ਗਿਆਨੁ॥ ਚਹੁ ਵਰਨਾ ਮਹਿ ਜਪੈ ਕੋਊ ਨਾਮੁ॥ ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥ ਸਾਧ ਸੰਗਿ ਪਾਵੈ ਜਨੁ ਕੋਇ॥ ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਿ ਉਰਧਾਰੈ॥ ਪਸੁ ਪ੍ਰੇਤ ਮੁਗਧ ਪਾਥਰ ਕਉ ਤਾਰੈ॥ ਸਰਬ ਰੋਗ ਕਾ ਅਉਖਦੁ ਨਾਮੁ॥ ਕਲਿਆਣ ਰੂਪ ਮੰਗਲ ਗੁਣ ਗਾਮ॥ ਕਾਹੂ ਜੁਗਤਿ

ਕਿਤੈ ਨ ਪਾਈਐ ਧਰਮਿ॥ ਨਾਨਕ ਤਿਸੁ ਮਿਲੈ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਮਿ॥ 5॥

Beej Muntar(u) serb kuou giyaan. Chuhoun Verna meh(i) jupaiy koyoo Naam(u). Jo, jo jupaiy, tis kee gut(i) hoyay. Sadh sung(i) paavaiy jun(u) koyay. Kur(i) kirpa untar(i) oordhaaraiy. Pus(u), prayt, moogdh, paathur, kuou taaraiy. Serb roag ka aukhud(u) Naam(u). Kalyaan-roop mungul goon gaam. Kaahoo joogut(i) kitaiy na paayiyaiy dherm(i). Nanak, tis(u) milaiy, jis(u) likhiya Dhoor(i) kerm(i). 5.

Word Meaning: Beej Muntar = Mantra of the origin (praise of Waheguru). Gut(i) = higher spiritual state. Oordhaaraiy = embed (in mind). Pus(u) = animal like (man). Prayt = ghost-like (man). Moogdh = foolish. Paathur = stone-hearted. Taaraiy = salvages. Aukhud(u) = medication. Kaliyaan-Roop = peaceful; blissful. Mungul = song of joy. Joogut(i) = means; approach. Dherm(i) = Divinity; union with Waheguru. Likhiya Dhoor(i) Kerm(i) = prewritten destiny (by God). 5.

MEANING: The duty of all human beings, no matter what caste they belong to, is to recite Waheguru's Naam (sing His praise). Whosoever recites His Naam gets salvaged. But, Waheguru's Naam can be acquired only in the company of the Guru, and a rare person is fortunate enough. The Guru kindly implants Waheguru's Naam in the devotee's heart – the Naam which salvages even the animal-like, the ghost-like, foolish, and even the stone-hearted people. Waheguru's Naam is the panacea of all illnesses, and it is always very comforting and blissful to sing the joyous song of Waheguru's praise. (Other than Waheguru's Naam), There is no other way to achieve union with Waheguru, but only for those individuals who acquire Waheguru's Naam, who have that prewritten in their destiny by Waheguru, oh Nanak. 5.

ਜਿਸ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ॥

(ਅੰਗ 275)॥ ਤਿਸ ਕਾ ਨਾਮੁ ਸਤਿ ਰਾਮਦਾਸੁ॥ ਆਤਮ ਰਾਮੁ ਤਿਸੁ ਨਦਰੀ ਆਇਆ॥ ਦਾਸ ਦਸੰਤਣ ਭਾਇ ਤਿਨਿ ਪਾਇਆ॥ ਸਦਾ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਾਨੁ॥ ਸੋ ਦਾਸੁ ਦਰਗਹ ਪਰਵਾਨੁ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਆਪਿ ਕਿਰਪਾ ਕਰੈ॥ ਤਿਸੁ ਦਾਸ ਕਉ ਸਭ ਸੋਝੀ ਪਰੈ॥ ਸਗਲ ਸੰਗਿ ਆਤਮ ਉਦਾਸੁ॥ ਐਸੀ ਜੁਗਤਿ ਨਾਨਕ ਰਾਮਦਾਸੁ॥ 6॥

Jis kaiy mun(i) Parbraham ka nivaas(u).

(PAGE 275): Tis ka naam(u) Sat(i) Ram Dass(u). Aatum Ram(u) tis(u) nudri aaya. Daas dusuntun bhaayay tin(i) paaya. Suda nickut(i) nickut(i) Hur(i) jaan(u). So daas Durgeh pervaan(u). Apunay daas kuou aap(i) kirpa kuraiy. Tis daas kuou subh sojhi puraiy. Sugul sung(i), aatum oodaas(u). Aiysi joogut(i) Nanak Ram dass(u). 6.

Word Meaning: Nivaas(u) = dwelling. Sat(i) = true; (God). Ram Dass(u) = devotee of Waheguru. Aatum Ram = Waheguru. Dass, Dusuntun = slave of the slaves. Bhaayay = devotion. Pervaan = approved; honoured. Sojhi = deep understanding. Oodaas(u) = detached. Joogut(i) = living style. 6.

MEANING: An individual who has Waheguru's Naam embedded in his heart is the true Ram daas (slave or devotee). He "sees" Waheguru everywhere, and attains this high spiritual level with his love (devotion) as a slave of slaves of Waheguru. He realizes that Waheguru is very close to him. Such a devotee is approved (honoured) in Waheguru's Court. Waheguru is very kind to His devotees, and they get a deep understanding of Him. While living among his family, a devotee of Waheguru remains mentally detached from the world. Such is the living of the devotees of Waheguru, oh

Nanak. 6.

ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਆਤਮ ਹਿਤਾਵੈ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋਊ ਕਹਾਵੈ॥ ਤੈਸਾ ਹਰਖੁ ਤੈਸਾ ਉਸੁ ਸੋਗੁ॥ ਸਦਾ ਅਨੰਦੁ ਤਹ ਨਹੀ ਬਿਓਗੁ॥ ਤੈਸਾ ਸੁਵਰਨ ਤੈਸੀ ਉਸੁ ਮਾਟੀ॥ ਤੈਸਾ ਅੰਮ੍ਰਿਤੁ ਤੈਸੀ ਬਿਖੁ ਖਾਟੀ॥ ਤੈਸਾ ਮਾਨੁ ਤੈਸਾ ਅਭਿਮਾਨੁ॥ ਤੈਸਾ ਰੰਕੁ ਤੈਸਾ ਰਾਜਾਨੁ॥ ਜੋ ਵਰਤਾਏ ਸਾਈ ਜੁਗਤਿ॥ ਨਾਨਕ ਓਹੁ ਪੁਰਖੁ ਕਹੀਐ ਜੀਵਨ ਮੁਕਤਿ॥ 7॥

Prubh kee aagiya aatum hitaavaiy. Jeevun mookut(i) soyoo kuhaavaiy. Taiysa herkh, taiysa oos(u) soag(u). Suda anund(u) teh nuhee biyoag(u). Taiysa suvern, taiysi oos(u) maati. Taiysa amrit(u) taiysi bikh(u) khaati. Taiysa maan(u) taiysa abimaan(u). Taiysa runk, taiysa rajaan. Jo vertaayay, saayee joogut(i). Nanak ohu purakh(u) kuhiyaiy jeevun mookut(i). 7.

Word Meaning: Aatum = (in the) soul (mind). Hitaavaiy = loves. Jeevun Mookut(i) = free from Maya while living in the family. Herkh(u) = happiness. Soag(u) = sadness. Anund = bliss. Biyoag = pangs of separation. Suvern = gold. Maati = dust. Amrit = life-sustaining (enjoyable) things. Bikh(u) = poison (a killer); suffering. Khaati = sour; bitter. Maan(u) = respect. Abhimaan(u) = disrespect; insult. Runk = pauper. Rajaan = king. Vertaayay = given by God. Joogut(i) = living style. 7.

MEANING: A devotee, who loves (respects) Waheguru's Command (Will) by his heart, and accepts the happy and the sad occasions the same way, as also gold and dust, is the real living (emancipated) person who is indifferent to Maya. He is always blissful and never has to suffer the pangs of separation (from Waheguru or from Maya). He treats amrit (the joys of life) the same way as poison (the bitterness of life). Respect or disrespect by others does not matter to him, and he treats a king and a pauper the same way. Whatever situation he is given (put into) by Waheguru, becomes his lifestyle (he adapts to that). Such a devotee is called the "person alive," who is free from the bonds of Maya, oh Nanak. 7.

ਪਾਰਬ੍ਰਹਮ ਕੇ ਸਗਲੇ ਠਾਉ॥ ਜਿਤੁ ਜਿਤੁ ਘਰਿ ਰਾਖੈ ਤੈਸਾ ਤਿਨ ਨਾਉ॥ ਆਪੇ ਕਰਨ ਕਰਾਵਨਜੋਗੁ॥ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਹੋਗੁ॥ ਪਸਰਿਓ ਆਪਿ ਹੋਇ ਅਨਤ ਤਰੰਗ॥ ਲਖੇ ਨ ਜਾਹਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਰੰਗ॥ ਜੈਸੀ ਮਤਿ ਦੇਇ ਤੈਸਾ ਪਰਗਾਸ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਤਾ ਅਬਿਨਾਸ॥ ਸਦਾ ਸਦਾ ਸਦਾ ਦਇਆਲ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ॥ 8॥9॥

Parbraham kay suglay tthaaoun. Jit(u), jit(u) ghur(i) raakhaiy, taiysa tin naaoun. Aapay Kern kraavun joag(u). Prubh bhaavaiy soyee phoon(i) hoag(u). Pusriyo Aap(i) hoyay anut trung. Lukhay na jaah(i) Parbraham kay rung. Jaiysi mut(i) dayay taiysa pergaas. Parbraham kerta abinaash. Suda, suda, suda duyaal. Simer(i), simer(i) Nanak bhuyay nihaal. 8.9.

Word Meaning: Tthaaoun = places; hearts. Ghur(i) = situation; lifestyle. Kern = doer; cause. Kraavunjoag = makes people do whatever He wishes. Phoon(i) = at the end. Pusriyo = spread out. Anut = countless. Trung= waves; forms. Lukhay = understood. Rung = amazing feats. Pergaas = enlightenment. Abinaash = immortal. Nihaal = blissful. 8.9.

MEANING: Waheguru lives in every heart; the living beings are known by the lifestyle they are given. Waheguru is the cause of everything, and He can make the living beings do whatever He wishes them to do. At the end, everything happens the way Waheguru wants (that to happen). He is spread out (present) in countless different

colours (forms); His amazing feats cannot be understood. The creator Waheguru is eternal, and a person acquires the kind of light (enlightenment; wisdom) which is given to him by Waheguru. Waheguru is always very, very kind to everyone; those, who worship Him, get blessed, oh Nanak. 8.9.

ਸਲੋਕੁ॥ ਉਸਤਤਿ ਕਰਹਿ ਅਨੇਕ ਜਨ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥ ਨਾਨਕ ਰਚਨਾ ਪ੍ਰਭਿ ਰਚੀ ਬਹੁ ਬਿਧਿ ਅਨਿਕ ਪ੍ਰਕਾਰ॥

Sloak(u): Oostut(i) kureh(i) anayk jun, unt(u) na paaravaar. Nanak ruchna Prubh(i) ruchee, buhou bidh(i) anik perkaar.

Word Meaning: Oostut(i) = praise. Paaravaar = boundary; limits. Ruchna = creation. Bidh(i) = (in) many ways. Anik Perkaar = many kinds. 1.

MEANING: Countless people sing praise of Waheguru, but His limits cannot be determined. Waheguru has created the universe in many different ways and of countless different kinds, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਕਈ ਕੋਟਿ ਹੋਏ ਪੂਜਾਰੀ॥ ਕਈ ਕੋਟਿ ਆਚਾਰ ਬਿਉਹਾਰੀ॥ ਕਈ ਕੋਟਿ ਭਏ ਤੀਰਥ ਵਾਸੀ॥ ਕਈ ਕੋਟਿ ਬਨ ਭ੍ਰਮਹਿ ਉਦਾਸੀ॥ ਕਈ ਕੋਟਿ ਬੇਦ ਕੇ ਸ੍ਰੋਤੇ॥ ਕਈ ਕੋਟਿ ਤਪੀਸੁਰ ਹੋਤੇ॥ ਕਈ ਕੋਟਿ ਆਤਮ ਧਿਆਨੁ ਧਾਰਹਿ॥ ਕਈ ਕੋਟਿ ਕਬਿ ਕਾਬਿ ਬੀਚਾਰਹਿ॥ ਕਈ ਕੋਟਿ ਨਵਤਨ ਨਾਮ ਧਿਆਵਹਿ॥ ਨਾਨਕ ਕਰਤੇ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ॥ 1॥

Ashtpudi: Kuyee koat(i) hoyay poojaari. Kuyee koat(i) aachaar biyohaari. Kuyee koat(i) bhuyay teeruth vaasi. Kuyee koat(i) bun bhermeh(i) oodaasi. Kuyee koat(i) Bayd kay sroatay. Kuyee koat(i) tupeesur hoatay. Kuyee koat(i) aatum dhiyaan(u) dhaareh(i). Kuyee koat(i) kub(i) kaab(i) beechaareh(i). Kuyee koat(i) nuvtun naam dhiyaaveh(i). Nanak Kertay ka unt(u) na paaveh(i). 1.

Word Meaning: Koat(i) = millions. Poojaari = priests; worshippers. Aachaar Biyohaari = followers of set principles (code of ethics). Oodaasi = detached (who have renounced the world). Sroatay = listeners. Tupeesur = worshippers who endure hardships. Aatum Dhiyaan(u) = soul-searching. Kub(i) = poets. Kaab(i) = poetry. Nuvtun = new. 1.

MEANING: There have been (are) countless worshippers in the world, and countless people who observe the code of ethics. There are countless who live at holy places, and there are countless who have renounced the world and wander in the forests. There are countless who listen to the Vedas, and countless who endure hardships to worship some deity. Millions do soul searching, and countless poets focus on their poetry. Millions recite names of new (different) deities, but cannot find the end to the size and capabilities of Waheguru, oh Nanak. 1.

ਕਈ ਕੋਟਿ ਭਏ ਅਭਿਮਾਨੀ॥ ਕਈ ਕੋਟਿ ਅੰਧ ਅਗਿਆਨੀ॥ ਕਈ ਕੋਟਿ ਕਿਰਪਨ ਕਠੋਰ॥ ਕਈ ਕੋਟਿ ਅਭਿਗ ਆਤਮ ਨਿਕੋਰ॥ ਕਈ ਕੋਟਿ ਪਰ ਦਰਬ ਕਉ ਹਿਰਹਿ॥ ਕਈ ਕੋਟਿ ਪਰ ਦੂਖਨਾ ਕਰਹਿ॥ ਕਈ ਕੋਟਿ ਮਾਇਆ ਸ੍ਰਮ ਮਾਹਿ॥ ਕਈ ਕੋਟਿ ਪਰਦੇਸ ਭ੍ਰਮਾਹਿ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ॥ ਨਾਨਕ ਕਰਤੇ ਕੀ ਜਾਨੈ ਕਰਤਾ ਰਚਨਾ॥ 2॥

Kuyee koat(i) bhuyay abhimaani. Kuyee koat(i) undh ugiyani. Kuyee koat(i) kirpun kutthoar. Kuyee koat(i) abhig aatum nikoar. Kuyee koat(i) pur durb kuou hireh(i). Kuyee koat(i) pur dookhna kureh(i). Kuyee koat(i) Maya sherm maah(i). Kuyee koat(i)

perdays bhermaah(i). Jit(u) jit(u) laavhou, tit(u), tit(u) lugna. Nanak Kertay kee jaanaiy Kerta ruchna. 2.

Word Meaning: Bhuyay = become; are. Abhimaani = egoist. Kirpun = lovers of money; stingy; penny-pinchers. Kutthoar = hard; stone-hearted. Abhig Aatum Nikoar = whose heart never moves; pitiless; indifferent. Pur Durb = others' wealth. Hireh(i) = steal. Dookhna = jealous. Sherm = hard work. Bhermaah(i) = wander; lost, and never reach the destination. Laavhou = put to work. 2.

MEANING: Millions of people in the world are egoists, and millions are in the complete darkness of ignorance. Millions are penny-pinchers and stone-hearted (have no compassion at all). There are countless who never move at the misery of others, and are heartless. Millions steal the wealth of others, and millions suffer from the fire of jealousy. Millions perform hard labour for Maya, and millions wander in foreign countries, and millions are lost, never to reach their destination. But the man is helpless; he does only what Waheguru wants him to do. Only Waheguru knows (how He deals with) His creation, oh Nanak. 2.

ਕਈ ਕੋਟਿ ਸਿਧ ਜਤੀ ਜੋਗੀ॥ ਕਈ ਕੋਟਿ ਰਾਜੇ ਰਸ ਭੋਗੀ॥ ਕਈ ਕੋਟਿ ਪੰਖੀ ਸਰਪ ਉਪਾਏ॥ ਕਈ ਕੋਟਿ ਪਾਥਰ ਬਿਰਖ ਨਿਪਜਾਏ॥ ਕਈ ਕੋਟਿ ਪਵਣ ਪਾਣੀ ਬੈਸੰਤਰ॥ ਕਈ ਕੋਟਿ ਦੇਸ ਭੂ ਮੰਡਲ॥ ਕਈ ਕੋਟਿ ਸਸੀਅਰ ਸੂਰ ਨਖ੍ਯਤ੍ਰ॥
(ਅੰਗ 276)॥ ਕਈ ਕੋਟਿ ਦੇਵ ਦਾਨਵ ਇੰਦ੍ ਸਿਰਿ ਛਤ੍॥ ਸਗਲ ਸਮਗ੍ਰੀ ਅਪਨੈ ਸੂਤਿ ਧਾਰੈ॥ ਨਾਨਕ ਜਿਸੁ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਤਿਸੁ ਨਿਸਤਾਰੈ॥ 3॥

Kuyee koat(i) Sidh, jutee, yogi. Kuyee koat(i) raajay, rus bhoagi. Kuyee koat(i) punkhee serp oopaayay. Kuyee koat(i) paathur, birkh nipjaayay. Kuyee koat(i) puvun, paani, baiysuntar. Kuyee koat(i) dayse, bhoo, mundul. Kuyee koat(i) sussiur, soor, nukhuttar.

(PAGE 276): Kuyee koat(i) dayv, daanuv, Indar, sir(i) chhutur. Sugul smugree Aapnaiy soot(i) dhaaraiy. Nanak jis(u), jis(u) bhaavaiy, tis(u), tis(u) nistaaraiy. 3.

Word Meaning: Jutee = celibates. Rus Bhoagi = enjoy the tastes of life. Punkhee = birds. Serp = snakes. Paathur = stones; mountains. Birkh = trees. Nipjaayay = created. Puvun = gases. Paani = water; liquids. Baiysuntar = fire; sources of warmth and light. Dayse = lands; earths. Bhoo Mundul = galaxies. Sussiur = moons. Soor = suns. Nukhuttar = stars. Daanuv = demons. Chhutur = royal canopies. Smugree = all bodies; the whole creation. Soot(i) = Huqam; laws of nature. Nistaaraiy = salvages. 3.

MEANING: Millions in the world are Sidhs (accomplished yogis), yogis, and celibates. There are many kings who just enjoy the sweet tastes (luxuries) of life. God has created millions of birds, snakes, mountains and trees. There are countless varieties of gases, liquids, and sources of warmth and light. There are countless earths, galaxies, moons, suns, and stars. There are (not only a few) but millions of gods, demons, and *Indras* (kings of paradise) with royal canopies on their heads. Waheguru has controlled His entire creation through His Huqam (natural laws), and has salvaged the people of His choice, oh Nanak. 3.

ਕਈ ਕੋਟਿ ਰਾਜਸ ਤਾਮਸ ਸਾਤਕ॥ ਕਈ ਕੋਟਿ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਅਰੁ ਸਾਸਤ॥ ਕਈ ਕੋਟਿ ਕੀਏ ਰਤਨ ਸਮੁਦ॥ ਕਈ ਕੋਟਿ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜੰਤ॥ ਕਈ ਕੋਟਿ ਕੀਏ ਚਿਰ ਜੀਵੇ॥ ਕਈ ਕੋਟਿ

ਗਿਰੀ ਮੇਰ ਸੁਵਰਨ ਥੀਵੇ॥ ਕਈ ਕੋਟਿ ਜਖ੍ਹ ਕਿੰਨਰ ਪਿਸਾਚ॥ ਕਈ ਕੋਟਿ ਭੂਤ, ਪ੍ਰੇਤ, ਸੂਕਰ ਮ੍ਰਿਗਾਚ॥ ਸਭ ਤੇ ਨੇਰੇ ਸਭਹੂ ਤੇ ਦੂਰਿ॥ ਨਾਨਕ ਆਪਿ ਅਲਿਪਤ ਰਹਿਆ ਭਰਪੂਰਿ॥ 4॥

Kuyee koat(i) raajus, taamus, saatuk. Kuyee koat(i) Bayd, Puraan, Simrit(i) ur(u) Shast. Kuyee koat(i) keeyay ruttan smoond. Kuyee koat(i) nana perkaar junt. Kuyee koat(i) keeyay chir jeevay. Kuyee koat(i) giri, mayr, soovern theevay. Kuyee koat(i) jukh, kinner, pisaach. Kuyee koat(i) bhoot, prayt, sookur mirgaach. Subh tay nayray, subhoon tay door(i). Nanak Aap(i) aliput, ruhiya bherpoor(i). 4.

Word Meaning: Raajus, Taamuk, Saatuk = people under the influence of the three effects of Maya (have a little enlightenment; no enlightenment; significant enlightenment). Ruttan Smoond = seas of jewels. Nana = different kinds. Junt = living beings. Chir Jeevay = with long lives. Giri = mountains. Mayr = a mythical mountain of jewels in paradise. Soovern = gold. Jukh = mythical gods subservient to Kuber. Kinner = mythical creatures with the body of a man but the head of a horse. They are dancers in paradise. Pisaach = a class of gods lower than the Jukhs. Bhoot = Prayt = ghosts. Sookur = pigs. Mirgaach = deer. Aliput = detached.

MEANING: Countless people are under one or the other of the three effects of Maya, and there are countless (religious books like) Vedas, Puranas, and Smritis. There are countless seas of jewels, and countless mountains of gold, like the Mayr(u) mountain. There are countless types of living beings, millions of which live for a long time. There are millions of assistants to gods like the Jukhs, the Kinners, and the Pisaach, as well as millions of ghosts (ghost-like), pigs, and deer. Waheguru is close to all of them yet away from all of them; He is present everywhere, but is detached from the world, oh Nanak. 4.

ਕਈ ਕੋਟਿ ਪਾਤਾਲ ਕੇ ਵਾਸੀ॥ ਕਈ ਕੋਟਿ ਨਰਕ ਸੁਰਗ ਨਿਵਾਸੀ॥ ਕਈ ਕੋਟਿ ਜਨਮਹਿ ਜੀਵਹਿ ਮਰਹਿ॥ ਕਈ ਕੋਟਿ ਬਹੁ ਜੋਨੀ ਫਿਰਹਿ॥ ਕਈ ਕੋਟਿ ਬੈਠਤ ਹੀ ਖਾਹਿ॥ ਕਈ ਕੋਟਿ ਘਾਲਹਿ ਥਕਿ ਪਾਹਿ॥ ਕਈ ਕੋਟਿ ਕੀਏ ਧਨਵੰਤ॥ ਕਈ ਕੋਟਿ ਮਾਇਆ ਮਹਿ ਚਿੰਤ॥ ਜਹ ਜਹ ਭਾਣਾ ਤਹ ਤਹ ਰਾਖੇ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਕੈ ਹਾਥੇ॥5

Kuyee koat(i) pataal kay vaasi. Kuyee koat(i) nerk, soorg nivaasi. Kuyee koat(i) junmeh(i) jeeveh(i) mureh(i). Kuyee koat(i) buhou joani phireh(i). kuyee koat(i) baiytthut hee khaah(i). Kuyee koat(i) ghaaleh(i) thuck(i) paah(i). Kuyee koat(i) keeyay dhunvunt. Kuyee koat(i) Maya meh(i) chint. Jeh, jeh bhaana, teh, teh raakhaiy. Nanak subh(u) kichh(u) Prubh kaiy haathay. 5.

Word Meaning: Pataal = underworld. Nerk = hell. Soorg = paradise. Ghaaleh(i) = hard labour. Bhaana = His Will. 5.

MEANING: Countless live in the underworld, and countless people live the life of hell (suffer all the time) or of heaven (enjoy all the luxuries of life). Countless people take birth, live and die to go through many different life forms. Millions of people do no work at all to earn a living, while countless others struggle hard and exhaust themselves just to survive. Millions are very wealthy, and millions are worried about Maya's affairs. But the man is helpless before Waheguru; he has to remain in the situation Waheguru puts him in. Waheguru controls everybody's fate, oh Nanak. 5.

ਕਈ ਕੋਟਿ ਭਏ ਬੈਰਾਗੀ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਤਿਨ ਲਿਵ ਲਾਗੀ॥ ਕਈ ਕੋਟਿ ਪ੍ਰਭ ਕਉ ਖੋਜੰਤੇ॥ ਆਤਮ ਮਹਿ ਪਾਰਬ੍ਰਹਮ ਲਹੰਤੇ॥ ਕਈ ਕੋਟਿ ਦਰਸਨ ਪ੍ਰਭ ਪਿਆਸ॥ ਤਿਨ ਕਉ ਮਿਲਿਓ ਪ੍ਰਭੁ

ਅਬਿਨਾਸ॥ ਕਈ ਕੋਟਿ ਮਾਗਹਿ ਸਤਸੰਗੁ॥ ਪਾਰਬ੍ਰਹਮ ਤਿਨ ਲਾਗਾ ਰੰਗੁ॥ ਜਿਨ ਕਉ ਹੋਏ ਆਪਿ ਸੁਪ੍ਰਸੰਨ॥ ਨਾਨਕ ਤੇ ਜਨ ਸਦਾ ਧਨਿ ਧੰਨਿ॥ 6॥

Kuyee koat(i) bhuyay baiyraagi. Ram Naam sung(i) tin liv laagi. Kuyee koat(i) Prubh kuou khoajuntay. Aatum meh Parbraham luhuntay. Kuyee koat(i) dershun Prubh piyaas. Tin kuou miliyo Prubh(u) abinaash. Kuyee koat(i) maang-heh(i) sutsung(u). Parbraham tin laaga rung(u). Jin kuou hoyay Aap(i) soopersunn. Nanak tay jun suda dhun(i) dhunn(i). 6.

Word Meaning: Baiyraagi = detachment from the world, and love for someone else (God). Liv = concentration of mind. Khoajuntay = search for. Aatum = soul; mind. Luhuntay = acquire; implant. Abinaash = eternal. Satsung(u) = company of the holy men. Rung(u) = love. Soopersunn = overly pleased. Dhunn(i) = worthy of praise; lucky. 6.

MEANING: Millions renounce the world in love for God, and meditate on Waheguru's Naam with full concentration. Millions of people search for God and implant Him (His Naam) in their minds. Countless people have the thirst (longing) to catch a glimpse of Him and eventually connect with the eternal Waheguru. Millions fall in love with Waheguru and wish (seek) the company of the holy congregations (to connect with Him). Those individuals are fortunate with whom Waheguru becomes overly pleased, oh Nanak. 6.

ਕਈ ਕੋਟਿ ਖਾਣੀ ਅਰੁ ਖੰਡ॥ ਕਈ ਕੋਟਿ ਅਕਾਸ ਬ੍ਰਹਮੰਡ॥ ਕਈ ਕੋਟਿ ਹੋਏ ਅਵਤਾਰ॥ ਕਈ ਜੁਗਤਿ ਕੀਨੋ ਬਿਸਥਾਰ॥ ਕਈ ਬਾਰ ਪਸਰਿਓ ਪਾਸਾਰ॥ ਸਦਾ ਸਦਾ ਇਕੁ ਏਕੰਕਾਰ॥ ਕਈ ਕੋਟਿ ਕੀਨੇ ਬਹੁ ਭਾਤਿ॥ ਪ੍ਰਭ ਤੇ ਹੋਏ ਪ੍ਰਭ ਮਾਹਿ ਸਮਾਤਿ॥ ਤਾ ਕਾ ਅੰਤੁ ਨਾ ਜਾਨੈ ਕੋਇ॥ ਆਪੇ ਆਪਿ ਨਾਨਕ ਪ੍ਰਭ ਸੋਇ॥ 7॥

Kuyee koat(I) khaani ur(u) khund. Kuyee koat(i) akaash brehmund. Kuyee koat(i) hoyay avtar. Kuyee joogut(i) keeno bisthaar. Kuyee baar pusriyo pasaar. Suda suda Ikk(u) Ekunkaar. Kuyee koat(i) keenay buhou bhaant(i). Prubh tay hoyay, Prubh maah(i) smaat(i). Ta ka unt(u) na jaanaiy koyay. Aapay Aap(i) Nanak Prubh soyay. 7

Word Meaning: Khaani = sources of reproduction. Khund = pieces of land; earths. Akaash = skies. Brehmund = universe. Avtar = incarnations of gods. Joogut(i) = in many ways. Pasaar = expanse; universe. Smaat(I) = are absorbed in. 7.

MEANING: There are millions of sources of reproduction; millions of earths, skies and galaxies. There are millions of incarnations of gods, and there are millions of different kinds of them. Waheguru has created this universe in many different ways. The universe has been created many, many times, but the formless Waheguru remains. They are all created by Waheguru and are eventually absorbed into Him. Nobody knows their end (fate), but Waheguru is always there, oh Nanak. 7.

ਕਈ ਕੋਟਿ ਪਾਰਬ੍ਰਹਮ ਕੇ ਦਾਸ॥ ਤਿਨ ਹੋਵਤ ਆਤਮ ਪਰਗਾਸ॥ ਕਈ ਕੋਟਿ ਤਤ ਕੇ ਬੇਤੇ॥ ਸਦਾ ਨਿਹਾਰਹਿ ਏਕੋ ਨੇਤ੍ਰੇ॥ ਕਈ ਕੋਟਿ ਨਾਮ ਰਸੁ ਪੀਵਹਿ॥ ਅਮਰ ਭਏ ਸਦ ਸਦ ਹੀ ਜੀਵਹਿ॥ ਕਈ ਕੋਟਿ ਨਾਮ ਗੁਨ ਗਾਵਹਿ॥ ਆਤਮ ਰਸਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਹਿ॥ ਅਪੁਨੇ ਜਨ ਕਉ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੇ॥ ਨਾਨਕ ਓਇ ਪਰਮੇਸੁਰ ਕੇ ਪਿਆਰੇ॥ 8॥10॥

Kuyee koat(i) Parbraham kay daas. Tin hovut aatum pergaas(u). Kuyee koat(i) Tut kay baytay. Suda nihaaray aiko naytray. Kuyee koat(i) Naam rus(u) peeveh(i). Amar bhuyay, sud, sud, hee jeeveh(i). Kuyee koat(i) Naam goon gaaveh(i). Aatum rus(i)

sookh(i) sehj(i) smaaveh(i). Apunay jun kuou saas(i) saas(i) smaaray. Nanak oye Permayshur kay piyaaray. 8.10.
Word Meaning: Daas = slaves; devotees. Pergaas = enlightenment. Tut = the root (Waheguru). Nihaaray = see. Aiko Naytray = with one eye; without discriminating. Sookh(i) Sehj(i) = the bliss of a peaceful mind. Smaaray = takes care of. 8.10.
MEANING: There are millions of Waheguru's devotees who have enlightened minds. There are many who are knowledgeable about Waheguru (are connected with Him) and see (treat) everyone the same, without any discrimination. Millions enjoy the sweetness of Waheguru's Naam and become immortal, living forever (they merge into Waheguru). Millions recite Waheguru's Naam and sing His praise and enjoy the bliss of a peaceful mind. Waheguru looks after His devotees with their every breath; they are the beloved of Waheguru, oh Nanak. 8.10.

NOTE: (I) It is amazing to note that Guru Sahib is describing the infiniteness of the creation of Waheguru, professing that there are millions of moons, suns, gases, liquids, and sources of warmth and light, and galaxies. Actually, Guru Nanak Sahib wrote that more than 500 years ago, when the world believed in only one sun and one moon.
(II) Guru Arjun Sahib writes that there are countless ghosts, etc. Guru Sahib is NOT certifying the existence of ghosts here. He is simply writing what the Hindu Granths believe in. To support this assertion, please pay attention to that part of the Ashtpudi where He writes that there are countless Jukhs, Kinners and Pisaaches. Gurbani does not believe in any of these, as they are all mythical. He also writes that there are millions of gods, including millions of Indras, who rule the paradise in which Gurbani has no belief. Also, according to this line, either there are millions of Indras (and not just one) which rule the paradise, or there are millions of paradises. So, clearly, Guru Sahib is NOT certifying the existence of any such things.

ਸਲੋਕੁ॥ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਸਰ ਨਾਹੀ ਕੋਇ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ॥1
Sloak(u): Kern kaarun Prubh(u) aik Haiy, doosur naahi koyay. Nanak, Tis(u) bulihaarnaiy, jul(i) thul(i) muhiul(i) Soayay. 1.
Word Meaning: Kern = creation. Kaarun = root; cause; source. Jul(i) = in the waters. Thul(i) = on the land. Muhiul(I) = in the sky. 1.
MEANING: Waheguru alone, and none other, is the root of all creation. He is present on the land, in waters, and in the sky; I would love to offer my life to Him, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਕਰਨ ਕਰਾਵਨ ਕਰਨੈ ਜੋਗੁ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਗੁ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ॥
(ਅੰਗ 277)॥ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ॥ ਹੁਕਮੇ ਧਾਰਿ ਅਧਰ ਰਹਾਵੈ॥ ਹੁਕਮੇ ਉਪਜੇ ਹੁਕਮਿ ਸਮਾਵੈ॥ ਹੁਕਮੇ ਊਚ ਨੀਚ ਬਿਉਹਾਰ॥ ਹੁਕਮੇ ਅਨਿਕ ਰੰਗ ਪਰਕਾਰ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਅਪਨੀ ਵਡਿਆਈ॥ ਨਾਨਕ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ॥ 1॥
Ashtpudi: Kern Kraavun kernaiy joag(u). Jo, Tis(u) bhaavaiy soyee hoag(u). Khin meh(i) thaap(i) Oothaapunhaara.
(PAGE 277): Unt(u) nuhee kichh(u) Paaravaara. Huqamay dhaar(i) Adhur ruhaavaiy. Huqamay oopjay Huqam(i) smaavaiy. Huqamay ooch neech

biyohaar. Huqamay anik rung perkaar. Kur(i), kur(i) daykhaiy Apni vudiyaayee. Nanak subh meh(i) ruhiya smaayee. 1.

Word Meaning: Kernaiy Joag(u) = capable of doing everything; omnipotent. Hoag(u) = will happen. Thaap(i) = creating. Oothaapunhaara = destroyer. Paaravaara = limits; abilities. Huqamay Dhaar(i) = with His Huqam. Adhur = above laws. Oopjay = comes into being. Smaavaiy = are absorbed; vanish. Biyohaar = dealing. Rung = colours; enjoyments. Perkaar = kinds. Smaayee = present. 1.

MEANING: Waheguru is omnipotent Himself, and can make others do whatever He wishes them to do. At the end, only what He wishes happens. He can create and destroy anything in a moment. There is no end to His capabilities. He creates things with His Huqam (His laws), but He Himself is above all laws. Things come into being and vanish with His Huqam. People deal with others with disrespect or with respect by Waheguru's Huqam, and there are countless forms of beauty and enjoyment. Waheguru is present in every object and watches the greatness of His creation, oh Nanak. 1.

ਪ੍ਰਭ ਭਾਵੈ ਮਾਨੁਖ ਗਤਿ ਪਾਵੈ॥ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਾਥਰ ਤਰਾਵੈ॥ ਪ੍ਰਭ ਭਾਵੈ ਬਿਨੁ ਸਾਸ ਤੇ ਰਾਖੈ॥ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਭਾਖੈ॥ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਪਤਿਤ ਉਧਾਰੈ॥ ਆਪਿ ਕਰੈ ਆਪਨ ਬੀਚਾਰੈ॥ ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਆਪਿ ਸੁਆਮੀ॥ ਖੇਲੈ ਬਿਗਸੈ ਅੰਤਰਜਾਮੀ॥ ਜੋ ਭਾਵੈ ਸੋ ਕਾਰ ਕਰਾਵੈ॥ ਨਾਨਕ ਦ੍ਰਿਸਟੀ ਅਵਰੁ ਨ ਆਵੈ॥ 2॥

Prubh bhaavaiy, maanookh gut(i) paavaiy. Prubh bhaavaiy, ta paathur traavaiy. Prubh bhaavaiy, bin(u) saas tay raakhaiy. Prubh bhaavaiy, ta Hur(i) goon bhaakhaiy. Prubh bhaavaiy, ta putit oodhaaraiy. Aap(i) kuraiy aapun beechaaraiy. Doohaa siriyaan ka Aap(i) Soami. Khaylaiy, bigsaiy untarjaami. Jo bhaavaiy, so kaar kraavaiy. Nanak drishti uver(u) na aavaiy. 2.

Word Meaning: Bhaavaiy = likes. Gut(i) = salvation. Paathur = rock; stone-hearted. Bhaakhaiy = recites; utters. Putit = immoral. Odhaaraiy = salvages. Bigsaiy = blooms; is blissful. Untarjaami = omniscient. Kaar = task. 2.

MEANING: If Waheguru wishes, an individual finds salvation; He can cause a rock to float (a man with a heavy burden of sins may find salvation) if He wishes. If Waheguru wishes, He can keep an individual alive even without him breathing. If Waheguru wishes, a man recites His virtues, and an immoral person can be salvaged. Waheguru does things which are based on His own thoughts. He is the Lord of both ends – life and death – and the omniscient Waheguru plays His games, and feels blissful about them. He makes others do whatever He wishes. There is none other like Him, oh Nanak. 2.

ਕਹੁ ਮਾਨੁਖ ਤੇ ਕਿਆ ਹੋਇ ਆਵੈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਾਵੈ॥ ਇਸ ਕੈ ਹਾਥਿ ਹੋਇ ਤਾ ਸਭੁ ਕਿਛੁ ਲੇਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰੇਇ॥ ਅਨਜਾਨਤ ਬਿਖਿਆ ਮਹਿ ਰਚੈ॥ ਜੇ ਜਾਨਤ ਆਪਨ ਆਪ ਬਚੈ॥ ਭਰਮੇ ਭੂਲਾ ਦਹ ਦਿਸਿ ਧਾਵੈ॥ ਨਿਮਖ ਮਾਹਿ ਚਾਰਿ ਕੁੰਟ ਫਿਰਿ ਆਵੈ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਅਪਨੀ ਭਗਤਿ ਦੇਇ॥ ਨਾਨਕ ਤੇ ਜਨ ਨਾਮਿ ਮਿਲੇਇ॥ 3॥

Kuhou, maanookh tay kiya hoyay aavaiy. Jo Tis(u) bhaavaiy, soyee kuraavaiy. Is kaiy haath(i) hoyay, ta subh kichh(u) layay. Jo Tis(u) bhaavaiy soyee kuray. Unjaanut, bikhiya meh(i) ruchaiy. Jay jaanut, aapun aap buchaiy. Bhermay bhoola deh dis(i)

dhaavaiy. Nimukh maah(i) chaar(i) koont phir(i) aavaiy. Kur(i) kirpa, jis(u) Apni bhugut(i) dayay. Nanak tay jun Naam(i) milay. 3.

Word Meaning: Hoyay Aavaiy = capable of doing. Unjaanut = ignorant. Bikhiya = Maya; sensual pleasures. Ruchaiy = gets comfort. Bhermay Bhoola = misled in misgivings. Dis(i) = directions. Dhaavaiy = rushes to. Nimukh = moment. Chaar(i) Koont = the four directions. 3.

MEANING: Think, what a man is capable of doing? (Nothing)! It is Waheguru who makes him do whatever He wishes. If the man had any control, he would grab everything, but he does not have that freedom; he does only those things which are permitted by Waheguru. The ignorant man gets comfort in sensual pleasures. Had he known better, he would have avoided such short-lived "comfort". Misled by doubts and misgivings, his mind rushes in all the possible directions and covers all four directions in a moment. But the individual, whom Waheguru gives His worship (inspires him to do so), acquires His Naam (gets connected with Waheguru), oh Nanak. 3.

ਖਿਨ ਮਹਿ ਨੀਚ ਕੀਟ ਕਉ ਰਾਜ॥ ਪਾਰਬ੍ਰਹਮ ਗਰੀਬ ਨਿਵਾਜ॥ ਜਾ ਕਾ ਦ੍ਰਿਸਟਿ ਕਛੂ ਨ ਆਵੈ॥ ਤਿਸੁ ਤਤਕਾਲ ਦਹ ਦਿਸ ਪ੍ਰਗਟਾਵੈ॥ ਜਾ ਕਉ ਅਪੁਨੀ ਕਰੈ ਬਖਸੀਸ॥ ਤਾ ਕਾ ਲੇਖਾ ਨ ਗਨੈ ਜਗਦੀਸ॥ ਜੀਉ ਪਿੰਡੁ ਸਭ ਤਿਸ ਕੀ ਰਾਸਿ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਬ੍ਰਹਮ ਪ੍ਰਗਾਸ॥ ਅਪਨੀ ਬਣਤ ਆਪਿ ਬਨਾਈ॥ ਨਾਨਕ ਜੀਵੈ ਦੇਖਿ ਬਡਾਈ॥ 4॥

Khin meh(i) neech, keet kuou raj. Parbraham greeb nivaaj. Ja ka drisht(i) kuchhoo na aavaiy. Tis(u) tutkaal deh dis(i) pergtaavaiy. Ja kuou Apuni kuraiy bukhsheesh. Ta ka laykha na gunaiy Jugdeesh. Jeeo, pind(u) subh Tis kee raas(i). Ghut(i) ghut(i) poorun Braham pergaas. Apni bunut Aap(i) bunaayee. Nanak jeevaiy daykh(i) budaayee. 4.

Word Meaning: Neech Keet = low-lying worm (poor and the helpless). Nivaaj = bestow honour. Drisht(i) = visibility. Tutkaal = right at the moment. Bukhsheesh = kindness. Laykha = account of deeds. Jugdeesh = Waheguru. Jeeo = life. Pind(u) = body. Raas(i) = wealth; gift. Poorun = perfect. Pergaas = light. Bunut = creation; the universe. Budaayee = greatness. 4.

MEANING: Waheguru bestows honour on the poor and the helpless, and can make a pauper a king in a moment. A thing, no part of which is visible, appears in every direction in a moment with the Huqam of Waheguru. Waheguru does not look at the account of the deeds of the individual whom He is kind to. The soul and the body are the gifts of God, and every heart is being lighted (given awareness) by the presence of Waheguru in there. Waheguru has created the whole universe, and I survive by watching His magnificence, oh Nanak. 4.

ਇਸ ਕਾ ਬਲੁ ਨਾਹੀ ਇਸੁ ਹਾਥ॥ ਕਰਨ ਕਰਾਵਨ ਸਰਬ ਕੋ ਨਾਥ॥ ਆਗਿਆਕਾਰੀ ਬਪੁਰਾ ਜੀਉ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਫੁਨਿ ਥੀਉ॥ ਕਬਹੂ ਊਚ ਨੀਚ ਮਹਿ ਬਸੈ॥ ਕਬਹੂ ਸੋਗ ਹਰਖ ਰੰਗਿ ਹਸੈ॥ ਕਬਹੂ ਨਿੰਦ ਚਿੰਦ ਬਿਉਹਾਰ॥ ਕਬਹੂ ਊਭ ਅਕਾਸ ਪਇਆਲ॥ ਕਬਹੂ ਬੇਤਾ ਬ੍ਰਹਮ ਬੀਚਾਰ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਵਣਹਾਰ॥ 5॥

Is ka bul(u) naahi is(u) haath. Kern kraavun serb ko Naath. Aagiyakaari bupura jeeo. Jo Tis(u) bhaavaiy, soyee phoon(i) theeyo. Kubhoon ooch neech meh(i) busaiy. Kubhoon soag, hurkh rung(i) husaiy. Kubhoon, nind, chind, biyohaar. Kubhoon oobh akaash puyaal. Kubhoon, bayta Braham beechaar. Nanak Aap(i) milaavunhaar. 5.

Word Meaning: Bul(u) = force; natural capability. Naath = Lord. Aagiyakaari = obeys the Command. Bupura = helpless. Jeeo = living being; man. Phoon(i) = at the end. Theeyo = happens. Kubhoon = sometimes. Soag = sadness. Hurkh = happiness. Rung(i) = spirit. Nind = malicious criticism. Chind = thinking. Biyohaar = treatment. Oobh = high. Bayta = knowledgeable. Milavunhaar = connector. 5.
MEANING: The man does not acquire his natural capabilities with his own efforts; they are bestowed by Waheguru, who is the Lord of all, and who controls everything and makes others do whatever He wants them to do. The helpless man simply obeys His Commands. At the end, only those things take place that are liked (approved) by Waheguru. (With the Will of Waheguru) The man is in high spirits one moment and very low-spirited the next. Sometimes the man is grieving (sad), and sometimes he enjoys himself. Sometimes, the man ponders criticizing others maliciously, while other times his mind dodders between very high and depressed spirits. Sometimes, the man ponders on the splendour of Waheguru, and acquires Divine Knowledge (gets connected with Him). Waheguru Himself connects his devotees with Him, oh Nanak.5.

ਕਬਹੂ ਨਿਰਤਿ ਕਰੈ ਬਹੁ ਭਾਤਿ॥ ਕਬਹੂ ਸੋਇ ਰਹੈ ਦਿਨੁ ਰਾਤਿ॥ ਕਬਹੂ ਮਹਾ ਕ੍ਰੋਧ ਬਿਕਰਾਲ॥ ਕਬਹੂੰ ਸਰਬ ਕੀ ਹੋਤ ਰਵਾਲ॥ ਕਬਹੂ ਹੋਇ ਬਹੈ ਬਡ ਰਾਜਾ॥ ਕਬਹੂ ਭੇਖਾਰੀ ਨੀਚ ਕਾ ਸਾਜਾ॥ ਕਬਹੂ ਅਪਕੀਰਤਿ ਮਹਿ ਆਵੈ॥ ਕਬਹੂ
ਭਲਾ ਭਲਾ ਕਹਾਵੈ॥ ਜਿਉ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਵ ਹੀ ਰਹੈ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚੁ ਕਹੈ॥ 6॥
Kubhoon, nirt(i) kuraiy buhou bhaant(i). Kubhoon, soyay ruhaiy din(u) raat(i). Kubhoon, muhaa kroadh bikraal. Kubhoon serb kee hoat ruvaal. Kubhoon hoyay buhaiy bud raja. Kubhoon, bhaykhaari neech ka saaja. Kubhoon upkeerut(i) meh(i) aavaiy. Kubhoon, bhula bhula kuhaavaiy. Jiyoun Prubh(u) raakhaiy, tiv hee ruhaiy. Gur persaad(i) Nanak Sach kuhaiy. 6.
Word Meaning: Nirt(i) = dance; runs around (for Maya). Soyay Ruhaiy = unaware; indifferent. Bhaant(i) = types. Krodh = rage. Bikraal = scary; frightening. Ruvaal = dust. Upkeerut = unwarranted criticism of others. 6.
MEANING: Sometimes the man does a lot of running around of many different kinds for Maya, while other times, he stays indifferent to it for days. Sometimes he is so enraged that he looks frightening, while at other times he becomes very humble, like the dust of others' feet. Sometimes he acts like a powerful king, while at other times he acts like a lowly beggar. Sometimes he unleashes unwarranted criticism of others, while at other times he is treated like a noble person. His behaviour is controlled by Waheguru (in every situation). So, sometimes he recites Waheguru's Naam by the grace of the Guru, oh Nanak. 6.

ਕਬਹੂ ਹੋਇ ਪੰਡਿਤੁ ਕਰੇ ਬਖ੍ਯਾਨੁ॥ ਕਬਹੂ ਮੋਨਿਧਾਰੀ ਲਾਵੈ ਧਿਆਨੁ॥ ਕਬਹੂ ਤਟ ਤੀਰਥ ਇਸਨਾਨ॥ ਕਬਹੂ ਸਿਧ ਸਾਧਿਕ ਮੁਖਿ ਗਿਆਨ॥ ਕਬਹੂ ਕੀਟ ਹਸਤ ਪਤੰਗ ਹੋਇ ਜੀਆ॥ ਅਨਿਕ ਜੋਨਿ ਭਰਮੈ ਭਰਮੀਆ॥
(ਅੰਗ 278)॥ ਨਾਨਾ ਰੂਪ ਜਿਉ ਸਵਾਗੀ ਦਿਖਾਵੈ॥ ਜਿਉ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਨਚਾਵੈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਹੋਇ॥ ਨਾਨਕ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ 7॥
Kubhoon, hoyay pundit(u) kuray bukhiyaan. Kubhoon, moan(i) dhaari, laavaiy dhiyaan. Kubhoon, tut, teeruth ishnaan. Kubhoon, Sidh sadhik mookh(i) giyan. Kubhoon, keet, hust, ptung hoyay jeea. Anik joan(i) bhermaiy bhermiya.

(PAGE 278): Nana roop jiyoun suvaangi dikhaavaiy. Jiyoun Prubh bhaavaiy, tivaiy nuchaavaiy. Jo Tis(u) bhaavaiy soyee hoyay. Nanak dooja uver(u) na koyay. 7.
Word Meaning: Pundit = learned person. Bukhiyaan = explains. Moandhaari = one who stays quiet for very long times (becomes mute). Laavaiy Dhiyaan = meditates. Tut = river bank. Sadhik = training to be a Sidh. Keet = ant. Hust = elephant. Ptung = moth. Bhermiya = misled. Nana Roop = different forms. Suvaangi = play-actor. 7.
MEANING: Sometimes a man (some men) becomes a pundit (a learned man) and explains things to others, while sometimes (some men) he goes mute for a long time and meditates. Sometimes, he worships by the bank of a river or takes dips at holy places. Sometimes, he becomes an accomplished Sidh yogi, or a wandering yogi, and utters (delivers) knowledge to the people. Sometimes, the misguided man takes on forms like ants, elephants, or moths, and goes through a number of different life forms. Just like a stage actor who wears a variety of different make-ups, the man dances (acts) the way Waheguru makes him do. Whatever Waheguru wishes, happens at the end, and there is none like Him, oh Nanak. 7.

ਕਬਹੂ ਸਾਧ ਸੰਗਤਿ ਇਹੁ ਪਾਵੈ॥ ਉਸੁ ਅਸਥਾਨ ਤੇ ਬਹੁਰਿ ਨ ਆਵੈ॥ ਅੰਤਰਿ ਹੋਇ ਗਿਆਨ ਪਰਗਾਸੁ॥ ਉਸੁ ਅਸਥਾਨ ਕਾ ਨਹੀ ਬਿਨਾਸੁ॥ ਮਨ ਤਨ ਨਾਮਿ ਰਤੇ ਇਕ ਰੰਗਿ॥ ਸਦਾ ਬਸਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਸੰਗਿ॥ ਜਿਉ ਜਲ ਮਹਿ ਜਲੁ ਆਇ ਖਟਾਨਾ॥ ਤਿਉ ਜੋਤੀ ਸੰਗਿ ਜੋਤਿ ਸਮਾਨਾ॥ ਮਿਟਿ ਗਏ ਗਵਨ ਪਾਏ ਬਿਸ੍ਰਾਮ॥ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਸਦ ਕੁਰਬਾਨ॥ 8॥11॥
Kubhoon, Sadh sungut(i) ehou paavaiy. Oos(u) usthaan tay buhour(i) na aavaiy. Untar(i) hoyay Giyan pergaas(u). Oos(u) usthaan ke nuhee binaas(u). Mun, tun, Naam(i) rutay Ikk rung(i). Suda buseh(i) Parbraham kaiy sung(i). Jiyoun jul meh(i) jul aayay khutaana. Tiyoun joti sung Jot(i) smaana. Mit(i) guyay guvun, paayay bisraam. Nanak Prubh kaiy sud koorbaan. 8.11.
Word Meaning: Usthaan = place; stage. Giyaan = Divine Knowledge. Binaas(u) = destruction. Khutaana = mixes; blends. Jot(i) = Waheguru's light. Joti = human light (soul). Smaana = merges into. Guvun = birth and death. Bisraam = rest; peace. 8.11.
MEANING: (At the prompting of Waheguru), sometimes the man attends a holy congregation, but never goes there again. But a holy congregation is an eternal place, and the man gets enlightenment there. There, the devotees are imbued in the love of Waheguru's Naam – both by body and by mind - and are always in the company (shelter) of Waheguru. Just like one body of water blends with another body of water, the light (soul) of the devotees mixes with the Supreme Light of Waheguru (to become one entity), as a result of which the cycle of birth and death of the devotees comes to an end. I am always a sacrifice to Waheguru, oh Nanak. 8.11.

ਸਲੋਕੁ॥ ਸੁਖੀ ਬਸੈ ਮਸਕੀਨੀਆ ਆਪੁ ਨਿਵਾਰਿ ਤਲੇ॥ ਬਡੇ ਬਡੇ ਅਹੰਕਾਰੀਆ ਨਾਨਕ ਗਰਬਿ ਗਲੇ॥ 1
Sloak(u): Sookhi busaiy muskeeniya, aap(u) nivaar(i) tulay. Buday, buday uhunkaaria Nanak gerb gulay. 1.
Word Meaning: Muskeeniya = humble; ego-free. Aap(u) = selfishness. Nivaar(i) = by getting rid of. Gerb(i) = in ego. Gulay = rot; perish. 1.

Commented [DSS1]:

MEANING: A man who gets rid of his selfishness and becomes ego-free leads a low, but blissful life. The individuals with huge egos perish in their conceit, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਜਿਸ ਕੈ ਅੰਤਰਿ ਰਾਜ ਅਭਿਮਾਨੁ॥ ਸੋ ਨਰਕਪਾਤੀ ਹੋਵਤ ਸੁਆਨੁ॥ ਜੋ ਜਾਨੈ ਮੈ ਜੋਬਨਵੰਤੁ॥ ਸੋ ਹੋਵਤ ਬਿਸਟਾ ਕਾ ਜੰਤੁ॥ ਆਪਸ ਕਉ ਕਰਮਵੰਤੁ ਕਹਾਵੈ॥ ਜਨਮਿ ਮਰੈ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਵੈ॥ ਧਨ ਭੂਮਿ ਕਾ ਜੋ ਕਰੈ ਗੁਮਾਨੁ॥ ਸੋ ਮੂਰਖ ਅੰਧਾ ਅਗਿਆਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕੈ ਹਿਰਦੈ ਗਰੀਬੀ ਬਸਾਵੈ॥ ਨਾਨਕ ਈਹਾ ਮੁਕਤੁ ਆਗੈ ਸੁਖੁ ਪਾਵੈ॥ 1॥

Ashtpudi: Jis kaiy untar(i) raj abhimaan(u). So nerk-paati hovut sooaan(u). Jo jaanaiy mein jobunvunt(u). So hovut bishta ka junt(u). Aapus kuou kermvunt(u) kuhaavaiy. Junum(i) muraiy, buhou joan(i) bhermaavaiy. Dhun bhoom(i) ka jo kuraiy goomaan(u). So moorukh undha ugiyaan(u). Kur(i) kirpa jis kaiy hirdaiy greebi busaavaiy. Nanak eehaan mookut(u) aagaiy sookh(u) paavaiy. 1.

Word Meaning: Abhimaan(u) = conceit. Nerk-paati = deserving hell. Sooaan = dog. Jobunvunt = youthful; handsome. Bishta = feces; vices. Junt(u) = living being. Kermvunt = follower of religious rituals. Greebi = humility. Busaavaiy = implants. 1.

MEANING: A ruler, who is conceited of his reign (power) (and attacks people like a mad dog) will deserve to live in hell as a dog. An individual who considers himself youthful (handsome) becomes a worm of feces (has a filthy mind which always thinks of sensual pleasures). An individual who is called ritualistic takes rebirths in many different forms after death. An individual who is conceited of his wealth and land is foolish and is in the darkness of ignorance. But, an individual, in whose heart Waheguru kindly implants His Naam, becomes free from the bonds of Maya in this world, and enjoys bliss in the next world, oh Nanak. 1.

ਧਨਵੰਤਾ ਹੋਇ ਕਰਿ ਗਰਬਾਵੈ॥ ਤ੍ਰਿਣ ਸਮਾਨਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਵੈ॥ ਬਹੁ ਲਸਕਰ ਮਾਨੁਖ ਊਪਰਿ ਕਰੇ ਆਸ॥ ਪਲ ਭੀਤਰਿ ਤਾ ਕਾ ਹੋਇ ਬਿਨਾਸ॥ ਸਭ ਤੇ ਆਪ ਜਾਨੈ ਬਲਵੰਤੁ॥ ਖਿਨ ਮਹਿ ਹੋਇ ਜਾਇ ਭਸਮੰਤੁ॥ ਕਿਸੈ ਨ ਬਦੈ ਆਪਿ ਅਹੰਕਾਰੀ॥ ਧਰਮ ਰਾਇ ਤਿਸੁ ਕਰੇ ਖੁਆਰੀ॥ ਗੁਰਪ੍ਰਸਾਦਿ ਜਾ ਕਾ ਮਿਟੈ ਅਭਿਮਾਨੁ॥ ਸੋ ਜਨੁ ਨਾਨਕ ਦਰਗਹ ਪਰਵਾਨੁ॥ 2॥

Dhunvunta hoyay kur(i) gerbaavaiy. Trin smaan(i) kuchh(u) sung(i) na jaavaiy. Buhou lushkur maanookh oopur(i) kuray aas. Pul bheetur ta ka hoyay binaas. Subh tay aap jaanaiy bulvunt(u). Khin meh(i) hoyay jaayay bhusmunt(u). Kisaiy na budaiy, aap(i) uhunkaari. Dherm Raayay tis(u) kuray khooaari. Gur persaad(i) ja ka mitaiy abhimaan(u). So jun(u) Nanak Durgeh pervaan(u). 2.

Word Meaning: Dhunvunta = wealthy. Gerbaavaiy = shows off conceit. Trin = a straw; a sliver. Samaan(i) = equal to. Lushkur = army. Pul = a moment. Bheetur(i) = within. Bulvunt(u) = powerful. Bhusmunt(u) = ash. Budaiy = acknowledge. Khooaari = suffering; discomfiture. 2.

MEANING: If a man is conceited of his wealth, (he is mistaken) because not even a small amount - equal to the size of a sliver - accompanies him (after death). If a man depends upon a large army of men, he can still be destroyed within a moment. If a man considers himself to be the most powerful among all, he can be reduced to ashes in a moment. If a man is so conceited that he does not acknowledge anybody else, the Angel of Justice causes him great humiliation. But an individual who overcomes his ego by the grace of the Guru is honoured in Waheguru's Court, oh Nanak. 2.

ਕੋਟਿ ਕਰਮ ਕਰੈ ਹਉ ਧਾਰੇ॥ ਸ੍ਰਮੁ ਪਾਵੈ ਸਗਲੇ ਬਿਰਥਾਰੇ॥ ਅਨਿਕ ਤਪਸਿਆ ਕਰੇ ਅਹੰਕਾਰ॥ ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਵਤਾਰ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਆਤਮ ਨਹੀ ਦ੍ਰਵੈ॥ ਹਰਿ ਦਰਗਹ ਕਹੁ ਕੈਸੇ ਗਵੈ॥ ਆਪਸ ਕਉ ਜੋ ਭਲਾ ਕਹਾਵੈ॥ ਤਿਸਹਿ ਭਲਾਈ ਨਿਕਟਿ ਨ ਆਵੈ॥ ਸਰਬ ਕੀ ਰੇਨ ਜਾ ਕਾ ਮਨੁ ਹੋਇ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਨਿਰਮਲ ਸੋਇ॥ 3॥

Koat(i) kerm kuraiy, huoun dhaaray. Sherm(u) paavaiy suglay birthaaray. Anik tpusiya, kuray uhunkaar. Nerk soorg phir(i) phir(i) avtar. Anik jutun kur(i) aatum nuhee druvaiy. Hur(i) Durgeh kuhou kaisay guvaiy? Aapus kuou jo bhulaa kuhaavaiy. Tiseh(i) bhulaayee nicket(i) na aavaiy. Serb kee rayn ja ka mun(u) hoyay. Kuhou Nanak ta kee nirmul soyay. 3.

Word Meaning: Kerm = rituals. Huoun = ego. Dhaaray = wears; behaves. Sherm = hard work. Birthaaray = useless. Tpusiya = worship; hard labour with dedication. Avtar = reincarnation. Jutun = efforts. Aatum = soul; mind. Druvaiy = melts; softens. Guvaiy = go; reach. Nicket(i) = nearby. Rayn = dust; (implying) humbleness. Nirmul = pure; noble. Soyay = fame; reputation.

MEANING: If a man performs millions of accepted rituals, but is conceited about them, all his hard work becomes worthless. If a man performs countless types of worship, but is conceited about that, he gets into the birth-death cycle and goes through paradise-like and hell-like lives (depending upon his deeds) again and again. If his countless efforts do not soften his heart, how can he reach Waheguru's Court (connect with Waheguru)? A man, who calls himself a noble person, does not have any nobleness come even close to him. (On the other hand), A man who is so humble and is happy to serve others has a very noble reputation, oh Nanak. 3.

ਜਬ ਲਗੁ ਜਾਨੈ ਮੁਝ ਤੇ ਕਛੁ ਹੋਇ॥ ਤਬ ਇਸ ਕਉ ਸੁਖੁ ਨਾਹੀ ਕੋਇ॥ ਜਬ ਇਹ ਜਾਨੈ ਮੈ ਕਿਛੁ ਕਰਤਾ॥ ਤਬ ਲਗੁ ਗਰਭ ਜੋਨਿ ਮਹਿ ਫਿਰਤਾ॥ ਜਬ ਧਾਰੈ ਕੋਊ ਬੈਰੀ ਮੀਤੁ॥ ਤਬ ਲਗੁ ਨਿਹਚਲੁ ਨਾਹੀ ਚੀਤੁ॥ ਜਬ ਲਗੁ ਮੋਹ ਮਗਨ ਸੰਗਿ ਮਾਇ॥ ਤਬ ਲਗੁ ਧਰਮਰਾਇ ਦੇਇ ਸਜਾਇ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਬੰਧਨ ਤੂਟੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਹਉ ਛੂਟੈ॥ 4॥

Jub lug(u) jaanaiy moojh tay kuchh(u) hoyay. Tub iss kuou sookh(u) naahi koyay. Jub eh jaanaiy mein kichh(u) kerta. Tub lug(u) gerbh joan(i) meh(i) phirta. Jub dhaaraiy koyoo baiyri meet(u). Tub lug(u) nihchul(u) naahi cheet(u). Jub lug(u) moh mugun sung(i) Maayay. Tub lug(u) Dherm Raayay dayay sujaayay. Prubh kirpa tay bundhun tootay. Gur persaad(i) Nanak huoun chhootaiy. 4.

Word Meaning: Jub Lug(u) = as long as. Kichh(u) Kerta = doing some favours to others. Jaanaiy = is conceited about. Gerbh Joan = life forms in the womb. Dhaaraiy = thinks of; treats. Nihchul = stable; peaceful. Cheet(u) = mind. Mugun = absorbed; focused. Maayay = Maya. Bundhun = bonds. Huoun = ego. 4.

MEANING: As long as a man thinks that he is capable of doing something big, he enjoys no comfort (suffers hardships to accomplish his goal, and still may not succeed). As long as a man is conceited that he is doing some favours to others (people depend upon him), he travels through many life forms in the womb. As long as a man treats others as his friends or enemies (discriminates between people), he never attains peace of mind. As long as a man is absorbed in the love of Maya, he suffers punishment at the hands of the Angel of justice. When he takes Guru's shelter and is able to overcome his haumein, his bonds of Maya are broken by Waheguru's grace (he is salvaged), oh Nanak. 4.

ਸਹਸ ਖਟੇ ਲਖ ਕਉ ਉਠਿ ਧਾਵੈ॥
(ਅੰਗ 279)॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਮਾਇਆ ਪਾਛੈ ਪਾਵੈ॥ ਅਨਿਕ ਭੋਗ ਬਿਖਿਆ ਕੇ ਕਰੈ॥ ਨਹ ਤ੍ਰਿਪਤਾਵੈ ਖਪਿ ਖਪਿ ਮਰੈ॥ ਬਿਨਾ ਸੰਤੋਖ ਨਹੀ ਕੋਊ ਰਾਜੈ॥ ਸੁਪਨ ਮਨੋਰਥ ਬ੍ਰਿਥੇ ਸਭ ਕਾਜੈ॥ ਨਾਮ ਰੰਗਿ ਸਰਬ ਸੁਖੁ ਹੋਇ॥ ਬਡਭਾਗੀ ਕਿਸੈ ਪਰਾਪਤਿ ਹੋਇ॥ ਕਰਨ ਕਰਾਵਨ ਆਪੇ ਆਪਿ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪਿ॥ 5॥

Sehs khutay lukh kuou ootth(i) dhaavaiy.

(PAGE 279): Triput na aavaiy, Maya paachhaiy paavaiy. Anik bhoag bikhiya kay kuraiy. Neh triptaavaiy, khup(i) khup(i) muraiy. Bina suntoakh nuhee koyoo raajaiy. Soopun munoruth, birthay subh kaajaiy. Naam rung(i) serb sookh(u) hoyay. Budbhaagi kisaiy praput(i) hoyay. Kern kraavun Aapay Aap(i). Suda suda Nanak Hur(i) jaap(i). 5.

Word Meaning: Sehs = thousand. Lukh = hundred thousand. Dhaavaiy = rushes to. Triput(i) = contentment. Paachhaiy Paavaiy = chases. Bikhiya = Maya; sensual pleasures. Khup(i) Khup(i) = hard labour without much reward. Suntoakh = patience; contentment. Raajaiy = satisfied. Soopun = dream. Munoruth = objective. Kaajaiy = tasks; efforts. Budbhaagi = fortunate. 5.

MEANING: The man is never content with the amount of money he has, and always keeps chasing it; when he has earned one thousand rupees (a huge amount in those days), he rushes to earn a hundred thousand. He enjoys money in countless ways to please his senses, but is still not satisfied, and kills (exhausts) himself in (spiritually) useless hard labour. Nobody's appetite for more wealth goes away until he is contented (which he never does), and all his efforts to achieve the objective go down the drain like a dream. However, all comforts are achieved when one loves Waheguru's Naam; but only a rare, lucky person gets to embed His Naam in his heart. It is Waheguru, who does everything Himself, and gets others to do whatever He wishes. Recite His Naam all the time, oh Nanak. 5.

ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ॥ ਇਸ ਕੈ ਹਾਥਿ ਕਹਾ ਬੀਚਾਰੁ॥ ਜੈਸੀ ਦ੍ਰਿਸਟਿ ਕਰੇ ਤੈਸਾ ਹੋਇ॥ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਸੋਇ॥ ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੁ ਅਪਨੈ ਰੰਗਿ॥ ਸਭ ਤੇ ਦੂਰਿ ਸਭਹੂ ਕੈ ਸੰਗਿ॥ ਬੂਝੈ ਦੇਖੈ ਕਰੈ ਬਿਬੇਕ॥ ਆਪਹਿ ਏਕ ਆਪਹਿ ਅਨੇਕ॥ ਮਰੈ ਨ ਬਿਨਸੈ ਆਵੈ ਨ ਜਾਇ॥ ਨਾਨਕ ਸਦ ਹੀ ਰਹਿਆ ਸਮਾਇ॥ 6॥

Kern kraavun kernaihaar(u). Iss kaiy haath(i) kuhaan beechaar(u). Jaiysi drisht(i) kuray taiysa hoyay. Aapay Aap(i) Aap(i) prubh(u) soyay. Jo kichh(u) keeno su Apnaiy rung(i). Subh tay door(i) subhoon kaiy sung(i). Boojhaiy daykhaiy kuraiy bibayk. Aapeh(i) aik, Aapeh(i) anayk. Muraiy, na binsaiy, aavaiy na jaayay. Nanak, sud hee ruhiya smaayay. 6.

Word Meaning: Kern = to do. Kraavun = make others do. Kernaiyhaar(u) = having the capability to do anything (Waheguru). Iss = this (man). Drisht(i) = sight. Rung(i) = indifference toward the world. Bibayk = distinction. Binsaiy = vanishes. 6.

MEANING: If one thinks deeply, he will realize that the man has no control over anything; it is Waheguru that does everything and gets people to do whatever He wishes. An individual behaves exactly the way the kind of sight Waheguru casts on him (in whatever way Waheguru wants him to behave) because it is Waheguru that operates everywhere. He is close to everybody, yet detached from them, and He does

everything in His own way. He watches, understands, and distinguishes between the good and the bad. He is the only power in the universe (but being omnipresent), and He manifests Himself in countless ways. He is eternal – never takes birth nor dies. He is always present, oh Nanak. 6.

ਆਪਿ ਉਪਦੇਸੈ ਸਮਝੈ ਆਪਿ॥ ਆਪੇ ਰਚਿਆ ਸਭ ਕੈ ਸਾਥਿ॥ ਆਪਿ ਕੀਨੋ ਆਪਨ ਬਿਸਥਾਰੁ॥ ਸਭੁ ਕਛੁ ਉਸ ਕਾ ਓਹੁ ਕਰਨੈਹਾਰੁ॥ ਉਸ ਤੇ ਭਿੰਨ ਕਹਹੁ ਕਿਛੁ ਹੋਇ॥ ਥਾਨ ਥਨੰਤਰਿ ਏਕੈ ਸੋਇ॥ ਅਪੁਨੇ ਚਲਿਤ ਆਪਿ ਕਰਣੈਹਾਰ॥ ਕਉਤਕ ਕਰੈ ਰੰਗ ਆਪਾਰ॥ ਮਨ ਮਹਿ ਆਪਿ ਮਨ ਅਪੁਨੇ ਮਾਹਿ॥ ਨਾਨਕ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਇ॥ 7॥

Aap(i) oopdaysaiy sumjhaiy Aap(i). Aapay ruchiya subh kaiy saath(i). Aap(i) keeno Aapun bisthaar(u). Subh(u) kuchh(u) oos ka oh(u) kernaiyhaar(u). Oos tay bhinn kuhou kichh(u) hoyay. Thaan thununtar(i) aikaiy Soyay. Apunay chulit Aap(i) kernaiyhaar. Kaoutak kuraiy rung appar. Mun meh(i) Aap(i), mun Apunay maah(i). Nanak keemit(i) kehn(u) na jaayay. 7.

Word Meaning: Oopdaysaiy = preaches. Ruchiya = mingled. Bisthaar(u) = expanse. Bhinn = separate. Thaan Thununtar(i) = everywhere. Chulit = Kaoutuk amazing feats. Rung = colourful. Aapaar = endless. 7.

MEANING: Waheguru is omniscient, and (being present in the Guru), He also is the preacher, and has mingled with everybody. He is omnipotent, did His own expansion, and everything belongs to Him. Nothing is independent of Him; He is present everywhere and in everything. He is behind all amazing feats and performs them in countless, colourful ways. He is present in every heart, and His thoughts are in all His creation. No one can evaluate Him (find His limits), oh Nanak. 7.

ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੁਆਮੀ॥ ਗੁਰਪਰਸਾਦਿ ਕਿਨੈ ਵਖਿਆਨੀ॥ ਸਚੁ ਸਚੁ ਸਚੁ ਸਭੁ ਕੀਨਾ॥ ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਬਿਰਲੈ ਚੀਨਾ॥ ਭਲਾ ਭਲਾ ਭਲਾ ਤੇਰਾ ਰੂਪ॥ ਅਤਿ ਸੁੰਦਰ ਅਪਾਰ ਅਨੂਪ॥ ਨਿਰਮਲ ਨਿਰਮਲ ਨਿਰਮਲ ਤੇਰੀ ਬਾਣੀ॥ ਘਟਿ ਘਟਿ ਸੁਨੀ ਸ੍ਰਵਨ ਬਖ੍ਯਾਣੀ॥ ਪਵਿਤ੍ ਪਵਿਤ੍ ਪਵਿਤ੍ ਪੁਨੀਤ॥ ਨਾਮੁ ਜਪੈ ਨਾਨਕ ਮਨਿ ਪ੍ਰੀਤਿ॥ 8॥12॥

Sut(i), Sut(i), Sut(i) Prubh(u) Soami. Gur persaad(i) kinaiy vukhiyaani. Sach(u), Sach(u), Sach(u) subh(u) keena. Koat(i) mudhay kinaiy birlaiy cheena. Bhulaa, bhulaa, bhulaa; Tayra roop. Ut(i) soondar apaar anoop. Nirmul, nirmul, nirmul; Tayri Bani. Ghut(i) ghut(i) sooni, servun bukhaani. Puvittar, puvittar, puvittar, pooneet. Naam(u) jupaiy Nanak mun(i) preet(i). 8.12.

Word Meaning: Sut(i) = eternal. Soami = Lord. Vukhiyaani = explained. Sach(u) = truth; reality. Keena = created. Mudhay = in. Birlaiy = rare. Cheena = realized; experienced. Roop = looks; personality. Apaar = endless. Anoop = unparalleled. Baani = His Naam. Bukhaani = described; explained. Puvittar = Pooneet = holy; pious. 8.12.

MEANING: The fact that the Lord, Waheguru, is eternal, is explained (internalized) by some rare individual by the grace of the Guru. Everything that He has created is for real (some Hindu mystics professed that the world creation is an illusion), but only one in millions has recognized this fact. Waheguru's personality is very pleasant; He is extremely handsome, and His beauty is unparalleled (beyond any comparison). His

Naam is extremely holy, and is heard (is present) in every heart, and is described by the Guru to be heard by the ears. I recite Waheguru's holy Naam with deep love and reverence, oh Nanak. 8.12.

ਸਲੋਕੁ॥ ਸੰਤ ਸਰਨਿ ਜੋ ਜਨੁ ਪਰੈ ਸੋ ਜਨੁ ਊਧਰਨਹਾਰ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਨਾਨਕਾ ਬਹੁਰਿ ਬਹੁਰਿ ਅਵਤਾਰ॥ 1॥

Sloak(u): Sunt shern(i) jo jun(u) puraiy, so jun(u) oodhrunhaar. Sunt kee ninda Nanaka, buhour(i) buhour(i) avtar. 1.

Word Meaning: Jun(u) = devotee. Oodhrunhaar = salvageable. Ninda = malicious criticism; vilification. Avtar = rebirths. 1.

MEANING: A devotee, who takes the Guru's shelter, attains salvation. Vilification of the Guru causes the person to be born again and again, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਆਰਜਾ ਘਟੈ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਜਮ ਤੇ ਨਹੀ ਛੂਟੈ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੁਖੁ ਸਭੁ ਜਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਨਰਕ ਮਹਿ ਪਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਮਤਿ ਹੋਇ ਮਲੀਨ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਸੋਭਾ ਤੇ ਹੀਨ॥ ਸੰਤ ਕੇ ਹਤੇ ਕਉ ਰਖੈ ਨ ਕੋਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਥਾਨ ਭ੍ਰਸਟੁ ਹੋਇ॥ ਸੰਤ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਜੇ ਕਰੈ॥ ਨਾਨਕ ਸੰਤ ਸੰਗਿ ਨਿੰਦਕੁ ਭੀ ਤਰੈ॥ 1॥

Ashtpudi: Sunt kaiy dookhun(i) aarja ghutaiy. Sunt kaiy dookhun(i) Jum tay nuhee chhootaiy. Sunt kaiy dookhun(i) sookh(u) subh(u) jaayay. Sunt kaiy dookhun(i) nerk meh(i) paayay. Sunt kaiy dookhun(i) mut(i) hoyay muleen. Sunt kaiy dookhun(i) sobha tay heen. Sunt kaiy hutay kuou rukhaiy na koyay. Sunt kaiy dookhun(i) thaan bhrusht(u) hoyay. Sunt kirpaal, kirpa jay kuraiy. Nanak Sunt sung(i) ninduk(u) bhee turaiy. 1.

Word Meaning: Dookhun(i) = causing trouble (out of jealousy). Aarja = life span. Jum = angel of death. Muleen = filthy. Heen = without; devoid of. Hutay = killed; condemned. Rukhaiy = protect; help. Thaan = heart; environment. Bhrusht(u) = polluted. Ninduk(u) = malicious critic; character assassin. Turaiy = is salvaged. 1.

MEANING: The life span of a man who causes trouble for the Guru out of jealousy is lowered, and the Angel of death does not let him go free. Jealousy against the Guru takes away all the comforts of the aggressor, and his life becomes hellish. His thinking becomes ignoble, and he becomes devoid of any fame. Jealousy against the Guru not only pollutes the individual's heart but also the environment around him, and nobody can help the person who has been condemned by the Guru. However, if the kind Guru shows kindness to His vilifier, even he finds salvation, oh Nanak. 1.

ਸੰਤ ਕੈ ਦੂਖਨਿ ਤੇ ਮੁਖੁ ਭਵੈ॥ ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਕਾਗ ਜਿਉ ਲਵੈ॥ ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਸਰਪ ਜੋਨਿ ਪਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਗਦ ਜੋਨਿ ਕਿਰਮਾਇ॥ ਸੰਤਨ ਕੈ ਦੂਖਨਿ ਤ੍ਰਿਸਨਾ ਮਹਿ ਜਲੈ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਸਭੁ ਕੋ ਛਲੈ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਤੇਜੁ ਸਭੁ ਜਾਇ॥ ਸੰਤ ਕੈ ਦੂਖਨਿ ਨੀਚੁ ਨੀਚਾਇ॥ ਸੰਤ ਦੋਖੀ ਕਾ ਥਾਉ ਕੋ ਨਾਹਿ॥

(ਅੰਗ 280)॥ ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਓਇ ਭੀ ਗਤਿ ਪਾਹਿ॥ 2॥

Sunt kaiy dookhun(i) tay mookh(u) bhuvaiy. Suntun kaiy dookhun(i) kaag jiyoun luvaiy. Suntun kaiy dookhun(i) serp joan(i) paayay. Sunt kaiy dookhun(i) trigud joan(i) kirmaayay. Suntun kaiy dookhun(i) trishna meh(i) julaiy. Sunt kaiy dookhun(i) subh(u)

ko chhulaiy. Sunt kaiy dookhun(i) tayj(u) subh(u) jaayay. Sunt kaiy dookhun(i) neech neechaayay. Sunt doakhi ka thaaoun ko naah(i).

(PAGE 280): Nanak Sunt bhaavaiy ta oyay bhee gut(i) paah(i). 2.

Word Meaning: Dookhun(i) = jealousy. Mookh(u) Bhuvaiy = face turned away. Kaag = crow. Luvaiy = crows; talks gibberish. Trigud Joan(i) = animals that crawl. Trishna = burning desire for Maya. Chhulaiy = deceives; cheats. Tayj(u) = splendour. Thaaoun = shelter (in Waheguru's Court). Gut(i) = higher spiritual state; salvation. 2.

MEANING: Jealousy with the Guru turns the face of the jealous away from the Guru (he becomes a non-believer and he cannot do any noble deed either), and he always talks gibberish. Causing any trouble for the Guru results in the jealous person being born as a snake and as other creatures which crawl on the ground *(he stoops so low in morality that he becomes vicious like a snake, and acts so low that he cannot fly high in spirits like the crawling creatures).* The individual, jealous of the Guru, suffers in the fire of desires and tries to cheat everybody. He loses all his splendour (if he had any) and becomes the lowest of the lowly. There is no shelter for the jealous (in Waheguru's Court); however, if the Guru wishes, he too is salvaged, oh Nanak. 2.

ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਅਤਿਤਾਈ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਖਿਨੁ ਟਿਕਨੁ ਨਾ ਪਾਈ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਮਹਾ ਹਤਿਆਰਾ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਪਰਮੇਸੁਰਿ ਮਾਰਾ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਰਾਜ ਤੇ ਹੀਨੁ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਦੁਖੀਆ ਅਰੁ ਦੀਨੁ॥ ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਰਬ ਰੋਗ॥ ਸੰਤ ਕੇ ਨਿੰਦਕ ਕਉ ਸਦਾ ਬਿਜੋਗ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੋਖ ਮਹਿ ਦੋਖੁ॥ ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਉਸ ਕਾ ਭੀ ਹੋਇ ਮੋਖੁ॥ 3॥

Sunt ka ninduk(u) muha ut-taayee. Sunt ka ninduk(u) khin(u) ticken(u) na paayee. Sunt ka ninduk(u) muha hutiyaara. Sunt ka ninduk(u) Permayshur(i) maara. Sunt ka ninduk(u) raj tay heen. Sunt ka ninduk(u) dookhiya ur(u) deen(u). Sunt kay ninduk kuou serb roag. Sunt kay ninduk kuou suda bijoag. Sunt kee ninda doakh meh(i) doakh(u). Nanak Sunt bhaavaiy, ta oos ka bhee hoyay moakh(u) .

Word Meaning: Ut-taayee = extremist; trouble maker. Ticken(u) = peaceful Hutiyaara = killer; sinner. Maara = condemned. Raj = control over senses. Heen = devoid of. Deen(u) = helpless. Bijoag = separation; isolation. Doakh = blame; sin. 3.

MEANING: The character-assassin of the Guru is a big trouble-maker and does not rest peacefully, even for a small moment. Such an individual is a big sinner, and is condemned by Waheguru. The slanderer of the Guru has no control over his senses and suffers in discomfort and becomes helpless. The vilifier of the Guru suffers from all ailments, and also from isolation (no moral person wants to be friends with him). Vilifying the Guru is the greatest sin; however, even such an individual can find salvation if the Guru wishes, oh Nanak. 3.

ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਅਪਵਿਤੁ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਸੈ ਕਾ ਨਹੀ ਮਿਤੁ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਡਾਨੁ ਲਾਗੈ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਸਭ ਤਿਆਗੈ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਮਹਾ ਅਹੰਕਾਰੀ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਬਿਕਾਰੀ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਜਨਮੈ ਮਰੈ॥ ਸੰਤ ਕੀ ਦੂਖਨਾ ਸੁਖ ਤੇ ਟਰੈ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਨਹੀ ਠਾਉ॥ ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਮਿਲਾਇ॥ 4॥

Sunt ka doakhi suda upvit(u). Sunt ka doakhi kisaiy ka nuhee mit(u). Sunt kay doakhi kuou daan(u) laagaiy. Sunt kay doakhi kuou subh tiyaagaiy. Sunt ka doakhi muha ahunkaari. Sunt ka doakhi suda bikaari. Sunt ka doakhi junmaiy muraiy. Sunt kee

dookhna sookh tay turaiy. Sunt kay doakhi kuou nuhee tthaaoun. Nanak Sunt bhaavaiy ta luyay milaayay. 4.

Word Meaning: Doakhi = opponent; jealous. Upvit = unholy; impious. Daan(u) = punishment. Tiyaagaiy = abandon. Bikaari = lustful; immoral. Turaiy = is passed by. Tthaaoun = shelter. 4.

MEANING: The jealousy of the Guru is always impious, and in fact, is nobody's friend. Such an individual is punished in many ways, and everybody abandons him. The malicious critic of the Guru is highly conceited and is always lustful. All comforts pass by the individual who vilifies the Guru, and he is caught in the rebirth cycle. There is no place (shelter) for such an individual in Waheguru's Court (he is not allowed in there); however, if the Guru wishes, He can connect even such a mean and jealous person with Waheguru, oh Nanak. 4.

ਸੰਤ ਕਾ ਦੋਖੀ ਅਧ ਬੀਚ ਤੇ ਟੂਟੈ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਕਿਤੈ ਕਾਜਿ ਨ ਪਹੂਚੈ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਉਦਿਆਨ ਭ੍ਰਮਾਈਐ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਉਝੜਿ ਪਾਈਐ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਅੰਤਰ ਤੇ ਥੋਥਾ॥ ਜਿਉ ਸਾਸ ਬਿਨਾ ਮਿਰਤਕ ਕੀ ਲੋਥਾ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਜੜ ਕਿਛੁ ਨਾਹਿ॥ ਆਪਨ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਅਵਰੁ ਨ ਰਾਖਨਹਾਰੁ॥ ਨਾਨਕ ਸੰਤ ਭਾਵੈ ਤਾ ਲਏ ਉਬਾਰਿ॥ 5॥

Sunt ka doakhi udh beech tay tootaiy. Sunt ka doakhi kitaiy kaaj(i) na puhoochaiy. Sunt kay doakhi kuou oodiyaan bhermaayiyaiy. Sunt ka doakhi oojhurr(i) paayiyaiy. Sunt ka doakhi untar tay thoatha. Jiyoun saas bina mirtuk kee loatha. Sunt kay doakhi kee jurrh kichh(u) naah(i). Aapun beej(i) aapay hee khaah(i). Sunt kay doakhi kuou uver(u) na raakhunhaar(u). Nanak Sunt bhaavaiy ta luyay oobaar(i). 5.

Word Meaning: Udh Beech = in the middle. Tootaiy = cut down. Kaaj(i) = task; efforts (to malign the Guru). Puhoochaiy = gets completed. Oodiyaan Bhermaayiyaiy = Oojhurr(i) Paayiyaiy = is misled from the real objective like a man in the wilderness. . Thoatha = hollow. Loatha = corpse. Jurrh = root; base; support. Uver(u) = other; else. Oobaar(i) = salvage. 5.

MEANING: The jealousy of the Guru does not succeed in any of his efforts to malign the Guru, as all of his mean efforts are cut down in the middle. The maligner of the Guru is misguided, like an individual lost in the wilderness without a guide. He is hollow inside (no sound or firm mind) like a corpse which has no breath. The maligner of the Guru has no support; he reaps what he has sown. But if the Guru wishes, He can also salvage his maligner. But nobody else can help him in any way, oh Nanak. 5.

ਸੰਤ ਕਾ ਦੋਖੀ ਇਉ ਬਿਲਲਾਇ॥ ਜਿਉ ਜਲ ਬਿਹੂਨ ਮਛੁਲੀ ਤੜਫੜਾਇ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਭੂਖਾ ਨਹੀ ਰਾਜੈ॥ ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਛੁਟੈ ਇਕੇਲਾ॥ ਜਿਉ ਬ੍ਰੂਆੜੁ ਤਿਲੁ ਖੇਤ ਮਾਹਿ ਦੁਹੇਲਾ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਧਰਮ ਤੇ ਰਹਤ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਸਦ ਮਿਥਿਆ ਕਹਤ॥ ਕਿਰਤੁ ਨਿੰਦਕ ਕਾ ਧੁਰਿ ਹੀ ਪਇਆ॥ ਨਾਨਕ ਜੋ ਭਾਵੈ ਸੋਈ ਥਿਆ॥ 6॥

Sunt ka doakhi iyoun bil-laayay. Jiyoun jul bihoon muchhuli turrphurrayay. Sunt ka doakhi bhookha nuhee raajay. Jiyoun paavuk eedhun(i) nuhee dhraapaiy. Sunt ka doakhi chhootaiy ikayla. Jiyoun booaarr(u) til(u) khayt maah(i) doohayla. Sunt ka doakhi dherm tay reht. Sud ka doakhi sud mithiya keht. Kirt(u) ninduk ka Dhoor(i) hee puyya. Nanak jo bhaavaiy, soyee thiya.

Word Meaning: Bil-laayay = wails; suffers. Bihoon = without. Turrphurrayay =

wriggles; struggles (to escape). Paavuk = fire. Eedhun(i) = fuel. Dhraapaiy = satisfied. Ikayla = alone. Booaarr(u) Til = a sesame plant with ash in its pods. Doohayla = in discomfort. Dherm = moral principles. Reht = without; empty. Mithiya = lies. Kirt(u) = character; behaviour. Dhoor(i) = right from the source (Waheguru). Thiya = happens. 6.

MEANING: The maligner of the Guru wails (cries for help) like a fish which wriggles for survival without water. Like fire, which is never tired of consuming fuel, the maligner of the guru never feels satisfied with his big hunger (desires) for worldly things. Like a sesame plant that feels unhappy when left alone in the field because its pods are filled with ash rather than seeds, the maligner of the Guru also suffers the pain of being left alone (no friends to help him). Such an individual has no moral principles and lies all the time. The character of the maligner had been designed by Waheguru, and only that happens whatever He (God) wishes, oh Nanak. 6.

ਸੰਤ ਕਾ ਦੋਖੀ ਬਿਗੜ ਰੂਪੁ ਹੋਇ ਜਾਇ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕਉ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਸਦਾ ਸਹਕਾਈਐ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਮਰੈ ਨ ਜੀਵਾਈਐ॥ ਸੰਤ ਕੇ ਦੋਖੀ ਕੀ ਪੁਜੈ ਨ ਆਸਾ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਉਠਿ ਚਲੈ ਨਿਰਾਸਾ॥ ਸੰਤ ਕੈ ਦੋਖਿ ਨਾ ਤ੍ਰਿਸਟੈ ਕੋਇ॥ ਜੈਸਾ ਭਾਵੈ ਤੈਸਾ ਕੋਈ ਹੋਇ॥ ਪਇਆ ਕਿਰਤੁ ਨ ਮੇਟੈ ਕੋਇ॥ ਨਾਨਕ ਜਾਨੈ ਸਚਾ ਸੋਇ॥ 7॥

Sunt ka doakhi bigurr roop(u) hoyay jaayay. Sunt kay doakhi kuou Durgeh milaiy sujaayay. Sunt ka doakhi suda sehkaayiyaiy. Sunt ka doakhi muraiy na jeevaayiyaiy. Sunt kay doakhi kee poojaiy na aasa. Sunt ka doakhi ootth(i) chulaiy niraasa. Sunt kaiy doakh(i) na trishtaiy koyay. Jaiysa bhaavaiy taiysa koyee hoyay. Puyya kirt(u) na maytaiy koyay. Nanak jaanaiy Sacha soyay. 7.

Word Meaning: Bigurr = distorted; deformed. Roop(u) = image; personality. Sehkaayiyaiy = struggle for breath; uneasy life. Poojaiy = fulfilled. Ootth(i) Chulaiy = leaves the world; dies. Niraasa = disappointed. Trishtaiy = contented. Kirt(u) = character; thinking. Maytaiy = erase; obliterate. 7.

MEANING: The personality (thinking) of the malicious critic of the Guru undergoes deformation (gets twisted), and he is punished in Waheguru's Court. The maligner of the Guru has a very uneasy life, and he is like a half-dead man. His desires go unfulfilled, and he leaves the world disappointed. Nobody ever gets contentment by maligning the Guru. An individual inherits the character given to him by Waheguru, and no one can ever erase it through their own efforts. Only Waheguru knows this secret, oh Nanak. 7.

ਸਭ ਘਟ ਤਿਸ ਕੇ ਓਹੁ ਕਰਨੈਹਾਰੁ॥ ਸਦਾ ਸਦਾ ਤਿਸ ਕਉ ਨਮਸਕਾਰੁ॥ ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤਿ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਾਸਿ ਗਿਰਾਸਿ॥ ਸਭੁ ਕਿਛੁ ਵਰਤੈ ਤਿਸ ਕਾ ਕੀਆ॥ ਜੈਸਾ ਕਰੇ ਤੈਸਾ ਕੋ ਥੀਆ॥ ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਨੈਹਾਰੁ॥ ਦੂਸਰ ਕਉਨੁ ਕਹੈ ਬੀਚਾਰੁ॥ (ਅੰਗ 281)॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੈ ਤਿਸੁ ਆਪਨ ਨਾਮੁ ਦੇਇ॥ ਬਡਭਾਗੀ ਨਾਨਕ ਜਨ ਸੇਇ॥ 8॥13॥

Subh ghut Tis kay, Ohu kernaiyhaar(u). Suda suda Tis kuou numuskaar. Prubh kee oostut(i) kurhou din(u) raat(i). Tiseh(i) dhiyaavhou saas(i) giraas(i). Subh kichh(u) vertaiy Tis ka keeya. Jaiysa kuray taiysa ko theeya. Apuna khayl(u) Aap(i) kernaiyhaar(u). Doosur kaoun(u), kuhaiy beechaa(u).

(PAGE 281): Jis nu kirpa kuraiy, tis(u) Aapun Naam(u) dayay. Budbhaagee

Nanak jun sayay. 8.13.
Word Meaning: Tis Kay = of Waheguru. Oostut(i) = praise. Giraas(i) = bite; nibble. Khayl(u) = drama. 8.13.
MEANING: Waheguru is the creator of everything, and all the hearts are His (He is present in each of them); I bow to Him all the time. Sing Waheguru's praise day and night, and remember Him with every breath and with every nibble of food, oh my friend. Everything that is happening is His creation (He controls it), and an individual inherits the behaviour He gives. Waheguru Himself is the creator of the drama of the world, and no one can even think about His drama (plans). Waheguru gives His Naam to embed in the heart of those whom He is kind to. Such individuals are highly fortunate, oh Nanak. 8.13.

ਸਲੋਕੁ॥ ਤਜਹੁ ਸਿਆਨਪ ਸੁਰਿਜਨਹੁ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ॥ ਏਕ ਆਸ ਹਰਿ ਮਨਿ ਰਖਹੁ ਨਾਨਕ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਇ॥ 1॥
Sloak(u): Tujhou siyaanup soorjunhou, simerhou Hur(i) Hur(i) Raayay. Aik aas Hur(i) mun(i) rukhou, Nanak dookh(u) bherm(u) bhuou jaayay. 1.
Word Meaning: Tujhou = give up. Siyaanup = cleverness. Soorjunhou = god-like noble folks. Aas = dependence. Bherm(u) = misgivings. Bhuou = fears. 1.
MEANING: Give up (get rid of) your own cleverness (shrewdness), and recite Waheguru's Naam, oh noble folks. Rest your hope (dependence) only on Waheguru, and get rid of your discomforts, misgivings, and all fears thereby, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਮਾਨੁਖ ਕੀ ਟੇਕ ਬ੍ਰਿਥੀ ਸਭ ਜਾਨੁ॥ ਦੇਵਨ ਕਉ ਏਕੈ ਭਗਵਾਨੁ॥ ਜਿਸ ਕੈ ਦੀਐ ਰਹੈ ਅਘਾਇ॥ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ॥ ਮਾਰੈ ਰਾਖੈ ਏਕੋ ਆਪਿ॥ ਮਾਨੁਖ ਕੈ ਕਿਛੁ ਨਾਹੀ ਹਾਥਿ॥ ਤਿਸ ਕਾ ਹੁਕਮੁ ਬੂਝਿ ਸੁਖੁ ਹੋਇ॥ ਤਿਸ ਕਾ ਨਾਮੁ ਰਖੁ ਕੰਠਿ ਪਰੋਇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭੁ ਸੋਇ॥ ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ॥ 1॥
Ashtpudi: Manookh kee tayk birthee subh jaan(u). Dayvun kuou aikaiy Bhugvaan(u). Jis kaiy deeyaiy ruhaiy aghaayay. Buhour(i) na trishna laagaiy aayay. Maaraiy, raakhaiy, Aiko Aap(i). Manookh kaiy kichh(u) naahi haath(i). Tis ka Huqam(u) boojh(i) sookh(u) hoyay. Tis ka Naam(u) rukh kuntth(i) proyay. Simer(i), simer(i), simer(i) Prubh(u) soyay. Nanak, bighun(u) na laagaiy koyay. 1.
Word Meaning: Tayk = support; dependence. Birthi = hollow; unsound. Aghaayay = contented. Trishana = desire for worldly possessions. Boojh(i) = understanding; obeying. Kuntth(i) = (with the) neck. Proayay = stitched. Bighun(u) = obstacle; hindrance. 1.
MEANING: Realize the fact that dependence on anybody (other than Waheguru) is hollow (unreliable), oh my friends; Waheguru is the only Provider. One is content with His largesse, and he has no further desires. Waheguru alone protects you and causes death; the man has no control over anything. The man lives in comfort by obeying His Huqam; so, stitch His Naam to your neck (recite His Naam with the tongue). By remembering Waheguru, one experiences no hindrances on the path to union with God, oh Nanak. 1.

ਉਸਤਤਿ ਮਨ ਮਹਿ ਕਰਿ ਨਿਰੰਕਾਰ॥ ਕਰਿ ਮਨ ਮੇਰੇ ਸਤਿ ਬਿਉਹਾਰ॥ ਨਿਰਮਲ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪੀਉ॥ ਸਦਾ ਸੁਹੇਲਾ ਕਰਿ ਲੇਹਿ ਜੀਉ॥ ਨੈਨਹੁ ਪੇਖੁ ਠਾਕੁਰ ਕਾ ਰੰਗੁ॥ ਸਾਧ ਸੰਗਿ ਬਿਨਸੈ ਸਭ

ਸੰਗੁ॥ ਚਰਨ ਚਲਉ ਮਾਰਗਿ ਗੋਬਿੰਦ॥ ਮਿਟਹਿ ਪਾਪ ਜਪੀਐ ਹਰਿ ਬਿੰਦ॥ ਕਰ ਹਰਿ ਕਰਮ ਸ੍ਰਵਨਿ ਹਰਿ ਕਥਾ॥ ਹਰਿ ਦਰਗਹ ਨਾਨਕ ਊਜਲ ਮਥਾ॥ 2॥

Oostutu(i) mun meh(i) kur(i) Nirunkaar. Kur(i) mun mayray Sat biyohaar. Nirmul rusna, Amrit peeyo. Suda soohayla kur(i) layhou jeeo. Nainhou paykh(u) Tthaakur ka rung(u). Sadh sung(i) binsaiy subh sung(u). Churn chulou maarug(i) Gobind. Miteh(i) paap, jupiyaiy Hur(i) bind. Ker Hur(i) kerm, servun(i) Hur(i) kutha. Hur(i) Durgeh Nanak oojul mutha. 2.

Word Meaning: Oostut(i) = praise. Nirunkaar = formless Waheguru. Sat(i) = everlasting. Biyohaar = business; deal. Rusna = tongue. Soohayla = blissful. Naiynhou = (with) eyes. Paykh(u) = see. Rung(u) = colour: beauty of nature. Sung(i) = (in the) company. Sung(u) = company; attachment. Churn = feet. Maarug(i) = on the path. Bind = moment. Ker = hands. Kerm = deeds; service. Servun = ears. Kutha = story (of virtues). Oojul = shiny; unblemished. Mutha = forehead; face. 2.

MEANING: Praise Waheguru in your mind; this is the real (everlasting) deal, oh my mind. With a pure mind, drink the Amrit of Waheguru's Naam with your tongue, and make your life blissful forever. Enjoy the beauty of nature as created by Waheguru with your eyes, but take the shelter of the Guru in whose company all your worldly attachments will vanish. Walk with your feet on the path which leads to union with Waheguru. All sins are washed away when we recite His Naam (with a pure mind), even if for a moment. When a devotee serves Waheguru (His people) with hands, and listens to His virtues with his ears, he goes to Waheguru's Court with a shiny (unblemished) face, oh Nanak. 2.

ਬਡਭਾਗੀ ਤੇ ਜਨ ਜਗ ਮਾਹਿ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਨ ਗਾਹਿ॥ ਰਾਮ ਨਾਮ ਜੋ ਕਰਹਿ ਬੀਚਾਰ॥ ਸੇ ਧਨਵੰਤ ਗਨੀ ਸੰਸਾਰ॥ ਮਨਿ ਤਨਿ ਮੁਖਿ ਬੋਲਹਿ ਹਰਿ ਮੁਖੀ॥ ਸਦਾ ਸਦਾ ਜਾਨਹੁ ਤੇ ਸੁਖੀ॥ ਏਕੋ ਏਕੁ ਏਕੁ ਪਛਾਨੈ॥ ਇਤ ਉਤ ਕੀ ਓਹੁ ਸੋਝੀ ਜਾਨੈ॥ ਨਾਮ ਸੰਗਿ ਜਿਸ ਕਾ ਮਨੁ ਮਾਨਿਆ॥ ਨਾਨਕ ਤਿਨਹਿ ਨਿਰੰਜਨੁ ਜਾਨਿਆ॥ 3॥

Budbhaagi tay jun jug maah(i). Suda, suda Hur(i) kay goon gaah(i). Ram Naam jo kureh(i) beechaar. Say dhunvunt gunee sunsaar. Mun(i), tun(i) mookh(i) boleh(i) Hur(i) mookhi. Suda, suda jaanhou tay sookhi. Aiko, Aik(u) Aik(u) puchhaanaiy. It oot kee oh(u) sojhee jaanaiy. Naam sung(i) jis ka mun(u) maaniya. Nanak, tinheh Nirunjun jaaniya. 3.

Word Meaning: Tay Jun = those devotees. Dhunvunt = wealthy. Mookhi = Leader; Lord. Tay = those. Puchhaanaiy = recognize. It Oot = here and there; this world and the next world. Sojhi = understanding; knowledge. Maaniya = won over; became comfortable. Nirunjun = Waheguru. Jaaniya = realized. 3.

MEANING: The devotees, who sing Waheguru's praise all the time, are very lucky in the world; and they are truly wealthy who ponder on Waheguru's Naam. Those who recite the Naam of the Lord, Waheguru, with their body and mind, are always blissful. Those who recognize (make a connection with) Waheguru acquire the knowledge of this world and the next (what to do here, and what happens there). Those whose minds are won over by Waheguru realize (get connected with) the Waheguru which is above the effects of Maya, oh Nanak. 3.

ਗੁਰ ਪ੍ਰਸਾਦਿ ਆਪਨ ਆਪੁ ਸੁਝੈ॥ ਤਿਸ ਕੀ ਜਾਨਹੁ ਤ੍ਰਿਸਨਾ ਬੁਝੈ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਜਸੁ ਕਹਤ॥ ਸਰਬ ਰੋਗ ਤੇ ਓਹੁ ਹਰਿ ਜਨੁ ਰਹਤ॥ ਅਨਦਿਨੁ ਕੀਰਤਨ ਕੇਵਲ ਬਖ੍ਯਾਨੁ॥ ਗ੍ਰਿਹਸਤ ਮਹਿ ਸੋਈ ਨਿਰਬਾਨੁ॥ ਏਕ ਊਪਰਿ ਜਿਸੁ ਜਨ ਕੀ ਆਸਾ॥ ਤਿਸ ਕੀ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸਾ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਜਿਸੁ ਮਨਿ ਭੂਖ॥ ਨਾਨਕ ਤਿਸਹਿ ਨ ਲਾਗਹਿ ਦੂਖ॥ 4॥

Gur persaad(i) aapun aap(u) soojhaiy. Tis kee jaanhou trishna boojhaiy. Sadh sung(i) Hur(i) Hur(i) jus(u) keht. Serb roag tay oh(u) Hur(i) jun(u) reht. Undin(u) keertun kayvul bukhaan(u). Grihst meh(i) soyee nirbaan(u). Aik oopur(i) jis(u) jun kee aasa. Tis kee kutiyaiy Jum kee phaasa. Parbraham kee jis mun(i) bhookh. Nanak tiseh(i) na laageh(i) dookh. 4.

Word Meaning: Soojhaiy = understanding of. Trishna = fire of desires. Bukhaan(u) = recitation. Nirbaan(u) = detached from Maya. Aasa = hope; dependence. Phaasa = noose; lasso 4.

MEANING: An individual who understands self (self-realization) in the shelter of the Guru gets the fire of his worldly desires doused. An individual who recites Waheguru's praise in the company of holy men becomes free from all ailments. An individual who recites Waheguru's Naam day and night is the devotee who is really detached from Maya while living in the family. An individual who rests his hopes only on the "One" gets the noose of the Angel of death cut for him. An individual who has an appetite for Waheguru's Naam in his mind never suffers from any discomfort, oh Nanak. 4.

ਜਿਸ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਚਿਤਿ ਆਵੈ॥ ਸੋ ਸੰਤੁ ਸੁਹੇਲਾ ਨਹੀ ਡੁਲਾਵੈ॥ ਜਿਸ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਿਰਪਾ ਕਰੈ॥ ਸੋ ਸੇਵਕੁ ਕਹੁ ਕਿਸ ਤੇ ਡਰੈ॥ ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਇਆ॥ ਅਪੁਨੇ ਕਾਰਜ ਮਹਿ ਆਪਿ ਸਮਾਇਆ॥ ਸੋਧਤ ਸੋਧਤ ਸੋਧਤ ਸੀਝਿਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਤਤੁ ਸਭੁ ਬੂਝਿਆ॥ ਜਬ ਦੇਖਉ ਤਬ ਸਭੁ ਕਿਛੁ ਮੂਲੁ॥ ਨਾਨਕ ਸੋ ਸੂਖਮੁ ਸੋਈ ਅਸਥੂਲੁ॥ 5॥

Jis kuou Hur(i) Prubh(u) mun(i) chit(i) aavaiy. So Sunt(u) soohayla, nuhee doolaavaiy. Jis Prubh apuna kirpa kuraiy. So sayvuk(u) kuhou kis tay duraiy? Jaiysa sa, taiysa drishtaaya. Apunay kaaruj meh(i) Aap(i) smaaya. Sodhut, sodhut, sodhut seejhiya. Gur persaad(i) tut(u) subh(u) boojhiya. Jub daykhoon, tub subh kichh(u) Mool(u). Nanak So sookhum, Soyee usthool. 5.

Word Meaning: Soohayla = blissful. Doolaavaiy = wavering (weakening) of the mind. Drishtaaya = showed; presented. Kaaruj = task; objective. Smaaya = present; doing the job Himsel. Sodhut = pondering on deeply. Seejhiya = succeeded; realized. Tut(u) = Truth; root. Boojhiya = found out. So = that (Waheguru). Sookhum = minuscule; microscopic. Usthhool = huge; enormous. 5.

MEANING: A devotee, who remembers Waheguru in his mind, is a real saint who is blissful, and does not allow his mind to weaken (has full control on mind). A devotee, whom Waheguru makes His own, is not afraid of anyone. The devotee of Waheguru should look like Him, and Waheguru does adorn him to look like that (for example, fearless, kind, indiscriminating, etc.); and Waheguru achieves His objective (of adorning His devotees) Himself (without any assistance from anyone). Pondering deeply on the amazing feats of Waheguru in the shelter of the Guru, I found out the reality that no matter where I look, it is Waheguru at the root of all happenings – He Himself is in the microscopic and Himself in the macroscopic forms, oh Nanak. 5.

ਨਹ ਕਿਛੁ ਜਨਮੈ ਨਹ ਕਿਛੁ ਮਰੈ॥ ਆਪਨ ਚਲਿਤੁ ਆਪ ਹੀ ਕਰੈ॥ ਆਵਨੁ ਜਾਵਨੁ ਦ੍ਰਿਸਟਿ ਅਨਦ੍ਰਿਸਟਿ॥ ਆਗਿਆਕਾਰੀ ਧਾਰੀ ਸਭ ਸ੍ਰਿਸਟਿ॥
(ਅੰਗ 282)॥ ਆਪੇ ਆਪਿ ਸਗਲ ਮਹਿ ਆਪਿ॥ ਅਨਿਕ ਜੁਗਤਿ ਰਚਿ ਥਾਪਿ ਉਥਾਪਿ॥ ਅਬਿਨਾਸੀ ਨਾਹੀ ਕਿਛੁ ਖੰਡ॥ ਧਾਰਣਿ ਧਾਰਿ ਰਹਿਓ ਬ੍ਰਹਮੰਡ॥ ਅਲਖ ਅਭੇਵ ਪੁਰਖ ਪਰਤਾਪ॥ ਆਪਿ ਜਪਾਏ ਤਾ ਨਾਨਕ ਜਾਪ॥6॥

Neh kichh(u) junmaiy, neh kichh(u) muraiy. Aapun chulit Aap hee kuraiy. Aavun, jaavun, drisht(i) undrisht(i). Aagiyakaari dhaari subh srisht(i).

(PAGE 282): Aapay Aap(i) sugul meh(i) Aap(i). Anik joogut(i) ruch(i) thaap(i) oothaap(i). Abinaashi, naahi kichh(u) khund. Dhaarun(i) dhaar(i) ruhiyo brehmund. Alukh, abhayv Poorakh pertaap. Aap(i) jupaayay ta Nanak jaap. 6.

Word Meaning: Chulit = amazing feats. Drisht(i) = visible. Aagiyakaari = in His Huqam. Dhaari = supported; created. Srisht(i) = world. Joogut(i) = ways. Thaap(i) = create. Oothaap(i) = destroy. Abinaashi = eternal; immortal. Khund = parts; intervals. Brehmund = universe. Alukh = incomprehensible. Abhayv = whose secrets cannot be known; indeterminable. Pertaap = magnificence. 6.

MEANING: (The soul being immortal as a part of Waheguru), there is nothing that really takes birth, and nothing really dies. These are just amazing feats of Waheguru which He has generated. Birth, death, visible, and invisible in the world have been created by the Huqam of Waheguru. Waheguru is present in all of His creation, and creates and destroys it in many different ways. Waheguru is immortal (eternal) and omnipresent, and does not exist in intervals or in certain places only (as some people believe). He has created and is supporting the whole universe. He is incomprehensible, indeterminable, and omnipresent with great magnificence. Only that person recites His Naam whom He prompts Himself, oh Nanak. 6.

ਜਿਨ ਪ੍ਰਭੁ ਜਾਤਾ ਸੁ ਸੋਭਾਵੰਤ॥ ਸਗਲ ਸੰਸਾਰੁ ਉਧਰੈ ਤਿਨ ਮੰਤ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਗਲ ਉਧਾਰਨ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਬਿਸਾਰਨ॥ ਆਪੇ ਮੇਲਿ ਲਏ ਕਿਰਪਾਲ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਭਏ ਨਿਹਾਲ॥ ਉਨ ਕੀ ਸੇਵਾ ਸੋਈ ਲਾਗੈ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਡਭਾਗੈ॥ ਨਾਮੁ ਜਪਤ ਪਾਵਹਿ ਬਿਸ੍ਰਾਮੁ॥ ਨਾਨਕ ਤਿਨ ਪੁਰਖ ਕਉ ਊਤਮ ਕਰਿ ਮਾਨੁ॥ 7॥

Jin Prubh(u) jaata, su sobhavunt. Sugul sunsaar(u) oodhraiy tin munt. Prubh kay sayvuk sugul oodhaarun. Prubh kay sayvuk dookh bisaarun. Aapay mayl(i) luyay Kirpaal. Gur ka Shabad(u) jup(i) bhuyay nihaal. Oon kee sayva soyee laagaiy. Jis nu kirpa kureh(i) budbhaagaiy. Naam(u) juput paaveh(i) bisraam(u). Nanak tin Poorakh kuou ootum kur(i) maan(u). 7.

Word Meaning: Sobhavunt = praise worthy. Munt = mantra; Teachings. Oodharun = salvager. Bisaarun = remover; destroyer. Nihaal = blissful. Bisraam = peace; freedom from rebirths. Purakh = men; devotees. Ootum = superior. 7.

MEANING: Those devotees who have realized Waheguru are worthy of praise, and the whole world can find salvation by acting on their Teachings. The devotees of Waheguru (do not discriminate between people) and work for the salvation of everybody. They are the destroyers of all discomfort. They feel blissful by reciting the Guru's Shabad, and Waheguru Himself connects them with Him. Only those highly fortunate individuals who are kind to Waheguru get to serve them. They find rest (get free from the cycle of rebirths) by reciting Waheguru's Naam. Such individuals are acknowledged as being highly superior (holy – connected with God), oh Nanak. 7.

ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥ ਸਦਾ ਸਦਾ ਬਸੈ ਹਰਿ ਸੰਗਿ॥ ਸਹਜ ਸੁਭਾਇ ਹੋਵੈ ਸੋ ਹੋਇ॥ ਕਰਣੈਹਾਰੁ ਪਛਾਣੈ ਸੋਇ॥ ਪ੍ਰਭ ਕਾ ਕੀਆ ਜਨ ਮੀਠ ਲਗਾਨਾ॥ ਜੈਸਾ ਸਾ ਤੈਸਾ ਦ੍ਰਿਸਟਾਨਾ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਾਹਿ ਸਮਾਏ॥ ਓਇ ਸੁਖ ਨਿਧਾਨ ਉਨਹੂ ਬਨਿ ਆਏ॥ ਆਪਸ ਕਉ ਆਪਿ ਦੀਨੋ ਮਾਨੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਜਨੁ ਏਕੋ ਜਾਨੁ॥ 8॥14॥

Jo kichh(u) kuraiy, su Prubh kaiy rung(i). Suda, suda busaiy Hur(i) sung(i). Sehj soobhaayay hovaiy so hoyay. Kernaiyhaar(u) puchhaanaiy soyay. Prubh ka keeya jun meetth lugaana. Jaiysa sa taiysa drishtaana. Jis tay oopjay, Tis(u) maah(i) smaayay. Oye nidhaan, oonhoo bun(i) aayay. Aapus kuou Aap(i) deeno maan(u). Nanak Prubh jun(u) aiko jaan(u). 8.14.

Word Meaning: Rung(i) = in love of. Sejh Soobhaayay = without any special effort. Kernaiyhaar = the Creator (Waheguru). Puchhanaiy = recognize; get connected with. Drishtaana = is seen. Nidhaan = treasure; source. Bun(i) Aayay = suits; deserve. Maan(u) = honour; recognition. Jaan(u) = think of. 8.14.

MEANING: Whatever a devotee does, he does that in the love for God, and Waheguru is always with him. He accepts things as they happen naturally without putting in any special effort. Such a devotee recognizes (has a close connection with) Waheguru. Whatever happens, the devotee accepts that gladly as the sweet Will of Waheguru, and there is no show off on the part of the devotee for that achievement; what he seems outwardly, he is really that inwardly too (his words and actions are the same). Such devotees get fully absorbed in Waheguru, who created them. Only the true devotees deserve such blissfulness. Waheguru's devotees are "one" with Him, so when Waheguru honours His devotees, He is, in a way, bestowing that honour on Himself, oh Nanak. 8.14.

ਸਲੋਕੁ॥ ਸਰਬ ਕਲਾ ਭਰਪੂਰ ਪ੍ਰਭ ਬਿਰਥਾ ਜਾਨਨਹਾਰ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਉਧਰੀਐ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰ॥ 1॥

Sloak(u): Serb kulaa bhurpoor Prubh birtha jaanunhaar. Ja kaiy simrun(i) oodhuriyaiy, Nanak Tis bulihaar. 1.

Word Meaning: Kula Bhurpoor = full of all capabilities; omnipotent. Bhurpoor = filling the whole universe (omnipresent). Birtha = condition; mental state. Jaanunhaar = omniscient. Oodhuriyaiy = salvation. 1.

MEANING: The omnipotent Waheguru is present everywhere (is omnipresent), and knows the state of our minds (is omniscient). I am glad to offer my life to Waheguru, reciting whose Naam leads to salvation, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਟੂਟੀ ਗਾਢਨਹਾਰ ਗੋਪਾਲ॥ ਸਰਬ ਜੀਆ ਆਪੇ ਪ੍ਰਤਿਪਾਲ॥ ਸਗਲ ਕੀ ਚਿੰਤਾ ਜਿਸੁ ਮਨ ਮਾਹਿ॥ ਤਿਸ ਤੇ ਬਿਰਥਾ ਕੋਈ ਨਾਹਿ॥ ਰੇ ਮਨ ਮੇਰੇ ਸਦਾ ਹਰਿ ਜਾਪਿ॥ ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਕਛੁ ਨ ਹੋਇ॥ ਜੇ ਸਉ ਪ੍ਰਾਨੀ ਲੋਚੈ ਕੋਇ॥ ਤਿਸੁ ਬਿਨੁ ਨਾਹੀ ਤੇਰੈ ਕਿਛੁ ਕਾਮ॥ ਗਤਿ ਨਾਨਕ ਜਪਿ ਏਕ ਹਰਿ ਨਾਮ॥ 1॥

Ashtpudi: Tooti gaandhunhaar Gopaal. Serb jeeyaan Aapay pritpaal. Sugul kee chinta Jis(u) mun maah(i). Tis tay birtha koyee naah(i). Ray mun mayray suda Hur(i) jaap(i). Abinaashi Prubh(u) aapay aap(i). Aapun keeya kuchhoo na hoyay. Jay suou praani loachaiy koyay. Tis(u) bin(u) naahi tayraiy kichh(u) kaam. Gut(i) Nanak jup(i) aik Hur(i) Naam. 1.

Word Meaning: Tooti = broken; disconnected. Gaandhunhaar = ability to reconnect; unify. Pritpaal = nourish and raise. Chinta = worry; responsibility to look after. Birtha = without; devoid of. Abinaashi = immortal. Loachaiy = longs for; wishes. Tis(u) = that (Waheguru). Gut(i) = high spiritual state; salvation. 1.
MEANING: Waheguru is capable of reconnecting people who have been disconnected from Him. He nourishes all living beings. He looks after everybody, and nobody is devoid of His kindness. The eternal Waheguru operates everywhere all by Himself; so, always recite His Naam, oh my mind. The man is not capable of doing anything on his own, no matter how much he longs (tries hard) to do that. Nothing else is any good for you than Waheguru, oh man. So, recite the Naam of Waheguru to get salvation (unite with Him), oh Nanak. 1.

ਰੂਪਵੰਤੁ ਹੋਇ ਨਾਹੀ ਮੋਹੈ॥ ਪ੍ਰਭ ਕੀ ਜੋਤਿ ਸਗਲ ਘਟ ਸੋਹੈ॥ ਧਨਵੰਤਾ ਹੋਇ ਕਿਆ ਕੋ ਗਰਬੈ॥ ਜਾ ਸਭ ਕਿਛੁ ਤਿਸ ਕਾ ਦੀਆ ਦਰਬੈ॥ ਅਤਿ ਸੂਰਾ ਜੇ ਕੋਈ ਕਹਾਵੈ॥ ਪ੍ਰਭ ਕੀ ਕਲਾ ਬਿਨਾ ਕਹ ਧਾਵੈ॥ ਜੇ ਕੋ ਹੋਇ ਬਹੈ ਦਾਤਾਰੁ॥ ਤਿਸੁ ਦੇਨਹਾਰੁ ਜਾਨੈ ਗਾਵਾਰੁ॥ ਜਿਸੁ ਗੁਰਪ੍ਰਸਾਦਿ ਤੂਟੈ ਹਉ ਰੋਗੁ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਸਦਾ ਅਰੋਗੁ॥ 2॥

Roopvunt(u) hoyay naahi mohaiy. Prubh kee Joat(i) sugul ghut sohaiy. Dhunvunta hoyay kiya ko gerbaiy. Ja subh kichh(u) Tis ka deeya derbaiy. Ut(i) soora jay koyee kuhaavaiy. Prubh kee kula bina keh dhaavaiy. Jay ko hoyay buhaiy dataar(u). Tis Daynhaar(u) jaanaiy gavaar(u). Jis(u) Gur persaad(i) tootaiy huoun roag(u). Nanak so jun suda aroag(u). 2.
Word Meaning: Roopvunt(u) = handsome; beautiful. Mohaiy = captivates; charms. Sohaiy = looks pretty; is pleasing. Dhunvunta = wealthy. Gerbaiy = feels conceited. Derbaiy = wealth. Kula = power. Dhaavaiy = rush to attack. Dataar(u) = big donor. Daynhaar = the real source (Waheguru). Gavaar(u) = unrefined; stupid. Huoun = ego and selfishness. Roag = ailment. 2.
MEANING: The good looks of an individual do not charm Waheguru; (He likes everybody equally) as His pleasing Light is present in every heart. How can a man be conceited of his wealth when it is all given by Waheguru? A person cannot rush to attack his target without the power bestowed on him by Waheguru - no matter how great a valiant he thinks himself to be. Waheguru considers the individual an idiot who claims to be a big philanthropist. An individual who overcomes the ailment of his ego and selfishness in the shelter of the Guru becomes free from all such ailments for good, oh Nanak. 2.

ਜਿਉ ਮੰਦਰ ਕਉ ਥਾਮੈ ਥੰਮਨੁ॥ ਤਿਉ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨਹਿ ਅਸਥੰਮਨੁ॥ ਜਿਉ ਪਾਖਾਨੁ ਨਾਵ ਚੜਿ ਤਰੈ॥ ਪ੍ਰਾਣੀ ਗੁਰ ਚਰਣ ਲਗਤੁ ਨਿਸਤਰੈ॥ ਜਿਉ ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੁ॥ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਮਨਿ ਹੋਇ ਬਿਗਾਸੁ॥ ਜਿਉ ਮਹਾ ਉਦਿਆਨ ਮਹਿ ਮਾਰਗੁ ਪਾਵੈ॥ ਤਿਉ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿ ਜੋਤਿ ਪ੍ਰਗਟਾਵੈ॥ ਤਿਨ ਸੰਤਨ ਕੀ ਬਾਛਉ ਧੂਰਿ॥ ਨਾਨਕ ਕੀ ਹਰਿ ਲੋਚਾ ਪੂਰਿ॥ 3॥

Jiyoun mundar kuou thaamaiy thummun(u). Tiyoun Gur ka Shabad(u) muneh(i) usthummun(u). Jiyoun paakhaan(u) naav churrh(i) turaiy. Praani Gur Churn lugut(u) nisturaiy. Jiyoun undhkaar deepuk pergaas(u). Gur dershun(u) daykh(i) mun(i) hoyay bigaas(u). Jiyoun muha oodiyaan meh(i) maarug(u) paavaiy. Tiyoun Sadhu sung(i) mil(i) Jot(i) pergtaavaiy. Tin suntun kee baanchoon dhoor(i). Nanak kee Hur(i) loacha poor(i). 3.

Word Meaning: Mundar = big mansion. Thaamaiy = supports. Thummun(u) = pillars. Paakhaan = stone. Naav = boat. Turaiy = floats; goes across. Undhkaar = complete darkness. Deepuk = lamp. Pergaas(u) = light. Bigaas(u) = blooms; is enlightened. Oodiyaan = wilderness. Joat(i) Pergtaavaiy = enlightenment. Baanchhoon = strongly wish for. Dhoor(i) = dust of the feet. Loacha = longing. 3.
MEANING: Just as pillars support the structure of a big mansion, Guru's Shabad provides a big support for the mind (which becomes very strong and stops wavering). Just as a stone gets across a body of water in a boat, a man gets across the world-sea by taking shelter at the Guru's feet (surrendering himself to the Guru). Just as a lamp produces light in darkness, a devotee's heart is enlightened (blooms) by the holy sight of the Guru. Just like a man lost in a vast wilderness, somehow finds his way out, man's path to union with Waheguru is enlightened in the shelter of the Guru. I, Nanak, wish for the dust of the feet of such devotees (wish to serve them); kindly fulfil my longing, oh Waheguru. 3.

ਮਨ ਮੂਰਖ ਕਾਹੇ ਬਿਲਲਾਈਐ॥
(ਅੰਗ 283)॥ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਿਖਿਆ ਪਾਈਐ॥ ਦੂਖ ਸੂਖ ਪ੍ਰਭ ਦੇਵਨਹਾਰੁ॥ ਅਵਰ ਤਿਆਗਿ ਤੂ ਤਿਸਹਿ ਚਿਤਾਰੁ॥ ਜੋ ਕਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਮਾਨੁ॥ ਭੂਲਾ ਕਾਹੇ ਫਿਰਹਿ ਅਜਾਨੁ॥ ਕਉਨੁ ਬਸਤੁ ਆਈ ਤੇਰੈ ਸੰਗ॥ ਲਪਟਿ ਰਹਿਓ ਰਸਿ ਲੋਭੀ ਪਤੰਗ॥ ਰਾਮ ਨਾਮ ਜਪਿ ਹਿਰਦੇ ਮਾਹਿ॥ ਨਾਨਕ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹਿ॥ 4॥
Mun moorukh kaahay bil-laayiyaiy.
(PAGE 283): Poorub likhay ka likhiya paayiyaiy. Dookh sookh Prubh dayvunhaar(u). Uver tiyaag(i) tu Tiseh(i) chitaar(u). Jo kuchh(u) kuraiy soyee sookh maan(u). Bhoola kaahay phireh(i) ajaan(u). Kaun(u) bust(u) aayee tayraiy sung. Lupt(i) ruhiyo rus(i) loabhi ptung. Ram Naam jup(i) hirday maah(i). Nanak put(i) sayti ghur(i) jaah(i). 4.
Word Meaning: Bila-laayiyaiy = wail; complain loudly. Poorub Likhiya = prewritten. Tiyaag(i) = give up; forget. Tiseh(i) = Him. Chitaar(u) = remember. Maan(u) = accept; take comfort. Ajaan = ignorant. Bust(u) = article; item. Lupt(i) = cling. Ptung = bumble-bee, which sucks the sap from the flowers, but gets trapped in there. Sayti = with. Ghur(i) = final destination (Waheguru's Court). 4.
MEANING: Why are you crying and complaining loudly, oh my foolish mind? You are only reaping the rewards of your prewritten destiny (based on your previous deeds). Comforts and discomforts are given by Waheguru; so, you remember Him and forget everything else. Take comfort in whatever He does (whatever happens to you); where are you lost in misgivings, oh, ignorant? What things accompanied you at your birth!! Now you are clinging to Maya in greed like a bumblebee, which is trapped in the flowers while trying to suck their sap. Recite Waheguru's Naam in your heart, and go to your final destination (Waheguru's Court) with dignity, oh Nanak. 4.

ਜਿਸੁ ਵਖਰ ਕਉ ਲੈਨਿ ਤੂ ਆਇਆ॥ ਰਾਮ ਨਾਮ ਸੰਤਨ ਘਰਿ ਪਾਇਆ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਲੇਹੁ ਮਨ ਮੋਲਿ॥ ਰਾਮ ਨਾਮ ਹਿਰਦੇ ਮਹਿ ਤੋਲਿ॥ ਲਾਦਿ ਖੇਪ ਸੰਤਹ ਸੰਗਿ ਚਾਲੁ॥ ਅਵਰ ਤਿਆਗਿ ਬਿਖਿਆ ਜੰਜਾਲ॥ ਧੰਨਿ ਧੰਨਿ ਕਹੈ ਸਭ ਕੋਇ॥ ਮੁਖ ਊਜਲ ਹਰਿ ਦਰਗਹ ਸੋਇ॥ ਇਹੁ ਵਾਪਾਰੁ ਵਿਰਲਾ ਵਾਪਾਰੈ॥ ਨਾਨਕ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੈ॥5॥

Jis vukkhur kuou laiyn(i) tu aaya. Ram Naam Suntun ghur(i) paaya. Tuj(i) abhimaan(u) layhou mun moal(i). Ram Naam hirday meh(i) toal(i). Laad(i) khayp Suntaah sung(i) chaal(u). Uver tiyaag(I) bikhiya junjaal. Dhunn(i) dhunn(i) kuhaiy subh koyay. Mookh oojul Hur(i) Durgeh soyay. Ehou vapaar(u) virla vapaaraiy. Nanak ta kaiy sud bulihaaraiy. 5.

Word Meaning: Vukkhur = merchandise (Waheguru's Naam). Tuj(i) = give up. Abhimaan(u) = ego. Moal(i) = buy. Toal(i) = evaluate. Laad(i) = load up. Khayp = merchandise (Waheguru's Naam). Bikhiya Junjaal = network (bonds) of Maya. Oojul = clean; unblemished. Vaapaar(u) = business. Virla = rare. 5.

MEANING: The merchandise (Waheguru's Naam), which you came to acquire (took birth for), can be had from the holy saints, oh my friend. Give up your ego, and surrender your mind to them to buy Waheguru's Naam to acquire it in your mind. Abandon all activities that bind you with Maya, and tread the path of the Guru to load up Waheguru's Naam. Everybody will praise you, and you will have a shiny (unblemished) face (will be honoured) in Waheguru's Court. But some rare individual engages in such business (dealing in Waheguru's Naam). I always wish to lay down my life for such a great devotee, oh Nanak. 5.

ਚਰਨ ਸਾਧ ਕੇ ਧੋਇ ਧੋਇ ਪੀਉ॥ ਅਰਪਿ ਸਾਧ ਕਉ ਅਪਨਾ ਜੀਉ॥ ਸਾਧ ਕੀ ਧੂਰਿ ਕਰਹੁ ਇਸਨਾਨੁ॥ ਸਾਧ ਊਪਰਿ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ ਸਾਧ ਸੇਵਾ ਵਡਭਾਗੀ ਪਾਈਐ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਅਨਿਕ ਬਿਘਨ ਤੇ ਸਾਧੂ ਰਾਖੈ॥ ਹਰਿ ਗੁਨ ਗਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖੈ॥ ਓਟ ਗਹੀ ਸੰਤਹ ਦਰਿ ਆਇਆ॥ ਸਰਬ ਸੂਖ ਨਾਨਕ ਤਿਹ ਪਾਇਆ॥ 6॥

Churn Sadh kay dhoyay dhoyay peeyo. Urp(i) Sadh kuou apna jeeyo. Sadh kee dhoor(i) kurhou ishnaan(u). Sadh oopur(i) jaayiyaiy koorbaan(u). Sadh sayva vudbhaageen paayiyaiy. Sadh sung(i) Hur(i) keertun gaayiyaiy. Anik bighun tay Sadhu raakhaiy. Hur(i) goon gaayay, Amrit rus(u) chaakhaiy. Oat guhee Suntaah dur(i) aaya. Serb sookh Nanak tih paaya. 6.

Word Meaning: Churn = feet. Dhoyay, Dhoyay Peeyo = Dhoor(i) Ishnaan = serve with deep reverence. Urp(i) = offer. Jeeyo = soul; mind. Anik = countless. Bighun = hindrances; impediments. Oat = shelter. Guhee = held; took. 6.

MEANING: Serve the Guru with deep reverence, and surrender your mind to Him, oh my friend. Obey the Guru with reverence, and offer your life (act like a slave) to Him. It is with great fortune that one gets to serve the Guru; sing Waheguru's virtues in His company, oh my mind. Guru protects you from countless impediments in life, and one tastes the Amrit of Waheguru's Naam by singing His praise. An individual who takes the Guru's shelter realizes all the comforts of life, oh Nanak. 6.

ਮਿਰਤਕ ਕਉ ਜੀਵਾਲਨਹਾਰ॥ ਭੂਖੇ ਕਉ ਦੇਵਤ ਅਧਾਰ॥ ਸਰਬ ਨਿਧਾਨ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ॥ ਪੂਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ ਪਾਹਿ॥ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਓਹੁ ਕਰਨੈ ਜੋਗੁ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਹੋਆ ਨਾ ਹੋਗੁ॥ ਜਪਿ ਜਨ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਣੀ॥ ਸਭ ਤੇ ਊਚ ਨਿਰਮਲ ਇਹ ਕਰਣੀ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਕਉ ਨਾਮੁ ਦੀਆ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਆ॥ 7॥

Mirtuk kuou jeevalunhaar. Bhookhay kuou dayvut adhaar. Serb nidhaan ja kee drishti maah(i). Poorub likhay ka lehna paah(i). Subh(u) kichh(u) Tis ka, Oh(u) kernaiy joag(u). Tis(u) bin(u) doosur hoa na hoag(u). Jup(i) jun suda suda din(u) raiyni. Subh

tay ooch nirmul eh kerni. Kur(i) kirpa jis kuou Naam(u) deeya. Nanak so jun nirmul(u) theeya. 7.

Word Meaning: Jeevaalunhaar = injector of life; reviving the dead. Adhaar = food. Nidhan = treasures. Drishti = sight. Poorub likhay = prewritten. Lehna Paayay = is reaping the reward. Raiyni = night. Nirmul = holy. Kerni = deed; living. Theeya = became. 7.

MEANING: Waheguru can revive a dead person, and serves food to the hungry. (It also means that the Guru injects spiritual life in the mind, which is spiritually dead, and serves spiritual food for his soul). His kind sight is a source of all treasures, but everybody reaps the rewards of their prewritten destiny. He controls everything and is capable of doing anything; no one has ever been like Him, and nobody will ever be. Recite Waheguru's Naam day and night, oh man; this is the highest, and holy living. The individual, whom Waheguru kindly gives His Naam, becomes pure (qualified to connect with God), oh Nanak. 7.

ਜਾ ਕੈ ਮਨਿ ਗੁਰ ਕੀ ਪਰਤੀਤਿ॥ ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥ ਭਗਤੁ ਭਗਤੁ ਸੁਨੀਐ ਤਿਹੁ ਲੋਇ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਏਕੋ ਹੋਇ॥ ਸਚੁ ਕਰਣੀ ਸਚੁ ਤਾ ਕੀ ਰਹਤ॥ ਸਚੁ ਹਿਰਦੈ ਸਤਿ ਮੁਖਿ ਕਹਤ॥ ਸਾਚੀ ਦ੍ਰਿਸਟਿ ਸਾਚਾ ਆਕਾਰੁ॥ ਸਚੁ ਵਰਤੈ ਸਾਚਾ ਪਾਸਾਰੁ॥ ਪਾਰਬ੍ਰਹਮ ਜਿਨਿ ਸਚੁ ਕਰਿ ਜਾਤਾ॥ ਨਾਨਕ ਸੋ ਜਨੁ ਸਚਿ ਸਮਾਤਾ॥ 8॥15॥

Ja kaiy mun(i) Gur kee purteet(i). Tis(u) jun aavaiy Hur(i) Prubh(u) cheet(i). Bhugut(u), bhugut(u) sooniyaiy tihou loyay. Ja kaiy hirdaiy Aiko hoyay. Sach(u) kerni, Sach(u) ta kee reht. Sach(u) hirdaiy, Sat(i) mookh(i) keht. Saachi drisht(i) Saacha akaar(u). Sach(u) vertaiy, Sacha pasaar(u). Parbraham jin(i) Sach(u) kur(i) jaata. Nanak so jun(u) Sach(i) smaata. 8.15.

Word Meaning: Purteet(i) = firm faith. Tihou Loyay = in all three layers – earth, underworld, and the sky. Sach(u) = holy. Kerni = deeds. Reht = living. Sach(u) = Waheguru. Sat(i) = truth. Drisht(i) = viewing. Aakaar = body; personality. Pasaar(u) = ceation. Smaata = merges into. 8.15.

MEANING: A devotee, who has firm faith in Waheguru, remembers Him in his mind. A devotee, who has only Waheguru's Naam at heart, becomes famous as a devotee of Waheguru in all three layers of the universe (all over the country). His deeds are pure, and so is his daily living. He has Waheguru at heart and always tells the truth. His vision is pure (he treats everybody the same way) and has an honest body (personality). He firmly believes that it is Waheguru who is operating everywhere and that He is present in all of His creation. An individual who firmly believes that Waheguru is eternal becomes "one" with Him, oh Nanak. 8.15.

ਸਲੋਕੁ॥ ਰੂਪੁ ਨ ਰੇਖ ਨ ਰੰਗੁ ਕਿਛੁ ਤ੍ਰਿਹੁ ਗੁਣ ਤੇ ਪ੍ਰਭ ਭਿੰਨ॥ ਤਿਸਹਿ ਬੁਝਾਏ ਨਾਨਕਾ ਜਿਸੁ ਹੋਵੈ ਸੁਪ੍ਰਸੰਨ॥ 1॥

Sloak(u): Roop(u) na raykh, na rung(i) kichh(u), trihou goon tay Prubh bhinn. Tiseh(i) boojhaayay Nanaka, jis(u) hovaiy soopersunn. 1.

Word Meaning: Roop Na Raykh = no physical features. Trihou Goon = the three effects of Maya. Bhinn = different; above. Boojhaayay = reveals. 1.

MEANING: Waheguru has no physical features and is beyond the three effects of Maya. He reveals Himself only to those whom He is overly pleased with, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਅਬਿਨਾਸੀ ਪ੍ਰਭੁ ਮਨ ਮਹਿ ਰਾਖੁ॥ ਮਾਨੁਖ ਕੀ ਤੂ ਪ੍ਰੀਤਿ ਤਿਆਗੁ॥ ਤਿਸ ਤੇ ਪਰੈ ਨਾਹੀ ਕਿਛੁ ਕੋਇ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ॥ ਆਪੇ ਬੀਨਾ ਆਪੇ ਦਾਨਾ॥ ਗਹਿਰ ਗੰਭੀਰੁ ਗਹੀਰੁ ਸੁਜਾਨਾ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਗੋਬਿੰਦ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਬਖਸੰਦ॥ ਸਾਧ ਤੇਰੇ ਕੀ ਸਰਨੀ ਪਾਉ॥

(ਅੰਗ 284)॥ ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਅਨਰਾਉ॥1॥

Ashtpudi: Abinaashi Prubh(u) mun meh(i) raakh(u). Manookh kee tu preet(i) tiyaag(u). Tis tay puraiy naahi kichh(u) koyay. Serb niruntar(i) aiko Soyay. Aapay beena, Aapay daana. Gehr gumbheer(u) guheer(u) soojaana. Parbraham, Permayshur, Gobind. Kirpa nidhaan, duyaal Bukhshund. Sadh Tayray kee sherni paaou.

(PAGE 284): Nanak kaiy mun(i) eho unraaou. 1.

Word Meaning: Abinaashi = immortal. Tiyaag(u) = give up. Puraiy = beyond; without His control. Niruntar(i) = continuous. Beena = know-all. Daana = wise; provider. Gehr = deep. Gumbheer = never changing; has no emotions. Guheer(u) = treasure. Parbraham = beyond the universe. Permayshur = Supreme Lord. Gobind = nourisher of the world. Kirpa Nidhaan = treasure of kindness. Soojaana = noble. Bukhshund = forgiving. Unraaou = longing; zest. 1.

MEANING: Give up the love for the men (relatives), and keep the immortal Waheguru in your mind, oh my friend. There is nothing beyond the control of Waheguru, and He is continuously (without any gaps) present in everybody. He knows everybody's needs and provides for their necessities. He is very deep (unfathomable), has no emotions, and is the treasure of everything. He is bigger than the universe, is the supreme Lord, and the nourisher of the world. He is the treasure of kindness, benevolence, and forgiveness. Kindly provide me the shelter of the Guru, oh Waheguru; that's the longing in my mind, oh Nanak. 1.

ਮਨਸਾ ਪੂਰਨ ਸਰਨਾ ਜੋਗ॥ ਜੋ ਕਰਿ ਪਾਇਆ ਸੋਈ ਹੋਗੁ॥ ਹਰਨ ਭਰਨ ਜਾ ਕਾ ਨੇਤ੍ਰ ਫੋਰੁ॥ ਤਿਸਕਾ ਮੰਤ੍ਰੁ ਨ ਜਾਨੈ ਹੋਰੁ॥ ਅਨਦ ਰੂਪ ਮੰਗਲ ਸਦ ਜਾ ਕੈ॥ ਸਰਬ ਥੋਕ ਸੁਨੀਅਹਿ ਘਰਿ ਤਾ ਕੈ॥ ਰਾਜ ਮਹਿ ਰਾਜੁ ਜੋਗ ਮਹਿ ਜੋਗੀ॥ ਤਪ ਮਹਿ ਤਪੀਸਰੁ ਗ੍ਰਿਹਸਤ ਮਹਿ ਭੋਗੀ॥ ਧਿਆਇ ਧਿਆਇ ਭਗਤਹ ਸੁਖੁ ਪਾਇਆ॥ ਨਾਨਕ ਤਿਸੁ ਪੁਰਖ ਕਾ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ॥ 2॥

Munsa poorun, sherna joag. Jo kur(i) paaya, soyee hoag(u). Hern, bhern, Ja ka naytur phoar(u). Tis ka Muntar(u) na jaaaiy hoar(u). Anund-Roop mungul sud Ja kaiy. Serb thoak sooniyeh(i) ghur(i) Ta kaiy. Raj meh(i) raj(u), joag meh(i) joagi. Tup meh(i) tupeesur(u), grehst meh(i) bhoagi. Dhiyaayaiy, dhiyaayaiy bhugtaah sookh(u) paaya. Nanak Tis(u) Purakh ka kinaiy unt(u) na paaya. 2.

Word Meaning: Munsa = wish. Poorun = fulfiller. Hern = steal; take away. Bhern = fill; replenish. Naytur Phoar(u) = in the twinkling of an eye. Muntar = planning; thoughts. Anund = blissfulness. Mungul = joy. Serb Thoak = everything. Tupeesur(u) = the endurer of hardships. Bhoagi = one who enjoys gifts of life. 2.

MEANING: Waheguru fulfills the wishes of, and provides shelter to His devotees, oh my friend. However, only that will happen which is predestined by Him for the individuals. He can take away things or replenish them in the twinkling of an eye, and nobody knows what he has in mind. There is always bliss and joy in His House (Kingdom), and He is heard to have everything in His treasures. (Being present in everybody), He is the King among kings and a yogi among the yogis. (Being present

in everybody), He endures all the tough hardships inflicted by the worshippers on those who try to please their deities by self-affliction, and He enjoys all the gifts of nature (enjoyed by the family men). His devotees enjoy bliss by reciting His Naam, but nobody has ever found His limits, oh Nanak. 2.

ਜਾ ਕੀ ਲੀਲਾ ਕੀ ਮਿਤਿ ਨਾਹਿ॥ ਸਗਲ ਦੇਵ ਹਾਰੇ ਅਵਗਾਹਿ॥ ਪਿਤਾ ਕਾ ਜਨਮੁ ਕਿ ਜਾਨੈ ਪੂਤੁ॥ ਸਗਲ ਪਰੋਈ ਅਪੁਨੈ ਸੂਤਿ॥ ਸੁਮਤਿ ਗਿਆਨੁ ਧਿਆਨੁ ਜਿਨ ਦੇਇ॥ ਜਨ ਦਾਸ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇਇ॥ ਤਿਹੁ ਗੁਣ ਮਹਿ ਜਾ ਕਉ ਭਰਮਾਏ॥ ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ॥ ਊਚ ਨੀਚ ਤਿਸ ਕੇ ਅਸਥਾਨ॥ ਜੈਸਾ ਜਨਾਵੈ ਤੈਸਾ ਨਾਨਕ ਜਾਨ॥ 3॥

Ja kee leela kee mit(i) naah(i). Sugul dayv haaray uvgaah(i). Pita ka junum(u) k(i) jaanaiy poot(u). Sugul proyee Apunaiy soot(i). Soomut(i), Giyan(u), dhiyaan(u) jin dayay. Jun daas Naam(u) dhiyaveh(i) sayay. Tihou goon meh(i) ja kuou bhermaayay. Junum(i) muraiy, phir(i) aavaiy jaayay. Ooch, neech, tis kay usthaan. Jaiysa junaavaiy, taiysa Nanak jaan. 3.

Word Meaning: Leela = amazing feats. Mit(i) = measurement. Dayv = gods. Uvgaahay = searching all over. Proyee = stitched. Soot = thread; laws. Soomut(i) = noble advice. Sayay = those. Tihou Goon = the three effects of Maya. Bhermaayay = get captivated. Ooch = high. Neech = low. Junaavaiy = makes known; projects. 3

MEANING: There is no limit to His amazing feats; all gods have exhausted searching for His limits, but they failed badly. How can a son have the knowledge of the birth of his father? Everything is stitched to (controlled by) the thread of Waheguru's laws. The devotees, who are given noble advice, Divine Knowledge, and the ability to concentrate, recite His Naam. On the other hand, those who are misled to be captivated by the three effects of Maya keep taking births and dying. They keep shifting between low and high mental states, and are recognized exactly the way they are projected (designed to be) by Waheguru, oh Nanak. 3.

ਨਾਨਾ ਰੂਪ ਨਾਨਾ ਜਾ ਕੇ ਰੰਗ॥ ਨਾਨਾ ਭੇਖ ਕਰਹਿ ਇਕ ਰੰਗ॥ ਨਾਨਾ ਬਿਧਿ ਕੀਨੋ ਬਿਸਥਾਰੁ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਏਕੰਕਾਰੁ॥ ਨਾਨਾ ਚਲਿਤ ਕਰੇ ਖਿਨ ਮਾਹਿ॥ ਪੂਰਿ ਰਹਿਓ ਪੂਰਨੁ ਸਭ ਠਾਇ॥ ਨਾਨਾ ਬਿਧਿ ਕਰਿ ਬਨਤ ਬਨਾਈ॥ ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਈ॥ ਸਭ ਘਟ ਤਿਸ ਕੇ ਸਭ ਤਿਸ ਕੇ ਠਾਉ॥ ਜਪਿ ਜਪਿ ਜੀਵੈ ਨਾਨਕ ਹਰਿ ਨਾਉ॥4॥

Nana roop, nana Ja kay rung. Nana bhaykh kureh(i) ikk rung. Nana bidh(i) keeno bisthaar(u). Prubh abinaashi Ek Kunkar(u). Nana chulit kuray khin maah(i). Poor ruhiyo, Poorun(u) subh tthaayayn. Nana bidh(i) kur(i) bunut bunaayee. Apni keemut(i) Aapay payee. Subh ghut Tis kay, subh Tis kay tthaaoun. Jup(i), jup(i) jeevaiy Nanak Hur(i) Naaoun. 4.

Word Meaning: Nana = different. Bhaykh = outfits. Rung = nature. Bisthaar(u) = expansion. Chulit = uncanny acts. Poorun(u) = perfect. Bunut Bunaayee = creation. Ghut = hearts. 4.

MEANING: (Being present in everything), Waheguru appears in many different forms, and in many different colourful ways. He wears many different looks, but His nature is always the same. He has expanded the universe in many different ways, but Himself is immortal and uniform (never changing). He can perform amazing feats in a moment, and the Perfect Waheguru fills the whole space. He created the world in many different

ways, and only He knows His worth (majesty). He dwells in every heart and every nook and corner. I survive by reciting His Naam, oh Nanak. 4.

ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲੇ ਜੰਤ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਖੰਡ ਬ੍ਰਹਮੰਡ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਨ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸੁਨਨ ਗਿਆਨ ਧਿਆਨ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਆਗਾਸ ਪਾਤਾਲ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਸਗਲ ਆਕਾਰ॥ ਨਾਮ ਕੇ ਧਾਰੇ ਪੁਰੀਆ ਸਭ ਭਵਨ॥ ਨਾਮ ਕੈ ਸੰਗਿ ਉਧਰੇ ਸੁਨਿ ਸ੍ਰਵਨ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਨੈ ਨਾਮਿ ਲਾਏ॥ ਨਾਨਕ ਚਉਥੇ ਪਦ ਮਹਿ ਸੋ ਜਨ ਗਤਿ ਪਾਏ॥ 5॥

Naam kay dhaaray suglay junt. Naam kay dhaaray khund Brahmund. Naam kay dhaaray Simrit(i) Bayd Puran. Naam kay dhaaray soonun, giyan, dhiyaan. Naam kay dhaaray agaas pataal. Naam kay dhaaray sugul aakaar. Naam kay dhaaray puriyaan subh bhuvun. Naam kaiy sung(i) oodhray soon(i) servun. Kur(i) kirpa jis(u) Aapnaiy Naam(i) laayay. Nanak, chauthay pud meh(i) so jun gut(i) paayay. 5.

Word meaning: Naam = Laws of Waheguru. (Naam and Waheguru have also been used interchangeably in Guru Granth Sahib). Dhaaray = supported by; created by. Junt = living beings. Khund = masses of land. Pataal = underworld. Pooriyaan = lands (kingdoms) of gods. Bhuvun = galaxies. Chautha Pud = the spiritual state above the three effects of Maya. 5.

MEANING: All living beings survive by Waheguru's support, and so do all the land masses and the universe. All the Vedas, the Simritis, and the Puranas were created according to the Laws of Waheguru. All listening, knowledge, and ability to concentrate happen according to the Laws of Waheguru. The sky and the underworld are in place by the Laws of Waheguru. All bodies obey Waheguru's Laws, and so do the kingdoms of the gods, and the galaxies. Many individuals have found salvation by listening to Waheguru's Naam with their ears. The individuals who are made to recite Waheguru's Naam by His benevolence attain salvation by attaining the spiritual level above the three effects of Maya, oh Nanak. 5.

NOTE: When Guru Sahib writes that the Vedas are written according to the laws of Waheguru, He does not mean that these books contain Divine Knowledge. He simply implies that there are people who are given the character (nature) to do things like that. As discussed, people are predestined to do certain things. For example, some individuals even vilify the Guru by Natural law.

ਰੂਪ ਸਤਿ ਜਾ ਕਾ ਸਤਿ ਅਸਥਾਨੁ॥ ਪੁਰਖੁ ਸਤਿ ਕੇਵਲ ਪਰਧਾਨੁ॥ ਕਰਤੂਤਿ ਸਤਿ ਸਤਿ ਜਾ ਕੀ ਬਾਣੀ॥ ਸਤਿ ਪੁਰਖ ਸਭ ਮਾਹਿ ਸਮਾਣੀ॥ ਸਤਿ ਕਰਮੁ ਜਾ ਕੀ ਰਚਨਾ ਸਤਿ॥ ਮੂਲੁ ਸਤਿ ਸਤਿ ਉਤਪਤਿ॥ ਸਤਿ ਕਰਣੀ ਨਿਰਮਲ ਨਿਰਮਲੀ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸਹਿ ਸਭ ਭਲੀ॥ ਸਤਿ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਸੁਖਦਾਈ॥ ਬਿਸਵਾਸੁ ਸਤਿ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ॥ 6॥

Roop(u) Sut(i), Ja ka Sut(i) usthaan(u). Purakh(u) Sut(i) kayvul Perdhaan. Kurtoot(i) Sut(i), Sut(i) ja kee Bani. Sut(i) Purakh subh maah(i) smaani. Sut(i) kerm(u), Ja kee ruchna Sut(i). Mool(u) Sut(i), Sut(i) output(i). Sut(i) kerni, nirmul, nirmuli. Jiseh(i) boojhaayay, tiseh(i) subh bhuli. Sut(i) Naam(u) Prubh ka sookhdaayee. Bisvaas(u) Sut(i), Nanak, Gur tay paayee. 6.

Word Meaning: Roop = looks; different forms. Sut(i) = eternal. Kurtoot(i) = deeds; administration. Bani = language; Word; Huqam. Mool(u) = root; origin. Ootput = product; creation. Bhuli = comforting; blissful. Bisvaas(u) = firm faith. Sut(i) Nanak Gur = Nanak, Satgur. 6.

MEANING: Waheguru's different forms, and His place (throne) are eternal. The eternal and omnipresent Waheguru is the supreme Lord. His administration of the universe and His Huqam are eternal. The eternal Waheguru is present in everybody. His creation and His benevolence (for His creation) are eternal. The root of everything (Waheguru), and the creation are eternal. His deeds are the purest of the pure and eternal; and His revelation is blissful to the individuals. Waheguru's eternal Naam is very comforting, but the firm faith in the Naam can be acquired only through Satguru, oh Nanak. 6.

ਸਤਿ ਬਚਨ ਸਾਧੂ ਉਪਦੇਸ॥ ਸਤਿ ਤੇ ਜਨ ਜਾ ਕੈ ਰਿਦੈ ਪ੍ਰਵੇਸ॥ ਸਤਿ ਨਿਰਤਿ ਬੂਝੈ ਜੇ ਕੋਇ॥ ਨਾਮੁ ਜਪਤ ਤਾ ਕੀ ਗਤਿ ਹੋਇ॥ ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥ ਆਪੇ ਜਾਨੈ ਅਪਨੀ ਮਿਤਿ ਗਤਿ॥

(ਅੰਗ 285)॥ ਜਿਸ ਕੀ ਸ੍ਰਿਸਟਿ ਸੁ ਕਰਣੈਹਾਰੁ॥ ਅਵਰ ਨ ਬੂਝਿ ਕਰਤ ਬੀਚਾਰੁ॥ ਕਰਤੇ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੀਆ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਵਰਤੀਆ॥ 7॥

Sut(i) Buchun Sadhu oopdaysh. Sut(i) tay jun ja kaiy ridaiy pervaysh. Sut(i) nirt(i), boojhaiy jay koyay. Naam(u) juput ta kee gut(i) hoyay. Aap(i) Sut(i), keeya subh(u) Sut(i). Aapay jaanaiy, Apuni mit(i) gut(i).

(PAGE 285): Jis kee srisht(i) su kernaiyhaar(u). Uver na boojh(i) kert beechaar(u). Kertay kee mit(i) na jaanaiy keeya. Nanak jo Tis bhaavaiy, su vertiya. 7.

Word Meaning: Buchun = Oopdaysh = Teaching. Tay Jun = those devotees. Pervaysh = enters; is embedded. Nirt(i) = dance (some devotees worship their deities by dancing). Aap(i) = Waheguru. Sat(i) = real. Mit(i) = measurement (capabilities). Gut(i) = spiritual level. Boojh(i) = understanding. Keeya = created (by Waheguru); man. Vertiya = happens. 7.

MEANING: The Word, the Teachings of the Guru, are eternal; and those individuals also become eternal who embed Guru's Teachings in their heart (because they will become "one" with the eternal Waheguru). If a devotee understands the real meaning of dancing (his mind dances in bliss with Waheguru's Naam), he finds salvation by reciting Waheguru's Naam. Waheguru is eternal Himself, and so is His creation. He alone knows His capabilities and His spiritual heights (transcendence). The universe belongs to its Creator, and whatever He wishes, happens in the world. (Only He knows His secrets), and nobody else can know them by pondering on His creation. His created (man) does not have the ability to know Him, oh Nanak. 7.

ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ॥ ਜਿਨਿ ਬੂਝਿਆ ਤਿਸੁ ਆਇਆ ਸਵਾਦ॥ ਪ੍ਰਭ ਕੈ ਰੰਗਿ ਰਾਚਿ ਜਨ ਰਹੇ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਪਦਾਰਥ ਲਹੇ॥ ਓਇ ਦਾਤੇ ਦੁਖ ਕਾਟਨਹਾਰ॥ ਜਾ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ॥ ਜਨ ਕਾ ਸੇਵਕ ਸੋ ਵਡਭਾਗੀ॥ ਜਨ ਕੈ ਸੰਗਿ ਏਕ ਲਿਵ ਲਾਗੀ॥ ਗੁਨ ਗੋਬਿਦ ਕੀਰਤਨੁ ਜਨੁ ਗਾਵੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਫਲੁ ਪਾਵੈ॥ 8॥16॥

Bismun, bisum, bhuyay bismaad. Jin(i) boojhiya, tis(u) aayaa svaad. Prubh kaiy rung(i) raach(i) jun ruhay. Gur kaiy Buchun(i) Pdaruth luhay. Oye daatay dookh kaatunhaar. Ja kaiy sung(i) turaiy sunsaar. Jun ka sayvuk so vudbhaagi. Jun kaiy sung(i) Aik liv laagi. Goon Gobind, keertun jun(u) gaavaiy. Gur persaad(i) Nanak ful(u) paavaiy. 8.16.

Word Meaning: Bismun = mesmerized. Bismaad = mesmerization. Rung(i) = in love of. Raach(i) = engrossed; absorbed. Buchun = Teaching. Pdaruth = valuable

object = Waheguru's Naam. Luhay = acquires. Daatay = benefactors. Jun = devotee. Liv = concentration; union with God. Ful(u) = reward. 8.
MEANING: Impressed by the beauty of Nature, the man is deeply mesmerized. But the individual who realizes Waheguru enjoys bliss. The devotee stays absorbed in Waheguru's love, and he acquires Waheguru's Naam with the Guru's advice. Waheguru's devotees are people's benefactors, and remove their troubles; people find salvation in their company. One connects with God in their company, and those who serve them are highly fortunate. A devotee, who recites Waheguru's virtues and sings His praise, reaps the sweet rewards by Guru's grace, oh Nanak. 8.16.

ਸਲੋਕੁ॥ ਆਦਿ ਸਚੁ ਜੁਗਾਦਿ ਸਚੁ॥ ਹੈ ਭਿ ਸਚੁ ਨਾਨਕ ਹੋਸੀ ਭਿ ਸਚੁ॥

Sloak(u): Aad(i) Sach(u), Joogaad(i) Sach(u). Haiy bh(i) Sach(u), Nanak hoasi bh(i) Sach(u).

MEANING: Aad(i) = the beginning. Sach(u) = eternal (Waheguru). Joogaad(i) = at the beginning of the eons (joogs or yugas). 1.

MEANING: Waheguru has been there right from the beginning, was there at the beginning of the eons, is here now, and will be there in the future too, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਚਰਨ ਸਤਿ ਸਤਿ ਪਰਸਨਹਾਰ॥ ਪੂਜਾ ਸਤਿ ਸਤਿ ਸੇਵਦਾਰ॥ ਦਰਸਨੁ ਸਤਿ ਸਤਿ ਪੇਖਨਹਾਰ॥ ਨਾਮੁ ਸਤਿ ਸਤਿ ਧਿਆਵਨਹਾਰ॥ ਆਪਿ ਸਤਿ ਸਤਿ ਸਭ ਧਾਰੀ॥ ਆਪੇ ਗੁਣ ਆਪੇ ਗੁਣਕਾਰੀ॥ ਸਬਦੁ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਬਕਤਾ॥ ਸੁਰਤਿ ਸਤਿ ਸਤਿ ਜਸੁ ਸੁਨਤਾ॥ ਬੁਝਨਹਾਰ ਕਉ ਸਤਿ ਸਭ ਹੋਇ॥ ਨਾਨਕ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਸੋਇ॥ 1॥

Ashtpudi: Churn Sat(i), Sat(i) persunhaar. Pooja Sat(i), Sat(i) sayvdaar. Dershun Sat(i), Sat(i) paykhunhaar. Naam(u) Sat(i), Sat(i) dhiyaavunhaar. Aap(i) Sat(i), Sat(i) subh dhaari. Aapay goon, Aapay goonkaari. Shabad(u) Sat(i), Sat(i) Prubh(u) bukta. Soort(i) Sat(i), Sat(i) Jus(u) soonta. Boojhunhaar kuou Sat(i) subh hoyay. Nanak, Sat(i), Sat(i) Prubh(u) soyay. 1.

Word Meaning: Churn = (Waheguru's) feet (Naam). Sat(i) = everlasting. Persunhaar = those who touch (worship). Pooja = worship. Sayvdaar = servants (worshippers). Dershun(u) = sight (of Waheguru). Paykhunhaar = viewers. Dhaari = creation. Goon = virtues. Goonkaari = source of virtues. Shabad(u) = (Waheguru's) Huqam (Will). Bukta = narrator; the creator of Huqam (Lord). Soort(i) = focus of mind; meditation. Boojhunhaar = one who understands (connected with Waheguru). 1.

MEANING: Waheguru's Naam is eternal, and those who recite the Naam will also become eternal (as they become "one" with Waheguru). Waheguru's worship will exist forever, and His worshippers will become eternal too. Waheguru's sight is eternal (humans have longed to have His sight ever since), and those who are really able to have His sight (connect with Him) become eternal by merging into Him. Waheguru's Naam is eternal, and so are those who recite the Naam. Waheguru is everlasting, and so is His creation. Waheguru is virtuous and is also the source of virtues. Waheguru's Word (Huqam) is eternal, and so is the Lord of Huqam, Waheguru. Those who meditate on His Naam are eternal, and so are those who listen to His praise. The individual, who recognizes Waheguru (gets connected with Him), finds everything about Waheguru to be everlasting. Waheguru is always there, oh Nanak.1.

ਸਤਿ ਸਰੂਪ ਰਿਦੈ ਜਿਨਿ ਮਾਨਿਆ॥ ਕਰਨ ਕਰਾਵਨ ਤਿਨਿ ਮੂਲੁ ਪਛਾਨਿਆ॥ ਜਾ ਕੈ ਰਿਦੈ ਬਿਸਵਾਸੁ ਪ੍ਰਭ ਆਇਆ॥ ਤਤੁ ਗਿਆਨੁ ਤਿਸੁ ਮਨਿ ਪ੍ਰਗਟਾਇਆ॥ ਭੈ ਤੇ ਨਿਰਭਉ ਹੋਇ ਬਸਾਨਾ॥ ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਨਾ॥ ਬਸਤੁ ਮਾਹਿ ਲੇ ਬਸਤੁ ਗਡਾਈ॥ ਤਾ ਕਉ ਭਿੰਨ ਨ ਕਹਨਾ ਜਾਈ॥ ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਬਿਬੇਕ॥ ਨਾਰਾਇਨ ਮਿਲੇ ਨਾਨਕ ਏਕ॥ 2॥

Sat(i) sroop ridaiy jin(i) maaniya. Kern Kraavun, tin(i) mool(u) puchhaaniya. Ja kaiy ridaiy bisvaas(u) Prubh aaya. Tut(u) Giyaan tis(u) mun(i) pergtaaya. Bhaiy tay nirbhuou hoyay busaana. Jis tay oopjiya, Tis(u) maah(i) smaana. Bust(u) maah(i) lay bust(u) gudaayee. Ta kuou bhinn na kehna jaayee. Boojhaiy, boojhunhaar bibayk. Narayin milay, Nanak aik. 2.

Word Meaning: Sroop = Image; persona; identity. Maaniya = believed; implanted in the heart. Kern = the doer; the actor; the creator. Kraavun = making others do. Mool(u) = root; basis. Puchhaaniya = recognized. Bisvaas(u) = firm faith. Tut(u) = the origin. Pergtaaya = cause to appear. Oopjiya = produced; born. Smaana = merges into. Bust(u)

= some article. Gudaayee = mixed well; blended. Bhinn = different. Boojhaiy = uncovers (the secrets). Bibayk = the ability to make a distinction. Naraayin = God. 2.
MEANING: A devotee, who implants Waheguru's image (His Naam) in his heart, recognizes that Waheguru is the basis of all the creation, and He gets others to do whatever He wants them to do. The devotee, who fosters a firm belief about Waheguru in his heart, gets enlightened with the knowledge about Waheguru, which is the root (basis) of everything. From worrisome, the devotee's life becomes worry-free as he merges into Waheguru, who produced him. Just as the same liquid in two containers is mixed with each other, it becomes one (blends in perfectly), and no part can be seen apart from the other, a devotee also becomes "one" with Waheguru and cannot be seen apart. But only those individuals experience this state who acquire the Divine Knowledge by merging into Waheguru and becoming "one" with Him, oh Nanak. 3.

ਠਾਕੁਰ ਕਾ ਸੇਵਕ ਆਗਿਆਕਾਰੀ॥ ਠਾਕੁਰ ਕਾ ਸੇਵਕ ਸਦਾ ਪੂਜਾਰੀ॥ ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੈ ਮਨਿ ਪਰਤੀਤਿ॥ ਠਾਕੁਰ ਕੇ ਸੇਵਕ ਕੀ ਨਿਰਮਲ ਰੀਤਿ॥ ਠਾਕੁਰ ਕਉ ਸੇਵਕ ਜਾਨੈ ਸੰਗਿ॥ ਪ੍ਰਭ ਕਾ ਸੇਵਕ ਨਾਮ ਕੈ ਰੰਗਿ॥ ਸੇਵਕ ਕਉ ਪ੍ਰਭ ਪਾਲਨਹਾਰਾ॥ ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਿਰੰਕਾਰਾ॥ ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਦਇਆ ਪ੍ਰਭੁ ਧਾਰੈ॥ ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਸਾਸਿ ਸਾਸਿ ਸਮਾਰੈ॥ 3॥
Tthaakur ka sayvuk aagiyakaari. Tthaakur ka sayvuk suda poojaari. Tthaakur kay sayvuk kaiy mun(i) perteet(i). Tthaakur kay sayvuk kee nirmul reet(i). Tthaakur kuou sayvuk jaanaiy sung(i). Prubh ka sayvuk Naam kaiy rung(i). Sayvuk kuou Prubh paalunhaara. Sayvuk kee raakhaiy Nirunkaara. So sayvuk(u) jis(u) duyya Prubh(u) dhaaraiy. Nanak, so sayvuk saas(i) saas(i) smaaraiy. 3.
Word Meaning: Tthaakur = the Lord (Waheguru). Agiyaakaari = obedient. Perteet(i) = full faith. Nirmul = pure. Reet(i) = routine; dealings. Rung(i) = (imbued) in love. Paalunhaara = nourisher. Dhaaraiy = provides; delivers. Smaaraiy = remembers. 3.
MEANING: The devotee of the Lord obeys His Huqam gladly and worships Him all the time. The devotee has full faith (in Waheguru) in his mind, and his living is very pure. He always feels that Waheguru is close to Him and is imbued in His Naam. Waheguru nourishes His devotees (spiritually) and protects them (from attacks of Maya). A devotee is one who is showered with Waheguru's kindness; such a devotee remembers Waheguru with every breath, oh Nanak. 3.

ਅਪੁਨੇ ਜਨ ਕਾ ਪਰਦਾ ਢਾਕੈ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਸਰਪਰ ਰਾਖੈ॥ ਅਪਨੇ ਦਾਸ ਕਉ ਦੇਇ ਵਡਾਈ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਨਾਮੁ ਜਪਾਈ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪਿ ਪਤਿ ਰਾਖੈ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਲਾਖੈ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਕਉ ਕੋ ਨ ਪਹੂਚੈ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਊਚ ਤੇ ਊਚੇ॥ ਜੋ ਪ੍ਰਭਿ ਅਪਨੀ ਸੇਵਾ ਲਾਇਆ॥ ਨਾਨਕ ਸੋ ਸੇਵਕ ਦਹ ਦਿਸਿ ਪ੍ਰਗਟਾਇਆ॥ 4॥
Apunay jun ka purdah dhaakaiy. Apnay sayvuk kee surpur raakhaiy. Apnay daas kuou dayay vudaayee. Apnay sayvuk kuou Naam(u) jupaayee. Apnay sayvuk kee Aap(i) put(i) raakhaiy. Ta kee gut(i) mit(i) koyay na laakhaiy. Prubh kay sayvuk kuou ko na puhoochaiy. Prubh kay sayvuk ooch tay oochay. Jo Prubh(i) apni sayva laaya. Nanak, so sayvuk deh dis(i) pergtaaya. 4.
Word Meaning: Jun = Sayvuk = devotee. Purdah = secrets; weaknesses. Dhaakaiy = covers; protects. Surpur = for sure. Vudaayee = respect. Put(i) = dignity. Laakhaiy = understand; find out. Puhoochay = match. Ooch Tay Oochay = have high morality (transcendent). Pergtaaya = made famous (well known). 4.
MEANING: Waheguru covers the weaknesses of His devotees and protects their dignity under all circumstances. He bestows honour on His devotees and makes them recite His

Naam. He maintains the dignity of His devotees, but no one can discover His measurements or spiritual heights. No worldly desire can reach Waheguru's devotee (and rob him of any virtue), nor can anybody rival the devotee, as the devotees are highly transcendent (have very high character). An individual, whom Waheguru puts to His service (makes him accept His Will), is made famous in every direction (all over), oh Nanak. 4.

ਨੀਕੀ ਕੀਰੀ ਮਹਿ ਕਲ ਰਾਖੈ॥ ਭਸਮ ਕਰੈ ਲਸਕਰ ਕੋਟਿ ਲਾਖੈ॥ ਜਿਸ ਕਾ ਸਾਸਿ ਨ ਕਾਢਤ ਆਪਿ॥ (ਅੰਗ 286)॥ ਤਾ ਕਉ ਰਾਖਤ ਦੇ ਕਰਿ ਹਾਥ॥ ਮਾਨਸ ਜਤਨ ਕਰਤ ਬਹੁ ਭਾਤਿ॥ ਤਿਸ ਕੇ ਕਰਤਬ ਬਿਰਥੇ ਜਾਤਿ॥ ਮਾਰੈ ਰਾਖੈ ਅਵਰੁ ਨ ਕੋਇ॥ ਸਰਬ ਜੀਆ ਕਾ ਰਾਖਾ ਸੋਇ॥ ਕਾਹੇ ਸੋਚ ਕਰਹਿ ਰੇ ਪ੍ਰਾਣੀ॥ ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਅਲਖ ਵਿਡਾਣੀ॥ 5॥

Neeki keeri meh(i) kul raakhaiy. Bhusm kuraiy lushkur koat(i) laakhaiy. Jis ka saas(i) na kaadhut Aap(i).

(PAGE 286): Ta kuou raakhaiy day kur(i) haath. Maanus jutun kert buhou bhaant(i). Tis kay kertub birthay jaat(i). Maaraiy raakhaiy uver(u) na koyay. Serb jeeyaan ka raakha soyay. Kaahay soach kureh(i) ray praani. Jup(i) Nanak Prubh alukh vidaani. 5

Word Meaning: Keeri = an ant; a humble and helpless man. Bhusm = (make into) ash. Lushkur = army. Koat(i), Laakhaiy = millions. Raakhut = saves. Maanus = man. Jutun = efforts. Kertub = clever plans. Birthay = empty; ineffective. Soyay = Him. Praani = oh man. Alukh = incomprehensible. Vidaani = amazing. 5.

MEANING: If Waheguru places His power in a weak and helpless man, he can destroy an army of millions and turn them into ash. However, if Waheguru does not want an individual to die, He protects him by extending His own hand, no matter how hard someone tries to kill him; all his (the killer's) plans, no matter how clever, become ineffective. Waheguru is the guardian of all, and nobody can kill or save an individual. What else are you thinking about, oh man? Just recite the Naam of the incomprehensible and amazing Waheguru, oh Nanak.5.

ਬਾਰੰਬਾਰ ਬਾਰ ਪ੍ਰਭੁ ਜਪੀਐ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਇਹੁ ਮਨੁ ਤਨੁ ਧ੍ਰਪੀਐ॥ ਨਾਮ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ॥ਤਿਸੁ ਕਿਛੁ ਅਵਰੁ ਨਹੀ ਦ੍ਰਿਸਟਾਇਆ॥ ਨਾਮੁ ਧਨ ਨਾਮੋ ਰੂਪੁ ਰੰਗੁ॥ ਨਾਮੋ ਸੁਖੁ ਹਰਿ ਨਾਮ ਕਾ ਸੰਗੁ॥ਨਾਮ ਰਸਿ ਜੋ ਜਨ ਤ੍ਰਿਪਤਾਨੇ॥ ਮਨ ਤਨ ਨਾਮਹਿ ਨਾਮਿ ਸਮਾਨੇ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਨਾਮ॥ ਕਹੁ ਨਾਨਕ ਜਨ ਕੈ ਸਦ ਕਾਮ॥ 6॥

Baarumbaar, baar Prubh(u) jupiyaiy. Pee Amrit(u) eho mun(u) tun(u) dhrupiyaiy. Naam ruttan(u) jin(i) Gurmukh(i) paaya. Tis(u) kichh(u) uver(u) nuhee drishtaaya. Naamm(u) dhun, Naamo roop(u) rung(u). Naamo, sookh(u) Hur(i) Naam ka sung(u). Naam rus(i) jo jun triptaanay. Mun tun Naameh(i) Naam(i) smaanay. Ootthut, baiytthut, sovut Naam. Kuhou Nanak, jun kaiy sud kaam. 6.

Word Meaning: Baarumbaar = again and again. Dhrupiyaiy = get contented. Ruttan = (precious) like a jewel. Drishtaaya = sees; likes. Triptaanay = contented. Smaanay = stay absorbed. Kaam = deeds; routine. 6.

MEANING: We should recite Waheguru's Naam again and again. Waheguru's Naam is that Amrit which causes contentment in our mind and body. A devotee, who acquires jewel-like precious Naam of Waheguru in the shelter of the Guru, does not like anything else. For him, Waheguru's Naam is his wealth and his good looks. Waheguru's company (shelter) and His Naam are all the comforts for him. The devotees, who are contented with the sweetness of the Naam, stay absorbed in the Naam by body and by mind. They recite the Naam while standing, sitting (resting), and even sleeping; and this is their regular routine, oh Nanak. 6.

ਬੋਲਹੁ ਜਸੁ ਜਿਹਬਾ ਦਿਨੁ ਰਾਤਿ॥ ਪ੍ਰਭਿ ਅਪਨੈ ਜਨ ਕੀਨੀ ਦਾਤਿ॥ ਕਰਹਿ ਭਗਤਿ ਆਤਮ ਕੈ ਚਾਇ॥ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਰਹਹਿ ਸਮਾਇ॥ ਜੋ ਹੋਆ ਹੋਵਤ ਸੋ ਜਾਨੈ॥ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਹੁਕਮੁ ਪਛਾਨੈ॥ ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਉਨੁ ਬਖਾਨਉ॥ ਤਿਸ ਕਾ ਗੁਨੁ ਕਹਿ ਏਕ ਨ ਜਾਨਉ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਬਸਹਿ ਹਜੂਰੇ॥ ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਪੂਰੇ॥

Boalhou jus(u) jihba din(u) raat(i). Prubh(i) apnaiy jun keeni daat(i). Kureh(i) bhugut(i) aatum kaiy chaayay. Prubh apnay siyoun ruheh(i) smaayay. Jo hoa, hovut so jaanaiy. Prubh apnay ka Huqam(u) puchhaanaiy. Tis kee mehma kaun bukhaanou. Tis ka goon keh aik na jaanou. Aatth pehr Prubh buseh(i) hujooray. Kuhou Nanak sayee jun pooray. 7.

Word Meaning: Jus(u) = praise. Daat(i) = gift. Aatum = soul; mind. Chaayay = gusto. Mehma = greatness; splendour. Bukhaanou = describe. Aatth Pehr = all twenty-four hours. Hujooray = right in front; close by. Pooray = perfect. 7.

MEANING: Recite Waheguru Naam with your tongue day and night, oh my friend. Waheguru's devotee worships Him with full gusto and stays absorbed in Him. (Actually, worship of Waheguru) is a gift from Him to His devotees. The devotee recognizes (accepts) Waheguru's Huqam and accepts things as they happen. Which greatness of the devotees can I describe? I do not know (cannot describe) even a single virtue of them, so I cannot say anything about them. They "see" Waheguru around them all the twenty-four hours, and they are perfect, oh Nanak. 7.

ਮਨ ਮੇਰੇ ਤਿਨ ਕੀ ਓਟ ਲੇਹਿ॥ ਮਨੁ ਤਨੁ ਅਪਨਾ ਤਿਨ ਜਨ ਦੇਹਿ॥ ਜਿਨਿ ਜਨਿ ਅਪਨਾ ਪ੍ਰਭੂ ਪਛਾਤਾ॥ ਸੋ ਜਨ ਸਰਬ ਥੋਕ ਕਾ ਦਾਤਾ॥ ਤਿਸ ਕੀ ਸਰਨਿ ਸਰਬ ਸੁਖ ਪਾਵਹਿ॥ ਤਿਸ ਕੈ ਦਰਸਿ ਸਭ ਪਾਪ ਮਿਟਾਵਹਿ॥ ਅਵਰ ਸਿਆਨਪ ਸਗਲੀ ਛਾਡੁ॥ ਤਿਸੁ ਜਨ ਕੀ ਤੂ ਸੇਵਾ ਲਾਗੁ॥ ਆਵਨੁ ਜਾਨੁ ਨ ਹੋਵੀ ਤੇਰਾ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਕੇ ਪੂਜਹੁ ਸਦ ਪੈਰਾ॥ 8॥17॥

Mun mayray, tin kee oat layh(i). Mun(u), tun(u) apna tin jun dayh(i). Jin(i) jun apna Prubhoo puchhaata. So jun serb thoak ka daata. Tis kee shern(i) serb sookh paaveh(i). Tis kaiy durs(i) subh paap mitaaveh(i). Uver siyaanup suglee chhaad(u). Tis(u) jun kee tu sayva laag(u). Aavun jaan(u) na hoavi tayra. Nanak, tis(u) jun kay poojhou sud paiyra. 8.17.

Word Meaning: Oat = shelter. Jun = devotee. Puchhaata = recognized; got connected with. Serb Thoak = everything. Daata = source. Shern(i) = shelter. Ders(i) = (with the) sight. Aavun(u) Jaan(u) = birth and death. 8.17.

MEANING: Seek the shelter of the devotees of Waheguru, and offer your body and mind to them, oh my friend. The devotees, who have recognized (made a connection with) their Waheguru, become the source of everything (become like Waheguru). You enjoy all comforts in their shelter, and all sins are washed away with their kind sight. So, give up all your wisdom, and start serving the devotees, oh my friends. Worship the feet of Waheguru's devotees (act on their advice), and put an end to your birth and death cycle, oh Nanak. 8.17.

ਸਲੋਕੁ॥ ਸਤਿ ਪੁਰਖੁ ਜਿਨਿ ਜਾਨਿਆ ਸਤਿਗੁਰੁ ਤਿਸ ਕਾ ਨਾਉ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਸਿਖੁ ਉਧਰੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਉ॥ 1॥

Sloak(u): Sat(i) Purakh(u) jin(i) jaaniya, Satgur(u) Tis ka naaoun. Tis kaiy sung(i) Sikh(u) oodhraiy, Nanak, Hur(i) goon gaaou.

Word Meaning: Sat(i) Purakh(u) = the eternal Waheguru. Jaaniya = realized; made a connection with. Oodhraiy = is salvaged.

MEANING: A holy saint, who has realized Waheguru (has become "one" with Him), is the Satguru. A Sikh finds salvation in His company (shelter); so, sing Waheguru's praise, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕੀ ਕਰੈ ਪ੍ਰਤਿਪਾਲ॥ ਸੇਵਕ ਕਉ ਗੁਰੁ ਸਦਾ ਦਇਆਲ॥ ਸਿਖ ਕੀ ਗੁਰੁ ਦੁਰਮਤਿ ਮਲੁ ਹਿਰੈ॥ ਗੁਰ ਬਚਨੀ ਹਰਿ ਨਾਮੁ ਉਚਰੈ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕੈ ਬੰਧਨ ਕਾਟੈ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਕਾਰ ਤੇ ਹਾਟੈ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਨਾਮ ਧਨੁ ਦੇਇ॥ ਗੁਰ ਕਾ ਸਿਖੁ ਵਡਭਾਗੀ ਹੇ॥ ਸਤਿਗੁਰੁ ਸਿਖ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸਿਖ ਕਉ ਜੀਅ ਨਾਲ ਸਮਾਰੈ॥ 1॥

Ashtpudi: Satgur(u) Sikh kee kuraiy pritpaal. Sayvuk kuou Gur(u) suda duyaal. Sikh kee Gur(u) doormut(i) mul(u) hiraiy. Gur Buchni Hur(i) Naam(u) oochraiy. Satgur(u) Sikh kaiy bundhun kaataiy. Gur ka Sikh(u) bikaar tay haataiy. Satgur(u) Sikh kuou Naam dhun(u) dayay. Gur ka Sikh vudbhaagi hay. Satgur(u) Sikh ka hult(u) pult(u) svaaraiy. Nanak, Satgur(u) Sikh kuou jea naal(i) smaaraiy. 1.

Word Meaning: Pritpaal = nurtures and cares. Doormut(i) = ignoble thinking. Hiraiy = removes; takes away. Bundhun = bonds (of Maya). Bikaar(u) = vices. Haataiy = desists; abstains. Hult(u) = this world. Pult(u) = the next world. Svaaraiy = makes attractive (pleasant). Smaaraiy = remembers; keeps in mind.

MEANING: Satgur(u) spiritually nurtures and cares for His Sikhs and is always kind to them. Satguru removes (washes away) the ignoble thinking of His Sikh, who recites Waheguru's Naam with the Words (Shabads) of Satguru. Satgur(u) cuts the bonds of Maya of His Sikh, and the Sikh abstains from all vices. Satgur(u)'s Sikh is very fortunate because Satgur(u) bestows the wealth of Waheguru's Naam on His Sikh. Satgur(u) makes this world and the next world very pleasant for His Sikhs, and keeps them in mind like His own life, oh Nanak.1.

ਗੁਰ ਕੈ ਗ੍ਰਿਹਿ ਸੇਵਕੁ ਜੋ ਰਹੈ॥ ਗੁਰ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਸਹੈ॥ ਆਪਸ ਕਉ ਕਰਿ ਕਛੁ ਨ ਜਨਾਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਧਿਆਵੈ॥ ਮਨੁ ਬੇਚੈ ਸਤਿਗੁਰ ਕੈ ਪਾਸਿ॥ ਤਿਸੁ ਸੇਵਕ ਕੇ ਕਾਰਜ ਰਾਸਿ॥ ਸੇਵਾ ਕਰਤ ਹੋਇ ਨਿਹਕਾਮੀ॥ ਤਿਸ ਕਉ ਹੋਤ ਪਰਾਪਤਿ ਸੁਆਮੀ॥
(ਅੰਗ 287)॥ ਅਪਨੀ ਕ੍ਰਿਪਾ ਜਿਸੁ ਆਪਿ ਕਰੇਇ॥ ਨਾਨਕ ਸੋ ਸੇਵਕੁ ਗੁਰ ਕੀ ਮਤਿ ਲੇਇ॥2॥

Gur kaiy greh(i) sayvuk(u) jo ruhaiy. Gur kee aagiya mun meh(i) suhaiy. Aapus kuou kur(i) kuchh(u) na junaavaiy. Hur(i) Hur(i) Naam(u) ridaiy sud dhiyaavaiy. Mun(u) baychaiy Satgur kaiy paas(i). Tis(u) sayvuk kay kaaruj raas(i). Sayva kert hoyay nihkaami. Tis kuou hoat praaput(i) Soami.

(PAGE 287): Apni kirpa jis(u) aap(I) kuray. Nanak so sayvuk(u) Gur kee mut(i) layay. 2.

Word Meaning: Greh(i) = house; shelter. Sayvuk = devotee; Sikh. Suhaiy = endures; accepts gladly. Junaavaiy = try to get recognition. Baychaiy = sells; loses all claims. Raas(i) = bear fruit. Nihkaami = without any wish. Soami = Lord. 2.

MEANING: A Sikh, who stays in the shelter of the Guru, obeys His orders (Will) from the depth of his mind; never tries to get his hard labour recognized by the Guru; recites Waheguru's Naam all the time in his mind; surrenders his mind to Satguru, and relinquishes all the claims on his mind, gets all his objectives achieved. Such a Sikh serves the Guru with dedication, without any expectation of rewards, and realizes Waheguru. But only that devotee receives Guru's guidance, whom Waheguru is kind to, oh Nanak. 2.

ਬੀਸ ਬਿਸਵੇ ਗੁਰ ਕਾ ਮਨੁ ਮਾਨੈ॥ ਸੋ ਸੇਵਕੁ ਪਰਮੇਸੁਰ ਕੀ ਗਤਿ ਜਾਨੈ॥ ਸੋ ਸਤਿਗੁਰ ਜਿਸੁ ਰਿਦੈ ਹਰਿ ਨਾਉ॥ ਅਨਿਕ ਬਾਰ ਗੁਰ ਕਉ ਬਲਿ ਜਾਉ॥ ਸਰਬ ਨਿਧਾਨ ਜੀਅ ਕਾ ਦਾਤਾ॥ ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮ ਰੰਗਿ ਰਾਤਾ॥ ਬ੍ਰਹਮ ਮਹਿ ਜਨੁ ਜਨ ਮਹਿ ਪਾਰਬ੍ਰਹਮ॥ ਏਕਹਿ ਆਪਿ ਨਹੀ ਕਛੁ ਭਰਮੁ॥ ਸਹਸ ਸਿਆਨਪ ਲਇਆ ਨਾ ਜਾਈਐ॥ ਨਾਨਕ ਐਸਾ ਗੁਰੁ ਬਡਭਾਗੀ ਪਾਈਐ॥ 3॥

Bees bisvay Gur ka mun(u) maanaiy. So sayvuk(u) Permaysur kee gut(i) jaanaiy. So Satgur jis(u) ridaiy Hur(i) Naaoun. Anik baar Gur kuou bul(i) jaaou. Serb nidhaan, jea ka Daata.

Aatth pehr Parbraham rung(i) raata. Braham meh(i) jun(u), jun meh(i) Parbraham. Aikeh(i) Aap(i) nuhee kuchh(u) bherm(u). Sehs siyaanup luyya na jaayiyaiy. Nanak aisa Gur(u) budbhaageen paayiyaiy. 3.

Word Meaning: Bees bisvaiy = one hundred percent; all. Mun = mind (Wishes); Commands. Gut(i) = spiritual height. Nidhaan = treasures. Daata = provider. Rung(i) Raata = Imbued in love. Jun(u) = devotee. Bherm(u) = doubt; misgiving. Sehs = thousands. Siyaanup = cleverness. Budbhaageen = with great luck. 3.

MEANING: A devotee, who obeys all the commands of the Guru, recognizes the spiritual height of Waheguru (makes a connection with Him). The Satgur is that holy saint who has Waheguru's Naam at heart all the time; I wish to lay down my life for the Guru countless times. The Guru is always imbued with the love of Waheguru and (like Waheguru) is the source of everything, providing for the needs of His Sikhs. The Guru resides in Waheguru while Waheguru resides in the Guru; there should be absolutely no doubt that Waheguru is "one" with the Guru. Such a Guru cannot be realized with any cleverness, even if one has thousands of them; He can be realized only with great fortune, oh Nanak. 3.

ਸਫਲ ਦਰਸਨੁ ਪੇਖਤ ਪੁਨੀਤ॥ ਪਰਸਤ ਚਰਨ ਗਤਿ ਨਿਰਮਲ ਰੀਤਿ॥ ਭੇਟਤ ਸੰਗਿ ਰਾਮ ਗੁਨ ਰਵੇ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਦਰਗਹ ਗਵੇ॥ ਸੁਨਿ ਕਰਿ ਬਚਨ ਕਰਨ ਆਘਾਨੇ॥ ਮਨਿ ਸੰਤੋਖੁ ਆਤਮ ਪਤੀਆਨੇ॥ ਪੂਰਾ ਗੁਰੁ ਅਖ੍ਯਓ ਜਾ ਕਾ ਮੰਤ੍ਰੁ॥ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਪੇਖੈ ਹੋਇ ਸੰਤ॥ ਗੁਣ ਬਿਅੰਤ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥ ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ॥ 4॥

Suful durshun(u) paykhut pooneet. Persut churn gut(i) nirmul reet(i). Bhaytut sung(i) Ram goon ruvay. Parbraham kee Durgeh guvay. Soon(i) kur(i) Buchun kern aghaanay. Mun(i) suntoakh(u) aatum putiyaanay. Poora Gur(u) ukhiyo ja ka Muntar(u). Amrit drisht(i) paykhaiy hoyay sunt. Goon biyunt, keemut(i) nuhee paayay. Nanak, jis(u) bhaavaiy, tis(u) luyay milaayay. 4.

Word Meaning: Suful = full of rewards. Paykhut = just on seeing. Pooneet = pious; pure. Persut = just by touching. Churn = feet. Nirmul = pure; holy. Reet(i) = living-style; daily routine. Bhytut = on meeing. Ruvay = recites. Guvay = has access. Buchun = Words; Advice. Kern = ears. Aghaanay = are contented. Suntoakh = patience; contentment. Putiyaanay = is won over; gets comfortable. Akhiyo = immortal. Muntar = Teaching. Drisht(i) = sight. Paykhaiy = on seeing. Biyunt = countless. Keemut(i) = value. 4.

MEANING: The sight of the Guru is highly rewarding (blissful), and the devotee's mind becomes pure by simply having His sight (with full faith and reverence). The devotee attains a higher spiritual state by touching the Guru's feet (surrendering himself completely), and his way of life becomes very pure. On meeting the Guru, the Sikh (devotee) begins to sing of Waheguru's virtues and gains access to Waheguru's Court (becomes connected with Him). His ears are fully satisfied by listening to the Word of the Guru (has no desire to listen to any other entertaining talk). His mind is completely won over by the Guru's Word, and he acquires full mental contentment. The Guru, whose Word is immortal, has an Amrit-raining kind sight; the devotee, who gets the Guru's kind sight cast on him, becomes a saint instantly. Waheguru, who has countless virtues that no one can evaluate, connects the individual of His choice with Him, oh Nanak. 4.

ਜਿਹਬਾ ਏਕ ਉਸਤਤਿ ਅਨੇਕ॥ ਸਤਿ ਪੁਰਖ ਪੂਰਨ ਬਿਬੇਕ॥ ਕਾਹੂ ਬੋਲ ਨ ਪਹੁਚਤ ਪ੍ਰਾਨੀ॥ ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭ ਨਿਰਬਾਨੀ॥ ਨਿਰਾਹਾਰ ਨਿਰਵੈਰ ਸੁਖਦਾਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ॥ ਅਨਿਕ ਭਗਤ ਬੰਦਨ ਨਿਤ ਕਰਹਿ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਸਿਮਰਹਿ॥ ਸਦ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪਨੇ॥ ਨਾਨਕ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਐਸਾ ਪ੍ਰਭੁ ਜਪਨੇ॥ 5॥

Jihba aik, oostut(i) anayk. Sat(i) Purakh, poorun bibayk. Kaahoo boal na puhoochut praani. Agum agoachur Prubh nirbaani. Nirahaar, nirvair sookhdaayee. Ta kee keemut(i) kinaiy na paayee. Anik bhugut bundun nit kureh(i). Churn kumul hirdaiy simreh(i). Sud Bulihaari Sargur apnay. Nanak, jis(u) persaad(i) aiysa Prubh jupnay. 5

Word Meaning: Jihba = tongue. Oostut(i) = (virtues worthy of) praise. Bibayk = Divine Knowledge. Boal = words. Puhoochut = can match; rival. Agumm = inaccessible. Agoachur = beyond comprehension. Nirbaani = fully detached. Nirahaar = needs no food. Bundun = bow to (in reverence). Churn Kumul = lotus-like feet (Naam). Simreh(i) = remember. 5.

MEANING: Waheguru is immortal, omnipresent, is (source of) all Knowledge, and has countless praise-worthy virtues; but the man has only one tongue (so how can he sing all virtues of Waheguru)? No words can reach (describe) all the virtues of Waheguru as He is inaccessible, beyond comprehension, and completely detached from Maya. He needs no food, bears no enmity with anyone (is perfectly just) and comforting; and nobody can ever evaluate Him. Countless devotees bow to Him every day (all the time) and recite His Naam in their hearts. I am always willing to lay down my life for my Satguru, with whose grace one recites Waheguru's Naam, oh Nanak. 5.

ਇਹੁ ਹਰਿ ਰਸੁ ਪਾਵੈ ਜਨੁ ਕੋਇ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਅਮਰੁ ਸੋ ਹੋਇ॥ ਉਸੁ ਪੁਰਖ ਕਾ ਨਾਹੀ ਕਦੇ ਬਿਨਾਸ॥ ਜਾ ਕੈ ਮਨਿ ਪਰਗਟੇ ਗੁਨਤਾਸ॥ ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਮੁ ਲੇਇ॥ ਸਚੁ ਉਪਦੇਸੁ ਸੇਵਕ ਕਉ ਦੇਇ॥ ਮੋਹ ਮਾਇਆ ਕੈ ਸੰਗਿ ਨ ਲੇਪੁ॥ ਮਨ ਮਹਿ ਰਾਖੈ ਹਰਿ ਹਰਿ ਏਕੁ॥ ਅੰਧਕਾਰ ਦੀਪਕ ਪਰਗਾਸੇ॥ ਨਾਨਕ ਭਰਮ ਮੋਹ ਦੁਖ ਤਹ ਤੇ ਨਾਸੇ॥ 6॥

Ehou Hur(i) rus(u) paaaiy jun(u) koyay. Amrit peevaiy amar(u) so hoyay. Oos(u) purakh ka naahi kuday binaas. Ja kaiy mun(i) pergutay Goontaas. Aatth pehr Hur(i) ka Naam(u) layay. Sach(u) oopdaysh(u) sayvuk kuou dayay. Moh Maya kaiy sung(i) na layp(u). Mun meh(i) raakhaiy Hur(i) Hur(i) aik(u). Undhkaar deepuk pergaasay. Nanak, bherm moh dookh teh tay naasay. 6.

Word Meaning: Hur(i) Rus(u) = Amrit-like sweet taste of Naam. Amar(u) = immortal. Binaas = destruction; death. Goontaas = treasure of virtues (Waheguru). Pergutay = appears; takes dwelling. Sach(u) Oopdaysh = everlasting advice. Layp(u) = smeared with. Pergaasay = lights up. Bherm = doubts. 6.

MEANING: Some rare devotees drink the sweet Amrit of Waheguru's Naam, and whosoever drinks it, becomes immortal (by getting merged into Waheguru). The individual, in whose mind the treasure of virtues, Waheguru, appears, never dies (becomes immortal). He recites Waheguru's Naam constantly and offers everlasting advice to his followers. He is not smeared with (is unaffected by) the love for Maya, and keeps only Waheguru in mind. Like a lamp, which dispels darkness with its light, Guru's Teachings enlighten the mind of the devotee, dispelling all their misgivings, worldly attachments, and discomforts, oh Nanak. 6.

ਤਪਤ ਮਾਹਿ ਠਾਢਿ ਵਰਤਾਈ॥ ਅਨਦੁ ਭਇਆ ਦੁਖੁ ਨਾਠੇ ਭਾਈ॥ ਜਨਮ ਮਰਨ ਕੇ ਮਿਟੇ ਅੰਦੇਸੇ॥ ਸਾਧੂ ਕੇ ਪੂਰਨ ਉਪਦੇਸੇ॥ ਭਉ ਚੂਕਾ ਨਿਰਭਉ ਹੋਇ ਬਸੇ॥ ਸਗਲ ਬਿਆਧਿ ਮਨ ਤੇ ਖੈ ਨਸੇ॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਸਾਧ ਸੰਗਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ॥ ਥਿਤਿ ਪਾਈ ਚੂਕੇ ਭ੍ਰਮ ਗਵਨ॥ ਸੁਨਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ॥ 7॥

Tupt maah(i) tthaandh(i) vertaayee. Anund bhuyaa, dookh(u) naatthay bhaayee. Junum mern kay mitay andaysay. Sadhu kay poorun oopdaysay. Bhuou chooka, nirbhuou hoyay busay. Sugul biyaadh(i) mun tay khaiy, nussay. Jis ka sa Tin(i) kirpa dhaari. Sadh sung(i)

jup(i) Naam(u) Mooraari. Thit(i) paayee, chookay bherm, guvun. Soon(i) Nanak, Hur(i) Hur(i) jus(u) servun. 7.

Word Meaning: Tupt = heat; fire of desires. Tthaandh(i) = calmness; peace. Vertaayee = created; disseminated. Anund = blissfulness. Andaysay = worries; anxieties. Chooka = ended. Biyaadh(i) = ailments. Khaiy = vanish. Nussay = ran away; disappeared. Tin(i) = that (Waheguru). Mooraari = destroyer of the demon Moor (Waheguru). Thit(i) = peace of mind. Bherm = misgivings. Guvun = rebirths. Servun = (with) ears. 7.

MEANING: The Guru disseminates peace and calmness by His Words on the minds suffering from the fire of desires. As a result, all their troubles run away, and the devotees feel blissful, and all their worries about death and rebirth are dispelled, too. All their worldly fears come to an end, and they lead a fearless life, and all their mental ailments vanish. When Waheguru, to whom the man belongs, becomes very kind to His devotees, they worship His Naam in the holy shelter of the Guru. By listening to the praise of Waheguru with the ears, the devotee attains peace of mind; all his doubts are cleared, and he is not worried about rebirths, oh Nanak. 7.

ਨਿਰਗੁਨੁ ਆਪਿ ਸਰਗੁਨ ਭੀ ਓਹੀ॥ ਕਲਾ ਧਾਰਿ ਜਿਨਿ ਸਗਲੀ ਮੋਹੀ॥ ਅਪਨੇ ਚਰਿਤ ਪ੍ਰਭਿ ਆਪਿ ਬਨਾਏ॥ ਅਪੁਨੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ॥ ਹਰਿ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਸੋਇ॥ ਓਤਿ ਪੋਤਿ ਰਵਿਆ ਰੂਪ ਰੰਗ॥ ਭਏ ਪਰਗਾਸ ਸਾਧ ਕੈ ਸੰਗ॥

(ਅੰਗ 288)॥ ਰਚਿ ਰਚਨਾ ਅਪਨੀ ਕਲ ਧਾਰੀ॥ ਅਨਿਕ ਬਾਰ ਨਾਨਕ ਬਲਿਹਾਰੀ॥ 8॥18॥

Nirgoon Aap(i) surgoon bhee Ohee. Kula dhaar(i) Jin(i) suglee mohee. Apnay chrit Prubh(i) aap(i) bunaayay. Apuni keemut(i) Aapay paayay. Hur(i) bin(u) dooja naahi koyay. Serb niruntar(i) aiko Soyay. Oat(i) poat(i) ruviya roop rung(i). Bhuyay pergaas Sadh kaiy sung.

(PAGE 288): Ruch(i) ruchna apni kul dhaari. Anik baar Nanak bulihaari. 8.18.

Word Meaning: Nirgoon = formless; above the effects of Maya. Aap(i) = Waheguru Himself. Surgoon = in the form of visible nature. Kula = power. Dhaar(i) = supports. Mohi = captivated. Chrit = amazing structures. Niruntar(i) = continuous. Oat(i) Poat(i) = like cross threads in fabric. Ruviya = present. Pergaas = enlightenment. Ruchna = creation. Bulihaari = offer life. 8.18

MEANING: Waheguru is formless (above the effects of Maya), and is also present in His creation at the same time. He has captivated the whole world with His powers in different forms. He has created amazing structures, and only He knows His worth (powers). There is none like Him, and He is present in the whole world without any gap. He is mingled with His nature like the weft and woof (cross threads) of fabric in different colours and forms. He is revealed (one gets enlightened) in the shelter of the Guru. After creating the world, He is supporting it with His powers. I wish to sacrifice my life for Him countless times, oh Nanak. 8.18.

ਸਲੋਕੁ॥ ਸਾਥਿ ਨਾ ਚਾਲੈ ਬਿਨੁ ਭਜਨ ਬਿਖਿਆ ਸਗਲੀ ਛਾਰੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਾਵਨਾ ਨਾਨਕ ਇਹੁ ਧਨੁ ਸਾਰੁ॥ 1॥

Sloak(u): Saath(i) na chaalaiy bin(u) bhujun, bikhiya suglee chhaar(u). Hur(i) Hur(i) Naam(u) kmaavna, Nanak eho dhun(u) saar(u). 1.

Word Meaning: Bikhiya = Maya (and its enjoyment). Chhaar(u) = ash; dust. Kmaavna = earn; work towards. Saar(u) = supreme.

MEANING: Nothing, other than Waheguru's, accompanies the man after death. The enjoyments of Maya are like dust (which mixes with the dust of the man). Waheguru's Naam is the supreme wealth that a man can earn, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰੁ॥ ਏਕੁ ਸਿਮਰਿ ਨਾਮ ਆਧਾਰੁ॥ ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਮੀਤ ਬਿਸਾਰਹੁ॥ ਚਰਨ ਕਮਲ ਰਿਦ ਮਹਿ ਉਰਿ ਧਾਰਹੁ॥ ਕਰਨ ਕਰਾਵਨ ਸੋ ਪ੍ਰਭੁ ਸਮਰਥੁ॥ ਦ੍ਰਿੜ ਕਰਿ ਗਹਹੁ ਨਾਮੁ ਹਰਿ ਵਥੁ॥ ਇਹੁ ਧਨੁ ਸੰਚਹੁ ਹੋਵਹੁ ਭਗਵੰਤ॥ ਸੰਤ ਜਨਾ ਕਾ ਨਿਰਮਲ ਮੰਤ॥ ਏਕ ਆਸ ਰਾਖਹੁ ਮਨ ਮਾਹਿ॥ ਸਰਬ ਰੋਗ ਨਾਨਕ ਮਿਟਿ ਜਾਹਿ॥ 1॥

Ashtpudi: Sunt junaa mil(i) kurhou beechaar(u). Aik(u) simer(i) Naam aadhaar(u). uver(i) oopaav subh(i) meet bisaarhou. Churn kumul rid meh(i) oor(i) dhaarhou. Kern kraavun so Prubh(u) sumruth(u). Drirr kur(u) guhou Naam(u) Hur(i) vuth(u). Ehou dhun(u) sunchou, hovhou bhugvunt. Sunt junaa ka nirmul munt. Aik aas raakhou mun maah(i). Serb roag Nanak mit jaah(i). 1.

Word Meaning: Aik(u) = One (Waheguru). Adhaar = basis; support. Uver(i) = other. Oopaav = efforts; plans. Bisaarhou = forget; give up. Churn Kumul = lotus-like feet of Waheguru (His Naam). Oor(i) = in the heart. Dhaarou = implant. Sumruth = omnipotent. Drirr = reinforce with full faith. Guhou = hold; embrace. Vuth(u) = (valuable) article. Sunchou = accumulate. Bhugvunt = lucky; rich. Munt = Teaching. Aas = dependence. Mit(i) = erased; eradicated. 1.

MEANING: Ponder on Waheguru's Naam in the company of holy saints, oh my friend. Waheguru's Naam is the basis of life, so recite only the Naam. Forget all other plans, and enshrine Waheguru's Naam in your heart. Waheguru is omnipotent; He does everything and gets others to do whatever He wishes. His Naam is the most valuable thing, so reinforce it in your heart with full faith. Accumulate this wealth and become (spiritually) wealthy. This is the holy advice of the saints. Have full faith in (dependence upon) Waheguru, and all your ailments will be eradicated, oh Nanak. 1.

ਜਿਸੁ ਧਨ ਕਉ ਚਾਰਿ ਕੁੰਟ ਉਠਿ ਧਾਵਹਿ॥ ਸੋ ਧਨ ਹਰਿ ਸੇਵਾ ਤੇ ਪਾਵਹਿ॥ ਜਿਸੁ ਸੁਖ ਕਉ ਨਿਤ ਬਾਛਹਿ ਮੀਤ॥ ਸੋ ਸੁਖੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ॥ ਜਿਸੁ ਸੋਭਾ ਕਉ ਕਰਹਿ ਭਲੀ ਕਰਨੀ॥ ਸਾ ਸੋਭਾ ਭਜੁ ਹਰਿ ਕੀ ਸਰਨੀ॥ ਅਨਿਕ ਉਪਾਵੀ ਰੋਗੁ ਨ ਜਾਇ॥ ਰੋਗੁ ਮਿਟੈ ਹਰਿ ਅਵਖਧੁ ਲਾਇ॥ ਸਰਬ ਨਿਧਾਨ ਮਹਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਜਪਿ ਨਾਨਕ ਦਰਗਹਿ ਪਰਵਾਨੁ॥ 2॥

Jis(u) dhun kuou chaa(i) koont ootth(i) dhaaveh(i). So dhun Hur(i) sayva tay paaveh(i). Jis(u) sookh kuou nit baanchheh(i) meet. So sookh(u) Sadhu sung(i) preet(i). Jis(u) sobha kuou kureh(i) bhulee kerni. Sa sobha bhuj(u) Hur(i) kee sherni. Anik oopaaveen roag(u) na jaayay. Roag(u) mitaiy, Hur(i) avkhudh(u) laayay. Serb nidhaan meh(i) Hur(i) Naam(u) nidhaan(u). Jup(i) Nanak Durgeh pervaan(u). 2.

Word Meaning: Chaar(i) Koont = four directions (all over the world). Dhaaveh(i) = rush to. Baanchheh(i) = wish for; seek. Sobha = praise. Bhulee Kerni = noble deeds. Oopaaveen = measures; plans. Roag(u) = ailment (of selfishness). Avkhudh(u) = medication. Nidhaan = treasures. 2.

MEANING: The wealth, for which you rush in every direction (to enjoy happiness), can be acquired by serving Waheguru (as He is the real source of happiness), oh my friend. The comfort, which you seek all the time, can be achieved in the company of the Guru (with love and respect). The praise for which you do all the noble deeds can be acquired by rushing to seek the shelter of Waheguru. There is no other means to have your ailment (of worldly attachments and selfishness) eradicated than to apply the medication of Waheguru's Naam, which cures every ailment. The most useful treasure of all is Waheguru's Naam; reciting it earns one approval in Waheguru's Court, oh Nanak. 2.

ਮਨੁ ਪਰਬੋਧਹੁ ਹਰਿ ਕੈ ਨਾਇ॥ ਦਹ ਦਿਸਿ ਧਾਵਤ ਆਵੈ ਠਾਇ॥ ਤਾ ਕਉ ਬਿਘਨੁ ਨਾ ਲਾਗੈ ਕੋਇ॥ ਜਾ ਕੈ ਰਿਦੈ ਬਸੈ ਹਰਿ ਸੋਇ॥ ਕਲਿ ਤਾਤੀ ਠਾਢਾ ਹਰਿ ਨਾਉ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖ ਪਾਉ॥ ਭਉ ਬਿਨਸੈ ਪੂਰਨ ਹੋਇ ਆਸ॥ ਭਗਤਿ ਭਾਇ ਆਤਮ ਪਰਗਾਸ॥ ਤਿਤੁ ਘਰਿ ਜਾਇ ਬਸੈ ਅਬਿਨਾਸੀ॥ ਕਹੁ ਨਾਨਕ ਕਾਟੀ ਜਮ ਫਾਸੀ॥3

Mun(u) perbodhou Hur(i) kaiy Naayay. Deh dis(i) dhaavut, aavaiy tthaayay. Ta kuou bighun(u) na laagaiy koyay. Ja kaiy ridaiy busaiy Hur(i) soyay. Kul(i) taati, tthaandha Hur(i) Naaoun. Simer(i) simer(i) suda sookh paaou. Bhuou binsaiy, poorun hoyay aas. Bhugut(i) bhaayay, aatum pergaas. Tit(u) ghur(i) jaayay busaiy abinaashi. Kuhou Nanak kaati jum phaasi. 3.

Word Meaning: Perbodhou = awaken. Tthaayay = the real place (peace; no wavering). Bighun = hindrance; impediment. Kul(i) = the world. Taati = causing suffering (from the fire of desires). Tthaandha = cooling. Simer(i) = by reciting. Binsaiy = vanishes. Aatum Pergaas = enlightenment of the mind. Tit(u) Ghur(i) = Waheguru's Residence. Abinaashi = eternal. Phaasi = noose. 3.

MEANING: Awaken (enlighten) your mind with Waheguru's Naam whereby it will rest in its own place (quit wandering, and be peaceful), oh my friend. An individual who has Waheguru's Naam embedded in his heart faces no impediment (to be "one" with God). The world is suffering in the fire of worldly desires, but Waheguru's Naam has a cooling (soothing) effect, and one can enjoy eternal comfort by reciting His Naam. All the fears of the man vanish, all his wishes are fulfilled, and his mind gets enlightened with his love for Waheguru's worship. Such a devotee finds his eternal abode in Waheguru, and the noose of the Angel of death for him is severed (his rebirth cycle comes to an end), oh Nanak. 3.

ਤਤੁ ਬੀਚਾਰੁ ਕਹੈ ਜਨੁ ਸਾਚਾ॥ ਜਨਮਿ ਮਰੈ ਸੋ ਕਾਚੋ ਕਾਚਾ॥ ਆਵਾ ਗਵਨੁ ਮਿਟੈ ਪ੍ਰਭ ਸੇਵ॥ ਆਪੁ ਤਿਆਗਿ ਸਰਨਿ ਗੁਰਦੇਵ॥ ਇਉ ਰਤਨ ਜਨਮ ਕਾ ਹੋਇ ਉਧਾਰੁ॥ ਹਰਿ ਹਰਿ ਸਿਮਰਿ ਪ੍ਰਾਨ ਆਧਾਰੁ॥ ਅਨਿਕ ਉਪਾਵ ਨ ਛੂਟਨਹਾਰੇ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨੁ ਲਾਇ॥ ਮਨਿ ਬੰਛਤ ਨਾਨਕ ਫਲ ਪਾਇ॥ 4॥

Tut(u) beechaar(u) kuhaiy jun(u) Saacha. Junum(i) muraiy so kaacho kaacha. Aava guvun(u) mitaiy Prubh sayv. Aap(u) tiyaag(i) shern(i) Gurdev. Iyoun ruttan junum ka hoyay oodhaar(u). Hur(i) Hur(i) simer(i) praan aadhaar(u). Anik oopaav na chhootunhaaray. Simrit, Shast, Bayd beechaaray. Hur(i) kee bhugut(i) kurhou mun(u) laayay. Mun(i) bunchhut Nanak ful paayay. 4.

Word Meaning: Tut(i) = essence, the origin (Waheguru). Sacha = spiritually perfect; immortal. Kaacho, Kaacha = imperfect Aava Guvun(u) = birth and death (cycle). Aap(u) = selfishness. Tiyaag(i) = by abandoning; giving up. Ruttan = (valuable like a) jewel. Oodhaar = salvation. Aadhaar = basis. Anik = countless. Chhootunhaaray = able to get freedom from the bonds of Maya. Bunchhut = as wished. 4.

MEANING: A devotee, who ponders on Waheguru and recites His Naam, becomes spiritually perfect and immortal (as he merges into Waheguru), but the individual, who is caught in the birth-death cycle, is imperfect and perishable. The birth-death cycle is broken (eradicated) by serving Waheguru. (To do that) One needs to take shelter of the Guru and abandon one's selfishness. The jewel-like, valuable human life can be salvaged by reciting Waheguru's Naam, which is the basis of all life. No other measure, like pondering on the Vedas, the Srimad Bhagavatam, and the Shastras, can free a man from the bonds of Maya. But, by worshipping Waheguru with full dedication (and reverence), one gets the rewards of his choice, oh Nanak. 4.

ਸੰਗਿ ਨ ਚਾਲਸ ਤੇਰੇ ਧਨਾ॥ ਤੂੰ ਕਿਆ ਲਪਟਾਵਹਿ ਮੂਰਖ ਮਨਾ॥ ਸੁਤ ਮੀਤ ਕੁਟੰਬ ਅਰੁ ਬਨਿਤਾ॥ ਇਨ ਤੇ ਕਹਹੁ ਤੁਮ ਕਵਨ ਸਨਾਥਾ॥ ਰਾਜ ਰੰਗ ਮਾਇਆ ਬਿਸਥਾਰ॥ ਇਨ ਤੇ ਕਹਹੁ ਕਵਨ ਛੁਟਕਾਰ॥ ਅਸੁ ਹਸਤੀ ਰਥ ਅਸਵਾਰੀ॥ ਝੂਠਾ ਡੰਫ ਝੂਠੁ ਪਾਸਾਰੀ॥ ਜਿਨਿ ਦੀਏ ਤਿਸੁ ਬੁਝੈ ਨ ਬਿਗਾਨਾ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਨਾਨਕ ਪਛੁਤਾਨਾ॥ 5

Sung(i) na chaalus tayray dhuna. Tu kiya luptaaveh(i), moorukh muna. Soot, meet, kootumb, ur(u) bunita. Inn tay kuhou, toom kuvun snaatha. Raj rung Maya bisthaar. Inn tay kuhou kuvun chhootkaar. Us(u), hustee, ruth usvaari. Jhoottha dumf, jhootth(u) paasaari. Jin(i) deeyay, Tis(u) boojhaiy na bigaana. Naam(u) bisaar(i) Nanak puchhutaana. 5.

Word Meaning: Sung(i) Na Chaalus = will not accompany. Luptaaveh(i) = clinging to. Soot = sons. Koorumb = family. Bunita = wife. Snaatha = guardian; saviour. Bisthaar = expansion; network. Chhootkaar = liberator (from the bonds of Maya). Us(u) = horse. Hustee = elephant. Ruth = chariot. Usvaari = ride. Jhoottha = false; short-lived. Dumf = show off. Boojhaiy = recognize (make connection with). Bigaana = ignorant. Bisaar(i) = forgetting. 5.

MEANING: Money will not accompany you at death, so what are you clinging to, oh my foolish mind? Tell me, who can be your saviour among your sons, friends, family, and your wife at the time of your death? Who can get you freedom from the false pleasures of ruling (some state), and of the network of Maya? Riding of horses, elephants and chariots, and other expansions of Maya, are all false (short-lived) show-offs. The ignorant person makes no connection with Waheguru, who has given him all such luxuries. Forgetting His Naam, the man repents at the end, oh Nanak. 5.

ਗੁਰ ਕੀ ਮਤਿ ਤੂੰ ਲੇਹਿ ਇਆਨੇ॥ ਭਗਤਿ ਬਿਨਾ ਬਹੁ ਡੂਬੇ ਸਿਆਨੇ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਮਨ ਮੀਤ॥ ਨਿਰਮਲ ਹੋਇ ਤੁਮ੍ਹਾਰੋ ਚੀਤ॥ ਚਰਨ ਕਮਲ ਰਾਖਹੁ ਮਨ ਮਾਹਿ॥
(ਅੰਗ 289)॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਜਾਹਿ॥ ਆਪਿ ਜਪਹੁ ਅਵਰਾ ਨਾਮੁ ਜਪਾਵਹੁ॥ ਸੁਨਤ ਕਹਤ ਰਹਤ ਗਤਿ ਪਾਵਹੁ॥ ਸਾਰ ਭੂਤ ਸਤਿ ਹਰਿ ਕੋ ਨਾਉ॥ ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਗੁਨ ਗਾਉ॥ 6॥

Gur kee mut(i) tu layh(i) iyaanay. Bhugut(i) bina buhou doobay siyaanay. Hur(i) kee bhugut(i) kurhou mun meet. Nirmul hoyay toomhaaro cheet. Churn kumul raakhou mun maah(i).

(PAGE 289): Junum junum kay kilbikh jaah(i). Aap(i) jup-hou, uveraah Naam(u) jupaavhou. Soonut, keht, reht, gut(i) paavhou. Saar bhoot Sat(i) Hur(i) ko Naaoun. Sehj(i) soobhaayay, Nanak goon gaaou. 6.

Word Meaning: Mut(i) = advice. Iyaanay = immature; ignorant. Churn Kumul = Waheguru's Naam. Kilvikh = sins. Reht = living (following code of ethics). Saar = supreme. Bhoot = products. Sehj Soobhaayay = with love and a peaceful mind. 6.

MEANING: Take the advice of the Guru, oh, immature person. Many people, who considered themselves very wise, have drowned in the world-sea without Waheguru's worship. Worship Waheguru in your mind, and your mind will become pure, oh my friend. Keep Waheguru's Naam in your mind all the time, as a result of which, all your sins will disappear. Recite Waheguru's Naam yourself, and make others do the same. Those who listen to, or recite Waheguru's Naam, and live their life as per the Guru's advice, attain a high spiritual state (get connected with God). Waheguru's eternal Naam is the supreme of all the desired products. (Embed Waheguru's Naam in your heart) and sing His virtues with love and a peaceful mind, oh Nanak. 6.

ਗੁਨ ਗਾਵਤ ਤੇਰੀ ਉਤਰਸਿ ਮੈਲੁ॥ ਬਿਨਸਿ ਜਾਇ ਹਉਮੈ ਬਿਖੁ ਫੈਲੁ॥ ਹੋਹਿ ਅਚਿੰਤੁ ਬਸੈ ਸੁਖ ਨਾਲਿ॥ ਸਾਸਿ ਗ੍ਰਾਸਿ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ॥ ਛਾਡਿ ਸਿਆਨਪ ਸਗਲੀ ਮਨਾ॥ ਸਾਧ ਸੰਗਿ ਪਾਵਹਿ ਸਚੁ ਧਨਾ॥

ਹਰਿ ਪੂੰਜੀ ਸੰਚਿ ਕਰਹੁ ਬਿਉਹਾਰੁ॥ ਈਹਾ ਸੁਖੁ ਦਰਗਹ ਜੈਕਾਰੁ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਦੇਖੁ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੈ ਮਸਤਕਿ ਲੇਖੁ॥ 7॥

Goon gaavut, tayri ootrus(i) maiyl(u). Binus(i) jaayay haumein bikh(u) phaiyl(u). Hohay achint(u), busaiy sookh naal(i). Saas(i) giraas(i) Hur(i) Naam(u) smaal(i). Chhaad(i) siyaanup suglee muna. Sadh sung(i) paaveh(i) Sach(u) dhuna. Hur(i) poonji sunch(i) kurhou biyohaar. Eehaan sookh(u) Durgeh jaikaar. Serb niruntar(i) Aiko daykh(u). Kuhou Nanak ja kaiy mustuk(i) laykh(u). 7.

Word Meaning: Ootrus(i) = will be washed off. Maiyl(u) = filth (of vices). Binus(u) = vanish. Bikh = poison (Maya). Phaiyl(u) = deeds; acts. Achint(u) = worry-free. Graas(i) = (with every) bite. Smaal(i) = remember. Sunch(i) = accumulate. Biyohaar(u) = business; dealings. Eehaan = here (in present life). Jaikaar = hailing; acclaiming. Niruntar(i) = continuous; everywhere. 7.

MEANING: All the filth of your mind will be washed away by singing Waheguru's virtues, and all your ignoble deeds under the influence of your ego and Maya will be erased. If you remember Waheguru with every breath and every bite of food, all your worries will disappear, and you will live in peace and comfort. Give up all your wisdom, oh my mind, and join the company of the Guru, where you will acquire the real wealth (Waheguru's Naam). Make accumulating the wealth of Waheguru's Naam your business (daily behaviour), as a result of which, you will have comfort in the present life, and will be acclaimed in Waheguru's Court. But only that lucky individual "sees" Waheguru everywhere who has prewritten fortune on his forehead, oh Nanak. 7.

ਏਕੋ ਜਪਿ ਏਕੋ ਸਾਲਾਹਿ॥ ਏਕੁ ਸਿਮਰਿ ਏਕੋ ਮਨ ਆਹਿ॥ ਏਕਸ ਕੇ ਗੁਨ ਗਾਉ ਅਨੰਤ॥ ਮਨਿ ਤਨਿ ਜਾਪਿ ਏਕ ਭਗਵੰਤ॥ ਏਕੋ ਏਕੁ ਏਕੁ ਹਰਿ ਆਪਿ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਪ੍ਰਭੁ ਬਿਆਪਿ॥ ਅਨਿਕ ਬਿਸਥਾਰ ਏਕ ਤੇ ਭਏ॥ ਏਕੁ ਅਰਾਧਿ ਪਰਾਛਤ ਗਏ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਪ੍ਰਭੁ ਰਾਤਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਕੁ ਜਾਤਾ॥8॥19॥

Aiko jup(i), Aiko salaah(I). Aiko simer(i) Aiko mun aah(i). Aikus kay goon gaaou anunt. Mun(i) tun(i) jaap(i) aik Bhugvunt. Aiko aik(u), aik(u) Hur(i) Aap(i). Poorun poor(i) ruhiyo Prubh biyaap(i). Anik bisthaar Aik tay bhuyay. Aik(u) araadh(i) praachhut guyay. Mun, tun untar(i) aik(u) Prubh raata. Gur persaad(i) Nanak Ikk(u) jaata. 8.19.

Word Meaning: Aiko = the One (Waheguru). Saalaah(i) = sing praise. Aah(i) = wish for. Anunt = unlimited. Poorun = perfect. Poor(i) Ruhiyo = pervading everywhere. Biyaap(i) = affecting. Anik = countless. Praachhut = sins. Raata = imbued. Jaata = came to know (got connected with). 8.19.

MEANING: Recite the Naam of the only "One" (Waheguru), and sing only His praise. Remember only the "One", and wish for Him alone in your mind, oh my friend. Sing the virtues of only the infinite Waheguru, and recite His Naam with body and mind. Waheguru alone is supreme, and the perfect and omnipresent God is impacting (controlling) the entire universe. There are countless expansions from the "One", and all sins are dispelled by worshipping Him. My mind and body are imbued in the love of the "One", whom I have recognized (got connected) with the grace of the Guru, oh Nanak. 8.19.

ਸਲੋਕੁ॥ ਫਿਰਤ ਫਿਰਤ ਪ੍ਰਭ ਆਇਆ ਪਰਿਆ ਤਉ ਸਰਨਾਇ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥ 1॥

Sloak(u): Phirt, phirt Prubh aaya, puriyaa Tuou shernaayay. Nanak kee Prubh baynti, Apni bhugti laayay. 1.

Word Meaning: Phirt, Phirt = having tried many shelters. 1

MEANING: After having tried many, many so-called holy places, I have finally come to Your shelter, oh Waheguru. I, Nanak, pray to You to kindly implant Your worship in my mind. 1.

ਅਸਟਪਦੀ॥ ਜਾਚਕ ਜਨੁ ਜਾਚੈ ਪ੍ਰਭ ਦਾਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਹਰਿ ਨਾਮੁ॥ ਸਾਧ ਜਨਾ ਕੀ ਮਾਗਉ ਧੂਰਿ॥ ਪਾਰਬ੍ਰਹਮ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਉ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਮਹਿ ਧਿਆਵਉ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੈ ਪ੍ਰੀਤਿ॥ ਭਗਤਿ ਕਰਉ ਪ੍ਰਭ ਕੀ ਨਿਤ ਨੀਤਿ॥ ਏਕ ਓਟ ਏਕੋ ਆਧਾਰੁ॥ ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਪ੍ਰਭ ਸਾਰੁ॥ 1॥

Ashtpudi: Jaachuk jun(u) jaachaiy Prubh daan(u). Kur(i) kirpa dayvhou Hur(i) Naam(u). Sadh junaa kee maangoon dhoor(i). Parbraham mayri sherdha poor(i). Suda suda Prubh kay goon gaavoon. Saas(i), saas(i) Prubh Toomeh(i) dhiyaavhoon. Churn kumul siyoun laagaiy preet(i). Bhugut kuroon Prubh kee nit neet(i). Aik oat, Aiko aadhaar(u). Nanak maangaiy Naam(u) Prubh saar(u). 1.

Word Meaning: Jaachuk = beggar; mendicant. Jaachaiy = begs for; wishes. Daan(u) = donation. Dhoor(i) = dust of the feet (serve them). Sherdha = devotion; wish. Churn Kumul = lotus-like feet of (Waheguru). Oat = shelter. Aadhaar(u) = support. Saar(u) = supreme.

MEANING: This beggar wishes for the donation of Your Naam, oh, Waheguru. Kindly bestow Your Naam on me. I beg for the dust of the feet of the holy saints (an opportunity to serve them). Kindly fulfill my wish, oh Waheguru. Bless me, that I may sing Your praise all the time, and remember You with every breath. I should love Your lotus-like Feet (obey Your Commands) and always worship You. I need only Your shelter and Your support. I, Nanak, beg for Your Naam, which is the supreme of all wishes, oh Waheguru. 1.

ਪ੍ਰਭ ਕੀ ਦ੍ਰਿਸਟਿ ਮਹਾ ਸੁਖੁ ਹੋਇ॥ ਹਰਿ ਰਸੁ ਪਾਵੈ ਬਿਰਲਾ ਕੋਇ॥ ਜਿਨ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਨੇ॥ ਪੂਰਨ ਪੁਰਖ ਨਹੀ ਡੋਲਾਨੇ॥ ਸੁਭਰ ਭਰੇ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ॥ ਉਪਜੈ ਚਾਉ ਸਾਧ ਕੈ ਸੰਗਿ॥ ਪਰੇ ਸਰਨਿ ਆਨ ਸਭ ਤਿਆਗਿ॥ ਅੰਤਰਿ ਪਰਗਾਸ ਅਨਦਿਨੁ ਲਿਵ ਲਾਗਿ॥ ਬਡਭਾਗੀ ਜਪਿਆ ਪ੍ਰਭ ਸੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ॥ 2॥

Prubh kee drisht(i) muha sookh(u) hoyay. Hur(i) rus(u) paavaiy birla koyay. Jin chaakhiya say jun triptaanay. Poorun Purakh nuhee dolaanay. Soobhur bhuray praym rus rung(i). Oojaiy chaaou Sadh kaiy sung(i). Puray shern aan subh tiyaag(i). Untar(i) pergaas undin(u) liv laag(i). Budbhaageen jupiya Prubh soyay. Nanak Naam(i) ruttay sookh(u) hoyay. 2.

Word Meaning: Drisht(i) = kind sight. Birla = rare. Chaakhiya = tasted. Triptaanay = contented. Dolaanay = weakening of the mind. Soobhur = overflowing. Oopjaiy = is produced. Chaaou = zest. Aan Subh = everything else. Tiyaag(i) = giving up; abandoning. Pergaas = enlightenment. Liv = concentration; connected with Waheguru. Budbhaagee = the fortunate. Ruttay = imbued. 2.

MEANING: There is a great comfort (blissfulness) in the kind sight of Waheguru, but some rare lucky individual enjoys the sweet taste of His Naam. Whoever tastes Waheguru's Naam gets fully contented. Such individuals become perfect saints, and their mind never weakens (get out of control). Their minds become zestful for Waheguru's Naam in the shelter of the Guru, and their minds overflow with the sweetness of Waheguru's love. They abandon all other interests and come to the Guru's shelter. With their minds enlightened, they remain connected to Waheguru at all times. Those who recite Waheguru's Naam are fortunate. Those who are imbued with Waheguru's love always enjoy comfort, oh Nanak. 2.

ਸੇਵਕ ਕੀ ਮਨਸਾ ਪੂਰੀ ਭਈ॥ ਸਤਿਗੁਰ ਤੇ ਨਿਰਮਲ ਮਤਿ ਲਈ॥ ਜਨ ਕਉ ਪ੍ਰਭੁ ਹੋਇਓ ਦਇਆਲੁ॥ ਸੇਵਕੁ ਕੀਨੋ ਸਦਾ ਨਿਹਾਲੁ॥ ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਜਨੁ ਭਇਆ॥ ਜਨਮ ਮਰਨ ਦੂਖੁ ਭ੍ਰਮੁ ਗਇਆ॥ ਇਛ

ਪੁਨੀ ਸਰਧਾ ਸਭ ਪੂਰੀ॥ ਰਵਿ ਰਹਿਆ ਸਦ ਸੰਗਿ ਹਜੂਰੀ॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨਿ ਲੀਆ ਮਿਲਾਇ॥ ਨਾਨਕ ਭਗਤੀ ਨਾਮਿ ਸਮਾਇ॥ 3॥

Sayvuk kee munsa poori bhuyee. Satgur tay nirmul mut(i) luyee. Jun kuou Prubh(u) hoyo duyaal(u). Sayvuk keeno suda nihaal(u). Bundhun kaat(i) mookut(i) jun(u) bhuyya. Junum mern dookh bherm guyya. Ichh poonni, sherdha subh poori. Ruv(i) ruhiya sud sung(i) hujoori. Jis ka sa Tin(i) leeya milaayay. Nanak bhugtee Naam(i) smaayay. 3.

Word Meaning: Sayvuk = attendant; devotee. Munsa = wish. Nirmul = pure. Nihaal(u) = blissful. Bundhun = bonds (of Maya). Mookut(i) = liberated. Bherm = misgivings. Poonni = fulfilled. Sherdha = devotion. Hujoori = close by. Tin(i) = that (Waheguru). Smaayay = merges into. 3.

MEANING: When a devotee takes the holy advice of the Guru, his wish is fulfilled. (When) Waheguru becomes kind to his devotee and fulfills the devotee's wish to receive Guru's holy advice; the devotee becomes blissful (attains a high spiritual state). His bonds with Maya are severed, and he becomes liberated. His suffering of rebirths comes to an end, and all his misgivings disappear. All his wishes are fulfilled, and his devotion is rewarded. He finds Waheguru to be present close to him all the time. Waheguru, to whom the devotee belongs, absorbs him in Himself. It is because of the worship of Waheguru that a devotee gets fully absorbed in Waheguru's Naam, oh Nanak. 3.

ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਘਾਲ ਨ ਭਾਨੈ॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਕੀਆ ਜਾਨੈ॥ (ਅੰਗ 290)॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਜੀਵਨ ਜੀਆ॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਅਗਨਿ ਮਹਿ ਰਾਖੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਬਿਰਲਾ ਲਾਖੈ॥ ਸੋ ਕਿਉ ਬਿਸਰੈ ਜਿ ਬਿਖੁ ਤੇ ਕਾਢੈ॥ ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਢੈ॥ ਗੁਰਿ ਪੂਰੈ ਤਤੁ ਇਹੈ ਬੁਝਾਇਆ॥ ਪ੍ਰਭੁ ਅਪਨਾ ਨਾਨਕ ਜਨ ਧਿਆਇਆ॥ 4॥

So kiyoun bisraiy, j(i) ghaal na bhaanaiy. So kiyoun bisraiy, j(i) keeya jaanaiy.

(PAGE 290): So kiyoun bisraiy Jin(i) subh(u) kichh(u) deeya. So kiyoun bisraiy J(i) jeevun jeayaan. So kiyoun bisraiy, J(i) ugun(i) meh(i) raakhaiy. Gur persaad(i) ko birla laakhaiy. So kiyoun bisraiy J(i) bikh(u) tay kaadhaiy. Junum, junum ka toota gaandhaiy. Gur(i) Pooraiy Tut(u) ihaiy boojhaaya. Prubh apna Nanak jun dhiyaaya. 4.

Word Meaning: Bisraiy = forgotten. J(i) = Jo = who. Ghaal = hard labour. Bhaanaiy = unrewards. Keeya Jaanaiy = knows what we do. Jeevun Jeayaan = basis of life of the living beings. Ugun(i) = heat of the womb. Laakhaiy = realizes. Bikh(u) = poison (Maya). Gaandhaiy = reconnects. Tut(u) = essence; reality. 4.

MEANING: How can we forget the Waheguru, which does not let our hard labour go unrewarded, and who knows full well the kind of deeds we perform? How can we forget the Waheguru who has given us everything that we need, and who is the source of, and the supporter of, the life of all living beings? How can we forget the Waheguru who protects us in the heat of the womb? But some rare individual understands all this by the grace of the Guru. How can we forget the Waheguru, who pulls us out of the attractions of Maya, and reconnects us, who had been separated from Him for many, many lives, with Himself? The Perfect Guru explained all this reality to us; so, now, I am reciting the Naam of my Waheguru, oh Nanak. 4.

ਸਾਜਨ ਸੰਤ ਕਰਹੁ ਇਹੁ ਕਾਮੁ॥ ਆਨ ਤਿਆਗਿ ਜਪਹੁ ਹਰਿ ਨਾਮੁ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਵਹੁ॥ ਆਪਿ ਜਪਹੁ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵਹੁ॥ ਭਗਤਿ ਭਾਇ ਤਰੀਐ ਸੰਸਾਰੁ॥ ਬਿਨੁ ਭਗਤੀ ਤਨੁ ਹੋਸੀ

ਛਾਰੁ॥ ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਨਿਧਿ ਨਾਮੁ॥ ਬੂਡਤ ਜਾਤ ਪਾਏ ਬਿਸ੍ਰਾਮੁ॥ ਸਗਲ ਦੂਖ ਕਾ ਹੋਵਤ ਨਾਸੁ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਗੁਨਤਾਸ॥ 5॥

Saajun sunt kurhou ehou kaam(u). Aan tiyaag(i) jup-hou Hur(i) Naam(u). Simer(i), simer(i), simer(i) sookh paavhou. Aap(i) jup-hou uvreh Naam(u) jupaavhou. Bhugut(i) bhaayay turiyaiy sunsaar(u). Bin(u) bhugti tun(u) hoasi chhaar(u). Serb kulyaan sookh nidh(i) Naam(u). Boodut jaat paayay bisraam(u). Sugul dookh ka hovut naas(u). Nanak Naam(u) jup-hou Goontaas. 5.

Word Meaning: Saajun = friends. Kaam(u) = undertaking. Aan = others. Bhaayay = love; dedication. Chhaar(u) = dust. Kulyaan = well-being. Nidh(i) = treasure. Boodut = drowning (in the world-sea). Bisraam = rest; peace. Goontaas = source of virtues (Waheguru). 5.

MEANING: Giving up everything else, recite the Naam of Waheguru, and make this an undertaking for you, oh my saintly friends. Enjoy all the comforts of life by repeatedly reciting Waheguru's Naam yourself, and by motivating others to do the same. The world-sea can be swum across by worshipping Waheguru with love and reverence; without Waheguru's worship, our bodies will simply become dust, and stay as dust through reincarnations. Waheguru's Naam is the treasure of all comforts and wellbeing; a man drowning in the world-sea (and taking rebirths) finally finds rest (peace in Waheguru's shelter). If you recite the Naam of Waheguru, which is the source of all virtues, all your suffering will be eradicated, oh Nanak. 5.

ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਉਪਜੀ ਰਸੁ ਚਾਉ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਇਹੀ ਸੁਆਉ॥ ਨੇਤ੍ਰਹੁ ਪੇਖਿ ਦਰਸੁ ਸੁਖੁ ਹੋਇ॥ ਮਨੁ ਬਿਗਸੈ ਸਾਧ ਚਰਨ ਧੋਇ॥ ਭਗਤ ਜਨਾ ਕੈ ਮਨਿ ਤਨਿ ਰੰਗੁ॥ ਬਿਰਲਾ ਕੋਊ ਪਾਵੈ ਸੰਗੁ॥ ਏਕ ਬਸਤੁ ਦੀਜੈ ਕਰਿ ਮਇਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਮੁ ਜਪਿ ਲਇਆ॥ ਤਾ ਕੀ ਉਪਮਾ ਕਹੀ ਨ ਜਾਇ॥ ਨਾਨਕ ਰਹਿਆ ਸਰਬ ਸਮਾਇ॥ 6॥

Oopji preet(i) praym rus(u) chaaou. Mun tun untar(i) ihee sooaaou. Nayturhou paykh(i) durs(u) sookh(u) hoyay. Mun bigsaiy Sadh Churn dhoyay. Bhugut junaa kaiy mun(i) tun(i) rung(u). Birla koyoo paavaiy sung(u). Aik bust(u) deejaiy kur(i) muyya. Gur persaad(i) Naam(u) jup(i) luyya. Ta kee oopma kuhee na jaayay. Nanak ruhiya serb smaayay. 6.

Word Meaning: Oopji = sprouted. Chaaou = zest; gusto. Sooaaou = taste. Paykh(i) = seeing. Durs(u) = sight. Bigsaiy = blooms; overjoyed. Rung(u) = love. Birla = rare. Sung(u) = company. Bust(u) = article. Muyya = kindness. Oopma = praise. Smaayay = pervading. 6.

MEANING: (By reciting Waheguru's Naam), the sweetness of affection, love, and zest sprouts in the heart of the devotee, and he enjoys this taste in his body and mind. His mind blooms by washing the feet of the Guru (serving Him with devotion), and he feels blissful on seeing the Guru with his eyes. The devotees are full of love for the Guru by body and by mind, but a rare individual gets to enjoy the company of the Guru. Kindly grant me one thing, oh Waheguru – enable me to recite Your Naam in the shelter of the Guru. Waheguru's praise (magnanimity) cannot be described; He is present everywhere, oh Nanak. 6.

ਪ੍ਰਭ ਬਖਸੰਦ ਦੀਨ ਦਇਆਲ॥ ਭਗਤਿ ਵਛਲ ਸਦਾ ਕਿਰਪਾਲ॥ ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦ ਗੁਪਾਲ॥ ਸਰਬ ਘਟਾ ਕਰਤ ਪ੍ਰਤਿਪਾਲ॥ ਆਦਿ ਪੁਰਖ ਕਾਰਣ ਕਰਤਾਰ॥ ਭਗਤ ਜਨਾ ਕੇ ਪ੍ਰਾਨ ਅਧਾਰ॥ ਜੋ ਜੋ ਜਪੈ ਸੁ ਹੋਇ ਪੁਨੀਤ॥ ਭਗਤਿ ਭਾਇ ਲਾਵੈ ਮਨ ਹੀਤ॥ ਹਮ ਨਿਰਗੁਨੀਆਰ ਨੀਚ ਅਜਾਨ॥ ਨਾਨਕ ਤੁਮਰੀ ਸਰਨਿ ਪੁਰਖ ਭਗਵਾਨ॥ 7॥

Prubh bukhshund deen duyaal. Bhugut(i) vuchhul suda Kirpaal. Anaath, Naath, Gobind, Goopaal. Serb ghutaan kert pritpaal. Aad(i) Purakh kaarun Kartar. Bhugut junaa kay praan

adhaar. Jo, jo jupaiy su hoyay pooneet. Bhugut(i) bhaayay laavaiy mun heet. Hum nirgooniyaar, neech, ajaan. Nanak,Toomri shern(i) Purakh Bhugvaan. 7.
Word Meaning: Bukhshund = forgiving. Deen = weak; helpless. Vuchhul = loving. Anaath = orphan; support-less. Naath = guardian. Gobind = Goopaal = one who supports earth (Waheguru). Ghutaan = hearts (bodies). Pritpaal = nourish and nurture. Aad(i) Purakh = the origin of all. Kaarun = the creation. Kartar = creator. Pooneet = holy; pious. Heet = affection. Nirgoonyaar = virtue-less. Neech = ignoble. Ajaan = ignorant. 7.
MEANING: Waheguru is forgiving and kind to the weak (humble); He loves His worship, and is always benevolent to His devotees. He is the guardian of the support-less, and nurtures and nourishes the earth (living beings on it), and every heart. He is the origin of everything, the creator of the universe, and the basis of the life of His devotees. Whosoever recites His Naam with love and devotion becomes pure (pious). We are virtue-less, ignoble, and ignorant, oh Nanak. We have come to seek Your shelter (please, protect us), oh Waheguru.7.

ਸਰਬ ਬੈਕੁੰਠ ਮੁਕਤਿ ਮੋਖ ਪਾਏ॥ ਏਕ ਨਿਮਖ ਹਰਿ ਕੇ ਗੁਨ ਗਾਇ॥ ਅਨਿਕ ਰਾਜ ਭੋਗ ਬਡਿਆਈ॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਕਥਾ ਮਨਿ ਭਾਈ॥ ਬਹੁ ਭੋਜਨ ਕਾਪਰ ਸੰਗੀਤ॥ ਰਸਨਾ ਜਪਤੀ ਹਰਿ ਹਰਿ ਨੀਤ॥ ਭਲੀ ਸੁ ਕਰਨੀ ਸੋਭਾ ਧਨਵੰਤ॥ ਹਿਰਦੈ ਬਸੇ ਪੂਰਨ ਗੁਰ ਮੰਤ॥ ਸਾਧ ਸੰਗਿ ਪ੍ਰਭ ਦੇਹੁ ਨਿਵਾਸ॥ ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਰਗਾਸ॥ 8॥20॥
Serb baiykoontth mookut(i) moakh paayay. Aik nimukh Hur(i) kay goon gaayay. Anik raj, bhoag, budiyaayee. Hur(i) kay Naam kee kutha mun(i) bhaayee. Buhou bhojun kaapur sungeet. Rusna juptee Hur(i) Hur(i) neet. Bhulee su kerni, sobha, dhunvunt. Hirdaiy busay Poorun Gur Munt. Sadh sung(i) Prubh dayhou nivaas. Serb sookh Nanak pergaas. 8.20.
Word Meaning: Baiykoontth = paradise. Mookut(i) = Moakh = freedom from Maya. Nimukh = a moment. Raj Bhoag = luxuries of ruling. Budiyaayee = praise; honour. Kutha = story; description of virtues. Kaapur = clothes. Rusna = tongue. Bhulee Kerni = noble deeds. Sobha = praise. Gur Munt = Guru's Word. Pergaas = enlightenment. 8.20
MEANING: If an individual recites Waheguru's virtues (with full faith and dedication) even for a moment, he feels as if he has been liberated from the bonds of Maya and has acquired the luxuries of all the paradises. If a devotee likes the story of Waheguru (description of His virtues and kindness) in his mind, he feels as if he has enjoyed all the luxuries of a monarchy and has received a huge honour. An individual, whose tongue recites Waheguru's Naam all the time, feels as if he has been served many different kinds of food and clothes, and is enjoying some melodious (Divine) music. An individual who has the Perfect Guru's Word enshrined in his heart feels as if he has performed all the noble deeds, is enjoying fame, and is very wealthy. Kindly give me the company of the Guru, oh Waheguru, because there is all bliss when one's heart is enlightened, oh Nanak. 8.20.

ਸਲੋਕੁ॥ ਸਰਗੁਨ ਨਿਰਗੁਨ ਨਿਰੰਕਾਰ ਸੁੰਨ ਸਮਾਧੀ ਆਪਿ॥ ਆਪਨ ਕੀਆ ਨਾਨਕਾ ਆਪੇ ਹੀ ਫਿਰਿ ਜਾਪਿ॥ 1॥
Sloak(u): Surgoon, nirgoon Nirunkaar, soonn smaadhi Aap(i). Aapun keeya Nanaka, Aapeh(i) hee phir(i) jaap(i).
Word Meaning: Surgoon = Waheguru (as present in nature). Nirgoon = Waheguru (formless and above the effects of Maya). Soonn Smaadhi = all by Himself in meditation. Jaap(i) = sitting inside the human beings; He enjoys His praise sung by them.
MEANING: The formless Waheguru (above the three effects of Maya) is invisible and visible in nature at the same time. He is also in the state of meditation in which He is all by himself and thinks of nothing else. He watches and enjoys His Creation, and His praise being sung by it. 1.

ਅਸਟਪਦੀ॥ ਜਬ ਅਕਾਰੁ ਇਹੁ ਕਿਛੁ ਨ ਦ੍ਰਿਸਟੇਤਾ॥ ਪਾਪ ਪੁੰਨ ਤਬ ਕਹ ਤੇ ਹੋਤਾ॥ ਜਬ ਧਾਰੀ ਆਪਨ ਸੁੰਨ ਸਮਾਧਿ॥ ਤਬ ਬੈਰ ਬਿਰੋਧ ਕਿਸੁ ਸੰਗਿ ਕਮਾਤਿ॥ ਜਬ ਇਸ ਕਾ ਬਰਨੁ ਚਿਹਨੁ ਨ ਜਾਪਤ॥ ਤਬ ਹਰਖ ਸੋਗ ਕਹੁ ਕਿਸਹਿ ਬਿਆਪਤ॥ ਜਬ ਆਪਨ ਆਪ ਆਪਿ ਪਾਰਬ੍ਰਹਮ॥ ਤਬ ਮੋਹ ਕਹਾ ਕਿਸੁ ਹੋਵਤ ਭਰਮ॥

(ਅੰਗ 291)॥ ਆਪਨ ਖੇਲੁ ਆਪਿ ਵਰਤੀਜਾ॥ ਨਾਨਕ ਕਰਨੈਹਾਰ ਨ ਦੂਜਾ॥ 1॥

Ashtpudi: Jub akaar(u) ehou kichh(u) na drishtayta. Paap, poonn tub keh tay hoata? Jub dhaari Aapun soonn smaadh(i). Tub baiyr biroadh kis(u) sung(i) kmaat(i). Jub iss ka bern(u) chihn(u) na jaaput. Tub hurkh soag kuhou kiseh(i) biyaaput. Jub aapun aap aap(i) Parbraham. Tub moh kuhaa, kis(u) hovut bherm?

(PAGE 291): Aapun khayl(u) Aap(i) verteeja. Nanak kernaiyhaar na dooja. 1.

Word Meaning: Akaar(u) = visible universe. Drishtayta = visible. Poonn = accepted religious deeds. Biroadh(i) = hostility. Bern(u) = colour. Chihn(u) = physical features. Hurkh = happiness. Soag = sadness. Bherm = misgivings. Khayle = drama (of His creation). Verteeja = is operating. Kernaiyhaar = creator. 1.

MEANING: When this universe was not visible (was not there), how could noble deeds be performed or sins committed? When Waheguru was in His deep meditation without any external thinking, how could animosity and hostility have been carried out? When there were no visible signs of the universe, who could have experienced happiness or sadness? When Waheguru was all by Himself, who could have any attachment or misgivings? Waheguru Himself created the drama of the universe, and He alone is operating in it. There is none other like Him, oh Nanak. 1.

ਜਬ ਹੋਵਤ ਪ੍ਰਭ ਕੇਵਲ ਧਨੀ॥ ਤਬ ਬੰਧ ਮੁਕਤਿ ਕਹੁ ਕਿਸ ਕਉ ਗਨੀ॥ ਜਬ ਏਕਹਿ ਹਰਿ ਅਗਮ ਅਪਾਰ॥ ਤਬ ਨਰਕ ਸੁਰਗ ਕਹੁ ਕਉਨ ਅਉਤਾਰ॥ ਜਬ ਨਿਰਗੁਨ ਪ੍ਰਭ ਸਹਜ ਸੁਭਾਇ॥ ਤਬ ਸਿਵ ਸਕਤਿ ਕਹਹੁ ਕਿਤੁ ਠਾਇ॥ ਜਬ ਆਪਹਿ ਆਪਿ ਅਪਨੀ ਜੋਤਿ ਧਰੈ॥ ਤਬ ਕਵਨ ਨਿਡਰੁ ਕਵਨ ਕਤ ਡਰੈ॥ ਆਪਨ ਚਲਿਤ ਆਪਿ ਕਰਨੈਹਾਰ॥ ਨਾਨਕ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ॥ 2॥

Jub hovut Prubh kayvul dhunee. Tub bundh mookut(i) kuhou kis kuou gunee. Jub aikeh(i) Hur(i) Agumm Apaar. Tub nerk soorg kuhou kaun autaar? Jub nirgoon Prubh sehj soobhaayay. Tub Shiv shukut(i) kuhou kit(u) tthaayay? Jub Aapeh(i) Aap(i) Apni Jot(i) dhuraiy. Tub kuvun nidur(u) kuvun kut duraiy? Aapun chulit Aap(i) kernaihaar. Nanak Tthaakur agumm apaar. 2.

Word Meaning: Dhunee = Lord. Bundh = bonds (of Maya). Mookut(i) = free from bonds. Gunee = considered. Agumm = unreachable. Apaar = limitless. Autaar = come into being. Sehj Soobhaayay = in meditation; blissful state. Shiv Shukut(i) = Maya of Waheguru. Tthaayay = place. Jot(i) = Light. Nidur(u) = fearless. Chulit = amazing feats.

MEANING: When the Lord, Waheguru, was all alone (all by Himself), who could be considered a prisoner of Maya or considered free from Maya? When there was only the unreachable and the limitless Waheguru, then how could hell and heaven have come into being? When the formless Waheguru was in His blissful state, where was Maya at that time? (There was no Maya. When Waheguru's Light was within Him, who could have claimed to be fearless or afraid of something? Waheguru is the creator of His own amazing feats. He is inaccessible and infinite, oh Nanak. 2.

ਅਬਿਨਾਸੀ ਸੁਖ ਆਪਨ ਆਸਨ॥ ਤਹ ਜਨਮ ਮਰਨ ਕਹੁ ਕਹਾ ਬਿਨਾਸਨ॥ ਜਬ ਪੂਰਨ ਕਰਤਾ ਪ੍ਰਭੁ ਸੋਇ॥ ਤਬ ਜਮ ਕੀ ਤ੍ਰਾਸ ਕਹਹੁ ਕਿਸੁ ਹੋਇ॥ ਜਬ ਅਬਿਗਤ ਅਗੋਚਰ ਪ੍ਰਭ ਏਕਾ॥ ਤਬ ਚਿਤ੍ਰ ਗੁਪਤ ਕਿਸੁ ਪੂਛਤ ਲੇਖਾ॥ ਜਬ ਨਾਥ ਨਿਰੰਜਨ ਅਗੋਚਰ ਅਗਾਧੇ॥ ਤਬ ਕਉਨ ਛੂਟੇ ਕਉਨ ਬੰਧਨ ਬਾਧੇ॥ ਆਪਨ ਆਪ ਆਪ ਹੀ ਅਚਰਜਾ॥ ਨਾਨਕ ਆਪਨ ਰੂਪ ਆਪ ਹੀ ਉਪਰਜਾ॥ 3॥

Abinaashi, sookh Aapun aasun. Tub junum, mern kuhou kuhaa binaasun? Jub Poorun Kerta Prubh Soyay. Tub Jum kee traas kuhou kis(u) hoyay? Jub ubigut agoachur Prubh aika. Tub Chitur Goopt kis(u) poochhut laykha. Jub Naath Nirunjun agoachur agaadhay. Tub kaun chootay, kaun bundhun baandhay? Aapun Aap, Aap hee achurja. Nanak Aapun roop Aap hee oopurja. 3.

Word Meaning: Abinaashi = immortal. Aasun = resting place. Binaasun = destruction. Poorun = Perfect. Traas = fear; threat. Abigut = invisible. Agochur = incomprehensible. Chitur, Goopt = two mythical assistants of the angel of Justice. Laykha = account of deeds. Naath = Lord. Nirunjun = Waheguru (above the effects of Maya). Agaadhay = unfathomable. Achurja = amazing. Oopurja = created. 3.

MEANING: When the eternal Waheguru was all by Himself in a blissful state, how could there be any birth, death or destruction of any kind? When the Perfect Creator, Waheguru, was all by Himself, who could have been afraid of the Angel of death? When the invisible and the incomprehensible Waheguru was the only power in the universe, whom *could Chitur and Goopt* have asked for the accounts of their deeds? When the incomprehensible and unfathomable Lord, which is above Maya, was all by Himself, who could have been free from the bonds of Maya, and who would have been bonded with that? This is amazing: Waheguru is self-illuminating and creates Himself, oh Nanak. 3.

ਜਹ ਨਿਰਮਲ ਪੁਰਖੁ ਪੁਰਖੁ ਪਤਿ ਹੋਤਾ॥ ਤਹ ਬਿਨੁ ਮੈਲੁ ਕਹਹੁ ਕਿਆ ਧੋਤਾ॥ ਜਹ ਨਿਰੰਜਨ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨ॥ ਤਹ ਕਉਨ ਕਉ ਮਾਨ ਕਉਨ ਅਭਿਮਾਨ॥ ਜਹ ਸਰੂਪ ਕੇਵਲ ਜਗਦੀਸ॥ ਤਹ ਛਲ ਛਿਦ੍ਰ ਲਗਤ ਕਹੁ ਕੀਸ॥ ਜਹ ਜੋਤਿ ਸਰੂਪੀ ਜੋਤਿ ਸੰਗਿ ਸਮਾਵੈ॥ ਤਹ ਕਿਸਹਿ ਭੂਖ ਕਵਨੁ ਤ੍ਰਿਪਤਾਵੈ॥ ਕਰਨ ਕਰਾਵਨ ਕਰਨੈਹਾਰੁ॥ ਨਾਨਕ ਕਰਤੇ ਕਾ ਨਾਹਿ ਸੁਮਾਰੁ॥ 4॥

Jeh Nirmul Purakh, Purakh Put(i) hoata. Teh bin(u) maiyl(u) kuhou kiya dhoata? Jeh Nirunjun, Nirunkaar, Nirbaan. Teh kaun kuou maan, kaun abimaan? Jeh suroop kayvul Jugdeesh. Teh chhul chhidur lugut kuhou kees? Jeh Jot(i) Sroopi Jot(i) sung(i) smaavaiy. Teh kiseh(i) bhookh, kuvun(u) triptaavaiy. Kern Kraavun Kernaihaar(u). Nanak Kertay ka naahi shoomaar(u). 4.

Word Meaning: Nirmul Purakh = Pure Person (Waheguru). Put(i) = Master; Lord. Nirunkaar = formless Waheguru. Nirbaan = fully detached. Maan = respect. Abhimaan = disrespect. Sroop = pretty personality. Chhul = deceiving. Chhidur = blame. Kees = whom. Triptaavaiy = satisfied; contented. Shoomaar = limit. 4.

MEANING: When the Lord of humans, and the pure Waheguru, was all by Himself (and there was no Maya and no filth of vices), who would have had the need to wash away the filth of vices (because there wasn't any)? When the formless and completely detached Waheguru, which is also above the effects of Maya, was all by Himself, who would have experienced respect or disrespect? When the Lord of the world, Waheguru, was the only pretty (pure) personality in the universe, who would have suffered from any deceit or blame? When the universe was still absorbed in the Light of Waheguru, who could have been hungry or satisfied? Waheguru is the creator of everything, and gets others to do whatever He wants; there is no limit to His powers, oh Nanak. 4.

ਜਬ ਅਪਨੀ ਸੋਭਾ ਆਪਨ ਸੰਗਿ ਬਨਾਈ॥ ਤਬ ਕਵਨ ਮਾਇ ਬਾਪ ਮਿਤ੍ਰ ਸੁਤ ਭਾਈ॥ ਜਹ ਸਰਬ ਕਲਾ ਆਪਹਿ ਪਰਬੀਨ॥ ਤਹ ਬੇਦ ਕਤੇਬ ਕਹਾ ਕੋਊ ਚੀਨ॥ ਜਬ ਆਪਨ ਆਪੁ ਆਪਿ ਉਰਿਧਾਰੈ॥ ਤਉ ਸਗਨ ਅਪਸਗਨ ਕਹਾ ਬੀਚਾਰੈ॥ ਜਹ ਆਪਨ ਊਚ ਆਪਨ ਆਪਿ ਨੇਰਾ॥ ਤਹ ਕਉਨ ਠਾਕੁਰ ਕਉਨ ਕਹੀਐ ਚੇਰਾ॥ ਬਿਸਮਨ ਬਿਸਮ ਰਹੇ ਬਿਸਮਾਦ॥ ਨਾਨਕ ਅਪਨੀ ਗਤਿ ਜਾਨਹੁ ਆਪਿ॥ 5॥

Jub Apuni sobha Aapun sung(i) bunaayee. Tub nuvun maayay, baap, mittar, soot, bhaayee? Jeh serb kulaa Aapeh(i) perbeen. Teh Bayd, Ktayb kuhaa koyoo cheen? Jub Aapun Aap(u) Aap(i) oordhaaraiy. Tuou shugun, upshugun kuhaa beechaaraiy? Jeh Aapun ooch, Aapun Aap(i) nayra. Teh kaun Tthaakur, kaun kuhiyaiy chayra? Bismun, bism ruhay bismaad. Nanak, Apni gut(i) jaanhou Aap(i). 5.

Word Meaning: Sobha = praise; magnificence. Soot = sons. Perbeen = expert; Lord. Cheen = recognize; acquire knowledge of. Oordhaaraiy = has in mind; supporting. Shugun Upshugun = auspicious and inauspicious occasions. Ooch = high; inaccessible. Nayra = close by. Tthaakur = Lord. Chayra = attendant. Bismaad = amazement; mesmerization. Gut(i) = higher spiritual state.

MEANING: When the magnificence of Waheguru was contained within Him (and there was no universe yet), who could have been considered as the mother, father, friend, son or brother? When the omnipotent Waheguru was the only Lord, who would have acquired knowledge of the Vedas and Western religious texts? When Waheguru was supporting only Himself, who would have thought about the auspicious and the inauspicious occasions? When Waheguru was inaccessible and close only to Himself, who would have been the Lord and the attendant? Only Waheguru knows His spiritual heights, the man is simply amazed, amazed, and amazed, and recedes into amazement, oh Nanak. 5.

ਜਹ ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਸਮਾਇਆ॥ ਊਹਾ ਕਿਸਹਿ ਬਿਆਪਤ ਮਾਇਆ॥ ਆਪਸ ਕਉ ਆਪਹਿ ਆਦੇਸੁ॥ ਤਿਹੁ ਗੁਣ ਕਾ ਨਾਹੀ ਪਰਵੇਸੁ॥ ਜਹ ਏਕਹਿ ਏਕ ਏਕ ਭਗਵੰਤਾ॥ ਤਹ ਕਉਨੁ ਅਚਿੰਤੁ ਕਿਸੁ ਲਾਗੈ ਚਿੰਤਾ॥ ਜਹ ਆਪਨ ਆਪੁ ਆਪਿ ਪਤੀਆਰਾ॥ ਤਹ ਕਉਨ ਕਥੈ ਕਉਨ ਸੁਨਨੈਹਾਰਾ॥ ਬਹੁ ਬੇਅੰਤ ਊਚ ਤੇ ਊਚਾ॥ ਨਾਨਕ ਆਪਸ ਕਉ ਆਪਹਿ ਪਹੂਚਾ॥ 6॥

Jeh Achhull achhayd abhayd smaaya. Oohaa kiseh(i) biyaaput Maya. Aapus kuou Aapeh(i) aadays(u). Tihou goon ka naahi pervaysh(u). Jeh aikeh(i) aik aik Bhugvunta. Teh kaun achint(u), kis(u) laagaiy chinta? Jeh Aapun Aap(u) Aap(i) putiyaara. Teh kaun kuthaiy, kaun soon-naiy haara. Buhou bayunt, ooch tay oocha. Nanak, Aapus kuou Aapeh(i) puhoocha. 6.

Word Meaning: Achhull = which cannot be deceived. Achhayd = which cannot be subdivided; impenetrable. Abhayd = whose secrets cannot be known. Smaaya = present. Aadays(u) = bow to; obey command. Tihou goon = the three effects of Maya. Pervaysh(u) = penetration; impact. Achint(u) = worry-free. Putiyaara = entertainer; pleasing. Bayunt = infinite. 6.

MEANING: Where the non-deceivable and impenetrable Waheguru, whose secrets cannot be known, is present, who can be affected by Maya there? Where Waheguru obeyed His own Laws (because there was none other there yet), how could Maya have penetrated? When there was only Waheguru, who existed, who was worry-free, and who was worried? Where Waheguru was pleasing Himself only, who could have been there to describe, and to listen to something? Waheguru is infinite and higher than the highest. Only He has access to Himself, oh Nanak. 6.

ਜਹ ਆਪਿ ਰਚਿਓ ਪਰਪੰਚੁ ਅਕਾਰੁ॥ ਤਿਹੁ ਗੁਣ ਮਹਿ ਕੀਨੋ ਬਿਸਥਾਰੁ॥ ਪਾਪੁ ਪੁੰਨ ਤਹ ਭਈ ਕਹਾਵਤ॥

(ਅੰਗ 292)॥ ਕੋਊ ਨਰਕ ਕੋਊ ਸੁਰਗ ਬੰਛਾਵਤ॥ ਆਲ ਜਾਲ ਮਾਇਆ ਜੰਜਾਲੁ॥ ਹਉਮੈ ਮੋਹ ਭਰਮ ਭੈ ਭਾਰ॥ ਦੂਖ ਸੂਖ ਮਾਨ ਅਪਮਾਨ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਓ ਬਖ੍ਯਾਨ॥ ਆਪਨ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ॥ ਖੇਲੁ ਸੰਕੋਚੈ ਤਉ ਨਾਨਕ ਏਕੈ॥ 7॥

Jeh Aap(i) ruchiyo perpunch akaar(u). Tihou goon meh(i) keeno bisthaar(u). Paap(u), poonn teh bhuyee kuhaavut.

(PAGE 292): Koyoo nerk, koyoo soorg bunchhavut. Aal, jaal, Maya junjaal(u). Haumein, moh, bherm, bhaiy, bhaar. Dookh, sookh, maan, upmaan. Anik perkaar keeyo bukhiyaan. Aapun khayl(u), Aap(i) kur(i) daykhaiy. Khayl(u) sunkochaiy, tuou Nanak aikaiy. 7.

Word Meaning: Ruchiyo = created. Perpunch Akaar(u) = the visible universe. Bisthaar = expanse. Kuhaavut = accepted terms. Bunchhaavut = wish for; lead to. Aal, Jaal = the burden of family responsibilities. Junjaal(u) = bonds; nets. Upmaan = insult; disrespect. Bukhiyaan = explained (behaviour and its results). Khayl(u) = drama of the world. Sunkochaiy = wraps up. 7.

MEANING: When Waheguru created the visible universe, He subjected it to the influence of the three effects of Maya. (Because of the effects of Maya), Sins and noble deeds became the accepted terms, which led people to believe in hell and heaven. In addition, the burden of family responsibilities, the nets (traps) of Maya, selfishness, ego, attachment to worldly things, the burden of misgivings, and fear arose. Man's behaviour, and its results in terms of suffering, comforts, respect, and disrespect, were also expressed. The universe is a drama created by Waheguru, which He looks after; when He wraps up His drama, He is again left all by Himself, oh Nanak. 7.

ਜਹ ਅਬਿਗਤੁ ਭਗਤੁ ਤਹ ਆਪਿ॥ ਜਹ ਪਸਰੈ ਪਾਸਾਰੁ ਸੰਤ ਪਰਤਾਪਿ॥ ਦੁਹੂ ਪਾਖ ਕਾ ਆਪਹਿ ਧਨੀ॥ ਉਨ ਕੀ ਸੋਭਾ ਉਨਹੂ ਬਨੀ॥ ਆਪਹਿ ਕਉਤਕ ਕਰੈ ਅਨਦ ਚੋਜ॥ ਆਪਹਿ ਰਸ ਭੋਗਨ ਨਿਰਜੋਗ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪਨ ਨਾਇ ਲਾਵੈ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਖੇਲ ਖਿਲਾਵੈ॥ ਬੇਸੁਮਾਰ ਅਥਾਹ ਅਗਨਤ ਅਤੋਲੈ॥ ਜਿਉ ਬੁਲਾਵਹੁ ਤਿਉ ਨਾਨਕ ਦਾਸ ਬੋਲੈ॥ 8॥21॥

Jeh Ubigut bhugut(u), teh Aap(i). jeh pusraiy pasaar(u) Sunt pertaap(i). Dohoon paakh ka Aapeh(i) dhuni. Oon kee sobha oonhoon bunee. Aapeh(i) koutuk kuraiy anund choaj. Aapeh(i) rus bhogun Nirjoag. Jis(u) bhaavaiy, tis(u) Aapun Naayay laavaiy. Jis(u) bhaavaiy, tis(u) khayl khilaavaiy. Bayshoomaar, athaah, agunut, atoalaiy. Jiyoun boolaavhou, tiyoun Nanak daas boalaiy. 8.21.

Word Meaning: Ubigut(u) = invisible. Aap(i) = Waheguru. Pusraiy = spreads. Pasaar(u) = expanse. Sunt Pertaap(i) = for the magnificence of the holy saints. Paakh = sides (this world and the next). Dhunee = Lord. Kautuk = Choaj = uncanny feats. Anund = blissful. Nirjoag = detached. Khayl Khilaavaiy = keeps engaged in Maya. Bayshoomaar = infinite. Athaah = unfathomable. Ugunt Atoalaiy = beyond measurements. 8.21.

MEANING: The invisible Waheguru is present where His devotees are; Waheguru created this huge expanse (of the universe) for the magnificence of the holy saints. He is the Lord of both the worlds – the present and the next. Praise (splendour) of the holy saints befits them. Waheguru Himself performs His uncanny feats in His own blissful state. Even though He is fully detached from the world, He enjoys the tastes of life by being present in His creation. He motivates the individuals of His liking to recite His Naam, while he keeps others engaged in Maya. Waheguru is infinite, unfathomable, and immeasurable. I am His slave, and can sing only that much of His praise as He enables me to do, oh Nanak. 8.21.

ਸਲੋਕੁ॥ ਜੀਅ ਜੰਤ ਕੇ ਠਾਕੁਰਾ ਆਪੇ ਵਰਤਣਹਾਰ॥ ਨਾਨਕ ਏਕੋ ਪਸਰਿਆ ਦੂਜਾ ਕਹ ਦ੍ਰਿਸਟਾਰ॥1॥

Sloak(u): Jea junt kay Tthaakura, Aapay vertunhaar. Nanak, Aiko pusriya, dooja keh drishtaar.
Word Meaning: Jea Junt = living beings. Vertunhaar = operator. Pusriya = spread out; expanse. Drishtaar = visible. 1.
MEANING: Waheguru is the Lord of all living beings, and He operates everywhere. The whole universe is His expanse (creation); there is none other (like Him) to be seen, oh Nanak.

ਅਸਟਪਦੀ॥ ਆਪਿ ਕਥੈ ਆਪਿ ਸੁਨਨੈਹਾਰੁ॥ ਆਪਹਿ ਏਕੁ ਆਪਿ ਬਿਸਥਾਰੁ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਸ੍ਰਿਸਟਿ ਉਪਾਏ॥ ਆਪਨੇ ਭਾਣੈ ਲਏ ਸਮਾਏ॥ ਤੁਮ ਤੇ ਭਿੰਨ ਨਹੀ ਕਿਛੁ ਹੋਇ॥ ਆਪਨ ਸੂਤਿ ਸਭੁ ਜਗਤੁ ਪਰੋਇ॥ ਜਾ ਕਉ ਪ੍ਰਭ ਜੀਉ ਆਪਿ ਬੁਝਾਏ॥ ਸਚੁ ਨਾਮੁ ਸੋਈ ਜਨੁ ਪਾਏ॥ ਸੋ ਸਮਦਰਸੀ ਤਤ ਕਾ ਬੇਤਾ॥ ਨਾਨਕ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਾ ਜੇਤਾ॥ 1॥
Ashtpudi: Aap(i) kuthaiy, Aap(i) soon-naiy-haar(u). Aapeh(i) Aik(u), Aap(i) bisthhar(u). Ja Tis(u) bhaavaiy ta srisht(i) oopaayay. Aapnay bhaanaiy luyay smaayay. Toom tay bhinn nuhee kichh(u) hoyay. Aapun soot(i) subh(u) jugut(u) proyay. Ja kuou Prubh jeeo aap(i) boojhaayay. Sach(u) Naam(u) soyee jun(u) paayay. So sumdersi Tut ka bayta. Nanak sugul srisht ka jayta. 1.
Word Meaning: Kuthaiy = describes; narrates. Bisthaar = expanse. Smaayay = absorbs. Bhinn = different; without. Soot(i) = Huqam; laws. Proayay = stitch; string. Boojhaayay = gives the understanding. Sumdersi = non-discriminating. Tut = reality; origin; Waheguru. Bayta = knowledgeable. Jayta = victorious.
MEANING: (Being present in all living beings) Waheguru Himself is the narrator (of His virtues), and Himself the listener (audience). He is present in the whole world, which is His expanse (creation), and at the same time, He is all by Himself (fully detached from the world). He creates the world whenever He wishes, and absorbs it in Him at His Will. There is nothing without Him, and He has stitched (controlled) the whole world with the thread of His laws. Only that individual acquires His eternal Naam whom He grants the understanding. That fortunate devotee has the knowledge of Waheguru (is connected to Him), and he views everybody the same way (without any prejudice). Such a devotee feels as if he is the victor of the whole world (is fully contented), oh Nanak. 1.

ਜੀਅ ਜੰਤ੍ਰ ਸਭ ਤਾ ਕੇ ਹਾਥਿ॥ ਦੀਨ ਦਇਆਲ ਅਨਾਥ ਕਉ ਨਾਥੁ॥ ਜਿਸੁ ਰਾਖੈ ਤਿਸੁ ਕੋਇ ਨ ਮਾਰੈ॥ ਸੋ ਮੂਆ ਜਿਸੁ ਮਨਹੁ ਬਿਸਾਰੈ॥ ਤਿਸੁ ਤਜਿ ਅਵਰ ਕਹਾ ਕੋ ਜਾਇ॥ ਸਭ ਸਿਰਿ ਏਕੁ ਨਿਰੰਜਨ ਰਾਇ॥ ਜੀਅ ਕੀ ਜੁਗਤਿ ਜਾ ਕੈ ਸਭ ਹਾਥਿ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਜਾਨਹੁ ਸਾਥਿ॥ ਗੁਨ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰ॥2॥
Jea juntar subh Ta kay haath(i). Deen duyaal, anaath kuou Naath(u). Jis(u) raakhaiy tis(u(koyay na maaraiy. So mooaa, jis(u) munhou bisaaraiy. Tis(u) tuj(i) uver kuhaa ko jaayay. Subh sir(i) Aik(u) Nirunjun Raayay. Jea kee joogut(i) Ja kaiy subh haath(i). Untar baahur(i) jaanhou saath(i). Goon nidhaan, bayunt, apaar. Nanak, dass suda bulihaar. 2.
Word Meaning: Jea Juntar = living beings. Haath(i) = in the control. Deen = weak; helpless. Anaath = orphan; support-less. Bisaaraiy = ignores. Tuj(i) = leaving His shelter. Joogut(i) = living style. Bayunt = infinite. Apaar = endless. 2.
MEANING: Waheguru controls all the living beings; He is kind to the weak (humble) and is the guardian of the helpless. Nobody can kill a living being whom He protects, but the individual whom He ignores dies a spiritual death. There is no escape from Him because the lone Royal Waheguru is the Head (controller) of everybody. The lifestyle of living beings is controlled by Him (some of the living beings are vegetarian while others are carnivores; some live in water, some on the land, and still, some in the air); and one must realize that He is with

you inside and outside (everywhere). Waheguru is infinite, endless, and is the treasure of all virtues. I am always willing to lay down my life for Him, oh Nanak. 2.

ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਦਇਆਲ॥ ਸਭ ਊਪਰਿ ਹੋਵਤ ਕਿਰਪਾਲ॥ ਅਪਨੇ ਕਰਤਬ ਜਾਨੈ ਆਪਿ॥ ਅੰਤਰਜਾਮੀ ਰਹਿਓ ਬਿਆਪਿ॥ ਪ੍ਰਤਿਪਾਲੈ ਜੀਅਨ ਬਹੁ ਭਾਤਿ॥ ਜੋ ਜੋ ਰਚਿਓ ਸੁ ਤਿਸਹਿ ਧਿਆਤਿ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ॥ ਭਗਤਿ ਕਰਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥ ਮਨ ਅੰਤਰਿ ਬਿਸਵਾਸੁ ਕਰਿ ਮਾਨਿਆ॥ ਕਰਨਹਾਰੁ ਨਾਨਕ ਇਕੁ ਜਾਨਿਆ॥ 3॥

Poorun poor(i) ruhay Duyaal. Subh oopur(i) hovut kirpal. Apnay kertub jaanaiy Aap(i). Untarjaami ruhiyo biyaap(i). Pritpaalaiy jeaun buhou bhaant(i). Jo, jo ruchiyo, su Tiseh(i) dhiyaat. Jis(u) bhaavaiy, tis(u) luyay milaayay. Bhugut(i) kureh(i), Hur(i) kay goon gaayay. Mun untar(i) bisvaas(u) kur(i) maaniya. Kernhaar(u) Nanak Ikk(u) jaaniya. 3.

Word Meaning: Poor(i) Ruhay = pervading the entire space. Kirpal = kind. Kertub = amazing feats. Untarjaami = omniscient. Biyaap(i) = impacting. Pritpaalaiy = nurtures and nourishes; raises. Bhaant(i) = in different ways. Dhiyaat = recites (His Naam). Bisvaas(u) = faith. Kerhaar(u) = Creator.

MEANING: The perfect and the kind Waheguru is pervading the entire universe, and is kind to everybody. The omniscient Waheguru controls the entire universe, and only He knows His uncanny feats. He raises the living beings in a variety of ways, and everybody, which He has created, recites His Naam (obeys His Huqam). He connects the individuals of His choosing with Him who worship Him and recite His Naam. Those who believe in Him by their mind with full faith, realize (get connected with) the only Creator (Waheguru), oh Nanak. 3.

ਜਨੁ ਲਾਗਾ ਹਰਿ ਏਕੈ ਨਾਇ॥ ਤਿਸ ਕੀ ਆਸ ਨ ਬਿਰਥੀ ਜਾਇ॥ ਸੇਵਕ ਕਉ ਸੇਵਾ ਬਨਿ ਆਈ॥ ਹੁਕਮੁ ਬੂਝਿ ਪਰਮ ਪਦੁ ਪਾਈ॥ ਇਸ ਤੇ ਊਪਰਿ ਨਹੀ ਬੀਚਾਰੁ॥ ਜਾ ਕੈ ਮਨਿ ਬਸਿਆ ਨਿਰੰਕਾਰੁ॥ ਬੰਧਨ ਤੋਰਿ ਭਏ ਨਿਰਵੈਰ॥ ਅਨਦਿਨੁ ਪੂਜਹਿ ਗੁਰ ਕੇ ਪੈਰ॥ ਇਹ ਲੋਕ ਸੁਖੀਏ ਪਰਲੋਕ ਸੁਹੇਲੇ॥
(ਅੰਗ 293)॥ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭਿ ਆਪਹਿ ਮੇਲੇ॥ 4॥

Jun(u) laaga Hur(i) aikaiy Naayay. Tis kee aas na birthi jaayay. Sayvuk kuou sayva bun(i) aayee. Huqam boojh(i) Perm pud(u) paayee. Iss tay oopur(i) nuhee beechaar(u). Ja kaiy mun(i) busiya Nirunkaar(u). Bundhun toar(i) bhuyay nirvaiyr. Undin poojeh(i) Gur kay Paiyr. Ih loak sookhiyay, perloak soohaylay.

(PAGE 293): Nanak Hur(i) Prubh(i) aapeh(i) maylay. 4.

Word Meaning: Jun(u) = devotee. Birthi = empty; unfulfilled. Bun(i) aayee = befits. Perm Pud = highest spiritual state; salvation. Nirvaiyr = free from enmity. Gur Kay Paiyr = feet (Word) of the Guru. Ih Loak = this world. Perloak = next world. 4.

MEANING: The devotee, who recites Waheguru's Naam, never has his wish unfulfilled. The devotee, who has Waheguru's Naam embedded in his heart, realizes that there is no higher thinking than obeying Waheguru's Huqam and serving Him. Such thinking befits the devotee perfectly, and as a consequence of that, he attains the highest spiritual state. By worshipping the Guru's Feet (obeying Him) all the time, the devotee is able to break all the worldly bonds and becomes free of any enmity. Waheguru connects such a devotee with Him on His own volition, as a result of which both – the present and the next world – become very pleasant (blissful) for the devotee, oh Nanak. 4.

ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਕਰਹੁ ਅਨੰਦ॥ ਗੁਨ ਗਾਵਹੁ ਪ੍ਰਭ ਪਰਮਾਨੰਦ॥ ਰਾਮ ਨਾਮ ਤਤੁ ਕਰਹੁ ਬੀਚਾਰੁ॥

ਦੁਲਭ ਦੇਹ ਕਾ ਕਰਹੁ ਉਧਾਰੁ॥ ਅੰਮ੍ਰਿਤ ਬਚਨ ਹਰਿ ਕੇ ਗੁਨ ਗਾਉ॥ ਪ੍ਰਾਨ ਤਰਨ ਕਾ ਇਹੈ ਸੁਆਉ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਪੇਖਹੁ ਨੇਰਾ॥ ਮਿਟੈ ਅਗਿਆਨੁ ਬਿਨਸੈ ਅੰਧੇਰਾ॥ ਸੁਨਿ ਉਪਦੇਸੁ ਹਿਰਦੈ ਬਸਾਵਹੁ॥ ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਵਹੁ॥ 5॥

Sadh sung(i) mil(i) kurhou anund. Goon gaavhou Prubh Permanund. Ram Naam tut(u) kurhou beechaar(u). Doorlubh dayh ka kurhou oodhaar(u). Amrit Buchun Hur(i) kay goon gaaou. Praan tern ka ihaiy sooaaou. Aatth pehr Prubh paykhou nayra. Mitaiy ugiyaan(u) binsaiy undhayra. Soon(i) Oopdaysh(u) hirdaiy busaavhou. Mun ichhay, Nanak ful paavhou. 5.

Word Meaning: Anund = blissfulness. Permanund(u) = (the source of) supreme bliss (Waheguru). Tut = origin; reality. Doorlubh = rare; not easily available. Oodhaar = salvation. Praan = life; man. Tern = swim across the sea of Maya; salvation. Sooaaou = purpose; objective. Paykhou = see; find. Ichhay = as desired. 5.

MEANING: Sing the virtues of the source of supreme bliss, Waheguru, in the company of the Guru, and enjoy blissfulness, oh man. Ponder on Waheguru's Naam, which is the only reality, and sing His virtues by the Amrit-like Word of the Guru, as a result of which, you will find salvation in this life. (One needs to remember that human life is so precious that it is not easily available, and the objective of human life is to achieve union with God). Think of (believe) Waheguru as being close to you all the time, whereby the darkness of your ignorance will vanish. Listen to Guru's Advice, and implant it in your heart so as to have all your wishes fulfilled, oh Nanak. 5.

ਹਲਤੁ ਪਲਤੁ ਦੁਇ ਲੇਹੁ ਸਵਾਰਿ॥ ਰਾਮ ਨਾਮੁ ਅੰਤਰਿ ਉਰਧਾਰਿ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਦੀਖਿਆ॥ ਜਿਸੁ ਮਨਿ ਬਸੈ ਤਿਸੁ ਸਾਚੁ ਪਰੀਖਿਆ॥ ਮਨਿ ਤਨਿ ਨਾਮੁ ਜਪਹੁ ਲਿਵ ਲਾਇ॥ ਦੂਖੁ ਦਰਦੁ ਮਨ ਤੇ ਭਉ ਜਾਇ॥ ਸਚੁ ਵਾਪਾਰੁ ਕਰਹੁ ਵਾਪਾਰੀ॥ ਦਰਗਹ ਨਿਬਹੈ ਖੇਪ ਤੁਮਾਰੀ॥ ਏਕਾ ਟੇਕ ਰਖਹੁ ਮਨ ਮਾਹਿ॥ ਨਾਨਕ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਹਿ॥ 6॥

Hult(u) pult(u) dooyay layhou suvaar(i). Ram Naam(u) untar(i) oordhaar(i). Pooray Gur kee poori deekhiya. Jis(u) mun(i) busaiy, tis Sach(u) preekhiya. Mun(i) tun(i) Naam(u) jup-hou liv laayay. Dookh, durd(u) mun tay bhuou jaayay. Sach(u) vaapaar(u) kurhou vaapaari. Durgeh nibhaiy khayp toomhaari. Aika tayk rukhou mun maah(i). Nanak buhour(i) na aaveh(i) jaah(i). 6.

Word Meaning: Hult = this world. Pult = the next world (after death). Svaar(i) = make successful. Oodhaar(i) = implant in the heart. Deekhiya = Teaching. Preekhiya = tested; realized. Liv Laayay = (with) full concentration. Bhuou = fear. Vaapaar(u) = business. Nibhaiy = fulfills commitment; earns you honour. Khayp = merchandise (of Waheguru's worship). Aika = of only One (Waheguru). Tayk Rukhou = depend upon the support. Buhour(i) = again. 6.

MEANING: By enshrining Waheguru's Naam in your heart, make this world, and the next, successful for you, oh my friend. Whoever implants the Perfect Teachings of the Perfect Guru in his heart realizes the eternal Waheguru. Recite Waheguru's Naam with full concentration of body and mind, whereby all your troubles, discomforts, and fears of the mind will disappear. This is the everlasting (true in all eons) business of humans as businessmen. Such a holy merchandise (Waheguru's worship) will get you honour in Waheguru's Court. Depend only on Waheguru's support, and you will never be in the birth-death cycle again, oh Nanak. 6.

ਤਿਸ ਤੇ ਦੂਰਿ ਕਹਾ ਕੋ ਜਾਇ॥ ਉਬਰੈ ਰਾਖਨਹਾਰੁ ਧਿਆਇ॥ ਨਿਰਭਉ ਜਪੈ ਸਗਲ ਭਉ ਮਿਟੈ॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪ੍ਰਾਣੀ ਛੁਟੈ॥ ਜਿਸੁ ਪ੍ਰਭੁ ਰਾਖੈ ਤਿਸੁ ਨਾਹੀ ਦੂਖ॥ ਨਾਮੁ ਜਪਤ ਮਨਿ ਹੋਵਤ ਸੂਖ॥ ਚਿੰਤਾ ਜਾਇ

ਮਿਟੈ ਅਹੰਕਾਰੁ॥ ਤਿਸੁ ਜਨ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰੁ॥ ਸਿਰ ਉਪਰਿ ਠਾਢਾ ਗੁਰੁ ਸੂਰਾ॥ ਨਾਨਕ ਤਾ ਕੇ ਕਾਰਜ ਪੂਰਾ॥ 7॥

Tis tay door(i) kuhaa ko jaayay. Oobraiy raakhunhaar(u) dhiyayay. Nirbhuou jupaiy, sugul bhuou mitaiy. Prubh kirpa tay praani chhootaiy. Jis(u) Prubh raakhaiy, tis(u) naahi dookh. Naam(u) juput mun(i) hovut sookh. Chinta jaayay, mitaiy ahunkaar(u). Tis(u) jun kuou koyay na puhoochunhaar(u). Sir oopur(i) tthaandha Gur(u) soora. Nanak ta kay kaaruj poora. 7.

Word Meaning: Tis tay = from Waheguru. Oobraiy = find salvation. Raakhunhaar = the Saviour (Waheguru). Chhootaiy = becomes free from all blame. Puhoochunhaar = compete with. Tthaandha = standing by (to provide support). Kaaruj Poora = all objectives achieved. 7.

MEANING: Where can the man run away from Waheguru? One can find salvation only by reciting the Naam of the Saviour (Waheguru). All one's fears are gone by reciting the Naam of the Fearless (Waheguru), and one finds freedom from the bonds of Maya with Waheguru's benevolence. The individual whom Waheguru protects never suffers any discomfort; his mind feels blissful while reciting His Naam. His ego and all his worries vanish. Nobody can rival such a devotee. The Perfect Guru stands by him, and all his objectives of life are achieved, oh Nanak. 7.

ਮਤਿ ਪੂਰੀ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ॥ ਦਰਸਨੁ ਪੇਖਤ ਉਧਰਤ ਸ੍ਰਿਸਟਿ॥ ਚਰਨ ਕਮਲ ਜਾ ਕੇ ਅਨੂਪ॥ ਸਫਲ ਦਰਸਨੁ ਸੁੰਦਰ ਹਰਿ ਰੂਪ॥ ਧੰਨੁ ਸੇਵਾ ਸੇਵਕੁ ਪਰਵਾਨੁ॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਪ੍ਰਧਾਨੁ॥ ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਹਾਲੁ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਆਵਤ ਕਾਲੁ॥ ਅਮਰ ਭਏ ਅਮਰਾ ਪਦ ਪਾਇਆ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ॥ 8॥22॥

Mut(i) poori, Amrit(u) ja kee drisht(i). Dershun(u) paykhut, oodhrut srisht(i). Churn Kumul Ja kay anoop. Suful durshun(u) soondar Hur(i) roop. Dhunn(u) sayva, sayvuk(u) pervaan(u). Untarjaami, Purakh(u) perdhaan(u). Jis(u) mun(i) busaiy, su hoat nihaal(u). Ta kaiy nicket(i) na aavut kaal(u). Amar bhuyay, Amra pud paaya. Sadh sung(i) Nanak, Hur(i) dhiyaaya. 8.22.

Word Meaning: Mut(i) = wisdom; Teachings. Drisht(i) = (casting of) sight. Dershun(u) = sight; glimpse. Oodhrut = is salvaged. Churn Kumul = lotus-like feet (His Naam). Anoop = unparalleled. Suful = fruitful; rewarding. Dhunn(u) = praise-worthy; good fortune. Untarjaami = omniscient. Perdhaan = supreme. Nihaal(u) = blissful. Kaal(u) = (spiritual) death. Amar = immortal. Pud = level. 8.22.

MEANING: Waheguru has perfect wisdom, and the casting of His sight is Amrit for the recipient (viewer). The whole world finds salvation at His holy sight. His lotus-like Feet (His Words) are unparalleled, and He is pretty (holy and attractive) in every way; His sight is highly rewarding. The omniscient Waheguru is Supreme, and it is one's good fortune to serve Him; His devotees are highly lucky and are honoured in His Court. The individual, who has His Naam embedded in his heart, is blessed, and the fear of death does not come even near him. Such devotees sing Waheguru's praise in the company of the Guru, attain the highest spiritual state, and become immortal, oh Nanak. 8.22.

ਸਲੋਕੁ॥ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰਿ ਦੀਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੁ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੰਤ ਭੇਟਿਆ ਨਾਨਕ ਮਨਿ ਪਰਗਾਸੁ॥ 1॥

Sloak(u): Giyaan unjun(u) Gur(i) deeya, agiyaan undhayr binaas(u). Hur(i) kirpa tay Sunt bhaytiya, Nanak, mun(i) pergaas(u). 1.

Word Meaning: Unjun = kohl (which is believed to improve eyesight). Agiyaan = ignorance. Binaas(u) = destruction. Sunt = Guru. Bhaytiya = connected with. 1.

MEANING: The Guru has given me the kohl of Divine Knowledge (for the eyes of my mind) with which all the darkness of my ignorance is gone. With God's grace, I got connected to the Guru who enlightened my mind, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਸੰਤ ਸੰਗਿ ਅੰਤਰਿ ਪ੍ਰਭੁ ਡੀਠਾ॥ ਨਾਮੁ ਪ੍ਰਭੂ ਕਾ ਲਾਗਾ ਮੀਠਾ॥ ਸਗਲ ਸਮਿਗ੍ਰੀ ਏਕਸੁ ਘਟ ਮਾਹਿ॥ ਅਨਿਕ ਰੰਗ ਨਾਨਾ ਦ੍ਰਿਸਟਾਹਿ॥ ਨਉ ਨਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਦੇਹੀ ਮਹਿ ਇਸ ਕਾ ਬਿਸ੍ਰਾਮੁ॥ ਸੁੰਨ ਸਮਾਧਿ ਅਨਹਤ ਤਹ ਨਾਦ॥ ਕਹਨੁ ਨ ਜਾਈ ਅਚਰਜ ਬਿਸਮਾਦ॥ ਤਿਨਿ ਦੇਖਿਆ ਜਿਸੁ ਆਪਿ ਦਿਖਾਏ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਸੋਝੀ ਪਾਇ॥ 1॥

Ashtpudi: Sunt sung(i) untar(i) Prubh(u) deettha. Naam(u) Prubhoo ka laaga meettha. Sugul smugree Aikus ghut maah(i). Anik rung nana drishtaah(i). Naoun nidh(i) Amrit(u) Prubh ka Naam(u). Dayhi meh(i) iss ka bisraam(u). Soonn smaadh(i) unhut teh naad. Kehn(u) na jaayee achurj bismaad. Tin(i) daykhiya, jis(u) Aap(i) dikhaayay. Nanak tis(u) jun sojhi paayay. 1.

Word Meaning: Untar(i) = in the heart. Deettha = saw; realized. Sugul Smugree = all bodies; the whole world. Aikus(u) = the One (Waheguru). Ghut Maah(i) = in His mind. Nana = different. Drishtaah(i) = visible. Naoun Nidh(i) = the nine mythical treasures. Dayhee = body. Bisraam = dwelling. Soonn Smaadh(i) = the state in meditation in which no thought originates. Unhut Naad = the auto-playing music that the yogis believe to hear during meditation. Achurj Bismaad = amazing mesmerization. Sojhi = understanding. 1.

MEANING: I found Waheguru's Naam to be very sweet, and realized Him in my mind in the company (shelter) of the Guru. Waheguru is seen (presents Himself) in many different colours and ways, and the whole world is on His mind (He worries about, or looks after it). Waheguru's Amrit-like Naam is the source of all the nine treasures of the world, and it dwells imperceptibly in the body. When one meditates on the Naam with full concentration, so that no other thought arises in the mind, one attains an amazing spiritual state that cannot be described, because one becomes fully mesmerized and blissful, as if listening to the auto-playing Divine Music. But only those individuals experience such a blissful state whom Waheguru gives understanding and enables to do so, oh Nanak. 1.

ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਅਨੰਤ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਆ ਭਗਵੰਤ॥ ਧਰਨਿ ਮਾਹਿ ਆਕਾਸ ਪਇਆਲ॥ ਸਰਬ ਲੋਕ ਪੂਰਨ ਪ੍ਰਤਿਪਾਲ॥
(ਅੰਗ 294)॥ ਬਨਿ ਤਿਨਿ ਪਰਬਤਿ ਹੈ ਪਾਰਬ੍ਰਹਮੁ॥ ਜੈਸੀ ਆਗਿਆ ਤੈਸਾ ਕਰਮੁ॥ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਮਾਹਿ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਸਮਾਹਿ॥ ਤਿਸ ਤੇ ਭਿੰਨ ਨਹੀ ਕੋ ਠਾਉ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੁਖੁ ਪਾਉ॥ 2॥

So untar(i), So baahur(i) Anunt. Ghut(i), ghut(i) biyaap(i) ruhiya Bhugvunt. Dhern(i) maah(i) aakaash puyaal . Serb loak poorun pritpaal.

(PAGE 294): Bun(i) tin(i) perbut(i) haiy Parbraham. Jaiysi aagiya, taiysa kerm(u). Paun, paani, baiysuntar maah(i). Chaar(i) koont deh dis(i) smaah(i). Tis tay bhinn nuhee ko tthaaoun. Gur persaad(i) Nanak sookh(u) paaoun. 2.

Word Meaning: Anunt = limitless (Waheguru). Biyaap(i) = impacting; present. Dhern(i) = earth. Puyaal = underworld. Loak = worlds. Pritpaal = nourish and nurture. Tin(i) = straws; vegetation. Aagiya = Command. Kerm(u) = behaviour; functions. Baiysuntar = fire. Char(i) Koont = the four major directions. Deh Dis(i) = the ten sub directions (four main; four in corners, and up and down). Bhinn = different; without. Tthaaoun = place. 2.

MEANING: The limitless Waheguru, which is present inside you, is also present outside (in nature), and is impacting every heart. Waheguru, which nourishes and nurtures all His creation, is fully filling (is present in) the earth, the sky, and the underworld. He is present in

the forests, in all vegetation, and the mountains, which function in ways they are ordered to (obey His Commands). Waheguru is present in the air, in the waters, in fire, and in all the four major and the ten sub directions. No place is without Him. One learns all this by the grace of the Guru, and enjoys all comforts, oh Nanak. 2.

ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਮਹਿ ਦੇਖੁ॥ ਸਸੀਅਰ ਸੂਰ ਨਖ੍ਯਤਰ ਮਹਿ ਏਕੁ॥ ਬਾਣੀ ਪ੍ਰਭ ਕੀ ਸਭੁ ਕੋ ਬੋਲੈ॥ ਆਪਿ ਅਡੋਲੁ ਨ ਕਬਹੂ ਡੋਲੈ॥ ਸਰਬ ਕਲਾ ਕਰਿ ਖੇਲੈ ਖੇਲ॥ ਮੋਲਿ ਨ ਪਾਈਐ ਗੁਣਹ ਅਮੋਲ॥ ਸਰਬ ਜੋਤਿ ਮਹਿ ਜਾ ਕੀ ਜੋਤਿ॥ ਧਾਰਿ ਰਹਿਓ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ॥ ਗੁਰ ਪਰਸਾਦਿ ਭਰਮ ਕਾ ਨਾਸੁ॥ ਨਾਨਕ ਤਿਨ ਮਹਿ ਏਹੁ ਬਿਸਾਸੁ॥3

Bayd Puraan simrit(i) meh(i) daykh(u). Sussiur, soor, nukhuttar meh(i) Aik(u). Bani Prubh kee subh(u) ko boalaiy. Aap(i) adoal(u), na kubhoon doalaiy. Serb kulaa kur(i) khaylaiy khayl. Moal(i) na paayiyaiy gooneh amoal. Serb jot(i) meh Ja kee Jot(i). dhaar(i) ruhiyou Soami oat(i) poat(i). Gur persaad(i) bherm ka naas(u). Nanak, tin meh(i) ehou bisaas(u). 3.

Word Meaning: Sussiur = moon. Soor = sun. Nukhuttar = stars. Bani = words of praise; Huqam. Boalaiy = utter; obey. Adoal(u) = yields to no command (no power above Him). Khalaiy Khayl = enjoys His creation. Gooneh Amoal = invaluable virtues. Jot(i) = light. Oat(i) Poat(i) = like cross threads in fabric (weft and woof). Bherm = misgivings; doubts. Bisaas(u) = faith; confidence.

MEANING: Waheguru is reflected in all the Hindu religious books (they were written by men created by Waheguru with the ability to write). The same Waheguru is also reflected (is present) in the moon, in the sun, and in the stars. They all sing Waheguru's praise (obey His command), but Waheguru does not yield to any command (there is no power above Him). He creates the drama of the universe with His powers, and then enjoys it. He has so many virtues (powers) that they cannot be fully evaluated (or appreciated). His Light (Soul) is present in all living beings, and He is mixed (blended) with them just like the cross threads in fabric. With Guru's grace, all the misgivings of the devotee are dispelled, and a firm faith in Waheguru is established, oh Nanak. 3.

ਸੰਤ ਜਨਾ ਕਾ ਪੇਖਨ ਸਭੁ ਬ੍ਰਹਮ॥ ਸੰਤ ਜਨਾ ਕੇ ਹਿਰਦੈ ਸਭਿ ਧਰਮ॥ ਸੰਤ ਜਨਾ ਸੁਨਹਿ ਸੁਭ ਬਚਨ॥ ਸਰਬ ਬਿਆਪੀ ਰਾਮ ਸੰਗਿ ਰਚਨ॥ ਜਿਨਿ ਜਾਤਾ ਤਿਸ ਕੀ ਇਹ ਰਹਤ॥ ਸਤਿ ਬਚਨ ਸਾਧੂ ਸਭਿ ਕਹਤ॥ ਜੋ ਜੋ ਹੋਇ ਸੋਈ ਸੁਖੁ ਮਾਨੈ॥ ਕਰਨ ਕਰਾਵਨਹਾਰੁ ਪ੍ਰਭੁ ਜਾਨੈ॥ ਅੰਤਰਿ ਬਸੇ ਬਾਹਰਿ ਭੀ ਓਹੀ॥ ਨਾਨਕ ਦਰਸਨੁ ਦੇਖਿ ਸਭ ਮੋਹੀ॥ 4॥

Sunt junaa ka paykhun subh(u) Braham. Sunt junaa kay hirdaiy subh(i) dherm. Sunt junaa sooneh(i) shoobh buchun. Serb biyaapi Ram sung(i) ruchun. Jin(i) jaata, tis kee ih reht. Sat(i) Buchun Sadhu subh keht. Jo, jo hoyay soyee sookh(u) maanaiy. Kern kraavunhaar(u) Prubh(u) jaanaiy. Untar(i) busay, baahur(i) bhee ohi. Nanak dershun(u) daykh(i) subh mohi. 4.

Word Meaning: Paykhun = seeing. Dherm = spirituality and high morals. Shoobh Buchun = noble words. Serb Biyaapi = omnipresent. Ruchun = mixed well; fully absorbed. Reht = living-style; code of ethics. Sat(i) = True; Divine. Jaanaiy = recognize; make deep connection. Mohi = captivated.

MEANING: The holy saints "see" Waheguru everywhere, and they have only spirituality and high morals in their hearts. They remain fully absorbed in the omnipresent Waheguru and listen only to the words of spirituality and high morality. The holy saints utter only the words of eternal truth; this is the kind of living style of the saints who have realized Waheguru. They take comfort in everything that happens to them and have firm faith that it is Waheguru, the creator of everything, who can make others do whatever He wishes. The Waheguru that

resides in human hearts is also present in nature. Everybody is captivated by His sight (to see Him in nature), oh Nanak. 4.

ਆਪਿ ਸਤਿ ਕੀਆ ਸਭੁ ਸਤਿ॥ ਤਿਸੁ ਪ੍ਰਭ ਤੇ ਸਗਲੀ ਉਤਪਤਿ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਬਿਸਥਾਰੁ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਏਕੰਕਾਰੁ॥ ਅਨਿਕ ਕਲਾ ਲਖੀ ਨਹ ਜਾਇ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਲਏ ਮਿਲਾਇ॥ ਕਵਨ ਨਿਕਟਿ ਕਵਨ ਕਹੀਐ ਦੂਰਿ॥ ਆਪੇ ਆਪਿ ਆਪ ਭਰਪੂਰਿ॥ ਅੰਤਰਗਤਿ ਜਿਸੁ ਆਪਿ ਜਨਾਏ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਆਪਿ ਬੁਝਾਏ॥5॥

Aap(i) Sat(i) keeya subh(u) Sat(i). Tis(u) Prubh tay suglee output(i). Tis(u) bhaavaiy ta kuray bisthaar(u). Tis(u) bhaaaiy ta Ekunkaar(u). Anik kulaa lukhee neh jaayay. Jis(u) bhaavaiy, tis(u) luyay milaayay. Kuvun nicket(i), kuvun kuhiyaiy door(i). Aapay Aap(i) Aap bhurpoor(i). Untargut(i) jis(u) Aap(i) junaayay. Nanak tis(u) jun Aap(i) boojhaayay. 5.

Word Meaning: Aap(i) = God Himself. Sat(i) = eternal. Keeya = creation. Ootput(i) = produced; came into being. Bisthaar = expansion; creation. Ekunkaar = God by Himself. Anik Kula = unlimited power. Lukhi = understood. Bhurpoor(i) = filling (occupying) the whole space. Untargut(i) = spiritually. 5.

MEANING: Waheguru is eternal, and so is His creation, which came into being from Him (He created it from Himself). He expands (creates) the world whenever He wishes to, and is all by Himself at His Will (He destroys it at His Will). His unlimited powers cannot be understood; He connects the individuals of His choosing with Him. We cannot say who is close to Him and who is removed from Him, because He pervades everywhere. Whom He enlightens spiritually, comes to understand Him, oh Nanak. 5.

ਸਰਬ ਭੂਤ ਆਪਿ ਵਰਤਾਰਾ॥ ਸਰਬ ਨੈਨ ਆਪਿ ਪੇਖਨਹਾਰਾ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕਾ ਤਨਾ॥ ਆਪਨ ਜਸ ਆਪ ਹੀ ਸੁਨਾ॥ ਆਨ ਜਾਨੁ ਇਕੁ ਖੇਲੁ ਬਨਾਇਆ॥ ਆਗਿਆਕਾਰੀ ਕੀਨੀ ਮਾਇਆ॥ ਸਭ ਕੈ ਮਧਿ ਅਲਿਪਤੋ ਰਹੈ॥ ਜੋ ਕਿਛੁ ਕਹਣਾ ਸੁ ਆਪੇ ਕਹੈ॥ ਆਗਿਆ ਆਵੈ ਆਗਿਆ ਜਾਇ॥ ਨਾਨਕ ਜੈ ਭਾਵੈ ਤਾ ਲਏ ਸਮਾਇ॥ 6॥

Serb bhoot Aap(i) vertaara. Serb naiyn, Aap(i) paykhunhaara. Sugul smugree ja ka tuna. Aapun jus Aap hee soona. Aan jaan(u) ikk(u) khayl(u) bunaaya. Aagiyakaari keeni Maya. Subh kaiy mudh(i) aliputo ruhaiy. Jo kichh(u) kehna, su Aapaiy kuhaiy. Aagiya aavaiy, aagiya jaayay. Nanak jaiy bhaavaiy ta luyay smaayay. 6.

Word Meaning: Serb Bhoot = all matter; living beings. Vertaara = provider; server. Paykhunhaara = one who sees. Sugul Smugree = all matter (the whole universe). Tuna = body. Aan Jaan(u) = birth and death. Khayl(u) = drama. Aagiayakaari = subservient. Mudh(i) = centre; in. Aliputo = detached. Kehna = Command; Huqam; Will. Aagiyya = Huqam. 6.

MEANING: Waheguru is the provider of all the necessities for all the living beings. (Being omnipresent), He sees (looks after them) with their eyes. The whole universe is His body, and He is listening to His praise being sung by the living beings (watching how everybody is obeying His Huqam). Birth and death are like a drama created by Waheguru in which Maya is His subservient. He dwells in everybody, yet he is fully detached, and enforces His own Will. The living beings take birth and die as per His Huqam. He absorbs some in Him (connects with Him) as He likes, oh Nanak. 6.

ਇਸ ਤੇ ਹੋਇ ਸੁ ਨਾਹੀ ਬੁਰਾ॥ ਓਰੈ ਕਹਹੁ ਕਿਨੈ ਕਛੁ ਕਰਾ॥ ਆਪਿ ਭਲਾ ਕਰਤੂਤਿ ਅਤਿ ਨੀਕੀ॥ ਆਪੇ ਜਾਨੈ ਅਪਨੇ ਜੀ ਕੀ॥ ਆਪਿ ਸਾਚੁ ਧਾਰੀ ਸਭ ਸਾਚੁ॥ ਓਤਿ ਪੋਤਿ ਆਪਨ ਸੰਗਿ ਰਾਚੁ॥ ਤਾ ਕੀ ਗਤਿ

ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਦੂਸਰ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ॥ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਪਰਵਾਨੁ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਇਹੁ ਜਾਨੁ॥ 7॥

iss tay hoyay su naahi boora. Oraiy kuhou kinaiy kuchh(u) kuraa. Aap(i) bhulaa, kertoot(i) ut(i) neeki. Aapay jaanaiy, Apnay jee kee. Aap(i) Saach(u), dhaari subh Saach(u). oat(i) poat(i) Aapun sung(i) raach(u). Ta kee gut(i) mit(i) kuhee na jaayay. Doosur hoyay, ta sojhi paayay. Tis ka keeya subh(u) pervaan(u). Gur persaad(i) Nanak ehou jaan(u). 7.

Word Meaning: Boora = bad; harmful; evil. Oraiy = in this world. Bhula = kind; noble. Kertoot(i) = deeds. Ut(i) Neeki = extremely pure and just. Saach(i) = True; eternal. Dhaari = created. Raach(u) = mingled. Gut(i) = higher spiritual state; transcendence. Mit(i) = measurements. Sojhi = understanding. Pervaan(u) = acceptable; just. Jaan(u) = understand; knowledge. 7.

MEANING: Whatever Waheguru does is never bad (or harmful) because He is kind, and all His deeds are extremely pure (just). But only He knows what He has in mind. Can someone show me if anyone here (in this world) has done anything good for humanity (without using natural resources)? Waheguru is the eternal truth, and so is His creation with which He is mixed so closely as the cross threads in fabric. Nobody can tell the level of His transcendence, and His measurements. Only someone equal to Him can know those. Whatever Waheguru does is all just, but one can have this knowledge only by the grace of the Guru, oh Nanak. 7.

ਜੋ ਜਾਨੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਆਪਿ ਮਿਲਾਇ ਲਏ ਪ੍ਰਭੁ ਸੋਇ॥ ਓਹੁ ਧਨਵੰਤੁ ਕੁਲਵੰਤੁ ਪਤਿਵੰਤੁ॥ ਜੀਵਨ ਮੁਕਤਿ ਜਿਸੁ ਰਿਦੈ ਭਗਵੰਤੁ॥ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਜਨੁ ਆਇਆ॥
(ਅੰਗ 295)॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਸਭੁ ਜਗਤ ਤਰਾਇਆ॥ ਜਨ ਆਵਨ ਕਾ ਇਹੈ ਸੁਆਉ॥ ਜਨ ਕੈ ਸੰਗਿ ਚਿਤਿ ਆਵੈ ਨਾਉ॥ ਆਪਿ ਮੁਕਤੁ ਮੁਕਤੁ ਕਰੈ ਸੰਸਾਰੁ॥ ਨਾਨਕ ਤਿਸੁ ਜਨ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥ 8॥23॥

Jo jaanaiy, tis(u) suda sookh(u) hoyay. Aap(i) milaayay luyay Prubh(u) soyay. Oh(u) dhunvunt(u), koolvunt(u), putvunt(u). Jeevun mookut(i) jis(u) ridaiy Bhugvunt(u). Dhunn(u), dhunn(u), dhunn(u) jun(u) aaya.

(PAGE 295): Jis(u) persaad(i) subh(u) jugut traaya. Jun aavun ka ihaiy sooaaou. Jun kaiy sung(i) chit(i) aavaiy Naaoun. Aap(i) mookut(u), mookut(u) kuraiy sunsaar(u). Nanak, tis(u) jun kuou suda numuskaar(u). 8.23.

Word Meaning: Jaanaiy = realizes. Dhunvunt(u) = wealthy. Koolvunt(u) = of high clan. Putvunt(u) = respectable. Mookut(i) = free from the bonds of Maya. Dhunn(u) = worthy of respect. Traaya = is salvaged. Sooaaou = objective; benefit. 8.

MEANING: Whoever realizes that whatever Waheguru does is just, enjoys bliss all the time, and Waheguru connects such a devotee with Him. Such a devotee, who has Waheguru enshrined in his heart, is truly wealthy, belongs to a high clan, is respectable, and is free from all bonds of Maya while living in the family. Such a saint is worthy of worship because with his grace, the world finds salvation. This is the objective of the coming of such a saint in the world that people remember Waheguru in His company. Such a saint is free from all worldly bonds and sets the world free. I salute such a great saint all the time, oh Nanak. 8.23.

ਸਲੋਕੁ॥ ਪੂਰਾ ਪ੍ਰਭੁ ਆਰਾਧਿਆ ਪੂਰਾ ਜਾ ਕਾ ਨਾਉ॥ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ ਪੂਰੈ ਕੇ ਗੁਨ ਗਾਉ॥ 1॥

Sloak(u): Poora Prubh(u) araadhiya, Poora Ja ka Naaoun. Nanak Poora paaya, Pooraiy kay goon gaaoun. 1.

Word Meaning: Poora = Perfet; omnipresent. Araadhiya = worshipped. Naaoun = Huqam. 1.

MEANING: I worship the Perfect, and the omnipresent Waheguru whose Huqam is (laws are) also perfect. I have realized the Perfect Waheguru, and sing praise of the omnipresent Waheguru, oh Nanak. 1.

ਅਸਟਪਦੀ॥ ਪੂਰੇ ਗੁਰ ਕਾ ਸੁਨਿ ਉਪਦੇਸੁ॥ ਪਾਰਬ੍ਰਹਮ ਨਿਕਟਿ ਕਰਿ ਪੇਖੁ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਹੁ ਗੋਬਿੰਦ॥ ਮਨ ਅੰਤਰਿ ਕੀ ਉਤਰੈ ਚਿੰਦ॥ ਆਸ ਅਨਿਤ ਤਿਆਗਹੁ ਤਰੰਗ॥ ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਨ ਮੰਗ॥ ਆਪੁ ਛੋਡਿ ਬੇਨਤੀ ਕਰਹੁ॥ ਸਾਧ ਸੰਗਿ ਅਗਨਿ ਸਾਗਰੁ ਤਰਹੁ॥ ਹਰਿ ਧਨ ਕੇ ਭਰਿ ਲੇਹੁ ਭੰਡਾਰ॥ ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰ॥ 1॥

Ashtpudi: Pooray Gur(u) ka soon(i) Oopdaysh(u). Parbraham, nicket(i) kur(i) paykh(u). Saas(i), saas(i) simerhou Gobind. Mun untar(i) kee ootraiy chind. Aas anit tiyaaghou trung. Sunt junaa kee dhoor(i) mun mung. Aap(u) chhoad(i) baynti kurhou. Sadh sung(i) ugun(i) saagur(u) turhou. Hur(i) dhun kay bhur(i) layhou bundaar. Nanak, Gur Pooray numuskaar. 1.

Word Meaning: Oopdaysh(u) = Teachings. Nicket(i) = close by. Paykh(u) = see; believe. Chind = worries; thinking. Anit = countless. Tiyaagou = give up. Trung = waves. Dhoor(i) = dust of the feet; service. Aap(u) = selfishness. Ugun Saagur = the sea of fire of desires. Bhundaar = treasures. Numuskaar = bow down to; show respect. 1.

MEANING: if you listen to the Teachings of the Perfect Guru, you will find Waheguru very close to you, oh my friend. Recite Waheguru's Naam(u) with every breath, and all your worries will disappear. Abandon the countless wishes high waves of which rise in your mind, and beg for the service to the holy saints. Relinquish your selfishness and ego, and pray in the company of the Guru to swim across the sea of the fire of desires (the world sea) (to find salvation). Bow to the Perfect Guru (obey Him), and fill your treasure (heart) with the wealth of Waheguru's Naam, oh Nanak. 1.

ਖੇਮ ਕੁਸਲ ਸਹਜ ਆਨੰਦ॥ ਸਾਧ ਸੰਗਿ ਭਜੁ ਪਰਮਾਨੰਦ॥ ਨਰਕ ਨਿਵਾਰਿ ਉਧਾਰਹੁ ਜੀਉ॥ ਗੁਨ ਗੋਬਿੰਦ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ॥ ਚਿਤਿ ਚਿਤਵਹੁ ਨਾਰਾਇਣ ਏਕੁ॥ ਏਕ ਰੂਪ ਜਾ ਕੇ ਰੰਗ ਅਨੇਕ॥ ਗੋਪਾਲ ਦਾਮੋਦਰ ਦੀਨ ਦਇਆਲ॥ ਦੁਖ ਭੰਜਨ ਪੂਰਨ ਕਿਰਪਾਲ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਬਾਰੰਬਾਰ॥ ਨਾਨਕ ਜੀਅ ਕਾ ਇਹੈ ਅਧਾਰ॥ 2॥

Khaym, kooshul, sehj, aanund. Sadh sung(i) bhuj(u) Permanund. Nerk nivaar(I) oodhaarhou jeeo. Goon Gobind, Amrit rus(u) peeou. Chit(i) chituvhou Naraayin aik(u). Aik roop, Ja kay rung anayk. Gopaal, Damodar, deen duyaal. Dookh-bhunjun, Poorun Kirpaal. Simer, simer, Naam(u) baarumbaar. Nanak jea ka ihaiy Adhaar. 2.

Word Meaning: Khaym Kooshul = wellbeing. Sehj Aanund = blissfulness. Bhuj(u) = recite Naam(u). Permanund = the source of supreme bliss (God). Nivaar(i) = eliminating. Jeeo = soul. Chituvhou = think of. Naraayin = Waheguru. Roop = entity; basic identity. Rung = forms. Gopaal, Damodar = names of Waheguru. Dookh- Bhunjun = destroyer of all suffering. Baarumbaar = repeatedly. Jea = soul; life. Adhaar = basis. 2.

MEANING: Recite the Naam of Waheguru, which is the source of supreme bliss, in the company of the Guru, and enjoy the wellbeing and the bliss of the peaceful state of mind, oh my friend. Sing praise of Waheguru, and drink the sweetness of the Naam; besides, your fear of any hell will be eradicated, and you will find salvation. Think only of Waheguru in your mind, which has only one basic entity, but countless forms. The perfect and kind Waheguru is always compassionate to the helpless and is the destroyer of all suffering. Recite His Naam repeatedly, which is the basis of your soul, oh Nanak. 2.

ਉਤਮ ਸਲੋਕ ਸਾਧ ਕੇ ਬਚਨ॥ ਅਮੁਲੀਕ ਲਾਲ ਏਹਿ ਰਤਨ॥ ਸੁਨਤ ਕਮਾਵਤ ਹੋਤ ਉਧਾਰ॥ ਆਪਿ ਤਰੈ ਲੋਕਹ ਨਿਸਤਾਰ॥ ਸਫਲ ਜੀਵਨੁ ਸਫਲ ਤਾ ਕਾ ਸੰਗੁ॥ ਜਾ ਕੈ ਮਨਿ ਲਾਗਾ ਹਰਿ ਰੰਗੁ॥ ਜੈ ਜੈ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਜੈ॥ ਸੁਨਿ ਸੁਨਿ ਅਨਦ ਕਰੇ ਪ੍ਰਭੁ ਗਾਜੈ॥ ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਮਹਾਂਤ ਕੇ ਮਾਥੇ॥ ਨਾਨਕ ਉਧਰੇ ਤਿਨ ਕੈ ਸਾਥੇ॥ 3॥

Ootum Sloak, Sadh kay Buchun. Amooleek laal eh(i) ruttan. Soonut, kmaavut, hoat oodhaar. Aap(i) turaiy, loakah nistaar. Suful jeevun(u), suful Ta ka sung(u). Ja kaiy mun(i) laaga Hur(i) rung(u). Jaiy, jaiy, Shabad(u) anaahud(u) vaajaiy. Soon(i), soon(i) anund kuray, Prubh gaajaiy. Pergutay Goopaal Mahaant kay maathay. Nanak, oodhray tin kaiy saathay. 3.

Word Meaning: Ootum = superior; Divine. Sadh = Guru. Amooleek = invaluable. Laal = rubies. Ruttan = jewels. Kmaavut = putting into practice. Oodhaar = Nistaar = salvation. Suful = successful. Jaiy, jaiy = long living; eternal. Gaajaiy = roars; dominates. Mahaant = saints. Maathay = on the forehead. 3.

MEANING: The Words of the Guru are the best spiritual poetry (Teaching), and they are like the invaluable rubies and jewels. Whoever listens to them and puts them in practice (leads life according to them), finds salvation - not just for him, but for the whole world. A devotee, whose mind is imbued with Waheguru's love, not only makes his own life successful (achieves the objective of life), but also for all those who are in his company. Waheguru's eternal Shabad plays the Divine music in the devotee's mind, who enjoys bliss when Waheguru's Naam roars in his mind (he cannot hear any undesirable noise of his mind). Waheguru appears on the forehead of the holy saints (enlightens their mind); I will also find salvation in their company, oh Nanak. 3.

ਸਰਨਿ ਜੋਗੁ ਸੁਨਿ ਸਰਨੀ ਆਏ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪ ਮਿਲਾਏ॥ ਮਿਟਿ ਗਏ ਬੈਰ ਭਏ ਸਭ ਰੇਨ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਾਧ ਸੰਗਿ ਲੈਨ॥ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰਦੇਵ॥ ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਕੀ ਸੇਵ॥ ਆਲ ਜੰਜਾਲ ਬਿਕਾਰ ਤੇ ਰਹਤੇ ਰਾਮ ਨਾਮ ਸੁਨਿ ਰਸਨਾ ਕਹਤੇ॥ ਕਰਿ ਪ੍ਰਸਾਦੁ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ॥ ਨਾਨਕ ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ॥ 4॥

Shern(i) joag(u) soon(i) sherni aayay. Kur(i) kirpa Prubh aap milaayay. Mit(i) guyay baiyr, bhuyay subh rayn. Amrit Naam(u) Sadh sung(i) laiyn. Soopersunn bhuyay Gurdev. Poorun hoyee sayvuk kee sayv. Aal, junjaal bikaar tay rehtay. Ram Naam soon(i) rusna kehtay. Kur(i) persaad(i) duyya Prubh(i) dhaari. Nanak nibhee khayp humaari. 4.

Word Meaning: Shern(i) Joag(u) = all capable of providing shelter (Satguru). Baiyr = enmity. Rayn = dust of the feet; extreme humility. Soopersunn = overly pleased. Aal Junjaal = worldly obligations; bonds of Maya. Bikaar = vices. Rehtay = removed from. Dhaari = created; provided; bestowed. Khayp = merchandise; wealth of worship. 4.

MEANING: Hearing about the provider of complete shelter (Satguru), the devotees come to His shelter when He kindly connects them with Waheguru. The devotees recite Waheguru's Amrit-Naam in the company of the Guru, whereby they become extremely humble and overcome all their animosity for others. Waheguru becomes overly pleased with them, and their hard labour is recognized. They stay away from worldly obligations (attractions) and vices. They listen to Waheguru's Naam and recite it with their tongue. The kind Waheguru became benevolent to me, and my wealth of His worship was successfully delivered to His Court (He approved my hard labour), oh Nanak. 4.

ਪ੍ਰਭ ਕੀ ਉਸਤਤਿ ਕਰਹੁ ਸੰਤ ਮੀਤ॥ ਸਾਵਧਾਨ ਏਕਾਗਰ ਚੀਤ॥ ਸੁਖਮਨੀ ਸਹਜ ਗੋਬਿੰਦ ਗੁਨ ਨਾਮ॥ ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁ ਹੋਤ ਨਿਧਾਨ॥ ਸਰਬ ਇਛਾ ਤਾ ਕੀ ਪੂਰਨ ਹੋਇ॥ ਪ੍ਰਧਾਨ ਪੁਰਖੁ ਪ੍ਰਗਟੁ ਸਭ ਲੋਇ॥ ਸਭ ਤੇ ਊਚ ਪਾਏ ਅਸਥਾਨੁ॥ ਬਹੁਰਿ ਨ ਹੋਵੈ ਆਵਨ ਜਾਨੁ॥ ਹਰਿ ਧਨੁ ਖਾਟਿ ਚਲੈ ਜਨੁ ਸੋਇ॥ ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ॥5॥

Prubh kee oostut(i) kurhou sunt meet. Saavdhaan, aikaagur cheet. Sukhmani, sehj, Gobind Goon Naam. Jis(u) mun(i) busaiy, su hoat nidhaan. Serb ichha ta kee poorun hoyay. Perdhaan, Purakh(u) pergut(u) subh loyay. Subh tay ooch paayay usthaan(u). Buhour(i) na hovaiy aavun jaan(u). Hur(i) dhun(u) khaat(i) chulaiy jun(u) soyay. Nanak jiseh(i) praaput(i) hoyay. 5.

Word Meanings: Oostut(i) = praise. Saavdhaan = alertness. Aikaaguru Cheet = with a focused mind. Sukhmani = source of comforts. Sehj = stability (blissful state) of mind. Nidhaan = treasure. Ichha = wishes. Perdhaan = leader. Usthaan = position. Buhour(i) = any more. Khaat(i) = earn. 5. Praaput(i) = prewritten in destiny.

MEANING: Sing praise of Waheguru with full focus and alertness of mind, oh my saintly friends. Recitation of Waheguru's Naam and of His virtues is the source of all comforts and of a blissful state of mind. The heart, in which Waheguru appears, becomes a treasure of virtues, and all his wishes are fulfilled. He is known as a (spiritual) leader (guide) in the whole world. He occupies the highest spiritual position and does not suffer in the birth-and-death cycle ever again. The individual, who has Waheguru's Naam prewritten in his destiny, leaves this world with the wealth of the Naam, oh Nanak. 5.

ਖੇਮ ਸਾਂਤਿ ਰਿਧਿ ਨਵ ਨਿਧਿ॥ ਬੁਧਿ ਗਿਆਨੁ ਸਰਬ ਤਹ ਸਿਧਿ॥ ਬਿਦਿਆ ਤਪੁ ਜੋਗੁ ਪ੍ਰਭ ਧਿਆਨੁ॥ (ਅੰਗ 296)॥ ਗਿਆਨੁ ਸ੍ਰੇਸਟ ਊਤਮ ਇਸਨਾਨੁ॥ ਚਾਰਿ ਪਦਾਰਥ ਕਮਲ ਪ੍ਰਗਾਸ॥ ਸਭ ਕੈ ਮਧਿ ਸਗਲ ਤੇ ਉਦਾਸ॥ ਸੁੰਦਰ ਚਤੁਰੁ ਤਤ ਕਾ ਬੇਤਾ॥ ਸਮਦਰਸੀ ਏਕ ਦ੍ਰਿਸਟੇਤਾ॥ ਇਹ ਫਲ ਤਿਸੁ ਜਨ ਕੈ ਮੁਖਿ ਭਨੈ॥ ਗੁਰ ਨਾਨਕ ਨਾਮ ਬਚਨ ਮਨਿ ਸੁਨੈ॥ 6॥

Khaym shaant(i) ridh(i) nuv nidh(i). Boodh(i), Giyan(u), serb teh sidh(i). Bidiya tup(u) joag(u), Prubh dhiyaan(u).

(PAGE 296): Giyan sraysht, ootum ishnaan. Chaar(i) pdaaruth, kumul pergaas. Subh kaiy mudh(i) sugul tay oodaas. Soondar chutur(u) ka bayta. Sumdersi, Aik drishtayta. Ih ful, tis(u) jun kaiy mookh(i) bhunaiy. Gur Nanak Naam Buchun mun(i) soonay. 6.

Word Meaning: Khaym = wellbeing. Shaant(i) = peace. Ridh(i) Sidh(i) = supernatural powers. Boodh(i) = wisdom. Giyaan = enlightenment. Bidiya = education; knowledge for debates. Tup(u) = self-affliction to please some god. Giyaan = connection with Waheguru. Sraysht = supreme. Ootum = superior. Ishnaan = dip at holy places. Chaar(i) Pdaaruth = the four desired things: morality, wealth, salvation, and fulfilment of wishes. Kumul Pergass = blooming of the heart. Mudh(i) = in the middle. Oodaas = detached. Soondar = attractive, beloved. Chutur(u) = wise. Tut Ka Bayta = knowledgeable about the origin (Waheguru). Sumdersi = unbiased. Bhunaiy = utters; recites. Buchun = (Guru's) Words. 6.

MEANING: A devotee, who listens to the words of Waheguru's praise from the Guru, and recites Waheguru's Naam with his tongue, reaps the rewards of wellbeing; he achieves peace of mind, and feels as if he has acquired all the supernatural powers, and the nine treasures of the world. He has enlightened wisdom. He does not need any of the knowledge for debates (which boost ego), self-affliction, or yogis' meditation to acquire Waheguru. A dip in Waheguru's Naam-pool is the supreme of all the dips in holy waters, and one acquires all the four desired products (morality, wealth, salvation, and fulfilment of all the wishes) which cause the heart of the devotee to bloom. Such a devotee stays fully detached from Maya even while living in the middle of everything. He is beloved of everybody, is wise, and is knowledgeable about Waheguru (is connected with Him). He is unbiased in his views about others, and sees everybody the same way, oh Nanak. 6.

ਇਹੁ ਨਿਧਾਨੁ ਜਪੈ ਮਨਿ ਕੋਇ॥ ਸਭ ਜੁਗ ਮਹਿ ਤਾ ਕੀ ਗਤਿ ਹੋਇ॥ ਗੁਣ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨਿ ਬਾਣੀ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਬਖਾਣੀ॥ ਸਗਲ ਮਤਾਂਤ ਕੇਵਲ ਹਰਿ ਨਾਮ॥ ਗੋਬਿੰਦ ਭਗਤ ਕੈ ਮਨਿ ਬਿਸ੍ਰਾਮ॥ ਕੋਟਿ ਅਪ੍ਰਾਧ ਸਾਧ ਸੰਗਿ ਮਿਟੈ॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਜਮ ਤੇ ਛੁਟੈ॥ ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮ ਪ੍ਰਭਿ ਪਾਏ॥ ਸਾਧ ਸਰਣ ਨਾਨਕ ਤੇ ਆਏ॥7

Ehou nidhaan(u) jupaiy mun(i) koyay. Subh joog meh(i) ta kee gut(i) hoyay. Goon Gobind, Naam dhoon(i) bani. Simrit(i) Shastar Bayd bukhaani. Sugul mutaant kayvul Hur(i) Naam. Gobind bhugut kaiy mun(i) bisraam. Koat(i) upraadh Sadh sung(i) mitaiy. Sunt kirpa tay Jum tay chhootaiy. Ja kaiy mustuk(i) kerm Prubh(i) paayay. Sadh shern Nanak tay aayay. 7.

Word Meaning: Subh Joog Meh(i) = in every eon. Gut(i) = salvation. Mutaant = teaching of all faiths. Bisraam = dwelling. Koat(i) = millions. Upraadh = crimes; sins. Jum = angel of death. Kerm = good fortune. Mustuk(i) = on the forehead. Tay = those. 7.

MEANING: All the Hindu religious books certify Waheguru's Naam, His virtues, and concentration on His Bani (words of praise) to be the real treasure; whoever recites this treasure finds salvation, no matter what the eon is. Waheguru's Naam, which resides in the mind of His devotees, is the basis of all faiths. Millions of sins are erased in the shelter of the Guru, and the Angel of death can cause no harm to them. Only that devotee seeks Guru's shelter whose forehead has good fortune written on it by the kindness of Waheguru, oh Nanak. 7.

ਜਿਸੁ ਮਨਿ ਬਸੈ ਸੁਨੈ ਲਾਇ ਪ੍ਰੀਤਿ॥ ਤਿਸੁ ਜਨ ਆਵੈ ਹਰਿ ਪ੍ਰਭੁ ਚੀਤਿ॥ ਜਨਮ ਮਰਨ ਕਾ ਦੂਖ ਨਿਵਾਰੈ॥ ਦੁਲਭ ਦੇਹ ਤਤਕਾਲ ਉਧਾਰੈ॥ ਨਿਰਮਲ ਸੋਭਾ ਅੰਮ੍ਰਿਤ ਤਾ ਕੀ ਬਾਨੀ॥ ਏਕੁ ਨਾਮੁ ਮਨ ਮਾਹਿ ਸਮਾਨੀ॥ ਦੂਖ ਰੋਗ ਬਿਨਸੈ ਭੈ ਭਰਮ॥ ਸਾਧ ਨਾਮ ਨਿਰਮਲ ਤਾ ਕੇ ਕਰਮ॥ ਸਭ ਤੇ ਊਚ ਤਾ ਕੀ ਸੋਭਾ ਬਨੀ॥ ਨਾਨਕ ਇਹ ਗੁਣ ਨਾਮੁ ਸੁਖਮਨੀ॥ 8॥24॥

Jis(u) mun(i) busaiy, soonaiy, laayay preet(i). Tis(u) jun aavaiy Hur(i) Prubh(u) cheet(i). Junum, mern ka dookh nivaaraiy. Doolubh dayh tutkaal oodhaaraiy. Nirmul sobha, Amrit ta kee bani. Aik Naam(u) mun maah(i) smaani. Dookh, roag, binsaiy bhaiy, bherm. Sadh Naam nirmul ta kay kerm. Subh tay ooch ta kee sobha bunee. Nanak, ih goon naam(u) Sukhmani. 8.24.

Word Meaning: Busaiy = dwells. Cheet(i) = in mind. Nivaaraiy = eradicates. Doolubh Dayh = human life which is available with great difficulty. Tutkaal = right away. Sobha = fame; greatness. Bani = routine conversation. Smaani = is mixed well; present. Binsaiy = vanishes. Kerm = deeds. Sukhmani = source of bliss. 8

MEANING: The devotee, who has Waheguru (His Naam) enshrined in his heart, listens to His Naam with love (devotion) and keeps Him in mind. His suffering of birth and death is eradicated, and he finds salvation right away for his human body, which is available with great difficulty. Waheguru's Naam pervades his mind, and his routine conversation involves Waheguru's praise, which is Amrit for life, and he enjoys great fame. With Guru's Teachings, all his deeds become pure and just, and all his discomforts, ailments, fears and misgivings vanish. He earns the highest level of praise (fame), and he becomes a source of comfort (bliss) for others because of these qualities, oh Nanak. 8.24.

ਥਿਤੀ ਗਉੜੀ ਮਹਲਾ 5

THITI GAURRI MEHLA 5

Thiti: Thitis are successive days corresponding to the changing phases of the moon between the new moon and the full moon, and between the full and the new moon. Hindus consider some of these days very auspicious and perform some special rituals as per their holy books. Guru Arjun Dev Ji discusses the insignificance of these days and offers His own advice on how to make each of them effective for spiritual advancement. You will note that His advice is the same – Recite Waheguru's Naam, and have good moral character – no matter what phase of the moon it is.

ਸਲੋਕੁ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਸੁਆਮੀ ਸਿਰਜਨਹਾਰੁ॥ ਅਨਿਕ ਭਾਤਿ ਹੋਇ ਪਸਰਿਆ ਨਾਨਕ ਏਕੰਕਾਰੁ॥ 1॥

Sloak(u): Ek Onkar, Sat Gur Persad(i). Jul(i) thul(i) muhiul(i) pooriya, Soami Sirjunhaar(u). Anik bhaant(i) hoyay pusriya, Nanak Ekunkaar(u). 1.

Word Meaning: Muhiul(i) = sky. Pooriya = filling completely (present everywhere). Sirjunhaar(u) = the creator. Anik Bhaant = in countless ways. Ekunkaar(u) = God.

MEANING: The creator Lord is fully pervading the waters, the land and the sky. There is only One Waheguru, which shows in many different forms, oh Nanak. 1.

ਪਉੜੀ॥ ਏਕਮ ਏਕੰਕਾਰੁ ਪ੍ਰਭੁ ਕਰਉ ਬੰਦਨਾ ਧਿਆਇ॥ ਗੁਣ ਗੋਬਿੰਦ ਗੁਪਾਲ ਪ੍ਰਭ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ॥ ਤਾ ਕੀ ਆਸ ਕਲਿਆਣ ਸੁਖ ਜਾ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਚਾਰਿ ਕੁੰਟ ਦਹ ਦਿਸਿ ਭ੍ਰਮਿਓ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸੁਨੇ ਬਹੁ ਬਿਧਿ ਕਰਉ ਬੀਚਾਰੁ॥ ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਸੁਖ ਸਾਗਰ ਨਿਰੰਕਾਰ॥ ਦਾਤਾ ਭੁਗਤਾ ਦੇਨਹਾਰੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਇ॥ ਜੋ ਚਾਹਹਿ ਸੋਈ ਮਿਲੈ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ॥ 1॥

Paurri: Aikum, Ekunkaar(u) Prubh(u), kuroun bundna dhiyaayay. Goon Gobind, Goopaal Prubh, shern(i) puroun Hur(i) Raayay. Ta kee aas kulyaan sookh, Ja tay subh(u) kichh(u) hoyay. Chhar(i) koont deh dis(i) bhermiyo, tis(u) bin(u) uver(u) na koyay. Bayd Puraan Simrit(i) soonay, buhou bidh(i) kuroun beechaa(u). Putit oodhaarun, bhaiy hern, sookh saagar, Nirunkaar. Daata, bhoogta, daynhaar(u), Tis bin(u) uver(u) na jaayay. Jo chaaheh(i), soyee milaiy, Nanak Hur(i) goon gaayay. 1.

Word Meaning: Aikum = the first day (after the new or the full moon). Ekunkaar = One God. Bundna = salute; bowing down. Gobind = Gopaal = (Waheguru) who nourishes and nurtures the earth (world). Hur(i) Raayay = Waheguru-King. Aas = dependence. Kulyaan = wellbeing. Koont = (major) directions. Bhermiyo = travelled. Putit = immoral. Oodhaarun = salvager. Bhaiy hern = remover (destroyer) of fears. Daata = provider. Bhoogta = one who enjoys. Jaayay = place. 1.

MEANING: I recite the Naam of the only Supreme Being, Waheguru, and salute Him. I take the shelter of the Royal Waheguru, which is the source of all virtues, and which raises (looks after) the whole world. He is the one who does everything (directly or indirectly), and dependence on Him is the source of all wellbeing and comfort. I have travelled in all four directions, but haven't found anyone like Him. I have listened to all the Vedas, the Puranas, and the Smritis, and pondered them in many different ways (from many different angles), and found that Waheguru alone is the source of all comforts, the destroyer of all fears, and the saviour of even the immoral. He Himself is the source of everything, is the provider, and (being present in all living beings), also enjoys His own gifts, and there is no place without Him. By singing His praise, one gets everything he wishes for, oh Nanak. 1.

ਗੋਬਿੰਦ ਜਸੁ ਗਾਈਐ ਹਰਿ ਨੀਤ॥ ਮਿਲਿ ਭਜੀਐ ਸਾਧ ਸੰਗਿ ਮੇਰੇ ਮੀਤ॥ 1॥ ਰਹਾਉ॥

Gobind jus(u) gaayiyaiy Hur(i) neet. Mil(i) bhujiyaiy Sadh sung(i) mayray meet. 1. Ruhaou

Word Meaning: Jus(u) = praise. Neet = everyday; always. Bhujiyaiy = recite.
MEANING: We should always sing Waheguru's praise, and recite His Naam in the company (shelter) of the Guru, oh my friends. Pause.

ਸਲੋਕੁ॥ ਕਰਉ ਬੰਦਨਾ ਅਨਿਕ ਵਾਰ ਸਰਨਿ ਪਰਉ ਹਰਿ ਰਾਇ॥ ਭ੍ਰਮ ਕਟੀਐ ਨਾਨਕ ਸਾਧ ਸੰਗਿ ਦੁਤੀਆ ਭਾਉ ਮਿਟਾਇ॥ 2॥
Sloak(u): Kuroun bundna anik vaar, shern(i) puroun Hur(i) Raayay. Bherm kutiyaiy Nanak Sadh sung(i), dootiya bhaaou mitaayay. 2.
Word Meaning: Anik Vaar = countless times. Shern = shelter. Bherm = misgivings; doubts. Dootiya Bhaao = love for someone else (Maya). 2.
MEANING: I bow to the Royal Waheguru countless times, and take His refuge. All misgivings and the love for Maya vanish in the company of the Guru, oh Nanak. 2.

ਪਉੜੀ॥ ਦੁਤੀਆ ਦੁਰਮਤਿ ਦੂਰਿ ਕਰਿ ਗੁਰ ਸੇਵਾ ਕਰਿ ਨੀਤ॥ ਰਾਮ ਰਤਨੁ ਮਨਿ ਤਨਿ ਬਸੈ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੀਤ॥ ਮਰਣੁ ਮਿਟੈ ਜੀਵਨੁ ਮਿਲੈ ਬਿਨਸਹਿ ਸਗਲ ਕਲੇਸ॥ ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਭਾਉ ਭਗਤਿ ਪਰਵੇਸ॥
(ਅੰਗ 297)॥ ਲਾਭੁ ਮਿਲੈ ਤੋਟਾ ਹਿਰੈ ਹਰਿ ਦਰਗਹ ਪਤਿਵੰਤ॥ ਰਾਮ ਨਾਮ ਧਨ ਸੰਚਵੈ ਸਾਚ ਸਾਹ ਭਗਵੰਤ॥ ਊਠਤ ਬੈਠਤ ਹਰਿ ਭਜਹੁ ਸਾਧੂ ਸੰਗਿ ਪਰੀਤਿ॥ ਨਾਨਕ ਦੁਰਮਤਿ ਛੁਟਿ ਗਈ ਪਾਰਬ੍ਰਹਮ ਬਸੇ ਚੀਤਿ॥ 2॥
Paurri: Dootiya doormut(i) door(i) kur(i), Gur sayva kur(i) neet. Ram ruttan(u) mun(i) tun(i) busaiy, tuj(i) kaam(u), kroadh(u), loabh(u) meet. Mern mitaiy, jeevun milaiy, binseh(i) sugul klaysh. Aap(u) tujhou, Gobind bhujhou, bhaaou bhugut(i) pervaysh.
(PAGE 297): Laabh(u) milaiy, toata hiraiy, Hur(i) Durgeh putivunt. Ram Naam dhun sunchvaiy, Saach Shah Bhugvunt. Ootthut, baiytthut, Hur(i) bhujhou, Sadhu sung(i) preet(i). Nanak doormut(i) chhoot(i) guyyee, Parbrahm busay cheet(i). 2.
Word Meaning: Dootiya = second day. Doormut(i) = ill advice. Door(i) Kur(i) = get rid of. Tuj(i) = abandon. Binseh(i) = vanish. Klaysh = problems; conflicts. Aap(u) = selfishness. Tujhou = give up. Pervaysh = enter; implant. Toata = weakness; shortcomings. Hiraiy = go away. Putivunt = respectable. Sunchvaiy = accumulate. Saach Shah = eternal king (provider). Bhugvunt = fortunate. 2.
MEANING: Get rid of your ill-thinking, and serve the Guru all the time, as a result of which, your lust, rage, and greed will disappear, and the jewel-like Waheguru's precious Naam will be implanted in your heart, oh my friend. Also, there will be no fear of death, and you will have a new life (of high morality), and all your problems due to hostility will vanish. Get rid of your selfishness and ego, recite Waheguru's Naam, and implant love-filled worship for Him in your heart. (By doing so) You will acquire the benefit of virtues, your weaknesses will go away, and you will be very fortunate to earn respect in Waheguru's Court. Waheguru is the eternal King (source) of all virtues; by reciting His Naam, one accumulates the wealth of virtues. Recite Waheguru's Naam with love in the company of the Guru, whether standing or sitting (all the time). (By doing so), your ill-thinking will disappear, and Waheguru's Naam will dwell in your heart, Oh Nanak. 2.

ਸਲੋਕੁ॥ ਤੀਨਿ ਬਿਆਪਹਿ ਜਗਤ ਕਉ ਤੁਰੀਆ ਪਾਵੈ ਕੋਇ॥ ਨਾਨਕ ਸੰਤ ਨਿਰਮਲ ਭਏ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ 3॥
Sloak(u): Teen(i) biyaapeh(i) jugut kuou, tooriya paavaiy koyay. Nanak Sunt nirmul bhuyay, jin mun(i) vusiya Soyay. 3.

Word Meaning: Teen = three, the three effects of Maya. Tooriya = state above the effects of Maya. Koyay = some rare. Nirmul = pure. Soyay = that (Waheguru). 3.
MEANING: The whole world is functioning under the influence of the three effects of Maya (with varying degrees of awareness); some rare individual attains the spiritual state above the effects of Maya. The holy men, who have Waheguru appeared in their mind, are pure (above the effects of Maya), oh Nanak. 3.

ਪਉੜੀ॥ ਤ੍ਰਿਤੀਆ ਤ੍ਰੈ ਗੁਣ ਬਿਖੈ ਫਲ ਕਬ ਉਤਮ ਕਬ ਨੀਚ॥ ਨਰਕ ਸੁਰਗ ਭ੍ਰਮਤਉ ਘਣੋ ਸਦਾ ਸੰਘਾਰੈ ਮੀਚ॥ ਹਰਖ ਸੋਗ ਸਹਸਾ ਸੰਸਾਰੁ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ॥ ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਚਿਤਵਹਿ ਅਨਿਕ ਉਪਾਇ॥ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਰਸ ਕਬਹੁ ਨ ਤੂਟੈ ਤਾਪ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਧਨੀ ਨਹ ਬੂਝੈ ਪਰਤਾਪ॥ ਮੋਹ ਭਰਮ ਬੂਡਤ ਘਣੋ ਮਹਾ ਨਰਕ ਮਹਿ ਵਾਸ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਤੇਰੀ ਆਸ॥ 3॥
Paurri: Tritiya traiy goon bikhaiy ful, kub ootum, kub neech(u). Nerk, soorg bhermtuou ghuno, suda sunghaaraiy meech(u). Herkh soag, sehsa sunsar(u), huoun huoun kert bihaaya. Jin(i) keeyay, Tiseh(i) na jaan-nee, chitveh(i) anik oopaayay. Aadh(i), biyaadh, oopaadh(i) rus, kubhoon na tootaiy taap. Parbraham poorun dhunee, neh boojhaiy pertaap. Moh bherm boodut ghuno, muha nerk meh(i) vaas. Kur(i) kirpa Prubh raakh(i) layhou, Nanak Tayri aas. 3.
Word Meaning: Tritiya = the third day. Bikhaiy = of bikhiya (Maya). Ful = result. Ootum = in high spirits. Neech = in low spirits. Nerk = hell (suffering). Soorg = paradise (enjoying luxuries). Sunghaaraiy = kills. Meech(u) = (spiritual) death. Bhermtuou = (mind) travels (dodders). Ghuno = much. Herkh = happiness. Soag = sadness. Sehsa = worries; fears. Huoun, Huoun = selfishness and ego. Bihaayay = is spent. Aadh(i) = mental illness (worries etc.). Biyaadh(i) = bodily ailments. Oopaadh(i) = disputes. Rus = desire to enjoy. Taap = suffering. Poorunn Dhunee = perfect source of everything (Waheguru). Pertaap = magnificence. Boodut = drowns. Muha Nerk = big hell (huge suffering). 3.
MEANING: Under the influence of the three effects of Maya, sometimes the man feels in high spirits, and sometimes in low spirits (depressed). In other words, he feels to be in paradise sometimes, and in hell the other times, and thus always suffers from spiritual (moral) death. He spends his whole life in happiness, in sadness, in worries of the world, or in selfishness. He does not recognize (makes no connection with) Waheguru, who created him, and keeps thinking of countless other ways to live in comfort. Caused by his desire to enjoy the luxuries of life, his sufferings of life - mental, physical, or caused by worldly disputes - never end. He does not understand the magnificence of Waheguru, which is the perfect source of everything. He drowns in the deep sea of attachment and doubts, and lives in huge suffering. I, Nanak, am fully dependent upon You. Please protect me (from Maya's attacks), oh Waheguru. 3.

ਸਲੋਕੁ॥ ਚਤੁਰ ਸਿਆਣਾ ਸੁਘੜੁ ਸੋਇ ਜਿਨਿ ਤਜਿਆ ਅਭਿਮਾਨੁ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਸਿਧਿ ਭਜੁ ਨਾਨਕ ਹਰਿ ਨਾਮੁ॥ 4॥
Sloak(u): Chutoor, siyaana sooghurr(u) soyay, jin(i) tujiya abhimaan. Chaar(i) pdaaruth, usht sidh(i), Bhuj(u) Nanak Hur(i) Naam(u). 4.
Word Meaning: Chutoor = clever. Sooghurr(u) = wise. Tujiya = abandoned. Chaar(i) Pdaaruth = the four most wished things: morality, wealth, salvation, fulfilment of wishes. Usht Sidh(i) = the eight accepted supernatural powers. 4.
MEANING: All four most desired things (See the “Introduction”), and the eight supernatural powers, are acquired by reciting Waheguru’s Naam; but Waheguru’s Naam dwells only in

that heart which has overcome its ego. Only that individual is clever, wise, and intelligent who has overcome his ego, oh Nanak. 4.

ਪਉੜੀ॥ ਚਤੁਰਥਿ ਚਾਰੇ ਬੇਦ ਸੁਣਿ ਸੋਧਿਓ ਤਤੁ ਬੀਚਾਰੁ॥ ਸਰਬ ਖੇਮ ਕਲਿਆਣ ਨਿਧਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸਾਰੁ॥ ਨਰਕ ਨਿਵਾਰੈ ਦੁਖ ਹਰੈ ਤੂਟਹਿ ਅਨਿਕ ਕਲੇਸ॥ ਮੀਚੁ ਹੂਟੈ ਜਮ ਤੇ ਛੂਟੈ ਹਰਿ ਕੀਰਤਨ ਪਰਵੇਸ॥ ਭਉ ਬਿਨਸੈ ਅੰਮ੍ਰਿਤੁ ਰਸੈ ਰੰਗਿ ਰਤੇ ਨਿਰੰਕਾਰ॥ ਦੁਖ ਦਾਰਿਦ ਅਪਵਿਤ੍ਰਤਾ ਨਾਸਹਿ ਨਾਮ ਅਧਾਰ॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਖੋਜਤੇ ਸੁਖ ਸਾਗਰ ਗੋਪਾਲ॥ ਮਨੁ ਨਿਰਮਲੁ ਮੁਖੁ ਊਜਲਾ ਹੋਇ ਨਾਨਕ ਸਾਧ ਰਵਾਲ॥ 4॥

Paurri: Chutooruth(i), chaaray Bayd soon(i), sodhiyo Tut(u) beechaar(u). Serb khaym kulyaan nidh(i), Ram Naam(u) jup(i) saar(u). Nerk nivaaraiy, dookh huraiy, tooteh(i) anik klaysh. Meech hootaiy, jum tay chhootaiy, Hur(i) keertun pervaysh. Bhuou binsaiy, Amrit(u) rusaiy, rung(i) rutay Nirunkaar. Dookh daarid, upvittarta, naaseh(i) Naam adhaar. Soor(i), nur, moon(i) jun khojtay, sookh saagur, Gopaal. Mun(u) nirmul(u) mookh(u) oojla hoyay, Nanak Sadh ruvaal. 4.

Word Meaning: Chutooruth(i) = the fourth day. Sodhiyo = concluded. Khaym = happiness. Kalyaan = wellbeing. Nidh(i) = treasure. Saar(u) = supreme. Nivaaraiy = Huraiy = get rid of. Klaysh = suffering due to hostility. Meech(u) = death. Hootaiy = gets tired; disappears. Pervaysh = entrance in mind; keep in memory. Binsaiy = vanishes. Rusaiy = oozes out; saturates. Daarid = lethargy; indolence. Upvittarta = impurity; impious. Soor(i) = of gods. Moon(i) = sages who stay quiet for long times. Ruvaal = dust of the feet of the Guru (become His slave).

MEANING: After listening to all four Vedas, and pondering on them to find reality, I have arrived at the conclusion that recitation of Waheguru's Naam is the supreme of all, and is the source of all happiness and wellbeing. Waheguru's Naam eliminates the possibility of one's going to hell, eradicates all his suffering and countless troubles due to hostility. With Waheguru's praise at heart, his fear of death disappears, and the Angel of Death has no access to him (he becomes immortal). When such a devotee is imbued with the love of Waheguru, all his fears vanish, and the Amrit-Naam saturates his mind. When Waheguru becomes the basis of one's life, all his troubles, indolence, and impurity of mind run away. Waheguru is the source of all comforts, and all the gods, men, and the sages who stay mute for long times, search for Him. By becoming a slave (a dedicated devotee) of the Guru, one's mind becomes pure, and his face shines (he is honoured) in Waheguru's court, oh Nanak.4.

ਸਲੋਕੁ॥ ਪੰਚ ਬਿਕਾਰ ਮਨ ਮਹਿ ਬਸੇ ਰਾਚੇ ਮਾਇਆ ਸੰਗਿ॥ ਸਾਧ ਸੰਗਿ ਹੋਇ ਨਿਰਮਲਾ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥ 5

Sloak(u): Punch bikaar mun meh(i) busay, raachay Maya sung(i). Sadh sung(i) hoyay Nirmula, Nanak Prubh kaiy rung(i). 5.

Word Meaning: Punch Bikaar = five vices (lust, rage, greed, attachment, and ego). Raachay = engrossed. Nirmula = pure. Rung(i) = in love.

MEANING: Ordinarily, the man is engrossed in Maya, and his mind is home to all five vices. One's mind becomes pure (free of the five vices) with his love for Waheguru in the company of the Guru, oh Nanak. 5.

ਪਉੜੀ॥ ਪੰਚਮਿ ਪੰਚ ਪ੍ਰਧਾਨ ਤੇ ਜਿਹ ਜਾਨਿਓ ਪਰਪੰਚੁ॥ ਕੁਸਮ ਬਾਸ ਬਹੁ ਰੰਗੁ ਘਣੋ ਸਭ ਮਿਥਿਆ ਬਲਬੰਚੁ॥ ਨਹ ਜਾਪੈ ਨਹ ਬੂਝੀਐ ਨਹ ਕਛੁ ਕਰਤ ਬੀਚਾਰੁ॥ ਸੁਆਦ ਮੋਹ ਰਸ ਬੇਧਿਓ ਅਗਿਆਨਿ ਰਚਿਓ ਸੰਸਾਰੁ॥ ਜਨਮ ਮਰਣ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਣ ਕੀਨੇ ਕਰਮ ਅਨੇਕ॥ ਰਚਨਹਾਰੁ ਨਹ ਸਿਮਰਿਓ ਮਨਿ ਨ ਬੀਚਾਰਿ ਬਿਬੇਕ॥ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ ਸੰਗਿ ਮਾਇਆ ਲਿਪਤ ਨ ਰੰਚ॥ ਨਾਨਕ ਬਿਰਲੇ ਪਾਈਅਹਿ ਜੋ ਨ ਰਚੇ ਪਰਪੰਚ॥ 5॥

Paurri: Punchum(i) punch perdhaan tay, jih jaaniyo perpunch(u). Koosum baas buhou rung(u) ghuno, subh mithiya bulbunch(u). Neh jaapaiy, neh boojhiyaiy, neh kichh kert beechaar(u). Sooaad, moh, rus baydhiyo, ugiyaan(i) ruchiyo sunsaar(u). Junum, mern, buhou joan(i) bherman, keenay kerm anayk. Ruchunhaar(u) neh simriyo, mun(i) na beechhar(i) bibayk. Bhaao, bhugut(i) Bhugvaan sung(i), Maya liput na runch. Nanak birlay paayeeyay, jo na ruchay perpunch. 5.

Word Meaning: Punchum(i) = fifth. Punch= devotees of Guru (Gurmukh). Perdhaan = leaders. Jaaniyo = know the reality. Perpunch = the expanse of the five elements (world). Koosum = a beautiful but short-lived flower. Baas = fragrance. Mithiya = false (short-lived). Bulbunch = deceit. Jaapaiy = evident. Rus = taste. Baydhiyo = engrossed. Ugiyaan(i) = ignorant. Ruchiyo = engrossed. Kerm = deeds; rituals. Ruchunhaar(u) = the Creator. Bibayk = knowledge of reality. Bhaaou = affectionately. Liput = coating; affect. Runch = extremely small. Birlay = rare.

MEANING: Those devotees of the Guru are the real (spiritual) leaders who have recognized the reality of the world (that it is short-lived). They realize that it is like a flower with a pleasant fragrance and beautiful colours, but it is deceitful because it is all false (temporary). This reality is not evident to the man, as he does not ponder it or try to understand it. The ignorant is indeed engrossed in the sweetness of attachment with worldly things, and in the enjoyment of different tastes (luxuries). He does perform countless ritualistic deeds which are worthless for spirituality, and as a result, he is caught in the birth-death cycle and goes through many different life forms. He does not recite the Naam of the Creator, and has no knowledge or thoughts about reality. There are rare individuals who are not deeply involved in worldly affairs and are not affected even slightly by Maya because of their affectionate worship of Waheguru, oh Nanak. 5.

ਸਲੋਕੁ॥ ਖਟ ਸਾਸਤ੍ਰ ਊਚੌ ਕਹਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥ ਭਗਤ ਸੋਹਹਿ ਗੁਣ ਗਾਵਤੇ ਨਾਨਕ ਪ੍ਰਭ ਕੈ ਦੁਆਰਿ॥6॥

Sloak(u): Khut Shastar oochaou kuheh(i), unt(u) na paaravaar. Bhugut soheh(i) goon gaavtay, Nanak Prubh kaiy dooaar(i) . 6.

Word Meaning: Khut = six. Paaravaar = limits. Soheh(i) = look elegant.

MEANING: The pundit reads the six Shastras aloud, but has no knowledge about the unlimited Waheguru. (On the other hand), The devotees of Waheguru look (spiritually) elegant as they sing His praise at His door (with a focused mind), oh Nanak. 6.

ਪਉੜੀ॥ ਖਸਟਮਿ ਖਟ ਸਾਸਤ੍ਰ ਕਹਹਿ ਸਿੰਮ੍ਰਿਤਿ ਕਥਹਿ ਅਨੇਕ॥
(ਅੰਗ 298)॥ ਊਤਮੁ ਊਚੌ ਪਾਰਬ੍ਰਹਮੁ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣੈ ਸੇਖ॥ ਨਾਰਦ ਮੁਨਿ ਜਨ ਸੁਕ ਬਿਆਸ ਜਸੁ ਗਾਵਤ ਗੋਬਿੰਦ॥ ਰਸ ਗੀਧੇ ਹਰਿ ਸਿਉ ਬੀਧੇ ਭਗਤ ਰਚੇ ਭਗਵੰਤ॥ ਮੋਹ ਮਾਨ ਭ੍ਰਮੁ ਬਿਨਸਿਓ ਪਾਈ ਸਰਨਿ ਦਇਆਲ॥ ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥ ਲਾਭੁ ਮਿਲੈ ਤੋਟਾ ਹਿਰੈ ਸਾਧਸੰਗਿ ਲਿਵ ਲਾਇ॥ ਖਾਟਿ ਖਜਾਨਾ ਗੁਣਨਿਧਿ ਹਰੇ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ॥ 6॥

Paurri: Khushtum(i) khut Shastar kutheh(i), Simrit(i) kutheh(i) anayk.

(PAGE 298): Ootum oochaou Parbraham, goon unt(u) na jaanaiy Shaykh. Nard, moon(i), jun Sook, Biyaas, jus(u) gaavut Gobind. Rus geedhay, Hur(i) siyoun beedhay, bhugut ruchay Bhugvunt. Moh maan, bherm binsiyo, paayee shern(i) Duyaal. Churn kumul mun(i) tun(i) busay, durshun(u) daykh(i) nihaal. Laabh(u) milaiy, toata hiraiy, Sadh sung(i) liv laayay. Khaat(i) khujaana, goonnidh(i) Huray, Nanak Naam(u) dhiaayay. 6.

Word Meaning: Khushtum(i) = sixth day. Kutheh(i) = describe. **Shaykh** = a mythical snake which serves as the bed for god Vishnu. It is believed that he worships Vishnu with a

new name with every breath. **Nard** = Brahma's son, who was born out of Brahma's thigh. He was very fond of creating misunderstandings among the gods. **Sook** = a sage, and son of Biyaas**. Biyaas** = a popular sage who is known to give a new order to the Vedas. Geedhay = drenched. Beedhay = stitched. Ruchay = engaged; connected with Him. Binsiyo = vanished. Churn Kumul = Waheguru's soft feet (His Naam). Nihaal = blissful. Laabh(u) = profit (enhancement of virtues). Toata = shortage; weaknesses. Hiraiy = taken away. Liv = connection with full concentration. Khaat(i) = earn. Goon Nidh(i) = the treasure of virtues (Waheguru). 6.

MEANING: There are countless people who read and explain the six Shastras and the Simritis, but Waheguru is supreme and transcendental, and even Shayshnaag, a supreme devotee of Vishnu, does not know the virtues of Waheguru (so reading of Shastras and the Simritis does not connect with Waheguru). *Nard*, the sages who stay mute for long times, *Sook*, and *Biyas,* all sing praise of Waheguru (but find no end to His limits). Waheguru's devotees, who are drenched in His sweetness and are stitched with Him, stay connected with Him. By taking shelter of the kind Waheguru, all their worldly attachments, ego, and misgivings vanish; Waheguru's Naam dwells in their body and mind, and they feel blessed on having His glimpse. Their virtues get enhanced, and the vices are eliminated when they connect with Waheguru with full concentration in the company of the Guru. Recite the Naam of the source of virtues – Waheguru - to fill your treasure (heart) with virtues, oh Nanak. 6.

ਸਲੋਕੁ॥ ਸੰਤ ਮੰਡਲ ਹਰਿ ਜਸੁ ਕਥਹਿ ਬੋਲਹਿ ਸਤਿ ਸੁਭਾਏ॥ ਨਾਨਕ ਮਨ ਸੰਤੋਖੀਐ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ॥7

Sloak(u): Sunt mundul Hur(i) jus(u) kutheh(i), boleh(i) Sat(i) soobhaayay. Nanak mun suntokhiyaiy, Aikus(u) siyoun liv laayay. 7.

Word Meaning: Sunt Mundul = a gathering of saints. Kutheh(i) = describe. Sat(i) = eternal Waheguru. Soobhaayay = with affection. Suntokhiyaiy = contentment. Aikus = One Waheguru. Liv = connect with full concentration. 7.

MEANING: Waheguru's praise is discussed, and His Naam is recited with affection in the holy congregation of the saints. One acquires contentment of mind by focusing the mind on the "One" Waheguru, oh Nanak. 7.

ਪਉੜੀ॥ ਸਪਤਮਿ ਸੰਚਹੁ ਨਾਮ ਧਨੁ ਟੂਟਿ ਨ ਜਾਹਿ ਭੰਡਾਰ॥ ਸੰਤ ਸੰਗਤਿ ਮਹਿ ਪਾਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥ ਆਪੁ ਤਜਹੁ ਗੋਬਿੰਦ ਭਜਹੁ ਸਰਨਿ ਪਰਹੁ ਹਰਿ ਰਾਇ॥ ਦੂਖ ਹਰੈ ਭਵਜਲੁ ਤਰੈ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ॥ ਆਠ ਪਹਰ ਮਨ ਹਰਿ ਜਪੈ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਨੁ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਸੰਗਿ ਕਰਨੈਹਾਰੁ ਪਛਾਨੁ॥ ਸੋ ਸਾਜਨ ਸੋ ਸਖਾ ਮੀਤ ਜੋ ਹਰਿ ਕੀ ਮਤਿ ਦੇਇ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਇ॥ 7॥

Paurri: Suptum(i) sunchou Naam dhun(u), toot(i) na jaah(i) bhundaar. Sunt sungat(i) meh(i) paayiyaiy, unt(u) na paaravaar. Aap(u) tujhou, Gobind bhujhou, shern(i) purhou, Hur(i) Raayay. Dookh huraiy, bhuvjul turaiy, mun chindiya ful(u) paayay. Aatth pehr mun Hur(i) jupaiy, suful(u) junum(u) pervaan(u). Untar(i) Baahur(i) suda sung(i) Kernaihaar(u) puchhaan(u). So saajun, so sukha meet, jo Hur(i) kee mut(i) dayay. Nanak Tis(u) bulihaarnaiy, Hur(i), Hur(i) Naam(u) jupyay. 7.

Word Meaning: Suptum(i) = seventh day. Sunchou = accumulate. Toot(i) = break; shortage. Paraavaar = limits. Aap(u) = selfishness and ego. Tujhou = abandon. Huraiy = removed. Bhuvjul = the world-sea. Chindiya = desired. Aatth Pehr = twenty-four hours. Suful = successful. Pervaan = accepted. Kernaiyhaar = the creator. Puchhaan(u) = recognize. Sukha = close friend. 7.

MEANING: Accumulate the wealth of Waheguru's Naam, of which there is no shortage in His treasure. (The Naam) of the limitless Waheguru can be acquired in the company (shelter) of the Guru. One should abandon his selfishness and ego, take Waheguru's shelter, and recite His Naam, whereby all his troubles will be gone, his wishes fulfilled, and he will swim across the world-sea (find salvation). A devotee's life is successful, and he is approved (in Waheguru's Court) when he recites His Naam all twenty-four hours. He will also realize that the Creator, Waheguru, is with him everywhere. A devotee, who delivers the wisdom (Word) of Waheguru to others, is one's real friend and buddy. I wish to lay down my life for such a devotee who recites Waheguru's Naam, oh Nanak. 7.

ਸਲੋਕੁ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਈਅਹਿ ਤਜੀਅਹਿ ਅਵਰਿ ਜੰਜਾਲ॥ ਜਮ ਕੰਕਰੁ ਜੋਹ ਨ ਸਕਈ ਨਾਨਕ ਪ੍ਰਭੂ ਦਇਆਲ॥ 8॥

Sloak(u): Aatth pehr goon gaayiyeh(i) tujiyeh(i) uver(i) junjaal. Jum kunkur(u) joh na sukyee, Nanak Prubhoo duyaal. 8.

Word Meaning: Uver(i) = others. Junjaal = worldly affairs. Kunkur = assistant. Joh = watch carefully. 8.

MEANING: Giving up all worldly affairs, singing the virtues of Waheguru all the time, oh my friend. Waheguru is always kind, and recitation of His Naam precludes any trouble caused by the watchful eye of the assistant of the Angel of death, oh Nanak. 8.

ਪਉੜੀ॥ ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਨਵਨਿਧਿ॥ ਸਗਲ ਪਦਾਰਥ ਪੂਰਨ ਬੁਧਿ॥ ਕਵਲ ਪ੍ਰਗਾਸ ਸਦਾ ਆਨੰਦ॥ ਨਿਰਮਲ ਰੀਤਿ ਨਿਰੋਧਰ ਮੰਤ॥ ਸਗਲ ਧਰਮ ਪਵਿਤ੍ਰ ਇਸਨਾਨੁ॥ ਸਭ ਮਹਿ ਊਚ ਬਿਸੇਖ ਗਿਆਨੁ॥ ਹਰਿ ਹਰਿ ਭਜਨ ਪੂਰੇ ਗੁਰ ਸੰਗਿ॥ ਜਪਿ ਤਰੀਐ ਨਾਨਕ ਨਾਮ ਹਰਿ ਰੰਗਿ॥ 8॥

Paurri: Ushtumi usht sidh(i), nuvnidh(i). Sugul pdaaruth, poorun boodh(i). Kuvul pergaas suda aanund. Nirmul reet(i), nirodhur munt. Sugul dherm puvittar ishnaan(u). Subh meh(i) ooch bisaykh giyaan(u). Hur(i) Hur(i) bhujun Pooray Gur sung(i). Jup(i) turiyaiy Nanak Naam Hur(i) rung(i). 8.

World Meaning: Ushtumi = eighth day. Ashut Sidh(i) = the eight accepted supernatural powers. Nuv Nidh(i) = the nine treasures of the world. Pdaaruth = worthy matter. Boodh(i) = wisdom. Kuvul = lotus-like heart. Pergaas = enlightenment. Aanund = bliss. Reet(i) = custom; living. Nirodhur = which never fails. Munt = mantra = (Guru's) Word. Ooch Bisaykh = High and special. 8.

MEANING: Waheguru's Knowledge is extremely high (transcendental) and can be acquired only by worshipping Him in the company of the Perfect Guru. Acquiring His Naam (getting connected to Him) is tantamount to acquiring the eight supernatural powers and the nine treasures of the world. Acquiring Waheguru's Naam (enshrining in the heart) is like acquiring all the desired good things and the perfect wisdom. One's heart is enlightened, and one feels blissful. Waheguru's Naam never fails to get one emancipation, and the devotee leads a pious life. (A dip in the pool of Waheguru's Naam) is the most holy dip (of all the dips in so-considered holy places), and all religious deeds are subsumed in it. Whosoever recites Waheguru's Naam with affection (dedication), finds salvation, oh Nanak. 8.

ਸਲੋਕੁ॥ ਨਾਰਾਇਨੁ ਨਹ ਸਿਮਰਿਓ ਮੋਹਿਓ ਸੁਆਦ ਬਿਕਾਰ॥ ਨਾਨਕ ਨਾਮਿ ਬਿਸਾਰਿਐ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰ॥ 9॥

Sloak(u): Naaraayin(u) neh simriyo, mohiyo sooaad bikaar. Nanak Naam(i) bisaariyaiyn, nerk, soorg avtaar. 9.

Word Meaning: Naaraayin = Waheguru. Mohiyo = captivated. Bikaar = vices. 9.

MEANING: The man is so captivated by the tastes of vices that he does not remember Waheguru. But, by forgetting Waheguru's Naam, one is caught in the birth-death cycle and spends hell-like and paradise-like lives in different life forms, oh Nanak. 9.

ਪਉੜੀ॥ ਨਉਮੀ ਨਵੇ ਛਿਦ੍ਰ ਅਪਵੀਤ॥ ਹਰਿ ਨਾਮੁ ਨ ਜਪਹਿ ਕਰਤ ਬਿਪਰੀਤਿ॥ ਪਰ ਤ੍ਰਿਅ ਰਮਹਿ ਬਕਹਿ ਸਾਧ ਨਿੰਦ॥ ਕਰਨ ਨ ਸੁਨਹੀ ਹਰਿ ਜਸ ਬਿੰਦ॥ ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਉਦਰ ਕੈ ਤਾਈ॥ ਅਗਨਿ ਨ ਨਿਵਰੈ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝਾਈ॥ ਹਰਿ ਸੇਵਾ ਬਿਨੁ ਏਹ ਫਲ ਲਾਗੇ॥ ਨਾਨਕ ਬਿਸਰਤ ਮਰਿ ਜਮਹਿ ਅਭਾਗੇ॥ 9॥

Paurri: Naaomi, nuvayn chhidur upveet. Hur(i) Naam(u) na jupeh(i) kert bipreet(i). Pur triya rumeh(i), bukeh(i) Sadh nind. Kern na soonhee Hur(i) jus bind. Hireh(i) pur derb(u) oodur kaiy taayeen. Ugun(i) na nivraiy, trishna na boojhaayee. Hur(i) sayva bin(u) eh ful laagay. Nanak bisrut mur(i) jumeh(i) abhaagay. 9.

Word Meaning: Naaomi = ninth day. Nuvay Chhidur = the nine holes (doors) of the body (two eyes, two ears, two nostrils, one mouth, two private parts). Upveet = unholy. Bipreet(i) = immoral practice. Pur = of others. Triya = woman. Rumeh(i) = enjoys. Nind = malicious criticism; vilification. Kern = ears. Jus = praise. Bind = moment. Hireh(i) = steals. Derb(u) = wealth. Oodur = stomach. Ugun(i) = fire (of desires). Nivraiy = stopped. Trishna = discontentment. Bisrut = forgetting. 9.

MEANING: An individual who does not recite Waheguru's Naam is leading a life of immoral practices, and all the nine doors of his body are unholy. He enjoys other women, maligns the Guru, and does not listen to Waheguru's praise with his ears, even for a moment. He steals others' wealth to fill his own belly. The fire of his desires is never put out, and his discontentment is never satisfied. Such are the results of not serving Waheguru; those unlucky individuals who forget Waheguru never get out of the birth-death cycle, oh Nanak. 9.

ਸਲੋਕੁ॥ ਦਸ ਦਿਸ ਖੋਜਤ ਮੈ ਫਿਰਿਓ ਜਤ ਦੇਖਉ ਤਤ ਸੋਇ॥ ਮਨੁ ਬਸਿ ਆਵੈ ਨਾਨਕਾ ਜੇ ਪੂਰਨ ਕਿਰਪਾ ਹੋਇ॥10॥

Sloak(u): Dus dis khojut mein phiriyo, jut daykhoon tut Soyay. Mun(u) bus(i) aavaiy Nanaka, jay Poorun kirpa hoyay. 10.

Word Meaning: Dus Dis = ten directions. Khojut = searching for. Jut = where. Tut = there. Soyay = Waheguru. Poorun = Perfect (Waheguru). 10.

MEANING: I searched for Waheguru in every possible direction, (but now that my mind is under my control), I see Him everywhere, no matter which direction I look. However, the mind comes under one's control only if Waheguru is kind, oh Nanak. 10.

ਪਉੜੀ॥ ਦਸਮੀ ਦਸ ਦੁਆਰ ਬਸਿ ਕੀਨੇ॥ ਮਨਿ ਸੰਤੋਖ ਨਾਮ ਜਪਿ ਲੀਨੇ॥ ਕਰਨੀ ਸੁਨੀਐ ਜਸੁ ਗੋਪਾਲ॥ ਨੈਨੀ ਪੇਖਤ ਸਾਧ ਦਇਆਲ॥ ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਬੇਅੰਤ॥ ਮਨ ਮਹਿ ਚਿਤਵੈ ਪੂਰਨ ਭਗਵੰਤ॥
(ਅੰਗ 299)॥ ਹਸਤ ਚਰਨ ਸੰਤ ਟਹਲ ਕਮਾਈਐ॥ ਨਾਨਕ ਇਹੁ ਸੰਜਮੁ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਪਾਈਐ॥10॥

Paurri: Dusmi dus dooaar bus(i) keenay. Mun(i) suntokh Naam jup(i) leenay. Kerni sooniyaiy jus(u) Gopaal. Naini paykhit saadh duyaal. Rusna goon gaavaiy bayunt. Mun meh(i) chitvaiy Poorun Bhugvunt.

(PAGE 299): Hust, churn Sunt tehl kmaayiyaiy. Nanak eho sunjum(u) Prubh kirpa tay paayiyaiy. 10.

Word Meaning: Dusmi = the tenth day. Dus Dooaar = the ten doors (windows) of the body (nine visible, and the tenth invisible where Waheguru appears). Bus(i) = control. Suntokh = contentment. Kerni = (with) ears. Jus(u) = praise. Paykhut = see. Chitvaiy = think of. Hust = hands. Churn = feet. Sunjum(u) = efforts; practice to control. 10.

MEANING: This day is auspicious only if one controls all the ten windows of his body (his senses) by reciting Waheguru's Naam so that his mind becomes contented. One should use his ears to listen to the praise of Waheguru, and use his eyes to have a glimpse of the kind Guru. His tongue should sing the virtues of the infinite Waheguru, and his mind should think of the Perfect Waheguru. One should use their hands and feet to serve the Guru. However, one can practise this way of life only by the benevolence of Waheguru, oh Nanak. 10.
NOTE: the eleventh and the twelfth days (Ekadashi and Duadashi) are considered especially auspicious.

ਸਲੋਕੁ॥ ਏਕੋ ਏਕੁ ਬਖਾਨੀਐ ਬਿਰਲਾ ਜਾਣੈ ਸਵਾਦੁ॥ ਗੁਣ ਗੁਬਿੰਦੁ ਨ ਜਾਣੀਐ ਨਾਨਕ ਸਭ ਬਿਸਮਾਦੁ॥11॥
Sloak(u): Aiko, Aik(u) bukhaaniyaiy, birla jaanaiy suvaad(u). Goon Gobind(u) na jaaniyaiy, Nanak subh bismaad(u). 11.
Word Meaning: Aiko Aik(u)= only One (God). Bukhaaniyaiy = describe; talk about. Birla = rare. Bismaad = amazement. 11.
MEANING: Many people talk about only one God, but some rare individuals enjoy the taste of union with Him. However, all His virtues can never be known; it is all amazement, oh Nanak. 11.

ਪਉੜੀ॥ ਏਕਾਦਸੀ ਨਿਕਟਿ ਪੇਖਹੁ ਹਰਿ ਰਾਮੁ॥ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਸੁਣਹੁ ਹਰਿ ਨਾਮੁ॥ ਮਨਿ ਸੰਤੋਖੁ ਸਰਬ ਜੀਅ ਦਇਆ॥ ਇਨ ਬਿਧਿ ਬਰਤੁ ਸੰਪੂਰਨ ਭਇਆ॥ ਧਾਵਤ ਮਨੁ ਰਾਖੈ ਇਕ ਠਾਇ॥ ਮਨੁ ਤਨੁ ਸੁਧੁ ਜਪਤ ਹਰਿ ਨਾਇ॥ ਸਭ ਮਹਿ ਪੂਰਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ॥ ਨਾਨਕ ਹਰਿ ਕੀਰਤਨੁ ਕਰਿ ਅਟਲ ਏਹੁ ਧਰਮ॥ 11॥
Paurri: Aikaadshi, nicket(i) paykhou Hur(i) Ram(u). Indri bus(i) kur(i) soonhou Hur(i) Naam(u). Mun suntokh(u) serb jea duyya. In bidh(i) bert(u) sumpoorun bhuyya. Dhaavut mun(u) raakhaiy ikk tthaayayn. Mun(u), tun(u) soodh(u) juput Hur(i) Naayay. Subh meh poor(i) ruhay Parbrahm. Nanak, Hur(i) keertun kur(i) atull ehou dherm. 11.
Word Meaning: Aikaadshi = the eleventh day (which is believed to be especially auspicious). People undertake fasting on this day. Nicket(i) = near. Paykhou = see (with mental eyes). Indri = senses. Suntokh(u) = contentment. Bidh(i) = way. Bert(u) = commitment; undertaking (like fasting). Dhaavut = rushing; wandering. Tthaayayn = place; focus. Soodh(u) = pure. Atull = everlasting. Dherm = principle; moral obligation; faith. 11.
MEANING: The day is auspicious only if one "sees" Waheguru close to him. (Rather than performing the meaningless rituals of fasting and the like), One should control their senses and listen to Waheguru's Naam. One's mind should be fully contented, and one should be kind to everybody; this is the way to have one's commitment fulfilled. He should control his fast-wandering mind by reciting Waheguru's Naam, as a result of which, his body and mind also become pure. Waheguru is present in everybody; singing His praise is the eternal principle (obligation of the man), oh Nanak. 11.

ਸਲੋਕੁ॥ ਦੁਰਮਤਿ ਹਰੀ ਸੇਵਾ ਕਰੀ ਭੇਟੇ ਸਾਧ ਕਿਰਪਾਲ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਿਉ ਮਿਲਿ ਰਹੇ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ॥ 12॥
Sloak(u): Doomut(i) hurie, sayva kurie, bhaytay Sadh kirpaal. Nanak prubh siyoun mil(i) ruhay, binsay sugul junjaal. 12.
Word Meaning: Doomut(i) = evil thinking. Hurie = vanishes. Bhatay = met; got connected with. Sadh = Guru. Binsay = vanish. Junjaal = Maya-related tasks. 12.

MEANING: When one gets connected with the kind Guru, his evil thinking vanishes, and he serves the Guru (and Waheguru). He stays connected with Waheguru and discounts all his (spiritually) worthless Maya-related tasks, oh Nanak. 12.

ਪਉੜੀ॥ ਦੁਆਦਸੀ ਦਾਨੁ ਨਾਮੁ ਇਸਨਾਨੁ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਤਜਿ ਮਾਨੁ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪਾਨ ਕਰਹੁ ਸਾਧ ਸੰਗਿ॥ ਮਨੁ ਤ੍ਰਿਪਤਾਸੈ ਕੀਰਤਨ ਪ੍ਰਭ ਰੰਗਿ॥ ਕੋਮਲ ਬਾਣੀ ਸਭ ਕਉ ਸੰਤੋਖੈ॥ ਪੰਚ ਭੂ ਆਤਮਾ ਹਰਿ ਨਾਮ ਰਸਿ ਪੋਖੈ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਏਹੁ ਨਿਹਚਉ ਪਾਈਐ॥ ਨਾਨਕ ਰਾਮ ਰਮਤ ਫਿਰਿ ਜੋਨਿ ਨ ਆਈਐ॥ 12॥

Paurri: Dooadusi, daan(u) Naam(u) ishnaan(u). Hur(i) kee bhugut(i) kurhou tuj(i) maan(u). Hur(i) Amrit paan kurhou Sadh sung(i). Mun(u) triptaasaiy keertun Prubh rung(i). Komul Bani subh kuou suntokhaiy. Punch bhoo aatma, Hur(i) Naam rus(i) poakhaiy. Gur Pooray tay ehou nihchou paayiyaiy. Nanak, Ram rumut phir(i) joan(i) na aayiyaiy.

Word Meaning: Dooadusi = twelfth day. (Another highly auspicious day for Hindus). People take dips in holy places and give donations to Brahmans. Tuj(i) = relinquishing. Maan(u) = ego. Paan = be eligible. Triptaasaiy = contented. Rung(i) = with love. Komul = soft; sweet. Punch Bhoo Aatma = the five basic ingredients of living beings (earth, water, air, fire, and consciousness). Pokhaiy = nourishes. Nihchou = belief; assurance. Rumut = reciting (Naam). 12.

MEANING: (Rather than taking dips at holy places and giving donations to the Brahmans on this day), take a dip in the Naam-Amrit (of Waheguru), and give the invaluable gift of the Naam to others, oh my friend. Give up your ego, and worship Waheguru. Be eligible to have the Amrit of Waheguru's Naam in the company of the Guru, where your mind will be fully satisfied when you sing Waheguru's praise with deep love for Him. The sweet Bani (word of Waheguru's praise) provides contentment to everybody, and the essence of Waheguru's Naam nourishes the human soul, which is housed in the body made up of the five basic ingredients. The perfect Guru assures us that a devotee, who recites Waheguru's Naam, never takes rebirth, oh Nanak. 12.

ਸਲੋਕੁ॥ ਤੀਨਿ ਗੁਣਾ ਮਹਿ ਬਿਆਪਿਆ ਪੂਰਨ ਹੋਤ ਨ ਕਾਮੁ॥ ਪਤਿਤ ਉਧਾਰਨੁ ਮਨਿ ਬਸੈ, ਨਾਨਕ ਛੂਟੈ ਨਾਮ॥ 13॥

Sloak(u): Teen(i) goona meh(i) biyaapiya, poorun hoat na kaam(u). Putit oodhaarun(u) mun(i) busaiy, Nanak chhootaiy Naam. 13.

Word Meaning: Biyapiya = affected by; engrossed. Putit Oodhaarun = one who salvages even the immoral (Waheguru). Chhootaiy = gets free (from Maya). 13.

MEANING: The man spends all his life engrossed in Maya, which has three effects; so, his objective of life (union with Waheguru) cannot be achieved. Man attains freedom from Maya (finds salvation) when the Naam of Waheguru, which salvages even the immoral, is enshrined in his mind, oh Nanak. 13.

ਪਉੜੀ॥ ਤ੍ਰਉਦਸੀ ਤੀਨਿ ਤਾਪ ਸੰਸਾਰ॥ ਆਵਤ ਜਾਤ ਨਰਕ ਅਵਤਾਰ॥ ਹਰਿ ਹਰਿ ਭਜਨੁ ਨ ਮਨ ਮਹਿ ਆਇਓ॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਨਿਮਖ ਨ ਗਾਇਓ॥ ਹਰਖ ਸੋਗ ਕਾ ਦੇਹੁ ਕਰਿ ਬਾਧਿਓ॥ ਦੀਰਘ ਰੋਗੁ ਮਾਇਆ ਆਸਾਧਿਓ॥ ਦਿਨਹਿ ਬਿਕਾਰ ਕਰਤ ਸ੍ਰਮੁ ਪਾਇਓ॥ ਨੈਨੀ ਨੀਦ ਸੁਪਨ ਬਰੜਾਇਓ॥ ਹਰਿ ਬਿਸਰਤ ਹੋਵਤ ਏਹ ਹਾਲ॥ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲ॥ 13॥

Paurri: Troudusi, teen(i) taap sunsaar. Aavut, jaat, nerk avtaar. Hur(i), Hur(i) bhujun(u) na mun meh(i) aayo. Sookh saagur Prubh nimukh na gaayo. Herkh, soag ka dayh(u) kur(i) baandhiyo. Deerugh roag(u) Maya asaadhiyo. Dineh(i) bikaar kert sherm(u) paayo. Naini neend soopun ber-rraayo. Hur(i) bisrut hovut eh haal. Nanak prubh Purakh duyaal. 13.

Word Meaning: Troudusi = the thirteenth day. Teen(i) Taap = three ailments (mental, physical, and due to hostility). Sookh Saagur = the sea (unlimited source) of comfort. Nimukh = moment. Herkh = happiness. Soag = sadness. Dayh(u) = human body. Baandhiyo = put together. Deerugh Roag = long illness. Asaadhiyo = untreatable. Bikaar = vices; worthless deeds. Sherm(u) = exhaustion. Ber-rraayo = make unintelligible sounds. Bisrut = forgetting. Haal = condition. 13.
MEANING: The world is suffering from the three ailments, as a result of which the man stays in the hell of rebirths. He does not think of worship of Waheguru in his mind, and does not sing praise of the sea of comforts – Waheguru - even for a moment. The human body experiences happy and sad times because it suffers from the long and untreatable disease of haumein (selfishness and ego). He gets exhausted by performing immoral deeds during the day, and makes unintelligible sounds (talks about the same stuff) in his dreams at night. This is the (uncomfortable) situation one gets into when he forgets the benevolent Waheguru, oh Nanak. 13.

ਸਲੋਕੁ॥ ਚਾਰਿ ਕੁੰਟ ਚਉਦਹ ਭਵਨ ਸਗਲ ਬਿਆਪਤ ਰਾਮ॥ ਨਾਨਕ ਊਨ ਨ ਦੇਖੀਐ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ॥ 14॥
Sloak(u): Chaar(i) koont, chaudeh bhuvun, sugul biyaaput Ram. Nanak oon na daykhiyaiy, poorun ta kay kaam. 14.
Word Meaning: Koont = directions. Chaudeh = fourteen. Bhuvun = skies (seven above the earth and seven below, according to the Muslim belief). Biyaaput = affects; present. Oon = shortage. Poorun = perfect.
MEANING: Waheguru is present in all four directions, and in all fourteen worlds. There is nowhere where His presence is any less; all His tasks are perfect, oh Nanak. 14.

ਪਉੜੀ॥ ਚਉਦਹਿ ਚਾਰਿ ਕੁੰਟ ਪ੍ਰਭ ਆਪ॥ ਸਗਲ ਭਵਨ ਪੂਰਨ ਪਰਤਾਪ॥ ਦਸੇ ਦਿਸਾ ਰਵਿਆ ਪ੍ਰਭੁ ਏਕੁ॥ ਧਰਨਿ ਅਕਾਸ ਸਭ ਮਹਿ ਪ੍ਰਭ ਪੇਖੁ॥ ਜਲ ਥਲ ਬਨ ਪਰਬਤ ਪਾਤਾਲ॥ ਪਰਮੇਸਵਰ ਤਹ ਬਸਹਿ ਦਇਆਲ॥ ਸੂਖਮ ਅਸਥੂਲ ਸਗਲ ਭਗਵਾਨ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਪਛਾਨ॥ 14॥
Paurri: Chaudeh(i) chaar(i) koont Prubh aap. Sugul bhuvun poorun pertaap. Dusay disha ruviya Prubh aik(u). Dhern(i), akaash, subh meh(i) Prubh paykh(u). Jul thul bun perbut pataal. Permayshvur teh buseh(i) duyaal. Sookhum, usthool, sugul Bhugvaan. Nanak Gurmukh(i) Braham puchhaan. 14.
Word Meaning: Chaudeh(i) = the fourteenth day. Bhuvun = skies (worlds). Pertaap = magnificence. Ruviya = present. Paykh(u) = is seen. Pataal = underworlds. Buseh(i) = lives; present. Sookhum = micro-size; minuscule. Usthool = huge. Braham = God.
MEANING: Waheguru is present in every direction, and His magnificence can be seen in the whole universe. The sole Waheguru is present in all ten directions and can be seen on the land and in the sky. The kind Waheguru is living (present) in the water, on the land, in the forests, on the mountains, and in the underworlds. He is present in the minuscule (like an ant) and in the huge (like an elephant). One needs to take Guru's shelter to recognize Him, oh Nanak. 14.

ਸਲੋਕੁ॥ ਆਤਮੁ ਜੀਤਾ ਗੁਰਮਤੀ ਗੁਣ ਗਾਏ ਗੋਬਿੰਦ॥ ਸੰਤ ਪ੍ਰਸਾਦੀ ਭੈ ਮਿਟੇ ਨਾਨਕ ਬਿਨਸੀ ਚਿੰਦ॥ 15॥
Sloak(u): Aatum jeeta Gurmuti, goon gaayay Gobind. Sunt persaadi bhaiy mitay, Nanak binsi chind. 15.
Word Meaning: Aatum(u) = soul; mind. Jeeta = brought under control. Binsi = vanished. Chind = worries. 15.

MEANING: One can win over (control) his mind by singing Waheguru's praise in the shelter of the Guru. With Guru's grace, all his fears are dispelled, and his worries disappear (vanish), oh Nanak. 15.

ਪਉੜੀ॥ ਅਮਾਵਸਿ ਆਤਮ ਸੁਖੀ ਭਏ ਸੰਤੋਖ ਦੀਆ ਗੁਰਦੇਵ॥
(ਅੰਗ 300)॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਸਹਜ ਲਾਗਾ ਪ੍ਰਭ ਕੀ ਸੇਵ॥ ਟੂਟੇ ਬੰਧਨ ਬਹੁ ਬਿਕਾਰ ਸਫਲ ਪੂਰਨ ਤਾ ਕੇ ਕਾਮ॥ ਦੁਰਮਤਿ ਮਿਟੀ ਹਉਮੈ ਛੁਟੀ ਸਿਮਰਤ ਹਰਿ ਕੋ ਨਾਮ॥ ਸਰਨਿ ਗਹੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਮਿਟਿਆ ਆਵਾਗਵਨ॥ ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਗੁਣ ਗੁਬਿੰਦ ਪ੍ਰਭ ਰਵਨ॥ ਹਰਿ ਕੀ ਟਹਲ ਕਮਾਵਨੀ ਜਪੀਐ ਪ੍ਰਭ ਕਾ ਨਾਮੁ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਨਾਨਕ ਸੁਖ ਬਿਸਰਾਮੁ॥ 15॥
Paurri: Amaavus(i) aatum sookhi bhuyay, suntoakh deeya Gurdev.
(PAGE 300): Mun(u), tun(u) seetul(u) shaant(i) sehj, laaga Prubh kee sayv. Tootay bundhun buhou bikaar, suful poorun ta kay kaam. Doormut(i) mitee, haumein chhootee, simrut Hur(i) ko Naam. Shern(i) guhee Parbraham kee, mitiya aavaguvun. Aap(i) turiya kootumb siyoun, goon Goobind Prubh ruvun. Hur(i) kee tehl kmaavni, jupiyaiy Prubh ka Naam(u). Gur Pooray tay paaya, Nanak sookh bisraam(u). 15.
Word Meaning: Amaavus(i) = the day of the new moon. Suntoakh = contentment. Seetul(u) = cool; calm. Shaant(i) = peaceful. Sehj = blissful (above the effects of Maya). Bundhun = bonds; shackles. Bikaar = worthless. Doormut(i) = ill-advice. Mitee = eradicated. Aavaguvun = birth and death. Kootumb = family. Ruvun = recite. Tehl = service to. Kmaavni = perform. Bisraam(u) = rest; peace. 15.
MEANING: By serving Waheguru, one's mind and body become calm and peaceful; one attains the state above the effects of Maya and feels blissful. The Great Guru provides contentment, and one's soul enjoys comfort. All the bonds of worthless attachments are severed, and all one's noble objectives are achieved. By reciting Waheguru's Naam, one's ill-advice is eradicated, and one gets rid of their haumein. One's cycle of rebirths comes to an end in Waheguru's shelter, and by singing the virtues of Waheguru, not only does one find salvation for himself, but for his entire family (his associates) as well. Recitation of His Naam is the real service to Waheguru, and one acquires comfort and peace of mind with the grace of the Perfect Guru, oh Nanak. 15.

ਸਲੋਕੁ॥ ਪੂਰਨੁ ਕਬਹੁ ਨ ਡੋਲਤਾ ਪੂਰਾ ਕੀਆ ਪ੍ਰਭ ਆਪਿ॥ ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਇਆ ਨਾਨਕ ਹੋਤ ਨ ਘਾਟਿ॥ 16॥
Sloak(u): Poorun kubhoon na doalta, poora keeya Prubh aap(i). Din(u), din(u) churrhaiy suvaaya, Nanak hoat na ghaat(i). 16.
Word Meaning: Poorun = completed; perfect. Kubhoon na = never. Doalta = weakens. Svaaya = increases in multiples. 16.
MEANING: God is Perfect Himself, and a devotee, whom He makes perfect with virtuous qualities, never shows weakness for Maya. In fact, his moral strength increases in multiples every day, and he never loses even a tiny fraction of that. 16.

ਪਉੜੀ॥ ਪੂਰਨਮਾ ਪੂਰਨ ਪ੍ਰਭ ਏਕੁ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ॥ ਜੀਅ ਜੰਤ ਦਇਆਲ ਪੁਰਖੁ ਸਭ ਊਪਰਿ ਜਾ ਕਾ ਹਥੁ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਬਿੰਦ ਗੁਰ ਕੀਆ ਜਾ ਕਾ ਹੋਇ॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਸੁਜਾਨੁ ਅਲਖ ਨਿਰੰਜਨ ਸੋਇ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੋ ਸਭ ਬਿਧਿ ਜਾਨਣਹਾਰ॥ ਸੰਤ ਸਹਾਈ ਸਰਨਿ ਜੋਗੁ ਆਠ ਪਹਰ ਨਮਸਕਾਰ॥ ਅਕਥ ਕਥਾ ਨਹ ਬੂਝੀਐ ਸਿਮਰਹੁ ਹਰਿ ਕੇ ਚਰਨ॥ ਪਤਿਤ ਉਧਾਰਨ ਅਨਾਥ ਨਾਥ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਨ॥ 16॥

Paurri: Poornma, Poorun Prubh aik(u), kern kaarun sumruth(u). Jea, junt duyaal Purakh(u), subh oopur(i) ja ka huth(u). Goon nidhaan, Gobind Gur, keeya ja ka hoyay. Untarjaami Prubh soojaan(u), Alukh, Nirunjun soyay. Parbraham permayshro, subh bidh(i) jaanunhaar. Sunt suhaayee shern(i) joag(u), aatth pehr numuskaar. Akuth kutha neh boojhiyaiy, simerhou Hur(i) kay Churn. Putit oodhaarun anaath Naath, Nanak Prubh kee shern. 16.
Word Meaning: Poornma = the day of the full moon. Sumruth = capable; omnipotent. Jea Junt = living beings. Purakh(u) = Waheguru. Nidhaan = treasure. Untarjaami = omniscient. Soojaan = know-all. Alukh = invisible. Nirunjun = above the effects of Maya. Bidh(i) = ways; plans. Jaanunhaar = who knows everything. Shern(i) Joag(u) = capable of proving shelter. Akuth = indescribable. Kutha = story; secrets. Putit = immoral. Oodhaarun = salvager. Anaath = orphans; helpless. Naath = Guardian. 16.
MEANING: Only Waheguru is Perfect and capable of doing anything (including creation of the universe). He is kind to all the living beings and protects them by extending His hand. Waheguru is the source of all virtues and is the teacher as well; everything is done by Him. He is omniscient and knows everything; He is invisible and is above the effects of Maya. He is beyond limits, the supreme Lord, and knows all the options (has a solution to every problem). He supports the holy saints (His devotees) and provides them protection; I salute (bow to) Him all the twenty-four hours. Man cannot understand the secrets of the indescribable Waheguru; the only thing man should do is to worship His Feet (obey His Huqam). Waheguru salvages even the immoral and is the guardian of the helpless. I am in His shelter, oh Nanak. 16

ਸਲੋਕੁ॥ ਦੁਖ ਬਿਨਸੇ ਸਹਸਾ ਗਇਓ ਸਰਨਿ ਗਹੀ ਹਰਿ ਰਾਇ॥ ਮਨਿ ਚਿੰਦੇ ਫਲ ਪਾਇਆ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ॥ 17॥
Sloak(u): Dookh binsay, sehsa guyiyo, shern(i) guhee Hur(i) Raayay. Mun(i) chinday ful paaya, Nanak Hur(i) goon gaayay. 17.
Word Meaning: Binsay = vanished. Sehsa = worries; doubts. Guhee = hold; sought. Hur(i) Raayay = King-Waheguru. Chinday = wished. Ful = result. 17.
MEANING: By coming to the shelter of the Royal Waheguru, all one's worries and doubts are eradicated. All his wishes are fulfilled by singing His praise, oh Nanak. 17.

ਪਉੜੀ॥ ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਨੈ ਕੋਈ ਕਰੈ ਬੀਚਾਰੁ॥ ਕੋ ਉਪਦੇਸੇ ਕੋ ਦ੍ਰਿੜੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੁ॥ ਕਿਲਬਿਖ ਕਾਟੈ ਹੋਇ ਨਿਰਮਲਾ ਜਨਮ ਜਨਮ ਮਲੁ ਜਾਇ॥ ਹਲਤਿ ਪਲਤਿ ਮੁਖੁ ਊਜਲਾ ਨਹ ਪੋਹੈ ਤਿਸੁ ਮਾਇ॥ ਸੋ ਸੁਰਤਾ ਸੋ ਬੈਸਨੋ ਸੋ ਗਿਆਨੀ ਧਨਵੰਤੁ॥ ਸੋ ਸੂਰਾ ਕੁਲਵੰਤੁ ਸੋਇ ਜਿਨਿ ਭਜਿਆ ਭਗਵੰਤੁ॥ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਵੈਸੁ ਉਧਰੈ ਸਿਮਰਿ ਚੰਡਾਲੁ॥ ਜਿਨਿ ਜਾਨਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਨਾਨਕੁ ਤਿਸਹਿ ਰਵਾਲ॥ 17॥
Paurri: Koyee gaavaiy, ko soonaiy, koyee kuraiy beechaar(u). Ko oopdayshay, ko drirraiy, tis ka hoyay oodhaar(u). Kilvikh kaataiy, hoyay nirmula, junum, junum mul(u) jaayay. Hult(i) pult(i) mookh(u) oojla, neh pohaiy tis(u) maayay. So soorta, so Baiyshno, so Giyani, dhunvunt(u). So soora, koolvunt(u) soyay, jin(i) bhujiya Bhugvunt(u). Khatri, Brahman, Shood(u), Vaiysh(u), oodhraiy simer(i) chundaal(u). Jin(i) jaaniyo Prubh(u) aapna, Nanak(u) tiseh(i) ruvaal. 17.
Word Meaning: Oopdayshay = preaches. Drirraiy = reinforces. Oodhaar = salvation. Kilvikh = sins. Nirmula = clean; pure. Hult(i) = this world. Pult(i) = the next world. Oojla = clean; unblemished. Pohaiy = affects. Maayay = Maya. Soorta = who listens to some advice with respect. Baiyshno = devotee of Vishnu (Waheguru). Dhunvunt = wealthy. Soora = valiant. Koolvunt = of noble clan. Shood(u) = untouchable. Vaishya = the second-lowest

caste in the hierarchy. Chundaal = butcher; of the lowest caste. Ruvaal = dust of the feet. 17.

MEANING: Some of Waheguru's devotees sing His praise, some listen to that, and some ponder on that. Some preach it to others, while some reinforce it in their mind. But the important thing is that all such devotees are salvaged. All their sins are washed away, and their minds become pure (holy), and the filth of many of their lives goes away. Attractions of Maya do not even come near them (do not affect them), and their faces shine in this world and in the next (they are honoured everywhere). Such a devotee is the real listener of Waheguru's praise, is a devotee of His, has Divine Knowledge, and is a truly wealthy person. He is the real valiant (has conquered his mind). and belongs to a noble clan who recites Waheguru's Naam. Be it a Khatri, a Brahman, an untouchable or a Vaishya; whoever, including a butcher, recites Waheguru's Naam, is salvaged. I am the dust of the feet of the devotee who worships Waheguru, oh Nanak. 17.

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ 4

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਸਲੋਕੁ ਮ:4॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੋ ਸੁਮਤੁ ਸਭੁ ਕੋਇ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਦਾ ਮਨ ਭਾਵਨੀ ਤੇ ਸਿਧਿ ਹੋਇ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦ ਸੋਇ॥ ਨਾਨਕ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ॥1॥

Sloak M:4: Satgur(u) Purakh(u) duyaal(u) haiy, jis nu soomut(u) subh(u) koyay. Aik drisht kur(i) daykhda, mun bhaavni tay sidh(i) hoyay. Satgur vich(i) Amrit haiy, Hur(i) ootum(u) Hur(i) pud soyay. Nanak, kirpa tay Hur(i) dhiyaayiyaiy, Gurmukh(i) paavaiy koyay. 1. **Word Meaning:** Duyaal(u) = kind; compassionate. Soomut(u) = noble wisdom; knows everything. Drisht = sight. Bhaavni = intention; wish. Sidh(i) = success. Ootum(u) = superior. Hur(i) Pud = (spiritual) state where one gets connected with Waheguru. Gurmukh(i) = in the shelter of the Guru. Dhiyaayiyaiy = recite, remember.

MEANING: Satguru is kind and knows everything that goes through our minds. He casts the same kind of sight on everybody (treats everybody the same), but one's success (achievement of objective) depends upon his intentions. Satguru is the source of (Naam) Amrit; whosoever acquires this Amrit from Satguru attains a superior spiritual level, where he connects with Waheguru. But some rare person recites Waheguru's Naam in the shelter of the Guru, oh Nanak. 1.

ਮ: 4॥ ਹਉਮੈ ਮਾਇਆ ਸਭ ਬਿਖੁ ਹੈ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੰਸਾਰਿ॥ ਲਾਹਾ ਹਰਿ ਧਨ ਖਟਿਆ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਹਉਮੈ ਮੈਲੁ ਬਿਖੁ ਉਤਰੈ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਉਰਧਾਰਿ॥

(ਅੰਗ 301)॥ ਸਭਿ ਕਾਰਜ ਤਿਨ ਕੇ ਸਿਧ ਹਹਿ ਜਿਨ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰਿ॥ ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਮੇਲੇ ਸਿਰਜਣਹਾਰਿ॥ 2॥

M:4: Haumein Maya subh bikh(u) haiy, nit jug(i) toata sunsaar(i). Laaha Hur(i) dhun khuttiya, Gurmukh(i) Shabad(u) veechaar(i). Haumein maiyl(u) bikh(u) ootraiy, Hur(i) Amrit(u) Hur(i) oordhaar(i).

(PAGE 301): Subh kaaruj tin kay sidh heh(i) jin Gurmukh(i) kirpa dhaar(i). Nanak jo Dhoor(i) miil(i) ruhay, Hur(i) maylay Sirjunhaar(i). 2.

Word Meaning: Haumein = selfishness and ego. Bikh(u) = poison (Maya). Nit = every day; all the time. Toata = shortage; loss (of spiritual qualities). Laaha = benefit; gain. Khuttiya = earned. Maiyl(u) = filth. Oordhaar(i) = embedding (enshiring) in the heart. Kaaruj = objectives. Dhoor(i) = right from the source (Waheguru); predestined. Sirjunhaar = the Creator (God). 2.

MEANING: Selfishness and ego, which are two of the forms of Maya, are poison for spirituality in the world, and result in constant loss of one's noble qualities. But the individuals who ponder on Guru's Shabad in His shelter earn the wealth of Waheguru's Naam. They enshrine Waheguru's Naam-Amrit in their heart, whereby the filth of their haumein is washed away. With Guru's kindness, they achieve all their objectives (mainly union with Waheguru). Those who are predestined to have union with God are connected with Him by the grace of Satguru, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚਾ ਗੋਸਾਈ॥ ਤੁਧ ਨੋ ਸਭ ਧਿਆਇਦੀ ਸਭ ਲਗੇ ਤੇਰੀ

ਪਾਈ॥ ਤੇਰੀ ਸਿਫਤਿ ਸੁਆਲਿਓ ਸਰੂਪ ਹੈ ਜਿਨਿ ਕੀਤੀ ਤਿਸੁ ਪਾਰਿ ਲਘਾਈ॥ ਗੁਰਮੁਖਾ ਨੋ ਫਲੁ ਪਾਇਦਾ ਸਚਿ ਨਾਮਿ ਸਮਾਈ॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ॥ 1॥

Paurri: Tu Sacha Sahib(u) Sach haiyn, Sach(u) Sacha Gosaayeen. Toodh nu subh dhiyayayndi, subh luggay Tayri paayeen. Tayri sift sooaaliyo sroop haiy, jin(i) keeti, tis(u) paar lunghaayeen. Gurmukhaan nu ful(u) paayaynda, Sach(i) Naam(i) smaayee. Vuday mayray Sahiba, vuddi Tayri vudiyaayee. 1.

Word Meaning: Sacha = eternal. Gosaayeen = the Lord (the provider) of the earth. Luggay Paayeen = touch feet (bow to); obey Command. Sift = praise. Sooaaliyo Sroop = beautiful source of bliss. Paar(i) Lunghaayeen = ferries across the sea of Maya; salvation. Ful = result; reward. Smaayee = get absorbed.

Vudyaayee = greatness; magnificence. 1.

MEANING: You are eternal and the True Lord (Provider) of the world, oh Waheguru. The whole world recites Your Naam, and salutes You (obeys Your Command). Your praise is a beautiful source of bliss; whoever sings it is ferried across the sea of Maya (is salvaged). The devotees, who recite Your Naam in the shelter of the Guru, reap the reward and get absorbed in the Eternal Naam (get connected with You). You are great, and great is Your magnificence, oh my Lord! 1.

ਸਲੋਕ ਮ:4॥ ਵਿਣੁ ਨਾਵੈ ਹੋਰ ਸਲਾਹਣਾ ਸਭੁ ਬੋਲਣੁ ਫਿਕਾ ਸਾਦੁ॥ ਮਨਮੁਖ ਅਹੰਕਾਰੁ ਸਲਾਹਦੇ ਹਉਮੈ ਮਮਤਾ ਵਾਦੁ॥ ਜਿਨ ਸਾਲਾਹਿਨ ਸੇ ਮਰਹਿ ਖਪਿ ਜਾਵੈ ਸਭੁ ਅਪਵਾਦੁ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਪਿ ਹਰਿ ਹਰਿ ਪਰਮਾਨਾਦੁ॥ 1॥

Sloak M:4: Vin(u) Naavaiy hoar slaahna, subh(u) boalun(u) fikka saad(u). Munmukh ahunkaar(u) slaahnday, haumein mumta vaad(u). Jin slaahin say mureh(i), khup(i) jaaaiy subh(u) upvaad(u). Jun Nanak Gurmukh(i) oobray, jup(i) Hur(i) Hur(i) Permanaad. 1.

Word Meaning: Vin(u) = without. Fikka = tasteless; worthless. Munmukh = followers of their own mind; money-lovers. Slaahnday = praise; like. Mumta = attachment. Vaad(u) = worthless talk. Khup(i) = waste energy worthlessly; suffer humiliation. Upvaad(u) = hurtful words; vilification. Jun = devotees. Oobray = salvaged. Permanaad = Perm Anund = supreme bliss (Waheguru).

MEANING: Praising anything other than Waheguru's Naam results in a tasteless (fruitless) outcome. The money-lovers praise or debate only those things related to their attachment to the mundane and that boost their ego. The people (or the objects) they praise are perishable (and will die); the money-lovers suffer deeply without any gain (in spirituality) by vilifying others. On the other hand, the devotees, who recite Waheguru's Naam in the shelter of the Guru, find salvation, oh Nanak. 1.

ਮ:4॥ ਸਤਿਗੁਰ ਹਰਿ ਪ੍ਰਭ ਦਸਿ ਨਾਮੁ ਧਿਆਈ ਮਨਿ ਹਰੀ॥ ਨਾਨਕ ਨਾਮੁ ਪਵਿਤੁ ਹਰਿ ਮੁਖਿ ਬੋਲੀ ਸਭਿ ਦੁਖ ਪਰਹਰੀ॥ 2॥

M:4: Satgur, Hur(i) Prubh dus(i), Naam(u) dhiyaayeen mun(i) Huri. Nanak Naam(u) pvit(u) Hur(i), mukh(i) boaleen, subh(i) dookh purhuri. 2.

Word Meaning: Pvit(u) = holy; pious. Purhuri = remove; eradicate.

MEANING: Kindly tell me about Waheguru (guide me to have union with Him), oh my benevolent Guru Ji, so that I may recite His Naam in my mind. Recitation of Waheguru's Naam makes people holy, and all their troubles are eradicated, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨਿਰੰਜਨ ਹਰਿ ਰਾਇਆ॥ ਜਿਨੀ ਤੂ ਇਕ ਮਨਿ ਸਚੁ ਧਿਆਇਆ ਤਿਨ ਕਾ ਸਭ ਦੁਖੁ ਗਵਾਇਆ॥ ਤੇਰਾ ਸਰੀਕ ਕੋ ਨਾਹੀ ਜਿਸ ਨੋ ਲਵੈ ਲਾਇ ਸੁਣਾਇਆ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਤੂ ਹੈ ਨਿਰੰਜਨਾ ਤੂ ਹੈ ਸਚੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ॥ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੇ ਸਚੁ ਨਾਇਆ॥ 2॥

Paurri: Tu aapay aap(i) Nirunkaar(u) haiyn, Nirunjun Hur(i) Raaya. Jinhi Tu ikk mun(i) Sach(u) dhiyaaya, tin ka subh dookh(u) guvaayaa. Tayra sreek ko naahi, jis nu luvaiy laayay soonaaya. Toodh(u) jayvud(u) Daata Tu haiyn Nirunjuna, Tu haiyn Sach(u) mayraiy mun(i) bhaaya. Sachay mayray Sahiba, Sachay Sach Naaya. 2.

Word Meaning: Nirunkaar(u) = formless. Nirunjun = above the effects of Maya. Raaya = Royal. Sreek = rival. Luvaiy Laayay = compared with; match. Daata = provider; source of everything. Bhaaya = liked. Naaya = Naam.

MEANING: You alone (are operating in the universe), oh my formless, and Royal Waheguru. You are above the three effects of Maya. You eradicate all the troubles of those who recite Your Naam with full dedication and reverence. We have not heard about any rival of Yours who can match Your qualities. You are the only great source of everything needed in the universe, and I like you (You are my favourite), oh, the Eternal Waheguru. You are above the three effects of Maya. You are the Eternal Lord, and so is Your Naam (praise). 2.

ਸਲੋਕ ਮ:4॥ ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ॥ ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਨਾ॥1॥

Sloak M:4: Mun untar(i) haumein roag(u) haiy, bherm(i) bhoolay munmukh doorjunaa. Nanak roag(u) guvaayay, mil(i) Satgur Sadhu sujjna. 1.

Word Meaning: Bherm Bhoolay = misled by misbeliefs (conceptions). Doorjuna = evil people. Guvaayay = lose; get rid of. Sadhu Sujjna = holy people. 1.

MEANING: Misled by misconceptions and their haumein, the money-minded people are disconnected from God and become evil as a result. The ailment of haumein can be eradicated in the shelter of the friendly Satguru, or the holy saints, oh Nanak. 1.

ਮ:4॥ ਮਨੁ ਤਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣਤਾਸੁ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਾਗਤੀ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ॥ 2॥

M:4: Mun(u) tun(u) rutta rung siyoun, Gurmukh(i) Hur(i) goontaas(u). Jun Nanak Hur(i) shernaagti, Hur(i) maylay, Gur shabaash(i). 2.

Word Meaning: Rung Siyoun = with the love of. Taas(u) = treasure. Shernaagti = shelter seeker. Shabaash(i) = praise; acclaim; applause. 2.

MEANING: The mind and the body of a devotee of the Guru are imbued with the love of Waheguru, which is the treasure (source) of all the noble qualities. I have sought the shelter of Waheguru, and I am all praise for my Satguru who connects the devotees with Him (Waheguru), oh Nanak. 2.

ਪਉੜੀ॥ ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਕਿਸੁ ਨਾਲਿ ਤੂ ਵੜੀਐ॥ ਤੁਧੁ ਜੇਵਡੁ ਹੋਇ ਸੁ ਆਖੀਐ ਤੁਧੁ ਜੇਹਾ ਤੂ ਹੈ ਪੜੀਐ॥ ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪਰਗੜੀਐ॥ ਤੂ ਸਚਾ ਸਭਸ ਦਾ ਖਸਮੁ ਹੈ ਸਭਦੂ ਤੂ ਚੜੀਐ॥ ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਹੋਇਸੀ ਤਾ ਕਾਇਤੁ ਕੜੀਐ॥ 3॥

Paurri: Tu Kerta Purakh agumm(u) haiyn, kis(u) naal(i) Tu vurriyaiy. Toodh(u) jayvud(u) hoyay su aakhiyaiy, Toodh(u) jayha Tu haiyn purrhiyaiy. Tu ghut(i) ghut(i) ikk(u) vertda, Gurmukh(i) purgurriyaiy. Tu Sacha subhus da Khusm(u) haiyn, subhdu Tu churrhiyaiy. Tu kureh(i) su Sachay hoyaysi, ta kaayit(u) kurrhiyaiy. 3.
Word Meaning: Agumm(u) = beyond reach. Vurriyaiy = compare to. Jay vud = as great. Purrhiyaiy = to our knowledge; is known. Ghut = heart. Vertda = operates. Purgurriyaiy = is revealed. Khusm(u) = Lord; Master. Churrhiyaiy = higher; greater than. Kaayit(u) = what for? why? Kurriyaiy = worry; show anxiety.
MEANING: You are the creator and the Supreme Being (omnipresent), yet unreachable, oh Waheguru. Who should we compare You with (there is none to compare)? We can describe someone only if he is like You, but You are the only one known to be like You. You are operating in every heart, but are revealed only by the Satguru. You are the Eternal Lord of all, and are greater than everybody else. Why should we suffer from any worry or anxiety when we know that whatever You wish, will happen for sure, oh the Eternal Lord? 3.

ਸਲੋਕ ਮ:4॥ ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਅਠੇ ਪਹਰ ਲਗੰਨਿ॥ ਜਨ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਸਤਿਗੁਰ ਸੁਖਿ ਵਸੰਨਿ॥ 1.

Sloak M:4: Mein, mun(i) tun(i) praym(u) Pirum ka, utthaiy pehr lugunn(i). Jun Nanak kirpa dhaar(i) prubh, Satgur sookh(i) vusun(i). 1.
Word Meaning: Pirum = dear (Waheguru). Utthaiy Pehr = all the twenty-four hours. Sookh(i) Vusun(i) = live in comfort (bliss).
MEANING: I wish my body and my mind were in love with the dear Waheguru all twenty-four hours. I pray to Satguru that He kindly connects me with Waheguru so that I may enjoy the bliss of His (Waheguru's) love, oh Nanak. 1.

ਮ:4॥ ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਪਿਰੰਮ ਕੀ ਜਿਉ ਬੋਲਨਿ ਤਿਵੈ ਸੋਹੰਨਿ॥ ਨਾਨਕ ਹਰਿ ਆਪੇ ਜਾਣਦਾ ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਪਿਰੰਨਿ॥ 2.

M:4: Jin undar(i) preet(i) Pirum kee, jiyoun boalun tivaiy sohun(i). Nanak Hur(i) aapay jaanda, jin laayee preet(i) pirun(i). 2.
Word Meaning: Sohun(i) = look (spiritually) attractive. Pirun(i) = dear; husband.
MEANING: The devotees, who are in love with the dear Waheguru, look spiritually very attractive singing His praise, no matter how they sing it. Waheguru knows the love that He has injected in the devotee's heart, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਕਰਤਾ ਆਪਿ ਅਭੁਲੁ ਹੈ ਭੁਲਣ ਵਿਚਿ ਨਾਹੀ॥ ਤੂ ਕਰਹਿ ਸੁ ਸਚੇ ਭਲਾ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ॥ ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਦੂਜਾ ਕੋ ਨਾਹੀ॥ ਤੂੰ ਸਾਹਿਬ ਅਗਮੁ ਦਇਆਲੁ ਹੈ ਸਭ ਤੁਧੁ ਧਿਆਹੀ॥
(ਅੰਗ 302)॥ ਸਭ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਤੂ ਸਭ ਛਡਾਹੀ॥ 4॥

Paurri: Tu Kerta aap(i) abhooll(u) haiyn, bhoollun vich(i) naahi. Tu kureh(i) su Sachay bhulaa haiy, Gur Shabad(i) boojhaahi. Tu Kern kaarun sumruth(u) haiyn, dooja ko naahi. Tu Sahib agumm(u) duyaal(u) haiyn, subh Toodh(u) dhiyaahi.
(PAGE 302): Subh jea Tayray, Tu subhus da, Tu subh chhudaahi. 4.
Word Meaning: Abhooll(u) = infallible. Bhoollun = making mistakes. Bhula = for the good (of everybody). Boojhaayee = enlighten. Kern Kaarun = creator of the whole creation

(universe). Sumruth(u) = capable; omnipotent. Agumm(u) = unreachable. Dhiyaayee = recite (Naam). Chhudaahi = emancipate; salvage.
MEANING: You are infallible, and beyond any mistakes, oh the Creator, Waheguru! The Guru's Shabad enlightens us that whatever You do, is for the good of living beings. You are capable (omnipotent) as the creator of the whole universe, and there is none other (who can do so). You are the kind Lord, and everybody worships You, oh the unreachable Waheguru. All the living beings are Yours, and You are theirs; You emancipate them from the bonds of Maya, and salvage them.

ਸਲੋਕ ਮ:4॥ ਸੁਣਿ ਸਾਜਨ ਪ੍ਰੇਮ ਸੰਦੇਸਰਾ ਅਖੀ ਤਾਰ ਲਗੰਨਿ॥ ਗੁਰ ਤੁਠੈ ਸਜਣੁ ਮੇਲਿਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਸਵੰਨਿ॥ 1॥

Sloak M:4: Soon(i) saajun praym sundaysra, akkheen taar lugunn(i). Gur tootthaiy Sujjan(u) mayliya, jun Nanak sookh(i) suvun(i). 1.
Word Meaning: Sundaysra = message. Akkheen Taar Lugunn(i) = focus eyes without blinking; waiting eagerly. Tootthaiy = overly pleased to be kind. Sookh(i) suvun(i) = have peaceful sleep (blissful life). 1.
MEANING: On hearing the love-filled message of the dear (Waheguru), my eyes are waiting eagerly for His holy sight. My Satguru kindly connected me with my dear friend (Waheguru), now my life has become highly blissful, oh Nanak. 1.

ਮ:4॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਦਇਆਲੁ ਹੈ ਜਿਸ ਨੋ ਦਇਆ ਸਦਾ ਹੋਇ॥ ਸਤਿਗੁਰੁ ਅੰਦਰਹੁ ਨਿਰਵੈਰੁ ਹੈ ਸਭੁ ਦੇਖੇ ਬ੍ਰਹਮ ਇਕੁ ਸੋਇ॥ ਨਿਰਵੈਰਾ ਨਾਲਿ ਜਿ ਵਰ੍ਹੈ ਚਲਾਇਦੇ ਤਿਨ ਵਿਚਹੁ ਤਿਸਟਿਆ ਨ ਕੋਇ॥ ਸਤਿਗੁਰੁ ਸਭਨਾ ਦਾ ਭਲਾ ਮਨਾਇਦਾ ਤਿਸ ਦਾ ਬੁਰਾ ਕਿਉ ਹੋਇ॥ ਸਤਿਗੁਰ ਨੋ ਜੇਹਾ ਕੋ ਇਛਦਾ ਤੇਹਾ ਫਲੁ ਪਾਏ ਕੋਇ॥ ਨਾਨਕ ਕਰਤਾ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਜਿਦੂ ਕਿਛੁ ਗੁਝਾ ਨਾ ਹੋਇ॥ 2॥

M:4: Satgur(u) Daata Duyyal(u) haiy, jis nu duyya suda hoyay. Satgur(u) underhoun nirvaiyr(u) haiy, subh(u) daykhay Braham ikk(u) soyay. Nirvaiyraan naal(i) j(i) vaiyr(u) chulaayaynday, tin vichoun tistiya na koyay. Satgur(u) subhna da bhulaa munaayaynda, Tis da boora kiyoun hoyay. Satgur nu jayha ko ichhda, tayha ful(u) paayay koyay. Nanak Kerta subh kichh(u) jaanda, jidoo kichh(u) goojjha na hoyay. 2.
Word Meaning: Nirvaiyr(u) = without any animosity. Braham = God. Chulaayanday = treat with; use. Tishtiya = contented. Ichhda = wishes for. Goojjha = hidden. 2.
MEANING: The source of kindness, Satguru, is always compassionate. He bears no animosity for anyone as He "sees" only One God in everybody. None of the individuals who treat the clean-hearted holy men with evil mind has been known to be contented (have a peaceful life). Satguru wishes everybody well, so why would He be harmed in any way? An individual reaps the reward based on their feelings towards the Satguru. The Creator knows everything, and nothing is hidden from Him, oh Nanak. (So, the good people are rewarded while the evil are punished). 2.

ਪਉੜੀ॥ ਜਿਸ ਨੋ ਸਾਹਿਬੁ ਵਡਾ ਕਰੇ ਸੋਈ ਵਡ ਜਾਣੀ॥ ਜਿਸੁ ਸਾਹਿਬੁ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ ਲਏ ਸੋ ਸਾਹਿਬ ਮਨਿ ਭਾਣੀ॥ ਜੇ ਕੋ ਓਸ ਦੀ ਰੀਸ ਕਰੇ ਸੋ ਮੂੜ ਅਜਾਣੀ॥ ਜਿਸ ਨੋ ਸਤਿਗੁਰੁ ਮੇਲੇ ਗੁਣ ਰਵੈ ਗੁਣ ਆਖਿ ਵਖਾਣੀ॥ ਨਾਨਕ ਸਚਾ ਸਚੁ ਹੈ ਬੁਝਿ ਸਚਿ ਸਮਾਣੀ॥ 5॥

Paurri: Jis nu Sahib(u) vudda kuray, soyee vud jaani. Jis(u) Sahib(u) bhaavaiy, tis(u) Bukhsh(i) luyay, so Sahib mun(i) bhaani. Jay ko oas di rees kuray, so moorr ajaani. Jis nu

Satgur(u) maylay goon ruvaiy, Goon aakh(i) vukhaani. Nanak Sacha Sach(u) haiy, boojh(i) Sach(i) smaani. 5.

Word Meaning: Vudda Kuray = bestows honour. Jaani = is known well. Bhaavaiy = wishes; likes. Bhaani = is liked. Rees = emulate; compete with. Moorr = foolish. Ajaani = ignorant. Ruvaiy = recites. Vukhaani = explains. Sach(u) = eternal. Boojh(i) = understanding with enlightenment; by connecting with. Smaani = get absorbed. 5.

MEANING: Only that devotee is recognized as being great (honourable) who is bestowed honour by Waheguru. Waheguru ignores all the weaknesses of a devotee whom He likes. If someone competes with such a fortunate devotee, he is foolish and ignorant. The devotee whom Satguru connects with Waheguru recites His virtues and explains to others. Waheguru is eternal, and the individual who is enlightened by Satguru also gets absorbed in the eternal God, oh Nanak. 5.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਸਤਿ ਨਿਰੰਜਨੁ ਅਮਰੁ ਹੈ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ॥ ਜਿਨ ਜਪਿਆ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਤਿਨ ਲਥਾ ਹਉਮੈ ਭਾਰੁ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨ ਸੰਤ ਜਨਾ ਜੈਕਾਰੁ॥ ਕੋਈ ਨਿੰਦਾ ਕਰੇ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸ ਨੋ ਫਿਟੁ ਫਿਟੁ ਕਹੈ ਸਭੁ ਸੰਸਾਰੁ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਰਖਣਹਾਰੁ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਣ ਗਾਵਦਾ ਤਿਸ ਨੋ ਸਦਾ ਸਦਾ ਨਮਸਕਾਰੁ॥ ਜਨ ਨਾਨਕ ਤਿਨ ਕਉ ਵਾਰਿਆ ਜਿਨ ਜਪਿਆ ਸਿਰਜਣਹਾਰੁ॥ 1॥

Sloak M:4: Hur(i) Sat(i) Nirunjun(u) amar(u) haiy, Nirbhuou, Nirvaiyr(u), Nirunkaar(u). Jin jupiya ikk mun(i), ikk chit(i), tin lutha haumein bhaar(u). Jin Gurmukh(i) Hur(i) araadhiya, tin sunt junaa jaikaar(u). Koyee ninda kuray Pooray Satguru kee, tis nu phitt(u), phitt(u) kuhaiy subh(u) sunsaar(u). Satgur vich(i) Aap(i) vertda, Hur(i) aapay rukhunhaar(u). Dhun(u), dhunn(u) Guru goon gaanvda, tis nu suda suda numuskaar(u). Jun Nanak tin kuou vaariya jin jupiya Sirjunhaar(u). 1.

Word Meaning: Sat(i) = eternal. Nirunjun(u) = above the effects of Maya (Waheguru). Amar(u) = immortal. Lutha = came off; removed. Araadhiya = worshiped. Jaikaar = hail (glory) to them; applaud. Ninda = vilification. Phit(u) = curses; condemns. Vertda = operates. Sirjunhaar(u) = the Creator. 1.

MEANING: Waheguru is fearless (above all the Natural Laws); bears no enmity with anyone (perfectly just), is formless, is above the three effects of Maya, is eternal, and is Immortal. Whosoever worships Him with perfect focus of mind, gets the weight of his haumein abolished. The world applauds those holy devotees who worship Waheguru in the shelter of the Guru. But the malicious critics (vilifiers) of the Satguru are condemned by the whole world. Waheguru Himself operates in Satguru and protects Him in every way. The Guru is great and deserves our respect for singing Waheguru's praise. I salute Him all the time. I am a sacrifice to all those who worship the Creator, oh Nanak. 1.

ਮ:4॥ ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਆਪੇ ਆਕਾਸੁ॥ ਵਿਚਿ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਮੁਖਿ ਆਪੇ ਦੇਇ ਗਿਰਾਸੁ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੀ ਗੁਣਤਾਸੁ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਟੇ ਤਾਸੁ॥ 2॥

M:4: Aapay dherti saajiun(u), Aapay aakaash(u). Vich(i) Aapay junt opaayiun(u) mookh(i) Aapay dayay girass(u). Subh(u) Aapay Aap(i) vertda, Aapay hee goontaas(u). Jun Nanak Naam(u) dhiyaayay tu, subh(i) kilvikh kuttay taas. 2.

Word Meaning: Saajiun(u) = has created. Junt = living beings. Giraas(u) = nibbles of food. Vertda = operates. Goontaas(u) = source of all virtues. Kilvikh = sins. Taas(u) = his.
MEANING: Waheguru Himself created the earth and the sky. He created all the living beings and provides nibbles of food for their mouth. He alone operates everywhere, and He is the source of all the noble qualities. Sing praise of Waheguru, oh Nanak. He (Waheguru) destroys all the sins of His devotees. 2.

ਪਉੜੀ॥ ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਸਚੁ ਸਚੇ ਭਾਵੈ॥ ਜੋ ਤੁਧੁ ਸਚੁ ਸਲਾਹਦੇ ਤਿਨ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ॥ ਤਿਨ ਕੇ ਮੁਖ ਦਰਿ ਉਜਲੇ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸਚਾ ਭਾਵੈ॥ ਕੂੜਿਆਰ ਪਿਛਾਹਾ ਸਟੀਅਨਿ ਕੂੜੁ ਹਿਰਦੈ ਕਪਟੁ ਮਹਾ ਦੁਖੁ ਪਾਵੈ॥ ਮੁਹ ਕਾਲੇ ਕੂੜੀਆਰੀਆ ਕੂੜਿਆਰ ਕੂੜੋ ਹੋਇ ਜਾਵੈ॥ 6॥
Paurri: Tu Saacha Sahib(u) Sach(u) haiyn, Sach(u) Sachay bhaavaiy. Jo Toodh(u) Sach(u) slaahnday, tin Jum kunkur(u) nayrr(i) na aavaiy. Tin kay mookh Dur(i) oojlay jin Hur(i) hirdaiy Sacha bhaavaiy. Koorriaar pichhaaha suttiun(i), koorr(u) hirdaiy kupt(u), muha dookh(u) paavaiy. Mooh kaalay koorriaariyaan, koorriaar koorro hoyay jaavaiy. 6.
Word Meaning: Saacha = pure; perfect. Sach(u) = eternal; purity. Bhaavaiy = likes. Jum Kunkur(u) = assistant of the Angel of death. Dur(i) = door (Court of Waheguru). Oojlay = shiny; honourable. Koorriaar = lovers of Maya; frauds; deceitful. Pichhaaha Suttiun = thrown at the back; rejected. Kupt = deceit. Muha = huge. Mooh Kaalay = (with blackened) faces. 6.
MEANING: The eternal Waheguru is perfectly pure, and He likes only the purity of mind among humans. The assistants of the Angel of death cannot come even near the devotees who sing Your praise, oh Waheguru. Those who love the Pure Waheguru in their mind have shiny faces (are honoured) in Waheguru's Court. On the contrary, the lovers of Maya, who have lies and deceit in mind, are thrown at the back (are rejected) and suffer deeply. The deceitful are identified as fraudulent, and their faces are blackened (they are disgraced).6.

ਸਲੋਕ ਮ:4॥ ਸਤਿਗੁਰੁ ਧਰਤੀ ਧਰਮ ਹੈ ਤਿਸੁ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਪਾਵੈ॥ ਗੁਰਸਿਖੀ ਅੰਮ੍ਰਿਤੁ ਬੀਜਿਆ ਤਿਨ ਅੰਮ੍ਰਿਤ ਫਲ ਹਰਿ ਪਾਏ॥ ਓਨਾ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਉਜਲੇ ਓਇ ਹਰਿ ਦਰਗਹ ਸਚੀ ਪੈਨਾਏ॥ ਇਕਨਾ ਅੰਦਰਿ ਖੋਟੁ ਨਿਤ ਖੋਟੁ ਕਮਾਵਹਿ ਓਹੁ ਜੇਹਾ ਬੀਜੇ ਤੇਹਾ ਫਲੁ ਖਾਏ॥
(ਅੰਗ 303)॥ ਜਾ ਸਤਿਗੁਰੁ ਸਰਾਫੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੁਆਵਗੀਰ ਸਭਿ ਉਘੜਿ ਆਏ॥ ਓਇ ਜੇਹਾ ਚਿਤਵਹਿ ਨਿਤ ਤੇਹਾ ਪਾਇਨਿ ਓਇ ਤੇਹੋ ਜੇਹੇ ਦਯਿ ਵਜਾਏ॥ ਨਾਨਕ ਦੁਹੀ ਸਿਰੀ ਖਸਮੁ ਆਪੇ ਵਰਤੈ ਨਿਤ ਕਰਿ ਕਰਿ ਦੇਖੈ ਚਲਤ ਸਬਾਏ॥ 1॥
Sloak M:4: Satgur(u) dherti dherm haiy, tis(u) vich(i) jayha ko beejay, tayha ful(u) paavaiy. Gur Sikheen Amrit(u) beejiya, tin Amrit ful Hur(i) paayay. Ohna hult(i) pult(i) mookh oojlay, oye Hur(i) Durgeh Sachi paiynaayay. Ikkna undar(i) khoat(u), nit khoat(u) kmaaveh(i) ohu jayha beejay tayha ful(u) khaayay.
(PAGE 303): Ja Satgur(u) sraaf(u) nudr(i) kur(i) daykhaiy, sooaavgeer subh(i) ooghurr(i) aayay. Oye jayha chitveh(i), nit tayha paayin, oye tayho jayhay Duyyay vujaayay. Nanak doohi sireen Khusm(u) Aapay vertaiy, nit kur(i), kur(i) daykhaiy chult subaayay. 1.
Word Meaning: Dherti = land; field. Amrit = Waheguru's Naam. Hult = this world (life). Pult(i) = life after death. Paiynaayay = given robe of honour. Khoat(u) = deceit; dishonesty. Kmaaveh(i) = deal in. Sraaf = jeweller (judge). Soaavgeer = selfish.

Ooghurr(i) = become clear; clearly visible. Chitveh(i) = think; plan. Duyyay = Waheguru. Vujaayay = make public. Doohi Sireen = at both ends (this world and the next). Khusm(u) = Lord. Chult = amazing feats.

MEANING: Satguru is like a field (which multiplies the seeds) in which people sow the seeds of their noble or ignoble deeds; one reaps the result of the deeds he sows (his performance). Gur Sikhs sow the seed of Waheguru's Naam-Amrit, and they reap its reward (Waheguru's Naam flourishes in their hearts). They have shiny faces (because of high morality) in both worlds, and they are given the robe of honour in Waheguru's Court. But some are dishonest and have deceit in their hearts; they deal in dishonesty every day. They reap the rewards of their deeds. When the judge Satguru examines them carefully, the selfish (dishonest) people become clearly visible. They reap the rewards of whatever they think of, or plan about, every day (all the time). Waheguru, who is the Lord of both worlds and operates everywhere, exposes their real low character to the world and watches His own amazing feats delightfully, oh Nanak. 1.

ਮ:4॥ ਇਕੁ ਮਨੁ ਇਕੁ ਵਰਤਦਾ ਜਿਤੁ ਲਗੈ ਸੋ ਥਾਇ ਪਾਇ॥ ਕੋਈ ਗਲਾ ਕਰੇ ਘਨੇਰੀਆ ਜਿ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸਾਈ ਖਾਇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਝੀ ਨ ਪਵੈ ਅਹੰਕਾਰੁ ਨ ਵਿਚਹੁ ਜਾਇ॥ ਅਹੰਕਾਰੀਆ ਨੋ ਦੁਖ ਭੁਖ ਹੈ ਹਥੁ ਤਡਹਿ ਘਰਿ ਘਰਿ ਮੰਗਾਹਿ॥ ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਮੁਲੰਮਾ ਪਾਜੁ ਲਹਿ ਜਾਇ॥ ਜਿਸੁ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ॥ ਜਿਉ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਮਿਲਿ ਸੰਗਤਿ ਸੁਵਰਨੁ ਹੋਇ ਜਾਇ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੂ ਧਣੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ॥ 2॥

M:4: Ikk(u) mun(u), ikk(u) vertda, jit(u) luggaiy so thaayayn paayay. Koyee gullan kuray ghunayriyaan, j(i) ghur(i) vuth(u) hovaiy saayee khaayay. Bin(u) Satgur soajhi na puvaiy, ahunkaar na vichoun jaayay. Ahunkaariyaan nu dookh bhookh haiy, huth tudeh(i), ghur(i) ghur(i) mungaaheh(i). Koorr(u) tthuggi goojjhi na ruhaiy, moolumma paaj(u) leh(i) jaayay. Jis hovaiy poorub(i) likhiya, tis(u) Satgur milaiy Prubh(u) aayay. Jiyoun loha paarus(i) bhaytiyaiy, mil(i) Sungut(i) soovern(u) hoyay jaayay. Jun Nanak kay Prubh Tu dhunee, jiyoun bhaavaiy, tivaiy chulaayay. 2.

Word Meaning: Vertda = operates; focuses. Thaayay Paayay = achieves success. Ghunayriyaan = too much. Vuth(u) = the desired product. Soajhi = enlightenment. Ahunkaar = conceit; ego. Bhookh = appetite; discontentment. Huth(u) tudeh(i) = extends open hand to beg. Koorr(u) = deceit. Thuggi = fraud. Goojjhi = hidden. Paaj(u) = falseness. Moolumma = coating. Poorub Likhiya = predestined. Paarus(i) = (with) elixir-stone. Soovern(u) = gold. Dhunee = master; Lord. Bhaavaiy = wish. Chulaayay = run the (universe). 2.

MEANING: There is only one mind, and it can focus only on one issue at any given time; with full focus, it achieves success in that issue. But a simple (hollow) talk about an issue does not lead to success; for example, a person can eat only what he has, no matter how much he talks about other delicious foods. Similarly, spirituality cannot be acquired simply by talking. One cannot overcome his haumein, and cannot get enlightenment without taking shelter of the Guru. The problem with the money-minded people is that they have a strong appetite for money (they never find contentment), and like a hungry pauper who begs for food, the money-lovers may have to lose their dignity to get more, even if they have to use false politeness to cheat others. But the coating of such falseness does not stay hidden for long, and eventually comes off (as a result of which they suffer humiliation). Similarly, those who are predestined get connected with the Guru and Waheguru. Like a piece of iron,

which turns into gold in contact with the elixir-stone, the lucky individuals (even among the money-lovers) turn into gold (Gurmukhs) when they meet with the holy congregations. Waheguru is the ultimate Lord who runs the universe as He pleases, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਸੇਵਿਆ ਤਿਨ ਹਰਿ ਆਪਿ ਮਿਲਾਏ॥ ਗੁਣ ਕੀ ਸਾਝ ਤਿਨ ਸਿਉ ਕਰੀ ਸਭਿ ਅਵਗੁਣ ਸਬਦਿ ਜਲਾਏ॥ ਅਉਗੁਣ ਵਿਕਣਿ ਪਲਰੀ ਜਿਸੁ ਦੇਹਿ ਸੁ ਸਚੇ ਪਾਏ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਅਉਗਣ ਮੇਟਿ ਗੁਣ ਪਰਗਟੀਆਏ॥ ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਆਲਾਏ॥ 7॥

Paurri: Jin Hur(i) hirdaiy sayviya, tin Hur(i) Aap(i) milaayay. Goon kee saanjh tin siyoun kuree, subh(i) uvgoon Shabad(i) julaayay. Augoon vicken(i) pullreen, jis dayh(i) su Sachay paayay. Bulihaari Gur aapnay, jin(i) augun mayt(i), goon pergutiaayay. Vuddi vudiyaayee vudday kee, Gurmukh(i) aalaayay. 7.

Word Meaning: Saviya = served (worshipped). Saanjh = sharing. Uvgoon = bad qualities; vices. Julaayay = burn; eradicate. Pullreen = thrashed dried stubble. Bulihaari = offer life to sacrifice. Mayt(i) = eradicate. Pergutiaayay = made visible; makes dominant. Vudiyayee = greatness. Aalaayay = says.

MEANING: Waheguru connects the devotees with Him who worship Him in their mind. Waheguru burns all their vices with Guru's Shabad (which they recite and act on), and imparts noble qualities in them. The devotees get rid of their bad qualities easily, just like people get rid of the useless, dried stubble of crops, and they acquire noble qualities if God is kind to them. I wish to sacrifice my life for my Satguru, who eradicates the bad qualities and makes noble qualities the dominant. The Great Waheguru has great magnificence, which the devotees sing in the Guru's shelter. 7.

ਸਲੋਕ ਮ: 4॥ ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਜੋ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਮਤ ਸੁਚ ਸੰਜਮੁ ਹਰਿ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈ॥ ਹਰਿ ਨਾਮੁ ਤਾਣੁ ਹਰਿ ਨਾਮੁ ਦੀਬਾਣੁ ਹਰਿ ਨਾਮੋ ਰਖ ਕਰਾਵੈ॥ ਜੋ ਚਿਤੁ ਲਾਇ ਪੂਜੇ ਗੁਰ ਮੂਰਤਿ ਸੋ ਮਨ ਇਛੇ ਫਲ ਪਾਵੈ॥ ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਤਿਸੁ ਕਰਤਾ ਮਾਰ ਦਿਵਾਵੈ॥ ਫੇਰਿ ਓਹ ਵੇਲਾ ਓਸੁ ਹਥਿ ਨ ਆਵੈ ਓਹੁ ਆਪਣਾ ਬੀਜਿਆ ਆਪੇ ਖਾਵੈ॥ ਨਰਕਿ ਘੋਰਿ ਮੁਹਿ ਕਾਲੈ ਖੜਿਆ ਜਿਉ ਤਸਕਰੁ ਪਾਇ ਗਲਾਵੈ॥ ਫਿਰਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ ਪਵੈ ਤਾ ਉਬਰੈ ਜਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਹਰਿ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ ਨਾਨਕੁ ਹਰਿ ਕਰਤੇ ਏਵੈ ਭਾਵੈ॥ 1॥

Sloak M:4: Satgur vich(i) vuddi vudiyaayee jo undin(u) Hur(i) Hur(i) Naam(u) dhiyaavaiy. Hur(i) Hur(i) Naam(u) rumut sooch sunjum(u), Hur(i) Naamay hee triptaavaiy. Hur(i) Naam(u) taan(u), Hur(i) Naam(u) deebaan(u), Hur(i) Naamo rukh kraavaiy. Jo chit(u) laayay poojay Gur moorut(i), so mun ichhay ful paavaiy. Jo ninda kuray Satgur pooray kee, tis(u) Kerta maar divaavaiy. Fayr(i) oh vayla oas(u) huth(i) na aavaiy, oh(u) aapna beejiya, aapay khaavaiy. Nerk(i) ghoar(i) mooh(i) kaalaiy khurriya jiyoun tuskur(u) paayay gulaavaiy. Fir(i) Satgur kee sherni puvaiy ta oobraiy, ja Hur(i) Hur(i) Naam(u) dhiyaavaiy. Hur(i) baataan aakh(i) soonaayay, Nanak(u), Hur(i) Kertay aivaiy bhaavaiy. 1.

Word Meaning: Vudiyaayee = greatness. Undin(u) = every day (always). Rumut = reciting. Sooch = ritualistic cleanliness. Sunjum(u) = control on sensual pleasures. Triptaavaiy = is contented. Taan = force; power. Deebaan(u) = reign; rule. Rukh = protection. Chit(u) Laayay = with full concentration and devotion. Moorut(i) = persona. Ichhay = wished; desired. Ninda = malicious criticism; slandering. Huth(i) Na Aavaiy = cannot avail. Ghoar(i) Nerk = dark hell. Khurriya = taken. Tuskur = thief. Oobraiy = is

salvaged. 1.

MEANING: It is a huge greatness of the Guru that He recites Waheguru's Naam all the time. Recitation of Waheguru's Naam subsumes the ritualistic cleanliness and the control of sensual pleasures, and results in complete contentment of the mind. For Satguru (or the devotees who have full faith in Waheguru), Waheguru's Naam is the force that supports all their undertakings, gives them a sense of monarchy, and protects the devotee (from the attacks of Maya) in his daily life. Whoever worships the Guru's persona with full concentration and dedication has all his wishes fulfilled. (On the other hand) Waheguru punishes the slanderer of the Perfect Satguru and causes his spiritual death. Then he cannot recall the missed opportunity and reaps the (horrifying) rewards of his ignoble deeds. The face of such a slanderer is blackened (he is disgraced), and shackled like a thief around the neck, and is taken to the deep (frightening) hell. But he can still be salvaged if he takes Guru's shelter and recites Waheguru's Naam. I am simply narrating the facts about Waheguru that this is what He likes (His Laws are), oh Nanak. 1.

ਮ:4॥ ਪੂਰੇ ਗੁਰ ਕਾ ਹੁਕਮੁ ਨ ਮੰਨੈ ਓਹੁ ਮਨਮੁਖੁ ਅਗਿਆਨੁ ਮੁਠਾ ਬਿਖੁ ਮਾਇਆ॥ ਓਸੁ ਅੰਦਰਿ ਕੂੜੁ ਕੂੜੋ ਕਰਿ ਬੁਝੈ ਅਣਹੋਦੇ ਝਗੜੇ ਦਯਿ ਓਸੁ ਦੇ ਗਲਿ ਪਾਇਆ॥ ਓਹੁ ਗਲਫਰੋਸੀ ਕਰੈ ਬਹੁਤੇਰੀ ਓਸ ਦਾ ਬੋਲਿਆ ਕਿਸੈ ਨ ਭਾਇਆ॥ ਓਹੁ ਘਰਿ ਘਰਿ ਹੰਢੈ ਜਿਉ ਰੰਨ ਦੋਹਾਗਣਿ ਓਸੁ ਨਾਲਿ ਮੁਹੁ ਜੋੜੇ ਓਸੁ ਭੀ ਲਛਣੁ ਲਾਇਆ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਓਸ ਦਾ ਪਾਸੁ ਛਡਿ ਗੁਰ ਪਾਸਿ ਬਹਿ ਜਾਇਆ॥

(ਅੰਗ 304)॥ ਜੋ ਗੁਰੁ ਗੋਪੇ ਆਪਣਾ ਸੁ ਭਲਾ ਨਹੀ ਪੰਚਹੁ ਓਨਿ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਗਵਾਇਆ॥ ਪਹਿਲਾ ਆਗਮੁ ਨਿਗਮੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ ਪੂਰੇ ਗੁਰ ਕਾ ਬਚਨੁ ਉਪਰਿ ਆਇਆ॥ ਗੁਰਸਿਖਾ ਵਡਿਆਈ ਭਾਵੈ ਗੁਰ ਪੂਰੇ ਕੀ ਮਨਮੁਖਾ ਓਹ ਵੇਲਾ ਹਥਿ ਨ ਆਇਆ॥ 2॥

M:4: Pooray Gur ka Huqam na munnaiy, oh(u) munmukh(u) ugiyaan(u) moottha, bikh(u) Maya. Oas(u) undar(i) koorr(u), koorro kur(i) boojhaiy, unhoanday jhuggrray, Duyyay oas(u) day gul(i) paaya. Oh(u) gull froashi kuraiy buhoutayri, oas da boaliya kisaiy na bhaaya. Oh(u) ghur(i) ghur(i) hundhaiy jiyoun runn dohaagun(i), oas(i) naal(i) mooh(u) joarray, oas(u) bhee luchhun(u) laaya. Gurmukh(i) hoyay su ulipto vertaiy, oas da paas(u) chhudd(i), Gur paas(i) beh(i) jaaya.

(PAGE 304): Jo Gur(u) goapay aapna, so bhula nuhee punchou, on(i) laaha mool(u) subh(u) guvaaya. Pehla aagum nigum Nanak(u) aakh(i) soonaayay, Pooray Gur ka Buchun(u) oopur(i) aaya. Gur Sikhaan vudiyaayee bhaavaiy Gur Pooray kee, munmukhaan oh vayla huth(i) na aaya. 2.

Word Meaning: Ugiyaan(u) = lack of knowledge. Mootha = deceived; robbed. Koorr(u) = deception. Boojhaiy = understands. Unhoanda Jhuggrra = unnecessary disputes. Duyyay = God. Gull Froashi = sells his talk; lives only on hollow talk. Hundaiy = roams around. Runn Dohaagun = a wife condemned by the husband. Lucchun = (the same (bad) qualities. Alipto = detached. Paas(u) = closeness; company. Goapay = vilifies. Punch = respectable men. Laaha = (spiritual) profit; benefit. Mool(u) = the original capital (spirituality at birth). Pehla Aagum Nigum = The Vedas and the Shastras; the first (fundamental) Principle. Buchun = Word. Oopur(i) Aaya = came on the top; excels. 2.

MEANING: The follower of his mind is robbed of the spiritual knowledge by his love for Maya, and he does not obey the Command of the Guru. He has deception in his mind, and he understands (deals in) deception only. (Actually) Waheguru Himself pushes such a

person into unnecessary disputes (caused by his love for Maya). He lives on hollow talk (he talks a lot to impress people), but nobody likes his meaningless talk. Just as a wife who has been condemned by her husband and who kills her time visiting others, the money-lover also goes door to door (to sell his plans), where he is not welcome. Anyone who listens to his talk (and associates with him) acquires the same bad qualities. But the devotee of the Guru lives a life detached from Maya; he does not spend any time in the company of the money-lover; he goes to the Guru to enjoy His company.
An individual who vilifies his Guru is not a good person because he loses all his spirituality (morality), oh, the respectable folks. The fundamental principle in life is that the Word of the Guru comes on top (excels everything else). The Sikhs love the praise of the Guru, while the money-lovers cannot avail of the lost opportunity, oh Nanak. 2.

ਪਉੜੀ॥ ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸੋ ਲਏ ਜਿਸੁ ਸਤਿਗੁਰ ਟਿਕੇ॥ ਸੋ ਸਤਿਗੁਰੁ ਜਿ ਸਚੁ ਧਿਆਇਦਾ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਇਕੇ॥ ਸੋਈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਪੰਜੇ ਦੂਤ ਕੀਤੇ ਵਸਿ ਛਿਕੇ॥ ਜਿ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਆਪੁ ਗਣਾਇਦੇ ਤਿਨ ਅੰਦਰਿ ਕੂੜੁ ਫਿਟੁ ਫਿਟੁ ਮੁਹ ਫਿਕੇ॥ ਓਇ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵਨੀ ਮੁਹ ਕਾਲੇ ਸਤਿਗੁਰ ਤੇ ਚੁਕੇ॥ 8॥

Paurri: Sach Sacha subh doo vudda haiy, so luyay jis Satgur tikkay. So Satgur(u) j(i) Sach(u) dhiyaaynda, Sach(u) Sacha Satgur(u) ikkay. Soyee Satgur(u) Purakh(u) haiy, jin(i) punjay doot keetay vus(i) chhikkaiy. J(i) bin(u) Satgur sayvay aap(u) gunaayaynday, tin undar(i) koorr(u) phit(u) phit(u) mooh fikkay. Oye boalay kisaiy na bhaavni, mooh kaalay, Satgur tay chookkay. 8.

Word Meaning: Sach(u) = the Eternal Waheguru. Sacha = His Naam(u). Tikkay = chooses. Ikkay = the same. Punjay Doot = the five demons (lust, rage, etc.).
Chhikkay = tightly. Gunaayaynday = show them off. Mooh Fikkay = impolite talk. Phit(u) = condemnable. Chookay = far removed from; disconnected.

MEANING: Waheguru, and His Naam are the highest of all, but only that lucky individual acquires the Naam whom Satguru chooses (is kind to). Satguru is the one who recites Waheguru's Naam constantly; Waheguru and Satguru are one and the same. Satguru is the one who has tightly controlled all His sensual pleasures. Individuals who do not serve Satguru but show off to appear important harbour deception in their minds, and they speak impolitely. Everybody condemns them. Nobody likes their talk (lecture); they are disconnected from Satguru, and have black faces (are disgraced). 8.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਪ੍ਰਭ ਕਾ ਸਭੁ ਖੇਤੁ ਹੈ ਹਰਿ ਆਪਿ ਕਿਰਸਾਣੀ ਲਾਇਆ॥ ਗੁਰਮੁਖਿ ਬਖਸਿ ਜਮਾਈਅਨੁ ਮਨਮੁਖੀ ਮੂਲੁ ਗਵਾਇਆ॥ ਸਭ ਕੋ ਬੀਜੇ ਆਪਣੇ ਭਲੇ ਨੋ ਹਰਿ ਭਾਵੈ ਸੋ ਖੇਤੁ ਜਮਾਇਆ॥ ਗੁਰਸਿਖੀ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬੀਜਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਫਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ॥ ਜਮੁ ਚੂਹਾ ਕਿਰਸ ਨਿਤ ਕੁਰਕਦਾ ਹਰਿ ਕਰਤੈ ਮਾਰਿ ਕਢਾਇਆ॥ ਕਿਰਸਾਣੀ ਜੰਮੀ ਭਾਉ ਕਰਿ ਹਰਿ ਬੋਹਲੁ ਬਖਸ ਜਮਾਇਆ॥ ਤਿਨ ਕਾ ਕਾੜਾ ਅੰਦੇਸਾ ਸਭੁ ਲਾਹਿਓਨੁ ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਇਆ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਸਭੁ ਜਗਤੁ ਤਰਾਇਆ॥ 1॥

Sloak M: 4: Hur(i) Prubh ka subh(u) khayt haiy, Hur(i) aap(i) kirsaani laaya. Gurmukh(i) bukhsh(i) jumaayiun(u), munmukheen mool(u) guvaaya. Subh ko beejay aapnay bhulay nu, Hur(i) bhaavaiy so khayt(u) jumaaya. Gur Sikheeen Hur(i) Amrit beejiya, Hur(i) Amrit-Naam(u) ful(u) paaya. Jum(u) chooha kirs nit koorkda, Hur(i) Kertaiy maar(i) kudhaaya.

Kirsaani jummi bhaou kur(i), Hur(i) bohul bukhsh jumaaya. Tin ka kaarra undaysha subh(u) laahion(u) jinhi Satgur(u) Purakh(u) dhiyaaya. Jun Nanak Naam(u) araadhiya, aap(i) turiya, subh(u) jugut(u) turaaya. 1.

Word Meaning: Khayt = field. Kirsaani = farming. Bukhsh(i) = with the benevolence. Jumaayiun = sprouted. Mool(u) = the capital (spirituality at birth). Amrit = Waheguru's Naam. Jum = Angel of death. Kirs = crop. Koorkuda = nibbles at. Bhaaou = respectful affection. Bohul = the pile of grain. Kaarra = worries. Undaysha = doubts. Laahion(u) = removed. Turiya = swam across the sea of Maya.

MEANING: Every heart is a field of Waheguru in which the individuals sow the seeds of their deeds. Waheguru Himself puts the human beings into this business. With the benevolence of Waheguru, the Naam-crop of the Gur Sikhs sprouts well, whereas the followers of their heart (money-lovers) lose even the spirituality they were born with. Everybody sows the seeds for their own good, but the seeds sprout only (Waheguru's Naam flourishes) in that heart-field that is to Waheguru's liking. Gur Sikhs sow the seed of Waheguru's Naam, and they reap the fruit of the Naam-Amrit. Just like a mouse which nibbles at the crops, the Angel of Death nibbles at the thread of life, but Waheguru kills the fear of death among His devotees. As a result, the crop of Waheguru's Naam flourishes in the hearts which love Waheguru, and with His benevolence, the Naam-crop of the devotees results in a rich yield. All the worries and doubts of the Sikhs are eradicated who worship Satguru. The devotee, who recites Waheguru's Naam, swims across the sea of Maya (finds salvation) - not just himself, but he causes the entire world (his associates) to be salvaged, oh Nanak. 1.

ਮ:4॥ ਸਾਰਾ ਦਿਨੁ ਲਾਲਚ ਅਟਿਆ ਮਨਮੁਖਿ ਹੋਰੇ ਗਲਾ॥ ਰਾਤੀ ਊਘੈ ਦਬਿਆ ਨਵੇ ਸੋਤ ਸਭਿ ਢਿਲਾ॥ ਮਨਮੁਖਾ ਦੇ ਸਿਰਿ ਜੋਰਾ ਅਮਰੁ ਹੈ ਨਿਤ ਦੇਵੇ ਭਲਾ॥ ਜੋਰਾ ਦਾ ਆਖਿਆ ਪੁਰਖ ਕਮਾਵਦੇ ਸੇ ਅਪਵਿਤ ਅਮੇਧ ਖਲਾ॥ ਕਾਮਿ ਵਿਆਪੇ ਕੁਸੁਧ ਨਰ ਸੇ ਜੋਰਾ ਪੁਛਿ ਚਲਾ॥ ਸਤਿਗੁਰ ਕੈ ਆਖਿਐ ਜੋ ਚਲੈ ਸੋ ਸਤਿ ਪੁਰਖੁ ਭਲ ਭਲਾ॥ ਜੋਰਾ ਪੁਰਖ ਸਭਿ ਆਪਿ ਉਪਾਇਅਨੁ ਹਰਿ ਖੇਲ ਸਭਿ ਖਿਲਾ॥ ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ ਨਾਨਕ ਭਲ ਭਲਾ॥ 2॥

M:4: Saara din(u) laaluch uttiya munmukh(i) horay gullan. Raati oonghaiy dubbiya, nuvay soat subh(i) dhilla. Munmukhaan day sir(i) joaraan amar(u) haiy, nit dayvay bhulaa. Joaraan da aakhiya purakh kmaanvday say upvit amaydh khulaa. Kaam(i) viyaapay koosoodh nur, say joaraan poochh(i) chulaa. Satgur kaiy aakhiyaiyn jo chulaiy, so sat(i) purakh, bhul bhulaa. Joaraan purakh subh(i) Aap(i) oopaayiun(u) Hur(i) khayl subh(i) khila. Subh Tayri bunut bunaavni, Nanak bhul bhulaa. 2.

Word Meaning: Uttiya = tangled in. Munmukh = follower of his mind; disconnected from Waheguru. Horay Gullan = other matters. Oonghaiy Dubbiya = overpowered by sleep. Nuvay Soat = all the nine doors of the body (senses). Dhilla = loose (no control). Joaraan = wives. Amar(u) = command. Bhulaa = good stuff. Upvit = impious; impure. Amaydh = unwise; foolish. Kaam(i) = lust. Viyaapay = affects; prompts. Koosoodh = impure; unholy. Bhul Bhulaa = better among the good. Khayl = drama. Khila = play. Bunut = creation. 2.

MEANING: The money-minded person is tangled in other (Maya-related) affairs (than reciting Waheguru's Naam) the whole day, and is overpowered by sleep at night when he loses control on all his senses. Such individuals obey the command of their wives (are like their slaves), and provide them with good stuff (food, clothes, etc.) every day. Those who

always obey their wives are unholy, unwise, and foolish (because they may have to engage in immoral activities to meet their wives' demands, and they also get away from Satguru). Those who are overpowered by lust (have no self-control) are immoral, and they become slaves to their wives. On the other hand, those who obey the Guru are highly moral individuals, and are better among the good. However, it is the drama of Waheguru that He has created both the men and the women - everybody is playing their role in this drama. It is all the creation of Waheguru, and it has to be all good, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਵੇਪਰਵਾਹੁ ਅਥਾਹੁ ਹੈ ਅਤੁਲੁ ਕਿਉ ਤੁਲੀਐ॥ ਸੇ ਵਡਭਾਗੀ ਜਿ ਤੁਧੁ ਧਿਆਇਦੇ ਜਿਨ ਸਤਿਗੁਰੁ ਮਿਲੀਐ। ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਰੂਪ ਹੈ ਗੁਰਬਾਣੀ ਬਣੀਐ॥ ਸਤਿਗੁਰ ਕੀ ਰੀਸੈ ਹੋਰਿ ਕਚੁ ਪਿਚੁ ਬੋਲਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜੇ ਝੜਿ ਪੜੀਐ॥ ਓਨਾ ਅੰਦਰਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੈ ਬਿਖੁ ਮਾਇਆ ਨੋ ਝਖਿ ਮਰਦੇ ਕੜੀਐ॥ 9॥

Paurri: Tu vaypervaah(u) athaah(u) haiyn, atooll, kiyoun tooliyaiy. Say vudbhaagi j(i) Toodh(u) dhiyaanday, jin Satgur(u) miliyaiy. Satgur kee Bani Sat(i) sroop haiy, Gurbani buniyaiy. Satgur kee reesaiy hoar(i) kuch(u) pich(u) boalday, say koorriaar koorray jhurr(i) purriyaiy. Ohna undar(i) hoar(u), mookh(i) hoar(u) haiy, bikh(u) Maya nu jhukh(i) merday kurriyaiy. 9.

Word Meaning: Vaypervaah(u) = worry-free. Athaah(u) = unfathomable. Atooll(u) = which cannot be weighed (immeasurable). Kiyoun = how? Tooliyaiy = weigh; measure. Sat(i) Sroop = immortalizing. Reesaiy = copying. Kuch(u) Pich(u) = meaningless. Koorriaar = deceitful. Koorray = perishable. Jhurr(i) Purriyaiy = drop down quickly. Jhukh(i) Murday Kurriyaiy = suffer in making sense of their senseless talk.

MEANING: You are worry-free, unfathomable, and immeasurable, oh Waheguru; how can we measure Your qualities? Those who connect with Satguru and recite Your Naam under His shelter are highly fortunate. Satguru's Word (Gurbani) is immortalizing (full of noble qualities and of Waheguru's praise), and those who recite it also become immortal (merge into Waheguru) by acquiring noble qualities as preached in Gurbani. Some others copy Satguru and begin to talk (lecture) nonsense. They are deceitful, and are perishable (short-lived), and they drop down quickly (die a spiritual death). Their sweet talk is different from their actual evil thoughts. They talk nonsense only for money, but suffer greatly trying to explain it. 9.

ਸਲੋਕ ਮ:4॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨਿਰਮਲੀ ਨਿਰਮਲ ਜਨੁ ਹੋਇ ਸੁ ਸੇਵਾ ਘਾਲੇ॥ ਜਿਨ ਅੰਦਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਝੂਠੁ ਓਇ ਆਪੇ ਸਚੈ ਵਖਿ ਕਢੇ ਜਜਮਾਲੇ॥

(ਅੰਗ 305)॥ ਸਚਿਆਰ ਸਿਖ ਬਹਿ ਸਤਿਗੁਰ ਪਾਸਿ ਘਾਲਨਿ ਕੂੜੀਆਰ ਨ ਲਭਨੀ ਕਿਤੈ ਥਾਇ ਭਾਲੇ॥ ਜਿਨਾ ਸਤਿਗੁਰ ਕਾ ਆਖਿਆ ਸੁਖਾਵੈ ਨਾਹੀ ਤਿਨਾ ਮੁਹ ਭਲੇਰੇ ਫਿਰਹਿ ਦਯਿ ਗਾਲੇ॥ ਜਿਨ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਕੇਰੀ ਸੇ ਕਿਚਰਕੁ ਵੇਰਾਈਅਨਿ ਮਨਮੁਖ ਬੇਤਾਲੇ॥ ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਸੁ ਆਪਣਾ ਮਨੁ ਥਾਇ ਰਖੈ ਓਹੁ ਆਪਿ ਵਰਤੈ ਆਪਣੀ ਵਥੁ ਨਾਲੇ॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਇਕਿ ਆਪੇ ਵਖਿ ਕਢੈ ਠਗਵਾਲੇ॥

Sloak M:4: Satgur kee sayva nirmuli, nirmul jun(u) hoyay su sayva ghaalay. Jin undar(i) kupt(u), vikaar(u), jhootth(u), oye Aapay Sachaiy vukh(i) kuddhay jujmaalay.

(PAGE 305): Sachiyaar Sikh beh(i) Satgur paas(i) ghaalun(i), koorriaar na lubhni kitaiy thaayay bhaalay. Jinha Satgur ka akhiya sookhaavaiy naahi, tinha mooh bhulayray,

phireh(i) Duyyay gaalay. Jin undar(i) preet(i) nuhee Hur(i) kayri, say kichruk(u) vayraayiun munmukh baytaalay. Satgur nu milaiy su aapna mun(u) thaayay rukhaiy, oh(u) aap(i) vertaiy aapni vuth(u) naalay. Jun Nanak Gur(u) mayl(i) sookh(u) dayvaiy, ikk(i) aapay vukh(i) kuddhaiy tthugvaalay. 1.

Word Meaning: Nirmuli = purifies the mind. Ghaalay = serves (with devotion). Kupt(u) = deceipt. Vikaar = vices. Jujmaalay = lepers (suffering from lust). Sachiyaar = bearers of truth; having noble qualities. Koorriaar = deceitful; lovers of Maya. Bhaalay = search. Sookhaavaiy Naahi = do not find suitable. Bhulayray = unholy. Gaalay = rotten; condemned. Kayri = for. Kichruk(u) = for how long. Vayraayiun = stop from crying; make happy. Baytaalay = like a ghost; misled; unprincipled. Mun(u) Thaayay Rukhaiy = controlled mind. Vuth(u) = thing; values. Tthugvaalay = deceitful.

MEANING: Service to the Satguru (obeying Him) purifies the mind, but only those who serve Satguru have purity of mind (no selfishness or deceit). Those who have deceit in mind are lustful and liars, and they are pulled out as lepers (suffering from vices) to separate them from the devotees by Waheguru. The Sikhs with high morality stay with Satguru to serve Him (to act on His Teachings), but the money-lovers stay away from Satguru and cannot be found there, even after a deep search. Those who do not find Satguru's advice suitable (feel uncomfortable) have been condemned by Waheguru, and they roam around with unholy faces. Those who follow their mind and have no affection for Waheguru are unprincipled and are misled from the spiritual path like a ghost; how long can they be kept interested in Satguru's love? Those who take Satguru's shelter can control their minds, and no evil thoughts can mislead them (they preserve their values). Waheguru connects some with Satguru, who then enjoy bliss, while He pulls out the deceitful separate, oh Nanak. 1.

ਮ: 4॥ ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਤਿਨ ਕੇ ਕਾਜ ਦਯਿ ਆਦੇ ਰਾਸਿ॥ ਤਿਨਾ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਪ੍ਰਭ ਅੰਗੁ ਕਰਿ ਬੈਠਾ ਪਾਸਿ॥ ਜਾ ਕਰਤਾ ਵਲਿ ਤਾ ਸਭੁ ਕੋ ਵਲਿ ਸਭਿ ਦਰਸਨੁ ਦੇਖਿ ਕਰਹਿ ਸਾਬਾਸਿ॥ ਸਾਹੁ ਪਾਤਿਸਾਹੁ ਸਭੁ ਹਰਿ ਕਾ ਕੀਆ ਸਭਿ ਜਨ ਕਉ ਆਇ ਕਰਹਿ ਰਹਰਾਸਿ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਵਡਾ ਸੇਵਿ ਅਤੁਲੁ ਸੁਖੁ ਪਾਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਦਾਨੁ ਦੀਆ ਹਰਿ ਨਿਹਚਲੁ ਨਿਤ ਬਖਸੇ ਚੜੈ ਸਵਾਇਆ॥ ਕੋਈ ਨਿੰਦਕ ਵਡਿਆਈ ਦੇਖਿ ਨ ਸਕੈ ਸੋ ਕਰਤੈ ਆਪਿ ਪਚਾਇਆ॥ ਜਨੁ ਨਾਨਕ ਗੁਣ ਬੋਲੈ ਕਰਤੇ ਕੇ ਭਗਤਾ ਨੋ ਸਦਾ ਰਖਦਾ ਆਇਆ॥ 2॥

M:4: Jinha undar(i) Naam(u) nidhaan(u) Hur(i), tin kay kaaj Duyyay aanday raas(i). Tinha chooki moohtaaji loakun kee, Hur(i) Prubh ung(u) kur(i) baittha paas(i). Ja Kerta vull(i), ta subh(u) ko vull(i), subh(i) durshun(u) daykh(i) kureh(i) shaabaash(i). Shah(u), Patshah(u), subh(u) Hur(i) ka keeya, subh(i) jun kuou aayay kureh(i) rehraas(i). Gur Pooray kee vuddi vudiyaayee, Hur(i) Vudda sayv(i) atooll(u) sookh(u) paaya, Gur(i) Pooraiy daan(u) deeya Hur(i) nihchul(u), nit bukhshay churraiy svaaya. Koyee ninduk vudiyaayee daykh(i) na sukaiy, so Kertaiy aap(i) puchaaya. Jun(u) Nanak goon boalaiy Kertay kay, bhugtaan nu suda rukhda aaya. 2.

Word Meaning: Nidhaan(u) = treasure. Kaaj = tasks; objectives. Aanday Raas(i) = made successful. Chooki = ended; cleared. Moohtaaji = dependence. Ung(u) = unstinted support. Shaabaash(i) = praise; acclaim. Rehraas(i) = bow to; show respect. Atooll(u) = immeasurable. Nihchul(u) = Eternal. Bukhshay = gives the gift. Churraiy Svaaya = multiplies. Ninduk = malicious critic; vilifier. Puchaaya = made to suffer. 2.

MEANING: The benevolent Waheguru successfully completes all the tasks of His devotees who have the Naam-treasure in their hearts. With the unstinted support of Waheguru, the

devotees' dependence on others comes to an end. When a devotee has Waheguru's backing, everybody supports him (respects his advice), and they praise the devotee when they get to have his sight. Even the rulers and the kings, who have been created (and given those high positions) by Waheguru, come to him to have his sight, and bow to the devotee (show respect for him). It is an abundant greatness of the Perfect Guru in whose shelter a devotee serves Waheguru, and acquires an immeasurable bliss. The Perfect Guru gives the gift of Waheguru's eternal Naam to the devotees, which increases in multiples. Some vilifiers cannot tolerate the magnificence of Satguru; such individuals are punished by Waheguru to suffer. His devotee, Nanak, sings the virtues of the Creator, Waheguru, who always protects His devotees. 2.

ਪਉੜੀ॥ ਤੂ ਸਾਹਿਬ ਅਗਮੁ ਦਇਆਲੁ ਹੈ ਵਡ ਦਾਤਾ ਦਾਨਾ॥ ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਹੋਰੁ ਕੋ ਦਿਸਿ ਨ ਆਵਈ ਤੂ ਹੈ ਸੁਘੜੁ ਮੇਰੈ ਮਨਿ ਭਾਣਾ॥ ਮੋਹੁ ਕੁਟੰਬੁ ਦਿਸਿ ਆਵਦਾ ਸਭੁ ਚਲਣਹਾਰਾ ਆਵਣਜਾਣਾ॥ ਜੋ ਬਿਨੁ ਸਚੇ ਹੋਰਤੁ ਚਿਤੁ ਲਾਇਦੇ ਸੇ ਕੂੜਿਆਰ ਕੂੜਾ ਤਿਨ ਮਾਣਾ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਇ ਤੂ ਬਿਨੁ ਸਚੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣਾ॥ 10॥

Paurri: Tu Sahib agumm(u), duyaal(u) haiyn, vud Daata, daana. Toodh(u) jayvud(u) mein hoar(u) ko dis(i) na aavyee, Tu haiyn sooghurr(u) mayraiy mun(i) bhaana. Moh(u) kootumb(u) dis(i) aanvda, subh(u) chullunhaara, aavun jaana. Jo bin(u) Suchay hoarut(u) chit(u) laayaynday, say koorriaar, koorra tin maana. Nanak Sach(u) dhiyaayay tu, bin(u) Sachay, puch(i) puch(i) mooyay ajaana. 10.

Word Meaning: Agumm(u) = beyond reach. Daata = provider. Daana = wise; know-all. Jayvud(u) = as great. Sooghurr(u) = wise. Kootumb(u) = family. Chullunhaara = perishable. Aavun Jaana = borns and dies. Koorriaar = love perishables. Koorra = false; short-lived. Puch(i) = suffer. Ajaana = ignorant.

MEANING: You are beyond our reach, benevolent, great provider, and know everything, oh Waheguru. I cannot see (find) anybody else as great as You are; You are perfectly wise, and I like (love) You. The attachment to the family we see is perishable (temporary) because nobody lives in this world forever; people are born, and they die. So, those who are attached to other things (including family members) than Waheguru, love perishables, and the pride of their possessions is also short-lived. The man should worship Waheguru only, oh Nanak. Without love for the eternal Waheguru, the ignorant die in suffering. 10.

ਸਲੋਕ ਮ:4॥ ਅਗੋ ਦੇ ਸਤ ਭਾਉ ਨ ਦਿਚੈ ਪਿਛੋ ਦੇ ਆਖਿਆ ਕੰਮਿ ਨ ਆਵੈ॥ ਅਧ ਵਿਚਿ ਫਿਰੈ ਮਨਮੁਖੁ ਵੇਚਾਰਾ ਗਲੀ ਕਿਉ ਸੁਖੁ ਪਾਵੈ॥ ਜਿਸੁ ਅੰਦਰਿ ਪ੍ਰੀਤਿ ਨਹੀ ਸਤਿਗੁਰ ਕੀ ਸੁ ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ॥ ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭ ਕਰਤਾ ਤਾ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਵੈ॥ ਤਾ ਅਪਿਉ ਪੀਵੈ ਸਬਦੁ ਗੁਰ ਕੇਰਾ ਸਭੁ ਕਾੜਾ ਅੰਦੇਸਾ ਭਰਮੁ ਚੁਕਾਵੈ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 1॥

Sloak M:4: Uggoan day sut bhaaou na dichaiy, pichhoan day aakhiya kumm(i) na aavaiy. Udh vich(i) phiraiy munmukh(u) vaychaara, gulleen kiyoun sookh paavaiy. Jis(u) undar(i) preet(i) nuhee Satgur kee, su koorri aavaiy, koorri jaavaiy. Jay kirpa kuray mayra Hur(i) Prubh Kerta, ta Satgur(u) Parbraham(u) nudri aavaiy. Ta apiou peevaiy Shabad(u) Gur kayra, subh(u) kaarra undaysha, bherm(u) chookaavaiy.

Suda anund(i) ruhaiy din(u) raati, jun Nanak undin(u) Hur(i) goon gaavaiy. 1.

Word Meaning: Uggoan Day = before; first. Sut Bhaaou = honest affection. Dichaiy = give. Pichhoan = afterwards. Udh Vich(i) = undecided. Vaychaara = helpless. Koorri = attached to perishables. Apiou = which is not easily available to drink, Amrit. Kayra = of. Kaarra = worries; suffering. Undaysha = doubts. Bherm = misgivings. Chookaavaiy = removes; gets rid of. Anund(i) = in bliss. Undin(u) = every day; always. 1.

MEANING: If an individual does not show any respect and love (for Guru's advice) first (at the beginning), any of his thankfulness does not carry any weight after he achieves his objective (based on Guru's advice). But, the money-minded person is helpless because he is always undecided (caught in the middle between Satguru and Maya); how can he find comfort only by talking (about Satguru without obeying Him). An individual who has no love for Satguru is born with love for the perishables and dies in their love. However, if Waheguru is kind to him, he can "see" (connect) with Satguru, a manifestation of Waheguru. He then drinks the Amrit of Satguru's Shabad, whereby he gets all his worries, doubts, and misgivings cleared. By constantly singing the praise of Waheguru, he remains in a blissful state day and night, oh Nanak. 1.

ਮ:4॥ ਗੁਰ ਸਤਿਗੁਰ ਕਾ ਜੋ ਸਿਖੁ ਅਖਾਏ ਸੁ ਭਲਕੇ ਉਠਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਉਦਮੁ ਕਰੇ ਭਲਕੇ ਪਰਭਾਤੀ ਇਸਨਾਨੁ ਕਰੇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵੈ॥ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪੈ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਦੋਖ ਲਹਿ ਜਾਵੈ॥ ਫਿਰਿ ਚੜੈ ਦਿਵਸੁ ਗੁਰਬਾਣੀ ਗਾਵੈ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਜੋ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਏ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੋ ਗੁਰਸਿਖੁ ਗੁਰੂ ਮਨਿ ਭਾਵੈ॥

(ਅੰਗ 306)॥ ਜਿਸ ਨੋ ਦਇਆਲੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰਸਿਖ ਗੁਰੂ ਉਪਦੇਸੁ ਸੁਣਾਵੈ॥ ਜਨੁ ਨਾਨਕੁ ਧੂੜਿ ਮੰਗੈ ਤਿਸੁ ਗੁਰਸਿਖ ਕੀ ਜੋ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ॥ 2॥

M:4: Gur Satgur ka jo Sikh akhaayay, su bhulkay ootth(i) Hur(i) Naam(u) dhiyaavaiy. Oodum(u) kuray bhulkay perbhaati, ishnnan(u) kuray Amritsar(i) naavaiy. Oopdaysh(i) Guru Hur(i) Hur(i) jup(u) jaapaiy, subh(i) kilvikh paap doakh leh(i) jaavaiy. Phir(i) churraiy divus(u) Gurbani gaavaiy, behndiyaan ootthdiyaan Hur(i) Naam(u) dhiyaavaiy. Jo saas(i) giraas(i) dhiyaayay mayra Hur(i) Hur(i), so Gur Sikh(u) Guru mun(i) bhaavaiy.

(PAGE 306): Jis nu duyaal(u) hovaiy mayra Soami, tis(u) Gur Sikh Guru Oopdaush(u) soonavaiy. Jun(u) Nanak(u) dhoorr(i) mungaiy tis(u) Gur Sikh kee, Jo aap(i) jupaiy, uvrah Naam(u) jupaavaiy.

Word Meaning: Bhulkay = in the morning. Oodum(u) = effort; take initiative. Amritsar(i) Ishnaan(u) = dip in the pool of Naam-Amrit. Oopdaysh(i) = Teaching. Kilvikh = sins. Doakh = allegations; accusations. Giraas(i) = nibble of food.

Dhoorr(i) = dust of the feet (an expression of reverence).

MEANING: A devotee, who calls himself a Sikh of Satguru, rises early in the morning and recites Waheguru's Naam. He makes an effort every morning and takes a dip in the holy pool of Naam-Amrit. He recites Waheguru's Naam with the Advice (Shabad) of the Guru, whereby all his sins and accusations (against him) are washed away. After the sunrise (when he gets busy in his daily routine), he recites Waheguru's Naam by singing Gurbani, whether he is standing or sitting (whenever he gets time). A Gur Sikh, who remembers Waheguru with every breath and with every nibble of food, is liked (loved) by the Guru. Satguru delivers His Advice to the Gur Sikh to whom Waheguru is kind. I am a slave of, and wish for the dust of the feet of the Gur Sikh who recites Waheguru's Naam himself, and encourages others to do the same, oh Nanak. 2.

ਪਉੜੀ॥ ਜੋ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸੇ ਵਿਰਲੇ ਥੋੜੇ॥ ਜੋ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਦੇ ਤਿਨ ਕੀ ਬਰਕਤਿ ਖਾਹਿ ਅਸੰਖ ਕਰੋੜੇ॥ ਤੁਧੁ ਨੋ ਸਭ ਧਿਆਇਦੀ ਸੇ ਥਾਇ ਪਏ ਜੋ ਸਾਹਿਬ ਲੋੜੇ॥ ਜੋ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਖਾਦੇ ਪੈਨਦੇ ਸੇ ਮੁਏ ਮਰਿ ਜੰਮੇ ਕੋੜ੍ਹੇ॥ ਓਇ ਹਾਜਰੁ ਮਿਠਾ ਬੋਲਦੇ ਬਾਹਰਿ ਵਿਸੁ ਕਢਹਿ ਮੁਖਿ ਘੋਲੇ॥ ਮਨਿ ਖੋਟੇ ਦਯਿ ਵਿਛੋੜੇ॥ 11॥

Paurri: Jo Toodh(u) Sach(u) dhiyaaynday, say virlay thoarray. Jo mun(i) chit(i) Ikk(u) araadhiday tin kee berkut(i) khaah(i) asunkh kroarray. Toodh(u) nu subh dhiyaayayndi, say thaayayn puyyay jo Sahib loarray. Jo bin(u) Satgur sayvay, khaanday pehnday, say mooyay mer(i) jummay kohrray. Oye haajur(u) mittha boalday, baahur(i) vis(u) kuddeh(i) mookh(i) ghoalay. Mun(i) khoatay Duyyay vichhoarray. 11.

Word Meaning: Sach(u) = Eternal (Waheguru). Virlay = rare. Ikk(u) = the One (Waheguru). Berkut(i) = kindness; support. Khaah(i) = eat; reap the benefit.
Asunkh Kroarray = billions; countless. Thaayayn Puyyay = recognized; became successful. Loarray = needs; likes. Kohrray = lepers; full of vices. Haajur(u) = in the presence. Vis(u) Ghoalay = venomous talk. Khoatay = dishonest. Duyyay = Waheguru. Vichhoarray = separated.

MEANING: There are only a few rare devotees who worship You, oh the eternal Waheguru. Countless people benefit from such devotees who worship the “One” Waheguru with full concentration and dedication. Everybody worships Waheguru, but only those whom Waheguru likes are recognized. Those who eat and wear (enjoy life) without serving Waheguru, simply take birth, and die out full of vices. They talk sweetly when they are present, but talk venomously when they are away from Satguru. Because of their dishonesty (impurity), Waheguru keeps them separated (away from Him). 11.

ਸਲੋਕ ਮ:4॥ ਮਲੁ ਜੂਈ ਭਰਿਆ ਨੀਲਾ ਕਾਲਾ ਖਿਧੋਲੜਾ ਤਿਨਿ ਵੇਮੁਖਿ ਵੇਮੁਖੇ ਨੋ ਪਾਇਆ॥ ਪਾਸਿ ਨ ਦੇਈ ਕੋਈ ਬਹਣਿ ਜਗਤ ਮਹਿ ਗੂਹ ਪੜਿ ਸਗਵੀ ਮਲੁ ਲਾਇ ਮਨਮੁਖੁ ਆਇਆ॥ ਪਰਾਈ ਜੋ ਨਿੰਦਾ ਚੁਗਲੀ ਨੋ ਵੇਮੁਖੁ ਕਰਿਕੈ ਭੇਜਿਆ ਓਥੈ ਭੀ ਮੁਹੁ ਕਾਲਾ ਦੁਹਾ ਵੇਮੁਖਾ ਦਾ ਕਰਾਇਆ॥ ਤੜ ਸੁਣਿਆ ਸਭਤੁ ਜਗਤ ਵਿਚਿ ਭਾਈ ਵੇਮੁਖੁ ਸਣੇ ਨਫਰੈ ਪਉਲੀ ਪਉਦੀ ਫਾਵਾ ਹੋਇ ਕੈ ਉਠਿ ਘਰਿ ਆਇਆ॥ ਅਗੈ ਸੰਗਤੀ ਕੁੜਮੀ ਵੇਮੁਖੁ ਰਲਣਾ ਨ ਮਿਲੈ ਤਾ ਵਹੁਟੀ ਭਤੀਜੀ ਫਿਰਿ ਆਣਿ ਘਰਿ ਪਾਇਆ॥ ਹਲਤੁ ਪਲਤੁ ਦੋਵੈ ਗਏ ਨਿਤ ਭੁਖਾ ਕੂਕੇ ਤਿਹਾਇਆ॥ ਧਨੁ ਧਨੁ ਸੁਆਮੀ ਕਰਤਾ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਨਿਆਉ ਸਚੁ ਬਹਿ ਆਪਿ ਕਰਾਇਆ॥ ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੋ ਸਾਚੈ ਮਾਰਿ ਪਚਾਇਆ॥ ਏਹੁ ਅਖਰੁ ਤਿਨਿ ਆਖਿਆ ਜਿਨਿ ਜਗਤ ਸਭੁ ਉਪਾਇਆ॥ 1॥

Sloak M:4: Mul(u) jooyeen bhuriya neela kaala khidholurra tin(i) vaymukh(i) vaymukhay nu paaya. Paas(i) na dayee koyee behn(i) jugut meh(i), goonh purr(i) sugveen mul(u) laayay munmukh(u) aaya. Puraayee jo ninda choogli nu vaymukh(u) kur(i) kaiy bhayjiya, oathaiy bhee mooh(u) kaala dooha vaymukhaan da kuraaya. Turr sooniya subhut(u) jugut vich(i) bhaayee, vaymukh(u) sunay nuphraiy pauli paundi, phaava hoyay kaiy ootth(i) ghur(i) aaya. Uggaiy, sungteen, koorrmi, vaymukh(u) rulna na milaiy, ta vuhouti bhuteejeen phir(i) aan(i) ghur(i) paaya. Hult(u), pult(u) dovaiy guyyay, nit bhookha kookay tihaaya. Dhun(u), dhun(u) Soami Kerta Purakh haiy, jin(i) niyaaoun Sach(u) beh(i) Aap(i) kuraaya. Jo ninda kuray Satgur Pooray kee, so Saachaiy maar(i) puchaaya. Eh(u) Akkhur(u) Tin(i) aakhiya, jin(i) jugut subh(u) oopaaya. 1.

Word Meaning: Mul(u) Jooyeen Bhuriya = full of filth and lice. Khidhoalurra = quilt.

Vaymukh = slanderer of the Guru. Jugut = world. Goonh = feces; with huge insult. Puraayee Ninda Choogli = malicious criticism and backbiting of others. Turr = right away. Sunay Nuphraiy = along with the servant. Pauli Paundi = beating of shoes; huge insult. Phaava = insulted; shameful. Koorrmi = relatives. Rulna = mixing with. Hult(u) Pult(u) = this world and the next. Puchaaya = caused to suffer.

NOTE: This holy Shabad describes the complaint lodged by Goanda Mal Khatri of Goindwal Sahib against Guru Amar Dass Ji to Emperor Akbar, who was visiting Lahore. Along with many other reformative policies of Guru Amar Dass Ji, Goanda Mal did not like the elimination of the caste system by Guru Sahib, who was treating even the untouchables the same way as the Brahmans and the Khatris, without any discrimination. It was customary in those days for a complainant to wear a filthy quilt to register his complaint. Gonda Mal took his servant to Akbar, who was not convinced by his complaint. Actually, Akbar reprimanded Goanda Mal severely for the baseless complaint.

MEANING: Gonda Mal, the slanderer of Guru (Amar Dass Ji), made his servant wear a highly filthy black quilt full of lice, to go to Lahore and lodge a complaint with the Emperor, Akbar, against Guru Sahib; but the slanderer suffered a huge insult in the Court, and had to return unsuccessfully. Nobody allowed them to come near, and the news that both the complainants, who had gone to the Court to slander the other party (Guru Sahib), and criticize Him maliciously, had their faces blackened (insulted hugely) and the Khatri, along with his servant, returned home shamefully after having been beaten with shoes (suffering huge insult), spread in the whole world quickly.

On reaching home, the Sikh congregation and the relatives of the complainant did not allow him to mix with them; his wife and his nephews took him home. He lost his dignity in this world and the next, and he cried (lamented) every day hungry and thirsty (in suffering). The Creator, Waheguru, is great, who delivered justice Himself (influenced Akbar to deliver the right judgment). Whoever vilifies the Perfect Guru is punished severely by Waheguru. This is the Huqam of God, who has created the world. 1.

ਮ:4॥ ਸਾਹਿਬੁ ਜਿਸ ਕਾ ਨੰਗਾ ਭੁਖਾ ਹੋਵੈ ਤਿਸ ਦਾ ਨਫਰੁ ਕਿਥਹੁ ਰਜਿ ਖਾਏ॥ ਜਿ ਸਾਹਿਬ ਕੈ ਘਰਿ ਵਥੁ ਹੋਵੈ ਸੁ ਨਫਰੈ ਹਥਿ ਆਵੈ ਅਣਹੋਦੀ ਕਿਥਹੁ ਪਾਏ॥ ਜਿਸ ਦੀ ਸੇਵਾ ਕੀਤੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸਾ ਸੇਵਾ ਅਉਖੀ ਹੋਈ॥ ਨਾਨਕ ਸੇਵਾ ਕਰਹੁ ਹਰਿ ਗੁਰ ਸਫਲ ਦਰਸਨ ਕੀ ਫਿਰਿ ਲੇਖਾ ਮੰਗੈ ਨ ਕੋਈ॥ 2॥

M:4: Sahib(u) jis ka nunga bhookha hovaiy, tis da nufur(u) kithoun ruj(i) khaayay? J(i) sahib kaiy ghur(i) vuth(u) hovaiy, so nufraiy huth(i) aavaiy, unhoandi kithoun paayay. Jis dee sayva keeti, phir(i) laykha mungiyaiy, sa sayva aukhee hoyee. Nanak sayva kurhou Hur(i) Gur suful durshun kee, phir(i) laykha mungaiy na koyee. 2.

2.

Word Meaning: Sahib(u) = master. Nunga Bhookha = without clothes and food; pauper. Nufur(u) = servant. J(i) = Jo = whatever. Vuth(u) = needed article. Unhoandi = unavailable. Laykha = account of deeds. Aukhi = tough; troublesome; fruitless. Suful = resulting in success.

MEANING: If somebody's master is a pauper, where can his servant get to eat to his fill? The servant can have access only to those items which the master has in his home (can supply); how can the servant get something which is unavailable? [A fake or a self-proclaimed guru cannot fulfil the spiritual needs (emancipate) his followers]. Serving such

a master is troublesome (fruitless) where the account of one's deeds is demanded (in Waheguru's Court). Serve only the Guru whose sight (connection with Him) makes one successful (in achieving his objective of union with Waheguru), and where nobody asks for any account of his deeds, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਜਨ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ॥ ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ॥ ਪ੍ਰਗਟ ਪਹਾਰਾ ਜਾਪਦਾ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ॥ ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ॥ ਓਇ ਲੋਚਨ ਓਨਾ ਗੁਣਾ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ॥ ਓਇ ਵਿਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾ ਭਾਗ ਧੁਰਿ ਮੰਦੇ॥ ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੇ ਕਿਸੇ ਨ ਸੰਦੇ॥ ਵੈਰਿ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮ ਨਿਆਇ ਪਚੰਦੇ॥ ਜੋ ਜੋ ਸੰਤ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ॥ ਪੈਡੁ ਮੁੰਢਾਹੂੰ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ॥ 12॥

Paurri: Nanak, veechaareh(i) sunt jun, chaar(i) Vayd kehunday. Bhugut mookhaiy tay boalday, say vuchun hovunday. Pergut puhaara jaapda, subh loak soonunday. Sookh(u) na paayin moogudh nur, sunt naal(i) khehunday. Oye loachun ohna goona nu, oye ahunkaar surrunday. Oye vichaaray kiya kureh(i), ja bhaag Dhoor(I) munday. Jo maaray tin(i) Parbraham, say kisay na sunday. Vaiyr(i) kurn(i) nirvaiyr naal(i), Dherm niyaayay puchunday. Jo, jo Sunt sraapiya, say phireh(i) bhuvunday.
Paiyd(u) moondhaahoon kuttiya, tis(u) daal sookunday.

Word Meaning: Veechaareh(i) = ponder on; come to the conclsion. Vuchun Hovunday = Words prevail; become reality. Pergut = visible; famous. Puhaara = shop; world. Moogudh = foolish. Khehunday = show jealousy; oppose. Loachun = long for. Surranday = suffer in jealousy. Dhoor(i) = right from the source (beginning). Sunday = of. Puchunday = burn (in jelousy); suffer. Sraapiya = cursed. Moondhaahoon = from the base.

MEANING: The holy saints have concluded, and even the four Vedas say the same thing, that whatever words the holy saints utter (preach) become reality. They (the saints) become famous in the whole world, and the people listen to them. But the foolish, who oppose the holy saints because of sheer jealousy, never live in comfort. They long for the same qualities as the saints (want the same respect), and burn (suffer) in their ego (because they cannot have the same qualities). But what can those helpless do when they have bad fortune right from the beginning? Those who have been condemned by Waheguru belong to no one (are not sincere to anyone). They exhibit enmity with the Guru, who bears no enmity at all with anyone; as a result, they are punished by the Angel of justice. All those who have been cursed by the holy saints do not find peace and roam about restlessly. (They are like the tree) which has been cut from the base, and its branches dry up as a result. 2.

(ਅੰਗ 307)॥ ਸਲੋਕ ਮ:4 ॥ ਅੰਤਰਿ ਹਰਿ ਗੁਰੂ ਧਿਆਇਦਾ ਵਡੀ ਵਡਿਆਈ॥ ਤੁਸਿ ਦਿਤੀ ਪੂਰੈ ਸਤਿਗੁਰੂ ਘਟੈ ਨਾਹੀ ਇਕੁ ਤਿਲੁ ਕਿਸੈ ਦੀ ਘਟਾਈ॥ ਸਚੁ ਸਾਹਿਬੁ ਸਤਿਗੁਰੂ ਕੈ ਵਲਿ ਹੈ ਤਾ ਝਖਿ ਝਖਿ ਮਰੈ ਸਭੁ ਲੋਕਾਈ॥ ਨਿੰਦਕਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰੇ ਹਰਿ ਕਰਤੈ ਆਪਿ ਵਧਾਈ॥ ਜਿਉ ਜਿਉ ਨਿੰਦਕ ਨਿੰਦ ਕਰਹਿ ਤਿਉ ਤਿਉ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਤਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭ ਪਾਈ॥ 1॥

(PAGE 307): Sloak M:4: Untar(i) Hur(i) Guru dhiyaayaynda, vuddi vudiyaayee.
Toos(i) ditti Pooraiy Satguru, ghutaiy naahi ikk(u) til(u) kisaiy dee ghutaayee. Sach(u) Sahib(u), Satgur(u) kaiy vull(i) haiy, ta jhukh(i) jhukh(i) muraiy subh(u) loakaayee. Nindukaan kay mooh kaalay kuray, Hur(i) Kertaiy Aap(i) vudhaayee. Jiyoun, jiyoun ninduk

nind kureh(i), tiyoun, tiyoun nit nit churraiy svaayee. Jun Nanak Hur(i) aaraadhiya, Tin(i) paiyreen aan(i) subh paayee. 1.

Word Meaning: Toos(i) = overly pleased to be kind. Til(u) = (the size of) a sesame seed; a slight amount. Jhukh(i) = grumbling; fruitless talk expressing displeasure; complain without success. Ninduk = vilifiers. Chrraiy Svaayee = increase in multiples.

MEANING: The Guru worships Waheguru in His mind because of which He enjoys a great respect. The Perfect Satguru (Waheguru) kindly bestows such an honour on the Guru that no one, no matter how hard he tries, can reduce it even slightly. When the eternal Lord is supporting the Satguru, who can cause any harm to Him, even if the whole world grumbles and complains (it is all useless). Waheguru enhances the dignity of the Satguru Himself, and He blackens the faces of the vilifiers (humiliates them). The more the vilifiers slander the Guru, the more His respect multiplies. Waheguru brings the whole world at the feet of His devotees who recite His Naam with love and dedication, oh Nanak. 1.

ਮ:4॥ ਸਤਿਗੁਰ ਸੇਤੀ ਗਣਤ ਜਿ ਰਖੈ ਹਲਤੁ ਪਲਤੁ ਤਿਸ ਕਾ ਗਇਆ॥ ਨਿਤ ਝਹੀਆ ਪਾਏ ਝਗੂ ਸੁਟੇ ਝਖਦਾ ਝਖਦਾ ਝੜਿ ਪਇਆ॥ ਨਿਤ ਉਪਾਵ ਕਰੈ ਧਨ ਕਾਰਣਿ ਅਗਲਾ ਧਨੁ ਭੀ ਉਸਦਾ ਉਡਿ ਗਇਆ॥ ਕਿਆ ਓਹੁ ਖਟੇ ਕਿਆ ਓਹੁ ਖਾਵੈ ਜਿਸੁ ਅੰਦਰਿ ਸਹਸਾ ਦੂਖੁ ਪਇਆ॥ ਨਿਰਵੈਰੈ ਨਾਲਿ ਜਿ ਵੈਰੁ ਰਚਾਏ ਸਭੁ ਪਾਪੁ ਜਗਤੈ ਕਾ ਤਿਨਿ ਸਿਰਿ ਲਇਆ॥ ਓਸੁ ਅਗੈ ਪਿਛੈ ਢੋਈ ਨਾਹੀ ਜਿਸੁ ਅੰਦਰਿ ਨਿੰਦਾ ਮੁਹਿ ਅੰਬੁ ਪਇਆ॥ ਜੇ ਸੁਇਨੇ ਨੋ ਓਹੁ ਹਥੁ ਪਾਏ ਤਾ ਖੇਹੂ ਸੇਤੀ ਰਲਿ ਗਇਆ॥ ਜੇ ਗੁਰ ਕੀ ਸਰਣੀ ਫਿਰਿ ਓਹੁ ਆਵੈ ਤਾ ਪਿਛਲੇ ਅਉਗਣ ਬਖਸਿ ਲਇਆ॥ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਸਿਮਰਤ ਕਿਲਵਿਖ ਪਾਪ ਗਇਆ॥ 2॥

M:4: Satgur saytee gunut j(i) rukhaiy, hult(u) pult(u) tis ka guyya. Nit jhuyeeyaan paayay, jhuggoo sootay, jhukhda, jhukhda jhurr(i) puyya. Nit oopaav kuraiy dhun kaarun(i), ugla dhun(u) bhee oosda ood(i) guyya. Kiya oh(u) khuttay, kiya oh(u) khaavaiy, jis(u) undar(i) sehsa dookh(u) puyya.

Nirvaiyray naal(i) j(i) vaiyr ruchaayay, subh(u) paap(u) jugtaiy ka tin(i) sir(i) luyya. Oas(u) uggaiy, pichhaiy dhoyee naahi, jis(u) undar(i) ninda mooh(i) umb(u) puyya. Jay soyinay nu oh(u) huth(u) paayay, ta khayhoo sayti rul(i) guyya. Jay Gur kee sherni phir(i) oh(u) aayay, ta pichhlay augun bukhsh(i) luyya. Jun Nanak undin(u) Naam(u) dhiyaaya, Hur(i) simrut kilvikh Paap guyya. 2.

Word Meaning: Sayti = with; against. J(i) = whoever. Gunut = account of actions; jealousy. Hult(u) = this world. Pult = the next world. Guyya = lost; ruined. Jhuyeeyaan = snarl. Jhuggoo Sootay = to foam in the mouth while talking in anger; snarl; show contempt. Jhukhna = grumbling; helpless talk. Jhurr(i) Puyya = lost all stream. Oopaav = make plans. Sehsa = worries. Vaiyr(u) Ruchaayay = initiates enmity. Uggaiy Pichhaiy = front and back; this world and the next; anywhere. Dhoyee = shelter. Umb(u) = mango; sweet taste. Khayhoo = dust. Augun = misdeeds. Kilvikh = sins.

MEANING: A person who bears jealousy against the Satguru ruins both his worlds – the present and the next, after death. He snarls at the Satguru every day, and his mouth foams when he talks ill of the Guru. (However, he cannot do anything about it), And he loses all his steam by talking too much in anger, without any success. He makes fresh plans every day to earn more money, but he loses even his original wealth. What can he earn and eat when his mind is overtaken by worries? An individual who bears enmity against the great person (like the Guru), who bears no enmity at all for anyone, carries the burden of all the sins of the whole world. An individual who enjoys vilifying others as being sweet, finds no

shelter anywhere. If he touches gold, it turns into dust (he fails in all his projects, which he had thought would be profitable). However, all his sins and misdeeds are still forgiven if he comes to the Guru's shelter. All sins of a devotee, who recites Waheguru's Naam, are washed away if he recites Waheguru's Naam all the time, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਹੈ ਸਚਾ ਸਚੁ ਤੂ ਸਭਦੂ ਉਪਰਿ ਤੂ ਦੀਬਾਨੂ॥ ਜੋ ਤੁਧੁ ਸਚੁ ਧਿਆਇਦੇ ਸਚੁ ਸੇਵਨਿ ਸਚੇ ਤੇਰਾ ਮਾਨੂ॥ ਓਨ੍ਹਾ ਅੰਦਰਿ ਸਚੁ ਮੁਖ ਉਜਲੇ ਸਚੁ ਬੋਲਨਿ ਸਚੇ ਤੇਰਾ ਤਾਨੂ॥ ਸੇ ਭਗਤ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਾਲਾਹਿਆ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੂ॥ ਸਚੁ ਜਿ ਸਚੇ ਸੇਵਦੇ ਤਿਨ ਵਾਰੀ ਸਦ ਕੁਰਬਾਨੂ॥ 13॥

Paurri: Tu haiy Sacha, Sach(u) Tu, subhdoo oopur(i) Tu deebaan(u). Jo Toodh(u) Sach(u) dhiyaayaynday, Sach(u) sayvun(i) Sachay Tayra maan(u). Ohna undar(i) Sach(u) mookh oojlay, Sach(u) boalun(i) Sachay Tayra taan. Say bhugut jinhi Gurmukh(i) salaahiya, Sach(u) Shabad(u) neeshaan(u). Sach(u) j(i) Sachay sayvnday, tin vaari sud koorbaan.13.

Word Meaning: Sacha = Eternal (Waheguru). Deebaan(u) = ruler. Maan(u) = pride; dependence. Oojlay = shiny; unblemished; honourable. Taan(u) = strength. Neeahaan(u) = identity. Vaari = Koorbaan = offer to sacrifice.

MEANING: You are eternal, and Your rule over everybody is also eternal, oh Waheguru. Those who recite Your Naam serve the eternal Waheguru and take pride in You (in being Your devotee). They have Truth (Your Naam) in their heart; have shiny faces (are pure); always tell the truth, and depend upon You for their strength. Those are the real bhagats (devotees) who recite Your Naam in the shelter of the Guru, and Guru's eternal Shabad is their identity. Those who serve the eternal Waheguru also become eternal; I always wish to sacrifice my life for them. 13.

ਸਲੋਕ ਮ:4॥ ਧੁਰਿ ਮਾਰੇ ਪੂਰੈ ਸਤਿਗੁਰੂ ਸੇਈ ਹੁਣਿ ਸਤਿਗੁਰਿ ਮਾਰੇ॥ ਜੇ ਮੇਲਣ ਨੋ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਨ ਦੇਈ ਮਿਲਣ ਕਰਤਾਰੇ॥ ਸਤਸੰਗਤਿ ਢੋਈ ਨਾ ਲਹਨਿ ਵਿਚਿ ਸੰਗਤਿ ਗੁਰਿ ਵੀਚਾਰੇ॥ ਕੋਈ ਜਾਇ ਮਿਲੈ ਹੁਣਿ ਓਨਾ ਨੋ ਤਿਸੁ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੇ॥ ਗੁਰਿ ਬਾਬੈ ਫਿਟਕੇ ਸੇ ਫਿਟੇ, ਗੁਰਿ ਅੰਗਦਿ ਕੀਤੇ ਕੂੜਿਆਰੇ॥ ਗੁਰਿ ਤੀਜੀ ਪੀੜੀ ਵੀਚਾਰਿਆ ਕਿਆ ਹਥਿ ਏਨਾ ਵੇਚਾਰੇ॥ ਗੁਰਿ ਚਉਥੀ ਪੀੜੀ ਟਿਕਿਆ ਤਿਨਿ ਨਿੰਦਕ ਦੁਸਟ ਸਭਿ ਤਾਰੇ॥ ਕੋਈ ਪੁਤੁ ਸਿਖੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਤਿਸੁ ਕਾਰਜ ਸਭਿ ਸਵਾਰੇ॥ ਜੋ ਇਛੈ ਸੋ ਫਲ ਪਾਇਸੀ ਪੁਤੁ ਧਨੁ ਲਖਮੀ ਖੜਿ ਮੇਲੇ ਹਰਿ ਨਿਸਤਾਰੇ॥ ਸਭਿ ਨਿਧਾਨ ਸਤਿਗੁਰੂ ਵਿਚਿ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਧਾਰੇ॥ ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰੇ॥ ਜਨੁ ਨਾਨਕੁ ਮਾਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰਸਿਖ ਮਿਤ ਪਿਆਰੇ॥ 1॥

Sloak M:4: Dhoor(i) maaray Pooraiy Satguru, sayee hoon(i) Satgur(i) maaray. Jay maylun nu buhoutayra loachiyaiy, na dayee milun Kertaaray. Satsungut(i) dhoyee na lehn(i) vich(i) Sangut(i) Gur(i) veechaaray. Koyee jaayay milaiy hoon(i) ohna nu tis(u) maaray Jum jundaaray. Gur(i) Baabaiy phitkay, say phitay, Gur(i) Angad(i) keetay koorriyaaray. Gur(i) Teeji Peerri veechaariya, kiya huth(i) ehna vaychaaray. Gur(i) Chauthi Peerri tikiya, Tin(i) ninduk doosht subh(i) taaray. Koyee poot(u), Sikh, sayva kuray Satguru kee, tis(u) kaaruj subh(i) svaaray. Jo ichhaiy, so ful paayaysi, poot(u), dhun(u), Lukhmi, khurr(i) maylay, Hur(i) nistaaray. Subh(i) nidhaan Sarguru vich(i) jis(u) undar(i) Hur(i) oordhaaray. So paayay Poora Satguru jis(u) likhiya likhut(u) lilaaray. Jun(u) Nanak(u) maangaiy dhoorr(i) tin jo Gur Sikh mit piyaaray. 1.

Word Meaning: Dhoor(i) = right from the Source. Pooraiy Satguru = Waheguru. Maaray = condemned; denounced. Kertaaray = with Waheguru. Dhoyee = shelter.

Veechaary = discussed. Jundaar = unkin; killer. Gur(i) Baabaiy = Guru Nanak Sahib. Phitkay = condemned. Koorriaaray = dishonest; deceitful. Teeji Peerri = third generation (third in succession). Tikiya = designated. Dusht = evil; cruel. Kaaruj = tasks. Svaaray = made successful. Lukhmi = Maya (wealth). Oordhaaray = embed in heart. Lilaaray = (on the) forehead.

MEANING: Those who were condemned right from the Source (Waheguru) have been condemned by Satguru now. Even if they desperately want to get connected (without any noble qualities) with Waheguru, they are not allowed to do so. Their character is discussed by Satguru in the holy congregation, and they find no shelter (support) in there. If someone socializes with them now, the unkind Angel of Death punishes them severely. Those who were condemned by Guru Nanak Sahib were found to be deceitful by Guru Angad Dev Ji as well. The Third Guru in succession, Guru Amar Dass Ji, decided that such immoral people had no control over their behaviour (because their thinking is moulded by Waheguru Himself, so they should be given a chance to improve and be forgiven). With the assistance of Sri Ram Dass Ji, who was later designated the Fourth Guru in succession, Guru Amar Dass Ji vanquished all evil and cruel people. If a son, or a Sikh, serves the Satguru (obeys Him), the Satguru completes all his tasks successfully. As if he were the son of the Satguru, the devotee gets all his wishes fulfilled, including the desired amount of money and wealth, and the Satguru also connects him with Waheguru for salvation. Waheguru dwells in Satguru's heart, so Satguru is the treasure of everything. However, only that individual is connected to Waheguru, whose good fortune is prewritten on his forehead. I am a slave of the Gur Sikhs who are dear to Satguru, and I wish for the dust of their feet, oh Nanak. 1.

NOTE: The above holy Shabad may raise some questions in the minds of some people: when Guru Nanak Sahib and Guru Angad Dev Ji denounced the vilifiers of the Guru, weren't they forgiven by Guru Amar Dass Ji, contrary to the philosophy of the first two Guru Sahiban? Also, could not Guru Nanak Sahib, who was known to be extremely kind and forgiving, and who forgave big sinners and criminals like Sujjan, Babar, and Kauda, forgive such vilifiers? Why did He choose to denounce and shun them? The answer lies in the mysterious ways in which Waheguru acts. Guru Nanak Sahib was always "one" with Waheguru, and so were the other nine Gurus. Guru Sahiban did exactly what Waheguru wanted them to do. Just as the saying "wolves may lose their teeth, but not their nature" suggests, vilifiers do not change. Remember the Sloak in which Guru Ram Dass Ji describes the ill deed of *Goanda* Mal who complained against Guru Amar Dass Ji; also read the next sloak in which Guru Ram Dass Ji writes, "Waheguru protects His devotees, and blackens the faces of the evil and the cruel", and there are many, many holy Shabads in Guru Granth Sahib in which it has been mentioned time, and again that the evil do not quit their evil nature. So, what Guru Nanak and Guru Angad Sahib did at their times was perfect, but what Guru Amar Dass Ji did was equally good, because it was the Will of Waheguru who wanted Guru Amar Dass Ji to forgive the vilifiers at that time. Waheguru does that at times. Some Shabads can be quoted here to prove the point, but that will make the explanation unnecessarily lengthy. The fundamental philosophy of Sikhism is to obey the Will of Waheguru. According to the Sikh faith, it was Guru Nanak Sahib's Light that operated in Guru Amar Dass Ji. So, basically, it was Guru Nanak Sahib Himself who forgave the slanderers (the evil people), and there was no opposition by Guru Amar Ji to Guru Nanak Sahib's philosophy.

However, the vilifiers of the Guru never refrain from vilifying (or opposing) the Guru. The martyrdoms of Guru Sahiban, the younger Princes of Guru Gobind Singh Ji, and hundreds of Sikhs were the result of the complaints against them by such evil people. You will note that in a holy Sloak in this very Vaar, Guru Amar Dass Ji says that the vilifiers can never be cured. Guru Arjun Sahib also professes that there is a cure for every disease in nature, but none for the vilifiers.

(ਅੰਗ 308)॥ ਜਿਨ ਕਉ ਆਪਿ ਦੇਇ ਵਡਿਆਈ ਜਗਤੁ ਭੀ ਆਪੇ ਆਣਿ ਤਿਨ੍ਹ ਕਉ ਪੈਰੀ ਪਾਏ॥ ਡਰੀਐ ਤਾ ਜੇ ਕਿਛੁ ਆਪ ਦੂ ਕੀਚੈ ਸਭੁ ਕਰਤਾ ਆਪਣੀ ਕਲਾ ਵਧਾਏ॥ ਦੇਖਹੁ ਭਾਈ ਏਹੁ ਅਖਾੜਾ ਹਰਿ ਪ੍ਰੀਤਮ ਸਚੇ ਕਾ ਜਿਨਿ ਆਪਣੈ ਜੋਰਿ ਸਭਿ ਆਣਿ ਨਿਵਾਏ॥ ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਰਖ ਕਰੇ ਹਰਿ ਸੁਆਮੀ ਨਿੰਦਕਾ ਦੁਸਟਾ ਕੇ ਮੁਹ ਕਾਲੇ ਕਰਾਏ॥ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਨਿਤ ਆਪਿ ਕਰਾਏ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਸਤਿਗੁਰੁ ਘਰੀ ਵਸਾਏ॥ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਜਾਣਹੁ ਗੁਰਸਿਖਹੁ ਹਰਿ ਕਰਤਾ ਆਪਿ ਮੁਹਹੁ ਕਢਾਏ॥ ਗੁਰਸਿਖਾ ਕੇ ਮੁਹ ਉਜਲੇ ਕਰੇ ਹਰਿ ਪਿਆਰਾ ਗੁਰ ਕਾ ਜੈਕਾਰੁ ਸੰਸਾਰਿ ਸਭਤੁ ਕਰਾਏ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸਨ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਏ॥ 2॥

(PAGE 308): Jin kuou Aap(i) dayay vudiyaayee, jugut(u) bhee Aapay aan(i) tinh kuou paiyreen paayay. Duriyaiy ta, jay kichh(u) aap doo keechaiy, subh(u) Kerta aapni kulaa vudhaayay. Daykhou bhaayee, ehou akhaarra Hur(i) Preetum Sachay ka, ji(i) aapnaiy joar(i) subh(i) aan(i) nivaayay. Aapniyaan bhugtaan kee rukh kuray Hur(i) Soami, nindukaan, dooshtaan kay mooh kaalay kuraayay. Satgur kee vudiyaayee nit churraiy svaayee, Hur(i) keerut(i), bhugut(i) nit Aap kuraayay. Undin(u) Naam(u) jup-hou Gur Sikhou, Hur(i) Kerta Satgur(u) ghureen vusaayay. Satgur kee Bani Sat(i) Sat(i) kur(i) jaanhou Gur Sikhou, Hur(i) Kerta aap(i) moohou kudhaayay. Gur Sikhaan kay mooh oojlay kuray Hur(i) Piyaara, Gur ka jaiykaar sunsaar(i) subhut(u) kuraayay. Jun(u) Nanak(u) Hur(i) ka daas(u) haiy, Hur(i) daasun kee Hur(i) paiyj rukhaayay. 2.

Word Meaning: Vudiyaayee = praise; honour. Aap(i) = Waheguru. Aan(i) = brings. Kula = power; abilities. Vudhaayay = exercises; displays. Akaarra = rink; playground. Nivaayay = brought to their knees. Rukh = protection. Dooshut = evil; ruthless. Churraiy svaayee = in leaps and bounds. Ghur = heart. Ghureen Vusaayay = enables them to embed Satguru in their hearts. Oojlay = shiny; dignified. Jaiykaar = acclamation; ovation. Paiyj = honour.

MEANING: If Waheguru bestows honour on some of his devotees, He brings the whole world to drop on his feet (to show respect for him). Such a devotee may be afraid of such resect for him (lest people may label him as hungry for his fame), but he should not be, because it is not he who does something to earn respect; it, in fact, is the Creator (Waheguru) who is displaying His own powers (through the devotee). Please realize that it is the playground of the eternal Waheguru, who brings everyone to their knees with His power. The Lord, Waheguru, protects His own devotees, but blackens the faces of the slanderers and the evil (punishes them). Waheguru makes the Satguru sing His praise, and recite His Naam, as a result of which the praise of the Satguru increases in leaps and bounds. Recite Waheguru's Naam all the time, oh my Gur Sikh brothers; Waheguru enables you to embed Satguru in your hearts. Have faith in Satguru's Bani as the eternal Word because the Creator Himself talks using the tongue of Satguru. The dear Waheguru makes the faces of the Gur Sikhs shiny (honours them), and gets the whole world to acclaim

the Satguru. I am a slave of God who protects the honour (from the attacks of Maya) of His slaves, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਹੈ ਸਚੁ ਸਾਹ ਹਮਾਰੇ॥ ਸਚੁ ਪੂੰਜੀ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਪ੍ਰਭ ਵਣਜਾਰੇ ਥਾਰੇ॥ ਸਚੁ ਸੇਵਹਿ ਸਚੁ ਵਣੰਜਿ ਲੈਹਿ ਗੁਣ ਕਥਹਿ ਨਿਰਾਰੇ॥ ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਸਵਾਰੇ॥ ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਅਲਖੁ ਹੈ ਗੁਰ ਸਬਦਿ ਲਖਾਰੇ॥ 14॥

Paurri: Tu Sacha Sahib(u) aap(i) haiyn, Sach(u) Shah humaaray. Sach(u) poonji Naam(u) drirraayay, Prubh vunjaaray Thaaray. Sach(u) sayveh(i) Sach(u) vununj(i) laiyeh(i) goon kuthay niraaray. Sayvuk bhaayay say jun milay, Gur Shabad(i) svaaraiy. Tu Sacha Sahib(u) Alukh(u) haiyn, Gur Shabad(i) lukhaaray. 14.

Word Meaning: Shah = Lord; Provider. Poonji = captal. Drirraayay = reinforces. Vunjaaray = traders. Thaaray = Yours. Vunuj(i) = trade. Kutheh(i) = discuss. Niraaray = unique. Bhaayay = devotion. Svaaray = made perfect. Alukh(u) = incomprehensible. Lukhaaray = comprehended.

MEANING: You are the eternal Lord, and our Provider, oh Waheguru. We are here to trade in Your Naam; reinforcing Your Naam in our minds is our capital for trading. We serve the eternal Waheguru, deal in His eternal Naam, and discuss His unique qualities. Satguru makes those devotees perfect with His Shabad who approach Him with the devotion of a slave. You are incomprehensible, oh the eternal Waheguru, but can be comprehended by Guru's Shabad. 14.

ਸਲੋਕ ਮ:4॥ ਜਿਸੁ ਅੰਦਰਿ ਤਾਤਿ ਪਰਾਈ ਹੋਵੈ ਤਿਸ ਦਾ ਕਦੇ ਨ ਹੋਵੀ ਭਲਾ॥ ਓਸ ਦੈ ਆਖਿਐ ਕੋਈ ਨ ਲਗੈ ਨਿਤ ਓਜਾੜੀ ਪੂਕਾਰੇ ਖਲਾ॥ ਜਿਸੁ ਅੰਦਰਿ ਚੁਗਲੀ ਚੁਗਲੋ ਵਜੈ, ਕੀਤਾ ਕਰਤਿਆ ਓਸ ਦਾ ਸਭੁ ਗਇਆ॥ ਨਿਤੁ ਚੁਗਲੀ ਕਰੇ ਅਣਹੋਦੀ ਪਰਾਈ ਮੁਹੁ ਕਢਿ ਨ ਸਕੈ ਓਸਦਾ ਕਾਲਾ ਭਇਆ॥ ਕਰਮ ਧਰਤੀ ਸਰੀਰੁ ਕਲਿਜੁਗ ਵਿਚਿ ਜੇਹਾ ਕੋ ਬੀਜੇ ਤੇਹਾ ਕੋ ਖਾਏ॥ ਗਲਾ ਉਪਰਿ ਤਪਾਵਸੁ ਨ ਹੋਈ ਵਿਸੁ ਖਾਧੀ ਤਤਕਾਲਿ ਮਰਿ ਜਾਏ॥ ਭਾਈ ਵੇਖਹੁ ਨਿਆਉ ਸਚੁ ਕਰਤੇ ਕਾ ਜੇਹਾ ਕੋਈ ਕਰੇ ਤੇਹਾ ਕੋਈ ਪਾਏ॥ ਜਨ ਨਾਨਕ ਕਉ ਸਭ ਸੋਝੀ ਪਾਈ ਹਰਿ ਦਰ ਕੀਆ ਬਾਤਾ ਆਖਿ ਸੁਣਾਏ॥ 1॥

Sloak M: 4: Jis(u) undar(i) taat(i) puraayee hovaiy, tis da kuday na hoavi bhulaa. Oas daiy aakhiyaiyn koyee na luggaiy, nit ojaarreen pookaaray khulaa. Jis(u) undar(i) choogli, chooglo vujaiy, keeta kertiya oas da subh(u) guyya. Nit choogli kuray unhoandi puraayee, mooh(u) kudh(i) na sukaiy, oas da kaala bhuyya. Kerm dherti sreer(u) kulyoog vich(i), jayha ko beejay tayha ko khaayay. Gullan oopur(i) tpaavus(u) na hoyee, vis(u) khaadhi tutkaal(i) mur(i) jaayay. Bhaayee vaykhou niyaaoun Sach(u) Kertay ka, jayha koyee kuray, tayha koyee paayay. Jun Nanak kuou subh soajhi paayee, Hur(i) Dur keeyaan baataan aakh(i) soonaayay. 1.

Word Meaning: Taat(i) = jealousy. Puraayee = (for) others. Ojaarreen = wilderness. Pookaaray = cries for help. Choogli = (the habit) of backbiting (slandering) others. Vujjaiy = is called; becomes known as. Unhoandi = unjust. Mooh(u) Kudhna = show face. Kulyoog = this world. Tpaavus = judgment; decision.

Vis(u) = poison. Tutkaal = right away. Sojhi = understanding.

MEANING: An individual who has jealousy for others in his heart never enjoys peace. Nobody listens to him, and he feels as if he is talking to the wilderness. One who has the habit of backbiting (slandering) others is known as a slanderer, and he loses all (the respect, trust, etc.) he had earned before. He always slanders others unjustly, as a result of which

he gets his face blackened (earns disgrace) and cannot show it in public. The human body is like a field in this world, where people sow their deeds. The man reaps the rewards of what he had sown. The final judgment is not based on hollow talk; if a man consumes poison, he dies right away (a slanderer suffers humiliation soon, no matter how polite he tries to be in his conversations). Watch the judgment of the eternal Waheguru, hey folks; the man gets the results of his deeds. I have been given the understanding of the functioning in Waheguru's Court, which is why I am narrating these facts, oh Nanak. 1.

ਮ:4॥ ਹੋਦੈ ਪਰਤਖਿ ਗੁਰੂ ਜੋ ਵਿਛੁੜੇ ਤਿਨ ਕਉ ਦਰਿ ਢੋਈ ਨਾਹੀ॥ ਕੋਈ ਜਾਇ ਮਿਲੈ ਤਿਨ ਨਿੰਦਕਾ ਮੁਹ ਫਿਕੇ ਥੁਕ ਥੁਕ ਮੁਹਿ ਪਾਹੀ॥ ਜੋ ਸਤਿਗੁਰ ਫਿਟਕੇ ਸੇ ਸਭ ਜਗਤਿ ਫਿਟਕੇ ਨਿਤ ਭੰਬਲਭੂਸੇ ਖਾਹੀ॥ ਜਿਨ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਸੇ ਲੈਦੇ ਢਹਾ ਫਿਰਾਹੀ॥ ਤਿਨ ਕੀ ਭੁਖ ਕਦੇ ਨ ਉਤਰੈ ਨਿਤ ਭੁਖਾ ਭੁਖ ਕੂਕਾਹੀ॥ ਓਨਾ ਦਾ ਆਖਿਆ ਕੋ ਨ ਸੁਣੈ ਨਿਤ ਹਉਲੇ ਹਉਲਿ ਮਰਾਹੀ॥ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨੀ ਓਨਾ ਅਗੈ ਪਿਛੈ ਥਾਉ ਨਾਹੀ॥ ਜੋ ਸਤਿਗੁਰ ਮਾਰੇ ਤਿਨ ਜਾਇ ਮਿਲਹਿ ਰਹਦੀ ਖੁਹਦੀ ਸਭ ਪਤਿ ਗਵਾਹੀ॥

(ਅੰਗ 309)॥ ਓਇ ਅਗੈ ਕੁਸਟੀ ਗਰੁ ਕੇ ਫਿਟਕੇ ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਹੁ ਕੁਸਟੁ ਉਠਾਹੀ॥ ਹਰਿ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨ ਕਰਹੁ ਜੋ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਹੀ॥ ਧੁਰਿ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ ਤਿਸੁ ਨਾਲਿ ਕਿਹੁ ਚਾਰਾ ਨਾਹੀ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿ ਤੂ ਤਿਸੁ ਅਪੜਿ ਕੋ ਨ ਸਕਾਹੀ॥ ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੈ ਨਿਤ ਸਵਾਈ ਚੜੈ ਚੜਾਹੀ॥ 2॥

M: 4: Hoandaiy pertukh(i) Guru jo vichhurray, tin kuou Dur(i) dhoyee naahi. Koyee jaayay milaiy tin nindukaan mooh phikkay, thook, thook mooh(i) paahi. Jo Satgur phitkay, say subh jugut(i) phitkay, nit bhumbul bhoosay khaahi. Jin Gur(u) goapiya aapna, say laiynday dhuhaan phiraahi. Tin kee bhookh kuday na ootraiy, nit bhookha, bhookh kookaahi. Ohna da aakhiya ko na soonaiy, nit haulay, haul(i) muraahi. Satgur kee vudiyaayee vaykh(i) na suknee, ohna uggaiy pichhaiy thaaoun naahi.

Jo Satgur maaray tin jaayay mileh(i), rehndi khoohndi subh put(i) guvaahi.

(PAGE 309): Oye uggaiy kooshti, Gur kay phitkay, j(i) oas(u) milaiy, tih(u) koosht(u) ootthaahi. Hur(i) tin ka dershun(u) na kurhou jo doojaiy bhaayay chit(u) laahi. Dhoor(i) Kertaiy likh(i) paaya, Tis naal(i) kihou chaara naahi. Jun Nanak Naam(u) araadh(i) tu, tis(u) uppurr(i) ko na sukaahi. Naavaiy kee vudiyaayee vudi haiy, nit svaayee, churraiy churrahee.

Word Meaning*:* Pertukh = clearly visible. Dur(i) = Waheguru's Court. Dhoyee = shelter. Ninduk = vilifier. Mooh Phikkay = pale faces (disgraced). Phitkay = denounced. Bhumbul Bhoosay = confused. Goapiya = slandered. Dhuhaan = cry aloud; wail (suffer in disgrace or mental anguish). Haulay Haul(u) = sinking of heart due to some possible dreadful outcome. Uggaiy Pichhaiy = anywhere. Thaaoun = support. Rehndi Khoohndi = whatever little is left. Put(i) = respect. Kooshti = leper; disliked by others. Ootthaahi = acquire. Doojay Bhaayay = in the love of the other (Maya). Chaara = recourse; choice.

MEANING: Individuals who do not connect with the Guru (seek His shelter) when He is even physically there (is available), find no shelter in Waheguru's Court. If someone befriends such "disconnected" vilifiers, he too is disgraced by others who also spit on his face (denounce him). Those who are denounced by Satguru are denounced by the whole world, and they wander confused all the time. Those who slander their Guru wail in mental anguish. They are never content and always complain about the lack of some things. Nobody pays any attention to their complaining, and they suffer from the constant fear of

some dreadful happening. They cannot bear (accept) the praise of Satguru, but find no support anywhere. They go and join the company of other such sick people who have already been denounced by the Satguru as slanderers and lose any respect if they had been left with any. Having been denounced by Satguru, they are already like a leper (who are shunned by others); but if someone becomes friends with them, they also become sick with the same disease (slanderers of Satguru) (and are disliked by people). For God's sake, do not even have a glimpse of those who love Maya (and not Satguru). Waheguru has predestined the behaviour of such people, and no one has any choice against Waheguru's will. Recite Waheguru's Naam to which nobody has any access (to cause any harm to the devotee), oh Nanak. The transcendence of Waheguru's Naam is very high, and it increases in multiples every day. 2.

ਮ:4॥ ਜਿ ਹੋਦੇ ਗੁਰੂ ਬਹਿ ਟਿਕਿਆ ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਵਡੀ ਹੋਈ॥ ਤਿਸੁ ਕਉ ਜਗਤੁ ਨਿਵਿਆ ਸਭੁ ਪੈਰੀ ਪਇਆ ਜਸੁ ਵਰਤਿਆ ਲੋਈ॥ ਤਿਸੁ ਕਉ ਖੰਡ ਬ੍ਰਹਮੰਡ ਨਮਸਕਾਰੁ ਕਰਹਿ ਜਿਸ ਕੈ ਮਸਤਕਿ ਹਥੁ ਧਰਿਆ ਗੁਰਿ ਪੁਰੈ ਸੋ ਪੂਰਾ ਹੋਈ॥ ਗਰੁ ਕੀ ਵਡਿਆਈ ਨਿਤ ਚੜੈ ਸਵਾਈ ਅਪੜਿ ਕੋ ਨ ਸਕੋਈ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਰਤੈ ਆਪਿ ਬਹਿ ਟਿਕਿਆ ਆਪੇ ਪੈਜ ਰਖੈ ਪ੍ਰਭੁ ਸੋਈ॥ 3॥

M: 4: J(i) hoanday Guru beh(i) tikiya, tis(u) jun kee vudiyaayee vudi hoyee. Tis kuou jugut(u) niviya subh(u), paiyreen puyya, jus(u) vertiya loyee. Tis(u) kuou khund, brahmund numuskaar(u) kureh(i) jis kaiy mustuk(i) huth(u) dhuriya Gur(i) Pooraiy, so poora hoyee. Gur kee vudiyaayee nit churraiy svaayee, uppurr(i) ko na skoyee. Jun(u) Nanak(u) Hur(i) Kertaiy aap(i) beh(i) tikiya, aapay paiyj rukhaiy Prubh(u) soyee. 3.

Word Meaning: J(i) = Jo = whom. Beh(i) = by sitting down (with careful considetion). Tikiya = designated. Niviya = bowed to. Jus(u) = praise. Loyee = in the world. Khund = part of the universe = the earth (world). Brahmund = Universe. Numuskaar = bow to. Mustuk(i) = (on the) forehead. Paiyj = honour.

MEANING: The individual, whom the living Guru designates (to succeed Him) after careful consideration, enjoys a great respect. The whole world bows to him and touches his feet; his praise spreads in the whole world. The earth and the whole universe bow before the devotee on whose forehead the Perfect Guru places His kind hand, and makes him perfect too. The greatness of the Guru is unmatched, and it increases by leaps and bounds. Waheguru Himself designates the Guru, and protects His honour, oh Nanak. 3.

ਪਉੜੀ॥ ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਅੰਦਰਿ ਹਟਨਾਲੇ॥ ਗੁਰਮੁਖਿ ਸਉਦਾ ਜੋ ਕਰੇ ਹਰਿ ਵਸਤ ਸਮਾਲੇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਵਣਜੀਐ ਹੀਰੇ ਪਰਵਾਲੇ॥ ਵਿਣੁ ਕਾਇਆ ਜਿ ਹੋਰਥੈ ਧਨੁ ਖੋਜਦੇ ਸੇ ਮੂੜੇ ਬੇਤਾਲੇ॥ ਸੇ ਉਝੜਿ ਭਰਮਿ ਭਵਾਈਅਹਿ ਜਿਉ ਝਾੜਿ ਮਿਰਗੁ ਭਾਲੇ॥ 15॥

Paurri: Kaaya koat(u) apaar(u) haiy, undar(i) hutnaalay. Gurmukh(i) sauda jo kuray, Hur(i) vust smaalay. Naam(u) nidhaan(u) Hur(i) vunjiyaiy, heeray pervaalay. Vin(u) kaayaan j(i) hoarthaiy dhun(u) khoajday, say moorray baytaalay. Say oojhurr(i) bherm(i) bhuvaayiyeh(i) jiyoun jhaarr(i) mirg(u) bhaalay. 15.

Word Meaning: Kaaya = human body. Koat(u) = fort. Apaar(u) = limitless. Hutnaalay = home of shops (bazaar). Sauda = trade. Hur(i) Vust = Waheguru's Naam. Smaalay = take care of; remember. Pervaalay = rubies; jewels. Vin(u) Kaaya = outside of the body. Khoajday = search. Moorray = foolish. Baytaalay = not in rhythm in life. Oojhurr(i) = in

wilderness. Bherm(i) = in doubts. Bhuvaayiyeh(i) = made to wander. Mirg = musk deer. Bhaalay = searches for. Jhaarr(i) = in bushes.
MEANING: Human body is such a vast fort that it contains bazaars to trade (Waheguru's Naam). Those, who trade in Guru's shelter, deal in Waheguru's Naam. Waheguru's Naam is like a treasure of diamonds and rubies. Those, who search for the Naam wealth outside the body, are foolish, and are like a ghost because they are not in rhythm in life. Because of their doubts, they are made to wander in the wilderness (are misled in life) like a musk deer who does not realize that musk is within him, and searches for it in the bushes. 15.

ਸਲੋਕ ਮ:4॥ ਜੋ ਨਿੰਦਾ ਕਰੇ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਸੁ ਅਉਖਾ ਜਗ ਮਹਿ ਹੋਇਆ॥ ਨਰਕ ਘੋਰੁ ਦੁਖ ਖੂਹੁ ਹੈ ਓਥੈ ਪਕੜਿ ਓਹੁ ਢੋਇਆ॥ ਕੂਕ ਪੁਕਾਰ ਕੋ ਨ ਸੁਣੇ ਓਹੁ ਅਉਖਾ ਹੋਇ ਹੋਇ ਰੋਇਆ॥ ਓਨਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਗਵਾਇਆ ਲਾਹਾ ਮੂਲੁ ਸਭੁ ਖੋਇਆ॥ ਓਹੁ ਤੇਲੀ ਸੰਦਾ ਬਲਦੁ ਕਰਿ ਨਿਤ ਭਲਕੇ ਉਠਿ ਪ੍ਰਭਿ ਜੋਇਆ॥ ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਤਿਦੂ ਕਿਛੁ ਗੁਝਾ ਨ ਹੋਇਆ॥ ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੇਹਾ ਪੁਰਬਿ ਕਿਨੈ ਬੋਇਆ॥ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਆਪਣੀ ਤਿਸੁ ਸਤਿਗੁਰ ਕੇ ਚਰਣ ਧੋਇਆ॥ ਗੁਰ ਸਤਿਗੁਰ ਪਿਛੈ ਤਰਿ ਗਇਆ ਜਿਉ ਲੋਹਾ ਕਾਠਿ ਸੰਗੋਇਆ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਖੁ ਹੋਇਆ॥ 1॥
Sloak M:4: Jo Ninda kuray Satgur Pooray kee, su aukha jug meh(i) hoya. Nerk ghoar(u) dookh khooh(u) haiy, oathaiy pukurr(i) oh(u) dhoya. Kook pookaar ko na soonay, oh(u) aukha hoyay hoyay roya. Oan(i) hult(u) pult(u) subh(u) guvaaya, laaha mool(u) subh(u) khoya. Oh(u) tayli sunda buld(u) kur(i), nit bhulkay ootth(i) Prubh(i) joya. Hur(i) vaykhaiy soonay nit subh(u) kichh(u), tidoo kichh(u) goojjha na hoya. Jaiysa beejaiy so loonaiy, jayha poorb(i) kinaiy boya. Jis(u) kirpa kuray Prubh(u) aapni, tis(u) Satgur kay churn dhoya. Gur Satgur pichhaiy tur(i) guyya, jiyoun loha kaatth(i) sungoya. Jun Nanak Naam(u) dhiyaayay tu, jup(i) Hur(i) Hur(i) Naam(u) sookh(u) hoya. 1.
Word Meaning: Ghoar(u) Nerk = dark (frightening) hell. Dhoya = hauled. Kook = screams. Pookaar = prayers; requests. Hult(u) Pult(u) = this world and the next.
Laaha = profit, benefit. Mool(u) = principal. Tayli = oilman. Sunda = of. Buld = ox. Joya = put to work (in olden days, oil mills were driven by oxen). Goojjha = hidden. Loonaiy = harvests; reaps. Poorb(i) = earlier. Boya = sowed. Pichhaiy = because of. Kaatth(i) = wood. Sungoya = along with.
MEANING: An individual who vilifies the Perfect Satguru suffers in the world. The frightening hell is a deep well of suffering, that's where he is hauled to. There is nobody to listen to his screams and prayers; he just keeps crying in uneasiness. He ruins both his worlds – the present and the next – and he loses not just the profit, but also the principal (of spirituality that he was born with). Waheguru treats him like the ox of the oilman, which goes in circles to drive the oil mill (the individual is put through the cycle of rebirths). Waheguru sees and listens to everything, and nothing is hidden from Him. Everybody reaps the rewards of what he had sown earlier. An individual, to whom Waheguru is kind, washes the feet of the Satguru (obeys His Teachings respectfully). Lie a piece of iron attached to sufficient wood, floats on the surface of water, a devotee of Satguru swims across the sea of Maya (is salvaged) in the shelter of the Guru. Recite Waheguru's Naam, worshipping whom, all the comforts can be realized, oh Nanak. 1.

ਮ:4॥ ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ॥ ਅੰਤਰ ਜੋਤਿ ਪ੍ਰਗਾਸੀਆ ਨਾਨਕ

ਨਾਮਿ ਸਮਾਇ॥ 2॥

M:4: Vudbhaagiyaan sohaagni, jinha Gurmukh(i) miliya Hur(i) Raayay. Untar Jot(i) pergaasiya, Nanak Naam(i) smaayay.

Word Meaning: Vudbhaagiyaan = highly fortunate. Sohaagni = loved by the husband. Hur(i) Raayay = Waheguru-King. Jot(i) = God's light. Pergaasiya = lighted up. Smaaya = gets absorbed in.

MEANING: Those human brides are highly fortunate, and are loved by the Waheguru-Husband, who gets connected with the Waheguru-King in the shelter of the Guru. Their hearts are enlightened, and they get fully absorbed in Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਇਹੁ ਸਰੀਰੁ ਸਭੁ ਧਰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਸਚੇ ਕੀ ਵਿਚਿ ਜੋਤਿ॥ ਗੁਹਜ ਰਤਨ ਵਿਚਿ ਲੁਕਿ ਰਹੇ ਕੋਈ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਕਢੈ ਖੋਤਿ॥ ਸਭੁ ਆਤਮਰਾਮੁ ਪਛਾਣਿਆ ਤਾ ਇਕੁ ਰਵਿਆ ਇਕੋ ਓਤਿ ਪੋਤਿ॥ ਇਕੁ ਦੇਖਿਆ ਇਕੁ ਮੰਨਿਆ ਇਕੋ ਸੁਣਿਆ ਸ੍ਰਵਣ ਸਰੋਤਿ॥
(ਅੰਗ 310)॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਚੁ ਸਚੇ ਸੇਵਾ ਤੇਰੀ ਹੋਤਿ॥ 16॥

Paurri: Eh(u) sreer(u) subh(u) dherm(u) haiy, jis undar(i) Sachay kee vich(i) Jot(i). Goohj ruttan vich(i) look(i) ruhay, koyee Gurmukh(i) sayvuk(u) kuddhaiy khoat(i). Subh(u) Aatum Ram(u) puchhaaniya, ta Ikk(u) ruviya, Ikko oat(i) poat(i). Ikk(u) daykhiya, Ikk(u) munniya, Ikko sooniya servun sroat(i)

(PAGE 310): Jun Nanak Naam(u) slaah(i) tu, Sach(u) Sachay sayva Tayri hoat(i). 16.

Word Meaning: Sreer(u) = human body. Dherm = high morals. Sachay = God's. Guhj = hidden (whose importance is hard to find). Look(i) = hiding. Khoat(i) = graze from the roots; dig deep. Subh(u) = in everything. Aatum Ram(u) = Waheguru. Puchhaaniya = recognized. Servun = ears. Sroat(i) = hear.

MEANING: The human body is the home of high morals where the Light of the eternal Waheguru is shining on them. Virtues, which are like precious stones and which are difficult to understand in terms of their deep importance, are lying hidden in the body, and only a rare devotee in the shelter of the Guru can uncover them by digging deep. A devotee, who uncovers such noble qualities, recognizes (gets connected with) Waheguru, and finds Him in everybody and everywhere. He finds that Waheguru alone is omnipresent and is mixed well with His creation, like the cross threads in fabric. He "sees" only the "One", and believes only in the "One", and listens only to the "One" Waheguru with his ears. Sing praise of Waheguru's Naam, which is the real service to the eternal Waheguru, oh Nanak. 16.

ਸਲੋਕ ਮ:4॥ ਸਭਿ ਰਸ ਤਿਨ ਕੈ ਰਿਦੈ ਹਹਿ ਜਿਨ ਹਰਿ ਵਸਿਆ ਮਨ ਮਾਹਿ॥ ਹਰਿ ਦਰਗਹਿ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਨ ਕਉ ਸਭਿ ਦੇਖਣ ਜਾਹਿ॥ ਜਿਨ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਭਉ ਕੋਈ ਨਾਹਿ॥ ਹਰਿ ਉਤਮੁ ਤਿਨੀ ਸਰੇਵਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਆਹਿ॥ ਤੇ ਦਰਗਹਿ ਪੈਨਾਈਅਹਿ ਜਿਨ ਹਰਿ ਵੁਠਾ ਮਨ ਮਾਹਿ॥ ਓਇ ਆਪਿ ਤਰੇ ਸਭ ਕੁਟੰਬ ਸਿਉ ਤਿਨ ਵੇਖਿ ਵੇਖਿ ਹਮ ਜੀਵਾਹਿ॥ 1॥

Sloak M:4: Subh(i) rus tin kaiy ridaiy heh(i), jin Hur(i) vusiya mun mah(i). Hur(i) Durgeh(i) tay mookh oojlay, tin kuou subh(i) daykhun jaah(i). Jin nirbhuou Naam(u) dhiyaaya, tin kuou bhuou koyee naah(i). Hur(i) ootum(u) tinhi srayviya, jin kuou Dhoor(i) likhiya aah(i). Tay Durgeh(i) paiynayiyeh(i) jin Hur(i) voottha mun maah(i). Oye aap(i) turay subh kootumb siyoun, tin vaykh(i) vaykh(i) hum jeevaah(i). 1.

Word Meaning: Rus = essences; sweet tastes; enjoyments. Ridaiy = heart. Vusiya = dwells. Oojlay = shiny; dignified. Ootum(u) = superior. Srayviya = listened to; obeyed His Huqam; worshipped. Dhoor(i) = right from the beginning (source). Aah(i) = is. Paiynayiyeh(i) = are robed (honoured). Voottha = dwelt. Kootumb = family.
MEANING: Those individuals whose hearts have become dwellings for Waheguru feel as if they have enjoyed all the tastes of life. They are honoured in Waheguru's Court, and everybody goes (has the wish) to see them. Those who recite the Naam of the fearless Waheguru also become fearless. But only those individuals who worship Waheguru have the good luck prewritten from the Source (Waheguru). Those who have Waheguru's Naam embedded in their hearts are given the robe of honour in Waheguru's Court. They are salvaged along with their families (associates); we survive by having their sight (idolizing them). 1.

ਮ:4॥ ਸਾ ਧਰਤੀ ਭਈ ਹਰੀਆਵਲੀ ਜਿਥੇ ਮੇਰਾ ਸਤਿਗੁਰੁ ਬੈਠਾ ਆਇ॥ ਸੇ ਜੰਤ ਭਏ ਹਰੀਆਵਲੇ ਜਿਨੀ ਮੇਰਾ ਸਤਿਗੁਰੁ ਦੇਖਿਆ ਜਾਇ॥ ਧਨੁ ਧੰਨੁ ਪਿਤਾ ਧਨੁ ਧੰਨੁ ਕੁਲੁ ਧਨੁ ਧਨੁ ਸੁ ਜਨਨੀ ਜਿਨਿ ਗੁਰੂ ਜਣਿਆ ਮਾਇ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਜਿਨਿ ਨਾਮੁ ਅਰਾਧਿਆ ਆਪਿ ਤਰਿਆ ਜਿਨੀ ਡਿਠਾ ਤਿਨਾ ਲਏ ਛਡਾਇ॥ ਹਰਿ ਸਤਿਗੁਰੁ ਮੇਲਹੁ ਦਇਆ ਕਰਿ ਜਨੁ ਨਾਨਕ ਧੋਵੈ ਪਾਇ॥ 2.

M:4: Sa dherti bhuyee huryaavli jithaiy mayra Satgur(u) baiyttha aayay. Say junt bhuyyay huryaavlay jinhi mayra Satgur(u) daykhiya jaayay. Dhun(u) dhunn(u) pita, dhun(u) dhunn(u) kool(u), dhun(u) su jun-nee, jin(i) Guru juniya maayay. Dhun(u) dhunn(u) Guru, jin(i) Naam(u) araadhiya. Aap(i) turiya, jinhi dittha, tinha luyyay chhudaayay. Hur(i) Satguru maylhou duyya kur(i), jun(u) Nanak dhovaiy paayay.
Word Meaning: Dherti = the piece of land; environment; human heart. Bhuyee Huryaavli = becomes green; comes to life. Junt = living beings. Dhun(u) Dhunn(u) = worthy of respect. Kool(u) = clan. Jun-nee = the one who gives birth (mother).
MEANING: The environment, where my Satguru stops to rest, comes to life. All those living beings who go to have a glimpse of the Guru also become (spiritually) alive. The father, the clan, and the mother of the Satguru who bore Him are all worthy of our respect. The Guru is worthy of respect (is great) who recites Waheguru's Naam, because of which, not only He swims across the sea of Maya Himself, but also salvages all those who come to His shelter. It is my request to Waheguru that He connects me with the Guru, and that I wash His feet (serve Him with devotion), oh Nanak. 2.

ਪਉੜੀ॥ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਅਮਰੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿਧਾਰਿਆ॥ ਸਚੁ ਸਚਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖ ਮਾਰਿਆ॥ ਜਾ ਡਿਠਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਾ ਅੰਦਰਹੁ ਮਨੁ ਸਾਧਾਰਿਆ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਿ ਵਾਰਿਆ॥ ਗੁਰਮੁਖਿ ਜਿਤਾ ਮਨਮੁਖਿ ਹਾਰਿਆ॥ 17॥

Paurri. Sach(u) Sacha Satgur(u) amar(u) haiy, jis(u) undar(i) Hur(i) oordhaariya. Sach(u) Sacha Satgur(u) Purakh(u) haiy, jin(i) kaam(u), kroadh, bikh maariya. Ja dittha Poora Satguru, ta undarhoun mun(u) sadhaariya. Bulihaari Gur aapnay, suda, suda, ghoomm(i) vaariya. Gurmukh(i) jitta, munmukh(i) haariya. 17.
Word Meaning: Sach(u) = (manifestation of) Waheguru. Sacha = Eternal. Amar(u) = immortal. Oordhaariya = has embedded in heart. Bikh = poison. Dittha = saw; realized. Poora = perfect. Sadhaariya = became peaceful. Bulihaari = Ghoomm Vaariya = offer to sacrifice.

MEANING: Satguru is a manifestation of Waheguru, and has His (Waheguru's) Naam enshrined in His heart. With Waheguru in His heart, and (like Waheguru), He is eternal and immortal. The eternal Satguru is perfect because He has destroyed the poison of lust and rage. When I saw (realized) the perfect Satguru, I found internal peace (bliss). I wish to offer my life to my Guru again and again. Those who come to Guru's shelter win the game of life (attain salvation), while those who are disconnected with him (and love money) lose it (do not find salvation). 17.

ਸਲੋਕ ਮ:4॥ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਮੁਖਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਸੀ॥ ਸੋ ਕਰੇ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ਗੁਰੁ ਪੂਰਾ ਘਰੀ ਵਸਾਇਸੀ॥ ਜਿਨ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਇਸੀ॥ ਜਿਨ ਰਖਣ ਕਉ ਹਰਿ ਆਪਿ ਹੋਇ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਜਾਇਸੀ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਛੋਡਾਇਸੀ॥ 1॥

Sloak M:4: Kur(i) kirpa Satgur(u) maylion(u) mookh(i) Gurmukh(i) Naam(u) dhiyaayaysi. So kuray j(i) Satgur bhaavsi, Gur(u) poora ghureen vusaayaysi. Jin undar(i) Naam(u) nidhaan(u) haiy, tin ka bhuou subh(u) guvaayaysi. Jin rukkhun kuou Hur(i) aap(i) hoyay, hoar kayti jhukh(i) jhukh(i) jaayaysi. Jun Nanak Naam(u) dhiyaayay tu, Hur(i) hult(u) pult (i) chhodaayaysi. 1. **Word Meaning:** Maylion(u) = (Waheguru) connected with. Bhaavsi = approved by. Ghur = heart. Vusaayaysi = enables control of mind. Jhukh(u) Jhukh(i) = grumble; complain; niggle. Hult(u) Pult(u) = this world and the next. Chhodaayaysi = frees from the bonds of Maya; emancipates.

MEANING: A devotee, whom Waheguru kindly connects with Satguru, recites Waheguru's Naam in the shelter of the Guru. He does only those things which are approved by the Guru (always obeys Him), as a result of which, Satguru enables the devotee to have full control over his mind (the mind does not wander and stays in itself). The devotees, who have the treasure of Naam in their hearts, lose all fears by the grace of the Guru. The vilifiers can cause no harm to the devotees, no matter how much they grumble (or complain), because the devotees are protected by Waheguru Himself. Recite Waheguru's Naam so as to be emancipated in both worlds, oh Nanak. 1.

ਮ:4॥ ਗੁਰਸਿਖਾ ਕੈ ਮਨਿ ਭਾਵਦੀ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ॥ ਹਰਿ ਰਾਖਹੁ ਪੈਜ ਸਤਿਗੁਰੂ ਕੀ ਨਿਤ ਚੜੈ ਸਵਾਈ॥ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਪਾਰਬ੍ਰਹਮੁ ਹੈ ਪਾਰਬ੍ਰਹਮੁ ਛਡਾਈ॥ ਗੁਰ ਸਤਿਗੁਰ ਤਾਣੁ ਦੀਬਾਣੁ ਹਰਿ ਤਿਨਿ ਸਭਿ ਆਣਿ ਨਿਵਾਈ॥ ਜਿਨੀ ਡਿਠਾ ਮੇਰਾ ਸਤਿਗੁਰੁ ਭਾਉ ਕਰਿ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਗਵਾਈ॥ ਹਰਿ ਦਰਗਹ ਤੇ ਮੁਖ ਉਜਲੇ ਬਹੁ ਸੋਭਾ ਪਾਈ॥ ਜਨੁ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ ਜੋ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ॥ 2॥

M:4: Gur Sikhaan kaiy mun(i) bhaanvdi, Gur Satgur kee vudiyaayee. Hur(i) raakhou paiyj Satguru kee, nit churraiy svaayee. Gur Satgur kaiy mun(i) Parbraham haiy, Parbraham chhudaayee. Gur Satgur taan deebaan(u) Hur(i), Tin(i) subh(i) aan(i) nivaayee. Jinhi ditthaa mayra Satgur(u) bhaaou kur(i), tin kay subh(i) paap guvaayee. Hur(i) Durgeh tay mookh oojlay, buhou sobha paayee. Jun(u) Nanak(u) mungaiy dhoorr(i) tin, jo Gur kay Sikh mayray bhaayee. 2.

Word Meaning: Bhaanvdi = is liked. Churraiy Svaayee = increases in multiples. Taan(u) = power. Deebaan(u) = Court; kingdom. Aan(i) = by bringing. Nivaayee = made to bow to. Bhaaou = affection; respect. Dhoorr(i) = dust of the feet (an expression of reverence).

MEANING: Guru's Sikhs like the praise of their Satguru. Waheguru protects the honour of the Satguru, which increases in leaps and bounds every day. Satguru harbours Waheguru in His mind, which protects the Satguru from the attacks of Maya. Waheguru is the power and the kingdom behind (backing) the Satguru; Waheguru forces everybody to come and bow to the Guru. Those who view the Satguru with affection and respect have all their sins eradicated by Him. Such devotees have shiny faces (clear of any sin) in Waheguru's Court, and they win great praise there. I wish for the dust of the feet of the Sikhs of the Guru, who, (for that reason), are my brothers, oh Nanak. 2.

ਪਉੜੀ॥ ਹਉ ਆਖਿ ਸਲਾਹੀ ਸਿਫਤਿ ਸਚੁ ਸਚੁ ਸਚੇ ਕੀ ਵਡਿਆਈ॥ ਸਾਲਾਹੀ ਸਚੁ ਸਾਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ॥

(ਅੰਗ 311)॥ ਸਚੁ ਸਚਾ ਰਸੁ ਜਿਨੀ ਚਖਿਆ ਸੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਅਘਾਈ॥ ਇਹੁ ਹਰਿ ਰਸੁ ਸੋਈ ਜਾਣਦੇ ਜਿਉ ਗੂੰਗੈ ਮਠਿਆਈ ਖਾਈ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪ੍ਰਭੁ ਸੇਵਿਆ ਮਨਿ ਵਜੀ ਵਾਧਾਈ॥ 18॥

Paurri: Huoun aakh(i) slaahi, sift Sach(u) Sachay kee vudiyaayee. Salaahi Sach(u), salaah Sach(u), Sach(u) keemut(i) kinaiy na paayee.

(PAGE 311): Sach(u), Sacha rus jinhi chukkhiya, say triput(i) ruhay aghaayee. Ehou Hur(i) rus(u) sayee jaanday, jiyoun goongaiy mutthiyaayee khaayee. Gur(i) pooraiy Hur(i) Prubh sayviya, mun(i) vujee vudhaayee. 18.

Word Meaning: Salaahi = worthy of praise. Sift = praise. Sach(u) = everlasting. Triput(i) = Aghaayee = fully contented. Goonga = mute. Vujji Vudhaayee. = heart bloomed.

MEANING: I utter the eternal praise of the praiseworthy eternal Waheguru. Even though Waheguru's praise is everlasting (accompanies you everywhere), nobody can evaluate Him simply by singing His praise. Those who taste the sweetness of Waheguru's praise become fully contented. But, like a mute person who cannot describe the taste in words of some sweet he had eaten, the devotees, who enjoy the bliss of singing Waheguru's praise, cannot describe it. The perfect Guru serves Waheguru, as a result of which His heart blooms in bliss. 18.

ਸਲੋਕ ਮ:4॥ ਜਿਨਾ ਅੰਦਰਿ ਉਮਰਥਲ ਸੇਈ ਜਾਣਨਿ ਸੂਲੀਆ॥ ਹਰਿ ਜਾਣਹਿ ਸੇਈ ਬਿਰਹੁ ਹਉ ਤਿਨ ਵਿਟਹੁ ਸਦ ਘੁਮਿ ਘੋਲੀਆ॥ ਹਰਿ ਮੇਲਹੁ ਸਜਣੁ ਪੁਰਖ ਮੇਰਾ ਸਿਰੁ ਤਿਨ ਵਿਟਹੁ ਤਲ ਰੋਲੀਆ॥ ਜੋ ਸਿਖ ਗੁਰ ਕਾਰ ਕਮਾਵਹਿ ਹਉ ਗੁਲਮੁ ਤਿਨਾ ਕਾ ਗੋਲੀਆ॥ ਹਰਿ ਰੰਗਿ ਚਲੂਲੈ ਜੋ ਰਤੇ ਤਿਨ ਭਿੰਨੀ ਹਰਿ ਰੰਗਿ ਚੋਲੀਆ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਮੇਲਿ ਗੁਰ ਪਹਿ ਸਿਰੁ ਵੇਚਿਆ ਮੋਲੀਆ॥ 1॥

Sloak M:4: Jinha undar(i) oomarthul sayee jaanun(i) sooliyaan. Hur(i) jaaneh(i) sayee birhou, huoun tin vit-houn sud ghoomm(i) gholiya. Hur(i) maylhou sujjan(u) Purakh mayra, sir(u) tin vit-houn tul roliya. Jo Sikh Gur kaar kmaaveh(i), huoun goolum(u) tinha ka goliya. Hur(i) rung(i) chloolaiy jo rutay, tin bhinni Hur(i) rung(i) choliya. Kur(i) kirpa Nanak mayl(i) Gur peh(i) sir(u) vaychiya moliya.

Word Meaning: Oomarthul = tumour. Sooliyaa = pain. Birhou = pain of separation. Vithoun = for; from. Ghoomm(i) Gholiya = offer to sacrifice. Tul Roliya = degrade at the feet (serve in the lowest capacity). Goolum Goliya = slave of slaves. Rung(i) = in love. Chloolay = deeply coloured. Bhinni = fully imbued. Choliya = attire; body. Moliya = sold; surrendered; lost all claims.

MEANING: Like a person having a tumour, who knows how severe the pain is, only the devotee knows the pain of separation from Waheguru. I am always ready to make a

sacrifice for such devotees. I pray to Waheguru that He connects me with my dear, kind, and great soul (Satguru) so that I may put my humble head at His feet like a slave (for Him to use in whatever way He chooses to). I am a slave of the slaves of the Sikh, who serves the Guru as advised by Him. Those who are deeply dyed in Waheguru's love have their bodies fully imbued in His love too. I pray to Waheguru that He kindly connects me with the Guru so that I may sell my head to Him (have no claim on it) for Him to use in whatever way He chooses, oh Nanak. 1.

ਮ:4॥ ਅਉਗਣੀ ਭਰਿਆ ਸਰੀਰੁ ਹੈ ਕਿਉ ਸੰਤਹੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਗੁਣ ਵਿਹਾਝੀਅਹਿ ਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ॥ ਸਚੁ ਵਣੰਜਹਿ ਰੰਗ ਸਿਉ ਸਚੁ ਸਉਦਾ ਹੋਇ॥ ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਹਰਿ ਭਾਵੈ ਸੋਇ॥ ਨਾਨਕ ਤਿਨ ਸਚੁ ਵਣੰਜਿਆ ਜਿਨਾ
ਧੁਰਿ ਲਿਖਿਆ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥

M:4: Auguni bhuriya sreer(u) haiy kiyoun sunt-hou nirmul(u) hoyay. Gurmukh(i) goon vihaajhiyeh(i) mul(u) haumein kuddhaiy dhoyay. Sach(u) vunjeh(i) rung siyoun, Sach(u) sauda hoyay. Toata mool(i) na aavhee, laaha Hur(i) bhaavaiy soyay. Nanak tin sach(u) vunjiya, jinha dhoor(i) likhiya praput(i) hoyay. 2.

Word Meaning: Augun = ignoble qualities; vices. Nirmul(u) = clean; pure. Goon = noble qualities. Vihaajhiyeh(i) = trade in. Mul(u) = filth. Sach(u) = (Naam of) Waheguru. Toata = shortage; loss. Laaha = profit; advantage. Dhoor(i) Likhiya = prewritten from the beginning. Praput(i) Hoyay = acquires, works.

MEANING: The human body is full of vices; how can it be purified, oh, holy saints? Answer: Trade for noble qualities in the shelter of the Guru, and wash off the filth of haumein. If one trades in the eternal Waheguru's Naam with love (devotion), he acquires His Naam as his merchandise (wealth). There is never a loss (in such trading), but the advantage is that such a trader is liked by Waheguru. But only those individuals trade in Waheguru's Naam who have it prewritten in their fate right from the beginning (birth), and that such luck works for them, oh, Nanak. 2.

ਪਉੜੀ॥ ਸਾਲਾਹੀ ਸਚੁ ਸਾਲਾਹਣਾ ਸਚੁ ਸਚਾ ਪੁਰਖੁ ਨਿਰਾਲੇ॥ ਸਚੁ ਸੇਵੀ ਸਚੁ ਮਨਿ ਵਸੈ ਸਚੁ ਸਚਾ ਹਰਿ ਰਖਵਾਲੇ॥ ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ ਸੇ ਜਾਇ ਰਲੇ ਸਚ ਨਾਲੇ॥ ਸਚੁ ਸਚਾ ਜਿਨੀ ਨ ਸੇਵਿਆ ਸੇ ਮਨਮੁਖੁ ਮੂੜ ਬੇਤਾਲੇ॥ ਓਹਿ ਆਲੁ ਪਤਾਲੁ ਮੁਹਹੁ ਬੋਲਦੇ ਜਿਉ ਪੀਤੇ ਮਦਿ ਮਤਵਾਲੇ॥ 19॥

Paurri: Salaahi Sach(u) salaahna, Sach(u) Sacha Purakh niraalay. Sach(u) sayvi Sach(u) mun(i) vusaiy, Sach(u) Sacha Hur(i) rukhvaalay. Sach(u) Sacha jinhi araadhiya, say jaayay rulay Sach naalay. Sach(u) Sacha jinhi na sayviya say munmukh(u) moorr baytaaly. Oh(i) aal(u) pataal(u) moohoun boalday, jiyoun peetay mud(i) mutvaalay. 19.

Word Meaning: Salaahi = those who sing praise (devotees). Sach(u) = Waheguru. Sacha = Eternal. Niraalay = pure; completely detached. Vusaiy = dwells. Rukhvaalay = protector; guard. Araadhiya = worshipped. Rulay = mix well; become indistinguishable. Munmukh(u) = followers of their mind; Maya-lovers. Moorr = foolish. Baytaalay = ghost; led astray; losers. Aal(u) Pataal(u) = incoherent talking. unrelated; meaningless. Mud(i) = liquor. Mutvaalay = intoxicated.

MEANING: The devotees sing praise of the praiseworthy and of the eternal Waheguru, which is fully detached from Maya. By serving (worshipping) the eternal Waheguru, He comes to dwell in your mind and becomes your guard. Those who worship the eternal

Waheguru merge with Him, becoming indistinguishable. But those who do not serve the eternal Waheguru are like ghosts who have been led astray and are losers in life. They talk incoherently (make no sense) as if they have consumed liquor and are intoxicated. 19.

ਸਲੋਕ ਮ:3॥ ਗਉੜੀ ਰਾਗਿ ਸੂਲਖਣੀ ਜੇ ਖਸਮੈ ਚਿਤਿ ਕਰੇਇ॥ ਭਾਣੈ ਚਲੈ ਸਤਿਗੁਰੂ ਕੈ ਐਸਾ ਸੀਗਾਰੁ ਕਰੇਇ॥ ਸਚਾ ਸਬਦੁ ਭਤਾਰੁ ਹੈ ਸਦਾ ਸਦਾ ਰਾਵੇਇ॥ ਜਿਉ ਉਬਲੀ ਮਜੀਠੈ ਰੰਗੁ ਗਹਗਹਾ ਤਿਉ ਸਚੇ ਨੋ ਜੀਉ ਦੇਇ॥ ਰੰਗਿ ਚਲੂਲੈ ਅਤਿ ਰਤੀ ਸਚੇ ਸਿਉ ਲਗਾ ਨੇਹੁ॥ ਕੂੜੁ ਠਗੀ ਗੁਝੀ ਨਾ ਰਹੈ ਕੂੜੁ ਮੁਲੰਮਾ ਪਲੇਟਿ ਧਰੇਹੁ॥ ਕੂੜੀ ਕਰਨਿ ਵਡਾਈਆ ਕੂੜੇ ਸਿਉ ਲਗਾ ਨੇਹੁ॥ ਨਾਨਕ ਸਚਾ ਆਪਿ ਹੈ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ 1॥

Sloak M:3: Gaurri raag(i) soolukhani jay khusmaiy chit(i) kuray. Bhaanaiy chulaiy Satguru kaiy aisa seegaar(u) kuray. Sacha Shabad(u) bhutaar haiy, suda suda raaveh(i). Jiyoun oobli mujeetthaiy rung(u) gehguha tiyoun Sachay nu jeeo dayay. Rung(i) chloolaiy ut(i) ruti, Sachay siyoun lugga nayhou. Koorr(u) tthuggi goojjhi na ruhaiy, koorr(u) moolumma playt(i) dhurayhou. Koorri kurn(i) vudaayeeyaan, koorray siyoun lugga nayhou. Nanak Sacha aap(i) haiy, aapay nudr(i) kuray. 1.

Word Meaning: Soolukhni = full of virtues. Khusmaiy = Lord. Chit(i) Kuray = keep in mind. Bhaanaiy = as per the advice. Seegaar(u) = adornment. Bhutaar(u) = husband; Lord. Raaveh(i) = recite. Mujeetthaiy = of madder (the colour of madder is very fast and dark, and does not fade). Gehguha = deep; dark. Chloolaiy = deeply dyed. Rutti = imbued. Nayhou = love. Koorr(u) = deceit. Thuuggi = fraud. Goojjhi = hidden. Mooluma = coating. Playt(i) = wrapped in. Dhurayhou = display.

MEANING: Gaurri Raag(u) is virtuous if one can acquire noble qualities by singing Waheguru's praise in it, and keeps Him in mind all the time, and makes Guru's advice his adornment to lead his life. Actually, Guru's eternal Shabad is the Lord (Guru's Shabad is a manifestation of the Lord), and should always be recited. Like a fabric boiled in madder acquires a fast and deep colour, one should dye his mind deeply in the love of Waheguru by surrendering his mind to Him. The individual who has deep affection (devotion) for Waheguru is imbued with His deep colour of love. The deceit and fraud of individuals cannot remain hidden, even when they are masked by a false coating of love and honesty. Their praise (of the Guru) is false because, in reality, they are in love with the perishables. Only Waheguru is eternal, and only He casts His kind sight on individuals to sing His praise with dedication, oh Nanak. 1.

ਮ:4॥ ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਉਸਤਤਿ ਹੈ ਸੰਗਿ ਸਾਧੂ ਮਿਲੇ ਪਿਆਰਿਆ॥ ਓਇ ਪੁਰਖ ਪ੍ਰਾਣੀ ਧੰਨਿ ਜਨ ਹਹਿ ਉਪਦੇਸਿ ਕਰਹਿ ਪਰਉਪਕਾਰੀਆ॥ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹਿ ਹਰਿ ਨਾਮੁ ਸੁਣਾਵਹਿ ਹਰਿ ਨਾਮੇ ਜਗੁ ਨਿਸਤਾਰਿਆ॥ ਗੁਰ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਨਵਖੰਡ ਜਗਤਿ ਨਮਸਕਾਰਿਆ॥ ਤੁਧੁ ਆਪੇ ਆਪੁ ਰਖਿਆ ਸਤਿਗੁਰ ਵਿਚਿ ਗੁਰੁ ਆਪੇ ਤੁਧੁ ਸਵਾਰਿਆ॥ ਤੂ ਆਪੇ ਪੂਜਹਿ ਪੂਜ ਕਰਾਵਹਿ ਸਤਿਗੁਰ ਕਉ ਸਿਰਜਣਹਾਰਿਆ॥ ਕੋਈ ਵਿਛੁੜਿ ਜਾਇ ਸਤਿਗੁਰੂ ਪਾਸਹੁ ਤਿਸੁ ਕਾਲਾ ਮੁਹੁ ਜਮਿ ਮਾਰਿਆ॥ (ਅੰਗ 312)॥ ਤਿਸੁ ਅਗੈ ਪਿਛੈ ਢੋਈ ਨਾਹੀ ਗੁਰਸਿਖੀ ਮਨਿ ਵੀਚਾਰਿਆ॥ ਸਤਿਗੁਰੂ ਨੋ ਮਿਲੇ ਸੇਈ ਜਨ ਉਬਰੇ ਜਿਨ ਹਿਰਦੈ ਨਾਮੁ ਸਮਾਰਿਆ॥ ਜਨ ਨਾਨਕ ਕੇ ਗੁਰਸਿਖ ਪੁਤਹਹੁ ਹਰਿ ਜਪਿਅਹੁ ਹਰਿ ਨਿਸਤਾਰਿਆ॥ 2॥

M:4: Satsungut(i) meh(i) Hur(i) oostut(i) haiy, sung(i) Sadhu milay piyaariya. Oye purakh praani dhunn(i) jun heh(i), oopdaysh(i) kureh(i) peroopkaariya. Hur(i) Naam(u) drirraaveh(i)

Hur(i) Naam(u) soonaaveh(i) Hur(i) Naamay jug(u) nistaariya. Gur vaykhun kuou subh(u) koyee loachaiy, nuvkhund jugut(i) numuskaariya. Toodh(u) Aapay Aap(u) rukhiya Satgur vich(i), Gur(u) Aapay Toodh(u) svaariya. Tu Aapay poojeh(i), pooj kuraaveh(i), Satgur kuou Sirjunhaariya. Koyee vichhurr(i) jaayay Satguru paasoun, tis(u) kaala mooh(u) Jum(i) maariya.

(PAGE 312): Tis(u) uggaiy pichhaiy dhoyee naahi, Gur Sikheen mun(i) veechaariya. Satguru nu milay sayee jun oobray, jin hirdaiy Naam(i) smaariya. Jun Nanak kay Gur Sikh pootou, Hur(i) jupihou, Hur(i) nistaariya. 2.

Word Meaning: Satsungut(i) = holy congregation. Oostut(i) = praise. Praani = men. Dhunn(i) = worthy of respect. Peroopkaaria = for the benefit of others. Drirraaveh(i) = reinforce. Nistaariya = salvaged. Loachaiy = longs. Nuvkhund = the nine regions of the earth. Svaariya = made perfect. Sirjunhaariya = oh, the Creator. Jum(u) = the angel of death. Dhoyee = shelter, support. Oobray = salvaged. Smaariya = remembered.

MEANING: Waheguru's praise is sung in the holy congregation, and one realizes the Dear (Waheguru) in the company (shelter) of the Guru. Those individuals are worthy of our respect who preach (Guru's Message) for the benefit of others. They sing Waheguru's Naam to the people and reinforce it in their minds. It is Waheguru's Naam that salvages the world. Everybody longs to have a holy sight of the Guru, and all the nine regions of the earth bow to the Guru. You have placed Yourself in the Satguru (You operate in Him), and have made Him perfect, oh Waheguru. You, Yourself, worship the Satguru and make the people worship Him, oh, the Creator of the universe. If someone still stays dissociated from Satguru, the Angel of Death punishes him and blackens his face. Gur Sikhs discuss his fate, and he finds no support anywhere. Only those individuals find salvation who come to the Guru's shelter and remember Waheguru in their hearts. Recite Waheguru's Naam because only He salvages you, oh the Sikhs, the sons of Guru Nanak. 2.

ਮ:3॥ ਹਉਮੈ ਜਗਤੁ ਭੁਲਾਇਆ ਦੁਰਮਤਿ ਬਿਖਿਆ ਬਿਕਾਰ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਨਦਰਿ ਹੋਇ ਮਨਮੁਖ ਅੰਧ ਅੰਧਿਆਰ॥ ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਜਿਸ ਨੋ ਸਬਦਿ ਲਾਏ ਪਿਆਰੁ॥ 3॥

M:3: Haumein jugut(u) bhoolaaya, doormut(i) bikhiya bikaar. Satgur(u) milaiy ta nudr(i) hoyay, munmukh undh undhiyaar. Nanak Aapay mayl(i) luyyay jis nu Shabad(i) laayay piyaar(u). 3.

Word Meaning: Bhoolaaya = misled. Doomut(i) = ill advice. Bikhiya = poisonous Maya. Bikaar = vices. Nudr(i) = kind sight. Undhiyaar = darkness.

MEANING: The world has been misled by ill advice because of which it is suffering from selfishness, ego, and from all sorts of vices of poisonous Maya. The follower of his mind is in complete darkness (in terms of spirituality). Only Satguru can salvage him with His kind sight. Waheguru connects individuals with Him by infusing in their minds a love for Guru's Shabad, oh Nanak.

ਪਉੜੀ॥ ਸਚੁ ਸਚੇ ਕੀ ਸਿਫਤਿ ਸਲਾਹ ਹੈ ਸੋ ਕਰੇ ਜਿਸੁ ਅੰਦਰੁ ਭਿਜੈ॥ ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਕਾ ਕੰਧੁ ਨ ਕਬਹੂ ਛਿਜੈ॥ ਧਨੁ ਧਨੁ ਪੁਰਖ ਸਾਬਾਸਿ ਹੈ ਜਿਨ ਸਚੁ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਪਿਜੈ॥ ਸਚੁ ਸਚਾ ਜਿਨ ਮਨਿ ਭਾਵਦਾ ਸੇ ਮਨਿ ਸਚੀ ਦਰਗਹ ਲਿਜੈ॥ ਧਨੁ ਧੰਨੁ ਜਨਮੁ ਸਚਿਆਰੀਆ ਮੁਖ ਉਜਲ ਸਚੁ ਕਰਿਜੈ॥ 20॥

Paurri: Sach(u) Sachay kee sift(i) slaah haiy, so kuray jis(u) undar(u) bhijjaiy. Jinhi ikk mun(i) Ikk(u) araadhiya, tin ka kundh(u) na kubhoo chhijjaiy. Dhun(u), dhun(u) Purakh shaabaash(i) haiy, jin Sach(u) rusna Amrit pijjaiy. Sach(u) Sacha jin mun(i) bhaanvda, say mun(i) Sachi Durgeh lijaiy. Dhun(u) Dhunn(u) junum(u) sachiyaariyaan, mookh oojul Sach(u) krijaiy. 20.

Word Meaning: Sach(u) = everlasting; Waheguru. Sift Slaah = praise. Bhijjaiy = imbues. Ikk(u) = the only (Waheguru). Kandh(u) = body; mental health. Chhijjaiy = weakens. Shabaash(i) = bravo; commendation. Bhaanvda = is liked. Lijaiy = taken. Sachiyaariaan = bearers of truth. Oojul = shiny; honourable.

MEANING: Praise of the eternal Waheguru is everlasting (accompanies you even in the next world); but only those sing it whose minds are imbued with His love. The mental health of those who worship Waheguru with full concentration of mind never weakens. That individual is commendable who drinks the Amrit of Waheguru's Naam with his tongue. Those who like the eternal Waheguru in mind are taken to the Court of Waheguru (for recognition). Praiseworthy is the coming of the bearers of truth (noble qualities) in this world; they are honoured by Waheguru. 20.

ਸਲੋਕ ਮ:4॥ ਸਾਕਤ ਜਾਇ ਨਿਵਹਿ ਗੁਰ ਆਗੈ ਮਨਿ ਖੋਟੇ ਕੂੜਿ ਕੂੜਿਆਰੇ॥ ਜਾ ਗੁਰੁ ਕਹੈ ਉਠਹੁ ਮੇਰੇ ਭਾਈ ਬਹਿ ਜਾਹਿ ਘੁਸਰਿ ਬਗੁਲਾਰੇ॥ ਗੁਰਸਿਖਾ ਅੰਦਰਿ ਸਤਿਗੁਰੁ ਵਰਤੈ ਚੁਣਿ ਕਢੇ ਲਧੋਵਾਰੇ॥ ਓਇ ਅਗੈ ਪਿਛੈ ਬਹਿ ਮੁਹੁ ਛਪਾਇਨਿ ਨ ਰਲਨੀ ਖੋਟੇਆਰੇ॥ ਓਨਾ ਦਾ ਭਖੁ ਸੁ ਓਥੈ ਨਾਹੀ ਜਾਇ ਕੂੜੁ ਲਹਨਿ ਭੇਡਾਰੇ॥ ਜੇ ਸਾਕਤੁ ਨਰੁ ਖਾਵਾਈਐ ਲੋਚੀਐ ਬਿਖੁ ਕਢੈ ਮੁਖਿ ਉਗਲਾਰੇ॥ ਹਰਿ ਸਾਕਤ ਸੇਤੀ ਸੰਗੁ ਨ ਕਰੀਅਹੁ ਓਇ ਮਾਰੇ ਸਿਰਜਣਹਾਰੇ॥ ਜਿਸ ਕਾ ਇਹੁ ਖੇਲੁ ਸੋਈ ਕਰਿ ਵੇਖੈ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮਾਰੇ॥1॥

Sloak M:4: Shaakut jaayay niveh(i) Gur aagaiy, mun(i) khoatay, koorr(i) kkoorriyaaray. Ja Gur(u) kuhaiy ootthou mayray bhaayee, beh(i) jaayay ghoosur(i) bugulaaray. Gur Sikhaan undar(i) Satgur(u) vertaiy, choon(i) kuddhay ludhovaaray. Oye uggaiy, pichhaiy beh(i) mooh(u) chhupaayin(i), na rulni khoatayaaray. Ohna da bhukh(u) su oathaiy naahi, jaayay koorr(u) lehn(i) bhaydaaray. Jay saakut(u) nur(u) khavaayiyaiy loachiyaiy, bikh(u) kuddhaiy mookh(i) ooglaaray. Hur(i) saakut sayti sung(u) na kuriyou, oye maaray Sirjunhaaray. Jis ka eh(u) khayl(u), Soyee kur(i) vaykhaiy, jun Nanak Naam(u) smaaray. 1.

Word Meaning: Shaakut = worshipper of Maya. Niveh(i) = bows to. Khoatay = impure; dishonest. Koorr(i) = deceit. Ootthou = be alert. Ghoosur(i) = sneak in. Bugulaaray = imposters (like a heron). Vertaiy = operates. Ludhovaaray = vagabonds; drifters. Chhupaayin = hide. Na Rulni = do not blend. Bhukh = food. Bhaydaaray = rams.

MEANING: The worshipper of Maya may go to visit the Guru, and may bow before him, but that all is a show-off, and a farce, because he is dishonest and deceitful, and has deceit in mind. When the Guru asks His congregation to rise (to be alert and to focus their mind), the impostors (like a heron) sneak into the congregation. However, Satguru operates in the hearts of the Sikhs (whereas the Maya-worshippers have no spirituality), so such drifters can be easily isolated. They try to hide behind other Sikhs, but the dishonest cannot blend with the congregation. They do not have their mental food in the holy congregation; such rams go to places where they can engage in deceitfulness. If some kind Sikh wishes to feed them spirituality, they spew poison from their mouth (retort in a taunting way). I pray to Waheguru that I should not have any association with the money-lovers (dissociated from Waheguru); they have been condemned by Waheguru. The Creator, who has created the drama of the world, looks after it (in His own ways); you just remember His Naam, oh Nanak.

ਮ:4॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਜਿਸੁ ਅੰਦਰਿ ਹਰਿ ਉਰਿਧਾਰਿਆ॥ ਸਤਿਗੁਰੂ ਨੋ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਜਿਸੁ ਵਲਿ ਸਿਰਜਣਹਾਰਿਆ॥ ਸਤਿਗੁਰੂ ਕਾ ਖੜਗੁ ਸੰਜੋਉ ਹਰਿ ਭਗਤਿ ਹੈ ਜਿਤੁ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਵਿਡਾਰਿਆ॥ ਸਤਿਗੁਰੂ ਕਾ ਰਖਣਹਾਰਾ ਹਰਿ ਆਪਿ ਹੈ ਸਤਿਗੁਰੂ ਕੈ ਪਿਛੈ ਹਰਿ ਸਭਿ ਉਬਾਰਿਆ॥ ਜੋ ਮੰਦਾ ਚਿਤਵੈ ਪੂਰੇ ਸਤਿਗੁਰੂ ਕਾ ਸੋ ਆਪਿ ਉਪਾਵਣਹਾਰੈ ਮਾਰਿਆ॥ ਏਹ ਗਲ ਹੋਵੈ ਹਰਿ ਦਰਗਹ ਸਚੇ ਕੀ ਜਨ ਨਾਨਕ ਅਗਮੁ ਵੀਚਾਰਿਆ॥2॥

M:4: Satgur(u) Purakh Agumm(u) haiy jis(u) undar(i) Hur(i) oordhaariya. Satguru nu uppurr(i) koyay na sukyee, jis(u) vul(i) sirjunhaariya. Satguru ka khurrg(u) sunjoe Hur(i) bhugut(i) haiy, jit(u) kaal(u) kuntuk(u) maar(i) vidaariya. Satguru ka rukhunhaara Hur(i) aap(i) haiy, Satgur(u) kaiy pichhaiy Hur(i) subh(i) oobaariya. Jo munda chitvaiy Pooray Satguru ka, so Aap(i) oopaavunhaaraiy maariya. Eh gull hovaiy Hur(i) Durgeh Sachay kee, jun Nanak agumm(u) veechaariya. 2.

Word Meaning: Agumm(u) =inaccessible. Oodhaariya = embedded in the heart. Uppurr(i) = have access (to harm in some way). Sirjunhaariya = the Creator. Khurrg(u) = sword. Sunjoe = armour. Kaal Kuntuk(u) = thorn (fear) of death. Vidaariya = tossed away. Oobaariya = salvaged. Munda Chitvaiy = thinks ill of. Oopaavunhaaraiy = the Creator. Agum(u) = (knowledge about) the future.

MEANING: Because of Waheguru's continuous presence in Satguru's heart, He (Satguru) is inaccessible to anyone who wants to cause Him any harm because He has the backing of the Creator. Satguru's sword and armour are the worship of Waheguru because of which He has destroyed and tossed away the thorn (fear) of death. Waheguru Himself is the guard of Satguru, and everybody is salvaged because of Him. Whoever thinks ill of the Perfect Satguru is (spiritually) killed by the Creator. I, Nanak, a devotee of Waheguru, am sharing the information about the future treatment of the evil person in Waheguru's Court. 2.

ਪਉੜੀ॥ ਸਚੁ ਸੁਤਿਆ ਜਿਨੀ ਅਰਾਧਿਆ ਜਾ ਉਠੇ ਤਾ ਸਚੁ ਚਵੇ॥ ਸੇ ਵਿਰਲੇ ਜੁਗ ਮਹਿ ਜਾਣੀਐ ਜੋ ਗੁਰਮੁਖਿ ਸਚੁ ਰਵ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜਿ ਅਨਦਿਨੁ ਸਚੁ ਲਵੇ॥ ਜਿਨ ਮਨਿ ਤਨਿ ਸਚਾ ਭਾਵਦਾ ਸੇ ਸਚੀ ਦਰਗਹ ਗਵੇ॥ ਜਨੁ ਨਾਨਕ ਬੋਲੈ ਸਚੁ ਨਾਮੁ ਸਚੁ ਸਚਾ ਸਦਾ ਨਵੇ॥ 21॥

Paurri: Sach(u) sootiyaan jinni arradhiya, ja ootthay ta Sach(u) chuvay. Say virlay joog meh(i) jaaniyaiy, jo Gurmukh(i) Sach(u) ruvay. Huoun bulihaari tin kuou j(i) undin(u) Sach(u) luvay. Jin mun(i) tun(i) Sacha bhaanvda, say Sachee Durgeh guvay. Jun(u) Nanak boalaiy Sach(u) Naam(u) Sach(u) Sacha suda nuvay. 21

Word Meaning: Sach(u) = Waheguru (Naam). Araadhiya = worshipped; recited. Chuvay = utters; recites. Virlay = rare. Joog = eon; world. Ruvay = Recite (Naam). Bulihaari = sacrifice. Undin(u) = every day; always. Bhaanvda = like, is liked. Sachi Durgeh = Waheguru's Court. Guvay = go. Nuvay = new; fresh.

MEANING: There are only a rare few who recite Waheguru's Naam before they go to sleep, and start reciting it as soon as they wake up (they are connected with Waheguru even in their sleep). They recite the Naam in the shelter of the Guru. I am a sacrifice to those who always recite Waheguru's Naam (stay connected with Him). Those who like Waheguru by body and mind, go to (are taken to) Waheguru's Court (for recognition). I am a slave of Waheguru, and I recite the Naam of the Waheguru, which is always fresh (fully energizing), oh Nanak. 21.

ਸਲੋਕ ਮ:4॥ ਕਿਆ ਸਵਣਾ ਕਿਆ ਜਾਗਣਾ ਗੁਰਮੁਖਿ ਤੇ ਪਰਵਾਨੁ॥

(ਅੰਗ 313)॥ ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਪੂਰੇ ਪਰਧਾਨ॥ ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਗੈ ਧਿਆਨੁ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਦਰਗਹ ਪਾਈ ਮਾਨੁ॥ ਸਉਦੇ ਵਾਹੁ ਵਾਹੁ ਉਚਰਹਿ ਉਠਦੇ ਭੀ ਵਾਹੁ ਕਰੇਨਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਜਿ ਨਿਤ ਉਠਿ ਸੰਮਾਲੇਨਿ॥ 1॥

Sloak M:4: Kiya suvna, kiya jaagna, Gurmukh(i) tay pervaan(u).

(PAGE 313): Jinha saas(i) giraas(i) na visraiy, say pooray perdhaan. Kermi Satgur(u) paayiyaiy, undin(u) luggaiy dhiyaan(u). Tin kee sungut(i) mil(i) ruha, Durgeh paayeen maan(u). Saunday vaah(u), vaah(u) oochreh(i), ootthday bhee vaah(u) kurayn(i). Nanak, tay mookh oojlay, j(i) nit ootth(i) sumaalayn(i). 1.

Word Meaning: Tay = those. Saas(i) = with every breath. Giraas(i) = with every nibble of food. Perdhaan = leaders. Kermi = by kindness. Maan(u) = recognition; honoured. Vaah(u) = praise in amazement. Oojlay = shiny; honourable. Summalayn(i) = take care; keep in mind.

MEANING: Those Gur Sikhs, who do not forget Waheguru (remember Him) with every breath and with every nibble of food, are the (spiritual) leaders (respectable). Such Gur Sikhs are approved (recognized) by Waheguru, whether asleep or awake (because they keep Waheguru in mind all the time). Satguru is realized only by the benevolence of Waheguru (connected with Satguru); the Sikhs are focused on Waheguru all the time. Whoever stays in their company also gets recognized in Waheguru's Court. They praise Waheguru in amazement when they go to sleep and do the same when they wake up. Those faces shine (are honoured) which remember Waheguru on waking up every day, oh Nanak. 1.

ਮ:4॥ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਆਪਣਾ ਪਾਈਐ ਨਾਮੁ ਅਪਾਰੁ॥ ਭਉਜਲਿ ਡੁਬਦਿਆ ਕਢਿ ਲਏ ਹਰਿ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥ ਧੰਨੁ ਧੰਨੁ ਸੇ ਸਾਹ ਹੈ ਜਿ ਨਾਮੁ ਕਰਹਿ ਵਾਪਾਰੁ॥ ਵਣਜਾਰੇ ਸਿਖ ਆਵਦੇ ਸਬਦਿ ਲਘਾਵਣਹਾਰੁ॥ ਜਨ ਨਾਨਕ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਤਿਨ ਸੇਵਿਆ ਸਿਰਜਣਹਾਰੁ॥ 2॥

M:4: Satgur(u) saviyaiy aapna, paayiyaiy Naam(u) apaar(u). Bhuoujul(i) doobdiyaan kudh(i) luyay, Hur(i) daat(i) kuray Dataar(u). Dhunn(u), dhunn(u) say Shah haiyn, j(i) Naam(u) kureh(i) vapaar(u). Vunjaaray Sikh aavnday, Shabad(i) lunghaavunhaar(u). Jun Nanak jin kuou kirpa bhuyee, tin sayviya Sirjunhaar(u). 2.

Word Meaning: Apaar(u) = limitless. Bhuoujul(i) = the sea of Maya; the world sea. Dataar(u) = the provider (source of everything); Waheguru. Shah = wealthy. Vunjaaray = traders. Lunghaavunhaar = means to ferry across; boatman. Sirjunhaar = the Creator.

MEANING: One acquires (realizes) the Naam of the limitless Waheguru by serving the Satguru (obeying Him). The source of everything, Waheguru, pulls out (saves) the people drowning in the sea of Maya; this is His kind gift to them. Those individuals are truly wealthy who deal in Waheguru's Naam; they are worthy of our respect. The Sikhs of the Guru come forward to deal in the Naam, and they are ferried across the sea of Maya by the Guru's Shabad. But only those serve the Creator whom He is kind to, oh Nanak. 2.

ਪਉੜੀ॥ ਸਚੁ ਸਚੇ ਕੇ ਜਨ ਭਗਤ ਹਹਿ ਸਚੁ ਸਚਾ ਜਿਨੀ ਅਰਾਧਿਆ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਖੋਜਿ ਢੰਢੋਲਿਆ ਤਿਨ ਅੰਦਰਹੁ ਹੀ ਸਚੁ ਲਾਧਿਆ॥ ਸਚੁ ਸਾਹਿਬੁ ਸਚੁ ਜਿਨੀ ਸੇਵਿਆ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਤਿਨੀ ਸਾਧਿਆ॥ ਸਚੁ ਸਚਾ ਸਭ ਦੂ ਵਡਾ ਹੈ ਸਚੁ ਸੇਵਨਿ ਸੇ ਸਚਿ ਰਲਾਧਿਆ॥ ਸਚੁ ਸਚੇ ਨੋ ਸਾਬਾਸਿ ਹੈ ਸਚੁ ਸਚਾ ਸੇਵਿ ਫਲਾਧਿਆ॥ 22॥

Paurri: Sach(u) Sachay kay jun bhugut heh(i), Sach(u) Sacha jinhi araadhiya. Jin Gurmukh(i) khoaj(i) dhundoliya, tin undarhoun hee Sach(u) laadhiya. Sach(u) Sahib(u) Sach(u) jinhi sayviya, kaal(u) kuntuk(u) maar(i) tinhi saadhiya. Sach(u) Sacha subh doo vudda haiy, Sach(u) sayvun(i) say Sach(i) rlaadhiya, Sach(u) Sachay nu shaabaash(i) haiy, Sach(u) Sacha savvy(i) phlaadhiya. 22.

Word Meaning: Sach(u) = Waheguru. Sachay Kay = of the Eternal. Jun = Bhugut = devotees. Araadhiya = worshipped. Khoaj(i) = Dhundholiya = searched for. Laadhiya = found out; realized. Kaal(u) Kuntuk(u) = thorn (the fear of death). Saadhiya = overcome. Rlaadhiya = merged into. Phlaadhiya = reaped the fruit (reward). 22.

MEANING: Those are the real devotees of the eternal Waheguru who worship Him. Those who search for Waheguru in the shelter (under the guidance) of the Guru, find Him from within. Those who serve the eternal Lord destroy (overcome) the fear of death. The eternal Waheguru is the greatest of all, and those who serve Him merge into Him. The eternal Waheguru should be hailed (respected) because one reaps the rewards of (union with Him) by serving Him. 22.

ਸਲੋਕ ਮ:4॥ ਮਨਮੁਖ ਪ੍ਰਾਣੀ ਮੁਗਧੁ ਹੈ ਨਾਮ ਹੀਣ ਭਰਮਾਇਆ॥ ਬਿਨੁ ਗੁਰ ਮਨੂਆ ਨਾ ਟਿਕੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇਆ॥ ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂੰ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥ 1॥

Sloak M:4: Munmukh(u) praani moogudh(u) haiy, Naam-heen bhermaayay. Bin(u) Gur munooa na tikaiy, phir(i), phir(i) jooni paayay. Hur(i) Prubh aap(i) duyyal(u) hoyay, ta Satgur(i) miliya aayay. Jun Nanak Naam(u) slaah(i) tu, junum mern dookh(u) jaayay. 1.

Word Meaning: Munmukh(u) = disconnected with Waheguru. Moogudh = foolish. Heen = lacking, devoid of. Bhermaayay = misled. Munooa = mind. Tikaiy = rests; becomes peaceful. Jooni = different life forms. 1.

MEANING: The individual, who is devoid of Waheguru's Naam (disconnected with Waheguru), is foolish and is misled in the path of life. Without the Guru's guidance, his mind never finds peace, and he continues to take different life forms again and again. But if Waheguru becomes kind to him, he is connected with Satguru. You sing praise of Waheguru (recite His Naam) so as to circumvent the suffering of birth and death, oh Nanak.

ਮ:4॥ ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਬਹੁ ਬਿਧਿ ਰੰਗਿ ਸੁਭਾਇ॥ ਸਤਿਗੁਰ ਸੇਤੀ ਮਨੁ ਰਤਾ ਰਖਿਆ ਬਣਤ ਬਣਾਇ॥ ਜਿਹਵਾ ਸਾਲਾਹਿ ਨ ਰਜਈ ਹਰਿ ਪ੍ਰੀਤਮਿ ਚਿਤੁ ਲਾਇ॥ ਨਾਨਕ ਨਾਵੈ ਕੀ ਮਨਿ ਭੁਖ ਹੈ ਮਨੁ ਤ੍ਰਿਪਤੇ ਹਰਿ ਰਸੁ ਖਾਇ॥ 2॥

M: 4: Gur(u) salaahi aapna, buhou bidh(i) rung(i) soobhaayay. Satgur saytee mun(i) rutta, rukhiya bunut bunaayay. Jihva salaah(i) na rujyee, Hur(i) Preetum chit(u) laayay. Nanak Naavaiy kee mun(i) bhookh haiy, mun(u) triptay Hur(i) rus(u) khaayay.

Word Meaning: Buhou Bidh(i) = in many different ways. Rung(i) Soobhaayay = with love and respect. Saytee = with. Rutta = imbued. Bunut Bunaayay = beautiful creation; under control. Jihva = tongue. Rujyee = satisfied; tired. Triptay = contented. Hur(i) Rus(u) = Waheguru's Amrit-Naam

MEANING: I praise my Satguru with love and respect in many different ways. My mind now has a beautiful build and is imbued with Waheguru's love. My mind is focused on Waheguru, and my tongue is not tired of praising the dear Waheguru. My mind is hungry

for Waheguru's Naam, and feels contented only when I take in Waheguru's Naam Amrit, oh Nanak. 2.

ਪਉੜੀ॥ ਸਚੁ ਸਚਾ ਕੁਦਰਤਿ ਜਾਣੀਐ ਦਿਨੁ ਰਾਤੀ ਜਿਨਿ ਬਣਾਈਆ॥ ਸੋ ਸਚੁ ਸਲਾਹੀ ਸਦਾ ਸਦਾ ਸਚੁ ਸਚੇ ਕੀਆ ਵਡਿਆਈਆ॥ ਸਾਲਾਹੀ ਸਚੁ ਸਲਾਹ ਸਚੁ ਸਚੁ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ॥ ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਾ ਹਾਜਰੁ ਨਦਰੀ ਆਈਆ॥ ਸਚੁ ਗੁਰਮੁਖਿ ਜਿਨੀ ਸਲਾਹਿਆ ਤਿਨਾ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ॥ 23॥

Paurri: Sach(u) Sacha koodrut(i) jaaniyaiy, din(u) raati jin(i) bunaayiyaan. So Sach(u) slaahi suda suda, Sach(u) Sachay keeyaan vudiyaayiyaan. Salaahi Sach(u), Slaah Sach(u), Sach(u) keemut(i) kinaiy na paayiyaa. Ja miliya Poora Satguru, ta haajur nudri aayiyaan. Sach(u) Gurmukh(i) jinhi slaahiya, Tinha bhookhaan subh(i) guvaayiyaan. 23.

Word Meaning: Sacha = eternal. Salaahi = praiseworthy (God). Haajur(u) = present. Bhookhaan = desires for worldly things.

MEANING: The eternal Waheguru, which created days and nights, is recognized (visible) in nature. The greatness (magnificence) of Waheguru is everlasting; such Waheguru should be praised all the time. The praiseworthy Waheguru is eternal, and so is His praise, but nobody can evaluate His great, noble qualities. However, when one gets connected with Satguru, those noble qualities become "visible". All the worldly desires of those who sing praise of Waheguru in the shelter of the Guru (in His guidance) are eradicated. 23.

ਸਲੋਕ ਮ:4॥ ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਖੋਜੇਦਿਆ ਸੋ ਪ੍ਰਭੁ ਲਧਾ ਲੋੜਿ॥ ਵਿਸਟੁ ਗੁਰੂ ਮੈ ਪਾਇਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਜਿਤਾ ਜੋੜਿ॥ 1॥

Sloak M:4: Mein mun(u) tun(u) khoaj(i) khoajayndiyaan, so Prubh(u) ludha loarr(i). Visht(u) Guru mein paaya, jin(i) Hur(i) Prubh ditta joarr(i). 1.

Word Meaning: Khoaj(i) Khoajayndiyaan = searching for. Ludha = found; realized. Loarr(i) = which was needed. Visht(u) = the mediator.

MEANING: Searching for the needed Waheguru (which I was looking for) in my mind and body, I found (realized) Him from within. But this happened only when I got connected to the mediator Guru, who connected me to Waheguru. 1.

ਮ:3॥ ਮਾਇਆ ਧਾਰੀ ਅਤਿ ਅੰਨਾ ਬੋਲਾ॥ ਸਬਦੁ ਨ ਸੁਣਈ ਬਹੁ ਰੋਲੁ ਘਚੋਲਾ॥ ਗੁਰਮੁਖਿ ਜਾਪੈ ਸਬਦਿ ਲਿਵ ਲਾਇ॥ ਹਰਿ ਨਾਮੁ ਸੁਣਿ ਮੰਨੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਕਰੇ ਕਰਾਇਆ॥ ਨਾਨਕ ਵਜਦਾ ਜੰਤੁ ਵਜਾਇਆ॥ 2॥

M:3: Mayadhaari ut(i) unnah boala. Shabad na soonyee, buhou roal(u) ghuchoala. Gurmukh(i) jaapaiy Shabad(i) liv laayay. Hur(i) Naam(u) soon(i) munnay, Hur(i) Naam(i) smaayay. Jo Tis(u) bhaavaiy su kuray kuraaya. Nanak vujda junt(u) vujaaya. 2.

Word Meaning: Mayadhaari = wealthy; one who worships money. Roal(u) Ghuchoala = too much unclear noise in the mind (making and breaking plans). Jaapaiy = recites Waheguru's Naam. Liv Laayay = with full concentration. Vujda = produces music. Junt(u) = musical instrument. 2.

MEANING: The wealthy person is blind and deaf (he does not see the magnanimity of Waheguru and does not listen to Guru's advice). But a Sikh of the Guru recites Waheguru's Naam in the shelter of the Guru with full concentration. He obeys Waheguru's Will on listening to His Naam, and stays absorbed in the Naam. Waheguru does, and makes others

do, whatever he wishes. I am just like a musical instrument in the hands of Waheguru, which produces music. However, the musician, Waheguru, plays it, oh Nanak. 2.

(ਅੰਗ 314)॥ ਪਉੜੀ॥ ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਜੋ ਜੀਆ ਅੰਦਰਿ ਵਰਤੈ॥ ਤੂ ਕਰਤਾ ਆਪਿ ਅਗਣਤੁ ਹੈ ਸਭੁ ਜਗੁ ਵਿਚਿ ਗਣਤੈ॥ ਸਭੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤਦਾ ਸਭ ਤੇਰੀ ਬਣਤੈ॥ ਤੂ ਘਟਿ ਘਟਿ ਇਕੁ ਵਰਤਦਾ ਸਚੁ ਸਾਹਿਬ ਚਲਤੈ॥ ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸੁ ਹਰਿ ਮਿਲੇ ਨਾਹੀ ਨਾਹੀ ਕਿਸੈ ਪਰਤੈ॥24॥

(PAGE 314): Paurri: Tu kerta subh(u) kichh(u) jaanda, ho jeayaan undar(i) vertaiy. Tu Kerta Aap(i) ugunut haiyn, subh(u) jug(u) vich(i) guntaiy. Subh(u) keeta Tayra vertda, subh Tayri buntaiy. Tu ghut(i), ghut(i) Ikk(u) vertda, Sach(u) Sahib chultaiy. Satgur nu milay, su Hur(i) milay, naahi kisaiy pertaiy. 24.

Word Meaning: Kerta = creator. Agunut = beyond limits. Gunutaiy = within limits. Vertda = happens. Buntaiy = creation. Ghut(i) = heart. Ikk(u) = alone. Chultaiy = amazing feats. Pertaiy = turning back.

MEANING: You are the Creator of the universe, and You know everything that goes through the minds of the people, oh Waheguru. You are limitless, whereas the whole world has its limits. You control everything that happens in the world, and it is all Your creation. These are all the amazing feats that You alone operate in every heart, oh, the eternal Lord. Whoever gets connected with Satguru gets connected with Waheguru too; nobody is turned back (in the traps) of Maya. 24.

ਸਲੋਕ ਮ:4॥ ਇਹੁ ਮਨੂਆ ਦ੍ਰਿੜੁ ਕਰਿ ਰਖੀਐ ਗੁਰਮੁਖਿ ਲਾਈਐ ਚਿਤੁ॥ ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ ਬਹਦਿਆ ਉਠਦਿਆ ਨਿਤ॥ ਮਰਣ ਜੀਵਣ ਕੀ ਚਿੰਤਾ ਗਈ ਇਹੁ ਜੀਅੜਾ ਹਰਿ ਪ੍ਰਭ ਵਸਿ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਜਨ ਨਾਨਕੁ ਬਖਸਿ॥ 1॥

Sloak M:4: Eh(u) munooa drirr(u) kur(i) rukhiyaiy, Gurmukh(i) laayiyaiy chit(u). Kiyoun saas(i) giraas(i) visaariyaiy behndiyaan ootthdiyaan nit. Mern jeevun kee chinta guyee, eh(u) jeeurra Hur(i) Prubh vus(i). Jiyoun bhaavaiy tiyoun rukh Tu, jun Nanak bukhsh(i). 1.

Word Meaning: Munooa = mind. Drirr Kur(i) = strictly (under control). Giraas(i) = bite. Visaariyaiy = forget. Jeeurra = mind. Vus(i) = under control; surrendered to.

MEANING: We should keep our mind strictly under control, and concentrate (on Waheguru's Naam) in the shelter of the Guru. We should not forget Waheguru at any time, not even when we are breathing, eating, sitting, or standing. Once you have surrendered your mind to Waheguru, there is no worry left about living or dying. Please be kind to Your slave, Nanak, and keep me in whatever situation You please, oh Waheguru. 1.

ਮ:3॥ ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ ਮਹਲੁ ਨ ਜਾਣੈ ਖਿਨੁ ਆਗੈ ਖਿਨੁ ਪੀਛੈ॥ ਸਦਾ ਬੁਲਾਈਐ ਮਹਲਿ ਨ ਆਵੈ ਕਿਉ ਕਰਿ ਦਰਗਹ ਸੀਝੈ॥ ਸਤਿਗੁਰ ਕਾ ਮਹਲੁ ਵਿਰਲਾ ਜਾਣੈ ਸਦਾ ਰਹੇ ਕਰਿ ਜੋੜਿ॥ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਮੇਰਾ ਨਾਨਕ ਲਏ ਬਹੋੜਿ॥ 2॥

M:3: Munmukh(u) ahunkaari mehl(u) na jaanaiy, khin(u) aagaiy, khin(u) peechhaiy. Suda boolaayiyaiy mehl(i) na aavaiy, kiyoun kur(i) Durgeh seejhaiy. Satgur ka Mehl(u) virla jaanaiy, suda ruhay kur(i) joarr(i). Aapni kirpa kuray Hur(i) mayra, Nanak luyay buhoarr(i).2.

Word Meaning: Mehl(u) = Waheguru's Residence. Khin(u) = moment. Seejhaiy = be successful. Virla = rare. Kur(i) Joarr(i) = fold hands (ready to obey). Buhoarr(i) = turn around; recover.

MEANING: The follower of his mind is always conceited and does not know the importance of Waheguru's Residence (His omnipresence). He moves forward (to connect with Him) for a moment, but then recedes. If some devotee invites him all the time to come to Waheguru's Residence (holy congregation), he never goes there; so how can he succeed (be approved) in Waheguru's Court? Some rare individuals recognize the importance of Waheguru's Residence (His Naam) and are always ready to obey His Command. If Waheguru is kind, He can turn the mind of even a money-lover around (towards Him and away from Maya), oh Nanak. 2.

ਪਉੜੀ॥ ਸਾ ਸੇਵਾ ਕੀਤੀ ਸਫਲ ਹੈ ਜਿਤੁ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨੇ॥ ਜਾ ਸਤਿਗੁਰ ਕਾ ਮਨੁ ਮੰਨਿਆ ਤਾ ਪਾਪ ਕਸੰਮਲ ਭੰਨੇ॥ ਉਪਦੇਸਿ ਜਿ ਦਿਤਾ ਸਤਿਗੁਰੂ ਸੋ ਸੁਣਿਆ ਸਿਖੀ ਕੰਨੇ॥ ਜਿਨ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਚੜੀ ਚਵਗਣਿ ਵੰਨੇ॥ ਇਹ ਚਾਲ ਨਿਰਾਲੀ ਗੁਰਮੁਖੀ ਗੁਰ ਦੀਖਿਆ ਸੁਣਿ ਮਨੁ ਭਿੰਨੇ॥ 25॥

Paurri: Sa sayva keeti suful haiy, jit(u) Satgur ka mun(u) munnay. Ja Satgur ka mun(u) munniya, ta paap kusmul bhunnay. Oopdaysh(i) j(i) ditta Satguru so sooniya Sikheen kunnay. Jin Satgur ka bhaana munniya, tin churri chuvgun(i) vunnay. Eh chaal niraali Gurmukheen, Gur Deekhiya soon(i) mun(u) bhinnay. 25.

Word Meaning: Suful = successful; bears fruit. Kusmul = sins. Bhunnay = ran away; disappear. Oopdaysh(i) = advice; preaching. Kunnay = with ears; intently. Bhaana = Will. Chuvgun = four-times. Vunnay = beautiful colour (beauty). Chaal = lifestyle. Niraali = unique. Deekhiya = advice. Bhinnay = imbues.

MEANING: Only that service to the Guru is successful which pleases Him. When Satguru is pleased, all the sins of the devotee run away. The Sikhs listen very carefully to the Preaching of Satguru. Those who obey Satguru's Will acquire four times more beauty (of mind, or love for Satguru). This is a unique aspect of the Sikh lifestyle: their minds are imbued with love for the Guru upon listening to His advice. 2.

ਸਲੋਕ ਮ:3॥ ਜਿਨਿ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤਿਸੁ ਠਉਰ ਨ ਠਾਉ॥ ਹਲਤੁ ਪਲਤੁ ਦੋਵੇ ਗਏ ਦਰਗਹ ਨਾਹੀ ਥਾਉ॥ ਓਹੁ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਫਿਰਿ ਸਤਿਗੁਰ ਲਾਗਹਿ ਪਾਇ॥ ਸਤਿਗੁਰ ਕੀ ਗਣਤੈ ਘੁਸੀਐ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਆਪੇ ਲਏ ਜਿਸੁ ਲਾਇ॥ ਨਾਨਕ ਦਰਸਨੁ ਜਿਨਾ ਵੇਖਾਲਿਓਨੁ ਤਿਨ ਦਰਗਹ ਲਏ ਛਡਾਇ॥ 1॥

Sloak M:3: Jin(i) Gur(u) gopiya aapna, tis(u) tthaur na tthaaoun. Hult(u), pult(u), dovaiy guyyay, Durgeh naahi thaaoun. Oh(u) vayla huth(i) na aavuyee, phir(i) Satgur laageh(i) paayay. Satgur kee guntaiy ghoosiyaiy, dookhay, dookh(i) vihaayay. Satgur(u) Purakh(u) nirvaiyr haiy, aapay luyay jis(u) laayay. Nanak dershun(u) jinha vaykhaaliyon, tin Durgeh luyay chhudaayay. 1.

Word Meaning: Gopiya = spread malice; malign. Tthaur = support. Tthaoun = shelter. Hult(u) = this world. Pult(u) = the next world. Guyyay = lost. Vayla = opportunity. Huth(i) Na Aavuyee = cannot be recalled. Guntaiy = keeping account; rivalling. Ghoosiyaiy = lose opportunity. Vihaayay = is spent.

MEANING: Those who malign their Guru find no support and no shelter anywhere. They lose in both worlds and find no room in Waheguru's Court (are thrown out). They cannot recall the opportunity (get a second chance) to drop at the feet of the Satguru (to seek His shelter). One loses the opportunity (to acquire some spirituality) by rivalling Satguru, and

his life is spent in deep suffering. Satguru bears no enmity with anyone; He Himself kindly implants Waheguru's worship in the mind of the individual whom he chooses (based on his nature). Whoever gets to have the sight of Satguru (comes to His shelter), is emancipated in God's Court, oh Nanak. 1.

ਮ:3॥ ਮਨਮੁਖ ਅਗਿਆਨੁ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਜੂਏ ਮਤਿ ਹਾਰੀ॥ ਕੂੜੁ ਕੁਸਤੁ ਓਹੁ ਪਾਪ ਕਮਾਵੈ॥ ਕਿਆ ਓਹੁ ਸੁਣੈ ਕਿਆ ਆਖਿ ਸੁਣਾਵੈ॥ ਅੰਨਾ ਬੋਲਾ ਖੁਇ ਉਝੜਿ ਪਾਇ॥ ਮਨਮੁਖੁ ਅੰਧਾ ਆਵੈ ਜਾਇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਥਾਇ ਨ ਪਾਇ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ॥ 2॥

M:3: Munmukh(u) ugiyaan(u) doormut(i) ahunkaari. Untar(i) kroadh(u), jooyay mut(i) haari. Koorr(u) koosut(u) oh(u) paap kmaavaiy. Kiya oh(u) soonaiy, kiya aakh(i) soonaavaiy. Unnah, boala khooyay oojjhurr(i) paayay. Munmukh(u) undha, aavaiy jaayay. Bin(u) Satgur bhaytay thaayay na paayay. Nanak poorub(i) likhiya kmaayay.

Word Meaning: Ugiyaan(u) = ignorant. Doormut(i) = evil wisdom (mind). Ahunkaari = egoist. Jooyay Mut(i) = the thinking of a gambler. Haari = loses. Koorr(u) = deceit. Koosut(u) = lies. Khooyay = misled; lost. Oojjhurr(i) = wilderness. Bhaytay = meeting. Poorub(i) Likhiya = prewritten (fate). Kmaayay = earns; acquires.

MEANING: The follower of his mind is ignorant (about spirituality), has an evil mind, and is an egoist. He is possessed by rage and loses the game of life with the mind of a gambler. Because of his conceit and lies, he accumulates the burden of sins. What (morality) can he listen to, and what (morality) can he teach people, when he is blind and deaf (towards spirituality), and he himself is lost in the wilderness of life? The follower of his mind is spiritually blind and keeps taking births and dying. He can find no shelter (in Waheguru's Court) without meeting Satguru (who comes to his shelter). (But he is helpless) and is simply following the dictates of what has been prewritten in his fate, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨ ਕੇ ਚਿਤ ਕਠੋਰ ਹਹਿ ਸੇ ਬਹਹਿ ਨ ਸਤਿਗੁਰ ਪਾਸਿ॥ ਓਥੈ ਸਚੁ ਵਰਤਦਾ ਕੂੜਿਆਰਾ ਚਿਤ ਉਦਾਸਿ॥ ਓਇ ਵਲੁ ਛਲੁ ਕਰਿ ਝਤਿ ਕਢਦੇ ਫਿਰਿ ਜਾਇ ਬਹਹਿ ਕੂੜਿਆਰਾ ਪਾਸਿ॥ ਵਿਚਿ ਸਚੇ ਕੂੜੁ ਨ ਗਡਈ ਮਨਿ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ॥ ਕੂੜਿਆਰ ਕੂੜਿਆਰੀ ਜਾਇ ਰਲੇ ਸਚਿਆਰ ਸਿਖ ਬੈਠੇ ਸਤਿਗੁਰ ਪਾਸਿ॥ 26॥

Paurri: Jin kay chit kutthoar heh(i), say buheh(i) na Satgur paas(i). oathaiy Sach(u) vertda, koorriyaara chit oodaas(i). Oye vul(u) chhul(u) kur(i) jhut(i) kuddhday, phir(i) jaayay buheh(i) koorriyaara paas(i). Vich(i) Sachay koorr(u) na gudyee, mun(i) vaykhou ko nirjaas(i). Koorriyaar, koorriyaari jaayay rulay, sachiyaar Sikh baitthay Satgur paas(i). 26.

Word Meaning: Chit Kutthoar = stone-hearted; without compassion. Oodaas(i) = feel uncomfortable. Vul(u) Chhul(u) = dishonestly; non-seriously; somehow. Jhut(i) Kuddhday = bide time. Koorriyaar = deceitful. Gudyee = mixes; blends. Nirjaas(i) = decide.

MEANING: The people who have no compassion for others do not enjoy the company of Satguru, because only high moral values are followed there, which makes them uncomfortable. They somehow bide their time (still thinking of defrauding people), and then leave to join the company of the deceitful. You can see (decide) for yourself that the dishonest do not mix with the honest. The deceitful go and mix with the deceitful, whereas the pure-hearted Sikhs sit by the Satguru (enjoy His company). 26.

(ਅੰਗ 315)॥ ਸਲੋਕ ਮ:5॥ ਰਹਦੇ ਖੁਹਦੇ ਨਿੰਦਕ ਮਾਰਿਅਨੁ ਕਰਿ ਆਪੇ ਆਹਰੁ॥ ਸੰਤ ਸਹਾਈ

ਨਾਨਕਾ ਵਰਤੈ ਸਭ ਜਾਹਰੁ॥ 1॥

(PAGE 315): Sloak M:5: Rehnday khoohnday ninduk maariun(u) kur(i) Aapay aahur(u). Sunt suhaayee Nanaka, vertaiy subh jaahur(u). 1.

Word Meaning: Rehnday Khoohnday = the remaining few. Ninduk = vilifiers. Aahur(i) = arrangement. Vertaiy = operates. Jaahur(u) = visibly.

MEANING: Waheguru Himself takes the initiative to (spiritually) kill the remaining few malicious critics (of Satguru). The supporter of the holy saints, Waheguru, operates visibly, oh Nanak. 1.

ਮ:5॥ ਮੁੰਢਹੁ ਭੁਲੇ ਮੁੰਢ ਤੇ ਕਿਥੈ ਪਾਇਨਿ ਹਥੁ॥ ਤਿੰਨੈ ਮਾਰੇ ਨਾਨਕਾ ਜਿ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ॥ 2॥

M:5: Moondhoun bhoollay moondh tay, kithaiy paayin(i) huth(u). Tinheh(i) maaray Nanaka j(i) Kern kaarun sumruth(u). 2.

Word Meaning: Moondhoun = right from the source (Waheguru). Moondh Tay = from the very beginning. Tinnaiy = those. Maaray = killed (spiritually). Kern Kaarun = creator. Sumruth = capable; omnipotent.

MEANING: Where can they put their hand (for support), who have been misled by Waheguru right from the beginning? They are killed (spiritually) by the omnipotent Waheguru, who is the creator of the basic ingredients for the whole universe.

ਪਉੜੀ 5॥ ਲੈ ਫਾਹੇ ਰਾਤੀ ਤੁਰਹਿ ਪ੍ਰਭੁ ਜਾਣੈ ਪ੍ਰਾਣੀ॥ ਤਕਹਿ ਨਾਰਿ ਪਰਾਈਆ ਲੁਕਿ ਅੰਦਰਿ ਠਾਣੀ॥ ਸੰਨ੍ਹੀ ਦੇਨਿ ਵਿਖੰਮ ਥਾਇ ਮਿਠਾ ਮਦੁ ਮਾਣੀ॥ ਕਰਮੀ ਆਪੋ ਆਪਣੀ ਆਪੇ ਪਛੁਤਾਣੀ॥ ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਤਿਲ ਪੀੜੇ ਘਾਣੀ॥ 27॥

Paurri 5: Laiy phaahay raati tooreh(i), Prubh jaanaiy praani. Tukeh(i) naar(i) praayiyaan look(i) undar(i) tthaani. Sunnhi dayn(i) vikhum thaayayn, mittha mud maani. Kermi aapo aapni aapay puchhutaani. Israel Phrishta til peerray ghaani. 27.

NOTE: Paurri 5 means Paurri Mehla 5.

Word Meaning: Phaahay = tools to rob people. Praani = oh man. Praayeeyaan = of others. Look(i) = secretly. Tthaani = made up firm mind. Sunnhi = make a hole in the wall to gain entrance (break and enter). Vikhum = difficult; risky. Mud = liquor; intoxicant. Maani = to enjoy. Kermi = deeds. Puchhutaani = repent. Israel Phrishta = angel of justice. Peerray Ghaani = grinds like sesame seeds.

MEANING: Criminal minds set out with tools to rob people at night, not realizing that Waheguru is watching them. They decide firmly to secretly watch other women. (Conceited of their ignoble abilities), They break down walls in risky places because they find it a sweet act to enjoy. Everybody does the deeds of their choice and repents, too. The Angel of Justice punishes them like sesame seeds are ground. 27.

ਸਲੋਕ ਮ:5॥ ਸੇਵਕ ਸਚੇ ਸਾਹ ਕੇ ਸੇਈ ਪਰਵਾਣੁ॥ ਦੂਜਾ ਸੇਵਨਿ ਨਾਨਕਾ ਸੇ ਪਚਿ ਪਚਿ ਮੁਏ ਅਜਾਣ॥1॥

Sloak M:5: Sayvuk Sachay Shah kay, sayee pervaan(u). Dooja sayvun(i) Nanaka, say puch(i) puch(i) mooyay ajaan.

Word Meaning: Sacha Shah = the true King (Waheguru). Puch(i) Puch(i) = suffering. Ajaan = ignorant.

MEANING: Only the servants (devotees) of the true King, Waheguru, are approved. Those who serve the other (Maya) suffer to die, oh Nanak.

ਮ:5॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਪ੍ਰਭ ਮੇਟਣਾ ਨਾ ਜਾਇ॥ ਰਾਮ ਨਾਮੁ ਧਨੁ ਵਖਰੋ ਨਾਨਕ ਸਦਾ ਧਿਆਇ॥2

M:5: Jo dhoor(i) likhiya laykh(u) Prubh, maytna na jaayay. Ram Naam(u) dhun(u) vukkhro, Nanak suda dhiyaayay. 2.

Word Meaning: Dhoor(i) Likhiya = written from the beginning. Maytna = erase; obliterate. Vukkhro = (the true) wealth.

MEANING: Whatever God has written (made the law) from the beginning, cannot be erased (changed). And the Law is that the true wealth for the man to earn is Waheguru's Naam. So, one must recite the Naam all the time, oh Nanak. 2.

5॥ ਨਾਰਾਇਣਿ ਲਇਆ ਨਾਠੁੰਗੜਾ ਪੈਰ ਕਿਥੈ ਪਉੜੀ ਰਖੈ॥ ਕਰਦਾ ਪਾਪ ਅਮਿਤਿਆ ਨਿਤ ਵਿਸੋ ਚਖੈ॥ ਨਿੰਦਾ ਕਰਦਾ ਪਚਿ ਮੁਆ ਵਿਚਿ ਦੇਹੀ ਭਖੈ॥ ਸਚੈ ਸਾਹਿਬਿ ਮਾਰਿਆ ਕਉਣੁ ਤਿਸ ਨੋ ਰਖੈ॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜੋ ਪੁਰਖੁ ਅਲਖੈ॥ 28॥

Paurri 5: Narrayin(i) luyya natthoongrra, paiyr kithaiy rukhaiy. Kerda paap amitiya nit viso chukhaiy. Ninda kerda puch(i) mooa, vich(i) dayhi bhukhaiy. Sachaiy Sahib(i) maariya, kaun tis nu rukhaiy. Nanak tis(u) shernaagti, jo Purakh alukhaiy. 28.

Word Meaning: Naraayin(i) = God. Luyya = withdrew. Natthoongrra = support. Amitiya = countless. Viso = poison. Bhukhaiy = burns; suffers. Shernaagti = seek shelter. Alukhaiy = invisible; incomprehensible.

MEANING: When Waheguru pulls out support from underneath (takes away wisdom), where can a man set foot on (find support)? He commits countless sins and tastes poison (sensual pleasures) every day. He suffers heartburn because of his malicious criticism of holy saints, and experiences spiritual death. Who can save him when he has been killed (spiritually) by the True Lord? I have come to the shelter of the incomprehensible Waheguru, oh Nanak. 28.

ਸਲੋਕ ਮ:5॥ ਨਰਕ ਘੋਰ ਬਹੁ ਦੁਖ ਘਣੇ ਅਕਿਰਤਘਣਾ ਕਾ ਥਾਨੁ॥ ਤਿਨਿ ਪ੍ਰਭਿ ਮਾਰੇ ਨਾਨਕਾ ਹੋਇ ਹੋਇ ਮੁਏ ਹਰਾਮੁ॥ 1॥

Sloak M:5: Nerk ghoar buhou dookh ghunay, akirtghuna ka thaan. Tin(i) Prubh(i) maaray Nanaka, hoyay hoyay mooyay hraam(u). 1.

Word Meaning: Nerk Ghoar = severe hell. Ghunay = dense, many. Akirtghun = ungrateful; disloyal. Thaan = the place; home (they deserve). Maaray = punished. Hraam(u) = illegitimate (no relationship with God).

MEANING: Torturous**,** severe hell is the future home of the disloyal**,** where they are subjected to immense suffering. They are made to suffer by Waheguru as illegitimate, oh Nanak. 1.

ਮ:5॥ ਅਵਖਧ ਸਭੇ ਕੀਤਿਅਨੁ ਨਿੰਦਕ ਕਾ ਦਾਰੂ ਨਾਹਿ॥ ਆਪਿ ਭੁਲਾਏ ਨਾਨਕਾ ਪਚਿ ਪਚਿ ਜੋਨੀ ਪਾਹਿ॥ 2॥

M:5: Uvkhudh subhay keetiun(u), ninduk ka daaroo naah(i). Aap(i) bhoolaayay Nanaka puch(i), puch(i) joani paah(i). 2.

Word Meaning: Uvkhudh = cures; medications. Ninduk = slanderer; malicious critic. Daaroo = cure. Puch(i), Puch(i) = suffering. Joani = in different life forms.

MEANING: There is cure for everything in nature, but none for the vilifiers. They are misled by Waheguru Himself and suffer severely while going through many different life forms, oh Nanak. 2.

ਪਉੜੀ 5॥ ਤੁਸਿ ਦਿਤਾ ਪੂਰੈ ਸਤਿਗੁਰੂ ਹਰਿ ਧਨੁ ਸਚੁ ਅਖੁਟੁ॥ ਸਭਿ ਅੰਦੇਸੇ ਮਿਟਿ ਗਏ ਜਮ ਕਾ ਭਉ ਛੁਟੁ॥ ਕਾਮ ਕ੍ਰੋਧ ਬੁਰਿਆਈਆ ਸੰਗਿ ਸਾਧੂ ਤੁਟੁ॥ ਵਿਣੁ ਸਚੇ ਦੂਜਾ ਸੇਵਦੇ ਹੁਇ ਮਰਸਨਿ ਬੁਟੁ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੈ ਸੰਗਿ ਜੁਟੁ॥ 29॥

Paurri 5: (Mehla 5): Toos(i) ditta Pooraiy Satguru, Hur(i) dhun(u) akhoott(u). Subh(i) undayshay mit(i) guyyay, jum ka bhuou chhoot(u). Kaam, kroadh, booriyaayiyaan sung(i) Sadhu toot(u). Vin(u) Sachay dooja sayvnday, hoyay mersun(i) boott(u). Nanak kuou Gur(i) bukhshiya, Naamaiy sung(i) joott(u). 29.

Word Meaning: Toos(i) = pleased to be kind. Akhoott(u) = which never runs out; limitless. Undayshay = doubts; misgivings. Bhuou = fear. Sadhu = Satguru. Toot(u) = broken; eradicated. Vin(u) = without. Boott(u) = newly hatched egg; without vital organs (nonfunctioning organs). Bukhshiya = gifted.

MEANING: The Perfect Satguru has bestowed the wealth of Waheguru's Naam on me, which never runs out. All my misgivings have disappeared, and I have no fear of the Angel of Death anymore. All vices, like lust and rage, have been eradicated in the company of the Guru. Those who worship any other power than Waheguru die with their non-functioning vital organs (wisdom and spirituality). Satguru has been very kind to me and has fully connected me with Waheguru's Naam, oh Nanak. 29.

ਸਲੋਕ ਮ:4॥ ਤਪਾ ਨ ਹੋਵੈ ਅੰਦ੍ਰਹੁ ਲੋਭੀ ਨਿਤ ਮਾਇਆ ਨੋ ਫਿਰੈ ਜਜਮਾਲਿਆ॥ ਅਗੋ ਦੇ ਸਦਿਆ ਸਤੈ ਦੀ ਭਿਖਿਆ ਲਏ ਨਾਹੀ ਪਿਛੋ ਦੇ ਪਛੁਤਾਇ ਕੈ ਆਣਿ ਤਪੈ ਪੁਤੁ ਵਿਚਿ ਬਹਾਲਿਆ॥ ਪੰਚ ਲੋਕ ਸਭਿ ਹਸਣ ਲਗੇ ਤਪਾ ਲੋਭਿ ਲਹਰਿ ਹੈ ਗਾਲਿਆ॥ ਜਿਥੈ ਥੋੜਾ ਧਨ ਵੇਖੈ ਤਿਥੈ ਤਪਾ ਭਿਟੈ ਨਾਹੀ ਧਨਿ ਬਹੁਤੈ ਡਿਠੈ ਤਪੈ ਧਰਮੁ ਹਾਰਿਆ॥ ਭਾਈ ਏਹੁ ਤਪਾ ਨ ਹੋਵੀ ਬਗੁਲਾ ਹੈ ਬਹਿ ਸਾਧ ਜਨਾ ਵੀਚਾਰਿਆ॥ ਸਤ ਪੁਰਖ ਕੀ ਤਪਾ ਨਿੰਦਾ ਕਰੈ ਸੰਸਾਰੈ ਕੀ ਉਸਤਤਿ ਵਿਚਿ ਹੋਵੈ, ਏਤੁ ਦੋਖੈ ਤਪਾ ਦਯਿ ਮਾਰਿਆ॥ ਮਹਾ ਪੁਰਖਾ ਕੀ ਨਿੰਦਾ ਕਾ ਵੇਖੁ ਜਿ ਤਪੇ ਨੋ ਫਲੁ ਲਗਾ ਸਭੁ ਗਇਆ ਤਪੇ ਕਾ ਘਾਲਿਆ॥ ਬਾਹਰਿ ਬਹੈ ਪੰਚਾ ਵਿਚਿ ਤਪਾ ਸਦਾਏ॥ ਅੰਦਰ ਬਹੈ ਤਪਾ ਪਾਪ ਕਮਾਏ॥

(ਅੰਗ 316)॥ ਹਰਿ ਅੰਦਰਲਾ ਪਾਪੁ ਪੰਚਾ ਨੋ ਉਘਾ ਕਰਿ ਵੇਖਾਲਿਆ॥ ਧਰਮਰਾਇ ਜਮ ਕੰਕਰਾ ਨੋ ਆਖਿ ਛਡਿਆ ਏਸੁ ਤਪੇ ਨੋ ਤਿਥੈ ਖੜਿ ਪਾਇਅਹੁ ਜਿਥੈ ਮਹਾ ਮਹਾ ਹਤਿਆਰਿਆ॥ ਫਿਰਿ ਏਸੁ ਤਪੇ ਦੈ ਮੁਹਿ ਕੋਈ ਲਗਹੁ ਨਾਹੀ ਏਹੁ ਸਤਿਗੁਰ ਹੈ ਫਿਟਕਾਰਿਆ॥ ਹਰਿ ਕੈ ਦਰਿ ਵਰਤਿਆ ਸੁ ਨਾਨਕਿ ਆਖਿ ਸੁਣਾਇਆ॥ ਸੋ ਬੂਝੈ ਜੁ ਦਯਿ ਸਵਾਰਿਆ॥ 1॥

Sloak M:4: Tupaa na hoavay undarhoun loabhi, nit Maya nu phiraiy jujmaaliya. Uggoan day sudiya sutaiy dee bhikhiya luyay naahi, pichhon day puchhutaayay kaiy, aan(i) tupaiy poot vich(i) buhaaliya. Punch loak subh(i) hussan luggay, tupa loabh(i) lehr(i) haiy gaaliya. Jithaiy thohrra dhun vaykaiy, tithaiy tupa bhitaiy naahi, buhoutaiy dhun(i) ditthaiy, tupaiy dherm(u) haariya. Bhaayee, eh(u) tupa na hoavi, bugula haiy, beh(i) sadh junaa veechaariya. Sat Purakh kee tupa ninda kuraiy, sunsaaraiy kee oostut(i) vich(i) hoavaiy, ait(u) doakhaiy tupa Duyyay maaria. Muha Purkhaan kee ninda ka vaykh(u) j(i) tupay nu ful(u) lugga, subh(u) guyya tupay ka ghaaliya. Baahur(i) buhaiy punchaan vich(i) tupa sudaayay. Undar buhaiy tupa paap kmaayay.

(PAGE 316): Hur(i) undarla paap(u) punchaan nu ooggha kur(i) vaykhaaliya. Dhermraayay, Jum kunkuraan nu aakh(i) chhudiya ais(u) tupay nu tithaiy khurr(i) paayihou, jithaiy muha, muha hutiyaariya. Phir(i) ais(u) tupaiy daiy mooh(i) koyee lughou naahi, eh(u) Satgur haiy phitkaariya. Hur(i) kaiy Dur(i) verttiya su Nanak(i) aakh(i) soonaaya. So boojhaiy, ju Duyyay svaariya. 1.

Word Meaning: Tupaa = a devotee of some deity who tortures himself in different ways to please his god. Loabhi = greedy. Jujmaaliya = leper; lustful; sick-minded. Uggoan Day Sudiya = invited before. Sataiy Dee Bhikhiya = offering with respect. Puchhutaayay Kaiy = realizing the mistake. Punch = leaders. Gaaliya = made unfit; ruined. Bhitaiy = goes near. Haariya = lost. Bugula = heron (imposter); phony. Sat Purakh = honest holy man (Satguru). Sunsaaraiy Kee = of the world. Oostut(i) = undeserving praise (for selfish gains). Duyyay = Waheguru. J(i) = Jo = that. Ful = result. Ghaaliya = hard work. Ooggha = Clear. Dhermraayay = angel of Justice. Kunkur = assistants. Khurr(i) = take. Hutiyaariya = murderers; sinners. Mooh(i) Na Lughou = do not see him. Phitkaariya = denounced. Vertiya = happened. Boojhaiy = understands; realizes. Svarriya = made successful.

NOTE: This holy Shabad, written by Guru Ram Dass Ji, the Fourth Guru, describes an incident about a “tupaa” who lived in Goindvaal at the time of Guru Amar Dass Ji. He was very greedy, egoistic, and a constant vilifier of the holy saints - especially Guru Amar Dass Ji. Once, Guru Amar Dass Ji invited all the holy men in the area for dinner, where some cash was also to be given. It was a custom in those days (and even today) that when a holy man was served meals, he was also given some cash for his “kindness” to pay a visit. The Tupaa declined the invitation because he had another invitation that he expected to pay more for. But he soon learnt that Guru Sahib was giving away much more cash than he had expected. So, he rushed back to his home and took his son to partake of Guru Sahib’s dinner.

MEANING: A “tupa” should not be as greedy as to be looking for money all the time. He did not accept the invitation extended to him by Guru Sahib, but after realizing his mistake (of missing the opportunity to donate), he took his son to attend Guru Sahib’s dinner. On seeing this act of greed of the “Tupaa”, the leaders of the town began to laugh (make fun of him) and commented that the Tupaa had been ruined (had lost his morality) by his greed. He would not even go near the place with less money, but he lost his moral compass when he found out that more money was involved there. The leaders concluded that he is no real tupaa, but rather an imposter (a phony tupaa). He vilifies the truly holy saints (like Guru Sahib) and showers undeserved praise (for selfish reasons) on others. For this huge weakness, Waheguru punished him.

He lost all the reward of his hard labour (self-affliction) of many years for slandering the holy saints. He publicly calls him a “tupaa” among the leaders, but commits sins in private. But Waheguru clearly exposed his inner sin before the leaders.

The Angel of Justice ordered his assistants to take him to the punishment centre where the great sinners are taken, and do not allow anyone to visit him because he has been denounced by Satguru. I am simply describing what takes place in Waheguru’s Court, oh Nanak. But only those who have been made perfect (eligible) by Waheguru realize this fact.

ਮ:4॥ ਹਰਿ ਭਗਤਾ ਹਰਿ ਆਰਾਧਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ॥ ਹਰਿ ਕੀਰਤਨ ਭਗਤ ਨਿਤ ਗਾਵਦੇ ਹਰਿ ਨਾਮੁ ਸੁਖਦਾਈ॥ ਹਰਿ ਭਗਤਾ ਨੋ ਨਿਤ ਨਾਵੈ ਦੀ ਵਡਿਆਈ ਬਖਸੀਅਨੁ ਨਿਤ ਚੜੈ ਸਵਾਈ॥ ਹਰਿ ਭਗਤਾ ਨੋ ਥਿਰੁ ਘਰੀ ਬਹਾਲਿਅਨੁ ਅਪਣੀ ਪੈਜ ਰਖਾਈ॥ ਨਿੰਦਕਾ ਪਾਸਹੁ ਹਰਿ ਲੇਖਾ ਮੰਗਸੀ ਬਹੁ ਦੇਇ ਸਜਾਈ॥ ਜੇਹਾ ਨਿੰਦਕ ਅਪਣੈ ਜੀਇ ਕਮਾਵਦੇ ਤੇਹੋ ਫਲੁ ਪਾਈ॥ ਅੰਦਰਿ ਕਮਾਣਾ ਸਰਪਰ ਉਘੜੈ ਭਾਵੈ ਕੋਈ ਬਹਿ ਧਰਤੀ ਵਿਚਿ ਕਮਾਈ॥ ਜਨ ਨਾਨਕੁ ਦੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਕੀ ਵਡਿਆਈ॥ 2॥

M:4: Hur(i) bhugtaan Hur(i) aaradhiya, Hur(i) kee vudiyaayee. Hur(i) keertun bhugat nit gaanvday, Hur(i) Naam(u) sookhdaayee. Hur(i) bhugtaan nu nit Naavaiy dee vudiyaayee bukhshiun(u) nit churraiy svaayee. Hur(i) bhugtaan nu thir(u) ghureen buhaaliun(u) Aapni paiyj rukhaayee. Nindukaan paasoun Hur(i) laykha mungsi, buhou dayay sujaayee. Jayha ninduk apnaiy jeeyay kmaanvday, tayhou ful(u) paayee. Undar(i) kmaana surpur oogghrraiy, bhaavaiy koyee beh(i) dherti vich(i) kmaayee. Jun Nanak daykh(i) vigsiya, Hur(i) kee vudiyaayee. 2.

Word Meaning: Araadhiya = worshipped; recited (Naam). Sookhdaayee = source of comfort. Bukhshiun(u) = given kindly; gifted. Thir(u) Ghureen = Peace of mind. Paiyj = dignity; faith Laykha = accounts of deeds. Mungsi = will demand. Sujaayee = punishment. Jeeyay = in life. Surpur = for sure. Ooghrraiy = becomes clear. Vigsiya = blooming of the mind. 2.

MEANING: Waheguru's devotees worship Him and sing His praise. The devotees always sing Waheguru's praise; Waheguru's Naam is a source of great comfort for them. Waheguru kindly imparts the magnanimity of the Naam in the minds of His devotees, which multiplies every day. Waheguru grants stability (peace) to His devotees' minds (so their minds no longer waver and become peaceful), thereby enhancing their faith in Him. He demands the accounts of their deeds from the vilifiers and punishes them severely. The malicious critics reap the rewards of their deeds, which they had performed over their lifetime. The outcome of one's deeds becomes perfectly clear for sure, no matter where he performs the deeds – even somewhere deep in the earth, hiding from others. Nanak is a slave of Waheguru, and his heart blossoms at the sight of His grandeur. 2.

ਪਉੜੀ ਮ:5॥ ਭਗਤ ਜਨਾ ਕਾ ਰਾਖਾ ਹਰਿ ਆਪਿ ਹੈ ਕਿਆ ਪਾਪੀ ਕਰੀਐ॥ ਗੁਮਾਨੁ ਕਰਹਿ ਮੂੜ ਗੁਮਾਨੀਆ ਵਿਸੁ ਖਾਧੀ ਮਰੀਐ॥ ਆਇ ਲਗੇ ਨੀ ਦਿਹ ਥੋੜੜੇ ਜਿਉ ਪਕਾ ਖੇਤੁ ਲੁਣੀਐ॥ ਜੇਹੇ ਕਰਮ ਕਮਾਵਦੇ ਤੇਵੇਹੋ ਭਣੀਐ॥ ਜਨ ਨਾਨਕ ਕਾ ਖਸਮੁ ਵਡਾ ਹੈ ਸਭਨਾ ਦਾ ਧਣੀਐ॥ 30॥

Paurri M:5: Bhugut junaa ka raakha Hur(i) aap(i) haiy, kiya paapi kuriyaiy. Goomaan kureh(i) goomaania, vis(u) khaadhi muriyaiy. Aayay lugay nee dih thoarr-rray, jiyoun pukka khayt(u) looniyaiy. Jayhay kerm kmaanvday, tayvayho bhuniyaiy. Jun Nanak ka Khusm(u) vudda haiy, subhnaa da dhuniyaiy. 30.

Word Meaning: Goomaan = conceit. Moorr = foolish. Goomaania = egoist. Vis(u) = poison. Aayay Lugaiy= very close. Dih = days. Thoarr-rray = a few. Looniyiaiy = cut; harvest. Bhuniyaiy = are called. Dhuniyaiy = Lord.

MEANING: Waheguru Himself is the guard of His devotees; so, what harm can the sinners (enemies) cause to them? The foolish and the egoist (vilifier) suffer from their conceit, which is like a poison which slowly kills the person. Just like a field which is ready for harvesting, it is cut in a few days; death is approaching humans fast and is only a few days

away. A man is called by (given) the name, which is reflective of the deeds he commits. My Lord, who is also the Lord of everybody else, is the greatest of all, oh Nanak. 30

ਸਲੋਕ ਮ:4॥ ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਿਆ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ॥ ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ॥ ਸੁਧਿ ਮਤਿ ਕਰਤੈ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ॥ ਦਿਤੈ ਕਿਤੇ ਨ ਸੰਤੋਖੀਅਹਿ ਅੰਤਰਿ ਤਿਸਨਾ ਬਹੁ ਅਗਿਆਨੁ ਅੰਧ੍ਹਾਰੁ॥ ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲੋ ਤੁਟੀ ਭਲੀ ਜਿਨ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੁ॥ 1॥

Sloak M:4: Munmukh moolhoun bhoolliya vich(i) lub(u), lobh(u), ahunkaar(u). Jhugrra kerdiyaan undin(u) goodraiy, Shabad(i) na kureh(i) veechaar(u). Soodh(i) mut(i) Kertaiy hir(i) luyee, boalun(i) subh(u) vikaar(u). Dittaiy kitay na suntokhieh(i) untar(i) tishna buhou ugiyaan undhiyaar(u). Nanak munmukhaan naaloan tootti bhulee jin Maya moh(u) piyaar. 1. **Word Meaning**: Moolhoun = completely; from the base (beginning). Lub(u) = greed; gluttony. Loabh = greed. Jhuggraa = internal struggle. Undin(u) = every day. Soodh(i) Mut(i) = noble thinking. Hir(i) = taken away. Vikaar = vices; unholy thoughts. Suntokhieh(i) = contentment. Tishna = fire of desires. Ugiyaan(u) = ignorance. Undhiyaar(u) = darkness. Bhulee = better.

MEANING: The follower of his mind (disconnected with Waheguru) is completely misled because of his greed and his conceit. He does not ponder on the Guru's Shabad and spends every day of his life in internal strife (whether to commit an immoral act or not). His noble thinking has been snatched (taken away) by the Creator, and all his talking is about immoral actions. Nothing given by God makes him content; there is a big fire of desires, and a deep darkness of ignorance in his mind. It is better to sever all relations with such followers of their mind who have deep love and affection for Maya, oh Nanak. 1.

ਮ:4॥ ਜਿਨਾ ਅੰਦਰਿ ਦੂਜਾ ਭਾਉ ਹੈ ਤਿਨਾ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਨ ਹੋਇ॥ ਓਹੁ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਸੁਪਨੈ ਸੁਖੁ ਨ ਹੋਇ॥ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਉਚਰੈ ਕੂੜਿ ਲਗਿਆ ਕੂੜੁ ਹੋਇ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਿ ਬਿਨਸੈ ਦੁਖੁ ਰੋਇ॥ ਨਾਨਕ ਧਾਤੁ ਲਿਵੈ ਜੋੜੁ ਨ ਆਵਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ ਜਿਨ ਕਉ ਪੋਤੈ ਪੁੰਨੁ ਪਇਆ ਤਿਨਾ ਗੁਰ ਸਬਦੀ ਸੁਖੁ ਹੋਇ॥ 2॥

M:4: Jinha undar(i) dooja bhaaou haiy, tinha Gurmukh(i) preet(i) na hoyay. Oh(u) aavaiy jaayay bhuvaayiyaiy, soopnaiy sookh(u) na hoyay. Koorr(u) kmaavaiy, koorr(u) oochraiy, koorr(i) luggiyaan, koorr(u) hoyay. Maya moh(u) subh dookh(u) haiy, dookh(i) binsaiy, dookh(u) royay. Nanak dhaat(u) livaiy joarr(u) na aavuyee, jay loachaiy subh(u) koyay. Jin kuou poataiy poonn(u) puyya, tinha Gur Shabadi sookh(u) hoyay. 2.

Word Meaning: Dooja Bhaaou = love for the other (Maya). Bhuvaayiyaiy = taken through. Koorr(u) = deceit; lies; perishable. Binsaiy = vanishes. Dhaat(u) = (attachment) with Maya. Livaiy = meditating on Waheguru. Joaar(u) = connection; compatibility. Loachaiy = wishes for. Poataiy = in treasure; in destiny. Poonn(u) = noble deeds.

MEANING: Those who have love for Maya in their mind have no love for the Sikhs of the Guru. They are taken through many different life forms, so they keep taking births and dying, and do not have any comfort even in their dreams. They tell lies and deal in deceitful tasks. A dealer in deceitful acts becomes deceitful too. Love for Maya causes suffering; a Maya-lover vanishes (dies) in suffering, and cries in its suffering (when it is lost). Even if everyone wishes for it, there is no compatibility between love for Maya and meditating on

(love for) Waheguru's Naam, oh Nanak. Those who have noble deeds in their treasure (have accumulated them), enjoy blissfulness in the Guru's Shabad. 2.

ਪਉੜੀ ਮ:5॥ ਨਾਨਕ ਵੀਚਾਰਹਿ ਸੰਤ ਮੁਨਿ ਜਨਾ ਚਾਰਿ ਵੇਦ ਕਹੰਦੇ॥ ਭਗਤ ਮੁਖੈ ਤੇ ਬੋਲਦੇ ਸੇ ਵਚਨ ਹੋਵੰਦੇ॥ ਪਰਗਟ ਪਾਹਾਰੈ ਜਾਪਦੇ ਸਭਿ ਲੋਕ ਸੁਣੰਦੇ॥ ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੁਗਧ ਨਰ ਸੰਤ ਨਾਲਿ ਖਹੰਦੇ॥ ਓਇ ਲੋਚਨਿ ਓਨਾ ਗੁਣੈ ਨੋ ਓਇ ਅਹੰਕਾਰਿ ਸੜੰਦੇ॥ ਓਇ ਵੇਚਾਰੇ ਕਿਆ ਕਰਹਿ ਜਾ ਭਾਗ ਧੁਰਿ ਮੰਦੇ॥ (ਅੰਗ 317)॥ ਜੋ ਮਾਰੇ ਤਿਨਿ ਪਾਰਬ੍ਰਹਮਿ ਸੋ ਕਿਸੈ ਨ ਸੰਦੇ॥ ਵੈਰੁ ਕਰਨਿ ਨਿਰਵੈਰ ਨਾਲਿ ਧਰਮਿ ਨਿਆਇ ਪਚੰਦੇ॥ ਜੋ ਜੋ ਸੰਤ ਸਰਾਪਿਆ ਸੇ ਫਿਰਹਿ ਭਵੰਦੇ॥ ਪੇਡੁ ਮੁੰਢਾਹੂ ਕਟਿਆ ਤਿਸੁ ਡਾਲ ਸੁਕੰਦੇ॥31

Paurri M:5: Nanak veechaareh(i) sunt, moon(i) junaa, chaar(i) Vayd kehunday. Bhugat mookhaiy tay boalday, say vuchun hoavunday. Pergut paahaaraiy jaapday, subh(i) loak soonunday. Sookh(u) na paayin(i) moogudh nur, sunt naal(i) khehunday. Oye loachun(i) ohna goonaiy nu, oye ahunkaar(i) surrunday. Oye vaychaaray kiya kureh(i) ja bhaag dhoor(i) munday.

(PAGE 317): Jo maaray tin(i) Parbraham(i) so kisaiy na Sunday. Vaiyr(u) kern(i) nirvaiyr naal(i) Dherm(i) niyaayay puchunday. Jo, jo Sunt sraapiya, say phireh(i) bhuvunday. Payd(u) moondhaahoo kuttiya, tis daal sookunday. 31.

Word Meaning: Veechaareh(i) = profess. Sunt = holy saints. Moon(i) Jun = ascetics who stay quiet for long periods of time; hermits. Vuchun = words. Hovunday = materialize. Pergut = become famous (well known). Pahaaraiy = shops; in the world. Jaapday = seem. Moogudh Nur = foolish people. Khehunday = provoke; display aggressive behaviour. Loachun(i) = long for. Bhaag = fortune. Dhoor(i) = right from the source (from the beginning). Sunday = of; belong to; loyal to. Dherm = angel of Justice. Puchunday = burn; suffer. Sraapiya = cursed. Bhuvunday = go through many births. Payd(u) = tree. Moondhaahoon = from the base.

MEANING: The holy saints and the hermits profess, and all the four Vedas say the same thing, that whatever words are spoken by the holy devotees of Waheguru, materialize into (become) reality. Such devotees become famous (well-known) worldwide, and people listen to them. But the foolish, who display aggressive behaviour towards the holy saints, never enjoy comfort (peace of mind). They long for the noble qualities of the saints (same respect) (but cannot acquire them), so they burn (suffer) because of their hurt ego (jealousy). But they are helpless because they have ill fortune right from the beginning. Those who have been punished by Waheguru are not friends with (loyal to) anyone. They show animosity towards the holy men who have no enmity with anyone, so they suffer gravely at the hands of the Angel of justice. Anyone who has been cursed by the holy saints goes through many life cycles. They are like a tree which has been cut from its base, as a result of which its branches dry up.

ਸਲੋਕ ਮ:5॥ ਗੁਰਿ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ॥ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਹਿ ਮਿਤ੍ਰ ਤੂ ਦੁਖੁ ਸਬਾਇਆ ਲਥੁ॥ 1॥

Sloak M:5: Gur(i) Nanak Hur(i) Naam(u) dri-rraaya bhunnun ghurrun sumruth(u). Prubh suda smaaleh(i) mittar Tu, dookh(u) subaayiya luth(u). 1.

Word Meaning: Dri-rraaya = reinforced. Ghurrun = create; make. Bhunnun = break; destroy. Sumruth = capable; omnipotent. Luth(u) = remove.

MEANING: The Guru reinforces the Naam of Waheguru, which is capable of creating and destroying everything, oh Nanak. So, always remember Waheguru's Naam to have all your suffering removed, oh my friend. 1.

ਮ:5॥ ਖੁਧਿਆਵੰਤੁ ਨ ਜਾਣਈ ਲਾਜ ਕੁਲਾਜ ਕੁਬੋਲੁ॥ ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸੰਜੋਗੁ॥2॥

M:5: Khoodhiyavunt na jaanyee, laaj koolaaj kooboal. Nanak maangay Naam(u) Hur(i), kur(i) kirpa sunjoag(u). 2.

Word Meaning: Khoodhiyavunt = a hungry man. Jaanyee = pays no attention. Laaj = respect. Koolaaj = disrespect. Kooboal = insulting language. Sunjoag(u) = union.

MEANING: Like a hungry man who pays no attention to respect, disrespect, or insulting words to get food, I (also do not care what people say about me), and beg Waheguru to kindly give me His Naam so that I may have union with Him, oh Nanak. 2.

ਪਉੜੀ॥ ਜੇਵੇਹੇ ਕਰਮ ਕਮਾਵਦਾ ਤੇਵੇਹੇ ਫਲਤੇ॥ ਚਬੇ ਤਤਾ ਲੋਹ ਸਾਰੁ ਵਿਚਿ ਸੰਘੈ ਪਲਤੇ॥ ਘਤਿ ਗਲਾਵਾ ਚਾਲਿਆ ਤਿਨਿ ਦੂਤਿ ਅਮਲ ਤੇ॥ ਕਾਈ ਆਸ ਨ ਪੁੰਨੀਆ ਨਿਤ ਪਰ ਮਲੁ ਹਿਰਤੇ॥ ਕੀਆ ਨ ਜਾਣੈ ਅਕਿਰਤਘਨੁ ਵਿਚਿ ਜੋਨੀ ਫਿਰਤੇ॥ ਸਭੇ ਧਿਰਾ ਨਿਖੁਟੀਅਸੁ ਹਿਰਿ ਲਈਅਸੁ ਧਰਤੇ॥ ਵਿਝਣ ਕਲਾ ਨ ਦੇਵਦਾ ਤਾ ਲਇਆ ਕਰਤੇ॥ ਜੋ ਜੋ ਕਰਤੇ ਅਹੰਮੇਉ ਝੜਿ ਧਰਤੀ ਪੜਤੇ॥ 32॥

Paurri: Jayvayhay kerm kmaanvda, tayvayhay phultay. Chubbay tutta loh saar(u) vich(i) sunghaiy pultay. Ghut(i) gulaavaan chaaliya, tin(i) doot(i) umul tay. Kaayee aas na poonniyaa, nit per mul(u) hirtay. Keeya na jaanaiy akirtghun(u) vich(i) joani phirtay. Subhay dhiraan nikhootius(u) hir(i) luyeeus(u) dhertay. Vijjhun kulaa na dayvnda ta luyya Kertay. Jo, jo kertay ahunmayo, jhurr(i) dherti purrtay. 32.

Word Meaning: Jayvayhay = the kind of. Kmaanvda = deals in; performs. Tayvayhay = the same kind. Chubbay = chew. Saar(u) = iron. Pultaiy = causes burns. Ghut(i) Gulaavaan = tie up. Doot = assistants. Umul = acting on (the orders); deeds. Poonniya = successful; fulfilled. Mul(u) = filth; belongings of others. Hirtay = steal. Akirtghun(u) = ungrateful; disloyal. Dhiraan = sides; supports; shelters. Nikhootius = run out. Hir(i) Luyeeus(u) = taken away. Dhertay = Dher tay = from the earth. Vijjhun = die down. Kula = disputes; conflicts. Luyya = removed. Ahunmayo = conceit; ego.

MEANING: One reaps the kind of results based on the kind of deeds he performs. For example, if one tries to chew on hot iron, they will burn their throat. None of the wishes of such an individual is fulfilled who steals the belongings of others. Acting on the orders (of the Angel of justice), his assistants tie him up and take him away. Such ungrateful people do not realize Waheguru's kindness; therefore, they are taken through many life forms. All their supports run out (nobody can save them), and they are removed from the earth. When such an individual does not let conflicts die down, the Creator removes him. All those who act under conceit drop down to the ground (mix with dust). 32.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬਿਬੇਕ ਬੁਧਿ ਹੋਇ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਿਰਦੈ ਹਾਰੁ ਪਰੋਇ॥ ਪਵਿਤੁ ਪਾਵਨੁ ਪਰਮ ਬੀਚਾਰੀ॥ ਜਿ ਓਸੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੀ॥ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਬਾਸਨਾ ਸਮਾਣੀ॥ ਹਰਿ ਦਰਿ ਸੋਭਾ ਮਹਾ ਉਤਮ ਬਾਣੀ॥ ਜਿ ਪੁਰਖੁ ਸੁਣੈ ਸੁ ਹੋਇ ਨਿਹਾਲੁ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਪਾਇਆ ਨਾਮੁ ਧਨੁ ਮਾਲੁ॥ 1॥

Sloak M:3: Gurmukh(i) Giyaan(u) bibayk boodh(i) hoyay. Hur(i) goon gaavaiy, hirdaiy haar(u) proyay. Pvit paavun(u) perm beechaari. J(i) oas(u) milaiy tis(u) paar(i) ootaari.

Untar(i) Hur(i) Naam(u) baashna smaani. Hur(i) Dur(i) sobha muha ootum Bani. J(i) purakh(u) soonaiy, su hoyay nihaal(u). Nanak Satgur(i) miliyaiy paaya Naam(u) dhun(u) maal(u). 1.

Word Meaning: Bibayk Boodh(i) = wisdom to recognize good and bad. Haar proayay = string necklace with the beads of Naam in the thread of the heart. Pvit(u) = Paavun(u) = holy and pure. Paar(i) Ootaari = is salvaged. Baashna = fragrance. Sobha = praise. Ootum = superior. Bani = conversation. J(i) = whoever. Nihaal = blissful. Maal(u) = wealth.

MEANING: A devotee acquires Divine Knowledge and the wisdom to recognize the good and the bad, in the shelter of the Guru. He sings the virtues of Waheguru, and strings them on the thread of his heart (remembers them all the time) just like beads are strung in a necklace. He becomes pure and holy at heart, and ponders on the Guru's Shabad very conscientiously. If someone joins his company, he too finds salvation. Waheguru's Naam fills his mind with the sweet fragrance of noble thoughts. He earns praise in Waheguru's Court, and his conversations with people are very sweet and full of high moral principles. Whoever listens to his words becomes blissful. One acquires the wealth of Waheguru's Naam in the shelter of Satguru, oh Nanak. 1.

ਮ:4॥ ਸਤਿਗੁਰ ਕੇ ਜੀਅ ਕੀ ਸਾਰ ਨਾ ਜਾਪੈ ਕਿ ਪੂਰੈ ਸਤਿਗੁਰ ਭਾਵੈ॥ ਗੁਰਸਿਖਾ ਅੰਦਰਿ ਸਤਿਗੁਰੂ ਵਰਤੈ ਜੋ ਸਿਖਾ ਨੋ ਲੋਚੈ ਸੋ ਗੁਰ ਖੁਸੀ ਆਵੈ॥ ਸਤਿਗੁਰੁ ਆਖੈ ਸੁ ਕਾਰ ਕਮਾਵਨਿ ਸੁ ਜਪੁ ਕਮਾਵਹਿ ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਸਚਾ ਥਾਇ ਪਾਵੈ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਹੁਕਮੈ ਜਿ ਗੁਰਸਿਖਾ ਪਾਸਹੁ ਕੰਮੁ ਕਰਾਇਆ ਲੋੜੇ ਤਿਸੁ ਗੁਰਸਿਖੁ ਫਿਰਿ ਨੇੜਿ ਨ ਆਵੈ॥ ਗੁਰ ਸਤਿਗੁਰ ਅਗੈ ਕੋ ਜੀਉ ਲਾਇ ਘਾਲੈ ਤਿਸੁ ਅਗੈ ਗੁਰਸਿਖੁ ਕਾਰ ਕਮਾਵੈ॥ ਜਿ ਠਗੀ ਆਵੈ ਠਗੀ ਉਠਿ ਜਾਇ ਤਿਸੁ ਨੇੜੈ ਗੁਰਸਿਖੁ ਮੂਲਿ ਨ ਆਵੈ॥ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ॥ ਜਿ ਵਿਣੁ ਸਤਿਗੁਰ ਕੇ ਮਨ ਮੰਨੇ ਕੰਮੁ ਕਰਾਏ ਸੋ ਜੰਤ ਮਹਾ ਦੁਖੁ ਪਾਵੈ॥2

M:4: Satgur kay jea kee saar na jaapaiy k(i) Satgur bhaavaiy. Gur Sikhaan undar(i) Satguru vertaiy, jo Sikhaan nu loachaiy, so Gur khooshi aavaiy. Satgur aakhaiy, su kaar kmaavun(i) su jup(u) kmaaveh(i) Gur Sikhaan kee ghaal Sacha thaayayn paavaiy. Vin(u) Satgur kay huqamaiy j(i) Gur Sikhaan paasoun kumm(u) kraaya loarray, tis(u) Gur Sikh(u) phir(i) nayrr(i) na aavaiy. Gur Satgur uggaiy ko jeeo laayay ghaalaiy, tis(u) uggaiy Gur Sikh(u) kaar kmaavaiy. J(i) ttthuggi aavaiy, tthuggi ootth(i) jaayay tis(u) nayrraiy Gur Sikh(u) mool(i) na aavaiy. Braham beechaar(u) Nanak(u) aakh(i) soonaavaiy. J(i) vin(u) Satgur kay mun munnay kumm(u) kraayay, so junt muha dookh(u) paavaiy. 2.

Word Meaning: Saar = situation; thinking. Bhaavaiy = (He) likes. Vertaiy = operates. Loachaiy = longs for. Kaar Kmaavun = act on. Jup(u) = recite Waheguru's Naam. Ghaal = hard labour. Thaayayn Paavaiy = recognizes; gives full approval. Lorray = wishes. Jeeo Laayay = with devotion. Tthuggi = deception. Junt = living being; man.

MEANING: Nobody knows what goes through Satguru's mind, and what He likes. Satguru operates in the minds of His Sikhs, and it gives Him pleasure to fulfill the wishes of His Sikhs. Waheguru recognizes the hard labour and fully rewards the Sikhs who act on Satguru's advice in their daily routine and recite His Naam. If someone wants Gur Sikhs to do some job for him without the approval of Satguru, the Sikhs do not even go near him again. But if someone serves the Guru with devotion, the Sikhs serve Him in any capacity. But if someone approaches the Sikhs with deception in mind and leaves them with it, the Sikhs certainly do not go near him. (Guru) Nanak delivers the Divine message that if

someone wants some tasks done by the Sikhs without the approval of Satguru, he is subjected to severe suffering. 2.

ਪਉੜੀ॥ ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਤੁਹੀ ਜੇਵਡੁ ਤੂੰ ਵਡ ਵਡੇ॥ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਤੂੰ ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਲੇਖਾ ਛਡੇ॥ ਜਿਸ ਨੋ ਤੂ ਆਪਿ ਮਿਲਾਇਦਾ ਸੇ ਸਤਿਗੁਰੁ ਸੇਵੇ ਮਨੁ ਗਡ ਗਡੇ॥ ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਭੁ ਜੀਉ ਪਿੰਡੁ ਚੰਮੁ ਤੇਰਾ ਹਡੇ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂੰ ਸਚਿਆ ਨਾਨਕ ਮਨਿ ਆਸ ਤੇਰੀ ਵਡ ਵਡੇ॥ 33॥1॥ ਸੁਧੁ॥

Paurri: Toon Sacha Sahib(u) ut(i) vudda, Tooh(i) jayvud(u), Toon vud vudday. Jis(u Tu mayleh(i) so Toodh(u) milaiy, Too aapay bukhsh(i) laiyh(i) laykha chhudday. Jis nu Tu aap(i) milaayaynda, say Satgur(u) sayvay mun(u) gudd gudday. Toon Sacha Sahib(u) Sach(u), Tu subh(u) jeeo, pind(u chumm(u) Tayra hudday. Jiyoun bhaavaiy tiyoun rukh(u) Toon Sachiya, Nanak mun(i) aas Tayri vud vudday. 33.1. Soodh(u).

Word Meaning: Sacha = Eternal. Sahib(u) = Lord. Ut(i) = extremely. Laykha Chhudday = forego (waive) the account of deeds. Mun(u) Gudd Gudday = with full dedication. Aas = hope; dependence. Soodh(u) = verified.

Word Meaning: You are the eternal Lord, and extremely Great, oh Waheguru. No other power is as great as You are; You are the Greatest. Only that individual gets connected with You whom You kindly connect on Your own; then You also waive the account of his deeds (do not punish him for the bad deeds, if any). The devotee, whom You connect with You, serves the Satguru with full dedication. You are the True Lord, and all - my life, my body, my skin, and my bones - belong to You (are given by You). Keep me, Nanak, in whatever situation you please; I am solely dependent upon You, oh the Greatest. 33.1. Verified.

NOTE: The Number 33.1 at the end implies that there are 33 paurris of this Vaar, and it is a single composition. Soodh(u) refers to the Sloaks that have been verified to be the compositions of the Guru Sahiban as enshrined.

ਗਉੜੀ ਕੀ ਵਾਰ ਮਹਲਾ 5॥ ਰਾਇ ਕਮਾਲਦੀ ਮੋਜਦੀ ਕੀ ਵਾਰ ਕੀ ਧੁਨਿ ਉਪਰਿ ਗਾਵਣੀ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Gaurri Kee Vaar Mehla 5
To be sung on the Tune of the Vaar of Raayay Kmaal Moajdi
Ek Onkar Satgur Persad(i)

(ਅੰਗ 318)॥ ਸਲੋਕ ਮ:5॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਸੋ ਆਇਆ ਪਰਵਾਣੁ॥ ਤਿਸੁ ਜਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਭਜਿਆ ਪ੍ਰਭੁ ਨਿਰਬਾਣੁ॥ ਜਨਮ ਮਰਨ ਦੁਖ ਕਟਿਆ ਹਰਿ ਭੇਟਿਆ ਪੁਰਖ ਸੁਜਾਣੁ॥ ਸੰਤ ਸੰਗਿ ਸਾਗਰੁ ਤਰੇ ਜਨ ਨਾਨਕ ਸਚਾ ਤਾਣੁ॥ 1॥

(PAGE 318): Sloak M:5: Hur(i) Hur(i) Naam(u) jo jun(u) jupaiy, so aaya pervaan(u). Tis(u) jun kaiy bulihaarnaiy, jin(i) bhujiya Prubh(u) nirbaan(u). Junum, Mern dookh kuttiya, Hur(i) bhaytiya Purakh Soojaan(u). Sunt sung(i) saagar(u) turay, jun Nanak Sacha taan(u). 1.

Word Meaning: Pervaan(u) = approved. Nirbaan(u) = fully detached from worldly affairs (above the effects of Maya). Bhatiya = got connected. Purakh Soojaan(u) = the perfectly wise Satguru. Sacha = eternal. Taan(u) = force (strength) behind.
MEANING: The devotee, who recites Waheguru's Naam, is approved (to be successful) by Him. I am a sacrifice to the individual who worships the Waheguru, which is above the effects of Maya. Waheguru connects the devotees with the perfectly wise Satguru. Backed by Satguru's everlasting moral strength, the devotee swims across the world-sea (is salvaged) in Satguru's shelter. Oh Nanak. 1.

ਮ:5॥ ਭਲਕੇ ਉਠਿ ਪਰਾਹੁਣਾ ਮੇਰੈ ਘਰਿ ਆਵਉ॥ ਪਾਉ ਪਖਾਲਾ ਤਿਸ ਕੇ ਮਨਿ ਤਨਿ ਨਿਤ ਭਾਵਉ॥ ਨਾਮੁ ਸੁਣੇ ਨਾਮੁ ਸੰਗ੍ਰਹੈ ਨਾਮੇ ਲਿਵ ਲਾਵਉ॥ ਗ੍ਰਿਹੁ ਧਨੁ ਸਭੁ ਪਵਿਤ੍ਰ ਹੋਇ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਉ॥ ਹਰਿ ਨਾਮ ਵਾਪਾਰੀ ਨਾਨਕਾ ਵਡਭਾਗੀ ਪਾਵਉ॥ 2॥

M:5: Bhulkay ootth(i) prauhna mayraiy ghur(i) aavou. Paaoun pukhaala tis kay, mun(i), tun(i) nit bhaavou. Naam(u) soonay, Naam(u) sugrehaiy, Naamay liv laavou. Greh(u) dhun(u) subh(u) puvittar hoyay, Hur(i) kay goon gaavou. Hur(i) Naam vapaari Nanaka, vudbhaageen paavou. 2.
Word Meaning: Bhulkay = early morning. Prauhna = guest; Satguru. Ghur(i) = house; heart. Pukhaala = I wash. Bhaavou = like. Sungrehaiy = gather; collect; preserve. Liv = focus; meditate. Greh(u) = house, heart. Puvittar = pure; pious.
MEANING: I wish that Satguru comes to my home (heart) early in the morning as soon as I wake up. I will wash His feet zestfully (serve Him by reciting His Shabad), and would like to (worship) Him by my body and mind, all the time. I will listen to Waheguru's Naam, preserve it in my mind, and meditate on it. I will sing Waheguru's praise in Satguru's shelter, as a result of which my heart and the wealth of my qualities will be purified. It is with great fortune that we acquire the company of the holy men who deal in Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਸਚੁ ਤੇਰਾ ਭਾਣਾ॥ ਤੂ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਭ ਮਾਹਿ ਸਮਾਣਾ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜੀਅ ਅੰਦਰਿ ਜਾਣਾ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਪਾਈਐ ਮਨਿ ਸਚੇ ਭਾਣਾ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਦ ਸਦ ਕੁਰਬਾਣਾ॥ 1॥

Paurri: Jo Toodh(u) bhaavaiy so bhulaa, Sach(u) Tayra bhaana. Tu subh meh(i) Aik(u) vertda, subh maah(i) smaana. Thaan thununtar(i) ruv(i) ruhiya, jea undar(i) jaana. Sadh sung(i) mil(i) paayiyaiy, mun(i) Sachay bhaana. Nanak Prubh shernaagti, sud, sud Koorbaana. 1.
Word Meaning: Bhula = good for us. Bhaana = Will. Smaana = mixed with; blended with. Thaan Thununtar(i) = everywhere. Jaana = recognize; realize. Bhaana = like. Shernaagti = in the shelter of.
MEANING: Your Will is eternal; so, whatever You like, is for our good, oh Waheguru. You alone operate in everybody, and You are fully mixed with everybody. You are pervading everywhere, so I can realize You in my mind. Waheguru can be realized in the company of the Guru when one begins to like Him in their mind. I am always willing to lay down my life for Waheguru, and I have sought His shelter, oh Nanak. 1.

ਸਲੋਕ ਮ:5॥ ਚੇਤਾ ਈ ਤਾ ਚੇਤਿ ਸਾਹਿਬ ਸਚਾ ਸੋ ਧਣੀ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਚੜਿ ਬੋਹਿਥਿ ਭਉਜਲੁ ਪਾਰਿ ਪਉ॥ 1॥

Sloak M:5: Chayta ee ta chayt(i) Sahib Sacha so dhunee. Nanak Satgur(u) sayv(i) churrh(i) bohith(i) bhuoujul paar(i) puou. 1.

Word Meaning: Chayta Ee = If you remember. Chayt(i) = remember. Sacha = Eternal Dhunee = Lord. Bohith(i) = on the ship. Bhuoujul = the world-sea.

MEANING: If you remember (your life in your mother's womb where you survived by remembering Waheguru), then remember Him all the time, because He is the eternal Lord (who protects you everywhere, not just in the womb), oh man. Satguru is the ship to ferry you across the world sea (the sea of Maya, which must be crossed to unite with Waheguru), so serve Him to board the ship to get across, oh Nanak.

NOTE: It is a Hindu belief that a fetus survives in the mother's womb by remembering Waheguru. Guru Sahiban have used many Hindu beliefs and stories to emphasize remembering Waheguru, ignoring the fact whether the stories, or beliefs, are true or not.

ਮ:5॥ ਵਾਊ ਸੰਦੇ ਕਪੜੇ ਪਹਿਰਹਿ ਗਰਬਿ ਗਵਾਰ॥ ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਨੀ ਜਲਿ ਬਲਿ ਹੋਇ ਛਾਰੁ॥2

M:5: Vaaoo-sunday kupprray pehreh(i) gerb(i) guvaar. Nanak naal(i) na chulni, jul(i) bul(i) hoyay chhaar(u). 2.

Word Meaning: Vaaoo Sunday = so thin (and expensive) as to let air go through. Gerb(i) = with conceit. Guvaar = unrefined. Chhaar(u) = ash.

MEANING: The unrefined foolish man feels very conceited to wear very thin clothes (which They are very expensive) But he fails to realize that they will not accompany him after death, and will simply burn and turn into ash, oh Nanak.

ਪਉੜੀ॥ ਸੇਈ ਉਬਰੇ ਜਗੈ ਵਿਚਿ ਜੋ ਸਚੈ ਰਖੇ॥ ਮੁਹਿ ਡਿਠੈ ਤਿਨ ਕੈ ਜੀਵੀਐ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਚਖੈ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਸੰਗਿ ਸਾਧਾ ਭਖੇ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਹਰਿ ਆਪਿ ਪਰਖੇ॥ ਨਾਨਕ ਚਲਤ ਨ ਜਾਪਨੀ ਕੋ ਸਕੈ ਨ ਲਖੇ॥ 2॥

Paurri: Sayee oobray jugaiy vich(i) jo Sachaiy rukhay. Mooh(i) ditthaiy tin kaiy jeeviyaiy, Hur(i) Amrit chukhaiy. Kaam(u), kroadh(u), loabh(u), moh(u), sung(i) saadhaan bhukhay. Kur(i) kirpa Prubh(i) aapni, Hur(i) aap(i) purkhay. Nanak chulut na jaapni, ko sukaiy na lukhay. 2.

Word Meaning: Oobray = saved from drowning in the world sea; protected from the attacks of Maya. Mooh(i) Ditthaiy = by beholding their faces. Chukhaiy = taste. Bhukhay = eat; finish; eradicate. Perkhay = tests. Chulut = amazing feats. Jaapni = evident. Lukhay = comprehend.

MEANING: Only those find salvation who are protected by the eternal Waheguru from the attacks of Maya in the world. Their holy sights grant spiritual life to people because reciting Waheguru's Naam in their company is like tasting Amrit. One's lust, rage, greed, and worldly attachments get eradicated in the company of the holy saints. Waheguru Himself tests the holy saints (ensuring they are perfect) through His kindness. Waheguru's amazing feats are not evident and cannot be comprehended by anyone, oh Nanak. 2.

ਸਲੋਕ ਮ:5॥ ਨਾਨਕ ਸੋਈ ਦਿਨਸੁ ਸੁਹਾਵੜਾ ਜਿਤੁ ਪ੍ਰਭੁ ਆਵੈ ਚਿਤਿ॥ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਫਿਟੁ ਭਲੇਰੀ ਰੁਤਿ॥ 1॥

Sloak M:5: Nanak soyee dinus(u) soohaavrra, jit(u) Prubh(u) aavaiy chit(i). Jit(u) din(i) visraiy Parbraham(u), phit(u) bhulayri root(i). 1.
Word Meaning: Soohaavrra = auspicious; comforting. Visraiy = forgotten. Phit(u) = condemnable. Bhulayri = unfavourable. Root(i) = season; time.
MEANING: Only that day (time) is auspicious when Waheguru comes to mind, oh Nanak. The season (day) on which Waheguru is forgotten is highly inauspicious and is condemnable (even if it is pleasant otherwise). 1.

ਮ:5॥ ਨਾਨਕ ਮਿਤ੍ਰਾਈ ਤਿਸੁ ਸਿਉ ਸਭ ਕਿਛੁ ਜਿਸ ਕੈ ਹਾਥਿ॥ ਕੁਮਿਤ੍ਰਾ ਸੇਈ ਕਾਢੀਅਹਿ ਇਕ ਵਿਖ ਨ ਚਲਹਿ ਸਾਥਿ॥ 2॥

M:5: Nanak mitraayee tis(u) siyoun, subh kichh(u) jis kaiy haath(i). Koomitra sayee kaandhiyeh(i) ikk vikh na chuleh(i) saath(i). 2.
Word Meaning: Mitraayee = friendship. Koomitra = bad (harmful) friends. Kaandhiyeh(i) = are called. Vikh = step.
MEANING: Develop friendship with (Waheguru), which controls everything, oh Nanak. Those who do not walk even a step with you (like Maya) are called bad (harmful) friends.2.

ਪਉੜੀ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਮਿਲਿ ਪੀਵਹੁ ਭਾਈ॥ ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਸਭ ਤਿਖਾ ਬੁਝਾਈ॥ ਕਰਿ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭੁਖ ਰਹੈ ਨ ਕਾਈ॥ ਸਗਲ ਮਨੋਰਥ ਪੂੰਨਿਆ ਅਮਰਾਪਦੁ ਪਾਈ॥ ਤੁਧੁ ਜੇਵਡੁ ਤੂ ਹੈ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਸਰਣਾਈ॥ 3॥

Paurri: Amrit(u) Naam(u) nidhaan(u) haiy, mil(i) peevhou bhaayee. Jis(u simrut sookh(u) paayiyaiy, subh tikha boojhaayee. Kur(i) sayva Parbraham Gur, bhookh ruhaiy na kaayee. Sugul munoruth poonniya, Amara Pud(u) paayee. Toodh(u) jayvud Tu haiy Parbraham, Nanak shernaayee. 3.
Word Meaning: Nidhaan(u) = treasure. Tikha = thirst (of desires). Boojhaayee = quenched. Bhookh = appetite (of desires). Munoruth = objectives. Poonniya = achieved; fulfilled. Amara Pud(u) = immortal stage. Jay Vud(u) = as great.
MEANING: Waheguru's Naam is a treasure of Amrit (the real liquid of immortality); let us join together to drink it, oh my brothers. Waheguru's Naam is the source of all comforts, and it quenches the thirst of all desires. Serve the inaccessible Guru (Waheguru) to rid oneself of all desires. All one's objectives are achieved, and he attains the spiritual state of immortality (becomes "one" with God). Only You are as Great as You are, oh Waheguru; I, Nanak, am in Your shelter. 3.

ਸਲੋਕ ਮ:5॥ ਡਿਠੜੋ ਹਭ ਠਾਇ ਊਣ ਨ ਕਾਈ ਜਾਇ॥ ਨਾਨਕ ਲਧਾ ਤਿਨ੍ਹ ਸੁਆਉ ਜਿਨ੍ਹਾ ਸਤਿਗੁਰੁ ਭੇਟਿਆ॥1॥

Sloak M:5: Ditthrro hubh tthaayayn, oon na kaayee jaayay. Nanak ludha tinh sooaao, jinha Satgur(u) bhatiya.
Word Meaning: Gitthrro = saw. Hubh = all. Oon = shortage; absence. Ludha = found; achieved. Sooaao = objective. Bhaytiya = get connected.
MEANING: I have seen (found) Waheguru everywhere; there is no absence of Him anywhere. However, only those achieve the objective of life (emancipation) who get connected with Satguru, oh Nanak.

(ਅੰਗ 319)॥ ਮ:5॥ ਦਾਮਨੀ ਚਮਤਕਾਰ ਤਿਉ ਵਰਤਾਰਾ ਜਗ ਖੇ॥ ਵਥੁ ਸੁਹਾਵੀ ਸਾਇ ਨਾਨਕ ਨਾਉ ਜਪੰਦੋ ਤਿਸੁ ਧਣੀ॥ 2॥

(PAGE 319): **M:5:** Daamni chumutkaar, tiyoun vertaara jug khay. Vuth(u) soohaavi saayay, Nanak Naaoun jupundoan tis(u) Dhunee.

Word Meaning: Daamni = lightening. Vertaara = behaviour; performance. Khay = of. Vuth(u) = thing; article. Soohaavi = comforting; worthwhile. Jupundo = recite.

MEANING: The behaviour of the world is just like that of the shine of lightning (very attractive, but short-lived, and sometimes destructive too). (The world looks very attractive, but its comforts are short-lived, and sometimes they cause losses and grief). The only worthwhile thing to have is to recite the Naam of the Lord, oh Nanak. 2.

ਪਉੜੀ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸੋਧਿ ਸਭਿ ਕਿਨੈ ਕੀਮ ਨ ਜਾਣੀ॥ ਜੋ ਜਨੁ ਭੇਟੈ ਸਾਧ ਸੰਗਿ ਸੋ ਹਰਿ ਰੰਗੁ ਮਾਣੀ॥ ਸਚੁ ਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਏਹ ਰਤਨਾ ਖਾਣੀ॥ ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਸਿਮਰਿ ਪਰਾਣੀ॥ ਤੋਸਾ ਦਿਚੈ ਸਚੁ ਨਾਮੁ ਨਾਨਕ ਮਿਹਮਾਣੀ॥ 4॥

Paurri: Simrit(i) Shastar soadh(i) subh(i), kinaiy keem na jaani. Jo jun(u) bhataiy sadh sung(i), so Hur(i) rung(u) maani. Sach(u) Naam(u) Kerta Purakh(u), eh ruttanaa khaani. Mustuk(i) hovaiy likhiya, Hur(i) simer(i) praani. Toasa dichaiy sach(u) Naam(u) Nanak mihmaani. 4.

Word Meaning: Soadh(i) = examine. Keem = worth. Rung(u) = love. Maani = enjoys. Ruttanaa Khaani = the mine of jewels. Mustuk(i) = forehead. Praani = man. Toasa = journey expenses. Mihmaani = visitor.

MEANING: I have examined all the Smritis and the Shastras, but none of them know the true worth of God. However, an individual who gets connected with the Guru enjoys the love of Waheguru. The eternal Naam of the omnipresent Creator is the true mine of jewels (noble qualities). The individual, who has the fortune written on his forehead, recites Waheguru's Naam, as a result of which Waheguru grants him His eternal Naam as his journey expenses to the next world, because the man is only a visitor on the earth. (It is a Hindu belief that the human soul takes a full year to travel to its ancestors and needs food and water as its journey expenses.

ਸਲੋਕ ਮ:5॥ ਅੰਤਰਿ ਚਿੰਤਾ ਨੈਣੀ ਸੁਖੀ ਮੂਲਿ ਨ ਉਤਰੈ ਭੁਖ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੋ ਦੁਖੁ॥ 1॥

Sloak M:5: Untar(i) chinta, naiyni sookhi, mool(i) na ootraiy bhookh. Nanak Sachay Naam bin(u), kisaiy na lutho dookh(u). 1.

Word Meaning: Naiyni = in looks (visibly). Mool(i) Na = absolutely not. Bhookh = appetite for desires. Lutho = removed; get rid of.

MEANING: A man may seem happy outwardly, but he has many worries inside because his appetite of desires never goes away. Nobody can get rid of his troubles without Waheguru's Naam, oh Nanak. 1.

ਮ:5॥ ਮੁਠੜੇ ਸੇਈ ਸਾਥ ਜਿਨ੍ਹੀ ਸਚੁ ਨ ਲਦਿਆ॥ ਨਾਨਕ ਸੇ ਸਾਬਾਸਿ ਜਿਨ੍ਹੀ ਗੁਰ ਮਿਲਿ ਇਕੁ ਪਛਾਣਿਆ॥2॥

M:5: Moottrray sayee saath, jinhi Sach(u) na luddiya. Nanak say shaabaash(i), jinhi Gur mil(i) Ikk(u) puchhaaniya. 2.

Word Meaning: Mootthrray = defrauded; cheated. Saath = groups. Luddiya = loaded; accumulated. Shaabaash(i) = bravo; acclamation. Puchhaaniya = recognized; made a connection with.
MEANING: Those groups get cheated (of noble qualities, and hence of possible union with God) who do not accumulate Waheguru's Naam. But those deserve acclamation who recognize (make connection with) the "One" in the shelter of the Guru, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਥੈ ਬੈਸਨਿ ਸਾਧ ਜਨ ਸੋ ਥਾਨੁ ਸੁਹੰਦਾ॥ ਓਇ ਸੇਵਨਿ ਸੰਮ੍ਰਿਥੁ ਆਪਣਾ ਬਿਨਸੈ ਸਭੁ ਮੰਦਾ॥ ਪਤਿਤ ਉਧਾਰਣ ਪਾਰਬ੍ਰਹਮ ਸੰਤ ਬੇਦ ਕਹੰਦਾ॥ ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹੈ ਜੁਗਿ ਜੁਗਿ ਵਰਤੰਦਾ॥ ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਨਾਮੁ ਮਨਿ ਤਨਿ ਭਾਵੰਦਾ॥ 5॥

Paurri: Jithaiy baiysun(i) Sadh jun, so thaan soohunda. Oye sayvun(i) Sumruth(u) aapna, binsaiy subh(u) munda. Putit oodhaarun Parbraham, Sunt Bayd kuhunda. Bhugut vuchhul Tayra bird(u) haiy, joog(i), joog(i) vertunda. Nanak(u) jaachaiy Aik(u) Naam(u), mun(i), tun(i) bhaavunda. 5.
Word Meaning: Thaan = place. Soohunda = pleasant; blissful. Sumruth(u) = capable; omnipotent. Binsaiy = vanishes. Munda = evil thoughts. Putit = immoral. Oodhaarun = purifying; salvager. Bhugut(i) Vuchhul(u) = lover of worship. Bird(u) = innate virtue. Jaachaiy = wishes for; begs for. Bhaavunda = liked.
MEANING: Even the place becomes blissful where the holy saints stop to rest. They serve the Omnipotent (Waheguru), whereby all their evil thinking vanishes. The holy saints and the Vedas all profess that Waheguru is the purifier of the minds of even the immoral. It is Your innate virtue that You love Your Worship, and this fact is true through all the eons, oh Waheguru. I beg for only the Naam of the "One", which I like by body and mind, oh Nanak.5.

ਸਲੋਕ ਮ:5॥ ਚਿੜੀ ਚੁਹਕੀ ਪਹੁ ਫੁਟੀ ਵਗਨਿ ਬਹੁਤ ਤਰੰਗ॥ ਅਚਰਜ ਰੂਪ ਸੰਤਨ ਰਚੇ ਨਾਨਕ ਨਾਮਹਿ ਰੰਗ॥1

Sloak M:5: Chirri choohki, puhou phooti, vugun)i) buhout trung. Achurj roop suntan ruchay, Nanak Naameh(i) rung. 1.
Word Meaning: Chirri = sparrow; small birds. Choohki = chirped. Puhou Phooti = early morning light. Trung = waves; beautiful morning breeze. Ruchay = created.
MEANING: When the early morning light appears on the horizon, the birds begin to chirp, and the morning breeze creates a beautiful environment, the holy saints also wake up to recite Waheguru's Naam and get absorbed in Him, who is the creator of amazingly beautiful scenes, oh Nanak. 1.

ਮ:5॥ ਘਰ ਮੰਦਰ ਖੁਸੀਆ ਤਹੀ ਜਹ ਤੂ ਆਵਹਿ ਚਿਤਿ॥ ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਨਾਨਕ ਸਭਿ ਕੁਮਿਤ॥2 ॥

M:5: Ghur mundar khooshiyaan tuhee, jeh Tu aaveh(i) chit(i). Dooniya keeyaan vudiyaayiyaan, Nanak subh(i) koomit. 2.
Word Meaning: Mundar = mansions. Tuhi = there. Jeh = where. Koomit = unfriendly.
MEANING: Comforts of home, big mansions, and happiness, are all there where You come to mind, oh my Waheguru. Personal praise by the world is highly unfriendly (against the interest of human objective as it leads to egoism), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਧਨ ਸਚੀ ਰਾਸਿ ਹੈ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤਾ॥ ਤਿਸੈ ਪਰਾਪਤਿ ਭਾਇਰਹੁ ਜਿਸੁ ਦੇਇ ਬਿਧਾਤਾ॥ ਮਨ ਤਨ ਭੀਤਰਿ ਮਉਲਿਆ ਹਰਿ ਰੰਗਿ ਜਨੁ ਰਾਤਾ॥ ਸਾਧ ਸੰਗਿ ਗੁਣ ਗਾਇਆ ਸਭਿ ਦੋਖਹ ਖਾਤਾ॥ ਨਾਨਕ ਸੋਈ ਜੀਵਿਆ ਜਿਨਿ ਇਕੁ ਪਛਾਤਾ॥ 6॥

Paurri: Hur(i) dhun Sachi raas(i) haiy, kinaiy virlaiy jaata. Tisaiy praaput(i) bhaayrhou, jis(u) dayay Bidhaata. Mun tun bheetar(i) mauliya, Hur(i) rung(i) jun(u) raata. Sadh sung(i) goon gaaya subh(i) dokheh khaata. Nanak soyee jeeviya jin(i) Ikk(u) puchhaata. 6.

Word Meaning: Sachi Raas(i) = everlasting wealth. Virlaiy = rare. Praaput(i) = acquirement. Bhaayayrhou = brothers. Bidhaata = the carver of the fate (Waheguru). Mauliya = sprouted; bloomed. Dokheh = bad deeds. Khaata = Khaatma = end; disappear. Ikk(u) = the "One" Waheguru.

MEANING: Some rare individuals realize that Waheguru's Naam is the eternal wealth in life (that accompanies one after death). But only those lucky individuals acquire it who are given by Waheguru, oh brothers. Waheguru's Naam sprouts in the body and the mind of such a devotee, and he gets imbued in His love. When Waheguru's virtues are praised in the shelter of the Guru, all the evil thoughts disappear. Only that individual is (spiritually) alive (enjoys life blissfully) who recognizes the "One" Waheguru, oh Nanak. 6.

ਸਲੋਕ ਮ:5॥ ਖਖੜੀਆ ਸੁਹਾਵੀਆ ਲਗੜੀਆ ਅਕ ਕੰਠਿ॥ ਬਿਰਹ ਵਿਛੋੜਾ ਧਣੀ ਸਿਉ ਨਾਨਕ ਸਹਸੈ ਗੰਠਿ॥ 1 ॥

Sloak M:5: Khukhrriyaan soohaaviaan luggurriyaan ukk kuntth(i). Bireh vichhorra dhunee siyoun, Nanak sehsay guntth(i). 1.

Word Meaning: Khukhrriyaan = pods of ukk (a plant, *calotropis procera*) which contain wool- like material. Soohaaviyaan = look pretty. Kuntth(i) = clinging to the neck (attached). Bireh Vichhorra = pain of separation. Dhunee = master; the origin (the plant). Sehsay = thousands. Guntth(i) = very tiny flakes.

MEANING: The pods look very pretty as long as they are connected to the plant, but when they get detached from the plant, they break into thousands of tiny flakes (as if in the pain of separation from their base). [The same thing applies to human beings when they get disconnected from their base (Waheguru), oh Nanak]. 1.

ਮ:5॥ ਵਿਸਾਰੇਦੇ ਮਰਿ ਗਏ ਮਰਿ ਭਿ ਨ ਸਕਹਿ ਮੂਲਿ॥ ਵੇਮੁਖ ਹੋਇ ਰਾਮ ਤੇ ਜਿਉ ਤਸਕਰ ਉਪਰਿ ਸੂਲਿ॥ 2॥

M:5: Visaaraaynday mur(i) guyyay, mur(i) bh(i) na sukeh(i) mool(i). Vaymukh hoyay Ram tay jiyoun tuskur oopur(i) sool(i). 2.

Word Meaning: Visaarannday = forgetting. Na Mool(i) = not completely. Tuskur = thief. Sool(i) = noose.

Word Meaning: They die too who forget Waheguru; they are half dead even when they are living – they are dead spiritually, but physically alive. They are more like a thief hanging from the noose (but waiting for death).

ਪਉੜੀ॥ ਸੁਖ ਨਿਧਾਨੁ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਅਬਿਨਾਸੀ ਸੁਣਿਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ ਘਟਿ ਘਟਿ ਹਰਿ ਭਣਿਆ॥ ਊਚ ਨੀਚ ਸਭ ਇਕ ਸਮਾਨਿ ਕੀਟ ਹਸਤੀ ਬਣਿਆ॥ ਮੀਤ ਸਖਾ ਸੁਤੁ ਬੰਧਿਪੋ ਸਭਿ ਤਿਸ ਦੇ ਜਣਿਆ॥ ਤੁਸਿ ਨਾਨਕੁ ਦੇਵੈ ਜਿਸੁ ਨਾਮੁ ਤਿਨਿ ਹਰਿ ਰੰਗੁ ਮਣਿਆ॥ 7॥

Paurri: Sookhnidhaan Prubh Aik haiy, abinaashi sooniya. Jul(i) thul(i) muhiul(i) pooriya, ghut(i) ghut(i) Hur(i) bhuniya. Ooch, neech subh ikk smaan(i), keet justee buniya. Meet sukha soot(u) bundhipo, subh(i) tis day juniya. Toos(i) Nanak(u) dayvaiy jis(u) Naam(u), tin(i) Hur(i) rung(u) muniya. 7.
Word Meaning: Abinaashi = immortal. Muhiul(i) = sky. Bhuniya = is said. Buniya = has become; is present. Soot(u) = son. Bundhipo = relatives. Juniya = born of; creation of. Toos(i) = happily. Muniya = Maaniya = enjoyed.
MEANING: The immortal Waheguru is known to be the only treasure (source) of happiness. He is present in the waters, on the land, in the sky, and is said to be also present in every heart. He is equally present in the highs (higher castes) and in the lows (lower castes), in the ants and in the elephants. All the friends, the pals, the son, and other relatives are His creation. The devotee, whom He happily gives His Naam to, enjoys His love, oh Nanak. 7.

ਸਲੋਕ ਮ:5॥ ਜਿਨ੍ਹਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਮੰਤ੍ਰੁ॥ ਧੰਨੁ ਸਿ ਸੇਈ ਨਾਨਕਾ ਪੂਰਨੁ ਸੋਈ ਸੰਤ੍ਰੁ॥
Sloak M:5: Jinha saas(i) giraas(i) na visraiy, Hur(i) Naama mun(i) munt(u). Dhunn(u) s(i) sayee Nanaka, poorun(u) soyee sunt(u). 1.
Word Meaning: Giraas(i) = nibble of food. Munt(u) = mantra. Poorun = perfect.
MEANING: Those devotees are worthy of our respect, and are perfect saints, who do not forget Waheguru's Naam as the holy Mantra even while breathing, or while enjoying nibbles of food, oh Nanak. 1.

ਮ:5॥ ਅਠੇ ਪਹਰ ਭਉਦਾ ਫਿਰੈ ਖਾਵਣ ਸੰਦੜੈ ਸੂਲਿ॥ ਦੋਜਕਿ ਪਉਦਾ ਕਿਉ ਰਹੈ ਜਾ ਚਿਤਿ ਨ ਹੋਇ ਰਸੂਲਿ॥ 2
M:5: Utthay pehr bhaunda phiraiy khaavun sundrraiy sool(i). Dojuk(i) paunda kiyoun ruhaiy ja chit(i) na hoyay Rasool(i). 2.
Word Meaning: Utthay pehr = all the twenty-four hours. Bhaunda Phiraiy = runs around. Sundrraiy = of. Sool(i) = suffering. Dojuk(i) = hell. Rusool(i) = through their Peer (guru).
MEANING: (Guru Sahib is addressing some Muslims), a Muslim (or any other human being for that matter) spends all the twenty-four hours of the day planning and running around to solve the suffering of hunger (and has no time to remember Allah). So, how can he avoid going to hell when he does not have Allah in his mind? 2.

(ਅੰਗ 320)॥ ਪਉੜੀ॥ ਤਿਸੈ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਜਿਸ ਦੈ ਨਾਉ ਪਲੈ॥ ਐਥੈ ਰਹਹੁ ਸੁਹੇਲਿਆ ਅਗੈ ਨਾਲਿ ਚਲੈ॥ ਘਰੁ ਬੰਧਹੁ ਸਚ ਧਰਮ ਕਾ ਗਡਿ ਥੰਮੁ ਅਹਲੈ॥ ਓਟ ਲੈਹੁ ਨਾਰਾਇਣੈ ਦੀਨ ਦੁਨੀਆ ਝਲੈ॥ ਨਾਨਕ ਪਕੜੈ ਚਰਣ ਹਰਿ ਤਿਸੁ ਦਰਗਹ ਮਲੈ॥ 8॥
(PAGE 320): **Paurri:** Tisaiy srayvhou praanihou, Jis day Naaoun pullaiy. Aiythaiy ruhou soohayliya, uggaiy naal(i) chullay. Ghur(u) bundhou Sach Dherm ka, gudd(i) thumm(u) ahullay. Oat laiyhou Naraayinaiy, deen dooniya jhullay. Nanak pukrraiy churn Hur(i) tis(u) Durgeh mullay. 8.
Word Meaning: Srayvhou = serve; remember Him. Pullaiy = in possession; source. Aithaiy = here; in this world. Soohayliya = in comfort. Gudd(i) = drive into the ground. Thumm = pillars. Ahullay = which does not move. Oat = support. Deen Dooniya = this world and the next. Jhullaiy = accepts you; provides support. Mullaiy = occupy.

MEANING: Serve the Waheguru that possesses (is the source of) the Naam. You will live in comfort in this world, and it (the Naam) will accompany you to the next world. Waheguru's Naam is such a home (shelter) based on truth and morality, with pillars that never shake (give way). Secure the shelter of the Waheguru, which provides support in both worlds. I have sought the support of Waheguru's Feet (His Naam), which will secure me a room in His Court, oh Nanak. 8.

ਸਲੋਕ ਮ:5॥ ਜਾਚਕੁ ਮੰਗੈ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰਿਆ॥ ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਮੈ ਨਿਤ ਚਿਤਾਰਿਆ॥ ਨਿਖੁਟਿ ਨ ਜਾਈ ਮੂਲਿ ਅਤੁਲ ਭੰਡਾਰਿਆ॥ ਨਾਨਕ ਸਬਦੁ ਅਪਾਰੁ ਤਿਨਿ ਸਭੁ ਕਿਛੁ ਸਾਰਿਆ॥ 1॥

Sloak M:5: Jaachuk mungaiy daan(u), dayeh(i) Piyaariya. Dayvunhaar(u) Dataar(u) main nit chitaariya. Nikhoot(i) na jaayee mool(i) atool bhundaariya. Nanak Shabad(u) apaar(u) tin(i) subh(u) kichh(u) saariya. 1.

Word Meaning: Jaachuk = beggar. Daan(u) = alms; donation. Davunhaar(u) = provider. Chitaariya = thought of; remembered. Nikhoot(i) = never decreases. Mool(i) = capital. Atool = immeasurable. Bhundaar = treasure. Saariya = made successful. 1.

Meaning: I have thought of (remembered) the Provider and the Donor (Waheguru) every day (all the time). I am a beggar at Your door, and request You to grant me the donation of Your Naam, oh dear Waheguru. Your treasures are always full of Your Naam, and there is never a shortage in the Capital (Naam-wealth). Satguru's Shabad is invaluable (for its worth), and it makes everyone's life successful (unites with God), oh Nanak. 1.

ਮ:5॥ ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ॥ ਮੁਖੁ ਊਜਲ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ॥ 2॥

M:5: Sikhou Shabad(u) piyaarihou, junum mern kee tayk. Mookh(u) oojul, suda sookhi, Nanak simrut Aik. 2.

Word Meaning: Sikhou = learn (to recite with devotion). Tayk = support. Oojul = shiny (pure); radiating; unblemished. Aik = the "One" (Waheguru).

MEANING: Learn to recite Guru's Shabad with devotion, which is the support in life and in death, oh my dear friends. Recitation of Waheguru's Naam makes one's face pure (worthy of respect in Waheguru's Court), oh Nanak.

ਪਉੜੀ॥ ਓਥੈ ਅੰਮ੍ਰਿਤੁ ਵੰਡੀਐ ਸੁਖੀਆ ਹਰਿ ਕਰਣੇ॥ ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਈਅਹਿ ਫਿਰਿ ਨਾਹੀ ਮਰਣੇ॥ ਜਿਸ ਨੋ ਆਇਆ ਪ੍ਰੇਮ ਰਸੁ ਤਿਸੈ ਹੀ ਜਰਣੇ॥ ਬਾਣੀ ਉਚਰਹਿ ਸਾਧ ਜਨ ਅਮਿਉ ਚਲਹਿ ਝਰਣੇ॥ ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਵਿਆ ਮਨ ਅੰਦਰਿ ਧਰਣੇ॥ 9॥

Paurri: Oathaiy Amrit(u) vundiyaiy, sookhiya Hur(i) kernay. Jum kaiy punth(i) na paayiyeh(i), phir(i) naahi mernay. Jis no aaya praym rus(u), tisaiy hee jernaiy. Bani oochreh(i) Sadh jun, Amiyo chuleh(i) jhurnay. Paykh(i) dershun(u) Nanak(u) jeeviya, mun undar(i) dhernay. 9.

Word Meaning: Oathaiy = there (in holy congregation). Amrit = liquid of immortality (Waheguru's Naam). Punth(i) = on the path of. Jernaiy = endure; control one's ego. Amiyo = Amrit. Jhernaiy = falls; springs. Paykh(i) = to see.

MEANING: Waheguru's Naam-Amrit is provided in the holy congregation, as a result of which Waheguru makes one's life very comfortable (blissful), and he does not tread the path leading to death (as there is no real death because one merges into Waheguru and

becomes immortal). When one begins to enjoy the love of Waheguru, he is also able to control his mind, which otherwise could suffer from conceit. The Bani (in praise of Waheguru) that the holy saints sing is the source of the springs of Amrit. I survive spiritually by having a holy glimpse of the Guru and by implanting Waheguru's Naam in my mind, oh Nanak.9

ਸਲੋਕ ਮ:5॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਸੈਵਿਐ ਦੂਖਾ ਕਾ ਹੋਇ ਨਾਸੁ॥ ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥1॥

Sloak M:5: Satgur(i) Pooraiy saiyviyaiyn, dookhaan ka hoyay naas(u). Nanak Naam(i) araadhiyaiyn, kaaruj(u) aavaiy raas(i). 1.

Word Meaning: Kaaruj = task; objective. Raas(i) = achieved successfully.

MEANING: All troubles are eradicated by serving the Perfect Satguru. All objectives are achieved successfully by reciting Waheguru's Naam, oh Nanak. 1.

ਮ:5॥ ਜਿਸੁ ਸਿਮਰਤ ਸੰਕਟ ਛੂਟਹਿ ਅਨਦ ਮੰਗਲ ਬਿਸ੍ਰਾਮ॥ ਨਾਨਕ ਜਪੀਐ ਸਦਾ ਹਰਿ ਨਿਮਖ ਨ ਬਿਸਰਉ ਨਾਮੁ॥2॥

M:5: Jis(u) simrut sunkut chhooteh(i), anund mungul bisraam. Nanak jupiyaiy suda Hur(i), nimukh na bisrou Naam(u). 2.

Word Meaning: Sunkut = troubles. Anund = blissfulness. Mungul = happiness. Bisraam = peace. Nimukh = a short moment. Bisrou = forget.

MEANING: One should not forget Waheguru's Naam even for a short moment, because its recitation causes all trouble to disappear, and results in blissfulness, happiness, and peace of mind, oh Nanak. 2.

ਪਉੜੀ॥ ਤਿਨ੍ਹ ਕੀ ਸੋਭਾ ਕਿਆ ਗਣੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਲਧਾ॥ ਸਾਧਾ ਸਰਣੀ ਜੋ ਪਵੈ ਸੋ ਛੂਟੈ ਬਧਾ॥ ਗੁਣ ਗਾਵੈ ਅਬਿਨਾਸੀਐ ਜੋਨਿ ਗਰਭਿ ਨ ਦਧਾ॥ ਗੁਰੁ ਭੇਟਿਆ ਪਾਰਬ੍ਰਹਮੁ ਹਰਿ ਪੜਿ ਬੁਝਿ ਸਮਧਾ॥ ਨਾਨਕ ਪਾਇਆ ਸੋ ਧਣੀ ਹਰਿ ਅਗਮ ਅਗਧਾ॥ 10॥

Paurri: Tinh kee sobha kiya gunee jinhi Hur(i) Hur(i) ludha. Saadhaan sherni jo puvaiy, so chhootaiy budha. Goon gaavaiy Abinaashiyaiy, joan(i) gerbh(i) na dudha. Gur(u) bhaytiya Parbraham(u) Hur(i), purrh(i) boojh(i) smudha. Nanak paaya so dhunee Hur(i) agumm agudha. 10.

Word Meaning: Sobha = praise; glory. Gunee = measure; describe. Ludha = found; made a connection with. Budha = trapped (in Maya). Abinaashiyaiy = immortal. Gerbh(i) = in the womb. Dudha = burns; suffers. Smudha = gets absorbed in meditation; gets connected.

Agumm = inaccessible. Agudha = unfathomable.

MEANING: How can the glory of those connected to Waheguru be described? Whoever takes shelter at the Guru's feet is liberated from the bonds of Maya. A person who sings praise of the immortal Waheguru does not go through the suffering of the womb (of many life forms). An individual who receives spiritual knowledge and understanding of Waheguru in the shelter of the Guru becomes connected with Him. I, too, have realized the inaccessible and unfathomable Lord, oh Nanak. 10

ਸਲੋਕ ਮ:5॥ ਕਾਮੁ ਨ ਕਰਹੀ ਆਪਣਾ ਫਿਰਹਿ ਅਵਤਾ ਲੋਇ॥ ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸੁਖੁ ਕਿਨੇਹਾ ਹੋਇ॥ 1

Sloak M:5: Kaam(u) na kurhee aapna, phireh(i) avuta loyay. Nanak Naayay visaariyaiyn, sookh kinayha hoyay. 1.

Word Meaning: Avuta = directionless. Loyay = in the world. Kinayha = what kind.

MEANING: The man, who is disconnected from God, wanders around directionless in the world, and does not work towards achieving his real objective (union with God). What kind of comfort can one have by forgetting Waheguru, oh Nanak? 1.

ਮ:5॥ ਬਿਖੈ ਕਉੜਤਣਿ ਸਗਲ ਮਾਹਿ ਜਗਤ ਰਹੀ ਲਪਟਾਇ॥ ਨਾਨਕ ਜਨਿ ਵੀਚਾਰਿਆ ਮੀਠਾ ਹਰਿ ਕਾ ਨਾਉ॥ 2॥

M:5: Bikhaiy kaurrtun(i) sugul maah(i), jugut ruhee luptaayay. Nanak jun(i) veechaariya, meettha Hur(i) ka Naaoun. 2.

Word Meaning: Bikhaiy = evils of Maya (sensual pleasures). Kaurrtun(i) = bitterness. Luptaayay = clinging to; enveloped.

MEANING: The irony of life is that Maya has engulfed the whole world, even though the aftereffects of its usage produce bitter results. After pondering deeply, I have concluded that Waheguru's Naam is the sweetest of all, oh Nanak. 2.

ਪਉੜੀ॥ ਇਹ ਨੀਸਾਣੀ ਸਾਧ ਕੀ ਜਿਸੁ ਭੇਟਤ ਤਰੀਐ॥ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਫਿਰਿ ਬਹੁੜਿ ਨ ਮਰੀਐ॥ ਭਵ ਸਾਗਰੁ ਸੰਸਾਰੁ ਬਿਖੁ ਸੋ ਪਾਰਿ ਉਤਰੀਐ॥ ਹਰਿ ਗੁਣ ਗੁੰਫਹੁ ਮਨਿ ਮਾਲ ਹਰਿ ਸਭ ਮਲੁ ਪਰਹਰੀਐ॥ ਨਾਨਕ ਪ੍ਰੀਤਮ ਮਿਲਿ ਰਹੇ ਪਾਰਬ੍ਰਹਮ ਨਰਹਰੀਐ॥ 11॥

Paurri: Ih neeshaani Sadh kee, jis(u) bhaytut turiyaiy. Jum kunkur(u) nayrr(i) na aavuyee, phir(i) buhourr(i) na muriyaiy. Bhuv saagur(u) sunsaar(u) bikh(u), so paar(i) ooturiyaiy. Hur(i) goon goomphou mun(i) maal, Hur(i) subh mul(u) perhuriyaiy. Nanak Preetum mil(i) ruhay, Parbraham Nurhuriyaiy. 11.

Word Meaning: Neeshani = sign of identification. Bhaytut(i) = on meeting. Turiyaiy = find salvation. Kunkur(u) = assistant. Buhourr(i) = again. Bhuv Saagur(u) = the world-sea; sea of Maya. Goomphou = string virtues in mind like beads in a necklace. Maal = necklace. Mul(i) = filth. Purhuriyaiy = remove; wash away. Nurhuriyaiy = Waheguru. 11.

MEANING: A holy saint is recognized by the fact that one finds salvation in his company. The assistant of the Angel of death does not even come near (in the company of the holy saint) you, and you do not experience spiritual death again. The world is a sea of poison (of Maya), and we swim across that in the shelter of the holy saint (Guru). If we string the virtues of Waheguru on the rosary of our mind, He removes all our filth. I advise everybody to stay connected with the dear Waheguru, which is beyond limits, oh Nanak. 11.

ਸਲੋਕ ਮ:5॥ ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਣੁ ਹੈ ਜਿਨ੍ਹ ਹਰਿ ਵੁਠਾ ਚਿਤਿ॥ ਗਾਲ੍ਹੀ ਅਲ ਪਲਾਲੀਆ ਕੰਮਿ ਨ ਆਵਹਿ ਮਿਤ॥ 1॥

Sloak M:5: Nanak, aayay say pervaan(u) haiy, jinh Hur(i) voottha chit(i). Gaali ull-plaaliyaan, kumm(i) na aaveh(i) mit. 1.

Word Meaning: Pervaan = approved; successful. Voottha = dwells. Gaali Ull- Plaaliyaan = worthless talking (other than Waheguru's praise).

MEANING: The coming (taking birth) of only those in the world is welcome (approved) by Waheguru in whose minds He takes dwelling, oh Nanak. The worthless talk (about Maya) serves no spiritual purpose, oh my friend. 1.

ਮ:5॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਦ੍ਰਿਸਟੀ ਆਇਆ ਪੂਰਨ ਅਗਮ ਬਿਸਮਾਦ॥
(ਅੰਗ 321)॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਧਨੁ ਕੀਤਾ ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ॥ 2॥

M:5: Parbraham(u) Prubh(u) drishti aaya, poorun agumm bismaad.
(PAGE 321): Nanak Ram Naam(u) dhun(u) keeta, Pooray Gur persaad(i). 2.
Word Meaning: Drishti Aaya = became (internally) visible. Agumm = inaccessible. Bismaad = amazement. Dhun(u) = wealth.
MEANING: With the grace of the Perfect Guru, I have made Waheguru's Naam my wealth, by virtue of which I have been able to "see" the Perfect and the inaccessible Waheguru, which is simply all amazement, oh Nanak. 2.

ਪਉੜੀ॥ ਧੋਹੁ ਨ ਚਲੀ ਖਸਮ ਨਾਲਿ ਲਬਿ ਮੋਹਿ ਵਿਗੁਤੇ॥ ਕਰਤਬ ਕਰਨਿ ਭਲੇਰਿਆ ਮਦਿ ਮਾਇਆ ਸੁਤੇ॥ ਫਿਰਿ ਫਿਰਿ ਜੂਨਿ ਭਵਾਈਅਨਿ ਜਮ ਮਾਰਗਿ ਮੁਤੇ॥ ਕੀਤਾ ਪਾਇਨਿ ਆਪਣਾ ਦੁਖ ਸੇਤੀ ਜੁਤੇ॥ ਨਾਨਕ ਨਾਇ ਵਿਸਾਰਿਐ ਸਭ ਮੰਦੀ ਰੁਤੇ॥ 12॥

Paurri: Dhoh(u) na chulee Khusm naal(i), lub(i) moh(i) vigootay. Kertub kern(i) bhulayriya, mud(i) Maya sootay. Phir(i) phir(i) joon(i) bhuvaayiun(i), Jum maarug mootay. Keeta paayin(i) aapna, dookh sayti jootay. Nanak, Naayay visaariyaiyn, subh mundi rootay. 12.
Word Meaning: Dhoh(u) = deceit; fraud. Chulee = works. Lub(i) = in greed. Moh(i) = with attachmet. Vigootay = misled. Kertub = acts. Bhulayriya = bad; immoral. Mud(i) = intoxicated. Mootay = deceived. Sayti = with. Jootay = connected; tied together. Rootay = season, time.
MEANING: The man is misled in life by his greed and his attachments with the world, but he cannot deceive (hide his acts from) Waheguru. In deep slumber under the intoxication of Maya, he performs immoral deeds as a result of which he is robbed of good qualities and is set on the path leading to the Angel of death, and is taken through different life forms again and again. He reaps the rewards of his own deeds and suffers badly. It is all bad times when one ignores Waheguru, oh Nanak. 12.

ਸਲੋਕ ਮ:5॥ ਉਠੰਦਿਆ ਬਹੰਦਿਆ ਸਵੰਦਿਆ ਸੁਖੁ ਸੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਸਲਾਹਿਐ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ॥ 1॥

Sloak M:5: Ootthdiyaan, behundiyaan, suvundiyaan sookh(u) hoyay. Nanak, Naam(i) sulaahiyaan mun(u) tun(u) seetul hoyay. 1.
Word Meaning: Sulaahiyaan = praising. Seetul = cool; peaceful.
MEANING: One's mind and body become peaceful by praising Waheguru, and one enjoys blissfulness all the time – whether standing, sitting, or sleeping – oh Nanak. 1.

ਮ:5॥ ਲਾਲਚਿ ਅਟਿਆ ਨਿਤ ਫਿਰੈ ਸੁਆਰਥੁ ਕਰੇ ਨ ਕੋਇ॥ ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਨਾਨਕਾ ਤਿਸੁ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ 2॥

M:5: Laaluch(i) uttiya mit phiraiy, sooaaruth(u) kuray na koyay. Jis(u) Gur(u) bhaytaiy Nanaka, tis(u) mun(i) vusiya soyay. 2.

Word Meaning: Laaluch = greed. Uttiya = engrossed. Sooaaruth = for selfish purpose (towards union with God). Bhaytaiy = by connecting.
MEANING: Engrossed in greed, the man runs around all the time but does nothing to achieve union with God. Waheguru takes dwelling in the heart of the individual whom He connects with the Guru, oh Nanak.

ਪਉੜੀ॥ ਸਭੇ ਵਸਤੂ ਕਉੜੀਆ ਸਚੇ ਨਾਉ ਮਿਠਾ॥ ਸਾਦੁ ਆਇਆ ਤਿਨ ਹਰਿ ਜਨਾ ਚਖਿ ਸਾਧੀ ਡਿਠਾ॥ ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਲਿਖਿਆ ਮਨਿ ਤਿਸੈ ਵੁਠਾ॥ ਇਕੁ ਨਿਰੰਜਨ ਰਵਿ ਰਹਿਆ ਭਾਉ ਦੁਯਾ ਕੁਠਾ॥ ਹਰਿ ਨਾਨਕੁ ਮੰਗੈ ਜੋੜਿ ਕਰ ਪ੍ਰਭੁ ਦੇਵੈ ਤੁਠਾ॥ 13॥

Paurri: Subhay vustoo kaurriyaan, Sachay Naaoun mittha. Saad aaya tin Hur(i) junaa, chukh(i) Saadheen dittha. Parbraham(i) jis(u) likhiya, mun(i) tisaiy voottha. Ikk(u) Nirunjun ruv(i) ruhiya, bhaaou dooya koottha. Hur(i) Nanak(u) mungaiy joarr(i) ker, Prubh dayvaiy toottha. 13.
Word Meaning: Vustoo = things. Saad(u) = taste. Chukh(i) = tasted. Dittha = saw; experienced. Voottha = takes dwelling. Nirunjun = above the effects of Maya. Ruv(i) = is present. Dooya = the other (Maya). Koottha = killed; robbed. Ker = hands. Toottha = pleased to be kind.
MEANING: The after-effects of all things are mostly bitter (harmful), but those of Waheguru's Naam are sweet (comforting). But only the devotees and the holy saints enjoy its taste. Waheguru takes dwelling in the heart of the individual for whom it has been prewritten by Him. Waheguru is omnipresent, but the man is being robbed of his noble qualities in the love for Maya (and does not benefit from Waheguru's Naam). With folded hands, I beg Waheguru's Naam, which He bestows with His kindness, oh Nanak. 13.

ਸਲੋਕ ਮ:5॥ ਜਾਚੜੀ ਸਾ ਸਾਰੁ ਜੋ ਜਾਚੰਦੀ ਹੇਕੜੋ॥ ਗਾਲ੍ਹੀ ਬਿਆ ਵਿਕਾਰ ਨਾਨਕ ਧਣੀ ਵਿਹੂਣੀਆ॥ 1॥
Sloak M:5: Jaachrri sa saar(u), jo jaachundi haykurro. Gaaleen biya vikaar Nanak Dhunee vihooniyaan. 1.
Word Meaning: Jaachrri = wish. Saar(u) = supreme. Haykurro = the "One". Gaaleen = talking. Biya = other. Vikaar = worthless. Dhunee Vihooniyaan = without (other than) the Lord (Waheguru).
MEANING: Only that wish is supreme which begs for the only "One" (Waheguru). All talk, other than about Waheguru, is worthless, oh Nanak.

ਮ:5॥ ਨੀਹਿ ਜਿ ਵਿਧਾ ਮੰਨੁ, ਪਛਾਣ ਵਿਰਲੋ ਥਿਓ॥ ਜੋੜਣਹਾਰਾ ਸੰਤੁ ਨਾਨਕ ਪਾਧਰੁ ਪਧਰੋ॥ 2॥
M:5: Neeh(i) j(i) vidha munn(u), puchhaan virlo thiyo. Jaorrunhaara Sunt(u), Nanak paadhur pudhro. 2.
Word Meaning: Neeh(i) = love. Vidha = pierces. Puchhaan Thiyo = recognizes. Virlo = rare. Paadhur = path. Pudhro = straight (free of any doubts). 2.
MEANING: Only that love is true which pierces one's mind, but some rare individual recognizes (acquires) it. The Guru connects one with Waheguru (for His love), and also makes the path to union with Waheguru simple and straight (clear without any doubts, misunderstandings, or rituals), oh Nanak. 2.

ਪਉੜੀ॥ ਸੋਈ ਸੇਵਿਹੁ ਜੀਅੜੇ ਦਾਤਾ ਬਖਸਿੰਦੁ॥ ਕਿਲਵਿਖ ਸਭਿ ਬਿਨਾਸੁ ਹੋਨਿ ਸਿਮਰਤ ਗੋਵਿੰਦੁ॥

ਹਰਿ ਮਾਰਗੁ ਸਾਧੂ ਦਸਿਆ ਜਪੀਐ ਗੁਰਮੰਤੁ॥ ਮਾਇਆ ਸੁਆਦ ਸਭਿ ਫਿਕਿਆ ਹਰਿ ਮਨਿ ਭਾਵੰਦੁ॥ ਧਿਆਇ ਨਾਨਕ ਪਰਮੇਸਰੈ ਜਿਨਿ ਦਿਤੀ ਜਿੰਦੁ॥ 14॥

Paurri: Soyee sayvihou jeaurray, Daata bukhshind(u). Kilvikh subh(i) binaas(u) hoan(i) simrut Govind(u). Hur(i) maarug(u) Sadhu dusiya jupiyaiy Gur Munt(u). Maya sooaad subh(i) phikkiya, Hur(i) mun(i) bhaavund(u). Dhiyaayay Nanak Permayshraiy jin(i) ditti jind(u).

Word Meaning: Sayvihou = serve; worship. Jeaurray = oh, man. Bukhshind(u) = forgiving. Kilvikh = sins. Binaas(u) = destruction. Maarug(u) = path. Sadhu = Guru. Munt(u) = mantra. Bhaavund(u) = liked. 14.

MEANING: Serve only the Provider (Waheguru) who is also forgiving. All sins are destroyed by reciting His Naam. The Guru has explained the path to unite with Waheguru; so, one must recite the Guru's Mantra (Gurbani) to achieve union with Waheguru. The after-effects of Maya are all tasteless and provide no comfort in the long run; Waheguru is the one to be liked in the mind (for ultimate bliss). I recite the Naam of Waheguru, who has given me life, oh Nanak. 14.

ਸਲੋਕ ਮ:5॥ ਵਤ ਲਗੀ ਸਚੇ ਨਾਮ ਕੀ ਜੋ ਬੀਜੇ ਸੋ ਖਾਇ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸ ਨੋ ਲਿਖਿਆ ਆਇ॥ 1॥

Sloak M:5: Vut luggi Sachay Naam kee, jo beejay so khaayay. Tiseh(i) praaput(i) Nanaka, jis no likhiya aayay. 1.

Word Meaning: Vut = ripe conditions (usually used in farming). Praaput(i) = acquires; avails. Likhiya Aayay = prewritten; predestined.

MEANING: One reaps what he sows, now (this life) has perfect conditions to sow Waheguru's Naam in the heart. But only that individual avails of this golden opportunity who has it prewritten in his destiny, oh Nanak. 1.

ਮ:5॥ ਮੰਗਣਾ ਤਾ ਸਚੁ ਇਕੁ ਜਿਸੁ ਤੁਸਿ ਦੇਵੈ ਆਪਿ॥ ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਨਾਨਕ ਸਾਹਿਬ ਦਾਤਿ॥ 2॥

M:5: Mungna ta Sach(u) Ikk(u), Jis(u) toos(i) dayvaiy Aap(i). Jit(u) khaadhaiy mun(u) triptiyaiy, Nanak Sahib daat(i). 2.

Word Meaning: Toos(i) = pleased to be kind. Triputiyaiy = contented.

MEANING: The only thing worth wishing for is Waheguru's Naam with which one gets fully contented. But it is a gift of the Lord, and only that individual receives it to whom the Lord is pleased to give. 2.

ਪਉੜੀ॥ ਲਾਹਾ ਜਗ ਮਹਿ ਸੇ ਖਟਹਿ ਜਿਨ ਹਰਿ ਧਨੁ ਰਾਸਿ॥ ਦੁਤੀਆ ਭਾਉ ਨ ਜਾਣਨੀ ਸਚੇ ਦੀ ਆਸ॥ ਨਿਹਚਲੁ ਏਕੁ ਸਰੇਵਿਆ ਹੋਰੁ ਸਭ ਵਿਣਾਸੁ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਿਸੁ ਵਿਸਰੈ ਤਿਸੁ ਬਿਰਥਾ ਸਾਸ॥ ਕੰਠਿ ਲਾਇ ਜਨ ਰਖਿਆ ਨਾਨਕ ਬਲਿ ਜਾਸੁ॥ 15॥

Paurri: Laaha jug meh(i) say khuteh(i), jin Hur(i) dhun(u) raas(i). Dootiya bhaaou na jaanni, Sachay dee aas. Nihchul Aik(u) srayviya, hoar(u) subh vinaas(u). Parbraham jis(u) visraiy, tis(u) birtha saas. Kuntth(i) laayay jun rukhiya, Nanak bul(i) jaas(u). 15.

Word Meaning: Laaha = benefit. Khuteh(i) = earn. Raas(i) = wealth. Dootiya Bhaaou = love for the other (Maya). Nihchul(u) = immortal. Vinaas(u) = destructive. Birtha = empty; wasteful. Kuntth(i) Laayay = by hugging. Bul(i) = sacrifice.

MEANING: Only those individuals benefit (spiritually) in life who have Waheguru's Naam as their true wealth. They do not know of any love for Maya and depend only on the eternal Waheguru. I serve only the "One" which is immortal; serving anyone else is (spiritually) destructive. His every breath goes to waste who forgets Waheguru. Waheguru hugs and protects his devotees; I am a sacrifice for Him, oh Nanak. 15.

ਸਲੋਕ ਮ:5॥ ਪਾਰਬ੍ਰਹਮਿ ਫੁਰਮਾਇਆ ਮੀਹੁ ਵੁਠਾ ਸਹਜਿ ਸੁਭਾਇ॥ ਅੰਨੁ ਧੰਨੁ ਬਹੁਤੁ ਉਪਜਿਆ ਪ੍ਰਿਥਮੀ ਰਜੀ ਤਿਪਤਿ ਅਘਾਇ॥ ਸਦਾ ਸਦਾ ਗੁਣ ਉਚਰੈ ਦੁਖੁ ਦਾਲਦੁ ਗਇਆ ਬਿਲਾਇ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਮਿਲਿਆ ਤਿਸੈ ਰਜਾਇ॥ ਪਰਮੇਸਰਿ ਜੀਵਾਲਿਆ ਨਾਨਕ ਤਿਸੈ ਧਿਆਇ॥ 1॥

Sloak M:5: Parbraham(i) foormaaya, meenh(u) voottha sehj(i) soobhaayay. Unn(u), dhunn(u) buhout(u) oopjiya, prithmi rujji tiput aghaayay. Suda, suda goon oochraiy, dookh(u) daalud(u) guyya bilaayay. Poorub(i) likhiya paaya, miliya tisaiy rujaayay. Permayshur(i) jeevaaliya, Nanak tisaiy dhiyaayay. 1.

Word Meaning: Foormaaya = ordered; wished. Voottha = came down. Sehj(i) Soobhaayay = in a natural way (without any special effort). Tiput Aghaayay = fully contented. Ochraiy = say; recite. Daalud = poverty. Bilaayay = eradicated.

MEANING: When Waheguru wishes, rain comes down in a natural way, as a result of which there is a huge production of grains and wealth, and the earth (its people) gets fully contented. By reciting the virtues of such a kind Waheguru, all the suffering of poverty (of mind) gets eradicated. But, only that individual sings praise of Waheguru, who is predestined to do so by His Will. Waheguru keeps us alive (with his gifts). I recite His Naam, oh Nanak. 1.

(ਅੰਗ 322)॥ ਮਹਲਾ 5॥ ਜੀਵਨ ਪਦੁ ਨਿਰਬਾਣੁ ਇਕੋ ਸਿਮਰੀਐ॥ ਦੂਜੀ ਨਾਹਿ ਜਾਇ ਕਿਨਿ ਬਿਧਿ ਧੀਰੀਐ॥ ਡਿਠਾ ਸਭੁ ਸੰਸਾਰੁ ਸੁਖੁ ਨ ਨਾਮ ਬਿਨੁ॥ ਤਨੁ ਧਨੁ ਹੋਸੀ ਛਾਰੁ ਜਾਣੈ ਕੋਇ ਜਨੁ॥ ਰੰਗ ਰੂਪ ਰਸ ਬਾਦਿ ਕਿ ਕਰਹਿ ਪਰਾਣੀਆ॥ ਜਿਸੁ ਭੁਲਾਏ ਆਪਿ ਤਿਸੁ ਕਲ ਨਹੀ ਜਾਣੀਆ॥ ਰੰਗਿ ਰਤੇ ਨਿਰਬਾਣੁ ਸਚਾ ਗਾਵਹੀ॥ ਨਾਨਕ ਸਰਣਿ ਦੁਆਰਿ ਜੇ ਤੁਧੁ ਭਾਵਈ॥ 2॥

(PAGE 322): Mehla 5: Jeevun pud(u) nirbaan(u), ikko simriyaiy. Dooji naah(i) jaayay, kin(i) bidh(i) dheeriyaiy. Dittha subh(u) sunsaar(u), sookh(u) na Naam bin(u). Tun(u) dhun(u) hoasi chhaar(u), jaanaiy koyay jun(u). Rung, roop, rus baad(i) k(i) kureh(i) praaniya. Jis bhoolaayay Aap(i), tis(u) kul nuhee jaaniya. Rung(i) rutay nirbaan(u), Sacha gaavhi. Nanak shern(i) dooaar(i), jay Toodh(u) bhaavuyee. 2.

Word Meaning: Jeevun Pud(u) = the immortal spiritual state. Nirbaan(u) = above the effects of Maya. Jaayay = place; shelter. Dheeriyaiy = peace (strength) of mind. Dittha = saw; searched. Chhaar(u) = dust. Koyay Jun = some rare devotee. Baad(i) = worthless. Kul = expertise; skill.

MEANING: It is only by worshipping (reciting the Naam of) the "One" Waheguru that one attains the spiritual state above the effects of Maya to become immortal (merge into Waheguru). There is no other shelter like Him; so how can the man find mental strength (without Him)? I have searched the whole world, but there is no peace without the Naam. Some rare devotees internalize the fact that their bodies and their wealth will be reduced to dust. So, what will the man do with the gimmicks, the beauty, and the enjoyments of life (Maya) when they are all worthless (at the end)? The individual, who has been misled by Waheguru Himself, cannot acquire the skill to worship Waheguru. But those who are

imbued in Waheguru's love, sing His praise. I, Nanak, am in Your shelter if You allow it, oh Waheguru. 2.

ਪਉੜੀ॥ ਜੀਵਨ ਮਰਨੁ ਨ ਤਿਨ੍ਹ ਕਉ ਜੋ ਹਰਿ ਲੜ ਲਾਗੇ॥ ਜੀਵਤ ਸੇ ਪਰਵਾਨੁ ਹੋਏ ਹਰਿ ਕੀਰਤਨ ਜਾਗੇ॥ ਸਾਧ ਸੰਗੁ ਜਿਨ ਪਾਇਆ ਸੇਈ ਵਡਭਾਗੇ॥ ਨਾਇ ਵਿਸਰਿਐ ਧ੍ਰਿਗੁ ਜੀਵਣਾ ਤੂਟੇ ਕਚ ਧਾਗੇ॥ ਨਾਨਕ ਧੂੜਿ ਪੁਨੀਤ ਸਾਧ ਲਖ ਕੋਟਿ ਪਿਰਾਗੇ॥ 16॥

Paurri: Jeevun mern na tinh kuou, jo Hur(i) lurr laagay. Jeevut say pervaan hoyay, Hur(i) keertun jaagay. Sadh sung(u) jin paaya, sayee vudbhaagay. Naayay visriyaiyn dhrig(u) jeevna, tootay kuch dhaagay. Nanak dhoorr(i) pooneet Sadh, lukh koat(i) Piraagay.

Word Meaning: Jeevun Mern = rebirths. Lurr Laagay = are in the shelter. Jeevut = in this life. Pervaan = approved. Dhrig(u) = condemnable. Kuch Dhaagay = raw (unwoven) thread. Dhoorr(i) Sadh = dust of Guru's feet. Puneet = purifying. Piraagay = Parag = a very holy place for the Hindus.

MEANING: They do not take rebirths (and do not die) who come to the shelter of Waheguru. Those who stay awake (are alert) in praise of Waheguru are approved (given the highest spiritual state) in this life. They are highly fortunate who realize Waheguru in the company of the Guru. But their life is condemnable who forget Waheguru, and they are spiritually so weak that they break (yield to the attractions of Maya) like a raw thread. The dust of the Guru's feet (acting on His Shabad) is purer than the dust of millions of holy places like Parag, oh Nanak. 16.

ਸਲੋਕ ਮ:5॥ ਧਰਣਿ ਸੁਵੰਨੀ ਖੜ ਰਤਨ ਜੜਾਵੀ ਹਰਿ ਪ੍ਰੇਮ ਪੁਰਖੁ ਮਨਿ ਵੁਠਾ॥ ਸਭੇ ਕਾਜ ਸੁਹੇਲੜੇ ਥੀਏ ਗੁਰੁ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਤੁਠਾ॥ 1॥

Sloak M:5: Dhern(i) soovunni khurr ruttan jurraavi, Hur(i) Praym Purakh(u) mun(i) voottha. Subhay kaaj soohaylurray theeyay, Gur(u) Nanak(u) Satgur(u) toottha. 1.

Word Meaning: Dhern(i) = ground. Soovunni = of beautiful colour. Khurr = grass. Ruttan Jurraavi = adorned with jewels (of dew, which act as prisms to scatter light). Voottha = takes dwelling. Soohayurray = pleasant; successful. Theeyay = become. Toottha = pleased. 1.

MEANING: When Satgur(u) Nanak is pleased to be kind to someone, the loving Waheguru takes dwelling in the ground of his heart, which begins to look as attractive as the ground which is covered with grass with dew drops on it (which act like prisms and scatter light like a rainbow of colours), and all his objectives are beautifully achieved. 1.

ਮ:5॥ ਫਿਰਦੀ ਫਿਰਦੀ ਦਹਦਿਸਾ ਜਲ ਪਰਬਤ ਬਨਰਾਇ॥ ਜਿਥੈ ਡਿਠਾ ਮਿਰਤਕੋ ਇਲ ਬਹਿਠੀ ਆਇ॥ 2॥

M:5: Phirdi, phirdi deh-disha, jul perbut bunraayay. Jithaiy dittha mirtko, ill behtthi aayay. 2. **Word Meaning:** Deh-disha = in all the ten directions. Bunraayay = forests. Mirtko = dead body; weak/

MEANING: Just like a kite (or vulture) which keeps flying over the waters, the land. and the forests, but lands quickly on a dead body, (a money-lover rushes to grab the rights of the weak where possible). 2.

ਪਉੜੀ॥ ਜਿਸੁ ਸਰਬ ਸੁਖਾ ਫਲ ਲੋੜੀਅਹਿ ਸੋ ਸਚੁ ਕਮਾਵਉ॥ ਨੇੜੈ ਦੇਖਉ ਪਾਰਬ੍ਰਹਮੁ ਇਕੁ ਨਾਮੁ ਧਿਆਵਉ॥ ਹੋਇ ਸਗਲ ਕੀ ਰੇਨੁਕਾ ਹਰਿ ਸੰਗਿ ਸਮਾਵਉ॥ ਦੂਖੁ ਨ ਦੇਈ ਕਿਸੈ ਜੀਅ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਵਉ॥ ਪਤਿਤ ਪੁਨੀਤ ਕਰਤਾ ਪੁਰਖੁ ਨਾਨਕ ਸੁਣਾਵਉ॥ 17॥

Paurri: Jis(u) serb sookha ful lorrieh(i), so Sach(u) kmaavoun. Nayrraiy daykhoun Parbraham, Ikk Naam(u) dhiyaavoun. Hoyay sugul kee raynuka, Hur(i) sung(i) smaavoun. Dookh(u) na dayee kisaiy jea, put(i) siyoun ghur(i) jaavoun. Putit pooneet Kerta Purakh, Nanak soonaavoun. 17.

Word Meaning: Lorrieh(I) = wish for. Sach(u) = Waheguru; Truthful living. Kmaavoun = work towards. Raynuka = dust of the feet (be very humble). Smaavoun = mix well with. Ghur(i) = final home (Waheguru's Court). Putit = immoral. Pooneet = pure; holy. Kerta Purakh = the Creator Waheguru.

MEANING: To achieve the desired result of all comforts, I lead my life of high morals, and remember Waheguru. I visualize Waheguru as close to me and recite His Naam. I lead a very humble life to be "one" with Waheguru. I do not hurt any living being, as a result of which, I will go to Waheguru's Court with dignity (without any sins). I sing Waheguru's praise, which purifies even the immoral, oh Nanak. 17.

ਸਲੋਕੁ ਦੋਹਾ ਮ:5॥ ਏਕੁ ਜਿ ਸਾਜਨੁ ਮੈ ਕੀਆ ਸਰਬ ਕਲਾ ਸਮਰਥੁ॥ ਜੀਉ ਹਮਾਰਾ ਖੰਨੀਐ ਹਰਿ ਮਨ ਤਨ ਸੰਦੜੀ ਵਥੁ॥ 1॥

Sloak Doha M:5: Aik j(i) saajun(u) main keeya, serb kulaa sumruth(u). Jeeo humaara khunniyaiy, Hur(i) mun tun sundrri vuth(u). 1.

Word Meaning: Serb Kulaa Sumruth = omnipotent. Sundrri = of. Vuth = article.

MEANING: I have made friends with only the "One", which is omnipotent in every way. My body, and my mind, belong to Him (He has given them to me), I wish to cut myself to pieces for Him (serve Him in every way). 1.

ਮ:5॥ ਜੇ ਕਰੁ ਗਹਹਿ ਪਿਆਰੜੇ ਤੁਧੁ ਨ ਛੋਡਾ ਮੂਲਿ॥ ਹਰਿ ਛੋਡਨਿ ਸੇ ਦੁਰਜਨਾ ਪੜਹਿ ਦੋਜਕਿ ਕੈ ਸੂਲਿ॥ 2॥

M:5: Jay ker(u) guheh(i) Piyaar-rray, Toodh(u) na chhoadaan mool(i). Hur(i) chhoadun say doorjunaa, purreh(i) dojuk(i) kaiy sool(i). 2.

Word Meaning: Ker(u) = hand. Guheh(i) = hold. Mool(i) = not at all. Doorjunaa = evil. Dojuk(i) = hell. Sool(i) = unbearable suffering.

MEANING: if you hold my hand, I will never let it go, oh my dear (Waheguru). Those, who ignore Waheguru, will go to hell, and endure its unbearable suffering. 2.

ਪਉੜੀ॥ ਸਭਿ ਨਿਧਾਨ ਘਰਿ ਜਿਸ ਦੈ ਹਰਿ ਕਰੇ ਸੁ ਹੋਵੈ॥ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਸੰਤ ਜਨ ਪਾਪਾ ਮਲੁ ਧੋਵੈ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਵਸਹਿ ਸੰਕਟ ਸਭਿ ਖੋਵੈ॥ ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟੀਐ ਮਰਿ ਜਨਮਿ ਨ ਰੋਵੈ॥ ਪ੍ਰਭੂ ਦਰਸ ਪਿਆਸ ਨਾਨਕ ਘਣੀ ਕਿਰਪਾ ਕਰਿ ਦੇਵੈ॥ 18.

Paurri: Subh(i) nidhaan ghur(i) Jis daiy, Hur(i) kuray su hovaiy. Jup(i) jup(i) jeeveh(i) sunt jun, paapaan mul(u) dhovaiy. Churn kumul hirdaiy vuseh(i), sunkut subh(i) khovaiy. Gur(u) Poora jis(u) bhaytiyaiy, mur(i) junum(i) na rovaiy. Prubhoo durs piyaas Nanak ghunee, kirpa kur(i) dayvaiy. 18.

Word Meaning: Nidhaan = treasures. Mul(u) = filth. Churn Kumul = the lotus-like feet (of Waheguru). Sunkut = troubles. Rovaiy = cries (suffers). Ders = holy sight. Ghunee = immense: very much.
MEANING: Waheguru owns treasures of everything; so only that happens that He wishes. The holy men survive by reciting His Naam, which washes away the filth of all their sins (if any). Waheguru's lotus-like Feet (His Naam) take dwelling in their hearts, and all their troubles are eradicated. The individual who connects with the Guru does not undergo rebirths. I have an immense desire to have a holy glimpse of Waheguru; I hope He will be kind enough to grant me one, oh Nanak. 18.

ਸਲੋਕ ਡਖਣਾ ਮ:5॥ ਭੋਰੀ ਭਰਮੁ ਵਞਾਇ ਪਿਰੀ ਮੁਹਬਤਿ ਹਿਕ ਤੂ॥ ਜਿਥਹੁ ਵੰਞੈ ਜਾਇ ਤਿਥਾਊ ਮਉਜੂਦੁ ਸੋਇ॥1

Sloak Dukkhna M:5: Bhori bherm(u) vunjaayay, Piri moohubut Hikk Tu. Jithoun vunjaiy jaayay, tithaaoun maujood(u) Soyay. 1.
Word Meaning: Bhori = a little. Bherm = misbelief; doubt. Vunjaayay = let go; get rid of. Hikk = One. Vunjaiy = go. Tithaaoun = there. Maujood(u) = present.
MEANING: If you get rid of your doubts even for a moment, and love the dear "One" (God), you will find Him there wherever you go, oh my friend. 1.

ਮ:5॥ ਚੜਿ ਕੈ ਘੋੜੜੈ ਕੁੰਦੇ ਪਕੜਹਿ ਖੂੰਡੀ ਦੀ ਖੇਡਾਰੀ॥ ਹੰਸਾ ਸੇਤੀ ਚਿਤੁ ਉਲਾਸਹਿ ਕੁਕੜ ਦੀ ਓਡਾਰੀ॥2॥

M:5: Churrh kaiy ghorr-rray koonday pukrreh(i), khoondi dee khaydaari. Hunsaan sayti chit(u) oolaaseh(i), kookkurr dee oadaari. 2.
Word Meaning: Koonday = a support at the front of the saddle (an inexperienced rider holds on to the support). Khoondi = a game like field hockey; the latter is a more sophisticated form of khoondi. Oolaaseh(i) = wishes. Oadaari = flight.
MEANING: (The wish of a ritualistic money-minded person to attain a high spiritual level) is like that of a player of *"khoondi"* (which he can play with only one hand), but who competes in the game of polo, but needs to hold on to the saddle of the horse he is riding (so has only one hand free, but in which both hands need to be free), or like a chicken which wants to fly with the swans (his wish is unachievable). 2.

ਪਉੜੀ॥ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਸ੍ਰਵਣੀ ਸੁਣੈ ਸੋ ਉਧਰੇ ਮਿਤਾ॥ ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਲਾਇ ਭਾਵਨੀ ਸੇ ਹਸਤ ਪਵਿਤਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਸਭਿ ਪੁੰਨ ਤਿਨਿ ਕਿਤਾ॥ ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਉਧਰੇ ਬਿਖਿਆ ਗੜੁ ਜਿਤਾ॥
(ਅੰਗ 323)॥ ਨਾਨਕ ਲੜਿ ਲਾਇ ਉਧਾਰੀਅਨੁ ਦਯੁ ਸੇਵਿ ਅਮਿਤਾ॥ 19॥

Paurri: Runa oochreh(i), Hur(i), servuni soonaiy, so oodhray mita. Hur(i) jus(i) likheh(i) laayay bhaavni, say hust puvita. Utth-sutth(i) teeruth mujna, subh(i) poonn tin(i) kita. Sunsaar saagur tay oodhray, bikhiya gurrh(u) jita.
(PAGE 323): Nanak lurr(i) laayay oodhaariun, Duyou sayv(i) Amita. 19.
Word Meaning: Rusna = tongue. Servuni = with the ears. Oodhray = are salvaged. Bhaavni = love; devotion. Hust = hands. Puvita = holy. Mujna = dips. Poonn = the believed noble tasks. Bikhiya Gurrh(u) = the fort of sensual desires (Maya). Lurr(i) Laayay = take in shelter. Duyou = God. Amita = immeasurable.

MEANING: Those, who recite Waheguru's Naam with their tongue, and listen to it with their ears, are salvaged, oh my friend. Those hands which write praise of Waheguru with devotion are holy (pious). Such devotees are considered (by Waheguru) to have taken dips in all the sixty-eight Hindu holy places, and performed all the so-believed noble deeds (donations to the Brahmans, worshipped their deity, and the like) (they do not need any of these). Such devotees conquer the powerful fort of all sensual desires (Maya) and find salvation. So, serve the immeasurable Waheguru, who saves you by sheltering you, oh Nanak. 19.

ਸਲੋਕ ਮ:5॥ ਧੰਧੜੇ ਕੁਲਾਹ ਚਿਤਿ ਨਾ ਆਵੈ ਹੇਕੜੋ॥ ਨਾਨਕ ਸੇਈ ਤੰਨ ਫੁਟੰਨਿ ਜਿਨ ਸਾਈ ਵਿਸਰੈ॥1॥

Sloak M:5: Dhundhrray koolaah, chit(i) na aavaiy haykurro. Nanak sayee tunn phootun(i) jin Saayeen visraiy.

Word Meaning: Dhundhrray = tasks. Koolaah = unprofitable; harmful. Haykurrro = One (Waheguru). Phootun(i) = explode; go waste (spiritually). Saayeen = Lord.

MEANING: All those tasks are (spiritually) harmful which do not allow remembering Waheguru. Those bodies go to waste who forget the Lord, oh Nanak. 1.

ਮ:5॥ ਪਰੇਤਹੁ ਕੀਤੋਨੁ ਦੇਵਤਾ ਤਿਨਿ ਕਰਣੈਹਾਰੇ॥ ਸਭੇ ਸਿਖ ਉਬਾਰਿਅਨੁ ਪ੍ਰਭਿ ਕਾਜ ਸਵਾਰੇ॥ ਨਿੰਦਕ ਪਕੜਿ ਪਛਾੜਿਅਨੁ ਝੂਠੇ ਦਰਬਾਰੇ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਵਡਾ ਹੈ ਆਪਿ ਸਾਜਿ ਸਵਾਰੇ॥ 2॥

M:5: Prayt-houn keetoan(u) dayvta, Tin(i) Kernaiyhaaray. Subhay Sikh oobaariun(u), Prubh(i) kaaj svaaray. Ninduk pukrr(i) puchhaarriun jhootthay, Derbaaray. Nanak ka Prubh vudda haiy, aap(i) saaj(i) svaaray. 2.

Word Meaning: Prayt = (men like a) ghost. Dayvta = god. Oobaariun(u) = salvages. Ninduk = vilifiers. Puchhaarriun = put to defeat; punished. Jhootthay = liars; deceitful. Derbaaray = in Waheguru's Court. Svaaray = adorns; makes successful.

MEANING: The Creator transforms ghost-like men into god-like holy men. Waheguru Himself completes the task of salvaging all the Sikhs of the Guru. The vilifiers are liars and deceitful, so they are punished in Waheguru's Court. Waheguru is the greatest; He creates and adorns His devotees (with noble qualities), and makes them successful (approves them), oh Nanak. 2.

ਪਉੜੀ॥ ਪ੍ਰਭੁ ਬੇਅੰਤੁ ਕਿਛੁ ਅੰਤੁ ਨਾਹਿ ਸਭੁ ਤਿਸੈ ਕਰਣਾ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਜੀਆ ਕਾ ਪਰਣਾ॥ ਹਸਤ ਦੇਇ ਪ੍ਰਤਿਪਾਲਦਾ ਭਰਣ ਪੋਖਣੁ ਕਰਣਾ॥ ਮਿਹਰਵਾਨੁ ਬਖਸਿੰਦੁ ਆਪਿ ਜਪਿ ਸਚੇ ਤਰਣਾ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਨਾਨਕ ਦਾਸ ਸਰਣਾ॥ 20॥

Paurri: Prubh(u) bayunt, kichh(u) unt(u) naah(i), subh(u) Tisaiy kerna. Agumm(u) agoachar Sahibo, jeeaan ke perna. Hust dayay pritpaalda, bhern poakhun kerna. Mehrvaan(u) bukhshind(u) Aap(i), jup(i) Sachay terna. Jo Toodh(u) bhaavaiy so bhulaa, Nanak Daas sherna. 20.

Word Meaning: Agumm(u) = unreachable. Agoachar(u) = incomprehensible. Perna = support. Pritpaal Bhern Poakhun(u) = raise, nourish, and nurture. Bukhshind(u) = forgiving; kind. Sherna = shelter.

MEANING: Waheguru is beyond limits with no ends, but He does (controls) everything. He is inaccessible, incomprehensible, and is the support of all life. He raises, nourishes, and nurtures with His kind hand (support). He is benevolent and forgiving; one finds salvation

by worshipping Him. Everything that You like is for the good of the living beings; I, Nanak, have sought Your shelter, oh Waheguru. 20.

ਸਲੋਕ ਮ:5॥ ਤਿੰਨ੍ਹਾ ਭੁਖ ਨ ਕਾ ਰਹੀ ਜਿਸ ਦਾ ਪ੍ਰਭੁ ਹੈ ਸੋਇ॥ ਨਾਨਕ ਚਰਣੀ ਲਗਿਆ ਉਧਰੈ ਸਭੋ ਕੋਇ॥ 1॥

Sloak M:5: Tinha bhookh na ka ruhee, jis da Prubh(u) haiy soyay. Nanak Churni luggiyaan, oodhraiy subho koyay.

Word Meaning: Bhookh = appetite (of desires). Churni Luggiyaan = taking shelter.

MEANING: Those who have Waheguru as their guardian are left with no appetite of any kind (are fully contented). Everybody who comes to Waheguru's shelter is salvaged, oh Nanak. 1.

ਮ:5॥ ਜਾਚਿਕ ਮੰਗੈ ਨਿਤ ਨਾਮੁ ਸਾਹਿਬੁ ਕਰੇ ਕਬੂਲੁ॥ ਨਾਨਕ ਪਰਮੇਸਰੁ ਜਜਮਾਨੁ ਤਿਸਹਿ ਭੁਖ ਨ ਮੂਲਿ॥ 2॥

M:5: Jaachik mungaiy nit Naam(u), Sahib(u) kuray kubool(u). Nanak Permayshur(u) jujmaan(u), Tiseh(i) bhookh na mool(i). 2.

Word Meaning: Jaachik = beggar. Kubool(u) = accept; grant. Jujmaan(u) = donor; provider. Na Mool(i) = none at all.

MEANING: I am a constant beggar of Waheguru's Naam; I wish He grants my request because He is the Donor (source of everything), and has no appetite (need) of any kind, oh Nanak. 2.

ਪਉੜੀ॥ ਮਨੁ ਰਤਾ ਗੋਬਿੰਦ ਸੰਗਿ ਸਚੁ ਭੋਜਨੁ ਜੋੜੇ॥ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਨਾਮ ਸਿਉ ਏ ਹਸਤੀ ਘੋੜੇ॥ ਰਾਜ ਮਿਲਕ ਖੁਸੀਆ ਘਣੀ ਧਿਆਇ ਮੁਖੁ ਨ ਮੋੜੇ॥ ਢਾਢੀ ਦਰਿ ਪ੍ਰਭ ਮੰਗਣਾ ਦਰੁ ਕਦੇ ਨ ਛੋੜੇ॥ ਨਾਨਕ ਮਨਿ ਤਨਿ ਚਾਉ ਏਹੁ ਨਿਤ ਪ੍ਰਭ ਕਉ ਲੋੜੇ॥ 21॥1॥ ਸੁਧੁ ਕੀਚੇ॥

Paurri: Mun rutta Gobind sung(i), Sach(u) bhojun joarray. Preet(i) luggi Hur(i) Naam(u) siyoun, eh hustee ghoarray. Raj, milk, khooshiyaan ghunee, dhiyaayay mookh(u) na moarray. Dhaadhi Dur(i) Prubh mungna, Dur(u) kuday na chhoarray. Nanak mun(i) tun(i) chaaou eh(u) nit Prubh kuou loarray. 21.1. Soodh(u) Keechay.

Word Meaning: Rutta = imbued. Sach(u) = Waheguru's Naam. Hustee = elephants. Milk = Milkh = estate. Ghunee = very many. Dhiyaayay = remember. Dhaadhi = bard. Chaaou = zest; enthusiasm. Loarray = needs; wishes for.

MEANING: My mind is imbued in Waheguru's love, and I am accumulating the eternal Naam as my (spiritual food). Love for Waheguru is like owning elephants and horses for me. Remembering Waheguru all the time and never turning one's face (thoughts) away from Him is, for me, like enjoying reigning, owning huge estates, and experiencing unlimited happiness. I am that bard who always begs at His Door and never leaves it (as my permanent support). Wishing for Waheguru's Naam is the zest in my mind and my body, oh Nanak. 21.1. Has been verified.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਗਉੜੀ ਭਗਤਾ ਕੀ ਬਾਣੀ
ਗਉੜੀ ਗੁਆਰੇਰੀ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ 14
Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Gur Persad(i)
Raag(u) Gaurri Bhugtaan Kee bani
Gaurri Gooarayri Sri Kabir Jeeo kay Chaupuday 14

MEANING: There is only one Supreme being which has eternal existence, is a living power, and is the Creator. He can be realized only with the Guru's grace.
Raag(u) Gaurri,Gooarayri; compositions of the Bhagats. 14, four-verse Shabads of Kabir Ji.

ਅਬ ਮੋਹਿ ਜਲਤ ਰਾਮ ਜਲੁ ਪਾਇਆ॥ ਰਾਮ ਉਦਕਿ ਤਨੁ ਜਲਤ ਬੁਝਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਮਾਰਣ ਕਾਰਣਿ ਬਨ ਜਾਈਐ॥ ਸੋ ਜਲੁ ਬਿਨੁ ਭਗਵੰਤ ਨ ਪਾਈਐ॥ 1॥ਜਿਹ ਪਾਵਕ ਸੁਰਿ ਨਰ ਹੈ ਜਾਰੇ॥ ਰਾਮ ਉਦਕਿ ਜਨ ਜਲਤ ਉਬਾਰੇ॥ 2॥ ਭਵ ਸਾਗਰ ਸੁਖ ਸਾਗਰ ਮਾਹੀ॥ ਪੀਵਿ ਰਹੇ ਜਲ ਨਿਖੁਟਤ ਨਾਹੀ॥ 3॥ ਕਹਿ ਕਬੀਰ ਭਜੁ ਸਾਰਿੰਗਪਾਨੀ॥ ਰਾਮ ਉਦਕਿ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ॥4॥1॥

Ub moh(i) julut Ram Jul(u) Paaya. Ram ooduk(i) tun(u) julut boojhaaya. 1. Ruhaou. Mun maarun kaarun(i) bun jaayiyaiy. So jul(u) bin(u) Bhugvunt na aayiyaiy. 1. Jih paavuk soor(i) nur haiy jaaray. Ram ooduk(i) jun julut oobaaray. 2. Bhuv saagur sookh saagur maahi. Peev(i) ruhay jul nikhootut naahi. 3. Keh(i) Kabir bhuj(u) Saaringpaani. Ram ooduk(i) mayri tikha boojhaani. 4.1.

Word Meaning: Julut = burning (with the fire of desires). Ram Jul = Waheguru's Naam-Amrit. Ooduk(i) = holy water. Boojhaaya = put out (the fire). Pause.
Jul(u) = water. Bhugvunt = God. 1. Paavuk = fire (of desires). Soor = gods. Oobaaray = salvaged. 2. Bhuv Saagur = the world-sea (of Maya). Maahi = in (has become). Nikhootut = runs out. 3. Saaringpaani = Waheguru. Tikha = thirst (of desires). 4.

MEANING: I was burning with (suffering from) the fire of desires, but now I have sprayed my mind with the holy water of Waheguru's Naam, which has put out the fire and has saved me from the suffering. Pause. People go to the forests to kill their desires (control their mind), but the Naam-water (to put out the fire) cannot be had without Waheguru. 1.
The fire (of desires) which is burning the gods and the humans can be put out by Waheguru's Naam-water, which salvages them. 2. Waheguru's Naam-water never runs out, no matter how much you use it, and the sea of Maya becomes the sea of comforts (blissfulness). 3.
I am worshipping Waheguru whose Naam-Amrit has quenched all the thirst of my desires, oh Kabir. 4.1.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਮਾਧਉ ਜਲ ਕੀ ਪਿਆਸ ਨ ਜਾਇ॥ ਜਲ ਮਹਿ ਅਗਨਿ ਉਠੀ ਅਧਿਕਾਇ॥ 1॥ ਰਹਾਉ॥ ਤੂੰ ਜਲਨਿਧਿ ਹਉ ਜਲ ਕਾ ਮੀਨੁ॥ ਜਲ ਮਹਿ ਰਹਉ ਜਲਹਿ ਬਿਨੁ ਖੀਨੁ॥ 1॥ ਤੂੰ ਪਿੰਜਰੁ ਹਉ ਸੂਅਟਾ ਤੋਰ॥ ਜਮੁ ਮੰਜਾਰੁ ਕਹਾ ਕਰੈ ਮੋਰ॥ 2॥ ਤੂ ਤਰਵਰੁ ਹਉ ਪੰਖੀ ਆਹਿ॥ ਮੰਦਭਾਗੀ ਤੇਰੋ ਦਰਸਨੁ ਨਾਹਿ॥ 3॥
(ਅੰਗ 324)॥ ਤੂੰ ਸਤਿਗੁਰੁ ਹਉ ਨਉਤਨੁ ਚੇਲਾ॥ ਕਹਿ ਕਬੀਰ ਮਿਲੁ ਅੰਤ ਕੀ ਬੇਲਾ॥ 4॥2॥

Gaurri Kabir Ji: Madhou, jul kee piyaas na jaayay. Jul meh(i) ugun(i) ootthi adhikaayay. 1. Ruhaou. Toon julnidh(i) huoun jul ka meen(u). Jul meh(i) ruhoun juleh(i) bin(u) kheen(u). 1. Toon pinjur(u), huoun soouta Toar. Jum(u) munjaar(u) kuha kuraiy moar. 2. Tu turvur(u), huoun punkhi aah(i). Mundbhaagi, Tayro dershun(u) naah(i). 3.
(PAGE 324): Toon Satgur(u), huoun noutun(u) chayla. Keh(i) Kabir mil(u) unt kee bayla. 4.2.

Word Meaning: Madhou = oh, Waheguru. Jul = water; ocean (world-sea). Ugun(i) = fire (of desires). Adhikaayay = very much. Pause. Julnidh(i) = the ocean of Naam-Amrit. Kheen(u) = weak. 1. Pinjur(u) = cage. Soouta = parrot. Jum(u) = Angel of death. Munjaar(u) = cat. 2. Turvur(u) = tree. Aah(i) = is; am. Mundbhaagi = unfortunate. 3. Noutun(u) Chayla = new disciple. Unt Kee Bayla = time of death. 4.

MEANING: The thirst for the water of worldly desires does not go away; actually, it becomes more intense with time, oh my Lord. Pause. You are the ocean (source) of the Naam-water, and I am a fish in there. As long as I stay in Your Naam-water, I survive (am spiritually healthy), but I become weak (spiritually) without Your Naam-water. 1.
I am like a weak parrot, but You are my cage (where I am safe), so what harm can the cat of death cause me? (Birds are afraid of being prey to cats). 2.
I am like a bird, and You are like a tree (my safe home); but I am unfortunate not to have yet had a glimpse of Yours (not to connect with You). 3. You are the eternal Guru, and I am a new disciple (an inexperienced one who does not know how to please you). But, I, Kabir, pray to You to show me Your holy sight as the time of my death is near. 4.2.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜਬ ਹਮ ਏਕੋ ਏਕੁ ਕਰਿ ਜਾਨਿਆ॥ ਤਬ ਲੋਗਹ ਕਾਹੇ ਦੁਖੁ ਮਾਨਿਆ॥ 1॥ ਹਮ ਅਪਤਹ ਅਪੁਨੀ ਪਤਿ ਖੋਈ॥ ਹਮਰੈ ਖੋਜਿ ਪਰਹੁ ਮਤਿ ਕੋਈ॥1॥ ਰਹਾਉ॥ ਹਮ ਮੰਦੇ ਮੰਦੇ ਮਨ ਮਾਹੀ॥ ਸਾਝ ਪਾਤਿ ਕਾਹੂ ਸਿਉ ਨਾਹੀ॥ 2॥ ਪਤਿ ਅਪਤਿ ਤਾ ਕੀ ਨਹੀ ਲਾਜ॥ ਤਬ ਜਾਨਹੁਗੇ ਜਬ ਉਘਰੈਗੋ ਪਾਜ॥ 3॥ ਕਹੁ ਕਬੀਰ ਪਤਿ ਹਰਿ ਪਰਵਾਨੁ॥ ਸਰਬ ਤਿਆਗਿ ਭਜੁ ਕੇਵਲ ਰਾਮੁ॥ 4॥3॥

Gaurri Kabir Ji: Jub hum Aiko, Aik(u) kur(i) jaaniya. Tub logeh kaahay dookh(u) maaniya. Hum uputeh, apuni put(i) khoyee. Humraiy khoaj(i) purhou mut(i) koyee. 1. Ruhaou. Hum munday, munday mun maahi. Saanjh paat(i) kaahoo siyoun naahi. 2. Put(i) uput(i), ta kee nuhee laaj. Tub jaanhougay, jub ooghuraiygo paaj. 3. Kuhou Kabir put(i) Hur(i) pervaan(u). Serb tiyaag(i) bhuj(u) kayvul Raam(u). 4.3.

Word Meaning: Put(i) = honour. Aputeh(i) = dishonoured. Khoaj = foot-prints; path. Mut(i) = do not do. Pause. Munday = bad; (with ill thoughts). Saanjh = Paat(i) = sharing of honour; competition. 2. Laaj = shame; worry. Ooghuraiygo = will become public. Paaj = shameful acts. 3. Tiyaag = relinquish. 4.

MEANING: When I recognized the one and the only Waheguru, what caused the people to feel hurt, oh Kabir? 1. If people think that I have lost my dignity (by worshipping God because it was contrary to the prevalent idol worship), then there is no need for anyone to follow my footsteps (path of worship). Pause. Maybe I am as bad as others see me, but if I am really bad, it is only in my mind, as I do not share my feelings with others. 2. I am not worried about my respect or disrespect; it will become clear to the public when people's shameful acts are uncovered. 3.
The only respect that counts is the one approved by God. So, I have relinquished everything else (all rituals) and recite God's Naam only, oh, Kabir. 4.3.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਨਗਨ ਫਿਰਤ ਜੌ ਪਾਈਐ ਜੋਗੁ॥ ਬਨ ਕਾ ਮਿਰਗੁ ਮੁਕਤਿ ਸਭੁ ਹੋਗੁ॥ 1॥ ਕਿਆ ਨਾਗੇ ਕਿਆ ਬਾਧੇ ਚਾਮ॥ ਜਬ ਨਹੀ ਚੀਨਸਿ ਆਤਮ ਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਮੂੰਡ ਮੁੰਡਾਏ ਜੌ ਸਿਧਿ ਪਾਈ॥ ਮੁਕਤੀ ਭੇਡ ਨ ਗਈਆ ਕਾਈ॥ 2॥ ਬਿੰਦੁ ਰਾਖਿ ਜੌ ਤਰੀਐ ਭਾਈ॥ ਖੁਸਰੈ ਕਿਉ ਨ ਪਰਮ ਗਤਿ ਪਾਈ॥ 3॥ ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਨਰ ਭਾਈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ॥ 4॥4॥

Gaurri Kabir Ji: Nugun phirut jaou paayiyaiy joag(u). Bun ka mirg(u) mookut(i) subh(u) hoag(u). 1. Kiya naangay, kiya baandhay chaam. Jub nuhee cheenus(i) Aatum Ram. 1. Ruhaou. Moond moondaayay jo sidh(i) paayee. Mookti bhayd na guyyiya kaayee. 2. Bind(u)

raakh(i) jaou turiyaiy bhaayee. Khoosraiy kiyoun na perm gut(i) paayee. 3. Kuhou Kabir soonhou nur bhaayee. Ram Naam bin(u) kin(i) gut(i) paayee. 4.4.

Word Meaning: Joag(u) = union with God. Mirg = deer. Mookut(i) = liberated. 1. Chaam = leather. Cheenus(i) = recognizes; makes a connection. Aatum Ram= Waheguru. Pause. Moond = head. Moondaayay = shave. Sidh(i) = success (union with Waehguru). Bhayd = sheep. Bind Raakh(i) = celibacy. Khoosray = eunuch. Perm Gut = highest spiritual state. 3. Nur = man (human). 4.

NOTE: Hindus had been using (and some of them still do) different approaches to please their gods, which included staying naked, covering their bodies with leather (animal hides), shaving their heads, practicing celibacy, etc. Kabir Sahib disapproves of all such practices and emphasizes the worship of God (Waheguru) only.

MEANING: If one could achieve union with God by staying naked, then all the deer (and other animals) would have been emancipated (from the bonds of Maya). 1.
What good does staying naked, or covering one's body with a hide, do if he does not recognize (make a connection with) God? Pause. If one could achieve his objective (of connecting with his deity) by shaving his head, why has no sheep been salvaged? 2. If one could swim across the sea of Maya by practising celibacy, then why does not a eunuch achieve the highest spiritual level? 3. The only message I want to deliver to my human brothers is that nobody can attain a high spiritual state without God's (Waheguru's) Naam, oh Kabir. 4.4.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਸੰਧਿਆ ਪ੍ਰਾਤ ਇਸਨਾਨੁ ਕਰਾਹੀ॥ ਜਿਉ ਭਏ ਦਾਦੁਰ ਪਾਨੀ ਮਾਹੀ॥ 1॥ ਜਉਪੈ ਰਾਮ ਰਾਮ ਰਤਿ ਨਾਹੀ॥ ਤੇ ਸਭਿ ਧਰਮ ਰਾਇ ਕੈ ਜਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਰਤਿ ਬਹੁ ਰੂਪ ਰਚਾਹੀ॥ ਤਿਨ ਕਉ ਦਇਆ ਸੁਪਨੈ ਭੀ ਨਾਹੀ॥ 2॥ ਚਾਰਿ ਚਰਨ ਕਹਹਿ ਬਹੁ ਆਗਰ॥ ਸਾਧੂ ਸੁਖੁ ਪਾਵਹਿ ਕਲਿ ਸਾਗਰ॥ 3॥ ਕਹੁ ਕਬੀਰ ਬਹੁ ਕਾਇ ਕਰੀਜੈ॥ ਸਰਬਸੁ ਛੋਡਿ ਮਹਾ ਰਸੁ ਪੀਜੈ॥ 4॥5॥

Gaurri Kabir Ji: Sundhiya praat ishnaan(u) kuraahi. Jiyoun bhuyay daadur paani maahi. 1. Juoupaiy Ram Ram rut(i) naahi. Tay subh(i) Dherm Raayay kaiy jaahi. 1. Ruhaou. Kaayaan rut(i) buhou roop ruchaahi. Tin kuou duyya soopnaiy bhee naahi. 2. Chaar(i) Churn kuheh(i) buhou Aagur. Sadhu sookh(u) paaveh(i) kul(i) saagur. 3. Kuhou Kabir buhou kaayay kureejaiy. Serbus(u) chhoad(i) muha rus(u) peejaiy. 4.5.

Word Meaning: Sandhiya = evening. Praat = morning. Daadur = frogs. 1. Juoupaiy = Until. Rut(i) = imbued in love. Pause. Roop = (beautiful) looks. Ruchahi = create; fashion. Duyya = compassion. 2. Chaar(i) Churn = the four Vedas. Aagur = leaders; learned people. Kul(i) Saagur = the era of Kalyug (in the world). Buhou = many things. Muha Rus(u) = the supreme taste (of Waheguru's Naam). 4.

MEANING: the Brahman bathes the stone-idol, and also bathes himself in the morning and in the evening. If taking a dip emancipates him from the bonds of Maya, all the frogs should be emancipated because they live in water all the time. 1. Until one is imbued in the love of Waheguru, he has to appear before the Angel of justice for punishment, no matter how many rituals he performs. Pause. Those who love their bodies and adorn them in many different ways to look attractive have no compassion for others, even in their dreams. 2. Some learned people recite the four Vedas (but enjoy no peace); only the holy men enjoy bliss in this world of disagreements. 3. Kabir (Ji) says (advises) that rather than performing many different rituals, just drink the supreme juice of God's Naam. 4.5.

ਕਬੀਰ ਜੀ ਗਉੜੀ॥ ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਕਿਆ ਬ੍ਰਤ ਪੂਜਾ॥ ਜਾ ਕੈ ਰਿਦੈ ਭਾਉ ਹੈ ਦੂਜਾ॥ 1॥ ਰੇ ਜਨ ਮਨੁ ਮਾਧਉ ਸਿਉ ਲਾਈਐ॥ ਚਤੁਰਾਈ ਨ ਚਤੁਰਭੁਜੁ ਪਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਪਰਹਰੁ ਲੋਭੁ ਅਰੁ ਲੋਕਾਚਾਰੁ॥ ਪਰਹਰੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥ 2॥ ਕਰਮ ਕਰਤ ਬਧੇ ਅਹੰਮੇਵ॥ ਮਿਲਿ ਪਾਥਰ ਕੀ ਕਰਹੀ ਸੇਵ॥ 3॥ ਕਹੁ ਕਬੀਰ ਭਗਤਿ ਕਰਿ ਪਾਇਆ॥ ਭੋਲੇ ਭਾਇ ਮਿਲੇ ਰਘੁਰਾਇਆ॥ 4॥6॥

Kabir Ji Gaurri: Kiya jup(u), kiya tup(u), kiya bert, pooja. Ja kaiy ridaiy bhaaou haiy dooja. 1. Ray jun, mun(u) Maadho siyoun laayiyaiy. Chuturaayi na Chaturbhooj(u) paayiyaiy. 1. Ruhaou. Perhur(u) loabh(u) ur(u) loakachaar(u). Perhur(u) kaam(u) kroadh(u) ahunkaar. 2. Kerm kert bundhay ahunmayv. Mil(i) paathur kee kurhee sayv. 3. Kuhou Kabir bhugut(i) kur(i) paaya. Bhoalay bhaayay milay Raghuraaya. 4.6.

Word Meaning: Jup(u) = recitation of some ritualistic mantras. Tup(u) = enduring personal hardships to please some god. Bert = fasting. Ridaiy = in the heart. Bhaaou = love. 1. Maadho = Chaturbhooj = Raghuraayiya = (different names for) Waheguru. Pause. Perhur(u) = push away; get rid of. Loakachaar = worrying about what people will say; caring about mass following. Kerm Kert = performing rituals. Budhay = increases. 3. Bhoalay Bhaaou = innocent affection (without expecting any return). 4.

MEANING: What good is the recitation of any mantra, self-affliction, fasting, or worshipping a deity, if there is love for the other (Maya) (than God) in mind? 1. Foster love for God in your mind; you cannot get connected with Him by any cleverness, oh my friend. Pause. Get rid of your greed, your lust, rage, and your ego, and don't pay any attention to the comments of people. 2. Performing rituals, like worshipping a stone idol by inviting a gathering, simply enhances one's ego. 3. I wish to tell people that you realize God only by worshipping Him in an innocent way (with a clean mind), oh Kabir. 4.6.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਗਰਭ ਵਾਸ ਮਹਿ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥ ਬ੍ਰਹਮ ਬਿੰਦੁ ਤੇ ਸਭ ਉਤਪਾਤੀ॥ 1॥ ਕਹੁ ਰੇ ਪੰਡਿਤ ਬਾਮਨ ਕਬ ਕੇ ਹੋਏ॥ ਬਾਮਨ ਕਹਿ ਕਹਿ ਜਨਮੁ ਮਤ ਖੋਏ॥ 1॥ ਰਹਾਉ॥ ਜੌ ਤੂੰ ਬ੍ਰਾਹਮਣੁ ਬ੍ਰਹਮਣੀ ਜਾਇਆ॥ ਤਉ ਆਨ ਬਾਟ ਕਾਹੇ ਨਹੀ ਆਇਆ॥ 2॥ ਤੁਮ ਕਤ ਬ੍ਰਾਹਮਣ ਹਮ ਕਤ ਸੂਦ॥ ਹਮ ਕਤ ਲੋਹੂ ਤੁਮ ਕਤ ਦੂਧ॥ 3॥ ਕਹੁ ਕਬੀਰ ਜੋ ਬ੍ਰਹਮੁ ਬੀਚਾਰੇ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਅਤ ਹੈ ਹਮਾਰੇ॥ 4॥7॥

Gaurri Kabir Ji: Gerbh vaas meh(i) kool(u) nuhee jaati. Braham bind(u) tay subh ootpaati. 1. Kuhou ray pundit, Bahman kub kay hoayay? Bahman keh(i) keh(i) junum(u) mut khoyay. 1. Ruhaou. Juou toon Brahman, Brahmani jaaya. Tuou aan baat kaahay nuhee aaya? 2. Toom kut Brahman, hum kut shood? Hum kut lohoo, toom kut doodh? 3. Kuhou Kabir jo Braham beechaaray. So Brahman(u) kuhiut haiy humaaray. 4.7.

Word Meaning: Gerbh Vaas = in the mother's womb. Braham Bind(u) = a part of God. Ootpaati = produced; came into being. 1. Bahman = Brahman = one who has knowledge of the Braham (Waheguru); a caste in India considered to be the supreme among all others. Pause. Jaaya = born of. Aan Baat = some other path. Kut = how? Shood = the lowest class in the Indian hierarchy; untouchables. 3.

MEANING: A fetus does not belong to any caste or clan in the mother's womb because every human being is born as a part of the same God. 1. Tell me, since when have you acquired knowledge of (connected with) God, oh Pundit? Do not waste away your human life in the conceit of being a Brahman. Pause. If you are really a Brahman, born of a Brahman mother, why did you not come into this world using some other path? 2. How is this, that you are a Brahman and I am an untouchable? And how is this, that I have blood in my veins and you have milk? 3. In our circle, we call a man a Brahman, who ponders on (the Naam of) God (gets connected with Him), oh Kabir. 4.7.

NOTE: Kabir Sahib belonged to a low-caste weaver community, which was treated with disdain by Brahmans. Using strong wording, Kabir Sahib questions the superiority of the Brahmans.

(ਅੰਗ 325)॥ ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਅੰਧਕਾਰ ਸੁਖਿ ਕਬਹਿ ਨ ਸੋਈ ਹੈ॥ ਰਾਜਾ ਰੰਕੁ ਦੋਊ ਮਿਲਿ ਰੋਈ ਹੈ॥ 1॥ ਜਉਪੈ ਰਸਨਾ ਰਾਮੁ ਨ ਕਹਿਬੋ॥ ਉਪਜਤ ਬਿਨਸਤ ਰੋਵਤ ਰਹਿਬੋ॥ 1॥ ਰਹਾਉ॥ ਜਸ ਦੇਖੀਐ ਤਰਵਰ ਕੀ ਛਾਇਆ॥ ਪ੍ਰਾਨ ਗਏ ਕਹੁ ਕਾ ਕੀ ਮਾਇਆ॥ 2॥ ਜਸ ਜੰਤੀ ਮਹਿ ਜੀਉ ਸਮਾਨਾ॥ ਮੂਏ ਮਰਮੁ ਕੋ ਕਾ ਕਰਿ ਜਾਨਾ॥ 3॥ ਹੰਸਾ ਸਰਵਰ ਕਾਲੁ ਸਰੀਰ॥ ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਰੇ ਕਬੀਰ॥ 4॥8॥

(PAGE 325): Gaurri Kabir Ji: Undhkaar sookh(i) kubeh(i) na soyee haiy. Raja, runk, doyoo mil(i) rooyee haiy. 1. Juopaiy rusna Ram(u) na kehibo. Oopjut binsut rovut rehibo. 1. Ruahou. Jus daykhiyaiy turvur kee chhaaya. Praan guyay, kuhou ka kee Maya. 2. Jus juntee meh(i) jeeo smaana. Mooyay murm(u) ko ka kur(i) jaana. 3. Hunsaan survur, kaal(u) sreer. Ram rusaayin peeo ray Kabir. 4.8.

Word Meaning: Undhkaar = darkness of ignorance. Kubeh(i) Na = never. Runk(u) = pauper. 1. Juoupaiy = until. Oopjut = produced; born. Binsut = destroyed; die. Pause. Jus = as. Turvur = tree. Chhaaya = shade. 2. Junti = musical instrument. Jeeo = music. Smaana = gets absorbed. Murm(u) = secret. 3. Huns = swan. Survur = pool of water (lake). Kaal(u) = death. Rusaayin = source of all juices (tastes). 4.

MEANING: Nobody can sleep in peace with the darkness of ignorance. Both the king (rich) and the pauper cry together (suffer equally). 1. Until you recite God's Naam with the tongue, you will continue to be born and to die, oh my friends. Pause.
Just as you watch the shade of a tree disappear in darkness (it separates from the tree), the soul separates from the body (and the wealth) on death; so, what good is the wealth to the soul (which goes to the next world) after death? 2. Just as the music gets absorbed in the instrument (it comes to an end) when the instrument is not being played, the soul gets absorbed in the source which produced it (Waheguru) after death, and nobody knows where it went (nothing accompanies the soul). 3. Just as the swans stay close to water, death stays very close to the human body (no one knows when death will pounce on him); so, drink the essence of all sweet juices – Waheguru's Naam- (before it is too late), oh Kabir. 4.8.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜੋਤਿ ਕੀ ਜਾਤ ਜਾਤ ਕੀ ਜੋਤੀ॥ ਤਿਤੁ ਲਾਗੇ ਕੰਚੁਆ ਫਲ ਮੋਤੀ॥ 1॥ ਕਵਨੁ ਸੁ ਘਰੁ ਜੋ ਨਿਰਭਉ ਕਹੀਐ॥ ਭਉ ਭਜਿ ਜਾਇ ਅਭੈ ਹੋਇ ਰਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਤਟਿ ਤੀਰਥਿ ਨਹੀ ਮਨੁ ਪਤੀਆਇ॥ ਚਾਰ ਅਚਾਰ ਰਹੇ ਉਰਝਾਇ॥ 2॥ ਪਾਪ ਪੁੰਨ ਦੁਇ ਏਕ ਸਮਾਨ॥ ਨਿਜ ਘਰਿ ਪਾਰਸੁ ਤਜਹੁ ਗੁਨ ਆਨ॥ 3॥ ਕਬੀਰ ਨਿਰਗੁਣ ਨਾਮ ਨ ਰੋਸੁ॥ ਇਸੁ ਪਰਚਾਇ ਪਰਚਿ ਰਹੁ ਏਸੁ॥ 4॥9॥

Gaurri Kabir Ji: Joat(i) kee jaat, jaat kee joati. Tit(u) laagay kunchooa ful moti. 1. Kuvun(u) su ghur(u) jo nirbhuou kuhiyaiy. Bhuou bhuj(i) jaayay, ubhaiy hoyay ruhiyaiy. 1. Ruhaou. Tut(i) teeruth(i) nuhee mun(u) putiyaayay. Chaar achaar ruhay oorjhaayay. 2. Paap poonn doyay aik smaan. Nij ghur(i) paarus(u), tujuou goon aan. 3. Kabir nirgoon Naam na roas(u). Iss(u) perchaayay, perch(i) ruhou ais(u). 4.9.

Word Meaning: Joat(i) = Waheguru's Light (Soul). Jaat = living beings. Joati = light; soul. Kunchooa = glass (cheap and easily breakable); poor qualities. Moti = pearls (expensive and very hard to break); noble qualities. 1. Ghur(u) = shelter. Nirbhuou = fearless. Bhuou = fear. Bhuj(i) Jaayay = run away; disappear. Abhaiy = fearless. Pause.
Tut(i) = bank of a river. Teeruth = holy place. Putiyaayay = like; bring faith. Chaar Achaar = noble deeds (as per the norms of the society). Oorjhaayay = entangled. 2.

Poonn = accepted noble deeds. Paarus(u) = elixir-stone (Waheguru). Tujhou = relinquish. Aan = others. 3. Nirgoon Ram = Waheguru, which is above the effects of Maya. Perchaayay = get interested. 4.9.

MEANING: Human soul is a part of Waheguru's Soul; but some souls bear bad qualities, while others bear good qualities as fruit (get rewards as per their deeds). 1.

Which shelter can be considered to provide freedom from fear so that all worldly fears disappear, and the man becomes fearless? Pause. The mind does not get convinced to develop faith in Waheguru at spiritually accepted places like the banks of some rivers or holy places. It simply stays entangled in following the accepted noble deeds (living) as per society's norms. 2. Sins, and the accepted noble deeds are the same (produce the same results) (because even most of the accepted noble deeds are spiritually worthless, and rather enhance one's ego). (The best thing to do is to) Enshrine Waheguru's Naam in your heart, and quit efforts for all other qualities or deeds. 3.

Do not show any resentment towards Waheguru, which is above the effects of Maya; rather, bring faith in Him, and stay interested in Him (recite His Naam), oh Kabir. 4.9.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜੋ ਜਨ ਪਰਮਿਤਿ ਪਰਮਨੁ ਜਾਨਾ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠ ਸਮਾਨਾ॥ 1॥ ਨਾ ਜਾਨਾ ਬੈਕੁੰਠੁ ਕਹਾ ਹੀ॥ ਜਾਨੁ ਜਾਨੁ ਸਭਿ ਕਹਹਿ ਤਹਾ ਹੀ॥ 1॥ ਰਹਾਉ॥ ਕਹਨ ਕਹਾਵਨ ਨਹ ਪਤੀਅਈ ਹੈ॥ ਤਉ ਮਨੁ ਮਾਨੈ ਜਾ ਤੇ ਹਉਮੈ ਜਈ ਹੈ॥ 2॥ ਜਬ ਲਗੁ ਮਨਿ ਬੈਕੁੰਠ ਕੀ ਆਸ॥ ਤਬ ਲਗੁ ਹੋਇ ਨਹੀ ਚਰਨ ਨਿਵਾਸੁ॥ 3॥ ਕਹੁ ਕਬੀਰ ਇਹ ਕਹੀਐ ਕਾਹਿ॥ ਸਾਧ ਸੰਗਤਿ ਬੈਕੁੰਠੈ ਆਹਿ॥ 4॥10॥

Gaurri Kabir Ji: Jo jun permit(i) permun(u) jaana. Baatun hee baiykoontth smaana. Na jaana, baiykoontth(u) kuhaa hee. Jaan(u), jaan(u) subh(i) kuheh(i) tuhaa hee. 1. Ruhaou. Kehn, kuhaavun neh putiyuyee haiy. Tuou mun(u) maanaiy, ja tay haumein juyee haiy. 2. Jub lug(u) mun(i) baiykoontth kee aas. Tub lug hoyay nuhee Churn nivaas(u). 3. Kuhou Kabir ih kuhiyaiy kaah(i). Sadh sungut(i) baiykoontthaiy aah(i). 4.10.

Word Meaning: Permit(i) = beyond measurements. Permun(u) = beyond the mind (incomprehensible). Baiykoontth = paradise. 1. Putiyuyee = gets convinced. Haumein = selfishness and ego. 2. Churn = (Waheguru's) feet; Waheguru. 3.

MEANING: Everybody says (wishes) to go to paradise, but I have no idea where such paradise is. **Pause.** Those who claim to have realized the immeasurable and the incomprehensible God only talk about paradise (without having any knowledge). 1.

The human mind does not get convinced simply by describing (God) or by hearing about (Him) from others. Only that mind gets convinced (about God) which has gotten rid of its haumein. 2. As long as the man has hope for paradise, Waheguru will not take dwelling in his mind. 3. It does not need to be said (emphasized) that Waheguru resides in the holy gathering, oh Kabir. 4.10

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਉਪਜੈ ਨਿਪਜੈ ਨਿਪਜਿ ਸਮਾਈ॥ ਨੈਨਹੁ ਦੇਖਤ ਇਹੁ ਜਗ ਜਾਈ॥ 1॥ ਲਾਜ ਨ ਮਰਹੁ ਕਹਹੁ ਘਰੁ ਮੇਰਾ॥ ਅੰਤ ਕੀ ਬਾਰ ਨਹੀ ਕਛੁ ਤੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਇਆ ਪਾਲੀ॥ ਮਰਤੀ ਬਾਰ ਅਗਨਿ ਸੰਗਿ ਜਾਲੀ॥ 2॥ ਚੋਆ ਚੰਦਨੁ ਮਰਦਨ ਅੰਗਾ॥ ਸੋ ਤਨੁ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ॥ 3॥ ਕਹੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਗੁਨੀਆ॥ ਬਿਨਸੈਗੋ ਰੂਪੁ ਦੇਖੈ ਸਭ ਦੁਨੀਆ॥ 4॥11॥

Gaurri Kabir Ji: Oopjaiy, binsaiy, nipuj(i) smaayee. Naiynhou daykhut eh(u) jug jaayee. 1. Laaj na murhou kuhou ghur(u) mayra. Unt kee baar nuhee kuchh(u) tayra. 1. Ruhaou. Anik jutun kur(i) kaaya paali. Merti baar ugun(i) sung(i) jaali. Choaa chundun(u) merdun unga. So tun julaiy kaatth kaiy sunga. 3. Kuhou Kabir soonhou ray goonia, Binsaiygo roop(u) daykhaiy subh dooniya. 4.11.

Word Meaning: Opjaiy = is produced; is born. Nipjaiy = grows; matures. Smaayee= is absorbed (into Waheguru). 1. Laaj = shame. 2. Kaaya = body. Paali = raised. 2. Choaa = essences of roses and other flowers; colognes. Chundun = sandal-oil. Merdun = massages. Unga = body parts. Kaatth = wood. 3. Gooniya = a man with good qualities; a wise man. Binsaiy = vanishes. 4.
MEANING: The man is born, he grows (is raised), and finally he dies. Everybody leaves this world in front of the eyes of the survivors. 1. So, should not the man feel ashamed when he claims this world to be his (permanent) home (when he is here only as a visitor)? At the end, nothing accompanies him. Pause. The man nourishes his body with great effort, but it is burned with wood after death. 2. He massages his body with different fragrances, which are put on a wooden fire at the end. 3. Listen, oh wise man, the whole world will see your beauty (beautiful body) vanish at your death, says Kabir. 4.11.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਅਵਰ ਮੂਏ ਕਿਆ ਸੋਗੁ ਕਰੀਜੈ॥ ਤਉ ਕੀਜੈ ਜਉ ਆਪਨ ਜੀਜੈ॥ 1॥ ਮੈ ਨ ਮਰਉ ਮਰਿਬੋ ਸੰਸਾਰਾ॥ ਅਬ ਮੋਹਿ ਮਿਲਿਓ ਹੈ ਜੀਆਵਨਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਇਆ ਦੇਹੀ ਪਰਮਲ ਮਹਕੰਦਾ॥ ਤਾ ਸੁਖ ਬਿਸਰੇ ਪਰਮਾਨੰਦਾ॥ 2॥ ਕੂਅਟਾ ਏਕੁ ਪੰਚ ਪਨਿਹਾਰੀ॥ ਟੂਟੀ ਲਾਜੁ ਭਰੈ ਮਤਿ ਹਾਰੀ॥ 3॥ ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ॥ ਨਾ ਓਹੁ ਕੂਅਟਾ ਨਾ ਪਨਿਹਾਰੀ॥ 4॥12॥
Gaurri Kabir Ji: Uver mooyay, kiya soag(u) kureejaiy. Tuou keejaiy, juou aapun jeejaiy. 1. Main na muroun muribo sunsaara. Ub moh(i) miliyo haiy Jeeaavunhaara. 1. Ruhaou. Iya dayhi permul mehkunda. Ta sookh bisray Permanunda. 2. Koouta aik punch punihaari. Tootee laaj(u) bhuraiy mut(i) haari. Kuhou Kabir ikk boodh(i) beechaari. Na oh(u) koouta, na punihari. 4.12.
Word Meaning: Uver = others. Soag(u) = grief. Jeejaiy = live forever. 1. Jeeaavunhaara = life giver (God). Pause. Dayhi = body. Permul Mehkunda = fragrance of colognes. Permanunda = source of supreme bliss (Waheguru). 2. Koouta = well-like body which contains good qualities rather than water. Punch Punihaari = the five demons which draw the water of good qualities (rob the human body of good qualities) from the body-well. Laaj(u) = the rope tied to the bucket used to draw water. Mut(i) Haari = devoid of wisdom. 3. Boodh(i) = wisdom; bright idea. Beechaari = thought of.
MEANING: It is useless to grieve the death of others (some relative); it makes sense to grieve only if one is going to live forever. 1. But I have found a solution; I have connected with Waheguru, which is the source of life. Now, I will not die (because I will merge with the immortal Waheguru) while the rest of the world will have to die. Pause.
The man adorns his body with fragrances to feel happy, and while enjoying the comfort, he forgets Waheguru, which is the source of supreme bliss. 2. (When the man forgets Waheguru), Like a person who draws water from a well, the five demons – lust, rage, greed, attachment, and ego - rob the man of his good qualities, while he is enjoying sensual pleasures. The man, devoid of wisdom, allows the demons to continue robbing him of good qualities (the man enjoys sensual pleasures) even when the thread of his life is about to break (he is near death). 3. I have pondered on a wise idea, and (with God's grace) I have controlled my sensual pleasures, and sealed the body well to prevent the loss of noble qualities. So, there is no open well (which can be robbed), and no demons to rob, oh Kabir. 4.12.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਾ॥ ਅਨਿਕ ਜਨਮ ਕੀਏ ਬਹੁ ਰੰਗਾ॥ 1॥ (ਅੰਗ 326)॥ ਐਸੇ ਘਰ ਹਮ ਬਹੁਤ ਬਸਾਏ॥ ਜਬ ਹਮ ਰਾਮ ਗਰਭ ਹੋਇ ਆਏ॥ 1॥ ਰਹਾਉ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਬ੍ਰਮਚਾਰੀ॥ ਕਬਹੂ ਰਾਜਾ ਛਤ੍ਰਪਤਿ ਕਬਹੂ ਭੇਖਾਰੀ॥ 2॥ ਸਾਕਤ ਮਰਹਿ ਸੰਤ ਸਭਿ

ਜੀਵਹਿ॥ ਰਾਮ ਰਸਾਇਨੁ ਰਸਨਾ ਪੀਵਹਿ॥ 3॥ ਕਹੁ ਕਬੀਰ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ॥ ਹਾਰਿ ਪਰੇ ਅਬ ਪੂਰਾ ਦੀਜੈ॥ 4॥13॥

Gaurri Kabir Ji: Usthaavur, jungum, keet, ptunga. Anik junum keeyay buhou runga.1

(PAGE 326): Aisay ghur hum buhout busaayay. Jub hum Ram gerbh hoyay aayay. 1. Ruhaou. Joagi, jutee, tupee, brahamchaari. Kubhoon raja chhutarput(i), kubhoon bhaykhaari. 2. Saakut mureh(i), sunt subh(i) jeeveh(i). Ram rusaayin(u) rusna peeveh(i). Kuhou Kabir Prubh kirpa keejaiy. Haar puray ub poora deejaiy. 4.13.

Word Meaning: Usthaavur = immovable life (trees, vegetation). Jungum = the animals that move around. Keet = ants (and other small life). Ptunga = moth and other insects. Buhou Runga = different life forms. 1. Ghur = hearts (bodies). Gerbh = in the womb. Pause. Jutee = celibate. Tupee = those who endure physical hardships to please some god. Brahamchaari = virgin. Chhutarput(i) = with royal canopy. 2. Saakut = lover of Maya. Rusaayin = source of all sweetness (Waheguru's Naam). 3. Haar Puray = having exhausted all options; finally. Poora Deejaiy = connect with the Perfect (God). 4.

MEANING: I had lived through many different life forms going through the mother's womb, oh Waheguru. **Pause.** I have lived as vegetation, as moving animals, as ants, and as insects, countless times, and taken many different body forms. 1. Sometimes, I lived as a yogi, a celibate, a "*tupee*", or as a virgin. Other times I lived as a king with a royal canopy over me, and also as a beggar. 2. All the Maya-lovers die, and take rebirths, whereas the holy saints recite God's Naam, which is the essence of all the sweet juices, with the tongue, and spend their whole life staying connected with Him. 3. I pray to Waheguru that He be kind to me and connect me with Him as I have finally come to His shelter, oh Kabir. 4.13.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਕੀ ਨਾਲਿ ਰਲਾਇ ਲਿਖਿਆ ਮਹਲਾ 5॥ ਐਸੋ ਅਚਰਜੁ ਦੇਖਿਓ ਕਬੀਰ॥ ਦਧਿ ਕੈ ਭੋਲੈ ਬਿਰੋਲੈ ਨੀਰੁ॥ 1॥ ਰਹਾਉ॥ ਹਰੀ ਅੰਗੂਰੀ ਗਦਹਾ ਚਰੈ॥ ਨਿਤ ਉਠਿ ਹਾਸੈ ਹੀਗੈ ਮਰੈ॥ 1॥ ਮਾਤਾ ਭੈਸਾ ਅੰਮੁਹਾ ਜਾਇ॥ ਕੁਦਿ ਕੁਦਿ ਚਰੈ ਰਸਾਤਲਿ ਪਾਇ॥ 2॥ ਕਹੁ ਕਬੀਰ ਪਰਗਟੁ ਭਈ ਖੇਡ॥ ਲੇਲੇ ਕਉ ਚੂਘੈ ਨਿਤ ਭੇਡ॥ 3॥ ਰਾਮ ਰਮਤ ਮਤਿ ਪਰਗਟੀ ਆਈ॥ ਕਹੁ ਕਬੀਰ ਗੁਰਿ ਸੋਝੀ ਪਾਈ॥ 4॥1॥14॥

Gaurri Kabir Ji with an addition by Mehla 5: Aiso achurj(u) daykhiou Kabir. Dudh(i) kay bholay biroalaiy neer(u). 1. Ruhaou. Hurie angoori gudha churaiy. Nit ootth(i) haasay, heengaiy muraiy. 1. Maata bhaiynsa amoonha jaayay. Kood(i) kood(i) churaiy, rusaatul(i) paayay. 2. Kuhou Kabir, pergut bhuyee khayd. Laylay kuou choonghaiy nit bhayd. 3. *Ram rumut mut(i) perguti aayee. Kuhou Kabir Gur(i) sojhi paayee*. 4.1.14.

Word Meaning: Achurj = amazing thing. Dudh(i) = yogurt. Bholaiy = mistaking for. Biroalaiy = churns. Neer(u) = water. Pause. Hurie Angoori = fresh and green vegetation (attractive and lustful acts). Gudha = donkey (foolish). Churaiy = grazes; enjoys. Heengaiy = brays; flaunts. 1. Maata = intoxicated. Bhaiynsa = male buffalo. Amoonha = uncontrolled. Rusaatul(i) = hell. 2. Layla = lamb. Choonghaiy = sucks. 3. Rumut = remembering; reciting Naam. Sojhi = understanding; enlightenment.

MEANING: I have noticed an amazing thing: to obtain butter, the foolish man is churning water, mistaking it for yogurt (performing rituals that are worthless for spirituality). Pause. Like a donkey, which grazes on green and fresh vegetation, the foolish man enjoys attractive and lustful events. Like a donkey which brays in happiness, the idiot man flaunts his immoral achievements and dies a spiritual death. 1. Like an intoxicated male buffalo (which is known for its pig-headedness), the foolish man behaves with no control over his sensual pleasures. He enjoys his immoral acts and eventually goes to hell. 2.

The reality of this drama has become clear to me that the sheep (Maya) is sucking the lamb (the man) (The man, who is supposed to use Maya as his slave, is rather being enslaved by Maya), oh Kabir. 3. Because of my reciting Waheguru's Naam, the Guru has kindly enlightened my mind to grant me this understanding, oh Kabir. 4.1.14.
NOTE: As is clear from the heading of this Shabad, Guru Arjun Sahib has also contributed to it and added the last verse (italicized above) to clarify what made the drama clear to Kabir Sahib. Kabir Sahib had simply said that the drama had become clear to him, but not how. He had ended the Shabad with the third verse. In the last sentence, Guru Sahib explains how Kabir Sahib came to understand that. Note also the numbering at the end. It is different from the rest.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਪੰਚਪਦੇ॥ ਜਿਉ ਜਲ ਛੋਡਿ ਬਾਹਰਿ ਭਇਓ ਮੀਨਾ॥ ਪੂਰਬ ਜਨਮ ਹਉ ਤਪ ਕਾ ਹੀਨਾ॥ 1॥ ਅਬ ਕਹੁ ਰਾਮ ਕਵਨ ਗਤਿ ਮੋਰੀ॥ ਤਜੀਲੇ ਬਨਾਰਸਿ ਮਤਿ ਭਈ ਥੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਜਨਮੁ ਸਿਵਪੁਰੀ ਗਵਾਇਆ॥ ਮਰਤੀ ਬਾਰ ਮਗਹਰਿ ਉਠਿ ਆਇਆ॥ 2॥ ਬਹੁਤੁ ਬਰਸ ਤਪੁ ਕੀਆ ਕਾਸੀ॥ ਮਰਨੁ ਭਇਆ ਮਗਹਰ ਕੀ ਬਾਸੀ॥ 3॥ ਕਾਸੀ ਮਗਹਰ ਸਮ ਬੀਚਾਰੀ॥ ਓਛੀ ਭਗਤਿ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੀ॥ 4॥ ਕਹੁ ਗੁਰ ਗਜ ਸਿਵ ਸਭੁ ਕੋ ਜਾਨੈ॥ ਮੂਆ ਕਬੀਰੁ ਰਮਤ ਸ੍ਰੀ ਰਾਮੇ॥ 5॥ 15॥
Gaurri Kabir Ji punchpuday: Jiyoun jul chhoad(i) baahur(i) bhuyyo meena. Poorub junum huoun tup ka heena. 1. Ub kuhou Ram kuvun gut(i) moari. Tujilay Benaras(i) mut(i) bhuyee thoari. 1. Ruhaou. Sugul junum Shivpuri guvaaya. Merti baar Mug-hur(i) ootth(i) aaya. 2. Buhout bers tup keeya Kanshi. Mern(u) bhuyya, Mug-hur kee baasi. 3. Kaanshi, Mug-hur sum beechaari. Oachhi bhugut kaisay ootrus(i) paari. 4. Kuhou gur Guj Shiv subh(u) ko jaanaiy. Mooa Kabir(u) rumut Sri Raamay. 5.15.
Word Meaning: Bhuyyo = became. Meena = fish. Poorub Junum = previous life. Tup = worship. Heena = devoid of. 1. Gut(i) = situation; condition. Tujilay = quit; left. Pause. Guvvaya = wasted; spent. 2. Kaanshi = Banaras. Bhuyya = happened. Baasi = residence. 3. Oachhi = not real – just a show off; eriousness; without maming any connection with God. 4. Guj = elephant. Gur Guj = Ganesh, who had an elephant's head. Mooa = died (as far as desires are concerned).
NOTE: People believe that a person who dies in Banaras (Kaanshi) (now Varanasi) goes to paradise, as the city is known as the city of Shiva. Mug-hur is another town believed to be the city of Ganesh, but it is cursed, and whoever dies there is believed to go to hell. In this holy Shabad, Kabir Sahib debunks this myth satirically and emphasizes the importance of Waheguru's Naam alone.
MEANING: I lost my mind when I left Banaras (because, as per the belief of the people, I would go to hell). Now, You tell me, oh, my God, what my condition (future) will be (I am in Your shelter). **Pause.** My situation is like a fish out of water; maybe I was devoid of Waheguru's worship in my previous life. I wasted my entire life in the city of Shiva (Banaras) (according to the people, the entire life I spent in Kaanshi went to waste because I left it), and I moved to *Mug-hur* near the time of my death. 2. (According to the popular belief), Simply by living in Kaanshi, one gets credit for many years of worship (which I lost) because I chose *Mug-hur* for death. But, for me, there is no difference between Kaanshi and Mug-hur. (No matter where one lives), How can he find salvation by worshipping without understanding (whom to worship)? 4. Everybody knows (worships) Shiva and Ganesh, but I killed my desires by reciting Waheguru's Naam, oh Kabir. 5.15.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਚੋਆ ਚੰਦਨ ਮਰਦਨ ਅੰਗਾ॥ ਸੋ ਤਨ ਜਲੈ ਕਾਠ ਕੈ ਸੰਗਾ॥ 1॥ ਇਸੁ ਤਨ ਧਨ ਕੀ ਕਵਨ ਬਡਾਈ॥ ਧਰਨਿ ਪਰੈ ਉਰਵਾਰਿ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਰਾਤਿ ਜਿ ਸੋਵਹਿ ਦਿਨ ਕਰਹਿ ਕਾਮ॥

ਇਕੁ ਖਿਨੁ ਲੇਹਿ ਨ ਹਰਿ ਕੋ ਨਾਮੁ॥ 2॥॥ ਹਾਥਿ ਤ ਡੋਰ ਮੁਖਿ ਖਾਇਓ ਤੰਬੋਰ॥ ਮਰਤੀ ਬਾਰ ਕਸਿ ਬਾਧਿਓ ਚੋਰ॥ 3॥ ਗੁਰਮਤਿ ਰਸਿ ਰਸਿ ਹਰਿ ਗੁਨ ਗਾਵੈ॥ ਰਾਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਵੈ॥ 4॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਨਾਮੁ ਦ੍ਰਿੜਾਈ॥ ਹਰਿ ਹਰਿ ਬਾਸੁ ਸੁਗੰਧ ਬਸਾਈ॥ 5॥ ਕਹਤ ਕਬੀਰ ਚੇਤਿ ਰੇ ਅੰਧਾ॥ ਸਤਿ ਰਾਮੁ ਝੂਠਾ ਸਭੁ ਧੰਧਾ॥ 6॥16॥

Gaurri Kabir Ji: Choaa, chundun, merdun unga. So tun julaiy kaatth kaiy sunga. 1. Iss(u) tun dhun kee kuvun budaayee. Dhern(i) puraiy oorvaar(i), na jaayee. 1. Ruhaou. Raat(i) j(i) soveh(i), din kureh(i) kaam. Ikk(u) khin(u) layh(i) na Hur(i) ko Naam(u). 2. Haath(i) ta doar, mookh(i) khaayo tamboar. Merti baar kus(i) baandhiyo choar. 3. Gurmut(i) rus(i) rus(i) Hur(i) goon gaavaiy. Raamaiy, Ram rumut sookh(u) paavaiy. 4. Kirpa kur(i) kaiy Naam(u) drirrayee. Hur(i) Hur(i) baas(u) soogundh busaayee. 5. Kehut Kabir chayt(i) ray undha. Sat(i) Ram(u), jhoottha subh(u) dhundha. 6.16.

Word Meaning: Choaa = colognes. Chundun = sandalwood oil. Merdun = massages. Kaatth = wood. 1. Kuvun = what? Budaayee = greatness; importance. Oorvaar = on this side; in this world. Pause. Khin = moment. 2. Doar = string (to hold prestigious birds like hawks). Tamboar = a wrap of betel leaves filled with tobacco and other spices. 3. Rus(i) = enjoying the taste. Raamaiy Ram = only God. 4. Drirrayee = reinforce. Baas Soogundh = fragrance. 5. Chayt(i) = remember. 6.

MEANING: The body, which the man massages with colognes and other fragrant oils, is burned with wood on death. 1. What is the importance (usefulness) of the body and the wealth which stay behind on the earth in this world, and do not accompany the man after death? Pause. The man spends the night sleeping, and the day working, and does not remember God even for a moment. 2. (Ignoring God) the man enjoys the luxuries of life, like, owning the prestigious birds of prey (like hawks), and chewing *tamboars*. But the thief (who tries to hide his immoral acts) is tied tightly (by the agents of death) at the end. 3. On the other hand, a devotee, acts on the Advice of the Guru, and sings praise of God while enjoying it. He enjoys bliss by reciting Waheguru's Naam only. 4. By His grace, the Guru reinforces Waheguru's Naam in the devotee's heart, as a result of which his body is filled with the fragrance of the Naam. 5. Remember God, oh the blind (ignorant) man. Only Waheguru's Naam is immortal while all other tasks are mortal (the results of which will not accompany the soul), advises Kabir. 6.16.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ ਚਾਰ ਤੁਕੇ॥ ਜਮ ਤੇ ਉਲਟਿ ਭਏ ਹੈ ਰਾਮ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਏ ਬਿਸਰਾਮ॥ ਬੈਰੀ ਉਲਟਿ ਭਏ ਹੈ ਮੀਤਾ॥ ਸਾਕਤ ਉਲਟਿ ਸੁਜਨ ਭਏ ਚੀਤਾ॥ 1॥ ਅਬ ਮੋਹਿ ਸਰਬ ਕੁਸਲ ਕਰਿ ਮਾਨਿਆ॥ ਸਾਤਿ ਭਈ ਜਬ ਗੋਬਿੰਦ ਜਾਨਿਆ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 327)॥ ਤਨ ਮਹਿ ਹੋਤੀ ਕੋਟਿ ਉਪਾਧਿ॥ ਉਲਟਿ ਭਈ ਸੁਖ ਸਹਜਿ ਸਮਾਧਿ॥ ਆਪੁ ਪਛਾਨੈ ਆਪੈ ਆਪ॥ ਰੋਗੁ ਨ ਬਿਆਪੈ ਤੀਨੋ ਤਾਪ॥ 2॥ ਅਬ ਮਨੁ ਉਲਟਿ ਸਨਾਤਨੁ ਹੂਆ॥ ਤਬ ਜਾਨਿਆ ਜਬ ਜੀਵਤ ਮੂਆ॥ ਕਹੁ ਕਬੀਰ ਸੁਖਿ ਸਹਜਿ ਸਮਾਵਉ॥ ਆਪਿ ਨ ਡਰਉ ਨ ਅਵਰ ਡਰਾਵਉ॥ 3॥17॥

Gaurri Kabir Ji Tipuday, Chaar Tookay: Jum tay oolut(i) bhuyay haiyn Ram. Dookh binsay, sookh keeyay bisram. Baiyri oolut(i) bhuyay haiyn meeta. Saakut oolut(i) soojun bhuyay cheeta. 1. Ub moh(i) serb kooshul kur(i) maaniya. Shaant(i) bhuyee, jub Gobind jaaniya. 1. Ruhaou.

(PAGE 327): Mun meh(i) hoati koat(i) oopaadh(i). Oolut(i) bhuyee, sookh sehj(i) smaadh(i). Aap(u) puchhaanaiy, Aapaiy Aap. Roag(u) na biyaapaiy teeno taap. 2. Ub mun(u) oolut(i) snaatun(u) hooaa. Tub jaaniya, jub jeevut mooaa. Kuhou Kabir sookh(i) sehj(i) smmavoun. Aap(i) na duroun, na uver draavoun. 3.17.

Word Meaning: Tipuday = having three verses. Chaar Tookay = having four lines.

Jum = Angel of death; frightening enemies. Oolut = turned around. Ram = god-like friends. Binsay = vanished. Bisram = came to rest. Saakut = worshippers of Maya; disconnected from God. Soojun = noble; pious. Cheeta = in mind. 1. Kooshul = all well. Shaant(i) = peaceful; blissful. Pause. Oopaadh(i) = ills. Sehj Smaadh(i) = concentration of mind unaffected by Maya. Aapaiy Aap = Waheguru alone. Biyaapaiy = affects. Teeno Taap = three types of illnesses (sufferings: mental; physical, and aggression by others. 2. Snaatun = original (pure, as at birth). Jeevut Mooaa = kill desires while living in the family. 3.

MEANING: Ever since I have realized Waheguru, my mind has become blissful, and all is well for me. **Pause.** All my frightening enemies (the five demons which could lead me on the path of spiritual death) have turned around and have become very helpful (are under my control). All my troubles are over, and comforts have made my mind their resting place. My enemies have turned into my friends (I do not think anyone is my enemy). My Maya-loving intentions have changed into noble (pious) thoughts. 1. I had many immoral thoughts in my mind, which have changed now, and I am enjoying the bliss of a peaceful mind, unaffected by Maya. By connecting with God, I have recognized myself (in terms of my objective in life), and now I see Waheguru all around me, and none of the three sufferings can affect me. 2. Now, my mind has turned around to become pure like it was at the time of my birth. But I realized this fact only after I had killed all my desires while still living in the family. Now, I am fully absorbed in the state of spirituality where Maya has no effect; now I am totally fearless (of all worldly problems), and I do not intimidate other people either, oh Kabir. 3.17.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਪਿੰਡਿ ਮੂਐ ਜੀਉ ਕਿਹ ਘਰਿ ਜਾਤਾ॥ ਸਬਦਿ ਅਤੀਤਿ ਅਨਾਹਦਿ ਰਾਤਾ॥ ਜਿਨਿ ਰਾਮੁ ਜਾਨਿਆ ਤਿਨਹਿ ਪਛਾਨਿਆ॥ ਜਿਉ ਗੂੰਗੇ ਸਾਕਰ ਮਨੁ ਮਾਨਿਆ॥ 1॥ ਐਸਾ ਗਿਆਨੁ ਕਰੈ ਬਨਵਾਰੀ॥ ਮਨ ਰੇ ਪਵਨ ਦ੍ਰਿੜ ਸੁਖਮਨ ਨਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਗੁਰੁ ਕਰਹੁ ਜਿ ਬਹੁਰਿ ਨਾ ਕਰਨਾ॥ ਸੋ ਪਦੁ ਰਵਹੁ ਜਿ ਬਹੁਰਿ ਨ ਰਵਨਾ॥ ਸੋ ਧਿਆਨੁ ਧਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਧਰਨਾ॥ ਐਸੇ ਮਰਹੁ ਜਿ ਬਹੁਰਿ ਨ ਮਰਨਾ॥ 2॥ ਉਲਟੀ ਗੰਗਾ ਜਮੁਨ ਮਿਲਾਵਉ॥ ਬਿਨੁ ਜਲ ਸੰਗਮ ਮਨ ਮਹਿ ਨ੍ਹਾਵਉ॥ ਲੋਚਾ ਸਮਸਰਿ ਇਹੁ ਬਿਉਹਾਰਾ॥ ਤਤੁ ਬੀਚਾਰਿ ਕਿਆ ਅਵਰਿ ਬੀਚਾਰਾ॥ 3॥ ਅਪੁ ਤੇਜੁ ਬਾਇ ਪ੍ਰਿਥਮੀ ਅਕਾਸਾ॥ ਐਸੀ ਰਹਤ ਰਹਉ ਹਰਿ ਪਾਸਾ॥ ਕਹੈ ਕਬੀਰੁ ਨਿਰੰਜਨੁ ਧਿਆਵਉ॥ ਤਿਤੁ ਘਰਿ ਜਾਉ ਜਿ ਬਹੁਰਿ ਨ ਆਵਉ॥ 4॥18॥

Gaurri Kabir Ji: Pind(i) mooyay, jeeou kih ghur(i) jaata. Shabad(i) Uteet(i) Unahud(i) raata. Jin(i) Ram(u) jaaniya, tinh(i) puchhaaniya. Jiyoun goongaiy shaakur mun(i) maaniya. 1. Aiysa Giyan kuraiy Bunvaari. Mun ray, puvun drirr sookhmun naari. 1. Pause. So Gur(u) kurhou, j(i) buhour(i) na kerna. So pud(u) ruvhou j(i) buhour na ruvna. So dhiyaan dhurou, j(i) buhour na dherna. Aiysay murou, j(i) buhour na merna. 2. Oolti Gunga Jumun milaavoun. Bin jul sungum, mun meh(i) nahvoun. Loacha sumsur(i) ehou biyohaara. Tut(u) beechaar(i) kiya uver beechaara. 3. Up(u) tayj(u) baayay, prithmi, akaasha. Aiysi reht ruhoun Hur(i) paasa. Kuhaiy Kabir(u) Nirunjun(u) dhiyaavoun. Tit(u) ghur(i) jaaoun, j(i) buhour na aavoun. 4.18.

Word Meaning: Pind(i) = (love for the) body. Jeeou = soul; mind. Ghur(i) = resting place. Uteet(i) = in the fully detached state. Anahud = uniform; which cannot be subdivided (Waheguru). Raata = imbued. Goongaiy = dumb; mute. Shaakur = raw sugar. Mun(i) Maaniya = mimd is convinced; enjoys. 1. Bunvaari = Waheguru; Guru. Puvun = air; breath. Drirr = reinforce; recite (the Naam) again, and again. Sookhmun Naari = a Yogic practice to breathe in through left nostril and hold the breath in the centre of the eyebrows, called the Sookhmun vein. Pause. Buhour = again. Pud(u) = (holy) verse. Ruvhou = recite. Dhiyaan Dhurou = meditate on. 2. Gunga, Jumuna = the two sacred rivers for

Hindus. Sungum = confluence of rivers. The two Rivers meet at Allahabad with a third hidden river, Sersvutee, joining them. The Sungum is one of the holiest places of the Hindus where they bathe. Loacha = with the eyes. Sumsur(i) = equal treatment. Biyohaara = dealing. Tut(u) = the root (Waheguru). 3. Up(u) = water. Tayj = light; the sun. Baayay = air. Prithmi = earth. Akaasha = sky. (The noble qualities of all these Natural elements). Reht Ruhoun = living. Nirunjun = Waheguru (which is above Maya). Tit(u) = in that.

MEANING: Many people wonder what happens to the mind when one overcomes their love for the body. Kabir Sahib tells us that with Guru's Shabad, the mind remains imbued with the love of God, which is above the effects of Maya and is indivisible (imperishable). But only that individual who makes a connection with God knows this secret, yet cannot explain it, just like a mute who enjoys the taste of jaggery but is unable to describe it. 1. The Guru delivers the knowledge that, to enjoy blissfulness, one must recite Waheguru's Naam with every breath. When one does that, he does not need to practise the Yogic exercise where they breathe in through the left nostril, and hold the breath in the centre of the eyebrows, which is called the *Sookhmun* vein, with the belief to control the mind. Pause.

Rest your faith in the real Guru, so that you will not have the need to go to some other guru. Similarly, choose only that holy Shabad for recitation, so that you will not need to choose another. Meditate in such a way that you won't need to change it, and die in such a way (from worldly desires) so that you do not have to experience death again (you merge into Waheguru). 2. The Hindus consider it a very pious deed to take a dip at the confluence of Ganga and Jamuna in Allahabad, but I have turned my mind away from the worldly desires, and bathe my mind with Waheguru's Naam-water; this is the *Sungum* of Ganga and Jamuna for me. I look at everybody the same way without any discrimination; this is my way of dealing with the world. What else is left there to ponder on (worship), when you ponder on (recite the Naam) of the origin of everything – Waheguru? 3.

I adopt the good qualities of water, the sun, air, the earth, and the sky (to provide comfort to everybody without any discrimination), and that's how I stay close to God. I recite only Waheguru's Naam, as a result of which, I will go to the eternal Home (of Waheguru), and I will not come back (take rebirth) again, oh Kabir. 4. 18.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਤਿਪਦੇ15॥ ਕੰਚਨ ਸਿਉ ਪਾਈਐ ਨਹੀ ਤੋਲਿ॥ ਮਨੁ ਦੇ ਰਾਮੁ ਲੀਆ ਹੈ ਮੋਲਿ॥ 1॥ ਅਬ ਮੋਹਿ ਰਾਮੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ॥ ਸਹਜ ਸੁਭਾਇ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮੈ ਕਥਿ ਕਥਿ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਰਾਮ ਭਗਤਿ ਬੈਠੇ ਘਰਿ ਆਇਆ॥ 2॥ ਕਹੁ ਕਬੀਰ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ॥ ਕੇਵਲ ਰਾਮ ਭਗਤਿ ਨਿਜ ਭਾਗੀ॥ 3॥19॥

Gaurru Kabir Ji tipuday15: Kunchun siyoun paayiyaiy nuhee toal(i). Mun(u) day Ram(u) leeya haiy moal(i). 1. Ub moh(i) Ram(u) Apuna kur(i) jaaniya. Sehj soobhaayay mayra mun(u) maaniya. 1. Ruhaou. Brahmaiy, kuth(i) kuth(i) unt(u) na paaya. Ram bhugut(i) baiytthay ghur(i) aaya. 2. Kuhou Kabir chunchul mut(i) tiyaagi. Kayvul Ram bhugut(i) nij bhaagi. 3.19.

Word Meaning: Tipuday = Shabads of three verses. Kunchun = gold. Paayiyaiy = acquire. 1. Sehj Soobhaayay = With love and in the spiritual state above Maya. Pause. Kuth(i) = by describing. 2. Chunchul = fickle; capricious. Tiyaagi = gave up. Bhaagi = in destiny.

MEANING: You cannot acquire Waheguru, even by offering as much gold as your weight (He is priceless). I have bought Waheguru (His Naam) by surrendering my mind to Him. 1. Now I consider Waheguru to be mine, and my mind was won over by Him when I attained the spiritual state above Maya with my devotion for Him. Pause.

Brahma described Him again and again, but never found His end. But with His worship, God takes up dwelling in your heart on His own. 2. I have given up my ever-capricious thinking, and only Waheguru's worship is in my destiny now, oh Kabir. 3.19.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜਿਹ ਮਰਨੈ ਸਭੁ ਜਗਤੁ ਤਰਾਸਿਆ॥ ਸੋ ਮਰਨਾ ਗੁਰ ਸਬਦਿ ਪ੍ਰਗਾਸਿਆ॥ 1॥ ਅਬ ਕੈਸੇ ਮਰਉ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ॥ ਮਰਿ ਮਰਿ ਜਾਤੇ ਜਿਨ ਰਾਮੁ ਨ ਜਾਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਮਰਨੋ ਮਰਨੁ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਸਹਜ ਮਰੈ ਅਮਰੁ ਹੋਇ ਸੋਈ॥ 2॥ ਕਹੁ ਕਬੀਰ ਮਨਿ ਭਇਆ ਅਨੰਦਾ॥ ਗਇਆ ਭਰਮੁ ਰਹਿਆ ਪਰਮਾਨੰਦਾ॥ 3॥20॥

Gaurri Kabir Ji: Jih mernaiy subh(u) jugut(u) traasiya. So merna Gur Shabad(i) pergaasiya. 1. Ub kaiysay muroun, mern(i) mun(u) maaniya. Mur(i) mur(i) jaatay, jin Ram(u) na jaaniya. 1. Ruhaou. Merno, mern(u) kuhaiy subh(u) koyee. Sehj muraiy, amar(u) hoyay soyee. 2. Kuhou Kabir mun(i) bhuyya anunda. Guyya bherm(u), ruhiya Permanunda. 3.20.

Word Meaning: Traasiya = is afraid of. Pergaasiya = made clear. 1. Maaniya = come to like; accepted. Pause. Sehj = the spiritual state above Maya. Amar = immortal. 2. Anunda = blissful. Bherm = misgivings. Permanunda = source of supreme bliss (Waheguru). 3.

MEANING: The idea of death, of which the whole world is afraid, has been made clear by Guru's Shabad. 1. Those who have not made any connection with God die of the fear of death all the time. But, (now that I have made a connection with God), I have come to like death (it does not scare me anymore because I know I will merge with God after death), so how can I die? Pause. Everybody talks about death, but if one dies after attaining the spiritual state above Maya, he becomes immortal. 2. My mind has become blissful because all my misgivings have been dispelled, and only Waheguru is left in my mind, oh Kabir. 3.20.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਕਤ ਨਹੀ ਠਉਰ ਮੂਲੁ ਕਤ ਲਾਵਉ॥ ਖੋਜਤ ਤਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਉ॥ 1॥ ਲਾਗੀ ਹੋਇ ਸੁ ਜਾਨੈ ਪੀਰ॥ ਰਾਮ ਭਗਤਿ ਅਨੀਆਲੇ ਤੀਰ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਭਾਇ ਦੇਖਉ ਸਭ ਨਾਰੀ॥ ਕਿਆ ਜਾਨਉ ਸਹ ਕਉਨ ਪਿਆਰੀ॥ 2॥ ਕਹੁ ਕਬੀਰ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗੁ॥ ਸਭ ਪਰਹਰਿ ਤਾ ਕਉ ਮਿਲੈ ਸੁਹਾਗੁ॥ 3॥21॥

Gaurri Kabir Ji: Kut nuhee tthaur, mool(u) kut laavoun. Khojut tun meh(i) tthaur na paavoun. 1. Laagi hoyay su jaanaiy peer. Ram bhugut(i) uniyaalay teer. 1. Ruhaou. Aik bhaayay daykhoun subh naari. Kiya jaanoun Sheh kaun piyaari. 2. Kuhou, Kabir ja kaiy mustuk(i) bhaag(u). Subh purhur(i) ta kuou milaiy soohaag(u). 3.21.

Word Meaning: Tthaur = comfort; relief. Mool(u) = medication. Khoajut = searching. 1. Uniyaalay = very sharp (pointed). Pause. Bhaayay = affection. Naari = human beings. Sheh = Husband; Waheguru. 2. Mustuk(i) = (on the) forehead. Purhur(i) = by removing; rejecting. Soohaag(u) = husband. 3.

MEANING: The arrows of the pain of separation from Waheguru are very sharp (affect you strongly and give you severe pain of separation); but only that individual knows this pain, who has suffered the piercing. **Pause.** I feel pain (of separation), but even on searching carefully, I cannot find where the pain is in my body; so, where should I apply the medication to have relief (this pain is not physical)? I cannot find comfort. 1. I find every woman (person) in love with the "One" (God). So, how do I know who is loved by the Husband (Waheguru)? 2. Rejecting all others, the Husband loves the one who has good fortune (based on her previous deeds) on her forehead, oh Kabir. 3.21.

(ਅੰਗ 328)॥ ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜਾ ਕੈ ਹਰਿ ਸਾ ਠਾਕੁਰੁ ਭਾਈ॥ ਮੁਕਤਿ ਅਨੰਤ ਪੁਕਾਰਣਿ ਜਾਈ॥ 1॥ ਅਬ ਕਹੁ ਰਾਮ ਭਰੋਸਾ ਤੋਰਾ॥ ਤਬ ਕਾਹੂ ਕਾ ਕਵਨ ਨਿਹੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੀਨਿ ਲੋਕ ਜਾ ਕੈ ਹਹਿ

ਭਾਰ॥ ਸੋ ਕਾਹੇ ਨ ਕਰੈ ਪ੍ਰਤਿਪਾਰ॥ 2॥ ਕਹੁ ਕਬੀਰ ਇਕ ਬੁਧਿ ਬੀਚਾਰੀ॥ ਕਿਆ ਬਸੁ ਜਉ ਬਿਖੁ ਦੇ ਮਹਤਾਰੀ॥ 3॥22॥

(PAGE 328): **Gaurri Kabir Ji:** Ja kaiy Hur(i) sa Tthaakur(u) bhaayee. Mookut(i) anunt pookaarun(i) jaayee. 1. Ub kuhou Ram bhuroasa Toara. Tub kaahoo ka kuvun nihora. 1. Ruhaou. Teen(i) loak ja kaiy heh(i) bhaar(u). So kaahay na kuraiy pritpaar? 2. Kuhou Kabir ikk boodh(i) beechaari. Kiya bus(u) juou bikh(u) day mehtaari? 3.22.

Word Meaning: Sa = like. Mookut(i) = emancipation. Anunt = countless times. 1. Bhurosa = faith; trust. Kuvun = which; what. Nihora = favour; complaint. Pause. Bhaar = dependent. Pritpaar = raise; look after. 2. Boodh(i) = wise thought. Bus(i) = ability. Bikh(u) = poison (of Maya). Mehtaari = mother; Waheguru. 3.

MEANING: Emancipation calls on the devotee countless times who has Waheguru as his Lord, oh brother. (The devotee does not care about emancipation when he is loved by Waheguru). 1. Now I have full faith in Waheguru (and nobody can claim any favour to me), and I make a claim that I am accountable only to him. Pause.
Why would not the God, on whom the living beings of the three layers of the universe (the worlds above the earth, the earth, and the underworld) are fully dependent, look after me? 2. However, there is one important thing to ponder on: what can a man do if God Himself gets him engrossed in Maya (if he cannot worship God), oh Kabir? 3.22.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਬਿਨ ਸਤ ਸਤੀ ਹੋਇ ਕੈਸੇ ਨਾਰਿ॥ ਪੰਡਿਤ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥ 1॥ ਪ੍ਰੀਤਿ ਬਿਨਾ ਕੈਸੇ ਬਧੈ ਸਨੇਹੁ॥ ਜਬ ਲਗੁ ਰਸੁ ਤਬ ਲਗੁ ਨਹੀ ਨੇਹੁ॥ 1॥ ਰਹਾਉ॥ ਸਾਹਨਿ ਸਤੁ ਕਰੈ ਜੀਅ ਅਪਨੈ॥ ਸੋ ਰਮਐ ਕਉ ਮਿਲੈ ਨ ਸੁਪਨੈ॥ 2॥ ਤਨੁ ਮਨੁ ਧਨੁ ਗ੍ਰਿਹੁ ਸਉਪਿ ਸਰੀਰੁ॥ ਸੋਈ ਸੁਹਾਗਨਿ ਕਹੈ ਕਬੀਰੁ॥ 3॥23॥

Gaurri Kabir Ji: Bin sut sutee hoyay kaiysay naar(i)? Pundit daykhou ridaiy beechar(i). 1. Preet(i) bina kaiysay budhaiy snayhou? Jub lug rus(u) tub lug nuhee nayhou. 1. Ruhaou. Shaahun(i) sut(u) kuraiy jea apnaiy. So Rumuyiyaiy kuou milaiy na soopnaiy. 2. Tun(u), mun(u), dhun(u) grihou saunp(i) sreer(u). Soyee soohaagun(i) kuhaiy Kabir(u). 3.23.

Word Meaning: Sut = high moral character. Sutee = with high morals; a widow who is forced (or is persuaded) to immolate herself on the pyre of her dead husband. 1. Preet(i) = attachment. Budhay = increase; develop. Snayhou = love. Rus(u) = enjoyment; selfish interest. Pause. Shaahun(i) = wife of the Shaah (Waheguru) (Maya). Sat(u) = everlasting. Rumuyya = Waheguru. 2. Soohaagun(i) = loved by husband. 3.

MEANING: You force a widow to immolate herself on the pyre of her husband, and call her a "*Sutee*" meaning having a high moral character. But think about it, how can a woman be called a "*sutee*" if she is **forced** to die, oh pundit ji? What does high moral character have to do with that? 1. How can someone develop love for another if there is no attachment in the mind of the former to begin with? There is no love as long as there is some selfish interest involved. (So, if there was no love for the husband, how could the dying widow be called "Sutee"? (Man's real husband is Waheguru, and He is the one who should be loved). But if an individual believes that Maya is his eternal companion, he cannot connect with Waheguru, even in his dreams. 2. Only that woman (person) is really married (earns the love of her husband – Waheguru) who surrenders her body, mind, wealth, and households to Him, oh Kabir. 3.23.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਬਿਖਿਆ ਬਿਆਪਿਆ ਸਗਲ ਸੰਸਾਰੁ॥ ਬਿਖਿਆ ਲੈ ਡੂਬੀ ਪਰਵਾਰੁ॥ 1॥ ਰੇ ਨਰ ਨਾਵ ਚਉੜਿ ਕਤ ਬੋੜੀ॥ ਹਰਿ ਸਿਉ ਤੋੜਿ ਬਿਖਿਆ ਸੰਗਿ ਜੋੜੀ॥ 1॥ ਰਹਾਉ॥ ਸੁਰਿ ਨਰ ਦਾਧੇ ਲਾਗੀ

ਆਗਿ॥ ਨਿਕਟਿ ਨੀਰੁ ਪਸੁ ਪੀਵਸਿ ਨ ਝਾਗਿ॥ 2॥ ਚੇਤਤ ਚੇਤਤ ਨਿਕਸਿਉ ਨੀਰੁ॥ ਸੋ ਜਲ ਨਿਰਮਲੁ ਕਥਤ ਕਬੀਰੁ॥ 3॥24॥

Gaurri Kabir Ji: Bikhiya biyaapiya sugul sunsaar(u). Bikhiya laiy doobi pervaar(u). 1. Ray nur naav chaurr(i) kut boarri? Hur(i) siyoun toarr(i), bikhiya sung(i) joarri. 1. Ruhaou. Soor(i) nur daadhay laagi aag(i). Nickit(i) neer(u) pus(u) peevus(i) na jhaag(i). Chaytut, chaytut, niksiyo neer(u). So jul nirmul(u) kuthut Kabir(u). 3.24.

Word Meaning: Bikhiya Biyaapiya = trapped in Maya. Laiy Doobi = drowned. 1. Naav = boat. Chaurrr(i) = hard ground. Kut = how; why. Pause. Soor = gods. Daadhay = burned. Aag(i) = fire (of desires). Nickit(i) = close by. Pus(u) = animal. Jhaag(i) = enduring some inconvenience; put in some effort. 2. Chaytut, Chaytut = remembering (reciting Naam). Neer(u) = water; Amrit. Kuthut = says. 3.

MEANING: The whole world is in the grip of Maya, which has drowned the whole family (of humans) in its sea (has disconnected them from Waheguru). 1. You have broken away from Waheguru and made a strong bond with Maya, oh man. It is like sinking your boat on the hard land (hurting your own interests). Pause. There is the fire of desires all around, in which, not just the humans, but even the gods, are burning. The water (Naam-Amrit) is so close (in one's heart), but the animal-like man does not put in any effort to drink it (and put out the fire). 2. By remembering God (reciting His Naam), the water (Amrit) appears, which is pure and holy (to wash off all sins, and to put out the fire of all desires), says Kabir. 3.24.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜਿਹ ਕੁਲਿ ਪੂਤੁ ਨ ਗਿਆਨ ਬੀਚਾਰੀ॥ ਬਿਧਵਾ ਕਸ ਨ ਭਈ ਮਹਤਾਰੀ॥ 1॥ ਜਿਹ ਨਰ ਰਾਮ ਭਗਤਿ ਨਹਿ ਸਾਧੀ॥ ਜਨਮਤ ਕਸ ਨ ਮੁਓ ਅਪਰਾਧੀ॥ 1॥ ਰਹਾਉ॥ ਮੁਚੁ ਮੁਚੁ ਗਰਭ ਗਏ ਕੀਨ ਬਚਿਆ॥ ਬੁਡਭੁਜ ਰੂਪ ਜੀਵੇ ਜਗ ਮਝਿਆ॥ 2॥ ਕਹੁ ਕਬੀਰ ਜੈਸੇ ਸੁੰਦਰ ਸਰੂਪ॥ ਨਾਮ ਬਿਨਾ ਜੈਸੇ ਕੁਬਜ ਕੁਰੂਪ॥ 3॥25

Gaurri Kabir Ji: Jih kool(i) poot(u) na Giyaan beechaari. Bidhva kus na bhuyee mehtaari. 1. Jih nur Ram bhugut neh saadhi. Junmut kus na mooyo apraadhi. 1. Ruhaou. Mooch, mooch gerbh guyay keen buchiya? Boodbhooj roop jeevay jug mujhiya. 2. Kuhou Kabir jaisay soondar sroop. Naam bina jaiysay koobuj kuroop. 3.25.

Word Meaning: Kool(i) = clan (of disciples). Giyaan Beechaari = made connection with God. Bidhwa = widow (lost her leader). Mehtaari = mother (of thoughts); wisdom. 1. Saadhi = practised. Junmut = right from the birth. Kus = how? Apraadhi = guilty; sinner. Pause. Mooch, Mooch = many, many. Keen = how; why. Boodbhoojh = deformed. Mujhiya = in. Koobuj = hump-backed. Kuroop = ugly. 3.

MEANING: Why did the husband (the leader, or the guru of the clan of disciples) of the mother (wisdom) not die in which (the clan) no follower got connected with Waheguru? 1. Why did the person, who did not practise God's worship, not die right at birth? Pause. Countless people are miscarried; why has such a sinner survived? If such a sinner does survive, he lives the life of a (spiritually) deformed person in the world. 2.

Even if a man is handsome in looks, he is like an ugly hump-backed if he is without Waheguru's Naam, oh Kabir. 3.25.

NOTE: Almost all the scholars of Gurbani have interpreted this holy Shabad very literally. "Mother", as the meaning of "mehtaari" is highly inappropriate here. There are many mothers who have given birth to sons, some of whom were perfect saints or great people, while others were criminals and sinners. So, why blame mothers? Many factors contribute to an individual's personality, including genes, environment, and traits from previous lives. So, "mehtaari" cannot mean "mother" in this holy Shabad. It implies **WISDOM** in this, and in many

other shabads. Kabir Sahib is condemning the self-proclaimed fake gurus who preach to others for the sake of earning money and fame.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜੋ ਜਨ ਲੇਹਿ ਖਸਮ ਕਾ ਨਾਉ॥ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ 1॥ ਸੋ ਨਿਰਮਲੁ ਨਿਰਮਲ ਹਰਿ ਗੁਨ ਗਾਵੈ॥ ਸੋ ਭਾਈ ਮੇਰੈ ਮਨਿ ਭਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਜਿਹ ਘਟ ਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਤਿਨ ਕੀ ਪਗ ਪੰਕਜ ਹਮ ਧੂਰਿ॥ 2॥ ਜਾਤਿ ਜੁਲਾਹਾ ਮਤਿ ਕਾ ਧੀਰੁ॥ ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਰਮੈ ਕਬੀਰੁ॥ 3॥26॥

Gaurri Kabir Ji: Jo jun layh(i) Khusum ka Naaoun. Tin kaiy sud bulihaaraiy jaaoun. 1. So nirmul(u), Nirmul Hur(i) goon gaavaiy. So bhaayee mayraiy mun(i) bhaavaiy. 1. Ruhaou. Jih ghut Ram(u) ruhiya bhurpoor(i). Tin kee pug punkuj hum dhoor(i). 2. Jaat(i) Joolaaha, mut(i) ka dheer(u). Sehj(i) sehj(i) goon rumaiy Kabir(u). 3.26.

Word Meaning: Khusum = Lord; Waheguru. Bulihaaraiy = offer to sacrifice. 1. Nirmul(u) = pure; piou. Bhaavaiy = is liked. Pause. Bhurpoor(i) = filling completely. Pug = feet. Punkuj = lotus. Dhoor(i) = dust. 2. Joolaaha = weaver. Dheer(u) = patient; blissful. Sehj(i) = in spiritual state above Maya. Rumaiy = recites. 3.

MEANING: I will be glad to offer my life (serve in any capacity) to the devotee who recites Waheguru's Naam. 1. That individual is pure (pious) who sings the virtues of the Pure Waheguru, and I like him like a brother. Pause. I will love to be the dust of the lotus-like feet of the devotee whose heart is filled with (love for) God. 2. Even though I come from a low-caste of weavers, I have blissfulness in my mind because I sing Waheguru's virtues in a state which is above Maya, oh Kabir. 3.26.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਗਗਨਿ ਰਸਾਲ ਚੁਐ ਮੇਰੀ ਭਾਠੀ॥ ਸੰਚਿ ਮਹਾ ਰਸੁ ਤਨੁ ਭਇਆ ਕਾਠੀ॥ 1॥ ਉਆ ਕਉ ਕਹੀਐ ਸਹਜ ਮਤਵਾਰਾ॥ ਪੀਵਤ ਰਾਮ ਰਸੁ ਗਿਆਨ ਬੀਚਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਹਜ ਕਲਾਲਨਿ ਜਉ ਮਿਲਿ ਆਈ॥ ਆਨੰਦਿ ਮਾਤੇ ਅਨਦਿਨ ਜਾਈ॥ 2॥ ਚੀਨਤ ਚੀਤ ਨਿਰੰਜਨ ਲਾਇਆ॥ ਕਹੁ ਕਬੀਰ ਤੌ ਅਨਭਉ ਪਾਇਆ॥ 3॥27॥

Gaurri Kabir Ji: Guggun(i) rusaal chooyaiy mayri bhaatthi. Sunch(i) muha rus(u) tun(u) bhuyya kaatthi. 1. Ooa kuou kuhiyaiy sehj mutvaara. Peevut Ram rus(u) Giyaan beechaara. 1. Ruhaou. Sehj klaalun(i) juou mil(i) aayee. Aanund(i) maatay undin jaayee. 2. Cheenut cheet Nirunjun laaya. Kuhou Kabir tuou Unbhuou paaya. 3.27.

Word Meaning: Guggun(i) = Bhaatthi = the tenth door (the state of being one with Waheguru). Sunch(i) = accumulate. Muha Rus(u) = Naam-Amrit. Tun(u) = (love for) body. 1. Ooa = that. Sehj = the high spiritual state. Mutvaara = intoxicated. Pause. Klaalun(i) = the woman who serves liquor. Anund(i) Maatay = intoxicated with blissfulness. Undin Jaayee = day and night go; life is spent. 2. Cheenut = recognizing. Nirunjun = Waheguru. Unbhuou = the knowledge that comes naturally. 3.

MEANING: Waheguru's Naam-Amrit is dripping in my tenth door (mind). Accumulating this great essence (Naam- Amrit), my love for my body is acting like fuel (I am burning away my love for the body). 1. The individual, who drinks the essence (Naam–Amrit) by pondering on God's Knowledge (Guru's Shabad), is the truly intoxicated individual in the spiritual state above the effects of Maya. Pause. Once the server of liquor (of Waheguru's Naam - Guru's Shabad) enters the mind of the devotee in the high spiritual state, his life is spent intoxicated in blissfulness. 2. Recognizing this truth, I have applied my mind to Waheguru, and that is how I have acquired the Divine Knowledge without any special effort, oh Kabir. 3.27.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਮਨ ਕਾ ਸੁਭਾਉ ਮਨਹਿ ਬਿਆਪੀ॥

(ਅੰਗ 329)॥ ਮਨਹਿ ਮਾਰਿ ਕਵਨ ਸਿਧਿ ਥਾਪੀ॥ 1॥ ਕਵਨੁ ਸੁ ਮੁਨਿ ਜੋ ਮਨੁ ਮਾਰੈ॥ ਮਨ ਕਉ ਮਾਰਿ ਕਹਹੁ ਕਿਸੁ ਤਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਅੰਤਰਿ ਬੋਲੈ ਸਭਿ ਕੋਈ॥ ਮਨ ਮਾਰੇ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ॥ 2॥ ਕਹੁ ਕਬੀਰ ਜੋ ਜਾਨੈ ਭੇਉ॥ ਮਨੁ ਮਧੁਸੂਦਨ ਤ੍ਰਿਭਵਣ ਦੇਉ॥ 3॥28॥

Gaurri Kabir Ji: Mun ka soobhaaou muneh(i) biyaapi.

(PAGE 329): Muneh(i) maar(i) kuvun sidh(i) thaapi. 1. Kuvun(u) su moon(i) jo mun(u) maaraiy. Mun kuou maar(i) kuhou kis(u) taaraiy. 1.Ruhaou. Mun untar(i) boalaiy subh(i) koyee. Mun maaray bin(u) bhugut(i) na hoyee. 2. Kuhou Kabir jo jaanaiiy bhayou. Mun(u) Mudhusoodun, tirbhuvun Dayou. 3.28.

Word Meaning: Soobhaaou = nature; character. Biyaapi = affects; influences. Sidh(i) Thaapi = success achieved. 1. Moon(i) = a sage who stays quit for long periods with the intent to "quiten" his mind (they do not connect with God). Maar(i) = control; kill desires. Mudhsoodun = a name for Waheguru. Tribhuvun Dayou = Light in the three layers of the universe.

NOTE: There are two ways to control one's mind (stop the mind from wandering or from pursuing desires) – (1) with sheer stubbornness and (2) by one's love for God. Once one develops love for Waheguru, he acquires noble qualities, and his attachment with the world automatically comes to an end. Controlling one's mind with persistence does NOT change one's basic nature. His thoughts remain the same. For example, fasting for a few days does not change one's desire to enjoy different foods. But controlling one's mind through love for Waheguru brings about a fundamental change in one's nature, as one acquires noble qualities (thinking). Remember, only Waheguru is the source of noble virtues. In this holy Shabad, Kabir Sahib disapproves of controlling the mind with one's persistence because it does not change the basic nature of man.

MEANING: The basic nature of the man influences his mind. So, controlling one's mind with sheer stubbornness does not achieve anything because the basic nature of the man does not change. 1. Tell me, which moon(i) (sage) has ever controlled his mind in the real sense? Who does he salvage by controlling his mind with just his stubbornness? Pause. Everybody speaks (thinks and acts) according to their nature, but one cannot worship Waheguru without real control over their mind (worshipping Waheguru and control over the mind go together). 2. An individual who knows this secret becomes "one" with Waheguru, which is enlightening the whole universe, oh Kabir. 3.28.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਓਇ ਜੁ ਦੀਸਹਿ ਅੰਬਰਿ ਤਾਰੇ॥ ਕਿਨਿ ਓਇ ਚੀਤੇ ਚੀਤਨਹਾਰੇ॥ 1॥ ਕਹੁ ਰੇ ਪੰਡਿਤ ਅੰਬਰੁ ਕਾ ਸਿਉ ਲਾਗਾ॥ ਬੂਝੈ ਬੂਝਨਹਾਰੁ ਸਭਾਗਾ॥ 1॥ ਰਹਾਉ॥ ਸੂਰਜ ਚੰਦੁ ਕਰਹਿ ਉਜਿਆਰਾ॥ ਸਭ ਮਹਿ ਪਸਰਿਆ ਬ੍ਰਹਮ ਪਸਾਰਾ॥ 2॥ ਕਹੁ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਇ॥ ਹਿਰਦੈ ਰਾਮੁ ਮੁਖਿ ਰਾਮੈ ਹੋਇ॥ 3॥29॥

Gaurri Kabir Ji: Oye ju deeseh(i) umbur(i) taaray. Kin(i) oye cheetay, cheetunhaaray. 1. Kuhou ray pundit, umbur(u) ka siyoun laaga. Boojhaiy boojhunhaar(u) subhaaga. 1. Ruhaou. Sooruj Chund(u) kureh(i) oojiyaara. Subh meh(i) pusriya Braham pusaara. 2. Kuhou Kabir jaanaiyga soyay. Hirdaiy Ram(u) mookh(i) Raamaiy hoyay. 3.29.

Word Meaning: Umbur(i) = (on the) sky. Cheetay = carved; created. 1. Boojhaiy = understands; finds out. Pause. Oojiyaara = light up. Pusriya = spread out. Pusaara = creation. 2.

MEANING: (You read and explain the Vedas to the people, but have no concept of the Supreme Being, oh pundit). Tell me, which creator created the stars which are visible in the sky? 1. Tell me, what support is there to hold the sky in place, oh pundit? Only a lucky person realizes this (by connecting with Waheguru). Pause. It is Waheguru

which causes the sun and the moon to light up the world. It is all the creation of Waheguru. 2. Only that individual understands (internalizes) this secret who has Waheguru in his heart, and on his tongue, oh Kabir. 3.29.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਬੇਦ ਕੀ ਪੁਤ੍ਰੀ ਸਿੰਮ੍ਰਿਤਿ ਭਾਈ॥ ਸਾਕਲ ਜੇਵਰੀ ਲੈ ਹੈ ਆਈ॥ 1॥ ਆਪਨ ਨਗਰੁ ਆਪ ਤੇ ਬਾਧਿਆ॥ ਮੋਹ ਕੈ ਫਾਧਿ ਕਾਲ ਸਰੁ ਸਾਧਿਆ॥ 1॥ ਰਹਾਉ॥ ਕਟੀ ਨ ਕਟੈ ਤ੍ਰੁਟਿ ਨਹ ਜਾਈ॥ ਸਾ ਸਾਪਨਿ ਹੋਇ ਜਗ ਕਉ ਖਾਈ॥ 2॥ ਹਮ ਦੇਖਤ ਜਿਨਿ ਸਭੁ ਜਗੁ ਲੂਟਿਆ॥ ਕਹੁ ਕਬੀਰ ਮੈ ਰਾਮ ਕਹਿ ਛੂਟਿਆ॥ 3॥30॥

Gaurri Kabir Ji: Bayd kee pootri Simrit(i) bhaayee. Saankul jayvuri laiy haiy aayee. 1. Aapun nugur(u) aap tay baandhiya. Moh kaiy phaadh(i) kaal sur(u) saadhiya. 1. Ruhaou. Kutty na kuttaiy, toot(i) neh jaayee. Sa saapun(i) hoyay jug kuou khaayee. 2. Hum daykhut jin(i) subh(u) jug(u) lootiya. Kuhou Kabir mein Ram keh(i) chhootiya. 3.30.

Word Meaning: Pootri = child; oof-shoot; based on. Saankal Jayvuri = chains and shackles. 1. Nugur(u) = the city (school) of its followers. Baandhiya = entrapped. Phaadh(i) = trapped. Kaal = death. Sur(u) = arrow. Saadhiya = aimed. Pause. Saapun(i) = female snake. 2.

MEANING: The Simritis, which are an offshoot of the Vedas (based on them), have brought chains and shackles (of rituals and misbeliefs) with them. They have entrapped their own followers with rituals and misbeliefs. As a result, the followers are more tightly bound to the attachment to the world (Maya), and (spiritual) death has aimed its arrow at them. Maya, which has deceived the whole world right under its (world's) eyes, could not affect me (I escaped its charm) because of my worshipping of Waheguru, oh Kabir. 3.30.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਦੇਇ ਮੁਹਾਰ ਲਗਾਮੁ ਪਹਿਰਾਵਉ॥ ਸਗਲਤ ਜੀਨੁ ਗਗਨ ਦਉਰਾਵਉ॥ 1॥ ਅਪਨੈ ਬੀਚਾਰਿ ਅਸਵਾਰੀ ਕੀਜੈ॥ ਸਹਜ ਕੈ ਪਾਵੜੈ ਪਗੁ ਧਰ ਲੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਚਲੁ ਰੇ ਬੈਕੁੰਠ ਤੁਝਹਿ ਲੇ ਤਾਰਉ॥ ਹਿਚਹਿ ਤ ਪ੍ਰੇਮ ਕੇ ਚਾਬੁਕ ਮਾਰਉ॥ 2॥ ਕਹਤ ਕਬੀਰ ਭਲੇ ਅਸਵਾਰਾ॥ ਬੇਦ ਕਤੇਬ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ॥ 3॥31॥

Gaurri Kabir Ji: Dayay moohaar, lugaam(u) pehraavoun. Suglut jean(u) guggun duouraavoun. 1. Apnaiy beechaar(i) usvaari keejaiy. Sehj kaiy paavurraiy pug(u) dhur leejaiy. 1. Ruhaou. Chul(u) ray baiykoontth toojheh(i) lay taaroon. Hicheh ta praym kay chaabuk maaroon. 2. Keht Kabir bhulay usvaara. Bayd Ktayb tay ruheh(i) niraara. 3.31.

Word Meaning: Moohaar = a part of harness which connects the lower jaw of the horse and the belt that goes around his waist (to control the mouth of the horse). Lugaam = bridle. Suglut = omnipresence (of Waheguru). Jean(u) = saddle. Guggun = sky (the tenth door of the body; brain). 1. Apnaiy Beechaar(i) = self analysis. Sehj = spiritual state above Maya. Paavurraiy = stirrup. Pug(u) = foot. Pause. Baiykoontth = paradise. Taaroon = fly; tour. Hicheh(i) = hesitate. Chaabuk = whip. 2. Bhulay = good; noble. Niraaray = unaffected; stay away.

MEANING: (In Shabad 29, Kabir Sahib discussed how to bring the mind under control; he continues to pursue a similar idea in this Shabad too). I have put *moohaar* on my mouth to stop it from undeserving praise, and unwarranted criticism of others; have put the bridle of affection for Waheguru on my mind-horse; have put the saddle of the omnipresence of God, and ride on it in the sky of my mind. 1. Self-analysis (what my origin is, and what my objective in life is) is my ride, and the spiritual state above the effects of Maya, is the stirrups to rest my foot on (a high spiritual state is the support for my mind). Pause.
With such arrangements, I invite my mind to enjoy the bliss of paradise. If my mind-horse hesitates, I whip him with my love for Waheguru (which will make him run). 2. Only

those riders are noble who (stay absorbed in Waheguru's love), and stay away from discussions of the strengths and weaknesses of the Vedas and the Western Religious books, oh Kabir. 3.31.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜਿਹ ਮੁਖਿ ਪਾਚਉ ਅੰਮ੍ਰਿਤ ਖਾਏ॥ ਤਿਹ ਮੁਖ ਦੇਖਤ ਲੂਕਟ ਲਾਏ॥ 1॥ ਇਕੁ ਦੁਖੁ ਰਾਮ ਰਾਇ ਕਾਟਹੁ ਮੇਰਾ॥ ਅਗਨਿ ਦਹੈ ਅਰੁ ਗਰਭ ਬਸੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਬਿਗੂਤੀ ਬਹੁ ਬਿਧਿ ਭਾਤੀ॥ ਕੋ ਜਾਰੇ ਕੋ ਗਡਿ ਲੇ ਮਾਟੀ॥ 2॥ ਕਹੁ ਕਬੀਰ ਹਰਿ ਚਰਣ ਦਿਖਾਵਹੁ॥ ਪਾਛੈ ਤੇ ਜਮ ਕਿਉ ਨ ਪਠਾਵਹੁ॥ 3॥32॥

Gaurri Kabir Ji: Jih mookh(i) paanchoun amrit khaayay. Tih mookh daykhut lookut laayay. 1. Ikk(u) dookh(u) Ram Raayay kaat-hou mayra. Ugun(i) duhaiy, ur(u) gerbh busayra. 1. Ruhaou. Kaayaan bigooti buhou bidh(i) bhaanti. Ko jaaray, ko gudd(i) lay maati. 2. Khuou Kabir Hur(i) Churn dikhaavhou. Paachhaiy tay Jum kiyoun na putthaavhou. 3.32.

Word Meaning: Panchoun Amrit = five desired foods: milk, yogurt, ghee (butter oil). sugar, and honey. Lookut = fire. 1. Ugun(i) Duhaiy = fire of desires. Gerbh Busayra = rebirths. Pause. Kaaya = body. Bigooti = suffers. Ko = some. Jaaray = sets on fire. 2. Churn = feet; sight. Paachhaiy Tay = afterwards. Kiyou Na = why not; by all means. Putthaavhou = send. 3.

MEANING: The mouth, with which the man enjoys the desired five foods, is set on fire (after death) while the relatives watch it burning. 1. I request Waheguru to rid me of my big worry – save me from the fire of desires and of rebirths. Pause. The human body suffers in many different ways – some people burn it, while others bury it under the ground. 2. I request God to show me His holy Sight, after which, He may send the Angel of death for me by all means, oh Kabir. 3.32.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਆਪੇ ਪਾਵਕੁ ਆਪੇ ਪਵਨਾ॥ ਜਾਰੈ ਖਸਮੁ ਤਾ ਰਾਖੈ ਕਵਨਾ॥ 1॥ ਰਾਮੁ ਜਪਤ ਤਨੁ ਜਰਿ ਕੀ ਨ ਜਾਇ॥ ਰਾਮ ਨਾਮ ਚਿਤੁ ਰਹਿਆ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਕਾ ਕੋ ਜਰੈ, ਕਾਹਿ ਹੋਇ ਹਾਨਿ॥ ਨਟ ਵਟ ਖੇਲੈ ਸਾਰਿਗਪਾਨ॥ 2॥ ਕਹੁ ਕਬੀਰ ਅਖਰ ਦੁਇ ਭਾਖਿ॥ ਹੋਇਗਾ ਖਸਮੁ ਤ ਲੇਇਗਾ ਰਾਖਿ॥ 3॥33॥

Gaurri Kabir Ji: Aapay paavuk, Aapay puvna. Jaaraiy Khusum(u) ta raakhaiy kuvuna. 1. Ram(u) juput tun(u) jur(i) kee na jaayay. Ram Naam chit(u) ruhiya smaayay. 1. Ruhaou. Ka ko juraiy, kaah(i) hoyay haan(i). Nut vut khaylaiy Saaringpaan. 2. Kuhou Kabir akkhur doyay bhaakh(i). Hoyayga Khusum(u) ta layayga raakh(i). 3.33.

Word Meaning: Paavuk = fire of (Maya). Puvna = air (which supports fire). Jaaraiy = burns. Khusum(u) = Master; Lord. Kee = even if. Pause. Ka = why? Kaah(i) = what for. Haan(i) = suffer loss. Nut Vut = like a dancer. Saaringpaan = Waheguru (a name for Vishnu). 2. Akkhur doyay = two words: Ram, Ram (Waheguru). Bhaakh(i) = say; recite. 3.

MEANING: Waheguru Himself is Maya, and Himself its supporter (He creates the fire of desires for Maya among the living beings). So, if the Lord causes the fire of desires among humans for them to burn in them, then who can save them? 1.

But even if the desires burn my body, my mind is still absorbed in God's Naam. Pause.

Why would anyone burn (in the fire of desires) and why would anyone suffer in it - it is just the drama of Waheguru, who is enjoying it like a dancer (actor). 2. (The solution to escape from this suffering is) that the man should recite only two words – Ram, Ram. If Waheguru becomes your guardian, he will save you from the fire of desires, oh Kabir. 3.33.

ਗਉੜੀ ਕਬੀਰ ਜੀ ਦੁਪਦੇ॥ ਨਾ ਮੈ ਜੋਗ ਧਿਆਨ ਚਿਤੁ ਲਾਇਆ॥ ਬਿਨੁ ਬੈਰਾਗ ਨ ਛੂਟਸਿ ਮਾਇਆ॥ 1॥ ਕੈਸੇ ਜੀਵਨੁ ਹੋਇ ਹਮਾਰਾ॥

(ਅੰਗ 330)॥ ਜਬ ਨ ਹੋਇ ਰਾਮ ਨਾਮ ਅਧਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਹੁ ਕਬੀਰ ਖੋਜਉ ਅਸਮਾਨ॥ ਰਾਮ ਸਮਾਨ ਨ ਦੇਖਉ ਆਨ॥ 2॥34॥

Gaurri Kabir Ji, Doopuday$_2$: Na main joag dhiyaan chit(u) laaya. Bin(u) baiyraag na chhootus(i) Maya. 1. Kaiysay jeevun hoyay humaara?

(PAGE 330): Jub na hoyay Ram Naam adhaara. 1. Ruhaou. Kuhou Kabir khoajoun usmaan. Ram samaan na daykhoun aan. 2.34.

Word Meaning: Joag Dhiyaan = the meditation like the yogis. Chit (u) = mind. Baiyraag= pangs of separation for Waheguru. 1. Kaisay = how. Adhaara = basis; support. Pause. Smaan = equal. Aan = other.

MEANING: How can one survive spiritually unless he makes Waheguru's Naam the support of his life? **Pause.** I have not applied my mind to meditation of the yogis because one cannot break the bonds of Maya until he experiences pangs of separation from Waheguru. 1. Even if I search the whole universe, I do not see anybody else like God, oh Kabir.2.34.

ਗਉੜੀ ਕਬੀਰ ਜੀ॥ ਜਿਹ ਸਿਰਿ ਰਚਿ ਰਚਿ ਬਾਧਤ ਪਾਗ॥ ਸੋ ਸਿਰੁ ਚੁੰਚ ਸਵਾਰਹਿ ਕਾਗ॥ 1॥ ਇਸ ਤਨ ਧਨ ਕੋ ਕਿਆ ਗਰਬਈਆ॥ ਰਾਮ ਨਾਮੁ ਕਾਹੇ ਨ ਦ੍ਰਿੜੀਆ॥ 1॥ ਰਹਾਉ॥ ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਮਨ ਮੇਰੇ॥ ਇਹੀ ਹਵਾਲ ਹੋਹਿਗੇ ਤੇਰੇ॥ 2॥3॥ ਗਉੜੀ ਗੁਆਰੇਰੀ ਕੇ ਪਦੇ ਪੈਤੀਸ॥

Gaurri Kabir Ji: Jih sir(i) ruch(i) ruch(i) baandhut paag. So sir(i) choonch svaareh(i) kaag. 1. Iss tun dhun ko kiya gerbuyiya. Ram Naam(u) kaahay na drirriya? 1. Pause. Kehut Kabir(u) soonhou mun mayray. Ihee huvaal hohengay tayray. 2.3. Gaurri Gooaarary kay puday paiyntees.

Word Meaning: Ruch(i) Ruch(i) = with zest. Choonch Svaareh(i) = pecks enjoyably. Kaag = crows. 1. Gerbuyiya = pride. Drirriya = reinforced; recited repeatedly. Pause. Huvaal = situation. 2.

MEANING: The head, on which you tie a turban with zest, is pecked enjoyably by crows in the grave. So, what kind of pride can you have of your body and wealth (which is left behind after death), oh foolish man? 1. Why don't you recite God's Naam repeatedly (which will salvage you)? Pause. (If you do not) You will meet the same fate (death), oh my mind, says Kabir. 2.3. Thirty-five Shabads of Kabir Ji.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਗੁਆਰੇਰੀ ਅਸਟਪਦੀ ਕਬੀਰ ਜੀ ਕੀ॥ ਸੁਖੁ ਮਾਗਤ ਦੁਖੁ ਆਗੈ ਆਵੈ॥ ਸੋ ਸੁਖੁ ਹਮਹੁ ਨ ਮਾਗਿਆ ਭਾਵੈ॥ 1॥ ਬਿਖਿਆ ਅਜਹੁ ਸੁਰਤਿ ਸੁਖ ਆਸਾ॥ ਕੈਸੇ ਹੋਈ ਹੈ ਰਾਜਾ ਰਾਮ ਨਿਵਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਇਸੁ ਸੁਖ ਤੇ ਸਿਵ ਬ੍ਰਹਮ ਡਰਾਨਾ॥ ਸੋ ਸੁਖੁ ਹਮਹੁ ਸਾਚੁ ਕਰਿ ਜਾਨਾ॥ 2॥ ਸਨਕਾਦਿਕ ਨਾਰਦ ਮੁਨਿ ਸੇਖਾ॥ ਤਿਨ ਭੀ ਤਨ ਮਹਿ ਮਨੁ ਨਹੀ ਪੇਖਾ॥ 3॥ ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ॥ ਤਨ ਛੂਟੇ ਮਨੁ ਕਹਾ ਸਮਾਈ॥ 4॥ ਗੁਰ ਪਰਸਾਦੀ ਜੈਦੇਉ ਨਾਮਾ॥ ਭਗਤਿ ਕੈ ਪ੍ਰੇਮਿ ਇਨ ਹੀ ਹੈ ਜਾਨਾ॥ 5॥ ਇਸੁ ਮਨ ਕਉ ਨਹੀ ਆਨਾ ਜਾਨਾ॥ ਜਿਸ ਕਾ ਭਰਮੁ ਗਇਆ ਤਿਨਿ ਸਾਚੁ ਪਛਾਨਾ॥ 6॥ ਇਸੁ ਮਨ ਕਉ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ॥ ਹੁਕਮੇ ਹੋਇਆ ਹੁਕਮੁ ਬੂਝਿ ਸਮਾਈ॥ 7॥ ਇਸ ਮਨ ਕਾ ਕੋਈ ਜਾਨੈ ਭੇਉ॥ ਇਹ ਮਨਿ ਲੀਣ ਭਏ ਸੁਖਦੇਉ॥ 8॥ ਜੀਉ ਏਕੁ ਅਰੁ ਸਗਲ ਸਰੀਰਾ॥ ਇਸੁ ਮਨ ਕਉ ਰਵਿ ਰਹੇ ਕਬੀਰਾ॥ 9॥1॥36

Ek Onkar Satgur Persad(i). Raag(u) Gaurri Gooaarary, Ashtpudi Kabir Ji Kee.

Sookh maangut, dookh(u) aagaiy aavaiy. So sookh(u) humhoun na maangiya bhaavaiy. 1. Bikhiya, ajhoun soorut(i) sookh aasa. Kaiysay hoyee haiy Raja Ram nivaasa. 1. Pause. Iss(u) sookh tay Shiv Braham draana. So sookh(u) humhou saach(u) kur(i) jaana. 2. Sunkaadik, Naarud, moon(i) Shaykha. Tin bhee tun meh(i) mun(u) nuhee paykha. 3. Iss(u) mun kuou koyee khojhou bhaayee. Tun chhootay, mun kuhaa smaayee. 4. Gur Persadi Jai Dayou, Naama. Bhugut(i) kaiy praym(i) in hee haiy jaana. 5. Iss(u) mun kuou nuhee aana

jaana. Jis ka bherm (u) guyya tin(i) saach(u) puchhaana. 6. Iss(u) mun kuou roop(u) na raykhiya kaayee. Huqamay hoya, Huqam(u) boojh(i) smaayee. 7. Iss(u) mun ka koyee jaanaiy bhayou. Ih mun(i) leen bhuyay sookhdayou. 8. Jeeo aik(u) ur(u) sugul sreera. Iss(u) mun kuou ruv(i) ruhay Kabira. 9.1.36.

Word Meaning: Aagaiy Aavaiy = comes before; precedes. Bhaavaiy = like. 1. Bikhiya = Maya. Soorut = thoughts. Pause. Draana = stayed away. Saach(u) Kur(i) Maana = believed to be everlasting. 2. Sunkaadik = the four sons of Brahma. Shaykha = Shaysh Naag = a serpent, which serves as the bed of Vishnu. It is believed that he worships Vishnu, calling him by a different name with every breath. It was also used as the rope to churn the ocean in a joint operation by the gods and the demons. Mun(u) = mind; soul; Waheguru's light. Paykha = saw. 3. Khojhou = search. Chhootay = dies. 4. Jai Dev and Naam Dev Ji are two famous Bhuguts whose compositions have been enshrined in Guru Granth Sahib. 5. Aana Jaana = rebirths. Bherm(u) = doubt; misgiving. 6. Roop na Raykhiya = physical features. 7. Leen = absorbed. Bhuyay = become. Sookhdayou = the light (source of) all comforts; God. 8. Jeeo = mind (soul), which is a part of Waheguru. Ruv(i) = recite Naam. 9.

MEANING: When a man begs for worldly comforts, troubles precede the comforts. So, I do not like to beg for such comforts. 1. The man is engrossed in Maya, but still has hope to enjoy blissfulness. How can Waheguru come to dwell in such a Maya-engrossed heart? Pause. Even gods like Shiva and Brahma stayed away from such comforts, yet humans have believed that worldly comforts are everlasting. 2. Famous personalities like the four sons of Brahma, Nard (another son of Brahma who was born out of his thigh), the sages who stay quiet for long times, and Shaysh Naag did not recognize Waheguru's light in them. 3. People should search their minds so as to find out where it (the soul) goes after the body dies. 4. Respectable Bhagats like Jai Dev and Naam Dev Ji recognized the secrets of the mind by loving God's worship with the grace of the Guru. 5. The soul (Waheguru's light) is immortal, but only those individuals realize this truth whose doubts and misbeliefs have been dispelled. 6. The mind (soul) has no physical features; it comes into being by Waheguru's Will and merges into Him by realizing His Will. 7. If someone unlocks the secrets of the mind, he becomes a part of Waheguru by getting absorbed in the mind (God, of which it is part). 8. The mind is the light of Waheguru, which is present in all the bodies. I, Kabir, am absorbed in my mind (Waheguru), and do not allow my mind to wander away. 9.36.

ਗਉੜੀ ਗੁਆਰੇਰੀ॥ ਅਹਿਨਿਸਿ ਏਕ ਨਾਮ ਜੋ ਜਾਗੈ॥ ਕੇਤਕ ਸਿਧ ਭਏ ਲਿਵ ਲਾਗੇ॥ 1॥ ਰਹਾਉ॥ ਸਾਧਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਹਾਰੇ॥ ਏਕ ਨਾਮ ਕਲਿਪਤਰ ਤਾਰੇ॥ 1॥ ਜੋ ਹਰਿ ਹਰੇ ਸੁ ਹੋਹਿ ਨ ਆਨਾ॥ ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮ ਪਛਾਨਾ॥ 2॥37॥

Gaurri Gooaarayri: Ehinis(i) Aik Naam jo jaagaiy. Kaytuk sidh bhuyay liv laagay. 1. Ruhaou. Saadhik, Sidh sugul moon(i) haaray. Aik Naam Kulptur taaray. 1. Jo Hur(i) Huray su hohe(i) na aana. Keh(i) Kabir Ram Naam puchhaana. 2.37.

Word Meaning: Ehinis(i) = day and night; all the time. Jaagaiy = stays alert. Kaytuk = how many; very many. Sidh = who achieved success. Liv = concentrate; meditate. Pause. Saadhik = a Sidh yogi in training. Haaray = failed. Kulptur = A mythical tree in paradise, which is believed to grant all wishes. 1. Aana = some other. Puchhaana = recognized; realized. 2.

MEANING: (Some people stay awake all night to please some deity). But, like many, many others, who meditate on His Naam, if one stays alert in reciting Waheguru's Naam all the time, he achieves success (unity with Waheguru). Pause. (Without His Naam)

Many Sidh yogis, many under training, and all the sages (who stay quiet for long times) failed to connect with Waheguru; Waheguru's Naam is the real Kulp tree, which salvages everybody. 1. A devotee, who worships God only, cannot be the worshipper of some other deity because none is like Him. I have recognized God's Naam (made a connection with Him), oh Kabir. 2.37.

ਗਉੜੀ ਭੀ ਸੋਰਠਿ ਭੀ॥ ਰੇ ਜੀਅ ਨਿਲਜ ਲਾਜ ਤੁਹਿ ਨਾਹੀ॥ ਹਰਿ ਤਜਿ ਕਤ ਕਾਹੂ ਕੇ ਜਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਠਾਕੁਰੁ ਊਚਾ ਹੋਈ॥ ਸੋ ਜਨੁ ਪਰ ਘਰ ਜਾਤ ਨ ਸੋਹੀ॥ 1॥ ਸੋ ਸਾਹਿਬੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਸਦਾ ਸੰਗਿ ਨਾਹੀ ਹਰਿ ਦੂਰਿ॥ 2॥ ਕਵਲਾ ਚਰਨ ਸਰਨ ਹੈ ਜਾ ਕੇ॥ ਕਹੁ ਜਨ ਕਾ ਨਾਹੀ ਘਰ ਤਾ ਕੇ॥ 3॥ ਸਭੁ ਕੋਊ ਕਹੈ ਜਾਸ ਕੀ ਬਾਤਾ॥ ਸੋ ਸੰਮ੍ਰਥੁ ਨਿਜ ਪਤਿ ਹੈ ਦਾਤਾ॥ 4॥ ਕਹੈ ਕਬੀਰੁ ਪੂਰਨ ਜਗਿ ਸੋਈ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਅਵਰੁ ਨ ਹੋਈ॥ 5॥38॥

Gaurri Bhee Soritth(i) Bhee. Ray jea nilujj, laaj tohay naahi. Hur(i) tuj(i) kut kaahoo kay jaahi. 1. Ruhaou. Ja kaiy Tthaakur(u) oocha hoyee. So jun(u) pur ghur jaat na sohee. 1. So Sahib(u) ruhiya bhurpoor(i). Suda sung(i) naahi Hur(i) door(i). 2. Kuvla Churn shern haiy ja kay. Kuhou jun ka naahi ghur ta kay. 3. Subh koyoo kuhaiy jaas kee baata. So sumruth (u), nij put(i) haiy Daata. 4. Kuhaiy Kabir poorun jug(i) soyee. Ja kaiy hirdaiy uver(u) na hoyee. 5.38.

Word Meaning: Gaurri Bhee, Soritth(i) Bhee = this Shabad can be sung in either of these two raags. Nilujj = shameless. Laaj = shame. Tuj = ignoring. Kut = why; how. Pause. Tthaakur(u) = Lord. Sohee = looks good; behooves. 1. Bhurpoor(i) = filling completely; omnipresent. 2. Kuvla = Maya. 3. Jaas(u) = of whom. Sumruth(u) = omnipotent. Nij Put(i) = Lord of self (has no superior). 4. Poorun = pefect. Uver(u) = someone else. 5.

MEANING: Don't you have any shame, oh shameless man! How can you ignore Waheguru and take shelter of (worship) some other deity? Pause. It does not behoove an individual to go to some other person for help whose Lord is the highest (greatest) of all. 1. The Lord, God, is omnipresent; He is always with you, and not away from you. 2. Tell me, what can possibly be missing in His (God's) house whose Feet are sought as shelter even by Maya? (Maya, which runs the affairs of the universe, is His slave). 3. The Waheguru, which is the talk of everybody, is omnipotent and has no superior. 4. Only that devotee is perfect in this world who has nobody else, other than Waheguru, in his heart, oh Kabir. 5.38.

NOTE: The next few Shabads do not have headings.

(ਅੰਗ 331)॥ ਕਉਨ ਕੋ ਪੂਤੁ ਪਿਤਾ ਕੋ ਕਾ ਕੋ॥ ਕਉਨੁ ਮਰੈ ਕੋ ਦੇਇ ਸੰਤਾਪੋ॥ 1॥ ਹਰਿ ਠਗ ਜਗ ਕਉ ਠਗਉਰੀ ਲਾਈ॥ ਹਰਿ ਕੇ ਬਿਓਗ ਕੈਸੇ ਜੀਅਉ ਮੇਰੀ ਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਉਨ ਕੋ ਪੁਰਖ ਕਉਨੁ ਕੀ ਨਾਰੀ॥ ਇਆ ਤਤ ਲੇਹੁ ਸਰੀਰ ਬਿਚਾਰੀ॥ 2॥ ਕਹਿ ਕਬੀਰ ਠਗ ਸਿਉ ਮਨੁ ਮਾਨਿਆ॥ ਗਈ ਠਗਉਰੀ ਠਗੁ ਪਹਿਚਾਨਿਆ॥ 3॥ 39॥

(PAGE 331): Kaun ko poot(u), pita ko ka ko? Kaun(u) muraiy, ko dayay suntaapo. 1. Hur(i) tthug, jug kuou tthugauri laayee. Hur(i) kay biyoag kaiysay jeeoun mayri maayee? 1. Ruhaou. Kaun ko purakh, kaun kee naari? Iya tut layhou sreer bichaari. 2. Keh(i) Kabir Tthug siyoun mun(u) maaniya. Guyee tthugauri, tthug(u) pehchaaniya. 3.39.

Word Meaning: Kaun Ko = whose. Suntaapo = curse; severe grief. 1. Tthug = deceitful. Tthugauri = a plant which causes temporary unconsciousness; Maya (which intoxicates the world). Biyoag = pain of separation. Pause. Tut = reality. 2. Mun(u) Maaniya = come to like; to bring faith. 3.

MEANING: Whose son (is man), and father of whom; who dies and who causes severe grief? 1. (There is no reality in these relations. They are all short-lived. In fact, it is

all a drama of the “deceitful” Waheguru, which has created Maya to intoxicate the world so that it stays engrossed in it. But, how can I survive in my separation from Waheguru, oh my mother? Pause. One needs to recognize that there is no permanent husband or permanent wife in this world. 2. My intoxication due to Maya is over, and I have recognized the “deceitful” Waheguru. Now I have come to like Him, oh Kabir. 3.39.

ਅਬ ਮੋ ਕਉ ਭਏ ਰਾਜਾ ਰਾਮ ਸਹਾਈ॥ ਜਨਮ ਮਰਨ ਕਟਿ ਪਰਮ ਗਤਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੂ ਸੰਗਤਿ ਦੀਓ ਰਲਾਇ॥ ਪੰਚ ਦੂਤ ਤੇ ਲੀਓ ਛਡਾਇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਪਉ ਜਪੁ ਰਸਨਾ॥ ਅਮੋਲ ਦਾਸੁ ਕਰਿ ਲੀਨੋ ਅਪਨਾ॥ 1॥ ਸਤਿਗੁਰ ਕੀਨੋ ਪਰਉਪਕਾਰੁ॥ ਕਾਢਿ ਲੀਨ ਸਾਗਰ ਸੰਸਾਰ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਗੋਬਿੰਦੁ ਬਸੈ ਨਿਤਾ ਨਿਤ ਚੀਤਿ॥ 2॥ ਮਾਇਆ ਤਪਤਿ ਬੁਝਿਆ ਅੰਗਿਆਰੁ॥ ਮਨਿ ਸੰਤੋਖੁ ਨਾਮੁ ਆਧਾਰੁ॥ ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਸੁਆਮੀ॥ ਜਤ ਪੇਖਉ ਤਤ ਅੰਤਰਜਾਮੀ॥ 3॥ ਅਪਨੀ ਭਗਤ ਆਪਿ ਹੀ ਦ੍ਰਿੜਾਈ॥ ਪੂਰਬ ਲਿਖਤੁ ਮਿਲਿਆ ਮੇਰੇ ਭਾਈ॥ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਪੂਰਨ ਸਾਜ॥ ਕਬੀਰ ਕੇ ਸੁਆਮੀ ਗਰੀਬ ਨਿਵਾਜੁ॥ 4॥40॥

Ub mo kuou bhuyyay Raja Ram suhaayee. Junum mern kut(i) perm gut(i) paayee. 1. Ruhaou. Sadhu sungut(i) deeyo rulaayay. Punch doot tay leeyo chhudaayay. Amrit Naam(u) jupoun jup(u) rusna. Amoal Dass(u) kur(i) leeno apna. 1. Satgur keeno per-oopkaar(u). Kaadh(i) leen saagur sunsaar. Churn kumul siyoun laagi preet(i). Gobind(u) busaiy nita nit cheet(i). 2. Maya tuput(i) boojhiya ungiyaar(u). Mun(i) suntoakh(u) Naam(u) Aadhaar(u). Jul(i) thul(i) poor(i) ruhay Prubh Soami. Jut paykhoun, tut Untarjaami. 3. Apni bhugut aap(i) hee drirraayee. Poorub likhut(u) miliya mayray bhaayee. Jis(u) kirpa kuray tis(u) poorun saaj. Kabir kay Soami greeb nivaaj(u). 4.40.

Word Meaning: Ub = now. Raja Ram = King Waheguru. Suhaayee = supporting. Perm Gut(i) = the highest spiritual state. 1. Punch Doot = the five demons (lust, rage, greed, attachment, and ego). Amoal = without paying any price. 1. Peroopkaar = huge favour. 2. Tupt(i) = burning. Ungiyaar(u) = red hot coal; spark. Suntoakh = contentment. Aadhaar = basis; support. Paykhoun = I see. Untarjaami = omniscient. 3. Drirraayee = reinforced. Poorub Likhut(i) = pre-written. Saaj = benefit; creation; life. Greeb Nivaaj(u) = the one who bestows honour on the weak. 4.

MEANING: Now, the King, God, has become my support, as a result of which my rebirth cycle is over, and I have attained the highest spiritual state. Pause. Waheguru made me a part of Guru’s congregation, who has saved me from the five demons. I have become His unpaid slave, and I recite Waheguru’s Naam with my tongue. 1. Satguru did a huge favour to me and pulled me out of the world-sea (sea of Maya). I have developed a love for Waheguru’s lotus-like Feet (His Naam), and now He dwells in my mind all the time. 2. The red-hot coal of Maya, which was burning me, has died out. Waheguru’s Naam is my basis now, and I have contentment of mind. Now, I find the omniscient Lord to be there wherever I look. 3. He is filling the land and the waters. He has strengthened my worship. I am reaping the rewards of my previous deeds. The individual, whom Waheguru is kind to, has a perfect life (achieves his objective). My Lord bestows honour on the weak and the poor, oh Kabir. 4.40.

ਜਲਿ ਹੈ ਸੂਤਕੁ ਥਲਿ ਹੈ ਸੂਤਕੁ ਸੂਤਕੁ ਓਪਤਿ ਹੋਈ॥ ਜਨਮੇ ਸੂਤਕੁ ਮੁਏ ਫੁਨਿ ਸੂਤਕ ਸੂਤਕ ਪਰਜ ਬਿਗੋਈ॥ 1॥ ਕਹੁ ਰੇ ਪੰਡੀਆ ਕਉਨ ਪਵੀਤਾ॥ ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤਾ॥ 1॥ ਰਹਾਉ॥ ਨੈਨਹੁ ਸੂਤਕੁ ਬੈਨਹੁ ਸੂਤਕੁ ਸੂਤਕ ਸ੍ਰਵਨੀ ਹੋਈ॥ ਊਠਤ ਬੈਠਤ ਸੂਤਕੁ ਲਾਗੈ ਸੂਤਕ ਪਰੈ ਰਸੋਈ॥ 2॥ ਫਾਸਨ ਕੀ ਬਿਧਿ ਸਭੁ ਕੋਊ ਜਾਨੈ ਛੂਟਨ ਕੀ ਇਕੁ ਕੋਈ॥ ਕਹਿ ਕਬੀਰ ਰਾਮੁ ਰਿਦੈ ਬਿਚਾਰੈ ਸੂਤਕੁ ਤਿਨੈ ਨ ਹੋਈ॥ 3॥41॥

Jul(i) haiy sootuk(u), thul(i) haiy sootuk(u), sootuk(u) oaput(i) hoyee. Junmay sootuk(u), mooyay phoon(i) sootuk, sootuk perj bigoyee. 1. Kuhou ray pundiya, kaun puveeta. Aisa Giyaan jup-hou mayray meeta. 1. Ruahaou. Naiynhou sootuk(u), baiynhou sootuk(u), sootuk servuni hoyee. Ootthut, baiytthut sootuk laagaiy, sootuk puraiy rusoyee. 2. Phaasun kee bidh(i) subh(u) koyoo jaanaiy, chhootun kee ikk(u) koyee. Keh(i) Kabir, Ram(u) ridaiy bichaaraiy, sootuk tinaiy na hoyee. 3.41.

Word Meaning: Sootuk(u) = a Hindu belief that a household becomes impure (unholy) with the birth and the death of someone in the house. This impurity lasts for thirteen days, at which time the family Brahman purifies the house by reciting some mantras for which he is paid. Oaput(i) = (on) production. Perj = public. Bigoyee = misguided to suffer. 1. Puveeta = pure; holy. Pause. aiynhou = with the words. Servuni = with the ears. 2. Phaasun = getting trapped. Bidh(i) = ways. Chhootun = freedom from the bonds of Maya. Tinaiy = to those. 3.

MEANING: (If one were to believe the idea of "*sootuk*" as espoused by the Brahman, then, you can never avoid it) because sootuk will be everywhere in the water, and on the land (because living beings keep being born, and dying in the water and on the land), and with all production. The misbelief about "sootuk" has led the public to unnecessarily suffer. 1. Acquire the knowledge about the validity of sootuk, and question the Brahman as to what place is pure according to his definition of sootuk, oh friends. Pause. The real sootuk (impurity in life) is caused when the man casts an evil eye on the women or the property of others, or when he hurts the feelings of others with his words, or when he listens to filthy talk with his ears. That way, there is *sootuk* when you rise, or sit down with evil ideas in your mind. There is also a sootuk in the kitchen where you kill many living beings with firewood, and the cow dung is used as fuel. 2. Everybody knows the ways to get trapped in Maya due to such misbeliefs, but very few know how to get freedom from Maya. Those who remember Waheguru in their mind are not affected by any sootuk, oh Kabir. 3.41.

ਗਉੜੀ॥ ਝਗਰਾ ਏਕੁ ਨਿਬੇਰਹੁ ਰਾਮ॥ ਜਉ ਤੁਮ ਅਪਨੇ ਜਨ ਸੌ ਕਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਮਨੁ ਬਡਾ ਕਿ ਜਾ ਸਉ ਮਨੁ ਮਾਨਿਆ॥ ਰਾਮੁ ਬਡਾ ਕੈ ਰਾਮਹਿ ਜਾਨਿਆ॥ 1॥ ਬ੍ਰਹਮਾ ਬਡਾ ਕਿ ਜਾਸੁ ਉਪਾਇਆ॥ ਬੇਦੁ ਬਡਾ ਕਿ ਜਹਾ ਤੇ ਆਇਆ॥ 2॥ ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਉਦਾਸੁ॥ ਤੀਰਥੁ ਬਡਾ ਕਿ ਹਰਿ ਕਾ ਦਾਸੁ॥ 3॥42॥

Gaurri: Jhugraa aik(u) nibayrhou *Ram*. Juou Toom apnay jun sau kaam(u). 1. Ruhaou. Ih(u) mun(u) budda, k(i), ja suou mun(u) maaniya. Ram(u) budda kaiy Rameh(i) jaaniya. 1. Brahma budda, k(i) Jaas(u) oopaaya. Bayd(u) budda k(i) juhaa tay aaya. 2. Keh(i) Kabir huou bhuyaa oodaas(u). Teeruth(u) budda, k(i) Hur(i) ka dass(u). 3.42.

Word Meaning: Jhugrra = dispute; confusion. Nibayrhou = settle. Kaam(u) = interest. Pause. Budda = greater; more respectable. Maaniya = came to like. Ram(u) = god Rama (Ram has been used hundreds of times for Waheguru, but without the (u) at the end, except in a very few special cases. Note the spellings in the first sentence). Jaas(u) = who. Oodaas(u) = disappointed; confused. 3.

MEANING: Settle a confusion for me, if You have any interest in Your slave, oh Waheguru. Pause. Is the mind greater, or the Supreme Being, which it has come to like? Is god Rama greater or the devotee who has come to realize Waheguru? Is Brahma greater or his Creator (Waheguru)? Are the Vedas greater than their writers (with the inspiration provided by Waheguru)? Is the holy place more respectable or a slave (devotee) of Waheguru? I am confused (dissatisfied) in the absence of the answers to these questions, oh Kabir. 3.42

NOTE: The essence of this holy Shabad is that Waheguru, His Naam, and His supreme devotees are higher than any rituals, beliefs, gods, or religious books.

ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ॥ ਦੇਖੌ ਭਾਈ ਗ੍ਯਾਨ ਕੀ ਆਈ ਆਧੀ॥ ਸਭੈ ਉਡਾਨੀ ਭ੍ਰਮ ਕੀ ਟਾਟੀ ਰਹੈ ਨ ਮਾਇਆ ਬਾਧੀ॥ 1॥ ਰਹਾਉ॥ ਦੁਚਿਤੇ ਕੀ ਦੁਇ ਥੂਨਿ ਗਿਰਾਨੀ ਮੋਹੁ ਬਲੇਡਾ ਟੂਟਾ॥ ਤਿਸਨਾ ਛਾਨਿ ਪਰੀ ਧਰ ਊਪਰਿ ਦੁਰਮਤਿ ਭਾਡਾ ਫੂਟਾ॥ 1॥

(ਅੰਗ 332)॥ ਆਧੀ ਪਾਛੈ ਜੋ ਜਲੁ ਬਰਸੈ ਤਿਹਿ ਤੇਰਾ ਜਨੁ ਭੀਨਾ॥ ਕਹਿ ਕਬੀਰ ਮਨਿ ਭਇਆ ਪ੍ਰਗਾਸਾ ਉਦੈ ਭਾਨੁ ਜਬ ਚੀਨਾ॥ 2॥ 43॥

Raag(u) Gaurri Chayti: Daykhou bhaayee, Giyan kee aayee aandhi. Subhaiy oodaani bherm kee taati, ruhaiy na Maya baandhi. 1. Ruhaou. Doochitay kee dooyay thoon(i) giraani, moh(u) bulaynda toota. Tishna chhaan(i) purie dhur oopur(i) doormut(i) bhaanda phoota. 1.

(PAGE 332): Aandhi paachhaiy jo jul(u) bersaiy, tih(i) Tayra jun(u) bheena. Keh(i) Kabir mun(i) bhuyya pergaasa, Oodaiy Bhaan(u) jub cheena. 2. 43.

Word Meaning: Aandhi = strong gusty wind. Bherm kee taati = a shelter (curtain) of bamboo, or a thatched hut (a weak curtain). Pause. Doochitay = indecisive; one in a dilemma. Thoon(i) = Bulaynda = pillars. Giraani = felled. Tishna = desires. Chhaan(i) = thatched hut. Doormut(i) = ill advice; evil thinking. Bhaanda = vessel. 1. Bheena = got wet; imbued. Pergaasa = enlightenment. Oodaiy Bhaan(u) = rising sun (Waheguru). Cheena = recognized.

MEANING: Watch the strong gusty wind of the Divine Knowledge, which has blown away the weak curtain of doubts which Maya could not save with its bonds, oh friends. Pause. The pillars of doubt and ignorance of the individual, caught in the middle of a choice between Waheguru and Maya, have been felled, and also the pillar of worldly attachments has been demolished. The thatched hut (a weak shelter of desires) has fallen to the ground, and the vessel of evil thinking has been shattered. 1. Like the rain that falls after the strong winds (and which washes away the dust from the vegetation), the Naam-Water after the wind of the Divine Knowledge has washed away the filth of evil thoughts from my mind. I am imbued in Your love, oh Waheguru. My mind has been enlightened by watching the rising sun (Waheguru's enlightening Naam), which I have realized, oh Kabir. 2.43.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗਉੜੀ ਚੇਤੀ॥ ਹਰਿ ਜਸੁ ਸੁਨਹਿ ਨ ਹਰਿ ਗੁਨ ਗਾਵਹਿ॥ ਬਾਤਨ ਹੀ ਅਸਮਾਨੁ ਗਿਰਾਵਹਿ॥ 1॥ ਐਸੇ ਲੋਗਨ ਸਿਉ ਕਿਆ ਕਹੀਐ॥ ਜੋ ਪ੍ਰਭ ਕੀਏ ਭਗਤਿ ਤੇ ਬਾਹਜ ਤਿਨ ਤੇ ਸਦਾ ਡਰਾਨੇ ਰਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਨ ਦੇਹਿ ਚੁਰੂ ਭਰਿ ਪਾਨੀ॥ ਤਿਹ ਨਿੰਦਹਿ ਜਿਹ ਗੰਗਾ ਆਨੀ॥ 2॥ ਬੈਠਤ ਉਠਤ ਕੁਟਿਲਤਾ ਚਾਲਹਿ॥ ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਘਾਲਹਿ॥ 3॥ ਛਾਡਿ ਕੁਚਰਚਾ ਆਨ ਨ ਜਾਨਹਿ॥ ਬ੍ਰਹਮਾ ਹੂ ਕੋ ਕਹਿਓ ਨ ਮਾਨਹਿ॥ 4॥ ਆਪੁ ਗਏ ਅਉਰਨ ਹੂ ਖੋਵਹਿ॥ ਆਗਿ ਲਗਾਇ ਮੰਦਰ ਮੈ ਸੋਵਹਿ॥ 5॥ ਅਵਰਨ ਹਸਤ ਆਪਿ ਹਹਿ ਕਾਨੇ॥ ਤਿਨ ਕਉ ਦੇਖਿ ਕਬੀਰ ਲਜਾਨੇ॥ 6॥1॥44॥

Ek Onkar Satgur Persad(i): Gaurri Chayti: Hur(i) jus(u) sooneh(i), na Hur(i) goon gaaveh(i). Baatun hee usmaan giraaveh(i). 1. Aiysay loagun siyoun kiya kuhiyaiy. Jo Prubh keeyay bhugut(i) tay baahuj, tin tay suda draanay ruhiyaiy. 1. Ruhaou. Aap(i) na dayh(i) chooroo bhur(i) paani. Tih ninday, jih Gunga aani. 2. Baiytthut, ootthut kootilta chaaleh(i). Aap(u) guyyay, aurun hoo ghaaleh(i). 3. Chhaad(i) koochurcha, aan na jaaneh(i). Brahma hoo ko kuhiyo na mmaneh(I). 4. Aap(u) guyay aurun hoo khoveh(i). Aag(i) lugaayay, mundar meh(i) soveeh(i). 5. Uvrun hust aap(i) heh(i) kaanay. Tin kuou daykh(i) Kabir lujaanay. 6.1.44.

Word Meaning: Jus(u) = praise. Baatun Hee = just in words. 1. Bahuj = devoid of. Draanay = away. Pause. Chooroo Bhur(i) = mouthful; a little. Nindeh(i) = criticises maliciously. Gunga Aani = provide the whole river. 2. Kootilta = deceit; treachery. Guyyay = gone; lost morality. Aurun = others. Ghaaleh(i) = ruin; mislead. 3. Koochurcha = destructive discussion. Aan = else. Jaaneh(i) = acknowledge. 4. Khoveh(i) = misguide

from the right path. Mundar = palace; big house. 5. Kaanay = blind of one eye; imperfect; culprit; sinners. Lujaanay = feels ashamed. 6.

MEANING: There are some people who neither listen to the praise of God, nor do they sing His virtues, but talk big as if they would bring the sky down. 1. What kind of advice can one offer to such people who are devoid of Waheguru's worship? One must stay away from such people. Pause. They will not give even a mouthful of water to the thirsty, but will criticize maliciously the people who can provide the whole river. 2. They have treachery in mind, whether they are sitting or standing (all the time). They have gone far from morality and ruined others' characters as well. 3. They know nothing else other than the destructive discussions, and do not listen even to Brahma (who is believed to be very wise, and the author of the Vedas). 4. They are lost in life and misguide others from the path of righteousness. It is like sleeping comfortably in a luxurious house after setting it on fire. 5. They laugh at others (for their perceived mistakes) but are guilty (sinners) themselves. Watching their immoral deeds, I feel ashamed of them (as human beings), oh Kabir. 6.1.44.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਬੈਰਾਗਣਿ ਕਬੀਰ ਜੀ॥ ਜੀਵਤ ਪਿਤਰ ਨ ਮਾਨੈ ਕੋਊ ਮੂਏ ਸਿਰਾਧ ਕਰਾਹੀ॥ ਪਿਤਰ ਭੀ ਬਪੁਰੇ ਕਹੁ ਕਿਉ ਪਾਵਹਿ ਕਊਆ ਕੂਕਰ ਖਾਹੀ॥ 1॥ ਮੈ ਕਉ ਕੁਸਲੁ ਬਤਾਵਹੁ ਕੋਈ॥ ਕੁਸਲੁ ਕੁਸਲੁ ਕਰਤੇ ਜਗੁ ਬਿਨਸੈ ਕੁਸਲੁ ਭੀ ਕੈਸੇ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਮਾਟੀ ਕੇ ਕਰਿ ਦੇਵੀ ਦੇਵਾ ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਹੀ॥ ਐਸੇ ਪਿਤਰ ਤੁਮਾਰੇ ਕਹੀਅਹਿ ਆਪਨ ਕਹਿਆ ਨਾ ਲੇਹੀ॥ 2॥ ਸਰਜੀਉ ਕਾਟਹਿ ਨਿਰਜੀਉ ਪੂਜਹਿ ਅੰਤ ਕਾਲ ਕਉ ਭਾਰੀ॥ ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਭੈ ਡੂਬੇ ਸੰਸਾਰੀ॥ 3॥ ਦੇਵੀ ਦੇਵਾ ਪੂਜਹਿ ਡੋਲਹਿ ਪਾਰਬ੍ਰਹਮ ਨਹੀ ਜਾਨਾ॥ ਕਹਤ ਕਬੀਰ ਅਕੁਲੁ ਨਹੀ ਚੇਤਿਆ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਨਾ॥ 4॥1॥45॥

Ek Onkar Sat(i) Gur Persad(i). Raag(u) Gaurri Baiyraagun(i) Kabir Ji.

Jeevut pitter na maanaiy koyoo, mooyay siraadh kuraahi. Pitur bhee bupuray kuhou kiyoun paaveh(i), kuooa, kooker khaahi. 1. Mein kuou kooshul(u) butaavhou koyee. Kooshul(u), kooshul(u) kertay jug(u) binsaiy, kooshul(u) bhee kaiysay hoyee. 1. Ruhaou. Maati kay kur(i) dayvi dayva, tis(u) aagaiy jeeo dayhi. Aisaiy pitur toomhaaray kuhhiyay aapun kuhhiya na layhi. 2. Surjeeo kaateh(i), nirjeeo poojeh(i), unt kaal kuou bhaari. Ram Naam kee gut(i) nuhee jaani, bhaiy doobay sunsaari. 3. Dayvi, dayva poojeh(i) doaleh(i), Parbrahm nuhee jaana. Keht Kabir Akool(u) nuhee chaytiya, bikhiya siyoun luptaana. 4.1.45.

Word Meaning: Pitter = dead ancestors. Maanaiy = take care; show consideration. **Siraadh** = a Hindu custom in which they serve food to the Brahmans in the month of Assu (Sep –Oct) on the day of the month (does not matter which month) their elders expired, with the belief that the food served to the Brahmans reaches the ancestors. They also make mud idols of the deities and ancestors, and offer food to them, which is basically consumed by birds and dogs. They also kill a goat, etc., as a sacrifice to the deities and the ancestors. Bupuray = helpless. Kuooa = crows. Kooker = dogs. 1. Kooshul(u) = well being; peace and happiness. Pause. Maati = mud. Jeeo Dayhi = offer sacrifice. Aapun Kuhhiya = as per their own wish. 2. Surjeeo = living animal. Nirjeeo = lifeless idols. Gut(i) = high spiritual state. Bhaiy = afraid of societal customs. Sunsaari = people. 3. Doaleh = loss of control of the mind. Akool(u) = Waheguru, which has no clan. Chaytiya = remembered. Bikhiya = Maya. Luptaana = clinging to; engrossed in. 4.

MEANING: People pay no attention to (take no care of) their elderly parents when they are alive, but spend a lot of money on their *siraadhs* after they die. Even then, what do the helpless ancestors receive when the food is eaten by crows and dogs? (The survivors believe that there will be peace and happiness in the family after the siraadhs), But can someone

explain to me how there can be peace and happiness in the family with a meaningless ritual like that, when the whole world is gripped in misbeliefs and is dying in search of happiness? Pause. People make idols of their deity with mud and offer a sacrificial animal before them. What kind of ancestors do you worship who cannot have what they want? 2. People kill living animals, and worship the lifeless deities and ancestors; such meaningless rituals cause a very tough time for them at the end. They do not realize the bliss of the high spiritual state they can attain by reciting Waheguru's Naam, but are drowning in the sea of Maya out of fear of meaningless societal pressures. 3. They worship the god or the goddess of their choice, but still suffer from doubts and do not get peace of mind. They do not make any connection with Waheguru, which is the source of all bliss. They do not remember God, and stay clinging to (engrossed in) Maya, oh Kabir. 4.1.45.

ਗਉੜੀ॥ ਜੀਵਤ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਐਸੇ ਸੁੰਨਿ ਸਮਾਇਆ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਬਹੁੜਿ ਨ ਭਵਜਲਿ ਪਾਇਆ॥ 1॥ ਮੇਰੇ ਰਾਮ ਐਸਾ ਖੀਰੁ ਬਿਲੋਈਐ॥ ਗੁਰਮਤਿ ਮਨੂਆ ਅਸਥਿਰੁ ਰਾਖਹੁ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪੀਓਈਐ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੈ ਬਾਣਿ ਬਜਰ ਕਲ ਛੇਦੀ ਪ੍ਰਗਟਿਆ ਪਦੁ ਪ੍ਰਗਾਸਾ॥ ਸਕਤਿ ਅਧੇਰ ਜੇਵੜੀ ਭ੍ਰਮੁ ਚੂਕਾ ਨਿਹਚਲੁ ਸਿਵ ਘਰਿ ਬਾਸਾ॥ 2॥ ਤਿਨਿ ਬਿਨੁ ਬਾਣੈ ਧਨੁਖ ਚਢਾਈਐ ਇਹੁ ਜਗੁ ਬੇਧਿਆ ਭਾਈ॥
(ਅੰਗ 333)॥ ਦਹਦਿਸ ਬੂਡੀ ਪਵਨੁ ਝੁਲਾਵੈ ਡੋਰਿ ਰਹੀ ਲਿਵ ਲਾਈ॥ 3॥ ਉਨਮਨਿ ਮਨੂਆ ਸੁੰਨਿ ਸਮਾਨਾ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਭਾਗੀ॥ ਕਹੁ ਕਬੀਰ ਅਨਭਉ ਇਕੁ ਦੇਖਿਆ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ 4॥2॥46॥

Gaurri: Jeevut muraiy, muraiy phoon(i) jeevaiy, aiysay soonn(i) smaaya. Unjun maah(i) Nirunjun(i) ruhiyaiy, buhourr(i) na bhuvjul(i) paaya. 1. Mayray Ram, aiysa kheer(u) biloyiyaiy. Gurmut(i) munooa usthir(u) raakhou, in bidh(i) Amrit(u) peeoyiyaiy. 1. Ruhaou. Gur kaiy baan(i) bujur kul chhaydi, pergutiya pud(u) pergaasa. Sukut(i) undhayr jayvurri bherm(u) chooka, nihchul(u) Shiv ghur(i) baasa. 2. Tin(i) bin(u) baanaiy dhunookh churrayiyaiy, eh(u) jug(u) baydhiya bhaayee.

(PAGE 333): Dehdis boodi puvun(u) jhoolaavaiy, doar(i) ruhee liv laayee. 3. Oonmun(i) munooa soonn(i) smaana, doobidha, doormut(i) bhaagi. Kuhou Kabir unbhuou ikk(i) daykhiya, Ram Naam(i) liv laagi. 4.2.46.

Word Meaning: Jeevut Muraiy = kill oneself as far as desires are concerned. Jeevaiy = live high spiritual life. Unjun = Maya. Nirunjun(i) = in Waheguru (which is above the effects of Maya). Bhuvjul(i) = the world sea; rebirths. 1. Kheer(u) = milk; yogurt. Biloyiyaiy = churn. Usthir(u) = stable; under control. Bidh(i) = ways. Amrit(u) = Naam-water. Pause. Baan(i) = arrow (of Shabad). Bujur Kul = the stone-like wall of ignorance. Chhaydi = pierced. Pud(i) = higher spiritual state. Pergaasa = light; enlightenment. Sukut(i) Undhayr = the darkness of Maya. Jayvurri = rope. Bherm = misgiving (which gives the false impression that a rope appears to be a snake in darkness). Chooka = removed. Nihchul = permanent. Shiv = Waheguru. 2. Dhunookh = bow. Baydhiya = pierced. Dehdis = in every direction. Boodi = kite (of routine thoughts). Jhoolaayay = flies. Doar(i) = the chain of deep thoughts. Liv = concentration. 3. Oonmun(i) = in higher mental state. Soonn(i) smaana = gets absorbed in the spiritual state where there is no effect of Maya. Doobhida = indecisiveness (to choose between God and Maya). Doormut(i) = evil thinking. Unbhuou = self-acquired Divine Knowledge. Daykhiya = experienced. 4.

MEANING: Yogurt is churned to get butter, which is considered one of the five "amrit foods", but the real Amrit is Waheguru's Naam, which is acquired by controlling one's mind (desires) with the advice of the Guru, (and by reciting Your Naam), oh my Waheguru. **Pause.** (With Guru's grace) If a devotee subdues his desires while living in the family, he acquires a

new life of high moral values and remains absorbed in a high spiritual state above the effects of Maya. Such a devotee stays absorbed in Waheguru's Naam while living in the family, and never takes rebirth. 1. With the arrow of Guru's Shabad, I have pierced (demolished) the stone-like wall of darkness (ignorance), and my mind has been enlightened to attain the high spiritual state. The darkness of Maya has disappeared, and like the illusion about a rope, which appears to be a snake in darkness, all my doubts are cleared in the light, and I have found a permanent dwelling in Waheguru's shelter. 2. Waheguru has pierced the whole world without shooting an arrow with the bow, with the result that even though the man pursues his daily routine with his superficial thoughts running in every possible direction, the thread of his deep thoughts stays focused on Him all the time. 3. All my indecisiveness, because of my immoral thoughts, has run away (has been destroyed), and my mind stays absorbed in the high spiritual state where Maya cannot influence my thoughts negatively. With the full concentration on Waheguru's Naam, I have experienced an amazing Divine Knowledge, oh Kabir. 4.2.46.

ਗਉੜੀ ਬੈਰਾਗਣਿ ਤਿਪਦੇ॥ ਉਲਟਤ ਪਵਨ ਚਕ੍ਰ ਖਟੁ ਭੇਦੇ ਸੁਰਤਿ ਸੁੰਨ ਅਨੁਰਾਗੀ॥ ਆਵੈ ਨ ਜਾਇ ਮਰੈ ਨ ਜੀਵੈ ਤਾਸੁ ਖੋਜੁ ਬੈਰਾਗੀ॥ 1॥ ਮੇਰੇ ਮਨ ਮਨ ਹੀ ਉਲਟਿ ਸਮਾਨਾ॥ ਗੁਰ ਪਰਸਾਦਿ ਅਕਲਿ ਭਈ ਅਵਰੈ ਨਾਤੁਰ ਥਾ ਬੇਗਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਨਿਵਰੈ ਦੂਰਿ ਦੂਰਿ ਫੁਨਿ ਨਿਵਰੈ ਜਿਨਿ ਜੈਸਾ ਕਰਿ ਮਾਨਿਆ॥ ਅਲਉਤੀ ਕਾ ਜੈਸੇ ਭਇਆ ਬਰੇਡਾ ਜਿਨਿ ਪੀਆ ਤਿਨਿ ਜਾਨਿਆ॥ 2॥ ਤੇਰੀ ਨਿਰਗੁਨ ਕਥਾ ਕਾਇ ਸਿਉ ਕਹੀਐ ਐਸਾ ਕੋਈ ਬਿਬੇਕੀ॥ ਕਹੁ ਕਬੀਰ ਜਿਨਿ ਦੀਆ ਪਲੀਤਾ ਤਿਨਿ ਤੈਸੀ ਝਲ ਦੇਖੀ॥ 3॥3॥47॥

Gaurri Baiyraagun(i) Tipuday: Ooltut puvun chukur khut(u) bhayday, soorut(i) soonn anuraagi. Aavaiy na jaayay, muraiy na jeevaiy, Taas(u) khoaj baiyraagi. 1. Mayray mun, mun hee oolt(i) smaana. Gur Persaad(i) akul(i) bhuyee uvraiy, naatur thaa baygaana. 1. Ruhaou. Nivraiy door(i), door(i) phoon(i) nivraiy, jin(i) jaiysa kur(i) maaniya. Alauti ka jaiysay bhuyya burayda, jin(i) peeya tin(i) jaaniya. 2. Tayri nirgoon kutha kaayay siyoun kuhiyaiy, aiysa koyee bibayki. Kuhou Kabir jin(i) deeya puleeta, tin(i) taiysi jhul daykhi. 3.3.47.

Word Meaning: Ooltut = reversing the direction of thinking. Khut = six. Chukur = yogis believe that there are six circles in the body – one each at the two private parts, near the navel, in the heart, in the neck, and one in the tenth door (brain), which are connected by a spiral-like vein. The yogis pull the air from the rear circle through all the circles to the Tenth door and hold it there as long as they meditate. This hard exercise is believed to earn them supernatural powers. Bhayday = pierced. Soorut(i) = mind; attention. Soonn = where Maya has no effect. Anuraagi = lover. Taas(u) = Him. Baiyraagi = suffering from pangs of separation. 1. Smaana = absorbed. Akul(i) = wisdom. Uvraiy = different. Naatur = otherwise. Baygaana = without knowledge; ignorant. Pause. Nivraiy = close by. Phoon(i) = then. Maaniya = believed. Alauti = crystalized sugar. Burayda = sweet drink; sherbet. 2. Nirgoon Kutha = story of the Waheguru, which is above the effects of Maya. Bibayki = knowledgeable. Puleeta = fuse. Jhul = shine; light. 3.

MEANING: By reversing his thinking from Maya towards Waheguru, the mind of the man who loves Him gets fully absorbed in the spiritual state above the effects of Maya, and all the six circles that the yogis believe in are pierced automatically (and contrary to the belief of the yogis, there is no need to endure so much hardship). Suffering from the pangs of His separation, search for Waheguru, which never comes or leaves, and which never takes birth or dies, oh my mind. 1. With Guru's grace, my thinking has changed; I would be completely in the dark; now my mind is fully absorbed in itself (worldly attractions do not affect me). Pause. God, whom I thought was somewhere far away, has come very near to me, and Maya, which seemed to be so near, has gone far away; it is one's thinking that changes the whole concept. Just like the taste of sherbet of crystallized sugar, which can be

enjoyed, but not described, the taste of union with Waheguru cannot be described - only felt. 2. There is a rare devotee who has the knowledge about the virtues of Waheguru, which is above the effects of Maya, and with whom I can share it. The kind of Waheguru's light or shine that one sees depends upon the nature of his dedication and faith, oh, Kabir. 3. 3.47.

ਗਉੜੀ॥ ਤਹ ਪਾਵਸ ਸਿੰਧੁ ਧੂਪ ਨਹੀ ਛਹੀਆ ਤਹ ਉਤਪਤਿ ਪਰਲਉ ਨਾਹੀ॥ ਜੀਵਨ ਮਿਰਤੁ ਨ ਦੁਖੁ ਸੁਖੁ ਬਿਆਪੈ ਸੁੰਨ ਸਮਾਧਿ ਦੋਊ ਤਹ ਨਾਹੀ॥ 1॥ ਸਹਜ ਕੀ ਕਥਾ ਹੈ ਨਿਰਾਰੀ॥ ਤੁਲਿ ਨਹੀ ਚਢੈ ਜਾਇ ਨ ਮੁਕਾਤੀ ਹਲੁਕੀ ਲਗੈ ਨ ਭਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਅਰਧ ਉਰਧ ਦੋਊ ਤਹ ਨਾਹੀ ਰਾਤਿ ਦਿਨਸੁ ਤਹ ਨਾਹੀ॥ ਜਲਿ ਨਹੀ ਪਵਨੁ ਪਾਵਕੁ ਫੁਨਿ ਨਾਹੀ ਸਤਿਗੁਰ ਤਹਾ ਸਮਾਈ॥ 2॥ ਅਗਮ ਅਗੋਚਰੁ ਰਹੈ ਨਿਰੰਤਰਿ ਗੁਰੁ ਕਿਰਪਾ ਤੇ ਲਹੀਐ॥ ਕਹੁ ਕਬੀਰ ਬਲਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ॥ 3॥4॥48॥

Gaurri: Teh paavus, Sindh(u) dhoop nuhee chhuhiya, teh output(i) purluou naahi. Jeeevun, mirt(u), na dookh(u) sookh(u) biyaapaiy, soonn smaadh(i) doyoo teh naahi. 1. Sehj kee kutha haiy niraari. Tool(i) nuhee churraiy, jaayay na mookaati, huluki lugaiy, na bhaari. 1. Ruhaou. Urdh, oordh doyoo teh naahi, raat(i) dinus(u) teh naahi. Jul(i) nuhee, puvun(u) paavuk(u) phoon(i) naahi, Satgur tuhaa smaayee. 2. Agumm Agoachur ruhaiy Niruntar(i), Gur(u) kirpa tay luhiyaiy. Kuhou Kabir bul(i) jaaoun Gur apunay, Sat sungut(i) mil(i) ruhiyaiy. 3.4.48.

Word Meaning: Paavus = rain; Indra is believed to be the god of rain, so the appropriate meaning of Paavus here is the kingdom of Indra, Indra Puri. Hindus believe that after his death, the man goes to the kingdom of the deity whom they worship. So, there are kingdoms associated with the names of all popular gods. Sindh(u) = ocean; Vishnu is believed to live in the ocean, so the appropriate meaning of Sindh(u) here is the kingdom of Vishnu. Dhoop = sunlight; i.e., the city of the Sun. Chhuhiya = shade; coolness of the Moon, so the meaning is the city of the Moon. Ootput(i) = production; birth. Brahma is believed to be the creator of all life, so here it means Braham Puri. Purluou = death. Shiva is believed to be the destroyer, so here it means Shiv Puri. Biyaapaiy = affect. Soonn Smaadh(i) = getting absorbed in the spiritual state in which no thought about Maya arises. 1. Sehj = the spiritual state above the effects of Maya. Niraari = unique, indescribable. Tool(i) = weighing scale. Mookaati = run out. Pause. Urdh = low (caste). Oordh = high (caste). Doyoo = discrimination. Raat(i) = sleep (of ignorance). Day = daily routine; enjoying the luxuries of Maya. Jul = the water (of vices). Puvun = air (the unstable mind like the air which keeps moving). Paavuk(u) = fire (of desires). 2. Agumm = physically inaccessible. Agoachur = incomprehensible. Niruntar(i) = continuous. Luhiyaiy = acquire. 3.

MEANING: The state of high spirituality (above the effects of Maya) is beyond description. It cannot be weighed (evaluated), it never feels any loss, and does not feel light or heavy (is not affected by the emotions of the man). **Pause**. There is no desire for Indra Puri, Vishnu Puri, Sun Puri, Moon Puri, Braham Puri or Shiv Puri in that state (no such place can match the bliss of that state). Once the devotee attains that state, he has no desire to live longer or is afraid of death. In that state, where no thought of Maya arises, the devotee does not long for any comfort or is not afraid of any discomfort. 1. There is no consideration of high or low castes, nor is there any discrimination of any kind. In that state, the devotee does not have a sleep of unawareness (he stays alert about the attacks of Maya), or does not get trapped in the luxuries of life; he stays away from any vices, keeps the ever-wavering mind under control, and the fire of desires does not affect him. He just stays focused on Satguru. 2. With the grace of the Guru, he stays connected with the inaccessible

and incomprehensible God all the time. I will love to lay down my life for my Satguru with whom one stays connected through the holy congregation, oh Kabir. 3.4.48.
NOTE: The meaning of this holy Shabad has been adopted from Prof Sahib Singh Ji's interpretation in Sri Guru Granth Sahib Darpan, with sincere thanks.

ਗਉੜੀ॥ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਬੈਲ ਬਿਸਾਹੇ ਪਵਨੁ ਪੂਜੀ ਪਰਗਾਸਿਓ॥ ਤ੍ਰਿਸਨਾ ਗੂਣਿ ਭਰੀ ਘਟ ਭੀਤਰਿ ਇਨ ਬਿਧਿ ਟਾਂਡ ਬਿਸਾਹਿਓ॥ 1॥ ਐਸਾ ਨਾਇਕੁ ਰਾਮੁ ਹਮਾਰਾ॥ ਸਗਲ ਸੰਸਾਰੁ ਕੀਓ ਬਨਜਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਭਏ ਜਗਾਤੀ ਮਨ ਤਰੰਗ ਬਟਵਾਰਾ॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਦਾਨੁ ਨਿਬੇਰਹਿ ਟਾਂਡਾ ਉਤਰਿਓ ਪਾਰਾ॥ 2॥ ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਬ ਐਸੀ ਬਨਿ ਆਈ॥ ਘਾਟੀ ਚਢਤ ਬੈਲ ਇਕੁ ਥਾਕਾ ਚਲੋ ਗੋਨਿ ਛਿਟਕਾਈ॥ 3॥5॥49॥
Gaurri: Paap(u) poonn(u) dooyay baiyl bisaahay, puvun poonji pergaasiyo. Trishna goon(i) bhurie ghut bheetur(i), in bidh(i) taand bisaahiyo. 1. Aiysa naayik(u) Ram(u) humaara. Sugul sunsaar(u) keeyo bunjaara. 1. Ruhaou. Kaam(u), kroadh(u) dooyay bhuyay jugaati, mun trung butvaara. Punch tut(u) mil(i) daan(u) nibayreh(i), taanda ooturiyo paara. 2. Keht Kabir soonhou ray Sunt-hou ub aiysi bun(i) aayee. Ghaati churrhut baiyl ikk(u) thaaka, chulo goan(i) chhitkaayee. 3.5.49.
Word Meaning: Baiyl = oxen (in olden days, oxen were used to carry merchandise for trading). Bisaahay = bought. Puvun = air; breaths. Poonji = capital. Pergaasiyo = appeared; came into the world. Trishna = desires. Goon(i) = the sack of merchandise. Taand = merchandise. 1. Naayik(u) = leader; Lord. Bunjaara = trader; businessman. Pause. Jugaati = tax collectors. Munt Trung = the waves (desires) of mind. Butvaara = robbers. Punch Tut = five elements (making up the human body) . Daan(u) = Largesse (of life or the breaths given by Waheguru). Nibayreh(i) = consume. Taanda = the sack (of desires). Ooturiyo Paara = ferried to the next world. 2. Ub Aisy Bun Aayee = the situation is such now. Ghaati Churrhut = climbing the difficult hill (of Waheguru's worship). Goan(i) = sack (of desires). Chhitkaayee = dropping; abandoning. 3.
MEANING: My Lord, Waheguru, is such that He has created all human beings as traders (of good or bad qualities) in the world. **Pause.** The human traders are sent into the world by Him, giving them the capital of breath. The traders buy two oxen each – one for the ignoble (sinful) deeds, and the other for noble deeds (as per the norms of the society), which carry the merchandise of daily routine. Each individual has a sack full of desires in his mind, which serves as the incentive to trade for one's deeds (good or bad). 1. Lust and rage act as the tax collectors, which consume (take away) some part of the capital of the breaths (a part of man's life is spent in managing his lust and rage). The rest of the human life is robbed (consumed) in fulfilling the desires of the body, and the human traders spend no time remembering Waheguru to overcome their desires. So, the merchandise of desires is ferried to the next world as such (without any control over them). 2. Listen, oh holy saints, now, that I am doing the hard labour of worshipping Waheguru, which is like climbing a tough hill, one of the oxen – carrying the load of sins - has run away abandoning its sack, (my sins have been eradicated), says Kabir. 3.5.49.

ਗਉੜੀ ਪੰਚਪਦਾ॥ ਪੇਵਕੜੈ ਦਿਨ ਚਾਰਿ ਹੈ ਸਾਹੁਰੜੈ ਜਾਣਾ॥ ਅੰਧਾ ਲੋਕੁ ਨ ਜਾਣਈ ਮੂਰਖੁ ਏਆਣਾ॥ 1॥ ਕਹੁ ਡਡੀਆ ਬਾਧੈ ਧਨ ਖੜੀ॥ ਪਾਹੂ ਘਰਿ ਆਏ ਮੁਕਲਾਊ ਆਏ॥ 1॥ ਰਹਾਉ॥ ਓਹ ਜਿ ਦਿਸੈ ਖੂਹੜੀ ਕਉਨ ਲਾਜੁ ਵਹਾਰੀ॥ ਲਾਜੁ ਘੜੀ ਸਿਉ ਤੂਟਿ ਪੜੀ ਉਠਿ ਚਲੀ ਪਨਿਹਾਰੀ॥ 2॥ ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰੇ ਆਪੁਨਾ ਕਾਰਜੁ ਸਵਾਰੇ॥

(ਅੰਗ 334)॥ ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ॥ 3॥ ਕਿਰਤ ਕੀ ਬਾਧੀ ਸਭ ਫਿਰੈ ਦੇਖਹੁ ਬੀਚਾਰੀ॥ ਏਸ ਨੋ ਕਿਆ ਆਖੀਐ ਕਿਆ ਕਰੇ ਵਿਚਾਰੀ॥ 4॥ ਭਈ ਨਿਰਾਸੀ ਉਠਿ ਚਲੀ ਚਿਤ ਬੰਧਿ ਨ ਧੀਰਾ॥ ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹੁ ਭਜੁ ਸਰਣਿ ਕਬੀਰਾ॥ 5॥6॥50॥

Gaurri Punchpuda: Payvkurraiy din chaar(i) haiy, saahoorurraiy jaana. Undha loak(u) na jaanyee, moorukh(u) aiyaana. 1. Kuhou, duddiya baandhaiy dhun khurri. Paahoo ghur(i) aayay, mooklaayoo aayay. 1. Ruhaou. Oh j(i) disaiy khoohurri, kaun laaj(u) vuhaari. Laaj(u) ghurri siyoun toot(i) purri ootth(i) chulie punihaari. 2. Sahib(u) hoyay duyaal(u), kirpa kuray, Aapuna kaaruj(u) svaaray.

(PAGE 334): Ta sohaagun(i) jaaniyaiy, Gur Shabad(u) beechaaray. 3. Kirt kee baandhi subh phiraiy daykhou beechaari. Ais nu kiya aakhiyaiy, kiya kuray vichaari. 4. Bhuyee niraasi ootth(i) chulie, chit bundh(i) na dheera. Hur(i) kee churni laag(i) ruhou, bhuj(u) shern(i) Kabira. 5.6.50.

Word Meaning: Punchpuda = a Shabad with five stanzas. Payvkurraiy = parents' home; this world. Din Chaar(i) = a few days. Saahoorurraiy = in-laws (Waheguru's) house; the next world. 1. Duddiya = half dhoti (sari) (which the women wear while doing house chores). Paahoo = guests. Mooklaayoo = the groom and his relatives taking the bride (Angel of Death). Pause. Khoohurri = beautiful well (attractive world full of lusts). Kaun = which woman; every human being. Laaj(u) = the rope (of hope and efforts) to draw water (of lusts). Vuhaari = pushed down into the well. Ghurri = the vessel to draw water (of lusts). Punihaari = who draws water. 2. Kaaruj = task (of connecting with God Himself). Svaaray = completes successfully. Soaagun(i) = loved by husband. 3. Kirt Kee Baandhi = restricted by previous deeds. Vichaari = helpless. 4. Niraasi = with unfulfilled hopes. Ootth(i) Chulie = leaves the world. Dheera = restore courage. 5.

MEANING: The blind (ignorant) and the foolish man does not realize that the life here in this world is only for a short time, and eventually he has to go to the next world to the Waheguru-husband. 1. It is unexplainable that the agents of death are almost here, and the ignorant woman (human beings) are still occupied in worldly affairs (and have forgotten Waheguru completely where they have to go). Pause. The world is like a very attractive well, but it is full of attractions of Maya (rather than water), and everybody is using the rope of hope and efforts to draw the water of lust from the world-well. But when death comes, the rope of efforts gets broken, and the water-drawing man leaves the world. 2. However, if the Lord is kind to someone and embraces him as His own, He can complete the task (objective) of the devotee (of breaking his bonds with Maya and connecting him with Himself). Only that human bride is considered married (loved by her husband) who ponders on Guru's Shabad. 3. But the man is forced to pursue his interests based on his deeds of a previous life. So, how can we fully blame the poor (helpless) man for his bad deeds, as he is simply following his destiny? 4. The human bride leaves the world disappointed with her hopes unfulfilled, and she is unable to restore her courage (be peaceful). The best thing for the man to do to achieve blissfulness of mind is to rush to Waheguru's shelter, oh Kabir. 5.6.50

ਗਉੜੀ॥ ਜੋਗੀ ਕਹਹਿ ਜੋਗੁ ਭਲ ਮੀਠਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ॥ ਰੁੰਡਿਤ ਮੁੰਡਿਤ ਏਕੈ ਸਬਦੀ ਏਇ ਕਹਹਿ ਸਿਧਿ ਪਾਈ॥ 1॥ ਹਰਿ ਬਿਨੁ ਭਰਮਿ ਭੁਲਾਨੇ ਅੰਧਾ॥ ਜਾ ਪਹਿ ਜਾਉ ਆਪੁ ਛੁਟਕਾਵਨਿ ਤੇ ਬਾਧੇ ਬਹੁ ਫੰਧਾ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਤੇ ਉਪਜੀ ਤਹੀ ਸਮਾਨੀ ਇਹਿ ਬਿਧਿ ਬਿਸਰੀ ਤਬ ਹੀ॥ ਪੰਡਿਤ ਗੁਣੀ ਸੂਰ ਹਮ ਦਾਤੇ ਏਹਿ ਕਹਹਿ ਬਡ ਹਮ ਹੀ॥ 2॥ ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ਬਿਨੁ ਬੂਝੈ ਕਿਉ ਰਹੀਐ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਚੂਕੈ ਇਨ ਬਿਧਿ ਮਾਣਕੁ ਲਹੀਐ॥ 3॥ ਤਜਿ ਬਾਵੈ ਦਾਹਨੇ ਬਿਕਾਰਾ ਹਰਿ ਪਦੁ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹੀਐ॥ ਕਹੁ ਕਬੀਰ ਗੂੰਗੈ ਗੁੜੁ ਖਾਇਆ ਪੂਛੇ ਤੇ ਕਿਆ ਕਹੀਐ॥ 4॥7॥51॥

Gaurri: Yogi kuheh(i) yoga(u) bhul meettha, uver(u) na dooja bhaayee. Roondit, moondit, Aikaiy Shabadi, ehay kuheh(i) sidh(i) paayee. 1. Hur(i) bin(u) bherm(i) bhoolaanay undha. Ja peh(i) jaaoun aap(u) chhootkaavun(i), tay baandhay buhou phundha. 1. Ruhaou. Jeh tay oopji, tuhee smaani, ih(i) bidh(i) bisri tub hee. Pundit, gooni, soor, hum daatay, eh(i) kuheh(i) bud hum hee. 2. Jiseh(i) boojhaayay, soyee boojhaiy, bin(u) boojhaiy kiyoun ruhiyaiy. Satgur(u) milaiy undhayra chookaiy, in bidh(i) maanuk luhiyaiy. 3. Tuj(i) baavaiy, daahnay bikaara, Hur(i) pud(u) drirr(u) kur(i) ruhiyaiy. Kuhou Kabir goongaiy goorr(u) khaaya, poochhaiy tay kiya kuhiyaiy. 4.7.51.

Word Meaning: Bhul = Bhula = good; best. Roondit Moondit = completely hairless (shaved) heads. Aikaiy Shabadi = those who recite only one word “Alukh” which means incomprehensible. Sidh(i) Paayee = achieved the objective. 1. Chhootkaavun(i) = to seek freedom (from Maya). Buhou Phundha = many bonds. Pause. Jeh Tay oopji = where (Waheguru) it (haumein) originates. Bisri = forgets. Gooni = having good qualities. Soor = valiant (who has conquered his mind). 2. In bidh(i) = this way. Maanuk = ruby (invaluable Waheguru’s Naam). 3. Baavaiy Dahnay = left and right. Bikaara = vices. Pud(u) = high spiritual state. Drirr(u) = reinforce; hold tightly. Goongaiy = mute; dumb. Goorr(u) = jaggery; big nuggets of raw sugar. 4.

MEANING: (The followers of every faith claim that their faith is the best). The yogis claim that their path is sweet (providing peace) and the best, and that there is none other like theirs. Similarly, the Jains and the Sanyasi, who shave their heads, claim that they achieve their objective successfully. 1. But, without Waheguru’s Naam, everybody is blind and is lost in misbeliefs. I find that everybody, whoever I go to seek advice about how to break the bonds of Maya, is himself strongly bonded with Maya. Pause. The whole world is fully gripped in haumein (selfishness and ego), which originates when people forget Waheguru, and it is because of their haumein that the people forget Waheguru. People suffer from haumein because of their high caste, knowledge, good qualities, valour, and philanthropy, etc., and they claim that only they are great. 2. Only that individual understands the reality whom Waheguru enlightens Himself. What kind of life is that without such understanding? The darkness of ignorance is dispelled only when one gets connected with Satguru, and that is how you acquire the invaluable Naam of Waheguru. 3. One should get rid of the vices on the left and right (all of them), and reinforce Waheguru’s Naam to achieve a higher spiritual state (leading to union with Him). However, like a mute, who cannot describe the taste of jaggery, he ate, the bliss of the union with Waheguru cannot be described in words, oh Kabir. 4.7.51.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਕਬੀਰ ਜੀ॥
ਜਹ ਕਛੁ ਅਹਾ ਤਹਾ ਕਿਛੁ ਨਾਹੀ॥ ਇੜਾ ਪਿੰਗਲਾ ਸੁਖਮਨ ਬੰਦੇ ਏ ਅਵਗਨ ਕਤ ਜਾਹੀ॥ 1॥ ਤਾਗਾ ਟੂਟਾ ਗਗਨੁ ਬਿਨਸਿ ਗਇਆ ਤੇਰਾ ਬੋਲਤ ਕਹਾ ਸਮਾਈ॥ ਏਹੁ ਸੰਸਾ ਮੋ ਕਉ ਅਨਦਿਨੁ ਬਿਆਪੈ, ਮੋ ਕਉ ਕੋ ਨਾ ਕਹੈ ਸਮਝਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਬਰਭੰਡੁ ਪਿੰਡ ਤਹ ਨਾਹੀ ਰਚਨਹਾਰੁ ਤਹ ਨਾਹੀ॥ ਜੋੜਨਹਾਰੇ ਸਦਾ ਅਤੀਤਾ ਇਹ ਕਹੀਐ ਕਿਸੁ ਮਾਹੀ॥ 2॥ ਜੋੜੀ ਜੁੜੈ ਨ ਤੋੜੀ ਟੂਟੈ ਜਬ ਲਗ ਹੋਇ ਬਿਨਾਸੀ॥ ਕਾ ਕੋ ਠਾਕੁਰੁ ਕਾ ਕੋ ਸੇਵਕੁ ਕੋ ਕਾਹੂ ਕੈ ਜਾਸੀ॥ 3॥ ਕਹੁ ਕਬੀਰ ਲਿਵ ਲਾਗਿ ਰਹੀ ਹੈ ਜਹਾ ਬਸੇ ਦਿਨ ਰਾਤੀ॥ ਉਆ ਕਾ ਮਰਮੁ ਓਹੀ ਪਰੁ ਜਾਨੈ ਓਹੁ ਤਉ ਸਦਾ ਅਬਿਨਾਸੀ॥ 4॥1॥52॥

Ek Onkar Satgur Persad(i): Raag(u) Gaurri Poorbi Kabir Ji.

Jeh kucch(u) uhaa, tuhaa kichh(u) naahi. Irra, pigula, sookhmun bunday, eh uvgun kut jaahi. 1. Taaga toota, guggun(u) binus(i) guyya, tayra boalut kuhaa smaayee. Eh(u) sunsa mo kuou undin(u) biyaapaiy, mo kuou ko na kuhaiy sumjhaayee. 1. Ruhaou. Jeh burbhund(u), pind teh naahi, ruchunhaar(u) teh naahi. Joarrun-haar suda uteeta, ih kuhiyaiy kis(u) maahi.

2. Joarri joorraiy, na toarri tootaiy, jub lug hoyay binaasi. Ka ko tthaakur(u), ka ko sayvuk(u), ko kahoo kaiy jaasi. 3. Kuhou Kabir liv laag(i) ruhee haiy, juhaa busay din raati. Ooa ka murm(u) Ohee pur(u) jaanaiy, Oh(u) tuou suda abinaashi. 4.1.52.

Word Meaning: Jeh = where. Uhaa = is; was. Irra – right nostril. Pingula = left nostril. Sookhmun = a vein in the middle of the eyebrows (yogic practices). Uvgun = bad (worthless) practices. Kut Jaahi = where do they go (disappear to one's surprise). 1. Taaga = thoughts of selfishness and ego. Guggun = sky; thoughts. Binus(i) Guyya = eradicated. Boalut = talk; thoughts. Sunsa = doubt; question. Pause. Burbhund = (love for the wealth of) the whole world. Pind = (love for own) body. Ruchunhaar = the creator (mind). Joarrunhaara = connector (Waheguru). Ateeta = totally disconnected from Maya. 2. Binaasi = (love for) perishables. 3. Liv = connection with concentration. Ooa = His (God's). Murm = secret. Abinaashi = immortal. 4.

MEANING: When the chain of thoughts of one's haumein (selfishness and ego) is broken (vanishes completely), nobody knows where all his talk about haumein also disappears. This (unexplained) nagging question (about how this change comes about) challenges me all the time, but nobody explains it to me to clear my doubt. **Pause.** Where the mind was full of haumein before, nothing is left there after the change (all the haumein disappears). Also, nobody knows where the worthless yogic practices of breathing also disappear (one does not feel any need for them). 1. Where there was a wish to acquire the wealth of the whole world, and love for my own body, no such desire is left there now; even the mind that thought about all that is not there anymore. There is no need to tell anybody now that Waheguru, which is always fully disconnected from Maya (above the effects of Maya), has connected the devotee with Him (the devotee does not wish to be praised). 2. As long as the man loves the perishables, he cannot connect with Waheguru, and cannot break his bonds with Maya with his own efforts. Under such conditions, there is no real Master of the man, and he is not the slave (devotee) of anyone in particular, so who does he go to for support (there is none)? 3. My concentration is fully on Waheguru day and night (I am fully absorbed in Him), oh Kabir. (But I still cannot know His secrets), Only He knows His own secrets, and He is always immortal. 4.1.52.

ਗਉੜੀ॥ ਸੁਰਤਿ ਸਿਮ੍ਰਿਤਿ ਦੁਇ ਕੰਨੀ ਮੁੰਦਰਾ ਪਰਮਿਤਿ ਬਾਹਰਿ ਖਿੰਥਾ॥ ਸੁੰਨ ਗੁਫਾ ਮਹਿ ਆਸਨੁ ਬੈਸਨੁ ਕਲਪ ਬਿਬਰਜਿਤ ਪੰਥਾ॥ 1॥ ਮੇਰੇ ਰਾਜਨ ਮੈ ਬੈਰਾਗੀ ਜੋਗੀ॥ ਮਰਤ ਨ ਸੋਗ ਬਿਓਗੀ॥ 1॥ ਰਹਾਉ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਮਹਿ ਸਿੰਙੀ ਮੇਰਾ ਬਟੂਆ ਸਭੁ ਜਗੁ ਭਸਮਾਧਾਰੀ॥ ਤਾੜੀ ਲਾਗੀ ਤ੍ਰਿਪਲੁ ਪਲਟੀਐ ਛੂਟੈ ਹੋਇ ਪਸਾਰੀ॥ 2॥ ਮਨੁ ਪਵਨੁ ਦੁਇ ਤੂੰਬਾ ਕਰੀ ਹੈ ਜੁਗ ਜੁਗ ਸਾਰਦ ਸਾਜੀ॥
(ਅੰਗ 335)॥ ਥਿਰੁ ਭਈ ਤੰਤੀ ਤੂਟਸਿ ਨਾਹੀ ਅਨਹਦ ਕਿੰਗੁਰੀ ਬਾਜੀ॥ 3॥ ਸੁਨਿ ਮਨ ਮਗਨ ਭਏ ਹੈ ਪੂਰੇ ਮਾਇਆ ਡੋਲ ਨ ਲਾਗੀ॥ ਕਹੁ ਕਬੀਰ ਤਾ ਕਉ ਪੁਨਰਪਿ ਜਨਮੁ ਨਹੀ ਖੇਲਿ ਗਇਓ ਬੈਰਾਗੀ॥ 4॥2॥53॥

Gaurri: Soorut(i) simrit(i) dooyay kunni moondraan, Permit(i) baahur(i) khintha. Soonn goofa meh(i) aasun(u) baiysun(u), kulp biburjut(i) puntha. 1. Mayray Raajun, mein baiyraagi yogi. Mert na soag biyogi. 1. Ruhaou. Khund, brehmund meh(i) singi mayra butooa, subh Jug bhusmadhaari. Taarri laagi tirpul(u) pultiyaiy, chhootaiy hoyay pusaari. 2. Mun(u) puvun(u) dooyay toomba kurie haiy, joog joog saarud saaji.

(PAGE 335): Thir(u) bhuyee tuntee tootus(i) naahi, unhud kinguri baaji. 3. Soon(i) mun mugun bhuyay haiy pooray, Maya doal na laagi. Kuhou Kabir ta kuou poonrup(i) junum(u) nuhee, khayl(i) guyyo baiyraagi. 4.2.53.

Word Meaning: Soorut(i) = Attentiveness; concentration. Simrit(i) = remember; keep in mind. Permit(i) = beyond measurements (Waheguru); explicable knowledge acquired by

experience. Khintha = quilt. Soonn = the spiritual state above the effects of Maya. Goofa = cave. Kulp = imagination; unrealistic ideas. Biburjut = not allowed; forbidden. Puntha = faith. 1. Baiyraagi = disconnected from Maya (and in love with God). Soag = grief. Biyogi = separation. Pause. Khund Brehmund = the whole world. Sinngi = bugle. Butooa = small bag to hold ash. Bhusmadhaari = mixing with ash (perishable). Taarri Laagi = full concentration (on Waheguru). Tirpul(u) = Maya (with three effects). Pusaari = with all the developments (family man). 2. Puvun(u) = air; breaths. Saarud = lute. Toomba = the hollow dried melon spheres on which the lute is mounted. Thir(u) = stable; unwavering mind. Tuntee = instrument. Unhud = uniform. Kinguri = lute. 3. Mugun = fully absorbed; unaware of the surroundings. Poonrup(i) = again. Baiyraagi = totally dissociated from Maya. 4,

NOTE: Kabir Sahib addresses a yogi in this Shabad. Yogis wear big glass rings in their ears; cover their bodies with ash, which they store in a small bag; wear a quilt, blow on a bugle to show their presence; live in caves or small huts, and play music on lutes. All these are the symbols of their faith. Disapproving of their practices, Kabir Sahib teaches him the true path to have union with God.

MEANING: I am also wearing earrings in my ears like you, but unlike you, my earrings are a focus on Waheguru and a reminder of Him in my mind, oh yogi. The Knowledge of the immeasurable Waheguru, which I acquired, is the quilt I am wearing. Getting my mind fully absorbed in the spiritual state where thoughts about Maya do not originate is the cave where I am meditating; other than that, all imagination is forbidden in my faith. 1. I am a yogi who has broken all the bonds with Maya, oh my Lord, and I will not suffer from spiritual death, any grief, or any separation from worldly attachments (as I have broken all such bonds). Pause. Delivering the message of the omnipresent Waheguru is the bugle that I am blowing, and my mind is the bag in which I store the memory - ash of the fact that the whole world is perishable. Deep meditation on Waheguru's Naam has reversed the effects of Maya, and even as a family man, I am free from its bonds now. 2. I am using my mind, and my breaths (remembering Waheguru with every breath) as the two hollow dried melon spheres on which I have mounted my lute (to sing Waheguru's praise), which is valid (is true) in all the eons. Now the lute of my mind has become stable (my mind has quit wavering), and I am listening to the uniform Divine music. 3. While listening to this Divine music, I am fully absorbed in the Perfect Waheguru, and Maya cannot lure my mind in any way. A devotee in deep love with Waheguru, who plays this game (becomes unaffected by Maya), is never reborn, oh Kabir. 4.2.53.

ਪਉੜੀ॥ ਗਜ ਨਵ ਗਜ ਦਸ ਗਜ ਇਕੀਸ ਪੁਰੀਆ ਏਕ ਤਨਾਈ॥ ਸਾਠ ਸੂਤ ਨਵ ਖੰਡ ਬਹਤਰਿ ਪਾਟੂ ਲਗੋ ਅਧਿਕਾਈ॥ 1॥ ਗਈ ਬੁਨਾਵਨ ਮਾਹੋ॥ ਘਰ ਛੋਡਿਐ ਜਾਇ ਜੁਲਾਹੋ॥ 1॥ ਰਹਾਉ॥ ਗਜੀ ਨ ਮਿਨੀਐ ਤੋਲਿ ਨ ਤੁਲੀਐ ਪਾਚਨੁ ਸੇਰ ਅਢਾਈ॥ ਜੌ ਕਰਿ ਪਾਚਨੁ ਬੇਗਿ ਨ ਪਾਵੈ ਝਗਰੁ ਕਰੈ ਘਰ ਹਾਈ॥ 2॥ ਦਿਨ ਕੀ ਬੈਠ ਖਸਮ ਕੀ ਬਰਕਸਿ ਇਹ ਬੇਲਾ ਕਤ ਆਈ॥ ਛੂਟੇ ਕੂੰਡੇ ਭੀਗੈ ਪੁਰੀਆ ਚਲਿਓ ਜੁਲਾਹੋ ਰੀਸਾਈ॥ 3॥ ਛੋਛੀ ਨਲੀ ਤੰਤੁ ਨਹੀ ਨਿਕਸੈ ਨਤਰ ਰਹੀ ਉਰਝਾਈ॥ ਛੋਡਿ ਪਸਾਰੁ ਈਹਾ ਰਹੁ ਬਪੁਰੀ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ॥ 4॥3॥54॥

Gaurri: Guj nuv, guj dus, guj ikkees, pooriya aik tunaayee. Saatth soot, nuv khund buhuttar, paat(u) lugo adhikaayee. 1. Guyee boonaavun maaho. Ghur chhoadiyaiy jaayay joolaaho. 1. Pause. Gujee na miniyaiy, toal(i) na tooliyaiy, paachun(u) sayr adhaayee. Juou kur(i) paachun bayg(i) na paavaiy, jhuggur kuraiy ghur haahi. 2. Din kee baiytth, Khusum kee burkus(i), ih bayla kut aayee. Chhootay koonday, bheegaiy pooriya, chuliyo joolaaho reesaayee. 3. Chhoachhi nulie tunt(u) nuhee niksaiy, nutur ruhee oorjhaayee. Chhoad(i) pusaar(u), eehaan ruhou bupuri, kuhou Kabir sumjhaayee. 4.3.54.

Word Meaning: Nuv = the nine body doors. Dus = the ten senses (five by nature and five by action). Ikkees = twenty-one elements of the human body. The total of all = 40 (9+10+21). Pooriya = warp of hand-loom (40 yards in length). Tunaayee = weaved. Saatth Soot = sixty long veins. Nuv Khund = nine big joints of the body (4 in the arms, four in the legs, and one in the bust). Buhuttar = seventy-two thin veins. Paat = patches. 1. Boonaavun = fulfil. Maaho = lust. Ghur Chhodiyaiy = lost control on mind. Julaaho = weaver. Pause. Miniyaiy = measure. Tooliyaiy = weigh. Paachun(u) = temper to give strength to the raw threads during weaving; food for human body to give it strength. Adhaayee = two and a half. Sayr adhaayee = about a kilogram. Bayg(i) = right away, on time. 2. Baiytth = stay. Burkus(i) = rebellion. Koonday = earthen pots. Bheegaiy Pooriya = the wet cotton cylinders. Joolaaho = the weaver-like man. Reesaayee = frustrated. 3. Chhoachhi = hollow; empty. Nulie = cotton cylinder. Tunt = thread. Nutur = the threads of the stretched warp (woof). Orjhaayee = tangled. Pusaar(u) = the worldly attractions. Eehaan Ruhou = stay in yourself (quit pursuing the worldly attractions.

NOTE: Kabir Sahib was a weaver by profession, so he used weaving as a metaphor for human life, focusing on the pursuit of desires and attachment to the world. He has used weaving terms to express his ideas about human behaviour. A fully stretched warp is 40 yards in length. It is divided into 10 sections by 9 supports placed at equal intervals. The raw cotton is treated with a temper (flour paste) to strengthen it. The cotton cylinders are also kept wet in earthenware to have better control.

MEANING: Like a 40-yard warp of a handloom, the newborn baby (man) comes with a body consisting of 40 parts (9 body doors + 10 senses + 20 basic elements + mind). The sixty long veins, nine body joints (are like the warp), seventy-two short veins and many other patches (skin, hair, nails, etc.) complete it. 1. As the baby grows, he begins to love the world and gets possessed by human desires and lust. Ignoring God, the man loses control of his mind in pursuit of his lust and desires. Pause. Like the temper needed for the warp to give strength to the cotton, the human body also needs temper in the form of food, amounting to about 1 kg, to have strength. If the body does not get food on time, it creates a ruckus in the mind. 2. For a short life, the man becomes a rebel against Waheguru without realizing that he will not get the human life easily again (to become “one” with Him). When the earthenware of the weaver in which the cotton cylinders are kept wet, are broken, the weaver quits his job; similarly, when the human body breaks down, the weaver-like man leaves this world frustrated. 3. When the cylinder, on which the cotton is wrapped, runs empty, no thread comes out of it, and the woof and the weft of the warp become tangled, similarly, the loss of breaths leaves the human soul tangled (trapped) in rebirths, and the circle continues as long as the mind keeps pursuing his desires. So, Kabir teaches his mind to stay in itself and quit pursuing the lust of life. 4.3.54.

ਗਉੜੀ॥ ਏਕ ਜੋਤਿ ਏਕਾ ਮਿਲੀ ਕਿੰਬਾ ਹੋਇ ਮਹੋਇ॥ ਜਿਤੁ ਘਟਿ ਨਾਮੁ ਨ ਊਪਜੈ ਫੂਟਿ ਮਰੈ ਜਨ ਸੋਇ॥ 1॥ ਸਾਵਲ ਸੁੰਦਰ ਰਾਮਈਆ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਤੋਹਿ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੁ ਮਿਲੈ ਸਿਧਿ ਪਾਈਐ ਕਿ ਏਹੁ ਜੋਗੁ ਕਿ ਭੋਗੁ॥ ਦੁਹੁ ਮਿਲਿ ਕਾਰਜ ਊਪਜੈ ਰਾਮ ਨਾਮ ਸੰਜੋਗ॥ 2॥ ਲੋਗੁ ਜਾਨੈ ਇਹੁ ਗੀਤੁ ਹੈ ਇਹੁ ਤਉ ਬ੍ਰਹਮ ਬੀਚਾਰ॥ ਜਿਉ ਕਾਸੀ ਉਪਦੇਸੁ ਹੋਇ ਮਾਨਸ ਮਰਤੀ ਬਾਰ॥ 3॥ ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਹਰਿ ਨਾਮਾ ਚਿਤੁ ਲਾਇ॥ ਕਹੁ ਕਬੀਰ ਸੰਸਾ ਨਹੀ ਅੰਤਿ ਪਰਮ ਗਤਿ ਪਾਇ॥ 4॥1॥4॥55॥

Gaurri: Aik Joat(i) aika milee, kimba hoyay muhoyay? Jit(u) ghut(i) Naam(u) na oopjaiy, phoot(i) muraiy jun soyay. 1. Saanvul, soondar Ramuyya, mayra mun laaga Toh(i). 1. Ruhaou. Sadh(u) milaiy, sidh(i) paayiyaiy, k(i) eh(u) yoag(u) k(i) bhoag(u). Dooho mil(i) kaaruj oopjaiy, Ram Naam sunjoag. 2. Loag(u) jaaaiy eh(u) geet(u) haiy, eh(u) tuou Braham beechaar. Jiyoun Kaanshi oopdaysh(u) hoyay maanus merti baar. 3. Koyee gaavaiy, ko

soonaiy, Hur(i) Naama chit(u) laayay. Kuhou Kabir sunsa nuhee, unt(i) Perm Gut(i) paayay. 4.1.4.55.

Word Meaning: Joat(i) = Waheguru's soul. Kimba = can there be a doubt (that they are separate)? Muhoyay = does not happen. Phoot(i) = (mind) explodes into pieces. 1. Saanvul = wheat coloured (which is thought to be very attractive in India). Ramuyya = omnipresent (Waheguru). Pause. Sadh(u) = Satguru. Sidh(i) = real success (union with God). Yoag(u) = the path of the yogis. Bhoag(u) = enjoying the worldly comforts. Dooho = the two (Satguru's Shabad and devotee's concentration). Kaaruj Oopjaiy = objective is achieved. Sunjoag = union (with God). 2. Braham Beechar = discussion of Waheguru's virtues. Kaanshi Oopdaysh = the sermon in Banaras. 3. Sunsa Nuhee = absolutely no doubt. Perm Gut(i) = the supreme spiritual state. 4.

MEANING: When the human soul merges into Waheguru's soul, can it still be thought of as being different? (The answer is: No). The individual, in whose heart Waheguru's Naam does not take root, dies a spiritual death because his heart explodes into pieces (mind wanders in many directions and never becomes peaceful). 1. My mind has been attracted to You, oh my wheat-coloured, handsome Waheguru. Pause. One achieves success (the objective of human life) when one gets connected with the Guru, the blissfulness of which is like the yoga of the Yogis, and like the enjoyment of the luxuries of the world for me (they do not even come close to the blissfulness of union with God). When Guru's Shabad and the respectful devotion of the devotee for Waheguru's Naam come together, union with God results. 2. People think of Guru's Shabad as a lyric only, but they do not realize that it is the discussion of Waheguru's virtues (His praise), and is like the sermon that is given to a dying man in Banaras, which is believed to emancipate him. If someone sings or listens to the praise of Waheguru (His Naam) with full devotion, there is no doubt at all that he achieves the highest spiritual state at the end, oh Kabir. 4.1.4.55.

ਗਉੜੀ॥ ਜੇਤੇ ਜਤਨ ਕਰਤ ਤੇ ਡੂਬੇ ਭਵ ਸਾਗਰੁ ਨਹੀ ਤਾਰਿਓ ਰੇ॥ ਕਰਮ ਧਰਮ ਕਰਤੇ ਬਹੁ ਸੰਜਮ ਅਹੰਬੁਧਿ ਮਨੁ ਜਾਰਿਓ ਰੇ॥ 1॥ ਸਾਸ ਗ੍ਰਾਸ ਕੋ ਦਾਤੋ ਠਾਕੁਰੁ ਸੋ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰਿਓ ਰੇ॥ ਹੀਰਾ ਲਾਲੁ ਅਮੋਲੁ ਜਨਮੁ ਹੈ ਕਉਡੀ ਬਦਲੈ ਹਾਰਿਓ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰਿਸਨਾ ਤ੍ਰਿਖਾ ਭੂਖ ਭਰਮਿ ਲਾਗੀ ਹਿਰਦੈ ਨਾਹਿ ਬੀਚਾਰਿਓ ਰੇ॥ ਉਨਮਤ ਮਾਨ ਹਿਰਿਓ ਮਨ ਮਾਹੀ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਧਾਰਿਓ ਰੇ॥ 2॥ ਸੂਆਦ ਲੁਭਤ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਮਦ ਰਸ ਲੈਤ ਬਿਕਾਰਿਓ ਰੇ॥ ਕਰਮ ਭਾਗ ਸੰਤਨ ਸੰਗਾਨੇ ਕਾਸਟ ਲੋਹ ਉਧਾਰਿਓ ਰੇ॥ 3॥ ਧਾਵਤ ਜੋਨਿ ਜਨਮ ਭ੍ਰਮਿ ਥਾਕੇ ਅਬ ਦੁਖ ਕਰਿ ਹਮ ਹਾਰਿਓ ਰੇ॥ ਕਹਿ ਕਬੀਰ ਗੁਰ ਮਿਲਤ ਮਹਾ ਰਸੁ ਪ੍ਰੇਮ ਭਗਤਿ ਨਿਸਤਾਰਿਓ ਰੇ॥ 4॥1॥5॥56॥

Gaurri: Jaytay jutun kert, tay doobay, bhuv saagur(u) nuhee taariyo ray. Kerm dherm, kertay buhou sunjum, uhunboodh(i) mun jaariyo ray. 1. Saas graas ko Daato Tthaakur(u), so kiyoun munhou bisaariyo ray. Heera, laal(u), umoal(u) junum(u) haiy, kaudi budlaiy haariyo ray. 1. Ruhaou. Trishna trikha bhookh bherm(i) laagi, hirdaiy naah(i) beechaariyo ray. Oonmut maan hiriyo mun maahi, Gur ka Shabad(u) na dhaariyo ray. 2. Sooaad loobhut, indri rus prayriyo, mud rus laiyt bikaariyo ray. Kerm bhaag suntun sunganay, kaasht loh oodhaariyo ray. 3. Dhaavut joan(i) junum bherm(i) thaakay, ub dookh kur(i) hum haariyo ray. Keh(i) Kabir Gur milt muhaa rus, praym bhugut(i) nistaariyo ray. 4.1.5.56.

Word Meaning: Jutun = efforts; rituals. Bhuv Saagur(u) = the world sea. Kerm Dherm = accepted religious rituals. Uhunboodh(i) = ego-driven thinking. 1. Graas = nibbles of food. Daato = provider. Bisaariyo = forgotten. Laal(u) = rubies. Amoal(u) = priceless. Kaudi = a cowrie shell (worthless). Pause. Trishna = desires. Bherm(i) = misbelief. Oonmut = intoxicated; conceited. Maan Hiriyo = deceived by ego. Dhaariyo = adopted. 2. Loobhut = greedy. Indri Rus = sensual pleasures. Prayriyo = motivated; incited. Mud = liquor;

intoxicant. Bikaariyo = lustful acts. Sungaanay = with, in the company of. Kaasht = wood. Oodhaariyo = ferried across; salvaged. 3. Dhaavut = rushing; going through. Bherm(i) = wandering through. Muha Rus(u) = super great enjoyment; supreme bliss. Nistaariyo = salvaged. 4.

MEANING: All those who invest their efforts (performing religious rituals), drown in the world sea, and do not find salvation. They do follow the rituals and try to control their senses solely through willpower, but they suffer because of their ego-driven thinking. 1. Why do (how can) they forget the Lord who is the provider of life and food? Human life is priceless, like diamonds and rubies, but they waste it on worthless (short-lived) comforts. Pause. Man does not realize that he is gripped by a big appetite and thirst for the fulfillment of his desires arising out of his misgivings (illusions). Intoxicated with and deceived by his ego, he does not enshrine Guru's Shabad in his mind. 2. Incited by his lust and greedy for the delicacies, he enjoys all the vices. But with good luck, if he connects with the Guru, he is ferried across the sea of Maya like a piece of iron that floats, tied to a wooden log. 3. Having been rushed through different life forms, I have been exhausted from this suffering. But taking the shelter of the Guru, and worshipping God with deep devotion, I have been ferried across the sea of Maya, and now I am enjoying the supreme bliss, oh Kabir. 4.1.5.56.

ਗਉੜੀ॥ ਕਾਲਬੂਤ ਕੀ ਹਸਤਨੀ ਮਨ ਬਉਰਾ ਰੇ ਚਲਤੁ ਰਚਿਓ ਜਗਦੀਸ॥ ਕਾਮ ਸੁਆਇ ਗਜ ਬਸਿ ਪਰੇ ਮਨ ਬਉਰਾ ਰੇ ਅੰਕਸੁ ਸਹਿਓ ਸੀਸਿ॥ 1॥

(ਅੰਗ 336)॥ ਬਿਖੈ ਬਾਚੁ ਹਰਿ ਰਾਚੁ ਸਮਝੁ ਮਨ ਬਉਰਾ ਰੇ॥ ਨਿਰਭੈ ਹੋਇ ਨ ਹਰਿ ਭਜੇ ਮਨ ਬਉਰਾ ਰੇ ਗਹਿਓ ਨ ਰਾਮ ਜਹਾਜੁ॥ 1॥ ਰਹਾਉ॥ ਮਰਕਟ ਮੁਸਟੀ ਅਨਾਜ ਕੀ ਮਨ ਬਉਰਾ ਰੇ ਲੀਨੀ ਹਾਥੁ ਪਸਾਰਿ॥ ਛੂਟਨਿ ਕੋ ਸਹਸਾ ਪਰਿਆ ਮਨ ਬਉਰਾ ਰੇ ਨਾਚਿਓ ਘਰ ਘਰ ਬਾਰਿ॥ 2॥ ਜਿਉ ਨਲਨੀ ਸੂਅਟਾ ਗਹਿਓ ਮਨ ਬਉਰਾ ਰੇ ਮਾਯਾ ਇਹੁ ਬਿਉਹਾਰੁ॥ ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਮਨ ਬਉਰਾ ਰੇ ਤਿਉ ਪਸਰਿਓ ਪਾਸਾਰੁ॥ 3॥ ਨਾਵਨ ਕਉ ਤੀਰਥ ਘਨੇ ਮਨ ਬਉਰਾ ਰੇ ਪੂਜਨ ਕਉ ਬਹੁ ਦੇਵ॥ ਕਹੁ ਕਬੀਰ ਛੂਟਨੁ ਨਹੀ ਮਨ ਬਉਰਾ ਰੇ ਛੂਟਨੁ ਹਰਿ ਕੀ ਸੇਵ॥ 4॥1॥6॥57॥

Gaurri: Kaalboot kee hustuni, mun baura ray, chulut(u) ruchiyo Jugdeesh. Kaam sooayay guj bus(i) puray, mun baura ray, unkus(u) suhiyo sees(i). 1.

(PAGE 336): Bikhaiy baach(u), Hur(i) raach(u), sumujh(u), mun baura ray. Nirbhaiy hoyay na Hur(i) bhujay, mun bayra ray, guhiyo na Ram juhaaj(u). 1. Ruhaou. Murkut mooshti anaaj kee, mun baura ray, leeni haath(u) pusaar(i). Chhootun ko sehsa puriya, mun baura ray, naachiyo ghur ghur baar(i). 2. Jiyoun nalini soouta guhiyo, mun baura ray, Maya eh(u) biyohaar(u). Jaiysa rung ksoombh ka, mun baura ray, tiyoun pusriyo pusaar(u). 3. Naavun kuou teeruth ghunay, mun baura ray, poojun kuou buhou dayv. Kuhou Kabir chhootun(u) nuhee, mun baura ray, chhootun Hur(i) kee sayv. 4.1.6.57.

Word Meaning: Kaalboot = skeleton; model. Hustuni = female elephant. Baura = foolish; crazy. Chulut(u) = amazing feat; drama. Jugdeesh = Lord of the world. Kaam Sooaayay = with the objective of lust. Guj = elephant. Bus(i) = in the control. Unkus(u) = Ankus (the sharp pointed weapon to control the elephant). 1. Bikhaiy Baach(u) = stay away from lust. Raach(u) = get interested in; get absorbed. Guhiyo = hold; board. Juhaaj(u) = ship. Pause. Murkut = monkey. Mooshti = fistful. Annaj = grains; roasted black chick peas. Chhootun kuou = to get free. Sehsa = worry. 2. Nalini = a device to catch parrots. Soouta = parrot. Biyohaar = business; results. Ksoombh = a beautiful flower that withers quickly at the touch. Pusriyo Pusaar(u) = the visible world. 3. Ghunay = many. Chootun = freedom from Maya. 4.

NOTE: To educate human beings, Kabir Sahib gives some highly relevant examples of greed and sensual enjoyment, which result in very serious consequences for living beings. These examples do beg for some explanations.
Elephant: The elephant is known to be very lustful. So, to trap an elephant, the hunters dig a deep, large pit, cover it with grass and leaves, and then place a life-size model of a female elephant on it and wait for the excited elephant to arrive. Blinded by his lust, the elephant comes running to the female and drops into the pit and cannot get out. The hunters put a net on him and made him a prisoner.
Monkey: Monkeys are very good dancers and entertainers. Many people used them as good entertainers and thus earned their livelihood. Monkeys also love roasted black chickpeas. So, to catch a monkey, the hunters would put some roasted chickpeas in a narrow-mouthed container and bury it in the ground with the neck exposed. Attracted by the smell, some monkeys would come and try to steal them. His hand would barely go through the neck, but he would not be able to pull it out with his fist full of chickpeas. His greed would not let him empty his fist, and he would be caught.
Parrot: Parrots are very popular pets. To catch them, the hunters use a device called Nalini, which has a turning wheel with spokes. They put some food inside the wheel and placed a shiny plate full of water underneath. Attracted by the food, some parrots would come and sit on a spoke of the wheel, which turns with the weight of the parrot. Afraid of falling into the water below, the parrot hangs on tightly to the spokes and is caught.
MEANING: It is a drama of Waheguru that the elephant goes crazy because of his lust for sex. Blinded by his desire, he cannot tell the model from the real female elephant, and becomes a slave to his captors, where he has to endure the pain of the ankus on his head. 1. So, be careful and stay away from vices (sensual pleasures), and get interested in Waheguru, oh my crazy mind. Why don't you worship Waheguru fearlessly, and board His ship (to swim across the sea of Maya), oh my crazy mind? Pause. (Learn from the greed of the monkey) who spreads his hand to have a fistful of the grains (roasted black chick peas); and even though he becomes worried to get free, yet he is caught for his greed, and has to dance from door to door, oh my crazy mind. 2. Just as the parrot holds on to the spokes of the "*nalini*" tightly (and gets caught, and loses his freedom), anybody who is attracted to Maya suffers similar consequences, oh my silly mind. The visible world is like the flower of Kasoombh, which is very pretty, but vanishes (withers away) quickly just on touch, oh my crazy mind. 3. There are countless holy places to take a dip and countless gods to worship, but none can salvage you, oh my silly mind. Only service to Waheguru can liberate you, oh Kabir. 4.1.6.57.

ਗਉੜੀ॥ ਅਗਨਿ ਨ ਦਹੈ ਪਵਨ ਨਹੀ ਮਗਨੈ ਤਸਕਰੁ ਨੇਰਿ ਨ ਆਵੈ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਕਰਿ ਸੰਚਉਨੀ ਸੋ ਧਨੁ ਕਤ ਹੀ ਨ ਜਾਵੈ॥ 1॥ ਹਮਰਾ ਧਨੁ ਮਾਧਉ ਗੋਬਿੰਦੁ ਧਰਣੀਧਰੁ ਇਹੈ ਸਾਰ ਧਨੁ ਕਹੀਐ॥ ਜੋ ਸੁਖੁ ਪ੍ਰਭ ਗੋਬਿੰਦ ਕੀ ਸੇਵਾ ਸੋ ਸੁਖੁ ਰਾਜਿ ਨ ਲਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਇਸੁ ਧਨ ਕਾਰਣਿ ਸਿਵ ਸਨਕਾਦਿਕ ਖੋਜਤ ਭਏ ਉਦਾਸੀ॥ ਮਨਿ ਮੁਕੰਦੁ ਜਿਹਬਾ ਨਾਰਾਇਨੁ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸੀ॥ 2॥ ਨਿਜ ਧਨੁ ਗਿਆਨੁ ਭਗਤਿ ਗੁਰਿ ਕੀਨੀ ਤਾਸੁ ਸੁਮਤਿ ਮਨੁ ਲਾਗਾ॥ ਜਲਤ ਅੰਭ ਥੰਭਿ ਮਨੁ ਧਾਵਤ ਭਰਮ ਬੰਧਨ ਭਉ ਭਾਗਾ॥ 3॥ ਕਹੈ ਕਬੀਰੁ ਮਦਨ ਕੇ ਮਾਤੇ ਹਿਰਦੈ ਦੇਖੁ ਬੀਚਾਰੀ॥ ਤੁਮ ਘਰਿ ਲਾਖ ਕੋਟਿ ਅਸਵ ਹਸਤੀ ਹਮ ਘਰਿ ਏਕੁ ਮੁਰਾਰੀ॥ 4॥1॥7॥58॥
Gaurri: Ugun(i) na duhaiy, puvun nuhee mugnaiy, tuskur nayr(i) na aavaiy. Ram Naam dhun(u kur(i) sunchauni, so dhun(u) kut hee na jaavaiy. 1. Humra dhun(u) Maadho, Gobind(u), Dhernidhur(u) ihaiy saar dhun(u) kuhiyaiy. Jo sookh(u) Prubh Gobind kee sayva, so sookh(u) raaj(i) na luhiyaiy. 1. Ruhaou. Iss(u) dhun kaarun(i) Shiv Sunkaadik khoajut

bhuyay oodaasi. Mun(i) Mookund(u), jihba Naraayin(u), puraiy na jum kee phaasi. 2. Nij dhun(u) Giyaan(u) bhugut(i) Gur(i) keeni, Taas(u) soomut(i) mun(u) laaga. Julut, umbh thumbh(i) mun(u) dhaavut, bherm, bundhun bhuou bhaaga. 3. Kuhaiy Kabir(u) mudun kay maatay, hirdaiy daykh(u) beechaari. Toom ghur(i) laakh koat(i) ashuv husti, hum ghur(i) aik(u) Mooraari. 4.1.7.58.

Word Meaning: Duhaiy = burns. Mugnaiy = make disappear; blows away. Tuskur = thief. Sunchauni = accumulate. 1. Maadho = Gobind(u) = Dernidhur(u) = Waheguru. Saar = supreme. Pause. Sunkaadik = Sunuk at al = the four sons of Brahma. Oodaasi = detached from Maya. Mookund(u) = Naraayin(u) = Waheguru. Phaasi = noose; lasso. 2. Nij = personal. Taas(u) = His. Soomut(i) = noble advice. Julut = burning. Umbh = water. Thumbh(i) = pillar (support). Dhaavut = wandering fast. Bherm = doubts; misgivings. Bhuou = fear. 3. Mudun = lust. Maatay = intoxicated. Laakh Koat(i) = millions; many. Ashuv = horses. Husti = elephants. Mooraari = Waheguru. 4.

MEANING: Accumulate the wealth of Waheguru's Naam, which never leaves you, oh my friend. Unlike worldly things, the fire does not burn Waheguru's Naam, nor does the wind blow it away; and no thief even comes near it. 1. My wealth is Waheguru's Naam, which is said to be the supreme. The comfort (mental bliss) that you get by serving Waheguru (singing His praise) cannot be enjoyed even if you could rule a country. Pause. Even gods like Shiva and Sunuk (and his brothers) renounced Maya while searching for Waheguru's Naam-wealth. The devotee, who has Waheguru in his mind and His Naam on the tongue, is not caught in the noose of the Angel of death (he merges into Waheguru). 2. My Guru has kindly bestowed me with Waheguru's Knowledge, and His worship, which has become my personal wealth, and my mind has been imbued with His wise advice. Waheguru's Naam has been like water to put out the fire of the desires that were burning me, and has acted like a pillar to stop (bring peace to) my mind, which was rushing in every direction, and all my doubts, worldly bonds, and my fears have run away (have disappeared). 3. Just think in your mind, oh man; You are completely lost in lust, and may have millions of (countless) horses and elephants in your possession, but you do not have (the most valuable) Waheguru's Naam, which I possess, says Kabir. 4.1.7.58.

ਗਉੜੀ॥ ਜਿਉ ਕਪਿ ਕੇ ਕਰ ਮੁਸਟਿ ਚਨਨ ਕੀ ਲੁਬਧਿ ਨ ਤਿਆਗੁ ਦਇਓ॥ ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਲਾਲਚ ਸਿਉ ਤੇ ਫਿਰਿ ਗਰਹਿ ਪਰਿਓ॥ 1॥ ਭਗਤਿ ਬਿਨੁ ਬਿਰਥੇ ਜਨਮੁ ਗਇਓ॥ ਸਾਧ ਸੰਗਤਿ ਭਗਵਾਨ ਭਜਨ ਬਿਨੁ ਕਹੀ ਨ ਸਚੁ ਰਹਿਓ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਉਦਿਆਨ ਕੁਸਮ ਪਰਫੂਲਿਤ ਕਿਨਹਿ ਨ ਘ੍ਰਾਉ ਲਇਓ॥ ਤੈਸੇ ਭ੍ਰਮਤ ਅਨੇਕ ਜੋਨਿ ਮਹਿ ਫਿਰਿ ਫਿਰਿ ਕਾਲ ਹਇਓ॥ 2॥ ਇਆ ਧਨ ਜੋਬਨ ਅਰੁ ਸੁਤ ਦਾਰਾ ਪੇਖਨ ਕਉ ਜੁ ਦਇਓ॥ ਤਿਨ ਹੀ ਮਾਹਿ ਅਟਕਿ ਜੋ ਉਰਝੇ ਇੰਦ੍ਰੀ ਪ੍ਰੇਰਿ ਲਇਓ॥ 3॥ ਅਉਧ ਅਨਲ ਤਨੁ ਤਿਨ ਕੋ ਮੰਦਰੁ ਚਹੁ ਦਿਸ ਠਾਟੁ ਠਇਓ॥ ਕਹਿ ਕਬੀਰ ਭੈ ਸਾਗਰ ਤਰਨ ਕਉ ਮੈ ਸਤਿਗੁਰ ਓਟ ਲਇਓ॥ 4॥1॥8॥59॥

Gaurri: Jiyoun kup(i) kay ker mooshut(i) chunun kee, loobudh(i), na tiyaag duyiyo. Jo, jo kerm keeyay laaluch siyoun, tay phir(i) gureh(i) puriyo. 1. Bhugut(i) bin(u) birthay junum(u) guyiyo. Sadh sungut(i) Bhugvaan bhujun bin(u) kuhee na Sach(u) ruhiyo. 1. Ruhaou. Jiyoun oodiyaan koosum perfoolit, kineh(i) na ghuraaou luyiyo. Taiysay bhermut anayk joan(i) meh(i), phir(i) phir(i) kaal huyiyo. 2. Iyaa dhun, joabun, ur(u) soot, daara, paykhun kuou jo duyiyo. Tin hee maah(i) utuk(i), jo oorjhay, indri prayr(i) luyiyo. 3. Aoudh anul, tun(u) tin ko mundar(u), chuhou dis tthaat(u) tthuyiyo. Keh Kabir, bhaiy saagur turn kuou, mein Satgur oat luyiyo. 4.1.8.59.

Word Meaning: Kup = monkey. Ker = hands. Mooshut(i) = in the fist. Chunun = black chick peas. Loobudh(i) = in greed. Tiyaag(u) = give up. Kerm = deeds. Laaluch = greed.

Gureh(i) Puriyo = held responsible for; came back (to haunt). 1. Birthay = empty; without any achievement. Sach(u) = Truth; Morality. Pause. Oodiyaan = wilderness. Koosum = flowers. Pefoolit = bloom; thrive. Ghuraaou = fragrance. Bhermut = wandering. Joan(i) = life forms. Huyiyo = killed; destroyed. 2. Joabun = youthfulness. Soot = sons. Daara = wife. Paykhun = to see (to perpetuate life). Utuk(i) = Oorjhay = caught and constrained. Indri = senses. Prayr(i) = instigate, motivate. 3. Aoudh = life span. Anul = fire. Tin = dry grass or leaves. Mundar(u) = house. Tthaat(u) = set up; creation. Tthuyiyo = is built. Bhaiy Saagur = world sea. 4.

MEANING: Like the monkey, which has a handful of chick peas, and won't let it go due to his greed, even though he is sure to be caught (see Shabad 57), all those deeds that the man does due to his greed, come back to haunt him (he has to bear their consequences). 1. Without God's worship, man wastes away his precious human life. Without the Guru's company and without God's worship, there is no morality left in the world. Pause. Just like nobody enjoys the sweet fragrance of the flowers blooming in the wilderness, the man who is eliminated by death and wanders through many life forms again and again does not benefit anyone. 2. The wealth, youthfulness, sons (children), and the wife, which Waheguru gives to the man, are simply to facilitate and perpetuate life, but, instigated by his sensual enjoyment, the man has been caught and constrained in them. 3. Man's body is like a hut of dry grass and leaves, and the span of life is like fire, which is burning (consuming) the hut-like body. I see this set up in all four directions (in the whole world). So, I have taken shelter at the Guru's feet to swim across the sea of Maya (to be liberated from the bonds of Maya), oh Kabir. 4.1.8.59.

ਗਉੜੀ॥ ਪਾਨੀ ਮੈਲਾ ਮਾਟੀ ਗੋਰੀ॥ ਇਸੁ ਮਾਟੀ ਕੀ ਪੁਤਰੀ ਜੋਰੀ॥ 1॥ ਮੈ ਨਾਹੀ ਕਛੁ ਆਹਿ ਨ ਮੋਰਾ॥ ਤਨੁ ਧਨੁ ਸਭੁ ਰਸੁ ਗੋਬਿੰਦ ਤੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਇਸੁ ਮਾਟੀ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ॥
(ਅੰਗ 337)॥ ਝੂਠਾ ਪਰਪੰਚੁ ਜੋਰਿ ਚਲਾਇਆ॥ 2॥ ਕਿਨਹੂ ਲਾਖ ਪਾਚ ਕੀ ਜੋਰੀ॥ ਅੰਤ ਕੀ ਬਾਰ ਗਗਰੀਆ ਤੋਰੀ॥ 3॥ ਕਹਿ ਕਬੀਰ ਇਕ ਨੀਵ ਉਸਾਰੀ॥ ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਅਹੰਕਾਰੀ॥ 4॥1॥9॥60॥

Gaurri: Paani maiyla, maati goari. Iss(u) maati kee pootri joari. 1. Mein naahi, kuchh(u) aah(i) na mora. Tun(u) dhun(u) subh(u) rus(u) Gobind Tora. 1. Ruhaou. Iss(u) maati meh(i) puvun smaaya.

(PAGE 337): Jhoottha perpunch(u) joar(i) chulaaya. 2. Kinhoo laakh paanch kee joari. Unt kee baar guguriya toari. 3. Keh(i) Kabir, ikk neev oosaari. Khin meh(i) binus(i) jaayay ahunkaari. 4.1.9.60.

Word Meaning: Maiyla Paani = father's sperm. Goari Maati = mother's egg (flesh and blood). Pootri = puppet; human body. Joari = put together (created). 1. Aah(i) = is. Rus(u) = enjoyments. Gobind = oh, Waheguru. Pause. Puvun = air; breaths. Jhoottha = false; perishable. Perpunch(u) = visible world; deceit. 2. Paanch Laakh = half a million (an enormous amount those days). Guguriaya = an earthenware vessel that relatives break at a funeral. 3. Neev Oosaari = laid foundation. Khin = moment. Binus(i) = is destroyed. Ahunkaari = egoist. 4.

MEANING: From the sperm of the father and the egg of the mother, Waheguru has created the human body. 1. So, my body, the wealth, and all the worldly enjoyments are given by You, oh my Waheguru, and there is nothing that I can claim as mine. Pause. Air (breaths) runs this body of mud, and the whole world has been created as a false (perishable) drama. 2. Some people accumulate a wealth of half a million (an enormous amount in those days), but only an earthenware is broken in his name (an affirmation that the human

body has been broken). 3. Waheguru has laid down a foundation (principle) that the egoist can be destroyed in a moment, oh Kabir. 4.1.9.60.

ਗਉੜੀ॥ ਰਾਮੁ ਜਪਉ ਜੀਅ ਐਸੇ ਐਸੇ॥ ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦਿ ਜਪਿਓ ਹਰਿ ਜੈਸੇ॥ 1॥ ਦੀਨ ਦਇਆਲ ਭਰੋਸੇ ਤੇਰੇ॥ ਸਭੁ ਪਰਵਾਰੁ ਚੜਾਇਆ ਬੇੜੇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਹੁਕਮੁ ਮਨਾਵੈ॥ ਇਸੁ ਬੇੜੇ ਕਉ ਪਾਰਿ ਲਘਾਵੈ॥ 2॥ ਗੁਰ ਪਰਸਾਦਿ ਐਸੀ ਬੁਧਿ ਸਮਾਨੀ॥ ਚੂਕਿ ਗਈ ਫਿਰਿ ਆਵਨ ਜਾਨੀ॥ 3॥ ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ॥ ਉਰਵਾਰਿ ਪਾਰਿ ਸਭ ਏਕੋ ਦਾਨੀ॥ 4॥2॥20॥61॥

Gaurri: Ram(u) jupoun jee aiysay aiysay. Dhuroo Prehlad(i) jupiyo Hur(i) jaiysay. 1. Deen Duyaal bhroasay Tayray. Subh(u) pervaar(u) churrahiya bayrray. 1. Ruhaou. Ja Tis(u) bhaavaiy ta Huqam(u) munaavaiy. Iss(u) bayrray kuou paar(i) lunghaavaiy. 2. Gur persad(i) aiysi boodh(i) smaani. Chook(i) guyee phir(i) aavun jaani. 3. Kuhou Kabir bhuj(u) Saarigpaani. Oorvaar(i), paar(i) subh aiko Daani. 4.2.20.61.

Word Meaning = Jupoun = I recite. Dhuroo, Prehlad = two very famous and great devotees of Waheguru who lived millions of years ago (Hindu mythology). Deen = weak; poor. Duyyal = merciful; kind. Bhuroasay = on Your faith; dependent upon. Pervaar(u) = family of associates. Pause. Tis(u) Bhaavaiy = as per His wish. Bayrray = boat. 2. Boodh(i) = wisdom. Chook(i) guyyee = is over. Saaringpaani = Waheguru. Oorvaar = on this side of the sea of Maya (this world). Paar(i) = on the far side (the next world). Daani = the Provider; the Creator. 4.

MEANING: I recite Waheguru's Naam (with the same devotion) as that of Dhuroo and Prehlad. 1. Having full faith in You, I have put the family of all my associates on Your Naam-Ship to carry us across the world sea. Pause. When God wishes, He makes His devotees obey His Huqam and takes them across the sea of Maya. With Guru's grace, I have acquired such holy wisdom that my comings and goings (rebirths) are over. Worship the Provider-Waheguru, which is on this side of the world- sea, as well as on the other (in both the worlds), oh Kabir. 4.2.20.61.

ਗਉੜੀ 9॥ ਜੋਨਿ ਛਾਡਿ ਜਉ ਜਗ ਮਹਿ ਆਇਓ॥ ਲਾਗਤ ਪਵਨ ਖਸਮੁ ਬਿਸਰਾਇਓ॥ 1॥ ਜੀਅਰਾ ਹਰਿ ਕੇ ਗੁਨਾ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਗਰਭ ਜੋਨਿ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ॥ ਤਉ ਜਠਰ ਅਗਨਿ ਮਹਿ ਰਹਤਾ॥ 2॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਭਰਮਿ ਆਇਓ॥ ਅਬ ਕੇ ਛੁਟਕੇ ਠਉਰ ਨ ਠਾਇਓ॥ 3॥ ਕਹੁ ਕਬੀਰ ਭਜੁ ਸਾਰਿਗਪਾਨੀ॥ ਆਵਤ ਦੀਸੈ ਜਾਤ ਨ ਜਾਨੀ॥ 4॥1॥11॥62॥

Gaurri 9: Joan(i) chhaad(i) juou jug(u) meh(i) aayo. Laagut puvun Khusm(u) bisraayo. 1. Jeaura Hur(i) kay goona gaaou. 1. Ruhaou. Gerbh joan(i) meh(i) oordh tup(u) kerta. Tuou jutthur ugun(i) meh(i) rehta. 2. Lukh chauraaseeh joan(i) bherm(i) aayo. Ub kay chhootkay tthaur na tthaayo. 3. Kuhou Kabir bhuj(u) Saarigpaani. Aavut deesaiy, jaat na jaani. 4.1.11.62.

NOTE: The number 9 following "Gaurri" in the heading implies "Ghur," which is a subcategory of the Raag(u).

Word Meaning: Joan(i) = womb. Juou = when. Puvun = air; (the first) breath. Bisraayo = forgot. 1. Jeaura = oh my mind. Pause. Oordh = upside down (the position of the fetus in the womb). Jutthur = womb. Ugun(i) = fire; heat. Rehta = lives; survives. 2. Bherm(i) = wandered through. Chhootkay = lose the support. Tthaur = Tthaayo = shelter; support. 3. Aavut = coming; taking birth. Jaat = while leaving. Na Jaani = is not known. 4.

MEANING: As soon as a child comes out of the womb (is born), he forgets God with his first breath. 1. Sing praise of Waheguru, oh my mind. (There is a Hindu belief that the fetus, which is upside down in the womb, recites Waheguru's Naam there, and that is how it survives in the high heat of the womb. 2. The man is given the human life after he

has wandered through the 8.4 million life forms (another Hindu belief). If he loses the support of Waheguru (does not recite His Naam) again this time, he will have no shelter and no support. 3. Worship Waheguru, oh man, advises Kabir. The world knows when you take birth, but nobody knows where your soul will go after death. 4.1.11.62.

ਗਉੜੀ ਪੂਰਬੀ॥ ਸੁਰਗ ਬਾਸੁ ਨ ਬਾਛੀਐ ਡਰੀਐ ਨ ਨਰਕਿ ਨਿਵਾਸੁ॥ ਹੋਨਾ ਹੈ ਸੋ ਹੋਈ ਹੈ ਮਨਹਿ ਨ ਕੀਜੈ ਆਸ॥ ਰਮਈਆ ਗੁਨ ਗਾਈਐ॥ ਜਾ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਕਿਆ ਜਪੁ ਕਿਆ ਤਪੁ ਸੰਜਮੋ ਕਿਆ ਬਰਤੁ ਕਿਆ ਇਸਨਾਨੁ॥ ਜਬ ਲਗੁ ਜੁਗਤਿ ਨ ਜਾਨੀਐ ਭਾਉ ਭਗਤਿ ਭਗਵਾਨ॥ 2॥ ਸੰਪੈ ਦੇਖਿ ਨ ਹਰਖੀਐ ਬਿਪਤਿ ਦੇਖਿ ਨ ਰੋਇ॥ ਜਿਉ ਸੰਪੈ ਤਿਉ ਬਿਪਤਿ ਹੈ ਬਿਧਿ ਨੇ ਰਚਿਆ ਸੋ ਹੋਇ॥ 3॥ ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਸੰਤਨ ਰਿਦੈ ਮਝਾਰਿ॥ ਸੇਵਕ ਸੋ ਸੇਵਾ ਭਲੇ ਜਿਹ ਘਟ ਬਸੈ ਮੁਰਾਰਿ॥ 4॥1॥12॥63॥

Gaurri Poorbi. Soorg baas(u) na banchhiyiyaiy, duriyaiy na nerk(i) nivaas(u). Hoana haiy so hoyie haiy, muneh(i) na keejaiy aas. Rumuyyiya goon gaayiyaiy. Ja tay paayiyaiy Perm Nidhaan(u). 1. Ruhaou. Kiya jup(u), kiya tup(u), sunjumo, kiya bert(u), kiya ishnaan(u). Jub lug(u) joogut(i) na jaaniyaiy bhaaou bhugut(i) Bhugvaan. 2. Sumpaiy daykh(i) na herkhiyaiy, biput(i) daykh(i) na royay. Jiyoun sumpaiy, tiyoun biput(i) haiy, Bidh(i) nay ruchiya so hoyay. 3. Keh(i) Kabir ub jaaniya, suntun ridaiy mujhaar(i). Sayvuk so sayva bhulay, jih ghut busaiy Mooraar(i). 4.1.12.63.

Word Meaning: Baanchhyiyaiy = wish for. 1. Rumuyyia = Waheguru. Perm Nidhaan = supreme treasure (supreme bliss; union with Waheguru). Pause. Tup(u) = enduring personal hardships to please some deity. Sunum = forced control on senses. Bert(u) = fasting. Joogut(i) = technique. Bhaaou = with love. 2. Sumpaiy = wealth. Herkhiyaiy = feel overjoyed. Biput(i) = trouble; hard time. Bidh(i) = fate. Ruchiya = created. 3. Mujhaar(i) = in (the company of). 4.

MEANING: One should sing only Waheguru's praise, by which one achieves the supreme spiritual state to unite with Him. **Pause.** One should not wish to dwell in paradise and not be afraid of going to hell. Whatever has to happen will take place; one should not have any hope of any kind. 1. Recitation of any mantras, self-affliction to please some deity, forced self-control (on sensual pleasures), fasting, or some other self-imposed restrictions, or dip at holy places, are insignificant unless one knows the technique of Waheguru's worship with love and devotion. 2. One should not be overjoyed to acquire wealth, or cry (feel depressed) in the face of some trouble (or loss). Comforts of wealth and trouble are similar (both are short-lived, i.e., they come and go); one receives only that which is in store for him as per his fate. 3. In the company of the holy men, I have realized that only those devotees are good (approved by Waheguru) who have His Naam at heart, and likewise, only that service is good (approved by Waheguru) which is performed in His devotion, oh Kabir. 4.1.12.63.

ਗਉੜੀ॥ ਰੇ ਮਨ ਤੇਰੋ ਕੋਇ ਨਹੀ ਖਿੰਚਿ ਲੇਇ ਜਿਨਿ ਭਾਰੁ॥ ਬਿਰਖ ਬਸੇਰੋ ਪੰਖਿ ਕੋ ਤੈਸੋ ਇਹੇ ਸੰਸਾਰੁ॥ 1॥ ਰਾਮ ਰਸੁ ਪੀਆ ਰੇ॥ ਜਿਹ ਰਸ ਬਿਸਰਿ ਗਏ ਰਸ ਅਉਰ॥ 1॥ ਰਹਾਉ॥ ਅਉਰ ਮੁਏ ਕਿਆ ਰੋਈਐ ਜਉ ਆਪਾ ਥਿਰੁ ਨ ਰਹਾਇ॥ ਜੋ ਉਪਜੈ ਸੋ ਬਿਨਸਿ ਹੈ ਦੁਖੁ ਕਰਿ ਰੋਵੈ ਬਲਾਇ॥ 2॥ ਜਹ ਕੀ ਉਪਜੀ ਤਹ ਰਚੀ ਪੀਵਤ ਮਰਦਨ ਲਾਗ॥ ਕਹਿ ਕਬੀਰ ਚਿਤਿ ਚੇਤਿਆ ਰਾਮ ਸਿਮਰਿ ਬੈਰਾਗਿ॥ 3॥2॥13॥64॥

Gaurri: Ray mun tayro koyay nuhee, khinch(i) layay jin(i) bhaar(u). Birkh busayro punkh(i) ko, taiyso taiyso ihay sunsaar(u). 1. Ram rus(u) peeya ray. Jih rus bisur(i) guyay, rus aur. 1. Ruhaou. Aur mooyay kiya royiyaiy, juou aapa thir(u) na ruhaayay. Jo oopjaiy so binus Haiy, dookh(u) kur(i) rovaiy bulaayay. 2. Jeh kee oopji, teh ruchi, peevut merdun laag. Keh(i) Kabir chit(i) chaytiya, Ram simer(i) baiyraag(i). 3.2.13.64.

Word Meaning: Khinch(i) = pull; carry. Jin(i) = lest. Bhaar(u) = burden (of sins). Birkh = tree. Busayro = dwelling. Punkh(i) = (of the) birds. 1. Rus(u) = essence (sweet juice) of the Naam. Bisur(i) = forgotten. Pause. Aur = others. Juou = when. Thir(i) = stable; non-perishable. Binus(i) = vanish; be destroyed. Bulaayay = unexpected trouble. Rovaiy Bulaayay = let my trouble cry; why should I cry? 2. Oopji = born of; created. Ruchi = absorbed in. Merdun = brave men; holy saints. Chaytiya = remembered. Baiyraag = detachment from Maya. 3.

MEANING: There is nobody who is really yours (forever). So, do not carry the burden of their sins, oh my mind. The world is a temporary shelter for us, just like a tree is for the birds. 1. I have tasted the juice of Waheguru's Naam, which is so sweet that I have forgotten the taste of all other juices (enjoyments in life). Pause. When we know that we are not going to live forever, why cry at the death of others? Whoever is born will vanish; so why should I cry in grief? Let the grief cry (that it was not recognized). 2. In the company of the holy saints, my soul (mind) has been absorbed in Waheguru, which created it. I remember Waheguru, recitation of whose Naam causes detachment from Maya, oh Kabir. 3.2.13.64.

ਰਾਗੁ ਗਉੜੀ॥ ਪੰਥੁ ਨਿਹਾਰੈ ਕਾਮਨੀ ਲੋਚਨ ਭਰੀਲੇ ਉਸਾਸਾ॥
(ਅੰਗ 338)॥ ਉਰ ਨ ਭੀਜੈ ਪਗੁ ਨ ਖਿਸੈ ਹਰਿ ਦਰਸਨ ਕੀ ਆਸਾ॥ 1॥ ਉਡਹੁ ਨ ਕਾਗਾ ਕਾਰੇ॥ ਬੇਗਿ ਮਿਲੀਜੈ ਅਪੁਨੇ ਰਾਮ ਪਿਆਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਹਿ ਕਬੀਰ ਜੀਵਨ ਪਦ ਕਾਰਨਿ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰੀਜੈ॥ ਏਕੁ ਆਧਾਰੁ ਨਾਮ ਨਾਰਾਇਨ ਰਸਨਾ ਰਾਮ ਰਵੀਜੈ॥ 2॥1॥14॥65॥

Raag(u) Gaurri: Punth(u) nihaaraiy kaamni, loachun bhurilay osaasa.

(PAGE 338): Oor na bheejaiy, pug(u) na khisaiy, Hur(i) dershun kee aasa. 1. Oodhou na kaaga kaaray. Bayg(i) milijaiy apunay Ram piyaray. 1. Ruhaou. Keh(i) Kabir jeevun pud kaarun(i), Hur(i) kee bhugut(i) kureejaiy. Aik(u) aadhaar(u) Naam(u) Naraayin rusna Ram ruveejaiy. 2.1.14.65.

Word Meaning: Punth(u) = path. Nihaaraiy = watches expectantly. Kaamni = woman (human being). Loachun = eyed. Osaasa = (with) sighs. Oor = heart. Bheejaiy = satisfied; tired. Pug(u) = foot; step. Khisaiy = lose strength. 1. Kaaray Kaaga = oh, black crow. Bayg(i) = quickly. Pause. Jeevun Pud = high spiritual state. Kaarun(i) = for. Aadhaar(u) = basis; support. Riveejaiy = recite. 2.

MEANING: Just like a married woman, who watches the path of her husband expectantly with teary eyes and while sighing, I am also watching the path of my Waheguru-husband with the hope of having a glimpse of His holy sight. My heart never gets tired, and my feet do not lose strength in His wait. 1. Please, fly away, and bring me the message of my Dear Waheguru that He will come to see me soon, oh black crow (there is a common belief that if a crow crows on the roof of a house, a guest is about to visit). Pause. Worship Waheguru to attain the spiritual state which unites the devotee with Waheguru, oh Kabir. Make Waheguru's Naam the basis of your life, and drink the juice of His Naam with the tongue, oh Kabir. 2.1.14.65.

ਗਉੜੀ ਕਬੀਰ ਜੀ 11॥ ਆਸ ਪਾਸ ਘਨ ਤੁਰਸੀ ਕਾ ਬਿਰਵਾ ਮਾਝ ਬਨਾ ਰਸਿ ਗਾਊ ਰੇ॥ ਉਆ ਕਾ ਸਰੂਪੁ ਦੇਖਿ ਮੋਹੀ ਗੁਆਰਨਿ ਮੋ ਕਉ ਛੋਡਿ ਨ ਆਉ ਨ ਜਾਹੂ ਰੇ॥ 1॥ ਤੋਹਿ ਚਰਨ ਮਨੁ ਲਾਗੋ ਸਾਰਿੰਗਧਰ ਸੋ ਮਿਲੈ ਜੋ ਬਡ ਭਾਗੋ॥ 1॥ ਰਹਾਉ॥ ਬਿੰਦ੍ਰਾਬਨ ਮਨਹਰਨ ਮਨੋਹਰ ਕ੍ਰਿਸਨ ਚਰਾਵਤ ਗਾਊ ਰੇ॥ ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੁਹੀ ਸਾਰਿੰਗਧਰ ਮੋਹਿ ਕਬੀਰਾ ਨਾਊ ਰੇ॥ 2॥2॥15॥66॥

Gaurri Kabir Ji: Aas paas gun toorsi ka birva, maajh bunaa rus(i) gaaoo ray. Ooa ka sroop(u) daykh(i) mohi gooaarun(i), mo kuou chhoad(i) na aao, na jaahou ray. 1. Toh(i) Churn mun(u) laago Saaringdhur so milaiy jo bud bhaago. 1. Ruhaou. Bindrabun mun hern

manohur, Krishan chraavut gaaoo ray. Ja ka Tthaakur(u) Toohi Saaingdhur moh(i) Kabira naaoun ray. 2.2.15.66.

Word Meaning: Ghun = dense. Toorsi = basil. Birva = plant. Bunaa = forest. Gaaoo = play music. Ooa Ka = his. Sroop(u) = handsomeness. Mohi = got enchanted. Gooaarun(i) = cow girl. 1. Saaringdhur = Waheguru. Bud Bhaago = highly fortunate. Pause. Bindrabun = the forest by the bank of the Jamuna, where Krishna Ji is believed to have grazed cows. Mun Hern = mind enchanting. Tthaakur(u) = Master; Lord. 2.

MEANING: Just like the cowgirls, who were enchanted by the handsomeness of Krishna when he was playing sweet music on his flute in the forest, and was surrounded by the dense bushes of basil, I am mesmerized by Your Love, oh my Waheguru. My mind is fully absorbed at Your Feet (in Your Naam), but You connect only those with You who are very fortunate. Pause. The mind-enchanting Krishna used to graze his herd of cows in *Bindrabun* (where the cowgirls would be enchanted) (he was only in the meadow), but You are omnipresent, and I, Kabir, am Your slave, oh Waheguru. 2.2.15.66.

ਗਉੜੀ ਪੂਰਬੀ 12॥ ਬਿਪਲ ਬਸਤ੍ਰ ਕੇਤੇ ਹੈ ਪਹਿਰੇ ਕਿਆ ਬਨ ਮਧੇ ਬਾਸਾ॥ ਕਹਾ ਭਇਆ ਨਰ ਦੇਵੇ ਧੋਖੇ ਕਿਆ ਜਲਿ ਬੋਰਿਓ ਗਿਆਤਾ॥ 1॥ ਜੀਅ ਰੇ ਜਾਹਿਗਾ ਮੈ ਜਾਨਾ॥ ਅਬਿਗਤੁ ਸਮਝੁ ਇਆਨਾ॥ ਜਤ ਜਤ ਦੇਖਉ ਬਹੁਰਿ ਨ ਪੇਖਉ ਸੰਗਿ ਮਾਇਆ ਲਪਟਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਬਹੁ ਉਪਦੇਸੀ ਇਹੁ ਜਗੁ ਸਗਲੋ ਧੰਧਾ॥ ਕਹਿ ਕਬੀਰ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਇਆ ਜਗੁ ਮਾਇਆ ਅੰਧਾ॥ 2॥1॥16॥67॥

Gaurri Poorbi 12: Bipul bustar kaytay haiy pehray, kiya bun mudhay baasa. Kuhaa bhuyya nur dayvay dhoakhay, kiya jul boariyo giyata. 1. Jea ray, jaahaynga mein jaana. Abigut(u) sumujh(u) iyaana. Jut, jut daykhoun buhour(i) na paykhoun, sung(i) Maya luptaana. 1. Ruhaou. Giyani dhiyani buhou oopdayshi, eh(u) jug(u) suglo dhundha. Keh(i) Kabir ikk Ram Naam bin(u), iya jug(u) Maya undha. 2.1.16.67.

Word Meaning: Bipul Bustar = very loose clothes. Mudhay = in. Baasa = dwelling. Dhoakhay = offer fragrance of incense. Jul(i) Boariyo = throw (an idol) in water with the belief that it will reach its resting place. Giyaata = one who knows; knowingly. 1. Jaahayngaa = will leave (the world). Abigut(u) = incomprehensible (Waheguru).
Iyaana = ignorant. Jut Jut = wherever. Buhour(i) = again. Paykhoun = see. Pause.
Giyani = those who have spiritual knowledge. Dhiyani = meditators. Dhundha = business. 2.

MEANING: What does an individual achieve by wearing very loose clothes, or by living in a forest? What does one achieve by offering the fragrance of incense to deities, or by knowingly immersing an idol in water with the false belief that it will reach its resting place? 1. I (the man) understand(s) that he is perishable. Still, he is so engrossed in that Maya, which is never stable; no matter which direction I look in, it is never the same (keeps coming and going). Pause. Try to understand the importance (worth) of the incomprehensible (Waheguru) (worship Him), oh ignorant man (otherwise, you will also waste away your precious life). Some claim to be highly knowledgeable, and some are preaching religious knowledge; some others are promoting meditation, while some others are preachers - it is all about business (Maya). Without the Naam of the “One” Waheguru, the whole world is blinded by Maya, oh Kabir. 2.1.16.67.

ਗਉੜੀ 12॥ ਮਨ ਰੇ ਛਾਡਹੁ ਭਰਮੁ ਪ੍ਰਗਟੁ ਹੋਇ ਨਾਚਹੁ ਇਆ ਮਾਇਆ ਕੇ ਡਾਡੇ॥ ਸੂਰੁ ਕਿ ਸਨਮੁਖ ਰਨ ਤੇ ਡਰਪੈ ਸਤੀ ਕਿ ਸਾਚੈ ਭਾਡੇ॥ 1॥ ਡਗਮਗ ਛਾਡਿ ਰੇ ਮਨ ਬਉਰਾ॥ ਅਬ ਤਉ ਜਰੇ ਮਰੇ ਸਿਧਿ ਪਾਈਐ

ਲੀਨੋ ਹਾਥਿ ਸੰਧਉਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਕੇ ਲੀਨੇ ਇਆ ਜਗਤੁ ਬਿਗੂਤਾ॥ ਕਹਿ ਕਬੀਰ ਰਾਜਾ ਰਾਮ ਨ ਛੋਡਉ ਸਗਲ ਊਚ ਤੇ ਊਚਾ॥ 2॥2॥17॥68॥

Gaurri 12: Mun ray chhaad-hou bherm(u), pergut(u) hoyay naachou, iya Maya kay daanday. Soor(u) k(i) sunmookh run tay durpaiy, sutee k(i) saanchay bhaanday. 1. Dugmug chhaad(i) ray mun baura. Ub tuou juray muray sidh(i) paayiyaiy, leeno haath(i) sundhaura. 1. Ruhaou. Kaam, kroadh Maya kay leenay, iya jugut(u) bigoota. Keh(i) Kabir, Raja Ram na chhoadoun, sugul ooch tay oocha. 2.2.17.68.

World Meaning: Bherm(u) = misgivings; illusions. Pergut Hoyay = in the open. Naach-hou = dance (for Waheguru); worship Him. Daanday = punished. Soor(u) = valiant. K(i) = what kind. Run = battlefield. Sutee = self-immolation on the pyre of the husband. Saanchaiy = takes care of. Bhaanday = utensils; dishes. 1. Dugmug = wavering or doddering (indecisiveness) of mind. Baura = crazy. Juray Muray = die by burning. Sidh(i) = success; achieve objective. Sundhaura = vermillion-covered coconut (which a would-be sutee holds). Pause. Leenay = possessed by. Bigoota = suffers; destroyed. 2.

MEANING: (People are so much under societal pressure to follow the accepted rituals that they cannot get out of them, and cannot worship Waheguru openly. All such rituals are actually the punishment (pressure) of Maya (to earn more and more wealth). But, be brave, and worship Waheguru openly (publicly) in my mind. What kind of a valiant is he who gets afraid of his opponents on the battlefield, and what kind of would-be "sutee" is that who starts taking care of her kitchen before self-immolation? 1. Once she holds the vermillion-covered coconut in her hand, the would-be "sutee" has no other choice but to burn on the pyre of her hand (with the false belief) that she would be joined with her dead husband. (It is a custom for the would-be sutee to hold such a coconut before jumping onto the pyre). Like the would be "sutee", you too, quit your indecisiveness, oh my mind, (and start worshipping Waheguru). Pause. Possessed by lust and rage (different aspects of Maya), the world is suffering the destruction of their spiritual life. However, I will not quit worshipping the King-God, which is higher (greater) than the highest, oh Kabir. 2.2.17.68.

ਗਉੜੀ 13॥ ਫੁਰਮਾਨੁ ਤੇਰਾ ਸਿਰੈ ਊਪਰਿ ਫਿਰਿ ਨ ਕਰਤ ਬੀਚਾਰ॥ ਤੁਹੀ ਦਰੀਆ ਤੁਹੀ ਕਰੀਆ ਤੁਝੈ ਤੇ ਨਿਸਤਾਰ॥ 1॥ ਬੰਦੇ ਬੰਦਗੀ ਇਕਤੀਆਰ॥ ਸਾਹਿਬ ਰੋਸੁ ਧਰਉ ਕਿ ਪਿਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ ਮੇਰਾ ਜਿਉ ਫੂਲੁ ਜਈ ਹੈ ਨਾਰਿ॥ ਕਹਿ ਕਬੀਰ ਗੁਲਾਮੁ ਘਰ ਕਾ ਜੀਆਇ ਭਾਵੈ ਮਾਰਿ॥ 2॥18॥69॥

Gaurri 13: Foormaan Tayra siraiy oopur(i), phir(i) na kert beechaar. Toohi duriya, Toohi kuriya, Toojhaiy tay nistaar. 1. Bunday, bundgee iktiyaar. Sahib roas(u) dhurou k(i) piyaar(u). 1. Ruhaou. Naam(u) Tayra aadhaar(u) mayra, jiyoun phool(u) juyee haiy naar(i). Keh(i) Kabir goolaam(u) ghur ka, jea-ayay, bhaavaiy maar(i). 2.18.69.

Word Meaning: Foormaan = Huqam; Order; Will. Siraiy Oopur(i) = to obey without any reservation. Phir(i) = in opposition. Duriya = river (sea) of life. Kuriya = boatman. Nistaar = salvation. 1. Iktiyaar = adopt; accept. Roas(u) = resent; dislike. Dhurou = hold. Pause. Aadhaar = basis; support. Juyee = comes to life; thrives. Naar(i) = (in) water. Goolaam = slave. Jea-ayay = keep alive. 2.

MEANING: Your Will is the final order for me which I obey gladly without any reservation, and dare not think otherwise (anything to oppose it), oh my Lord. You are the world-sea (in which the attractive waves of Maya arise unchecked), and You are also the boatman to take us across the sea (and salvage us). 1. Start worshipping Waheguru regardless of the fact whether the Lord dislikes or loves you, oh man. Pause. Your Naam is the basis of my life, and my mind blooms like a lotus flower which thrives in water when I recite Your

Naam. I, Kabir, am Your personal slave; I am happy either way, whether You keep me alive or kill me, oh Lord. 2.18.69.

ਗਉੜੀ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਜੋਨਿ ਮਹਿ ਭ੍ਰਮਤ ਨੰਦੁ ਬਹੁ ਥਾਕੋ ਰੇ॥ ਭਗਤਿ ਹੇਤਿ ਅਵਤਾਰੁ ਲੀਓ ਹੈ ਭਾਗੁ ਬਡੋ ਬਪੁਰਾ ਕੋ ਰੇ॥ 1॥ ਤੁਮ ਜੁ ਕਹਤ ਹਉ ਨੰਦ ਕੋ ਨੰਦਨੁ ਨੰਦ ਸੁ ਨੰਦਨੁ ਕਾ ਕੋ ਰੇ॥ ਧਰਨਿ ਅਕਾਸ ਦਸੋ ਦਿਸ ਨਾਹੀ ਤਬ ਇਹੁ ਨੰਦੁ ਕਹਾ ਥੋ ਰੇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 339)॥ ਸੰਕਟਿ ਨਹੀ ਪਰੈ ਜੋਨਿ ਨਹੀ ਆਵੈ ਨਾਮੁ ਨਿਰੰਜਨੁ ਜਾ ਕੋ ਰੇ॥ ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਐਸੋ ਠਾਕੁਰੁ ਜਾ ਕੈ ਮਾਈ ਨਾ ਬਾਪੋ ਰੇ॥ 2॥19॥70॥

Gaurri: Lukh chauraseeh jea joan(i) meh(i) bhermut, Nund(u) buhou thaako ray. Bhugut(i) hayt(i) avtaar(u) leeyo haiy, bhaag(u) budo bupoora ko ray. 1. Toom jo keht huou Nund ko nundun(u), Nund su nundun(u) ka ko ray. Dhern(i) akaash duso dis naahi, tub eh(u) Nund(u) kuhaa tho ray. 1. Ruhaou.
(PAGE 339): Sunkut(i) nuhee puraiy, joan(i) nuhee aavaiy, Naam(u) Nirunjun ja ko ray. Kabir ko Soami aiyso Tthaakur(u), ja kaiy maayee na baapo ray. 2.19.70.
Word Meaning: Lukh Chauraaseeh = the 8.4 million life forms. Bhermut = wandering through. Nund(u) = the godfather of Krishna. Hayt(i) = for; because of. Avtaar Leeyo = (Krishna) is born. Bupoora = poor; helpless. 1. Nundun(u) = son. Dhern(i) = earth. Duso Dis = the ten directions. Pause. Sunkut(i) = trouble. Joan(i) = in the womb; life forms. 2.
MEANING: You (the world) maintain that when Nund was exhausted of going through the 8.4 million life forms, he worshipped God with full devotion. Pleased with his worship, God took birth in his house as Krishna to reward him. You say God (Krishna) is the son of Nund, then, whose son was Nund? Where was this Nund when there was no earth, no sky, and any of the ten directions? Waheguru, which is above the effects of Maya, never gets into any trouble, and never takes any life form, oh, the ignorant man. My Lord is such that He has no mother and no father, oh Kabir. 2.19.70.
NOTE: Kabir Sahib strongly disapproves of the belief that Krishna was God. Actually, Krishna's father was Vasu Dev; Nund was his godfather.

ਗਉੜੀ॥ ਨਿੰਦਉ ਨਿੰਦਉ ਮੋ ਕਉ ਲੋਗੁ ਨਿੰਦਉ॥ ਨਿੰਦਾ ਜਨ ਕਉ ਖਰੀ ਪਿਆਰੀ॥ ਨਿੰਦਾ ਬਾਪੁ ਨਿੰਦਾ ਮਹਤਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਨਿੰਦਾ ਹੋਇ ਤ ਬੈਕੁੰਠਿ ਜਾਈਐ॥ ਨਾਮੁ ਪਦਾਰਥ ਮਨਹਿ ਬਸਾਈਐ॥ ਰਿਦੈ ਸੁਧ ਜਉ ਨਿੰਦਾ ਹੋਇ॥ ਹਮਰੇ ਕਪਰੇ ਨਿੰਦਕੁ ਧੋਇ॥ 1॥ ਨਿੰਦਾ ਕਰੈ ਸੁ ਹਮਰਾ ਮੀਤੁ॥ ਨਿੰਦਕ ਮਾਹਿ ਹਮਾਰਾ ਚੀਤੁ॥ ਨਿੰਦਕੁ ਸੋ ਜੋ ਨਿੰਦਾ ਹੋਰੈ॥ ਹਮਰਾ ਜੀਵਨੁ ਨਿੰਦਕੁ ਲੋਰੈ॥ 2॥ ਨਿੰਦਾ ਹਮਰੀ ਪ੍ਰੇਮ ਪਿਆਰੁ॥ ਨਿੰਦਾ ਹਮਰਾ ਕਰੈ ਉਧਾਰੁ॥ ਜਨ ਕਬੀਰ ਕਉ ਨਿੰਦਾ ਸਾਰੁ॥ ਨਿੰਦਕੁ ਡੂਬਾ ਹਮ ਉਤਰੇ ਪਾਰਿ॥ 3॥20॥71॥

Gaurri: Nindou, nindou, mo kuou loag(u) nindou. Ninda jun kuou khurie piyaari. Ninda baap(u), ninda mehtaari. 1. Ruhaou. Ninda hoyay ta baiykoontth(i) jaayiyaiy. Naam(u) pudaaruth muheh(i) busaayiyaiy. Ridaiy soodh juou ninda hoyay. Humray kupray ninduk(u) dhoayay. 1. Ninda kuraiy su humra meet(u) . Ninduk maah(i) humaara cheet(u). Ninduk so jo ninda hoaraiy. Humra jeevun(u) ninduk(u) loaraiy. 2. Ninda humri praym piyaar(u). Ninda humra kuraiy oodhaar(u). Jun Kabir kuou ninda saar(u). Ninduk(u) dooba, hum ootray paar(i). 3.20.71.
Word Meaning: Nindou = criticize (maliciously). Jun = devotee. Khurie = much. Mehtaari = mother. Pause. Baiykoontth = paradise. Pudaaruth = (priceless) item. Soodh(u) = clean; pure. Kupray Dhoyay = wash the filth of my weaknesses. 1. Hoaraiy = stops; prevents. Loaraiy = wishes. 2. Oodhaar = salvation. Saar(u) = supreme. Dooba = drowned (in the world-sea). 3.

MEANING: Please criticize me (even if it is malicious), oh folks. I love my criticism very much, as it is like my father and my mother because it nurtures me. Pause. As a result of criticism, one improves one's morality and embeds Waheguru's Naam in one's heart, which is the real paradise. Criticism purifies the mind (of a wise person), while the critic (vilifier) washes the dirty clothes (filth of mind) of the individual under attack. 1. Actually, my critic is my friend, and he is always in my mind (because thinking about him keeps me on the right tack). Actually, the individual who prevents criticism is the real vilifier because the (bad) critic (vilifier) wishes good life for me even though it is intended to be otherwise (slanderous). 2. Criticism is my love and affection because it leads to my salvation. The slave, Kabir, considers his criticism as the supreme gift. The vilifier drowns in the world-sea while I have been salvaged, oh Kabir. 3.20. 71.

ਰਾਜਾ ਰਾਮ ਤੂ ਐਸਾ ਨਿਰਭਉ ਤਰਨ ਤਾਰਨ ਰਾਮ ਰਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੁਮ ਨਾਹੀ ਅਬ ਤੁਮ ਹਹੁ ਹਮ ਨਾਹੀ॥ ਅਬ ਹਮ ਤੁਮ ਏਕ ਭਏ ਹਹਿ ਏਕੈ ਦੇਖਤ ਮਨ ਪਤੀਆਹੀ॥ 1॥ ਜਬ ਬੁਧਿ ਹੋਤੀ ਤਬ ਬਲ ਕੈਸਾ ਅਬ ਬੁਧਿ ਬਲੁ ਨ ਖਟਾਈ॥ ਕਹਿ ਕਬੀਰ ਬੁਧਿ ਹਰਿ ਲਈ ਮੇਰੀ, ਬੁਧਿ ਬਦਲੀ ਸਿਧਿ ਪਾਈ॥ 2॥21॥72

Raja Ram Tu aiysa nirbhuou tern taarun Ram Raaya. 1. Ruhaou. Jub hum hoatay, tub Toom naahi, ub Toom huou, hum naahi. Ub hum Toom aik bhuyay heh(i), aikaiy daykhut mun putiyaahi. 1. Jub boodh(i) hoati, tub bul kaiysa, ub boodh(i) bul(u) na khutaayee. Keh(i) Kabir boodh(i) hur(i) luyee mayri, boodh(i) budlee, sidh(i) paayee. 2.21.72.

Word Meaning: Raja Ram = Waheguru King. Tern Taarun = ship to ferry. Pause. Hum = my ego. Bhuyay = became. Putiyaahi = mind convinced; pleased. Bul = power; ability. Khutaayee = blend with each other. Hur(i) = removed; took away. Sidh(i) = success.

MEANING: You are the Lord of the universe, are fearless (have no superior), and are the boat to ferry us across the sea of Maya, oh my King Waheguru. Pause.

The heart of the individual, who shows his existence (his ego), cannot be a home for You. But when you dwell in someone's mind, he is left with no ego. Now, my soul has merged with Yours, and we have become "one". Now, my mind is convinced that You alone are the Master of the universe, and there is no other power. 1. When we are conceited of our own wisdom, what kind of spiritual power can we possess (have no mental power because the two – ego and spirituality - do not go together). But, now that You have appeared in my mind, I have forfeited my own wisdom, and have acquired mental power. God has taken away my false (ignoble) wisdom, and I have achieved success in my objective (to be "one" with Him) with my changed wisdom, oh Kabir. 2.21.72.

ਗਉੜੀ॥ ਖਟ ਨੇਮ ਕਰਿ ਕੋਠੜੀ ਬਾਧੀ ਬਸਤੁ ਅਨੂਪ ਬੀਚ ਪਾਈ॥ ਕੁੰਜੀ ਕੁਲਫੁ ਪ੍ਰਾਨ ਕਰਿ ਰਾਖੇ ਕਰਤੇ ਬਾਰ ਨ ਲਾਈ॥ 1॥ ਅਬ ਮਨ ਜਾਗਤ ਰਹੁ ਰੇ ਭਾਈ॥ ਗਾਫਲੁ ਹੋਇ ਕੈ ਜਨਮੁ ਗਵਾਇਓ ਚੋਰ ਮੁਸੈ ਘਰੁ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਪਹਰੂਆ ਦਰ ਮਹਿ ਰਹਤੇ ਤਿਨ੍ਹ ਕਾ ਨਹੀ ਪਤੀਆਰਾ॥ ਚੇਤਿ ਸੁਚੇਤ ਚਿਤ ਹੋਇ ਰਹੁ ਤਉ ਲੈ ਪਰਗਾਸੁ ਉਜਾਰਾ॥ 2॥ ਨਉ ਘਰ ਦੇਖਿ ਜੁ ਕਾਮਨਿ ਭੂਲੀ ਬਸਤੁ ਅਨੂਪ ਨ ਪਾਈ॥ ਕਹਤੁ ਕਬੀਰ ਨਵੈ ਘਰ ਮੂਸੇ ਦਸਵੇ ਤਤੁ ਸਮਾਈ॥ 3॥22॥73॥

Gaurri: Khut naym kur(i) koatthrri baandhi, bust(u) anoop beech paayee. Koonji koolf(u), praan kur(i) raakhay, kertay baar na laayee. 1. Ub mun jaagut ruhou ray bhaayee. Gaaful(u) hoyay kaiy junum(u) guvaayiyo, chor moosaiy ghur(u) jaayee. 1. Ruhaou. Punch pehrooa dur meh(i) rehtay, tinh ka nuhee putiyaara. Chayt(i) soochayt chit hoyay ruhou, tuou laiy pergaas(u) oojaara. 2. Nuoun ghur daykh(i) ju kaamun(i) bhooli, bust anoop na paayee. Keht(u) Kabir nuvaiy ghur moosay, dusvaiyn Tut(u) smaayee. 3.22.73.

Word Meaning: Khut Naym = the practitioner of the six Brahman or Hindu deeds; the body with six circles (as per the belief of the yogis); body with six ingredients (earth, water, air, energy, consciousness, and the mind). Only the last of the three possibilities is universal; the first two have limited believers. So, the third seems to be the most appropriate meaning in this Shabad. Anoop = which has no equal. Bust = article (Waheguru's Naam). Koolf = lock. Koatthrri = a small room; human body. Kertay = in doing so. Baar = time. 1. Jaagut = watchful; alert. Gaaful(u) = careless. Chor = the five thieves (demons). Moosaiy = rob. Pause. Punch Pehrooa = the five guards (senses). Dur = the doors of the body. Putiyaara = trust. Chayt(i) = remember. Soochayt = alert. Pergaas(u) = light. Oojaara = brightness. Nuoun Ghur = the enjoyment of the nine doors of body (sensual pleasures). Kaamun = woman (human being). Moosay = robbed. Tut = the root (Waheguru).
MEANING: Waheguru created the human body from the six ingredients – earth, water, air, energy, consciousness, and the mind – and placed a unique and invaluable substance (Waheguru's soul – His Naam) in it. He made the soul the lock and the key of the body (the soul runs the body), and it did not take Him any time to do so. 1. Now, stay alert (from the attractions of Maya), oh man. If you are careless, the five demons – lust, rage, greed, attachment, and ego – will rob all your wealth (noble qualities) in the house (body). Pause. The five senses control the nine doors of the body, but they cannot be trusted (rather than guarding the doors, i.e., warning the mind of any danger or wrongdoing, they could be friends with the demons). For example, the eyes show you the path, and help you, but they could cast an evil eye on the beauty and wealth of others, and so on. You need to be highly watchful and remember Waheguru with full concentration, and enlighten your mind, oh man. 2. When human beings begin to enjoy the evil side of the nine doors and forget Waheguru, they cannot acquire the unique product – Waheguru's Naam. The man's noble qualities can be robbed through all the nine openings of the body, but the root, Waheguru, dwells in the tenth door (brain – higher spiritual stage). (He can be realized only through the tenth door, oh Kabir. 3.22.73.

ਗਉੜੀ॥ ਮਾਈ ਮੋਹਿ ਅਵਰੁ ਨ ਜਾਨਿਓ ਆਨਾਨਾ॥ ਸਿਵ ਸਨਕਾਦਿ ਜਾਸੁ ਗੁਨ ਗਾਵਹਿ ਤਾਸੁ ਬਸਹਿ ਮੋਰੇ ਪ੍ਰਾਨਾਨਾ॥ ਰਹਾਉ॥ ਹਿਰਦੇ ਪ੍ਰਗਾਸੁ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਗਗਨ ਮੰਡਲ ਮਹਿ ਧਿਆਨਾਨਾ॥ ਬਿਖੈ ਰੋਗ ਭੈ ਬੰਧਨ ਭਾਗੇ ਮਨ ਨਿਜ ਘਰਿ ਸੁਖੁ ਜਾਨਾਨਾ॥ 1॥ ਏਕਸੁ ਮਤਿ ਰਤਿ ਜਾਨਿ ਮਾਨਿ ਪ੍ਰਭ ਦੂਸਰ ਮਨਹਿ ਨ ਆਨਾਨਾ॥ ਚੰਦਨ ਬਾਸੁ ਭਏ ਮਨ ਬਾਸਨ ਤਿਆਗਿ ਘਟਿਓ ਅਭਿਮਾਨਾਨਾ॥ 2॥ ਜੋ ਜਨ ਗਾਇ ਧਿਆਇ ਜਸੁ ਠਾਕੁਰ ਤਾਸੁ ਪ੍ਰਭੂ ਹੈ ਥਾਨਾਨਾ॥ ਤਿਹ ਬਡ ਭਾਗ ਬਸਿਓ ਮਨਿ ਜਾ ਕੈ ਕਰਮ ਪ੍ਰਧਾਨ ਮਥਾਨਾਨਾ॥ 3॥ ਕਾਟਿ ਸਕਤਿ ਸਿਵ ਸਹਜੁ ਪ੍ਰਗਾਸਿਓ ਏਕੈ ਏਕ ਸਮਾਨਾਨਾ॥
(ਅੰਗ 340)॥ ਕਹਿ ਕਬੀਰ ਗੁਰ ਭੇਟਿ ਮਹਾ ਸੁਖ ਭ੍ਰਮਤ ਰਹੇ ਮਨੁ ਮਾਨਾਨਾ॥ 4॥23॥74॥

Gaurri: Maayee, moh(i) uver(u) na jaaniyo aanaana. Shiv Sunukaad(i) Jaas(u) goon gaaveh(i), Taas(u) buseh(i) moray pranaana. Ruhaou. Hirday pergaas(u), Giyan Gur gummit, guggun mundul meh(i) dhiyanaana. Bikhaiy roag bhaiy bundhun bhaagay, mun nij ghur(i) sookh(u) janaana. 1. Aikus(u) mut(i) rut(i), jaan(i) maan(i) Prubh, doosur muheh na aanaana. Chundun baas(u) bhuyyay mun baasun tiyaag(i), ghutiyo abhimanaana. 2. Jo jun gaayay dhiyaayay jus(u) Tthaakur, taas(u) Prubhoo haiy thaanaana. Tih bud bhaag busiyo mun ja kaiy, kerm perdhaan muthanaana. 3. Kaat(i) shukut(i) Shiv sehj(u) pergaasiyo, Aikaiy aik smaanaana.
(PAGE 340): Keh Kabir Gur bhayt(i) muha sookh, bhermut ruhay mun(u) manaana. 4.23.74.
Word Meaning: Maayee = oh, mother. Uver(u) = other. Jaaniyo = recognize. Aanaana = anybody else. Sunukaad(i) = Sunuk etc., the four sons of Brahma. Jaas(u) = whose. Taas(u)

= His. Pranaana = life. Pause. Gur Gummit = the Guru which has access to Waheguru. Guggun Mundul = the tenth door. Bikhaiy = vices. Roag = ills. Bundhun = chains. Nij Ghur = in own mind. Janaana = found out. 1. Aikus = One Waheguru. Rut(i) = in love. Maan(i) = pride. Aanaana = bring. Baasun = lust. Tiyaag(i) = renouncing; giving up. Abhimanaana = conceit. 2. Jus(u) = praise. Taas(u) = his. Kerm Perdhaan = huge luck. Muthanaana = on the forehead. 3. Shukut(i) Shiv = Waheguru's Maya. Sehj(u) = spiritual state above Maya. Pergaasiyo = appeared. Smanaana = absorbed; merged into. Bhayt(i) = on connecting with. Bhermut Ruhay = wavering of mind stopped; became peaceful. 4.

MEANING: I do not recognize any other person (or power) than Waheguru, whose praise is being sung by Shiva and the sons of Brahma, oh my mother. My life is now residing in Him (I survive only by reciting His Naam). Pause. My mind has been enlightened by the Knowledge given to me by the Guru, who has access to Waheguru (is connected with Him), and my concentration is focused on the tenth door (at Waheguru's feet). All the chains of my vices, mental illnesses, and worries have been cut, and I have found comfort and peace in my own mind. 1. Recognizing only Waheguru, I am imbued in His love and thoughts, and He is my pride; I do not bring anybody else to mind. In His love, I have renounced (overcome) my lust, and my mind is full with the fragrance of sandal (Waheguru) now, and my ego has lessened (disappeared). 2. The heart of the individual, who sings praise of, and recites the Naam of the Lord, becomes Waheguru's dwelling. The individual whose heart becomes a dwelling for Waheguru is very lucky, and great fortune appears on his forehead. 3. Waheguru has severed all my bonds of Maya, and I have attained the high spiritual state above the effects of Maya, and merged into God to become "one" with Him, oh Kabir. 4.23.74.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਗਉੜੀ ਪੂਰਬੀ ਬਾਵਨ ਅਖਰੀ ਕਬੀਰ ਜੀਉ ਕੀ॥

Ek Onkar Sat Naam(u) Kerta Purakh Gur Persad(i)

Raag(u) Gaurri Poorbi, Baavun Akkhuri, Kabir Jeeo Kee.

ਬਾਵਨ ਅਛਰ ਲੋਕ ਤ੍ਰੈ ਸਭੁ ਕਛੁ ਇਨ ਹੀ ਮਾਹਿ॥ ਏ ਅਖਰ ਖਿਰਿ ਜਾਹਿਗੇ ਓਇ ਅਖਰ ਇਨ ਮਹਿ ਨਾਹਿ॥ 1॥

Baavun achhur loak traiy, subh(u) kuchh(u) in hee maah((i). Eh akkhur khir(i) jaahengay, oye Akkhur in meh(i) naah(i). 1.

Word Meaning: Baavun Achhur = fifty-two letters (of Hindi Alphabet). Khir(i) = erase; fall short Oye = that (praise of Waheguru).

MEANING: The whole world can be described by the letters of the Alphabet, but these letters are perishable, and fall short of describing the virtues of Waheguru (His qualities cannot be described by these letters). 1.

NOTE: Kabir Sahib has used the letters of the Gurmukhi Alphabet to discuss many aspects of Waheguru. Even though the heading of this holy composition is "Baavun Akkhuri", the letters used by Kabir Sahib are all of Gurmukhi (Punjabi) script.

ਜਹ ਬੋਲ ਤਹ ਅਛਰ ਆਵਾ॥ ਜਹ ਅਬੋਲ ਤਹ ਮਨੁ ਨ ਰਹਾਵਾ॥ ਬੋਲ ਅਬੋਲ ਮਧਿ ਹੈ ਸੋਈ॥ ਜਸ ਓਹੁ ਹੈ ਤਸ ਲਖੈ ਨ ਕੋਈ॥ 2॥

Jeh boal the achhur aava. Jeh aboal the mun na ruhaava. Boal aboal mudh(i) haiy soyee. Jus Oh(u) haiy, tus lukhaiy na koyee. 2.
Word Meaning: Boal = language (the situation that can be described). Aboal = quietness (the situation which cannot be described). Ruhaava = does not exist. Jus = the way (Waheguru is). Lukhaiy = understand; comprehend.
MEANING: Words can be used for situations that can be described, but no words can be used for situations which cannot be described (for example, the blissfulness of union with Waheguru); in fact, in that spiritual situation, the mind loses its existence and gets absorbed in Waheguru. The description of God falls between the two situations (His attributes can be described, but not Him). Nobody can comprehend the way He is. 2.

ਅਲਹ ਲਹਉ ਤਉ ਕਿਆ ਕਹਉ ਕਹਉ ਤ ਕੋ ਉਪਕਾਰ॥ ਬਟਕ ਬੀਜ ਮਹਿ ਰਵਿ ਰਹਿਓ ਜਾ ਕੋ ਤੀਨਿ ਲੋਕ ਬਿਸਥਾਰ॥ 3॥
Allah luhoun tuou kiya kuhoun, kuhoun ta ko oopkaar. Butuk beej meh(i) ruv(i) ruhiyo, Ja ko teen(i) loak bisthaar. 3.
Word Meaning: Allah = incomprehensible. Luhoun = acquire. Oopkaar = favour. Butuk = banyan tree. Ruv(i) Ruhiyo = is present. Bisthaar = expanse.
MEANING: Even if I am able to realize the incomprehensible God, I am unable to say anything about the state of my blissfulness; even if I say something, it will not be a favour to anyone (because it will not be the exact description of the mental state). Waheguru, which is present in the three layers of the universe, is also present in the banyan tree's seed. 3.

ਅਲਹ ਲਹੰਤਾ ਭੇਦ ਛੈ ਕਛੁ ਕਛੁ ਪਾਇਓ ਭੇਦ॥ ਉਲਟਿ ਭੇਦ ਮਨੁ ਬੇਧਿਓ ਪਾਇਓ ਅਭੰਗ ਅਛੇਦ॥4
Allah luhunta bhayd chhaiy, kuchh(u), kuchh(u) paayo bhayd. Oolt(i) bhayd mun(u) baydhiyo, paayo Abhung Achhayd. 4.
Word Meaning: Luhunta = searching for. Bhayd = distance from God; ignorance about Him. Chhaiy = by destroying. Oolt(i) = reversing. Badhiyo = pierced. Abhung = indivisible. Achhayd = which cannot be pierced; unattackable.
MEANING: Searching for Waheguru, my ignorance about Him was eliminated to some degree, and I found some of His secrets. Reversing the direction of my mind (getting rid of my doubts), I have realized the indivisible and the unattackable Waheguru. 4.

ਤੁਰਕ ਤਰੀਕਤਿ ਜਾਨੀਐ ਹਿੰਦੂ ਬੇਦ ਪੁਰਾਨ॥ ਮਨ ਸਮਝਾਵਨ ਕਾਰਨੇ ਕਛੂਅ ਕੁ ਪੜੀਐ ਗਿਆਨ॥5
Turk Treekut(i) jaaniyaiy, Hindu Bayd Puran. Mun sumjhaavun kaarnay kuchhoo ku purriyaiy Giyan. 5.
Word Meaning: Turk = Muslims. Treekut(i) = the second of the four stages in the path to union with Allah that the Muslims believe in. This stage explains the ways to cleanse one's mind. Kuchhoo ku = some.
MEANING: The Turks read about *Treekut(i),* and the Hindus read the Vedas and the Puranas; one needs some knowledge to convince the mind. 5.

ਓਅੰਕਾਰ ਆਦਿ ਮੈ ਜਾਨਾ॥ ਲਿਖਿ ਅਰੁ ਮੇਟੈ ਤਾਹਿ ਨ ਮਾਨਾ॥ ਓਅੰਕਾਰ ਲਖੈ ਜਉ ਕੋਈ॥ ਸੋਈ ਲਖਿ ਮੇਟਣਾ ਨ ਹੋਈ॥ 6॥
Oankar Aad(i) mein jaana. Likh(i) ur(u) maytaiy, tah(i) na maana. Oankar lukhaiy juou koyee. Soyee lukh(i) maytna na hoyee. 6.
Word Meaning: Oankar = the guard of all, Waheguru. Likh(i) = write; create. Maytaiy = erase; decimate. Lukhaiy = comprehend.

MEANING: I recognize God alone as the origin (creator) of the universe, and do not acknowledge any other individual whom He creates and then destroys. If someone comprehends God (makes a connection with Him), his connection with Waheguru is never broken (it becomes permanent). 6.

ਕਕਾ ਕਿਰਣਿ ਕਮਲ ਮਹਿ ਪਾਵਾ॥ ਸਸਿ ਬਿਗਾਸ ਸੰਪਟ ਨਹੀ ਆਵਾ॥ ਅਰੁ ਜੇ ਤਹਾ ਕੁਸਮ ਰਸ ਪਾਵਾ॥ ਅਕਹ ਕਹਾ ਕਹਿ ਕਾ ਸਮਝਾਵਾ॥ 7॥

Kukka, kirn(i) kumul meh(i) paava. Sus(i) bigaas sumput nuhee aava. Ur(u) jay tuhaa koosum rus paavaan. Akeh kuha, keh(i) ka sumjhaavaan. 7.

Word Meaning: Kirn = ray of sun; enlightenment. Kumul = the lotus flower, which blooms in sunlight and folds at night; the human heart. Sus(i) = moon; Maya. Bigaas = light. Sumput = box; enclosed; fold. Ur(u) = and. Tuha = there; in that state. Koosum = flower. Rus = taste. Akeh = indescribable. Keh(i) = by saying. 7.

MEANING: If I am lucky to enlighten my lotus-like heart with God's Knowledge (make a connection with Him) so that it blooms, then unlike a lotus flower, which wilts away at night, it will not fold down (wilt), in the weak light of the moon-like Maya. And if I enjoy the taste of my bloomed heart in that blissful state, I will not be able to express that blissfulness because what can I say about that (it cannot be expressed in words). 7.

ਖਖਾ ਇਹੈ ਖੋੜਿ ਮਨੁ ਆਵਾ॥ ਖੋੜੇ ਛਾਡਿ ਨ ਦਹ ਦਿਸ ਧਾਵਾ॥ ਖਸਮਹਿ ਜਾਣਿ ਖਿਮਾ ਕਰਿ ਰਹੈ॥ ਤਉ ਹੋਇ ਨਿਖਿਅਉ ਅਖੈ ਪਦ ਲਹੈ॥ 8॥

Khukha, ihaiy khoarr(i) mun(u) aava. Khoarray chhaad(i) na deh dis dhaava. Khusmeh(i) jaan(i) khima kur(i) ruhaiy. Tiou hoyay nikhiou, akhaiy pud luhaiy. 8.

Word Meaning: Khoarr = a hole in the stem of some trees, which is used as shelter by birds; a cave; heart; Waheguru's shelter. Khima = forgiveness. Tuou = then. Nikhiyou = indestructible. Akhaiy = immortal. Pud = status. Luhaiy = acquires.

MEANING: If one seeks the shelter of God, his mind becomes stable (peaceful), and does not leave that shelter to wander in every possible direction. He recognizes (realizes) the Lord and becomes forgiving. In that state, he becomes indestructible (is not reborn) and acquires the immortal status. 8.

ਗਗਾ ਗੁਰ ਕੇ ਬਚਨ ਪਛਾਨਾ॥ ਦੂਜੀ ਬਾਤ ਨ ਧਰਈ ਕਾਨਾ॥ ਰਹੈ ਬਿਹੰਗਮ ਕਤਹਿ ਨ ਜਾਈ॥ ਅਗਹ ਗਹੈ ਗਹਿ ਗਗਨ ਰਹਾਈ॥ 9॥

Gugga Gur kay Buchan puchhaana. Dooji baat na dhuryee kaana. Ruhaiy bihungum kuteh(i) na jaayee. Ageh guhaiy, geh(i) guggun ruhaayee. 9.

Word Meaning: Buchan = Words. Puchhana = recognizes the importance. Dhuryee = pays attention. Kaana = ears. Bihungum = (unattached like a) bird. Kuteh(i) = nowhere. Ageh = which cannot be held; inaccessible (Waheguru). Guhaiy = holds; acquires. Guggun = sky; in a high spiritual state.

MEANING: A true devotee of Waheguru recognizes the importance of the Words of the Guru (acts on His Advice), and pays no attention to any other advice. Like a bird, he stays detached from Maya, and his mind does not wander (in Maya's thoughts); he acquires the Naam of the inaccessible Waheguru, and enjoys the blissfulness of the high spiritual state.9.

ਘਘਾ ਘਟਿ ਘਟਿ ਨਿਮਸੈ ਸੋਈ॥ ਘਟ ਫੂਟੇ ਘਟਿ ਕਬਹਿ ਨ ਹੋਈ॥ ਤਾ ਘਟ ਮਹਿ ਘਾਟ ਜਉ ਪਾਵਾ॥ ਸੋ ਘਟਿ ਛਾਡਿ ਅਵਘਟ ਕਤ ਧਾਵਾ॥ 10॥

Ghugha, ghut(i) ghut(i) nimsaiy Soyee. Ghut phootay, ghut(i) kubeh(i) na hoyee. Ta ghut meh(i) ghaat juou paava. So ghut(i) chhaad(i) uvghut kut dhaava. 10.
Word Meaning: Ghut(i) = in the heart. Nimsaiy = resides. Soyee = that (Waheguru). Phootay = breaks. Ghut = lessen. Ghaat = ford; launching place for a boat on a river; path to cross. Uvghut = difficult path.
MEANING: God resides in every heart, but if some heart is broken (dies), there is no loss in Waheguru's magnanimity. If I find the path to cross the sea of Maya (to unite with God) in my own heart, I will never quit that path to follow some other difficult and less effective path. 10.

ਙੰਙਾ ਨਿਗ੍ਰਹਿ ਸਨੇਹੁ ਕਰਿ ਨਿਰਵਾਰੋ ਸੰਦੇਹ॥ ਨਾਹੀ ਦੇਖਿ ਨ ਭਾਜੀਐ ਪਰਮ ਸਿਆਨਪ ਏਹ॥11॥
(Gn)un(gn)a nigreh(i) snayhou kur(i), nirvaaro sundayh. Naahi daykh(i) na bhaajiyaiy, perm siyaanup eh.
Word Meaning: Nigreh(i) = hold tightly; have complete control. Snayhou = love. Nirvaaro = remove. Sundayh = doubt; misgivings. Naahi Daykh(i) = invisible.
MEANING: Remove all your doubts and misgivings (about God) by having complete control over your sensual pleasures, and by developing love for Him, oh my friend. The supreme wisdom lies in the fact that one should not run away from pursuing his objective (of uniting with God) simply because He is not visible. 11.

ਚਚਾ ਰਚਿਤ ਚਿਤ੍ਰ ਹੈ ਭਾਰੀ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚੇਤਹੁ ਚਿਤਕਾਰੀ॥ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਇਹੈ ਅਵਝੇਰਾ॥ ਤਜਿ ਚਿਤ੍ਰੈ ਚਿਤੁ ਰਾਖਿ ਚਿਤੇਰਾ॥ 12॥
Chucha ruchit chittar haiy bhaari. Tuj(i) chitraiy chayt-hou Chitkaari. Chittar buchittar ihaiy uvjhayra. Tuj(i) chitraiy, chit(u) raakh(i) Chitayra. 12.
Word Meaning: Ruchit = created (universe). Chittar = painting; creation. Bhaari = humungous. Tuj(i) = forgetting. Chayt-hou = think of. Chitkaari = Chitayra = the painter; the Creator (Waheguru). Buchittar = of many colours; enchanting. Uvjhayra = struggle.
MEANING: The universe created (by God) is humungous (and amazing), oh my friend. But rather than paying attention to the creation, you should think of (remember) the Creator. Waheguru's creation is so colourful and enchanting that there is a struggle going on in the mind of the man all the time (whether to choose Waheguru or the attractive world – Maya. (But, the best thing to do is to) ignore the attractions of the world, and keep the Creator in mind. 12.

ਛਛਾ ਇਹੈ ਛਤ੍ਰਪਤਿ ਪਾਸਾ॥ ਛਕਿ ਕਿ ਨ ਰਹਹੁ ਛਾਡਿ ਕਿ ਨ ਆਸਾ॥ ਰੇ ਮਨ ਮੈ ਤਉ ਛਿਨੁ ਛਿਨੁ ਸਮਝਾਵਾ॥ ਤਾਹਿ ਛਾਡਿ ਕਤ ਆਪੁ ਬਧਾਵਾ॥ 13॥
Chhuchha, ihaiy chhutarput(i) paasa. Chhuk(i) k(i) na ruhou, chaad(i) k(i) na aasa? Ray mun mein tuou chin(u) chhin(u) sumjhaava. Taah(i) chhaad(i) kut aap(u) bundhaavaan. 13.
Word Meaning: Chhutarput(i) = the one who has royal canopy on his head (Waheguru). Paasa = shelter. Chhuk(i) = with firm mind. Chhin(u) = moment. Taah(i) = Him. Bundhaavaan = get shackled.
MEANING: Waheguru's shelter (is the only way to perfect life); so why don't you give up all others hopes, and seek His shelter with firmness, oh my mind. I warn you every moment, that's why you get tied up in the shackles of Maya by ignoring Waheguru? 13.

ਜਜਾ ਜਉ ਤਨ ਜੀਵਤ ਜਰਾਵੈ॥ ਜੋਬਨ ਜਾਰਿ ਜੁਗਤਿ ਸੋ ਪਾਵੈ॥ ਅਸ ਜਰਿ ਪਰ ਜਰਿ ਜਰਿ ਜਬ ਰਹੈ॥ ਤਬ ਜਾਇ ਜੋਤਿ ਉਜਾਰਉ ਲਹੈ॥ 14॥

Jujja, juou tun jeevut juraavaiy. Jobun jaar(i) joogut(i) so paavaiy. Us jur(i), pur jur(i), jur(i) jub ruhaiy. Tub jaayay Joat(i) oojaarou luhaiy. 14.
Word Meaning: Juou = when. Tun = (sensual pleasure of the) body. Jeevut = living in the world. Juraavaiy = burn; kill. Jobun = youthfulness. Joogut(i) = technique (to unite with Waheguru). Us Pur = us (ours) and others; the feeling of prejudice. Jur(i) = tolerance. Joat(i) = (Waheguru's) light. Jaayay = attain that stage. Oojaarou = light.
MEANING: An individual, who burns away his sensual pleasures and the pride of his youthfulness while living in Maya (the world), acquires the technique (the path) to unite with God. When he burns away his prejudices (and treats everybody the same), he attains the spiritual state above the effects of Maya, and his mind is enlightened by Waheguru's Light. 14.

(ਅੰਗ 341)॥ ਝਝਾ ਉਰਝਿ ਸੁਰਝਿ ਨਹੀ ਜਾਨਾ॥ ਰਹਿਓ ਝਝਕਿ ਨਾਹੀ ਪਰਵਾਨਾ॥ ਕਤ ਝਖਿ ਝਖਿ ਅਉਰਨ ਸਮਝਾਵਾ॥ ਝਗਰੁ ਕੀਏ ਝਗਰਉ ਹੀ ਪਾਵਾ॥ 15॥

(PAGE 341): Jhujha, oorjh(i), soorjh(i) nuhee jaana. Ruhiyo jhujhuk(i), naahi pervaana. Kut jhukh(i) jkukh(i) aourun sumjhaavaan. Jhugur(u) keeyay, jhugrou hee paavaan. 15.
Word Meaning: Oorjh(i) = trapped in the web (of Maya). Soorjh(i) = untangle; get free. Jhujhuk(i) = hesitant. Pervaana = a moth which jumps into the flame without any hesitation. Jhukh(i) = frustrating explaining. Jhugur(u) = argumentation.
MEANING: The man gets easily trapped in the web of Maya but does not know how to free himself from its bonds. Unlike the moth, which jumps into the flame without any hesitation, the man is always hesitant to fall in love with Waheguru. How can I explain (the blissfulness of union with Waheguru) because it becomes very frustrating as people do not understand it. The explanation becomes an argument, which leads to more argumentation and nowhere. 15.
ਟਟਾ ਨਿਕਟਿ ਜੁ ਘਟ ਰਹਿਓ ਦੂਰਿ ਕਹਾ ਤਜਿ ਜਾਇ॥ ਜਾ ਕਾਰਣਿ ਜਗੁ ਢੂਢਿਅਉ ਨੇਰਉ ਪਾਇਆ ਤਾਹਿ॥ 16॥
Tuta, nicket(i) ju ghut ruhiyo, door(i) kuhaa tuj(i) jaayay. Ja kaarun(i) jug(u) dhoondhiyo, nayrou paayaa Taah(I). 16.
Word Meaning: Nicket(i) = close by. Ghut = heart. Tuj(i) = leave. Ja Kaarun(i) = the reason for which. Dhoondhiyo = searched. Nayrou = close by.
MEANING: Why leave home to go far away in search of Waheguru, which is so close to my heart? The Waheguru, for which I searched the whole world, I found Him close to my heart. 16.

ਠਠਾ ਇਹੈ ਦੂਰਿ ਠਗਨੀਰਾ॥ ਨੀਠਿ ਨੀਠਿ ਮਨੁ ਕੀਆ ਧੀਰਾ॥ ਜਿਨਿ ਠਗਿ ਠਗਿਆ ਸਗਲ ਜਗੁ ਖਾਵਾ॥ ਸੋ ਠਗੁ ਠਗਿਆ ਠਉਰ ਮਨੁ ਆਵਾ॥ 18॥
Tthuttha, ihaiy door(i) tthugneera. Neetth(i), neetth(i) mun keeya dheera. Jin(i) tthug(i) tthugiya sugul jug(u) khaava. So tthug(u) tthugiya, tthaur mun(u) aava. 18.
Word Meaning: Tthugneera = the deceiving water; mirage; sensual pleasures (Maya). Neetth(i) = observing very carefully. Dheera = made peaceful. Thug = the deceitful Maya. Tthugiya = cheated. Tthaur = peace.
MEANING: Like the deceitful water (mirage) which seems to be there in a desert on a hot day, but seems to get farther and farther away, the pleasures of Maya are also very deceitful, because the man never seems to get contentment, as they seem to run farther and farther away. However, when I carefully observed its effects, I discovered the truth, and my mind

became peaceful (contented). (With careful observation and by reciting Waheguru's Naam), I was able to cheat the deceitful Maya, who has swallowed the whole world with its charm. Now my mind is at perfect peace. 18.

ਡਡਾ ਡਰ ਉਪਜੇ ਡਰੁ ਜਾਈ॥ ਤਾ ਡਰ ਮਹਿ ਡਰੁ ਰਹਿਆ ਸਮਾਈ॥ ਜਉ ਡਰ ਡਰੈ ਤ ਫਿਰਿ ਡਰੁ ਲਾਗੈ॥ ਨਿਡਰੁ ਹੂਆ ਡਰੁ ਉਰ ਹੋਇ ਭਾਗੈ॥ 19॥

Dudda, dur oopjay, dur(u) jaayee. Ta dur meh(i) dur(u) ruhiya smaayee. Juou dur duraiy, ta phir(i) dur laagaiy. Nidur(u) hooa, dur(u) oor hoyay bhaagaiy. 19.

Word Meaning: Dur = fear of Waheguru. Dur(u) = worldly fears. Smaayee = gets soaked in. Duraiy = is afraid of (avoids) Nidur(u) = fearless.

MEANING: When Waheguru's (respectful) fear develops in one's mind, all his worldly fears run away, as they get soaked (absorbed) in the fear for Waheguru. If one avoids God's fear, he gets gripped by the worldly fears again. But all the worldly fears of the man who has become fearless by acquiring Waheguru's fear in mind run away. 19.

ਢਢਾ ਢਿਗ ਢੂਢਹਿ ਕਤ ਆਨਾ॥ ਢੂਢਤ ਹੀ ਢਹਿ ਗਏ ਪਰਾਨਾ॥ ਚੜਿ ਸੁਮੇਰਿ ਢੂਢਿ ਜਬ ਆਵਾ॥ ਜਿਹ ਗੜੁ ਗੜਿਓ ਸੁ ਗੜ ਮਹਿ ਪਾਵਾ॥ 20॥

Dhudha, dhig dhoondeh(i) kut aana. Dhoodhut hee dheh(i) guyay praana. Churr(i) soomayr(i) dhoondh(i) juba ava. Jih gurrh(u) gurriyo, Su gurrh meh paava. 20.

Word Meaning: Dhig = close by. Dhoondheh(i) = search. Kut Aana = where else. Dheh(i) = fell down; left the body. Praana = life; breaths. Sumayr = top of the mountain; the tenth door; the high spiritual state. Gurrh(u) = fort; human body. Gurriyo = constructed; created.

MEANING: Search for Waheguru close by (in your heart); where else are you looking for Him? Countless people have died searching for Him in the outside world. When I searched for Him in the high spiritual state, I found Him in my body (mind), which has been created by Him. 20

ਣਾਣਾ ਰਣਿ ਰੂਤਉ ਨਰ ਨੇਹੀ ਕਰੈ॥ ਨ ਨਿਵੈ ਨ ਫੁਨਿ ਸੰਚਰੈ॥ ਧੰਨਿ ਜਨਮੁ ਤਾਹੀ ਕੋ ਗਣੈ॥ ਮਾਰੈ ਏਕਹਿ ਤਜਿ ਜਾਇ ਘਣੈ॥ 21॥

(Nh)aa(nh)aa, runh(i) rootou, nur nayhee kuraiy. Na nivaiy, na phoon(i) sunchraiy. Dhunn(i) junum(u) taahi ko gunhaiy. Maaraiy aikeh(i) tuj(i) jaayay ghunhaiy. 21.

Word Meaning: Run(i) = battlefield; mind (where the struggle is going on between lust and good qualities). Rootou = busy in fighting. Nayhi = firm control. Nivaiy = yield. Sunchuraiy = becomes friends with. Aikeh(i) = the one (mind and its desires). Tuj(i) = leave; run away. Ghunaiy = many.

MEANING: Fighting against vices, the man should exercise full control over his desires. He should not yield to them and make no friendship with them. The coming of that man into this world is considered praiseworthy who kills the desires of his mind, as a result of which many vices leave him (he becomes vice-free). 21.

ਤਤਾ ਅਤਰ ਤਰਿਓ ਨਹ ਜਾਈ॥ ਤਨ ਤ੍ਰਿਭਵਣ ਮਹਿ ਰਹਿਓ ਸਮਾਈ॥ ਜਉ ਤ੍ਰਿਭਵਣ ਤਨ ਮਾਹਿ ਸਮਾਵਾ॥ ਤਉ ਤਤਹਿ ਤਤੁ ਮਿਲਿਆ ਸਚੁ ਪਾਵਾ॥ 22.

Tutta, utur turiyo neh jaayee. Tun tirbhuvun meh(i) ruhiyo smaayee. Juou tirbhuvun tun maah(i) smaava. Tuou tutteh(i) tut(u) miliya, Sach(u) paava. 22.

Word Meaning: Utur = which cannot be swum across. Tirbhuvun = (the wealth of the) universe. Smaayee = absorbed. Tun = body; mind. Tutteh(i) Tut Miliya = man's soul (light) merges into Waheguru's Light. Sach(u = Waheguru.

MEANING: The world sea is impossible to swim across with one's own efforts because high waves of sensual pleasure arise in which the man can easily drown – especially when the man's mind is fully absorbed in the wealth (attractions) of the world. But, when the attractions of the world are absorbed in the mind (are fully in control of the mind), man's light (soul) merges into Waheguru's Light, and He acquires Waheguru (gets connected with Him). 22.

ਥਥਾ ਅਥਾਹ ਥਾਹ ਨਹੀ ਪਾਵਾ॥ ਓਹੁ ਅਥਾਹੁ ਇਹੁ ਥਿਰੁ ਨ ਰਹਾਵਾ॥ ਥੋੜੈ ਥਲਿ ਥਾਨਕ ਆਰੰਭੈ॥ ਬਿਨੁ ਹੀ ਥਾਭਹ ਮੰਦਿਰੁ ਥੰਭੈ॥ 23॥

Thutha, athaah thaah nuhee paava. Oh(u) athaah(u), ih thir(u) nuhee ruhaava. Thoarraiy thul(i) thaanuk aarumbhaiy. Bin(u) hee thaambheh mundir(u) thumbjhaiy. 23

Word Meaning: Athaah = unfathomable. Thaah = limit. Eh(u) = mind. Thir(u) = stable. Thul(i) = land. Thaanuk = big mansions. Thaambheh = pillars. Mundir(u) = mansion. Thumbhaiy = supports.

MEANING: Waheguru is unfathomable, and nobody can find His limits because one's mind does not become stable (to connect with Him). The man starts building big mansions in a small space (has high hopes to achieve too much in a short lifetime); it is like supporting a big mansion without any pillars. 23.

ਦਦਾ ਦੇਖਿ ਜੁ ਬਿਨਸਨਹਾਰਾ॥ ਜਸ ਅਦੇਖਿ ਤਸ ਰਾਖਿ ਬਿਚਾਰਾ॥ ਦਸਵੈ ਦੁਆਰਿ ਕੁੰਜੀ ਜਬ ਦੀਜੈ॥ ਤਉ ਦਇਆਲ ਕੋ ਦਰਸਨ ਕੀਜੈ॥ 24॥

Dudda daykh(i) ju binsunhaara. Jus adaykh(i) Tus raakh(i) bichaara. Dusvaiyn dooaar(i) koonji jub deejaiy. Tuou Duyaal ko dershun keejaiy. 24.

Word Meaning: Daykh(i) = visible. Binsunhaara = perishable. Adaykh(i) = invisible. Dusvaan Dooaar = focus on the spiritual state above the effects of Maya. Koonji = key. Duyaal = the kind Waheguru.

MEANING: What you see is all perishable, oh man. So, keep the invisible Waheguru in mind. (Man does not remember God; it is as if he has locked his mind to keep Him away). So, when he applies the key of Guru's Word to his mind to focus on (attain) the spiritual state above Maya, he can "see" the kind Waheguru (get connected with Him). 24.

ਧਧਾ ਅਰਧਹਿ ਉਰਧ ਨਿਬੇਰਾ॥ ਅਰਧਹਿ ਉਰਧਹ ਮੰਝਿ ਬਸੇਰਾ॥ ਅਰਧਹਿ ਛਾਡਿ ਉਰਧ ਜਉ ਆਵਾ॥ ਤਉ ਅਰਧਹਿ ਉਰਧ ਮਿਲਿਆ ਸੁਖ ਪਾਵਾ॥ 25॥

Dhydha urdheh(i) oordh nibayra. Urdeh(i) oordheh munjh(i) busayra. Urdheh(i) chhaad(i) oordh kuou aavaan. Tuou urdheh(i) oordh miliya sookh paavaan. 25.

Word Meaning: Urdheh = high; with the highest spiritual level (Waheguru). Oordh = low; with a very low spiritual level = man. Nibayra = final settlement (end of rebirths). Munjh(i) = in. Busayra = dwelling.

MEANING: When the man with a low spiritual level begins to reside in God (concentrates on His Naam), his birth-death cycle comes to an end. When one gives up his low thoughts (his own wisdom) and takes Waheguru's shelter, he gets connected with Him and acquires blissfulness. 25.

ਨੰਨਾ ਨਿਸਿ ਦਿਨੁ ਨਿਰਖਤ ਜਾਈ॥ ਨਿਰਖਤ ਨੈਨ ਰਹੇ ਰਤਵਾਈ॥ ਨਿਰਖਤ ਨਿਰਖਤ ਜਬ ਜਾਇ ਪਾਵਾ॥ ਤਬ ਲੇ ਨਿਰਖਹਿ ਨਿਰਖ ਮਿਲਾਵਾ॥ 26॥

Nunna, nis(i) din(u) nirkhut jaayee. Nirkhut naiyn ruhay rutvaayee. Nirkhut nirkhut jub jaayay paavaan. Tub lay nirkheh(i) nirkh milaavaan. 26.

Word Meaning: Nis(i) = night. Nirkhut = watching (the path); waiting. Rutvaayee = imbued in love. Nirkheh(i) = the person being waited (Waheguru). Nirkh = the one who is waiting (man).
MEANING: My day and night are spent in waiting for God, and while waiting for Him, my eyes get imbued in His love. After a long wait and devotion, when I connected with Him, my soul united with His Soul. 26.

ਪਪਾ ਅਪਰ ਪਾਰੁ ਨਹੀ ਪਾਵਾ॥ ਪਰਮ ਜੋਤਿ ਸਿਉ ਪਰਚਉ ਲਾਵਾ॥ ਪਾਚਉ ਇੰਦਰੀ ਨਿਗ੍ਰਹ ਕਰਈ॥ ਪਾਪੁ ਪੁੰਨੁ ਦੋਊ ਨਿਰਵਰਈ॥ 27॥
Puppa upur paar(u) nuhee paavaan. Perm Joat(i) siyoun perchuou laavaan. Paanchou inderi nigreh kuryee. Paap(u) poonn(u) doyoo nirvuryee. 27.
Word Meaning: Upur = which has no other end; infinite. Paar(u) = end. Perchuou = make a connection. Paanchou Inderi = the five senses. Nigreh = well controlled. Poonn(u) = noble. Nirvuryee = dispels; remove; gets over.
MEANING: Waheguru is infinite, and nobody can find His limits; one can only work hard to make a connection with Him. (With Waheguru's kindness) When one completely controls his five senses, he transcends the concepts of noble or sinful deeds (they become irrelevant).27.

ਫਫਾ ਬਿਨੁ ਫੂਲਹ ਫਲੁ ਹੋਈ॥ ਤਾ ਫਲ ਫੰਕ ਲਖੈ ਜਉ ਕੋਈ॥ ਦੂਣਿ ਨ ਪਰਈ ਫੰਕ ਬਿਚਾਰੈ॥ ਤਾ ਫਲ ਫੰਕ ਸਭੈ ਤਨ ਫਾਰੈ॥ 28॥
Phupha, bin(u) phooleh ful(u) hoyee. Ta ful phunk lukhaiy juou koyee. Doon(i) na puryee phunk bichaaraiy. Ta ful phunk subhaiy tun phaaraiy.
Word Meaning: Phooleh = bragging; ego. Ful = result (achieving the human objective of union with Waheguru). Phunk = a slice; a small part; a short glimpse. Doon(i) = gap; separation. Tun phaaraiy = slice the body (crush the love for the body).
MEANING: If one abandons his ego, he achieves the desired result (connection with God), and gets a short glimpse of Him. If one keeps the beauty of the short glimpse of Waheguru in mind, no separation is left between him and Waheguru (he gets connected with Him). Also, all his love for his own body gets destroyed. 28.

ਬਬਾ ਬਿੰਦਹਿ ਬਿੰਦ ਮਿਲਾਵਾ॥ ਬਿੰਦਹਿ ਬਿੰਦਿ ਨ ਬਿਛੁਰਨ ਪਾਵਾ॥ ਬੰਦਉ ਹੋਇ ਬੰਦਗੀ ਗਹੈ॥ (ਅੰਗ 342)॥ ਬੰਦਕ ਹੋਇ ਬੰਦ ਸੁਧਿ ਲਹੈ॥ 29॥
Bubba bindeh(i) bind milaavaan. Bindeh(i) bind(i) na bichhurun paavaan. Bunduou hoyay bundgee guhaiy.
(PAGE 342): Bunduk hoyay, bund soodh(i) luhaiy. 29.
Word Meaning: Bindeh(i) = (in) a drop of water. Bindeh(i) = for a short moment. Bind(i) = by recognizing. Bunduou = slave. Bundgee = worship. Guhaiy = holds tightly; does with devotion. Bunduk = bard. Bund = chains. Soodh(i) = understanding.
MEANING: If one recognizes Waheguru even for a short moment, he gets blended with (absorbed into) Him just like a drop of water blends into another drop, and he does not get separated from Him again. If one worships Waheguru with full devotion like a slave, he becomes His bard (sings His praise all the time), and gets a complete understanding of the chains of Maya. 29.

ਭਭਾ ਭੇਦਹਿ ਭੇਦਿ ਮਿਲਾਵਾ॥ ਅਬ ਭਉ ਭਾਨਿ ਭਰੋਸਉ ਆਵਾ॥ ਜੋ ਬਾਹਰਿ ਸੋ ਭੀਤਰਿ ਜਾਨਿਆ॥ ਭਇਆ ਭੇਦ ਭੂਪਤਿ ਪਹਿਚਾਨਿਆ॥ 30॥

Bhubha bhaydeh(i) bhayd(i) milaavaan. Ub bhuou bhaan(i) bhurosou aavaan. Jo baahur(i) so bheetur(i) jaaniya. Bhuyya bhayd bhooput pehchaaniya. 30.
Word Meaning: Bhaydeh(i) = gap; separation (from Waheguru). Bhayd(i) = by piercing. Bhuou = fear. Bhaan(i) = break; remove. Bhurosou = faith. Bheetur(i) = inside (in the mind). Bhayd = secret. Bhooput(i) = king (Waheguru).
MEANING: If I pierce my mind (with Waheguru's love) and patch up the gap of separation from Him by getting rid of all the worldly fears, I can win His faith in me. I realized the King of the universe by recognizing the secret that God, which is present throughout the universe, is also present in my mind. 30

ਮਮਾ ਮੂਲ ਗਹਿਆ ਮਨੁ ਮਾਨੈ॥ ਮਰਮੀ ਹੋਇ ਸੁ ਮਨ ਕਉ ਜਾਨੈ॥ ਮਤ ਕੋਈ ਮਨ ਮਿਲਤਾ ਬਿਲਮਾਵੈ॥ ਮਗਨ ਭਇਆ ਤੈ ਸੋ ਸਚੁ ਪਾਵੈ॥ 31॥
Mumma mool guhiya mun(u) maanaiy. Mermi hoyay su mun kuou jaanaiy. Mut koyee mun milta bilmaavaiy. Mugun bhuyya taiy so Such(u) paavaiy. 31.
Word Meaning: Mool = the origin of everything (God). Guhiya = hold; acquire. Mermi = the one who knows the secrets (by becoming part of them). Mut = lest. Bilmaavaiy = causes delay. Mugun = lost in thoughts. Sach(u) = Waheguru.
MEANING: When one's mind brings faith in Him, he is able to acquire (get connected with) Waheguru, which is the origin of everything. By becoming a part of Waheguru, he also learns the reality of the mind (that it is a part of God). No one should delay the union of the mind with Waheguru. The devotee, who focuses his full concentration on Waheguru, realizes Him. 31.
ਮੰਮਾ ਮਨ ਸਿਉ ਕਾਜੁ ਹੈ ਮਨ ਸਾਧੇ ਸਿਧਿ ਹੋਇ॥ ਮਨ ਹੀ ਮਨ ਸਿਉ ਕਹੈ ਕਬੀਰਾ ਮਨ ਸਾ ਮਿਲਿਆ ਨ ਕੋਇ॥ 32॥
Mumma, mun siyoun kaaj haiy, mun saadhay sidh(i) hoyay. Mun hee mun siyoun kuhaiy Kabira, mun sa miliya na koyay. 32.
Word Meaning: Kaaj(u) = objective to achieve; favour to get. Saadhay = bring under control. Kuhaiy = convinces.
MEANING: The man has direct business with the mind (to bring it under control) because only the controlled mind enables the man to achieve success in his objective (of achieving union with Waheguru). But only the mind can convince itself; there is no union of the man with Waheguru until the mind is convinced (no matter how many rituals and noble deeds one performs, and how many personal hardships he endures to please Waheguru with the belief that he has achieved union with Him). 32.

ਇਹੁ ਮਨੁ ਸਕਤੀ ਇਹੁ ਮਨੁ ਸੀਉ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤ ਕੋ ਜੀਉ॥ ਇਹੁ ਮਨੁ ਲੇ ਜਉ ਉਨਮਨਿ ਰਹੈ॥ ਤਉ ਤੀਨਿ ਲੋਕ ਕੀ ਬਾਤੈ ਕਹੈ॥ 33॥
eh(u) mun(u) shuktee, eh(u) mun(u) Seeou. Eh(u) mun(u) punch tut ko jeeo. Eh(u) mun(u) lay juou oonmun(i) ruhaiy. Tuou teen(i) loak ke baataiy kuhaiy. 33.
Word Meaning: Shuktee = (lover of) Maya. Seeou = Shiv = (worshipper of) Waheguru. Jeeo = living being. Lay = get (under control). Oonmun(i) = in high spiritual state (of Knowledge). Teen Loak = (the Lord of) the universe.
MEANING: The human mind resides in the body, which is made up of the five basic elements, and which has its needs and desires (manifestations of Maya). So, man is attracted to Maya. But at the same time, as part of Waheguru, the mind also has a natural inclination toward God. So, the man is torn between Maya and God regarding his attachment. An individual who is able to control his mind and who achieves the spiritual state above the

effects of Maya talks only about (sings praise of) the Lord of the three-layered universe – Waheguru. 33.

ਯਯਾ ਜਉ ਜਾਨਹਿ ਤਉ ਦੁਰਮਤਿ ਹਨਿ ਕਰਿ ਬਸ ਕਾਇਆ ਗਾਉ॥ ਰਨਿ ਰੂਤਉ ਭਾਜੈ ਨਹੀ ਸੂਰਾ ਥਾਰਉ ਨਾਉ॥ 34॥

Yuyya juou jaaneh(i) tuou doormut(i) hun(i), kur(i) bus kaayaan gaaoun. Run rootou bhaajaiy nuhee, soora thaarou naaoun. 34.

Word Meaning: Juou Jaaneh(i) = if you realize. Doormut(i) = evil thinking. Hun(i) = lose; get rid of. Bus = control. Gaaoun = village, body. Rootou = engaged. Soora = valiant. Thaarou = yours.

MEANING: If you understand the reality (what the objective of human life is), then get rid of your evil thinking, and control your mind, oh my friend. Just like a valiant who stays fully engaged and does not flee the battlefield, you will also be a valiant if you do not yield to the five evil demons in your struggle to control them. 34.

ਰਾਰਾ ਰਸੁ ਨਿਰਸ ਕਰਿ ਜਾਨਿਆ॥ ਹੋਇ ਨਿਰਸ ਸੁ ਰਸੁ ਪਹਿਚਾਨਿਆ॥ ਇਹ ਰਸ ਛਾਡੇ ਉਹੁ ਰਸ ਆਵਾ॥ ਉਹੁ ਰਸੁ ਪੀਆ ਇਹੁ ਰਸ ਨਹੀ ਭਾਵਾ॥ 35॥

Raara rus(u) nirus kur(i) jaaniya. Hoyay nirus, Su rus(u) pehchaaniya. Ih rus chhaaday, oh(u) rus aava. Ohu) rus peeya, eh(u) rus nuhee bhava. 35.

Word Meaning: Rus(u) = taste of Maya. Nirus = tasteless. Su Rus(u) = the taste of Waheguru's Naam. Pehchaaniya = recognized. Bhaava = like.

MEANING: If a man realizes that the taste (enjoyments) of Maya is indeed tasteless in the realm of spirituality, he recognizes the true taste (of Waheguru's Naam). If one quits enjoying the tastes of Maya, he begins to enjoy the taste of Waheguru's Naam. Once he has a taste of Waheguru's Naam, he does not like the tastes of Maya. 35.

ਲਲਾ ਐਸੇ ਲਿਵ ਮਨੁ ਲਾਵੈ॥ ਅਨਤ ਨ ਜਾਇ ਪਰਮ ਸਚੁ ਪਾਵੈ॥ ਅਰੁ ਜਉ ਤਹਾ ਪ੍ਰੇਮ ਲਿਵ ਲਾਵੈ॥ ਤਉ ਅਲਹ ਲਹੈ ਲਹਿ ਚਰਨ ਸਮਾਵੈ॥ 36॥

Lulla, aiysay liv mun(u) laavaiy. Unut na jaayay, Perm Sach(u) paavaiy. Ur(u) juou tuhaa praym liv laavaiy. Tuou Allah luhaiy, leh(i) churn smaavaiy. 36.

Word Meaning: Liv = deep concentration. Unut = somewhere else. Allah = the incomprehensible Waheguru. Luhaiy = acquires.

MEANING: If a devotee meditates on Waheguru's Naam in such a way that his mind does not wander for anything else, he realizes the Supreme Truth (Waheguru). And if he concentrates on Him in that state with deep love (devotion), he realizes the incomprehensible God, and stays absorbed at His Feet (in His Naam). 36.

ਵਵਾ ਬਾਰ ਬਾਰ ਬਿਸਨ ਸਮ੍ਹਾਰਿ॥ ਬਿਸਨ ਸੰਮਾਰਿ ਨ ਆਵੈ ਹਾਰਿ॥ ਬਲਿ ਬਲਿ ਜੇ ਬਿਸਨਤਨਾ ਜਸੁ ਗਾਵੈ॥ ਵਿਸਨ ਮਿਲੇ ਸਭ ਹੀ ਸਚੁ ਪਾਵੈ॥ 37॥

Vuvva, baar baar Bishan smaahr(i). Bishan smaahr(i), na aavaiy haar(i). Bul(i), bul(i) jay Bishantuna jus(u) gaavaiy. Vishan milay, subh hee Sach(u) paavaiy. 37.

Word Meaning: Baar Baar = again, and again. Bishan = Vishnu = Waheguru. Smaahr(i) = remember. Bul(i) Bul(i) = offer to sacrifice. Bishantuna = son of Waheguru; His devotee. Jus(u) = praise. Subh = everywhere.

MEANING: Remember God again, and again, oh my friend. You never lose in life by remembering Him. I will gladly sacrifice my life for the devotee who sings God's praise. By acquiring Waheguru (merging into Him), the devotee sees Him everywhere. 37.

ਵਾਵਾ ਵਾ ਹੀ ਜਾਨੀਐ ਵਾ ਜਾਨੈ ਇਹੁ ਹੋਇ॥ ਇਹੁ ਅਰੁ ਓਹੁ ਜਬ ਮਿਲੈ ਤਬ ਮਿਲਤ ਨ ਜਾਨੈ ਕੋਇ॥ 38॥

Vaava, vaa hee jaaniyaiy, vaa jaanaiy, eh(u) hoyay. Eh(u) ur(u) oh(u) jub milaiy. Tub milut na jaanaiy koyay. 38.

Word Meaning: Vaa Hee = Him (Waheguru). Eh(u) = man. Hoyay = becomes a part of Him. Oh(u) = that (Waheguru).

MEANING: One should recognize (make a connection with) Waheguru only. By recognizing Him, the man becomes a part of Him. Nobody knows when the devotee merges with Waheguru. 38.

ਸਸਾ ਸੋ ਨੀਕਾ ਕਰਿ ਸੋਧਹੁ॥ ਘਟ ਪਰਚਾ ਕੀ ਬਾਤ ਨਿਰੋਧਹੁ॥ ਘਟ ਪਰਚੈ ਜਉ ਉਪਜੈ ਭਾਉ॥ ਪੂਰਿ ਰਹਿਆ ਤਹ ਤ੍ਰਿਭਵਣ ਰਾਉ॥ 39॥

Sussa, so neeka kur(i) sodhou. Ghut percha kee baat nirodhou. Ghut perchaiy juou oopjaiy bhaaou. Poor(i) ruhiya, teh tirbhuvun Raaou. 39.

Word Meaning: So = mind. Neeka = beautiful; full of noble qualities. Sodhou = cleanse. Percha = (to acquire) Knowledge or Advice Nirodhou = control; put a stop. Bhaaou = affection. Poor(i) Ruhiya = omnipresent. 39.

MEANING: Beautify and cleanse your mind with noble qualities, and control it so that it quits wandering, and focuses on Waheguru to acquire Knowledge about Him, oh my friend. By making a connection with Him, you will find the Lord of the universe everywhere when you foster love for Him. 39.

ਖਖਾ ਖੋਜਿ ਪਰੈ ਜਉ ਕੋਈ॥ ਜੋ ਖੋਜੈ ਸੋ ਬਹੁਰਿ ਨ ਹੋਈ॥ ਖੋਜ ਬੂਝਿ ਜਉ ਕਰੈ ਬੀਚਾਰਾ॥ ਤਉ ਭਵਜਲ ਤਰਤ ਨ ਲਾਵੈ ਬਾਰਾ॥ 40॥

Khukha khoaj(i) puraiy juou koyee. Jo khoajaiy, so buhour(i) na hoyee. Khoaj, boojh(i) juou kuraiy beechaara. Tuou bhuvjul turt na laavaiy baara. 40.

Word Meaning: Khoaj(i) = in search. Buhour(i) Na Hoyee = is not born again. Bhuvjul Turt = swimming across the world-sea. Baara = a moment.

MEANING: If someone begins searching for Waheguru (and is able to connect with Him), he will not be born again. By searching and recognizing, when one ponders His virtues and favours, it does not take him any time to break the bonds of Maya, and swim across the world sea. 40.

ਸਸਾ ਸੋ ਸਹ ਸੇਜ ਸਵਾਰੈ॥ ਸੋਈ ਸਹੀ ਸੰਦੇਹ ਨਿਵਾਰੈ॥ ਅਲਪ ਸੁਖ ਛਾਡਿ ਪਰਮ ਸੁਖੁ ਪਾਵਾ॥ ਤਬ ਇਹ ਤੀਅ ਓਹੁ ਕੰਤੁ ਕਹਾਵਾ॥ 41॥

Sussa so Sheh sayj svaaraiy. Soyee suhee sundayh nivaaraiy. Ulp sookh chhaad(i) perm sookh(u) paava. Tub ih tee, Oh(u) Kunt(u) kuhaava. 41.

Word Meaning: Sheh = Husband (Waheguru). Sayj = bed; heart. Svaaraiy = beautifies (with noble qualities). Sundayh = misgivings. Suhee = friend; woman. Nivaaraiy = removes; eliminates. Ulp = very small. Perm = supreme. Tee = wife. Kunt = husband.

MEANING: The devotee, who adorns the bed of her heart with noble qualities, for union with God, is on the right path to clear her doubts and misgivings. She ignores the insignificant comfort of Maya and attains the supreme bliss (of union with Waheguru). Only then can she be called the true wife of the Waheguru-husband. 41.

ਹਾਹਾ ਹੋਤ ਹੋਇ ਨਹੀ ਜਾਨਾ॥ ਜਬ ਹੀ ਹੋਇ ਤਬਹਿ ਮਨੁ ਮਾਨਾ॥ ਹੈ ਤਉ ਸਹੀ ਲਖੈ ਜਉ ਕੋਈ॥ ਤਬ ਓਹੀ ਉਹੁ ਏਹੁ ਨ ਹੋਈ॥ 42॥

Haaha, hoat hoyay nuhee jaana. Jub hee hoyay, tubeh(i) mun(u) maana. Haiy tuou suhee, lukhaiy juou koyee. Tub Ohee Oh(u), eh(u) na hoyee. 42.

Word Meaning: Hoat = does exist. Jaana = recognize. Hoyay= recognizes self. Tubeh(i) = only then. Lukhaiy = comprehend. Ohee Oh(u) = only Him (Waheguru). Eh(u) = man (his identity).

MEANING: Waheguru is definitely there, but the man does not recognize Him (because he is so engrossed in Maya). His mind gets convinced about Waheguru only when he begins to analyze himself. Waheguru is certainly there, but one needs to comprehend Him. What happens then is that the devotee loses his independent identity by becoming a part of Waheguru. 42.

ਲਿੰਉ ਲਿੰਉ ਕਰਤ ਫਿਰੈ ਸਭੁ ਲੋਗ॥ ਤਾ ਕਾਰਨਿ ਬਿਆਪੈ ਬਹੁ ਸੋਗੁ॥ ਲਖਿਮੀ ਬਰ ਸਿਉ ਜਉ ਲਿਉ ਲਾਵੈ॥ ਸੋਗੁ ਮਿਟੈ ਸਭ ਹੀ ਸੁਖ ਪਾਵੈ॥ 43॥

Liyoun, liyoun kert phiraiy subh(u) loag. Ta kaarun(i) biyaapaiy buhou soag(u). Lukhimi Bur siyoun juou liou laavaiy. Soag(u) mitaiy, subh hee sookh paavaiy. 43.

Word Meaning = Liyoun, Liyoun = I wish to receive. Ta Kaarun(i) = because of that. Biyaapaiy = happens. Soag(u) = grief. Lukhimi Bur = Husband of Maya (Waheguru). Liou = concentrate.

MEANING: Everybody is running around to acquire more and more wealth, which causes suffering and grief. But if an individual focuses his full attention on Waheguru, all his suffering disappears, and he acquires all the comforts. 43.

ਖਖਾ ਖਿਰਤ ਖਪਤ ਗਏ ਕੇਤੇ॥ ਖਿਰਤ ਖਪਤ ਅਜਹੂੰ ਨਹ ਚੇਤੇ॥ ਅਬ ਜਗੁ ਜਾਨਿ ਜਉ ਮਨਾ ਰਹੈ॥ ਜਹ ਕਾ ਬਿਛੁਰਾ ਤਹ ਥਿਰੁ ਲਹੈ॥ 44॥

Khukha, khirt, khupt guyay kaytay. Khirt, khupt, ujhoon neh chaytay. Ub jug(u) jaan(i) juou munaa ruhaiy. Jeh ka bichhoora teh thir(u) luhaiy. 44.

Word Meaning: Khirt = eroded. Khupt = vanished. Ujhoon = still. Chaytay = remember. Jaan(i) = recognize. Muna Ruhaiy = mind becomes stable; keeps Waheguru in mind. Thir(u) = stable; finds shelter.

MEANING: (Engrossed in Maya) countless people have eroded (become very weak) and have vanished; but knowing all that, the man still does not remember Waheguru. Now, after knowing the reality of the world, if the man is able to control his mind so that it quits wandering, and focuses on God, then he stays in Him (gets connected with God) from whom he had separated. 44.

(ਅੰਗ 343)॥ ਬਾਵਨ ਅਖਰ ਜੋਰੇ ਆਨਿ॥ ਸਕਿਆ ਨ ਅਖਰੁ ਏਕੁ ਪਛਾਨਿ॥ ਸਤ ਕਾ ਸਬਦੁ ਕਬੀਰਾ ਕਹੈ॥ ਪੰਡਿਤ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ॥ ਪੰਡਿਤ ਲੋਗਹ ਕਉ ਬਿਉਹਾਰ॥ ਗਿਆਨਵੰਤ ਕਉ ਤਤੁ ਬੀਚਾਰ॥ ਜਾ ਕੈ ਜੀਅ ਜੈਸੀ ਬੁਧਿ ਹੋਈ॥ ਕਹਿ ਕਬੀਰ ਜਾਨੈਗਾ ਸੋਈ॥ 45॥

(PAGE 343): Baavun akkhur joaray aan(i). Sukiya na Akkhur(u) Aik(u) puchhaan(i). Sat ka Shabad(u) Kabira kuhaiy. Pundit hoyay su unbhaiy ruhaiy. Pundit loageh kuou biyouhaar. Giyanvunt kuou Tut(u) beechaar. Ja kaiy jea jaiysi boodh(i) hoyee. Keh Kabir jaanaiyga soyee. 45.

Word Meaning: Joaray Aan(i) = bring together; put together. Akkhur Aik = the “one” word (Waheguru’s Naam). Sat Ka Shabad = Waheguru’s Naam. Unbhaiy = Divine Knowledge. Biyohaar = business. Giyanvunt = knowledgeable. Tut = The Truth.

MEANING: People have written many (religious) books using the fifty-two letters (or alphabets of other languages), but they have not been able to recognize the single most important word (Waheguru) in these letters. Kabir sings praise of the "ONE" (Waheguru) only. Only that person can be considered a pundit (a learned man) who stays in the realm of Divine Knowledge. But for the pundits, knowledge is business (they preach it to others for selfish reasons but do not follow their own advice). However, the really knowledgeable people ponder on the Truth (Waheguru). But people's understanding depends on how they think (or on their ability to think), oh Kabir. 45.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਗਉੜੀ ਥਿੰਤੀ ਕਬੀਰ ਜੀ ਕੀ॥

Ek Onkar Sat Gur Persad(i):
Raag(u) Gaurri Thintee Kabir Ji Kee:

Thintee: Are the days between the new and the full moon and back to the new moon, when it goes through different phases. But they have the same names for both phenomena. Hindus consider some of these days to be very auspicious – especially the first and the eleventh day after the new or the full moon – and perform special rituals on those days. Kabir Sahib delivers a special message through this holy composition that there is nothing sacred about any of those days. One should remember Waheguru every day regardless of its relation to the different phases of the moon. Guru Arjun Sahib has also discussed Thiti in the same Raag(u).

ਸਲੋਕੁ॥ ਪੰਦ੍ਰਹ ਥਿੰਤੀ ਸਾਤ ਵਾਰ॥ ਕਹਿ ਕਬੀਰ ਉਰਵਾਰ ਨ ਪਾਰ॥ ਸਾਧਿਕ ਸਿਧ ਲਖੈ ਜਉ ਭੇਉ॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ॥ 1॥

Sloak(u): Pundreh thintee, saat vaar. Keh(i) Kabir oorvaar na paar. Saadhik Sidh lukhaiy juou bhayou. Aapay Kerta, Aapay Dayou. 1'

Word Meaning: Oorvaar = the closer end. Paar = the farther end. Sadhik = those who purify their bodies by Yogic exercises. Sidh = an accomplished yogi. Lukhaiy = understands. Bhayou = secret. Kerta = creator. Dayou = light like; worthy of worship.

MEANING: (People believe in the auspiciousness of some of the days of the changing phases of the moon and the days of the week, but all these days become auspicious when one recites the Naam of the Waheguru, which has no ends (limits), on all the fifteen phases of the moon and the seven days of the week. If the Sidh yogis and the disciples of the Yogic path realize this secret (that Waheguru's Naam makes every day auspicious), they will learn that God is the creator of the universe and also the only power worthy of worship. 1.

ਥਿੰਤੀ॥ ਅੰਮਾਵਸ ਮਹਿ ਆਸ ਨਿਵਾਰਹੁ॥ ਅੰਤਰਜਾਮੀ ਰਾਮੁ ਸਮ੍ਹਾਰਹੁ॥ ਜੀਵਤ ਪਾਵਹੁ ਮੋਖ ਦੁਆਰ॥ ਅਨਭਉ ਸਬਦੁ ਤਤੁ ਨਿਜੁ ਸਾਰੁ॥ 1॥

Thintee: Amaavus meh(i) aas nivaarhou. Untarjaami Ram(u) smaarhou. Jeevut paavhou moakh dooaar. Unbhuou Shabad Tut nij(u) saar(u). 1.

Word Meaning: Amaavus = the day of the new moon. Nivaarhou = get rid of. Untarjaami = omniscient. Moakh Dooar = the door to emancipation. Unbhou = Divine Knowledge. Tut(u) = the origin. Nij(u) = personal. Saar(u) = supreme.

MEANING: On the day of the new moon, get rid of all your hopes (wishes), and recite the Naam of the omniscient Waheguru, and thus get emancipation (freedom from the bonds of Maya) while living in the world, oh my friend. In that state, Satguru's Shabad will be your

supreme personal possession as the enlightening knowledge of the origin of everything – God. 1.

ਚਰਨ ਕਮਲ ਗੋਬਿੰਦ ਰੰਗੁ ਲਾਗਾ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਅਨਦਿਨੁ ਜਾਗਾ॥ 1॥ ਰਹਾਉ॥

Churn kumul Gobind rung(u) laaga. Sunt persad(i) bhuyyay mun nirmul, Hur(i) keertun meh(i) undin(u) jaaga. 1. Ruhaou.

Word Meaning: Rung(u) Laaga = imbued in the affection. Keertun = singing praise.

MEANING: With the grace of the Guru, my mind has become perfectly pure, and it is imbued in Waheguru's love. Now I stay awake (alert against the attacks of Maya) and sing praise of God all the time. **Pause.**

ਪਰਵਾ ਪ੍ਰੀਤਮ ਕਰਹੁ ਬੀਚਾਰ॥ ਘਟ ਮਹਿ ਖੇਲੈ ਅਘਟ ਅਪਾਰ॥ ਕਾਲ ਕਲਪਨਾ ਕਦੇ ਨ ਖਾਇ॥ ਆਦਿ ਪੁਰਖ ਮਹਿ ਰਹੈ ਸਮਾਇ॥ 2

Perva Preetum kurhou beechaar. Ghut meh(i) khaylaiy Aghut Apaar. Kaal kulpuna kuday na khaayay. Aad Purakh meh(i) ruhaiy smaayay. 2.

Word Meaning: Perva – the first day after. Aghut = without heart; having no body; formless. Khaylaiy = enjoys; makes one blissful. Apaar = infinite. Kaal = death. Kulpuna = imagination; worries. Aad(i) Purakh = Waheguru.

MEANING: On the first day after the new moon, think about the dear and formless Waheguru, which will make your heart blissful. The worry of death will never kill (haunt) you because you will always be absorbed in the eternal Waheguru. 2.

NOTE: Kabir Sahib's advice is not limited to a particular day(s). It applies to every single day. So, the individual days will no longer be mentioned.

ਦੁਤੀਆ ਦੁਹ ਕਰਿ ਜਾਨੈ ਅੰਗ॥ ਮਾਇਆ ਬ੍ਰਹਮ ਰਮੈ ਸਭ ਸੰਗ॥ ਨਾ ਓਹੁ ਬਢੈ ਨ ਘਟਤਾ ਜਾਇ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਏਕੈ ਭਾਇ॥ 3॥

Dootiya dooh kur(i) jaanaiy ung. Maya Braham rumaiy subh sung. Na oh(u) budhaiy, na ghut-ta jaayay. Akool Nirunjun aikaiy bhaayay. 3.

Word Meaning: the second day after. Dooh Ung: two parts – Maya and Braham (Waheguru). (Some Hindu granths believe that the universe is only Maya or nature, and God has no role in it). Rumaiy = present. Sung = together. Akool = without any clan (Waheguru). Aikaiy Bhaayay = uniform; never changes.

MEANING: Have full faith that both Waheguru, and Maya coexist (it is not Maya alone that runs the world). Waheguru, which has no clan and is above the effects of Maya, is uniformly present everywhere and never increases or decreases. 3.

ਤ੍ਰਿਤੀਆ ਤੀਨੇ ਸਮ ਕਰਿ ਲਿਆਵੈ॥ ਆਨਦ ਮੂਲ ਪਰਮ ਪਦੁ ਪਾਵੈ॥ ਸਾਧ ਸੰਗਤਿ ਉਪਜੈ ਬਿਸਵਾਸ॥ ਬਾਹਰਿ ਭੀਤਰਿ ਸਦਾ ਪ੍ਰਗਾਸ॥ 4॥

Tritiya teenay sum kur(i) liyaavaiy. Aanund mool Perm Pud paavaiy. Sadh Sungut(i) oopjaiy bisvaas. Baahur(i) bheetur(i) suda pergaash. 4.

Word Meaning: Tritiya = the third day after. Teenay = the three effects of Maya – Rujo, Tumo, and Sato. Aanund Mool = the source of bliss (Waheguru). Perm Pud(u) = The supreme spiritual state. Bisvaas = faith. Pergaash = enlightenment.

MEANING: When an individual is not affected by the three different effects of Maya (stays consistent in his dealings), he attains the supreme state of blissfulness (due to the dwelling of the source of bliss – Waheguru – in his mind). The holy congregation (company of the

Guru) is the source of his unshakable faith in God when he finds the Light of Waheguru outside (in the world), and in his heart. 4.

ਚਉਥੈ ਚੰਚਲ ਮਨ ਕਉ ਗਹਹੁ॥ ਕਾਮ ਕ੍ਰੋਧ ਸੰਗਿ ਕਬਹੁ ਨ ਬਹਹੁ॥ ਜਲ ਥਲ ਮਾਹੇ ਆਪਹਿ ਆਪ॥ ਆਪੈ ਜਪਹੁ ਆਪਨਾ ਜਾਪੁ॥ 5॥

Chauthaiy chunchul mun kuou guhou. Kaam kroadh sung(i) na buhou. Jul thul maahay Aapeh(i) Aap. Aapaiy jup-hou aapna jaap(u). 5.

Word Meaning: Chauthaiy = the fourth day. Chunchul Mun = the doddering mind. Guhou = keep under control. Buhou = sit; befriend. Jaap(u) = recitation of Naam.

MEANING: (One attains bliss) when he controls his capricious mind, and never befriends lust and rage. Waheguru is present on the land, and in the waters (everywhere), and being present in all humans, he is reciting His own Naam. 5.

ਪਾਚੈ ਪੰਚ ਤਤ ਬਿਸਥਾਰ॥ ਕਨਿਕ ਕਾਮਿਨੀ ਜੁਗ ਬਿਉਹਾਰ॥ ਪ੍ਰੇਮ ਸੁਧਾ ਰਸੁ ਪੀਵੈ ਕੋਇ॥ ਜਰਾ ਮਰਣ ਦੁਖੁ ਫੇਰਿ ਨ ਹੋਇ॥ 6॥

Paanchaiy punch tut bisthaar. Kunik kaamini joog biyohaar. Praym soodha rus(u) peevaiy koyay. Juraa, mern dookh(u) phayr(i) na hoyay. 6.

Word Meaning: Paanchaiy = the fifth day. Bisthaar = expanse. Kunik = gold; wealth. Kaamini = woman. Biyohaar = business. Soodha Rus = essence of Amrit. Jura = old age.

MEANING: The world is the expanse of the five elements (ingredients), and the world revolves around wealth and women (to raise a family) (it is the business of the world). But if someone drinks the Amrit (Waheguru's Naam-water) with love, he does not suffer from the fear of old age and death again. 6.

ਛਠਿ ਖਟੁ ਚਕ੍ਰ ਛਹੂੰ ਦਿਸ ਧਾਇ॥ ਬਿਨੁ ਪਰਚੈ ਨਹੀ ਥਿਰਾ ਰਹਾਇ॥ ਦੁਬਿਧਾ ਮੇਟਿ ਖਿਮਾ ਗਹਿ ਰਹਹੁ॥ ਕਰਮ ਧਰਮ ਕੀ ਸੂਲ ਨ ਸਹਹੁ॥ 7॥

Chhutth(i) khut(u) chukur chhuhoon dis dhayay. Bin(u) perchaiy nuhee thira ruhaayay. Doobidha mayt(i) khima geh(i) ruhou. Kerm dherm kee sool na suhou. 7.

Word Meaning: Chhutth(i) = the sixth day. Khut Chukur = the body (mind) with six circles. Perchaiy = making a connection with Waheguru. Thira = stable; peaceful. Doobidha = indecisiveness of mind. Khima = forgiveness. Geh(i) = adopt. Kerm Dherm = religious rituals. Sool = punishment. Suhou = endure.

MEANING: The human mind in the body with six circles, takes flight in every direction, and does not become stable (peaceful) until it makes a connection with Waheguru. If one gets rid of the indecisiveness of his mind (which is torn between Maya and Waheguru) (and has firm faith in Waheguru), and embraces forgiveness, he will not have to go through the unnecessary suffering of the religious rituals. 7.

ਸਾਤੈ ਸਤਿ ਕਰਿ ਬਾਚਾ ਜਾਣਿ॥ ਆਤਮ ਰਾਮੁ ਲੇਹੁ ਪਰਵਾਣਿ॥ ਛੂਟੈ ਸੰਸਾ ਮਿਟਿ ਜਾਹਿ ਦੁਖ॥ ਸੁੰਨ ਸਰੋਵਰਿ ਪਾਵਹੁ ਸੁਖ॥ 8॥

Saataiy sut kur(i) bacha jaan(i). Aatum Ram(u) layhou pervaan(i). Chhootaiy sunsa jaah(i) dookh(u). Soonn surovur(i) paavhou sookh. 8.

Word Meaning: Saataiy = the seventh day. Baacha = Buchan; (Guru's) Word. Aatum Ram(u) = Waheguru. Pervaan(i) = accept; have full faith. Sunsa = doubts; worries. Mit(i) Jaah(i) = eliminate; get removed. Soonn Surovur(i) = in the state where no thought of Maya originates.

MEANING: Take Satguru's Word to be eternally true, and have full faith in Waheguru, as a result of which all your doubts and worries will be dispelled, and you will attain the blissful spiritual state where no thought of Maya originates. 8.

ਅਸਟਮੀ ਅਸਟ ਧਾਤੁ ਕੀ ਕਾਇਆ॥ ਤਾ ਮਹਿ ਅਕੁਲ ਮਹਾਨਿਧਿ ਰਾਇਆ॥ ਗੁਰਗਮ ਗਿਆਨ ਬਤਾਵੈ ਭੇਦ॥ ਉਲਟਾ ਰਹੈ ਅਭੰਗ ਅਛੇਦ॥ 9॥

Ashtmi asht dhaat(u) kee kaaya. Ta meh(i) Akool Muhanidh(i) Raaya. Gur gum Giyan buaavaiy bhayd. Oolta ruhaiy Abhung Achayd. 9.

Word Meaning: Asht Dhaat(u) = the eight basic ingredients that make up the human body (blood, bones, veins, fat, skin, muscles, hair, and semen). Kaaya = body. Akool = without any clan. Muha Nidh(i) = the great treasures; the source of everything (Waheguru). Raaya = king. Gur Gum = the Guru with access to Waheguru. Abhung = indivisible. Achhayd = which cannot be pierced; unattackable.

MEANING: (The man should recognize that) Waheguru, which belongs to no clan, which is the source of all the great treasures, and which is the King of the whole universe, resides in the human body, which is made up of the eight ingredients. The Guru, who is connected to God, reveals the secret that to connect with the indivisible, unattackable God (which is otherwise inaccessible), one needs to reverse one's mind from Maya towards Waheguru.9.

ਨਉਮੀ ਨਵੈ ਦੁਆਰ ਕਉ ਸਾਧਿ॥ ਬਹਤੀ ਮਨਸਾ ਰਾਖਹੁ ਬਾਧਿ॥ ਲੋਭ ਮੋਹ ਸਭ ਬੀਸਰਿ ਜਾਹੁ॥
(ਅੰਗ 344)॥ ਜੁਗੁ ਜੁਗੁ ਜੀਵਹੁ ਅਮਰ ਫਲੁ ਖਾਹੁ॥ 10॥

Naumi nuvaiy dooaar kuou saadh(i). Behti munsa raakhou bandh(i). Loabh, moh subh beesur(i) jaahou.

(PAGE 344): Joog, joog jeevhou Amar ful(u) khaahou. 10.

Word Meaning: Naumi = the ninth day. Nuvaiy Dooaar = the nine openings of the human body. Saadh(i) = control. Behti Munsa = wishes of the wavering mind. Beesur(i) = forget. Amar Ful = reward of immortality; union with Waheguru. 10.

MEANING: If a man is able to control the lust of the nine doors of the body and control the wishes of the wavering mind, he will forget all his greed and worldly attachments. As a result, he will be rewarded with immortality (union with Waheguru) and will live for eons (become immortal). 10.

ਦਸਮੀ ਦਹਦਿਸ ਹੋਇ ਅਨੰਦ॥ ਛੂਟੈ ਭਰਮੁ ਮਿਲੈ ਗੋਬਿਦ॥ ਜੋਤਿ ਸਰੂਪੀ ਤਤ ਅਨੂਪ॥ ਅਮਲ ਨ ਮਲੁ ਨ ਛਾਹ ਨਹੀ ਧੂਪ॥ 11॥

Dusmi, deh dis hoyay anund. Chootaiy bherm(u) milaiy Gobind. Joat(i) Sroopi tut anoop. Amul, na mul(u), na Chhaah nuhee dhoop. 11.

Word Meaning: Dusmi = the tenth day. Anund = feel blissful. Bherm(u) = illusions. Joat(i) Sroopi = in the form of light. Tut = the origin. Anoop = having unparalleled beauty. Amul = without any blemish. Chhah = shade; darkness (of ignorance). Dhoop = heat; fire of desires.

MEANING: (When one connects with Waheguru) he feels blissful in every direction (everywhere); all his illusions are cleared, and he becomes "one" with God which is all light; is the basis of the whole universe; has unparalleled beauty; is unblemished; has no filth of any vice; has no darkness of ignorance; and is not burning in the fire of any desire. 11.

ਏਕਾਦਸੀ ਏਕ ਦਿਸ ਧਾਵੈ॥ ਤਉ ਜੋਨੀ ਸੰਕਟ ਬਹੁਰਿ ਨ ਆਵੈ॥ ਸੀਤਲ ਨਿਰਮਲ ਭਇਆ ਸਰੀਰਾ॥ ਦੂਰਿ ਬਤਾਵਤ ਪਾਇਆ ਨੀਰਾ॥ 12॥

Aikaadshi, Aik dis dhaavaiy. Tuou joani sunkut buhour(i) na aavaiy. Seetul, nirmul bhuyya sreera. Door(i) butaavut paaya neera. 12.
Word Meaning: Aikaadshi = the eleventh day. Aik dis = only in one direction (towards God). Seetul = cool; peaceful. Butaavut = told. Neera = near; close by.
MEANING: If one controls his mind so that it goes (thinks) in one direction (towards God only), he does not suffer from rebirths again. His body (mind) becomes pure and peaceful, and he finds Waheguru close to him rather than far away, as people believe. 12.

ਬਾਰਸਿ ਬਾਰਹ ਉਗਵੈ ਸੂਰ॥ ਅਹਿਨਿਸਿ ਬਾਜੇ ਅਨਹਦ ਤੂਰ॥ ਦੇਖਿਆ ਤਿਹੂੰ ਲੋਕ ਕਾ ਪੀਉ॥ ਅਚਰਜੁ ਭਇਆ ਜੀਵ ਤੇ ਸੀਉ॥ 13॥
Baarus(i) baareh oogvaiy soor. Ehinis(i) baajay unhud toor. Daykhiya tihoon loak ka Peeou. Achurj bhuyya jeev tay Seeou.
Word Meaning: Baarus(i) = the twelfth day. Baareh Soor = the brightness of 12 suns (very bright). Ehinis(i) = day and night. Unhud Toor = the uniform Divine music. Peeou = husband. Achurj = amazing. Jeev = man. Seeou = Waheguru.
MEANING: (When the man gets connected with Waheguru), he feels the enlightenment as if 12 suns have shone light on his mind, and as if he is listening to the uniform Divine music. He “sees” the Husband (Lord) of the three worlds. And, it is amazing to note how the man becomes “one” with the kind Waheguru. 13.

ਤੇਰਿਸ ਤੇਰਹ ਅਗਮ ਬਖਾਣਿ॥ ਅਰਧ ਉਰਧ ਬਿਚਿ ਸਮ ਪਹਿਚਾਣਿ॥ ਨੀਚ ਊਚ ਨਹੀ ਮਾਨ ਅਮਾਨ॥ ਬਿਆਪਿਕ ਰਾਮ ਸਗਲ ਸਾਮਾਨ॥ 14॥
Tayris tayreh Agumm bukhaan(i). Urdh oordh bich(i) sum pehichaan(i). Neech ooch nuhee maan amaan. Biyaapik Ram sugul saamaan. 14.
Word Meaning: Tayris = the thirteenth day. Agumm = inaccessible. Bukhaan(i) = recite (Waheguru’s Naam). Urdh = down low; ground. Oordh = up high; sky. Sum = equal; the same. Pehchaan = recognize. Maan = respect. Amaan = disrespect. Biyaapuk = present. Samaan = the same; uniformly.
Meaning: Recite the Naam of the inaccessible God, and recognize Him as being uniformly present between the earth and the sky. He is present uniformly everywhere. There is no high or low for Him, and He is not concerned about respect or disrespect. 14.

ਚਉਦਸਿ ਚਉਦਹ ਲੋਕ ਮਝਾਰਿ॥ ਰੋਮ ਰੋਮ ਮਹਿ ਬਸਹਿ ਮੁਰਾਰਿ॥ ਸਤ ਸੰਤੋਖ ਕਾ ਧਰਹੁ ਧਿਆਨੁ॥ ਕਥਨੀ ਕਥੀਐ ਬ੍ਰਹਮ ਗਿਆਨ॥ 15॥
Chaudus(i) chaudeh loak mujhaar(i). Roam, roam meh(i) buseh(i) Mooraar(i). Sut suntoakh ka dhurhou dhiyaan(u). Kuthnee kuthiyaiy Braham Giyan. 15.
Word Meaning: Chaudis = the fourteenth day. Chaudeh Loak = the fourteen skies or worlds (a Muslim belief). Roam = body pores; particle. Mooraar(i) = Waheguru. Sat = high morality; service to humanity. Suntoakh = (to live in) patience (contentment). Kuthnee = discussion. Kuthiyaiy = discuss.
MEANING: Waheguru is present in every particle of the fourteen worlds (a Muslim belief). Learn to serve humanity, and to live in contentment with His gifts. Discuss only those things (sing that praise of Waheguru) with which you may gain Divine Knowledge (make a connection with Him). 15.

ਪੂਨਿਓ ਪੂਰਾ ਚੰਦ ਅਕਾਸ॥ ਪਸਰਹਿ ਕਲਾ ਸਹਜ ਪਰਗਾਸ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਹੋਇ ਰਹਿਉ ਥੀਰ॥ ਸੁਖ ਸਾਗਰ ਮਹਿ ਰਮਹਿ ਕਬੀਰ॥ 16॥

Pooniyo poora chand akaash. Pusreh(i) kulaa sehj pergaas. Aad(i) unt(i) mudh(i) hoyay ruhiyou theer. Sookh Saagur meh rumeh(i) Kabir. 16.
Word Meaning: Pooniyo = full moon. Pusreh(i) = spread out; appear. Kula = the different phases of the moon. Aad(i) = the beginning. Unt(i) = the end. Mudh(i) = in the centre. Theer = stable; never changing. Sookh Saagur = the ocean of comforts (Waheguru). Rumeh = is dwelling.
MEANING: If one worships Waheguru, which has been there from the beginning, is here now, and will be there till the end, his mind will be enlightened just the way the moon lights up the whole sky with all its phases (full moon) on display, and his mind will be in the blissful state where no effects of Maya are felt. Kabir is also dwelling (taking dips) in the ocean of all comforts (Waheguru) in the blissful state. 16

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਵਾਰ ਕਬੀਰ ਜੀਉ ਕੇ 7॥

Ek Onkar Satgur Persad(i). **Raag Gaurri, Vaar Kabir Jeeo Kay 7.**
(The Seven Days of the Week)

ਬਾਰ ਬਾਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ॥ ਗੁਰ ਗਮਿ ਭੇਦੁ ਸੁ ਹਰਿ ਕਾ ਪਾਵਉ॥ 1॥ ਰਹਾਉ॥
Baar, baar Hur(i) kay goon gaavoun. Gur gum(i) bhayd(u) su Hur(i) ka paavoun. 1. Ruhaou.
Word Meaning: Baar, Baar = again, and again. Gum(i) = getting there. Bhayd(u) = secret (how to connect with Waheguru). Pause.
MEANING: Taking Guru's shelter, I have found the secret of Waheguru (as to how to connect with Him). That's why I am singing His praise again, and again now. **Pause.**
NOTE: Even though Kabir Sahib has advised different actions on different days, they apply to each day (all the time).

ਆਦਿਤ ਕਰੈ ਭਗਤਿ ਆਰੰਭ॥ ਕਾਇਆ ਮੰਦਰ ਮਨਸਾ ਥੰਭ॥ ਅਹਿਨਿਸਿ ਅਖੰਡ ਸੁਰਹੀ ਜਾਇ॥ ਤਉ ਅਨਹਦ ਬੇਨੁ ਸਹਜ ਮਹਿ ਬਾਇ॥ 1॥
Aadit kuraiy bhugut(i) aarumbh. Kaaya mundar munsa thumbh. Ehinis(i) akhund soorhi jaayay. Tuou unhud bayn(u) sehj meh baayay. 1.
Word Meaning: Aadit = Sunday. Aarumbh = begin. Kaaya = body. Munsa = wishes. Thumbh = pillar. Ehinis(i) = day and night. Soorhi = fragrance. Unhud = uniform. Bayn(u) = guitar. Sehj = in the blissful state. Baayay = plays.
MEANING: The man should begin Waheguru's worship on the first day of the week, Sunday, which gives support (strength) to the fort of the human body (mind) and puts control on his desires. Filled with the fragrance of Waheguru's worship, one's attention stays focused on His Naam day and night, and he feels as if the uniform Divine music of a guitar is playing in his blissful mind (above the effects of Maya). 1.

ਸੋਮਵਾਰਿ ਸਸਿ ਅੰਮ੍ਰਿਤੁ ਝਰੈ॥ ਚਾਖਤ ਬੇਗਿ ਸਗਲ ਬਿਖੁ ਹਰੈ॥ ਬਾਣੀ ਰੋਕਿਆ ਰਹੈ ਦੁਆਰਿ॥ ਤਉ ਮਨੁ ਮਤਵਾਰੋ ਪੀਵਨਹਾਰੁ॥ 2॥
Soamvaar(i) sus(i) Amrit(u) jhurraiy. Chaakhut bayg(i) sugul bikh(u) huraiy. Bani roakiya ruhaiy dooaar(i). Tuou mun(u) mutvaaro peevunhaar(u). 2.
Word Meaning: Soamvaar(i) = Monday. Sus(i) = moon; cool; peaceful. Jhurraiy = drips. Chaakhut = by tasting. Bayg(i) = quickly. Bikh(u) = poison (of sensual pleasures). Huraiy = is removed. Baani = praise of Waheguru. Roakiya = stopped; restricted. Dooaar(i) = at the tenth door; focused mind. Mutvaaro = intoxicated.

MEANING: (With repeated praise of Waheguru), the man feels on Monday as if Amrit of peace (blissfulness) is dripping in his mind, the taste of which eliminates all his vices in no time. Waheguru's praise keeps this blissfulness in his focused mind. Intoxicated with it, the devotee keeps drinking it (enjoying the bliss). 2.

ਮੰਗਲਵਾਰੇ ਲੇ ਮਾਹੀਤਿ॥ ਪੰਚ ਚੋਰ ਕੀ ਜਾਨੈ ਰੀਤਿ॥ ਘਰ ਛੋਡੇ ਬਾਹਰਿ ਜਿਨਿ ਜਾਇ॥ ਨਾਤਰੁ ਖਰਾ ਰਿਸੈ ਹੈ ਰਾਇ॥ 3॥

Mungalvaaray lay maaheet(i). Punch choar kee jaanaiy reet(i). Ghur chhoaday baahur(i) jin(i) jaayay. Naatur(u) khura risaiy haiy Raayay. 3.

Word Meaning: Mungulvaaray = Tuesday. Lay = conquers. Maheet(i) = the fort (of mind). Punch Choar = the five demons. Reet(i) = modus operandi. Jin(i) = lest. Naatur(u) = otherwise. Khura = much. Risaiy = offended; suffers. Raayay = mind- king.

MEANING: On Tuesday, the devotee learns how the five demons (lust, rage, greed, worldly attachment, and ego) operate (affect the mind), and conquers their fort, so as not to allow the mind to leave the fort (its base), otherwise it will suffer at the hands of immorality. 3.

ਬੁਧਵਾਰਿ ਬੁਧਿ ਕਰੈ ਪ੍ਰਗਾਸੁ॥ ਹਿਰਦੈ ਕਮਲ ਮਹਿ ਹਰਿ ਕਾ ਬਾਸੁ॥ ਗੁਰ ਮਿਲਿ ਦੋਊ ਏਕ ਸਮ ਧਰੈ॥ ਉਰਧ ਪੰਕ ਲੈ ਸੂਧਾ ਕਰੈ॥ 4॥

Boodhvaar(i) boodh(i) kuraiy pergaash(u). Hirdaiy kumul meh(i) Hur(i) ka baas(u). Gur mil(i) doyoo aik sum dhuraiy. Oordh punk laiy soodha kuraiy. 4.

Word Meaning: Boodhvaar(i) = Wednesday. Boodh(i) = wisdom; mind. Pergaash(u) = enlightenment. Doyoo = both (heart and Waheguru). Sum Dhuraiy = put them together; connects them. Oordh = upside down. Punk = lotus-like heart. Soodha = right side up (towards God). 4.

MEANING: In the shelter of the Guru, the devotee turns his mind from Maya towards God, and connects his mind with Waheguru (recites His Naam all the time), as a result of which his mind is enlightened, and God comes to dwell in his lotus-like heart. 4.

ਬ੍ਰਿਹਸਪਤਿ ਬਿਖਿਆ ਦੇਇ ਬਹਾਇ॥ ਤੀਨਿ ਦੇਵ ਏਕ ਸੰਗਿ ਲਾਇ॥ ਤੀਨਿ ਨਦੀ ਤਹ ਤ੍ਰਿਕੁਟੀ ਮਾਹਿ॥ ਅਹਿਨਿਸਿ ਕਸਮਲ ਧੋਵਹਿ ਨਾਹਿ॥ 5॥

Brihsput(i) bikhiya dayay buhaayay. Teen dayv aik sung(i) laayay. Teen(i) nudi teh tirkooti maah(i). Ehinis(i) kusmul dhoveh(i) naah(i). 5.

Word Meaning: Brihsput(i) = Thursday. Bikhiya = the poison of sensual desires. Buhaayay = throw in the running water; wash away. Teen(i) Dayv = faith, mind, and concentration. Teen(i) Nudi = Tirkooti = three rivers (three effects of Maya). Kusmul = sins.

MEANING: (By constantly remembering Waheguru), the devotee washes away the poison (filth) of his sensual enjoyment on Thursday. He puts his faith, mind, and concentration into the worship of Waheguru. On the other hand, the lovers of Maya keep submerging in the rivers of the three effects of Maya day and night, and never wash away the filth of their sins.5.

ਸੁਕ੍ਰਿਤੁ ਸਹਾਰੈ ਸੁ ਇਹ ਬ੍ਰਤਿ ਚੜੈ॥ ਅਨਦਿਨੁ ਆਪਿ ਆਪ ਸਿਉ ਲੜੈ॥ ਸੁਰਖੀ ਪਾਚਉ ਰਾਖੈ ਸਬੈ॥ ਤਉ ਦੂਜੀ ਦ੍ਰਿਸਟਿ ਨ ਪੈਸੇ ਕਬੈ॥ 6॥

Sookirt(u) suhaaraiy su eh bert(i) churraiy. Undin(u) aap(i) aap siyoun lurraiy. Soorkhi paanchoun raakhaiy subhaiy. Tuou dooji drisht(i) na paiysay kubaiy. 6.

Word Meaning: Sookirt = noble labour (of worshipping Waheguru, and controlling one's mind). Bert(i) = commitment to do or not to do something. Churraiy = becomes successful. Soorkhi Paanchoun = the five senses. Dooji = discriminatory.

NOTE: The name of the day, Shookurvaar, (Friday) is not mentioned here. But from the pattern used in this composition (that the first word of each verse starts with the first letter of the respective day), one can easily conclude that this verse represents Friday.
MEANING: A devotee, who always struggles with his desires to keep his five senses (mind) under control, and recites Waheguru's Naam with devotion, achieves success in his commitment (to connect with God) by his noble and hard labour. At the same time, he does not cast a discriminatory eye on anyone (treats everybody the same). 6.

ਥਾਵਰ ਥਿਰੁ ਕਰਿ ਰਾਖੈ ਸੋਇ॥ ਜੋਤਿ ਦੀਵਟੀ ਘਟ ਮਹਿ ਜੋਇ॥ ਬਾਹਰਿ ਭੀਤਰਿ ਭਇਆ ਪ੍ਰਗਾਸੁ॥ ਤਬ ਹੂਆ ਸਗਲ ਕਰਮ ਕਾ ਨਾਸੁ॥ 7॥
Thaavur thir(u) kur(i) raakhaiy Soyay. Joat(i) deevti ghut neh(i) joyay. Baahur(i) bheetur bhuyya pergaash(u). Tub hooa sugul kerm ka naas(u). 7.
Word Meaning: Thaavur = Saturday. Thir(u) = stable; constantly. Soyay = that. Joat(i) Deevti = the attractive lamp of Waheguru's Light. Joyay = which. Tub = then.
MEANING: If the devotee keeps the beautiful lamp of Waheguru's light lit constantly in his heart (keeps his memory alive), his mind and surroundings are enlightened (he feels Waheguru's presence around him). At that time, all his ignoble deeds are destroyed. 7.

(ਅੰਗ 345)॥ ਜਬ ਲਗੁ ਘਟ ਮਹਿ ਦੂਜੀ ਆਨ॥ ਤਉ ਲਉ ਮਹਲਿ ਨ ਲਾਭੈ ਜਾਨ॥ ਰਮਤ ਰਾਮ ਸਿਉ ਲਾਗੋ ਰੰਗੁ॥ ਕਹਿ ਕਬੀਰ ਤਬ ਨਿਰਮਲ ਅੰਗ॥ 8॥1॥
(PAGE 345): Jub lug(u) ghut meh(i) dooji aan. Tuou luou Mehl(i) na laabhaiy jaan. Rumut Ram siyoun laago rung(u). Keh(i) Kabir tub nirmul ung. 8.1.
Word Meaning: Dooji = Maya. Aan = other. Tuou Luou = till then. Mehl(i) = Waheguru's Residence. Laabhaiy = find. Jaan = getting there; have access. Rumut = reciting the Naam. Rung(u) = love. Nirmul = pure; clean. Ung = parts of the body (mind).
MEANING: As long as the human mind has room for the other (Maya) in his heart, he cannot have access to Waheguru's Residence. But by reciting His Naam, the man gets imbued in God's love, and his body and mind become pure. 8.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗਉੜੀ ਚੇਤੀ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀਉ ਕੀ॥
Ek Onkar Sat Gur Persad(i): Raag(u) Gaurri Chayti, Bani Naam Dayou Jeeo Kee.

ਦੇਵਾ ਪਾਹਨ ਤਾਰੀਅਲੇ॥ ਰਾਮ ਕਹਤ ਜਨ ਕਸ ਨ ਤਰੇ॥ 1॥ ਰਹਾਉ॥ ਤਾਰੀਲੇ ਗਨਿਕਾ ਬਿਨੁ ਰੂਪ ਕੁਬਿਜਾ ਬਿਆਧਿ ਅਜਾਮਲੁ ਤਾਰੀਅਲੇ॥ ਚਰਨ ਬਧਿਕ ਜਨ ਤੇਊ ਮੁਕਤਿ ਭਏ॥ ਹਉ ਬਲਿ ਬਲਿ ਜਿਨ ਰਾਮ ਕਹੇ॥ 1॥ ਦਾਸੀ ਸੁਤ ਜਨ ਬਿਦਰੁ ਸੁਦਾਮਾ ਊਗ੍ਰਸੈਨ ਕਉ ਰਾਜ ਦੀਏ॥ ਜਪ ਹੀਨ ਤਪ ਹੀਨ ਕੁਲ ਹੀਨ ਕ੍ਰਮ ਹੀਨ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਤੇਊ ਤਰੇ॥ 2॥ ॥1॥
Dayva, paahun taariulay. Ram keht jun kus na turay. 1. Ruhaou. Taariulay Gunika, bin(u) roop, Koobija, biyaadh(i) Ajamul taariulay. Churn budhik jun tayoo mookut bhuyay. Huou bul(i) bul(i) jin Ram kuhay. 1. Daasi soot jun Bidur(u), Soodaama, Oogursaiyn kuou raj deeyay. Jup-heen, tup-heen, kool-heen, kerm-heen, Naamay kay Soami tayoo turay. 2.1.
Word Meaning: Paahun = rocks. It is believed that to attack Ravan in Sri Lanka, Ram Ji floated some rocks bearing his name, which joined together to form a bridge across the ocean. **Gunika** = A prostitute, who was given a parrot by a sage to teach him "Ram, Ram". While teaching the parrot, she was reciting Waheguru's Naam - albeit unconsciously. So,

she got salvaged. Bin(u) Roop = ugly. **Kus** = how; why. **Koobija** = was a young humpback woman-slave of Kuns (the maternal uncle of Krishna, who had imprisoned Krishna's parents), but was hump-backed. She was a specialist in fragrant oils. Once, she gave Krishna some fragrant oil, which pleased him, and he removed her hump, turning her into a beautiful damsel. Biyaadh(i) = deeply indulged in vices. **Ajamul** = a Brahman who married a prostitute, for which he was condemned as being immoral!! A saint advised him to name his youngest son Narayan (a name for Waheguru). Calling his son by this name, he was considered Waheguru's devotee and was given salvation. **Churn** = feet. **Budhik** = hunter. The entire clan of Krishna was destroyed due to a curse by a sage who easily lost his temper. Krishna was lying, pondering the whole tragedy, in the shade of a tree, with one leg raised over the other. He did not realize when the dark fell. There was naturally a lotus-like shiny stone in his foot, which shone in the dark. This hunter mistook the shining stone for the eye of a deer and shot an arrow aimed at Krishna's foot, as a result of which Krishna died. But the dying Krishna not only forgave the hunter but also granted him salvation. **Bidur(u)** = was the son of a maid of the Paandav clan, fathered by the sage Vyas. He was the prime minister of King Dhritrashtra (of the Mahabharat). and a devotee of Krishna. Once, Krishna Ji visited Delhi, which was ruled by the Kaurvas, but rather than staying with Prince Duryodhana, he stayed with Bidur(u), thus honouring him. **Soodaama** = A poor Brahman, and a childhood friend of Krishna. He once visited Krishna with only a fistful of rice as a gift, but Krishna built him a huge house and gave him a lot of money. **Oogursaiyn** = the father of Kuns, and the maternal grandfather of Krishna. Krishna killed Kuns, and gave the reign of Mathura to Oogursaiyn. **Heen** = lacking; without. **Tayoo** = those. **Turay** = granted salvation.

MEANING: When you could float rocks on the surface of the sea which bore Your Naam, why won't a person, who recites Your Naam, find salvation, oh Waheguru! Pause. You granted salvation to Gunika, ugly Koobija, and the vices-gripped Ajamul. Even the hunter, who shot Krishna in the foot with an arrow, and many others, were liberated by You. I am a sacrifice to all those who recite Your Naam, oh Waheguru. 1. You honoured Bidur(u), the son of a maid, and poor Soodaama, and gave the reign of Mathura to Oogursaiyn. You gave salvation even to those who did not recite Your Naam; did not suffer any bodily hardship to please You, came from some very low clan, and did not perform any religious rituals; (so why will not I find salvation who is a staunch devotee of Yours), oh the Lord of Namdev, Waheguru?

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਗਉੜੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ॥ ਗਉੜੀ ਗੁਆਰੇਰੀ॥

Ek Onkar Sat Naam(u) Kerta Purakh Gur Persad(i):

Raag(u) Gaurri Ravidass Ji Kay Puday: Gaurri Gooarayri:

ਮੇਰੀ ਸੰਗਤਿ ਪੋਚ ਸੋਚ ਦਿਨੁ ਰਾਤੀ॥ ਮੇਰਾ ਕਰਮੁ ਕੁਟਿਲਤਾ ਜਨਮੁ ਕੁਭਾਤੀ॥ 1॥ ਰਾਮ ਗੁਸਈਆ ਜੀਅ ਕੇ ਜੀਵਨਾ॥ ਮੋਹਿ ਨ ਬਿਸਾਰਹੁ ਮੈ ਜਨੁ ਤੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੀ ਹਰਹੁ ਬਿਪਤਿ ਜਨ ਕਰਹੁ ਸੁਭਾਈ॥ ਚਰਣ ਨ ਛਾਡਉ ਸਰੀਰ ਕਲ ਜਾਈ॥ 2॥ ਕਹੁ ਰਵਿਦਾਸ ਪਰਉ ਤੇਰੀ ਸਾਭਾ॥ ਬੇਗਿ ਮਿਲਹੁ ਜਨ ਕਰਿ ਨ ਬਿਲਾਬਾ॥ 3॥1॥

Mayri sungut(i) poach, soach din(u) raati. Mayra kerm(u) kootilta, junum(u) koombhaanti. 1. Ram Gosuyyiaan, jea kay jeevna. Moh(i) na bisaarhou, mein jun(u) Tayra. 1. Ruhaou. Mayri

hurou bipit(i), jun kurhou soobhaayee. Churn na chaadoon sreer kul jaayee. 2. Kuhou Ravidass puroun Tayri saabha. Bayg(i) milhou, jun kur(i) na bilaanbha. 3.1.

Word Meaning: Sungut(i) = company. Poach = bad. Soach = thinking; worries. Kerm = deeds. Kootilta = deceit; treachery. Koobhaanti = of low clan. 1. Jeevna = source of life. Bisaarhou = ignore. Pause. Hurou = remove. Bipit(i) = trouble; suffering. Soobhaayee = Good-natured. Kul = energy. Jaayee = go away, lose. 2.
Saabha = shelter. Jun = slave, devotee. Bilaanbha = delay. 3.

MEANING: I admit that I keep the company of bad people (of immoral people); my deeds are deceitful, and I am born in a very low clan; all these shortcomings worry me day and night. 1. But, You are the basis of my life, and I am Your devotee, so do not ignore me, oh, the Lord of the world, Waheguru! Pause. Kindly save me from my suffering, and make me a good-natured man, oh my Lord. I will never let go of Your Feet (shelter) even if all my energy is lost. 2. I have come to Your shelter, please connect Your slave (devotee), Ravidass, with You, without any delay, oh Lord. 3.1.

ਬੇਗਮਪੁਰਾ ਸਹਰ ਕਾ ਨਾਉ॥ ਦੂਖੁ ਅੰਦੋਹੁ ਨਹੀ ਤਿਹਿ ਠਾਉ॥ ਨਾ ਤਸਵੀਸ ਖਿਰਾਜ ਨ ਮਾਲੁ॥ ਖਉਫੁ ਨ ਖਤਾ ਨ ਤਰਸੁ ਜਵਾਲੁ॥ 1॥ ਅਬ ਮੋਹਿ ਖੂਬ ਵਤਨ ਗਹ ਪਾਈ॥ ਊਹਾ ਖੈਰਿ ਸਦਾ ਮੇਰੇ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਮੁ ਦਾਇਮੁ ਸਦਾ ਪਾਤਸਾਹੀ॥ ਦੋਮ ਨ ਸੇਮ ਏਕ ਸੋ ਆਹੀ॥ ਆਬਾਦਾਨੁ ਸਦਾ ਮਸਹੂਰ॥ ਊਹਾ ਗਨੀ ਬਸਹਿ ਮਾਮੂਰ॥ 2॥ ਤਿਉ ਤਿਉ ਸੈਲ ਕਰਹਿ ਜਿਉ ਭਾਵੈ॥ ਮਹਰਮ ਮਹਲ ਨ ਕੋ ਅਟਕਾਵੈ॥ ਕਹਿ ਰਵਿਦਾਸ ਖਲਾਸ ਚਮਾਰਾ॥ ਜੋ ਹਮ ਸਹਰੀ ਸੋ ਮੀਤੁ ਹਮਾਰਾ॥ 3॥2॥

Baygum Pura shehur ka naaoun. Dookh(u) andoh(u) nuhee tih(i) ttaaoun. Na tusvees khiraaj na maal(u). Khauf(u) na khutaa, na turs(u) javaal(u). Ub moh(i) khoob vutun geh paayee. Oohaan khaiyr(i) suda mayray bhaayee. 1. Ruhaou. Kaayim(u), daayim(u) suda paatshaahi. Doam na saym aik so aahi. Aabadaan(u) suda mush-hoor. Oohaan gunee buseh(i) maamoor. 2. Tioun, tiyoun saiyl kureh(i) jiyoun bhaavaiy. Mehrum Mehl na ko utkaavaiy. Keh(i) Ravidass khulaas Chumaara. Jo hum shehri, so meet(u) humaara. 3.2.

Word Meaning: Baygum = without sadness; worry-free. Andoh(u) = worry. Tusvees = nervousness. Khiraaj = tax. Khauf(u) = fear. Khutaa = crime; fault. Ters(u) = pity; fear. Juvaal(u) = loss. 1. Khoob = much. Vutun = homeland. Geh = place; room. Khaiyr = wellbeing. Pause. Kaayim(u) = permanent. Daayim(u) = always. Doam = second-rate. Saym = third rate. Aabadaan(u) = well-populated city. Gunee = Maamoor = rich; wealthy (of noble qualities). 2. Saiyl = stroll. Mehrum = those who are familiar with all the secrets (well-connected with Waheguru). Utkaavaiy = stops; restricts. Khulaas = free from all restrictions. Hum Shehri = of the same city; having the same spiritual level. Meet(u) = friend. 3.

NOTE: People have their own concepts of paradise, where Waheguru resides and where His devotees go after death. Ravidass Ji compares the spiritual state in which a devotee is fully connected to Waheguru to such an imagined paradise.

MEANING: Union with Waheguru can be likened to living in a city named “The City of No Worries” (it is not just the name; the City is really free of all worries). There is no discomfort or any worry at that place. There is no nervousness there because there is no tax to pay (as you do not own any property). There is no fear of any fault (or crime) and no fear of any loss. 1. I have found a room in that city now, and I like it very much there, as there is all wellbeing there all the time. Pause. There is the eternal reign of Waheguru, where there is no second or third-class citizen – all are equal there. The City (union with God), which is well inhabited by the spiritually wealthy people, is well known. 2. The citizens walk around (enjoy the blissful state, and the flight of their minds) as they please, because there is nobody to restrain them, as they know Waheguru’s Residence well (are known to

Waheguru). The cobbler Ravidass, who is free from all such worries and attractions of Maya, says that anybody who has attained that spiritual state is my friend. 3.2.

ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗਉੜੀ ਬੈਰਾਗਣਿ ਰਵਿਦਾਸ ਜੀਉ॥

Ek Onkar Sat Gur Persad(i): Gaurri Baiyraagun(i) Ravidass Jeeo:

ਘਟ ਅਵਘਟ ਡੂਗਰ ਘਣਾ ਇਕੁ ਨਿਰਗੁਣੁ ਬੈਲੁ ਹਮਾਰ॥ ਰਮਈਏ ਸਿਉ ਇਕ ਬੇਨਤੀ ਮੇਰੀ ਪੂੰਜੀ ਰਾਖੁ ਮੁਰਾਰਿ॥ 1॥ ਕੋ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਮੇਰਾ ਟਾਂਡਾ ਲਾਦਿਆ ਜਾਇ ਰੇ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 346)॥ ਹਉ ਬਨਜਾਰੋ ਰਾਮ ਕੋ ਸਹਜ ਕਰਉ ਬਾਪਾਰ॥ ਮੈ ਰਾਮ ਨਾਮ ਧਨੁ ਲਾਦਿਆ ਬਿਖੁ ਲਾਦੀ ਸੰਸਾਰਿ॥ 2॥ ਉਰਵਾਰ ਪਾਰ ਕੇ ਦਾਨੀਆ ਲਿਖਿ ਲੇਹੁ ਆਲ ਪਤਾਲੁ॥ ਮੋਹਿ ਜਮ ਡੰਡ ਨ ਲਾਗਈ ਤਜੀਲੇ ਸਰਬ ਜੰਜਾਲ॥ 3॥ ਜੈਸਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰੁ॥ ਮੇਰੇ ਰਮਈਏ ਰੰਗੁ ਮਜੀਠ ਕਾ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ॥ 4॥1॥

Ghut, avghut doogur ghuna, ikk(u) nirgoon baiyl humaar. Rummuyiyay siyoun ikk baynti, mayri poonji raakh(u) Mooraar(i). 1. Ko Bunjaaro Ram ko, mayra taanda laadiya jaayay ray. 1. Ruhaou.

(PAGE 346): Huoun bunjaaro Ram ko sehj kuroun baapaar. Mein Ram Naam dhun(u) laadiya, bikh(u) laadi sunsaar(i). 2. Oorvaar, paar kay Daaniya, likh(i) layhou aal putaal(u) . Moh(i) Jum dund na laagyee, tujilay serb junjaal. 3. Jaiysa rung(u) kusoombh ka, taiysa eh(u) sunsaar(u). Mayray Rummuyiyay rung(u) mujeetth ka, kuhou Ravidass Chumaar. 4.1.

Word Meaning: Ghut = path. Uvghut = difficult. Ghuna = immense; much. Nirgoon = without good qualities; weak. Baiyl = ox; mind. (In olden days, merchants used oxen to carry their merchandise, or oxen were used to pull the carts carrying the merchandise. Rummuyiya = Waheguru. 1. Bunjaaro = merchant. Taanda = the caravan of oxen carrying the merchandise. Laadiya =loaded; transported. Sehj = the blissful spiritual state above the effects of Maya. Bikh(u) = poisonous Maya. 2.

Oorvaar Paar Kay Daaniya = the one who knows the deeds performed by individuals. (The two mythical characters -Chitar and Goopt - who keep written records of the deeds of individuals). Aal Putaal(u) = non-sense; gibberish. Dund = punishment. Tujilay = given up. Junjaal = spiritually harmful dealings. 3. Kusoombh = a flower that looks very pretty, but withers away by simple touch; a short-lived joy. Mujeetth = madder – a dye with very fast red colour. Chumaar = cobbler. 4.

MEANING: Like the journey uphill with a heavy load, the path (to union with God) is very difficult. On top of that, my mind-ox is weak (its faith in Waheguru is not very strong). So, I request You to protect my spiritual wealth so that I may reach (connect with) You, oh Waheguru. 1. I am a dealer in Waheguru's Naam, and I am looking for some company of such dealers (holy men) who want to connect with God so that the merchandise of my spiritual wealth is also hauled to Waheguru. Pause.

I am a dealer in Waheguru's Naam, and I deal for the state of mind which is above the effects of Maya. God's Naam is my merchandise, whereas the rest of the world is dealing in the poisonous Maya (worldly affairs). 2. Write whatever gibberish you want to write about me, oh *Chitar* and *Goopt*; the Angel of justice cannot punish me because I have relinquished all the spiritually harmful dealings in Maya. 3. I have realized that, like the *kusoombh* flower, the world may be attractive to enjoy, but such enjoyments are short-lived. On the contrary, the love for God is as permanent as the colour of madder (which does not come off), oh Ravidass, the cobbler. 4.1.

ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗਉੜੀ ਪੂਰਬੀ ਰਵਿਦਾਸ ਜੀਉ॥

Ek Onkar Sat Gur Persad(i): Gaurri Poorbi Ravidass Jeeo:

ਕੂਪੁ ਭਰਿਓ ਜੈਸੇ ਦਾਦਰਾ ਕਛੁ ਦੇਸੁ ਬਿਦੇਸੁ ਨ ਬੂਝ॥ ਐਸੇ ਮੇਰਾ ਮਨੁ ਬਿਖਿਆ ਬਿਮੋਹਿਆ ਕਛੁ ਆਰਾ ਪਾਰੁ ਨ ਸੂਝ॥ 1॥ ਸਗਲ ਭਵਨ ਕੇ ਨਾਇਕਾ ਇਕੁ ਛਿਨੁ ਦਰਸੁ ਦਿਖਾਇ ਜੀ॥ 1॥ ਰਹਾਉ॥ ਮਲਿਨ ਭਈ ਮਤਿ ਮਾਧਵਾ ਤੇਰੀ ਗਤਿ ਲਖੀ ਨ ਜਾਇ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਭ੍ਰਮ ਚੁਕਈ ਮੈ ਸੁਮਤਿ ਦੇਹੁ ਸਮਝਾਇ॥ 2॥ ਜੋਗੀਸਰ ਪਾਵਹਿ ਨਹੀ ਤੁਅ ਗੁਣ ਕਥਨੁ ਅਪਾਰ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਕੈ ਕਾਰਣੈ ਕਹੁ ਰਵਿਦਾਸ ਚਮਾਰ॥ 3॥1॥

Koop(u) bhuriyo jaiysay daadra kuchh(u) days(u) bidays(u) na boojh. Aiysay mayra mun(u) bikhiya bimohiya. Kuchh(u) aara paar(u) na soojh. 1. Sugul bhuvun kay Naayika, ikk(u) chhin(u) durs(u) dikhaayay ji. 1. Ruhaou. Mulin bhuyee mut(i) Maadhvaa, Tayri gut(i) lukhi na jaayay. Kurhou kirpa, bherm(u) chookyee, mein soomut(i) dayhou sumjhaayay. 2. Jogishur paaveh(i) nuhee, Tuou goon kuthun(u) apaar. Praym bhugut(i) kaiy kaarnaiy, kuhou Ravidass Chumaar. 3.1.

Word Meaning: Koop = well. Daadra = frogs. Days Bidays = outside world. Boojh = understand. Bikhiya Bimohiya = enchanted by Maya. Aara paar = this end or the other; cannot think beyond it. 1. Sugul Bhuvun = the whole universe. Naayika = Leader; Lord. Chhin(u) = moment. Ders(u) = sight. Pause. Mulin = filthy. Mut(i) = wisdom. Maadhvaa = Waheguru. Gut(i) = higher spiritual state. Lukhi = understood. Bherm = misgivings. Chookyee = lift; remove. Soomut(i) = noble thinking. 2. Jogishur = the top yogis. Kuthun Apaar = beyond description. 3.

MEANING: Like a frog, which is constrained in a well along with many other frogs, has no knowledge of the outside world, my mind is so enchanted by Maya that I cannot think beyond it (anything about spirituality). 1. Show me a glimpse of Yours, oh, the Lord of the universe. Pause. My thinking has become so filthy that I cannot comprehend Your transcendental state. Please be kind to me, dispel all my misgivings, and advise me so that my thinking becomes noble, oh Waheguru. Your virtues are beyond description; even the accomplished yogis do not know them. But, just because of my love for You, whatever little I, Ravidass, know about You, I say that, oh, Waheguru. 3.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗਉੜੀ ਬੈਰਾਗਣਿ॥

ਸਤਜੁਗਿ ਸਤੁ ਤੇਤਾ ਜਗੀ ਦੁਆਪਰਿ ਪੂਜਾਚਾਰ॥ ਤੀਨੌ ਜੁਗ ਤੀਨੌ ਦਿੜੇ, ਕਲਿ ਕੇਵਲ ਨਾਮ ਅਧਾਰ॥ 1॥ ਪਾਰੁ ਕੈਸੇ ਪਾਇਬੋ ਰੇ॥ ਮੋ ਸਉ ਕੋਊ ਨ ਕਹੈ ਸਮਝਾਇ॥ ਜਾ ਤੇ ਆਵਾਗਵਨੁ ਬਿਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਬਹੁ ਬਿਧਿ ਧਰਮ ਨਿਰੂਪੀਐ ਕਰਤਾ ਦੀਸੈ ਸਭ ਲੋਇ॥ ਕਵਨ ਕਰਮ ਤੇ ਛੂਟੀਐ ਜਿਹ ਸਾਧੇ ਸਭ ਸਿਧਿ ਹੋਇ॥ 2॥ ਕਰਮ ਅਕਰਮ ਬੀਚਾਰੀਐ ਸੰਕਾ ਸੁਨਿ ਬੇਦ ਪੁਰਾਨ॥ ਸੰਸਾ ਸਦ ਹਿਰਦੈ ਬਸੈ ਕਉਨੁ ਹਿਰੈ ਅਭਿਮਾਨੁ॥ 3॥ ਬਾਹਰੁ ਉਦਕਿ ਪਖਾਰੀਐ ਘਟ ਭੀਤਰਿ ਬਿਬਿਧਿ ਬਿਕਾਰ॥ ਸੁਧ ਕਵਨ ਪਰ ਹੋਇਬੋ ਸੁਚ ਕੁੰਚਰ ਬਿਧਿ ਬਿਉਹਾਰ। 4॥ ਰਵਿ ਪ੍ਰਗਾਸ ਰਜਨੀ ਜਥਾਗਤਿ ਜਾਨਤ ਸਭ ਸੰਸਾਰ॥ ਪਾਰਸ ਮਾਨੋ ਤਾਬੋ ਛੁਏ ਕਨਕ ਹੋਤ ਨਹੀ ਬਾਰ॥ 5॥ ਪਰਮ ਪਰਸ ਗੁਰੁ ਭੇਟੀਐ ਪੂਰਬ ਲਿਖਤ ਲਿਲਾਟ॥ ਉਨਮਨ ਮਨ ਮਨ ਹੀ ਮਿਲੇ ਛੁਟਕਤ ਬਜਰ ਕਪਾਟ॥ 6॥ਭਗਤਿ ਜੁਗਤਿ ਮਤਿ ਸਤਿ ਕਰੀ ਭ੍ਰਮ ਬੰਧਨ ਕਾਟਿ ਬਿਕਾਰ॥ ਸੋਈ ਬਸਿ ਰਸਿ ਮਨ ਮਿਲੇ ਗੁਨ ਨਿਰਗੁਨ ਏਕ ਬਿਚਾਰ॥ 7॥ ਅਨਿਕ ਜਤਨ ਨਿਗ੍ਰਹ ਕੀਏ ਟਾਰੀ ਨ ਟਰੈ ਭ੍ਰਮ ਫਾਸ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਨਹੀ ਊਪਜੈ ਤਾ ਤੇ ਰਵਿਦਾਸ ਉਦਾਸ॥ 8॥

Ek Onkar Sat Gur Persad(i): Gaurri Baiyraagun(i):

Satjoog(i) sat(u), Tayta jugee, Dooaapur(i) poojachaar. Teenou joog, teenou dirray, Kul(i), kayvul Naam adhaar. 1. Paar(u) kaisay paayibo ray. Mo kuou koyoo na kuhaiy sumjhaayay. Ja tay aavaguvun bilaayay. 1. Ruhaou. Buhou bidh(i) dherm niroopiyay, kerta deesaiy subh loyay. Kuvun kerm tay chhootiyaiy, jih saadhay subh sidh hoyay. 2. Kerm ukerm beechaariyaiy shunka soon(i) Bayd Puran. Sunsa sud hirdaiy busaiy, kaun(u) hiraiy abhimaan. 3. Baahur(u) oodik(i) pukhaariyaiy, ghut bheetur(i) bibidh(i)

bikaar. Sood kuvun pur hoyaybo, sooch koonchar bidh(i) biyohaar. 4. Ruv(i) pergaas rujni jutha gut(i) jaanut subh sunsaar. Paarus maano taambo chhooyay, kunuk hoat nuhee baar. 5. Perm purs Gur(u) bhatiyaiy, poorub likhut lilaat. Oonmun mun, mun hee milay, chhootkut bujjur kpaat. 6. Bhugut(i) joogut(i) mut(i) sut(i) kuree, bherm bundhun kaat(i) bikaar. Soyee bus(i) rus(i) mun milay, goon nirgoon aik bichaar. 7. Anik jutun nigreh keeyay, taari na turay bherm phaas. Praym bhugut(i) nuhee oopjaiy, ta tay Ravidass oodaas.

Word Meaning: Joog = yugas. Hindu Granths have divided the time from the inception of the world till now into four eons: Satyug (1728000); Trayta (1296000); Dooaapur (864000); Kulyug (432000). The numbers in the brackets are the ages of the yugas in years.

Sat(u) = high morality; donations or other noble deeds (as per the granths). Jugee = having yugs. Poojachaar = the worship of gods. Dirraiy = follow with conviction. Naam Adhaar = the support of the Names of Rama and Krishna; bowing to their idols. 1. Paar(u) = the other side of the world-sea. Avaaguvun = rebirths. Bilaayay = avoided. Pause. Buhou Bidh(i) = in many ways. Niroopiyaiy = delineated (different duties assigned to different strata of the class system of Hinduism. Kerta deesaiy = is seen doing. Loyay = the world. Kerm = ritual. Chhootiyaiy = emancipation. Jid saadhay = by means of which. Sidh(i) = success. 2. Akerm = deeds which have been disapproved by the granths. Shunka = doubts. Sunsa = worries; fear. Hiraiy = remove. Abhimaan = ego. 3. Oodik(i) Pukhaariyaiy = wash with water. Bibidh(i) = of many kinds. Bikaar = vices. Soodh = pure. Koonchar = elephant (which covers his body with dust after taking bath). 4. Ruv(i) = sun. Rujni = night. Jutha = as. Gut(i) = leaves. Paarus = the elixir stone. Taambo = copper. Kunuk = gold. Baar = delay. 5. Perm Purs = the supreme elixir stone. Poorub Likhut(i) Lillat = pre-written on the forehead. Oonmun = the mind detached from Maya (and inclined towards Waheguru). Bujjur Kpaat = the stone-like gates on the Tenth Door of the body. 6. Joogut(i) = means. Mut(i) = thinking. Sat Kuree = made strong. Bus(i) = with a controlled mind. Rus(i) = with bliss. Goon = noble qualities. Nirgoon = without any qualities. Aik Beechar = treat the same.

7. Nigreh = efforts to control senses. Taari Na Turaiy = cannot be avoided (restrained). Phaas = shackles. Oodaas = disappointed; depressed. 8.1

NOTE: In perfect accordance with the Philosophy of Guru Granth Sahib, Ravidass Ji is also of the firm belief that one cannot be emancipated without the recitation of Waheguru's Naam (and hence without connecting with Him). As you will see, he disapproves of all other religious practices and rituals as means to find salvation.

: In Satyug, the people were believed to have high morality, gave donations to Brahmans, and were following the other religious practices (perform rituals), while in the Trayta Yug, yugs and huvuns were performed in which holy fires were built, free meals were served to the Brahmans, and some animals were sacrificed, which became the norm to achieve salvation. In Dooaapur, the worship of the deities of choice replaced the yugs as the means to please gods, and in the present age of Kulyug the names of Rama and Krishna have become the basis of worship. People worship their idols and recite some mantras. 1. (There is no advice to sing praise of Waheguru, which is a prerequisite to attain salvation), so can someone explain to me how you will swim across the sea of Maya? (And find salvation to avoid future rebirths). Pause. The whole world seems to follow the religious dictates for various strata of the Hindu caste system as delineated by the Granths. But which ritual must one follow to achieve the success of the human objective (union with God)? 2. As one listens to the Vedas and the Puranas, one gets more confused as to which religious deed is approved and which is disapproved by the religion. Doubts always arise in the mind as to how a particular deed can eradicate your ego. 3. People wash their bodies

from outside at holy places (to cleanse their mind) while they have so many different ignoble ideas in their account of deeds performed. A dip in holy waters is just like the bathing of an elephant, which sprays its body with dust after the bath. So, how can one have a clean mind? 4. The whole world knows that the darkness of night is gone with the light of the sun. It happens quickly, just as copper turns into gold without any delay when it comes in contact with the elixir stone. 5. The Guru is the supreme elixir stone (who transforms the mind of a Maya-engrossed individual into that of a devotee of Waheguru), but it happens only when one has good fortune prewritten on his forehead. (With the grace of the Guru), The mind of the devotee becomes detached from Maya and becomes eager to "see" Waheguru. So, the stone-like gates of his Tenth Door (consciousness) open completely, and his mind (soul) merges with God. 6. The devotee controls his mind from the attacks of Maya (sensual pleasures) by means of his devotional worship of God, and attains freedom from the bonds of Maya. With his controlled mind, he enjoys the blissful union with Waheguru, and for him, noble qualities, or lack thereof, become the same (they become unimportant to him). 7. A person may try many different ways to control his senses, but he cannot restrain them with his own efforts; the shackles of misgivings cannot be avoided without taking shelter of Waheguru. (With other efforts to control one's sensual pleasures) The love for God's worship does not take root in one's mind; that's why Ravidass feels depressed. 8.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ਘਰੁ 1 ਸੋ ਦਰੁ

Ek Onkar Satnaam Kerta Purakh Nirbhuou Nirvaiyr(u) Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i).

Raag(u) Assa Mehla 1, Ghur(u) 1, So Dur(u)

(ਅੰਗ 347)॥ ਸੋ ਦਰੁ ਤੇਰਾ ਕੇਹਾ ਸੋ ਘਰੁ ਕੇਹਾ ਜਿਤੁ ਬਹਿ ਸਰਬ ਸਮਾਲੇ॥ ਵਾਜੇ ਤੇਰੇ ਨਾਦ ਅਨੇਕ ਅਸੰਖਾ ਕੇਤੇ ਤੇਰੇ ਵਾਵਣਹਾਰੇ॥ ਕੇਤੇ ਤੇਰੇ ਰਾਗ ਪਰੀ ਸਿਉ ਕਹੀਅਹਿ ਕੇਤੇ ਤੇਰੇ ਗਾਵਣਹਾਰੇ॥ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਵੈ ਰਾਜਾ ਧਰਮੁ ਦੁਆਰੇ॥ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਚਿਤੁ ਗੁਪਤੁ ਲਿਖਿ ਜਾਣਨਿ ਲਿਖਿ ਲਿਖਿ ਧਰਮੁ ਵੀਚਾਰੇ॥ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਸੋਹਨਿ ਤੇਰੇ ਸਦਾ ਸਵਾਰੇ॥ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਦੇਵਤਿਆ ਦਰਿ ਨਾਲੇ॥ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਸਿਧ ਸਮਾਧੀ ਅੰਦਰਿ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਸਾਧ ਬੀਚਾਰੇ॥

ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਗਾਵਨਿ ਤੁਧਨੋ ਵੀਰ ਕਰਾਰੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਪੰਡਿਤ ਪੜੇ ਰਖੀਸੁਰ ਜੁਗੁ ਜੁਗੁ ਬੇਦਾ ਨਾਲੇ॥ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਮੋਹਣੀਆ ਮਨੁ ਮੋਹਨਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲੇ॥ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਰਤਨ ਉਪਾਏ ਤੇਰੇ ਜੇਤੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਲੇ॥ ਗਾਵਨਿ ਤੁਧਨੋ ਜੋਧ ਮਹਾਬਲ ਸੂਰਾ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਖਾਣੀ ਚਾਰੇ॥ ਗਾਵਨ੍ਹਿ ਤੁਧਨੋ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਕਰਿ ਕਰਿ ਰਖੇ ਤੇਰੇ ਧਾਰੇ॥ਸੇਈ ਤੁਧਨੋ ਗਾਵਨ੍ਹਿ ਜੋ ਤੁਧੁ ਭਾਵਨਿ ਰਤੇ ਤੇਰੇ ਭਗਤ ਰਸਾਲੇ ॥ਹੋਰਿ ਕੇਤੇ ਤੁਧਨੋ ਗਾਵਨਿ ਸੇ ਮੈ ਚਿਤਿ ਨ ਆਵਨਿ ਨਾਨਕੁ ਕਿਆ ਬੀਚਾਰੇ॥ ਸੋਈ ਸੋਈ ਸਦਾ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਸਾਚੀ ਨਾਈ॥ ਹੈ ਭੀ ਹੋਸੀ ਜਾਇ ਨ ਜਾਸੀ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥ ਰੰਗੀ ਰੰਗੀ ਭਾਤੀ ਜਿਨਸੀ ਮਾਇਆ ਜਿਨਿ ਉਪਾਈ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਕੀਤਾ ਆਪਣਾ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ॥ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਫਿਰਿ ਹੁਕਮੁ ਨ ਕਰਣਾ ਜਾਈ॥

(ਅੰਗ 348)॥ ਸੋ ਪਾਤਿਸਾਹੁ ਸਾਹਾ ਪਤਿ ਸਾਹਿਬੁ ਨਾਨਕ ਰਹਣੁ ਰਜਾਈ॥1॥1॥

(PAGE 347): So dur(u) Tayra kayha so ghur kayha, ijt(u) beh(i) serb smaalay. Vaajay Tayray naad anayk asunkhaan kaytay Tayray vaavunhaaray. Kaytay Tayray raag purrie siou kuhiyeh(i), kaytay Tayray gaavunhaaray. Gaavun(i) Toodhno puvun(u) paani basuntar(u) gaavaiy raja Dherm(u) dooaray. Gaavun(i) Toodhno Chit(u) Goopt(u) likh(i) jaanan(i) likh(i) likh(i) Dherm(u) veechaaray. Gaavun Toodhno Isher(u) Brahma Dayvi sohun(i) Tayray suda svaaray. Gaavun(i) Toodhno Inder Indraasun(i) baitthay dayvtiyaan dur(i) naalay. Gaavun(i) Toodhno Sidh smaadhi under(i) gaavun(i) Toodhno saadh beechaaray.

Gaavun(i) Toodhno jutee sutee suntokhi, gaavun(i) Toodhno veer kraaray. Gaavun Toodhno Pundit purrhay rukhisur joog(u) joog(i) Baydaan naalay. Gaavun Toodhno mohiniyaan mun(u) mohun(i) soorg(u) muchh(u) puyalay. Gaavun Toodhno ruttan oopaayay Tayray jaytay utth-sutth(i) teeruth naalay. Gaavun(i) Toodhno jodh mahabul sooram gaavun Toodhno khaani chaaray. Gaavun(i) Toodhno khund mundal brehmunda, kur(I) kur(i) rukhay tayray dhaaray. Sayee Toodhno gaavun(i) jo Toodh(u) bhaavun(i), ruttay Tayray bhugat rsaalay. Hoar(i) kaytay Toodhno gaavun(i), say mein chit(i) na aavun(i) Nanak(u) kiya beechaaray. Soyee soyee suda suda Sach(u), Sahib(u) Saacha, Saachi naayee. Haiy bhee hosi jaayay na jaasi, ruchna jin(i) ruchaayee. Rungi rungi bhaanti kur(i) kur(i) jinsi maya Jin(i) oopaayee. Kur(i) kur(i) daykhaiy keeta Aapna jiou Tis dee vudiyaayee. Jo Tis(u) bhaavaiy soyee kersee phir(i) huqam(u) na kerna jaayee.

(PAGE 348): So paatshah(u) shaahaan put(i) Sahib(u) Nanak rehun(u) rajayee. 1.

NOTE: It is the same holy Shabad as Paurri number 27 in Jap(u) Ji and under “So Dur” on page 6 of SGGS with very minor changes in spellings of some words with no change in the meaning as a whole.

NOTE 1: Every religion has its own beliefs about Waheguru's residence and the entrance to His residence, where He looks after His creation. For example, Muslims believe that there are 14 skies in the universe – seven above and seven below the earth; and Allah resides in the Seventh Sky, while other saints and holy men reside in the sixth sky, and common men reside in the fifth or lower skies. Christians have a similar belief that God lives somewhere high in the sky in paradise with pearly gates. You might have seen pictures of Jesus' resurrection on the third day after the crucifixion, showing him being taken up into the sky, his hand held by God, out of the clouds. The idea in the picture reflects the Christian belief that God lives in the sky. Hindus do not believe in a single God; rather, they believe in a multitude of gods and goddesses who are all shown to live on the tops of mountains or in some mythical paradise. The Hindus also believe that there is a god for everything, including air, water, fire, precious stones, and metals. The king of all gods, Ind (or Indra), lives in paradise, also somewhere in the sky.

However, Sikhism does not believe in any such paradise. In this holy Shabad, Guru Nanak Sahib clarifies His conception of Waheguru's residence. He professes that Waheguru is present in each part (even in each particle) of the universe invisibly, but shows His presence only where His praise is sung (or where He is remembered) and has no particular residence. However, no one can describe His mysterious ways by which He controls the whole universe and looks after His creation.

NOTE 2: Since Waheguru is the Master of the entire universe, He is revered as the King of kings. Usually, kings have musicians in their courts, so most people believe that there must be many, many musicians in Waheguru's Court or Paradise. Hindus also believe that there are two accountants – Chit(u) and Goopt(u) – riding on the shoulders of each human being to keep continuous written records of their deeds. The mythical god Indra (Ind) is believed to be the king of all gods and therefore the ruler of paradise. But the Guru Granth Sahib does not recognize any gods.

NOTE 3: Singing Waheguru's praise also implies obeying His Command, Will or His Laws.

Word Meaning: Ek Onkar = only one uniform Supreme Being (Living Power). Satnam(u) = His existence is (Huqam, Laws are) eternal. Kerta = creator. Purakh = living power. Nirbhuou = fearless (because He has no superior, and is above the effects of Maya). Nirvaiyr(u) = has no enemity with anyone (is fully just). Akal Moorut(i) = time has no effect on His persona. Ajooni = never takes any life form. Saiybhun(g) = self-illuminated. Gur Persad(i)) = can be realized only by the grace of the Guru (this fact is reiterated in hundreds of holy Shabads in Sri Guru Granth Sahib).

Dur(u) = door; entrance. Smaalay = looks after. vaajay Naad = music produced by musical instruments. vaavanhaaray = musicians. Raag Purie = varieties of music. Baisuntar(u) = fire. Raja Dherm(u) = Dhermraj = Angel of justice. Suvaaray = decorated. Jutee = celibate. Sutee = with high moral character. Suntokhi = content. Veer Kraaray. = gallants. Mohiniyaan = mind-captivating; pretty. Muchh = this world. Pyaalay = worlds beneath the earth. Ruttan = jewels; noble qualities. Khaani chaaray = the four sources of production of life (live birth, eggs, vegetation, from air under ripe conditions). Khund, Mundal Verbhunda = parts of the universe. Ruttay = imbued. Ruchna = creation. Rungi Rungi Bhaanti = of different kinds.

MEANING: There is only one Supreme Being, which is uniformly present everywhere. Eternal is his existence (Huqam; Laws); He is a living power and is the creator of the universe; He is fearless (as he has no superior, and is above the effects of Maya), and delivers perfect justice; time has no effect on His persona (He does not change in any way with time); He

never takes any life form; is Self-illuminated, and can be realized only by the grace of the Guru.
(Guru Nanak says), Oh Waheguru! People wonder what kind of entrance Your residence has, and what kind of residence You reside in where You look after all Your Creation. Even though I am unable to describe the exact nature of Your residence, You are omnipresent, and there are countless musical instruments and countless musicians who play them to produce many different types of lilting tunes (naad). There are many different types of lyrics and their subcategories (puries), and countless singers to sing them. (The gods of) air, water, and fire all sing Your praise, and so does the Angel of justice, on Your doorsteps. Chit(u) and Goopt(u), who are believed to keep written records of the deeds of humans, sing Your Praise with their recordings being analyzed by Dherm Raj - the Angel of justice. Many Shivas and Brahmas, etc., and many Parbatis sing Your praise as a result of which they are decorated (find respect) in Your Court. Sitting on their thrones, many Indras (Ind) along with other gods, also sing Your praise at Your door. The Sidh yogis sing Your praise in their meditation, and the holy men (sadh) sing Your praise by pondering on Your magnanimity.
The celibate, men with high character, and the contented (santokhi), and the gallant (who have conquered their mind), all sing Your praise. In all eras, the learned (pundits), the great sages (rukheesur), and the Vedas, sing Your praise. Even the beautiful (mythical) fairies of the paradise, of the earth (muchh) and of the underworld (payaal), having charming beauties, sing Your praise. Gods of jewels (wealth) created by You, sing Your praise, and so do the sixty-eight holy places believed to be made holy by the gods. The powerful valiant (jodh) and the intrepid (maha bal soora) sing Your praise, and so do the living beings from all four sources (mammals, eggs, vegetation, and the ones which grow under optimum conditions) of reproduction.
The skies, the galaxies, and the whole universe, supported by You, sing Your praise. Only those devotees sing Your Praise whom You like (are approved by You), and who are imbued in Your affection, and enjoy singing it. I do not know, and cannot imagine how many more sing Your praise. Only the Master Waheguru is eternal (Sach Sahib Saacha) and so is His greatness or justice (naayee). The Creator has always existed, will exist in future, and will never go away (will live forever). He has created the universe with countless varieties of different living beings and bodies, and has created attractions of different types (Maya) for them. He enjoys and looks after His Creation as He pleases. He will do whatever He chooses, and nobody has the power to suggest any modifications (huqam na kerna jaayee).
(Guru Nanak Sahib advises) That rather than wasting time and energy to find the secrets and the limits (because nobody will ever be able to do so) of Waheguru, who is the real Emperor of emperors, the man should simply sing His praise and obey His Will (rajaayee). 1.1.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 4 ਸੋ ਪੁਰਖੁ॥ ੧ੑੋ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਸੋ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮਾ ਅਗਮ ਅਪਾਰਾ॥ ਸਭਿ ਧਿਆਵਹਿ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਹਰਿ ਸਚੇ ਸਿਰਜਣਹਾਰਾ॥ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ ਜੀ ਤੂੰ ਜੀਆ ਕਾ ਦਾਤਾਰਾ॥ ਹਰਿ ਧਿਆਵਹੁ ਸੰਤਹੁ ਜੀ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ॥ ਹਰਿ ਆਪੇ ਠਾਕੁਰੁ ਹਰਿ ਆਪੇ ਸੇਵਕੁ ਜੀ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰਾ॥1॥ ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜੀ ਹਰਿ ਏਕੋ ਪੁਰਖ ਸਮਾਣਾ॥ਇਕਿ ਦਾਤੇ ਇਕਿ ਭੇਖਾਰੀ ਜੀ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ॥ਤੂੰ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਜੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ॥ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਜੀ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ॥ ਜੋ ਸੇਵਹਿ ਜੋ ਸੇਵਹਿ ਤੁਧੁ ਜੀ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕੁਰਬਾਣਾ॥2॥ ਹਰਿ ਧਿਆਵਹਿ ਹਰਿ ਧਿਆਵਹਿ ਤੁਧੁ ਜੀ ਸੇ ਜਨ ਜੁਗ ਮਹਿ ਸੁਖਵਾਸੀ॥ ਸੇ ਮੁਕਤੁ ਸੇ ਮੁਕਤੁ ਭਏ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ॥ਜਿਨ ਨਿਰਭਉ ਜਿਨ ਹਰਿ ਨਿਰਭਉ ਧਿਆਇਆ ਜੀਉ ਤਿਨ ਕਾ ਭਉ ਸਭੁ ਗਵਾਸੀ॥ਜਿਨ ਸੇਵਿਆ ਜਿਨ

ਸੇਵਿਆ ਮੇਰਾ ਹਰਿ ਜੀਉ ਤੇ ਹਰਿ ਹਰਿ ਰੂਪਿ ਸਮਾਸੀ॥ਸੇ ਧੰਨੁ ਸੇ ਧੰਨੁ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਜੀਉ ਜਨੁ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਸੀ॥3॥
ਤੇਰੀ ਭਗਤਿ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਜੀ ਭਰੇ ਬੇਅੰਤ ਬੇਅੰਤਾ॥ ਤੇਰੇ ਭਗਤ ਤੇਰੇ ਭਗਤਿ ਸਲਾਹਨਿ ਤੁਧੁ ਜੀ ਹਰਿ ਅਨਿਕ ਅਨੇਕ ਅਨੰਤਾ॥ਤੇਰੀ ਅਨਿਕ ਤੇਰੀ ਅਨਿਕ ਕਰਹਿ ਹਰਿ ਪੂਜਾ ਜੀ ਤਪੁ ਤਾਪਹਿ ਜਪਹਿ ਬੇਅੰਤਾ॥ ਤੇਰੇ ਅਨੇਕ ਤੇਰੇ ਅਨੇਕ ਪੜਹਿ ਬਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਜੀ ਕਰਿ ਕਿਰਿਆ ਖਟੁ ਕਰਮ ਕਰੰਤਾ॥ ਸੇ ਭਗਤ ਸੇ ਭਗਤ ਭਲੇ ਜਨ ਨਾਨਕ ਜੀ ਜੋ ਭਾਵਹਿ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ॥4॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਜੀ ਤੁਧੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ ਤੂੰ ਜੁਗੁ ਜੁਗੁ ਏਕੋ ਸਦਾ ਸਦਾ ਤੂੰ ਏਕੋ ਜੀ ਤੂੰ ਨਿਹਚਲ ਕਰਤਾ ਸੋਈ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਸੋਈ ਵਰਤੈ ਜੀ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ॥ ਤੁਧੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਉਪਾਈ ਜੀ ਤੁਧੁ ਆਪੇ ਸਿਰਜਿ ਸਭ ਗੋਈ॥ ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਕਰਤੇ ਕੇ ਜੀ ਜੋ ਸਭਸੈ ਕਾ ਜਾਣੋਈ॥5॥2॥

Raag(u) Assa Mehla 4, So Purakh(u). Ek Onkar Sat(i) Gur persaad(i).

So Purakh(u) nirunjun(u), Hur(i) Purakh(u) nirunjun(u), Hur(i) agumma agumm apaara. Subh(i) dhiyaveh(i) subh(i) dhiyaveh(i) Toodh(u) ji, Hur(i) Sachay sirjunhaara. Subh(i) jea Tumhaaray ji, Tu jeeaan ka dataara. Hur(i) dhiaavhou sant-hou ji subh(i) dookh visaarunhaara. Hur(i) aapay Tthakur(u) Hur(i) aapay sayvuk(u) ji kiyaa Nanak junt vichaara. 1. Tu ghut ghut untar(i) serb niruntar(i) ji, Hur(i) aiko Purakh(u) smaana. Ikk(i) daatay ikk(i) bhaykhaari ji subh(i) Tayray choaj vidaana. Tu Aapay daata Aapay bhoogta ji, houn Toodh(u) bin(u) uver(u) na jaana. Tu Parbrahm(u) bayunt(u) bayunt(u) ji, tayray kiya goon aakh(i) vakhaana. Jo sayveh(i), jo sayveh(i) Toodh(u) ji, jun(u) Nanak(u) tin koorbaana. 2.

Hur(i) dhiyaveh(i). Hur(i) dhiyaveh(i) toodh(u) ji, say jun joog(u) meh(i) sookhvaasi. Say mookut(u), say mookut(u) bhuyay, jin Hur(i) dhiyaaya jeeo, tin tooti jum ki phaasi. Jin Nirbhuou, jin Hur(i) nirbhuou dhiyaaya jeeo, tin ka bhuou subh(u) guvaasi. Jin sayviya, jin sayviya, mayra Hur(i) jeeo, tay Hur(i) Hur(i) roop(i) smassi. Say dhunn(u), say dhunn(u), jin Hur(i) dhiyaya jeeo, jun(u) Nanak(u) tin bul(i) bul(i) jaasi. 3 Tayri bhugat(i), Tayri bhugat(i), bhundaar ji. bhurray bayunt bayunta. Taray bhugat, Tayray bhugat(i), slaahun(i) toodh(u) ji, Hur(i) unik unayk ununta. Tayri unik, Tayri unik kurreh(i) Hur(i) pooja ji, tup(u) taapeh(i) jupeh(i) bayunta. Tayray anayk, Tayray anayk purreh(i) buhou Simrit(i) Shaast ji, kur(i) kiriya khut(u) kerm krunta. Say bhugat, say bhugat, bhulay jun Nanak ji, jo bhaaveh(i) mayray Hur(i) Bhugvanta. 4 Tu aad(i) Purakh(u) uprumpur(u) Kerta ji, Toodh(u) jayvud(u) uver(u) na koyee. Tu joog(u) joog(u) aiko suda suda, Tu Aiko ji, Tu nihchul Kerta soyee. Toodh(u) Aapay bhaavaiy soyee vurtaiy ji, Tu aapay kureh(i) su hoyee. Toodh(u) aapay srishut(i) subh oopaayee ji, Toodh(u) aapay sirj(i) subh goyee. Jun(u) Nanak(u) goon gaavaiy Kertay kay ji, jo subh saiy ka jaanoyee. 5. 2.

Word Meaning: Purakh(u) Nirunjun(u) = Waheguru, who is above the effects of Maya. Agumma = (physically) beyond reach. Aparaa = limitless. Dhiyaveh(i) = recite Naam (remember). Sirjunhaara = creator. Jea = living beings. Dataara = provider. Sant-hou = oh, holy men. Dookh Visaarunhaara= destroyer of suffering (Waheguru). Tthakur(u) = Master; Lord. Sayvuk(u) = personal attendant. Junt = living being. Vichaara = helpless.

1 Ghut untar(i) = in every heart (body). Niruntar(i) = continuous. Smaana = mixed completely; present. Choaj Vidaana = amazing acts. Bhoogta = user; one who enjoys. Uver(u) = somebody else. Jaana = recognize. Parbrahm = beyond reach. Bayunt(u) = limitless. Vakhaana = describe. Koorbaana = sacrifice. 2. Joog(u) Meh(i) = in the world. Sookhvaasi = live in comfort. Mukut(u) = free from the bonds of maya. Jum ki Phaasi = the noose of the Angel of death. Nirbhuou = fearless (Waheguru). Bhou = fear. Guvaasi = eliminate. Hur(i) Roop(i) Smaasi = be one with Waheguru. Dhunn(u) = great; worthy of praise. Bul(i) = sacrifice myself. 3. Bhugut(i) Bhundaar = treasures of worship. Slaahun(i) = sing praise. Unik = Unayk = countless. Pooja = worship. Tup(u) Taapeh(i) = meditate by torturing self. . Simrit(i) Shaast = Hindu holy books. Khut(u) Kerm = six deeds

(to study and to teach; to perform yagna and to motivate others to do the same; to donate and accept donations). Bhulay = approved. Bhaaveh(i) = liked. Bhugvanta = Waheguru. 4. Aad(i) = from the very beginning; the origin. Uprumpur (u) = farther and farther (with no end). Kerta = Creator. Jayvud(u) = as large. Nihchul = everlasting. Bhaavaiy = to Your liking (as per Your wishes). Vertaiy = happens; takes place. Srishut(i) = universe. Sirj(i) = after creating. Goyee = destroys. Jaanoyee = one who knows. 5.

MEANING: Waheguru, which pervades the whole universe, is above the effects of Maya. He is beyond limits. Everybody thinks of You (recites Your Naam), oh, the perfect creator, Waheguru! All living beings are Yours (created by You), and You are their provider. Always remember Waheguru, which is the destroyer of all discomforts, oh holy men! (Being present in all life) Waheguru Himself is the Lord, and Himself the server. The living being is helpless (has no control). 1. You are present in each and every body all the time and thus are mixed with the entire universe (everything is a part of Yours). But these are Your amazing ways: some people are donors, while others are beggars, oh Waheguru. (Being present in everybody) You, Yourself, are the provider and Yourself the user. I do not recognize anybody other than you (who can play these roles), oh my Lord! You are the greatest of all, and I am unable to describe all Your noble qualities. I simply wish to sacrifice my life for those who remember You (sing Your praise), oh the limitless Waheguru. 2.

Those who sing Your praise lead a comfortable life in this world, oh my Lord! They are able to break the bonds of Maya, thereby escaping the noose of the Angel of death (they become free from reincarnating). Those who recite the Naam (sing praise) of the fearless Lord get rid of all fears, and they are absorbed in Waheguru to become “one” with Him. They are worthy of praise, and I wish to sacrifice my life for them. 3.

There are countless treasures full of Your worship (there are countless devotees who have been enabled by You for Your worship), oh my Lord! And there are countless devotees who sing Your praise for Your countless forms. Also, countless people worship you in various ways, whether through meditation or self-affliction. There are countless others who study the Hindu holy books and perform the six recognized rituals (to study and to teach; to perform yagna and motivate others to do the same; to donate and to accept donations). However, only those devotees are approved by my Lord whom He likes. 4.

You are the root (origin) of everything, and are the creator, oh my limitless Waheguru! Nobody else can rival You. You are the only one who has always been there through the eons, and You are the everlasting creator. Only those events take place in the universe which you desire, and only that happens, which You cause (to happen). You create the entire universe, and destroy it at Your Will. The devotee, Nanak, simply sings praise of the Creator who knows everything. 5.2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ਚਉਪਦੇ ਘਰੁ 2॥

ਸੁਣਿ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਈ॥ ਕੇ ਵਡੁ ਵਡਾ ਡੀਠਾ ਹੋਈ॥

(ਅੰਗ 349)॥ ਕੀਮਤਿ ਪਾਇ ਨ ਕਹਿਆ ਜਾਇ॥ ਕਹਣੈ ਵਾਲੇ ਤੇਰੇ ਰਹੇ ਸਮਾਇ॥1॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਗਹਿਰ ਗੰਭੀਰਾ ਗੁਣੀ ਗਹੀਰਾ॥ ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਕੀਤਾ ਕੇ ਵਡ ਚੀਰਾ॥1॥ਰਹਾਉ॥ ਸਭਿ ਸੁਰਤੀ ਮਿਲਿ ਸੁਰਤਿ ਕਮਾਈ॥ ਸਭ ਕੀਮਤਿ ਮਿਲਿ ਕੀਮਤਿ ਪਾਈ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਗੁਰ ਗੁਰ ਹਾਈ॥ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੀ ਤਿਲੁ ਵਡਿਆਈ॥2॥ ਸਭਿ ਸਤ ਸਭਿ ਤਪ ਸਭਿ ਚੰਗਿਆਈਆ॥ ਸਿਧਾ ਪੁਰਖਾ ਕੀਆ ਵਡਿਆਈਆ॥ ਤੁਧੁ ਵਿਣੁ ਸਿਧੀ ਕਿਨੈ ਨ ਪਾਈਆ॥ ਕਰਮਿ ਮਿਲੈ ਨਾਹੀ ਠਾਕਿ ਰਹਾਈਆ॥3॥ ਆਖਣ ਵਾਲਾ ਕਿਆ ਬੇਚਾਰਾ॥ ਸਿਫਤੀ ਭਰੇ ਤੇਰੇ ਭੰਡਾਰਾ॥ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ॥ ਨਾਨਕ ਸਚੁ ਸਵਾਰਣਹਾਰਾ॥4॥1॥

Ek Onkar Satgur Persad(i): **Raag(u) Assa Mehla 1 Chaupuday Ghur(u) 2.**
Soon(i) vudda aakhaiy subh(u) koyee. Kay vudd(u) vudda deettha hoyee. .
(PAGE 349): Keemut(i) paayay, na kuhhiya jaayay. Kehnaiy vaalay Tayray ruhhay smaayay. 1. Vudday mayray Sahiba gehir gumbheera gooni guheeera. Koyay na jaanaiy Tayra keeta kay vudd cheera. 1. Ruhaou. Subh(i) soorteen mil(i) soort(i) kmaayee. Subh keemut(i) mil(i) keemut(i) payee. Giyani dhiyani gur gur haayee. Kehun(u) na jaayee Tayri til(u) vudiyaayee. 2. Subh(i) sat subh(i) tup subh(i) chungiyayiyaan. Sidhaan poorkhaan keeyaan vudiyayiyaan. Toodh(u) vin(u) sidhee kinaiy na payeeyaan. Kerm(i) milaiy, naahi tthaak(i) ruhayeeyaan. 3. Aakhun vaala kiya baychaara. Siftee bhurray Tayray bhundaraa. Jis(u) Toon dayeh(i) tisaiy kiyaa chaaraa. Nanak Sach(u) svaarunharaa. 4.2.
Word Meaning: Deettha = on seeing. Keemut(i) = value; worth; measurements. Smaayay = absorbed. 1 Gehir = deep. Gumbheera = never changing (without any emotion). Gooni Guheera = source of noble qualities. Kay Vudd = how large? Cheera = Huqam(u); creation. Pause. Soorteen = meditators Soort(i) = meditated (to determine the secrets of God). Keemut(i) = evaluators. Keemut(i) = value; worth. Giyani = scholars; having Divine Knowledge. Dhiyani = concentrators. Gur Gur Haayee = are recognized gurus. Til(u) = sesame seed (extremely small). Vudiyaayee = greatness. 2 Sat = high moral character, noble deeds. Tup = physical suffering (to please some god). Sidhaan Poorkhaan = of the Sidh yogis. Kerm(i) = kindness. Tthaak(u) ruhayeeyan = kept restricted. 3 Baychaara = poor; unable; helpless. Bhundaara = treasures. Chaara = competition. Sach(u) = God; Waheguru. Svaarunhaara= decorator; granting success. 4.
MEANING: After hearing from various sources, everyone says that Waheguru (His creation) is very large. If someone were actually able to see Him (His creation), how large would he find Him!! Nobody could actually evaluate (find the size) of His creation, and thus nobody can describe His vastness. Those who try get simply absorbed in amazement in You (lost in your magnanimity, and cannot find any limits), oh Waheguru! 1. You are unfathomable, are the treasure of all good qualities, and never change; nobody knows how large Your creation is, oh, my great Master! Pause. All the meditators meditate (to find Your ends), and all the evaluators try to evaluate You, and find your limits (but to no avail). The people with some Divine Knowledge, the people with deep concentrations, and the recognized gurus (by some people) try, but cannot describe even a tiny amount of Your splendour, oh Lord. 2. All the noble deeds, all sorts of self-afflicted sufferings to please You, and other religious rituals (do not result in any success to find Your limits). All good qualities, including the glory (due to limited supernatural powers) of the Sidh yogis, come from You by Your kindness. If You do not want someone to have those, they will stay undelivered (they will not acquire them). 3. You are the treasure of all the praiseworthy qualities, oh Waheguru! And nobody can describe them. They are all helpless. If you impart Your good qualities to someone, nobody can match (rival) him. Only You have the ability to adorn individuals (of Your choice) with noble qualities. 4.1.

ਆਸਾ ਮਹਲਾ 1॥ ਆਖਾ ਜੀਵਾ ਵਿਸਰੈ ਮਰਿ ਜਾਉ॥ ਆਖਣਿ ਅਉਖਾ ਸਾਚਾ ਨਾਉ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਲਾਗੈ ਭੂਖ॥ ਉਤੁ ਭੂਖੈ ਖਾਇ ਚਲਅਹਿ ਦੂਖ॥1॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮੇਰੀ ਮਾਇ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੈ ਨਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਾਚੇ ਨਾਮ ਕੀ ਤਿਲੁ ਵਡਿਆਈ॥ ਆਖਿ ਥਕੇ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਜੇ ਸਭਿ ਮਿਲਿ ਕੈ ਆਖਣਿ ਪਾਹਿ॥ ਵਡਾ ਨਾ ਹੋਵੈ ਘਾਟਿ ਨ ਜਾਇ॥2॥ ਨ ਓਹੁ ਮਰੈ ਨ ਹੋਵੈ ਸੋਗੁ॥ ਦੇਦਾ ਰਹੈ ਨ ਚੂਕੈ ਭੋਗੁ॥ ਗੁਣੁ ਏਹੋ ਹੋਰਿ ਨਾਹੀ ਕੋਇ॥ ਨਾ ਕੋ ਹੋਆ ਨਾ ਕੋ ਹੋਇ ॥3॥ ਜੇਵਡ ਆਪਿ ਤੇਵਡ ਤੇਰੀ ਦਾਤਿ॥ ਜਿਨਿ ਦਿਨ ਕਰਿ ਕੈ ਕੀਤੀ ਰਾਤਿ॥ ਖਸਮੁ ਵਿਸਾਰਹਿ ਤੇ ਕਮਜਾਤਿ॥ ਨਾਨਕ ਨਾਵੈ ਬਾਝ ਸਨਾਤਿ॥4॥2॥

Assa Mehla 1. Aakhaan jeevaan visraiy mur(i) jaaoun. Aakhun(i) aukhaa Saacha Naoun. Saachay Naam kee laagaiy bhookh. Oot(u) bhookaiy khaaayay chuliyay dookh .1. So kiyoun visraiy mayri maayay. Saacha Sahib(u) Saachaiy naayay. 1. Ruhaou. Saachay Naam kee til(u) vuddiyaayee. Aakh(i) thukkay keemut(i) nuhhi payee. Jay subh(i) mil(i) kaiy aakhun(i) paah(i). Vudda na hovaiy ghaat(i) na jaayay. 2. Na oh(u) muraiy na hovaiy soag(u). Daynda ruhaiy na chookaiy bhoag(u). Goon(u) ehou hoar(i) naahi koyay. Na ko hoa, na ko hoyay. 3. Jay vudd Aap(i) tay vudd Tayri daat(i). Jin(i) din kur(i) kaiy keetee raat(i). Khusm(u) visareh(i) tay kumjaat(i). Nanak Naavaiy baajh snaat(i). 4.3.

Word meaning: Visraiy = on forgetting. Bhookh = appetite; urge; desire. Oot(u) = bhookhaiy = because of that urge. Dookh = discomfort. 1 Visraiy = lose from memory. Saacha Sahib(u) = (union with) the True Master. Saachaiy Naayay= by (reciting) the True Name. Pause. Til(u) = (the size of a) sesame seed. Aakh(i) Tthukkay = exhausted describing. Keemut(i) = value. Ghaat(i) = loss (in greatness). 2 Soag(u) = mourning (causing grief). Chookaiy = miss (discontinue). Bhoag(u) = food. Goon(u) = good quality; ability. Ehou = (only in) Waheguru. Hoar(i) naahi koyay = nobody else. 3
Jay vudd = as large (great). Tay vudd = the same size. Daat(i) = largesse. Khusm(u) = Master. Visareh(i) = forget. Kumjaat = Snaat(i) = low caste, ignoble. 4.

MEANING: Even though it is very difficult to recite the True (Waheguru's) Naam (with full concentration and dedication), I am spiritually alive only when I recite Waheguru's Naam, and experience spiritual death when I forget it. I wish that I experienced the appetite (strong desire) for Waheguru's Naam all the time, because this appetite eats away (kills) all the discomforts. 1. How can I (I cannot afford to) forget the True Naam of Waheguru, oh my mother! The True Master can be realized only by reciting His Naam (singing His praise). Pause. Many people have exhausted themselves in evaluating (describing) the splendour of God, but they have not been able to describe even a small part of Him (have been badly unsuccessful). Even if everybody joined together to describe Him, there will be no change in Him – He will become neither bigger nor smaller. 2.
The Master never dies, and thus does not cause any grief to anyone. He never stops being the provider. Only He has this unique ability; nobody else will ever have it. 3.
His largesse is as great as He Himself is. (It is His kindness) that He has created nights after days. Anybody who forgets such a benevolent Master is ignoble. Also ignoble is the person who does not recite His Naam (sing His praise), oh Nanak. 4.3.

ਆਸਾ ਮਹਲਾ 1॥ ਜੇ ਦਰਿ ਮਾਗਤੁ ਕੂਕ ਕਰੇ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ॥ ਭਾਵੈ ਧੀਰਕ ਭਾਵੈ ਧਕੇ ਏਕ ਵਡਾਈ ਦੇਇ॥ 1॥ ਜਾਣਹੁ ਜੋਤਿ ਨ ਪੂਛਹੁ ਜਾਤੀ ਆਗੈ ਜਾਤਿ ਨ ਹੇ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਕਰਾਏ ਆਪਿ ਕਰੇਇ॥ ਆਪਿ ਉਲਾਮੇ ਚਿਤਿ ਧਰੇਇ॥ ਜਾ ਤੂੰ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ॥ ਕਿਆ ਮੁਹਤਾਜੀ ਕਿਆ ਸੰਸਾਰੁ॥ 2॥ ਆਪਿ ਉਪਾਏ ਆਪੇ ਦੇਇ॥ ਆਪੇ ਦੁਰਮਤਿ ਮਨਹਿ ਕਰੇਇ॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਦੁਖੁ ਅਨ੍ਹੇਰਾ ਵਿਚਹੁ ਜਾਇ॥ 3॥ ਸਾਚੁ ਪਿਆਰਾ ਆਪਿ ਕਰੇਇ॥ ਅਵਰੀ ਕਉ ਸਾਚੁ ਨ ਦੇਇ॥ ਜੇ ਕਿਸੈ ਦੇਇ ਵਖਾਣੈ ਨਾਨਕੁ ਆਗੈ ਪੂਛ ਨ ਲੇਇ॥ 4॥3॥

Assa Mehla 1: Jay Dur(i) maangut(u) kook kuray, Mehli Khusm(u) soonay. Bhaavaiyn dheeruk, bhaavaiyn dhukkay, aik vudaayee dayay. 1. Jaanhou joat(i), na poochhou jaati, aagaiy jaat(i) na hay. 1. Ruhaou. Aap(i) kuraayay, Aap(i) kuray. Aap(i) oolaahmay chit(i) dhuray. Ja Toon Kernhaar(u) Kartar(u). Kiya moohtaaji, kiya sunsaar(u). 2. Aap(i) oopaayay, Aapay dayay. Aapay doormut(i) muneh(i) kuray. Gur persaad(i) vusaiy mun(i) aayay. Dookh(u) anayhra vichoun jaayay. 3. Saach(u) Piyaara Aap(i) kuray. Uvree kuou Saach(u) na dayay. Jay kisaiy dayay, vukhaanaiy Nanak(u), aagaiy poochh na layay. 4.3.

Word Meaning: Maangut = beggar. Kook = cry for help. Dheeruk = consolation; support. Dhukkay = kick out; not grant request. Vudaayee = respect. 1.
Joat(i) = level of spiritual enlightenment. Jaati = caste. Aagaiy = Waheguru's Court. Pause Oolaahmay = complaints. Chit(i) Dhuray = to keep in mind; to ponder on. Kernhaar(u) = Kartar(u) = Creator and controller. Moohtaaji = dependence; subservience. 2.
Dayay = provides; looks after. Doormut(i) = evil thinking. Muneh(i) = prevents. 3.
Uvree = others. Saach(i) = His Naam. Vukhaanaiy = says. 4.
MEANING: If a beggar cries for help at Waheguru's door (prays with full devotion and concentration) and He listens to it, He accords the beggar some respect simply by listening to him, whether He accepts or does not grant the request. 1. One thing must be clear to all of us: Waheguru recognizes (gives credit) only to the level of an individual's spiritual enlightenment, totally disregarding his caste in this world. Caste carries no importance in Waheguru's Court. Pause.
Waheguru Himself makes individuals do (good or bad deeds) whatever they do, and He does everything Himself. He also listens to individuals' complaints and ponders them. When one recognizes that Waheguru is the creator of the universe and also controls everything, then why should the devotee be dependent on (or subservient to) the world? (He discharges his obligations, but leaves the results to Waheguru). 2. Waheguru Himself creates the world and looks after it. He also prevents the ignoble thinking of his devotees. With Guru's grace, He makes the heart of His devotee His dwelling, as a result of which, all the darkness of ignorance is dispelled, and all the troubles of the devotee vanish. 3. Waheguru gives His Naam only to those of His liking (who deserve it), and the undeserving do not receive it. But once He gives His Naam to someone, He never questions him again (about his deeds) (because that individual will never commit any immoral deed again), oh Nanak. 4.3.

ਆਸਾ ਮਹਲਾ 1॥ ਤਾਲ ਮਦੀਰੇ ਘਟ ਕੇ ਘਾਟ॥ ਦੋਲਕ ਦੁਨੀਆ ਵਾਜਹਿ ਵਾਜ॥ ਨਾਰਦੁ ਨਾਚੈ ਕਲਿ ਕਾ ਭਾਉ॥ ਜਤੀ ਸਤੀ ਕਹ ਰਾਖਹਿ ਪਾਉ॥ 1॥ ਨਾਨਕ ਨਾਮੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥ ਅੰਧੀ ਦੁਨੀਆ ਸਾਹਿਬੁ ਜਾਣੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੂ ਪਾਸਹੁ ਫਿਰਿ ਚੇਲਾ ਖਾਇ॥ ਤਾਮਿ ਪਰੀਤਿ ਵਸੈ ਘਰਿ ਆਇ॥
(ਅੰਗ 350)॥ ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣ ਖਾਣੁ॥ ਖਸਮ ਪਛਾਣੈ ਸੋ ਦਿਨੁ ਪਰਵਾਣੁ॥ 2॥ ਦਰਸਨਿ ਦੇਖਿਐ ਦਇਆ ਨ ਹੋਇ॥ ਲਏ ਦਿਤੇ ਵਿਣੁ ਰਹੈ ਨ ਕੋਇ॥ ਰਾਜਾ ਨਿਆਉ ਕਰੇ ਹਥਿ ਹੋਇ॥ ਕਹੈ ਖੁਦਾਇ ਨ ਮਾਨੈ ਕੋਇ॥ 3॥ ਮਾਣਸ ਮੂਰਤਿ ਨਾਨਕੁ ਨਾਮੁ॥ ਕਰਣੀ ਕੁਤਾ ਦਰਿ ਫੁਰਮਾਨੁ॥ ਗੁਰ ਪਰਸਾਦਿ ਜਾਣੈ ਮਿਹਮਾਨੁ॥ ਤਾ ਕਿਛੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥ 4॥4॥
Assa Mehla 1: Taal mudeeray ghut kay ghaat. Doaluk dooniya vaajeh(i) vaaj. Naarud(u) naachaiy kul(i) ka bhaaou. Jutee, sutee, keh raakheh(i) paaou. 1. Nanak Naam(u) vit-houn koorbaan. Undhee dooniya, Sahib(u) jaan(u). 1. Ruhaou. Guru paas-houn phir(i) chayla khaaya. Taam(i) preet(i) vusaiy ghur(i) aayay.
(PAGE 350): Jay suou vurhiyaan jeevun khaan(u). Khusm puchhaanaiy, so din(u) pervaan(u). 2. Dershun(i) daykhiyaiyn duyya na hoyay. Luyay ditay vin(u) ruhaiy na koyay. Raja niyaaoun kuray huth(i) hoyay. Kuhaiy Khoodaayay na maanaiy koyay. 3. Maanus moorut(i) Nanak(u) Naam(u). Kerni kootta, dur(i) phoormaan(u). Gur perasaad(i) jaanaiy mehmaan(u). Ta kichh(u) Durgeh paavaiy maan(u). 4.4.
Word Meaning: Taal = cymbal. Mudeeray = anklets with bells. Ghut = heart; mind. Ghaat = path. Doaluk = drum. Vaajeh = play. Naarud(u) = capricious mind. Kul(i) Ka Bhaaou = the effect of Kulyug. Jutee = celibates. Sutee = having high morals. 1. Vit-houn = for. Jaan(u) = omniscient. Pause. Taam(i) = only then. Khusm Puchhaanaiy = makes a connection with Waheguru. 2. Dershun(i) = (at the) sight of. Duyya = compassion.

Luyay Ditay = taking and giving (bribery). Huth(i) Hoyay = have (money) in hand. Kuhaiy = in the name of. 3
Moorut(i) = appearance. Kerni = deeds. Phoorman = orders. Mehmaan = visitor. 4
MEANING: (The whole world is dancing to the tune of Maya), in which the flighty ideas of mind serve as cymbals, and the anklets, and the attractions of the world play the role of musical instruments. The capricious mind is dancing at the hands of Maya (who is a puppet). This is what you call the effect of the present era – Kalyug. There is no place for high morals and noble character in the world. 1. I would love to sacrifice my life for Waheguru's Naam, oh Nanak. The whole world is blinded by Maya; only Waheguru is the one who knows everything (including the deceitful effects of Maya). Pause. A disciple loves his guru only if he gets his living expenses from him (the guru) (this is an effect of Kalyug). Even if a man lives for hundreds of years and gets enough to eat (and to enjoy), it is worthless without Waheguru's Naam. Only that day gets approved for the devotee by Waheguru on which he remembers Him. 2. The person in charge of a service operation shows no compassion unless he is given money, even in the face of the needy person's difficult situation. Even the ruler (or the judge) does not deliver justice unless he is paid, and nobody does anything in the name of Allah. (This is Kalyug). 3. The man has only the looks of a human being (but has no humanity), oh Nanak. His acts are like those of a dog who obeys his master for food and shelter. A man receives some respect in Waheguru's Court only if, by the grace of the Guru, he behaves like a short-time visitor in this world, oh Nanak. 4.4.

ਆਸਾ ਮਹਲਾ 1: ਜੇਤਾ ਸਬਦੁ ਸੁਰਤਿ ਧੁਨਿ ਤੇਤੀ ਜੇਤਾ ਰੂਪੁ ਕਾਇਆ ਤੇਰੀ॥ ਤੂੰ ਆਪੇ ਰਸਨਾ ਆਪੇ ਬਸਨਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਹਉ ਮਾਈ॥ 1॥ ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੋ ਹੈ॥ ਏਕੋ ਹੈ ਭਾਈ ਏਕੋ ਹੈ॥1॥ ਰਹਾਉ॥ ਆਪੇ ਮਾਰੇ ਆਪੇ ਛੋਡੈ ਆਪੇ ਲੇਵੈ ਦੇਇ॥ ਆਪੇ ਵੇਖੈ, ਆਪੇ ਵਿਗਸੈ, ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ॥ ਜੈਸਾ ਵਰਤੈ ਤੈਸੋ ਕਹੀਐ ਸਭ ਤੇਰੀ ਵਡਿਆਈ॥ 3॥ ਕਲਿ ਕਲਵਾਲੀ ਮਾਇਆ ਮਦੁ ਮੀਠਾ ਮਨੁ ਮਤਵਾਲਾ ਪੀਵਤੁ ਰਹੈ॥ ਆਪੇ ਰੂਪ ਕਰੇ ਬਹੁ ਭਾਤੀ ਨਾਨਕੁ ਬਪੁੜਾ ਏਵ ਕਹੈ॥ 4॥5॥

Assa Mehla 1: Jayta Shabad(u) soorut(i) dhoon(i) tayti, jayta roop(u), kaaya Tayri. Tu aapay rusna, aapay busna, uver(u) na dooja kuhoun maayee. 1. Sahib(u) mayra aiko haiy. Aiko haiy, bhayee aiko haiy. 1. Ruhaou. Aapay maaray, Aapay chhoadaiy, Aapay layvaiy dayay. Aapay vaykhaiy, Aapay vigsaiy, Aapay nudr(i) kuray. 2. Jo kichh(u) kurna, so kur(i) ruhiya, uver(u) na kurna jaayee. Jaiysa vertaiy, taiyso kuhiyaiy, subh Tayri vudiyaayee. 3. Kul(i) kulvaali, Maya mud meettha, mun(u) mutvaala peevut(u) ruhaiy. Aapay roop kuray buhou bhaanti, Nanak(u) bupurra aiyv kuhaiy. 4.5.
Word Meaning: Shabad(u) = Huqam (Waheguru). Soorut(i) = hearing; focus attention; devotion. Dhoon(i) = sound; concentration of thoughts. [See **Sidh(i) Gosht(i): Shabad(u) Guru Soorut(i) Dhoon(i) chayla].** Roop(u) = creation. Kaaya = body. Rusna = tongue. Busna = to relish by the tongue. Uver(u) = other. 1. Layvaiy Dayay = gives and takes away (life). Vigsaiy = feels overjoyed; heart blooms. Nedr(i) = sight of kindness. 2.
Vertaiy = display of behaviour. Taiyso = depending upon the behaviour. 3.
Kul(i) = the present era (which is considered the worst among the four eons); the world. Kulvaali = the server of liquor. Mud = intoxication. Mutvaala = intoxicated; inebriated. Bupurra = poor; humble. 4.
MEANING: The whole universe is Your body, and wherever You are present, Your devotees focus their mind with love on You, oh Waheguru! Being present in everybody, it is You who is reciting Your Naam with the tongue, and enjoying its sweet essence, oh my Lord. There

is none other like Him, oh my mother. 1. There is only one Lord of the universe – one and only one – oh my brothers. Pause. He Himself destroys the spirituality of the people, and Himself sets them free from the bonds of Maya; He Himself gives life to the living beings, and takes it away. He watches the World (looks after it) and feels overjoyed to do so, and casts His kind sight on His subjects. 2. Whatever is happening in the world is reflective of Waheguru's magnanimity. He is doing whatever needs to be done, and nobody else has any say in that. But still, a man is known by the deeds he performs. 3.
Just like a server of liquor, Maya is enchanting people with its intoxicating attractions in this era of Kalyug, and the people, intoxicated by Maya, find this intoxicant very enjoyable and keep taking it. However, all these different attractions of Maya are different forms of Waheguru (His creations), as humble Nanak describes. 4.5.

ਆਸਾ ਮਹਲਾ 1॥ ਵਾਜਾ ਮਤਿ ਪਖਾਵਜੁ ਭਾਉ॥ ਹੋਇ ਅਨੰਦੁ ਸਦਾ ਮਨਿ ਚਾਉ॥ ਏਹਾ ਭਗਤਿ ਏਹੋ ਤਪ ਤਾਉ॥ ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ॥ 1॥ ਪੂਰੇ ਤਾਲ ਜਾਣੈ ਸਾਲਾਹ॥ ਹੋਰੁ ਨਚਣਾ ਖੁਸੀਆ ਮਨ ਮਾਹ॥ 1॥ ਰਹਾਉ॥ ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਦੁਇ ਤਾਲ॥ ਪੈਰੀ ਵਾਜਾ ਸਦਾ ਨਿਹਾਲ॥ ਰਾਗੁ ਨਾਦੁ ਨਹੀ ਦੂਜਾ ਭਾਉ॥ ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ॥ 2॥ ਭਉ ਫੇਰੀ ਹੋਵੈ ਮਨ ਚੀਤਿ॥ ਬਹਦਿਆ ਉਠਦਿਆ ਨੀਤਾ ਨੀਤ॥ ਲੇਟਣਿ ਲੇਟਿ ਜਾਣੈ ਤਨੁ ਸੁਆਹੁ॥ ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪਾਉ॥ 3॥ ਸਿਖ ਸਭਾ ਦੀਖਿਆ ਕਾ ਭਾਉ॥ ਗੁਰਮੁਖਿ ਸੁਣਣਾ ਸਾਚਾ ਨਾਉ॥ ਨਾਨਕ ਆਖਣੁ ਵੇਰਾ ਵੇਰ॥ ਇਤੁ ਰੰਗਿ ਨਾਚਹੁ ਰਖਿ ਰਖਿ ਪੈਰ॥ 4॥6॥

Assa Mehla 1: Vaaja mut(i) pukhaavuj bhaaou. Hoyay anund, suda mun(i) chaaou. Eha bhugut(i), ehou tup taaou. It(u) rung(i) naach-hou rukh(i) rukh(i) paaou. 1. Pooray taal, jaanaiy saalah. Hoar(u) nuchnaa, khooshiyaan, mun maah. 1. Ruhaou. Sat(i) suntoakh(u) vujeh(i) dooyay taal. Paiyreen vaaja, suda nihaal. Raag(u) Naad(u), nuhee dooja bhaaou. It(u) rung(i) naach-hou rukh(i) rukh(i) paaou. 2. Bhuou phayri hovaiy mun cheet(i). Behndiyaan, ootthdiyaan neeta neet. Laytun(i) layt(i) jaanaiy tun(u) sooaah(u). It(u) rung(i) naach-hou rukh(i) rukh(i) paaou. 3. Sikh subha deekhiya ka bhaaou. Gurmukh(i) soon-na Saacha Naaoun. Nanak aakhun(u) vayra vayr. It(u) rung(i) naach-hou rukh(i) rukh(i) paiyr. 4.6.

Word Meaning: Vaaja = musical instruments. Mut(i) = thinking. Pukhaavuj = a pair of small drums; tabor. Anund = enjoyment; blissfulness. Chaaou = zest. Tup Taaou = self-affliction. It(u) rung(i) = in this (blissful) state. 1. Pooray Taal = to dance perfectly to the tune. Salaah = praise of Waheguru. Mah = in. Pause. Sat = service to humanity. Suntoakh = contentment. Taal = cymbals. Paiyreen Vaaja = anklet with bells. Nihaal = blissful. Naad(u) = music. Dooja Bhaaou = love for Maya. 2. Bhuou = fear (of God). Phayri = spinning while dancing. Neeta Neet = all the time. Laytun(i) = to lie down flat during dancing. Sooaah = dust. 3. Sikh Subha = holy congregation. Deekhiya = Guru's advice. Vayra Vayr = time, and again. 4.

NOTE: Many people worship their deities by singing their praise while dancing, but through this holy Shabad, Guru Nanak Sahib emphasizes a totally different kind of dance to please Waheguru.

MEANING: Make your noble thinking the musical instruments, and your love for Waheguru, the tabor (a pair of small drums). This is the real worship and the hard labour (comparable to self-affliction), to please Waheguru. This kind of dancing leads to blissfulness in one's mind, which always feels zestful. 1. Praise of Waheguru is the perfect dance, which is synchronous to the music of life; any other type of dancing may please your mind, and may provide temporary happiness (but has no spiritual worth). Pause.

Make service to others and contentment, the cymbals for music, and feeling always blissful, should be your anklets. Ridding yourself of discriminatory treatment of others should serve as a song of devotion and music. Such a blissful state will become your steps for dancing. 2. Keeping Waheguru's fear and His Naam in mind, whether you are sitting or standing (all the time), should serve as the spin in dancing; and remembering that our body is going to be a part of dust one day, should serve as lying flat on the floor as a part of dancing. Such a blissful state will become your steps as you dance. 3. One should attend the holy gathering with full faith and with the intent to receive advice so as to recite Waheguru's Naam in the shelter of the Guru (with focus on His Word), and to recite it again, and again should be the steps of dancing, oh Nanak. 4.6.

ਆਸਾ ਮਹਲਾ 1॥ ਪਉਨੁ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਤੀ ਜਲ ਅਗਨੀ ਕਾ ਬੰਧੁ ਕੀਆ॥ ਅੰਧੁਲੇ ਦਹਸਿਰਿ ਮੂੰਡ ਕਟਾਇਆ ਰਾਵਨੁ ਮਾਰਿ ਕਿਆ ਵਡਾ ਭਇਆ॥ 1॥ ਕਿਆ ਉਪਮਾ ਤੇਰੀ ਆਖੀ ਜਾਇ॥ ਤੂੰ ਸਰਬੇ ਪੂਰਿ ਰਹਿਆ ਲਿਵ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਹਥਿ ਕੀਨੀ ਕਾਲੀ ਨਥਿ ਕਿਆ ਵਡਾ ਭਇਆ॥ ਕਿਸੁ ਤੂੰ ਪੁਰਖੁ ਜੋਰੂ ਕਉਣ ਕਹੀਐ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ॥2॥ ਨਾਲਿ ਕੁਟੰਬੁ ਸਾਥਿ ਵਰਦਾਤਾ ਬ੍ਰਹਮਾ ਭਾਲਣ ਸ੍ਰਿਸਟਿ ਗਇਆ॥ਆਗੈ ਅੰਤੁ ਨ ਪਾਇਓ ਤਾ ਕਾ ਕੰਸੁ ਛੇਦਿ ਕਿਆ ਵਡਾ ਭਇਆ॥ 3॥ ਰਤਨ ਉਪਾਇ ਧਰੇ ਖੀਰੁ ਮਥਿਆ ਹੋਰਿ ਭਖਲਾਇ ਜਿ ਅਸੀ ਕੀਆ॥
(ਅੰਗ 351)॥ ਕਹੈ ਨਾਨਕੁ ਛਪੈ ਕਿਉ ਛਪਿਆ ਏਕੀ ਏਕੀ ਵੰਡ ਦੀਆ॥ 4॥7॥

Assa Mehla 1: Paun(u) oopaayay dhurie subh dherti, jul ugnee ka bundh(u) keeya. Undhulay Dehsir(i) moond kutaaya, Raavan(u) maar(i) kiya vudda bhuyya. 1. Kiyya oopma Tayri aakhee jaayay. Toon serbay poor(i) ruhiya liv laayay. 1. Ruhaou. Jea oopaayay, joogut(i) huth(i) keeni, Kaali nuth(i) kiya vudda bhuyya. Kis Toon purakh, joaroo kaun kuhiyaiy, serb niruntar(i) ruv(i) ruhiya. 2. Naal(i) kootumb(u) saath(i) Verdaata, Brahma bhaalun srishut(i) guyya. Aagaiy unt(u) na paayo ta ka, Kuns(u) chhayd(i) kiya vudda bhuyya. 3. Ruttan oopaayay, dhuray Kheer(u) muthiya, hoar(i) bhukhlaayay j(i) useen keeya.
(PAGE 351): Kuhaiy Nanak(u) chhupaiy kiyou chhupiya, aikee aikee vund deeya. 4.7
Word Meaning: Paun(u) = air. Bundh Keeya = put together. Andhulay = blind; ignorant. **Dehsir(i)** = Raavan = the king of Lanka, who is believed to have ten heads, and who had kidnapped Sita, the wife of god Rama. He was killed by Rama. Moond = head. Kiyya Vudda Bhuyya = what greatness did he achieve? 1. Oopma = praise. Poor(i) Ruhiya = pervading the whole universe. Pause. Joogut(i) = technique. Kaali was a huge snake living in the River Jamuna that was terrorizing the people. Krishna is said to have roped him (killed him). Nuth(i) = putting a string through a hole in the nose of domesticated animals to control them or overpower them. Purakh = male; husband. Joaroo = wife. Niruntar(u) = continuously. 2. Kootumb = family; offspring. Verdaata = the one (Vishnu) by whose blessing Brahma was born (out of the stem of the lotus flower growing in the navel of Vishnu). Srishut(i) = the world. Kuns = the maternal uncle of Krishana killed by the latter. Chhayd(i) = cut; kill. 3. Ruttan = the 14 special items retrieved from the Kheer ocean when it was churned jointly by the gods and the demons. Oopaayay = created (by God). Muthiya = churned. Hoar(i) Bhukhlaayay = the demons shouted in anger (that being partners, they needed their share). Aikee Aikee = one by one. Vund Deeya = distributed (by Vishnu in the guise of a beautiful damsel). 4.
NOTE: Hinduism believes in many gods, but not in the God (the Supreme Being). Among all the gods, the most important are Shiva, Vishnu, Brahma, Rama, and Krishna. In this holy Shabad, Guru Nanak Sahib downplays the significance of these gods and emphasizes the magnanimity of God (Waheguru) as the only power to be worshiped, for He is omnipotent

and omnipresent; there is no other power in the universe that can rival Him. Everybody else is controlled by Him.

MEANING: It is omnipotent Waheguru (and no god), which has created the earth by putting elements like water, air, and fire (energy) together. The ten-headed Raavan got his heads cut because of his ignorance (foolishness). Nobody (god Rama) can be considered great simply because he killed him (Raavan) 1. What praise of Yours can be sung (nobody can praise You enough) for Your splendid qualities, oh Waheguru! If someone meditates on You, he will find that You are fully present everywhere. Pause.

It is Waheguru that creates all living beings and controls their lives. Krishna cannot be considered great like Waheguru simply because he overpowered the huge serpent, Kaali. You are uniformly present everywhere (without any gaps); so, whose husband could You be considered in particular, and which particular living being could be considered Your wife? (You are the Husband of everybody), oh Waheguru. 2.

Brahma, who is believed to be the creator of all life and who was born out of the lotus flower growing out of the navel of Vishnu, set out to find the limits of the world. He wandered in darkness for many centuries, but could not find the limits of the universe created by Waheguru. This is how great Waheguru is!! So, how can we call Brahma, the creator of the universe, and Krishna, God, simply for killing his maternal uncle, Kuns? 3.

It is believed that the gods and demons jointly churned the Kheer Ocean and retrieved 14 invaluable items, known as Rattans. At the time of the distribution of the Rattans, the demons began to shout in anger, asking for their fair share. It is further believed that Vishnu transformed himself into a beautiful damsel (called his Mohini incarnation) and distributed the Rattans one by one. It is noteworthy that the Rattans were retrieved jointly by the gods and the demons, but not created by them. They had been created and placed in the Ocean by Waheguru (if the story is true). So, how can Vishnu be equated with Waheguru simply because he distributed them? Waheguru is present, hidden in all His Creation, and looks after it. Even though He is not visible, He cannot stay hidden, and is visible from His nature and His amazing feats, oh Nanak. 4. 7.

ਆਸਾ ਮਹਲਾ 1॥ ਕਰਮ ਕਰਤੂਤਿ ਬੇਲਿ ਬਿਸਥਾਰੀ ਰਾਮ ਨਾਮੁ ਫਲੁ ਹੂਆ॥ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਨਾਹਦੁ ਵਾਜੈ ਸਬਦੁ ਨਿਰੰਜਨਿ ਕੀਆ॥ 1॥ ਕਰੇ ਵਖਿਆਨੁ ਜਾਣੈ ਜੇ ਕੋਈ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਸੋਈ॥ 1॥ਰਹਾਉ॥ ਜਿਨ੍ਹ ਪੀਆ ਸੇ ਮਸਤ ਭਏ ਹੈ ਤੂਟੇ ਬੰਧਨ ਫਾਹੇ॥ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਭੀਤਰਿ ਤਾ ਛੋਡੇ ਮਾਇਆ ਕੇ ਲਾਹੇ॥ 2॥ ਸਰਬ ਜੋਤਿ ਰੂਪੁ ਤੇਰਾ ਦੇਖਿਆ ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ॥ ਰਾਚੈ ਰੂਪਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਦਰਿ ਕਰੇ ਵਿਚਿ ਛਾਇਆ॥ 3॥ ਬੀਣਾ ਸਬਦੁ ਵਜਾਵੈ ਜੋਗੀ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰਾ॥ ਸਬਦਿ ਅਨਾਹਦਿ ਸੋ ਸਹੁ ਰਾਤਾ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ॥ 4॥8॥

Assa Mehla 1: Kerm kertoot(i) bayl(i) bisthaari, Ram Naam(u) ful hooaa. Tis(u) roop(u) na raykh, anaahud(u) vaajaiy, Shabad(u) Nirunjun keeya. 1. Kuray vukhiyaan(u) jaanaiy jay koyee. Amrit(u) peevaiy soyee. 1. Ruhaou. Jinh peeya say must bhuyyay haiyn, tootay bundhun phaahay. Joati, Joat(i) smaani bheetur(i), ta chhoaday Maya kay laahay. 2. Serb Jot(i) roop(u) Tayra daykhiya, sugul bhuvun Tayri Maya. Raaraiy roop(i) niraalum baiyttha, nudr(i) kuray vich(i) chhaaya. 3. Beena Shabad(u) vujaavaiy yogi, durshun(i) roop apaara. Shabad(i) anahud(i) so Shuhou raata, Nanak(u) kuhaiy vichaara. 4.8.

Word Meaning: Kerm Kertoot(i) = noble deeds. Bayle = vine. Bisthaari = spread. Roop Raykh = visible features. Anaahud(u) = the uniform Divine music that the yogis believe to hear during meditation. Shabad (u) = music. Nirunjun(i) = Waheguru (which is above the effects of Maya). 1. Vukhiyaan = explanation. Amrit(u) = Waheguru's immortalizing Naam. Pause. Must = lost in self. Phaahay = the chains (of attachment). Bheetur(i) = inside. Laahay = (perceived) benefits. 2. Jot(i) = Waheguru's Light. Bhuvun = universe.

Raaraiy = the first letter, “r” of the word “roop”. Niraalum = completely detached. Chhaaya = effects of Maya. 3. Beena = lute (a musical instrument played by the yogis). Shabad(u) = music. Roop Apaara = unlimited beauty. Shuhou = husband (Waheguru). Raata = imbued. 4.

MEANING: If someone makes a connection with Waheguru to gain knowledge about Him, and explains it to others, he drinks the immortalizing Amrit of Waheguru’s Naam. **Pause.** By singing Waheguru’s praise, a devotee acquires noble qualities which grow like a vine which bears the fruit of Waheguru’s Naam. Waheguru generates the fountain of His Naam (full of His praise) in the heart of the devotee, due to which the devotee feels as if a uniform Divine music is playing in his mind, which has no features (cannot be explained). 1. Those who taste Waheguru’s Naam-Amrit become intoxicated, and all their shackles of Maya get broken. Waheguru’s Light enlightens their mind, as a result of which they forget (give up) all the false (short-lived) benefits (attractions) of Maya. 2. Such devotees see Your Light in everybody, and they realize that Maya, which is enchanting the whole world, is created by You (is Your slave), oh Waheguru. But You are above the effects of Maya, and are watching the world fully detached from it. However, You, still cast Your kind sight on Your devotees even when they are leading their life under the effects of Maya.

The yogis play the lute as a form of worship to Waheguru, which is of unlimited beauty. But the real yogi is the devotee who plays the music of praise of Waheguru while fully absorbed in Him, oh Nanak. 4.8.

ਆਸਾ ਮਹਲਾ 1॥ ਮੈ ਗੁਣ ਗਲਾ ਕੇ ਸਿਰਿ ਭਾਰ॥ ਗਲੀ ਗਲਾ ਸਿਰਜਣਹਾਰ॥ ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਬਾਦਿ॥ ਜਬ ਲਗੁ ਰਿਦੈ ਨ ਆਵਹਿ ਯਾਦਿ॥ 1॥ ਤਉ ਪ੍ਰਵਾਹ ਕੇਹੀ ਕਿਆ ਕੀਜੈ॥ ਜਨਮਿ ਜਨਮਿ ਕਿਛੁ ਲੀਜੀ ਲੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਕੀ ਮਤਿ ਮਤਾਗਲੁ ਮਤਾ॥ ਜੋ ਕਿਛੁ ਬੋਲੀਐ ਸਭੁ ਖਤੋ ਖਤਾ॥ ਕਿਆ ਮੁਹੁ ਲੈ ਕੀਚੈ ਅਰਦਾਸਿ॥ ਪਾਪੁ ਪੁੰਨੁ ਦੁਇ ਸਾਖੀ ਪਾਸਿ॥ 2॥ ਜੈਸਾ ਤੂੰ ਕਰਹਿ ਤੈਸਾ ਕੋ ਹੋਇ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਜੇਹੀ ਤੂੰ ਮਤਿ ਦੇਹਿ ਤੇਹੀ ਕੋ ਪਾਵੈ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ॥ 3॥ ਰਾਗ ਰਤਨ ਪਰੀਆ ਪਰਵਾਰ॥ ਤਿਸੁ ਵਿਚਿ ਉਪਜੈ ਅੰਮ੍ਰਿਤੁ ਸਾਰ॥ ਨਾਨਕ ਕਰਤੇ ਕਾ ਇਹੁ ਧਨੁ ਮਾਲੁ॥ ਜੇ ਕੋ ਬੁਝੈ ਏਹੁ ਬੀਚਾਰੁ॥ 4॥9॥

Assa Mehla 1: Mein goon gullaan kay sir(i) bhaar. Gulleen gullaan Sirjunhaar. Khaana, peena, hussna baad(i). Jub lug(u) ridaiy na aaveh(i) yaad(i). 1. Tuou pervaah kayhi, kiya keejaiy? Junum(i), junum(i) kichh(u) leeji leejaiy. 1. Ruhaou. Mun kee mut(i) mutagul(u) mutta. Jo kichh(u) boaliyaiy, subh(u) khuto khuta. Kiya mooh(u) laiy keechaiy ardass(i). Paap(u), poonn(u) doyay saakhi paas(i). 2. Jaiysa Tu kureh(i), taiysa ko hoyay. Toojh bin(u) dooja naahi koyay. Jayhi Toon mut(i) dayh(i), tayhi ko paavaiy. Toodh(u) aapay bhaavaiy, tivaiy chulaavaiy. 3. Raag ruttan puriyaan pervaar. Tis(u) vich(i) oopjaiy Amrit(u) saar. Nanak Kertay ka eh(u) dhun(u) maal(u). Jay ko boojhaiy, eh(u) beechaar(u). 4.9.

Word Meaning: Sir(i) Bhaar = burben on the head (mind). Baad(i) = worthless. 1. Tuou = then. Kayhi = what kind of. Pervaah = care about. Junum(i) = in life; after taking birth. Leeji = worth having. Leejaiy = get it. Pause.

Mutagul = elephant. Mutta = intoxicated. Khuto Khuta = faulty; harmful; sinful. Kiya Mooh(u) Laiy = with what face? Saakhi = witness. 2.

Kureh(i) = make. Chulaavaiy = run the affairs. 3.

Ruttan = decorated (with noble qualities). Puriyaan Pervaar = the family of the sub-raags. Amrit(u) = Waheguru’s Eternal Naam. Saar = supreme. Dhun(u) Maal(u) = wealth. Boojhaiy = understands; internalizes. 4.

MEANING: My only quality is to talk about my selfishness, and I am simply carrying the burden of my selfish talk on my mind. The only useful and worthy talk is about the Creator,

Waheguru. All the enjoyments of eating, drinking, and fun are useless if one does not remember Waheguru in his heart. 1. If a man earns the worthy product (Waheguru's Naam) in this life after taking birth, he has no worries left and does not care about anything else. Pause. Man's own wisdom (thinking) is like that of an intoxicated elephant (which is full of ego and lust). Under such conditions, whatever the man talks about is sinful. With what face can he pray to God when his ritualistic deeds of goodness, and his sins, are witnesses for him? 2. A person's personality (character) depends upon the way You mould him; there is nobody else who can do anything like this, oh Lord. One acquires the same wisdom that You give him. You run the affairs of the world as You wish. 3.
If one sings songs of Your praise using a variety of lyrics, it is approved by Waheguru as long as each lyric is about His praise; the supreme Amrit of His Naam is generated thereby. If someone comes to this realization, then the Naam-Amrit of Waheguru is the true wealth for the devotee, oh Nanak. 4.9.

ਆਸਾ ਮਹਲਾ 1॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ॥ ਤਾ ਮਿਲਿ ਸਖੀਆ ਕਾਜੁ ਰਚਾਇਆ॥ ਖੇਲੁ ਦੇਖਿ ਮਨਿ ਅਨਦੁ ਭਇਆ ਸਹੁ ਵੀਆਹਣ ਆਇਆ॥ 1॥ ਗਾਵਹੁ ਗਾਵਹੁ ਕਾਮਣੀ ਬਿਬੇਕ ਬੀਚਾਰੁ॥ ਹਮਰੈ ਘਰਿ ਆਇਆ ਜਗਜੀਵਨੁ ਭਤਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੂ ਦੁਆਰੇ ਹਮਰਾ ਵੀਆਹੁ ਜਿ ਹੋਆ ਜਾ ਸਹੁ ਮਿਲਿਆ ਤਾ ਜਾਨਿਆ॥ ਤਿਹੁ ਲੋਕਾ ਮਹਿ ਸਬਦੁ ਰਵਿਆ ਹੈ ਆਪੁ ਗਇਆ ਮਨੁ ਮਾਨਿਆ॥ 2॥ ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਹੋਰਨਿ ਕਾਰਜੁ ਨ ਹੋਈ॥ ਜਿਤੁ ਕਾਰਜਿ ਸਤੁ ਸੰਤੋਖ ਦਇਆ ਧਰਮੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ॥ 3॥ ਭਨਤਿ ਨਾਨਕੁ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੋ ਸੋਇ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸਾ ਸੋਹਾਗਣਿ ਹੋਇ॥ 4॥10॥

Assa Mehla 1: Kur(i) kirpa apnaiy ghur(i) aaya. Ta mil(i) sukhiyaan kaaj(u) ruchaaya. Khayl(u) daykh(i) mun(i) anund bhuyya, Shuhou veeaahun(i) aaya. 1. Gaavhou, gaavhou kaamini bibayk beechaar(u). Humraiy ghur(i) aaya Jugjeevun bhutaar(u). 1. Ruhaou. Guru dwaaray humra veeaah(u) j(i) hoa, ja Shuhou miliya ta jaaniya. Tihou loakaan meh(i) Shabad(u) ruviya haiy, aap(u) guyya mun(u) maaniya. 2. Aapna Kaaruj(u) Aap(i) suvaaray, hoarun(i) kaaruj(u) na hoyee. Jit(u) kaaruj(i) sat(u) suntoakh, duyya, dherm haiy, Gurmukh(i) boojhaiy koyee. 3. Bhunut(i) Nanak(u) subhna ka Pir(u) Aikay Soyay. Jis nu nudr(i) kuray, sa sohaagun(i) hoyay. 4.10.

Assa Mehla 1: Ghur(i) = (in my) heart. Sukhiyaan = my saintly friends. Kaaj(u) Ruchaaya = initiated my marriage ceremony with Waheguru as the husband. Khayl(u) = amazing event. Anund Bhuyya = felt blissful. 1. Kaamni = women (my spiritual friends). Bibayk Beechaar = the knowledge-generating thoughts. Jugjeevun = the life-giving (Waheguru). Bhutaar(u) = husband. Pause. Guru dwaaray = at the door (by the grace) of the Guru. Shuhou = husband (Waheguru). Tihou Loak = the three-layered universe. Shabad(u) = in the form of His laws. Ruviya = is present. Aap(u) Guyya = got rid of selfishness. 2.
Suvaaray = makes successful. Hoarun(i) = others. Sat = service to others. Suntoakh = contentment. Duyya = compassion. Dherm = morality. 3.
Bhunut(i) = says. Pir(u) = husband; master. Sohaagun(i) = gets His love. 4.
MEANING: Waheguru has been very kind to me and has appeared in my heart. My mind is blissful to see this amazing feat that Waheguru has performed by coming to marry me (unite my soul with His). My spiritual friends initiated my marriage with Waheguru as the Husband. 1. Sing the songs of Knowledge-generating thoughts because the source of life of the whole world, Waheguru, has appeared in my heart as my husband, oh my holy friends. Pause. Only then did I realize that my Guru had been instrumental in my union with Waheguru when He appeared in my heart. When I got rid of my selfishness, my mind was

convinced that Waheguru is present in all three worlds – the earth, the worlds above and below the earth – in the form of His Shabad (Laws, Huqam). 2.
Waheguru Himself makes His task (of uniting His devotee with Him) successful, and nobody else is capable of doing this. Some rare individual realizes in the shelter of the Guru, that union with Waheguru happens due to the noble qualities of service to humanity, contentment, compassion, and high morality in the devotee. 3. Even though Waheguru is the husband (Master) of all human beings, only that individual is lucky to get His Love, on whom He casts His kind sight, oh Nanak. 4.10.

ਆਸਾ ਮਹਲਾ 1॥ ਗ੍ਰਿਹੁ ਬਨੁ ਸਮਸਰਿ ਸਹਜਿ ਸੁਭਾਇ॥ ਦੁਰਮਤਿ ਗਤੁ ਭਈ ਕੀਰਤੁ ਠਾਇ॥ ਸਚ ਪਉੜੀ ਸਾਚਉ ਮੁਖਿ ਨਾਉ॥
(ਅੰਗ 352)॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਾਏ ਨਿਜ ਥਾਉ॥ 1॥ ਮਨ ਚੂਰੇ ਖਟੁ ਦਰਸਨ ਜਾਨੁ॥ ਸਰਬ ਜੋਤਿ ਪੂਰਨ ਭਗਵਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਅਧਿਕ ਤਿਆਸ ਭੇਖ ਬਹੁ ਕਰੈ॥ ਦੁਖੁ ਬਿਖਿਆ ਸੁਖੁ ਤਨਿ ਪਰਹਰੈ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅੰਤਰਿ ਧਨੁ ਹਿਰੈ॥ ਦੁਬਿਧਾ ਛੋਡਿ ਨਾਮਿ ਨਿਸਤਰੈ॥ 2॥ ਸਿਫਤਿ ਸਲਾਹਣੁ ਸਹਜ ਅਨੰਦ॥ ਸਖਾ ਸੈਨੁ ਪ੍ਰੇਮੁ ਗੋਬਿੰਦ॥ ਆਪੇ ਕਰੇ ਆਪੇ ਬਖਸਿੰਦੁ॥ ਤਨੁ ਮਨੁ ਹਰਿ ਪਹਿ ਆਗੈ ਜਿੰਦੁ॥ 3॥ ਝੂਠ ਵਿਕਾਰ ਮਹਾ ਦੁਖੁ ਦੇਹ॥ ਭੇਖ ਵਰਨ ਦੀਸਹਿ ਸਭਿ ਖੇਹ॥ ਜੋ ਉਪਜੈ ਸੋ ਆਵੈ ਜਾਇ॥ ਨਾਨਕ ਅਸਥਿਰੁ ਨਾਮੁ ਰਜਾਇ॥ 4॥11॥
Assa Mehla 1: Greh(u), bun(u) sumsur(i) sehj(i) soobhaayay. Doormut(i) gut(u) bhuyee, keerut tthaayay. Sach paurri, Saachou mookh(i) Naaoun.
(PAGE 352): Satgur(u) sayv(i) paaya nij thaaoun. 1. Mun chooray, khut Dershun jaan(u). Serb Jot(i) Poorun Bhugvaan(u). 1. Ruhaou. Adhik tiyaas, bhaykh buhou kuraiy. Dookh(u) bikhiya, sookh(u) tun(i) purhuraiy. Kaam(u), kroadh(u), untar(u) dhun(u) hiraiy. Doobidha chhoad(i) Naam(i) nisturaiy. 2. Sift(i) slaahun(u), sehj anund. Sukha, saiyn(u), praym(u) Gobind. Aapay kuray, Aapay bukhshind(u). Tun(u), mun(u) Hur(i) peh(i), aagaiy jind(u). 3. Jhootth vikaar muha dookh(u) dayh. Bhaykh, vern, deeseh(i) subh(i) khayh. Jo oopjaiy, so aavaiy jaayay. Nanak usthir(u) Naam(u) rujaayay. 4.11.
Word Meaning: Sumsur(i) = equal; same. Sehj(i) = in the spiritual state above the effects of Maya. Soobhaayay = with love and respect. Doormut(i) = ignoble thinking. Gut(u) = leaves; vanishes. Keerut(u) = Waheguru's praise. Tthaayay = (in) place (heart). Sach = Waheguru. Paurri = the ladder (to reach Waheguru). 1. Chooray = cut (the desires) into pieces. Khut Dershun = the six Hindu Shastras. Jaan(u) = knowledgeable. Joat(i) = Waheguru's Light. Pause. Adhik = much. Tiyaas = thirst (for desires). Bhaykh = religious garb (just for show off). Bikhiya = attractions of Maya; vices. Purhuraiy = is pushed away; leaves. Hiraiy = is stolen; lost. Doobidha = indecisiveness of mind. Nisturaiy = salvaged. 2. Sift Slaahun = praise of God. Anund = blissfulness. Sukha Saiyn = friend and relative. Bukhshind(u) = forgiving. Peh(i) = on; for. 3.
Vikaar = lust; vices. Dayh = body. Bhaykh = different faiths. Vern = the four major castes. Khayh = dust; worthless. Usthir(u) = permanent. Rujaayay = Huqam. 4.
MEANING: When one attains the spiritual state above the effects of Maya with his love for Waheguru, his house (family life) becomes (is felt like) a forest (away from family) because he stays fully detached from Maya (he does not need to leave home). His ignoble thoughts leave his mind, and they are replaced by Waheguru's praise. By serving the Guru, his mind stays in its place (quits thinking about Maya), and Waheguru's eternal Naam is on his tongue all the time because he realizes that the Naam is the ladder to reach Waheguru, which resides above the effects of Maya. 1. Waheguru's Naam is the knowledge of the six Hindu Shastras for Him, and by crushing his worldly desires, he finds Waheguru's Light everywhere. Pause. The more religious symbols one wears (to show off), the more the thirst for

desires arises in him, whereby he suffers from the discomforts of lust, and the comforts run away from his body (and mind). Lust and rage steal his internal (spiritual) wealth. But he can be salvaged by Waheguru's Naam, provided he overcomes his indecisiveness of mind (his internal struggle between Maya and Naam). 2. Waheguru's praise leads one to the spiritual state above the effects of Maya, and produces bliss in his mind. His love for Him makes Waheguru his friend and a close relative. Waheguru forgives all the misdeeds of His devotees, and they offer their body, mind, and life to Waheguru. 3.
Lies and vices (immoral deeds) cause great pain in the body (and mind), and religious symbols, and one's high caste are like dust (spiritually worthless), and cannot save him from Waheguru's punishment. All those who have been created by Waheguru come and go (are here on the earth for a short period of time); only Waheguru's Naam and His Huqam (Will) are eternal, oh Nanak. 4.11.

ਆਸਾ ਮਹਲਾ 1॥ ਏਕੋ ਸਰਵਰੁ ਕਮਲ ਅਨੂਪ॥ ਸਦਾ ਬਿਗਾਸੈ ਪਰਮਲ ਰੂਪ॥ ਊਜਲ ਮੋਤੀ ਚੂਗਹਿ ਹੰਸ॥ ਸਰਬ ਕਲਾ ਜਗਦੀਸੈ ਅੰਸ॥ 1॥ ਜੋ ਦੀਸੈ ਸੋ ਉਪਜੈ ਬਿਨਸੈ॥ ਬਿਨੁ ਜਲ ਸਰਵਰਿ ਕਮਲੁ ਨ ਦੀਸੈ॥ 1॥ ਰਹਾਉ॥ ਬਿਰਲਾ ਬੂਝੈ ਪਾਵੈ ਭੇਦੁ॥ ਸਾਖਾ ਤੀਨਿ ਕਹੈ ਨਿਤ ਬੇਦੁ॥ ਨਾਦ ਬਿੰਦ ਕੀ ਸੁਰਤਿ ਸਮਾਇ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇ॥ 2॥ ਮੁਕਤੋ ਰਾਤਉ ਰੰਗਿ ਰਵਾਤਉ॥ ਰਾਜਨ ਰਾਜਿ ਸਦਾ ਬਿਗਸਾਤਉ॥ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ॥ ਬੂਡਤ ਪਾਹਨ ਤਾਰਹਿ ਤਾਰਿ॥ 3॥ ਤ੍ਰਿਭਵਣ ਮਹਿ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਮਹਿ ਜਾਣਿਆ॥ ਊਲਟ ਭਈ ਘਰੁ ਘਰ ਮਹਿ ਆਣਿਆ॥ ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਲਾਗੈ ਪਾਇ॥ 4॥12॥

Assa Mehla 1: Aiko servur(u) kumul anoop. Suda bigaasaiy permul roop. Oojul moti choogeh(i) huns. Serb-kulaa Jugdeeshaiy unsh. 1. Jo deesaiy so oopjaiy binsaiy. Bin(u) jul servur(i) kumul na deesaiy. 1. Ruhaou. Birla boojhaiy paavaiy bhayd(u). Shaakhaan teen(i) kuhaiy nit Bayd(u). Naad bind kee soorut(i) smaayay. Satgur(u) sayv(i) perm pud(u) paayay. 2. Mookto raatou rung(i) ruvaantou. Raajun Raaj(i) sudaa bigsaantou. Jis(u) Toon raakheh(i) kirpa dhaar(i). Boodut paahun taareh(i) taar(i). 3. Tirbhuvun meh(i) Jot(i), tirbhuvun meh(i) jaaniya. Oolt bhuyyee, ghur(u) ghur meh(i) aaniya. Ehinis(i) bhugut(i) kuray liv laayay. Nanak(u) tin kaiy laagaiy paayayn. 4.12.
Word Meaning: Aiko Servur(u) = the only pool of (Naam- water); Guru. Kumul = lotus flower; Sikhs. Anoop = unparalleled beauty. Bigaasaiy = (hearts) bloom. Moti = pearls; noble qualities. Choogeh(i) = pick. Oojul Huns = swans; pure-minded Gur Sikhs. Kulaa = all powers. Jugdeeshaiy = of Waheguru. Unsh = part. 1. Oopjaiy = comes into being. Binsaiy = vanishes. Bin(u) = without. Pause. Birla = rare. Boojhaiy = understands; unlocks. Shaakhaan Teen(i) = three branches (effects of Maya). Naad = Shabad (of Waheguru's praise). Bind = to understand. Soorut(i) = wisdom; ability. Smaayay = stay absorbed. Perm Pud(u) = highest spiritual state; union with Waheguru. 2.
Mookto = free from the bonds of Maya. Raatou = imbued Rung(i) = in love. Ruvaantou = recites (Naam). Raajun = the King (Waheguru). Raaj(i) = in worship. Bigsaantou = blooming. Boodut = drowning. Paahun = stone; stone-hearted. 3.
Tirbhuvun = three-layered universe. Joat(i) = Waheguru's Light. Jaaniya = recognized; got connected. Oolt Bhuyee = reverse thinking (from Maya to Waheguru). Aaniya = brought. Ehinis(i) = day and night. Liv = devotion. 4.
MEANING: Just like a lotus flower thrives in a pool of water, the Gur Sikhs feel blissful in the shelter of the Guru, which is the only pool of Naam-Amrit, and they spread the fragrance of Naam Amrit. The swan-like Gur Sikhs pick up the pearls of noble qualities from the Guru-Pool, and become a part of the all-powerful (omnipotent) Waheguru (merge into Him). 1.

Just like a lotus flower cannot survive (it dies) outside of water, A Gur Sikh cannot survive spiritually without taking shelter of the Guru (which is the pool of Naam-Amrit); and experiences death like every visible thing that comes into being. Pause.
Some rare individuals understand the effects of the deceitful Maya, which are described in detail by the Vedas. Such Gur Sikhs' thoughts remain concentrated on the Guru's Shabad, and they attain the highest spiritual level by serving the Guru. 2. Those who recite Waheguru's Naam with love and devotion are imbued with His love, get freedom from the bonds of Maya, and their hearts bloom as they stay connected with the King of kings (Waheguru). You ferry even the drowning stone-hearted people across the sea of Maya (salvage them) by casting Your kind sight, oh Waheguru. 3.
By reversing the thinking of the mind from Maya towards Waheguru, the devotee is able to recognize Waheguru's Light in the whole universe, and makes his heart a dwelling for Him. I would love to drop on the feet of those devotees (seek their advice) who worship Waheguru with full devotion day and night, oh Nanak. 4. 12.

ਆਸਾ ਮਹਲਾ 1॥ ਗੁਰਮਤਿ ਸਾਚੀ ਹੁਜਤਿ ਦੂਰਿ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਲਾਗੈ ਧੂਰਿ॥ ਲਾਗੀ ਮੈਲੁ ਮਿਟੈ ਸਚ ਨਾਇ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ 1॥ ਹੈ ਹਜੂਰਿ ਹਾਜਰੁ ਅਰਦਾਸਿ॥ ਦੁਖੁ ਸੁਖੁ ਸਾਚੁ ਕਰਤੇ ਪ੍ਰਭ ਪਾਸਿ॥ 1॥ ਰਹਾਉ॥ ਕੂੜੁ ਕਮਾਵੈ ਆਵੈ ਜਾਵੈ॥ ਕਹਣਿ ਕਥਨਿ ਵਾਰਾ ਨਹੀ ਆਵੈ॥ ਕਿਆ ਦੇਖਾ ਸੂਝ ਬੂਝ ਨ ਪਾਵੈ॥ ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ॥ 2॥ ਜੋ ਜਨਮੇ ਸੇ ਰੋਗਿ ਵਿਆਪੇ॥ ਹਉਮੈ ਮਾਇਆ ਦੂਖਿ ਸੰਤਾਪੈ॥ ਸੇ ਜਨ ਬਾਚੇ ਜੋ ਪ੍ਰਭਿ ਰਾਖੇ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਚਾਖੇ॥ 3॥ ਚਲਤਉ ਮਨੁ ਰਾਖੈ ਅੰਮ੍ਰਿਤੁ ਚਾਖੈ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਅੰਮ੍ਰਿਤ ਸਬਦੁ ਭਾਖੈ॥ ਸਾਚੈ ਸਬਦਿ ਮੁਕਤਿ ਗਤਿ ਪਾਏ॥ ਨਾਨਕ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ 4॥13॥

Assa Mehla 1. Gurmut(i) Saachi, hoojut(i) door(i). Buhout(u) siyaanup laagaiy dhoor(i). Laagi maiyl(u) mitaiy Sach Naayay. Gur persad(i) ruhaiy liv laayay. 1. Haiy hujoor(i) haajur(u) ardass(i). Dookh(u), sookh, Saach(u) Kertay Prubh pass(i). Ruhaou. Koorr(u) kmaavaiy, aavaiy jaavaiy. Kehn(i), kuthun(i), vaara nuhee aavaiy. Kiya daykhaan, soojh, boojh na paavaiy. Bin(u) Naavaiy, mun(i) triput(i) na aavaiy. 2. Jo junmay, say roag(i) viyaapay. Haumein, Maya, dookh(i) suntaapaiy. Say jun baachay jo Prubh(i) raakhay. Satgur(u) sayv(i), Amrit(u) rus(u) chaakhay. 3. Chultou mun(u) raakhaiy, Amrit chaakhaiy. Satgur sayv(i) Amrit Shabad(u) bhaakhaiy. Saachaiy Shabad(i) mookut(i) gut(i) paayay. Nanak vichoun aap(u) guvaayay. 4.13.

Word Meaning: Gurmut(i) = wisdom (advice) of the Guru. Saachi = brings full faith. Hoojut = argumentation. Door(i) = (goes) far away. Dhoor(i) = dust; filth. 1.
Hujoor(i) = omnipresent; close by. Haajur(u) = with full focus and devotion. Saach(u) = have full faith. Koorr(u) = Maya-related; egoistic behaviour. Kehn(i) Kuthun(i) = describe. Vaara = turn; end. Soojh Boojh = understanding. Triput(i) = satisfaction; contentment. 2.
Viyaapaiy = affected; suffering in. Suntaapaiy = causes suffering. Baachay = are saved. 3. Chultou = capricious (mind). Chaakhaiy = tastes. Bhaakhaiy = recites. Gut(i) = high spiritual state. Aap(u) = selfishness. 4.

MEANING: Too much cunningness (argumentation) results in the filth of the ego and other vices in one's mind. Such filth can be washed away by Waheguru's Naam when one focuses his attention on it with Guru's grace. With Satguru's eternal advice, one's ego-filled argumentation also goes away. 1. Waheguru is omnipresent, and knows all about the comforts and the troubles of all of us. So, one should pray only to Him with full faith and full concentration. Pause. An individual who deals only in perishables and is conceited of his abilities in argumentation keeps taking birth and dying. By simply displaying his false knowledge about Waheguru, he cannot find His limits, and no spiritual understanding

can be seen in such individuals. One does not attain any contentment (mental peace) without Waheguru's Naam. 2. All those who come to this world get trapped in ills of various kinds, including ego and selfishness, and also suffer from troubles caused by Maya. Only those avoid such illnesses who are protected by Waheguru. They taste the sweetness of Waheguru's Amrit-Naam buy serving Satguru (acting on His advice). 3. They recite Waheguru's Amrit-Naam in the shelter of Satguru, taste its sweetness, and control their doddering mind. With Satguru's eternal Shabad, they break all the bonds of Maya, overcome their selfishness, and attain the highest spiritual state, oh Nanak. 4.13.

ਆਸਾ ਮਹਲਾ 1॥ ਜੋ ਤਿਨਿ ਕੀਆ ਸੋ ਸਚੁ ਥੀਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ॥ ਹਿਰਦੈ ਨਾਮੁ ਨਾਹੀ ਮਨਿ ਭੰਗਿ॥ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ ਸੰਗੁ॥ 1॥ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਾਈ॥
(ਅੰਗ 353)॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਇਆ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉਨਿਧਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਰਮ ਧਰਮ ਸਚੁ ਸਾਚਾ ਨਾਉ॥ ਤਾ ਕੈ ਸਦ ਬਲਿਹਾਰੇ ਜਾਉ॥ ਜੋ ਹਰਿ ਰਾਤੇ ਸੇ ਜਨ ਪਰਵਾਣੁ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਪਰਮ ਨਿਧਾਨੁ॥ 2॥ ਹਰਿ ਵਰੁ ਜਿਨਿ ਪਾਇਆ ਧਨ ਨਾਰੀ॥ ਹਰਿ ਸਿਉ ਰਾਤੀ ਸਬਦੁ ਵੀਚਾਰੀ॥ ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਕੁਲ ਤਾਰੈ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਤਤੁ ਵੀਚਾਰੇ॥ 3॥ ਹਮਰੀ ਜਾਤਿ ਪਤਿ ਸਚੁ ਨਾਉ॥ ਕਰਮ ਧਰਮ ਸੰਜਮੁ ਸਤ ਭਾਉ॥ ਨਾਨਕ ਬਖਸੇ ਪੂਛ ਨ ਹੋਇ॥ ਦੂਜਾ ਮੇਟੇ ਏਕੋ ਸੋਇ॥ 4॥14॥

Assa Mehla 1. Jo Tin(i) keeya, so Sach(u) theeya. Amrit Naam(u) Satgur(i) deeya. Hirdaiy Naam(u), naahi mun(i) bhung(i). Undin(u) naal(i) Piayaaray sung(u). 1. Hur(i) jeeo raakhou Apnee shernaayee.

(PAGE 353): Gur persadi Hur(i) rus(u) paaya, Naam(u) pudaaruth(u) nau nidh(i) paayee. 1. Ruhaou. Kerm dherm Sach(u), Saacha Naaoun. Ta kaiy sud bulihaaray jaaoun. Jo Hur(i) raatay, say jun pervaan(u). Tin kee sungut(i) Perm nidhaan(u). 2. Hur(i) Vur(u) jin(i) paaya dhun naari. Hur(i) siyoun raati Shabad(u) veechaari. Aap(i) turaiy, sungut(i) kool taaraiy. Satgur(u) sayv(i) Tut(u) veechaaray. 3. Humri jaat(i), put(i) Sach(u) Naaoun. Kerm dherm sunjum(u) sat bhaaou. Nanak bukhshay poochh na hoyay. Dooja maytay aiko Soyay. 4.14.

Word Meaning: Tin(i) = that (Waheguru). Sach(u) = immortal. Theeya = became. Bhung(i) = disconnected. Undin(u) = everyday; always. 1. Shernaayee = (in) shelter. Rus(u) = (enjoy) the sweet taste. Pudaaruth(u) = (invaluable) item. Naunidh(i) = the nine believed treasures. Pause. Kerm Dherm = accepted religious rituals. Bulihaaray = offer life. Raatay = imbued. Pervaan(u) = approved (by Waheguru). Perm Nidhaan(u) = supreme treasure (Waheguru's Naam). 2. Vur(u) = husband. Dhun = worthy of respect; highly fortunate. Naari = woman (human being). Siyoun = with. Veechaari = ponders on the Shabad. Turaiy = salvaged. Kool = clan (of associates). 3.
Put(i) = honour. Sunjum(u) = efforts to control senses. Sat = true. Bhaaou = love (for Waheguru). Poochh = inquiry; checking. Dooja Maytay = get rid of Maya. 4.

MEANING: Kindly give me the gift of Waheguru's Naam, which makes one immortal by connecting him with Waheguru, oh merciful Satguru. Whoever is embraced by Waheguru (gets connected with Him) becomes immortal as he merges with Him. Such a devotee has Waheguru's Naam at heart all the time, never gets disconnected with Him, and always enjoys His company (union with Him). 1. I have realized the sweetness of Waheguru's Naam by the grace of the Guru, and feel blissful as if I have acquired all the nine mythical treasures of the world. Kindly keep me in Your shelter at all times, oh Waheguru. Pause.
I will gladly offer my life to the devotee for whom Waheguru's Naam is everything (all the comforts and honour), and which also subsumes all the religious rituals. Those devotees are approved in Waheguru's Court who are imbued in His Naam, and one acquires the supreme treasure of Waheguru's Naam in their company. 2.

Those human brides are highly fortunate who are able to acquire Waheguru as their husband (get connected with Him). Imbued in His Naam, they always ponder on Guru's Shabad (Waheguru's praise). Not only do they find salvation for themselves, but they also do the same for all their associates. 3. Waheguru's Naam with love and devotion is the caste, the dignity, and all the religious rituals for me (they have no significance for me). When Waheguru is kind to a devotee, His Naam terminates his love for Maya, and nobody asks him any questions in His Court, oh Nanak. 4.14.

ਆਸਾ ਮਹਲਾ 1॥ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਵਹਿ ਆਈ॥ ਇਕਿ ਹਰਿ ਰਾਤੇ ਰਹਹਿ ਸਮਾਈ॥ ਇਕਿ ਧਰਨਿ ਗਗਨ ਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ॥ ਸੇ ਕਰਮਹੀਣ ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਵਹਿ॥ 1॥ ਗੁਰ ਪੂਰੇ ਤੇ ਗਤਿ ਮਿਤਿ ਪਾਈ॥ ਇਹੁ ਸੰਸਾਰੁ ਬਿਖਿ ਵਤ ਅਤਿ ਭਉਜਲੁ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ੍ਹ ਕਉ ਆਪਿ ਲਏ ਪ੍ਰਭੁ ਮੇਲਿ॥ ਤਿਨ ਕਉ ਕਾਲੁ ਨਾ ਸਾਕੈ ਪੇਲਿ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਰਹਹਿ ਪਿਆਰੇ॥ ਜਿਉ ਜਲ ਅੰਭ ਊਪਰਿ ਕਮਲ ਨਿਰਾਰੇ॥ 2॥ ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ॥ ਦੀਸੈ ਬ੍ਰਹਮੁ ਗੁਰਮੁਖਿ ਸਚੁ ਲਹੀਐ॥ ਅਕਥੁ ਕਥਉ ਗੁਰਮਤਿ ਵੀਚਾਰੁ॥ ਮਿਲਿ ਗੁਰਸੰਗਤਿ ਪਾਵਉ ਪਾਰੁ॥ 3॥ ਸਾਸਤ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਬਹੁ ਭੇਦ॥ ਅਠਸਠਿ ਮਜਨੁ ਹਰਿ ਰਸੁ ਰੇਦੁ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਗੈ॥ ਨਾਨਕ ਹਿਰਦੇ ਨਾਮੁ ਵਡੇ ਧੁਰਿ ਭਾਗੈ॥4॥15॥

Assa Mehla 1. Ikk(i) aaveh(i), ikk(i) jaaveh(i) aayee. Ikk(i) Hur(i) raatay ruheh(i) smaayee. Ikk(i) dhern(i) guggun meh(i) tthaur na paaveh(i). Say kerm-heen Hur(i) Naam(u) na dhiyaaveh(i). 1. Gur Pooray tay gut(i), mit(i) paayee. Eh(u) sunsaar(u) bikh(i) vut, ut(i) bhuoujul(u) Gur Shabadi Hur(i) paar(i) lunghaayee. 1. Ruhaou. Jinh kuou Aap(i) luyyay Prubh(u) mayl(i). Tin kuou kaal(u) na saakaiy payl(i). Gurmukh(i) nirmul ruheh(i) piyaaray. Jiyoun jul umbh oopur(i) kumul niraaray. 2. Boora bhula kuhou kis nu kuhhiyaiy. Deesaiy Braham Gurmukh(i) Sach(u) luhiyaiy. Akuth(u) kuthoun Gurmut(i) veechaar(u). Mil(i) Gur sungut(i) paavoun paar(u). 3. Shaast, Bayd, Simrit(i) buhou bhayd. Utthsutth(i) mujun(u) Hur(i) rus(u) rayd(u). Gurmukh(i) nirmul(u) maiyl(u) na laagaiy. Nanak Hirday Naam(u), vudday Dhoor(i) bhaagaiy. 4.15.

Word Meaning: Ikk(i) = many; countless. Aaveh(i) = come; are born. Jaaveh(i) Aayee = go and come back; take rebirths. Smaayee = stay absorbed (in Waheguru). Dhern(i) = earth. Guggun = sky. Tthaur = shelter; peace. Kerm-heen = unlucky. 1.
Gut(i) = higher spiritual state. Mit(i) = measurement (self-evaluation). Bikh(i) = poison. Vut = like. Ut(i) = extremely. Bhuoujul = the world sea. Pause.
Kaal(u) = (fear of) death. Payl(i) = push around. Nirmul = pure; detached from Maya. Umbh = Jul = water. Niraaray = completely unaffected. 2. Deesay = visible. Braham = Waheguru. Luhiyaiy = acquire. Akuth(u) = indescribable. Kuthoun = say; recite (Naam).

MEANING: Countless people are born, and countless die and are reborn in the world. But many remain absorbed in Waheguru's Naam and are beyond birth and death (they become part of Waheguru, and their birth-death-birth cycle ends). Some unlucky people do not keep Waheguru in mind and do not find peace on earth or in the sky (anywhere). 1.
This world is like a sea (of worldly attractions) that is poisonous to spirituality and almost impossible to swim across with one's own efforts. It can be swum across only with the Guru's Shabad in Waheguru's praise. One can analyze oneself and acquire a high spiritual state only with the kindness of the Perfect Guru. Pause. The fear of death cannot push aside the devotees who are connected to Waheguru by His benevolence. Just like the lotus flower, which stays unaffected at the surface of water, such dear devotees of Waheguru stay pure (above the effects of Maya). 2. Whom can we consider good or bad (nobody can be called bad or good because they are guided or misguided by Waheguru)? Only a supreme devotee realizes and "sees" Waheguru in the shelter of the Guru. I recite the Naam

of the indescribable Waheguru with the advice of the Guru, and can swim across the world sea in His shelter. 3. Hindu religious texts, such as the Shastras, Vedas, and the Smritis, discuss many different ways to worship the deities, but the Sikhs follow only the Guru's advice. For him, Waheguru's Naam at heart is like taking a dip in the 68 holy places. With Waheguru's Naam at heart, which has been written in his fate right from his birth, he is always clean (pure) (without taking any dip at holy places), oh Nanak. 4.15.

ਆਸਾ ਮਹਲਾ 1॥ ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਗੁਰ ਅਪੁਨੇ ਆਤਮਰਾਮੁ ਨਿਹਾਰਿਆ॥ ਕਰਤ ਬੀਚਾਰੁ ਹਿਰਦੈ ਹਰਿ ਰਵਿਆ ਹਿਰਦੈ ਦੇਖਿ ਬੀਚਾਰਿਆ॥ 1॥ ਬੋਲਹੁ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ॥ ਗੁਰੁ ਪ੍ਰਸਾਦਿ ਰਤਨੁ ਹਰਿ ਲਾਭੈ ਮਿਟੈ ਅਗਿਆਨੁ ਹੋਇ ਉਜਿਆਰਾ॥ 1॥ ਰਹਾਉ॥ ਰਵਨੀ ਰਵੈ ਬੰਧਨ ਨਹੀ ਤੂਟਹਿ ਵਿਚਿ ਹਉਮੈ ਭਰਮੁ ਨ ਜਾਈ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਹਉਮੈ ਤੂਟੈ ਤਾ ਕੋ ਲੇਖੇ ਪਾਈ॥ 2॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮੁ ਸੁਖਸਾਗਰ ਊਚਧਾਰੇ॥ ਭਗਤਿ ਵਛਲੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਨਿਸਤਾਰੇ॥ 3॥ ਮਨ ਸਿਉ ਜੂਝਿ ਮਰੈ ਪ੍ਰਭੁ ਪਾਏ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਗਜੀਵਨੁ ਸਹਜ ਭਾਇ ਲਿਵ ਲਾਏ॥ 4॥16॥

Assa Mehla 1: Niv(i), niv(i) paayay lugoun Gur apunay, Aatumram(u) nihaariya. Kert beechaar(u), hirdaiy Hur(i) ruvviya, hirdaiy daykh(i) daykh(i) beechaariya. 1. Bolhou Ram(u), kuray nistaara. Gur(u) persaad(i) ruttan(u) Hur(i) laabhaiy, mitaiy ugiyaan(u), hoyay oojiyaara. 1. Ruhaou. Ruvnee ruvaiy, bundhun nuhee tooteh(i), vich(i) haumein bherm(u) na jaayi. Satgur(u) milaiy ta haumein tootaiy, ta ko laykhay paayee. 2. Hur(i), Hur(i) Naam(u) bhugut Priyay Preetum, Sookh-saagur oordhaaray. Bhugut(i) vuchhul(u) Jugjeevun(u) Daata, mut(i) Gurmut(i) Hur(i) nistaaray. 3. Mun siyoun joojh(i) muraiy Prubh(u) paayay, munsa muneh(i) smaayay. Nanak, kirpa kuray Jugjeevun(u), sehj bhaayay liv laayay. 4.16.
Word Meaning: Niv(i), Niv(i) = by bowing down. Aatumraam(u) = Waheguru. Nihaariya = saw closely (realized) in my mind. Ruvviya = present; appeared. 1.
Nistaara = salvation. Ruttan(u) = jewel (like Lord). Laabhaiy = is found; realized. Oojiyaara = light; enlightenment. Pause. Ruvnee Ruvaiy = recites (Naam) as an obligation (as a ritual). Bundhun = bonds (of Maya). Bherm(u) = misgivings. Laykhay Paayee = gets credit. 2. Sookh-Saagur = ocean (source) of comforts (Waheguru). Oordhaaray = enshrine in heart. Bhugut(i) Vuchhul = lover of His worship; God. Jugjeevun(u) = soul of the world (God). Daata = Provider (God). 3. Joojh(i) = fight without fear of death. Munsa = wishes. Smaayay = get absorbed. Sehj Bhaayay = with love but without any special effort. Liv = meditation. 4.
MEANING: I like to bow down to touch the feet of my Satguru, with whose grace I have realized Waheguru in my heart. This fact (the role of the Guru) came to light when Waheguru appeared in my heart after I pondered on the Guru's Shabad. 1.
Recite Waheguru's Naam, which salvages you, oh my friends. You realize the jewel-like, invaluable Waheguru in your mind with the grace of the Guru, whereby your darkness of ignorance disappears, and your mind is enlightened. Pause.
One cannot break the bonds of Maya by reciting Waheguru's Naam only as a ritual (without real love for Him) because one's misgivings are not cleared as long as one suffers from haumein. One gets spiritual credit only after one gets rid of one's haumein in the shelter of the Guru. 2. The source of all comforts, Waheguru, can be worshipped only by reciting His Naam with love and reverence, and by enshrining the Naam in the heart. Waheguru, which is the soul of the whole world, and which loves His worship, salvages you when you follow the Guru's advice. 3. One realizes Waheguru when he fights (struggles) with his mind and kills his sensual desires, and when his wishes stay absorbed in

the mind (they die down as well). When Waheguru becomes kind to a devotee, he focuses his mind on Waheguru, and attains the high spiritual state, oh Nanak. 4.16.

ਆਸਾ ਮਹਲਾ 1॥ ਕਿਸ ਕਉ ਕਹਹਿ ਸੁਣਾਵਹਿ ਕਿਸ ਕਉ ਕਿਸੁ ਸਮਝਾਵਹਿ ਸਮਝਿ ਰਹੇ॥ ਕਿਸੈ ਪੜਾਵਹਿ ਪੜਿ ਗੁਣਿ ਬੂਝੈ ਸਤਿਗੁਰ ਸਬਦਿ ਸੰਤੋਖਿ ਰਹੇ॥ 1॥
(ਅੰਗ 354)॥ ਐਸਾ ਗੁਰਮਤਿ ਰਮਤੁ ਸਰੀਰਾ॥ ਹਰਿ ਭਜੁ ਮੇਰੇ ਮਨ ਗਹਿਰ ਗੰਭੀਰਾ॥ 1॥ ਰਹਾਉ॥ ਅਨਤ ਤਰੰਗ ਭਗਤਿ ਹਰਿ ਰੰਗਾ॥ ਅਨਦਿਨੁ ਸੂਚੇ ਹਰਿ ਗੁਣ ਸੰਗਾ॥ ਮਿਥਿਆ ਜਨਮੁ ਸਾਕਤ ਸੰਸਾਰਾ॥ ਰਾਮ ਭਗਤਿ ਜਨੁ ਰਹੈ ਨਿਰਾਰਾ॥ 2॥ ਸੂਚੀ ਕਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ ਆਤਮੁ ਚੀਨਿ ਰਹੈ ਲਿਵ ਲਾਇਆ॥ ਆਦਿ ਅਪਾਰੁ ਅਪਰੰਪਰ ਹੀਰਾ॥ ਲਾਲਿ ਰਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ॥ 3॥ ਕਥਨੀ ਕਹਹਿ ਕਹਹਿ ਸੇ ਮੂਏ॥ ਸੋ ਪ੍ਰਭ ਦੂਰਿ ਨਾਹੀ ਪ੍ਰਭੁ ਤੂੰ ਹੈ॥ ਸਭੁ ਜਗੁ ਦੇਖਿਆ ਮਾਇਆ ਛਾਇਆ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ॥ 4॥17॥

Assa Mehla 1: Kis kuou kuheh(i), soonaaveh(i) kis kuou, kis(u) sumjhaaveh(i), sumjh(i) ruhhay. Kisaiy purraaveh(i), purrh(i), goon(i) boojhaiy, Satgur Shabad(i) suntokh(i) ruhhay.1.

(PAGE 354): Aiysa Gurmut(i) rumut(u) sreeraan. Hur(i) bhuj(u) mayray mun, Gehr Gumbheera. 1. Ruhaou. Anut trung bhugut(i), Hur(i) runga. Undin(u) soochay, Hur(i) Goon sunga. Mithiya junum(u) saakut sunsaara. Ram bhugut(i) jun(u) ruhhaiy niraara. 2. Soochi kaaya, Hur(i) goon gaaya. Aatum(u) cheen(i) ruhhaiy liv laaya. Aad(i) Apaar(u), Uprumpur Heera. Laal(i) rutta mayra mun(u) dheera. 3. Kuthni kuheh(i), kuheh(i) say mooyay. So Prubh door(i) naahi Prubh(u) Toon haiyn. Subh(u) jug(u) daykhiya, Maya chhaaya. Nanak, Gurmut(i) Naam(u) dhiyaaya. 4.17.

Word Meaning: Rumut(u) Sreeraan = present in all bodies. Gehr = unfathomable. Gumbheera = has no emotions; does not change with circumstances (God). Pause. Anut = countless. Trung = waves of love. Runga = in love with. Soochay = pure; pious. Sunga = with. Mithiya = false; wasteful. Saakut = Maya-lover. Niraara = detached. 2. Aatum = soul. Cheen(i) = search; analyze. Liv = focus of mind. Aad(i) = root. Apaar = limitless. Uprumpur = beyond limits. Heera = diamond (Waheguru). Dheera = has become stable. 3. Kuthnee = simply show off their knowledge. Maya Chhaaya = under the shade of (influenced by) Maya. 4.

MEANING: With the advice of the Guru, recite the Naam of the unfathomable, and the never-changing Waheguru, which is present in all bodies, oh my mind. **Pause.** (Unlike the pundits, who take part in spiritually worthless discussions to flaunt their knowledge) a devotee who realizes Waheguru becomes deep (calm) like Waheguru and does not show off his Divine Knowledge to anyone by sharing it or advising them so that they understand. He is content with Guru's Shabad and does not preach to others (force them to listen to him) to help them understand the noble qualities. 1. Such a devotee remains imbued with the love of Waheguru, with countless waves of love for Waheguru arising in his mind. With Waheguru-like noble qualities in him, he is pure at heart all the time. The birth of the Maya-loving people is (spiritually) wasteful in the world, whereas the Waheguru-loving devotees stay fully detached from worldly attractions (and acquire a high spiritual state. 2. One's body (and mind) is purified by singing Waheguru's praise (His Naam); his mind stays focused on Waheguru when he analyzes himself. The diamond-like, invaluable Waheguru is the root of the whole universe and is limitless. My mind has quit wandering (has become stable) ever since it got imbued in the love of the dear Waheguru. 3.

Those who recite Waheguru's Naam just as a ritual (for show off only) experience spiritual death because He is so close to us and knows everything about us. I have seen the whole world to be under the control of Maya (engrossed in it), but I recite Waheguru's Naam with Guru's advice, oh Nanak. 4.17.

ਆਸਾ ਮਹਲਾ 1 ਤਿਤੁਕਾ॥ ਕੋਈ ਭੀਖਕੁ ਭੀਖਿਆ ਖਾਇ॥ ਕੋਈ ਰਾਜਾ ਰਹਿਆ ਸਮਾਇ॥ ਕਿਸ ਹੀ ਮਾਨੁ ਕਿਸੈ ਅਪਮਾਨੁ॥ ਢਾਹਿ ਉਸਾਰੇ ਧਰੇ ਧਿਆਨੁ॥ ਤੁਝ ਤੇ ਵਡਾ ਨਾਹੀ ਕੋਇ॥ ਕਿਸੁ ਵੇਖਾਲੀ ਚੰਗਾ ਹੋਇ॥ 1॥ਮੈ ਤਾ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ॥ ਤੂੰ ਦਾਤਾ ਕਰਣਹਾਰੁ ਕਰਤਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਵਾਟ ਨ ਪਾਵਉ ਵੀਗਾ ਜਾਉ॥ ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ ਥਾਉ॥ ਮਨ ਕਾ ਅੰਧੁਲਾ ਮਾਇਆ ਕਾ ਬੰਧੁ॥ ਖੀਨ ਖਰਾਬੁ ਹੋਵੈ ਨਿਤ ਕੰਧੁ॥ ਖਾਣ ਜੀਵਣ ਕੀ ਬਹੁਤੀ ਆਸ॥ ਲੇਖੈ ਤੇਰੈ ਸਾਸ ਗਿਰਾਸ॥2॥ ਅਹਿਨਿਸ ਅੰਧੁਲੇ ਦੀਪਕੁ ਦੇਇ॥ ਭਉਜਲ ਡੂਬਤ ਚਿੰਤ ਕਰੇਇ॥ ਕਹਹਿ ਸੁਣਹਿ ਜੋ ਮਾਨਹਿ ਨਾਉ॥ ਹਉ ਬਲਿਹਾਰੈ ਤਾ ਕੈ ਜਾਉ॥ ਨਾਨਕ ਏਕ ਕਹੈ ਅਰਦਾਸਿ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰੈ ਪਾਸਿ॥ 3॥ ਜਾ ਤੂੰ ਦੇਹਿ ਜਪੀ ਤੇਰਾ ਨਾਉ॥ ਦਰਗਹ ਬੈਸਣ ਹੋਵੈ ਥਾਉ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਦੁਰਮਤਿ ਜਾਇ॥ ਗਿਆਨੁ ਰਤਨੁ ਮਨਿ ਵਸੈ ਆਇ॥ ਨਦਰਿ ਕਰੈ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲੈ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਭਵਜਲੁ ਤਰੈ॥4॥8॥

Assa Mehal 1, Titooka: Koyee bheekhuk(u) bheekhiya khaayay. Koyee raja ruhhiya smaayay. Kis hee maan(u), kisaiy upmaan(u). Dhaah(i) oosaaray, dhuray dhiyaan(u). Toojh tay vudda naahi koyay. Kis(u) vaykhaaleen, chunga hoyay? 1. Mein ta Naam(u) Tayra adhaar(u). Toon Daata, Kernhaar(u) Kartar(u). 1. Ruhaou. Vaat na paavoun, veenga jaaoun. Durgeh baiysun naahi thaaoun. Mun ka undhula, Maya ka bundh(u). Kheen khuraab(u) hovaiy nit kundh(u). Khaan, jeevun kee buhouti aas. Laykhaiy Tayraiy saas, giraas. 2. Ehinis(i) undhulay deepuk(u) dayay. Bhuoujul doobut chinta kuray. Kuheh(i), sooneh(i), jo maaneh(i) Naaoun. Huoun bulihaaraiy ta kaiy jaaoun. Nanak aik kuhhaiy ardaas(i). Jeeou, pind(u) subh(u) Tayraiy paas(i). 3. Ja Toon dayh(i), jupeen Tayra Naaoun. Durgeh baiysun hovaiy thaaoun. Ja Toodh(u) bhaavaiy, ta doormut(i) jaayay. Giyaan(u) ruttan(u) mun(i) vussaiy aayay. Nudr(i) kuraiy ta Satguru(u) milaiy. Pernvut(i) Nanak(u) bhuvjul turaiy. 4.18.

Word Meaning: Titooka = verses with three lines. Bheekhuk(u) = beggar. Upmaan(u) = dishonour. Dhaah(i) = demolish. Oosaaray = construct; create. Vakhaaleen = show. Chunga = better. 1. Adhaar(u) = basis. Kernhaar(u) = creator = Kartar(u). Pause. Vaat = straight path; destination. Veenga = at an angle; off the right path. Baiysun = to sit; to live. Kheen = weak. Khuraab = getting ruined. Kundh(u) = wall, human body. Laykhaiy Tayraiy = You have the account of. Giraas(u) = bite of food. 2. Ehinis(u) = day and night (always). Deepuk(u) = lamp; enlightenment. Bhuoujul = world-sea. Chinta = worry. Maaneh(i) = obeys. Naaoun = Huqam; advice. Bulihaaray = offer life to sacrifice. Jeeou = soul. Pind(u) = body. Paas(i) = under control. 3. Jupeen = recite. Doormut(i) = evil thinking. Giyaan(u) = Divine Knowledge; Waheguru's Naam. Nudr(i) = kind sight. 4.

MEANING: It is with Waheguru's Will that there are some people who are beggars, and live on begging all their life; while there are some others who rule some states, and (ignoring Waheguru), stay absorbed in their reign. So, some people enjoy respect in society, while some others receive disrespect. Waheguru demolishes and creates as He pleases, and keeps everybody in mind. There is none higher than You, whom I can show to be better than You, oh Waheguru. 1. You are the Provider and the Creator, and my support, oh Waheguru. Pause. I follow the wrong path and will not reach my destination; as a result, I will have no room in Waheguru's Court (will not be approved for union with Him). I am blinded by the attractions of Maya, which serve as an obstacle (for my union with Waheguru), and as a result, my body (mind) is losing its strength and is being ruined (spiritually). My mind has a strong wish to eat good food and live long. But Waheguru has the account of my every breath and my every bite. 2. However, Waheguru also worries about the spiritually blind who are drowning in the sea of Maya, and enlightens them (shows them the path of righteousness) day and night. I am a sacrifice for all those who recite, listen to, and obey Waheguru's Naam. I want to pray before Waheguru, who has control over our souls and bodies (that I always remember Him). 3.

So as to get a room in His Court, I can recite Waheguru's Naam only if He grants me that (motivates me to do so). I can get rid of my evil thinking only if You like it, oh Waheguru, so that Your jewel-like Naam can take root in my mind. I pray to Waheguru to be kind to me, and connect me with the Guru so that I may swim across the world-sea, oh Nanak. 4.18.

ਆਸਾ ਮਹਲਾ 1 ਪੰਚਪਦੇ॥ ਦੁਧ ਬਿਨੁ ਧੇਨੁ ਪੰਖ ਬਿਨੁ ਪੰਖੀ ਜਲ ਬਿਨੁ ਉਤਭੁਜ ਕਾਮਿ ਨਾਹੀ॥ ਕਿਆ ਸੁਲਤਾਨ ਸਲਾਮ ਵਿਹੂਣਾ ਅੰਧੀ ਕੋਠੀ ਤੇਰਾ ਨਾਮੁ ਨਾਹੀ॥ 1॥ ਕੀ ਵਿਸਰਹਿ ਦੁਖੁ ਬਹੁਤਾ ਲਾਗੈ॥ ਦੁਖੁ ਲਾਗੇ ਤੂੰ ਵਿਸਰੁ ਨਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਅਖੀ ਅੰਧੁ ਜੀਭ ਰਸੁ ਨਾਹੀ ਕੰਨੀ ਪਵਣੁ ਨ ਵਾਜੈ॥ ਚਰਣੀ ਚਲਹਿ ਪਜੂਤਾ ਆਗੈ ਵਿਣੁ ਸੇਵਾ ਫਲ ਲਾਗੈ॥ 2॥ ਅਖਰ ਬਿਰਖ ਬਾਗ ਭੁਇ ਚੋਖੀ ਸਿੰਚਿਤ ਭਾਉ ਕਰੇਹੀ॥ ਸਭਨਾ ਫਲੁ ਲਾਗੈ ਨਾਮੁ ਏਕੋ ਬਿਨੁ ਕਰਮਾ ਕੈਸੇ ਲੇਹੀ॥ 3॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਸਭਿ ਤੇਰੇ ਵਿਣੁ ਸੇਵਾ ਫਲੁ ਕਿਸੈ ਨਾਹੀ॥ ਦੁਖੁ ਸੁਖੁ ਭਾਣਾ ਤੇਰਾ ਹੋਵੈ ਵਿਣੁ ਨਾਵੈ ਜੀਉ ਰਹੈ ਨਾਹੀ॥ 4॥ ਮਤਿ ਵਿਚਿ ਮਰਣੁ ਜੀਵਣੁ ਹੋਰੁ ਕੈਸਾ ਜਾ ਜੀਵਾ ਤਾ ਜੁਗਤਿ ਨਾਹੀ॥
(ਅੰਗ 355)॥ ਕਹੈ ਨਾਨਕੁ ਜੀਵਾਲੇ ਜੀਆ ਜਹ ਭਾਵੈ ਤਹ ਰਾਖੁ ਤੁਹੀ॥ 5॥ 19॥

Assa Mehla 1, Punchpuday: Doodh bin(u) dhayn(u), punkh bin(u) punkhi, jul bin(u) ootbhooj, kaam(i) naahi. Kiyya sultan slaam vihoona, undhi kotthi, Tayra Naam naahi. 1. Kee visreh(i), dookh(u) buhouta laagaiy. Dookh(u) laagaiy, Toon visser(u) naahi. 1. Ruhaou. Akheen undh(u), jeebh rus(u) naahi, kunni puvun(u) na vaajaiy. Churnee chuleh(i) pujoota aagaiy, vin(u) sayva ful laagaiy. 2. Ukkhur, birkh, baag, bhooyayn chokhi, sinchit bhaaou kurayhi. Subhna ful(u) laagaiy Naam(u) Aiko, bin(u) kerma, kaiysay layhi. 3. Jaytay, jea, taytay subh(i) Tayray, vin(u) sayva ful(u) kisaiy naahi. Dookh(u), sookh(u) bhaana Tayra hovaiy, vin(u) Naavaiy, jeaou ruhhaiy haahi. 4. Mut(i) vich(i) mern(u), jeevun hoar(u) kaiysa, ja jeevaan, ta joogut(i) naahi.

(PAGE 355): Kuhhaiy Nanak(u) jeevaalay jeaan, jeh bhaavaiy, teh raakh(u) Toohi.5.

Word Meaning: Punchpuday = Shabads with five verses. Dhayn = cow. Punkh = wings. Punkhi = bird. Ootbhooj = vegetation; crops. Kaam(i) Naahi = of no use. Kiyya = of what kind. Sultan = a Muslim king. Slaam Vihoona = without any salutati.on (respect). Kotthi = a small room; heart. 1. Kee = why? Pause. Jeebh = tongue. Rus(u) = sweet taste. Puvun = air; sound. Pujoota Aagaiy = held (supported) at the front. Ful = result; reward. 2. Ukkhur = words of praise for Waheguru. Birkh = tree. Baag = orchard. Bhooyayn = ground (human heart). Chokhi = much (suitable; purified). Sinchit = irrigate. Bhaaou = love. Kerma = fortune. Layhi = acquire. 3. Jaytay = all those. Taytay = the same. Bhaana = Will. 4. Mern(u) = death (of selfishness and ego). Joogut(i) = technique; style. Jeevaalay = give (new) life. 5.

MEANING: A cow is of no use if it does not produce milk; a bird is incomplete (incapacitated) without its wings; crops are worthless if they dry out without water; and a sultan is irrelevant if he does not command any respect; similarly, a heart is completely dark if it does not have Waheguru's Naam in it. 1. Why should I forget You when I suffer a lot without Your Naam, oh Waheguru? Please, do not be forgotten from my heart as I suffer deeply without You. Pause. When the man gets old, he becomes almost blind; his tongue becomes incapable of enjoying tastes; he cannot hear any sound; and he needs support at the front to walk. He suffers from such physical incapabilities because, forgetting Waheguru, he indulged in the enjoyment of sensual pleasures all his life, which robbed him of his mental (and physical) capabilities. Such is the result of not serving Waheguru (and enjoying sensual pleasures). 2. If a man plants an orchard of trees of words of praise for Waheguru in the field of his heart, which is well prepared with noble qualities, and irrigates this orchard with love for Waheguru, then each tree bears the same fruit - Waheguru's Naam. However, one cannot grow such an orchard without good fortune. 3.

Even though all the living beings are Yours, nobody can reap a reward without their good fortune (based on their previous deeds and predetermined by Waheguru). One gets comforts and discomforts as per the Will of Waheguru, and one does not enjoy peace without Waheguru's Naam. 4. One should have the wisdom to kill his worldly desires; his spiritual life becomes meaningless as he does not follow the real lifestyle leading to a high spiritual state. I make only one request to Waheguru: that He grant the people the ability to obey His Will, and that they be happy in whatever situation He keeps them, oh Nanak. 5.19.

ਆਸਾ ਮਹਲਾ 1॥ ਕਾਇਆ ਬ੍ਰਹਮਾ ਮਨੁ ਹੈ ਧੋਤੀ॥ ਗਿਆਨੁ ਜਨੇਊ ਧਿਆਨੁ ਕੁਸਪਾਤੀ॥ ਹਰਿਨਾਮਾ ਜਸੁ ਜਾਚਉ ਨਾਉ॥ ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮਿ ਸਮਾਉ॥ 1॥ ਪਾਡੇ ਐਸਾ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ ਨਾਮੇ ਸੁਚਿ ਨਾਮੋ ਪੜਉ ਨਾਮੇ ਚਜੁ ਆਚਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਬਾਹਰਿ ਜਨੇਊ ਜਿਚਰੁ ਜੋਤਿ ਹੈ ਨਾਲਿ॥ ਧੋਤੀ ਟਿਕਾ ਨਾਮੁ ਸਮਾਲਿ॥ ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ॥ ਵਿਣੁ ਨਾਵੈ ਹੋਰਿ ਕਰਮ ਨਾ ਭਾਲਿ॥ 2॥ ਪੂਜਾ ਪ੍ਰੇਮ ਮਾਇਆ ਪਰਜਾਲਿ॥ ਏਕੋ ਵੇਖਹੁ ਅਵਰੁ ਨ ਭਾਲਿ॥ ਚੀਨ੍ਹੈ ਤਤੁ ਗਗਨ ਦਸ ਦੁਆਰ॥ ਹਰਿ ਮੁਖਿ ਪਾਠ ਪੜੈ ਬੀਚਾਰ॥ 3॥ ਭੋਜਨੁ ਭਾਉ ਭਰਮੁ ਭਉ ਭਾਗੈ॥ ਪਾਹਰੂਅਰਾ ਛਬਿ ਚੋਰੁ ਨ ਲਾਗੈ॥ ਤਿਲਕੁ ਲਿਲਾਟਿ ਜਾਣੈ ਪ੍ਰਭੁ ਏਕੁ॥ ਬੂਝੈ ਬ੍ਰਹਮੁ ਅੰਤਰਿ ਬਿਬੇਕੁ॥ 4॥ ਆਚਾਰੀ ਨਹੀ ਜੀਤਿਆ ਜਾਇ॥ ਪਾਠ ਪੜੈ ਨਹੀ ਕੀਮਤਿ ਪਾਇ॥ ਅਸਟਦਸੀ ਚਹੁ ਭੇਦੁ ਨ ਪਾਇਆ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਬ੍ਰਹਮ ਦਿਖਾਇਆ॥ 5॥20॥

Assa Mehla 1: Kaaya Brahma, mun(u) haiy dhoti. Giyan(u) junayoo, dhiyaan(u) koospaati. Hur(i) Naama jus(u) jaachoun Naaoun. Gur persadi Braham(i) smaaoun. 1. Paanday, aiysa Braham beechaar(u). Naamay sooch(i), Naamo purrhou, Naamay chujj(u) aachaar(u). 1. Ruhaou. Baahur(i) junayoo, jichur jot(i) haiy naal(i). Dhoti, tikka, Naam(u) smaal(i). Aiythaiy, oathaiy, nibhee naal(i). Vin(u) Naavaiyn, hoar(i) kerm na bhaal(i). 2. Pooja, praym, Maya purjaal(i). Aiko vaykhou, uver(u) na bhaal(i). Cheenaiy Tutt(u) guggun dus-dooaar. Hur(i) mookh(i) paatth purrhaiy beechaar. 3. Bhojun(u), bhaaou, bherm(u), bhuou bhaagaiy. Paahrooura chhub(i), choar(u) na laagaiy. Tilk(u) lilaat(i) jaanaiy Prubh Aik(u). Boojhaiy Braham(u) untar(i) bibayk(u). 4. Achaareen, nuhhi jeetiya jaayay. Paatth purrhaiy, nuhhi keemut(i) paayay. Asht-duseen, Chuhoun bhayd(u) na paaya. Nanak, Satgur Braham dikhaayay. 5.20.

Word Meaning: Kaaya = body. Brahma = Supreme Being. Dhoti = a saree-like cloth worn by Brahmans while worshipping their idols. Giyan(u) = (acquiring) Divine Knowledge. Junayoo = the sacred thread that the Brahmans wear as a sign of purity. Dhiyaan(u) = focus of mind. Koospaati = ring of long grass that the Brahmans wear during worship. Jus(u) = praise. Jaachoun = wish for. 1. Paanday = oh, Brahman. Sooch(i) = purity. Chujj(u) Achaar(u) = performance of rituals. Pause. Jichur = as long as. Jot(i) = soul. Naal(i) = with. Tikka = anointment. Aiythaiy Oathaiy = here and there (in this world, and the next). Nibhee = supports you. Kerm = rituals. Bhaal(i) look for. 2. Pooja = worship. Purjaal(i) = destroy completely. Aiko = Only the "one" (Waheguru). Cheenaiy = recognizes (makes a connection with). Tutt(u) = the root (Waheguru). Guggun Dus-Doaar = the tenth door (through which one connects with God). Paatth Purrhaiy = reads the teachings (of Vedas). 3. Bhojun(u) = food (for the idol). Paahrooura = guard. Chhub(i) = majestic image. Lilaat(u) = on the forehead. Bibayk(i) = the wisdom (ability) to distinguish between good and bad. 4. Achaareen = rituals. Jeetiya = conquer; win favour of. Keemut(i) = worth. Asht-Duseen = the 18 (Puranas). Chuhoun = the four (Vedas). 5.

MEANING: You wrap yourself in a dhoti, put a thread which you believe to be sacred around your neck, anoint your forehead, observe cleanliness, and perform many rituals when you worship your idol, oh Brahman. But I worship my Waheguru with the firm belief that He is present in my body, and the purification of my mind serves as the dhoti (which you use as a

sign of purity). Acquiring Divine Knowledge is my junayoo, and the focus of my mind is the ring of long grass that you wear. I beg for Waheguru's Naam, which is singing His praise. With Guru's grace, I get absorbed in the Supreme Being. 1. You should rather ponder on Waheguru in such a way that His Naam becomes cleanliness for you, and recite it so that it serves as all your rituals, oh Brahman. Pause. Your junayoo is good (if it is) for only as long as you live. Make Waheguru's Naam your dhoti and anointment, which will stay with you in this world as well as in the next. Do not look for any other ritual. 2. Burn the attractions of Maya completely with the worship of Waheguru with love, and do not look for any other deity. By recognizing the root of the universe (Waheguru) in your mind with His Naam on your tongue, and by pondering on the Naam, you will feel as if you are meditating in the tenth door (connected with God) all the time. 3. Rather than offering food to the idol, if the Brahman fosters love for Waheguru in his mind, all his misgivings and worldly fears will be dispelled. And with the majestic image of Waheguru as his guard, no thief (worldly attraction) can rob him of his noble qualities. Rather than anointing his forehead, if the Brahman recognizes the "One" Supreme Being (makes a connection with Waheguru), he will acquire the knowledge to distinguish between the poisonous effects of Maya and the Amrit-Naam of Waheguru. 4. One cannot win the favour of Waheguru (please Him) with the customary rituals. He may read the holy books like the Vedas, but the Brahman will never know the worth of Waheguru. The eighteen Puranas and the four Vedas have not found out the secrets of Waheguru, but my Satguru has shown me the omnipresent Waheguru, oh Nanak. 5.20.

ਆਸਾ ਮਹਲਾ 1॥ ਸੇਵਕੁ ਦਾਸੁ ਭਗਤ ਜਨੁ ਸੋਈ॥ ਠਾਕੁਰ ਕਾ ਦਾਸੁ ਗੁਰਮੁਖਿ ਹੋਈ॥ ਜਿਨਿ ਸਿਰਿ ਸਾਜੀ ਤਿਨਿ ਫੁਨਿ ਗੋਈ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ 1॥ ਸਾਚੁ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਗੁਰਮਖਿ ਸਾਚੇ ਸਾਚੈ ਦਰਬਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਸਚਾ ਅਰਜੁ ਸਚੀ ਅਰਦਾਸਿ॥ ਮਹਲੀ ਖਸਮੁ ਸੁਣੇ ਸਾਬਾਸਿ॥ ਸਚੈ ਤਖਤਿ ਬੁਲਾਵੈ ਸੋਇ॥ ਦੇ ਵਡਿਆਈ ਕਰੇ ਸੁ ਹੋਇ॥ 2॥ ਤੇਰਾ ਤਾਣੁ ਤੂ ਹੈ ਦੀਬਾਣੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਚੁ ਨੀਸਾਣੁ॥ ਮੰਨੇ ਹੁਕਮੁ ਸੁ ਪਰਗਟੁ ਜਾਇ॥ ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ ਨ ਪਾਇ॥ 3॥ ਪੰਡਿਤ ਪੜਹਿ ਵਖਾਣਹਿ ਵੇਦੁ॥ ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਹਿ ਭੇਦੁ॥ ਗੁਰ ਬਿਨ ਸੋਝੀ ਬੂਝ ਨ ਹੋਇ॥ ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਇ॥ 4॥ ਕਿਆ ਹਉ ਆਖਾ ਆਖਿ ਵਖਾਣੀ॥ ਤੂੰ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ॥ ਨਾਨਕ ਏਕੋ ਦਰੁ ਦੀਬਾਣੁ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਹਾ ਗੁਦਰਾਣੁ॥ 5॥21॥

Assa Mehla 1: Sayvuk(u), daas, bhugut, jun(u) soyee. Tthaakur ka daas(u) Gurmukh(i) hoyee. Jin(i) sir(i) saaji, Tin(i) phoon(i) goyee. Tis(u) bin(u) uver(u) na koyee. 1. Saach(u) Naam(u) Gur Shabad(i) veechaar(i). Gurmukh(i) saachay, Saachaiy Durbar(i). 1. Ruhaou. Sacha urj(u), sachi ardaas(i). Mehleen Khusm(u) soonay, shabaash(i). Sachaiy Tukhut(i) boolaavaiy Soyay. Day vudiyaayi, kuray su hoyay. 2. Tayra taan(u), Tu haiy deebaan(u). Gur ka Shabad(u) sach(u) neeshaan(u). Munnay Huqam(u), su pergut(u) jaayay. Sach(u) neeshaanaiy, tthaak na paayay. 3. Pundit purreh(i), vukhaaneh(i) Vayd(u). Untar(i) Vust(u), na jaaneh(i) bhayd(u). Gur bin sojhi, boojh na hoyay. Saacha ruv(i) ruhhiya Prubh(u) soyay. 4. Kiyya huoun aakhaan, aakh(i) vukhaani. Toon Aapay jaaneh(i), serb vidaani. Nanak, Aiko Dur(u) Deebaan(u). Gurmukh(i) Saach(u), tuhaan goodraan(u). 5.21.

Word Meaning: Sayvuk(u) = servant. Daas(u) = slave. Tthaakur = Lord. Gurmukh(i) = obedient of the Guru. Sir(i) = Saaji = created. Phoon(i) = too. Goyee = destroyed. Uver(u) = other. 1. Sachay = pure with high morality. Saachaiy Durbaar(i) = in the Court of the eternal Waheguru. Pause. Urj(u) = request. Ardaas(i) = prayer. Mehleen = in His Palace. Khusm(u) = Lord. Vudiyaayi = honour. 2. Taan(u) = power. Deebaan(u) = support. Neehaan(u) = identification. Pergut = is honoured. Tthaak = obstruction. 3. Vukhaaneh(i) = explains. Vust(u) = (the real) thing (Waheguru). Sojhi = awareness. Ruv(i) Ruhhiya = is

present. 4. Serb Vidaani = the performer of all amazing feats. Deebaan(u) = shelter. Goodraan(u) = support of life. 5.

MEANING: Only that individual is the true servant, slave, or devotee of Waheguru, who obeys the teachings of the Guru. Such a devotee believes that Waheguru, which has created the world, destroys it too, and there is no one else like Him. 1.

The Sikh of the Guru ponders on His Shabad, and recites Waheguru's Naam. With noble qualities, like purity of heart and high morality, he is approved in Waheguru's Court and stays absorbed in Him. Pause. Guru's Sikh prays to Waheguru with pure mind (with no expectation), and with love for Him, because of which Waheguru invites him to His Palace (connects the Sikh with Him), and acclaims him. Waheguru invites him to His throne and honours him. Whatever Waheguru wishes, takes place. 2. Waheguru is the power, and the support for Guru's Sikh, and Guru's Shabad is his identification to connect with Waheguru. The Sikh obeys the Guru's Huqam, and, with the Guru's Shabad as his identification, he experiences no hindrance on his path to union with Waheguru, where he is honoured. 3. The pundit reads the Vedas and explains to the masses, but does not know the secret that Waheguru resides hidden in his own heart (mind). He cannot gain understanding and the required knowledge without the Guru who teaches that the eternal Waheguru is present everywhere. 4. What can I say about Your magnanimity, and explain it to others (I am unable to do so), oh Waheguru. Only you know your magnanimity, oh, the performer of the amazing feats! For the Sikh, Waheguru is his shelter and his support, where he can recite His Naam in the peaceful state of mind, oh Nanak. 5.21.

ਆਸਾ ਮਹਲਾ 1॥ ਕਾਚੀ ਗਾਗਰਿ ਦੇਹ ਦੁਹੇਲੀ॥ ਉਪਜੈ ਬਿਨਸੈ ਦੁਖੁ ਪਾਈ॥ ਇਹੁ ਜਗੁ ਸਾਗਰੁ ਦੁਤਰੁ ਕਿਉ ਤਰੀਐ ਬਿਨੁ ਹਰਿ ਗੁਰ ਪਾਰਿ ਨ ਪਾਈ॥ 1॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਪਿਆਰੇ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਹਰੇ॥ ਸਰਬੀ ਰੰਗੀ ਰੂਪੀ ਤੂੰ ਹੈ ਤਿਸੁ ਬਖਸੇ ਜਿਸੁ ਨਦਰਿ ਕਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਾਸੁ ਬੁਰੀ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਪਿਰ ਸਿਉ ਮਿਲਣ ਨ ਦੇਇ ਬੁਰੀ॥ ਸਖੀ ਸਾਜਨੀ ਕੇ ਹਉ ਚਰਨ ਸਰੇਵਉ ਹਰਿ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਦਰਿ ਧਰੀ॥ 2॥

(ਅੰਗ 356)॥ ਆਪੁ ਬੀਚਾਰਿ ਮਾਰਿ ਮਨੁ ਦੇਖਿਆ ਤੁਮ ਸਾ ਮੀਤੁ ਨ ਅਵਰੁ ਕੋਈ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਦੁਖੁ ਸੁਖੁ ਦੇਵਹਿ ਕਰਹਿ ਸੋਈ॥ 3॥ ਆਸਾ ਮਨਸਾ ਦੋਊ ਬਿਨਾਸਤ ਤ੍ਰਿਹੁ ਗੁਣ ਆਸ ਨਿਰਾਸ ਭਈ॥ ਤੁਰੀ ਆਵਸਥਾ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸੰਤ ਸਭਾ ਕੀ ਓਟ ਲਹੀ॥ 4॥ ਗਿਆਨ ਧਿਆਨ ਸਗਲੇ ਸਭਿ ਜਪ ਤਪ ਜਿ ਹਿਰਦੈ ਅਲਖ ਅਭੇਵਾ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ ਗੁਰਮਤਿ ਪਾਏ ਸਹਜ ਸੇਵਾ॥ 5॥22॥

Assa Mehla 1: Kaachi gaagur(i) dayh doohayli. Oopjaiy, binsaiy, dookh(u) paayee. Eh(u) jug(u) dootur(u), kiyoun turiyaiy, bin(u) Hur(i) Gur paar(i) na paayee. 1. Toojh bin(u) uver(u) na koyee, maray Piyaray, Toojh bin(u) uver(u) na koyay Huray. Serbeen rungeen, roopeen, Toon haiyn, tis(u) bukhshay, jis(u) nudr(i) kuray. 1. Ruhaou. Saas(u) boori, ghur(i) vaas(u) na dayvaiy, Pir siyoun miln na dayay, boori. Sukhi saajni kay huoun churn srayvoun, Hur(i) Gur kirpa tay nudr(i) dhuri. 2.

(PAGE 356): Aap(u) beechaar(i), maar(i) mun(u) daykhiya, Toom sa meet(u) na uver(u) koyee. Jiyoun Tu raakheh(i), tiv hee rehna, dookh(u), sookh(u) dayveh(i), kureh(i) Soyee. 3. Aasa, munsa, doyoo binaasut, trihou goon aas, niraas bhuyyi. Toori aavustha Gurmukh(i) paayiyaiy, Sunt subha kee oat luhhi. 4. Giyan, dhiyan, suglay subh(i) jup, tup, j(i) hirdaiy Alukh Abhayva. Nanak, Ram Naam(i) mun(u) raata, Gurmut(i) paayay sehj sayva. 5.22.

Word Meaning: Kaachi Gaagur(i) = breakable earthen vessel. Dayh = body. Doohayli = source of discomfort. Dootur(u) = very tough to swim across. 1. Huray = oh, Waheguru. Rungeen = in different colours. Roopeen = in different forms. Bukhshay = grants; forgives.

Nudr(i) = kind sight. Pause. Saas(u) = mother-in-law, a metaphor for Maya. Vaas(u) = living. Boori = bad. Sukhi Saajni = friends in a holy gathering. 2. Maar(i) Mun(u) = by controlling mind against worldly attractions. Sa = like. Meet = friend. 3. Munsa = desires. Binaasut = eradicated. Trihou Goon = the three effects of Maya. Niraas = turned off; feel detached. Toori Aavustha = spiritual state above Maya. Oat = shelter. Luhhi = acquired. 4. Dhiyan = focus of the mind. Jup = recitation of mantras. Tup = enduring hardships (to please the deities). Alukh = incomprehensible (God). Abhayva = whose secrets cannot be known. Raata = imbued. Sehj = high spiritual state. 5.

MEANING: The human body is perishable like an earthen vessel, and becomes a source of suffering for the man because it keeps being created and destroyed (man keeps being born, and dying). The world is like an ocean (of Maya), which is extremely difficult to swim across without the shelter of the Guru. 1. There is none other than You (the Lord of the universe), oh my dear Waheguru. You appear in many colours and forms. You give (Your Naam) only to those whom You are kind to. Pause. Like a bad mother-in-law who does not allow her daughter-in-law to get together with her husband, Maya is also very bad because she does not allow the human bride (soul) to get connected with Waheguru (by keeping him trapped in her mind-captivating attractions). But I serve the feet of my friends in the holy gathering of the Guru (show tremendous respect for them), who connected me with the Guru, by whose grace, Waheguru has cast a kind sight on me. 2.

By analyzing myself and by killing my desires, I realized that there is no other friend like You, oh Waheguru. So, I will lead my life in whatever way You guide me, and will be happy whether You keep me in comfort or in discomfort. 3. One attains the spiritual state above the effects of Maya only in the shelter of the Guru, where his hopes and wishes both get eradicated. So, I have taken shelter in the gathering of the holy men. 4.

When a devotee acquires the Naam of the incomprehensible Waheguru whose secrets cannot be known in his heart, he feels that he has acquired the Divine Knowledge with the focus of his mind, and does not need recitation of any mantra or any hardship to punish himself. One attains the high spiritual state by serving the Guru and following His advice. My mind is now imbued in Waheguru's Naam, oh Nanak. 5.22.

ਆਸਾ ਮਹਲਾ 1 ਪੰਚਪਦੇ॥ ਮੋਹੁ ਕੁਟੰਬੁ ਮੋਹੁ ਸਭ ਕਾਰ॥ ਮੋਹੁ ਤੁਮ ਤਜਹੁ ਸਗਲ ਵੇਕਾਰ॥ 1॥ ਮੋਹੁ ਅਰੁ ਭਰਮੁ ਤਜਹੁ ਤੁਮ ਬੀਰ॥ ਸਾਚੁ ਨਾਮੁ ਰਿਦੇ ਰਵੈ ਸਰੀਰ॥ 1॥ ਰਹਾਉ॥ ਸਚੁ ਨਾਮੁ ਜਾ ਨਵਨਿਧਿ ਪਾਈ॥ ਰੋਵੈ ਪੂਤੁ ਨ ਕਲਪੈ ਮਾਈ॥ 2॥ ਏਤੁ ਮੋਹਿ ਡੂਬਾ ਸੰਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਕੋਈ ਉਤਰੈ ਪਾਰਿ॥ 3॥ ਏਤੁ ਮੋਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ॥ ਮੋਹੇ ਲਾਗਾ ਜਮਪੁਰਿ ਜਾਹਿ॥ 4॥ ਗੁਰ ਦੀਖਿਆ ਲੇ ਜਪੁ ਤਪੁ ਕਮਾਹਿ॥ ਨਾ ਮੋਹੁ ਤੂਟੈ ਨ ਥਾਇ ਪਾਇ॥ 5॥ ਨਦਰਿ ਕਰੇ ਤਾ ਏਹੁ ਮੋਹੁ ਜਾਇ॥ ਨਾਨਕ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ॥ 6॥23॥

Aasa Mehla 1, Punchpuday: Moh(u) kootumb(u), moh(u) subh kaar. Moh(u) toom tujhou, sugul vaykaar. 1. Moh(u), ur(u) bherm(u) tujhou toom, beer. Saach(u) Naam(u) riday ruvvaiy sreer. 1. Ruhaou. Sach(u) Naam(u), ja nuvnidh(i) paayee. Rovaiy poot(u), na kulpaiy maayee. 2. Ait(u) moh(i) dooba sunsaar(u). Gurmukh(i) koyee ootraiy paar(i). 3. Ait(u) moh(i) phir(i) jooni paah(i). Mohay laaga Jumpur(i) jaah(i). 4. Gur deekhiya lay jup(u), tup(u) kmaah(i). Na moh(u) tootaiy, na thaayayn paayay. 5. Nudr(i) kuray ta eh(u) moh(u) jaayay. Nanak, Hur(i) siyoun ruhhaiy smaayay. 6.23.

Word Meaning: Punchpuday = Shabad with five verses. Moh(u) = attachment; strong bond with. Kootumb = family. Kaar = dealings. Tujhou = give up; abandon. Vaykaar = immoral acts; vices. 1. Bherm(u) = illusions. Ruvvaiy = is recited. Sreer = body; man. Pause. Nuvnidh(i) = the nine treasures. Poot(u) = mind. Kulpaiy = suffer in struggle. Maayee = (for the sake of) Maya. 2. Ait = this. Ootraiy Paar(i) = gets across. Jumpur(i)

= in the city (court) of the Angel of death. 4. Deekhiya = advice. Kmaah(i) = earns. Thaayayn Paayay = gets credit. 5.

MEANING: All man's dealings are rooted in the attachments with his family and the worldly attractions. One must overcome their strong bonds to worldly attractions, as they lead to vices and immoral activities. 1. Get rid of your illusions about Maya and its attractions by reciting Waheguru's Naam, oh my brothers. Pause. When one acquires Waheguru's Naam, which is the source of all the nine treasures of the world, his mind, which is the son of Maya (loves it like its mother), will not cry for its mother, Maya, which will not cause any suffering for it. 2. The world drowns in the sea of Maya because of its strong attraction for it, while some rare individual, who takes the Guru's shelter, swims across it. 3. One is caught in the cycle of rebirths because of his bonds of affection for the family, and for the attractions of Maya, and is taken to the court of the Angel of death (for further punishment). 4. Those who keep reciting mantras and endure hardships with the advice of their (Maya- engrossed) guru cannot break the bonds of worldly attractions and get no spiritual credit. 5. One is able to break the bonds of worldly attractions with the kind sight of Waheguru, when he stays absorbed in Waheguru's Naam, oh Nanak. 6.23.

ਆਸਾ ਮਹਲਾ 1॥ ਆਪਿ ਕਰੇ ਸਚੁ ਅਲਖ ਅਪਾਰੁ॥ ਹਉ ਪਾਪੀ ਤੂੰ ਬਖਸਣਹਾਰੁ॥ 1॥ ਤੇਰਾ ਭਾਣਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ॥ ਮਨ ਹਠਿ ਕੀਚੈ ਅੰਤ ਵਿਗੋਵੈ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਕੀ ਮਤਿ ਕੂੜਿ ਵਿਆਪੀ॥ ਬਿਨੁ ਹਰਿ ਸਿਮਰਣ ਪਾਪਿ ਸੰਤਾਪੀ॥ 2॥ ਦੁਰਮਤਿ ਤਿਆਗਿ ਲਾਹਾ ਕਿਛੁ ਲੇਵਹੁ॥ ਜੋ ਉਪਜੈ ਸੋ ਅਲਖ ਅਭੇਵਹੁ॥ 3॥ ਐਸਾ ਹਮਰਾ ਸਖਾ ਸਹਾਈ॥ ਗੁਰ ਹਰਿ ਮਿਲਿਆ ਭਗਤਿ ਦ੍ਰਿੜਾਈ॥ 4॥ ਸਗਲੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਵੈ॥ 5॥24॥

Aasa Mehla 1: Aap(i) kuray Sach(u), Alukh, Apaar(u). Huon paapi, Toon bukhshunhaar(u) 1. Tayra bhaana subh(u) kichh(u) hovaiy. Mun hutth(i) keechaiy, unt vigovaiy. 1. Ruhaou. Munmukh kee mut(i) koorr(i) viyaapi. Bin(u) Hur(i) simrun, paap(i) suntaapi. 2. Doormut(i) tiyaag(i), laaha kichh(u) layvhou. Jo oopjaiy, so Alukh Abhayvhou. 3. Aiysa humra Sukha Suhaayee. Gur Hur(i) miliya, bhugut(i) drirraayi. 4. Sugleen saudeen toata aavaiy. Nanak, Ram Naam(u) mun(i) bhaavaiy. 5.24.

Word Meaning: Alukh = incomprehensible. Apaar(u) = beyond limits. Huoun = I am. Bukhshunhaar(u) = forgiving. 1. Bhaana = Will. Hutth(i) = persistence of mind. Keechaiy = by doing. Vigovaiy = suffers humiliation. Pause. Koorr(i) = in deceit; in perishables. Viyaapi = overpowered. Suntaapi = suffers. 2. Doormut(i) = immoral thinking. Tiyaag(i) = by giving up. Laaha = (spiritual) benefit. Oopjaiy = happens after that. 3. Sukhaa = friend. Suhaayee = supporter. Drirraayee = reinforced. 4. Saudeen = busines dealings. Toata = shortage. Bhaavaiy = is liked. 5.

MEANING: I am a sinner, and You are the forgiver, oh Waheguru. Everything is done by You (happens by Your Will), oh the incomprehensible and limitless Waheguru. 1.
(No matter what the man does), Everything happens by Your Will. The man, who follows the obstinacy of his mind, suffers humiliation at the end. Pause. The thinking of the man who follows his mind is guided by the perishable attractions of Maya, and without the recitation of Waheguru's Naam, the sinner suffers badly. 2. One should earn some spiritual benefit (wealth) by getting rid of his evil thinking; and whatever happens after that (high spiritual state) is due to the benevolence of the incomprehensible Waheguru, whose secrets cannot be known. 3. Waheguru is such a good friend and supporter of the man that He connects the devotee with the Guru who reinforces (implants) Waheguru's worship in the devotee's mind. All other businesses in the world result in some loss (in terms

of wealth and spirituality), but there is never a loss when one recites Waheguru's Naam; that is why I like it very much, oh Nanak. 5.24.

ਆਸਾ ਮਹਲਾ 1 ਚਉਪਦੇ॥ ਵਿਦਿਆ ਵੀਚਾਰੀ ਤਾ ਪਰਉਪਕਾਰੀ॥ ਜਾ ਪੰਚ ਰਾਸੀ ਤਾ ਤੀਰਥ ਵਾਸੀ॥ 1॥ ਘੁੰਘਰੂ ਵਾਜੈ ਜੇ ਮਨ ਲਾਗੈ॥ ਤਉ ਜਮ ਕਹਾ ਕਰੇ ਮੋ ਸਿਉ ਆਗੈ॥ 1॥ ਰਹਾਉ॥ ਆਸ ਨਿਰਾਸੀ ਤਉ ਸੰਨਿਆਸੀ॥ ਜਾ ਜਤੁ ਜੋਗੀ ਤਾ ਕਾਇਆ ਭੋਗੀ॥ 2॥ ਦਇਆ ਦਿਗੰਬਰੁ ਦੇਹ ਬੀਚਾਰੀ॥ ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੀ॥ 3॥ ਏਕੁ ਤੂ ਹੋਰਿ ਵੇਸ ਬਹੁਤੇਰੇ॥ ਨਾਨਕੁ ਜਾਣੈ ਚੋਜ ਨ ਤੇਰੇ॥ 4॥25॥

Assa Mehla 1, Chaupuday: Vidiya veechaari taan, per-oopkaari. Ja punch raasi, taan teeruth-vaasi. 1. Ghoonghroo vaajaiy, jay mun laagaiy. Tuou Jum kuhaan kuray mo siyoun aagaiy. 1. Ruhaou. Aas niraasi, tuou sanyasi. Ja jut(u) yogi, ta kaaya bhogi. 2. Duyya digumbur(u), dayh beechaari. Aap(i) muraiy, uvraan neh maari. 3. Aik(u) Tu, hoar(i) vays buhoutayray. Nanak(u) jaanaiy choaj naTayray. 4.25.

Word Meaning: Vidiya = education. Taan = only if. Per-oopkaari = philanthropist; humanitarian. 1. Ja = if. Punch Raasi = has control on the five demons. Ghooghroo Vaajaiy = dancing with belled-anklets is acceptable. Aagaiy = in the next world. Pause. Aas Niraasi = disappointed with; detached (free of all hopes and wishes). Sanyasi = who has renounced the world. 2. Jut(u) Yogi = has the celibacy; controlled lust; high morality. Kaaya Bhogi = family man (some yogis have families). 3. Digumbur(u) = naked sadhu (Jain). Muraiy = kills desires. Uvraan Neh Maari = does not kill others; is non-violent. Vays = different forms. Choaj = amazing feats. 4.

MEANING: (People use different approaches to please their deities; for example, some people, especially the Brahmans, take education (acquire knowledge) of the Vedas and other religious books with the belief that such deep knowledge pleases the deities; while some dwell at the holy places, some wear belled anklets and dance; while some others renounce the world to become sanyasis. Still, some others become yogis, or embrace Jainism and live naked. Guru Sahib professes that such approaches are meaningful only, and only, if the followers meet the following conditions:

A man is considered educated only if he has become a philanthropist to help others; and a person's dwelling at the holy places is worthy only if he has control over his five senses. 1. A man's dancing with belled anklets is useful only if his mind is focused on Waheguru (and is free of all selfishness). Such a devotee cannot be questioned by the Angel of death. Pause. A person is truly a sanyasi only if he has cleared his mind of all his hopes and wishes, and a yogi is a successful family man only if he still maintains the high morals of yogism. 2. A naked Jain is approved by Waheguru only if he has become thoughtful by body (mind), and kills his desires. Only then is he truly non-violent. 3. There is only You, who controls the whole world; all others are Your different forms, oh Waheguru. I, Nanak, do not understand Your amazing feats, oh Lord. 4.25.

ਆਸਾ ਮਹਲਾ 1॥ ਏਕ ਨ ਭਰੀਆ ਗੁਣ ਕਰਿ ਧੋਵਾ॥ ਮੇਰਾ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੋਵਾ॥ 1॥ ਇਉ ਕਿਉ ਕੰਤ ਪਿਆਰੀ ਹੋਵਾ॥ ਸਹੁ ਜਾਗੈ ਹਉ ਨਿਸਿ ਭਰਿ ਸੋਵਾ॥ 1॥ ਰਹਾਉ॥ (ਅੰਗ 357)॥ ਆਸ ਪਿਆਸੀ ਸੇਜੈ ਆਵਾ॥ ਆਗੈ ਸਹ ਭਾਵਾ ਕਿ ਨ ਭਾਵਾ॥ 2॥ ਕਿਆ ਜਾਨਾ ਕਿਆ ਹੋਇਗਾ ਰੀ ਮਾਈ॥ ਹਰਿ ਦਰਸਨ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੀ ਤਿਸ ਨ ਬੁਝਾਨੀ॥ ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਨੀ॥ 3॥ ਅਜੈ ਸੁ ਜਾਗਉ ਆਸ ਪਿਆਸੀ॥ ਭਈਲੇ ਉਦਾਸੀ ਰਹਉ ਨਿਰਾਸੀ॥ 1॥ ਰਹਾਉ॥ ਹਉਮੈ ਖੋਇ ਕਰੇ ਸੀਗਾਰੁ॥ ਤਉ ਕਾਮਣਿ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ॥ 4॥ ਤਉ ਨਾਨਕ ਕੰਤੈ ਮਨਿ ਭਾਵੈ॥ ਛੋਡਿ ਵਡਾਈ ਅਪਣੇ ਖਸਮ ਸਮਾਵੈ॥ 1॥ ਰਹਾਉ॥ 26॥

Assa Mehla 1: Aik na bhuriya, goon kur(i) dhovaan. Mayra Shuhou jaagaiy, huoun nis(i) bhur(i) sovaan. 1. Iyoun kiyoun Kunt piyaari hovaan. Shuhou jaagaiy, houn nis(i) bhur(i) sovaan. Pause.

(PAGE 357): Aas piyaasi sayjaiy aavaan. Aagaiy Sheh bhaavaan, ki na bhaavaan. 2. Kiya jaana, kiya hoyayga ree Maayee. Hur(i) durshun bin rehn(u) na jaayee. 1. Pause. Praym(u) na chaakhiya, mayri tis na boojhaani. Guyya su jobun(u) dhun(u) puchhutaani. 3. Ajaiy su jaagoun aas piyaasi. Bhuyeelay oodaasi, ruhoun niraasi. 1. Pause. Haumein khoyay, kuray seegaar. Tuou kaamun(i) sayjaiy ruvaiy bhutaar(u). 4. Tuou Nanak Kuntaiy mun(i) bhaavaiy. Choad(i) vudaayee, apnay Khusm smaavaiy. 1. Ruhaou. 2. 26.

Word Meaning: Bhuriya = loaded with bad qualities. Shuhou = Husband (Waheguru) Houn = I. Nis(i) Bhur(i) = the whole night. 1. Iyoun = Like this. Kiyou = how. Kunt = husband. Pause. Aas Piyaasi = thirsty (wishful) of desires. Sayjaiy = on the bed (of heart). Aagaiy = next. Sheh = husband. Bhaavaan = is liked by. 2. Dershun = (holy) sight. Rehn(u) Na Jaayee = cannot live. Pause. Chaakhiya = tasted. Tis = thirst. Boojhaani = quenched. Jobun = youthfulness. Dhun = woman (human being). Puchhutaani = repent. 3. Ajaiy = still. Jaagoun = awake; hopeful. Bhuyeelay = have become. Oodaasi = sad. Niraasi = disappointed. Pause. Khoyay = lose; get rid of. Seegaar = adornment (with noble qualities). Kaamun(i) = woman (wife). Ruvaiy = enjoys. Bhutaar(u) = husband (Waheguru). 4. Kuntaiy = of the husband. Bhaavaiy = is liked. Vudaayee = ego. Pause.

MEANING: I do not have just one bad quality (rather have many), so that I could wash it away by acquiring noble qualities. For example, I sleep through the whole night (forgetting Waheguru and unaware of Maya's attacks), whereas my Husband (Waheguru) stays awake (watchful) all the time (looking after His creation). 1. How can I be loved by my Waheguru-Husband when I sleep through the whole night (of life) while He is awake all the time? Pause. I go to bed (to connect with Waheguru) with many wishes in mind, but I am not sure whether my Husband will like me. 2.

I do not know what will happen next (whether Waheguru will like me or not), but I cannot live without “seeing” Him, oh my mother. Pause. I have not tasted His love yet, and my thirst for His love is not quenched yet. My youth is over (time is running out to connect with Waheguru), and now I am repenting (that I did not serve Him earlier). 3.

I am alert (to worship Waheguru) now, and am still hopeful to unite with Him; but I am not sure whether He will embrace me, so I am sad and losing hope. Pause.

If the human bride overcomes her ego and selfishness, and adorns (embellishes) her with noble qualities, then the Lord - Husband enjoys union with her. 4.

When the human bride abandons her ego, and gets absorbed in Waheguru’s Naam, she is loved by her Waheguru-Husband, oh Nanak. Pause. 26.

ਆਸਾ ਮਹਲਾ 1॥ ਪੇਵਕੜੈ ਧਨ ਖਰੀ ਇਆਣੀ॥ ਤਿਸੁ ਸਹ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਣੀ॥ 1॥ ਸਹੁ ਮੇਰਾ ਏਕੁ ਦੂਜਾ ਨਹੀ ਕੋਈ॥ ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਾਹੁਰੜੈ ਧਨ ਸਾਚੁ ਪਛਾਣਿਆ॥ ਸਹਜਿ ਸੁਭਾਇ ਅਪਣਾ ਪਿਰੁ ਜਾਣਿਆ॥ 2॥ ਗੁਰ ਪਰਸਾਦੀ ਐਸੀ ਮਤਿ ਆਵੈ॥ ਤਾ ਕਾਮਣਿ ਕੰਤੈ ਮਨਿ ਭਾਵੈ॥ 3॥ ਕਹਤੁ ਨਾਨਕੁ ਭੈ ਭਾਵ ਕਾ ਕਰੇ ਸੀਗਾਰੁ॥ ਸਦ ਹੀ ਸੇਜੈ ਰਵੈ ਭਤਾਰੁ॥ 4॥ 27॥

Assa Mehla 1: Payvkurraiy dhun khurie iyaani. Tis(u) Sheh kee mein saar na jaani. Shuhou mayra Aik, dooja nuhee koyee. Nudr(i) kuray, maylaava hoyee. Ruhaou. Sahururraiy dhun Saach(u) puchhaaniya. Sehj(i) soobhaayay apna Pir(u) jaaniya. 2. Gur persaadi aiysi mut(i) aavaiy. Ta kaamun(i) Kuntaiy mun(i) bhaavaiy. 3. Keht(u) Nanak(u) bhaiy bhaav ka kuray seegaar(u). Sud hee sayjaiy ruvaiy Bhutaar(u). 4.27.

Word Meaning: Payvkurraiy = Parents' house; this world. Dhun = human being. Khurie = much. Iyaani = ignorant. Sheh = Husband; Lord. Saar = value; worth. 1. Sahururraiy = in-laws' house; next world. Saach(u) = Waheguru. Puchhaaniya = recognized. Sehj(i) = in the blissful spiritual state. Soobhaayay = (with) love. 2. Gur Persaadi = with Guru's grace. 3. Bhaiy = fear. Bhaav = love. Seegaar = adornment; beautification. Ruvaiy = enjoys. Bhutaar(u) = husband. 4.

MEANING: The human bride is highly ignorant (about Waheguru) while living in this world, and has no idea about the worth of getting connected with Him. 1.

I have only one Husband (Lord), and there is none other. However, I can connect with Him only if He casts a kind sight on me. Pause. But, if the human bride is lucky to get Guru's advice (as to how to have a wonderful life in the next world) she recognizes the eternal Waheguru, and gets connected with her Waheguru-Husband with love and by attaining the blissful spiritual state (above the effects of Maya). 2. But one acquires such wisdom only by Guru's grace, and is liked by the Lord. 3. If the human bride adorns herself with respectful fear for Waheguru and love for Him, she enjoys the love of the Waheguru-Husband on the bed of her heart, oh Nanak. 4.27.

ਆਸਾ ਮਹਲਾ 1॥ ਨ ਕਿਸ ਕਾ ਪੂਤੁ ਨ ਕਿਸ ਕੀ ਮਾਈ॥ ਝੂਠੈ ਮੋਹਿ ਭਰਮਿ ਭੁਲਾਈ॥ 1॥ ਮੇਰੇ ਸਾਹਿਬ ਹਉ ਕੀਤਾ ਤੇਰਾ॥ ਜਾ ਤੂੰ ਦੇਹਿ ਜਪੀ ਨਾਉ ਤੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਬਹੁਤੇ ਅਉਗਣ ਕੂਕੈ ਕੋਈ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਬਖਸੇ ਸੋਈ॥ 2॥ ਗੁਰ ਪਰਸਾਦੀ ਦੁਰਮਤਿ ਖੋਈ॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ॥ 3॥ ਕਹਤ ਨਾਨਕ ਐਸੀ ਮਤਿ ਆਵੈ॥ ਤਾ ਕੋ ਸਚੇ ਸਚਿ ਸਮਾਵੈ॥ 4॥28॥

Assa Mehla 1: Na kis ka poot(u), na kis kee maayee. Jhootthaiy moh(i), bherm(i) bhoolaayee. 1. Mayray Sahib, huoun keeta Tayra. Ja Tu dayh(i) jupeen Naaoun Tayra. 1. Ruhaou. Buhoutay augun, kookaiy koyee. Ja Tis(u) bhaavaiy, bukhshay soyee. 2. Gur persaadi doormut(i) khoyee. Jeh daykhaan, teh Aiko Soyee. 3. Keht Nanak aiysi mut(i) aavaiy. Ta ko Sachay Sach(i) smaavaiy. 4.28.

Word Meaning: Jhootthaiy Moh(i) = in short-lived attachments. Bherm(i) = in misgivings; in illusions. Bhoolaayee = misled. 1. Augun = bad qualities; vices. Kookaiy = pray aloud (from the depth of his heart) for help. Tis(u) = that (God). 2. Doormut(i) = ill advice (thinking). Khoyee = lost; got rid of. 3. Sachay = pure-minded. Sach(i) = in the Eternal (Waheguru).

MEANING: There is no son or no mother of anyone (or any other relation) for ever in this world. The world is misled in illusions of false attachments of short-lived relations. 1.

(I have realized this reality) that I have been created by Waheguru (He controls my life completely), and that I can recite His Naam only with His grace. Pause.

If someone has too many bad qualities, but prays to Waheguru from the depth of his heart, he may be forgiven by Him if He likes to do so. 2. When one gets rid of his ill advice (evil thinking) by the grace of the Guru, then he finds Waheguru to be present everywhere. 3. If someone does acquire such wisdom, he can get absorbed in the eternal Waheguru by reciting His eternal Naam (and becomes like Him), oh Nanak. 4.28.

ਆਸਾ ਮਹਲਾ 1 ਦੁਪਦੇ॥ ਤਿਤੁ ਸਰਵਰੜੈ ਭਈਲੇ ਨਿਵਾਸਾ ਪਾਣੀ ਪਾਵਕੁ ਤਿਨਹਿ ਕੀਆ॥ ਪੰਕਜੁ ਮੋਹ ਪਗੁ ਨਹੀ ਚਾਲੈ ਹਮ ਦੇਖਾ ਤਹ ਡੂਬੀਅਲੇ॥ 1॥ ਮਨ ਏਕ ਨ ਚੇਤਸਿ ਮੂੜ ਮਨਾ॥ ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਹਉ ਜਤੀ ਸਤੀ ਨਹੀ ਪੜਿਆ ਮੂਰਖ ਮੁਗਧਾ ਜਨਮ ਭਇਆ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਿਨ੍ਹ ਕੀ ਸਰਣਾ ਜਿਨ੍ਹ ਤੂ ਨਾਹੀ ਵੀਸਰਿਆ॥ 2॥29॥

Assa Mehla 1, Doopuday: Tit(u) server-rraiy bhuyeelay nivaasa, paani paavuk Tinh(i) keeya. Punku ju moh, pug(u) nuhee chaalaiy, hum daykhaan teh doobiulay. 1. Mun Aik na

chaytus(i) moorr munaa. Hur(i) bisrut tayray goon guliya. 1. Ruhaou. Na huoun jutee sutee, nhuee purrhiya. Moorukh moogdha junum bhuyya. Prunvut(i) Nanak tinh kee sherna, jinh Tu naahi veesuriya. 2.29.

Word Meaning: Doopuday = Shabad with two verses. Server-rraiy = pool; world-sea. Bhuyeelay = has taken place. Nivaasa = dwelling. Paavuk = fire (of desies). Punk = mud. Pug(u) = foot; step. Daykhaan = while watching. Doobiulay = is drowning. 1.
Aik = The One (Waheguru). Chaytus(i) = remembering. Moorr = foolish. Bisrut = forgetting; ignoring. Guliya = rotted; gone bad. Pause. Jutee = celibate (control over lust). Sutee = having high moral character; serving others. Moogdha = foolish. Prunvut(i) = prays humbly. 2.

MEANING: Waheguru has given us life in such a world-sea which He has filled with the fire (of desires) rather than with water. Here, the mud of worldly attachments is so sticky that we cannot pull ourselves out of it. In fact, we see the world drowning in this sea of attachments. 1. (The only way to get out of this mud is to acquire noble qualities by reciting Waheguru's Naam), But the foolish mind does not remember Waheguru, because of which man's noble qualities become rotten (change into vices). Pause.
I have no control over my lust, nor do I have a good moral character to serve others. I have no education either. Because of these bad qualities, my life is like that of a foolish and idiotic person. I humbly pray to Waheguru that He puts me in the company of those holy saints who never forget Him, oh Nanak. 2.29.

ਆਸਾ ਮਹਲਾ 1॥ ਛਿਅ ਘਰ ਛਿਅ ਗੁਰ ਛਿਅ ਉਪਦੇਸ॥ ਗੁਰੁ ਗੁਰੁ ਏਕੋ ਵੇਸ ਅਨੇਕ॥ 1॥ ਜੈ ਘਰਿ ਕਰਤੇ ਕੀਰਤਿ ਹੋਇ॥ ਸੋ ਘਰੁ ਰਾਖੁ ਵਡਾਈ ਤੋਹਿ 1॥ ਰਹਾਉ॥ ਵਿਸੁਏ ਚਸਿਆ ਘੜੀਆ ਪਹਰਾ ਥਿਤੀ ਵਾਰੀ ਮਾਹੁ ਭਇਆ॥ ਸੂਰਜੁ ਏਕੋ ਰੁਤਿ ਅਨੇਕ॥ ਨਾਨਕ ਕਰਤੇ ਕੇ ਕੇਤੇ ਵੇਸ॥ 2॥3

Assa Mehla 1: Chhay ghur, chhay gur, chhay oopdaysh. Gur(u), Gur(u) Aiko, vays anayk. 1. Jaiy ghur(i) Kertay keerut(i) hoyay. So ghur(u) raakh(u) vudaayee toh(i). 1. Ruhaou. Visuyay, chusiyaan, ghurriyaan pehraan, thiti, vaareen, maah(u) bhuyya. Sooruj aiko, root(i) anayk. Nanak, Kertay kay kaytay vays. 2.30.

Word Meaning: Chhay = six. Ghur = Shastras. Gur = gurus; authors. Oopdaysh = teachings; philosophies. Gur(u) Gur(u) = Guru of the gurus (authors). Aiko = Waheguru. Vays = forms. Anayk = countless. 1. Jaiy = (in) which. Ghur = book; house of holy congregation. Kertay = of the Creator (Waheguru). Keerut(i) = praise. Vudaayee = honour; recognition. Pause. Visuyay, Chusiyaan, Ghurriyaan, Pehraan = all units of time. Thiti = days corresponding to the different phases of the moon. Vaari = days of the week. Mah(u) = month. Root(i) = seasons. Vays = forms. 2.

MEANING: There are six Hindu Shastras (religious books) with six different gurus (authors), and with six different philosophies. But all such gurus have only One Guru (Waheguru), which has countless different forms. 1. So, one should read only that book, or attend only that congregation where Waheguru's praise is sung. That way, he too will be honoured in Waheguru's Court. Pause. We cannot sing complete praise of the Waheguru who has created only one sun and one moon, but many different seasons, different phases of the moon, and subdivisions of time (lengths of days and nights) based on their motion. It is amazing to note the Creator appearing in so many different forms, oh Nanak. 2.30.

(ਅੰਗ 358)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਘਰੁ 3 ਮਹਲਾ 1॥ ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖ ਉਠਿ ਕਰਹਿ ਸਲਾਮੁ॥ ਲਖਾ ਉਪਰਿ ਫੁਰਮਾਇਸਿ ਤੇਰੀ ਲਖ ਉਠਿ ਰਾਖਹਿ ਮਾਨੁ॥ ਜਾ ਪਤਿ ਲੇਖੈ

ਨ ਪਵੈ ਤਾ ਸਭਿ ਨਿਰਾਫਲ ਕਾਮ॥ 1॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਜਗੁ ਧੰਧਾ॥ ਜੇ ਬਹੁਤਾ ਸਮਝਾਈਐ ਭੋਲਾ ਭੀ ਸੋ ਅੰਧੋ ਅੰਧਾ॥ 1॥ ਰਹਾਉ॥ ਲਖ ਖਟੀਅਹਿ ਲਖ ਸੰਜੀਅਹਿ ਖਾਜਹਿ ਲਖ ਆਵਹਿ ਲਖ ਜਾਹਿ॥ ਜਾ ਪਤਿ ਲੇਖੈ ਨ ਪਵੈ ਤਾ ਜੀਅ ਕਿਥੈ ਫਿਰ�ि ਪਾਹਿ॥ 2॥ ਲਖ ਸਾਸਤ ਸਮਝਾਵਣੀ ਲਖ ਪੰਡਿਤ ਪੜਹਿ ਪੁਰਾਣ॥ ਜਾ ਪਤਿ ਲੇਖੈ ਨ ਪਵੈ ਤਾ ਸਭੇ ਕੁਪਰਵਾਣ॥ 3॥ ਸਚ ਨਾਮਿ ਪਤਿ ਉਪਜੈ ਕਰਮਿ ਨਾਮੁ ਕਰਤਾਰੁ॥ ਅਹਿਨਿਸਿ ਹਿਰਦੈ ਜੇ ਵਸੈ ਨਾਨਕ ਨਦਰੀ ਪਾਰੁ॥ 4॥1॥31॥

(PAGE 358): Ek Onkar Satgur Persad(i): Assa Ghur(u) 3 Mehla 1: Lukh lushkur, lukh vaajay nayjay, lukh ootth(i) kureh(i) slaam(u). Lukh oopur(i) phoormaayish tayri, lukh ootth(i) raakheh(i) maan(u). Ja put(i) laykhaiy na puvaiy, ta subh(i) niraful kaam. 1. Hur(i) kay Naam bina jug(u) dhundha. Jay buhouta sumjhaayiyaiy bhola, bhee so undho undha. 1. Ruhaou. Lukh khutiyeh(i), lukh sunjiyeh(i) khaajeh(i), lukh aaveh(i) lukh jaah(i). Ja put(i) laykhaiy na puvaiy, ta jea kithaiy phir(i) paah(i). 2. Lukh shast sumjhaavni, lukh pundit purreh(i) Puraan. Ja put(i) laykhaiy na puvaiy ta subhay koopurvaan. 3. Sach Naam(i) put(i) oopjaiy, kerm(i) Naam(u) Kartar(u). Ehinis hirdaiy jay vusaiy, Nanak nudri paar(u). 4.1.31.

Word Meaning: Lukh = one hundred thousand; countless. Lushkur = soldiers. Vaajay = musical instruments. Nayjay = spears; weapons. Slaam(u) = salutation; guard of honour. Phoormaayish = command; order. Maan(u) = respect. Put(i) = dignity; honour. Laykhaiy Na Puvaiy = is not counted (earns no credit from God). Niraful = worthless. 1. Dhundha = business; bonds of Maya. Bhola = ignorant. Pause.
Khutiyeh(i) = earn. Sunjiyeh(i) = accumulate. Khaajeh(i) = consume. Jea = soul. Kithaiy Paah(i) = where it goes. 2. Shast = Shastras (religious books). Sumjhaavni = teachers; gurus. Koopervaan = disapproved. 3. Oopjaiy = is produced; one gets. Kerm(i) = due to kindness or grace. Ehinis = day and night = always. Vusaiy = dwells. Paar(u) = is salvaged. 4.

MEANING: A man may have a large army of soldiers, and there may be countless assistants to give him a guard of honour with countless musical instruments and weapons; and he may be issuing orders to countless people who are ready to serve him with respect; but, if he is not recognized in Waheguru's Court, all that worldly respect is worthless. 1.
Without Waheguru's Naam, the world is all business rooted in Maya, and is caught in its bonds. Even if someone tries to explain the reality, the man blind of wisdom stays blind. Pause. If a man earns millions of rupees and accumulates millions, and eats food worth millions, and millions come and go (earns and loses), but if such worldly respect is not recognized in Waheguru's Court, then (only God knows) what happens to his soul. 2.
There are countless people who explain the teachings of the Shastras, and countless pundits who read the Puranas, but if their achievements are not recognized in Waheguru's Court, then all such efforts are spiritually worthless. 3. One gets real respect only with Waheguru's Naam, and he gets to acquire Naam in his heart only by the grace of Waheguru. If Waheguru's Naam takes residence in a devotee's heart day and night, then he swims across the sea of Maya (finds salvation) with His kindness, oh Nanak. 4.31.

ਆਸਾ ਮਹਲਾ 1॥ ਦੀਵਾ ਮੇਰਾ ਏਕੁ ਨਾਮੁ ਦੁਖੁ ਵਿਚਿ ਪਾਇਆ ਤੇਲੁ॥ ਉਨਿ ਚਾਨਣਿ ਓਹੁ ਸੋਖਿਆ ਚੂਕਾ ਜਮ ਸਿਉ ਮੇਲੁ॥ 1॥ ਲੋਕਾ ਮਤਿ ਕੋ ਫਕੜਿ ਪਾਇ॥ ਲਖ ਮੜਿਆ ਕਰਿ ਏਕਠੇ ਏਕ ਰਤੀ ਲੇ ਭਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਪਿੰਡੁ ਪਤਲਿ ਮੇਰੀ ਕੇਸਉ ਕਿਰਿਆ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ॥ ਐਥੈ ਓਥੈ ਆਗੈ ਪਾਛੈ ਏਹੁ ਮੇਰਾ ਆਧਾਰੁ॥ 2॥ ਗੰਗ ਬਨਾਰਸਿ ਸਿਫਤਿ ਤੁਮਾਰੀ ਨਾਵੈ ਆਤਮ ਰਾਉ॥ ਸਚਾ ਨਾਵਣੁ ਤਾ ਥੀਐ ਜਾ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ॥ 3॥ ਇਕ ਲੋਕੀ ਹੋਰ ਛਮਿਛਰੀ ਬ੍ਰਾਹਮਣੁ ਵਟਿ ਪਿੰਡੁ ਖਾਇ॥ ਨਾਨਕ ਪਿੰਡੁ ਬਖਸੀਸ ਕਾ ਕਬਹੂੰ ਨਿਖੂਟਸਿ ਨਾਹਿ॥ 4॥2॥32॥

Assa Mehla 1: Deeva mayra Aik(u) Naam(u), dookh(u) vich(i) paaya tayl(u). Oon(i) chaanun(i), oh(u) soakhiya, chooka Jum siyoun mayl(u). 1. Loaka, mut(i) ko phukkurr(i)

paayay. Lukh murriyaan kur(i) ekutthay aik rutee lay bhaah(i). 1. Ruhaou. Pind(u) puttal(i) mayri Kaysou, kiriya Sach(u) Naam(u) Kartar(u). Aithaiy, oathaiy, aagaiy, paachhaiy, eh(u) mayra aadhaar(u). 2. Gung Banaras(i) sift(i) Toomhaari, naavaiy Aatum Rao. Sacha naavun(u) ta theeyay, ja ehinis(i) laagaiy bhaaou. 3. Ikk loaki, hoar chhumichhuri, Brahman vutt(i) pind(u) khaayay. Nanak pind(u) bukhsheesh ka kubhoon nikhootus(i) naah(i). 4.2.32.

NOTE: Like all other occasions, the Hindus follow many rituals even at the death of a relative. They believe that the dead person travels to his ancestors to live with them, and that journey takes a full year. The dead body travels through deep darkness and through wilderness, where he is alone. He needs light, food, and water to survive on the way. So, to meet all his needs, they place an earthen lamp, which requires oil, in the dying person's hand (to provide light during his journey). After the cremation, they make balls of some cereal grains, place them on large tree leaves, and put them close to the cremation site, believing that the cereal balls will serve as food for him on the way. The family Brahmans recite some mantras for his spiritual guidance.

Word Meaning: Deeva = earthen lamp. Oon(i) = that (Naam). Dookh = suffering Oh(u) = that (suffering). Soakhiya = absorbed. Chooka = settled; ended. 1.
Loaka = hey folks. Mut(i) = lest. Phukkurr(i) Paayay = take it as a joke. Murriyaan = pieces of wood. Rutee = a tiny amount; (a small flame). Bhaah(i) = fire. Pause.
Pind(u) = body; cereal balls. Puttal(i) = leaves on which the balls are placed. Kaysou = Waheguru. Kiriya = rites. Aithaiy, Oathaiy = here and there (this world and the next). Aagaiy Pachhaiy = in the future and in the past. Aadhaar(u) = basis; support of life. 2.
Gung = the River Ganga (Hindus consider it very holy). Banaras = A holy city believed to be the city of Shiva. Atum Rao = soul. Theeyay = happens. 3. Loaki = living in the sky (gods). Chhumichhuri = who walk on earth (ancestors). Vutt(i) = by rolling. Bukhsheesh = of kindness. Nikhootus(i) = runs out. 4.

MEANING: I do not need any ritualistic earthen lamp on the palm of my hand; Waheguru's Naam is the lamp for me in which I use (burn) my sufferings as the oil. The Naam provides the light (enlightens my mind), and my troubles are soaked (are burned down). Because of Waheguru's Naam, my account with the Angel of Death has been settled (I will not have to deal with him). 1. Do not take it as a joke, oh folks; just as a small flame of fire can turn millions of pieces of wood into ash, all sins can be destroyed by Waheguru's Naam. Pause. Waheguru's Naam is the serving of cereal balls on the leaves of a tree, and for all the rites for me (all such rites are meaningless for me). Waheguru's Naam is the basis of my life in this world, and in the next, in the past, and in the future. 2.
Hindus consider the River Ganga, and the city of Banaras very holy, but Your praise is the real holy place for me in which my soul takes dips, oh Waheguru. The real bathing takes place when a devotee stays absorbed in Waheguru's love day and night. 3.
The Brahman rolls the cereal balls in the name of gods and the ancestors, and later enjoys rich meals at the house of the family in which the death had taken place. These ritualistic balls never reach their intended destinations (in fact, birds and dogs feast on them); the real ball is the kindness of Waheguru, which never runs out, oh Nanak. 4.32.

ਆਸਾ ਘਰੁ 4 ਮਹਲਾ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੇਵਤਿਆ ਦਰਸਨ ਕੈ ਤਾਈ ਦੂਖ ਭੂਖ ਤੀਰਥ ਕੀਏ॥ ਜੋਗੀ ਜਤੀ ਜੁਗਤਿ ਮਹਿ ਰਹਤੇ ਕਰਿ ਕਰਿ ਭਗਵੇ ਭੇਖ ਭਏ॥ 1॥ ਤਉ ਕਾਰਣਿ ਸਾਹਿਬਾ ਰੰਗਿ ਰਤੇ॥ ਤੇਰੇ ਨਾਮ ਅਨੇਕਾ ਰੂਪ ਅਨੰਤਾ ਕਹਣੁ ਨ ਜਾਈ ਤੇਰੇ ਗੁਣ ਕੇਤੇ॥ 1॥ ਰਹਾਉ॥ ਦਰ ਘਰ ਮਹਲਾ ਹਸਤੀ ਘੋੜੇ ਛੋਡਿ ਵਿਲਾਇਤਿ ਦੇਸ ਗਏ॥ ਪੀਰ ਪੈਕਾਬਰ ਸਾਲਿਕ ਸਾਦਿਕ ਛੋਡੀ ਦੁਨੀਆ ਥਾਇ ਪਏ॥ 2॥ ਸਾਦ ਸਹਜ ਸੁਖ ਰਸ ਕਸ ਤਜੀਅਲੇ ਕਾਪੜ ਛੋਡੇ ਚਮੜ ਲੀਏ॥ ਦੁਖੀਏ ਦਰਦਵੰਦ ਦਰਿ ਤੇਰੈ ਨਾਮਿ

ਰਤੇ ਦਰਵੇਸ ਭਏ॥ 3॥ ਖਲੜੀ ਖਪੜੀ ਲਕਰੀ ਚਮੜੀ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਕੀਨ੍ਹੀ॥ ਤੂ ਸਾਹਿਬ ਹਉ ਸਾਗੀ ਤੇਰਾ ਪ੍ਰਣਵੈ ਨਾਨਕੁ ਜਾਤਿ ਕੈਸੀ॥ 4॥1॥33॥

Assa Ghur(u) 4, Mehla 1: Ek Onkar Satgur Persad(i): Dayvtiyaan durshun kaiy taayeen dookh, bhookh, teeruth keeyay. Yogi jutee joogut(i) meh(i) rehtay, kur(i) kur(i) bhugvaiyn bhaykh bhuyay. 1. Tuou kaarun(i) Sahiba, rung(i) rutay. Tayray Naam anaykaan, roop anunta, kehn(u) na jaayee Tayray goon kaytay. 1. Ruhaou. Dur ghur, mehlaan hustee, ghoarray, chhoad(i) vilaayit days guyyay. Peer, paiykaambur, saalik, saadik, chhoadi dooniya, thaayayn puyyay. 2. Saad, sehj, sookh, rus, kus, tujiulay, kaapurr chhoaday, chummurr leeyay. Dookhiyay, durdvund dur Tayraiy, Naam(i) rutay, dervaysh bhuyyay. 3. Khullrri, khupprri, lukkri, chumrri, sikha soot(u) dhoti keeni. Tu Sahib, huoun saangi Tayra, prunvaiy Nanak(u) jaat(i) kaiysi. 4.1.33.

Word Meaning: Dershun = holy sight (of Waheguru). Kaiy Taayee = for. Jutee = celibates. Joogut(i) = according to some principles. Bhugvaiyn = orange colour (of the yogis). Bhaykh = garbs. 1. Tuou Kaarun(i) = for Your sake. Rung(i) Rutay = imbued in love. Roop = forms. Anunta = countless. Kaytay = how many. Pause. Hustee = elephants. Vilaayit = foreign countries. Peer = Muslim holy men. Paiykaambur = prophets. Saalik = saints. Saadik = fully contented. Thaayayn Puyyay = get recognized. 2.
Saad = tastes. Sehj = peaceful life. Rus Kus = different tastes. Tujiulay = given up; abandoned. Kaapurr = clothes. Chummurr = animal hides (to cover bodies). Dookhiyay = Derdvund = sufferers. Dervaysh = Beggar at Waheguru's door; devotee. Bhuyyay = became. 3. Khupprri = a wide bowl that the yogis carry to collect dry ration. Lukkri = wooden baton. Sikha = a thin crest of hair. Soot = junayoo (a cotton thread worn around the neck). Dhoti = a long piece of fabric (like a saree) which the Brahmans wear at religious performances. Saangi = puppet. Jaat(i) = caste; social status. 4.

MEANING: You have countless names and countless forms, and all Your noble qualities cannot be described, oh Waheguru. (Because of Your noble qualities) Many devotees are imbued with Your love, oh my Lord. **Pause.** Even the gods suffered many hardships and hunger, and undertook pilgrimages to have a glimpse of Your holiness. For the same reason, the yogis and the celibates lead their lives according to the strict principles of their faiths, and wear orange garbs. 1. Desirous of Your holy sight, many individuals left the luxuries of their big houses, elephants, and horses, etc.; they left their home country to go to foreign lands (forests, mountains, etc.) with the belief to "see" You. Many Muslim holy men, prophets, saints, and contented mystics also renounced the world to be honoured in Your Court. 2. Many others gave up all the enjoyable tastes of a peaceful life, comforts, and other tastes of the tongue, and, rather than wearing rich clothes, used animal hides to cover their bodies to "see" You, oh Waheguru. Imbued in Your love, many renounce the world, become beggars at Your Door, and pray in such a way as if they were in big suffering. 3. Many carry a small leather bag to store marijuana, or the like, hold a wide bowl to collect dry ration in alms, and a wooden baton as a symbol of their faith, wear a long thin crest of hair, janeyoo, and dhoti with the belief to be able to "see" You. I don't believe in any of these approaches to "see" You. I have no pride in any caste or any faith. I, Nanak, believe that You are my Lord, and I am simply a puppet of Yours (I obey Your Will gladly, oh Waheguru).

(ਅੰਗ 359)॥ ਆਸਾ ਘਰੁ 5 ਮਹਲਾ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਭੀਤਰਿ ਪੰਚ ਗੁਪਤ ਮਨਿ ਵਾਸੇ॥ ਥਿਰੁ ਨ ਰਹਹਿ ਜੈਸੇ ਭਵਹਿ ਉਦਾਸੇ॥ 1॥ ਮਨੁ ਮੇਰਾ ਦਇਆਲ ਸੇਤੀ ਥਿਰੁ ਨ ਰਹੈ॥ ਲੋਭੀ ਕਪਟੀ ਪਾਪੀ ਪਾਖੰਡੀ ਮਾਇਆ ਅਧਿਕ ਲਗੈ॥ 1॥ ਰਹਾਉ॥ ਫੂਲ ਮਾਲਾ ਗਲਿ

ਪਹਿਰਉਗੀ ਹਾਰੋ॥ ਮਿਲੈਗਾ ਪ੍ਰੀਤਮ ਤਬ ਕਰਉਗੀ ਸੀਗਾਰੋ॥ 2॥ ਪੰਚ ਸਖੀ ਹਮ ਏਕੁ ਭਤਾਰੋ॥ ਪੇਡਿ ਲਗੀ ਹੈ ਜੀਅੜਾ ਚਾਲਣਹਾਰੋ॥ 3॥ ਪੰਚ ਸਖੀ ਮਿਲਿ ਰੁਦਨੁ ਕਰੇਹਾ॥ ਸਾਹੁ ਪਜੂਤਾ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਲੇਖਾ ਦੇਹੀ॥ 4॥1॥34॥

(PAGE 359): **Assa Ghur(u) 5 Mehla 1: Ek Onkar Satgur Persad(i):** Bheetur(i) punch goopt mun(i) vaasay. Thir(u) na ruheh(i) jaiysay buveh(i) oodaasay. 1. Mun(u) mayra Duyaal sayti thir na ruhaiy. Loabhi, kuptee, paapi, paakhundee, Maya adhik lugaiy. 1. Ruhaou. Phool maala gul(i) pehroungee haaro. Milaiyga Preetum, tub kuroungee seegaaro. 2. Punch sukhee hum, aik bhutaaro. Payd(i) lugee haiy, jeaurra chaalunhaaro. 3. Punch sukheee mil(i) roodun(u) kurayha. Saahou pujoota prunvut(i) Nanak laykha dayhi. 4.1.34.

Word Meaning: Bheetur(i) = inside. Punch = the five demons. Goopt = hidden. Thir(u) = stable; settle down. Bhuveh(i) = wander. Oodaasay = sad; dissatisfied. 1. Duyaal = kind (Waheguru). Sayti = with; for. Kuptee = deceitful. Paakhundi = sanctimonious; hypocrite. Adhik = much. Laagaiy = affects. Pause. Phool Maala = garland. Haaro = necklace. 2. Punch Sukhee = five demon friends. Bhutaaro = husband; lord (mind). Payd(i) = (in) nourishing the body. Chaalunhaaro = mortal. Roodun(u) = cry. Saahou = lord; mind; soul. Pujoota = held; tied up. Laykha Dayhi = held accountable. 4.

MEANING: The five demons (lust, rage, greed, etc.) reside deeply hidden in my mind; they keep wandering (taking flights) as if they are sad and dissatisfied, and do not settle down. 1. My mind is greedy, deceitful, a sinner, a hypocrite, and is affected deeply by Maya. Because of these ill qualities, it does not stay focused on Waheguru's Naam. Pause.
It consoles itself by saying, "I will adorn myself with good qualities when I meet with my dear Waheguru, and will wear a flower garland around my neck" (will celebrate my union). 2. These five demons are close friends among themselves, and have a common husband (master) – the mind. All are serving to nourish the body and enjoy sensual pleasures. But they do not realize that the soul has to leave the body (and all the enjoyments of the body will come to an end). 3. When the soul leaves the body, the five demons cry (feel sad), but tied up, the soul is held accountable for all the past immoral enjoyments, oh Nanak. 4.1.34.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਘਰੁ 6 ਮਹਲਾ 1॥ ਮਨੁ ਮੋਤੀ ਜੇ ਗਹਣਾ ਹੋਵੈ ਪਉਣੁ ਹੋਵੈ ਸੂਤਧਾਰੀ॥ ਖਿਮਾ ਸੀਗਾਰੁ ਕਾਮਣਿ ਤਨ ਪਹਿਰੈ ਰਾਵੈ ਲਾਲ ਪਿਆਰੀ॥ 1॥ ਲਾਲ ਬਹੁ ਗੁਣਿ ਕਾਮਣਿ ਮੋਹੀ॥ ਤੇਰੇ ਗੁਣ ਹੋਹਿ ਨ ਅਵਰੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਲੇ ਪਹਿਰੈ ਦਾਮੋਦਰ ਦੰਤੁ ਲੇਈ॥ ਕਰ ਕਰਿ ਕਰਤਾ ਕੰਗਨ ਪਹਿਰੈ ਇਨ ਬਿਧਿ ਚਿਤੁ ਧਰੇਈ॥ 2॥ ਮਧੁਸੂਦਨ ਕਰ ਮੁੰਦਰੀ ਪਹਿਰੈ ਪਰਮੇਸਰੁ ਪਟੁ ਲੇਈ॥ ਧੀਰਜੁ ਧੜੀ ਬੰਧਾਵੈ ਕਾਮਨਿ ਸ੍ਰੀਰੰਗੁ ਸੁਰਮਾ ਦੇਈ॥ 3॥ ਮਨ ਮੰਦਰਿ ਜੇ ਦੀਪਕੁ ਜਾਲੇ ਕਾਇਆ ਸੇਜ ਕਰੇਈ॥ ਗਿਆਨ ਰਾਉ ਜਬ ਸੇਜੈ ਆਵੈ ਤ ਨਾਨਕ ਭੋਗੁ ਕਰੇਈ॥ 4॥1॥35॥

Ek Onkar Satgur Persad(i): Assa Ghur(u) 6, Mehla 1: Mun(u) moti jay gehna hovaiy, paun(u) hovaiy sootdhaari. Khima seegaar(u) kaamun(i) tun pehraiy, raavaiy Laal piyaari. 1. Laal, buhou goon kaamun(i) mohee. Tayray goon hoh(i) na uveree. 1. Ruhaou. Hur(i) Hur(i) haar(u) kuntth(i) lay pehraiy, Damodar dunt(u) layee. Ker kur(i) Kerta, kungun pehraiy, in bidh(i) chit(u) dhurayee. 2. Madhusoodun kur(i) moondri pehraiy, Permayshur(u) putt(u) layee. Dheeruj dhurree bundhaavaiy kaamun(i), Srirung soorma dayee. 3. Mun mundar(i) jay deepuk jaalay, kaaya sayj kurayee. Giyan Rao jub sayjaiy aavaiy, ta Nanak bhog kurayee. 4.1.35.

Word Meaning: Moti = pearl. Gehna = ornament. Paun(u) = air; breaths. Sootdhaari = cotton thread to make a necklace of the pearls. Khima = forgiveness. Seegaar(u) = adornment. Raavaiy = enjoys. Laal = ruby-like Dear (Waheguru). 1. Kaamun(i) = human bride. Mohi = captivated. Uveree = others. Pause. Kuntth(i) = around the neck.

Damodar = Waheguru (a name for Krishna). Dunt(u) = tooth polish. Ker = hands. Kungun = bracelets. In Bidh(i) = this way. Chit(u) Dhurayee = mind stabilizes (becomes strong). 2. Madhsoodun = Waheguru. Moondri = ring. Putt(u) = silk (clothes). Dheeruj = patience. Dhuree = braids. Srirung = Waheguru. Soorma = kohl; mascara. 3. Mundar(i) = in the (mind) temple. Kaaya = body; mind. Sayj = bed. Giyan Rao = The source of Divine Knowledge (Waheguru). Bhog(u) = enjoy. 4.

MEANING: Rather than adorning her body with jewellery, if a human bride cleanses her mind so that it shines like a pearl, and recites Waheguru's Naam with every breath so that it works like the thread to string the pearls (noble qualities), and adorns her body with forgiveness (against aggressions of others) as her ornaments, she becomes dear to Waheguru who enjoys her. 1. The human bride is mesmerized by Your too many noble qualities, oh dear Waheguru. Nobody else has such qualities. Pause.

If a human bride wears the necklace of Waheguru's Naam around her neck (on her tongue), uses His Naam as tooth polish, and wears the bracelets of the Creator's Naam, she gets her mind stabilized (it becomes strong) as a result. 2. Such a bride wears the ring and the silky clothes of Waheguru's Naam, and uses His Naam as mascara to beautify her eyes (to see everyone the same way). 3. If she lights up the temple of her mind with Waheguru's Naam, and makes her body (mind) the bed for Waheguru, the Waheguru-Husband comes to her mind to enjoy her, oh Nanak. 4.1.35.

ਆਸਾ ਮਹਲਾ 1॥ ਕੀਤਾ ਹੋਵੈ ਕਰੇ ਕਰਾਇਆ ਤਿਸੁ ਕਿਆ ਕਹੀਐ ਭਾਈ॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਕੀਤੇ ਕਿਆ ਚਤੁਰਾਈ॥ 1॥ ਤੇਰਾ ਹੁਕਮੁ ਭਲਾ ਤੁਧੁ ਭਾਵੈ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਸਾਚੇ ਨਾਮਿ ਸਮਾਵੈ॥ 1॥ਰਹਾਉ॥ ਕਿਰਤੁ ਪਇਆ ਪਰਵਾਣਾ ਲਿਖਿਆ ਬਾਹੁੜਿ ਹੁਕਮੁ ਨ ਹੋਈ॥ ਜੈਸਾ ਲਿਖਿਆ ਤੈਸਾ ਪੜਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ॥ 2॥ ਜੇ ਕੋ ਦਰਗਹ ਬਹੁਤਾ ਬੋਲੈ ਨਾਉ ਪਵੈ ਬਾਜਾਰੀ॥ ਸਤਰੰਜ ਬਾਜੀ ਪਕੈ ਨਾਹੀ ਕਚੀ ਆਵੈ ਸਾਰੀ॥ 3॥ ਨ ਕੋ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਨ ਕੋ ਮੂਰਖੁ ਮੰਦਾ॥ ਬੰਦੀ ਅੰਦਰਿ ਸਿਫਤਿ ਕਰਾਏ ਤਾ ਕਉ ਕਹੀਐ ਬੰਦਾ॥ 4॥2॥36॥

Assa Mehla 1: Keeta hovaiy, kuray kraaya, Tis(u) kiya kuhiyaiy bhaayee. Jo kichh(u) kerna, so kur(i) ruhiya, keetay kiya chuturaayee. 1. Tayra Huqam(u) bhulaa, Toodh(u) bhaavaiy. Nanak ta kuou milaiy vudaayee, Saachay Naam(i) smaavaiy. 1. Ruhaou. Kirt(u) puyya pervaana likhiya, baahoorr(i) huqam(u) na hoyee. Jaiysa likhiya, taiysa puurhiya, mayt(i) na sukaiy koyee. 2. Jay ko Durgeh buhouta boalaiy, naaoun puvaiy baazari. Shutrunj baaji pukkaiy naahi, kuchchi aavaiy saari. 3. Na ko purrhiya pundit(u) beena, na ko moorukh(u) munda. Bundee undar(i) sift(i) kuraayay, ta ko kuhiyaiy bunda. 4.2.36.

Word Meaning: Kraaya = made to do. Keetay = which has been created. 1. Bhula = good. Bhaavaiy = is liked. Vudaayee = respect; recognition. Smaavaiy = is absorbed. Pause. Kirt(u) Puyya = deeds previously done. Pervaana = certificate of results. Bahoorr(i) = on (after) that. Purrhiya = acted on. Mayt(i) = erase; obliterate 2. Baazari = an actor; not real. uncivilized. Shutrunj = a game of dice played on a cross-board. Pukkaiy Naahi = cannot be won. Saari = the pawns used in the game. 3. Beena = knowledgeable; wise. Bundi Undar(i) = within limits of principles (dedication). Bunda = slave; devotee. 4.

MEANING: What can we say to Waheguru when everything happens as He wishes, and makes the living beings do whatever He wants? He is doing whatever needs to be done; the humans, who have been created by Him, cannot show any cleverness (have no ability to change whatever He does). 1. Those who obey Waheguru's Command as being good for them get honoured by Him and stay absorbed in His Naam, oh Nanak. Pause.

Everybody gets a written certificate of results based on their deeds, which cannot be changed by anyone (they have to accept the consequences of their previous performances). Whatever Waheguru has written in their fortune, they have to act accordingly, and nobody can obliterate those writings. 2. If someone complains too much against Waheguru's orders, he is called an actor. Like the game of dice where the pawns have to reach the final destination to win, the humans have to attain the spiritual state to be united with God. Like the pawns, which do not reach the destination, the man who does not obey Waheguru's Command and complains does not win the game of life. 3.
An educated pundit is not necessarily wise (in spiritual journey), nor is an uneducated individual necessarily foolish or bad. Only that individual is entitled to be called a real devotee who Waheguru makes sing His praise, following some conditions (for example, not to show off, or not to make money). 4.2.36.

ਆਸਾ ਮਹਲਾ 1॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੈ ਮਹਿ ਮੁੰਦ੍ਰਾ ਖਿੰਥਾ ਖਿਮਾ ਹਢਾਵਉ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਭਲਾ ਕਰਿ ਮਾਨਉ ਸਹਜ ਜੋਗ ਨਿਧਿ ਪਾਵਉ॥ 1॥
(ਅੰਗ 360)॥ ਬਾਬਾ ਜੁਗਤਾ ਜੀਉ ਜੁਗਹ ਜੁਗ ਜੋਗੀ ਪਰਮ ਤੰਤ ਮਹਿ ਜੋਗੰ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਨਿਰੰਜਨ ਪਾਇਆ ਗਿਆਨ ਕਾਇਆ ਰਸ ਭੋਗੰ॥ 1॥ ਰਹਾਉ॥ ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸਉ ਕਲਪ ਤਿਆਗੀ ਬਾਦੰ॥ ਸਿੰਙੀ ਸਬਦੁ ਸਦਾ ਧੁਨਿ ਸੋਹੈ ਅਹਿਨਿਸਿ ਪੂਰੈ ਨਾਦੰ॥ 2॥ ਪਤੁ ਵੀਚਾਰੁ ਗਿਆਨ ਮਤਿ ਡੰਡਾ ਵਰਤਮਾਨ ਬਿਭੂਤੰ॥ ਹਰਿ ਕੀਰਤਿ ਰਹਿਰਾਸਿ ਹਮਾਰੀ ਗੁਰਮੁਖਿ ਪੰਥੁ ਅਤੀਤੰ॥ 3॥ ਸਗਲੀ ਜੋਤਿ ਹਮਾਰੀ ਸੰਮਿਆ ਨਾਨਾ ਵਰਨ ਅਨੇਕੰ॥ ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਏਕੰ॥ 4॥3॥37॥
Assa Mehla 1: Gur ka Shabad(u) munaiy meh(i) moondraa, khintha khima hundaavoun. Jo kichh(u) kuraiy, bhulaa kur(i) maanoun, sehj joag nidh(i) paavou. 1
(PAGE 360): Baba joogta jeeo, joogeh joog yogi, Perm Tunt meh(i) joagun(g). Amrit(u) Naam Nirunjun paaya Giyan kaaya rus bhoagun(g). 1. Ruhaou. Shiv nugri meh(i) aasun(i) baiysoun, kulp tiyaagi baadun(g). Singee Shabad(u) suda dhoon(i) sohaiy, ehinis(i) pooraiy naadun(g). 2. Putt(u) veechaar Giyan mut(i) dunda, vertmaan bibhootun(g). Hur(i) keerut(i) rehraas(i) humaari, Gurmuh(i) punth(u) uteetun(g). 3. Suglee Joat(i) humaari summiya, naana vern anaykun(g). Kuhou Nanak, soon(i) Bhurthur(i) yogi, Parbrahm liv Aikun(g). 4.3.37.
NOTE: This holy Shabad has been addressed to a very famous leader, Bhurthuri, of the Yoga faith. Yogis wear many symbols to represent their faith and follow a certain lifestyle. Guru Sahib interprets the insignificance of these symbols in His own way and emphasizes the true principles of spirituality for realizing God.
Word Meaning: Moondraa = earrings that the yogis wear. Khintha = a small quilt made of rags. Khima = forgiveness. Hundaavoun = practise. Bhulaa = good for me. Sehj Yoag = union with Waheguru by attaining a spiritual level above the effects of Maya. Nidh(i) = treasure. 1. Joogta = connected (with God). Joogeh Joog = over the eons; all the time. Perm Tunt = the basis of all, Waheguru. Joagunn = union. Nirunjun = above the effects of Maya; Waheguru. Kaaya = body; mind. Bhoagunn = enjoy. Pause.
Shiv Nugri = Waheguru's City (Residence). Assun(i) = with full concentration. Kulp = imaginations, wishes. Tiyaagi = gave up. Baadunn = argumentation. Singee = the bugle that the yogi blow into. Dhoon(i) = sweet sound. Sohaiy = pleasing to the ears.
Ehinis(i) = day and night. Pooraiy = blows into. Naadunn = sound. 2. Putt(u) = a wide bowl to collect alms. Veechaar = pondering over. Giyan = Divine Knowledge acquired by connecting with Waheguru. Mut(i) = advice. Dunda = a baton that the yogis hold in hand. Vertman = the presence of Waheguru everywhere. Bibhootunn = ash to cover body. Keerut(i) = singing praise. Rehraas(i) = daily routine. Punth = path of life. Uteetunn =

detachment from the world. 3. Jot(i) = Waheguru's Light. Summiya = a wooden support to rest arms during meditation. Naana Vern = different colours and forms. Liv = absorption in thoughts. 4.

MEANING: You wear big glass earrings and a quilt of rags as symbols of your faith, oh yogi; I also wear earrings, but I wear them in the form of Guru's Shabad in my mind (rather than in my ears), and I wear a quilt of forgiveness. I also gladly accept whatever Waheguru does as being good for me, and by doing so, I acquire the treasure of blissfulness of union with Him. 1. A real yogi is the one who is connected with Waheguru all the time. He stays in that state over the eons (always). Such a yogi harbours the eternal Amrit-Naam of Waheguru, which is above the effects of Maya, in his heart, and enjoys the bliss of union with Him. Pause. I have abandoned all my wishes and all argumentation, and my mind stays connected with Waheguru with full concentration; this is my way of meditating. You blow into a bugle (trumpet), but Guru's Shabad produces a very sweet music in my mind day and night, and this is the bugle that I blow into, oh yogi. 2. You carry a wide bowl to collect alms, but, for me, pondering over Guru's Shabad is my bowl in which I collect the alms of Waheguru's Naam; and getting connected with Waheguru with Guru's advice is my baton with which I keep the vices away. You cover your body with ash to look unattractive to women, but disseminating the message of Waheguru's presence everywhere is the ash that I use to cover my body, because of which I look unattractive to the five demons (I keep them away). Singing Waheguru's praise is our normal routine, and we stay detached from the world by taking the Guru's advice, which is our path to union with Waheguru. 3. Recognizing Waheguru's Light in many different colours and forms is the wooden support for us that you use during meditation, and which provides us the support to connect with Waheguru. (Guru) Nanak says that we focus our mind only on Waheguru and nothing else, oh yogi, Bhurthuri. 4.3.37.

ਆਸਾ ਮਹਲਾ 1॥ ਗੁੜ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨ ਕਰਿ ਧਾਵੈ ਕਰਿ ਕਰਣੀ ਕਸੁ ਪਾਈਐ॥ ਭਾਠੀ ਭਵਨੁ ਪ੍ਰੇਮ ਕਾ ਪੋਚਾ ਇਤੁ ਰਸਿ ਅਮਿਉ ਚੁਆਈਐ॥ 1॥ ਬਾਬਾ ਮਨੁ ਮਤਵਾਰੋ ਨਾਮ ਰਸੁ ਪੀਵੈ ਸਹਜ ਰੰਗ ਰਚਿ ਰਹਿਆ॥ ਅਹਿਨਿਸਿ ਬਨੀ ਪ੍ਰੇਮ ਲਿਵ ਲਾਗੀ ਸਬਦੁ ਅਨਾਹਦ ਗਹਿਆ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਾ ਸਾਚੁ ਪਿਆਲਾ ਸਹਜੇ ਤਿਸਹਿ ਪੀਆਏ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਕਿਆ ਮਦਿ ਛੂਛੈ ਭਾਉ ਧਰੇ॥ 2॥ ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਪੀਵਤ ਹੀ ਪਰਵਾਨੁ ਭਇਆ॥ ਦਰ ਦਰਸਨ ਕਾ ਪ੍ਰੀਤਮ ਹੋਵੈ ਮੁਕਤਿ ਬੈਕੁੰਠੈ ਕਰੈ ਕਿਆ॥ 3॥ ਸਿਫਤੀ ਰਤਾ ਸਦ ਬੈਰਾਗੀ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੈ॥ ਕਹੁ ਨਾਨਕ ਸੁਣਿ ਭਰਥਰਿ ਜੋਗੀ ਖੀਵਾ ਅੰਮ੍ਰਿਤ ਧਾਰੈ ॥ 4॥4॥38॥

Assa Mehla 1: Goorr kur(i) Giyan, dhiyaan kur(i) dhaavaiy, kur(i) kerni kus(u) paayiyaiy. Bhaatthi bhuvun(u) praym ka poacha, it rus(i) Amiyou chooaayiyaiy. 1. Baba, mun(u) mutvaaro Naam rus(u) peevaiy, sehj rung ruch(i) ruhiya. Ehinis(i) bunee praym liv laagi, Shabad Anahud guhiya. 1. Ruhaou. Poora Saach(u) piyaala sehjay, tiseh(i) peeyaayay ja kuou nudr(i) kuray. Amrit ka vapaari hovaiy, kiya mud(i) chhoochhaiy bhaaou dhuray. 2. Gur kee saakhee, Amrit Bani, peevut hee pervaan(u) bhuyya. Dur durshun ka preetum hovaiy, mookut(i) baiykoontthaiy kuraiy kiya. 3. Sifti rutta sud baiyraagi, jooyaiy junum(u) na haaraiy. Kuhou Nanak soon(i) Bhurthur(i) yogi, kheeva Amrit dhaaraiy. 4.4.38.

NOTE: The Yogis drink alcohol before starting their meditation. As most of you know, alcohol is made by the process of distillation. First, jaggery is dissolved in water placed in a container. To add flavour to alcohol, special herbs and spices are added to the sweetened water, and the vessel is maintained at the appropriate temperature for fermentation, which takes 4-5 days. Next, the fermented liquid is distilled to obtain alcohol. Guru Sahib again explains the characteristics of real alcohol to Bhurthuri, to connect with God.

Word Meaning: Goorr = big nuggets of raw sugar; jaggery. Dhiyaan = focused thoughts. Dhaavaiy = a plant (bassia latifolia), the flowers of which have intoxicating juices. It is widely used in the production of liquor. Kerni = noble deeds. Kus(u) = the bark of some trees used as spices in alcohol. Bhaatthi = the kiln. Bhuvun = universe (the desire to possess everything in the world). Poacha = covering the delivery tube with a wet cloth to keep it cool for condensation. It(u) Rus(u) = this way. Amiyou = Amrit. Chooaayiyaiy = drip. 1. Mutvaaro = intoxicated. Rus = essence. Sehj = spiritual state above Maya. Rung = love. Ruch(i) Ruhiya = fully absorbed. Live = concentration. Unahud = uniform; never changing. Guhiya = harbours. Pause. Poora = perfect. Saach(u) = Eternal Wahguru. Piyaala = glass. Vapaari = dealer. Mud(i) = liquor. Chhoochha = hollow; short-lasting. Bhaaou = love. 2. Saakhee = Teachings. Amrit Bani = immortalizing composition. Pervaan = approved. Mookut(i) = detachment with the world; liberation. Baiykoontthaiy = paradise. 3. Sifti = praise of Waheguru. Rutta = imbued. Baiyraaagi = detached from the world. Jooyay = in gambling. Haaray = lose. Kheeva = blissful. Dhaaraiy = acquires. 4.

MEANING: You drink alcohol before meditating, which you believe enhances your concentration (if it does), oh, Yogi. But such intoxication is short-lived and wears off quickly. I will tell you about the real intoxicant, the effect of which never wears off. It is Waheguru's Naam with which the mind gets intoxicated so that it stays imbued in Waheguru's love, and enjoys the bliss of a peaceful mind. The mind gets so absorbed in Waheguru's Naam that it stays in that state all the time and harbours the uniform Naam (the Naam stays there) forever. Pause. To prepare this intoxicant, you need the jaggery of Divine Knowledge (deep connection with God), a focused mind as *dhaavaiy*, and noble deeds as the spice. Use desires as fuel for the kiln to acquire the luxuries of the whole world, and apply the love for Waheguru as the cooling agent to condense such intoxicant. This is how you will collect the Amrit which drips in your mind. 1. This is the intoxicating cup of the Naam-Amrit of the Perfect Waheguru, the intoxication of which becomes permanent, oh yogi. But Waheguru serves such an intoxicant with His kind sight only to those who have attained the spiritual state above the effects of Maya. A devotee who deals in such an intoxicant as Amrit has no desire for the hollow intoxication of alcohol. 2. Guru's Bani and His Teachings are the real Amrit with which a devotee gets approval (honour) in Waheguru's Court as soon as he drinks it. Emancipation from the bonds of Maya and the paradise has no importance for the devotee who is desirous of the sight of the dear Waheguru. 3.
A devotee, who is imbued in the praise of Waheguru, is always detached from Maya, and he does not waste away his precious human life in the gamble (whether to choose the luxuries of Maya or Waheguru). Listen, oh yogi Bhurthuri, such a devotee stays intoxicated in the eternal bliss (of Waheguru's Naam), says Nanak. 4.4.38.

ਅਸਾ ਮਹਲਾ 1॥ ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ॥ ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ॥ ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਣੈ ਤੈ ਕੀ ਦਰਦੁ ਨ ਆਇਆ॥ ਕਰਤਾ ਤੂ ਸਭਨਾ ਕਾ ਸੋਈ॥ ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੈ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ॥ 2॥ ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ॥ ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥ 3॥5॥39॥

Assa Mehla 1: Khurasaan khusmaana keeya, Hindustan(u) draaya. Aapaiy doash(u) na dayee Kerta, jum(u) kur(i) Mughal churrhaya. Aitee maar puyee koorlaanaiy, Taiyn kee durd(u) na aaya. 1. Kerta Tu subhnaa ka Soyee. Jay suktaa, suktay kuou maaray ta mun(i) roas(u) na hoyee. 1. Ruhaou. Sukta sheeh(u) maaray paiy vugaiy, khusmaiy sa poorsaayee.

Ruttan vigaarr(i) vigoyay kootteen, mooyayiaan saar na kaayee. Aapay jorr(i) vichhorraiy Aapay, vaykh(u) Tayri vudiyaayee. 2. Jay ko naaoun dhuraayay vudda saad kuray mun(i) bhaanay. Khusmaiy nudri keerra aavaiy, jaytay choogaiy daanay. Mur(i), mur(i) jeevaiy ta kichh(u) paayay, Nanak Naam(u) vukhaanay. 3.5.39.

NOTE: This holy Shabad has special historical importance and describes the tragic loss of life and property when Babar attacked Eminabad (Saidpur Sundiyali at that time). The kind-hearted Guru Nanak was moved so much that He even complained to His dear Waheguru for the suffering caused by the barbaric killing of its citizens by the army of Babar, and He expressed His grief by writing four Shabads on the subject.

Word Meaning: Khorasan = An area between northern Iran and Afghanistan. Khusmaana = take control. Doash(u) = blame. Kerta = the Creator (God). Jum Kur(i) = in the form of the angel of death. Churrhaaya = launched an attack. Koorlaanaiy = wailing. Kee = why? Sukta = powerful. Roas(u) = complaint, resentment. Pause. Sheeh(u) = lion. Vugaiy = a herd of cattle. Poorsaayee = accountability. Ruttan = priceless lives. Vigaarr(i) = distorting; mutilating. Vigoyay = insulted. Kootteen = the dogs. Saar = inquire for well being; look after. Jorr(i) = connecting (as relatives). Vichhoarraiy = separates. 2.
Saad = enjoy tastes. Choogaiy Daanay = eat foods. Mur(i) = kill selfishness. Kichh(u) Paayay = gets some recognition. Vukhaanay = says; recites. 3.

MEANING: After having taken control of Khorasan, Babar threatened (fiercely attacked) India. So as not to take any blame (for the destructive attack by Babar), the Creator sent the Angel of death in the form of Babar. He created such a destruction of human life that the people wailed with pain; why weren't You moved at the suffering of humanity, oh my Waheguru!! 1. If, some powerful individual attacks another powerful individual, and each inflicts wounds on the other, nobody shows any resentment. But You are the creator of the whole humanity (so the weak should be protected). Pause.
If a powerful lion attacks a herd of cattle and kills some cattle, the owner is held accountable; (so, You, as their Master, are responsible for the killing of all those armless and weak civilians who have been killed mercilessly, oh Waheguru). The doglike soldiers of Babar's army mutilated and insulted the jewel-like, precious human lives, and there was no one to look after the dead. But this is Your power only, that You connect and then disconnect the relatives. 2. If someone establishes himself in a commanding position and enjoys the tastes of his choice, he is still considered a worm in the eyes of God, which picks up food (from dirt). He gets some respect only if he kills his mind as far as the attractions of Maya are concerned, and then leads a life of contentment while reciting Waheguru's Naam, oh Nanak. 3.5.39.

ਰਾਗੁ ਆਸਾ ਘਰੁ 2 ਮਹਲਾ 3॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਹਰਿ ਦਰਸਨੁ ਪਾਵੈ ਵਡਭਾਗਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਚੈ ਬੈਰਾਗਿ॥ ਖਟੁ ਦਰਸਨ ਵਰਤੈ ਵਰਤਾਰਾ॥
(ਅੰਗ 361)॥ ਗੁਰ ਕਾ ਦਰਸਨੁ ਅਗਮ ਅਪਾਰਾ॥ 1॥ ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੁਕਤਿ ਗਤਿ ਹੋਇ॥
ਸਾਚਾ ਆਪਿ ਵਸੈ ਮਨਿ ਸੋਇ॥ 1॥ਰਹਾਉ॥ ਗੁਰ ਦਰਸਨਿ ਉਧਰੈ ਸੰਸਾਰਾ॥ ਜੇ ਕੋ ਲਾਏ ਭਾਉ ਪਿਆਰਾ॥
ਭਾਉ ਪਿਆਰਾ ਲਾਏ ਵਿਰਲਾ ਕੋਇ॥ ਗੁਰ ਕੈ ਦਰਸਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 2॥ ਗੁਰ ਕੈ ਦਰਸਨਿ ਮੋਖ
ਦੁਆਰੁ॥ ਸਤਿਗੁਰ ਸੇਵੈ ਪਰਵਾਰ ਸਾਧਾਰੁ॥ ਨਿਗੁਰੇ ਕਉ ਗਤਿ ਕਾਈ ਨਾਹੀ॥ ਅਵਗਣਿ ਮੁਠੇ ਚੋਟਾ
ਖਾਹੀ॥ 3॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰ॥ ਗੁਰਮੁਖਿ ਤਾ ਕਉ ਲਗੈ ਨ ਪੀਰ॥ ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ
ਨ ਆਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ॥ 4॥1॥40॥

Raag(u) Assa Ghur(u) 2 Mehla 3: Ek Onkar Satgur Persad(i):
Hur(i) durshun(u) paavaiy vudbhaag(i). Gur kaiy Shabad(i) Sachaiy baiyraag(i). Khut(u) Dershun vertaiy vartaara.

(PAGE 361): Gur ka Durshun Agumm Apaara. 1. Gur kaiy Durshun(i) mookut(i) gut(i) hoyay. Saacha aap(i) vusaiy mun(i) soyay. 1. Ruhaou. Gur kaiy Durshun(i) oodhraiy sunsaara. Jay ko laayay bhaaou Piyaara. Bhaaou Piyaara laayay virla koyay. Gur kaiy Durshun(i) suda sookh(u) hoyay. 2. Gur kaiy Durshun(i) moakh dooaar(u). Satgur sayvaiy pervaar sadhaar(u). Nigooray kuou gut(i) kaayee naahi. uvgun(i) mootthay choataan khaahi. 3. Gur kaiy Shabad(i) sookh(u) shaant(i) sreer. Gurmukh(i) ta kuou lugaiy na peer. Jumkaal(u) tis(u) nayrr(i) na aavaiy. Nanak Gurmukh(i) Saach(i) smaavaiy. 4.1.40.

Word Meaning: Durshun(i) = holy sight. Sachaiy = of Waheguru. Baiyraag(i) = in deep love, in which one feels the pain of separation. Khut = six. Durshun = philosophy (Shabad of Guru); Shastras. Vertaiy = follow. Vertaara = routine. Agumm = unreachable. Apaara = limitless. 1. Mooqut(i) = liberation from the bonds of Maya. Gut(i) = high spiritual level. Pause. Oodhraiy = finds salvation. Bhaaou = love. Piyaara = dear. Virla = some rare. 2. Moakh Dooaar = the door (state) of liberation. Saadhaar(u) raises the spiritual level to attain salvation. Nigooray = without the Guru. Uvgun(i) = ill qualities. Mootthay = robbed by. Choataan = beatings; suffering. 3. Shaant(i) = peace; bliss. Peer = pain; suffering. Jumkall = (the fear of) death. Saach(i) = in Waheguru. Smaavaiy = is absorbed. 4.

MEANING: When a highly fortunate devotee develops deep love for Waheguru and feels the pain of His separation, he is able to have a glimpse of Waheguru (gets connected with Him) by acting on the Guru's Shabad. Normally, people follow the six Shastras as their guide in their daily routine in life, but unlike the shastra (Shabad) of the Guru, the six Shastras cannot connect them with Waheguru (because there is no praise of Waheguru in them). On the contrary, Guru's Shabad is all about the praise of the unreachable and the limitless Waheguru. 1. Guru's Shabad enables the devotees to break the bonds of Maya, and attain a high spiritual state, as a result of which, Waheguru takes dwelling in their heart. Pause. Guru's Philosophy (Shabad) enables the world to get salvation, provided it fosters love for it. Guru's Shabad is a source of great bliss all the time, but some rare individual develops love for it. 2. Not only does one reach the door of emancipation by the Guru's Shabad for himself, but it also enables his associates to raise their spiritual level so as to find salvation. Those who are without the shelter of the Guru (without His Shabad) cannot attain a higher spiritual level and are robbed of noble qualities, as a result of which they suffer greatly. 3. One acquires peacefulness in his body and mind with the Guru's Shabad, and a Sikh (staunch devotee) of the Guru never feels any suffering in His shelter. The fear of the Angel of Death does not come close to him, as he remains absorbed in Waheguru. 4.1.40.

NOTE: The numbers 4.1.40 imply that there are 4 stanzas in this holy Shabad; this is the 1st Shabad of Guru Amar Dass Ji, and there have been 40 Shabads in Assa so far.

ਆਸਾ ਮਹਲਾ 3॥ ਸਬਦਿ ਮੁਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਤਿਲੁ ਨ ਤਮਾਇ॥ ਨਿਰਭਉ ਦਾਤਾ ਸਦਾ ਮਨਿ ਹੋਇ॥ ਸਚੀ ਬਾਣੀ ਪਾਏ ਭਾਗਿ ਕੋਇ॥ 1॥ ਗੁਣ ਸੰਗ੍ਰਹੁ ਵਿਚਹੁ ਅਉਗੁਣ ਜਾਹਿ॥ ਪੂਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਣਾ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਗੁਣ ਜਾਣੈ॥ ਅੰਮ੍ਰਿਤ ਸਬਦਿ ਨਾਮੁ ਵਖਾਣੈ॥ ਸਾਚੀ ਬਾਣੀ ਸੂਚਾ ਹੋਇ॥ ਗੁਣ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥ ਗੁਣ ਅਮੋਲਕ ਪਾਏ ਨ ਜਾਇ॥ ਮਨਿ ਨਿਰਮਲ ਸਾਚੈ ਸਬਦਿ ਸਮਾਹਿ॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨ੍ਹ ਨਾਮੁ ਧਿਆਇਆ॥ ਸਦਾ ਗੁਣ ਦਾਤਾ ਮੰਨਿ ਵਸਾਇਆ॥ 3॥ ਜੋ ਗੁਣ ਸੰਗ੍ਰਹੈ ਤਿਨ੍ਹ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਗੁਣ ਗਾਉ॥ ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਨਾਨਕ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥ 4॥2॥41॥

Assa Mehla 3: Shabad(i) mooaa vichoun aap(u) guvaayay. Satgur sayvay, til(u) na tmaayay. Nirbhuou Daata suda mun(i) hoyay. Sachi Bani paayay bhaag(i) koyay. 1. Goon sungruhou, vichoun augun jaah(i). Pooraiy Gur kaiy Shabad(i) smaah(i). 1. Ruhaou. Goona ka gaahuk

hovaiy, so goon jaanaiy. Amrit Shabad(i) Naam(u) vukhaanaiy. Saachi Bani, soocha hoyay. Goon tay Naam(u) praaput(i) hoyay. 2. Goon amoluk paayay na jaayay. Mun(i) nirmul, Saachaiy Shabad(i) smaah(i). Say vudbhaaagi, jinh Naam(u) dhiyaaya. Suda Goon Daata mun(i) vusaaya. 3. Jo goon sungrehaiy, tinh bulihaaraiy jaaoun. Dur(i) Saachaiy, Saacahy goon gaaoun. Aapay dayvaiy sehj(i) soobhaayay. Nanak keemut(i) kehn(u) na jaayay. 4.2.41.

Word Meaning: Mooya = dead (as far as his love for Maya is concerned). Aap(u) = selfishness and ego. Til(u) = (the size of a) sesame seed. Tmaayay = desire. Nirbhou = fearless; Waheguru. Daata = provider; Waheguru. 1.
Sungruhou = collect; acquire. Augun = bad (ignoble) qualities. Pause.
Gaahuk = customer; seeker. Vukhaanaiy = recite. Soocha = pure; pious. Praaput(i) = can acquire. 2. Amoluk = priceless. Nirmul = pure. Smaah(i) = gets absorbed. Vudbhaagi = very fortunate. Daata = the source of noble qualities. Sungrehaiy = collects; acquires. Bulihaaraiy = offer life. Sehj(i) = in the blissful spiritual state. Soobhaayay = with love. Keemut(i) = worth. 4.

MEANING: A devotee, who kills his desires for Maya with the Guru's Shabad, also gets rid of his selfishness and ego. A devotee has no desire at all – not even the size of a sesame seed. The fearless Waheguru (as He has no superior) takes a permanent dwelling in the heart of such a devotee, but only a rare, fortunate individual achieves that level of spirituality with the Guru's eternal Bani. 1. Acquire noble qualities to get rid of the ignoble ones by getting fully absorbed in the Perfect Guru's Shabad, oh my friends. Pause.
Only that devotee recognizes the noble qualities who seek them, and recites Waheguru's Amrit-Naam with Guru's Shabad. He purifies his mind with Guru's eternal Bani because of which he acquires noble qualities, and Waheguru's Naam (in his heart). 2.
The priceless noble qualities cannot be (easily) acquired. (They can be acquired only) When the devotee purifies his mind with the Guru's Shabad and stays absorbed in the eternal Waheguru. Those are fortunate who recite His Naam and make their heart a dwelling for Waheguru, which is the source of all the noble qualities. 3.
I will gladly offer my life to those who acquire noble qualities and sing the virtues of Waheguru at His Door (stay absorbed in Him). He Himself bestows the gift of His Naam to the devotee by making him attain the highest spiritual state because of His love for Waheguru. Nobody can describe the full worth (magnanimity) of Waheguru, oh Nanak. 4.2.41.

ਆਸਾ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ॥ ਚਿਰੀ ਵਿਛੁੰਨੇ ਮੇਲਿ ਮਿਲਾਈ॥ ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ॥ ਆਪਣੀ ਕੀਮਤਿ ਆਪੇ ਪਾਏ॥ 1॥ ਹਰਿ ਕੀ ਕੀਮਤਿ ਕਿਨ ਬਿਧਿ ਹੋਇ॥ ਹਰਿ ਅਪਰੰਪਰ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲੈ ਜਨੁ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਕੀਮਤਿ ਜਾਣੈ ਕੋਇ॥ ਵਿਰਲੇ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ ਊਚੀ ਬਾਣੀ ਊਚਾ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਸਬਦਿ ਵਖਾਣੈ ਕੋਇ॥ 2॥ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਦਰਦੁ ਸਰੀਰਿ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਉਤਰੈ ਪੀਰ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਦੁਖੁ ਕਮਾਇ॥ ਮਨਮੁਖਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ॥ 3॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੀਠਾ ਅਤਿ ਰਸੁ ਹੋਇ॥ ਪੀਵਤ ਰਹੈ ਪੀਆਏ ਸੋਇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਰਸੁ ਪਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਗਤਿ ਪਾਏ॥ 4॥3॥42॥

Assa Mehla 3: Sargur vich(i) vuddi vudiyaayee. Chireen vichhoonay mayl(i) milaayee. Aapay maylay, mayl(i) milaayay. Apuni keemut(i) Aapay paayay. 1. Hur(i) kee keemut(i) kin bidh(i hoyay. Hur(i) uprumpur agumm agoachur(u), Gur kaiy Shabad(i) milaiy jun(u) koyay. 1. Ruhaou. Gurmukh(i) keemut(i) jaanaiy koyay. Virlay kerm praaput(i) hoyay. Oochi Bani, oocha hoyay. Gurmukh(i) Shabad(i) vukhaanaiy koyay. 2. Vin(u) Naaavaiy, dookh(u) durd(u) sreer(i). Satgur(u) bhaytay ta ootraiy peer. Bin Gur bhaytay dookh(u) kmaayay. Munmukh(i) buhouti milaiy sjaayay. 3. Hur(i) ka Naam(u) meettha ut(i) rus(u) hoyay. Peevut ruhaiy,

peeyaayay Soyay. Gur kirpa tay Hur(i) rus(u paayay. Nanak Naam(i) ruttay gut(i) paayay. 4.3.42.

Word Meaning: Vuddi = huge. Vudiyaayee = noble quality; His greatness. Chireen Vichhoonaiy = separated for a long time. Mayl = by connecting with Him. Milayee = connects with God. Keemut = value; worth. 1. Kin Bidh(i) = by what means? Uprumpur = farther and farther. Agumm = inaccessible. Agoachur = incomprehensible. Jun = devotee. Pause. Jaanaiy = appreciate. Koyay = Virla = some rare. Kerm = by the grace. Praaput(i) = acquirement. 2. Vin(u) = without. Durd(u) = pain; suffering. Bhaytay = on meeting. Ootraiy = comes off; is shed. Kmaayay = earns. Sjaayay = punishment. 3. Ut(i) = extremely. Rus(u) = essence. Soyay = Waheguru. Kirpa = benevolence. Ruttay = imbued. Gut(i) = high spiritual state. 4.

MEANING: It is a great, noble quality of Satguru that He connects long-separated individuals to Waheguru. But it is Waheguru who first connects individuals with Satguru, who, in turn, connects them with Waheguru. Only Waheguru knows His worth (capabilities). 1. Waheguru is higher and higher in transcendence, is inaccessible and incomprehensible; so how can the man evaluate His capabilities? He can be realized only by a rare, lucky devotee with the Guru's Shabad. Pause. One can only appreciate His wonderful qualities by taking Satguru's shelter, but a rare devotee gets connected with Him by the Guru's grace. When someone recites Satguru's transcendental Bani (His Shabads), he, too, transcends the human experiences (and gets connected with Waheguru). 2. Without Waheguru's Naam, one experiences problems and mental agony, but they easily go away when one gets connected with Satguru. Without connecting with Satguru, the man earns (experiences) only discomforts of different kinds, and the follower of his mind (Maya-engrossed) individual gets severely punished. 3. Waheguru's Naam is extremely sweet like a sweet juice, so that a devotee keeps drinking it while Waheguru keeps providing it. But the devotee has access to this sweet juice of Waheguru's Naam only due to the grace of the Guru, and such a devotee, who is imbued in Waheguru's Naam, attains a high spiritual state of blissfulness, oh Nanak. 4.3.42.

ਆਸਾ ਮਹਲਾ 3॥ ਮੇਰਾ ਪ੍ਰਭ ਸਾਚਾ ਗਹਿਰ ਗੰਭੀਰੁ॥ ਸੇਵਤ ਹੀ ਸੁਖੁ ਸਾਂਤਿ ਸਰੀਰਿ॥ ਸਬਦਿ ਤਰੇ ਜਨ ਸਹਜਿ ਸੁਭਾਇ॥ ਤਿਨ ਕੈ ਹਮ ਸਦ ਲਾਗਹ ਪਾਇ॥ 1॥

(ਅੰਗ 362)॥ ਜੋ ਮਨਿ ਰਾਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ॥ ਤਿਨ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਲਾਥਾ ਤੇ ਹਰਿ ਦਰਗਹ ਮਿਲੇ ਸੁਭਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਬਦੁ ਚਾਖੈ ਸਾਚਾ ਸਾਦੁ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਦਾ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ॥ 2॥ ਆਖਣਿ ਆਖੈ ਬਕੈ ਸਭੁ ਕੋਇ॥ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਸੋਇ॥ ਕਹਣੈ ਕਥਨਿ ਨ ਪਾਇਆ ਜਾਇ॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ॥ 3॥ ਗੁਰਮੁਖਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਮੋਹੁ ਚੁਕਾਇ॥ ਅਤਿ ਨਿਰਮਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰ॥ ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ॥ 4॥4॥43॥

Assa Mehla 3: Mayra Prubh Saacha gehr gumbheer(u). Sayvut hee sookh(u) shaant(i) sreer(i). Shabad turay jun sehj(i) soobhaayay. Tin kaiy hum sud laageh paayay. 1.

(PAGE 362): Jo mun(i) raatay Hur(i) rung(i) laayay. Tin ka junum mern dookh(u) laatha, tay Hur(i) Durgeh milay soobhaayay. 1. Ruhaou. Shabad(u) chaakhaiy Saacha saad(u) paayay. Hur(i) ka Naam(u) munn(i) vusaayay. Hur(i) Prubh suda ruhiya bhurpoor(i). Aapay nayrraiy, Aapay door(i). 2. Aakhun(i) aakhaiy bukaiy subh(u) koyay. Aapay bukhsh(i) milaayay Soyay. Kehnaiy kuthun(i) na paaya jaayay. Gur persaad(i) vusaiy mun(i) aayay. 3. Gurmukh(i) vichoun aap(u) guvaayay. Hur(i) rung(i) raatay, moh(u) chookaayay. Ut(i) nirmul(u) Gur Shabad veechaar. Nanak Naam(u) suvaarunhaar. 4.4.43.

Word Meaning: Gehr = unfathomable. Gumbheer = emotionless; never changing. Sayvut Hee = as soon as you serve Him. Shaant(i) = peacefulness. Turay = swims across the sea of Maya (breaks its bonds). Sehj(i) = in the spiritual state above Maya. Soobhaayay = with love. Laageh Paayay = drop on their feet; surrender to them. 1. Raatay = imbued. Rung(u) = love. Laatha = got off. Pause. Chaakhaiy = taste (v). Saad(u) = taste (n); sweetness. Bhurpoor(i) = filling all space. 2. Aakhun(i) = just for the mention; in the name. Bukaiy = says. Bukhsh(i) = with benevolence. Kuthun (i) = description. 3. Aap(u) = haumein; selfishness and ego. Chookaayay = end; get rid of. Suvaarunhaar = one who completes the task successfully. 4.

MEANING: My Waheguru is immortal, unfathomable, and emotionless, which never changes. One acquires comfort and peace of mind as soon as he begins to serve Him (recite His Naam with full dedication). A devotee swims across the sea of Maya (breaks his worldly bonds) when he attains the spiritual state above the effects of Maya with his love for Waheguru. I will drop at the feet of (surrender to) such devotees any time. 1.

Those who are imbued with the love for Waheguru are freed from the suffering of reincarnation and are united in the Court (with Waheguru) because of their love for Him. Pause. Those who taste Satguru's Shabad enjoy the eternal sweetness and acquire Waheguru's Naam in their heart forever. Waheguru is very close to us because He is present everywhere in the universe, yet appears far away because it is very difficult to realize Him. 2. Everybody talks about Him, but only in the name (as a formality); Waheguru connects some individuals with Him with His benevolence. He cannot be realized by a simple discussion of His virtues. He takes up dwelling in a devotee's heart only by the Guru's benevolence. 3. A devotee gets rid of his selfishness and his ego in Guru's shelter, and also gets rid of the worldly attachments by getting imbued in Waheguru's love. His mind becomes extremely pure when he ponders on the Guru's Shabad. He successfully achieves his objective of union with Waheguru through His Naam, oh Nanak. 4.4.43.

ਆਸਾ ਮਹਲਾ 3॥ ਦੂਜੈ ਭਾਇ ਲਗੇ ਦੁਖੁ ਪਾਇਆ॥ ਬਿਨੁ ਸਬਦੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਸਤਿਗੁਰੁ ਸੇਵੈ ਸੋਝੀ ਹੋਇ॥ ਦੂਜੈ ਭਾਇ ਨ ਲਾਗੈ ਕੋਇ॥ 1॥ ਮੂਲਿ ਲਾਗੇ ਸੇ ਜਨ ਪਰਵਾਣੁ॥ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਏਕੋ ਜਾਣੁ॥ 1॥ਰਹਾਉ॥ ਡਾਲੀ ਲਾਗੈ ਨਿਹਫਲੁ ਜਾਇ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ॥ ਮਨਮੁਖੁ ਅੰਧਾ ਠਉਰ ਨ ਪਾਇ॥ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਬਿਸਟਾ ਮਾਹਿ ਪਚਾਇ॥ 2॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਪਾਏ॥ ਸੰਤ ਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਨਾਮੇ ਨਾਮਿ ਕਰੇ ਵੀਚਾਰੁ॥ ਆਪ ਤਰੈ ਕੁਲ ਉਧਰਣਹਾਰੁ॥ 3॥ ਗੁਰ ਕੀ ਬਾਣੀ ਨਾਮਿ ਵਜਾਏ॥ ਨਾਨਕ ਮਹਲੁ ਸਬਦਿ ਘਰੁ ਪਾਏ॥ ਗੁਰਮਤਿ ਸਤਿਸਰਿ ਹਰਿ ਜਲਿ ਨਾਇਆ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਸਭੁ ਦੁਰਤੁ ਗਵਾਇਆ॥ 4॥5॥44॥

Assa Mehla 3: Doojaiy bhaaya lugay, dookh(u) paaya. Bin(u) Shabdaiy birtha junum(u) guvaaya. Satgur(u) sayvaiy, soajhi hoyay. Doojaiy bhaayay na laagaiy koyay. 1. Mool(i) laagay say jun pervaan(u). Undin(u) Ram Naam(u) jup(i) hirdaiy, Gur Shabadi Hur(i) aiko jaan(u). 1. Ruhaou. Daali laagaiy nihful jaayay. Undhee kummi, undh sujaayay. Munmukh(u) undha, tthaur na paayay. Bishta ka keerra, bishta maah(i) puchaayay. 2. Gur kee sayva suda sookh(u) paayay. Sunt sungut(i) mil(i) Hur(i) goon gaayay. Naamay Naam(i) kuray veechaar(u). Aap turaiy, kool oodhrunhaar(u). 3. Gur kee Bani Naam(i) vujaayay. Nanak mehl(u) Shabad(i) ghur(u) paayay. Gurmut(i) Satsur(i) Hur(i) jul Naayaa. Doomut(i) maiyl(u) subh(u) doort(u) guvaaya. 4.5.44.

Word Meaning: Doojaiy = Maya. Bhaayay = (in) love. Birtha = worthlessly. Guvaaya = wasted away. Soajhi = understanding. 1.

Mool(i) = the origin; source (Waheguru). Jun = devotees. Pervaan(u) = approved; successful. Undin = everyday; always. Jaan(u) = recognize; make a connection. Pause.

Daali = branches (offshoots of the Waheguru tree); Maya. Nihful = without any reward. Undhee Kummi = the tasks (actions) performed under ignorance. Undh Sujaayay = the punishment is such that it keeps one in ignorance (perpetuates ignorance). Tthaur = peace; contentment. Bishta = feces. Keerra = worm. Puchaayay = rots; suffers. 2.
Naamay Naam = Naam and only Naam. Turay = is salvaged. Kool = family; associates. Oodhrunhaar(u) = capable of salvaging. 3. Vujaayay produces music. Mehl(u) = Waheguru's Residence; Waheguru = Ghur. SatSur(i) = the pool of Naam-Amrit; holy congregation. Jul = water. Doormut(i) = ill advice (thinking). Maiyl(u) = filth. Doort(u) = sins. 4.

MEANING: The man suffers (spiritually) when he loves worldly things, and wastes away his precious human life without the Guru's Shabad. He realizes the reality (importance of spirituality) only when he serves the Guru (obeys His Advice), when he realizes he no longer loves worldly things. 1. The devotee, who gets connected with the origin of the universe (Waheguru), recognizes only Him, and keeps Him in heart by reciting His Naam all the time by the Guru's Shabad, and is approved in His Court. Pause.
Those who deal in Maya only leave this world unrewarded (without any achievement in the realm of spirituality) because when a man is guided by ignorance in his routine tasks, he stays ignorant, which is a punishment for him. The ignorant Maya-lover finds no peace; like a worm in feces, he remains trapped in Maya and suffers greatly. 2.
Serving the Guru is always comforting because one sings praise of Waheguru in the company of the Guru's Sikhs. He ponders only on Waheguru's Naam, and not only does he get salvation for himself, but he also does so for his associates. 3.
Guru's Bani (Shabad) produces the sweet music of Waheguru's Naam in his mind, and he reaches the Residence of Waheguru (becomes "one" with Him). With Guru's advice, he takes dip in the holy water of Waheguru's Naam-Amrit, and washes away the filth of his ignoble advice (evil thoughts) and sins, oh Nanak. 4.5.44.

ਆਸਾ ਮਹਲਾ 3॥ ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਮਰਨੁ ਵਿਗਾੜਹਿ॥ ਦੂਜੈ ਭਾਇ ਆਤਮ ਸੰਘਾਰਹਿ॥ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੂਤਾ॥ ਆਤਮੁ ਨ ਚੀਨ੍ਹੈ ਭਰਮੈ ਵਿਚਿ ਸੂਤਾ॥ 1॥ ਮਰੁ ਮੁਇਆ ਸਬਦੇ ਮਰਿ ਜਾਇ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਗੁਰਿ ਸਮ ਜਾਣਾਈ ਇਸੁ ਜੁਗ ਮਹਿ ਲਾਹਾ ਹਰਿ ਜਪਿ ਲੈ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਨਾਮ ਵਿਹੂਣ ਗਰਭ ਗਲਿ ਜਾਇ॥ ਬਿਰਥਾ ਜਨਮੁ ਦੂਜੈ ਲੋਭਾਇ॥ ਨਾਮ ਬਿਹੂਣੀ ਦੁਖਿ ਜਲੈ ਸਬਾਈ॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਬੂਝ ਬੁਝਾਈ॥ 2॥ ਮਨੁ ਚੰਚਲੁ ਬਹੁ ਚੋਟਾ ਖਾਇ॥ ਏਥਹੁ ਛੁੜਕਿਆ ਠਉਰ ਨ ਪਾਇ॥ ਗਰਭ ਜੋਨਿ ਵਿਸਟਾ ਕਾ ਵਾਸੁ॥ ਤਿਤੁ ਘਰਿ ਮਨਮੁਖੁ ਕਰੇ ਨਿਵਾਸੁ॥ 3॥ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦਾ ਬਲਿ ਜਾਈ॥ ਗੁਰਮੁਖਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ ਨਿਰਮਲ ਬਾਣੀ ਨਿਜ ਘਰਿ ਵਾਸਾ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰੇ ਸਦਾ ਉਦਾਸਾ॥ 4॥6॥45॥

Assa Mehla 3: Munmukh mureh(i), mur(i) mern(u) vigarreh(i). Doojaiy bhaayay aatum sunghaareh(i). Mayra, mayra, kur(i), kur(i) vigoota. Aatum na cheenaiy, bhermaiy vich(i) soota. 1. Mur(i) mooya, Shabaday mur(i) jaayay. Oostut(i) ninda Gur sum janaayee, iss(u) joog meh(i) laaha Hur(i) jup(i) laiy jaayay. 1. Ruhaou. Naam vihoon, gerbh gul(i) jaayay. Birtha junum(u) doojaiy lobhaayay. Naam bihooni dookh(i) julaiy subaayee. Satgur(i) Pooraiy boojh boojhaayee. 2. Mun chunchul(u) buhou choataan khaayay. Aithoun chhoorrkiya tthaur na paayay. Gerbh joan(i) vishta ka vaas(u). Tit(u) ghur(i) munmukh(u) kuray nivaas(u). 3. Apunay Satgur kuou suda bul(i) jaayee. Gurmukh(i) joati Joat(i) milaayee. Nirmul Bani nij ghur(i) vaasa. Nanak haumein maaray, suda oodaasa. 4.6.45.

Word Meaning: Munmukh(i) = follower of his mind; lover of Maya; disconnected from God. Mern(u) = death. Vigaarreh(i) = spoils; ruins (the future of his soul). Aatum = soul.

Sunghaareh (i) = kills. Vigoota = suffers; earns disrespect. Aatum = soul. Cheenaiy = analyzes. Bherm = misgivings; doubts. Soota = unaware; lost in ignorance. 1.
Mur(u) = (fear of) death. Mooya = died; vanished. Oostut(i) = undeserving praise. Ninda = undisturbed negative criticism; vilify. Sum = equal; similar. Janaayee = explained. Laaha = benefit. Pause. Vihoon = devoid of. Gerbh = in the womb. Gul(i) = rots; suffers. Birtha = rewardless. Doojaiy = Maya. Loobhaayay = captivated. Subaayee = the whole world. Boojh = understanding. Boojhaayee = 2. Chunchul = unsettling; wavering; not in peace. Choataan Khaayay = is hit badly; suffers. Chhoorrkiya = fallen from its base (peaceful condition). Tthaur = shelter; peace. Gerbh Joan(i) = taking rebirths. Vishta = feces; Maya. Nivaas = dwelling. 3. Bul(i) Jaayee = offer life. Joati = soul. Joat(i) = Waheguru's Light (Waheguru). Nirmul = pure. Nij Ghur(i) = in own heart. Oodaasa = detached from Maya. 4.
MEANING: When a man, disconnected with Waheguru, dies, he ruins even his death because he gets punishment in Waheguru's Court after his death. He kills his soul (spirituality) in his love for the mundane. He suffers from (earns) disrespect because of his self-centredness. He does not analyze his soul (mind), and is lost in misgivings (illusions of Maya) and doubts. 1. When one kills his desires about Maya with Guru's Shabad, he also kills the fear of death. The Guru explains that undeserved praise of an individual (for selfish reasons) and unwarranted vilification of an individual (out of jealousy) are equally bad. The only (spiritual) gain that one earns in this world comes from the recitation of Waheguru's Naam. Pause. Those who do not have Waheguru's Naam in their heart waste away their precious human life in the love of the mundane and suffer in the womb (go through many life forms). The Perfect Guru explains that the whole world suffers without Waheguru's Naam. 2. When the mind loses its peaceful state, it wavers a lot and becomes unsettled (wanders around aimlessly) as a result of which it gets severe punishment and gets no peace. A follower of his mind loves the filth of Maya, which is like a worm enjoying life in feces, and suffers in the womb (goes through many life forms). 3.
I am always a sacrifice to my Satguru, who connects His devotees who come to His shelter with Waheguru. With the pure (holy) Bani (Shabad) of Satguru, a devotee's mind finds peace in its own spiritual state (stays connected with Waheguru) and remains detached from worldly attractions by overcoming his haumein (selfishness and ego), oh Nanak. 4.6.45.

ਆਸਾ ਮਹਲਾ 3॥ ਲਾਲੈ ਆਪਣੀ ਜਾਤਿ ਗਵਾਈ॥
(ਅੰਗ 363)॥ ਤਨੁ ਮਨੁ ਅਰਪੇ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ ਹਿਰਦੈ ਨਾਮੁ ਵਡੀ ਵਡਿਆਈ॥ ਸਦਾ ਪ੍ਰੀਤਮੁ ਪ੍ਰਭੁ ਹੋਇ ਸਖਾਈ॥ 1॥ ਸੋ ਲਾਲਾ ਜੀਵਤੁ ਮਰੈ॥ ਸੋਗੁ ਹਰਖੁ ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੈ ਗੁਰ ਪਰਸਾਦੀ ਸਬਦਿ ਉਧਰੈ॥ 1॥ ਰਹਾਉ॥ ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ॥ ਬਿਨੁ ਸਬਦੈ ਕੋ ਥਾਇ ਨ ਪਾਈ॥ ਕਰਣੀ ਕੀਰਤਿ ਨਾਮੁ ਵਸਾਈ॥ ਆਪੇ ਦੇਵੈ ਢਿਲ ਨ ਪਾਈ॥ 2॥ ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲੈ ਸੰਸਾਰੁ॥ ਬਿਨੁ ਰਾਸੀ ਕੂੜਾ ਕਰੇ ਵਾਪਾਰੁ॥ ਵਿਣੁ ਰਾਸੀ ਵਖਰੁ ਪਲੈ ਨ ਪਾਇ॥ ਮਨਮੁਖਿ ਭੁਲਾ ਜਨਮੁ ਗਵਾਇ॥ 3॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੁ ਲਾਲਾ ਹੋਇ॥ ਊਤਮ ਜਾਤੀ ਊਤਮੁ ਸੋਇ॥ ਗੁਰ ਪਉੜੀ ਸਭ ਦੂ ਊਚਾ ਹੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੋਇ॥ 4॥7॥46॥
Assa Mehla 3: Laalaiy aapni jaat(i) guvaayee.
(PAGE 363): Tun(u) mun(u) urpay Satgur shernaayee. Hirdaiy Naam(u) vuddi vudiyaayee. Suda Preetum Prubh(u) hoyay sukhaayee. 1. So laala jeevut muraiy. Soag(u) herkh(u) dooyay sum kur(i) jaanaiy, Gur persadi Shabad(i) oodhraiy. 1. Ruhaou. Kerni kaar Dhurhoun phoormaayee. Bin Shabdaiy, ko thaayayn na paayee. Kerni keerut(i) Naam(u) vusaayee. Aapay dayvaiy, dhill na paayee. 2. Munmukh(i) bherm(i) bhoolaiy sunsaar(u). Bin(u) raaseen koorra kuray vapaar(u). Vin(u) raaseen Vukkhur(u) pullaiy na paayay.

Munmukh(i) bhoolla junum(u) guvaayay. 3. Satgur(u) sayvay su laala hoyay. Ootum jaati, ootum(u) soyay. Gur paurri subh doo oocha hoyay. Nanak Naam(i) vudaayee hoyay. 4.7.46.
Word Meaning: Laala = slave; devotee. Jaat(i) = (pride of) high caste; identity. Guvaayee = lost; forgot. Urpay = offer. Shernaayee = shelter. Hirdaiy = (in) the heart. Vudiyaayee = respect. Preetum = dear. Sukhaayee = friend; benefactor. 1. Jeevut Muraiy = kills the desires for Maya while living in the family. Soag(u) = grief. Herkh(u) = happiness. Oodhraiy = gets salvaged. Pause. Kerni Kaar = things to do; undertakings; follow the path Dhooroun = right from the source (Waheguru). Phoormaayee = ordered. Thaayan Na Paayee = gets no recognition. Keerut(i) = praise (of Waheguru). Dhill = delay. 2.
Bherm(i) = in misgivings; in doubts. Bhoollay = misled. Raaseen = capital. Vukkhur = merchandise. Pullaiy = acquire; possess. 3.
Ootum = superior. Paurri = ladder (to reach the transcendent Waheguru). 4.
MEANING: I am a slave (devotee) of my Satguru, and I have lost the pride of my high caste (forgotten my identity). I have come to the shelter of my Satguru and have offered my body and mind to Him. Harbouring Waheguru's Naam in the heart earns a great respect for the devotee as the dear Waheguru becomes his great friend and benefactor. 1. Such a devotee kills his worldly desires while living in the family, and becomes highly stoic (treats grief and happiness the same way). He is salvaged with Guru's Shabad by His grace. Pause. Everybody follows the path chosen for them by Waheguru in life. But one gets no recognition in Waheguru's Court without Guru's Shabad. The important task to do (objective to achieve) is to have Waheguru's Naam dwell in one's heart. But that happens only when Waheguru gives His Naam to the devotee (with His grace), and when He does so, it is done without any delay. 2. The Maya-lovers are misled in the world by their misgivings. Just as the business of a businessman is false (does not materialize) without some capital, and he cannot acquire any merchandise (and wastes his time and energy), so the money-minded person wastes away his precious human life (without Waheguru's Naam as the capital). 3. A real devotee of Waheguru is the one who serves Satguru (obeys His Advice), whereby he gets to belong to the superior caste (of Waheguru's devotees) and becomes superior in real terms. With Guru's Shabad as the ladder, he reaches the highest spiritual level of all and earns respect with Waheguru's Naam in his heart, oh Nanak. 4.7.46.

ਆਸਾ ਮਹਲਾ 3॥ ਮਨਮੁਖਿ ਝੂਠੋ ਝੂਠੁ ਕਮਾਵੈ॥ ਖਸਮੈ ਕਾ ਮਹਲੁ ਕਦੇ ਨ ਪਾਵੈ॥ ਦੂਜੈ ਲਗੀ ਭਰਮਿ ਭੁਲਾਵੈ॥ ਮਮਤਾ ਬਾਧਾ ਆਵੈ ਜਾਵੈ॥ 1॥ ਦੋਹਾਗਣੀ ਕਾ ਮਨ ਦੇਖੁ ਸੀਗਾਰੁ॥ ਪੁੜੁ ਕਲਤਿ ਧਨਿ ਮਾਇਆ ਚਿਤੁ ਲਾਏ ਝੂਠੁ ਮੋਹੁ ਪਾਖੰਡ ਵਿਕਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਸਦਾ ਸੋਹਾਗਣਿ ਜੋ ਪ੍ਰਭੁ ਭਾਵੈ॥ ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੁ ਬਣਾਵੈ॥ ਸੇਜ ਸੁਖਾਲੀ ਅਨਦਿਨੁ ਹਰਿ ਰਾਵੈ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ ਸੁਖੁ ਪਾਵੈ॥ 2॥ ਸਾ ਸੋਹਾਗਣਿ ਸਾਚੀ ਜਿਸੁ ਸਾਚਿ ਪਿਆਰੁ॥ ਆਪਣਾ ਪਿਰੁ ਰਾਖੈ ਸਦਾ ਉਰਧਾਰਿ॥ ਨੇੜੈ ਵੇਖੈ ਸਦਾ ਹਦੂਰਿ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ॥ 3॥ ਆਗੈ ਜਾਤਿ ਰੂਪੁ ਨ ਜਾਇ॥ ਤੇਹਾ ਹੋਵੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥ ਸਬਦੇ ਊਚੋ ਊਚਾ ਹੋਇ॥ ਨਾਨਕ ਸਾਚਿ ਸਮਾਵੈ ਸੋਇ॥ 4॥8॥47॥
Assa Mehla 3: Munmukh(i) jhoottho jhootth(u) kumaavaiy. Khusmaiy ka Mehl(u) kuday na paavaiy. Doojaiy luggi bherm(i) bhoolaavaiy. Mumta baandha aavaiy jaavaiy. 1. Dohaagni ka mun daykh(u) seegaar(u). Poottur klut(i) dhun(i) Maya chit(u) laayay jhootth(u), moh(u), paakhund vikaar(u). 1. Ruhaou. Suda sohaagun(i) jo Prubh(u) bhaavaiy. Gur Shabadi seegaar(u) bunaavaiy. Sayj sookhaali, undin(u) Hur(i) raavaiy. Mil(i) Preetum suda sookh(u) paavaiy. 2. Sa sohaagun(i) saachi jis(u) Saach(i) piyaar(u). Aapna pir(u) raakhaiy suda oordhaar(i). Nairraiy vaykhaiy suda hudoor(i). Mayra Prubh(u) serb ruhiya bhurpoor(i). 3. Aagaiy jaat(i) roop(u) na jaayay. Tayha hovaiy jayhay kerm kmaayay. Shabaday oocho, oocha hoyay. Nanak Saach(i) smaavaiy soyay. 4.8.47

Word Meaning: Jhootthou Jhootth = false and only false (related to Maya). Khusmaiy = of the Lord. Mumta = attachment; parental love. 1.
Dohaagun(i) = a woman who has been condemned by her husband. Seegaar = beautification (load of vices in this case) Klut(i) = wife. Chit(u) Laayay = applies (focuses) mind on. Paakhund = hypocrisy; show off. Vikaar(u) = vices. Pause.
Bhaavaiy = is liked by. Sayj = bed. Sookhaali = comforting; blissful. Raavaiy = enjoys. 2. Sa = that. Saachi = forever. Sohaagun(i) = married; loved by husband. Oordhaar(i) = in the heart. Hudoor(i) = in front of the eyes. Bhurpoor(i) = present everywhere. 3. Aagaiy = in the next world. Kerm Kmaayay = performance of deeds. Smaavaiy = gets absorbed; blends into. 4.
MEANING: A lover of money deals only in falseness (lies, and love for the perishables), and can never reach Waheguru's Residence. In his love for Maya (worldly things), he is misled in life by his misgivings (illusions) and doubts, and, bound in worldly attachments, he continues to reincarnate. 1. An individual who has love for his sons, wife, wealth, and other forms of Maya in mind all the time spends his life in lies, worldly attachments, hypocrisy, and other vices. Loaded with all such vices, he is like a wife who has been condemned by her husband, in the eyes of Waheguru. Pause. A devotee, who is liked by Waheguru, is like a woman who is married (loved by her husband) all the time. Such a devotee adorns her mind (with noble qualities) by Guru's Shabad, always enjoys the company of Waheguru-Husband on the bed of her mind, and feels blissful to enjoy the comfort of His company. 2. That human bride who loves Waheguru is married forever. She keeps her Husband always in mind, and "sees" Him close (right in front of her) all the time, and is confident that He is omnipresent. 3. One's status in society and one's beauty do not accompany one to the next world. There (In Waheguru's Court), he receives the treatment which depends upon his deeds done in this world. A devotee attains the highest spiritual state by the Guru's Shabad and becomes "one" with Waheguru, oh Nanak. 4.8.47.

ਆਸਾ ਮਹਲਾ 3॥ ਭਗਤਿ ਰਤਾ ਜਨੁ ਸਹਜਿ ਸੁਭਾਇ॥ ਗੁਰ ਕੈ ਭੈ ਸਾਚੈ ਸਾਚਿ ਸਮਾਇ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਭਗਤਿ ਨ ਹੋਇ॥ ਮਨਮੁਖ ਰੁੰਨੇ ਅਪਨੀ ਪਤਿ ਖੋਇ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਸਦਾ ਧਿਆਇ॥ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪੂਰਾ ਪਾਏ॥ ਹਿਰਦੈ ਸਬਦੁ ਸਚੁ ਨਾਮੁ ਵਸਾਏ॥ ਅੰਤਰੁ ਨਿਰਮਲੁ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਏ॥ ਸਦਾ ਸੂਚੇ ਸਾਚਿ ਸਮਾਏ॥ 2॥ ਹਰਿ ਪ੍ਰਭੁ ਵੇਖੈ ਸਦਾ ਹਜੂਰਿ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਜਹਾ ਜਾਉ ਤਹ ਵੇਖਾ ਸੋਇ॥ ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ॥ 3॥ ਗੁਰੁ ਸਾਗਰੁ ਪੂਰਾ ਭੰਡਾਰ॥ ਊਤਮ ਰਤਨ ਜਵਾਹਰ ਅਪਾਰ॥ ਗੁਰ ਪਰਸਾਦੀ ਦੇਵਣਹਾਰੁ॥ ਨਾਨਕ ਬਖਸੇ ਬਖਸਣਹਾਰੁ॥ 4॥9॥48॥

Assa Mehla 3: Bhugut(i) rutta jun(u) sehj(i) soobhaayay. Gur kaiy bhaiy Saachaiy Saach(i) smaayay. Bin(u) Gur Pooray bhugut(i) na hoyay. Munmukh roonnay aapni put(i) khoyay. 1. Mayray mun Hur(i) jup(i) suda dhiyaayay. Suda anund(u) hovaiy din(u) raati, jo ichhaiy soyee ful paayay. 1. Ruhaou. Gur Pooray tay Poora paayay. Hirdaiy Shabad(u) Sach(u) Naam vusaayay. Untar(u) nirmul(u) Amritsar(i) naayay. Suda soochay, Saach(i) smaayay. 2. Hur(i) Prubh(u) vaykhaiy suda hujoor(i). Gur persad(i) ruhiya bhurpoor(i). Juhaa jaaoun, teh vaykhaan Soyay. Gur bin(u) daata uver(u) na koyay. 3. Gur(u) saagur(u) Poora bhundaar. Ootum ruttan juvaahur apaar. Gur persadi dayvunhaar(u). Nanak bukhshay bukhshunhaar(u). 4.9.48.
Word Meaning: Rutta = imbued. Sehj(i) = in the spiritual state above Maya. Soobhaayay = with love. Bhaiy = respectful fear. Saach(i) = by becoming like Him. Bhugut(i) = of Worship. Roonnay = cry; suffer. 1. Jup(i) = by reciting. Anund(u) = blissfulness. Ichhaiy = as wished. Ful = reward. Pause. Poora = Perfect (Waheguru). Hirdaiy = in the heart.

Vusaayay = acquires (Naam). Nirmaul = pure. Amritsar(i) = the pool of Naam-Amrit. Soochay = clean; pure. Smaayay = gets absorbed; merges into. 2.
Hudoor(i) = close to one; in front of the eyes. Bhurpoor(i) = present everywhere. Soyay = the same (Waheguru). Daata = provider. Uver(u) = other. 3.
Saagur(u) = sea; rich in everything. Bhundaar = treasure. Ootum = superior. Ruttan Juvaahur = precious stones; jewels (noble qualities). Apaar = limitless. Dayvunhaar(u) = Provider. Bhukhshay = bestows. 4.
MEANING: A devotee gets imbued in the love for Waheguru's worship by attaining the spiritual state above the effects of Maya. With respectful fear of the Guru, he acquires the qualities of Waheguru and becomes "one" with Him. Nobody can worship Waheguru without the shelter (blessings) of the Perfect Guru. An individual who is disconnected from Waheguru loses his respect (in His Court) and suffers. 1. Recite Waheguru's Naam all the time, as a result of which you will always feel blissful and acquire whatever you wish, oh my mind. Pause. One realizes the Perfect (omnipresent) Waheguru in the shelter of the Perfect Guru as he makes his heart a dwelling for Waheguru's Naam with Guru's Shabad in his heart. His mind becomes pure by taking a dip in Waheguru's Naam-Amrit. He is always pure by mind and merges into Waheguru. 2. With Guru's grace, He "sees" Waheguru close to him all the time, and gets convinced of His omnipresence. (With Guru's grace), I find Him everywhere, no matter where I go. There is no other source than the Guru to connect a devotee with Waheguru. 3. The Guru is such an ocean, which is an unlimited treasure of superior jewels, and precious stones (all the noble qualities). The kind Waheguru connects His devotees to the Guru, granting them access to these noble qualities. The kind Waheguru and the Guru bestow such noble qualities to the devotees, oh Nanak. 4.9.48.

ਆਸਾ ਮਹਲਾ 3॥ ਗੁਰੁ ਸਾਇਰ ਸਤਿਗੁਰੁ ਸਚੁ ਸੋਇ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਇ॥
(ਅੰਗ 364)॥ ਸੋ ਬੁਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇਵ ਕਰਾਏ॥ 1॥ ਗਿਆਨ ਰਤਨਿ ਸਭ ਸੋਝੀ ਹੋਇ॥ ਗੁਰ ਪਰਸਾਦਿ ਅਗਿਆਨੁ ਬਿਨਾਸੈ ਅਨਦਿਨੁ ਜਾਗੈ ਵੇਖੈ ਸਚੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਮੋਹੁ ਗੁਮਾਨੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ॥ ਪੂਰੈ ਗੁਰ ਤੇ ਸੋਝੀ ਪਾਏ॥ ਅੰਤਰਿ ਮਹਲੁ ਗੁਰ ਸਬਦਿ ਪਛਾਣੈ॥ ਆਵਣੁ ਜਾਣੁ ਰਹੈ ਥਿਰੁ ਨਾਮਿ ਸਮਾਣੈ॥ 2॥ ਜੰਮਣੁ ਮਰਣਾ ਹੈ ਸੰਸਾਰੁ॥ ਮਨਮੁਖੁ ਅਚੇਤੁ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ॥ ਪਰ ਨਿੰਦਾ ਬਹੁ ਕੂੜੁ ਕਮਾਵੈ।॥ ਵਿਸਟਾ ਕਾ ਕੀੜਾ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਵੈ॥ 3॥ ਸਤਸੰਗਤਿ ਮਿਲਿ ਸਭ ਸੋਝੀ ਪਾਏ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ ਭਾਣਾ ਮੰਨੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਨਾਨਕ ਸਚਿ ਸਮਾਵੈ ਸੋਇ॥ 4॥10॥49॥
Assa Mehla 3: Gur Saayir, Satgur(u) Sach(u) Soyay. Pooraiy bhaag(i) Gur sayva hoyay.
(PAGE 364): So boojhaiy, jis(u Aap(i) boojhaayay. Gur persadi sayv kuraayay. 1. Giyan ruttan(i) subh soajhi hoyay. Gur persad(i) ugiyan(u) binaasaiy, undin(u) jaagaiy vaykhaiy Sach(u) soyay. 1. Ruhaou. Moh(u) Goomaan(u) Gur Shabad(i) julaayay. Pooraiy Gur tay soajhi paayay. Untar(i) Mehl(u) Gur Shabad(i) puchhaanaiy. Aavun(u) jaan(u) ruhaiy, thir(u) Naam(i), smaanaiy. 2. Jummun(u) merna haiy sunsaar(u). Munmukh(u) achayt(u) Maya moh(u) goobaar(u). Pur Ninda, buhou koorr(u) kmaavaiy. Vishta ka keerra vishta maah(i) smaavaiy. 3. Satsungut(i) mil(i) subh soajhi paayay. Gur ka Shabad(u) Hur(i) bhugut(i) drirraayay. Bhaana munnay suda sookh(u) hoyay. Nanak Sach(i) smaavaiy soyay. 4.10.49.
Word Meaning: Saayir = ocean (unlimited source). Sach(u) Soyay = (manifestation of) Waheguru. Boojhaiy = recognizes; unlocks. 1. Ruttan(i) = priceless jewel. Sojhi = understanding; enlightenment. Ugiyan = ignorance. Binaasaiy = vanishes; is eradicated. Undin(u) = everyday. Pause. Moh(u) = attachment. Goomaan = conceit. Mehl(u) = Waheguru. Puchhaanaiy = recognize. Thir(u) = stable; no reincarnation anymore. 2.

Achayt(u) = unaware. Goobaar(u) = darkness (of ignorance). Ninda = vilifying. Koorr(u) = falsehood; worthless acts. Kmaavaiy = earns. Vishta = feces. 3.
Drirraayay = reinforce. Bhaana = Will (of Waheguru). 4.
MEANING: Satguru is a manifestation of Waheguru, and is an unlimited source of all noble qualities. But one serves Him only if one has a great fortune. Only that individual understands this secret who Waheguru enlightens Himself, and He makes the individual serve Him with Guru's grace. 1. One acquires the spiritual understanding with the jewel-like, priceless Divine Knowledge (by making a connection with God). His ignorance of darkness is eradicated with Guru's grace when he becomes alert (watchful against the attacks of Maya) and "sees" Waheguru around him all the time. Pause.
He receives spiritual knowledge from the Guru, and burns away his worldly attachments and his conceit, with the Guru's Shabad. With Guru's Shabad, he realizes that Waheguru is present in his own heart (mind); and his rebirths come to an end; he achieves stability by getting fully absorbed in Waheguru's Naam. 2. The world continues to be born, and to die, and yet the money-minded individual is unaware of this reality because of the darkness of worldly attachments in his mind. He remains engaged in vilifying others and commits deeds of falsehood (damaging his spirituality). Like a worm of feces, he stays absorbed in the filth of Maya. 3. He can get enlightenment in the company of the holy congregation where Guru's Shabad is reinforced as a means to worship Waheguru, and where emphasis is laid on obeying the Will of Waheguru. Such a devotee becomes fully absorbed in the eternal Waheguru, oh Nanak. 4.10.49.

ਆਸਾ ਮਹਲਾ 3 ਪੰਚਪਦੇ2॥ ਸਬਦਿ ਮਰੈ ਤਿਸੁ ਸਦਾ ਅਨੰਦ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਗੁਰ ਗੋਬਿੰਦ॥ ਨਾ ਫਿਰਿ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਪੂਰੈ ਗੁਰ ਤੇ ਸਾਚਿ ਸਮਾਇ॥ 1॥ ਜਿਨ੍ਹ ਕਉ ਨਾਮੁ ਲਿਖਿਆ ਧੁਰਿ ਲੇਖੁ॥ ਤੇ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਵਹਿ ਗੁਰ ਪੂਰੇ ਤੇ ਭਗਤਿ ਵਿਸੇਖੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ੍ਹ ਕਉ ਹਰਿ ਪ੍ਰਭੁ ਲਏ ਮਿਲਾਇ॥ ਤਿਨ੍ਹ ਕੀ ਗਹਣ ਗਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਪੂਰੈ ਸਤਿਗੁਰ ਦਿਤੀ ਵਡਿਆਈ॥ ਊਤਮ ਪਦਵੀ ਹਰਿ ਨਾਮਿ ਸਮਾਈ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪਿ॥ ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪਿ॥ ਕਹਿ ਕਹਿ ਕਹਣਾ ਆਖਿ ਸੁਣਾਏ॥ ਜੇ ਸਉ ਘਾਲੇ ਥਾਇ ਨ ਪਾਏ॥ 3॥ ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਤਿਨ੍ਹਾ ਗੁਰੂ ਮਿਲਾਏ॥ ਸਚੁ ਬਾਣੀ ਗੁਰੁ ਸਬਦੁ ਸੁਣਾਏ॥ ਜਹਾ ਸਬਦੁ ਵਸੈ ਤਹਾ ਦੁਖੁ ਜਾਏ॥ ਗਿਆਨਿ ਰਤਨਿ ਸਾਚੈ ਸਹਜਿ ਸਮਾਏ॥ 4॥ ਨਾਵੈ ਜੇਵਡੁ ਹੋਰੁ ਧਨੁ ਨਾਹੀ ਕੋਇ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਾਚਾ ਸੋਇ॥ ਪੂਰੈ ਸਬਦ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਏ॥ 5॥11॥50॥

Assa Mehla 3, Punchpuday2: Shabad(i) muraiy tis(u) suda anund. Satgur bhaytay, Gur Gobind. Na phir(i) muraiy, na aavaiy jaayay. Pooraiy Gur tay Saach(i) smaayay. 1. Jinh kuou Naam(u) likhiya Dhoor(i) laykh(u). Tay undin(u) Naam(u) dhiyaaveh(i) Gur Pooraiy tay bhugut(i) visaykh(u). 1. Ruhaou. Jinh kuou Hur(i) Prubh(u) luyay milaayay. Tinh kee gehn gut(i) kuhee na jaayay. Pooraiy Satgur ditti vudiyaayee. Ootum pudvee, Hur(i) Naam(i) smaayee. 2. Jo kichh(u) kuray su Aapay Aap(i). Aik ghurree meh(i) thaap(i) oothaap(i). Keh(i) keh(i) kehna, aakh(i) soonaayay. Jay suou ghaalay thaayayn na paayay. 3. Jin kaiy poataiy poonn(u), tinhaa Guru milaayay. Sach(u) Bani Gur(u) Shabad(u) soonaayay. Juhaan Shabad(u) vusaiy, tuhaa dookh(u) jaayay. Giyan(i) ruttan(i) Saachaiy sehj(i) smaayay. 4. Naavaiy jayvud(u) hoar(u dhun(u) naahi koyay. Jis nu bukhshay Saacha Soyay. Pooraiy Shabad munn(i) vusaayay. Nanak Naam(i) rutttay sookh(u) paayay. 5.11.50.
Word Meaning: Punchpuday = Shabads having five verses. Muraiy = dies as far as Maya is concerned; kills desires. Anund = blissfulness. Bhaytay = is connected with. Saach(i) = in Waheguru. 1. Dhoor(i) = right from the source (Waheguru). Laykh(u) = as fortune. Visaykh(u) = unique; special. Pause. Gehn = deep; immeasurable. Gut(i) = high spiritual state. Pudvee = status. 2. Ghurree = moment. Thaap(i) = create.

Othaap(i) = destroy. Ghaalay = work hard. Thaatayn Na Paayay = gets no recognition. 3. Potaiy = treasure; in fortune. Poonn(u) = noble deeds. Ruttan = priceless like a jewel. Sehj(i) = in blissful state (above Maya). 4. Jayvud = as great. Dhun(u) = wealth. Bukhshay = bestows. 5.

MEANING: An individual who kills all his desires with the Guru's Shabad is connected with the Guru by Waheguru and enjoys bliss all the time. His birth-death cycle comes to an end, and He merges into Waheguru in the shelter of the Perfect Guru. 1. Those who have Waheguru's Naam written in their fortune by Waheguru recite it all the time in the shelter of the Perfect Guru, which becomes a special worship of Waheguru for them. Pause.
Nobody can describe the immeasurable level of spiritual elevation of those who connect with Waheguru by His grace. The Perfect Guru bestows honour on them, and they attain the superior (highest) level of spirituality, and get absorbed in Waheguru's Naam. 2.
An individual who preaches to others that whatever Waheguru does, does on His own, and He can create anything, and destroy it in a moment, but does not recite His Naam himself, gets no recognition in Waheguru's Court, no matter how hard he tries to preach to others. 3. Waheguru connects the individual who has noble deeds to perform in his fortune with the Guru. Such a devotee recites the eternal Bani with the Guru's Shabad. All discomforts go away from the heart where Guru's Shabad resides, and with the jewel-like precious Guru's Shabad, such an individual gets absorbed in Waheguru and stays in the blissful state of spirituality. 4. There is no other wealth as great as Waheguru's Naam, but only that devotee acquires it (in his heart) who is granted by Waheguru. He makes his heart the dwelling of Waheguru's Naam with Guru's Shabad, and imbued in Waheguru's Naam, he enjoys the bliss of all comforts, oh Nanak. 5.11.50.

ਆਸਾ ਮਹਲਾ 3॥ ਨਿਰਤਿ ਕਰੇ ਬਹੁ ਵਾਜੇ ਵਜਾਏ॥ ਇਹੁ ਮਨੁ ਅੰਧਾ ਬੋਲਾ ਹੈ ਕਿਸੁ ਆਖਿ ਸੁਣਾਏ॥ ਅੰਤਰਿ ਲੋਭੁ ਭਰਮੁ ਅਨਲ ਵਾਉ॥ ਦੀਵਾ ਬਲੈ ਨ ਸੋਝੀ ਪਾਇ॥ 1॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਘਟਿ ਚਾਨਣੁ ਹੋਇ॥ ਆਪੁ ਪਛਾਨਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਨਿਰਤਿ ਹਰਿ ਲਾਗੈ ਭਾਉ॥ ਪੂਰੈ ਤਾਲ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਆਪੇ ਜਾਣੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣੁ॥ 2॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਹਜਿ ਵੀਚਾਰੁ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਜੁਗਤਿ ਸਚੁ ਸੋਇ॥ ਪਾਖੰਡਿ ਭਗਤਿ ਨਿਰਤਿ ਦੁਖੁ ਹੋਇ॥ 3॥
(ਅੰਗ 365)॥ ਏਹਾ ਭਗਤਿ ਜਨੁ ਜੀਵਤ ਮਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਭਵਜਲੁ ਤਰੈ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਭਗਤਿ ਥਾਇ ਪਾਇ॥ ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ॥ 4॥ ਹਰਿ ਕਿਰਪਾ ਕਰੇ ਸਤਿਗੁਰੂ ਮਿਲਾਏ॥ ਨਿਹਚਲ ਭਗਤਿ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਏ॥ ਭਗਤਿ ਰਤੇ ਤਿਨ੍ਹ ਸਚੀ ਸੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਹੋਇ॥ 5॥12॥51॥

Assa Mehla 3: Nirt(i) kuray buhou vaajay vujaayay. Eh(u) mun(u) undha boala haiy, kis(u) aakh(i) soonaayay. Untar(i) loabh bherm(u) anul vaaou. Deeva bulaiy na soajhi paayay. 1. Gurmukh(i) bhugut(i) ghut(i) chaanun(u) hoyay. Aap(u) puchhaan(i) milaiy Prubh(u) soyay. 1. Ruhaou. Gurmukh(i) nirt(i) Hur(i) laagaiy bhaaou. Pooraiy taal vichoun aap(u) guvaayay. Mayra Prubh Saacha, Aapay jaan(u). Gur kaiy Shabad(i) untar(i) Braham puchhaan(u). 2. Gurmukh(i) bhugut(i) untar(i) preet(i) piyaar(u). Gur ka Shabad(u) sehj(i) veechaar(u). Gurmukh(i) bhugut(i) joogut(i) Sach(u) soyay. Paakhund(i) bhugut(i) nirt(i) dookh(u) hoyay. 3.

(PAGE 365): Eha bhugut(i) jun(u) jeevut muraiy. Gur persadi bhuvjul(u) turaiy. Gur kaiy Buchan(i) bhugut(i) thaayay paayay. Hur(i) jeeo Aap(i) vusaiy mun(i) aayay. 4. Hur(i) kirpa kuray Satguru milaayay. Nihchul Bhugut(i) Hur(i) siyoun chit(u) laayay. Bhugut(i) ruttay tinh sachee soyay. Nanak Naam(i) ruttay sookh(u) hoyay. 5.12.51.

Word Meaning: Nirt(i) = dance (some Hindu sects believe that dancing pleases their deities). Vaajay Vujaayay = play musical instruments. Boala = deaf. Loabh = greed. Bherm(u) = misbeliefs; illusions. Anul = fire (of desires). Vaaou = wind; storm of desires. Deeva = lamp; enlightenment. Soajhi = understanding. 1.
Ghut(i) = in the heart (mind). Chaanun = light; enlightenment. Puchhaan(i) = by recognizing (analyzing). Pause. Bhaaou = love. Pooraiy Taal = dance to tune; in rhythm. Aap(u) = selfishness and ego. Guvaayay = lose; get rid of. Jaan(u) = omniscient. Braham = God. 2. Sehj(i) = in the blissful state (above Maya). Joogut(i) = lifestyle. Sach(i) = God. Paakhund(i) = with hypocrisy; show off; with dishonesty. 3. Jeevut Muraiy = kills desires while living in the family. Bhuvjul(u) = the world-sea; bonds of Maya. Buchan = Shabad; Teachings. Thaayayn Paayay = is recognized; is rewarded. 4. Nihchul = unwavering; permanent. Siyoun = with. Chitt(u) = mind. Ruttay = imbued. Soyay = news; fame. 5.
MEANING: Devotees of some deities dance before their idols and play musical instruments to please them. But their minds are blind and deaf because of the darkness of greed, misgivings, and the fire of desires, as a result of which, they cannot see the reality or listen to it. So, to whom do such devotees try to preach when their own mind cannot listen to it? Under such conditions, no lamp of knowledge can light up in their mind to dispel the darkness of ignorance and enlighten their mind. 1. But the mind can be enlightened by worshipping Waheguru in the shelter of the Guru (with His guidance). When the Sikh recognizes himself (in terms of the purpose of human life and the kind of deeds he performs), he connects with Waheguru. Pause. For a Sikh of the Guru, love for Waheguru is the dancing for him, and killing his selfishness and ego is the tune to which he dances in rhythm. He recognizes Waheguru inside him with Guru's Shabad. My Waheguru is omniscient and knows all the feelings and intentions of everybody (one cannot please him by any act of show-off). 2. For a Sikh of the Guru, worship of Waheguru is his love for Him (The Guru), and he ponders on the Guru's Shabad to attain the spiritual state of blissfulness (above the effects of Maya). For a Gur Sikh, Waheguru's Naam is the worship for Him, and is also his daily routine. But the hypocritical worship by dancing and music is a source of suffering for the individual. 3. The real worship of Waheguru is to kill one's desires for Maya while living in the family. Such a devotee swims across the world-sea (breaks the bonds of Maya) with the Guru's grace. His worship of Waheguru by Guru's Shabad is duly rewarded in Waheguru's Court when Waheguru takes dwelling in the devotee's heart. 4.
Keeping Waheguru in mind with love is the real worship, as a result of which the devotee finds peace of mind (which quits wavering). Waheguru becomes kind with such worship, and He connects the devotee with the Guru. Those devotees, who are imbued with the love of worship of Waheguru, have a holy fame spread around in the world, and they enjoy blissfulness, oh Nanak. 5.12.51.

ਆਸਾ ਘਰੁ 8 ਕਾਫੀ ਮਹਲਾ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸਚੁ ਸੋਝੀ ਹੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਹਰਿ ਬੂਝੈ ਸੋਈ॥ 1॥ ਮੈ ਸਹੁ ਦਾਤਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਾਹੀ ਕੋਈ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਨਿਰਭਉ ਹਰਿ ਨਾਮੁ ਹੈ ਪਾਈਐ ਗੁਰ ਵੀਚਾਰਿ॥ ਬਿਨੁ ਨਾਵੈ ਜਮ ਕੈ ਵਸਿ ਹੈ ਮਨਮੁਖਿ ਅੰਧ ਗਵਾਰਿ॥ 2॥ ਹਰਿ ਕੈ ਭਾਣੈ ਜਨੁ ਸੇਵਾ ਕਰੇ ਬੂਝੈ ਸਚੁ ਸੋਈ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਸਾਲਾਹੀਐ ਭਾਣੈ ਮੰਨਿਐ ਸੁਖੁ ਹੋਈ॥ 3॥ ਹਰਿ ਕੈ ਭਾਣੈ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਮਤਿ ਊਤਮ ਹੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਸਾਲਾਹਿ ਤੂੰ ਗੁਰਮੁਖਿ ਗਤਿ ਹੋਈ॥ 4॥39॥13॥52॥
Assa Ghur(u) 8, Kaafi, Mehla 3: Ek Onkar Satgur Persad):

Hur(i) kaiy bhaanaiy Satgur(u) milaiy, Sach(u) soajhi hoyee. Gur persadi mun(i) vusaiy, Hur(i) boojhaiy soyee. 1. Mein Shuhou Daata aik haiy, uver naahi koyee. Gur kirpa tay mun(i) vusaiy, ta suda sookh(u) hoyee. 1. Ruhaou. Iss(u) joog meh(i) nirbhuou Hur(i) Naam(u) haiy, paayiyaiy Gur veechaar(i). Bin(u) Naavaiy, Jum kaiy vus(i) haiy, munmukh(i) undh guvaar(i). 2. Hur(i) kaiy bhaanaiy jun(u) sayva kuray, boojhaiy Sach(u) soyee. Hur(i) kaiy bhaanaiy salaahiyaiy, bhaanaiy munniyaiyn sookh(u) hoyee. 3. Hur(i) kaiy bhaanaiy junum(u) pudaaruth(u) paaya, mut(i) ootum hoyee. Nanak Naam(u) salaah(i) tu, Gurmukh(i) gut(i) hoyee. 4.39.13.52.

Word Meaning: Kaafi = a type of lyric. Bhaanaiy = as per the Will (of Waheguru). Soajhi = understanding. Boojhaiy = understands. 1. Shuhou = husband; Lord. Daata = provider. Uver = other. Pause. Joog = eon; the present world. Nirbhuou = fearless, which dispels fear. Jum = the angel of death. Vus(i) = under the control. Undh = in dark; ignorant. Guvaar(i) = unrefined; crude. 2. Salaahiyaiy = praise. Munniyaiyn = by obeying. 3. Pudaaruth = the invaluable item (Waheguru's Naam). Ootum = superior. Gut = the higher spiritual level. 4.

MEANING: One connects with Satguru through the Will of God when he receives enlightenment about Him (Waheguru). With Guru's grace, Waheguru takes dwelling in the devotee's heart, when he acquires Knowledge about Him. 1. I have only one Provider, who is also my Lord, and none else. He can be realized in the mind by the grace of the Guru when one enjoys everlasting happiness. Pause. Waheguru's Naam makes one fearless (like Waheguru Himself), but the Naam is realized by pondering on the Guru's Advice (Shabad). Without Waheguru Naam, the man is crude and disconnected from Waheguru, and as a result, he is under the control of the Angel of Death. 2. One serves Waheguru with His Will only when he realizes Him. One sings His praise only by His Will, and obeying the Will results in blissfulness. 3. It is by Waheguru's Will that one achieves the objective of human life (gets connected with Waheguru) because of which he acquires superior wisdom (noble thoughts). Praise Waheguru's Naam to achieve a high spiritual level in the shelter of the Guru, oh Nanak. 4.39.13.52.

ਆਸਾ ਮਹਲਾ 4 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Assa Mehla 4 Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਤੂੰ ਕਰਤਾ ਸਚਿਆਰੁ ਮੈਡਾ ਸਾਈ॥ ਜੋ ਤਉ ਭਾਵੈ ਸੋਈ ਥੀਸੀ ਜੋ ਤੂ ਦੇਹਿ ਸੋਈ ਹਉ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਤੇਰੀ ਤੂੰ ਸਭਨੀ ਧਿਆਇਆ॥ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰਹਿ ਤਿਨਿ ਨਾਮ ਰਤਨੁ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਲਾਧਾ ਮਨਮੁਖਿ ਗਵਾਇਆ॥ ਤੁਧੁ ਆਪਿ ਵਿਛੋੜਿਆ ਆਪਿ ਮਿਲਾਇਆ॥ 1॥ ਤੂੰ ਦਰਿਆਉ ਸਭ ਤੁਝ ਹੀ ਮਾਹਿ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹਿ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਾ ਖੇਲੁ॥ ਵਿਜੋਗਿ ਮਿਲਿ ਵਿਛੁੜਿਆ ਸੰਜੋਗੀ ਮੇਲੁ॥ 2॥ ਜਿਸ ਨੋ ਤੂ ਜਾਣਾਇਹਿ ਸੋਈ ਜਨੁ ਜਾਣੈ॥ ਹਰਿ ਗੁਣ ਸਦ ਹੀ ਆਖਿ ਵਖਾਣੈ॥ ਜਿਨ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮੁ ਸਮਾਇਆ॥ 3॥ ਤੂ ਆਪੇ ਕਰਤਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਹੋਇ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਤੂ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਜਾਣਹਿ ਸੋਇ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥ 4॥1॥53॥

Tu Kerta Sachiyaar maiynda Saayeen. Jo Tuou bhaavaiy soyee theesi, jo Tu deh(i) soyee huoun paayee. 1. Ruhaou. Subh Tayri, Tu subhnee dhiyaaya. Jis nu kirpa kureh(i) tin(i) Naam Ruttan(u paaya. Gurmukh(i) laadha, munmukh(i) guvaaya. Toodh(u) aap(i) vichhoarriya, aap(i) milaaya. 1. Tu duriyaaou, subh Toojh hee maah(i). Toojh bin(u) dooja koyee naah(i). Jea junt subh(i) Tayra khayl(u). Vijoag(i) mil(i) vichhurriyaan, sunjoagi mayl(u). 2. Jis nu Tu

jaanaayeh(i), soyee jun(u) jaanaiy. Hur(i) goon sud hee aakh(i) vukhaanaiy. Jin Hur(i) sayviya, tin(i) sookh(u) paaya. Sehjay hee Hur(i) Naam(u) smaaya. 3. Tu Aapay Kerta, Tayra keeya subh(u) hoyay. Toodh(u) bin(u) dooja uver(u) na koyay. Tu kur(i) kur(i) vaykh(i) jaaneh(i) soyay. Jun Nanak Gurmukh(i) pergut(u) hoyay. 4.1.53.

Word Meaning: Sachiyaar(u) = source of all noble qualities; perfect. Maiynda = mine. Saayeen = Master. Theesi = will happen; happens. Huoun = I. Pause.

Ruttan = precious stone. Laadha = found; discovered. Toodh(u) = You. Vichhoarriya = separated. 1. Jea Junt = living beings. Khayl(u) = drama. Vijoag(i) = separation. Sunjoagi = predestined union. 2. Jaanaayeh(i) = make to understand. Vukhaanaiy = say; recite. Sehjay Hee = without enduring any special hardship. 3.

Gurmukh(i) = in Guru's shelter. Pergut(u) = appears; becomes visible. 4.

MEANING: You are perfect, and the source of all noble qualities, oh, the Creator of the universe, and my Lord. Only that happens in the world that You like, and I (and all living beings) receive only what You deliver to us. Pause.

The whole world belongs to You (is Your creation), and everybody remembers You (in need); but only those get to implant Your jewel-like precious Naam in their heart to whom You are kind. The devotees of the Guru acquire it (the Naam) while the Maya-lovers lose it. You make some people love Maya and thus disconnect them from You, while You make others love You and thus connect them to You, oh Lord. 1. You are like a river which supports all life, and all living beings live in You (are Your part). There is none other like You. All living beings are part of Your drama (puppets in Your hands). As predestined, You keep some of them disconnected from You, while connecting some others with You. 2.

Only those individuals understand the objective of life who You enlighten, and they always sing praise of Your virtues. Those who serve You get absorbed in Your Naam and enjoy the blissfulness of their union with You without enduring any hardships in their efforts to connect with You. 3. You, Yourself, are the creator, and all that happens in the world is controlled by You. There is none other like You. You create all living beings, look after them, and know their needs. However, you appear in someone's heart only by the grace of the Guru. 4.1.53.

(ਅੰਗ 366)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਘਰੁ 2 ਮਹਲਾ 4॥ ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਮਿਤ੍ ਸੁਤ ਨਾਲਿ ਭਾਈ॥ ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਕੁੜਮ ਸਕੇ ਨਾਲਿ ਜਵਾਈ॥ ਕਿਸ ਹੀ ਧੜਾ ਕੀਆ ਸਿਕਦਾਰ ਚਉਧਰੀ ਨਾਲਿ ਆਪਣੈ ਸੁਆਈ॥ ਹਮਾਰਾ ਧੜਾ ਹਰਿ ਰਹਿਆ ਸਮਾਈ॥ 1॥ ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਮੇਰੀ ਹਰਿ ਟੇਕ॥ ਮੈ ਹਰਿ ਬਿਨੁ ਪਖੁ ਧੜਾ ਅਵਰੁ ਨ ਕੋਈ ਹਉ ਹਰਿ ਗੁਣ ਗਾਵਾ ਅਸੰਖ ਅਨੇਕ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ੍ ਸਿਉ ਧੜੇ ਕਰਹਿ ਸੇ ਜਾਹਿ॥ ਝੂਠੁ ਧੜੇ ਕਰਿ ਪਛੋਤਾਹਿ॥ ਥਿਰੁ ਨ ਰਹਹਿ ਮਨਿ ਖੋਟੁ ਕਮਾਹਿ॥ ਹਮ ਹਰਿ ਸਿਉ ਧੜਾ ਕੀਆ ਜਿਸ ਕਾ ਕੋਈ ਸਮਰਥ ਨਾਹਿ॥ 2॥ ਏਹਿ ਸਭਿ ਧੜੈ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ॥ ਮਾਇਆ ਕਉ ਲੂਝਹਿ ਗਾਵਾਰੀ॥ ਜਨਮਿ ਮਰਹਿ ਜੂਐ ਬਾਜੀ ਹਾਰੀ॥ ਹਮਰੈ ਹਰਿ ਧੜਾ ਜਿ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਸਵਾਰੀ॥ 3॥ ਕਲਿਜੁਗ ਮਹਿ ਧੜੇ ਪੰਚ ਚੋਰ ਝਗੜਾਏ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹਿ ਅਭਿਮਾਨੁ ਵਧਾਏ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਸਤਿਸੰਗਿ ਮਿਲਾਏ॥ ਹਮਰਾ ਹਰਿ ਧੜਾ ਜਿਨਿ ਇਹ ਧੜੇ ਸਭਿ ਗਵਾਏ॥ 4॥ ਮਿਥਿਆ ਦੂਜਾ ਭਾਉ ਧੜੇ ਬਹਿ ਪਾਵੈ॥ ਪਰਾਇਆ ਛਿਦ੍ ਅਟਕਲੈ ਆਪਣਾ ਅਹੰਕਾਰ ਵਧਾਵੈ॥ ਜੈਸਾ ਬੀਜੈ ਤੈਸਾ ਖਾਵੈ॥ ਜਨ ਨਾਨਕ ਕਾ ਹਰਿ ਧੜਾ ਧਰਮੁ ਸਭ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਆਵੈ॥ 5॥2॥54॥

(PAGE 366): Ek Onkar Satgur Persad(i): Raag(u) Assa Ghur(u) 2 Mehla 4: Kis hee dhurra keeya mittar soot naal(i) bhaayee. Kis hee dhurra keeya Koorrum sukkay naal(i) juvaayee. Kis hee dhurra keeya sikdaar, chaudhry naal(i) aapnaiy sooaayee. Humaara dhurra Hur(i) ruhiya smaayee. 1. Hum Hur(i) siyoun dhurra keeya, mayri Hur(i) tayk. Mein Hur(i) bin(u) pukh(u) dhurra uver(u) na koyee, huoun Hur(i) goon gaavaan asunkh anayk. 1.

Ruhaou. Jinh siyoun dhurray kureh(i), say jaah(i). Jhootth(u) dhurray kur(i) puchhotaah(i). Thir(u) na ruheh(i), mun(i) khoat(u) kmaah(i). Hum Hur(i) siyoun Dhurra keeya jis ka koyee sumruth naah(i). 2. Eh(i) subh(i) dhurraiy Maya moh pusaari. Maya kuou loojhaiy gavaari. Junum(i) mureh(i), jooyaiy baaji haari. Humraiy Hur(i) dhurra j(i) hult(u) pult(u) subh(u) suvaari. 3. Kuljoog meh(i) dhurray punch choar jhugrraayay. Kaam(u), kroadh(u), loabh(u), moh(i), abhimaan vudhaayay. Jis nu kirpa kuray tis(u) Satsung(i) milaayay. Humra Hur(i) dhurra jin(i) eh dhurray subh(i) guvaayay. 4. Mithiya dooja bhaaou, dhurray beh(i) paavaiy. Puraaya chhidar utkulaiy, aaapna ahunkaar vudhaavaiy. Jaiysa beejaiy, taiysa khaavaiy. Jun Nanak ka Hur(i) dhurra dherm(u) subh srisht(i) jin(i) aavaiy. 5.2.54.

Word Meaning: Dhurra = alliance; to form a coalition (to fight together). Soot = sons. Koorrum = in-laws. Juvaayee = son-in-law. Sikdaar = having some authority; ruler. Chaudhry = leader. Sooaayee = for selfish reasons. Smaayee = present everywhere. 1. Siyoun = with. Tayk = support. Pukh(u) = favour; support. Asunkh = Anayk countless. Pause. Jaah(i) = leave (the world). Jhootth(u) = dishonest; short-lived. Puchhotaah(i) = repents. Thir(u) = stable; peaceful. Khoat(u) = deceit. Sumruth = capable. 2. Pusaari = for the enhancement of. Loojheh(i) = fights for. Gavaari = unrefined; crude. Jooyay = in gambling (to choose between Maya and God). Baaji = the game of life. Hult(u) = this world. Pult(u) = next world. Suvaari = make successful. 3. Kuljoog = this world. Punch Choar = the five demons. Jhugrraayay = cause to fight. Kaam(u) = lust. Moh(i) = worldly attachments. Abhimaan = ego. 4. Mithiya = false. Dooja Bhaaou = love for Maya. Chhidar = weakness; shortcoming. Utkulaiy = estimates; plans to publicize. Ahunkaar = ego. Beejaiy = sows. Dherm(u) = principled. Srisht(i) = world. Jin(i) = win. 5.

MEANING: Some people make alliances (group together) with their friends, sons, brothers, sons-in-law, or with their in-laws. While others do the same with a powerful man or a leader for selfish reasons. But I have made friends with my Waheguru, who is present everywhere. 1. My Waheguru is my only support, and I have none other to favour or support me to make alliances. I sing praise of Waheguru, who has countless virtues. Pause.

The individuals with whom people form alliances eventually leave this world. So, their partners have to repent to make such false (short-lived) alliances. They make alliances out of deceit in their minds, which does not bring them any peace of mind. I have made alliances with my Waheguru, who has no equal (or rival). 2. All worldly alliances are for the sole purpose of the enhancement of Maya (wealth, power, and ego), and only the unrefined people fight for Maya. They lose the objective of life in this gamble (choice between Waheguru and Maya), as a result of which they are trapped in the cycle of birth and death. My alliance (friend) Waheguru makes me successful in this world and the next. 3.

The five demons (lust, rage, greed, worldly attachments, and ego) cause people to fight for control to boost them (sensual enjoyments) and hence to make alliances in this world. My alliance (with Waheguru) eliminates the need for any other alliance. Waheguru connects the individuals He is kind to with the holy congregation (so that they, too, can control the five demons). 4. As part of an alliance, the individuals develop false (short-lived) love for Maya. They publicize others' shortcomings to boost their own ego. But they reap the rewards of what they sow. (Like the other devotees), my alliance with Waheguru is based on noble principles, and the devotees can win the whole world, oh Nanak. 5.2.54.

ਆਸਾ ਮਹਲਾ 4॥ ਹਿਰਦੈ ਸੁਣਿ ਸੁਣਿ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਭਾਇਆ॥ ਗੁਰਬਾਣੀ ਹਰਿ ਅਲਖੁ ਲਖਾਇਆ॥ 1॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਨਹੁ ਮੇਰੀ ਭੈਨਾ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਘਟ ਅੰਤਰਿ ਮੁਖਿ ਬੋਲਹੁ ਗੁਰ ਅੰਮ੍ਰਿਤ ਬੈਨਾ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਮਹਾ ਬੈਰਾਗੁ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੁ॥ 2॥ ਦੂਜੇ ਭਾਇ

ਭਵਹਿ ਬਿਖੁ ਮਾਇਆ॥ ਭਾਗਹੀਨ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ 3॥ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ ਹਰਿ ਆਪਿ ਪੀਆਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਹਰਿ ਪਾਇਆ॥ 4॥3॥55॥

Assa Mehla 4: Hirdaiy soon(i) soon(i) mun(i) Amrit(u) bhaaya. Gurbani Hur(i) Alukh(u) lukhaaya. 1. Gurmukh(i) Naam(u) soonhou mayri bhaiyna. Aiko ruv(i) ruhiya ghut untar(i) mukh(i) boalhou Gur Amrit baiyna. 1. Ruhaou. Mein mun(i) tun(i) praym(u) muha baiyraag(u). Satgur(u) Purakh(u) paaya vudbhaag(u). 2. Doojaiy bhaayay bhuveh(i) bikh(u) Maya. Bhaagheen nuhee Satgur(u) paaya. 3. Amrit Hur(i) rus(u) Hur(i) aap(i) peeyaaya. Gur(i) Pooraiy Nanak Hur(i) paaya. 4.3.55.

Word Meaning: Hirdaiy = in the heart (mind). Amrit = Waheguru's Naam. Bhaaya = liked. Alukh(u) = invisible; incomprehensible. Lukhaaya = showed. 1. Ruv(i) Ruhiya = is present. Ghut = heart. Baiyna = Words; Shabad. Pause. Muha = great; huge. Baiyraag(u) = love; pain of separation. 2. Doojay Bhaayay = in the love of Maya. Bhuveh(i) = wanders; does not find peace. Bikh(u) Maya = poisonous Maya. Bhaagheen = unlucky. 3. Rus(u) = sweet essence. Gur(i) Pooraiy = the Perfect Guru. 4.

MEANING: By listening to Waheguru's Naam again and again, I have come to like Him in my heart. Gurbani (Guru's Shabad) has "shown" me the otherwise invisible Waheguru. 1. Listen to Waheguru's Naam in the shelter of the Guru, oh my sisters (friends). Waheguru is present in our hearts; recite His Naam with your tongue using Guru's Amrit-like Shabads. Pause. There is deep love for Waheguru in my mind and body, and I feel the pain of separation from Him. I am very lucky to have been connected with my Satguru (who will connect me with Waheguru). 2. The man does not find any peace in the pursuit of Maya; the unlucky does not get connected with Satguru. 3.
The great sweet-tasting Amrit of His Naam is served by Waheguru Himself. I have realized Waheguru with the grace of the Perfect Guru, oh Nanak. 4.3.55.

ਆਸਾ ਮਹਲਾ 4॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਨਾਮੁ ਅਧਾਰੁ॥ ਨਾਮ ਜਪੀ ਨਾਮੋ ਸੁਖ ਸਾਰੁ॥ 1॥ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਸਾਜਨ ਸੈਨਾ॥ ਨਾਮ ਬਿਨਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲੈਨਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਮ ਬਿਨਾ ਨਹੀ ਜੀਵਿਆ ਜਾਇ॥ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇ॥ 2॥ ਨਾਮਹੀਨ ਕਾਲਖ ਮੁਖਿ ਮਾਇਆ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਜੀਵਾਇਆ॥ 3॥
(ਅੰਗ 367)॥ ਵਡਾ ਵਡਾ ਹਰਿ ਭਾਗਿ ਕਰਿ ਪਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਿਵਾਇਆ॥ 4॥4॥56॥

Assa Mehla 4: Mayraiy mun(i) tun(i) praym(u) Naam(u) adhaar. Naam jupeen, Naamo sookh saar(u). 1. Naam(u) jup-hou mayray saajun saiyna. Naam bina mein uver(u) na koyee, vudaiy bhaag(i) Gurmukh(i) Hur(i) laiyna. 1. Ruhaou. Naam bina nuhee jeeviya jaayay. Vudaiy bhaag(i) Gurmukh(i) Hur(i) paayay. 2. Naam-heen kaalukh mukh(i) Maya. Naam bina dhrig(u) dhrig(u) jeevaayiya. 3.

(PAGE 367): Vudda, vudda Hur(i) bhaag(i) kur(i) paaya. Nanak Gurmukh(i) Naam(u) divaaya. 4.4.56.

Word Meaning: Adhaar = basis. Saar(u) = supreme. 1. Saiyna = friends; close relatives. Uver(u) = other. Vudaiy Bhaag(i) = with great luck. Gurmukh(i) = in Guru's shelter. Pause. Naamheen = devoid of Naam. Kaalukh Mukh(i) = blackened face; disgraced. Dhrig(u) = condemnable. Jeevaayiya = life. 3.

MEANING: Love for Waheguru's Naam is the basis of my mind (soul) and my body. I recite the Naam and enjoy the supreme comfort. 1. Recite Waheguru's Naam, oh, my close friends and relatives. I have no other support than the Naam, but it can be realized only in the shelter of the Guru if one is highly fortunate. Pause. There is no spiritual life without Waheguru's Naam, but Waheguru can be realized only in the shelter of the Guru if

one has great fortune. 2. Without Waheguru's Naam, the man gets the dark filth of Maya on his face (gets disgraced); and life is condemnable without Waheguru's Naam. 3.
The Great Waheguru can be realized only with great luck, and He gives His Naam to the devotee through the Guru, oh Nanak. 4.4.56.

ਆਸਾ ਮਹਲਾ 4॥ ਗੁਣ ਗਾਵਾ ਗੁਣ ਬੋਲੀ ਬਾਣੀ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੀ॥ 1॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਮਨ ਭਇਆ ਅਨੰਦਾ॥ ਸਤਿ ਸਤਿ ਸਤਿ ਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਰਸਿ ਗਾਏ ਗੁਣ ਪਰਮਾਨੰਦਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜਨ ਲੋਗਾ॥ ਵਡੇ ਭਾਗਿ ਪਾਏ ਹਰਿ ਨਿਰਜੋਗਾ॥ 2॥ ਗੁਣ ਵਿਹੂਣ ਮਾਇਆ ਮਲੁ ਧਾਰੀ॥ ਵਿਣੁ ਗੁਣ ਜਨਮਿ ਮੁਏ ਅਹੰਕਾਰੀ॥ 3॥ ਸਰੀਰਿ ਸਰੋਵਰਿ ਗੁਣ ਪਰਗਟਿ ਕੀਏ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਥਿ ਤਤੁ ਕਢੀਏ॥ 4॥5॥57॥
Assa Mehla 4: Goon gaavaan, goon boaleen bani. Gurmukh(i) Hur(i) goon aakh(i) vukhaani. 1. Jup(i), jup(i) Naam mun bhuyya anunda. Sat(i), Sat(i), Sat(i), Gur Naam dirraaya, rus(i) gaayay goon Permanunda. 1. Ruhaou. Hur(i) goon gaavaiy, Hur(i) jun loaga. Vuday bhaag(i) paayay Hur(i) nirjoaga. 2. Goon vihoon Maya mul(u) dhaari. Vin(u) goon junum(i) mooyay ahunkaari. 3. Sreer(i) srovar(i) goon pergut(i) keeyay. Nanak Gurmukh(i) muth(i) Tut(u) kudhiyay. 4.5.57.
Word Meaning: Goon = virtues (of Waheguru). Bani = language; talk. Vukhaani = recites; explains. 1. Bhuyya = happened. Anunda = blissful. Sat(i) = immortal. Dirraaya = reinforced. Rus(i) = while enjoying. Permanunda = the source of supreme bliss (God). Pause. Hur(i) Jun Loaga = devotees of Waheguru. Nirjoaga = detached from Maya. 2. Vihoon = without; devoid of. Mul(u) = filth. Maya Dhaari = wealthy. 3. Srovar(i) = pool. Pergut(i) = appear. Muth(i) = by churning. Tut(u) = gist; God. 4.
MEANING: I sing the virtues of Waheguru (His Naam), and all my talking (conversations) include Him. I recite His virtues in the shelter of the Guru. 1. My mind feels blissful by reciting the Naam. The Guru emphasizes the Naam, and I sing the virtues of Waheguru, which is the source of supreme bliss. Pause. Waheguru's devotees sing His praise, but Waheguru, which is above the effects of Maya, can be realized only with great fortune. 2. A wealthy (money-lover) person has no virtues - only the filth of Maya. The egoist dies without acquiring any virtue and continues to reincarnate. 3.
A devotee, who comes to the Guru's shelter, churns the pool of his mind to find the root of all creation (God) when virtues (and God) appear in his mind, oh Nanak. 4.5.57.

ਆਸਾ ਮਹਲਾ 4॥ ਨਾਮੁ ਸੁਣੀ ਨਾਮੋ ਮਨਿ ਭਾਵੈ॥ ਵਡੈ ਭਾਗਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਵੈ॥ 1॥ ਨਾਮੁ ਜਪਹੁ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ॥ ਨਾਮ ਬਿਨਾ ਮੈ ਧਰ ਨਹੀ ਕਾਈ ਨਾਮੁ ਰਵਿਆ ਸਭ ਸਾਸ ਗਿਰਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੈ ਸੁਰਤਿ ਸੁਨੀ ਮਨਿ ਭਾਈ॥ ਜੋ ਨਾਮੁ ਸੁਨਾਵੈ ਸੋ ਮੇਰਾ ਮੀਤ ਸਖਾਈ॥ 2॥ ਨਾਮ ਹੀਣ ਗਏ ਮੂੜ ਨੰਗਾ॥ ਪਚਿ ਪਚਿ ਮੁਏ ਬਿਖੁ ਦੇਖਿ ਪਤੰਗਾ॥ 3॥ ਆਪੇ ਥਾਪੇ ਥਾਪਿ ਉਥਾਪੇ॥ ਨਾਨਕ ਨਾਮੁ ਦੇਵੈ ਹਰਿ ਆਪੇ॥ 4॥6॥58॥
Assa Mehla 4: Naam(u) sooni, Naamo mun(i) bhaavaiy. Vudaiy bhaag(i) Gurmukh(i) Hur(i) paavaiy. 1. Naam(u) jup-hou Gurmukh(i) pergaasa. Naam bina mein dhur nuhee kaayee, Naam(u) ruviya subh saas giraasa. 1. Ruhaou. Naamaiy soorut(i) sooni, mun(i) bhaayee. Jo Naam(u) soonaavaiy, so mayra meet sukhaayee. 2. Naam heen guyay moorr nunga. Puch(i), puch(i) mooyay, bikh(u) daykh(i) ptunga. Aapay thaapay thaap(i) oothaapay. Namak Naam(u) dayvaiy Hur(i) aapay. 4.6.58.
Word Meaning: Bhaavaiy = is liked. Bhaag(i) = fortune. 1. Pergaasa = appears; enlightens. Dhur = support. Nuhee Kaayee = none. Ruviya = is present. Giraasa = bite; nibble. Pause. Soorut(i) = sound. Bhaayee = is liked. Sukhaayee = friend. 2.

Heen = without; devoid of. Moorr = crude, uncivilized (spiritually). Nunga = without any virtue. Puch(i) = suffering. Bikh(u) = poisonous (Maya). Ptunga = moths. 3.
Thaapay = create. Oothaapay = destroys. 4.
MEANING: When one listens to Waheguru's Naam with affection and concentration, he begins to like it. But only some highly fortunate devotees harbour it in mind. 1.
Recite Waheguru's Naam in the shelter of the Guru to enlighten your mind, oh my friends. I have no other support for my life than Waheguru's Naam, which is present (I recite with) in my every breath and my every bite of food. Pause. When I hear the sound of the Naam, I like it; and whoever recites Naam for me is my real friend and pal. 2.
Those who are without Waheguru's Naam leave this world with no virtue at all, and they die suffering in the poison of Maya just as a moth gets burned in the flame. 3.
Waheguru Himself creates the world, and Himself destroys it, and He Himself gives (implants) His Naam in His devotees' hearts, oh Nanak. 4.6.58.

ਆਸਾ ਮਹਲਾ 4॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਵੇਲਿ ਵਧਾਈ॥ ਫਲ ਲਾਗੇ ਹਰਿ ਰਸਕ ਰਸਾਈ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅਨਤ ਤਰੰਗਾ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਮਾਰਿਆ ਕਾਲੁ ਜਮ ਕੰਕਰ ਭੁਇਅੰਗਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਗੁਰ ਮਹਿ ਭਗਤਿ ਰਖਾਈ॥ ਗੁਰੁ ਤੁਠਾ ਸਿਖ ਦੇਵੈ ਮੇਰੇ ਭਾਈ॥ 2॥ ਹਉਮੈ ਕਰਮ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ॥ ਜਿਉ ਕੁੰਚਰੁ ਨਾਇ ਖਾਕੁ ਸਿਰਿ ਛਾਣੈ॥ 3॥ ਜੇ ਵਡਭਾਗ ਹੋਵਹਿ ਵਡ ਊਚੇ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਹਿ ਜਪਿ ਸੂਚੇ॥ 4॥7॥59॥
Assa Mehla 4: Gurmukh(i) Hur(i) Hur(i) vayl(i) vudhaayee. Ful laagaiy Hur(i) rusk rusaayee. 1. Hur(i) Hur(i) Naam(u) jup(i) unut trungaan. Jup(i) jup(i) Naam(u) Gurmut(i) saalaahi, maariya kaal(u) jum kunkur bhooyayunga. 1. Ruhaou. Hur(i) Hur(i) Gur meh(i) bhugut(i) rukhaayee. Gur(u) toottha Sikh dayvaiy mayray bhaayee. 2. Haumein kerm kichh(u) bidh(i) nuhee jaanaiy. Jiyoun koonchur(u) naahay, khaak(u) sir(i) chhaanaiy. 3. Jay vudbhaag hoveh(i) vud ooachaiy. Nanak Naam(u) jupeh(i) jup(i) soochaiy. 4.7.59.
Word Meaning: Vayl(i) = vine. Vudhaayee = caused to flourish. Hur(i) Rusk = those who enjoy Waheguru. Rusaayee = having sweet juice; delicious. 1. Unut = countless. Trungaan = waves; awe-inspiring feelings. Salaahi = praised. Jum Kunkur Kaal(u) = assistant of the angel of death. Bhooyayunga = snake; mind. Pause. Toottha = pleased to be kind. 2. Bidh(i) = way out. Koonchur(u) = elephant. Khaak(u) = ash; dust. Chhaanaiy = sprays. 3. Vudbhaag = good fortune. Soochaiy = pure. 4.
MEANING: A devotee grows the vine of Waheguru's Naam in his heart in the shelter of the Guru, which thrives when the devotee irrigates it with his love and devotion for Waheguru. Such a vine bears enjoyable, delicious fruits (of Waheguru's union) in the minds of those who love Him. 1. Recite the Naam of Waheguru, which arouses countless awe-inspiring feelings in the minds of His devotees by His amazing feats in nature. Those who recite Waheguru's Naam (keep Him in mind all the time) are able to kill the evil desires of their mind and also the fear of death. The assistants of the Angel of Death do not come even near them. Pause. Waheguru has given the control of His worship to the Guru, and the Guru gives (implants) Waheguru's worship in the heart of the Sikh to whom He is pleased to be kind, oh my brothers. 2. While busy performing the accepted religious rituals, which boost his ego, a money-loving individual does not find any way out to remember Waheguru. His rituals are just like the bath of an elephant, which sprays dust on his body after the bath. 3. If an individual has a great fortune, he recites Waheguru's Naam and becomes pure at heart, oh Nanak. 4.7.59.

ਆਸਾ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਭੂਖ ਲਗਾਈ॥ ਨਾਮਿ ਸੁਨਿਐ ਮਨੁ ਤ੍ਰਿਪਤੈ ਮੇਰੇ ਭਾਈ॥ 1॥ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਗੁਰਸਿਖ ਮੀਤਾ॥ ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਸੁਖੁ ਪਾਵਹੁ ਨਾਮੁ ਰਖਹੁ ਗੁਰਮਤਿ ਮਨਿ ਚੀਤਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੋ ਨਾਮੁ ਸੁਣੀ ਮਨੁ ਸਰਸਾ॥ ਨਾਮੁ ਲਾਹਾ ਲੈ ਗੁਰਮਤਿ ਬਿਗਸਾ॥ 2॥ ਨਾਮ ਬਿਨਾ ਕੁਸਟੀ ਮੋਹੁ ਅੰਧਾ॥ ਸਭ ਨਿਹਫਲ ਕਰਮ ਕੀਏ ਦੁਖੁ ਧੰਧਾ॥ 3॥ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਜਪੈ ਵਡਭਾਗੀ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ 4॥8॥60॥

Assa Mehla 4: Hur(i) Hur(i) Naam kee mun(i) bhookh lugaayee. Naam(i) sooniyaiy mun(u) triptaiy mayray bhaayee. 1. Naam(u) jup-hou mayray GurSikh meeta. Naam(u) jup-hou, Naamay sookh(u) paavhou, Naam(u) rukhou Gurmut(i) mun(i) cheeta. Ruhaou. Naamo Naamu) sooni mun(u) sersa. Naam(u) laaha laiy.Gurmut(i) bigsa. 2. Naam bina kooshti moh(u) undha. Subh nihful kerm keeyay dookh(u) dhundha. 3. Hur(i, Hur(i), Hur(i), jus(u) jupaiy vudbhaagee. Nanak Gurmut(i) Naam(i) Liv laagi. 4.8.60.

Word Meaning: Bhookh = appetite. Triptaiy = contented. 1. Sersa = felt blissful. Laaha = benefit. Bigsa = bloomed. 2. Kooshti = leper; despicable. Moh(u) = attachment. Nihful = worthless. Kerm = deeds. Dhundha = process; source. 3.

MEANING: I have acquired (experienced) the appetite for Waheguru's Naam in my mind. My mind feels fully contented by listening to His Naam, oh my brothers. 1.

Recite Waheguru's Naam, oh my Gur Sikh friends. You will feel blissful when you keep Waheguru in mind by taking the advice of the Guru. Pause. When one listens to Waheguru's Naam again and again, his mind feels blissful, and as he acts on Guru's advice, his heart blooms as an additional benefit. 2. Without Waheguru's Naam, a man is like a leper (mentally sick) as he is blind in the love of worldly attachments. All the rituals that he performs are (spiritually) worthless and a source of discomfort. 3. Only highly fortunate individuals recite Waheguru's Naam. With Guru's advice, one gets fully concentrated on Waheguru's Naam, oh Nanak. 4.8.60.

(ਅੰਗ 368)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਹਲਾ 4 ਰਾਗੁ ਆਸਾ ਘਰੁ 6 ਕੇ 3॥

ਹਥਿ ਕਰਿ ਤੰਤੁ ਵਜਾਵੈ ਜੋਗੀ ਥੋਥਰ ਵਾਜੈ ਬੇਨ॥ ਗੁਰਮਤਿ ਹਰਿ ਗੁਣ ਬੋਲਹੁ ਜੋਗੀ ਇਹੁ ਮਨੂਆ ਹਰਿ ਰੰਗਿ ਭੇਨ॥ 1॥ ਜੋਗੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ॥ ਜੁਗੁ ਜੁਗੁ ਹਰਿ ਹਰਿ ਏਕੋ ਵਰਤੈ ਤਿਸੁ ਆਗੈ ਹਮ ਆਦੇਸੁ॥ 1॥ ਰਹਾਉ॥ ਗਾਵਹਿ ਰਾਗੁ ਭਾਤਿ ਬਹੁ ਬੋਲਹਿ ਇਹੁ ਮਨੂਆ ਖੇਲੈ ਖੇਲ॥ ਜੋਵਹਿ ਕੂਪ ਸਿੰਚਨ ਕਉ ਬਸੁਧਾ ਉਠਿ ਬੈਲ ਗਏ ਚਰਿ ਬੇਲ॥ 2॥ ਕਾਇਆ ਨਗਰ ਮਹਿ ਕਰਮ ਹਰਿ ਬੋਵਹੁ ਹਰਿ ਜਾਮੈ ਹਰਿਆ ਖੇਤੁ॥ ਮਨੂਆ ਅਸਥਿਰੁ ਬੈਲੁ ਮਨੁ ਜੋਵਹੁ ਹਰਿ ਸਿੰਚਹੁ ਗੁਰਮਤਿ ਜੇਤੁ॥ 3॥ ਜੋਗੀ ਜੰਗਮ ਸ੍ਰਿਸਟਿ ਸਭ ਤੁਮਰੀ ਜੋ ਦੇਹੁ ਮਤੀ ਤਿਤੁ ਚੇਲ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਹਰਿ ਲਾਵਹੁ ਮਨੂਆ ਪੇਲ॥ 4॥9॥61॥

(PAGE 368): Ek Onkar Satgur Persad(i): **Mehla 4 Raag(u) Assa Ghur(u) 6 Kay 3:**

Huth(i) kur(i) tunt(u) vujaavaiy yogi thoathur vaajaiy bayn. Gurmut(i) Hur(i) goon boalhou yogi, eh(u) munooa Hur(i) rung(i) bhayn. 1. Yogi, Hur(i) dayhou mutee oopdaysh(u). Joog, joog, Hur(i), Hur(i) Aiko vertaiy, Tis(u) aagaiy hum aadays(u). 1. Ruhaou. Gaaveh(i) raag(u) bhaant(i) buhou boaleh(i), eh(u) munooa khaylaiy khayl(u). Joveh(i) koop sinchun kuou bsoodha, ootth(i) baiyl guyay chur(i) bayl. 2. Kaaya nugur meh(i) kerm Hur(i) boavhou, Hur(i) jaamaiy huriya khayt(u). Munooa usthir(u) baiyl(u) mun(u) jovhou, Hur(i) sinchou Gurmut(i) jayt(u). 3. Yogi, Jungum, srisht(i) subh Toomri, jo dayhou mutee tit(u) chayl. Jun Nanak kay Prubh untarjaami, Hur(i) laavhou munooa payl. 4.9.61.

Word Meaning: Tunt = Bayn = a single-wire musical instrument; lute. Thoathur = hollow; without any impact. Hur(i) Rung(i) = in God's love. Bhayn = imbued. 1.

Oopdaysh(u) = advice; sermon. Adays(u) = bow to. Pause. Munooa = mind. Khaylaiy Khayl = absorbed in its own imagination. Koop = a water well (driven by oxen).

Joveh(i) = harnesses oxen to draw water. Sinchun Kuou = to irrigate. Bsoodha = land. Baiyl = oxen. Chur(i) = nibble. Bayl = vine; crop. 2. Kaaya = body. Nugr = town; field. Boavhou = sow; plant. Jaamaiy = sprouts. Khayt(u) = field. Usthir(u) = stable; unwavering. Jovhou = set up to draw water. 3. Jungum = a sect of yogis who worship Shiva, wear a peacock feather on their forehead and hold and use bells for music when they sing. Srisht(i) = the world. Tit(u) = on which to. Chayl = follow the path. Untarjaami = omniscient. Payl = by inspiring; by motivating. 4.

MEANING: A yogi holds a lute in his hand and plucks the wire (to sing praise of God); but his lute produces a hollow (spiritual) music because he does not have Waheguru's Naam at his heart. (Rather than playing the lute), Sing the virtues of Waheguru by taking Guru's advice, with which your mind will get imbued in His love, oh yogi. 1. (Counter to the popular belief of Hindus that the requirements to connect with the reigning deity are different in each eon), it is Waheguru who operates (runs the universe) in every eon, and I salute Him. So, preach the Teachings of Waheguru to people, oh yogi. Pause.

(But rather than singing praise of Waheguru), A yogi simply sings many unrelated songs and preaches in many ways (with the misbelief that he pleases his deity), but his mind is absorbed in its own imagination. His approach to achieving his objective is like that of a farmer who harnesses oxen to draw water from the well to irrigate his field, but instead of drawing water from the well, the oxen graze his crop. 2. Plant the seeds of Waheguru's Naam in the field of your body (mind) as a result of which a lush green crop of Waheguru's Naam will sprout in your mind, oh yogi. Make your mind stable with Guru's advice, and use the stabilized mind as oxen to irrigate the mind-field for Waheguru's Naam. 3.

All the different sects of yogis, including the *Jungums*, and the whole world, are Your creation, and they do follow exactly the wisdom (thinking) that You give them, oh Waheguru. My Waheguru knows everything about us, and I pray to Him that He inspires my mind (to recite His Naam), oh Nanak. 4.9.61.

ਆਸਾ ਮਹਲਾ 4॥ ਕਬ ਕੋ ਭਾਲੈ ਘੁੰਘਰੂ ਤਾਲਾ ਕਬ ਕੋ ਬਜਾਵੈ ਰਬਾਬੁ॥ ਆਵਤ ਜਾਵਤ ਬਾਰ ਖਿਨੁ ਲਾਗੈ ਹਉ ਤਬ ਲਗੁ ਸਮਾਰਉ ਨਾਮੁ॥ 1॥ ਮੇਰੈ ਮਨਿ ਐਸੀ ਭਗਤਿ ਬਨਿ ਆਈ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਜਲ ਬਿਨੁ ਮੀਨੁ ਮਰਿ ਜਾਈ। 1॥ ਰਹਾਉ॥ ਕਬ ਕੋਊ ਮੇਲੈ ਪੰਚ ਸਤ ਗਾਇਣ ਕਬ ਕੋ ਰਾਗ ਧੁਨਿ ਉਠਾਵੈ॥ ਮੇਲਤ ਚੁਨਤ ਖਿਨੁ ਪਲੁ ਚਸਾ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ ਰਾਮ ਗੁਨ ਗਾਵੈ॥ 2॥ ਕਬ ਕੋ ਨਾਚੈ ਪਾਵ ਪਸਾਰੈ ਕਬ ਕੋ ਹਾਥ ਪਸਾਰੈ॥ ਹਾਥ ਪਾਵ ਪਸਾਰਤ ਬਿਲਮੁ ਤਿਲੁ ਲਾਗੈ ਤਬ ਲਗੁ ਮੇਰਾ ਮਨੁ ਰਾਮ ਸਮਾਰੈ॥ 3॥ ਕਬ ਕੋਊ ਲੋਗਨ ਕਉ ਪਤੀਆਵੈ ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਤਾ ਜੈ ਜੈ ਕਰੇ ਸਭੁ ਕੋਇ॥ 4॥10॥62॥

Assa Mehla 4: Kub ko bhaalaiy ghoonghroo taala, kub ko bujaavaiy rubaab(u). Aavut jaavut, baar khin(u) laagaiy, huou tub lug(u) smaaroun Naam(u). 1. Mayraiy mun(i) aiysi bhugut(i) bun(i) aayee. Huoun Hur(i) bin(u) khin(u) pul(u) reh(i) na sukoun, jaiysay jul bin(u) meen(u) mur(i) jaayee. 1. Ruhaou. Kub koyoo maylaiy punch sut gaayin, kub ko raag(u) dhoon(i) ootthaavaiy. Maylut, choonut khin(u) pul(u) chusa laagaiy, tub lug(u) mayra mun(u) Ram goon gaavaiy. 2. Kub ko naacahiy paav pusaaraiy, kub ko haath pusaaraiy. Haath, paav pusaarut bilm(u) til(u) laagaiy, tub lug(u) mayra mun(u), Ram smaaraiy. 3. Kub koyoo loagun kuou putiaavaiy, loak(i) puteenaiy,na put(i) hoyay. Jun Nanak Hur(i) hirdaiy sud dhiaavhou, ta jaiy, jaiy, kuray subh(u) koyay. 4.10.62.

Word Meaning: Kub = when; while. Ko = someone. Bhaalaiy = looks for. Ghoonghroo = anklets with bells. Taala = cymbal. Rubaab(u) = a musical instrument similar to a guitar. Bar = time. Khin(u) = a moment. Smaarhoun = recite. 1. Bhugut(i) = worship. Bun(i) Aayee = has become. Meen = fish. Pause. Punch Sat Gaayin = five wires and 7

frequencies; different tunes. Dhoon(i) = sound. Maylut = putting together. Choonut = choosing. Khin(u), Pul(u) Chusaa = very small units of time. Tub Lug(u) = till then. 2. Paav Pusaaraiy = take dancing steps. Haath Pusaaraiy = stretch out hand (arm). 3. Loagun = people. Putiaavaiy = please; convince Puteenaiy = by pleasing; by convincing. Put(i) = respect. Jaiy, Jaiy = applaud; hail. 4.

NOTE: As discussed many times before, many people try to please their deities by singing and dancing, in which they tie bellied anklets. Guru Ram Dass Ji disapproves of such practices as worship of Waheguru.

MEANING: While one looks for anklets with bells and cymbals and plays the guitar, it takes some time to go and come back; no matter how little time it takes, I recite Waheguru's Naam till then. 1. Just like a fish which dies without water, my state of worship of Waheguru has reached such a level where I cannot survive without Him even for a moment, (so how can I waste any time in looking for meaningless things), oh my mind. Pause.

When one prepares to match the frequencies of the wires (tunes), and raises his voice to match the music, it takes some time – maybe very little – to do so, till then, my mind sings the virtues of Waheguru. 2. When one dances by stretching out his feet and his hands, it takes some time, even if very little, I remember Waheguru (recite His Naam) in my mind till then. 3. Why should anyone try to convince people (that he worships Waheguru), because there is no spiritual gain in convincing people. I urge people to recite Waheguru's Naam in their hearts. Then the people will automatically applaud your efforts, oh Nanak. 4.10.62.

ਆਸਾ ਮਹਲਾ 4॥ ਸਤਸੰਗਤਿ ਮਿਲੀਐ ਹਰਿ ਸਾਧੂ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਗਿਆਨ ਰਤਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ॥ 1॥ ਹਰਿ ਜਨ ਨਾਚਹੁ ਹਰਿ ਹਰਿ ਧਿਆਇ॥ ਐਸੇ ਸੰਤ ਮਿਲਹਿ ਮੇਰੇ ਭਾਈ ਹਮ ਜਨ ਕੇ ਧੋਵਹ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੇਰੇ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਇ॥ ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ਆਇ॥ 2॥ ਆਪੇ ਹਰਿ ਅਪਰੰਪਰੁ ਕਰਤਾ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਇ॥ ਸੋਈ ਸੰਤ ਭਲੇ ਤੁਧੁ ਭਾਵਹਿ ਜਿਨ੍ਹ ਕੀ ਪਤਿ ਪਾਵਹਿ ਥਾਇ॥ 3॥ ਨਾਨਕੁ ਆਖਿ ਨ ਰਾਜੈ ਹਰਿ ਗੁਣ ਜਿਉ ਆਖੈ ਤਿਉ ਸੁਖੁ ਪਾਇ॥ ਭਗਤਿ ਭੰਡਾਰ ਦੀਏ ਹਰਿ ਅਪੁਨੇ ਗੁਣ ਗਾਹਕੁ ਵਣਜਿ ਲੈ ਜਾਇ॥ 4॥11॥63॥

Assa Mehla 4: Satsungut(i) miliyaiy Hur(i) Sadhu, mil(i) sungut(i) Hur(i) goon gaayay. Giyan ruttan(u buliya ghut(i) chaanun(u), ugiyan(u) undhayra jaayay. 1. Hur(i) jun naachou Hur(i) Hur(i) dhiyaayay. Aiysay sunt mileh(i) mayray bhaayee, hum jun kay dhoveh(i) paayay. 1. Ruhaou. Hur(i) Hur(i) Naam(u) jup-hou mun mayray, undin(u) Hur(i) liv laayay. Jo ichhou soyee ful(u) paavhou, phir(i) bhookh na laagaiy aayay. 2. Aapay Hur(i) uprumpur Kerta, Hur(i) aapay boal(i) boolaayay. Sayee sunt bhulay Toodh(u) bhaaveh(i), jinh kee put(i) paaveh(i) thaayayn. 3. Nanak(u) aakh(i) na raajaiy Hur(i) goon, jiyoun aakhaiy tiyoun sookh(u) paayay. Bhugut(i) bhundaar deeyay Hur(i) apunay, goon gaahuk(u) vunuj(i) laiy jaayay. 4.11.63.

Word Meaning: Sadhu = Guru. Giyan Ruttan = the jewel-like, valuable Divine knowledge. Ghut(i) = in the mind. Ugiyan(u) = lack of knowledge; ignorance. 1. Naachou = dance (by mind). Jun = Waheguru's devotee; holy man. Pause. Liv Laayay = with full concentration; in unison. Ichhou = wish. Ful(u) = reward; has his wishes fulfilled. 2. Uprumpur = limitless. Kerta = creator. Bhulay = good; approved. Put(i) = dignity; respect. Paaveh(i) Thaayayn = is rewarded; approved. 3. Raajaiy = fully satisfied; tired. Bhundaar = treasures. Gaahuk(u) = buyer. Vunuj(i) = in trade. 4.

MEANING: We get connected with the Guru in the company of the holy devotees, where we sing Waheguru's praise by which our heart is enlightened with the Divine Knowledge, and the darkness of ignorance is dispelled. 1. Some people worship their deities by

dancing (which is fruitless), but when one recites Waheguru's Naam with affection and dedication, his mind begins to dance with blissfulness. If I meet such a holy devotee, I will wash his feet (show full respect). Pause. Recite Waheguru's Naam all the time with full devotion and in unison with Him (connected with Him), oh my mind. When one does that, they get all their wishes fulfilled and never feel the urge to pursue worldly things again. 2. The limitless Waheguru is the creator of the whole world, and Himself makes the devotee sing His praise. You like only those holy saints who are approved by You, and who are bestowed with respect for You, oh Waheguru. 3.
I never get tired of singing Waheguru's praise, and the more I sing, the more the comforts I acquire, oh Nanak. The treasures of Waheguru's worship are available to everyone, but only those buyers get them who trade in His noble qualities. 4.11.63.

(ਅੰਗ 369)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਘਰੁ 8 ਕੇ ਕਾਫੀ$_2$ ਮਹਲਾ 4॥ ਆਇਆ ਮਰਣੁ ਧੁਰਾਹੁ ਹਉਮੈ ਰੋਈਐ॥ ॥ ਗੁਰਮਖਿ ਨਾਮੁ ਧਿਆਇ ਅਸਥਿਰੁ ਹੋਈਐ॥ 1॥ ਗੁਰ ਪੂਰੈ ਸਾਬਾਸਿ ਚਲਣੁ ਜਾਣਿਆ॥ ਲਾਹਾ ਨਾਮੁ ਸੁ ਸਾਰੁ ਸਬਦਿ ਸਮਾਣਿਆ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਬ ਲਿਖੇ ਡੇਹ ਸਿ ਆਏ ਮਾਇਆ॥ ਚਲਣੁ ਅਜੁ ਕਿ ਕਲ੍ਹਿ ਧੁਰਹੁ ਫੁਰਮਾਇਆ॥ 2॥ ਬਿਰਥਾ ਜਨਮੁ ਤਿਨਾ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ॥ ਜੂਐ ਖੇਲਣੁ ਜਗਿ ਕਿ ਇਹੁ ਮਨੁ ਹਾਰਿਆ॥ 3॥ ਜੀਵਣਿ ਮਰਣਿ ਸੁਖੁ ਹੋਇ ਜਿਨ੍ਹਾ ਗੁਰੁ ਪਾਇਆ॥ ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਚਿ ਸਮਾਇਆ॥ 4॥12॥64॥

(PAGE 369): Ek Onkar Satgur Persaad(i). Raag(u) Assa Ghur(u) 8 Kay, Kaafi$_2$ Mehla 4: Aaya mern(u) Dhuraahoo, haumein royiyaiy. Gurmukh(i) Naam(u) dhiyaayay, usthir(u) hoyiyaiy. 1. Gur Pooraiy shaabaash(i) chullun jaaniya. Laaha Naam(u) su saar(u) Shabad(i) smaaniya. 1. Ruhaou. Poorub likhay dayh s(i) aayay maaya. Chullun(u) ujj(u) k(i) kullh(i) Dhooroun phoormaaya. 2. Birtha junum(u) tinha, jinhi Naam(u) visaariya. Jooyay khaylun(u) jug(i) k(i) eh(u) mun(u) haariya. 3. Jeevun(i) mern(i) sookh(u) hoyay, jinha Gur(u) paaya. Nanak Sachay Sach(i), Sach(i) smaaya. 4.12.64.

Word Meaning: Mern = death. Dhuraahoo = right from the source (Waheguru). Usthir = stability (peace of mind). 1. Shaabaash = applaud; praise. Chullun = how to deal with life's tragedies. Laaha = added benefit. Saar(u) = supreme. Smaaniya = fully absorbed. Pause. Poorub Likhay = pre-written (by Waheguru). Dayh = day; time of death. Dhooroun = right from the source (Waheguru). Phoormaaya = ordered. 2.
Birtha = empty; wasteful. Visaariya = ignored. Jooyay khaylun(u) = in gambling (risk a huge gain for a short-term gain. Meaning forget Waheguru and indulge in Maya). Mun = life. 3. Sachay = having noble qualities; by acquiring Waheguru's True Naam. Sach(i) = in the eternal Waheguru. 4.

MEANING: The order of death comes right from Waheguru; the survivors cry only because of their selfish reasons (attachment, expectation of support in old age, etc.). But a true devotee of the Guru remembers Waheguru even in a tragic situation like that and finds peace of mind. 1. I praise my Perfect Guru, who explained to me the real way to live in the world, and how to deal with tragedies in life. The added benefit of such a living is that one realizes that Waheguru's Naam is supreme, in which one stays fully absorbed by the Guru's Shabad. Pause. The time of death arrives for everybody, and everybody has to leave this world sooner or later, as per the Will of Waheguru. 2. Those who forget Waheguru waste away their precious human life. They gamble away their life in the world (for short-lived gimmicks of Maya, they lose the long-term benefit of being one with God). 3. Those who connect with the Guru are blissful while living in this world and even after death. They merge in the eternal Waheguru by acquiring noble qualities like those of Waheguru, by reciting His Naam. 4.12.64.

ਆਸਾ ਮਹਲਾ 4॥ ਜਨਮੁ ਪਦਾਰਥੁ ਪਾਇ ਨਾਮੁ ਧਿਆਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਿ ਸਚਿ ਸਮਾਇਆ॥ 1॥ ਜਿਨ੍ਹ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਤਿਨ੍ਹੀ ਨਾਮੁ ਕਮਾਇਆ॥ ਦਰਿ ਸਚੈ ਸਚਿਆਰ ਮਹਲਿ ਬੁਲਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਪਾਈਐ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਹਰਿ ਗੁਣ ਗਾਈਐ॥ 2॥ ਅੰਤਰਿ ਵਸਤੁ ਅਨੇਕ ਮਨਮੁਖਿ ਨਹੀ ਪਾਈਐ॥ ਹਉਮੈ ਗਰਬੈ ਗਰਬੁ ਆਪਿ ਖੁਆਈਐ॥ 3॥ ਨਾਨਕ ਆਪੇ ਆਪਿ ਆਪਿ ਖੁਆਈਐ॥ ਗੁਰਮਤਿ ਮਨਿ ਪਰਗਾਸੁ ਸਚਾ ਪਾਈਐ॥ 4॥13॥ 65॥

Assa Mehla 4: Junum(u) pdaruth(u) paayay Naam|(u) dhiyaaya. Gur persadi boojh(i) Sach(i) smaaya. 1. Jinh dhoor(i) likhiya laykh(u), tinhi Naam(u) kmaaya. Dur(i) Sachaiy sachiyaar Mehl(i) boolaaya. 1. Ruhaou. Untar(i) Naam(u) nidhaan(u), Gurmukh(i) paayiyaiy. Undin(u) Naam(u) dhiyaayay, Hur(i) goon gaayiyaiy. 2. Untar(i) vust(u) anayk, munmukh(i) nuhee paayiyaiy. Haumein gerbaiy gerb(u) aap(i) khooayiyaiy . 3. Nanak Aapay Aap(i), Aap(i) khooayiyaiy. Gurmut(i) mun(i) pergaas(u) Sacha paayiyaiy. 4.13.65.

Word Meaning: Pdaruth = (invaluable) thing (gift). Boojh(i) = by comprehending. Sach(i) = in the eternal Waheguru. 1. Dhoor(i) = from the source (Waheguru). Kmaaya = worked hard. Sachiyaar = who has acquired noble qualities; has acquired Truth (Waheguru's Naam). Mehl(i) = in God's Court. Pause. Nidhaan(u) = treasure. Gurmukh(i) = in the shelter of the Guru. 2. Anayk = unlimited (Waheguru). Vust = thing (Waheguru's Naam). Gerb(u) = conceit; ego. Khooayiyaiy = misguide; suffer humiliation. 3. Aapay Aap(i) = only Waheguru. Pergaas(u) = enlightenment. Sacha = God. 4.

MEANING: Those who recite Waheguru's Naam in the precious human life, merge into the eternal Waheguru by understanding Him (getting connected with Him) by the Guru's grace. 1. But, only those who labour hard to embed Waheguru's Naam in their hearts are predestined to do so by Waheguru. Because of the noble qualities that they have acquired, they are called in by the eternal Waheguru to His Residence (they become one with Him). Pause. There is a hidden treasure of Waheguru's Naam in everybody's heart (mind), but only those who seek Guru's shelter uncover (realize) it. They recite Waheguru's Naam and sing His virtues all the time. 2. The infinite Waheguru's Naam is in everybody's heart (mind), but the follower of his mind does not acquire it. He is misled by his own conceit and ego. 3. (But we cannot blame him either) because it is Waheguru who misleads such people (Maya-lovers). Those who take the Guru's advice have their minds enlightened and become "one" with Waheguru. 4.13.65.

ਰਾਗੁ ਆਸਾਵਰੀ ਘਰੁ 16 ਕੇ 2 ਮਹਲਾ 4 ਸੁਧੰਗ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਹਉ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਕੀਰਤਨ ਕਰਉ॥ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ ਬਤਾਇਆ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ॥ 1॥ ਰਹਾਉ॥ ਹਮਰੈ ਸ੍ਰਵਨੁ ਸਿਮਰਨੁ ਹਰਿ ਕੀਰਤਨੁ ਹਉ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਹਉ ਇਕੁ ਖਿਨੁ॥ ਜੈਸੇ ਹੰਸੁ ਸਰਵਰ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਹਰਿ ਜਨੁ ਕਿਉ ਰਹੈ ਹਰਿ ਸੇਵਾ ਬਿਨੁ॥ 1॥ ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ ਲਾਈ ਦੂਜਾ ਭਾਉ ਰਿਦ ਧਾਰਿ ਕਿਨਹੂੰ ਪ੍ਰੀਤਿ ਲਾਈ ਮੋਹ ਅਪਮਾਨ॥ ਹਰਿ ਜਨ ਪ੍ਰੀਤਿ ਲਾਈ ਹਰਿ ਨਿਰਬਾਣ ਪਦ ਨਾਨਕ ਸਿਮਰਤ ਹਰਿ ਹਰਿ ਭਗਵਾਨ॥ 2॥14॥66॥

Raag(u) Assavuri Ghur(u) 16 Kay 2, Meehla 4, Soodhung: Ek Onkar Satgur Persad(i). Huoun undin(u) Hur(i) Naam keertun kuroun. Satgur(i) mo kuou Naam(u) butaatya, huoun Hur(i) bin khin(u) pul(u) reh(i) na sukoun. 1. Ruhaou. Humraiy servun(u) simrun(u) Hur(i) keertun(u), huoun Hur(i) bin(u) reh(i) na sukoun huoun ikk(u) khin(u). Jaiysay huns(u) survur bin(u) reh(i) na sukaiy, taiysay Hur(i) jun(u) kiyoun ruhaiy Hur(i) sayva bin(u). 1. Kinhoon preet(i) laayee dooja bhaaou rid dhaar(i), kinhoon preet(i) laayee moh apmaan. Hur(i) jun preet(i) laayee Hur(i) nirbaan pud, Nanak simrut Hur(i) Hur(i) Bhugvaan. 2.14.66.

Word Meaning: Soodhung = Pure; not mixed with any other raag. Undin(u) = everyday; always. Keertun Kuroun = sing praise. Butaaya = explained; implanted in my mind. Khin Pul(u) = a short moment. Pause. Servun(u) = (listen with) ears. Simrun(u) = remember; recall to memory. Huns(u) = swan. Survur = pool of water; lake. Bin(u) = without. Kiyoun = how. Sayva = service; remembering (Waheguru). 1. Kinhoon = some. Dooja Bhaaou = love for Maya. Moh = attachment. Apmaan = self –praise. Nirbaan Pud = the state of being fully detached from Maya. 2.

MEANING: I always recite Waheguru's Naam by singing His praise. The Guru has explained to me the importance of Waheguru's Naam, and now I cannot live without reciting His Naam for even a moment. Pause. I listen to Waheguru's praise with my ears, and recite His Naam. I cannot stay without His Naam even for a single moment. Just like a swan that cannot stay away from a pool of water, how can a devotee of Waheguru stay away from serving Him (reciting His Naam)? 1. Some people foster love for Maya, while some others have love for worldly things (attachment with family, fine arts, etc.) and for self-praise. But a devotee of Waheguru loves Him, recites His Naam all the time, and attains the spiritual state of being fully detached from the world, oh Nanak. 2.14.66.

Commented [DSS1]:

ਆਸਾਵਰੀ ਮਹਲਾ 4॥ ਮਾਈ ਮੋਰੋ ਪ੍ਰੀਤਮੁ ਰਾਮੁ ਬਤਾਵਹੁ ਰੀ ਮਾਈ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਜੈਸੇ ਕਰਹਲੁ ਬੇਲਿ ਰੀਝਾਈ॥ 1॥ਰਹਾਉ॥ ਹਮਰਾ ਮਨੁ ਬੈਰਾਗ ਬਿਰਕਤੁ ਭਇਓ ਹਰਿ ਦਰਸਨ ਮੀਤ ਕੈ ਤਾਈ॥ ਜੈਸੇ ਅਲਿ ਕਮਲਾ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਤੈਸੇ ਮੋਹਿ ਹਰਿ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ॥ 1॥ (ਅੰਗ 370)॥ ਰਾਖੁ ਸਰਣਿ ਜਗਦੀਸਰੁ ਪਿਆਰੇ ਮੋਹਿ ਸਰਧਾ ਪੂਰਿ ਹਰਿ ਗੁਸਾਈ॥ ਜਨ ਨਾਨਕ ਕੈ ਮਨਿ ਅਨਦੁ ਹੋਤ ਹੈ ਹਰਿ ਦਰਸਨੁ ਨਿਮਖ ਦਿਖਾਈ॥ 2॥39॥13॥15॥67॥

Assavuri Mehla 4: Maayee, moro Preetum(u) Ram(u) butaavhou ree maayee. Huoun Hur(i) bin(u) khin(u) pul(u) reh(i) na sukoun jaiysay kurhul(u) bayl(i) reejhaayee. 1. Ruhaou. Humra mun(u) baiyraag birukt(u) bhuyiyo Hur(i) durshun meet kaiy taayeen. Jaiysay ul(i) kumla bin(u) reh(i) na sukaiy, taiysay moh(i) Hur(i) bin(u) rehn na jaayee.1.

(PAGE 370): Raakh(u) shern(i) Jugdeeshur(u) piyaray, moh(i) sherdha poor(i) Hur(i) Goosaayeen. Jun Nanak kaiy mun anund(u) hoat haiy, Hur(i) durshun nimukh dikhaayee. 2.39.13.15.67.

Word Meaning: Preetum(u) = very dear. Ram(u) = Waheguru. Kurhul = a young camel. Bayl(i) = vine. Reejhaayee = becomes fond of; is attracted to. Pause. Baiyraag = pangs of love. Birukt(u) = detached from worldly affairs. Meet = friend. Ul(i) = bumble bee. Kumla = lotus flower. 1. Shern(i) = in shelter. Jugdeeshur(u) = Lord of the world (God). Sherdha = affection; wish to serve. Goosaayeen = Lord of the earth. Anund = blissfulness. Dershun = (holy) sight. Nimukh = a short moment. 2.

MEANING: Tell me about my dear Waheguru, oh my mother. Like a baby camel, which is attracted to a vine and cannot live without it, I cannot live without Waheguru. Pause.
My mind feels the pain of separation from Waheguru and wishes to have His holy sight. It feels fully detached from worldly things (does not like any of those). Just as a bumblebee cannot live without (stay away from) the lotus flower, I cannot live without Waheguru. 1.
Please fulfill my cherished wish, and keep me in Your shelter, oh dear Waheguru, the Lord of the earth. My mind feels blissful when I have Your holy sight, even if it is for a short moment; so be kind to Nanak, oh Waheguru. 2. 39.13.15.67.

ਰਾਗੁ ਆਸਾ ਘਰੁ 2 ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Assa Ghur(u) 2, Mehla 5: Ek Onkar Satgur Persad(i).

ਜਿਨਿ ਲਾਈ ਪ੍ਰੀਤਿ ਸੋਈ ਫਿਰਿ ਖਾਇਆ॥ ਜਿਨਿ ਸੁਖਿ ਬੈਠਾਲੀ ਤਿਸੁ ਭਉ ਬਹੁਤੁ ਦਿਖਾਇਆ॥ ਭਾਈ ਮੀਤ ਕੁਟੰਬ ਦੇਖਿ ਬਿਬਾਦੇ॥ ਹਮ ਆਈ ਵਸਗਤਿ ਗੁਰ ਪਰਸਾਦੇ॥ 1॥ ਐਸਾ ਦੇਖਿ ਬਿਮੋਹਿਤ ਹੋਏ॥ ਸਾਧਿਕ ਸਿਧ ਸੁਰਦੇਵ ਮਾਨੁਖਾ ਬਿਨੁ ਸਾਧੂ ਸਭਿ ਧ੍ਰੋਹਨਿ ਧ੍ਰੋਹੇ॥ 1॥ ਰਹਾਉ॥ ਇਕਿ ਫਿਰਹਿ ਉਦਾਸੀ ਤਿਨ੍ਹ ਕਾਮਿ ਵਿਆਪੈ॥ ਇਕਿ ਸੰਚਹਿ ਗਿਰਹੀ ਤਿਨ੍ਹ ਹੋਇ ਨ ਆਪੈ॥ ਇਕਿ ਸਤੀ ਕਹਾਵਹਿ ਤਿਨ੍ਹ ਬਹੁਤੁ ਕਲਪਾਵੈ॥ ਹਮ ਹਰਿ ਰਾਖੇ ਲਗਿ ਸਤਿਗੁਰ ਪਾਵੈ॥ 2॥ ਤਪੁ ਕਰਤੇ ਤਪਸੀ ਭੁਲਾਏ॥ ਪੰਡਿਤ ਮੋਹੇ ਲੋਭਿ ਸਬਾਏ॥ ਤ੍ਰੈ ਗੁਣ ਮੋਹੇ ਮੋਹਿਆ ਆਕਾਸੁ॥ ਹਮ ਸਤਿਗੁਰ ਰਾਖੇ ਦੇ ਕਰਿ ਹਾਥੁ॥ 3॥ ਗਿਆਨੀ ਕੀ ਹੋਇ ਵਰਤੀ ਦਾਸਿ॥ ਕਰ ਜੋੜੇ ਸੇਵਾ ਕਰੇ ਅਰਦਾਸਿ॥ ਜੋ ਤੂ ਕਹਹਿ ਸੁ ਕਾਰ ਕਮਾਵਾ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖ ਨੇੜਿ ਨ ਆਵਾ॥ 4॥1॥

Jin(i) laayee preet(i) soyee phir(i) khaaya. Jin(i) sookh(i) baiytthaali, tis(u) bhuou buhout(u) dikhaaya. Bhaayee, meet, kootumb daykh(i) bibaaday. Hum aayee vusgut(i) Gur persaday. 1. Aiysa daykh(i) bimohit hoyay. Sadhik, Sidh, soordayv manookha, bin(u) Sadhu subh(i) dhrohin(i) dhrohay. 1. Ruhaou. Ikk(i) phireh(i) oodaasi tinh kaam(i) viyaapaiy. Ikk(i) suncheh(i) giruhee, tinh hoyay na aapaiy. Ikk sutee kuhaaveh(i), tinh buhout(u) kulpaavaiy. Hum Hur(i) raakhay, lug(i) Satgur paavaiy. 2. Tup kertay tupsee bhoolaayay. Pundit mohay, loabh(i) subaayay. Traiy goon mohay, mohiya aakaash(u). Hum Satgur raakhay day kur(i) haath(u). 3. Giyani kee hoyay vertee daas(i). Ker joarray sayva kuray ardaas(i). Jo tu kuheh(i) su kaar kmaavaan. Jun Nanak Gurmukh nayrr(i) na avaan. 4.1.

Word Meaning: Khaaya = devoured; ruined; rendered powerless. Sookh(i) Baiytthaali = worshipped. Bhuou = fear. Kootumb = family. Bibaaday = fight. Vusgut(i) = in control. 1. Bimohit = captivated. Sadhik = those who purify their minds by Yogic exercises. Soordayv = gods. Sadhu = Guru. Dhrohin(i) = with bad intentions (Maya). Dhrohay = robbed (of good qualities); cheated; misguided. Pause. Oodaasi = detached from worldly attractions. Kaam(i) = lust. Viyaapaiy = affects gravely; overpowers. Suncheh(i) = accumulate wealth. Giruhee = family man. Sutee = of high morality. Kulpaavaiy = agonizes; torments. 2. Tupsee = those who suffer self-affliction to please some deity. Mohay = captivated. Subaayay = all. Traiy Goon = all those affected by Maya. Aakaash(u) = sky (gods who are believed to live in the sky). 3. Giyani = having Divine Knowledge (connected with God). Daas(i) = slave. Ker = hands. Kaar Kmaavaan = serve. 4.

MEANING: Everybody is captivated by money. Be it the yogis under training, the accomplished Sidh yogis, the gods, or human beings, all are deceived (misguided) by the deceptive Maya. **Pause.** Whoever shows love for Maya (wealth) in his mind is ruined by it (in many different ways), and it scares the one who worships it a great deal. All the brothers, friends, and family members start fighting over it to get their share. But, with Guru's grace, I was able to control my desire for Maya. 1. Those who have renounced the world are affected gravely by it in the form of lust; and it does not stay with the family men who try to accumulate it. It torments those who claim to have high moral character. But I was saved by Waheguru when I came to Satguru's shelter. 2. It lures the "*Tupsees*" and misguides them, and it captivates the highly learned Brahmans in the form of greed. It captivates the humans who live under its three effects, and it also captivates the gods in the sky. But the Satguru protected me by extending His hand. 3.

It acts like a slave to the Giyanis (those who are connected with God) and serves them with folded hands, with the request that it would do everything it is told to do by them. It also says that "I do not get even close to the devotees (do not have the ability to deceive them) who have taken Guru's shelter", oh Nanak. 4.1.

ਆਸਾ ਮਹਲਾ 5॥ ਸਸੂ ਤੇ ਪਿਰਿ ਕੀਨੀ ਵਾਖਿ॥ ਦੇਰ ਜਿਠਾਣੀ ਮੁਈ ਦੂਖਿ ਸੰਤਾਪਿ॥ ਘਰ ਕੇ ਜਿਠੇਰੇ ਕੀ ਚੂਕੀ ਕਾਣਿ॥ ਪਿਰਿ ਰਾਖਿਆ ਕੀਨੀ ਸੁਘੜ ਸੁਜਾਣਿ॥ 1॥ ਸੁਨਹੁ ਲੋਕਾ ਮੈ ਪ੍ਰੇਮ ਰਸੁ ਪਾਇਆ॥ ਦੁਰਜਨ ਮਾਰੇ ਵੈਰੀ ਸੰਘਾਰੇ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮ ਦਿਵਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਥਮੇ ਤਿਆਗੀ ਹਉਮੈ ਪ੍ਰੀਤਿ॥ ਦੂਤੀਆ ਤਿਆਗੀ ਲੋਗਾ ਰੀਤਿ॥ ਤ੍ਰੈ ਗੁਣ ਤਿਆਗਿ ਦੁਰਜਨ ਮੀਤ ਸਮਾਨੇ॥ ਤੁਰੀਆ ਗੁਣੁ ਮਿਲਿ ਸਾਧ ਪਛਾਨੇ॥ 2॥ ਸਹਜ ਗੁਫਾ ਮਹਿ ਆਸਣੁ ਬਾਧਿਆ॥ ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਦੁ ਵਾਜਿਆ॥ ਮਹਾ ਅਨੰਦ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ॥ ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਧਨ ਸੋਹਾਗਣਿ ਨਾਰਿ॥ 3॥ ਜਨ ਨਾਨਕ ਬੋਲੇ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ ਜੋ ਸੁਣੈ ਕਮਾਵੈ ਸੁ ਉਤਰੈ ਪਾਰਿ॥ ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ॥ ਹਰਿ ਸੇਤੀ ਓਹੁ ਰਹੈ ਸਮਾਇ॥ 4॥2॥

Assa Mehla 5: Sussoo tay Pir(i) keeni vaakh(i). Dayr jitthaani mooyee dookh(i) suntaap(i). Ghur kay jitthayray kee chooki kaan(i). Pir(i) rukhiya, keeni sooghurr soojaan(i). 1. Soonhou loaka, mein praym rus(u) paaya. Doorjun maaray, vaiyri sunghaaray, Satgur(i) mo kuou Hur(i) Naam divaaya. 1. Ruhaou. Pruthmay tiyaagi haumein preet(i). Dootiya tiyaagi loaga reet(i). Traiy goon tiyaag(i) doorjun meet smaanay. Tooriya goon(u) mil(i) Sadh puchhanay. 2. Sehj goofa meh(i) aasun(u) baandhiya. Joat(i) sroop unahud(u) vaajiya. Muha anund Gur Shabad veechaar(i). Priyay siyoun raati dhun sohaagun(i) naar(i). 3. Jun Nanak boalay Braham beechaar(u). Jo soonaiy, kmaavaiy, su ootraiy paar(i). Junum(i) na muraiy, na aavaiy na jaayay. Hur(i) saytee oh(u) ruhaiy smaayay. 4.2.

Word Meaning: Sussoo = mother-in-law (a metaphor for Maya). Pir(i) = husband (Waheguru). Vaakh(i) = separate; detach. Dayr = Diraani = sister-in-law = Jitthaani = (metaphors for hope and desires). Suntaap(i) = in suffering. Jitthayray = (a metaphor for) Angel of death. Chooki = removed; cleared off. Kaan(i) = dependence; debt. Sooghurr = wise = Soojaan(i) 1. Rus(u) = tasty essence. Doorjun = evil. Sunghaaray = destroyed. Pause. Pruthmay = first of all. Tiyaagi = gave up. Loaga Reet = societal customs and rituals. Traiy Goon = the three effects of Maya. Meet = friends. Smaanay = equal. Tooriya Goon = high spiritual qualities. Sadh = Guru. Puchhanay = recognized. 2. Sehj = Blissful state. Goofa = cave (many mystics meditate in caves to be away from the distractions of the world). Aasun Baandhiya = established seat. Joat(i) Sroop = the light-like image of Waheguru. Anahud = uniform Divine music. Muha Anund = great blissfulness. Priyay = dear (Waheguru). Raati = imbued in His love. Dhun = worthy of respect. Sohaagun(i) = married (to Waheguru). Naar(i) = woman; human soul. 3. Braham Beechaar(i) = ponder on Waheguru; sing praise of Waheguru. Kmaavaiy = works hard. Ootraiy Paar(i) = is ferried across the sea of Maya. Saytee = with. Smaayay = fully attuned. 4.

MEANING: My Waheguru-husband separated (detached) me from Maya. My hopes (wishes) and desires died in suffering (have no effect on me now). All the accounts of my bad deeds are cleared, and I owe nothing to the Angel of Death now. My dear Waheguru saved me (from all vices) and made me wise and intelligent. 1. I have realized the sweet taste of love for Waheguru, listen, oh folks. All my evils and my vices, which were my deadly enemies, have been destroyed by Waheguru's Naam, which was given to me by my Satguru. Pause. First of all, with Waheguru's Naam, I have given up the love for selfishness and ego; and secondly, I have given up all the societal customs and rituals. Rising above the three effects of Maya, now I treat all my enemies (evil people) and my friends the same way. In the shelter of the Guru, I have recognized the noble qualities that raise one's spiritual level above the three effects of Maya. 2. Now, I have settled in the cave (state) of blissfulness (where my mind no longer wavers), and the Divine Music in praise of the beautiful and the light-like Waheguru is playing in my ears. Pondering on

Guru's Shabad produces great bliss in my mind. Such a soul, which is fully imbued in Waheguru's love, is worthy of respect (is highly fortunate) and is married (connected) with Waheguru) forever. 3. I am a slave of Waheguru, and sing praise of His virtues. Whosoever listens and works hard to acquire them (virtues), is salvaged. He never dies or takes birth again; he stays fully attuned with Waheguru. 4.2.

ਆਸਾ ਮਹਲਾ 5॥ ਨਿਜ ਭਗਤੀ ਸੀਲਵੰਤੀ ਨਾਰਿ॥ ਰੂਪਿ ਅਨੂਪ ਪੂਰੀ ਆਚਾਰਿ॥ ਜਿਤੁ ਗ੍ਰਿਹਿ ਵਸੈ ਸੋ ਗ੍ਰਿਹੁ ਸੋਭਾਵੰਤਾ॥ ਗੁਰਮੁਖਿ ਪਾਈ ਕਿਨੈ ਵਿਰਲੈ ਜੰਤਾ॥ 1॥ ਸੁਕਰਣੀ ਕਾਮਣਿ ਗੁਰ ਮਿਲਿ ਹਮ ਪਾਈ॥ (ਅੰਗ 371)॥ ਜਜਿ ਕਾਜਿ ਪਰਥਾਇ ਸੁਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਿਚਰੁ ਵਸੀ ਪਿਤਾ ਕੈ ਸਾਥਿ॥ ਤਿਚਰੁ ਕੰਤੁ ਬਹੁ ਫਿਰੈ ਉਦਾਸਿ॥ ਕਰਿ ਸੇਵਾ ਸਤਪੁਰਖੁ ਮਨਾਇਆ॥ ਗੁਰਿ ਆਣੀ ਘਰਿ ਮਹਿ ਤਾ ਸਰਬ ਸੁਖ ਪਾਇਆ॥ 2॥ ਬਤੀਹ ਸੁਲਖਣੀ ਸਚੁ ਸੰਤਤਿ ਪੂਤ॥ ਆਗਿਆਕਾਰੀ ਸੁਘੜ ਸਰੂਪ॥ ਇਛ ਪੂਰੇ ਮਨ ਕੰਤ ਸੁਆਮੀ॥ ਸਗਲ ਸੰਤੋਖੀ ਦੇਰ ਜੇਠਾਨੀ॥ 3॥ ਸਭ ਪਰਵਾਰੈ ਮਾਹਿ ਸਰੇਸਟ॥ ਮਤੀ ਦੇਵੀ ਦੇਵਰ ਜੇਸਟ॥ ਧੰਨੁ ਸੁ ਗ੍ਰਿਹੁ ਜਿਤੁ ਪ੍ਰਗਟੀ ਆਇ॥ ਜਨ ਨਾਨਕ ਸੁਖੇ ਸੁਖਿ ਵਿਹਾਇ॥ 4॥3॥

Assa Mehla 5: Nij bhugtee seelvunti naar(i). Roop(i) anoop poori aachaar(i). jit(u) greh(i) vusaiy so sobhavunta. Gurmukh(i) paayee kinaiy virlaiy junta. 1. Sookerni kaamun(i) Gur mil(i) hum payee.

(PAGE 371): Juj(i) kaaj(i) perthaayay soohaayi. 1. Ruhaou. Jitchur(u) vusee pita kaiy saath(i). Titchur(u) kunt(u) buhou phiraiy oodaas(i). Kur(i) sayva, Satpurakh(u) munaaya. Gur(i) aani ghur(i) meh(i) ta serb sookh paaya. 2. Buteeh soolukhni sach(u) suntut(i) poot. Aagiyakaari, sooghurr sroop. Ichh pooray mun kunt soami. Sugul suntokhi dayr jaytthaani. 3. Subh pervaaraiy maah(i) srayshut. Mutee dayvee dayvur jayshut. Dhunn su greh(i) jit(u) pergutee aayay. Jun Nanak sookhay sookh(i) vihaayay. 4.3.

Word Meaning: Nij Bhugtee = one's dedication to Waheguru. Seelvunti = sweet-natured. Naar(i) = woman; wife. Roop = beauty. Anoop = unparalleled. Aachaar = mannerism. Greh(i) = house; heart. Sobhavunta = reputable; praiseworthy. Kinaiy Virlaiy = some rare. Junta = man. 1. Sookerni = noble deeds. Kaamun(i) = woman; wife. Juj(i) Kaaj(i) = auspicious events like marriage. Perthaayay = in the context of. Soohaayi = pleasant. Pause. Jitchur(u) = as long as. Vusee = stayed. Pita = father; Guru. Titchur(u) = til then. Kunt = human soul (mind). Oodaasi = unhappy; distressed. Satpurakh(u) = Guru. Munaaya = pleased. Aani = brought. 2. Buteeh Soolukhni = having 32 noble qualities. Suntut(i) = off-springs. Aagiyakaari = obedient. Sooghurr = wise. Sroop = beautiful; attractive. Ichh Pooray = fulfills all desires. Kunt Soami = soul; mind. Suntokhi = made contented. Dayr = dayvraani = Jitthaani = sisters-in-law (hopes and desires). 3. Pervaaraiy = family (of senses). Srayshut = supreme. Mutee = advice. Pergutee = appeared. Vihaayay = (life) is spent. 4.

MEANING: One's dedication to Waheguru is like a sweet-natured wife (who supports you in every situation). She (worship of Waheguru) has unparalleled beauty and is perfect in mannerisms. The heart in which it resides becomes praiseworthy. But some rare individual acquires it in the shelter of the Guru. 1. Such a wife with noble qualities is possible to have only in the company of the Guru. It outshines beautifully at auspicious occasions such as a marriage (in gatherings where people love to listen to Waheguru's praise). Pause. As long as the good qualities stay with the Guru (and not yet acquired by an individual), the human soul stays distressed (finds no meaningful purpose). But when the devotee works hard (obeys the Guru's advice) and pleases Him, the Guru implants all the noble qualities (love for Waheguru) in the devotee's heart, which then feels blissful and enjoys all comforts. 2. Dedication to (worship of) Waheguru has all the accepted 32 noble qualities, and gives birth to offspring like truthfulness, high morality,

and sweet nature, etc. Such a wife is highly obedient (within the limits of high morality), wise, and attractive. It fulfills all the noble wishes of the soul as its husband, and satisfies its hopes and desires, and still keeps them in check. 3. It is supreme in the family of all senses, and advises all desires and wishes to stay within the boundaries of morality. That heart is great (fortunate) in which it appears, and the life of such an individual is spent in blissfulness, oh Nanak. 4.3.

ਆਸਾ ਮਹਲਾ 5॥ ਮਤਾ ਕਰਉ ਸੋ ਪਕਨਿ ਨ ਦੇਈ॥ ਸੀਲ ਸੰਜਮ ਕੈ ਨਿਕਟਿ ਖਲੋਈ॥ ਵੇਸ ਕਰੇ ਬਹੁਤ ਰੂਪ ਦਿਖਾਵੈ॥ ਗ੍ਰਿਹਿ ਬਸਨਿ ਨ ਦੇਈ ਵਖਿ ਵਖਿ ਭਰਮਾਵੈ॥ 1॥ ਘਰ ਕੀ ਨਾਇਕਿ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ॥ ਜਤਨ ਕਰਉ ਉਰਝਾਇ ਪਰੇਵੈ॥ 1॥ਰਹਾਉ॥ ਧੁਰ ਕੀ ਭੇਜੀ ਆਈ ਆਮਰਿ॥ ਨਉ ਖੰਡ ਜੀਤੇ ਸਭਿ ਥਾਨ ਥਨੰਤਰ॥ ਤਟਿ ਤੀਰਥ ਨ ਛੋਡੇ ਸੰਨਿਆਸ॥ ਪੜਿ ਥਾਕੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਅਭਿਆਸ॥ 2॥ ਜਹ ਬੈਸਉ ਤਹ ਨਾਲੇ ਬੈਸੈ॥ ਸਗਲ ਭਵਨ ਮਹਿ ਸਬਲ ਪਰਵੇਸੈ॥ ਹੋਛੀ ਸਰਣਿ ਪਇਆ ਰਹਨੁ ਨ ਪਾਈ॥ ਕਹੁ ਮੀਤਾ ਹਉ ਕੈ ਪਹਿ ਜਾਈ॥ 3॥ ਸੁਣਿ ਉਪਦੇਸੁ ਸਤਿਗੁਰ ਪਹਿ ਆਇਆ॥ ਗੁਰ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੋਹਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ॥ ਨਿਜ ਘਰਿ ਵਸਿਆ ਗੁਣ ਗਾਇ ਅਨੰਤਾ॥ ਪ੍ਰਭੁ ਮਿਲਿਓ ਨਾਨਕ ਭਏ ਅਚਿੰਤਾ॥ 4॥ ਘਰੁ ਮੇਰਾ ਇਹ ਨਾਇਕਿ ਹਮਾਰੀ॥ ਇਹ ਆਮਰਿ ਹਮ ਗੁਰ ਕੀਏ ਦਰਬਾਰੀ॥ ਰਹਾਉ ਦੂਜਾ॥ 4॥4॥

Assa Mehla 5: Mutaa kuroun so pukkun(i) na dayee. Seel sunjum kaiy nicket(i) khloyee. Vays kuray buhout roop dikhaavaiy. Greh(i) bussun(i) na dayee, vukh(i), vukh(i) bhermaavaiy. 1. Ghur kee naayik(i), ghur(i) vaas(u) na dayvaiy. Jutun kuroun oorjhaayay purayvaiy. 1. Ruhaou. Dhoor kee bhayjee aayee aamir(i). Nuou khund jeetay subh(i) thaan thnuntar. Tut(i) teeruth na chhoaday suniyas. Purrh(i) thaakay Simrit(i) Bayd abhiyaas. 2. Jeh baiysoun, the naalay baiysaiy. Sugul bhuvun meh(i) subul pervaysaiy. Hochhi shern(i) puyya rehn(u) na paayee. Kuhou meeta huoun kaiy peh(i) jaayee. 3. Soon(i) oopdaysh(u) Satgur peh(i) aaya. Gur Hur(i) Hur(i) Naam(u) moh(i) Muntar(u) drirraaya. Nij ghur(i) vusiya goon gaayay Anunta. Prubh(u) miliyo, Nanak bhuyay achinta. 4. Ghur(u) mayra, eh naayik(i) humaari. Eh aamir(i) hum Gur keeyay durbaari. Ruhaou Dooja. 4.4.

Word Meaning: Mutaa = resolution. Pukkun(i) = mature to fruition. Seel = sweet nature. Sunjum = efforts to control the senses. Nicket(i) Khloyee = stays close (erects hurdles). Vays Kuray = takes different forms. Roop = (beautiful) looks. Greh(i) = in the house (mind). Bhermaavaiy = captivates. 1. Naayik(i) = heroine; mistress (Maya). Ghur(u) = mind. Vaas(u) = dwelling; stay. Jutun = efforts. Oojhaayay = entangles. Prayvaiy = in the distant (unrelated) issues. Pause. Dhoor = from the source (Waheguru). Aamir(i) = slave. Nuou Khund = 9 regions of the earth. Thaan Thnuntar = all places. Tut(i) = banks of rivers (some people meditate on river banks). Suniyas = mystics who have renounced the world. 2. Jeh baiysoun = wherever I sit. Bhuvun = worlds. Subul = with full force. Pervaysaiy = enters; attacks. Hochhi = weak; unreliable. Shern(i) = shelter. 3. Oopdaysh(u) = advice. Drirraaya = reinforced. Nij Ghur = own house; stable mind. Anunta = endless (Waheguru). Bhuyay = became. Achinta = worry-free. 4. Naayik(i) = mistress; wife. Aamir(i) = slave. Durbaari = holder of the court; ruler. Second Pause. 4.4.

MEANING: The mistress of my mind, Maya, does not allow my mind to stay in itself (captivates it, and causes it to wander in different directions). No matter how hard I try to control my mind, it gets entangled in (think about) many attractive situations. **Pause.**

It does not allow any of my resolutions to mature, and stays very close as guard (to oppose) my sweet nature and my efforts to control my sensual pleasures. It tries to distract me by its many attractive forms, and tries to captivate my mind in many different ways so that it

(my mind) does not stay in itself peacefully. 1. Waheguru had sent it as a slave to serve the living beings, but on the contrary, it has conquered (controlled) everybody everywhere. It has spared nobody, including those who meditate on the river banks or at holy places, and the mystics who have renounced the world, even though they might have exhausted themselves studying the Vedas and the Upanishads and practising their teachings. 2. It sits by my side (to misguide me) all the time, and also invades all the worlds with great force. One cannot survive its powerful attacks by taking shelter in some imperfect guru. So, tell me whose shelter I should seek to escape its attacks, oh, my friend? 3. Listening to somebody's good advice, I came to the shelter of the Perfect Guru, who reinforced Waheguru's Naam in my mind as the real Mantra to fend off the attacks of Maya. By singing praise of the limitless Waheguru, my mind is staying in its own home now (it does not wander anymore). By connecting with Waheguru, I have become worry-free, oh Nanak. 4. Now my mind stays in its own house (I have full control over it), and Maya has become my mistress. The Guru has made me the ruler of my mind, and Maya has become my slave. Second Pause. 4.4.

ਆਸਾ ਮਹਲਾ 5॥ ਪ੍ਰਥਮੇ ਮਤਾ ਜਿ ਪੜ੍ਹੀ ਚਲਾਵਉ॥ ਦੂਤੀਏ ਮਤਾ ਦੁਇ ਮਾਨੁਖ ਪਹੁਚਾਵਉ॥ ਤ੍ਰਿਤੀਏ ਮਤਾ ਕਿਛੁ ਕਰਉ ਉਪਾਇਆ॥ ਮੈ ਸਭੁ ਕਿਛੁ ਛੋਡਿ ਪ੍ਰਭ ਤੁਹੀ ਧਿਆਇਆ॥ 1॥ ਮਹਾ ਅਨੰਦ ਅਚਿੰਤ ਸਹਜਾਇਆ॥ ਦੁਸਮਨ ਦੂਤ ਮੁਏ ਸੁਖੁ ਪਾਇਆ॥ 1॥ਰਹਾਉ॥ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਦੀਆ ਉਪਦੇਸੁ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਦੇਸੁ॥ ਜੋ ਕਿਛੁ ਕਰੀ ਸੁ ਤੇਰਾ ਤਾਨੁ॥ ਤੂੰ ਮੇਰੀ ਓਟ ਤੂੰ ਹੈ ਦੀਬਾਨੁ॥ 2॥ ਤੁਧ ਨੋ ਛੋਡਿ ਜਾਈਐ ਪ੍ਰਭ ਕੈ ਧਰਿ॥ ਆਨ ਨ ਬੀਆ ਤੇਰੀ ਸਮਸਰਿ॥ ਤੇਰੇ ਸੇਵਕ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ॥ ਸਾਕਤੁ ਭੂਲਾ ਫਿਰੈ ਬੇਬਾਣਿ॥ 3॥ ਤੇਰੀ ਵਡਿਆਈ ਕਹੀ ਨ ਜਾਇ॥ ਜਹ ਕਹ ਰਾਖਿ ਲੈਹਿ ਗਲਿ ਲਾਇ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ॥ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਵਜੀ ਵਾਧਾਈ ॥4॥5॥

Assa Mehla 5: Pruthmay mutaa j(i) puttri chulaavoun. Dootiyay mutaa dooyay maanookh puhouchaavoun. Tritiyay mutaa kichh(u) kuroun oopaaya. Mein subh kichh(u) chhoad(i) Prubh Toohi dhiyaaya. 1. Muhaa anund, achint sehjaaya. Dooshmun doot mooyay, sookh paaya. 1. Ruhaou. Satgur(i) mo kuou deeya oopdaysh(u). Jeeo, pind(u) subh(u) Hur(i) ka days(u). Jo kichh(u) kureen, su Tayra taan(u). Toon mayri oat, Toon haiyn deebaan(u). Toodh nou chhoad(i) jaayiyaiy Prubh kaiy dhur(i). Aan na beeya Tayri sumsur(i). Tayray sayvuk kuou kis kee kaan(i). Saakut(u) bhoola phiraiy baybaan(i). 3. Tayri vudiyaayee kuhee na jaayay. Jeh keh raakh(i) laiyhay gul(i) laayay. Nanak daas Tayri shernaayee. Prubh(i) raakhi paiyj, vujji vudhaayee. 4.5.

Word Meaning: Pruthmay Muta = the first recommendation. Dootiyay = second. Puttri Chulaavoun = send letter. Maanookh = messengers. Puhouchaavoun = send. Tritiyay = third. Oopaaya = some arrangement (precautionary measures). 1. Muha Anund = great bliss. Achint Sehjaaya = worry-free and blissful mental state. Dooshmun Doot = fear of (enemies or evil thoughts). Pause. Oopdaysh(u) = advice. Jeeo Pind(u) = life and body. Days(u) = country; territory; ownership. Taan(u) = strength. Oat = support. Deebaan(u) = King. 2. Dhur(i) = protection. Aan Na Beeya = nobody else. Sumsur(i) = equal. Kaan(i) = dependence; owe any debt; subservience. Saakut(u) = worshipper of Maya. Bhoola = misguided. Baybaan(i) = wilderness. 3. Vudiyaayee = greatness; magnanimity. Jeh Keh = here and there (everywhere). Shernaayee = in shelter. Paiyj = dignity. Vujji = spread. 4.

NOTE: This holy Shabad is a partial narrative of an important event in Guru Arjun Sahib's life. Guru Sahib's elder brother, Pirthi Chand, was very upset at the fact that their father, Guru Ram Dass Ji, had passed on the Gurushipto His youngest son, Arjun Dev Ji, depriving Pirthi Chand of Gurushipbecause he was highly money-minded and egoist, as result of

which Guru Ram Dass Ji did not think of him as deserving Guruship even though, he was the eldest son. Pirthi Chand always thought that it was his "right" to be the next Guru. When he was denied that right, he became highly agitated and tried every possible way to deprive Guru Arjun Sahib of the Guruship. When all his efforts failed, he made his last move by seeking the help of the army commander of Lahore, Sulhi Khan, who was Pirthi Chand's friend.

Guru Arjun Dev Ji had a brick kiln built to bake bricks for the construction of Harmandir Sahib (also known as the Golden Temple). Pirthi Chand advised Sulhi Khan to ask Guru Arjun Dev Ji to provide the bricks to build a mosque in Lahore, knowing full well that Guru Arjun Sahib would never agree. He further suggested to Sulhi Khan that if (Guru) Arjun Dev (Ji) refuses to meet his demand, he should forcibly get the bricks. Sulhi Khan was thrilled to hear the suggestion. He wrote a letter to Guru Sahib demanding the bricks and threatened that if the Guru refused, he would attack the Guru and forcibly obtain the bricks.

When the Sikhs learned of this new problem, they became very concerned and made various suggestions to Guru Sahib, as described in the holy Shabad above. Guru Sahib knew the real source of the problem and knew that nothing would work. So He did not take any preventive measures and simply prayed to Waheguru. Guru Sahib politely wrote back, explaining that He could not give the bricks because they were being baked for a very noble cause.

This non-compliance on the part of Guru Sahib made Sulhi Khan really mad, and he left Lahore for Amritsar with a small army. The brick-kiln lay on the road between Lahore and Amritsar. When Sulhi reached the brick-kiln, he wanted to examine the situation with his own eyes. He rode his horse to the top of the wall of the kiln when a huge flame of fire advanced towards Sulhi Khan with a big, scary noise. The horse got so scared that he jumped into the fire, taking Sulhi Khan with him, who turned into ashes very quickly.

The lesson of this Shabad is that when you have no means to fight some impossible situation, just pray to Waheguru and have full faith in Him.

MEANING: The first suggestion that was given to me (Guru Arjun Dev Ji) was to send a letter (to Sulhi Khan). The second suggestion was that I should send a couple of men (to negotiate with Sulhi Khan). (When I expressed my unwillingness to the two suggestions), I was advised to take preventive measures to resolve this difficult situation. (Convinced that nothing will work with the conceited and the unreasonable Sulhi Khan), I did nothing and just remembered (prayed to) Waheguru, leaving everything to Him. 1.

One enjoys great blissfulness and peace of mind when he remembers Waheguru. The fear of all his enemies and aggressors is destroyed (with full faith in Waheguru), and one enjoys comfort. Pause. My Satgur explained to me that human life and body are Waheguru's possessions (gifts) (so He looks after you all the time). Now, I have full faith that Waheguru is my real shelter, and He is the True King. So, whatever I do is based on His strength for me. 2. Where else can I go for support without You, oh Waheguru? Nobody else is like You (equal to You). Your devotee is not dependent (subservient) to anyone. The money-worshipper is misguided (to ignore You) as if he is in some wilderness with no real direction. 3. Your magnanimity is beyond description. You protect me everywhere by embracing me. I, am Your slave and under Your protection, oh Waheguru. Waheguru saved my dignity, and I feel great joy in my mind, oh Nanak. 4.5.

(ਅੰਗ 372)॥ ਆਸਾ ਮਹਲਾ 5॥ ਪਰਦੇਸੁ ਝਾਗਿ ਸਉਦੇ ਕਉ ਆਇਆ॥ ਵਸਤੁ ਅਨੂਪ ਸੁਣੀ ਲਾਭਾਇਆ॥ ਗੁਣ ਰਾਸਿ ਬੰਨ੍ਹਿ ਪਲੈ ਆਨੀ॥ ਦੇਖਿ ਰਤਨੁ ਇਹੁ ਮਨੁ ਲਪਟਾਨੀ॥ 1॥ ਸਾਹ ਵਾਪਾਰੀ

ਦੁਆਰੈ ਆਏ॥ ਵਖਰੁ ਕਾਢਹੁ ਸਉਦਾ ਕਰਾਏ॥ 1॥ ਰਹਾਉ॥ ਸਾਹਿ ਪਠਾਇਆ ਸਾਹੈ ਪਾਸਿ॥ ਅਮੋਲ ਰਤਨ ਅਮੋਲਾ ਰਾਸਿ॥ ਵਿਸਟੁ ਸੁਭਾਈ ਪਾਇਆ ਮੀਤ॥ ਸਉਦਾ ਮਿਲਿਆ ਨਿਹਚਲ ਚੀਤ॥ 2॥ ਭਉ ਨਹੀ ਤਸਕਰ ਪਉਣ ਨ ਪਾਨੀ॥ ਸਹਜਿ ਵਿਹਾਝੀ ਸਹਜਿ ਲੈ ਜਾਨੀ॥ ਸਤ ਕੈ ਖਟਿਐ ਦੁਖੁ ਨਹੀ ਪਾਇਆ॥ ਸਹੀ ਸਲਾਮਤਿ ਘਰਿ ਲੈ ਆਇਆ॥ 3॥ ਮਿਲਿਆ ਲਾਹਾ ਭਏ ਅਨੰਦ॥ ਧੰਨੁ ਸਾਹ ਪੂਰੇ ਬਖਸਿੰਦ॥ ਇਹੁ ਸਉਦਾ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਪਾਇਆ॥ ਸਹਲੀ ਖੇਪ ਨਾਨਕੁ ਲੈ ਆਇਆ॥ 4॥6॥

(PAGE 372): **Assa Mehla 5:** Perdays(u) jhaag(i) sauday kuou aaya. Vust(u) anoop sooni, labhaya. Goon raas(i) bunnh(i) pullaiy aani. Daykh(i) Ruttan(u), eh(u) mun(u) luptaani. 1. Shah dooaraiy aayay. Vukkhur kaadhou, sauda kraayay. 1. Ruhaou. Shah(i) putthaaya Shahaiy paas(i). Amoal Ruttan, amoala raas(i). Visht(u) soobhaayee paaya meet. Sauda miliya nihchul cheet. 2. Bhuou nuhee tuskur paun na paani. Sehj(i) vihaajhi, sehj(i) laiy jaani. Sut kaiy khuttiyain dookh(u) nuhee paaya. Suhee slaamut(i) ghur(i) laiy aaya. 3. Miliya laaha bhuyay anund. Dhunn(u) Shah pooray bukhshind. Eh(u) sauda Gurmukh(i) kinaiy virlaiy paaya. Sehli khayp Nanak(u) laiy aaya. 4.6.

Word Meaning: Perdays(u) = the world of Maya (there are two worlds (ways to spend life – Maya and Waheguru's worship or His Naam). Jhaag(i) = enduring the difficulties. Sauday Kuou = for the business (of Waheguru's Naam). Vust(u) = product; merchandise. Anoop = of unparalleled beauty. Labhaaya = liked very much; fell in love with. Raas(i) = capital for business. Pullaiy = in possession. Aani = brought. Ruttan = precious like a jewel (Waheguru's Naam). Luptaani = clung to. 1. Shah = the owner of the business (Waheguru). Vapaari = buyers (devotees). Vukkhur(u) = product to buy (Waheguru's Naam). Sauda = deal. Pause. Putthaaya = sent. Shaahaiy Paas(i) = to Satguru. Amoal = invaluable. Visht(u) = the mediator (Satguru). Soobhaayee = sweet-natured. Nihchul = peaceful. 2. Bhuou = fear. Tuskur = thief. Sehj(i) = in a blissful state of mind. Vihaajhi = bought. Sat Kaiy Khuttiyain = earned by honest means. Suhee slaamut(i) = safely. 3. Laaha = benefit. Pooray Bukhshind = highly liberal donors. Virlaiy = some rare person. Sehli = comforting. Khayp = merchandise. 4.

MEANING: After having endured all the difficulties of renouncing the captivating world of Maya using different means, I came to the door of Waheguru to deal in the merchandise of Waheguru's Naam. When I heard about the product of unparalleled beauty (Waheguru's Naam), I fell in love with it. On "seeing" the jewel-like, precious Product, my mind became so greedy for it that I clung to it (the Product). (I knew what it took to buy this unique Product) So, I acquired the capital of noble qualities for investment. 1. I, as a businessman, came to the door of King Waheguru, the owner of the Product, and requested to show the product so as to make a deal. Pause. But Waheguru sent me to the Satguru because only the Satguru can strike the deal. Like the invaluable Product (Waheguru's Naam), the investment needed to buy it (Godlike noble qualities) is also invaluable. I found the Satguru to be a very sweet-natured mediator, and He got me the Product with which my mind became fully stable (peaceful). 2. There is no fear of a thief who could steal this Product, or of wind which could blow it away, or of water which could dissolve or carry it with its current. This Product was acquired in the blissful state of mind, and will be stored in my heart in the same state. (Unlike the business in the real world, where some unethical deals are made) There was no trouble of any kind in this deal because the Product (Waheguru's Naam) was acquired through honest means (high moral values and hard labour). And, I was able to store it safely in my heart. 3. As an added benefit, my mind has become blissful. Both the owners of the Naam (Waheguru and Satguru) are worthy of our respect as they are very liberal and kind donors. But some rare devotee gets to buy this precious Product in the shelter of Satguru. I was lucky to have this comforting merchandise, oh Nanak. 4.6.

ਆਸਾ ਮਹਲਾ 5॥ ਗੁਨੁ ਅਵਗਨੁ ਮੇਰੋ ਕਛੁ ਨ ਬੀਚਾਰੋ॥ ਨਹ ਦੇਖਿਓ ਰੂਪ ਰੰਗ ਸੀਗਾਰੋ॥ ਚਜ ਅਚਾਰ ਕਿਛੁ ਬਿਧਿ ਨਹੀ ਜਾਨੀ॥ ਬਾਹ ਪਕਰਿ ਪ੍ਰਿਅ ਸੇਜੈ ਆਨੀ॥ 1॥ ਸੁਨਿਬੋ ਸਖੀ ਕੰਤਿ ਹਮਾਰੋ ਕੀਅਲੋ ਖਸਮਾਨਾ॥ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਕਿਆ ਜਾਨੈ ਇਹੁ ਲੋਕੁ ਅਜਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਸੁਹਾਗੁ ਹਮਾਰੋ ਅਬ ਹੁਣਿ ਸੋਹਿਓ॥ ਕੰਤੁ ਮਿਲਿਓ ਮੇਰੋ ਸਭੁ ਦੁਖੁ ਜੋਹਿਓ॥ ਆਗਨਿ ਮੇਰੈ ਸੋਭਾ ਚੰਦ॥ ਨਿਸਿ ਬਾਸੁਰ ਪ੍ਰਿਅ ਸੰਗਿ ਅਨੰਦ॥ 2॥ ਬਸਤ੍ਰ ਹਮਾਰੇ ਰੰਗਿ ਚਲੂਲ॥ ਸਗਲ ਆਭਰਣ ਸੋਭਾ ਕੰਠਿ ਫੂਲ॥ ਪ੍ਰਿਅ ਦੇਖੀ ਦ੍ਰਿਸਟਿ ਪਾਏ ਸਗਲ ਨਿਧਾਨ॥ ਦੁਸਟ ਦੂਤ ਕੀ ਚੂਕੀ ਕਾਣਿ॥ 3॥ ਸਦ ਖੁਸੀਆ ਸਦਾ ਰੰਗ ਮਾਣੇ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਗ੍ਰਿਹ ਮਹਿ ਤ੍ਰਿਪਤਾਨੇ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਰਹਿ ਸੀਗਾਰੀ॥ ਥਿਰੁ ਸੋਹਾਗਨਿ ਸੰਗਿ ਭਤਾਰੀ॥ 4॥7॥

Assa Mehla 5: Goon(u) uvgun(u) mayro kuchh(u) na beechaaro. Neh daykhiyo roop rung seegaaro. Chujj achaar kichh(u) bidh(i) nuhee jaani. Baanh pukur(i) Priyay sayjaiy aani. 1. Soonibo sukhee, Kunt(i) humaaro keeulo khusmaana. Ker(u) mustuk(i) dhaar(i) raakhiy kur(i) Apuna, kiya jaanaiy eh(u) loak(u) ajaana. 1. Ruhaou. Soohaag(u) humaaro ub hoon(i) sohiyo. Kunt(u) miliyo, mayro subh(u) dookh(u) johiyo. Aangun mayraiy sobha chund. Nis(i) baasur Priyay sung(i) anund. 2. Bustar humaaray rung(i) chulool. Sugul aabhurn sobha, kuntth(i) phool. Priyay daykhi drisht(i), paayay sugul nidhaan. Doosht doot kee chooki kaan(i). 3. Sud khooshiyaan suda rung maanay. Nuou nidh(i) Naam(u) greh(i) meh(i) triptaanay. Kuhou Nanak juou Pireh(i) seegaari. Thir(u) sohaagun(i) sung(i) bhutaari. 4.7.

Word Meaning: Uvgun(u) = bad qualities. Roop Rung = beauty and looks. Seegaaro = adornment. Chujj Achaar = mannerism and deeds. Bidh(i) = ways (of life). Sayjaiy = on the bed (of heart). Aani = brought. 1. Sukhee = (female) friend (every human being is labelled as woman in Guru Granth Sahib). Kunt = husband (Waheguru). Khusmaana = took charge. Ker(u) = hand. Mustuk = forehead. Loak(u) = world. Ajaana = ignorant. Pause. Soohaag(u) = married life. Sohiyo = became pretty (enjoyable). Johiyo = looked at with displeasure (and removed). Aangun = courtyard (heart). Sobha Chund = looks pretty like the moon. Nis(i) = night. Baasur = day. Priyay = dear (Waheguru). 2. Bustar = clothes. Rung(i) Chulool = deeply dyed in His love. Aabhurn = jewellery; ornaments. Kuntth(i) = around the neck. Drisht(i) = kind (affectionate) sight. Nidhaan = treasures. Doosht Doot = enemies (the five demons – lust, rage, greed, attachment, and ego). Chooki = cleared; ended. Kaan(i) = subservience. 3. Rung = thrills, happiness. Maanay = enjoy. Greh(i) = in the house (heart). Triptaanay = contented. Seegaari = decorated. Thir(u) = permanently. Soohaagun(i) = married. Bhutaari = husband (Waheguru). 4.

MEANING: My dear Waheguru did not care about my good or bad qualities, nor did He look at my physical beauty or my adornments. He did not even pay any attention to my mannerisms and my deeds, nor did He examine my ways of life. He simply took me by the arm to His bed (of heart) (accepted me as His devotee). 1. Listen to this, oh my friend, my Waheguru-husband took full charge of me, and made me His own by placing His kind hand on my forehead; what does this ignorant world know (about His generosity)? Pause. My married life (with Waheguru-husband) has become very pleasant and enjoyable now. My Husband looked at my troubles with scorn and removed them all. Now the yard (lawn) of my heart is looking very pretty as if the moon is shining there. I am enjoying blissfulness with my Husband day and night. 2. My clothes are (my body is) coloured deeply in His love, and it feels as if a garland of multi-coloured flowers is beautifying my neck. My dear Waheguru cast an affectionate sight on me, and I feel as if I have acquired all the treasures of the world. I am no longer subservient to the five demons (they cannot affect me). 3. With Waheguru's love (Naam) in there, my heart feels

as if it has acquired all the nine treasures of god Kuber, and I am enjoying permanent joy and other luxuries of life. When Waheguru adorns a human soul (with noble qualities), it stays married with Him eternally and enjoys His company, oh Nanak. 4.7.

ਆਸਾ ਮਹਲਾ 5॥ ਦਾਨੁ ਦੇਇ ਕਰਿ ਪੂਜਾ ਕਰਨਾ॥ ਲੈਤ ਦੇਤ ਉਨ੍ਹ ਮੂਕਰਿ ਪਰਨਾ॥ ਜਿਤੁ ਦਰਿ ਤੁਮ੍ਹ ਹੈ ਬ੍ਰਾਹਮਣ ਜਾਣਾ॥ ਤਿਤੁ ਦਰਿ ਤੂੰਹੀ ਹੈ ਪਛੁਤਾਣਾ॥ 1॥ ਐਸੇ ਬ੍ਰਾਹਮਣ ਡੂਬੇ ਭਾਈ॥ ਨਿਰਾਪਰਾਧ ਚਿਤਵਹਿ ਬੁਰਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਲੋਭੁ ਫਿਰਹਿ ਹਲਕਾਏ॥ ਨਿੰਦਾ ਕਰਹਿ ਸਿਰਿ ਭਾਰੁ ਉਠਾਏ॥ ਮਾਇਆ ਮੂਠਾ ਚੇਤੈ ਨਾਹੀ॥ ਭਰਮੇ ਭੂਲਾ ਬਹੁਤੀ ਰਾਹੀ॥ 2॥ ਬਾਹਰਿ ਭੇਖ ਕਰਹਿ ਘਨੇਰੇ॥ ਅੰਤਰਿ ਬਿਖਿਆ ਉਤਰੀ ਘੇਰੇ॥ ਅਵਰ ਉਪਦੇਸੈ ਆਪਿ ਨ ਬੂਝੈ॥ ਐਸਾ ਬ੍ਰਾਹਮਣੁ ਕਹੀ ਨ ਸੀਝੈ॥ 3॥ ਮੂਰਖ ਬਾਮਣ ਪ੍ਰਭੂ ਸਮਾਲਿ॥ ਦੇਖਤ ਸੁਨਤ ਹੈ ਤੇਰੈ ਨਾਲਿ॥ ਕਹੁ ਨਾਨਕ ਜੇ ਹੋਵੀ ਭਾਗੁ॥ ਮਾਨੁ ਛੋਡਿ ਗੁਰਚਰਣੀ ਲਾਗੁ॥ 4॥8॥

Assa Mehla 5: Daan(u) dayay kur(i) pooja kerna. Laiyt dayt, oonh mookur(i) perna. Jit(u) Dur(i) toomh haiy Brahman jaana. Tit(u) Dur(i) toohi haiy pucchutaana. 1. Aiysay Brahman doobay bhaayee. Nirapraadh chitveh(i) booriyayee. 1. Ruhaou. Untar(i) loabh(u) phireh(i) hulkaayay. Ninda kureh(i) sir(i) bhaar(u) ootthaayay. Maya moottha chaytaiy naahi. Bhermay bhoola buhouti raahi. 2. Baahur(i) bhaykh kureh(i) ghunayray. Untar(i) bikhiya ootri ghayray. Uver oopdayshaiy, aap(i) na boojhaiy. Aiysa Brahman(u) kuhee na seejhaiy. 3. Moorukh bahman, Prubhoo smaal(i). Daykhut soonut haiy tayraiy naal(i). Kuhou Nanak jay hoavee bhaag(u). Maan(u) chhoad(i) Gur Churnee laag(u). 4.8.

Word Meaning: Daan(u) = donations. Pooja = respectful rituals. Laiyt Dayt = taking and giving. Oonh = that (Brahman). Mookur(i) = deny. Dur(i) = (Waheguru's) door. Puchhutaana = repent. 1. Doobay = sink (spiritually, in character). Nirapraadh = without any cause. Chitveh(i) = think of; wish for. Booriyayee = harmful things. Pause. Loabh(u) = greed. Hulkaayay = like a mad dog. Ninda = malicious criticism; malign. Moottha = deceived. Chaytaiy = remembers (Waheguru). Bhermay Bhoola = misguided by misbeliefs and superstitions. 2. Bhaykh = religious garb. Ghunayray = many, many. Bikhiya = poisonous Maya. Ghayray = besieged; trapped. Uver = others. Boojhaiy = understand. Aiysa = such. Seejhaiy = succeeds. 3. Smaal(i) = remember. Bhaag(u) = good fortune. Maan(u) = ego. 4.

MEANING: Your disciples perform all the rituals of respect for you, and give you donations, oh Brahman Ji. (In return, you bless their house ritualistically, which costs you nothing at all) And after this give-and-take, you deny all the good things they do for you. But, when you are presented before Waheguru in His Court, you will have to repent badly (for your immoral behaviour), oh Brahman. 1. Such Brahmans, who have evil thoughts about innocent people who cause them no harm, sink deeply in morality despite the fact that they may have read many religious books. Pause. They are loaded with greed in their mind, and go around like mad dogs. They vilify innocent people and carry a huge burden (of unwarranted vilification) on their heads (souls). Deceived by Maya, they do not remember Waheguru, and guided by their misbeliefs (illusions of Maya), they are misled in many ways. 2. They don religious robes of many kinds (to impress people), yet they are trapped in Maya's net inwardly. They preach to others, but have no knowledge of them (of the importance of their teachings) (do not practise their teachings). Such a Brahman is never successful anywhere. 3. Remember Waheguru, oh foolish Brahman; He is always with you and observes, and listens to everything in your mind. (Guru) Nanak advises you to take the shelter of the Guru, if you are fortunate, oh Brahman. 4.8.

(ਅੰਗ 373)॥ ਆਸਾ ਮਹਲਾ 5॥ ਦੂਖ ਰੋਗ ਭਏ ਗਤੁ ਤਨ ਤੇ ਮਨੁ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ॥ ਭਏ ਅਨੰਦ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤਹੀ ਨ ਜਾਇ॥ 1॥ ਤਪਤਿ ਬੁਝੀ ਗੁਰ ਸਬਦੀ ਮਾਇ॥ ਬਿਨਸਿ ਗਇਓ ਤਾਪ ਸਭ ਸਹਸਾ ਗੁਰੁ ਸੀਤਲੁ ਮਿਲਿਓ ਸਹਜਿ ਸੁਭਾਇ॥ 1॥ ਰਹਾਉ॥ ਧਾਵਤ ਰਹੇ ਏਕੁ ਇਕੁ ਬੂਝਿਆ ਆਇ ਬਸੇ ਅਬ ਨਿਹਚਲੁ ਥਾਇ॥ ਜਗਤੁ ਉਧਾਰਨ ਸੰਤ ਤੁਮਾਰੇ ਦਰਸਨੁ ਪੇਖਤ ਰਹੇ ਅਘਾਇ॥ 2॥ ਜਨਮ ਦੋਖ ਪਰੇ ਮੇਰੇ ਪਾਛੈ ਅਬ ਪਕਰੇ ਨਿਹਚਲੁ ਸਾਧੂ ਪਾਇ॥ ਸਹਜ ਧੁਨਿ ਗਾਵੈ ਮੰਗਲ ਮਨੂਆ ਅਬ ਤਾ ਕਉ ਫੁਨਿ ਕਾਲੁ ਨ ਖਾਇ॥ 3॥ ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਹਮਾਰੇ ਸੁਖਦਾਈ ਮੇਰੇ ਹਰਿ ਹਰਿ ਰਾਇ॥ ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਓਤਿ ਪੋਤਿ ਮੇਰੈ ਸੰਗਿ ਸਹਾਇ॥ 4॥9॥

(PAGE 373): **Assa Mehla 5:** Dookh roag bhuyay gut(u) tun tay, mun(i) nirmul Hur(i) Hur(i) goon gaayay. Bhuyay anund mil(i) Sadhu sung(i), ub mayra mun(u) kut-hee na jaayay. 1. Tupt(i) boojhee Gur Shabdi Maayay. Binus(i) guyyo taap subh sehsa, Gur(u) seetul(u) miliyo sehj(i) soobhaayay. 1. Ruhaou. Dhaavut ruhay Aik(u) Ikk(u) boojhiya, aayay busay ub nihchul thaayay. Jugut(u) oodhaarun Sunt Toomhaaray, durshun(u) paykhut ruhay aghaayay. 2. Junum doakh puray mayray paachhaiy, ub pukray, nihchul, Sadhu paayay. Sehj dhoon(i) gaavaiy mungul munooa, ub ta kuou phoon(i) kaal(u) na khaayay. 3. Kern kaarun sumruth, humaaray sookhdaayee mayray Hur(i) Hur(i) Raayay. Naam(u) Tayra jup(i) jeevaiy Nanak(u) oat(i) poat(i) mayraiy sung(i) suhaayay. 4.9.

Word Meaning: Gut(u) = went away; left. Anund = blissfulness. Ub = now. Kut-hee Na = nowhere. 1. Tupt(i) = the fire of desires. Boojhee = put out. Binus(i) = destroyed; ended. Taap = ailments. Sehsa = worries. Seetul(u) = calm and cool. Sehj(i) = in a blissful state of mind. Soobhaayay = with sweet nature (affection). Pause.
Dhaavut = rushing (fast-wandering) mind. Aik(u) Ikk(u) = only One (Waheguru). Boojhiya = realized. Nihchul Thaayayn = permanent; stable (state of mind). Jugut(u) Oodharun = (for the) salvation of the world. Paykhut = on seeing. Aghaayay = fully contented. 2. Doakh = wrong doings; charges. Puray Pachhaiy = left behind. Pukray = arrested; brought under control. Nihchul = stable; peaceful (mind). Sehj(i) Dhoon(i) = absorbed in the state of blissfulness. Mungul = song of happiness. Phoon(i) = again. Kaal(u) = (fear of) death. Khaayay = threatens. 3. Kern Kaarun = the source of all creation. Sumruth = capable; omnipotent. Sookhdaayee = source of all comfort. Oat(i) Poat(i) = like cross threads of a fabric (woof and weft). Suhaayay = benefactor. 4.

MEANING: All my troubles and (mental) ailments have left my body (are eliminated), and my mind is pure now because of my singing the virtues of Waheguru. My mind is blissful in the company of the Guru, and has become peaceful now (does not wander any more). 1. The fire of my desires has been extinguished with the recitation of the Shabad of the Guru, oh my mother. All my ailments and worries have been eliminated on meeting with (taking shelter of) the calm and cool Guru, whom I connected with in the blissful state of mind, and by my love for Him. Pause. (With the grace of the Guru) I comprehended (realized) “the one and the only” Waheguru, and now my ever-rushing mind has found its permanent place (high spiritual state). Your holy saints are here to salvage the world, and one feels fully contented upon seeing (meeting) them, oh Waheguru. 2. All my wrongdoings in life are behind me now, and with the grace of the Guru, all my ill thoughts are under my control. Fully absorbed in the blissful state, my mind is singing songs of joy now as it has lost all fears of death (being one with God, death cannot kill the devotees). 3.
My Royal Waheguru is the creator of the whole universe, is omnipotent, and is the source of all comforts. I, Nanak, survive by reciting His Naam, and have become “one” with Him like the cross threads of fabric (warp and weft), and He is my benefactor. 4.9.

ਆਸਾ ਮਹਲਾ 5॥ ਅਰੜਾਵੈ ਬਿਲਲਾਵੈ ਨਿੰਦਕੁ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਬਿਸਰਿਆ ਅਪਣਾ ਕੀਤਾ ਪਾਵੈ ਨਿੰਦਕੁ॥ 1॥ ਰਹਾਉ॥ ਜੇ ਕੋਈ ਉਸ ਕਾ ਸੰਗੀ ਹੋਵੈ ਨਾਲੇ ਲਏ ਸਿਧਾਵੈ॥ ਅਣਹੋਦਾ ਅਜਗਰੁ ਭਾਰੁ ਉਠਾਏ ਨਿੰਦਕੁ ਅਗਨੀ ਮਾਹਿ ਜਲਾਵੈ॥ 1॥ ਪਰਮੇਸਰ ਕੈ ਦੁਆਰੈ ਜਿ ਹੋਵੈ ਬਿਤੀਤੈ ਸੁ ਨਾਨਕ ਆਖਿ ਸੁਣਾਵੈ॥ ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਅਨੰਦ ਹੈ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਬਿਗਸਾਵੈ॥ 2॥10॥

Assa Mehla 5: Ur-rraavaiy bil-laavaiy ninduk(u). Parbrahm Permayshur(u bisriya, apna keeta paavaiy ninduk(u). 1. Ruhaou. Jay koyee oos ka sungi hovaiy, naalay luyay sidhaavaiy. Unhoanda ajgur(u) bhaar(u) ootthaayay ninduk(u), ugnee mah(i) julaavaiy. 1. Permayshur kaiy dooaraiy j(i) hovaiy biteetaiy, su Nanak aakh(i) soonaavaiy. Bhugut junaa kuou suda anund haiy, Hur(i) keertun(u) gaayay bigsaavaiy. 2.10.

Word Meaning: ur-rraavaiy Bil-laavaiy = cries and wails. Ninduk(u) = vilifier; maligner; malicious critic. Bisriya = forgotten. Pause.
Sungi = associate; friend. Sidhaavaiy = take along. Unhoanda = needless. Ajgur = very heavy like a huge python. 1. J(i) = Jo = whatever. Hovaiy Biteetaiy = happens; takes place. Bigsaavaiy = blooming of the heart. 2.

MEANING: A vilifier (malicious critic) of others forgets Waheguru, and then suffers because of his guilt. He wails and cries (with mental agony), which is the result of his own wrongdoings. Pause. If there is any associate of such a vilifier, he is also taken away with him (by the Angel of death). He carries a needless heavy burden like that of a huge python, and suffers in the fire of jealousy in Waheguru's Court. 1.
I am simply stating the facts about what happens to such vilifiers in the Court of Waheguru. Waheguru's devotees are always blissful, and their hearts bloom when they sing His praise, oh Nanak. 2.10.

ਆਸਾ ਮਹਲਾ 5॥ ਜਉ ਮੈ ਕੀਓ ਸਗਲ ਸੀਗਾਰਾ॥ ਤਉ ਭੀ ਮੇਰਾ ਮਨੁ ਨ ਪਤੀਆਰਾ॥ ਅਨਿਕ ਸੁਗੰਧਤ ਤਨ ਮਹਿ ਲਾਵਉ॥ ਓਹੋ ਸੁਖੁ ਤਿਲੁ ਸਮਾਨਿ ਨ ਪਾਵਉ॥ ਮਨ ਮਹਿ ਚਿਤਵਉ ਐਸੀ ਆਸਾਈ॥ ਪ੍ਰਿਅ ਦੇਖਤ ਜੀਵਉ ਮੇਰੀ ਮਾਈ॥ 1॥ ਮਾਈ ਕਹਾ ਕਰਉ ਇਹੁ ਮਨੁ ਨ ਧੀਰੈ॥ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਬੈਰਾਗੁ ਹਿਰੈ॥ 1॥ ਰਹਾਉ॥ ਬਸਤ੍ਰ ਬਿਭੂਖਨ ਸੁਖ ਬਹੁਤ ਬਿਸੇਖੈ॥ ਓਇ ਭੀ ਜਾਨਉ ਕਿਤੈ ਨ ਲੇਖੈ॥ ਪਤਿ ਸੋਭਾ ਅਰੁ ਮਾਨੁ ਮਹਤੁ॥ ਆਗਿਆਕਾਰੀ ਸਗਲ ਜਗਤੁ॥ ਗ੍ਰਿਹੁ ਐਸਾ ਹੈ ਸੁੰਦਰ ਲਾਲ॥ ਪ੍ਰਭ ਭਾਵਾ ਤਾ ਸਦਾ ਨਿਹਾਲ॥ 2॥ ਬਿੰਜਨ ਭੋਜਨ ਅਨਿਕ ਪਰਕਾਰ॥ ਰੰਗ ਤਮਾਸੇ ਬਹੁਤੁ ਬਿਸਥਾਰ॥ ਰਾਜ ਮਿਲਖ ਅਰੁ ਬਹੁਤੁ ਫੁਰਮਾਇਸਿ॥ ਮਨੁ ਨਹੀ ਧ੍ਰਾਪੈ ਤ੍ਰਿਸਨਾ ਨ ਜਾਇਸਿ॥ ਬਿਨੁ ਮਿਲਬੇ ਇਹੁ ਦਿਨੁ ਨ ਬਿਹਾਵੈ॥ ਮਿਲੈ ਪ੍ਰਭੂ ਤਾ ਸਭ ਸੁਖ ਪਾਵੈ॥ 3॥ ਖੋਜਤ ਖੋਜਤ ਸੁਨੀ ਇਹੁ ਸੋਇ॥ ਸਾਧ ਸੰਗਤਿ ਬਿਨੁ ਤਰਿਓ ਨ ਕੋਇ॥ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਤਿਨਿ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ ਪੂਰੀ ਆਸਾ ਮਨੁ ਤ੍ਰਿਪਤਾਇਆ॥ ਪ੍ਰਭ ਮਿਲਿਆ ਤਾ ਚੂਕੀ ਡੰਝਾ॥ ਨਾਨਕ ਲਧਾ ਮਨ ਤਨ ਮੰਝਾ॥ 4॥11॥

Assa Mehla 5: Juou mein keeyo sugul seegaara. Tuou bhee mayra mun(u) na putiyaara. Anik soogundhut tun meh(i) laavoun. Oho sookh(u) til(u) smaan(i) na paavoun. Mun meh(i) chitvoun aiysi asaayee. Priyay daykhut jeevoun mayri maayee. 1. Maayee, kuha kuroun eh(u) mun(u) na dheeraiy. Priyay Preetum baiyraag(u) hiraiy. 1. Pause. Bustar bibhookhun sookh buhout bisaykhaiy. Oye bhee jaanoun kitaiy na laykhaiy. Put(i) sobha ur(u) maan(u) meht(u). Aagiyakaari sugul jugut(u). Greh(u) aiysa soondar Laal. Prubh bhava ta suda nihaal. 2. Binjun bhojun anik perkaar. Rung tmaashay buhout bisthaar. Raj milkh ur(u) buhout phoormaayish(i). Mun(u) nuhee dhraapaiy, trishna na jaayayis(i). Bin milbay eh(u) din(u) na bihaavaiy. Milaiy Prubhoo ta subh sookh paavaiy. 3. Khojut, khojut, sooni eh(u) soyay. Sadh sungut(i) bin(u) turiyo na koyay. Jis mustuk(i) bhaag(u) tin(i) Satgur(u) paaya. Poori aasa, mun(u) triptaaya. Prubh miliya ta chooki dunjha. Nanak ludha mun tun munjha. 4.11.

Word Meaning: Juou = when. Sugul = all. Seegaara = beautification. Putiyaara =

pleased; satisfied. Anik = countless; many. Soogundhut = fragrances. Til(u) = sesame seed. Smaam(i) = equal. Chitvoun = think of; plan. Asaayee = wish. 1. Dheeraiy = becomes stable (peaceful). Baiyraag(u) = pain of separation. Hiraiy = steals; takes away. Pause. Bustar = clothes. Bibhookhun = ornaments. Bisaykhaiy = special; exclusive. Na Laykhaiy = of no worth. Put(i) = dignity. Sobha = praise. Maan(u) Meht(u) = respect. Aagiyakaari = obedient; obey command. Greh(u) = house. Laal = rubies; jewellery. Bhaava = liked. Nihaal = blissful. 2. Binjun = delicious foods. Tmaashay = sources of entertainment. Bisthaar = spread; too many. Milkh = estate. Phoormaayish = command. Dhraapaiy = satisfied. Trishna = desires. Bihaavaiy = is spent. 3. Khojut, Khojut = searching continuously. Soyay = news. Turiyo = find salvation. Triptaaya = contented. Dunjha = long thirst. Ludha = found. Munjha = inside. 4.

MEANING: The pain of separation from my dear Waheguru is stealing away all my comforts. What should I do to satisfy (control) my mind, oh my mother? **Pause.**

Even when I beautified my body with all adornments, my mind was not satisfied. If I spray my body with countless fragrances, I still do not get even a small amount of any comfort, not even the size of a sesame seed. My only wish is that I lived by "seeing" my beloved Waheguru, oh my mother. 1. Even the comfort from my exclusive clothes and jewellery does not count (is no match to the comfort that I get from union with my dear Waheguru). Even if I receive lots of respect, praise, honour, and recognition from everybody, and when the whole world is under my command, and I am endowed with a beautiful house and have lots of wealth, all of these luxuries do not match the blissfulness I get when my Waheguru likes me. 2. My mind does not get contentment, and my desires do not go away even when I enjoy delicious foods of many kinds, have a host of various entertainments at my command, and have a large estate to rule, and command a large number of people. The time does not move without "seeing" my Waheguru, but I get all the comforts when I meet (get connected) with Him 3. On looking around expectantly, I heard the news that nobody can swim across the sea of Maya (find salvation) without the shelter of the Guru. But only those get connected with Satguru who have good fortune written on their forehead. When (by the grace of the Satguru), I found my Waheguru in my body and mind, my wish was fulfilled. My deep thirst to see Him was quenched, and I became fully contented, oh Nanak. 4.11.

(ਅੰਗ 374)॥ ਆਸਾ ਮਹਲਾ 5 ਪੰਚਪਦੇ੩॥ ਪ੍ਰਥਮੇ ਤੇਰੀ ਨੀਕੀ ਜਾਤਿ॥ ਦੁਤੀਆ ਤੇਰੀ ਮਨੀਐ ਪਾਤਿ॥ ਤ੍ਰਿਤੀਆ ਤੇਰਾ ਸੁੰਦਰ ਥਾਨੁ॥ ਬਿਗੜ ਰੂਪ ਮਨ ਮਹਿ ਅਭਿਮਾਨੁ॥ 1॥ ਸੋਹਨੀ ਸਰੂਪਿ ਸੁਜਾਣਿ ਬਿਚਖਨਿ॥ ਅਤਿ ਗਰਬੈ ਮੋਹਿ ਫਾਕੀ ਤੂੰ॥ 1॥ ਰਹਾਉ॥ ਅਤਿ ਸੂਚੀ ਤੇਰੀ ਪਾਕਸਾਲ॥ ਕਰਿ ਇਸਨਾਨੁ ਪੂਜਾ ਤਿਲਕ ਲਾਲ॥ ਗਲੀ ਗਰਬਹਿ ਮੁਖਿ ਗੋਵਹਿ ਗਿਆਨ॥ ਸਭਿ ਬਿਧਿ ਖੋਈ ਲੋਭਿ ਸੁਆਨ॥ 2॥ ਕਾਪਰ ਪਹਿਰਹਿ ਭੋਗਹਿ ਭੋਗ॥ ਆਚਾਰ ਕਰਹਿ ਸੋਭਾ ਮਹਿ ਲੋਗ॥ ਚੋਆ ਚੰਦਨ ਸੁਗੰਧ ਬਿਸਥਾਰ॥ ਸੰਗੀ ਖੋਟਾ ਕ੍ਰੋਧੁ ਚੰਡਾਲ॥ 3॥ ਅਵਰ ਜੋਨਿ ਤੇਰੀ ਪਨਿਹਾਰੀ॥ ਇਸੁ ਧਰਤੀ ਮਹਿ ਤੇਰੀ ਸਿਕਦਾਰੀ॥ ਸੁਇਨਾ ਰੂਪਾ ਤੁਝ ਪਹਿ ਦਾਮ॥ ਸੀਲੁ ਬਿਗਾਰਿਓ ਤੇਰਾ ਕਾਮਿ॥ 4॥ ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਮਇਆ ਹਰਿ ਰਾਇ॥ ਸਾ ਬੰਦੀ ਤੇ ਲਏ ਛਡਾਇ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਫਲ ਓਹ ਕਾਇਆ॥ 5॥ ਸਭਿ ਰੂਪ ਸਭਿ ਸੁਖ ਬਨੇ ਸੁਹਾਗਨਿ॥ ਅਤਿ ਸੁੰਦਰਿ ਬਿਚਖਨਿ ਤੂੰ॥ ਰਹਾਉ ਦੂਜਾ॥ 12॥

(PAGE 374): Assa Mehla 5, Punchpuday₃: Pruthmay tayri neeki jaat(i). Dootiya tayri muniyaiy paant(i). Tritiya tayra soondar thaan(u). Bigurr roop, mun meh(i) abhimaan(u). 1. Sohni sroop(i) soojaan(i) bichukhun(i). Ut(i) gernbaiy moh(i) phaaki tu. 1. Ruhaou. Ut(i) soochi tayri paaksaal. Kur(i) ishnaan(u), pooja, tilk laal. Gulleen gerbeh(i) mookh(i) goveh(i)

giyan. Subh(i) bidh(i) khoyee loabh(i) sooaan. 2. Kaapur pehreh(i) bhogeh(i) bhog. Aachaar kureh(i) sobha meh(i) loag. Choa chundun soogundh bisthaar. Sungi khota kroadh(u) chundaal. 3. Uver joan(i) tayri punihaari. Iss(u) dhurti meh(i) tayri sikdaari. Soyina roopa toojh peh(i) daam. Seel(u) bigaariyo tayra kaam. 4. Ja kuou drisht(i) muyya Hur(i) Raayay. Sa bundee tay luyay chhudaayay. Sadh sung(i) mil(i) Hur(i) rus(u) paaya. Kuhou Nanak suful oh kaaya. 5. Subh(i) roop subh(i) sookh bunay soohaagun(i). Ut(i) soondar(i) bichukhun(i) tu. Ruhaou Dooja. 12.

Word Meaning: Punchpuday = Shabad with five verses. Pruthmay = first of all. Neeki = beautiful; respectable. Dootiya = secondly. Muniyaiy = well known. Paant(i) = clan; ancestry. Tritiya = thirdly. Thaan(u) = position in society. Bigurr Roop = deformed looks (personality). Abhimaan = conceit. 1. Sroop(i) = beautiful. Soojaan = wise. Bichukkhun = intelligent; having beautiful eyes. Ut(i) = extremely. Soochi = clean; pure. Paaksaal = kitchen. Tilk = anointment on the forehead. Gerbeh(i) = shows conceit. Goveh(i) = utters. Bidh(i) = good ways (qualities). Loabh = greed. Sooaan = dog (dog is known for its greed). 2. Bhogeh(u) = enjoys. Bhog = food. Aachaar = good manners. Choa = essence of flowers. Chundun = extract of the sandalwood. Soogundh = fragrances. Bisthaar = enhancement (a whole bunch of similar things) Sungi = companion. Khota = impure; dishonest; harmful. Kroadh(u) = rage. Chundaal = butcher; wicked. 3. Uver = other. Joan(i) = life forms. Punihaari = subservient. Sikdaari = rule; reign. Roopa = silver. Daam = money. Seel(u) = good nature. Kaam(i) = lust. 4. Drisht(i) Muyya = kind sight. Bundee = slavery (of Maya). Rus(u) = sweet taste. Suful = successful. Kaaya = body; person. 5.
Roop = beauty. Sohaagun(i) = married woman. Bichukhun = wise. Second Pause.

MEANING: First, you have a respectable caste, and second, you belong to a well-known clan (ancestry). Third, you have a high status in society, yet you have a deformed personality because of your conceited mind, oh man. 1. You have beautiful looks, are wise and intelligent, but you are a slave of worldly attachments and personal ego, oh man. Pause. You have a very clean kitchen by your religious standards; you observe all the rituals, including washing your body early in the morning, anointing your forehead with red, and performing ritualistic worship. Even though you educate people by your sermons, your talk smacks of ego. All your qualities are lost to your doglike greed. 2. You wear rich clothes, and enjoy all luxuries, and your deeds earn you praise among the people. You wear fragrances of essences of different flowers and of sandalwood, and a whole bunch of similar things, but the deceitful (harmful) and the wicked rage is your friend (is a permanent part of your personality). 3. All other life forms (living beings) are your slaves, and you (humankind) rule this earth. Unlike other living beings, you use rich metals like gold and silver and also money (to enjoy life), but your sweet nature has been ruined by your lust. 4. The devotee, on whom Waheguru casts a kind sight, is saved from the prison (enslavement) of Maya. Such a devotee enjoys the sweet taste of Waheguru's Naam in the company of the Guru, and is successful in his objective (of merging with Waheguru), oh Nanak. 5. Such a married human bride enjoys all the comforts, and looks pretty and wise, oh my friend. Pause Two. 12.

ਆਸਾ ਮਹਲਾ 5 ਇਕਤੁਕੇ 2॥ ਜੀਵਤ ਦੀਸੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ॥ ਮੁਆ ਹੋਵੈ ਤਿਸੁ ਨਿਹਚਲੁ ਰਹਣਾ॥ 1॥ ਜੀਵਤ ਮੁਏ ਮੁਏ ਸੇ ਜੀਵੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਧੁ ਮੁਖਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਰਸੁ ਅੰਮ੍ਰਿਤ ਪੀਵੈ॥ 1॥ ਰਹਾਉ॥ ਕਾਚੀ ਮਟੁਕੀ ਬਿਨਸਿ ਬਿਨਾਸਾ॥ ਜਿਸੁ ਛੂਟੈ ਤ੍ਰਿਕੁਟੀ ਤਿਸੁ ਨਿਜ ਘਰਿ ਵਾਸਾ॥ 2॥ ਊਚਾ ਚੜੈ ਸੁ ਪਵੈ ਪਇਆਲਾ॥ ਧਰਨਿ ਪੜੈ ਤਿਸੁ ਲਗੈ ਨਾ ਕਾਲਾ॥ 3॥ ਭ੍ਰਮਤ ਫਿਰੈ ਤਿਨ ਕਿਛੁ

ਨ ਪਾਇਆ॥ ਸੇ ਅਸਥਿਰ ਜਿਨ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ॥ 4॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹਰਿ ਕਾ ਮਾਲੁ॥ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਭਏ ਨਿਹਾਲ॥ 5॥13॥

Assa Mehla 5, Ikk-tookay 2: Jeevut deesaiy, tis(u) surpur merna. Mooa hovaiy, tis(u) nihchul rehna. 1. Jeevut mooyay, mooyay say jeevaiy. Hur(i) Hur(i) Naam(u) uvkhudh(u) mookh(i) paaya, Gur Shabadi rus(u) Amrit peevaiy. 1. Ruhaou. Kaachi mutukee binus(i) binaasa. Jis(u) chhootaiy tirkooti, tis(u) nij ghur(i) vaasa. 2. Oocha churray, su puvaiy puyaala. Dhern(i) purraiy, tis(u) lugaiy na kaala. 3. Bhermut phiraiy, tin kichhoo na paaya. Say usthir, jin Gur Shabad(u) kmaaya. 4. Jeeo, pind(u) subh(u) Hur(i) ka maal(u). Nanak Gur mil(i) bhuyay nihaal. 5.13.

Word Meaning: Ikk-tookay = each verse has only one line. Jeevut Deesaiy = visibly alive. Surpur = for sure. Mooa = dead (from worldly desires). Nihchul = permanent; forever. 1. Jeevut Mooyay = one who has killed his desires while living in the family. Uvkhudh(u) = medication. Pause. Kaachi Mutukee = unbaked earthen vessel. Binus(i) Binaasa = certain to be destroyed and to vanish. Tirkooti = the three effects of Maya. Nij Ghur(i) = in own house, unwavering (peaceful) mind. 2. Puyyala = lowest level on ground. Dhern(i) = on the ground. Kaala = (spiritual) death. 3. Bhermut Phireh(i) = wander with wavering mind; unsatisfied. Usthir = stable; have a peaceful mind. Kmaaya = adopted (Guru's Shabad in life). 4. Jeeo = life; soul. Pind(u) = body. Maal(u) = property. Nihaal = blissful. 5.

MEANING: Whoever is visibly alive (happy, enjoying life) has to die for sure; and the individual, who has killed all his worldly desires while living in the family, will live forever (by becoming a part of Waheguru). 1. The living have to die, and those who are dead in terms of worldly attractions will live forever. Such lucky devotees are given the medication of Waheguru's tasteful Naam in the form of Guru's Shabad, which is the true liquid of immortality, and makes them immortal too. Pause. The human body is like an unbaked earthen vessel, bound to be destroyed and to vanish. However, the individual who has achieved a spiritual state above the effects of Maya will find his own permanent place (in Waheguru's Soul). 2. One who flies very high in the sky (has a very tall ego) will eventually fall to the ground (will meet his death and be buried in the ground). But the individual who stays on the earth (is humble and has no ego) is not afraid of physical death. 3. Those whose mind keeps wandering all the time (cannot make decisions) achieve nothing (no peace of mind); but those who follow the Guru's Shabad achieve complete peace of mind. 4. Our body and our life are the property of Waheguru (are in His control). Those who get connected with the Guru achieve blissfulness (as they merge into Waheguru), oh Nanak. 5.13.

ਆਸਾ ਮਹਲਾ 5॥ ਪੁਤਰੀ ਤੇਰੀ ਬਿਧਿ ਕਰਿ ਥਾਟੀ॥ ਜਾਨੁ ਸਤਿ ਕਰਿ ਹੋਇਗੀ ਮਾਟੀ॥ 1॥ ਮੂਲੁ ਸਮਾਲਹੁ ਅਚੇਤ ਗਵਾਰਾ॥ ਇਤਨੇ ਕਉ ਤੁਮ ਕਿਆ ਗਰਬੇ॥ 1॥ ਰਹਾਉ॥ ਤੀਨਿ ਸੇਰ ਕਾ ਦਿਹਾੜੀ ਮਿਹਮਾਨੁ॥ ਅਵਰ ਬਸਤ ਤੁਝ ਪਾਹਿ ਅਮਾਨ॥ 2॥ ਬਿਸਟਾ ਅਸਤ ਰਕਤੁ ਪਰੇਟੇ ਚਾਮ॥ ਇਸੁ ਊਪਰਿ ਲੇ ਰਾਖਿਓ ਗੁਮਾਨ॥ 3॥ ਏਕ ਵਸਤੁ ਬੂਝਹਿ ਤਾ ਹੋਵਹਿ ਪਾਕ॥ ਬਿਨੁ ਬੂਝੈ ਤੂੰ ਸਦਾ ਨਾਪਾਕ॥ 4॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ॥ ਜਿਸ ਤੇ ਪਾਈਐ ਹਰਿ ਪੁਰਖੁ ਸੁਜਾਨੁ॥ 5॥14॥

Assa Mehla 5: Pootri tayri bidh(i) kur(i) thaati. Jaan(u) sat(i) kur(i), hoyaygi maati. 1. Mool(u) smaalhou achayt guvaara. Itnay kuou toom kiya gerbay. 1. Ruhaou. Teen(i) sayr ka dihaarri mehmaan(u). Uver bust toojh paah(i) amaan. 2. Bishta ust rukt(u) praytay chaam. Iss(u) oopur(i) lay raakhiyo goomaan. 3. Aik vust(u) boojheh(i) ta hoveh(i) paak. Bin(u) boojhaiy tu suda napaak. 4. Kuhou Nanak Gur kuou koorbaan(u). Jis tay paayiyaiy Hur(i) Purakh Soojaan(u). 5.14.

Word Meaning: Pootri = body. Bidh(i) Kur(i) = in such a way. Thaati = created. Jaan(u) = believe it. Sat Kur(i) = as eternal truth. Mool(u) = source (Waheguru). Smaalhou = remember. Achayt = unaware. Guvaara = foolish; unrefined. Pause. Teen(i) Sayr = about 2.5 kg (of food). Dihaarri = per day. Mehmaan(u) = guest. Uver Bust = other things. Amaan = given to be returned. 2. Bishta = human waste. Rukt(u) = blood. Praytay = wrapped. Chaam = skin. 3. Boojheh(i) = understand. Paak = pious. Napaak = unholy. 4. Koorbaan = sacrifice. Purakh Soojaan(u) = the omnipresent and omniscient God 5.

MEANING: Your body has been created (by God) in such a way that it is bound to become dust at the end; believe it to be an eternal truth, oh man. 1. So, what are you conceited about (when your body is so short-lived), oh foolish and unaware man? You should keep the source (Waheguru, who created you) in mind. Pause. You are a visitor here on this earth and need only about 1.2 kg of food per day. The other things (accessories of life) are given to you as refundable deposits (that you will return the favours in some way, like helping the needy, treating everybody alike, and thanking Waheguru by singing His praise, etc.). 2. Your body contains feces, bones, and blood (which people do not like when they are exposed), which are wrapped in skin. So, what are you conceited about? 3. However, you become holy and clean (despite all the ugly things your body is made up of) if you realize one thing (Waheguru), and without realizing Him, you are always unholy and unclean. 4. I am a sacrifice to my Guru who connects you to the omnipresent and omniscient Waheguru, oh Nanak. 5.14.

ਆਸਾ ਮਹਲਾ 5 ਇਕਤੁਕੇ ਚਉਪਦੇ॥ ਇਕ ਘੜੀ ਦਿਨਸੁ ਮੋ ਕਉ ਬਹੁਤੁ ਦਿਹਾਰੇ॥ ਮਨੁ ਨ ਰਹੈ ਕੈਸੇ ਮਿਲਉ ਪਿਆਰੇ॥ 1॥ ਇਕੁ ਪਲੁ ਦਿਨਸੁ ਮੋ ਕਉ ਕਬਹੂ ਨ ਬਿਹਾਵੈ॥
(ਅੰਗ 375)॥ ਦਰਸਨ ਕੀ ਮਨ ਆਸ ਘਨੇਰੀ ਕੋਈ ਐਸਾ ਸੰਤੁ ਮੋ ਕਉ ਪਿਰਹਿ ਮਿਲਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਚਾਰਿ ਪਹਰ ਚਹੁ ਜੁਗਹ ਸਮਾਨੇ॥ ਰੈਣਿ ਭਈ ਤਬ ਅੰਤ ਨ ਜਾਨੈ॥ 2॥ ਪੰਚ ਦੂਤ ਮਿਲਿ ਪਿਰਹੁ ਵਿਛੋੜੀ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ ਹਾਥ ਪਛੋੜੀ॥ 3॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਰਸੁ ਦਿਖਾਇਆ॥ ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਸੁਖ ਪਾਇਆ॥ 4॥15

Assa Mehla 5, Ikktookay, Chaupuday: Ikk ghurree dinus(u) mo kuou buhout(u) dihaaray. Mun(u) na ruhaiy, kaiysay miloun Piyaray. 1. Ikk(u) pul(u) dinus(u) mo kuou kubhoun na bihaavaiy.

(PAGE 375): Dershun kee mun aas ghunayri, koyee aiysa Sunt(u) mo kuou Pireh(i) milaavaiy. 1. Ruhaou. Chaar(i) pehr, chuhou joogeh smaanay. Raiyn(i) bhuyee tub unt na jaanaiy. 2. Punch doot mil(i) Pirhoun vichhorri. Bherm(i), bherm(i) rovaiy haath puchhorri. 3. Jun Nanak kuou Hur(i) durs(u) dikhaaya. Aatum cheen(i) Perm sookh paaya. 4.15.

Word Meaning: Ghuree = 24 minutes. Dinus = day. Dihaaray = days. Na Ruhaiy = does not stay calm. Piyaray = dear (Waheguru). 1. Pul = moment. Bihaavaiy = spend. Dershun = sight. Ghunayri = very much. Pause. Pehr = 3 hours (one quarter of a day). Joogeh = 4 yugas. Raiyn = night. Bhuyee = happens. 2. Punch Doot = the five demons (lust, rage, etc.). Vichhorri = separated. Bherm(i) = misled. Haath Puchhorri = rubbing hands (in helplessness).3.

Ders(u) = sight. Aatum = soul. Cheen(i) = recognize; realize. Perm = supreme. 4.

MEANING: I cannot spend even a moment in a day without “seeing” my Waheguru. I have a deep desire to “see” Him; is there a holy saint who can connect me with my dear Waheguru? **Pause.** Even a small moment seems like a long day – in fact, like many days – (without my dear Waheguru). How can I meet my beloved Waheguru? 1. The four quarters of the day seem to be long like the four yugas, and there is no end to the night.

2. The five demons have created a wall of separation between my beloved Waheguru and me. Now I cry and twist (rub) my hands for being misled from the real path. 3. (With the grace of the Guru), When I analyzed my soul, my Waheguru "showed" me His holy sight, and now I am enjoying the supreme bliss, oh Nanak. 4.15.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਿ ਸੇਵਾ ਮਹਿ ਪਰਮ ਨਿਧਾਨੁ॥ ਹਰਿ ਸੇਵਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ॥ 1॥ ਹਰਿ ਮੇਰਾ ਸਾਥੀ ਸੰਗਿ ਸਹਾਈ॥ ਦੁਖਿ ਸੁਖਿ ਸਿਮਰੀ ਤਹ ਮਉਜੂਦ ਜਮੁ ਬਪੁਰਾ ਮੋ ਕਉ ਕਹਾ ਡਰਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਮੇਰੀ ਓਟ ਮੈ ਹਰਿ ਕਾ ਤਾਣੁ॥ ਹਰਿ ਮੇਰਾ ਸਖਾ ਮਨ ਮਾਹਿ ਦੀਬਾਣੁ॥ 2॥ ਹਰਿ ਮੇਰੀ ਪੂੰਜੀ ਮੇਰਾ ਹਰਿ ਵੇਸਾਹੁ॥ ਗੁਰਮੁਖਿ ਧਨੁ ਖਟੀ ਹਰਿ ਮੇਰਾ ਸਾਹੁ॥ 3॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਇਹੁ ਮਤਿ ਆਵੈ॥ ਜਨ ਨਾਨਕੁ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਵੈ॥ 4॥16॥

Assa Mehla 5: Hur(i) sayva meh(i) Perm nidhaan(u). Hur(i) sayva mookh|(i) Amrit Naam(u). 1. Hur(i) mayra saathi, sung(i) suhaayee. Dookh(i) sookh(i) simreen teh muoujood, Jum(u) buppura mo kuou kuhaa draayee. 1. Ruhaou. Hur(i) mayri oat, mein Hur(i) ka taan(u). Hur(i) mayra sukha mun maah(i) deebaan(u). 2. Hur(i) mayri poonji, mayra Hur(i) vaysaah(u). Gurmukh(i) dhun(u) khuteen, Hur(i) mayra Shaah(u). 3. Gur kirpa tay eh(u) mut(i) aavaiy. Jun Nanak(u) Hur(i) kaiy unk(i) smaavaiy. 4.16.

Word Meaning: Perm Nidhaan(u) = the supreme treasure (Waheguru's Naam). 1. Sung(i) = with; in company. Suhaayee = helful, benefactor. Simreen = I remember. Muoujood = present. Jum(u) = angel of death. Bupura = poor; helpless. Pause. Oat = shelter. Taan = power. Sukha = friend. Deebaan(u) = support. 2. Poonji = wealth. Vaysaah(u) = faith; trust. Khuteen = earn. Shaah(u) = source of wealth (Naam). 3. Mut(i) = wisdom; Divine Knowledge. Unk(i) = body; lap. 4.

MEANING: One feels as if he has realized the supreme treasure when he serves Waheguru (sings His praise). To have His Naam on the tongue (all the time), is the real service to Waheguru. 1. Waheguru is my companion, is with me all the time, and is my benefactor. He is always there in my comfort, or in discomfort, wherever I remember Him. (With Him being with me all the time) How can the Angel of Death terrorize me? Pause. Waheguru is my support, and He is my power. He is my pal and a huge support to my mind. 2. Waheguru is my wealth, and I have full faith in Him. He is the source of Naam-wealth, which I earn (acquire) in the shelter of the Guru. 3. With the grace of the Guru, I acquire this wisdom (Divine Knowledge) so as to be "one" with Waheguru, oh Nanak. 4.16.

ਆਸਾ ਮਹਲਾ 5॥ ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਇਹੁ ਮਨ ਲਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਭੈ ਫਲ ਪਾਈ॥ 1॥ ਮਨ ਕਿਉ ਬੈਰਾਗੁ ਕਰਹਿਗਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪੂਰਾ॥ ਮਨਸਾ ਕਾ ਦਾਤਾ ਸਭ ਸੁਖ ਨਿਧਾਨੁ ਅੰਮ੍ਰਿਤਸਰਿ ਸਦ ਹੀ ਭਰਪੂਰਾ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ॥ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਲੇ ਰਾਮ ਪਿਆਰੇ॥ 2॥ ਪੰਚ ਸਖੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ॥ ਅਨਹਦ ਬਾਣੀ ਨਾਦੁ ਵਜਾਇਆ॥ 3॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਹਰਿ ਰਾਇ॥ ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਸਹਜਿ ਸੁਭਾਇ॥ 4॥17॥

Assa Mehla 5: Prubh hoyay kirpaal ta eh(u) mun laayee. Satgur(u) sayv(i) subhaiy ful paayee. 1. Mun kiyoun baiyraag(u) kureh(i) ga, Satgur(u) mayra Poora. Munsa ka daata, subh sookh nidhaan(u), Amritsar(i) sud hee bhurpoora. 1. Ruhaou. Churn kumul rid untar(i) dhaaray. Pergutee Joat(i), milay Ram piyaaray. 2. Punch sukheen mil(i) mungul(u) gaaya. Anhud Bani naad(u) vujaaya. 3. Gur(u) Nanak(u) toottha miliya Hur(i) Raayay. Sookh(i) raiyn(i) vihaani sehj(i) soobhaayay. 4.17.

Word Meaning: Kirpaal = kind. Mun Laayee = connects mind. Ful = rewards. 1. Baiyraag(u) = feel pain of separation. Poora = perfect. Munsa = wishes. Daata = provider; fulfiller. Amritsar(i) = in pool of Amrit (source of Naam, Satguru). Bhurpoora = full to the

brim. Pause. Churn Kumul = lotus-like soft feet (Shabad of Guru). Rid = heart; mind. Pergutee = appeared. Joat(i) = Waheguru's light. Ram = God. 2.
Punch Sukheen = the five senses. Mungul = song of happiness. Unhud Bani = the uniform Divine Bani; Satguru's Shabad. Naad(u) = music. Vujaaya = produced. 3.
Toottha = pleased to be kind. Hur(i) Raayay = the royal Waehguru. Raiyn(i) = night (of life). Vihaani = spent. Sehj(i) Soobhaaya = in the sweet state of bliss. 4.
MEANING: With Waheguru's kindness, my mind gets connected (with Satguru). One reaps all the rewards by serving Satguru (living as per His Shabad). 1. Why will you suffer the pain of separation, when my Satguru is perfect, oh my mind? My Satguru is the fulfiller of all the wishes, is the treasure of all comforts, and is the pool (source) of Naam-Amrit, which is always full to capacity (there is never a shortage of Naam-Amrit in the Satguru-pool). Pause. When one implants Satguru's sweet Shabad in the mind, the light of Waheguru appears in His mind, and he gets connected with the dear Waheguru. 2.
All five of his senses come together and sing the song of joy (they become fully satisfied and come under control), and the Divine music of Satguru's Shabad begins to play in his mind. 3. With the grace of Guru Nanak, I have realized the Royal Waheguru, and now I am spending the night (of my life) in the sweet taste of blissfulness. 4.17.

ਆਸਾ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਪਰਗਟੀ ਆਇਆ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਧਨੁ ਪੂਰਾ ਪਾਇਆ॥ 1॥ ਐਸਾ ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ॥ ਭਾਹਿ ਨ ਜਲੈ ਜਲਿ ਨਹੀ ਡੂਬੈ ਸੰਗੁ ਛੋਡਿ ਕਰਿ ਕਤਹੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਤੋਟਿ ਨ ਆਵੈ ਨਿਖੁਟਿ ਨ ਜਾਇ॥ ਖਾਇ ਖਰਚਿ ਮਨੁ ਰਹਿਆ ਅਘਾਇ॥ 2॥ ਸੋ ਸਚੁ ਸਾਹੁ ਜਿਸੁ ਘਰਿ ਹਰਿ ਧਨੁ ਸੰਚਾਣਾ॥ ਇਸੁ ਧਨ ਤੇ ਸਭੁ ਜਗੁ ਵਰਸਾਣਾ॥ 3॥ ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਣਾ॥ ਜਨ ਨਾਨਕੁ ਅੰਤਿ ਵਾਰ ਨਾਮੁ ਗਹਣਾ॥ 4॥18॥
Assa Mehla 5: Kur(i) kirpa Hur(i) pergutee aaya. Mil(i) Satgur dhun(u) poora paaya. 1. Aiysa Hur(i) dhun(u) sunchiyaiy bhaayee. Bhaah(i) na julaiy, jul(i) nuhee doobay, sung(u) chhoad(i) kur(i) kut-houn na jaayee. 1. Ruhaou. Toat(i) na aavaiy, nikhoot(i) na jaayay. Khaayay khurch(i), mun(u) ruhhiya aghaayay. 2. So sach(u) shah(u) jis(u) ghur(i) Hur(i) dhun(u) sunchaana. Iss(u) dhun tay subh jug(u) versaana. 3. Tin(i) Hur(i) dhun(u) paaya jis(u) poorb likhay ka lehna. Jun Nanak(u) unt(i) vaar Naam(u) gehna. 4.18.
Word Meaning: Pergutee Aaya = appeared. Dhun(u) Poora = the perfect wealth of Naam. 1. Sunchiyaiy = accumulate. Bhaah(i) = in fire. Sung(u) = company. Kut-houn Na = nowhere. Pause. Toat(i) = shortage. Nikhoot(i) = ends; runs out. Khaayay = eat; recite it. Khurch(i) = spend; give to others. Aghaayay = fully contented. 2.
Sach(u) Shaah(u) = truly wealthy (of Naam). Sunchaana = accumulated (stored). Versaana = takes advantage of. 3. Poorb Likhay = pre-written (by Waheguru). Lehna = destined to receive. Gehna = ornament (useful wealth). 4.
MEANING: When, fortunately, I got connected with Satguru, He very kindly made Waheguru appear in my mind, and I realized the perfect wealth (of His Naam). 1.
We all should accumulate such a wealth of Waheguru's Naam, which cannot be burned by fire, does not sink in water, and never leaves you to go somewhere else, oh my friends. Pause. Such wealth never suffers shortage, and never runs out when you use it (recite the Naam), and share it with others (make them recite it too). Moreover, the mind stays fully contented. 2. The individual, who has accumulated the wealth of Waheguru's Naam in his heart, is truly a wealthy person. The whole world can benefit from such wealth. 3. But only those acquire this wealth who are predestined by Waheguru to do so as the result of their deeds in previous lives. Waheguru's Naam is your real wealth at the time of death, oh Nanak. 4.18.

ਆਸਾ ਮਹਲਾ 5॥ ਜੈਸੇ ਕਿਰਸਾਨੁ ਬੋਵੈ ਕਿਰਸਾਨੀ॥ ਕਾਚੀ ਪਾਕੀ ਬਾਢਿ ਪਰਾਨੀ॥ 1॥ ਜੋ ਜਨਮੈ ਸੋ ਜਾਨਹੁ ਮੂਆ॥ ਗੋਵਿੰਦ ਭਗਤੁ ਅਸਥਿਰੁ ਹੈ ਥੀਆ॥ 1॥ ਰਹਾਉ॥ ਦਿਨ ਤੇ ਸਰਪਰ ਪਉਸੀ ਰਾਤਿ॥ ਰੈਣਿ ਗਈ ਫਿਰਿ ਹੋਇ ਪਰਭਾਤਿ॥ 2॥ ਮਾਇਆ ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ॥ ਗੁਰ ਪਰਸਾਦਿ ਕੋ ਵਿਰਲਾ ਜਾਗੇ॥ 3॥
(ਅੰਗ 376)॥ ਕਹੁ ਨਾਨਕ ਗੁਣ ਗਾਈਅਹਿ ਨੀਤ॥ ਮੁਖ ਊਜਲ ਹੋਇ ਨਿਰਮਲ ਚੀਤ॥4॥19॥

Assa Mehla 5: Jaiysay kirsaan(u) bovaiy kirsaani. Kaachi, paaki baadh(i) praani. 1. Jo junmaiy, so jaanhou mooa. Govind bhugut(u) usthir(u) haiy theeya. 1. Ruhaou. Din tay surpur puousi raat(i). Raiyn(i) guyyee, phir(i) hoyay perbhaat(i). 2. Maya moh(i) soyay ruhay abhaagay. Gur persad(i) ko virla jaagay. 3.
(PAGE 376): Kuhou Nanak goon gaayiyay neet. Mookh oojul, hoyay nirmul cheet. 4.19.
Word Meaning: Kirsaan = a farmer. Bovaiy = seeds; plants. Kirsaani = crops. Baadhi(i) = cuts; harvests. Praani = (oh) man. 1. Jaanhou = believe it. Usthir(u) = immortal. Theeya = became. Pause. Surpur = for sure. Puousi = will happen (come). Perbhaat(i) = morning. 2. Moh(i) = attached to. Soyay Ruhay = kept sleeping (unaware). Abhaagay = unlucky. Virla = some rare. Jaagay = awake; watchful against the attacks of Maya. 3. Neet = everyday; always. Oojul = clean; radiant. Nirmul = clean; pure.4.
MEANING: A farmer seeds (or transplants) his crops, and cuts (harvests) them, whether they are unripe or fully ripe (the crops must be harvested sooner or later); just like that, one must understand that everybody who is born must die; only a devotee of Waheguru lives forever (as he merges into Waheguru). 1 & Pause.
(Human life) It is like the natural system in which every day is followed by night, and every night is followed by daylight (the man takes birth and dies, and is reborn). 2.
The unlucky ones are unaware of this fact and spend their life in the greed of Maya. A rare person stays awake (careful about Maya's attacks) by the grace of the Guru. 3. We should always sing praise of Waheguru, which causes our faces to shine (earn respect) (in Waheguru Court, and everywhere else), and makes our mind pure and holy, oh Nanak. 4.19.

ਆਸਾ ਮਹਲਾ 5॥ ਨਉਨਿਧਿ ਤੇਰੈ ਸਗਲ ਨਿਧਾਨ॥ ਇਛਾ ਪੂਰਕੁ ਰਖੈ ਨਿਦਾਨ॥ 1॥ ਤੂੰ ਮੇਰੋ ਪਿਆਰੋ ਤਾ ਕੈਸੀ ਭੂਖਾ॥ ਤੂੰ ਮਨਿ ਵਸਿਆ ਲਗੈ ਨ ਦੂਖਾ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਤੂੰ ਕਰਹਿ ਸੋਈ ਪਰਵਾਨੁ॥ ਸਾਚੇ ਸਾਹਿਬ ਤੇਰਾ ਸਚੁ ਫੁਰਮਾਨੁ॥ 2॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਹਰਿ ਗੁਣ ਗਾਉ॥ ਤੇਰੈ ਘਰਿ ਸਦਾ ਸਦਾ ਹੈ ਨਿਆਉ॥ 3॥ ਸਾਚੇ ਸਾਹਿਬ ਅਲਖ ਅਭੇਵ॥ ਨਾਨਕ ਲਾਇਆ ਤੇਰੀ ਸੇਵ॥ 4॥20॥

Assa Mehla 5: Nuou nidh(i) Tayraiy sugul nidhaan. Ichha pooruk(u) rukhaiy nidaan. 1. Toon mayro Piyaro, ta kaiysi bhookha. Toon mun(i) vusiya, lugaiy na dookha. 1. Ruhaou. Jo Toon kureh(i), soyee pervaan(u). Saachay Sahib, Tayra Sach(u) phoormaan. 2. Ja Toodh(u) bhaavaiy, ta Hur(i) goon gaaoun. Tayraiy ghur(i) suda, suda haiy niyaoun. 3. Sachay Sahib alukh abhayv. Nanak laaya Tayri sayv. 4.20.
Word Meaning: Nuou Nidh(i) = the nine mythical treasures. Ichha Pooruk(u) = fulfiller of wishes. Rukhaiy = protects. Nidaan = at the end. 1. Mun(i) Vusiya = harboured in mind. Pause. Pervaan(u) = acceptable. Sach(u) = eternal. Phoormaan = command; Will. 2. Bhaavaiy = like; approve. Ghur(i) = Court. Niyaoun = justice. 3.
Alukh = incomprehensible; invisible. Abahyv = whose secrets cannot be known. 4.
MEANING: Waheguru is the source of all the nine treasures; He fulfills all one's wishes and protects you at the end. 1. If, You are mine, then what kind of appetite (desire) do I have left, oh Waheguru? When You reside in my heart, then no discomfort or trouble can affect me. Pause. Anything that You do, is acceptable to me. Your order (Will) is as eternal as You are, oh my Lord. 2. I sing Your praise only if You allow

me to do so, oh, Lord. I know You always deliver justice (and will be kind to me), oh Waheguru. 3. The True Lord is beyond comprehension, and His secrets can never be known. It is kind of You that you have put Nanak at Your service, oh Lord. 4.20.

ਆਸਾ ਮਹਲਾ 5॥ ਨਿਕਟਿ ਜੀਅ ਕੈ ਸਦ ਹੀ ਸੰਗਾ॥ ਕੁਦਰਤਿ ਵਰਤੈ ਰੂਪ ਅਰੁ ਰੰਗਾ॥ 1॥ ਕਰ੍ਹੈ ਨ ਝੁਰੈ ਨ ਮਨੁ ਰੋਵਨਹਾਰਾ॥ ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਸਦਾ ਸਲਾਮਤਿ ਖਸਮੁ ਹਮਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੇ ਦਾਸਰੇ ਕਉ ਕਿਸ ਕੀ ਕਾਣਿ॥ ਜਿਸ ਕੀ ਮੀਰਾ ਰਾਖੈ ਆਣਿ॥ 2॥ ਜੋ ਲਉਡਾ ਪ੍ਰਭਿ ਕੀਆ ਅਜਾਤਿ॥ ਤਿਸੁ ਲਉਡੇ ਕਉ ਕਿਸ ਕੀ ਤਾਤਿ॥ 3॥ ਵੇਮੁਹਤਾਜਾ ਵੇਪਰਵਾਹੁ॥ ਨਾਨਕ ਦਾਸ ਕਹਹੁ ਗੁਰ ਵਾਹੁ॥ 4॥21॥

Assa Mehla 5: Nicket(i) jea kaiy, sud hee sunga. Koodrut(i) vertaiy roop ur(u) runga. 1. Kurhaiy, na jhoorhaiy, na mun(u) rovunhaara. Avinaashi, Avigut(i), Agoachur, suda slaamut(i) Khusm(u) humaara. 1. Ruhaou. Tayray daasray kuou kis kee kaan(i). Jis kee Meera raakhaiy aan(i). 2. Jo launda Prubh(i) keeya ajaat(i). Tis launday kuou kis kee taat(i). 3. Vaymoohtaaja, vaypervaah(u). Nanak daas, kuhou Gur vaah(u). 4.21.

Word Meaning: Nicket(i) = close; near. Jea = soul; heart. Sunga = with. Vertaiy = operates. Roop = forms. Runga = colours. 1. Kurhaiy = sulk; fret. Jhooraiy = repent; suffer in jealousy. Rovunhaara = complaining. Avinaashi = indestructible. Avigut(i) = Invisible. Agoachur = beyond reach. Slaamut(i) = safe (is always there). Khusm(u) = Master; Lord. Pause. Daasray = slave; devotee. Kaan(i) = subservience. Meera = Lord. Aan(i) = by reaching there. Lauda = young lad; slave. Ajaat(i) = having no caste, free (from the bonds of Maya). Taat(i) = jealousy; indebtedness. 3.
Vaymoohtaaja = not dependent on anyone; one who owes nothing. Vaypervaah(u) = care-free. Vaah(u) = praise; applaud. 4.

MEANING: Waheguru is always close to your heart and is always with you, oh my friend. He operates in nature in different forms and different colours. 1.
The individual, who has full faith in the immortal and the invisible Waheguru as his Lord, never frets, repents, or suffers in jealousy, and never complains. Waheguru, which is beyond the reach of our senses, is always there to look after us. Pause.
Why should Your devotee be subservient to anyone (owe anything to someone) when You reach there to protect Him, oh Waheguru? 2. The individual, who has been freed as a slave from the bonds of Maya, has no obligation to anyone. 3.
I am a slave of the Guru who is not dependent on anyone, and who is care-free. Sing praise of such a Guru, oh Nanak. 4.21.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਿ ਰਸੁ ਛੋਡਿ ਹੋਛੈ ਰਸਿ ਮਾਤਾ॥ ਘਰਿ ਮਹਿ ਵਸਤੁ ਬਾਹਰਿ ਉਠਿ ਜਾਤਾ॥ 1॥ ਸੁਨੀ ਨ ਜਾਈ ਸਚੁ ਅੰਮ੍ਰਿਤ ਕਾਥਾ॥ ਰਾਰਿ ਕਰਤ ਝੂਠੀ ਲਗ ਗਾਥਾ॥ 1॥ ਰਹਾਉ॥ ਵਜਹੁ ਸਾਹਿਬ ਕਾ ਸੇਵ ਬਿਰਾਨੀ॥ ਐਸੇ ਗੁਨਹ ਅਛਾਦਿਓ ਪ੍ਰਾਨੀ॥ 2॥ ਤਿਸੁ ਸਿਉ ਲੂਕ ਜੋ ਸਦ ਹੀ ਸੰਗੀ॥ ਕਾਮਿ ਨ ਆਵੈ ਸੋ ਫਿਰਿ ਫਿਰਿ ਮੰਗੀ॥ 3॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ॥ 4॥22॥

Assa Mehla 5: Hur(i) rus(u) chhoad(i), hoachhaiy rus(i) maata. Ghur(i) meh(i) vust(u) baahur(i) ootth(i) jaata. 1. Sooni na jaayee Sach(u) Amrit Kaatha. Raar(i) kert jhootthi lug gaatha. 1. Ruhaou. Vujhou Sahib ka sayv biraani. Aiysay gooneh achhaadiou praani. 2. Tis(u) siyoun look, jo sud hee sungi. Kaam(i) na aavaiy, so phir(i) phir(i) mungi. 3. Kuhou Nanak Prubh deen duyaala. Jiyoun bhaavaiy, tiyoun kur(i) pritpaala. 4.22.

Word meaning: Rus(u) = sweet (enjoyable) essence. Hoachhaiy = very low standard. Maata = intoxicated. Ghur(i) = in the heart (mind). Vust(u) = (needed) thing; Naam-intoxicant. Ootth(i) Jaata = searches outside. 1. Amrit Kaathaa = the life-supporting

story (of Waheguru); Waheguru's praise. Raar(i) Kert = gets into heated arguments. Jhootthi Gaatha = false stories (pertaining to Maya). Pause. Vujhoun = wages (necessities of life). Biraani = of others. Achhaadiyou = covered. Praani = man. 2. Look = to hide; secret. Sungi = companion. 3. Deen Duyaala = kind to the weak. Pritpaala = raise and nurture. 4.

MEANING: Ignoring the enjoyable sweetness of Waheguru's Naam, the foolish man feels intoxicated in a very low-standard intoxicant (Maya). The real intoxicant (Waheguru's Naam) is present in his heart, yet he runs outside and searches for other (Maya-related) intoxicants. 1. He cannot listen to the life-supporting praise of Waheguru, but gets into heated arguments about the false stories (pertaining to Maya). Pause.

He gets all the necessities of life from Waheguru, but serves others for Maya. The man is covered with such (bad) qualities (is hiding them). 2. He is hiding his ills (vices) from the Waheguru, who is always with him. He begs again, and again for things which are of no use to him (in the spiritual realm). 3. Waheguru is kind to the weak or helpless, oh Nanak. Nourish and nurture us the way You like, oh Waheguru. 4.22.

ਆਸਾ ਮਹਲਾ 5॥ ਜੀਅ ਪ੍ਰਾਨ ਧਨੁ ਹਰਿ ਕੋ ਨਾਮੁ॥ ਈਹਾ ਊਹਾ ਉਨ ਸੰਗਿ ਕਾਮੁ॥ 1॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਅਵਰ ਸਭ ਥੋਰਾ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਵੈ ਹਰਿ ਦਰਸਨਿ ਮਨੁ ਮੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਬਾਣੀ ਲਾਲ॥ ਗਾਵਤ ਸੁਨਤ ਕਮਾਵਤ ਨਿਹਾਲ॥ 2॥ ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੋ ਮਾਨੁ॥ ਸਤਿਗੁਰਿ ਤੂਠੈ ਕੀਨੋ ਦਾਨੁ॥ 3॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਖਿਆ ਦੀਨ੍ਹ॥ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਘਟਿ ਘਟਿ ਚੀਨ੍ਹ॥ 4॥23॥

Assa Mehla: Jea praan, dhun(u) Hur(i) ko Naam(u). Eehaan, oohaan, oon sung(i) kaam(u). 1. Bin(u) Hur(i) Naam uver subh thora, triput(i) aghaavaiy Hur(i) durshun(i) mun(u) mora. 1. Ruhaou. Bhugut bhundaar Gurbani laal. Gaavut, soonut, kmaavut nihaal. 2. Churn Kumul siyoun laago maan(u). Satgur(i) tootthaiy, keeno daan(u). 3. Nanak kuou Gur(i) deekhiya deenh. Prubh Abinaashi ghut(i) ghut(i) cheenh. 4.23.

Word Meaning: Jea = soul. Mind. Praan = llfe. Eehaan Oohaan = here and there; in this world and the next. 1. Thora = insufficient. Tript(i) Aghaavaiy = satisfaction and contentment. Pause. Bhugut(i) Bhundaar = treasures of worship. Laal = rubies; wealth. Nihaal = blissful. 2. Churn Kumul = the lotus-like soft feet (Guru's Shabad). Maan(u) = mun(u) = mind. Tootthaiy = pleased to be kind. Daan(u) = donated; gifted. 3. Deekhiya = advice; knowledge. Abinaashi = immortal. Cheenh = recognize. 4.

MEANING: Waheguru's Naam is my soul, my life, and is true wealth for me. You need this wealth everywhere – in this world and the next. 1. No matter how much wealth one has and how much comfort one enjoys, all these things are much lower than Waheguru's Naam (and do not provide peace of mind). But my mind finds complete satisfaction and contentment in His holy sight. Pause. Gurbani (Waheguru's praise) is the treasure of Waheguru's worship, and is the real wealth. Whoever sings it, listens to it, and adopts it in his life attains blissfulness. 2. My mind has been attracted to Guru's Shabad, which has been kindly given to me (implanted in my mind) by Satguru as His gift. 3. Satguru has given me the knowledge (understanding) with which I "see" Waheguru in every heart now, oh Nanak. 4.23.

ਆਸਾ ਮਹਲਾ 5॥ ਅਨਦ ਬਿਨੋਦ ਭਰੇਪੁਰਿ ਧਾਰਿਆ॥ ਅਪੁਨਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰਿਆ॥ 1॥ ਪੂਰ ਸਮਗ੍ਰੀ ਪੂਰੇ ਠਾਕੁਰ ਕੀ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੀ ਸੋਭ ਜਾ ਕੀ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੋਇ॥ ਆਪੇ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ॥ 2॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤਾ ਕੈ ਹਾਥਿ॥ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਕੈ ਸਾਥਿ॥ 3॥

(ਅੰਗ 377)॥ ਪੂਰਾ ਗੁਰੁ ਪੂਰੀ ਬਣਤ ਬਣਾਈ॥ ਨਾਨਕ ਭਗਤ ਮਿਲੀ ਵਡਿਆਈ॥ 4॥24॥

Assa Mehla 5: Anund, binoad bhuraypur(i) dhaariya. Apuna kaaruj(u) aap(i) suvaariya. Poor smuggri, Pooray Tthaakur kee. Bhurpur(i) dhaar(i) ruhee sobh Ja kee. 1. Ruhaou. Naam nidhaan Ja kee nirmul soyay. Aapay Kerta uver(u) na koyay. 2. Jea junt subh(i) Ta kaiy haath(i). Ruv(i) ruhiya Prubh(u) subh kaiy saath(i). 3.

(PAGE 377): Poora Gur(u), Poori bunut bunaayee. Nanak, bhugut mili vudiyaayee. 4.24.

Word Meaning: Anund Binoad = source of bliss and enjoyment (Waheguru). Bhuraypur(i) = pervading everywhere. Dhaariya = is supporting. Kaaruj(u) = task. Svaariya = completed neatly. 1. Smuggri = basic (needed) materials. Pooray Tthaakur Kee = of the Perfect Lord. Soabh = grandeur. Pause. Nidhaan(u) = treasure. Nirmul = pure; holy. Soyay = news; fame. Kerta = creator. 2. Haath(i) = under control. Ruv(i) Ruhiya = is present. 3. Bunut = creation. Vudiyaayee = respect. 4.

MEANING: The source of all bliss and enjoyment, Waheguru, which is pervading everywhere, is supporting the whole world. He Himself completes all His tasks (fulfills the needs of the living beings). 1. The Lord is Perfect, and so are His basic materials (to create anything). His grandeur is clearly visible everywhere. Pause. There is no other creator than Him. His Naam is the treasure (of all comforts), and He has holy fame (His Naam purifies the mind). 2.

He controls the needs of all living beings and is present in all of them. 3.

He is the Perfect Guru, and so is His creation. He honours His devotees, oh Nanak. 4.

ਆਸਾ ਮਹਲਾ 4॥ ਗੁਰ ਕੈ ਸਬਦਿ ਬਨਾਵਹੁ ਇਹੁ ਮਨੁ॥ ਗੁਰ ਕਾ ਦਰਸਨੁ ਸੰਚਹੁ ਹਰਿ ਧਨੁ॥ 1॥ ਊਤਮ ਮਤਿ ਮੇਰੈ ਰਿਦੈ ਤੂ ਆਉ॥ ਧਿਆਵਉ ਗਾਵਉ ਗੁਣ ਗੋਵਿੰਦਾ ਅਤਿ ਪ੍ਰੀਤਮ ਮੋਹਿ ਲਾਗੈ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਵਨੁ ਸਾਚੈ ਨਾਇ॥ ਅਠਸਠਿ ਮਜਨੁ ਸੰਤ ਧੂਰਾਇ॥ 2॥ ਸਭ ਮਹਿ ਜਾਨਉ ਕਰਤਾ ਏਕ॥ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਬਿਬੇਕ॥ 3॥ ਦਾਸੁ ਸਗਲ ਕਾ ਛੋਡਿ ਅਭਿਮਾਨੁ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ॥ 4॥25॥

Assa Mehla 4: Gur kaiy Shabad(i) bunaavhou eh(u) mun(u). Gur ka durshun(u), sunchou Hur(i) dhun(u). 1. Ootum mut(i) mayraiy ridaiy tu aaou. Dhiaavhoun, gaavoun Goon Govinda, ut(i) Preetum moh(i) laagaiy Naaou. 1. Ruhaou. Triput(i) aghaavun(u) Saachaiy Naayay. Utthsutth(i) mujun(u) Sunt dhooraayay. 2. Subh meh(i) jaanoun Kerta Aik. Sadh sungut(i) mil(i) boodh(i) bibayk. 3. Daas(u) sugul ka chhoad(i)
abhimaan(u). Nanak kuou Gur(i) deeno daan(u). 4.25.

Word Meaning: Bunaavhou = beautify (to connect with Waheguru). Sunchou = accumulate. 1. Ootum = superior. Mut(i) = wisdom; knowledge. Ridaiy = in the heart. Dhiaavhoun = recite (sing). Goon = virtues. Govinda = of Waheguru. Ut(i) Preetum = extremely dear. Pause. Triput(i) = satisfaction. Aghaavun(u) = contentment. Utthsutth(i) = the sixty-eight Hindu holy places. Mujun = dips; baths. Sunt Dhooraayay = the dust of the feet of the holy saints (an expression of respect). 2. Jaanou = recognize. Kerta = the creator. Boodh(i) = wisdom. Bibayk = Divine Knowledge; high spiritual wisdom. 3.
Daas(u) = slave. Sugul = all. Abhimaan(u) = conceit. 4.

MEANING: Beautify (purify) your mind with the Guru's Shabad (to connect with Waheguru). Accumulating the wealth of Waheguru's Naam in mind is the real glimpse of Satguru. 1.
I wish my mind acquired the superior wisdom by which Waheguru becomes extremely dear to His devotees, and with which I may recite His Naam and sing His praise. Pause. Waheguru's eternal Naam satisfies the mind and provides full contentment to the devotee. Showing respect to the dust of the feet of the holy saints (their Shabad) is like having dips in the 68 holy places. 2. One acquires the high spiritual wisdom in the company of

the Guru by which he realizes that the same Creator (Waheguru) is present in everybody. 3. Satguru has kindly gifted me the wisdom by which I have gotten rid of my ego completely, and have become the slave of everybody, oh Nanak. 4.25.

ਆਸਾ ਮਹਲਾ 5॥ ਬੁਧਿ ਪ੍ਰਗਾਸ ਭਈ ਮਤਿ ਪੂਰੀ ॥ ਤਾ ਤੇ ਬਿਨਸੀ ਦੁਰਮਤਿ ਦੂਰੀ॥ 1॥ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈਅਲੇ॥ ਬੂਡਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਨਿਕਸਿਓ ਮੇਰੇ ਭਾਈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਅਗਾਹ ਅਗਨਿ ਕਾ ਸਾਗਰੁ॥ ਗੁਰੁ ਬੋਹਿਥੁ ਤਾਰੇ ਰਤਨਾਗਰੁ॥ 2॥ ਦੁਤਰ ਅੰਧ ਬਿਖਮ ਇਹ ਮਾਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਪਰਗਟੁ ਮਾਰਗੁ ਦਿਖਾਇਆ॥ 3॥ ਜਾਪ ਤਾਪ ਕਛੁ ਉਕਤਿ ਨ ਮੋਰੀ॥ ਗੁਰ ਨਾਨਕ ਸਰਣਾਗਤਿ ਤੋਰੀ॥ 4॥26॥

Assa Mehla 5: Boodh(i) pergaas bhuyyi mut(i) poori. Ta tay binsi doormut(i) doori. 1. Aiysi Gurmut(i) paayeeulay. Boodut ghoar undh koop meh(i), niksiyou mayray bhaayee ray. 1. Ruhaou. Muha aggah ugun(i) ka saagur(u). Gur(u) bohith(u) taaray rutnaagur. 2. Dootur undh bikhum eh Maya. Gur(i) Pooraiy pergut(u) maarug(u) dikhaaya. 3. Jaap, taap, kuchh(u) ookut(i) na mori. Gur Nanak shernaagut(i) Tori. 4.26.

Word Meaning: Boodh(i) = Mut(i) = wisdom; mind. Pergaas = enlightened. Binsi = destroyed. Doormut(i) = evil thinking. Doori = separation (from God). 1. Gurmut(i) = advice of the Guru. Ghoar Undh = deep darkness. Koop = well. Pause. Aghaah = unfathomable. Ugun(i) = of fire. Saagur = sea. Bohith(u = ship. Rutnaagur = the mine of jewels (source of noble qualities, Satguru). 2. Dootur = very difficult to swim across. Bikhum = Difficult. Pergut(u) = clearly right. Maarug(u) = journey (of life). 3. Jaap = recitation of some mantra to please some god. Taap = enduring physical punishment to please some deity. Ookut(i) = logical statements. 4.

MEANING: My wisdom (mind) was enlightened (by Satguru), and it became perfect so much so that my evil thinking has been destroyed, and my separation from Waheguru has been removed. 1. I realized such wisdom from Satguru, with which I have been saved from drowning in the deep and dark well of Maya, oh my brother. Pause.

The world is an unfathomable sea of fire of desires. But the Guru is the ship of noble qualities which ferries us across this sea. 2. The sea of Maya is almost impossible to swim across (attain salvation), but the Perfect Guru showed me the clear path to salvation. 3. I had no credit for worshipping Waheguru, or for hard labour to attain a high spiritual state; nor did I have the ability of logic (to defend my deeds). I, Nanak, have simply come to Your Shelter, oh Satguru. 4.26.

ਆਸਾ ਮਹਲਾ 5 ਤਿਪਦੇ 2॥ ਹਰਿ ਰਸੁ ਪੀਵਤ ਸਦ ਹੀ ਰਾਤਾ। ਆਨ ਰਸਾ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਤਾ॥ ਹਰਿ ਰਸ ਕੇ ਮਾਤੇ ਮਨਿ ਸਦਾ ਅਨੰਦ॥ ਆਨ ਰਸਾ ਮਹਿ ਵਿਆਪੈ ਚਿੰਦ॥ 1॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਅਲਮਸਤੁ ਮਤਵਾਰਾ॥ ਆਨ ਰਸਾ ਸਭਿ ਹੋਛੇ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਰਸ ਕੀ ਕੀਮਤ ਕਹੀ ਨ ਜਾਇ॥ ਹਰਿ ਰਸੁ ਸਾਧੂ ਹਾਟਿ ਸਮਾਇ॥ ਲਾਖ ਕਰੋਰੀ ਮਿਲੈ ਨ ਕੋਹ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ ਹੀ ਦੇਹਿ॥ 2॥ ਨਾਨਕ ਚਾਖਿ ਭਏ ਬਿਸਮਾਦੁ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਆਇਆ ਸਾਦੁ॥ ਈਤ ਊਤ ਕਤ ਛੋਡਿ ਨ ਜਾਇ॥ ਨਾਨਕ ਗੀਧਾ ਹਰਿ ਰਸ ਮਾਹਿ॥ 3॥27॥

Assa Mehla 5, Tipuday: Hur(i) rus(u) peevut sud hee raata. Aan rusa khin meh(i) leh(i) jaata. Hur(i) rus kay maatay mun(i) suda anund. Aan rusa meh(i) viyaapaiy chind. 1. Hur(i) rus(u) peevaiy ulmust(u) mutvaara. Aan rusa subh(i) hoachhay ray. 1. Ruhaou. Hur(i) rus kee keemut kuhee na jaayay. Hur(i) rus(u) Sadhu haat(i) smaayay. Laakh krori milaiy na kayh. Jiseh(i) praaput(i) tis hee dayh(i). 2. Nanak chaakh(i) bhuyay bismaad(u). Nanak Gur tay aaya saad(u). Eet oot kut chhoad(i) na jaayay. Nanak geedha Hur(i) rus maah(i). 3.27.

Word Meaning: Rus = sweet essence. Raata = imbued. Khin = moment. Leh(i) Jaata = wears off. Maatay = intoxicated. Anund = blissful. Viyaapaiy = happens; affects.

Chind = worries. 1. Ulmust = Mutvaara = oblivious in intoxication. Hoachhay = low standard. Pause. Sadhu = Guru. Haat(i) = store; body. Smaayay = absorbed; is stored. Laakh Krori = (for) millions (of rupees). Praaput(i) = in store for; in luck. 2. Chaakh(i) = by tasting. Bismaad(u) = mesmerized. Saad(u) = taste. Kut Na = nowhere. Geedha = greedy; absorbed. 3.

MEANING: Whereas the effect of all intoxicants wears off in a moment, a devotee, who drinks the essence of Waheguru (His Naam-Amrit), is imbued in it all the time. Those who are intoxicated with Waheguru's Naam are always blissful, whereas other intoxicants cause many different worries. 1. A devotee, who drinks Waheguru's Amrit-Naam, is oblivious of worldly worries under its intoxication. All other intoxications are of very low standard. Pause. No one can put any value on Waheguru as an intoxicant. It is stored in Guru's shop (in His heart). You cannot buy Waheguru's Naam even with millions of rupees (dollars). Only those who have it in their fortune (are predestined by Waheguru) acquire it. 2. Those who taste Waheguru's Naam get mesmerized (hypnotized). This heavenly delicious intoxicant can be had only from the Guru. This intoxicant never leaves you, no matter where you are. I am greedy for the Naam-essence, oh Nanak. 3.27.

ਆਸਾ ਮਹਲਾ 5॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਮਿਟਾਵੈ ਛੁਟਕੈ ਦੁਰਮਤਿ ਅਪੁਨੀ ਧਾਰੀ॥ ਹੋਇ ਨਿਮਾਣੀ ਸੇਵ ਕਮਾਵਹਿ ਤਾ ਪ੍ਰੀਤਮ ਹੋਵਹਿ ਮਨਿ ਪਿਆਰੀ॥ 1॥ ਸੁਣਿ ਸੁੰਦਰਿ ਸਾਧੂ ਬਚਨ ਉਧਾਰੀ॥ ਦੂਖ ਭੂਖ ਮਿਟੈ ਤੇਰੋ ਸਹਸਾ ਸੁਖ ਪਾਵਹਿ ਤੂੰ ਸੁਖ ਮਨਿ ਨਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਪਖਾਰਿ ਕਰਹੁ ਗੁਰ ਸੇਵਾ ਆਤਮ ਸੁਧੁ ਬਿਖੁ ਤਿਆਸ ਨਿਵਾਰੀ॥ ਦਾਸਨ ਕੀ ਹੋਇ ਦਾਸਿ ਦਾਸਰੀ ਤਾ ਪਾਵਹਿ ਸੋਭਾ ਹਰਿ ਦੁਆਰੀ॥ 2॥ ਇਹੀ ਅਚਾਰ ਇਹੀ ਬਿਉਹਾਰਾ ਆਗਿਆ ਮਾਨਿ ਭਗਤਿ ਹੋਇ ਤੁਮਾਰੀ॥ ਜੋ ਇਹ ਮੰਤ੍ਰੁ ਕਮਾਵੈ ਨਾਨਕ ਸੋ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ॥ 3॥28॥

Assa Mehla 5: Kaam(u), kroadh(u), loabh(u), moh(u), mitaavaiy, chhootkaiy doormut(i) apuni dhaari. Hoyay nimaani sayv kmaaveh(i), ta Preetum hoveh(i) mun(i) piyaari. 1. Soon(i) soondar(i) Sadhu buchun oodhaari. Dookh, bhookh, mitaiy tayro sehsa, sookh paaveh(i) tu sukhmun(i) naari. 1. Ruhaou. Churn pukhaar(i) kurhou Gur sayva, aatum shoodh(u) bikh(u) tiyaas nivaari. Daasun kee hoyay daas(i) daasri, ta paaveh(i) sobha Hur(i) Dooaari. 2. Ehi achaar, ehi biyouhaara, aagiya maan(i) bhugut(i) hoyay Toomhaari. Jo eh Muntar(u) kmaavaiy Nanak, so bhuojul paar(i) ootaari. 3.28.

Word Meaning: Kaam(u) = lust. Chootkaiy = dropped; is eliminated. Doormut(i) = evil thinking. Dhaari = acquired. Nimaani = without any ego. 1. Soondar(i) = beautiful. Oodhaari = capable of salvaging. Sehsa = worries. Pause. Pukhaar(i) = wash. Aatum = soul. Shoodh(u) = pure; clean. Bikh(u) = poisonous (Maya). Tiyaas = thirst (of desires). Nivaari = got rid of. 2. Achaar = performance of rituals. Biyouhaara = daily dealings. 3.

MEANING: Listen to the words (Shabad) of the Guru by which you can be salvaged, oh, beautiful woman (human being). All your troubles, appetite for worldly desires, and your worries will be eradicated, and you will enjoy comforts and bliss. Pause.

Serve the Guru by washing His feet (obeying His advice) as a result of which your soul will be purified, and the thirst of your worldly desires will be removed (quenched). If you act like the slave of His slaves (devotees), you will earn respect at Waheguru's Door, oh my friend. 2. Serving Waheguru's devotees with devotion is like (actually much better than) observing all the accepted rituals. Such daily dealings (of high morality) on your part in life, and obeying the Will of Waheguru, are His real worship. Whosoever adopts this behaviour in life, swims across the sea of Maya, oh Nanak. 3.28.

(ਅੰਗ 378)॥ ਆਸਾ ਮਹਲਾ 5 ਦੁਪਦੇ॥ ਭਈ ਪਰਾਪਤਿ ਮਾਨੁਖ ਦੇਹੁਰੀਆ॥ ਗੋਬਿੰਦ ਮਿਲਣ ਕੀ ਇਹ ਤੇਰੀ ਬਰੀਆ॥ ਅਵਰਿ ਕਾਜ ਤੇਰੈ ਕਿਤੈ ਨ ਕਾਮ॥ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਕੇਵਲ ਨਾਮ॥ 1॥ ਸਰੰਜਾਮਿ ਲਾਗੁ ਭਵਜਲ ਤਰਨ ਕੈ॥ ਜਨਮੁ ਬ੍ਰਿਥਾ ਜਾਤ ਰੰਗਿ ਮਾਇਆ ਕੈ॥ 1॥ ਰਹਾਉ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਧਰਮੁ ਨ ਕਮਾਇਆ॥ ਸੇਵਾ ਸਾਧ ਨ ਜਾਨਿਆ ਹਰਿ ਰਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਹਮ ਨੀਚ ਕਰੰਮਾ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਹੁ ਸਰਮਾ॥ 2॥29॥

(PAGE 378): **Assa Mehla 5, Doopuday:** Bhuyyi praaput(i) manookh dayhooriya. Gobind milun kee eh tayri buriya. Uver(u) kaaj tayraiy kitay na kaam. Mil(u) Sadh sungut(i) bhuj(u) kayvul Naam. 1. Srunjaam(i) laag(u) bhuvjul turn kaiy. Junum(u) birtha jaat, rung(i) Maya kaiy. 1. Ruhaou. Jup(u), tup(u), sunjum(u), dherm(u), na kmaaya. Sayva Sadh, na jaaniya Hur(i) Raaya. Kuhou Nanak hum neech kerma. Shern(i) puray kee raakhou sherma. 2.29.

Word Meaning: Bhuyyi Praaput(i) = you acquired; were given. Dayhooriya = body. Buriya = turn; opportunity. Uver(i) Kaaj = other tasks. Kaam = of use. 1. Srunjaam(i) Laag(u) = set to work towards. Bhuvjul Turn Kaiy = to swim across the sea of Maya (find salvation). Birtha Jaat = is going to waste. Pause. Jup(u) = recitation of Naam. Tup(u) = hard labour to achieve a high spiritual state. Sunjum = efforts to control sensual pleasures. Dherm(u) = high morality. Hur(i) Raaya = made a connection with Waheguru. Sherma = dignity. 2.

MEANING: Now that you have been given human life, it is your opportunity to connect with Waheguru, oh, my friend. Recite Waheguru's Naam in the company of holy saints; no other task (approach) is useful (acceptable) in the realm of spirituality. 1. Your life is going to be wasted in the enjoyment of Maya; get set to work towards your mission of (make a plan for) swimming across the world-sea. Pause. I haven't done any noble deed, like reciting Waheguru's Naam, working hard to attain a high spiritual state, exercising control over sensual pleasures, or acquiring high moral values, nor have I served the Guru or made any effort to connect with God. I am a man with ignoble deeds, oh Nanak. I have come to seek Your shelter. Please protect my dignity, oh Waheguru. 2.29.

ਆਸਾ ਮਹਲਾ 5॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਮੈ ਦੂਜਾ ਤੂੰ ਮੇਰੇ ਮਨ ਮਾਹੀ॥ ਤੂੰ ਸਾਜਨੁ ਸੰਗੀ ਪ੍ਰਭੁ ਮੇਰਾ ਕਾਹੇ ਜੀਅ ਡਰਾਈ॥ 1॥ ਤੁਮਰੀ ਓਟ ਤੁਮਾਰੀ ਆਸਾ॥ ਬੈਠਤ ਊਠਤ ਸੋਵਤ ਜਾਗਤ ਵਿਸਰੁ ਨਾਹੀ ਤੂੰ ਸਾਸ ਗਿਰਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਰਾਖੁ ਰਾਖੁ ਸਰਣਿ ਪ੍ਰਭ ਅਪਨੀ ਅਗਨਿ ਸਾਗਰ ਵਿਕਰਾਲਾ॥ ਨਾਨਕ ਕੇ ਸੁਖ ਦਾਤੇ ਸਤਿਗੁਰ ਹਮ ਤੁਮਰੇ ਬਾਲ ਗੁਪਾਲਾ॥ 2॥30॥

Assa Mehla 5: Toojh bin(u) uver(u) nuhee mein dooja, Tu mayray mun maahi. Tu saajun(u) sungi Prubh mayra, kaahay jea duraayee. 1. Toomri oat, Toomaari aasa. Baiytthut, ootthut, sovut, jaagut, vissur(u) naahi Tu saas giraasa. 1. Ruhaou. Raakh(u) raakh(u) shern(i) Prubh apni, ugun(i) saagur vikraala. Nanak kay sookh daatay Satgur, hum Toomray baal, Goopaala. 2.30.

Word Meaning: Uver(u) = other. Sungi = companion. 1. Oat = shelter. Vissur = forget. Giraasa = nibble of food. Pause. Shern(i) = shelter. Ugun(i) Saagur = sea of fire of desires. Vikraala = extremely dreadful. Goopaala = oh Gopal (God). 2.

MEANING: I have only You in my mind; I do not acknowledge anyone else like You, oh Waheguru. Why should I be afraid of anything when You are my friend, and my companion, oh Waheguru! 1. You are my support (I am dependent on You), and You are my hope. Please do not let me forget You at any time, whether I am sitting, standing, sleeping, awake, breathing, or eating. Pause. The sea of the fire of desires (Maya) is highly dreadful, please protect me; I have come to Your shelter. You are the Satgur, and the source of all comforts, oh Nanak. We are your children, oh the provider for the whole

world, Waheguru. 2.30.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਿ ਜਨ ਲੀਨੇ ਪ੍ਰਭੂ ਛਡਾਇ॥ ਪ੍ਰੀਤਮ ਸਿਉ ਮੇਰੋ ਮਨੁ ਮਾਨਿਆ ਤਾਪੁ ਮੁਆ ਬਿਖੁ ਖਾਇ॥ 1॥ ਰਹਾਉ॥ ਪਾਲਾ ਤਾਊ ਕਛੂ ਨ ਬਿਆਪੈ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਇ॥ ਡਾਕੀ ਕੋ ਚਿਤਿ ਕਛੂ ਨ ਲਾਗੈ ਚਰਨ ਕਮਲ ਸਰਨਾਇ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਕਿਰਪਾਲਾ ਹੋਏ ਆਪਿ ਸਹਾਇ॥ ਗੁਨ ਨਿਧਾਨ ਨਿਤਿ ਗਾਵੈ ਨਾਨਕੁ ਸਹਸਾ ਦੁਖੁ ਮਿਟਾਇ॥ 2॥31॥

Assa Mehla 5: Hur(i) jun leenay Prubhu chhudaayay. Preetum siyoun mayro mun(u) maaniya, taap(u) mooa bikh(u) khaayay. 1. Ruhaou. Paala taaou kuchhoo na biyaapaiy, Ram Naam goon gaayay. Daaki ko chit(i) kuchhoo na laagaiy, Churn kumul shernaayay. 1. Sunt persad(i) bhuyyay kirpaala, hoyay Aap(i) suhaayay. Goon nidhaan nit(i) gaavaiy Nanak(u), sehsa dookh(u) mitaayay. 2.31.

Word Meaning: Chhudaayay = freed (from the clutches of Maya). Preetum = dear (Waheguru). Taap(u) = malaria; heat (fire of desires). Bikh(u) = poison. Khaayay = by consuming (shamefully). Pause. Paala = cold chills (temperature from malaria is followed by cold chills). So, Taap(u) and Paala imply suffering from the desires and worries of Maya. Biyaapaiy = affect. Daaki = hag; evil spirit which is believed to eat human flesh (Maya). Chit(i) = in mind. 1. Sant Persad(i) = by the grace of the Guru. Suhaayay = helpful. Goon Nidhaan = treasure of noble qualities (Waheguru). Sehsa = worries. Mitaayay = erased. 2.

MEANING: Waheguru frees His devotees from the clutches of Maya. My mind has been won over by the dear Waheguru, and the heat (fire) of desires, which is like the malaria fever, has died shamefully as if it took poison. Pause. No cold chills of malaria (worries about Maya) affect one if he sings Waheguru's praise. The evil-spirited Maya cannot influence a devotee who takes the shelter of Waheguru, which has lotus-like soft feet (just an expression of reverence). 1. With the grace of the Guru, Waheguru has become very kind and helpful to me. Eradicate the suffering of your worries by singing praise of the treasure of virtues (Waheguru), oh Nanak. 2.31.

ਆਸਾ ਮਹਲਾ 5॥ ਅਉਖਧੁ ਖਾਇਓ ਹਰਿ ਕੋ ਨਾਉ॥ ਸੁਖ ਪਾਏ ਦੁਖ ਬਿਨਸਿਆ ਥਾਉ॥ 1॥ ਤਾਪੁ ਗਇਆ ਬਚਨਿ ਗੁਰ ਪੂਰੇ॥ ਅਨਦੁ ਭਇਆ ਸਭਿ ਮਿਟੇ ਵਿਸੂਰੇ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਸਗਲ ਸੁਖੁ ਪਾਇਆ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਮਨਿ ਧਿਆਇਆ॥ 2॥32॥

Assa Mehla 5: Aukhudh(u) khaayo Hur(i) ko Naaoun. Sookh paayay, dookh binsiya thaaoun. 1. Taap(u) guyya Buchun(i) Gur Pooray. Anund bhuyya, subh(i) mitay vissooray. 1. Ruhaou. Jea junt sugul sookh(u) paaya. Parbraham(u) Nanak mun(i) dhiyaaya. 2.32.

Word Meaning: Aukhudh(u) = medication. Binsiya = eradicated. Thaaoun = from its root. 1. Taap(u) = fever; heat, fire (of desires). Buchun(i) = Word; Shabad. Visooray = worries. Pause. Jea Junt = all living beings; everybody. Sugul = all. 2.

MEANING: I took the medication of Waheguru's Naam, as a result of which, all my discomforts have been eradicated from their very root, and comforts have taken over their place. 1. The fire of my desires has been put out by the Shabad of the Perfect Guru; all my worries have disappeared, and my mind is in a blissful state now. Pause.
All those individuals who recite Waheguru's Naam in their mind (not just with the tongue) enjoy blissfulness, oh Nanak. 2.32.

ਆਸਾ ਮਹਲਾ 5॥ ਬਾਛਤ ਨਾਹੀ ਸੁ ਬੇਲਾ ਆਈ॥ ਬਿਨੁ ਹੁਕਮੈ ਕਿਉ ਬੁਝੈ ਬੁਝਾਈ॥ 1॥ ਠੰਡੀ ਤਾਤੀ ਮਿਟੀ ਖਾਈ॥ ਓਹੁ ਨ ਬਾਲਾ ਬੂਢਾ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਨਾਨਕ ਦਾਸ ਸਾਧ ਸਰਣਾਈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਉ ਪਾਰਿ ਪਰਾਈ॥ 2॥33॥

Assa Mehla 5: Baanchhut naahi, su bayla aayee. Bin(u) Huqamaiy kiyoun boojhaiy boojhaayee. 1. Tthundee, taati, mitti khaayee. Oh(u) na baala, boodha, bhaayee. 1. Ruhaou. Nanak daas Sadh shernaayee. Gur persad(i) bhuou paar(i) puraayee. 2.33
Word Meaning: Baanchhut = wished for. Bayla = time. Boojhaiy = understand; realize. Boojhaayee = on explaining. 1.
Thundee = cold (water). Taati = hot (fire). Mitti = earth; dust. Baala = child. Pause.
Bhuou = Bhuoujul = the sea of Maya. Paar(i) Puraayee = ferried across. 2.
MEANING: The time of death, which nobody wishes for, has to come eventually. Even though everybody knows this bitter fact, they choose to ignore it. They do not realize it, even if many people try to convince them, until God commands them to do so. 1.
But, being a part of Waheguru, the soul is immortal, and is neither young nor old. It is the body that is disposed of in water (so it is cold), burned in fire (so it is hot) or buried (when the earth consumes it). Pause. I am a slave of the Guru, and have come to His shelter, oh Nanak. The Guru kindly ferries His devotees across the sea of Maya, where they find salvation. 2.33.

ਆਸਾ ਮਹਲਾ 5॥ ਸਦਾ ਸਦਾ ਆਤਮ ਪਰਗਾਸੁ॥ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ॥ 1॥ ਰਾਮ ਨਾਮ ਨਿਤਿ ਜਪਿ ਮਨ ਮੇਰੇ॥ ਸੀਤਲ ਸਾਂਤਿ ਸਦਾ ਸੁਖ ਪਾਵਹਿ ਕਿਲਵਿਖ ਜਾਹਿ ਸਭੇ ਮਨ ਤੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ॥ 2॥34॥ ਦੂਜੇ ਘਰ ਕੇ ਚਉਤੀਸ॥
Assa Mehla 5: Suda, suda aatum pergaas(u). Sadh sungut(i) Hur(i) Churn nivaas. 1. Ram Naam nit(i) jup(i) mun mayray. Seetul shaant(i) suda sookh paaveh(i), kilvikh jaah(i) subhay mun tayray. 1. Ruhaou. Kuhou Nanak ja kay poorun kerm. Satguru bhaytay Poorun Par-braham. 2.34. Doojay ghur kay chautees.
Word Meaning: Aatum Pargaas(u) = enlightenment of the soul. Nivaas(u) = dwelling. 1.
Nit(i) = every day. Seetul = calm. Shaant(i) = peaceful. Kilvikh = sins. Pause.
Poorun Kerm = has the full kindness of Waheguru; is highly fortunate. Bhaytay = meet; get connected. Parbraham = God. 2.34. Thirty-four Shabads of Ghur 2.
MEANING: Waheguru, which has lotus-like soft feet, dwells in the congregation of holy saints. So, if one attends such a congregation, they get enlightenment of their soul for good. 1. Recite Waheguru's Naam every day (all the time), oh my mind. You will be calm and peaceful, and will always enjoy blissfulness as all your sins will be eradicated. Pause. If one is highly fortunate, he connects with the Guru and with Waheguru, oh Nanak. 2.34. Thirty-four Shabads of Ghur second.

ਆਸਾ ਮਹਲਾ 5॥ ਜਾ ਕਾ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਬੇਲੀ॥
(ਅੰਗ 379)॥ ਪੀੜ ਗਈ ਫਿਰਿ ਨਹੀ ਦੁਹੇਲੀ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਚਰਨ ਸੰਗਿ ਮੇਲੀ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਸੁਹੇਲੀ॥ 1॥ ਸਾਧ ਸੰਗਿ ਗੁਣ ਗਾਇ ਅਤੋਲੀ॥ ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਭਈ ਅਮੋਲੀ॥ 2॥35॥
Assa Mehla 5: Ja ka Hur(i) Soami Prubh(u) bayli.
(PAGE 379): Peerr guyee, phir(i) nuhee doohayli. 1. Ruhaou. Kur(i) kirpa Churn sung(i) mayli. Sookh sehj, aanund soohayli. 1. Sadh sung(i) goon gaayay utoali. Hur(i) simrut Nanak bhuyee amoali. 2.35
Word Meaning: Bayli = friend. Peerr = pain; suffering. Doohayli = in suffering. Pause. Churn = (Waheguru's feet) (His Naam). Sehj = spiritual state above the effects of Maya. Anund = bliss. Soohayi = in comfort. 1. Utoali = immeasurable (Waheguru). Amoali = priceless. 2.

MEANING: A devotee, who has the Lord, Waheguru, as his friend, gets all his suffering eradicated, and never suffers again. Pause.
With Guru's grace, he connects with Waheguru's Feet (His Naam), enjoys the comfort of the spiritual state above the effects of Maya, and is always blissful. 1. If someone sings praise of the immeasurable Waheguru in the company of holy saints, his spiritual state becomes priceless through his reciting of Waheguru's Naam, oh Nanak. 2.35.

ਆਸਾ ਮਹਲਾ 5॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਖੇਲਤ ਸਭਿ ਜੂਐ ਹਾਰੇ॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸਚੁ ਇਹ ਅਪੁਨੈ ਗ੍ਰਿਹ ਭੀਤਰਿ ਵਾਰੇ॥ 1॥ ਜਨਮ ਮਰਨ ਚੂਕੇ ਸਭਿ ਭਾਰੇ॥ ਮਿਲਤ ਸੰਗਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਗੁਰਿ ਪੂਰੈ ਲੈ ਖਿਨ ਮਹਿ ਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਕੀ ਰੇਨੁ ਇਹੋ ਰਹੈ ਮਨੂਆ ਸਗਲੇ ਦੀਸਹਿ ਮੀਤ ਪਿਆਰੇ॥ ਸਭ ਮਧੇ ਰਵਿਆ ਮੇਰਾ ਠਾਕੁਰੁ ਦਾਨੁ ਦੇਤ ਸਭਿ ਜੀਅ ਸਮ੍ਹਾਰੇ॥ 2॥ ਏਕੋ ਏਕੁ ਆਪਿ ਇਕੁ ਏਕੈ ਏਕੈ ਹੈ ਸਗਲਾ ਪਾਸਾਰੇ॥ ਜਪਿ ਜਪਿ ਹੋਏ ਸਗਲ ਸਾਧ ਜਨ ਏਕੁ ਨਾਮੁ ਧਿਆਇ ਬਹੁਤੁ ਉਧਾਰੇ॥ 3॥ ਗਹਿਰ ਗੰਭੀਰ ਬਿਅੰਤ ਗੁਸਾਈ ਅੰਤੁ ਨਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰੇ॥ ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਗੁਨ ਗਾਵੈ ਨਾਨਕ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰਭ ਕਉ ਨਮਸਕਾਰੇ॥ 4॥36॥

Assa Mehla 5: Kaam, kroadh, Maya mud, mutsur, eh khaylut subh(i) jooyaiy haaray. Sat(u), suntoakh, duyya, dherm(u) Sach(u), eh apunaiy greh(i) bheetur(i) vaaray. 1. Junum mern chookay subh(i) bhaaray. Milt sung(i) bhuyyo mun(u) nirmul(u) Gur(i) Pooraiy laiy khin meh(i) taaray. 1. Ruhaou. Subh kee rayn(u) eho ruhaiy munooa, suglay deeseh(i) meet piyaaray. Subh mudhay ruviya mayra Tthaakur(u), daan(u) dayt subh(i) jea smaarhay. 2. Aiko aik(u) Aap(i) ikk(u) aikaiy, aikaiy haiy sugla paasaaray. Jup(i), jup(i) hoyay sugul sadh jun, aik(u) Naam(u) dhiyaayay buhout(u) oodhaaray. 3. Gehr, gumbheer, bayunt Goosaayeen, unt(u) nuhee kichh(u) paaravaaray. Toomri kirpa tay goon gaavaiy Nanak, dhiyaayay, dhiyaaya Prubh kuou numuskaaray. 4.36.
Word Meaning: Maya Mud = intoxication of Maya. Mutsur = jealousy; selfishness. Jooyaiy = in gambling (the man gambles when he risks the loss of his noble qualities for the short-lived enjoyments of Maya). Haaray = lost. Sat(u) = service to humanity. Duyya = kindness; mercy. Sach(u) = honesty; Waheguru's Naam. Greh(i) = house; heart. Bheetur(i) = inside. Vaaray = brought in. 1. Bhaaray = heavy; the burden of. Bhuyyou = became. Khin meh(i) = in a moment. Taaray = salvaged. Pause. Rayn(u) = dust of feet; very humble. Mudhay = in. Ruviya = is prewsnt. Tthaakur = Lord. Smaarhay = looks after. 2. Paasaaray = expanse. Oodhaaray = salvaged. 3.
Gehr = very deep; unfathomable. Gumbheer = never changing; having no emotions. Bayunt = limitless. Goosaayeen = the provider for the whole earth (Waheguru). Paar-avaary = having no limits. Dhiyaayay = reciting His Naam. 4.
MEANING: My mind was fully purified when I got connected with the Perfect Guru who salvaged me (pulled me out of the deep well of Maya) in a moment. Also, the heavy burden (suffering) of reincarnation for me was eradicated. **Pause.** Like a gambler who loses his money in gambling, I was able to lose my evil vices like lust, rage, the intoxication of Maya, and jealousy, etc. (life is a gamble in which the man loses his morality and other noble qualities for the short gain of the gimmicks of Maya). But I won noble qualities like service to mankind, contentment, kindness, righteousness, and truthful living in my mind. 1.
My mind has become very humble, and everybody seems like a dear friend to me now. My dear Lord is present in everybody, and looks after every living being by providing the necessities of life to them. 2. He alone is running the affairs of the whole universe, and of all is His expanse. All the holy saints become so (similar to Him) by reciting His Naam, and it is only Waheguru's Naam that salvages countless people. 3.

The Lord of the universe is unfathomable, never changing (is uniform), and limitless. There is no end to his limits. I recite His Naam with His grace, and the more I recite His Naam, the more I get mesmerized by His wonders. I salute Him, oh Nanak. 4.36.

ਆਸਾ ਮਹਲਾ 5॥ ਤੂ ਬਿਅੰਤ ਅਵਿਗਤੁ ਅਗੋਚਰੁ ਇਹੁ ਸਭੁ ਤੇਰਾ ਆਕਾਰੁ॥ ਕਿਆ ਹਮ ਜੰਤ ਕਰਹਿ ਚਤੁਰਾਈ ਜਾ ਸਭੁ ਕਿਛੁ ਤੁਝੈ ਮਝਾਰਿ॥ 1॥ ਮੇਰੇ ਸਤਿਗੁਰ ਅਪਨੇ ਬਾਲਿਕ ਰਾਖਹੁ ਲੀਲਾ ਧਾਰਿ॥ ਦੇਹੁ ਸੁਮਤਿ ਸਦਾ ਗੁਣ ਗਾਵਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਜਨਨਿ ਜਠਰ ਮਹਿ ਪ੍ਰਾਨੀ ਓਹੁ ਰਹਤਾ ਨਾਮ ਅਧਾਰਿ॥ ਅਨਦੁ ਕਰੈ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਰੇ ਨਾ ਪੋਹੈ ਅਗਨਾਰਿ॥ 2॥ ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨਿਵਾਰਿ॥ ਚਰਨ ਕਮਲ ਸੇਵੀ ਰਿਦ ਅੰਤਰਿ ਗੁਰ ਪੂਰੈ ਕੈ ਆਧਾਰਿ॥ 3॥ ਗ੍ਰਿਹੁ ਮੰਦਰ ਮਹਲਾ ਜੋ ਦੀਸਹਿ ਨ ਕੋਈ ਸੰਗਾਰਿ॥ ਜਬ ਲਗੁ ਜੀਵਹਿ ਕਲੀ ਕਾਲ ਮਹਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਮ੍ਹਾਰਿ॥ 4॥37॥

Assa Mehla 5: Tu bayunt, Uvigut(u), Agoachur(u), eh(u) subh(u) Tayra aakaar(u). Kiya hum junt kureh(i) chuturaayee, ja subh(u) kichh(u) Toojhaiy mujhaar(i). 1. Mayray Satgur, Apunay baalik raakhou leela dhaar(i). Dayhou soomut(i), suda goon gaavaan, mayray Tthaakur agumm, apaar. 1. Ruhaou. Jaiysay junun(i) jutthur meh(i) praani, oh(u) rehta Naam adhaar(i). Anund kuraiy, saas(i), saas(i) smaahray, na pohaiy ugnaar(i). 2. Per dhun, per daara, per ninda, in siyoun preet(i) nivaar(i). Churn kumul sayveen rid untar(i), Gur Pooraiy kaiy adhaar(i). 3. Greh(u), mundar, mehla jo deeseh(i), na koyee sungaar(i). Jub lug(u) jeeveh(i) kulee kaal meh(i), jun Nanak Naam(u) smaahr(i). 4.37.

Word Meaning: Bayunt = infinite. Uvigut(i) = invisible; incomprehensible. Agoachur(u) = beyond the reach of our senses; incomprehensible. Aakaar = creation. Junt = humans. Chuturaayee = cleverness. Mujhaar(i) = inside; in Your control. 1. Leela Dhaar(i) = by some magical way; somehow. Soomut(i) = noble advice. Agumm = physically unreachable. Appar = which has no ends. Pause. Junun(i) = mother. Juttur = womb. Adhaar(i) = on the support of. Anund Kuraiy = enjoys bliss. Smaaray = remembers. Pohaiy = comes close. Ugnnaar(i) = fire; the heat in the womb. 2.
Per = of others. Daara = woman. Ninda = malicious criticism; vilification. Nivaar(i) = get rid of. Churn Kumul = the lotus-like soft feet (Waheguru's Shabad). Rid = heart. Adhaar(i) = with the support of. 3. Greh(u) = Mundar = Mehla = big houses. Sungaar(i) = accompanies one. Kulee Kaal = the world full of vices. 4.

MEANING: You are limitless, invisible, and incomprehensible, and the whole visible universe is Your body. What kind of cleverness can we humans show when everybody is part of Yours, oh Waheguru? 1. Protect Your children in whatever way You please, oh my Satguru. Kindly impart some noble advice to me so that I may always sing praise of the unreachable, and limitless Waheguru. Pause. It is amazing that a fetus survives in the heat of his mother's womb, supported by Waheguru's Naam, where he remembers Waheguru with every breath, and stays blissful without the heat of the womb causing him any discomfort. 2. (But as the baby arrives in the world), he is attracted by Maya in many ways, and forgets his saviour – Waheguru. But one should not forget Him, and should not trade his friendship with Waheguru for bad qualities like having evil thoughts about wealth, women, and vilification of others. Taking shelter of the Perfect Guru, serve the lotus-like soft Feet of Waheguru (recite His Naam), oh, my friends. 3.
All those big houses, mansions and palaces that one sees and feels proud of will not accompany him at his death. As long as one lives in this world full of vices, he should recite Waheguru's Naam, oh, Nanak. 4.37.

ਆਸਾ ਘਰੁ 3 ਮਹਲਾ 5॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਜ ਮਿਲਕ ਜੋਬਨ ਗ੍ਰਿਹ ਸੋਭਾ ਰੂਪਵੰਤੁ ਜੁਆਨੀ॥

ਬਹੁਤੁ ਦਰਬੁ ਹਸਤੀ ਅਰੁ ਘੋੜੇ ਲਾਲ ਲਾਖ ਬੈਆਨੀ॥ ਅਗੈ ਦਰਗਹ ਕਾਮਿ ਨ ਆਵੈ ਛੋਡਿ ਚਲੈ ਅ-ਭਮਾਨੀ॥ 1॥ ਕਾਹੇ ਏਕੁ ਬਿਨਾ ਚਿਤਿ ਲਾਈਐ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਬਚਿਤ੍ਰ ਸੁੰਦਰ ਅਖਾੜੇ ਰਣ ਮਹਿ ਜਿਤੇ ਪਵਾੜੇ॥
(ਅੰਗ 380)॥ ਹਉ ਮਾਰਉ ਹਉ ਬੰਧਉ ਛੋਡਉ ਮੁਖ ਤੇ ਏਵ ਬਬਾੜੇ॥ ਆਇਆ ਹੁਕਮ ਪਾਰਬ੍ਰਹਮ ਕਾ ਛੋਡਿ ਚਲਿਆ ਏਕ ਦਿਹਾੜੇ॥ 2॥ ਕਰਮ ਧਰਮ ਜੁਗਤਿ ਬਹੁ ਕਰਤਾ ਕਰਣੈ- ਹਾਰੁ ਨ ਜਾਨੈ॥ ਉਪਦੇਸੁ ਕਰੈ ਆਪਿ ਨ ਕਮਾਵੈ ਤਤੁ ਸਬਦੁ ਨ ਪਛਾਨੈ॥ ਨਾਗਾ ਆਇਆ ਨਾਗੋ ਜਾਸੀ ਜਿਉ ਹਸਤੀ ਖਾਕੁ ਛਾਨੈ॥ 3॥ ਸੰਤ ਸਜਨ ਸੁਨਹੁ ਸਭਿ ਮੀਤਾ ਝੂਠਾ ਏਹੁ ਪਸਾਰਾ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਡੂਬੇ ਖਪਿ ਖਪਿ ਮੁਏ ਗਵਾਰਾ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸਾਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ॥ 4॥1॥38॥

Assa Ghur(u) 3, Mehla 5: Ek Onkar Satgur Persad(i):
Raj, milkh, jobun, greh(i), sobha, roopvunt, joaani. Buhout(u) derb(u) hustee ur(u) ghorray, laal, lakh baiyaani. Uggaiy Durgeh kaam(i) na aavaiy, chhoad(i) chulaiy abhimaani. 1, Kaahay Aik bina chit(i) laayiyaiy. Oothut, baiytthut, sovut, jaagut, suda suda Hur(i) dhiyaayiyaiy. 1. Ruhaou. Muha buchittar soondar akhaarray, run meh(i) jitay puvaarray.
(PAGE 380): Huoun maaroun, huoun bundhoun chhoadoun, mookh tay aiv. Bubaarray. Aaya Huqam Parbraham ka, chhoad(i) chuliya aik dihaarray. 2. Kerm dherm joogut(i) buhou kerta, Kernaiyhaar(u) na jaanaiy. Oopdaysh(u) kuraiy, aap(i) na kmaavaiy, tut(u) Shabad na puchhaanaiy. Naanga aaya, naango jaasi, jiyoun hustee khaak(u) chhaanaiy. 3. Sunt sujjun, soonhou subh(i) meeta, jhoottha eh(u) pusaara. Mayri, mayri, kur(i) kur(i) doobay, khup(i), khup(i) mooyay guvaara. Gur mil(i) Nanak Naam(u) dhiyaaya, Saach(i) Naam(i) nistaara. 4.1.38.
Word Meaning: Milkh = estate. Jobun = youthfulness. Sobha = fame. Roopvunt = handsomeness. Jooani = youth. Derb = wealth. Hustee = elephants. Baiyaani = cash deposits. Durgeh = Waheguru's Court. Kaam(i) Na = of no value (use). 1.
Aik Bina = other than the One. Chit(i) Laayiyaiy = attachment of mind. Pause.
Buchittar = amazing. Akhaarray = sports rings. Puvaarray = battles. Bubaarray = shouting words of ego. 2. Kerm Dherm = religious rituals. Joogut(i) = techniques. Kernaiyhaar(u) = the Creator (Waheguru). Oopdaysh = teachings. Kmaavaiy = practise. Tut(u) = gist; the deep meaning. Khaak(u) Chhaanaiy = spreads dust. 3.
Jhoottha = false; short-lived. Pusaara = expanse. Khup(i) Khup(i) = work hard with little success. Guvaara = unrefined; foolish. Nistaara = emancipation; salvation. 4.
MEANING: One may be a king, and rule over a large estate (country); he may be very youthful, own large mansions, enjoy fame (have good reputation), may be very handsome, and be young in age; he may have lots of wealth, elephants, horses, and unlimited cash (as down payment to buy more property), but none of these things carry any value in Waheguru's Court when the conceited man leaves this world. 1. So, why should one attach his mind deeply to anything other than the "One" (Waheguru)? One should remember Him (recite His Naam) all the time, whether standing, sitting, sleeping, or awake. Pause.
One may own many amazing and beautiful sports rings, or may have won many battles in the battlefields while shouting words of ego like "I will kill, I will imprison, or I will set free"; but when it is the Will of Waheguru, he leaves this world one day. 2.
A man may perform all the religious rituals and other customs, but if he does not recognize the Creator (makes no connection with God), he will leave the world bare (without any additional noble quality the way he came to this world), and all his rituals will be as ineffective as the bath of an elephant which sprays itself with dust after the bath. 3.
Listen, oh my friends and the holy people, the visible expanse of the universe is all false (short-lived). The people drown in the world-sea of Maya, working very hard to satisfy their

selfishness and ego, but the foolish leave this world without having achieved anything (spiritually) meaningful. But I recite Waheguru's Naam in the company of the Guru because only Waheguru's Naam salvages us, oh Nanak. 4.1.38.

ਰਾਗੁ ਆਸਾ ਘਰੁ 5 ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਭ੍ਰਮ ਮਹਿ ਸੋਈ ਸਗਲ ਜਗਤ ਧੰਧ ਅੰਧ॥ ਕੋਊ ਜਾਗੈ ਹਰਿ ਜਨੁ॥ 1॥ ਮਹਾ ਮੋਹਨੀ ਮਗਨ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰਾਨ॥ ਕੋਊ ਤਿਆਗੈ ਵਿਰਲਾ॥ 2॥ ਚਰਨ ਕਮਲ ਆਨੂਪ ਹਰਿ ਸੰਤ ਮੰਤ॥ ਕੋਊ ਲਾਗੈ ਸਾਧੂ॥ 3॥ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਾਗੈ ਗਿਆਨ ਰੰਗਿ॥ ਵਡਭਾਗੇ ਕਿਰਪਾ॥ 4॥1॥39॥

Raag(u) Assa Ghur(u) 5, Mehla 5: Ek Onkar Satgur Persad(i). Bherm meh(i) soyee sugul, jugut dhundh undh. Koyoo jaagaiy Hur(i) jun(u). 1. Muha mohini mugun, priyay preet(i) praan. Koyoo tiyaagaiy virla. 2. Churn Kumul aanoop Hur(i) sunt munt. Koyoo laagaiy sadhu. 3. Nanak Sadhu sung(i) jaagay Giyan rung(i). Vudbhaagay kirpa. 4.1.39.

Word Meaning: Bherm = misgivings; illusions. Soyee = sleeping; unaware. Sugul = the whole world. Dhundh = bonds of Maya; routine business. Undh = ignorant 1. Muha Mohini = the captivating (Maya). Mugun = absorbed. Tiyaagaiy = renounces. Virla = rare. 2. Churn Kumul = lotus-like soft feet (Guru's Shabad). Aanoop = extremely beautiful. Sadhu = devotees of Waheguru; holy men. 3. Rung(i) = in love. Vudbhaagay = highly fortunate. Kirpa = benevolence. 4.

MEANING: The world is blind in its routine business involving Maya, and is asleep in doubts and illusions. Only a rare devotee is awake to the reality. 1. Everybody is fully absorbed in the love of captivating Maya, and loves it more than their life. Some rare individuals renounce it. 2. The devotees of the extremely beautiful Waheguru recite the Mantra of His praise in the form of the Guru's holy Shabad. But, only some holy men do so. 3. Only some highly lucky people are awake in the company of the Guru in the love of the source of Divine Knowledge (Waheguru), oh Nanak. 4.1.39.

੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਘਰੁ 6 ਮਹਲਾ 5॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨਾ ਸੂਖੁ ਸਹਜੁ ਮਨਿ ਸੋਈ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਅਵਰੁ ਨਾਹੀ ਰੇ ਕੋਈ॥ 1॥ ਤੇਰੇ ਜਨ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਵਹਿ॥ ਮਸਲਤਿ ਮਤਾ ਸਿਆਣਪ ਜਨ ਕੀ ਜੋ ਤੂ ਕਰਹਿ ਕਰਾਵਹਿ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ਪਿਆਰੇ ਸਾਧ ਸੰਗਿ ਰਸੁ ਪਾਇਆ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਸੇਈ ਜਨ ਪੂਰੇ ਸੁਖ ਨਿਧਾਨੁ ਹਰਿ ਗਾਇਆ॥ 2॥ ਜਾ ਕਉ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤਾ ਕਉ ਨਾਹੀ ਚਿੰਤਾ॥ ਜਾ ਕਉ ਦਇਆ ਤੁਮਾਰੀ ਹੋਈ ਸੇ ਸਾਹ ਭਲੇ ਭਗਵੰਤਾ॥ 3॥ ਭਰਮ ਮੋਹ ਧ੍ਰੋਹ ਸਭਿ ਨਿਕਸੇ ਜਬ ਕਾ ਦਰਸਨੁ ਪਾਇਆ॥ ਵਰਤਣਿ ਨਾਮੁ ਨਾਨਕ ਸਚੁ ਕੀਨਾ ਹਰਿ ਨਾਮੇ ਰੰਗਿ ਸਮਾਇਆ॥ 4॥1॥40॥

Ek Onkar Satgur Persad(i): Raag(u) Assa Ghur(u) 6, Mehla 5: Jo Toodh bhaavaiy so pervaana, sookh(u) sehj(u) mun(i) soyee. Kern Kaarun sumruth apaara, uver(u) naahi ray koyee. 1. Tayray jun rusk(i), rusk(i) goon gaaveh(i). Muslut(i) mutaa, siyaanup jun kee, jo Tu kureh(i) kraaveh(i). 1. Ruhaou. Amrit Naam(u) Toomaara Piyaaray, Sadh sung(i) rus(u) paaya. Triput(i) aghaayay sayee jun pooray, sookh- nidhaan Hur(i) gaaya. 2. Ja kuou tayk Toomari Soami, ta kuou naahi chinta. Ja kuou duyya Toomaari hoyee, say shah bhulay Bhugvunta. 3. Bherm, moh dhroh subh(i) niksay, jub ka dershun paaya. Vertun(i) Naam(u) Nanak Sach(u) keena, Hur(i) Naamay rung(i) smaaya. 4.1.40.

Word Meaning: Pervaana = acceptable. Sehj(u) = blissful state of mind. Kern Kaarun = the creator of the universe; God. Sumruth = capable. Apaara = without limits. Uver(u) = other. 1. Rusk(i) = while enjoying, with zest. Muslut(i) = noble advice. Muta = resolution. Siyaanup(i) = wisdom; cleverness. Kuraveh(i) = make me do. Pause. Rus(u) = sweet taste. Triput(i) Aghaayay = satisfied, and contented. Sookh Nidhaan(u) = source of comfort (God). 2. Tayk = support. Shah = (spiritually) wealthy. Bhulay =

respectable. 3. Bherm = misgivings; ikkusions. Dhroh = deceits. Niksay = got out. Vertun(i) = regular routine. Sach(u) = eternal. Rung(i) = in love. 4.1.40.

MEANING: Anything that You like is acceptable to me, oh Waheguru. And, I enjoy comfort and blissfulness when You are in my mind. You are the creator of the universe, are capable of doing anything (are omnipotent), are without limits, and there is none other like You, oh Waheguru. 1. Your slave (devotee) sings Your praise with zest. Your devotee receives no noble advice from others, has no resolution, and has no wisdom of his own; he does only what You make him do, oh Waheguru. Pause. Your Naam is the life-sustaining ambrosia which one drinks (acquires) in the company of the Guru as delicious food for the soul. Those are the perfect devotees who sing praise of the source of all comforts (God) and attain satisfaction and contentment. 2. Those who are in Your shelter have no worries, and they are the truly wealthy and respectable devotees to whom You are kind, oh Waheguru. 3. Ever since I have had a glimpse of Yours, all the misgivings, attachments, and deceits have left me. I, Nanak, have made Your Naam my daily routine, and I am always fully absorbed in Your love, oh Waheguru. 4.1.40.

ਆਸਾ ਮਹਲਾ 5॥ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਧੋਵੈ ਪਰਾਈ ਆਪਣਾ ਕੀਤਾ ਪਾਵੈ॥ ਈਹਾ ਸੁਖੁ ਨਹੀ ਦਰਗਹ ਢੋਈ ਜਮ ਪੁਰਿ ਜਾਇ ਪੁਚਾਵੈ॥ 1॥ ਨਿੰਦਕਿ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਪਹੁਚਿ ਨ ਸਾਕੈ ਕਾਹੂ ਬਾਤੈ ਆਗੈ ਠਉਰ ਨ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਕਿਰਤੁ ਪਇਆ ਨਿੰਦਕ ਬਪੁਰੇ ਕਾ ਕਿਆ ਓਹੁ ਕਰੇ ਬੀਚਾਰਾ॥ ਤਹਾ ਬਿਗੂਤਾ ਜਹ ਕੋਈ ਨ ਰਾਖੈ ਓਹੁ ਕਿਸੁ ਪਹਿ ਕਰੇ ਪੁਕਾਰਾ॥ 2॥
(ਅੰਗ 381)॥ ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਹੂੰ ਨਾਹੀ ਖਸਮੈ ਏਵੈ ਭਾਣਾ॥ ਜੋ ਜੋ ਨਿੰਦ ਕਰੇ ਸੰਤਨ ਕੀ ਤਿਉ ਸੰਤਨ ਸੁਖੁ ਮਾਨਾ॥ 3॥ ਸੰਤਾ ਟੇਕ ਤੁਮਾਰੀ ਸੁਆਮੀ ਤੂੰ ਸੰਤਨ ਕਾ ਸਹਾਈ॥ ਕਹੁ ਨਾਨਕ ਸੰਤ ਹਰਿ ਰਾਖੇ ਨਿੰਦਕ ਦੀਏ ਰੁੜਾਈ॥ 4॥2॥41॥

Assa Mehla 5: Junum, junum kee mul(u) dhovaiy praayee, aapna keeta paavaiy. Eehaan sookh nuhee, Durgeh dhoyee, Jum Pur(i) jaayay poochhavaiy. 1. Ninduk(i) ahila junum guvaaya. Puhouch(i) na saakaiy kaahoo baataiy, aagaiy tthaur na paaya. 1. Ruhaou. Kirt puyya ninduk bupray ka, kiya oh(u) kuray bichaara. Tuhaa bigoota, jeh koyee na raakhaiy, oh(u) kis(u) peh kuray pookaara. 2.

(PAGE 381): Ninduk kee gut(i) kut-houn naahi, Khusmaiy aivaiy bhaana. Jo, jo nind kuray suntun kee, tiyoun suntun sookh(u) maana. . 3. Suntaan tayk Toomaari Soami, Tu Suntun ka suhaayee. Kuhou Nanak Sunt Hur(i) raakhay, ninduk deeyay roorraayee. 4.2.41.

Word Meaning: Mul(u) = filth. Praayee = of others. Eehaan = here; in this life. Dhoyee = shelter. Jumpur(i) = the city (custody) of the angel of death. 1.
Ninduk(i) = vilifier; malicious critic. Ahila = priceless. Guvaaya = wastes away. Puhouch(i) = reach; achieve. Kaahoo Baataiy = by any superfluous talk; by any means. Aagaiy = in the next world. Tthaur = shelter. Pause.
Kirt Puyya = pre-determined (based on the deeds of previous lives). Bichaara = helpless; unlucky. Bigoota = forced to suffer humiliation; discomfiture. Pookaara = cry for help. 2. Gut(i) = comfortable situation. Bhaana = Will. 3.
Tayk = support. Roorraayee = thrown in the sea of Maya; punished.

MEANING: A malicious critic wastes away his priceless human life. He is unable to achieve anything purposeful by any means and gets no shelter in the next world. **Pause.** Such a vilifier washes away the filth (of the sins) of others, which they had accumulated over many lives, and reaps the reward (punishment) of his own bad deeds. He enjoys no comfort in this life, and gets no support in Waheguru's Court. He is sent directly to the city (custody) of the Angel of Death. 1. But the vilifier is helpless too because his character (of vilifying others) has been given to him by Waheguru based on his deeds of previous lives,

and he has to continue to follow his ignoble acts. He is forced to suffer humiliation where nobody can save him, so to whom can he cry for help? 2. It is the Will of the Master (Waheguru) that a malicious critic can have no comfortable situation anywhere. On the contrary, as the holy saints are maliciously criticized, they feel more and more blissful. 3. The holy saints have Your support, and You are their benefactor, oh Waheguru. Waheguru protects His devotees, and their vilifiers are punished, oh Nanak. 4. 2. 41.

ਆਸਾ ਮਹਲਾ 5॥ ਬਾਹਰੁ ਧੋਇ ਅੰਤਰੁ ਮਨੁ ਮੈਲਾ ਦੁਇ ਠਉਰ ਅਪੁਨੇ ਖੋਏ॥ ਈਹਾ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮੋਹਿ ਵਿਆਪਿਆ ਆਗੈ ਮੁਸਿ ਮੁਸਿ ਰੋਏ॥ 1॥ ਗੋਬਿੰਦ ਭਜਨ ਕੀ ਮਤਿ ਹੈ ਹੋਰਾ॥ ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰਈ ਨਾਮੁ ਨ ਸੁਨਈ ਡੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਕੀ ਕਿਰਤਿ ਛੋਡਿ ਗਵਾਈ ਭਗਤੀ ਸਾਰ ਨ ਜਾਨੈ॥ ਬੇਦ ਸਾਸਤ੍ਰ ਕਉ ਤਰਕਨਿ ਲਾਗਾ ਤਤੁ ਜੋਗੁ ਨ ਪਛਾਨੈ॥ 2॥ ਉਘਰਿ ਗਇਆ ਜੈਸਾ ਖੋਟਾ ਛਬੂਆ ਨਦਰਿ ਸਰਾਫਾ ਆਇਆ॥ ਅੰਤਰਜਾਮੀ ਸਭੁ ਕਿਛੁ ਜਾਨੈ ਉਸ ਤੇ ਕਹਾ ਛਪਾਇਆ॥ 3॥ ਕੂੜਿ ਕਪਟਿ ਬੰਚਿ ਨਿੰਮੁਨੀਆਦਾ ਬਿਨਸਿ ਗਇਆ ਤਤਕਾਲੇ॥ ਸਤਿ ਸਤਿ ਸਤਿ ਨਾਨਕਿ ਕਹਿਆ ਅਪਨੈ ਹਿਰਦੈ ਦੇਖੁ ਸਮਾਲੇ॥ 4॥3॥42॥

Assa Mehla 5: Baahur(u) dhoyay, untar(u) mun(u) maiyla, dooyay tthaur apunay khoyay. Eehaan kaam(i), kroadh(i), moh(i) viyaapiya, aagaiy moos(i) moos(i) royay. 1. Gobind bhujun kee mut(i) haiy hora. Vermi maari, saap(u) na muryee, Naam(u) na soonyee dora. 1. Ruhaou. Maya kee kirt(i) chhoad(i) guvaayee, bhugtee saar na jaanaiy. Bayd Shastar kuou turkun(i) laaga, tut(u) joag(u) na puchhaanaiy. 2. Ooghur(i) guyya jaiysa khota dhubooa, nudr(i) sraafaan aaya. Untarjaami subh(u) kichh(u) jaanaiy, oos tay kuhaa chhupaaya. 3. Koorr(i) kuput(i) bunch(i) nimuniaada, binus(i) guyya tutkaalay. Sat(i), sat(i), sat(i) Nanak(i) kuhiya, aapnaiy hirdaiy daykh(u) smaalay. 4.3.42.

Word Meaning: Maiyla = filthy. Dooyay Tthaur = both the shelters (worlds). Eehaan = here; in this world. Viyaapiya = overpowered. Aagaiy= in the next world. Moos(i) Moos(i) = snivel; cry silently in misery. 1. Mut(i) = thinking. Hora = different. Vermi = snake burrow. Dora = deaf. Pause. Kirt(i) = labour for living. Saar = value. Turkun(i) = criticize. Tut(u) = the basis; reality. Joag(u) = union. Ooghur(i) = exposed. Khota = impure. Dhubooa = a one-rupee silver coin. Sraafaan = goldsmiths; appraisers. Untarjaami = omniscient. 3. Koorr(i) = in falsehood. Kuput(i) = Bunch(i) = in deceit. Nimuniaada = with no sound life-span; perishable. Binus(i) = destruction. Tutkaalay = instantaneously. Sat(i) = truth; God. Smaalay = remember. 4.

MEANING: An individual, who washes himself externally (at a holy place to show his religiosity) but carries filth in his mind, loses both his shelters – of this world and of the next. Here, in this world, he is overpowered by lust, rage, and worldly attachments, while he has to snivel (cry silently in misery) in the next world. 1. But, the thinking of the devotee of Waheguru is completely different (opposite). The imposter wears religious garbs, but is deaf to Waheguru's Naam. It is like destroying a snake's burrow without killing it. (The snake-like mind of an imposter does not change by his giving an impression that he has abandoned Maya by wearing a religious garb). Pause. Such an individual quits the hard labour to earn a living, but has no idea of the worth of the worship of Waheguru either. He begins to criticize religious texts like the Vedas and the Shastras, but does not understand the reality of connecting with Waheguru. 2. But when the holy saints observe him and come to know about his real intentions, he is exposed like a counterfeit silver coin when the appraisers test it. Being omniscient, Waheguru knows everything, and nothing can be kept hidden from Him. 3. Such a hypocrite and deceitful individual, who has no sound life span, is destroyed instantaneously. Search yourself and find the truth, because I am saying only the truth, oh Nanak. 4.3.42.

ਆਸਾ ਮਹਲਾ 5॥ ਉਦਮੁ ਕਰਤ ਹੋਵੈ ਮਨੁ ਨਿਰਮਲੁ ਨਾਚੈ ਆਪੁ ਨਿਵਾਰੈ॥ ਪੰਚ ਜਨਾ ਲੇ ਵਸਗਤਿ ਰਾਖੈ ਮਨ ਮਹਿ ਏਕੰਕਾਰੇ॥ 1॥ ਤੇਰਾ ਜਨ ਨਿਰਤਿ ਕਰੇ ਗੁਨ ਗਾਵੈ॥ ਰਬਾਬੁ ਪਖਾਵਜ ਤਾਲ ਘੁੰਘਰੂ ਅਨਹਦ ਸਬਦ ਵਜਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਥਮੇ ਮਨੁ ਪ੍ਰਬੋਧੈ ਅਪਨਾ ਪਾਛੈ ਅਵਰ ਰੀਝਾਵੈ॥ ਰਾਮ ਨਾਮ ਜਪੁ ਹਿਰਦੈ ਜਾਪੈ ਮੁਖ ਤੇ ਸਗਲ ਸੁਨਾਵੈ॥ 2॥ ਕਰ ਸੰਗਿ ਸਾਧੂ ਚਰਨ ਪਖਾਰੈ ਸੰਤ ਧੂਰਿ ਤਨ ਲਾਵੈ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੇ ਗੁਰ ਆਗੈ ਸਤਿ ਪਦਾਰਥੁ ਪਾਵੈ॥ 3॥ ਜੋ ਜੋ ਸੁਨੈ ਪੇਖੈ ਲਾਇ ਸਰਧਾ ਤਾ ਕਾ ਜਨਮ ਮਰਨ ਦੁਖੁ ਭਾਗੈ॥ ਐਸੀ ਨਿਰਤਿ ਨਰਕ ਨਿਵਾਰੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਗੈ॥ 4॥4॥43॥

Assa Mehla 5: Oodum(u) kert hovaiy mun(u) nirmul(u), naachaiy aap(u) nivaaraiy. Punch junaa lay vusgut(i) raakhaiy, mun meh(i) Ekunkaaray. 1. Tayra jun nirt(u) kuray goon gaavaiy. Rubaab(u), pukhaavuj, taal, ghoonghroo, Unhud Shabad vujaavaiy. 1. Ruhaou. Pruthmay mun(u) perbodhaiy apna, pacchaiy uver reejhaavaiy. Ram Naam jup(u) hirdaiy jaapaiy, mookh tay sugul soonaavaiy. 2. Ker sung(i) Sadhu churn pukhaaraiy, Sunt dhoor(i) tun laavaiy. Mun(u) tun(u) urp(i) dhuray Gur aagaiy, Sat(i) pdaruth(u) paavaiy. 3. Jo, jo, soonaiy, paykhaiy laayay sherdha, ta ka junum mern dookh(u) bhaagaiy. Aiysi nirt(i) nerk nivaaraiy, Nanak Gurmukh(i) jaagaiy. 4.4.43.

Word Meaning: Oodum(u) Kert = putting in efforts; taking initiative (to recite Wahe guru's Naam). App(u) Nivaaraiy = get rid of selfishness and ego. Punch Junaa = the five demons. Vusgut(i) = under control. Ekunkaray = Waheguru. 1. Nirt(i) = dance. Rubaab = a much smaller version of a guitar or lute. Pukhaavuj = tabor. Taal = cymbal. Ghoonghroo = bells. Unhad Shabad = Divine music. Pause. Pruthmay = first. Perbodhaiy = enlightens. Paachhaiy =after that. Reejhaavaiy = gets interested in. Jaapaiy = recites (Naam). 2. Ker = hands. Churn Pkhaaraiy = washes feet (shows reverence); obeys His advice. Urp(i) = offer. Sat(i) Pdaruth = the eternal article (Waheguru's Naam). 3. Paykhaiy = sees; watches. Sherdha = with full faith; dedication; reverence. Nirt(i) = dance. Nivaaray = removes; destroys. 4.

MEANING: (Some people wear anklets with bells, and dance with musical instruments with the belief that they are pleasing their deity); but singing Your praise with (love and devotion) is the dance of Your devotees to please You, oh Waheguru. Rather than dancing to the tune of the musical instruments like the lute, tabor, cymbal, and the bells of the anklet, the devotee creates the Divine Music with the Guru's Shabad. **Pause.**

The mind of such a devotee gets purified just with the initiative he takes to recite Your Naam, oh Waheguru. With Your Naam at heart, he controls the five demons, and overcomes his selfishness and ego as a result of which his mind begins to dance blissfully. 1

First, he enlightens his own mind, and then he gets others to love Your Naam. He remembers Your Naam by heart, and recites aloud for others to listen, oh God. 2.

He washes the Guru's feet with his hands and bathes in the dust of the feet of the holy saints (both churn kumul and churn dust have been used frequently in Guru Granth Sahib as metaphors, as marks of respect for the Guru's Shabad). He offers his body (for service) and the mind (to listen to His Shabad) to the Guru, whereby he acquires Your Naam by His grace. 3. Whoever listens to Guru's Shabad and has His holy glimpse with full faith gets the suffering of his rebirths terminated. He stays awake (alert) against the attacks of the captivating Maya in Guru's shelter, and such dancing of his mind kills the suffering of hell (reincarnation), oh Nanak. 4.4.43

ਆਸਾ ਮਹਲਾ 5॥ ਅਧਮ ਚੰਡਾਲੀ ਭਈ ਬ੍ਰਹਮਣੀ ਸੂਦੀ ਤੇ ਸ੍ਰੇਸਟਾਈ ਰੇ॥ ਪਾਤਾਲੀ ਆਕਾਸੀ ਸਖਨੀ ਲਹਬਰ ਬੂਝੀ ਖਾਈ ਰੇ॥ 1॥ ਘਰ ਕੀ ਬਿਲਾਈ ਅਵਰ ਸਿਖਾਈ ਮੂਸਾ ਦੇਖਿ ਡਰਾਈ ਰੇ॥ ਅਜ ਕੈ ਵਸਿ ਗੁਰਿ ਕੀਨੋ ਕੇਹਰਿ ਕੂਕਰ ਤਿਨਹਿ ਲਗਾਈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਾਝੁ ਥੂਨੀਆ ਛਪਰਾ ਥਾਮ੍ਹਿਆ ਨੀਘਰਿਆ

ਘਰਿ ਪਾਇਆ ਰੇ॥ ਬਿਨੁ ਜੜੀਏ ਲੈ ਜੜਿਓ ਜੜਾਵਾ ਥੇਵਾ ਅਚਰਜ ਲਾਇਆ ਰੇ॥ 2॥ ਦਾਦੀ ਦਾਦਿ ਨ ਪਹੁਚਨਹਾਰਾ ਚੂਪੀ ਨਿਰਨਉ ਪਾਇਆ ਰੇ॥ ਮਾਲਿ ਦੁਲੀਚੇ ਬੈਠੀ ਮਿਰਤਕੁ ਨੈਨ ਦਿਖਾਲਨੁ ਧਾਇਆ ਰੇ॥3 (ਅੰਗ 382)॥ ਸੋਈ ਅਜਾਨੁ ਕਹੈ ਮੈ ਜਾਨਾ ਜਾਨਣਹਾਰੁ ਨ ਛਾਨਾ ਰੇ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਅਮਿਉ ਪੀਆਇਆ ਰਸਕਿ ਰਸਕਿ ਬਿਗਸਾਨਾ ਰੇ॥ 4॥5॥44॥

Assa Mehla 5: Udhum chundaali bhuyee Brahmani, shoodi tay srayshutaayee ray. Paataa-leen, aakaasheen, sukhnee, lehbur boojhee, khaayee ray. 1. Ghur kee bilaayee uver sikhaayee, moosa daykh(i) duraayee ray. Ujj kaiy vus(i) Gur(i) keeno kehur(i), kookur tineh(i) lugaayee ray. 1. Ruhaou. Baajh(u) thooniya chhupra thaahmiya, nighuriyaa ghur(i) paaya ray. Bin(u) jurriyay laiy jurriyo jurraava, thayva achurj laaya ray. 2. Daadi, daad(i) na puhouchunhaara, choopi nirnuou paaya ray. Maal(i) dooleechay baiytthi mirtuk(u), naiyn dikhaalun(u) dhaaya ray. 3.

(PAGE 382): Soyee ajaan(u), kuhaiy mein jaana, Jaanunhaar(u) na chhaana ray. Kuhou Nanak Gur(i) Amiyou peeyaaya, rusk(i), rusk(i), bigsaana ray. 4.5.44.

Word Meaning: Udhum Chundaali = ignoble savage (implying thinking process; frame of mind). Bhuyee = became. Shoodi = untouchable by the caste system. Srayshutaayee = highest caste. Sukhnee = empty; which wants more, and more. Lehbur = flame (fire of desires). Boojhee = put out. Khaayee = killed. 1.

Bilaayee = cat (discontented). Uver Sikhayee = given a different training. Moosa = mouse (attractive worldly products). Draayee = is afraid; is hesitant. Ujj = goat (humility; modesty). Kehur(i) = lion (ego). Kookur = dog (greed). Tineh(i) = grass; vegetational food. Pause. Baajh(u) = without. Thooniya = pillars. Chhupra = hut; building. Thaahmiya = supported. Nighuriyaa = homeless (unsettled mind). Jurriyaiy = goldsmith. Jurraava = an ornament. Thayva = (precious) stone. Achurj = amazing. 2. Daadi = complainant (mind). Daad(i) = justice Choopi = calmed down (mind). Nirnuou = justice. Maal(i) = occupying. Dooleechay Baiytthna = to occupy the chair of justice (egoist). Mirtuk(u) = is dead now. Naiyn Dikhaalun = to bully (threaten) people. Dhaaya = was rushing; was eager. 3.

Ajaan(u) = ignorant. Jaanunhaar = omniscient (Waheguru). Chhaana = hidden. Amiyo = Amrit. Rusk(i) = with taste. Bigsaana = blooming of the mind. 4.

MEANING: My Satguru has kindly changed the direction of my thinking by virtue of which my cat-like discontentment has now become hesitant to pounce on a mouse (the attractive articles of Maya). Satguru has enabled me to replace my lion-like conceit with a goat-like humble nature, and my dog-like greedy nature has been changed into a dove-like sweet nature which feeds on grains (I have achieved contentment). **Pause.** My low-class savage frame of mind has been changed into a high-class Brahman (noble thinking), or as if an untouchable has been changed into a person of the highest class. My discontented nature, which always wanted more, and more, whether I was flying in the skies (had high spirits), or was depressed as if I was in the underworld, has its fire of desires completely put out (or killed). 1. My mind, which was never at home (was wandering everywhere), has finally found its home (has become peaceful) as if a building has been supported without any pillars (it does not need any support of Maya). My mind has become so beautiful (adorned with ornaments of noble qualities) as if a beautiful ornament of gold had been designed without a goldsmith, with an amazing precious stone inlaid in it. 2.

My mind, which always complained about injustice of one kind or another, has calmed down and has begun to feel that it is receiving justice now. The conceit of my mind, as a result of which I felt as if I was sitting in the chair of a judge (or had a position of power), and because of which I was always eager to bully people, seems to have been killed now. 3.

Only that individual is ignorant who claims that he knows everything, but the omniscient Waheguru is not hidden (He is present everywhere, and knows everything). My Satguru

has served me the Naam-Amrit, which I am drinking while enjoying every bit of it, and am feeling blissful, oh Nanak. 4.5.44.

ਆਸਾ ਮਹਲਾ 5॥ ਬੰਧਨ ਕਾਟਿ ਬਿਸਾਰੇ ਅਉਗਨ ਅਪਨਾ ਬਿਰਦੁ ਸਮ੍ਹ੍ਹਾਰਿਆ॥ ਹੋਏ ਕ੍ਰਿਪਾਲ ਮਾਤ ਪਿਤ ਨਿਆਈ ਬਾਰਿਕ ਜਿਉ ਪ੍ਰਤਿਪਾਰਿਆ॥ 1॥ ਗੁਰਸਿਖ ਰਾਖੇ ਗੁਰ ਗੋਪਾਲ॥ ਕਾਢਿ ਲੀਏ ਮਹਾ ਭਵਜਲ ਤੇ ਆਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਜਮ ਤੇ ਛੁਟੀਐ ਹਲਤਿ ਪਲਤਿ ਸੁਖੁ ਪਾਈਐ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਹੁ ਜਪੁ ਰਸਨਾ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਈਐ॥ 2॥ ਭਗਤਿ ਪ੍ਰੇਮ ਪਰਮਪਦੁ ਪਾਇਆ ਸਾਧ ਸੰਗਿ ਦੁਖ ਨਾਠੇ॥ ਛਿਜੈ ਨ ਜਾਇ ਕਿਛੁ ਭਉ ਨ ਬਿਆਪੇ ਹਰਿ ਧਨੁ ਨਿਰਮਲੁ ਗਾਠੇ॥ 3॥ ਅੰਤਿ ਕਾਲ ਪ੍ਰਭ ਭਏ ਸਹਾਈ ਇਤ ਉਤ ਰਾਖਨਹਾਰੇ॥ ਪ੍ਰਾਨ ਮੀਤ ਹੀਤ ਧਨੁ ਮੇਰੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ॥ 4॥6॥45॥

Assa Mehla 5: Bundhun kaat(i) bisaaray aougun, Apna bird(u) smaariya. Hoyay kirpaal maat, pit niyaayee, baarik jiyoun pritpaariya. 1. GurSikh raakhay Gur Gopaal. Kaadh(i) leeyay muhaa bhujul tay, Aapni nudr(i) nihaal(i). 1. Ruhaou. Ja kaiy simrun(i) Jum tay chhootiyaiy, hult(i) pult(i) sookh(u) paayiyaiy. Saas(i) giraas(i) jup-hou jup(u) rusna, neet, neet goon gaayiyaiy. 2. Bhugut(i) praym Perm pud(u) paaya, Sadh sung(i) dookh naatthay. Chhijaiy, na jaayay kichh(u) bhuou na biyaapay, Hur(i) dhun(u) nirmul(u) gaantthay. 3. Unt(i) kaal Prubh bhuyay suhaayee, it oot raakhunhaaray. Praan, meet, heet, dhun(u) mayraiy, Nanak sud bulihaaray. 4.6.45.

Word Meaning: Bundhun = bonds (of Maya). Bisaaray = forgets; forgives. Aougun = ills; bad qualities. Bird(u) = innate nature. Smaariya = takes care of. Niyaayee = like. Baarik = child. Pritpaariya = raises 1. Muha Bhuvjul = the deep sea of Maya. Nihaal(i) = causing blissfulness. Pause. Hult(i) = this world (life). Pult(i) = next world (after death). Giraas = a bite of food. Neet, Neet = every day. 2. Perm Pud(u) = the highest spiritual state. Chijjaiy = weakens; becomes less. Biyaapay = influences. Nirmul(u) = clean; pure. Gaantthay = in possession. 3. Unt(i) Kaal = at the time of death. It Oot = here and there; this world and the next. Heet = in love; in favour of. Bulihaaray = offer life. 4.

MEANING: The Godlike Guru protects his Sikhs and pulls them out of the deep sea of Maya with his kind sight. **Pause.** It is Waheguru's innate nature to look after the devotees of Satguru. He cuts the bonds of Maya and ignores their bad qualities. He raises them just as a mother or a father would raise their children. 1. We should sing Waheguru's praise every day, and remember Him with every breath and with every bite of food, because it is with the singing of His praise that we get rid of the fear of the Angel of death, and enjoy comforts in this world, and the next. 2. With the love for Waheguru's worship, one attains the highest spiritual state and gets all his troubles dispelled in the shelter of the Guru. The wealth of Waheguru's Naam is such that it never gets less, and there is never a fear of it leaving you. 3. Waheguru protects you everywhere, and is helpful at the time of death. Waheguru's Naam is my wealth, my life, my friend, and always works in my favour. I will gladly offer my life for Waheguru's Naam, oh Nanak. 4.6.45.

ਆਸਾ ਮਹਲਾ 5॥ ਜਾ ਤੂੰ ਸਾਹਿਬ ਤਾ ਭਉ ਕੇਹਾ ਹਉ ਤੁਧ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ॥ ਏਕੁ ਤੂ ਤਾ ਸਭੁ ਕਿਛੁ ਹੈ ਮੈ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ॥ 1॥ ਬਾਬਾ ਬਿਖੁ ਦੇਖਿਆ ਸੰਸਾਰੁ॥ ਰਖਿਆ ਕਰਹੁ ਗੁਸਾਈ ਮੇਰੇ ਮੈ ਨਾਮੁ ਤੇਰਾ ਆਧਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਜਾਣਹਿ ਬਿਰਥਾ ਸਭਾ ਮਨ ਕੀ ਹੋਰੁ ਕਿਸੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ॥ ਵਿਣੁ ਨਾਵੈ ਸਭੁ ਜਗੁ ਬਉਰਾਇਆ ਨਾਮੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ॥ 2॥ ਕਿਆ ਕਹੀਐ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈਐ ਜਿ ਕਹਣਾ ਸੁ ਪ੍ਰਭ ਜੀ ਪਾਸਿ॥ ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਸਦਾ ਸਦਾ ਤੇਰੀ ਆਸ॥ 3॥ ਜੇ ਦੇਹਿ

ਵਡਿਆਈ ਤਾ ਤੇਰੀ ਵਡਿਆਈ ਇਤ ਉਤੁ ਤੁਝਹਿ ਧਿਆਉ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ ਸੁਖਦਾਤੇ ਮੈ ਤਾਨੁ ਤੇਰਾ ਇਕੁ ਨਾਉ॥ 4॥7॥46॥

Assa Mehla 5: Ja Toon Sahib, ta bhuou kayha, huoun Toodh bin(u) kis(u) salaahi. Aik(u) Tu, ta subh(u) kichh(u) haiy, mein Toodh bin(u) dooja naahi. 1. Baaba, bikh(u) daykhiya sunsaar(u). Rukhiya kurhou Goosaayeen mayray, mein Naam(u) Tayra aadhaar(u). 1. Ruhaou. Jaaneh(i) birtha subha mun kee, hoar kis(u) peh(i) aakh(i) soonaayiyaiy. Vin(u) naavaiy, subh(u) jug(u) buouraaya, Naam(u) milaiy sookh paayiyaiy. 2. Kiya kuhiyaiy, kis(u) aakh(i) soonaayiyaiy, j(i) kehna, su Prubh Ji paas(i). Subh(u) kichh(u) keeta Tayra vertaiy, suda, suda Tayri aas. 3. Jay dayh(i) vudiyaayee, ta Tayri vudiyaayee, it oot(u) Toojheh(i) dhiyaoun. Nanak kay Prubh suda sookhdaatay, mein taan(u) Tayra ikk(u) Naaoun. 4.7.46.

World Meaning: Ja = when. Sahib = Lord. Salaahi = praise. Ta = then. 1. Bikh(u) = poison. Goosaayeen = Lord of the earth (God). Aadhaar = basis. Pause. Birtha = condition. Vin(u) = without. Buouraaya = deranged; confused. 2. Vertaiy = happens; takes place. Aas = dependence. 3. Vudiyaayee = honour. It Oot = here and there; everywhere. Taan(u) = support. 4.

MEANING: What should I be afraid of, when You are my Lord, oh Waheguru? Who else should I sing praise to? When You are with me, I have everything; I need nobody else other than You. 1. I have found this world poisonous, oh my Lord. Please protect me, my Lord; I have Your Naam to support me. Pause. You know the situation of every mind; so, who else should we go to explain our situation (for help)? The whole world is deranged without Waheguru's Naam. We can enjoy comfort only by having Your Naam, oh Waheguru. 2. What should we say, and to whom; whatever we need to say is already known to You, oh, Waheguru. Everything that happens in the world happens as per Your Huqam, and we always depend upon You. 3. If you bestow honour on us, it is Your greatness (we do not deserve any); I remember You everywhere. My Waheguru is always a source of comfort, and His Naam is my power, oh Nanak. 4.7.46.

ਆਸਾ ਮਹਲਾ 5॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਤੁਮਾਰਾ ਠਾਕੁਰ ਏਹੁ ਮਹਾ ਰਸੁ ਜਨਹਿ ਪੀਓ॥ ਜਨਮ ਜਨਮ ਚੂਕੇ ਭੈ ਭਾਰੇ ਦੁਰਤੁ ਬਿਨਾਸਿਓ ਭਰਮੁ ਬੀਓ॥ 1॥ ਦਰਸਨੁ ਪੇਖਤ ਮੈ ਜੀਓ॥ ਸੁਨਿ ਕਰਿ ਬਚਨ ਤੁਮ੍ਹਾਰੇ ਸਤਿਗੁਰ ਮਨੁ ਤਨੁ ਮੇਰਾ ਠਾਰੁ ਥੀਓ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਭਇਓ ਸਾਧ ਸੰਗ ਏਹੁ ਕਾਜੁ ਤੁਮ੍ਹ ਆਪਿ ਕੀਓ॥ ਦਿੜੁ ਕਰਿ ਚਰਣ ਗਹੇ ਪ੍ਰਭ ਤੁਮ੍ਹਰੇ ਸਹਜੇ ਬਿਖਿਆ ਭਈ ਖੀਓ॥ 2॥ ਸੁਖ ਨਿਧਾਨ ਨਾਮੁ ਪ੍ਰਭ ਤੁਮਰਾ ਏਹੁ ਅਬਿਨਾਸੀ ਮੰਤ੍ਰੁ ਲੀਓ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਤਿਗੁਰਿ ਦੀਨਾ ਤਾਪੁ ਸੰਤਾਪੁ ਮੇਰਾ ਬੈਰ ਗੀਓ॥ 3॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਦੇਹੀ ਪਾਈ ਜਿਤੁ ਪ੍ਰਭਿ ਅਪਨੈ ਮੇਲਿ ਲੀਓ॥ ਧੰਨੁ ਸੁ ਕਲਿਜੁਗੁ ਸਾਧ ਸੰਗਿ ਕੀਰਤਨੁ ਗਾਈਐ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਹੀਓ॥ 4॥8॥47॥

Assa Mehla 5: Amrit Naam(u) Toomhaara Tthaakur, eh(u) muha rus(u) juneh(i) peeyo. Junum, junum chookay bhaiy bhaaray, doorut(u) binaasiyo, bherm(u) beeyo. 1. Durshun paykhut mein jeeyo. Soon(i) kur(i) buchun Toomhaaray Satgur, mun(u), tun(u) mayra tthaar theeyo. 1. Ruhaou. Toomri kirpa tay bhuyyou Sadh sung, eh(u) kaaj(u) Toomh Aap(i) keeyo. Dirr(u) kur(i) churn guhay Prubh Toomhray, sehjay bikhiya bhuyee kheeyo. 2. Sookh nidhaan Naam(u) Prubh Toomra, eh(u) abinaashi Muntar(u) leeyo. Kur(i) kirpa moh(i) Satgur(i) deena, taap(u) suntaap(u) mayra baiyr geeyo. 3. Dhunn(u) su maanus dayhi paayee, jit(u) Prubh(i) Apnaiy mayl(i) leeyo. Dhunn(u) su Kulyug Sadh sung(i) keertun gaayiyaiy, Nanak Naam(u) adhaar(u) heeyo. 4.8.47.

Word Meaning: Muha Rus(u) = great, sweet essence. Juneh = the slave. Chookay = paid off; cleared. Bhaiy Bhaaray = heavy burdens of fear. Doorut(u) = sin. Binaasiyo = eliminated. Bherm Beeyo = illusion of the other (Maya). 1. Dershun(u) = the holy sight of (Satguru). Paukut(i) = on seeing. Tthaar(u) = cool; peaceful. Theeyo = became.

Pause. Kaaj(u) = task. Dirr(u) = firmly. Guhay = held. Sehjay = easily (without any special effort). Bikhiya = the poison of Maya. Kheeyo = destroyed. 2. Sookh Nidhaan = the treasure of comforts. Abinaashi = immortal. Taap(u) = illness. Suntaap = troubles; suffering. Baiyr = enmity. Geeyo = went away. 3. Maanus Dayhi = human body. Kulyug = the current era; the world of troubles. Dhunn(u) = great. Heeyo = in the heart (mind). 4.

MEANING: Your Naam is the real Amrit (liquid of immortality) which Your slave (devotee) is drinking as the greatest sweet essence, oh Waheguru. As a result of drinking this Amrit, the heavy burdens of fear of many lives have been lifted; my sins and my illusions about Maya have been eliminated. 1. My body and my mind have become peaceful on listening to Your Words, and I am (spiritually) alive by seeing Your holy sight, oh my Satguru. Pause. I have been connected to the holy company of Satguru by Your grace, and You have done this important task by Your kindness, oh Waheguru. I have held Your feet firmly (taken Your shelter with full dedication), as a result of which the poisonous effects of Maya have been easily destroyed. 2. Your Naam is the treasure (source) of all comforts, and that is the eternal Mantra which I have adopted, and which has been kindly given to me by Satguru, and because of which, all my ailments, sufferings, and my enmity with others have left me. 3. One receives the human body with great luck through which Waheguru connects the individuals with Him. Also, the present era of Kulyug is great in which we can sing Waheguru's praise in the holy company of Satguru; Waheguru's Naam is the basis of my life, oh Nanak. 4.8.47.

(ਅੰਗ 383)॥ ਆਸਾ ਮਹਲਾ 5॥ ਆਗੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੂਆ ਅਵਰੁ ਕਿ ਜਾਣੈ ਗਿਆਨਾ॥ ਭੂਲ ਚੂਕ ਅਪਨਾ ਬਾਰਿਕ ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਭਗਵਾਨਾ॥ 1॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਦੀਨ ਕਉ ਰਾਖਿ ਲੀਆ॥ ਕਾਟਿਆ ਰੋਗੁ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਨਾਮੁ ਦੀਆ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਪਾਪ ਮੇਰੇ ਪਰਹਰਿਆ ਬੰਧਨ ਕਾਟੇ ਮੁਕਤ ਭਏ॥ ਅੰਧ ਕੂਪ ਮਹਾ ਘੋਰ ਤੇ ਬਾਹ ਪਕਰਿ ਗੁਰਿ ਕਾਢਿ ਲੀਏ॥ 2॥ ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਰਾਖੇ ਰਾਖਨਹਾਰੇ॥ਐਸੀ ਦਾਤਿ ਤੇਰੀ ਪ੍ਰਭ ਮੇਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ॥ 3॥ ਗੁਣ ਨਿਧਾਨ ਸਾਹਿਬ ਮਨਿ ਮੇਲਾ॥ ਸਰਣਿ ਪਇਆ ਨਾਨਕ ਸੁਹੇਲਾ॥ 4॥9॥48॥

(PAGE 383): Assa Mehla 5: Aagaiy hee tay subh(u) kichh(u) hooa, uver(u) k(i) jaanaiy giyana. Bhool chook Apna baarik bukhshiya Parbrahm Bhugvaana. 1. Satgur(u) mayra suda duyyala, moh(i) deen kuou raakh(i) leeya. Kaatiya roag(u), muhaa sookh(u) paaya, Hur(i) Amrit(u) mookh(i) Naam(u) deeya. 1. Ruhaou. Anik paap mayray perhuriya, bundhun kaatay, mookt bhuyay. Undh koop, muha ghor tay, baanh pukur(i) Gur(i) kaadh(i) leeyay. 2. Nirbhuou bhuyay, sugul bhuou mitiya, raakhay Raakhunhaaray. Aiysi daat(i) Tayri Prubh mayray, kaaruj sugul suvaaray. 3. Goon nidhaan Sahib mun(i) mayla. Shern puyya Nanak sohayla. 4.9.48.

Word Meaning: Aagaiy = already; preplanned. Uver(u) = else. Bhool Chook = errors (mistakes) and omissions. Baarik = child. 1. Moh(i) = me. Deen = powerless. Pause. Perhuriya = removed; eradicated. Bundhun = bonds (of Maya). Mookt = emancipated. Undh Muha Ghor Koop = extremely deep and dark well (of Maya). 2. Nirbhuou = fearless. Daat(i) = gift; largesse. Svaaray = finished nicely. 3. Mayla = connected. Sohayla = in great comfort. 4.

MEANING: Everything that happens in the world is preplanned by Waheguru; what else do you want to know, oh man? (But if a person still wants to complain or work against His wishes), Waheguru forgives the mistakes and omissions of His children. 1.

I was very poor in spirituality and lacked noble qualities, but my Satguru is always kind and protected me from committing more sins. He, very kindly, gave me Waheguru's Amrit-Naam to recite, and eliminated the troubles caused by the captivating Maya; I have now realized great comfort (bliss). Pause. My countless sins have been eradicated, my bonds with Maya have been severed, and now I am free of all bonds. The Guru has pulled me out of the very deep and dark well (sea) of Maya by extending his kind hand. 2.
The protector Waheguru has protected me; all my worldly fears have gone, and I am now fearless. Your largesse is so great that you have completed all my tasks neatly, oh my dear Waheguru. 3. The source of all noble qualities, Waheguru, has kindly connected my mind with Him, and I am in great bliss in His shelter, now, oh Nanak. 4.9.48.

ਆਸਾ ਮਹਲਾ 5॥ ਤੂੰ ਵਿਸਰਹਿ ਤਾ ਸਭੁ ਕੋ ਲਾਗੁ ਚੀਤਿ ਆਵਹਿ ਤਾ ਸੇਵਾ॥ ਅਵਰੁ ਨ ਕੋਈ ਦੂਜਾ ਸੂਝੈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ॥ 1॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਦਾ ਦਇਆਲਾ ਲੋਗਨ ਕਿਆ ਵੇਚਾਰੇ॥ ਬੁਰਾ ਭਲਾ ਕਹੁ ਕਿਸ ਨੋ ਕਹੀਐ ਸਗਲੇ ਜੀਅ ਤੁਮਾਰੇ॥ 1॥ਰਹਾਉ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰਾ ਹਾਥ ਦੇਇ ਤੂ ਰਾਖਹਿ॥ ਜਿਸੁ ਜਨ ਊਪਰਿ ਤੇਰੀ ਕਿਰਪਾ ਤਿਸੁ ਕਉ ਬਿਪੁ ਨ ਕੋਊ ਭਾਖੈ॥ 2॥ ਓਹੋ ਸੁਖੁ ਓਹਾ ਵਡਿਆਈ ਜੋ ਪ੍ਰਭ ਜੀ ਮਨਿ ਭਾਣੀ॥ ਤੂੰ ਦਾਨਾ ਤੂ ਸਦ ਮਿਹਰਵਾਨਾ ਨਾਮੁ ਮਿਲੈ ਰੰਗੁ ਮਾਣੀ॥ 3॥ ਤੁਧੁ ਆਗੈ ਅਰਦਾਸਿ ਹਮਾਰੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ॥ ਕਹੁ ਨਾਨਕ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਕੋਈ ਨਾਉ ਨ ਜਾਣੈ ਮੇਰਾ॥ 4॥10॥49॥

Assa Mehla 5: Toon visreh(i) ta subh(u) ko laagoo, cheet(i) aaveh(i) ta sayva. Uver(u) na koyee dooja soojhaiy, Saachay alukh abhava. 1. Cheet(i) aavaiy ta suda Duyyala, loagun kiya vaychaaray. Boora bhulaa kuhou kis nu kuhiyaiy, suglay jea Toomhaaray. 1. Ruhaou. Tayri tayk, Tayra aadhaara, haath dayay Tu raakheh(i). Jis(u) jun oopur(i) Tayri kirpa, tis(u) kuou bip(u) na koyoo bhaakhaiy. 2. Oho sookh(u), oha vudiyaayee, jo Prubh Ji mun(i) bhaani. Toon daana Tu sud mehrvaana, Naam(u) milaiy rung(i) maani. 3. Toodh(u) aagaiy ardaas(i) humaari, jeeo pind(u) subh(u) Tayra. Kuhou Nanak subh Tayri vudiyaayee, koyee naoun na jaanaiy mayra. 4.10.49.

Word Meaning: Visreh(i) = forgot. Laagoo = on the attack. Cheet(i) = in mind. Soojhaiy = comes to mind. Alukh = invisible; incomprehensible. Abhayva = whose secrets can never be known. 1. Loagun = people. Vaychaaray = powerless. Bhula = kind; noble. Pause. Tayk = Adhaara = support. Bip(u) = insulting; negative. Bhaakhaiy = says. 2. Vudiyaayee = respect; honour. Bhaani = to His liking. Daana = knowing everything. Rung(i) Maani = enjoy the bliss of Your love. 3. Jeeo = life. Pind(u) = body. Vudiyaayee = greatness. 4.

MEANING: All my enemies in the form of sensual desires (lust, rage, etc.) are on the attack when I forget you, and they begin to serve me (come under my control) when I remember You, oh dear Waheguru. Even though You are incomprehensible, and Your secrets cannot be known, I cannot think of anybody else like You (who can help me), oh my Lord. 1.
When I keep You in my mind, You are always kind to me, and I do not worry about the people, because they cannot do me any good or cause me any harm. They are all Yours, so who can we call evil or noble? Pause. I always believe in Your support, and my dependence on You; You protect me by extending Your kind hand. Nobody can use any insulting language for the devotee whom You are kind to. 2. Only that situation is comforting to me, and only that is a matter of honour for me, which is liked (approved) by You. You know everything, and You are always kind. I enjoy the blissfulness of Your love, oh my Waheguru. 3. I always pray to You, and realize that my life and my body are Your ownership. Any respect that I, Nanak, enjoy is because of Your greatness; otherwise, nobody even knows my name, oh Waheguru. 4.10.49.

ਆਸਾ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਸਾਧ ਸੰਗਿ ਹਰਿ ਪਾਈਐ॥ ਖੋਲਿ ਕਿਵਾਰ ਦਿਖਾਲੇ ਦਰਸਨੁ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਈਐ॥ 1॥ ਮਿਲਉ ਪਰੀਤਮ ਸੁਆਮੀ ਅਪੁਨੇ ਸਗਲੇ ਦੂਖ ਹਰਉ ਰੇ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਿਨ੍ਹ ਰਿਦੈ ਅਰਾਧਿਆ ਤਾ ਕੈ ਸੰਗਿ ਤਰਉ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਉਦਿਆਨ ਪਾਵਕ ਸਾਗਰ ਭਏ ਹਰਖ ਸੋਗ ਮਹਿ ਬਸਨਾ॥ ਸਤਿਗੁਰੁ ਭੇਟਿ ਭਇਆ ਮਨੁ ਨਿਰਮਲੁ ਜਪਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸਨਾ॥ 2॥ ਤਨੁ ਧਨੁ ਥਾਪਿ ਕੀਓ ਸਭੁ ਅਪਨਾ ਕੋਮਲ ਬੰਧਨ ਬਾਧਿਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਭਏ ਜਨ ਮੁਕਤੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ॥ 3॥ ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਰਾਖਨਹਾਰੈ ਜੋ ਪ੍ਰਭ ਅਪੁਨੇ ਭਾਣੇ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਦਾਤੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੇ॥ 4॥11॥50॥

Assa Mehla 5: Kur(i) kirpa Prubh untarjaami, Sadh sung(i) Hur(i) paayiyaiy. Khohl(i) kivaar dikhaalay durshun(u), poonrup(i) junum(i) na aayiyaiy. 1. Miloun Preetum Soami apunay, suglay dookh huroun ray. Parbrahm(u) jinh(i) ridaiy araadhiya, ta kaiy sung(i) turoun ray. 1. Ruhaou. Muha oodiyaan paavuk saagur bhuyay, hurkh soag meh(i) busna. Satgur(u) bhayt(i) bhuyya mun(u) nirmul(u) jup(i) Amrit Hur(i) rusna. 2. Tun dhun(u) thaap(i) keeyo subh(u) apuna, komul bundhun baandhiya. Gur persad(i) bhuyay jun mooktay, Hur(i) Hur(i) Naam(u) araadhiya. 3. Raakh(i) leeyay Prubh(i) raakhunhaaraiy, jo Prubh Apunay bhaanay. Jeeo pind(u) subh(u) Toomra Daatay, Nanak sud koorbaanay. 4.11.50.

Word Meaning: Untarjaani = omniscient. Kivaar = doors. Poonrup(i) Junum(i) = in rebirths (reincarnation). 1. Preetum = very dear. Soami = Lord. Huroun = lose; get rid of. Ridaiy = in heart. Araadhiya = worshipped. Turoun = swim across (the sea of Maya). Pause. Muha = large. Oodiyaan = wilderness. Paavuk Saagur = sea of fire. Bhuyay = became. Herkh = happiness. Soag = grief; sad. Busna = dwell. Bhayt(u) = connect. Rusna = tongue. 2. Thaap(i) = establish. Komul Bundhun = soft (weak) bond. Baandhiya = tied. Mooktay = free from the bonds of Maya. 3.

MEANING: Please, be kind to me so that I may realize You in the company of the Guru, oh, the omniscient Waheguru. Show Your holy sight by opening the doors of my mind (which are shut for You for now) so that my birth-death-birth cycle is broken. 1.

I wish to get connected with my dear Lord because of which I will get rid of all my discomforts, and wish to be salvaged in the company of those who worship Waheguru. Pause.

Life, which is full of happiness and sadness, has become like a huge wilderness and a sea of fire where there is no visible route to escape (from the fire of desires). But when one gets connected with Satguru, he recites Waheguru's Amrit-Naam with his tongue, whereby his mind becomes pure. 2. The man believes that all the wealth that he has accumulated, and the body which he has nourished, are his forever, and does not realize that his connection with the world is very weak. But, with the grace of the Guru, the devotees worship Waheguru and get emancipated from the bonds of Maya. 3.

The saviour, Waheguru, protects those whom He likes. My life, and my body, are all Yours, oh my Provider, Lord. I, Nanak, am always a sacrifice for You. 4.11.50.

ਆਸਾ ਮਹਲਾ 5॥ ਮੋਹ ਮਲਨ ਨੀਦ ਤੇ ਛੁਟਕੀ ਕਉਨੁ ਅਨੁਗ੍ਰਹੁ ਭਇਓ ਰੀ॥ ਮਹਾ ਮੋਹਨੀ ਤੁਧੁ ਨ ਵਿਆਪੈ ਤੇਰਾ ਆਲਸ ਕਹਾ ਗਇਓ ਰੀ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 384)॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਗਾਖਰੋ ਸੰਜਮਿ ਕਉਨੁ ਛੁਟਿਓ ਰੀ॥ ਸੁਰਿ ਨਰ ਦੇਵ ਅਸੁਰ ਤ੍ਰੈ ਗੁਨੀਆ ਸਗਲੋ ਭਵਨੁ ਲੁਟਿਓ ਰੀ॥ 1॥ ਦਾਵਾ ਅਗਨਿ ਬਹੁਤੁ ਤ੍ਰਿਣ ਜਾਲੇ ਕੋਈ ਹਰਿਆ ਬੂਟੁ ਰਹਿਓ ਰੀ॥ 2॥ ਕਾਜਰ ਕੋਠ ਮਹਿ ਭਈ ਨ ਕਾਰੀ ਨਿਰਮਲ ਬਰਨੁ ਬਨਿਓ ਰੀ॥ ਮਹਾ ਮੰਤ੍ਰੁ ਗੁਰ ਹਿਰਦੈ ਬਸਿਓ ਅਚਰਜ ਨਾਮੁ ਸੁਨਿਓ ਰੀ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਨਦਰਿ ਅਵਲੋਕਨ ਅਪੁਨੈ ਚਰਨਿ ਲਗਾਈ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਈ॥ 4॥12॥51॥

Assa Mehla 5: Moh mulun neend tay chhootki, kaun unugreh(u) bhuyyo ree? Muhaa mohini toodh(u) na viyaapaiy, tayra aalus kuhaa guyyo ree? 1. Ruhaou.
(PAGE 384): Kaam(u), kroadh(u), ahunkaar gaakhro, sunjum(i) kaun chhootiyo ree? Soor(i) nur, dayv, asoor, traiy gooniya, suglo bhuvun(u) lootiyo ree. 1. Daava ugun(i) buhout trin jaalay, koyee huriya boot(u) ruhiyo ree. 2. Kaajur koatth meh(i) bhuyee na kaari, nirmul bern(u) buniyo ree. Muha Muntar(u) Gur hirdaiy busiyo, achurj Naam(u) sooniyo ree. 3. Kur(i) kirpa Prubh(i) nudr(i) uvloakun, Apunaiy churn(i) lugaayee. Praym bhugut(i) Nanak sookh(u) paaya, Sadhu sung(i) smaayee. 4.12.51.
Word Meaning: Moh Mulun = the filth of worldly attachments. Chhootki = became free. Unugreh(i) = kindness. Muha Mohini = highly captivating (Maya). Viyaapaiy = influences. Aalus = laziness. Pause. Gaakhrro = tough; difficult (to control). Sunjum(i) = means. Chhootiyo = shake off. Soor(i) Nur = gods-like men. Dayv = gods. Asoor = demons. Traiy – gooniya = all those affected by Maya. Bhuvun = the whole world. Lootiyo = robbed. 1. Daava Ugun(i) = the wild fire (of Maya). Trin = large trees and other vegetation (Maya-lover conceited people). Koyee = some rare. Huriya Boot(u) = small green plant (some humble individual who lives on Waheguru's Naam). 2. Kaajur Koatth = a room full of kohl (mascara); the world influenced by Maya. (Kohl has been used as a metaphor for Maya very frequently in the Guru Granth Sahib). Nirmul(u) = clean. Bern(u) = colour; Divine glow. Muha Muntar(u) = the great Mantra (Waheguru's Naam). Achurj = amazing; enchanting. 3. Uvlokun = saw; cast sight. Smaayee = got absorbed (in the Naam). 4.
MEANING: What kindness has been showered on you that has awakened you from the slumber of the filth of worldly attachments, oh my friend? Where has your laziness (no resistance to the attractions of Maya) gone so that the captivating Maya cannot influence you anymore? Pause. How have you eradicated the influence of Maya, which has robbed the whole world, including the godlike men, the gods, the demons and all the living beings which are under the influence of the three effects of Maya? Moreover, by what means have you gotten rid of the vices like lust, rage, and ego, which are so difficult to control? 1. Like a wildfire that burns the big trees and other vegetation, the fire of Maya (desires) burns (causes suffering) for all the Maya-lovers; and just like some small green plants escape the wildfire, some rare, humble people, who survive on Waheguru's Naam, escape the fire of Maya. 2. A devotee is not affected by the darkness of Maya, even though he lives in the dark world of Maya; on the contrary, he has a Divine glow on his face. Guru's Shabad has flourished in my heart, and I listen to the amazing Naam of Waheguru. 3. The kind Waheguru cast His kind sight on me, and connected me with His Feet (Naam) through the Guru. With my loving worship, I am enjoying blissfulness and am fully absorbed in Waheguru in the company of the Guru, oh Nanak. 4.12.51.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਘਰੁ 7 ਮਹਲਾ 5॥ ਲਾਲੁ ਚੋਲਨਾ ਤੈ ਤਨਿ ਸੋਹਿਆ॥ ਸੁਰਿਜਨ ਭਾਨੀ ਤਾ ਮਨੁ ਮੋਹਿਆ॥ 1॥ ਕਵਨੁ ਬਨੀ ਰੀ ਤੇਰੀ ਲਾਲੀ॥ ਕਵਨ ਰੰਗਿ ਤੂ ਭਈ ਗੁਲਾਲੀ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਹੀ ਸੁੰਦਰ ਤੁਮਹਿ ਸੁਹਾਗੁ॥ ਤੁਮ ਘਰਿ ਲਾਲਨੁ ਤੁਮ ਘਰਿ ਭਾਗੁ॥ 2॥ ਤੂੰ ਸਤਵੰਤੀ ਤੂ ਪਰਧਾਨਿ॥ ਤੂੰ ਪ੍ਰੀਤਮ ਭਾਨੀ ਤੂਹੀ ਸੁਰ ਗਿਆਨਿ॥ 3॥ ਪ੍ਰੀਤਮ ਭਾਨੀ ਤਾ ਰੰਗਿ ਗੁਲਾਲ॥ ਕਹੁ ਨਾਨਕ ਸੁਭ ਦ੍ਰਿਸਟਿ ਨਿਹਾਲ॥ 4॥ ਸੁਨਿ ਰੀ ਸਖੀ ਇਹ ਹਮਰੀ ਘਾਲ॥ ਪ੍ਰਭ ਆਪਿ ਸੀਗਾਰਿ ਸਵਾਰਨਹਾਰੁ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 1.52.
Ek Onkar Satgur Persad(i): Raag(u) Assa Ghur(u) 7, Mehla 5: Laal(u) cholna taiy tun(i) sohiya. Soorjun bhaani ta mun(u) mohiya. 1. Kuvun bunee ree tayri laali. Kuvun rung(i) tu bhuyee goolaali. 1. Ruhaou. Toom hee soondar, toomeh(i) soohaag(u). Toom ghur(i)

Laalun(u), toom ghur(i) bhaag(u). 2. Tu satvuntee, tu perdhaan(i). Tu Preetum bhaani, toohee soor giyan(i). 3. Preetum bhaani ta rung(i) goolaal. Kuhou Nanak shoobh drisht(i) nihaal. 4. Soon ree sukhee, eh humri ghaal. Prubh aap(i) seegaar, svaarunhaar. Ruhaou Dooja. 1.52.

Word Meaning: Laal(u) Cholna = red outfit (love for Waheguru). Sohiya = looks very pretty. Soorjun = God. Bhaani = liked by. Mohiya = captivated. 1. Kuvun(u) = for what reason? how. Goolaali = the colour of a red flower. Pause. Soohaag = husband. Laalun(u) = extremely dear (Waheguru). Bhaag(u) = good fortune. 2. Satvuntee = of high morality. Perdhaan(i) = leader. Bhaani = liked by. Soor Giyan = supreme knowledge. 3. Shoobh = kind; loving. Nihaal = blissful. 4.
Sukhee = friend. Ghaal = hard labour. Seegaar(i) = adorned (with virtues). Pause Two.

MEANING: How did you get this radiance on your face, and in whose love have you become so beautiful like a red flower, oh my friend? **Pause.** The red outfit (and your radiant face) look very pretty on you. (The friend replied) I became pretty because my dear God liked me, and captivated my mind. 1. So, you are pretty because you have such a great husband. And you are lucky to have an extremely dear (Waheguru) in your house (heart)? 2. You have high morals, and you are the spiritual leader now. You are liked by the dear Waheguru, and you have the supreme (Divine) knowledge. 3.
A devotee, who is liked by dear Waheguru, acquires the captivating looks of a red flower, and she becomes blissful when Waheguru casts a loving sight on her, oh Nanak. 4.
The blessed devotee explains further that her only labour was that Waheguru Himself adorned her with noble qualities (being liked by Waheguru is due only to His kindness; one has no control over it). Second Pause. 1.52.

ਆਸਾ ਮਹਲਾ 5॥ ਦੂਖੁ ਘਨੋ ਜਬ ਹੋਤੇ ਦੂਰਿ॥ ਅਬ ਮਸਲਤਿ ਮੋਹਿ ਮਿਲੀ ਹਦੂਰਿ॥ 1॥ ਚੁਕਾ ਨਿਹੋਰਾ ਸਖੀ ਸਹੇਰੀ॥ ਭਰਮੁ ਗਇਆ ਗੁਰਿ ਪਿਰ ਸੰਗਿ ਮੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਨਿਕਟਿ ਆਨਿ ਪ੍ਰਿਅ ਸੇਜ ਧਰੀ॥ ਕਾਣਿ ਕਢਨ ਤੇ ਛੂਟਿ ਪਰੀ॥ 2॥ ਮੰਦਰ ਮੇਰੈ ਸਬਦਿ ਉਜਾਰਾ॥ ਅਨਦ ਬਿਨੋਦੀ ਖਸਮੁ ਹਮਾਰਾ॥ 3॥ ਮਸਤਕਿ ਭਾਗੁ ਮੈ ਪਿਰੁ ਘਰਿ ਆਇਆ॥ ਥਿਰੁ ਸੋਹਾਗੁ ਨਾਨਕ ਜਨ ਪਾਇਆ॥ 4॥2॥53॥

Assa Mehla 5: Dookh(u) ghuno, jub hoatay door(i). Ub muslut(i) moh(i) mili hudoor(i). 1. Chooka nihora, sukhee suhayri. Bherm(u) guyya, Gur(i) Pir sung(i) mayri. 1. Ruhaou. Nicket(i) aan(i) Priyay sayj dhuree. Kaan(i) kuddhun tay chhoot(i) puree. 2. Mundar mayraiy Shabad(i) oojaara. Anund binoadi Khusm(u) humaara. 3. Mustuk(i) bhaag(u), mein Pir(u) ghur(i) aaya. Thir(u) sohaag(u), Nanak jun paaya. 4. 2.53.

Word Meaning: Ghuno = immense; of many types. Muslut(i) = noble advice. Hudoor(i) = close to (Waheguru). 1. Chooka = removed. Nihora = to complain for not meeting some expectations. Sukhee Suhayri (suhayli) = friends = senses. Bherm(u) = illusions. Pause. Nicket(i) = near; close. Aan(i) = brought. Sayj Dhuree = put on the bed (of heart). Kaan(i) = dependence; subservience. 2. Mundar = mansion (heart). Oojaara = brightness. Anund Binoadi = (source of) bliss and zest. 3.
Mustuk(i) = (on the) forehead. Thir(u) = permanent. Sohaag(u) = husband. 4.

MEANING: I get besieged by many types of discomfort when my mind is away (from Waheguru). But now I am getting noble advice to be close to Waheguru (the Guru has connected me to Waheguru). 1. All my illusions (about Maya) have been cleared, and my Guru has connected me with Waheguru-husband. Also, all my complaining about my senses not being under my control is over. Pause. My dear (Waheguru) brought me close to Him, and put me on His bed (of heart). I am no longer subservient to my senses. 2. My heart has been lit up with Guru's Shabad. My Lord is a great source of bliss

and zest. 3. I am highly fortunate that my husband (Waheguru) has come to (appeared in) my heart, and I have realized my permanent Husband, oh Nanak. 4.2.53.

ਆਸਾ ਮਹਲਾ 5॥ ਸਾਚਿ ਨਾਮਿ ਮੇਰਾ ਮਨੁ ਲਾਗਾ॥ ਲੋਗਨ ਸਿਉ ਮੇਰਾ ਠਾਗਾ ਬਾਗਾ॥ 1॥ ਬਾਹਰਿ ਸੂਤੁ ਸਗਲ ਸਿਉ ਮਉਲਾ॥ ਅਲਿਪਤੁ ਰਹਉ ਜੈਸੇ ਜਲ ਮਹਿ ਕਉਲਾ॥ 1॥ ਰਹਾਉ॥ ਮੁਖ ਕੀ ਬਾਤ ਸਗਲ ਸਿਉ ਕਰਤਾ॥ ਜੀਅ ਸੰਗਿ ਪ੍ਰਭੁ ਅਪੁਨਾ ਧਰਤਾ॥ 2॥ ਦੀਸਿ ਆਵਤ ਹੈ ਬਹੁਤੁ ਭੀਹਾਲਾ॥ ਸਗਲ ਚਰਨ ਕੀ ਇਹੁ ਮਨੁ ਰਾਲਾ॥ 3॥ ਨਾਨਕ ਜਨਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥
(ਅੰਗ 385)॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਦਿਖਾਇਆ॥ 4॥3॥54॥

Assa Mehla 5: Saach(i) Naam(i) mayra mun(u) laaga. Logun siyoun mayra tthaaga baaga. 1. Baahur(i) soot(u) sugul sioun maula. Uliput ruhoun jaiysay jul meh(i) kaula. 1. Ruhaou. Mookh kee baat sugul siyoun kerta. Jea sung(i) Prubh(u) apuna dherta. 2. Dees(i) aavut haiy buhout bheehaala. Sugul churn kee eh(u) mun(u) raala. 3. Nanak jun(i) Gur(u) Poora paaya.

(PAGE 385): Untar(i) Baahur(i) Aik(u) dikhaaya. 4.3.54.

Word Meaning: Mun(u) Laaga = caught my interest; is absorbed. Tthaaga Baaga = minimum interaction. 1. Soot(u) = connection; interaction. Maula = flourishes; healthy. Uliput(u) = detached. Kaula = lotus flower. Pause. Bheehala = frightening. Raala = dust (of feet); very humble. 3.

MEANING: My mind is so absorbed in Waheguru's Naam that I have minimal interaction with people. 1. Outwardly (visibly), I have a healthy interaction with people, but inwardly, I am fully detached from worldly affairs (Maya) just as a lotus flower thrives in water, yet stays above it. Pause. I talk to everybody, but Waheguru is always on my mind. 2. Strangely, my behaviour looks very frightening to people (because I show no interest in Maya), but my mind is the dust of everybody's feet (I show respect for them). 3. I have realized the Perfect Guru who has shown me Waheguru inside my heart, and outside (everywhere), oh Nanak. 4.3.54.

ਆਸਾ ਮਹਲਾ 5॥ ਪਾਵਤੁ ਰਲੀਆ ਜੋਬਨਿ ਬਲੀਆ॥ ਨਾਮ ਬਿਨਾ ਮਾਟੀ ਸੰਗਿ ਰਲੀਆ॥ 1॥ ਕਾਨ ਕੁੰਡਲੀਆ ਬਸਤ੍ਰ ਓਢਲੀਆ॥ ਸੇਜ ਸੁਖਲੀਆ ਮਨਿ ਗਰਬਲੀਆ॥ 1॥ਰਹਾਉ॥ ਤਲੈ ਕੁੰਚਰੀਆ ਸਿਰਿ ਕਨਿਕ ਛਤਰੀਆ॥ ਹਰਿ ਭਗਤਿ ਬਿਨਾ ਲੇ ਧਰਨਿ ਗਡਲੀਆ॥ 2॥ ਰੂਪ ਸੁੰਦਰੀਆ ਅਨਿਕ ਇਸਤਰੀਆ॥ ਹਰਿ ਰਸੁ ਬਿਨੁ ਸਭਿ ਸੁਆਦ ਫਿਕਰੀਆ॥ 3॥ ਮਾਇਆ ਛਲੀਆ ਬਿਕਾਰ ਬਿਖਲੀਆ॥ ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲੀਆ॥ 4॥4॥55॥

Assa Mehla 5: Paavut ruliyaan jobun(i) buliya. Naam binaa maati sung(i) ruliya. 1. Kaan koondliya, bustar odhuliya. Sayj sookhuliya, mun(i) gerbuliya. 1. Ruahou. Tulaiy koonchuriya, sir(i) kunik chhutriya. Hur(i) bhugut bina lay dhurn(i) gudliya. 2. Roop soondariya, anik isturiya. Hur(i) rus(u) bin(u) subh(i) sooaad phikriya. 3. Maya chhuliya, bikaar bikhliya. Shern Nanak Prubh Purakh duyaaliya. 4.4.55.

Word Meaning: Paavut Ruliyaan = enjoys sensual pleasures. Jobun(i) = youthfulness. Buliya = strength. Maati = earth; dust. 1. Koondliya = big earrings. Odhuliya = wears. Sookhuliya = comfortable. Gerbuliya = conceit; ego. Pause. Tulaiy = underneath. Koonchuriya = elephants. Kunik = gold. Chhutriya = umbrella; canopy. Gudliya = is buried. 2. Soondariyaan = beautiful damsels. Anik = many. Isturiyaan = women. Phikriyaan = tasteless. 3. Chhuliya = deceited; robbed. Bikaar = vices; sensual pleasures. Bikhliya = like poison. Duyaaliya = kind; benevolent. 4.

MEANING: Intoxicated with his youthfulness and his physical strength, the man enjoys sensual pleasures. But, without Waheguru's Naam, he will eventually become a part of

earth (dust). 1. He has big earrings in his ears, wears rich clothes, and has a comfortable bed, but all these luxuries simply boost his ego. Pause.
He may have elephants under him, and gold canopies over his head. But, without worshipping Waheguru, he will simply be buried under the earth. 2. He may have many wives with beautiful looks, but without the sweet taste of Waheguru's Naam, all other enjoyments are tasteless. 3. Maya is highly deceitful, and sensual pleasures are poisonous, so I have taken the shelter of the benevolent Waheguru, oh Nanak. 4.4.55.

ਆਸਾ ਮਹਲਾ 5॥ ਏਕੁ ਬਗੀਚਾ ਪੇਡੁ ਘਨ ਕਰਿਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤਹਾ ਮਹਿ ਫਲਿਆ॥ 1॥ ਐਸਾ ਕਰਹੁ ਬੀਚਾਰੁ ਗਿਆਨੀ॥ ਜਾ ਤੇ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਨੀ॥ ਆਸਿ ਪਾਸਿ ਬਿਖੂਆ ਕੇ ਕੁੰਟਾ ਬੀਚਿ ਅੰਮ੍ਰਿਤੁ ਹੈ ਭਾਈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਿੰਚਨਹਾਰੇ ਏਕੈ ਮਾਲੀ॥ ਖਬਰਿ ਕਰਤੁ ਹੈ ਪਾਤ ਪਤ ਡਾਲੀ॥ 2॥ ਸਗਲ ਬਨਸਪਤਿ ਆਨਿ ਜੜਾਈ॥ ਸਗਲੀ ਫੂਲੀ ਨਿਫਲ ਨ ਕਾਈ॥ 3॥ ਅੰਮ੍ਰਿਤ ਫਲੁ ਨਾਮੁ ਜਿਨਿ ਗੁਰ ਤੇ ਪਾਇਆ॥ ਨਾਨਕ ਦਾਸ ਤਰੀ ਤਿਨਿ ਮਾਇਆ॥ 4॥5॥56॥

Assa Mehla 5: Aik bugeecha payd(u) ghun kuriya. Amrit Naam(u) tuhaa meh(i) fuliya. 1. Aiysa kurhou beechaar(u) giyani. Ja ta paayiyaiy pud(u) nirbaani. Aas(i) paas(i) bikhooa kay koonta, beech(i) Amrit haiy bhaayee ray. 1. Ruhou. Sinchun-haaray Aikaiy maali. Khubur(i) kert(u) haiy paat put daali. 2. Sugul bnusput(i) aan(i) jurraayee. Suglee phooli, niful na kaayee. 3. Amrit ful(u) Naam(u) jin(i) Gur tay paaya. Nanak Daas turry tin(i) Maya. 4.5.56.

Word Meaning: Bugeecha = orchard; world. Payd(u) = tree; human beings. Ghun = very dense; of many, many kinds. Fuliya = flourished. 1. Pud(u) Nirbani = the spiritual state completely detached from Maya. Bikhooa = poison (Maya). Koonta = pool. Pause. Sinchunhaaray = one who waters (the plants). Maali = gardener. Paat, Put = every leaf. Daali = branch. 2. Bnusput(i) = vegetation. Jurraayee = decorated. Phooli = flourishes; bear flowers. Niful = without fruit. 3. Turry Maya = swam across the sea of Maya. 4.

MEANING: Waheguru has created the world like an orchard, densely populated with trees (living beings) of many different kinds. Waheguru's Amrit-Naam is flourishing in this orchard (the world survives because of His Naam). 1. The man has Waheguru's Amrit-Naam in him, but there are many attractions of poisonous Maya around him. So, ponder the idea of how we can attain the spiritual state above the effects of Maya, oh, the well-informed man. Pause. There is only one gardener (Waheguru) to irrigate this orchard (to keep this world healthy and growing), who looks after every leaf and branch (small and big animals). 2. Waheguru has decorated the world with many different flowers, fruit-trees, and other vegetation (animals and vegetation of different kinds). Every tree and plant in this world-orchard is flourishing, and none is without fruit (every living being is playing its role and producing whatever it is supposed to produce). 3. (The world is so attractive that every living being is captivated by Maya). But whoever realizes the Naam-Amrit from the Guru is able to swim across this sea of Maya, oh Nanak. 4.5.56.

ਆਸਾ ਮਹਲਾ 5॥ ਰਾਜ ਲੀਲਾ ਤੇਰੈ ਨਾਮਿ ਬਨਾਈ ਜੋਗੁ ਬਨਿਆ ਤੇਰਾ ਕੀਰਤਨੁ ਗਾਈ॥ 1॥ ਸਰਬ ਸੁਖਾ ਬਨੇ ਤੇਰੈ ਓਲ੍ਹੈ॥ ਭ੍ਰਮ ਕੇ ਪਰਦੇ ਸਤਿਗੁਰਿ ਖੋਲ੍ਹੈ॥ 1॥ ਰਹਾਉ॥ ਹੁਕਮੁ ਬੂਝਿ ਰੰਗ ਰਸ ਮਾਣੈ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਮਹਾ ਨਿਰਬਾਣੈ॥ 2॥ ਜਿਨਿ ਤੂੰ ਜਾਤਾ ਸੋ ਗਿਰਸਤ ਉਦਾਸੀ ਪਰਵਾਣੁ॥ ਨਾਮਿ ਰਤਾ ਸੋਈ ਨਿਰਬਾਣੁ॥ 3॥ ਜਾ ਕਉ ਮਿਲਿਓ ਨਾਮੁ ਨਿਧਾਨਾ॥ ਭਨਤਿ ਨਾਨਕ ਤਾ ਕਾ ਪੂਰ ਖਜਾਨਾ॥ 4॥6॥57॥

Assa Mehla 5: Raj leela tayraiy Naam(i) bunaayee, joag(u) buniya Tayra keertun gaayee. 1. Serb sookha bunay Tayraiy ohlay. Bherm kay purday Satgur(i) khohlay. 1. Ruhaou. Huqam(u) boojh(i) rung rus maanaiy. Satgur sayva muha nirbaanay. 2. Jin(i) Tu jaata, so

grisut oodaasi pervaan(u). Naam(i) rutta soyee nirbaan(u). 3. Ja kuou miliyo Naam(u) nidhaana. Bhunut(i) Nanak ta ka poor khujaana. 4.6.57.

Word Meaning: Leela = the luxury; the enjoyment. Raaj = reign of a state; family life. Joag(u) = union. 1 Ohlay = support. Bherm = doubts; misgivings. Purday = curtains. Pause. Rung Rus = luxuries. Nirbaanay = above the effects of Maya. 2. Jaata = recognized; made a connection with You. Oodaasi = detachment from Maya. Rutta = imbued. Nirbaan = detached from Maya. 3. Bhunut(i) = says. Khujaana = treasure. 4.

MEANING: Your support (approval) is the source of all comforts, oh Waheguru. Satgur has cleared all my misgivings (about Maya) **Pause.** Recitation of Your Naam provides as much enjoyment (happiness) as reigning over a country; and singing Your praise connects me with You, oh Waheguru. 1. The man attains the spiritual state above the effects of Maya by serving the Guru (acting on His Advice) and enjoys all the luxuries of life when he realizes that everything is happening under Waheguru's Huqam (Will). 2. Anyone who makes a connection with You is approved by You, whether he is a family man or is visibly detached from Maya. Whoever is imbued in Your Naam is the true renouncer of the world, oh Waheguru. 3. Whoever received the treasure of Naam (from the Guru) has all his treasures completely filled (is fully satisfied in life), oh Nanak. 4.6.57.

ਆਸਾ ਮਹਲਾ 5॥ ਤੀਰਥਿ ਜਾਉ ਤ ਹਉ ਹਉ ਕਰਤੇ॥ ਪੰਡਿਤ ਪੂਛਉ ਤ ਮਾਇਆ ਰਾਤੇ॥ 1॥ ਸੋ ਅਸਥਾਨੁ ਬਤਾਵਹੁ ਮੀਤਾ॥ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਕੀਰਤਨੁ ਨੀਤਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰ॥ ਨਰਕਿ ਸੁਰਗਿ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰ॥ 2॥ ਗਿਰਸਤ ਮਹਿ ਚਿੰਤ ਉਦਾਸ ਅਹੰਕਾਰ॥ ਕਰਮ ਕਰਤ ਜੀਅ ਕਉ ਜੰਜਾਰ॥ 3॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਮਨੁ ਵਸਿ ਆਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਰੀ ਤਿਨਿ ਮਾਇਆ॥ 4॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਇਹੁ ਅਸਥਾਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ॥ 1॥ਰਹਾਉ ਦੂਜਾ॥

Assa Mehla 5: Teeruth jaaoun ta huoun, huoun, kertay. Pundit poochhoun ta Maya raatay. So usthaan(u) butaavhou meeta. Ja kaiy Hur(i) Hur(i) keertun(u) neeta. 1. Ruhaou. Shastar, Bayd, paap poonn veechaar. Nerk(i) soorug(i) phir(i), phir(i) autaar. 2. Grist meh(i) chint, oodaas ahunkaar. Kerm kert jea kuou junjaar. 3. Prubh kirpa tay mun(u) vus(i) aaya. Nanak Gurmukh(i) turry tin(i) Maya. 4. Sadh sung(i) Huri) keertun gaayiyaiy. Eh(u) usthaan(u) Guru tay paayiyaiy. Ruhaou Dooja.

Word Meaning: Houn = I or me (focus on selfishness). Raatay = imbued in. 1. Bayd = the Vedas. Autar = birth. 2. Chint = worries. Oodas = one who has renounced the world. Kerm Kert = performing rituals. Junjaar = network of worldly bonds and worries. 3. Vus(i) = under control. Turry = swam across (the sea of Maya). 4. Pause Two.

MEANING: I find the pilgrimage of holy places to be completely selfish, and a source of ego for the pundits (Brahmans) when they are known to be fully imbued in Maya. 1.
So, tell me the place where only Waheguru's praise is sung, oh my friend. Pause.
The Hindu holy books, like the Shastras and the Vedas, discuss only sins and noble deeds that lead to hell and paradise, and to rebirths again and again. 2.
There are worries when one lives in a family, and those so-called holy men who renounce the world are full of ego. Similarly, the performance of religious rituals is another network of worldly bonds and worries about which rituals are sinful and which are in accordance with religious dictates. 3. By the benevolence of Waheguru, a devotee, who is able to control his mind (sensual pleasures) in the shelter of the Guru, swims across the sea of Maya, oh Nanak. 4. So, the only worthwhile thing to do is to sing praise of Waheguru

in the company (shelter) of the holy men, but such a congregation can be joined only by the grace of the Guru. Pause Second. 7.58.

ਆਸਾ ਮਹਲਾ 5॥ ਘਰਿ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ॥ ਹਰਿ ਸਿਮਰਤ ਸਗਲ ਬਿਨਾਸੇ ਦੂਖਾ॥ 1॥ ਸਗਲ ਸੁਖ ਜਾ ਤੂੰ ਚਿਤਿ ਆਵੈ॥
(ਅੰਗ 386)॥ ਸੋ ਨਾਮੁ ਜਪੈ ਜੋ ਜਨ ਤੁਧੁ ਭਾਵੈ॥1॥ ਰਹਾਉ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਜਪਿ ਨਾਮੁ ਤੇਰਾ॥ ਹਰਿ ਹਰਿ ਜਪਤ ਢਹੈ ਦੁਖ ਡੇਰਾ॥ 2॥ ਹੁਕਮੁ ਬੂਝੈ ਸੋਈ ਪਰਵਾਨੁ॥ ਸਾਚੁ ਸਬਦੁ ਜਾ ਕਾ ਨੀਸਾਨੁ॥ 3॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ ਭਨਤਿ ਨਾਨਕੁ ਮੇਰੈ ਮਨਿ ਸੁਖੁ ਪਾਇਆ॥ 4॥8॥59॥

Assa Mehla 5: Ghur(i) meh(i) sookh, baahur(i) phoon(i) sookha. Hur(i) simrut sugul binaasay dookha. 1. Sugul sookh, ja Toon chit(i) aavaiy.

(PAGE 386): So Naam(u) jupaiy, jo jun Toodh(u) bhaavaiy. 1. Ruhaou. Tun(u) mun(u) seetul(u), jup(i) Naam(u) Tayra. Hur(i) Hur(i) juput dhuhaiy dookh dayra. 2. Huqam(u) boojhaiy, soyee pervaan(u). Saach(u) Shabad(u) ja ka neeshaan(u). 3. Gur(i) Pooraiy Hur(i) Naam(u) drirraaya. Bhunut(i) Nanak(u) mayraiy mun(i) sookh paaya. 4.8.59.

Word Meaning: Ghur(i) = (in the) heart. Sookh = comfort; peace. Phoonn(i) = also. Sugul = all Binaasay = eliminated; destroyed. 1.
Seetul(u) = calm; peaceful. Dhuhaiy = is demolished. Dayra = home; source. 2.
Boojhaiy = understand; realize. Pervaan(u) = approved. Neeshaan(i) = identification. 3.
Drirraayaay = reinforced. Bhunut(i) = saying; reciting. 4.

MEANING: If one's mind is at peace, he finds peace even in the outside world. All his suffering is destroyed when one recites Waheguru's Naam. 1. One enjoys all comforts when he has Waheguru in his mind; but only that devotee recites Your Naam who is liked by You, oh Waheguru. Pause. One's body and mind become calm (peaceful) when he recites Waheguru's Naam, which also demolishes the sources of all suffering. 2.
A devotee, who has Guru's eternal Shabad in mind as his identity (is recognized as bearing Guru's Shabad in mind), obeys Your Huqam (Will), and is approved by You (achieves the objective of life – union with You), oh Lord. 3. My Perfect Guru reinforced Waheguru's Naam in my mind, and by reciting the Shabad, I have realized blissfulness in my mind, oh Nanak. 4.8.59.

ਆਸਾ ਮਹਲਾ 5॥ ਜਹਾ ਪਠਾਵਹੁ ਤਹ ਤਹ ਜਾਈ॥ ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ ਸੁਖੁ ਪਾਈ॥ 1॥ ਸਦਾ ਚੇਰੇ ਗੋਵਿੰਦ ਗੋਸਾਈ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਰਾ ਦੀਆ ਪੈਨਉ ਖਾਈ॥ ਤਉ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਸੁਖੀ ਵਲਾਈ॥ 2॥ ਮਨ ਤਨ ਅੰਤਰਿ ਤੁਝੈ ਧਿਆਈ॥ ਤੁਮਰੈ ਲਵੈ ਨ ਕੋਊ ਲਾਈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਨਿਤ ਇਵੈ ਧਿਆਈ॥ ਗਤਿ ਹੋਵੈ ਸੰਤਹ ਲਗਿ ਪਾਈ॥ 4॥9॥60॥

Assa Mehla 5: Juhaa putthaavhou, teh, teh, jaayeen. Jo Toom dayhou, soyee sookh paayeen. 1. Suda chayray Govind Gosaayeen. Toomri kirpa tay triput(i) aghaayeen. 1. Ruhaou. Toomra deeya pehnoun khaayeen. Tuou persaad(i) prubh sookhi vulaayeen. 2. Mun tun untar(i) Toojhaiy dhiyaayeen. Toomraiy luvaiy na koyoo laayeen. 3. Kuhuou Nanak nit ivaiyn dhiyaayeen. Gut(i) hovaiy, Sunteh lug(i) paayeen. 4.9.60.

Word Meaning: Putthaavhou = send. Teh = there. 1. Chayray = disciples; slaves. Govind = Gosaayeen = God. Triput Aghaayee = fully satisfied and contented. Pause. Pehnnou = wear. Vulaayeen = spend life. 2. Luvaiy Na Laayee = no is equal. 3.
Nit = every day. Ivaiyn = like this. Gut(i) = high spiritual state. Lug(i) Paayee = at their feet (in the shelter of the holy saints). 4.

MEANING: I go gladly wherever You send me (I simply obey Your Command), and find every situation comforting which You put me in, oh my Waheguru.
I am always Your slave, and am fully satisfied and content with Your grace. Pause.

All that I wear, and I that I eat, are Your gifts, and my life is spent comfortably by Your kindness. 2. I recite only Your Naam by my body and my mind. There is none in this world that can be compared with You. 3. I recite Your Naam like this every day because I know that one acquires high spiritual state by taking Guru's shelter, oh Nanak. 4.9.60.

ਆਸਾ ਮਹਲਾ 5॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਧਿਆਈਐ॥ ਮਾਰਗਿ ਚਲਤ ਹਰੇ ਹਰਿ ਗਾਈਐ॥ 1॥ ਸ੍ਰਵਨ ਸੁਨੀਜੈ ਅੰਮ੍ਰਿਤ ਕਥਾ॥ ਜਾਸੁ ਸੁਨੀ ਮਨਿ ਹੋਇ ਅਨੰਦਾ ਦੂਖ ਰੋਗ ਮਨ ਸਗਲੇ ਲਥਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਰਜਿ ਕਾਮਿ ਬਾਟ ਘਾਟ ਜਪੀਜੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ 2॥ ਦਿਨਸੁ ਰੈਨਿ ਹਰਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਸੋ ਜਨੁ ਜਮ ਕੀ ਵਾਟ ਨ ਪਾਈਐ॥ 3॥ ਆਠ ਪਹਰ ਜਿਸੁ ਵਿਸਰਹਿ ਨਾਹੀ॥ ਗਤਿ ਹੋਵੈ ਨਾਨਕ ਤਿਸੁ ਲਗਿ ਪਾਈ॥ 4॥10॥61॥

Assa Mehla 5: Ootthut, baiytthut, sovut, dhiyaayiyaiy. Maarug(i) chulut, Huray, Hur(i) gaayiyaiy. 1. Servun soonijaiy Amrit Kutha. Jaas(u) sooni mun(i) hoyay anunda, dookh roag mun tay suglay lutha. 1. Ruhaou. Kaaruj(i), kaam(i), baat, ghaat, jupijaiy. Gur persad(i) Hur(i) Amrit peejaiy. 2. Dinus(u) raiyn(i) Hur(i) keertun gaayiyaiy. So jun(u) Jum kee vaat na paayiyaiy. 3. Aatth pehr jis(u) visreh(i) naahi. Gut(i) hovaiy, Nanak tis(u) lug(i) paayeen. 4.10.61.

Word Meaning: Ootthut = standing. Baitthut = sitting. Maarug Chulut = travelling. 1. Servun = ears. Kutha = stories of Waheguru. Jaas(i) = praise. Anunda = blissfulness. Lutha = went away; removed. Pause. Kaaruj = special occasion. Baat = on the way. Ghaat = a part of the riverbank used by people for various activities. Jupijaiy = recite Naam. 2. Dinus(u) = day. Raiyn(i) = night. Jum Kee Vaat = path leading to the angel of death (for punishment). 3. Aatth Pehr = 24 hours. Visreh(i) = forgotten. Gut(i) = high spiritual state. 4.

MEANING: One should recite Waheguru's Naam whether he is standing, sitting, sleeping, or travelling (walking). 1. One should listen to the stories of Waheguru (His virtues and His kindnesses, etc.) with one's ears (with full faith). Listening to His praise causes blissfulness in the mind, and all the suffering and the illnesses of the mind go away (are eradicated). Pause. His Naam should be recited during every occasion, during all tasks, on the way, or on the river bank (whether you plan to just bathe, or take a boat). Thus, drink Waheguru's Naam-Amrit by the grace of the Guru. 2. A devotee, who sings Waheguru's praise day and night, never has to go on the path leading to the Angel of death (as he gets merged into Waheguru). 3. People find salvation by taking shelter of the devotee who does not forget Waheguru anytime (always remembers Him), oh Nanak. 4. 10.61.

ਆਸਾ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਸੂਖ ਨਿਵਾਸੁ॥ ਭਈ ਕਲਿਆਣ ਦੁਖ ਹੋਵਤ ਨਾਸੁ॥ 1॥ ਅਨਦੁ ਕਰਹੁ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵਹੁ॥ ਸਤਿਗੁਰ ਅਪਨਾ ਸਦਾ ਸਦਾ ਮਨਾਵਹੁ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਕਾ ਸਚੁ ਸਬਦੁ ਕਮਾਵਹੁ॥ ਥਿਰੁ ਘਰਿ ਬੈਠੇ ਪ੍ਰਭੁ ਅਪਨਾ ਪਾਵਹੁ॥ 2॥ ਪਰ ਕਾ ਬੁਰਾ ਨ ਰਾਖਹੁ ਚੀਤ॥ ਤੁਮ ਕਉ ਦੁਖੁ ਨਹੀ ਭਾਈ ਮੀਤ॥ 3॥ ਹਰਿ ਹਰਿ ਤੰਤੁ ਮੰਤੁ ਗੁਰਿ ਦੀਨਾ॥ ਇਹੁ ਸੁਖੁ ਨਾਨਕ ਅਨਦਿਨੁ ਚੀਨ੍ਹਾ॥ 4॥11॥62॥

Assa Mehla 5: Ja kaiy simrun(i) sookh nivaas(u). Bhuyee kulyaan, dookh hovut naas(u). 1. Anund kurhou Prubh kay goon gaavhou. Satgur apna sudaa, sudaa munaavhou. 1. Ruhaou. Satgur ka Sach(u) Shabad(u) kmaavhou. Thir(u) ghur(i) baiytthay, Prubh apna paavou. 2. Pur ka boora na raakhou cheet. Toom kuou dookh(u) nuhee, bhaayee meet. 3. Hur(i), Hur(i), tunt(u), munt(u) Gur(i) deena. Eh(u) sookh(u) Nanak undin(u) cheenah. 4.11.62.

Word Meaning: Nivaas(u) = to dwell. Kulyaan = all well. Naas(u) = destruction. 1.
Abund = blissful. Munaavhou = celebrate. Pause. Kmaavhou = work hard for.
Thir(u) Ghur(i) = unwavering (peaceful) mind. 2. Pur = others. Boora = evil things.
Meet = friend. 3.
Tunt = incantation; witchcraft. Munt(u) = muntra. Cheenah = realized. 4.
MEANING: Reciting Waheguru's Naam brings comforts to the heart of the devotee (he becomes blissful). All gets well for him, and all his suffering is destroyed. 1.
One should celebrate Satguru (his benevolence) all the time, sing Waheguru's praise, and achieve blissfulness. Pause. Work hard to act upon Satguru's eternal Shabad(u) and realize Waheguru by controlling your mind so that it is peaceful. 2.
Never let evil thoughts about others sneak into your mind, and you will never suffer any discomfort, oh my friend. 3.
This is the incantation and the mantra (to recite Waheguru's Naam, and never to think ill of others) which Satguru has given to me to make Waheguru love me. Now, I have realized (am enjoying) bliss day and night, oh Nanak. 4.11.62.

ਆਸਾ ਮਹਲਾ 5॥ ਜਿਸੁ ਨੀਚ ਕਉ ਕੋਈ ਨ ਜਾਨੈ॥ ਨਾਮੁ ਜਪਤ ਉਹੁ ਚਹੁ ਕੁੰਟ ਮਾਨੈ॥ 1॥ ਦਰਸਨੁ ਮਾਗਉ ਦੇਹਿ ਪਿਆਰੇ॥ ਤੁਮਰੀ ਸੇਵਾ ਕਉਨ ਕਉਨ ਨਾ ਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਨਿਕਟ ਨ ਆਵੈ ਕੋਈ॥ ਸਗਲ ਸ੍ਰਿਸਟਿ ਉਆ ਕੇ ਚਰਨ ਮਲਿ ਧੋਈ॥ 2॥ ਜੋ ਪ੍ਰਾਨੀ ਕਾਹੂ ਨ ਆਵਤ ਕਾਮ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਾ ਕੋ ਜਪੀਐ ਨਾਮ॥ 3॥ ਸਾਧ ਸੰਗ ਮਨ ਸੋਵਤ ਜਾਗੇ॥ ਤਬ ਪ੍ਰਭ ਨਾਨਕ ਮੀਠੇ ਲਾਗੇ॥ 4॥12॥63॥
Assa Mehla 5: Jis neech kuou koyee na jaanaiy. Naam(u) juput oh(u) chuhoun koont maanaiy. 1. Durshun(u) maangoun, dayh(i) Piyaaray. Toomri sayva, kaun, kaun, na taaray. 1. Ruhaou. Ja kaiy nicket na aavaiy koyee. Sugul srishut(i) ooa kay churn mul(i) dhoyee. 2. Jo praani kahhoo na aavut kaam. Sunt persad(i) ta ko jupiyaiy naam. Sadh sung mun sovut jaagay. Tub Prubh Nanak meetthay laagay. 4.12.63.
Word Meaning: Neeach = ignoble. Chuhoun Koont = all the four directions (everywhere). Maanaiy = is recognized (respected). 1.
Maangoun = beg for. Savya = obeying command. Kaun, Kaun = who is not; countless. Taaray = salvaged. Pause.
Nicket = close; near. Sugul Srisht(i) = the whole world. Oaa Kay = his. Churn mul(i) dhoyee = wash feet by rubbing well (worship him). 2.
MEANING: An ignoble person, who is not known (given any respect) anywhere, is recognized (is given respect) in all the four directions (everywhere) when he recites Waheguru's Naam (and gets connected with God). 1. I am begging for your holy sight, please show me a glimpse of Yours, oh, my Dear Waheguru. Who is not salvaged by serving You? (Countless people find salvation by serving You), oh Waheguru. Pause.
An individual who is avoided by everybody (nobody goes near him) is worshipped by the whole world (when he worships You). With Guru's grace, people begin to recite the name (out of reverence) of such devotee who was otherwise worthless before. 3.
The sleeping (unaware) mind is enlightened in the holy congregation as a result of which, a devotee finds Waheguru sweet, oh Nanak. 4.2.63.

ਆਸਾ ਮਹਲਾ 5॥ ਏਕੋ ਏਕੀ ਨੈਨ ਨਿਹਾਰਉ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰਉ॥ 1॥
(ਅੰਗ 387)॥ ਰਾਮ ਰਾਮਾ ਰਾਮਾ ਗੁਨ ਗਾਵਉ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਸਾਧ ਕੈ ਸੰਗੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਉ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਈ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਰਵਿਆ ਸੋਈ॥ 2॥ ਓਪਤਿ ਪਰਲਉ ਖਿਨ ਮਹਿ ਕਰਤਾ॥ ਆਪਿ ਅਲੇਪਾ ਨਿਰਗੁਨ ਰਹਤਾ॥ 3॥ ਕਰਨ ਕਰਾਵਨ ਅੰਤਰਜਾਮੀ॥ ਅਨੰਦ ਕਰੈ ਨਾਨਕ ਕਾ ਸੁਆਮੀ॥ 4॥13॥64॥

Assa Mehla 5: Aiyko Aiyki, naiyn nihaaroun. Sudaa, sudaa Hur(i) Naam(u) smaahroun. 1.

(PAGE 387): Ram Rama, Rama, goon gaavoun. Sunt persad(i) Sadh kaiy sungaiy, Hur(i) Hur(i) Naam(u) dhiyaavoun, ray. 1. Sugul smugri Ja kaiy soot(i) puroyee. Ghut, ghut, untar(i) ruvviya soyee. 2. Oput purluou khin meh(i) kerta. Aap(i) alaypa, nirgoon rehta. 3. Kern Kraavun untarjaami. Anund kuraiy Nanak ka Soami. 4.13.64.

Word Meaning: Aiyko, Aiyki = One and only. Nihaaroun = look forward to making a connection (with full faith). 1. Ram, Rama, Rama = only Waheguru. Pause.
Sugul Smugri = all the ingredients (the whole universe). Soot(i) Puroyee = is controlled by His laws. Ghut(i) = heart. Ruvviya = present. 2. Ooput = creation. Purluou = destructions; doomsday. Alaypa = fully detached. Nirgoon = above the three effects of Maya. 3. Kern Kraavun = doer and making others do Untarjaami = omniscient 4.

MEANING: I look at only "One" Waheguru with full devotion, and always remember Him. 1. I sing praise of Waheguru, and Waheguru alone. With Guru's grace, I recite His Naam in the company of the holy men. Pause.
Waheguru, which controls the whole universe with His laws, is present in every heart. 2. He can create and destroy in a moment, but is fully detached from His creation, and is above the effects of Maya. 3.
Waheguru is omniscient; He is the doer, and gets others do the things of His liking. My Lord is always blissful, oh Nanak. 4.13.64.

ਆਸਾ ਮਹਲਾ 5॥ ਕੋਟਿ ਜਨਮ ਕੇ ਰਹੇ ਭਵਾਰੇ॥ ਦੁਲਭ ਦੇਹ ਜੀਤੀ ਨਹੀ ਹਾਰੇ॥ 1॥ ਕਿਲਵਿਖ ਬਿਨਾਸੇ ਦੁਖ ਦਰਦ ਦੂਰਿ॥ ਭਏ ਪੁਨੀਤ ਸੰਤਨ ਕੀ ਧੂਰਿ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਕੇ ਸੰਤ ਉਧਾਰਨਜੋਗ॥ ਤਿਸੇ ਭੇਟੇ ਜਿਸੁ ਧੁਰਿ ਸੰਜੋਗ॥ 2॥ ਮਨਿ ਅਨੰਦ ਮੰਤ੍ਰ ਗੁਰਿ ਦੀਆ॥ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨੁ ਨਿਰਮਲ ਥੀਆ॥ 3॥ ਨਾਮੁ ਪਦਾਰਥੁ ਨਉ ਨਿਧਿ ਸਿਧਿ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਈ ਬੁਧਿ॥ 4॥14॥65॥

Assa Mehla 5: Koat(i) junum kay ruhay bhuvaaray. Doolubh dayh jeeti, nuhee haaray. 1. Kilvikh binaasay, dookh durd door(i). Bhuyay pooneet suntun kee dhoor(i). 1. Ruhaou. Prubh kay Sunt oodharunjoag. Tisay bhaytay, jis(u) Dhoor(i) sunjoag. 2. Mun(i) anund Muntar Gur(i) deeya. Trishn boojhee, mun(u) nirmul theeya. 3. Naam(u) pdaruth(u) nuou nidh(i) sidh(i). Nanak Gur tay paayee boodh(i). 4.14.65.

Word Meaning: Ruhay = ended. Bhuvaaray = cycles (of rebirths). Doolubh = precious; not easily available. 1. Kilvikh = sins. Binaasay = destroyed. Dookh Durd = suffering and pain. Pooneet = pure; pious. Dhoor(i) = dust of the feet (obeying the Guru). Pause.
Oodhaarunjoag = capable of salvaging. Bhaytay = met; got connected. Dhoor(i) = right from the source (Waheguru). Sunjoag = union. 2.
Anund = blissfulness. Trishna = (fire of) desires. Boojhee = put out; smothered. 3.
Pdaruth(u) = precious thing. Nidh(i) = treasures. Sidh(i) = supernatural powers. 4.

MEANING: By acting on the advice of the Guru, a devotee's mind becomes pure. His sins get eradicated, and all his suffering and pain go away. **Pause.** His cycle of rebirths of millions of lives comes to an end, and the objective of his precious life (union with Waheguru) is achieved; he wins and does not lose in life. 1. Waheguru's holy saints are capable of salvaging others, but only those who have such union prewritten in their fortune by Waheguru get connected to them. 2. The Mantra (Waheguru's Naam) that the Guru gives to His devotees to follow produces bliss in the mind of the devotee. His mind becomes pure, and the fire of his desires is put out. 3. Waheguru's Naam is like possessing all the nine mythical treasures and all the supernatural powers. The Guru has enlightened my mind with this wisdom, oh Nanak. 4.14.65.

Commented [DS1]:

ਆਸਾ ਮਹਲਾ 5॥ ਮਿਟੀ ਤਿਆਸ ਅਗਿਆਨ ਅੰਧੇਰੇ॥ ਸਾਧ ਸੇਵਾ ਅਘ ਕਟੇ ਘਨੇਰੇ॥ 1॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨਾ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾ॥ 1॥ ਰਹਾਉ॥ ਬਿਨਸਿਓ ਮਨ ਕਾ ਮੂਰਖ ਢੀਠਾ ॥ ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਲਾਗਾ ਮੀਠਾ॥ 2॥ ਗੁਰ ਪੂਰੇ ਕੇ ਚਰਣ ਗਹੇ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਪਾਪ ਲਹੇ॥ 3॥ ਰਤਨ ਜਨਮੁ ਇਹੁ ਸਫਲ ਭਇਆ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਰੀ ਮਇਆ॥ 4॥15॥66॥

Assa Mehla 5: Mitee tiyaas ugiyaan undhayray. Sadh sayva ugh kuttay ghunayray. 1. Sookh sehj aanund ghunaa. Gur sayva tay bhuyay mun nirmul, Hur(i), Hur(i), Hur(i), Hur(i) Naam(u) soona. 1. Pause. Binsiyo mun ka moorukh dheettha. Prubh ka bhaana laaga meettha. 2. Gur Pooray kay Churn guhhay. Koat(i) junum kay paap luhhay. 3. Ruttan junum(u) eh(u) suful bhuyya. Kuhou Nanak Prubh kuree muyya. 4.15.66.

Word Meaning: Tiyaas = thirst (for Maya). Ugh = sins. Ghunayray = many. 1. Sehj = spiritual state above Maya. Anund = blissfulness. Ghuna = much. Pause. Binsiyo = eradicated. Dheettha = shameless; obstinate. Bhaana = Will. 2. Churn Guhhay = held feet; took shelter. Koat(i) = (of) millions. 3. Ruttan Junum = precious human life. Muyya = benevolence. 4.

MEANING: Serving the Guru (obeying His advice) eradicates many, many (all) sins of the devotee. His thirst for Maya is quenched, and his ignorance and darkness of mind are dispelled. 1. Serving the Guru and listening to Waheguru's Naam makes one's mind pure, and he enjoys the deep bliss of the high spiritual state above the effects of Maya. Pause. The persistent foolishness of the devotee is destroyed, and he begins to love the Will of Waheguru. 2. By taking shelter of the Perfect Guru, sins of millions of lives are washed away. 3. With the benevolence of Waheguru, the precious human life of the devotee becomes successful (union with Waheguru is achieved), oh Nanak. 4.15.66.

ਆਸਾ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਅਪਨਾ ਸਦਾ ਸਦਾ ਸਮ੍ਹਾਰੇ॥ ਗੁਰ ਕੇ ਚਰਨ ਕੇਸ ਸੰਗਿ ਝਾਰੇ॥ 1॥ ਜਾਗੁ ਰੇ ਮਨ ਜਾਗਨਹਾਰੇ॥ ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਨ ਆਵਸਿ ਕਾਮਾ ਝੂਠਾ ਮੋਹੁ ਮਿਥਿਆ ਪਸਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਰੰਗੁ ਲਾਇ॥ ਗੁਰੁ ਕਿਰਪਾਲੁ ਹੋਇ ਦੁਖੁ ਜਾਇ॥ 2॥ ਗੁਰ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ॥ ਗੁਰੁ ਦਾਤਾ ਗੁਰੁ ਦੇਵੈ ਨਾਉ॥ 3॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਆਪਿ॥ ਆਠ ਪਹਰ ਨਾਨਕ ਗੁਰ ਜਾਪਿ॥ 4॥16॥67॥

Assa Mehla 5: Satgur apna sudaa, sudaa smaarhay. Gur kay churn kays sung(i) jhaaray. 1. Jaag(u) ray mun jaagunhaaray. Bin(u) Hur(i) na aavus(i) kaama, jhoottha moh(u) mithiya pusaaray. 1. Ruhaou. Gur kee Bani siyou rung(u) laayay. Gur kirpaal(u) hoyay, dookh jaayay. 2. Gur bin(u) dooja naahi thaoun. Gur Daata, Gur dayvaiy Naaoun. 3. Gur(u) Parbraham Permayshur(u) Aap(i). Aatth pehr Nanak Gur jaap(i). 4.16.67.

Word Meaning: Smaarhay = remember. Jhaaray = dust off. 1. Jaag(u) = awaken; be alert. Mithiya = false; short-lived. Pusaaray = spreads of properties (holdings). Pause. Rung(u) = love. Kirpaal(u) = kind. 2. Thaaoun = shelter; support. Daata = source; provider. 3. Parbrahm = with no ends (Waheguru). Aatth Pehr = 24 hours (all the time). 4.

MEANING: Wake up (get enlightened), oh my mind; you are capable of being enlightened. All the worldly holdings are false (short-lived), and other than Waheguru's Naam, none of them is of any use in the spiritual world. **Pause.** Keep Satguru in your mind all the time, and dust off His feet with your hair (it is just an expression of love and reverence, and means to obey Satguru's advice gladly. 1. Love Satguru's Bani (Shabads), with the kindness of the Guru, whereby all your troubles will be eradicated. 2. There is no other shelter than the Guru. The Guru is the provider (source) of Waheguru's Naam and

gives (implants) it in the devotee's heart. 3. The Guru Himself is the endless Waheguru (is His manifestation). Recite Guru's Naam all the time, oh Nanak. 4.16.67.

ਆਸਾ ਮਹਲਾ 5॥ ਆਪੇ ਪੇਡੁ ਬਿਸਥਾਰੀ ਸਾਖ॥ ਅਪਨੀ ਖੇਤੀ ਆਪੇ ਰਾਖ॥ 1॥ ਜਤ ਕਤ ਪੇਖਉ ਏਕੈ ਓਹੀ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਆਪੇ ਸੋਈ॥ ਰਹਾਉ॥ ਆਪੇ ਸੂਰੁ ਕਿਰਣਿ ਬਿਸਥਾਰੁ॥ ਸੋਈ ਗੁਪਤੁ ਸੋਈ ਆਕਾਰੁ॥ 2॥ ਸਰਗੁਣ ਨਿਰਗੁਣ ਥਾਪੈ ਨਾਉ॥ ਦੁਹ ਮਿਲਿ ਏਕੈ ਕੀਨੋ ਥਾਉ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭ੍ਰਮੁ ਭਉ ਖੋਇਆ॥ ਅਨਦ ਰੂਪੁ ਸਭ ਨੈਨ ਅਲੋਇਆ॥ 4॥17॥68॥

Assa Mehla 5: Aapay payd(u) bisthaari shaakh. Apni khayti aapay raakh. 1. Jut kut paykhoun Aikaiy Ohee. Ghut, ghut, untar(i) Aapay soyee. Ruhaou. Aapay soor(u), kirn(i) bisthaar(u). Soyee gooput(u), Soyee aakaar(u). 2. Sergoon, Nirgoon thaapaiy naaoun. Dooh mil(i) aikaiy keeno thaaoun. 3. Kuhou Nanak Gur(i) bherm bhuou khoya. Anund-Roop(u) subh naiyn aloya. 4.17.68.

Word Meaning: Payd(u) = tree. Bisthaari = extended; created. Shaakh = branches. Khayti = crop. 1. Jut Kut = wherever. Paykhoun = look. Ohee = Soyee = same (Waheguru). Pause. Soor(u) = sun. Kirn(i) = rays. Bisthaar = expanse. Gooput = hidden. Aakaar(u) = (in) creation. 2. Sergoon = (in) the visible world; under the influence of Maya. Nirgoon = formless; above the effects of Maya. Thaaoun = place; universe. 3. Bherm(u) = misgiving; illusions. Bhuou = (worldly) fear. Khoya = removed. Anund-Roop = always blissful; never worried. Subh = everywhere. Aloya = saw. 4.

MEANING: Waheguru is like a tree, and He has created the universe as His branches. He looks after His crop (creation) and protects it. 1. Wherever I look, I find only Him there. He is present in every heart. Pause. Waheguru is like the sun, and all the visible universe created by Him is His rays. He is hidden, as well as visible, in the form of His creation. 2. His two forms – visible universe, which is under the influence of Maya, and as formless, which is above the effects of Maya – are given the names, Sergoon and Nirgoon, respectively. The two forms together produce the universe. 3.
My Guru has dispelled all my illusions and worldly fears, oh Nanak. Now, I see the blissful (completely worry-free) Waheguru everywhere. 4.17.68.

ਆਸਾ ਮਹਲਾ 5॥ ਓਕਤਿ ਸਿਆਨਪ ਕਿਛੂ ਨ ਜਾਨਾ॥
(ਅੰਗ 388)॥ ਦਿਨੁ ਰੈਨਿ ਤੇਰਾ ਨਾਮੁ ਵਖਾਨਾ॥ 1॥ ਮੈ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਕੋਇ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਪ੍ਰਭ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਅਵੀਚਾਰੀ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਆਸ ਮਨਿ ਧਾਰੀ॥ 2॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਰਮ ਨ ਸਾਧਾ॥ ਨਾਮੁ ਪ੍ਰਭੂ ਕਾ ਮਨਹਿ ਅਰਾਧਾ॥ 3॥ ਕਿਛੂ ਨ ਜਾਨਾ ਮਤਿ ਮੇਰੀ ਥੋਰੀ॥ ਬਿਨਵਤਿ ਨਾਨਕ ਓਟ ਪ੍ਰਭ ਤੋਰੀ॥ 4॥18॥69॥

Assa Mehla 5: Ookut siyanup kichhoo na jaana.

(PAGE 388): Din(u) raiyn(i) Tayra Naam(u) vukhaana. 1. Mein nirgoon, goon(u) naahi koyay. Kern Kraavunhaar Prubh soyay. 1. Pause. Moorukh moogudh ugiyaan uvichaari. Naam Tayray kee aas mun dhaari. 2. Jup(u) tup(u) sunjum(u) kerm na saadha. Naam(u) Prabhu ka muneh(i) araadha. 3. Kichhoo na jaana, mut(i) mayri thoari. Binvut(i) Nanak oat Prubh Toari. 4.18.69.

Word Meaning: Ookut(i) = logical pleading. Siyanup = shrewdness. Vukhaana = recite. 1. Nirgoon = lacking all noble qualities. Kern Kraavunhaar = doer, and getting others to do whatever He (Waheguru) wishes. Pause. Moogudh = foolish. Ugiyaan = ignorant. Uvichaari = immoral. Dhaari = built. 2. Jup(u), Tup(u), Sunjum(i), Kerm = prevalent rituals to please gods. Saadha = practise. Araadha = worshipped. 3. Thoari = less; very low level. Binvut(i) = requests. 4.

MEANING: I know of (have) no ability of logical pleading, or shrewdness (to defend my ignoble deeds); I just recite Your Naam day and night, oh my Waheguru. 1.
I am completely devoid of noble qualities, of which I have none. (I only have full faith in) Waheguru, which does everything, and gets others to do whatever He wants them to do. Pause. I am completely foolish, ignorant, and immoral. But I have built a hope for Your Naam in my mind (that I will have Your Naam dwell in my heart). 2. Unlike some people, I am not practising any prevalent rituals like reciting some mantra, enduring physical torture, or putting in efforts to control my sensual pleasures by force, to please some deity. I only worship Waheguru's Naam in my heart. 3. I have a very low level of wisdom and do not know much (about spirituality). I, Nanak, have taken Your shelter, and pray only to You, oh Waheguru. 4.18.69.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਅਖਰੁ ਦੁਇ ਇਹ ਮਾਲਾ॥ ਜਪਤ ਜਪਤ ਭਏ ਦੀਨ ਦਇਆਲਾ॥ 1॥ ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੀ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਸਰਣਾਈ ਮੋ ਕਉ ਦੇਹੁ ਹਰੇ ਹਰਿ ਜਪਨੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਮਾਲਾ ਉਰ ਅੰਤਰਿ ਧਾਰੈ॥ ਜਨਮ ਮਰਣ ਕਾ ਦੂਖੁ ਨਿਵਾਰੈ॥ 2॥ ਹਿਰਦੈ ਸਮ੍ਹਾਲੈ ਮੁਖਿ ਹਰਿ ਹਰਿ ਬੋਲੈ॥ ਸੋ ਜਨੁ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲੈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜੋ ਰਾਚੈ ਨਾਇ॥ ਹਰਿ ਮਾਲਾ ਤਾ ਕੈ ਸੰਗਿ ਜਾਇ॥ 4॥19॥70॥

Assa Mehla 5: Hur(i), Hur(i), akkhur(u) doyay eh maala. Juput, juput, bhuyyay deen Duyyala. 1. Kuroun baynti Satgur apuni. Kur(i) kirpa raakhou shernaayee, mo kuou dayhou Huray, Hur(i) jupnee. 1. Rihaou. Hur(i) maala oor untar(i) dhaaraiy. Junum mern ka dookh(u) nivaaraiy. 2. Hirdaiy smaalhaiy, mookh(i) Hur(i) Hur(i) bolaiy. So jun(u) it oot kuteh(i) na doalaiy. 3. Kuhou Nanak jo raachaiy Naayay. Hur(i) maala ta kaiy sung jaayay. 4.19.70.

Word Meaning: Akkhur = words. Maala = rosary. Juput, Juput = reciting all the time. Bhuyyay = become (like). Deen Duyyala = kind to the powerless (God). 1.
Shernaayee = in shelter. Jupnee = rosary. Pause. Oor = heart. Dhaaraiy = bear; acquire. Nivaaraiy = remove; eradicate. 2. Smaalhaiy = remember. It oot = here or there. Kuteh(i) = nowhere. Doalaiy = loses control of mind; yields to its wishes. 3. Raachaiy = gets absorbed in; loves. Naayay = Naam(u). Sung(i) = with. 4.

MEANING: (People use rosaries to worship God, which is more of a show-off than real religiosity.) For me, the two words – Waheguru and Waheguru – are my rosary. Reciting these two words all the time, one becomes like Waheguru, which is kind to the powerless (humble). 1. I request my Satguru that He keep me in His shelter, and kindly gift me the rosary of Waheguru's Naam. Pause. A devotee, who implants the rosary of Waheguru's Naam in his heart, is able to eradicate the suffering of reincarnation. 2.
A devotee, who keeps Waheguru in mind and recites His Naam by the tongue, never yields to the desires of his mind. 3. Whoever falls in love with Waheguru's Naam, carries the rosary of His Naam with him (to the next world), oh Nanak. 4.19.70

ਆਸਾ ਮਹਲਾ 5॥ ਜਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਹੋਇ॥ ਤਿਸੁ ਜਨ ਲੇਪੁ ਨ ਬਿਆਪੈ ਕੋਇ॥ 1॥ ਹਰਿ ਕਾ ਸੇਵਕੁ ਸਦ ਹੀ ਮੁਕਤਾ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਜਨ ਕੈ ਅਤਿ ਨਿਰਮਲ ਦਾਸ ਕੀ ਜੁਗਤਾ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਤਿਆਗਿ ਹਰਿ ਸਰਣੀ ਆਇਆ॥ ਤਿਸੁ ਜਨ ਕਹਾ ਬਿਆਪੈ ਮਾਇਆ॥ 2॥ ਨਾਮੁ ਨਿਧਾਨੁ ਜਾ ਕੈ ਮਨ ਮਾਹਿ॥ ਤਿਸ ਕਉ ਚਿੰਤਾ ਸੁਪਨੈ ਨਾਹਿ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥ ਭਰਮੁ ਮੋਹੁ ਸਗਲ ਬਿਨਸਾਇਆ॥ 4॥20॥71॥

Assa Mehla 5: Jis ka subh(u) kichh(u) Tis ka hoyay. Tis(u) jun layp(u) na biyaapaiy koyay. 1. Hur(i) ka sayvuk(u) suda hee mookta. Jo kichh(u) kuraiy, soyee bhul jun kaiy, ut(i) nirmul daas kee joogta. 1. Ruhaou. Sugul tiyaag(i) Hur(i) sherni aaya. Tis(u) jun kuhaa biyaapaiy

Maya. 2. Naam(u) nidhaan(u) ja kaiy mun maah(i). Tis kuou chinta soopnaiy naah(i). 3. Kuhou Nanak Gur(u) Poora paaya. Bherm(u), moh(u) sugul binsaaya. 4.20.71.
Word Meaning: Tis Ka Hoyay = surrender to that (Waheguru). Layp(u) = (unholy) effect. Biyaapaiy = affects. Koyay = any. 1. Mookta = free from the bonds of Maya. Bhul = for the good of. Ut(i) = extreme. Nirmul = clean; holy. Joogta = lifestyle. Pause. Tiyag(i) = abandoning; giving up. 2. Nidhaan = treasure. Chinta = worry. 3. Bherm(u) = illusions. Moh(u) = worldly attachments. Binsaaya = destroyed. 4.
MEANING: Waheguru's devotee is always free from the bonds of Maya. The devotee always has full faith that whatever Waheguru does is for his good. The devotee's lifestyle is extremely pure. **Pause.** A devotee, who surrenders to the Almighty, who controls everything, does not suffer from any unholy effect of Maya. 1. A devotee, who renounces everything by taking the shelter of Waheguru, is unaffected by Maya. 2.
An individual who has the treasure of Waheguru's Naam in his heart does not have any worry, even in his dreams. 3. A devotee, who realizes (gets connected with) the Perfect Guru, gets all his illusions and the bonds of attachment, eradicated, oh Nanak. 4.20.71.

ਆਸਾ ਮਹਲਾ 5॥ ਜਉ ਸੁਪ੍ਰਸੰਨ ਹੋਇਓ ਪ੍ਰਭੁ ਮੇਰਾ॥ ਤਾ ਦੂਖ ਭਰਮੁ ਕਹੁ ਕੈਸੇ ਨੇਰਾ॥ 1॥ ਸੁਨਿ ਸੁਨਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਕਉ ਲੇਹੁ ਉਧਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਮਿਟਿ ਗਇਆ ਦੂਖੁ ਬਿਸਾਰੀ ਚਿੰਤਾ॥ ਫਲੁ ਪਾਇਆ ਜਪਿ ਸਤਿਗੁਰ ਮੰਤਾ॥ 2॥ ਸੋਈ ਸਤਿ ਸਤਿ ਹੈ ਸੋਇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਰਖੁ ਕੰਠਿ ਪਰੋਇ॥ 3॥ ਕਹੁ ਨਾਨਕ ਕਉਨ ਉਹ ਕਰਮਾ॥ ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਨਾਮਾ॥ 4॥21॥72॥
Assa Mehla 5: Juou soopersunn hoyo Prubh mayra. Ta dookh, bherm, kuhou kaiysay nayra. 1. Soon(i) soon(i) jeevaan soyay Toomaari. Moh(i) nirgoon kuou layhou oodhaari. 1. Ruhaou. Mit(i) guyya dookh(u) bisaari chinta. Ful(u) paaya, jup(i) Satgur Munta. 2. Soyee Sat(i), Sat(i) haiy Soyay. Simer(i), simer(i), rukh(u) kuntth(i) puroyay. 3. Kuhou Nanak kaun oh kerma. Ja kaiy mun(i) vusiya Hur(i) Naama . 4.21.72.
Word Meaning: Juou = when. Soopersunn = fully pleased. 1. Soyay = fame; pleasing news. Nirgoon = with no good qualities. Oodhaari = salvage. Pause. Mit(i) Guyya = disappeared; destroyed. Bisaari = forgot. Ful(u) = good reward. 2. Soyee = Waheguru. Sat(i) = everlasting. Simer(i), Simer(i) = recite Kuntth= neck; throat. Proyay = stitched. 3. Kaun = which one? Kerma = ritual. Ja Kaiy Mun(i) = in whose mind. 4.
MEANING: When my Waheguru is fully pleased with some devotee, no suffering, and no misgiving (illusions) can go near him. 1. I survive by listening to Your pleasing news (Your praise). I am without any noble quality, but kindly salvage me, oh Waheguru. Pause. All my troubles are gone, and I have forgotten all worries. I have acquired these rewards by reciting the Mantra (Shabad) of my Satgur. 2. Waheguru is eternal; keep him stitched to your throat (tongue) by reciting His Naam, oh my friend. 3.
What other ritual does a devotee need to perform (he needs no ritual) when he already has Waheguru's Naam embedded in His heart, oh Nanak? 4.21.72.

ਆਸਾ ਮਹਲਾ 5॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੁਤੇ॥ ਹਰਿ ਸਿਮਰਨੁ ਕਰਿ ਹਰਿ ਜਨ ਛੂਟੈ॥ 1॥ ਸੋਇ ਰਹੇ ਮਾਇਆ ਮਦ ਮਾਤੇ॥ ਜਾਗਤ ਭਗਤ ਸਿਮਰਤ ਹਰਿ ਰਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਭਰਮਿ ਬਹੁ ਜੋਨਿ ਭਵਾਇਆ॥ ਅਸਥਿਰੁ ਭਗਤ ਹਰਿ ਚਰਣ ਧਿਆਇਆ॥ 2॥ ਬੰਧਨ ਅੰਧ ਕੂਪ ਗ੍ਰਿਹ ਮੇਰਾ॥ ਮੁਕਤੇ ਸੰਤ ਬੂਝਹਿ ਹਰਿ ਨੇਰਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਸਰਣਾਈ॥ ਈਹਾ ਸੁਖੁ ਆਗੈ ਗਤਿ ਪਾਈ॥ 4॥22॥73॥
Assa Mehla 5: Kaam(i) kroadh(i) ahunkaar(i) vigootay. Hur(i) simrun(u) kur(i) Hur(i) jun chhootaiy. 1. Soyay ruhay Maya mud maatay. Jaagut bhugut simrut Hur(i) raatay.

1. Ruhaou. Moh(i) bherm(i) buhou joan(i) bhuvaaya. Usthir(u) bhugut Hur(i) Churn dhiyaaya. 2. Bundhun, undh koop greh(u) mayra. Mooktay sunt boojheh(i) Hur(i) nayra. 3. Kuhou Nanak jo Prubh shernaayee. Eehaan sookh(u) aagaiy gut(i) paayee. 4.22.73.
Word Meaning: Vigootay = suffer in misguidance. Chhootay = liberated. 1.
Mud Maatay = intoxicated to oblivion. Raatay = imbued. Pause. Bhuvaaya = taken through. Usthir(u) = immortal. 2. Bundhun = bonds. Undh Koop = the dark well (of Maya). Greh(u) = house. Mooktay = free from the bonds of Maya. Boojheh(i) = realize. Nayra = nearby. 3. Eehan = here in this world. Aagaiy = next world. Gut(i) = high spiritual state. 4.
MEANING: Misguided by lust, rage, and ego, most of the world is suffering. But, the devotees of Waheguru are emancipated by reciting His Naam. 1. Those who are intoxicated to oblivion in the love of Maya are asleep (are completely in the dark) as far as spirituality is concerned. But Waheguru's devotees are fully awake and are imbued with His love. Pause. Worldly attachments and misgivings cause humans to be taken through many different life forms, but Waheguru's devotees become immortal (become "one" with Him) by reciting His Feet (Satguru's Shabad). 2.
Man's attachment to his household (including family and possessions) is the effect of the dark and deep well of Maya, and is the root of all the worldly bonds. But, Waheguru's devotees, who realize that Waheguru is very close to them, are free from all such bonds of attachment. 3. Those who take Waheguru's shelter feel blissful in this world and are awarded a high spiritual state (union with Waheguru), oh Nanak. 4.22.73.

(ਅੰਗ 389)॥ ਆਸਾ ਮਹਲਾ 5॥ ਤੂ ਮੇਰਾ ਤਰੰਗੁ ਹਮ ਮੀਨ ਤੁਮਾਰੇ॥ ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ ਹਮ ਤੇਰੈ ਦੁਆਰੇ॥ 1॥ ਤੂੰ ਮੇਰਾ ਕਰਤਾ ਹਉ ਸੇਵਕ ਤੇਰਾ॥ ਸਰਣਿ ਗਹੀ ਪ੍ਰਭ ਗੁਨੀ ਗਹੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਮੇਰਾ ਜੀਵਨੁ ਤੂ ਆਧਾਰੁ॥ ਤੁਝਹਿ ਪੇਖਿ ਬਿਗਸੈ ਕਉਲਾਰੁ॥ 2॥ ਤੂ ਮੇਰੀ ਗਤਿ ਪਤਿ ਤੂ ਪਰਵਾਨੁ॥ ਤੂ ਸਮਰਥੁ ਮੈ ਤੇਰਾ ਤਾਣੁ॥ 3॥ ਅਨਦਿਨੁ ਜਪਉ ਨਾਮ ਗੁਣਤਾਸਿ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਹਿ ਅਰਦਾਸਿ॥ 4॥23॥74॥
(PAGE 389): Assa Mehla 5: Tu mayra trung, hum meen toomaaray. Tu mayra Tthaakur(u), hum Tayraiy dooaaray. 1. Toon mayra kerta, huou sayvuk Tayra. Shern(i) guhee Prubh gooni guhayra. 1. Ruhaou. Tu mayra jeevun, Tu aadhaar(u). Toojheh(i) paykh(i) bigsaiy kuoulaar. 2. Tu mayri gut(i), put(i), Tu pervaan(u). Tu sumruth(u), mein Tayra taan(u). 3. Undin(u) jupoun Naam Goontaas(i). Nanak kee Prubh peh(i) ardaas(i). 4.23.74.
Word Meaning: Trung = wave; ocean. Meen = fish. Dooaaray = door; shelter. 1.
Guhee = took. Gooni = source of all noble qualities. Guhayra = unfathomable. Pause. Aadhar(u) = basis. . Bigsaiy = blooms. Kuoulaar = lotus-like heart. 2.
Gut(i) = high spiritual state. Put(i) = dignity. Pervaan(u) = worthy of worship. Sumruth = capable; omniscient. Taan(u) = power; strength. 3.
Undin(u) = every day; always. Goontaas(i) = the treasure of virtues (Waheguru). 4.
MEANING: You are my ocean, and I am Your fish, oh Waheguru. You are my Lord, and I have sought Your shelter. 1. Waheguru is my creator (Lord), and I am His slave. So, I have taken the shelter of Waheguru, which is the source of all noble qualities, and is unfathomable. Pause. You are my life and the basis of my life. My heart blooms like a lotus flower on "seeing" You. 2. Waheguru (His Naam) is my high spiritual state and my dignity. He, alone, is my faith (worthy of my worship). He is omniscient and is the source of my strength. 3. I pray to Waheguru, who is the source of all virtues, that I may recite His Naam all the time, oh Nanak. 4.23.74.

ਆਸਾ ਮਹਲਾ 5॥ ਰੋਵਨਹਾਰੈ ਝੂਠੁ ਕਮਾਨਾ॥ ਹਸਿ ਹਸਿ ਸੋਗੁ ਕਰਤ ਬੇਗਾਨਾ॥ 1॥ ਕੋ ਮੂਆ ਕਾ ਕੈ ਘਰਿ ਗਾਵਨੁ॥ ਕੋ ਰੋਵੈ ਕੋ ਹਸਿ ਹਸਿ ਪਾਵਨ॥ 1॥ ਰਹਾਉ॥ ਬਾਲ ਬਿਵਸਥਾ ਤੇ ਬਿਰਧਾਨਾ॥ ਪਹੁਚਿ ਨ ਮੂਕਾ ਫਿਰਿ ਪਛੁਤਾਨਾ॥ 2॥ ਤ੍ਰਿਹੁ ਗੁਣ ਮਹਿ ਵਰਤੈ ਸੰਸਾਰਾ॥ ਨਰਕ ਸੁਰਗ ਫਿਰਿ ਫਿਰਿ ਅਉਤਾਰਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜੋ ਲਾਇਆ ਨਾਮੁ॥ ਸਫਲ ਜਨਮੁ ਤਾ ਕਾ ਪਰਵਾਨ॥ 4॥24॥75॥

Assa Mehla 5: Rovunhaaraiy jhootth(u) kmaana. Hus(i), Hus(i) soag(u) kert baygaana. 1. Ko mooaa, ka kaiy ghur(i) gaavun(u). Ko rovaiy, ko hus(i) hus(i) paavun. 1. Ruhaou. Baal bivustha tay birdhaana. Puhouch(i) na mooka, phir(i) puchhutaana. 2. Treh(i) goon meh(i) vertaiy sunsaara. Nerk, soorg phir(i) phir(i) autaara. 3. Kuhou Nanak jo laaya Naam(u). Suful junum(u) ta ka pervaan. 4.24.75.

Word Meaning: Rovunhaara = the one who cries. Jhootth(u) = false-relationship. Kmaana = earns; gains. Hus(i), Hus(i) = laughingly; non-seriously. Soag(u) Kert = expresses grief. Baygaana = lacking knowledge; ignorant. 1. Ko = someone. Ka Kaiy = someone else's. Gaavun = singing. Pause. Bivustha = age. Birdhaana = grows old. Puhouch = completion of tasks. Mooka = end. Puchhutaana = repents. 2. Treh(i) Goon = the three effects of Maya. Vertaiy = operates. Autaara = birth. 3. Laaya = make; put to. Suful = successful. Pervaan = approved. 4.

MEANING: (Happiness and grief are the realities of this world) someone dies in one house, while there are rejoicings in another house. Some are crying, while some others are laughing happily. (Both - happiness and grief - are short-lived). **Pause.**

Those who cry on some relative's death do so on the loss of a false relation (which was never going to be permanent) and gain nothing spiritually. At the same time, those who express their grief in a non-serious way at the death of a distant relative are equally ignorant (because they may be suffering a family loss soon). 1. Man grows from childhood to old age; (no matter how long he lives), all his desires never get fulfilled, and he has to repent near the end. 2. The whole world operates under the influence of the three effects of Maya, as a result of which, they reincarnate again, and again in hell or in paradise (in discomfort or in some comforts). 3.

An individual, whom Waheguru makes recite His Naam, becomes successful in his objective (of union with Waheguru), and is approved by Him, oh Nanak. 4.24.75.

ਆਸਾ ਮਹਲਾ 5॥ ਸੋਇ ਰਹੀ ਪ੍ਰਭ ਖਬਰਿ ਨ ਜਾਨੀ॥ ਭੋਰੁ ਭਇਆ ਬਹੁਰਿ ਪਛੁਤਾਨੀ॥ 1॥ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਹਜਿ ਮਨਿ ਅਨਦੁ ਧਰਉ ਰੀ॥ ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਲਾਲਸਾ ਤਾ ਤੇ ਆਲਸੁ ਕਹਾ ਕਰਉ ਰੀ॥ 1॥ ਰਹਾਉ॥ ਕਰ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਆਣਿ ਨਿਸਾਰਿਓ॥ ਖਿਸਰਿ ਗਇਓ ਭੂਮ ਪਰਿ ਡਾਰਿਓ॥ 2॥ ਸਾਦਿ ਮੋਹਿ ਲਾਦੀ ਅਹੰਕਾਰੇ॥ ਦੋਸੁ ਨਾਹੀ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ॥ 3॥ ਸਾਧ ਸੰਗਿ ਮਿਟੇ ਭਰਮ ਅੰਧਾਰੇ॥ ਨਾਨਕ ਮੇਲੀ ਸਿਰਜਣਹਾਰੇ॥ 4॥25॥76॥

Assa Mehla 5: Soyay ruhee, Prubh khubur(i) na jaani. Bhor(u) bhuyya, buhour(i) puchhutaani. 1. Priyay praym sehj(i) mun(i) anund dhuroun ree. Prubh milbay kee laalsa, ta tay aalus kuhaa kuroun ree. 1. Ruhaou. Ker meh(i) Amrit aan(i) nisaariyo. Khissur guyyo, bhoom pur(i) daariyo. 2. Saad(i) moh(i) laadi ahunkaaray. Doash(u) naahi Prubh kernaiyhaaray. 3. Sadh sung(i) mitay bherm undhaaray. Nanak mayli Sirjunhaaray. 4.25.76.

Word Meaning: Soyay Ruhee = stayed unaware. Khubur(i) = information; knowledge (make connection). Bhoar Bhuyya = day break; near the end of the night (of life); old age. 1. Priyay Praym = love for Waheguru. Sehj(i) = in the blissful state above Maya. Anund = blissfulness. Milbay = meet with. Laalsa = keen desire; eagerness. Ta Tay = because of that. Aalus = indolence; laziness. Pause. Ker = hands; fold the hands to make a bowl. Aan(i) = by bringing. Nisaariyo = pour dropwise. Khisser(i) Guyyo = leaked; slipped away. Bhoom = ground. Daariyo = dropped. 2. Saad(i) = tastes.

Moh(i) = bonds of love. Laadi = laden; full of. Ahunkaaray = conceited. Dosh(u) = blame. 3. Mitay = removed. Eradicated. Sirjunhaaray = the Creator. 4.

MEANING: The man sleeps away his life (stays unaware), and ignores all knowledge about Waheguru (makes no connection with Him), and repents a lot in old age. 1.

I enjoy the blissfulness of my high spiritual state above Maya with the deep love for my dear Waheguru in my heart. With the keen desire to "meet" with Waheguru, how can I afford to be lazy? Pause. If some delicious liquid is poured onto the cupped (bowl-shaped) hands of a man who does not realize its value, the liquid leaks through his hands and spreads on the ground wastefully. 2. The same is the situation with a Maya-gripped individual, who is deeply engrossed in the enjoyment of different tastes of life, worldly attachments, and conceit, and does not realize the value of Waheguru's Naam-Amrit. So, he cannot blame the Creator for not availing the opportunity to have the Naam-Amrit. 3. My misgivings and darkness of ignorance were dispelled in the company (shelter) of the Guru, and the Creator, Waheguru, connected me with Him, oh Nanak. 4.25.76.

ਆਸਾ ਮਹਲਾ 5॥ ਚਰਨ ਕਮਲ ਕੀ ਆਸ ਪਿਆਰੇ॥ ਜਮ ਕੰਕਰ ਨਸਿ ਗਏ ਵਿਚਾਰੇ॥ 1॥ ਤੂ ਚਿਤਿ ਆਵਹਿ ਤੇਰੀ ਮਇਆ॥ ਸਿਮਰਤ ਨਾਮ ਸਗਲ ਰੋਗ ਖਇਆ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਦੂਖ ਦੇਵਹਿ ਅਵਰਾ ਕਉ॥ ਪਹੁਚਿ ਨ ਸਾਕਹਿ ਜਨ ਤੇਰੇ ਕਉ॥ 2॥ ਦਰਸ ਤੇਰੇ ਕੀ ਪਿਆਸ ਮਨਿ ਲਾਗੀ॥ ਸਹਜ ਅਨੰਦ ਬਸੈ ਬੈਰਾਗੀ॥ 3॥ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ॥ ਕੇਵਲ ਨਾਮੁ ਰਿਦੈ ਮਹਿ ਦੀਜੈ॥ 4॥26॥77॥

Assa Mehla 5: Churn Kumul kee aas piyaaray. Jum kunkur nus(i) guyyay vichaaray. 1. Tu chit(i) aaveh(i) Tayri muyya. Simrut Naam sugul roag khuyya. 1. Ruhaou. Anik dookh dayveh(i) uvrah kuou. Puhouch(i) na saakeh(i) jun Tayray kuou. 2. Durs Tayray ke piyaas mun(i) laagi. Sehj anund busaiy baiyraagi. 3. Nanak kee ardaas(i) soonijaiy. Kayvul Naam(u) ridaiy meh(i) deejaiy. 4.26.77.

Word Meaning: Churn Kumul = (Waheguru's) lotus-like feet; His Naam(u). Aas = hope; dependence. Jum Kunkur = assistants of the Angel of Death. 1. Chit(i) = in mind. Muyya = benevolence. Khuyya = destroyed. Pause. Anik = countless. Uvrah = others. Puhouch(i) = reach. Jun = devotee. 2. Ders = glimpse. Piyaas = thirst; yearning. Sehj Anund = blissful spiritual state. Baiyraagi = detached from Maya. 3. Ardaas(i) = prayer. Kayvul = only. Ridaiy meh(i) = in the heart. 4.

MEANING: When a devotee becomes dependent on Waheguru (surrenders to His Will), the assistants of the Angel of death become helpless and run away. 1.

If someone remembers Waheguru, it is because of His benevolence, and all the sufferings of the devotee are eradicated when he recites Waheguru Naam. Pause.

The assistants of the Angel of Death punish other people in many different ways, but cannot reach Waheguru's devotees. 2. The individual, who is detached from Maya, is thirsty only to have a glimpse of Yours, and he enjoys the bliss of his high spiritual state, oh Waheguru. 3. Kindly listen to my prayer, oh Waheguru. I, Nanak, wish only for Your Naam to be embedded (enshrined) in my heart, oh Waheguru. 4.26.77.

ਆਸਾ ਮਹਲਾ 5॥ ਮਨੁ ਤ੍ਰਿਪਤਾਨੋ ਮਿਟੇ ਜੰਜਾਲ॥ ਪ੍ਰਭੁ ਅਪੁਨਾ ਹੋਇਆ ਕਿਰਪਾਲ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਲੀ ਬਨੀ॥ ਜਾ ਕੈ ਗ੍ਰਿਹ ਸਭੁ ਕਿਛੁ ਹੈ ਪੂਰਨ ਸੋ ਭੇਟਿਆ ਨਿਰਭੈ ਧਨੀ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਸਾਧ ਕਿਰਪਾਲ॥ ਮਿਟਿ ਗਈ ਭੂਖ ਮਹਾ ਬਿਕਰਾਲ॥ 2॥ ਠਾਕੁਰਿ ਆਪੁਨੈ ਕੀਨੀ ਦਾਤਿ॥ ਜਲਨਿ ਬੁਝੀ ਮਨਿ ਹੋਈ ਸਾਂਤਿ॥ 3॥ ਮਿਟਿ ਗਈ ਭਾਲ ਮਨੁ ਸਹਜਿ ਸਮਾਨਾ॥ (ਅੰਗ 390)॥ ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਖਜਾਨਾ॥ 4॥27॥78॥

Assa Mehla 5: Mun(u) triptaano, mitay junjaal. Prubh(u) apuna hoya kirpaal. 1. Sunt persad(i) bhulee bunee. Ja kaiy greh subh(u) kichh(u haiy poorun, so bhaytiya nirbhiay Dhunee.

1. Ruhaou. Naam(u) drirraaya Sadh kirpaal. Mit(i) guyyee bhookh muhaa bikraal. 2. Tthaakur(i) apunaiy keeni daat(i). Julun(i) boojhee, mun(i) hoyee shaant(i). 3. Mit(i) guyyee bhaal, mun(u) sehj(i) smaana.

(PAGE 390): Nanak paaya Naam khujaana. 4.27.78.

Word Meaning: Triptaano = contented. Junjaal = network of worldly bonds. 1.
Bhulee Bunee = good things happened. Greh = house; treasures. Poorun = perfect. Bhaytiya = met; got connected. Nirbhaiy = fearless. Dhunee = wealthy; the source of everything, Waheguru. Pause. Drirraaya = reinforced. Sadh = Guru. Muha Bikraal = highly dreadful. 2. Daat(i) = gift; largess. Julun = burning desires. Boojhee = put out. Shaant(i) = peace; calmness. 3. Bhaal = search. Smaana = got absorbed. Sehj(i) = in a peaceful state. Khujaana = treasure. 4.

MEANING: It was great (highly fortunate) for me that with the benevolence of the Guru, I got connected with the fearless Waheguru, which is the source of everything that one needs, and whose treasures are always full to capacity. **Pause.** My Waheguru became very kind to me as a result of which, I achieved full contentment, and the network of all my worldly bonds was broken. 1. The kind Guru reinforced Waheguru's Naam in my heart, and my highly dreadful appetite for Maya was eliminated. 2. My Lord bestowed me with the gift (of His Naam) with which my burning desire for Maya has been pacified, and my mind has become peaceful. 3. My search for peace is over, and my mind is resting in the blissful state above the effects of Maya. I have realized the treasure of Naam, oh Nanak. 4.27.78.

ਆਸਾ ਮਹਲਾ 5॥ ਠਾਕੁਰ ਸਿਉ ਜਾ ਕੀ ਬਨਿ ਆਈ॥ ਭੋਜਨ ਪੂਰਨ ਰਹੇ ਅਘਾਈ॥ 1॥ ਕਛੂ ਨ ਥੋਰਾ ਹਰਿ ਭਗਤਨ ਕਉ॥ ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਦੇਵਨ ਕਉ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕਾ ਧਨੀ ਅਗਮ ਗੁਸਾਈ॥ ਮਾਨੁਖ ਕੀ ਕਹੁ ਕੇਤੁ ਚਲਾਈ॥ 2॥ ਜਾ ਕੀ ਸੇਵਾ ਦਸ ਅਸਟ ਸਿਧਾਈ॥ ਪਲਕ ਦਿਸਟਿ ਤਾ ਕੀ ਲਾਗਹੁ ਪਾਈ॥ 3॥ ਜਾ ਕਉ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸੁਆਮੀ॥ ਕਹੁ ਨਾਨਕ ਨਾਹੀ ਤਿਨ ਕਾਮੀ॥ 4॥28॥79॥

Assa Mehla 5: Tthaakur siyoun ja kee bun(i) aayee. Bhojun poorun, ruhay aghaayee. 1. Kuchhoo na thora Hur(i) bhugtun kuou. Khaat khurchut bilchhut dayvun kuou. 1. Pause. Ja ka dhunee Agumm Gosaayeen. Manookh kee kuhou kayt(u) chulaayee. 2. Ja kee sayva dus-asht sidhaayee. Pulk dist(i) Ta kee laag-hou paayeen. 3. Ja kuou duyya kurhou mayray Soami. Kuhou Nanak naahi tin kaami. 4.28.79.

Word Meaning: Tthaakur = Lord; God. Bun Aayee = like each other; share the same ideas. Bhojun Poorun = perfect food (for the mind). Aghaayee = contented. 1.
Thoara = less. Khaat = consuming; for self-use (of Waheguru's Naam). Bilchhut = enjoy blissfulness. Pause. Agumm = physically unreachable. Gosaayeen = Lord of the earth (God). Kayt(u) = where. Chulaayee = ability to cause any harm.
Dus-Asht = eighteen. Sidhaayee = supernatural powers. Pulk Disht(i) = momentary glimpse. Paayeen = feet. 3. Duyya = kindness. Tin = to those. Kaami = shortage.

MEANING: Being liked (because of one's likeable qualities) by the Lord (Waheguru) is such a perfect mental food for a devotee that it gives him full contentment. 1.
The devotees never run out of such food – they can eat (recite it), spend it (inspire others to recite it in holy gatherings), give it to others, and enjoy the gifts of Waheguru blissfully. Pause. Nobody can cause any harm to the individual who has the inaccessible Waheguru as his Lord (Master). 2. Drop on the feet of (surrender to) Waheguru to have even a short glimpse, serving whom one can acquire all the eighteen supernatural powers. 3. What kind of shortage can a devotee face whom Waheguru is kind to, oh Nanak! 4.28.79.

ਆਸਾ ਮਹਲਾ 5॥ ਜਉ ਮੈ ਅਪੁਨਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ॥ ਤਬ ਮੇਰੈ ਮਨਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ॥ 1॥ ਮਿਟਿ ਗਈ ਗਣਤ ਬਿਨਾਸਿਓ ਸੰਸਾ॥ ਨਾਮਿ ਰਤੇ ਜਨ ਭਏ ਭਗਵੰਤਾ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਮੈ ਅਪੁਨਾ ਸਾਹਿਬ ਚੀਤਿ॥ ਤਉ ਭਉ ਮਿਟਿਓ ਮੇਰੇ ਮੀਤ॥ 2॥ ਜਉ ਮੈ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ॥ ਤਾ ਪੂਰਨ ਹੋਈ ਮਨਸਾ ਮੇਰੀ॥ 3॥ ਦੇਖਿ ਚਲਿਤ ਮਨਿ ਭਏ ਦਿਲਾਸਾ॥ ਨਾਨਕ ਦਾਸ ਤੇਰਾ ਭਰਵਾਸਾ॥ 4॥29॥80॥

Assa Mehla 5: Juou mein apuna Satgur(u) dhiyaya. Tub mayraiy mun(i) muhaa sookh(u) paaya. 1. Mit(i) guyyee gunut, binaasiyo sunsa. Naam(i) rutay jun bhuyyay Bhugvunta. 1. Ruhaou. Juou mein apuna Sahib cheet(i). Tuou bhuou mitiyo mayray meet. 2. Juou mein oat guhee Prubh Tayri. Ta tay hoyee munsa mayri. 3. Daykh(i) chulut mun(i) bhuyyay dilaasa. Nanak Daas Tayra bhervaasa. 4.29.80.

Word Meaning: Juou = when. Dhiyaaya = remembered. 1. Mit(i) Guyyee = eradicated; disappeared. Gunut = calculations; worries. Sunsa = doubts; misgivings. Bhuyyay = became. Bhugvunta = (like) Waheguru. Pause. Cheet(i) = in mind. Bhuou = fear. 2. Oat = shelter. Munsa Maryri = (fulfilled) wishes. 3. Chulut(i) = amazing feats. Dilaasa = encouragement. Bhervaasa = faith. 4.

MEANING: When I remembered my Satguru, my mind acquired a great bliss. 1. All worries and misgivings of the devotees, who are imbued with Waheguru's love, are eradicated, and they become like Him (acquire His noble qualities). Pause. When I remembered my Lord (Waheguru) in my mind, all my worldly fears were gone, oh my friends. 2. When I took Waheguru's shelter, all my wishes were fulfilled. 3 On noting Waheguru's (and Satguru's) such amazing feats (the vital changes in me), I have developed full faith in them (I depend on them fully), oh Nanak. 4.29.80.

ਆਸਾ ਮਹਲਾ 5॥ ਅਨਦਿਨੁ ਮੂਸਾ ਲਾਜੁ ਟੁਕਾਈ॥ ਗਿਰਤ ਕੂਪ ਮਹਿ ਖਾਹਿ ਮਿਠਾਈ॥ 1॥ ਸੋਚਤ ਸੋਚਤ ਰੈਨਿ ਬਿਹਾਨੀ॥ ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਚਿਤਵਤ ਕਬਹੂ ਨ ਸਿਮਰੈ ਸਾਰਿੰਗਪਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਦ੍ਰੁਮ ਕੀ ਛਾਇਆ ਨਿਹਚਲ ਗ੍ਰਿਹੁ ਬਾਧਿਆ॥ ਕਾਲ ਕੈ ਫਾਸਿ ਸਕਤ ਸਰੁ ਸਾਧਿਆ॥ 2॥ ਬਾਲੂ ਕਿਨਾਰਾ ਤਰੰਗ ਮੁਖਿ ਆਇਆ॥ ਸੋ ਥਾਨੁ ਮੂੜਿ ਨਿਹਚਲੁ ਕਰਿ ਪਾਇਆ॥ 3॥ ਸਾਧ ਸੰਗਿ ਜਪਿਓ ਹਰਿ ਰਾਇ॥ ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣ ਗਾਇ॥ 4॥30॥81॥

Assa Mehla 5: Undin(u) moosa laaj(u) tookaayee. Girt koop meh(i) khaah(i) mitthaayee. 1. Sochut, sochut, raiyn(i) bihaani. Anik rung Maya kay chitvut, kubhoon na simraiy Saaringpaani. 1. Ruhaou. Doorm(u) kee chhaaya nihchul greh(u) baandhiya. Kaal kaiy phaas(i) sukut sur(u) saadhiya. 2. Baaloo kinaara, trung mookh(i) aaya. So thaan(u) moorr(i) nihchul kur(i) paaya. 3. Sadh sung(i) jupiyo Hur(i) Raayay. Nanak jeevaiy Hur(i) goon gaayay. 4.30.81.

Word Meaning: Undin(u) = every day; all the time. Moosa = mouse (of time). Laaj(u) = the rope used to pull up a bucket of water from a well (thread of life). Girt = fallen. Koop = well (very precarious situation). Khaah(i) Mitthaayee = enjoying luxuries. 1.
Raiyn(i) Bihaani = the night (of life) spends. Rung = attractive forms; luxuries. Chitvut = imagine; plan. Kubhoon Na = never. Saaringpaani = Waheguru. Pause.
Doorm(u) = tree. Chhaaya = shade. Nihchul = permanent. Greh(u) = house. Kaal = death. Phaas(i) = noose. Sukut = powerful. Sur(u) = arrow. Saadhiya = aimed at. 2.
Baaloo = (the castle of) sand. Trung = waves. Mookh(i) = in the mouth (jaws). Thaan = place; situation. Moorr(i) = foolish. Nihchul = everlasting. 3.
Jupiyo = recited (the Naam). Hur(i) Raayay = the Royal Waheguru. 4.

MEANING: The life of a Maya-gripped man is spent in worries and in calculations (how to make more wealth). He plans to enjoy more and more luxuries of Maya, but never remembers Waheguru. **Pause.**
He does not realize that the mouse of time is continuously nibbling away the thread of his life while he is enjoying the luxuries fallen in a deep well (unaware of the impending danger).
1. His ignorant lifestyle is like expecting a permanent shelter in the shade of a tree (which keeps changing direction). At the same time, the noose of death has aimed a powerful arrow at him (death is approaching fast, and he is still not doing anything spiritual).
2. He believes as if the world is his permanent home, while his stay in the world is just like a sand-castle built on a sea-shore which can be demolished by waves at any time.
3 I recite Waheguru's Naam in the company of holy men, and survive by singing Waheguru's praise, oh Nanak. 4.30.81.

ਆਸਾ ਮਹਲਾ 5 ਦੁਤੁਕੇ 9॥ ਉਨ ਕੈ ਸੰਗਿ ਤੂ ਕਰਤੀ ਕੇਲ॥ ਉਨ ਕੈ ਸੰਗਿ ਹਮ ਤੁਮ ਸੰਗਿ ਮੇਲ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੁਮ ਸਭੁ ਕੋਊ ਲੋਰੈ॥ ਓਸੁ ਬਿਨਾ ਕੋਊ ਮੁਖੁ ਨਹੀ ਜੋਰੈ॥ 1॥ ਤੇ ਬੈਰਾਗੀ ਕਹਾ ਸਮਾਏ॥ ਤਿਸੁ ਬਿਨੁ ਤੁਹੀ ਦੁਹੇਰੀ ਰੀ॥ 1॥ ਰਹਾਉ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੂ ਗ੍ਰਿਹ ਮਹਿ ਮਾਹਰਿ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੂ ਹੋਈ ਹੈ ਜਾਹਰਿ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੂ ਰਖੀ ਪਪੋਲਿ॥ ਓਸੁ ਬਿਨਾ ਤੂ ਛੁਟਕੀ ਰੋਲਿ॥ 2॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੇਰਾ ਮਾਨੁ ਮਹਤੁ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੁਮ ਸਾਕੁ ਜਗਤੁ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਤੇਰੀ ਸਭ ਬਿਧਿ ਥਾਟੀ॥ ਓਸੁ ਬਿਨਾ ਤੂ ਹੋਈ ਹੈ ਮਾਟੀ॥ 3॥ ਓਹੁ ਬੈਰਾਗੀ ਮਰੈ ਨ ਜਾਇ॥ ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ॥ ਜੋੜਿ ਵਿਛੋੜੇ ਨਾਨਕ ਥਾਪਿ॥ ਅਪੁਨੀ ਕੁਦਰਤਿ ਜਾਣੈ ਆਪਿ॥ 4॥31॥82॥

Assa Mehla 5 Dootookay 9: Oonn kaiy sung(i) tu kerti kayl. Oonn kaiy sung(i) hum toom sung(i) mayl. Oonn kaiy sung(i) toom subh(u) koyoo loraiy. Oas(u) bina koyoo mookh(u) nuhee joraiy. 1. Tay baiyraagi kuhaa smaayay. Tis bin(u) toohi doohayri ree. 1. Ruhaou. Oonn kaiy sung(i) tu greh meh(i) maahur(i). Oonn kaiy sung(i) tu hoyee haiy jaahur(i). Oonn kaiy sung(i) tu rukhee pupoal(i). Oas(u) bina tu chhootkee roal(i). 2. Oonn kaiy sung(i) tayra maan(u) meht(u). Oonn kaiy sung(i) toom saak(u) jugut(u). Oonn kaiy sung(i) tayri subh

bidh(i) thaati. Oas(u) bina tu hoyee haiy maati. 3. Oh(u) baiyraagi muray na jaayay. Huqamay bandha kaar kmaayay. Joarr(i) vichhoarraiy Nanak thaap(i). Apuni koodrut(i) jaanaiy Aap(i). 4.31.82.

Word Meaning: Dootookay = Shabads with verses that have two sentences. Oonn = that (the soul). Kayl = enjoys life. Hum Toom = with everybody. Mayl = union; interaction. Loraiy = need; wish. Mookh Nuhee Joraiy = does not interact. 1. Baiyraagi = unattached. Smaayay = absorbed; goes. Doohayri = in suffering. Pause.
Maahur(i) = expert; active. Jaahur(i) = visible; gets importance. Pupoal(i) = well nourished. Roal(i) = disrespected; belittled. 2. Maan(u) Mehut(u) = respect and recognition. Saak(u) = relationship. Subh Bidh(i) = every which way. Thaati = (body) raised. Maati = dust. 3. Baitraagi = unattached. Huqamay Baandha = bound by Waheguru's Will. Kaar Kmaayay = obeys Huqam. Joarr(i) = unites. Vichhoarraiy = separates. Thaap(i) = having created. Koodrut(i) = nature; working. 4.

MEANING: You enjoy life only because of the soul in you, oh human body. We all interact with one another only because of the soul present in us. Everybody wants to interact with the human body only because of the soul; nobody wants to interact with the body without the soul in it. 1. Where the soul detached from the body goes, nobody knows. But without it, the human body suffers. Pause. With the soul in it, the human body is very active and gets importance (attention) from others. The body is kept well-nourished when it has soul in it, but without the soul, it gets belittled. 2.
The body gets respect and recognition (if any) and has a relationship with the world only because of the soul in it. The body is raised in many different ways simply because of the soul in it; otherwise, it is just a pile of dust. 3. The soul, which is not connected to any particular body permanently, does not die or go away; it simply obeys Waheguru's command and is takes rebirths as per the Will of Waheguru. It is Waheguru who connects and disconnects bodies and souls. Only He knows His working, oh Nanak. 4.31.82.

(ਅੰਗ 391)॥ ਆਸਾ ਮਹਲਾ 5॥ ਨਾ ਓਹੁ ਮਰਤਾ ਨਾ ਹਮ ਡਰਿਆ॥ ਨਾ ਓਹੁ ਬਿਨਸੈ ਨਾ ਹਮ ਕੜਿਆ॥ ਨਾ ਓਹੁ ਨਿਰਧਨੁ ਨ ਹਮ ਭੂਖੇ॥ ਨਾ ਓਸੁ ਦੂਖੁ ਨ ਹਮ ਕਉ ਦੂਖੇ॥ 1॥ ਅਵਰੁ ਨ ਕੋਊ ਮਾਰਨਵਾਰਾ॥ ਜੀਅਉ ਹਮਾਰਾ ਜੀਉ ਦੇਵਨਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਉਸੁ ਬੰਧਨ ਨਾ ਹਮ ਬਾਧੇ॥ ਨਾ ਓਸੁ ਧੰਧਾ ਨਾ ਹਮ ਧਾਧੇ॥ ਨਾ ਉਸੁ ਮੈਲੁ ਨਾ ਹਮ ਕਉ ਮੈਲਾ॥ ਓਸੁ ਅਨੰਦੁ ਤ ਹਮ ਸਦ ਕੇਲਾ॥ 2॥ ਨਾ ਉਸੁ ਸੋਚੁ ਨਾ ਹਮ ਕਉ ਸੋਚਾ॥ ਨਾ ਉਸੁ ਲੇਪੁ ਨਾ ਹਮ ਕਉ ਪੋਚਾ॥ ਨਾ ਉਸੁ ਭੂਖ ਨਾ ਹਮ ਕਉ ਤ੍ਰਿਸਨਾ॥ ਜਾ ਉਹੁ ਨਿਰਮਲੁ ਤਾ ਹਮ ਜਚਨਾ॥ 3॥ ਹਮ ਕਿਛੁ ਨਾਹੀ ਏਕੈ ਓਹੀ॥ ਆਗੈ ਪਾਛੈ ਏਕੋ ਸੋਈ॥ ਨਾਨਕ ਗੁਰ ਖੋਇ ਭ੍ਰਮ ਭੰਗਾ॥ ਹਮ ਓਇ ਮਿਲਿ ਹੋਏ ਇਕ ਰੰਗਾ॥ 4॥32॥83॥

(PAGE 391): **Assa Mehla 5:** Na Oh(u) merta, na hum duriya. Na Oh(u) binsaiy, na hum kurriya. Na Oh(u) nirdhun(u), na hum bhookhay. Na Oas(u) dookh(u), na hum kuou dookhay. 1. Uver(u) na koyoo maarun-vaara. Jeeou humaara jeeo dayvun-haara. 1. Ruhaou. Na Oos(u) bundhun, na hum baandhay. Na Oas(u) dhundha, na hum dhaandhay. Na Oos(u) maiyl(u), na hum kuou maiyla. Oas(u) anund(u), ta hum sud kayla. 2. Na Oos(u) soach(u) na hum kuou soacha. Na Oos(u) layp(u), na hum kuou poacha. Na Oos(u) bhookh, na hum kuou trishna. Ja Oh(u) nirmul(u), ta hum juchna. 3. Hum kichh(u) naahi, aikaiy Ohee. Aagaiy, paachhaiy, aiyko Soyee. Nanak, Gur khoyay bherm bhunga. Hum Oyay mil(i) hoyay ikk runga. 4.32.83.

Word Meaning: Oh(u) = Waheguru. Binsay = vanishes. Kurriya = suffer in the pain of separation. Nirdhun(u) = pauper; poor. Bhookhay = appetite for money. 1.
Uver(u) = someone else. Maarunvaara = cause death. Pause. Bundhun = worldly bonds. Dhunda = running around for Maya. Maiyl(u) = filth of Maya (evil deeds). Anund

= blissfulness. Kayla = blissful. 2. Soach(u) = worry. Layp(u) = affect of Maya = Poacha. Bhookh = hunger (for Maya). Trishna = desires (for Maya). Nirmul = pure. Juchna = worthy of worship; pure. 3. Ohee = the same (Waheguru) = Soyee. Aagaiy Paachaiy = here and there (everywhere). Khoyay = removed. Bherm = misgivings. Bhunga = separation. Oyay = that (Waheguru). Ikk Runga = the same colour (similar). 4.

MEANING: NOTE: The real clue to the meaning of this holy Shabad lies in the 4th verse. So, the meaning of the Shabad will start with the 4th stanza.

The Guru has removed all my misgivings (illusions), and my separation from Waheguru to the extent that I have acquired the virtuous qualities of Waheguru, and have become "one" with Him, oh Nanak. Now, I have no independent existence (I am a part of Him), and it is only Him everywhere. **4.** Waheguru is immortal, He never dies, (so being "one with Him), I am not afraid of death. He never vanishes, so I do not suffer in the pain of His separation. Since He is not poor (he is rich in everything; His treasures are always full), I also do not have any appetite for anything. He does not experience any suffering, so I am also free from all suffering. 1. There is no one else who can cause death; my Waheguru is long living (immortal) who has given life to me. (Being "one" with Him, nobody can kill me). Pause. Since Waheguru has no bonds, I do not have any bonds either. Waheguru has no bonds of Maya, so I should not be running around for Maya either. He carries no filth of Maya, so, being part of Him, I have no such filth either. He is blissful all the time, so I am also enjoying bliss. 2. He has no worries, nor do I. He is unaffected by Maya, so am I. Waheguru has no appetite of any kind; I also have no desires for Maya. When He is pure (being "one" with Him), I am also worthy of worship (pure, pious). 3. 32.83.

ਆਸਾ ਮਹਲਾ 5॥ ਅਨਿਕ ਭਾਤਿ ਕਰਿ ਸੇਵਾ ਕਰੀਐ॥ ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਆਗੈ ਧਰੀਐ॥ ਪਾਨੀ ਪਖਾ ਕਰਉ ਤਜਿ ਅਭਿਮਾਨੁ॥ ਅਨਿਕ ਬਾਰ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ 1॥ ਸਾਈ ਸੁਹਾਗਣਿ ਜੋ ਪ੍ਰਭ ਭਾਈ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਮਿਲਉ ਮੇਰੀ ਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਦਾਸਨਿ ਦਾਸੀ ਕੀ ਪਨਿਹਾਰਿ॥ ਉਨ੍ਹ ਕੀ ਰੇਨੁ ਬਸੈ ਜੀਅ ਨਾਲਿ॥ ਮਾਥੈ ਭਾਗੁ ਤਾ ਪਾਵਉ ਸੰਗੁ॥ ਮਿਲੈ ਸੁਆਮੀ ਅਪੁਨੈ ਰੰਗਿ॥ 2॥ ਜਾਪੁ ਤਾਪੁ ਦੇਵਉ ਸਭ ਨੇਮਾ॥ ਕਰਮ ਧਰਮ ਅਰਪਉ ਸਭ ਹੋਮਾ॥ ਗਰਬੁ ਮੋਹੁ ਤਜਿ ਹੋਵਉ ਰੇਨ॥ ਉਨ੍ਹ ਕੈ ਸੰਗਿ ਦੇਖਉ ਪ੍ਰਭੁ ਨੈਨ॥ 3॥ ਨਿਮਖ ਨਿਮਖ ਏਹੀ ਅਰਾਧਉ॥ ਦਿਨਸੁ ਰੈਣਿ ਏਹ ਸੇਵਾ ਸਾਧਉ॥ ਭਏ ਕਿਰਪਾਲ ਗੁਪਾਲ ਗੋਬਿੰਦ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਬਖਸਿੰਦ॥ 4॥33॥84॥

Assa Mehla 5: Anik bhaant(i) kur(i) sayva kuriyaiy. Jeeo, praan, dhun(u) aagaiy dhuriyaiy. Paani, pukha kuroun tuj(i) abhimaan(u). Anik baar jaayiyaiy koorbaan(u). 1. Saayee soohaagun(i), jo Prubh bhaayee. Tis kaiy sung(i) miloun, mayri maayee. 1. Ruhaou. Daasun(i) daasi kee punihaar(i). Oonh kee rayn(u) busaiy jea naal(i). Maathaiy bhaag(u) ta paavoun sung(u). Milaiy Soami Apunaiy rung(i). 2. Jaap(u), taap(u) dayvoun subh nayma. Kerm dherm urpoun subh homa. Gerb(u) moh(u) tuj(i) hovoun rayn(u). Oonh kaiy sung(i) daykhoun Prubh(u) naiyn. 3. Nimukh, nimukh ehee araadhoun. Dinus raiyn(u) eh sayva saadhoun. Bhuyyay kirpaal Goopaal, Gobind. Sadh sung(i) Nanak bukhshind. 4.33.84.

Word Meaning: Anik Bhaant(i) = in many different ways. Jeeo = soul (mind). Praan = breaths (body). Pukha = to fan. Tuj(i) = giving up. Abhimaan = ego. 1.
Saayee = that. Soohaagun(i) = loved by husband. Bhaayee = liked. Pause.
Daasun(i) Daasi = slave of slaves. Punihaar(i) = who serves water (to serve). Rayn(u) = dust of feet. Maathaiy = on the forehead. Bhaag(u) = luck. Sung = company. Rung(i) = mood; own special way. 2. Jaap(u) = recitation of some mantra. Taap(u)g = self-affliction. Nayma = daily rituals. Kerm Dherm = religious deeds. Urpoun = I offer. Homa = huvun. Gerb = ego. Tuj(i) = giving up. Rayn(u) = dust of the feet (be very humble).

Naiyn = eyes. 3. Nimukh, Nimukh = every moment. Araadhoun = wish for. Dinus = day. Saadhoun = perform. Goopaal Gobind = Waheguru. Bukhshind = forgiving; donor.4
MEANING: Only that human bride is really married to Waheguru (connected with Him), who is liked by Him. I wish to get connected with such a bride (devotee), oh my mother. **Pause.** Such a bride (devotee) should be served in every possible way, and one should offer his mind, body, and wealth to her (him). I wish to serve such a devotee by serving him water and fanning him, giving up my ego, and offering my life countless times (serve selflessly). 1. I wish to serve like a slave of the slaves of such devotees (who are connected with Waheguru), and should have the dust of their feet (show deep reverence) with diligence. But I can enjoy their company only if I have good fortune on my forehead. The Lord Waheguru connects you with Him in His own way (one does not know what criteria He uses to like someone). 2. I will give up all known religious practices, and all rituals including *jaap(u), taap(u*), and performance of huvuns (in which a fire is built with special materials while reciting some mantras, and at which some animals are sacrificed, and at the end, meals are served to holy people) to have their company, and give up my ego to become very humble to serve them. I can "see" my Waheguru with my eyes in their company. 3. Every moment, I wish I could serve such devotees day and night as I have mentioned. In the company of such devotees, Waheguru becomes very kind, and forgives a faithful devotee (and connects with Him), oh Nanak. 4. 33.84.

ਆਸਾ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਦੁਖੁ ਲਗੈ ਨ ਕੋਇ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਹਉਮੈ ਮਲੁ ਖੋਇ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਨਿਰਮਲ ਹੋਇ॥ 1॥ ਸੁਨਹੁ ਮੀਤ ਐਸਾ ਪ੍ਰੇਮ ਪਿਆਰੁ॥ ਜੀਅ ਪ੍ਰਾਨ ਘਟ ਘਟ ਆਧਾਰੁ॥ 1॥ਰਹਾਉ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਭਏ ਸਗਲ ਨਿਧਾਨ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਰਿਦੈ ਨਿਰਮਲ ਨਾਮ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਦ ਸੋਭਾਵੰਤ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਭ ਮਿਟੀ ਹੈ ਚਿੰਤ॥ 2॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਇਹੁ ਭਵਜਲੁ ਤਰੈ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਜਮ ਤੇ ਨਹੀ ਡਰੈ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਸਗਲ ਉਧਾਰੈ॥ ਪ੍ਰਭ ਕੀ ਪ੍ਰੀਤਿ ਚਲੈ ਸੰਗਾਰੈ॥ 3॥ ਆਪਹੁ ਕੋਈ ਮਿਲੈ ਨ ਭੂਲੈ॥ ਜਿਸ ਕ੍ਰਿਪਾਲ ਤਿਸੁ ਸਾਧਸੰਗਿ ਘੂਲੈ॥ ਕਹੁ ਨਾਨਕ ਤੇਰੈ ਕੁਰਬਾਨੁ॥ ਸੰਤ ਓਟ ਪ੍ਰਭ ਤੇਰਾ ਤਾਨੁ॥ 4॥34॥85॥
Assa Mehla 5: Prubh kee preet(i) suda sookh(u) hoyay. Prubh kee preet(i) dookh(u) lugaiy na koyay. Prubh kee preet(i) haumein mul(u) khoyay. Prubh kee preet(i) sud nirmul hoyay. 1. Soonhou meeta aiysa praym piyaar. Jea. praan, ghut, ghut, aadhaar. 1. Ruhaou. Prubh kee preet(i) bhuyyay sugul nidhaan. Prubh kee preet(i) ridaiy nirmul Naam(u). Prubh kee preet(i) sud sobhavunt. Prubh kee preet(i) subh mitee haiy chint. 2. Prubh kee preet(i) eh(u) bhuvjul turaiy. Prubh kee preet(i) Jum tay nuhee duraiy. Prubh kee preet(i) sugul oodhaaraiy. Prubh kee preet(i) chulaiy sungaaraiy. 3. Aap-houn koyee milaiy na bhoolaiy. Jis kirpaal, tis(u) sadh sung(i) ghoolaiy. Kuhou Nanak Tayraiy koorbaan(u). Sunt oat Prubh Tayra taan(u). 4.34.85.
Word Meaning: Preet(i) = in love. Mul(u) = filth. Nirmul(u) = pure; purifies. 1. Ghut = heart. Adhaar(u) = support; basis. Pause. Nidhaan = treasures. Sobhavunt = praise-worthy. Chint = worry. 2. Bhuvjul(u) = the world sea (the sea of rebirths). Jum = angel of death. Oodhaaraiy = salvages. Chulaiy sungaaraiy = accompanies 3. Aap-houn = on his own. Ghoolaiy = absorb; connects with. Oat = shelter. Taan(u) = strength. 4.
MEANING: Love for God is always a source of comfort, and no discomfort can affect you. Love for Waheguru washes away the filth of selfishness and ego, and purifies your mind, oh my friends. 1. Such love for Waheguru is the support for one's mind, body, and heart (soul), oh my friend. Pause.

With love for Waheguru, His holy Naam takes residence in one's mind, and he feels as if he has acquired all the treasures. Love for Waheguru earns the devotee praise, and all his worries go away. 2. With love for God, one swims across the sea of Maya, and he has no fear of the Angel of death. Love for Waheguru salvages everybody, and it accompanies you everywhere. 3. No one is misled or gets connected with Waheguru with their own choice (efforts). It is Waheguru who connects the devotee with the holy congregation. Waheguru is the shelter for His saints, and the source of their strength. I am always a sacrifice for Waheguru, oh Nanak. 4.34.85.

ਆਸਾ ਮਹਲਾ 5॥ ਭੂਪਤਿ ਹੋਇ ਕੈ ਰਾਜੁ ਕਮਾਇਆ॥ ਕਰਿ ਕਰਿ ਅਨਰਥ ਵਿਹਾਝੀ ਮਾਇਆ॥ (ਅੰਗ 392)॥ ਸੰਚਤ ਸੰਚਤ ਥੈਲੀ ਕੀਨ੍ਹੀ॥ ਪ੍ਰਭਿ ਉਸ ਤੇ ਡਾਰਿ ਅਵਰ ਕਉ ਦੀਨੀ॥ 1॥ ਕਾਚ ਗਗਰੀਆ ਅੰਭ ਮਝਰੀਆ॥ ਗਰਬਿ ਗਰਬਿ ਉਹਾਊ ਮਹਿ ਪਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਭਉ ਹੋਇਓ ਭਇਆ ਨਿਹੰਗਾ॥ ਚੀਤਿ ਨ ਆਇਓ ਕਰਤਾ ਸੰਗਾ॥ ਲਸਕਰ ਜੋੜੇ ਕੀਆ ਸੰਬਾਹਾ॥ ਨਿਕਸਿਆ ਫੂਕ ਤ ਹੋਇ ਗਇਓ ਸੁਆਹਾ॥ 2॥ ਊਚੇ ਮੰਦਰ ਮਹਲ ਅਰੁ ਰਾਨੀ॥ ਹਸਤਿ ਘੋੜੇ ਜੋੜੇ ਮਨਿ ਭਾਨੀ॥ ਵਡ ਪਰਵਾਰੁ ਪੂਤ ਅਰੁ ਧੀਆ॥ ਮੋਹ ਪਚੇ ਪਚਿ ਅੰਧਾ ਮੂਆ॥ 3॥ ਜਿਨਹੇ ਉਪਾਹਾ ਤਿਨਹਿ ਬਿਨਾਹਾ॥ ਰੰਗ ਰਸਾ ਜੈਸੇ ਸੁਪਨਾਹਾ॥ ਸੋਈ ਮੁਕਤਾ ਤਿਸੁ ਰਾਜੁ ਮਾਲੁ॥ ਨਾਨਕ ਦਾਸ ਜਿਸੁ ਖਸਮੁ ਦਇਆਲੁ॥ 4॥35॥86॥

Assa Mehla 5: Bhooput(i) hoyay kaiy raaj(u) kmaaya. Kur(i), kur(i) unurth vihaajhi Maya.

(PAGE 392): Sunchut, sunchut, thaiyli keenee. Prubh(i) oos tay daar(i), uver kuou deeni. 1. Kaach gugriya umbh mujhuriya. Gerb(i), gerb(i) oohaayoo meh(i) puriya. 1. Ruhaou. Nirbhuou hoyo, bhuyya nihunga. Cheet(i) na aayo Kerta sunga. Lushkur jorray, keeya sumbaaha. Niksiya phook, ta hoyay guyyo sooahaa. 2. Oochay mundar, mehl ur(u) raani. Hust(i) ghorray jorray mun(i) bhaani. Vud pervaar(u), poot ur(u) dheeyaan. Moh puchay, puch(i) undha mooa. 3. Jinhay oopaaha, Tineh(i) binaaha. Rung, rusaa jaiysay soopnaaha. Soyee mookta, tis(u) raaj(u) maal(u). Nanak daas jis(u) Khusm(u) duyaal(u). 4.35.86.

Word Meaning: Bhooput(i) = rajah; king. Raaj Kmaaya = ruled; reigned. Unurth = grave injustices; savage treatment. Vihaajhi = earned. Sunchut = accumulate (over time) Thaiyli Keeni = filled bags. Daar(i) = took away. Uver = others. 1. Kaach gugriya = unbaked earthen vessel. Umbh mujhuriya = water inside. Gerb(i) = conceited. Oohaayoo = the same. Puriya = fell in. Pause. Nirbhuou = fearless. Nihunga = shameless. Lushkur Jorray = raised armies. Sumbaaha = gathered. Phook = air; breath. Sooaaha = ash; dust. 2. Mundar = mansions. Mehl = palaces. Hust(i) = elephants. Mun(i) Bhaani = as per liking. Moh = attachment. Puchay Puch = in deep suffering. 3. Oopaaha = created. Binaaha = destroyed. Rung Rusa = enjoyment of luxuries. Soopnaaha = in dreams. Mookta = free from bonds. Khusm = Lord. 4.

MEANING: A king rules his country and earns lots of wealth by doing grave injustices to his citizens. He fills bags with money over time, but Waheguru takes it away from him and gives it to someone else (in other words, money is short-lived). 1. Human life is very short and uncertain, like water stored in an unbaked earthen vessel (which can break at any time). But, not realizing this reality, and full of ego, the man still engages in accumulating wealth, which is also short-lived. Pause. (By doing injustices and using unfair means), a king becomes fearless and shameless, and never thinks of the Creator (Waheguru), who is always with him. He raises armies to accumulate more wealth with the use of force, but turns into ash when he takes his last breath. 2. He may own tall mansions and palaces, and may have beautiful queens; may have elephants and horses of his choice; and may have a large family of sons and daughters; but eventually the foolish and the ignorant

die suffering in their attachment. 3. He is destroyed by Waheguru, who had created him. All his enjoyments of luxuries seem to have happened in a dream. Only that individual is free from all bonds, and is the real owner of a state and wealth whom the Lord, Waheguru, is kind to, oh Nanak. 4.35.86.

ਆਸਾ ਮਹਲਾ 5॥ ਇਨ੍ਹ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੀ ਘਨੇਰੀ॥ ਜਉ ਮਿਲੀਐ ਤਉ ਵਧੈ ਵਧੇਰੀ॥ ਗਲਿ ਚਮੜੀ ਜਉ ਛੋਡੈ ਨਾਹੀ॥ ਲਾਗਿ ਛੂਟੋ ਸਤਿਗੁਰ ਕੀ ਪਾਈ॥ 1॥ ਜਗ ਮੋਹਨੀ ਹਮ ਤਿਆਗਿ ਗਵਾਈ॥ ਨਿਰਗੁਨੁ ਮਿਲਿਓ ਵਜੀ ਵਧਾਈ॥ 1॥ ਰਹਾਉ॥ ਐਸੀ ਸੁੰਦਰਿ ਮਨ ਕਉ ਮੋਹੈ॥ ਬਾਟਿ ਘਾਟਿ ਗ੍ਰਿਹਿ ਬਨਿ ਬਨਿ ਜੋਹੈ॥ ਮਨਿ ਤਨਿ ਲਾਗੈ ਹੋਇ ਕੈ ਮੀਠੀ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਖੋਟੀ ਡੀਠੀ॥ 2॥ ਅਗਰਕ ਉਸ ਕੇ ਵਡੇ ਠਗਾਊ॥ ਛੋਡਹਿ ਨਾਹੀ ਬਾਪ ਨ ਮਾਊ॥ ਮੇਲੀ ਅਪਨੇ ਉਨਿ ਲੇ ਬਾਧੇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੈ ਸਗਲੇ ਸਾਧੇ॥ 3॥ ਅਬ ਮੋਰੈ ਮਨਿ ਭਇਆ ਅਨੰਦ॥ ਭਉ ਚੂਕਾ ਟੂਟੇ ਸਭਿ ਫੰਦ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਸਤਿਗੁਰ ਪਾਇਆ॥ ਘਰੁ ਸਗਲਾ ਮੈ ਸੁਖੀ ਬਸਾਇਆ॥ 4॥36॥87॥

Assa Mehla 5: Inn siyoun preet(i) kurie ghunayri. Juou miliyaiy, tuou vudhaiy vudhayri. Gul(i) chumrri juou chhodaiy naahi. Laag(i) chhooto Satgur kee paayeen. 1. Jug mohni hum tiyaag(i) guvaayee. Nirgoon(u) miliyo, vujji vudhaayee. 1. Ruhaou. Aiysi soondar(i) mun kuou mohaiy. Baat(i), ghaat(i), greh(i), bun(i), bun(i) johaiy. Mun(i), tun(i) laagaiy hoyay kaiy meetthi. Gur persad(i) mein khoti deetthi. 2. Ugerk oos kay vuday ttugaoo. Chhoadeh(i) naahi baap na mafoo. Mayli apnay oon(i) lay baandhay. Gur kirpa tay mein suglay saadhay. 3. Ub moraiy mun(i) bhuyya anund. Bhuou chooka tootay subh(i) phundh. Kuhou Nanak ja Satgur paaya. Ghur(u) sugla mein sookhi busaaya. 4.36.87.

Word Meaning: Inn = it (Maya). Ghunary = deep; very much. Juou = when. Gul(i) Chumrri = clinging to the neck (glued). Paayeen = feet (shelter). 1.
Jug Mohni = captivating the world. Tiyaag(i) = abandoning. Guvaayee = lost; gotten rid of. Nirgoon = Waheguru which is above the effects of Maya. Vudhaayee = joyfulness; ecstasy. Pause. Mohaiy = captivates. Baat(i) = on the journey. Ghaat = a riverbank used by many people for various purposes. Bun(i) = in forests. Johaiy = looks for. Khoti = deceiving. Deetthi = saw; found. 2. Ugerk = ancestors (the five demons). Tthugaaoo = cheaters. Chhoadeh(i) = spare. Mayli = friends. Baandhay = entapped. Saadhay = fixed; controlled. 3. Ub = now. Bhuyya = became; happened. Anund = bliss. Bhuou = fear. Phundh = restraints. Ghur(u) = heart; mind. Busaaya = settled. 4.

MEANING: The man loves wealth a great deal, and the more he accumulates, the more he loves it. Once it clings to the neck (is loved deeply), man's love for it does not lessen. One can get rid of one's love for Maya only by taking shelter of the Guru. 1.
I have gotten rid of Maya, which captivates the whole world by connecting with Waheguru, which is above its effects, and I am ecstatic (blissful) now. Pause. Maya is so attractive that it captivates the mind everywhere, whether you are travelling, meditating on a riverbank, at home, or even in a forest (where some people go to run away from it), and looks for you very carefully (to exert its effects). It feels very sweet to body and mind, but with the Guru's grace, I have found it to be highly deceptive. 2. Its ancestors (lust, rage, greed, worldly attachments, and ego, etc.) are even more deceitful; they do not spare even the mother or the father. They entrap their friends (who like them), but I have been able to control them with the grace of the Guru. 3. Now that all my bonds have been broken, and I am not afraid of any sin, I feel highly blissful. Ever since I got connected with Satgur, all my senses have become peaceful, and I am enjoying a sense of comfort in my heart. 4.36.87.

ਆਸਾ ਮਹਲਾ 5॥ ਆਠ ਪਹਰ ਨਿਕਟਿ ਕਰਿ ਜਾਨੈ॥ ਪ੍ਰਭ ਕਾ ਕੀਆ ਮੀਠਾ ਮਾਨੈ॥ ਏਕੁ ਨਾਮੁ ਸੰਤਨ

ਆਧਾਰੁ॥ ਹੋਇ ਰਹੇ ਸਭ ਕੀ ਪਗ ਛਾਰੁ॥ 1॥ ਸੰਤ ਰਹਤ ਸੁਨਹੁ ਮੇਰੇ ਭਾਈ॥ ਉਆ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਵਰਤਣਿ ਜਾ ਕੈ ਕੇਵਲ ਨਾਮੁ॥ ਅਨਦ ਰੂਪ ਕੀਰਤਨੁ ਬਿਸ੍ਰਾਮ॥ ਮਿਤ੍ਰ ਸਤ੍ਰੁ ਜਾ ਕੈ ਏਕ ਸਮਾਨੈ॥ ਪ੍ਰਭੁ ਅਪੁਨੇ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨੈ॥ 2॥ ਕੋਟਿ ਕੋਟਿ ਅਘ ਕਾਟਨਹਾਰਾ॥ ਦੂਖ ਦੂਰਿ ਕਰਨ ਜੀਅ ਕੇ ਦਾਤਾਰਾ॥ ਸੂਰਬੀਰ ਬਚਨ ਕੇ ਬਲੀ॥ ਕਉਲਾ ਬਪੁਰੀ ਸੰਤੀ ਛਲੀ॥ 3॥ ਤਾ ਕਾ ਸੰਗੁ ਬਾਛਹਿ ਸੁਰਦੇਵ॥ ਅਮੋਘ ਦਰਸੁ ਸਫਲ ਜਾ ਕੀ ਸੇਵ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਕਰੇ ਅਰਦਾਸਿ॥ ਮੋਹਿ ਸੰਤਹ ਟਹਲ ਦੀਜੈ ਗੁਣਤਾਸਿ॥ 4॥37॥88॥

Assa Mehla 5: Aatth pehr nicket(i) kur(i) jaanaiy. Prubh ka keeya meettha maanaiy. Aik Naam(u) suntun aadhaar(u). Hoyay ruhay subh kee pug chhaar(u). 1. Sunt reht soonhou mayray bhaayee. Ooa kee mehima kuthun(u) na jaayee. 1. Ruhaou. Vertun(i) ja kaiy kayvul Naam(u). Anund roop keertun(u) bisraam. Mittar shuttar(u) ja kaiy aik smaanaiy. Prubh(u) apunay bin(u) uver(u) na jaanaiy. 2. Koat(i) koat(i) ugh kaatunhaara. Dookh door(i) kern, jea kay Dataara. Soorbir, Buchun kay bulee. Kaula bupuree sunteen chhulee. 3. Ta ka sung(u) banchheh(i) soordayv. Amoagh durs(u) suful ja kee sayv. Ker jorr(i) Nanak(u) kuray ardaas(i). Moh(i) suntah tehl deejaiy goontaas(i). 4.37.88.

Word Meaning: Aatth Pehr = twenty-four hours. Nicket(i) = close; nearby. Meettha Maanaiy = accepts as being sweet (favourable). Aadhaar = support; basis. Pug Chhaar(u) = dust of the feet (very humble). 1. Reht = lifestyle. Ooa Kee = theirs. Mehima = praise; greatness. Kuthun = describe. Pause. Vertun = routine conversation. Kayvul = only. Anund = blissful. Keertun = singing praise. Bisraam = restful (peaceful) mind. Shuttar(u) = hostile. Smaanaiy = equal; the same. Uver(u) = someone else. Jaanaiy = acknowledge. 2. Koat(i) = millions. Ugh = sins. Door(i) = away. Jea Kay Dataara = source of new life. Soorbir = valiant. Buchun Kay Bulee = true to His Word. Kaula Bupuri = helpless Maya. Sunteen = the holy saints. Chhulee = cheated. 3. Ta Ka = theirs. Sung(u) = company. Baancheh(i) = long for. Soordayva = gods. Amoagh = never failing. Suful = successful. Ker = hands. Jorr(i) = fold. Tehl = look after; to serve. Goontaas(i) = treasure of virtues (Waheguru). 4.

MEANING: Listen to the high-living of the holy devotees (saints) of Waheguru, oh my brother. Their greatness cannot be fully described. **Pause.** They recognize Waheguru to be close to them all the time, and accept Waheguru's Will as being sweet. Waheguru's Naam is their only support of life, and they lead a life of humility (they respect everybody). 1. Waheguru's Naam is their only main conversation, and they find it peaceful to sing praise of the source of bliss (Waheguru). They treat everybody the same way, whether they are friendly or hostile, and do not acknowledge anyone else (other than Waheguru). 2. The holy devotees of Waheguru are capable of destroying millions of our sins, removing our troubles, and giving us a new life (purifying our minds). They are valiant (to fight the evil), are true to their word, and conquer even Maya, who becomes helpless before them. 3. Even the gods long for the company of Waheguru's devotees. Service to them is always rewarding and never fails to give the seeker a glimpse (a connection with them). I, Nanak, pray to the source of all virtues (Waheguru) with folded hands that He gives me the opportunity to serve the holy saints. 4. 37.88

ਆਸਾ ਮਹਲਾ 5॥ ਸਗਲ ਸੂਖ ਜਪਿ ਏਕੈ ਨਾਮ॥ ਸਗਲ ਧਰਮ ਹਰਿ ਕੇ ਗੁਣ ਗਾਮ॥ ਮਹਾ ਪਵਿਤ੍ਰ ਸਾਧ ਕਾ ਸੰਗੁ॥

(ਅੰਗ 393)॥ ਜਿਸ ਭੇਟਤ ਲਾਗੈ ਪ੍ਰਭ ਰੰਗੁ॥ 1॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਓਇ ਆਨੰਦ ਪਾਵੈ॥ ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸਾ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹਨੁ ਨ ਜਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਵਰਤ ਨੇਮ ਮਜਨ ਤਿਸੁ ਪੂਜਾ॥ ਬੇਦ ਪੁਰਾਨ ਤਿਨਿ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨੀਜਾ॥ ਮਹਾ ਪੁਨੀਤ ਜਾ ਕਾ ਨਿਰਮਲੁ ਥਾਨੁ॥ ਸਾਧ ਸੰਗਤਿ ਜਾ ਕੈ ਹਰਿ ਹਰਿ ਨਾਮੁ॥ 2॥ ਪ੍ਰਗਟਿਓ ਸੋ ਜਨੁ ਸਗਲੇ ਭਵਨ॥ ਪਤਿਤ ਪੁਨੀਤ ਤਾ ਕੀ ਪਗ ਰੇਨ॥ ਜਾ ਕਉ ਭੇਟਿਓ

ਹਰਿ ਹਰਿ ਰਾਇ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਥਨੁ ਨ ਜਾਇ॥ 3॥ ਆਠ ਪਹਰ ਕਰਿ ਜੋੜਿ ਧਿਆਵਉ॥ ਉਨ ਸਾਧਾ ਕਾ ਦਰਸਨੁ ਪਾਵਉ॥ ਮੋਹਿ ਗਰੀਬ ਕਉ ਲੇਹੁ ਰਲਾਇ॥ ਨਾਨਕ ਆਇ ਪਏ ਸਰਣਾਇ॥ 4॥38॥89॥

Assa Mehla 5: Sugul sookh jup(i) Aikaiy Naam. Sugul dherm Hur(i) kay goon gaam. Muhaa puvittar Sadh ka sung(u).

(PAGE 393): Jis bhaytut laagaiy Prubh rung(u). 1. Gur persad(i) oyay aanund paavaiy. Jis(u) simrut mun(i) hoyay pergaasa, ta kee gut(i) mit(I) kehn(u) na jaavaiy. 1. Ruhaou. Vert naym mujun tis(u) pooja. Bayd, Puraan, tin(i) Simrit(i) sooneeja. Muhaa pooneet ja ka nirmul thaan(u). Sadh sungut(i) ja kaiy Hur(i) Hur(i) Naam(u). 2. Pergutiyo so jun(u) suglay bhuvun. Putit pooneet ta kee pug rayn. Jakuou bhaytiyo Hur(i), Hur(i) Raayay. Ta kee gut(i) mit(i) kuthun(u) na jaayay. 3. Aatth pehr ker(i) jorr(i) dhiyavoun. Oonn sadhaan ka durshun(u) paavoun. Moh(i) greeb kuou layhou rulaayay. Nanak aayay puyyay shernaayay. 4.38.89.

Word Meaning: Sugul = all. Aikaiy = of only One (Waheguru). Dherm = religious (noble) deeds. Gaam = singing. Puvittar = pure; holy. Bhaytut = on meeting. Rung(u) = love for. 1. Anund = blissfulness. Simrut = remembering. Pergaasa = enlightenment. Gut(i) = high spiritual (transcendental) state. Mit(i) = size, level. Pause. Vert = fasting. Naym = principle; routine. Pooja = ritualistic worship. Bayd = Vedas. Pooneet = pure; holy. Nirmul = clean; pure. Thaan(u) = spiritual height. 2. Pergutiyo = became famous. Bhuvun = worlds. Putit = immoral. Puneet = pure; purifying. Pug rayn = dust of feet. Bhatiyo = met; got connected. Gut(i) = transcendental state. Mit(i) = measurement. Kuthun(u) = describe. 3. Ker(i) Jorr(i) = with folded hands. Rulaayay = connect; allow to join. 4.

MEANING: The company (shelter) of the Guru is extremely holy because one gets imbued in Waheguru's Love in His shelter. A devotee enjoys all the comforts by reciting Waheguru's Naam, and all the religious rituals (deeds) are subsumed in singing Waheguru's praise (there is no need for such deeds). 1. By Guru's grace, a devotee attains blissfulness by remembering Him, which enlightens his mind. However, the high transcendental state and the level of the Guru's virtuous qualities cannot be described. Pause.

A devotee, who gets Waheguru's Naam embedded in his heart in the company (shelter) of the Guru, becomes extremely pious and attains high purity of mind. With recitation of Waheguru's Naam, one does not need any religious rituals like following the principles of fasting, bathing at holy places, or ritualistic worshipping (of idols). He also feels he has listened to all the religious books, such as the Vedas, the Puranas, and the Smritis (he does not need them). 2. Such a devotee becomes well known in the whole world, and the dust of his feet (his preaching) purifies the immoral. The high spiritual state and the virtuous qualities of the devotee, who has been connected with Waheguru, cannot be described. 3. I always pray (to Waheguru) with folded hands that I get the opportunity to have a glimpse of such holy saints. I, have come to your shelter with the request that You allow me, the poor Nanak, to be a part of your holy association, oh the holy saints. 4.38.89.

ਆਸਾ ਮਹਲਾ 5॥ ਆਠ ਪਹਰ ਉਦਕ ਇਸਨਾਨੀ॥ ਸਦ ਹੀ ਭੋਗੁ ਲਗਾਇ ਸੁਗਿਆਨੀ॥ ਬਿਰਥਾ ਕਾਹੂ ਛੋਡੈ ਨਾਹੀ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਤਿਸੁ ਲਾਗਹ ਪਾਈ॥ 1॥ ਸਾਲਗਿਰਾਮੁ ਹਮਾਰੈ ਸੇਵਾ॥ ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਦੇਵਾ॥1॥ ਰਹਾਉ॥ ਘੰਟਾ ਜਾ ਕਾ ਸੁਨੀਐ ਚਹੁ ਕੁੰਟ॥ ਆਸਨੁ ਜਾ ਕਾ ਸਦਾ ਬੈਕੁੰਠ॥ ਜਾ ਕਾ ਚਵਰ ਸਭ ਊਪਰਿ ਝੂਲੈ॥ ਤਾ ਕਾ ਧੂਪੁ ਸਦਾ ਪਰਫੁਲੈ॥ 2॥ ਘਟਿ ਘਟਿ ਸੰਪਟੁ ਹੈ ਰੇ ਜਾ ਕਾ॥ ਅਭਗ ਸਭਾ ਸੰਗਿ ਹੈ ਸਾਧਾ॥ ਆਰਤੀ ਕੀਰਤਨੁ ਸਦਾ ਅਨੰਦ॥ ਮਹਿਮਾ ਸੁੰਦਰ ਸਦਾ ਬੇਅੰਤ॥3॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਤਿਸ

ਹੀ ਲਹਨਾ॥ ਸੰਤ ਚਰਨ ਓਹੁ ਆਇਓ ਸਰਨਾ॥ ਹਾਥ ਚੜਿਓ ਹਰਿ ਸਾਲਗਿਰਾਮੁ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੋ ਦਾਨੁ॥ 4॥39॥90॥

Assa Mehla 5: Aatth pehr ooduk ishnaani. Sud hee bhoag lugaayay soogiyani. Birtha kaahoo chhoadaiy naahi. Buhour(i) buhour tis(i) laager paayee. 1. Saalgiram humaaraiy sayva. Pooja urcha bundun dayva. 1. Ruhaou. Ja ka ghunta sooniyaiy chuhou koont. Aasun ja ka suda baiykoontth. Ja ka chuvur subh oopur(i) jhoolaiy. Ta ka dhoop suda perphoolaiy. 2. Ghut(i), ghut(i), sumput(u) haiy ray ja ka. Abhug subha sung(i) haiy sadhaa. Aarti, keertun(u) suda anund. Mehma soondar suda bayunt. 3. Jiseh(i) praaput(i) tis hee lehna. Sunt churn oh(u) aayo sherna. Haath churriyo Hur(i) saalgiram. Kuhou Nanak, Gur(i) keeno daan(u). 4.39.90.

Word Meaning: Ooduk = water. Ishnaani = bathes. Bhoag Lugaayay = has food. Soogiyaani = having complete knowledge (omniscient). Birtha = suffering. 1.

Saalgiraam = There is a village, named Saalgiram, on the bank of the River Gundka in Nepal, where there is an abundance of Sal (Shorea Robusta) trees, after which the village is named. Small rocks with circles and bars on them are found in Gundka near this Village. Hindus believe these rocks to be god Vishnu and worship them. Being found near Saalgiram, the rocks are also named Saalgiram.

urcha = worshipping with flowers, incense, etc. Bundun = kneeling down. Pause.

Ghunta = a large (church) bell. Chuhoun Koont = in all four directions. Aasun = seat. Baiykoontth = paradise. Chuvur = royal whisk. Jhoolaiy = is fanned. Dhoop(u) = incense. Perphoolaiy = flourishes; increases in intensity. 2. Sumput(u) = a box in which the idol is placed for resting. Abhug = immortal. Subha = gathering. **Aarti** = to show respect to someone (especially an idol) by revolving a platter containing flowers, incense, coconut, etc., in a vertical circle near the face of the individual. Keertun = praise of Waheguru. Mehma = praise; splendid qualities. 3. Praaput(i) = destined to get. Lehna = will have. Haath Chuurriyo = obtained; acquired. Daan(u) = gifted. 4.

MEANING: (Many people worship the rocks known as *Saalgiram* as god Vishnu, bathe them, offer flowers and incense, etc., and put them in a box to rest); they do not realize that the real Lord, Waheguru, is present in everybody and everywhere, including waters. So, being present everywhere, He (the Lord) bathes all the twenty-four hours, and the omniscient Lord does not need any feeding because He enjoys different foods all the time while sitting in every living being. He leaves no body in suffering; so, one should touch His feet again, and again (remember Him and obey Him). 1.

Service to the Lord (Waheguru) is our way of worshipping *Saalgiram*, and reciting His Naam is our way of offering flowers, incense, etc., and kneeling before the idol. Pause.

(People ring bells in the temples, fan the idol in the temple with a whisk, light up incense, and put him in a box for resting), But the bell of Lord's Shabad is heard in the whole world, and His seat (omnipresence) is the real paradise. His royal whisk (in the form of air) fans everybody (provides comfort to everybody), and His incense in the form of vegetation provides fragrance all the time. 2. Every heart is the box for His rest, and the assembly of His holy devotees is eternal. His *aarti* in the form of His praise is always blissful, and there is no limit to the greatness of His beautiful (splendid) qualities. 3.

But only that individual can connect with Him (Waheguru) who is predestined to do so. Such a fortunate individual comes to the shelter of the Guru and attains a spiritual height to connect with Him. This is Guru's gift to the devotee, oh Nanak. 4.39.90.

ਆਸਾ ਮਹਲਾ 5 ਪੰਚਪਦਾ॥ ਜਿਹ ਪੈਡੇ ਲੂਟੀ ਪਨਿਹਾਰੀ॥ ਸੋ ਮਾਰਗੁ ਸੰਤਨ ਦੂਰਾਰੀ॥ 1॥ ਸਤਿਗੁਰ ਪੂਰੈ ਸਾਚੁ ਕਹਿਆ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਮੁਕਤੀ ਬੀਥੀ ਜਮ ਕਾ ਮਾਰਗੁ ਦੂਰਿ ਰਹਿਆ॥ 1॥ਰਹਾਉ॥ ਜਹ ਲਾਲਚ

ਜਾਗਾਤੀ ਘਾਟ॥ ਦੂਰਿ ਰਹੀ ਉਹ ਉਨ ਤੇ ਬਾਟ॥ 2॥ ਜਹ ਆਵਟੇ ਬਹੁਤ ਘਨ ਸਾਥ॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਸੰਗੀ ਸਾਧ॥ 3॥ ਚਿਤ੍ਰ ਗੁਪਤ ਸਭ ਲਿਖਤੇ ਲੇਖਾ॥ ਭਗਤ ਜਨਾ ਕਉ ਦ੍ਰਿਸਟਿ ਨ ਪੇਖਾ॥ 4॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ ਵਾਜੇ ਤਾ ਕੈ ਅਨਹਦ ਤੂਰਾ॥ 5॥40॥91॥

Assa Mehla 5, Punchpuda: Jih paiynday looti punihaari. So maarug(u) suntun dooraari. 1. Satgur Pooraiy Saach(u) kuhhiya. Naam Tayray kee mookti beethee, Jum ka maarug(u) door(i) ruhiya. 1. Ruhaou. Jeh laaluch jaagaati ghat. Door(i) ruhhi ooh, oonn tay baat. 2. Jeh aavtay buhout ghun saath. Parbraham kay sungee Sadh. 3. Chittar Goopt subh likhtay laykha. Bhugut junaa kuou drisht(i) na paykha. 4. Kuhou Nanak, jis(u) Satgur(u) Poora. Vaajay ta kaiy anhud toora. 5.40.91.

Word Meaning = Paiynday = on the journey. Punihaari = serving water to others; slave to the senses. Maarug = path. Dooraari = away from. 1. Pooraiy = Perfect. Mookti = free from all bonds. Beethee = street. Pause. Laaluch = greed (to rob one of his wealth of spirituality). Jaagaati = tax collectors (the five demons – lust and rage, etc.) Ghaat = boat launch, wharf. Oonn = the saints. Baat = journey. 2. Jeh = where. Aavtay = caused to suffer. Ghun = many. Saath = a group travelling together. Sungee = companions. 3. **Chittar and Goopt** = Hindu granths believe that there are two invisible agents of the Angel of justice who ride on the shoulders of everybody and keep a written record of their deeds. Laykha = account (of deeds). Drisht(i) Na Paykha = cannot cast a sight. Bhugut = devotees. 4. Vaajay = play music. Unhud = auto-playing. Toora = musical instruments. 5.

MEANING: The path taken by (the lifestyle of) those who become slaves to their senses, and lose their wealth of spirituality, is far removed from the path followed by the holy saints (they follow a totally different path of high morality). 1. The perfect Guru has given the eternal advice that the street (path) of Waheguru's Naam leads to freedom from all bonds, and is far removed from the path of the attractions of Maya, which leads to the Angel of death. Pause. (The world is considered to be the ocean of Maya, and one needs to take some kind of boat to cross it). The operators of the boat loaded with the five demons are very greedy and rob one of his spiritual wealth; so, the holy saints stay away from such a boat (do not follow that path). 2. Following the path guided by the attractions of Maya, people suffer badly; but the holy saints always stay in the company of Waheguru (keep Him in mind all the time), so no suffering can come near them. 3. *Chittar* and *Goopt* are believed to keep written records of everybody's deeds, but they cannot even cast a bad eye on the holy saints. 4. Those who are in the shelter of the Perfect Guru stay blissful and feel as if they are listening to the auto-playing Divine Music, oh Nanak. 5.40.91

ਆਸਾ ਮਹਲਾ 5 ਦੁਪਦਾ 1॥ ਸਾਧੂ ਸੰਗਿ ਸਿਖਾਇਓ ਨਾਮੁ॥ ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ॥ ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨਾ ਹਰਿ ਜਸਹਿ ਅਘਾਨੇ॥ ਜਪਿ ਜਪਿ ਜੀਵਾ ਸਾਰਿੰਗਪਾਨੇ॥ 1॥ ਕਰਨ ਕਰਾਵਨ ਸਰਨਿ ਪਰਿਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਸਹਜ ਘਰੁ ਪਾਇਆ ਮਿਟਿਆ ਅੰਧੇਰਾ ਚੰਦੁ ਚੜਿਆ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 394)॥ ਲਾਲ ਜਵੇਹਰ ਭਰੇ ਭੰਡਾਰ॥ ਤੋਟਿ ਨ ਆਵੈ ਜਪਿ ਨਿਰੰਕਾਰ॥ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਪੀਵੈ ਜਨੁ ਕੋਇ॥ ਨਾਨਕ ਤਾ ਕੀ ਪਰਮ ਗਤਿ ਹੋਇ॥ 2॥41॥92॥

Assa Mehla 5, Doopuda: Sadhu sung(i) sikhaayo Naam(u). Serb munoruth poorun kaam. Boojhi(i) guyyee trishna, Hur(i) juseh(i) aghaanay. Jup(i), jup(i) jeevaan, Saaringpaanay. 1. Kern Kraavun shern(i) puriya. Gur persad(i) sehj ghur(u) paaya, mitiya undhayra, chund(u) churriya. 1. Ruhaou.

(PAGE 394): Laal, juvayhur bhuray bhundaar. Toat(i) na aavaiy, jup(i) Nirunkaar. Amrit Shabad(u) peevaiy jun(u) koyay. Nanak, ta kee Perm gut(i) hoyay. 2.42.92.

Word Meaning: Sadhu = Guru. Sung(i) = in the company of. Munoruth = objectives. Poorun = completed. Kaam = tasks. Boojh(i) = put out. Trishna = fire of desires. Juseh(i) = with the praise. Aghaanay = fully contented. Saaringpaanay = Waheguru. 1. Kern Kraavun = (Waheguru), which is the doer and gets others to do whatever He wishes. Shern = shelter. Sehj = high spiritual state. Chund(u) = moon. Pause.
Laal = rubies. Juvayhur = jewels. Toat(i) = shortage. Nirunkaar = formless (Waheguru). Koyay = rare. Perm Gut(i) = highest spiritual state. 2.
MEANING: The Guru taught me Waheguru's Naam (implanted in my heart) as a result of which all my objectives have been achieved. By singing Waheguru's praise, the fire of my desires has been put out, and I am fully content now. Now I survive by reciting Waheguru's Naam. 1. I have taken the shelter of Waheguru, who is the doer (creator), and gets others to do whatever He wishes. With Guru's grace, I have attained the state of blissfulness, and my mind has been enlightened as if the moon has risen in my dark mind. Pause.
The human mind is full of hidden, noble, and precious qualities as if it were a treasure of rubies and jewels. By reciting Waheguru's Naam, one does not experience any shortage of such qualities. But only some rare devotees drink the Amrit of Guru's Shabad, and attain the high state of spirituality, oh Nanak. 2.41.92.

ਆਸਾ ਘਰੁ 7 ਮਹਲਾ 5॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਿਦੈ ਨਿਤ ਧਿਆਈ॥ ਸੰਗੀ ਸਾਥੀ ਸਗਲ ਤਰਾਈ॥ 1॥ ਗੁਰੁ ਮੇਰੈ ਸੰਗਿ ਸਦਾ ਹੈ ਨਾਲੇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਿਸੁ ਸਦਾ ਸਮਾਲੇ॥ 1॥ ਰਹਾਉ॥ ਤੇਰਾ ਕੀਆ ਮੀਠਾ ਲਾਗੈ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਨਾਨਕੁ ਮਾਗੈ॥ 2॥42॥93॥
Assa Ghur(u) 7, Mehla 5: Hur(i) ka Naam(u) ridaiy nit dhiyayeen. Sungee, saathi sugul turaayeen. 1. Gur(u) mayraiy sung(i) suda haiy naalay. Simer(i), simer(i) Tis(u) suda samaalay. 1. Ruhaou. Tayra keeya meettha laagaiy. Hur(i) Naam(u) Pdaruth(u) Nanak(u) Maangaiy. 2.42.93.
Word Meaning: Ridaiy = in the heart. Dhiyayeen = worship; recite Naam. Sungee Saathi = companions. Turayeen = get salvaged. 1. Sung(i) = with. Smaalay = remember. Pause. Tayra Keeya = Whatever You do; Your Will. Pdaruth = valuable thing. 2.
MEANING: If one recites Waheguru's Naam all the time, not only does he find salvation for himself, but he also gets salvation for all his companions as well. 1. One has to have this strong belief that the Guru (God) is always with him, and he should remember Him by reciting His Naam all the time. Pause. I find Your Will to be sweet all the time. I, Nanak, pray for Your invaluable Naam, oh Waheguru. 2.42.93.

ਆਸਾ ਮਹਲਾ 5॥ ਸਾਧੂ ਸੰਗਤਿ ਤਰਿਆ ਸੰਸਾਰੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੁ॥ 1॥ ਚਰਨ ਕਮਲ ਗੁਰਦੇਵ ਪਿਆਰੇ॥ ਪੂਜਹਿ ਸੰਤ ਹਰਿ ਪ੍ਰੀਤਿ ਪਿਆਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਭਾਗੁ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕਾ ਥਿਰੁ ਸੋਹਾਗੁ॥ 2॥43॥94॥
Assa Mehla 5: Sadhu sungut(i) turiya sunsaar(u). Hur(i) ka Naam(u muneh(i) aadhaar(u). 1. Churn kumul Gurdev piyaaray. Poojeh(i) sunt Hur(i) preet(i) piyaaray. 1. Ruhaou. Ja kaiy mustuk(i) likhiya bhaag(u). Kuhou Nanak ta ka thir(u) sohaag(u). 2.43.94.
Word Meaning: Sungut(i) = in the company. Aadhaar = support; basis. 1.
Churn Kumul = lotus-like feet (Waheguru's Word). Preet(i) = with affection. Pause.
Mustuk(i) = on the forehead. Thir(u) = stable; permanent. Sohaag(u) = husband. 2.
MEANING: Waheguru's Naam is the support (basis) of our mind (life). The world sea can be swum across in the company (shelter) of the Guru. 1. The lotus-like Feet (Waheguru's Naam) is very dear to the Guru. The holy saints worship the dear Feet of Waheguru with deep affection. Pause. The devotee, who has good fortune carved

on his forehead, has the immortal Waheguru as his permanent husband (master), oh Nanak. 2.43.94.

ਆਸਾ ਮਹਲਾ 5॥ ਮੀਠੀ ਆਗਿਆ ਪਿਰ ਕੀ ਲਾਗੀ॥ ਸਉਕਨਿ ਘਰ ਕੀ ਕੰਤਿ ਤਿਆਗੀ॥ ਪ੍ਰਿਅ ਸੋਹਾਗਨਿ ਸੀਗਾਰਿ ਕਰੀ॥ ਮਨ ਮੇਰੇ ਕੀ ਤਪਤਿ ਹਰੀ॥ 1॥ ਭਲੋ ਭਇਓ ਪ੍ਰਿਅ ਕਹਿਆ ਮਾਨਿਆ॥ ਸੂਖੁ ਸਹਜੁ ਇਸੁ ਘਰ ਕਾ ਜਾਨਿਆ॥ ਰਹਾਉ॥ ਹਉ ਬੰਦੀ ਪ੍ਰਿਅ ਖਿਜਮਤਦਾਰ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਅਗਮ ਅਪਾਰ॥ ਲੇ ਪਖਾ ਪ੍ਰਿਅ ਝਲਉ ਪਾਏ॥ ਭਾਗਿ ਗਏ ਪੰਚ ਦੂਤ ਲਾਵੇ॥ 2॥ ਨਾ ਮੈ ਕੁਲੁ ਨ ਸੋਭਾਵੰਤ॥ ਕਿਆ ਜਾਨਾ ਕਿਉ ਭਾਨੀ ਕੰਤ॥ ਮੋਹਿ ਅਨਾਥ ਗਰੀਬ ਨਿਮਾਨੀ॥ ਕੰਤਿ ਪਕਰਿ ਹਮ ਕੀਨੀ ਰਾਨੀ॥ 3॥ ਜਬ ਮੁਖਿ ਪ੍ਰੀਤਮੁ ਸਾਜਨੁ ਲਾਗਾ॥ ਸੂਖ ਸਹਜ ਮੇਰਾ ਧਨੁ ਸੋਹਾਗਾ॥ ਕਹੁ ਨਾਨਕ ਮੋਰੀ ਪੂਰਨ ਆਸਾ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਪ੍ਰਭ ਗੁਣਤਾਸਾ॥ 4॥1॥95.

Assa Mehla 5: Meetthi aagiya Pir kee laagi. Suoukun(i) ghur kee Kunt(i) tiyaagi. Priyay sohaagun(i) seegaar(i) kurrie. Mun mayray kee tupt(i) hurrie. 1. Bhulo bhuyyo Priyay kuhiya maaniya. Sookh(u) sehj(u) iss(u) ghur ka jaaniya. Ruhaou. Huou bundee, Praiyay khijmutdaar. Oh(u) abinaashi agumm apaar. Lay pukkha, Priyay jhulloun paayay. Bhaag(i) guyyay punch doot laavay. 2. Na mein kool(u), na sobhavunt. Kiya jaana, kiyoun bhaani kunt? Moh(i) anaath, greeb, nimaani. Kunt(i) pukkur(i) hum keeni raani. 3. Jub mookh(i) Preertum(u) Saajun(u) laaga. Sookh, sehj, mayra dhun(u) sohaaga. Kuhou Nanak moari poorun aasa. Satgur(i) mayli, Prubh goontaasa. 4.1.95.

Word Meaning: Pir = dear; husband (Waheguru). Suoukun(i) = other wife of the husband; rival (Maya). Kunt(i) = husband. Tiyaagi = abandoned. Seegaar(i) = adorned; beautified. Tupt(i) = suffering of jealousy. Hurrie = removed. 1. Bhulo Bhuyyo = It worked out well. Sookh(u) Sehj = comfort of the blissful state. Ghur = house, mind. Pause.
Bundee = slave. Khijmutdaar = deserving to be served; Lord. Abinaashi = immortal. Agumm = inaccessible (physically). Apaar = without limits. Jhulloun = fan Him. Punch Doot = the five demons. Laavay = (crop) cutters; destroyers of spirituality. 2.
Kool(u) = noble clan. Sobhavunt = respectable. Kiya Jaana = what do I know. Bhaani = liked. Anaath = orphan (without any spiritual guide). Greeb = poor; powerless. Nimaani = no self-respect. Keeni = made. Raani = queen; wife. 3. Mookh(i) Laaga = met with. Dhunn(u) = great. Sohaaga = luck. Moari = mine. Goontaasa = treasure of noble qualities. 4.

MEANING: With the grace of my dear husband (Waheguru), I have been able to overcome the attractions of Maya, which is like the other wife of the Waheguru-husband (or a rival). My dear Waheguru beautified my mind (with noble qualities), made me His beloved wife, and eradicated my suffering caused by the fire of desires. 1. It turned out to be all good that I listened to (obeyed) the Command of my Dear (God), and attained the comfort of the blissful mind. Pause. My dear Husband (Waheguru), who is eternal, inaccessible, and limitless, deserves all our respect and service. I am His slave, and wish to fan Him (an expression of reverence). Because of my service to Waheguru, all five demons (which are the destroyers of noble qualities) have run away from me. 2.
I do not belong to some noble clan, nor am I respected anywhere; I do not know why my Waheguru-Husband liked me. I was an orphan (without any spiritual guide), poor (lacking noble qualities), and without any self-respect, yet my Husband took my hand (liked me) and made me His queen. 3. When I saw (got connected with) my dear friend (Waheguru), I was blessed with comfort and peace of mind. My Husband is great. My Satguru connected me with the source of all noble qualities, Waheguru, and my long-time wish has been fulfilled, oh Nanak. 4.1.95.

ਆਸਾ ਮਹਲਾ 5॥ ਮਾਥੈ ਤ੍ਰਿਕੁਟੀ ਦ੍ਰਿਸਟਿ ਕਰੂਰਿ॥ ਬੋਲੈ ਕਉੜਾ ਜਿਹਬਾ ਕੀ ਫੂੜਿ॥ ਸਦਾ ਭੂਖੀ ਪਿਰੁ ਜਾਨੈ ਦੂਰਿ॥ 1॥ਐਸੀ ਇਸਤ੍ਰੀ ਇਕ ਰਾਮ ਉਪਾਈ॥ ਉਨਿ ਸਭੁ ਜਗੁ ਖਾਇਆ ਹਮ ਗੁਰਿ ਰਾਖੇ ਮੇਰੇ ਭਾਈ॥ ਰਹਾਉ॥ ਪਾਇ ਠਗਉਲੀ ਸਭੁ ਜਗੁ ਜੋਹਿਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਮੋਹਿਆ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਸੋਹਿਆ॥ 2॥ ਵਰਤ ਨੇਮ ਕਰਿ ਥਾਕੇ ਪੁਨਹਚਰਨਾ॥ ਤਟ ਤੀਰਥ ਭਵੇ ਸਭ ਧਰਨਾ॥ ਸੇ ਉਬਰੇ ਜਿ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾ॥ 3॥ ਮਾਇਆ ਮੋਹਿ ਸਭੋ ਜਗੁ ਬਾਧਾ॥ ਹਉਮੈ ਪਚੈ ਮਨਮੁਖ ਮੂਰਾਖਾ॥ ਗੁਰ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਹਮ ਰਾਖਾ॥ 4॥2॥96॥

Assa Mehla 5: Maathaiy tirkooti, drishut(i) kuroor(i). Boalaiy kaurra, jihba kee phoorr(i). Suda bhookhi, Pir(u) jaanaiy door(i). 1. Aiysi istri ikk Ram oopaayee. Oonn(i) subh(u) jug(u) khaaya, hum Gur(i) raakhaiy mayray bhaayee. Ruhaou. Paayay tthugauli, subh(u) jug(u) johiya. Brahma, Bishan(u), Muhadayo mohiya. Gurmukh(i) Naam(i) lugay say sohiya. 2. Vert, naym kur(i) thaakay poonehchurna. Tut teeruth bhuvay subh dhurna. Say oobray j(i) Satgur kee sherna. 3. Maya moh(i) subho jug(u) baandha. Haumaiy puchaiy munmookh mooraakha. Gur Nanak baanh pukur(i) hum raakha. 4.2.96.

Word Meaning: Maathaiy Tirkooti = the three horizontal lines on the forehead showing contempt. Drishut(i) = vision. Kuroor(i) = full of anger. Phoorr(i) = acidic. 1.
Istri = woman. Oopaayee = created. Khaaya = swallowed; made slave. Pause.
Tthugauli = a plant which causes a person to lose their thinking ability and thus be easily deceived; deceiving tactics. Johiya = affected; cheated. Mohiya = captivated. Sohiya = look dignified. 2. Vert Naym = the practice of fasting. Punehchurna = rituals performed for penance. Tut = (holy) river banks. Dherna = earth. Oobray = escaped; salvaged. 3. Moh(i) = in the attachment. Baandha = bonded; enslaved. Puchaiy = suffer. Munmookh = followers of their mind; money-lovers. Raakha = saved. 4.

MEANING: Waheguru has created such a female (Maya) who has enslaved the whole world. But my Guru protected me from her net, oh my brothers. **Pause.**

The three lines on her forehead show the contempt she has for the living beings, and she has anger in her eyes (as if she is going to destroy everybody in terms of their noble qualities). She is bitter in her conversations and has an acidic tongue (which means she is very aggressive and unkind in her efforts to captivate everyone). She is always hungry (to make more slaves) and considers her Husband (Waheguru) to be far away. 1.

She has cheated the whole world by her deceiving tactics, so much so that even famous gods like Brahma, Vishnu, and Shiva have been captivated by her. But the Gur Sikhs, absorbed in Waheguru's Naam, look dignified (unaffected by her). 2.

All those who practise rituals like fasting, performing deeds of penance, visiting the banks of holy rivers, pilgrimage, and roaming on the whole earth, have exhausted doing all these things, but still cannot resist the attractions of Maya. Only those are salvaged who come to the shelter of the Guru. 3. The whole world is strongly attracted by Maya, and the foolish followers of their mind suffer badly in their ego (not to take the shelter of the Guru). The Guru protected me by holding my arm (did not allow me to be misled), oh Nanak. 4.2.96.

ਆਸਾ ਮਹਲਾ 5॥ ਸਰਬ ਦੂਖ ਜਬ ਬਿਸਰਹਿ ਸੁਆਮੀ॥ ਈਹਾ ਊਹਾ ਕਾਮਿ ਨ ਪ੍ਰਾਨੀ॥ 1॥ ਸੰਤ ਤ੍ਰਿਪਤਾਸੇ ਹਰਿ ਹਰਿ ਧ੍ਯਾਇ॥

(ਅੰਗ 395)॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੈ ਨਾਇ ਲਾਏ ਸਰਬ ਸੂਖ ਪ੍ਰਭ ਤੁਮਰੀ ਰਜਾਇ॥ ਰਹਾਉ॥ ਸੰਗਿ ਹੋਵਤ ਕਉ ਜਾਨਤ ਦੂਰਿ॥ ਸੋ ਜਨ ਮਰਤਾ ਨਿਤ ਨਿਤ ਝੂਰਿ॥ 2॥ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਆ ਤਿਸੁ ਚਿਤਵਤ ਨਾਹਿ॥ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਦਿਨੁ ਰੈਨਿ ਜਾਹਿ॥ 3॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਸਿਮਰਹੁ ਏਕ॥ ਗਤਿ ਪਾਈਐ ਗੁਰ ਪੂਰੈ ਟੇਕ॥ 4॥3॥97॥

Assa Mehla 5: Serb dookh jub bisreh(i) Soami. Eehaan, oohaan kaam(i) na praani. 1. Sunt triptaasay Hur(i) Hur(i) dhiyaayay.

(PAGE 395): Kur(i) kirpa Apunaiy Naayay laayay, serb sookh Prubh Toomri rujaayay. Ruhaou. Sung(i) hovut kuou jaanut door(i). So jun merta nit nit jhoor(i). 2. Jin(i) subh(u) kichh(u) deeya, Tis(u) chitvut naah(i). Muhaa bikhiya meh(i) din(u) raiyn(i) jaah(i). 3. Kuhou Nanak Prubh(u) simerhou Aik. Gut(i) paayiyaiy Gur Pooraiy tayk. 4.3.97.
Word Meaning: Bisreh(i) = forgotten. Soami = Lord. Kaam(i) Na = of no use. 1. Triptaasay = contented. Dhiyaayay = remembering. Rujaayay = Will. Pause.
Sung(i) = with; in the company. Jhoor(i) = in repentance. 2. Chitvut = thinks of; remembers. Bikhiya = in sensual pleasures. 3. Gut(i) = high spiritual state. Tayk = in the shelter of. 4.
MEANING: When an individual forgets (ignores) the Lord, all the troubles besiege him. Such an individual is of no spiritual use for others either in this world or in the next (in fact, he has a negative effect on his associates). 1. The holy saints find contentment by reciting Waheguru's Naam. Kindly connect me to You so that I may recite Your Naam as all the comforts of the world are there in accepting Your Will gladly, oh Waheguru. Pause.
An individual who thinks of Waheguru as being far, far away repents and dies a spiritual death every day. 2. He does not remember Waheguru, who has given him everything, and all his days and nights are spent in enjoying sensual pleasures. 3. Remember the one, and the only Waheguru, and attain the high spiritual state in the shelter of the Guru, oh Nanak. 4.3.97.

ਆਸਾ ਮਹਲਾ 5॥ ਨਾਮੁ ਜਪਤ ਮਨੁ ਤਨੁ ਸਭਿ ਹਰਿਆ॥ ਕਲਮਲ ਦੋਖ ਸਗਲ ਪਰਹਰਿਆ॥ 1॥ ਸੋਈ ਦਿਵਸੁ ਭਲਾ ਮੇਰੇ ਭਾਈ॥ ਹਰਿ ਗੁਨ ਗਾਇ ਪਰਮ ਗਤਿ ਪਾਈ॥ ਰਹਾਉ॥ ਸਾਧ ਜਨਾ ਕੇ ਪੂਜੇ ਪੈਰ॥ ਮਿਟੇ ਉਪਦ੍ਰਹ ਮਨ ਤੇ ਬੈਰ॥ 2॥ ਗੁਰ ਪੂਰੇ ਮਿਲਿ ਝਗਰੁ ਚੁਕਾਇਆ॥ ਪੰਚ ਦੂਤ ਸਭਿ ਵਸਗਤਿ ਆਇਆ॥ 3॥ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਕਾ ਨਾਮੁ॥ ਨਾਨਕ ਤਿਸੁ ਊਪਰਿ ਕੁਰਬਾਨ॥ 4॥4॥98॥
Assa Mehla 5: Naam(u) juput mun(u) tun(u) subh(i) huriya. Kulmul doakh sugul perhuriya. 1. Soyee divus(u) bhulaa mayray bhaayee. Hur(i) goon gaayay, perm gut(i) paayee. Ruhaou. Sadh junaa kay poojay paiyr. Mitay oopudreh mun tay baiyr. 2. Gur Pooray mil(i) jhuggur(u) chookaaya. Punch doot subh(i) vusgut(i) aayaa. 3. Jis(u) mun(i) vusiya Hur(i) ka Naam(u). Nanak tis(u) oopur(i) koorbaan. 4.4.98.
Word Meaning: Huriya = green; healthy; in high spirits. Kulmul = sins. Doakh = crimes. Perhuriya = removed. 1. Divus(u) = day. Bhulaa = auspicious. Perm Gut(i) = highest spiritual state. Pause. Mitay = erased; eradicated. Oopudreh = aggression; unrest. Baiyr = enmities. 2. Jhuggur(u) = internal disagreements. Vusgut(i) = under control. 3. Vusiya = settled; got implanted. Koorbaan = sacrifice. 4.
MEANING: Recitation of Waheguru's Naam gives new life to one's mind and body (the individual is in high spirits), and all his sins and misdeeds are eradicated. 1.
Only that day is auspicious, on which one sings Waheguru's praise and attains the highest spiritual state. Pause. By worshipping the feet of the holy saints (obeying their Word), all aggressions and enmities that one has come to an end. 2. The Guru came to my help and settled all my internal disagreements (struggles of the mind against the sensual pleasures), and all the five demons were brought under control (aggressions and enmities are the result of one's sensual desires). 3. I will gladly sacrifice my life for the holy saint who has Waheguru's Naam enshrined in his mind, oh Nanak. 4.4.98.

ਆਸਾ ਮਹਲਾ 5॥ ਗਾਵਿ ਲੇਹਿ ਤੂੰ ਗਾਵਨਹਾਰੇ॥ ਜੀਅ ਪਿੰਡ ਕੇ ਪ੍ਰਾਣ ਅਧਾਰੇ॥ ਜਾ ਕੀ ਸੇਵਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ॥ ਅਵਰ ਕਾਹੂ ਪਹਿ ਬਹੁੜਿ ਨ ਜਾਵਹਿ॥ 1॥ ਸਦਾ ਅਨੰਦ ਅਨੰਦੀ ਸਾਹਿਬੁ ਗੁਨ ਨਿਧਾਨ ਨਿਤ ਨਿਤ ਜਾਪੀਐ॥ ਬਲਿਹਾਰੀ ਤਿਸੁ ਸੰਤ ਪਿਆਰੇ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਮਨਿ ਵਾਸੀਐ॥ ਰਹਾਉ॥ ਜਾ ਕਾ

ਦਾਨੁ ਨਿਖੂਟੇ ਨਾਹੀ॥ ਭਲੀ ਭਾਤਿ ਸਭ ਸਹਜਿ ਸਮਾਹੀ॥ ਜਾ ਕੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ॥ ਮਨਿ ਵਾਸਾਈਐ ਸਾਚਾ ਸੋਈ॥ 2॥ ਸਗਲ ਸਮਗ੍ਰੀ ਗ੍ਰਿਹ ਜਾ ਕੈ ਪੂਰਨ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਦੂਖ ਨ ਝੂਰਨ॥ ਓਟਿ ਗਹੀ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ॥ ਸਾਸਿ ਸਾਸਿ ਸੋ ਗੁਨ ਨਿਧਿ ਗਾਈਐ॥ 3॥ ਦੂਰਿ ਨ ਹੋਈ ਕਤ ਹੂ ਜਾਈਐ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਹਰਿ ਪਾਈਐ॥ ਅਰਦਾਸਿ ਕਰੀ ਪੂਰੇ ਗੁਰ ਪਾਸਿ॥ ਨਾਨਕੁ ਮੰਗੈ ਹਰਿ ਧਨੁ ਰਾਸਿ॥ 4॥5॥99॥

Assa Mehla 5: Gaav(i) layh(i) tu Gaavunhaaray. Jea pind kay praan Adhaaray. Ja kee sayva serb sookh paaveh(i). Uver kaahoo peh(i) buhourr(i) na jaaveh(i). 1. Suda anund, Anundi Sahib(u), goon nidhaan nit nit jaapiyaiy. Bulihaari tis(u) Sunt piyaray, jis(u) persad(i) Prubh mun(i) vaasiyaiy. Ruhaou. Ja ka daan(u) nikhootay naahi. Bhulee bhaant(i) subh sehj(i) smaahi. Ja kee bukhsh na maytaiy koyee. Mun(i) vasaayiyaiy Saacha soyee. 2. Sugul smuggri greh Ja kaiy poorun. Prubh kay sayvuk dookh na jhoorun. Oat(i) guhee, nirbhuou pud(u) paayiyaiy. Saas(i) saas(i) so Goon-Nidh(i) gaayiyaiy. 3. Door(i) na hoyee kut hoo jaayiyaiy. Nudr(i) kuray ta Hur(i) Hur(i) paayiyaiy. Ardaas(i) kuree Pooray Gur paas(i). Nanak mungaiy Hur(i) dhun(u) raas(i). 4.5.99.

Word Meaning: Gaav(i) = sing. Gaavunhaaray = praise-worthy (God). Jea = soul (mind). Pind = body. Praan Adhaaray = support (basis) of life. Uver Kaahoo = someone else. Buhourr(i) = again. 1. Anund = bliss. Anundi = blissful. Goon-Nidhaan = source of all virtues. Nit, nit = everyday; always. Bulihaari = offer life (to serve). Pause.
Daan(u) = largesse. Nikhootay = lessens. Bhulee Bhaant(i) = full well. Sehj(i) = in blissful state. Smaahi = get absorbed. Bukhsh = gift. Maytay = erase; obliterate; stop. 2. Smuggri = all the needed materials. Jhoorun(i) = lament; complain. Birbhuou Pud = the fearless spiritual state. Goon-Nidh(i) = source of all virtues. 3.
Kut Hoo = no matter where. Nudr(i) = kind sight. Raas(i) = wealth. 4.

MEANING: Sing praise of the praise-worthy (God), which is the basis of our mind, body, and life, oh my friend. One acquires all comforts of life by serving Waheguru (reciting His Naam), and one does not need to go to anyone else (for such comforts). 1. By singing praise of the blissful Lord, which is the source of all virtues, one also enjoys bliss. I will gladly offer my life to the holy saint (Guru) by whose grace Waheguru's Naam is enshrined in the devotee's heart. Pause. Implant the Naam of the eternal Waheguru in your heart, whose gifts never run out, and cannot be stopped by anyone and because of whom one's mind is fully absorbed in the blissful state above the effects of Maya. 2.
Waheguru's treasures are always overflowing with all necessities of life, so, His devotees never have to complain in discomfort (because of the non-availability of things of daily needs). In Waheguru's shelter, one attains the spiritual state of fearlessness. One should sing praise of the source of all virtues (God) with every breath. 3.
No matter where one goes, Waheguru is never far from them. However, one can connect with Him only by His kind sight. I pray to my Satguru that He gives me the wealth of Waheguru's Naam, oh Nanak. 4.5.99.

ਆਸਾ ਮਹਲਾ 5॥ ਪ੍ਰਥਮੇ ਮਿਟਿਆ ਤਨ ਕਾ ਦੂਖ॥ ਮਨ ਸਗਲ ਕੋ ਹੋਆ ਸੂਖੁ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਨੋ ਨਾਉ॥ ਬਲਿ ਬਲਿ ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਜਾਉ॥ 1॥ ਗੁਰੁ ਪੂਰਾ ਪਾਇਓ ਮੇਰੇ ਭਾਈ॥ ਰੋਗ ਸੋਗ ਸਭ ਦੂਖ ਬਿਨਾਸੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ॥ ਰਹਾਉ॥ ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ॥ ਮਨ ਚਿੰਤਤ ਸਗਲੇ ਫਲ ਪਾਏ॥ ਅਗਨਿ ਬੁਝੀ ਸਭ ਹੋਈ ਸਾਂਤਿ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਕੀਨੀ ਦਾਤਿ॥ 2॥ ਨਿਥਾਵੇ ਕਉ ਗੁਰਿ ਦੀਨੋ ਥਾਨੁ॥ ਨਿਮਾਨੇ ਕਉ ਗੁਰਿ ਕੀਨੋ ਮਾਨੁ॥ ਬੰਧਨ ਕਾਟਿ ਸੇਵਕ ਕਰਿ ਰਾਖੇ॥ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਰਸਨਾ ਚਾਖੇ॥ 3॥ ਵਡੈ ਭਾਗਿ ਪੂਜ ਗੁਰ ਚਰਨਾ॥ ਸਗਲ ਤਿਆਗਿ ਪਾਈ ਪ੍ਰਭ ਸਰਨਾ॥
(ਅੰਗ 396)॥ ਗੁਰੁ ਨਾਨਕ ਜਾ ਕਉ ਭਇਆ ਦਇਆਲਾ॥ ਸੋ ਜਨੁ ਹੋਆ ਸਦਾ ਨਿਹਾਲਾ॥ 4॥6॥100॥

Assa Mehla: Pruthmay miyiya tun ka dookh. Mun sugul ko hooa sookh(u). Kur(i) kirpa Gur(i) deeno Naaoun. Bul(i) bul(i) Tis(u) Satgur kuou jaaoun. 1. Gur(u) Poora paayo mayray bhaayee. Roag, soag, subh dookh binaasay, Satgur kee shernaayee. Ruhaou. Gur kay Churn hirdaiy vusaayay. Mun chintut suglay ful paayay. Ugun(i) boojhee, subh hoyee shaant(i). Kur(i) kirpa Gur(i) keeni daat(i). 2. Nithaavayn kuou Gur(i) deeno thaan(u). Nimaanay kuou Gur(i) keeno maan(u). Bundhun kaat(i) sayvuk kur(i) raakhay. Amrit Bani rusna chaakhay. 3. Vudaiy bhaag(i) pooj Gur Churna. Sugul tiyaag(i) paayee Prubh sherna. **(PAGE 396):** Gur Nanak ja kuou bhuyya duyyaala. So jun(u) hoaa suda nihaala. 4.6.100.

Word Meaning: Pruthmay = first of all. Mitiya = eradicated. Bul(i) = offer life. 1. Soag = sadness; depression. Binaasay = destroyed; ended. Pause. Churn = feet; His Word. Vusaayay = embedded. Chintut = as wished. Ful Paayay = got the rewards. Ugun(i) = the fire (of desires). Boojhee = put out. Shaant(i) = peace. Daat(i) = gift. 2. Nithaavayn = shelterness. Thaan = shelter. Nimaanay = who never enjoyed any respect. Maan(u) = respect. Bundhun = bonds (of Maya). Amrit Bani = the life-sustaining praise of Waheguru. Rusna = tongue. Chaakhay = tastes. 3. Vudaiy Bhaag(i) = with great luck. Tiyaag(i) = by giving up. 4.

MEANING: I have realized the Perfect Guru, and all my illnesses (suffering) and my depressions are gone in the shelter of the Guru. **Pause.** First of all, my physical discomforts were gone, and I achieved mental comfort. I am all sacrifice for the Satguru who, very kindly, implanted Waheguru's Naam in my mind. 1. I was lucky to connect with the Guru and got His holy feet (His Shabad) embedded in my heart, and got all my wishes fulfilled. The fire of my desires has been put out, and my mind has become peaceful. It is all due to the kindness of the Guru who gifted all these wonderful things to me. 2. I was shelterless and had no respect, but the Guru gave me His shelter and got me respect. The Guru accepted me as His slave (devotee), and broke all my bonds with Maya. Now my tongue is enjoying the taste of the Amrit-like Bani of the Guru. 3. I was highly fortunate to come to Guru's shelter, where I was able to give up everything related to Maya. An individual, whom the Guru is kind to, is always blissful, oh Nanak. 4.6.100.

ਆਸਾ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਸਾਚੈ ਦੀਆ ਭੇਜਿ॥ ਚਿਰੁਜੀਵਨ ਉਪਜਿਆ ਸੰਜੋਗਿ॥ ਉਦਰੈ ਮਾਹਿ ਆਇ ਕੀਆ ਨਿਵਾਸੁ॥ ਮਾਤਾ ਕੈ ਮਨਿ ਬਹੁਤਿ ਬਿਗਾਸੁ॥ 1॥ ਜੰਮਿਆ ਪੂਤੁ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ॥ ਪ੍ਰਗਟਿਆ ਸਭ ਮਹਿ ਲਿਖਿਆ ਧੁਰ ਕਾ॥ ਰਹਾਉ॥ ਦਸੀ ਮਾਸੀ ਹੁਕਮਿ ਬਾਲਕ ਜਨਮੁ ਲੀਆ॥ ਮਿਟਿਆ ਸੋਗੁ ਮਹਾ ਅਨੰਦ ਥੀਆ॥ ਗੁਰਬਾਣੀ ਸਖੀ ਅਨੰਦ ਗਾਵੈ॥ ਸਾਚੇ ਸਾਹਿਬ ਕੈ ਮਨਿ ਭਾਵੈ॥ 2॥ ਵਧੀ ਵੇਲਿ ਬਹੁ ਪੀੜੀ ਚਾਲੀ॥ ਧਰਮ ਕਲਾ ਹਰਿ ਬੰਧ ਬਹਾਲੀ॥ ਮਨਚਿੰਦਿਆ ਸਤਿਗੁਰੂ ਦਿਵਾਇਆ॥ ਭਏ ਅਚਿੰਤ ਏਕ ਲਿਵ ਲਾਇਆ॥ 3॥ ਜਿਉ ਬਾਲਕੁ ਪਿਤਾ ਊਪਰਿ ਕਰੇ ਬਹੁ ਮਾਣੁ॥ ਬੁਲਾਇਆ ਬੋਲੈ ਗੁਰ ਕੈ ਭਾਣਿ॥ ਗੁਝੀ ਛੰਨੀ ਨਾਹੀ ਬਾਤ॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਕੀਨੀ ਦਾਤਿ॥ 4॥7॥101॥

Assa Mehla 5: Satgur Saachaiy deeya bhayj(i). Chir-jeevun oopjiya sunjoag(i). Oodraiy maah(i) aayay keeya nivaas(u). Maata kaiy mun(i) buhout(i) bigaas(u). 1. Jummiya poot(u) bhugut(u) Govind ka. Pergutiya subh meh(i) likhiya Dhoor ka. Ruhaou. Duseen maaseen, Huqam(i), baaluk junum(u) leeya. Mitiya soag(u), muha anund theeya. Gurbani, sukhee anund gaavaiy. Saachay Sahib kaiy mun(i) bhaavaiy. 2. Vudhee vayl(i) buhou peerri chaali. Dherm kulaa Hur(i) bundh buhaali. Munchindiya Satguru divaaya. Bhuyyay achint aik liv laaya. 3. Jiyoun baaluk(u) pitaa oopur(i) kuray buhou maan(u). Boolaaya boalaiy Gur kaiy bhaan(i). Goojhee, chhunni naahi baat. Gur(u) Nanak(u) toottha keeni daat(i). 4.7.101.

Word Meaning: Satgur = Satgur Nanak. Saachaiy = the eternal Waheguru. Bhayj(i) = sent (to the world). Chir-jeevun = long-living (eternal). Sunjoag(i) = union; relationship.

Oodraiy = (n the) womb. Nivaas(u) = dwelling; began to grow. Bigaas(u) = overjoyment. 1. Govind = Waheguru. Pergutiya = lighted up; became well known. Dhoor Ka = right from the source (Waheguru). Pause.
Maaseen = months. Soag(u) = sadness; worries. Anund = happiness; bliss. Theeya = happened. Sukhee = friends; devotees. Anund = lyric of blissfulness. 2.
Vayl(i) = the vine (of virtuous people). Peerri = line of descendants. Dherm Kulaa = the power of faith (in Waheguru). Bundh Buhaali = instilled with a sound base. Munchindiya = as wished in mind. Achint = worry-free. Aik Liv = concentration on the "One" (Waheguru). 3. Gur Kaiy Bhaan = to the liking of the Guru. Goojhee Chunni = hidden and covered. Toottha = pleased to be kind. Daat(i) = the gift (of Waheguru's Naam). 4.
MEANING: Waheguru sent Satgur Nanak in the world, and an eternal relationship was established between the masses and faith in Waheguru. The fetus began to grow in the mother's womb, who felt extreme enjoyment (blissfulness). 1.
A great devotee of Waheguru (Guru Nanak) was born as a son to the parents (had a natural birth, unlike some other "holy" persons who were believed to have unnatural births) who enlightened the hearts of the people as preplanned by Waheguru. Pause.
As per the natural laws, the child (Guru Nanak) was born after ten months as a result of which all sadness was (worries were) eradicated, and a wave of great enjoyment spread throughout the world. All the well-wishers (and the devotees) began to sing the bliss-producing praise of Waheguru (and the Satguru), which was liked by the True Lord. 2.
The vine of virtuous devotees began to flourish, and a new line of descendants of Satguru (Truth and Faith) came into being. The Satguru instilled the power of faith in Waheguru in the hearts of the people with a sound base. The Satguru connected the minds of the people with full concentration to Waheguru, thereby fulfilling their wishes and making them worry-free. 3. Just as a child has faith and pride in his father, the masses began to have full faith in Guru Nanak, and they began to speak the language of Satguru (did whatever pleased Him). There is nothing hidden now that it was the kind Satguru Nanak who gave the gift of Waheguru' s Naam, and mental peace to the people. 4. 7.101.
NOTE: Most people believe that this holy Shabad was written by Guru Arjun Dev Ji (Mehla 5) at the birth of His son (Guru) Hargobind Sahib, as an expression of thankfulness to Guru Nanak, because Sri Hargobind Ji was born a long time of six years after Guru Sahib's marriage to Mata Gunga Ji. But this interpretation has many problems as follows:

1. The very first word, "Satgur" of the holy Shabad could not have been used for Sri Hargobind Ji because he was not Guru at the time of his birth. Only Guru Nanak was the Satgur at His birth, according to Sikh belief. Even otherwise, since this Shabad was written after Guru Nanak Sahib had been the Guru for a long time, the title was perfectly appropriate for Him.
2. Guru Hargobind Sahib was not the first (or the only) Bhagat (of that level) of Waheguru. He was preceded by the other five Guru Sahiban. **(Pause).**
3. Peerri Chaali: No new line of descendants started with Guru Hargobind Sahib. Such a line started only with Guru Nanak Sahib. (Verse 3).

So, the holy Shabad is in praise of Guru Nanak.

ਆਸਾ ਮਹਲਾ 5॥ ਗੁਰ ਪੂਰੇ ਰਾਖਿਆ ਦੇ ਹਾਥ॥ ਪ੍ਰਗਟ ਭਇਆ ਜਨ ਕਾ ਪਰਤਾਪੁ॥ 1॥ ਗੁਰੁ ਗੁਰੁ ਜਪੀ ਗੁਰੂ ਗੁਰ ਧਿਆਈ॥ ਜੀਅ ਕੀ ਅਰਦਾਸਿ ਗੁਰੂ ਪਹਿ ਪਾਈ॥ ਰਹਾਉ॥ ਸਰਨਿ ਪਰੇ ਸਾਚੇ ਗੁਰਦੇਵ॥ ਪੂਰਨ ਹੋਈ ਸੇਵਕ ਸੇਵ॥ 2॥ ਜੀਉ ਪਿੰਡੁ ਜੋਬਨੁ ਰਾਖੈ ਪ੍ਰਾਨ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਕਉ ਕੁਰਬਾਨ॥ 3॥8॥102॥

Assa Mehla 5: Gur Pooray raakhiya day haath. Pergut bhuyya jun ka pertaap(u). 1. Gur(u), Gur(u) jupeen Guru, Gur dhiyaayeen. Jea kee ardaas(i) Guru peh(i) paayee. Ruhaou. Shern(i) puray Saachay Gurdev. Poorun hoyee sayvuk sayv. 2. Jeeo, pind(u) jobun(u) raakhaiy praan. Kuhou Nanak, Gur kuou koorbaan. 3.8.102.
Word Meaning: Pergut(u) = became well known. Pertaap(u) = splendour. Jea = soul; mind. 1 & Pause. Poorun Hoyee = completed successfully. Sayvuk = devotee; attendant. 2. Pind(u) = body. Jobun(u) = youthfulness. Praan = life. Koorbaan = sacrifice. 3.
MEANING: The Perfect Guru protected His devotee by extending His kind hand, and the splendour of the devotee (as a holy man) spread all over the world. 1.
One should remember the Guru, recite His Word (Shabad), and pray only to the Guru to express their thoughts (concerns). Pause. When a devotee takes the Guru's shelter (surrenders to Him), he is rewarded for his service (faith). 2.
The Guru protects one's mind, body, and youthfulness (from committing immoral acts). I am always a sacrifice to the Guru, oh Nanak. 3.8.102.

ਆਸਾ ਘਰੁ 8 ਕਾਫੀ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੈ ਬੰਦਾ ਬੈ-ਖਰੀਦੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੈ ਤੇਰਾ॥ 1॥ ਮਾਨੁ ਨਿਮਾਣੇ ਤੂੰ ਧਨੀ ਤੇਰਾ ਭਰਵਾਸਾ॥ ਬਿਨੁ ਸਾਚੇ ਅਨ ਟੇਕ ਹੈ ਸੋ ਜਾਣਹੁ ਕਾਚਾ॥ 1॥ਰਹਾਉ॥ ਤੇਰਾ ਹੁਕਮੁ ਅਪਾਰ ਹੈ ਕੋਈ ਅੰਤ ਨ ਪਾਏ॥ ਜਿਸ ਗੁਰੁ ਪੂਰਾ ਭੇਟਸੀ ਸੋ ਚਲੈ ਰਜਾਏ॥ 2॥ ਚਤੁਰਾਈ ਸਿਆਣਪਾ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈਐ॥ ਤੁਠਾ ਸਾਹਿਬੁ ਜੋ ਦੇਵੈ ਸੋਈ ਸੁਖੁ ਪਾਈਐ॥ 3॥ ਜੇ ਲਖ ਕਰਮ ਕਮਾਈਅਹਿ ਕਿਛੁ ਪਵੈ ਨ ਬੰਧਾ॥ ਜਨ ਨਾਨਕ ਕੀਤਾ ਨਾਮੁ ਧਰ ਹੋਰੁ ਛੋਡਿਆ ਧੰਧਾ॥ 4॥1॥103
Assa Ghur(u) 8, Kaafee, Mehla 5: En Onkar Satgur Persad(i). Mein bunda baiy-khureed, Sach(u) Sahib(u) mayra. Jeeo, pind, subh Tis ka, subh kichh(u) haiy Tayra. 1. Maan, nimaanay Toon dhunee, Tayra bhervaasa. Bin(u) Saachay un tayk haiy, so jaanhou kaacha. 1. Ruhaou. Tayra Huqam(u) apaar haiy, koyee unt na paayay. Jis Gur(u) poora bhaytsi, so chulaiy rujaayay. 2. Chuturaayee, siyaanpaan, kitaiy kaam(i) na aayiyaiy. Toottha Sahib(u) jo dayvaiy, soyee sookh(u) paayiyaiy. 3. Jay lukh kerm kmaayiyeh(i) kichh(u) puvaiy na bundha. Jun Nanak keeta Naam(u) dhur, hoar(u) chhoadiya dhundha. 4.1.103.
Word Meaning: Kaafee = a type of lyrics. Bunda = slave. Baiy-khureed = bought with full rights (the devotee is left with no rights (his own unholy thoughts). 1.
Nimaanay = with no respect. Dhunee = Lord. Bhervaasa = full faith. Tayk = support; shelter. Kaacha = non-durable; weak. Pause. Apaar = without limits. Unt = limit; end. Bhaytsi = meet; gets connected. Chulaiy Rujaayee = obeys the Will. 2. Chuturaayee = shrewdness. Siyaanupaan = cleverness. Kaam(i) = useful. Toottha = pleased to be kind. 3. Kerm = rituals. Bundha = offer resistance (to the attractions of Maya). Dhur = support. Dhundha = religious deeds (rituals). 4.
MEANING: I am a slave (with no rights of my own) of my eternal Lord (Waheguru). My mind and my body are all His. 1. He is the Lord, and the source of my pride, which I did not have before. I have full faith in Him. Any support other than that of Waheguru is weak and non-durable. Pause. His Huqam is limitless (His laws operate throughout the universe), and no one can find His limits. But a fortunate individual who connects with the Guru comes to realize that one should live by His Will (and not try to find His limits). 2. No shrewdness or any cleverness works with Waheguru. One should accept His gifts thankfully (whatever He gives) and find comfort in them. 3. No ritual can put up any resistance to the attractions of Maya, even if we perform millions of such rituals. I have taken

the support (shelter) of Waheguru's Naam, and abandoned all prevalent religious rituals, oh Nanak. 4.1.103.

ਆਸਾ ਮਹਲਾ 5॥ ਸਰਬ ਸੁਖਾ ਮੈ ਭਾਲਿਆ ਹਰਿ ਜੇਵਡੁ ਨ ਕੋਈ॥ ਗੁਰ ਤੁਠੇ ਤੇ ਪਾਈਐ ਸਚੁ ਸਾਹਿਬ ਸੋਈ॥ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਕੁਰਬਾਨਾ॥ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕੁ ਖਿਨੁ ਚਸਾ ਇਹੁ ਕੀਜੈ ਦਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਭਾਗਠੁ ਸਚਾ ਸੋਇ ਹੈ ਜਿਸੁ ਹਰਿ ਧਨੁ ਅੰਤਰਿ॥
(ਅੰਗ 397)॥ ਸੋ ਛੂਟੈ ਮਹਾ ਜਾਲ ਤੇ ਜਿਸੁ ਗੁਰ ਸਬਦੁ ਨਿਰੰਤਰਿ॥ 2॥ ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਿਆ ਕਹਾ ਗੁਰੁ ਬਿਬੇਕ ਸਤਸਰੁ॥ ਓਹ ਆਦਿ ਜੁਗਾਦੀ ਜੁਗਹ ਜੁਗ ਪੂਰਾ ਪਰਮੇਸਰੁ॥ 3॥ ਨਾਮੁ ਧਿਆਵਹੁ ਸਦ ਸਦਾ ਹਰਿ ਹਰਿ ਮਨੁ ਰੰਗੇ॥ ਜੀਉ ਪ੍ਰਾਣ ਧਨੁ ਗੁਰੂ ਹੈ ਨਾਨਕ ਕੈ ਸੰਗੇ॥ 4॥2॥104॥
Assa Mehla 5: Serb sookha mein bhaaliya, Hur(i) jayvud(u) na koyee. Gur tootthaiy tay paayiyaiy, Sach(u) Sahib soyee. 1. Bulihaari Gur aapnay, sud, sud, koorbaana. Naam(u) na visrou ikk(u) khin(u) chusaa, eh(u) keejaiy daana. 1. Ruhaou. Bhaagutth(u) sacha soyay haiy, jis(u) Hur(i) dhun(u) untar(i).
(PAGE 397): So chhootay muhaa jaal tay, jis(u) Gur Shabad(u) niruntar(i). 2. Gur kee mehima kiya kuhaa, Gur(u) bibayk satsur(u). Oh aad(i) joogaadi, joogeh, joog, Poora Permayshur(u). 3. Naam(u) dhiyaavhou sud suda, Hur(i) Hur(i) mun(u) rungay. Jeeo, praan, dhun(u) Guru haiy, Nanak kaiy sungay. 4.2.104.
Word Meaning: Bhaaliya = searched for. Jayvud(u) = as great. Tootthay = pleased to be kind. 1. Bulihaari = Koorbaana = sacrifice life. Visrou = forget; slip from mind. Khin(u) Chusaa = a short moment. Daana = donation; gift. Pause.
Bhaagutth(u) = lucky. Muhaa Jaal = the strong net (of Maya). Niruntar(i) = continuous; without any gap. 2. Mehima = magnanimity. Bibayk = Divine Knowledge. Satsur(u) = the pool of Truth (Waheguru's Naam). Aad(i) = from the very beginning. Joogaadi = beginning of the yugas. Permayshur(u) = Waheguru. 3.
Rungay = with love. Sungaiy = with; accompanies. 4.
MEANING: I looked for comfort everywhere and found that there is no source of comfort as great as Waheguru. But the eternal Lord can be realized only by the grace of the Guru. 1. I am always a sacrifice to my Guru, and pray to Him to grant me the great gift of Waheguru's Naam, which I should not forget even for a short moment. Pause.
Only that devotee is really fortunate who possesses the wealth of Waheguru's Naam in his heart (mind). That individual becomes free from the strong bonds of Maya, who always has Waheguru's Naam in his mind (never forgets it). 2. What can I say about the magnanimity of the Guru! He is the pool of the eternal Divine Knowledge (Waheguru's Naam). He is a manifestation of Waheguru, which was there from the very beginning, before the beginning of the yugas, and in every yuga. 3. We should recite Waheguru's Naam all the time with full love for Him. My Guru is my soul (mind), my life, my wealth, and is always with me, oh Nanak. 4.2.104.

ਆਸਾ ਮਹਲਾ 5॥ ਸਾਈ ਅਲਖੁ ਅਪਾਰੁ ਭੋਰੀ ਮਨਿ ਵਸੈ॥ ਦੂਖੁ ਦਰਦ ਰੋਗੁ ਮਾਇ ਮੈਡਾ ਹਭੁ ਨਸੈ॥ 1॥ ਹਉ ਵੰਞਾ ਕੁਰਬਾਨੁ ਸਾਈ ਆਪਣੇ॥ ਹੋਵੈ ਅਨੰਦ ਘਣਾ ਮਨਿ ਤਨਿ ਜਾਪਣੇ॥ 1॥ ਰਹਾਉ॥ ਬਿੰਦਕ ਗਾਲ੍ਹਿ ਸੁਣੀ ਸਚੇ ਤਿਸੁ ਧਣੀ॥ ਸੁਖੀ ਹੂੰ ਸੁਖੁ ਪਾਇ ਮਾਇ ਨ ਕੀਮ ਗਣੀ॥ 2॥ ਨੈਣ ਪਸੰਦੋ ਸੋਇ ਪੇਖਿ ਮੁਸਤਾਕ ਭਈ॥ ਮੈ ਨਿਰਗੁਣਿ ਮੇਰੀ ਮਾਇ ਆਪਿ ਲੜਿ ਲਾਇ ਲਈ॥ 3॥ ਬੇਦ ਕਤੇਬ ਸੰਸਾਰ ਹਭਾ ਹੂੰ ਬਾਹਰਾ॥ ਨਾਨਕ ਕਾ ਪਾਤਿਸਾਹੁ ਦਿਸੈ ਜਾਹਰਾ॥ 4॥3॥105॥
Assa Mehla 5: Saayeen Alukh(u) Apaar(u) bhoree mun(i) vusaiy. Dookh(u) durd roag(u) maayay maiynda hubh nusaiy. 1. Huoun vunjaa koorbaan Saayeen apnaiy. Hovaiy anund ghunaa, mun(i), tun(i) jaapnay. 1. Ruhaou. Binduk gaal(i) soonee Sachay Tis(u) dhunee.

Sookhi hoon sookh(i) paayay maayay, na keem gunee. 2. Naiyn pusundo Soyay, paykh(i) mooshtaak bhuyee. Mein nirgoon(i) mayri maayay, Aap(i) lurr(i) laayay luyee. 3. Bayd, Kutayb, sunsaar, hubhaahoon baahra. Nanak ka Paatshah(u) disaiy jaahra. 4.30.105.

Word Meaning: Saayeen = Master; Lord. Alukh(u) = incomprehensible. Apaar = limitless. Bhoree = a short moment. Durd = pain. Roag(u) = illness. Maiynada = mine. Hubh(u) = all. Nusaiy = runs away; is removed. 1. Huoun = I. Vunjaa = go; do; offer. Anund = bliss; overjoy. Ghunaa = much. Pause. Binduk = for a moment. Gaal(i) = talk; Word. Dhunee = Lord. Keem = value. 2. Naiyn Psundo = pleasing to the eyes. Soyay = that Waheguru. Paykh(i) = to see. Mooshtaak = fell in love. Nirgoon(i) = having no qualities. Lurr(i) Laayay = made own; took charge. 3. Bayd = the Vedas. Kutayb = the Western religious books (the Koran, the Bible, Torah, etc.). Hubhaahoon = of all these. Baahra = different. Jaahra = clearly visible. 4.

MEANING: If the incomprehensible and the limitless Waheguru dwelt in my mind even for a fraction of a moment, all my discomforts (troubles), my pain (suffering), and illnesses will run away, oh my mother. 1. I wish to sacrifice my life for my Lord, and I acquire a great deal of blissfulness when I recite His Naam with my mind and my body. Pause.
When I listen to the Word of the eternal Lord even for a short moment, I enjoy the greatest of all comforts which cannot be expressed in terms of their worth, oh my mother. 2.
He is so pleasing to the eyes that I fell in love with Him as soon as I had A glimpse of him. I have no good quality at all, but He made me His own, and took possession of me. 3.
My Lord is clearly visible (in nature), and is very different from the way the Western religious Books (Bible, Koran, and Torah) describe Him, oh Nanak. 4.3.105.

ਆਸਾ ਮਹਲਾ 5॥ ਲਾਖ ਭਗਤ ਆਰਾਧਹਿ ਜਪਤੇ ਪੀਉ ਪੀਉ॥ ਕਵਨ ਜੁਗਤਿ ਮੇਲਾਵਉ ਨਿਰਗੁਣ ਬਿਖਈ ਜੀਉ॥ 1॥ ਤੇਰੀ ਟੇਕ ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਪ੍ਰਭ॥ ਤੂ ਸਭਨਾ ਕੇ ਨਾਥ ਤੇਰੀ ਸ੍ਰਿਸਟਿ ਸਭ॥ 1॥ ਰਹਾਉ॥ ਸਦਾ ਸਹਾਈ ਸੰਤ ਪੇਖਹਿ ਸਦਾ ਹਜੂਰਿ॥ ਨਾਮ ਬਿਹੂਨੜਿਆ ਸੇ ਮਰਨਿ ਵਿਸੂਰਿ ਵਿਸੂਰਿ॥ 2॥ ਦਾਸ ਦਾਸਤਣ ਭਾਇ ਮਿਟਿਆ ਤਿਨ੍ਹਾ ਗਉਨੁ॥ ਵਿਸਰਿਆ ਜਿਨ੍ਹਾ ਨਾਮੁ ਤਿਨਾੜਾ ਹਾਲੁ ਕਉਨੁ॥ 3॥ ਜੈਸੇ ਪਸੁ ਹਰਿਆਉ ਤੈਸਾ ਸੰਸਾਰੁ ਸਭ॥ ਨਾਨਕ ਬੰਧਨ ਕਾਟਿ ਮਿਲਾਵਹੁ ਆਪਿ ਪ੍ਰਭ॥ 4॥4॥106॥

Assa Mehla 5: Laakh bhagat aaraadheh(i) juptay Pio, Pio. Kuvun joogut(i) maylaavoun, nirgoon bikhuyyee jeeo. 1. Tayri tayk Govind, Gopal, duyyaal Prubh. Tu subhnaa kay Naath, Tayri srisht(i) subh. 1. Ruhaou. Suda suhaayee Sunt, paykheh(i) suda hujoor(i). Naam bihoonurriyaan, say mern(i) visoor(i), visoor(i). 2. Daas, dastun bhaayay, mitiya tinha gaun(u). Visriya jinha Naam(u), tinaarra haal kaun. 3. Jaiysay pus(u) huriyaou, taiysa sunsaar(u) subh. Nanak bundhun kaat(i) milaavhou aap(i) Prubh. 4.4.106.

Word Meaning: Laakh = millions. Aaraadheh(i) = worship. Pio, Pio = dear Lord. Joogut(i) = means; technique. Nirgoon = devoid of all qualities. Bikhuyee = lustful. 1.
Tayk = support. Govind, Goopaal = Waheguru. Naath = master; Lord. Pause.
Paykheh(i) = see. Hujoor(i) = close by; nearby. Bihoonurriyaan = devoid of. Visoor(i), Visoor(i) = in suffering; in worries. 2. Bhaayay = with love. Mitiya = ended. Gaun(u) = reincarnation. Tinaarra = of those. Haal(u) = condition; situation. 3.
Pus(u) = cattle. Huriyaou = green vegetation. Bundhun = bonds (of Maya). 4.

MEANING: Millions of devotees worship Dear (Waheguru) by reciting His Naam. (Watching such devotees), I am also inspired to do the same. (But I am lustful) So, what means should I use to connect my lustful mind with Waheguru? 1. (The only way to connect with Him) is to take the shelter of the kind Waheguru (who is also called Govind, and Gopal), because He is the Lord of everybody and the whole universe is His creation. Pause.
He is the benefactor of His holy saints who always “see” Him close to them. Those who are devoid of His Naam die a spiritual death in suffering. 2. Those who love (serve)

Waheguru as slaves of His slaves gain freedom from rebirths. But what kind of fate awaits those who forget Waheguru? (They suffer badly). 3. Just like cattle are attracted to the green vegetation, the whole world is attracted to Maya (and stays disconnected with Waheguru). I, Nanak, pray to Waheguru that He connects me with Him by cutting all my bonds with Maya. 4.4.106.

ਆਸਾ ਮਹਲਾ 5॥ ਹਭੇ ਥੋਕ ਵਿਸਾਰਿ ਹਿਕੋ ਖਿਆਲੁ ਕਰਿ॥ ਝੂਠਾ ਲਾਹਿ ਗੁਮਾਨੁ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ॥ 1॥ ਆਠ ਪਹਰ ਸਾਲਾਹਿ ਸਿਰਜਣਹਾਰ ਤੂੰ॥ ਜੀਵਾ ਤੇਰੀ ਦਾਤਿ ਕਿਰਪਾ ਕਰਹੁ ਮੂੰ॥ 1॥ ਰਹਾਉ॥ ਸੋਈ ਕੰਮੁ ਕਮਾਇ ਜਿਤੁ ਮੁਖੁ ਉਜਲਾ॥ ਸੋਈ ਲਗੈ ਸਚਿ ਜਿਸ ਤੂੰ ਦੇਹਿ ਅਲਾ॥ 2॥ ਜੋ ਨ ਢਹੰਦੋ ਮੂਲਿ ਸੋ ਘਰੁ ਰਾਸਿ ਕਰਿ॥ ਹਿਕੋ ਚਿਤਿ ਵਸਾਇ ਕਦੇ ਨ ਜਾਇ ਮਰਿ॥ 3॥ ਤਿਨ੍ਹਾ ਪਿਆਰਾ ਰਾਮੁ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅਕਥੁ ਨਾਨਕਿ ਵਖਾਣਿਆ॥ 4॥5॥107॥

Assa Mehla 5: Hubhay thoak visaar(i), Hikko khiyaal(u) kur(i). Jhoottha laah(i) goomaan, mun(u), tun(u) urp(i) dhur(i). 1. Aatth pehr salaah(i) Sirjunhaar toon. Jeevaan Tayri daat(i) kirpa kurhou moon. 1. Ruhaou. Soyee kumm(u) kmaayay, jit(u) mookh(u) oojla. Soyee lugaiy Sach(i), jisToon dayh(i) Allah. 2. Jo na dhehndon mool(i), so ghur(u) raas(i) kur(i). Hikko chit(i) vusaayay, kuday na jaayay mur(i). 3. Tinha piyara Ram(u), jo Prubh bhaaniya. Gur persad(i) Akuth(u), Nanak(i) vukhaaniya. 4.5.107.

Word Meaning: Hubhay Thoak = all things. Visaar(i) = forget, ignore. Hikko = One and only. Jhoottha = false. Goomaan = pride. Urp(i) Dhur(i) = offer. 1. Sijunhaar = the Creator. Daat(i) = gift; largess. Moon = on (to) me. Pause. Kmaayay = work for. Oojla = shiny; pure; unblemished. Sach(i) = Waheguru. 2. Na Dhehndo mool(i) = cannot be demolished at all. Raas(i) = make fit for (worthy of). Hikko = One and only. Chit(i) Vusaayay = embed in mind. 3. Tinha = to those. Bhaaniya = are liked by. Akuth(u) = indescribable. Vukhaaniya = says; sings (the praise of). 4.5.107.

MEANING: Forget everything else, and focus your mind on the one and only Waheguru, oh my friend. Get rid of your false pride, and offer your mind and body to serve Him. 1.
Sing praise of the Creator all the time, oh my mind. Please, be kind to me, and grant me the gift of Your Naam as I survive only by reciting it, oh Waheguru. Pause.
Please make me do only those deeds by which my face becomes shiny (pure; free from sins and crimes); but only those get connected with You (recite Your Naam) whom You are kind to, oh my Waheguru. 2. Make your heart worthy for Waheguru to reside in it so that it may never be demolished (so that it becomes immortal by merging into Waheguru), oh, my friend. Enshrine the Naam of Waheguru in your heart, which will never die. 3.
Only those who love Waheguru are liked by Him. With Guru's grace, I sing praise of the indescribable Waheguru, oh Nanak. 4.5.107.

ਆਸਾ ਮਹਲਾ 5॥ ਜਿਨਾ ਨ ਵਿਸਰੈ ਨਾਮੁ ਸੇ ਕਿਨੇਹਿਆ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮੂਲਿ ਸਾਈ ਜੇਹਿਆ॥ 1॥ ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਤੁਮ ਸੰਗਿ ਭੇਟਿਆ॥ ਸੁਖੁ ਪਾਇਆ ਜਨ ਪਰਸਾਦਿ ਦੁਖੁ ਸਭੁ ਮੇਟਿਆ॥ 1॥ ਰਹਾਉ॥ ਜੇਤੇ ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰੇ ਤਿੰਨ੍ਹ ਖੇ॥ ਜਿਨ੍ਹ ਮਨਿ ਵੁਠਾ ਆਪਿ ਪੂਰੇ ਭਗਤ ਸੇ॥ 2॥ (ਅੰਗ 398)॥ ਜਿਸ ਨੋ ਮੰਨੇ ਆਪਿ ਸੋਈ ਮਾਨੀਐ॥ ਪ੍ਰਗਟ ਪੁਰਖੁ ਪਰਵਾਣੁ ਸਭ ਠਾਈ ਜਾਨੀਐ॥ 3॥ ਦਿਨਸੁ ਰੈਣਿ ਆਰਾਧਿ ਸਮ੍ਹਾਲੇ ਸਾਹ ਸਾਹ॥ ਨਾਨਕ ਕੀ ਲੋਚਾ ਪੂਰਿ ਸਚੇ ਪਾਤਸਾਹ॥ 4॥6॥108॥

Assa Mehla 5: Jinha na visraiy Naam(u), say kinayha. Bhayd(u) na jaanhoun mool(i) Saayeen jayha. 1. Mun(i), tun(i) hoyay nihaal, Toom sung bhaytiya. Sookh(u) paaya jun persad(i), dookh(u) subh maytiya. 1. Ruhaou. Jaytay khund, brehmund, oodhaaray tinh khay. Jinh mun(i) voottha Aap(i), pooray bhugut say. 2.

(PAGE 398): Jis nu munnay Aap(i), soyee maaniyaiy. Pergut Purakh pervaan(u), subh tthaayeen jaaniyaiy. 3. Dinus(u) raiyn(i) aaraadh(i) smaahlay saah, saah. Nanak kee loacha poor, Sachay Patshah. 4.6.108.

Word Meaning: Say = those. Kinayha = are like what? Bhayd(u) = difference. Saayeen Jayha = just like the Lord. 1. Nihaal(u) = blissful. Bhatiya = met; get connected. Jun = devotee. Pause. Khund Brehmund = parts of the universe. Oodhaaray = salvaged. Khay = with. 2. Munnay = gives recognition; honours. Aap(i) = God. Pergut = appears; becomes well known. Purakh Pervaan = the recognized saint. Subh Tthaayeeen = everywhere. Jaaniyaiy = is well known. 3.
Dinus Raiyn(i) = day and night. Aaraadh(i) = worship. Locha = strong wish. 4.

MEANING: People must be wondering, what kind of holy devotees are those who never forget Waheguru's Naam. But, believe it, they are just like Waheguru, and there is no difference between them and Waheguru. 1. One's mind and body become blissful on connecting with You, oh Waheguru. With the grace of the Guru, Your devotees attain bliss and have all their discomforts eradicated. Pause. (People) in all parts of the universe get salvaged with them (in their company). That individual is the perfect devotee whose mind becomes a dwelling for Waheguru. 2. Only those get recognition (respect) in this world who are recognized by Waheguru. The devotee, which is approved (honoured) by Waheguru becomes well known, and is respected everywhere. 3.
I, Nanak, wish to worship You by reciting Your Naam with every breath, oh Waheguru. Kindly fulfil my deep desire, oh my eternal Lord. 4.6.108.

ਆਸਾ ਮਹਲਾ 5॥ ਪੂਰਿ ਰਹਿਆ ਸ੍ਰਬ ਠਾਇ ਹਮਾਰਾ ਖਸਮੁ ਸੋਇ॥ ਏਕੁ ਸਾਹਿਬੁ ਸਿਰਿ ਛਤ੍ਰ ਦੂਜਾ ਨਾਹਿ ਕੋਇ॥ 1॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਾਖਣਹਾਰਿਆ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਤਿਪਾਲੇ ਪ੍ਰਭੁ ਆਪਿ ਘਟਿ ਘਟਿ ਸਾਰੀਐ॥ ਜਿਸੁ ਮਨਿ ਵੁਠਾ ਆਪਿ ਤਿਸੁ ਨ ਵਿਸਾਰੀਐ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਿ ਆਪਣ ਭਾਣਿਆ॥ ਭਗਤਾ ਕਾ ਸਹਾਈ ਜੁਗਿ ਜੁਗਿ ਜਾਣਿਆ॥ 3॥ ਜਪਿ ਜਪਿ ਹਰਿ ਕਾ ਨਾਮੁ ਕਦੇ ਨ ਝੁਰੀਐ॥ ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਲੋਚਾ ਪੂਰੀਐ॥ 4॥7॥109॥

Assa Mehla 5: Poor(i) ruhhiya serb tthaayayn humaara Khusm(u) soyay. Aik Sahib sir(i) chhutt(u), dooja naah(i) koyay. 1. Jiyoun bhaavaiy tiyoun raakh(u) raakhun-haariya. Toojh bin(u) uver(u) na koyay, nudr(i) nihaariya. 1. Ruhaou. Pritpaalay Prubh Aap(i), ghut(i), ghut(i) saariyaiy. Jis(u) mun(i) voottha Aap(i), tis(u) na visaariyaiy. 2. Jo kichh(u) kuray su Aap(i) Aapun bhaaniya. Bhugutaan ka suhaayee, joog(i), joog(i) jaaniya. 3. Jup(i), jup(i) Hur(i) ka Naam(u), kuday na jhooriyaiy. Nanak durs piyaas, loacha pooriyaiy. 4.7.109.

Word Meaning: Poor(i) Ruhhiya = filling everywhere; omnipresent. Serb Tthaayayn = everywhere. Soyay = that. Chhutt(u) = royal canopy; Emperor. 1.
Jiyoun Bhaavaiy = as You please. Nihaariya = looked at carefully. Pause.
Pritpaalay = raises and nourishes. Ghut(i) = heart. Saariyaiy = looks after. Voottha = made dwelling. Visaariyaiy = forget. 2. Aapun Bhaaniya = as per His Will. Suhaayee = benefactor. Jaaniya = is known. 3. Jhooriyaiy = lament. Ders Piyaas = thirst to see. Loacha = deep desire (wish). 4.

MEANING: My Lord is the one who is omnipresent. He is the only Emperor in the universe who has a royal canopy over His head. There is no one else (like Him). 1.
Please protect us (from sins) in whatever way You like, oh our Guardian, Waheguru. Even after looking carefully, we do not see anyone else (who can protect us). Pause.
Waheguru Himself looks after, raises, and nourishes everybody. He does not ignore (forget) the individual whose heart becomes a dwelling for Him. 2. He does whatever He likes, and He is known to be the benefactor of His devotees in every yuga (eon). 3.

By reciting Waheguru's Naam, no one has to lament ever. I, Nanak, have the burning desire to have a glimpse of Yours. Please fulfil my wish, oh Waheguru. 4.7.109.

Commented [DSS1]:

ਆਸਾ ਮਹਲਾ 5॥ਕਿਆ ਸੋਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ ਗਾਫਲ ਗਹਿਲਿਆ॥ ਕਿਤੀ ਇਤੁ ਦਰੀਆਇ ਵੰਞਨ੍ਹਿ ਵਹਦਿਆ॥ 1॥ ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਮਨ ਚੜਿ ਲੰਘੀਐ॥ ਆਠ ਪਹਰ ਗੁਣ ਗਾਇ ਸਾਧੂ ਸੰਗੀਐ॥ 1॥ ਰਹਾਉ॥ ਭੋਗਹਿ ਭੋਗ ਅਨੇਕ ਵਿਣੁ ਨਾਵੈ ਸੁੰਞਿਆ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਬਿਨਾ ਮਰਿ ਮਰਿ ਰੁੰਨਿਆ॥ 2॥ ਕਪੜ ਭੋਗ ਸੁਗੰਧ ਤਨਿ ਮਰਦਨ ਮਾਲਣਾ॥ ਬਿਨੁ ਸਿਮਰਨ ਤਨੁ ਛਾਰੁ ਸਰਪਰ ਚਾਲਣਾ॥ 3॥ ਮਹਾ ਬਿਖਮੁ ਸੰਸਾਰੁ ਵਿਰਲੈ ਪੇਖਿਆ॥ ਛੂਟਨੁ ਹਰਿ ਕੀ ਸਰਣਿ ਲੇਖੁ ਨਾਨਕ ਲੇਖਿਆ॥ 4॥8॥110॥

Assa Mehla 5: Kiyya soveh(i) Naam(u) visaar(i), gaaful gehliya. Kitti itt(u) duriyaayay vunjun(i) vehndiyaa. 1. Bohithrra Hur(i) Churn, mun churr(i) lunghiyaiy. Aatth pehr goon gaayay Sadhu sungiyaiy. 1. Ruhaou. Bhogeh(i) bhoag anayk, vin(u) Naavaiy soonjiyaa. Hur(i) kee bhugut(i) binaa mur(i) mur(i) rooniya. 2. Kuppurr, bhoag, soogundh, tun(i) murdun maalna. Bin(u) simrun tun(u) Chhaar(u) surpur chaalna. 3. Muha bikhum(u) sunsaar(u), virlaiy paykhiya. Chhootun Hur(i) ke shern(i), laykh(u) Nanak laykhiya. 4.18.110.

Word Meaning: Gaaful Gehliya = unaware and careless; foolish. Kitti = how many; very many. Duriyayay = river; sea; the world sea. Vunjun = are going. Vehndiyaa = carried by the current; drowning. 1. Bohithra = ship; boat. Hur(i) Churn = Waheguru's feet (His Naam). Pause. Bhogeh Bhoag = enjoy luxuries (sensual pleasures). Soonjiyaa = empty (of spirituality). Mur(i) Mur(i) = die spiritual death. Roonniya = cry; suffer. 2. Soogundh = fragrances. Murdun Maalna = massage with beautifying agents. Chhaar(u) = ash; dust. Surpur = for sure Chaalna = leave the world. 3. Muhaa Bikhum(u) = extremely difficult. Virlaiy = some rare. Paykhiya = saw; realized. Chhootun = freedom from Maya. Laykh(u) Likhiya = God's Huqam. 4.

MEANING: Why are you in a deep sleep, and ignoring Waheguru, oh, the unaware and foolish man? (Do you have any idea) How many like you are drowning in the world-sea? 1. Waheguru's Feet are (His Naam is) the ship to ferry you across this sea, so jump on it to get across. Sing His praise all the time in the company of the Guru. Pause.
The man enjoys countless sensual pleasures in life, but without Waheguru's Naam, his heart is devoid of any bliss (real enjoyment). He dies of spiritual death in suffering. 2.
(To enjoy sensual pleasures), The man adorns his body with expensive clothes, rich foods, and fragrances, and massages it with beautifying agents. But the man has to leave this world for sure, and without Waheguru's Naam in his mind, he turns into ash without any spiritual gain. 3. Some rare individuals see (realize) that with so many attractions of Maya, this world is extremely difficult to live in without being affected by them. This is Waheguru's Law that one can find emancipation only in the shelter of Waheguru, oh Nanak. 4.18.110.

ਆਸਾ ਮਹਲਾ 5॥ ਕੋਇ ਨ ਕਿਸ ਹੀ ਸੰਗਿ ਕਾਹੇ ਗਰਬੀਐ॥ ਏਕੁ ਨਾਮੁ ਆਧਾਰੁ ਭਉਜਲੁ ਤਰਬੀਐ॥ 1॥ ਮੈ ਗਰੀਬ ਸਚੁ ਟੇਕ ਤੂੰ ਮੇਰੇ ਸਤਿਗੁਰ ਪੂਰੇ॥ ਦੇਖਿ ਤੁਮ੍ਹਾਰਾ ਦਰਸਨੋ ਮੇਰਾ ਮਨੁ ਧੀਰੇ॥ 1॥ ਰਹਾਉ॥ਰਾਜੁ ਮਾਲੁ ਜੰਜਾਲੁ ਕਾਜਿ ਨ ਕਿਤੈ ਗਨੁੋ॥ ਹਰਿ ਕੀਰਤਨ ਆਧਾਰੁ ਨਿਹਚਲੁ ਏਹੁ ਧਨੁੋ॥ 2॥ ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਤੇਤ ਪਛਾਵਿਆ॥ਸੁਖ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਗਾਵਿਆ॥ 3॥ ਸਚਾ ਗੁਣੀ ਨਿਧਾਨੁ ਤੂੰ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ॥ ਆਸ ਭਰੋਸਾ ਖਸਮ ਕਾ ਨਾਨਕ ਕੇ ਜੀਅਰੇ॥ 4॥9॥111॥

Assa Mehla 5: Koyay na kis hee sung(i), kaahay gerbiyaiy. Aik Naam(u) adhaar(u), bhuoujul(u) turbiyaiy. 1. Mein greeb, Sach(u) tayk Toon, mayray Satgur Pooray. Daykh(i) Toomhaara durshuno mayra mun(u) dheeray. 1.Ruhaou. Raj(u), maal(u), junjaal(u), kaaj(i) na kiyaiy guno. Hur(i) keertun adhaar(u), nihchul eh(u) dhuno. 2. Jaytay Maya rung tayt puchhaaviya. Sookh ka Naam(u) nidhaan(u) Gurmukh(i) gaaviya. 3. Sacha gooni

nidhaan(u) Toon, Prubh gehr, gumbheeray. Aas bhuroasa Khusm ka, Nanak kay jeauray. 4.9.111.

Word Meaning: Sung(i) = with. Gerbiyaiy = get conceited. Adhaar(u) = base; support. Bhuoujul(u) = world-sea. Turbiyaiy = swim across. 1. Greeb = poor; without any self-pride. Sach(u) = everlasting. Tayk = support. Dheeraiy = peaceful; becomes strong. Pause. Maal(u) = wealth; property. Junjaal = network of worldly bonds. Kaai Na = of no use. Guno = consider. Keertun = singing praise. Nihchul = permanent. 2. Tatay = all those. Puchhaaviya = like a temporary shade. Nidhaan = treasure. 3. Gehr = unfathomable. Gumbheeray = never changing. Bhurosa = trust; faith. Jeauraray = soul; mind. 4.

MEANING: There is nobody to help you swim across the sea of Maya (resist temptations of Maya), so what are you conceited about, oh man! Only Waheguru's Naam is your support to swim across. 1. I have no self-pride. You are my true (everlasting) support, oh my Perfect Satguru. My mind becomes very strong to have a glimpse of Yours. Pause. Ruling a country and having unlimited wealth are of no use and do not count (in Waheguru's Court). Singing His praise is the real support there and is the everlasting wealth. 2. All the enjoyments of Maya are like a changing shadow (short-lived). Waheguru's Naam is the treasure of comfort, and can be recited in the shelter of the Guru only. 3. You are the everlasting source of all virtues, oh my unfathomable and never-changing Waheguru. My mind has full faith in my Lord, oh Nanak. 4.9.111.

ਆਸਾ ਮਹਲਾ 5॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ ਸਹਜ ਸੁਖੁ ਪਾਈਐ॥ ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਧਿਆਈਐ॥ 1॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭ ਸੋਇ ਜਿਸ ਕਾ ਸਭੁ ਕੋਇ॥ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ ਸਚਾ ਸਚੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਸਹਾਈ ਗਿਆਨ ਜੋਗੁ॥ ਤਿਸਹਿ ਅਰਾਧਿ ਮਨਾ ਬਿਨਾਸੈ ਸਗਲ ਰੋਗੁ॥ 2॥ ਰਾਖਨਹਾਰੁ ਅਪਾਰੁ ਰਾਖੈ ਅਗਨਿ ਮਾਹਿ॥

(ਅੰਗ 399)॥ ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਤਪਤਿ ਜਾਇ॥ 3॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਣਾ ਨਾਨਕ ਜਨ ਧੂਰਾ॥ ਕਾਰਜ ਸਗਲੇ ਸਿਧਿ ਭਏ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ॥ 4॥10॥112॥

Assa Mehla 5: Jis(u) simrut dookh(u) jaayay, sehj sookh(u) paayiyaiy. Raiyn(i) dinus(u) ker jorr(i), Hur(i) Hur(i) dhiyayiyaiy. 1. Nanak ka Prub soyay, jis ka subh(u) koyay. Serb ruhhiya bhurpoor(i) Sacha, Sach(u) soyay. 1. Ruhaou. Unntar(i) baahur(i) sung(i) suhaayee Giyan joag(u). Tiseh araadh(i) munaa, binaasaiy sugul roag(u). 2. Raakhun-haar Apaar(u), raakhaiy ugun(i) maah(i).

(PAGE 399): Seetul Hur(i) Hur(i) Naam(u), simrut tupt(i) jaayay. 3. Sookh, sehj, aanund ghunaa, Nanak jun dhoora. Kaaruj suglay sidh(i) bhuyyay, bhaytiya Gur(u) Poora. 4.10.112.

Word Meaning: Sehj Sookh = the comfort of the blissful state. Raiyn(i) Dinus(u) = night and day. Ker = hands. Jorr(i) = join; fold. 1. Serb Ruhhiya Bhurpoor(i) = filling the whole space. Sacha = just. Pause. Sung(i) = with; accompanies. Suhaayee = helpful. Giyan Joag(u) = the source of Divine Knowledge. Aaraadh(i) = worship. Binaasaiy = vanish; eradicate. 2. Apaar(u) = limitless. Ugun(i) = fire; the heat of the mother's womb. Seetul(u) = cool; peaceful. Tupt(i) = heat; fire of desires. 3. Ghunaa = very much. Dhoora = dust of the feet. Kaaruj = tasks; objectives. Sidh(i) Bhuyay = achieved successfully. 4.

MEANING: We should recite Waheguru's Naam day and night with folded hands, remembering which all discomforts run away, and we enjoy the comfort of the blissful state of mind. 1. My Waheguru is the one who has created everybody, and who is omnipresent, perfectly just, and everlasting. Pause. He is with us inside and outside,

is helpful, and is the source of Divine Knowledge. Worship Him, oh my mind, and all your ailments (troubles) will be eradicated. 2. He is beyond limits, is our saviour, and protects us in the heat of the mother's womb. Waheguru's Naam is peaceful and puts out the fire of our desires. 3. I am the dust of Waheguru's devotees (I have deep reverence for them), and attain the comfort of a peaceful mind and perfect blissfulness by serving them. All my objectives are achieved successfully on taking shelter of the Perfect Guru, oh Nanak. 4.10.112.

ਆਸਾ ਮਹਲਾ 5॥ ਗੋਬਿੰਦ ਗੁਣੀ ਨਿਧਾਨੁ ਗੁਰਮੁਖਿ ਜਾਣੀਐ॥ ਹੋਇ ਕ੍ਰਿਪਾਲ ਦਇਆਲੁ ਹਰਿ ਰੰਗੁ ਮਾਣੀਐ॥ 1॥ ਆਵਹੁ ਸੰਤ ਮਿਲਾਹ ਹਰਿ ਕਥਾ ਕਹਾਣੀਆ॥ ਅਨਦਿਨੁ ਸਿਮਰਹ ਨਾਮੁ ਤਜਿ ਲਾਜ ਲੋਕਾਣੀਆ॥ 1॥ ਰਹਾਉ॥ ਜਪਿ ਜਪਿ ਜੀਵਾ ਨਾਮੁ ਹੋਵੈ ਅਨੰਦ ਘਣਾ॥ ਮਿਥਿਆ ਮੋਹੁ ਸੰਸਾਰੁ ਝੂਠਾ ਵਿਣਸਣਾ॥ 2॥ ਚਰਣ ਕਮਲ ਸੰਗਿ ਨੇਹੁ ਕਿਨੈ ਵਿਰਲੈ ਲਾਇਆ॥ ਧੰਨੁ ਸੁਹਾਵਾ ਮੁਖੁ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ॥ 3॥ ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਲ ਸਿਮਰਤ ਮਿਟਿ ਜਾਵਣੀ॥ ਨਾਨਕ ਕੈ ਸੁਖੁ ਸੋਇ ਜੋ ਪ੍ਰਭ ਭਾਵਣੀ॥ 4॥11॥113॥

Assa Mehla 5: Gobind Gooni-nidhaan(u), Gurmukh(i) jaaniyaiy. Hoyay kirpal duyyaal(u) Hur(i), rung(u) maaniyaiy. 1. Aavhou Sunt milaah Hur(i) kutha kuhaaniyaan. Undin(u) simreh(i) Naam(u) tuj(i) laaj loakaaniyaan. 1. Ruhaou. Jup(i) jup(i) jeevaan Naam(u), hovaiy anund ghunaa. Mithiya moh(u) sunsaar(u) jhoottha, vinsunaa. 2. Churn Kumul sung(i) nayhou, kinaiy virlaiy laaya. Dhunn(u) soohaava mookh(u), jin(i) Hur(i) dhiyaaya. 3. Junum mern dookh kaal, simrut mit(i) jaavuyee. Nanak kaiy sookh(u) soyay, jo Prubh bhaavuyee. 4.11.113.

Word Meaning: Gooni-Nidhaan = treasure of virtues. Jaaniyaiy = recognize; make a connection. Rung(u) = affection; pleasures. 1. Kutha Kuhaaniyaan = discuss stories (virtues). Tuj(i) = giving up; disregarding. Laaj Loakaaniyaan = shame of the society (lest it may ridicule you). Pause. Mithiya = Jhoottha = false; short-lived. Moh(i) = attachment. Vinusunaa = vanish. 2. Nayhou = affection. Virlaiy = rare. Soohaava = pleasant. Mookh = mouth. 3. Kaal = death. Simrut = with recitation (of Naam). Soyay = that. 4.

MEANING: Waheguru is the treasure of all virtues, but can be realized only in the shelter of the Guru (surrendering to Him). We enjoy His love (and all other comforts) when Waheguru is kind and benevolent. 1. Let all the holy saints (devotees) join together to discuss Waheguru's noble qualities (sing His praise). Disregarding the possibility of being ridiculed by society, let us recite Waheguru's Naam day and night. Pause. I enjoy great bliss and survive by reciting His Naam. The attachments to the world are short-lived, and they will vanish for sure. 2. Some rare individual gets in love with the lotus-like Feet of Waheguru (His Naam). That mouth (tongue) is worthy of praise, and looks highly dignified, which recites Waheguru's Naam. 3. Recitation of Waheguru's Naam eradicates the fear of death and of reincarnation. I feel comfort in whatever is liked by Waheguru, oh Nanak. 4.11.113.

NOTE: From the second sentence in the verse before Pause, it is clear that at the time of Guru Sahiban, worshipping Waheguru was considered a departure from the norms of the society, and there was a possibility of being ridiculed.

ਆਸਾ ਮਹਲਾ 5॥ ਆਵਹੁ ਮੀਤ ਇਕਤ੍ਰ ਹੋਇ ਰਸ ਕਸ ਸਭਿ ਭੁੰਚਹ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹਰਿ ਹਰਿ ਜਪਹ ਮਿਲਿ ਪਾਪਾ ਮੁੰਚਹ॥ 1॥ ਤਤੁ ਵੀਚਾਰਹੁ ਸੰਤ ਜਨਹੁ ਤਾ ਤੇ ਬਿਘਨੁ ਨ ਲਾਗੈ॥ ਖੀਨ ਭਏ ਸਭਿ ਤਸਕਰਾ ਗੁਰਮੁਖਿ ਜਨੁ ਜਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਬੁਧਿ ਗਰੀਬੀ ਖਰਚੁ ਲੇਹੁ ਹਉਮੈ ਬਿਖੁ ਜਾਰਹੁ॥ ਸਾਚਾ ਹਟੁ ਪੂਰਾ ਸਉਦਾ ਵਖਰੁ ਨਾਮੁ ਵਪਾਰਹੁ॥ 2॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਅਰਪਿਆ ਸੋਈ ਪਤਵੰਤੇ॥ ਆਪਨੜੇ ਪ੍ਰਭ ਭਾਣਿਆ

ਨਿਤ ਕੇਲ ਕਰੰਤੇ॥ 3॥ ਦੁਰਮਤਿ ਮਦੁ ਜੋ ਪੀਵਤੇ ਬਿਖਲੀਪਤਿ ਕਮਲੀ॥ ਰਾਮ ਰਸਾਇਣਿ ਜੋ ਰਤੇ ਨਾਨਕ ਸਚ ਅਮਲੀ॥ 4॥12॥114॥

Assa Mehla 5: Aavhou meet ikuttar hoyay, rus, kus subh(i) bhooncheh. Amrit Naam(u) Hur(i) Hur(i) jupeh, mil(i) paapaan moocheh. 1. Tut(u) veechaarhou Sunt junhou, ta tay bighun na laagaiy. Kheen bhuyay subh(i) tuskura, Gurmukh(i) jun(u) jaagaiy. 1. Ruhaou. Boodh(i) greebi khurch(u) layhou, haumein bikh(u) jaarhou. Saacha hut(u), poora sauda, vukkhur Naam(u) vupaarhou. 2. Jeeo, pind(u) dhun(u) urpiya, sayee putvuntay. Aapnurray Prubh bhaaniya, nit kayl kruntay. 3. Doormut(i) mud(u) jo peevtay, bikhlee-put(i) kumlee. Ram rusaayin jo rutay, Nanak sach umlee. 4.12.114.

Word Meaning: Meet = friends. Ikuttar Hoyay = getting together. Rus Kus = all sorts of tasty things. Bhooncheh = enjoy. Mooncheh = get rid of. 1. Tut(u) = reality; the origin (God). Bighun(u) = obstacles; impediments. Kheen = became weak. Tuskra = thieves; the five demons. Jaagaiy = stays alert. Pause. Boodh(i) = wisdom. Greebi = humility. Khurch(u) = journey (of life) expenses (to meet the needs). Bikh(u) = poison. Jaarhou = burn. Saacha Hut(u) = the eternal source. Poora Sauda = perfect merchandise. Vupaarhou = deal in. 2. Urpiya = offered (to Waheguru). Putvuntay = respectable. Bhaaniya = liked by. Nit = every day; always. Kayl Kruntay = enjoy blissfully. 3. Doormut(i) = ill advice. Mud = liquor. Bikhleeput(i) = immoral; lustful. Kumlee = senseless. Rasaayin = the source of all noble essences (virtues). Rutay = imbued. Sach = true. Umlee = addicts. 4.

MEANING: Let us come together and recite Waheguru's Amrit-Naam, oh my friends, and get rid of our sins, and enjoy all sorts of tastes in life (one feels that he is enjoying all the luxuries of life when he recites Waheguru's Naam). 1. Ponder on the (virtues of) Waheguru as a result of which there will be no impediment in your spiritual path, oh, the holy devotees. As a devotee stays alert in the shelter of the Guru, all the five demons (lust, rage, greed, attachments, and ego) become very weak (cannot overpower you). Pause.
One acquires noble wisdom and humility as one's journey expenses (on the path of life), and one's poisonous ego is burned (destroyed) by reciting Waheguru's Naam. Deal in the merchandise (of Waheguru's Naam) at the holy shop of Satguru (which is the eternal source of Waheguru's Naam), and where there is no adulteration or dishonesty in the delivery of the merchandise (Waheguru's Naam). 2. Those who offer their mind, body, and wealth to Satguru are truly respectable. They are liked (honoured) by Waheguru, and enjoy blissfulness all the time. 3. Those who take in the liquor of ill-advice are immoral, lustful, and senseless. (On the other hand), Those who take in the extract of the noble virtues of Waheguru (sing His praise) are the real addicts (are always intoxicated with His Naam), oh Nanak. 4.12.114.

ਆਸਾ ਮਹਲਾ 5॥ ਉਦਮੁ ਕੀਆ ਕਰਾਇਆ ਆਰੰਭੁ ਰਚਾਇਆ॥ ਨਾਮੁ ਜਪੇ ਜਪਿ ਜੀਵਣਾ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ॥ 1॥ ਪਾਇ ਪਰਹ ਸਤਿਗੁਰੂ ਕੈ ਜਿਨਿ ਭਰਮੁ ਬਿਦਾਰਿਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਸਚੁ ਸਾਜਿ ਸਵਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਆਪਣੇ ਸਚੁ ਹੁਕਮਿ ਰਜਾਈ॥ ਜੋ ਪ੍ਰਭਿ ਦਿਤੀ ਦਾਤਿ ਸਾ ਪੂਰਨ ਵਡਿਆਈ॥ 2॥ ਸਦਾ ਸਦਾ ਗੁਣ ਗਾਈਅਹਿ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ॥ ਨੇਮ ਨਿਬਾਹਿਓ ਸਤਿਗੁਰੂ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ॥ 3॥ ਨਾਮੁ ਧਨੁ ਗੁਣ ਗਾਉ ਲਾਭੁ ਪੂਰੈ ਗੁਰਿ ਦਿਤਾ॥ ਵਣਜਾਰੇ ਸੰਤ ਨਾਨਕਾ ਪ੍ਰਭੁ ਸਾਹੁ ਅਮਿਤਾ॥ 4॥13॥115॥

Assa Mehla 5: Oodum keeya kuraaya arumbh ruchaaya. Naam(u) jupay, jup(i) jeevna, Gur(i) Muntar(u) drirraaya. 1. Paayay pureh Satguru kaiy, jin(i) bherm(u) bidaariya. Kur(i) kirpa prubh(i) aapni, Sach(u) saaj(i) suvaariya. 1. Ruhaou. Ker(u) geh(i) leenay Aapnay, Sach(u) Huqam(i) rujaayee. Jo Prubh(i) ditti daat(i), sa poorun vudiyaayee. 2. Suda, suda,

goon gaayiyeh(i), jup(i) Naam(u) Mooraari. Naym nibaahiyo Satguru, Prubh(i) kirpa dhaari. 3. Naam(u) dhun(u) goon gaaoun, laabh(u) Pooraiy Gur(i) ditta. Vunjaaray Sunt Nanaka, Prubh Shah(u) amita. 4.13.115.

Word Meaning: Oodum = take initiative; put in effort. Arumbh = the start; beginning. Ruchaaya = started. Drirraaya = reinforced. 1. Bherm(u) = misgiving; doubt. Bidaariya = destroyed. Sach(u) = the path of Waheguru's Naam. Saaj(i) Svaariya = decorated (with noble qualities) and made successful. Pause. Ker(u) Geh(i) = holding by the hand. Rujaayee = the Lord of the Will. Daat(i) = gift. Poorun Vudiyaayi = greatest honour. 2. Mooraari = Waheguru. Naym = daily routine. Nibaahiyo = made to the finish. 3. Laabh(u) = benefit. Vunjaaray = dealers in Naam. Shah(u) = King; Treasure of the Naam wealth. Amita = beyond measurements. 4.

MEANING: Satguru reinforced the Mantra (Waheguru's Naam) in my mind, which is a must to recite to live a spiritual life. He initiated this noble task (of implanting Waheguru's Naam) in my mind, and it is because of His initiative and exhortation that I have started to put in the effort to recite His Naam. 1. I drop on the feet of Satguru who eradicated my doubts, and with the benevolence of Waheguru put me on the path of worshipping Him, and hence adorning my life (with noble qualities) and making my life successful. Pause.

With His Will, Waheguru made me His own (connected me with Him) by holding my hand. This gift of Waheguru (connecting me with Him) is the greatest honour for me. 2.

We should sing Waheguru's praise all the time by reciting His Naam. With Waheguru's kindness, Satguru discharged His noble responsibility of finishing the noble task (and connected me with Waheguru). 3. Singing Waheguru's praise is the real wealth; this is the real benefit that the Perfect Guru has given to me. Waheguru is the treasure of the Naam-Wealth beyond measurements, and His saints are the dealers in this wealth, oh Nanak. 4.13.115.

Commented [DS2]:

ਆਸਾ ਮਹਲਾ 5॥ ਜਾ ਕਾ ਠਾਕੁਰੁ ਤੂਹੀ ਪ੍ਰਭ ਤਾ ਕੇ ਵਡਭਾਗਾ॥ ਓਹੁ ਸੁਹੇਲਾ ਸਦ ਸੁਖੀ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ॥ 1॥ ਹਮ ਚਾਕਰ ਗੋਬਿੰਦ ਕੇ ਠਾਕੁਰ ਮੇਰਾ ਭਾਰਾ॥ ਕਰਨ ਕਰਾਵਨ ਸਗਲ ਬਿਧਿ ਸੋ ਸਤਿਗੁਰੂ ਹਮਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਦੂਜਾ ਨਾਹੀ ਅਉਰੁ ਕੋ ਤਾ ਕਾ ਭਉ ਕਰੀਐ॥

(ਅੰਗ 400)॥ ਗੁਰ ਸੇਵਾ ਮਹਲੁ ਪਾਈਐ ਜਗੁ ਦੁਤਰੁ ਤਰੀਐ॥ 2॥ ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਸੁਖੁ ਪਾਈਐ ਮਨ ਮਾਹਿ ਨਿਧਾਨਾ॥ ਜਾ ਕਉ ਤੁਮ ਕਿਰਪਾਲ ਭਏ ਸੇਵਕ ਸੇ ਪਰਵਾਨਾ॥ 3॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਕੀਰਤਨੋ ਕੋ ਵਿਰਲਾ ਪੀਵੈ॥ ਵਜਹੁ ਨਾਨਕ ਮਿਲੈ ਏਕੁ ਨਾਮੁ ਰਿਦ ਜਪਿ ਜਪਿ ਜੀਵੈ॥ 4॥14॥116॥

Assa Mehla 5: Ja ka Tthaakur(u) Toohi Prubh, ta kay vudbhaaga. Oh(u) soohayla sud sookhi, subh(u) bherm(u) bhuou bhaaga. 1. Hum chaakur Gobind kay, Tthaakur mayra bhaara. Kern kraavun sugul bidh(i), so Satguru humaara. 1. Ruhaou. Dooja naahi aur(u) ko, ta ka bhuou kuriyaiy.

(PAGE 400): Gur sayva Mehl(u) paayiyaiy, jug(u) dootur(u) turiyaiy. 2. Drisht(i) Tayri sookh(u) paayiyaiy, mun maah(i) nidhaana. Ja kuou Toom kirpaal bhuyay, sayvuk so pervaana. 3. Amrit rus(u) Hur(i) keertuno , ko virlaa peevaiy. Vuj-hou Nanak milaiy, Aik Naam, rid jup(i), jup(i) jeevaiy. 4.14.116.

Word Meaning: Vudbhaaga = highly fortunate. Soohayla = in comfort. 1. Chaakur = servants; devotees. Tthaakur = Lord. Bhaara = great. Kern Kraavun = the doer, and making others do. Sugul Bidh(i) = by all different ways. Pause. Aur(u) Ko = some other. Bhuou = fear. Mehl(u) = Waheguru's residence (union with Him). Jug = the world (sea). Dootur(u) = almost impossible to swim across. 2.

Drisht(i) = kind sight. Nidhaana = treasure (of Waheguru's Naam). Kirpal = kind. Pervaana = approved. 3. Rus(u) = essence; enjoyment. Keertuno = praise of Waheguru. Vuj-hou = wage; compensation; reward. Rid = heart. 4.
MEANING: He is a highly lucky individual whom You accept in Your shelter (whose Lord You are), oh Waheguru. All his fears and misgivings are dispelled, and he is always in comfort. 1. My Lord is great, and I am His slave. He is capable of doing everything in every way, can get things of His liking done by others, and is my Satguru as well. Pause. There is no one else whom we should be afraid of. Waheguru can be realized by serving the Guru, and we can swim across the world sea, which would otherwise be very difficult to cross. 2. We have the treasure of Waheguru's Naam in our heart, but its comfort can be realized only by His kind sight. Only that devotee is approved by You whom You are kind to, oh Waheguru. 3.
Singing Waheguru's praise is the best life-sustaining sweet enjoyment, but a rare individual sings it. Such a devotee acquires Waheguru's Naam in his heart as the reward, and survives (enjoys blissfulness) by reciting it again, and again, oh Nanak. 4.14.116.

ਆਸਾ ਮਹਲਾ 5॥ ਜਾ ਪ੍ਰਭ ਕੀ ਹਉ ਚੇਰੁਲੀ ਸੋ ਸਭ ਤੇ ਊਚਾ॥ ਸਭੁ ਕਿਛੁ ਤਾ ਕਾ ਕਾਢੀਐ ਥੋਰਾ ਅਰੁ ਮੂਚਾ॥ 1॥ ਜੀਅ ਪ੍ਰਾਨ ਮੇਰਾ ਧਨੋ ਸਾਹਿਬ ਕੀ ਮਨੀਆ॥ ਨਾਮਿ ਜਿਸੈ ਕੈ ਉਜਲੀ ਤਿਸੁ ਦਾਸੀ ਗਨੀਆ॥ 1॥ਰਹਾਉ॥ ਵੇਪਰਵਾਹੁ ਅਨੰਦਮੈ ਨਾਉ ਮਾਣਕ ਹੀਰਾ॥ ਰਜੀ ਧਾਈ ਸਦਾ ਸੁਖੁ ਜਾ ਕਾ ਤੂੰ ਮੀਰਾ॥ 2॥ ਸਖੀ ਸਹੇਲੀ ਸੰਗ ਕੀ ਸੁਮਤਿ ਦ੍ਰਿੜਾਵਹੁ॥ ਸੇਵਹੁ ਸਾਧੂ ਭਾਉ ਕਰਿ ਤਉ ਨਉ ਨਿਧਿ ਪਾਵਹੁ॥ 3॥ ਸਗਲੀ ਦਾਸੀ ਠਾਕੁਰੈ ਸਭ ਕਹਤੀ ਮੇਰਾ॥ ਜਿਸਹਿ ਸੀਗਾਰੈ ਨਾਨਕਾ ਤਿਸੁ ਸੁਖਹਿ ਬਸੇਰਾ॥ 4॥15॥117॥
Assa Mehla 5: Ja Prubh kee huoun chayruli, so subh tay oocha. Subh(u) kichh(u) Ta ka kaadhiyaiy, thsweet ora ur(u) moocha. 1. Jea, praan, mayra dhuno, Sahib kee muniya. Naam(i) Jisaiy kaiy oojli, Tis(u) daasi guniya. 1. Ruhaou. Vaypervaah(u) anundmaiy, Naaoun maanuk heera. Rujji dhaayee suda sookh(u) ja ka Tu Meera. 2. Sukhee suhayli, sung kee, soomut(i) drirravhou. Sayvhou Sadhu bhaaou kur(i), tuou nuou nidh(i) paavhou. 3. Suglee daasi Tthaakuraiy, subh kehti mayra. Jiseh(i) seegaaraiy Nanaka, tis(u) sookheh(i) busayra. 4.15.117.
Word Meaning: Ja = which. Huoun = I am. Chayruli = disciple, devotee. Kaandhiyaiy = is said to be; acknowledged. Thora = small. Moocha = huge. 1. Jea = soul; mind. Dhuno = wealth. Muniya = consider. Oojli = clean; pure-minded. Guniya = is counted as; considered. Pause. Vaypervaah(u) = care-free. Anundmaiy = in a blissful state. Maanuk = pearls. Heera = diamond. Rujji Dhaayee = fully contented. Meera = Master; Lord. 2. Sukhee Suhayli = friends. Sung Kee = of the company. Sommut(i) = noble thinking. Drirravhou = reinforce. Sadhu = Guru. Bhaaou = with affection. 3.
Daasi = slaves. Tthaakuraiy = of the Lord. Sheagaaraiy = adorns (with noble qualities). Sookheh(i) = in bliss. Busayra = living; life. 4.
MEANING: Waheguru, whose devotee I am, is the greatest of all. Everything – big or small – is considered to be His (has been created, and looked after by Him). 1.
I consider (firmly believe) that my mind, my life, and my wealth are all given by the Lord. I consider myself to be the slave of the Lord, because of which I have a shiny face (pure, free from any immoral activity). Pause. His Naam is highly precious like peals and diamonds, and with His Naam in my heart because of which I am care-free, and blissful. With You as my Lord, I am always fully satisfied and content, oh my Waheguru. 2.
Reinforce the noble thinking (with Waheguru's Naam) in your heart, oh my friends and companions. Serve the Guru with affection (and reverence) whereby you will feel as if you have acquired all the nine mythical treasures. 3. Everybody considers herself to

be Your slave, and claims that You are hers. But only she (the man) enjoys bliss in mind whom You adorn (with noble qualities), oh Nanak. 4.15.117.

ਆਸਾ ਮਹਲਾ 5॥ ਸੰਤਾ ਕੀ ਹੋਇ ਦਾਸਰੀ ਏਹੁ ਅਚਾਰਾ ਸਿਖੁ ਰੀ॥ ਸਗਲ ਗੁਣਾ ਗੁਣ ਊਤਮੋ ਭਰਤਾ ਦੂਰਿ ਨ ਪਿਖੁ ਰੀ॥ 1॥ ਇਹੁ ਮਨੁ ਸੁੰਦਰਿ ਆਪਣਾ ਹਰਿ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਿ ਰੀ॥ ਤਿਆਗਿ ਸਿਆਣਪ ਚਾਤੁਰੀ ਤੂੰ ਜਾਣੁ ਗੋਪਾਲਹਿ ਸੰਗਿ ਰੀ॥ 1॥ਰਹਾਉ॥ ਭਰਤਾ ਕਹੈ ਸੁ ਮਾਨੀਐ ਏਹੁ ਸੀਗਾਰੁ ਬਣਾਇ ਰੀ॥ ਦੂਜਾ ਭਾਉ ਵਿਸਾਰੀਐ ਏਹੁ ਤੰਬੋਲਾ ਖਾਇ ਰੀ॥ 2॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਿ ਦੀਪਕੋ ਇਹ ਸਤ ਕੀ ਸੇਜ ਬਿਛਾਇ ਰੀ॥ ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਰਹੁ ਤਉ ਭੇਟੈ ਹਰਿ ਰਾਇ ਰੀ॥ 3॥ ਤਿਸ ਹੀ ਚਜੁ ਸੀਗਾਰ ਸਭੁ ਸਾਈ ਰੂਪਿ ਅਪਾਰਿ ਰੀ॥ ਸਾਈ ਸੋਹਾਗਣਿ ਨਾਨਕਾ ਜੋ ਭਾਣੀ ਕਰਤਾਰਿ ਰੀ॥ 4॥16॥118॥

Assa Mehla 5: Suntaan kee hoyay daasri, eh(u) achaara sikh(u) ree. Sugul goona, goon ootmo, Bherta door(i) na pikh(u) ree. 1. Eh(u) mun(u) soondar(i) aapna, Naam(i) mujeetthaiy rung(i) ree. Tiyaag(i) siyaanup chaaturi, toon jaan(u) Gopaleh(i) sung(i) ree. 1. Ruhaou. Bherta kuhaiy so maaniyaiy, eh(u) seegaar(u) bunaayay ree. Dooja bhaaou visaariyaiy, eh(u) tumboala khaayay ree. 2. Gur ka Shabad kur(i) deepko, eh Sat kee sayj bichhaayay ree. Aatth pehr ker jorr(i) ruhou, tuou bhaytaiy Hur(i) Raayay ree. 3. Tis hee chujj(u) sheegaar subh(u), saayee roop(i) apaar(i) ree. Saayee sohaagun(i) Nanaka, jo bhaani Kartar(i) ree. 4.16.118.

Word Meaning: Achaara = mannerism; sweet behaviour. Goon Ootumo = the topmost quality. Bherta = husband (Waheguru). Pikh(u) = see. Soondar(i) = make beautiful. Rung(i) = colour. Tiyaag(u) = give up. Siyaanup = shrewdness. Chaaturi = cleverness. Gopaleh(i) = Waheguru. Pause. Sheegaar = adornment. Dooja Bhaaou = love for the other (Maya). Visaariyaiy = forget. **Tombola** = a wrap of betel leaf filled with tobacco, lime, soopaari (areca-nut), etc. (It was a status symbol to chew a tombola. 2. Deepko = lamp. Sat = high morality. Sayj Bichhaayay = make bed. Ker Jorr(i) Ruhou = keep your hands folded (ready to obey Huqam). Bhaytay = meets. 3. Chujj Sheegaar = embellished with good manners. Roop(i) Apaar(i) = extremely beautiful. Sohaagun(i) = loved by husband. 4.

MEANING: Acquire a sweet nature to become a slave (devotee) of the holy saints, oh, my mind. Do not think that the husband (Waheguru) is far away; this quality (believing Him to be close by) is the best of all the noble qualities. 1. Beautify your mind with the deep and never-fading red colour of madder (with Waheguru's love). Get rid of your shrewdness and cleverness, and believe that Waheguru is always with you. Pause.

Obey the Husband all the time; this should be your adornment (to look attractive). (Some people chew tombola as a status symbol), But overcoming love for Maya should be the tombola for you to chew (consume to get rid of it), oh my friend. 2.

Enlighten your mind with the Guru's Shabad, and make high morality the bed for your heart. Always be ready to obey the Command of the Royal Waheguru if you wish to be connected with Him. 3. That devotee has all the good manners, all kinds of adornment, and is extremely beautiful, who is liked by the Creator (Waheguru), oh Nanak. 4.16.118.

ਆਸਾ ਮਹਲਾ 5॥ ਡੀਗਨ ਡੋਲਾ ਤਊ ਲਉ ਜਉ ਮਨ ਕੇ ਭਰਮਾ॥ ਭ੍ਰਮ ਕਾਟੇ ਗੁਰਿ ਆਪਣੇ ਪਾਏ ਬਿਸਰਾਮਾ॥ 1॥ ਓਇ ਬਿਖਾਦੀ ਦੋਖੀਆ ਤੇ ਗੁਰ ਤੇ ਹੂਟੇ॥ ਹਮ ਛੂਟੇ ਅਬ ਉਨ੍ਹਾ ਤੇ ਓਇ ਹਮ ਤੇ ਛੂਟੇ॥ 1॥ ਰਹਾਉ॥ ਮੇਰਾ ਤੇਰਾ ਜਾਨਤਾ ਤਬ ਹੀ ਤੇ ਬੰਧਾ॥ ਗੁਰਿ ਕਾਟੀ ਅਗਿਆਨਤਾ ਤਬ ਛੁਟਕੇ ਫੰਧਾ॥ 2॥ ਜਬ ਲਗੁ ਹੁਕਮੁ ਨ ਬੂਝਤਾ ਤਬ ਹੀ ਲਉ ਦੁਖੀਆ॥ ਗੁਰ ਮਿਲਿ ਹੁਕਮੁ ਪਛਾਨਿਆ ਤਬ ਹੀ ਤੇ ਸੁਖੀਆ॥ 3॥ ਨਾ ਕੋ ਦੁਸਮਨ ਦੋਖੀਆ ਨਾਹੀ ਕੋ ਮੰਦਾ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸੇਵਕੋ ਨਾਨਕ ਖਸਮੈ ਬੰਦਾ॥ 4॥17॥119॥

Assa Mehla 5: Deegun doala tuou luou, juou mun kay bherma. Bherm kaatay Gur(i) aapnay, paayay bisraama. 1. Oyay bikhaadi dokhiya, tay Gur tay hootay. Hum chhootay ub

ohna tay, oyay, hum tay chhootay. 1. Ruhaou. Mayra, tayra, jaanta, tub hee tay bundha. Gur(i) kaati ugiyanta, tub chhootkay phundha. 2. Jub lug(u) Huqam na boojhta, tub hee luou dookhiya. Gur mil(i) Huqam(u) puchhaaniya, tub hee tay sookhiya. 3. Na ko dooshmun dokhiya, naahi ko munda. Gur kee sayva sayko, Nanak Khusmaiy bunda. 4.17.119.

Word Meaning: Deagun = decline (of character). Doala = wavering of mind. Tuou Luou = only till then. Juou = as long as. Bisraama = peace (stable mind). 1. Bikhaadi = belligerent; trouble-causing. Doakhiya = enemies. Hootay = tired; exhausted. Chhootay = disconnected; cut-off. Pause. Jaanta = considers. Bundha = caught in the net (of Maya). Ugiyanta = ignorance. Phundha = bonds. 2. Boojhta = understands. Puchhaniya = recognized; realized. 3. Munda = bad; despicable. Sayvko = servant. Bunda = slave. 4.

MEANING: The decline in morality and the weakening of the mind happen only as long as one is trapped in his illusions of Maya (and does not remember Waheguru). The Guru removes all misgivings, thereby enabling one's mind to become peaceful (and he maintains a high character). 1. The five demons, which are your enemies and cause trouble for you, get exhausted (come under control) by the Guru's advice. At that point, all connections between the devotee and the demons get cut off. Pause. As long as the man discriminates between individuals – considers some as friends while others as enemies – he is caught in the net of Maya. But when the Guru dispels the ignorance (and enlightens the mind), all discriminations come to an end. 2. As long as the man does not recognize the Will of Waheguru, he suffers; but when he comes to understand the Will of the Lord in the shelter of the Guru, he begins to enjoy comfort. 3. When one serves the Guru like a servant, and becomes a slave of the Lord (Waheguru), he no longer thinks of people as his enemies or as bad individuals, oh Nanak. 4.17.119.

ਆਸਾ ਮਹਲਾ 5॥ ਸੂਖ ਸਹਜ ਆਨਦ ਘਣਾ ਹਰਿ ਕੀਰਤਨ ਗਾਉ॥ ਗਰਹ ਨਿਵਾਰੇ ਸਤਿਗੁਰੂ ਦੇ ਆਪਣਾ ਨਾਉ॥ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਸਦ ਬਲਿ ਜਾਉ॥

(ਅੰਗ 401)॥ ਗੁਰੂ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ ਜਿਸੁ ਮਿਲਿ ਸਚੁ ਸੁਆਉ॥ 1॥ ਰਹਾਉ॥ ਸਗੁਨ ਅਪਸਗੁਨ ਤਿਸ ਕਉ ਲਗਹਿ ਜਿਸੁ ਚੀਤਿ ਨ ਆਵੈ॥ ਤਿਸੁ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਜੋ ਹਰਿ ਪ੍ਰਭਿ ਭਾਵੈ॥ 2॥ ਪੁੰਨ ਦਾਨ ਜਪ ਤਪ ਜੇਤੇ ਸਭ ਊਪਰਿ ਨਾਮੁ॥ ਹਰਿ ਹਰਿ ਰਸਨਾ ਜੋ ਜਪੈ ਤਿਸੁ ਪੂਰਨ ਕਾਮੁ॥ 3॥ ਭੈ ਬਿਨਸੈ ਭ੍ਰਮ ਮੋਹ ਗਏ ਕੋ ਦਿਸੈ ਨ ਬੀਆ॥ ਨਾਨਕ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਫਿਰਿ ਦੂਖੁ ਨ ਥੀਆ॥ 4॥18॥120॥

Assa Mehla 5: Sookh, sehj, aanund ghunaa, Hur(i) keertun gaaoun. Greh nivaaray Satguru, day Aapna Naaoun. 1. Bulihaari Gur aapnay, sud, sud bul(i) jaaoun.

(PAGE 401): Guru vit-houn vaariya, Jis(u) mil(i) Sach(u) sooaaou. 1. Ruhaou. Sagun, upsagun tis kuou lugeh(i) jis(u) cheet(i) na aavaiy. Tis(u) Jum(u) nayrr(i) na aavuyee, jo Hur(i) Prubh bhaavaiy. 2. Poonn, daan, jup, tup, jaytay, subh oopur(i) Naam(u). Hur(i) Hur(i) rusna jo jupaiy, tis(u) poorun kaam(u). 3. Bhaiy binsaiy, bherm moh guyyay, ko disaiy na beeya. Nanak raakhay Parbrahm, phir(i) dookh(u) na theeya. 4.18.120.

Word Meaning: Sehj = blissful state. Anund = blissfulness; ecstasy. Ghunaa = immense. Greh =planets. Nivaaray = removed; killed their negative effects (Hindu Granths espouse that the positions of planets have their effects – mostly negative – on humans). 1. Bulihaari = Vaariya = offer life to serve. Vit-houn = for. Sooaaou = objective. Pause. Sagun = auspicious moments (or deeds). Upsagun = inauspicious moments (or deeds). Jum(i) = angel of death. 2. Poonn = (believed to be) noble deeds. Jup = recitation of some mantra. Tup = self-torture. Jaytay = all those. Rusna = tongue. Poorun Kaam = successful. 3. Bhaiy = fears. Bherm = misgivings. Beeya = other. Theeya = haapens. 4.

MEANING: By singing praise of Waheguru, I acquire the comfort of blissfulness, and my mind enjoys great ecstasy. The Guru has eradicated all the perceived negative effects of the planets by implanting His Naam (Shabad) in my mind. 1. I am always a sacrifice for my Satguru by whose grace I have achieved my real objective in life to connect with Waheguru. Pause. Only that individual is influenced by (believes in) auspicious and inauspicious moments (or deeds) who does not have Waheguru's Naam in his mind. But the fear of death does not even come near him who is liked by Waheguru. 2.
Waheguru's Naam is above all the Brahman-preached rituals of noble deeds, donations, recitation of some mantra, self-torture, etc. (to please some deity). The devotee, who recites Waheguru's Naam with his tongue, gets all his tasks completed successfully. 3.
All the fears, illusions, and worldly attachments disappear, and nobody seems to be a stranger to the devotee who is protected by Waheguru, and he never suffers any discomfort again, oh Nanak. 4.18.120.

ਆਸਾ ਘਰੁ 9 ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਚਿਤਵਉ ਚਿਤਵਿ ਸਰਬ ਸੁਖ ਪਾਵਉ ਆਗੈ ਭਾਵਉ ਕਿ ਨ ਭਾਵਉ॥ ਏਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੂਸਰ ਕੈ ਪਹਿ ਜਾਵਉ॥ 1॥ ਹਉ ਮਾਗਉ ਆਨ ਲਜਾਵਉ॥ ਸਗਲ ਛਤ੍ਰਪਤਿ ਏਕੋ ਠਾਕੁਰੁ ਕਉਨੁ ਸਮਸਰਿ ਲਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਊਠਉ ਬੈਸਉ ਰਹਿ ਭੀ ਨ ਸਾਕਉ ਦਰਸਨੁ ਖੋਜਿ ਖੋਜਾਵਉ॥ ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿਕ ਸਨਕ, ਸਨੰਦਨ, ਸਨਾਤਨ, ਸਨਤ ਕੁਮਾਰ, ਤਿਨ੍ਹ ਕਉ ਮਹਲੁ ਦੁਲਭਾਵਉ॥ 2॥ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧ ਕੀਮਤਿ ਪਵੈ ਨ ਪਾਵਉ॥ ਤਾਕੀ ਸਰਣਿ ਸਤਿਪੁਰਖ ਕੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਉ॥ 3॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਕਾਟਿਓ ਬੰਧ ਗਰਾਵਉ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧ ਸੰਗੁ ਪਾਇਓ ਤਉ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵਉ॥ 4॥1॥121॥

Assa Ghur(u) 9, Mehla 5: Ek Onkar Satgur Persad(i). Chitvoun, chituv(i) serb sookh paavoun, aagaiy bhaavoun k(i) na bhaavoun. Aik(u) Dataar(u), sugul haiy jaachik, doosur kaiy peh(i) jaavoun. 1. Huoun maangoun aan, lujaavoun. Sugul Chhutarput(i) aiko Tthaakur(u), kaun sumsur(i) laavoun. 1. Ruhaou. Ootthoun, baiysoun, reh(i) bhee na saakoun, Durshun khoaj(i), khaojaavoun. Brahamaadik, Sunukaadik, Sunuk, Snundun, Snaatun, Sunut Kumar, tinh kuou Mehl doolbhaavou. 2. Agumm, Agumm, Agaadh(i) boadh, keemut(i) puvaiy, na, paavoun. Taaki shern(i) Satpurakh kee, Satgur, Purakh(u) dhiyaavoun. 3. Bhuyyo kirpaal, duyyaal(i) Prubh Tthaakur, Kaatiyo bundh, graavou. Kuhou Nanak, juou Sadh sung(u) paayiyo, tuou phir(i) junum na aavoun. 4.1.121.

Word Meaning: Chitvoun = think of. Aagaiy = Waheguru's Court. Bhaavoun = will be liked. Daataar(u) = the provider (Waheguru). Jaachik = beggars. 1. Aan = any other. Lujaavoun = feel ashamed. Chhutarput(i) = the one who has royal canopy on him (emperor). Sumsur(i) = equal; rival. Laavoun = compare. Pause. Reh(i) Na Saakoun = cannot control myself. Khoajaavoun = seek help to search. Brahmaadik = Brahma and the like. Sunkaadik = Sunuk and the like (the four sons of Brahma – Sunuk, Snundun, Snaatun and Sunut Kumar). Mehl(u) = Waheguru's Court. Doolbhaavou = very difficult to have access. 2. Agumm = physically inaccessible. Agaadh(i) = unfathomable. Bodh = understanding, comprehension. Taaki = sought. 3. Bhuyyo = became. Graavou = from the neck. 4.

MEANING: I think about Waheguru in my mind, and realize all the comforts (blissfulness) because of this. I do not care whether (according to the prevalent beliefs) I will be honoured in Waheguru's Court or not. (See Shabad 113). There is only "One" provider while the whole world is the beggar. Who else should I go to? 1. Waheguru is the only Emperor and the Lord, and there is no one else like Him. I feel ashamed to beg (for my necessities) from anyone else. Pause. Whether I am sitting or standing, I cannot stop thinking about

Waheguru and look for Him, and seek others' (devotees') help for His holy sight. Waheguru's Residence (His person) is almost impossible to access so much so that it is not accessible even to the famous gods like Brahma, and his four sons – Sunuk, Snundun, Snaatun, and Sunut Kumar, and the like. 2. Waheguru is unreachable, unfathomable, and beyond our comprehension. I cannot value His magnanimity even if I tried. I sought the shelter of the Perfect Satguru, and am reciting His Shabad. 3. My Lord, Waheguru became very kind to me, and cut the noose (strong grips) of Maya from around my neck. When one joins the congregation of holy saints, he does not take rebirths, oh Nanak. 4.1.121.

ਆਸਾ ਮਹਲਾ 5॥ ਅੰਤਰਿ ਗਾਵਉ ਬਾਹਰਿ ਗਾਵਉ ਗਾਵਉ ਜਾਗਿ ਸਵਾਰੀ॥ ਸੰਗਿ ਚਲਨ ਕਉ ਤੋਸਾ ਦੀਨਾ ਗੋਬਿੰਦ ਨਾਮ ਕੇ ਬਿਉਹਾਰੀ॥ 1॥ ਅਵਰ ਬਿਸਾਰੀ ਬਿਸਾਰੀ॥ ਨਾਮੁ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਮੈ ਏਹੋ ਆਧਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਦੂਖਨਿ ਗਾਵਉ ਸੁਖਿ ਭੀ ਗਾਵਉ ਮਾਰਗਿ ਪੰਥਿ ਸਮ੍ਹਾਰੀ॥ ਨਾਮੁ ਦ੍ਰਿੜੁ ਗੁਰਿ ਮਨ ਮਹਿ ਦੀਆ ਮੋਰੀ ਤਿਸਾ ਬੁਝਾਰੀ॥ 2॥ ਦਿਨੁ ਭੀ ਗਾਵਉ ਰੈਨੀ ਗਾਵਉ ਗਾਵਉ ਸਾਸਿ ਸਾਸਿ ਰਸਨਾਰੀ॥ ਸਤਸੰਗਤਿ ਮਹਿ ਬਿਸਾਸੁ ਹੋਇ ਹਰਿ ਜੀਵਤ ਮਰਤ ਸੰਗਾਰੀ॥ 3॥ ਜਨ ਨਾਨਕ ਕਉ ਇਹੁ ਦਾਨੁ ਦੇਹੁ ਪ੍ਰਭ ਪਾਵਉ ਸੰਤ ਰੇਨ ਉਰਿ ਧਾਰੀ॥ ਸ੍ਰਵਨੀ ਕਥਾ ਨੈਨ ਦਰਸੁ ਪੇਖਉ ਮਸਤਕੁ ਗੁਰ ਚਰਨਾਰੀ॥ 4॥2॥122॥

Assa Mehla 5: Untar gaavoun, baahur(i) gaavoun, gaavoun jaag(i) suvaari. Sung(i) chulun kuou toasa deeno, mein ehou aadhaari. 1. Ruhaou. Dookhun(i) gaavoun, sookh(i) bhee gaavoun, maarug(i), punth(i) smaahri. Naam(u) drirr(u), Gur(i) mun meh(i) deeya, mori tisa boojhaari. 2. Din(u)) bhee gaavoun, raiyni gaavoun, gaavoun saas(i), saas(i) rusnaari. Sat sungut(i) meh(i) bisaas(u) hoyay Hur(i), jeevut mert sungaari. 3. Jun Nanak kuou eh(u) daan(u) dayh(u) Prubh, paavoun Sunt rayn oordhaari. Servuni kutha, naiyn durs(u) paykhoun, mustuk Gur Churnaari. 4.2.122.

Word Meaning: Jaag(i) = awake. Svaari = sleeping. Sung(i) Chulun = to take with. Toasa = journey expenses. 1. Uver = other. Bisaari = forgot. Aadhaari = support; basis. Pause. Dookhun(i) = in trouble. Maarug(i) = Punth(i) = on the way. Smaahri = remember. Drirr(u) = reinforce. Mori = mine. Tisa = thirst. Boojhaari = quenched. 2. Raiyni = at night. Rusnaari = with the tongue. Bisaas(u) = faith. Sungaari = with; accompany. 3. Raiyn = dust of the feet (word, advice). Oordhaari = implant in heart. Servuni = with the ears. Kutha = story (virtues). Naiyn = eyes. Paykhoun = see. 4.

MEANING: I sing Waheguru's praise whether I am inside (to myself), outside (dealing with public), awake, or asleep. Those devotees, who deal in Waheguru's Naam, are given His Naam as the journey expenses in the path of life. 1. The Perfect Guru has given me the gift of Waheguru's Naam which is the basis of my life; I have forgotten (the support of) everything else now. Pause. I sing Waheguru's praise in sadness, in happiness, and on the journey (of life). The Guru has reinforced Waheguru's Naam in my mind whereby all my thirst (fire) for the worldly desires has been put out. 2. In the company (shelter) of the Guru, it has become my firm faith that Waheguru is always with me - during my life or at death. Now, I sing His praise with my tongue whether it is day or night. 3.
Please give me the gift of the dust of the feet of the Guru (opportunity to serve Him like a slave), oh Waheguru. I wish to listen to His Words (Waheguru's praise) with the ears, to have His sight with the eyes, and lay my head on His feet, oh Nanak. 4.2.122.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਘਰੁ 10 ਮਹਲਾ 5॥ ਜਿਸ ਨੋ ਤੂੰ ਅਸਥਿਰੁ ਕਰਿ ਮਾਨਹਿ ਤੇ ਪਾਹੁਨ ਦੋ ਦਾਹਾ॥

(ਅੰਗ 402)॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਸਗਲ ਸਮਗ੍ਰੀ ਸਭ ਮਿਥਿਆ ਅਸਨਾਹਾ॥ 1॥ ਰੇ ਮਨ ਕਿਆ ਕਰਹਿ ਹੈ ਹਾ ਹਾ॥ ਦ੍ਰਿਸਟਿ ਦੇਖੁ ਜੈਸੇ ਹਰਿਚੰਦਉਰੀ ਇਕੁ ਰਾਮ ਭਜਨੁ ਲੈ ਲਾਹਾ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ

ਬਸਤਰ ਦੇਹ ਓਢਾਨੇ ਦਿਨ ਦੋ ਚਾਰਿ ਭੋਰਾਹਾ॥ ਭੀਤਿ ਊਪਰੇ ਕੇਤਕੁ ਧਾਈਐ ਅੰਤ ਓਰਕੋ ਆਹਾ॥ 2॥ ਜੈਸੇ ਅੰਭ ਕੁੰਡ ਕਰਿ ਰਾਖਿਓ ਪਰਤ ਸਿੰਧੁ ਗਲਿ ਜਾਹਾ॥ ਆਵਗਿ ਅਗਿਆ ਪਾਰਬ੍ਰਹਮ ਕੀ ਊਠਿ ਜਾਸੀ ਮੁਹਤ ਚਸਾਹਾ॥ 3॥ ਰੇ ਮਨ ਲੇਖੈ ਚਾਲਹਿ ਲੇਖੈ ਬੈਸਹਿ ਲੇਖੈ ਲੈਦਾ ਸਾਹਾ॥ ਸਦਾ ਕੀਰਤਿ ਕਰਿ ਨਾਨਕ ਹਰਿ ਕੀ ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਣ ਓਟਾਹਾ॥ 4॥1॥123॥

Ek Onkar Satgur Persad(i): Assa Ghur(u) 10, Mehla 5: Jis nu tu usthir(u) kur(i) maaneh(i), tay paahoon do daaha.

(PAGE 402): Poottur, kluttar, greh(i), sugul smuggri, subh mithiya usnaaha. 1. Ray mun, kiya kureh(i) haiyn, ha, ha. Drisht(i) daykh(u) jaiysay herchundauri, ikk(u) Ram bhujun laiy laaha. 1. Ruhaou. Jaiysay bustur dayh odhaanay, din do, chaar(i) bhoraaha. Bheet(i) oopray kaytuk(u) dhaayiyaiy, unt oarko aaha. 2. Jaiysay umbh koond kur(i) raakhiyo, purut sindh(u) gul(i) jaaha. Aavug(i) aagiya Parbrahm kee, ootth(i) jaasi moohut, chusaaha. 3. Ray mun, laykhaiy chaaleh(i), laykheh(i) baiyseh(i), laykhaiy laiynda saaha. Suda keerut kur(i) Nanak Hur(i) kee, oobray Satgur churn oataaha. 4.1.123.

Word Meaning: Usthir(u) = everlasting. Paahoon = visitor. Daaha = days. Kluttar = wife. Smuggri = belongings. Mithiya = false; short-lived. Usnaaha = love for. 1.
Ha, Ha = sigh. Drisht(i) = visible. Herchundauri = mirage. Laaha = benefit. Pause.
Bustur = clothes. Odhaanay = wear. Bhoraaha = wear out. Bheet(i) = wall. Kaytuk = how far. Dhaayiyaiy = run. Oarko = end. 2. Umbh = water. Koond = pool; a tank. Sindh = sea; salt. Gul(i) = dissolve. Aagiya = order. Moohut = Chusaaha = in a short moment. 3. Laykhaiy = as per written by Waheguru. Keerut = praise. Oobray = salvaged. 4.

MEANING: The body, which you believe will last forever, is actually a visitor here on this earth for a few days only (for a very short period of time), oh my friend. So, your love for your sons, your wife, household, and other belongings is all false. 1. Why are you sighing, oh my mind? Think of all the visible comforts as a mirage; only the worship of Waheguru is beneficial to you. Pause. Just as the clothes you wear on your body wear out in a short time, and just as a wall has its end, and you cannot run on it for long, human life also has its end. 2. Just like salt poured into a pool of water dissolves quickly and disappears, the human soul leaves the body and disappears in a very short time at the Will of Waheguru. 3. You move, sit down (rest), and breathe, as per the Will of Waheguru, for a limited period of time only as prewritten by Waheguru. One gets salvation in the shelter of Satguru, where he sings praise of Waheguru all the time, oh Nanak. 4.1.123.

ਆਸਾ ਮਹਲਾ 5॥ ਅਪੁਸਟ ਬਾਤ ਤੇ ਭਈ ਸੀਧਰੀ ਦੂਤ ਦੁਸਟ ਸਜਨਈ॥ ਅੰਧਕਾਰ ਮਹਿ ਤਨੁ ਪ੍ਰਗਾਸਿਓ ਮਲੀਨ ਬੁਧਿ ਹਛਨਈ॥ 1॥ ਜਉ ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ॥ ਸੁਖ ਸੰਪਤ ਹਰਿ ਨਾਮ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਮਿਲਈ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਕਿਰਪਨ ਕਉ ਕੋਇ ਨ ਜਾਨਤ ਸਗਲ ਭਵਨ ਪ੍ਰਗਟਈ॥ ਸੰਗਿ ਬੈਠਨੋ ਕਹੀ ਨ ਪਾਵਤ ਹੁਣਿ ਸਗਲ ਚਰਣ ਸੇਵਈ॥ 2॥ ਆਢਿ ਆਢਿ ਕਉ ਫਿਰਤ ਢੂੰਢਤੇ ਮਨ ਸਗਲ ਤ੍ਰਿਸਨ ਬੁਝਿ ਗਈ॥ ਏਕੁ ਬੋਲੁ ਭੀ ਖਵਤੋ ਨਾਹੀ ਸਾਧ ਸੰਗਤਿ ਸੀਤਲਈ॥ 3॥ ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਵਖਾਨੈ ਅਗਮ ਅਗਮ ਅਗਮਈ॥ ਦਾਸੁ ਦਾਸ ਦਾਸ ਕੋ ਕਰਿਅਹੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਰਣਈ॥ 4॥2॥124॥

Assa Mehla 5: Apoosht baat tay bhuyyi seedhri, doot doosht sujnuyyi. Undhkaar meh(i) tun(u) pergaasiyo, muleen boodh(i) huchhnuyyi. 1. Juou kirpa Gobind bhuyyee. Sookh, sumput, Hur(i) Naam ful paayay, Satgur miluyyi. 1. Pause. Moh(i) kirpun kuou koyay na jaanut, sugul bhuvun pergtuyyi. Sung(i) baitthno kuhee na paavut, hoon(i) sugul churn sayvuyyi. 2. Aadh(i), aadh(i) kuou phirt dhoondhtay, mun sugul trishn boojh(i) guyee. Aik boal(u) bhee khuvto naahi, Sadh sungut(i) seetluyyi. 3. Aik jeeh goon kuvun vukhaanaiy, Agumm, Agumm, Agmuyyi. Daas(u), daas, daas, ko kuriuhou, jun Nanak Hur(i) shernuyyi. 4.2.124.

Word Meaning: Apoosht = opposing; negative. Seedhuri = straight; favourable. Doot Doosht = evil; enemies. Sujnuyyi = friends. Pergaasiiyo = enlightened. Muleen = filthy with evil thoughts. Huchhnuyyi = became pure. 1. Sumput = wealth. Ful = rewards. Pause. Kirpun = miser; cheap. Sugul Bhuvun = the whole world. Pergutuyyi = became well known. Sung(i) = with. Churn Sayvuyyi = worship feet. 2.
Aadh(i) = half of the lowest coin. Dhoondhtay = looking for. Trishn = fire of desires. Boojh Guyee = put out. Khuvto = tolerate; endure. Seetluyyi = calmed down. 3.
Jeeh = tongue. Vukhaanaiy = say; describe. Agumm = inaccessible. Daas(u) = slave. Shernuyyi = in the shelter of. 4.
MEANING: When Waheguru becomes kind, one gets connected with Satguru and is bestowed with the gift of Waheguru's Naam, which is the source of all comforts and wealth. **Pause.** Meeting (getting connected) with Waheguru enlightens one's body (dark mind), and his thinking, which had become filthy with evil thoughts, gets purified. The evil thinking which was guiding the mind in the negative direction became pure and favourable, and the enemies (the five demons) became friends (no longer influenced by his sensual pleasures). 1. I was a cheap money-lover, not known to anyone (given no respect), but (after meeting the Guru), I have come to be known to the whole world. Before (meeting with the Guru), nobody would let me sit with them, but now everybody is serving my feet (showing respect). 2. I was looking to save even the lowest coin before (I was so miser that I always cared about even the smallest profit), but all the fire of my desires has been put out, and I am fully contented now. I could not tolerate even a single rough word against me before, but have become perfectly calm now in the company (shelter) of the Guru. 3. Waheguru is inaccessible, and is inaccessible (beyond description), so how can I describe all His virtues with a single tongue? I have come to Your shelter, oh Waheguru; make me the slave of Your slaves, begs Nanak. 4.2.124.

ਆਸਾ ਮਹਲਾ 5॥ ਰੇ ਮੂੜੇ ਲਾਹੇ ਕਉ ਤੂ ਢੀਲਾ ਢੀਲਾ ਤੋਟੇ ਕਉ ਬੇਗਿ ਧਾਇਆ॥ ਸਸਤ ਵਖਰ ਤੂੰ ਘਿੰਨਹਿ ਨਾਹੀ ਪਾਪੀ ਬਾਧਾ ਰੇਨਾਇਆ॥ 1॥ ਸਤਿਗੁਰ ਤੇਰੀ ਆਸਾਇਆ॥ ਪਤਿਤ ਪਾਵਨੁ ਤੇਰੋ ਨਾਮੁ ਪਾਰਬ੍ਰਹਮ ਮੈ ਏਹਾ ਓਟਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਗੰਧਣ ਵੈਣ ਸੁਣਹਿ ਉਰਝਾਵਹਿ ਨਾਮੁ ਲੈਤ ਅਲਕਾਇਆ॥ ਨਿੰਦ ਚਿੰਦ ਕਉ ਬਹੁਤੁ ਉਮਾਹਿਓ ਬੂਝੀ ਉਲਟਾਇਆ॥ 2॥ ਪਰ ਧਨ ਪਰ ਤਨ ਪਰਤੀ ਨਿੰਦਾ ਅਖਾਧਿ ਖਾਹਿ ਹਰਕਾਇਆ॥ ਸਾਚ ਧਰਮ ਸਿਉ ਰੁਚਿ ਨਹੀ ਆਵੈ ਸਤਿ ਸੁਨਤ ਛੋਹਾਇਆ॥ 3॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭੁ ਠਾਕੁਰ ਭਗਤ ਟੇਕ ਹਰਿ ਨਾਇਆ॥ ਨਾਨਕ ਆਹਿ ਸਰਣ ਪ੍ਰਭ ਆਇਓ ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ॥ 4॥3॥125॥

Assa Mehla 5: Ray moorray, laahay kuou tu dheela, dheela, toatay kuou bayg(i) dhaaya. Sust vukkhur tu ghinneh(i) naahi, paapi baandha raynaaya. 1. Satgur Tayri aasaaya. Putit paavun(u) Tayro Naam(u) Parbrahm, mein eha oataaya. 1. Ruhaou. Gundhun vaiyn sooneh(i) oorjhaaveh(i) Naam(u) laity ulkaaya. Nind chind kuou buhout(u) oomaahiyo, boojhee ooltaaya. 2. Pur dhun, pur tun, purtee ninda, akhaadh(i) khaah(i) hurkaaya. Saach Dherm siyoun rooch(i) nuhee aavaiy, Sat(i) soonut chhohaaya. 3. Deen duyaal, kirpaal, Prubh Tthaakur, bhugut tayk Hur(i) Naaya. Nanak aah(i) shern Prubh aayo, raakh(u) laaj upnaaya. 4.3.125.
Word Meaning: Moorray = foolish. Laahay = profit (spiritual gain). Dheela = lazy. Toatay = loss (of morality). Bayg(i) = quickly. Dhaaya = rushes. Sust = inexpensive (in terms of money). Vukkhur = merchandise. Ghinneh(i) = receive; acquire. Baandha Raynaaya = caught in debt. 1. Aasaaya = hope; dependence. Putit = immoral. Paavun(u) = pure; purifying. Oataaya = shelter; support. Pause. Gundhun Vaiyn = dirty songs. Oorjhaaveh(i) = gets entangled; trapped. Ulkaaya = shows laziness. Nind = malicious

criticism. Chind = think. Oomaahiyo = zestful. Boojhee = comprehended. Ooltaayo = incorrectly; the opposite. 2. Pur = of others. Akhaadh(i) = which should not be eaten (usurping rights of others). Hurkaaya = like a mad dog. Siyoun = with. Rooch(i) = interest. Chhohaaya = jumps in anger. 3. Tayk = support. Naaya = Naam. Aahiya = hopeful. Upnaaya = Your own. 4.

MEANING: You are very lazy to make (spiritual) gain but rush for activities which cause you (spiritual) loss, oh foolish man. You do not buy the merchandise (of virtues) which costs you no money, but are getting loaded with the debt of sinful activities, oh sinner. 1. I seek Your shelter, oh Satguru. Your Naam purifies the immoral, and it is a great support for me, oh Waheguru. Pause. You listen to dirty songs and get trapped (in the bonds of Maya), but become very lazy to recite Waheguru's Naam. You take every piece of good advice negatively, but are very zealous to think the worst of others. 2. You get busy keeping an evil eye on the wealth and the bodies (women) of others, and also in maliciously criticizing them. You also eat the food of others (usurp their rights) like a mad dog. You take no interest in high morality and truthfulness, and jump in anger when someone tells you the truth about you. 3. The Lord, Waheguru, is very kind and compassionate to the weak, and His Naam is the support of the life of His devotees. I, Nanak, have come to Your shelter with great hope, please make me Your own (connect me with You), and save my honour (from vices), oh Waheguru. 4.3.125.

ਆਸਾ ਮਹਲਾ 5॥ ਮਿਥਿਆ ਸੰਗਿ ਸੰਗਿ ਲਪਟਾਏ ਮੋਹ ਮਾਇਆ ਕਰਿ ਬਾਧੇ॥ ਜਹ ਜਾਨੋ ਸੋ ਚੀਤਿ ਨ ਆਵੈ ਅਹੰਬੁਧਿ ਭਏ ਆਧੇ॥ 1॥ ਮਨ ਬੈਰਾਗੀ ਕਿਉ ਨ ਅਰਾਧੇ॥ ਕਾਚ ਕੋਠਰੀ ਮਾਹਿ ਤੂ ਬਸਤਾ ਸੰਗਿ ਸਗਲ ਬਿਖੈ ਕੀ ਬਿਆਧੇ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਦਿਨੁ ਰੈਨਿ ਬਿਹਾਵੈ ਪਲੁ ਛਿਨੁ ਛੀਜੈ ਅਰਜਾਧੇ॥
(ਅੰਗ 403)॥ ਜੈਸੇ ਮੀਠੈ ਸਾਦਿ ਲੋਭਾਏ ਝੂਠਿ ਧੰਧਿ ਦੁਰਗਾਧੇ॥ 2॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਇਹ ਇੰਦ੍ਰੀ ਰਸਿ ਲ ਪਟਾਧੇ॥ ਦੀਈ ਭਵਾਰੀ ਪੁਰਖਿ ਬਿਧਾਤੈ ਬਹੁਰਿ ਬਹੁਰਿ ਜਨਮਾਧੇ॥ 3॥ ਜਉ ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਤਉ ਗੁਰੁ ਮਿਲਿ ਸਭ ਸੁਖ ਲਾਧੇ॥ ਕਹੁ ਨਾਨਕ ਦਿਨੁ ਰੈਨਿ ਧਿਆਵਉ ਮਾਰਿ ਕਾਢੀ ਸਗਲ ਉਪਾਧੇ॥ 4॥ ਇਉ ਜਪਿਓ ਭਾਈ ਪੁਰਖੁ ਬਿਧਾਤੇ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖਭੰਜਨੁ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਥੇ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 4॥4॥126॥

Assa Mehla 5: Mithiya sung(i) sung(i) luptaayay, moh Maya kur(i) baandhay. Jeh jaano, so cheet(i) na aavaiy, uhunboodh(i) bhuyyay aandhay. 1. Mun baiyragi kiyoun na araadhay. Kaach koatthri maah(i) tu busta, sung(i) sugul bikhaiy kee biyaadhay. 1. Ruhaou. Mayri, mayri, kert din(u) raiyn(i) bihaavaiy, pul(u) chhin(u) chheejaiy urjaadhay.

(PAGE403): Jaiysay meetthaiy saad(i) lobhayay, jhootth(i) dhundh(i) doorgaandhay. 2. Kaam, kroadh, ur(u) loabh, moh, eh indri rus(i) luptaadhay. Deeyee bhuvaari Purakh(i) Bidhaatay, buhour, buhour, junumaadhay. 3. Juou bhuyyo kiepaal deen Dookh-bhunjun, tuou Gur(u) mil(i) subh sookh laadhay. Kuhou Naank din(u) raiyn dhiyaavhoun, maar(i) kaadhi sugul oopaadhay. 4. Iyoun jupiyo bhaayee Purakh Bidhaatay. Bhuyyo kirpaal deen dookh-bhunjun, junum mern dookh laathay. Ruhaou Dooja. 4.4.126.

Word Meaning: Mithiya = falsehood (of Maya). Luptaayay = clinging to. Moh = attachment. Uhun = ego. Boodh(i) = wisdom; thinking. Anndhay = blind. 1.
Baiyraagi = detached from Maya; in love with Waheguru. Kaach Koatthri = body, which is like a hut of mud which can collapse at any time. Bikhaiy = lust; vices. Biyaadhay = illnesses. Pause. Bihaavaiy = spends. Pul(u) Chhin = every moment. Chheejaiy = weakens; decreases. Urjaadhay = life-span. Lobhaayay = attracted to. Jhootth(i) Dhundh(i) = false tasks. Doogaandhay = bad smelling; having bad consequences. 2.

Indri Rus = sensual tastes. Luptaadhay = clung to. Deeyee Bhuvaari = spun around (misguided). Purakh(i) Bidhaataiy = Waheguru – the carver of the fate. 3. Dookh-bhunjun = the destroyer of discomforts. Laadhay = found. Oopaadhay = struggles of mind. 4.

MEANING: The man is strongly attached to the short-lived things in the world, and as a result of his attachments, he is trapped in the bonds of Maya. The man is blinded by his egoistic thinking, and does not think of Waheguru before which he has to finally appear. 1. You reside in a body which is like a hut of mud (which can collapse any time), and on top of that, you are suffering from the disease of sensual pleasures (which can further decrease the span of your life); so why don't you recite Waheguru's Naam with deep love, and with the mind detached from the world, oh my friend? Pause. The man spends his day and night in self-centred activities (this is mine, that is mine) without realizing that the span of his life is shortening every moment. Just like a fly gets trapped in its love for sweet jaggery (raw crystallized sugar), the man is trapped by the offensive-smelling (having bad consequences) Maya-related tasks. 2. The Carver of our fates, Waheguru, has given such a spin to the mind of the man that he is clinging to (is enjoying) his sensual pleasures (like lust, rage, greed, and worldly attachments), as a result of which he takes births again, and again. 3. But, when the Waheguru, which is kind to the weak and is the destroyer of all suffering, becomes benevolent, the man gets connected with the Guru and realizes all comforts. I recite the Naam of Waheguru, which has eradicated all the internal struggles of my mind and freed me from all my doubts, oh Nanak. 4.

This is how I worship the destroyer of all sufferings, Waheguru, as a result of which He becomes kind to you, and eradicates the suffering of rebirths. Second Pause. 4.4.126.

ਆਸਾ ਮਹਲਾ 5॥ ਨਿਮਖ ਕਾਮ ਸੁਆਦ ਕਾਰਣਿ ਕੋਟਿ ਦਿਨਸ ਦੁਖ ਪਾਵਹਿ॥ ਘਰੀ ਮੁਹਤ ਰੰਗ ਮਾਣਹਿ ਫਿਰਿ ਬਹੁਰਿ ਬਹੁਰਿ ਪਛੁਤਾਵਹਿ॥ 1॥ ਅੰਧੇ ਚੇਤਿ ਹਰਿ ਹਰਿ ਰਾਇਆ॥ ਤੇਰਾ ਸੋ ਦਿਨੁ ਨੇੜੈ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਪਲਕ ਦ੍ਰਿਸਟਿ ਦੇਖਿ ਭੂਲੋ ਆਕ ਨੀਮ ਕੋ ਤੂੰਮਰੁ॥ ਜੈਸਾ ਸੰਗੁ ਬਿਸੀਅਰ ਸਿਉ ਹੈ ਰੇ ਤੈਸੋ ਹੀ ਇਹੁ ਪਰ ਗ੍ਰਿਹੁ॥ 2॥ ਬੈਰੀ ਕਾਰਣਿ ਪਾਪ ਕਰਤਾ ਬਸਤੁ ਰਹੀ ਅਮਾਨਾ॥ ਛੋਡਿ ਜਾਹਿ ਤਿਨ ਹੀ ਸਿਉ ਸੰਗੀ ਸਾਜਨ ਸਿਉ ਬੈਰਾਨਾ॥ 3॥ ਸਗਲ ਸੰਸਾਰੁ ਇਹੈ ਬਿਧਿ ਬਿਆਪਿਓ ਸੋ ਉਬਰਿਓ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ॥ ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਤਰਿਓ ਭਏ ਪੁਨੀਤ ਸਰੀਰਾ॥ 4॥5॥127॥

Assa Mehla 5: Nimukh kaam sooaad kaarun(i), koat(i) dinus dookh paaveh(i). Ghuree moohut rung maaneh(i), phir(i) buhour, buhour puchhutaaveh(i). 1. Undhay, chayt(i) Hur(i), Hur(i) Raaya. Tayra so din(u) nayrraiy aaya. 1. Ruhaou. Pulk drisht(i) daykh(i) bhoolo, aak, neem, ko toomur(u). Jaiysa sung(u) bisiur siyoun haiy ray, taiyso hee eh(u) pur greh(u). 2. Bairy kaarun(i) paap kerta, bust ruhhee amaana. Chhoad(i) jaah(i) tin hee siyoun sungee, saajun siyoun baiyraana. 3. Sugul sunsaar(u) ihaiy bidh(i) biyaapiyo, so oobriyo jis Gur(u) Poora. Kuhou Nanak bhuv saagur(u) turiyo, bhuyyay pooneet sreera. 4.5.127.

Word Meaning: Nimukh = a moment. Kaam = lust. Koat(i) = millions. Ghuree Moohut = for a very short time. Rung Maaneh(i) = have fun; enjoy. 1. Chayt(i) = remember. So din(u) = the day of death. Nayrraiy = nearby. Pause. Pulk Drisht(i) = in the twinkling of an eye. Bhoolo = misled. Aak = a very bitter plant (calotropis proccra). Nimm = neem – a tree with very bitter fruit and leaves. Toomber = a pretty-looking but very bitter fruit (Maya is compared to Toomber). Sung(u) = company. Bisiur = snake. Pur Greh(u) = house (wealth and women) of others. 2. Bairy = enemy (Maya). Kaarun(i) = for. Bust = the real thing (Waheguru's Naam). Ruhee = ignored, forgot. Amaana = in trust; unused. Baiyraana = enmity. 3. Ihaiy Bidh(i) = this way. Biyaapiyo = affected; suffers. Oobriyo = salvaged. Bhuv Saagur = the sea of Maya. Turiyo = swam across. Pooneet = pure; pious. 4.

MEANING: You are blinded (by your sensual pleasures), but the day of your death is approaching fast, oh, ignorant man. Remember the Royal Waheguru. **Pause.**
You will suffer for millions of days for a momentary enjoyment of lust; the enjoyment will last only for a very short time, but you will repent again, and again. 1.
Blinded by your lust for a very short time, you mistook the fruits of the bitter plants of *aak*, neem and *toomber* to be sweet (you were attracted to the glamour of poisonous Maya in the form of lust). Enjoying the company of a woman other than your wife is like living with a poisonous snake. 2. You commit sins under the influence of Maya, which is your enemy in reality, and never use the real thing (Waheguru's Naam, which is the source of true bliss and which you were supposed to use). 3. The whole world is suffering the same way (under the influence of Maya); only those are salvaged who get connected with the Perfect Guru. In the shelter of the Guru, one's body (and mind) gets purified, and he gets salvation, oh Nanak. 4.5.127.

ਆਸਾ ਮਹਲਾ 5 ਦੁਪਦੇ॥ ਲੂਕਿ ਕਮਾਨੋ ਸੋਈ ਤੁਮ੍ਹ ਪੇਖਿਓ ਮੂੜ ਮੁਗਧ ਮੁਕਰਾਨੀ॥ ਆਪ ਕਮਾਨੇ ਕਉ ਲੇ ਬਾਧੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਨੀ॥ 1॥ ਪ੍ਰਭ ਮੇਰੇ ਸਭ ਬਿਧਿ ਆਗੈ ਜਾਨੀ॥ ਭ੍ਰਮ ਕੇ ਮੂਸੇ ਤੂੰ ਰਾਖਤ ਪਰਦਾ ਪਾਛੈ ਜੀਅ ਕੀ ਮਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਏ ਤਿਤੁ ਤਿਤੁ ਲਾਗੇ ਕਿਆ ਕੋ ਕਰੈ ਪਰਾਨੀ॥ ਬਖਸਿ ਲੈਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ॥ 2॥6॥128॥
Assa Mehla 5, Doopuday: Look(i) kmaano soyee Toomh paykhiyo, moorr moogudh, mookraani. Aap kmaanay kuou lay baandhay, phir(i) paachhaiy puchhutaani. 1. Prubh mayray sibh bidh(i) aagaiy jaani. Bherm kay moosay, toon raakhut purdah, paachhaiy jea kee maani. 1. Ruhaou. Jit(u), jit(u) laagay kiyya ko kuraiy praani. Bukhsh(i) laiyhou Parbrahm Soami, Nanak sud koorbaani. 2.6.128.
Word Meaning: Look(i) = in hiding. Kmaano = perform deeds. Paykhiyo = saw. Moorr = Moogudh = foolish. Mookraani = denies. Baandhay = caught in the net. 1.
Bidh(i) = means; plans. Aagaiy = before happening. Bherm = illusions. Moosay = robbed of. Pachhaiy = afterwards. Jea Kee Maani = follows the mind. Pause. Laayay = (Waheguru) plans for the man. Praani = man. Bukhsh(i) = forgive. 2.
MEANING: Robbed by your illusions, you follow your mind, and perform the (evil) deeds with the belief that you are hiding them from Waheguru. But you do not realize that He already knows everything, oh foolish man. **Pause.** Whatever the man does in hiding is known to You, oh Waheguru; yet the foolish man denies everything. The man is caught in the net of his own doings, but repents afterwards. 1. But the man is helpless too; he pursues only the types of activities which are preplanned for him by Waheguru. Please forgive us, oh Lord Waheguru. I am always a sacrifice for Him, oh Nanak. 2.6.128.

ਆਸਾ ਮਹਲਾ 5॥ ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਆਪੇ ਨਾਮੁ ਜਪਾਵੈ॥ ਜਹ ਜਹ ਕਾਜ ਕਿਰਤਿ ਸੇਵਕ ਕੀ ਤਹਾ ਤਹਾ ਉਠਿ ਧਾਵੈ॥1॥ ਸੇਵਕ ਕਉ ਨਿਕਟੀ ਹੋਇ ਦਿਖਾਵੈ॥ ਜੋ ਜੋ ਕਹੈ ਠਾਕੁਰ ਪਹਿ ਸੇਵਕੁ ਤਤਕਾਲ ਹੋਇ ਆਵੈ॥ 1॥ ਰਹਾਉ॥ ਤਿਸੁ ਸੇਵਕ ਕੈ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਅਪਨੇ ਪ੍ਰਭ ਭਾਵੈ॥ ਤਿਸ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਹਰਿਆ ਤਿਸੁ ਨਾਨਕ ਪਰਸਣਿ ਆਵੈ॥ 2॥7॥129॥
Assa Mehla 5: Apunay sayvuk kee aapay raakhaiy, aapay Naam(u) jupaavaiy. Jeh, jeh kaaj kirt(i) sayvuk kee, tuhaa, tuhaa ootth(i) dhaavaiy. 1. Sayvuk kuou nicketee hoyay dikhaavaiy. Jo, jo, kuhaiy Tthaakur peh(i) sayvuk, tutkaal hoyay aavaiy. 1. Ruhaou. Tis(u) sayvuk kaiy huoun bulihaari, jo apunay Prubh bhaavaiy. Tis kee soyay sooni mun(u) huriya, tis(u) Nanak persun(i) aavaiy. 2.7.129.
Word Meaning: Sayvuk = devotee. Raakhaiy = protects the dignity. Kaaj Kirt(i) = tasks and jobs. Ootth(i) Dhaavaiy = rushes (to help). 1. Nicketee = close friend (to help).

Tutkaal = right away. Pause. Bulihaari = offer to sacrifice self. Bhaavaiy = is liked. Soyay = fame; praise. Huriya = blooms. Persun(i) = to touch feet; show respect. 2.
MEANING: Waheguru protects His devotees, and Himself makes them recite His Naam. He rushes to the situation wherever His devotee has tasks and jobs to perform (to help the devotee where he needs Him). 1. Waheguru shows His devotee that He is always close to help him. Whatever the devotee asks of Waheguru is given to him right away. Pause. I am a sacrifice for the devotee who is liked by Waheguru. My heart blooms on hearing his praise, and I go to touch his feet (to pay homage), oh Nanak. 2.7.129.

ਆਸਾ ਘਰੁ 11 ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨਟੂਆ ਭੇਖ ਦਿਖਾਵੈ ਬਹੁ ਬਿਧਿ ਜੈਸਾ ਹੈ ਓਹੁ ਤੈਸਾ ਰੇ॥ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਿਓ ਭ੍ਰਮ ਭੀਤਰਿ ਸੁਖਹਿ ਨਾਹੀ ਪਰਵੇਸਾ ਰੇ॥ 1॥
(ਅੰਗ 404)॥ ਸਾਜਨ ਸੰਤ ਹਮਾਰੇ ਮੀਤਾ ਬਿਨੁ ਹਰਿ ਹਰਿ ਆਨੀਤਾ ਰੇ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ ਇਹੁ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਾ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਬ੍ਰਹਮ ਕੀ ਕੀਨ੍ਹੀ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਤਰੀਐ ਰੇ॥ ਘੂਮਨ ਘੇਰ ਅਗਾਹ ਗਾਖਰੀ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਉਤਰੀਐ ਰੇ॥ 2॥ ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਤਤੁ ਨਾਨਕ ਇਹੁ ਜਾਨਾ ਰੇ॥ ਸਿਮਰਤ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮੋਲਕੁ ਮਨ ਮਾਣਕੁ ਪਤੀਆਨਾ ਰੇ॥ 3॥1॥130॥
Assa Ghur(u) 11, Mehla 5: Ek Onkar Satgur persad(i): Nutooaa bhaykh dikhaavaiy buhou bidh(i), jaiysa haiy, oh(u) taiysa ray. Anik joan(i) bhermiyo bherm bheetur(i), sukheh(i) naahi pervaysa ray. 1.
(PAGE 404): Saajun sunt humaaray meeta, bin(u) Hur(i), Hur(i) aneeta ray. Sadh sung(i) mil(i) Hur(i) goon gaayay, eh(u) junum Pdaruth jeeta ray. 1. Ruhaou. Traiy goon Maya Brahm kee keenhi, kuhou kuvun bidh(i) turiyaiy ray. Ghoomun ghayr agaah gaakhri, Gur Shabadi paar(i) ootriyaiy ray. 2. Khojut, khojut khoaj(i) beechaariyo, tut(u) Nanak eh(u) jaana ray. Simrut Naam(u) nidhaan(u) nirmoluk, mun maanuk(u) putiyaana ray. 3.1.130.
Word Meaning: Nutooaa = acrobat; performer. Bhaykh = guise; semblance. Joan(i) = life forms. Bhermiyo = travels through. Pervaysa = enters; have. 1.
Aaneeta = mortal. Junum Pdaruth(u) = objective of life (union with God). Pause.
Kuvun Bidh(i) = by what means. Turiyaiy = swim across (the sea of Maya). Ghoomun Ghayr = whirlpool. Agaah = unfathomable. Gaakhri = difficult. 2. Khojut = by searching. Tut(u) = reality. Nirmoaluk = invaluable. Maanuk = pearl. Putiyaana = pleased; won over.
MEANING: The man is like an acrobat who may perform in many different guises, but is the same person (has the same character). Similarly, a man may pretend to be highly religious or a philanthropist (and may deceive people), but his real character does not change, and as a result, he has to travel through countless life forms, and he never finds comfort (blissfulness) at heart. 1. The holy saints are our real friends (who make us recite Waheguru's Naam); everything else is mortal. One sings praise of Waheguru in the company of the holy saints, and wins (achieves) the objective of his life (union with Waheguru). Pause. Maya, with the three effects, is created by Waheguru; can someone tell me how to swim across its sea (win over Maya)? The sea of Maya is a whirlpool with no limits to its drowning capability, so it is extremely difficult to swim through it. Only Guru's Shabad enables a man to swim across it. 2. By a deep search and by pondering, I have found the reality that our precious and pearl-like mind can be pleased (won over so that it quits wavering and becomes peaceful) by reciting Waheguru's Naam, which is the invaluable treasure (of blissfulness), oh Nanak. (Remember, once the mind is controlled, it is purified and gets merged into Waheguru). 3.1.130.

ਆਸਾ ਮਹਲਾ 5 ਦੁਪਦੇ॥ ਗੁਰ ਪਰਸਾਦਿ ਮੇਰੈ ਮਨਿ ਵਸਿਆ ਜੋ ਮਾਗਉ ਸੋ ਪਾਵਉ ਰੇ॥ ਨਾਮ ਰੰਗਿ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂੰ ਧਾਵਉ ਰੇ॥ 1॥ ਹਮਰਾ ਠਾਕੁਰੁ ਸਭ ਤੇ ਊਚਾ ਰੈਣਿ ਦਿਨਸੁ ਤਿਸੁ ਗਾਵਉ ਰੇ॥ ਖਿਨੁ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਤਿਸ ਤੇ ਤੁਝਹਿ ਡਰਾਵਉ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਦੇਖਉ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸੁਆਮੀ ਤਉ ਅਵਰਹਿ ਚੀਤਿ ਨ ਪਾਵਉ ਰੇ॥ ਨਾਨਕੁ ਦਾਸੁ ਪ੍ਰਭਿ ਆਪਿ ਪਹਿਰਾਇਆ ਭ੍ਰਮੁ ਭਉ ਮੇਟਿ ਲਿਖਾਵਉ ਰੇ॥ 2॥2॥131॥

Assa Mehla 5, Doopuday: Gur persad(i) mayraiy mun(i) vusiya, jo maangoun, so paavoun ray. Naam rung(i) eh(u) mun(u) triptaana, buhour na kut-houn dhaavoun ray. 1. Humra Tthaakur(u) subh tay oocha, raiyn(i) dinus(u) tis(u) gaavoun ray. Khin(u) meh(i) thaap(i) othaapunhaara, Tis tay toojheh(i) draavoun ray. 1. Ruhaou. Jub daykhoun Prubh(u) apuna Soami, tuou uvreh(i) cheet(i) na paavoun ray. Nanak(u) daas(u) Prubh(i) aap(i) pehraaya, bherm(u) bhuou mayt(i) likhaavoun ray. 2.2.131.

Word Meaning: Doopuday = Shabad with two verses. Mun Vusiya = has taken dwelling (has been embedded) in my mind. Rung(i) = in love. Triptaana = contented. Buhour(i) = again. Na Kut-houn = nowhere. Dhaavoun = rush to (make plans). 1.
Tthaakur = Lord. Khin(u) Meh(i) = in a moment. Thaap(i) = create. Oothaapunhaara = destroyer. Tis Tay = from (of) Him. Draavpun = alarm; warn. Pause.
Uvereh(i) = others. Cheet(i) = in mind. Pehraaya = robed; honoured. Mayt(i) = erase; eradicate. Likhaavoun = write His Naam in my mind. 2.2.13.

MEANING: By Guru's grace, Waheguru has been embedded (enshrined) in my mind, and He fulfills my every wish. My mind has been contented with Waheguru's love, and now it does not rush in any other direction. 1. My Lord is the highest (transcendental) of all; I sing His praise day and night. He can create and destroy in a moment. I alarm (warn) my mind about His capabilities (so that it sings His praise). Pause. When I get a glimpse of my Lord, Waheguru, I cannot think of anybody else. When one writes Waheguru's Naam on his heart by getting rid of his misgivings and all worldly fears, He bestows honour on such a devotee, oh Nanak. 2.2.131.

ਆਸਾ ਮਹਲਾ 5॥ ਚਾਰਿ ਬਰਨ ਚਹੁਆ ਕੇ ਮਰਦਨ ਖਟੁ ਦਰਸਨ ਕਰ ਤਲੀ ਰੇ॥ ਸੁੰਦਰ ਸੁਘਰ ਸਰੂਪ ਸਿਆਨੇ ਪੰਚਹੁ ਹੀ ਮੋਹਿ ਛਲੀ ਰੇ॥ 1॥ ਜਿਨਿ ਮਿਲਿ ਮਾਰੇ ਪੰਚ ਸੂਰਬੀਰ ਐਸੇ ਕਉਨੁ ਬਲੀ ਰੇ॥ ਜਿਨਿ ਪੰਚ ਮਾਰਿ ਬਿਦਾਰਿ ਗੁਦਾਰੇ ਸੋ ਪੂਰਾ ਇਹ ਕਲੀ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਵਡੀ ਕੋਮ ਵਸਿ ਭਾਗਹਿ ਨਾਹੀ ਮੁਹਕਮ ਫਉਜ ਹਠਲੀ ਰੇ॥ ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਜਨਿ ਨਿਰਦਲਿਆ ਸਾਧ ਸੰਗਤ ਕੈ ਝਲੀ ਰੇ॥ 2॥3॥132॥

Assa Mehla 5: Chaar(i) bern, chuhouaan kay merdun, Khut(u) Durshun ker tulee ray. Soondar, sooghur, sroop siyaanay, punchoun hee moh(i) chhulee ray. 1. Jin(i) mil(i) maaray punch soorbir, aisay kaun(u) bulee ray. Jin(i) punch maar(i) bidaar(i) goodaaray, so poora eh kulee ray. 1. Ruhaou. Vuddi koam vus(i), bhaageh(i) naahi, moohkum phauj hutthlee ray. Kuhou Nanak, tin(i) jun(i) nirduliya, Sadh sungut kaiy jhulee ray. 2.3.132.

Word Meaning: Chaar(i) Bern = the four major castes. Merdun = rub off; demolish. Khut(u) Dershun = the six major sects of the mystics; followers of the six Shastras. Ker Tulee = the palm of the hand. Sooghur = Siyaanay = wise; intelligent. Punchoun = the five demons. 1. Bulee = valiant. Bidaar(i) = by tearing apart. Goodaaray = finished. Kulee = Kalyug; this world. Pause. Koam = clan. Vus(i) = under control. Moohkum = powerful. Hutthlee = persistent. Nirduliya = unarm; strip of all powers. Jhulee = with the support of.2

MEANING: The five demons (lust, rage, greed, worldly attachments, and ego) are so powerful that they demolish (the character of) all the four castes, and make the mystics of all the six sects (or the followers of the six Shastras) dance on the palm of their hand (at the signal of their fingers), i.e. enslave them. They rob the noble qualities of the handsome, wise, and intelligent by captivating them with their attraction. 1. Is there such a valiant

who can kill these five braves? The individual who kills, tears apart, and destroys the five demons is the perfect person in the world. Pause.
They have a huge clan, and cannot be brought under control, or do not run away (be defeated) because their army is very forceful and persistent (there are too many of them, and they are very vicious). However, with the support of the Guru, a devotee of Waheguru can unarm them (make them ineffective), oh Nanak. 2.3.132.

ਆਸਾ ਮਹਲਾ 5॥ ਨੀਕੀ ਜੀਅ ਕੀ ਹਰਿ ਕਥਾ ਊਤਮ ਆਨ ਸਗਲ ਰਸ ਫੀਕੀ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਹੁ ਗੁਨਿ ਧੁਨਿ ਮੁਨਿ ਜਨ ਖਟ ਬੇਤੇ ਅਵਰੁ ਨ ਕਿਛੁ ਲਾਈਕੀ ਰੇ॥ 1॥ ਬਿਖਾਰੀ ਨਿਰਾਰੀ ਅਪਾਰੀ ਸਹਜਾਰੀ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਪੀਕੀ ਰੇ॥ 2॥4॥133॥

Assa Mehla 5: Neeki, jea kee Hur(i) kuthaa ootum, aan sugul rus feeki ray. 1. Ruhaou. Buhou goon(i), dhoon(i), moon(i) jun, Khut baytay, uver(u) na kichh(u) laayeeki ray. Bikhaari, niraari, apaari, sehjaari, Sadh sung(i) Nanak peeki ray. 2.4.133

Word Meaning: Neeki = beautiful; useful. Jea Kee = for the soul. Ootum = superior. Aan Rus = other enjoyments. Feeki = tasteless. Pause.
Goon(i) = having good qualities. Dhoon (i) = meditators. Moon(i) Jun = mystics who stay quiet for long times; hermits. Khut Baytay = having knowledge of the six Shastras. Uver(u) = anything else. Laayeeki = befitting their levels. 1.
Bikhaari = the destroyer of vices. Niraari = unique, causing detachment from Maya. Apaari = without limits; indescribable. Sehjaari = source of bliss. Peeki = is taken in. 2.4.133.

MEANING: The discussion of Waheguru's virtues is supreme and very useful (food) for the soul; all other enjoyments in life are tasteless (in comparison). Pause. Nothing else (other than discussing Waheguru) benefits the souls of the devotees who have many noble qualities, are the meditators, are the mystics who stay quiet for very long times, and who have deep knowledge of the six Shastras. 1. The Amrit of discussion of Waheguru's virtues is the destroyer of all vices; causes detachment from Maya; is indescribable in terms of its spiritual effects; and leads to the state of blissfulness. But this Amrit can be taken in only in the company (shelter) of the Guru, oh Nanak. 2.4.133.

ਆਸਾ ਮਹਲਾ 5॥ ਹਮਾਰੀ ਪਿਆਰੀ ਅੰਮ੍ਰਿਤਧਾਰੀ॥ ਗੁਰਿ ਨਿਮਖ ਨ ਮਨ ਤੇ ਟਾਰੀ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਦਰਸਨ ਪਰਸਨ ਸਰਸਨ ਹਰਸਨ ॥ਰੰਗਿ ਰੰਗੀ ਕਰਤਾਰੀ ਰੇ॥ 1॥ ਖਿਨੁ ਰਮ ਗੁਰ ਗਮ ਹਰਿ ਦਮ ਨਹ ਜਮ॥ ਹਰਿ ਕੰਠਿ ਨਾਨਕ ਉਰਿ ਹਾਰੀ ਰੇ॥ 2॥5॥134॥

Assa Mehla 5: Humaari piyaari, Amritdhaari. Gur(i) nimukh na mun tay taari ray. 1. Ruhaou. Durshun persun, sersun, hersun. Rung(i) rungee Kartaari ray. 1. Khin(u) rum, Gur gum, hur(i) dum, neh Jum. Hur(i) kuntth(i) Nanak oorhaari ray. 2.5.134.

Word Meaning: Amritdhaari = rich in Amrit. Nimukh = moment. Taari = avoid; drop from mind; forget. Pause. Dershun = sight (of Waheguru). Persun = touch (Waheguru's feet). Sersun = blissfulness. Hersun = delight; gusto. Rung(i) = in love with (Waheguru). Rungee = dyes. Kartari = in (of) Waheguru. 1. Rum = recite. Gum = reach. Dum = breath. Kuntth(i) = throat; tongue. Oorhaari = implanted in the heart. 2.

MEANING: (Guru's Bani or Shabad in praise of Waheguru) is rich in Amrit (sustains spiritual life), and is very dear to me. The Guru does not forget it for even a moment. Pause. Guru's Amrit-Bani leads to the holy sight of Waheguru and to the touch of His feet (connects with Him). It produces blissfulness and delight in the mind, and dyes the mind with the love of Waheguru. 1. If a devotee recites Guru's Shabad every moment (and all the time), it leads to connection with the Guru, and no fear of the Angel of death is left in the mind. By

reciting Waheguru's Naam with the tongue, I have enshrined His Naam in my heart, oh Nanak. 2.5.134.

ਆਸਾ ਮਹਲਾ 5॥ ਨੀਕੀ ਸਾਧ ਸੰਗਾਨੀ॥ ਰਹਾਉ॥ ਪਹਰ ਮੂਰਤ ਪਲ ਗਾਵਤ ਗਾਵਤ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਵਖਾਨੀ॥ 1॥ ਚਾਲਤ ਬੈਸਤ ਸੋਵਤ ਹਰਿ ਜਸੁ ਮਨਿ ਤਨਿ ਚਰਨ ਖਟਾਨੀ॥ 2॥ ਹਉ ਹਉਰੋ ਤੂ ਠਾਕੁਰ ਗਉਰੋ ਨਾਨਕ ਸਰਨਿ ਪਛਾਨੀ॥ 3॥6॥135॥

Assa Mehla 5: Neeki Sadh sungaani. Ruhaou. Pehr moorut, pul, gaavut, gaavut, Govind, Govind vukhaani. 1. Chaalut, baiysut, sovut Hur(i) jus(u), mun(i), tun(i) Churn khutaani. 2. Huoun hauro, Tu Tthaakur gauro, Nanak Shern(i) puchhani. 3.6.135.

Word Meaning: Neeki = pretty; comforting. Sungaani = company; shelter. Pause. Pehr = 3 hours. Moorut Pul = a short moment. Vukhaani = recite. 1. Jus(u) = praise. Khutaani = well mixed; connected. 2. Huoun = I; me. Hauro = light; poor (in noble qualities). Gauro = heavy; loaded (with noble qualities). Shern(i) = shelter. Puchhaani = recognized; sought. 3.

MEANING: Guru's shelter is highly comforting (blissful). Pause. When a devotee sings Waheguru's praise even for a short time (in the shelter of the Guru), Waheguru's Naam slowly gets implanted on his tongue (and in his heart). 1. The devotee's mind stays connected with Waheguru's Feet (Naam) whether he is travelling, sitting, or even sleeping. 2. Having realized that I am very shallow in noble qualities while You are loaded with them, I, Nanak, have sought Your shelter, oh Waheguru. 3.6.135.

(ਅੰਗ 405)॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 5 ਘਰੁ 12॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਤਿਆਗਿ ਸਗਲ ਸਿਆਨਪਾ ਭਜੁ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰੁ॥ ਏਕ ਸਾਚੇ ਨਾਮ ਬਾਝਹੁ ਸਗਲ ਦੀਸੈ ਛਾਰੁ॥ 1॥ ਸੋ ਪ੍ਰਭੁ ਜਾਣੀਐ ਸਦ ਸੰਗਿ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਬੂਝੀਐ ਏਕ ਹਰਿ ਕੈ ਰੰਗਿ॥ 1॥ ਰਹਾਉ॥ਸਰਣਿ ਸਮਰਥ ਏਕ ਕੇਰੀ ਦੂਜਾ ਨਾਹੀ ਠਾਉ॥ ਮਹਾ ਭਉਜਲੁ ਲੰਘੀਐ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਉ॥ 2॥ ਜਨਮ ਮਰਣੁ ਨਿਵਾਰੀਐ ਦੂਖੁ ਨ ਜਮਪੁਰਿ ਹੋਇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸੋਈ ਪਾਏ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਸੋਇ॥ 3॥ ਏਕ ਟੇਕ ਅਧਾਰੁ ਏਕੋ ਏਕ ਕਾ ਮਨਿ ਜੋਰੁ॥ ਨਾਨਕ ਜਪੀਐ ਮਿਲਿ ਸਾਧ
ਸੰਗਤਿ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਹੋਰੁ॥ 4॥1॥136॥

(PAGE 405): Raag(u) Assa, Mehla 5, Ghur(u) 12: Ek Onkar Satgur persad(i). Tiyaag(i) sugul siyaanpa, bhuj(u) Parbrahm Nirunkaar(u). Aik Saachay Naam baajhoun, sugul deesaiy chhaar(u). 1. So Prubh(u) jaaniyaiy sud sung(i). Gur persaadi boojhiyaiy, Aik Hur(i) kaiy rung(i). 1. Ruhaou. Shern(i), Sumruth Aik kayri, dooja naahi tthaaoun. Muhaa bhuoujul(u) lunghiyaiy, suda Hur(i) goon gaaoun. 2. Junum, mern nivaariyaiy, dookh(u) na Jum Pur(i) hoyay. Naam(u) nidhaan(u) soyee paayay, kirpa kuray Prubh(u) soyay. 3. Aik tayk adhaar(u) Aiko, Aik ka mun(i) joar(u). Nanak, jupiyaiy mil(i) Sadh sungut(i), Hur(i) bin(u) uver(u) na hoar(u). 4.1.136.

Word Meaning: Tiyaag(i) = giving up. Siyaanpaan = shrewdness. Bhuj(u) = worship. Nirunkaar(u) = formless Waheguru. Baajhoun = without. Chhaar = ash. 1. Sung(i) = with. Boojhiyaiy = recognize; realize. Rung(i) = in love. Pause. Sumruth = capable; omnipotent. Kayri = of. Muhaa = great; very difficult. Bhuoujul(u) = sea of Maya. Lunghiyaiy = swim across. 2. Nivaariyaiy = remove; get rid of. Jumpur(i) = the city (court) of the angel of death. Nidhaan(u) = treasure. Soyay = that (Waheguru). 3. Aik = the One (Waheguru). Tayk = Adhaar(u) = support. Tthaaoun = shelter. Joar(u) = (moral) strength. Uver(u) = other; else. 4.

MEANING: Everything other than the eternal Naam of Waheguru is (spiritually) worthless like ash. So, quit all your shrewdness, and worship Waheguru, oh my mind. 1.

However, Waheguru can be realized in the company (shelter) of the Guru only when He is comprehended with love and with the grace of the Guru. Pause. There is no other place than the shelter of the omnipotent Waheguru. The sea of Maya, which is extremely difficult to swim across, can be swum across by singing praise of Waheguru all the time. That's what I do now. 2. With Waheguru's Naam at heart, one's reincarnations come to an end, and one does not suffer at the hands of the Angel of death. But only that devotee acquires the treasure of Naam whom Waheguru is kind to. 3.
There is only one Supreme Being, who provides all kinds of support and gives strength to the mind. There is no other power than Waheguru, and one should worship only Him in the company of the Guru, oh Nanak. 4.1.136.

ਆਸਾ ਮਹਲਾ 5॥ ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਦੀਏ ਸਭਿ ਰਸ ਭੋਗ॥ ਦੀਨ ਬੰਧਪ ਜੀਅ ਦਾਤਾ ਸਰਣਿ ਰਾਖਣ ਜੋਗੁ॥ 1॥ ਮੇਰੇ ਮਨ ਧਿਆਇ ਹਰਿ ਹਰਿ ਨਾਉ॥ ਹਲਤਿ ਪਲਤਿ ਸਹਾਇ ਸੰਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਧਿਆਵਹਿ ਤਰਣ ਕਉ ਸੰਸਾਰੁ॥ ਕਰਮ ਧਰਮ ਅਨੇਕ ਕਿਰਿਆ ਸਭ ਊਪਰਿ ਨਾਮੁ ਅਚਾਰੁ॥ 2॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਲੈ ਸਤਿਗੁਰ ਦੇਵ॥ ਨਾਮੁ ਦ੍ਰਿੜੁ ਕਰਿ ਭਗਤਿ ਹਰਿ ਕੀ ਭਲੀ ਪ੍ਰਭ ਕੀ ਸੇਵ॥ 3॥ ਚਰਣ ਸਰਣ ਦਇਆਲ ਤੇਰੀ ਤੂੰ ਨਿਮਾਣੇ ਮਾਣੁ॥ ਜੀਅ ਪ੍ਰਾਣ ਅਧਾਰੁ ਤੇਰਾ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਤਾਣੁ॥ 4॥2॥137॥

Assa Mehla 5: Jeao, mun(u), tun(u), praan, Prubh kay, deeyay subh(i) rus bhoag. Deen bundhup jea Daata, shern(i) raakhun joag(u). 1. Mayray mun, dhiyayay Hur(i) Hur(i) Naaoun. Hult(i) pult(i) suhaayay sungay, Aik siyoun liv laaou. 1. Pause. Bayd Shastar jun dhiyaaveh(i), tern kuou sunsaar(u). Kerm, dherm, anayk kiriya, subh oopur(i) Naam(u) achaar(u). 2. Kaam(u) kroadh(u) ahunkaar(u) binsaiy, milaiy Satgur Dayv. Naam(u) drirr(u) kur(i) bhugut(i) Hur(i) kee bhulee Prubh kee sayv. 3. Churn, shern Duyaal Tayri, Tu nimaanay maan(u). Jea praan adhaar Tayra, Nanak ka Prubh taan(u). 4.2.137.

Word Meaning: Jeao = soul. Praan = life. Rus Bhoag = luxuries to enjoy. Deen = poor; weak. Bundhup = relative. Daata = provider. Shern(i) = shelter. 1.
Dhiyaayay = remember. Hult(i) = this world. Pult(i) = next world. Suhaayay = supporter. Sungay = with. Liv = focus of mind. Pause. Kerm Dherm = religious deeds. Kiriya = rituals. Achaar = manners. 2. Binsaiy = vanishes. Drirr(u) = reinforce. Bhulee = good; rewarding. 3. Nimaanay = having no respect. Taan(u) = strength. 4.

MEANING: Waheguru has given us the soul, the mind, the body, the life, and all sweet substances (luxuries) to enjoy. He is a relative (friend) of the weak (humble), is the provider for all living beings, and keeps us in His shelter. 1. Recite Waheguru's Naam, and focus on Him all the time, oh my mind. He is with us all the time and protects us in this world and the next. Pause. Some devotees read the Vedas and the Shastras, perform many types of religious deeds and rituals, and display sweet behaviour to swim across the sea of Maya. But Waheguru's Naam is above all these acts. 2. On connecting with Satguru, one's lust, rage, and ego vanish completely. So, one should reinforce Waheguru's Naam in his mind and worship Him. Service to Him is highly rewarding. 3. You are the pride of the individual who never gets any respect; I have come to Your shelter, oh kind Waheguru. You are the basis of my mind and life, and You are Nanak's strength, oh Waheguru. 4.2.137.

ਆਸਾ ਮਹਲਾ 5॥ ਡੋਲਿ ਡੋਲਿ ਮਹਾ ਦੁਖ ਪਾਇਆ ਬਿਨਾ ਸਾਧੂ ਸੰਗ॥ ਖਾਟਿ ਲਾਭੁ ਗੋਬਿੰਦ ਹਰਿ ਰਸੁ ਪਾਰਬ੍ਰਹਮ ਇਕ ਰੰਗ॥ 1॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪੀਐ ਨੀਤਿ॥ ਸਾਸਿ ਸਾਸਿ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਤਿਆਗਿ ਅਵਰ ਪਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੋ ਪ੍ਰਭੁ ਜੀਅ ਦਾਤਾ ਆਪਿ॥ ਤਿਆਗਿ ਸਗਲ ਸਿਆਣਪਾ ਆਠ ਪਹਰ ਪ੍ਰਭ ਜਾਪਿ॥2॥ ਮੀਤੁ ਸਖਾ ਸਹਾਇ ਸੰਗੀ ਊਚ ਅਗਮ ਅਪਾਰੁ॥ ਚਰਣ ਕਮਲ

ਬਸਾਇ ਹਿਰਦੈ ਜੀਅ ਕੋ ਅਧਾਰੁ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਗੁਣ ਤੇਰਾ ਜਸੁ ਗਾਉ॥ ਸਰਬ ਸੂਖ ਵਡੀ ਵਡਿਆਈ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਨਾਉ॥ 4॥3॥138॥

Assa Mehla 5: Doal(i) doal(i) muha dookh paaya, binaa Sadhu sung. Khaat(i) laabh(u) Gobind Hur rus(u), Parbrahm ikk rung. 1. Hur(i) ko Naam(u) jupiyaiy neet(i). Saas(i), saas(i) dhiyaayay so Prubh, tiyaag(i) uver preet(i). 1. Ruhaou. Kern kaarun sumruth so Prubh(u), jea Daata Aap(i). Tiyaag(i) sugul siyaanpaan, aatth pehr Prubh jaap(i). 2. Meet sukha suhaayay sungee, ooch Agumm Apaar(u). Churn Kumul busaayay hirdaiy, jea ko adhaar(u). 3. Kur(i) kirpa Prubh Parbrahm, goon Tayra jus(u) gaaoun. Seb sookh, vuddi vudiyaayee, jup(i) jeevaiy Nanak(u) Naaoun. 4.3.138.

Word Meaning: Doal(i) = weakening of the mind. Khaat(i) = earn. Hur(i) Rus(u) = love for Waheguru. Ikk Rung = uniform; never changing. 1.
Neet(i) = everyday; always. Tiyaag(i) = giving up. Uver = for others. Pause.
Kern Karn = Creator of the universe. Sumruth = capable. Daata = provider. 2.
Suhaayay = supporter. Sungee = companion. Agumm = unreachable. 3.
Jus(u) = praise. Vuddi Vudiyaayee = great magnanimity. 4.

MEANING: Disregarding the attachment (love) for everything else, we should recite Waheguru's Naam with every breath, and remember Him all the time. **Pause.**
Without the shelter of the Guru, I suffered a great deal due to the weakening of my mind (which does not find peace). (So, recite the Naam of) Waheguru, which never changes. By reciting the Naam, you will earn His love (and find peace of mind), oh man. 1.
Waheguru is the creator of the whole universe, is omnipotent, and the provider for all living beings. So, giving up all your cleverness, recite His Naam constantly. 2.
The transcendent Waheguru is unreachable and is limitless; He is the friend and the companion, is helpful everywhere, and is the basis of all life. So, embed (enshrine) His lotus-like soft Feet (His Naam) in the heart, oh my friend. 3. Please, be kind to me so that I may sing Your praise, oh Waheguru. I, Nanak, survive by reciting Your Naam, and enjoy all comforts (blissfulness) which is a huge respect for me. 4.3.138.

ਆਸਾ ਮਹਲਾ 5॥ ਉਦਮੁ ਕਰਉ ਕਰਾਵਹੁ ਠਾਕੁਰ ਪੇਖਤ ਸਾਧੂ ਸੰਗਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਰਾਵਹੁ ਰੰਗਨਿ ਆਪੇ ਹੀ ਪ੍ਰਭ ਰੰਗਿ॥ 1॥ ਮਨ ਮਹਿ ਰਾਮ ਨਾਮਾ ਜਾਪਿ॥ ਕਰਿ ਕਿਰਪਾ ਵਸਹੁ ਮੇਰੈ ਹਿਰਦੈ ਹੋਇ ਸਹਾਈ ਆਪਿ॥ 1॥ ਰਹਾਉ॥ ਸੁਣਿ ਸੁਣਿ ਨਾਮੁ ਤੁਮਾਰਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਪੇਖਨ ਕਾ ਚਾਉ॥
(ਅੰਗ 406)॥ ਦਇਆ ਕਰਹੁ ਕਿਰਮ ਅਪੁਨੈ ਕਉ ਇਹੈ ਮਨੋਰਥ ਸੁਆਉ॥ 2॥ ਤਨੁ ਧਨੁ ਤੇਰਾ ਤੂ ਪ੍ਰਭ ਮੇਰਾ ਹਮਰੈ ਵਸਿ ਕਿਛੁ ਨਾਹਿ॥ ਜਿਉ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਤਿਉ ਰਹਣਾ ਤੇਰਾ ਦੀਆ ਖਾਹਿ॥ 3॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਕਾਟੈ ਮਜਨੁ ਹਰਿ ਜਨ ਧੂਰਿ॥ ਭਾਇ ਭਗਤਿ ਭਰਮ ਭਉ ਨਾਸੈ ਹਰਿ ਨਾਨਕ ਸਦਾ ਹਜੂਰਿ॥ 4॥4॥139॥

Assa Mehla 5: Oodum(u) kuroun, kuraavhou Tthaakur paykhut Sadhu sung(i). Hur(i) Hur(i) Naam(u) churaavhou rungun(i) Aapay hee Prubh rung(i). 1. Mun meh(i) Ram Naama jaap(i). Kur(i) kirpa vus-hou mayraiy hirdaiy, hoyay suhaayee Aap(i). 1. Ruhaou. Soon(i), soon(i) Naam(u) Toomhaara Preetum, Prubh paykhun ka chaaou.

(PAGE 406): Duyya kurhou kirm Apunaiy kuou, ihaiy munoruth sooaaou. 2. Tun(u) dhun(u) Tayra, Tu Prubh mayra, humraiy vus(i) kichh(u) naah(i). Jiyoun, jiyoun raakheh(i), tiyoun, tiyoun rehna, Tayra deeya khaah(i). 3. Junum junum kay kilvikh kaataiy, mujun Hur(i) jun dhoor(i). Bhaayay bhugut(i) bherm bhuou naasaiy, Hur(i) Nanak suda hujoor(i). 4.4.139.

Word Meaning: Oodum = put in effort. Paykhut = see. Churaavouh Rungun = dye (in Your love). 1. Vus-hou = take dwelling. Suhaayee = helpful. Pause.
Paykhun Ka Chaaou = zestful to see. Kirm = worm. Munoruth = Sooaaou = objective.2
Vus(i) = in control. Jiyoun = as you please. Tiyoun = the same way. 3.

Kilvikh = sins. Mujun = bathing. Dhoor(i) = dust of the feet (serve with deep love). Bhaayay = with love. Bherm = doubts. Bhuou = fear. Hujoor(i) = close. 4.
MEANING: Please, put me in the shelter of the Guru, exhort me to put in effort to "see." He is in Your shelter, and dye my mind in the love of Your Naam, oh Waheguru. 1. I pray that I should recite Your Naam all the time. Please, be benevolent and make my mind Your home to stay there. Pause. I have the zest to "see" You, and this is my only objective in life. I have all the bad qualities, and enjoy the filth of sensual pleasure just like a worm which loves filth. Please, be kind to me so that I may "see" You (get connected with You), oh Lord. 2. My body and my wealth are Yours (given by You, and I am satisfied to eat whatever You provide. I have no control over them. But You are mine, and I am happy to live my life as per Your Wish (as You please). 3. Taking a bath in the dust of the Feet of the Guru (acting on His Shabad) destroys the sins of many lives. When one worships Waheguru with love and dedication, all his misgivings and his fears run away, and he "sees" Waheguru close to him, oh Nanak. 4.4.139.

ਆਸਾ ਮਹਲਾ 5॥ ਅਗਮ ਅਗੋਚਰੁ ਦਰਸੁ ਤੇਰਾ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ॥ ਆਪਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਸਤਿਗੁਰ ਬਖਸਿਆ ਹਰਿ ਨਾਮੁ॥ 1॥ ਕਲਿਜੁਗੁ ਉਧਾਰਿਆ ਗੁਰਦੇਵ॥ ਮਲ ਮੂਤ ਮੂੜ ਜਿ ਮੁਗਧ ਹੋਤੇ ਸਭ ਲਗੇ ਤੇਰੀ ਸੇਵ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਆਪਿ ਕਰਤਾ ਸਭ ਸ੍ਰਿਸਟਿ ਧਰਤਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਧਰਮਰਾਜਾ ਬਿਸਮਾਦੁ ਹੋਆ ਸਭ ਪਈ ਪੈਰੀ ਆਇ॥ 2॥ ਸਤਜੁਗ ਤ੍ਰੇਤਾ ਦੁਆਪਰ ਭਣੀਐ ਕਲਿਜੁਗੁ ਊਤਮੋ ਜੁਗਾ ਮਾਹਿ॥ ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਕੋਈ ਨ ਪਕੜੀਐ ਕਿਸੈ ਥਾਇ॥ 3॥ ਹਰਿ ਜੀਉ ਸੋਈ ਕਰਹਿ ਜਿ ਭਗਤ ਤੇਰੈ ਜਾਚਹਿ ਏਹੁ ਤੇਰਾ ਬਿਰਦੁ॥ ਕਰਿ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਅਪਣਿਆ ਸੰਤਾ ਦੇਹਿ ਹਰਿ ਦਰਸੁ॥ 4॥5॥140॥
Assa Mehla 5: Agumm Agoachur(u) durs(u) Tayra, so paayay jis(u) mustuk(i) bhaag(u). Aap(i) kirpaal(i), kirpa Prubh(i) dhaari, Satgur bukhshiya Hur(i) Naam(u). 1. Kulyug oodhaariya Gurdev. Mul, moot, moorr, j(i) moogudh hoatay, subh lugay Tayri sayv. 1. Ruhaou. Tu Aap(i) kerta, subh srisht(i) dherta, subh meh(i) ruhhiya smaayay. Dherm Raja bismaad(u) hoa, subh puyyee paiyreen aayay. 2. Satyug, Trayta, Dooaapur bhuniyaiy, Kalyug ootumo yugaan maah(i). Eh(i) ker(u) kuray, su eh(i) ker(u) paayay, koyee na pukrriyaiy kisaiy thaayayn. 3. Hur(i) Jeeo soyee kureh(i) j(i) bhugut Tayraiy jaacheh(i), eh(u) Tayra bird(u). Ker(i) joarr(i) Nanak daan(u) maangaiy, Apniyaan suntaan dayh(i) Hur(i) durs(u). 4.5.140.
Word Meaning: Agumm = inaccessible. Agoachur(u) = incomprehensible. Ders(u) = glimpse. Dhaari = adopted; did. Bukhshiya = bestowed. 1. Kulyug = this world. Oodhaariya = salvaged. Mul Moot = filthy by mind. Moorr = moogudh = foolish. Pause. Kerta = creator. Dherta = earth. Smaayay = mixed with; present. Dherm Raja = angel of justice. Bismaad(u) = mesmerized. 2. Satyug, Trayta, Dooaapur, Kulyug = the four eons as per the Hindu belief. Ootumo = superior. Maah(i) = among. Ker(u) = hand. Pukrriyaiy = held responsible. 3. Jaacheh(i) = wish for. Bird(u) = innate Greatness. Joarr(i) = folded. 4.
MEANING: Only that individual gets to "see" the inaccessible and the incomprehensible Waheguru, which has good fortune on his forehead. With the benevolence of the kind Waheguru, Satguru bestows His Naam to the devotees. 1. Satguru salvages the world; all those filthy-minded and the foolish, begin to serve You (lead life as per Guru's Shabad), oh Waheguru. Pause. The omnipresent Waheguru is the creator of all living beings and of the earth. Even the Angel of justice is so mesmerized (by Your splendour) that He drops on Your feet (seeks Your shelter) along with everybody else, oh Lord. 2. Hindu religious books discuss the characteristics of the four eons – Satyug,

Trayta, Dooaapur, and Kalyug – and consider the Satyug the best of all. But in reality, Kalyug is the best because if one hand (person) does something (good or bad), only he is held responsible for his act, and the other hand (nobody else) is punished or rewarded for it. 3. It is the innate greatness of Waheguru that He does that whatever His devotees want (He fulfills their wishes). My only prayer, with folded hands, to Waheguru is that He shows His sight to His devotees (connects them to Him), oh Nanak. 4.50.140.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 5 ਘਰੁ 13॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਤਿਗੁਰ ਬਚਨ ਤੁਮ੍ਹ੍ਹਾਰੇ॥ ਨਿਰਗੁਣ ਨਿਸਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਬਿਖਾਦੀ ਦੂਸਟ ਅਪਵਾਦੀ ਤੇ ਪੁਨੀਤ ਸੰਗਾਰੇ॥ 1॥ ਜਨਮ ਭਵੰਤੇ ਨਰਕਿ ਪੜੰਤੇ ਤਿਨ੍ਹ ਕੇ ਕੁਲ ਉਧਾਰੇ॥ 2॥ ਕੋਇ ਨ ਜਾਨੈ ਕੋਈ ਨ ਮਾਨੈ ਸੇ ਪਰਗਟ੍ਹ ਹਰਿ ਦੁਆਰੇ॥ 3॥ ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਵਡਾਈ ਨਾਨਕ ਖਿਨੁ ਖਿਨੁ ਵਾਰੇ॥ 4॥1॥141॥

Raag(u) Assa Mehal 5, Ghur(u) 13: Ek Onkar Satgur persad(i): Satgur Buchan Toomhaaray. Nirgoon nistaaray. 1. Ruhaou. Muhaa bikhaadi, doosht upvaadi, tay pooneet sungaaray. 1. Junum bhuvuntay, nerk(i) purruntay, tinh kay kool oodhaaray. 2. Koyay na jaanaiy, koyee na maanaiy, say pergut(u) Hur(i) Dooaaray. 3. Kuvun oopma dayoon, kuvun vudaayee, Nanak khin(u), khin(u) vaaray. 4.1.141.

Word Meaning: Buchun = Word; Shabad. Nirgoon = lacking noble qualities. Nistaaray = salvages. Pause. Bikhaadi = quarrelsome. Doosht = evil. Upvaadi = using foul language. Pooneet = purified. Sungaaray = in the company. 1. Junum Bhuvuntay = going through different life forms. Nerk(i) Purruntay = going to hell. Kool = clans. Oodhaaray = salvaged. 2. Na Jaanaiy = unknown. Na Maanaiy = getting no respect. Pergut(u) = appear; shine; recognized. Hur(i) Dooaaray = Waheguru's Door (Court). 3. Oopma = compare with. Vudaayee = praise. Khin(u) Khin(u) = every moment. 4.

MEANING: Your Word (Shabad) salvages even those who have no noble qualities, oh, Satguru. Pause. Even the highly quarrelsome, the evil, and those who use very foul language (to hurt others), are purified in Your company (shelter). 1. Even those who take births again and again, and those who deserve hell, get their clans (associates) salvaged by You, oh my Satguru. 2. And those who are not known to others and are given no recognition (accorded no respect) by anyone are given recognition in Waheguru's Court. 3. Who should I compare You with (there is no one like You), and what can I say in Your praise of excellency (I am unable to describe You), oh my Satguru! I, Nanak, am simply a sacrifice for You, every moment, oh Waheguru. 4.1.141.

ਆਸਾ ਮਹਲਾ 5॥ ਬਾਵਰ ਸੋਇ ਰਹੇ॥ 1॥ਰਹਾਉ॥ ਮੋਹ ਕੁਟੰਬ ਬਿਖੈ ਰਸ ਮਾਤੇ ਮਿਥਿਆ ਗਹਨ ਗਹੇ॥ 1॥ ਮਿਥਨ ਮਨੋਰਥ ਸੁਪਨ ਅਨੰਦ ਉਲਾਸ ਮਨਿ ਮੁਖਿ ਸਤਿ ਕਹੇ॥ 2॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪਦਾਰਥੁ ਸੰਗੇ ਤਿਲੁ ਮਰਮੁ ਨ ਲਹੇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਸਤਿਸੰਗੇ ਨਾਨਕ ਸਰਣਿ ਆਹੇ॥ 4॥2॥142॥

Assa Mehla 5: Baavur soyay ruhhay. 1. Ruhaou. Moh Kootumb bikhaiy rus maatay, mithiya gehn guhhay. 1. Mithun munoruth, soopun anund oolaas, mun(i), mookh(i) sat(i) kuhhay. 2. Amrit Naam(u) pdaaruth(u) sungay, til(u) merm(u) na luhhay. 3. Kur(i) kirpa raakhay Satsungay, Nanak shern(i) aahay. 4.2.142.

Word Meaning: Baavur = crazy; foolish. Soyay Ruhhay = slept away. Pause.
Kootumb = family. Bikhaiy Rus = enjoying sensual pleasures. Maatay = intoxicated. Mithiya = false; short-lived. Gehn Guhhay = gathered; accumulated. 1.
Munoruth = objective. Oolaas = enthusiasm; gusto. Sat(i) = everlasting. 2.
Til(u) = (the size of a) sesame seed. Merm = (find) secret; make connection. 3.
Aahay = wish for. 4.

MEANING: The foolish sleep (spend) away their life in ignorance (do not make any connection with God). Pause. Intoxicated in the love of the family, and enjoying sensual pleasures, the ignorant accumulate (enjoy) the comforts which are short-lived (and are problematic). 1. Such people do not just say, they rather believe, that the comforts of life will last forever, even though such comforts and enthusiasm to enjoy them are like a dream, but their objective in life is false (misdirected). 2. Waheguru's Naam, which is the real Amrit (which can make them immortal by connecting them with God), is hidden within them all the time, but they do not have any clue (not even the size of a sesame seed) about it, (they do not realize it), and make no connection with Waheguru). 3.
I, Nanak, wish for the company of holy men, please keep me there, oh God. 4. 2.142.

ਆਸਾ ਮਹਲਾ 5 ਤਿਪਦੇ॥ ਓਹਾ ਪ੍ਰੇਮ ਪਿਰੀ॥ 1॥ ਰਹਾਉ॥ ਕਨਿਕ ਮਾਣਕ ਗਜ ਮੋਤੀਅਨ ਲਾਲਨ ਨਹ ਨਾਹ ਨਹੀ॥ 1॥ ਰਾਜ ਨ ਭਾਗ ਨ ਹੁਕਮ ਨ ਸਾਦਨ॥
(ਅੰਗ 407)॥ ਕਿਛੁ ਕਿਛੁ ਨ ਚਾਹੀ॥ 2॥ ਚਰਨਨ ਸਰਨਨ ਸੰਤਨ ਬੰਦਨ॥ ਸੁਖੋ ਸੁਖੁ ਪਾਹੀ॥ ਨਾਨਕ ਤਪਤਿ ਹਰੀ॥ ਮਿਲੇ ਪ੍ਰੇਮ ਪਿਰੀ॥ 3॥3॥143॥

Assa Mehla 5, Tipuday: Oha praym Piri. 1. Ruhaou. Kunik, maanuk guj, motiun, laalun, neh, naah, nuhee. 1. Raj na bhaag, na Huqam na saadun.
(PAGE 407): Kichh(u), kichh(u) na chaahi. 2. Churnun, shernun, Suntun bundun. Sookho, sookh(u) paahi. Nanak tupt(i) hurrie. Milaiy praym Piri. 3.3.143.
Word Meaning: Oha = the same. Piri = dear (Waheguru). Pause.
Kunik = gold. Maanuk Guj Moati = large-sized rubies and pearls. Laalun = dear; with love. 1. Bhaag = fortune; part of; country. Saadun = (rides of) horses, elephants, chariots. 2. Tupt(i) = heat; fire (of desires). Hurrie = removed. 3.
MEANING: I wish only love for the Dear (Waheguru). Pause. I certainly say no, no, to any amount of gold, or large - sized rubies and pearls. 1.
I do not need the reign of any country or command over people, or the ownership of horses, elephants, and chariots – nothing, nothing at all. 2.
I only wish for the shelter of the feet of the holy saints, and to kneel before them (to obey their commands). Serving them is most comforting. The fire of my desires is smothered when I get the love of my dear Waheguru (get connected with Him), oh Nanak. 3.3.143.

ਆਸਾ ਮਹਲਾ 5॥ ਗੁਰਹਿ ਦਿਖਾਇਓ ਲੋਇਨਾ॥ 1॥ ਰਹਾਉ॥ ਈਤਹਿ ਊਤਹਿ ਘਟਿ ਘਟਿ ਘਟਿ ਤੂੰਹੀ ਤੂੰਹੀ ਮੋਹਿਨਾ॥ 1॥ ਕਾਰਨ ਕਰਨਾ ਧਾਰਨ ਧਰਨਾ ਏਕੈ ਏਕੈ ਸੋਹਿਨਾ॥ 2॥ ਸੰਤਨ ਪਰਸਨ ਬਲਿਹਾਰੀ ਦਰਸਨ ਨਾਨਕ ਸੁਖਿ ਸੁਖਿ ਸੋਇਨਾ॥ 3॥4॥144॥

Assa Mehla 5: Gureh(i) dikhaayiyo loyina. 1. Ruhaou. Eeteh(i), ooteh(i), ghut(i), ghut(i), ghut(i), ghut(i), Toonhee, Toonhee, Mohina. 1. Karun Kerna, dhaarun dherna, Aikaiy, Aikaiy, Sohina. 2. Suntun persun, bulihaari durshun, Nanak sookh(i) sookh(i) soyina. 3.4.144.
Word Meaning: Gureh(i) = Guru did. Loyina = (with the) eyes. Pause.
Eeteh(i) = here. Ooteh(i) = there. Ghut(i) = in the heart. Mohina = captivating. 1. Kaarun Kerna = the creator of the universe. Dhaarun Dherna = supporting the earth. Sohina = looking very attractive. 2. Persun = touch feet. Bulihaari = offer to be sacrificed. 3.
MEANING: Satguru has shown me Waheguru with my eyes. Pause.
Now, I see the captivating Waheguru everywhere, and in every heart. He is the creator of all the basic elements that make up the universe, and he looks very attractive (lovable) in supporting the whole earth. 2. By touching the feet of the holy saints (serving them),

and having their holy sight, I sleep (spend the night of life) in great comfort, oh Nanak. 3.4.144.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ॥ ਓਹੁ ਸਹਜਿ ਸੁਹੇਲਾ॥ 1॥ ਰਹਾਉ॥ ਸੰਗਿ ਸਹਾਈ ਛੋਡਿ ਨ ਜਾਈ॥ ਓਹੁ ਅਗਹ ਅਤੋਲਾ॥ 1॥ ਪ੍ਰੀਤਮੁ ਭਾਈ ਬਾਪੁ ਮੋਰੋ ਮਾਈ ਭਗਤਨ ਕਾ ਓਲਾ॥ 2॥ ਅਲਖੁ ਲਖਾਇਆ ਗੁਰ ਤੇ ਪਾਇਆ ਨਾਨਕ ਇਹੁ ਹਰਿ ਕਾ ਚੋਲਾ॥ 3॥5॥145॥

Assa Mehla 5: Hur(i), Hur(i) Naam(u) amoala. Oh(u) sehj(i) soohayla. 1. Ruhaou. Sung(i) suhaayee, chhoad(i) na jaayee. Oh Agaah, Atoala. 1. Preetum(u), bhaayee, baap(u) moro maayee, bhugtun ka ohla. 2. Alukh(u) lukhaaya, Gur tay paaya, Nanak eh(u) Hur(i) ka chohla. 3.5.145.

Word Meaning: Amoala = invaluable. Oh(u) = that. Sehj(i) = in bliss. Soohayla = in comfort. Pause. Sung(i) = with; accompanies. Agaah = unfathomable. Atoala = immeasurable. 1. Preetum = dear (Waheguru). Ohla = support. 2. Alukh(u) = invisible. Lukhaaya = showed. Chohla = amazing feat. 3.

MEANING: Waheguru's Naam is invaluable, (and the devotee, who recites His Naam) enjoys the comfort of the blissful state of mind (above Maya). Pause. The unfathomable and immeasurable, Waheguru, always supports us and does not leave us unprotected. 1. He is very dear to me, is my father and mother, and is the shelter for His devotees. 2. It is an amazing feat of Waheguru that He is realized through the Guru who shows us the invisible Waheguru. 3.5.45.

ਆਸਾ ਮਹਲਾ 5॥ ਅਪੁਨੀ ਭਗਤਿ ਨਿਬਾਹਿ॥ ਠਾਕੁਰ ਆਇਓ ਆਹਿ॥ 1॥ਰਹਾਉ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਹੋਇ ਸਕਾਰਥੁ ਹਿਰਦੈ ਚਰਨ ਬਸਾਇ॥ 1॥ ਏਹ ਮੁਕਤਾ ਏਹ ਜੁਗਤਾ ਰਾਖਹੁ ਸੰਤ ਸੰਗਾਹਿ॥ 2॥ ਨਾਮੁ ਧਿਆਵਉ ਸਹਜਿ ਸਮਾਵਉ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਹਿ॥ 3॥6॥146॥

Assa Mehla 5: Apuni bhagat(i) nibaah(i). Tthaakur aayo aah(i). 1. Ruhaou. Naam(u) Pdaaruth, hoyay skaaruth(u) hirdaiy churn busaayay. 1. Eh mookta, eh joogta, raakhou Sunt sungaah(i). 2. Naam(u) dhiyaavoun, sehj(i) smaavoun, Nanak Hur(i) goon gaah(i). 3.6.146.

Word Meaning: Bhagat(i) = worship. Nibaah(i) = provide support to the end. Aah(i) = with great hope. Pause. Pdaaruth(u) = invaluable article. Skaaruth(u) = successful. 1. Mookta = freedom from Maya. Joogta = scheme; plan. 2. Sehj(i) = in blissful state. Gaah(i) = sings. 3.

MEANING: I have come to Your shelter with a great hope, oh Waheguru. Please enable Your devotee to keep worshipping You till the end. Pause. Kindly implant Your holy Feet – (You Naam), which is priceless, in my heart so that I may achieve my objective (of connecting with You) successfully. 1. Please give me (connect me with) the company of the Guru, because this is the only plan (way) to achieve freedom from Maya. I recite Waheguru's Naam, and sing His praise, and stay absorbed in the blissful spiritual state, oh Nanak. 3.6.146.

ਆਸਾ ਮਹਲਾ 5॥ ਠਾਕੁਰ ਚਰਣ ਸੁਹਾਵੇ॥ ਹਰਿ ਸੰਤਨ ਪਾਵੇ॥ 1॥ ਰਹਾਉ॥ ਆਪੁ ਗਵਾਇਆ ਸੇਵ ਕਮਾਇਆ ਗੁਨ ਰਸਿ ਰਸਿ ਗਾਵੇ॥ 1॥ ਏਕਹਿ ਆਸਾ ਦਰਸ ਪਿਆਸਾ ਆਨ ਨ ਭਾਵੇ॥ 2॥ ਦਇਆ ਤੁਹਾਰੀ ਕਿਆ ਜੰਤ ਵਿਚਾਰੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵੇ॥ 3॥7॥147॥

Assa Mehla 5: Tthaakur Churn soohaavay. Hur(i) Suntun paavay. 1. Ruhaou. Aap(u) guvaaya, sayv kmaaya, goon rus(i) rus(i) gaavay. 1. Aikeh(i) aasa, durs piyaasa, aan na bhaavay. Duyya Toomhaari, kiyya junt vichaari, Nanak bul(i) bul(i) jaavay. 3.7.147.

Word Meaning: Tthaakur = Lord (God). Soohaavay = pleasant; comforting. Pause.

Aap(u) = selfishness. Kmaaya = does. Rus(i) = while enjoying. 1. Ders = sight. Aan = anyone else. Bhaavay = like; impresses. 2. Junt = the living being (man). Vichaari = powerless. 3.

MEANING: Waheguru's Feet are (His Naam is) highly comforting, but can be realized only through the Guru. Pause. A devotee, who gets rid of his selfishness and serves the Guru, sings praise of Waheguru, enjoying its great taste. 1. I have a great thirst for Waheguru's sight, and have faith only in Him; nobody else impresses me. 2.
It is only Waheguru's kindness (that I recite His Naam), otherwise this man (Nanak) has no capability of any kind. I can only sacrifice my life for Him, oh Nanak. 3.7.147.

ਆਸਾ ਮਹਲਾ 5॥ ਏਕੁ ਸਿਮਰਿ ਮਨ ਮਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਧਿਆਵਹੁ ਰਿਦੈ ਬਸਾਵਹੁ ਤਿਸੁ ਬਿਨੁ ਕੋ ਨਾਹੀ॥1॥ ਪ੍ਰਭ ਸਰਨੀ ਆਈਐ ਸਰਬ ਫਲ ਪਾਈਐ ਸਗਲੇ ਦੁਖ ਜਾਹੀ॥ 2॥ ਜੀਅਨ ਕੋ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਨਾਨਕ ਘਟਿ ਘਟਿ ਆਹੀ॥ 3॥8॥148॥

Assa Mehla 5: Aik(u) simer(i) mun maahi. 1. Ruhaou. Naam(u) dhiyaavhou, ridaiy busaavhou, Tis(u) bin(u) ko naahi. 1. Prubh shernee aayiyaiy, serb ful paayiyaiy, suglay dookh jaahi. 2. Jea-un ko Daata, Purakh Bidhaata, Nanak ghut(i) ghut(i) aahi. 3.8.148.

Word Meaning: Aik(u) = "One" (Waheguru). Simer(i) = remember. Pause.
Dhiyaavhou = recite. Ridaiy Busaavhou = embed in mind. 1. Sherni = shelter. Suglay = all. 2. Daata = provider. Purakh Bidhaata = the carver of our fates (God). Aahi = is. 2.

MEANING: Remember only the "One" (Waheguru) in your mind, oh man. Pause.
Recite His Naam, and enshrine it in your heart. There is none other than Him (worth worshipping). 1. By coming to the shelter of Waheguru, one gets all the rewards, and all his troubles are eradicated. 2. Waheguru is the carver of the fate of all living beings, and is the provider for all of them. He is present in every heart, oh Nanak. 3.8.148.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਿ ਬਿਸਰਤ ਸੋ ਮੂਆ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਧਿਆਵੈ ਸਰਬ ਫਲ ਪਾਵੈ ਸੋ ਜਨੁ ਸੁਖੀਆ ਹੂਆ॥ ਰਾਜੁ ਕਹਾਵੈ ਹਉ ਕਰਮ ਕਮਾਵੈ ਬਾਧਿਓ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ॥ 2॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰ ਭੇਟਿਆ ਸੋ ਜਨੁ ਨਿਹਚਲੁ ਥੀਆ॥ 3॥9॥149॥

Assa Mehla 5: Hur(i) bisrut so mooaa. 1. Ruhaou. Naam(u) dhiyaavaiy, serb ful paavaiy, so jun(u) sookhiya hooaa. 1. Raj(u) kuraavaiy, huoun kerm kmaavaiy, baandhiyo nalinee bherm(i) sooaa. 2. Kuhou Nanak, jis(u) Satgur bhaytiya, so jun(u) nihchul(u) theeya. 3.9.149.

Word Meaning: Bisrut = forget; ignore. Mooaa = Dead (spiritually). Pause.
Huoun Kerm = deeds of ego. **Nalini** = a device to trap a parrot. It is a vertical spinning wheel with bars connecting the two circular discs. One of the discs has a window for a parrot to enter. Some food is placed on the opposite disc, and a platter containing water is placed underneath. When a parrot enters the Nalini to pick food and sits on a bar, the wheel begins to spin. The parrots hold on to the bar more tightly, fearful of falling into the water underneath, and can be easily caught. Bherm(i) = false impression (fear of falling into the water). Sooaa = parrot. 2. Bhaytiya = met; gets connected. Nihchul(u) = stable or peaceful (mind). 3.

MEANING: An individual who forgets Waheguru dies a spiritual death. Pause.
(On the other hand), A man who recites Waheguru's Naam reaps all the rewards and enjoys mental comfort. 1. A ruler, who rules his state with selfishness and ego, gets trapped in the bonds of Maya like a parrot which gets caught in *nalini* (with the false impression that he would fall into the water). 2. But a man who gets connected with

Satguru achieves peace of mind and becomes immortal (by getting connected with Waheguru), oh Nanak. 3.9.149.

ਆਸਾ ਮਹਲਾ 5 ਘਰੁ 14॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਓਹੁ ਨੇਹੁ ਨਵੇਲਾ॥ ਅਪੁਨੇ ਪ੍ਰੀਤਮੁ ਸਿਉ ਲਾਗਿ ਰਹੈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਪ੍ਰਭ ਭਾਵੈ ਜਨਮਿ ਨ ਆਵੈ॥ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਹਰਿ ਪ੍ਰੀਤਿ ਰਚੈ॥1
(ਅੰਗ 408)॥ ਪ੍ਰਭ ਸੰਗਿ ਮਿਲੀਜੈ ਇਹੁ ਮਨ ਦੀਜੈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਅਪਨੀ ਦਇਆ ਕਰਹੁ॥ 2॥1॥150॥

Assa Mehla 5, Ghur(u) 14: Ek Onkar Satgur persad(i). Oh(u) nayhou nuvayla. Apunay Preetum siyoun laag(i) ruhaiy. 1. Ruhaou. Jo Prubh bhaavaiy, junum(i) na aavaiy. Hur(i) praym bhugut(i) Hur(i) preet(i) ruchaiy. 1.
(PAGE 408): Prubh sung(i) milijaiy, eh(u) mun deejaiy. Nanak Naam(u) milaiy apuni duyya kurhou. 2.1.150.
Word Meaning: Nayhou = love. Nuvayla = unique; free of all bonds. Pause.
Bhaavaiy = is liked. Praym Bhugut(i) = worship with love. Ruchaiy = gets fully absorbed. 1. Sung(i) = with. Milijaiy = get connected. Duyya = kind. 2.
MEANING: The man, who is bonded with his Dear (Waheguru) with love, becomes free from all bonds of Maya, meaning, (there is no selfishness involved). Pause.
An individual who remains absorbed in the love of Waheguru through dedicated worship is liked by Him and never takes rebirths. 1. It is Nanak's prayer to Waheguru that He kindly bestows His Naam on Nanak so that he may connect with Waheguru and surrender his mind to Him. 2.1.150.

ਆਸਾ ਮਹਲਾ 5॥ ਮਿਲੁ ਰਾਮ ਪਿਆਰੇ ਤੁਮ੍ਹ ਬਿਨੁ ਧੀਰਜੁ ਕੋ ਨ ਕਰੈ॥ ਰਹਾਉ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬਹੁ ਕਰਮ ਕਮਾਏ॥ ਪ੍ਰਭ ਤੁਮਰੇ ਦਰਸ ਬਿਨੁ ਸੁਖੁ ਨਾਹੀ॥ 1॥ ਵਰਤ ਨੇਮ ਸੰਜਮ ਕਰਿ ਥਾਕੇ ਨਾਨਕ ਸਾਧ ਸਰਣਿ ਪ੍ਰਭ ਸੰਗਿ ਵਸੈ॥ 2॥2॥151॥

Assa Mehla 5: Mil(u) Ram piyaaray, Toomh bin(u) dheeruj(u) ko na kuraiy. Ruhaou. Simrit(i) Shastar buhou kerm kmaayay. Prubh Toomray deus bin(u) sookh(u) naahi. 1. Vert naym sunjum kur(i) thaakay, Nanak Sadh shern(i) Prubh sung(i) vusaiy. 2.2.151.
Word Meaning: Dheeruj(u) = console the mind. Ko Na = nobody. Pause.
Kerm = rituals. Ders = holy sight. 1. Vert Naym = routine rituals like fasting, etc. Sunjum = efforts to control sensual desires. Thaakay = exhausted. Sung(i) Vusaiy = resides in mind; realized. 2.
MEANING: Connect me with You, oh dear Waheguru. There is no one else without You to console me (to provide comfort). Pause. I have tried many rituals as explained in the Simritis and the Shastras, but there is no peace of mind without seeing You. 1.
People have exhausted observing routine fasting and performing related rituals, but Waheguru can be realized only in the shelter of the Guru. 2.2.151.

ਆਸਾ ਮਹਲਾ 5 ਘਰੁ 15 ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਬਿਕਾਰ ਮਾਇਆ ਮਾਦਿ ਸੋਇਓ ਸੂਝ ਬੂਝ ਨ ਆਵੈ॥ ਪਕਰਿ ਕੇਸ ਜਮਿ ਉਠਾਇਓ ਤਦ ਹੀ ਘਰਿ ਜਾਵੈ॥ 1॥ ਲੋਭ ਬਿਖਿਆ ਬਿਖੈ ਲਾਗੇ ਹਿਰਿ ਵਿਤ ਚਿਤ ਦੁਖਾਹੀ॥ ਖਿਨ ਭੰਗੁਨਾ ਕੈ ਮਾਨਿ ਮਾਤੇ ਅਸੁਰ ਜਾਣਹਿ ਨਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਸਾਸਤ੍ਰ ਜਨ ਪੁਕਾਰਹਿ ਸੁਨੈ ਨਾਹੀ ਡੋਰਾ॥ ਨਿਪਟਿ ਬਾਜੀ ਹਾਰਿ ਮੂਕਾ ਪਛੁਤਾਇਓ ਮਨਿ ਭੋਰਾ॥ 2॥ ਡਾਨੁ ਸਗਲ ਗੈਰ ਵਜਹਿ ਭਰਿਆ ਦੀਵਾਨ ਲੇਖੈ ਨ ਪਰਿਆ॥ ਜੇਹ ਕਾਰਜ ਰਹੈ ਓਲਾ ਸੋਇ ਕਾਮੁ ਨ ਕਰਿਆ॥ 3॥ ਐਸੇ ਜਗੁ ਮੋਹਿ ਗੁਰਿ ਦਿਖਾਇਓ ਤਉ ਏਕ ਕੀਰਤਿ ਗਾਇਆ॥ ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਸਿਆਨਪ ਸਰਣਿ ਨਾਨਕ ਆਇਆ॥ 4॥1॥152॥

Assa Mehla 5, Ghur(u) 15, purrtaal: Ek Onkar Satgur Persad(i). Bikaar Maya maad(i) soyo, soojh boojh na aavaiy. Pukur(i) kays Jum(i) ootthaayo, tud hee ghur(i) jaavaiy. 1. Loabh, bikhiya, bikhaiy laagay, hir(i) vit chit dookhaahi. Khin bhunguna kaiy maan(i) maatay, asoor jaaneh(i) naahi. 1. Ruhaou. Bayd Shastar jun pookaareh(i), sooneh(i) naahi dora. Niput(i) baaji haar(i) mooka, puchhutaayo mun(i) bhora. 2. Daan sugul gaiyr vujeh(i) bhuriya, Deevaan laykhaiy na puriya. Jayh kaaruj ruhaiy ohla, soyay kaam(u) na kuriya. 3. Aiysay jug(u) moh(i) Gur(i) dikhaayo, tuou Aik keerut(u) gaaya. Maan(u), taan(u) tuj(i) siyaanup, shern(i) Nanak aaya. 4.1.152.

Word Meaning: Purrtaal = regular changing of music (tunes). Bikaar = vices. Maad(i) = in the intoxication of. Soojh Boojh = understanding; enlightenment. Jum(i) = angel of death. Ghur(i) Jaavaiy = comes to senses; realizes. 1. Loabh = greed. Bikhiya Bikhaiy = (enjoy) vices of Maya. Hir(i) = rob; steal. Vit = wealth. Dookhaahi = hurts. Khin Bhunguna = destructible in a moment. Maan(i) Maatay = intoxicated in ego. Asoor = demon. Pause. Jun = holy man. Dora = deaf. Niput(i) = conclude; ultimately. Baaji = game of life. Mooka = finished. Bhora = small (low in quality). 2. Daan(u) = punishment. Gaiyr = stranger. Vujeh(i) = for. Deevaan = (Waheguru's) Court. Laykahiy = in the account. Kaaruj = task. Ohla = supportive; useful. 3. Aik Keerut = praise of the One (Waheguru). Maan(u) = ego. Taan(u) = strength. Tuj(i) = giving up. Shern(i) = shelter. 4.

MEANING: Intoxicated in the vices of Maya (enjoying sensual pleasures), the man is deep asleep and is completely unaware of his situation. But when the Angel of death awakens him by pulling his hair (reminding him of the impending death, and the consequences of his acts), only then does he realize the reality. 1. In the greed of enjoying the vices of Maya, the man steals the wealth of others and hurts them badly. Intoxicated in his ego, the animal does not realize that he can be finished in a moment. Pause.

The holy men read him the teachings of the Vedas and the Shastras, but he is deaf to them and pays no attention. Ultimately, he loses the game of life, and being low in qualities (shallow-minded), he has to repent at the end. 2. All the deeds (the prevalent religious rituals) of even the money-minded preacher (Brahman), including the inconvenience which he suffers for others (while preaching them), are not counted (not given any reward) in Waheguru's Court. He does not perform any deed which can be helpful to him in Waheguru's Court. 3. When the Guru showed me such reality of the world, I gave up all my ego and the pride of my strengths, and came to His shelter and began to sing praise of the "One" (Waheguru), oh Nanak. 4.2.152.

ਆਸਾ ਮਹਲਾ 5॥ ਬਾਪਾਰਿ ਗੋਬਿੰਦ ਨਾਏ॥ ਸਾਧ ਸੰਤ ਮਨਾਏ ਪ੍ਰਿਅ ਪਾਏ ਗੁਨ ਗਾਏ ਪੰਚ ਨਾਦ ਤੂਰ ਬਜਾਏ॥ 1॥ ਰਹਾਉ॥ ਕਿਰਪਾ ਪਾਏ ਸਹਜਾਏ ਦਰਸਾਏ ਅਬ ਰਾਤਿਆ ਗੋਬਿੰਦ ਸਿਉ। ਸੰਤ ਸੇਵਿ ਪ੍ਰੀਤਿ ਨਾਥ ਰੰਗੁ ਲਾਲਨ ਲਾਏ॥1॥ ਗੁਰ ਗਿਆਨ ਮਨਿ ਦ੍ਰਿੜਾਏ ਰਹਸਾਏ ਨਹੀ ਆਏ ਸਹਜਾਏ ਮਨਿ ਨਿਧਾਨੁ ਪਾਏ॥ ਸਭ ਤਜੀ ਮਨੈ ਕੀ ਕਾਮ ਕਰਾ॥ ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਚਿਰੁ ਭਇਆ ਮਨਿ ਬਹੁਤੁ ਪਿਆਸ ਲਾਗੀ॥ ਹਰਿ ਦਰਸਨੋ ਦਿਖਾਵਹੁ ਮੋਹਿ ਤੁਮ੍ਹ ਬਤਾਵਹੁ॥ ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਆਏ ਗਲਿ ਲਾਏ॥ 2॥2॥153॥

Assa Mehla 5: Bapaar(i) Gobind Naayay. Sadh sunt munaayay, Priyay paayay. goon gaayay, punch naad toor bujaayay. 1. Ruhaou. Kirpa paayay, sehjaayay, dursaayay, ub raatiya Gobind siyoun. Sunt sayv(i), preet(i) Naath, rung(u) laallun laayay. 1. Gur Giyan mun(i) drirraayay, rehsaayay, nuhee aayay; sehjaayay, mun(i) nidhaan(u) paayay. Sub tujee munaiy kee kaam kuraa. Chir(u), chir(u), chir(u), chir(u) bhuyya, mun(i) buhout piyaas laagi. Hur(i) durshuno dikhaavhou, moh(i) Toomh butaavhou. Nanak deen shern(i) aayay, gul(i) laayay. 2.2.153.

Word Meaning: Bapaar(i) = deals in. Munaayay = pleases; earns their trust. Punch Naad = five kinds of musical instruments. Pause. Sehjaayay = spiritual state above the effects of Maya. Dersaayay = gets the sight of Waheguru. Raatiya = imbued. Preet(i) Naath = love for the Lord. Rung = love. 1. Drirraayay = reinforce. Rehsaayay = blooming of mind. Nuhee Aayay = does not get rebirths. Nidhaan(u) treasure. Tujee = gave up. Kaam Kuraa = lusts. 2.

MEANING: When a man deals in Waheguru's Naam, he pleases the Guru and other holy men, and internalizes the dear Waheguru by singing His praise, and feels the bliss as if all five types of musical instruments are playing sweet music in his mind. Pause.

By Waheguru's grace, when the man is imbued in His love, he attains the spiritual state above the effects of Maya, and gets the sight of Waheguru. Through service to the Guru, the devotee acquires love for the Lord and becomes imbued with it. 1.

When a devotee reinforces the Guru's Word (Teachings) in his mind, his mind begins to bloom, and he does not take rebirths. He attains the spiritual state above the effects of Maya, and acquires the treasure of Waheguru's Naam, and gives up all the lustful thoughts. I, too, have a strong thirst for Your sight because it has been a very, very long time since I had Your glimpse the last time, oh Waheguru. Please show me Your holy sight; I, Nanak, have come to Your shelter, please hug me tightly, oh Waheguru. 2.2.153.

ਆਸਾ ਮਹਲਾ 5॥ ਕੋਊ ਬਿਖਮ ਗਾਰ ਤੋਰੈ॥ ਆਸ ਪਿਆਸ ਧੋਹ ਮੋਹ ਭਰਮ ਹੀ ਤੇ ਹੋਰੈ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਾਨ ਇਹ ਬਿਆਧਿ ਛੋਰੈ॥ 1॥ ਸੰਤ ਸੰਗਿ ਨਾਮ ਰੰਗਿ ਗੁਨ ਗੋਵਿੰਦ ਗਾਵਉ॥ ਅਨਦਿਨੋ ਪ੍ਰਭ ਧਿਆਵਉ॥ ਭ੍ਰਮ ਭੀਤਿ ਜੀਤਿ ਮਿਟਾਵਉ॥ ਨਿਧਿ ਨਾਨਕ ਨਾਮੁ ਮੋਰੈ॥ 2॥3॥154॥

Assa Mehla 5: Koyoo bikhum gaar toraiy. Aas, piyaas, dhoh, moh, bherm hee tay horaiy. 1. Ruhaou. Kaam, kroadh, loabh, maan, ih biyaadh(i) chhoraiy. 1. Sunt sung(i), Naam rung(i), goon Govind gaavoun. Undino Prubh dhiyaavoun. Bherm bheet(i), jeet(i) mitaavoun. Nidh(i) Nanak Naam(u) moraiy. 2.3.154.

Word Meaning: Koyoo = some rare. Bikhum = very tough. Gaar = (deep) mud (of attachments). Piyaas = thirst (of desires). Dhoh = deceitfulness. Bherm = illusions; fruitless pursuit of desires. Horaiy = stop; prevent. Pause. Kaam = lust. Maan = ego. Biyaadh(i) = illnesses; vices. Chhoraiy = quit. 1. Rung(i) = in love (of). Undino = everyday; always. Bherm = illusions. Bheet(i) = wall. Jeet(i) = by winning; controlling. Nidh(i) = treasure. 2.

MEANING: There is only a rare devotee who is able to break the strong bonds of worldly attachments, and thwarts (controls) his thirst for hopes, deceitfulness, attachments, and fruitless pursuit of desires. Pause. It is a rare individual who controls his lust, rage, greed, ego, and other vices. 1. In the shelter of the Guru, I sing the virtues of Waheguru, recite His Naam all the time, and get imbued in His love. By controlling my desires, I am able to demolish the wall of my misgivings and acquire the treasure of Waheguru's Naam, oh Nanak. 2.3.154.

ਆਸਾ ਮਹਲਾ 5॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭ ਤਿਆਗੁ॥ ਮਨਿ ਸਿਮਰਿ ਗੋਬਿੰਦ ਨਾਮ॥ ਹਰਿ ਭਜਨ ਸਫਲ ਕਾਮ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 409)॥ ਤਜਿ ਮਾਨ ਮੋਹ ਵਿਕਾਰ ਮਿਥਿਆ ਜਪਿ ਰਾਮ ਰਾਮ ਰਾਮ॥ ਮਨ ਸੰਤਨਾ ਕੈ ਚਰਨਿ ਲਾਗੁ॥ 1॥ ਪ੍ਰਭ ਗੋਪਾਲ ਦੀਨ ਦਇਆਲ ਪਤਿਤ ਪਾਵਨ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਚਰਣ ਸਿਮਰਿ ਜਾਗੁ॥ ਕਰਿ ਭਗਤਿ ਨਾਨਕ ਪੂਰਨ ਭਾਗੁ॥ 2॥4॥155॥

Assa Mehla 5: Kaam(u) kroadh(u) loabh tiyaag(u). Mun(i) simer(i) Gobind Naam. Hur(i) bhujun suful kaam. 1. Ruhaou.

(PAGE 409): Tuj(i) maan moh vikaar mithiya, jup(i) Ram, Ram, Ram. Mun suntunaa kaiy churn(i) laag(u). 1. Prubh Gopal, deen duyyaal, putit paavun, Parbrahm, Hur(i) churn simer(i) jaag(u). Kur(i) bhugut(i), Nanak poorun bhaag(u). 2.4.155.
Word Meaning: Tiyaag(u) = quit; get rid of. Suful = successful; rewarding. Pause. Tuj(i) = give up. Vikaar = vices. Mithiya = false; short-living. 1. Deen Duyaal = kind to the poor (weak; powerless). Putit Paavun = purifier of the immoral. Jaag(u) = wake up; get enlightened. Poorun Bhaag(u) = good fortune. 2.
MEANING: Give up your lust, rage, and greed, and recite Waheguru's Naam, which is highly rewarding, oh my mind. Pause. Give up the false (short-living) ego, worldly attachments, and other vices, and recite Waheguru's Naam by dropping on the feet of the Guru (surrendering to Him completely). 1.
Remember, Waheguru is very kind to the powerless (humble) and purifies the minds of the immoral. So, take His shelter and recite His Naam to wake up (to get enlightened), oh my mind. Worship Waheguru, and be fortunate, oh Nanak. 2.4.155.

ਆਸਾ ਮਹਲਾ 5॥ ਹਰਖ ਸੋਗ ਬੈਰਾਗ ਅਨੰਦੀ ਖੇਲੁ ਰੀ ਦਿਖਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਖਿਨ ਹੂੰ ਭੈ ਨਿਰਭੈ ਖਿਨ ਹੂੰ ਖਿਨ ਹੂੰ ਉਠਿ ਧਾਇਓ॥ ਖਿਨ ਹੂੰ ਰਸ ਭੋਗਨ ਖਿਨ ਹੂੰ ਤਜਿ ਜਾਇਓ॥ 1॥ ਖਿਨ ਹੂੰ ਜੋਗ ਤਾਪ ਬਹੁ ਪੂਜਾ ਖਿਨ ਹੂੰ ਭਰਮਾਇਓ॥ ਖਿਨ ਹੂੰ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਲਾਇਓ॥ 2॥5॥156॥
Assa Mehla 5: Herkh soag baiyraag Anundi khayl(u) ree dikhaayo. 1. Ruhaou. Khin hoon bhaiy, nirbhaiy khin hoon, khin hoon ootth(i) dhaayo. Khin hoon rus bhogun, khin hoon tuj(i) jaayo. 1. Khin hoon joag, taap, buhou pooja, khin hoon bhermaayo. Khin hoon kirpa Sadhu sung, Nanak Hur(i) rung(i) laayo. 2.5.156.
Word Meaning: Herkh = happiness. Soag = sadness; grief. Baiyraag = detachment from worldly attractions. Anundi = source of blissfulness (Waheguru). Khayl(u) = amazing drama. Pause. Khin hoon = in a moment. Bhaiy = fear. Nirbhaiy = fearless. Ootth(i) Dhaayo = rushed to. Rus Bhogun = enjoying the luxuries. Tuj(i) Jaayo = gives up. 1. Joag = the Yogic practices. Taap = self-torture (to please some deity). Bhermaayo = misled by misgivings. Hur(i) Rung(i) = love for Waheguru. 2.
MEANING: It is an amazing drama of the source of blissfulness, Waheguru, that the man experiences happy and sad moments, and sometimes feels completely detached from worldly attractions. Pause. The man feels highly terrified at one moment and completely fearless the next moment, and rushes to acquire more (worldly things). At one moment, he enjoys the luxuries of life, and quits all of them over the next moment. 1.
At one moment, the man follows yogic practices, suffers self-torture, and performs other types of worship, but sometimes gets misled soon by some doubts. But it is also possible that with the benevolence of the Guru, he gets imbued in Waheguru's love at some point in life, oh Nanak. 2.5.156.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 5 ਘਰੁ 17 ਆਸਾਵਰੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਕਰਿ ਹਾ॥ ਹਰਿ ਹਰਿ ਮਨਿ ਪਿਆਰਿ ਹਾ॥ ਗੁਰਿ ਕਹਿਆ ਸੁ ਚਿਤਿ ਧਰਿ ਹਾ॥ ਅਨ ਸਿਉ ਤੋਰਿ ਫੇਰਿ ਹਾ॥ ਐਸੇ ਲਾਲਨੁ ਪਾਇਓ ਰੀ ਸਖੀ॥ 1॥ ਰਹਾਉ॥ ਪੰਕਜ ਮੋਹ ਸਰਿ ਹਾ॥ ਪਗੁ ਨਹੀ ਚਲੈ ਹਰਿ ਹਾ॥ ਗਹਡਿਓ ਮੂੜ ਨਰਿ ਹਾ॥ ਅਨਿਨ ਉਪਾਵ ਕਰਿ ਹਾ॥ ਤਉ ਨਿਕਸੈ ਸਰਨਿ ਪੈ ਰੀ ਸਖੀ॥ 1॥ ਥਿਰ ਥਿਰ ਚਿਤ ਥਿਰ ਹਾ॥ ਬਨੁ ਗ੍ਰਿਹੁ ਸਮਸਰਿ ਹਾ॥ ਅੰਤਰਿ ਏਕ ਪਿਰ ਹਾ॥ ਬਾਹਰਿ ਅਨੇਕ ਧਰਿ ਹਾ॥ ਰਾਜਨ ਜੋਗ ਕਰਿ ਹਾ॥ ਕਹੁ ਨਾਨਕ ਲੋਗ ਅਲੋਗ ਰੀ ਸਖੀ॥ 2॥1॥157॥
Raag(u) Assa Mehla 5, Ghur(u) 17, Assavuri: Ek Onkar Satgur Persad(i): Gobind, Gobind kur(i) haan. Hur(i), Hur(i) mun(i) piyaar(i) haan. Gur(i) kuhhiya su chit(i) dhur(i) haan. Unn siyoun toar(i) phayr(i) haan. Aiysay Laallun(u) paayo ree sukhee. 1. Ruhaou. Punkuj moh

sur(i) haan. Pug nuhee chulaiy Hur(i) haan. Gehdiyo moorr nur(i) haan. Aninn oopaav kur(i) haan. Tuou niksaiy shern(i) paiy ree sukhee. 1. Thir, thir, chit thir haan. Bun(u) greh(u) sumsur(i) haan. Untar(i) Aik Pir haan. Baahur(i) anayk dhur(i) haan. Raajun joag kur(i) haan. Kuhou Nanak, loag aloag ree sukhee. 2.1.157.

Word Meaning: Assavuri = a subcategory of Raag Assa. Chit(i) Dhur(i) = implant in mind. Unn Siyoun = with the other (Maya). Toar(i) = break away. Phayr(i) = turn towards (Waheguru). Laallun(u) = the beloved (Waheguru). Pause. Punkuj Sur(i) = the pool of mud. Moh = attachments. Pug(u) = foot. Gehdiyo = stuck in. Moorr = foolish. Nur(i) = man. Aninn = exclusively. Oopaav = scheme; way. Tuou = only then. Niksaiy = get out (of the mud). 1. Thir = stable; peaceful. Bun(u) = forest. Greh(u) = home. Sumsur(i) = the same. Untar(i) = inside (the mind). Pir = beloved. Baahur(i) = in the outside world. Dhur(i) = support; connections. Raajun Joag = enjoy the family life while connected with Waheguru. Loag = people; the world. Aloag = disconnected from the world. Sukhee = (female) friend. 2.

Note: the word “Haan” does not have any special meaning.

MEANING: Recite Waheguru’s Naam to foster love for Him in your mind, oh my friend. Keep Guru’s advice in mind at all times, break your bonds with Maya, and turn your mind towards the Guru (His advice). This is how you realize the beloved Waheguru, oh my friend. Pause. The world is like a pool which is full of mud of worldly attractions, and the foolish man is stuck in there and cannot move his foot to get out of this mud. The only way to get out of this pool of mud is to cultivate love exclusively for Waheguru and take His shelter, oh my friend. 1. By taking Waheguru shelter, one’s mind becomes stable (quits wandering), and the home and the forest become the same for him (he does not need to leave home and go to the forest to detach himself from Maya). As long as he keeps Waheguru in mind, he can enjoy many connections in the outside world. He can enjoy family life while connected with Waheguru. In other words, he can stay aloof (detached from Maya) while living in the world, oh Nanak. 2.1.157.

ਆਸਾਵਰੀ ਮਹਲਾ 5॥ ਮਨਸਾ ਏਕ ਮਾਨਿ ਹਾ॥ ਗੁਰ ਸਿਉ ਨੇਤ ਧਿਆਨਿ ਹਾ॥ ਦ੍ਰਿੜੁ ਸੰਤ ਮੰਤ ਗਿਆਨਿ ਹਾ॥ ਸੇਵਾ ਗੁਰ ਚਰਾਨਿ ਹਾ॥ ਤਉ ਮਿਲੀਐ ਗੁਰ ਕ੍ਰਿਪਾਨਿ ਮੇਰੇ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਟੂਟੇ ਅਨ ਭਰਾਨਿ ਹਾ॥ ਰਵਿਓ ਸਰਬ ਥਾਨਿ ਹਾ॥ ਲਹਿਓ ਜਮ ਭਇਆਨਿ ਹਾ॥ ਪਾਇਓ ਪੋਛ ਥਾਨਿ ਹਾ॥ ਤਉ ਚੂਕੀ ਸਗਲ ਕਾਨਿ ਮੇਰੇ ਮਨਾ॥ 1॥ ਲਹਨੋ ਜਿਸੁ ਮਥਾਨਿ ਹਾ॥ ਭੈ ਪਾਵਕ ਪਾਰਿ ਪਰਾਨਿ ਹਾ॥ ਨਿਜ ਘਰਿ ਤਿਸਹਿ ਥਾਨਿ ਹਾ॥ ਹਰਿ ਰਸ ਰਸਹਿ ਮਾਨਿ ਹਾ॥ ਲਾਥੀ ਤਿਸ ਭੁਖਾਨਿ ਹਾ॥ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਓ ਰੇ ਮਨਾ॥ 2॥2॥158॥

Assavuri Mehla 5: Munsa Aik maan(i) haan. Gur siyoun nayt dhiyaan(i) haan. Drirr(u) Sunt munt giyaan haan. Sayva Gur Churaan(i) haam. Tuou miliyaiy Gur kirpaan(i) mayray munaa. 1. Ruhaou. Tootay unn bhuraan(i) haan. Ruviyo serb thaan haan. Luhiyo Jum bhuyaan haan. Paayo payd thaan(i) haan. Tuou chooki sugul kaan(i) mayray munaa. 1. Lehno jis(u) muthaan haan. Bhaiy paavuk paar(i) puraan(i) haan. Nij ghur(i) tiseh(i) thaan(i) haan. Hur(i) rus ruseh(i) maan(i) haan. Laathi tis bhookhaan(i) haan. Nanak sehj(i) smaayo ray munaa. 2.2.158.

Word meaning: Munsa Maan(i) = wish for. Aik = the One (Waheguru). Nayt = always. Dhiyaan(i) = focus. Drirr(u) = reinforce. Sunt = Guru. Munt = teachings. Churaan = feet. Kirpaan(i) = by the benevolence. Pause. Tootay = disappears. Unn = other. Bhuraan(i) = doubts; misgivings. Ruviyo = present. Jum Bhuyaan = the frightening fear of the angel of death. Payd Thaan(i) = the permanent shelter (in Waheguru). Chooki = end. Kaan(i) = indebtedness. 1. Lehno = fortune. Muthaan(i) = on the forehead. Bhaiy = frightening. Paavuk = fire (of desires). Paar(i) Praan(i) = gets to the other side. Nij

Ghur(i) = own home (union with Waheguru). Rus Ruseh(i) = the supreme of all delicious tastes. Maan(i) = enjoy. Laathi = goes away. Bhookhaan(i) = appetite. Sehj(i) = blissful state. 2.

MEANING: Wish only for the "One" (Waheguru), oh my friend. Keep the Guru in mind at all times and reinforce His advice. Serve the Feet of the Guru (obey His advice) all the time. That is how you can realize Waheguru with the benevolence of the Guru, oh my mind. Pause. If you have firm faith that Waheguru is present everywhere, then all your misgivings (illusions) will be shattered, and the frightening fear of the Angel of death will go away. You will find your permanent (eternal) home in the shelter of Waheguru, and all your indebtedness (of bad deeds) will end (be paid off). 1. The individual, who has good fortune on his forehead, swims across the frightening sea of fire (of desires of Maya). He acquires his own (permanent) home (gets united with Waheguru), enjoys the delicious taste of the supreme of all essences (Waheguru's Naam), and all his appetite for worldly attractions is satisfied. He gets absorbed in the spiritual state above the effects of Maya, oh Nanak. 2.2.158.

ਆਸਾਵਰੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨੀ ਹਾ॥ ਜਪੀਐ ਸਹਜ ਧੁਨੀ ਹਾ॥ ਸਾਧੂ ਰਸਨ ਭਨੀ ਹਾ॥ ਛੂਟਨਿ ਬਿਧਿ ਸੁਨੀ ਹਾ॥ ਪਾਈਐ ਵਡ ਪੁਨੀ ਮੇਰੇ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਹਿ ਜਨ ਮੁਨੀ ਹਾ॥ ਸ੍ਰਬ ਕਾ ਪ੍ਰਭ ਧਨੀ ਹਾ॥ ਦੁਲਭ ਕਲਿ ਦੁਨੀ ਹਾ॥ ਦੂਖ ਬਿਨਾਸਨੀ ਹਾ॥ ਪ੍ਰਭ ਪੂਰਨ ਆਸਨੀ ਮੇਰੇ ਮਨਾ॥ 1॥ ਮਨ ਸੋ ਸੇਵੀਐ ਹਾ॥
(ਅੰਗ 410)॥ ਅਲਖ ਅਭੇਵੀਐ ਹਾ॥ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਹਾ॥ ਬਿਨਸਿ ਨ ਜਾਇ ਮਰਿ ਹਾ॥ ਗੁਰ ਤੇ ਜਾਨਿਆ ਹਾ॥ ਨਾਨਕ ਮਨ ਮਾਨਿਆ ਮੇਰੇ ਮਨਾ॥ 2॥3॥159॥

Assavuri Mehla 5: Hur(i), Hur(i), Hur(i) goonee haan. Jupiyaiy sehj dhoonee haan. Sadhu rusn bhunee haan. Chhootun(i) bidh(i) soonee haan. Paayiyaiy vud pooni mayray munaa. 1. Ruhaou. Khojeh(i) jun mooni haan. Serb ka Prubh dhunee haan. Doolubh kul(i) dooni haan. Dookh binaasni haan. Prubh poorun aasni mayray munaa. 1. Mun so sayviyaiy haan.

(PAGE 410): Alukh abhayviyaiy haan. Ta siyoun preet(i) kur(i) haan. Binus(i) na jaayay mur(i) haan. Gur tay jaaniya haan. Nanak mun maaniya mayrya munaa. 2.3.159.

Word Meaning: Goonee = full of virtues. Sehj Dhoonee = with full devotion in the mental state of blissfulness. Rusn = tongue. Bhunee = recite. Chhootun bidh(i) = the means to get free from the bonds of Maya. Pooni = with noble deeds; with good luck. Pause. Khojeh(i) = search for. Mooni Jun = ascetics who stay quiet for long times (without realizing that they can quieten their tongue, but not their mind). Dhunee = Lord. Doolubh = available with great difficulty. Kul(i) Dooni = in this world of Maya. Dookh Binaasni = destroyer of discomforts. Poorun Aasni = fulfiller of wishes. 1. Alukh = invisible; incomprehensible. Abhayviyaiy = whose secrets cannot be known; inscrutable. Binus(i) = vanish. Jaaniya = realized. Maaniya = convinced. 2.

MEANING: Waheguru is the source of all virtues; His praise should be sung with full devotion in the spiritual state above the effects of Maya. Satguru also recites Waheguru's Naam with His tongue. This is the way to get freedom from the bonds of Maya. But His praise can be sung only with great fortune, oh my mind. Pause. The ascetics, who stay quiet for long times, search for Waheguru, who is the provider for all, is the destroyer of all troubles, and is the fulfiller of the wishes of the people. It is very difficult to realize Waheguru in this world, which is full of temptations (of Maya). 1. Serve Waheguru which is incomprehensible and inscrutable (whose secrets cannot be known), oh my mind. Love the Waheguru, which neither vanishes nor dies, and which can be realized only through

the Guru, oh my mind. My mind has been convinced with (has acquired full faith in) such Waheguru, oh Nanak. 2.3.159.

ਆਸਾਵਰੀ ਮਹਲਾ 5॥ ਏਕਾ ਓਟ ਗਹੁ ਹਾ॥ ਗੁਰ ਕਾ ਸਬਦ ਕਹੁ ਹਾ॥ ਅਗਿਆ ਸਤਿ ਸਹੁ ਹਾ॥ ਮਨਹਿ ਨਿਧਾਨੁ ਲਹੁ ਹਾ॥ ਸੁਖਹਿ ਸਮਾਈਐ ਮੇਰੇ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਜੀਵਤ ਜੋ ਮਰੈ ਹਾ॥ ਦੁਤਰੁ ਸੋ ਤਰੈ ਹਾ॥ ਸਭੁ ਕੀ ਰੇਨੁ ਹੋਇ ਹਾ॥ ਨਿਰਭਉ ਕਹਉ ਸੋਇ ਹਾ॥ ਮਿਟੇ ਅੰਦੇਸਿਆ ਹਾ॥ ਸੰਤ ਉਪਦੇਸਿਆ ਮੇਰੇ ਮਨਾ॥ 1॥ ਜਿਸੁ ਜਨ ਨਾਮੁ ਸੁਖੁ ਹਾ॥ ਤਿਸੁ ਨਿਕਟਿ ਨ ਕਦੇ ਦੁਖੁ ਹਾ॥ ਜੋ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨੇ ਹਾ॥ ਸਭੁ ਕੋ ਤਿਸੁ ਮੰਨੇ ਹਾ॥ ਸਫਲੁ ਸੁ ਆਇਆ ਹਾ॥ ਨਾਨਕ ਪ੍ਰਭ ਭਾਇਆ ਮੇਰੇ ਮਨਾ॥ 2॥4॥160॥

Assavuri Mehla 5: Aika oat guhou haan. Gur ka Shabad kuhou haan. Aagiya Sat(i) suhou haan. Muneh(i) nidhaan(u) luhou haan. Sukheh(i) smaayiyaiy mayray munaa. 1. Ruhaou. Jeevut jo muraiy haan. Dootur(u) so turaiy haan. Subh(u) kee rayn(u) hoyay haan. Nirbhuou kuhou soyay haan. Mitay undaysiya haan. Sunt oppdaysia mayray munaa. 1. Jis(u) jun Naam(u) sookh(u) haan. Tis(u) nicket(i) na kuday dookh haan. Jo Hur(i) Hur(i) jus(u) soonay haan. Subh(u) ko Tis(u) munnay haan. Suful so aaya haan. Nanak Prubh bhaaya mayray munaa. 2.4.160.

Word Meaning: Oat = shelter. Guhou = hold; take. Sat(i) = eternally true. Suhou = accept. Nidhaan(u) = treasure. Luhou = acquire. Pause.

Jeevut Muraiy = indifferent to Maya while enjoying family life. Dootur(u) = (the sea of Maya) which is almost impossible to swim across. Turaiy = swim across. Raiyn(u) = dust of the feet; very humble. Mitay = eradicated. Undaysiya = doubts. 1.

Nicket(i) = near. Jus(u) praise. Munnay = recognize; accord honour. Suful(u) = successful. Bhaaya = liked; attracted to. 2.

MEANING: Take shelter of the “One” (Waheguru), and recite Guru’s Shabad, oh my mind. Accept the advice of the Guru as the eternal truth, and acquire the treasure of all comforts (Waheguru) in mind. That way, you will always be absorbed in (will experience) the everlasting comfort. Pause.

Those, who are indifferent to Maya while living in the family, are able to swim across the sea of Maya which is otherwise impossible to swim across. Those, who are humble, become fearless of the worldly problems. With the advice of the Guru, all their misgivings are cleared, oh my mind. 1.

Discomforts do not even go near the devotees who have the comfort of Waheguru’s Naam in their mind. Everybody accords respect to those who listen to the praise of Waheguru. Their life is successful in this world because they are liked by Waheguru, oh Nanak. 2.4.160.

ਆਸਾਵਰੀ ਮਹਲਾ 5॥ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ ਹਾ॥ ਪਰਮ ਪਦ ਪਾਈਐ ਹਾ॥ ਉਆ ਰਸ ਜੋ ਬਿਧੇ ਹਾ॥ ਤਾ ਕਉ ਸਗਲ ਸਿਧੇ ਹਾ॥ ਅਨਦਿਨੁ ਜਾਗਿਆ ਹਾ॥ ਨਾਨਕ ਬਡਭਾਗਿਆ ਮੇਰੇ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਪਗ ਧੋਈਐ ਹਾ॥ ਦੁਰਮਤਿ ਖੋਈਐ ਹਾ॥ ਦਾਸਹ ਰੇਨੁ ਹੋਇ ਹਾ॥ ਬਿਆਪੈ ਦੁਖੁ ਨ ਕੋਇ ਹਾ॥ ਭਗਤਾ ਸਰਨਿ ਪਰੁ ਹਾ॥ ਜਨਮਿ ਨ ਕਦੇ ਮਰੁ ਹਾ॥ ਅਸਥਿਰੁ ਸੇ ਭਏ ਹਾ॥ ਹਰਿ ਹਰਿ ਜਿਨ੍ਹ ਜਪਿ ਲਏ ਮੇਰੇ ਮਨਾ॥ 1॥ ਸਾਜਨੁ ਮੀਤੁ ਤੂੰ ਹਾ॥ ਨਾਮੁ ਦ੍ਰਿੜਾਇ ਮੂੰ ਹਾ॥ ਤਿਸੁ ਬਿਨੁ ਨਾਹਿ ਕੋਇ ਹਾ॥ ਮਨਹਿ ਅਰਾਧਿ ਸੋਇ ਹਾ॥ ਨਿਮਖ ਨ ਵੀਸਰੈ ਹਾ॥ ਤਿਸੁ ਬਿਨੁ ਕਿਉ ਸਰੈ ਹਾ॥ ਗੁਰ ਕਉ ਕੁਰਬਾਨੁ ਜਾਉ ਹਾ॥ ਨਾਨਕੁ ਜਪੇ ਨਾਉ ਮੇਰੇ ਮਨਾ॥ 2॥5॥161॥

Assavuri Mehla 5: Mil(i) Hur(i) jus(u) gaayiyaiy haan. Perm pud paayiyaiy haan. Ooaa rus jo bidhay haan. Ta kuou sugul sidhay haan. Undin(u) jaagiya haan. Nanak bud bhaagiya mayray munaa. 1. Ruhaou. Sunt pug dhoyiyaiy haan. Doormut(i) khoyiyaiy haan. Daaseh rayn(u) hoyay haan. Biyaapay dookh(u) na koyay haan. Bhugtaan shern(i) pur(u) haan. Junum(i) na kuday mur(u) haan. Asthir say bhuyyay haan. Hur(i) Hur(i) jinh jup(i) luyay maray munaa. 1. Saajun meet(u) Toon haan. Naam(u) drirraayay moon haan. Tis(u) bin(u)

naah(i) koyay haan. Muneh(i) araadh(i) soyay haan. Nimukh na veesray haan. Tis(u) bin(u) kiyoun suraiy haan. Gur kuou koorbaan jaaoun haan. Nanak(u) jupay Naaoun mayray munaa. 2.5.161.

Word Meaning: Hur(i) Jus(u) = Waheguru's praise. Perm Pud = the highest spiritual state (union with Waheguru). Ooaa Rus = (with) that enjoyment. Bidhay = pierced. Sidhay = supernatural powers; successes. Undin(u) = everyday; always. Jaagiya = awake (on the alert). Bud Bhaagiya = highly fortunate. Pause.
Pug = feet. Doormut(i) = evil thinking. Khoyiyaiy = lose; get rid of. Daaseh Rayn(u) = the dust of the feet of the holy men. Biyaapay = befall; afflict. Na Kuday = never. Asthir = stable (peaceful) mind. 1. Saajun Meet(u) = friend; pal. Drirraayay = reinforce. Muneh(i) Araadh(i) = worship in mind. Nimukh = for a moment. Veesray = forget. Kiyoun = how? Suraiy = meet the needs; succeed. Koorbaan = sacrifice life. 2.

MEANING: Let us join together and sing praise of Waheguru to achieve the highest spiritual state (to have union with God), oh my friends. Those devotees, whose minds are pierced with the taste of union with Waheguru, acquire all the supernatural powers (have all their objectives achieved successfully). With great luck, I have been alert day and night against Maya's attacks, oh Nanak. Pause. We can purify our evil thinking by washing the Feet of the Guru (acting on His Advice). If we become the dust of the feet of the holy men (be humble by overcoming our ego), no trouble will befall us. If we take shelter of the holy devotees, we will break the cycle of rebirths. Those, who recite Waheguru's Naam, achieve peace of mind, and become immortal (by uniting with Waheguru). 1.
You are my friend, my pal, oh Waheguru. I reinforce Your Naam in my mind. There is none other whom I worship; I worship only You, oh Waheguru. I cannot achieve any of my objectives without You; so how can I forget You? I will gladly sacrifice my life for my Guru. I recite Waheguru's Naam (with the grace of the Guru), oh Nanak. 2.5.161.

ਆਸਾਵਰੀ ਮਹਲਾ 5॥ ਕਾਰਨ ਕਰਨ ਤੂੰ ਹਾ॥ ਅਵਰ ਨ ਸੁਝੈ ਮੂੰ ਹਾ॥ ਕਰਹਿ ਸੁ ਹੋਈਐ ਹਾ॥ ਸਹਜਿ ਸੁਖਿ ਸੋਈਐ ਹਾ॥ ਧੀਰਜ ਮਨਿ ਭਏ ਹਾ॥ ਪ੍ਰਭ ਕੈ ਦਰਿ ਪਏ ਮੇਰੇ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੂ ਸੰਗਮੇ ਹਾ॥ ਪੂਰਨ ਸੰਜਮੇ ਹਾ॥ ਜਬ ਤੇ ਛੂਟੇ ਆਪ ਹਾ॥ ਤਬ ਤੇ ਮਿਟੇ ਪਾਪ ਹਾ॥ ਕਿਰਪਾ ਧਾਰੀਆ ਹਾ॥ ਪਤਿ ਰਖੁ ਬਨਵਾਰੀਆ ਮੇਰੇ ਮਨਾ॥ 1॥ ਇਹੁ ਸੁਖੁ ਜਾਨੀਐ ਹਾ॥ ਹਰਿ ਕਰੇ ਸੁ ਮਾਨੀਐ ਹਾ॥ ਮੰਦਾ ਨਾਹਿ ਕੋਇ ਹਾ॥ ਸੰਤ ਕੀ ਰੇਨ ਹੋਇ ਹਾ॥ ਆਪੇ ਜਿਸੁ ਰਖੈ ਹਾ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋ ਚਖੈ ਮੇਰੇ ਮਨਾ॥ 2॥ ਜਿਸ ਕਾ ਨਾਹਿ ਕੋਇ ਹਾ॥ ਤਿਸ ਕਾ ਪ੍ਰਭੁ ਸੋਇ ਹਾ॥ ਅੰਤਰਗਤਿ ਬੁਝੈ ਹਾ॥ ਸਭੁ ਕਿਛੁ ਸੁਝੈ ਹਾ॥ ਪਤਿਤ ਉਧਾਰਿ ਲੇਹੁ ਹਾ॥ ਨਾਨਕ ਅਰਦਾਸਿ ਏਹੁ ਮੇਰੇ ਮਨਾ॥ 3॥6॥162॥

Assavuri Mehla 5: Kaarun kern Toon haan. Uver na soojhaiy moon haan. Kureh(i) su hoyiyaiy haan. Sehj(i) sookh(i) soyiyaiy haan. Dheeruj mun(i) bhuyyay haan. Prubh kaiy dur(i) puyyay mayray munaa. 1. Ruhaou. Sadhu sungmay haan. Poorun sunjumay haan. Jub tay chhootay aap haan. Tub tay mitay paap haan. Kirpa dhaariya haan. Put(i) rukh(u) Bunvaariya mayray munaa. 1. Eh(u) sookh(u) jaaniyaiy haan. Hur(i) kuray su maaniyaiy haa. Munda naah(i) koyay haan. Sunt kee rayn hoyay haan. Aapay jis(u) rukhaiy haan. Hur(i) Amrit(u) so chukhaiy mayray munaa. 2. Jis ka naah(i) koyay haan. Tis ka Prubhu soyay haan. Untargut(i) boojhaiy haan. Subh(u) kichh(u) soojhaiy haan. Putit oodhaar(i) layhou haan. Nanak ardass(i) eh(u) mayray munaa. 3.6.162.

Word Meaning: Kaarun Kern = source of all ingredients; creator of the universe. Soojhaiy = think of. Sehj(i) Sookh(i) = in the comfort of the peaceful state. Dheeruj = strengthening of the mind. Dur(i) = at the door (in the shelter). Pause. Sungmay = in the company (shelter) of. Sunjmay = control on senses. Chhootay = free (from the bonds of Maya). Mitay = eradicated. Bunvaariya = God. 1.

Jaaniyaiy = realize. Munda = bad; evil. Chukhaiy = taste. Soyay = that. Untargut(i) = internal condition. Boojhaiy = understand. Soojhaiy = can think of. Putit = immoral. Oodhaar(i) = salvage. Ardaas(i) = prayer.

MEANING: You are the source of all the starting ingredients (to create the universe), and I cannot think of any other power like You, oh Waheguru. Everything happens as per Your Will, and the devotee who has full faith in You enjoys the comfort of the spiritual state above the effects of Maya. One's mind becomes very strong (peaceful) in the shelter of Waheguru. Pause. One has full control over one's sensual pleasures in the shelter of the Guru. When the man rises above his selfishness and his ego, all his sins go away (one commits sins only because of his selfishness and his ego). I pray to Waheguru to kindly protect my honour (from attacks by the five demons). 1. One realizes this comfort (of his safe honour) only when he accepts Waheguru's Will gladly. When the man becomes very humble (overcomes his ego) in the shelter of the Guru, nobody seems bad (or evil) to him. The devotee, whom Waheguru protects (from the attacks of the five demons), tastes the Amrit of His Naam. 2. An individual who has no one to support him has Waheguru as his best support. Waheguru knows the internal situation of His devotees, and He knows all the wishes of His devotees. He salvages even the immoral. That is why, I, Nanak, pray only to Him, oh my mind. 3.6.162.

ਆਸਾਵਰੀ ਮਹਲਾ 5 ਇਕਤੁਕਾ॥ ਓਇ ਪਰਦੇਸੀਆ ਹਾ॥ ਸੁਨਤ ਸੰਦੇਸਿਆ ਹਾ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਸਿਉ ਰਚਿ ਰਹੇ ਹਾ॥

(ਅੰਗ 411)॥ ਸਭ ਕਉ ਤਜਿ ਗਏ ਹਾ॥ ਸੁਪਨਾ ਜਿਉ ਭਏ ਹਾ॥ ਹਰਿ ਨਾਮੁ ਜਿਨ੍ਹ ਲਏ ਹਾ॥ 1॥ ਹਰਿ ਤਜਿ ਅਨ ਲਗੇ ਹਾ॥ ਜਨਮਹਿ ਮਰਿ ਭਗੇ ਹਾ॥ ਹਰਿ ਹਰਿ ਜਨਿ ਲਹੇ ਹਾ॥ ਜੀਵਤ ਸੇ ਰਹੇ ਹਾ॥ ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਹਾ॥ ਨਾਨਕ ਭਗਤੁ ਸੋਇ॥ 2॥7॥163॥232॥

Assavuri Mehla 5, Ikktooka: Oye perdaysiya haan. Soonut sundaysiya haan. 1. Ruhaou. Ja siyoun ruch(i) ruhay haan.

(PAGE411): Subh kuou tuj(i) guyyay haan. Soopna jiyoun bhuyyay haan. Hur(i) Naam(u) jinh(i) luyyay haan. 1. Hur(i) tuj(i) unn lugay haan. Junmeh(i) mur(i) bhugay haan. Hur(i), Hur(i) jun(i) luhhay haan. Jeevut say ruhhay haan. Jiseh(i) kirpaal(u) hoyay haan. Nanak bhugut(u) soyay. 2.7.163.232.

Word Meaning: Ikktooka = Shabad with each verse having a single line. Perdaysiya = the ever-wavering mind. Sandaysiya = (Satguru's) Advice. Pause.
Ruch(i) Ruhay = engrossed in. Tuj(i) = quit; deserted. Jinh(i) = why not? 1.
Unn = other (Maya). Bhugay = run (go through) (the cycle of). Luhhay = acquire. 2.

MEANING: Listen to the Word of the Guru, oh my ever- wandering (like a traveller who rarely stays at home) mind. Pause. Everybody leaves the wealth, which we are always engrossed in, (and his relatives) behind (at his death), oh my mind. The dead become like a dream (nobody remembers them). So, why don't you recite Waheguru's Naam (to make your life successful), oh my mind? 1.
Ignoring Waheguru, the man is busy with worldly attractions (Maya), as a result of which he goes through countless rebirths. Those devotees who realize Waheguru become immortal (by becoming a part of Waheguru). But only those individuals become real devotees, whom Waheguru is kind to, oh Nanak. 2.7.163. 232.

NOTE: The final total of 232 is comprised of the following components.
So Dur and So Purakh = 2
Mehla 1 = 39
Mehla 3 = 13

Mehla 4 = 15
Mehla 5 = 163

Total = 232.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 9॥
Ek Onkar Satgur Persad(i): **Raag(u) Assa Mehla:**

ਬਿਰਥਾ ਕਹਉ ਕਉਨ ਸਿਉ ਮਨ ਕੀ॥ ਲੋਭਿ ਗ੍ਰਸਿਓ ਦਸ ਹੂ ਦਿਸ ਧਾਵਤ ਆਸਾ ਲਾਗਿਓ ਧਨ ਕੀ॥ 1॥ ਰਹਾਉ॥ ਸੁਖ ਕੈ ਹੇਤਿ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਤ ਸੇਵ ਕਰਤ ਜਨ ਜਨ ਕੀ॥ ਦੁਆਰਹਿ ਦੁਆਰਿ ਸੁਆਨ ਜਿਉ ਡੋਲਤ ਨਹ ਸੁਧਿ ਰਾਮ ਭਜਨ ਕੀ॥ 1॥ ਮਾਨਸ ਜਨਮ ਅਕਾਰਥ ਖੋਵਤ ਲਾਜ ਨ ਲੋਕ ਹਸਨ ਕੀ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਕਿਉ ਨਹੀ ਗਾਵਤ ਕੁਮਤਿ ਬਿਨਾਸੈ ਤਨ ਕੀ॥ 2॥1॥233॥

Birtha kuhoun kaun siyoun mun kee. Loabh(i) grusiyo dus hoon dis dhaavut aasa laagiyo dhun kee. 1. Ruhaou. Sookh kaiy hayt(i) buhout(u) dookh(u) paavut sayv kert jun jun kee. Dooaareh(i) dooaar(i) sooaan jiyoun doalut, neh soodh(i) Ram bhujun kee. 1. Maanus junum akaaruth khovut, laaj na loak husn kee. Nanak hur(i) jus(u) kiyoun nuhee gaavut, koomut(i) binaasaiy tun kee. 2.1.233.

Word Meaning: Birtha = (sad) condition; situation. Grusiyo = entrapped in. Dus Hoon Dis = in all the ten directions (five sensual desires, and five demons). Dhaavut = rushes. Aasa = in the hope of. Pause. Hayt(i) = for. Dooaareh(i) Dooaar(i) = from door to door. Sooaan = dog. Doalut = with a weak mind. Soodh(i) = awareness. 1.

Maanus Junum = human life. Akaaruth = uselessly. Laaj = shame. Koomut(i) = evil thinking. Binaasaiy = destroy. 2.

MEANING: To whom should I explain the condition of my mind, which is so engrossed in greed that it is wandering in all the ten directions in the hope of earning more money? Pause. In search of comfort, the man is experiencing a lot of discomfort and serves every Dick and Harry. With an unsettling mind, he goes from door to door like a dog in search of more money, and has no wisdom (sense) to worship Waheguru. 1.

He wastes away his precious human life, and has no shame that people will laugh at him (make fun of him because of his greed for money). Why don't you sing praise of Waheguru to get rid of your evil thinking, oh Nanak? 2.1.233.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ਅਸਟਪਦੀਆ ਘਰੁ 2॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Assa Mehla 1, Ashtpudian Ghur(u) 2: Ek Onkar Satguru Persad(i):

ਉਤਰਿ ਅਵਘਟਿ ਸਰਵਰਿ ਨ੍ਹਾਵੈ॥ ਬਕੈ ਨ ਬੋਲੈ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਜਲੁ ਆਕਾਸੀ ਸੁੰਨਿ ਸਮਾਵੈ॥ ਰਸੁ ਸਤੁ ਝੋਲਿ ਮਹਾ ਰਸੁ ਪਾਵੈ॥ 1॥ ਐਸਾ ਗਿਆਨੁ ਸੁਨਹੁ ਅਭ ਮੋਰੇ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਸਭ ਠਉਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਚੁ ਬ੍ਰਤੁ ਨੇਮੁ ਨ ਕਾਲੁ ਸੰਤਾਵੈ॥ ਸਤਿਗੁਰ ਸਬਦਿ ਕਰੋਧੁ ਜਲਾਵੈ॥ ਗਗਨਿ ਨਿਵਾਸਿ ਸਮਾਧਿ ਲਗਾਵੈ॥ ਪਾਰਸੁ ਪਰਸਿ ਪਰਮਪਦੁ ਪਾਵੈ॥ 2॥ ਸਚੁ ਮਨ ਕਾਰਣਿ ਤਤੁ ਬਿਲੋਵੈ॥ ਸੁਭਰ ਸਰਵਰਿ ਮੈਲੁ ਨ ਧੋਵੈ॥ ਜੈ ਸਿਉ ਰਾਤਾ ਤੈਸੋ ਹੋਵੈ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਵੈ॥ 3॥ ਗੁਰ ਹਿਵ ਸੀਤਲੁ ਅਗਨਿ ਬੁਝਾਵੈ॥ ਸੇਵਾ ਸੁਰਤਿ ਬਿਭੂਤ ਚੜਾਵੈ॥ ਦਰਸਨੁ ਆਪਿ ਸਹਜ ਘਰਿ ਆਵੈ॥ ਨਿਰਮਲ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ॥ 4॥ ਅੰਤਰਿ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਸਾਰਾ॥ ਤੀਰਥ ਮਜਨੁ ਗੁਰ ਵੀਚਾਰਾ॥ ਅੰਤਰਿ ਪੂਜਾ ਥਾਨੁ ਮੁਰਾਰਾ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵਣਹਾਰਾ॥ 5॥ ਰਸਿ ਰਸਿਆ ਮਤਿ ਏਕੈ ਭਾਇ॥ ਤਖਤ ਨਿਵਾਸੀ ਪੰਚ ਸਮਾਇ॥ ਕਾਰ ਕਮਾਈ ਖਸਮ ਰਜਾਇ॥ ਅਵਿਗਤ ਨਾਥੁ ਨ ਲਖਿਆ ਜਾਇ॥ 6॥ ਜਲ ਮਹਿ ਉਪਜੈ ਜਲ ਤੇ ਦੂਰਿ॥ ਜਲ ਮਹਿ ਜੋਤਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ॥ ਨਿਧਿ ਗੁਣ ਗਾਵਾ ਦੇਖਿ ਹਦੂਰਿ॥ 7॥ ਅੰਤਰਿ ਬਾਹਰਿ ਅਵਰੁ ਨ ਕੋਇ॥
(ਅੰਗ 412)॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਫੁਨਿ ਹੋਇ॥ ਸੁਣਿ ਭਰਥਰਿ ਨਾਨਕੁ ਕਹੈ ਬੀਚਾਰੁ॥ ਨਿਰਮਲ ਨਾਮ ਮੇਰਾ ਆਧਾਰੁ॥ 8॥1॥

Oottur uvghut(i) survur(i) naahvaiy. Bukaiy na boalaiy, Hur(i) goon gaavaiy. Jul(u) aakaasheen, soonn(i) smaavaiy. Rus(u) sut(u) jhoal(i) muhaa rus(u) paavaiy. 1. Aiysa Giyan(u) soonhou ubh moray. Bhurpoor(i) dhaar(i) ruhhiya subh tthaauray. 1. Ruhaou. Sach(u) bert(u) naym(u), na kaal(u) suntaavaiy. Satgur Shabad(i) kroadh(u) julaavaiy. Guggun(i) nivaas(i) smaadh(i) lugaavaiy. Paarus(u) pers(i) perm pud paavaiy. 2. Sach(u) mun kaarun(i) tutt(u) bilovaiy. Soobhur survur(i) maiyl(u) na, dhovaiy. Jaiy siyoun raata, taiyso hovaiy. Aapay Kerta kuray su hovaiy. 3. Gur hiv seetul(u) ugun(i) boojhaavaiy. Sayva soorut(i) bibhoot churraavaiy. Durshun(u) Aap(i), sehj ghur(u) aavaiy. Nirmul Bani naad(u) vujaavaiy. 4. Untar(i) giyaan(u) muhaa rus(u) saara. Teeruth mujun(u) Gur veechaara. Untar(i) pooja, thaan(u) Mooraara. Joti, Jot(i) millavunhaara. 5. Rus(i) russiya, mut Aikaiy bhaayay. Tukhut nivaasi, punch smaayay. Kaar kmaayee, Khusm rujaayay. Uvigut Nath(u), na lukhiya jaayay. 6. Jul meh oopjaiy, jul tay door(i). Jul meh(i) Jot(i) ruhhiya bhurpoor(i). Kis(u) nayrray, kis(u) aakhaan door(i). Nidh(i) goon gaavaan daykh(i) hudoor(i). 7. Untar(i) baahur(i) uver(u) na koyay.

(PAGE 412): Jo Tis(u) bhaavaiy, so phoonn(i) hoyay. Soon(i) Bhurthur(i) Nanak(u) kuhaiy beechaar(u). Nirmul Naam mayra aadhaar(u). 8.1.

Word Meaning: Ottar = come down. Uvghut(i) = the difficult (descent from the) top of a mountain (height of conceit). Survur(i) = (in the) pool (of Gurbani). Bukaiy = (useless) talk. Soonn(i) = in the spiritual state where no thoughts of Maya disturb you. Rus Sut(u) = blissfulness. Jhoal(i) = mixing well. Muhaa Rus = the supreme enjoyment (bliss). 1. Ubh = heart, mind. Bhurpoor(i) = omnipresent. Dhaar(i) = support. Tthaauray = places. Pause.

Bert = vows (commitments) to do or not to do something. Naym = as principle. Kaal(u) = death. Suntaavaiy = torture; haunt. Kroadh(u) = rage. Guggun = sky; the highest spiritual state of blissfulness. Smaadh(i) = meditation. Paarus = elixir stone; Satguru. Pers(i) = touch; in the shelter of. Perm Pud = the highest spiritual state (union with God). 2. Mun Kaarun = to control mind. Tutt = the root (Waheguru); reality. Bilovaiy = churn. Soobhur = full to the top (with noble qualities). Survur(i) = the pool of holy devotees. Raata = imbued. 3. Hiv Seetul(u) = cold (cool) like ice. Bibhoot = ash (the yogis cover their bodies with ash to look unattractive). Dershun(u) = philosophy; one of the six sects of ascetics. Sehj

= spiritual state above Maya. Naad = the bugle of the yogis. 4. Saara = supreme. Mujun = to bathe. Mooraara = Waheguru. Joti = human soul. Jot(i) = Waheguru's soul. 5. Russiya = drenched in. Aikaiy Bhaayay = in the love of the One (God). Tukhut Nivaasi = occupies the throne (who has overpowered all his senses). Kaar Kmaayee = performed the tasks. Rujaayee = as per the Will of Waheguru. Uvigut = invisible; incomprehensible. Nath = the Lord. Lukhiya = seen. 6. Jul = water. Oopjay = is produced. Nidh(i) = treasure (Waheguru). Hudoor(i) = near; close by. 7. Uver(u) = other. Bhaavaiy = is liked. Phoonn(i) = again; after all. Bhurthur(i) = a famous yogi. Nirmul = holy. Aadhaar(u) = basis. 8.

NOTE: The yogis, who are worshippers of Shiva, live away from the world on the top of some mountain, and come to the plains in the winter to take dips in holy places, and to beg for food. They cover their bodies with ash to look unattractive to women, practice some rituals, and blow into bugles to announce their own presence and also that of their deity. Guru Nanak Sahib had several meetings with them. This holy Shabad is about His meeting with a famous yogi, Bhurthuri.

MEANING: You come down from the top of a mountain, but a real yogi is the one who travels the difficult path of descending from the height of his ego, and who takes a dip in the pool of the gathering of holy men, where Waheguru's Naam-Amrit is the water to take a dip in. Such a yogi sings only praise of Waheguru and refrains from worthless talk. Just like the water vapours which rise high in the sky, such a yogi stays immersed in the high spiritual state above the effects of Maya and enjoys blissfulness. Rather than drinking alcohol or some other intoxicant before sitting down for meditation, such a yogi enjoys the supreme bliss by drinking the Naam-Amrit with a peaceful mind. 1. Listen to the Divine Knowledge, oh my mind (oh Yogi); Waheguru is permeating the whole universe, and is providing support everywhere. Pause. Faith in (and remembering) Waheguru should be your firm principle whereby the fear of death will never haunt you, oh Yogi. Burn away your rage with Satguru's Shabad, and meditate on it to stay in the blissful spiritual state. Take the shelter of the Guru to attain the highest spiritual state. 2. Just like yogurt is churned to get the real thing – butter - churn (ponder on) Guru's Shabad to control your mind and to achieve the real objective (union with Waheguru). Cleanse your mind in the pool of the holy gathering where no filth of evil thoughts is left. The man becomes just like (acquires the same qualities as) the deity (Waheguru) in whose love he is imbued. But only that happens which the Creator wishes. 3. The Guru is always peaceful (cool and calm) and puts out the fire of his devotee's desires. So, rather than covering his body with ash to keep his desires (lust) under control, a real yogi should serve the Guru and focus his mind on the Guru's Shabad. Attaining the spiritual state above the effects of Maya should be his real philosophy or his spiritual path. And rather than blowing a trumpet (bugle), he should recite the holy Gurbani to the masses. 4. The real yogi has the supreme essence (sweet taste) of Divine Knowledge in his mind (gets connected with Waheguru), and pondering on Guru's Shabad is the dip in holy places for him. Waheguru resides in his heart, and the real yogi worships Him in his mind. Waheguru connects the yogi's soul with His own (perfect union is achieved). 5. In the love of the "One" (Waheguru), the real yogi is drenched in the Naam - Amrit. By controlling the five demons, the real yogi sits on his heart-throne (his mind becomes peaceful). Even though the invisible Lord cannot be comprehended, the real yogi does only the deeds which are acceptable to Waheguru (accepts His Will). 6. Just as the sun, which is far away from the water on the earth, yet is present in it in the form of its images, Waheguru may seem to be far away from us, yet He is present in every heart. So, how can I say that He is close to some and far away from others? I always think of Him

as being very close to me, and I sing praise of the treasure of all virtues (Waheguru). 7. There is none other than Him inside and outside, and only that happens (takes place) which He likes. Listen to this fact, oh Yogi Bhurthur(i); the holy Naam is the basis of my (Nanak's) life. 8.1.

ਆਸਾ ਮਹਲਾ 1॥ ਸਭਿ ਜਪ ਸਭਿ ਤਪ ਸਭਿ ਚਤੁਰਾਈ॥ ਊਝੜਿ ਭਰਮੈ ਰਾਹਿ ਨ ਪਾਈ॥ ਬਿਨੁ ਬੂਝੈ ਕੋ ਥਾਇ ਨ ਪਾਈ॥ ਨਾਮ ਬਿਹੂਣੈ ਮਾਥੇ ਛਾਈ॥ 1॥ ਸਾਚੁ ਧਨੀ ਜਗੁ ਆਇ ਬਿਨਾਸਾ॥ ਛੂਟਸਿ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਦਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਜਗੁ ਮੋਹਿ ਬਾਧਾ ਬਹੁਤੀ ਆਸਾ॥ ਗੁਰਮਤੀ ਇਕਿ ਭਏ ਉਦਾਸਾ॥ ਅੰਤਰਿ ਨਾਮੁ ਕਮਲੁ ਪਰਗਾਸਾ॥ ਤਿਨ੍ਹ ਕੋ ਨਾਹੀ ਜਮ ਕੀ ਤ੍ਰਾਸਾ॥ 2॥ ਜਗੁ ਤ੍ਰਿਅ ਜਿਤੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ॥ ਪੁਤ੍ ਕਲਤ੍ ਲਗਿ ਨਾਮੁ ਵਿਸਾਰੀ॥ ਬਿਰਥਾ ਜਨਮ ਗਵਾਇਆ ਬਾਜੀ ਹਾਰੀ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਕਰਣੀ ਸਾਰੀ॥ 3॥ ਬਾਹਰਹੁ ਹਉਮੈ ਕਹੈ ਕਹਾਏ॥ ਅੰਦਰਹੁ ਮੁਕਤੁ ਲੇਪੁ ਕਦੇ ਨ ਲਾਏ॥ ਮਾਇਆ ਮੋਹੁ ਗੁਰ ਸਬਦਿ ਜਲਾਏ॥ ਨਿਰਮਲ ਨਾਮੁ ਸਦ ਹਿਰਦੈ ਧਿਆਏ॥ 4॥ ਧਾਵਤੁ ਰਾਖੈ ਠਾਕਿ ਰਹਾਏ॥ ਸਿਖ ਸੰਗਤਿ ਕਰਮਿ ਮਿਲਾਏ॥ ਗੁਰ ਬਿਨੁ ਭੂਲੋ ਆਵੈ ਜਾਏ॥ ਨਦਰਿ ਕਰੇ ਸੰਜੋਗਿ ਮਿਲਾਏ॥ ਰੂੜੋ ਕਹਉ ਨ ਕਹਿਆ ਜਾਈ॥ ਅਕਥ ਕਥਉ ਨਹ ਕੀਮਤਿ ਪਾਈ॥ ਸਭ ਦੁਖ ਤੇਰੇ ਸੂਖ ਰਜਾਈ॥ ਸਭਿ ਦੁਖ ਮੇਟੇ ਸਾਚੈ ਨਾਈ॥ 6॥ ਕਰ ਬਿਨੁ ਵਾਜਾ ਪਗ ਬਿਨੁ ਤਾਲਾ॥ ਜੇ ਸਬਦੁ ਬੂਝੈ ਤਾ ਸਚੁ ਨਿਹਾਲਾ॥ ਅੰਤਰਿ ਸਾਚੁ ਸਭੇ ਸੁਖ ਨਾਲਾ॥ ਨਦਰਿ ਕਰੇ ਰਾਖੈ ਰਖਵਾਲਾ॥ 7॥ ਤ੍ਰਿਭਵਣ ਸੂਝੈ ਆਪੁ ਗਵਾਵੈ॥ ਬਾਣੀ ਬੂਝੈ ਸਚਿ ਸਮਾਵੈ॥ ਸਬਦੁ ਵੀਚਾਰੇ ਏਕ ਲਿਵ ਤਾਰਾ॥ ਨਾਨਕ ਧੰਨੁ ਸਵਾਰਣਹਾਰਾ॥ 8॥2॥

Assa Mehla 1: Subh(i) jup, subh(i) tup, subh(i) chuturaayee. Oojhurr(i) bhermaiy, raah(i) na paayee. Bin(u) boojhaiy, ko thaayay na paayee. Naam bihoonaiy maathay chhaayee. 1. Saach(u) Dhunee, jug(u) aayay binaasa. Chhootus praani, Gurmukh(i) daasa. 1. Ruhaou. Jug(u), moh(i) bandha, buhouti aasa. Gurmutee, ikk(i) bhuyyay oodaasa. Untar(i) Naam(u), kumul pergaasa. Tinh ko naahi Jum kee traasa. 2. Jug(u) triya jit(u) kaamun(i) hitkaari. Poottar, kluttar, lug(i) Naam(u) visaari. Birtha junum guvaaya, baaji haari. Satgur sayvay kerni saari. 3. Baahuroun haumein kuhaiy kuhaayay. Undaroun mookut(u), layp(u) kuday na laayay. Maya moh(u) Gur Shabad(i) julaayay. Nirmul Naam(u) sud hirdaiy dhiyaayaiy. 4. Dhaavut raakhaiy, tthaak(i) ruhaayay. Sikh sungut(i) kerm(i) milaayay. Gur bin(u) bhoolo aavaiy jaayay. Nudr(i) kuray sunjoag(i) milaayay. 5. Roorro kuhoun, na kuhhiya jaayee. Akuth kuthoun, neh keemut paayee. Subh dookh, Tayray sookh rujaayee. Subh(i) dookh maytay Saachaiy Naayee. 6. Ker bin(u) vaaja, pug bin(u) taala. Jay Shabad(u) boojhaiy, ta Sach(u) nihaala. Untar(i) Saach(u), subhay sookh naala. Nudr(i) kuray, raakhaiy Rukhvaala. 7. Tirbhuvun soojhaiy, aap(u) guvaavaiy. Bani boojhaiy, Sach(i) smaavaiy. Shabad(u) veechaaray, Aik liv taara. Nanak dhunn(u) Svaarunhaara. 8.2.

Word Meaning: Jup = Mantras to please some deity. Tup = self-torture. Chuturaayee = cleverness; shrewdness. Oojhurr(i) = in wilderness. Bhermaiy = misled. Thaayay Na Paayee = gets no recognition. Bihoonaiy = devoid of. Maathay Chhaayee = face blackened (are disgraced). 1. Saach(u) = immortal. Dhunee = the Lord (God). Aayay = comes (into being); is born. Binaasa = is destroyed. Chhootus = gets freedom. Praani = man. Pause. Moh(i) = (in) attachments. Gurmutee = with the Teachings of the Guru. Oodaasa = detached (from Maya). Kumul = lotus; heart. Pergaasa = enlightened; blooms. Traasa = fear. 2. Triya = Kaamun(i) = woman. Hitkaari = lover. Kluttar = wife. Visaari = ignores. Birtha = empty (without any gain). Baaji = the game (of life). Saari = supreme. 3. Baahroun = outwardly. Haumein = selfishness and ego. Mookut(u) = free from all bonds. Layp(u) = coating (of Maya). Hirdaiy = in heart. 4. Dhaavut = rushing mind. Tthaak(i) = under control. Kerm(i) = by benevolence. Aavaiy Jaayay = is born and dies. Sunjoag(i) = union. 5. Roorro = beautiful (Waheguru). Akuth = indescribable. Kuthoun = describe. Rujaayee = to live in His Will. 6. Ker = hands. Pug = feet. Taala = dance steps. Nihaala = blissful. 7.

Tirbhuvun = the three layers of the universe. Soojhaiy = understanding. Aap(u) = selfishness and ego. Smaavaiy = get immersed in. Liv Taara = full concentration. Dhunn(u) = praise-worthy. Svaarunhaara = one who adorns (Waheguru). 8.

MEANING: Only the Lord, Waheguru, is eternal, while the world is mortal (is created and is destroyed). Only that individual breaks the bonds of Maya (and becomes immortal by uniting with Waheguru), who acts like a slave of the holy devotees (acts on their advice). **Pause.**

People who recite some mantras, or torture themselves to please some deity, or try to please their deity by their shrewdness, are completely misled as if they were in the wilderness, and do not find their way out. Without actual realization (about Waheguru), their efforts go unrecognized. Their faces are blackened (they are disgraced) without Waheguru's Naam. 1.

The world is trapped by the bonds of attachments, and has great hopes (to enjoy more luxuries); but a few get detached from Maya (feel fully contented) in the shelter of Waheguru's devotees. With Waheguru's Naam in their mind, their hearts bloom, and they have no fear of the Angel of death. 2.

The world (men) loves women, and is overpowered by them (acts like their slaves). In the love of the sons and the wife, the world ignores Waheguru's Naam. It (the world) wastes away the precious human life, and loses the game of life. The best thing to do is to serve the Guru (obey His Advice). 3.

The true devotees may seem to display their ego outwardly, but internally, they remain unaffected by the gimmicks of Maya. They burn the love for Maya with Guru's Shabad, and recite Waheguru's Naam in their heart all the time. 4.

With Waheguru's benevolence, they get connected with true Sikhs, where they are able to keep their rushing (wandering) mind under control. Without the shelter of the Guru, they keep taking rebirths; but with the kind sight of Waheguru, they get connected with the Guru. 5.

I wish to praise the beautiful (kind and compassionate) Waheguru, but it is very difficult to do that. Even if I try to describe the virtues of the indescribable Waheguru, I cannot evaluate Him. Without Your Naam, life is full of discomfort, but the man acquires all the comforts when he lives his life by Your Will, oh Waheguru. All the troubles disappear with Your Naam. 6.

Some people dance to please their deity, but a devotee, who realizes the importance of the Guru's Shabad (recites and acts on it), is always blissful, and his mind dances without playing any musical instrument with hands, or taking dancing steps with the feet. With Waheguru in his mind, he enjoys all comforts, and Waheguru protects him (from the attacks of Maya) with His kind sight. 7.

When an individual gives up his selfishness and ego, he comes to know how Waheguru controls the whole universe. With the knowledge of Gurbani, he gets fully absorbed in Waheguru, and ponders on Guru's Shabad with full dedication. Waheguru, who adorns His devotees with noble qualities, is praise-worthy (is great), oh Nanak. 8.2.

ਆਸਾ ਮਹਲਾ 1॥ ਲੇਖ ਅਸੰਖ ਲਿਖਿ ਲਿਖਿ ਮਾਨੁ॥ ਮਨਿ ਮਾਨਿਐ ਸਚੁ ਸੁਰਤਿ ਵਖਾਨੁ॥ ਕਥਨੀ ਬਦਨੀ ਪੜਿ ਪੜਿ ਭਾਰੁ॥ ਲੇਖ ਅਸੰਖ ਅਲੇਖੁ ਅਪਾਰੁ॥ 1॥ ਐਸਾ ਸਾਚਾ ਤੂੰ ਏਕੋ ਜਾਣੁ॥ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਪਛਾਣੁ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਮੋਹਿ ਜਗੁ ਬਾਧਾ ਜਮਕਾਲਿ॥ ਬਾਧਾ ਛੂਟੈ ਨਾਮੁ ਸਮਾਲਿ॥ ਗੁਰੁ ਸੁਖਦਾਤਾ ਅਵਰੁ ਨ ਭਾਲਿ॥ ਹਲਤਿ ਪਲਤਿ ਨਿਬਹੀ ਤੁਧੁ ਨਾਲਿ॥ 2॥ ਸਬਦਿ ਮਰੈ ਤਾ ਏਕ ਲਿਵ ਲਾਇ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਭਰਮੁ ਚੁਕਾਏ॥ ਜੀਵਨ ਮੁਕਤੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਸਚਿ ਸਮਾਏ॥ 3॥ ਜਿਨਿ ਧਰ ਸਾਜੀ ਗਗਨੁ ਅਕਾਸੁ॥ ਜਿਨਿ ਸਭ ਥਾਪੀ ਥਾਪਿ ਉਥਾਪਿ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਆਪੇ ਆਪਿ॥ ਕਿਸੈ ਨ ਪੂਛੈ ਬਖਸੇ ਆਪਿ॥ 4॥ ਤੂ ਪੁਰੁ ਸਾਗਰੁ ਮਾਣਕੁ ਹੀਰੁ॥ ਤੂ ਨਿਰਮਲ ਸਚੁ ਗੁਣੀ ਗਹੀਰੁ॥
(ਅੰਗ 413)॥ ਸੁਖੁ ਮਾਨੈ ਭੇਟੈ ਗੁਰ ਪੀਰੁ॥ ਏਕੋ ਸਾਹਿਬੁ ਏਕੁ ਵਜੀਰੁ॥ 5॥ ਜਗੁ ਬੰਦੀ ਮੁਕਤੇ ਹਉ ਮਾਰੀ॥ ਜਗਿ ਗਿਆਨੀ ਵਿਰਲਾ ਆਚਾਰੀ॥ ਜਗਿ ਪੰਡਿਤੁ ਵਿਰਲਾ ਵੀਚਾਰੀ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸਭ ਫਿਰੈ ਅਹੰਕਾਰੀ॥ 6॥ ਜਗੁ ਦੁਖੀਆ ਸੁਖੀਆ ਜਨੁ ਕੋਇ॥ ਜਗੁ ਰੋਗੀ ਭੋਗੀ ਗੁਣ ਰੋਇ॥ ਜਗੁ ਉਪਜੈ

ਬਿਨਸੈ ਪਤਿ ਖੋਇ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਬੂਝੈ ਸੋਇ॥ 7॥ ਮਹਘੋ ਮੋਲਿ ਭਾਰਿ ਅਫਾਰੁ॥ ਅਟਲ ਅਛਲੁ ਗੁਰਮਤੀ ਧਾਰੁ॥ ਭਾਇ ਮਿਲੈ ਭਾਵੈ ਭਇਕਾਰੁ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੀਚਾਰੁ॥ 8॥3॥

Assa Mehla 1: Laykh asunkh, likh(i), likh(i) maan(u). Mun(i) maaniyaiy, Sach(u) soorut(i) vukhaan(u). Kuthnee, budnee, purr(i), purr(i) bhaar(u). Laykh asunkh, Alaykh(u) Apaar(u). 1. Aiysa Saacha tu Aiko jaan(u). Jummun(u) merna, Huqam(u) puchhaan(u). 1. Ruhaou. Maya moh(i) jug(u) bandha Jumkaal(i). Baandha chhootaiy Naam(u) smaal(i). Gur(u) Sookhdaata, uver(u) na bhaal(i). Hult(i) pult(i) nib-hee toodh(u) naal(i). 2. Shabad(i) muraiy, ta Aik liv laayay. Achur(u) churaiy ta bherm(u) chookaayay. Jeevun mookut(u), mun(i) Naam(u) vusaayay. Gurmukh(i) hoyay ta Sach(i) smaayay. 3. Jin(i) dhur saaji, guggun(u) akaash(u). Jin(i) subh thaapi, thaap(i) oothaap(i). Serb niruntar(i) Aapay Aap(i). Kisaiy na poochhaiy bukhshay Aap(i). 4. Tu poor(u) saagur(u), maanuk heer(u). Tu nirmul Sach(u) goonee guheer(u).

(PAGE 413): Sookh(u) maanaiy bhaytaiy Gur Peer(u). Aiko Sahib(u), Aik(u) vujeer(u). 5. Jug(u) bundee, mooktay huoun maari. Jug(i) giyani virla aachaari. Jug(i) pundit(u) virla veechaari. Bin(u) Satgur(u) bhaytay subh phiraiy ahunkaari. 6. Jug(u) dookhiya, sookhiya jun(u) koyay. Jug(u) roagi, bhoagi, goon royay. Jug(u) oopjaiy, binsaiy, put(i) khoyay. Gurmukh(i) hovaiy, boojhaiy soyay. 7. Mehngho moal(i) bhaar(i) afaar(u). Atull, Achhull(u) Gurmutee dhaar(u). Bhaayay milaiy, bhaavaiy bhaiykaar(u). Nanak(u) neech(u) kuhaiy beechaar(u). 8.3.

Word Meaning: Laykh = writings. Asunkh = countless. Maan(u) = take pride. Soorut(i) = in thoughts. Vukhaan(u) = describe. Kuthnee = by words. Budnee = by the mouth (by talking). Bhaar(u) = burden (of ego). Alaykh(u) = which cannot be described. Apaar(u) = beyond limits. 1. Jumkaal(i) = Angel of death. Uver(u) = other. Hult(i) = this world. Pult(i) = next world. Bib-hee = supports to the end. 2. Liv Laayay = fully focused. Achur(u) = which cannot be eaten or consumed; haumein. Churaiy = eats; kills. Bherm(u) = misgivings. Jeevun Mookut(i) = one who breaks the bonds of Maya while enjoying the family life. 3. Dhur = Dhurtee = earth. Guggun(u) = Akaash = sky; universe. Thaapi = created. Oothaap(i) = by destroying. Niruntar(i) = continuous; without any breaks. 4. Poor(u) = overflowing. Maanuk(u) = pearl. Heer(u) = diamond (invaluable virtues). Goonee Guheer = treasure of virtues. Sahib(u) = Emperor. Vujeer(u) = minister. 5. Bundee = prisoner. Aachaari = with noble character. Veechaari = ponders on Guru's Shabad. 6. Jun Koyay = some rare devotee. Roagi = (mentally) sick. Bhoagi = enjoys worldly comforts. Royay = longs for. Oopjaiy = comes into being. Binsaiy = is destroyed. Put(i) = dignity. Khoyay = loses. 7. Mehngo Moal(i) = very expensive. Bhaar(i) Afaar(u) = unlimited weight. Atull = everlasting. Achhull = which cannot be deceived. Dhaar(u) = acquire. Bhaayay = with love. Bhaiykaar = all tasks under His fear (acceptable to Him). 8.3.

MEANING: Countless people write about Waheguru, describing Him, and take pride in that (they may or may not have faith in Waheguru and write just to boost their ego). The real praise of Waheguru is to have full faith in Him and to embed His Naam in the mind. Just to describe Him in writing or in spoken words without faith in Him is simply to carry the burden of ego. Countless people write about the indescribable and the limitless Waheguru. 1. There is Waheguru alone in this world, which is everlasting, indescribable, and limitless, while the rest of the world is mortal. So, have faith in such Waheguru, who also controls births and deaths with His Laws, oh my friend. Pause. The world is imprisoned by worldly attachments (bonds of Maya) and is constantly in fear of death. One can be free of the bonds of Maya only by keeping Waheguru in mind. There is none other than the Guru, which is the source of all comforts (gets freedom from Maya), and who supports you in both the worlds –

the present and the next – oh my friend. 2. If a man kills his worldly desires with Guru's Shabad, he stays focused on Waheguru's Naam, and is able to kill his haumein whereby all his misgivings (illusions) are dispelled. By enshrining Waheguru's Naam in his heart, he gets fully detached from Maya while enjoying himself in the family. As a Sikh of the Guru, he stays fully absorbed in Waheguru's Naam. 3. Waheguru, which creates the earth, the sky, and the universe, and destroys it to recreate it, is present everywhere without any gap, and He gives His gifts to everybody without consulting anybody else. 4. You are a sea full of precious (noble) qualities like precious pearls and diamonds, oh Waheguru. You are an everlasting treasure of pure (holy) qualities. You can be reached through the Guru when one enjoys all comforts (blissfulness). You are the only Lord (Emperor), and You are Your own minister (You do not need the assistance of anybody else). 5. The world is imprisoned by the bonds of Maya, while the devotee, who has killed his selfishness and ego, achieves freedom from such bonds. There is a rare individual who has acquired Divine Knowledge (made a connection with Waheguru) and who observes the high moral principles. Likewise, there is a rare individual who is knowledgeable and ponders on the Guru's Shabad. Without making a connection with the Guru, everyone suffers from their ego. 6. The world is suffering; only a rare individual enjoys the comfort of mind (is blissful). The world simply enjoys the gifts of life, but is (mentally) sick, and is crying (looking for) virtues. The world comes into being (is born) and is destroyed, thereby losing its dignity (in the Court of Waheguru). Only the Guru's Sikhs realize the reality. 7.
The low-caste Nanak holds the view that (to attain peace in life, one needs to embed Waheguru's Naam in his heart), but this does not come easily. It is highly expensive (requires sacrifices), in which one has to pay a huge price (kill their selfishness and ego) for it. There is no expensive material which can be weighed against it. The only way to acquire the Naam of the eternal and the non-deceivable Waheguru, is to take Guru's shelter. His Naam can be embedded in mind by love for Him, and by performing deeds under His fear (which are acceptable to Him). 8.3.

ਆਸਾ ਮਹਲਾ 1॥ ਏਕੁ ਮਰੈ ਪੰਚੇ ਮਿਲਿ ਰੋਵਹਿ॥ ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਮਲੁ ਧੋਵਹਿ॥ ਸਮਝਿ ਸੂਝਿ ਸਹਜ ਘਰਿ ਹੋਵਹਿ॥ ਬਿਨੁ ਬੂਝੈ ਸਗਲੀ ਪਤਿ ਖੋਵਹਿ॥ 1॥ ਕਉਨੁ ਮਰੈ ਕਉਨ ਰੋਵੈ ਓਹੀ॥ ਕਰਣ ਕਾਰਣ ਸਭਸੈ ਸਿਰਿ ਤੋਹੀ॥ 1॥ ਰਹਾਉ॥ ਮੂਏ ਕਉ ਰੋਵੈ ਦੁਖਿ ਕੋਇ॥ ਸੋ ਰੋਵੈ ਜਿਸੁ ਬੇਦਨ ਹੋਇ॥ ਜਿਸ ਬੀਤੀ ਜਾਨੈ ਪ੍ਰਭ ਸੋਇ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥ 2॥ ਜੀਵਤ ਮਰਣਾ ਤਾਰੇ ਤਰਣਾ॥ ਜੈ ਜਗਦੀਸ ਪਰਮ ਗਤਿ ਸਰਣਾ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ॥ ਗੁਰੁ ਬੋਹਿਥੁ ਸਬਦਿ ਭੈ ਤਰਣਾ॥ 3॥ ਨਿਰਭਉ ਆਪਿ ਨਿਰੰਤਰਿ ਜੋਤਿ॥ ਬਿਨੁ ਨਾਵੈ ਸੂਤਕੁ ਜਗਿ ਛੋਤਿ॥ ਦੁਰਮਤਿ ਬਿਨਸੈ ਕਿਆ ਕਹਿ ਰੋਤਿ॥ ਜਨਮਿ ਮੂਏ ਬਿਨੁ ਭਗਤਿ ਸਰੋਤਿ॥ 4॥ ਮੂਏ ਕਉ ਸਚੁ ਰੋਵਹਿ ਮੀਤ॥ ਤ੍ਰੈ ਗੁਣ ਰੋਵਹਿ ਨੀਤਾ ਨੀਤ॥ ਦੁਖੁ ਸੁਖੁ ਪਰਹਰਿ ਸਹਜਿ ਸੁਚੀਤ॥ ਤਨੁ ਮਨੁ ਸਉਪਉ ਕ੍ਰਿਸਨ ਪਰੀਤਿ॥ 5॥ ਭੀਤਰਿ ਏਕੁ ਅਨੇਕ ਅਸੰਖ॥ ਕਰਮ ਧਰਮ ਬਹੁ ਸੰਖ ਅਸੰਖ॥ ਬਿਨੁ ਭੈ ਭਗਤੀ ਜਨਮੁ ਬਿਰੰਥ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਮਿਲਿ ਪਰਮਾਰੰਥ॥ 6॥ ਆਪਿ ਮਰੈ ਮਾਰੇ ਭੀ ਆਪਿ॥ ਆਪਿ ਉਪਾਏ ਥਾਪਿ ਉਥਾਪਿ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਜੋਤੀ ਹੂ ਜਾਤਿ॥ ਸਬਦੁ ਵੀਚਾਰਿ ਮਿਲਣੁ ਨਹੀ ਭ੍ਰਾਂਤਿ॥ 7॥ ਸੂਤਕੁ ਅਗਨਿ ਭਖੈ ਜਗੁ ਖਾਇ॥ ਸੂਤਕੁ ਜਲਿ ਥਲਿ ਸਭ ਹੀ ਥਾਇ॥ ਨਾਨਕ ਸੂਤਕਿ ਜਨਮਿ ਮਰੀਜੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ 8॥4॥

Assa Mehla 1: Aik muraiy, punchay mil(i) roveh(i). Haumein jaayay, Shabad(i) mul(u) dhoveh(i). sumujh(i), soojh(i) sehj ghur(i) hoveh(i). Bin(u) boojhaiy suglee put(i) khoveh(i). 1. Kaun(u) muraiy, kaun rovaiy ohee. Kern Kaarun subhsaiy sir(i) Tohee. 1. Ruhaou. Mooyay kuou dookh(i) rovaiy, jis(u) baydun hoyay. Jis beeti jaanaiy Prubh soyay. Aapay Kerta kuray su hoyay. 2. Jeevut merna, taaray terna. Jaiy Jugdeesh, Perm gut(i) sherna. Huoun bulihaari Satgur Churna. Gur(u) bohith(u) Shabad(i) bhaiy terna. 3. Nirbhuou Aap(i) niruntar(i) Jot(i). Bin(u) Naavaiy sootuk jug(i) chhoat(i). Doormut(i) binsaiy, kiya keh(i) roat(i).

Junum(i) mooyay bin(u) Bhagat(i) sroat(i). 4. Mooyay kuou sach(u) roveh(i) meet. Traiy goon roveh(i) neeta neet. Dookh, sookh purhur(i) sehj(i) soocheet. Tun(u), mun(u) suoupuoun Krishan preet(i). 5. Bheetar(i) Aik(u) Anayk Asunkh. Kerm, dherm, buhou sunkh asunkh. Bin(u) bhaiy bhugtee, junum(u) birunth. Hur(i) goon gaaveh(i) mil(i) Permarunth. 6. Aap(i) muraiy, maaray bhee Aap(i). Aap(i) oopaayay, thaap(i) oothaap(i). Srishut oopaayee, joti hu jaat(i). Shabad(u) veechaar(i) milun(u), nuhee bhraant(i). 7. Sootuk(u) ugun(i) bhukhaiy jug(u) khaayay. Sootuk(u) jul(i) thul(i), subh hee thaayay. Nanak sootuk(i) junum(i) mureejaiy. Gur persadi Hur(i) rus(u) peejaiy. 8.4.

Word Meaning: Aik = haumein (selfishness and ego). Punchay = all five sensual feelings (lust, rage, greed, attachments, and conceit). Sehj = spiritual state above Maya. Boojhaiy = understanding. Put(i) = dignity. 1. Ohee = for him. Kern Naarun = creator of the universe. Tohee = You (Waheguru). Pause. Baydun = pain (of separation). Terna = ship. Perm Gut(i) = the highest spiritual state. Sherna = in the shelter of. Bohith(u) = ship. Bhaiy = bhaiy saagur = the world sea. 2& 3. Nirbhuou = fearless. Niruntar(i) = continuous; without any break. Sootuk(u) = the superstition that a house becomes impure when a new child is born, or when a person dies in the house. Chhoat(i) = the impure touch. Doormut(i) = evil thinking. Binsaiy = destroyed. Sroat(i) = hearing. 4.
Sach(u) = the devotee who has become "one " with Waheguru by killing his worldly desires. Traiy Goon = the three traits of Maya. Neeta Neet = everyday; all the time. Sucheet = alert. Suoupuoun = offer. Krishan = Waheguru. 5. Bheetar(i) = inside. Anayk Asunkh = having (unlimited; countless) forms. Kerm Dherm = religious rituals. Birunth = useless; worthless. Permarunth = the supreme objective of life. 6. Thaap(i) Oothaap(i) = creates and destroys. Jaat(i) = is recognized. Bhraant(i) = unsettlement of mind. 7.
Sootuk(u) = the misbelief about the impurity in a house on birth and death. Ugun(i) = fire. Hur(i) Rus(u) = the Naam-Amrit. 8.

MEANING: The man can kill (wash away) the filth of his haumein by the Guru's Shabad. When his haumein dies, all his five sensual feelings (lust, rage, greed, worldly attachments, and conceit) begin to cry (because they are the root of haumein and cannot enjoy anymore). He attains the blissful spiritual state by his renewed wisdom and awareness (by making a connection with Waheguru). But, without this realization, the man loses his dignity (in Waheguru's Court because of his haumein). 1. It is difficult to decide who dies an undignified death and who cries for him because You are the root cause of all life and physical deaths, oh Waheguru. Being present in every living being, it is actually You who dies (but, at the same time, being immortal, You never die), oh Waheguru. Pause.
(Most relatives of the dead cry just as a ritual), Only those who really cry for the dead are actually aggrieved. Waheguru knows full well who the real sufferer is, because everything happens as per His Will. 2. Killing one's selfishness and ego (haumein) is the basis of salvation by the grace of Waheguru. We should hail Waheguru whose shelter is the source needed to (kill one's haumein) and attain the highest spiritual state. I will gladly sacrifice my life for the Guru because His Shabad is the ship to ferry us across the world sea. 3. Waheguru is fearless (because He has no superior), and His Light is uniformly pervading the whole universe. Without His Naam, the world is suffering from the superstitions of "*sootuk*" and untouchability (that touching a low-caste individual causes impurity). The world is dying (spiritual death) because of such superstitions; whom should one cry before (pray to) to get rid of such bad advice (because the religious leaders who are supposed to provide guidance against such superstitions, are actually promoting them)? Without Waheguru's worship, without listening to Guru's advice, the world is simply caught in the birth-death cycle. 4. The friends of Maya (the five demons) really cry at the worldly

death (death from worldly desires) of the devotee who has killed his worldly desires, and so do the three effects of Maya (because they cannot enjoy in his body any more) Such a devotee disregards comforts and discomforts, and with alertness against the attacks of Maya, he stays in the blissful spiritual state. He dedicates his body and mind to the love of God. 5. Waheguru, with countless different forms, is also present in every heart. However, without realizing this fact, people perform countless, but worthless religious rituals, and waste away their precious human life without Waheguru's worship. But the true devotees join together to sing praise of God to achieve the supreme objective of human life. 6. Waheguru creates the universe, destroys it, and then creates it again. Being present in everybody when he kills someone, He is killing Himself too (a part of Him) in a way. He has created the world for His Light to be recognized. Union with Waheguru is achieved through the Guru's Shabad when all misgivings are dispelled. 7. The fire of the superstition of "*sootuk*" is consuming the world, which, according to the superstition, should be present everywhere – in the water and on the land (because living beings take birth and die out everywhere). The world is caught in the birth-death-birth cycle due to the superstitions of "sootuk", and others like it. An individual who drinks the sweet juice of Waheguru's Naam with the grace of the Guru gets rid of all such superstitions, oh Nanak. 8.4.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1॥ ਆਪੁ ਵੀਚਾਰੈ ਸੁ ਪਰਖੈ ਹੀਰਾ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਤਾਰੇ ਗੁਰ ਪੂਰਾ॥ ਗੁਰੁ ਮਾਨੈ ਮਨ ਤੇ ਮਨ ਧੀਰਾ॥ 1॥ ਐਸਾ ਸਾਹੁ ਸਰਾਫੀ ਕਰੈ॥ ਸਾਚੀ ਨਦਰਿ ਏਕ ਲਿਵ ਤਰੈ॥ 1॥ ਰਹਾਉ॥ ਪੂੰਜੀ ਨਾਮੁ ਨਿਰੰਜਨ ਸਾਰੁ॥ ਨਿਰਮਲੁ ਸਾਚਿ ਰਤਾ ਪੈਕਾਰੁ॥ ਸਿਫਤਿ ਸਹਜ ਘਰਿ ਗੁਰੁ ਕਰਤਾਰੁ॥ 2॥ ਆਸਾ ਮਨਸਾ ਸਬਦਿ ਜਲਾਏ॥ ਰਾਮ ਨਾਰਾਇਣੁ ਕਹੈ ਕਹਾਏ॥ ਗੁਰ ਤੇ ਵਾਟ ਮਹਲੁ ਘਰੁ ਪਾਏ॥ 3॥
(ਅੰਗ 414)॥ ਕੰਚਨ ਕਾਇਆ ਜੋਤਿ ਅਨੂਪ॥ ਤ੍ਰਿਭਵਣ ਦੇਵਾ ਸਗਲ ਸਰੂਪ॥ ਮੈ ਸੋ ਧਨ ਪਲੈ ਸਾਚੁ ਅਖੂਟੁ॥ 4॥ ਪੰਚ ਤੀਨਿ ਨਵ ਚਾਰਿ ਸਮਾਵੈ॥ ਧਰਣਿ ਗਗਨੁ ਕਲ ਧਾਰਿ ਰਹਾਵੈ॥ ਬਾਹਰਿ ਜਾਤਉ ਉਲਟਿ ਪਰਾਵੈ॥ 5॥ ਮੂਰਖੁ ਹੋਇ ਨ ਆਖੀ ਸੂਝੈ ॥ ਜਿਹਵਾ ਰਸ ਨਹੀ ਕਹਿਆ ਬੂਝੈ॥ ਬਿਖੁ ਕਾ ਮਾਤਾ ਜਗ ਸਿਉ ਲੂਝੈ॥ 6॥ਊਤਮ ਸੰਗਤਿ ਊਤਮੁ ਹੋਵੈ॥ ਗੁਣ ਕਉ ਧਾਵੈ ਅਵਗਣ ਧੋਵੈ॥ ਬਿਨੁ ਗੁਰ ਸੇਵੇ ਸਹਜੁ ਨ ਹੋਵੈ॥ 7॥ ਹੀਰਾ ਨਾਮੁ ਜਵੇਹਰ ਲਾਲੁ॥ ਮਨੁ ਮੋਤੀ ਹੈ ਤਿਸ ਕਾ ਮਾਲੁ॥ ਨਾਨਕ ਪਰਖੈ ਨਦਰਿ ਨਿਹਾਲੁ॥ 8॥5॥

Raag(u) Assa Mehla 1: Aap(u) veechaaraiy su perkhaiy Heera. Aik drisht(i) taaray Gur Poora. Gur(u) maanaiy, mun tay mun dheera. 1. Aiysa Shah(u) sraafi kuraiy. Saachi nudr(i) Aik liv turaiy. 1. Ruhaou. Poonji Naam(u) Nirunjun saar(u). Nirmul Saach(i) rutta paiykaar(u). Sift(i) sehj ghur(i) Gur(u) Kartar(u). 2. Aasa munsa Shabad(i) julaayay. Ram Naraayin(u) kuhaiy kuhaayay. Gur tay vaat Mehl(u) ghur(u) paayay. 3.

(PAGE 414): Kunchun kaaya Jot(i) Anoop. Tirbhuvun Dayva sugul sroop(u). Mein so dhun pullaiy Saach(u) Akhoot(u). 4. Punch, teen(i), nuv chaar(i) smaavaiy. Dhern(i) guggun(u) kul dhaar(i) ruhaavaiy. Baahur(i) jaatou, oolt(i) puraavaiy. 5. Moorukh(u) hoyay, na aakheen soojhaiy. Jihva rus nuhee, kuhhiya boojhaiy. Bikh(u) ka maata jug siyoun loojhaiy. 6. Ootum sungut(i), ootum hovaiy. Goon kuou dhaavaiy, uvgun dhovaiy. Bin(u) Gur sayvay, sehj(u) na hovaiy. 7. Heera Naam(u) juvayhur laal(u). Mun(u) moti haiy tis ka maal(u). Nanak purkhaiy nudr(i) nihaal(u). 8.5.

Word Meaning: Aap(u) Veechaaraiy = self-analysis. Heera = diamond (Satguru) Drisht(i) = sight. Taaray = salvages. Maanaiy = has faith; believes in. Dheera = gains strength. 1. Shah(u) = goldsmith (Waheguru). Sraafi = business; justice. Saachi Nudr(i) = pure and kind sight. Aik Live = (with) full concentration on Waheguru. Pause.
Poonji = capital; wealth. Saar(u) = supreme. Paiykaar(u) = the expert in olden days who used to separate gold and silver from the ashes. 2. Aasa Munsa = hope and wishes. Vaat = path; journey. Mehl(u) = God's dwelling. 3. Kunchun Kaaya = gold-like pure

body. Jot(i) = Waheguru's light. Anoop = having unparalleled beauty. Tirbhuvun = the three-layered univers. Dayva = Light-like Waheguru. Pullaiy = in possession. Akhoot(u) = never-ending. 4. Punch = five elements. Teen(i) = the three qualities of Maya. Nuv = the nine-region earth. Chaar(i) = the four directions. Dhern(i) = the earth. Kul = power. Oolt(i) Puraavaiy = reverses direction. 5. Aakheen = with eyes. Jihva = tongue. Rus = sweetness. Bikh(u) = poisonous Maya. Maata = imbued in. Loojhaiy = fights. 6. Ootum = superior; noble. Dhaavaiy = rushes. Uvgun = vices; bad qualities. 7. Heera = diamond. Juvayhur = precious stones. Laal(u) = rubies. Moti = pearl-like Maal(u) = possession; wealth. Perkhaiy = tests. Nihaal(u) = blissful. 8.

MEANING: An individual who analyzes himself is able to recognize the virtues of the diamond-like (pure) Guru. The Perfect Guru can salvage an individual with His single kind sight. An individual who brings faith in the Guru gets his mind strengthened. 1.

Like a goldsmith who purifies gold, the Perfect Guru purifies the mind of His devotees who diligently focus on Waheguru's Naam, and get salvaged with His (Satguru's) single pure and kind sight. Pause. An individual who has Waheguru's Naam as his supreme wealth is imbued with the Naam and is pure-minded, and is like an expert who can recover gold and silver from the ashes; he picks up noble qualities from the mixture. With singing praise of Waheguru and of the Guru, he attains the state of blissfulness above the effects of Maya. 2. Such a devotee burns away his hopes and wishes with Guru's Shabad, and recites Waheguru's Naam himself, and makes others do the same. He follows the path to Waheguru's Residence and reaches there with Guru's Shabad. 3. With Waheguru's Light (His Naam) in the heart, the body of a devotee becomes pure like gold (free from evil thoughts and bad deeds), and he "sees" the light-like Waheguru everywhere in the universe in many different forms. I have the wealth of Waheguru's eternal Naam in my heart, which never runs out. 4. The man should always remember Waheguru, which is present in the five elements, in the three effects of Maya, in the nine regions of the earth, and in all four directions, and which is providing support to the earth and the sky, so as to turn around his mind from the attractions of Maya towards Waheguru. 5. The foolish man does not understand the reality even when he sees it with his own eyes. He does not have the sweetness of Waheguru's Naam on his tongue so as to understand Him (connect with Him), and to acquire the bliss that one does with His Naam. The Maya-engrossed man rather fights with the world. 6. One becomes noble in the noble company of holy saints. He searches for noble qualities and washes away his vices in the holy company. But one cannot attain the high spiritual state without serving the Guru. 7.

Waheguru's Naam is like precious diamonds, jewels, and rubies. Waheguru's precious Naam is the wealth of a devotee whose mind becomes pure like a pearl when the Guru casts His kind sight on him, oh Nanak. 8.5.

ਆਸਾ ਮਹਲਾ 1॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਮਨਿ ਮਾਨੁ॥ ਗੁਰਮੁਖਿ ਮਹਲੀ ਮਹਲੁ ਪਛਾਨੁ॥ ਗੁਰਮੁਖਿ ਸੁਰਤਿ ਸਬਦੁ ਨੀਸਾਨੁ॥1॥ ਐਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਵੀਚਾਰੀ ਗੁਰਮੁਖਿ ਸਾਚਾ ਨਾਮੁ ਮੁਰਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਥਾਨਿ ਸੁਥਾਨੁ॥ ਤੀਨ ਭਵਨ ਨਿਹਕੇਵਲ ਗਿਆਨੁ॥ ਸਾਚੇ ਗੁਰ ਤੇ ਹੁਕਮੁ ਪਛਾਨੁ॥ 2॥ ਸਾਚਾ ਹਰਖੁ ਨਾਹੀ ਤਿਸੁ ਸੋਗੁ॥ ਅੰਮ੍ਰਿਤੁ ਗਿਆਨੁ ਮਹਾ ਰਸ ਭੋਗੁ॥ ਪੰਚ ਸਮਾਈ ਸੁਖੀ ਸਭੁ ਲੋਗੁ॥ 3॥ ਸਗਲੀ ਜੋਤਿ ਤੇਰਾ ਸਭੁ ਕੋਈ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਸੋਈ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥ 4॥ ਢਾਹਿ ਉਸਾਰੇ ਹੁਕਮਿ ਸਮਾਵੈ॥ ਹੁਕਮੋ ਵਰਤੈ ਜੋ ਤਿਸੁ ਭਾਵੈ॥ ਗੁਰ ਬਿਨੁ ਪੂਰਾ ਕੋਇ ਨ ਪਾਵੈ॥ 5॥ ਬਾਲਕ ਬਿਰਧਿ ਨ ਸੁਰਤਿ ਪਰਾਨਿ॥ ਭਰਿ ਜੋਬਨਿ ਬੂਡੈ ਅਭਿਮਾਨਿ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਲਹਸਿ ਨਿਦਾਨਿ॥ 6॥ ਜਿਸ ਕਾ ਅਨੁ ਧਨੁ ਸਹਜਿ ਨ ਜਾਨਾ॥ ਭਰਮਿ ਭੁਲਾਨਾ ਫਿਰਿ ਪਛੁਤਾਨਾ॥ ਗਲਿ ਫਾਹੀ ਬਉਰਾ ਬਉਰਾਨਾ॥

ਭੂਡਤ ਜਗੁ ਦੇਖਿਆ ਤਉ ਡਰਿ ਭਾਗੇ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਵਡਭਾਗੇ॥ ਨਾਨਕ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਗੇ॥ 8॥6॥

Assa Mehla 1: Gurmukh(i) Giyan(u), dhiyaan(u), mun(i) maan(u). Gurmukh(i), Mehli, Mehl(u) puchhaan(u). Gurmukh(i) soorut(i), Shabad(u) neeshaan(u). 1. Aiysay praym Bhagat(i) veechaari. Gurmukh(i) Saacha Naam(u) Mooraari. 1. Ruhaou. Ehinis(i) nirmul(u) thaan(i) soothaan(u). Teen bhuvun nihkayvul Giyan(u). Saachay Gur tay Huqam(u) puchhaan(u). 2. Saacha, hurkh(u), naahi tis(u) soag(u). Amrit(u) Giyan(u) muhaa rus bhoag(u). Punch smaayee, sookhi subh(u) loag(u). 3. Suglee Jot(i) Tayra subh(u) koyee. Aapay joarr(i) vichhorray Soyee. Aapay Kerta kuray, su hoyee. 4. Dhaah(i) oosaaray, Huqam(i) smaavaiy. Huqamo vertaiy, jo Tis(u) bhaavaiy. Gur bin(u) Poora koyay na paavaiy. 5. Baaluk birdh(i) na soorut(i) praan(i). Bhur(i) jobun(i) boodaiy abhimaan(i). Bin(u) Naavaiy kiya lehs(i) nidaan(i). 6. Jis ka unn(u) dhun(u) sehj(i) na jaana. Bherm(i) bhoolaana phir(i) puchhutaana. Gul(i) faahi baura bauraana. 7. Boodut jug(u) daykhiya, tuou dur(i) bhaagay. Satgur(i) raakhay say vudbhaagay. Nanak Gur kee churnee laagay. 8.6.

Word Meaning: Dhiyaan(u) = concentration. Maan(u) = accept; have faith. Mehli = the owner of the mansion (Waheguru). Soorut(i) = (in) thoughts. Neeshaan(u) = identity. 1. Praym Bhagat(i) = worship with love (and respect). Mooraari = Waheguru. Pause. Ehinis(i) = day and night; always. Thaan(i) = in the heart. Soothaan(u) = Waheguru's holy Naam. Nihkayvul = above the effects of Maya. Giyan(u) = Divine Knowledge; connection with Waheguru. Puchhan(u) = recognize. 2. Saacha = connected with Wahguru. Herkh(u) = happiness. Soag(u) = sadness. Bhoag(u) = food. Punch = the five demons. Smaayee = soaked; controlled. Loag(u) = people; world. 3. Jot(i) = Waheguru's soul. Joarr(i) = connects. Vichhorray = separates. 4. Dhaah(i) = demolish. Oosaaray = creates. Smaayay = get absorbed. Vertaiy = operates. Bhaavaiy = likes. Poora = Perfect (Waheguru). 5. Birdh(i) = (in) old age. Soorut(i) = (in) thoughts. Praan(i) = oh man. Bhur(i) Jobun(i) = in the prime of youth. Abhimaan(i) = in ego. Lehs(i) = acquire; receive. Nidaan(i) = at the end. 6. Unn(u) = food. Sehj(i) = the blissful state. Faahi = snare. Baura = eccentric. 7. Boodut = drowning (in the sea of Maya). Tuou = then. 8.

MEANING: In the shelter (under the guidance) of the Guru, a devotee acquires full faith in Waheguru, focuses his full concentration on His Naam, recognizes (realizes) the Lord of the Mansion, Waheguru, and gets connected with Him. Under the guidance of the Guru, the devotee keeps His Shabad (Waheguru's praise) in his thoughts, which is his identity in the path of union with Waheguru. 1. The worship of Waheguru with love (and respect) under the guidance of the Guru is such that the devotee becomes thoughtful (ponders on Guru Shabad), and becomes "one" with Waheguru by reciting His Naam. Pause.

The devotee keeps Waheguru's holy Naam in his heart day and night, and makes a connection with Him, which is present in the three-layered universe, and which is above the effects of Maya. He recognizes Waheguru's Will in the shelter of the Guru. 2.

Connected with Waheguru, the devotee is always happy (blissful) and never suffers from any sadness. Connection with Waheguru through His Amrit-Naam is the supreme food (for his soul). By controlling the five demons, he becomes a source of comfort for the whole world. 3. Everybody belongs to Waheguru because His Light is present in everybody. He connects and disconnects people with Him as He wishes, and only those things happen that he causes (to happen). 4. He demolishes, creates, and absorbs the world in Him with His Huqam (Laws), and they are His laws that operate in the universe as He wishes. Nobody can connect with the Perfect Waheguru without taking shelter of the Guru. 5.

If a man does not bring Waheguru in his thoughts when he is a child or when he gets old, he drowns in the sea of Maya in the prime of his youth because of his ego. What objective can

he achieve in life at the end without Waheguru's Naam? (Meaning he achieves no spiritually useful objective). 6. If a man does not connect with Waheguru, who is the provider of all the food and wealth (and other necessities of life), and does not enjoy the bliss of a spiritual state above Maya, he is misled by his misgivings (illusions), and has to repent at the end. Snared in the bonds of Maya, he leads his life as an eccentric. 7. When people watch the world drowning in the sea of Maya like this, they get afraid, and run to the shelter of the Guru. Those, who are saved by the Guru, are highly fortunate. I too, have dropped on the feet of (have surrendered to) the Guru, oh Nanak. 8.6.

ਮਹਲਾ 1॥ ਗਾਵਹਿ ਗੀਤੇ ਚੀਤਿ ਅਨੀਤੇ॥ ਰਾਗ ਸੁਣਾਇ ਕਹਾਵਹਿ ਬੀਤੇ॥ ਬਿਨੁ ਨਾਵੈ ਮਨਿ ਝੂਠੁ ਅਨੀਤੇ॥ 1॥ ਕਹਾ ਚਲਹੁ ਮਨ ਰਹਹੁ ਘਰੇ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਤ੍ਰਿਪਤਾਸੇ ਖੋਜਤ ਪਾਵਹੁ ਸਹਜਿ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਨਿ ਮੋਹੁ ਸਰੀਰਾ॥ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਸੁ ਪੀਰਾ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਉ ਮਨੁ ਧੀਰਾ॥ 2॥ ਅੰਤਰਿ ਨਾਵਣੁ ਸਾਚੁ ਪਛਾਣੈ॥ ਅੰਤਰਿ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਣੈ॥ ਸਾਚ ਸਬਦ ਬਿਨੁ ਮਹਲੁ ਨ ਪਛਾਣੈ॥ 3॥ ਨਿਰੰਕਾਰ ਮਹਿ ਆਕਾਰੁ ਸਮਾਵੈ॥ ਅਕਲ ਕਲਾ ਸਚੁ ਸਾਚਿ ਟਿਕਾਵੈ॥ ਸੋ ਨਰ ਗਰਭ ਜੋਨਿ ਨਹੀ ਆਵੈ॥ 4॥ ਜਹਾ ਨਾਮੁ ਮਿਲੈ ਤਹ ਜਾਉ॥
(ਅੰਗ 415)॥ ਗੁਰ ਪਰਸਾਦੀ ਕਰਮ ਕਮਾਉ॥ ਨਾਮੇ ਰਾਤਾ ਹਰਿ ਗੁਣ ਗਾਉ॥ 5॥ ਗੁਰ ਸੇਵਾ ਤੇ ਆਪੁ ਪਛਾਤਾ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਵਸਿਆ ਸੁਖਦਾਤਾ॥ ਅਨਦਿਨੁ ਬਾਣੀ ਨਾਮੇ ਰਾਤਾ॥ 6॥ ਮੇਰਾ ਪ੍ਰਭ ਲਾਏ ਤਾ ਕੋ ਲਾਗੈ॥ ਹਉਮੈ ਮਾਰੇ ਸਬਦੇ ਜਾਗੈ॥ ਐਥੈ ਓਥੈ ਸਦਾ ਸੁਖ ਆਗੈ॥ 7॥ ਮਨੁ ਚੰਚਲੁ ਬਿਧਿ ਨਹੀ ਜਾਣੈ॥ ਮਨਮੁਖਿ ਮੈਲਾ ਸਬਦੁ ਨ ਪਛਾਣੈ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਨਾਮੁ ਵਖਾਣੈ॥ 8॥ ਹਰਿ ਜੀਉ ਆਗੈ ਕਰੀ ਅਰਦਾਸਿ॥ ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਹੋਇ ਨਿਵਾਸੁ॥ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਹਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ॥ 9॥ ਕਰਿ ਬੀਚਾਰੁ ਆਚਾਰੁ ਪਰਾਤਾ॥ ਸਤਿਗੁਰ ਬਚਨੀ ਏਕੋ ਜਾਤਾ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਨੁ ਰਾਤਾ॥ 10॥7॥

Assa Mehla 1: Gaaveh(i) geetay, cheet(i) aneetay. Raag soonaayay kuhaaveh(i) beetay. Bin naavaiy mun(i) jhootth(u) aneetay. 1. Kuhaa chulhou, mun ruhou ghuray. Gurmukh(i) Ram Naam(i) triptaasay, khojut paavhou sehj(i) Huray. 1. Ruhaou. Kaam, kroadh(u) mun(i) moh(u) sreera. Lub(u), loabh(u) ahunkaar(u) su peera. Ram Naam bin(u) kiyoun mun(u) dheera. 2. Untar(i) naavun(u), Saach(u) puchhaanaiy. Untar kee gut(i) Gurmukh(i) jaanaiy. Saach Shabad bin(u) Mehl na puchaanaiy. 3. Nirunkaar meh(i) aakaar(u) smaavaiy. Akul kulaa, Sach(u), Saach(i) tikaavaiy. So nur gerbh joan(i) nuhee aavaiy. 4. Juhaa Naam(u) milaiy teh jaaoun.

(PAGE 415): Gur persadi kerm kmaaoun. Naamay raata, Hur(i) goon gaaoun. 5. Gur sayva tay aap(u) puchhaata. Amrit Naam(u) vussiya Sookhdaata. Undin(u) Bani Naamay raata. 6. Mayra Prubh laayay, ta ko laagaiy. Haumein maaray, Shabadaiy jaagaiy. Aithaiy, oathaiy, suda sookh aagaiy. 7. Mun(u) chunchul(u) bidh(i) nuhee jaanaiy. Munmukh(i) maiyla Shabad na puchhaanaiy. Gurmukh(i) nirmul(u), Naam vukhaanaiy. 8. Hur(i) Jeeo aagaiy kuree ardaas(i). Sadhu jun sungut(i) hoyay nivaas(u). Kilvikh dookh kaatay, Hur(i) Naam(u) pergaas(u). 9. Kur(i) beechaar(u) aachaar(u) praata. Satgur buchnee Aiko jaata. Nanak, Ram Naam(i) mun(u) raata. 10.

Word Meaning: Cheet(i) = in mind. Aneetay = immoral thoughts. Raag = love; attractions of the world. Beetay = having experienced (beyond) the effects of Maya. 1. Ruhou Ghuray = stay at home (quit wandering). Triptaasay = is contented. Khojut = while searching. Huray = Waheguru. Pause. Kaam = lust. Sreera = (in the) body. Peera = pain. Dheera = peaceful. 2. Naavun(u) = bath; dip. Gut(i) = condition. Mehl = (Waheguru's) Residence. 3. Nirunkaar = formless (Waheguru). Aakaar(u) = body (mind). Smaavaiy = merge into; immerse. Akul Kulaa = indivisible; unattackable (Waheguru). Such(u) = eternal. Saach(i) = by concentrating on Waheguru. Tikaavaiy = stabilizes. 4. Kerm Kmaaoun = perform noble deeds. Raata = imbued in. 5.

App(u) Puchhaata = self-recognition. Vussiya = settled in. 6.
Laagaiy = sets to do (worship Waheguru). Jaagaiy = awakens (mind is enlightened). Aithaiy = here in this world. Oathaiy = in the next world = Aagaiy. 7.
Chunchul = unsettling; fickle. Bidh(i) = means. Vukhaanaiy = recites. 8.
Nivaass(u) = dwelling; be a part of. Kilvikh = sins. Pergaas(u) = enlightenment. 9.
Aachaar = noble deeds; high morality. Praata = in deep love for. Buchnee = Words. Jaata = realized; made connection. 10.

MEANING: The Maya-engrossed pundit sings the song about the (harmful effects of) attractions of the world to the people, but has immoral thoughts in his mind, and makes the people believe that he is above the worldly attractions (above the effects of Maya). But without Waheguru's Naam, such talks do him no good because his talking is all lies, and he is immoral. 1. Where are you rushing to, oh my mind! Stay in your peaceful state (in contentment) which is achieved by reciting Waheguru's Naam in the shelter of the Guru. So, search for Him inside you, and achieve the blissful state above Maya. Pause.
Your body (mind) is full with the thoughts of lust, rage, and worldly attachments; and you are suffering from the pain of gluttony, greed, and your conceit. How can you find contentment under these conditions without Waheguru's Naam, oh man? 2.
People go to holy places for a dip (with the belief to wash away their sins) (but they cannot cleanse their mind with such dips); the mind is cleansed internally when one recognizes Waheguru (makes connection with Him). One can know his internal (spiritual) condition in the shelter of the Guru only. One cannot realize Waheguru's Residence (make connection with Him) without the eternal Shabad of the Guru. 3. A devotee, who immerses his mind into the formless Waheguru which is indivisible, and enshrines His Naam in his mind by continuous recitation, never takes rebirths. 4. I will go where I can acquire the Naam, and will perform noble deeds in the shelter of the Guru. Imbued in His love, I will sing the virtues of Waheguru. 5. One recognizes himself by serving the Guru (obeying His Shabad) whereby the source of all comforts, Waheguru's Naam, takes dwelling in his heart. With Satguru's Bani, such a devotee stays imbued in Waheguru's Naam day and night. 6. A man begins to worship Waheguru only when Waheguru makes him do so. Such a devotee kills his selfishness and ego, and is enlightened with the Guru's Shabad. He is blissful everywhere, and even in the next world. 7. Man's mind is highly fickle, and does not know how to (worship Waheguru). The mind of a Maya-engrossed individual is filthy (with evil ideas), and he does not recognize the value of the Guru's Shabad. But a devotee, who comes to the Guru's shelter, recites Waheguru's Naam and has his mind purified. 8. I pray to Waheguru that He puts me in the company of the Guru, where my mind will be enlightened with His Naam, and all my sins will be washed away. 9.
By pondering on the Guru's Shabad, one acquires high morality and brings faith in only the "One" (Waheguru) with the Guru's Shabad. The mind of such a devotee gets imbued in Waheguru's Naam, oh Nanak. 10.7.

ਆਸਾ ਮਹਲਾ 1॥ ਮਨੁ ਮੈਗਲੁ ਸਾਕਤੁ ਦੇਵਾਨਾ॥ ਬਨ ਖੰਡਿ ਮਾਇਆ ਮੋਹਿ ਹੈਰਾਨਾ॥ ਇਤ ਉਤ ਜਾਹਿ ਕਾਲੁ ਕੇ ਚਾਪੇ॥ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੇ ਘਰੁ ਆਪੇ॥ 1॥ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮਨੁ ਨਹੀ ਠਉਰਾ॥ ਸਿਮਰਹੁ ਰਾਮੁ ਨਾਮੁ ਅਤਿ ਨਿਰਮਲੁ ਅਵਰ ਤਿਆਗਹੁ ਹਉਮੈ ਕਉਰਾ॥ 1॥ ਰਹਾਉ॥ਇਹੁ ਮਨੁ ਮੁਗਧੁ ਕਹਹੁ ਕਿਉ ਰਹਸੀ॥ ਬਿਨੁ ਸਮਝੇ ਜਮ ਕਾ ਦੁਖੁ ਸਹਸੀ॥ ਆਪੇ ਬਖਸੇ ਸਤਿਗੁਰ ਮੇਲੈ॥ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰੇ ਸਚੁ ਪੇਲੈ॥ 2॥ ਇਹੁ ਮਨ ਕਰਮਾ ਇਹੁ ਮਨੁ ਧਰਮਾ॥ ਇਹੁ ਮਨੁ ਪੰਚ ਤਤੁ ਤੇ ਜਨਮਾ॥ ਸਾਕਤੁ ਲੋਭੀ ਇਹੁ ਮਨ ਮੂੜਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਮਨੁ ਰੂੜਾ॥ 3॥ ਗੁਰਮੁਖਿ ਮਨੁ ਅਸਥਾਨੇ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਤ੍ਰਿਭਵਣਿ ਸੋਝੀ ਹੋਈ॥ ਇਹੁ ਮਨੁ ਜੋਗੀ ਭੋਗੀ ਤਪੁ ਤਾਪੈ॥ ਗੁਰਮੁਖਿ ਚੀਨ੍ਹੈ ਹਰਿ ਪ੍ਰਭੁ ਆਪੇ॥ 4॥ ਮਨੁ ਬੈਰਾਗੀ ਹਉਮੈ

ਤਿਆਗੀ॥ ਘਟਿ ਘਟਿ ਮਨਸਾ ਦੁਬਿਧਾ ਲਾਗੀ॥ ਰਾਮ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਚਾਖੈ॥ ਦਰਿ ਘਰਿ ਮਹਲੀ ਹਰਿ ਪਤਿ ਰਾਖੈ॥ 5॥ ਇਹੁ ਮਨੁ ਰਾਜਾ ਸੂਰ ਸੰਗ੍ਰਾਮਿ॥ ਇਹੁ ਮਨੁ ਨਿਰਭਉ ਗੁਰਮੁਖਿ ਨਾਮਿ॥ ਮਾਰੇ ਪੰਚ ਅਪੁਨੈ ਵਸਿ ਕੀਏ॥ ਹਉਮੈ ਗ੍ਰਾਸਿ ਇਕਤੁ ਥਾਇ ਕੀਏ॥ 6॥ ਗੁਰਮੁਖਿ ਰਾਗ ਸੁਆਦਿ ਅਨ ਤਿਆਗੇ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਭਗਤੀ ਜਾਗੇ॥ ਅਨਹਦ ਸੁਣਿ ਮਾਨਿਆ ਸਬਦੁ ਵੀਚਾਰੀ॥ ਆਤਮੁ ਚੀਨਿ ਭਏ ਨਿਰੰਕਾਰੀ॥ 7॥ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਦਰਿ ਘਰਿ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਭਾਉ ਧੁਨਿ ਹੋਈ॥ ਅਹਿਨਿਸਿ ਹਰਿ ਜਸੁ ਗੁਰ ਪਰਸਾਦਿ॥ ਘਟਿ ਘਟਿ ਸੋ ਪ੍ਰਭੁ ਆਦਿ ਜੁਗਾਦਿ॥ 8॥ ਰਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮਾਤਾ॥ ਸਰਬ ਰਸਾਇਣੁ ਗੁਰਮੁਖਿ ਜਾਤਾ॥ ਭਗਤਿ ਹੇਤੁ ਗੁਰ ਚਰਣ ਨਿਵਾਸਾ॥ ਨਾਨਕ ਹਰਿ ਜਨ ਕੇ ਦਾਸਨ ਦਾਸਾ॥ 9॥8॥

Assa Mehla 1: Mun maiygul, saakut(u) dayvaana. Bun khund(i) Maya moh(i) haiyraana. It oot jaah(i) kaal(u) kay chaapay. Gurmukh(i) khoaj(i) luhay ghur(u) aapay. 1. Bin(u) Gur Shabadaiy mun(u) nuhee tthaura. Simerhou Ram(u) Naam(u) ut(i) nirmul(u), uver(u) tiyaag-hou haumein kaura. 1. Ruhaou. Eh(u) mun(u) moogudh(u) kuhou kiyoun rehsi. Bin(u) sumjhay, Jum ka dookh(u) sehsi. Aapay bukhshay, Satgur maylaiy. Kaal(u) kuntuk(u) maaray, Sach(u) paylaiy. 2. Eh(u) mun kerma, eh(u) mun dherma. Eh(u) mun(u) punch tutt(u) tay junma. Saakut(u) loabhi, eh(u) mun moorra. Gurmukh(i) Naam(u) jupaiy mun(u) roorra. 3. Gurmukh(i) mun(u) usthaanay soyee. Gurmukh(i) tirbhuvun sojhee hoyee. Eh(u) mun jogi, bhogi, tup taapaiy. Gurmukh(i) cheenaiy, Hur(i) Prubh(u) aapay. 4. Mun(u) baiyraagi, haumein tiyaagi. Ghut(i), ghut(i) munsa, doobidha laagi. Ram rusaayin(u) Gurmukh(i) chaakhaiy. Dur(i) ghur(i) Mehli, Hur put(i) raakhaiy. 5. Eh(u) mun(u) raja, soor sungraam(i). Eh(u) mun(u) nirbhuou, Gurmukh(i) Naam(i). Maaray punch, aapunaiy vus(i) keeyay. Haumein graas(i), ikutt(u) thaayayn keeyay. 6. Gurmukh(i) raag sooaad(i) un tiyaagay. Gurmukh(i) eh(u) mun(u) bhugtee jaagay. Anhud soon(i) maaniya, Shabad(u) veechaari. Aatum(u) cheen(i) bhuyyay Nirunkaari. 7. Eh(u) mun nirmul(u), Dur(i) ghur(i) soyee. Gurmukh(i) Bhagat(i) bhaaou dhoon(i) hoyee. Ehinis Hur(i) jus(u) Gur persad(i). Ghut(i), ghut(i) so Prubh aad(i) joogaad(i). 8. Ram rusaayin(i), eh(u) mun(u) raata. Serb rusaayin(u) Gurmukh(i) jaata. Bhagat(i) hayt(u) Gur churn nivaasa. Nanak Hur(i) jun kay daasun daasa. 9.8.

Word Meaning: Maiygul = intoxicated elephant. Saakut(u) = worshipper of Maya; detached from Waheguru. Dayvaana = mentally imbalanced. Bun Khund(i) = in a part of the world jungle. Moh(i) = in the attachment of. Haiyraana = perplexed. It Oot = here and there (everywhere). Kaal(u) = time; circumstances. Chaapay = whipped; flogged. Ghur(i) = home; destination. 1. Tthaura = stabilizes. Uver(u) = others. Tiyaag-hou = give up. Pause. Moogudh(u) = foolish. Kiyoun = how? Rehsi = stabilize. Jum = (spiritual) death. Kaal(u) = death. Kuntuk(u) = thorn. Paylaiy = motivates. 2. Kerma = ritualistic deeds. Dherma = religious; noble deeds. Punch Tutt(u) = (because of) the five elements (deeds performed by the five-element body). Moorra = which does not listen to good advice. Roorra = beautiful. 3. Usthaanay = in its natural state; stable; peaceful. Tirbhuvun = the three-layered universe. Sojhee = understanding. Jogi = follows the yogic path. Bhogi = enjoys the natural gifts. Tup Taapaiy = tortures self. Cheenaiy = recognizes. Aapay = inside him. 4. Baiyraagi = detached from Maya. Ghut(i) = in every heart. Doobidha = indecisiveness between God and Maya. Rusaayin(u) = treasure of all sweet essences. Chaakhaiy = tastes. Dur(i) Ghur(i) = at the door, in the house (everywhere). Mehli = the Lord of the mansion (God). Put(i) = dignity. 5.
Soor = valliant. Sungraam(i) = in the battlefield (against the five demons). Nirbhuou = fearless. Punch = the five demons. Vus(i) = under control. Graas(i) = bite of food; consume; finish. Ikutt(u) Thaayayn = put together. 6. Raag = love (and animosity). Un = others. Jaagay = enlightened. Unhud = auto-playing Divine music. Maaniya = convinced.

Veechaari = thoughtful. Aatum Cheen(i) = by analyzing self. Nirunkaari = (of) Waheguru. 7. Soyee = the same (Waheguru). Bhagat(i) Bhaaou = worship with love. Dhoon(i) = concentration; diligent pursuit. Ehinis(i) = day and night. Jus(u) = praise. Aad(i) Joogaad(i) = having existence before everything else; from times immemorial. 8. Russaayin(i) = in the treasure of all sweet essences (Waheguru). Hayt(u) = for. 9.

MEANING: The human mind is like an intoxicated elephant, which is so trapped in Maya that it has forgotten Waheguru completely, as a result of which it is mentally imbalanced, and is perplexed in a small part of the world jungle. Whipped by the circumstances, it wanders here and there (does not find peace). But it can search (find) its place (peace) by taking the Guru's shelter. 1. Without following the Guru's Shabad, this mind cannot find peace. (To find peace), One should recite Waheguru's holy Naam, and should give up his haumein (selfishness and ego) as if it were a bitter thing. Pause. Can someone tell me how this foolish mind can find peace? Without understanding the reality (that Maya is false, and Waheguru is eternal), it has to endure the suffering of spiritual death. But when Waheguru becomes kind, He connects the individual with the Guru. Waheguru exhorts him to (recite His Naam), so that he can overcome the fear of the thorn of death. 2. The human mind is so fickle that it keeps doing different things at different times. For example, sometimes the mind performs religious rituals (without worshipping Waheguru) which do him no spiritual good; they rather boost his haumein, which is the cause of his rebirths in the first place. (Man's ego and attraction for Maya causes him to be born again, and again. See the holy Shabads below. Sometimes this mind is engrossed in Maya, is greedy, and is foolish. However, the same mind can be beautiful when it recites Waheguru's Naam in Guru's shelter. The following two holy Shabads will support this fact. 3.

ਆਸਾ ਦੀ ਵਾਰ, ਸਲੋਕ ਮਹਲਾ 2 (466)॥ ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ॥ ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥ -------

Meaning: This is the character of haumein that the individual performs deeds under its influence. **But the bonds of haumein lead to rebirths again, and again**. ---------

ਧਨਾਸਰੀ ਨਾਮਦੇਵ ਜੀ (693)॥ ----- ਪਾਛੈ ਬਹੁਰਿ ਨ ਆਵਨੁ ਪਾਵਉ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਘਟ ਤੇ ਉਚਰਉ ਆਤਮ ਕਉ ਸਮਝਾਵਉ॥ ----- ਇਹ ਸੰਸਾਰ ਤੇ ਤਬ ਹੀ ਛੂਟਉ ਜਉ ਮਾਇਆ ਨਹ ਲਪਟਾਵਉ॥ ਮਾਇਆ ਨਾਮੁ ਗਰਭ ਜੋਨਿ ਕਾ ਤਿਹ ਤਜ ਦਰਸਨ ਪਾਵਉ॥

Meaning: -------- I shall not come back again (be reborn). I educate my soul by reciting the Amrit Bani of the Guru from the bottom of my heart. I will break the bonds with this world only when I get rid of my attachment for Maya. **Attachment with Maya leads to rebirths;** I can have a glimpse of Waheguru only after I give up my attachment with Maya.

A devotee of the Guru keeps Waheguru in mind and makes a connection with Him, who is present everywhere in the three-layered universe. Without taking Guru's shelter, the mind is not clear about its real objective, and sometimes follows the yogic path, enjoys worldly gifts (largesse of Waheguru), or tortures itself to please some deity. But, taking Guru's shelter, a devotee recognizes (realizes) Waheguru inside him. 4. Sometimes the mind gives up its selfishness and ego and becomes detached from Maya. (But without taking Guru's shelter), Every heart has many desires and suffers from indecisiveness (whether to choose Waheguru or Maya). On the other hand, a devotee of the Guru enjoys the taste of the Naam of Waheguru, which is the source of all sweet essences. He sees Waheguru everywhere, which protects his dignity (from the attacks of the demons). 5. By reciting Waheguru's Naam in the shelter of the Guru, the mind becomes fearless and its own ruler. It acts as a valiant in the battlefield against the five demons, and brings them under his control by killing (overpowering) them. By consuming his haumein, he puts them (the demons) together (as

his assistants). 6. A devotee of the Guru gives up (overcomes) all the worldly attractions and all tastes of life. The mind gets enlightened by worshipping Waheguru in the shelter of the Guru. When the devotee ponders on the Guru's Shabad, he gains full faith in Waheguru and is convinced of Him as he listens to the auto-playing Divine music. He becomes a part of the Waheguru (merges with Him) by analyzing his soul. 7.
The mind becomes pure, and it sees Waheguru everywhere. In the shelter of the Guru, and with the worship of Waheguru the mind gets imbued in His love, and recites His Naam with full reverence. With Guru's grace, it sings praise of Waheguru day and night, and realizes that Waheguru is present in every heart and has been there since times immemorial. 8.
In the shelter of the Guru, the mind recognizes the source of all sweet essences, Waheguru, and gets imbued with love for Him. With Waheguru's worship, the mind finds its destination at the Guru's feet. I am the slave of the slaves of Waheguru's devotees, oh Nanak. 9.8.

(ਅੰਗ 416)॥ ਆਸਾ ਮਹਲਾ 1॥ ਤਨੁ ਬਿਨਸੈ ਧਨੁ ਕਾ ਕੋ ਕਹੀਐ॥ ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਤ ਲਹੀਐ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਗਿ ਸਖਾਈ॥ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਹਰਿ ਲਿਵ ਲਾਈ॥ 1॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਵਨੁ ਹਮਾਰਾ॥ ਸੁਖ ਦੁਖ ਸਮ ਕਰਿ ਨਾਮੁ ਨ ਛੋਡਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਵਣਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਨਿਕ ਕਾਮਨੀ ਹੇਤੁ ਗਵਾਰਾ॥ਦੁਬਿਧਾ ਲਾਗੇ ਨਾਮੁ ਵਿਸਾਰਾ॥ ਜਿਸੁ ਤੂ ਬਖਸਹਿ ਨਾਮੁ ਜਪਾਇ॥ ਦੂਤੁ ਨ ਲਾਗਿ ਸਕੈ ਗੁਨ ਗਾਇ॥ 2॥ ਹਰਿ ਗੁਰੁ ਦਾਤਾ ਰਾਮ ਗੁਪਾਲਾ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਦਇਆਲਾ॥ ਗੁਰਮੁਖਿ ਰਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ॥ ਰੋਗ ਮਿਟੇ ਦੁਖੁ ਠਾਕਿ ਰਹਾਇਆ॥ 3॥ ਅਵਰੁ ਨ ਅਉਖਧੁ ਤੰਤ ਨ ਮੰਤਾ॥ ਹਰਿ ਹਰਿ ਸਿਮਰਣੁ ਕਿਲਵਿਖ ਹੰਤਾ॥ ਤੂੰ ਆਪਿ ਭੁਲਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ॥ ਤੂੰ ਆਪੇ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ॥ 4॥ ਰੋਗੁ ਭਰਮੁ ਭੇਦੁ ਮਨਿ ਦੂਜਾ॥ ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਜਪਹਿ ਜਪੁ ਦੂਜਾ॥ ਆਦਿ ਪੁਰਖ ਗੁਰ ਦਰਸ ਨ ਦੇਖਹਿ॥ ਵਿਣੁ ਗੁਰ ਸਬਦੇ ਜਨਮੁ ਕਿ ਲੇਖਹਿ॥ 5॥ ਦੇਖਿ ਅਚਰਜੁ ਰਹੇ ਬਿਸਮਾਦਿ॥ ਘਟਿ ਘਟਿ ਸੁਰ ਨਰ ਸਹਜ ਸਮਾਧਿ॥ ਭਰਿਪੁਰਿ ਧਾਰਿ ਰਹੇ ਮਨ ਮਾਹੀ॥ ਤੁਮ ਸਮਸਰਿ ਅਵਰੁ ਕੋ ਨਾਹੀ॥ 6॥ ਜਾ ਕੀ ਭਗਤਿ ਹੇਤੁ ਮੁਖਿ ਨਾਮੁ॥ ਸੰਤ ਭਗਤ ਕੀ ਸੰਗਤਿ ਰਾਮੁ॥ ਬੰਧਨ ਤੋਰੇ ਸਹਜਿ ਧਿਆਨੁ॥ ਛੂਟੈ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਰ ਗਿਆਨੁ॥ 7॥ ਨਾ ਜਮਦੂਤ ਦੂਖੁ ਤਿਸੁ ਲਾਗੈ॥ ਜੋ ਜਨੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਜਾਗੈ॥ ਭਗਤਿ ਵਛਲੁ ਭਗਤਾ ਹਰਿ ਸੰਗਿ॥ ਨਾਨਕ ਮੁਕਤਿ ਭਏ ਹਰਿ ਰੰਗਿ॥ 8॥9॥

(PAGE 416): Assa Mehla 1: Tun(u) binsaiy, dhun(u) ka ko kuhhiyaiy. Bin(u) Gur Ram Naam (u) kut luhhiyaiy? Ram Naam dhun(u) sung(i) sukhaayee. Ehinis(i) nirmul(u) Hur(i) liv laayee. 1. Ram Naam bi(u) kuvun(u) humaara? Sookh dookh sum kur(i), Naam(u) na chhoadoun, Aapay bukhsh(i) milaavunhaara. 1. Ruhaou. Kunik kaamni hayt(u) guvaara. Doobidha laagay, Naam visaara. Jis Tu bukhsheh(i), Naam(u) jupaayayn. Doot(u) na laag(i) sukaiy, goon gaayay. 2. Hur(i) Gur(u) Daata, Ram Goopaala. Jiyoun bhaavaiy, tiyoun raakh(u) Duyyaala. Gurmukh(i) Ram(u) mayraiy mun(i) bhaaya. Ro-ag mitay, dookh tthaak(i) ruhaaya. 3. Uver(u) na aukhudh, tunt na munta. Hur(i), Hur(i) simrun(u), kilvikh hunta. Tu Aap(i) bhoolaaveh(i) Naam(u) visaar(i). Tu Aapay raakheh(i) kirpa dhaar(i). 4. Roag(u) bherm(u) bhayd(u), mun(i) dooja. Gur bin(u) bherm(i) jupeh(i) jup(u) dooja. Aad(i) Purakh, Gur durs na daykheh(i). Vin(u) Gur Shabaday, junum(u) k(i) laykheh(i). 5. Daykh(i) achurj(u), ruhhay bismaad(i). Ghut(i), ghut(i) soor, nur, sehj smaadh(i). Bhurpoor(i) dhaar(i) ruhhay mun maahi. Toom sumsur(i) uver(u) ko naahi. 6. Ja kee Bhagat(i) hayt(u) mookh(i) Naam(u). Sunt Bhagat(i) kee sungut(i) Ram(u). Bundhun toaray, sehj(i) dhiyaan(u). Chhootaiy Gurmukh(i) Hur(i) Gur Giyan(u). 7. Na Jumdoot dookh tis(u) laagaiy. Jo jun(u) Ram Naam(i) liv jaagaiy. Bhagat(i) vuchhul(u) bhugtaan Hur(i) sung(i). Nanak mookut(i) bhuyyay Hur(i) rung(i). 8.9.

Word Meaning: Tun(u) = body. Binsaiy = is destroyed (dead). Dhun(u) = wealth (of Waheguru's Naam). Kut = where? how? Luhhiyaiy = acquire. Sukhaayee = friend; support. Ehinis = day and night. Nirmul(u) = pure. Live = connect with. 1. Sum Kur(i) = treat the same. Bukhsh(i) = with kindness. Pause. Kunik = gold. Kaamni = woman.

Hayt(u) = for. Guvaara = unrefined; foolish. Doobidha = indecisiveness. Visaara = forgotten. Doot = the five demons. 2. Duyyaala = kind, compassionate. Bhaaya = liked. Mitay = erased; disappeared. Tthaak Ruhaaya = prevented. 3. Uver(u) = any other. Aukhudh = medication; cure. Tunt = magic; incantation. Munta = mantra. Kilvikh = sins. Hunta = destroyer. Bhoolaaveh(i) = misguide. 4. Bherm(u) = misgivings. Bhayd(u) = discrimination. Dooja = the other (Maya). Aad(i) Purakh = the origin of all (Waheguru). Durs = sight. K(i) Lakheh(i) = of what (no) worth? 5. Achurj(u) = amazing things. Bismaad(i) = are awestruck. Ghut(i) = in the heart. Soor = gods. Nur = men. Sehj Smaadh(i) = meditation in the blissful state. Bhurpoor(i) = omnipresent. Dhaar(i) = providing support. Sumsur(i) = equal. 6. Hayt(u) = for. Sungut(i) = in the company of. Bundhun = bonds. 7. Jumdoot = agents of death. Liv = (with) concentration. Jaagaiy = is enlightened. Bhugut Vuchhul = the lover of the devotees (Waheguru). Sung(i) = with. Mookut(i) = free (from the bonds of Maya). Rung(i) = in the love of. 8.

MEANING: (Normally, the wealth of a man who dies is inherited by his relatives), but what happens to the Naam-wealth of a devotee who dies? (Is it also inherited by his relatives? (The answer is, no); because Waheguru's Naam-wealth cannot be acquired without taking the shelter of the Guru. It stays with the deceased devotee and accompanies him to the next world. A devotee, who stays connected with Waheguru day and night, is always pure. 1. There is no other permanent companion of the man than Waheguru's Naam. Being stoic (accepting comforts and discomforts the same way), I will never quit reciting His Naam because He kindly connects His devotees with Him. Pause. Because of his indecisiveness, the idiot man forgets Waheguru's Naam in his love for gold (wealth) and his wife. But, no discomfort, or even the fear of death, can come near the devotee whom You kindly make recite Your Naam, and who sings Your praise, oh Waheguru. 2.

Satguru, a manifestation of Waheguru with many names, is very kind and our provider. Kindly protect me in whichever way You like, oh my Satguru. I have come to like (love) Waheguru's Naam in Your shelter as a result of which all my illnesses have disappeared, and all discomforts have been prevented. 3. Waheguru's Naam alone is the destroyer of all the sins, and there is no other magic or mantra to do so. Waheguru Himself misguides people who forget His Naam, and He Himself protects some (from the attacks of Maya) with His kindness (who recite His Naam). 4. Those who forget Waheguru suffer because of their misbeliefs, discrimination against some people, and their love for Maya. Without the Guru's shelter, they are misled by their illusions and worship Maya. They cannot have a sight of the Guru and of Waheguru, which is the origin of everything. Without Guru's Shabad, their life is of no value (is worthless). 5. By noticing the amazing things in nature, some fortunate people are awestruck, and, meditating in the higher spiritual state, they realize that Waheguru is present in every heart, whether they are gods or humans. The omnipresent Waheguru is providing support to every mind; there is no one else like Him. 6.

Waheguru is present among those holy saints who recite His Naam with love. Such holy saints have broken all their worldly bonds and always remain in a blissful state. A devotee can also break the worldly bonds in the shelter of the Guru and make a connection with Waheguru. 7. The fear of the Angel of death does not worry those devotees who have their minds focused on Waheguru's Naam. The lover of His worship – Waheguru – is always with His devotees, who become free from all the worldly bonds in His love, oh Nanak. 8.9.

ਆਸਾ ਮਹਲਾ 1 ਇਕਤੁਕੀ॥ ਗੁਰੁ ਸੇਵੇ ਸੋ ਠਾਕੁਰ ਜਾਨੈ॥ ਦੂਖੁ ਮਿਟੈ ਸਚੁ ਸਬਦਿ ਪਛਾਨੈ॥ 1॥ ਰਾਮੁ ਜਪਹੁ ਮੇਰੀ ਸਖੀ ਸਖੈਨੀ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਦੇਖਹੁ ਪ੍ਰਭੁ ਨੈਨੀ॥ 1॥ ਰਹਾਉ॥ ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੰਸਾਰਿ॥ ਬੰਧਨ ਸੁਤ ਕੰਨਿਆ ਅਰੁ ਨਾਰਿ॥ 2॥ ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕੀਆ॥ ਬੰਧਨ ਪੁਤੁ ਕਲਤੁ ਮਨਿ ਬੀਆ॥ 3॥ ਬੰਧਨ ਕਿਰਖੀ ਕਰਹਿ ਕਿਰਸਾਨ॥ ਹਉਮੈ ਡੰਨੁ ਸਹੈ ਰਾਜਾ ਮੰਗੈ ਦਾਨੁ॥ 4॥ ਬੰਧਨ ਸਉਦਾ ਅਣਵੀਚਾਰੀ॥ ਤਿਪਤਿ ਨਾਹੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ॥ 5॥ ਬੰਧਨ ਸਾਹ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ॥ 6॥ ਬੰਧਨ ਬੇਦੁ ਬਾਦੁ ਅਹੰਕਾਰ॥ ਬੰਧਨਿ ਬਿਨਸੈ ਮੋਹ ਵਿਕਾਰ॥ 7॥ ਨਾਨਕ ਰਾਮ ਨਾਮ ਸਰਣਾਈ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਬੰਧੁ ਨ ਪਾਈ॥ 8॥10॥

Assa Mehla 1, Ikktooki: Gur sayvay, so Tthaakur jaanaiy. Dookh(u) mitaiy, Sach(u) Shabad(i) puchhaanaiy. 1. Ram(u) jup-hou mayri sukhee sukhaiyni. Satgur sayv(i) daykhou Prubh(u) naiyni. 1. Ruhaou. Bundhun maat, pitaa, sunsaar(i). Bundhun soot, kunniya ur(u) naar(i). 2. Bundhun kerm dherm, huoun keeya. Bundhun poot(u), klut(u), mun(u) beeya. 3. Bundhun kirkhee kureh(i) kirsaan. Haumein dunn(u) suhaiy, raja mungaiy daan(u). 4. Bundhun sauda unveechaari. Tiput(i) naahi, Maya moh pusaari. 5. Bundhun shah suncheh(i) dhun(u), jaayay. Bin Hur(i) Bhagat(i) na puvvyee thaayayn. 6. Bundhun Bayd(u), baad(u) ahunkaar. Bundhun(i) binsaiy moh vikaar. 7. Nanak Ram Naam shernaayee. Satgur(i) raakhay, bundh(u) na paayee. 8.10.

Word Meaning: Ikktooki = verse with only one sentence. Tthaakur = the Lord (God). Jaanaiy = recognizes; connects with. 1. Sukhee Sukhaiyni = friends. Naiyni = with the eyes. Pause. Bundhun = bonds; burden. Sunsaar(i) = in the world. Soot = sons. Kunniya = girls; daughters. Ur(u) = and. Naar(i) = woman; wife. 2. Kerm Dherm = religious rituals. Huoun = ego. Klut(u) = wife. Beeya = the other (Maya). 3. Kirkhee = farming. Kirsaan = farmer. Dunn(u) = punishment. Daan(u) = tax. 4. Sauda = business. Unveechaari = one who does not ponder on Waheguru's Naam. Tiput = contentment. Pusaari = expansion. 5. Shah = money lord. Suncheh(i) = accumulates. Na Puvvyee Thaayayn = is not valued (in Waheguru's Court). 6. Bayd = knowledge of the Vedas. Baad(u) = worthless discussions. Binsaiy = is destroyed; dies of spiritual death. Moh Vikaar = love for vices. 7. Shernaayee = shelter. 8.

MEANING: The devotee, who serves the Guru, recognizes (makes connection with) the Lord. He realizes Waheguru through Guru's Shabad and has all his discomforts eradicated. 1. Recite Waheguru's Naam, and have a glimpse of Him with your eyes by serving the Guru, oh my friends. Pause. The mother, the father, the sons, the daughters, and the wife are all the cause of bonds in the world (which keep one engrossed in Maya). 2. The religious deeds, which boost one's ego, also bind him with Maya, and so do the love for the son, for the wife, and for Maya. 3. Even the farming that a farmer does leads to bonds with Maya (he sees his crops and feels conceited about the future income, and also takes pride in feeding others); a rajah suffers from the punishment of haumein (which is a form of Maya) when he collects taxes from his citizens (haumein of his power to levy taxes). 4. The business of a businessman also becomes a burden when he does not get contentment with the present income and tries to expand his business due to his greed for wealth, and does not ponder on the Guru's Shabad. 5. A money-lord accumulates wealth, but is always afraid of losing it, which results in even stronger bonds with Maya. His wealth is spiritually worthless if he does not worship God. 6. Even the recitation of the Vedas and the worthless discussion about them boost the ego of the individual, which becomes a burden in the form of extra bonds. One also suffers spiritual death in one's love (enjoyment) of vices. 7. But, when a man takes shelter of Waheguru's Naam, the Guru protects him, and he does not become a prisoner of Maya, oh Nanak. 8.10.

NOTE: The next two holy Ashtpudis cover the tragic events of the aftermath of the

Commented [DSS1]:

cruel and barbaric attack on *Eminabad* by the army of Babar in 1521. Guru Nanak Sahib had a prior knowledge of the impending attack, so He made a special effort to reach *Eminabad* in time to lessen the destruction, and to console and help the victims. He had visited Mecca, Baghdad, and Afghanistan before reaching Eminabad. He saw the destruction and the barbaric acts of Babar's army, and was greatly pained to see the suffering of the innocent masses with His own eyes. He volunteered to be a prisoner of Babar's army so as to reach him, and advised him to refrain from such savage acts in future. Babur agreed to all that, and he freed all the prisoners at Guru Sahib's directions.

Guru Sahib was so moved by the destruction caused by Babar's army, that He wrote four Shabads on the subject which are enshrined in Guru Granth Sahib.

(ਅੰਗ 417)॥ ਰਾਗ ਆਸਾ ਮਹਲਾ 1 ਅਸਟਪਦੀਆ ਘਰੁ 3॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਜਿਨ ਸਿਰਿ ਸੋਹਨਿ ਪਟੀਆ ਮਾਗੀ ਪਾਇ ਸੰਧੂਰੁ॥ ਸੇ ਸਿਰ ਕਾਤੀ ਮੁੰਨੀਅਨਿ ਗਲ ਵਿਚਿ ਆਵੈ ਧੂੜਿ॥ ਮਹਲਾ ਅੰਦਰਿ ਹੋਦੀਆ ਹੁਣਿ ਬਹਣਿ ਨ ਮਿਲਨਿ ਹਦੂਰਿ॥ 1॥ ਆਦੇਸੁ ਬਾਬਾ ਆਦੇਸੁ॥ ਆਦਿ ਪੁਰਖ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਵੇਸ॥ 1॥ ਰਹਾਉ॥ ਜਦਹੁ ਸੀਆ ਵੀਆਹੀਆ ਲਾੜੇ ਸੋਹਨਿ ਪਾਸਿ॥ ਹੀਡੋਲੀ ਚੜਿ ਆਈਆ ਦੰਦ ਖੰਡ ਕੀਤੇ ਰਾਸਿ॥ ਉਪਰਹੁ ਪਾਣੀ ਵਾਰੀਐ ਝਲੇ ਝਮਕਨਿ ਪਾਸਿ॥ 2॥ ਇਕੁ ਲਖੁ ਲਹਨ੍ਹਿ ਬਹਿਠੀਆ ਲਖੁ ਲਹਨ੍ਹਿ ਖੜੀਆ॥ ਗਰੀ ਛੁਹਾਰੇ ਖਾਦੀਆ ਮਾਣਨ੍ਹਿ ਸੇਜੜੀਆ॥ ਤਿਨ੍ਹ ਗਲਿ ਸਿਲਕਾ ਪਾਈਆ ਤੁਟਨ੍ਹਿ ਮੋਤਸਰੀਆ॥ 3॥ ਧਨੁ ਜੋਬਨੁ ਦੁਇ ਵੈਰੀ ਹੋਇ ਜਿਨ੍ਹੀ ਰਖੇ ਰੰਗੁ ਲਾਇ॥ ਦੂਤਾ ਨੋ ਫੁਰਮਾਇਆ ਲੈ ਚਲੇ ਪਤਿ ਗਵਾਇ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਦੇ ਵਡਿਆਈ ਜੇ ਭਾਵੈ ਦੇਇ ਸਜਾਇ॥ 4॥ ਅਗੋ ਦੇ ਜੇ ਚੇਤੀਐ ਤਾ ਕਾਇਤੁ ਮਿਲੈ ਸਜਾਇ॥ ਸਾਹਾ ਸੁਰਤਿ ਗਵਾਈਆ ਰੰਗਿ ਤਮਾਸੈ ਚਾਇ॥ ਬਾਬਰਵਾਣੀ ਫਿਰਿ ਗਈ ਕੁਇਰੁ ਨ ਰੋਟੀ ਖਾਇ॥ 5॥ ਇਕਨਾ ਵਖਤ ਖੁਆਈਅਹਿ ਇਕਨ੍ਹਾ ਪੂਜਾ ਜਾਇ॥ ਚਉਕੇ ਵਿਣੁ ਹਿੰਦਵਾਣੀਆ ਕਿਉ ਟਿਕੇ ਕਢੇ ਨਾਇ॥॥ ਰਾਮੁ ਨ ਕਬਹੂ ਚੇਤਿਓ ਹੁਣਿ ਕਹਣਿ ਨ ਮਿਲੈ ਖੁਦਾਇ॥ 6॥ ਇਕਿ ਘਰਿ ਆਵਹਿ ਆਪਣੇ ਇਕਿ ਮਿਲਿ ਮਿਲਿ ਪੁਛਹਿ ਸੁਖ॥ ਇਕਨਾ ਏਹੋ ਲਿਖਿਆ ਬਹਿ ਬਹਿ ਰੋਵਹਿ ਦੁਖ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਨਾਨਕ ਕਿਆ ਮਾਨੁਖ॥ 7॥11॥

(PAGE 417): Raag(u) Assa Mehla 1, Ashtpudiaan, Ghur(u) 3:

Ek Onkar Satgur Persad(i): Jin sir(i) sohun(i) puttiyaan, maangeen paayay sundhoor(u). Say sir kaati mooniun(i) gul vich(i) aavaiy dhoorr(i). Mehlaan undar(i) hoandiaan, hoon(i) behn(i) na milun(i) hudoor(i). 1. Aadays(u), Baba, Adays(u). Aad(i) Purakh, Tayra unt(u) na paaya, kur(i) kur(i) daykheh(i) vays. 1. Ruhaou. Judhoun see veeaahiyaan, laarray sohun(i) paas(i). Heedoali churrh aayeeyaan, dund khund keetay raas(i). Oopurhoun paani vaariyaiy, jhully jhimkun(i) paas(i). 2. Ikk(u) lukh(u) lehun(i) behtthiaan, lukh(u) lehun(i) khurriyaan. Guree, chhoohaaray khaandiaan, maanun(i) sayjurriaan. Tinh gul slikaan paayeeyaan, tootun(i) moatsuriyaan. 3. Dhun(u) jobun(u) dooyay vaiyri hoyay, jinhee rukhay rung(u) laayay. Dootaan nu foormaaya laiy chullay put(i) guvaayay. Jay Tis(u) bhaavaiy day vudiyaayee, jay bhaavaiy dayay sujaayay. 4. Uggon day jay chaytiyaiy, ta kaayit(u) milaiy sujaayay. Shaahaan soorut(i) guvaayiyaan rung(i) tmaashaiy chaayay. Babarvaani phir(i) guyee, kooyir(u) na roti khaayay. 5. Ikknaa vukhut khooaayiyaiy, ikknaa pooja jaayay. Chaukay vin(u) Hindvaaniyaan kiyoun tikkay kuddhay naayay. Ram(u na kubhoon chaytiyo, hoon(i) kehn(i) na milaiy Khudaayay. 6. Ikk(i) ghur(i) aaveh(i) aapnay, ikk(i) mil(i) mil(i) poochheh(i) sookh. Ikkna eho likhiya beh(i) beh(i) roveh(i) dookh. Jo Tis(u) bhaavaiy so theeyaiy, Nanak kiya manookh. 7.11.

Word Meaning: Sohun(i) = looked pretty. Puttiyaan = braids. Maangeen = in the cetral part (of hair). Sundhoor(u) = vermillion. Kaati = scissors. Dhoorr(i) = dust. Hudoor(i) = near. 1. Aadays(u) = bow to; salute. Aad(i) Purakh = Supreme Being (the origin of everything). Vays = different appearances. Pause.

Judhoun = when. Laarray = bridegrooms. Heedoali = palanquin. Dund Khund = (bangles of) ivory. Keetay Raas(i) = adorned (the forearms). Paani Vaariyay = a marriage custom in which the mother of the groom puts some water in a small container and revolves (circulates) it around the heads of the new couple. Jhullay = hand fans (with small mirrors inlaid). Jhimkun(i) = shine. 2. Ikk Lukh = one hundred thousand (rupees). Guree = coconut. Chhoohaaray = dried dates. Maanun(i) = enjoy. Sayjurriaan = luxurious beds. Silkaan = ropes. Moatsurriyaan = necklaces of pearls. 3. Jobun = youthful beauty. Rung Laayay = with love; with great care. Dootaan = agents; soldiers. Laiy Chullay = took away (as prisoners). Put(i) Guvaayay = ruining their dignity. Bhaavaiy = likes. Vudiyaayee = honour. Sujaayay = punishment. 4. Shaahaan = the rulers. Soorut(i) = wisdom. Tmaashaiy = entertainment. Chaayay = in zest. Uggon Day = beforehand. Chaytiyaiy = remember Waheguru (Allah). Babarvaani = Babar's frightening orders. Kooyir(u) = princes. 5. Ikkna = for some. Vukhut = time (for Nivaaj). Khooaayiyaiy = passed by; missed. Chaukay = (purified) kitchen. Vin(u) = without. Hindvaaniyaan = the Hindu ladies. Tikkay Kuddhay = anoint their foreheads. Na Kubhoon = never. 6.
Ikk(i) = some; many. Sookh = well-being. Theeyaiy = happens. 7.
MEANING: The hair (of women) which were adorned with braids, and which had vermilion in their central parts, have now been cut with scissors (they have been beheaded with swords), and they are lying on the ground with dust up to their necks now. They were living in palaces, but now they cannot even get near them. 1. I bow to thee, oh Waheguru. Nobody can find Your ends; however, You keep changing Your appearances. Pause.
When they (the royal women) were married, they looked very pretty with their grooms by their side. They came in palanquins adorned with ivory. Their mothers-in-law performed the ceremony of revolving the water containers around their heads, and they were fanned with shiny hand-fans with inlaid mirrors in them. 2. They were given hundreds of thousands of rupees in gifts, whether they were sitting or standing. They were enjoying comfortable beds and ate coconuts and dried dates (which only the rich could afford). Now, many of them had ropes around their necks (as slaves) while their pearl necklaces were falling apart. 3. Their wealth and youthful beauty, which they had maintained dearly, had now become their enemies (because they invited the enemy). The soldiers took them away as slaves, denigrating their dignity on the orders of Babar. It is up to Waheguru whom He bestows honour on, or whom He punishes as per His Will. 4. Why would anyone suffer any punishment if he remembers Waheguru beforehand? The current rulers had lost their noble thinking in the zest of lustful entertainments. Due to the frightening orders of Babar, even the princes lost their appetite. 5. For some, the time of offering nivaj had already slipped by, while some others did not get any time even for ritualistic worship. Without purifying their kitchens, how could the Hindu women take baths and anoint their foreheads? (They had no time for such rituals now. They had never remembered (god) Ram in their comfort, but now they could not even utter Allah (to please the Mughal armies). 6.
Some returned to their homes, while some others enquired about one another's wellbeing; while some were simply grieving in their sad times accepting the tragedy as their destiny. Only that happens what Waheguru wishes; the man is helpless before Him, oh Nanak. 7.11.

ਆਸਾ ਮਹਲਾ 1॥ ਕਹਾ ਸੁ ਖੇਲ ਤਬੇਲਾ ਘੋੜੇ ਕਹਾ ਭੇਰੀ ਸਹਨਾਈ॥ ਕਹਾ ਸੁ ਤੇਗਬੰਦ ਗਾਡੇਰੜਿ ਕਹਾ ਸੁ ਲਾਲ ਕਵਾਈ॥ ਕਹਾ ਸੁ ਆਰਸੀਆ ਮੁਹ ਬੰਕੇ ਐਥੈ ਦਿਸਹਿ ਨਾਹੀ॥ 1॥ ਇਹੁ ਜਗੁ ਤੇਰਾ ਤੂ ਗੋਸਾਈ॥ ਏਕ ਘੜੀ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਜਰੁ ਵੰਡ ਦੇਵੈ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਹਾ ਸੁ ਘਰ ਦਰ ਮੰਡਪ ਮਹਲਾ ਕਹਾ ਸੁ ਬੰਕ ਸਰਾਈ॥ ਕਹਾ ਸੁ ਸੇਜ ਸੁਖਾਲੀ ਕਾਮਣਿ ਜਿਸੁ ਵੇਖਿ ਨੀਦ ਨ ਪਾਈ॥ ਕਹਾ ਸੁ ਪਾਨ ਤੰਬੋਲੀ ਹਰਮਾ ਹੋਈਆ ਛਾਈ ਮਾਈ॥ 2॥ ਇਸੁ ਜਰ ਕਾਰਣਿ ਘਣੀ ਵਿਗੁਤੀ ਇਨਿ ਜਰ ਘਣੀ ਖੁਆਈ॥ ਪਾਪਾ

ਬਾਝਹੁ ਹੋਵੈ ਨਾਹੀ ਮੁਇਆ ਸਾਥਿ ਨ ਜਾਈ॥ ਜਿਸ ਨੋ ਆਪਿ ਖੁਆਇ ਕਰਤਾ ਖੁਸਿ ਲਏ ਚੰਗਿਆਈ॥ 3॥ ਕੋਟੀ ਹੂ ਪੀਰ ਵਰਜਿ ਰਹਾਏ ਜਾ ਮੀਰ ਸੁਣਿਆ ਧਾਇਆ॥
(ਅੰਗ 418)॥ ਥਾਨ ਮੁਕਾਮ ਜਲੇ ਬਿਜ ਮੰਦਰ ਮੁਛਿ ਮੁਛਿ ਕੁਇਰ ਰੁਲਾਇਆ॥ ਕੋਈ ਮੁਗਲੁ ਨ ਹੋਆ ਅੰਧਾ ਕਿਨੈ ਨ ਪਰਚਾ ਲਾਇਆ॥ 4॥ ਮੁਗਲ ਪਠਾਣਾ ਭਈ ਲੜਾਈ ਰਣ ਮਹਿ ਤੇਗ ਵਗਾਈ॥ ਓਨ੍ਹੀ ਤੁਪਕ ਤਾਣਿ ਚਲਾਈ ਓਨ੍ਹੀ ਹਸਤਿ ਚਿੜਾਈ॥ ਜਿਨ ਕੀ ਚੀਰੀ ਦਰਗਹ ਪਾਟੀ ਤਿਨ੍ਹਾ ਮਰਣਾ ਭਾਈ॥ 5॥ ਇਕ ਹਿੰਦਵਾਣੀ ਅਵਰ ਤੁਰਕਾਣੀ ਭਟਿਆਣੀ ਠਕੁਰਾਣੀ॥ ਇਕਨ੍ਹਾ ਪੈਰਣ ਸਿਰ ਖੁਰ ਪਾਟੇ ਇਕਨ੍ਹਾ ਵਾਸੁ ਮਸਾਣੀ॥ ਜਿਨ੍ਹ ਕੇ ਬੰਕੇ ਘਰੀ ਨ ਆਇਆ ਤਿਨ੍ਹ ਕਿਉ ਰੈਣਿ ਵਿਹਾਣੀ॥ 6॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ॥ ਦੁਖੁ ਸੁਖੁ ਤੇਰੇ ਭਾਣੈ ਹੋਵੈ ਕਿਸ ਥੈ ਜਾਇ ਰੂਆਈਐ॥ ਹੁਕਮੀ ਹੁਕਮਿ ਚਲਾਏ ਵਿਗਸੈ ਨਾਨਕ ਲਿਖਿਆ ਪਾਈਐ॥ 7॥12॥

Assa Mehla 1: Kuhaa so khayl tubayla ghorray, kuhaa bhayri shehnaayee. Kuhaa su taygbund gaadayrurr(i), kuhaa su laal kuvaayee. Kuhaa su aarsiyaan moonh bunkay, aithaiy diseh(i) naahi. 1. Eh(u) jug(u) Tayra, Tu Gosaayeen. Aik ghurree meh(i) thaap(i) oothaapay, jur(u) vund dayvaiy bhaayeen. 1. Ruhaou. Kuhaa su ghur, dur, mundup mehla, kuhaa su bunk suraayeen. Kuhaa su sayj sookhaali, kaamun(i), jis(u) vaykh(i) neend na paayee. Kuhaa su paan, tumboli, herma, hoyiyaan chhaayee maayee. 2. Iss(u) jur kaarun(i) ghunee vigootee, in(i) jur ghunee khooaayee. Paapaan baajhoun hovaiy naahi, mooyiyaan saath(i) na jaayee. Jis nu Aap(i) khooaayay Kerta, khoos(i) luyyay chungiyaayee. 3. Koati hoo peer verj(i) ruhaayay, jaan Meer sooniya dhaaya.

(PAGE 418): Thaan mookaam julay bij mundar, mooch(i), mooch(i) kooyir roolaaya. Koyee Mughal na hoa undha, kinaiy na percha laaya. 4. Mughal Putthaana bhuyee lurraayee, run meh(i) tayg vugaayee. Ohnee toopuk taan(i) chulaayee, ohnee hust(i) chirraayee. Jin kee cheeri Durgah paati, tinhaa merna bhaayee. 5. Ikk Hindvaani, uver Toorkaani, Bhutiyaani, Tthakuraani. Ikkna payrun sir khoor paatay, ikkna vaas(u) musaani. Jinh kay bunkay ghureen na aaya, tinh kiyoun raiyn(i) vihaani. 6. Aapay kuray kuraayay Kerta, kis nu aakh(i) soonaayiyaiy. Dookh(u), sookh(u) Tayray bhaanaiy hovaiy, kis thaiy jaayay rooaayiyaiy. Huqami, Huqam(i) chulaayay vigsaiy, Nanak likhiya paayeeyaiy. 7.12.

Word Meaning: Khayl = entertaining sports. Tubayla = stable. Bhayri = kettledrum. Shehnaayee = clarinet. Taygbund = scabbard; sheath. Gaadayrurr(i) = of sheepskin. Kuvaayee = army uniform. Aarsiyaan = mirrors. Bunkay = beautiful; handsome. 1. Gosaayeen = Lord (Waheguru). Ghurree = a period of 24 minutes (a moment). Thaap(i) = create. Oothaapay = destroys. Jur(u) = wealth. Pause.
Mundup = highly decorated (stage or something similar). Bunk = very strong. Suraayeen = inns. Sayj = bed. Kaamun(i) = woman; wife. Paan Tumboal = a wrap of betel leaves containing areca nut (soopaari), lime, and tobacco, etc. Herma = women's section in a royal palace. Chhaayee Maayee = disappear quickly. 2. Ghunee = very much; very many. Vigootee = Khooaayee = discomfited; humiliated; suffered without any achievement. Khoos(i) luyyay = takes away. 3. Koati Hoo = countless. Peer = Muslim holy men. Verj Ruhaayay = locked away. Meer = ruler (Babar). Dhaaya = attacked. Thaan Mookaam Munndar = different buildings. Bij = very strong; reinforced. Moochh(i) = cut into pieces. Kooyir = princes. Roolaaya = insulted; slighted. Percha Laaya = attracted attention; showed magical powers. 4. Run = battlefield. Tayg Vugaayee = attacked with sword. Onhee = Babar's army. Toopuk = guns. Taan Chulaayee = taking good aims. Onhee = the locals. Hust(i) Chirraayee = scattered in hands (failed to hit the target). Cheeri Durgah Paati = who are destined (by Waheguru's Court) to die. 5. Ikk = some. Hindvaani = Hindu. Toorkaani = Muslim women. Bhutiyaani = of Bhatts. Tthakuraani = of Tthaakurs. Payrun = long dresses (veils). Khoor = feet. Vaas(u) = dwelling. Musaani = in the grave.

Bunkay = handsome (dears). 6. Bhaanaiy = Will. Rooaayiyaiy = complain to get sympathy. Huqami = Waheguru. Vigsaiy = heart blooms. 7.

MEANING: Where are the entertaining sports and the stables of horses; where are the kettledrums and the clarinets (which showed the grandeur of the Pathan rule in Eminabad)? Where are the sheepskin sheaths and the red uniforms of the soldiers? Where are the mirrors in which the princes used to see their handsome faces? They are nowhere to be seen now. 1. You are the Lord of this world, and the world is Yours, oh Waheguru. You can create and destroy the world in a moment, and cause the wealth to create a wedge among brothers (so that the loving brothers become enemies of one another). Pause.

Where are the decorated palaces, reinforced gates, mansions, and inns-like houses? Where are the comfortable beds and the beautiful wives who stole the sleep of the princes? Where are the betel-leaf wraps and their servers, and where are the private sections of the royal palaces for women? They have all disappeared in a moment. 2. Very many people have been discomfited (suffered without achieving anything purposeful) by wealth which cannot be accumulated without committing sins, and which does not accompany the individual after his death. The Creator takes away the good qualities of the individual whom He wants to mislead. 3. On hearing about the imminent attack on *Eminabad* by Babar, the Nawab of Eminabad had locked in many Muslim holy men who claimed that they could use their magic spell to blind, and to disable the Babar army, but no Mughal soldier became blind, and no magic of the holy men worked. On the contrary, the strong palaces and the reinforced forts were burned down, and the princes were cut down into pieces and insulted badly. 4. The Mughals (Babar's army) and the Pathans (the local Nawab's army) fought on the battlefield with swords. The Mughals used their guns very effectively, while the Pathans' guns cracked in their hands (without inflicting any losses on the enemy). Those who had death written in their destiny had to die. 5. Every woman, whether she was a Hindu, a Muslim, a Bhatt, or from a Thakur family, suffered losses. Some of them had their long dresses torn from head to toe, while many others found their dwelling in the grave (were killed). And, it was very difficult for some to spend the night when their dears did not return home. 6. The Creator does everything Himself, and gets others to do whatever He likes, so where can one go to narrate their woeful tale? All comforts, and painful troubles, come with His Will, so whom can one complain to, to get sympathy? The King (Waheguru) operates with His Command, and feels blissful. We simply get the results of what has been written in our destiny, oh Nanak. 7.12.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਕਾਫੀ ਮਹਲਾ 1 ਘਰੁ 8 ਅਸਟਪਦੀਆ॥ ਜੈਸੇ ਗੋਇਲਿ ਗੋਇਲੀ ਤੈਸੇ ਸੰਸਾਰਾ॥ ਕੂੜੁ ਕਮਾਵਹਿ ਆਦਮੀ ਬਾਧਹਿ ਘਰ ਬਾਰਾ॥ 1॥ ਜਾਗਹੁ ਜਾਗਹੁ ਸੂਤਿਹੋ ਚਲਿਆ ਵਣਜਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਨੀਤ ਨੀਤ ਘਰ ਬਾਧੀਅਹਿ ਜੇ ਰਹਣਾ ਹੋਈ॥ ਪਿੰਡੁ ਪਵੈ ਜੀਉ ਚਲਸੀ ਜੇ ਜਾਣੈ ਕੋਈ॥ 2॥ ਓਹੀ ਓਹੀ ਕਿਆ ਕਰਹੁ ਹੈ ਹੋਸੀ ਸੋਈ॥ ਤੁਮ ਰੋਵਹੁਗੇ ਓਸ ਨੋ ਤੁਮ੍ਹ ਕਉ ਕਉਣੁ ਰੋਈ॥ 3॥ ਧੰਧਾ ਪਿਟਿਹੁ ਭਾਈਹੋ ਤੁਮ੍ਹ ਕੂੜੁ ਕਮਾਵਹੁ॥ ਓਹੁ ਨ ਸੁਣਈ ਕਤ ਹੀ ਤੁਮ ਲੋਕ ਸੁਣਾਵਹੁ॥ 4॥ ਜਿਸ ਤੇ ਸੂਤਾ ਨਾਨਕਾ ਜਾਗਾਏ ਸੋਈ॥ ਜੇ ਘਰੁ ਬੂਝੈ ਆਪਣਾ ਤਾ ਨੀਦ ਨ ਹੋਈ॥ 5॥ ਜੇ ਚਲਦਾ ਲੈ ਚਲਿਆ ਕਿਛੁ ਸੰਪੈ ਨਾਲੇ॥ ਤਾ ਧਨੁ ਸੰਚਹੁ ਦੇਖਿ ਕੈ ਬੂਝਹੁ ਬੀਚਾਰੇ॥ 6॥ ਵਣਜੁ ਕਰਹੁ ਮਖਸੂਦੁ ਲੈਹੁ ਮਤ ਪਛੋਤਾਵਹੁ॥ ਅਉਗਣ ਛੋਡਹੁ ਗੁਣ ਕਰਹੁ ਐਸੇ ਤਤੁ ਪਰਾਵਹੁ॥ 7॥ ਧਰਮੁ ਭੂਮਿ ਸਤੁ ਬੀਜੁ ਕਰਿ ਐਸੀ ਕਿਰਸ ਕਮਾਵਹੁ॥ ਤਾ ਵਾਪਾਰੀ ਜਾਣੀਅਹੁ ਲਾਹਾ ਲੈ ਜਾਵਹੁ॥ 8॥ ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੂਝੈ ਬੀਚਾਰਾ॥ ਨਾਮੁ ਵਖਾਣੈ ਸੁਣੇ ਨਾਮੁ ਨਾਮੇ ਬਿਉਹਾਰਾ॥ 9॥ ਜਿਉ ਲਾਹਾ ਤੋਟਾ ਤਿਵੈ ਵਾਟ ਚਲਦੀ ਆਈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਵਡਿਆਈ॥ 10॥13॥

Ek Onkar Satgur Prsad(i): Assa Kaafee Mehla 1, Ghur(u) 8, Ashtpudiayaan. Jaiysay goyil goyili, taiysay sunsaara. Koorr(u) kmaaveh(i) aadmi, baandheh(i) ghur baara. 1. Jaag-

hou, jaag-hou sootiho chulliya vunjaara. 1. Ruhaou. Neet, neet ghur bandhiyeh(i), jay rehna hoyee. Pind(u) puvaiy, jeeo chulsee, jay jaanaiy koyee. 2. Ohee, ohee kiya kurhou, haiy hosi Soyee. Toom rovhougay oas nu, toom kuou kaun royee. 3. Dhundha pitihou bhaayiho, toom koorr(u) kmaavhou. Oh(u) na soonyee kut hee, toom loak soonaavhou. 4. Jis tay soota Nanaka, jaagaayay Soyee. Jay ghur(u) boojhaiy aapna, ta neend na hoyee. 5. Jay chulda laiy chulliya kichh(u) sumpaiy naalay. Ta dhun(u) sunchou daykh(i) kaiy, boojhou beechaaray. 6. Vunuj(u) kurhou mukhsood(u) laiyhou, mut puchhotaavhou. Augun chhodhou, goon kurhou, aiysay tutt(u) praavhou. 7. Dherm(u) bhoom(i) Sat(u) beej(u) kur(i) aiysee kirs kmaavhou. Ta vaapaari jaanihou, laaha laiy jaavhou. 8. Kerm(u) hovaiy, Satgur(u) milaiy, boojhaiy beechaara. Naam(u) vukhaanaiy, soonay Naam(u), Naamay biyohaara. 9. Jiyoun laaha, toata tivaiy, vaat chuldi aayee. Jo Tis(u) bhaavaiy Nanaka, saayee vudiyayee. 10.13.

Word Meaning: Goyil = a temporary meadow by river banks where people used to take their herds of cattle for grazing when no grass was left in the plains during periods of drought; a short-lived stay. Goyili = the owner of the herd. Koorr(u) Kmaaveh(i) = engages in false (spiritually unprofitable). 1. Chulliya = about to die. Vunjaara = the trader (of falsehood). Pause. Neet, Neet = everyday; lasting forever. Pind Puvaiy = when the body collapses. Jeeo = soul. 2. Ohee, Ohee = crying in pain. Haiy = is present now. Hoasi = will be there. Soyee = the same (Waheguru). 3. Dhundha Pirihou = engage in business which causes stronger bonds with Maya. Na Kut Hee = not at all. 4. Ghur(u) = (real) residence. Boojhaiy = realizes. Neend = sleep (of ignorance). 5. Chulda = leaving the world. Sumpaiy = wealth. Sunchou = accumulate. 6. Vunuj(u) = business. Lukhsood = objective. Laiyhou = achieve. Augun = vices. Tutt = reality; the origin of everything (Waheguru). Praavhou = acquire. 7. Bhoom(i) = ground. Sat(u) = high moral character; Waheguru's Naam. Kirs = farming. Laaha = benefit. 8. Kerm(i) = favour; kindness. Vukhaanaiy = recite. Biyohaara = routine dealings. 9. Laaha = profit. Toata = shortage; loss. Vaat = journey; path; custom. 10.

MEANING: Just like a meadow by a river bank where a herdsman takes his cattle to graze for a short period of time, the world is a temporary stay for the man. However, the man is engaging in a false (short-lived) business when he builds big mansions for a short life here on earth. 1. Wake up from a deep slumber (of ignorance), oh my friends; the human trader is leaving (has to leave) this world (and it happens every moment). Pause. One should build (strong and beautiful) mansions only if one has to live here forever. If one understands, he knows that when the soul leaves, the body collapses. 2. Only Waheguru is eternal, which is present now, and will always be there; but the human body is perishable, so why cry when a relative dies? You cry for him, but who will cry for you? 3. Actually, your crying is more like a ritual which bonds you more strongly with Maya. The dead cannot listen to your wailing at all; you simply cry for the people as a show-off. 4. You are asleep - away from (disconnected with) Waheguru - but He is the one who awakens you (providing examples of death that He controls). If one realizes where his real dwelling is, he will never fall asleep in reality. 5. If you find someone leaving this world with some wealth, then you too have the right to accumulate wealth; just think about it. 6. Do such a business in which you may achieve the objective of human life so that you do not have to repent. Give up all the bad qualities (vices) and acquire noble ones so as to acquire (become "one" with) the origin of everything, Waheguru. 7. Like a farmer who grows his crops by preparing the land well and putting in the best seed, one should grow the crop of Waheguru's Naam in the field of his heart by cleansing it with high moral values and seeding it with love for Waheguru. One

is a successful businessman only if he gains a high level of spirituality. 8.
If one is lucky enough, he connects with Satguru, follows His advice, recites Waheguru's Naam, and remembers Him in his daily dealings (which are based on Waheguru's Naam). 9. The journey of life is such that sometimes the man makes profits and sometimes runs into losses. One should always accept both situations the same way as the Will of Waheguru. Only then he is honoured in Waheguru's Court, oh Nanak. 10.13.

ਆਸਾ ਮਹਲਾ 1॥ ਚਾਰੇ ਕੁੰਡਾ ਢੂਢੀਆ ਕੋ ਨੀਮ੍ਹੀ ਮੈਡਾ॥ ਜੇ ਤੁਧੁ ਭਾਵੈ ਸਾਹਿਬਾ ਤੂ ਮੈ ਹਉ ਤੈਡਾ॥ 1॥ ਦਰੁ ਬੀਭਾ ਮੈ ਨੀਮ੍ਹਿ ਕੋ ਕੈ ਕਰੀ ਸਲਾਮੁ॥ ਹਿਕੋ ਮੈਡਾ ਤੂ ਧਨੀ ਸਾਚਾ ਮੁਖਿ ਨਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਸਿਧਾ ਸੇਵਨਿ ਸਿਧ ਪੀਰ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ॥ ਮੈ ਇਕੁ ਨਾਮ ਨ ਵੀਸਰੈ ਸਾਚੇ ਗੁਰ ਬੁਧਿ॥ 2॥
(ਅੰਗ 419)॥ ਜੋਗੀ ਭੋਗੀ ਕਾਪੜੀ ਕਿਆ ਭਵਹਿ ਦਿਸੰਤਰ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਚੀਨ੍ਹ੍ਹੀ ਤਤੁ ਸਾਰੁ ਨਿਰੰਤਰ॥ 3॥ ਪੰਡਿਤ ਪਾਧੇ ਜੋਇਸੀ ਨਿਤ ਪੜ੍ਹਹਿ ਪੁਰਾਣਾ॥ ਅੰਤਰਿ ਵਸਤੁ ਨ ਜਾਣਨ੍ਹੀ ਘਟਿ ਬ੍ਰਹਮ ਲੁਕਾਣਾ॥ 4॥ ਇਕਿ ਤਪਸੀ ਬਨ ਮਹਿ ਤਪੁ ਕਰਹਿ ਨਿਤ ਤੀਰਥ ਵਾਸਾ॥ ਆਪੁ ਨ ਚੀਨਹਿ ਤਾਮਸੀ ਕਾਹੇ ਭਏ ਉਦਾਸਾ॥ 5॥ ਇਕਿ ਬਿੰਦੁ ਜਤਨ ਕਰਿ ਰਾਖਦੇ ਸੇ ਜਤੀ ਕਹਾਵਹਿ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਹੀ ਭ੍ਰਮਿ ਆਵਹਿ ਜਾਵਹਿ॥ 6॥ ਇਕਿ ਗਿਰਹੀ ਸੇਵਕ ਸਾਧਿਕਾ ਗੁਰਮਤੀ ਲਾਗੇ॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦ੍ਰਿੜੁ ਹਰਿ ਭਗਤਿ ਸੁ ਜਾਗੇ॥ 7॥ ਗੁਰ ਤੇ ਦਰੁ ਘਰੁ ਜਾਨੀਐ ਸੋ ਜਾਇ ਸਿਞਾਣੈ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਾਚੇ ਮਨੁ ਮਾਨੈ॥ 8॥14॥

Assa Mehla 1: Chaaray koondaan dhoondhiyaan, ko neehmi maiynda. Jay Toodh(u) bhaavaiy Sahiba, Tu mein, huoun Taiynda. 1. Dur(u) beebha mein neehm(i) ko, kaiy kureen slaam(u). Hikko maiynda Tu dhunee, Saacha mookh(i) Naam(u). 1. Ruhaou. Sidha sayvun(i) Sidh peer, maangeh(i) ridh(i) sidh(i). Mein ikk(u) Naam na veesraiy, Saa chay Gur boodh(i). 2.

(PAGE 419): Jogi, bhogi, kaaprri, kiya bhuveh(i) disuntar. Gur ka Shabad(u) na cheenhee, Tutt(u) saar(u) niruntar. 3. Pundit, paandhay joyisee, nit purreh(i) Purana. Untar(i) vust(u) na jaan-nee, ghut(i) Braham lookaana. 4. Ikk(i) tupsee bun meh(i) tup(u) kureh(i) nit teeruth vaasa. Aap(u) na cheeneh(i) taamsi, kaahay bhuyay oodaasa. 5. Ikk bind(u) jutun kur(i) raakhday, say jutee kuhaaveh(i). Bin(u) Gur Shabad na chhoot-hee bherm(i) aaveh(i) jaaveh(i). 6. Ikk(i) girhee sayvuk sadhika Gurmutee laagay. Naam(u) daan(u) ishnaan drirr(u) Hur(i) Bhagat(i) su jaagay. 7. Gur tay Dur(u) ghur(u) jaaniyaiy, so jaayay siyaanaiy. Nanak(u) Naam(u) na veesraiy, Saachay, mun(u) maanaiy. 8.14.

Word Meaning: Koondaan = directions. Neehmi = is not. Maiynda = mine. Jay Bhaavauy = if (You) like (approve). Taiynda = Yours. 1. Dur(u) = door; (spiritual) shelter. Beebha = some other. Kaiy = whom. Slaam(u) = salute; kneel before. Hikko = only one. Dhunee = Lord. Pause. Sayvun(i) = worship. Ridh(i) Sidh(i) = magical powers. Boodh(i) = wisdom. 2. Bhogi = enjoying natural gifts. Kaaprri = those who wear rags. Disuntar = foreign lands. Cheenhee = recognize. Tutt(u) = the origin of everything (Waheguru). Saar(u) = supreme. Niruntar = continuous; without any gap. 3.
Joyisee = fortune tellers. Vust = valuable thing (Waheguru). Lookaana = hidden. 4.
Ikk(u) = some. Tupsee = those who torture themselves to please their deity. Taamsee = ignorant; short-tempered. Oodaasa = detached from Maya. 5.
Bind(u) Raakhday = practise celibacy. Jutun Kur(i) = with great effort. Jutee = celibate. Chhoot-hee = find salvation. Aaveh(i) Jaaveh(i) = take rebirths. 6.
Girhee = family man. Savuk = those who serve. Saadhika = efforts to serve. Daan(u) = donation (motivate people to worship Waheguru). Ishnaan = mind-cleansing. Drirr(u) = reiterate. Jaagay = stay alert; enlightened. 7. Siyaanaiy = are recognized. Veesray = forgotten. Maanaiy = get imbued. 8.

MEANING: I have searched in all four directions and have found out that there is none who belongs to me (will provide selfless support all the time). If you approve it, I will surrender myself to You if You become mine, oh my Lord, Waheguru. 1. There is no shelter for me other than Waheguru, so whom should I salute (serve)? You are my only Lord, and I have only Your Naam on my tongue. Pause. People serve the Sidh yogis and ask for supernatural powers. But, with Guru's advice, I have overcome such desires; I only beg for one thing - I should never forget Your Naam, oh Waheguru. 2. What do the mystics of different sects, like the Sidh yogis, family men, or the ones who cover their entire body with rags, gain when they wander in foreign lands? They still do not realize Guru's Shabad, which emphasizes remembering the Supreme Waheguru, the origin of everything, who is present everywhere with no gap. 3. The pundits, the family gurus (or teachers), and the fortune-tellers read religious books like the Puranas, but they, too, do not recognize Waheguru, which is hiddenly present in everybody's heart. 4.
Some self-afflicters worship some deity in forests or dwell at holy places. But why did they become detached from the world in the first place when they do not examine themselves, and are suffering from rage, and have darkness (of misbeliefs) in their mind? 5.
Some practice celibacy with great effort, and call them celibates, but they will never find salvation without the Guru's Shabad, and will continue to take rebirths because of their misbeliefs. 6. There are some family men who take shelter of the Guru and serve as per His Advice (obey Him). By worshipping God through reciting His Naam, they are enlightened, cleanse their minds, and motivate others to do the same. 7.
A devotee, who realizes Waheguru's door and His residence, (makes connection with Him), is recognized in Waheguru's Court. Such devotees never forget Waheguru's Naam, and get imbued in the Naam, oh Nanak. 8.14.

ਆਸਾ ਮਹਲਾ 1॥ਮਨਸਾ ਮਨਹਿ ਸਮਾਇਲੇ ਭਉਜਲੁ ਸਚਿ ਤਰਣਾ॥ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲੁ ਤੂ ਠਾਕੁਰ ਤੇਰੀ ਸਰਣਾ॥ 1॥ ਤੂ ਦਾਤੌ ਹਮ ਜਾਚਿਕਾ ਹਰਿ ਦਰਸਨੁ ਦੀਜੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਨ ਮੰਦਰੁ ਭੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਕੂੜਾ ਲਾਲਚ ਛੋਡੀਐ ਤਉ ਸਾਚੁ ਪਛਾਣੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਈਐ ਪਰਮਾਰਥੁ ਜਾਣੈ॥ 2॥ ਇਹੁ ਮਨ ਰਾਜਾ ਲੋਭੀਆ ਲੁਭਤਉ ਲੋਭਾਈ॥ ਗੁਰਮੁਖਿ ਲੋਭੁ ਨਿਵਾਰੀਐ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ॥ 3॥ ਕਲਰਿ ਖੇਤੀ ਬੀਜੀਐ ਕਿਉ ਲਾਹਾ ਪਾਵੈ॥ ਮਨਮੁਖੁ ਸਚਿ ਨ ਭੀਜਈ ਕੂੜੁ ਕੂੜਿ ਗਡਾਵੈ॥ 4॥ ਲਾਲਚੁ ਛੋਡਹੁ ਅੰਧਿਹੋ ਲਾਲਚਿ ਦੁਖ ਭਾਰੀ ਸਾਚੌ ਸਾਹਿਬ ਮਨਿ ਵਸੈ ਹਉਮੈ ਬਿਖੁ ਮਾਰੀ॥ 5॥ ਦੁਬਿਧਾ ਛੋਡਿ ਕੁਵਾਟੜੀ ਮੂਸਹੁਗੇ ਭਾਈ॥ ਅਹਿਨਿਸਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ 6॥ ਮਨਮੁਖ ਪਥਰੁ ਸੈਲੁ ਹੈ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਫੀਕਾ॥ ਜਲ ਮਹਿ ਕੇਤਾ ਰਾਖੀਐ ਅਭ ਅੰਤਰਿ ਸੂਕਾ॥ 7॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਗੁਰਿ ਦੀਆ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ॥ 8॥15॥

Assa Mehla 1: Munsa muneh(i) smaayaylay, bhuoujul(u) Sach(i) turna. Aad(i) joogaad(i) duyyal(u) Tu, Tthaakur Tayri sherna. Tu daatau, hum jaachika, Hur(i) durshun(u) deejaiy. Gurmukh(i) Naam(u) dhiyaayiyaiy, mun mundar(u) bheejaiy. 1. Ruhaou. Koorra laaluch chhodiyaiy, tuou Saach(u) puchhaanaiy. Gur kaiy Shabad(i) smaayiyaiy, Permaaruth(u) jaanaiy. 2. Eh(u) mun raja lobhiya, loobhtuou lobhaayee. Gurmukh(i) loabh(u) nivaariyaiy, Hur(i) siyoun bun(i) aayee. 3. Kullar(i) khaytee beejiyaiy, kiyoun laaha paavaiy. Munmukh(u) Sach(i) na bheejuyee, koorr(u) koorr(i) gudaavaiy. 4. Laaluch chhodhou undhiyo, laaluch(i) dookh bhaari. Saachau Sahib mun(i) vusaiy, haumein bikh(u) maari. 5. Doobidha chhoad(i) koovaaturri, moosougay bhaayee. Ehinis(i) Naam(u) slaahiyaiy, Satgur shernaayee. 6. Munmukh puththur (u) saiyl(u) haiy, dhrig(u) jeevun feeka. Jul meh(i) kayta raakhiyaiy, ubh untar(i) sooka. 7. Hur(i) ka Naam(u) nidhaan haiy, Pooraiy Gur(i) deeya. Nanak Naam(u) na veesraiy, muth(i) Amrit(u) peeya. 8.15.

Word Meaning: Munsa = flights of mind; desires. Smaayaylay = soak; swallow; arrest. Bhuoujul = the world sea. Sach(i) = with Waheguru's Naam. Aad(i) Joogaad(i) = from times immemorial. Duyyal(u) = kind. 1. Daatau = kind provider. Jaachika = beggars. Mundar(u) = temple. Bheejaiy = gets drenched; gets imbued. Pause. Koorra = false; (spiritually non-profitable). Laaluch = greed. Smaayiayiy = get immersed. Permaaruth (u) = the supreme objective (of human life). 2. Raja = hugely. Lobhiya = greedy. Loobhtuou = greed-engrossed. Lobhaayee = showing greed. Nivaariyaiy = remove; eradicate. Bun(i) Aayee = have the same qualities; friends with each other. 3. Kullar(i) = (in the) land covered with saltpetre. Khaytee = crops. 4. Haumein Bikh(u) = the poison of ego and selfishness. 5.
Doobidha = indecisiveness of mind. Koovaatrri = immoral path. Moosougay = will be robbed (cheated). Ehinis(i) = day and night. 6. Saiyl(u) = stone; stone hearted. Dhrig(u) = condemnable. Feeka = tasteless; lifeless. Kayta = however much. Ubh Untar(i) = inside. 7. Nidhaan = treasure. Muth(i) = by churning. 8.
MEANING: (One cannot swim across the world-sea while he has wishes and desires in his mind); the sea can be swum only by taking Waheguru's shelter. So, one should arrest his wishes and desires in his mind, and take shelter of the Lord which has been there since times immemorial, and is always kind. 1. You are the provider of everything while we are beggars at Your door, oh Waheguru; please show me Your holy sight. (But to have His glimpse) one needs to recite His Naam in the shelter of the Guru whereby his mind-temple (where Waheguru is to reside) gets imbued with His love. Pause.
We can recognize (get connected with) Waheguru only if we give up our greed (for worldly attractions). One realizes his supreme objective of life (union with Waheguru) by getting absorbed in Guru's Shabad. 2. The human mind is extremely greedy, greed-engrossed, and is showing greed. One can be friends with Waheguru only if he gets rid of his greed in the shelter of the Guru. 3. If a farmer seeds a field covered with saltpetre to grow a crop, how can he earn any profit? The mind of a Maya-engrossed man is also like a field covered with saltpetre, and cannot be imbued with love for Waheguru because the falsehood (of Maya) keeps one engrossed in falsehood. 4. Quit (control) your greed because it leads to a big trouble (of reincarnation), oh, the blind (ignorant) people. By killing (controlling) your poisonous selfishness and ego, you can have Waheguru's Naam enshrined in your heart. 5. Quit the indecisiveness (doubts and misgivings) of your mind, as it is a bad (spiritually harmful) path to follow, as you will be robbed of any good qualities. One should rather sing Waheguru's praise (Naam) in the shelter of the Guru. 6.
The mind of a Maya-engrossed man is like a stone, like a rock, which never absorbs water and stays dry inside no matter how long you keep it in water. The life of a Maya-engrossed person is tasteless, and is condemnable because like a rock which does not absorb water, it does not absorb Guru's Shabad. 7. Waheguru's Naam, which is kindly given by the Guru, is a treasure of all virtues (and all comforts). I pray that I should never forget Waheguru, and drink His Naam-Amrit by churning it well (with full understanding and dedication), oh Nanak. 8.15.

ਆਸਾ ਮਹਲਾ 1॥ ਚਲੇ ਚਲਣਹਾਰ ਵਾਟ ਵਟਾਇਆ॥ ਧੰਧੁ ਪਿਟੇ ਸੰਸਾਰ ਸਚੁ ਨ ਭਾਇਆ॥1॥ ਕਿਆ ਭਵੀਐ ਕਿਆ ਢੂਢੀਐ ਗੁਰ ਸਬਦਿ ਦਿਖਾਇਆ॥ ਮਮਤਾ ਮੋਹੁ ਵਿਸਰਜਿਆ ਅਪਨੈ ਘਰਿ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਸਚਿ ਮਿਲੈ ਸਚਿਆਰੁ ਕੂੜਿ ਨ ਪਾਈਐ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਏ ਬਹੁੜਿ ਨ ਆਈਐ॥ 2॥ ਮੁਇਆ ਕਉ ਕਿਆ ਰੋਵਹੁ ਰੋਇ ਨ ਜਾਣਹੁ॥ ਰੋਵਹੁ ਸਚੁ ਸਲਾਹਿ ਹੁਕਮੁ ਪਛਾਣਹੁ॥ 3॥ ਹੁਕਮੀ ਵਜਹੁ ਲਿਖਾਇ ਆਇਆ ਜਾਣੀਐ॥ ਲਾਹਾ ਪਲੈ ਪਾਇ ਹੁਕਮੁ ਸਿਞਾਣੀਐ॥

(ਅੰਗ 420)॥ ਹੁਕਮੀ ਪੈਧਾ ਜਾਇ ਦਰਗਹ ਭਾਣੀਐ॥ ਹੁਕਮੈ ਹੀ ਸਿਰਿ ਮਾਰੁ ਬੰਦ ਰਬਾਣੀਐ॥ 5॥ ਲਾਹਾ ਸਚੁ ਨਿਆਉ ਮਨਿ ਵਸਾਈਐ॥ ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਗਰਬੁ ਵਞਾਈਐ॥ 6॥ ਮਨਮੁਖੀਆ ਸਿਰਿ ਮਾਰ ਵਾਦ ਖਪਾਈਐ॥ ਠਗਿ ਮੁਠੀ ਕੂੜਿਆਰ ਬੰਨ੍ਹਿ ਚਲਾਈਐ॥ 7॥ ਸਾਹਿਬੁ ਰਿਦੈ ਵਸਾਇ ਨ ਪਛੋਤਾਵਹੀ॥ ਗੁਨਹਾਂ ਬਖਸਣਹਾਰੁ ਸਬਦੁ ਕਮਾਵਹੀ॥ 8॥ ਨਾਨਕੁ ਮੰਗੈ ਸਚੁ ਗੁਰਮੁਖਿ ਘਾਲੀਐ॥ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਨਦਰਿ ਨਿਹਾਲੀਐ॥ 9॥16॥

Assa Mehla: Chullay chullunhaar vaat vutaaya. Dhundh(u) pittay sunsaar, Such(u) na bhaaya. 1. Kiyya bhuviyaiy, kiyya dhoondiyaiy, Gur Shabad(i) dikhaaya. Mumta moh(u) visurjiya, apunaiy ghur(i) aaya. 1. Ruhaou. Such(i) milaiy sachiyaar(u), koorr(i) na paayiyaiy, Sachay siyoun chit(u) laayay, buhourr(i) na aayiyaiy. 2. Maya kuou kiyya rovhou, royay na jaanhoo. Rovhou Sach(u) slaah(i), Huqam(u) puchhaanhoo. 3. Huqami vujhou likhaayay, aaya jaaniyaiy. Laaha pullaiy paayay, Huqam siyaaniyaiy. 4.

(PAGE 421): Huqami paindha jaayay, Durgeh bhaaniyaiy. Huqamaiy hee sir(i) maar(u), bund Rubaaniyaiy. 5. Laaha Sach(u) niyaayoun, mun(i) vusaayiyaiy. Likhiya pullaiy paayay, gerb vunjaayiyaiy. 6. Munmukhiyaan sir(i) maar, vaad khupaayiyaiy. Tthug(i) mootthi koorriyaar bunnh(i) chulaayiyaiy. 7. Sahib ridaiy vusaayaiy, na puchhotaavhi. Goonhaa bukhshunhaar, Shabad(u) kmaavhi. 8. Nanak mungaiy Sach(u), Gurmukh(i) ghaaliyaiy. Mein toojh bin(u) uver(u) na koyay, nudr(i) nihaaliyaiy. 9.16.

Word Meaning: Chullunhaar = mortal. Vaat Vutaaya = following different (non-spiritual) paths. Dhundh Pittay = suffers in worldly affairs. Sunsaar = world. 1. Bhuviyaiy = wander around. Dhoondiyaiy = search for. Mumta = paternal attachment. Visurjiya = got rid of. Pause. Sachiyaar(u) = the searcher of Waheguru's Naam. Buhourr(i) = again. 2. Rovhou = cry for. Na Jaanhoo = do not know. Slaah(i) = with praise. Puchhaanhoo = recognize. 3. Vujhou = wages (earnings). Jaaniyaiy = one needs to recognize. Laaha = benefit. Pullaiy Paayay = bag it. Siyyanyiyaiy = recognize. 4. Paindha Jaayay = is given the robe of honour. Bhaaniyaiy = is liked. Sir(i) Maar(u) = punishment. Bund Rubaaniyaiy = in the prison of God. 5. Niyaayoun = justice. Gerb = ego. Vunjaayiyaiy = remove; get rid of. 6. Vaad Khupaayiyaiy = suffer uselessly in debating. Tthug(i) Mootthi = is cheated; is robbed. Koorriyaar = (woman who deals in falsehood. Bunnh(i) = tied up. 7. Sahib = Lord. Ridaiy = in the heart. Goonhaa = sins. Kmaavhi = work towards. 8. Ghaaliyaiy = put in hard efforts. Nudr(i) Nihaaliyaiy = cast a kind sight. 9.

MEANING: The mortal man follows the path of life, revolving around the illusions of Maya. He does not like Waheguru's Naam (makes no connection with Him), and suffers in worldly affairs. 1. People wander uselessly in forests, and search for Waheguru, but He is not just there. One can "see" Him (make a connection with Him) with the Guru's Shabad only when he relinquishes his love for worldly attachments and finds peace of mind. Pause.

An individual who seeks Waheguru can realize Him through singing His praise, but a Maya-engrossed person cannot. A man who connects his mind with Waheguru never takes rebirths. 2. Crying for the dead is useless, and a man who cries for his dead relatives does not understand what to cry for (have love for). The real crying (wishing) involves singing the praises of Waheguru and obeying His Command (Will). 3. Only the birth of that human being is meaningful who gladly accepts and is satisfied with whatever Waheguru gives him. When he accepts Waheguru's Will like this, he acquires spiritual benefit (attains high spiritual state). 4. Such a devotee is liked in Waheguru's Court, and is given the robe of honour there. While those who do not accept Waheguru's Will (and complain all the time) are punished in Waheguru's prison with His Huqam. 5.

If we have full faith in Waheguru that He always delivers justice, we gain the spiritual benefit of connecting with Him. But we should not be conceited that whatever we receive (achieve) in life is due to our efforts. We receive whatever is prewritten in our destiny (due to His kindness). 6. The followers of their mind suffer uselessly in meaningless debates and are punished. The human-bride, which deals only in perishable things, is robbed and cheated (of good opportunities to connect with Waheguru), and is taken as a prisoner to His Court. 7. One should embed Waheguru's Naam in his heart so that he does not have to repent. One should sing Waheguru's praise with Guru's Shabad, who forgives all our sins. 8. I, Nanak, always beg for Waheguru's Naam, and will work hard to acquire it in Guru's shelter if Waheguru is kind to me. I have no desire to worship anyone else; please cast a kind sight on me, oh Waheguru. 9.16.

ਆਸਾ ਮਹਲਾ 1॥ ਕਿਆ ਜੰਗਲੁ ਢੂਢੀ ਜਾਇ ਮੈ ਘਰਿ ਬਨੁ ਹਰਿਆਵਲਾ॥ ਸਚਿ ਟਿਕੈ ਘਰਿ ਆਇ ਸਬਦਿ ਉਤਾਵਲਾ॥ 1॥ ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ ਅਵਰੁ ਨ ਜਾਣੀਐ॥ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਮਹਲੁ ਪਛਾਣੀਐ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਮਿਲਾਵੈ ਸਚੁ ਤਾ ਮਨਿ ਭਾਵਈ॥ ਚਲੈ ਸਦਾ ਰਜਾਇ ਅੰਕਿ ਸਮਾਵਈ॥ 2॥ ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਸਿਆ ਮਨਿ ਸੋਈ॥ ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਦੇ ਤੋਟਿ ਨ ਹੋਈ॥ 3॥ ਅਬੇ ਤਬੇ ਕੀ ਚਾਕਰੀ ਕਿਉ ਦਰਗਹ ਪਾਵੈ॥ ਪਥਰ ਕੀ ਬੇੜੀ ਜੇ ਚੜੈ ਭਰਨਾਲਿ ਬੁਡਾਵੈ॥ 4॥ ਆਪਨੜਾ ਮਨੁ ਵੇਚੀਐ ਸਿਰੁ ਦੀਜੈ ਨਾਲੇ॥ ਗੁਰਮੁਖਿ ਵਸਤੁ ਪਛਾਣੀਐ ਅਪਨਾ ਘਰੁ ਭਾਲੇ॥ 5॥ ਜੰਮਣ ਮਰਣਾ ਆਖੀਐ ਤਿਨਿ ਕਰਤੈ ਕੀਆ॥ ਆਪੁ ਗਵਾਇਆ ਮਰਿ ਰਹੇ ਫਿਰਿ ਮਰਣ ਨ ਥੀਆ॥ 6॥ ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰ ਕੀ ਫੁਰਮਾਈ॥ ਜੇ ਮਨੁ ਸਤਿਗੁਰ ਦੇ ਮਿਲੈ ਕਿਨਿ ਕੀਮਤ ਪਾਈ॥ 7॥ ਰਤਨਾ ਪਾਰਖੁ ਸੋ ਧਣੀ ਤਿਨਿ ਕੀਮਤ ਪਾਈ॥ ਨਾਨਕੁ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਸਚੀ ਵਡਿਆਈ॥ 8॥17॥

Assa Mehla 1: Kiyya jungle dhoondhi jaayay, mein ghur(i) bun(u) huriyaavla. Sach(i) tikaiy ghur(i) aayay, Shabad(i) ootaavla. 1. Jeh daykhaan teh Soyay, uver(u) na jaaniyaiy. Gur kee kaar kmaayay, Mehl puchhaaniyaiy. 1. Ruhaou. Aap(i) milaavaiy Sach(u), ta mun(i) bhaavyee. Chullaiy suda rujaayay, unk(i) smaavhi. 2. Sacha Sahib(u) mun(i) vusaiy, vussiya mun(i) Soyee. Aapay day vudiyaayiyaan, day toat(i) na hoyee. 3. Ubay tubay kee chaakri, kiyoun Durgeh paavaiy. Puththur kee bayrri jay churray, bhurnaal(i) boodaavaiy. 4. Aapnurra mun(u) vaychiyaiy, sir(u) deejaiy naalay. Gurmukh vust(u) puchhaaniyaiy, aapna ghur(u) bhaalay. 5. Jummun merna aakhiyaiy, Tin(i) Kertaiy keeya. Aap(u) guvvayiya mur(i) ruhhay, phir(i) mern na theeya. 6. Saayee kaar kmaavni, Dhoor kee foormaayee. Jay mun(u) Satgur day milaiy, kin(i) keemut paayee. 7. Rutnaa paarukh(u) so Dhunee, tin(i) keemut paayee. Nanak(u), Sahib(u) mun(i) vusaiy, Sachee vudiyaayi. 8.17.

Word Meaning: Dhoodhi = search for. Bun Huriyaavla = healthy forest. Tikaiy = stays. Ghur(i) = in the heart. Ootaavla = eager; happily. 1. Soyay = Waheguru. Uver(u) = any other. Gur Kee Kaar Kmaayay = act on Guru's advice. Guru. Mehl = Waheguru's Residence. Pause. Bhaavyee = is liked. Rujaayay = accept His Will. Unk(i) = in the heart. 2. Vusaiy = takes dwelling. Toat(i) = shortage. 3. Ubay Tubay = every common man (Tom, Dick, and Harry). Chaakri = slavery. Kiyoun = how? Bhurnaal(i) = in the middle of the sea. 4. Vaychiyaiy = sell (surrender unconditionally). Vust(u) = thing; Waheguru's priceless Naam. Bhaalay = search for. 5. Aakhiyaiy = talk about. Aap(u) guvaayay = lost (gave up) selfishness and ego. Mur(i) Ruhay = kill desires; dead as far as Maya is concerned. Mern = recurring death; the birth-death cycle. Theeya = happens. 6. Dhoor Kee Foormaayee = as dictated by Waheguru. Keemut = worth. 7. Ruttna = noble qualities. Paarukh(u) = evaluator. Dhunee = Lord. 8.

MEANING: (People go to forests to search for Waheguru), but what do they search for there? For me, my house is a lush green forest (I feel detached from Maya while living there). With Guru's Shabad, Waheguru happily takes up dwelling in the heart of such a devotee. 1.

Now, I find Him everywhere, no matter which direction I look, and I do not recognize anybody else like Him. One recognizes Waheguru's Residence (gets connected with Him) by acting on the Guru's Word (advice). Pause. When Waheguru likes someone, He connects the devotee with Him. By spending life as per Waheguru's Will all the time, the devotee merges with Him. 2. When the True Lord takes dwelling in a devotee's heart, he sees Him everywhere. Then Waheguru bestows honour on the devotee, and there is never a shortage of such honour (all deserving people receive honour, no matter how many there are). 3. One cannot reach Waheguru's Court by acting like a slave to (by pleasing) everybody. It is like boarding a rock boat that sinks in the sea. 4. When a devotee unconditionally surrenders his mind and his wisdom to the Guru, he finds Waheguru's priceless Naam in his own heart. 5. People talk about the cycle of birth and death, which Waheguru Himself has created. A devotee whose selfishness and ego are eradicated has this cycle broken for him (he merges into Waheguru). 6. If a devotee spends his life as per the Will of Waheguru, and realizes Him by surrendering his mind to Satguru, who (no one) can put any value on his high level of spirituality? 7.
Waheguru is the evaluator of the jewels (virtuous devotees), and He is the one who evaluates them (and rewards them accordingly). The true (everlasting) honour for a devotee is that when the Lord comes to dwell in his heart, oh Nanak. 8.17.

ਆਸਾ ਮਹਲਾ 1॥ ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਈ॥ ਮੂਲੁ ਛੋਡਿ ਡਾਲੀ ਲਗੇ ਕਿਆ ਪਾਵਹਿ ਛਾਈ॥ 1॥ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਜੇ ਜਾਣੈ ਕੋਈ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਤ ਛੂਟੀਐ ਮਨਮੁਖਿ ਪਤਿ ਖੋਈ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ੍ਹੀ ਏਕੋ ਸੇਵਿਆ ਪੂਰੀ ਮਤਿ ਭਾਈ॥ ਆਦਿ ਜੁਗਾਦਿ ਨਿਰੰਜਨਾ ਜਨ ਹਰਿ ਸਰਣਾਈ॥ 2॥ ਸਾਹਿਬੁ ਮੇਰਾ ਏਕੁ ਹੈ ਅਵਰੁ ਨਹੀ ਭਾਈ॥ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਸਾਚੇ ਪਰਥਾਈ॥ 3॥ ਗੁਰ ਬਿਨੁ ਕਿਨੈ ਨ ਪਾਇਓ ਕੇਤੀ ਕਹੈ ਕਹਾਏ॥ ਆਪਿ ਦਿਖਾਵੈ ਵਾਟੜੀ ਸਚੀ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ 4॥ ਮਨਮੁਖ ਜੇ ਸਮਝਾਈਐ ਭੀ ਉਝੜਿ ਜਾਏ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਛੂਟਸੀ ਮਰਿ ਨਰਕ ਸਮਾਏ॥ 5॥ ਜਨਮਿ ਮਰੈ ਭਰਮਾਈਐ ਹਰਿ ਨਾਮੁ ਨ ਲੇਵੈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸੇਵੈ॥ 6॥
(ਅੰਗ 421)॥ ਜੇਹੀ ਸੇਵ ਕਰਾਈਐ ਕਰਣੀ ਭੀ ਸਾਈ॥ ਆਪਿ ਕਰੈ ਕਿਸੁ ਆਖੀਐ ਵੇਖੈ ਵਡਿਆਈ॥ 7॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸੁ ਆਪਿ ਕਰਾਏ॥ ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੂਟੀਐ ਦਰਗਹ ਪਤਿ ਪਾਏ॥ 8॥18॥

Assa Mehla 1: Jinhi Naam(u) visaariya, doojaiy bherm(i) bhoolaayee. Mool(u) chhoad(i) daali lugay, kiya paaveh(i) chhaayee? 1. Bin(u) Naavaiy kiyoun chhootiyaiy, jay jaanaiy koyee. Gurmukh(i) hoyay ta chhootiyaiy, munmukh(i) put(i) khoyee. 1. Ruhaou. Jinhi Aiko sayviya, poori mut(i) bhaayee. Aad(i) joogaad(i) Nirunjuna, jun Hur(i) shernaayee. 2. Sahib(u) mayra Aik(u haiy, uver nuhee bhaayee. Kirpa tay sookh(u) paaya, Saachay perthaayee. 3. Gur bin(u) kinaiy na paayo, kayti kuhaiy kuhaayay. Aap(i) dikhaavaiy vaaturri, Sachi Bhagat(i) drirrayay. 4. Munmukh jay sumjhaayiyaiy, Bhee oojhurr(i) jaayay. Bin(u) Hur(i) Naam na chhootsi, mur(i) nerk smaayay. 5. Junum(i) muraiy, bhermaayiyaiy, Hur(i) Naam(u) na layvaiy. Ta kee keemut(i) na puvaiy, bin(u) Gur kee sayvaiy. 6.
(PAGE 421): Jayhee sayv kuraayiyaiy, kerni bhee saayee. Aap(i) kuhaiy kis(u) aakhiyaiy, vaykhaiy vudiyaayee. 7. Gur kee sayva so kuray, jis(u) Aap(i) kuraayay. Nanak sir(u) day chhootiyaiy, Durgeh put(i) paayay. 8.18.

Word Meaning: Doojaiy = the other (Maya). Bherm(u) = illusions. Mool(u) = root (Waheguru). Daali = branch (Maya). Chhaayee = ash; dust. 1. Chhootiyaiy = liberate. Put(i) = dignity. Pause. Aiko = the One (Waheguru). Poori Mut(i) = perfect wisdom. Aad(i) Joogaad(i) = from times immemorial. Nirunjunaa = Waheguru. 2. Uver(u) = other. Saachay Perthaayee = in the spiritual state connected with God. 3. Kaytee = a large number. Aap(i) = Waheguru. Vaaturri = the beautiful path. 4. Oojhurr(i) = in wilderness (where one gets lost). Nerk = hell (rebirths). 5.

Bhermaayiyaiy = travels though. Ta Kee = of Waheguru. 6. Saayee = the same. Vudiyaayee = grandeur; majesty. 7. Sir(u) = wisdom; thinking. Put(i) Paayay = is honoured. 8.

MEANING: Those who are misled by their misbeliefs (illusions) and have forgotten Waheguru's Naam are ignorant and get attached to the branches (Maya) and ignore the root (of the Waheguru-Tree). (They do not realize that when the root dies, the branches cannot survive. So, what do they achieve? Ash? 1. Only a few people realize that we cannot find salvation without Waheguru's Naam. Only those find salvation who take the Guru's shelter; those who turn their face away from the Guru (do not follow the Guru's Word), lose their dignity in Waheguru's Court. Pause. Those who serve only Waheguru have perfect wisdom. A real devotee always stays in the shelter of Waheguru, who has been around since time immemorial. 2. I have only one Lord (Waheguru), and none else. I enjoy bliss in the spiritual state in which I am connected with Him with His kindness. 3. Many people talk about Waheguru, and get others to do the same, but no one can realize Him without the shelter of the Guru (they do not know the correct approach). Waheguru Himself puts people on the right path, in which His real worship (as advised by the Guru) is reiterated. 4. No matter how much a Maya-engrossed person is advised about the correct path to realize Waheguru, he always follows the path of spiritual wilderness (of Maya), where he gets lost, and never gets connected with the Guru. He cannot find salvation without Waheguru's Naam, and goes to hell (is trapped in the birth-death cycle) after death. 5. He does not recite Waheguru's Naam and goes through the birth-death cycle. Without serving Guru, he does not recognize the worth of Waheguru's Naam. 6. But, no one can be blamed for his actions because he performs only that type of service which Waheguru makes him do. Waheguru does everything the way He wants, and watches His splendour. There is no one else to whom one can complain. 7.
Only that individual serves the Guru whom Waheguru makes serve Him. One can find salvation only when he surrenders his head (mind or wisdom) to Waheguru; such a devotee is honoured in Waheguru's Court, oh Nanak. 8.18.

ਆਸਾ ਮਹਲਾ 1॥ ਰੂੜੋ ਠਾਕੁਰ ਮਾਹਰੋ ਰੂੜੀ ਗੁਰਬਾਣੀ॥ ਵਡੈ ਭਾਗਿ ਸਤਿਗੁਰ ਮਿਲੈ ਪਾਈਐ ਪਦੁ ਨਿਰਬਾਣੀ॥ 1॥ ਮੈ ਓਲ੍ਹਗੀਆ ਓਲ੍ਹਗੀ ਹਮ ਛੋਰੂ ਥਾਰੇ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਮੁਖਿ ਨਾਮੁ ਹਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਦਰਸਨ ਕੀ ਪਿਆਸਾ ਘਣੀ ਭਾਣੈ ਮਨਿ ਭਾਈਐ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਿਆਈਆ ਭਾਣੈ ਪਤਿ ਪਾਈਐ॥ 2॥ ਸਾਚਉ ਦੂਰਿ ਨ ਜਾਣੀਐ ਅੰਤਰਿ ਹੈ ਸੋਈ॥ ਜਹ ਦੇਖਾ ਤਹ ਰਵਿ ਰਹੇ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ॥ 3॥ ਆਪਿ ਕਰੇ ਆਪੇ ਹਰੇ ਵੇਖੈ ਵਡਿਆਈ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਨਿਹਾਲੀਐ ਇਉ ਕੀਮਤਿ ਪਾਈ॥ 4॥ਜੀਵਦਿਆ ਲਾਹਾ ਮਿਲੈ ਗੁਰ ਕਾਰ ਕਮਾਵੈ॥ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ॥ 5॥ ਮਨਮੁਖ ਤੋਟਾ ਨਿਤ ਹੈ ਭਰਮਹਿ ਭਰਮਾਏ॥ ਮਨਮੁਖ ਅੰਧ ਨ ਚੇਤਈ ਕਿਉ ਦਰਸਨ ਪਾਏ॥ 6॥ ਤਾ ਜਗਿ ਆਇਆ ਜਾਣੀਐ ਸਾਚੇ ਲਿਵ ਲਾਏ॥ ਗੁਰ ਭੇਟੇ ਪਾਰਸੁ ਭਏ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ॥ 7॥ ਅਹਿਨਿਸਿ ਰਹੇ ਨਿਰਾਲਮੋ ਕਾਰ ਧੁਰ ਕੀ ਕਰਣੀ॥ ਨਾਨਕ ਨਾਮਿ ਸੰਤੋਖੀਆ ਰਾਤੇ ਹਰਿ ਚਰਣੀ॥ 8॥19॥

Assa Mehla 1: Roorro Tthaakur maahro, roorri Gurbani. Vuddaiy bhaag(i) Satgur milaiy paayiyaiy pud(u) nirbaani. 1. Mein ohlgiyaan, ohlgi, hum chhoaroo Thaaray. Jiyoun Tu raakheh(i), tiyoun ruhaan mookh(i) Naam(u) humaaray. 1. Ruhaou. Durshun kee piyaasa ghunee, bhaanaiy mun(i) bhaayiyaiy. Mayray Tthaakur haath(i) vudiyaayiyaan bhaanaiy put(i) paayiyaiy. 2. Saachou door(i) na jaaniyaiy, untar(u) haiy soyee. Jeh daykhaan teh ruv(i) ruhhay, kin(i) keemut(i) hoyee. 3. Aap(i) kuray, Aapay huray, vaykhaiy vudiyaayee. Gurmukh(i) hoyay nihaaliyaiy, iyoun keemut(i) paayee. 4. Jeevundiyaan laaha milaiy Gur kaar kmaavaiy. Poorub(i) hovaiy likhiya, ta Satgur(u) paavaiy. 5. Munmukh toata nit haiy, bhermeh(i) bhermaayay. Mummukh undh na chaytyee, kiyoun dershun paayay. 6. Ta jug(i)

aaya jaaniyaiy, Saachay liv laayay. Gur bhaytay, paarus(u) bhuyay, joti Jot(i) milaayay. 7. Ehinis(i) ruhay niraalmo, kaar Dhoor kee kerni. Nanak Naam(i) suntokhiya, raatay Hur(i) churnee. 8.19.

Word Meaning: Roorro = Roorri = beautiful; supreme. Maahro = expert; perfect. Pud Nirbaani = the spiritual level above the effects of Maya. 1. Ohlgi = a menial; (of) low caste. Chhoaroo = boy; slave. Thaaray = Yours. Pause. Piyaasa = thirst, desire. Ghunee = very much. Bhaanaiy = by Your Will. Bhaayiyaiy = liked. 2. Saachou = the eternal (Waheguru). Ruv(i) Ruhhay = is present. Keemut = value. 3. Huray = takes away. Vudiyaayee = splendour. Nihaaliyaiy = see. Iyoun = like this. 4. Laaha = (spiritual) benefit. Gur Kaar = function as per the Guru's advice. Poorub(i) Likhiya = predestined. 5. Toata = loss (in spiritual qualities). Nit = every day; always. Bhermaiy Bhermaayay = misled in misbeliefs. Undh = blind, ignorant. Chaytyee = remembers (Waheguru). Dershun = (holy) sight (of Waheguru). 6. Ta = only then. Jaaniyaiy = considered. Liv Laayay = focuses on and connects with (Waheguru). Bhaytay = connected with. Paarus(u) = philosopher's stone (like the Guru). Bhuyyay = became. Joti = human soul. Jot(i) = Waheguru's soul. 7. Ehinis(i) = day and night. Niraalmo = detached from the world. Dhoor(i) = origin; source; Waheguru. Suntokhiya = source of contentment. Raatay = imbued. 8.

MEANING: The Lord is supreme and perfect, and so is the Gurbani. With great luck, a man gets connected with the Guru and attains the supreme spiritual level. 1.

I am a menial of the menials, and a slave of Yours, oh Waheguru. I am content to live as You wish, but I have only one request: I want Your Naam on my tongue. Pause.

I have a great thirst for Your holy sight with Your kindness, and a devotee earns Your liking only if You wish so. All honours are in the hands of my Lord (are under His control), and a man gets respect only with His Will. 2. Do not think that Waheguru is far away from you; He resides inside you. I see Him to be present everywhere, but no one can evaluate Him. 3. Waheguru does (creates) everything Himself, and takes things away (destroys them) as He likes. He enjoys His own grandeur. A devotee, who seeks Guru's shelter, sees Him everywhere, and that's how (and when) he evaluates Him. 4. If one acts on the advice of the Guru, he can gain spiritual benefit (wealth) in this life, but one gets connected with Waheguru only if he is predestined to do so. 5. Misled by his misgivings, the follower of his mind (disconnected from the Guru) suffers loss of noble qualities all the time. The money-engrossed blind man does not think of Waheguru, so how can he have a glimpse of Him (connect with Him)? 6. One is thought of (given credit for) having been born in the world only if he gets connected with Waheguru. Such a person becomes just like the Guru on connecting with Him, and he is able to merge with Waheguru. 7.

Those who are imbued with Waheguru's lotus-like Feet (His Naam), feel always contented. They perform deeds in life according to the prewritten Huqam of Waheguru for them, and stay detached from Maya day and night, oh Nanak. 8.19.

ਆਸਾ ਮਹਲਾ 1॥ ਕੇਤਾ ਆਖਣੁ ਆਖੀਐ ਤਾ ਕੇ ਅੰਤ ਨ ਜਾਣਾ॥ ਮੈ ਨਿਧਰਿਆ ਧਰ ਏਕੁ ਤੂੰ ਮੈ ਤਾਣੁ ਸਤਾਣਾ॥ 1॥ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਹੈ ਸਚ ਨਾਮਿ ਸੁਹੇਲਾ॥ ਆਪੁ ਗਇਆ ਸੋਝੀ ਪਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾ॥ 1॥ ਰਹਾਉ॥ ਹਉਮੈ ਗਰਬੁ ਗਵਾਈਐ ਪਾਈਐ ਵੀਚਾਰੁ॥ ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਦੇ ਸਾਚੁ ਅਧਾਰੁ॥ 2॥ ਅਹਿਨਿਸਿ ਨਾਮਿ ਸੰਤੋਖੀਆ ਸੇਵਾ ਸਚੁ ਸਾਈ॥ ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਲਾਗਈ ਚਾਲੈ ਹੁਕਮਿ ਰਜਾਈ॥ 3॥ ਹੁਕਮਿ ਰਜਾਈ ਜੋ ਚਲੈ ਸੋ ਪਵੈ ਖਜਾਨੈ॥ ਖੋਟੇ ਠਵਰ ਨ ਪਾਇਨੀ ਰਲੇ ਜੂਠਾਨੈ॥ 4॥ ਨਿਤ ਨਿਤ ਖਰਾ ਸਮਾਲੀਐ ਸਚੁ ਸਉਦਾ ਪਾਈਐ॥ ਖੋਟੇ ਨਦਰਿ ਨ ਆਵਨੀ ਲੈ ਅਗਨਿ ਜਲਾਈਐ॥ ਜਿਨੀ ਆਤਮੁ ਚੀਨਿਆ ਪਰਮਾਤਮੁ ਸੋਈ॥ ਏਕੋ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਫਲੁ ਅੰਮ੍ਰਿਤ ਹੋਈ॥ 6॥ ਅੰਮ੍ਰਿਤ ਫਲੁ ਜਿਨੀ

ਚਾਖਿਆ ਸਚਿ ਰਹੇ ਅਘਾਈ॥ ਤਿੰਨਾ ਭਰਮੁ ਨ ਭੇਦੁ ਹੈ ਹਰਿ ਰਸਨ ਰਸਾਈ॥ 7॥ ਹੁਕਮਿ ਸੰਜੋਗੀ ਆਇਆ ਚਲੁ ਸਦਾ ਰਜਾਈ॥ ਅਉਗਣਿਆਰੇ ਕਉ ਗੁਣੁ ਨਾਨਕੈ ਸਚੁ ਮਿਲੈ ਵਡਾਈ॥ 8॥20॥

Assa Mehla 1: Kayta aakhun(u) aakhiyaiy, Ta kay unt na jaana. Mein nidhuriyaa, dhur aik Tu, mein taan(u) sutaana. 1. Nanak kee ardass(i) haiy, Sach Naam(i) soohayla. Aap(u) guyya, soajhi puyyee, Gur Shabadi mayla. 1. Ruhaou. Haumein gerb(u) guvaayiyaiy, paayiyaiy veechaar(u). Sahib siyoun mun(u) maaniya, day Saach(u) adhaar(u). 2. Ehinis(i) Naam(i) suntokhiyaa, sayva Sach(u) saayee. Ta kuou bighun(u) na laaguyee, chaalaiy huqam(i) Rujaayee. 3. Huqam(i) Rujaayee jo chullaiy, so puvvaiy khujaanaiy. Khoatay tthuvur na paayini, rulaiy jootthaanaiy. 4. Nit, nit khura smaaliyaiy, Sach(u) sauda paayiyaiy. Khotay nudr(i) na aavni, lay ugun(i) julaaiyaiy. 5. Jinhi aatum(u) cheeniya, Permaatum soyee. Aiko Amrit birkh haiy, ful Amrit hoyee. 6. Amrit ful jinhi chaakhiya, Sach(i) ruhhay aghaayee. Tinha bherm(u) na bhayd(u) haiy, Hur(i) rusn rusaayee. 7. Huqam(i) sunjoagi aaya, chul(u) suda rujaayee. Augunaaray kuou goon(u) Nanakaiy, Sach(u) milaiy vudaayee. 8.20.

Word Meaning: Kayta = unlimited. Aakhun(u) = description. Ta Kay = His (God's) Nidhuriyaa = support-less. Dhur = support; shelter. Taan(u) = strength. Sutaana = having great strength. 1. Soohayla = source of all comforts. Aap(u) Guyya = get rid of selfishness and ego. Soajhi = realization; enlightenment. Mayla = union. Pause. Gerb = conceit. Maaniya = convinced. Adhaar = basis of life. 2. Ehinis(i) = day and night. Suntokhiyaa = provides contentment. Saayee = the same. Bighun(u) = impediment; hinderance. Rujaayee = of Waheguru. 3. Khujaanaiy = in Waheguru's treasure; approved as pure. Khoatay = impure; adulterated. Tthuvur Na paayini = find no support. Rulaiy = denigrated. Jootthaanaiy = impure; disapproved. 4. Nit, Nit = everyday; always. Khuraa = pure; no defect. Smaaliyaiy = looked after. Sach(u) Sauda = everlasting blissfulness merchandise (possession). Nudr(i) Na Aavni = do not catch eye (of Waheguru); are ignored. Ugun(i) = in fire. 5. Aatum Cheeniya = soul-searching. Birkh = tree. Ful = fruit; reward. 6. Chaakhiya = tasted. Aghaayee = contented. Bhayd(u) = discrimination. Hur(i) Rusn Rusaayee = recite Waheguru's Naam as being very sweet. 7. Sunjoagi = with predestined union. Augunaaray = full of bad qualities. 8.

MEANING: No matter how much we talk about Waheguru, we can never find His limits. I am without any support. You are my only support, and I feel very strong because of Your strength (You are the source of my strength), oh Waheguru. 1. It is my, Nanak's, request to You, that gift me Your everlasting Naam because it is the source of all comforts, oh dear Waheguru. With Guru's Shabad, one can overcome one's selfishness and ego, and one's mind is enlightened, and one connects with Waheguru. Pause.

With Guru's Shabad, one gains a clear understanding of Waheguru and is freed from selfishness and ego. The Guru gives the devotee Waheguru's Naam, which becomes the basis of his life, and his mind is convinced of the vital importance of the Naam. 2. Waheguru's Naam provides contentment day and night, and this is the true service to the Lord (to keep His Naam fresh in mind). The devotee, who leads his life by the Will of Waheguru, experiences no obstacle in his path (to union with Him). 3. The individual, who accepts Waheguru's Will gladly, finds approval in His Court, and becomes worthy of His Naam-Treasure (to be used later as a Guide to enlighten the world). The impure (with vices) find no shelter in Waheguru's Court; they are rejected and put together with other impure people (to be recycled in other life forms). 4. The pure are looked after well day and night (always) in Waheguru's Court, and they acquire the everlasting blissfulness as their possession. The impure do not catch the kind sight of Waheguru, and are burned in the fire of hell (rebirths). 5. Those who search their own souls also realize Waheguru. For

them, Waheguru's Naam-Amrit is the only tree (shelter) for them, which is also the fruit of reward for them. 6. Those who taste the reward of Amrit enjoy contentment while connected with Waheguru. They have no misgivings or feelings of discrimination, and enjoy the sweet taste of Waheguru's Naam on their tongue. 7. With predestined union (of his soul with his body) by the Will of Waheguru, the man comes into this world; so, he should always accept Waheguru's Will gladly. If I, a man full of vices, can get the virtues of Waheguru's Naam as a gift, I will consider that to be the best honour for me, oh Nanak. 8.20.

ਆਸਾ ਮਹਲਾ 1॥ ਮਨੁ ਰਾਤਉ ਹਰਿ ਨਾਇ ਸਚੁ ਵਖਾਨਿਆ॥ ਲੋਕਾ ਦਾ ਕਿਆ ਜਾਇ ਜਾ ਤੁਧੁ ਭਾਨਿਆ॥1 (ਅੰਗ 422)॥ ਜਉ ਲਗੁ ਜੀਉ ਪਰਾਣ ਸਚੁ ਧਿਆਈਐ॥ ਲਾਹਾ ਹਰਿ ਗੁਣ ਗਾਇ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਸਚੀ ਤੇਰੀ ਕਾਰ ਦੇਹਿ ਦਇਆਲੁ ਤੂ॥ ਹਉ ਜੀਵਾ ਤੁਧੁ ਸਾਲਾਹਿ ਮੈ ਟੇਕ ਅਧਾਰੁ ਤੂੰ॥ 2॥ ਦਰਿ ਸੇਵਕੁ ਦਰਵਾਨੁ ਦਰਦੁ ਤੂ ਜਾਣਹੀ॥ ਭਗਤਿ ਤੇਰੀ ਹੈਰਾਨੁ ਦਰਦੁ ਗਵਾਵਹੀ॥ 3॥ ਦਰਗਹ ਨਾਮੁ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਣਸੀ॥ ਵੇਲਾ ਸਚੁ ਪਰਵਾਨੁ ਸਬਦੁ ਪਛਾਣਸੀ॥ 4॥ ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਤੋਸਾ ਹਰਿ ਨਾਮਿ ਸੋਇ॥ ਮਨਹੁ ਛੋਡਿ ਵਿਕਾਰ ਸਚਾ ਸਚੁ ਦੋਇ॥ 5॥ ਸਚੇ ਸਚਾ ਨੇਹੁ ਸਚੈ ਲਾਇਆ॥ ਆਪੇ ਕਰੇ ਨਿਆਉ ਜੋ ਤਿਸੁ ਭਾਇਆ॥ 6॥ ਸਚੇ ਸਚੀ ਦਾਤਿ ਦੇਹਿ ਦਇਆਲੁ ਹੈ॥ ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਨਾਮੁ ਅਮੋਲੁ ਹੈ॥ 7॥ ਤੂੰ ਊਤਮ ਹਉ ਨੀਚੁ ਸੇਵਕੁ ਕਾਢੀਆ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇਹੁ ਮਿਲੈ ਸਚੁ ਵਾਢੀਆ॥ 8॥21॥

Assa Mehla 1: Mun(u) raatuou Hur(i) Naaya Sach(u) vukhaaniya. Loakaan da kiyya jaayay, ja toodh(u) bhaaniya. 1.

(PAGE 422): Juou lug(u) jeeo praan, Sach(u) dhiyaayiyaiy. Laaha Hur(i) goon gaayay, milaiy sookh(u) paayiyaiy. 1. Ruhaou. Sachi Tayri kaar, dayh(i) Duyyaal Tu. Huoun jeevaan Toodh(u) saalaaheh(i) mein tayk adhaar(u Tu. 2. Dur(i) sayvuk dervaan(u), durd(u) Tu jaanhee. Bhagat(i) Tayri haiyraan,durd(u) guvaavhee. 3. Durgeh Naam(u) hudoor(i), Gurmmukh(i) jaansi. Vayla Sach(u) pervaan, Shabad(u) puchhaansi. 4. Sat(u) suntokh(u) kur(i) bhaaou, toasa Hur(i) Naam(i) sayay. Munhou chhoad(i) vikaar, Sacha Sach(u) dayay. 5. Sachay, Sacha nayhou, Sachaiy laayaa. Aapaiy kuray niyaayoun jo Tis(u) bhaaya. 6. Sachay, Sachi daat(i) dayh(i) Duyyaal(u) haiy. Tis(u) sayveen din(u) raat(i), Naam amoal(u) haiy. 7. Tu ootum, huou neech(u), sayvuk(u) kaandhiya. Nanak nudr(i) kurayhou, milaiy Sach(u).vaandhiyaan. 8.21.

Word Meaning: Raatuou = imbued. Vukhaaniya = utter; recite (Waheguru's Naam). Kiyya Jaayay = what do they lose? Why should it bother? Bhaaniya = liked. 1. Juou Lug(u) = as long as. Laaha = benefit. Pause. Tayri Kaar = service to (You); obeying His Will. Tayk = Adhaar(u) = basis. 2. Dervaan = door man. Derd(u) = (mental) pain; trouble. Haiyraan = amazing. 3. Hudoor(i) = in presence. Vayla = time; human life. Pervaan = acceptable. 4. Sat(u) = service to mankind. Suntokh(u) = contentment. Bhaaou = love and respect. Toasa = journey expenses; articles needed on the way. Vikaar = vices. 5. Nayhou = love. Niyaayoun = justice. 6. Daat(i) = gift. Duyyalu(u) = kind. Amoal(u) = priceless. 7. Ootum = superior most. Neech(u) = of low caste; having bad qualities. Kaandhiya = is called. Vaandhiya = detached from Waheguru. 8.

MEANING: My mind is imbued with Waheguru's Naam as I recite it. Why should it cause any problems for the people if You like me, oh, Waheguru? 1.

As long as one is alive, and has healthy body, he should recite Waheguru's Naam. The benefit of singing Waheguru's praise is that one enjoys blissfulness. Pause. Serving You (obeying Your Command) is the true business of life, so please be kind and make me do just that. I survive only by singing Your praise as You are the basis of my life,

oh Waheguru. 2. I am a slave, a doorman at Your door, and You know the discomfort (pain of my separation from You) of my Waheguru. The amazing thing is that Your worship eradicates all my discomforts. 3. When a devotee takes Guru's shelter, he comes to realize that it is only Waheguru's Naam that is approved in His Court. With Guru's Shabad, such a devotee also realizes that the human life is the opportunity to achieve its objective (union with God). 4. An individual who leads his life with contentment and serves humanity with love receives Waheguru's Naam as his journey expenses (to complete the journey of life successfully, i.e., achieve union with Waheguru). If one gives up all his vices (sensual pleasures), the eternal Waheguru gives him His eternal Naam. 5.
The eternal Waheguru delivers full justice, and knows whom to give the gift of His Naam. The individual, who Waheguru likes (who deserves), receives His Naam. 6.
The gift of the Perfect Waheguru is also perfect, but He gives it only to him whom He is kind to. His Naam is priceless, and I wish to serve Him day and night to have His Naam, oh Nanak. 7. You are Supreme, and I am a low-caste person (have bad qualities), but I am still known to be Your servant. I pray to You to cast a kind sight on me so that - even though I am disconnected from You (because of my bad qualities) - I get Your Naam, oh Waheguru. 8.21.

ਆਸਾ ਮਹਲਾ 1॥ ਆਵਣੁ ਜਾਣਾ ਕਿਉ ਰਹੈ ਕਿਉ ਮੇਲਾ ਹੋਈ॥ ਜਨਮ ਮਰਣ ਕਾ ਦੁਖ ਘਣੋ ਨਿਤ ਸਹਸਾ ਦੋਈ॥ 1॥ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਜੀਵਨਾ ਫਿਟੁ ਧ੍ਰਿਗੁ ਚਤੁਰਾਈ॥ ਸਤਿਗੁਰ ਸਾਧੁ ਨ ਸੇਵਿਆ ਹਰਿ ਭਗਤ ਨ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਆਵਣੁ ਜਾਣਾ ਤਉ ਰਹੈ ਪਾਈਐ ਗੁਰ ਪੂਰਾ॥ ਰਾਮ ਨਾਮੁ ਧਨ ਰਾਸਿ ਦੇਇ ਬਿਨਸੈ ਭ੍ਰਮੁ ਕੂੜਾ॥2॥ ਸੰਤ ਜਨਾ ਕਉ ਮਿਲਿ ਰਹੈ ਧਨੁ ਧਨੁ ਜਸੁ ਗਾਏ॥ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ॥ 3॥ ਨਟੂਏ ਸਾਗੁ ਬਣਾਇਆ ਬਾਜੀ ਸੰਸਾਰਾ॥ ਖਿਨ ਪਲੁ ਬਾਜੀ ਦੇਖੀਐ ਉਝਰਤ ਨਹੀ ਬਾਰਾ॥ 4॥ ਹਉਮੈ ਚਉਪੜਿ ਖੇਲਣਾ ਝੂਠੈ ਅਹੰਕਾਰਾ॥ ਸਭੁ ਜਗੁ ਹਾਰੈ ਸੋ ਜਿਣੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ॥ 5॥ ਜਿਉ ਅੰਧੁਲੈ ਹਥਿ ਟੋਹਣੀ ਹਰਿ ਨਾਮ ਹਮਾਰੈ॥ ਰਾਮ ਨਾਮੁ ਹਰਿ ਟੇਕ ਹੈ ਨਿਸਿ ਦਉਤ ਸਵਾਰੈ॥ 6॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਹਰਿ ਨਾਮ ਅਧਾਰਾ॥ ਅੰਤਿ ਸਖਾਈ ਪਾਇਆ ਜਨ ਮੁਕਤਿ ਦੁਆਰਾ॥ 7॥ ਜਨਮ ਮਰਣ ਦੁਖ ਮੇਟਿਆ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੇ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਪੂਰਾ ਗੁਰ ਤਾਰੇ॥ 8॥22॥

Assa Mehla 1: Aavun(u) jaana kiyoun ruhhay, kiyoun mayla hoyee. Junum mern ka dookh ghuno, nit sehsa doyee. 1. Bin(u) Naavaiy kiyya jeevna, phit(u) dhrig(u) chuturayee. Satgur Sadh(u) na sayviya, Hur(i) bhugut na bhaayee. 1. Ruhaou. Aavun(u) jaana tuou ruhhay, paayiyaiy Gur Poora. Ram Naam(u) dhun raas(i) dayay, binsaiy bherm(u) koora. 2. Sunt junaa kuou mil(i) ruhaiy, dhun(u) dhun(u) jus(u) gaayay. Aad(i) Purakh(u) uprumpura Gurmukh(i) Hur(i) paayay. 3. Nutooyay saang bunaaya, baazi sunsaara. Khin pul(u) baazi daykhiyaiy, oojhrut nuhee baara. 4. Haumein, chaupurr khaylna, jhootthaiy ahunkaara. Subh(u) jug(u) haaraiy, so jinaiy, Gur Shabad(u) veechaara. 5. Jiyoun undhulaiy huth(i) tohni, Hur(i) Naam humaaraiy. Ram Naam(u) Hur(i) tayk haiy, nis(i) daut suvaaraiy. 6. Jiyoun Tu raakheh(i) tiyoun ruhaan, Hur(i) Naam adhaara. Unt(i) sukhaayee paaya, jun mookut(i) dooaara. 7. Junum mern dookh maytiya, jup(i) Naam Mooraaray. Nanak Naam(u) na veesraiy Poora Gur taaray. 8.22.

Word Meaning: Aavun Jaana = rebirths. Ruhhay = stopped; avoided. Mayla = union (with Waheguru). Ghuno = very much; unbearable Sehsa = fear; worry. Doyee = love with someone other than Waheguru. 1. Phit = Dhrig(u) = condemnable. Chuturaayee = cleverness. Sadh = Satguru. Bhaayee = liked. Pause. Tuou = (only) then. Poora = perfect. Raas(i) = capital. Binsaiy = vanish. Bherm(u) = misbelief. Koora = false (about Maya). 2. Dhun(u) = praise-worthy. Jus(u) = praise. Aad(i) Purakh(u) = the origin (Waheguru). Uprumpura = limitless. Gurmukh(i) = in the shelter of the Guru. 3.

Nutooyay = acrobat. Saang = impersonation. Baazi = drama. Sunsaara = world. Khin Pul(u) = for a moment. Oojhrut = destruction. Nuhee Baara = in no time. 4. Chaupurr = the game of dice (where some pawns reach the destination while others lose). Jhootthaiy = false. Jinaiy = win. 5. Tohni = stick (to guide). Nis(i) = night. Daut = day. Svaariay = adorns. 6. Tiyoun = as You please. Unt(i) = for the end; at the time of death. Sukhaayee = friend; benefactor. Mookut(i) Dooaara = the door for salvation. 7. Matiya = erased; eradicated. Mooraaray = of Waheguru. Taaray = salvages. 8.

MEANING: How can one put a stop to (avoid) rebirths, and achieve union with Waheguru? The suffering of rebirths is unbearable, and there is always a worry of falling in love with Maya (which is the root of the birth – death cycle). 1. There is no life without Waheguru's Naam, and man's cleverness (or shrewdness) is condemnable because he does not like to serve Satguru or worship Waheguru (and thinks that he can enjoy life living in the world of Maya). Pause. One can break the birth-death cycle only when one connects with the Perfect Guru because He dispels the false belief of the gimmicks of Maya, and gives Waheguru's Naam as the capital for life. 2. An individual is praiseworthy who stays in the company of the holy devotees and sings Waheguru's praise. Waheguru, which has been here ever since, is limitless, and can be realized in the shelter of the Guru only. 3. This world is like a drama where the actors are performing different roles, like an acrobat (actor) who changes appearances frequently. The world enjoys this drama for a very short time, which could be over (suffer destruction) in no time. 4. The world can also be compared to a game of dice in which some pawns reach their destination and win, while others never reach their destination. The ego of some people causes them to lose, while others, who ponder on Guru's Shabad (act on his Advice), reach their destination (achieve union with Waheguru), and win. 5. Just like a stick in the hand of a blind man, which guides him, Waheguru's Naam is the stick in my hand to guide me (on the spiritual path). Waheguru's Naam is my support, adorning my life (with noble qualities) day and night (and making it successful). 6. Your Naam is the basis of my life, and I will gladly live my life the way You want, oh my Waheguru. I have realized Waheguru's Naam, which will be my benefactor at the time of my death, and take me to the door of salvation. 7. I have been able to eradicate the suffering of the birth-death cycle by reciting Waheguru's Naam. I pray that I should never forget Waheguru's Naam, and the Perfect Guru ferries me across the sea of Maya (to connect me with God), oh Nanak. 8.22.

ਆਸਾ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Assa Mehla 3 Ashtpudiyaan Ghur(u) 2: Ek Onkar Satgur Persad(i)

ਸਾਸਤ ਬੇਦੁ ਸਿੰਮ੍ਰਿਤਿ ਸਰੁ ਤੇਰਾ ਸੁਰਸੁਰੀ ਚਰਣ ਸਮਾਣੀ॥ ਸਾਖਾ ਤੀਨਿ ਮੂਲੁ ਮਤਿ ਰਾਵੈ ਤੂੰ ਤਾ ਸਰਬ ਵਿਡਾਣੀ॥ 1॥ ਤਾ ਕੇ ਚਰਣ ਜਪੈ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਤੇਤੀਸ ਕ੍ਰੋੜੀ ਦਾਸ ਤੁਮ੍ਹਾਰੇ ਰਿਧਿ ਸਿਧਿ ਪ੍ਰਾਣ ਅਧਾਰੀ॥
(ਅੰਗ 423)॥ ਤਾ ਕੇ ਰੂਪ ਨ ਜਾਹੀ ਲਖਣੇ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ॥ 2॥ ਤੀਨਿ ਗੁਣਾ ਤੇਰੇ ਜੁਗ ਹੀ ਅੰਤਰਿ ਚਾਰੇ ਤੇਰੀਆ ਖਾਣੀ॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਪਰਮ ਪਦੁ ਪਾਈਐ ਕਥੇ ਅਕਥ ਕਹਾਣੀ॥ 3॥ ਤੂੰ ਕਰਤਾ ਕੀਆ ਸਭੁ ਤੇਰਾ ਕਿਆ ਕੋ ਕਰੇ ਪ੍ਰਾਣੀ॥ ਜਾ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂ ਆਪਣੀ ਸਾਈ ਸਚਿ ਸਮਾਣੀ॥ 4॥ ਨਾਮੁ ਤੇਰਾ ਸਭੁ ਕੋਈ ਲੇਤੁ ਹੈ ਜੇਤੀ ਆਵਣ ਜਾਣੀ॥ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਹੋਰ ਮਨਮੁਖਿ ਫਿਰੈ ਇਆਣੀ॥ 5॥ ਚਾਰੇ ਵੇਦ ਬ੍ਰਹਮੇ ਕਉ ਦੀਏ ਪੜਿ ਪੜਿ ਕਰੇ ਵੀਚਾਰੀ॥ ਤਾ ਕਾ ਹੁਕਮ ਨ ਬੂਝੈ ਬਪੁੜਾ ਨਰਕਿ ਸੁਰਗ ਅਵਤਾਰੀ॥ 6॥ ਜੁਗਹ ਜੁਗਹ ਕੇ ਰਾਜੇ ਕੀਏ ਗਾਵਹਿ ਕਰਿ ਅਵਤਾਰੀ॥ ਤਿਨ

ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤਾ ਕਾ ਕਿਆ ਕਰਿ ਆਖਿ ਵੀਚਾਰੀ॥ 7॥ ਤੂ ਸਚਾ, ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਾਚਾ, ਦੇਹਿ ਤਾ ਸਾਚੁ ਵਖਾਣੀ॥ ਜਾ ਕਉ ਸਚੁ ਬੁਝਾਵਹਿ ਅਪਣਾ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣੀ॥ 8॥1॥23॥

Shast, Bayd(u), Simrit(i) sur(u) Tayra, Soorsuri churn smaani. Shaakhaan teen(i) Mool(u) mut(i) raavaiy, Tu ta serb vidaani. 1. Ta kay churn jupaiy jun(u) Nanak, boaly Amrit Bani. 1. Ruhaou. Taytees krorri daas Toomhaaray ridh(i) sidh(i) praan adhaari.

(PAGE 423): Ta kay roop na jaahi lukhnay, kiyya kur(i) aakh(i) veechaari. 2. Teen(i) goona Tayray joog hee untar(i) chaaray Tayriyaan khaani. Kerm(u) hovaiy, ta perm pud(u) paayiyaiy, kuthay Akuth kuhaani. 3. Tu Kerta, keeya subh(u) Tayra, kiyya ko kuray praani. Ja kuou nudr(i) kureh(i) Tu Aapni, saayee sach(u) smaani. 4. Naam(u) Tayra subh(u) koyee layt(u) haiy, jayti aavun jaani. Ja Toodh bhaavaiy ta Gurmukh(i) boojhaiy, hoar munmukh(i) phiraiy iyaani. 5. Chaaray Vayd Brahmay kuou deeyay, purr(i), purr(i) kuray veechaari. Ta ka Huqam na boojhaiy buppurra, nerk(i) soorg avtaari. 6. Joogah, joogah, kay raajay keeyay, gaaveh(i) kur(i) avtaari. Tin bhee unt(u) na paaya Ta ka , kiyya kur(i) aakh(i) veechaari. 7. Tu Sacha, tayra keeya subh(u) Saacha, dayh(i) ta Saach(u) vukhaani. Ja kuou Sach(u) boojhaaveh(i) Apuna, sehjay Naam(i) smaani. 8.1.23.

Word Meaning: Sur(u) = Sarovar = pool of (Naam-Amrit). Soorsuri = the River Ganga. Churn Smaani = absorption in Waheguru's feet (Naam). Shaakhaan Teen(i) = Maya with three qualities. Mool(u) = the basis (Waheguru). Raavaiy = recites. Vidaani = amazing. 1. Ta Kay = His (Waheguru's). Jun(u) = devotees. Pause. Taytees Krorri = the 330 million gods of Hindus. Ridh(i) Sidh(i) = supernatural powers. Adhaari = basis; in control. Roop = manifestations. Lukhnay = seen. 2. Teen Goona = the three qualities of Maya. Joog = eon; world. Chaaray Khaani = the four sources of reproduction. Kerm(u) = benevolence. Perm Pud = the highest spiritual level. Kuthay = describe. Akuth = indescribable. 3. Praani = man. Smaani = gets absorbed. 4. Aavun Jaani = which come and go (all living mortals). Bhaavaiy = like. Boojhaiy = realizes. Iyaani = ignorant. 5. Buppurra = poor; powerless. Avtaari = are born. 6. Joogah, Joogah = of different eons. Raajay = kings; noble souls. Avtaari = an incarnation of Waheguru. Ta Ka = of Waheguru. 7. Dayh(i) = give (the ability or understanding). Vukhaani = recite. Sehjay = in the blissful state of mind. 8.

MEANING: All the religious books like the Shastras, the Vedas, and the Simritis are contained in Your Naam-Sarovar (Their teachings do not come even close to Your Naam), oh Waheguru. Your Naam is supreme, and I do not need to ponder on such religious books. Likewise, the River Ganga, which is considered sacred by Hindus, lies at Your feet (has no special significance), so I do not need to take a dip in it either. You are the creator of all amazing things, including Maya, which has three qualities, and You are the origin (basis) of everything. I simply recite Your Naam with my (limited) wisdom, (and feel blissful). 1.

I worship Waheguru's Feet (remember Him), and recite the Amrit-like Gurbani. Pause.

All the 330 million Hindu gods are Your slaves, and all the supernatural powers (which people long to have) are in Your control. Waheguru, in His many different manifestations, is not visible (is beyond comprehension), so how can one describe Him by any thoughts? 2.

The three qualities of Maya in the world are created by You, and so are the four sources of reproduction. It is only by Your benevolence that one can attain the highest spiritual state, and be able to describe the story (virtues) of the indescribable Waheguru. 3.

You are the creator, and everything has been created by You; the man has no power (to change anything). The individual, on whom You cast Your kind sight, gets absorbed in Your Naam, oh Waheguru. 4. Everybody, who is born and who dies, recites Your Naam,(but not everybody can realize the Truth); only that individual realizes You (makes a connection with You) in the shelter of the Guru, whom You like. The others are followers of

their minds and spend their lives in ignorance. 5. It is believed that You gave all four Vedas to Brahma, who wrote them and read them and kept pondering on them. He did not understand Your Huqam; rather, he discussed which religious deeds lead to paradise and which lead to hell. 6. You created some noble souls in every eon who were praised as Your incarnations by many people. But even those noble souls (like Rama and Krishna) found no end to Your limits; so how can I think about Your virtues and discuss them? 7. You are everlasting, and so is Your creation, oh Waheguru. I can recite Your eternal Naam only if You give me the ability to do so. A devotee, whom You enlighten, gets absorbed in Your Naam in the spiritual state above the effects of Maya. 8.1.23.

ਆਸਾ ਮਹਲਾ 3॥ ਸਤਿਗੁਰਿ ਹਮਰਾ ਭਰਮੁ ਗਵਾਇਆ॥ ਹਰਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਮੰਨਿ ਵਸਾਇਆ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਸਦਾ ਸੁਖ ਪਾਇਆ॥ 1॥ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤਤੁ ਗਿਆਨੁ॥ ਦੇਵਣਵਾਲਾ ਸਭ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਨਿਧਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਕੀ ਵਡਿਆਈ॥ ਜਿਨਿ ਮਮਤਾ ਅਗਨਿ ਤ੍ਰਿਸਨਾ ਬੁਝਾਈ॥ ਸਹਜੇ ਮਾਤਾ ਹਰਿ ਗੁਣ ਗਾਈ॥ 2॥ ਵਿਣੁ ਗੁਰ ਪੂਰੈ ਕੋਇ ਨ ਜਾਣੀ॥ ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਲੋਭਾਣੀ॥ ਗੁਰਮੁਖਿ ਨਾਮ ਮਿਲੈ ਹਰਿ ਬਾਣੀ॥ 3॥ ਗੁਰ ਸੇਵਾ ਤਪਾ ਸਿਰਿ ਤਪੁ ਸਾਰੁ॥ ਹਰਿ ਜੀਉ ਮਨਿ ਵਸੈ ਸਭ ਦੂਖ ਵਿਸਾਰਣਹਾਰੁ॥ ਦਰਿ ਸਾਚੈ ਦੀਸੈ ਸਚਿਆਰੁ॥ 4॥ ਗੁਰ ਸੇਵਾ ਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ॥ ਆਪੁ ਪਛਾਣਿ ਹਰਿ ਪਾਵੈ ਸੋਇ॥ ਸਾਚੀ ਬਾਣੀ ਮਹਲੁ ਪਰਾਪਤਿ ਹੋਇ॥ 5॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸਭ ਕੁਲ ਉਧਾਰੇ॥ ਨਿਰਮਲ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰੇ॥ ਸਾਚੀ ਸੋਭਾ ਸਾਚਿ ਦੁਆਰੇ॥ 6॥ ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰ ਸੇਵਾ ਲਾਏ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਸਚੁ ਨਾਮੁ ਦ੍ਰਿੜਾਏ॥ ਨਾਮੇ ਉਧਰੇ ਕੁਲ ਸਬਾਏ॥ 7॥ ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਵੀਚਾਰੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖਉ ਉਰਿ ਧਾਰਿ॥ ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਮੋਖ ਦੁਆਰ॥ 8॥2॥ 24॥

Assa Mehla 3: Satgur(i) humra bherm(u) guvaaya. Hur(i) Naam(u) Nirunjun(u) Munn(i) vusaaya. Shabad(u) cheenh(i) suda sookh paaya. 1. Soon(i) mun mayray, Tutt(u) Giyan(u). Dayvunvaala subh bidh(i) jaanaiy, Gurmukh(i) paayiyaiy Naam(u) nidhaan. 1. Ruhaou. Satgur bhaytay kee vudiyaayee. Jin(i) mumta, ugun(i) trishana boojhaayee. Sehjay maata, Hur(i) goon gaayee. 2. Vin(u) Gur Pooraiy koyay na jaani. Maaya moh(i) doojaiy lobhaani. Gurmukh(i) Naam milaiy Hur(i) bani. 3. Gur sayva tupaan sir(i) tup saar(u). Hur(i) jeeo mun(i) vusaiy, subh dookh visaarunhaar(u). Dur(i) Saachaiy deesaiy Sachiyaar(u). 4. Gur sayva tay tirbhuvun sojhi hoyay. Aap(u) puchhaan(i) Hur(i) paavaiy soyay. Saachi Bani Mehl praput(i) hoyay. 5. Gur sayva tay subh kool oodhaaray. Nirmul Naam(u) rukhaiy oor(i) dhaaray. Saachi sobha, Saach(i) Dooaaray. 6. Say vudbhaagi j(i) Gur sayva laayay. Undin(u) Bhagat(i) Sach(u) Naam(u) drirraayay. Naamay oodhray kool subaayay. 7. Nanak(u) Saach(u) kuhaiy veechaar(u). Hur(i) ka Naam(u) rukhoun oor(i) dhaar(i). Hur(i) bhugti raatay moakh dooaar. 8.2.24.

Word Meaning: Bherm(u) = doubts; illusions. Nirunjun(u) = above the effects of Maya (Waheguru). Cheenh(i) = recognizing; understanding. 1.
Tutt = the origin (Waheguru). Giyan(u) = the truth. Bidh(i) = situation; secrets. Pause.
Bhaytay = connecting with. Vudiyaayi = greatness. Mumta = parental love. Ugun(i) Trishna = fire of desires. Sehjay Maata = imbued in the blissfulness. 2.
Vin(u) = without. Doojaiy = other (Maya). Lobhaani = engripped by worldly attachments. 3. Tup = torturous labour (to worship some god). Sir(i) = above. Saar(u) = supreme. Visaarunhaar(u) = destroyer. Sachiyaar(u) = the true devotee (with perfectly pure mind. 4. Tirbhuvun = of the three-layered universe. Sojhi Hoyay = gets the understanding. Aap(u) Puchhan(i) = recognizing self. Mehl = Waheguru's residence. 5.
Kool = clan. Oodhaaray = finds salvation. Oor(i) Dhaaray = implant in mind. Saachi Sobha = honest praise with a pure mind. 6. J(i) = those. Undin(u) = every day. Drirraayay = reinforce. 7. Raatay = imbued. Moakh Dooar = door of salvation. 8.

MEANING: My Satguru dispelled all my doubts and implanted Waheguru's Naam, which is above the effects of Maya, in my mind. By understanding Guru's Shabad (and thereby making a connection with Waheguru), I realized all the comforts. 1.
Listen to the truth about Waheguru, oh my mind. The Provider, Waheguru, knows the situation of the minds of all, but He gives the treasure of His Naam only through the Guru. Pause. The greatness of getting connected with the Guru is that He puts out the fire of worldly attachments and desires. Then, imbued in Waheguru's love in the blissful state of mind, the devotee sings Waheguru's praise. 2. Nobody knows about Waheguru (get connected with Him) without the shelter of the Guru, and one stays gripped in the worldly attachments caused by Maya. A devout devotee acquires Waheguru's Naam and Bani in the Guru's shelter. 3. Service to the Guru (obeying His Advice) is the supreme worship and is the best way of all the torturous worships by which Waheguru's Naam, which is the destroyer of all sufferings, is embedded in the mind of the devotee. Such a true devotee is clearly visible (is prominently honoured) in Waheguru's Court. 4.
One gains an understanding of the three-layered universe (and how Waheguru administers it) in the shelter of the Guru. The devotee who recognizes the self also realizes Waheguru. He gets access to Waheguru's Residence (makes connection with Him) with Guru's eternal Bani (Shabad). 5. Waheguru's honest praise with a pure mind leads one to His Door (connects the devotee with Him). With service to (in the shelter of) the Guru, such a devotee keeps the holy Naam in his mind all the time, and not only does he find salvation for himself, but also for his whole clan (for all his spiritual associates). 6. Those are highly fortunate who are put to the Guru's service (by Waheguru). They worship Waheguru constantly and reinforce His Naam in their minds. The whole world can be salvaged with Waheguru's Naam. 7. Nanak offers advice to keep Waheguru's Naam afresh in your mind all the time, oh my friends. Those who are imbued in Waheguru's worship are emancipated at Waheguru's Door. 8.2.24.

ਆਸਾ ਮਹਲਾ 3॥ ਆਸਾ ਆਸ ਕਰੇ ਸਭ ਕੋਈ॥ ਹੁਕਮੈ ਬੂਝੈ ਨਿਰਾਸਾ ਹੋਈ॥ ਆਸਾ ਵਿਚਿ ਸੁਤੇ ਕਈ ਲੋਈ॥ ਸੋ ਜਾਗੈ ਜਾਗਾਵੈ ਸੋਈ॥ 1॥ ਸਤਿਗੁਰਿ ਨਾਮੁ ਬੁਝਾਇਆ ਵਿਣੁ ਨਾਵੈ ਭੁਖ ਨ ਜਾਈ॥
(ਅੰਗ 424)॥ ਨਾਮੇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੈ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਲਿ ਕੀਰਤਿ ਸਬਦੁ ਪਛਾਨੁ॥ ਏਹਾ ਭਗਤਿ ਚੂਕੈ ਅਭਿਮਾਨੁ॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਹੋਵੈ ਪਰਵਾਨੁ॥ ਜਿਨਿ ਆਸਾ ਕੀਤੀ ਤਿਸ ਨੋ ਜਾਨੁ॥ 2॥ ਤਿਸੁ ਕਿਆ ਦੀਜੈ ਜਿ ਸਬਦੁ ਸੁਣਾਏ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਇਹੁ ਸਿਰ ਦੀਜੈ ਆਪੁ ਗਵਾਏ॥ ਹੁਕਮੈ ਬੂਝੈ ਸਦਾ ਸੁਖ ਪਾਏ॥ 3॥ ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸਾਏ॥ ਆਪਿ ਭੁਲਾਵੈ ਆਪਿ ਮਾਰਗ ਪਾਏ॥ ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਏ॥ 4॥ ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ॥ ਗੁਰਮੁਖਿ ਜੁਗਿ ਜੁਗਿ ਆਖਿ ਵਖਾਣੀ॥ ਮਨਮੁਖਿ ਮੋਹਿ ਭਰਮਿ ਭੋਲਾਣੀ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਫਿਰੈ ਬਉਰਾਣੀ॥ 5॥ ਤੀਨਿ ਭਵਨ ਮਹਿ ਏਕਾ ਮਾਇਆ॥ ਮੂਰਖਿ ਪੜਿ ਪੜਿ ਦੂਜਾ ਭਾਉ ਦ੍ਰਿੜਾਇਆ ॥ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੁਖੁ ਸਬਾਇਆ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥ 6॥ ਅੰਮ੍ਰਿਤ ਮੀਠਾ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਅਨਦਿਨੁ ਭੋਗੇ ਹਉਮੈ ਮਾਰਿ॥ ਸਹਜਿ ਅਨੰਦਿ ਕਿਰਪਾ ਧਾਰਿ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸਚਿ ਪਿਆਰਿ॥ 7॥ ਹਰਿ ਜਪਿ ਪੜੀਐ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਹਰਿ ਜਪਿ ਪੜੀਐ ਹਉਮੈ ਮਾਰਿ॥ ਹਰਿ ਜਪਿ ਭਇ ਸਚਿ ਪਿਆਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਗੁਰਮਤਿ ਉਰਧਾਰਿ॥ 8॥3॥25॥

Assa Mehla 3: Aasa aas kuray subh koyee. Huqamaiy boojhaiy, niraasa hoyee. Aasa vich(i) sootay kuyyee loyee. So jaagaiy, jagaavaiy Soyee. 1. Satgur(i) Naam(u) boojhaya, vin(u) Naavaiy bhookh na jaayee.
(PAGE 424): Naamay trishna ugun(i) boojhaiy, Naam(u) milaiy tisaiy rujaayee. 1. Ruhaou. Kul(i) keerut(i) Shabad(u) puchhaan(u). Eha Bhagat(i) chookaiy abhimaan(u). Satgur sayviyain hovaiy pervaan(u). Jin(i) aasa keeti, Tis nu jaan(u). 2. Tis(u) kiyya deejaiy

j(i) Shabad(u) soonaayay. Kur(i) kirpa Naam(u) munn(i) vusaayay. Eh(u) sir deejaiy, aap(u) guvaayay. Huqamaiy boojhaiy, suda sookh paayay. 3. Aap(i) kuraiy ta Aap(i) kuraayay. Aapay Gurmukh(i) Naam(u) vusaayay. Aap(i) bhoolaavaiy, Aap(i) maarug paayay. Sachaiy Shabad(i) Sach(i) smaayay. 4. Sacha Shabad(u), Sachi haiy Bani. Gurmukh(i) joog(i), joog(i) aakh(i) vukhaani. Munmukh(i) moh(i) bherm(i) bholaani. Bin(u) naavaiy subh phiraiy buouraani. 5. Teen(i) bhuvun meh(i) aika Maya. Moorukh(i) purr(i) purr(i) dooja bhaaou drirraaya. Buhou kerm kmaavaiy, dookh(u) subaayaa. Satgur sayv(i) suda sookh(u) paaya. 6. Amrit meettha Shabad(u) veechaar(i). Undin(u) bhogay haumein maar(i). sehj(i) anund(i) kirpa dhaar(i). Naam(i) ruttay suda Sach(i) piyaar(i). 7. Hur(i) jup(i) purriyaiy Gur Shabad(u) veechaar(i). Hur(i) jup(i) purriyaiy, haumein maar(i). Hur(i) jup(i) bhaiy Sach(i) piyaar(i). Nanak Naam(u) Gurmut(i) oordhaar(i). 8.3.25.

Word Meaning: Niraasa = overcoming worldly desires. Sootay = asleep; unaware of reality. Loyee = people. Soyee = that (Waheguru). 1. Boojhaaya = enlightened. Bhookh(u) = appetite of Maya. Trishna Ugun(i) = fire of desires. Rujaayee = with His Will. Pause. Kul(i) = in this world of unrest. Keerut = (Waheguru's) praise. Chookaiy = is removed. Pervaan(u) = is approved. Jaan(u) = realize (make a connection with). 2. Vusaayay = is implanted. Aap(u) = selfishness and ego. 3. Bhoolaavaiy = misguides. Maarug = (the right) path. 4. Subh = the whole world. Buouraani = confused; misguided. 5. Teen Bhuvun = the three-layered universe. Bhaaou = love; attachment. Drirraaya = reinforced. Kerm = rituals. 6. Undin(u) = every day. Bhogaiy = enjoys. Sehj(i) = Anund = in blissful state. Ruttay = imbued. 7. Jup(i) = by reciting. Bhaiy = fear. Oordhaar(i) = implant in the heart. 8.

MEANING: Normally, everybody builds hopes, and more hopes about a better life in future, but they become disinterested in worldly affairs (become contented) once they recognize Waheguru's Will (that whatever He does is for their good, and His Will cannot be changed). Lost in their hopes, many people are asleep (unaware of Waheguru's Huqam); only that individual wakes up who is awakened by Him (to obey His Huqam). 1. A man's appetite for Maya never gets satisfied without Satguru's shelter, who enlightens him with Waheguru's Naam. One's fire of desires is put out by Waheguru's Naam, but he receives the Naam only with His Will, though. Pause. So, to lead a life free from the bonds of Maya, one must sing Waheguru's praise with Satguru's Shabad. This is the only worship which eradicates one's ego. One is approved in Waheguru's Court with service to Satguru (by obeying His Advice). Make a connection with Waheguru, the origin of everything (and the fulfiller of all hopes). (Maya, too, has been created by Him), Oh, my friend. 2.

What should one offer to the (Satguru) who explains His Shabad, and kindly implants Waheguru's Naam in one's heart? (Answer)The right thing to do is to offer one's head (surrender one's wisdom) to Him, and give up all one's selfishness and ego. By recognizing Waheguru's Huqam (accepting His Will), he enjoys all comforts. 3. Waheguru does everything Himself and makes others do whatever He wishes. He, Himself, implants His Naam in the devotee's heart by making him seek Satguru's shelter. He Himself puts some people on the path of righteousness while misguiding others (by attaching them to Maya). One merges with Him with His Shabad (as explained by Satguru). 4. Satguru's Shabad and His Bani are both eternal, which the devotees recite in His shelter in every eon (to attain salvation). People who are disconnected from Waheguru are misguided by their misbeliefs and attachment to Maya. The whole world is confused without Waheguru's Naam. 5. Maya has the same effect in the whole universe; the foolish read the religious books like the Shastras, but use their study to reinforce love for Maya (rather than for Waheguru). They perform many religious rituals, which are the source of more suffering. But the devotees

always enjoy bliss by serving the Satguru. 6. Pondering on the Guru Shabad (acting on it) is as sweet as Amrit. One can enjoy it all the time by killing their selfishness and ego. With Waheguru's grace, the devotees enjoy the bliss of the high spiritual state above Maya, as they get imbued in the love for Waheguru's Naam. 7. Pondering on (focusing on) Guru's Shabad, and killing his selfishness and ego, one should recite Waheguru's Naam with fear for Him in mind. But, Waheguru's Naam can be enshrined in the mind only with the wisdom (advice) of the Guru, oh Nanak. 8.3.25.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ ਘਰੁ 8 ਕਾਫੀ॥ ਗੁਰ ਤੇ ਸਾਂਤਿ ਊਪਜੇ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ॥ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਵਡੀ ਵਡਿਆਈ॥ 1॥ ਏਕੋ ਨਾਮੁ ਚੇਤਿ ਮੇਰੇ ਭਾਈ॥ ਜਗਤੁ ਜਲੰਦਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਰਣਾਈ॥ 1॥ਰਹਾਉ॥ ਗੁਰ ਤੇ ਗਿਆਨੁ ਊਪਜੈ ਮਹਾ ਤਤ ਬੀਚਾਰਾ॥ ਗੁਰ ਤੇ ਘਰੁ ਦਰੁ ਗੁਰ ਤੇ ਸਾਂਤਿ ਊਪਜੈ ਜਿਨਿ ਤ੍ਰਿਸਨਾ ਪਾਇਆ ਭਗਤੀ ਭਰੇ ਭੰਡਾਰਾ॥ 2॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਬੂਝੈ ਵੀਚਾਰਾ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਲਾਹ ਹੈ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ॥ 3॥ ਗੁਰਮੁਖਿ ਸੂਖੁ ਊਪਜੈ ਦੁਖੁ ਕਦੇ ਨ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀਐ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ॥ 4॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਆਪੁ ਗਇਆ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਈ॥ ਨਿਰਮਲ ਜੋਤਿ ਪਸਰਿ ਰਹੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ 5॥ ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ ਮਤਿ ਊਤਮ ਹੋਈ॥ ਅੰਤਰੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਨਾਮੇ ਸੁਖੁ ਹੋਈ॥ 6॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਤਾ ਮਿਲੈ ਜਾ ਨਦਰਿ ਕਰੇਈ॥ ਕਿਲਵਿਖ ਪਾਪ ਸਭ ਕਟੀਅਹਿ ਫਿਰਿ ਦੁਖੁ ਬਿਘਨੁ ਨ ਹੋਈ॥7॥ (ਅੰਗ 425)॥ ਆਪਣੈ ਹਥਿ ਵਡਿਆਈਆ ਦੇ ਨਾਮੇ ਲਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨਿ ਵਸਿਆ ਵਡਿਆਈ ਪਾਏ॥ 8॥4॥26॥

Ek Onkar Satgur Persad(i): Raag(u) Assa Mehla 3 Ashtpudiyaan, Ghur(u) 8, Kaafi:
Gur tay shaant(i) oopjaiy, jin(i) trishna ugun(i) boojhaayee. Gur tay Naam(u) paayiyaiy, vuddi vudiyaayee. 1.Aiko Naam(u) chayt(i) mayray bhaayee. Jugut julunda daykh(i) kaiy, bhujj(i) puyyay shernaayee. 1. Ruhaou. Gur tay Giyan(u) oopjaiy, muhaa Tutt beechaara. Gur tay ghur(u) Dur(u) paaya, bhugtee bhuray bhundaara. 2. Gurmukh(i) Naam(u) dhiyaayiyaiy, boojhaiy veechaara. Gurmukh(i) Bhagat(i) slaah haiy, untar Shabad(u) apaara. 3. Gurmukh(i) sookh(u) oopjaiy, dookh(u) kuday na hoyee. Gurmukh(i) haumein maariyaiy, mun(u) nirmul hoyee. 4. Satgur(i) miliyaiy aap(u) guyya, tirbhuvun sojhi paayee. Nirmul Jot(i) pusr(i) ruhhee, joti Jot(i) milaayee. 5. Pooraiy Gur(i) sumjhaaya, mut(i) ootum hoyee. Untar(u) seetul(u) shaant(i) hoyay, Naamay sookh(u) hoyee. 6. Poora Satgur(u) ta milaiy ja nudr(i) kurayee. Kilvikh paap subh kutiyeh(i) phir(i) dookh(u) bighun(u) na hoyee. 7.
(PAGE 425): Aapnaiy huth(i) vudiyaayiyaan day Naamay laayay. Nanak Naam(u) nidhaan(u) mun(i) vussiya, vudiyaayi paayay. 8.4.26.
Word Meaning: Kaafi = a type of lyric. Shaant(i) = calmness; peace of mind. Oopjaiy = springs up; is produced. Vuddi Vudiyaayee = great honour. 1. Chayt(i) = refresh in mind. Julunda = burning (in the fire of desires). Pause. Muhaa Tutt = the great reality; Waheguru. Dur = Waheguru's Door. Ghur = Waheguru's Residence, own heart (self-realization). Bhundaara = treasures. 2. Slaah = sing praise. Apaara = without limits. 3. Nirmul = clean; pure; pious. 4. Aap(u) = selfishness and ego. Sojhi = understanding. Pusr(i) Ruhhee = is spreading out. Joti = human soul. Jot(i) = Waheguru's soul. 5. Pooraiy = the perfect. Ootum = superior. Seetul = Shaant(i) = calm; peaceful. 6. Nudr(I) = kind sight. Kilvikh = sins. Bighun(u) = obstacles; impediments. 7. Aapnaiy Huth(i) = in Waheguru's hand. Nidhaan(u) = treasure. 8.
MEANING: One gets peace of mind in the shelter of the Guru because He puts out the fire of his desires. We receive Waheguru's Naam from the Guru as a result of which we earn great respect (in Waheguru's Court and in this world too). 1.

(If you want peace of mind), keep reciting Waheguru's Naam, oh, my friend. Watching the world burning in the fire of desires, I rushed to the shelter of the Guru. Pause.
One acquires Divine Knowledge (union with Waheguru) from the Guru, which is the source of knowledge of the Supreme Truth (Waheguru). I acquired the Knowledge about the Door and the Residence of Waheguru (made a connection with Him) from the Guru, and now I have the treasures of worship full in my heart. 2. The worth of Waheguru's Naam can be appreciated and can be recited only in the shelter of the Guru. It is only in the shelter of the Guru that one gets to sing praise of Waheguru, whereby the Shabad (Naam) of the limitless Waheguru gets embedded in his heart. 3. One always enjoys comforts in the shelter of the Guru, and one never suffers from any misery. One's selfishness and ego get killed in the Guru's shelter, and one's mind becomes pure and holy. 4.
When one's selfishness and ego are eradicated in the Guru's shelter, he comes to realize the working of the whole universe (how God looks after His creation). He can see the holy Light of Waheguru everywhere, and his own soul merges with Him. 5.
When the Perfect Guru explains Waheguru's secrets, one's thinking is purified. With Waheguru's Naam in the heart, his mind becomes peaceful, and he enjoys bliss. 6.
However, one connects with Satguru only if Waheguru casts a kind gaze on him. In that case, all his sins are eradicated, he never suffers any discomfort, and he never encounters any hindrance on the path to his union with Waheguru. 7. All the honours are in the hands of Waheguru, and He instils His Naam in the heart of the devotee of His choice. When the Naam-treasure gets implanted in the devotee's mind, he is accorded honours everywhere, oh Nanak. 8.4.26.

ਆਸਾ ਮਹਲਾ 3॥ ਸੁਣਿ ਮਨ ਮੰਨਿ ਵਸਾਇ ਤੂੰ ਆਪੇ ਆਇ ਮਿਲੈ ਮੇਰੇ ਭਾਈ॥ ਅਨਦਿਨੁ ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚੈ ਚਿਤੁ ਲਾਈ॥ 1॥ ਏਕੋ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਸੁਖੁ ਪਾਵਹਿ ਮੇਰੇ ਭਾਈ॥ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕਰਿ ਵਡੀ ਵਡਿਆਈ॥ 1॥ਰਹਾਉ॥ ਇਸੁ ਭਗਤੀ ਨੋ ਸੂਰਿ ਨਰ ਮੁਨਿ ਜਨ ਲੋਚਦੇ ਵਿਣੁ ਸਤਿਗੁਰ ਪਾਈ ਨ ਜਾਇ॥ ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਿਕੀ ਤਿਨ ਬੂਝ ਨ ਪਾਇ॥ 2॥ ਆਪੈ ਥੈ ਸਭੁ ਰਖਿਓਨੁ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ॥ ਆਪੇ ਦੇਇ ਸੁ ਪਾਈਐ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ 3॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ ਦੇ ਸਭਨਾ ਕਾ ਸੋਈ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜੇ ਦੂਜਾ ਹੋਈ॥ 4॥ ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਏਕਾ ਸਿਰਿ ਕਾਰਾ॥ ਆਪਿ ਭਵਾਲੀ ਦਿਤੀਅਨੁ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰਾ॥ 5॥ ਇਕਿ ਆਪੇ ਗੁਰਮੁਖਿ ਕੀਤਿਅਨੁ ਬੂਝਨਿ ਵੀਚਾਰਾ॥ ਭਗਤਿ ਭੀ ਓਨਾ ਨੋ ਬਖਸੀਅਨੁ ਅੰਤਰਿ ਭੰਡਾਰਾ॥ 6॥ ਗਿਆਨੀਆ ਨੋ ਸਭੁ ਸਚੁ ਹੈ ਸਚੁ ਸੋਝੀ ਹੋਈ॥ ਓਇ ਭੁਲਾਏ ਕਿਸੈ ਦੇ ਨ ਭੁਲਨੀ ਸਚੁ ਜਾਣਨਿ ਸੋਈ॥ 7॥ ਘਰਿ ਮਹਿ ਪੰਚ ਵਰਤਦੇ ਪੰਚੇ ਵੀਚਾਰੀ॥ ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਵਸਿ ਨ ਆਵਨ੍ਹੀ ਨਾਮਿ ਹਉਮੈ ਮਾਰੀ॥ 8॥5॥27॥

Assa Mehla 3: Soon(i) mun, munn(i) vusaayay tu, aapay aayay milaiy mayray bhaayee. Undin(u) Sachi Bhagat(i) kur(i) Sachaiy chit(u) laayee. 1. Aiko Naam(u) tu sookh(u) paaveh(i), mayray bhaayee. Haumein dooja door(i) kur(i) vuddi vudiyaayi. 1. Ruhaou. Iss(u) bhugtee nu soor(i) nur moon(i) jun khojday, vin(u) Satgur paayee na jaayay. Pundit purrday jotikee, tin boojh na paayay. 2. Aapaiy thaiyn subh(u) rukhiyoan kichh(u) kehun(u) na jaayee. Aapay dayay su paayiyaiy Gur(i) boojh boojhaayee. 3. Jea junt subh(i) tis day, subhnaa ka soyee. Munda kis nu aakhiyaiy, jay dooja hoyee. 4. Ikko Huqam(u) vertda, Aika sir(i) kaara. Aap(i) bhuvaali ditiun(u) untar(i) lobh(u) vikaara. 5. Ikk(i) aapay Gurmukh(i) keetiun(u) boojhun(i) veechaara. Bhagat(i) bhee ohna nu bukhshiun untar(i) bhundaara. 6. Giyaaniyaan nu subh(u) Sach(u) haiy, Sach(u) sojhi hoyee. Oyay bhoolaayay kisaiy day na bhoolni, Sach(u) jaanun(i) soyee. 7. Ghur(i) meh(i) punch vertday, punchay veechaari. Nanak bin(u) Satgur vus(i) na aavnhi, Naam(i) haumein maari. 8.5.27.
Word Meaning: Vusaayay = embed. Undin(u) = always. Chit(u) = mind. 1. Dooja = (attachment for the) other (Maya). Vudiyaayee = honour. Pause.

Soor = gods. Nur = men. Moon(i) = ascetics who stay quiet for long times; sages. Khojday = search for. Jotikee = fortune tellers. Boojh = understanding. 2.
Thaiyn Subh Rukhiyoan = keeps everybody in its place; looks after everyone. Boojh Boojhaayee = given the understanding; clarifies. 3. Jea Junt = all living beings. Munda = bad; evil. 4. Vertda = operates. Sir(i) Kaara = duty to perform; in destiny. Bhuvaali = spun head; misguided. Lobh(u) = greed. Vikaara =lust; sensual desires. 5. Bukhshiun = gifted. Bhundaara = treasures. 6.
Sojhi = enlightenment. Bhoolaayay = misguided. 7.
Punch = the five demons. Veechaari = thoughtful. Vus(i) = under control. 8.
MEANING: If you embed Waheguru's Naam in your heart, Waheguru will come to reside in your heart on His own, oh my brother. Such a devotee stays absorbed in His thoughts and worships the eternal Waheguru (which is the real worship). 1.
Recite Waheguru's Naam only, and you will enjoy comforts. Overcome your selfishness and ego and love for the other (Maya); you will earn honours. Pause.
The gods, the men, the ascetics who stay quiet for long times (they believe that they can quieten their mind too this way) long for Waheguru's worship, but they cannot acquire it in their mind without the shelter of Satguru. The pundits and the fortune tellers read religious books, but get no understanding of true worship. 2. Waheguru looks after everybody's interests, but nothing can be said about His kindness as to whom He gives the gift of His worship. The Guru makes it clear to us that only that devotee gets the gift of His worship whom He likes. 3. All the living beings are His creation, and He belongs to everyone; so how can we call someone bad or evil when he is no stranger (is created by Waheguru). 4. There is only one Huqam (law) of Waheguru that operates everywhere, and everybody does whatever is in his destiny. Waheguru Himself spins the heads of people (misguides them) by injecting greed and lust (sensual enjoyment) in them. 5.
He makes some of us devotees of the Guru by giving us the power of spiritual thinking. He gives them the gift of His worship, and their treasures are full of that. 6.
The knowledgeable people (with Divine Light in them) have firm faith in Waheguru and see Him everywhere. They are not misled by anyone (even if someone tries), because they know the Truth. 7. They have all the five demons (lust, rage, greed, worldly attachments, and ego) operating in their mind, but they are all thoughtful now (stay under control). However, they cannot be controlled or ego killed without the shelter of the Guru, oh Nanak. 8.5.27.

ਆਸਾ ਮਹਲਾ 3॥ ਘਰੈ ਅੰਦਰਿ ਸਭੁ ਵਥੁ ਹੈ ਬਾਹਰਿ ਕਿਛੁ ਨਾਹੀ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਅੰਤਰਿ ਕਪਟ ਖੁਲਾਹੀ॥ 1॥ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਭਾਈ॥ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਾ ਗਾਹਕੁ ਹੋਵੈ ਸੋ ਲਏ ਪਾਏ ਰਤਨੁ ਵੀਚਾਰਾ॥ ਅੰਦਰੁ ਖੋਲੈ ਦਿਬ ਦਿਸਟਿ ਦੇਖੈ ਮੁਕਤਿ ਭੰਡਾਰਾ॥ 2॥ ਅੰਦਰਿ ਮਹਲ ਅਨੇਕ ਹਹਿ ਜੀਉ ਕਰੇ ਵਸੇਰਾ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ॥ 3॥ ਪਾਰਖੀਆ ਵਥੁ ਸਮਾਲਿ ਲਈ ਗੁਰ ਸੋਝੀ ਹੋਈ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਅਮੁਲੁ ਸਾ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਈ॥ 4॥ ਬਾਹਰੁ ਭਾਲੇ ਸੁ ਕਿਆ ਲਹੈ ਵਥੁ ਘਰੈ ਅੰਦਰਿ ਭਾਈ॥ ਭਰਮੇ ਭੂਲਾ ਸਭੁ ਜਗ ਫਿਰੈ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ॥ 5॥ ਘਰੁ ਦਰੁ ਛੋਡੇ ਆਪਣਾ ਪਰ ਘਰਿ ਝੂਠਾ ਜਾਈ॥ ਚੋਰੈ ਵਾਗੂ ਪਕੜੀਐ ਬਿਨੁ ਨਾਵੈ ਚੋਟਾ ਖਾਈ॥ 6॥ ਜਿਨ੍ਹੀ ਘਰੁ ਜਾਤਾ ਆਪਣਾ ਸੇ ਸੁਖੀਏ ਭਾਈ॥ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੀ ਵਡਿਆਈ॥ 7॥ ਆਪੇ ਦਾਨੁ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਦੇਇ ਬੁਝਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂੰ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ॥ 8॥6॥28॥

Assa Mehla 3: Ghuraiy undar(i) subh(u) vuth(u) haiy, baahur(i) kichh(u) naahi. Gur persadi paayiyaiy, untar(i) kupt khoolaahi. 1. Satgur tay Hur(i) paayiyaiy bhaayee. Untar(i) Naam(u) nidhaan(u) haiy, Pooraiy Satgur(i) deeya dikhaayee. 1. Ruhaou. Hur(i) ka gaahuk(u) hovaiy

so luyyay, paayay ruttan(u) veechaara. Undar(u) khohlay, dib disht, daykhaiy mookut(i) bhundaara. 2. Undar(i) Mehl Anayk heh(i), jeeo kuray vusayra. Mun chindiya ful(u) paayaysi, phir(i) hoyay na phayra. 3. Paarkhiyaan vuth(u) smaal(i) luyyee, Gur sojhi hoyee. Naam(u) pdaaruth(u) amool(u) sa, Gurmukh(i) paavaiy koyee. 4. Baahur(u) bhaalay so kiyya luhaiy, vuth(u) ghuraiy undar(i) bhaayee. Bhermay bhoola subh jug phiraiy, munmukh(i) put(i) guvaayee. 5. Ghur(u) dur(u) chhoaday aapna, pur ghur(i) jhoottha jaayee. Choaraiy vaangoon pukrriyaiy, bin(u) Naavaiy choataan khaayee. 6. Jinhi ghur(u) jaata aapna, say sookhiyay bhaayee. Untar(i) Braham puchhaaniya, Gur kee vudiyaayi. 7. Aapay daan(u) kuray, kis(u) aakhiyaiy, Aapay dayay boojhaayee. Nanak Naam(u) dhiyaayay tu, Dur(i) Sachaiy sobha paayee. 8.6.28.

Word Meaning: Ghuraiy undar(i) = in the heart. Vuth(u) = the invaluable article (Waheguru's Naam). Kupt = kupaat = doors. Khoolaahi = get opened. 1. Gaahuk = buyer. Ruttan(u) = precious like jewels. Veechaara = thinking. Dib Disht = the vision of the gods (deep vision). Undar(u) Khohlay = open the mind. Mookut(i) Bhundaara = the treasures of salvation. 2. Mehl Anayk = dwelling of the limitless Waheguru. Jeeo = soul. Vusayra = resides. Mun Chindiya = as wished by the mind. Ful(u) = reward. Phayra = return; rebirth. 3. Paarkhiyaan = evaluator; judge. Smaal(i) Luyyee = take care. Sojhi = understanding; enlightenment. Amool(u) = priceless. Koyee = some rare. 4. Bhaalay = looks for. Luhaiy = acquire. Bhermay Bhoola = misled in doubts. 5. Pur Ghur = residences of others. Jhoottha = liar; immoral. Vaangoon = like. Choataan Khaayee = gets beaten. 6. Jaata = recognized. Vudiyaayi = greatness. 7. Daan(u) Kuray = gives gifts kindly. Sobha = praise. 8.

MEANING: The all-important Waheguru (His Naam) resides in the heart of the man, and there is nothing outside (in forests or on the mountains where the man is looking for). But Waheguru's Naam can be realized only in the shelter of the Guru, where the doors to the spiritual world open in one's mind. 1. Waheguru is realized in the shelter of the Guru, oh my brother. There is an invisible treasure of Waheguru's Naam in man's heart which the Guru reveals. Pause. But, only a buyer of Waheguru's Naam acquires the jewel-like precious thinking to acquire the Naam. With this kind of thinking, he acquires godlike insight and sees the treasure of emancipation when his mind opens to the spiritual world. 2. He realizes that the limitless Waheguru resides in his mind along with his own soul. With realization of Waheguru, all the wishes of his mind are fulfilled, and he never takes birth again. 3. Enlightened by the Guru, the devotee becomes a judge (an appraiser) of the value of Waheguru's Naam, and carefully enshrines it in his heart. But only a rare devotee acquires the priceless Naam in the shelter of the Guru. 4. What can a person achieve by looking for Waheguru in the wilderness when He is present in our hearts? The whole world is misled by its misbeliefs and is disconnected with Waheguru, as a result of which it is losing its dignity (in Waheguru's Court). 5. The immoral man forgets his own house (his wife and his belongings) and, because of his lust and greed, he keeps an evil eye on others' houses. But he is caught like a thief, and without Waheguru's Naam (and because of the resulting immorality), he gets a severe beating (punishment) in Waheguru's Court. 6. Those who search their own mind for Waheguru are blissful. With Guru's greatness (of being kind), such devotees recognize Waheguru in their mind. 7. Waheguru, Himself, enlightens His devotees and grants the gift of His Naam. There is no one else to whom we can appeal. Recite Waheguru's Naam to earn praise in His Court, oh Nanak. 8.6.28.

(ਅੰਗ 426)॥ ਆਸਾ ਮਹਲਾ 3॥ ਆਪੈ ਆਪੁ ਪਛਾਣਿਆ ਸਾਦੁ ਮੀਠਾ ਭਾਈ॥ ਹਰਿ ਰਸਿ ਚਾਖਿਐ ਮੁਕਤੁ ਭਏ ਜਿਨ੍ਹਾ ਸਾਚੋ ਭਾਈ॥ 1॥ ਹਰਿ ਜੀਉ ਨਿਰਮਲ ਨਿਰਮਲਾ ਨਿਰਮਲ ਮਨਿ ਵਾਸਾ॥ ਗੁਰਮਤੀ

ਸਾਲਾਹੀਐ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਸਬਦੈ ਆਪ ਨ ਜਾਪਈ ਸਭ ਅੰਧੀ ਭਾਈ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੁ ਅੰਤਿ ਸਖਾਈ॥ 2॥ ਨਾਮੇ ਹੀ ਨਾਮਿ ਵਰਤਦੇ ਨਾਮੇ ਵਰਤਾਰਾ॥ ਅੰਤਰਿ ਨਾਮੁ ਮੁਖਿ ਨਾਮੁ ਹੈ ਨਾਮੇ ਸਬਦਿ ਵੀਚਾਰਾ॥ 3॥ ਨਾਮੁ ਸੁਣੀਐ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ॥ ਨਾਮੁ ਸਲਾਹੇ ਸਦਾ ਸਦਾ ਨਾਮੈ ਮਹਲੁ ਪਾਈ॥ 4॥ ਨਾਮੇ ਹੀ ਘਟਿ ਚਾਨਣਾ ਨਾਮੇ ਸੋਭਾ ਪਾਈ॥ ਨਾਮੇ ਹੀ ਸੁਖੁ ਊਪਜੈ ਨਾਮੇ ਸਰਣਾਈ॥ 5॥ ਬਿਨੁ ਨਾਵੈ ਕੋਈ ਨ ਮੰਨੀਐ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ॥ ਜਮਪੁਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ॥ 6॥ ਨਾਮੈ ਕੀ ਸਭ ਸੇਵਾ ਕਰੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਬੁਝਾਈ॥ ਨਾਮਹੁ ਹੀ ਨਾਮੁ ਮੰਨੀਐ ਨਾਮੇ ਵਡਿਆਈ॥ 7॥ ਜਿਸ ਨੋ ਦੇਵੈ ਤਿਸੁ ਮਿਲੈ ਗੁਰਮਤੀ ਨਾਮੁ ਬੁਝਾਈ॥ ਨਾਨਕ ਸਭ ਕਿਛੁ ਨਾਵੈ ਕੈ ਵਸਿ ਹੈ ਪੂਰੈ ਭਾਗਿ ਕੋ ਪਾਈ॥ 8॥7॥29॥

(PAGE 426): **Assa Mehla 3:** Aapaiy aap(u) puchhaaniya, saad(u) meettha bhaayee. Hur(i) rus(i) chaakhiyaiyn mookut bhuyyay, jinha Saacho bhaayee. 1. Hur(i) Jeeo nirmul, nirmula, nirmul mun(i) vaasa. Gurmutee saalaahihaiy, bikhiya maah(i) oodaasa. 1. Ruhaou. Bin(u) Shabadaiy aap na jaapuyee, subh undhi bhaayee. Gurmutee ghut(i) chaanuna, Naam(u) unt(i) sukhaayee. 2. Naamay hee Naam(i) vertday, Naamay vertaara. Untar(i) Naam(u) mukh(i) Naam(u) haiy, Naamay Shabad(i) veechaara. 3. Naam(u) sooniyaiy, Naam(u) munniyaiy, Naamay vudiyaayee. Naam(u) salaahay suda, suda, Naamaiy Mehl(u) paayee. 4. Naamay hee ghut(i) chaanuna, Naamay sobha paayee. Naamay hee sookh(u) oopjaiy, Naamay shernaayee. 5. Bin(u) Naavaiy koyee na munniyaiy, Munmukh(i) put(i) guvaayee. Jumpur(i) baandhay maarieh(i) birtha junum(u) guvaayee. 6. Naamaiy kee subh sayva kuraiy, Gurmukh(i) Naam(u) boojhaayee. Naamhou, hee Naam(u) munniyaiy, Naamay vudiyaayee. 7. Jis nu dayvaiy, tis(u) milaiy, Gurmutee Naam(u) boojhaayee. Nanak, subh kichh(u) Naavaiy kaiy vus(i) haiy, pooraiy bhaag(i) ko paayee. 8.7.29.

Word Meaning: Puchhaaniya = recognized. Saad = taste. Rus(i) = enjoyable taste. Chaakhiyaan = by tasting. Mookut = free from the bonds of Maya. Bhuyyay = became. Saacho Bhaayee = like (have surrendered to) Waheguru. 1. Nirmul = pure. Vaasa = dwells. Bikhiya = Maya. Oodaasa = detached. Pause. Jaapuyyee = (self) understanding. Undhi = blind; ignorant. Ghut(i) = in the heart. Chaanuna = light. Unt(i) = at the end. Sukhaayee = friend; benefactor. 2. Vertday = deal in. Veechaara = pondering. 3. Vudiyaayee = honour. Salaahay = praise. Mehl(u) = Waheguru's Palace. 4. Ghut(i) = in the heart (mind). Sobha = praise. Oopjaiy = sprouts; is a source of. 5. Munniyaiy = recognized; gets respect. Jumpur(i) = in the court of the angel of death. Baandhay = tied up. Birtha = empty; without achieving anything. 6. Boojhaayee = understanding. Munniyaiy = earn respect. 7. Gurmutee = wisdom of the Guru. Vus(i) = in the control of. Bhaag(i) = luck. 8.

MEANING: When a man analyzes himself, he finds the result to be very sweet (as he gets connected with Waheguru). Those who surrender to Waheguru taste the sweetness of His presence in their heart and find salvation. 1. Waheguru is the purest of the pure and takes residence in a pure mind. If one sings His praise with the Guru's wisdom (advice), he becomes detached from the attractions of Maya. Pause. However, one cannot recognize oneself without Satguru's Shabad; the whole world is blind (unaware of its inner self). With Guru's advice, man's mind is enlightened, and he acquires Waheguru's Naam, which becomes his friend (support) at the end. 2. Such devotees deal only in Waheguru's Naam, and their everyday routine also revolves around Waheguru's Naam (like Guru Nanak Sahib when He was working for the Nawab of Sultanpur Lodi, and always repeated the number 13). They have Waheguru's Naam in their mind, on their tongue, and discuss Waheguru by pondering on Guru's Shabad. 3. One should listen to Waheguru's Naam and have full faith in Him; as a result, he is respected everywhere. When

one sings Waheguru's praise constantly, he reaches Waheguru's Residence (becomes connected with Him). 4. One's mind is enlightened with Waheguru's Naam, and he earns praise everywhere. Waheguru's Naam is the source of all comforts, and one gains Waheguru's shelter because of the Naam. 5. Nobody gets recognition (in Waheguru's Court) without the Naam; that's why the follower of his mind loses his dignity there. Tied up, he receives punishment in the court of the Angel of justice, and he wastes away his precious human life. 6. Everybody serves (shows respect for) the holy man who bears Waheguru's Naam in his heart. But one understands Naam only in the shelter of the Guru. One gets respect and praise because of Waheguru's Naam. 7. But only that devotee receives the Naam (enshrined in the heart) who Waheguru becomes kind to, and makes him take Guru's advice. Everything is under the control of Waheguru, but some rare fortunate individual acquires His Naam, oh Nanak. 8.7.29.

ਆਸਾ ਮਹਲਾ 3॥ ਦੋਹਾਗਣੀ ਮਹਲੁ ਨ ਪਾਇਨ੍ਹੀ ਨਾ ਜਾਣਨਿ ਪਿਰ ਕਾ ਸੁਆਉ॥ ਫਿਕਾ ਬੋਲਹਿ ਨ ਨਿਵਹਿ ਦੂਜਾ ਭਾਉ ਸੁਆਉ॥ 1॥ ਇਹੁ ਮਨੂਆ ਕਿਉ ਕਰਿ ਵਸਿ ਆਵੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਠਾਕੀਐ ਗਿਆਨ ਮਤੀ ਘਰਿ ਆਵੈ॥ 1॥ ਰਹਾਉ॥ ਸੋਹਾਗਣੀ ਆਪਿ ਸਵਾਰੀਓਨੁ ਲਾਇ ਪ੍ਰੇਮ ਪਿਆਰੁ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਚਲਦੀਆ ਨਾਮੇ ਸਹਜਿ ਸੀਗਾਰੁ॥ 2॥ ਸਦਾ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੀ ਸੇਜ ਸੁਭਾਇ॥ ਪਿਰ ਕੈ ਪ੍ਰੇਮਿ ਮੋਹੀਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇ॥ 3॥ ਗਿਆਨ ਅਪਾਰੁ ਸੀਗਾਰੁ ਹੈ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥ ਸਾ ਸਭਰਾਈ ਸੁੰਦਰੀ ਪਿਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ 4॥ ਸੋਹਾਗਣੀ ਵਿਚਿ ਰੰਗੁ ਰਖਿਓਨੁ ਸਚੈ ਅਲਖਿ ਅਪਾਰਿ॥ ਸਤਿਗੁਰ ਸੇਵਨਿ ਆਪਣਾ ਸਚੈ ਭਾਇ ਪਿਆਰਿ॥ 5॥ ਸੋਹਾਗਣੀ ਸੀਗਾਰੁ ਬਣਾਇਆ ਗੁਣ ਕਾ ਗਲਿ ਹਾਰੁ॥ ਪ੍ਰੇਮ ਪਿਰਮਲੁ ਤਨਿ ਲਾਵਣਾ ਅੰਤਰਿ ਰਤਨੁ ਵੀਚਾਰੁ॥ 6॥ ਭਗਤਿ ਰਤੇ ਸੇ ਊਤਮਾ ਜਤਿ ਪਤਿ ਸਬਦੇ ਹੋਇ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਨੀਚ ਜਾਤਿ ਹੈ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਹੋਇ॥ 7॥ ਹਉ ਹਉ ਕਰਦੀ ਸਭ ਫਿਰੈ ਬਿਨੁ ਸਬਦੈ ਹਉ ਨ ਜਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹਉਮੈ ਗਈ ਸਚੇ ਰਹੇ ਸਮਾਇ॥ 8॥8॥30

Assa Mehla 3: Dohaagni, Mehl(u) na paayayni, na jannun(i) Pir ka sooaaou. Phikka boaleh(i), na niveh(i), dooja bhaaou sooaaou. 1. Eh(u) munooaa, kiyoun kur(i) vus(i) aaveh(i). Gur persadi tthaakiyaiy, Giyan mutee ghur(i) aavaiy. 1. Ruhaou. Sohaagni Aap(i) svaariyon(u) laayay praym piyaar(u). Satgur kaiy bhaanaiy chuldiyaan, Naamay sehj(i) seegaar(u). 2. Suda raaveh(i) Pir(u) aapna, Sachi sayj, soobhaayay. Pir kaiy praym(i) mohiyaan, mil(i) Preetum sookh(u) paayay. 3. Giyan apaar(u) seegaar haiy, sobhavunti naar(i). Sa subhraayee, soondri, Pir kaiy hayt(i) piyaar(i). 4. Sohaagni vich(i) rung(u) rukhiyon, Sachaiy Alukh(i) Apaar(i). Satgur sayvun(i) aapna, Sachaiy bhaayay piyaar(i). 5. Sohaagni seegaar bunaaya, goon ka gul(i) haar(u). Praym pirmul tun(i) laavna, untar(i) ruttan veechaar(u). 6. Bhagat(i) ruttay say ootma, jut(i) put(i) Shabaday hoyay. Bin(u) Naavaiy, subh neech jaat(i) haiy, bishta ka keerra hoyay. 7. Huoun, huoun, kerdi subh phiraiy, bin(u) Shabadaiy huoun na jaayay. Nanak Naam(i) ruttay tin haumein guyyee, Sachay ruhhay smaayay. 8.8.30.

Word Meaning: Dohaagni = condemned by husband; detached from Waheguru. Sooaaou = pleasure; enjoyment. Phikka = discourteous. Na Niveh(i) = do not bow down (yield); (have a huge ego). Dooja Bhaaou = love for the other (Maya). 1. Munooaa = mind. Kiyoun Kur(i) = how. Vus(i) = under control. Tthaakiyaiy = control; prevent. Giyan Mutee = knowledge (wisdom) imparted by the Guru. Ghur(i) Aavaiy = come home to inner self; stabilizes. Pause. Sohaagni = married; loved by husband. Svaariyoun = adorned (with noble qualities). Bhaanaiy = as per His Will. Sehj(i) = the spiritual state above the effects of Maya. 2. Raaveh(i) = enjoy. Sayj = bed. Soobhaayay = with love. Mohiyaan = captivated. 3. Giyan = union with Waheguru. Apaar(u) = limitless; supreme. Seegaar = adornment. Sobhavunti = praise–worthy. Naar(i) = human bride. Sa = that. Subhraayee = queen among all. Hayt(i) = love. 4. Rung(i) = love. Rukhiyon = has

placed. Alukh = incomprehensible. 5. Pirmul = perfume. Ruttan = precious like jewels. Veechaar(u) = thoughts. 6. Ootma = superior; one with no faults. Jut(i) = Jaat(i) = caste. Put(i) = dignity. Neech Jaat(i) = low caste. Bishta Ka Keerra = worm of feces (Maya). 7. Huoun, Huoun = me and I; selfishness and ego. Ruttay = imbued. 8.

MEANING: The individuals who are disconnected from Waheguru (are engrossed in Maya); they never get access to Waheguru's Residence (never connect with Him), and thus cannot enjoy the taste of union with Him. They show discourtesy in their conversation (talk ill of the devotees), have a huge ego, and are deeply attracted to Maya. 1. How can the mind be controlled? It can be prevented from evil thinking with the benevolence of the Guru, and with the wisdom He imparts, with which the mind stabilizes (quits wavering). Pause. Waheguru Himself adorns the human brides He loves with noble qualities and instills His love in their minds. They lead their life as per His Will, and wear the adornment of His Naam because of which they stay in a high spiritual state. 2. With deep love for their dear Waheguru, they enjoy eternal union with Him on the bed of their heart. They are captivated by the love of their dear (Waheguru) and enjoy bliss in His company. 3.
Union with Waheguru is the supreme adornment with which a devout bride (devotee) earns praise everywhere. Because of her love for and dedication to Waheguru, such a human bride is the beauty queen among others. 4. The incomprehensible and limitless Waheguru cultivates His love in the human brides He loves. Such brides serve the Satguru (obey Him) and stay imbued in the love of their eternal Husband (Waheguru). 5. The devotees, who are loved by their Waheguru-Husband, adorn themselves with noble qualities, and that is the necklace they wear around their necks. They wear the perfume of love for Waheguru on their bodies and have thoughts about the jewel-like, precious Waheguru in their minds. 6. Those who are imbued in the worship of Waheguru are pure at heart with no weakness, and they enjoy the status of a spiritually high caste (nobility) and dignity with the Guru's Shabad in their heart. Without Waheguru's Naam, everybody is a low-caste and a worm of feces (Maya). 7. Everybody is living in selfishness and ego, which do not go away without the Guru's Shabad. But those who are imbued in Waheguru's Naam, overcome their haumein, and stay absorbed in Waheguru's Naam, oh Nanak. 8.8.30.

ਆਸਾ ਮਹਲਾ 3॥ ਸਚੇ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਦਾ ਸਚੀ ਸੋਇ॥ ਐਥੇ ਘਰਿ ਘਰਿ ਜਾਪਦੇ ਆਗੈ ਜੁਗਿ ਜੁਗਿ ਪਰਗਟੁ ਹੋਇ॥ 1॥

(ਅੰਗ 427)॥ ਏ ਮਨ ਰੂੜੇ ਰੰਗੁਲੇ ਤੂ ਸਚਾ ਰੰਗੁ ਚੜਾਇ॥ ਰੂੜੀ ਬਾਣੀ ਜੇ ਰਪੈ ਨਾ ਇਹੁ ਰੰਗੁ ਲਹੈ ਨ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਨੀਚ ਮੈਲੇ ਅਤਿ ਅਭਿਮਾਨੀ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰ॥ ਗੁਰਿ ਪਾਰਸਿ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਏ ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰ॥ 2॥ ਬਿਨੁ ਗੁਰ ਕੋਇ ਨ ਰੰਗੀਐ ਗੁਰਿ ਮਿਲਿਐ ਰੰਗੁ ਚੜਾਉ॥ ਗੁਰ ਕੈ ਭੈ ਭਾਇ ਜੋ ਰਤੇ ਸਿਫਤੀ ਸਚਿ ਸਮਾਉ॥ 3॥ ਭੈ ਬਿਨੁ ਲਾਗਿ ਨ ਲਗਈ ਨ ਮਨ ਨਿਰਮਲੁ ਹੋਇ॥ ਬਿਨੁ ਭੈ ਕਰਮ ਕਮਾਵਣੇ ਝੂਠੇ ਠਾਉ ਨ ਕੋਇ॥ 4॥ ਜਿਸ ਨੋ ਆਪੇ ਰੰਗੇ ਸੁ ਰਪਸੀ ਸਤ ਸੰਗਤਿ ਮਿਲਾਇ॥ ਪੂਰੈ ਗੁਰ ਤੇ ਸਤਸੰਗਤਿ ਉਪਜੈ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ॥ 5॥ ਬਿਨੁ ਸੰਗਤੀ ਸਭਿ ਐਸੇ ਰਹਹਿ ਜੈਸੇ ਪਸੁ ਢੋਰ॥ ਜਿਨ੍ਹ੍ਹਿ ਕੀਤੇ ਤਿਸੇ ਨ ਜਾਣਨ੍ਹੀ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਚੋਰ॥ 6॥ ਇਕਿ ਗੁਣ ਵਿਹਾਝਹਿ ਅਉਗਣ ਵਿਕਣਹਿ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਨਾਉ ਪਾਇਆ ਵੁਠਾ ਅੰਦਰਿ ਆਇ॥ 7॥ ਸਭਨਾ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਸਿਰਿ ਧੰਧੈ ਲਾਇ॥ ਨਾਨਕ ਨਾਮੇ ਲਾਇ ਸਵਾਰਿਅਨੁ ਸਬਦੇ ਲਏ ਮਿਲਾਇ॥ 8॥9॥31॥

Assa Mehla 3: Sachay ruttay say nirmulay, suda sachi soyay. Aithaity ghur(i) ghur(i) jaapday, aagaiy joog(i) joog(i) pergut(u) hoyay. 1.

(PAGE 427): Eh mun roorrhay rungulay, tu Sacha rung(u) churrayay. Roorri Bani jay rupaiy, na eh(u) rung(u) luhaiy, na jaayay. 1. Pause. Hum neech maiylay ut(i) abhimaani,

doojaiy bhaayay vikaar. Gur(i) paarus(i) miliyaiy kunchun(u) hoyay, nirmul Jot(i) Apaar. 2. Bin(u) Gur koyay na rungiyaiy, Gur(i) miliyaiy rung(u) churraaou. Gur kaiy bhaiy bhaayay jo ruttay, siftee Sach(i) smaaou. 3. Bhaiy bin(u) laag(i) na luggyee, na mun nirmul(u) hoyay. Bin(u) bhaiy kerm kmaavnay, jhootthay naaoun na koyay. 4. Jis nu aapay rungay, su rupsee, Sat Sungut(i) milaayay. Pooraiy Gur tay Sat Sungut(i) oopjaiy, sehjay Sach(i) soobhaayay. 5. Bin(u) Sungutee, subh(i) aiysay ruheh(i) jaiysay pus(u) dhoar. Jinh(i) keetay, Tisay na jannuni, bin(u) Naavaiy, subh(i) choar. 6. Ikk(i) goon vihaajheh(i) augun vikneh(i), Gur kaiy sehj(i) soobhaayay. Gur sayva tay Naaoun paaya, voottha undar(i) aayay. 7. Subhna ka daata Aik(u) haiy, sir(i) dhundhaiy laayay. Nanak Naamay laayay svaariun(u) Shabaday luyyay milaayay. 8.9.31.

Word Meaning: Ruttay = imbued. Say = those. Nirmulay = pure. Soyay = praise. Aithaiy = here, in this world. Jaapdaiy = are well known. Aagaiy = next world. Joog(i) Joog(i) = in every eon. Pergut Hoyay = shine; become famous. 1. Roorrhay = beautiful; good. Rungulay = colourful. Rupaiy = get dyed. Pause. Neech = immoral. Maiylay = filthy. Ut(i) = extremely. Abhimaani = conceited. Vikaar = vices. Paarus = elixir stone; philosopher's stone. Kunchun = gold. 2. Bhaiy = fear. Bhaayay = love. Siftee = with (Waheguru's) praise. Sach(i) = in Waheguru. Smaaou = get absorbed. 3. Laag(i) = primary coating. Kerm Kmaavnay = perform religious rituals. Jhootthaiy = false; Maya-engrossed. Tthaaoun Na = no shelter. 4. Sat Sungut = Guru's company; holy congregation. Oopjaiy = comes into being. Sehjay = in the higher spiritual state. Soobhaayay = with love. 5. Pus(u) = Dhoar = cattle. Jinh(u) = Waheguru. 6. Ikk(i) = many. Goon = virtues. Vihaajheh(i) = deal in. Augun = vices. Vikneh(i) = sell, get rid of. Voottha = came to dwell. 7. Daata = Lord; provider. Dhundhaiy Laayay = puts them in worldly business. Svaariun(u) = adorn. 8.

MEANING: Those who are imbued in the love of Waheguru have pure minds, and their praise is everlasting. They are well known in every house in this world, and shine in the next world, no matter what the eon (yuga) is 1. Get dyed in the everlasting colour of love for Waheguru, oh my good, but colourful mind (which has many other colours). If you get dyed in the love for the beautiful (pure) Bani (Waheguru's Shabad), you will have a permanent colour (of God's love) on you, which never fades or comes off, oh my mind. Pause.

We are low-caste (immoral), have filthy minds, are extremely conceited, and are lustful (full of vices) in the love for Maya. But if touched by the Guru (listens to His Shabad), which is like an elixir-stone, this mind becomes pure like gold, with the pure Light of the limitless Waheguru in it. 2. But, only the Guru, and nobody else, can dye the mind with the colour of Waheguru's love. So, take shelter of the Guru to get the mind dyed with Waheguru's love, oh man. Those who are imbued with the fear of (reverence for) and the love for the Guru, sing praise of Waheguru because of which they merge with Him. 3.

Without fear (reverence) for the Guru, one's mind does not get coated with the primer (respectful fear for the Guru) to have a permanent colour of Waheguru's love, and does not get purified. Those who perform religious rituals without reverence for the Guru (and Waheguru) are Maya-engrossed and find no shelter (support) in Waheguru's Court. 4. (But nobody can have their mind dyed with Waheguru's love with their own efforts); only those have their minds dyed, whom Waheguru is kind to, and He connects them with the congregation of holy men. The holy congregation arises from the teachings of the Perfect Guru, in which the devotee remains imbued with the love for Waheguru in the blissful state of His shelter. 5. Without the holy congregation, the life of an individual is just like an animal because he does not recognize (acknowledge) the Creator; all such people are thieves without Waheguru's Naam (because they use the necessities of life without being

grateful). 6. With love for the Guru, some people deal in (buy; acquire) virtues while selling (getting rid of) their vices (bad qualities), and stay in the blissful state. They serve the Guru, whereby Waheguru's Naam gets enshrined in their mind. 7. There is only one Lord of everybody who puts everybody to work (the type of which depends upon their previous deeds). He adorns some of them with noble qualities by making them recite His Naam, and connects them with Him through the Guru's Shabad, oh Nanak. 8.9.31.

ਆਸਾ ਮਹਲਾ 3॥ ਸਭ ਨਾਵੈ ਨੋ ਲੋਚਦੀ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਪਾਏ॥ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਸੁਖੁ ਤਿਸੁ ਜਿਸੁ ਮੰਨਿ ਵਸਾਏ॥ 1॥ ਤੂੰ ਬੇਅੰਤੁ ਦਇਆਲ ਹੈ ਤੇਰੀ ਸਰਣਾਈ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਨਾਮੇ ਵਡਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਹੈ ਬਹੁ ਬਿਧਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥ ਹੁਕਮੇ ਕਾਰ ਕਰਾਇਦਾ ਦੂਜਾ ਕਿਸੁ ਕਹੀਐ ਭਾਈ॥ 2॥ ਬੁਝਣਾ ਅਬੁਝਣਾ ਤੁਧੁ ਕੀਆ ਇਹ ਤੇਰੀ ਸਿਰਿ ਕਾਰ॥ ਇਕਨ੍ਹਾ ਬਖਸਿਹਿ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਦਰਗਹ ਮਾਰਿ ਕਢੇ ਕੂੜਿਆਰ॥ 3॥ ਇਕਿ ਧੁਰਿ ਪਵਿਤ ਪਾਵਨ ਹਹਿ ਤੁਧੁ ਨਾਮੇ ਲਾਏ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਊਪਜੈ ਸਚੈ ਸਬਦਿ ਬੁਝਾਏ॥ 4॥ ਇਕਿ ਕੁਚਲ ਕੁਚੀਲ ਵਿਖਲੀਪਤੇ ਨਾਵਹੁ ਆਪਿ ਖੁਆਏ॥ ਨਾ ਓਨ ਸਿਧਿ ਨ ਬੁਧਿ ਹੈ ਨ ਸੰਜਮੀ ਫਿਰਹਿ ਉਤਵਤਾਏ॥ 5॥ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਤਿਸ ਨੋ ਭਾਵਨੀ ਲਾਏ॥ ਸਤੁ ਸੰਤੋਖੁ ਇਹ ਸੰਜਮੀ ਮਨੁ ਨਿਰਮਲੁ ਸਬਦੁ ਸੁਣਾਏ॥ 6॥ ਲੇਖਾ ਪੜਿ ਨ ਪਹੁਚੀਐ ਕਥਿ ਕਹਣੈ ਅੰਤੁ ਨ ਪਾਇ॥ ਗੁਰ ਤੇ ਕੀਮਤ ਪਾਈਐ ਸਚਿ ਸਬਦਿ ਸੋਝੀ ਪਾਇ॥ 7॥ ਇਹੁ ਮਨੁ ਦੇਹੀ ਸੋਧਿ ਤੂ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਨਾਨਕ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਾਈਐ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ 8॥10॥32॥

Assa Mehla 3: Subh Naavaiy nu loachdi, jis(u) kirpa kuray so paayay. Bin Naavaiy subh(u) dookh(u) haiy, sookh(u) tis(u), jis(u) munn(i) vusaayay. 1. Tu bayunt(u) duyyal haiyn, Tayri shernaayee. Gur Pooray tay paayiyaiy, Naamay vudiyaayee. 1. Ruhaou. Untar(i) baahur(i) Aik(u) haiy, buhou bidh(i) srishut oopaayee. Huqamay kaar kraayaynda, dooja kis(u) kuhiyaiy bhaayee. 2. Boojhna, abhoojna Toodh(u) keeya, eh Tayri sir(i) kaar. Ikknah bukhsheh(i) mayl(i) laiyh(i), ikk(i) Durgeh maar(i) kuddhay koorriyaar. 3. Ikk(i) dhoor(i) puvit paavun haiyn, Toodh Naamay laayay. Gur sayva tay sookh(u) oopjaiy, Sachaiy Shabad(i) boojhaayay. 4. Ikk(i) koochul, koocheel, vikhleeputay, Naavhoun Aap(i) khooaayay. Na ohn sidh(i) na boodh(i) haiy, na sunjumi, phireh(i) ootvutaayay. 5. Nudr(i) kuray jis(u) Aapni, tis nu bhaavni laayay. Sut(u) suntokh(u) eh sunjumi, mun nirmul Shabad(u) soonaayay. 6. Laykha purrh(i) na poochiyaiy, kuth(i) kehnaiy, unt(u) na paayay. Gur tay keemut paayiyaiy, Sach(i) Shabad(i) sojhi paayay. 7. Eh(u) mun(u) dayhi soadh(i) tu, Gur Shabad(i) veechaar(i). Nanak is(u) dayhi vich(i) Naam nidhaan(u) haiy, paayiyaiy Gur kaiy hayt(i) Apaar(i). 8.10.32.

Word Meaning: Loachdi = longs for. 1. Bayunt = limitless. Duyyal = kind. Vudiyaayee = honour. Pause. Buhou Bidh(i) = in many different ways. Srishut = world. Oopaayee = created. Kaar = woldly affairs. 2. Boojhna = have understanding. Aboojhna = no understanding. Sir(i) Kaar = supreme job (benevolence); Your command for us. Ikknah = (to) some. Bukhsheh(i) = give the gift. Koorriyaar = who deal in mortal things (Maya). 3. Dhoor(i) = right from the beginning. Puvit = Paavun = pure; unblemished; holy. 4. Koochul = on an immoral path. Koocheel = filthy (of mind). Vikhleeputay = masters of immorality; low character. Khooaayay = misled. Sidh(i) = success. Boodh(i) = wisdom. Sunjumi = having control on sensual pleasures. Ootvutaayay = purposeless; without any clear objective. 5.
Bhaavni = reverence. Sut(u) = service to humanity. Suntokh = contentment. 6.
Laykha = account. Poochiyaiy = asks for; gives credit. Kuth Kehnay = by describing (Wahguru's qualities). Keemut = worth. Sojhi = understanding. 7.
Dayhi = body (mind). Soadh(i) = purify. Hayt(i) = in love with. Apaar = limitless. 8.

MEANING: Everybody wants to have Waheguru's Naam (enshrined in his mind), but only that lucky individual acquires it who is kind to Waheguru. It is all misery without Waheguru

Naam, but the individual who gets His Naam embedded in his heart enjoys all the comforts. 1. Waheguru is limitless and kind, and (one gets all the comforts) in His shelter. His Naam also earns one respect everywhere, but the Naam can be acquired only from the Guru. Pause. There is only one Supreme Being (Waheguru), who is permeating inside and out (everywhere), and He creates the world in many different ways. Everybody performs deeds of the kind which Waheguru wants him to perform; there is nobody else whom one can complain to, or seek help of. 2. Understanding Your Will, or the lack of it, is controlled by You, and Your Will is the command for us (everybody uses the wisdom given by You), oh Waheguru. You forgive some, and connect them with You by Your kindness, while the Maya-engrossed are punished, and thrown out of Your Court (are taken through the birth-death-birth cycle). 3. Some are pure and holy right from the beginning, and they deal in Your Naam with Your Will. They enjoy bliss in the service of the Guru who enlightens them with the Shabad in Your praise, oh Waheguru. 4.
Some individuals follow the immoral path in life, have filthy minds, and are of very low character; such individuals are misled by You. They have no (spiritual) success in life, have no wisdom, have no control over their sensual desires, and lead a purposeless life (without any clear objective). 5. You instil reverence for You in the minds of those whom You are kind to. Through Guru's Shabad, they acquire noble qualities such as service to mankind, contentment, control over sensual pleasures, and purity of mind. 6.
One cannot have access to Waheguru's Palace by simply keeping the account of his ritualistic deeds, nor can one find an end to the limits of Waheguru by telling His virtues to others. The worth of Waheguru's virtues can be appreciated only in the shelter of the Guru when one gets enlightenment with His eternal Shabad. 7.
Purify your mind and body with Guru's Shabad by pondering (acting) on it, oh Nanak. Waheguru's Naam resides in human body, but can be realized only with love for the Guru, and for the limitless Waheguru. 8.10.32.

ਆਸਾ ਮਹਲਾ 3॥ ਸਚਿ ਰਤੀਆ ਸੋਹਾਗਣੀ ਜਿਨਾ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰਿ॥
(ਅੰਗ 428)॥ ਘਰਿ ਹੀ ਸੋ ਪਿਰੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ॥ 1॥ ਅਵਗਣ ਗੁਣੀ ਬਖਸਾਇਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਈ॥ ਹਰਿ ਵਰੁ ਪਾਇਆ ਕਾਮਣੀ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਇਕਿ ਪਿਰੁ ਹਦੂਰਿ ਨ ਜਾਣਨ੍ਹੀ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ॥ ਕਿਉ ਪਾਇਨ੍ਹਿ ਡੋਹਾਗਣੀ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਇ॥ 2॥ ਜਿਨ ਕੈ ਮਨਿ ਸਚੁ ਵਸਿਆ ਸਚੀ ਕਾਰ ਕਮਾਇ॥ ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਹਜ ਸਿਉ ਸਚੇ ਮਾਹਿ ਸਮਾਇ॥ 3॥ ਦੁਹਾਗਣਿ ਭਰਮਿ ਭੁਲਾਈਆ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਹਿ॥ ਪਿਰ ਨ ਜਾਣਨਿ ਆਪਣਾ ਸੁੰਞੀ ਸੇਜ ਦੁਖੁ ਪਾਹਿ॥ 4॥ ਸਚਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਮਤੁ ਮਨ ਭਰਮਿ ਭੁਲਾਹਿ॥ ਗੁਰ ਪੂਛਿ ਸੇਵਾ ਕਰਹਿ ਸਚੁ ਨਿਰਮਲੁ ਮੰਨਿ ਵਸਾਹਿ॥ 5॥ ਸੋਹਾਗਣੀ ਸਦਾ ਪਿਰੁ ਪਾਇਆ ਹਉਮੈ ਆਪੁ ਗਵਾਇ॥ ਪਿਰ ਸੇਤੀ ਅਨਦਿਨੁ ਗਹਿ ਰਹੀ ਸਚੀ ਸੇਜ ਸੁਖੁ ਪਾਇ॥ 6॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਗਏ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ॥ ਮਹਲੁ ਨਾਹੀ ਡੋਹਾਗਣੀ ਅੰਤਿ ਗਈ ਪਛੁਤਾਇ॥ 7॥ ਸੋ ਪਿਰੁ ਮੇਰਾ ਏਕੁ ਹੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਜੇ ਸੁਖੁ ਲੋੜਹਿ ਕਾਮਣੀ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਇ॥ 8॥11॥33॥

Assa Mehla 3: Sach(i) ruttiyaan sohaagni, jinha Gur kaiy Shabad(i) seegaar(i).
(PAGE 428): Ghur(i) hee so Pir(u) paaya, Sachaiy Shabad(i) veechaar(i). 1. Uvgun, gooni bukhshaaya, Hur(i) siyoun liv laayee. Hur(i) vur(u) paaya kaamni, Gur mayl(i) milaayee. 1. Ruhaou. Ikk(i) Pir(u) hudoor(i) na jaanuni, doojaiy bherm(i) bhoolaayay. Kiyoun paayin(i) dohaagni, dookheen raiyn(i) vihaayay. 2. Jin kaiy mun(i) Sach(u) vussiya, Sachi kaar kmaayay. Undin(u) sayveh(i) sehj siyoun, Sachay maah(i) smaayay. 3. Dohaagun(i) Bherm(i) bholaayiyaan ,koorr(u) boal(i) bikh(u) khaah(i). Pir na jaanun(i) aapna, soonjee sayj dookh(u) paah(i). 4. Sacha Sahib aik(u) haiy, mut(u) mun bherm(i) bhoolaah(i). Gur pooch(i)

sayva kureh(i), Sach(u) nirmul(u) munn(i) vusaah(i). 5. Sohaagni, suda Pir(u) paaya, haumein aap(u) guvaayay. Pir saytee undin(u) geh(i) ruhhi, Sachi sayj sookh(u) paayay. 6. Mayri, mayri kur(i) guyyay, pullaiy kichh(u) na paayay. Mehl(u) naahi dohaagni, unt(i) guyyee puchhutaayay. 7. So, Pir(u) mayra Aik(u) haiy, Aikus siyoun liv laayay. Nanak jay sookh(u) lorreh(i) kaamini, Hur(i) ka Naam(u) munn(i) vusaayay. 8.11.33.

Word Meaning: Sohaagni = are loved by the husband (Waheguru); connected with Him. Seegar(i) = adornment. Veechaar(i) = by pondering on. 1. Uvgun = bad qualities. Bukhshaaya = forgiven. Siyoun = with. Liv Laayee = meditate; focus with full concentration. Vur(u) = husband. Kaamni = woman; human bride. Mayl(i) Milaayee = connected through the Guru. Pause. Hudoor(i) = present nearby. Doojaiy = Maya. Bherm (i) Bhoolaayay = misled by misgivings. Kiyoun = how. Dohaagni = condemned by husband; disconnected with Waheguru. Raiyn(i) = night; life. Vihaayay = spends. 2. Vussiya = dwells. Kaar Kmaayay = live as per the Guru's advice. Undin(u) = everyday; always. Sehj = in the blissful spiritual state. Smaayay = merges with. 3. Dohaagun(i) = condemned by the Husband (devoid of His love). Koorr(u) = lies. Bikh = poison; Maya. Jaanun(i) = to know; make a connection. Soonjee = empty. Sayj = bed. 4. Mut(u) = lest; do not. Pooch(i) = seek advice. Nirmul(u) = pure. 5. Saytee = with. Geh(i) = hold; stay connected. 6. Mayri = mine. Pullaiy = acquire. Mehl(u) = Waheguru's Palace (union with Him). 7. Lorreh(i) = wishes. Kaamni = woman; human bride. 8.

MEANING: Those human brides, who adorn their souls with Guru's Shabad, are loved by their Waheguru-Husband, and stay imbued in His love. They find Waheguru in their own mind by pondering on Guru's Shabad in Waheguru's praise. 1. They focus on Waheguru's Naam with full concentration (stay connected with Him), and get their vices forgiven by acquiring noble qualities. The Guru connects them with Waheguru, and they get the love of their Waheguru-Husband. Pause. Some (unlucky) are misled by their illusions about Maya, and do not realize that Waheguru is close to them. How can such human brides who are condemned by their Waheguru-Husband (are disconnected with Him), get connected with Him? Their nights of life are spent in discomfort (misery). 2.
But those individuals who have Waheguru embedded in their minds spend their lives doing noble deeds. They always serve Waheguru in the higher spiritual state, and stay connected with Him. 3. Those who are condemned by the Waheguru-Husband (who are engrossed in Maya and are disconnected with Waheguru) are misled by their misbeliefs (illusions); they tell lies and consume poison (are engrossed in the poisonous Maya). They do not recognize their dear husband (Waheguru), and suffer in their empty bed (without Waheguru in their heart). 4. Do not get misled, oh my mind; there is only one True (Eternal) Lord. You can enshrine His holy Naam in your heart by serving the Guru and seeking His advice, oh my friend. 5. The individuals who get rid of their selfishness and ego get connected with their dear Waheguru and are eternally married (loved by Him). They always stay connected to their Dear Waheguru and enjoy blissfulness on their eternal bed. 6. Those who lead their life driven by the objective of "me, and mine" (in selfishness and ego) do not achieve anything worthwhile. There is no place for them in Waheguru's Court, and they leave the world repenting. 7. I have only one Lord, and I focus my concentration on Him alone. If the human bride wishes to have everlasting bliss, she should foster love for Waheguru's Naam in her heart, oh Nanak. 8.11.33.

ਆਸਾ ਮਹਲਾ 3॥ ਅੰਮ੍ਰਿਤੁ ਜਿਨ੍ਹਾ ਚਖਾਇਓਨੁ ਰਸੁ ਆਇਆ ਸਹਜਿ ਸੁਭਾਇ॥ ਸਚਾ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਇ॥ 1॥ ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਵਰਸਦਾ ਗੁਰਮੁਖਾ ਮੁਖਿ ਪਾਇ॥ ਮਨੁ ਸਦਾ ਹਰੀਆਵਲਾ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ॥ 1॥ਰਹਾਉ॥ ਮਨਮੁਖਿ ਸਦਾ ਦੋਹਾਗਣੀ ਦਰਿ ਖੜੀਆ ਬਿਲਲਾਹਿ॥ ਜਿਨਾ ਪਿਰ ਕਾ

ਸੁਆਦੁ ਨ ਆਇਓ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੋ ਕਮਾਹਿ॥ 2॥ ਗੁਰਮੁਖਿ ਬੀਜੇ ਸਚੁ ਜੰਮੈ ਸਚੁ ਨਾਮੁ ਵਾਪਾਰੁ॥ ਜੋ ਇਤੁ ਲਾਹੈ ਲਾਇਅਨੁ ਭਗਤੀ ਦੇਇ ਭੰਡਾਰ॥ 3॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਭੈ ਭਗਤਿ ਸੀਗਾਰਿ॥ ਅਨਦਿਨੁ ਰਾਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੁ ਰਖਹਿ ਉਰਧਾਰਿ॥ 4॥ ਜਿਨ੍ਹਾ ਪਿਰੁ ਰਾਵਿਆ ਆਪਣਾ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ ਸਦਾ ਪਿਰ ਕੈ ਸੰਗਿ ਰਹਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ 5॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਮੁਖ ਉਜਲੇ ਪਿਰ ਕੈ ਭਾਇ ਪਿਆਰਿ॥ ਸੇਜ ਸੁਖਾਲੀ ਪਿਰੁ ਰਵੈ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ॥6॥ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਇਆ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ ਵਰੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਕੇਵਲ ਏਕੁ ਮੁਰਾਰਿ॥ 7॥ ਸਭੇ ਗੁਨਹ ਬਖਸਾਇ ਲਇਓਨੁ ਮੇਲੇ ਮੇਲਣਹਾਰਿ॥ ਨਾਨਕ ਆਖਣੁ ਆਖੀਐ ਜੇ ਸੁਣਿ ਧਰੇ ਪਿਆਰ॥ 8॥12॥34॥

Assa Mehla 3: Amrit jinha chukhaayon(u), rus(u) aaya sehj(i) soobhaayay. Sacha vaypervaah(u) haiy, Tis no til(u) na tmaayay 1. Amrit Sacha versda, Gurmukhaan mookh(i) paayay. Mun(u) suda huriyaavla, sehjay Hur(i) goon gaayay. 1. Ruhaou. Munmukh(i) suda dohaagni, Dur(i) khurriyaan bil-laah(i). Jinha ka Pir ka sooaad(u) na aayo, jo Dhoor(i) likhiya, so kmaah(i). 2. Gurmukh(i) beejay, Sach(u) jummaiy, Sach(u) Naam(u) vaapaar(u). Jo it(u) laahaiy laayayun(u), bhugtee dayay bhundaar. 3. Gurmukh(i) suda sohaagni, bhaiy Bhagat(i) seegaar(i). Undin(u) raaveh(i) Pir(u) aapna, Sach(u) rukheh(i) oordhaar(i). 4. Jinha Pir(u) raaviya aapna, tinha vit-houn bul(i) jaaou. Suda Pir kaiy sung(i) ruheh(i), vichoun aap(u) guvaayay. 5. Tun(u), mun(u) seetul(u) mookh oojllay, Pir kaiy bhaayay piyaar(i). Sayj sookhaali, Pir ruvaiy, haumein trishna maar(i). 6. Kur(i) kirpa ghur(i) aaya, Gur kaiy hayt(i) apaar(i). Vur(u) paaya sohaagni, kayvul Aik(u) Mooraar(i). 7. Subhay goonaah bukhshaayay luyyayon(u), maylay Maylunhaar(i). Nanak aakhun(u) aakhiyaiy, jay soon(i) dhuray piyaar. 8.12.34.

Word Meaning: Amrit = Waheguru's life-sustaining Naam. Chukhaayon = made to taste. Sehj(i) = in a peaceful mind. Soobhaayay = with love. Vaypervaah(u) = worry-free. Til(u) = (the size of a) sesame seed. Tmaayay = desire. 1. Versda = drops; is available. Huriyaavla = blooming. Pause. Dohaagni = deprived of Waheguru's love. Bil-laah(i) = wail; cry for acceptance. Dhoor(i) = right from the source (Waheguru). Kmaah(i) = perform. 2. Beejay = seeds. Jummay = sprouts; flourishes. Vaapaar(u) = deal in. Laahaiy = for this benefit. Laayayun = put on this path. Bhundaar = treasures. 3. Sohaagni = is loved by her husband. Bhaiy = respectful fear. Seegaar(i) = adornment. Undin(u) = everyday; always. Raaveh(i) = enjoys. Oodhaar(i) = in the heart. 4. Vit-houn = for them. Bul(i) = offer to sacrifice. Aap(u) = selfishness and ego. 5. Seetul(u) = calm; peaceful. Mukh Oojlaiy = radiant faces (due to pure mind). Sayj = bed (of heart). Ruvaiy = keeps fresh in mind. Trishna = appetite for desires. 6. Ghur(i) = in the heart. Hayt(i) = for. Apaar(i) = limitless. Vur(i) = husband. Kayvul Aik = one and only. Mooraar(i) = a name for God. 7. Goonaah = sins. Bukhshaayay = forgiven. Maylunhaar = the one who connects (Guru or Waheguru). Aakhun(u) = description. Aakhiyaiy = narrate; describe. 8.

MEANING: Waheguru makes the devotees who love Him taste His Naam-Amrit and keeps them in the high spiritual state above the effects of Maya, in which they enjoy blissfully. Waheguru is carefree and has absolutely no appetite for worldly things at all – not even the size of a sesame seed. 1. Waheguru's Naam-Amrit rains all the time (is always available to everyone), but only the devotees of the Guru take it in (enshrine it in their heart). Their minds bloom all the time, and they sing Waheguru's praise in the blissful state of mind. Pause. The Maya-engrossed individuals are disconnected from Waheguru, and are always deprived of His love, even though they may be wailing (begging for acceptance) at His Door. They cannot enjoy the taste of union with Waheguru, and keep doing the deeds of the nature (kind) for which they have been predestined by Him. 2. The true devotees of the Guru deal in Waheguru's Naam. They sow the seeds of the Naam in their hearts, which

flourish in there. Those who have been put on this spiritually beneficial path by God are given the treasures of His worship by Him. 3. The devotees of the Guru always enjoy Waheguru's love as they have adorned their minds with His worship and love for Him. They always keep Waheguru in mind and enjoy union with Him at all times. 4.
I will gladly sacrifice my life for those (serve them like a slave) who kill their selfishness and ego, and thereby enjoy union with Waheguru all the time. 5. Their body and mind are peaceful because of their love for the Waheguru-husband, and they have radiant faces (worthy of respect). By killing their haumein (selfishness and ego) and their worldly desires, their heart-bed becomes very comforting with Waheguru's presence. 6.
Because of his unlimited love for the Guru, Waheguru becomes very kind to the devotee and resides in his heart. The devotee earns the love of only Waheguru as her husband. 7.
One should utter only such words which win him love of Waheguru, who then forgives all his sins, and connects him with Him, oh Nanak. 8.12.34.

ਆਸਾ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਤੇ ਗੁਣ ਊਪਜੈ ਜਾ ਪ੍ਰਭੁ ਮੇਲੈ ਸੋਇ॥
(ਅੰਗ 429)॥ ਸਹਜੇ ਨਾਮੁ ਧਿਆਈਐ ਗਿਆਨੁ ਪਰਗਟੁ ਹੋਇ॥ 1॥ ਏ ਮਨ ਮਤ ਜਾਣਹਿ ਹਰਿ ਦੂਰਿ ਹੈ ਸਦਾ ਵੇਖੁ ਹਦੂਰਿ॥ ਸਦ ਸੁਣਦਾ ਸਦ ਵੇਖਦਾ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣਿਆ ਤਿਨ੍ਹੀ ਇਕ ਮਨਿ ਧਿਆਇਆ॥ ਸਦਾ ਰਵਹਿ ਪਿਰੁ ਆਪਣਾ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਪਾਇਆ॥2॥ ਏ ਮਨ ਤੇਰਾ ਕੋ ਨਹੀ ਕਰਿ ਵੇਖਿ ਸਬਦਿ ਵੀਚਾਰੁ॥ ਹਰਿ ਸਰਣਾਈ ਭਜਿ ਪਉ ਪਾਇਹਿ ਮੋਖ ਦੁਆਰੁ॥ 3॥ ਸਬਦਿ ਸੁਣੀਐ ਸਬਦਿ ਬੁਝੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀਐ ਸਚੈ ਮਹਲਿ ਸੁਖ ਪਾਏ॥ 4॥ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋਭਾ ਨਾਮ ਕੀ ਬਿਨੁ ਨਾਵੈ ਸੋਭ ਨ ਹੋਇ॥ ਇਹ ਮਾਇਆ ਕੀ ਸੋਭਾ ਚਾਰਿ ਦਿਹਾੜੇ ਜਾਦੀ ਬਿਲਮੁ ਨ ਹੋਇ॥ 5॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮੁਏ ਮਰਿ ਜਾਹਿ॥ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਓ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਹਿ॥ 6॥ ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਅਨਦਿਨੁ ਨਾਮੇ ਲਾਇ॥ ਸਚੁ ਕਮਾਵਹਿ ਸਚਿ ਰਹਹਿ ਸਚੇ ਸਚਿ ਸਮਾਹਿ॥ 7॥ ਬਿਨੁ ਸਬਦੈ ਸੁਣੀਐ ਨ ਦੇਖੀਐ ਜਗੁ ਬੋਲਾ ਅੰਨ੍ਹਾ ਭਰਮਾਇ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਸੀ ਨਾਮੁ ਮਿਲੈ ਤਿਸੈ ਰਜਾਇ॥ 8॥ ਜਿਨ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੇ ਜਨ ਨਿਰਮਲ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਨਾਮੁ ਤਿਨ੍ਹਾ ਕਦੇ ਨ ਵੀਸਰੈ ਸੇ ਦਰਿ ਸਚੇ ਜਾਣੁ॥ 9॥13॥35॥

Assa Mehla 3: Satgur tay goon oopjaiy, ja Prubh(u) maylaiy soyay.
(PAGE 429): Sehjay Naam(u) dhiyaayiyaiy, Giyan pergut hoyay. 1. Eh mun mut jaaneh(i) Hur(i) door(i) haiy, suda vaykh(u) hudoor(i). Sud soon-da Sud vaykhda, Shabad(i) ruhhiya bhurpoor(i). 1. Ruhaou. Gurmukh(i) aap(u) puchhaaniya, tinhi ikk mun(i) dhiyaaya. Suda ruveh(i) Pir(u) aapna Sachaiy Naam(i) sookh(u) paaya. 2. Eh mun tayra ko nuhee, kur(i) vaykh(i) Shabad veechaar(u). Hur(i) shernaayee bhuj(i) puou, paayeh(i) moakh dooaar(u). 3. Shabad(i) sooniyaiy, Shabad(i) boojhiyaiy, Sach(i) ruhaiy liv laayay. Shabaday haumein maariyaiy, Sachaiy Mehl(i) sookh paayay. 4. Iss(u) joog meh(i) sobha Naam kee, bin(u) Naavaiy sobh na hoyay. Eh Maya kee sobha chaar(i) dihaarray, jaandi bilm(u) na hoyay. 5. Jinhi Naam(u) visaariya, say mooyay mur(i) jaah(i). Hur(i) rus saad(u) na aayo, bishta maah(i) smaah(i). 6. Ikk(i) Aapay bukhsh(i) milaayayun, undin Naamay laayay. Sach(u) kmaaveh(i) Sach(i) ruheh(i), Sachay, Sach(i) smaah(i). 7. Bin(u) Shabadaiy sooniyaiy na daykhiyaiy, jug(u) boala, unnah, bhermaayay. Bin(u) Naavaiy dookh(u) paayaysi, Naam(u) milaiy Tisaiy rujaayay. 8. Jin Bani siyoun chit(u) laaya, say jun nirmul, pervaan(u) Nanak Naam(u) tinha kuday na veesraiy, say Dur(i) Sachay jaan(u). 9.13.35.
Word Meaning: Oopjaiy = are generated; produced. Sehjay = in a blissful state. Giyan = Divine Knowledge; connection with God. Pergut = is enlightened. 1.

Mut Jaaneh(i) = do not think. Hudoor(i) = close by. Bhurpoor (i) = filling the entire universe; omnipresent. Pause. Gurmukh(i) = in the shelter of the Guru. Ruveh(i) = remember. Pir = husband. 2. Shernaayee = shelter. Moakh Dooaar = door of salvation. 3. Boojhiyaiy = understand; comprehend. Liv Laayay = fully connected. Haumein = selfishness and ego. Mehl(u) = God's dwelling. 4. Joog = eon; world. Sobha = praise; fame. Chaar(i) Dihaarray = four days; only for a short time. Bilm(u) = delay; wait. 5. Visaariya = forgot; ignored. Mooyay = spiritually dead. Rus = sweetness. Saad(u) = taste. Bishta = feces; Maya. 6. Bukhsh(i) = forgive; bestow; donate. Undin = everyday; always. Kmaaveh = earn; live by. Smaah(i) = get absorbed. 7. Jug(u) = world. Boala = deaf. Bhermaayay = misled. Rujaayay = Will. 8. Bani = Guru's Shabad. Chit(u) = mind. Nirmul = pure. Pervaan(u) = approved. Dur(i) Sachay = at Waheguru's Door (Court). Jaan(u) = given respect. 9.

MEANING: The noble qualities are delivered by Satguru (Satguru is the source of all noble qualities), and one acquires them when Waheguru kindly connects him with Satguru. When one recites Waheguru's Naam in the peaceful state of mind (with full dedication and concentration), his mind is enlightened with Divine Knowledge (he is connected with Waheguru). 1. Never think of Waheguru as being far away from you, oh my mind; always "see" (feel) Him close to you. He is omnipresent in the form of Shabad and listens to and sees everything at all times. (Shabad is one of His three forms – *Nirgoon, Surgoon*, and Shabad). Pause. Those who recognize the self in the shelter of the Guru, recite Waheguru's Naam with full concentration. They always keep their Dear (Waheguru) in mind, and enjoy bliss while reciting His Naam. 2. If you ponder on Guru's Shabad diligently, you will realize that there is no one who really belongs to you (forever), oh my mind. So, rush to take Waheguru's shelter so as to reach at the door of salvation (achieve salvation). 3. Listen to Waheguru (His Naam), comprehend Him, and stay fully connected with Him with Satguru's Shabad, oh my mind. One can kill one's ego and selfishness with the Guru's Shabad when one enjoys bliss in Waheguru's Residence (connects with Him). 4. One earns true praise in this world only because of Waheguru's Naam; nobody gets any praise without the Naam. One's praise (fame) because of Maya is very short-lived, and it does not take any time for that to fade away. 5. Those who forget Waheguru are spiritually dead and still face bodily death (rebirths) because they cannot become immortal because of their love for Maya. They never enjoy the sweetness of Waheguru's Naam, but stay absorbed in feces-like Maya. 6. Waheguru connects some lucky individuals to Him through His benevolence and puts them in the business of His Naam. They deal in Waheguru's Naam, stay connected with Him, and eventually merge with Him. 7. Without Satguru's Shabad, the world is deaf and blind and cannot see Waheguru and hear His Command. They are misled in life. They suffer severely without Waheguru's Naam, which can be realized only by His Will. 8. Those who apply their mind to Gurbani are purified, and are approved by Waheguru (to become a part of Him). They never forget Waheguru and are recognized (honoured) in Waheguru's Court, oh Nanak. 9.13.35.

ਆਸਾ ਮਹਲਾ 3॥ ਸਬਦੌ ਹੀ ਭਗਤ ਜਾਪਦੇ ਜਿਨ੍ਹ ਕੀ ਬਾਣੀ ਸਚੀ ਹੋਇ॥ ਵਿਚਹੁ ਆਪੁ ਗਇਆ ਨਾਉ ਮੰਨਿਆ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਨ ਕੀ ਪਤਿ ਹੋਇ॥ ਸਫਲੁ ਤਿਨ੍ਹਾ ਕਾ ਜਨਮੁ ਹੈ ਤਿਨ੍ਹ ਮਾਨੇ ਸਭੁ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ਹਉਮੈ ਮੇਰਾ ਜਾਤਿ ਹੈ ਅਤਿ ਕ੍ਰੋਧੁ ਅਭਿਮਾਨੁ॥ ਸਬਦਿ ਮਰੈ ਤਾ ਜਾਤਿ ਜਾਇ ਜੋਤੀ ਜੋਤਿ ਮਿਲੈ ਭਗਵਾਨੁ॥ 2॥ ਪੂਰਾ ਸਤਿਗੁਰ ਭੇਟਿਆ ਸਫਲੁ ਜਨਮੁ ਹਮਾਰਾ॥ ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਇਆ ਭਰੇ ਅਖੁਟ ਭੰਡਾਰਾ ॥3॥ ਆਵਹਿ ਇਸੁ ਰਾਸੀ ਕੇ ਵਾਪਾਰੀਏ ਜਿਨਾ ਨਾਮੁ ਪਿਆਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਧਨ ਪਾਏ ਤਿਨ੍ਹਾ ਅੰਦਰਿ ਸਬਦੁ ਵੀਚਾਰਾ॥ 4॥ ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨ੍ਹੀ ਮਨਮੁਖ ਅਹੰਕਾਰੀ॥

ਧੁਰਹੁ ਆਪਿ ਖੁਆਇਅਨੁ ਜੂਐ ਬਾਜੀ ਹਾਰੀ ॥5॥ ਬਿਨੁ ਪਿਆਰੇ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾ ਸੁਖ ਹੋਇ ਸਰੀਰਿ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਗੁਰ ਭਗਤੀ ਮਨ ਧੀਰਿ॥ 6॥ ਜਿਸ ਨੋ ਭਗਤਿ ਕਰਾਏ ਸੋ ਕਰੇ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ॥ ਹਿਰਦੈ ਏਕੋ ਨਾਮੁ ਵਸੈ ਹਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ॥ 7॥ ਭਗਤਾ ਕੀ ਜਤਿ ਪਤਿ ਏਕੁ ਨਾਮੁ ਹੈ ਆਪੇ ਲਏ ਸਵਾਰਿ॥ ਸਦਾ ਸਰਣਾਈ ਤਿਸ ਕੀ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਾਰਜੁ ਸਾਰਿ॥8॥

(ਅੰਗ 430)॥ ਭਗਤਿ ਨਿਰਾਲੀ ਅਲਾਹ ਦੀ ਜਾਪੈ ਗੁਰ ਵੀਚਾਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਹਿਰਦੈ ਵਸੈ ਭੈ ਭਗਤੀ ਨਾਮਿ ਸਵਾਰਿ॥ 9॥14॥36॥

Assa Mehla 3: Shabadaun hee bhugut jaapday, jinh(i) kee bani Sachi hoyay. Vichoun aap(u) guyya, Naaoun munniya, Sach(i) milaawa hoyay. 1. Hur(i) Hur(i) Naam(u) jun kee put(i) hoyay. Suful tinha ka junum haiy, tinh maanay subh(u) koyay. 1.Ruhaou. Haumein mayra jaat(i) haiy, ut(i) kroadh(u) abhimaan(u). Shabad(i) muraiy ta jaat(i) jaayay, joti Jot(i) milaiy Bhugwan. 2. Poora Satgur bhaytiya, suful junum humaara. Naam(u) nuvaiy nidh(i) paaya, bhuray akhoot bhundaara. 3. Aaveh(i) iss(u) raasi kay vapaariyay, jinha Naamu) piyara. Gurmukh(i) hovaiy so dhun paayay, tinha undar(i) Shabad(u) veechaara. 4. Bhugtee saar na jaan-nee, munmukh(i) ahunkaari. Dhoorhoun Aap(i) khooyayun(u), jooyay baaji haari. 5. Bin(u) Piyaray Bhagat(i) na hovuyee, na sookh hoyay sreer(i). Praym Pdaruth paayiyaiy, Gur bhugutee mun dheer(i). 6. Jis nu bhugut kuraayay so kuray, Gur Shabad veechaar(i). Hirdaiy Aiko Naam vusaiy, haumein doobidha maar(i). 7. Bhugtaan kee jut(i), put(i) Aiko Naam(u) haiy, Aapay luyyay suvaar(i). Suda shernaayee Tis kee jiyoun bhaavaiy, tiyoun kaaruj(u) saar(i). 8.

(PAGE 430): Bhagat(i) niraali Allah dee, jaapaiy Gur veechaar(i). Nanak, Naam hirdauy vusaiy, bhaiy bhugtee Naam(i) suvaar(i). 9.14.36.

Word Meaning: Shabadaun = from the Shabad. Jaapday = become known. Bani = all utterings; routine conversation. Sachi = full of Truth (Waheguru). Aap(u) = selfishness and ego. Sach(i) = with Waheguru. Milaawaa = union. 1. Put(I) = dignity. Maanay = accord respect. Pause. Mayra = me; mine (selfishness). Jaat(i) = distinct nature. Abhimaan = conceit; ego. 2. Poora = perfect. Bhaytiya = got connected with. Suful = successful. Nauvaiy Nidh(i) = the nine mythical treasures. Akhoot = inexhaustible. 3. Raasi = capital; wealth. Vapaariyay = traders. Veechaara = pondering. 4.
Saar = worth. Dhoorhoun = right from the source (Waheguru). Khooyayun(u) = misled. Jooyay = gamble. Baaji = game (of life). Haari = lost. 5. Pdaruth = (the invaluable) article (Waheguru's Naam). Dheer(i) = is pacified. 6.
Vusaiy = resides. Doobidha = the indecisiveness of mind. Maar(i) = by killing. 7.
Jut(i) = high caste. Put(i) = dignity. Suvaar(i) = adorns with noble qualities. Shernaayee = shelter. Kaaruj(u) Saar(i) = make the task successful (of uniting with Waheguru). 8.
Niraali = unique; detaches one from Maya. Jaapaiy = can be accomplished. 9.

MEANING: Waheguru's bhagats become known (are respected) because of the Guru's Shabad (with which they sing Waheguru's praise). All their conversation revolves around Waheguru. They get rid of their selfishness and ego by obeying Waheguru's Will, whereby they get united with Him. 1. Waheguru's Naam is the respect for them. Their human life becomes successful (because they connect with Waheguru), and everyone respects them. Pause. Man's haumein has its own special nature because all his deeds are based on his selfishness, which leads to rage and ego (and causes huge suffering). If a man is able to kill his haumein by Guru's Shabad, his bad nature gets killed as well, and he merges into Waheguru. 2. Our life becomes a success by getting connected with Satguru (because Satguru bestows the gift of Naam on us), which is like having all the nine mythical treasures of the world, which never run out. 3. Those who love Waheguru

deal in His Naam. The devotees of the Guru, who ponder on the Guru's Shabad and have embedded it in their mind, acquire the wealth of Waheguru's Naam. 4.
The individual, who has his face turned away from the Guru (does not listen to His Shabad, and is engrossed in Maya), is full of ego, and does not know the worth of Waheguru's worship. Such individuals are misled right from their birth (by Waheguru), and they lose the game of precious human life in the gamble (love for Maya). 5. No worship of any kind is acceptable without love for Waheguru; and such individuals never enjoy comfort in their body (life). The real thing (Waheguru's Naam) can be acquired only with love. and the worship of the Guru provides peace of mind. 6. However, not everyone can worship Waheguru on their own; only those devotees whom He motivates can worship Him. Such individuals are able to kill the indecisiveness of their mind, and enshrine only Waheguru's Naam in their heart. 7. Waheguru's Naam alone is the high-caste and the respect for the devotees, and they are adorned with noble qualities by Waheguru Himself. I am always in His shelter, and request Him to make my objective (of acquiring His Naam) successful in whatever way He chooses. 8. Waheguru's worship is very unique (detaches one from Maya) and can be accomplished only by pondering on the Guru's Shabad. When an individual adorns his mind with the worship of Waheguru with deep love and reverence, he is able to enshrine His Naam in his heart, oh Nanak. 9.14.36.

ਆਸਾ ਮਹਲਾ 3॥ ਅਨ ਰਸ ਮਹਿ ਭੋਲਾਇਆ ਬਿਨੁ ਨਾਮੈ ਦੁਖੁ ਪਾਇ॥ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਭੇਟਿਓ ਜਿ ਸਚੀ ਬੂਝ ਬੁਝਾਇ॥ 1॥ ਏ ਮਨ ਮੇਰੇ ਬਾਵਲੇ ਹਰਿ ਰਸੁ ਚਖਿ ਸਾਦੁ ਪਾਇ॥ ਅਨ ਰਸਿ ਲਾਗਾ ਤੂ ਫਿਰਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ॥ 1॥ ਰਹਾਉ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਗੁਰਮੁਖ ਨਿਰਮਲੇ ਸਚਿ ਨਾਮਿ ਰਹਹਿ ਲਿਵ ਲਾਇ॥ ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਹੀ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ॥ 2॥ ਆਪੁ ਪਛਾਣਹਿ ਸਬਦਿ ਮਰਹਿ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ॥ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਏ ਬਖਸੇ ਬਖਸਣਹਾਰ॥3॥ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਪਾਈਐ ਨਾ ਦੁਖੁ ਵਿਚਹੁ ਜਾਇ॥ ਇਹੁ ਜਗੁ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪਿਆ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ॥ 4॥ ਦੋਹਾਗਣੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਕਿਆ ਕਰਿ ਕਰਹਿ ਸੀਗਾਰੁ॥ ਅਨਦਿਨੁ ਸਦਾ ਜਲਦੀਆ ਫਿਰਹਿ ਸੇਜੈ ਰਵੈ ਨ ਭਤਾਰੁ॥ 5॥ ਸੋਹਾਗਣੀ ਮਹਲੁ ਪਾਇਆ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਗੁਰ ਸਬਦੀ ਸੀਗਾਰੀਆ ਅਪਣੇ ਸਹਿ ਲਈਆ ਮਿਲਾਇ॥ 6॥ ਮਰਣਾ ਮਨਹੁ ਵਿਸਾਰਿਆ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ॥ ਮਨਮੁਖ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਹਿ ਜਮ ਦਰ ਹੋਹਿ ਖੁਆਰੁ॥ 7॥ ਆਪਿ ਮਿਲਾਇਅਨੁ ਸੇ ਮਿਲੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਣੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ 8॥22॥15॥37॥

Assa Mehla 3: Un rus meh(i) bholaaya, bin Naamaiy dookh paayay. Satgur Purakh na bhatiyo, j(i) Sachi boojh boojhaayay. 1. Aiy mun mayray baavlay, Hur(i) rus(u) chukh(i) saad(u) paayay. Un rus(i) laaga tu phireh(i), birtha junum(u) guvaayay. 1. Ruhaou. Iss(u) joog meh(i) Gurmukh nirmulay, Sach(i) Naam(i) ruheh(i) liv laayay. Vin(u) kerma kichh(u) paayiyaiy nuhee, kiya kur(i) kuhhiya jaayay. 2. Aap(u) puchaaneh(i) Shabad(i) mureh(i), munhoun tuj(i) vikaar. Gur shernaayee bhujj(i) puyyay, bukhshay Bukhshunhaar. 3. Bin(u) Naavaiy sookh(u) na paayiyaiy, na dookh(u) vichoun jaayay. Eh(u) jug(u) Maya moh(i) viyaapiya, doojaiy bherm(i) bhoolaayay. 4. Dohaaguni Pir kee saar na jaanhee, kiya kur(i) kureh(i) seegaar(u). Undin suda juldiyaan phireh(i), sayjaiy ruvaiy na Bhutaar(u). 5. Sohaaguni Mehl(u) paaya, vichoun aap(u) guvaayay. Gur Shabadi seegaariyaan, aapnay Sheh(i) luyyiyaan milaayay. 6. Merna munhoun visaariya, Maya moh(u) goobaar(u). Munmukh(i) mur(i), mur(i) jummeh(i), bhee mureh(i), Jum dur hoyay khooaar(u). 7. Aap(i) milayiun say milay, Gur Shabad(i) veechaar(i). Nanak Naam(i) smaanay mookh oojlay, Tit(u) Sachaiy Durbaar(i). 8.22.15.37

Word Meaning: Un Rus = other enjoyments. Bholaaya = misled; lost in. Boojh Boojhaayay = impart wisdom to clarify. 1. Baavlay = foolish; ignorant. Chukh = taste that. Saad = taste. Un Rus = other enjoyments. Birtha = empty; worthlessly. Pause.

Joog = eon; world. Gurmukh(i) = true devotees of the Guru. Nirmulay = pure; pious. Liv Laayay = connected with full concentration. Kerma = noble deeds; good fortune; (Waheguru's) benevolence. Kiya Kur(i) = what can you say (do)? 2.
Puchaaneh(i) = recognize. Mureh(i) = kill desires. Tuj(i) = give up. Vikaar = vices. Bhujj(i) = rush to. Bukhshay = forgives. 3. Maya Mohiya = captive by Maya. Viyaapiya = affected by; overpowered by. Doojaiy = the other (Maya). Bherm(i) Bhoolaayay = lost in the misgivings. 4. Dohaagni = condemned by the husband; devoid of love. Saar = worth. Seegar = beautify; adorn. Undin = everyday; always. Juldiyaan Phireh(i) = suffer (in jealousy). Sayjaiy = on the bed (heart). Ruvaiy = enjoy. Bhutaar = Husband. 5.
Sohaagni = loved by Husband (Waheguru). Mehl(u) = His Residence (union with Him). Seegaariyaan = adorned. Sheh(i) = husband. 6. Visaariya = forgot. Goobaar = darkness. Bhee = again (and again). Jum Dur = at the door of the angel of death. Khooaar(i) = suffer discomfiture. 7.
Smaanay = absorbed in. Oojlay = shiny; dignified; are honoured. Tit(u) = of His. 8.
MEANING: The man is misled (so deeply absorbed) in other tastes (that he forgets Waheguru's Naam) and suffers without the Naam. He does not get connected with Satguru, who could enlighten his mind with the true wisdom (about God). 1. Taste the sweetness of Waheguru's Naam and enjoy it, oh my foolish mind. You are pursuing other tastes and are wasting your precious human life. Pause. Only the devotees of the Guru have pure minds in this world who keep their minds fully focused on Waheguru's Naam. (But not everybody gets to recite Waheguru's Naam), nothing can be achieved without good fortune (benevolence of Waheguru). Also, nothing can be said about who gets to be fortunate. 2.
The man should analyze himself and kill his selfishness, ego, and vices, with the Guru's Shabad. If he rushes to Guru's shelter, the forgiving Satguru forgives all his sins. 3.
Without Waheguru's Naam, one cannot have any comfort in life, and the troubles never leave one alone. The world is badly influenced by its love for Maya, and is misled by its misgivings about the other (Maya). 4. Those who are disconnected from Waheguru cannot know His worth, so how can they adorn themselves to look attractive to Him? They suffer in jealousy day and night, and do not enjoy union with the husband (Waheguru) on the bed of their heart. 5. Those who are loved by Waheguru enjoy union with Him by killing their selfishness and ego. Their minds are adorned with noble qualities as they act on Guru's Shabad, and are connected with their husband (Waheguru) by His own Will. 6.
In the darkness of his love for Maya, the man forgets Waheguru, and the Maya-engrossed man dies many times spiritually before his physical death, and is reborn again, and again, and suffers discomfiture in the court of the Angel of death. 7. Only those who ponder on Guru Shabad can get connected with Waheguru - that too only if Waheguru Himself connects them. Those, who are absorbed in Waheguru's Naam, have radiance on their face (a sign of high spirituality) in the Court of the eternal Waheguru, oh Nanak. 8.22.15.37.

ਆਸਾ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Assa Mehla 5, Ashtpudiyaan, Ghur(u) 2: Ek Onkar Satgur Persad(i).

ਪੰਚ ਮਨਾਏ ਪੰਚ ਰੁਸਾਏ॥ ਪੰਚ ਵਸਾਏ ਪੰਚ ਗਵਾਏ॥ 1॥ ਇਨ੍ਹ ਬਿਧਿ ਨਗਰੁ ਵੂਠਾ ਮੇਰੇ ਭਾਈ॥ ਦੂਰਤੁ ਗਇਆ ਗੁਰ ਗਿਆਨੁ ਦ੍ਰਿੜਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਾਚ ਧਰਮ ਕੀ ਕਰਿ ਦੀਨੀ ਵਾਰਿ॥ ਫਰਹ ਮੁਹਕਮ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰਿ॥ 2॥ ਨਾਮੁ ਖੇਤੀ ਬੀਜਹੁ ਭਾਈ ਮੀਤ॥ਸਉਦਾ ਕਰਹੁ ਗੁਰ ਸੇਵਹੁ ਨੀਤ॥ 3॥ ਸਾਤਿ ਸਹਜ ਸੁਖ ਕੇ ਸਭਿ ਹਾਟ॥ ਸਾਹ ਵਾਪਾਰੀ ਏਕੈ ਥਾਟ॥ 4॥ ਜੇਜੀਆ ਡੰਨੁ ਕੋ ਲਏ ਨਾ ਜਗਾਤਿ॥ ਸਤਿਗੁਰਿ

ਕਰਿ ਦੀਨੀ ਧੁਰ ਕੀ ਛਾਪ॥ 5॥ ਵਖਰੁ ਨਾਮੁ ਲਦਿ ਖੇਪ ਚਲਾਵਹੁ॥ ਲੈ ਲਾਹਾ ਗੁਰਮੁਖਿ ਘਰਿ ਆਵਹੁ॥ 6॥ ਸਤਿਗੁਰੁ ਸਾਹੁ ਸਿਖ ਵਣਜਾਰੇ॥ ਪੂੰਜੀ ਨਾਮੁ ਲੇਖਾ ਸਾਚੁ ਸਮ੍ਹਾਰੇ॥ 7॥ ਸੋ ਵਸੈ ਇਤੁ ਘਰਿ ਜਿਸੁ ਗੁਰੁ ਪੂਰਾ ਸੇਵ॥ ਅਬਿਚਲ ਨਗਰੀ ਨਾਨਕ ਦੇਵ॥ 8॥1॥

Punch munaayay, punch roosaayay. Punch vusaayay, punch guvaayay. 1. Innh bidh(i) nugur(u) voottha mayray bhaayee. Doorut(u) guyya, Gur Giyan(u) drirraayee. 1. Ruhaou. Saach dherm kee kur(i) deeni vaar(i). Phureh moohkum Gur Giyan beechaar(i). 2. Naam(u) khayti beej-hou bhaayee meet. Sauda kurhou Gur sayvhou neet. 3. Shaant(i) sehj sookh kay subh(i) haat. Shah vapaari, aikaiy thaat. 4. Jayjiya dunn(u) ko luyay na jagaat(i). Satgur(i) kur(i) deeni dhoor kee chhaap. 5. Vukkhur(u) Naam lud(i) khayp chulaavhou. Laiy laaha, Gurmukh(i) Ghur(i) aavhou. 6. Satgur(u) Shah(u), Sikh vunjaaray. Poonji Naam(u) laykha Saach(u) smaahray. 7. So vusaiy it(u) ghur(i) jis(u) Gur(u) Poora sayv. Abichul nuguree Nanak Dayv. 8.1.

Word Meaning: Punch = five (noble qualities: spirituality, morality, contentment, service to mankind; compassion). Munaayay = placated; befriended. Punch = five (demons: lust, rage, greed, attachment, and ego). Roosaayay = displeased; got rid of. Vusaayay = acquired (enshrined) in the heart. Guvaayay = lost. 1. Innh bidh(i) = this is how. Nugur = town; body and mind. Voottha = populated with noble qualities. Doorut(u) = sins. Drirraayee = reinforced. Pause. Saach Dherm = spirituality and morality. Vaar(i) = fence (to keep the evil qualities at bay). Phureh(i) = windows (of senses through which sensual pleasures could attack). Moohkum = fortified. 2. Khayti = crop. Beej-hou = sow the seeds; grow. Meet = friends. Sauda Kurhou = deal in. Neet = everyday; always. 3. Shaant(i) = calmness; peace. Sehj = in the spiritual state above Maya. Haat = shops. Shah = Owner of the merchandise (of Waheguru's Naam); Satguru. Vapaari = trader (in the Naam); the Sikhs. Aikay Thaat = at the same place; have the same qualities. 4. Jayjiya Dunn(u) = a special tax that the Hindus had to pay in the Mughal rule. Jagaat(i) = tax collector. Dhoor Kee = the final destination (Waheguru's Court). Chhaap = stamp; ticket. 5. Vukkhur = Khayp = merchandise (Waheguru's Naam). Lud(i) = by loading. Laiy Laaha = by earning the profit (of Waheguru's Naam). Ghur(u) = (Waheguru's) Palace. 6. Poonji = wealth. Laykha = account (of deeds). Smaahray = accumulates. 7. It Ghur(u) = such a pious mind. Abichul = eternal. Dayv = God. 8.

MEANING: I befriended (acquired) the five noble qualities (spirituality, high morality, service to mankind, contentment, and compassion); and alienated (got rid of) the five demons (lust, rage, greed, worldly attachments, and ego), thereby enshrining noble qualities in my mind, and breaking away from the five demons. 1. This is how my body-and-mind-city was populated with noble qualities. With reinforcing Guru's Divine Knowledge (making a connection with Him and Waheguru), all my sins have been washed away. Pause.

To keep the noble qualities safe, and to keep the demons away, I have erected a fence of Waheguru's Naam and high morality around my mind, and have fortified the windows (the five senses through which the vices could attack) with service to the Guru (pondering on His Divine Shabad). 2. You, too, raise the crop of Waheguru's Naam in your mind, oh my friend, and make service to the Guru (acting on His Advice) your daily business. 3. By acting on Guru's Teachings and by reciting Waheguru's Naam, one acquires the great comfort of the high spiritual state above the effects of Maya and blissfulness, and becomes just like the Guru. 4. No vices-like tax collector levies any tax on such a Sikh (no vice can come near the Sikh), and the Guru grants him the ticket to union with Waheguru. 5. With Waheguru's Naam as the merchandise for daily business, the Sikh of the Guru earns the spiritual profit (wealth) to arrive at Waheguru's Palace (merges with Him). 6. Satguru is the Lord (source of Waheguru's Naam), and the Sikhs are the dealers in

Waheguru's Naam (they trade in their weaknesses for Waheguru's Naam). Waheguru's Naam is their wealth, which they accumulate, and which is credited to their account of deeds. 7. A Sikh, who is given the gift of service to Waheguru by Satguru, makes his heart so pious that it becomes an immortal dwelling for Waheguru which cannot be attacked by any vice, oh Nanak. 8.1.

NOTE: Guru Sahib teaches us how to acquire noble qualities and have union with Waheguru in this holy Shabad.

(ਅੰਗ 431)॥ ਆਸਾਵਰੀ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਜਪਤ ਨਿਰਮਲ ਸਾਚੀ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਦਰਸਨ ਕੀ ਪਿਆਸ ਘਣੀ ਚਿਤਵਤ ਅਨਿਕ ਪ੍ਰਕਾਰ॥ ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਮੁਰਾਰਿ॥ 1॥ ਮਨ ਪਰਦੇਸੀ ਆਇਆ ਮਿਲਿਓ ਸਾਧ ਕੈ ਸੰਗਿ॥ ਜਿਸੁ ਵਖਰ ਕਉ ਚਾਹਤਾ ਸੋ ਪਾਇਓ ਨਾਮਹਿ ਰੰਗਿ॥ 2॥ ਜੇਤੇ ਮਾਇਆ ਰੰਗ ਰਸ ਬਿਨਸਿ ਜਾਹਿ ਖਿਨ ਮਾਹਿ॥ ਭਗਤ ਰਤੇ ਤੇਰੇ ਨਾਮ ਸਿਉ ਸੁਖੁ ਭੁੰਚਹਿ ਸਭ ਠਾਇ॥ 3॥ ਸਭੁ ਜਗੁ ਚਲਤਉ ਪੇਖੀਐ ਨਿਹਚਲੁ ਹਰਿ ਕੋ ਨਾਉ॥ ਕਰਿ ਮਿਤ੍ਰਾਈ ਸਾਧ ਸਿਉ ਨਿਹਚਲੁ ਪਾਵਹਿ ਠਾਉ॥ 4॥ ਮੀਤ ਸਾਜਨ ਸੁਤ ਬੰਧਪਾ ਕੋਊ ਹੋਤ ਨ ਸਾਥ॥ ਏਕੁ ਨਿਵਾਹੂ ਰਾਮ ਨਾਮੁ ਦੀਨਾ ਕਾ ਪ੍ਰਭੁ ਨਾਥ॥ 5॥ ਚਰਨ ਕਮਲ ਬੋਹਿਥ ਭਏ ਲਗਿ ਸਾਗਰੁ ਤਰਿਓ ਤੇਹ॥ ਭੇਟਿਓ ਪੂਰਾ ਸਤਿਗੁਰੂ ਸਾਚਾ ਪ੍ਰਭੁ ਸਿਉ ਨੇਹ॥ 6॥ ਸਾਧ ਤੇਰੇ ਕੀ ਜਾਚਨਾ ਵਿਸਰੁ ਨ ਸਾਸਿ ਗਿਰਾਸਿ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਤੇਰੈ ਭਾਣੈ ਕਾਰਜ ਰਾਸਿ॥ 7॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰੀਤਮ ਮਿਲੇ ਉਪਜੇ ਮਹਾ ਅਨੰਦ॥ ਕਹੁ ਨਾਨਕ ਸਭ ਦੁਖ ਮਿਟੇ ਪ੍ਰਭ ਭੇਟੇ ਪਰਮਾਨੰਦ॥ 8॥1॥2॥39॥

(PAGE 431): **Assavuri Mehla 5 Ghur(u) 3:** Ek Onkar Satgur Persad(i). Mayray mun, Hur(i) siyoun laagi preet(i). Sadh sung(i) Hur(i), Hur(i) juput, nirmul saachi reet(i). 1. Ruhaou. Durshun kee piyaas ghunee, chitvut anik perkaar. Kurhou anugreh(u) Parbrahm, Hur(i) kirpa dhaar(i) Mooraar(i). 1. Mun perdaysi aaya, miliyo Sadh kaiy sung(i). Jis vukkhur kuou chahta, so paayo Naameh(i) rung(i). 2. Jaytay Maya rung rus, binus(i) jaayay khin maah(i). Bhugat rutay Tayray Naam siyoun, sookh(u) bhooncheh(i) subh tthaayayn. 3. Subh(u) jug(u) chultuou paykhiyaiy, nihchul Hur(i) ko Naaoun. Kur(i) mitraayee Sadh siyoun, nihchul paaveh(i) tthaaoun. 4. Meet saajun soot bundhpa, koyoo hoat na saath. Aik(u) nivaahoo Ram Naam(u), deena ka Prubh Naath. 5. Churn kumul bohith bhuyyay, lug(i) saagur turiyo tayh. Bhaytiyo Poora Satguru, saacha Prubh siyoun nayh. 6. Sadh Tayray kee jaachna, vissur(u) na saas(i) giraas(i). Jo Toodh(u) bhaavaiy so bhula, Tayray bhaanaiy kaaruj raas(i). 7. Sookh saagur Preetum milay, oopjaiy muhha anund. Kuhou Nanak subh dookh mitay, Prubh bhaytay Permanund. 8.1.2.39.

Word Meaning: Siyoun = with. Sadh Sung(i) = in the company of the Guru. Juput = reciting. Nirmul = pure; holy. Saachi = eternal. Reet = custom. Pause.
Piyaas = thirst; desire. Ghunee = immense; very strong. Chitvut = think of; remember Anik Perkaar = in many different ways. Anugreh(u) = kindness. Mooraar(i) = oh, God. 1. Perdaysi = foreigner; ever wandering. Aaya = stabilized. Vukkhur = merchandise; (priceless item). Chahta = wishes for. Rung(i) = in love. 2. Jaytay = all those. Rung Rus = attractions and tastes. Binus(i) = perish. Khin Maah(i) = in a moment. Bhugat = true devotees. Bhooncheh(i) = enjoy. 3. Chultuou = perishable. Paykhiya = saw; found out. Nihchul = permanent. Mitraayee = befriend; become a devotee. Tthaaoun = place; rank; state. 4. Saajun = friend. Soot = sons. Bundhpa = relatives. Saath = accompanies. Nivaahoo = supporter till the end. Deen = weak; powerless. Nath = Lord. 5. Churn Kumul = lotus-like feet (Satguru's Shabad). Bohith = ship. Bhuyyay = became. Saagur = the world-sea; the sea of Maya. Tayh = that. Nayh = love. 6.

Sadh = devotee. Jaachna = wish. Vissur Na = do not be forgotten. Giraas(i) = bite of food. Bhaavaiy = is liked. Bhulaa = good (for me). Kaaruj Raas(i) = task completed; objective achieved. 7. Oopjaiy = is produced. Muha Anund = great bliss. Bhaytay = got connected with. Permanund = (source of) supreme bliss. 8.

MEANING: Recitation of Waheguru's Naam in the company (shelter) of the Guru purifies one's mind, and it becomes his daily pious practice, which leads to deep love for Waheguru, oh my mind. Pause. I have a deep thirst (desire) to have a glimpse of Waheguru and remember Him in many different ways. Please be kind, and cast a kind sight on me so that I may have Your holy sight (connect me with You), oh God. 1.

My ever-wandering mind has found peace in the shelter of the Guru, and I have realized the desired valuable thing (high spiritual state and blissfulness) with my love for Waheguru's Naam. 2. All the enjoyments and attractions for Maya vanish in a moment, and the devotees of Waheguru enjoy blissfulness everywhere. 3. The whole world is seen to be perishable; only Waheguru's Naam is everlasting. So, make friends with the Guru (seek His shelter) so as to attain the immortal state (merger with Waheguru), oh my friends. 4. None of the friends, pals, sons, or relatives (who you love deeply) accompany you (to the next world). Only Waheguru's Naam lasts till the end. Waheguru is the Lord of the poor (humble), oh my mind. 5. The lotus-like Feet of Waheguru are (His Naam is) the ship on which one can be ferried across the sea of Maya. I am fortunate to have met the Perfect Satguru (who has taken His shelter), who has instilled in me the eternal love for Waheguru. 6. Your devotee wishes (begs) that he (I) should not forget You even when I am breathing and eating. (I have full faith that) Whatever Your Will is (You do) is always for my good. My objective of life is achieved with Your Will (benevolence, oh Waheguru. 7.

It is all bliss when one gets connected with the dear Waheguru, as He is the sea (source) of all comforts. All one's sufferings are decimated when he gets connected with the source of supreme bliss, Waheguru, oh Nanak. 8.1.2.

NOTE: The following three Ashtpudies have the same rhythm as the Chhunts. All three have a single heading.

ਆਸਾ ਮਹਲਾ 5 ਬਿਰਹੜੇ ਘਰੁ 4 ਛੰਤਾ ਕੀ ਜਤਿ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸਿਮਰੀਐ ਪਿਆਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਉ॥ 1॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖ ਬੀਸਰਹਿ ਪਿਆਰੇ ਸੋ ਕਿਉ ਤਜਣਾ ਜਾਇ॥ 2॥ ਇਹੁ ਤਨ ਵੇਚੀ ਸੰਤ ਪਹਿ ਪਿਆਰੇ ਪ੍ਰੀਤਮ ਦੇਇ ਮਿਲਾਇ॥ 3॥ ਸੁਖ ਸੀਗਾਰ ਬਿਖਿਆ ਕੇ ਫੀਕੇ ਤਜਿ ਛੋਡੇ ਮੇਰੀ ਮਾਇ॥ 4॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਜਿ ਗਏ ਪਿਆਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਪਾਇ॥ 5॥ ਜੋ ਜਨ ਰਾਤੇ ਰਾਮ ਸਿਉ ਪਿਆਰੇ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ॥ 6॥ ਹਰਿ ਰਸੁ ਜਿਨ੍ਹੀ ਚਾਖਿਆ ਪਿਆਰੇ ਤ੍ਰਿਪਤਿ ਰਹੇ ਅਘਾਇ॥ 7॥ ਅੰਚਲੁ ਗਹਿਆ ਸਾਧ ਕਾ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਪਾਰਿ ਪਰਾਇ॥ 8॥1॥3॥

Assa Mehla 5, Birhurray, Ghur(u) 4, Chuntaan Kee Jut(i):

Ek Onkar Satgur Persad(i). Parbrahm(u) Prubh(u) simriyaiy piyaaray, durshun kuou bul(i) jaaoun. 1. Jis(u) simrut dookh beesreh(i) piyaaray, so kiyoun tujnaa jaayay. 2. Eh(u) tun vaycheen Sant peh(i) piyaaray, Preetum dayay milaayay. 3. Sookh seegaar bikhiya kay pheekay, tuj(i) chhoaday mayri maayay. 4. Kaam(u), kroadh(u), loabh(u) tuj(i) guyyay piyaaray, Satgur churnee paayay. 5. Jo jun raatay Ram siyoun piyaaray, unut na kaahoo jaayay. 6. Hur(i) rus(u) jinhi chaakhiya piyaaray, triput(i) ruhhay aghaayay. 7. Unchul(u) guhhiya Sadh ka Nanak, bhaiy saagur(u) paar(i) puraayay. 8.1.3.

Word Meaning: Birhurray = lyrics expressing the pain of separation. Simriyaiy = remember (Waheguru). Bul(i) = sacrifice life. 1. Beesreh(i) = forget; go away. Piyaray = dear

(friend). Tujnaa = give up; disregard. 2. Vaycheen = sell (give full control). Sant Peh(i) = to the Guru. Preetum = dear. 3. Seegar = adornment. Bikhiya = Maya. Pheekay = tasteless. Tuj(i) = give up. 4. Raatay = imbued. Unut Na Kaahoo = nowhere else. 6. Chaakhiya = tasted. Triput(i) = Aghaayay = fully content. 7. Unchul Guhhiya = hold His robe; surrender to; seek shelter. Bhaiy Saagur = the frightening world-sea. 8.

MEANING: I will gladly sacrifice my life for a glimpse of Waheguru, which can be had by reciting His Naam, oh my dear friends. 1. Why should we disregard (forget) Waheguru, the recitation of whose Naam dispels all the discomforts? 2. I will sell my body (offer my services in full) to the Guru because He can connect me with my dear Waheguru. 3. All the adornments and the comforts provided by Maya are tasteless. So, I have given up all of them, oh my mother. 4. I have been able to get rid of my lust, rage, and greed in the shelter of Satguru, oh my dear friends. 5.
Those devotees, who are imbued with the love of Waheguru, go nowhere else to seek comforts in life. 6. Those who have tasted the sweetness of Waheguru's Naam always feel contented and satisfied. 7. I have sought the shelter of the Guru to swim across the frightening sea of Maya, oh Nanak. 8.1.3.

ਜਨਮ ਮਰਣ ਦੁਖ ਕਟੀਐ ਪਿਆਰੇ ਜਬ ਭੇਟੇ ਹਰਿ ਰਾਇ॥ 1॥ ਸੁੰਦਰ ਸੁਘਰੁ ਸੁਜਾਨੁ ਪ੍ਰਭੁ ਮੇਰਾ ਜੀਵਨੁ ਦਰਸੁ ਦਿਖਾਇ॥ 2॥ ਜੋ ਜੀਅ ਤੁਝ ਤੇ ਬੀਛੁਰੇ ਪਿਆਰੇ ਜਨਮਿ ਮਰਹਿ ਬਿਖੁ ਖਾਇ॥ 3॥ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਪਿਆਰੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ॥ 4॥ ਜੋ ਸੁਖੁ ਦਰਸਨੁ ਪੇਖਤੇ ਪਿਆਰੇ ਮੁਖ ਤੇ ਕਹਨੁ ਨ ਜਾਇ॥ ਸਾਚੀ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਪਿਆਰੇ ਜੁਗੁ ਜੁਗੁ ਰਹੀ ਸਮਾਇ॥ 6॥
(ਅੰਗ 432)॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਭਲਾ ਪਿਆਰੇ ਤੇਰੀ ਅਮਰ ਰਜਾਇ॥ 7॥ ਨਾਨਕ ਰੰਗਿ ਰਤੇ ਨਾਰਾਇਣੈ ਪਿਆਰੇ ਮਾਤੇ ਸਹਜ ਸੁਭਾਇ॥ 8॥2॥4॥

Junum mern dookh kuttiyaiy piyaray, jub bhaytay Hur(i) Raayay. 1. Soondar(u), sooghur(u), soojaan Prubh(u) mayra, jeevun(u) ders(u) dikhaayay. 2. Jo jea Toojh tay beechhuray piyaray, junum(i) mureh(i) bikh(u) khaayay. 3. Jis(u) Tu mayleh(i), so milaiy piyaray, tis kaiy laagoun paayay. 4. Jo sookh(u) durshun(u) paykhtay piyaray, mookh tay kehun(u) na jaayay. 5. Saachi preet(i) na tootyee piyaray, joog, joog, ruhhi smaayay. 6.
(PAGE 432): Jo Toodh(u) bhaavaiy, so bhulaa piyaray, Tayri amar rujaayay. 7. Nanak rung(i) ruttay Naraayinaiy piyaray, maatay sehj soobhaayay. 8.2.4.

Word Meaning: Junum Mern Dookh = the suffering of reincarnation. Bhaytay = got connected to. Hur(i) Raayay = the Royal Waheguru. 1. Sooghur(u) = wise. Soojaan = know-all; noble. Ders(u) = holy sight. 2. Beechhuray = disconnected. Bikh(u) = poison, Maya. 3. Paykhtay = on seeing. Mookh = mouth; tongue. 5.
Saachi Preet(i) = true love. Ruhhi Smaayay = true (in all eons). 6. Toodh Bhaavaiy = liked by You. Amar = inerasable. Rujaayay = Will. 7.
Rung(i) = in love. Ruttay = imbued. Naraayinaiy = of God. Maatay = intoxicated. Sehj Soobhaayay = with love, and in the higher spiritual state above Maya. 8.

MEANING: When one gets connected with the Waheguru Emperor, his suffering of reincarnation is eradicated, oh my dear friends. 1. My Lord is attractive, wise and know-all (omniscient). His holy sight infuses new life into me. 2.
Those who are disconnected from Waheguru stay engrossed in Maya and suffer in the cycle of rebirths, again and again. 3. Only those get connected with You, whom You are kind to, oh, Waheguru. I touch the feet of such lucky devotees. 4. I cannot describe the blissfulness with my tongue that I enjoy when I get to have Your holy sight, oh Waheguru.

5. The true love for You never breaks, no matter what the eon is (some people believe that Satyug was the best, and Kalyug is the worst), oh my dear Waheguru. 6. Whatever Your Will is, it is always good for us, and Your Will can never be erased, oh my dear Waheguru. 7. Those devotees, who are imbued in the love of Waheguru, always stay intoxicated in His love, and in the high spiritual state, oh Nanak. 8.2.4.

ਸਭ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਤੇ ਪਿਆਰੇ ਕਿਸੁ ਪਹਿ ਕਹਉ ਸੁਨਾਇ॥ 1॥ ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਤੇਰਾ ਦਿਤਾ ਪਹਿਰਹਿ ਖਾਇ॥ 2॥ ਸੁਖੁ ਦੁਖੁ ਤੇਰੀ ਆਗਿਆ ਪਿਆਰੇ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ 3॥ ਜੋ ਤੂ ਕਰਾਵਹਿ ਸੋ ਕਰੀ ਪਿਆਰੇ ਅਵਰੁ ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ॥ 4॥ ਦਿਨੁ ਰੈਣਿ ਸਭ ਸੁਹਾਵਣੇ ਪਿਆਰੇ ਜਿਤੁ ਜਪੀਐ ਹਰਿ ਨਾਉ॥5॥ ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇ॥ 6॥ ਏਕੋ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ॥ 7॥ ਸੰਸਾਰ ਕੂਪ ਤੇ ਉਧਰਿ ਲੈ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇ॥ 8॥3॥22॥15॥5॥42॥

Subh bidh(i) Toom hee jaantay Piyaray, kis(u) peh(i) kuhhoun soonaayay. 1. Tu Daata jeaan subhna ka, Tayra ditta pehreh(i) khaayay. 2. Sookh(u) dookh(u) Tayri aagiya Piyaray, dooji naahi jaayay. 3. Jo Tu kuraaveh(i), so kureeen Piyaray, uver(u) kichh(u) kern(u) na jaayay. 4. Din raiyn(i) subh soohaavnay Piyaray, jit(u) jupiyaiy Hur(i) Naaoun. 5. Saayee kaar kmaavni Piyaray, dhoor(i) mustuk(i) laykh(u) likhaayay. 6. Aiko Aap(i) vertda piyaray, ghut(i), ghut(i) ruhhiya smaayay. 7. Sunsaar koop tay oodhur(i) laiy Piyaray, Nanak Hur(i) shernaayay. 8.3.22.15.5.42.

Word Meaning: Subh Bidh(i) = all means; all situations (needs). 1. Daata = provider. Pehreh(i) = wear. 2. Aagiya = Will; Command. Jaayay = place (to escape). 3. Raiyn(i) = nights. Soohaavnay = pleasant; comforting. Jupiyaiy = recite. 5. Saayee Kaar Kmaavni = perform only those deeds. Dhoor(i) = right from the beginning (from Waheguru). Mustuk(i) Laykh(u) = writing on the forehead. 6. Vertda = operates. Ghut(i) = in the heart. Smaayay = is present. 7. Koop = deep well. Oodhur(i) = salvage. Shernaayay = shelter. 8.

MEANING: You know the needs of all Your creation and the different ways (to provide for them), oh Waheguru. Whom else do I need to narrate about my condition? 1. You are the provider for all the living beings. All they eat and wear is provided by You. 2. The comforts and the discomforts come (and go) with Your Will; there is no other place (for help). 3. I do only whatever You make me do; I am not capable of doing anything else. 4. All the days and nights on which Waheguru's Naam is recited are pleasant. 5. The living beings perform only those deeds for which they are predestined by Waheguru. 6. Waheguru alone operates everywhere, and He is present in every heart. 7. I, Nanak, have come to Your shelter, oh dear Waheguru. Kindly, ferry me across the well (sea) of Maya (salvage me). 8.3.22.15.5.42.

NOTE: The final numbering at the end implies:
8 = the verses of this Ashtpudy.
3 = the number of Ashtpudies in the last set.
22 = the number of Ashtpudies of Mehla 1
15 = the number of Ashtpudies of Mehla 3
5 = the number of Ashtpudies of Mehla 5
42 = the total of all Ashtpudies in Raag Assa.

ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ਪਟੀ ਲਿਖੀ

Ek Onkar Satgur Persad(i)
Raag Assa Mehla 1, Putti *Likhi*

NOTE: The word "Putti" means the Alphabet of a language. To teach Putti to young children, appropriate pictures of common animals and birds, human beings in uniform, some natural objects, or the like are used to show the sound of the letter of the alphabet with which the name of the object in the picture starts. The beginners at school were made to write the alphabet on wooden boards to improve their handwriting. This holy composition uses each letter of the Gurmukhi alphabet (Punjabi language) to praise Waheguru.
There are only three holy compositions in Guru Granth Sahib that have special qualifiers like "Likhi" (written), as in this composition, and "Aakhi" (sang), as in the Vaar of Satta and Balwand. These qualifiers have special significance. In this composition, the qualifier "LIkhi" most likely implies that Guru Nanak Sahib wrote the Alphabet in praise of Waheguru when He was still in school.
The first word in each paurri (staza) is the letter of the Gurmukhi Alphabet.

ਸਸੈ ਸੋਇ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਭਇਆ॥ ਸੇਵਤ ਰਹੇ ਚਿਤੁ ਜਿਨ੍ਹ ਕਾ ਲਾਗਾ ਆਇਆ ਤਿਨ੍ਹ ਕਾ ਸਫਲ ਭਇਆ॥ 1॥
Sussaiy, Soyee srisht(i) jin(i) saaji, subhna Sahib(u) aik(u) bhuyya. Savut ruhhay chit(u) jinh ka laaga, aaya tinh ka suful bhuyyiya. 1.
Word Meaning: Srisht(i) = world. Saaji = created. Sayvut = serve. Chit(u) = mind.
MEANING: There is only one Lord of the world who has created the whole universe. Those who serve Him (keep Him in mind) make their human life successful. 1.

ਮਨ ਕਾਹੇ ਭੂਲੇ ਮੂੜ ਮਨਾ॥ ਜਬ ਲੇਖਾ ਦੇਵਹਿ ਬੀਰਾ ਤਉ ਪੜਿਆ॥ 1॥ ਰਹਾਉ॥
Mun, kaahay bhoolay moorr muna? Jub laykha dayveh(i) beera, tuou purriya. Ruhao.
Word Meaning: Moorr = foolish. Laykha = account of deeds. Beera = brother.
MEANING: Under what false impression are you, oh my foolish mind? (You think of yourself as highly educated) But you will qualify as educated only if the account of your deeds (is approved by Waheguru), oh my brother. Pause.

ਈਵੜੀ ਆਦਿ ਪੁਰਖੁ ਹੈ ਦਾਤਾ ਆਪੇ ਸਚਾ ਸੋਈ॥ ਏਨ੍ਹਾ ਅਖਰਾ ਮਹਿ ਜੋ ਗੁਰਮੁਖਿ ਬੂਝੈ ਤਿਸੁ ਸਿਰਿ ਲੇਖੁ ਨ ਹੋਈ॥2
Eevrri Aad(i) Purakh(u) haiy Daata, aapay Sacha soyee. Ehna akkhuraan meh(i) jo Gurmukh(i) boojhaiy, tis(u) sir(i) laykh(u) na hoyee. 2.
Word Meaning: Aad(i) Purakh(u) = the Supreme Being (Waheguru), which is the origin of all. Daata = provider. Akkhuraan = letters (this Composition). Laykh(u) Na = no balance of accounts.
MEANING: God is eternal and is the provider for all. A devotee, who realizes this fact through these letters (this composition) in the shelter of the Guru, is cleared of all the accounts of his deeds. 2.

ਊੜੈ ਉਪਮਾ ਤਾ ਕੀ ਕੀਜੈ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਸੇਵਾ ਕਰਹਿ ਸੇਈ ਫਲੁ ਪਾਵਹਿ ਜਿਨ੍ਹੀ ਸਚੁ ਕਮਾਇਆ॥ 3

Oorraiy oopma Ta kee keejaiy, Ja ka unt(u) na paaya. Sayva kueh(i) sayee ful(u) paaveh(i), jinhi Sach(u) kmaaya. 3.
Word Meaning: Oopma = praise. Unt(u) = limits. Kmaaya = work hard towards.
MEANING: Sing praise of (Waheguru) whose limits cannot be found by anyone. Those who serve the eternal Waheguru with their hard work, reap the rewards (merge into Him). 4.

ਙੰਙੈ ਙਿਆਨੁ ਬੂਝੈ ਜੇ ਕੋਈ ਪੜਿਆ ਪੰਡਿਤੁ ਸੋਈ॥ ਸਰਬ ਜੀਆ ਮਹਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਉਮੈ ਕਹੈ ਨ ਕੋਈ॥ 4॥
Ngungaiy Ngiyan boojhaiy jay koyee, purriya pundit(u) soyee. Serb jeeaan meh(i) Aiko jaanaiy, ta haumein kuhhaiy na koyee. 4.
Word Meaning: Pundit(u) = educated; knowledgeable. Jaanaiy = recognizes.
MEANING: Only that devotee is considered educated who acquires the Divine Knowledge (makes a connection with Waheguru). The devotee, who recognizes Waheguru in everyone, overcomes his selfishness and ego. 4.

ਕਕੈ ਕੇਸ ਪੁੰਡਰ ਜਬ ਹੂਏ ਵਿਨੁ ਸਾਬੂਨੈ ਉਜਲਿਆ॥ ਜਮ ਰਾਜੇ ਕੇ ਹੇਰੂ ਆਏ ਮਾਇਆ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ॥5॥
Kukkaiy, kays poondur jub hooyay, vin(u) saaboonaiy oojliya. Jum rajay kay hayroo aayay, Maya kaiy sungul(i) bundh(i) luyya. 5.
Word Meaning: Poondur = (white) like the lotus flower. Saaboonaiy = soap. Oojliya = shiny (white). Hayroo = watchmen. Sungul(i) = chains. 5.
MEANING: When the man gets old, his hair becomes white like the lotus flower without applying any soap. At that time, the watchmen of the Angel of death begin to keep an eye on him, but even in that stage, he is tightly bound to the chains of Maya. 5.

ਖਖੈ ਖੁੰਦਕਾਰੁ ਸਾਹ ਆਲਮੁ ਕਰਿ ਖਰੀਦਿ ਜਿਨਿ ਖਰਚੁ ਦੀਆ॥ ਬੰਧਨਿ ਜਾ ਕੈ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਅਵਰੀ ਕਾ ਨਹੀ ਹੁਕਮੁ ਪਇਆ॥ 6॥
Khukhaiy, Khoondkaar Shah aalum, kur(i) khreed(i) jin(i) khurch deeya. Bundhun(i) ja kaiy subh(u) jug(u) baandhiya, uvereen ka nuhee Huqam(u) puyya. 6.
Word Meaning: Khoondkaar(u) = Khudavundgaar = (Waheguru). Shah(u) = Lord; Emperor. Aalum(u) = world. Kur(i) Khreed(i) = buy (deal in) (His Naam). Khurch(u) = necessities of life. Bundhun(i) Bandhiya = under His control (Huqam).
MEANING: Deal in the Naam of Waheguru, which is the emperor of the whole world, and which provides for all your necessities in life, oh man. Everybody is constrained by His Huqam (they have to follow it), and nobody else has such power. 6.

ਗਗੈ ਗੋਇ ਗਾਇ ਜਿਨਿ ਛੋਡੀ ਗਲੀ ਗੋਬਿੰਦੁ ਗਰਬਿ ਭਇਆ॥ ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਆਵੀ ਸਾਜੀ ਚਾੜਣ ਵਾਹੈ ਤਈ ਕੀਆ॥ 7॥
Guggaiy, goyay gaayay Jin(i) chhoadi, gulleen Gobind, gerb(i) bhuyya. Ghurr(i) bhaanday Jin(i) aavi saaji, chaarrun vaahaiy tuyyee keeya. 7.
Word Meaning: Goyay = knead to make suitable. Gaayay = place; earth; mud (for human bodies). (See Kabir Sahib's Sloak 197 on page 1375 of SGGS). Gerb(i) = conceit. Ghurr(i) Bhaanday = designed the human bodies. Aavi = kiln; mother's womb. Saaji = created. Tuyee = make ready.
MEANING: Waheguru, who kneads the mud to make it suitable for the human body, has also created the mother's womb as the kiln for the reincarnation of those who forget

Waheguru's Naam but try to please Him just by talking, and get conceited about their wisdom (cleverness) at the same time. 7.

ਘਘੈ ਘਾਲ ਸੇਵਕੁ ਜੇ ਘਾਲੈ ਸਬਦਿ ਗੁਰੂ ਕੈ ਲਾਗਿ ਰਹੈ॥ ਬੁਰਾ ਭਲਾ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ ਇਨ ਬਿਧਿ ਸਾਹਿਬੁ ਰਮਤ ਰਹੈ॥ 8॥

Ghughaiy, ghaal sayvuk(u) jay ghaalaiy, Shabad(i) Guru kaiy laag(i) ruhaiy. Booraa, bhulaa jay sum kur(i) jaanaiy, inn bidh(i) Sahib(u) rumut ruhhaiy. 8.

Word Meaning: Ghaal = hard work. Ghaalaiy = performs. Sum = equal. Inn Bidh(i) = this way. Rumut Ruhhay = is remembered.

MEANING: The hard work of a devotee to please Waheguru is approved if he recites Guru's Shabad (and acts on it). In addition, it is also a way to remember Waheguru if the devotee is stoic (treats the good and the bad the same way). 8.

ਚਚੈ ਚਾਰਿ ਵੇਦ ਜਿਨਿ ਸਾਜੇ ਚਾਰੇ ਖਾਣੀ ਚਾਰਿ ਜੁਗਾ॥ ਜੁਗੁ ਜੁਗੁ ਜੋਗੀ ਖਾਣੀ ਭੋਗੀ ਪੜਿਆ ਪੰਡਿਤੁ ਆਪਿ ਥੀਆ॥ 9

Chuchaiy chaar(i) Vayd jin(i) saajay, chaaray khaani, chaar(i) jooga. Joog, joog yogi, khaani bhogi, purriya pundit(u) Aap(i) theeya. 9.

Word Meaning: Khaani = sources of reproduction. Joagi = detached from the world. Bhogi = enjoys the products. Theeya = becomes; is.

MEANING: Waheguru, which has created the four Vedas (through some wise men by the wisdom provided by Him), the four sources of reproduction, and the four eons, is fully detached from the world, but at the same time (being present in the living beings) He also enjoys His created products. Also, He is the only Perfect Pundit (fully knowledgeable). 9.

NOTE: The Vedas and the eons (in which only the Hindus believe) have been created by men, not by Waheguru. The Hindus believe that the Vedas were written by Brahma, who is also believed to be the creator of all living beings. Guru Sahib has simply replaced Brahma with the real creator - Waheguru.

(ਅੰਗ 433)॥ ਛਛੈ ਛਾਇਆ ਵਰਤੀ ਸਭ ਅੰਤਰਿ ਤੇਰਾ ਕੀਆ ਭਰਮੁ ਹੋਆ॥ ਭਰਮੁ ਉਪਾਇ ਭੁਲਾਈਅਨੁ ਆਪੇ ਤੇਰਾ ਕਰਮੁ ਹੋਆ ਤਿਨ੍ਹ ਗੁਰੂ ਮਿਲਿਆ॥ 10॥

(PAGE 433): Chhuchhaiy, chhaaya verti subh untar(i) Tayra keeya bherm(u) hooa. Bherm(u) oopaayay, bhoolaayiun Aapay, Tayra kerm(u) hoa, tinh Guru miliya. 10.

Word Meaning: Chhaaya = the darkness of Maya. Verti = operates. Bherm(u) = illusion; doubt. Oopaayay = created. Bhoolaayin = misguided. Kerm = kindness.

MEANING: By creating Maya, You have created its illusion among the living beings, which, in turn, has created darkness in their minds, oh Waheguru. Thus, You, Yourself, have misguided human beings with such misgivings about Maya; however, You, also connect some with the Guru with Your kindness (to clear such illusions). 10.

ਜਜੈ ਜਾਨੁ ਮੰਗਤ ਜਨ ਜਾਚੈ ਲਖ ਚਉਰਾਸੀਹ ਭੀਖ ਭਵਿਆ॥ ਏਕੋ ਲੇਵੈ ਏਕੋ ਦੇਵੈ ਅਵਰੁ ਨ ਦੂਜਾ ਮੈ ਸੁਣਿਆ॥11॥

Jujjaiy, jaan(u) mungut jun jaachaiy, lukh chauraseeh bheekh bhuviya. Aiko layvaiy, Aiko dayvaiy, uver(u) na dooja mein sooniya. 11.

Word Meaning: Jaan(u) = knowledge; connection with God. Jaachaiy = wishes for. Bheekh = alms; necessities of life. Bhuvviya = roam about.

MEANING: The 8.4 million living beings roam about (begging for) the necessities of life provided by You, oh Waheguru. I, a devotee of Yours, am also a beggar at Your door, but I

wish only for the Divine Knowledge (union with You). You are the only one who accepts the love and the bad qualities of Your creation, and are the only one who provides for all the necessities of life to Your Creation; I have not heard anyone else like You, oh Waheguru. 11.

ਝਝੈ ਝੂਰਿ ਮਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਦੇਣਾ ਸੁ ਦੇ ਰਹਿਆ॥ ਦੇ ਦੇ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਜਿਉ ਜੀਆ ਕਾ ਰਿਜਕੁ ਪਇਆ॥ 12॥

Jhujhaiy, jhoor(i) murhuou kiya praani, jo kichh(u) dayna, su day ruhhiya. Day, day vaykhaiy Huqam(u) chulaayay, jiyoun jeeaan ka rijk(u) puyya. 12.

Word Meaning: Jhoor(i) = repent; complain. Praani = oh, man. Rijk = in destiny.

MEANING: Why are you complaining to death, oh man? Waheguru is already giving you whatever He has to give you (whatever you deserve). He gives and looks after the living beings, and everybody receives whatever is there in their destiny according to His Laws. 12.

ਞੰਞੈ ਨਦਰਿ ਕਰੇ ਜਾ ਦੇਖਾ ਦੂਜਾ ਕੋਈ ਨਾਹੀ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਏਕੁ ਵਸਿਆ ਮਨ ਮਾਹੀ॥ 13॥

Junjaiy nudr(i) kuray ja daykhaan, dooja koyee naahi. Aiko ruv(i) ruhhiya subh thaayeen, Aik vussiya mun maaheen. 13.

Word Meaning: Nudr(i) Kureh(i) = casts kind sight. Ruv(i) Ruhhiya = is present.

MEANING: With Waheguru's kindness, I see (He shows me) that there is none other like Him. He is the one which is present everywhere and, in my mind, as well. 13.

ਟਟੈ ਟੰਚੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਘੜੀ ਕਿ ਮੁਹਤਿ ਕਿ ਉਠਿ ਚਲਣਾ॥ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰਹੁ ਅਪਣਾ ਭਾਜਿ ਪੜਹੁ ਤੁਮ ਹਰਿ ਸਰਣਾ॥ 14॥

Tutaiy tunch(u) kurhou kiya praani, ghurri k(i) moohut(i) k(i) ootth(i) chulna. Jooyaiy junum(u) na haarhou aapna, bhaaj(i) purrhou toom Hur(i) sherna. 14.

Word Meaning: Tunch(u) = argument; make a fuss. Ghurri = Moohut(i) = any time soon. Jooyaiy = in gamble (risk union with Waheguru against love for Maya).

MEANING: You will leave the world any time; so, what are you making fuss about, oh man? Do not waste away your precious human life in the gamble (do not enjoy short-lived luxuries at the cost of Waheguru's Naam); rush to take His shelter. 14.

ਠਠੈ ਠਾਢਿ ਵਰਤੀ ਤਿਨ ਅੰਤਰਿ ਹਰਿ ਚਰਣੀ ਜਿਨ੍ਹ ਕਾ ਚਿਤੁ ਲਾਗਾ॥ ਚਿਤੁ ਲਾਗਾ ਸੋਈ ਜਨ ਨਿਸਤਰੇ ਤਉ ਪਰਸਾਦੀ ਸੁਖੁ ਪਾਇਆ॥ 15॥

Tthutthaiy, tthaandh verti tin untar(i) Hur(i) Churni jinh ka chit(u) laaga. Chit(u) laaga, sayee jun nisturay, Tuou persadi sookh(u) paaya. 15.

Word Meaning: Tthaandh(i) = peace; blissfulness. Nisturay = salvaged.

MEANING: Those whose mind gets attracted to Waheguru's Feet (His Naam), acquire blissfulness. With their mind imbued in Waheguru's love, they acquire blissfulness with His kindness, and get salvaged. 15.

ਡਡੈ ਡੰਫੁ ਕਰਹੁ ਕਿਆ ਪ੍ਰਾਣੀ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਸਭ ਚਲਣਾ॥ ਤਿਸੈ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ॥ 16॥

Duddaiy, dumf(u) kurhou kiya praani, jo kichh(u) hoa, su subh chulna. Tisaiy srayvhou(u) ta sookh paavhou, serb niruntar(i) ruv(i) ruhhiya. 16.

Word Meaning: Dumf(u) = decorations; show off. Srayvhou = remember. Niruntar(i) = continuous.

MEANING: Why are you building big mansions and other decorations for show-offs, oh man? Everything that has been created is perishable. To enjoy real bliss, remember Waheguru which is present everywhere without any discontinuity. 16.

ਢਢੈ ਢਾਹਿ ਉਸਾਰੈ ਆਪੇ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੇ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਹੁਕਮੁ ਚਲਾਏ ਤਿਸੁ ਨਿਸਤਾਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇ॥ 17॥

Dhudhaiy dhaah(i) oosaaraiy aapaiy, jiyoun Tis(u) bhaavaiy tivaiy kuray. Kur(i), Kur(i) vaykhaiy, Huqam(u) chulaayay, tis(u) nistaaray ja kuou nudr(i) kuray. 17.

Word Meaning: Dhaah(i) = demolishes. Oosaaraiy = creates. Nisraaray = salvages.

MEANING: Waheguru demolishes and creates as He wishes. He watches His creation and manages it with His Laws. He salvages some whom He is kind to. 17.

ਣਾਣੈ ਰਵਤੁ ਰਹੈ ਘਟ ਅੰਤਰਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਈ॥ ਆਪੇ ਆਪਿ ਮਿਲਾਏ ਕਰਤਾ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ॥ 18

Nhaanhaiy, ruvut(u) ruhaiy ghut untar(i), Hur goon gaavaiy sooyee. Aapaiy, aap(i) milaayay Kerta, poonrup(i) junum(u) na hoyee. 18.

Word Meaning: Ruvut(u) = shows presence; enlightens. Ghut(i) = in the heart. Poonrup(i) = again.

MEANING: Waheguru appears in the heart (enlightens it) of the devotee who sings His praise. Waheguru Himself connects him with Him, and he is never born again. 18.

ਤਤੈ ਤਾਰੂ ਭਵਜਲੁ ਹੋਆ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਨਾ ਤਰ ਨਾ ਤੁਲਹਾ ਹਮ ਬੂਡਸਿ ਤਾਰਿ ਲੇਹਿ ਤਾਰਣ ਰਾਇਆ॥19

Tutaiy, taaroo bhuvjul(u) hoa, ta ka unt(u) na paaya. Na tur, na toolha, hum boodus(i), taar(i) layh(i) taarun Raaya. 19.

Word Meaning: Taaroo = deep enough so that it can be crossed only by swimming.
Tur = boat. Toolha = raft. Boodus(i) = drowning. Raaya = King (Waheguru).

MEANING: The sea of Maya has become too deep to cross by wading through. But I have no boat - not even a raft - to cross it. I am drowning in the deep sea; please ferry me across (salvage me), oh Waheguru. You are capable of salvaging anyone. 19.

ਥਥੈ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸੋਈ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਹੋਆ॥ ਕਿਆ ਭਰਮੁ ਕਿਆ ਮਾਇਆ ਕਹੀਐ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਭਲਾ॥ 20॥

Thuthaiy, thaan(i) thaanuntar(i) Soyee, ja ka keeya subh(u) hoa. Kiya bherm(u) kiya Maya kuhhiyaiy, jo Tis(u) bhaavaiy so bhulaa. 20.

Word Meaning: Thaan(i) Thaanuntar(i) = everywhere. Bherm(u) = illusion.

MEANING: Waheguru, which has created everything, is also present everywhere. What can the illusions of Maya, or Maya itself, do when I have full faith in Waheguru that whatever He does is for my good? 20.

ਦਦੈ ਦੋਸੁ ਨ ਦੇਊ ਕਿਸੈ ਦੋਸੁ ਕਰੰਮਾ ਆਪਣਿਆ॥ ਜੋ ਮੈ ਕੀਆ ਸੋ ਮੈ ਪਾਇਆ ਦੋਸੁ ਨ ਦੀਜੈ ਅਵਰ ਜਨਾ॥ 21॥

Duddaiy doash(u) na dayoo kisaiy, doash(u) kerma aapniya. Jo mein keeya, so mein paaya, doash(u) na deejaiy uver junaa. 21.

Word Meaning: Doash = blame. Kerma = deeds. Uver Junaa = other men.

MEANING: Do not blame anyone else (for your problems), oh man; blame only your own deeds. I am reaping the rewards of the deeds performed by me; I cannot blame others in any way. 21.

ਧਧੈ ਧਾਰਿ ਕਲਾ ਜਿਨਿ ਛੋਡੀ ਹਰਿ ਚੀਜੀ ਜਿਨਿ ਰੰਗ ਕੀਆ॥ ਤਿਸ ਦਾ ਦੀਆ ਸਭਨੀ ਲੀਆ ਕਰਮੀ ਕਰਮੀ ਹੁਕਮੁ ਪਇਆ॥ 22॥

Dhudhaiy dhaar(i) kulaa jin(i) choadi, hur(i) cheeji Jin(i) rung keeya. Tis da deeya subhnee leeya, kermi, kermi Huqam(u) puyya. 22.

Word Meaning: Dhaar(i) = supported; placed. Kulaa = power, ability. Cheeji = performer of amazing feats. Rung Keeya = showed amazing feats. Kermi = fortune (based on one's deeds).

MEANING: Waheguru has placed everything in its proper place with His power. The amazing Waheguru shows His amazing feats everywhere. As per His Huqam, everyone receives their share of the necessities of life according to their deeds. 22.

ਨੰਨੈ ਨਾਹ ਭੋਗ ਨਿਤ ਭੋਗੈ ਨਾ ਡੀਠਾ ਨ ਸੰਮ੍ਹਲਿਆ॥ ਗਲੀ ਹਉ ਸੋਹਾਗਣਿ ਭੈਣੇ ਕੰਤੁ ਨ ਕਬਹੂੰ ਮੈ ਮਿਲਿਆ॥ 23॥

Nunnaiy, Naah bhog nit bhogaiy, na deettha, na sumliya. Gulleen huoun sohaagun(i) bhaiynaiy, Kunt(u) na kubhoon mein miliya. 23.

Word Meaning: Naah = Lord; Waheguru. Bhog = food items; luxuries. Bhogaiy = enjoys. Deettha = saw. Sumliya = remembered. Sohaagun(i) = married; loved by husband. Kunt(u) = husband. Kubhoon na = never.

MEANING: The man enjoys the whole bunch of food items and luxuries provided by Waheguru, but has never seen or remembered Him. The egoist boasts to others that he is married to Waheguru (connected to him), but in fact, such an individual has never enjoyed His company. 23.

ਪਪੈ ਪਾਤਸਾਹੁ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਪਰਪੰਚੁ ਕੀਆ॥ ਦੇਖੈ ਬੂਝੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ॥24॥

Puppaiy, Patshah(u) Permayshur(u), vaykhun kuou perpunch(u) keeya. Daykhaiy, boojhaiy subh(u) kichh(u) jaanaiy, untar(i) baahhur(i) ruv(i) ruhhiya. 24.

Word Meaning: Perpunch(u) = the visible world. Vaykhun kuou = to be seen (to show His existence. Boojhaiy = understands the feelings. Ruv(i) Ruhhiya = present.

MEANING: Waheguru has created the universe to show His existence (so that people may see that He does exist). He sees everything and knows the feelings of all living beings as He is present everywhere. 24.

ਫਫੈ ਫਾਹੀ ਸਭੁ ਜਗੁ ਫਾਸਾ ਜਮ ਕੈ ਸੰਗਲਿ ਬੰਧਿ ਲਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੇ ਨਰ ਉਬਰੇ ਜਿ ਹਰਿ ਸਰਣਾਗਤਿ ਭਜਿ ਪਇਆ॥ 25॥

Phuphaiy, phaahi subh(u) jug(u) phaasa, Jum kaiy sungul(i) bundh(i) luyya. Gur persadi say nur oobray j(i) Hur(i) shernaagut(i) bhujj(i) puyya. 25.

Word Meaning: Phaahi = bonds (of Maya). Jum = the angel of death. Oobray = are emancipated; get salvaged. Shernaagut(i) = in the shelter.

MEANING: The whole world is trapped in the bonds of Maya (and of the Angel of death), and is facing spiritual death. Only those men get emancipated who rush to the shelter of Waheguru. 25.

ਬਬੈ ਬਾਜੀ ਖੇਲਣ ਲਾਗਾ ਚਉਪੜਿ ਕੀਤੇ ਚਾਰਿ ਜੁਗਾ॥
(ਅੰਗ 434)॥ ਜੀਅ ਜੰਤ ਸਭ ਸਾਰੀ ਕੀਤੇ ਪਾਸਾ ਢਾਲਣਿ ਆਪਿ ਲਗਾ॥ 26॥
Bubbaiy, baaji khaylun laaga, chaupurr(i) keetay chaar(i) jooga.
(PAGE 434): Jea sunt subh saari keetay, paasa dhaalun(i) Aap(i) lugaa. 26.
Word Meaning: Baaji = a board game of dice. Chaupurr(i) = the four arms of the board. Jooga = the four yugas (eons). Saari = pawns. Dhaalun(i) = cast the die.
MEANING: Waheguru has created the world in which human beings are like the pawns in the game of dice. The four eons serve as the four arms of the board game. The objective of this game for humans is to unite with Waheguru. Their deeds move them on the path of life just like the pawns on the board. Man's present deeds serve as the die, which is controlled by Waheguru (as his present deeds depend upon his deeds in previous lives, the result of which is delivered by Waheguru). So, in that sense, Waheguru casts the die. Some men reach their destination (achieve union with Waheguru) while others die on the path of life (are reincarnated). 26.

ਭਭੈ ਭਾਲਹਿ ਸੇ ਫਲੁ ਪਾਵਹਿ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ਹ ਕਉ ਭਉ ਪਇਆ॥ ਮਨਮੁਖ ਫਿਰਹਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਲਖ ਚਉਰਾਸੀਹ ਫੇਰੁ ਪਇਆ॥ 27॥
Bhubhaiy, bhaaleh(i) say ful(u) paaveh(i), Gur persadi jinh kuou bhuou puyya. Munmukh na chayteh(i) moorray lukh chauraaseeh fayr(u) puyaa. 27.
Word Meaning: Bhaaleh(i) = search for. Ful(u) Paaveh(i) = reap the rewards. Bhuou = (respectful) fear. Phireh(i) = lead life. Fayr(u) = rebirths.
MEANING: The Guru kindly instills respectful fear in the minds of those who search for Waheguru in His shelter. But those who follow their own mind (and are disconnected from Waheguru) live their lives without remembering Him and go through the 8.4 million life forms by taking rebirths. 27.

ਮੰਮੈ ਮੋਹੁ ਮਰਣੁ ਮਧੁਸੂਦਨ ਮਰਣੁ ਭਇਆ ਤਬ ਚੇਤਵਿਆ॥ ਕਾਇਆ ਭੀਤਰਿ ਅਵਰੋ ਪੜਿਆ ਮੰਮਾ ਅਖਰੁ ਵੀਸਰਿਆ॥ 28॥
Mummaiy, moh(u) mern(u) Mudhusoodun, mern(u) bhuyya tub chaytuviya. Kaaya bheetur(i) uvero purriya. Mumma akkhur(u) veesuriya. 28.
Word Meaning: Moh(u) = attachment. Mern(u) = death. Madhusoodun = a name for Waheguru. Chaytuviya = remembered. Kaaya = body; mind. Uvero = other (Maya). Veesuriya = forgot.
MEANING: The man spends his whole life attached to worldly things and thinks of Waheguru only near his death. He does not remember the words mern(u) (death) and Mudhusoodun (Waheguru) which start with the letter "M", but reads (remembers) "M" for Maya all his life. 28.

ਯਯੈ ਜਨਮੁ ਨ ਹੋਵੀ ਕਦ ਹੀ ਜੇਕਰ ਸਚੁ ਪਛਾਣੈ॥ ਗੁਰਮੁਖਿ ਆਖੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣੈ॥ 29॥
Yuyyaiy, junum(u) na hovee kud hee, jaykur Sach(u) puchhaanaiy. Gurmukh(i) aakhaiy, Gurmukh(i) boojhaiy, Gurmukh(i) Aiko jaanaiy. 29.
Word Meaning: Junum(u) = rebirth. Sach(u) = the eternal truth (Waheguru).
MEANING: A devotee, who recognizes Waheguru (makes connection with Him) by reciting His Naam, and recognizing (believing in) Him alone in the shelter of the Guru, never takes rebirths. 29.

ਰਾਰੈ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਜੇਤੇ ਕੀਏ ਜੰਤਾ॥ ਜੰਤ ਉਪਾਇ ਧੰਧੈ ਸਭ ਲਾਏ ਕਰਮੁ ਹੋਆ ਤਿਨ ਨਾਮੁ ਲਇਆ॥ 30॥

Raaraiy, ruv(i) ruhhiya subh untar(i), jaytay keeyay junta. Junt oopaayay, dhundhaiy subh laayay, kerm(u) hoa, tin Naam(u) luyya. 30.

Word Meaning: Ruv(i) Ruhhiya = is present. Junta = living beings. Dhundhaiy Laayay = in the business of Maya. Kerm(u) = benevolence.

MEANING: Even though Waheguru is present in all living beings, He puts them into the business of Maya after creating them. Only those recite His Naam whom Waheguru is kind to. 30.

ਲਲੈ ਲਾਇ ਧੰਧੈ ਜਿਨਿ ਛੋਡੀ ਮੀਠਾ ਮਾਇਆ ਮੋਹੁ ਕੀਆ॥ ਖਾਣਾ ਪੀਣਾ ਸਮ ਕਰਿ ਸਹਣਾ ਭਾਣੈ ਤਾ ਕੈ ਹੁਕਮੁ ਪਇਆ॥ 31॥

Lullaiy. Laayay dhundhaiy jin(i) chhoadi, meettha Maya moh(u) keeya. Khaana, peena, sum kur(i) sehna, bhaanaiy Ta kaiy Huqam(u) puyya. 31.

Word Meaning: Dhundhaiy = in the business of (Maya). Sehna = endure; accept.

MEANING: Waheguru has created attraction for Maya among all living beings, and has put them in the business of Maya. But, the objective of human life is to unite with Waheguru, for which His Huqam (requirement) is that while enjoying eating and drinking, the man should accept comforts and discomforts in life the same way, and accept His Will gladly. 31.

ਵਵੈ ਵਾਸੁਦੇਉ ਪਰਮੇਸਰੁ ਵੇਖਣ ਕਉ ਜਿਨਿ ਵੇਸੁ ਕੀਆ॥ ਵੇਖੈ ਚਾਖੈ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਅੰਤਰਿ ਬਾਹਰਿ ਰਵਿ ਰਹਿਆ॥32

Vuvvaiy, Vaasudayo Permayshur(u) vaykhun kuou jin(i) vays(u) keeya. Vaikhaiy, chaakhaiy, subh(u) kichh(u) jaanaiy, untar(i) baahur(i) ruv(i) ruhhiya. 32.

Word Meaning: Vaasdayo = a name for Waheguru. Vays(u) = attire; dress (the visible world). Chaakhaiy = tastes; enjoys. Ruv(i) Ruhhiya = is present.

MEANING: Waheguru has created the world (which is His attire) to see (show) His existence. He sees (looks after) His creation, enjoys it, and knows everything about it as He is present everywhere. 32.

ੜਾੜੈ ਰਾੜਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ ਤਿਸਹਿ ਧਿਆਵਹੁ ਜਿ ਅਮਰੁ ਹੋਆ॥ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸਚੁ ਸਮਾਵਹੁ ਓਸੁ ਵਿਟਹੁ ਕੁਰਬਾਣੁ ਕੀਆ॥ 33॥

Rraarraiy, raarr(i) kureh(i) kiya praani, Tiseh(i) dhiyaavhou j(i) amar hoa. Tiseh(i) dhiyaavhou, Sach(u) smaavhou, Oas(u) vit-houn koorbaan(u) keeya. 33.

Word Meaning: Raar(i) = quarrel; complain. Vit-houn = for.

MEANING: What are you quarrelling (complaining) about, oh man? (Rather than complaining about your unmet desires) Recite the Naam of the immortal Waheguru so as to merge into Him. I will gladly sacrifice my life for Him. 33.

ਹਾਹੈ ਹੋਰੁ ਨ ਕੋਈ ਦਾਤਾ ਜੀਅ ਉਪਾਇ ਜਿਨਿ ਰਿਜਕੁ ਦੀਆ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਹਰਿ ਨਾਮਿ ਸਮਾਵਹੁ ਅਨਦਿਨੁ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਆ॥ 34॥

Haahaiy, hoar(u) na koyee Daata, jea oopaayay Jin(i) rijk(u) deeya. Hur(i) Naam(u) dhiyaavhou, Hur(i) Naam(u) smaavhou, undin(u) laaha Hur(i) Naam(u) leeya. 34.

Word Meaning: Rijk(u) = necessities of life. Laaha = benefit.

MEANING: Waheguru creates the living beings and provides for all their necessities; there is no other provider than Him. Always recite His Naam, and get fully absorbed in His Naam, the benefit of which is that one gets connected with Him. 34.

ਆਇੜੈ ਆਪਿ ਕਰੇ ਜਿਨਿ ਛੋਡੀ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ॥ ਕਰੇ ਕਰਾਏ ਸਭ ਕਿਛੁ ਜਾਣੈ ਨਾਨਕ ਸਾਇਰ ਇਵ ਕਹਿਆ॥ 35॥1॥

Aayayrraiy, Aap(i) kuray Jin(i) chhoadi, jo kichh(u) kerna, su kur(i) ruhhiya. Kuray kuraayay, subh kichh(u) jaanaiy, Nanak shaayir ivv kuhhiya. 35.1.

Word Meaning: Chhoadi = has (created). Shaayir = poet. Ivv = (like) this.

MEANING: Waheguru has created the world, and is doing whatever He has to do. Poet Nanak maintains that Waheguru does everything, makes living beings do whatever He wants, and knows everything about His creation. 35.

ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 3 ਪਟੀ

Ek Onkar Satgur Persad(i). **Raag Assa Mehla 3, Putti.**

ਅਯੋ ਅੰਕੈ ਸਭੁ ਜਗੁ ਆਇਆ ਕਾਖੇ ਘੰਕੈ ਕਾਲੁ ਭਇਆ॥ ਰੀਰੀ ਲਲੀ ਪਾਪ ਕਮਾਣੇ ਪੜਿ ਅਵਗਣ ਗੁਣ ਵੀਸਰਿਆ॥ 1॥

(PAGE 434 continues): Ayyo Angaiy subh(u) jug(u) aaya, Kaakhaiy Ghungaiy kaal(u) bhuyya. Reeri Lulli paap kmaanay, purr(i) uvgun, goom veesriya. 1.

Word Meaning: Ayyo Angaiy = the vowels: a, e, u, a(n), etc. Kaakhaiy Ghunghaiy = the letters: k, kh, g, gh, and (n)g. Kaal(u) = death. Reeri Lulli = the Hindi letters: r(i), ri, liri, li. Paap Kmaanaay = The grave sins committed on earth by malicious criticism by demons in the carnation of their mother (Bhai Kahn Singh Ji Nabha). Uvgun = ill qualities. Veesuriya = forgotten.

MEANING: The world, which has been created (by Waheguru), is subject to death. But forgetting death, the people read about things that generate evil qualities (of the demons' mother) in them whereby they forget the noble qualities and commit sins. 1.

ਮਨ ਐਸਾ ਲੇਖਾ ਤੂੰ ਕੀ ਪੜਿਆ॥ ਲੇਖਾ ਦੇਣਾ ਤੇਰੈ ਸਿਰਿ ਰਹਿਆ॥ 1॥ ਰਹਾਉ॥

Mun, aiysa laykha tu kee purriya? Laykha dayna tayray sir(i) ruhhiya. 1. Ruhaou.

Word Meaning: Laykha = accountability of deeds. Sir(i) Ruhhiya = debt to pay off.

MEANING: What kind of accountability have you read (learned) about when you still have a debt of the accounts of your deeds to pay off, oh my mind? Pause.

ਸਿਧੰਙਾਈਐ ਸਿਮਰਹਿ ਨਾਹੀ ਨੰਨੈ ਨਾ ਤੁਧੁ ਨਾਮ ਲਇਆ॥ ਛਛੈ ਛੀਜਹਿ ਅਹਿਨਿਸਿ ਮੂੜੇ ਕਿਉ ਛੂਟਹਿ ਜਮ ਪਾਕੜਿਆ॥ 2॥

Sidhungaayiyaiy, simreh(i) naahi, Nunnaiy na toodh(u) Naam luyya. Chhuchhaiy, chheejeh(i) ehinis(i) moorray, kiyoun chhooteh(i) Jum paakrriya? 2.

Word Meaning: Sidhungaayiyaiy = the first letter of the Hindi alphabet in the form of a blessing. Before a pupil began to write the alphabet on a wooden-board, the Paandha (teacher) would write this word on his board which means "may you succeed in your objective". Nunna = the "N" letter of the Gurmukhi alphabet. Cheejeh(i) = loses strength. Ehinis(i) = day and night. Jum = Angel of death.

MEANING: You do not recite (Waheguru's) Naam, oh man. (Without the Naam), you are losing moral strength (span of life) day and night. So, how will you get free from the clutches of the Angel of Death, oh foolish man? 2.

ਬਬੈ ਬੂਝਹਿ ਨਾਹੀ ਮੂੜੇ ਭਰਮਿ ਭੁਲਾ ਤੇਰਾ ਜਨਮੁ ਗਇਆ॥ ਅਣਹੋਦਾ ਨਾਉ ਧਰਾਇਓ ਪਾਧਾ ਅਵਰਾ ਕਾ ਭਾਰੁ ਤੁਧੁ ਲਇਆ॥ 3॥

Bubbaiy, boojheh(i) naahi moorray, bherm(i) bhoola tayra junum(u) guyya. Unhoanda naaoun dhuraayo paandha, uveraan ka bhaar(u) toodh(u) luyya. 3.

Word Meaning: Boojheh(i) = realize. Bherm(i) Bhoola = misled by misbeliefs. Unhonda = undeserving. Dhuraayo = have taken. Paandha = teacher.

MEANING: You do not realize that misled by your misbeliefs (illusions), you are wasting away your precious human life, oh Pundit. You have taken the undeserving name of teacher for yourself (because rather than educating spirituality to your pupils, you are teaching them the attractions of Maya), and thus carry the burden of their mistakes (lack of noble qualities) on your shoulders.

ਜਜੈ ਜੋਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹਿਗਾ॥ ਏਕੁ ਸਬਦੁ ਤੂ ਚੀਨ੍ਹਹਿ ਨਾਹੀ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵਹਿਗਾ॥ 4॥

Jujjaiy jot(i) hir(i) luyyi tayri moorray, unt(i) guyya puchhutaavehinga. Aik(u) Shabad(u) tu cheeneh(i) naahi, phir(i), phir(i) jooni aavehinga. 4.

Word Meaning: Jot(i) = light (enlightenment; wisdom). Hir(i) Luyyi = stolen, taken away. Cheeneh(i) = recognize.

MEANING: (Attractions of Maya) have robbed you of your wisdom; so, you will repent when you appear before Waheguru, oh man. You do not recognize the importance of Waheguru's Shabad, because of which you will take rebirths again and again. 4.

ਤੁਧੁ ਸਿਰਿ ਲਿਖਿਆ ਸੋ ਪੜੁ ਪੰਡਿਤ ਅਵਰਾ ਨੋ ਨ ਸਿਖਾਲਿ ਬਿਖਿਆ॥
(ਅੰਗ 435)॥ ਪਹਿਲਾ ਫਾਹਾ ਪਾਇਆ ਪਾਧੇ ਪਿਛੋ ਦੇ ਗਲਿ ਚਾਟੜਿਆ॥ 5॥

Toodh(u) sir(i) likhiya so purr(u) Pundit, uvraan nu na sikhaal(i) bikhiya.

(PAGE 435): Pehla phaaha paaya paandhay, pichhoun day gul(i) chaatrriyaan. 5.

Word Meaning: Sir(i) Likhiya = Waheguru's Huqam for you. Bikhiya = poison; Maya. Phaaha = noose. Gul(i) Chaatrriyaan = around the neck of the pupils.

MEANING: Recognize Waheguru's Huqam for you, and do not teach the attractions of Maya to others, oh pundit. First, the teacher puts the noose of Maya around his own neck (gets trapped in its bonds), and then does the same to his pupils. 5.

ਸਸੈ ਸੰਜਮੁ ਗਇਓ ਮੂੜੇ ਏਕੁ ਦਾਨੁ ਤੁਧੁ ਕੁਥਾਇ ਲਇਆ॥ ਸਾਈ ਪੁੜੀ ਜਜਮਾਨ ਕੀ ਸਾ ਤੇਰੀ ਏਤੁ ਧਾਨਿ ਖਾਧੈ ਤੇਰਾ ਜਨਮੁ ਗਇਆ॥ 6॥

Sussaiy, sunjum(u) guyyo moorray, aik daan(u) toodh(u) koothaayn luyya. Saayee pootri jujmaan kee sa tayri, ait(u) dhaan(i) khaadhaiy tayra junum(u) guyya. 6.

Word Meaning = Sunjum(u) = control on desires. Koothaayayn = wrong place; immorally. Jujmaan = the donor. Dhaan(i) = money.

MEANING: You lost control of your desires (character) by accepting an immoral donation when you arranged a mismatch for the marriage of the daughter of your donor, which was just like your own daughter, oh pundit. 6.

NOTE: Until about sixty-seventy years ago, marriages were arranged by the family Brahmans. Sometimes, the Brahman will accept money from one family for a non-deserving match, and get their child married into another family which deserved a much better match.

ਮੰਮੈ ਮਤਿ ਹਿਰਿ ਲਈ ਤੇਰੀ ਮੂੜੇ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਪਇਆ॥ ਅੰਤਰ ਆਤਮੈ ਬ੍ਰਹਮੁ ਨ ਚੀਨ੍ਹਿਆ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜੁ ਭਇਆ॥ 7॥

Mummaiy, mut(i) hir(i) luyyi tayri moorray, haumein vudda roag(u) puyya. Untar aatmaiy Braham(u) na cheeniya, Maya ka moohtaaj bhuyya. 7.

Word Meaning: Hir(i) Luyyi = taken away. Moohtaaj = subservient; slave.

MEANING: The ego of the man is a grave disease which takes his wisdom away. He does not recognize Waheguru in his mind and becomes a slave of Maya. 7.

ਕਕੈ ਕਾਮਿ ਕ੍ਰੋਧਿ ਭਰਮਿਓਹੁ ਮੂੜੇ ਮਮਤਾ ਲਾਗੇ ਤੁਧੁ ਹਰਿ ਵਿਸਰਿਆ॥ ਪੜਹਿ ਗੁਣਹਿ ਤੂੰ ਬਹੁਤੁ ਪੁਕਾਰਹਿ ਵਿਣੁ ਬੂਝੈ ਤੂੰ ਡੂਬਿ ਮੁਆ॥ 8॥

Kukkaiy, kaam(i) kroadh(i) bhermiyo moorray, mumta laagay toodh(u) Hur(i) visriya. Purreh(i) gooneh(i) tu buhout(u) pookaareh(i), vin(u) boojhaiy tu doob(i) mooa. 8.

Word Meaning: Bhermiyo = misled. Mumta = family attachments. Gooneh(u) = ponder. Pookaarh(i) = preach aloud.

MEANING: You are misled from the right path under the influence of lust, rage, and family attachments, and have forgotten Waheguru, oh pundit. You read religious books, ponder on them, and preach their message to the public in a loud voice. But, without realizing Waheguru, you will drown in the sea of Maya. 8.

ਤਤੈ ਤਾਮਸਿ ਜਲਿਓਹੁ ਮੂੜੇ ਥਥੈ ਥਾਨੁ ਭਰਿਸਟੁ ਹੋਆ॥ ਘਘੈ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਤੂ ਮੂੜੇ ਦਦੈ ਦਾਨੁ ਨ ਤੁਧੁ ਲਇਆ॥

Tuttaiy taamus(i) juliyoh moorray, Thuthaiy thaan(u) bhrisht(u) hoa. Ghughaiy ghur(i) ghur(i) phireh(i) tu moorray, duddaiy daan(u) na toodh(u) luyya. 9.

Word Meaning: Taamus(i) = darkness of rage. Juliyoh = are burning. Thaan(u) = heart. Bhrisht(u) = impure; filthy. Daan(u) = donation (of Waheguru's Naam).

MEANING: You are burning (suffering) in rage, and your heart (mind) has become filthy. You visit the house of each of your donors to collect donations, but you never beg for the donation of (Waheguru's Naam). 9.

ਪਪੈ ਪਾਰਿ ਨ ਪਵਹੀ ਮੂੜੇ ਪਰਪੰਚਿ ਤੂੰ ਪਲਚਿ ਰਹਿਆ॥ ਸਚੈ ਆਪਿ ਖੁਆਇਓਹੁ ਮੂੜੇ ਇਹੁ ਸਿਰਿ ਤੇਰੈ ਲੇਖੁ ਪਇਆ॥ 10॥

Puppaiy, paar)i) na puvhee moorray, perpunch(i) tu pulch(i) ruhhiya. Sachaiy, Aap(i) khooayoh moorray, eh(u) sir(i) tayraiy laykh(u) puyya. 10.

Word Meaning: Paar(i) = the other end of the sea of Maya (union with Waheguru).
Perpunch(i) = in worldly affairs. Pulch(i) = entangled in. Khooayoh = misled.

MEANING: You are very deeply entangled in the (Maya-related) worldly affairs; so, how will you get to the other end of the sea of Maya, oh foolish man? Actually, Waheguru has Himself misled you, as indicated by the writings on your forehead, which are based on your previous deeds. 10.

ਭਭੈ ਭਵਜਲਿ ਡੂਬੋਹੁ ਮੂੜੇ ਮਾਇਆ ਵਿਚਿ ਗਲਤਾਨੁ ਭਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ਏਕ ਘੜੀ ਮਹਿ ਪਾਰਿ ਪਇਆ॥ 11॥

Bhubhaiy, bhuvjul(i) doob-hou moorray, Maya vich(i) gultaan(u) bhuyya. Gur persadi Aiko jaanaiy, aik ghurri meh(i) paar(i) puyya. 11.

Word Meaning: Bhuvjul(i) = in the world-sea (which is the root of rebirths). Gultaan = intoxicated to oblivion. Aiko Jaanaiy = realize Waheguru.

MEANING: You are intoxicated by Maya to oblivion, and are drowning in the world-sea. If you recognize Waheguru in the shelter of the Guru, you can get across the sea in a moment. 11.

ਵਵੈ ਵਾਰੀ ਆਈਆ ਮੂੜੇ ਵਾਸੁਦੇਉ ਤੁਧੁ ਵੀਸਰਿਆ॥ ਇਹ ਵੇਲਾ ਨ ਲਹਸਹਿ ਮੂੜੇ ਫਿਰਿ ਤੂੰ ਜਮ ਕੈ ਵਸਿ ਪਇਆ॥ 12॥

Vuvaiy vaari aayiyaa moorray, Vaasdayo toodh(u) veesuriya. Eh vayla na lehseh(i) moorray, phir(i) tu Jum kaiy vus(i) puyya. 12.

Word Meaning: Vaari = turn; opportunity. Vaasdayo = Waheguru. Vayla = time; opportunity. Lehseh(i) = will get. Jum = the Angel of death.

MEANING: It is your opportunity (to unite with Waheguru) now that (you are given human life); but you have forgotten Him. Remember, you will not get this opportunity again, as you will be in the control of the Angel of death (and will be forced to reincarnate. 12.

झੈ ਕਦੇ ਨ ਝੁਰਹਿ ਮੂੜੇ ਸਤਿਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂੰ ਵਿਖਾ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਗੁਰੁ ਨਹੀ ਕੋਈ ਨਿਗੁਰੇ ਕਾ ਹੈ ਨਾਉ ਬੁਰਾ॥ 13॥

Jhujhaiy, kuday na jhooreh(i) moorray, Satgur ka oopdaysh(u) soon tu vikha. Satgur baajhoun gur(u) nuhee koyee, niguray ka haiy naaoun booraa. 13.

Word Meaning: Jhooreh(i) = repent; complain. Niguray = without Guru.

MEANING: If you show (prove by your actions) that you have listened to the Guru's advice, you will never have to repent (for the missed opportunity to enjoy bliss). There is no other spiritual guru than Satguru (who can save you from moral weakness). An individual without Satguru has a bad name (reputation). 13.

ਧਧੈ ਧਾਵਤ ਵਰਜਿ ਰਖੁ ਮੂੜੇ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਪਇਆ॥ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਰਸ ਪੀਵਹਿ ਜੁਗਾ ਜੁਗੰਤਰਿ ਖਾਹਿ ਪਇਆ॥ 14॥

Dhudhaiy, dhaavut verj(i) rukh(u) moorray, untar(i) tayraiy nidhaan(u) puyya. Gurmukh(i) hoveh(i) ta rus peeveh(i), jooga jooguntar(i) khaah(i) puyya. 14.

Word Meaning: Dhaavut = (mind) rushing in every direction. Verj(i) = control. Nidhaan = treasure (of noble qualities); Waheguru. Rus = sweetness. Jooga Jooguntar(i) = for eons; till eternity.

MEANING: Keep your mind, which is rushing in every direction under control, oh man. The source of all noble qualities, Waheguru, is present in your mind. If you enjoy His sweet Naam in the shelter of the Guru, you will be able to enjoy it to eternity (because you will become part of Waheguru). 14.

ਗਗੈ ਗੋਬਿੰਦੁ ਚਿਤਿ ਕਰਿ ਮੂੜੇ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ॥ ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਇ ਮੂੜੇ ਪਿਛਲੇ ਗੁਨਹ ਸਭ ਬਖਸਿ ਲਇਆ॥ 15॥

Guggaiy, Gobind(u) chit(u) kur(i) moorray, gulleen kinaiy na paaya. Gur kay Churn hirdaiy vusaayay moorray, pichhlay goonah subh bukhsh(i) luyya. 15.

Word Meaning: Chit(i) Kur(i) = keep fresh in mind. Goonah = sins; misdeeds.

MEANING: Keep Waheguru fresh in your mind; nobody has ever realized Him simply by talking about Him, oh foolish man. If you embed Guru's Feet (Shabad) in your heart, all your previous sins will be forgiven, oh foolish man. 15.

ਹਾਹੈ ਹਰਿ ਕਥਾ ਬੂਝੁ ਤੂੰ ਮੂੜੇ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ ਮਨਮੁਖਿ ਪੜਹਿ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ॥ 16॥

Haahaiy, Hur(i) kutha boojh(u) tu moorray, ta suda sookh(u) hoyee. Munmukh(i) purreh(i), tayta dookh(u) laagaiy, vin(u) Satgur mookt na hoyee. 16.
Word Meaning: Kutha = saga; (His) noble qualities. Mookut(i) = emancipation.
MEANING: If you want everlasting comfort, then comprehend the saga of Waheguru (make a connection with Him), oh foolish man. The Maya-engrossed man suffers more, and more as he reads religious books (to impress others) (which bind him more with Maya); no one can be emancipated without taking shelter of Satguru. 16.

ਰਾਰੈ ਰਾਮੁ ਚਿਤੁ ਕਰਿ ਮੂੜੇ ਹਿਰਦੈ ਜਿਨਿ ਕੈ ਰਵਿ ਰਹਿਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨੀ ਰਾਮੁ ਪਛਾਤਾ ਨਿਰਗੁਣ ਰਾਮੁ ਤਿਨੀ ਬੂਝਿ ਲਹਿਆ॥ 17॥
Raaraiy, Ram(u) chit(u) kur(i) moorray, hirdaiy jin(i) kaiy ruv ruhhiya. Gur persadi jinhi Ram(u) puchhaata, nirgoon Ram(u) tinhi boojh)i) luhhiya. 17.
Word Meaning: Ruv(i) Ruhhiya = is present. Nirgoon = formless (Waheguru).
MEANING: Remember Waheguru in the company of those true devotees whose hearts have been enlightened by His presence. Those, who recognize Waheguru by the grace of Satguru, realize (get united with) the formless Waheguru. 17.

ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ ਅਕਥੁ ਨ ਜਾਈ ਹਰਿ ਕਥਿਆ॥ ਨਾਨਕ ਜਿਨ ਕਉ ਸਤਿਗੁਰ ਮਿਲਿਆ ਤਿਨ੍ਹ ਕਾ ਲੇਖਾ ਨਿਬੜਿਆ॥ 18॥1॥2॥
Tayra unt(u) na jaayee lukhiya, akuth(u) na jaayee Hur(i) kuthiya. Nanak, jin kuou Satgur miliya, tinh ka laykha nibrriya. 18.1.2.
Word Meaning: Unt(i) = limits. Lukhiya = see; find; comprehend. Akuth(u) = indescribable. Laykha Nibrriya = account of deeds cleared (settled).
MEANING: Nobody can find the limits of the indescribable Waheguru, or describe Him. But the account of bad deeds of those lucky individuals gets cleared who get connected with Satguru, oh Nanak. 18.1.2.

ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ਛੰਤ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag Assa Mehla 1, Chhunt Ghur(u) 1. Ek Onkar Satgur Persad(i).

ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੜੀਏ ਮੇਰਾ ਪਿਰੁ ਰਲੀਆਲਾ ਰਾਮ॥ ਧਨ ਪਿਰ ਨੇਹੁ ਘਣਾ ਰਸਿ ਪ੍ਰੀਤਿ ਦਇਆਲਾ ਰਾਮ॥ (ਅੰਗ 436)॥ ਧਨ ਪਿਰਹਿ ਮੇਲਾ ਹੋਇ ਸੁਆਮੀ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ॥ ਸੋਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪਿਰ ਕੈ ਸਾਤ ਸਰ ਅੰਮ੍ਰਿਤ ਭਰੇ॥ ਕਰਿ ਦਇਆ ਮਇਆ ਦਇਆਲ ਸਾਚੇ ਸਬਦਿ ਮਿਲਿ ਗੁਣ ਗਾਵਓ॥ ਨਾਨਕਾ ਹਰਿ ਵਰੁ ਦੇਖਿ ਬਿਗਸੀ ਮੁੰਧ ਮਨਿ ਓਮਾਹਓ॥ 1॥ ਮੁੰਧ ਸਹਜਿ ਸਲੋਨੜੀਏ ਇਕ ਪ੍ਰੇਮ ਬਿਨੰਤੀ ਰਾਮ॥ ਮੈ ਮਨਿ ਤਨਿ ਹਰਿ ਭਾਵੈ ਪ੍ਰਭ ਸੰਗਮਿ ਰਾਤੀ ਰਾਮ॥ ਪ੍ਰਭ ਪ੍ਰੇਮਿ ਰਾਤੀ ਹਰਿ ਬਿਨੰਤੀ ਨਾਮਿ ਹਰਿ ਕੈ ਸੁਖਿ ਵਸੈ॥ ਤਉ ਗੁਣ ਪਛਾਣਹਿ ਤਾ ਪ੍ਰਭ ਜਾਣਹਿ ਗੁਣਹ ਵਸਿ ਅਵਗਣ ਨਸੈ॥ ਤੁਧੁ ਬਾਝੁ ਇਕ ਤਿਲੁ ਰਹਿ ਨ ਸਾਕਾ ਕਹਣਿ ਸੁਨਣਿ ਨ ਧੀਜਏ॥ ਨਾਨਕਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਿ ਪੁਕਾਰੇ ਰਸਨ ਰਸਿ ਮਨੁ ਭੀਜਏ॥ 2॥ ਸਖੀਹੋ ਸਹੇਲੜੀਹੋ ਮੇਰਾ ਪਿਰ ਵਣਜਾਰਾ ਰਾਮ॥ ਹਰਿ ਨਾਮੁ ਵਣੰਜਿਆ ਰਸਿ ਮੋਲ ਅਪਾਰਾ ਰਾਮ॥ ਮੋਲਿ ਅਮੋਲੋ ਸਚਿ ਘਰਿ ਢੋਲੋ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮੁੰਧ ਭਲੀ॥ ਇਕਿ ਸੰਗਿ ਹਰਿ ਕੈ ਕਰਹਿ ਰਲੀਆ ਹਉ ਪੁਕਾਰੀ ਦਰਿ ਖਲੀ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸ੍ਰੀਧਰ ਆਪਿ ਕਾਰਜੁ ਸਾਰਏ॥ ਨਾਨਕ ਨਦਰੀ ਧਨ ਸੋਹਾਗਣਿ ਸਬਦੁ ਅਭ ਸਾਧਾਰਏ॥ 3॥ ਹਮ ਘਰਿ ਸਾਚਾ ਸੋਹਿਲੜਾ ਪ੍ਰਭ ਆਇਅੜੇ ਮੀਤਾ ਰਾਮ॥ ਰਾਵੇ ਰੰਗਿ ਰਾਤੜਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ ਰਾਮ॥ ਆਪਣਾ ਮਨ ਦੀਆ ਹਰਿ ਵਰੁ ਲੀਆ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਵਏ॥

ਮਨੁ ਤਨੁ ਪਿਰ ਆਗੈ ਸਬਦਿ ਸਭਾਗੈ ਘਰਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਣੇ॥ ਬੁਧਿ ਪਾਠਿ ਨ ਪਾਈਐ ਬਹੁ ਚਤੁਰਾਈਐ ਭਾਇ ਮਿਲੈ ਮਨਿ ਭਾਣੇ॥ ਨਾਨਕ ਠਾਕੁਰ ਮੀਤ ਹਮਾਰੇ ਹਮ ਨਾਹੀ ਲੋਕਾਣੇ॥ 4॥1॥

Moondh jobun(i) baalurriyay, mayra Pir(u) ruliyaala Ram. Dhun Pir nayhou ghunaa, rus(i) preet(i) Duyyala Ram.

(PAGE 436): Dhun Pireh(i) mayla hoyay Soami, aap(i) Prubh(u) kirpa kuray. Sayja soohaavi sung(i) Pir kaiy, saat sur Amrit bhuray. Kur(i) duyya, muyya Duyyal Saachay, Shabad(i) mil(i) goon gaavhou. Nanaka, Hur(i) Vur(u) daykh(i) bigsi, moondh mun(i) omaahou. 1. ----------

Word Meaning: Chhunt = a kind of long lyric, normally with four stanzas, but which could increase to even ten stanzas. Moondh = young woman. Jobun(i) = in youth. Baalurri = immature. Ruliyaala = blissful; source of blissfulness. Dhun = woman; human being. Pir = husband; Waheguru. Nayhou = love. Ghunaa = very much. Rus(i) = with great taste; with zest. Duyyala = kind. Soami = Lord. Sayja = heart-bed. Soohaavi = pleasant. Saat Sur = the seven sources (five senses, mind, and wisdom. Muyya = kindness. Vur(u) = husband. Bigsi = bloomed. Omaaho = gusto. 1.

MEANING: you are intoxicated in your youthfulness, and are immature (ignorant) about Waheguru, who is very kind, and is the source of blissfulness, oh young woman (human being). If you remember Him (recite His Naam) with love, you will enjoy His sweetness and foster deep love for Him in your heart. However, one can connect with Him only through His kindness. (When one gets connected with Him), the bed of his heart becomes very pleasant (blissful) and all his five senses, his mind, and his wisdom, get filled with Amrit (noble qualities) in His company. We should pray to the kind Waheguru that He connects us with His devotees in whose holy company we may sing His praise with Guru's Shabad. With zest in her mind, when the young woman (human being) gets connected with Waheguru-Husband in the company of the holy devotees, her heart blooms to "see" Him, oh Nanak. 1.

-------- Moondh Sehj(i) sloanurriyay, ikk praym binunti Ram. Mein mun(i), tun(i) Hur(i) bhaavaiy, Prubh sungum(i) raati Ram. Prubh praym(i) raati, Hur(i) binunti, Naam(i) Hur(i) kaiy sookh(i) vusaiy. Tuou goon puchhaaneh(i), ta Prubh jaaneh(i), goonaa vus(i) uvgun nusaiy. Toodh(u) baajh(u) ikk til(u) reh na saakaan, kehn(i) soonun(i) na dheejyay. Nanaka, priyo, priyo kur(i) pookaaray, rusn rus(i) mun(u) bheejay. 2. ------

Word Meaning: Sehj(i) = in blissful state (with full concentration). Sloanurri = having beautiful eyes (appreciative of the noble qualities of Waheguru). Bhaavaiy = is liked. Sungum(i) = with union. Raati = imbued. Tuou = You. Jaanaiy = gets connected. Vus(i) = dwell. Uvgun = bad qualities. Til(u) = very small in size, like a sesame seed. Dheejaiy = gain strength; fine peace. Priyo = dear. Rusn = tongue. 2.

MEANING: (When the young woman becomes appreciative of Waheguru's noble qualities), she prays to Him with love and full concentration (in a high spiritual state) that she loves Him with her body and mind; and imbued in His love, she gets connected with Him. With this prayer and His Naam in mind, she is imbued with His love and enjoys bliss. When a devotee recognizes Waheguru's noble qualities, she too, acquires noble qualities while her bad qualities run away, and she gets connected with Him. At that stage, she cannot live without Waheguru even for a short time, and her mind does not find peace just by talking or listening about Him. She recites His Naam calling "my dear, my dear" and her tongue enjoys the sweetness of His Naam while her mind gets imbued with love for Him, oh Nanak. 2.

---------- Sukhiyo, suhaylurriyo, mayra Pir vunjaara Ram. Hur(i) Naam vununjurriya, rus(i) moal apaara Ram. Moal(i) amoalo, Sach(i) ghur(i) Dholo, Prubh bhaavaiy ta moondh bhulee. Ikk sung(i) Hur(i) kaiy kureh(i) ruliyaan, huoun pookaareen Dur(i) khulee. Kern Kaarun

sumruthSridhur, Aap(i) kaaruj(u) saaryay. Nanak nudri dhun sohaagun(i), Shabad(u) ubh sadhaaray. 3. ----------

Word Meaning: Sukhee = Suhayli = friends. Vunjaara = trader (takes your mind and gives His Naam). Vununjurriya = traded. Rus(i) = with sweetness. Apaara = without limit. Amoalo = priceless. Dholo = husband (Waheguru). Bhulee = good; lucky. Ruliyaan = enjoyment. Huoun = me; I. Pookaareen = call (pray) loudly. Kern Kaarun = source of all creation. Sumruth = capable; omnipotent. Sridhur = Maya's Husband (Waheguru). Ubh = heart. Sadhaaray = supports. 3.

MEANING: My Dear (Waheguru) is a trader (He takes away your bad qualities, and adorns you with virtues in the form of His Naam), oh my friends. Whoever deals in His Naam with sweetness (love), attains the high spiritual state which is priceless. With His approval, such a priceless heart becomes a permanent dwelling for Waheguru. But only that human-bride is good (lucky) who is liked by Waheguru. Some fortunate devotees enjoy the company of Waheguru; I also loudly pray at His door, begging that He connect me to Him. But, Waheguru, which is the source of all creation, is omnipotent, and is the husband of Maya; He, Himself makes the life of the devotee successful (connects her with Him). That woman is lucky whose heart is supported with Guru's Shabad (who has Guru's Shabad at heart) and thus gets married to Waheguru (gets connected with Him), oh Nanak. 3.

---------- Hum ghur(i) saacha sohilurra, Prubh aayayrray meeta Ram. Raavay rung(i) raaturriya, mun leeurra, deeta Ram. Aapna mun deeya, Hur(i) Vur(u) leeya, jiyoun bhaavaiy tiyoun raavyay. Mun(u), tun(u) Pir aagaiy Shabad(i) subhaagaiy, ghur(i) Amrit ful(u) paavyay. Boodh(i) paatth(i) na paayiyaiy, buhou chuturaayiyaiy, bhaayay milaiy mun(i) bhaanay. Nanak Tthaakur meet humaaray, hum naahi lokaanay. 4.1.

Word Meaning: Ghur = heart. Sohilurra = song of happiness. Raavay = enjoys; loves. Rung = love. Vur(u) = husband. Subhaagaiy = fortunate. Boodh(i) = wisdom. Paath = recitation of religious books. Chuturaayiyaiy = cleverness. Bhaayay = with love. Lokaanay = (devotee) of other people. 4.

MEANING: My friend, Waheguru, has come to reside in my mind, and I feel as if a song of happiness is playing there (my mind is dancing in happiness). I surrendered my mind to Waheguru, and received (enshrined) His Naam in my heart; now, imbued in His love, my heart is enjoying union with Him. By surrendering my mind, I won Waheguru as my husband, and He enjoys it (loves me) the way He pleases. With Guru's Shabad, I offered my mind and body in His service, and I am fortunate to enjoy His Naam-Amrit in my heart. One cannot realize Waheguru by any wisdom, recitation of religious books, or by one's sharp shrewdness. Waheguru can be realized only with love, and that too only with His Will. My Lord is my only friend, and I do not recognize anyone else as my Guru, oh Nanak. 4.1.

ਆਸਾ ਮਹਲਾ 1॥ ਅਨਹਦੋ ਅਨਹਦੁ ਵਾਜੈ ਰੁਣਝੁਣਕਾਰੇ ਰਾਮ॥ ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਲਾਲ ਪਿਆਰੇ ਰਾਮ॥ ਅਨਦਿਨੁ ਰਾਤਾ ਮਨੁ ਬੈਰਾਗੀ ਸੁੰਨ ਮੰਡਲਿ ਘਰੁ ਪਾਇਆ॥ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਪਿਆਰਾ ਸਤਿਗੁਰਿ ਅਲਖ ਲਖਾਇਆ॥ ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਤਿਤੁ ਮਨੁ ਰਾਤਾ ਵੀਚਾਰੇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਅਨਹਦ ਰੁਣਝੁਣਕਾਰੇ॥ 1॥ ਤਿਤੁ ਅਗਮ ਤਿਤੁ ਅਗਮਪੁਰੇ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ ਰਾਮ॥ ਸਚੁ ਸੰਜਮੋ ਸਾਰਿ ਗੁਣਾ ਗੁਰ ਸਬਦ ਕਮਾਈਐ ਰਾਮ॥ ਸਚੁ ਸਬਦੁ ਕਮਾਈਐ ਨਿਜ ਘਰਿ ਜਾਈਐ ਪਾਈਐ ਗੁਣੀ ਨਿਧਾਨਾ॥ ਤਿਤੁ ਸਾਖਾ ਮੂਲੁ ਪਤੁ ਨਹੀ ਡਾਲੀ ਸਿਰਿ ਸਭਨਾ ਪਰਧਾਨਾ॥ ਜਪੁ ਤਪੁ ਕਰਿ ਕਰਿ ਸੰਜਮ ਥਾਕੀ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨਹੀ ਪਾਈਐ॥ ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗ ਜੀਵਨੁ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈਐ॥ 2॥ ਗੁਰੁ ਸਾਗਰੋ ਰਤਨਾਗਰੁ ਤਿਤੁ ਰਤਨ ਘਣੇਰੇ ਰਾਮ॥

(ਅੰਗ 437)॥ ਕਰਿ ਮਜਨੋ ਸਪਤ ਸਰੇ ਮਨ ਨਿਰਮਲ ਮੇਰੇ ਰਾਮ॥ ਨਿਰਮਲ ਜਲ ਨਾਏ ਜਾ ਪ੍ਰਭ ਭਾਏ ਪੰਚ ਮਿਲੇ ਵੀਚਾਰੇ॥ ਕਾਮੁ ਕਰੋਧੁ ਕਪਟੁ ਬਿਖਿਆ ਤਜਿ ਸਚੁ ਨਾਮੁ ਉਰਿਧਾਰੇ॥ ਹਉਮੈ ਲੋਭ ਲਹਰਿ ਲਬ ਥਾਕੇ ਪਾਏ ਦੀਨ ਦਇਆਲਾ॥ ਨਾਨਕ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਈ ਸਾਚੇ ਗੁਰ ਗੋਪਾਲਾ॥ 3॥ ਹਉ ਬਨੁ ਬਨੋ ਦੇਖਿ ਰਹੀ ਤ੍ਰਿਣ ਦੇਖਿ ਸਬਾਇਆ ਰਾਮ॥ ਤ੍ਰਿਭਵਣੋ ਤੁਝਹਿ ਕੀਆ ਸਭੁ ਜਗਤ ਸਬਾਇਆ ਰਾਮ॥ ਤੇਰਾ ਸਭੁ ਕੀਆ ਤੂੰ ਥਿਰੁ ਥੀਆ ਤੁਧੁ ਸਮਾਨਿ ਕੋ ਨਾਹੀ॥ ਤੂੰ ਦਾਤਾ ਸਭ ਜਾਚਿਕ ਤੇਰੇ ਤੁਧੁ ਬਿਨੁ ਕਿਸੁ ਸਾਲਾਹੀ॥ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੀਜੈ ਦਾਤੇ ਤੇਰੀ ਭਗਤ ਭਰੇ ਭੰਡਾਰਾ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਨਾਨਕੁ ਕਹੈ ਵੀਚਾਰਾ॥ 4॥2॥

Assa Mehla 1: Anhudo, anhud(u) vaajaiy, roonjhoonkaaray Ram. Mayra muno, mayra mun(u) raata, Laal Piyaray Ram. Undin(u) raata mun(u) baiyraagi, soonn mundul(i) ghur(i) paaya. Aad(i) Purakh(u) uprumpur(u) Piyara, Satgur(i) Alukh lukhaaya. Aasun(i) baiysun(i), thir(u) Narayin(u), tit(u) mun(u) raata veechaaray. Nanak Naam(i) ruttay baiyraagi, anhud roonjhoonkaaray. 1. ----------

Word Meaning: Unhud(u) = Divine music that the yogis claim to hear in their meditation. Vaajaiy = plays. Roonjhoonkaaray = the pleasing sound of bells and anklets. Raata = imbued. Laal = rubies; dear (informal). Baiyraagi = detached from the world, and in love wth God. Soonn = without any thoughts of Maya. Mundul(i) = in the state. Ghur(u) = heart. Aad(i) Purakh(u) = Waheguru, which is the origin of everything. Alukh = invisible. Lukhaaya = showed. Aasun = place to rest. Baisun(i) = place to sit. Thir(u) = immortal. Naraayin(u) = Waheguru. 1.

MEANING: My mind is imbued in the love of dear Waheguru, and I feel as if a lilting Divine music with the pleasing sound of bells of anklets is playing in my heart. My mind, which is detached from the world and madly in love with Waheguru (imbued in His love all the time), has attained the spiritual state above the effects of Maya. My Satguru has shown me the dear, invisible Waheguru, the origin of everything and without limits. Because of my pondering on Guru's Shabad, the immortal Waheguru has taken a seat in my mind, which is now imbued with His love. Those who are detached from Maya and love Waheguru get their minds imbued in His love and feel as if lilting Divine music is playing in their hearts, oh Nanak. 1.

---------- Tit(u) Agumm, tit(u) Agummpuray, kuhou kit(u) bidh(i) jaayiyaiy Ram. Sach(u) sunjumo, saar(i) goona, Gur Shabad kmaayiyaiy Ram. Sach(u) Shabad(u) kmaayiyaiy, nij ghur(i) jaayiyaiy, paayiyaiy Gooni Nidhana. Tit(u) shaakhaan, mool(u) put(u) nuhee daali, sir(i) subhnaa Purdhana. Jup(u) tup(u) kur(i) kur(i) sunjum thaaki, hutth(i) nigreh(i) nuhee paayiyaiy. Nanak sehj(i) milay Jug Jeevun(u), Satgur boojh boojhaayiyaiy. 2. ----------

Word Meaning: Agumm = unreachable. Pur = city. Agummpura = Inaccessible Waheguru's city (Court). Bidh(i) = ways, means; how. Sunjumo = control on senses. Saar(i) = taking care; keeping in mind. Nij Ghur(i) = one's permanent home (union with Waheguru). Gooni Nidhana = treasure of virtues (Waheguru). Mool(u) = the origin; roots of the Waheguru-Tree. Shaakhaan = branches. Put(u) = leaves. Daali = shoots (the whole creation). Jup(u) = recitation of some mantras. Tup = self-affliction (to please some deity). Thaaki = exhausted. Hutth(i) = persistence; obstinacy. Nigreh(i) = efforts to control sensual desires. Sehj(i) = in the spiritual state above Maya. Jug Jeevun(u) = Waheguru. 2.

MEANING: When I asked my holy friends if they could guide me as to how to get to the inaccessible Court of Waheguru, they advised me that one can get there by reciting His Naam with love, exercising control on his senses, remembering His virtues, and by acting on the Guru's Shabad. By acting on the Guru's eternal Shabad, one achieves union with Waheguru which is the treasure of all virtues. By taking shelter of the tree-like Waheguru, one does not need the support of any of His branches (anyone, or anything created by Him) because He

is Supreme. People have exhausted themselves by ritualistic activities like reciting some mantras, persistently torturing themselves, and with efforts to control their sensual pleasure, but without any success. Satguru has given me the understanding that Waheguru can be realized in the spiritual state above the effects of Maya, oh Nanak. 2.

--------- Gur(u) saagro ruttanagur(u), tit(u) ruttan ghunayray Ram.
(PAGE 437): Kur(i) mujno suput suray, mun nitmul mayray Ram. Nirmul jul naayay, ja Prubh bhaayay, punch milay veechaaray. Kaam(u), kroadh(u) kupt(u), bikhiya tuj(i), Sach(u) Naam(u) ooridhaaray. Haumein loabh lehur(i), lub thaakay, paayay Deen Duyyaala. Nanak Gur smaan(i) teeruth nuhee koyee, Sachay Gur Gopaala. 3. -------
Word Meaning: Saagro = sea of. Ruttanagur(u) = mine of jewels. Ghunayray = very many. Mujuno = bathe. Suput Suray = the seven pools (five senses, mind, and wisdom). Bhaayay = likes. Punch = the five demons (lust, rage, greed, attachments, and ego). Milay = come together. Veechaaray = become thoughtful; come under control. Kupt(u) = deceit. Bikhiya = (vices of) Maya. Loabh Lehur(i) = the wave of greed. 3.
MEANING: Satguru is the ocean, and the mine of jewels (virtuous qualities), and is full of them. If one takes a dip in the Guru-Ocean (in His Shabad), all his seven pools (five senses, mind, and wisdom) get purified. But only that devotee takes a dip in such holy water (of Satguru-Ocean) whom Waheguru likes and is kind to. All five demons (lust, rage, greed, worldly attachments, and ego) of such a devotee come together and become thoughtful (come under his control). By getting rid of his lust, rage, deceit, and other vices, the devotee acquires Waheguru's Naam in his heart. The waves of ego, greed, and huge appetite for tasty foods of the devotee get tired (become satisfied), and he acquires the Naam of Waheguru, who is kind to the helpless. There is no holy place like the Guru and Waheguru, oh Nanak. 3.

---------- Huou bun(u), buno daykh(i) ruhee, trin daykh(i) subaaya Ram. Tirbhuvuno Toojheh(i) keeya, subh(u) jugut subaaya Ram. Tayra subh(u) keeya, Tu thir(u) theeya, Toodh(u) smaan(i) ko naahi. Toon Daata, subh jaachik Tayray, Toodh(u) bin(u) kis(u) salaaheen. Unmungiya daan(u) deejaiy Daatay, Tayri bhugut bhuray bhundaara. Ram Naam bin(u) mookut(i) na hoyee, Nanaku) kuhhaiy veechaara. 4.2.
Word Meaning: Huoun = I; me. Trin = vegetation. Tirbhuvuno = the three-layered universe. Thir(u) = stable; immortal. Daata = provider. Jaachik = beggars. Salaaheen = sing praise. Unmungiya = without begging. Bhugut = worship. 4.
MEANING: I "see" Waheguru in every forest, in all vegetation and everywhere. He has created the three-layered universe and the whole world. Everything has been created by You, and only You are everlasting; there is nobody else like You, oh Waheguru. You are the only Provider, and everybody is a beggar at Your door. Who else is there whose praise I may sing? You bestow Your gifts on people without them asking for those, oh dear Waheguru. I beg for Your worship; please grant me that from Your treasures, which are always full. I share a thought with you (my friends) that nobody can find salvation without Waheguru's Naam, oh Nanak. 4.2

ਆਸਾ ਮਹਲਾ 1॥ ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਰਾਮ॥ ਸਚੁ ਸਾਹਿਬੋ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੋ ਧਾਰੇ ਰਾਮ॥ ਅਗਮ ਅਗੋਚਰੁ ਅਪਰ ਅਪਾਰਾ ਪਾਰਬ੍ਰਹਮੁ ਪਰਧਾਨੋ॥ ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਅਵਰੁ ਝੂਠਾ ਸਭੁ ਮਾਨੋ॥ ਕਰਮ ਧਰਮ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਸੁਰਤਿ ਮੁਕਤਿ ਕਿਉ ਪਾਈਐ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦ ਪਛਾਣੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਈਐ॥ 1॥ ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ ਰਾਮ॥ ਹਉਮੈ

ਮਮਤਾ ਮਾਇਆ ਸੰਗਿ ਨ ਜਾਈ ਰਾਮ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਚਤੁਰਾਈ ਸੰਗਿ ਨ ਸੰਪੈ ਨਾਰੇ॥ ਸਾਇਰ ਕੀ ਪੁਤ੍ਰੀ ਪਰਹਰਿ ਤਿਆਗੀ ਚਰਣ ਤਲੈ ਵੀਚਾਰੇ॥ ਆਦਿ ਪੁਰਖਿ ਇਕੁ ਚਲਤੁ ਦਿਖਾਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ॥ ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ॥ 2॥ ਮੇਰਾ ਮਨੋ ਮੇਰਾ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚੁ ਸਮਾਲੇ ਰਾਮ॥ ਅਵਗਣ ਮੇਟਿ ਚਲੇ ਗੁਣ ਸੰਗਮ ਨਾਲੇ ਰਾਮ॥ ਅਵਗਣ ਪਰਹਰਿ ਕਰਣੀ ਸਾਰੀ ਦਰਿ ਸਚੈ ਸਚਿਆਰੋ॥ ਆਵਣੁ ਜਾਵਣੁ ਠਾਕਿ ਰਹਾਏ ਗੁਰਮੁਖਿ ਤਤੁ ਵੀਚਾਰੋ॥ ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਸਖਾ ਤੂੰ ਸਚਿ ਮਿਲੈ ਵਡਿਆਈ॥ ਨਾਨਕ ਨਾਮੁ ਰਤਨੁ ਪਰਗਾਸਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ॥ 3॥ ਸਚੁ ਅੰਜਨੋ ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨਿ ਰਾਤਾ ਰਾਮ॥ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗ ਜੀਵਨੋ ਦਾਤਾ ਰਾਮ॥ ਜਗ ਜੀਵਨੁ ਦਾਤਾ ਹਰਿ ਮਨਿ ਰਾਤਾ ਸਹਜਿ ਮਿਲੈ ਮੇਲਾਇਆ॥ ਸਾਧ ਸਭਾ ਸੰਤਾ ਕੀ ਸੰਗਤਿ ਨਦਰਿ ਪ੍ਰਭੂ ਸੁਖੁ ਪਾਇਆ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਰਤੇ ਬੈਰਾਗੀ ਚੂਕੇ ਮੋਹ ਪਿਆਸਾ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਵਿਰਲੇ ਦਾਸ ਉਦਾਸਾ॥4॥3

Assa Mehla 1: Mayra muno, mayra mun(u) raata, Ram piyaray Ram. Sach(u) Sahibo, Aad(i) Purakh(u), Uprumpro dhaaray Ram. Agumm Agochur(u), Apur Apaara, Parbrahm Perdhano. Aad(i) Joogaadi, haiy bhee hosi, uver(u) jhoottha subh(u) maano. Kerm, Dherm kee saar na jaanaiy, soort(i) mookut(i) kiyoun paayiyaiy. Nanak Gurmukh(i) Shabad puchhanaiy, ehinis(i) Naam(u) dhiyayiyaiy. 1. --------

Word Meaning: Aad(i) Purakh(u) = Waheguru, which is the origin of everything. Uprumpro = Apur Apaara = beyond limits. Parbrahm = Waheguru. Aad(i) = right from the beginning. Joogaadi = before the beginning of joogs (time). Jhootha = false; perishable. Maano = believe. Saar = worth. Kerm = deeds of high morality. Dherm = the objective of human life. Soort(i) = wisdom. Mookut(i) = salvation. Ehinis(i) = day and night. 1.

MEANING: My mind is imbued with the love for Waheguru, who is the eternal Lord, the origin of everything, without limits, and who supports the whole universe. Waheguru is physically unreachable, incomprehensible, limitless, and Supreme. He was there from the beginning and before time, is here now, and will always be there; believe everything else to be perishable. The man does not know the worth of noble deeds and has no wisdom to understand the objective of human life, so how can he find salvation? He can understand all this by Guru's Shabad in His shelter, and by reciting Waheguru's Naam day and night, oh Nanak. 1.

---------- Mayra muno, mayra mun(u) maaniya, Naam(u) sukhaayee Ram. Haumein, mumta, Maya, sung(i) na jaayee Ram. Maat, pita, bhaayee, soot, chuturaayee, sung(i) na sumpaiy naaray. Saayir kee pootri purhur(i) tiyaagi, churn tulaiy veechaaray. Aad(i) Purakh(i) ikk(u) chult(u) dikhaaya, jeh daykhaan, teh soyee. Nanak Hur(i) kee bhugut
na chhoadoun, sehjay hoyay su hoyee. 2. ----------

Word Meaning: Maaniya = has been convinced. Sukhaayee = friendly; benefactor. Mumta = parental love. Chuturaayee = shrewdness. Sumpaiy = wealth. Naar = wife. Sayir Kee Pootri = the daughter of the sea (Maya). Maya (Luxmi) is one of the fourteen jewels which were retrieved from the sea when the gods and the demons jointly churned that. Purhur(i) = by pushing away; getting rid of. Tiyaagi = renounced; disowned. Churn Tulaiy = under the feet. Chult(u) = amazing feat. Sehjay = blissful state of mind. 2.

MEANING: My mind has been convinced that Waheguru's Naam is my only friend. None of man's ego, his worldly attachments, or his wealth accompanies him at death. Likewise, none of the mother, father, brothers, sons, any shrewdness, wealth, or wife of the man goes with him. By pondering (on Guru's Shabad), I have realized that all worldly attractions are different forms of Maya (and are perishable), so I have given up my love for Maya and keep it under my feet (have full control over it). I have seen an amazing feat about Waheguru that He is

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present everywhere, no matter which direction I look. So, I will never quit worshipping Him, and will feel blissful no matter what happens naturally, oh Nanak. 2.

-------- Mayra muno, mayra mun(u) nirmul, Saach(u) smaalay Ram. Uvgun mayt(i) chulay, goon sungum naalay Ram. Uvgun purhur(i), kerni saari, Dur(i) Sachaiy, sachiyaaro. Aavun(u) jaavun(u) tthaak(i) ruhaayay, Gurmukh(i) Tutt(u) veechaaro. Saajun(u), meet(u), soojaan(u), sukha Tu, Sach(i) milaiy vudiyaayee. Nanak Naam(u) ruttan purgaasiya, aiysi Gurmut(i) paayee. 3. ----------

Word Meaning: Nirmul(u) = pure. Smaalay = remember. Uvgun = ill qualities. Mayt(i) = eradicate. Sungum = union. Kerni = deeds. Saari = supreme. Sachiyaaro = the bearer of virtuous qualities. Tthaak(i) Ruhaayay = prevented. Tutt(u) = essence; Waheguru. Soojaan(u) = know-all. Sukha = friend. Pergaasiya = lighted up; enlightened. 3.

MEANING: I remember Waheguru (recite His Naam) with a pure mind, as a result of which all my evil qualities (vices) are being eradicated (disappearing), and the virtuous qualities are with me now. Getting rid of one's evil qualities is the supreme act to perform, and the bearer of virtuous qualities is recognized (honoured) in Waheguru's Court. By pondering on the virtues of Waheguru in the shelter of the Guru, one's rebirths are prevented (he does not take rebirths). Waheguru's eternal Naam is man's true friend, chum, and wise (know-all) well-wisher, and one earns respect (because of the Naam). I have acquired such advice from the Guru and my mind has been enlightened with the jewel-like Naam of Waheguru, oh Nanak. 3.

--------Sach(u) unjuno, unjun(u) saar(i), Nirunjun(i) raata Ram. Mun(i), tun(i), ruv(i) ruhhiya, Jug Jeevno Daata Ram. Jug Jeevun(u) Daata, Hur(i) mun(i) raata, sehj(i) milaiy maylaaya. Sadh subhaa Suntaan kee sungut(i), nudr(i) Prubhoo sookh(u) paaya. Hur(i) kee Bhagat(i) ruttay baiyraagi, chookay moh piyaasa. Nanak haumein maar puteenay, virlay daas, oodaasa. 4.3.

Word Meaning: Sach(u) Unjun(u) = kohl (of Waheguru's Naam). Saar(i) = putting (in the mind). Nirunjun(u) = Waheguru. Ruv(i) Ruhhiya = is present. Sehj(i) = in the spiritual state above Maya. Sadh Subha = congregation of holy devotees. Nudr(i) = kind sight. Baiyraagi = detached from the world; having love for Waheguru. Chookay = ended. Moh = attachments. Pteenay = got convinced; fall in love with. Oodaasa = detached from the world. 4.

MEANING: By wearing the kohl of Waheguru's Naam, my mind is now imbued with love for God, which is the life (basis) of the world. Now, the provider for the whole world, Waheguru, is present in my mind and body. One gets connected with the life of the world, Waheguru, by the grace of the Guru. My mind is intoxicated in a spiritual state above the effects of Maya, with love for Waheguru. I was fortunate that in the company of the holy devotees, and with the grace of the Guru, Waheguru cast His kind sight on me, as a result of which I am enjoying bliss now. The lucky individuals, who are detached from the world and have a great desire to get connected with Waheguru, get imbued in His love, and their thirst for all worldly attachments goes away (is quenched). However, there are some rare devotees who are able to overcome their selfishness and ego, detach from worldly attractions, and fall in love with Waheguru, oh Nanak. 4.3.

(ਅੰਗ 438)॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 1 ਛੰਤ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 438): Raag(u) Assa Mehla 1 Chhunt Ghur(u) 2:
Ek Onkar Satgur Persad(i).

ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ॥ ਸਭਨਾ ਕਾ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਜੀਉ॥ ਦੂਖ ਬਿਸਾਰਣਹਾਰੁ ਸੁਆਮੀ ਕੀਤਾ ਜਾ ਕਾ ਹੋਵੈ॥ ਕੋਟ ਕੋਟੰਤਰ ਪਾਪਾ ਕੇਰੇ ਏਕ ਘੜੀ ਮਹਿ ਖੋਵੈ॥ ਹੰਸ ਸਿ ਹੰਸਾ ਬਗ ਸਿ ਬਗਾ ਘਟ ਘਟ ਕਰੇ ਬੀਚਾਰੁ ਜੀਉ॥ ਤੂੰ ਸਭਨੀ ਥਾਈ ਜਿਥੈ ਹਉ ਜਾਈ ਸਾਚਾ ਸਿਰਜਣਹਾਰੁ ਜੀਉ॥1॥ ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ਹ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ॥ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਗੁਰ ਸਬਦੁ ਕਮਾਵੈ ਕਬਹੁ ਨ ਆਵਹਿ ਹਾਰਿ ਜੀਉ॥ ਤੇ ਕਬਹੁ ਨ ਹਾਰਹਿ ਹਰਿ ਹਰਿ ਗੁਣ ਸਾਰਹਿ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ॥ ਜੰਮਣ ਮਰਣੁ ਤਿਨ੍ਹਾ ਕਾ ਚੂਕਾ ਜੋ ਹਰਿ ਲਾਗੇ ਪਾਵੈ॥ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਹਰਿ ਫਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰਧਾਰਿ ਜੀਉ॥ ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਧਿਆਇਆ ਤਿਨ੍ਹ ਸੁਖੁ ਪਾਇਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਿ ਜੀਉ॥ 2॥ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਨੁ ਜੀਉ॥ ਤਾ ਕੀ ਸੇਵ ਕਰੀਜੈ ਲਾਹਾ ਹਰਿ ਲੀਜੈ ਹਰਿ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ ਜੀਉ॥ ਹਰਿ ਦਰਗਹ ਮਾਨੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜੋ ਨਰੁ ਏਕੁ ਪਛਾਣੈ॥ ਓਹੁ ਨਵ ਨਿਧਿ ਪਾਵੈ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਵੈ ਹਰਿ ਗੁਣ ਆਖਿ ਵਖਾਣੈ॥ ਅਹਿਨਿਸਿ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ ਹਰਿ ਊਤਮੁ ਪੁਰਖੁ ਪਰਧਾਨ ਜੀਉ॥ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ ਧੰਧੈ ਲਾਇਆ ਹਉ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਨੁ ਜੀਉ॥ 3॥ ਨਾਮੁ ਲੈਨਿ ਸਿ ਸੋਹਹਿ ਤਿਨ੍ਹ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ॥ ਤਿਨ ਫਲ ਤੋਟ ਨਾ ਆਵੈ ਜਾ ਤਿਸੁ ਭਾਵੈ ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਜੀਉ॥ ਜੇ ਜੁਗ ਕੇਤੇ ਜਾਹਿ ਸੁਆਮੀ ਤਿਨ੍ਹ ਫਲ ਤੋਟਿ ਨ ਆਵੈ॥ ਤਿਨ੍ਹ ਜਰਾ ਨਾ ਮਰਣਾ ਨਰਕਿ ਨ ਪਰਣਾ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਿ ਸੂਕਹਿ ਨਾਹੀ ਨਾਨਕ ਪੀੜ ਨ ਖਾਹਿ ਜੀਉ॥ ਨਾਮੁ ਲੈਨ੍ਹਿ ਸਿ ਸੋਹਹਿ ਤਿਨ੍ਹ ਸੁਖ ਫਲ ਹੋਵਹਿ ਮਾਨਹਿ ਸੇ ਜਿਣਿ ਜਾਹਿ ਜੀਉ॥ 4॥1॥4॥

Tu subhnee thaayeen, jithaiy huoun jaayeen, Saacha Sirjunhaar(u) jeeo. Subhnaa ka Daata, kerm Bidhaata, dookh bisaarunhaar(u) jeeo. Dookh bisaarunhaar(u) Soami, keeta ja ka hovaiy. Koat kotuntar paapaan kayray aik ghurree meh(i) khovaiy. Huns s(i) hunsa, bug s(i) bugga, ghut, ghut kuray beechaar(u) jeeo. Tu subhnee thaayeen jithaiy huoiun haayeen, Saacha Sirjunhaar(u) jeeo. 1. ---

Word Meaning: Sirjunhaar(u) = the creator. Daata = provider. Kerm Bidhaata = carver of one's destiny. Bisaarunhaar(u) = destroyer. Soami = Lord. Koat = forts; mountains. Kayray = of. Huns(i) = swan; a holy devotee. Bug = bugla = heron; an imposter; deceitful. Ghut, Ghut = every heart. 1.

MEANING: No matter where I go, I find You everywhere, oh, the eternal creator, Waheguru. You are the provider, the carver of the fate of people, and the destroyer of all suffering. The destroyer of all suffering, Lord, is the root of all creation. He can destroy mountains of sins in a moment. Whether it be a holy devotee or a deceitful person, He looks after every heart (every individual). I find You everywhere, no matter where I go, oh my dear Lord. 1.

------- Jinh ikk mun(i) dhiyaaya, tinh sookh(u) paaya, tay virlay sunsaar(i) jeeo. Tin Jum(u) nayrr(i) na aavaiy, Gur Shabad(u) kmaaaiy, kubhoon na aaveh(i) haar(i) jeeo. Tay kubhoon na haareh(i), Hur(i), Hur(i) goon saareh(i), tinh Jum nayrr(i) na aavaiy. Jummun(u) mern(u) tinha ka chooka, jo Hur(i) laagay paavaiy. Gurmut(i) Hur(i) rus(u) Hur(i) ful(u) paaya, Hur(i) Hur(i) Naam(u) oordhaar(i) jeeo. Jinh ikk mun(i) dhiyaaya, tinh sookh(u) paaya, tay virlay sunsaar(i) jeeo. 2.

Word Meaning: Ikk mun(i) = with a fully focused mind. Virlay = rare. Jum(u) = Angel of death. Kmaavaiy = act on diligently. Kubhoon Na = never. Haar(i) = defeat; lose. Saareh(i) = takes care; remembers. Chooka = terminated. Paavaiy = feet; take shelter. Rus(u) = sweet taste. Ful(u) = reward. Oordhaar(i) = embed in heart. 2.

MEANING: Those, who recite Waheguru's Naam with full concentration, enjoy blissfulness; but there are only a few such lucky individuals in the world. They act on Guru's Shabad diligently, and never lose the game of life (union with Waheguru). Spiritual death can never come near them. They remember Waheguru all the time, never lose the game of life, and spiritual death never goes near them. Those who take Waheguru's shelter (surrender their

wisdom and serve Him) get their birth-death cycle terminated. Those who embed Waheguru's Naam in their heart with Guru's advice, enjoy the sweet taste and reward of union with Him. Those who recite Waheguru's Naam with full concentration enjoy blissfulness, but there are only a few of them in this world. 2.

---------- Jin(i) jugut(u) oopaaya, dhundhaiy laaya, Tisaiy vit-houn koorbaan(u) jeeo. Ta kee sayv kreejaiy, laaha Hur(i) leejaiy, Hur(i) Durgeh paayiyaiy maan(u) jeeo. Hur(i) Durgeh maan(u) soyee jun(u) paavaiy, jo nur(u) Aik(u) puchhaanaiy. Oh(u) Nuv Nidh(i) paavaiy, Gurmut(i) Hur(i) dhiyaavaiy, Hur(i) goon aakh(i) vukhaanaiy. Ehinis Naam(u) Tisaiy ka leejaiy, Hur(i) ootum(u) Purakh(u) Perdhan jeeo. Jin(i) jugut oopaaya, dhundaiy laaya, huoun Tisaiy vit-houn koorbaan jeeo. 3. ---------

Word Meaning: Oopaaya = created. Dhundhaiy Laaya = put in the business of Maya. Vit-houn Koorbaan = sacrifice for. Taa Kee = His (Waheguru's). Laaha = benefit. Hur(i) = (union with) Waheguru. Maan(u) = respect; honour. Nur(u) = man. Puchhaanaiy = recognize; make a connection. Nuv Nidh(i) = the mythical nine treasures. Vukhaanaiy = says; describes. Ehinis(i) = day and night. Ootum = superior. Perdhaan = Lord. 3.

MEANING: I will gladly lay down my life for the Waheguru who has created the world, and put it in the business of Maya. One should serve such a God because of whom he will be honoured in His Court, and acquire the benefit of union with Him. But only that individual gets honoured in Waheguru's Court who recognizes (makes connection with) Him. Such an individual worships Waheguru with the Guru's advice, sings His praise, and feels blissful as if he had acquired all the nine mythical treasures. The omnipresent Waheguru is the supreme Lord of everybody; one should recite His Naam day and night. I will gladly sacrifice my life for the Waheguru, which has created the world, and put it in the business of Maya. 3.

--------- Naam(u) laiyn(i) s(i) soheh(i), tinh sookh ful hoveh(i), maaneh(i) say jin(i) jaah(i) jeeo. Tin ful toat na aavaiy, ja Tis(u) bhaavaiy, jay joog kaytay jaah(i) jeeo. Jay joog kaytay jaah(i) Soami, tinh ful toat(i) na aavaiy. Tinh juraa, na merna, nerk(i) na perna, jo Hur(i) Naam(u) dhiyavaiy. Hur(i), Hur(i) kureh(i) s(i) sookeh(i) naahi, Nanak peer na khaah(i) jeeo. Naam(u) laiynh(i) s(i) soheh(i), tinh sookh ful hoveh(i), maaneh(i) say jin(i) jaah(i) jeeo. 4.1.4.

Word Meaning: Soheh(i) = looks dignified; impressive. Maaneh(i) Say = they are honoured. Jin(i) Jaah(i) = are the winners. Toat = shortage; suffer loss. Tis(u) Bhaavaiy = are liked by Waheguru. Joog = eon; world. Kaytay = however many; anywhere. Juraa = old age. Nerk(i) = in hell. Never Sookeh(i) = never dry at heart (do not lose the bloom of the heart). Peerr = mental agony. 4.

MEANING: Those who recite Waheguru's Naam reap the reward of blissfulness, look dignified (exalted) in Waheguru's Court, and are honoured there. They win the game of life (achieve the objective of union with Waheguru). Those who are liked by Waheguru suffer no loss in their reward, no matter where they go in the world. Those who recite Waheguru's Naam never suffer any loss in their reward (of blissfulness), no matter where they go in the world, and they attain such a high spiritual level that they do not suffer from old age, or go to hell after death (because they become immortal by merging into Waheguru). Those who recite Waheguru's Naam never get dry at heart (never lose the blissfulness of heart), and never suffer from any mental agony, oh Nanak. Those who recite Waheguru's Naam reap the reward of blissfulness, look exalted in Waheguru's Court, and are honoured there. They win the game of life (achieve the objective of union with Waheguru). 4.1.4.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਮਹਲਾ 1 ਛੰਤ ਘਰੁ 3॥ ਤੂੰ ਸੁਣਿ ਹਰਣਾ ਕਾਲਿਆ ਕੀ ਵਾੜੀਐ ਰਾਤਾ ਰਾਮ॥ ਬਿਖੁ ਫਲੁ ਮੀਠਾ ਚਾਰਿ ਦਿਨ ਫਿਰਿ ਹੋਵੈ ਤਾਤਾ ਰਾਮ॥ ਫਿਰਿ ਹੋਏ ਤਾਤਾ ਖਰਾ ਮਾਤਾ ਨਾਮ ਬਿਨੁ ਪਰਤਾਪਏ॥
(ਅੰਗ 439)॥ ਓਹੁ ਜੇਵ ਸਾਇਰ ਦੇਇ ਲਹਰੀ ਬਿਜੁਲ ਜਿਵ ਚਮਕਏ॥ ਹਰਿ ਬਾਝੁ ਰਾਖਾ ਕੋਇ ਨਾਹੀ ਸੋਇ ਤੁਝਹਿ ਬਿਸਾਰਿਆ॥ ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਹਰਣਾ ਕਾਲਿਆ॥ 1॥ ਭਵਰਾ ਫੂਲਿ ਭਵੰਤਿਆ ਦੁਖੁ ਅਤਿ ਭਾਰੀ ਰਾਮ॥ ਮੈ ਗੁਰੁ ਪੂਛਿਆ ਆਪਣਾ ਸਾਚਾ ਬੀਚਾਰੀ ਰਾਮ॥ ਬੀਚਾਰਿ ਸਤਿਗੁਰੁ ਮੁਝੈ ਪੂਛਿਆ ਭਵਰੁ ਬੇਲੀ ਰਾਤਉ॥ ਸੂਰਜੁ ਚੜਿਆ ਪਿੰਡੁ ਪੜਿਆ ਤੇਲੁ ਤਾਵਣਿ ਤਾਤਉ॥ ਜਮ ਮਗਿ ਬਾਧਾ ਖਾਹਿ ਚੋਟਾ ਸਬਦ ਬਿਨੁ ਬੇਤਾਲਿਆ॥ ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਮਰਹਿ ਭਵਰਾ ਕਾਲਿਆ॥ 2॥ ਮੇਰੇ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ ਕਿਤੁ ਪਵਹਿ ਜੰਜਾਲੇ ਰਾਮ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਕੀ ਫਾਸਹਿ ਜਮ ਜਾਲੇ ਰਾਮ॥ ਮਛੁਲੀ ਵਿਛੁੰਨੀ ਨੈਣ ਰੁੰਨੀ ਜਾਲੁ ਬਧਿਕਿ ਪਾਇਆ॥ ਸੰਸਾਰੁ ਮਾਇਆ ਮੋਹੁ ਮੀਠਾ ਅੰਤਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਭਗਤਿ ਕਰਿ ਚਿਤੁ ਲਾਇ ਹਰਿ ਸਿਉ ਛੋਡਿ ਮਨਹੁ ਅੰਦੇਸਿਆ॥ ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਚੇਤਿ ਰੇ ਮਨ ਜੀਅੜਿਆ ਪਰਦੇਸੀਆ॥ 3॥
ਨਦੀਆ ਵਾਹ ਵਿਛੁੰਨਿਆ ਮੇਲਾ ਸੰਜੋਗੀ ਰਾਮ॥ ਜੁਗੁ ਜੁਗੁ ਮੀਠਾ ਵਿਸੁ ਭਰੇ ਕੋ ਜਾਣੈ ਜੋਗੀ ਰਾਮ॥ ਕੋਈ ਸਹਜਿ ਜਾਣੈ ਹਰਿ ਪਛਾਣੈ ਸਤਿਗੁਰੂ ਜਿਨਿ ਚੇਤਿਆ॥ ਬਿਨੁ ਨਾਮੁ ਹਰਿ ਕੇ ਭਰਮਿ ਭੂਲੇ ਪਚਹਿ ਮੁਗਧ ਅਚੇਤਿਆ॥ ਹਰਿ ਨਾਮੁ ਭਗਤਿ ਨ ਰਿਦੈ ਸਾਚਾ ਸੇ ਅੰਤਿ ਧਾਹੀ ਰੁੰਨਿਆ॥ ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸਬਦਿ ਸਾਚੈ ਮੇਲਿ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥ 4॥1॥5॥

Ek Onkar Satgur Persad(i): Assa Mehla 1, Chhunt Ghur(u) 3: Toon soon(i) herna kaaliya, kee vaarriyaiy raata Ram. Bikh(u) ful(u) meettha chaar(i) din, phir(i) hovaiy taata Ram. Phir(i) hoyay taata, khuraa maata, Naam bin(u) pertaapay.

(PAGE 439): Oh(u) jayv saayir dayay lehri, bijul jiv chumkuyay. Hur(i) baajh(u) raakha koyay naahi, soyay toojheh(i) bisaariya. Sach(u) kuhhaiy Nanak(u) chayt(i) ray mun, mureh(i) herna kaaliya. 1. ----------

Word Meaning: Kala Hern = black deer; a lustful and egoistic young man. Vaarriyaiy = (in) world-garden; world full of attractions of Maya. Raata = deeply engrossed. Bikh(u) = poisonous Maya. Ful(u) = result; enjoyment. Chaar(i) Din = for a short time. Taata = hot; uncomfortable. Pertaapay = suffers badly. Saayir = ocean. Lehri = waves. Bijul = lightening. Chumkuyay = shines. Raakha = guard; saviour. Bisaariya = forgotten. 1.

MEANING: Why are you so deeply engrossed in the world-garden (the world which has so many attractions like many different lovely flowers in the garden), oh, lustful and egoist young man? You should know that just like the waves on the surface of an ocean, or like the shining of lightning, the enjoyment of Maya is short-lived, and causes many discomforts later on (the man commits many evils under its influence, and there is also a fear of losing it). Without Waheguru's Naam, the man suffers deeply. There is no guard (saviour) other than Waheguru (which can save you from the evil results of Maya); and you have imprudently ignored Him. Remember Waheguru, otherwise you will die a spiritual death, oh the lustful and egoist young man, advises Nanak. 1.

---------- Bhuvra phool(i) bhuvuntiya, dookh(u) ut(i) bhaari Ram. Mein Gur(u) poochhiya aapne Sacha beechaari Ram. Beechaar(i) Satgur(u) moojhaiy poochhiya, bhuvur(u) bayli raatou. Sooruj(u) churriya, pind(u) purriya, tayl(u) taavun(i) taatuou. Jum mug(i) baandha khaayay choataan, Shabad bin(u) baytaaliya. Sach(u) kuhhaiy Nanak(u) chayt(I) ray mun, mureh(i) bhuvra kaaliya. 2. ----------

Word Meaning: Bhuvra = bumble-bee. Bhuvuntiya = roaming from flower to flower. Saacha Beechaari = His everlasting Universal advice. Poochhiya = advised. Bayli = vines; flowers. Raatou = fully absorbed. Sooruj(u) = sun; end of night (of human life). Pind(u) = body. Purriya = collapse. Taavun(i) = in the wok. Mug(i) = on the way to. Choataan = beatings.

Baytaaliya = like a ghost. Chayt(i) = remember. Kala Bhuvra = self-assured (but ignorant) young man (see kala hern above). 2.
MEANING: Tasting different enjoyments of Maya, you will suffer badly like the bumblebee which roams from one flower to another (and eventually gets stuck in the sap), oh, negligent man. I asked the Guru for His universal advice on the fate of such a man. The Guru advised me that, like the bumblebee, which is lost (fully absorbed) in enjoying the sap of different flowers, the man who is deeply engrossed in Maya is punished when the night of his life is over, and his body collapses. He suffers the pain as if he is being fried in hot oil in a wok. Without Satguru's Shabad, he is like a ghost (with no spiritual enlightenment) and receives beatings while tied up on his way to the Angel of justice. Nanak offers universal advice to the lustful and egoistic young man that he should worship Waheguru, otherwise he will die a miserable death. 2.

---------- Mayray jeeurriya perdaysiya, kit(u) puveh(i) junjaalay Ram. Saacha Sahib(u) mun(i) vusaiy , kee phaaseh(i) Jum jaalay Ram. Muchhuli vichhoonni, naiyn roonni, jaal(u) budhik(i) paaya. Sunsaar(u) Maya moh(u) meettha, unt(i) bherm(u) chookaaya. Bhagat(i) kur(i) chit(u) laayay Hur(i) siyoun, chhoad(i) munhoun undasiya. Sach(u) kuhhaiy Nanak(u) chayt(i) ray mun, jeeurriya perdaysiya. 3. ----------
Word Meaning: Jeeurriya = mind; soul. Perdaysia = foreigner; fast-wandering Junjaalay = worldly attractions. Kee = why? Jum Jaalay = the net of the angel of death. Vichhoonni = separated. Roonni = wept. Budhik = fisherman. Moh(u) = attachment. Bherm(u) = misgiving. Chookaaya = cleared. Undaysiya = doubts. 3.
MEANING: Why do you get so deeply engrossed in the worldly attractions when you know that you are a foreigner on this earth (this is not your permanent dwelling), oh my ignorant mind! Why would you (you will not) get trapped in the net of spiritual death if you make your heart the dwelling for the eternal Waheguru to reside in. The man gets trapped in the greed of the worldly attractions just the way a fish gets trapped in the net of the fisherman in the greed of the bait, and then cries with tears in his eyes when he gets separated from his family. The man finds the worldly attractions to be sweet, but this misgiving (illusion) gets cleared at the end. So, by getting rid of all his doubts, one should worship Waheguru with full concentration and dedication. I, Nanak, advise my foreigner (fast-wavering) (and ignorant) mind to remember Waheguru. 3.

------- Nudiyaan vaah vichhoonniyaan, mayla sunjogi Ram. Joog(u) joog(u) meettha vis(u) bhuray, ko jaanaiy jogi Ram. Koyee sehj(i) jaanaiy, Hur(i) puchhaanaiy, Satguru jin(i) chaytiya. Bin(u) Naam(u) Hur(i) kay bherm(i) bhoolay, pucheh(i) moogudh achaytiya. Hur(i) Naam(u) Bhagat(i) na ridaiy Saacha, say unt(i) dhaahi roonniya. Sach(u) kuhhaiy Nanak(u) Shabad(i) Saachaiy, mayl(i) chireen vichhoonniya. 4.1.5.
Word Meaning: Vaah = creeks; streams. Vichhooniya = separated. Sunjogi = by luck (chance). Joog Joog = in every eon. Vis(u) = poison; Maya. Joagi = connected with God. Sehj(i) = in blissful state (above Maya). Puchhaanaiy = recognizes (gets connected). Bherm(i) Bhoolay = misled by doubts. Pucheh(i) = suffer. Moogudh = foolish. Achaytiya = careless; neglectful. Dhaahi Rooniya = wail. 4.
MEANING: Like the streams which get separated from their mother river, and unite with that only by luck (by chance), the man who is disconnected with Waheguru gets connected with Him only by good fortune. The man finds Maya to be sweet (attractive) no matter what the eon is, but only some rare devotee, who is connected with Waheguru, realizes that its effects are highly poisonous (have bitter consequences). A rare devotee who recites Satguru's

Shabad and attains the spiritual state above Maya recognizes Waheguru (gets connected with Him). Without Waheguru's Naam, the man is misled by his false beliefs, and the negligent suffer badly. Those who do not have Waheguru enlightening their heart, or recite His Naam, have to wail at the end. Those who have been disconnected from Waheguru for a long time (for many lives) can reconnect with Him through Satguru's Shabad, oh Nanak. 4.1.5.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਮਹਲਾ 3 ਛੰਤ ਘਰੁ 1॥

Ek Onkar Satgur Persad(i): Assa Mehla 3 Chhunt Ghur(u) 1:

ਹਮ ਘਰੇ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਸਬਦਿ ਸੁਹਾਇਆ ਰਾਮ॥ ਧਨ ਪਿਰ ਮੇਲੁ ਭਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ॥ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਇਆ ਸਚੁ ਮੰਨਿ ਵਸਾਇਆ ਕਾਮਣਿ ਸਹਜੇ ਮਾਤੀ॥ ਗੁਰ ਸਬਦਿ ਸੀਗਾਰੀ ਸਚਿ ਸਵਾਰੀ ਸਦਾ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ॥ ਆਪੁ ਗਵਾਏ ਹਰਿ ਵਰੁ ਪਾਏ ਤਾ ਹਰਿ ਰਸੁ ਮੰਨਿ ਵਸਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਸਵਾਰੀ ਸਫਲਿਉ ਜਨਮੁ ਸਬਾਇਆ॥ 1॥ ਦੂਜੜੇ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲੀ ਹਰਿ ਵਰੁ ਨ ਪਾਏ ਰਾਮ॥ ਕਾਮਣਿ ਗੁਣੁ ਨਾਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਰਾਮ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ ਮਨਮੁਖਿ ਇਆਣੀ ਅਉਗਣਵੰਤੀ ਝੂਰੇ॥ ਆਪਣਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖ ਪਾਇਆ ਤਾ ਪਿਰ ਮਿਲਿਆ ਹਦੂਰੇ॥ ਦੇਖਿ ਪਿਰ ਵਿਗਸੀ ਅੰਦਰਹੁ ਸਰਸੀ ਸਚੈ ਸਬਦਿ ਸੁਭਾਏ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਕਾਮਣਿ ਭਰਮਿ ਭੁਲਾਣੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ॥ 2॥

(ਅੰਗ 440)॥ ਪਿਰੁ ਸੰਗਿ ਕਾਮਣਿ ਜਾਣਿਆ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ॥ ਅੰਤਰਿ ਸਬਦਿ ਮਿਲੀ ਸਹਜੇ ਤਪਤਿ ਬੁਝਾਈ ਰਾਮ॥ ਸਬਦਿ ਤਪਤਿ ਬੁਝਾਈ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ ਸਹਜੇ ਹਰਿ ਰਸੁ ਚਾਖਿਆ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਪਣੇ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਸਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਾਕੇ ਭੇਖੀ ਮੁਕਤਿ ਨ ਪਾਈ॥ ਨਾਨਕ ਬਿਨੁ ਭਗਤੀ ਜਗੁ ਬਉਰਾਨਾ ਸਚੈ ਸਬਦਿ ਮਿਲਾਈ॥ 3॥ ਸਾ ਧਨ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹਰਿ ਜੀਉ ਮੇਲਿ ਪਿਆਰੇ ਰਾਮ॥ ਸਾ ਧਨ ਹਰਿ ਕੈ ਰਸਿ ਰਸੀ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰੇ ਰਾਮ॥ ਸਬਦਿ ਅਪਾਰੇ ਮਿਲੇ ਪਿਆਰੇ ਸਦਾ ਗੁਣ ਸਾਰੇ ਮਨਿ ਵਸੇ॥ ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਵਗਣ ਨਸੇ॥ ਜਿਤੁ ਘਰਿ ਨਾਮੁ ਹਰਿ ਸਦਾ ਧਿਆਈਐ ਸੋਹਿਲੜਾ ਜੁਗ ਚਾਰੇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਅਨਦੁ ਹੈ ਹਰਿ ਮਿਲਿਆ ਕਾਰਜ ਸਾਰੇ॥ 4॥1॥6॥

Hum ghuray Saacha Sohila, Saachaiy Shabad(u) soohaaya Ram. Dhun Pir mayl(u) bhuyya, Prubh(i) aap(i) milaaya Ram. Prubh aap(i) milaaya, Sach(u) munn(i) vusaaya, kaamun(i) sehjay maati. Gur Shabad(i) seegaari, Sach(i) suvaari, suda raavay rung(i) raati. Aap(u) guvaayay, Hur(i) Vur(u) paayay, ta Hur(i) rus(u) munn(i) vusaaya. Kuhou Nanak, Gur Shabad(i) suvaari, sufliyo junum(u) subaaya. 1. --------

Word Meaning: Ghuray = (in) the heart. Sohila = song of happiness. Soohaaya = made attractive; adorned. Dhun = human-bride. Pir = husband (Waheguru). Mayl(u) = union. Sach(u) = Waheguru's Naam. Kaamun(i) = woman; human-bride. Seegaari = adorned. Suvaari = groomed. Raavay – enjoys. Rung(i) = (in) love. Aap(u) = selfishness and ego. Vur(u) = husband. Rus(u) = essence; sweetness. Vusaaya = embedded. Sufliyo = became successful. Subaaya = whole. 1.

MEANING: By singing praise of the eternal Waheguru, my heart has been adorned with noble qualities, and is feeling blissful with the joyful song of Waheguru's praise. When Waheguru is kind, He connects the devotee-bride with Him. Waheguru Himself implants His Naam in the devotee's heart and connects her with Him, whereby the human-bride gets intoxicated (extremely blissful) in the spiritual state above Maya. Adorned with Guru's Shabad and nurtured by Waheguru with noble qualities, she enjoys His company at all times. But the human bride wins Waheguru as her husband only when she gets rid of her selfishness and ego and enshrines His sweet Naam in her heart. Adorned with Guru's Shabad, the life of the human-bride becomes successful, oh Nanak. 1.

-------- Doojrray kaamun(i) bherm(i) bhooli, Hur(i) Vur(u) na paayay Ram. Kaamun(i) goon(u) naahi, birtha junum(u) guvaayay Ram. Birtha junum(u) guvaayay, munmukh(i) iyaani, augunvunti jhooray. Appna Satgur sayv(i) suda sookh paaya, ta Pir miliya hudooray. Daykh(i) Pir vigsee, undurhoun sersee, Sachaiy Shabad(i) soobhaayay. Nanak vin(u) Naavaiy kaamun(i) bherm bhoolaani, mil(i) Preetum sookh(u) paayay. 2.

Word Meaning: Doojrray = (in the) other (Maya). Bherm(i) = misbelief. Bhooli = misled. Birtha = empty; without any achievement. Iyaani = ignorant. Augunvunti = having ignoble (bad) qualities. Jhooray = repents; regrets. Hudooray = in front; near. Vigsee = blooms at heart. Sersee = feels blissful. Soobhaayay = with love. 2.

MEANING: The human-bride is misled by her illusions about the comforts of Maya, and cannot have Waheguru as her husband (get connected with Him). She does not possess the noble qualities (to get connected with Waheguru) and wastes away her precious human life. The Maya-engrossed human bride is ignorant and later regrets it because of her ignoble qualities, which result in her wasting the precious human life. But a devotee, who serves her Guru (acts upon His Advice), feels always blissful, and finds Waheguru close to her. Her heart blooms, and she feels blissful on seeing her dear Waheguru when she sings His praise with Satguru's Shabad with love and respect. Without Waheguru's Naam, the human bride is misled by her misgivings and feels blissful upon connecting with Waheguru, oh Nanak. 2.

(PAGE 440): ---------- Pir(u) sung(i) kaamun(i) jaaniya, Gur(i) mayl(i) milaayee Ram. Untar(i) Shabad(i) mili, sehjay tupt(i) boojhaayee Ram. Shabad(i), tupt(i) boojhaayee, untar(i) shaant(i) aayee, sehjay Hur(i) rus(u) chaakhiya. Mil(i) Preetum aapnay, suda rung(u) maanaiy, Sachaiy Shabad(i)I soobhaakhiya. Purr(i), purr(i), pundit, moani thaakay, bhaykheen mookut(i) na paayee. Nanak(u), bin(u) bhugtee jug(u) buouraana, Sachaiy Shabad(i) milaayee. 3. ----------

Word Meaning: Jaaniya = realized. Tupt(i) = burning of heart; fire of desires. Boojhaayee = put out. Shaant(i) = calmness; peace. Rus(i) = sweetness. Chaakhiya = tasted. Rung(i) Maanay = enjoy in His love. Soobhaakhiya = sweet words. Moani = mystics who stay quiet for long times. Thaakay = got tired. Bhaykheen = (in) different sects. Mookut(i) = salvation. Buouraana = absurd. 3.

MEANING: With Guru's grace, the human-bride realizes that her dear Waheguru is with her as she gets connected with Him. With Guru's Shabad, she connects with Waheguru internally (soul to soul), and the fire of her worldly desires is extinguished as she attains the state of bliss above Maya; she also feels peace of mind and enjoys the sweet taste of union with Waheguru. With the recitation of the Shabads of praise of the eternal Waheguru, the human-bride enjoys the permanent bliss of His love. One cannot find salvation simply by wearing the robes of different sects; the pundits and the mystics who remain quiet for long periods have realized this, as they have exhausted themselves by following such paths. Without Waheguru's worship, the world is absurd; one can get connected with Him by singing His praise, oh Nanak. 3.

---------- Sa dhun mun(i) anund(u) bhuyya, Hur(i) jeeo mayl(i) Piyaray Ram. Sa dhun Hur(i) kaiy rus(i) rusi, Gur kaiy Shabad(i) apaaray Ram. Shabad(i) Apaaray, milay Piyaaray, suda goon saaray, mun(i) vusay. Sayj soohaavi, ja Pir(i) raavi, mil(i) Preetum uvgun nusay. Jit(u) ghur(i) Naam(u) suda dhiyaayiyaiy, sohilurra joog chaaray. Nanak Naam(i) ruttay suda anund(u) haiy, Hur(i) miliya kaaruj saaray. 4.1.6.

Word Meaning: Dhun = woman; human-bride. Anund(u) = blissfulness. Sa = that. Rus(i) = in the sweetness. Rusi = full of sweetness. Apaaray = beyond limits. Saaray = remembers. Soohaavi = pleasant; comforting. Raavi = enjoyed. Preetum = dear Waheguru. Uvgun = vices; bad qualities. Ghur(i) = in the heat. Sohilurra = song of joy. Kaaruj Saaay = task is completed; objective is achieved. 4.
MEANING: The human-bride, whom Waheguru has connected with Him, feels blissful. With Guru's Shabad in praise of Waheguru, she is overwhelmed and gets filled with the sweetness of Waheguru's presence in her heart. With Guru's Shabad about the limitless Waheguru, she always remembers His virtues (sings His praise) and connects with Him (Waheguru dwells in her heart). Her heart-bed becomes very comforting when she enjoys union with Waheguru, and all her bad qualities run away. The heart, where Waheguru's Naam is recited all the time, is blissful in all the four eons (no matter what the eon is). Those who are imbued in Waheguru's Naam are always blissful because with union with Waheguru, they achieve the objective of their life, oh Nanak. 4.1.6.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਮਹਲਾ 3 ਛੰਤ ਘਰੁ 3॥ ਸਾਜਨ ਮੇਰੇ ਪ੍ਰੀਤਮਹੁ ਤੁਮ ਸਹ ਕੀ ਭਗਤ ਕਰੇਹੋ॥ ਗੁਰ ਸੇਵਹੁ ਸਦਾ ਆਪਣਾ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਹੋ॥ ਭਗਤਿ ਕਰਹੁ ਤੁਮ ਸਹੈ ਕੇਰੀ ਜੋ ਸਹ ਪਿਆਰੇ ਭਾਵਏ॥ ਆਪਣਾ ਭਾਣਾ ਤੁਮ ਕਰਹੁ ਤਾ ਫਿਰਿ ਸਹ ਖੁਸੀ ਨ ਆਵਏ॥ ਭਗਤਿ ਭਾਵ ਇਹੁ ਮਾਰਗੁ ਬਿਖੜਾ ਗੁਰਦੁਆਰੈ ਕੋ ਪਾਵਏ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਕਰੇ ਕਿਰਪਾ ਸੋ ਹਰਿ ਭਗਤਿ ਚਿਤੁ ਲਾਵਏ॥ 1॥ -------
Ek Onkar Satgur Persad(i): Assa Mehla 3 Chhunt Ghur(u) 3: Saajun mayray preetumhou, toom Sheh kee bhugut kurayho. Gur sayvhou suda aapna, Naam pdaruth layho. Bhugut kurhou toom Shahaiy kayri, jo Shah piyaray bhaavay. Aapna bhaana toom kurhou ta phir(i) Shah khooshi na aavay. Bhagat(i) bhaav eh(u) maarug bikhrra, Gurdwaaraiy ko paavay. Kuhaiy Nanak(u) jis(u) kuray kirpa, so Hur(i) Bhagat(i) chit(u) laavay. 1.
NOTE: This is a long Chhunt with 10 stanzas, so each stanza is discussed individually.
Word Meaning: Saajun Preetum = dear friends. Sheh = Shah = Lord; Waheguru. Pdaruth = valuable thing. Kayri = of. Bhaavay = is liked. Bhaana = wish; liking. Bhaayay Maarug = path of love. Bikhrra = very tough. Chit(u) = mind; devotion. 1.
MEANING: Worship the Lord (Waheguru), oh my dear friends. Always serve your Guru (act on His Advice) and acquire the valuable Naam of Waheguru. Worship Waheguru in such a way that it is approved by Him. He will not be pleased if you worship Him in your own way (not approved by Him; not as per the Guru's Advice). The path of worshipping Him with love is tough, and only a rare devotee follows it in the Guru's shelter. Also, only that devotee worships Him with love and devotion whom He is kind to, oh Nanak(u). 1.

--------- ਮੇਰੇ ਮਨ ਬੈਰਾਗੀਆ ਤੂੰ ਬੈਰਾਗੁ ਕਰਿ ਕਿਸੁ ਦਿਖਾਵਹਿ॥ ਹਰਿ ਸੋਹਿਲਾ ਤਿਨ੍ਹ ਸਦ ਸਦਾ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹਿ॥ ਕਰਿ ਬੈਰਾਗੁ ਤੂੰ ਛੋਡਿ ਪਾਖੰਡੁ ਸੋ ਸਹੁ ਸਭੁ ਕਿਛੁ ਜਾਣਏ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਪਛਾਣਏ॥ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ ਹਰੀ ਕੇਰਾ ਸੋਈ ਸਰਬ ਸੁਖੁ ਪਾਵਏ॥ ਇਵ ਕਹੈ ਨਾਨਕੁ ਸੋ ਬੈਰਾਗੀ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਵਏ॥ 2॥
Mayray mun baiyraagiya, toon baiyraag kur(i) kis(u) dikhaaveh(i). Hur(i) sohila tinh sud suda, jo Hur(i) goon gaaveh(i). Kur(i) baiyraag(u), tu chhoad(i) pakhund(u), so Shuhou subh(u) kichh(u) jaanay. Jul(i) thul(i) muhhiul(i) Aiko soyee, Gurmukh(i) Huqam(u) puchhaanay. Jin(i) Huqam(u) puchhaata Huri kayra, soyee serb sookh(u) paayay. Ivv kuhhaiy Nanak(u) so baiyraagi, undin(u) Hur(i) liv laavay. 2.
Word Meaning: Baiyraagiya = the one who is detached from Maya, and is in love with Waheguru only in the name. Sohila = joyfulness; blissfulness. Dikhaaveh(i) = impress.

Pakhund(u) = show off; hypocrisy. Shuhou = Lord. Muhhiul = sky. Ivv = like this. Liv Laavay = meditates. 2.

MEANING: Whom are you trying to impress with a hypocritical show of your detachment from Maya, and your fake love for Waheguru, oh my mind (because Waheguru knows everything)? They always feel blissful who sing praise of Waheguru. Quit your showing off, and be a true devotee of Waheguru; the Lord knows everything that goes through you, oh my mind. Waheguru is present in the waters, on the earth, and in the sky; the true devotee of the Guru recognizes this fact. Those who recognize Waheguru's Huqam enjoy comfort at all times. The true *baiyraagi* is the devotee who meditates on God's Naam with full concentration, oh Nanak(u). 2.

---------- ਜਹ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਤਹ ਹਰਿ ਤੇਰੈ ਨਾਲੇ॥ ਮਨ ਸਿਆਣਪ ਛੋਡੀਐ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ॥ ਸਾਥਿ ਤੇਰੈ ਸੋ ਸਹੁ ਸਦਾ ਹੈ ਇਕੁ ਖਿਨੁ ਹਰਿ ਨਾਮੁ ਸਮਾਲਹੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਤੇਰੇ ਪਾਪ ਕਟੇ ਅੰਤਿ ਪਰਮ ਪਦ ਪਾਵਹੇ॥ ਸਾਚੇ ਨਾਲਿ ਤੇਰਾ ਗੰਢੁ ਲਾਗੈ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੇ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਜਹ ਮਨ ਤੂੰ ਧਾਵਦਾ ਤਹ ਹਰਿ ਤੇਰੈ ਸਦਾ ਨਾਲੇ॥ 3॥

Jeh, jeh, mun tu dhaanvda, teh, teh, Hur(i) tayraiy naalay. Mun siyaanup chhoadiyaiy, Gur ka Shabad(u) smaalay. Saath(i) tayraiy so Shuhou suda haiy, ikk(u) khin(u) Hur(i) Naam(u) smaalhay. Junum, junum kay tayray paap kuttay, unt(i) Perm Pud paavhay. Saachay naal(i) tayra gundh(u) laagaiy, Gurmukh(i) suda smaalay. Iyoun kuhhaiy Nanak(u), jeh mun tu dhaanvda, teh Hur(i) tayraiy suda naalay. 3.

Word Meaning: Dhaanvda = rushes; wanders fast. Siyaanup = cleverness. Smaalay = remember. Shuhou = Husband (Waheguru). Perm Pud = highest spiritual level (union with Waheguru). Gundh(u) Laagaiy = establishing connection. 3.

MEANING: Waheguru is always with you, no matter where you rush to, oh my mind. Quit your cunning (craftiness), and remember Guru's Shabad, oh my mind. You will find Waheguru close to you if you recite His Naam even for a short moment. (By continuously reciting Waheguru's Naam), all your sins of previous lives will be eradicated, and you will attain the highest spiritual state at the end. If you keep Waheguru's Naam always fresh in your mind with the advice of the Guru, you will be connected with Him, oh Nanak(u), and you will find Waheguru always close by, no matter where your mind rushes to. 3.

---------- ਸਤਿਗੁਰ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥ ਨਾਮੁ ਵਿਹਾਝੇ ਨਾਮੁ ਲਏ ਨਾਮਿ ਰਹੇ ਸਮਾਏ॥

(ਅੰਗ 441)॥ ਧਾਵਤੁ ਥੰਮ੍ਹਿਆ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਸਵਾ ਦੁਆਰੁ ਪਾਇਆ॥ ਤਿਥੈ ਅੰਮ੍ਰਿਤ ਭੋਜਨ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਜਿਤੁ ਸਬਦਿ ਜਗਤ ਥੰਮ੍ਹਿ ਰਹਾਇਆ॥ ਤਹ ਅਨੇਕ ਵਾਜੇ ਸਦਾ ਅਨਦੁ ਹੈ ਸਚੇ ਰਹਿਆ ਸਮਾਏ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਧਾਵਤੁ ਥੰਮ੍ਹਿਆ ਨਿਜ ਘਰਿ ਵਸਿਆ ਆਏ॥ 4॥

Satgur miliyaiy dhaavut(u) thummiya, nij ghur(i) vussiya aayay. Naam(u) vihaajhay, Naam luyyay, Naam(i) ruhhay smaayay.

(PAGE 441): Dhaavut thummiya, Satgur(i) miliyaiy, dusvaan dooaar paaya. Tithaiy Amrit bhojun sehj dhoon(i) oopjaiy, jit Shabad(i) jugut thummh(i) ruhaaya. Teh anayk vaajay suda anund(u) haiy, Sachay ruhhiya smaayay. Iyoun kuhhaiy Nanak(u) Satgur(i) miliyaiy dhaavut thummiya, nij ghur(i) vussiya aayay. 4.

Word Meaning: Dhaavut = rushing; uncontrolled (mind). Thummiya = came to rest. Nij Ghur(i) = in its own place. Vihaajhay = deal in. Dusvaan Dooaar = Tenth Door (the spiritual state in which Waheguru is realized). Tithaiy = there. Sehj dhoon(i) = the lilting music of the Divine Shabad. Sehj = the blissful spiritual state. Jugut Thummh Ruhaaya = the mind quits thinking Teh = there. Vaajay = musical instruments. 4.

MEANING: When a devotee gets connected with Satguru (takes His shelter), his rushing (ever-wandering) mind comes to rest in its own place (becomes peaceful). Then it deals only in Waheguru Naam (keeps Him in mind even when dealing with the world), recites the Naam, stays absorbed in the Naam, and his Tenth Door opens (his mind is enlightened, and he connects with Waheguru). In that stage, Waheguru's Naam becomes his mental food, and a blissful music of the Divine Shabad seems to play in his mind. It is Guru's Shabad by which the mind quits wandering for the worldly attractions. Countless musical instruments seem to play in the devotee's mind at that stage, the devotee feels blissful, and stays absorbed in Waheguru's Naam. Thus, the rushing mind comes to rest in its own place (becomes peaceful) when the devotee gets connected with the Guru, oh Nanak(u). 4.

ਮਨ ਤੂੰ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ॥ ਮਨ ਹਰਿ ਜੀ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮਤੀ ਰੰਗੁ ਮਾਣੁ॥ ਮੂਲੁ ਪਛਾਣਹਿ ਤਾ ਸਹੁ ਜਾਣਹਿ ਮਰਣ ਜੀਵਣ ਕੀ ਸੋਝੀ ਹੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣਹਿ ਤਾ ਦੂਜਾ ਭਾਉ ਨ ਹੋਈ॥ ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਤਾ ਹੋਆ ਪਰਵਾਣੁ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਤੂ ਜੋਤਿ ਸਰੂਪੁ ਹੈ ਆਪਣਾ ਮੂਲੁ ਪਛਾਣੁ ॥5॥ --------

Mun tu jot(i) Sroop(u) haiy, aapna mool(u) puchhaan(u). Mun, Hur(i) Ji tayraiy naal(i) haiy, Gurmuti rung(u) maan(u). Mool(u) puchhaaneh(i), ta Shuhou jaaneh(i), mern, jeevun kee sojhi hoyee. Gur persadi Aiko jaaneh(i) ta dooja bhaaou na hoyee. Mun(i) shaant(i) aayee, vujji vudhaayee, ta hoa pervaan(u). Iyoun kuhhaiy Nanak(u), mun tu jot(i) Sroop(u) haiy, aapna mool(u) puchhan. 5.

Word Meaning: Jot(i) Sroop(u) = Waheguru's Light (the Supreme Soul). Mool(u) = origin; root. Puchhaan(u) = recognize. Gurmuti = with Guru's Advice. Rung(u) = (Waheguru's) Love. Maan(u) = enjoy. Sojhi = understanding. Bhhaou = love. Shaant(i) = peacefulness. Vudhaayee = joyfulness; jubilation. 5.

MEANING: Recognize your root, oh my mind, you are a part of Waheguru's Light (of the Supreme Soul). Waheguru is always with you; act on Guru's Advice to enjoy His love, oh my mind. You will realize Waheguru once you recognize your origin; you will also gain an understanding of the purpose of human life and death. Once the man realizes the one and the only Waheguru by the grace of the Guru, he will not have love (attraction) for anyone (or anything) else (Maya). When the human mind becomes peaceful, it begins to feel blissful and gets approved in Waheguru's Court. You are a part of Waheguru, oh my mind. You need to recognize your root, oh Nanak(u). 5.

--------- ਮਨ ਤੂ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਹਿ॥ ਮਾਇਆ ਮੋਹਣੀ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਭਵਾਹਿ॥ ਗਾਰਬਿ ਲਾਗਾ ਜਾਹਿ ਮੁਗਧ ਮਨ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਹੇ॥ ਅਹੰਕਾਰੁ ਤਿਸਨਾ ਰੋਗੁ ਲਗਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਵਹੇ॥ ਮਨਮੁਖ ਮੁਗਧ ਚੇਤਹਿ ਨਾਹੀ ਅਗੈ ਗਇਆ ਪਛੁਤਾਵਹੇ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਮਨ ਮੇਰੇ ਤੂ ਗਾਰਬਿ ਅਟਿਆ ਗਾਰਬਿ ਲਦਿਆ ਜਾਵਹੇ॥ 6॥

Mun tu gaarub(I) uttiya, gaarub(i) luddiya jaah(i). Maya mohini mohiya, phir(i) phir(i) jooni bhuvahay. Gaarub(i) laaga jaah(i) moogudh mun, Unt(i) guyya pucchutaavhay. Ahunkaar(u) tishna roag(u) lugga, birtha junum(u) guvaavhay. Munmukh moogudh chaytay naahi, uggaiy guyya puchhutaavhay. Iyoun kuhhaiy Nanak(u) mun mayray, tu gaarub(i) uttiya, gaarub(i) luddiya jaavhay. 6.

Word Meaning: Gaarub(i) = (in) conceit. Uttiya = full of. Luddiya = loaded with. Mohini = captivating. Mohiya = captivated. Bhuvahay = taken through. Moogudh = foolish. Puchhutaavhay = repents. Ahunkaar = ego. Tishna = hunger of desires for Maya. Roag(u) = disease. Birtha = empty; uselessly. Chayteh(i) = remembers. Uggaiy = in the next world. 6.

MEANING: You are full of conceit, and will leave this world laden with conceit, oh my mind. You are captivated by the captivating Maya (and spend your life as such), as a result, you will be taken through many life forms again and again. All your deeds are based on ego, and you will leave the world repenting at the end, oh my foolish mind. Man's conceit and his thirst for worldly attractions are a serious illness, because of which he wastes away his precious human life. The Maya-engrossed foolish man does not remember Waheguru, and as a result, he has to repent in the next world (because of the punishment he gets for his ignoble deeds). (Guru) Nanak(u) warns the human mind that it is full of conceit, and will leave the world laden with conceit too. 6.

--------- ਮਨ ਤੂੰ ਮਤ ਮਾਨੁ ਕਰਹਿ ਜਿ ਹਉ ਕਿਛੁ ਜਾਣਦਾ ਗੁਰਮੁਖਿ ਨਿਮਾਣਾ ਹੋਹੁ॥ ਅੰਤਰਿ ਅਗਿਆਨੁ ਹਉ ਬੁਧਿ ਹੈ ਸਚਿ ਸਬਦਿ ਮਲੁ ਖੋਹੁ॥ ਹੋਹੁ ਨਿਮਾਣਾ ਸਤਿਗੁਰੂ ਅਗੈ ਮਤ ਕਿਛੁ ਆਪੁ ਲਖਾਵਹੇ॥ ਆਪਣੈ ਅਹੰਕਾਰਿ ਜਗਤੁ ਜਲਿਆ ਮਤ ਤੂੰ ਆਪਣਾ ਆਪੁ ਗਵਾਵਹੇ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਕਰਹਿ ਕਾਰ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਲਾਗਿ ਰਹੁ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਆਪੁ ਛਡਿ ਸੁਖ ਪਾਵਹਿ ਮਨ ਨਿਮਾਣਾ ਹੋਇ ਰਹੁ॥ 7॥

Mun tu mut maan(u) kureh(i) j(i) huoun kichh(u) jaan-da, Gurmukh(i) nimaana hoh(u). Untar(i) ugiyaan(u) huoun boodh(i) haiy, Sach(i) Shabad(i) mul(u) khoh(u). Hoh(u) nimaana Satgur(u) uggaiy, mut kichh(u) aap(u) lukhaavhay. Aapnaiy ahunkaar(i) jugut(u) juliya, mut tu aapna aap(u) guvaavhay. Satgur kaiy bhaanaiy kureh(i) kaar, Satgur kaiy bhaanaiy laag(i) ruhhou. Iyoun kuhhaiy Nanak(u) aap(u) chhudd(i) sookh paaveh(i), mun nimaana hoyay ruhou. 7.

Word Meaning: Mut = lest; do not. Nimaana = humble; modest. Ugiyaan(u) = lack of knowledge; darkness. Huoun = ego. Boodh(i) = wisdom. Mul(u) = filth (of mind). Sach(i) Shabad = praise of Waheguru. Khoh = lose; remove. Lukhaavhay = expose. Kaar = routine work; noble deeds. Laag(i) Ruhou = continue to do (noble deeds). Aap(u) = selfishness. 7.

MEANING: Do not feel conceited that you know something about Waheguru; stay humble by taking shelter of the Guru, oh my mind. Your mind is dark (unenlightened), and you are guided by ego; wash away the filth of your mind by singing praise of Waheguru with Guru's Shabad, oh man. Be humble in front of the Guru lest you may expose your lack of knowledge. (Learn from the fact that) The world is burning in the fire of its own ego, and you do not lose your own good nature. Lead your life performing deeds as advised by the Guru, and continue performing the noble deeds, keeping always Waheguru in mind. Give up your own wisdom, and follow the advice of the Guru to enjoy blissfulness, and stay humble in His shelter, oh Nanak(u). 7.

-------- ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰ ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ॥ ਮਹਾ ਅਨੰਦੁ ਸਹਜੁ ਭਇਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ ਮੰਨਿ ਵਸਾਇਆ ਅਵਗਣ ਸਭਿ ਵਿਸਾਰੇ॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਗੁਣ ਪਰਗਟ ਹੋਏ ਸਤਿਗੁਰ ਆਪਿ ਸਵਾਰੇ॥ ਸੇ ਜਨ ਪਰਵਾਣੁ ਹੋਏ ਜਿਨ੍ਹੀ ਇਕੁ ਨਾਮੁ ਦਿੜਿਆ ਦੂਤੀਆ ਭਾਉ ਚੁਕਾਇਆ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਧੰਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਮੈ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਸੋ ਸਹੁ ਚਿਤਿ ਆਇਆ॥ 8॥

Dhunn(u) su vayla jit(u) mein Satgur miliya, so Shuhou chit(i) aaya. Muhha anund(u) sehj mun bhuyya, mun(i) tun(i) sookh(u) paaya. So Shuhou chit(i) aaya, munn(i) vusaaya, uvgun subh(i) visaaray. Ja Tis(u) bhaana, goon pergut hoyay, Satgur aap(i) suvaaray. Say jun pervaan(u) hoyay, jinhi ikk(u) Naam(u) dirriya, dootiya bhaaou chookaaya. Iyoun kuhhaiy Nanak(u) dhunn(u) su vayla, jit(u) mein Satgur(u) miliya, so Shuhou chit(i) aaya. 8.

Word Meaning: Dhunn(u) = praise worthy; lucky. Shuhou = Husband (Waheguru). Sehj(u) = blissfulness of mind. Uvgun = ill qualities; vices. Visaaray = forgot; got rid of. Pergut Hoyay = appeared. Suvaaray = groomed. Pervaan(u) = successful. Dirriya = reinforced. Dootiya Bhaaou = love for the other (Maya). Chookaaya = cleared; gave up. 8.

MEANING: Auspicious was the time for me when I got connected with Satguru by whose grace I remember Waheguru. (By reciting Waheguru's Naam), I attained the spiritual state above Maya, acquired blissfulness in my mind, and am enjoying all comfort in my mind and body. When I was able to embed Waheguru's Naam in my heart by remembering Him (singing His praise), all my bad qualities were eradicated. When Waheguru was kind to me (gave His approval), noble qualities sprang out in my mind with Satguru's benevolence (He adorned my mind with noble qualities). Those devotees become successful (get approved by Waheguru) who reinforce His Naam in their minds and rid themselves of their love for Maya. That time was very lucky for me when I got connected with Satguru by whose grace I remember Waheguru, oh Nanak(u). 8.

---------- ਇਕਿ ਜੰਤ ਭਰਮਿ ਭੂਲੇ ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ॥ ਦੂਜੇ ਭਾਇ ਫਿਰਹਿ ਹਉਮੈ ਕਰਮ ਕਮਾਏ॥ ਤਿਨਿ ਸਹਿ ਆਪਿ ਭੁਲਾਏ ਕੁਮਾਰਗਿ ਪਾਏ ਤਿਨ ਕਾ ਕਿਛੁ ਨ ਵਸਾਈ॥ ਤਿਨ੍ਹ ਕੀ ਗਤਿ ਅਵਿਗਤਿ ਤੂੰ ਹੈ ਜਾਣਹਿ ਜਿਨਿ ਇਹ ਰਚਨ ਰਚਾਈ॥ ਹੁਕਮੁ ਤੇਰਾ ਖਰਾ ਭਾਰਾ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ ਜਾ ਤੁਧੁ ਭਰਮਿ ਭੁਲਾਏ॥ 9॥

Ikk(i) junt bherm(i) bhoollay, tin(i) Shah aap(i) bhoolaayay. Doojay Bhaayay phireh(i), haumein kerm kmaayay. Tin(i) Shah Aap(i) bhoolaayay, koomaarug(i) paayay, tin ka kichh(u) na vusaayee. Tinh kee gut(i) uvigut Toon haiy jaaneh(i), Jin(i) eh ruchun ruchaayee. Huqam Tayra khura bhaara, Gurmukh(i) kisaiy boojhaayay. Iyoun kuhhaiy Nanak(u) kiya junt vichaaray, ja Toodh(u) bhem(i) bhoolaayay. 9.

Word Meaning: Ikk(i) = many; countless. Junt = living beings; humans. Bherm(i) Bhoollay = misled by misbeliefs. Kerm Kmaayay = perform deeds. Sheh = Lord (Waheguru). Koomaarug = wrong (immoral) path. Vusaayee = control; no power. Gut(i) = good condition(situation). Uvigut = bad situation. Ruchun Ruchaayee = created the creation. Khura Bhaara = difficult to understand. 9.

MEANING: Countless men are misled on the path of life because of their misbeliefs; actually, they are misled by the Lord Himself (because of their previous bad deeds). In their love for Maya, they are leading their life guided by their ego and selfishness. Even though they have been misled by the illusions of Maya, they have no control on their deeds because they have been misled on the wrong path by Waheguru. Their good or bad conditions are known to Waheguru who has created this world in this way. It is very difficult to understand Waheguru's Huqam (His Will or Laws); He gives the understanding only to a few by making them take Guru's shelter. So, what can the helpless humans do when they have been misled from the path of righteousness by Waheguru, oh Nanak(u)? 9.

(ਅੰਗ 442)॥ ---------- ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ॥ ਤੂੰ ਪਾਰਬ੍ਰਹਮੁ ਬੇਅੰਤੁ ਸੁਆਮੀ ਤੇਰੀ ਕੁਦਰਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ ਜਾ ਕਉ ਤੁਧੁ ਮੰਨਿ ਵਸਾਈ ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾਵਹੇ॥ ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਵਹੇ॥ ਜਿਸ ਨੋ ਤੂ ਆਪੇ ਮੇਲਹਿ ਸੁ ਗੁਰਮੁਖਿ ਰਹੈ ਸਮਾਈ॥ ਇਉ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਮੇਰੇ ਸਾਹਿਬਾ ਸਚੀ ਤੇਰੀ ਵਡਿਆਈ॥ 10॥2॥7॥5॥ 2॥7॥

(PAGE 442): Sachay mayray Sahiba, Sachi Tayri vudiyaayi. Tu Parbrahm(u) bayunt(u) Soami, Tayri koodrut(i) kehn(u) na jaayee. Sachi Tayri vudiyaayi, ja kuou Toodh(u) munn(i) vusaayee, suda Tayray goon gaavhay. Tayray goon gaaveh(i), ja Toodh(u) bhaaveh(i). sachay siyoun chit(u) laavhay. Jis nu Tu aapay mayleh(i), su Gurmukh(i) ruhhaiy smaayee. Iyoun kuhhaiy Nanak(u) Sachay mayray Sahiba, Sachi Tayri vudiyaayee. 10.2.7.5.2.7.

Word Meaning: Sachay Sahiba = True (eternal) Lord. Vudiyaayi = greatness; magnanimity. Parbraham = Supreme Being. Bayunt = having no limits. Koodrut(i) = nature.

Bhaaveh(i) = liked (by You). Chit(u) Laavhay = get connected. Smaayee = (stay) absorbed. 10.

MEANING: Your greatness is as everlasting as You are, oh my True (immortal) Lord. You are the Supreme Being, and the limitless Lord; the vastness of Your nature (creation) is indescribable. Your magnanimity is everlasting, and the devotee, who enshrines Your Naam in his heart, always sings Your praise. But only those sing Your praise, and get connected with You, whom You come to like. Those whom You connect with You by the grace of the Guru stay absorbed in You. Your greatness is as everlasting as You are, oh Waheguru (the Lord) of Nanak. 10.2.7.5.2.7.

ਰਾਗੁ ਆਸਾ ਛੰਤ ਮਹਲਾ 4 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Assa Chhunt Mehla 4 Ghur(u) 1: Ek Onkar Satgur Persad(i).

ਜੀਵਨੋ ਮੈ ਜੀਵਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭਾਏ ਰਾਮ॥ ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਵਸਾਏ ਸਭੁ ਸੰਸਾ ਦੂਖੁ ਗਵਾਇਆ॥ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ ਅਨਹਦ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਗਾਈ ਸਤਿਗੁਰ ਬਾਣੀ॥ ਨਾਨਕ ਦਾਤਿ ਕਰੀ ਪ੍ਰਭਿ ਦਾਤੈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ॥ 1॥ ਮਨਮੁਖਾ ਮਨਮੁਖਿ ਮੁਏ ਮੇਰੀ ਕਰਿ ਮਾਇਆ ਰਾਮ॥ ਖਿਨੁ ਆਵੈ ਖਿਨੁ ਜਾਵੈ ਦੁਰਗੰਧ ਮੜੈ ਚਿਤੁ ਲਾਇਆ ਰਾਮ॥ ਲਾਇਆ ਦੁਰਗੰਧ ਮੜੈ ਚਿਤੁ ਲਾਗਾ ਜਿਉ ਰੰਗੁ ਕਸੁੰਭ ਦਿਖਾਇਆ॥ ਖਿਨੁ ਪੂਰਬਿ ਖਿਨੁ ਪਛਮਿ ਛਾਏ ਜਿਉ ਚਕੁ ਕੁਮਿਆਰਿ ਭਵਾਇਆ॥ ਦੁਖੁ ਖਾਵਹਿ ਦੁਖੁ ਸੰਚਹਿ ਭੋਗਹਿ ਦੁਖ ਕੀ ਬਿਰਧਿ ਵਧਾਈ॥ ਨਾਨਕ ਬਿਖਮੁ ਸੁਹੇਲਾ ਤਰੀਐ ਜਾ ਆਵੈ ਗੁਰ ਸਰਣਾਈ॥ 2॥

ਮੇਰਾ ਠਾਕੁਰੋ ਠਾਕੁਰੁ ਨੀਕਾ ਅਗਮ ਅਥਾਹਾ ਰਾਮ॥ ਹਰਿ ਪੂਜੀ ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਮੇਰੈ ਸਤਿਗੁਰ ਸਾਹਾ ਰਾਮ॥ ਹਰਿ ਪੂਜੀ ਚਾਹੀ ਨਾਮੁ ਬਿਸਾਹੀ ਗੁਣ ਗਾਵੈ ਗੁਣ ਭਾਵੈ॥ ਨੀਦ ਭੂਖ ਸਭ ਪਰਹਰਿ ਤਿਆਗੀ ਸੁੰਨੇ ਸੁੰਨਿ ਸਮਾਵੈ॥ ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ ਆਵਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਹੇ॥ ਨਾਨਕ ਮਨੁ ਤਨੁ ਅਰਪਿ ਗੁਰ ਆਗੈ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਏ॥ 3

ਰਤਨਾ ਰਤਨ ਪਦਾਰਥ ਬਹੁ ਸਾਗਰੁ ਭਰਿਆ ਰਾਮ॥ ਬਾਣੀ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ ਹਥਿ ਚੜਿਆ ਰਾਮ॥ ਗੁਰਬਾਣੀ ਲਾਗੇ ਤਿਨ੍ਹ ਹਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਰਤਨੁ ਅਪਾਰਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਤੋਲਕ ਪਾਇਆ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥ ਸਮੁੰਦੁ ਵਿਰੋਲਿ ਸਰੀਰੁ ਹਮ ਦੇਖਿਆ ਇਕ ਵਸਤ ਅਨੂਪ ਦਿਖਾਈ॥ ਗੁਰ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦ ਗੁਰੂ ਹੈ ਨਾਨਕ ਭੇਦ ਨ ਭਾਈ॥ 4॥1॥8॥

Jeevuno, mein jeevun(u) paaya, Gurmukh(i) bhaayay Ram. Hur(i) Naamo, Hur(i) Naam(u) dayvaiy, mayraiy praan(i) vusaayay Ram. Hur(i), Hur(i) Naam(u) mayraiy praan(i) vusaayay, subh(u) sunsa dookh(u) guvaaya. Adisht(u) Agoachur(u), Gur Buchun(i) dhiyaaya, puvittar Perm Pud(u) paaya. Anhud dhoon(i) vaajeh(i) nit vaajay, gaayee Satgur Bani. Nanak daat(i) kuree Prubh(i) Daataiy joti Jot(i) smaani. 1. -------

Word Meaning: Jeevun(u) Mein Meevun = Best (spiritual) life. Bhaayay = (with) love. Praan(i) = (in) soul. Vusaayay = made to dwell; implants. Sunsa = doubts; misgivings. Adisht(u) = invisible. Agoachur = incomprehensible. Buchun(i) = Word; Shabad. Perm Pud(u) = highest spiritual state. Unhud Dhooni(i) = sweet sound of Divine music. Vaajeh(i) = plays. Nit = every day; always. Vaajay = musical instruments. Daat(i) = gift. Joti = human soul. Jot(i) = the Supreme Soul. Smaani = merges with. 1.

MEANING: With love for Waheguru in the shelter of the Guru, I have acquired the best (spiritual) life. The Guru gifts you Waheguru's Naam and implants it in your heart, oh my friends. He made my heart a dwelling for Waheguru's Naam, and eradicated all my discomfort caused by my misgivings (illusions about Maya). I recited the Naam of the

invisible and the incomprehensible Waheguru with Guru's Shabad, and attained the highest holy spiritual state. While singing the Bani (Shabad) of Satguru, which is full of praise of Waheguru, I feel as if the sweet sound of Divine music is always playing in my mind. Waheguru kindly bestowed the gift of His Naam to me because of which my soul has become "one" with that of Waheguru, oh Nanak. 1.

---------- Munmukha, munmukh(i) mooyay, mayri kur(i) Maya Ram. Khin(u) aavaiy, khin(u) jaavaiy, doorgundh murraiy chit(u) laaya Ram. Laaya doorgundh murraiy chit(u) laaga, jiyoun rung(u) kusoombh dikhaaya. Khin(u) poorub(i), khin(u) puchhum(i) chhaayay, jiyoun chuck(u) koomiaar(i) bhuvaaya. Dookh(u) khaaveh(i), dookh(u) suncheh(i) bhogeh(i), dookh kee birdh(i) vudhaayee. Nanak bikhum(u) soohayla turiyaiy, ja aavaiy Gur shernaayee. 2.

Word Meaning: Munmukh = follower of his own mind; Maya-engrossed. Khin(u) = moment. Doogundh = foul-smelling. Murraiy = (with) perishable body. Ksoombh = a pretty-looking flower which withers away quickly; Maya. Chhaayay = shade (of a tree). Chuck(u) Koomiaar = potter's wheel. Suncheh(i) = accumulates. Birdh(i) = age; life. Bikhum = very tough (to swim). Soohayla = with ease. 2.

MEANING: The followers of their mind are disconnected from Waheguru and die a spiritual death because of their pursuit of Maya. Wealth comes and goes in a moment, and the foolish man pursues the foul-smelling (because money is the root of all evil) wealth in his love for his perishable body. Because of his love for his perishable body, the ignorant man tries to accumulate Maya, which is short-lived just like the beauty of the ksoombh(u) flower, which lives only for a very short time. Wealth changes hands just like the shade of a tree which shifts from west to east with the changing position of the sun, or like the potter's wheel, which spins very fast. The ignorant man eats (lives for), accumulates, and enjoys other luxuries of Maya which cause problems in the long run, and the life (length) of his troubles is also prolonged because eventually he drowns in the sea of Maya (the world-sea). However, the sea of Maya, which is very difficult to swim across, can easily be swum across if a person takes Guru's shelter, oh Nanak.2

---------- Mayra Tthaakuro, Tthaakur(u) neeka, agumm athaaha Ram. Hur(i) poonji, Hur(i) poonji chaahi, mayraiy Satgur Shaha, Ram. Hur(i) poonji chaahi, Naam(u) bisaahi, goon gaavaiy, goon bhaavaiy. Neend, bhookh, subh purhur(i) tiyaagi, soonnay, soonn(i) smaavaiy. Vunjaaray ikk bhaanti aaveh(i), laaha Hur(i) Naam(u) laiy jaahay. Nanak, mun(u), tun(i), urp(i) Gur aagaiy, jis(u) praaput(i) so paayay. 3. -------

Word Meaning: Tthaakur(u) = Lord. Neeka = beautiful, kind, and caring. Agumm = unreachable. Athaaha = unfathomable. Poonji = wealth (Waheguru's Naam). Chaahi = wished for. Shaha = the Lord; the source of wealth (of the Naam). Bisaahi = purchased; acquired. Bhaavaiy = are liked. Perhur(i) = by pushing away; removing. Tiyaagi = gave up; abandoned. Soonnay = the spiritual state where Maya cannot influence. Smaavaiy = gets absorbed. Vunjaaray = traders. Ikk Bhaanti = of one kind (seeking the same merchandise). Laaha = benefit; in return. Urp(i) = offer. Praaput(i) = in destiny (predestined). 3.

MEANING: My Lord (Waheguru), which is physically unreachable and is unfathomable, is very kind and caring. I wish for the wealth of Waheguru's Naam which can be acquired from Satguru because He is the only Lord (Source) of His Naam. In my desire to have the wealth of Waheguru's Naam, I loved the virtues of Waheguru, and sang them (His praise); that is how I dealt in His Naam (purchased it). The devotee, who deals in Waheguru's Naam, does not enjoy eating or sleeping, and gives them up; he stays absorbed in the spiritual state where

no Maya can affect him. The traders, who come (to the Guru) to deal only in Waheguru's Naam (and give up their ignoble qualities), acquire the Naam in return. Offer your mind and your body to the Guru (in His service) to acquire Waheguru's Naam, but only those lucky devotees get it who are predestined to do so, oh Nanak. 3.

--------- Ruttna, ruttan pdaruth, buhou saagur(u) bhuriya, Ram. Bani, Gurbani laagay, tin huth(i) churriya Ram. Gurbani laagay, tinh huth(i) churriya nirmoluk(u) ruttan(u) apaara. Hur(i), Hur(i) Naam(u) atoluk paaya, Tayri Bhagat(i) bhuray bhundaara. Smoond(u) viroal(i) sreer(u) hum daykhiya, ikk vust anoop dikhaayee. Gur Govind(u), Govind(u) Guru haiy, Nanak, bhayd na bhaayee. 4.1.8.

Word Meaning: Ruttana, Ruttna = countless jewels (noble qualities). Huth Churriya = acquired. Nirmoluk = priceless. Appara = limitless. Atoluk = which cannot be weighed = invaluable. Bhundaara = treasures. Smoond(u) Sreer(u) = ocean-like body. Viroal(i) = by churning. Vust = thing; amazing feat. Anoop = having no parallel. Govind(u) = Waheguru. Bhayd = difference. 4.

MEANING: Waheguru is an ocean which is full of countless jewels (noble qualities); but only those devotees acquire these invaluable jewels of the limitless Waheguru, who act on Satguru's Shabad. They acquire the invaluable Naam of Waheguru, whose treasures of worship are always full (never run out, no matter how many devotees acquire it). When I churned my ocean-like body to search for Waheguru's presence there, I found an amazing thing: Waheguru and the Guru are one and the same, and there is no difference between them, oh Nanak. 4.1.8.

ਆਸਾ ਮਹਲਾ 4॥ ਝਿਮਿ ਝਿਮੇ ਝਿਮਿ ਝਿਮਿ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ ਰਾਮ॥
(ਅੰਗ 443)॥ ਗੁਰਮੁਖੇ ਗੁਰਮੁਖਿ ਨਦਰੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ॥ ਰਾਮੁ ਨਾਮੁ ਪਿਆਰਾ ਜਗਤ ਨਿਸਤਾਰਾ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥ ਕਲਿਜੁਗਿ ਰਾਮ ਨਾਮੁ ਬੋਹਿਥਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲਘਾਈ॥ ਹਲਤਿ ਪਲਤਿ ਰਾਮ ਨਾਮਿ ਸੁਹੇਲੇ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਾਰੀ॥ ਨਾਨਕ ਦਾਤਿ ਦਇਆ ਕਰਿ ਦੇਵੈ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੀ॥ 1॥ ------

Assa Mehla 4: Jhim(i) jhimay, jhim(i), jhim(i) versaiy Amrit dhaara Ram.
(PAGE 443): Gurmukhay, Gurmukh(i) nudri, Ram(u) piyaara Ram. Ram(u) Naam(u) piyaara, jugut nistaara, Ram Naam(i) vudiyaayee. Kuljoog(i) Ram Naam(u) bohitha, Gurmukh(i), Gurmukh(i) paar(i) lunghaayee. Hult(i) pult(i) Ram Naam(i) soohaylay, Gurmukh(i) kerni saari. Nanak daat(i) duyya kur(i) dayvaiy, Ram Naam(i) nistaari. 1.

Word Meaning: Jhim(i) Jhimay = in small drops and with a sweet sound. Amritdhara = the stream of Naam-Amrit. Gurmukh(i) = in the shelter of the Guru. Nudri = becomes visible. Nistaara = salvation. Vudiyaayee = praise. Kuljoog(i) = the evil-filled world. Paar(i) Lunghaayee = ferries to the other end. Hult(i) = this world. Pult(i) = the next world. Soohaylay = blissful. Gurmukh(i) Kerni = noble deeds performed under the advice of the Guru. Saari = supreme. Daat(i) = gift. 1.

MEANING: Waheguru becomes visible (His presence can be felt in the mind) when one comes to the Guru's shelter, and he feels as if a slow and sweet stream of Waheguru's Naam-Amrit is raining on his mind. Waheguru's Naam should be dear to all of us because the man gets salvation only by His Naam, and one also earns respect in the world. Waheguru's Naam is the ship to ferry across this world-sea which is filled with evils and aggression; but this ship can be boarded only in the shelter of the Guru. Acting on Guru's Advice (performing noble deeds and keeping Waheguru in mind all the time) is the best way to lead one's life. With Waheguru's Naam at heart, one enjoys comfort (blissfulness) in both the worlds - in this

life and the next. One finds salvation with Waheguru's Naam, but it is a gift from Waheguru and can be had only with His kindness, oh Nanak. 1.

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਜਪਿਆ ਦੁਖ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ ਰਾਮ॥ ਗੁਰ ਪਰਚੈ ਗੁਰ ਪਰਚੈ ਧਿਆਇਆ ਮੈ ਹਿਰਦੈ ਰਾਮੁ ਰਵਾਇਆ ਰਾਮ॥ ਰਵਿਆ ਰਾਮੁ ਹਿਰਦੈ ਪਰਮ ਗਤਿ ਪਾਈ ਜਾ ਗੁਰ ਸਰਣਾਈ ਆਏ॥ ਲੋਭ ਵਿਕਾਰ ਨਾਵ ਡੁਬਦੀ ਨਿਕਲੀ ਜਾ ਸਤਿਗੁਰ ਨਾਮੁ ਦਿੜਾਏ॥ ਜੀਅ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਏ॥ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੇਵੈ ਨਾਨਕ ਗੁਰ ਸਰਣਾਏ॥ 2॥

-------- Ramo, Ram Naam(u) jupiya, dookh kilvikh naas guvaaya Ram. Gur perchaiy, Gur perchaiy dhiyaaya, mein hirdaiy Ram(u) ruvaaya Ram. Ruvviya Ram(u) hirdaiy, Perm Gut(i) paayee, ja Gur shernaayee aayay. Lobh vikaar naav doobdi nicklee, ja Satgur Naam dirraayay. Jea daan(u) Gur(i) pooraiy deeya, Ram Naam(i) chit(u) laayay. Aap(i) kirpaal, kirpa kur(i) dayvaiy, Nanak Gur shernaayay. 2.

Word Meaning: Ramo Ram = Waheguru and only Waheguru. Kilvikh = sins. Naas = destruction. Perchaiy = with the mind attracted to the Guru's Shabad. Ruviya = dwelling; embedded. Ruvviya = showed its presence. Perm Gut(i) = highest spiritual state. Vikaar = vices. Naav = boat. Doobdi = sinking. Dirraayay = by reinforcing. Jea Daan(u) = the gift of spiritual life. 2.

MEANING: When one recites Waheguru's Naam, and only His Naam, the suffering due to his sins gets destroyed. With deep love for Guru's Shabad in mind, I recited Waheguru's Naam and enshrined it in my heart (mind). When I took Guru's shelter (surrendered my wisdom and acted on His Advice), I got Waheguru's Naam enshrined in my heart, and attained the highest spiritual state above Maya. When the Guru reinforced Waheguru's Naam in my heart, the boat of my life, which was sinking with greed and other vices, became afloat (and I got ferried to the other end). The Perfect Guru infused me with a new spiritual life, and Waheguru's Naam was engraved in my mind (I connected with Waheguru). The kind Waheguru gives His Naam to the devotee who takes Guru's shelter, oh Nanak. 2.

-------- ਬਾਣੀ ਰਾਮ ਨਾਮ ਸੁਣੀ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸੁਹਾਏ ਰਾਮ॥ ਰੋਮੇ ਰੋਮਿ ਰੋਮਿ ਰੋਮੇ ਮੈ ਗੁਰਮੁਖਿ ਰਾਮੁ ਧਿਆਏ ਰਾਮ॥ ਰਾਮ ਨਾਮੁ ਧਿਆਏ ਪਵਿਤੁ ਹੋਇ ਆਏ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ॥ ਰਾਮੋ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਭੈ ਤ੍ਰਿਸਨਾ ਭੂਖ ਗਵਾਈ॥ ਮਨ੍ ਤਨੁ ਸੀਤਲੁ ਸੀਗਾਰੁ ਸਭੁ ਹੋਆ ਗੁਰਮਤਿ ਰਾਮੁ ਪ੍ਰਗਾਸਾ॥ ਨਾਨਕ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਮ ਦਾਸਨਿ ਦਾਸਨਿ ਦਾਸਾ॥ 3॥

---------- Bani Ram Naam soonee, sidh(i) kaaruj subh(i) soohaayay Ram. Roamay, roam(i), roam(i) roamay, mein Gurmukh(i) Ram dhiyaayay Ram. Ram Naam(u) dhiyaayay, puvit(u) hoyay aayay, Tis(u) roop(u) na raykhiya kaayee. Ramo, Ram(u) ruvviya ghut untar(i), subhaiy trishna bhookh guvaayee. Mun(u), tun(u) seetul(u), seegaar(u) subh(u) hoa, Gurmut(i) Ram(u) pergaasa. Nanak Aap(i) ungreh(u) keeya, hum daasun(i), daasun(i) daasa. 3.

Word Meaning: Sidh(i) Kaaruj = tasks successfully completed. Sohaayay = pleasing. Roamay Roam(i) = every pore of the body. Puvit(u) = pure; holy. Roop Rakhiya = physical features. Ruvviya = is present. Trishna Bhookh = appetite for worldly desires. Seetul(u) = peaceful. Seegaar(u) = adornment. Pergaasa = lighted up; appeared. Ungreh(u) = kindness. Daasun(i) Daasa = slave of slaves. 3.

MEANING: When I listened to Waheguru's Naam with Guru's Shabad, all the pores in my body (my soul) began to recite Waheguru's Naam, and all my (noble) tasks were completed beautifully. On reciting the Naam of Waheguru, which has no physical features, my mind and body got purified. All my appetite for worldly desires was lost when Waheguru made my heart His dwelling. With Guru's advice, my mind and body were adorned with noble qualities, and my mind was enlightened with Waheguru's Naam. Waheguru became very kind to me,

and now I am a slave of His slaves (have become very humble and love to serve all humanity), oh Nanak. 3.

ਜਿਨ੍ਹੀ ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਮੂੜ ਅਭਾਗੀ ਰਾਮ॥ ਤਿਨ ਅੰਤਰੇ ਮੋਹੁ ਵਿਆਪੈ ਖਿਨੁ ਖਿਨੁ ਮਾਇਆ ਲਾਗੀ ਰਾਮ॥ ਮਾਇਆ ਮਲੁ ਲਾਗੀ ਮੂੜ ਭਏ ਅਭਾਗੀ ਜਿਨ ਰਾਮ ਨਾਮੁ ਨਹ ਭਾਇਆ॥ ਅਨੇਕ ਕਰਮ ਕਰਹਿ ਅਭਿਮਾਨੀ ਹਰਿ ਰਾਮੋ ਨਾਮੁ ਚੋਰਾਇਆ॥ ਮਹਾ ਬਿਖਮੁ ਜਮ ਪੰਥੁ ਦੁਹੇਲਾ ਕਾਲੂਖਤ ਮੋਹ ਅੰਧਿਆਰਾ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਾ ਪਾਏ ਮੋਖ ਦੁਆਰਾ॥ 4॥

Jinhi Ramo Ram Naam(u) visaariya, say moorr abhaagi Ram. Tin untray moh(u) viyaapaiy, khin(u), khin(u) Maya laagi Ram. Maya mul(u) laagi, moorr bhuyay abhaagi, jin Ram Naam(u) neh bhaaya. Anayk kerm kureh(i) abhimaani, Hur(i) Ramo Naam(u) choraaya. Muhaa bikhum(u) Jum punth(u) doohayla, kaalookhut moh undhiyaara. Nanak Gurmukh(i) Naam(u) dhiyaaya, ta paaya moakh dooaara. 4. ---------

Word Meaning: Visaariya = forgotten. Moorr = foolish. Abhaagi = unlucky. Untray = inside. Moh(u) = worldly attractions. Viyaapaiy = influences. Khin(u) = moment. Mul(u) = filth. Bhaaya = liked. Anayk = countless. Kerm = rituals. Choraaya = steal. Bikhum = very tough. Jum Punth = the path to the Angel of Death. Doohayla = troublesome. Kaalookhut = darkness = undhiyaara. 4.

MEANING: Those who ignore Waheguru's Naam are foolish and unlucky. They have love for Maya every moment (all the time), oh Waheguru. Those who do not like Waheguru's Naam have the filth of Maya in their mind, and they are foolish and unlucky. Those egoists may perform countless religious rituals to give the (false) impression of being religious to the people (but gain no spiritual benefit); in fact, the conceit of such rituals steals the wealth of Waheguru's Naam from them. Because of worldly attachments, their minds are completely dark because of the absence of the light of Waheguru's Naam; thus, they set themselves up on the path to the Angel of death, which is extremely painful and troublesome. Only those reach the door of salvation who recite Waheguru's Naam in the shelter of the Guru, oh Nanak. 4.

---------- ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਗੁਰੂ ਰਾਮੁ ਗੁਰਮੁਖੇ ਜਾਣੈ ਰਾਮ॥ ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਊਭ ਪਇਆਲੀ ਭਰਮਦਾ ਇਕਤੁ ਘਰਿ ਆਣੈ ਰਾਮ॥ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣੈ ਸਭ ਗਤਿ ਮਿਤਿ ਜਾਣੈ ਹਰਿ ਰਾਮੋ ਨਾਮੁ ਰਸਾਏ॥ ਜਨ ਕੀ ਪੈਜ ਰਖੈ ਰਾਮਨਾਮਾ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ ਤਰਾਏ॥ ਰਾਮੋ ਰਾਮੁ ਰਮੋ ਰਮੁ ਊਚਾ ਗੁਣ ਕਹਿਤਿਆ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਸੁਣਿ ਭੀਨੇ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਆ॥ 5॥

---------- Ramo, Ram, Naam(u) Guru Ram(u), Gurmukhay jaanaiy Ram. Eh(u) munooa khin(u) oobh puyyaali bhermda, ikutt(u) ghur(i) aanaiy Ram. Mun(u) ikkut ghur(i) aanaiy, subh gut(i) mit(i) jaanaiy, Hur(i) Ramo Naam(u) rusaayay. Jun kee paiyj rukhaiy Ram Naama, Prehlad oodhaar(i) turaayay. Ramo, Ram, rumo rum oocha, goon kehtiyaan unt(u) na paaya. Nanak Ram Naam(u) soon(i) bheenay, Raamaiy, Naam(i) smaaya. 5. ---------

Word Meaning: Munooa = mind. Khin(u) = moment. Oobh = sky; high (in his ego). Puyyaali = in the underworld; low in spirits; in depression. Bhermda = wanders. Ikutt(u) Ghur(i) = in the house of the One (Waheguru). Gut(i) = condition, feelings. Mit(i) = measurement (intensity). Rusaayay = sweetens (his tongue). Jun = devotee. Paiyj = dignity. **Prehlad** = the son of a mythical demon king (Hirnkushyup or simply Hernakush), who would not stop worshipping God despite the life-threatening punishments by the King who wanted everybody to worship him. Oodhaar(i) = by salvaging. Rumo Rum = handsome, and only handsome. Oocha = transcendent. Bheenay = imbued. Smaaya = fully absorbed. 5.

MEANING: One realizes Guru's Naam, Waheguru's Naam, in the shelter of the Guru when his mind, which wanders between very high to very low spirits (between ego and depression) becomes peaceful with full focus on Waheguru's Naam. When a devotee sweetens his

tongue with Waheguru's Naam, his mind gets focused on Waheguru, who knows all about the devotee's feelings and their intensity. Just like God saved and salvaged His ardent devotee, Prehlad, Waheguru protects the dignity of His devotees (against the attractions of Maya). Some people describe the noble qualities of the transcendent and the handsome Waheguru, but they cannot find His limits just by describing His virtues. But the devotees get imbued in Waheguru's Naam when they listen to it, and get fully absorbed in Him, oh Nanak. 5.

ਜਿਨ ਅੰਤਰੇ ਰਾਮ ਨਾਮੁ ਵਸੈ ਤਿਨ੍ਹ ਚਿੰਤਾ ਸਭ ਗਵਾਇਆ ਰਾਮ॥ ਸਭ ਅਰਥਾ ਸਭਿ ਧਰਮ ਮਿਲੇ ਮਨ ਚਿੰਦਿਆ ਸੋ ਫਲ ਪਾਇਆ ਰਾਮ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਰਾਮ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਏ॥ ਦੁਰਮਤਿ ਕਬੁਧਿ ਗਈ ਸੁਧਿ ਹੋਈ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਏ॥ ਜਿਨ

(ਅੰਗ 444)॥ ਸਫਲੁ ਜਨਮੁ ਸਰੀਰੁ ਸਭੁ ਹੋਆ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿਆ॥ ਨਾਨਕ ਹਰਿ ਭਜੁ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਿਆ॥ 6॥

-------- Jin untray Ram Naam(u) vusaiy, tinh chinta subh guvaaya Ram. Subh artha, subh(i) dherm milay, mun chindiya so ful paaya Ram. Mun chindiya ful paaya. Ram Naam(u) dhiyaaya, Ram Naam goon gaayay. Doormut(i) kboodh(i) guyyi, soodh(i) hoyee, Ram Naam(i) mun laayay. ----------

(PAGE 444): Suful(u) junum(u) sreer(u) subh(u) hoa, jit(u) Raam Naam(u) pergaasiya. Nanak Hur(i) bhuj(u) suda din(u) raati, Gurmukh(i) nij ghur(i) vaasiya. 6.

Word Meaning: Untray = inside (in the mind). Chinta = worries. Guvaaya = removed. Artha Subh(i) Dherm = all the four desired things – morality, wealth, fulfilment of desires, prosperity, and emancipation. Chindiya = desired. Ful = reward. Doormut(i) = evil thinking. Kboodh(i) = bad wisdom. Soodh(i) = understanding; purity of mind. Pergaasiya = enlightened. Nij Ghur(i) = own place. 6.

MEANING: All the worries of the devotees, who have Waheguru's Naam embedded in their mind, disappear, and they get the reward of all the four desired things – morality, wealth, fulfilment of desires (prosperity), and emancipation. When a devotee sings Waheguru's praise by reciting His Naam, he is rewarded with the fulfilment of his desires. By applying his mind to Waheguru's Naam (reciting His Naam), his evil thinking, and his bad wisdom go away, and his thinking becomes pure and pious. A devotee, whose mind gets enlightened with Waheguru's Naam(u), makes his life successful (succeeds in achieving the objective of his life). The devotees who recite Waheguru's Naam day and night in the shelter of the Guru, are able to control their mind when it comes to rest in its peaceful state (and gets connected with Waheguru), oh Nanak. 6.

ਜਿਨ ਸਰਧਾ ਰਾਮ ਨਾਮਿ ਲਗੀ ਤਿਨ੍ਹ ਦੂਜੈ ਚਿਤੁ ਨ ਲਾਇਆ ਰਾਮ॥ ਜੇ ਧਰਤੀ ਸਭ ਕੰਚਨ ਕਰੁ ਦੀਜੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਭਾਇਆ ਰਾਮ॥ ਰਾਮ ਨਾਮੁ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਅੰਤਿ ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ॥ ਰਾਮ ਨਾਮੁ ਧਨ ਪੂਜੀ ਸੰਚੀ ਨ ਡੂਬੈ ਨਾ ਜਾਈ॥ ਰਾਮ ਨਾਮੁ ਇਸ ਜੁਗ ਮਹਿ ਤੁਲਹਾ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਾਮ ਪਛਾਤਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ॥ 7॥

---------Jin sherdha Ram Naam(i) luggi, tinh doojaiy chit(u) na laaya Ram. Jay dhurti subh kunchun kur(u) deejaiy, bin Naavaiy uver(u) na bhaaya Ram. Ram Naam(u) mun(i) bhaaya, perm sookh paaya, unt(i) chuldiyaan naal(i) sukhaayee. Ram Naam(u) dhun poonji sunchi, na doobay na jaayee. Ram Naam(u) iss joog meh(i) toolha, jumkaal(u) nayrr(i) na aavaiy. Nanak Gurmukh(i) Ram puchhata, kur(i) kirpa Aap(i) milaavaiy. 7.

Word Meaning: Sherdha = reverence; veneration. Doojaiy = the other (Maya). Kunchun = gold. Uver = other. Bhaaya = liked. Perm Sookh = supreme bliss. Sukhaayee = friend; benefactor. Poonji = wealth. Sunchi = accumulated. Joog = world. Toolha = a platform of logsused as a crude boat. Jumkaal(u) = angel of death. Puchhaata = recognized. 7.

MEANING: Those who revere Waheguru's Naam do not get attached to the other (Maya). Even if the whole earth is converted into gold, they won't like anything other than Waheguru's Naam(u). When a devotee loves Waheguru's Naam, he realizes the supreme bliss, and the Naam(u) is his best friend even at the time when he leaves this world. Waheguru's Naam is such a wealth to accumulate, which neither sinks nor leaves the individual. Waheguru's Naam is the boat in this world (which saves the man from drowning in the sea of vices), and the Angel of death does not even go near him. One realizes Waheguru in the shelter of the Guru with whom Waheguru Himself connects the devotee, oh Nanak. 7.

ਰਾਮੋ ਰਾਮ ਨਾਮੁ ਸਤੇ ਸਤਿ ਗੁਰਮੁਖਿ ਜਾਣਿਆ ਰਾਮ॥ ਸੇਵਕੋ ਗੁਰ ਸੇਵਾ ਲਾਗਾ ਜਿਨਿ ਮਨੁ ਤਨੁ ਅਰਪਿ ਚੜਾਇਆ ਰਾਮ॥ ਮਨੁ ਤਨੁ ਅਰਪਿਆ ਬਹੁਤੁ ਮਨਿ ਸਰਧਿਆ ਗੁਰ ਸੇਵਕ ਭਾਇ ਮਿਲਾਏ॥ ਦੀਨਾ ਨਾਥੁ ਜੀਆ ਕਾ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ॥ ਗੁਰੂ ਸਿਖੁ ਸਿਖੁ ਗੁਰੂ ਹੈ ਏਕੋ ਗੁਰ ਉਪਦੇਸੁ ਚਲਾਏ॥ ਰਾਮ ਨਾਮ ਮੰਤੁ ਹਿਰਦੈ ਦੇਵੈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਏ॥ 8॥2॥9॥

Ramo, Ram, Naam(u) Satay, Sat(i), Gurmukh(i) jaaniya, Ram. Sayvko, Gur sayva laaga, jin(i) mun(u), tun(u) urp(i) churraya, Ram. Mun(u), tun(u) urpiya, buhout(u) mun(i) sherdhiya, Gur sayvuk bhaayay milaayay. Deena Nath(u) jeeaan ka Daata, Pooray Gur tay paayay. Guru Sikh(u), Sikh(u) Guru haiy, aiko Gur Oopdaysh(u) chulaayay. Ram Naam munt(u) hirdaiy dayvaiy, Nanak milun(u) soobhaayay. 8.2.9.

Word Meaning: Ramo Ram = only Waheguru. Satay Sat = everlasting. Sayvko = personal attendant. Urp(i) = offered. Sherdhiya = with reverence. Sayvuk Bhaayay = with the love-filled feelings of a slave. Deena Nath = Lord of the poor (helpless). Daata = provider. Oopdaysh = teaching. Munt(u) = mantra. Soobhaayay = love. 8.

MEANING: Waheguru's Naam(u) is eternal, but can be realized in the shelter of the Guru only. A devotee, who offers his mind and body with deep reverence in the service of the Guru like a slave, is connected with Waheguru because of his love-filled feelings for Him. Waheguru, which is the Lord of the poor and the helpless, and is the provider for the whole world, is realized in the shelter of the Perfect Guru. The Guru delivers the message that the Sikh and the Guru are each other's form. He gives Waheguru's Naam as the Mantra (implants His Naam) in the heart of the Sikh who connects with Waheguru through his love for Him, oh Nanak. 8.2.9.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਛੰਤ ਮਹਲਾ 4 ਘਰੁ 2॥

Ek Onkar Satgur Persad(i): Assa Chhunt Mehla 4, Ghur(u) 2:

ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਨਾਮੁ ਜੀਉ॥ ਹਰਿ ਸੇਵਾ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਊਤਮੁ ਹਰਿ ਹਰਿ ਕਾਮੁ ਜੀਉ॥ ਹਰਿ ਊਤਮੁ ਕਾਮੁ ਜਪੀਐ ਹਰਿ ਨਾਮੁ ਹਰਿ ਜਪੀਐ ਅਸਥਿਰੁ ਹੋਵੈ॥ ਜਨਮ ਮਰਣ ਦੋਵੈ ਦੁਖ ਮੇਟੇ ਸਹਜੇ ਹੀ ਸੁਖ ਸੋਵੈ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਹੁ ਠਾਕੁਰ ਹਰਿ ਜਪੀਐ ਆਤਮ ਰਾਮੁ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਕਰਤਾ ਦੂਖ ਬਿਨਾਸਨੁ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਨਾਮੁ ਜੀਉ॥1॥

ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਊਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ ਭਾਇ ਜੀਉ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਪੜੀਐ ਗੁਰਮੁਖਿ ਹਰਿ ਸੁਣੀਐ ਹਰਿ ਜਪਤ ਸੁਣਤ ਦੁਖੁ ਜਾਇ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਦੁਖੁ ਬਿਨਸਿਆ ਹਰਿ ਨਾਮੁ ਪਰਮ ਸੁਖੁ ਪਾਇਆ॥ ਸਤਿਗੁਰ ਗਿਆਨੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਧੁਰਿ ਲਿਖਿ ਪਾਇ ਜੀਉ॥ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਕਲਿਜੁਗਿ ਊਤਮੁ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ ਭਾਇ ਜੀਉ॥ 2॥ ਹਰਿ ਹਰਿ ਮਨ ਭਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਹਰਿ ਲਾਹਾ ਪਦੁ ਨਿਰਬਾਣੁ ਜੀਉ॥ ਹਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਭ੍ਰਮ ਚੂਕਾ ਆਵਣੁ ਜਾਣੁ ਜੀਉ॥

(ਅੰਗ 445)॥ ਆਵਣ ਜਾਣਾ ਝੂਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਉਤਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ ਜਿਨ੍ਹ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ ਭਾਗ ਲਿਖਿ ਪਾਇਆ ਤਿਨ੍ਹ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਣੁ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਹਰਿ ਲਾਹਾ ਪਦੁ ਨਿਰਬਾਣੁ ਜੀਉ॥ 3॥ ਜਿਨ੍ਹ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਊਤਮ ਹਰਿ ਹਰਿ ਲੋਗ ਜੀਉ॥ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸ ਭੋਗ ਜੀਉ॥ ਹਰਿ ਰਸ ਭੋਗ ਮਹਾ ਨਿਰਜੋਗ ਵਡਭਾਗੀ ਹਰਿ ਰਸੁ ਪਾਇਆ॥ ਸੇ ਧੰਨੁ ਵਡੇ ਸਤਪੁਰਖਾ ਪੂਰੇ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਜਨੁ ਨਾਨਕ ਰੇਣੁ ਮੰਗੇ ਪਗ ਸਾਧੂ ਮਨਿ ਚੂਕਾ ਸੋਗੁ ਵਿਜੋਗੁ ਜੀਉ॥ ਜਿਨ੍ਹ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਤੇ ਜਨ ਪਰਧਾਨਾ ਤੇ ਊਤਮ ਹਰਿ ਹਰਿ ਲੋਗ ਜੀਉ॥ 4॥3॥10॥

Hur(i) Hur(i) Kerta dookh binaasun(u), putit paavun(u) Hur(i) Naam(u) jeeo. Hur(i) sayva bhaayee, Perm Gut(i) paayee, Hur(i) ootum(u) Hur(i) Hur(i) kaam(u) jeeo. Hur(i) ootum(u) kaam(u), jupiyaiy Hur(i) Naam(u), Hur(i) jupiyaiy usthir(u) hovaiy. Junum mern dovaiy dookh maytay, sehjay hee sookh sovaiy. Hur(i) Hur(i) kirpa dhaarhou Tthaakur, Hur(i) jupiyaiy Aatum Ram jeeo. Hur(i) Hur(i) Kerta dookh binaasun(u) putit paavun Hur(i) Naam jeeo. 1.

Word Meaning: Kerta = the creator. Dookh Binaasun(u) = destroyer of sufferings. Putit = immoral. Paavun = holy. Bhaayee = like; love. Perm Gut(i) = highest spiritual state. Ootum(u) = superior. Hur(i) Kaam(u) = Serve Waheguru; perform the noble deeds as per Waheguru's Will. Usthir = stability of mind. Maytay = eradicated. Sehjay = in the blissful state. Aatum Ram = Waheguru. 1.

MEANING: The Lord is the creator of the universe and the destroyer of all suffering; His Naam(u) purifies the mind of the immoral making them holy. Those, who love to serve Him, and lead their life as per His Will (perform the deeds approved by Him), attain the highest spiritual state. Recitation of His Naam is the best way to serve Him by which one's mind achieves stability (quits wandering), and his suffering of birth and death is eradicated, and he gets a sleep of blissfulness. Please be kind so that I may recite Your Naam, oh my Waheguru. The Lord is the creator, and the destroyer of all suffering; His Naam(u) purifies the mind of the immoral, and makes them holy. 1.

--- Hur(i) Naam(u) pdaruth(u) Kalyug(i) ootum(u), Hur(i) jupiyaiy Satgur bhaayay jeeo. Gurmukh(i) Hur(i) purriyaiy, Gurmukh(i) Hur(i) sooniyaiy, Hur(i) juput soonut dookh(u) jaayay jeeo. Hur(i) Hur(i) Naam(u) jupiya, dookh(u) binsiya, Hur(i) Naam(u) perm sookh(u) paaya. Satgur Giyan(u) buliya ghut(i) chaanun(u), ugiyan undhayr(u) guvaaya. Hur(i) Hur(i) Naam(u) tinhi aaraadhiya, jin mustuk(i) dhoor(i) likh(i) paayay jeeo. Hur(i) Naam(u) pdaruth Kulyug(i) ootum(u) Hur(i) jupiyaiy Satgur bhaayay jeeo. 2. ----------

Word Meaning: Pdaruth(u) = priceless thing. Kalyug(i) = the world full of suffering. Bhaayay = with love. Binsiya = vanishes. Ghut(i) = in the heart. Ugiyan = ignorance. Mustuk(i) = on the forehead. Dhoor(i) = right from the source. 2.

MEANING: Waheguru's Naam is a priceless and the supreme thing in this world of suffering, but needs to be recited with love in Guru's shelter. Waheguru's Naam should be read, and listened to, in the shelter of the Guru the recitation of which eradicates all the suffering. By reciting Waheguru's Naam, all the troubles go away, and one enjoys the supreme comfort (blissfulness). The Divine Knowledge imparted by the Guru enlightens the mind of the devotee whereby the darkness of his ignorance disappears. However, only those individuals worship Waheguru's Naam who have the good fortune written on their forehead by Waheguru. Waheguru's Naam is a priceless and supreme thing in this world of suffering, and should be recited with love in the Guru's shelter. 2.

------- Hur(i) Hur(i) mun bhaaya, perm sookh paaya, Hur(i) laaha pud(u) nirbaan(u) jeeo. Hur(i) preet(i) lugaayee, Hur(i) Naam(u) sukhaayee, bherm chooka aavun jaan jeeo.

(PAGE 445): Aavun jaana bhem bhuou bhaaga, Hur(i) Hur(i) Hur(i) goon gaaya. Junum, junum kay kilvikh dookh ootray, Hur(i) Hur(i) Naam(i) smaaya. Jinh Hur(i) dhiyaaya, Dhoor(i) bhaag likh(i) paaya, tinh suful(u) junum(u) pervaan(u) jeeo. Hur(i) Hur(i) mun bhaaya, perm sookh paaya, Hur(i) laaha pud(u) nirbaan(u) jeeo. 3.

Word Meaning: Laaha = benefit; attainment. Pud(u) Nirbaan = spiritual state above Maya. Sukhaayee = friend. Bherm = illusions. Chooka = ended. Kilvikh = sins. Suful Junum = successful life; achieved the objective. Pervaann (u) = approved. 3.

MEANING: The devotee, who comes to like (love) Waheguru, acquires supreme bliss and attains the spiritual level where he is detached from worldly affairs. With his love for Him, Waheguru becomes the best friend of the devotee, and his misgivings about birth and death are cleared (he no longer feels happy about a new birth in the family or feels aggrieved on the death of a close relative). By singing praise of Waheguru, one's doubts about, and the fear of birth and death cycle disappear. The suffering of devotee's sins of his many lives is destroyed, and the devotee gets fully absorbed in Waheguru's Naam. Those who worship Waheguru due to their good fortune as prewritten by Waheguru based on the deeds of their previous lives make their life successful, and are approved by Waheguru for union with Him. The devotee, who comes to like (love) Waheguru, acquires supreme bliss, and attains the spiritual level of detachment with worldly affairs. 3.

-------- Jinh Hur(i) meetth lugaana, tay jun perdhaana, tay ootum Hur(i) Hur(i) loag jeeo. Hur(i) Naam(u) vudaayee, Hur(i) Naam(u) sukhaayee, Gur Shabadi Hur(i) rus bhog jeeo. Hur(i) rus bhog, muhaa nirjog, vudbhaageen Hur(i) rus(u) paaya. Say dhunn(u) vudday Satpurkha Pooray, jin Gurmut(i) Naam(u) dhiyaaya. Jun Nanak raiyn(u) mungay pug Sadhu, mun(i) chooka soag(u), vijoag(u) jeeo. Jinh Hur(i) meetth lugaana, tay jun perdhaana, tay ootum Hur(i) Hur(i) loag jeeo. 4.3.10.

Word Meaning: Perdhaana = leaders; honoured by Waheguru. Hur(i) Rus Bhog = enjoy the sweetness of Waheguru's Naam. Nirjog = detched from Maya. Dhunn(u) = worthy of respect; great; lucky. Satpurkha = having Divine qualities. Pug Raiyn(u) = dust of feet. Sadhu = Guru. Soag = sadness; anguish. Vijoag = disconnection. 4.

MEANING: Those, who find Waheguru to be sweet, become Waheguru's superior devotees and spiritual leaders among others (people follow them). Waheguru's Naam becomes their friend (benefactor), and they earn respect because of the Naam. With Guru's Shabad, they enjoy the sweetness of Waheguru's Naam. But only lucky individuals acquire, and enjoy the sweetness of Waheguru's Naam, and they become fully detached from Maya. Those who recite Waheguru's Naam with the Advice of the Guru are great and are perfect bearers of Divine qualities. I, beg for the dust of the feet of the Guru (wish to serve Him like a slave) because of which all one's anguish, and his separation from Waheguru come to end in His shelter, oh Nanak. Those who find Waheguru to be sweet become Waheguru's superior devotees, and spiritual leaders among others (people follow them). 4.3.10.

NOTE: The Hindu Granths have divided the time from the beginning of the world into four yugs (yugas or eons) – Satyug, Trayta, Dooaapur, and Kalyug. They maintain that **Satjoog** (or Satyug) was the best joog (yuga) in which all the people were truthful, were fully contented and had high morals. They also believed that the earth was supported by an ox with all his four feet. But there are many stories that happened in Satyug which contradict their own

beliefs. For example, some of the kings were highly egoistic and were cruel. There were demons everywhere, and even the gods were deceitful.
The next yuga, **Trayta,** was not quite as good as the Satyug. In Trayta, the people acquired mental strength by controlling their sensual desires. The ox supporting the earth lost one of its feet, and the people became short tempered with rage in them.
In the **Dooaapur yuga**, god Krishna and his Gopis were born. The people relied more in self-torturing and on juggs to please their deities. The ox lost two of its feet.
The present yug, the **Kalyug** is considered to be the worst of all. People are hostile, tell lies, and are immoral, and above all, the ox supporting the earth has lost three of its feet, and now the earth is not that stable because the ox has only one foot left.
In the following holy Shabad (Chhunt) Guru Ram Dass Ji gives His Divine Message about the mythical eons saying that Waheguru's Laws are always the same no matter what the eon is. Human nature has been the same all through the eons even though the practices and the beliefs of the people might have changed. The devotees of the Guru and Waheguru have noble qualities such as strong belief in Waheguru, contentment, honesty, compassion, and the like. Different eons have no effect on human nature.

ਆਸਾ ਮਹਲਾ 4॥ ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖੁ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮੁ ਧਿਆਨੁ ਜੀਉ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਗਾਵਹਿ ਪਰਮ ਸੁਖੁ ਪਾਵਹਿ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਿਆਨੁ ਜੀਉ॥ ਗੁਣ ਗਿਆਨ ਪਦਾਰਥੁ ਹਰਿ ਹਰਿ ਕਿਰਤਾਰਥੁ ਸੋਭਾ ਗੁਰਮੁਖਿ ਹੋਈ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਹਰਿ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ ਜੀਉ॥ ਸਤਜੁਗਿ ਸਭੁ ਸੰਤੋਖ ਸਰੀਰਾ ਪਗ ਚਾਰੇ ਧਰਮ ਧਿਆਨੁ ਜੀਉ॥ 1॥
ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਇ ਜੀਉ॥ ਪਗੁ ਚਉਥਾ ਖਿਸਕਿਆ ਤ੍ਰੈ ਪਗ ਟਿਕਿਆ ਮਨ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਜਲਾਇ ਜੀਉ॥ ਮਨਿ ਹਿਰਦੈ ਕ੍ਰੋਧੁ ਮਹਾ ਬਿਸਲੋਧੁ ਨਿਰਪ ਧਾਵਹਿ ਲੜਿ ਦੁਖੁ ਪਾਇਆ॥ ਅੰਤਰਿ ਮਮਤਾ ਰੋਗੁ ਲਗਾਨਾ ਹਉਮੈ ਅਹੰਕਾਰ ਵਧਾਇਆ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਬਿਖੁ ਗੁਰਮਤਿ ਹਰਿ ਨਾਮਿ ਲਹਿ ਜਾਇ ਜੀਉ॥ ਤੇਤਾ ਜੁਗੁ ਆਇਆ ਅੰਤਰਿ ਜੋਰੁ ਪਾਇਆ ਜਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਇ ਜੀਉ॥ 2॥
ਜੁਗੁ ਦੁਆਪਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ॥ ਤਪੁ ਤਾਪਨ ਤਾਪਹਿ ਜਗ ਪੁੰਨ ਆਰੰਭਹਿ ਅਤਿ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇ ਜੀਉ॥ ਕਿਰਿਆ ਕਰਮ ਕਮਾਇਆ ਪਗ ਦੁਇ ਖਿਸਕਾਇਆ ਦੁਇ ਪਗ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ॥ ਮਹਾ ਜੁਧ ਜੋਧ ਬਹੁ ਕੀਨ੍ਹੇ ਵਿਚਿ ਹਉਮੈ ਪਚੈ ਪਚਾਇ ਜੀਉ॥ ਦੀਨ ਦਇਆਲਿ ਗੁਰੁ ਸਾਧੁ ਮਿਲਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਲੁ ਲਹਿ ਜਾਇ ਜੀਉ॥ ਜੁਗੁ ਦੁਆਪਰੁ ਆਇਆ ਭਰਮਿ ਭਰਮਾਇਆ ਹਰਿ ਗੋਪੀ ਕਾਨੁ ਉਪਾਇ ਜੀਉ॥ 3॥
(ਅੰਗ 446)॥ ਕਲਿਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ॥ ਗੁਰ ਸਬਦੁ ਕਮਾਇਆ ਅਉਖਧੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸਾਤਿ ਪਾਇ ਜੀਉ॥ ਹਰਿ ਕੀਰਤਿ ਰੁਤ ਆਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਖੇਤੁ ਜਮਾਇਆ॥ ਕਲਿਜੁਗਿ ਬੀਜੁ ਬੀਜੇ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਆ॥ ਜਨ ਨਾਨਕਿ ਗੁਰ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਹਿਰਦੇ ਨਾਮੁ ਲਖਾਇ ਜੀਉ॥ ਕਲਜੁਗੁ ਹਰਿ ਕੀਆ ਪਗ ਤ੍ਰੈ ਖਿਸਕੀਆ ਪਗੁ ਚਉਥਾ ਟਿਕੈ ਟਿਕਾਇ ਜੀਉ॥ 4॥4॥11॥
Assa Mehla 4: Satjoog(i) subh(u) suntokh(u) sreera, pug chaaray dherm(u) dhiyaan jeeo. Mun(i) tun(i) Hur gaaveh(i), perm sookh(u) paaveh(i), Hur(i) hirdaiy, Hur(i) goon Giyan jeeo. Goon Giyan pdaruth(u), Hur(i) Hur(i) kirtaaruth(u) sobha Gurmukh(i) hoyee. Untar(i) baahur(i) Hur(i) Prubh aiko, dooja uver(u) na koyee. Hur(i) Hur(i) liv laayee, Hur(i) Naam(u) sukhaayee, Hur(i) Durgeh paavaiy maan(u) jeeo. Satjoog(i) subh(u) suntokh(u) sreera, pug chaaray dherm(u) dhiyan jeeo. 1. ---------
Word Meaning: Suntokh(u) = contentment. Sreea = in the body. Pug Chaaray = all the four feet. Dherm(u) = morality Waheguru. Dhiyan = focus. Perm = supreme. Giyan = Divine Knowledge; connection with Waheguru. Pdaruth(u) = priceless article. Kirtaaruth(u)

= successful. Sobha = praise. Uver(u) = other. Liv Laayee = fully focused. Sukhaayee = friend; benefactor. 1.
MEANING: Those devotees, who sing Waheguru's praise by their body and soul, and acquire noble qualities, and get their hearts enlightened with Divine Knowledge (have made connection with Waheguru), live in Satyug (no matter what the eon is), and they enjoy supreme bliss. They are content everywhere, and their noble qualities and their high morality (and their love for Waheguru) serve as the mythical ox with all his four feet to support the earth. Singing Waheguru's praise, and acquiring Divine Knowledge, is the most valuable thing for them, and with the worship of Waheguru, they are successful in life (merge into Waheguru). They see Waheguru inside and outside (everywhere) and none else, and earn praise in the shelter of the Guru. They focus their mind on Waheguru's Naam which becomes their best friend, and they are honoured in Waheguru's Court. With contentment in mind, they live in Satyug and their focus on Waheguru serves as the four feet of the ox that supports the earth. 1.

-------- Tayta joog(u) aaya, untar(i) joar(u) paaya, jut(u) sunjum(u) kerm kmaayay jeeo. Pug(u) chautha khiskiya, traiy pug tikiya, mun hirdaiy krodh(u) julaayay jeeo. Mun(i) hirdaiy krodh(u), muhaa bislodh(u), nirp dhaaveh(i) lurr(i) dookh(u) paaya. Untar mumta roag(u) lugaana, haumein ahunkaar vudhaaya. Hur(i) Hur(i) kirpa dhaari mayraiy Tthaakur(i), bikh(u) Gurmut(i) leh(i) jaayay jeeo. Tayta joog(u) aaya, untar(i) joar(u) paaya, jut(u) sunjum(u) kerm kmaayay jeeo. 2.
Word Meaning: Joar(u) = strength. Jut(u) = celibacy. Sunjum = control on senses. Kerm = rituals. Khiskiya = slipped; departed. Krodh(u) = rage. Muhaa = huge. Bislodh(u) = a poisonous tree. Nirp = rajas. Dhaaveh(i) = rush to invade. Mumta = love for worldly things. Haumein = selfishness and ego. Bikh = poison. 2.
MEANING: According to the Hindu Granths, the people derived their strength from celibacy and by controlling their sensual desires in *Trayta yug*. The ox lost one of its feet (legs) and the earth had the support of only three feet of the ox. The people were burning with rage in their mind. With rage in their mind, the rajahs were like a poisonous tree which has beautiful flowers. They invaded each other and suffered in battles. With love for worldly things, they suffered from greater selfishness and ego which are serious diseases. But, even living in a world like the *Trayta yug*, the poison (of all evils) can be removed (eliminated) with the advice of the Guru when Waheguru is kind. (According to the Hindu belief), the people derived their strength from celibacy and by controlling their sensual desires in *Trayta yug.* 2.

--------- Joog(u) Dooaapur aaya, bherm(i) bhermaaya, Hur(i) Gopi Kahan oopaayay jeeo. Tup taapun taapeh(i), jugg poonn(u) aarumbheh(i), ut(i) kiriya kerm kmaayay jeeo. Kiriya Kerm Kmaaya, pug dooyay khiskaaya, dooyay pug tikaiy tikaayaiy jeo. Muhaa joodh, jodh buhou keenay, vich(i) haumein puchaiy puchaayay jeeo. Deen Duyaal(i) Gur(u) Sadh(u) milaaya, mil(i) Satgur mul(u) leh(i) jaayay jeeo. Joog Dooaapur aayaa, bherm bhermaaya, Hur(i) Gopi Kahan oopaayay jeeo. 3.
Word Meaning: Bherm(i) Bhermaaya = misled in misbeliefs. Gopi = the cowgirl friends of Krishna. Kahan = Krishna. Tup = torture one's body to please some deity. Taapun Taapeh = build fires around. **Jugg (yugg)** = to build fire with ghee, and offer many other items to the fire. Animals are sacrificed and food served to upper classes. Poonn(u) = donations to Brahmans. Aarumbhay = started. Kirya Kerm = rituals.
Muhaa Joodh = wars. Jodh = warriors. Puchaiy = burn; suffer. Deen Duyaal(i) = kind to the poor and helpless (Waheguru). Sadh = Guru. Mul(u) = filth. 3.

MEANING: In Dooaapur yug, the world was misled by their misbeliefs (illusions of Maya) , and (as per the Hindu belief), Waheguru created Krishna and the Gopis. People began to believe in self-torture, like building fires around them even on hot days. They also began performing juggs and countless other rituals to please their deities. Rituals were performed, and the ox lost two of its feet. The earth now had a support of only two feet of the ox. The warrior rajahs fought wars and suffered, and caused suffering for others in their heightened ego. But even in Dooaapur yuga, the devotees of Waheguru were able to wash away the filth of selfishness and ego, when they were connected with the Guru by the kindness of Waheguru which is always kind to the poor and the helpless. In the Dooaapur yug, the people were misled in their misbeliefs, and Krishna and the Gopis were born. 3. ---------

(PAGE 446): Kulyug(u) Hur(i) keeya, pug traiy khiskiya, pug chautha tikaiy tikaayay jeeo. Gur Shabad(u) kmaaya, aukhudh Hur(i) paaya, Hur(i) keerut(i) Hur(i) shaant(i) paayay jeeo. Hur(i) keerut(i) root aayee, Hur(i) Naam(u) vudaayee, Hur(i) Hur(i) Naam khayt(u) jumaaya. Kuljoog(i) beej(u) beejay bin Naavaiy, subh(u) laaha mool(u) guvaaya. Jun Nanak(i) Gur Poora paaya, mun(i) hirday Naam(u) lukhaayay jeeo. Kuljoog(u) Hur(i) keeya, pug traiy khiskiya, pug(u) chautha tikaiy tikaayay jeeo. 4.4.11.
Word Meaning: Aukhudh(u) = medication; treatment. Keerut(i) = singing praise of (Waheguru). Shaant(i) = peace of mind. Root = season. Vudaayee = respect. Khayt = field; crop. Jumaaya = raised. Beej(u) Beejay = sowing the seeds. Laaha = profit; benefit. Mool(u) = capital; the base spirituality. Lukhaayay = carved. 4.
MEANING: According to the Hindu Granths, the ox lost its three feet in Kalyug (the present yuga), and the earth is now being supported by the fourth foot only. But even in this hostile world, a devotee, who acts on Guru's Shabad, gets connected with Waheguru's Naam which is the medication against all evils. With singing Waheguru's praise, his mind becomes peaceful (quits wandering and thinking about evil things). Kalyug is the season to sing Waheguru's praise, and to raise the crop of Waheguru's Naam (which earns one respect) in the field of mind. An individual, who sows the seeds of other crops (Maya and its forms) without Waheguru's Naam, not only loses any spiritual benefit, but also loses the original spirituality he was born with (which lay hidden in his mind). I was lucky to have been connected with the Perfect Guru who carved (implanted) Waheguru's Naam on the board of my heart, oh Nanak. In the Kalyug era, the ox lost its three feet, and the earth now has the support of only one foot of the ox (a Hindu belief). 4.4.11.

ਆਸਾ ਮਹਲਾ 4॥ ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨ ਜੀਉ॥ਹਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਗੁਰਮਤਿ ਹਰਿ ਧਿਆਇਆ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗ ਪੁਰਾਨ ਜੀਉ॥ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਹਰਿਨਾਮੁ ਸੁਹਾਗੁ ਹਰਿਨਾਮੈ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ ਮਸਤਕਿ ਮਣੀ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰਗਟੀ ਹਰਿ ਨਾਮੈ ਹਰਿ ਸੋਹਾਇਆ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲੀ ਪ੍ਰਭੁ ਪਾਇਆ ਮਿਲਿ ਸਤਿਗੁਰ ਮਨੂਆ ਮਾਨ ਜੀਉ॥ ਹਰਿ ਕੀਰਤਿ ਮਨਿ ਭਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨ ਜੀਉ॥ 1॥ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਊਤਮ ਜਨ ਪ੍ਰਧਾਨ ਜੀਉ॥ ਤਿਨ੍ਹ ਹਮ ਚਰਣ ਸਰੇਵਹ ਖਿਨੁ ਖਿਨੁ ਪਗ ਧੋਵਹਿ ਜਿਨ ਹਰਿ ਮੀਠ ਲਗਾਨ ਜੀਉ॥ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਪਰਮ ਸੁਖ ਪਾਇਆ ਮੁਖਿ ਭਾਗਾ ਰਤੀ ਚਾਰੇ॥ ਗੁਰਮਤਿ ਹਰਿ ਗਾਇਆ ਹਰਿ ਹਾਰੁ ਉਰਿ ਪਾਇਆ ਹਰਿ ਨਾਮਾ ਕੰਠਿ ਧਾਰੇ॥ ਸਭ ਏਕ ਦ੍ਰਿਸਟਿ ਸਮਤੁ ਕਰਿ ਦੇਖੈ ਸਭੁ ਆਤਮਰਾਮੁ ਪਛਾਨ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਤੇ ਊਤਮ ਜਨ ਪਰਧਾਨ ਜੀਉ॥ 2
ਸਤ ਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਹੋਇ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਵਿਗਾਸਿਆ ਬੀਜਾ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ॥ ਅਵਰੁ ਨ ਕੋਇ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਇ

ਜਿਨਿ ਪੀਆ ਸੋ ਬਿਧਿ ਜਾਣੈ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਪੂਰਾ ਪ੍ਰਭੁ ਪਾਇਆ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ ਪਛਾਣੈ॥ ਨਾਮੋ ਸੇਵਿ ਨਾਮੋ ਆਰਾਧੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ॥ ਸਤਸੰਗਤਿ ਮਨਿ ਭਾਈ ਹਰਿ ਰਸਨ ਰਸਾਈ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਹੋਇ ਜੀਉ॥ 3॥ ਹਰਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ॥ ਮੋਹ ਚੀਕੜ ਫਾਥੇ ਨਿਘਰਤ ਹਮ ਜਾਤੇ ਹਰਿ ਬਾਹ ਪ੍ਰਭੂ ਪਕਰਾਇ ਜੀਉ॥ ਪ੍ਰਭਿ ਬਾਹ ਪਕਰਾਈ ਊਤਮ ਮਤਿ ਪਾਈ ਗੁਰ ਚਰਣੀ ਜਨੁ ਲਾਗਾ॥
(ਅੰਗ 447)॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਆਰਾਧਿਆ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਸਭਾਗਾ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇ ਜੀਉ॥ ਹਰਿ ਦਇਆ ਪ੍ਰਭੁ ਧਾਰਹੁ ਪਾਖਣ ਹਮ ਤਾਰਹੁ ਕਢਿ ਲੇਵਹੁ ਸਬਦਿ ਸੁਭਾਇ ਜੀਉ॥ 4॥5॥12॥

Assa Mehla 4: Hur(i) keerut(i) mun(i) bhaayee, Perm Gut(i) paayee, Hur(i) mun(i) tun(i) meetth lugaan jeeo. Hur(i) Hur(i) rus(u) paaya, Gurmut(i) Hur(i) dhiyaaya, Dhoor(i) mustuk(i) bhaag pooraan jeeo. Dhoor(i) mustuk bhaag(u), Hur(i) Naam(u) soohaag(u), Hur(i) Naamaiy Hur(i) goon gaaya. Mustuk(i) munee preet(i) buhou pergutee, Hur(i) Naamaiy Hur(i) sohaaya. Joti Jot(i) mili Prubh(u) paaya, mil(i) Satgur munooa maan jeeo. Hur(i) keerut(i) mun(i) bhaayee, Perm Gut(i) paayee, Hur(i) mun(i) tun(i) meetth lugaan jeeo. 1. ----------
Word Meaning: Keerut(i) = praise. Bhaayee = liked. Perm Gut(i) = highest spiritual state. Rus(u) = sweetness. Mustuk(i) = on the forehead. Pooraan = old; of previous lives. Soohaag(u) = good fortune. Munee = jewel; jewellery. Pergutee = appeared. Sohaaya = became attractive. Joti = human soul. Jot(i) = Supreme Soul. Munooa = mind. Maan = convinced; falls in love with. 1.
MEANING: When a devotee begins to like singing praise of Waheguru, and finds Him to be sweet in his body and mind, he attains the highest spiritual state (gets united with Him). But only that devotee finds Waheguru's Naam to be sweet, and recites it with Guru's advice, who has it prewritten on his forehead by Waheguru (has in his destiny) based on his noble deeds of his previous lives. With good fortune of Waheguru's Naam on his forehead, the devotee sings Waheguru's praise, and recites His Naam. With deep love and reverence for Waheguru. The devotee's mind is adorned with noble qualities by Waheguru, and his forehead begins to radiate light just like a jewel (as if he has halo around his head). On getting connected with Satguru, the devotee's mind falls in love with Waheguru, and his soul merges with that of Waheguru. When a devotee likes singing praise of Waheguru, and finds Him to be sweet in his body and mind, he attains the highest spiritual state (unites with Him). 1.

---------- Hur(i(Hur(i) jus(u) gaaya, Perm Pud(u) paaya, tay ootum jun perdhaan jeeo. Tinh hum churn srayveh, khin(u) khin(u) pug dhoveh(i), jin Hur(i) meetth lugaan jeeo. Hur(i) meettha laaya, perm sookh paaya, mookh(i) bhaagaan rutti chaaray. Gurmut(i) Hur(i) gaaya, Hur(i) haar(u) oor(i) paaya, Hur(i) Naama kuntth(i) Hur(i) dhaaray. Subh aik drisht(i) sumut(u) kur(i) daykhaiy, subh(u) Aatum Ram(u) puchhaan jeeo. Hur(i) Hur(i) jus(u) gaaya, Perm Pud paaya, tay ootum jun perdhaan jeeo. 2. --------
Word Meaning: Jus(u) = praise. Tay = those. Ootum = superior. Srayveh(i) = serve. Khin(u) = every moment. Pug = feet. Rutti Chaaray = beautiful jewel. Haar(u) = necklace. Oor(i) = heart. Kuntth(i) = neck; throat, tongue. Dhaaray = wear. Sumut(u) = equal. Aatum Ram(u) = Waheguru. 2.
MEANING: Those devotees, who sing Waheguru's praise with reverence, are superior among all others, are leaders (to spread Guru's Word), and attain the highest spiritual state. I would love to wash the feet of the devotees every moment (serve them respectfully) who find Waheguru to be sweet. With jewel-like beautiful fortune, the devotee finds Waheguru

sweet, and by reciting His Naam with the tongue, he realizes supreme bliss. With Guru's wisdom (His Word), the devotee sings Waheguru's praise, has His Naam on his tongue, and wears the necklace of love for Waheguru in his heart (adorns his heart with Waheguru's Naam). He sees everybody as equal, and sees Waheguru in each of them. Those devotees, who sing Waheguru's praise with reverence, are superior among all others, are leaders, and they attain the highest spiritual state. 2.

--------- Sat sungut(i) mun(i) bhaayee, Hur(i) rusn rusaayee, vich(i) sungut(i) Hur(i) rus(u) hoyay jeeo. Hur(i) Hur(i) aaraadhiya, Gur Shabad(i) vigaasiya, beeja uver(u) na koyay jeeo. Uver(u) na koyay, Hur(i) Amrit soyay, jin(i) peeya so bidh(i) jaanaiy. Dhun, dhunn(u) Guru Poora, Prubh(u) paaya, lug(i) sungut(i) Naam(u) puchhaanaiy. Naamo sayv(i), Naamo aaraadhaiy, bin(u) Naavaiy uver(u) na koyay jeeo. Sat sungut(i) mun(i) bhaayee, Hur(i) rusn rusaayee, vich sungut(i) Hur(i) rus(u) hoyay jeeo. 3.

Word Meaning: Sat sungut(i) = holy gathering. Rusn = tongue. Rusaayee = sweetened. Aaraadhiya = worshiped. Vigaasiya = bloomed. Beeja = other. Bidh(i) = means; taste; worth. Dhunn(u) = great; worthy of respect. Naamo = only Naam. Sayv(i) = serve. 3.

MEANING: The devotee loves the holy congregation because he finds the sweetness of Waheguru's Naam there, and sweetens his own tongue with Waheguru's Naam. He worships Waheguru with Guru's Shabad whereby his mind blooms, and he does not see anybody other than Waheguru. He does not recognize anything else than Waheguru's Naam as Amrit (the liquid of immortality); and only that individual knows the worth of Waheguru's Naam-Amrit who has tasted it. The Guru is great (worthy of worship) in whose company one realizes the worth of Waheguru's Naam, and gets connected with Him. Such a devotee serves Waheguru by reciting His Naam; nothing else has any significance for him. The devotee loves the holy congregation because he finds the sweetness of Waheguru's Naam there, and sweetens his own tongue with Waheguru's Naam. 3. ----------

--------- Hur(i) duyya Prubh dhaarhou, paakhun hum taarhou, kuddh(i) layvhou Shabad(i) soobhaayay jeeo. Moh cheekurr phaathay, nighurt hum jaatay, Hur(i) baanh Prubhoo pukraayay jeeo. Prubh(i) bannh pukraayee, ootum mut(i) paayee, Gur churni jun(u) laaga.

(PAGE 447): Hur(i) Hur(i) Naam(u) jupiya aaraadhiya, mookh(i) mustuk(i) bhaag(u) subhaaga. Jun Nanak Hur(i) kirpa dhaari, mun(i) Hur(i) Hur(i) meettha laayay jeeo. Hur(i) duyya Prubh(u) dhaarhou, paakhun hum taarhou, kuddh(i) layvhou Shabad(i) soobhaayay jeeo.

Word Meaning: Duyya = kindness. Dhaarhou = adopt; be kind. Paakhun = stone; stone-hearted. Taarhou = make afloat; salvage. Kuddh(i) Layvhou = pull out. Chheekurr = mud. Phaathay = trapped in. Nighurt = slide down. Mut(i) = wisdom. Mustuk(i) = on the forehead. Subhaaga = good fortune. 4.

MEANING: I am heavy like a stone with the burden of vices, and will drown in the sea of Maya. Please be kind, and pull me out of the sea by implanting love in my heart for Guru's Shabad, oh Waheguru. We, human beings, have fallen in the mud of worldly attachments and are sliding deeper and deeper into it; please extend Your hand and pull us out of this mud, oh kind Waheguru. By taking the shelter of the Guru, the devotee acquires superior wisdom, and Waheguru extends His hand to save him.

With good fortune on the forehead, the devotee recites Waheguru's Naam with his tongue, and thus worships Him. When Waheguru becomes kind to a devotee, he finds Waheguru sweet in His mind, oh Nanak. I am heavy like a stone with the burden of vices, and will drown

in the sea of Maya. Please be kind, and pull me out of the sea by implanting love in my heart for Guru's Shabad, oh Waheguru. 4.5.12.

ਆਸਾ ਮਹਲਾ 4॥ ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ ਮਨਿ ਚਾਉ ਜੀਉ॥ ਜੋ ਜਨ ਮਰਿ ਜੀਵੇ ਤਿਨ੍ਹ ਅੰਮ੍ਰਿਤੁ ਪੀਵੇ ਮਨਿ ਲਾਗਾ ਗੁਰਮਤਿ ਭਾਉ ਜੀਉ॥ ਮਨਿ ਹਰਿ ਹਰਿ ਭਾਉ ਗੁਰੁ ਕਰੇ ਪਸਾਉ ਜੀਵਨ ਮੁਕਤੁ ਸੁਖੁ ਹੋਈ॥ ਜੀਵਣਿ ਮਰਣਿ ਹਰਿ ਨਾਮਿ ਸੁਹੇਲੇ ਮਨਿ ਹਰਿ ਹਰਿ ਹਿਰਦੈ ਸੋਈ॥ ਮਨਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਗੁਰਮਤਿ ਹਰਿ ਰਸਿਆ ਹਰਿ ਹਰਿ ਗਟਾਕ ਪੀਆਉ ਜੀਉ॥ ਮਨਿ ਨਾਮੁ ਜਪਾਨਾ ਹਰਿ ਹਰਿ ਮਨਿ ਭਾਨਾ ਹਰਿ ਭਗਤ ਜਨਾ ਮਨਿ ਚਾਉ ਜੀਉ॥ 1॥ ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮ ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਇਹੁ ਜੀਅੜਾ ਰਖਿਆ ਨ ਜਾਇ ਜੀਉ॥ ਕਿਉ ਜੀਉ ਰਖੀਜੈ ਹਰਿ ਵਸਤੁ ਲੋੜੀਜੈ ਜਿਸ ਕੀ ਵਸਤੁ ਸੋ ਲੈ ਜਾਇ ਜੀਉ॥ ਮਨਮੁਖ ਕਰਣ ਪਲਾਵ ਕਰਿ ਭਰਮੇ ਸਭਿ ਅਉਖਧੁ ਦਾਰੂ ਲਾਇ ਜੀਉ॥ ਜਿਸ ਕੀ ਵਸਤੁ ਪ੍ਰਭੁ ਲਏ ਸੁਆਮੀ ਜਨ ਉਬਰੇ ਸਬਦੁ ਕਮਾਇ ਜੀਉ॥ ਜਗਿ ਮਰਣੁ ਨ ਭਾਇਆ ਨਿਤੁ ਆਪੁ ਲੁਕਾਇਆ ਮਤ ਜਮ ਪਕਰੈ ਲੈ ਜਾਇ ਜੀਉ॥ 2॥

ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ ਹਰਿ ਧਿਆਨਿ ਜੀਉ॥ ਹਰਿ ਸੋਭਾ ਪਾਈ ਹਰਿ ਨਾਮਿ ਵਡਿਆਈ ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਜਾਨਿ ਜੀਉ॥ ਹਰਿ ਦਰਗਹ ਪੈਧੇ ਹਰਿ ਨਾਮੈ ਸੀਧੇ ਹਰਿ ਨਾਮੈ ਤੇ ਸੁਖੁ ਪਾਇਆ॥ ਜਨਮ ਮਰਣ ਦੋਵੇ ਦੁਖ ਮੇਟੇ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਆ॥ ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਰਲਿ ਏਕੋ ਹੋਏ ਹਰਿ ਜਨ ਪ੍ਰਭੁ ਏਕ ਸਮਾਨਿ ਜੀਉ॥ ਧੁਰਿ ਮਰਣੁ ਲਿਖਾਇਆ ਗੁਰਮੁਖਿ ਸੋਹਾਇਆ ਜਨ ਉਬਰੇ ਹਰਿ ਹਰਿ ਧਿਆਨਿ ਜੀਉ॥ 3॥

ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਾਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ ਹੋਇ ਜੀਉ॥ ਗੁਰੁ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ ਹਰਿ ਰਸਕਿ ਰਸਾਏ ਹਰਿ ਅੰਮ੍ਰਿਤ ਹਰਿ ਮੁਖਿ ਚੋਏ ਜੀਉ॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਮੁਆ ਜੀਵਾਇਆ ਫਿਰਿ ਬਾਹੁੜਿ ਮਰਣੁ ਨ ਹੋਈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮਰ ਪਦ ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ ਸੋਈ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਟੇਕ ਹੈ ਬਿਨੁ ਨਾਵੈ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ॥ ਜਗ ਉਪਜੈ ਬਿਨਸੈ ਬਿਨਸਿ ਬਿਨਾਸੈ ਲਗਿ ਗੁਰਮੁਖਿ ਅਸਥਿਰੁ ਹੋਇ ਜੀਉ॥ 4॥6॥13॥

Assa Mehla 4: Mun(i) Naam(u) jupaana, Hur(i) Hur(i) mun(i) bhaana, Hur(i) bhugut junaa mun(i) chaao jeeo. Jo jun mur(i) jeevay, tinh Amrit(u) peevay, mun(i) laaga Gurmut(i) bhaao jeeo. Mun(i) Hur(i) Hur(i) bhaao, Gur kuray pusaao, jeevun mookut(u) sookh(u) hoyee. Jeevun(i) mern(i) Hur(i) Naam(i) soohaylay, mun(i) Hur(i) Hur(i) hirdaiy soyee. Mun(i) Hur(i) Hur(i) vusiya, Gurmut(i) Hur(i) rusiya, Hur Hur(i) gutaak peeaaou jeeo. Mun(i) Naam(u) jupaana, Hur(i) Hur(i) mun(i) bhaana, Hur(i) bhugut junaa mun(i) chaao jeeo. 1. ---------

Word Meaning: Bhaana = is liked. Chaao = excitement; zest. Mur(i) Jaavaiy = who lives after killing his worldly desires; leads a life of detachment from the world. Bhaao = love. Pusaao = benevolence. Jeevun Mookut(u) = free from the bonds of Maya in life. Soohaylay = blissful. Soyee = the same (Waheguru). Vusiya = dwell (in heart). Rusiya = produces sweetness. Gutaak = gulp down. 1.

MEANING: With the recitation of Waheguru's Naam, one begins to love Him, and the devotees feel great mental excitement. Those devotees, who kill (overcome) their worldly desires with Guru's Advice while leading family life, develop love for Waheguru and taste His Naam which is the real liquid of immortality (because it unites them with the immortal Waheguru). With Guru's benevolence, the devotee comes to love Waheguru and enjoys the bliss of freedom from the bonds of Maya. With Waheguru's Naam at heart, such devotees feel blissful in life and after death. When a devotee follows Guru's Advice, Waheguru comes to dwell in his heart, and sweetens it when the devotee gulps (enjoys) His Naam Amrit with great taste. With recitation of Waheguru's Naam, one begins to love Him, and feels great excitement at mind. 1.

--------- Jug(i) mern(u) na bhaaya, nit aap(u) lookaaya, mut Jum pukraiy, laiy jaayay jeeo. Hur(i) untar(i) baahur(i) Hur(i) Prubh(u) aiko, eh(u) jeeurra rukhiya na jaayay jeeo. Kiyoun jeeo rukheejaiy, Hur(i) vust(u) lorrijaiy, Jis kee vust(u) So laiy jaayay jeeo. Munmukh kern plaav kur(i) bhermay, subh(i) aukhudh daaroo laayay jeeo. Jis kee vust(u), Prubh luyyay Soami, jun oobray Shabad kmaayay jeeo. Jug(i) mern(u) na bhaaya, aap(u) lookaaya, mut Jum pukraiy laiy jaayay jeeo. 2.

Word Meaning: Mern(u) = death. Bhaaya = likes. Aap(u) = self. Mut = may not; lest. Jum = angel of death. Jeeurra = soul. Kiyoun = why; how. Vust(u) = thing. Lorrijaiy = needs; finds. Kern Plaav = snivelling; begging with cries. Bhermay = misled; unsuccessful. Aukhudh Daaroo = medication; treatment. 2.

MEANING: The man does not like death, and tries to hide from the Angel of death lest he may catch him and take him away. But the man cannot save his soul from Waheguru which is present everywhere - inside and out. How can the man save his soul when Waheguru needs that, and can find him (no matter where he hides)? Man's soul belongs to Waheguru, and He can take it any time He likes. The follower of his mind cries a lot while begging, and tries all medications to save him, but he is never successful. The Lord, Waheguru, takes his thing (man's soul) away; but the devotees, who follow the Guru's advice, are saved and do not suffer from the dreadful death. Living in the world, the man does not like death, and tries to hide from the Angel of death lest he may catch him and take him away. 2.

-------- Dhoor(i) mern(u) likhaaya, Gurmukh(i) sohaaya, jun oobray Hur(i) Hur(i) dhiyaan(i) jeeo. Hur(i) sobha paayee, Hur(i) Naam(i) vudiyaayee, Hur(i) Durgeh paiyndhay jaan(i) jeeo. Hur(i) Durgeh paiyndahy, Hur(i) Naamaiy seedhay, Hur(i) Naamaiy tay sookh(u) paaya. Junum mern, doavayn maytay, Hur(i) Raamaiy Naam(i) smaaya. Hur(i) jun, Prubh rul(i) aiko hoyay, Hur(i) jun, Prubh aik smaan(i) jeeo. Dhoor(i) mern(u) likhaaya, Gurmukh(i) sohaaya, jun oobray Hur(i) Hur(i) dhiyaan(i) jeeo. 3.

Word Meaning: Dhoor(i) = right from the beginning (Waheguru); Wahweguru's Law. Sohaaya = adornded; looks impressive. Jun = devotees. Sobha = praise. Paiddhay = robed; honoured. Jaan(i) = go. Seedhay = successful; achieve objective of life. Maytay = erased; eradicated. Rul(i) = mix with each other. Smaan(i) = equal. 3.

MEANING: Even though death for all is an eternal Law of Waheguru, a devotee who comes to the shelter of the Guru gets adorned with noble qualities and is salvaged by keeping Waheguru in his mind all the time. The devotees of Waheguru earn praise and respect because of Waheguru's Naam, and are honoured in Waheguru's Court when they get there. They are honoured in Waheguru's Court, achieve objective of human life (union with Waheguru) and feel blissful. Their rebirths and deaths are eradicated, and they stay absorbed in Waheguru's Naam. Waheguru and His devotees merge into each other, and become the same. Even though, death for all is a Law of Waheguru, a devotee who comes to the shelter of the Guru, gets adorned with noble qualities, and is salvaged by keeping Waheguru in his mind all the time. 3.

---------- Jug(u) oopjaiy, binsaiy, binus(i) binaasaiy, lug(i) Gurmukh(i) usthir(u) hoyay jeeo. Gur Muntar(u) drirraayay, Hur(i) rusk(i) rusaayay, Hur(i) Amrit Hur(i) mookh(i) choayay jeeo. Hur(i) Amrit rus(u) paaya, mooaa jeevaaya, phir(i) baahourr(i) mern(u) na hoyee. Hur(i) Hur(i) Naam, Amar Pud paaya, Hur(i) Naam(i) smaavaiy soyee. Jun Nanak Naam(u) adhaar(u) tayk haiy, bin(u) Naavaiy uver(u) na koyay jeeo. Jug oopjaiy binsaiy, binus(i) binaasaiy, lug(i) Gurmukh(i) usthir(u) hoyay jeeo. 4.6.13.

Word Meaning: Oopjaiy = comes into being. Binsaiy = perishes. Binus(i) Binaasaiy = perishable. Usthir(u) = stable; immortal. Muntar(u) = mantra; Shabad. Drirraaya = reinforced. Rusk(i) = with love. Rusaayay = sweetens. Choayay = puts in dropwise. Mooa Jeevaayay = gave new life to the spiritually dead. Baahoorr(i) = again. Amar Pud = immortal state (in which there is no fear of death). Adhaar = Tayk = support; basis 4.
MEANING: The perishable world comes into being, and perishes; only those devotees attain immortality who act on Guru's advice (and merge into Waheguru). The Guru reinforces Waheguru Naam as the Mantra in devotee's mind, and feeds the Naam-Amrit on his tongue whereby the devotee recites the Naam with love, and Waheguru sweetens his heart by making it a dwelling for Him. With the sweet Naam of Waheguru as the Amrit, the spiritually dead devotee gets a new life and never dies again (because he becomes "one with Waheguru". With Waheguru's Naam, the devotee stays absorbed in the Naam and attains the immortal spiritual state. Waheguru's Naam, and nothing else, is the basis of life for a devotee, oh Nanak. The perishable world comes into being and perishes; only those devotees attain immortality who act on Guru's advice. 4.6.13.

(ਅੰਗ 448)॥ ਆਸਾ ਮਹਲਾ 4 ਛੰਤ॥ ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ॥ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਅਮਿਤਿ ਵਡਿਆਈ ਮੇਰਾ ਗੋਵਿੰਦ ਅਲਖ ਅਪਾਰ ਜੀਉ॥ ਗੋਵਿੰਦ ਅਲਖ ਅਪਾਰੁ ਅਪਰੰਪਰੁ ਆਪੁ ਆਪਣਾ ਜਾਣੈ॥ ਕਿਆ ਇਹ ਜੰਤ ਵਿਚਾਰੇ ਕਹੀਅਹਿ ਜੋ ਤੁਧੁ ਆਖਿ ਵਖਾਣੈ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰਹਿ ਤੂੰ ਅਪਣੀ ਸੋ ਗੁਰਮੁਖਿ ਕਰੇ ਵੀਚਾਰੁ ਜੀਉ॥ ਵਡਾ ਮੇਰਾ ਗੋਵਿੰਦੁ ਅਗਮ ਅਗੋਚਰੁ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਜੀਉ॥ 1॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ॥ ਤੂੰ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰੁ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ਜੀਉ॥ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਤਿਸੁ ਰੂਪ ਨ ਰੇਖ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇਆ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇ ਜੀਉ॥ ਤੂੰ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਜਾਇ ਜੀਉ॥ 2॥ ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਅਵਰੁ ਨ ਕੋਇ ਤੂੰ ਆਪੇ ਪੁਰਖੁ ਸੁਜਾਨੁ ਜੀਉ॥ ਪੁਰਖ ਸੁਜਾਨੁ ਤੂ ਪਰਧਾਨੁ ਤੁਧੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ॥ ਤੇਰਾ ਸਬਦੁ ਸਭੁ ਤੂੰ ਹੈ ਵਰਤਹਿ ਤੂੰ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਈ॥ ਹਰਿ ਸਭ ਮਹਿ ਰਵਿਆ ਏਕੋ ਸੋਈ ਗੁਰਮੁਖਿ ਲਖਿਆ ਹਰਿ ਨਾਮੁ ਜੀਉ॥ ਤੂੰ ਸਤਿ ਪਰਮੇਸਰੁ ਸਦਾ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਗੁਣੀ ਨਿਧਾਨੁ ਜੀਉ॥ 3॥
ਸਭੁ ਤੂੰ ਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ॥ ਤੁਧੁ ਆਪੇ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭ ਤੇਰੈ ਸਬਦਿ ਸਮਾਇ ਜੀਉ॥ ਸਭ ਸਬਦਿ ਸਮਾਵੈ ਜਾ ਤੁਧੁ ਭਾਵੈ ਤੇਰੈ ਸਬਦਿ ਵਡਿਆਈ॥ ਗੁਰਮੁਖਿ ਬੁਧਿ ਪਾਈਐ ਆਪੁ ਗਵਾਈਐ ਸਬਦੇ ਰਹਿਆ ਸਮਾਈ॥ ਤੇਰਾ ਸਬਦੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇ ਜੀਉ॥ ਸਭੁ ਤੂੰ ਹੈ ਕਰਤਾ ਸਭ ਤੇਰੀ ਵਡਿਆਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ ਜੀਉ॥ 4॥7॥14॥
(PAGE 448): Assa Mehla 4 Chhunt: Vudda mayra Govind(u) agumm, agoachur(u) Aad(i) Nirunjun(u) Nirunkaar(u) jeeo. Ta kee gut(i) kuhhi na jaayee, amit(i) vudiyaayee, mayra Govind(u) alukh apaar(u) jeeo. Govind(u) alukh apaar(u) uprumpur(u), aap(u) aapna jaanaiy. Kiya eh junt vichaaray kuhhieh(i), jo Toodh(u) aakh(i) vukhaanaiy. Jis nu nudr(i) kureh(i) Toon Aapni, so Gurmukh(i) kuray veechaar(u) jeeo. Vudda mayra Govind(u) agumm agoachur aad(i) Nirunjun(u) Nirunkaar(u) jeeo. 1.
Word Meaning: Govind(u) = God. Agumm = physically inaccessible. Agoachur(u) = incomprehensible. Aad(i) = the origin of the universe. Nirunjun = on which Maya has no effect (Waheguru). Nirunkaar = formless (God). Gut(i) = high spiritual state. Amit(i) = immeasurable. Alukh = invisible. Apaar = with no end. Uprumpur = farther and farther; unlimited. Junt = living beings (humans). Vichaaray = powerless; ignorant. Vukhaanaiy = describe. Nudr(i) = kind sight. 1.

MEANING: My Waheguru, which is the origin (root) of everything, is above the effects of Maya, is formless, is great, but is inaccessible and incomprehensible. His supreme spiritual state (capabilities) and His immeasurable (unlimited) grandeur cannot be described; my Waheguru is invisible and is limitless. The invisible and the limitless Waheguru alone knows His capabilities. The ignorant man has no capability to describe You, oh Waheguru. With Your kindness, and in the shelter of the Guru, a devotee can only ponder on Your virtues. My Waheguru, which is the origin of everything, is above the effects of Maya, is formless, and is great, but He is inaccessible and incomprehensible. 1.

---------- Tu Aad(i) Purakh(u) uprumpur(u) kerta, Tayra paar(u) na paaya jaayay jeeo. Tu ghut, ghut untar(i), serb niruntar(u), subh meh(i) ruhhiya smaayay jeeo. Ghut untar(i) Parbraham Permaysur(u), Ta ka unt(u) na paaya. Tis(u) roop na raykh, adisht(u) agoachur(u), Gurmukh(i) Alukh lukhaaya. Suda anund(i) ruhhaiy din(u) raati, sehjay Naam(i) smaayay jeeo. Toon Aad(i) Purakh(u), uprumpur kerta, Tayra paar(u) na paaya jaayay jeeo. 2. ----------

Word Meaning: Purakh(u) = living power; omnipresent. Paar(i) = end; limit. Ghut = heart. Niruntar(u) = continuous; without any gap. Raykh = physical features. Adisht(u) = invisible = Alukh = indiscernible. Lukhaaya = showed. Anund = bliss. Sehjay = in a blissful state. 2.

MEANING: You are the origin of everything, are a living power, and are limitless; nobody can find Your limits, oh omnipresent Waheguru. You are continuously (with no gap) present in every heart and everywhere. Even though Waheguru is present in the human heart, nobody can find His limits. The invisible and the indiscernible Waheguru, which has no physical features, can be "seen" in the shelter of the Guru. A true devotee stays absorbed in Him in the spiritual state above the effects of Maya, and stays blissful day and night. You are the origin of everything, and are limitless; nobody can find Your limits, oh the omnipresent Waheguru. 2.

---------- Toon Sat(i) Permayshur(u), suda abinaashi, Hur(i) Hur(i) gooni nidhaan(u) jeeo. Hur(i) Hur(i) Prubh(u) aiko, uver(u) na koyay, Tu aapay Purakh Soojaan(u) jeeo. Purakh Soojaan, Tu Perdhaan(u), Toodh(u) jayvud uver(u) na koyee. Tayra Shabad(u), Tu haiyn verteh(i), Tu Aapay kureh(i) su hoyee. Hur(i) subh meh(i) ruvviya, aiko soyee, Gurmukh(i) lukhiya, Hur(i) Naam(u) jeeo. Toon Sat(i) Permayshur(u), suda abinaashi, Hur(i) Hur(i) gooni nidhaan(u) jeeo. 3. ---------

Word Meaning: Sat(i) = eternal. Abinaashi = immortal. Gooni Nidhaan(u) = treasure of virtues. Uver(u) = other. Soojaan = know-all; wise. Shabad = Huqam; Command; Laws. Verteh(i) = operates. Ruvviya = present. 3.

MEANING: You are eternal, imperishable, and the treasure of all virtues, oh Waheguru. Waheguru alone is the Supreme Being, and there is none else like Him; the omnipresent Waheguru knows everything in the universe (is omniscient). The omnipresent and omniscient Waheguru is Supreme among all (is the Lord); there is none else like Him. He commands the whole universe with His Huqam, and only that happens that He does. He alone is present everywhere and can be comprehended in the shelter of the Guru. You are eternal, imperishable, and the treasure of all virtues, oh Waheguru. 3.

--------- Subh(u) Toon haiyn Kerta, subh tayri vudiyaayee, jiyoun bhaavaiy tivaiy chulaayay jeeo. Toodh(u) Aapay bhaavaiy, tivaiy chulaaveh(i), subh Tayraiy Shabad(i) smaayay jeeo. Subh Shabad(i) smaavaiy, ja Toodh(u) bhaavaiy, Tayraiy Shabad(i) vudiyaayee. Gurmukh(i) boodh(i) paayiyaiy, aap(u) guvaayiyaiy, Shabday ruhhiya smaayee. Tayra Shabad(u)

Agoachur(u), Gurmukh(i) paayiyaiy, Nanak Naam(i) smaayay jeeo. Subh(u) Toon haiyn Kerta, subh Tayri vudiyaayee, jiyoun bhaavaiy tivaiy chulaayay jeeo. 4.7.14.
Word Meaning: Kerta = creator. Vudiyaayee = greatness; grandeur. Bhaavaiy = as (You) like. Shabad(i) = Naam(u); Huqam; Laws. Smaayay = absorbed; obey. Boodh(i) = wisdom. Aap(u) = selfishness and ego. 4.
MEANING: It is only You, and it is all Your splendour in the whole universe; You run the universe the way You like, oh Waheguru. You run the universe the way You like, and Your laws apply to everybody. Your devotees get absorbed in Your Naam only if You wish, and they earn respect because of Your Naam. One acquires this wisdom (of getting absorbed in Your Naam) from the Guru only; with Guru's Advice, one gets rid of his selfishness and ego, and stays absorbed in Your Naam. The Naam of the incomprehensible Waheguru can be acquired (enshrined in mind) only in the shelter of the Guru, whereby the devotee stays absorbed in the Naam, oh Nanak. It is only You, and it is all Your splendour in the whole universe; You run the universe the way You like, oh Waheguru. 4.7.14.

NOTE: the next six Chhunts have a special significance. They have four stanzas each with a total of twenty-four stanzas. Assa Dee Vaar has twenty-four Paurris; when Assa Dee Vaar is recited in holy congregations, each stanza of the six Chhunts is recited before each Paurri respectively by the musicians.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਮਹਲਾ 4 ਛੰਤ ਘਰੁ 4॥
Ek Onkar Satgur Persad(i): Assa Mehla 4, Chhunt, Ghur(u) 4:
ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਿੰਨੇ ਲੋਇਣਾ ਮਨੁ ਪ੍ਰੇਮਿ ਰਤੰਨਾ ਰਾਮ ਰਾਜੇ॥ ਮਨੁ ਰਾਮਿ ਕਸਵਟੀ ਲਾਇਆ ਕੰਚਨੁ ਸੋਵੰਨਾ॥ ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲਿਆ ਮੇਰਾ ਮਨੁ ਤਨੋ ਭਿੰਨਾ॥
(ਅੰਗ 449)॥ ਜਨੁ ਨਾਨਕ ਮੁਸਕਿ ਝਕੋਲਿਆ ਸਭੁ ਜਨਮੁ ਧਨ ਧੰਨਾ॥ 1॥ ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ ਅਣੀਆਲੇ ਅਣੀਆ ਰਾਮ ਰਾਜੇ॥ ਜਿਸੁ ਲਾਗੀ ਪੀਰ ਪਿਰੰਮ ਕੀ ਸੋ ਜਾਣੈ ਜਰੀਆ॥ ਜੀਵਨ ਮੁਕਤਿ ਸੋ ਆਖੀਐ ਮਰਿ ਜੀਵੈ ਮਰੀਆ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਜਗੁ ਦੁਤਰੁ ਤਰੀਆ॥ 2॥ ਹਮ ਮੂਰਖ ਮੁਗਧ ਸਰਣਾਗਤੀ ਮਿਲੁ ਗੋਵਿੰਦ ਰੰਗਾ ਰਾਮ ਰਾਜੇ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਰਿ ਭਗਤਿ ਇਕ ਮੰਗਾ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸਬਦਿ ਵਿਗਾਸਿਆ ਜਪਿ ਅਨਤ ਤਰੰਗਾ॥ ਮਿਲਿ ਸੰਤ ਜਨਾ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਸਤਸੰਗਾ॥ 3॥ ਦੀਨ ਦਇਆਲ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਰਾਇਆ ਰਾਮ ਰਾਜੇ॥ ਹਉ ਮਾਗਉ ਸਰਣਿ ਹਰਿ ਨਾਮ ਕੀ ਹਰਿ ਹਰਿ ਮੁਖਿ ਪਾਇਆ॥ ਭਗਤ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਹੈ ਹਰਿ ਲਾਜ ਰਖਾਇਆ॥ ਜਨ ਨਾਨਕੁ ਸਰਣਾਗਤੀ ਹਰਿ ਨਾਮਿ ਤਰਾਇਆ॥ 4॥8॥15॥
Hur(i) Amrit bhinnay loyina, mun(u) praym(i) ruttunna Ram Rajay. Mun(i) Raam(i) kuvutti laaya, kunchun sovinna. Gurmukh(i) rung(i) chulooliya, mayra mun(u) tuno bhinna.
(PAGE 449): Jun(u) Nanak moosk(i) jhukoaliya, subh(u) junum(u) dhun dhunna. 1.
Hur(i) praym baani mun(u) maariya, aniyaalay anniya Ram Rajay. Jis(u) laagi peer Pirm kee, so jaanaiy juriya. Jeevun mookt(i) so aakhiyaiy, mur(i) jeevaiy muriya. Jun Nanak Satgur(u) mayl(i) Hur(i), jug(u) dootur(u) turiya. 2. ---------
Word Meaning: Bhinnay = saturated with. Loyina = eyes. Ruttunna = (blood) red colour of love. Kusvutti = touch stone. Kunchun = gold. Sovinna = of beautiful colour (shiny). Chulooliya = dyed in deep red colour (which is refletive of deep dedication). Moosk = musk. Jhukoaliya = fragranced. Dhun Dhunna = highly fortunate. 1.
Baani = arrows. Aniyaalay Anniya = with very sharp head. Peer = pain of separation. Pirm Kee = of the dear (Waheguru). Juriya = endure. Jeevun Mookt(i) = emancipated; who has killed all his worldly desires in life. Dootur(u) = difficult to swim. 2.
MEANING: My eyes are filled with the life-sustaining love for You, and my mind is imbued in the blood-red colour of Your love, oh Waheguru - the Emperor of the Universe. My mind is

attached to Waheguru as a result of which it has become pure like shiny gold. My mind and body are imbued with the deep red colour (which never fades and reflects deep dedication) of my love for Waheguru, in the shelter of the Guru (with His Advice). My body and mind have been fragranced with Waheguru's love, and I, a slave of Waheguru, am very lucky that my life has become a success, oh Nanak. 1.

My mind has been pierced by the sharp arrows of Your love, oh the Royal Waheguru. Only that devotee knows the pain of separation who has been stung by it. That devotee, who has killed his worldly desires while living in the world, is called living-emancipated. Waheguru connected me with Satguru, whereby I will be able to swim across the world-sea, oh Nanak. 2.

--------- Hum moorukh moogudh shernaagti, mil(u) Govind Runga Ram Rajay. Gur(i) Pooraiy Hur(i) paaya, Hur(i) Bhagat(i) ikk mungaan. Mayra mun(u) tun(u) Shabad(i) vigaasiya, jup(i) Anut Trungaan. Mil(i) Sunt junaa Hur(i) paaya, Nanak Satsunga. 3.

Deendayal soon(i) bayntee, Hur(i) Prubh Hur(i) Raaya Ram Rajay. Huoun maangoun shern(i) Hur(i) Naam kee, Hur(i) Hur(i) mookh(i) paaya. Bhugut vuchhul(u) Hur(i) bird(u) haiy, Hur(i) laaj rukhaaya. Jun Nanak(u) shernaagti, Hur(i) Naam(i) turaaya. 4.8.15.

Word Meaning: Moorukh = Moogudh = foolish. Shernaagti = shelter seekers. Runga = source of many amazing feats. Vigaasiya = bloomed. Anut Trungaan = (Waheguru) which is present in every heart where countless waves of thoughts originate continuously. Sat Sunga = congregation of holy devotees. 3.

Deendayal = kind to the powerless. Mookh(i) = in the mouth (tongue). Bhagat vuchhul(u) = love for the devotees. Bird(u) = innate virtue. Laaj = dignity. 4.

MEANING: I am foolish, but have come to seek Your shelter. Please connect me with You, oh, the Emperor of the universe, Waheguru. Waheguru can be realized only in the shelter of the Perfect Guru; I wish only for one thing – worship of Waheguru. My heart begins to bloom when, with Guru's Shabad, I worship Waheguru, which is present in every human heart, and which knows all about the countless waves of thoughts that originate in the human heart. I realized Waheguru in the company of the holy congregation, where one gets connected with the Guru, oh Nanak. 3. Listen to my prayer, oh kind to the poor and the weak, and the Royal Waheguru. I beg to seek Your shelter so that I may recite Your Naam with my tongue. It is Waheguru's innate nature that He loves His devotees and protects their honour (from the attacks of Maya). Your slave, Nanak, is in Your shelter to get Your Naam by which one can swim across the sea of Maya. 4.8.15.

ਆਸਾ ਮਹਲਾ 4॥ ਗੁਰਮੁਖਿ ਢੂਢਿ ਢੂਢੇਦਿਆ ਹਰਿ ਸਜਣੁ ਲਧਾ ਰਾਮ ਰਾਜੇ॥ ਕੰਚਨ ਕਾਇਆ ਕੋਟ ਗੜ ਵਿਚਿ ਹਰਿ ਹਰਿ ਸਿਧਾ॥ ਹਰਿ ਹਰਿ ਹੀਰਾ ਰਤਨ ਹੈ ਮੇਰਾ ਮਨੁ ਤਨੁ ਵਿਧਾ॥ ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਰਸਿ ਗੁਧਾ॥ 1॥ ਪੰਥੁ ਦਸਾਵਾ ਨਿਤ ਖੜੀ ਮੁੰਧ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ ਰਾਜੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੇਤਾਇ ਗੁਰ ਹਰਿ ਮਾਰਗ ਚਾਲੀ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਉਮੈ ਬਿਖੁ ਜਾਲੀ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲਿ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਬਨਵਾਲੀ॥2॥

ਗੁਰਮੁਖਿ ਪਿਆਰੇ ਆਇ ਮਿਲੁ ਮੈ ਚਿਰੀ ਵਿਛੁੰਨੇ ਰਾਮ ਰਾਜੇ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਬਹੁਤੁ ਬੈਰਾਗਿਆ ਹਰਿ ਨੈਣ ਰਸਿ ਭਿੰਨੇ॥ ਮੈ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਦਸਿ ਗੁਰੁ ਮਿਲਿ ਹਰਿ ਮਨੁ ਮੰਨੇ॥ ਹਉ ਮੂਰਖ ਕਾਰੈ ਲਾਈਆ ਨਾਨਕ ਹਰਿ ਕੰਮੇ॥ 3॥ ਗੁਰ ਅੰਮ੍ਰਿਤ ਭਿੰਨੀ ਦੇਹੁਰੀ ਅੰਮ੍ਰਿਤੁ ਬੁਰਕੇ ਰਾਮ ਰਾਜੇ॥ ਜਿਨਾ ਗੁਰਬਾਣੀ ਮਨਿ ਭਾਈਆ ਅੰਮ੍ਰਿਤਿ ਛਕਿ ਛਕੇ॥ ਗੁਰ ਤੁਠੈ ਹਰਿ ਪਾਇਆ ਚੂਕੇ ਧਕ ਧਕੇ॥ ਹਰਿ ਜਨੁ ਹਰਿ ਹਰਿ ਹੋਇਆ ਨਾਨਕ ਹਰਿ ਇਕੇ॥ 4॥9॥16॥

Assa Mehla 4: Gurmukh(i) dhoondh(i) dhoondhaydiyaan Hur(i) sujjun ludha Ram Rajay. Kunchun kaaya koat gurrh, vich(i) Hur(i) Hur(i) Sidha. Hur(i) Hur(i) heera ruttan haiy, mayra

mun(u) tun(u) viddha. Dhoor(i) bhaag vudday Hur(i) paaya, Nanak rus(u) goodha. 1. Punth dusaavaan nit khurri, moodh jobun(i) baali Ram Rajay. Hur(i) Hur(i) Naam chaytaayay Gur, Hur(i) maarug chaali. Mayraiy mun(i) tun(i) Naam(u) adhaar haiy, haumein bikh(u) jaali. Jun Nanak Satgur(u) mayl(i) Hur(i), Hur(i) miliya Bunvaali. 2.

Word Meaning: Dhoondhayndiyaan = while searching. Ludha = found out; realized. Kunchun = gold. Koat = Gurrh = fort. Sidha = (God) appeared. Vidha = pierced. Rus(u) = sweetness; blissfulness. Goodha = mixed well; connected. 1. Punth = path. Dusaava = I ask. Nit = always. Moodh Jobun(u) = young and pretty woman who is conceited in her youthfulness. Baali = ignorant. Chaytaayay = makes one remember. Maarug = path. Adhaar = basis. Bikh(u) = poison. Bunvaali = a name for God. 2.

MEANING: When I searched for the Emperor-Waheguru in the shelter of Satguru, I realized Him as my best friend. When my fort-like heart became pure like gold in the shelter of the Guru, Waheguru appeared in my heart. Waheguru is priceless, like rare diamonds and jewels, and my heart has been pierced with His love. I realized Him with my good fortune, which had been prewritten by Waheguru, and I have been connected with Him. Now, I am feeling very blissful. 1.

I am a young woman (human being) who is conceited of my youthfulness, and am ignorant about You, oh Waheguru. I am always waiting for the Guru to request Him to show me the path (to Your Door), oh Waheguru. I request the Guru to reinforce Your Naam in my heart so that I may follow the path of union with You. Your Naam has become the basis of my body and mind, and I have burned the poison of my selfishness and ego. Waheguru connected me with the Guru, who kindly connected me, Nanak, with You, oh Waheguru. (Waheguru can be realized only through the Guru). 2.

--------- Gurmukh(i) piyaray, aayay mil(u), mein chireen vichhoonnay Ram Rajay. Mayra mjun(u) tun(u) buhout baiyraagiya, Hur(i) naiyn rus(i) bhinnay. Mein Hur(i) Prubh piyara duss(i) Gur(u), mil(i) Hur(i) mun(u) munnay. Huoun moorukh kaaraiy laaya, Nanak Hur(i) kummay. 3. Gur Amrit bhinni dayhouri, Amrit boorkay Ram Rajay. Jinna Gurbani mun(i) bhaayiya, Amrit(i) Chhuk(i) Chhukay. Gur tootthaiy Hur(i) paaya, chookay dhuk dhukay. Hur(i) jun(u) Hur(i) Hur(i) hoya, Nanak Hur(i) ikkay. 4.9.16.

Word Meaning: Chireen Vichhoonay = separated for a long time. Bairaagiya = sad in separation. Bhinnay = imbued. Munnay = feel pleased. Kaaraiy Laaya = put to work. Hur(i) Kummay = in the tasks pertaining to Waheguru. 3.

Dayhouri = body. Boorkay = sprays; showers. Bhaayiya = like. Chhuk(i) = take in. Chhukay = fully satisfied (contented). Chookay = who missed the opportunity; ended. Dhuk Dhukay = pushing around; worries; high and low mental states. Ikkay = the same. 4.

MEANING: I have been separated from You for a long time, oh Waheguru. Please get me connected with You through the Guru. My body and my mind feel the sadness of Your separation, and my eyes are imbued with Your love, longing to see You. I am begging the Guru to show me the path to meet with You so that my mind may feel bliss. I am foolish, but the Guru will put me to work (advise me to follow the path for union with You), which will be approved by You, oh Waheguru. 3.

Guru's holy body is full with Waheguru's Naam-Amrit, and He showers (sprinkles) it on the minds of the people. Those, who like (love) His Gurbani (Shabad), take in the Naam-Amrit and get fully contented. They realize it by the pleasure (kindness) of the Guru, and escape the worries of high and low mental states, which the Maya-engrossed individuals face when they miss the excellent opportunity (to sing Waheguru's praise). The devotees, become like

Waheguru (acquire His virtues) and merge into Him to become “one” with Him, oh Nanak. 4.9.16.

ਆਸਾ ਮਹਲਾ 4॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸੇ ਰਾਮ ਰਾਜੇ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਸਚਾ ਸਾਹੁ ਹੈ ਸਿਖ ਦੇਇ ਹਰਿ ਰਾਸੇ॥ ਧਨੁ ਧੰਨੁ ਵਣਜਾਰਾ ਵਣਜ ਹੈ ਗੁਰੁ ਸਾਹੁ ਸਾਬਾਸੇ॥ ਜਨੁ ਨਾਨਕੁ ਗੁਰੁ ਤਿਨ੍ਹੀ ਪਾਇਆ ਜਿਨ ਧੁਰਿ ਲਿਖਤੁ ਲਿਲਾਟਿ ਲਿਖਾਸੇ॥ 1॥ ਸਚੁ ਸਾਹੁ ਹਮਾਰਾ ਤੂ ਧਣੀ ਸਭੁ ਜਗਤੁ ਵਣਜਾਰਾ ਰਾਮ ਰਾਜੇ॥ ਸਭ ਭਾਡੇ ਤੁਧੈ ਸਾਜਿਆ ਵਿਚਿ ਵਸਤੁ ਹਰਿ ਥਾਰਾ॥ ਜੋ ਪਾਵਹਿ ਭਾਡੇ ਵਿਚਿ ਵਸਤੁ ਸਾ ਨਿਕਲੈ ਕਿਆ ਕੋਈ ਕਰੇ ਵੇਚਾਰਾ॥
(ਅੰਗ 450)॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿਆ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰਾ॥ 2॥
ਹਮ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਥਰਹ ਸੁਆਮੀ ਤੂੰ ਅਪਰ ਅਪਾਰੋ ਰਾਮ ਰਾਜੇ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਹ ਦਿਨੁ ਰਾਤਿ ਏਹਾ ਆਸ ਆਧਾਰੋ॥ ਹਮ ਮੂਰਖ ਕਿਛਹੁ ਨ ਜਾਣਹਾ ਕਿਵ ਪਾਵਹ ਪਾਰੋ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਦਾਸ ਪਨਿਹਾਰੋ॥ 3॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੈ ਹਮ ਸਰਣਿ ਪ੍ਰਭ ਆਏ ਰਾਮ ਰਾਜੇ॥ ਹਮ ਭੂਲਿ ਵਿਗਾੜਹ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਲਾਜ ਰਖਾਏ॥ ਹਮ ਬਾਰਿਕ ਤੂ ਗੁਰੁ ਪਿਤਾ ਹੈ ਦੇ ਮਤਿ ਸਮਝਾਏ॥ ਜਨੁ ਨਾਨਕੁ ਦਾਸ ਹਰਿ ਕਾਢਿਆ ਹਰਿ ਪੈਜ ਰਖਾਏ॥ 4॥10॥17॥

Assa Mehla 4: Hur(i) Amrit Bhagat(i) bhundaar haiy, Gur Satgur paasay, Ram Rajay. Gur(u) Satgur(u) Sacha Shah(u) haiy, Sikh dayyay Hur(i) raasay. Dhun(u) Dhunn(u) vunjaara, vunuj haiy, Gur(u) Shah(u) shabaashay. Jun(u) Nanak(u) Gur(u) tinhi paaya, jin dhoor(i) likhut(u) lilaat(i) likhaasay. 1. Sach(u) Shah(u) humaara, Toon Dhunee, subh(u) jugut(u) vunjaara, Ram Rajay. Subh bhaanday Toodhaiy saajiya, vich(i) vust(u) Hur(i) Thaara. Jo paaveh(i) bhaanday vich(i) vust(u), sa nicklaiy, kiya koyee kuray vaychaara.

(PAGE 450): Jun Nanak kuou Hur(i) bukhshiya, Hur(i) Bhagat(i) bhundaara. 2. ---

Word Meaning: Bhagat(i) = of worship. Bhundaar = treasure. Shah(u) = Lord; Source of. Raasay = capital; wealth (of Waheguru’s Naam). Vunjaara = trader; delaer in. Vunuj = trade. Shabaashay = applaud; bravo. Lilaat(i) = on the forehead. 1. Dhunee = source of (Naam) wealth. Bhaanday = vessels; human beings. Vust = thing; qualities; nature. Sa = that. Vaychaara = helpless. Bukhshiya = bestowed. 2.

MEANING: Satguru is the treasure (source) of Waheguru’s worship (gives His Naam), oh, the Royal Waheguru. Satguru is the True Lord (source of Waheguru’s Naam) and bestows this wealth to the Sikh. Satguru and the Sikhs are both dealers in Waheguru’s Naam, and both are worthy of respect, and so is the trade (of Waheguru’s Naam). Satguru is also worthy of applause (for implanting the Naam in the Sikh’s heart). But only that devotee gets connected with Satguru who has his destiny prewritten on his forehead, oh Nanak(u). 1. You are the True Lord, and the source of the Naam, while the whole world is the trader in Your Naam, oh the Emperor-Waheguru. You have created all the humans, and given them the qualities as per Your judgment. One spends his life in the world based on the qualities given by You, and he is incapable of changing them. Waheguru, kindly bestowed the treasure of His worship to me as His slave, oh Nanak. 2.

------- Hum kiyya goon Tayray vithreh Soami, Tu appur apaaro, Ram Rajay. Hur(i) Naam(u) slaaheh din(u) raat(i), eha aas adhaaro. Hum moorukh kichhoo na jaanha, kiv paaveh paaro. Jun Nanak(u) Hur(i) ka daas(u) haiy, Hur(i) dasa punihaaro. 3. Jiyoun bhaavaiy tiyoun raakh(i) laiy, hum shern(i) Prubh aayay, Ram Rajay. Hum bhool(i) vigaarreh dinus(u) raat(i), Hur(i) laaj rukhaayay. Hum baarik, Tu Gur(u) Pita haiy, day mut(i) sumjhaayay. Jun(u) Nanak(u) daas Hur(i) kaandhiya, Hur(i) paiyj rukhaayay. 4.10.17.

Word Meaning: Goon = virtues. Vithreh = describe in detail. Appur Apaaro = limitless. Slaaheh = sing praise. Paaveh Paaro = swim across the world-sea. Punihaaro =

subservient. 3. Jiyoun Bhaavaiy = as You please. Bhool(i) Vigaarreh = ruin (our future) by making mistakes. Laaj = dignity = Paiyj. Kaandhiya = is called. 4.
MEANING: You are beyond limits, so how can I describe Your qualities in detail, oh, the Royal Waheguru? I can only recite Your Naam day and night, which is my wish, and is the basis of my life. I am foolish (ignorant) and know nothing about getting across the world sea. I, Nanak(u), am Your slave and the slave of Your slaves, oh Waheguru. 3.
I have come to Your shelter; please protect me (from the attacks of Maya) as You please, oh, Royal Waheguru. I make mistakes day and night, and thus ruin my future. Please save my honour (from the attacks of the five demons), oh God. I am Your (ignorant) child, and You are my Guru-Father; please teach me, and grant me the wisdom (to act on Your Advice). People call me Your slave, so kindly (accept Your responsibility as my Lord), and protect my (Nanak's) honour, oh God. 4.10.17.

ਆਸਾ ਮਹਲਾ 4॥ ਜਿਨ੍ਹ ਮਸਤਕਿ ਧੁਰਿ ਹਰਿ ਲਿਖਿਆ ਤਿਨ੍ਹਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਰਾਮ ਰਾਜੇ॥ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਗੁਰ ਗਿਆਨੁ ਘਟਿ ਬਲਿਆ॥ ਹਰਿ ਲਧਾ ਰਤਨੁ ਪਦਾਰਥੋ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਲਿਆ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਆਰਾਧਿ ਹਰਿ ਮਿਲਿਆ॥ 1॥ ਜਿਨੀ ਐਸਾ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਕਾਹੇ ਜਗਿ ਆਏ ਰਾਮ ਰਾਜੇ॥ ਇਹੁ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਨਾਮ ਬਿਨਾ ਬਿਰਥਾ ਸਭੁ ਜਾਏ॥ ਹੁਣਿ ਵਤੈ ਹਰਿ ਨਾਮੁ ਨ ਬੀਜਿਓ ਅਗੈ ਭੁਖਾ ਕਿਆ ਖਾਏ॥ ਮਨਮੁਖਾ ਨੋ ਫਿਰਿ ਜਨਮੁ ਹੈ ਨਾਨਕ ਹਰਿ ਭਾਏ॥ 2॥ ਤੂੰ ਹਰਿ ਤੇਰਾ ਸਭੁ ਕੋ ਸਭਿ ਤੁਧੁ ਉਪਾਏ ਰਾਮ ਰਾਜੇ॥ ਕਿਛੁ ਹਾਥਿ ਕਿਸੈ ਦੈ ਕਿਛੁ ਨਾਹੀ ਸਭਿ ਚਲਹਿ ਚਲਾਏ॥ ਜਿਨ੍ਹ ਤੂੰ ਮੇਲਹਿ ਪਿਆਰੇ ਸੇ ਤੁਧੁ ਮਿਲਹਿ ਜੋ ਹਰਿ ਮਨਿ ਭਾਏ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਹਰਿ ਨਾਮਿ ਤਰਾਏ॥ 3॥ ਕੋਈ ਗਾਵੈ ਰਾਗੀ ਨਾਦੀ ਬਹੁ ਭਾਤਿ ਕਰਿ ਨਹੀ ਹਰਿ ਹਰਿ ਭੀਜੈ ਰਾਮ ਰਾਜੇ॥ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਕਪਟੁ ਵਿਕਾਰੁ ਹੈ ਤਿਨਾ ਰੋਇ ਕਿਆ ਕੀਜੈ॥ ਹਰਿ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਿਰਿ ਰੋਗ ਹਥੁ ਦੀਜੈ॥ ਜਿਨ੍ਹਾ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਰਿ ਲੀਜੈ॥ 4॥11॥18॥

Assa Mehla 4: Jinh mustuk(i) Dhoor(i) Hur(i) likhiya, tinha Satgur(u) miliya Ram Rajay. Ugiyan(u) undhayra kuttiya, Gur Giyan(u) ghut(i) buliya. Hur(i) ludha ruttan pudartho, phir(i) buhourr(i) na chulliya. Jun Nanak Naam(u) araadhiya, araadh(i) Hur(i) miliya. 1. Jinhi aiysa Hur(i) Naam(u) na chaytiou, say kaahay jug(i) aayay Ram Rajay. Eh(u) maanus junum(u) doolumbh(u) haiy, Naam bina birtha subh(u) jaayay. Hoon(i) vutaiy, Hur(i) Naam(u) na beejiyo, uggaiy bhookha kiya khaayay. Munmukhaan nu phir(i) junum(u) haiy, Nanak Hur(i) bhaayay. 2. -------
Word Meaning: Mustuk(i) = on the forehead. Dhoor(i) = right from the source (God). Ugiyan = ignorance. Undhayra = darkness. Ghut(i) = on the heart. Ludha = found; realized. Ruttan Pudartho = invaluable thing (Waheguru's Naam). Buhourr(i) = again. Chuliya = leaves. 1.
Chaytiou = remembered. Kaayay = what for; why. Maanus = human. Doolumbh = difficult to have. Birtha = empty; without success. Vutaiy = optimum conditions. 2.
MEANING: Those who have union with Waheguru prewritten on their foreheads (are predestined) by the Emperor-Waheguru, get connected with Him. Their hearts (minds) are enlightened with Guru's Divine Knowledge, and the darkness of their ignorance disappears. They get the jewel-like invaluable Naam of Waheguru implanted in their minds, which never leaves them. I recite Waheguru's Naam as His slave, and realized Him with His worship, oh Nanak. 1.
Why do those people even come to this world who do not remember the invaluable Naam of Waheguru? The human life is difficult to get again, but it goes waste without worshiping Waheguru. Now (the human life) is the perfect time (has optimum conditions) to sow the seed of Waheguru's Naam in the field of their mind. If one does not sow Waheguru's Naam

now, what will he eat as the spiritual food in the next world where he will be hungry (will need it to be approved in Waheguru's Court)? It is Waheguru's Will (Law) that the followers of their mind (disconnected with Waheguru) are to be born again, and again, oh Nanak. 2.

--------- Toon Hur(i), Tayra subh(u) ko, subh(i) Toodh(u) Toodh(u) oopaayay, Ram Rajay. Kichh(u) haath(i) kisaiy daiy kichh(u) naahi, subh(i) chuleh(i) chulaayay. Jinh Toon mayleh(i) Piyaray, say Toodh(u) mileh(i), jo Hur(i) mun(i) bhaayay. Jun Nanak Satgur(u) bhaytiya, Hur(i) Naam(i) turaayay. 3. Koyee gaavaiy raageen, naadeen, buhou bhaant(i) kur(i), nuhee Hur(i) Hur(i) bheejaiy Ram Rajay. Jinha untar(i) kupt(u) vikaar(u) haiy, tinha royay kiya keejaiy. Hur(i) Kerta subh(u) kichh(u) jaanda, sir(i) roag huth(u) deejaiy. Jinha Nanak Gurmukh(i) hirda shoodh(u) haiy, Hur(i) bhugut Hur(i) leejaiy. 4.11.18.

Word Meaning: Oopaayay = created. Chuleh Chulaayay = perform deeds as directed (programmed). Bhaayay = liked. Bhaytiya = got connected. Turaayay = ferries across. 3. Raageen = by singing. Naadeen = with music. Buhou Bhaant(i) = in many ways. Bheejaiy = is pleased. Kupt(u) = deceit. Vikaar(u) = vice. Sir(i) = head; thoughts. Roag = mental sickness of evilness. Huth(u) Deejaiy = hide. Shoodh(i) = pure. Leejaiy = acquire. 4.

MEANING: You are the Lord, and the whole world is Your creation, oh Royal Waheguru. Nobody has any control over anything; the humans perform deeds as programmed by You. Those, whom You like (approve) get connected with You. The fortunate devotees get connected with the Guru who bestows Waheguru's Naam to them which ferries them across the world-sea, oh Nanak. 3.

Some people worship Waheguru by singing songs (other than Guru's Shabad), some with music, and some using many other ways; but Waheguru is not pleased with any such means (if their heart is not pure). Those, who have the ignoble quality of deceit in their mind, cannot please Waheguru even by praying while crying. The omniscient Creator knows everything that goes through the minds of the people even if they try to hide their evil thoughts. Those devotees, who have their minds purified in the shelter of the Guru, realize Waheguru by worshiping Him, oh Nanak. 4.11.18.

ਆਸਾ ਮਹਲਾ 4॥ ਜਿਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਤੇ ਜਨ ਸੁਘੜ ਸਿਆਣੇ ਰਾਮ ਰਾਜੇ॥ ਜੇ ਬਾਹਰਹੁ ਭੁਲਿ ਚੁਕਿ ਬੋਲਦੇ ਭੀ ਖਰੇ ਹਰਿ ਭਾਣੇ॥ ਹਰਿ ਸੰਤਾ ਨੋ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਹਰਿ ਮਾਨੁ ਨਿਮਾਣੇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਦੀਬਾਨੁ ਹੈ ਹਰਿ ਤਾਨੁ ਸਤਾਣੇ॥ 1॥ ਜਿਥੈ ਜਾਇ ਬਹੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ ਰਾਮ ਰਾਜੇ॥ ਗੁਰਸਿਖੀ ਸੋ ਥਾਨੁ ਭਾਲਿਆ ਲੈ ਧੂਰਿ ਮੁਖਿ ਲਾਵਾ॥ ਗੁਰਸਿਖਾ ਕੀ ਘਾਲ ਥਾਇ ਪਈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ॥ ਜਿਨ੍ਹ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਪੂਜਿਆ ਤਿਨ ਹਰਿ ਪੂਜ ਕਰਾਵਾ॥ 2॥ ਗੁਰਸਿਖਾ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਨਾਮ ਹਰਿ ਤੇਰੀ ਰਾਮ ਰਾਜੇ॥

(ਅੰਗ 451)॥ ਕਰਿ ਸੇਵਹਿ ਪੂਰਾ ਸਤਿਗੁਰੂ ਭੁਖ ਜਾਇ ਲਹਿ ਮੇਰੀ॥ ਗੁਰਸਿਖਾ ਕੀ ਭੁਖ ਸਭ ਗਈ ਤਿਨ ਪਿਛੈ ਹੋਰ ਖਾਇ ਘਨੇਰੀ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪੁੰਨੁ ਬੀਜਿਆ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ ਹਰਿ ਪੁੰਨ ਕੇਰੀ॥ 3॥ ਗੁਰਸਿਖਾ ਮਨਿ ਵਾਧਾਈਆ ਜਿਨ੍ਹ ਮੇਰਾ ਸਤਿਗੁਰੂ ਡਿਠਾ ਰਾਮ ਰਾਜੇ॥ ਕੋਈ ਕਰਿ ਗਲ ਸੁਣਾਵੈ ਹਰਿ ਨਾਮ ਕੀ ਸੋ ਲਗੈ ਗੁਰਸਿਖਾ ਮਨਿ ਮਿਠਾ॥ ਹਰਿ ਦਰਗਹ ਗੁਰਸਿਖ ਪੈਨ੍ਹਾਈਅਹਿ ਜਿਨ੍ਹ ਮੇਰਾ ਸਤਿਗੁਰ ਤੁਠਾ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹੋਇਆ ਹਰਿ ਹਰਿ ਮਨਿ ਵੁਠਾ॥ 4॥12॥19॥

Assa Mehla 4: Jin untar(i) Hur(i) Hur(i) preet(i) haiy, tay jun sooghurr siyaanay Ram Rajay. Jay baahuroun bhool(i) chook(i) boalday, bhee khuray, Hur(i) bhaanay. Hur(i) suntaan nu hoar(u) thaaoun nahee, Hur(i) maan(u) nimaanay. Jun Nanak Naam(u) deebaan(u) haiy, Hur(i) taan(u) sutaanay. 1. Jithaiy jaayay buhaiy mayra Satguru, so thaan soohaava Ram Rajay. Gur Sikheen so thaan(u) bhaaliya, laiy dhoor(i) mookh(i) lava. Gur Sikhaan kee ghaal

thaayayn puyyee, jin Hur(i) Naam(u) dhiyavaa. Jinh Nanak(u) Satgur(u) poojiya, tin Hur(i) pooj kuraava. 2. ---------

Word Meaning: Sooghurr Siyaanay = wise and intelligent. Baahroun = outwardly. Bhool(i) Chhook(i) = errors and omissions. Khuray = pure; honest. Bhaanay = liked. Thhaoun = shelter. Maan(u) = respect. Nimaanay = weak, powerless. Deebaan(u) = support; basis. Taan(u) = strength. Sutaanay = full of strength. 1.

Jaayay Buhay = makes dwelling; enlightens. Thaan(u) = place; human heart. Sohaava = pleasant; worthy of respect; blissful. Bhaaliya = found out. Dhoorr(i) = dust of the feet. Ghaal = hard labour. Thaayayn Puyyee = recognized; became successful. Poojiya = worshiped; acted on His advice. 2.

Meaning: They are wise and (spiritually) intelligent people who have love for Waheguru in their heart, oh, the Emperor-Waheguru. Even if they say something incorrect outwardly (unpopular) by mistake, they are pure at heart, and are liked by Waheguru. Waheguru's devotees do not expect (believe in) any other support than Waheguru; they have full faith that Waheguru is the source of pride (and support) for the weak and the humble. Waheguru's Naam is my support (basis), and I feel mentally strong because of (the support of) His strength (omnipotence), oh Nanak. 1.

The heart, which is enlightened by Satguru, becomes blissful (and worthy of respect for all others); even the physical place where Satguru comes to rest for a short while becomes holy with His Word. The Gur Sikhs find out that holy heart (Gur Sikh) and put the dust of his feet on their forehead (show deep reverence for him). The hard labour of the Gur Sikhs, who recite Waheguru's Naam is recognized in Waheguru's Court (they are honoured). The worship of Satguru Nanak by the Sikhs is akin to the worship of Waheguru. 2.

NOTE: Look at the spellings of Nanak(u) in this verse in contrast with the spellings of Nanak in the other three verses in this Chhunt. They do not have 'u' at the end which signifies that the name Nanak(u) refers specifically to Satguru Nanak, and not "Nanak" as the author of the holy hymn.

------- Gur Sikhaan mun(i) Hur(i) preet(i) haiy, Hur(i) Naam, Hur(i) Tayri, Ram Rajay.

(PAGE 451): Kur(i) sayveh(i) Poora Satguru, bhookh jaayay leh(i) mayri. Gur Sikhaan kee bhookh subh guyyee, tinh pichhaiy hoar khaayay ghunayri. Jun Nanak Hur(i) poonn(u) beejiya, phir(i) toat(i) na aavaiy Hur(i) poon kayri. 3. Gur Sikhaan mun(i) vadhaayiyaan jinh mayra Satgur(u) dittha Ram Rajay. Koyee kur(i) gull soonaavaiy Hur(i) Naam kee, so luggaiy Gur Sikhaan mun(i) mittha. Hur(i) Durgeh Gur Sikh paiynaayiyaiy jinh mayra Satgur toottha. Jun Nanak Hur(i) Hur(i) hoya, Hur(i) Hur(i) mun(i) voottha. 4.12.19.

Word Meaning: Saveh(i) = serve. Bhookh = appetite (for worldly attractions). Tinh Pichhaiy = because of them. Khaayay = takes in (spiritual diet). Poonn(u) = noble deed (Waheguru's Naam). Beejiya = sowed the seed. Toat(i) = shortage. 3.

Vadhaayiyaan = happiness; zest; high spiritedness. Paiynaayiyaiy = are honoured. Toottha = pleased to be kind. 4.

MEANING: The Gur Sikhs have love (and reverence) for Waheguru and for His Naam, oh, the Royal Waheguru. All my appetite for worldly attractions is removed (is satisfied) with the service to the Perfect Guru. (Not just me), All Gur Sikhs lose their appetite for worldly attractions, and many more people receive this spiritual diet because of them (the Gur Sikhs) (as they become the source of spirituality), and get contentment. Those devotees who sow the seed of Waheguru's Naam in their heart never suffer from its shortage (no matter how many people it is shared with), oh Nanak. 3.

The hearts of the Sikhs who have a glimpse of Satguru experience Divine happiness. If someone talks about the virtues of Waheguru to the Gur Sikhs, they find him very sweet

(likable). Those Sikhs whom Satguru is pleased to be kind to, are honoured in Waheguru's Court. A devotee, whose heart becomes a dwelling for Waheguru, becomes just like Him, oh Nanak. 4.12.19.

ਆਸਾ ਮਹਲਾ 4॥ ਜਿਨ੍ਹਾ ਭੇਟਿਆ ਮੇਰਾ ਪੂਰਾ ਸਤਿਗੁਰੂ ਤਿਨ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ ਰਾਜੇ॥ ਤਿਸ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੈ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ੍ਹ ਜਮ ਨੇੜਿ ਨ ਆਵੈ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਨਿਤ ਜਪੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਨਾਮਿ ਤਰਾਵੈ॥ 1॥ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ੍ਹਾ ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ ਰਾਮ ਰਾਜੇ। ਜਿਨੀ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਇਆ ਤਿਨ੍ਹ ਪੂਜੇ ਸਭੁ ਕੋਈ॥ ਜਿਨ੍ਹੀ ਸਤਿਗੁਰ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ੍ਹ ਸੁਖੁ ਸਦ ਹੋਈ॥ ਜਿਨ੍ਹ ਨਾਨਕੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਤਿਨਾ ਮਿਲਿਆ ਹਰਿ ਸੋਈ॥ 2॥
ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਹੈ ਤਿਨ੍ਹ ਹਰਿ ਰਖਣਹਾਰਾ ਰਾਮ ਰਾਜੇ। ਤਿਨ੍ਹ ਕੀ ਨਿੰਦਾ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ॥ ਤਿਨ੍ਹ ਹਰਿ ਸੇਤੀ ਮਨੁ ਮਾਨਿਆ ਸਭ ਦੁਸਟ ਝਖ ਮਾਰਾ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਖਣਹਾਰਾ॥ 3॥ ਹਰਿ ਜੁਗੁ ਜੁਗੁ ਭਗਤ ਉਪਾਇਆ ਪੈਜ ਰਖਦਾ ਆਇਆ ਰਾਮ ਰਾਜੇ॥ ਹਰਣਾਖਸੁ ਦੁਸਟੁ ਹਰਿ ਮਾਰਿਆ ਪ੍ਰਹਲਾਦੁ ਤਰਾਇਆ॥ ਅਹੰਕਾਰੀਆ ਨਿੰਦਕਾ ਪਿਠਿ ਦੇਇ ਨਾਮੁਦੇਉ ਮੁਖਿ ਲਾਇਆ॥ ਜਨ ਨਾਨਕ ਐਸਾ ਹਰਿ ਸੇਵਿਆ ਅੰਤਿ ਲਏ ਛਡਾਇਆ॥ 4॥13॥20॥

Assa Mehla 4: Jinha bhaytiya mayra Poora Satguru, tin Hur(i) Naam(u) drirraavaiy, Ram Rajay. Tis kee trishna bhookh subh ootraiy, jo Hur(i) Naam(u) dhiyaavaiy. Jo Hur(i) Hur(i) Naam(u) dhiyaayaynday, tinh Jum nayrr(i) na aavaiy. Jun Nanak kuou Hur(i) kirpa kur(i), nit jupaiy Hur(i) Naam(u), Hur(i) Naam(i) turaavaiy. 1. Jinhi Gurmukh(i) Naam(u) dhiyaaya, tinha phir(i) bighun(u) na hoyee Ram Rajay. Jinji Satgur(u) Purakh(u) munaaya, tinh poojay subh(u) koyee. Jinhi Satgur piyaara sayviya, tinh sookh(u) sud hoyee. Jinh Nanak(u) Satgur(u) bhaytiya, tinha miliya Hur(i) soyee. 2. ----------
Word Meaning: Bhaytiya = met with; got connected with. Drirraavaiy = reinforces. Trishna Bhookh = appetite for worldly desires. 1.
Bigjun(u) = impediment; obstacle. Purakh(u) = manifestation of Waheguru. Munaaya = celebrated; worshiped. Poojay = worships. 2
MEANING: The Perfect Satguru reiterates Waheguru's Naam to the Sikhs who get connected with Him. All their appetite for worldly desires goes away who recite Waheguru's Naam with dedication, and the Angel of death does not even go near them. I pray to Waheguru to be kind to me so that I may always recite His Naam, which ferries one across the sea of Maya, oh Nanak. 1.
Those devotees who recite Waheguru's Naam in the shelter of the Guru never experience any obstacle (in their way to union with Waheguru). Those are worshiped by everybody who worships Satguru, which is a manifestation of Waheguru, and they always enjoy blissfulness. Those who get connected with Satguru Nanak (His Philosophy) are connected with Waheguru. 2.

Jinha untar(i) Gurmukh(i) preet(i) haiy, tinh Hur(i) rukhunhaara, Ram Rajay. Tinh kee ninda koyee kiya kuray, jinh Hur(i) Naam(u) piyara. Tinh Hur(i) sayti mun(u) maaniya, subh doosht(u) jhukh maaya. Jun Nanak Naam(u) dhiyaaya, Hur(i) rukhunhaara. 3.
Hur(i) joog, joog bhugut oopaaya, paiyj rukhda aaya Ram Rajay. Hernaakhsh(u) doosht(u) Hur(i) maariya, Prehlaad(u) turaaya. Ahunkaariyaan nindukaan pith(i) dayay, Naamdayo mookh(i) laaya. Jun Nanak aiysa Hur(i) sayviya, unt(i) luyyay chhudaaya. 4.13.20.
Word Meaning: Rukhunhaara = saviour; guard. Ninda = vilification; malicious criticis. Sayti = with. Maaniya = won over; pleased. Doosht = evil. Jhukh Maara = do or say something stupid without inflicting any harm. 3.

Joog, Joog Bhugut = bhagat of the eon. Paiyj = honour. **Hernaakhsh** = the evil king and the father of Prehlaad, who wanted everyone to worship him rather than the Supreme Being. When Prehlaad refused to do so, Henaakhsh tried several times to have him killed, but was unsuccessful. Was killed by Waheguru while protecting Prehlaad from Henaakhsh. Pitth Dayay = show back (**Bhagat Naam Dev ji**, who was a Hindu by birth, but belonged to a low caste of washermen. One day, he entered a Hindu temple to show his reverence for Waheguru, but, being a low-caste Hindu, he was kicked out of the temple by the upper-caste Brahmans. Naam Dev Ji went to the backside of the temple and began to sing Waheguru's praise while the Brahmans were watching his actions. To their huge surprise, the temple rotated and turned its face towards Naam Dev Ji, and its back to the Brahmans. Mookh(i) Laaya = showed face to Naam Dev Ji. Chhudaaya = protect (from the clutches of Maya). 4.

MEANING: Those who have love for Waheguru in their mind by the grace of the Guru, are protected by Waheguru (from the attacks of the five demons), oh the Royal Waheguru. Who can find any fault by vilifying those who have love for Waheguru's Naam? Those who have been won over by the love of Waheguru are unaffected by the malicious criticism of the evil people who say or do something stupid against them. I recite the Naam of Waheguru, which is the saviour of all, oh Nanak. 3.

Waheguru creates bhagats in each eon and protects their honour. For example, He killed the evil *Hernaakhsh* and saved His bhagat, Prehlad. He turned His back on the egoist and the slanderer, high-caste Brahmans, and faced towards His Bhagat, Naam Dev Ji. I also serve (worship) Waheguru, who saves you at the end, oh Nanak. 4.13.20.

ਆਸਾ ਮਹਲਾ 4 ਛੰਤ ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Assa Mehla 4 Chhunt Ghur(u) 5: Ek Onkar Satgur Persad(i):

ਮੇਰੇ ਮਨ ਪਰਦੇਸੀ ਵੇ ਪਿਆਰੇ ਆਉ ਘਰੇ॥ ਹਰਿ ਗੁਰੂ ਮਿਲਾਵਹੁ ਮੇਰੇ ਪਿਆਰੇ ਘਰਿ ਵਸੈ ਹਰੇ॥ ਰੰਗਿ ਰਲੀਆ ਮਾਣਹੁ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਕਿਰਪਾ ਕਰੇ॥ ਗੁਰੂ ਨਾਨਕ ਤੁਠਾ ਮੇਰੇ ਪਿਆਰੇ ਮੇਲੇ ਹਰੇ॥ 1॥ ਮੈ ਪ੍ਰੇਮੁ ਨ ਚਾਖਿਆ ਮੇਰੇ ਪਿਆਰੇ ਭਾਉ ਕਰੇ॥ ਮਨਿ ਤ੍ਰਿਸਨਾ ਨ ਬੁਝੀ ਮੇਰੇ ਪਿਆਰੇ ਨਿਤ ਆਸ ਕਰੇ॥ ਨਿਤ ਜੋਬਨੁ ਜਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਜਮੁ ਸਾਸ ਹਿਰੇ॥ ਭਾਗਮਣੀ ਸੋਹਾਗਣਿ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਹਰਿ ਉਰਿ ਧਾਰੇ॥ 2॥

(ਅੰਗ 452)॥ ਪਿਰ ਰਤਿਅੜੇ ਮੈਡੇ ਲੋਇਣ ਮੇਰੇ ਪਿਆਰੇ ਚਾਤ੍ਰਿਕ ਬੂੰਦ ਜਿਵੈ॥ ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਬੂੰਦ ਪੀਵੈ॥ ਤਨਿ ਬਿਰਹੁ ਜਗਾਵੈ ਮੇਰੇ ਪਿਆਰੇ ਨੀਦ ਨ ਪਵੈ ਕਿਵੈ॥ ਹਰਿ ਸਜਣੁ ਲਧਾ ਮੇਰੇ ਪਿਆਰੇ ਨਾਨਕ ਗੁਰੂ ਲਿਵੈ॥ 3॥ ਚੜਿ ਚੇਤੁ ਬਸੰਤੁ ਮੇਰੇ ਪਿਆਰੇ ਭਲੀਅ ਰੁਤੇ॥ ਪਿਰ ਬਾਝੜਿਅਹੁ ਮੇਰੇ ਪਿਆਰੇ ਆਗਣਿ ਧੂੜਿ ਲੁਤੇ॥ ਮਨਿ ਆਸ ਉਡੀਣੀ ਮੇਰੇ ਪਿਆਰੇ ਦੁਇ ਨੈਨ ਜੁਤੇ॥ ਗੁਰੁ ਨਾਨਕੁ ਦੇਖਿ ਬਿਗਸੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਉ ਮਾਤ ਸੁਤੇ॥ 4॥ ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਮੇਰੇ ਪਿਆਰੇ ਸਤਿਗੁਰੂ ਸੁਣਾਈਆ॥ ਗੁਰ ਵਿਟੜਿਅਹੁ ਹਉ ਘੋਲੀ ਮੇਰੇ ਪਿਆਰੇ ਜਿਨਿ ਹਰਿ ਮੇਲਾਈਆ॥ ਸਭਿ ਆਸਾ ਹਰਿ ਪੂਰੀਆ ਮਨਿ ਚਿੰਦੜਿਆ ਫਲੁ ਪਾਇਆ॥ ਹਰਿ ਤੁਠੜਾ ਮੇਰੇ ਪਿਆਰੇ ਜਨੁ ਨਾਨਕੁ ਨਾਮਿ ਸਮਾਇਆ॥ 5॥ ਪਿਆਰੇ ਹਰਿ ਬਿਨੁ ਪ੍ਰੇਮੁ ਨ ਖੇਲਸਾ॥ ਕਿਉ ਪਾਈ ਗੁਰੁ ਜਿਤੁ ਲਗਿ ਪਿਆਰਾ ਦੇਖਸਾ॥ ਹਰਿ ਦਾਤੜੇ ਮੇਲਿ ਗੁਰੂ ਗੁਰਮੁਖਿ ਮੇਲਸਾ॥ ਗੁਰੂ ਨਾਨਕੁ ਪਾਇਆ ਮੇਰੇ ਪਿਆਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖ ਸਾ॥ 6॥14॥21॥

Mayray mun perdaysi vay, piyaray aaou ghuray. Hur(i) Guru milaavhou mayray piyaray, ghur(i) vusaiy Huray. Rung(i) ruliyaan maanhou, mayray piyaray, Hur(i) kirpa kuray. Guru Nanak toottha mayray piyaray, maylay Huray. 1. Mein praym(u) na chaakhiya mayray piyaray bhaaou kuray. Mun(i) trishna na boojhee mayray piyaray, nit aas kuray. Nit jobun(u)

jaavaiy mayray piyaray, Jum(u) saas hiray. Bhaagmunee sohaagun(i) mayray piyaray, Nanak hur(i) oor(i) dhaaray. 2.

(PAGE 452): Pir ruttiurray maiynday loyin, mayry piyaray, chaatrik boond jivaiyn. Mun(u) seetul(u) hoa mayray piyaray, Hur(i) boond peevaiy. Tun(i) birhoun jugaavaiy mayray piyaray, neend na puvaiy kivaiyn. Hur(i) sujjun ludha mayray piyaray, Nanak Guru livaiy. 3.

Word Meaning: Perdaysi = which keeps wandering like a traveller to foreign countries. Ghuray = to own a home (peaceful state). Rung(i) Ruliyaan = (spiritual) enjoyment (blissfulness). Toottha = pleased to be kind. 1.

Chaakhiya = tasted, enjoyed. Bhaaou = love. Trishna = burning desire to see Waheguru. Boojhee = fulfilled. Nit = every day. Jobun(u) Jaavaiy = young age is receding. Saas Hiray = is stealing (removing) my breath. Bhaagmunee = the jewel of good fortune. Sohaagun(i) = loved by the husband. Oor(i) = heart. 2.

Ruttiurray = imbued with love. Maiynday = mine. Loyin = eyes. **Chaatrik** = rainbird, which is believed to drink only the first drop of rain on a particular occasion. Boond = the rain-drop. Seetul(u) = peaceful. Birhoun = pain of separation. Jugaavaiy = keeps awake. Ludha = found. Livaiy = by meditating on the Guru. 3.

MEANING: Come to rest in your peaceful state, oh my ever-wandering mind. You keep wandering like a foreign traveller. Connect me with the Guru, so that I may enshrine Your Naam in my mind, oh my dear Waheguru. With the kindness of Waheguru, enjoy the spiritual happiness (bliss) in His shelter. When the Guru is pleased to be kind, He connects the devotee with Waheguru, oh Nanak. 1.

I have not tasted the enjoyment of Your love yet, oh my dear Waheguru. My burning desire to see You has not been fulfilled yet, but I am hopeful every day. My young age is receding with every passing day, and the Angel of death is stealing (taking away) my breaths. Those human-brides (Your devotees), who have been adorned with the jewel of good fortune, and have embedded Your Naam in their heart, are fortunate to be loved by Waheguru, oh Nanak. 2.

My eyes are imbued, and are ecstatic in You love like the ecstasy of the rainbird which receives his desired raindrop. By drinking the drop of Waheguru's Naam, my mind has become peaceful. Earlier, the pain of separation from Waheguru was making me restless, and kept me awake; I could not fall asleep no matter what I did, oh my dear Waheguru. But I found (got connected with) my best friend, Waheguru, by meditating on the Guru's Shabad, oh Nanak. 3.

---------Churrh(i) Chayt(u) basunt mayray piyaray, bhulea rootay. Pir baajhrriyoun mayray piyaray, aangun(i) dhoorr(i) lootay. Mun(i) aas oodeeni, mayray piyaray, dooyay naiyn jootay. Gur(u) Nanak(u) daykh(i) bigsee, mayray piyaray, jiyoun maat sootay. 4. Hur(i) keeyaan kutha kuhaaniyaan, mayray piyaray, Satguru soonayiyaan. Gur vitrrioun huou gholi, mayray piyaray, jin(i) Hur(i) maylaayiya. Subh(i) aasaan Hur(i) pooriyaan, mun(i) chindrriya ful(u) paaya. Hur(i) tootthrra, mayray piyaray, jun(u) Nanak(u) Naam(i) smaaya. 5. Piyaray, Hur(i) bin(u) praym(u) na khaylsaan. Kiyoun paayeen Gur(u) jit(u) lug(i) Piyara daykhsaan. Hur(i) Daatrray mayl(i) Guru, Gurmukh(i) maylsaan. Guru Nanak(u) paaya, mayray piyaray, Dhoor(i) mustuk(i) laykh sa. 6.14.21.

Word Meaning: Chayt = the first month of the Indian Calendar; spring time. Bhulee Rootay = pleasant season. Baajhrriyoun = without. Aangun(i) = yard of heart. Dhoorr(i) Lootay = dust flies (darkness). Oodeeni = sad. Naiyn = eyes. Jootay = focused (on the path). Bigsee = (heart) bloomed. Sootay = son. 4.

Kutha Kuhaaniyaan = stories (virtues). Vitrrioun = for. Gholi = sacrifice life. Chindrriya = as wished. Ful(u) = reward. Tootthrra = pleased to be kind. 5.
Praym Khaylsaan = play the game of love; express love. Kiyoun = how. Jit(u) Lug(i) = connecting with whom. Daatrray = the kind provider of everything. Gurmukh(i) = in the shelter of the Guru. Laykh = prewritten. Sa = was.
MEANING: It is the month of March, and it is springtime now, which is a very pleasant season for this part of the world. But without my dear Guru in my heart, I feel as if dust is flying around in the yard of my heart (it is darkness in my heart). I am sad at His separation, but I have full hope of seeing my dear Guru soon; both my eyes are fixed on His path. Like a mother who becomes ecstatic to see her son, my heart begins to bloom with joy to see my dear Guru Nanak. 4.
The Satguru narrated the stories of the virtues of the dear Waheguru. I am a sacrifice for my Guru, who connected me with Waheguru. Waheguru fulfilled all my wishes, and I realized my desired reward from Him. Waheguru was pleased to be kind to me - His slave - and I have been fully absorbed in His Naam, oh Nanak. 5.
I will not love anybody other than my dear Waheguru. How can I connect with the Guru by whose grace I can see my dear Waheguru? Please connect me with the Guru so that I may see (get connected with) You with His grace, oh dear Waheguru. With the destiny on my forehead prewritten by Waheguru, I got connected with Guru Nanak. 6. 14.21.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ ਰਾਗੁ ਆਸਾ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 1॥

Ek Onkar Satguru Persad(i): RAAG(U) ASSA MEHLA 5 CHHUNT Ghur(u) 1

ਅਨਦੋ ਅਨਦੁ ਘਣਾ ਮੈ ਸੋ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ॥ ਚਾਖਿਅੜਾ ਚਾਖਿਅੜਾ ਮੈ ਹਰਿ ਰਸੁ ਮੀਠਾ ਰਾਮ॥ ਹਰਿ ਰਸੁ ਮੀਠਾ ਮਨ ਮਹਿ ਵੂਠਾ ਸਤਿਗੁਰੁ ਤੂਠਾ ਸਹਜੁ ਭਇਆ॥ ਗ੍ਰਿਹੁ ਵਸਿ ਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਪੰਚ ਦੂਸਟ ਓਇ ਭਾਗਿ ਗਇਆ॥ ਸੀਤਲ ਆਘਾਣੇ ਅੰਮ੍ਰਿਤ ਬਾਣੇ ਸਾਜਨ ਸੰਤ ਬਸੀਠਾ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨਿ ਮਾਨਿਆ ਸੋ ਪ੍ਰਭੁ ਨੈਣੀ ਡੀਠਾ॥ 1॥ ਸੋਹਿਅੜੇ ਸੋਹਿਅੜੇ ਮੇਰੇ ਬੰਕ ਦੁਆਰੇ ਰਾਮ॥ ਪਾਹੁਨੜੇ ਪਾਹੁਨੜੇ ਮੇਰੇ ਸੰਤ ਪਿਆਰੇ ਰਾਮ॥ ਸੰਤ ਪਿਆਰੇ ਕਾਰਜ ਸਾਰੇ ਨਮਸਕਾਰ ਕਰਿ ਲਗੇ ਸੇਵਾ॥ ਆਪੇ ਜਾਵੀ ਆਪੇ ਮਾਵੀ ਆਪਿ ਸੁਆਮੀ ਆਪਿ ਦੇਵਾ॥ ਆਪਣਾ ਕਾਰਜੁ ਆਪਿ ਸਵਾਰੇ ਆਪੇ ਧਾਰਨ ਧਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਸਹੁ ਘਰ ਮਹਿ ਬੈਠਾ ਸੋਹੇ ਬੰਕ ਦੁਆਰੇ॥2॥

ਨਵਨਿਧੇ ਨਉਨਿਧੇ ਮੇਰੇ ਘਰ ਮਹਿ ਆਈ ਰਾਮ॥ ਸਭੁ ਕਿਛੁ ਮੈ ਸਭੁ ਕਿਛੁ ਪਾਇਆ ਨਾਮੁ ਧਿਆਈ ਰਾਮ॥ ਨਾਮੁ ਧਿਆਈ ਸਦਾ ਸਖਾਈ ਸਹਜ ਸੁਭਾਈ ਗੋਵਿੰਦਾ॥ ਗਣਤ ਮਿਟਾਈ ਚੂਕੀ ਧਾਈ ਕਦੇ ਨ ਵਿਆਪੈ ਮਨ ਚਿੰਦਾ॥ ਗੋਵਿੰਦ ਗਾਜੇ ਅਨਹਦ ਵਾਜੇ ਅਚਰਜ ਸੋਭ ਬਣਾਈ॥ ਕਹੁ ਨਾਨਕ ਪਿਰੁ ਮੇਰੈ ਸੰਗੇ ਤਾ ਮੈ ਨਵਨਿਧਿ ਪਾਈ॥ 3॥ ਸਰਸਿਅੜੇ ਸਰਸਿਅੜੇ ਮੇਰੇ ਭਾਈ ਸਭ ਮੀਤਾ ਰਾਮ॥

(ਅੰਗ 453)॥ ਬਿਖਮੋ ਬਿਖਮੁ ਅਖਾੜਾ ਮੈ ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਰਾਮ॥ ਗੁਰ ਮਿਲਿ ਜੀਤਾ ਹਰਿ ਹਰਿ ਕੀਤਾ ਤੂਟੀ ਭੀਤਾ ਭਰਮ ਗੜਾ॥ ਪਾਇਆ ਖਜਾਨਾ ਬਹੁਤੁ ਨਿਧਾਨਾ ਸਾਣਥ ਮੇਰੀ ਆਪਿ ਖੜਾ॥ ਸੋਈ ਸੁਗਿਆਨਾ ਸੋ ਪਰਧਾਨਾ ਜੋ ਪ੍ਰਭਿ ਆਪਨਾ ਕੀਤਾ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਵਲਿ ਸੁਆਮੀ ਤਾ ਸਰਸੇ ਭਾਈ ਮੀਤਾ॥ 4॥1॥

Anundo, anund(u) ghunaa, mein so Prubh(u) deettha Ram. Chaakhiurra, chaakhiurra mein Hur(i) rus(u) meettha Ram. Huru) rus(u) meettha, mun meh(i) voottha, Satgur(u) toottha sehj(u) bhuyya. Greh(u) vus(i) aaya, mungul(u) gaaya, punch doosht oye bhaag(i) guyya. Seetul aghaanay, Amrit Banay, saajun Sunt buseettha. Kuhou Nanak, Hur(i) soyoun mun(i) maaniya, so Prubh(u) naiynee deettha. 1. -------

Word Meaning: Anundo Anund(u) = only blissfulness. Ghunaa = immense. Deettha = saw. Chaakhiurra = tasted. Voottha = took dwelling. Toottha = pleased to be kind. Sehj Bhuyya = attained the spiritual state where the mind becomes peaceful. Greh(i) = house; heart. Vus(i) = came to dwell. Mungul(u) = lyric of joy. Punch Doosht = the five demons (lust, rage, etc.) Seetul = peaceful. Aghaanay = fully contented. Baanay = (Satguru's) Bani (Shabad). Buseettha = mediator. 1.

MEANING: My mind feels immensely blissful that I have seen (been connected to) my Waheguru. I have tasted and found out that the essence of Waheguru (His Naam) is very sweet. With Satguru's kindness, Waheguru's sweet Naam has taken dwelling in my heart, and I have attained the spiritual state above Maya. My mind is singing the song of joy now that Waheguru has come to dwell in my heart and the five demons have run away. With the Amrit-like Shabad of the Guru, my mind has become peaceful, and is fully contented with the Guru-friend acting as the mediator. My mind has been won over by Waheguru, and I have seen Him with my eyes, oh Nanak. 1.

---------- Sohiurray, sohiurray, mayray bunk dooaaray Ram. Pahunrray, pahunrray, mayray Sunt piyaray, Ram. Sunt piyaray, kaaruj saaray, numskaar kur(i) luggay sayva. Aapay jaanjee, Aapay maajee, Aap(i) Soami, Aap(i) Dayva. Aapna kaaruj(u) Aap(i) suvaaray, Aapay dharun dhaaray. Kuhou Nanak, Shuhou ghur meh(i) baiyttha, sohay bunk dooaaray. 2. ----------

Word Meaning: Sohiurray = became highly attractive. Bunk = strong; beautiful Dooaaray = senses. Pahunrray = guest (Waheguru-husband). Sunt = Guru. Kaaruj = tasks. Saaray = make successful. Numuskaar = with obedience. Jaanjee = marriage party.

Maanjee = mother's relatives attending the marriage. Soami = Lord (husband). Dayva = the god (as per the Hindu belief) as witness to the ceremony. Dhaarun Dhaaray = provides support. Shuhou = husband. 2.

MEANING: My senses have become strong (pure) and beautiful (have noble thoughts only), and my dear Guru has come to my heart to marry me off with Waheguru (connect me with Him). The dear Guru completes this holy task successfully, and all my senses have started to serve me obediently (are fully in my control). Waheguru, Himself is the marriage party, Himself the maternal guests, Himself the Lord, and Himself the witness to the marriage. Waheguru Himself completes the task and provides support. With the Waheguru-husband present in my heart, all my senses have become pure and beautiful, oh Nanak. 2.

---------- Nuv nidhay, nuou nidhay, mayray ghur meh(i) aayee Ram. Subh(u) kichh(u), mein subh(u) kichh(u) paaya, Naam(u) dhiyaayeen Ram. Naam(u) dhiyaayeen, suda sukhayee, sehj soobhaayee Govinda. Gunut mitaayee, chookee dhaayee, kuday na viyaapaiy mun chinda. Ovind gaajay, anhud vaajay, achurj sobh bunaayee. Kuhou Nanak Pir(u) mayraiy sungay, ta mein nuvnidh(i) paayee. 3. --------

Word Meaning: Nuv Nidhay = the nine mythical treasures. Sukhaayee = dear friend. Gunut = account of deeds. Chooki = came to an end. Dhaayee = fast wandering of mind. Viyaapaiy = affect; trouble. Chinda = worries. Gaajay = roars; reigns. Unhud Vaajay = uniform Divine music. Achurj = amazing. Sobh = beautiful; blissful. 3.

MEANING: By reciting Waheguru's Naam, I have realized each and everything that I wanted, and I feel as if I have realized all the nine mythical treasures. With the recitation of Waheguru's Naam with love (and reverence), I have attained the peaceful spiritual state, and Waheguru has become my friend. All the accounts of my deeds have been deleted; the wandering of my mind has come to an end; and no worries are troubling me anymore. Waheguru is reigning in my heart, and I feel as if a uniform Divine music is playing in my mind; it is an amazing blissful situation. My dear Husband is with me, and it is because of His presence in my heart that I have realized all the nine treasures, oh Nanak. 3.

---------- Sersiurray, sersiurray mayray bhaayee subh meeta Ram.

(PAGE 453): Bikhmo, bikhum akhaarra, mein Gur mil(i) jeeta Ram. Gur mil(i) jeeta, Hur(i) Hur(i) keeta, tooti bheeta bherm gurrah. Paaya khujaana, buhout nidhaana, saanuth mayri Aap(i) khurra. Soyee soogiyani, so perdhaana, jo Prubh(i) aapna keeta. Kuhou Nanak ja vull(i) Soami, ta sersay bhaayee meeta. 4.1.

Word Meaning: Sersiurray = blissful. Bhaayee Meeta = brothers and friends (all my senses). Bikhmo Bikhum = very difficult. Akhaarra = (the mind) rink (where a continuous wrestling match is going on between the good and the bad). Bheeta = wall. Bherm Gurrah = fort of misgivings. Saanuth = company; support. Soogiyana = having Divine knowledge. Perdhana = approved. Vull(i) = on your side. 4.

MEANING: (With Waheguru in my heart), all my senses are feeling blissful. With the support of the Guru, I have won the highly tough wrestling match between my mind and the five demons. By the Guru's grace, and with the recitation of Waheguru's Naam, I have demolished the strong wall of the fort of all my misgivings (illusions of Maya), and won the worldly battle. I have acquired the great treasure (of Waheguru's Naam), and Waheguru Himself is standing by me (is providing support). Only that devotee is the bearer of the Divine Knowledge, and is the approved one whom Waheguru has embraced as His own (connected with Him). When you have the backing of Waheguru, all your senses become blissful, oh Nanak. 4.1.

ਆਸਾ ਮਹਲਾ 5॥ ਅਕਥ ਹਰਿ ਅਕਥ ਕਥਾ ਕਿਛੁ ਜਾਇ ਨ ਜਾਣੀ ਰਾਮ॥ ਸੁਰਿ ਨਰ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਸਹਜਿ ਵਖਾਣੀ ਰਾਮ॥ ਸਹਜੇ ਵਖਾਣੀ ਅਮਿਉ ਬਾਣੀ ਚਰਣ ਕਮਲ ਰੰਗੁ ਲਾਇਆ॥ ਜਪਿ ਏਕੁ ਅਲਖੁ ਪ੍ਰਭੁ ਨਿਰੰਜਨੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ॥ ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਪ੍ਰਸਾਦੀ ਸਦਾ ਹਰਿ ਰੰਗੁ ਮਾਣੀ॥ 1॥ ਹਰਿ ਸੰਤਾ ਹਰਿ ਸੰਤ ਸਜਨ ਮੇਰੇ ਮੀਤ ਸਹਾਈ ਰਾਮ॥ ਵਡਭਾਗੀ ਵਡਭਾਗੀ ਸਤ ਸੰਗਤਿ ਪਾਈ ਰਾਮ॥ ਵਡਭਾਗੀ ਪਾਏ ਨਾਮੁ ਧਿਆਏ ਲਾਥੇ ਦੂਖ ਸੰਤਾਪੈ॥ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਭ੍ਰਮ ਭਉ ਭਾਗੇ ਆਪੁ ਮਿਟਾਇਆ ਆਪੈ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਲੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਵਿਛੁੜਿ ਕਤਹਿ ਨ ਜਾਈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਦਾ ਹਰਿ ਸਰਣਾਈ॥ 2॥ ਹਰਿ ਦਰੇ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਤੇਰੇ ਭਗਤ ਪਿਆਰੇ ਰਾਮ॥ ਵਾਰੀ ਤਿਨ੍ਹ ਵਾਰੀ ਜਾਵਾ ਸਦ ਬਲਿਹਾਰੇ ਰਾਮ॥ ਸਦ ਬਲਿਹਾਰੇ ਕਰਿ ਨਮਸਕਾਰੇ ਜਿਨ ਭੇਟਤ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤਾ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ ਜੂਐ ਜਨਮੁ ਨ ਹਾਰੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਾਖੁ ਕਿਰਪਾ ਧਾਰੇ॥3॥ ਬੇਅੰਤ ਬੇਅੰਤ ਗੁਣ ਤੇਰੇ ਕੇਤਕ ਗਾਵਾ ਰਾਮ॥ ਤੇਰੇ ਚਰਣਾ ਤੇਰੇ ਚਰਣ ਧੂੜਿ ਵਡਭਾਗੀ ਪਾਵਾ ਰਾਮ॥ ਹਰਿ ਧੂੜੀ ਨ੍ਹਾਈਐ ਮੈਲੁ ਗਵਾਈਐ ਜਨਮ ਮਰਣ ਦੁਖ ਲਾਥੇ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਦਾ ਹਦੂਰੇ ਪਰਮੇਸਰੁ ਪ੍ਰਭੁ ਸਾਥੇ॥ ਮਿਟੇ ਦੂਖ ਕਲਿਆਣ ਕੀਰਤਨ ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਵਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਗੁਰ ਸਰਣਿ ਤਰੀਐ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ॥ 4॥2॥

Assa Mehla 5: Akuth, Hur(i) akuth kutha, kichh(u) jaayay na jaanee Ram. Soor nur(i), soor nur(i), moonijun, sehj(i) vukhaani Ram. Sehjay vukhaani, Amiyo Bani, Churn kumul rung(u) laaya. Jup(i) Aik(u) alukh(u) Prubh(u) Nirunjun(u), mun chindiya ful(u) paaya. Tuj(i) maan(u) moh(u) vikaar(u) dooja, joti Jot(i) smaani. Binvunt(i) Nanak Gur persadi, suda Hur(i) rung(u) maani. 1.

Word Meaning: Akuth = indescribable. Kutha = story (of virtues). Soor(i) = gods. Nur = men. Mooni = mystics who stay quiet for long times in an effort to quieten their mind (unsuccessfully); hermits. Sehj(i) = in a peaceful state. Vukhaani = narrate. Amiyo = Amrit-like. Churn Kumul = soft feet like the lotus flower. Rung(u) = love. Alukh(u) = invisible. Chindiya = as desired. Ful(u) = reward. Tuj(i) = by abandoning. Vikaar = vices. Dooja = the other (Maya). Joti = human soul. Jot(i) = the Supreme Soul. 1.

MEANING: Waheguru's indescribable virtues cannot be known. Only those gods, men, or hermits who have attained the peaceful state of mind above the effects of Maya describe them. By reciting the Amrit-like Bani of the Guru with deep love for the lotus-like soft Feet of Waheguru (His Naam), one attains the spiritual state above Maya. By reciting the Naam of the invisible Waheguru, which is above the effects of Maya, one receives his desired reward from Him. When one abandons (gets rid of) his ego, vices, and his attachments with Maya, his soul merges with that of Waheguru. It is with the grace of the Guru that a devotee enjoys Waheguru's love, prays Nanak. 1.

---------- Hur(i) Sunta, Hur(i) Sunt sujjun mayray, meet suhaayee Ram. Vudbhaageen, vudbhaageen, Satsungut(i) paayee Ram. Vudbhaageen paayay, Naam(u) dhiyaayay, laathay dookh suntaapaiy. Gur churnee laagay, bherm bhuou bhaagay, aap(u) mitaaya aapaiy. Kur(i) kirpa maylay Prubh(i) apunaiy, vichhurr(i) kuteh(i) na jaayee. Binvunt Nanak daas(u) Tayra, suda Hur(i) shenaayee. 2.

Word Meaning: Suhaayee = supporter. Vudbhaageen = fortunate. Laathaiy = came off; disappeared. Suntaapaiy = suffering. Bherm = misgivings. Bhuou = fears. Vichhurr(i) = separating. Kuteh(i) Na = nowhere. Binvunt(i) = prays. 2.

MEANING: Waheguru's saints are my friends and supporters. It is only with great fortune that a devotee gets connected with holy congregation. When connected with the holy

congregation with great fortune, the devotee recites Waheguru's Naam, whereby all his troubles and sufferings disappear. By taking shelter of the Guru, all one's misgivings (illusions) and worldly fears are eradicated, and the devotee gets rid of his selfishness and ego as well. By His grace, the Guru connects the devotee to Waheguru, and the devotee never gets separated from Him. I am a slave of Waheguru, and always stay in His shelter, prays Nanak. 2.

--------- Hur(i) Durray, Hur(i) Dur(i) sohun(i), Tayray bhugut piyaray Ram. Vaari, tinh vaari jaavaan, sud bulihaaray Ram. Sud bulihaaray, kur(i) numuskaaray, jin bhaytut Prubh jaata. Ghut(i) ghut(i) ruv(i) ruhhiya subh thaayeen, Poorun Purakh Bidhaata. Gur(u) Poora paaya, Naam(u) dhiyaaya, jooyay junum(u) na haaray. Binvunt(i) Nanak shern(i) Tayri, raakh(u) kirpa dhaaray. 3.

Word Meaning: Sohun(i) = look dignified; are honoured. Vaari = Bulihaaray = lay down life. Numuskaaray = bow to them. Bhaytut = on getting connected. Jaata = recognized; realized. Ghut(i) = heart. Ruv(i) Ruhhiya = is present. Poorun Purakh = Perfect Waheguru. Bidhaata = the carver of fate. Jooyay = gamble. 3.

MEANING: Waheguru's true devotees look highly dignified (exalted) in His Court. I am always ready to make a sacrifice for such devotees. I bow to them, and offer my life because they connect one with Waheguru. The Perfect, and the carver of the fates of people, Waheguru is present in every heart, and everywhere. (Life is a gamble where the man trades his virtues to buy the short-lived worldly comforts); but if a devotee recites Waheguru's Naam in the shelter of the Perfect Guru, he does not lose his precious human life in this gamble. I, Nanak, pray that I am in Your shelter, please protect me, oh God. 3.

--------- Bayunt, bayunt goon Tayray, kaytuk gaavaan Ram. Tayray Churna, Tayray Churn dhoorr(i), vudbhaageen paavaan Ram. Hur(i) dhoorri naahiyaiy, maiyl(u) guvaayiyaiy, junum, mern dookh laathay. Untar(i) baahur(i) suda hudooray, Permayshur(u) Prubh saathay. Mitay dookh kuliyaan keertun, buhaurr(i) joan(i) na paavaan. Binvunt(i) Nanak, Gur shern(i) turiyaiy, aapnay Prubh bhaavaan. 4.2.

Word Meaning: Bayunt = countless. Kaytuk = how many. Dhoorr(i) = dust of the feet. Hudooray = close by. Kuliyaan = all well. Buhaurr(i) = any more. 4.

MEANING: You have countless virtues; how many of them can I sing the praise of, oh Waheguru? It is only with great fortune that I can have the dust of Your Feet (the opportunity to serve You by singing Your praise), oh Waheguru. If a man takes a shower in the dust of the Feet of Waheguru (sings His praise), he can wash away the filth of his sins, and get rid of the suffering of rebirths. Waheguru is always close to you, inside you and outside in the world. By singing His praise, all my troubles will be eradicated, all will be great for me, and I will not take rebirths. Nanak prays respectfully that one is liked by Waheguru when he takes Guru's shelter; and he swims across the world-sea (gets connected with Waheguru). 4.2.

ਆਸਾ ਛੰਤ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ ਰਾਮ ਰਾਜੇ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਆਰਾਧਿਆ ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਰਾਮ ਰਾਜੇ॥ ਹਰਿ ਘਟਿ ਘਟੇ ਡੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਠੇ॥ ਗੁਣ ਨਿਧਿ ਗਾਇਆ ਸਭ ਦੂਖ ਮਿਟਾਇਆ ਹਉਮੈ ਬਿਨਸੀ ਗਾਠੇ॥

(ਅੰਗ 454)॥ ਪ੍ਰਿਉ ਸਹਜ ਸੁਭਾਈ ਛੋਡਿ ਨ ਜਾਈ ਮਨਿ ਲਾਗਾ ਰੰਗੁ ਮਜੀਠਾ॥ ਹਰਿ ਨਾਨਕ ਬੇਧੇ ਚਰਨ ਕਮਲ ਕਿਛੁ ਆਨ ਨ ਮੀਠਾ॥ 1॥ ਜਿਉ ਰਾਤੀ ਜਲਿ ਮਾਛੁਲੀ ਤਿਉ ਰਾਮ ਰਸਿ ਮਾਤੇ ਰਾਮ ਰਾਜੇ॥ ਗੁਰ ਪੂਰੈ ਹਰਿ ਉਪਦੇਸਿਆ ਜੀਵਨ ਗਤਿ ਭਾਤੇ ਰਾਮ ਰਾਜੇ॥ ਜੀਵਨ ਗਤਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ

ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਏ॥ ਹਰਿ ਰਤਨ ਪਦਾਰਥੋ ਪਰਗਟੋ ਪੂਰਨੋ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਏ॥ ਪ੍ਰਭੁ ਸੁਘਰੁ ਸਰੂਪੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਤਾ ਕੀ ਮਿਟੈ ਨ ਦਾਤੇ॥ ਜਲਿ ਸੰਗਿ ਰਾਤੀ ਮਾਛੁਲੀ ਨਾਨਕ ਹਰਿ ਮਾਤੇ॥ 2॥ ਚਾਤ੍ਰਿਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਹਰਿ ਪੂਰਨ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ ਰਾਜੇ॥ ਮਾਲੁ ਖਜੀਨਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਸਭਹੂ ਤੇ ਪਿਆਰਾ ਰਾਮ ਰਾਜੇ॥ ਸਭਹੂ ਤੇ ਪਿਆਰਾ ਪੁਰਖੁ ਨਿਰਾਰਾ ਤਾ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀਐ॥ ਹਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਬਿਸਰੈ ਕਬਹੂ ਗੁਰ ਸਬਦੀ ਰੰਗੁ ਮਾਣੀਐ॥ ਪ੍ਰਭੁ ਪੁਰਖੁ ਜਗਜੀਵਨੋ ਸੰਤ ਰਸੁ ਪੀਵਨੋ ਜਪਿ ਭਰਮ ਮੋਹ ਦੁਖ ਡਾਰਾ॥ ਚਾਤ੍ਰਿਕੁ ਜਾਚੈ ਬੂੰਦ ਜਿਉ ਨਾਨਕ ਹਰਿ ਪਿਆਰਾ॥ 3॥ ਮਿਲੇ ਨਾਰਾਇਣ ਆਪਣੇ ਮਾਨੋਰਥੋ ਪੂਰਾ ਰਾਮ ਰਾਜੇ॥ ਢਾਠੀ ਭੀਤਿ ਭਰੰਮ ਕੀ ਭੇਟਤ ਗੁਰੁ ਸੂਰਾ ਰਾਮ ਰਾਜੇ॥ ਪੂਰਨ ਗੁਰ ਪਾਏ ਪੁਰਬਿ ਲਿਖਾਏ ਸਭ ਨਿਧਿ ਦੀਨ ਦਇਆਲਾ॥ ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਸੁੰਦਰ ਗੁਰ ਗੋਪਾਲਾ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਪਤਿਤ ਪਾਵਨ ਸਾਧੂ ਧੂਰਾ॥ ਹਰਿ ਮਿਲੇ ਨਾਰਾਇਣ ਨਾਨਕਾ ਮਾਨੋਰਥੋ ਪੂਰਾ॥ 4॥1॥3॥

Assa Chhunt Mehla 5, Ghur(u) 4: Ek Onkar Satgur Persad(i). Hur(i) Churn kumul mun(u) baydhiya, kichh(u) aan na meettha Ram Rajay. Mil(i) Satsungut(i) aaraadhiya, Hur(i) ghut(i) ghutay deettha Ram Rajay. Hur(i) ghut(i) ghutay deettha, Amrit voottha, junum mern dookh naatthay. Goon Nidh(i) gaaya, subh dookh mitaaya, haumein binsee gaantthay.

(PAGE 454): Priyo sehj soobhaayee, chhoad(i) na jaayee, mun(i) laaga rung(u) mujeettha. Hur(i) Nanak baydhay Churn Kumul, kichh(u) aan na meettha. 1.

Word Meaning: Baydhiya = pierced. Aan Na = nothing else. Aaraadhiya = worshiped. Ghut(i) Ghutay = in every heart. Deettha = saw. Voottha = came to dwell. Goon Nidh(i) = treasure of virtues. Binsee = disappeared. Gaantthay = knot; trap. Priyo = Dear. Sehj = peaceful state of mind. Soobhayee = with love. Mujeettha = deep red colour (of madder), which implies deep love and dedication.

MEANING: My mind has been pierced by the lotus-like Feet of Waheguru (I am so deeply attached to the Naam of Waheguru) that I find nothing else to be sweet, oh, Royal Waheguru. I worshiped Him in the company of the holy saints, and now I see Him to be present in every heart. Waheguru's Amrit-Naam has come to dwell in my heart, and my birth-death cycle has been terminated. By singing praise of Waheguru, which is the treasure of all virtues, all my discomforts have been eradicated, and the trap of selfishness and ego has been broken (I have gotten rid of them). My mind has been imbued with the deep love of Waheguru through my dedication to Him and my peaceful state of mind; now, my Dear Waheguru will never leave me. My mind has been pierced by the lotus-like Feet of Waheguru, and I find nothing else to be sweet, oh, Royal Waheguru. 1. ---------

--------- Jiyoun raati jul(i) maachhuli, tiyoun Ram rus(i) maatay Ram Rajay. Gur Pooraiy Hur(i) oopdayshiya, jeevun gut(i) bhaantay, Ram Rajay. Jeevun gut(i) Soami, untarjaami. Aap(i) leeyay lurr(i) laayay. Hur(i), Ruttan pudaartho, Perguto, Poorno, chhoad(i) na kut-hoon na jaayay. Prubh(u) Sooghur(u) Sroop(u) Soojaan Soami, Ta kee mitaiy na daatay. Jul(i) sung(i) raati maachhuli, Nanak Hur(i) maatay. 2.

Word Meaning: Raati = imbued; blissful. Maatay = intoxicated. Oopdayshiya = preached. Gut(i) = high spiritual state. Bhaantay = comes to like. Untarjaami = omniscient. Lurr(i) Laayay = provided shelter; connected with. Ruttan Pudaarutho = invaluable article like a jewel. Perguto = appears; present. Poorno = perfect. Kut-hoon Na = nowhere; nowhere. Sooghur(u) = wise. Sroop(u) = handsome. Soojaan(u) = noble; know-all. Mitaiy = erase; stop. Daatay = largess. 2.

MEANING: Just like the fish, which feels blissful in water, I am intoxicated with the sweetness of Waheguru's Naam. I have been preached by the Perfect Guru, as a result of which, I have attained the higher spiritual state, and I love it. The Lord (the source of the high spiritual state), Waheguru, is omniscient and has Himself united me with Him. Waheguru, whose Naam is invaluable like a jewel, is omnipresent and is Perfect; He does not go anywhere to

leave His devotees. Waheguru is very wise, is handsome (attractive), and is a know-all (omniscient); nobody can stop His largess to His devotees. I am intoxicated by the sweetness of Waheguru's Naam, just as a fish feels blissful in water. 2.

--------- Chaatrik jaachaiy boond jiyon, Hur(i) Poorun praan adhaara, Ram Rajay. Maal(u), khujeena, soot, bhraat, meet, subhoon tay piyara, Ram Rajay. Subhoon tay piyara, Puraakh(u) niraara, Ta kee gut(i) nuhee jaaniyaiy. Hur(i) saas(i) giraas(i) na bisraiy, kubhoon, Gur Shabadi rung(u) maaniyaiy. Prubh(u) Purakh(u) jugjeevno, sunt rus(u) peevno, jup(i) bherm moh dookh(u) daara. Chaarik jaachaiy boond jiyoun, Nanak Hur(i) piyara. 3. ------

Word Meaning: Chaatrik (cucculus melanoleucus in Latin) = the rainbird, which is believed to drink only the first raindrop. Jaachaiy = wishes for. Praan Adhaara = basis of life. Maal(u) = all belongings; wealth. Khujeena = treasure. Soot = sons. Bhraat = brothers. Meet = friends. Subhoon = all. Niraara = above the effects of Maya. Gut(i) = transcendence. Giraas(i) = nibble of food. Bisraiy = forgotten. Rung(u) = His love; union with Him. Jugjeevno = (basis of) life of the world. Daara = throw away; shed. 3.

MEANING: Just as a rainbird wishes for the special drop of rain, (I wish for the) Perfect Waheguru, which is the basis of my life, oh, Royal Waheguru. He is dearer to me than all my wealth, my treasures, my sons, my brothers, and my friends. Nobody can know the transcendence (height of the spiritual state) of the omnipresent Waheguru, which is above the effects of Maya, and dearer to me than all. One can enjoy union with Waheguru by reciting the Guru's Shabad and by not forgetting Him for even a single breath, even while eating. The saints (holy devotees) drink and enjoy the sweetness of the Naam of the omnipresent Waheguru, which is the basis of the life of the whole world. They get rid of their misgivings, worldly attractions, and their discomforts by reciting His Naam. Just as the special drop of rain is dear to a rainbird, and he wishes for it, the Perfect Waheguru, is dear to me, oh Nanak. 3.

Milay Naraayin aapnay, manorutho poora, Ram Rajay. Dhaatthi bheet(i) bherm kee, bhaytut Gur(u) Soora, Ram Rajay. Poorun Gur paayay, poorub(i) likhaayay, subh nidh(i) Deen Duyaala. Aad(i) unt(i) Prubh soyee, soondar Gur Gopala. Sookh sehj anund ghunayray, putit paavun Sadhu dhoora. Hur(i) milay Naraayin Nanaka, manorutho poora. 4.1.3.

Word Meaning: Naraayin = Waheguru. Manorutho = objective. Poora = achieve. Dhaatthi = collapsed. Bheet(i) = wall. Bherm = misgivings. Bhaytut = on getting connected. Soora = brave; fearless. Poorun = perfect. Poorub(i) LIkhaayay = prewritten. Nidh(i) = treasure. Deen Duyaala = kind to the weak. Sehj = peacefulness. Ghunaray = immense. Putit = immoral. Paavun = pure; purifier. 3.

MEANING: The wall of all my illusions was demolished when I got connected with the Perfect Guru, and the objective of my life was achieved on getting connected with Waheguru (by the grace of the Guru), oh my Majestic Lord. I got connected with the Guru as per my prewritten good fortune, and the Guru connected me with Waheguru, the source of all treasures and always kind to the weak and powerless (humble). Waheguru, which is handsome, is the Guru, and the provider for the whole earth, is also our saviour right from the beginning to the end. The dust of the feet of the Guru (service to Him) purifies the immoral, and one enjoys immense blissfulness in His shelter. The objective of my life has been achieved on connecting with Waheguru, oh Nanak. 4.1.3.

ਆਸਾ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 6॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Assa Mehla 5, Chhunt Ghur 6: Ek Onkar Satgur Persad(i):

ਸਲੋਕ॥ ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ੍ਹ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ॥ 1॥
ਛੰਤ॥ ਜਲ ਦੁਧ ਨਿਆਈ ਰੀਤਿ ਅਬ ਦੁਧ ਆਚ ਨਹੀ ਮਨ ਐਸੀ ਪ੍ਰੀਤਿ ਹਰੇ॥ ਅਬ ਉਰਝਿਓ ਅਲਿ ਕਮਲੇਹ ਬਾਸਨਿ ਮਾਹਿ ਮਗਨ ਇਕੁ ਖਿਨੁ ਭੀ ਨਾਹਿ ਟਰੈ॥ ਖਿਨੁ ਨਾਹਿ ਟਰੀਐ ਪ੍ਰੀਤਿ ਹਰੀਐ ਸੀਗਾਰ ਹਰਿ ਰਸ ਅਰਪੀਐ॥ ਜਹ ਦੂਖੁ ਸੁਣੀਐ ਜਮ ਪੰਥ ਭਣੀਐ ਤਹ ਸਾਧ ਸੰਗਿ ਨਹ ਡਰਪੀਐ॥ ਕਰਿ ਕੀਰਤਿ ਗੋਵਿੰਦ ਗੁਣੀਐ ਸਗਲ ਪ੍ਰਾਛਤ ਦੁਖ ਹਰੇ॥ ਕਹੁ ਨਾਨਕ ਛੰਤ ਗੋਵਿੰਦ ਹਰਿ ਕੇ ਮਨ ਹਰਿ ਸਿਉ ਨੇਹੁ ਕਰੇਹੁ ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਹਰੇ॥1॥ ਜੈਸੀ ਮਛੁਲੀ ਨੀਰ ਇਕੁ ਖਿਨੁ ਭੀ ਨ ਧੀਰੇ ਮਨ ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ॥ (ਅੰਗ 455)॥ ਜੈਸੀ ਚਾਤ੍ਰਿਕ ਪਿਆਸ ਖਿਨੁ ਖਿਨੁ ਬੂੰਦ ਚਵੈ ਬਰਸੁ ਸੁਹਾਵੇ ਮੇਹੁ॥ ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਇਹੁ ਮਨ ਦੀਜ੍ਐਅਤਿ ਲਾਈਐ ਚਿਤੁ ਮੁਰਾਰੀ॥ ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰੀ॥ ਗੁਰ ਸੁਪ੍ਰਸੰਨੇ ਮਿਲੁ ਨਾਹ ਵਿਛੁੰਨੇ ਧਨ ਦੇਦੀ ਸਾਚੁ ਸਨੇਹਾ॥ ਕਹੁ ਨਾਨਕ ਛੰਤ ਅਨੰਤ ਠਾਕੁਰ ਕੇ ਹਰਿ ਸਿਉ ਕੀਜੈ ਨੇਹਾ ਮਨ ਐਸਾ ਨੇਹੁ ਕਰੇਹੁ॥ 2॥ ਚਕਵੀ ਸੂਰ ਸਨੇਹੁ ਚਿਤਵੈ ਆਸ ਘਣੀ ਕਦ ਦਿਨੀਅਰੁ ਦੇਖੀਐ॥ ਕੋਕਿਲ ਅੰਬ ਪਰੀਤਿ ਚਵੈ ਸੁਹਾਵੀਆ ਮਨ ਹਰਿ ਰੰਗੁ ਕੀਜੀਐ॥ ਹਰਿ ਪ੍ਰੀਤਿ ਕਰੀਜੈ ਮਾਨੁ ਨ ਕੀਜੈ ਇਕ ਰਾਤੀ ਦੇ ਹਭਿ ਪਾਹੁਣਿਆ॥ ਅਬ ਕਿਆ ਰੰਗੁ ਲਾਇਓ ਮੋਹੁ ਰਚਾਇਓ ਨਾਗੇ ਆਵਣ ਜਾਵਣਿਆ॥ ਥਿਰੁ ਸਾਧੂ ਸਰਣੀ ਪੜੀਐ ਚਰਣੀ ਅਬ ਟੂਟਸਿ ਮੋਹੁ ਜੁ ਕਿਤੀਐ॥ ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਪੁਰਖ ਕੇ ਮਨ ਹਰਿ ਲਾਇ ਪਰੀਤਿ ਕਬ ਦਿਨੀਅਰੁ ਦੇਖੀਐ॥ 3॥ ਨਿਸਿ ਕੁਰੰਕ ਜੈਸੇ ਨਾਦ ਸੁਣਿ ਸ੍ਰਵਣੀ ਹੀਉ ਡਿਵੈ ਮਨ ਐਸੀ ਪ੍ਰੀਤਿ ਕੀਜੈ॥ ਜੈਸੀ ਤਰੁਣਿ ਭਤਾਰ ਉਰਝੀ ਪਿਰਹਿ ਸਿਵੈ ਇਹੁ ਮਨੁ ਲਾਲ ਦੀਜੈ॥ ਮਨੁ ਲਾਲਹਿ ਦੀਜੈ ਭੋਗ ਕਰੀਜੈ ਹਭਿ ਖੁਸੀਆ ਰੰਗ ਮਾਣੇ॥ ਪਿਰੁ ਅਪਣਾ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਅਤਿ ਮਿਲਿਓ ਮਿਤ੍ਰ ਚਿਰਾਣੇ॥ ਗੁਰੁ ਥੀਆ ਸਾਖੀ ਤਾ ਡਿਠਮੁ ਆਖੀ ਪਿਰ ਜੇਹਾ ਅਵਰੁ ਨ ਦੀਸੈ॥ ਕਹੁ ਨਾਨਕ ਛੰਤ ਦਇਆਲ ਮੋਹਨ ਕੇ ਮਨ ਹਰਿ ਚਰਣ ਗਹੀਜੈ ਐਸੀ ਮਨ ਪ੍ਰੀਤਿ ਕੀਜੈ॥ 4॥1॥4॥

Sloak: Ja kuou bhuyyay kirpaal Prubh, Hur(i) Hur(i) sayee jupaat. Nanak preet(i) lugee tinh Ram siyoun bhaytut Sadh sungaat. 1.
Word Meaning: Kirpaal = kind. Jupaat = recite. Ram = Waheguru. Sadh Sungaat = in the company of the Guru.
MEANING: Only those devotees recite Waheguru's Naam whom He is kind to. But they develop love for Waheguru only in the Guru's company (shelter).
Chhunt: Jul doodh niyaayee reet(i) ub doodh aanch nuhee, mun aiysi preet(i) Huray. Ub oorjhiyo ul(i) kumlayh, baasun(i) maah(i) mugun, ikk khin(u) bhee na naah(i) turaiy. Khin(u) naah(i) turiyay, preet(i) Huriyaiy, seegaar Hur(i) rus urpiyaiy. Jeh dookh(u) sooniyaiy, Jum punth bhuniyaiy, teh Sadh sung(i) neh derpiyaiy. Kur(i) keerut(i) Govind Gooniyaiy, sugul praachhut dookh huray. Kuhou Nanak Chhunt Govind Hur(i) kay, mun Hur(i) siyoun nayh(u) krayh(u), aiysi mun preet(i) Huray. 1.
Word Meaning: Niyaayee = like. Reet(i) = custom. Aanch = heat. Oorjhiyo = tangled Ul(u) = bumble bee. Kumlayh = with the lotus flower. Baasun(i) = fragrance. Mugun = lost in. Khin(u) = moment. Turaiy = avoids; stays away. Huriyaiy = with Waheguru. Seegaar = adornments. Rus = different tastes; enjoyments. Urpiyaiy = offer. Jum Punth = path to the angel of death. Bhuniyaiy = is said. Keerut(i) = praise. Gooniyaiy = of virtues. Praachhut = repentances; sins. Huray = are removed (eradicated). Chhunt = songs of praise. Nayhou = love. 1.
MEANING: The love between milk and water is well known - as long as water is present in the milk, it does not suffer from heat - you too love Waheguru the same way (when Waheguru appears in one's mind, he does not suffer from anything), oh my mind. The bumblebee loves the lotus flower (and other flowers), and while enjoying its fragrance, it completely forgets

itself and does not stay away from it even for a short moment; one should also love Waheguru like the bumblebee loves the lotus flower, and not forget Waheguru even for a moment; one should offer (sacrifice) all things of beauty and other enjoyments (luxuries) in life to Him. We hear about the sufferings on the path to the Angel of death, but all such fears go away when a devotee (sings praise of Waheguru) in the company of the holy men. All one's repentances (due to his sins) are eradicated (he is left with no sin to repent about) when he sings the virtues of Waheguru (His praise, is to sing His praise is the true love for Waheguru, oh Nanak. 1.

--------- Jaiysi muchhuli neer, ikk(u) khin(u) bhee na dheeray, mun aiysa nayh(u) kurayh(u).

(PAGE 455): Jaiysi chaatrik piyaas, khin(u) khin(u) boond chuvaiy, bers(u) soohaavay mayh(u). Hur(i) preet(i) kureejaiy, eh(u) mun deejaiy, ut(i) laayiyaiy chit(u) Mooraari. Maan(u) na keejaiy, shern(i) preejaiy, durshun kuou bulihaari. Gur soopersunnay, mil(u) naah vichhoonay, dhun dayndi Saach(u) snayha. Kuhou Nanak chhunt Anunt Tthaakur kay, Hur(i) siyoun keejaiy nayha, mun aiysa nayh(u) kurayh(u). 2. ---------

Word Meaning: Neer = water. Na Dheeray = does not find peace of mind (mental strength). Nayh(u) = love. Chaatrik = a bird (see stanza 3, Chhunt 3). Chuvaiy = says; begs. Soohavay = pleasant; kind. Mayh(u) = cloud. Ut(i) = extreme. Mooraari = Waheguru. Maan(u) = conceit. Shern Preejaiy = drop on the feet; seek shelter. Soopersunnay = very pleased. Vichhoonay = separates. Dhun = woman (human devotee). Saach(u) Waheguru. Snayha = message. Chhunt = song of praise. Anunt = limitless. Siyoun = with. 2.

MEANING: Love Waheguru the way a fish loves water, which cannot find peace of mind without it, even for a moment, oh my mind. Love Waheguru just the way a rainbird misses (loves) the first drop of rain, and begs the cloud every moment saying, "please cause rain, oh beautiful cloud." Offer your mind for the extreme love of Waheguru, oh my friends. Abandoning all your conceit, seek the shelter of the Guru in order to have a glimpse of Waheguru. When the human devotee pleases the Guru, He takes his message to Waheguru, thereby connecting the devotee with Waheguru, and he never gets separated. If you wish to love Waheguru (get connected with Him), sing praise of the limitless Waheguru; that is the only way to love Him, oh Nanak. 2.

---------- Chuckvee soor sunayh(u), chitvaiy aas ghunee kud diniur(u) daykhiyaiy. Kokil umb preet(i), chuvaiy soohaaviya, mun(u) Hur(i) rung(u) keejiyaiy. Hur(i) preet(i) kureejaiy, maan(u) na keejaiy, ikk raati day hubh(i) paahooniya. Ub kiya rung(u) laayo, moh(u) ruchaayo, naangay aavun jaavuniya. Thir(u) Sadhu sherni, purriyaiy churni, ub tootus(i) moh(u) ju kitiyaiy. Kuhou Nanak chhunt Duyaal Purakh kay, mun Hur(i) laayay preet(i), kub diniur(u) daykhiyaiy. 3. ---------

Word Meaning: Chukvee = ruddy duck. It is believed that after sunset, she gets separated from her male partner and gets reunited at sunrise. She calls him throughout the night and waits for the sun to rise. Ghunee = very much; immense. Diniur(u) = sun. Kokil = koyil = cuckoo. Umb = mango. Chuvaiy = utters. Soohaavia = happily. Rung(u) = love. Hubh(i) = all. Paahooniya = visitors. Ub = now; in this life. Rung(u) = Moh(u) = love; attachment. Ruchaayio = created; made. Naagay = empty-handed. Thir(u) = immortal. 3.

MEANING: The love of the ruddy duck for the sun is well known when she spends all her night awake with the full hope of meeting with her companion in the morning, and waiting for the sun to rise. Similarly, the love of the cuckoo for the mango tree is well known when she sings happily sitting on a branch of the tree. You too, enjoy the love of Waheguru (just like the ruddy duck and the cuckoo love the sun and the mango tree, respectively), oh my mind. One must realize that all of us are just visitors on the earth; so, one should have no conceit -

only love for Waheguru. When we know that the man is born, and he leaves the world empty-handed, why should one get so attached to the attractions of life (and suffer later)? When one takes Satguru's shelter, all his worldly attachments are terminated, and he achieves immortality (by getting connected with Waheguru). Just like a ruddy duck which waits for the sun to rise to get connected with her companion, sing praise of the kind and the omnipresent Waheguru with deep love to get connected with Him, oh Nanak. 3.

--------- Nis(i) koorunk jaiysay naad soon(i) servunee, heeo divaiy, mun aiysi preet(i) keejaiy. Jaiysi turoon(i) bhutaar, oorjhi pireh(i) sivaiy, eh(u) mun(u) Laal deejaiy. Mun(u) Laaleh(i) deejaiy, bhog kureejaiy, hubh(i) khooshiyaan rung maanay. Pir apna paaya, rung(u) laal(u) bunaaya ut(i), miliyo Mittar chiraanay. Gur theeya saakhi, ta ditthum aakheen, Pir jayha uver(u) na deesaiy. Kuhou Nanak chhunt Duyaal Mohan kay, mun Hur(i) churn guheejaiy, aiysi mun preet(i) keejaiy. 4.1.4.

Word Meaning: Nis(i) = at night. Koorunk = deer. Naad(u) music. Servunee = with ears. Heeo = heart. Divaiy = gives; dedicates. The deer is strongly attracted to the hunters' music. The hunters cover the mouth of an empty, narrow-necked, and round earthenware pot with cloth, and beat it gently at night to produce the music that the deer loves. Attracted by the music, the deer runs toward the source of the music. The hunters shine a moon-like light on the deer in which he cannot see the hunters and gets caught. Turoon(i) = a young woman. Bhutaar = husband. Oorjhee = lost in his thoughts. Sivaiy = serves. Laal = dear Waheguru. Bhoag = enjoyment. Hub(i) = all. Khooshiyaan = happiness. Rung = love; enjoyments. Laal(u) = deep red (a sign of complete dedication). Ut(i) = extreme. Chiraanay = after a long time. Theeya = became. Saakhi = witness; mediator. Ditthum = saw. Uver Na = nobody else. Mohan = the mind captivating Waheguru. Churn Gujeejaiy = hold feet; surrender. 4.

MEANING: Love Waheguru like the deer which offers its heart (forgets itself and the surroundings) on hearing the music with its ears at night, oh my mind. Offer your mind to the dear Waheguru, and serve Him with dedication like a dedicated wife serves her husband (and lost in his thoughts, she forgets herself). When a human devotee offers her mind to the dear Waheguru, she enjoys His love and all other spiritual enjoyments. On reconnecting with dear Waheguru after a long time, she is imbued with His love so much that she feels as if she is wearing the deep red colour (reflective of complete dedication) of His love. By meditating on the Guru (His Shabad), the devotee is able to “”see” the dear Waheguru with her own (mental) eyes, and finds no one else like Him. Drop on the feet (take His shelter), and sing praise of the kind and the mind-captivating Waheguru; this is the way to show your love for Him, oh Nanak. 4.1.4.

ਆਸਾ ਮਹਲਾ 5॥ ਸਲੋਕੁ॥ ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਖੋਜਤੀ ਹਾਰੀ ਬਹੁ ਅਵਗਾਹਿ॥ ਨਾਨਕ ਭੇਟੇ ਸਾਧ ਜਬ ਹਰਿ ਪਾਇਆ ਮਨ ਮਾਹਿ॥ 1॥ ਛੰਤੁ॥ ਜਾ ਕਉ ਖੋਜਹਿ ਅਸੰਖ ਮੁਨੀ ਅਨੇਕ ਤਪੇ॥ ਬ੍ਰਹਮੇ ਕੋਟਿ ਆਰਾਧਹਿ ਗਿਆਨੀ ਜਾਪ ਜਪੇ॥ ਜਪ ਤਪ ਸੰਜਮ ਕਿਰਿਆ ਪੂਜਾ ਅਨਿਕ ਸੋਧਨ ਬੰਧਨਾ॥ ਕਰਿ ਗਵਨੁ ਬਸੁਧਾ ਤੀਰਥਹ ਮਜਨੁ ਮਿਲਨ ਕਉ ਨਿਰੰਜਨਾ॥ ਮਾਨੁਖ ਬਨੁ ਤਿਨ ਪਸੂ ਪੰਖੀ ਸਗਲ ਤੁਝੇ ਆਰਾਧਤੇ॥ ਦਇਆਲ ਲਾਲ ਗੋਬਿੰਦ ਨਾਨਕ ਮਿਲੁ ਸਾਧ ਸੰਗਤਿ ਹੋਇ ਗਤੇ॥ 1॥ ਕੋਟਿ ਬਿਸਨ ਅਵਤਾਰ ਸੰਕਰ ਜਟਾਧਾਰ॥ ਚਾਹਹਿ ਤੁਝੇ ਦਇਆਰ ਮਨਿ ਤਨਿ ਰੁਚ ਅਪਾਰ॥ ਅਪਾਰ ਅਗਮ ਗੋਬਿੰਦ ਠਾਕੁਰ ਸਗਲ ਪੂਰਕ ਪ੍ਰਭ ਧਨੀ॥ ਸੁਰ ਸਿਧ ਗਣ ਗੰਧਰਬ ਧਿਆਵਹਿ ਜਖ ਕਿੰਨਰ ਗੁਣ ਭਨੀ॥ ਕੋਟਿ ਇੰਦ੍ਰ ਅਨੇਕ ਦੇਵਾ ਜਪਤ ਸੁਆਮੀ ਜੈ ਜੈ ਕਾਰ॥ ਅਨਾਥ ਨਾਥ ਦਇਆਲ ਨਾਨਕ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਉਧਾਰ॥ 2॥ ਕੋਟਿ ਦੇਵੀ ਜਾ ਕਉ ਸੇਵਹਿ ਲਖਿਮੀ ਅਨਿਕ ਭਾਤ॥

(ਅੰਗ 456)॥ ਗੁਪਤ ਪ੍ਰਗਟ ਜਾ ਕਉ ਅਰਾਧਹਿ ਪਉਣ ਪਾਣੀ ਦਿਨਸੁ ਰਾਤਿ॥ ਨਖਿਅਤ੍ਰ ਸਸੀਅਰ ਸੂਰ ਧਿਆਵਹਿ ਬਸੁਧ ਗਗਨਾ ਗਾਵਏ॥ ਸਗਲ ਖਾਣੀ ਸਗਲ ਬਾਣੀ ਸਦਾ ਸਦਾ ਧਿਆਵਏ॥ ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਣ ਚਤੁਰ ਬੇਦਹ ਖਟੁ ਸਾਸਤ੍ਰ ਜਾ ਕਉ ਜਪਾਤਿ॥ ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਨਾਨਕ ਮਿਲੀਐ ਸੰਗਿ ਸਾਤਿ॥ 3॥ ਜੇਤੀ ਪ੍ਰਭੂ ਜਨਾਈ ਰਸਨਾ ਤੇਤ ਭਨੀ॥ ਅਨਜਾਨਤ ਜੋ ਸੇਵੈ ਤੇਤੀ ਨਹ ਜਾਇ ਗਨੀ॥ ਅਵਿਗਤ ਅਗਨਤ ਅਥਾਹ ਠਾਕੁਰ ਸਗਲ ਮੰਝੇ ਬਾਹਰਾ॥ ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਨਹ ਦੂਰਿ ਸੰਗੀ ਜਾਹਰਾ॥ ਵਸਿ ਭਗਤ ਥੀਆ ਮਿਲੇ ਜੀਆ ਤਾ ਕੀ ਉਪਮਾ ਕਿਤ ਗਨੀ॥ ਇਹੁ ਦਾਨੁ ਮਾਨੁ ਨਾਨਕੁ ਪਾਏ ਸੀਸੁ ਸਾਧਹ ਧਰਿ ਚਰਨੀ॥ 4॥2॥5॥

Assa Mehla 5: Sloak: Bun(u) bun(u) phirtee khojtee, haari buhou avgaah(i). Nanak bhaytay Sadh jub, Hur(i) paaya mun maah(i).
Word Meaning: Khojtee = searching. Haari = exhausted. Avgaah(i) = looking everywhere. Bhaytay = met with. Sadh = Guru.
MEANING: I exhausted myself looking for Waheguru everywhere, from one forest to another (but could not find Him anywhere); however, when I got connected with Satguru, He showed Him (Waheguru) in my own heart.

Chhunt(u): Ja kuou khojeh(i) asunkh moonee, anayk tupay. Brahmay koat(i) aaraadheh(i), Giyani jaap jupay. Jup tup sunjum kirya, pooja, anik sodhun bundhna. Kur(i) guvun busoodha, teertheh mujun, milun kuou Nirunjuna. Maanookh, bun(u) tin, pusoo, punkhee, sugul toojhay aaraadhtay. Duyaal, Laal, Gobind Nanak, mil(u) Sadh sungut(i) hoyay gutay. 1. -----
Word Meaning: Asunkh = Anayk = countless. Moonee = mystics who stay quiet for long times; sages. Tupay = self-torturers. Koat(i) = millions; countless. Giyani = searchers for Knowledge. Jupay = reciters of Naam. Sunjum = efforts to control senses. Kirya = rituals. Sodhun = means to purify one's body. Bundhna = restrictions. Guvun Busoodha = roaming all over the earth. Teertheh Mujun = dip at holy places. Nirunjuna = God. Pusoo = animals. Punkhee = birds. Araadhtay = worship. Gutay = salvation.
MEANING: Countless sages, and countless of those misguided people who torture themselves to please some deity, search for Waheguru. Countless Brahmas worship Him, and countless Knowledge-seekers recite some mantras to realize Waheguru. They try countless different means, such as reciting mantras, self-torture, efforts to control their sensual desires, performing accepted rituals, and worshipping gods, and observe other restrictions to purify their bodies. They roam all over the earth and take dips at holy places to meet with Waheguru, which is above the effects of Maya. The humans, all the vegetation in the forests, the animals, and the birds, all worship Waheguru (obey His laws). But the only way to get united with the kind and the dear Waheguru, and to find salvation, is to recite His Naam in the holy congregation, oh Nanak. 1.

-------- Koat(i) Bishun avatar, Shankar jutaa-dhaar. Chaaheh(i) Toojhay Duyaar, mun(i) tun(i) rooch apaar. Apaar, Agumm, Gobind Tthaakur, sugul pooruk Prubh dhunee. Soor, Sidh, Gun Gundhurb dhiyaaveh(i) Jukh, kinner, goon bhunee. Koat(i) Inder anayk dayva, juput Soami jaiy, jaiy kaar. Anaath Nath, duyaal Nanak, Sadh sungut(i) mil(i) oodhaar.
Word Meaning: Bishun = god Vishnu. Avatar = incarnations. Shankar = Shiva. Jutaa-dhaar = wearing permanently tangled hair. Chaaheh(i) = wish for. Duyaar = benevolent. Rooch = interest; desire. Apaar = immense. Agumm = inaccessible. Pooruk = fulfiller (of needs and wishes). Soor = gods. Gun, Gundhurb, Jukh, Kinner = they are all assistants of gods in one form or another. Goon Bhunee = say (sing) virtues. Inder = king of all gods,

and rules the paradise. Juput = recite. Soami = the Lord; God. Jaiy, Jaiy Kaar = hail the Lord. Anaath = orphans; having no one to support them to meet their worldly and spiritual needs. Oodhaar = salvation. 2.

MEANING: Countless Vishnus, including their incarnations, and countless Shivas wearing permanently tangled hair, have immense desire and wish to have a holy sight of You, oh Waheguru. The gods, the Sidh Yogis, and the countless assistants of the gods, sing the virtues of the limitless and the inaccessible Lord, Waheguru, who fulfils all their needs and desires. Countless Indras and countless other gods recite His Naam and hail the Lord. But the kind Master of all the support-less can be realized in the company of the Guru, where one can find salvation as well. 2.

------- Koat(i) devi Ja kuou sayveh(i), Lakhimi, anik bhaant.

(PAGE 456): Goopt pergut Ja kuou araadheh(i) paun, paani, dinus(u) raat(i). Nukhiuttar Sussiur, Soor dhiaaveh(i) , busoodh guggna gaaveh(i). Sugul khaanee, sugul baani, suda suda dhiaaveh(i). Simrit(i) Puran, chutur Baydeh, khut Shastar Ja kuou jupaat(i). Putit Paavun, Bbugut(i) Vuchhul, Nanak miliyaiy sung Saant(i). 3. ----

Word Meaning: Dayvi = goddesses. Lakhimi, the goddess of wealth and consort of Vishnu, was retrieved from the ocean when it was churned jointly by the gods and the demons. Anik Bhaant = in many different ways. Goopt = invisible. Pergut = visible. Araadheh(i) = worship. Nukhiuttar = stars. Sussiur = the moon. Soor = the sun. Busoodh = the earth. Guggna = the sky. Khaani = all sources of reproduction (all living beings). Baani = different ways of communication. Simritis, Purans, the four Baydas (Vedas) and the six Shastras = they are all Hindu religious books. Jupaat(i) = recite; sing praise. Putit = immoral. Paavun = purifier. Bhugut(i) Vuchhul = lover of His worshippers. Saant(i) = with the holy saints. 3.

MEANING: Countless goddesses, including Lakshmi, serve Waheguru in countless different ways, and so do the visible and the invisible living beings in the air and the water day and night. The stars, the moon, the sun, the earth, and the sky, and all the living beings with different ways of communication, worship Waheguru and sing His praise (obey His Laws). But Waheguru, which purifies the immoral, which loves His devotees, and whose Naam is recited by all the religious books of the Hindus, can be realized only in the company of the holy saints, oh Nanak. 3.

------- Jayti Prubhoo junaayee, rusna tayt bhunee. Unjaanut jo sayvaiy, tayti neh jaayay gunee. Uvigut, Agunut, Athaah Tthaakur, sugul munjhay baahra. Serb jaachik aik(u) Daata, neh door(i), sungi, jaahra. Vus(i) bhugut theeya, milay jeeaan, Ta kee oopma, kit gunee. Eh(u) daan(u) maan(u) Nanak(u) paayay, sees(u) Sadhaan dhur(i) churee. 4.2.5.

Word Meaning: Jaytee = as much. Junaayee = given to understand. Rusna = tongue. Tayt = the same. Bhunee = said; described. Unjaanut = unknown. Uvigut = invisible. Agunut = beyond limits. Athaah = unfathomable. Munjhay = inside. Baahra = fully detached. Jaachik = beggars. Daata = provider. Sungee = companion. Jaahra = visible. Vus(i) = under the control. Theeya = became; made. Jeeyaan = humans. Oopma = greatness; praise. Kit = how. Gunee = can be measured (described). Daan(u) = gift. Maan(u) = honour. 4.

MEANING: I have named all those entities in the world (that worship Waheguru), about whom I had the ability to know, as granted by Waheguru. I cannot count (name all those) who serve Waheguru, and are not known to me. The invisible, the limitless, and the unfathomable Lord is present in all of us, yet is fully detached. There is only one Provider, Waheguru, which is not far from us, and is always with us visibly (in nature); everybody is a

beggar at His door. He has given His control to those of His devotees who get connected with Him (He does whatever they ask for); nobody can sing His praise enough. Only those devotees get this gift and the honour (to sing His praise), who put their head on the Feet of the Guru, oh Nanak. 4.2.5.

ਆਸਾ ਮਹਲਾ 5॥ ਸਲੋਕ॥ ਉਦਮੁ ਕਰਹੁ ਵਡਭਾਗੀਹੋ ਸਿਮਰਹੁ ਹਰਿ ਹਰਿ ਰਾਇ॥ ਨਾਨਕ ਜਿਸੁ ਸਿਮਰਤ ਸਭ ਸੁਖ ਹੋਵਹਿ ਦੂਖ ਦਰਦੁ ਭ੍ਰਮੁ ਜਾਇ॥ 1॥
ਛੰਤੁ॥ ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ॥ ਭੇਟਤ ਸਾਧੂ ਸੰਗ ਜਮ ਪੁਰਿ ਨਹ ਜਾਈਐ॥ ਦੂਖ ਦਰਦ ਨ ਭਉ ਬਿਆਪੈ ਨਾਮੁ ਸਿਮਰਤ ਸਦ ਸੁਖੀ॥ ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਮਨਿ ਮੁਖੀ॥ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਰਸਾਲ ਗੁਣ ਨਿਧਿ ਕਰਿ ਦਇਆ ਸੇਵਾ ਲਾਈਐ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਨਾਮੁ ਜਪਤ ਗੋਬਿੰਦ ਨਹ ਅਲਸਾਈਐ॥ 1॥ ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ॥ ਭਰਮ ਅੰਧੇਰ ਬਿਨਾਸ ਗਿਆਨ ਗੁਰ ਅੰਜਨਾ॥ ਗੁਰ ਗਿਆਨ ਅੰਜਨ ਪ੍ਰਭ ਨਿਰੰਜਨ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿਆ॥ ਇਕ ਨਿਮਖ ਜਾ ਕੈ ਰਿਦੈ ਵਸਿਆ ਮਿਟਹਿ ਤਿਸੇ ਵਿਸੂਰਿਆ॥ ਅਗਾਧਿ ਬੋਧਿ ਸਮਰਥ ਸੁਆਮੀ ਸਰਬ ਕਾ ਭਉ ਭੰਜਨਾ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਨਾਮ ਨਿਰੰਜਨਾ॥2 ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ॥ ਮੋਹਿ ਆਸਰ ਤੁਅ ਚਰਨ ਤੁਮਾਰੀ ਸਰਨਿ ਸਿਧੇ॥ ਹਰਿ ਚਰਨ ਕਾਰਨ ਕਰਨ ਸੁਆਮੀ ਪਤਿਤ ਉਧਰਨ ਹਰਿ ਹਰੇ॥ ਸਾਗਰ ਸੰਸਾਰ ਭਵ ਉਤਾਰ ਨਾਮੁ ਸਿਮਰਤ ਬਹੁ ਤਰੇ॥ ਆਦਿ ਅੰਤਿ ਬੇਅੰਤ ਖੋਜਹਿ ਸੁਨੀ ਉਧਰਨ ਸੰਤ ਸੰਗ ਬਿਧੇ॥ ਨਾਨਕ ਪਇਅੰਪੈ ਚਰਨ ਜੰਪੈ ਓਟ ਗਹੀ ਗੋਪਾਲ ਦਇਆਲ ਕ੍ਰਿਪਾ ਨਿਧੇ॥ 3॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ॥ ਜਹ ਜਹ ਸੰਤ ਅਰਾਧਹਿ ਤਹ ਤਹ ਪ੍ਰਗਟਾਇਆ॥ ਪ੍ਰਭਿ ਆਪਿ ਲੀਏ ਸਮਾਇ ਸਹਜਿ ਸੁਭਾਇ ਭਗਤ ਕਾਰਜ ਸਾਰਿਆ॥ ਆਨੰਦ ਹਰਿ ਜਸ ਮਹਾ ਮੰਗਲ ਸਰਬ ਦੂਖ ਵਿਸਾਰਿਆ॥
(ਅੰਗ 457)॥ ਚਮਤਕਾਰ ਪ੍ਰਗਾਸੁ ਦਹਦਿਸ ਏਕੁ ਤਹ ਦ੍ਰਿਸਟਾਇਆ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਚਰਣ ਜੰਪੈ ਭਗਤ ਵਛਲੁ ਹਰਿ ਬਿਰਦੁ ਆਪਿ ਬਨਾਇਆ॥ 4॥3॥6॥

Assa Mehla 5: Sloak: Oodum(u) kurhou vudbhaagiyo, simerho Hur(i) Hur(i) Raayay. Naank Jis(u) simrut subh sookh hoveh(i), dookh derd(u) bherm(u) jaayay.
Word Meaning: Oodum(u) = effort; take initiative. Vudbhaagiyo = fortunate
MEANING: Make an effort to recite the Naam of the Royal Waheguru, oh, the fortunate devotees. Recitation of Waheguru's Naam leads to complete blissfulness and eradicates all discomforts, pains, and misgivings, oh Nanak.
Chhunt(u): Naam(u) juput Gobind neh alsaayiyaiy. Bhaytut Sadhu sung Jumpur(i) neh jaayiyaiy. Dookh derd na bhuou biyaapaiy, Naam(u) simrut sud sookhi. Saas(i) saas(i) araadh Hur(i) Hur(i), dhiyaayay so Prubh(u) mun(i) mukhi. Kirpaal, Duyaal, Rusaal, Goon Nidh(i), kur(i) duyya sayva laayiyaiy. Nanak(u) paiyumpaiy, Churn jumpaiy, Naam(u) juput Gobind neh alsaayiyaiy. 1. ----------
Word Meaning: Alsaayiyaiy = show indolence. Bhaytut = on getting connected. Jumpur = the city of the angel of death. Bhuou = fear. Biyaapaiy = affect; afflict. Mun(i) = by mind. Mookhi = with mouth (tongue). Rusaal = source of all enjoyments. Goon Nidh(i) = treasure (source) of all virtues. Paiyumpaiy = Paiy Umpaiy. Paiy = feet. Umpaiy = offers; requests at the feet (respectfully). Churn Jumpaiy = worships (Waheguru's) feet. 1.
MEANING: Do not show any indolence in reciting Waheguru's Naam. If a devotee becomes connected with the Guru, he will not go to the city (the court) of the Angel of Death (because he merges into Waheguru). No discomfort, pain, or fear can afflict a devotee who recites Waheguru's Naam, and he is always blissful. So, one should worship and recite Waheguru's Naam with the tongue, and the mind with every breath. Please, be kind to this slave, and put me to Your service (Your worship), oh, the kind, compassionate, source of all enjoyments, and treasure of all virtues, Waheguru. I, Nanak, place my head on Your feet (seek Your

shelter), and request humbly that I should never show any indolence in reciting Your Naam, oh Waheguru. 1.

--------- Paavun putit, puneet Naam Nirununa. Bherm, undhayr binaas Giyan Gur unjuna. Gur Giyan unjun, Prubh Nirunjun, jul(i) thul(i) muhhiul(i) pooriya. Ikk nimukh ja kaiy ridaiy vusiya, miteh(i) tisay visooriya. Agadh(i) bodh(i), Sumruth Soami, serb bhuou bhunjuna. Nanak paiyumpaiy, Churn jumpaiy, paavun putit, puneet Naam Nirunjuna. 2. -------

Word Meaning: Paavun Putit = purifier of the immoral. Puneet = purified; holy. Bherm Undhayr = darkness of misgivings (superstitions). Binaas = destroyer. Giyan = Shabad; Advice. Unjun = mascara; eye drops to improve vision. Nirunjun = above the effects of Maya. Jul(i) = in waters. Thul(i) = on the land. Muhhiul(i) = in the sky. Pooriya = filling completely (omnipresent). Nimukh = moment. Vusiya = appeared. Miteh(i) = eradicated. Visooriya = worries. Agaadh(i) Bodh(i) = beyond comprehension. Sumruth = omnipotent. Bhunjuna = destroyer. 2.

MEANING: Waheguru's holy Naam purifies the immoral. Just like some eyedrops improve one's eyesight, Guru's Advice is a medication for the mind which enlightens it, and destroys all misgivings (illusions), and the darkness of ignorance. With Guru's Advice, one's mind is enlightened, and one realizes that Waheguru, which is above the effects of Maya, is omnipresent. All the worries of the devotee disappear if Waheguru appears in his heart (enlightens his mind) even for a short moment. The Lord, Waheguru, is beyond our comprehension, is omnipotent, and is the destroyer of all fears. Nanak places His head on Waheguru's feet (seeks His shelter) and submits respectfully that Waheguru's holy Naam purifies the immoral. 2.

-------- Oat guhhi Gopal Duyaal Kirpa Nidhay. Moh(i) aasur Toou Churn, Toomhaari shern sidhay. Hur(i) Churn, Kaarun Kern Soami, putit oodhrun Hur(i) Huray. Sagur sunsaar, bhuv ootaar, Naam(u) simrut buhou turay. Aad(i) Unt(i) bayunt khojeh(i) sooni, oodhrun Sunt sung bidhay. Nanak paiyumpaiy, Churn jumpaiy, oat guhhi Gopal, Duyaal Kirpa Nidhay. 3. ------ --

Word Meaning: Oat Guhhi = took shelter of. Kirpa Nidhay = treasure of compassion
Moh(i) = for me. Aasur = support. Toou = Your. Sidhay = all successes. Kaarun Kern = the creator of the universe. Putit = immoral. Oodhrun = are salvaged. Sagur Sunsaar = Bhuv = the cause of rebirths; the world sea. Ootaar = ferry across. Aad(i) = in the beginning. Unt(i) = at the end. Sooni = have heard. Bidhay = way. 3

MEANING: I have taken shelter in the compassionate Waheguru, the source of all kindness. His holy Feet are (His Naam is) my shelter; and one achieves all success in His shelter. Waheguru is the creator of the universe, and by taking shelter at His Feet, and by reciting His Naam, all the immoral get salvaged. Waheguru's Naam ferries the people across the world-sea, and countless people have found salvation by reciting His Naam. You were there at the beginning of the universe, and will be there till the end, oh Waheguru, and countless people are searching for You. But I have heard that the only way to realize You is through the holy company of the Guru. I place my head on His holy Feet, and submit humbly that I have sought the shelter of the kind Waheguru, which is the treasure of compassion, oh Nanak. 3.

-------- Bhugut(i) Vuchhul(u) Hur(i) bird(u) Aap(i) bunaaya. Jeh jeh Sunt araadheh(i), teh, teh pergtaaya. Prubh(i) Aap(i) leeyay smaayay, sehj(i) soobhaayay, bhugut kaaruj saariya. Anund Hur(i) jus, muhaa mungul, serb dookh visaariya.

(PAGE 457): Chumutkaar, pergaas(u) deh dis(i), Aik(u) teh drishtaaya. Nanak paiyumpaiy, Churn jumpaiy, bhugut vuchhul(u) Hur(i) bird(u) Aap(i) bunaaya. 4.3.6.

Word Meaning: Bhugut Vuchhul = the lover of His devotees. Bird(u) = innate virtue. Pergtaaya = appears. Smaayay = absorbed. Sehj(i) Soobhaayay = without any special effort. Kaaruj Saariya = completed the task. Anund = blissfulness. Muhaa Mungul = great joy. Visaariya = removed. Chumutkaar = miracle. Pergaas(u) = light. Dehdis(i) = in every direction. Aik(u) = One (God). Drishtaaya = showed. 4.
MEANING: Loving His devotees is an innate virtue of Waheguru. He appears wherever His holy saints worship Him. Waheguru completes the task of connecting the devotees with Him without any special effort on their part, and as a result, the devotees acquire blissfulness and great joy in their minds. They sing His praise, whereby all their troubles are eradicated. It is a miracle that Waheguru, who is enlightening the whole universe, also appears in the hearts of His devotees. I place my head on the holy Feet of Waheguru and submit respectfully that loving His devotees is an innate virtue of Waheguru created by Him, oh Nanak. 4.3.6.

ਆਸਾ ਮਹਲਾ 5॥ ਥਿਰੁ ਸੰਤਨ ਸੋਹਾਗ ਮਰੈ ਨ ਜਾਵਏ॥ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਹਰਿ ਨਾਹੁ ਸੁ ਸਦ ਹੀ ਰਾਵਏ॥ ਅਵਿਨਾਸੀ ਅਵਿਗਤੁ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਨਵਤਨੁ ਨਿਰਮਲਾ॥ ਨਹ ਦੂਰਿ ਸਦਾ ਹਦੂਰਿ ਠਾਕੁਰ ਦਹਦਿਸ ਪੂਰਨੁ ਸਦ ਸਦਾ॥ ਪ੍ਰਾਨਪਤਿ ਗਤਿ ਮਤਿ ਜਾ ਤੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਮੁ ਭਾਵਏ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਥਿਰੁ ਸੰਤਨ ਸੋਹਾਗੁ ਮਰੈ ਨ ਜਾਵਏ॥ 1॥ ਜਾ ਕਉ ਰਾਮ ਭਤਾਰੁ ਤਾ ਕੈ ਅਨਦੁ ਘਣਾ॥ ਸੁਖਵੰਤੀ ਸਾ ਨਾਰਿ ਸੋਭਾ ਪੂਰਿ ਬਣਾ॥ ਮਾਨੁ ਮਹਤੁ ਕਲਿਆਣੁ ਹਰਿ ਜਸੁ ਸੰਗਿ ਸੁਰਜਨੁ ਸੋ ਪ੍ਰਭੂ॥ ਸਰਬ ਸਿਧਿ ਨਵਨਿਧਿ ਤਿਤੁ ਗ੍ਰਿਹਿ ਨਹੀ ਊਨਾ ਸਭੁ ਕਛੂ॥ ਮਧੁਰ ਬਾਨੀ ਪਿਰਹਿ ਮਾਨੀ ਥਿਰੁ ਸੋਹਾਗੁ ਤਾ ਕਾ ਬਣਾ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੋ ਰਾਮੁ ਭਤਾਰੁ ਤਾ ਕੈ ਅਨਦੁ ਘਣਾ॥ 2 ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ॥ ਪੀਸਉ ਚਰਣ ਪਖਾਰਿ ਆਪੁ ਤਿਆਗੀਐ॥ ਤਜਿ ਆਪੁ ਮਿਟੈ ਸੰਤਾਪੁ ਆਪੁ ਨਹ ਜਾਣਾਈਐ॥ ਸਰਣਿ ਗਹੀਜੈ ਮਾਨਿ ਲੀਜੈ ਕਰੇ ਸੋ ਸੁਖੁ ਪਾਈਐ॥ ਕਰਿ ਦਾਸ ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਕਰ ਜੋੜਿ ਦਿਨੁ ਰੈਣਿ ਜਾਗੀਐ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਆਉ ਸਖੀ ਸੰਤ ਪਾਸਿ ਸੇਵਾ ਲਾਗੀਐ॥ 3॥ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ॥ ਤਾ ਕੀ ਪੂਰਨ ਆਸ ਜਿਨ੍ਹ ਸਾਧ ਸੰਗੁ ਪਾਇਆ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੈ ਰੰਗਿ ਗੋਬਿੰਦ ਸਿਮਰਣ ਲਾਗਿਆ॥ ਭਰਮੁ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਸਗਲ ਤਿਨਹਿ ਤਿਆਗਿਆ॥ ਮਨਿ ਸਾਤਿ ਸਹਜੁ ਸੁਭਾਉ ਵੂਠਾ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਇਆ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਗੁਰ ਬਚਨਿ ਜਾਣੈ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗ ਸਿ ਸੇਵਾ ਲਾਇਆ॥ 4॥4॥7॥

Assa Mehla 5: Thir(u) suntun sohaag, muraiy na jaavyay. Ja kaiy greh(i) Hur(i) Naah(u), su sud hee raavyay. Avinaashi, avigut(u), so Prubh(u) suda nuvtun(u) nirmula. Heh door(i), suda hudoor(i) Tthaakur, dehdis poorun(u), sud suda. Praanput(i) gut(i) mut(i) ja tay, Priyay preet(i) Preetum(u) bhaavyay. Nanak(u) vukhaanaiy, Gur Buchun(i) jaanaiy, thir(u) suntun sohhag(u), muraiy na jaavyay. 1. --------
Word Meaning: Thir(u) = permanent. Sohaag = married life; husband. Greh(i) = in the house (heart). Naah(u) = husband. Raavyay = enjoys. Avinaashi = immortal. Avigut(u) = invisible. Nuvtun = new; young. Nirmula = pure. Hudoor(i) = near; close by. Dehdis = in every direction. Poorun = filling everywhere (present). Praanput(i) = Master (controller) of life. Gut(i) = high spiritual state. Mut(i) = wisdom. Priyay = Preetum = very dear. Preet(i) = love. Bhaavyay = likes. Vukhaanaiy = says; submits. Gur Buchun(i) = Guru's Shabad (Advice). Jaanaiy = learns. 1.
MEANING: The holy saints of Waheguru acquire Him as their permanent husband (get connected with Him forever), which never dies and never leaves them, and they always enjoy Him in their hearts. The immortal and the invisible Waheguru is always young and pure. The Lord is always close to you and is never far away, as He is pervading everywhere, oh man. Waheguru is the Master of our lives, is the source of high spiritual state and noble wisdom; the more you love Him, the more He likes (loves) you. The holy saints of Waheguru acquire

Him as their permanent husband which never dies nor leaves them; I urge all of you to listen to their (holy saints') advice (to get connected with Him), oh Nanak(u). 1.

--------- Ja kuou Ram bhutaar(u), ta kaiy anund(u) ghunaa. Sookhvunti sa naar(i), sobha poor(i) bunaa. Maan(u) meht(u) kuliyaan(u), Hur(i) jus(u) sung(i), Soorjun(u) so Prubhoo. Serb sidh(i) nuvnidh(i) tit(u) greh(i), nuhee oona subh(u) kuchhoo. Madhoor baani, Pireh(i) maani, thir(u) sohaag(u) ta ka bunaa. Nanak vukhaanaiy, Gur Buchun(i) jaanaiy, ja ko Ram(u) bhutaar(u) ta kaiy anund(u) ghunaa. 2.

Word Meaning: Bhutaar = husband. Anund(u) = blissfulness. Ghunaa = immense. Sookhvunti = in comfort; blissful Naar(i) = woman (human devotee). Sobha = praise. Maan(u) = respect. Meht(u) = Jus = praise. Kulyaan(u) = well-being. Soorjun(u) = godlike; divine. Sidh(i) = supernatural powers. Greh(i) = in the home. Oona = less than full; short of. Madhoor Bani = sweet words. Pireh Maani = recognized (honoured) by the Dear (Waheguru). 2.

MEANING: Those lucky saints, who are married to (are connected with) Waheguru, enjoy immense bliss in their minds. He (the holy saint) is always blissful and enjoys huge praise. A devotee, who sings His praise, has the Divine Waheguru always with him, and enjoys respect, praise, and wellbeing. He has all the supernatural powers, the nine mythical treasures of the world, and is short of nothing. Because of his sweet words (in Waheguru's praise), he is honoured by Waheguru and has Him as his Master (Lord) forever. Those holy saints who have Waheguru as their permanent Master (are connected with Him), enjoy eternal blissfulness; I, Nanak(u), urge everybody to listen to their advice (so as to get connected with Waheguru). 2.

--------- Aaou sukhee Sunt paas(i), sayva laagiyaiy. Peesoon churn pukhaar(i) aap(u) tiyaagiyaiy. Tuj(i) aap(u), mitaiy suntaap(u), aap(u) neh jaanayiyaiy. Shern(i) guheejaiy, maan(i) leejaiy, kuray so sookh(u) paayiyaiy. Kur(i) daas, daasi, tuj(i) oodaasi, kur joarr(i) din(u) raiyn(i) jaagiyaiy. Nanak(u) vukhaanaiy, Gur Buchun(i) jaanaiy, aaou sukhee, Sunt paas(i), sayva laagiayaiy. 3. --------

Word Meaning: Sukhee = a (female) friend. Peesoon = Grind flour with a hand mill. Pukhaar(i) = wash. Tiyaagiyaiy = Tuj = abandon; get rid of. Aap(u) = selfishness and ego. Suntaap(u) = sufferings. Maan(i) Leejaiy = accept; obey. Daas = slave. Oodaasi = laziness. Kur Joarr(i) = folded hands. Jaagiyaiy = stay awake (alert). Vukhaanaiy = says; urges; exhorts. Jaanaiy = understands.

MEANING: Come on, let us serve the Guru, oh my friends. By getting rid of our selfishness and ego, let us wash His Feet (show full reverence) and grind wheat (or other grains) with the hand mill for Him (it was a big service those days, as there were no machines). Let us get rid of our selfishness and ego and all show-offs (hypocrisies) whereby all our sufferings will disappear. Come to His shelter, and gladly accept His Will, and whatever He does to enjoy blissfulness. Let us not be lazy, and serve Him like a slave of His slaves, and stay in His attendance with folded hands, and stay alert towards the attacks of Maya. I, Nanak(u), urge all of my friends to come to serve the Guru, and listen to His advice. 3.

--------- Ja kaiy mustuk(i) bhaag s(i) sayva laaya. Ta kee poorun aas jinh Sadh sung(u) paaya. Sadh sung(i), Hur(i) kaiy rung(i), Gobind simrun laagiya. Bherm(u) moh(u) vikaar dooja, sugul tinh(i) tiyaagiya, Mun(i) shaant(i), sehj(u) soobhaaou voottha, anund mungul goon gaaya. Nanak(u) vukhaanaiy, Gur Buchun(i) jaanaiy, ja kaiy mustak(i) bhaag s(i) sayva laaya. 4.4.7.

Word Meaning: Mustuk(i) = on the forehead. Bhaag = good fortune. Poorun = fulfilled. Rung(i) = with love. Vikaar = vices. Dooja = the other (Maya). Shaant(i) = peace. Sehj(u) = peaceful mind. Soobhaaou = sweet nature. Voottha = took dwelling. Anund = blissfulness. Mungul = joy. 4.
MEANING: Only those get to serve Waheguru who have good fortune on their foreheads. All his wishes are fulfilled who gets internally connected with the Guru. In the shelter of the Guru, such a devotee recites Waheguru Naam with love. He abandons (gets rid of) all his misgivings, worldly attachments, vices, and his love for Maya. By singing praise of Waheguru with love and in a peaceful state of mind, the devotee enjoys great joy and blissfulness. I have learned this from the Guru, and share this with you, that only those lucky individuals get to serve Waheguru who have good fortune on their foreheads, oh Nanak. 4.4.7.

ਆਸਾ ਮਹਲਾ 5॥ ਸਲੋਕੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕਛੁ ਨ ਕਹੈ ਜਮਕਾਲੁ॥ ਨਾਨਕ ਮਨੁ ਤਨੁ ਸੁਖੀ ਹੋਇ ਅੰਤੇ ਮਿਲੇ ਗੋਪਾਲੁ॥ 1॥
ਛੰਤੁ॥ ਮਿਲਉ ਸੰਤਨ ਕੈ ਸੰਗਿ ਮੋਹਿ ਉਧਾਰਿ ਲੇਹੁ॥ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹੁ॥ ਹਰਿ ਨਾਮੁ ਮਾਗਉ ਚਰਣ ਲਾਗਉ ਮਾਨੁ ਤਿਆਗਉ ਤੁਮ੍ਹ ਦਇਆ॥ ਕਤਹੂੰ ਨ ਧਾਵਉ ਸਰਣਿ ਪਾਵਉ ਕਰੁਣਾਮੈ ਪ੍ਰਭ ਕਰਿ ਮਇਆ॥ ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਨਿਰਮਲ ਸੁਣਹੁ ਸੁਆਮੀ ਬਿਨਹੁ ਏਹੁ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਗੈ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਲੇਹੁ॥ 1॥
(ਅੰਗ 458)॥ ਅਪਰਾਧੀ ਮਤਿ ਹੀਨੁ ਨਿਰਗੁਨੁ ਅਨਾਥੁ ਨੀਚੁ॥ ਸਠ ਕਠੋਰੁ ਕੁਲ ਹੀਨੁ ਬਿਆਪਤ ਮੋਹ ਕੀਚੁ॥ ਮਲੁ ਭਰਮ ਕਰਮ ਅਹੰ ਮਮਤਾ ਮਰਣੁ ਚੀਤਿ ਨ ਆਵਏ॥ ਬਨਿਤਾ ਬਿਨੋਦ ਅਨੰਦ ਮਾਇਆ ਅਗਿਆਨਤਾ ਲਪਟਾਵਏ॥ ਖਿਸੈ ਜੋਬਨੁ ਬਧੈ ਜਰੂਆ ਦਿਨ ਨਿਹਾਰੇ ਸੰਗਿ ਮੀਚੁ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਆਸ ਤੇਰੀ ਸਰਣਿ ਸਾਧੂ ਰਾਖੁ ਨੀਚੁ॥ 2॥ ਭਰਮੇ ਜਨਮ ਅਨੇਕ ਸੰਕਟ ਮਹਾ ਜੋਨ॥ ਲਪਟ ਰਹਿਓ ਤਿਹ ਸੰਗਿ ਮੀਠੇ ਭੋਗ ਸੋਨ॥ ਭ੍ਰਮਤ ਭਾਰ ਅਗਨਤ ਆਇਓ ਬਹੁ ਪ੍ਰਦੇਸਹ ਧਾਇਓ॥ ਅਬ ਓਟ ਧਾਰੀ ਪ੍ਰਭ ਮੁਰਾਰੀ ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਇਓ॥ ਰਾਖਨਹਾਰੇ ਪ੍ਰਭ ਪਿਆਰੇ ਮੁਝ ਤੇ ਕਛੂ ਨ ਹੋਆ ਹੋਨ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਾਨਕ ਕ੍ਰਿਪਾ ਤੇਰੀ ਤਰੇ ਭਉਨ॥ 3॥ ਨਾਮ ਧਾਰੀਕ ਉਧਾਰੇ ਭਗਤਹ ਸੰਸਾ ਕਉਨੁ॥ ਜੇਨ ਕੇਨ ਪਰਕਾਰੇ ਹਰਿ ਹਰਿ ਜਸੁ ਸੁਨਹੁ ਸ੍ਰਵਨ॥ ਸੁਨਿ ਸ੍ਰਵਨ ਬਾਨੀ ਪੁਰਖ ਗਿਆਨੀ ਮਨਿ ਨਿਧਾਨਾ ਪਾਵਹੇ॥ ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰਭ ਬਿਧਾਤੇ ਰਾਮ ਕੇ ਗੁਣ ਗਾਵਹੇ॥ ਬਸੁਧ ਕਾਗਦ ਬਨਰਾਜ ਕਲਮਾ ਲਿਖਣ ਕਉ ਹੋਇ ਪਵਨ॥ ਬੇਅੰਤ ਅੰਤ ਨ ਜਾਇ ਪਾਇਆ ਗਹੀ ਨਾਨਕ ਚਰਨ ਸਰਨ॥ 4॥5॥8
Assa Mehla 5: Sloak: Hur(i) Hur(i) Naam(u) jupuntiyaan, kuchh(u) na kuhaiy Jum kaal(u). Nanak mun(u), tun(u) sookhi hoyay, untay milay Gopal(u).
Word Meaning: Jupuntiyaan = with recitation. Untay = at the end.
MEANING: The Angel of Death cannot question a devotee who recites Waheguru's Naam with love. Moreover, one feels bliss in mind and body and connects with Waheguru at the end.
Chhunt(u): Miloun Suntan kaiy sung(i), moh(i) oodhaar(i) layhou. Binou kuroun kur joarr(i), Hur(i) Hur(i) Naam(u) dayhou. Hur(i) Naam(u) maangoun, Churn laagoun, Maan(u) tiyaagoun, Toom duyya. Kut-houn na dhaavoun, shern(i) paavoun, Kuroonamaiy Prubh kur(i) muyya. Sumruth, Agutth, Apaar, Nirmul, soonhou Soami, binou eh(u). Kur joarr(i) Nanak(u) daan maangaiy, junum mern nivaar(i) layhou. 1. ---
Word Meaning: Oodhar(i) = salvation. Kur = hands. Maan(u) = ego. Duyya = benevolence. Dhaavoun = rush to go. Kuroonamaiy = oh, compassionate. Muyya = kindness; pity. Sumruth = omnipotent. Aguth = indescribable. Apaar = beyond limits. Nirmul = pure; Perfect. Nivaar(i) = remove. 1.
MEANING: Please connect me with the holy saints and rescue me, oh Waheguru. I beg You with folded hands to please grant me Your Naam. I drop on Your holy Feet to seek Your shelter, and beg You to grant me Your Naam (implant in my heart), and be benevolent to

enable me to overcome my ego, oh dear Waheguru. Please be kind to provide Your shelter to me so that my mind may not wander in other directions (and find peace), oh, compassionate Waheguru. Please, listen to my request, oh, the omnipotent, indescribable, limitless, and Perfect, Waheguru. I, Nanak, beg with folded hands that You give me this donation, and kindly terminate my cycle of rebirths. 1.

(PAGE 458): ---------- Apraadhi, mut(i) heen, nirgoon, anaath(u), neech(u). Sutth, kutthoar, kool-heen, biyaaput moh keech(u). Mul bherm kerm, ahun mumta, mern(u) cheet(i) na aavyay. Bunita, binoad, anund Maya, ugiyaanta luptaavyay. Khisaiy jobun(u), budhaiy jurooa, din nihaaray sung(i) meech(u). Binvunt Nanak aas Tayri, shern(i) Sadhu raakh(u) neech(u). 2. --------

Word Meaning: Apraadhi = guilty; culprit. Mut(i)-Heen(u) = having no wisdom. Nirgoon = having no virtues. Anaath = orphan; shelter less. Neech(u) = ignoble. Sutth = foolish. Kutthoar = stone-hearted. Kool = high clan. Keech = mud. Mul = filth. Ahun = ego. Mumta = deep attachment. Mern(u) = death. Bunita = wife. Binoad = love games. Ugiyaanta = ignorance. Luptaavyay = clings to. Khisaiy = slips away. Jobun(u) = youth. Jurooa = old age. Nihaaray = keeps an eye on; stares. Meech(u) = death. Binvunt = requests. 2.

MEANING: I am a culprit (a sinner), have no wisdom, have no virtue, am shelterless (have no spiritual guide), and I am ignoble, oh Waheguru. I am foolish, stone-hearted, do not belong to a noble clan, and am stuck in the mud of attachments, oh Waheguru. I have the filth of ego and of worldly attachments, am caught in the rituals of superstitions and misbeliefs, and never think of death; I am foolishly enjoying love games with my wife and with Maya, and the darkness of ignorance has besieged me. My youth is slipping away, and old age is advancing with each day. Close by, death is staring at me; my only hope rests on You, oh Waheguru. Please put me in the shelter of the Guru, begs the ignoble Nanak. 2.

---------- Bhermay junum anayk, sunkut muhaa joan. Luput ruhhiyo tih sung(i), meetthay bhoag soan. Bhrmut bhaar ugunut, aayo buhou perdayseh dhaayo. Ub oat dhaari, Prubh Mooraari, serb sookh Hur(i) Naayo. Raakhunhaaray, Prubh piyaaray, moojh tay kuchhoo na hoa, hoan. Sookh, sehj, anund, Nanak, kirpa Tayri turay bhaun. 3. ---

Word Meaning: Bhermay = travelled through. Sunkut = very tough situation. Joan = in the womb (rebirths). Luput = clings; deeply attached. Bhoag = enjoy. Soan = soyina = gold (wealth). Bhaar Agunut = unlimited burden (of immoral activities). Perdayseh = foreign lands; many non-human life forms. Oat Dhaari = sought the shelter of. Mooraari = a name for God. Hur(i) Naayo = His Naam. Bhaun = many worlds.

MEANING: I have travelled through many life forms, and have experienced the suffering of horrible situations of rebirths. I still find the enjoyments of different forms of Maya to be sweet, and am clinging to them, oh Waheguru. I have been carrying the unlimited burden of many sins over many lives (and have found no relief). Finally, I have come to Your shelter now, and have realized that all comforts lie in the recitation of Your Naam, oh kind Waheguru. I am not capable of doing anything, and will never be able to; only You can save me (from further sins), oh dear Waheguru. There is comfort, peace of mind, and blissfulness in Your shelter, oh Waheguru. Many worlds have been salvaged by You, says Nanak. 3.

---------- Naam dhaareek oodharay, bhugtah sunsa kaun(u). Jayn, kayn perkaaray, Hur(i) Hur(i) jus(u) soonhou servun. Soon(i) servun Bani, Poorakh Giyani, mun(i) nidhaana paavhay. Hur(i) rung(i) raatay, Prubh Bidhaatay, Ram kay goon gaavhay. Busoodh kaagud, bunraj kulma, likhun kuou hoyay puvun. Bayunt, unt na jaayay paaya, guhee Nanak Churn shern. 4.5.8.

Word Meaning: Naam Dhaareek = having Naam at heart. Sunsa Kaun = what doubt or worry? Jayn Kayn Perkaary = in whatever way. Servun = ears. Bani = Shabad; Teaachings. Purakh Giyani = holy saints; Guru. Nidhaana = treasure. Raatay = imbued. Bidhaatay = carver of the fate. Busoodh = earth. Bunraj = all vegetation. Kulma = pen. Guhee = hold; take shelter. 4.
MEANING: When all the devotees, who had Waheguru's Naam at heart, have been salvaged, then what doubt is there that His holy saints will not be salvaged? Listen to the praise of Waheguru with your ears in whatever way you can, oh my friends. On listening to the holy Shabad of the Guru with your ears, you will acquire all the treasures in your mind, oh my friends. Those, who sing praise of Waheguru, which is the carver of the fortune of everybody, get imbued in His love. However, nobody can find the limits of the limitless Waheguru, even if the whole earth becomes the paper on which to write, the whole vegetation becomes the pen to write with, and the air becomes the writer. I have taken shelter of Waheguru, oh Nanak. 4.5.8.

ਆਸਾ ਮਹਲਾ 5॥ ਪੁਰਖ ਪਤੇ ਭਗਵਾਨ ਤਾ ਕੀ ਸਰਣਿ ਗਹੀ॥ ਨਿਰਭਉ ਪਏ ਪ੍ਰਾਨ ਚਿੰਤਾ ਸਗਲ ਲਹੀ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਸੁਰਿਜਨ ਇਸਟ ਬੰਧਪ ਜਾਣਿਆ॥ ਗਹਿ ਕੰਠ ਲਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਜਸੁ ਬਿਮਲ ਸੰਤ ਵਖਾਣਿਆ॥ ਬੇਅੰਤ ਗੁਣ ਅਨੇਕ ਮਹਿਮਾ ਕੀਮਤਿ ਕਛੂ ਨ ਜਾਇ ਕਹੀ॥ ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਅਲਖ ਠਾਕੁਰ ਓਟ ਨਾਨਕ ਤਿਸੁ ਗਹੀ॥ 1॥ ਅੰਮ੍ਰਿਤ ਬਨ ਸੰਸਾਰੁ ਸਹਾਈ ਆਪਿ ਭਏ॥ ਰਾਮ ਨਾਮੁ ਉਰਹਾਰੁ ਬਿਖੁ ਕੇ ਦਿਵਸ ਗਏ॥ ਗਤੁ ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਬਿਨਸੇ ਜੋਨਿ ਆਵਣ ਸਭ ਰਹੇ॥ ਅਗਨਿ ਸਾਗਰ ਭਏ ਸੀਤਲ ਸਾਧ ਅੰਚਲ ਗਹਿ ਰਹੇ॥ ਗੋਵਿੰਦ ਗੁਪਾਲ ਦਇਆਲ ਸੰਮ੍ਰਿਥ ਬੋਲਿ ਸਾਧੂ ਹਰਿ ਜੈ ਜਏ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪੂਰਨ ਸਾਧ ਸੰਗਿ ਪਾਈ ਪਰਮ ਗਤੇ॥ 2॥ ਜਹ ਦੇਖਉ ਤਹ ਸੰਗਿ ਏਕੋ ਰਵਿ ਰਹਿਆ॥ ਘਟ ਘਟ ਵਾਸੀ ਆਪਿ ਵਿਰਲੈ ਕਿਨੈ ਲਹਿਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਕੀਟ ਹਸਤ ਸਮਾਨਿਆ॥ ਆਦਿ ਅੰਤੇ ਮਧਿ ਸੋਈ ਗੁਰ ਪ੍ਰਸਾਦੀ ਜਾਨਿਆ॥ ਬ੍ਰਹਮ ਪਸਰਿਆ ਬ੍ਰਹਮ ਲੀਲਾ ਗੋਵਿੰਦ ਗੁਣ ਨਿਧਿ ਜਨਿ ਕਹਿਆ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਏਕੁ ਨਾਨਕ ਰਵਿ ਰਹਿਆ॥ 3॥ ਦਿਨੁ ਰੈਨਿ ਸੁਹਾਵੜੀ ਆਈ ਸਿਮਰਤ ਨਾਮੁ ਹਰੇ॥
(ਅੰਗ 459)॥ ਚਰਣ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਕਲਮਲ ਪਾਪ ਟਰੇ॥ ਦੁਖ ਦਾਰਿਦ੍ਰ ਨਾਠੇ ਪ੍ਰਗਟੁ ਮਗੁ ਦਿਖਾਇਆ॥ ਮਿਲਿ ਸਾਧ ਸੰਗੇ ਨਾਮ ਰੰਗੇ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ॥ ਹਰਿ ਦੇਖਿ ਦਰਸਨੁ ਇਛ ਪੁੰਨੀ ਕੁਲ ਸੰਬੂਹਾ ਸਭਿ ਤਰੇ॥ ਦਿਨਸੁ ਰੈਨਿ ਅਨੰਦ ਅਨਦਿਨੁ ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ ਹਰੇ॥ 4॥6॥9॥
Assa Mehla 5: Purakh putay Bhugvaan, Ta kee shern(i) guhee. Nirbhuou puyyay praan, chinta sugul luhee. Maat, pita, soot, meet, soorjun, isht bundhup jaaniya. Geh(i) kuntth laaya, Gur(i) milaaya, jus(u) bimul Sunt vukhaaniya. Bayunt goon, anyk mehma, keemut(i) kuchhoo na jaayay kuhee. Prubh aik, anik, alukh, Tthaakur, oat Nanak Tis guhee. 1.
Word Meaning: Purakh = the Supreme Living Being. Putay = Husband; Lord. (humans), Waheguru. Nirbhuou = fearless. Praan = life. Luhee = came off; removed. Soorjun = having noble qualities. Isht = deity. Bundhup = close relative. Geh(i) = by holding. Kuntth = neck. Jus(u) = praise. Bimul = pure; purifying. Vukhaaniya = narrated; sang. Mehma = praise. Anik = countless. Alukh = incomprehensible. Oat = shelter. 1.
MEANING: I have taken the shelter of the Supreme Living Being, which is the Lord of the whole universe, and as a result, my soul has become fearless, and all my worries are gone. I have realized (made a connection with) Waheguru, who is like my mother, father, son, friend, guide with noble qualities, deity, and my close relative now. When I listened to the mind-purifying praise of Waheguru, He held me tightly to His neck (showered me with His love), and connected me with the Guru. Nobody can describe the worth of the countless virtues and the praise of the limitless Waheguru. The Lord, Waheguru, is the only Supreme Being which manifests itself in countless forms; I have sought the shelter of that Waheguru, oh

Nanak. 1.
--------- Amrit bun sunsaar(u), suhaayee Aap(i) bhuyyay. Ram Naam(u) oorhaar(u), bikh(u) kay divus guyyay. Gut(u) bherm, moh bikaar, binsay, joan(i) aavun subh ruhhay. Ugun(i) saagur bhuyyay seetul, Sadh unchul geh ruhhay. Govind, Gopal, Duyaal, Sumrith, boal(i) Sadhu, Hur(i) jaiy juyyay. Nanak Naam(u) dhiyaayay Poorun, Sadh sung(i) paayee Perm gutay. 2. --------
Word Meaning: Amrit = sweet; pleasant; blissful. Bun = jungle. Aap(i) = Himself. Oohaar(u) = necklace for the heart. Bikh(u) = poisonous effects of Maya. Divus = days. Gut(u) = left; went away. Bikaar = vices. Binsay = vanished. Joan Aaavun = rebirths. Ruhay = left behind. Ugun = of fire. Seetul = calm; peaceful. Unchul = shelter. Sumrith = omnipotent. Jaiy Juyyay = hail (Waheguru). Poorun = Perfect. Perm Gutay = highest spiritual state. 2.
MEANING: When Waheguru becomes benevolent to someone, the world-forest becomes the source of all bliss for him. Such a fortunate devotee wears the necklace of Waheguru's Naam in his heart, and the days of the poisonous effects of Maya become history for him. By taking Guru's shelter, all his illusions, worldly attachments, vices, and rebirths get eradicated, and the sea of the fire of desires cools down (the mind achieves peace). Waheguru is the provider for the whole world, is compassionate, and omnipotent. All the holy saints hail Him (sing His praise). By reciting Lord's Naam in the shelter of the Guru, I have attained the highest spiritual state, oh Nanak. 2.

------ Jeh daykhoon teh sung(i), Aiko ruv(i) ruhhiya. Ghut ghut vaasi Aap(i), virlaiy kinaiy luhhiya. Jul(i), thul(i), muhhiul(i) poor(i), poorun keet hust smaaniya. Aad(i) untay mudh(i) soyee, Gur persadi jaaniya. Braham pusriya, Braham leela, Govind goon nidh(i) jun(i) kuhhiya. Simer(i) Soami untarjaami, Hur(i) Aik(u) Nanak ruv(i) ruhhiya. 3.
Word Meaning: Sung(i) with; accompanies. Ruv(i) Ruhhiya = is present. Vaasi = dweller. Luhhiya = realizes; acquires. Poor(i) = filling. Poorun = completely. Keet = ant. Hust = elephant. Smaaniya = equally. Aad(i) = at the beginning. Mudh(i) = in the middle; now. Pusriya = spread out. Leela = amazing feats. Jun(i) = saints. 3.
MEANING: I find Waheguru to be with me, and He alone is present everywhere wherever I look. Even though He dwells in every heart, yet some rare devotee realizes Him. He is present in the waters, on the land, and in the sky, and is equally present in the ant and the elephant. By the grace of the Guru, I have realized that Waheguru was present at the beginning of the universe, is present now, and will be there till the end. The devotees sing praise of the Waheguru which is the source of all virtues. They know that the whole universe is His own expanse and He is the source of all the amazing things that happen. Recite the Naam of the Lord which is omniscient and omnipresent, oh Nanak. 3.
---------- Din(u) raiyn(i) soohaavrri aayee simrut Naam(u) Huray.
(PAGE 459): Churn Kumul sung(i) preet(i), kulmul paap turay. Dookh dariddar naatthay, pergut mug(u) dikhaaya. Mil(i) Sadh sungay, Naam rungay, mun(i) lorreenda paaya. Hur(i) daykh(i) durshun(u) ichh poonni, kool sumbooha subh(i) turay. Dinus(u) raiyn anund undin(u), simrunt Nanak Hur(i) Huray. 4.6.9.
Word Meaning: Soohaavrri = pleasant; comforting. Kulmul = Paap = sins. Turay = get eradicated. Dariddar = poverty. Pergut(u) = shiny. Mug(u) = path (of righteousness). Lorrenda = needed (Waheguru). Ichh = desire; wish. Poonni = fulfilled. Kool Sumbooha = the entire clan (of assocoates). Turay = salvaged. 4.
MEANING: The individual, who recites Waheguru's Naam with dedication, finds his days and nights to be very pleasant (blissful). With love for the lotus-like Feet of Waheguru (His

Naam), all one's sins are eradicated. All his problems and his poverty disappear, and the Guru shows him the shiny path of righteousness. A devotee gets imbued in Waheguru's Naam in the shelter of the Guru, and acquires the desired reward (of union with Him). On seeing the holy sight of Waheguru (getting connected with Him), the wish of the devotee is fulfilled, and all his associates are also salvaged. With the recitation of Waheguru's Naam with reverence, the days and the nights of the devotee become blissful, oh Nanak. 4.6.9.

ਆਸਾ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 7॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Assa Mehla 5, Chhunt Ghur(u) 7: Ek Onkar Satgur Persad(i):

ਸਲੋਕ॥ ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ॥

ਛੰਤ॥ ਭਿੰਨੀ ਰੈਨੜੀਐ ਚਾਮਕਨਿ ਤਾਰੇ॥ ਜਾਗਹਿ ਸੰਤ ਜਨਾ ਮੇਰੇ ਰਾਮ ਪਿਆਰੇ॥ ਰਾਮ ਪਿਆਰੇ ਸਦਾ ਜਾਗਹਿ ਨਾਮੁ ਸਿਮਰਹਿ ਅਨਦਿਨੋ॥ ਚਰਣ ਕਮਲ ਧਿਆਨੁ ਹਿਰਦੈ ਪ੍ਰਭ ਬਿਸਰੁ ਨਾਹੀ ਇਕੁ ਖਿਨੋ॥ ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਮਨ ਕਾ ਕਲਮਲਾ ਦੁਖ ਜਾਰੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਜਾਗਹਿ ਹਰਿ ਦਾਸ ਸੰਤ ਪਿਆਰੇ॥ 1॥ ਮੇਰੀ ਸੇਜੜੀਐ ਆਡੰਬਰੁ ਬਣਿਆ॥ ਮਨਿ ਅਨਦੁ ਭਇਆ ਪ੍ਰਭੁ ਆਵਤ ਸੁਣਿਆ॥ ਪ੍ਰਭ ਮਿਲੇ ਸੁਆਮੀ ਸੁਖਹਗਾਮੀ ਚਾਵ ਮੰਗਲ ਰਸ ਭਰੇ॥ ਅੰਗ ਸੰਗਿ ਲਾਗੇ ਦੂਖ ਭਾਗੇ ਪ੍ਰਾਣ ਮਨ ਤਨ ਸਭਿ ਹਰੇ॥ ਮਨ ਇਛ ਪਾਈ ਪ੍ਰਭ ਧਿਆਈ ਸੰਜੋਗ ਸਾਹਾ ਸੁਭ ਗਣਿਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲੇ ਸ੍ਰੀਧਰ ਸਗਲ ਆਨੰਦ ਰਸੁ ਬਣਿਆ॥ 2॥

ਮਿਲਿ ਸਖੀਆ ਪੁਛਹਿ ਕਹੁ ਕੰਤ ਨੀਸਾਣੀ॥ ਰਸਿ ਪ੍ਰੇਮ ਭਰੀ ਕਛੁ ਬੋਲਿ ਨ ਜਾਣੀ॥ ਗੁਣ ਗੂੜ ਗੁਪਤ ਅਪਾਰ ਕਰਤੇ ਨਿਗਮ ਅੰਤੁ ਨ ਪਾਵਹੇ॥ ਭਗਤਿ ਭਾਇ ਧਿਆਇ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵਹੇ॥ ਸਗਲ ਗੁਣ ਸੁਗਿਆਨ ਪੂਰਨ ਆਪਣੇ ਪ੍ਰਭ ਭਾਣੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤੀ ਪ੍ਰੇਮ ਸਹਜਿ ਸਮਾਣੀ॥ 3॥ ਸੁਖ ਸੋਹਿਲੜੇ ਹਰਿ ਗਾਵਣ ਲਾਗੇ॥ ਸਾਜਨ ਸਰਸਿਅੜੇ ਦੁਖ ਦੁਸਮਨ ਭਾਗੇ॥ ਸੁਖ ਸਹਜ ਸਰਸੇ ਹਰਿ ਨਾਮਿ ਰਹਸੇ ਪ੍ਰਭਿ ਆਪਿ ਕਿਰਪਾ ਧਾਰੀਆ॥ ਹਰਿ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਿਲੇ ਪ੍ਰਭ ਬਨਵਾਰੀਆ॥ ਸੁਭ ਦਿਵਸ ਆਏ ਸਹਜਿ ਪਾਏ ਸਗਲ ਨਿਧਿ ਪ੍ਰਭ ਪਾਗੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸਦਾ ਹਰਿ ਜਨ ਤਾਗੇ॥ 4॥1॥10॥

Sloak: Shoobh chintun, Gobind rumun, nirmul Sadhu sung(i). Nanak Naam(u) na visrou ikk ghurri, kur(i) kirpa Bhugvunt.

Word Meaning: Shoobh Chintun = noble thinking. Rumun = reciting Naam. Nirmul = pure; purifying. Visrou = forget. Ikk Ghurri = a single moment.

MEANING: The company of the Guru purifies the mind, and the devotee acquires noble thinking, and remembers Waheguru in His shelter. Please be kind to me, oh Waheguru, so that I may not forget Your Naam even for a moment, begs Nanak.

Chhunt: Bhinni raiynurriyaiy, chamkin taaray. Jaageh(i) Sunt junaa, mayray Ram piyaray. Ram piyaray suda jaageh(i), Naam(u) simreh(i) undino. Churn Kumul dhiyaan hirdaiy, Prubh bissur(u) naahi ikk(u) khino. Tuj(i) maan(u), moh(u), bikaar(u) mun ka, kulmula dookh jaaray. Binvunt(i) Nanak suda jaageh(i) Hur(i) dass, Sunt piyaray. 1. -

Word Meaning: Bhinni = moist; pleasing. Raiynuurriyaiy = (pleasant) night. Jaageh(i) = awake; alert. Undino = everyday; always. Tuj(i) = give up. Maan(u) = ego. Bikaar(u) = vice; evil thoughts. Kulmula = sins. Jaaray = burn; destroy. 1.

MEANING: During the pleasantly moist night when the stars are dazzling in the sky, the loving saints of Waheguru stay awake (and recite His Naam). Actually, the loving saints of Waheguru are always alert and recite His Naam all the time. They concentrate on Waheguru's lotus-like Feet (His Naam) in the heart, and do not forget Him even for a short moment. By giving up their ego, worldly attachments, and evil thinking, they burn the

suffering of their sins (if any). I, Nanak, submit humbly that the loving devotees of Waheguru always stay alert (against the attacks of Maya). 1.

---------- Mayri sayjurryaiy aadumbur(u) buniya. Mun(i) anund(u) bhuyya, Prubh aavut sooniya. Prubh milay Soami, Sookhehgaami, chaav, mungul, rus bhuray. Ung sung(i) laagay, dookh bhaagay, praan, mun, tun, subh huray. Mun ichh paayee, Prubh dhiyaayee, sunjog saaha shoobh guniya. Binvunt(i) Nanak milay Sridhur, sugul aanund rus(u) buniya. 2. ---------

Word Meaning: Sayjurriyay = on the bed. Aadumbur(u) = adornment. Anund(u) = blissfulness. Sookhehgaami = delivering (source of) comforts. Chhaav = zest; gusto. Mungul = joys. Rus Bhuray = full of sweetness. Ung Sung(i) = in the heart. Huray = green; come to life. Ichh = wish. Sunjog = union. Saaha = day; time. Shoobh = auspicious; favourable. Guniya = calculated; arrived. Binvunt(i) = submits humbly. Sridhur = husband of Maya (Waheguru). 2.

MEANING: I felt very blissful when I heard that Waheguru was coming to my heart (I recognized the signs of His arrival), and the bed of my heart was beautifully adorned with His arrival. On getting connected with the Lord, Waheguru, which is the source of all comforts, my heart was sweetened with joy and zestfulness. When Waheguru touched my heart, all my suffering disappeared, and my soul, my mind, and my body acquired a new life. With the recitation of Waheguru's Naam, the auspicious time of my union with Him arrived, and my cherished wish was fulfilled. Nanak submits humbly that on connecting with God, there was a sweet blissfulness in my heart. 2.

---------- Mil(i) sukhiyaan poochheh(i) kuhou Kunt neeshaani. Rus(i) praym bhuree, kuchh(u) boal(i) na jaani. Goon goorr, Goopt, Apaar, Kertay, Nigum unt(u) na paaveh(i). Bhugut(i) bhaayay, dhiyaayay Soami, suda Hur(i) goon gaaveh(i). Sugul goon soogiyan poorun, aapnay Prubh bhaani. Binvunt(i) Nanak rung(i) raati, praym sehj(i) smaani. 3. --------

Word Meaning: Sukhiyaan = friends. Kunt = husband (Waheguru). Neeshaani = identification; signs of union. Praym Rus(i) = sweetness of love. Goorr = deep. Goopt = hidden. Apaar = beyond limits. Nigum = the Vedas. Bhugut(i) Bhaayay = with love and reverence. Dhiyaayay = remember. Soogiyan = Divine Knowledge. Bhaani = liked. Rung(i) Raati = imbued in the love. 3.

MEANING: All my friends came to ask me about the signs of union with Waheguru. But I was so overwhelmed with the love for Waheguru and the sweetness of the union with Him, that I could not utter even a single word (one can only realize, and not explain). The virtues of the invisible and the limitless Creator, Waheguru, are so transcendent that even the Vedas cannot find their end. The only thing one can do is to remember the Lord, and always sing His praise with full dedication and reverence. The devotee, who acquires all the virtues and is full of Divine Knowledge (makes a connection with Waheguru), is loved by Him. The devotee, who is imbued with Waheguru's love, attains the high spiritual state, submits Nanak respectfully. 3.

---------- Sookh sohilurray Hur(i) gaavun laagay. Saajun sersiurray, dookh dooshmun bhaagay. Sookh sehj sersay, Hur(i) Naam(i) rehsay, Prubh(i) Aap(i) kirpa dhaariya. Hur(i) Churn laagay, suda jaagay, milay Prubh Bunvaariya. Shoobh divus aayay, sehj(i) paayay, sugul nidh(i) Prubh paagay. Binvunt(i) Nanak shern(i) Soami, suda Hur(i) jun taagay. 4.1.10.

Word Meaning: Sookh Sohilurray Hur(i) = comforting songs of happiness in praise of Waheguru. Saajun = friendly (senses). Sersiurray = bloomed; flourished. Sehj = blissful

state. Sersay = bloomed. Rehsay = pleased. Jaagay = awake; alert. Bunvaariy = wearing a garland of wild flowers (Waheguru). Shoobh Divus = auspicious days. Nidh(i) = treasures. Paagay = (at the) feet. Taagay = lasts till the end. 4.

MEANING: When a devotee sings the comforting songs of Waheguru's praise, all his senses become his friends (come under his control) and flourish in his mind, while all his enemies (the evil thoughts) run away. With the grace of Waheguru, the devotee feels great joy in his heart while reciting His Naam and enjoys the bliss of a high spiritual state. By taking shelter at Waheguru's Feet, the devotee remains alert (against the attacks of Maya) at all times and connects with Waheguru. It is the auspicious time for the devotee when he attains the high spiritual state (above the effects of Maya), and realizes that all comforts and all treasures are at the Feet of Waheguru (in His Naam). Nanak submits respectfully that the love of Waheguru for the devotee in His shelter lasts till the end (forever). 4.1.10.

NOTE: The final numbering implies that there are 4 verses in this Chhunt; this is the first chhunt of Ghur(u) 7; and there are 10 chhunts of Mehla 5 so far.

ਆਸਾ ਮਹਲਾ 5॥ ਉਠਿ ਵੰਞੁ ਵਟਾਊੜਿਆ ਤੈ ਕਿਆ ਚਿਰੁ ਲਾਇਆ॥ ਮੁਹਲਤਿ ਪੁੰਨੜੀਆ ਕਿਤੁ ਕੂੜਿ ਲੋਭਾਇਆ॥ ਕੂੜੈ ਲੁਭਾਇਆ ਧੋਹੁ ਮਾਇਆ ਕਰਹਿ ਪਾਪ ਅਮਿਤਿਆ॥ ਤਨੁ ਭਸਮ ਢੇਰੀ ਜਮਹਿ ਹੇਰੀ ਕਾਲਿ ਬਪੁੜੈ ਜਿਤਿਆ॥
(ਅੰਗ 460)॥ ਮਾਲੁ ਜੋਬਨੁ ਛੋਡਿ ਵੈਸੀ ਰਹਿਓ ਪੈਨ੍ਹਣੁ ਖਾਇਆ॥ ਨਾਨਕ ਕਮਾਣਾ ਸੰਗਿ ਜੁਲਿਆ ਨਹ ਜਾਇ ਕਿਰਤੁ ਮਿਟਾਇਆ॥ 1॥ ਫਾਥਹੁ ਮਿਰਗ ਜਿਵੈ ਪੇਖਿ ਰੈਣਿ ਚੰਦ੍ਰਾਇਣੁ॥ ਸੂਖਹੁ ਦੂਖ ਭਏ ਨਿਤ ਪਾਪ ਕਮਾਇਣੁ॥ ਪਾਪਾ ਕਮਾਣੇ ਛਡਹਿ ਨਾਹੀ ਲੈ ਚਲੈ ਘਤਿ ਗਲਾਵਿਆ॥ ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਮੂਠਾ ਕੂੜੁ ਸੇਜਾ ਰਾਵਿਆ॥ ਲਬਿ ਲੋਭਿ ਅਹੰਕਾਰਿ ਮਾਤਾ ਗਰਬਿ ਭਇਆ ਸਮਾਇਣੁ॥ ਨਾਨਕ ਮ੍ਰਿਗ ਅਗਿਆਨਿ ਬਿਨਸੇ ਨਹ ਮਿਟੈ ਆਵਣੁ ਜਾਇਣੁ॥ 2॥
ਮਿਠੈ ਮਖੁ ਮੁਆ ਕਿਉ ਲਏ ਓਡਾਰੀ॥ ਹਸਤੀ ਗਰਤਿ ਪਇਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ॥ ਤਰਣੁ ਦੁਹੇਲਾ ਭਇਆ ਖਿਨ ਮਹਿ ਖਸਮੁ ਚੀਤਿ ਨ ਆਇਓ॥ ਦੂਖਾ ਸਜਾਈ ਗਣਤ ਨਾਹੀ ਕੀਆ ਆਪਣਾ ਪਾਇਓ॥ ਗੁਝਾ ਕਮਾਣਾ ਪ੍ਰਗਟੁ ਹੋਆ ਈਤ ਉਤਹਿ ਖੁਆਰੀ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਬਾਝੁ ਮੂਠਾ ਮਨਮੁਖੋ ਅਹੰਕਾਰੀ॥ 3॥ ਹਰਿ ਕੇ ਦਾਸ ਜੀਵੇ ਲਗਿ ਪ੍ਰਭ ਕੀ ਚਰਣੀ॥ ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਤਿਸੁ ਠਾਕੁਰ ਸਰਣੀ॥ ਬਲ ਬੁਧਿ ਗਿਆਨੁ ਧਿਆਨੁ ਅਪਣਾ ਆਪਿ ਨਾਮੁ ਜਪਾਇਆ॥ ਸਾਧਸੰਗਤਿ ਆਪਿ ਹੋਆ ਆਪਿ ਜਗਤੁ ਤਰਾਇਆ॥ ਰਾਖਿ ਲੀਏ ਰਖਣਹਾਰੈ ਸਦਾ ਨਿਰਮਲ ਕਰਣੀ॥ ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਹਿ ਕਬਹੂੰ ਹਰਿ ਸੰਤ ਹਰਿ ਕੀ ਸਰਣੀ॥ 4॥2॥11॥

Assa Mehla 5: Ootth(i) vunj(u) vutaaoorriya, taiyn kiya chur(u) laaya. Moohlut(i) poonnrriya, kit(u) koorr(i) lobhaaya? Koorraiy loobhaaya, dhoh(u) Maya, kureh(i) paap umitiya. Tun(u) bhusm dhayri, Jumeh(i) hayri, kaal bupurraiy jitiya.

(PAGE 460): Maal(u) jobun(u) chhoad(i) vaisi, ruhhiyo pehnin khaaya. Nanak kmaana sung(i) jooliya, neh jaayay kirt(u) mitaaya. 1. ----------

Word Meaning: Ootth(i) = wake up; get ready. Vunj(u) = go; start worshipping Waheguru. Vutaaoorriya = oh visitor (on the earth). Moohlut(i) Poonnirriya = your life is over. Koorr(i) = false worldly affairs. Lobhaaya = captivated by; attached to. Dhoh(u) Maya = deceit of Maya. Umitiya = countless. Bhusm Dhayri = pile of dirt. Jumeh Hayri = watched carefully by the angel of death. Kaal(i) = death. Bupurray = helpless. Vaisi = will leave. Kmaana = the deeds performed. Sung(i) Jooliya = accompanies; goes with. 1.

MEANING: You are only a visitor here in the world; so, get ready (to achieve your real objective of life, and start worshipping Waheguru); why are you taking such a long time, oh man? Your limit of life is over; in what false world affairs are you still attached to? Captivated by the deceitful Maya, you commit countless sins. The Angel of death is watching you

carefully, and when death overpowers the helpless man, his body becomes a pile of dirt. He will leave all his wealth and his youth behind, and all his wearing (clothing) and eating will come to stop. However, the deeds (good and bad) performed by him accompany him as they cannot be obliterated, oh Nanak. 1.

---------- Phaathou mirg jivaiyn paykh(i) raiyn(i) chundraayin(u). Sookhoun dookh bhuyay, nit paap kmaayin(u). Paapaan kmaanay chhudeh(i) naahi, laiy chullaiy ghut(i) glaaviya. Hurchundauri daykh(i) moottha, koorr(u) sayja raaviya. Lub(i), lobh(i) ahunkaar(i) maata, gerb(i) bhuyya smaayin(u). Nanak mirg ugiyan(i) binsay, neh mitay aavun(u) jaayin(u). 2.

Word Meaning: Phaathou = trapped. Mirg = deer. Chundraayin(u) = like moon light. Sookhoun = from comforts. Ghut(u) Gulaaviya = putting the rope around; tied up. Hurchundauri = mirage. Moottha = deceived. Sayja Raaviya = enjoyment of bed. Lub(i) = greed to eat. Loabh(i) = greed. Maata = intoxicated. Gerb(i) = in conceit. Smaayin(u) = completely lost in. Ugiyan = lack of knowledge; ignorance. Binsay = gets destroyed; suffers. Mitaiy = not erased. Aavun(u) Jaayin(u) = rebirths. 2.
MEANING: Like the deer, which is trapped by the hunters when they play a special music to which the deer is attracted, and they shine a light on it, which he mistakes for moonlight, the man gets trapped by the captivating Maya. With sins which the man commits every day, his comforts change into suffering. The sins committed by him do not leave him alone, and the agents of the Angel of death tie him up, and take him away. He does not realize that the enjoyments of Maya are just a mirage, and are not real; he gets deceived by them, and the enjoyments in bed turn out to be false (short-lived, and for which he is punished). Intoxicated by the false enjoyments, the man gets completely lost in gluttony, his greed, and his ego. Like the deer, which suffers for his ignorance, the man also suffers consequences of his bad deeds, and the cycle of rebirths for him never gets terminated, oh Nanak. 2.

-------- Mitthaiy, mukh(u) mooa, kiyoun luyyay oodaari. Hustee gurt(i) puyya, kiyoun turiyaiy taari. Turn(u) doohayla bhuyya khin meh(i), Khusm(u) cheet(i) na aayo. Dookhaan sujaayee gunut naahi, keeya aapna paayo. Goojjha kmaana pergut(u) hoa, eet ooteh(i) khooaari. Nanak Satguru baajh(u) moottha, munmukho ahunkaari. 3. -----
Word Meaning: Mitthaiy = on the soft raw sugar (jaggery). Mukh = bee. Mooa = stuck to die. Kiyoun = how? Luyyay Oodaari = take flight. Hustee = elephant. Gurt(i) = in a deep pit. Turiyaiy Taari = swim. Doohayla = difficult. Bhuyya = became. Khin(i) meh(i) = in a moment. Khusm(u) = the Lord. Sujaayee = punishment. Goojjha = hidden. Kmaana = deeds performed. Pergut(u) = visible. Eet Ooteh(i) = here and there; everywhere. Khooaari = discomfiture; humiliation. Baajh(u) = without. Moottha = deceived. 3.
MEANING: Like a fly, which gets stuck on a soft nugget of raw sugar (jaggery), and cannot fly away, and dies there; and like an elephant which falls in a deep pit, and cannot come out (and gets trapped), the man who forgets Waheguru, and gets deeply attached to Maya, will find it impossible to swim across the world-sea. His troubles, which he gets into as punishment for his unholy deeds, cannot be counted, but he cannot blame someone else as he reaps the rewards of his own doings. Whatever ignoble deeds he performed secretly, become visible to Waheguru, and he suffers humiliation everywhere (in this world and in the next). The Maya-engrossed and egoist man gets deceived (stripped of good qualities) without the guidance of the Guru, oh Nanak. 3.
------- Hur(i) kay daas jeevay lug(i) Prubh kee Churnee. Kuntth lugaayay leeyay, Tis(u) Tthaakur sherni. Bul, boodh(i), giyan(u), dhiyan(u), Aapna Aap(i) Naam(u) jupaaya.

Sadhsungut(i) Aap(i) hoa, Aap(i) jugut(u) turaaya. Raakh(i) leeyay Rukhunhaaraiy, suda nirmul kerni. Nanak, nerk(i) na jaah(i) kubhoon, Hur(i) sunt Hur(i) kee Churni. 4.2.11.
Word Meaning: Daas = devotees. Jeevay = live; survive. Kuntth(i) Lugaayay = hugs them. Bul = moral strength. Boodh(i) = wisdom. Giyan = knowledge. Dhiyan = concentration. Turaaya = salvaged. Rukhunhaaraiy = the saviour. Nirmul = pure; holy. Kerni = deeds. 4.
MEANING: Waheguru's devotees survive only by taking His shelter (reciting His Naam) when the Lord embraces them (connects them with Him). Waheguru grants them the moral strength, the wisdom, the knowledge, and the ability to concentrate, and makes them recite His Naam with dedication. He serves as the holy congregation (plays the role of the Guru), and salvages the world. The saviour, Waheguru, protects His devotees (from the attacks of Maya) because of which they perform only the holy deeds; and those devotees, who come to the shelter of the Guru, or Waheguru, never go to hell, oh Nanak. 4.2.11.

ਆਸਾ ਮਹਲਾ 5॥ ਵੰਞੁ ਮੇਰੇ ਆਲਸਾ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ॥ ਰਾਵਉ ਸਹੁ ਆਪਨੜਾ ਪ੍ਰਭ ਸੰਗਿ ਸੋਹੰਤੀ॥ ਸੰਗੇ ਸੋਹੰਤੀ ਕੰਤ ਸੁਆਮੀ ਦਿਨਸੁ ਰੈਣਿ ਰਾਵੀਐ॥ ਸਾਸਿ ਸਾਸਿ ਚਿਤਾਰਿ ਜੀਵਾ ਪ੍ਰਭ ਪੇਖਿ ਹਰਿ ਗੁਣ ਗਾਵੀਐ॥ ਬਿਰਹਾ ਲਜਾਇਆ ਦਰਸੁ ਪਾਇਆ ਅਮਿਉ ਦ੍ਰਿਸਟਿ ਸਿੰਚੰਤੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਮੇਰੀ ਇਛ ਪੁੰਨੀ ਮਿਲੇ ਜਿਸੁ ਖੋਜੰਤੀ॥1॥ ਨਸਿ ਵੰਞਹੁ ਕਿਲਵਿਖਹੁ ਕਰਤਾ ਘਰਿ ਆਇਆ॥ ਦੂਤਹ ਦਹਨੁ ਭਇਆ ਗੋਵਿੰਦੁ ਪ੍ਰਗਟਾਇਆ॥ ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਸਾਧ ਸੰਗਿ ਵਖਾਣਿਆ॥ ਆਚਰਜੁ ਡੀਠਾ ਅਮਿਉ ਵੂਠਾ ਗੁਰ ਪਰਸਾਦੀ ਜਾਣਿਆ॥ ਮਨਿ ਸਾਂਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਨਹ ਅੰਤੁ ਜਾਈ ਪਾਇਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖ ਸਹਜਿ ਮੇਲਾ ਪ੍ਰਭੂ ਆਪਿ ਬਣਾਇਆ॥2॥ ਨਰਕ ਨ ਡੀਠੜਿਆ ਸਿਮਰਤ ਨਾਰਾਇਣੁ॥ ਜੈ ਜੈ ਧਰਮੁ ਕਰੇ ਦੂਤ ਭਏ ਪਲਾਇਣ॥ ਧਰਮ ਧੀਰਜ ਸਹਜ ਸੁਖੀਏ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਭਜੇ॥ ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੇ ਮੋਹ ਮਮਤਾ ਸਭ ਤਜੇ॥ ਗਹਿ ਕੰਠਿ ਲਾਏ ਗੁਰਿ ਮਿਲਾਏ ਗੋਵਿੰਦ ਜਪਤ ਅਘਾਇਣ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਿਮਰਿ ਸੁਆਮੀ ਸਗਲ ਆਸ ਪੁਜਾਇਣ॥ 3॥
(ਅੰਗ 461)॥ ਨਿਧਿ ਸਿਧਿ ਚਰਣ ਗਹੇ ਤਾ ਕੇਹਾ ਕਾੜਾ॥ ਸਭੁ ਕਿਛੁ ਵਸਿ ਜਿਸੈ ਸੋ ਪ੍ਰਭੂ ਅਸਾੜਾ॥ ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਰਾਮ ਦੀਨੇ ਕਰੁ ਧਾਰਿ ਮਸਤਕਿ ਰਾਖਿਆ॥ ਸੰਸਾਰ ਸਾਗਰੁ ਨਹ ਵਿਆਪੈ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚਾਖਿਆ॥ ਸਾਧ ਸੰਗੇ ਨਾਮ ਰੰਗੇ ਰਹੁ ਜੀਤਿ ਵਡਾ ਅਖਾੜਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਹੁੜਿ ਜਮਿ ਨ ਉਪਾੜਾ॥ 4॥3॥12॥

Assa Mehla 5: Vunj(u) mayray aalsa, Hur(i) paas(i) baynunti. Raavoun Shuhou aapnurra, Prubh sung(i) sohunti. Sungay sohunti Kunt Soami, dinus(u) raiyn(i) raaviyaiy. Saas(i), saas(i) chitaar(i) jeevaan, Prubh paykh(i) Hur(i) goon gaaviyaiy. Birha lujaaya, durs(u) paaya, Amiyo drisht(i) sichunti. Binvunt Nanak(u) mayri ichh poonni, milay Jis(u) khojunti. 1. ----------
Word Meaning: Vunj(u) = go away (it is Potthohaari Punjabi). Aalsa = laziness. Raavoun = enjoy. Shuhou = husband (Waheguru). Sohunti = looks elegant. Sungay = with (in the company of). Kunt = husband. Raaviyaiy = enjoy. Chitaar(i) = remembering. Paykh(i) = to see. Birha = pain of separation. Lujaaya = felt ashamed; disappeared. Amiyo Drishti = Amrit-like sight. Sichunti = irrigated; nourished. 1.
MEANING: I request Waheguru that He order my laziness to depart from me (kill my laziness) so that I may enjoy my union with Him. Like a bride, who looks elegant only in the company of her husband, the devotee-bride looks good (feels blissful) when she is connected with the Lord-husband, and enjoys union with Him day and night. I, too, survive by remembering Waheguru with every breath, and by singing His praise. When I have a holy sight of Waheguru, my pain of separation disappears, and Waheguru irrigates (nourishes)

the field of my heart with His life-sustaining Sight. I respectfully submit that I have found the Waheguru I was looking for, and my wish has been fulfilled, oh Nanak. 1.

-------- Nus(i) vunjhou kilvikhou Kerta ghur(i) aaya. Dooteh dehn(u) bhuyya, Govind(u) pergtaaya. Pergtay Gopal, Gobind, Lallun, Sadh sung(i) vukhaaniya. Aachurj(u) deettha, Amiyo voottha, Gur persadi jaaniya. Mun(i) shaant(i) aayee, vujji vudhaayee, neh unt(u) jaayee paaya. Binvunt(i) Nanak sookh sehj(i) mayla, Prubhoo Aap(i) bunaaya. 2. ------

Word Meaning: Nus(i) Vunjhou = run away. Kilvikhou = oh, sins. Kerta = the Creator (Waheguru). Dooteh = the demons; ignoble sensual pleasures. Dehun(u) = burned down. Pergtay = appeared. Laalun = darling. Vukhaaniya = described; sang praise. Aachurj = amazing. Amiyo = Amrit (the Naam). Voottha = rained. Shaan(i) = peace; blissfulness. Vudhaayee = joy; zestfulness. Mayla = union. 2.

MEANING: Run away, my sins; there is no room for you in my heart now that the Creator, Waheguru, has come to dwell in here. With Gobind (Waheguru) appearing in my heart, the demons have been burned (destroyed). The dear Waheguru, which is also known as Gopal and Gobind, appeared in my mind when I sang His praise in the shelter of the Guru. It was an amazing experience for me that with the grace of the Guru, Waheguru's Naam-Amrit rained on my heart, and my mind became peaceful and joyous. However, even with Waheguru's Naam at heart, no one can find His limits. Nanak submits respectfully that the man is unable to connect with Waheguru with his own efforts; Waheguru Himself arranges for such union whereby the devotee acquires all comforts and blissfulness. 2.

---------- Nerk na deetthrriya, simrut Naraayin(u). Jaiy, jaiy Dherm(u) kuray, doot bhuyay plaayin. Dherm, dheeruj, sehj sookhiyay, Sadh sungut(i) Hur(i) bhujay. Kur(i) anugreh(u) raakh(i) leenay, moh, mumta subh tujay. Geh(i) kuntth(i) laayay, Gur(i) milaayay, Govind juput aghaayin. Binvunt(i) Nanak simer(i) Soami, sugul aas poojayin. 3. ---

Word Meaning: Deetthrriya = see. Jaiy, Jaiy = hail; acclaim. Dherm = Dhermraj (the Angel of justice). Plaayin = disappear. Dherm = high morality. Dheeruj = patience. Sehj = state of blissfulness. Anugreh(i) = benevolence. Moh Mumta = attachments. Tujay = gave up. Geh(i) = by holding. Kuntth Laayay = hugged. Aghaayin = contented. Pujaayin = delivers; fulfils.

MEANING: A devotee, who recites Waheguru's Naam, is hailed by the Angel of justice, and his agents run away from him; and the devotee does not see hell (experiences no hell-like suffering). A devotee, who recites Waheguru's Naam in the company of the holy saints, acquires high morality (noble principles), patience, and the comfort of the blissful spiritual state. Waheguru protects His devotee (from the attacks of Maya) with His benevolence, and he (the devotee) gives up all worldly attachments. Waheguru hugs His devotee (showing deep love for him) and connects him with the Guru in whose shelter the devotee recites Waheguru's Naam and becomes fully contented. You, too, remember Waheguru, which will fulfil all your wishes and desires, oh Nanak. 3.

(PAGE 461): --------- Nidh(i) sidh(i) Churn guhhay, ta kayha kaahrra. Subh(u) kichh(u) vus(i) Jisaiy, so Prubhoo asaarra. Geh(i) bhooja leenay, Ram deenay, Ker(u) dhaar(i) mustuk(i) raakhiya. Sunsaar saagur(u) neh viyaapaiy, Amiyo Hur(i) rus(u) chaakhiya. Sadh sungay, Naam rungay, run(u) jeet(i) vudda akhaarra. Binvunt(i) Nanak shern(i) Soami, bhuourr(i) Jum(i) na oopaarra. 4.3.12.

Word Meaning: Nidh(i) = treasures. Sidh(i) = supernatural powers. Kaahrra = worries; irritants. Vus(i) = under the control. Geh(i) = by holding. Bhooja = arm. Deenay = the helpless. Kur(u) = hand. Mustuk(i) = on the forehead. Viyaapaiy = affects. Amiyo = Amrit.

Akhaarra = battle ground (of the world where the man battles against the sensual pleasures). Oopaarra = uproots; kills. 4.

MEANING: When a devotee drops on the Feet of Waheguru (takes His Shelter), which is the source of all treasures and all supernatural powers, he becomes free from all worries. My Waheguru controls each and everything. He held me, the powerless (a non-entity), by the arm, put His hand on my forehead, and protected me in every way (including the attacks of Maya). When a devotee tastes the sweetness of Waheguru's Naam-Amrit, the world-sea has no effect on him. When a devotee gets imbued in Waheguru's love in the shelter of the Guru, he wins the huge battle against the sensual pleasures. Nanak respectfully submits that when a devotee comes to the shelter of the Lord, he neither dies nor takes rebirths (because he merges into Waheguru). 4.3.12.

ਆਸਾ ਮਹਲਾ 5॥ ਦਿਨੁ ਰਾਤਿ ਕਮਾਇਅੜੋ ਸੋ ਆਇਓ ਮਾਥੈ॥ ਜਿਸੁ ਪਾਸਿ ਲੁਕਾਇਦੜੋ ਸੋ ਵੇਖੀ ਸਾਥੈ॥ ਸੰਗਿ ਦੇਖੈ ਕਰਣਹਾਰਾ ਕਾਇ ਪਾਪੁ ਕਮਾਈਐ॥ ਸੁਕ੍ਰਿਤੁ ਕੀਜੈ ਨਾਮੁ ਲੀਜੈ ਨਰਕਿ ਮੂਲਿ ਨ ਜਾਈਐ॥ ਆਠ ਪਹਰ ਹਰਿ ਨਾਮੁ ਸਿਮਰਹੁ ਚਲੈ ਤੇਰੈ ਸਾਥੇ॥ ਭਜੁ ਸਾਧ ਸੰਗਤਿ ਸਦਾ ਨਾਨਕ ਮਿਟਹਿ ਦੋਖ ਕਮਾਤੇ॥ 1॥ ਵਲਵੰਚ ਕਰਿ ਉਦਰੁ ਭਰਹਿ ਮੂਰਖ ਗਾਵਾਰਾ॥ ਸਭੁ ਕਿਛੁ ਦੇ ਰਹਿਆ ਹਰਿ ਦੇਵਣਹਾਰਾ॥ ਦਾਤਾਰੁ ਸਦਾ ਦਇਆਲੁ ਸੁਆਮੀ ਕਾਇ ਮਨਹੁ ਵਿਸਾਰੀਐ॥ ਮਿਲੁ ਸਾਧ ਸੰਗੇ ਭਜੁ ਨਿਸੰਗੇ ਕੁਲ ਸਮੂਹਾ ਤਾਰੀਐ॥ ਸਿਧ ਸਾਧਿਕ ਦੇਵ ਮੁਨਿ ਜਨ ਭਗਤ ਨਾਮੁ ਅਧਾਰਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਭਜੀਐ ਪ੍ਰਭੁ ਏਕੁ ਕਰਣੈਹਾਰਾ॥ 2॥ ਖੋਟੁ ਨ ਕੀਚਈ ਪ੍ਰਭੁ ਪਰਖਣਹਾਰਾ॥ ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੜੇ ਜਨਮਹਿ ਸੰਸਾਰਾ॥ ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਿਨੀ ਤਰਿਆ ਜਿਨੀ ਏਕੁ ਧਿਆਇਆ॥ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਨਿੰਦ ਨਿੰਦਾ ਪ੍ਰਭ ਸਰਣਾਈ ਆਇਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੁਆਮੀ ਊਚ ਅਗਮ ਅਪਾਰਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਟੇਕ ਜਨ ਕੀ ਚਰਣ ਕਮਲ ਆਸਰਾ॥ 3॥ ਪੇਖੁ ਹਰਿਚੰਦਉਰੜੀ ਅਸਥਿਰੁ ਕਿਛੁ ਨਾਹੀ॥ ਮਾਇਆ ਰੰਗ ਜੇਤੇ ਸੋ ਸੰਗਿ ਨ ਜਾਹੀ॥ ਹਰਿ ਸੰਗਿ ਸਾਥੀ ਸਦਾ ਤੇਰੇ ਦਿਨਸੁ ਰੈਣਿ ਸਮਾਲੀਐ॥ ਹਰਿ ਏਕ ਬਿਨੁ ਕਛੁ ਅਵਰੁ ਨਾਹੀ ਭਾਉ ਦੁਤੀਆ ਜਾਲੀਐ॥ ਮੀਤੁ ਜੋਬਨੁ ਮਾਲੁ ਸਰਬਸੁ ਪ੍ਰਭੂ ਏਕੁ ਕਰਿ ਮਨ ਮਾਹੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਐ ਸੂਖ ਸਹਜਿ ਸਮਾਹੀ॥ 4॥4॥13॥

Assa Mehla 5: Din(u) raat(i) kmaayayurro, so aayo maathaiy. Jis paas(i) lookaayayndurro, so vaykhee saathaiy. Sung(i) daykhaiy Kernhaara, kaayay paap(u) kmaayiyaiy. Sookirt(u) keejaiy, Naam(u) leejaiy, nerk(i) mool(i) na jaayiyaiy. Aatth pehr Hur(i) Naam(u) simerhou, chulaiy tayraiy saathay. Bhuj(i) Sadh sungut(i) suda Nanak, miteh(i) doakh kmaatay. 1. ----------

Word Meaning: Kmaayayurro = the deeds done. Maathaiy = on the forehead, as a sign of fortune. Lookaayayndurro = hiding. Vaykhee = sees; watches. Saathaiy = with (you). Kernhaara = the Creator. Kaayay = what for. Sookirt(u) = honest labour. Mool(i)= not at all. Bhuj(u) = recite (Naam). Doakh = ignoble deeds. 1.

MEANING: The result of all the deeds that you perform day and night appears on your forehead, oh ignorant man. You do not realize that Waheguru, from whom you hide your deeds, is always with you and watches you closely. When the Creator, Waheguru, is always with you and watches you, why should you commit sins, oh man? Earn your living by honest means, and recite Waheguru's Naam as a result of which you will not go to hell at all, oh my friend. Recite Waheguru's Naam in the company of holy saints all the twenty-four hours, which will accompany you (to Waheguru's Court), and all your ignoble deeds will be eradicated, oh Nanak. 1.

NOTE: It is an old belief that one's fate is carved on his forehead.

--------- Vulvunch kur(i) oodur(u) bhureh(i), moorukh gavaara. Subh(u) kichh(u) day ruhhiya, Hur(i) dayvunhaara. Dataar(u) suda duyaal(u) Soami, kaahay munhou visaariyaiy. Mil(u) Sadh sungay, bhuj(u) nisungay, kool smooha taariyaiy. Sidh Sadhik, Dayv Moon(i) jun,

bhugut Naam(u) adhaara. Binvunt(i) Nanak suda bhujiyaiy, Prubh Aik(u) kernaiyhaara. 2. ------

Word Meaning: Vulvunch = deceit. Oodur = belly; stomach. Gavaara = uncivilized. Dataar(u) = the provider (Waheguru). Nisungay = without any shame (societal pressure). Kool Smooha = the entire clan. Sadhik = those who try to cleanse their bodies. Moon(i) = hermits. Adhaara = basis; support. 2.

MEANING: The foolish and the uncivilized man fills his stomach (earns his living) by deceitful (dishonest) means, and does not realize that the Provider (Waheguru) is providing him with everything that he rightfully needs. Why should one drop Waheguru from his memory when the Provider, Lord, is always kind? Without caring for the prevailing norms of society, if one recites Waheguru's Naam in the company of holy saints, not only he but all his associates are rescued. Waheguru's Naam is the basis of all the Sidh yogis, the yogis who try to cleanse their bodies, the hermits, and His devotees. We should recite the Naam of Waheguru, which is the only Creator (and the only Provider), oh Nanak. 2.

----Khoat(u) na keechuyee, Prubh(u) perkhunhaara. Koorr(u) kuput(u) kumaanvdurray junmeh(i) sunsaara. Sunsaar-saagur(u) tinhi turiya, jinhi Aik(u) dhiyaaya. Tuj(i) kaam kroadh(u) anind ninda, Prubh shernaayee aaya. Jul(i), thul(i), muhhiul(i) ruviya Soami, ooch agumm apaara. Binvunt Nanak tayk jun kee, Churn Kumul aasra. 3. ------

Word Meaning: Khoat(u) = dishonesty. Perkhunhaara = evaluator; judge. Koorr(u) = falsehood; dishonesty. Kuput(u) = deceit. Kumaanvdurray = practise. Sunsaar(u) Saagur(u) = the world-sea. Anind = which does not deserve vilification. Ruviya = is present. Ooch = high; transcendent. Agumm = beyond reach. Apaara = beyond limits. Tayk = support; basis. Jun = devotee. 3.

MEANING: One should never practise dishonesty because Waheguru is the final Judge. Those who practise dishonesty and deceit are born again, and again in the world. But, those, who recite Waheguru's Naam (with dedication) swim across the world-sea (are salvaged). Giving up my lust, rage, and unwarranted vilification of others, I have come to Waheguru's shelter. Waheguru, which is highly transcendental, physically inaccessible, and limitless, is present in the water, on the land, and in the sky. Waheguru's lotus-like Feet (His Naam) is the basis of the spiritual life of His devotees, submits Nanak respectfully. 3.

---------- Paykh(u) hurchundaururri, usthir(u) kichh(u) naahi. Maya rung jaytay, so sung(i) na jaahi. Hur(i) sung(i) saathi suda tayray, dinus(u) raiyn(i) smaaliyaiy. Hur(i) Aik bin kichh(u) uver(u) naahi, bhaaou dootiaya jaaliyaiy. Meet(u) jobun(u) maal(u) serbus(u), Prubh Aik(u) kur(i) mun maahi. Binvunt(i) Nanak(u) vudbhaag(i) paayiyaiy, sookh sehj(i) smaahi. 4.4.13.

Word Meaning: Paykh(u) = see; consider. Hurchundaururri = mirage; not real. Usthir = everlasting. Rung = attractions. Jaytay = all those. Smaaliyaiy = remember. Bhaaou Dootiya = love for the other (Maya). Jaaliyaiy = burn; destroy. Jobun(u) = youthfulness; beauty. Maal(u) = wealth. Serbus(u) = all those. 4.

MEANING: View the world as a mirage (false; perishable); there is nothing that lasts forever, oh man. All those attractions and enjoyments of Maya (that you see and enjoy) do not accompany you to the next world. Only Waheguru is with you all the time (is your permanent companion), so remember Him day and night. There is nothing other than Waheguru, which is permanent; so, we should burn our love for the other (Maya). Love Waheguru, as if He is your only friend, your youthfulness, and your wealth. But He can be realized only with great fortune when the devotee attains the spiritual state above Maya, and enjoys blissfulness, submits Nanak(u) respectfully. 4.4.13.

ਆਸਾ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 8॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Assa Mehla 5 Chhunt Ghur(u) 8: Ek Onkar Satgur Persad(i)

ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਕਮਲਾ ਭ੍ਰਮ ਭੀਤਿ ਹੇ ਤੀਖਣ ਮਦ ਬਿਪਰੀਤਿ ਹੇ ਅਵਧ ਅਕਾਰਥ ਜਾਤ॥ ਗਹਬਰ ਬਨ ਘੋਰ ਗਹਬਰ ਬਨ ਘੋਰ ਹੇ ਗ੍ਰਿਹ ਮੂਸਤ ਮਨ ਚੋਰ ਹੇ ਦਿਨਕਰੋ ਅਨਦਿਨੁ ਖਾਤ॥ ਦਿਨ ਖਾਤ ਜਾਤ ਬਿਹਾਤ ਪ੍ਰਭ ਬਿਨੁ ਮਿਲਹੁ ਪ੍ਰਭ ਕਰੁਣਾਪਤੇ॥
(ਅੰਗ 462)॥ ਜਨਮ ਮਰਣ ਅਨੇਕ ਬੀਤੇ ਪ੍ਰਿਅ ਸੰਗ ਬਿਨੁ ਕਛੁ ਨਹ ਗਤੇ॥ ਕੁਲ ਰੂਪ ਧੂਪ ਗਿਆਨਹੀਨੀ ਤੁਝ ਬਿਨਾ ਮੋਹਿ ਕਵਨ ਮਾਤ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਰਣਿ ਆਇਓ ਪ੍ਰਿਅ ਨਾਥ ਨਰਹਰ ਕਰਹੁ ਗਾਤ॥ 1॥ ਮੀਨਾ ਜਲ ਹੀਨ ਮੀਨਾ ਜਲ ਹੀਨ ਹੇ ਓਹੁ ਬਿਛੁਰਤ ਮਨ ਤਨ ਖੀਨ ਹੇ ਕਤ ਜੀਵਨੁ ਪ੍ਰਿਅ ਬਿਨੁ ਹੋਤ॥ ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਸਨਮੁਖ ਸਹਿ ਬਾਨ ਹੇ ਮ੍ਰਿਗ ਅਰਪੇ ਮਨ ਤਨ ਪ੍ਰਾਨ ਹੇ ਓਹੁ ਬੇਧਿਓ ਸਹਜ ਸਰੋਤ॥ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਿਲੁ ਬੈਰਾਗੀ ਖਿਨੁ ਰਹਨੁ ਧ੍ਰਿਗੁ ਤਨੁ ਤਿਸੁ ਬਿਨਾ॥ ਪਲਕਾ ਨ ਲਾਗੈ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਪਾਗੈ ਚਿਤਵੰਤਿ ਅਨਦਿਨੁ ਪ੍ਰਭ ਮਨਾ॥ ਸ੍ਰੀ ਰੰਗ ਰਾਤੇ ਨਾਮ ਮਾਤੇ ਭੈ ਭਰਮ ਦੁਤੀਆ ਸਗਲ ਖੋਤ॥ ਕਰਿ ਮਇਆ ਦਇਆ ਦਇਆਲ ਪੂਰਨ ਹਰਿ ਪ੍ਰੇਮ ਨਾਨਕ ਮਗਨ ਹੋਤ॥ 2॥ ਅਲੀਅਲ ਗੁੰਜਾਤ ਅਲੀਅਲ ਗੁੰਜਾਤ ਹੇ ਮਕਰੰਦ ਰਸ ਬਾਸਨ ਮਾਤ ਹੇ ਪ੍ਰੀਤਿ ਕਮਲ ਬੰਧਾਵਤ ਆਪ॥ ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਚਾਤ੍ਰਿਕ ਚਿਤ ਪਿਆਸ ਹੇ ਘਨ ਬੂੰਦ ਬਚਿਤ੍ਰਿ ਮਨਿ ਆਸ ਹੇ ਅਲ ਪੀਵਤ ਬਿਨਸਤ ਤਾਪ॥ ਤਾਪਾ ਬਿਨਾਸਨ ਦੂਖ ਨਾਸਨ ਮਿਲੁ ਪ੍ਰੇਮੁ ਮਨਿ ਤਨਿ ਅਤਿ ਘਨਾ॥ ਸੁੰਦਰੁ ਚਤੁਰੁ ਸੁਜਾਨੁ ਸੁਆਮੀ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ॥ ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮੁ ਦੇਵਹੁ ਦ੍ਰਿਸਟਿ ਧਾਰਤ ਮਿਟਤ ਪਾਪ॥ ਨਾਨਕੁ ਜੰਪੈ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਦਰਸੁ ਪੇਖਤ ਨਹ ਸੰਤਾਪ॥ 3॥ ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਚਿਤਵਉ ਚਿਤ ਨਾਥ ਹੇ ਰਖਿ ਲੇਵਹੁ ਸਰਣਿ ਅਨਾਥ ਹੇ ਮਿਲੁ ਚਾਉ ਚਾਈਲੇ ਪ੍ਰਾਨ॥ ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਸੁੰਦਰ ਤਨ ਧਿਆਨ ਹੇ ਮਨੁ ਲੁਬਧ ਗੋਪਾਲ ਗਿਆਨ ਹੇ ਜਾਚਕ ਜਨ ਰਾਖਤ ਮਾਨ॥ ਪ੍ਰਭ ਮਾਨ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਸਗਲ ਇਛ ਪੁਜੰਤੀਆ॥ ਹਰਿ ਕੰਠ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਮਿਲਿ ਨਾਹ ਸੇਜ ਸੋਹੰਤੀਆ॥ ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਿਲੇ ਮੁਰਾਰੀ ਸਗਲ ਕਲਮਲ ਭਏ ਹਾਨ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ ਆਸ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਧਰ ਗੁਣ ਨਿਧਾਨ॥ 4॥1॥14॥35॥

Kumla bherm bheet(i), Kumla bherm bheet(i), hey teekhun mud bipreet(i), hey uvdh akaaruth jaat. Gehbur bun ghor, gehbur bun ghor, hey greh(i) moosut mun choar, hey dinkuro undin(u) khaat. Din khaat, jaat bihaat Prubh bin(u), milhou Prubh kroonaputay.
(PAGE 462): Junum mern anayk beetay, Priya sung bin(u) kucch(u) neh gutay. Kool roop, dhoop giyanheeni, Toojh bina moh(i) kuvun maat. Ker joarr(i) Nanak(u) shern(i) aayo, Priya Nath, Nurhur, kurhou gaat. 1. ---------
Word Meaning: Kumla = Maya. Bherm bheet(i) = wall of illusions (gimmicks). Teekhun = very sharp. Mud = intoxicant. Bipreet(i) = opposite to the prevalent customs (path of righteousness). Uvdh = span of life. Akaaruth = meaningless; goes waste. Jaat = is spent. Ghor Gehbur = very dense (dark). Bun = forest. Greh(i) = house; mind. Moosut = being deceived; stealing. Dinkuro = sun. Khaat = consuming. Bihaat = being spent. Kroonaputay = source of mercy. Gutay = high spiritual state. Kool = clan. Roop = beauty. Dhoop = fragrance (of virtues). Heeni = without; empty of. Maat = mother (shelter). Ker joarr(i) = with folded hands. Nurhur = Waheguru. 1.
MEANING: The gimmicks of Maya create a wall between the man and Waheguru, oh man. It does have a strong intoxicating effect, but it is misleading and takes one away from the path of righteousness, and his precious human life is spent wastefully. The world of Maya is like a dense, dark forest where man cannot find the true path of life, and the mind-thief steals his virtues. Each day, it eats away at his life. Without Waheguru's Naam, time eats away one's life, which goes away wastefully; so, I request the source of mercy, Waheguru, to kindly connect me with Him. The man goes through countless lives and deaths, but there is no

spiritual gain without Waheguru's Naam (and he will continue to be in the death-birth cycle). I do not belong to a high clan, have no physical beauty, and no fragrance of virtues, and there is no one to provide shelter to me other than You, oh Waheguru. I, Nanak, have come to Your shelter, and beg You with folded hands, to please, salvage me. 1.

--------- Meena jul heen, meena jul heen, hey, oh(u) bichhurut mun tun kheen. Hey, kut jeevun(u) priya bin(u) hoat. Sunmukh seh(i) baan, sunmukh seh(i) baan, hey mirg urpay mun tun praan, hey oh(u) baydhiyo sehj sroat. Priya preet(i) laagi, mil(u) baiyraagi, khin rehn(u) dhrig tun(u) Tis(u) bina. Pulka na laagaiy, Priya praym paagaiy, chitvunt(i) undin(u) Prubh munaa. Sri-Rung raatay, Naam maatay, bhaiy bherm dootiya sugul khoat. Kur(i) muyya, duyya, Duyaal Poorun, Hur(i) praym Nanak mugun hoat. 2. ---------

Word Meaning: Meena = fish. Jul = water. Kheen = weak. Kut = how. Priya = dear (water). Sunmukh = facing (the target). Baan = arrows. Mirg = deer. Urpay = offers. Baydhiyo = pierced. Sehj = blissful. Sroat = sound (of music he loves). **(See Chhunt 11 verse 2).** Priya = dear (Waheguru). Baiyraagi = fully dedicated devotee of Waheguru. Khin Rehan = live even for a moment. Dhrig = shameful; condemnable. Pulka = eyelids. Paagaiy = (with the) feet. Chitvunt(i) = thinks of. Sri-Rung = Waheguru. Raatay = imbued. Maatay = intoxicated. Dootiya = others. Khoat = remove completely. Muyya = kindness. Duyya = pity; mercy. Duyaal = kind. Poorun = full of. Mugun = fully absorbed. 2.

MEANING: The fish feels very weak by mind and by body (and eventually dies) without water. How can he live without water? Attracted to the blissful music which he likes, the deer offers his mind, his body, and his life when he faces the arrows of the hunters, and is pierced by them. Similarly, a fully dedicated devotee, who renounces the world for his love for Waheguru, considers his life condemnable if he has to stay away from Waheguru even for a moment, and begs Waheguru to connect him with Him. He is so deeply attached to the Feet of his Dear (Waheguru's Naam) that he always thinks about Him, and cannot shut his eyes (go to sleep). Those devotees, who are imbued in Waheguru's love, and are intoxicated with His Naam, are free from all worldly fears, and the illusions of Maya. Please be kind and merciful to me, so that Nanak may get fully absorbed in Your love, oh the perfect source of kindness, Waheguru. 2.

--------- Aliul goonjaat, aliul goonjaat, hey mukrund rus baasun maat, hey preet(i) kumul bindhaavut aap. Chaatrik chit piyaas, chaatrik chit piyaas, hey ghun boond buchittar mun(i) aas, hey ul peevut binsut taap. Taapa binaasun, dookh naasun, mil(u) praym(u) mun(i) tun(i) ut(i) ghunaa. Soondar(u), chutur(u) soojaan(u), Soami, kuvun rusna goon bhunaa. Geh(i) bhooja layvhou, Naam(u) dayvhou, drisht(i) dhaarut mitut paap. Nanak(u) jumpaiy, putit paavun, Hur(i) durs(u) paykhut neh suntaap. 3. -------

Word Meaning: Aliul = bumble bee. Goonjaat = hums. Mukrund = pollen. Baasun = fragrance. Maat = fully absorbed. Kumul = lotus. Bundhaavut = gets trapped. **Chaatrik** = waterbird, the bird which drinks only the first rain drop **(See Chhunt 3, verse 3).** Piyaas = thirst. Ghun Boond = drop from the clouds. Buchittar(i) = strange. Ul = Ul(i) = intoxicating (causing blissfulness) liquid (Waheguru's Naam). Binsut = get destroyed. Taap = discomforts. Ut(i) Ghunaa = immense. Chutur(u) = intelligent. Soojaan(u) = know-all; wise. Bhunaa = utter; sing. Geh(i) = hold. Bhooja = arm. Deisht(i) Dhaarut = casting kind sight. Jumpaiy = recites. Putit Paavun = purifier of the immoral. Suntaap = suffering. 3.

MEANING: The bumblebee hums on the lotus flower, and loves the sweet smell of the pollen so much so that it gets fully absorbed in the smell, completely forgetting that the pollen is sticky, and it would be trapped in the petals. Similarly, the waterbird is thirsty of, and loves

the first rain drop so much that he always thinks about it, and begs the clouds to cause rain. The man should also love the intoxicating Waheguru's Naam (like the fish loves water and the rainbird loves the first rain drop) to have all his discomforts eradicated. When a man gets connected with Waheguru because of his immense love for Him, all his discomforts and his suffering get eradicated. Waheguru is so attractive, so intelligent, and so wise, that I do not have the tongue to sing His virtues. Please hold me by the arm, and grant me Your Naam, oh Waheguru; Your kind sight eradicates all the sins. I recite the Naam of Waheguru which purifies the immoral, and seeing whom, all sufferings are killed, oh Nanak. 3.

------ Chitvoun chit Nath, chitvoun chit Nath, hey rukh(i) layvhou shern(i) anaath, hey mil(u) chaao chaayilay praan. Soondar tun dhiyan, soondar tun dhiyan, hey mun loobudh Gopal Giyan, hey jaachuk jun raakhut maan. Prubh maan poorurn, dookh bideerun, sugul ichh poojuntiya. Hur(i) kuntth laagay, din soobhaagay, mil(i) Nah sayj sohuntiya. Prubh drisht(i) dhaari, milay mooraari, sugul kulmul bhuyyay haan. Binvunt(i) Nanak mayri aas poorun, milay SriDhur goon nidhaan. 4.1.14.35.

Word Meaning: Chitvoun = think of. Chit = mind. Nath = Lord; God. Shern = in Your shelter. Anaath = orphan; support less. Chaayilay = full of zest. Loobudh = greedy. Giyan = Divine Knowledge (making a connection with God). Jaachuk = beggar. Maan Poorun = bestows honour. Bideerun = destroyer. Kuntth Laagay = hugs. Nah = Nath; Lord. Sayj = bed (of heart). Sohuntiya = looks pretty. Moorari = God. Kulmul = sins. Haan = go in loss; are destroyed. Sri-Dhur = Waheguru. 4.

MEANING: I think of the Lord in my mind, and pray to Him: Please, keep me, the shelter-less, in Your shelter; please, connect me with You as my soul feels zestful on meeting with You. Your beautiful Feet are the focus of my mind, and my mind is full of greed for Your Divine Knowledge (to get connected with You); I am a beggar at Your Door, please save my honour (fulfil my wish), oh Lord. Waheguru saves your honour (against the attacks of Maya), is the destroyer of all suffering, and fulfills all your wishes. That day is lucky for a devotee when Waheguru hugs him, and the bed of his heart becomes very attractive (comforting) when he gets connected with Him. When Waheguru casts His kind sight on a devotee, the latter gets connected with Him (Waheguru), and all the sins of the devotee are destroyed. All my wishes were fulfilled when the treasure of all virtues, Waheguru, connected me with Him, submits Nanak respectfully. 4. 1.14.35.

ਰਾਗੁ ਆਸਾ ਵਾਰ ਮਹਲਾ 1

RAAG ASSA , VAAR, MEHLA 1

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ek Onkar Sat(i) Naam, Kerta, Purakh(u), Nirbhuou, Nirvair(u), Akal Moorut(i) Ajooni Saibhunn(g) Gur Persad(i).

MEANING: There is only one Supreme Being whose existence is (Laws are) eternal. He is the creator and is omnipresent (living power). He is fearless (because He has no superior and is above all natural laws). (**See Sloak 1 after Paurri 3**). He bears no enmity (because He has no rival) for anyone (and is perfectly just). Time has no effect on His Persona, and He never takes any life form. He is self-illuminated and can be realized only with the grace of the Guru (Guru is a manifestation of Waheguru).

ਆਸਾ ਮਹਲਾ 1॥ ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ ਸਲੋਕ ਭੀ ਮਹਲੇ ਪਹਿਲੇ ਕੇ ਲਿਖੇ॥
ਟੁੰਡੇ ਅਸਰਾਜੈ ਕੀ ਧੁਨੀ॥

Assa Mehla 1: Vaar Sloakaan Naal(i), sloak bhee Mehlay Pehlay kay Likhay.
Toonday Asraajay kee dhooni.

NOTE: A Vaar is a type of lyric which used to be sung by bards on stages to narrate some story of bravery (or a short epic) to inspire people. Vaars did inspire people. So, Guru Nanak Sahib thought of vaars as a medium for singing the praise of Waheguru and used them for this sole purpose. He wrote three Vaars, one each in Raag Maajh, Raag Assa, and Raag Mulhaar. The other Gurus also wrote vaars in praise of Waheguru. There are 22 Vaars in Guru Granth Sahib as follows.

Guru Nanak Sahib = 3
Guru Amar Dass Ji = 4
Guru Ram Dass Ji = 8
Guru Arjun Dev Ji = 6
Satta and Bulvund = 1

Total = 22

The Vaars were written in verses, called paurris, and were intended to have some sloaks with them, but the sloaks were not necessarily written at the same time as the vaars. The appropriate sloaks were selected by Guru Arjun Sahib later to match the paurris (have similar meanings). Guru Arjun Sahib advised that, wherever possible, the vaars be sung to the tunes of popular folk vaars so that people can memorize them easily and sing Waheguru's praise. Assa Dee Vaar is advised to be sung on the tune of the vaar about **"Toonda Asraaj".** "Toonda or Tunda" means a person with severed hand(s). Asraaj was a handsome young son of an aged rajah who married a young and beautiful girl. The new wife of the rajah was attracted to Asraaj who did not approve the new queen's advances. When Asraaj told the new queen in no uncertain terms that he would not yield to her immoral advances, the queen complained to the Rajah, blaming Asraaj of sexual assault. The Rajah became so furious that he did not listen to any appeal of Asraaj, and ordered that his hands be severed and later be killed. However, the executioner believed Asraaj's story and did not kill him. He did sever his hands and threw him in an open well in a deserted place. By Providence, a passerby heard cries from the well and pulled Asraaj out. Asraaj healed completely and was made the rajah of a neighbouring state. The bards began to sing vaars about him.

Assa Dee Vaar, which has 24 paurris (verses) and 59 sloaks, is a very popular composition of Guru Nanak Sahib, and is recited in every Gurdwara early in the morning as a regular feature. In addition to Waheguru's praise on many fronts written in a mesmerizing language, the Vaar also attacks the common misbeliefs and superstitions prevalent at the time, and enlightens the masses, showing them the true path of life. It also illuminates the role of the Guru in our spiritual life.

ਸਲੋਕੁ ਮਹਲਾ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਦਿਉਹਾੜੀ ਸਦ ਵਾਰ॥ ਜਿਨਿ ਮਾਣਸ ਤੇ ਦੇਵਤੇ ਕੀਏ ਕਰਤ ਨ ਲਾਗੀ ਵਾਰ॥ 1॥

Sloak(u) Mehla1: Bulihaari Gur aapnay, diyohaarri sud vaar. Jin(i) maanus tay dayvtay keeyay, kert na laagi vaar. 1.

Word Meaning: Bulihaari = offer to sacrifice life. Diyohaarri = day. Sud = hundreds. Maanus = human being. Kert = in doing so. No Vaar = No time. 1.

MEANING: I would love to sacrifice my life (be His slave) hundreds of times a day for my Guru, who transforms humans into gods (holy men) and takes no time to do so. 1.

(ਅੰਗ 463)॥ ਮਹਲਾ 2॥ ਜੇ ਸਉ ਚੰਦਾ ਉਗਵਹਿ ਸੂਰਜ ਚੜਹਿ ਹਜਾਰ॥ ਏਤੇ ਚਾਨਣ ਹੋਦਿਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰ॥ 2॥

(PAGE 463): **Mehla 2:** Jay suou chunda oogveh(i), sooruj churreh(i) hajaar. Aitay chaanun hoandiyaan, Gur bin(u) ghor undhaar. 2.

Word Meaning: Suou = hundred. Chunda = moon. Oogveh(i) = grow; rise. Chaanun = brightness; light. Ghor = immense. Undhaar = darkness. 2.

MEANING: If there were hundreds of moons and thousands of suns in the sky to give off light, there would still be deep darkness (in the minds of the people) without the Guru.2.

ਮ:1॥ ਨਾਨਕ ਗੁਰੂ ਨ ਚੇਤਨ੍ਹੀ ਮਨਿ ਆਪਣੈ ਸੁਚੇਤ॥ ਛੂਟੇ ਤਿਲ ਬੂਆੜ ਜਿਉ ਸੁੰਞੇ ਅੰਦਰਿ ਖੇਤ॥ ਖੇਤੈ ਅੰਦਰਿ ਛੁਟਿਆ ਕਹੁ ਨਾਨਕ ਸਉ ਨਾਹ॥ ਫਲੀਅਹਿ ਫੁਲੀਅਹਿ ਬਪੁੜੇ ਭੀ ਤਨ ਵਿਚਿ ਸੁਆਹ॥3॥

M:1: Nanak Guru na chaytni, mun(i) aapnaiy soochayt. Chhootay til booaarr jiyoun soonjay undar(i) khayt. Khaytaiy undar(i) chhoottiyaan kuhou Nanak suou naah. Fuliyeh(i) fooliyeh(i) buppurray, bhee tun vich(i) sooaah. 3.

Word Meaning: Chaytni = think of; remember. Soochayt = alert; wise. Chhootay = are left behind. Til Booaarr = a sesame plant which has only ash in its pods and no sesame seed, as if it were burned (rotten). Soonjaiy = deserted. Khayt = field. Naah = master; owner. Fuliyeh(i) Fooliyeh(i) = flourish. Bupurray = poor; helpless. 3.

MEANING: Some of the people think themselves to be very clever (in the realm of Maya), but never think of Waheguru, oh Nanak. They are left ignored by Waheguru like a rotten sesame plant, which is ignored (not harvested) by the owner, and is left behind in the deserted field. Left behind in the deserted field, the rotten sesame plant may have many owners who could use it for different purposes (for example as fuel or as a sweeper), but it will have no real owner for the purpose it was cultivated for. Similarly, the Maya-engrossed individual will have no owner (Guru) who could lead him to union with Waheguru which is the real objective of human life. Like the rotten sesame plant, such individuals may flourish in the world of Maya, but will have only ash (ignoble qualities) in their bodies (minds). 3.

ਪਉੜੀ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓ ਆਪ੍ਹੀਨੈ ਰਚਿਓ ਨਾਉ॥ ਦੁਯੀ ਕੁਦਰਤਿ ਸਾਜੀਐ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥ ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਤੂੰ ਤੁਸਿ ਦੇਵਹਿ ਕਰਹਿ ਪਸਾਉ॥ ਤੂੰ ਜਾਣੋਈ ਸਭਸੈ ਦੇ ਲੈਸਹਿ ਜਿੰਦੁ ਕਵਾਉ॥ ਕਰਿ ਆਸਣੁ ਡਿਠੋ ਚਾਉ॥ 1॥

Paurri: Aapinaiy Aap(u) saajiyo, Aapinaiy ruchiyo Naaoun. Dooyee koodrut(i) saajiyaiy, kur(i) aasun(u) dittho chaaou. Daata, Kerta Aap(i) Tu, toos(i) dayveh(i) kureh(i) pusaaou. Toon jaanoyee subhsaiy, day laiyseh(i) jind(u) kuvaaou. Kur(i) aasun(u dittho chaaou. 1.

Word Meaning: Saajiyo = Ruchiyo = created. Naaoun = Laws. Dooyee = the other; second. Koodrut(i) = nature. Toos(i) = pleasingly. Pusaao = spreading; giving. Jaanoyee = know-all; omniscient. Kuvaaou = word; Huqam. Aasun(u) = place to sit (to manage); throne. Chaaou = with zest. 1.

MEANING: Waheguru created Himself, and also the Laws to govern the universe. Next, He created the nature (the visible world), and now sitting on His throne, He is watching it with zest. He is the Creator and the Provider, and because of His kind nature, He gives His gifts pleasingly to the living beings, and keeps giving them (never stops giving them) He knows everything about His creation, and takes away life of living beings after giving it to them with His Huqam. He is watching his creation with zest from His throne. 1.

ਸਲੋਕੁ ਮ:1॥ ਸਚੇ ਤੇਰੇ ਖੰਡ ਸਚੇ ਬ੍ਰਹਮੰਡ॥ ਸਚੇ ਤੇਰੇ ਲੋਅ ਸਚੇ ਆਕਾਰ॥ ਸਚੇ ਤੇਰੇ ਕਰਣੇ ਸਰਬ ਬੀਚਾਰ॥ ਸਚਾ ਤੇਰਾ ਅਮਰ ਸਚਾ ਦੀਬਾਣੁ॥ ਸਚਾ ਤੇਰਾ ਹੁਕਮ ਸਚਾ ਫੁਰਮਾਣੁ॥ ਸਚਾ ਤੇਰਾ ਕਰਮ ਸਚਾ

ਨੀਸਾਣੁ॥ ਸਚੇ ਤੁਧੁ ਆਖਹਿ ਲਖ ਕਰੋੜਿ॥ ਸਚੈ ਸਭਿ ਤਾਣਿ ਸਚੈ ਸਭਿ ਜੋਰਿ॥ ਸਚੀ ਤੇਰੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ॥ ਸਚੀ ਤੇਰੀ ਕੁਦਰਤਿ ਸਚੇ ਪਾਤਿਸਾਹ॥ ਨਾਨਕ ਸਚੁ ਧਿਆਇਨਿ ਸਚੁ॥ ਜੋ ਮਰਿ ਜੰਮੇ ਸੁ ਕਚੁ ਨਿਕਚੁ॥ 1॥

Slaok M:1: Suchay Tayray khund, Sachay brahmund. Suchay Tayray loe, suchay aakaar. Sachay Tayray kernay, serb beechaar. Sacha Tayra Amar, Sacha Deebaan(u). Sacha Tayra Huqam, Sacha Tayra Phoormaan(u). Sacha Tayra kerm, sacha neeshaan(u). Sachay Toodh(u) aakheh(i) lukh kroarr(i). Sachaiy subh(i) taan(i), sachaiy subh(i) joar(i). Sachi Tayri sift(i), sachi salaah. Sachi Tayri koodrut(i) Sachay Patshah. Nanak Sach(u) dhiyaayin(i) Sach(u). Jo mur(i) jummay, su kuch(u) nikuch(u).

Word Meaning: Sachay = for real; everlasting. Khund = Parts of the universe; planets. Brahmund = universe. Loe = worlds. Aakaar = heavenly bodies. Kernay = creations. Amar = Huqam; Will. Deebaan(u) = Court; justice. Foormaan = Order; Will. Kerm = benevolence; largesse. Neeshaan = identity; stamp of approval. Taan(i) = strengths. Joar(i) = forces. Salaah = Sift(i) = praise. Sach(u) = immortal. Kuch(u) Nikuch(u) = absolutely weak (vey low) in noble qualities; will take rebirths.

MEANING: (Contrary to the belief of some people that the world is not real and is only a dream), Your planets and Your universe are all real, oh Waheguru. All Your worlds and all heavenly bodies are for real. Your Reign and Your Court (Justice) are everlasting, and so are Your Huqam (Laws) and Your Command. Your benevolence and Your stamp of approval (of individuals) are also eternal. Millions of people describe You (Your Virtues such as Your gifts, and strengths, etc.) as being everlasting, oh, the eternal Waheguru. Your praise is everlasting (it surely connects the devotee with You). Your (system of) creation is also everlasting. Those who worship the eternal Waheguru also become immortal by merging into Him, but those who take births and keep dying have no noble qualities (no significant spirituality) and will keep taking births and dying, oh Nanak. 1.

ਮ:1॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਵਡਾ ਨਾਉ॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਸਚੁ ਨਿਆਉ॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਨਿਹਚਲ ਥਾਉ॥ ਵਡੀ ਵਡਿਆਈ ਜਾਣੈ ਆਲਾਉ॥ ਵਡੀ ਵਡਿਆਈ ਬੂਝੈ ਸਭਿ ਭਾਉ॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਪੁਛਿ ਨ ਦਾਤਿ॥ ਵਡੀ ਵਡਿਆਈ ਜਾ ਆਪੇ ਆਪਿ॥ ਨਾਨਕ ਕਾਰ ਨ ਕਥਨੀ ਜਾਇ॥ ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਇ॥ 2॥

M:1: Vuddi vudiyaayee, jaa vudda Naaoun. Vuddi vudiyaayee, jaa Sach(u) Niyaayoun. Vuddi vudiyaayee, jaa nihchul thaaoun. Vuddi viduyaayee, jaanaiy aalaaou. Vuddi vudiyaayee boojhaiy subh(i) bhaaou. Vuddi vudiyaayee, pooch(i) na daat(i). Vuddi vudiyaayee, ja Aapay Aap(i). Nanak kaar na kuthnee jaayay. Keeta kerna serb rujaayay. 2.

Word Meaning: Vudiyaayee = greatness; magnificence. Vuddi = transcends. Naaoun = Laws; nature. Niyaayoun = justice. Nihchul = permanent. Aalaaou = requests of the living beings. Boojhaiy = knows. Bhaaou = love; feelings. Daat(i) = largesse. Kaar = tasks. Kuthnee = describe. Rujaayay = Will.

MEANING: Waheguru's magnificence is great because His system of laws is great (looking after His creation well, delivering full justice, and keeping the universe in order). His magnificence is great because He delivers full justice, and because His throne is eternal (He will be the only Supreme Being ever). His magnificence is great because He knows the feelings and the needs of His creation without them (the living beings) saying anything. His magnificence is great, because He grants His gifts without being asked. His magnificence is great because He is the sovereign (and has no rival or superior). His deeds cannot be described, and whatever is happening in the universe, happens by His own Will, oh Nanak.2.

ਮਹਲਾ 2॥ ਇਹੁ ਜਗੁ ਸਚੈ ਕੀ ਹੈ ਕੋਠੜੀ ਸਚੇ ਕਾ ਵਿਚਿ ਵਾਸੁ॥ ਇਕਨ੍ਹਾ ਹੁਕਮਿ ਸਮਾਇ ਲਏ ਇਕਨ੍ਹਾ ਹੁਕਮੇ ਕਰੇ ਵਿਣਾਸੁ॥ ਇਕਨ੍ਹਾ ਭਾਣੈ ਕਢਿ ਲਏ ਇਕਨ੍ਹਾ ਮਾਇਆ ਵਿਚਿ ਨਿਵਾਸੁ॥ ਏਵ ਭੀ ਆਖਿ ਨ ਜਾਪਈ ਜਿ ਕਿਸੈ ਆਣੈ ਰਾਸਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ॥ 3॥

Mehla 2: Eh(u) jug(u) Sachaiy kee haiy kotthrri, Sachay ka vich(i) vaas(u). Ikknah Huqam(i) smaayay luyyay, ikknah Huqamay kuray vinaas(u). Ikknah bhaanaiy kuddh(i) luyyay. Ikknah Maya vich(i) nivaas(u). Aiyv bhee aakh(i) na jaapuyyee, j(i) kisaiy aanaiy raas(i). Nanak Gurmukh(i) jaaniyaiy, ja kuou Aap(i) kuray pergaas(u). 3.

Word Meaning: Kotthrri = a small room to dwell. Vaas(u) = dwelling. Ikknah = some. Smaayay = absorbs (in Him). Vinaas(u) = destruction. Bhaanaiy = with His Will. Kuddh(i) Luyyay = pulls out. Nivaas(u) = live in; deeply engrossed. Raas(i) = suits the needs; serves the purpose. Gurmukh(i) = devotee. Pergaas(u) = enlightenment. 3.

MEANING: This world is the dwelling of Waheguru, and He resides in it. He absorbs some of the human beings in Himself (connects them with Him) while He destroys the spirituality (noble qualities) of others (by keeping them engrossed in Maya) by His Huqam (judgment). He pulls some out of their deep involvement in Maya while keeping the others engrossed. However, it cannot be predicted which situation will suit an individual (meet his objective) (for example, it is possible for a very rich person to spend his wealth on noble causes to serve humanity). Only that lucky individual can be considered a real devotee, who is enlightened by Waheguru Himself, oh Nanak. 3.

ਪਉੜੀ॥ ਨਾਨਕ ਜੀਅ ਉਪਾਇ ਕੈ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ ਓਥੈ ਸਚੇ ਹੀ ਸਚਿ ਨਿਬੜੈ ਚੁਣਿ ਵਖ ਕਢੇ ਜਜਮਾਲਿਆ॥ ਥਾਉ ਨ ਪਾਇਨਿ ਕੂੜਿਆਰ ਮੁਹ ਕਾਲੈ ਦੋਜਕਿ ਚਾਲਿਆ॥ ਤੇਰੈ ਨਾਇ ਰਤੇ ਸੇ ਜਿਣਿ ਗਏ ਹਾਰਿ ਗਏ ਸਿ ਠਗਣ ਵਾਲਿਆ॥ ਲਿਖਿ ਨਾਵੈ ਧਰਮੁ ਬਹਾਲਿਆ॥ 2॥

Paurri: Nanak jea oopaayay kaiy, likh(i) naavaiy Dherm(u) buhaaliya. Oathaiy sachay hee such(i) nibrraiy, choon(i) vukh kuddhay jujmaaliya. Thaaoun na paayin koorriaar mooh kaalaiy dojuk(i) chaaliya. Tayraiy Naayay ruttay say jin(i) guyyay, haar(i) guyyay s(i) tthuggun vaaliya. Likh(i) naavaiy Dherm(u) buhaaliya. 2.

Word Meaning: Oppaayay kaiy = having created. Likh(i) Naavaiy = to record accounts of deeds. Dherm(u) = (mythical) Angel of justice. Nibbrraiy = final decision. Choon(i) Vukh Kuddhay = sorts out. Jujmaaliya = (mentally) sick (sinners). Koorriyaar = dealers in falsehood (deceitful). Dojuk(i) = hell. Ruttay = imbued. Jin(i) guyyay = winners (in the game of life). Tthuggun Vaalay = deceitful.

MEANING: After creating the living beings, Waheguru appointed the Angel of justice to record the accounts of deeds performed by them, oh Nanak. There (in Waheguru's Court), the decisions are based purely on truth; the sinners are sorted out and separated. The dealers of falsehood (fraudulent) find no room there, and are sent to hell with their faces blackened (disgraced). The devotees, who are imbued in Your Naam, win the battle of life (achieve the objective of union with You) while the deceitful lose the game of life (and are sent to be reborn), oh Waheguru. Waheguru has appointed the Angel of Justice to record the accounts of deeds, oh Nanak. 2.

ਸਲੋਕ ਮ:1॥ ਵਿਸਮਾਦੁ ਨਾਦ ਵਿਸਮਾਦੁ ਵੇਦ॥ ਵਿਸਮਾਦੁ ਜੀਅ ਵਿਸਮਾਦੁ ਭੇਦ॥ ਵਿਸਮਾਦੁ ਰੂਪ ਵਿਸਮਾਦੁ ਰੰਗ॥ ਵਿਸਮਾਦ ਨਾਗੇ ਫਿਰਹਿ ਜੰਤ॥

(ਅੰਗ 464)॥ ਵਿਸਮਾਦੁ ਪਉਣੁ ਵਿਸਮਾਦੁ ਪਾਣੀ॥ ਵਿਸਮਾਦੁ ਅਗਨੀ ਖੇਡਹਿ ਵਿਡਾਣੀ॥ ਵਿਸਮਾਦੁ ਧਰਤੀ ਵਿਸਮਾਦੁ ਖਾਣੀ॥ ਵਿਸਮਾਦੁ ਸਾਦਿ ਲਗਹਿ ਪਰਾਣੀ॥ ਵਿਸਮਾਦੁ ਸੰਜੋਗੁ ਵਿਸਮਾਦੁ

ਵਿਜੋਗੁ॥ ਵਿਸਮਾਦੁ ਭੁਖ ਵਿਸਮਾਦੁ ਭੋਗੁ॥ ਵਿਸਮਾਦੁ ਸਿਫਤਿ ਵਿਸਮਾਦੁ ਸਾਲਾਹ॥ ਵਿਸਮਾਦੁ ਉਝੜ ਵਿਸਮਾਦੁ ਰਾਹ॥ ਵਿਸਮਾਦੁ ਨੇੜੇ ਵਿਸਮਾਦੁ ਦੂਰਿ॥ ਵਿਸਮਾਦੁ ਦੇਖੈ ਹਾਜਰਾ ਹਜੂਰਿ॥ ਵੇਖਿ ਵਿਡਾਣੁ ਰਹਿਆ ਵਿਸਮਾਦੁ॥ ਨਾਨਕ ਬੁਝਣੁ ਪੂਰੈ ਭਾਗਿ॥ 1॥

Sloak M:1: Vismaad(u) naad, vismaad(u) Vayd. Vismaad(u) jea, vismaad(u) bhayd. Vismaad(d) roop, vismaad(u) rung. Vismaad(u) naangay phireh(i) junt.

(PAGE 464): Vismaad(u) paun(u), vismaad(u) paani. Vismaad(u) ugnee khaydeh(i) vidaani. Vismaad(u) dherti, vismaad(u) khaani. Vismaad(u) saad(i) lugeh(i) praani. Vismaad(u) sunjoag(u), vismaad(u) vijoag(u). Vismaad(u) bhookh, vismaad(u) bhoag(u). Vismaad(u) sift(i), vismaad(u) salaah. Vismaad(u) oojhurr, vismaad(u) raah. Vismaad(u) nayrray, vismaad(u) door(i). Vismaad(u) daykhaiy haajra, hujoor(i). Vaykh(i) vidaan(u) ruhhiya vismaad(u). Nanak boojhun(u) pooraiy bhaag(i). 1.

Word Meaning: Vismaad(u) = mesmerizing. Naad = music. Vayd = the Vedas; knowledge. Bhayd = differences. Roop = forms. Rung = colours. Khadeh(i) = displays its different effects and forms. Vidaani = amazing. Khaani = sources of reproduction. Saad = tastes. Sunjoag(u) = union. Vijoag = separation. Bhoag = enjoying food. Sift(i) = Salaah = praise. Oojhurr = wilderness; lost from the right path. Raah = the clear (right) path. Haajra Hujoor(i) = present close by. Vidaan(u) = amazing feats. 1.

NOTE: Guru Nanak Sahib sees Waheguru everywhere and in everything, and is mesmerized by the ways He presents (shows) Himself in nature. Everything in nature mesmerizes Guru Sahib. But one has to have a high spiritual level to appreciate this holy Shabad.

MEANING: I am mesmerized by the many different varieties of sounds produced by living and nonliving things, as well as by those of music. The Vedas and the other sources of knowledge are also mesmerizing. I also get mesmerized by the variety of living beings and by the differences among them in terms of their forms and colours. It is also mesmerizing to note how the animals survive (in extreme weather conditions) without any protection from clothes. The importance of air and water, and their easy availability, is also mesmerizing. The way fire (energy) displays its power in different forms (appearing as lightning, dispelling cold, changing landscapes around volcanoes, and even under the surface of water in oceans, and so on), and how it can also be highly destructive, is mesmerizing. It is amazing to see the earth as the source of infinite things, and the different ways in which living beings reproduce. How the living beings, especially humans, enjoy so many different tastes with the same tongue is mesmerizing. The effects of union and separation are mesmerizing. I am mesmerized by the system of appetite (some animals can go without food for days or even for months, while some others keep eating), and by the different ways living beings are fed. The different ways to sing Waheguru's praise are also mesmerizing. It is also mesmerizing to see how, living in the same world, different men follow different paths – some the path of righteousness, while others are completely misled. It is also mesmerizing to note that some people find Waheguru far away, while others find Him very close. I am completely mesmerized to see amazing things in nature. But only some very lucky people attain this spiritual state to experience such mesmerization (to appreciate Waheguru's nature), oh Nanak. 1.

ਮਹਲਾ 1॥ ਕੁਦਰਤਿ ਦਿਸੈ ਕੁਦਰਤਿ ਸੁਣੀਐ ਕੁਦਰਤਿ ਭਉ ਸੁਖ ਸਾਰੁ॥ ਕੁਦਰਤਿ ਪਾਤਾਲੀ ਆਕਾਸੀ ਕੁਦਰਤਿ ਸਰਬ ਆਕਾਰੁ॥ ਕੁਦਰਤਿ ਵੇਦ ਪੁਰਾਣ ਕਤੇਬਾ ਕੁਦਰਤਿ ਸਰਬ ਵੀਚਾਰੁ॥ ਕੁਦਰਤਿ ਖਾਣਾ ਪੀਣਾ ਪੈਨ੍ਹਣੁ ਕੁਦਰਤਿ ਸਰਬ ਪਿਆਰੁ॥ ਕੁਦਰਤਿ ਜਾਤੀ ਜਿਨਸੀ ਰੰਗੀ ਕੁਦਰਤਿ ਜੀਅ ਜਹਾਨ॥ ਕੁਦਰਤਿ ਨੇਕੀਆ ਕੁਦਰਤਿ ਬਦੀਆ ਕੁਦਰਤਿ ਮਾਨ ਅਭਿਮਾਨੁ॥ ਕੁਦਰਤਿ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਕੁਦਰਤਿ ਧਰਤੀ

ਖਾਕੁ॥ ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂੰ ਕਾਦਿਰੁ ਕਰਤਾ ਪਾਕੀ ਨਾਈ ਪਾਕੁ॥ ਨਾਨਕ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ ਵਰਤੈ ਤਾਕੋ ਤਾਕ॥ 2॥

Mehla 1: Koodrut(i) disaiy, koodrut(i) sooniyaiy, koodrut(i) bhuou sookh saar(u)). Koodrut(i) pataaleen aakaasheen, koodrut(i) serb aakaar(u). Koodrut(i) Vayd, Puran Kutaybaan, koodrut(i) serb veechaar(u). Koodrut khaana, peena, pehnun, koodrut(i) serb piyaar(u). Koodrut(i) jaateen, jinseen, rungeen, koodrut(i) jea juhaan. Koodrut(i) naykiyaan, koodrut(i) budiyaan, koodrut(i) maan, abhimaan(u). Koodrut(i) paun(u) paani, baiysuntar(u), koodrut(i) dherti khaak(u). Subh Tayri koodrut(i), Toon Qadir(u) Kerta, paaki Naayee paak(u). Nanak Huqamaiy undar(i) vaykhaiy, vertaiy taako taak.2.

Word Meaning: Koodrut(i) = nature; Waheguru's presence; His Laws. Bhuou = (respectful) fear; obeying His Will. Saar(u) = supreme. Pataaleen = in the underworlds. Aakaar = universe. Kutaybaan = the religious books of the West (Quran, Bible, Torah etc.). Jinseen = different kinds. Naykiyaan = noble deeds. Budiyaan = ignoble deeds. Abimaan(u) = disrespect; insult. Baiysuntar(u) = fire. Khaak(u) = dust. Qadir(u) = designer. Kerta = creator. Paaki = holy; pious. Nayee = praise; greatness. Taako Taak = alone; solely. 2.

MEANING: Waheguru is visible and can be heard through His nature (in which He is present). Living in His respectful fear (obeying His Will) is a source of supreme comfort. He is present in nature everywhere - in the underworlds, in the skies, and in the whole universe. Waheguru's nature is discussed in the Vedas, in the Puranas, in the religious books of the Western world, and in discussions. All the processes of eating, drinking, and wearing (what we can eat, drink, and wear) as well as the natural feeling of love, are all governed by natural laws. Waheguru's nature shows in different forms of life on earth (in different kinds, and in different colours). Nature is also reflected in noble and ignoble deeds, and in respect or disrespect of the man. Nature also shows itself in the air, in water, in fire and in the dust of the earth (they are all regulated by natural laws). It is all Your nature, and You are its designer and the creator, oh Waheguru. Your magnificence lies in Your piousness and in Your purity. Waheguru looks after His creation using His laws, and He solely governs the universe, oh Nanak.

ਪਉੜੀ॥ ਆਪ੍ਹੀਨੈ ਭੋਗ ਭੋਗਿ ਕੈ ਹੋਇ ਭਸਮੜ ਭਉਰੁ ਸਿਧਾਇਆ॥ ਵਡਾ ਹੋਆ ਦੁਨੀਦਾਰੁ ਗਲਿ ਸੰਗਲ ਘਤਿ ਚਲਾਇਆ॥ ਅਗੈ ਕਰਣੀ ਕੀਰਤਿ ਵਾਚੀਐ ਬਹਿ ਲੇਖਾ ਕਰਿ ਸਮਝਾਇਆ॥ ਥਾਉ ਨ ਹੋਈ ਪਉਦੀਈ ਹੁਣਿ ਸੁਣੀਐ ਕਿਆ ਰੂਆਇਆ॥ ਮਨਿ ਅੰਧੈ ਜਨਮੁ ਗਵਾਇਆ॥ 3॥

Paurri: Aapinaiy bhog bhog(i) kaiy, hoyay bhusmurr, bhaur sidhaaya. Vudda hoa doonidaar(u), gul(i) sungul ghut(i) chulaaya. Uggaiy kerni keerut(i) vaachiyaiy, beh(i) laykha kur(i) sumjhaaya. Thaaoun na hoyee puoudeeyee, hoon(i) sooniyaiy kiya roovaaya. Mun(i) undhaiy junum(u) guvaaya. 3.

Word Meaning: Bhoag = (enjoyment of) worldly materials. Bhusmurr = pile of ash. Bhaur = soul. Sidhaaya = went away. Vudda Hoa = beyond old age (died). [Until about 1980s, the use of the word "death" was avoided as far as possible. Even when a lamp was to be put out, the elderly women used to say "lamp vudda kur(i) diyou"]. Doonidaar = family man. Sungul = chain. Ghut(i) = by putting. Chulaaya = taken away. Uggaiy = in the next world (Waheguru's Court). Kerni Keerut(i) = deeds performed. Vaachiyaiy = reviewed. Laykha = account. Thaaoun = room. Puoudeeyee = being hit with shoes; taking punishment. Roovaaya = cries. 3.

MEANING: Having enjoyed the worldly materials that were destined to be in his life (fate), the soul of the man leaves his body, which turns into dust. After the death of the family man (who stayed engrossed in Maya), the agents of the Angel of death put chains around his neck, and take him away to produce him before Waheguru. The accounts of his deeds are

reviewed there, and explained to him. He does not find any room (to hide) when he is given the punishment he deserves due to his ignoble deeds, and there is nobody to listen to his cries. The blind man wastes away his precious human life.

ਸਲੋਕ ਮ:1॥ ਭੈ ਵਿਚਿ ਪਵਨੁ ਵਹੈ ਸਦਵਾਉ॥ ਭੈ ਵਿਚਿ ਚਲਹਿ ਲਖ ਦਰੀਆਉ॥ ਭੈ ਵਿਚਿ ਅਗਨਿ ਕਢੈ ਵੇਗਾਰਿ॥ ਭੈ ਵਿਚਿ ਧਰਤੀ ਦਬੀ ਭਾਰਿ॥ ਭੈ ਵਿਚਿ ਇੰਦੁ ਫਿਰੈ ਸਿਰ ਭਾਰਿ॥ ਭੈ ਵਿਚਿ ਰਾਜਾ ਧਰਮ ਦੁਆਰੁ॥ ਭੈ ਵਿਚਿ ਸੂਰਜੁ ਭੈ ਵਿਚਿ ਚੰਦੁ॥ ਕੋਹ ਕਰੋੜੀ ਚਲਤ ਨ ਅੰਤੁ॥ ਭੈ ਵਿਚਿ ਸਿਧ ਬੁਧ ਸੁਰਨਾਥ॥ ਭੈ ਵਿਚਿ ਆਡਾਣੇ ਆਕਾਸ॥ ਭੈ ਵਿਚਿ ਜੋਧ ਮਹਾਬਲ ਸੂਰ॥ ਭੈ ਵਿਚਿ ਆਵਹਿ ਜਾਵਹਿ ਪੂਰ॥ ਸਗਲਿਆ ਭਉ ਲਿਖਿਆ ਸਿਰਿ ਲੇਖੁ॥ ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਏਕ॥ 1॥

Sloak M:1: Bhaiy vich(i) puvun(u) vuhaiy sudvaaou. Bhaiy vich(i) chulleh(i) lukh duriyaayo. Bhaiy vich(i) ugun(i) kuddhaiy vaygaar(i). *Bhaiy vich(i) dherti dubbi bhaar(i).* Bhaiy vich(i) Ind(u) phiraiy sir bhaar(i). Bhaiy vich(i) Raja Dherm Dooaar(u). Bhaiy vich(i) sooruj(u), bhaiy vich(i) chund(u). Koh kroarri chulut na unt(u). Bhaiy vich(i) Sidh, Budh Soornaath. Bhaiy vich(i) aadaanaiy akaash. Bhaiy vich(i) jodh muhaa bul soor. Bhaiy vich(i) aaveh(i) jaaveh(i) poor. Sugliyaan bhuou likhiya sir(i) laykh(u). Nanak nirbhuou Nirunkaar Sach(u) Aik. 1.

Word Meaning: Bhaiy = respectful fear; Waheguru's laws. Sudvaaou = always. Duriyaayo = rivers. Vaygaar(i) = service without any reward. Dubbi Bhaar(i) = pressed (constrained) under some weight; **force of gravitation**. Ind(u) = the god of rain; clouds. Sir Bhaar(i) = on its head (upside down) (because the rain falls downwards and not upwards). Raja Dherm = Dherm Raj = the Angel of justice. Koh = a unit of length or distance; (koh = 2.2 km). Soornath = the king of the gods. Aadaanaiy = stretched. Jodh Muha Bul Soor = gallants; valiant (who have conquered their mind and the five demons). Aaveh(i) Jaaveh(i) = are born and die. Poor = large groups of people. 1.

MEANING: The air always moves, and millions of rivers flow according to the laws of nature (Waheguru). The fire performs its duties without any reward as directed by Waheguru's laws, and the earth is suppressed under some weight to keep it in position (in its orbit). (Here, Guru Sahib alludes to the **force of gravitation**; otherwise, what will the term "weight" imply? Similarly, what will the word "constrained " imply other than the force of gravity? He did not want to use the word for gravity directly, because He was not here to teach us science.

The clouds also float upside down (the water drops of rain are at the bottom, and not on the top of the clouds) in the sky in keeping with Waheguru's laws. Even the Angel of Justice (actually there is none) serves at the door of Waheguru (he has no independent portfolio). Even the moon and the sun obey Waheguru's laws when they move millions of kilometres with no end. All the Sidh yogis, the Buddhas, and the king of the gods are governed by Waheguru's laws, and so are the stretched skies. All the gallant and the valiant (those who have conquered their minds) obey Waheguru's Command, and huge groups of people come and go (take births and die) governed by His laws. All the living beings have their fortunes written on their foreheads as per the laws of Waheguru. It is the eternal Waheguru alone which is not subject to any laws, oh Nanak. 1.

ਮਹਲਾ 1॥ ਨਾਨਕ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਹੋਰਿ ਕੇਤੇ ਰਾਮ ਰਵਾਲ॥ ਕੇਤੀਆ ਕੰਨ੍ਹ ਕਹਾਣੀਆ ਕੇਤੇ ਬੇਦ ਬੀਚਾਰ॥ ਕੇਤੇ ਨਚਹਿ ਮੰਗਤੇ ਗਿੜਿ ਮੁੜਿ ਪੂਰਹਿ ਤਾਲ॥ ਬਾਜਾਰੀ ਬਾਜਾਰ ਮਹਿ ਆਇ ਕਢਹਿ ਬਾਜਾਰ॥ ਗਾਵਹਿ ਰਾਜੇ ਰਾਣੀਆ ਬੋਲਹਿ ਆਲ ਪਤਾਲ॥ ਲਖ ਟਕਿਆ ਕੇ ਮੁੰਦੜੇ ਲਖ ਟਕਿਆ ਕੇ ਹਾਰ॥ ਜਿਤੁ ਤਨਿ ਪਾਈਅਹਿ ਨਾਨਕਾ ਸੋ ਤਨ ਹੋਵਹਿ ਛਾਰ॥

(ਅੰਗ 465)॥ ਗਿਆਨੁ ਨ ਗਲੀਈ ਢੂਢੀਐ ਕਥਨਾ ਕਰੜਾ ਸਾਰੁ॥ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਈਐ ਹੋਰ ਹਿਕਮਤਿ ਹੁਕਮੁ ਖੁਆਰੁ॥ 2॥

Mehla 1: Nanak nirbhuou Nirunkaar(u), hoar(i) kaytay Ram ruvaal. Kaytiyaan Kunnh kuhaaniyaan, kaytay Bayd beechaar. Kaytay nuchay mungtay, girr(i) moorr(i) pooreh(i) taal. Bazaari, bazaar meh(i) aayay kudheh(i) bazaar. Gaaveh(i) rajay raaniyaan, boaleh(i) aal putaal. Lukh tukiyaan kay moondrray, lukh tukiyaan kay haar. Jit(u) tun paayiyeh(i) Nanaka, so tun hoveh(i) chhaar.

(PAGE 465): Giyan na gulleen dhoondhiyaiy, kuthnaa kur-rra saar(u). Kerm(i) milaiy ta paayiyaiy, hoar(i) hikmut(i) huqam(u) khooaar(u). 2.

Word Meaning: Nirunkaar(u) = the formless God. Kaytay = many; countless. Ram = god Rama. Ruvaal = dust of feet. Kunnh = Krishna. Kuhaaniyaan = stories. Mungtay = beggars. Girr Moorr(i) = repeatedly. Pooreh Taal = dance steps matching the music. Bazaari = stage performers. Kudheh(i) Bazaar = give performance. Aal pataal = meaningless talk. Tukiyaan (Tuka) = a rupee (or commonly a 1/32 rupee). Moondrray = large earrings. Haar = necklace. Chhaar = ash. Hikmut(i) = cleverness. Huqam = claim as a right. Khooaar(u) = discomfiture. 2.

MEANING: Only Waheguru is fearless (above any laws) while countless individuals like god Rama, are the dust of His feet (are His slaves and obey His Command), oh Nanak. There are many stories associated with Krishna, and many ideas from the Vedas (which all obey Waheguru's Command, meaning one cannot find salvation or connect with God by worshiping them). Countless beggars dance to music in the streets and repeatedly try to match their dancing steps with the music, with the belief that they are pleasing their deity. Similarly, many street performers give performances, play the roles of kings and queens, and talk about meaningless things to earn money and please their deity. All this happens in keeping with the laws of nature. Then, there are some rich people who flaunt their wealth by wearing large earrings and necklaces worth millions of rupees, but they do not realize that the bodies they love to adorn will eventually become dust. One cannot acquire Divine Knowledge (make a connection with Waheguru) simply by talking about Him; it is extremely difficult, like chewing iron, even to describe (what things or deeds please God). It is only by God's benevolence that one can connect with Him; all other means of shrewdness and claims as a right are fruitless and lead to discomfiture. 2.

ਪਉੜੀ॥ ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ ਏਹੁ ਜੀਉ ਬਹੁਤੇ ਜਨਮ ਭਰੰਮਿਆ ਤਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਸਤਿਗੁਰ ਜੇਵਡ ਦਾਤਾ ਕੋ ਨਹੀ ਸਭਿ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਇਆ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ੍ਹੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ ਜਿਨਿ ਸਚੋ ਸਚੁ ਬੁਝਾਇਆ॥ 4॥

Paurri: Nudr(i) kureh(i) jay Aapni, ta nudri Satgur(u) paaya. Eh(u) jeaou buhoutay junum bhermiya, ta Satgur(i) Shabad(u) soonaaya. Satgur jayvud daata ko nuhee, subh(i) sooniyo loak subayaa. Satgur(i) miliyaiy Sach(u) paaya, jinhi vichoun aap(u) guvaaya. Jin(i) Sacho Sach(u) boojhaaya. 2.

Word Meaning: Nudr(i) = kind sight. Jeaou = man. Bhermiya = went through. Jayvud = as great. Aap(u) = selfishness and ego. Guvaaya = lost; got rid of. 4.

MEANING: If Waheguru casts a kind sight on some of His devotees, he gets connected with Satguru. When the man goes through many life forms, Waheguru connects him with Satguru to receive the proper advice. There is no other benefactor as great as Satguru in this world, listen, oh, the people of the world. Satguru explains the Truth and only Truth to His devotees (the path of righteousness and how to connect with Waheguru). Those who get connected with Satguru, and are able to kill their selfishness and their ego with His grace, realize Waheguru. 4.

ਸਲੋਕ ਮ:1॥ ਘੜੀਆ ਸਭੇ ਗੋਪੀਆ ਪਹਰ ਕਨ੍ਹ ਗੋਪਾਲ॥ ਗਹਣੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਚੰਦੁ ਸੂਰਜੁ ਅਵਤਾਰ॥ ਸਗਲੀ ਧਰਤੀ ਮਾਲੁ ਧਨੁ ਵਰਤਣਿ ਸਰਬ ਜੰਜਾਲ॥ ਨਾਨਕ ਮੁਸੈ ਗਿਆਨ ਵਿਹੂਣੀ ਖਾਇ ਗਇਆ ਜਮਕਾਲੁ॥1॥

Sloak M:1: Ghurriyaan subhay gopiyaan, pehr Kunnh Gopal. Gehnay paun(u) paani baiysuntar(u), Chund, Sooruj avtaar. Suglee dherti maal(u) dhun(u), vertun(i) serb junjaal. Nanak moosaiy Giyan vihooni khaayay guyya Jumkaal(u). 1.

Word Meaning: Ghurriyaan = a small unit of time (24 min). Gopiyaan = cowgirls (friends of Sri Krishna). Pehray = a larger unit of time (3 hours). Kunh Gopal = Krishna. Gehnay = ornaments. Baiysuntar(u) = fire. Avtaar = gods. Maal(u) = possessions. Dhun(u) = wealth. Vertun(i) = life style; money for daily needs. Junjaal = bonds of Maya. Moosaiy = is cheated. Vihooni = without; devoid of. Jumkaal(u) = Angel of death. 1.

MEANING: (The acts that the stage-performers perform, giving the people the impression that they are worshipping God, are spiritually totally worthless. They do so to earn money only. The real acts of praise for Waheguru are performed in nature all the time. The stage actors believe in Krishna as God, and play the roles of Krishna and his cowgirl friends on the stage. However, Waheguru is being praised in nature all the time as obeying His Laws is the same thing as praising Him. For example, time, passing in the form of *ghurrees*, and *pehrs*, is obeying Waheguru's Laws, and is akin to the role of the *Gopis*, and Krishna played by the actors. The stage actors wear ornaments while playing their respective roles; in nature, air, water, and fire serve as the ornaments with the moon and the sun as gods (people believe in them as gods), which obey Waheguru's Laws (and thus sing His praise). The stage actors sing praise of Krishna, and collect money from the people (not from Krishna), but in nature, the deity – Waheguru - gives the whole earth (everything that is produced in it, in the form of all possessions and the wealth) to all His living beings for their daily needs, and also binds them with Maya to keep them occupied; and they do not even need to sing His praise for that. Because of the lack of Divine Knowledge, the whole world is being deceived by Maya's attractions, and the Angel of Death is consuming it, oh Nanak. 1.

ਮ:1॥ ਵਾਇਨਿ ਚੇਲੇ ਨਚਨਿ ਗੁਰ॥ ਪੈਰ ਹਲਾਇਨ੍ਹਿ ਫੇਰਨ੍ਹਿ ਸਿਰ॥ ਉਡਿ ਉਡਿ ਰਾਵਾ ਝਾਟੈ ਪਾਇ॥ ਵੇਖੈ ਲੋਕ ਹਸੈ ਘਰਿ ਜਾਇ॥ ਰੋਟੀਆ ਕਾਰਣਿ ਪੂਰਹਿ ਤਾਲ॥ ਆਪੁ ਪਿਛਾੜਹਿ ਧਰਤੀ ਨਾਲਿ॥ ਗਾਵਨਿ ਗੋਪੀਆ ਗਾਵਨਿ ਕਾਨ॥ ਗਾਵਨਿ ਸੀਤਾ ਰਾਜੇ ਰਾਮ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਚੁ ਨਾਮੁ॥ ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥ ਸੇਵਕ ਸੇਵਹਿ ਕਰਮਿ ਚੜਾਉ॥ ਭਿੰਨੀ ਰੈਣਿ ਜਿਨਾ ਮਨਿ ਚਾਉ॥ ਸਿਖੀ ਸਿਖਿਆ ਗੁਰ ਵੀਚਾਰਿ॥ ਨਦਰੀ ਕਰਮਿ ਲਘਾਏ ਪਾਰਿ॥ ਕੋਲੂ ਚਰਖਾ ਚਕੀ ਚਕੁ॥ ਥਲ ਵਾਰੋਲੇ ਬਹੁਤੁ ਅਨੰਤ॥ ਲਾਟੂ ਮਾਧਾਣੀਆ ਅਨਗਾਹ॥ ਪੰਖੀ ਭਉਦੀਆ ਲੈਨਿ ਨ ਸਾਹ॥ ਸੂਐ ਚਾੜਿ ਭਵਾਈਅਹਿ ਜੰਤ॥ ਨਾਨਕ ਭਉਦਿਆ ਗਣਤ ਨ ਅੰਤ॥ ਬੰਧਨ ਬੰਧਿ ਭਵਾਏ ਸੋਇ॥ ਪਇਐ ਕਿਰਤਿ ਨਚੈ ਸਭੁ ਕੋਇ॥ ਨਚਿ ਨਚਿ ਹਸਹਿ ਚਲਹਿ ਸੇ ਰੋਇ॥ ਉਡਿ ਨ ਜਾਈ ਸਿਧ ਨ ਹੋਹਿ॥ ਨਚਣੁ ਕੁਦਣੁ ਮਨ ਕਾ ਚਾਉ॥ ਨਾਨਕ ਜਿਨ੍ਹ ਮਨਿ ਭਉ ਤਿਨ੍ਹਾ ਮਨਿ ਭਾਉ॥ 2॥

M:1: Vaayin(i) chaylay, nuchun(i) gur. Paiyr hulaayin(i) phayrun(i) sir. Ood(i), ood(i) raava jhaataiy paayay. Vaykhaiy loak, husaiy ghur(i) jaayay. Rotiyaan kaarun(i) pooreh(i) taal. Aap pichhaarreh(i) dherti naal(i). Gaavun(i) gopiyaan, gaavun(i) Kahn. Gaavun(i) Sita, Rajay Ram. Nirbhuou Nirunkaar(u), Sach(u) Naam. Ja ka keeya sugul juhaan(u). Sayvuk sayveh(i) kerm(i) churraaou. Bhinni raiyn(i) jinha mun(i) chaaou. Sikhi sikhiya Gur Veechaar(i). Nudri kerm(i) lunghaayay paar(i).

Kohloo, churkha chuckee, chuck(u). Thul vaaroalay, buhout ununt. Laatoo, madhaaniyaan, unn-gaah. Punkhee bhaundiyaan laiyn(i) na saah. Sooyaiy chaarr(i) bhuvaayiyeh(i) junt. Nanak bhaundiyaan gunut na unt. Bundhun bundh(i) bhuvaayay Soyay. Puyyiyaiy kirt(i), nuchaiy subh(u) koyay. Nuch(i), nuch(i) huseh(i) chuleh(i) say royay. Ood(i) na jaayee, sidh

na hohay. Nuchun(u) koodun(u) mun ka chaaou. Nanak jinh mun(i) bhuou, tinha mun(i) bhaaou. 2.

Word Meaning: Vaayin(i) = play musical instruments. Chaylay = disciples; assistants. Gur = leader. Raava = dust. Jhaata = (unruly) hair. Pooreh(i) Taal = dancing steps matching the music. Pichhaarreh(i) = throw against. Kerm(i) = benevolence. Churraaou = high spirits. Bhinni = moist; comforting; blissful. Rain(i) = night (of life). Sikhi = learned. Lunghaayay Paar(i) = ferries across. Kohloo = oil mill. Churkha = spinning wheel. Chuckee = (the stones) of the flour mill. Chuck(u) = potter's wheel. Thul(i) Vaaroalay = whirlwind. Ununt = countless. Laatoo = spinners. Madhaaniyaan = churners. Unn-gaah = crude thrashers to separate grain from the shells (or pods). Punkhee = hand fans. Bhaundiyaan = while spinning. Na Saah = without rest. Sooyay Chaarr(i) = mounted on a pin. Junt = machine; pinwheel. Bundhun Bundh(i) = bonds of life (Maya). Bhuvaayay = takes through many life forms. Soyay = the same (Waheguru). Puyyiyaiy Kirt = predestined to do deeds based on his deeds of previous lives. Ood(i) na jaayee = cannot get free. Sidh = successful. Chaaou = gusto; zest. Bhaaou = love. 2.

MEANING: While giving a performance on the stage (which normally is dusty ground), the self-proclaimed guru (leader of the group) dances while his assistants play the musical instruments. They move their feet and turn their heads. With the movements of their feet, dust rises and covers their heads at which the onlookers laugh and go to their homes. They dance to the tune of the music and throw themselves against the ground to entertain people so as to earn bread and butter. They sing as they perform the roles of the *Gopis*, Krishna, Sita, and Rama. But they do not remember Waheguru which is fearless, formless, has everlasting existence, and is the creator of the whole universe. Those devotees, who serve Him due to His benevolence, are always in high spirits. The night of life of those, who serve Him zestfully becomes very pleasant and blissful. Those, who learn to worship Waheguru by taking the Advice of the Guru, are ferried across the sea of Maya (are salvaged) with Waheguru's kind sight.

The misguided stage performers, who believe that they can please their deity simply by spinning around while dancing, should realize that if God could be pleased simply by spinning, then all the spinning objects like, the oil mills, the spinning wheel, the flour mill, the potter's wheel, countless whirlwinds on the land, the spinners, the churners, and the grain thrashers, would all be God's favourites because they all spin. Not only these, the fans spin without any rest, the pinwheels, and many other countless objects spin. Actually, it is due to God's Will that some people dance and spin as they are destined to do so as a result of their deeds in previous lives, which they committed because of their bonds with Maya. Everybody is dancing in one form or another to enjoy life. They have fun while dancing, but have to cry when leaving this world as they would be taken through many life forms. They cannot free themselves from the bonds of Maya and cannot succeed in achieving their objective of life. Dancing, and jumping around may be fun, but it cannot connect one with Waheguru. Only those truly love Waheguru who have His respectful fear in mind, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਉ ਤੇਰਾ ਨਿਰੰਕਾਰੁ ਹੈ ਨਾਇ ਲਇਐ ਨਰਕਿ ਨ ਜਾਈਐ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਦੇ ਖਾਜੈ ਆਖਿ ਗਵਾਈਐ॥ ਜੇ ਲੋੜਹਿ ਚੰਗਾ ਆਪਣਾ ਕਰਿ ਪੁੰਨਹੁ ਨੀਚੁ ਸਦਾਈਐ॥ ਜੇ ਜਰਵਾਣਾ ਪਰਹਰੈ ਜਰੁ ਵੇਸ ਕਰੇਦੀ ਆਈਐ॥ ਕੋ ਰਹੈ ਨ ਭਰੀਐ ਪਾਈਐ॥ 5॥

Paurri: Naaoun Tayra Nirunkaar(u) haiy, Naayay luyyiyaiyn nerk(i) na jaayiyaiy. Jeeo, pind(u) subh(u) Tis da, day khaajaiy, aakh(i) guvaayiyaiy. Jay lorreh(i) chunga aapna, kur(i) poonnhou neech(u) sudaayiyaiy. Jay jurvaana purhuraiy, jur(u) vays kuranyndi aayiyaiy. Ko ruhhay na bhuriyaiy paayiyaiy. 5.

Word Meaning: Nirunkaar = the formless Waheguru. Jeeo = life. Pind(u) = body. Guvaayiyaiy = lose (respect or credibility). Lorreh(i) Chunga = wish good (for self). Poonnhou = noble deeds; donate for charity. Neech(u) = low caste. Jurvaana = the evil and powerful Angel of death. Purhuraiy = push away; avoid. Jur(u) = old age. Vays = in the garb of. Bhuriyaiy Paayiyaiy = when the paayee gets full and sinks (when the time is over). (In olden days, time was measured by placing a standard flat-bottomed metal bowl with some holes in the bottom, called the **Paayee**, on the surface of water. Water would enter the paayee through the holes, and it would eventually, sink. The time taken by the paayee to sink was called a Ghurree (24 minutes). 5.

MEANING: Your Naam is the most important thing for the man, oh Waheguru; by reciting Your Naam, one does not go to hell. Man's body and soul belong to Waheguru, which provides delicious food to the man without being asked; so, there is no need for the man to beg for food from Waheguru. Actually, begging lowers a man's credibility. If the man wishes good for himself, he should do the noble deeds (like giving to charities and serving the people) and consider himself a low-caste (humble). Without Waheguru's Naam at heart, the man is always afraid of death and tries to avoid the evil and powerful Angel of death. However, the old age (which brings death close), does show up after all, and nobody can stay in this world when his time is up. 5.

ਸਲੋਕ ਮ:1॥ ਮੁਸਲਮਾਨਾ ਸਿਫਤਿ ਸਰੀਅਤਿ ਪੜਿ ਪੜਿ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਬੰਦੇ ਸੇ ਜਿ ਪਵਹਿ ਵਿਚਿ ਬੰਦੀ ਵੇਖਣ ਕਉ ਦੀਦਾਰੁ॥ ਹਿੰਦੂ ਸਾਲਾਹੀ ਸਾਲਾਹਨਿ ਦਰਸਨਿ ਰੂਪਿ ਅਪਾਰੁ॥ ਤੀਰਥਿ ਨਾਵਹਿ ਅਰਚਾ ਪੂਜਾ ਅਗਰਵਾਸੁ ਬਹਕਾਰੁ॥ ਜੋਗੀ ਸੁੰਨਿ ਧਿਆਵਨ੍ਹਿ ਜੇਤੇ ਅਲਖ ਨਾਮੁ ਕਰਤਾਰੁ॥
(ਅੰਗ 466)॥ ਸੂਖਮ ਮੂਰਤਿ ਨਾਮੁ ਨਿਰੰਜਨ ਕਾਇਆ ਕਾ ਆਕਾਰੁ॥ ਸਤੀਆ ਮਨਿ ਸੰਤੋਖੁ ਉਪਜੈ ਦੇਣੈ ਕੈ ਵੀਚਾਰਿ॥ ਦੇ ਦੇ ਮੰਗਹਿ ਸਹਸਾ ਗੁਣਾ ਸੋਭ ਕਰੇ ਸੰਸਾਰੁ॥ ਚੋਰਾ ਜਾਰਾ ਤੈ ਕੂੜਿਆਰਾ ਖਾਰਾਬਾ ਵੇਕਾਰ॥ ਇਕਿ ਹੋਦਾ ਖਾਇ ਚਲਹਿ ਐਥਾਊ ਤਿਨਾ ਭੀ ਕਾਈ ਕਾਰ॥ ਜਲਿ ਥਲਿ ਜੀਆ ਪੁਰੀਆ ਲੋਆ ਆਕਾਰਾ ਆਕਾਰ॥ ਓਇ ਜਿ ਆਖਹਿ ਸੁ ਤੂੰ ਹੈ ਜਾਣਹਿ ਤਿਨਾ ਭੀ ਤੇਰੀ ਸਾਰ॥ ਨਾਨਕ ਭਗਤਾ ਭੁਖ ਸਾਲਾਹਣੁ ਸਚੁ ਨਾਮ ਆਧਾਰੁ॥ ਸਦਾ ਅਨੰਦਿ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਗੁਣਵੰਤਿਆ ਪਾ ਛਾਰੁ॥ 1॥

Slaok M:1: Musalmaanaa sift(i) Shruyiut(i), purrh(i), purrh(i) kureh(i) beechaar(u). Bunday say j(i) puveh(i) vich(i) bundee, vaykhun kuou deedaar(u). Hindu Salaahee salaahun(i) dershun Roop(i) Apaar(u). Teeruth(i) naaveh(i), urcha pooja, agurvaas(u) behkaar(u). Yogi soonn(i) dhiyaavun(i) jaytay, Alukh Naam(u) Kartar.

(PAGE 466): Sookhum moorut(i) Naam(u) Nirunjun, kaayaan ka aakaar(u). Sutiyaan mun(i) suntokh(u) oopjaiy daynaiy kaiy veechaar(i). Day, day mungeh(i) sehsa goona, sobh kuray sunsaar(u). Choaraan, yaaraan tay koorriyaaraan, kharaabaan vaykar. Ikk(i) hoanda khaayay chuleh(i) aiythaaoun, tinha bhee kaayee kaar. Jul(i), thul(i) jeayaan, pooriyaan loaan, akaaraan aakaar. Oye j(i) aakheh(i) su Toon haiyn jaaneh(i), tinha bhee Tayri saar. Nanak, bhugtaan bhookh salaahun(u) Sach(u) Naam adhaar(u). Suda anund(i) ruheh(i) din(u) raati, goonvuntiyaan paa chhaar(u). 1

Word Meaning: Musalmaan = a Muslim. Shruyiut(i) = the religious laws of the Muslims. Bunday = slaves; devotees. Say = those. Bundee = chained in restrictions (obey the religious laws). Deedaar(u) = (holy) sight. Salaahee = worthy of praise. Dershun(i) = Shastras. Roop(i) Apaar(u) = having extreme beauty. Urcha Pooja = worship with flowers and other offerings. Agurvaas(u) = sandalwood. Behkaar(u) = fragrance. Soonn(i) = in meditation where no thoughts of Maya originate. Alukh = incomprehensible. Sookhum = micro-sized. Moorut(i) = persona. Aakaar = universe. Sutiyaan = philanthropists. Suntokh(u) = contentment. Sehsa Goona = thousand times. Yaar = womanizer. Koorriyaar = deceitful; Maya-worshipper. Kharaab = bad; evil. Vaykaar = immoral acts; sensual

pleasures. Hoanda = whatever (noble qualities) they possessed. Aiythaaoun = here, in this world. Kaar = deeds. Pooriyaan = cities; countries. Loaan = of many worlds. Saar = look after. Bhookh = appetite; wish. Salaahun(u) = sing praise. Adhaar = support; basis. Goonvuntiyaan = virtuous people. Paa Chhaar = acquire dust of the feet (serve them). 1.
MEANING: (Members of each faith have their own ways to worship their deity or God). For example, the Muslims praise their religious laws (follow them diligently) and ponder on them by reading them over and over. According to them, the real devotee of Islam is the one who enslaves himself to the restrictions of the Religion so as to have a holy sight of Allah. Likewise, the Hindus follow their Shastras to sing the praises of their deity, whom they believe to be extremely handsome (beautiful). They take dips in their holy places and worship their deities with many fragrant offerings, such as sandalwood extract, to please them.
The Yogis (who are followers of Shiva) meditate on their deity, whom they believe to be microscopic, yet they believe that the whole universe is his body. While meditating in the mental state in which no thought of Maya originates, they recite his name, calling him “Alukh” (incomprehensible) and “Nirunjun” (unaffected by Maya).
The philanthropists feel contented with the thought of making donations, hoping to receive a thousand times what they donate and to be showered with praise by the masses. On the contrary, there are countless thieves, womanizers, dealers in falsehood (Maya), evil, and immoral people in this world. They expend the earnings (rewards) of their deeds of their previous lives, now (in this world), and are left with no noble qualities before they die. What kind of business is that on their part?
However, Waheguru knows the needs of all His living beings in the water, on the land, in all the worlds, and in the entire universe, and provides for them (whether they are good or bad). But His true devotees have the appetite only to sing His praise. His Naam is the basis of their life, oh Nanak. They are blissful day and night to serve the virtuous devotees of Waheguru.1.

ਮ:1॥ ਮਿਟੀ ਮੁਸਲਮਾਨ ਕੀ ਪੇੜੈ ਪਈ ਕੁਮ੍ਹਿਆਰ॥ ਘੜਿ ਭਾਡੇ ਇਟਾ ਕੀਆ ਜਲਦੀ ਕਰੇ ਪੁਕਾਰ॥ ਜਲਿ ਜਲਿ ਰੋਵੈ ਬਪੁੜੀ ਝੜਿ ਝੜਿ ਪਵਹਿ ਅੰਗਿਆਰ॥ ਨਾਨਕ ਜਿਨਿ ਕਰਤੈ ਕਾਰਣੁ ਕੀਆ ਸੋ ਜਾਣੈ ਕਰਤਾਰੁ॥ 2॥
M:1: Mitti Musalman kee, payrraiy puyyee koomihaar. Ghurr(i) bhaanday ittaan keeyaan, juldi kuray pookaar. Jul(i), jul(i) rovaiy buppurri, jhurr(i), jhurr(i) puveh(i) ungiyaar. Nanak Jin(i) Kertaiy kaarun(u) keeya, so jaanaiy Kartar(u). 2.
Word Meaning: Mitti = dirt (of the grave) (which is more pliable and suitable for pottery). Ghurr(i) = to design and make. Bhaanday = earthenware. Juldi = burning. Pookaar = begs; cries in suffering. Buppurri = helpless. Jhurr(i) = fly around. Ungiyaar = sparks. Kaarun(u) Keeya = created the universe. Kartar(u) = Creator. 2.
MEANING: (The Muslims do not cremate their dead - they rather bury them for a variety of reasons, including the belief in resurrection. (If someone burns their dead, how do they expect the ashes to be resurrected). But Guru Nanak Sahib explains that potters like the dirt from old graves because the mud made from it is very pliable and suitable for pottery. When they get the dirt from old graves, they mould the mud into earthenware and bricks, and bake them in kilns where the mud containing the remains of the dead, burns and cries (suffers). The helpless mud cries when it burns, and the sparks fly around (so what happens to the dead about resurrection now that the potter has baked the dirt of the grave)?
(Guru Sahib says that it does not matter how you dispose a dead body, it is the soul that bears all the consequences), but nobody knows what happens to the soul after it leaves the body. Only Waheguru, which has created the universe, knows about the departed soul, oh Nanak. 2.

ਪਉੜੀ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਓਨੁ ਕਰਿ ਪਰਗਟੁ ਆਖਿ ਸੁਣਾਇਆ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਸਦਾ ਮੁਕਤੁ ਹੈ ਜਿਨਿ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ॥ ਉਤਮੁ ਏਹੁ ਬੀਚਾਰੁ ਹੈ ਜਿਨਿ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥ ਜਗ ਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ॥ 6॥

Paurri: Bin(u) Satgur kinaiy na paayo, bin(u) Satgur kinaiy na paaya. Satgur vich(i) Aap(u) rukhiyon(u), kur(i) pergut(u) aakh(i) soonaaya. Satgur miliyaiyn suda mookut(u) haiy, jin(i) vichoun moh(u) chookaaya. Ootum(u) eh(u) beechaar(u) haiy, jin(i) Sachay siyoun chit laaya. Jug Jeevun Daata paaya.

Word Meaning: Bin(u) = without. Paayo = realized. Aap(u) = (Waheguru) Himself. Pergut(u) = clearly. Aakh(i) Soonaaya = made public. Mookut(i) = free from the bonds of Maya. Moh(u) = attachment. Chookaaya = ended; got rid of. Ootumm(u) = superior; very good. Jug Jeevun = life of the world (Waheguru). 6.

MEANING: Nobody has ever realized Waheguru without Satguru (and nobody ever will) because Waheguru has placed Himself in Satguru, and has made it perfectly clear to the world that Satguru is a manifestation of Waheguru. When a devotee gets connected with Satguru, he becomes emancipated forever because Satguru breaks his bonds of worldly attachments. It is the best idea (act) to apply your mind to Waheguru (always remember Him) so as to get connected with Him, which is the life (soul or basis) of the whole world. 6.

ਸਲੋਕ ਮ:1॥ ਹਉ ਵਿਚਿ ਆਇਆ ਹਉ ਵਿਚਿ ਗਇਆ॥ ਹਉ ਵਿਚਿ ਜੰਮਿਆ ਹਉ ਵਿਚਿ ਮੁਆ॥ ਹਉ ਵਿਚਿ ਦਿਤਾ ਹਉ ਵਿਚਿ ਲਇਆ॥ ਹਉ ਵਿਚਿ ਖਟਿਆ ਹਉ ਵਿਚਿ ਗਇਆ॥ ਹਉ ਵਿਚਿ ਸਚਿਆਰੁ ਕੂੜਿਆਰੁ॥ ਹਉ ਵਿਚਿ ਪਾਪ ਪੁੰਨ ਵੀਚਾਰੁ॥ ਹਉ ਵਿਚਿ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰੁ॥ ਹਉ ਵਿਚਿ ਹਸੈ ਹਉ ਵਿਚਿ ਰੋਵੈ॥ ਹਉ ਵਿਚਿ ਭਰੀਐ ਹਉ ਵਿਚਿ ਧੋਵੈ॥ ਹਉ ਵਿਚਿ ਜਾਤੀ ਜਿਨਸੀ ਖੋਵੈ॥ ਹਉ ਵਿਚਿ ਮੂਰਖ ਹਉ ਵਿਚਿ ਸਿਆਣਾ॥ ਮੋਖ ਮੁਕਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣਾ॥ ਹਉ ਵਿਚ ਮਾਇਆ ਹਉ ਵਿਚਿ ਛਾਇਆ॥ ਹਉਮੈ ਕਰਿ ਕਰਿ ਜੰਤ ਉਪਾਇਆ॥ ਹਉਮੈ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ॥ ਗਿਆਨ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ॥ ਨਾਨਕ ਹੁਕਮੀ ਲਿਖੀਐ ਲੇਖ॥ ਜੇਹਾ ਵੇਖਹਿ ਤੇਹਾ ਵੇਖੁ॥ 1॥

Sloak M: 1: Huoun vich(i) aaya, huoun vich(i) guyya. Huoun vich(i) jummiya, huoun vich(i) mooaa. Huoun vich(i) ditta, huoun vich(i) luyya. Huoun vich(i) khuttiya, huoun vich(i) guyya. Huoun vich(i) sachiyaar, koorriyaar(u). Huoun vich(i) paap, poonn veechaar(u). Huoun vich(i) nerk(i) soorug(i) avtaar(u). Huoun vich(i) hussaiy, huoun vich(i) rovaiy. Huoun vich(i) bhuriyaiy, huoun vich(i) dhovaiy. Huoun vich(i) jaati, jinsee khovaiy. Huoun vich(i) moorukh, huoun vich(i) siyaana. Mokh mookut(i) kee saar na jaana. Huoun vich(i) Maya, huoun vich(i) chhaaya. Haumein kur(i) kur(i) junt oopaaya. Haumein boojhaiy ta Dur soojhaiy. Giyan vihoona kuth(i), kuth(i) loojhaiy. Nanak Huqami likhiyaiy laykh. Jayha vaykheh(i) tayha vaykh(u). 1.

Word Meaning: Huoun = Haumein = selfishness and ego. Khuttiya = earned. Guyya = lost. Sachiyaar = having noble qualities; truthful (spiritual). Koorriyaar = dealer in falsehood; deceitful. Bhuriyaiy = accumulate filth (of evil deeds). Dhovaiy = wash away the filth. Jaati = high caste. Jinsee = kind; humanity. Khovaiy = loses. Mokh Mookut(i) = emancipation. Saar = worth; value. Chhaya = darkness (of ignorance). Boojhaiy = understands. Dur(u) = (Waheguru's) Door. Soojhaiy = thinks of. Vihoona = empty; devoid of. Kuth(i) Kuth(i) = in discussions. Loojhaiy = burning of heart. Vakheh(i) = examines; evaluates. Vaykh(u) = appearances; character. 1.

MEANING: The man comes to this world full of haumein (selfishness and ego), and he leaves the world with haumein. He is born with haumein, and he dies in haumein (haumein is the basic character of the man). He makes donations in haumein (to get lot more in return,

and to earn praise of the people), and he accepts things from others in haumein (thinking that it was his right to receive, or, he was obliging others by accepting their humble gifts). He earns in haumein and loses in haumein too. It is mostly because of his haumein (selfishness) that he shows honesty in his dealings, and again, it is his selfishness because of which he cheats others. One's haumein is the underlying cause of his noble and ignoble deeds, and it is because of his deeds (noble or ignoble) which he commits under his haumein that he is born either in paradise-like conditions (born to enjoy luxuries) or in hellish conditions (born to suffer). He is happy or sad due to his haumein, and it is because of his haumein that he accumulates filth of evil deeds, or washes it away.
He loses his high caste (respect in society), and his degree of humanity because of his haumein. He performs acts of wisdom or of foolishness due to his haumein, and has no idea about the worth of emancipation and freedom from the bonds of Maya. He is under the influence of Maya, and is in darkness of ignorance because of his haumein. Man's haumein is the basis of his rebirths. When he understands haumein, he will think of Waheguru's Door; but without that knowledge, he suffers from heart burning in useless discussions. But we cannot entirely blame the individuals, because they acquire the character, and follow the path which Waheguru had carved for them after examining their previous deeds according to His laws, oh Nanak. 1.

ਮ:2॥ ਹਉਮੈ ਏਹਾ ਜਾਤਿ ਹੈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥ ਹਉਮੈ ਏਈ ਬੰਧਨਾ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਹਿ॥ ਹਉਮੈ ਕਿਥਹੁ ਊਪਜੇ ਕਿਤੁ ਸੰਜਮਿ ਇਹ ਜਾਇ॥ ਹਉਮੈ ਦੀਰਘੁ ਰੋਗੁ ਹੈ ਦਾਰੂ ਭੀ ਇਸ ਮਾਹਿ॥ ਕਿਰਪਾ ਕਰੇ ਜਿ ਆਪਣੀ ਤਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥ ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨਹੁ ਇਤੁ ਸੰਜਮਿ ਦੁਖ ਜਾਹਿ॥ 2॥

M:2: Haumein eha jaat(i) haiy, haumein kerm kmaah(i). haumein aiyee bundhuna, phir(i), phir(i) joni paah(i). Haumein kithoun oopjaiy, kit(u) sunjum(i) eh jaayay. Haumein deerugh(u) roag haiy, daaroo bhee iss maah(i). Kirpa kuray j(i) Aapni, ta Gur ka Shabad kmaah(i). Nanak(u) kuhaiy soonhou junhou it(u) sunjum(i) dookh jaah(i).2.

Word Meaning: Jaat(i) = nature; character. Kerm = deeds. Bundhna = bonds. Sunjum(i) = means; how. Deerugh(u) = long; serious. Roag(u) = illness. Daaroo = treatment; cure. Kmaah(i) = works on. Junhou = hey, people. 2.

MEANING: It is the nature of haumein that the man performs all his deeds under its influence. Haumein is the basis of such strong bonds with Maya that he is born again, and again. Now the question arises: where does haumein originate, and how can one get rid of it? The answer is: haumein is a long and serious disease (because it is the basic nature of all human beings, as explained in the above holy Shabad), but the cure also lies in it. (Because the man is selfish), he always wishes good for himself. If By Guru's grace, he comes to realize that acting on Guru's advice is the best thing for him in the long run, he will act on His Advice (and recite Waheguru's Naam which kills one's haumein). (Guru) Nanak(u) advises that this is how (by reciting Waheguru's Naam) one can get rid of his haumein, listen, oh folks. 2.

ਪਉੜੀ॥ ਸੇਵ ਕੀਤੀ ਸੰਤੋਖੀਈ ਜਿਨ੍ਹੀ ਸਚੋ ਸਚੁ ਧਿਆਇਆ॥
(ਅੰਗ 467)॥ ਓਨ੍ਹੀ ਮੰਦੈ ਪੈਰੁ ਨ ਰਖਿਓ ਕਰਿ ਸੁਕ੍ਰਿਤੁ ਧਰਮੁ ਕਮਾਇਆ॥ ਓਨੀ ਦੁਨੀਆ ਤੋੜੇ ਬੰਧਨਾ ਅੰਨੁ ਪਾਣੀ ਥੋੜਾ ਖਾਇਆ॥ ਤੂੰ ਬਖਸੀਸੀ ਅਗਲਾ ਨਿਤ ਦੇਵਹਿ ਚੜਹਿ ਸਵਾਇਆ॥ ਵਡਿਆਈ ਵਡਾ ਪਾਇਆ॥ 7॥

Paurri: sayv keeti suntokhyeen, jinhi Sacho, Sach(u) dhiyaaya.

(PAGE 467): Ohni miundaiy paiyr(u) na rukhiyo, kur(i) sookirt(u) dherm(u) kmaaya. Ohni dooniya toarray bundhna, unn(u) paani thoarra khaaya. Toon bukhsheeshee ugla, nit dayveh(i) churreh(i) svaaya. Vudiyaayee Vudda paaya. 7.

Word Meaning: Suntokhyeen = the contented individuals. Sacho Sach(u) = only Waheguru. Mundaiy = on the bad (evil) path. Sookirt = honest (noble) deeds. Bundhuna = bonds. Unn(u) = food. Bukhsheeshee = largesse. Ugla = more than enough. Svaaya = many times. Vudiyaayee = praise. Vudda = the Great God. 7.

MEANING: Those devotees really serve Waheguru who recite only His Naam, and are always content. They never set foot on a path leading to evil, and they maintain high morality by earning their livelihood honestly. They break all their worldly attachments and eat only a little just to maintain good health. You give a lot to such devotees, and it keeps increasing many times, oh kind Waheguru. One realizes Waheguru only by singing His praise. 7.

ਸਲੋਕ ਮ:1॥ ਪੁਰਖਾ ਬਿਰਖਾ ਤੀਰਥਾ ਤਟਾ ਮੇਘਾ ਖੇਤਾਹ॥ ਦੀਪਾ ਲੋਆ ਮੰਡਲਾ ਖੰਡਾ ਵਰਭੰਡਾਹ॥ ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜਾ ਖਾਣੀ ਸੇਤਜਾਹ॥ ਸੋ ਮਿਤਿ ਜਾਣੈ ਨਾਨਕਾ ਸਰਾ ਮੇਰਾ ਜੰਤਾਹ॥ ਨਾਨਕ ਜੰਤ ਉਪਾਇ ਕੈ ਸੰਮਾਲੇ ਸਭਨਾਹ॥ ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਚਿੰਤਾ ਭਿ ਕਰਣੀ ਤਾਹ॥ ਸੋ ਕਰਤਾ ਚਿੰਤਾ ਕਰੇ ਜਿਨਿ ਉਪਾਇਆ ਜਗੁ॥ ਤਿਸੁ ਜੋਹਾਰੀ ਸੁਅਸਤਿ ਤਿਸੁ ਤਿਸੁ ਦੀਬਾਨੁ ਅਭਗੁ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਆ ਟਿਕਾ ਕਿਆ ਤਗੁ॥ 1॥

Sloak M:1: Purkhaan, birkhaan, teeruthaan, tuttaan mayghaan khaytaan. Deepaan, loaan, mundulaan, khundaan, verbhundaanh. Unduj, jayruj, ootbhoojaan, khaani saytjaanh. So mit(i) jaanaiy Nanaka, suraan, mayraan, juntaanh. Nanak junt oopaayay kaiy sumhaalay subhnaah. Jin(i) Kertaiy kerna keeya, chinta bh(i) kerni, Tah. So Kerta chinta kuray, jin(i) oopaaya jug(u). Tis(u) johaari, sooust(i) Tis(u), Tis(u) Deebaan(u) abhug(u). Nanak Sachay Naam bin(u), kiya tikka, kiya tug(u). 1.

Word Meaning: Purkhaan = humans. Birkhaan = (of) trees. Tuttaan = river banks. Maygh = clouds; sky. Khayt = fields; grains. Deep = continents; land. Loe = world. Mundul = solar systems. Khund = part. Verbhund = galaxy. Unduj = from eggs. Jayruj = from mammals. Otbhooj = vegetation. Saytjaah = air-borne bacteria. Mit(i) = measurements; counts. Sur = bodies of water; oceans. Mayr = mountains. Junt = living beings. Sumhaalay = looks after. Tis(u) = that (Waheguru). Johaari = bowing to. Sooust(i) = hail; long live. Deebaan(u) = reign. Abhug(u) = non-perishable. Tikka = anointment. Tug = the sacred thread of the Hindus (janeyoo). 1.

MEANING: (It is a foolishness on the part of the man to claim that he knows the number of) human beings, or the living beings which live on the trees, at holy places, in rivers, in the sky, in the fields (vegetation), on the land, in other worlds, in galaxies, and the whole universe, and the living beings that are produced from mammals, eggs, vegetation and air-borne bacteria (that the total number is 8.4 millions). Only Waheguru knows the actual number of his living beings from all those sources, including those in the oceans and on the mountains. After creating living beings, Waheguru looks after all of them. The Creator, Waheguru, who creates all the living beings, has the responsibility to look after them. I bow to the Creator, Waheguru, and hail Him (praise Him) for the way He looks after His creation. His reign (system of looking after His creation) is everlasting. Without Waheguru's Naam at heart, wearing of religious symbols like anointment on the forehead, and *janeyoo* (the sacred thread) carries no meaning, oh Nanak. 1.

ਮ:1॥ ਲਖ ਨੇਕੀਆ ਚੰਗਿਆਈਆ ਲਖ ਪੁੰਨਾ ਪਰਵਾਨੁ॥ ਲਖ ਤਪ ਉਪਰਿ ਤੀਰਥਾ ਸਹਜ ਜੋਗ ਬੇਬਾਣ॥ ਲਖ ਸੂਰਤਣ ਸੰਗਰਾਮ ਰਣ ਮਹਿ ਛੁਟਹਿ ਪਰਾਣ॥ ਲਖ ਸੁਰਤੀ ਲਖ ਗਿਆਨ ਧਿਆਨ ਪੜੀਅਹਿ ਪਾਠ

ਪੁਰਾਣ॥ ਜਿਨਿ ਕਰਤੈ ਕਰਣਾ ਕੀਆ ਲਿਖਿਆ ਆਵਣ ਜਾਣੁ॥ ਨਾਨਕ ਮਤੀ ਮਿਥਿਆ ਕਰਮੁ ਸਚਾ ਨੀਸਾਣੁ॥ 2॥

M:1: Lukh naykiyaan, chungiyaayiyaan, lukh poonna pervaan(u). Lukh tup oopur(i) teeruthaan, sehj yog baybaan. Lukh soortun sungraam, run meh(i) chhooteh(i) praan. Lukh soorti, lukh giyan dhiyan, purrieh(i) paatth Puran. Jin(i) Kertaiy kerna keeya, likhiya aavun jaan(u) . Nanak mutee mithiya, kerm(u) Sacha neeshaan(u). 2.

Word Meaning: Lukh = millions; countless. Naykiyaan = Chungiyayiyaan = noble deeds. Poonna = donations. Pevaan(u) = approved. Tup = self-affliction to please some deity. Sehj Yog = meditating without thought of Maya. Baybaan = wilderness; graveyards. Soortun = acts of chivalry. Sungram = fighting battles. Run = battlefield. Soorti = focusing of mind. Dhiyan = concentration. Mutee = advices. Mithiya = false. Kerm(u) = benevolence; munificence. Sacha = everlasting. Neeshaan(u) = identification. 2.

MEANING: (People practise many different ways to please their deity to have a good future life, and also to elongate their life span, if possible). For example, some people perform countless approved noble deeds like giving donations (to Brahmans), and helping the needy, while many others torture themselves at holy places, or meditate in the wilderness (so as not to think of Maya) to please their deities. Countless gallants show their chivalry on the battlefield and lay down their lives. Countless people focus their concentration and read the Puranas to acquire knowledge. However, none of such efforts earns the pleasure of Waheguru, who has already planned the births and deaths for his creation. All other advice (thoughts) (than Waheguru's Naam only which pleases Him) are false (worthless); only His benevolence (to those who sing His praise) is the eternal identification (to be recognized) in His Court, oh Nanak. 2.

ਪਉੜੀ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਏਕ ਤੂੰ ਜਿਨਿ ਸਚੋ ਸਚੁ ਵਰਤਾਇਆ॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਤਿਸੁ ਮਿਲੈ ਸਚੁ ਤਾ ਤਿਨੀ ਸਚੁ ਕਮਾਇਆ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਚੁ ਪਾਇਆ ਜਿਨ ਕੈ ਹਿਰਦੈ ਸਚੁ ਵਸਾਇਆ॥ ਮੂਰਖ ਸਚੁ ਨ ਜਾਣਨੀ ਮਨਮੁਖੀ ਜਨਮੁ ਗਵਾਇਆ॥ ਵਿਚਿ ਦੁਨੀਆ ਕਾਹੇ ਆਇਆ॥ 8॥

Paurri: Saacha Sahib(u) Aik Toon, jin(i) Sacho Sach(u) vertaaya. Jis Toon dayh(i), tis(u) milaiy Sach(u), ta tinhi Sach(u) kmaaya. Satgur(i) miliyaiy Sach(u) paaya, jin kaiy hirdaiy Sach(u) vusaaya. Moorukh Sach(u) na jaan-ni, munmukheen junum(u) guvaaya. Vich(i) dooniya kaahay aaya. 8.

Word Meaning: Sacho Sach(u) = Truth and only Truth (Waheguru's Naam). Vertaaya = spread; operates. Kmaaya = worked on.

MEANING: You are the only everlasting Lord, and Your Naam operates all over the universe, (Your Huqam or Laws are reigning the whole world), oh Waheguru. However, only those work on Your Naam (recite it, and adopt it in their life) whom You grant (with Your kindness). Your Naam can be realized only when a devotee gets connected with Satguru who implants Your Naam in the heart of the devotee. The foolish does not realize the significance of the Naam, and the follower of his mind, (Maya-engrossed person) wastes away his precious human life. Why do such people even come to the world? 8.

ਸਲੋਕੁ ਮਹਲਾ 1॥ ਪੜਿ ਪੜਿ ਗਡੀ ਲਦੀਅਹਿ ਪੜਿ ਪੜਿ ਭਰੀਐ ਸਾਥ॥ ਪੜਿ ਪੜਿ ਬੇੜੀ ਪਾਈਐ ਪੜਿ ਪੜਿ ਗਡੀਅਹਿ ਖਾਤ॥ ਪੜੀਅਹਿ ਜੇਤੇ ਬਰਸ ਬਰਸ ਪੜੀਅਹਿ ਜੇਤੇ ਮਾਸ॥ ਪੜੀਅਹਿ ਜੇਤੀ ਆਰਜਾ ਪੜੀਅਹਿ ਜੇਤੇ ਸਾਸ॥ ਨਾਨਕ ਲੇਖੈ ਇਕ ਗਲ ਹੋਰੁ ਹਉਮੈ ਝਖਣਾ ਝਾਖ॥ 1॥

Sloak Mehla 1: Purrh(i), purrh(i) guddi luddiyeh(i), purrh(i) purrh(i) bhuriyaiy saath. Purrh(i) purrh(i) bayrri paayiyaiy, purrh(i) purrh(i) guddieh(i) khaat. Purrieh(i) jaytay bers, bers,

purrieh(i) jaytay maas. Purrieh(i) jayti aarja, purrieh(i) jaytay saas. Nanak laykhaiy ikk gull, hoar(u) haumein jhukhna jhaakh. 1.

Word Meaning: Guddi = a bullock cart. Luddiyeh(i) = load up. Saath = piles. Guddieh(i) = bury. Khaat = pits. Maas = months. Aarja = life span. Laykhaiy = given credit for. Jhukhna Jhaakh = meaningless (nonsensical) discussions. 1.

MEANING: (Many people read religious books for the sake of discussions or with the belief that they can please their deity just by reading the books), but they are sadly mistaken because Guru Nanak Sahib does not support this belief; He rather disapproves such readings (without love for Waheguru) saying: If one reads so many religious books that many bullock carts can be loaded with them, or they can be piled up in stacks, or many boats or pits can be filled with them (the result is still unproductive). Not only that, if one reads them for many years, and for all the months, or for his entire life with every breath, he gains nothing spiritually. There is only one thing (Waheguru's Naam) that gets them credit (in Waheguru's Court); the rest all is for nonsensical discussions to feed their ego, oh Nanak. 1.

ਮ:1॥ ਲਿਖਿ ਲਿਖਿ ਪੜਿਆ ਤੇਤਾ ਕੜਿਆ॥ ਬਹੁ ਤੀਰਥ ਭਵਿਆ ਤੇਤੋ ਲਵਿਆ॥ ਬਹੁ ਭੇਖ ਕੀਆ ਦੇਹੀ ਦੁਖੁ ਦੀਆ॥ ਸਹੁ ਵੇ ਜੀਆ ਅਪਣਾ ਕੀਆ॥ ਅੰਨ ਨ ਖਾਇਆ ਸਾਦੁ ਗਵਾਇਆ॥ ਬਹੁ ਦੁਖੁ ਪਾਇਆ ਦੂਜਾ ਭਾਇਆ॥ ਬਸਤ੍ਰ ਨ ਪਹਿਰੈ ਅਹਿਨਿਸਿ ਕਹਰੈ॥ ਮੋਨਿ ਵਿਗੂਤਾ ਕਿਉ ਜਾਗੈ ਗੁਰ ਬਿਨੁ ਸੂਤਾ॥ ਪਗ ਉਪੇਤਾਣਾ ਅਪਣਾ ਕੀਆ ਕਮਾਣਾ॥ ਅਲੁ ਮਲੁ ਖਾਈ ਸਿਰਿ ਛਾਈ ਪਾਈ॥ ਮੂਰਖਿ ਅੰਧੈ ਪਤਿ ਗਵਾਈ॥ ਵਿਣੁ ਨਾਵੈ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ॥ ਰਹੈ ਬੇਬਾਣੀ ਮੜੀ ਮਸਾਣੀ॥ ਅੰਧੁ ਨ ਜਾਣੈ ਫਿਰਿ ਪਛੁਤਾਣੀ॥ (ਅੰਗ 468)॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੋ ਸੁਖ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਆਸ ਅੰਦੇਸੇ ਤੇ ਨਿਹਕੇਵਲ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥ 2॥

M:1: Likh(i), likh(i) purrhiya, tayta kurriya. Buhou teeruth bhuviya, tayto luvviya. Bhuou bhaykh keeya, dayhi dookh(u) deeya. Suhou vay jeeya, apna keeya. Unn na khaay, saad(u) guvaaya. Buhou dookh(u) paaya, dooja bhaaya. Bustar na pehraiy, ehinis(i) kehraiy. Moan(i) vigoota, kiyoun jaagaiy Gur bin(u) soota. Pug oopaytaana, apna keya kmaana. Ul(u) mul(u) khaayee, sir(i) chhaayee paayee. Moorukh undhaiy put(i) guvaayee. Vin(u) Naavaiy kichh(u) thaayayn na paayee. Ruhaiy baybaani, murrheen musaanee. Undh(u) na jaanaiy, phir(i) puchhutaani.

(PAGE 468): Satgur bhaytay, so sookh paayay. Hur(i) ka Naam munn(i) vusaayay. Nanak nudr(i) kuray so paayay. Aas undaysay tay nihkayvul, haumein Shabad(i) julaayay.

Word Meaning: Tayta = as much. Kurriya = irritated with self. Bhuviya = roamed. Luvviya = useless, talking like a crow. Bhaykh = religious garb (mainly for show off). Suhou = endure. Unn = food. Dooja Bhaaya = liked the other (Maya). Bustar = clothes. Ehinis(i) = day and night. Kehraiy = punishes self. Moan(i) = staying quiet. Vigoota = misled. Pug = feet. Oopaytaana = without shoes. Ul(i) mul(i) = unhealthy (arousing sensual feelings). Chhaayee = ash. Put(i) = respect. Thaanyayn = room; recognition. Baybaani = wilderness. Murrheen Musaanee = graveyards. Jaanaiy = realizes. Puchhutaani = repents. Bhaytay = met with; get connected. Undaysay = doubts; misgivings. Nihkayvul = detached; free from. 2.

MEANING: A man who writes something about his faith and reads it achieves nothing spiritually; he rather gets irritated and frustrated with himself because he does not receive the respect of the people he was expecting. The more he writes and reads, the more frustrated he gets. The more the pilgrimages he undertakes, the more useless he talks like a crow (about his conceit of his pilgrimages). The more religious garbs he dons, the more he tortures his body. Well, he has to endure for what he does. Likewise, the individual, who does not eat food (to show off his religiosity) and lives on dairy products and fruits, achieves no

spirituality, but does miss the taste of some good foods, and suffers a lot for his love for Maya. Some people do not wear clothes for their religious beliefs, and torture themselves day and night. Some others are misled by their belief in staying quiet (which does not quieten their mind); how can they be awakened (from their sleep of ignorance) without being awakened by the Guru? (A misguided person) does not wear shoes, and suffers for such foolish acts. He consumes unhealthy and filthy foods (which arouse his sensual desires), and gets ash on his head (gets insults) for his acts; the blind and foolish lose respect (if he had any). He lives in the wilderness or in graveyards; the blind (ignorant) does not realize that he will not get any respect without Waheguru's Naam, and has to repent later. Only that individual enjoys blissfulness who embeds Waheguru's Naam in his heart in the shelter of the Guru - that too only when Waheguru casts His kind sight on him, and when he burns away his selfishness and ego with Guru's Shabad, and gets rid of his unreasonable hopes and his doubts, oh Nanak. 2.

ਪਉੜੀ॥ ਭਗਤ ਤੇਰੈ ਮਨਿ ਭਾਵਦੇ ਦਰਿ ਸੋਹਨਿ ਕੀਰਤਿ ਗਾਵਦੇ॥ ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਦਰਿ ਢੋਅ ਨ ਲਹਨੀ ਧਾਵਦੇ॥ ਇਕਿ ਮੂਲੁ ਨ ਬੂਝਨਿ ਆਪਣਾ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ॥ ਹਉ ਢਾਢੀਕਾ ਨੀਚ ਜਾਤਿ ਹੋਰਿ ਉਤਮ ਜਾਤਿ ਸਦਾਇਦੇ॥ ਤਿਨ ਮੰਗਾ ਜਿ ਤੁਝੈ ਧਿਆਇਦੇ॥ 9॥

Paurri: Bhugut Tayraiy mun(i) bhaanvday, Dur(i) sohun(i) keerut(i) gaanvday. Nanak kerma baahray, Dur(i) dhow na lehni, dhaanvday. Ikk(i) Mool(u) na boojhun(i) aapna, unhoanda aap(u) gunaayaynday. Huoun dhadheeka, neech jaat(i), hoar(i) ootum jaat(i) sudaayaynday. Tinh mungaan j(i) Toojhaiy dhiyaayaynday. 9.

Word Meaning: Mun(i) Bhaavnday = are liked. Sohun(i) = look impressive. Kerma Bahray = without luck; without Waheguru's benevolence. Dhow = shelter. Dhaanvday = even when trying to approach. Mool(u) = roots; basis. Unhonda = undeservedly. Gunaayaynday = claim credit. Dhadheeka = a small bard. Neech Jaat(i) = low-caste. Ootum = superior. Mungaan = wish for. 9.

MEANING: You love Your devotees who sing Your praise at Your Door, oh Waheguru. They look very impressive (holy) singing Your praise. However, those, who are devoid of Your benevolence, find no shelter at Your Door even if they try hard. Many people do not realize what their origin (Waheguru) is, and claim undeserved credit for what they are not. I am a low-caste, and a small bard (of Waheguru) while others call themselves to be belonging to high caste. I only wish (the sight of) those who worship Waheguru, oh Nanak. 9.

ਸਲੋਕੁ ਮ:1॥ ਕੂੜੁ ਰਾਜਾ ਕੂੜੁ ਪਰਜਾ ਕੂੜੁ ਸਭੁ ਸੰਸਾਰੁ॥ ਕੂੜੁ ਮੰਡਪ ਕੂੜੁ ਮਾੜੀ ਕੂੜੁ ਬੈਸਣਹਾਰੁ॥ ਕੂੜੁ ਸੁਇਨਾ ਕੂੜੁ ਰੁਪਾ ਕੂੜੁ ਪੈਨਣਹਾਰੁ॥ ਕੂੜੁ ਕਾਇਆ ਕੂੜੁ ਕਪੜ ਕੂੜੁ ਰੂਪੁ ਅਪਾਰੁ॥ ਕੂੜੁ ਮੀਆ ਕੂੜੁ ਬੀਬੀ ਖਪਿ ਹੋਇ ਖਾਰੁ॥ ਕੂੜਿ ਕੂੜੈ ਨੇਹੁ ਲਗਾ ਵਿਸਰਿਆ ਕਰਤਾਰੁ॥ ਕਿਸੁ ਨਾਲਿ ਕੀਚੈ ਦੋਸਤੀ ਸਭੁ ਜਗੁ ਚਲਣਹਾਰੁ॥ ਕੂੜੁ ਮਿਠਾ ਕੂੜੁ ਮਾਖਿਓ ਕੂੜੁ ਡੋਬੇ ਪੂਰੁ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਬੇਨਤੀ ਤੁਧੁ ਬਾਝੁ ਕੂੜੋ ਕੂੜੁ॥ 1॥

Sloak M:1: Koorr(u) raja, koorr(u) perja, koorr(u) subh(u) sunsaar(u). Koorr(u) mundup, koorr(u) maarri, koorr(u) baiysunhaar. Koorr(u) soyina, koorr(u) rooppa, koorr(u) pehnunhaar(u). Koorr(u) kaaya, koorr(u) kuppurr, koorr(u) roop(u) apaar(u). Koorr(u) meeyaan, koorr(u) beebee, khup(i) hoyay khaar(u). Koorr(i) koorraiy nayhou lugga, visriya Kartar(u). Kis(u) naal(i) keechaiy dosti, subh(u) jug(u) chullunhaar(u). Koorr(u) mittha, koorr(u) maakhiyoun, koorr(u) dobay poor(u). Nanak(u) vukhaanaiy baynti Toodh(u) baajh(u) koorrou, koorr(u). 1.

Word Meaning: Koor(u) = false; perishable. Perja = subjects. Mundup = all adornments. Maarri = palaces. Baiysunhaar = living in them. Roopa = silver. Pehnunhaar = wearer.

Kaaya = body. Roop Apaar(u) = extreme beauty. Meeyaan = husband. Beebee = wife. Khup Hoayay Khaar(u) = suffer humiliation even after hard work. Nayhou = attachment. Visriya = forgotten. Chullunhaar = perishable. Maakhiyoun = beehive; honey. Dobay = causes to sink. Poor(u) = large groups. Vukhaanaiy = says; makes. Baynti = request.
MEANING: Everything in this world is false (perishable), including the kings and their subjects. So are all the decorations, palaces, and their dwellers. False is to wear gold and silver ornaments, and false are those who wear them. Perishable are the body, the clothes, and the extreme beauty. False are the husband and the wife who suffer humiliation at the end, even after their hard work (to earn more wealth), because no such work gets recognition in Waheguru's Court. Forgetting Waheguru, the perishable human beings love the perishable things without realizing that friendship with the worldly things is short-lived (because the whole world is perishable). However, people still find worldly materials to be sweet like honey, as a result of which large groups of people drown in the world-sea (are caught in the birth-death cycle). I have only one humble suggestion to make to them that everything other than Waheguru, is perishable, oh Nanak. 1.

ਮ:1॥ ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਰਿਦੈ ਸਚਾ ਹੋਇ॥ ਕੂੜ ਕੀ ਮਲੁ ਉਤਰੈ ਤਨੁ ਕਰੇ ਹਛਾ ਧੋਇ॥ ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਚੁ ਧਰੇ ਪਿਆਰੁ॥ ਨਾਉ ਸੁਣਿ ਮਨੁ ਰਹਸੀਐ ਤਾ ਪਾਇ ਮੋਖ ਦੁਆਰੁ॥ ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਜੁਗਤਿ ਜਾਣੈ ਜੀਉ॥ ਧਰਤਿ ਕਾਇਆ ਸਾਧਿ ਕੈ ਵਿਚਿ ਦੇਇ ਕਰਤਾ ਬੀਉ। ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਸਿਖ ਸਚੀ ਲੇਇ॥ ਦਇਆ ਜਾਣੈ ਜੀਅ ਕੀ ਕਿਛੁ ਪੁੰਨ ਦਾਨੁ ਕਰੇਇ॥ ਸਚੁ ਤਾ ਪਰੁ ਜਾਣੀਐ ਜਾ ਆਤਮ ਤੀਰਥਿ ਕਰੇ ਨਿਵਾਸੁ॥ ਸਤਿਗੁਰੂ ਨੋ ਪੁਛਿ ਕੈ ਬਹਿ ਰਹੈ ਕਰੇ ਨਿਵਾਸੁ॥ ਸਚੁ ਸਭਨਾ ਹੋਇ ਦਾਰੂ ਪਾਪ ਕਢੈ ਧੋਇ॥ ਨਾਨਕ ਵਖਾਣੈ ਬੇਨਤੀ ਜਿਨੁ ਸਚੁ ਪਲੈ ਹੋਇ॥ 2॥
M:1: Sach(u) ta per(u) jaaniyaiy, ja ridaiy Sacha hoyay. Koorr kee mul(u) ootraiy, tun kuray huchha dhoyay. Sach(u) ta per(u) jaaniyaiy, ja Sach(u) dhuray piyaar(u). Naaoun soon(i) mun(u) rehsiyaiy, ta paayay moakh dooaar(u). Sach(u) ta per(u) jaaniyaiy, ja joogut(i) jaanaiy jeeo. Dhert(i) kaaya saadh(i) kaiy, vich(i) dayay Kerta beeo. Sach(u) ta per(u) jaaniyaiy, ja Sikh Sachi layay. Duyya jaanaiy jea kee, kichh(u) poonn(u) daan(u) kuray. Sach(u) ta per(u) jaaniyaiy, ja aatum Teeruth kuray nivaas(u). Satguru nu poochh(i) kaiy, beh(i) ruhaiy, kuraiy nivaas(u). Sach(u) subhnaa hoyay daaroo, paap kuddhay dhoyay. Nanak vukhaanaiy baynti, jin Sach(u) pullaiy hoyay. 2.
Word Meaning: Sach(u) = everlasting; truth; truthful living. Ta Per(u) = only if. Ridaiy = at heart. Sacha = Waheguru. Koorr(u) = falsehood; short-lived. Mul(u) = filth. Rehsiyaiy = blooming of heart. Mokh Dooaar = the door (path) to freedom from worldly bonds. Joogut(i) = technique. Dhert(i) = land; field. Saadh(i) Kaiy = make perfectly suitable. Kerta = Waheguru (His Naam). Sikh = advice. Duyya = compassion for. Jea = humans. Poonn(u) Daan(u) = noble deeds. Aatum = soul; mind. Teeruth = mind purified with Waheguru's Naam. Daaroo = medication. 2.
MEANING: Living is considered truthful (whereby the man can become immortal by merging into Waheguru) only if the following conditions are met:
The man has Waheguru (His Naam) at heart, washes away the filth of falsehood, and cleanses his body and mind well (with the Naam). He fosters love for Waheguru, and his heart blooms on listening to the Naam (Waheguru's praise), whereby he can follow the path to freedom from the worldly bonds. He knows the technique (path to connect with Waheguru) which is to make the field of his heart perfectly suitable (clean and full of love for Waheguru) to sow the seed of Waheguru's Naam. He receives the true Advice (of the Guru), has compassion for others, and performs noble deeds like donating to noble causes and helping the needy. With Satguru's Advice, he concentrates his mind on Waheguru's Naam (which

truly is the real holy place) and stays in that state all the time (keeping Waheguru's Naam always in mind). This kind of truthful living is the cure for all diseases by which the man can get rid of all his sins which are washed away.
I make a request to those who have Waheguru's Naam in their repertoire (possession; in fortune) (that they be kind to me and give His Naam to me too), oh Nanak. 2.

ਪਉੜੀ॥ ਦਾਨੁ ਮਹਿੰਡਾ ਤਲੀ ਖਾਕੁ ਜੇ ਮਿਲੈ ਤਾ ਮਸਤਕਿ ਲਾਈਐ॥ ਕੂੜਾ ਲਾਲਚੁ ਛਡੀਐ ਹੋਇ ਇਕ ਮਨਿ ਅਲਖੁ ਧਿਆਈਐ॥ ਫਲੁ ਤੇਵੇਹੋ ਪਾਈਐ ਜੇਵੇਹੀ ਕਾਰ ਕਮਾਈਐ॥ ਜੇ ਹੋਵੈ ਪੂਰਬਿ ਲਿਖਿਆ ਤਾ ਧੂੜਿ ਤਿਨਾ ਦੀ ਪਾਈਐ॥ ਮਤਿ ਥੋੜੀ ਸੇਵ ਗਵਾਈਐ॥ 10॥
Paurri: Daan(u) mehinda tulee khaak(u), jay milaiy ta mustuk(i) laayiyaiy. Koorra laaluch(u) chuddiyaiy, hoyay ikk mun(i) Alukh(u) dhiyaayiyaiy. Ful(u) tayvayho paayiyaiy, jayvayhi kaar kumaayiyaiy. Jay hovaiy poorub(i) likhiya, ta dhoorr(i) tinha dee paayiyaiy. Mut(i) thorri, sayv guvaayiyaiy. 10.
Word Meaning: Daan(u) = donation; gift. Mehinda = mine; for me. Tulee Khaak = dust of the feet (of Waheguru). Mustuk(i) = on the forehead. Laaluch(u) = greed. Ikk Mun(i) = with a focused mind. Alukh = incomprehensible (Waheguru). Ful(u) = reward. Kaar = deeds. Poorub(i) Likhiya = prewritten. 10.
MEANING: The best gift for me is the dust of the Feet (of Waheguru; His Naam). I will put that on my forehead (serve Him like a slave if I can get it). (To receive this gift), we need to get rid of our false greed, and recite Waheguru's Naam with fully focused mind (in the shelter of the Guru or some other holy saints). But one reaps the reward of the kind of deeds he performs. One gets the dust of the feet of the holy saints only if it is prewritten in his fate. However, we lose all the rewards of our service due to our low wisdom (we make mistakes and sometimes we begin to claim rewards for our service). 10.

ਸਲੋਕ ਮ:1॥ ਸਚਿ ਕਾਲੁ ਕੂੜੁ ਵਰਤਿਆ ਕਲਿ ਕਾਲਖ ਬੇਤਾਲ॥ ਬੀਉ ਬੀਜਿ ਪਤਿ ਲੈ ਗਏ ਅਬ ਕਿਉ ਉਗਵੈ ਦਾਲਿ॥ ਜੇ ਇਕੁ ਹੋਇ ਤਾ ਉਗਵੈ ਰੁਤੀ ਹੂ ਰੁਤਿ ਹੋਇ॥ ਨਾਨਕ ਪਾਹੈ ਬਾਹਰਾ ਕੋਰੈ ਰੰਗੁ ਨ ਸੋਇ॥ ਭੈ ਵਿਚਿ ਖੁੰਬ ਚੜਾਈਐ ਸਰਮੁ ਪਾਹੁ ਤਨਿ ਹੋਇ॥ ਨਾਨਕ ਭਗਤੀ ਜੇ ਰਪੈ ਕੂੜੈ ਸੋਇ ਨ ਕੋਇ॥ 1॥
Sloak M:1: Sach(i) kaal(u), koorr(u) vertiya, Kul(i) kaalukh baytaal. Beaou beej(i) put(i) laiy guyyay, ub kiyoun oogvaiy daal(i). Jay ikk(u) hoyay ta oogvaiy, rootti hoo root(i) hoyay. Nanak paahaiy baahra, koraiy rung(u) na soyay. Bhaiy vich(i) khoomb churraayiyaiy, sherm(u) paah(u) tun(i) hoyay. Nanak bhugtee jay rupaiy, koorraiy soyay na koyay. 1.
Word Meaning: Kaal(u) = drought; shortage; unavailability. Kul(i) = in Kalyug; in the present era which is thought to be the worst. Kaalukh = blackness; darkness (of evil deeds). Baytaal = ghosts; phantoms. Beaou = seeds; whole grains. Put(i) = dignity. Oogvaiy = sprouts. Daal(i) = split grains. Rooti Hoo Root = the most suitable among the seasons. Paahaiy Baahra = without the primer (respectful fear of God). Kora = new; never used before. Khoomb = the process of dying in boiling water. Sherm(u) = hard work. Rpupaiy = dye. Koorraiy = of the deceitful. Soyay = news; praise. 1.
MEANING: There is a big shortage of truthful living in the present era (Kulyug), in which there is darkness due to the evil deeds of human beings, who behave like phantoms. (It is believed that humans were more truthful in the earlier eras) who sowed the complete seeds (of Waheguru's Naam) and left the world with dignity. Now the grain of Waheguru's Naam has been split (the people are more attracted to Maya than to Waheguru, and their minds are suffering from indecisiveness). So, how can a split grain sprout now? The seed can sprout only when it is complete and the season is most suitable (the mind is fully focused and the environment is favourable, i.e., one is in the company of the holy men). Just like a new fabric

needs a primer before it is dyed with a fast colour, the man needs the company of the holy men, in which the man develops love for Waheguru, which acts as the primer for Waheguru's Naam to sprout in his heart. Just as the new fabric is given a primer in boiling water to be dyed, the human mind needs a primer in Waheguru's Naam. In this case, fear for Waheguru, and man's hard labour to recite His Naam act as the primer. Once the man is dyed in (is imbued in) Waheguru's Naam, no falsehood can affect him, oh Nanak. 1.

ਮਹਲਾ 1॥ ਲਬੁ ਪਾਪੁ ਦੁਇ ਰਾਜਾ ਮਹਤਾ ਕੂੜੁ ਹੋਆ ਸਿਕਦਾਰੁ॥ ਕਾਮੁ ਨੇਬੁ ਸਦਿ ਪੁਛੀਐ ਬਹਿ ਬਹਿ ਕਰੇ ਬੀਚਾਰੁ॥
(ਅੰਗ 469)॥ ਅੰਧੀ ਰਯਤਿ ਗਿਆਨ ਵਿਹੂਣੀ ਭਾਇ ਭਰੇ ਮੁਰਦਾਰੁ॥ ਗਿਆਨੀ ਨਚਹਿ ਵਾਜੇ ਵਾਵਹਿ ਰੂਪ ਕਰੇ ਸੀਗਾਰੁ॥ ਊਚੇ ਕੂਕਹਿ ਵਾਦਾ ਗਾਵਹਿ ਜੋਧਾ ਕਾ ਵੀਚਾਰੁ॥ ਮੂਰਖ ਪੰਡਿਤ ਹਿਕਮਤਿ ਹੁਜਤਿ ਸੰਜੈ ਕਰਹਿ ਪਿਆਰੁ॥ ਧਰਮੀ ਧਰਮੁ ਕਰਹਿ ਗਵਾਵਹਿ ਮੰਗਹਿ ਮੋਖ ਦੁਆਰੁ॥ ਜਤੀ ਸਦਾਵਹਿ ਜੁਗਤਿ ਨ ਜਾਣਹਿ ਛਡ ਬਹਹਿ ਘਰ ਬਾਰੁ॥ ਸਭੁ ਕੋ ਪੂਰਾ ਆਪੇ ਹੋਵੈ ਘਟਿ ਨ ਕੋਈ ਆਖੈ॥ ਪਤਿ ਪਰਵਾਣਾ ਪਿਛੈ ਪਾਈਐ ਤਾ ਨਾਨਕ ਤੋਲਿਆ ਜਾਪੈ॥ 2॥

M:1: Lub(u) paap(u) doyay rajah mehta, koorr(u) hoa sikdaar(u). Kaam(u) nayb(u) sud(i) poochhiyaiy, beh(i), beh(i) kuray beechaar(u).

(PAGE 469): Undhee ruyyiut(i) Giyan-vihooni, bhaayay bhuray moordaar(u). Giyani nucheh(i), vaajay vaaveh(i), roop kuray seegaar(u). Oochay kookeh(i), vaadaan gaaveh(i) jodhaan ka veechaar(u). Moorukh pundit, hikmuit(i), hoojut(i) sunjaiy kureh(i) piyaar(u). Dhermee, dherm(u) kureh(i) guvaaveh(i), mungeh(i) mokh dooaar(u). Jutee sudaaveh(i), joogut(i) na jaaneh(i), chhudd buheh(i) ghur baar(u). Subh(u) ko poora aapay hovaiy, ghut(i) na koyee aakhaiy. Put(i) pervaana pichhaiy paayiyaiy, ta Nanak toliyaan jaapaiy. 2.

Word Meaning: Lub(u) = greed to eat; gluttony. Paap(u) = sin. Mehta = minister. Koorr(u) = deceitfulness. Sikdaar(u) = chief. Kaam(u) = lust. Nayb(u) = assistant. Sud Poochhiyaiy = seek advice. Ruyyiut(i) = masses. Vihooni = devoid of. Bhaayay = fire (of desires). Bhuray = pays (as fine). Moordaar(u) = encroachment on others' rights; taxes. Giyani = religious leaders. Vaajay Vaaveh(i) = play musical instruments. Seegaar(u) = adornment. Kookeh(i) = sing aloud. Vaadaan = stories of battles. Jodhaan = of the valiant. Hikmut(i) = cleverness. Hoojut(i) = logical arguments. Sunjaiy = money. Dhermee = a religious person. Guvaaveh(i) = loses. Moakh Dooar = door to salvation. Jutee = celibate. Joogut(i) = technique. Poora = perfect. Pervaana = standard weight. Toliyaan = by weighing. 2.

MEANING: Gluttony and sins are as closely related as a rajah and his minister. In such a situation, deceitfulness becomes the leader of all. Lust acts as their assistant, which is invited by the first three to seek its input, and all of them plan together how to rob the man of his virtues. The masses (humans) are without any Divine Knowledge, and are paying taxes to the fire of desires for their immorality in the form of their noble qualities. Devoid of Divine Knowledge, those who claim to have some knowledge, are dancing and playing musical instruments, and adorn themselves with ornaments to play various roles (see Sloak 2 with Paurri 5: Vaayin chaylay -----). They sing in a loud voice and narrate the stories of battles and of the valiant in the form of songs. The foolish pundit loves money, and uses all his cleverness and logical arguments to make such stories interesting to collect money from his audience.

The religious leader does some noble acts, but loses his credit by asking for salvation (only selfless service is accepted in Waheguru's Court). Some people call themselves celibates, but do not know the path to union with Waheguru, and renounce their house and its belongings (in the hope to find salvation). Everybody believes their spiritual path to be

perfect, and nobody claims any less. However, the actual worth of their spirituality is determined when it is weighed against the standard weight (by which Waheguru weighs the spiritual worth of His devotees, and honours them) in the other pan of the scale, oh Nanak. 2.

ਮ:1॥ ਵਦੀ ਸੁ ਵਜਗਿ ਨਾਨਕਾ ਸਚਾ ਵੇਖੈ ਸੋਇ॥ ਸਭਨੀ ਛਾਲਾ ਮਾਰੀਆ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥ ਅਗੈ ਜਾਤਿ ਨ ਜੋਰੁ ਹੈ ਅਗੈ ਜੀਉ ਨਵੇ॥ ਜਿਨ੍ਹ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਚੰਗੇ ਸੇਈ ਕੇਇ॥ 3॥

M:1: Vudee su vujug(i) Nanaka, Sacha vaykhaiy Soyay. Subhnee chhaalaan maariyaan, Kerta kuray su hoyay. Uggaiy jaat(i), na joar(u) haiy, uggaiy jeeou nuvvayn. Jinh kee laykhaiy put(i) puvvaiy, chungay sayee kayay. 3.

Word Meaning: Vudee = whatever is supposed to happen. Vujug(i) = will happen. Chhaalan = jump ahead; outperform. Joar(u) = power. Jeeou = people; officers. Laykhaiy Put(i) Puvaiy = are honoured. Chungay = good; noble. 3.

MEANING: Waheguru watches, and whatever is supposed to happen (whatever He had planned), does happen. Everybody tries to outperform the others, but only that happens which the Creator had planned for each of them. There is no consideration in Waheguru's Court for the high caste, or for the power one enjoyed here. There are unfamiliar officers there to judge their deeds performed. Only those are good (are approved), who are honoured in Waheguru's Court based on their deeds in this world, oh Nanak. 3.

ਪਉੜੀ॥ ਧੁਰਿ ਕਰਮੁ ਜਿਨਾ ਕਉ ਤੁਧੁ ਪਾਇਆ ਤਾ ਤਿਨੀ ਖਸਮੁ ਧਿਆਇਆ॥ ਏਨਾ ਜੰਤਾ ਕੈ ਵਸਿ ਕਿਛੁ ਨਾਹੀ ਤੁਧੁ ਵੇਕੀ ਜਗਤੁ ਉਪਾਇਆ॥ ਇਕਨਾ ਨੋ ਤੂੰ ਮੇਲਿ ਲੈਹਿ ਇਕਿ ਆਪਹੁ ਤੁਧੁ ਖੁਆਇਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਜਾਣਿਆ ਜਿਥੈ ਤੁਧੁ ਆਪੁ ਬੁਝਾਇਆ॥ ਸਹਜੇ ਹੀ ਸਚਿ ਸਮਾਇਆ॥11॥

Paurri: Dhoor(i) kerm(u) jinha kuou Toodh(u) paaya, ta tinhi Khusm(u) dhiyaaya. Ehna juntaan kaiy vus(i) kichh(u) naahi, Toodh(u) vayki jugut(u) oopaaya. Ikna nu Tu mayl(i) laiyeh(i) ikk(i) Aap-houn Toodh(u) khooyaaya. Gur kirpa tay jaaniya, jithaiy Toodh(u) Aap(u) boojhaaya. Sehjay hee Sach(i) smaaya. 11.

Word Meaning: Dhoor(i) = right from the source. Kerm(u) = benevolence; largess. Juntaan = humans. Vus(i) = control. Vayki = of the kind. Khooyaaya = misguided. Boojhaaya = given the understanding. Sehjay = without any special effort; in a state of peaceful mind. Smaaya = got absorbed. 11.

MEANING: Only those fortunate individuals recite Your Naam to whom You were benevolent right from the beginning, oh Waheguru. These living beings have no control on anything; this is the kind of world You have created, oh God. You connect some of them with You, while You purposely misguide some others. In cases where You wished that the devotees should be enlightened, the Guru gave them the understanding. Such devotees easily merge with You by attaining the blissful spiritual state above the effects of Maya. 11.

ਸਲੋਕੁ ਮ: 1॥ ਦੁਖੁ ਦਾਰੂ ਸੁਖੁ ਰੋਗੁ ਭਇਆ ਜਾ ਸੁਖੁ ਤਾਮਿ ਨ ਹੋਈ॥ ਤੂੰ ਕਰਤਾ ਕਰਣਾ ਮੈ ਨਾਹੀ ਜਾ ਹਉ ਕਰੀ ਨ ਹੋਈ॥ ਬਲਿਹਾਰੀ ਕੁਦਰਤਿ ਵਸਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਈ ਲਖਿਆ॥ 1॥ ਰਹਾਉ॥ ਜਾਤਿ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਅਕਲ ਕਲਾ ਭਰਪੂਰਿ ਰਹਿਆ॥ ਤੂੰ ਸਚਾ ਸਾਹਿਬੁ ਸਿਫਤਿ ਸੁਆਲਿਓ ਜਿਨਿ ਕੀਤੀ ਸੋ ਪਾਰਿ ਪਇਆ॥ ਕਹੁ ਨਾਨਕ ਕਰਤੇ ਕੀਆ ਬਾਤਾ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਕਰਿ ਰਹਿਆ॥ 1॥

Sloak M:1: Dookh(u) daaroo, sookh(u) roag(u) bhuyya, ja sookh(u), taam(i) na hoyee. Tu Kerta kerna, mein naahi, ja huoun kureen na hoyee. Bulihaari koodrut(i) vussiya. Tayra unt(u) na jaayee lukhiya. 1. Ruhaou. Jaat(i) meh(i) Jot(i), jot(i) meh(i) Jaata, Akul-Kula

bhurpoor ruhhiya. Toon, Sacha Sahib(u), sift(i) sooaaliyou, jin(i) keeti so paar(i) puyya. Kuhou Nanak Kertay keeyaan baataan, jo kichh(u) kerna, su kur(i) ruhhiya. 1.
Word Meaning: Daaroo = cure; cause. Bhuyya = becomes. Taam(i) = urge; desire. Naahi = non-entity. Huoun = I; me. Bulihaari = wish to offer life. Lukhiya = comprehended. Jaat(i) = (human) kind. Jot(i) = Waheguru's light (soul). Jaata = is recognized. Akul-Kula = indivisible into parts; with full power; Waheguru. Bhurpoor(i) = filling the entire space. Sift(i) = praise. Sooaaliyo = pretty; sweet. Paar(i) Puyya = crossed the world-sea; got connected with God. 1.
MEANING: Troubles in the life of a man become the basis for (can cause) him to recite Your Naam (which is the cure for all troubles), and enjoyment of comforts turns into serious illness for the man who enjoys them because in that comfort, he does not have much desire to remember You, (and forgetting You is the root of all illnesses), oh Waheguru. You are the creator of the whole universe, and I am a non-entity, because I am not capable of doing anything. I wish to offer my life to You, oh the omnipresent Waheguru. Nobody can comprehend Your limits. Pause.
Waheguru's Light is present in every human being, from where He is recognized. The indivisible Waheguru is filling the whole universe uniformly. You are the True Lord, oh Waheguru. Anyone, who sings Your sweet praise, gets connected with You. I will simply submit that Waheguru does whatever He has to do, oh Nanak. 1.

ਮ:2॥ ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਬ੍ਰਾਹਮਣਹ॥ ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ ਸਬਦੰ ਪਰਾਕ੍ਰਿਤਹ॥ ਸਰਬ ਸਬਦੰ ਏਕ ਸਬਦੰ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥ 2॥
M:2: Joag subdum, giyan subdum, Bayd subdum Brahmaneh. Khuttri subdum, soor subdum, Shoodur shubdum prakirteh. Serb subdum, Aik subdum, jay ko jaanaiy bhayo. Nanak(u) ta ka daas(u) haiy, soyee Nirunjun Dayo. 2.
Word Meaning: Subdum = huqam; societal norms; order for; expected behaviour. Khuttri = a caste of warriors. Soor = valiant. Shoodur = the lowest caste in the Indian system (an untouchable). Prakriteh(i) = serve others. Aik = of the One (Waheguru). Bhayo = secret. Nirunjun Dayo = light-emitting Waheguru. 2.
MEANING: The expected behaviour of a yogi is to acquire knowledge of his faith, whereas that of a Brahman is to study and preach the Vedas. The societal norm for a Khatri is to be a warrior, and that of an untouchable is to serve the other three castes. (However, the performance of such expected norms is not given any credit in Waheguru's Court). The expected norm in the spiritual world is that every human being (regardless of their societal norms) serves Waheguru (recites His Naam). If someone understands (acts on) this secret, he becomes a part of Waheguru, and I will be His slave, oh Nanak. 2.

ਮ:2॥ ਏਕ ਕ੍ਰਿਸਨੰ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਾ॥ ਆਤਮਾ ਬਾਸੁਦੇਵਸ੍ਯ ਜੇ ਕੋ ਜਾਣੈ ਭੇਉ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥ 3॥
M:2: Aik Krishan(ung) serb Dayva, Dayv Dayva, ta aatma. Aatma Baasdayvus(i), jay ko jaanaiy bhayo. Nanak ta ka daas(u) haiy, soyee Nirunjun Dayo. 3.
Word Meaning: Krishan(ung) = Waheguru. Dayva = God. Aatma = soul. Baasdayvus(i) = (of) Waheguru. 3.
MEANING: Only Waheguru is the Lord of all gods, and is their soul. Everybody has a part of Waheguru's soul in them. If someone understands this secret (and worships Waheguru alone), he will become a part of Him; I would love to be a slave of such a devotee, oh Nanak.3.

ਮ:1॥ ਕੁੰਭੇ ਬਧਾ ਜਲੁ ਰਹੈ ਜਲ ਬਿਨੁ ਕੁੰਭੁ ਨ ਹੋਇ॥ ਗਿਆਨ ਕਾ ਬਧਾ ਮਨੁ ਰਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥4

M:1: Koombhay budha jul(u) ruhhay, jul bin(u) koombh(u) na hoyay. Giyan ka budha mun(u) ruhhaiy, Gur bin(u) Giyan na hoyay. 4.

Word Meaning: Koombh = a big earthen container to store water. Budha = restrained. Jul(u) = water.

MEANING: An earthen container to hold water cannot be built without water, but water needs to be put in a container to keep it from flowing everywhere. Just like water, which is restrained by the container, the mind is restrained (from wandering in every direction) by the Divine Knowledge. Also, just like the earthen container cannot be built without water, the Divine Knowledge cannot be had without the Guru. 4.

ਪਉੜੀ॥ ਪੜਿਆ ਹੋਵੈ ਗੁਨਹਗਾਰੁ ਤਾ ਓਮੀ ਸਾਧੁ ਨ ਮਾਰੀਐ॥ ਜੇਹਾ ਘਾਲੇ ਘਾਲਣਾ ਤੇਵੇਹੋ ਨਾਉ ਪਚਾਰੀਐ॥ ਐਸੀ ਕਲਾ ਨ ਖੇਡੀਐ ਜਿਤੁ ਦਰਗਹ ਗਇਆ ਹਾਰੀਐ॥ ਪੜਿਆ ਅਤੇ ਓਮੀਆ ਵੀਚਾਰੁ ਅਗੈ ਵੀਚਾਰੀਐ॥ ਮੁਹਿ ਚਲੈ ਸੁ ਅਗੈ ਮਾਰੀਐ॥ 12॥

Paurri: Purriya hovaiy goonehgaar(u), ta Omi sadh(u) na maariyaiy. Jayha ghaalay ghaalna, tayvayho naaoun puchaariyaiy. Aiysi kulaa na khaydiyaiy, jit(u) Durgeh guyyaan haariyaiy. Purriya utay Omiya, veechaar(u) uggaiy veechaariyaiy. Mooh(i) chullaiy, su uggaiy maariyaiy. 12.

Word Meaning: Gunehgaar(u) = guilty. Omi = an illiterate person who knows only to say "Om". Sadh = a simple-minded person. Maariyaiy = punished. Ghaalay Ghaalna = to do hard labour in certain field. Puchaariyaiy = becomes common. Kulaa = trade; skill. Khaydiyaiy = practise. Durgeh = Waheguru's Court = Uggaiy (next world). Mooh(i) Chullay = who are controlled by their mouth (self-praise).

MEANING: If an educated guide is guilty of misleading an illiterate and a simple-minded person, the latter should not be punished for the mistake of the former. The man is known by the type of work he does (an honest person is called "honest" and a person who steals, is called a thief). One should not practise a skill for which he loses in Waheguru's Court. Who is educated, and who is illiterate, is decided in Waheguru's Court. Those, who are guided by their mouth (self-praise), are punished there. 12.

(ਅੰਗ 470)॥ ਸਲੋਕੁ ਮ:1: ਨਾਨਕ ਮੇਰੁ ਸਰੀਰ ਕਾ ਇਕੁ ਰਥੁ ਇਕੁ ਰਥਵਾਹੁ॥ ਜੁਗੁ ਜੁਗੁ ਫੇਰਿ ਵਟਾਈਅਹਿ ਗਿਆਨੀ ਬੁਝਹਿ ਤਾਹਿ॥ ਸਤਜੁਗਿ ਰਥੁ ਸੰਤੋਖ ਕਾ ਧਰਮੁ ਅਗੈ ਰਥਵਾਹੁ॥ ਤ੍ਰੈਤੈ ਰਥੁ ਜਤੈ ਕਾ ਜੋਰੁ ਅਗੈ ਰਥਵਾਹੁ॥ ਦੁਆਪਰਿ ਰਥੁ ਤਪੈ ਕਾ ਸਤੁ ਅਗੈ ਰਥਵਾਹੁ॥ ਕਲਜੁਗਿ ਰਥੁ ਅਗਨਿ ਕਾ ਕੂੜੁ ਅਗੈ ਰਥਵਾਹੁ॥ 1॥

(PAGE 470): Sloak(u) M:1: Nanak mayr(u) sreer ka. Ikk(u) ruth, ikk(u) ruthvaah(u). joog(u), Joog(u), phayr(i) vutaayiyeh(i), Giyani boojheh(i) taah(i). Satyug(i) ruth(u) suntokh ka, dherm(u) uggaiy rughvaah(u). Traytaiy, ruth(u) jutaiy ka, joar(u) uggaiy ruthvaah(u). Dooapur(i) ruth(u) tupaiy ka, sat(u) uggaiy ruthvaah(u). Kalyug(i) ruth(u) ugun ka, koorr(u) uggaiy ruthvaah(u). 1.

Word Meaning: Mayru = supreme (a mythical mountain which is believed to be a mine of diamonds and gold). Ruth(u) = chariot. Ruthvaah(u) = charioteer. Joog(u) = yug (era). Vutaayiyeh(i) = are changed. Suntokh = contentment. Dherm(u) = high morality. Jut = control on lust; self-discipline. Joar(u) = strength; force. Tupaiy = self-toture to please some deity. Sat(u) = donations (especially to Brahmans). 1.

MEANING: If we compare our body to a chariot, then the mind acts like the charioteer. The knowledgeable people have realized that the body and the mind (thinking) have been changing in character over the eras. It is believed that the body was the chariot of contentment while high morality was the charioteer in Satyug, or conversely, this is how Satyug is defined. In the next yuga, Trayta, self-discipline was the chariot and physical strength was the charioteer. In the third yuga, Dooapur(u), self-torture (self-discipline) was the chariot while donations (to Brahmans) were the charioteer. But, in the present era, fire of desires is the chariot, and falsehood (deceit) is the charioteer (or this is how we can define Kulyug), oh Nanak. 1.

ਮ:1॥ ਸਾਮ ਕਹੈ ਸੇਤੰਬਰ ਸੁਆਮੀ ਸਚਿ ਮਹਿ ਆਛੈ ਸਾਚਿ ਰਹੈ॥ ਸਭੁ ਕੋ ਸਚਿ ਸਮਾਵੈ॥ ਰਿਗੁ ਕਹੈ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਰਾਮ ਨਾਮੁ ਦੇਵਾ ਮਹਿ ਸੂਰੁ॥ ਨਾਇ ਲਇਐ ਪਰਾਛਤ ਜਾਹਿ॥ ਨਾਨਕ ਤਉ ਮੋਖੰਤਰੁ ਪਾਹਿ॥ ਜੁਜ ਮਹਿ ਜੋਰਿ ਛਲੀ ਚੰਦ੍ਰਾਵਲਿ ਕਾਨ੍ਹ ਕ੍ਰਿਸਨੁ ਜਾਦਮੁ ਭਇਆ॥ ਪਾਰਜਾਤੁ ਗੋਪੀ ਲੈ ਆਇਆ ਬਿੰਦ੍ਰਾਬਨ ਮਹਿ ਰੰਗੁ ਕੀਆ॥ ਕਲਿ ਮਹਿ ਬੇਦੁ ਅਥਰਬਣੁ ਹੂਆ ਨਾਉ ਖੁਦਾਈ ਅਲਹੁ ਭਇਆ॥ ਨੀਲ ਬਸਤ੍ਰ ਲੇ ਕਪੜੇ ਪਹਿਰੇ ਤੁਰਕ ਪਠਾਣੀ ਅਮਲੁ ਕੀਆ॥ ਚਾਰੇ ਵੇਦ ਹੋਏ ਸਚਿਆਰ॥ ਪੜਹਿ ਗੁਣਹਿ ਤਿਨ੍ਹ ਚਾਰ ਵੀਚਾਰ॥ ਭਾਉ ਭਗਤਿ ਕਰਿ ਨੀਚ ਸਦਾਏ॥ ਤਉ ਨਾਨਕ ਮੋਖੰਤਰੁ ਪਾਏ॥ 2॥

M:1: Shaam kuhaiy saytumbur Soami, sach(i) meh(i) aachhaiy sach(i) ruhaiy. Subh(u) ko sach(i) smaavaiy. Rig(u) kuhaiy ruhhiya bhurpoor(i). Ram naam(u) dayvaan meh(i) soor(u). Naayay luyyiyaiyn praachhut jaah(i). Nanak tuou moakhuntar(u) paah(i). Jooj meh joar(i) chhulee Chundraaval(i), Kahn Krishan Jaadum bhuyya. Paarjaat Gopi laiy aaya, Bindrabun meh(i) rung(u) keeya. Kul(i) meh(i) Bayd(u) Athurbun(u) hooa, naaoun Khudaayee Allhou bhuyya. Neel bustar lay kupprray pehray, Turk Pathaani amul(u) keeya. Chaaray Vayd hoyay sachiaar. Purreh(i) gooneh(i) tinh chaar veechaar. Bhaaou bhugut(i) kur(i) neech sudaayay. Tuou Nanak moakhuntar(u) paayay. 2.

NOTE: There are four Vedas – Rig, Shaam, Jujoor, and Athurbun. Each is associated with each era – Satyug, Traita (Tretha), Dooaapur, and the Kalyug, respectively- and describes the main characters of each era. In this holy Shabad, Guru Nanak Sahib describes the main characters of each Era, but the Vedas do not necessarily correspond to their respective time periods in this description. The first letter of the main character of the era matches the name of the Veda. At the end, Guru Sahib maintains that the Vedas may be right to describe the characters of the eras, but their study does not connect the reader with Waheguru even though it may improve (or change) one's thinking. One can connect with Waheguru only if he worships Waheguru with love and dedication.

Word Meaning: Saytumbur = clad in white clothes. Soami = the Lord. Aachhaiy = wish for; were. Smaavaiy = stay absorbed. Bhurpoor(i) = full. Soor(u) = the sun. Praachhut = sins. Moakhuntar = emancipation. Jooj = Jujoor (Veda), in Dooaapur. Joar(i) = with force. Chhulee = deceived; kidnapped. Chundraavul(i) = a cow girl who was a cousin of Radha (a beloved of Krishana), and was married to Goverdhun. Paarjaat = a tree in the paradise which is believed to fulfil any wishes. It was retrieved from the ocean when that was churned jointly by the gods and the demons. Indra, the king of the gods, planted it in his capital - paradise. Rung(u) = enjoyment. Neel Bustar = blue clothes. Amul(u) = practice; custom. Chaar = beautiful; refined. 2.

MEANING: The Veda Shaam says that in Satyug, the Lord was called Hansa (wore white clothes; had four arms, and carried a deerskin). Everybody was truthful, all their dealings were also honest, and the people were always absorbed in (guided by) truth (did not think of dishonesty). In the Treta yuga, god Rama's name shone like the sun among all the gods (he was the most revered). Whoever, worshipped him, had all his sins removed and found salvation. In the Dooaapur yuga, Krishna Yadav was the most recognized, who forcibly

kidnapped Gopi Chundraavl(i), and enjoyed his childhood in Binderabun (Vrindavan, a beautiful forest by the banks of River Yamuna, in District Mathura, U.P.) He stole the Paarjaat Tree from Indira's Garden, and transplanted it in Satyabhama's yard – another gopi-friend of Krishna. God came to be known as Allah in Kalyug, and, adopting the customs of the Turks and the Pathans, the masses began to wear blue clothes. Thus, all four Vedas rightfully described the character of each Era. Whoever reads and ponders on them, has his thoughts refined. However, one gets salvation only by worshipping Waheguru with love and dedication, (no matter what the yuga is), oh Nanak. 2.

ਪਉੜੀ॥ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਤੁ ਮਿਲਿਐ ਖਸਮੁ ਸਮਾਲਿਆ। ਜਿਨਿ ਕਰਿ ਉਪਦੇਸੁ ਗਿਆਨ ਅੰਜਨੁ ਦੀਆ ਇਨ੍ਹੀ ਨੇਤ੍ਰੀ ਜਗਤੁ ਨਿਹਾਲਿਆ॥ ਖਸਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਡੁਬੇ ਸੇ ਵਣਜਾਰਿਆ॥ ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਵਿਰਲੈ ਕਿਨੈ ਵੀਚਾਰਿਆ॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਿ ਉਤਾਰਿਆ॥1 13॥

Paurri: Satgur vit-houn vaariya Jit(u) miliyaiyn Khusm(u) smaaliya. Jinh(i) kur(i) oopdays(u) Giyan unjun(u) deeya, ehni naytreen jugut(u) nihaaliya. Khusm(u) chhoad(i) doojaiy luggay, doobay say vunjaariya. Satguru haiy bohitha, virlaiy kinaiy veechaariya. Kur(i) kirpa paar(i) ootaariya. 13.

Word Meaning: Vit-houn = for. Vaariya = offer to sacrifice life. Smaaliya = remembered. Oopdaysh = preach; advise. Unjun = kohl; a medication for the eyes to improve vision. Naytureen = with the eyes. Nihaaliya = saw in a different light. Doobbay = drowned (in the world-sea). Bohitha = ship. Virlaiy = some rare. 13.

MEANING: I will gladly sacrifice my life for Satguru, connecting with whom, I have enshrined Waheguru's Naam in my heart. He enlightened me with His Advice, and imparted Divine Knowledge in me with which I saw the world in a different light now with my eyes. Those traders, who deal in Maya ignoring Waheguru, get drowned in the world-sea. Some rare individual realizes that Satguru is the ship to ferry the people across the world-sea, and who, kindly, takes them to the other end safely, (connects them with God), oh Nanak. 13.

ਸਲੋਕੁ ਮ:1॥ ਸਿੰਮਲ ਰੁਖੁ ਸਰਾਇਰਾ ਅਤਿ ਦੀਰਘ ਅਤਿ ਮੁਚੁ॥ ਓਇ ਜਿ ਆਵਹਿ ਆਸ ਕਰਿ ਜਾਹਿ ਨਿਰਾਸੇ ਕਿਤੁ॥ ਫਲ ਫਿਕੇ ਫੁਲ ਬਕਬਕੇ ਕੰਮਿ ਨ ਆਵਹਿ ਪਤ॥ ਮਿਠਤੁ ਨੀਵੀ ਨਾਨਕਾ ਗੁਣ ਚੰਗਿਆਈਆ ਤਤੁ॥ ਸਭੁ ਕੋ ਨਿਵੈ ਆਪ ਕਉ ਪਰ ਕਉ ਨਿਵੈ ਨ ਕੋਇ॥ ਧਰਿ ਤਰਾਜੂ ਤੋਲੀਐ ਨਿਵੈ ਸੁ ਗਉਰਾ ਹੋਇ॥ ਅਪਰਾਧੀ ਦੂਣਾ ਨਿਵੈ ਜੋ ਹੰਤਾ ਮਿਰਗਾਹਿ॥ ਸੀਸਿ ਨਿਵਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਰਿਦੈ ਕੁਸੁਧੇ ਜਾਹਿ॥ 1॥

Sloak(u) M:1: Simmul rookh(u) sraayira, ut(i) deerugh, ut(i) mooch(u). Oye j(i) aaveh(i) aas kur(i), jaah(i) niraasay kit(u). Ful phikkay, phooll bukbukay, kumm(i) na aaveh(i) putt. Mitthut(u) neeveen Nanaka, goon chungiyaayiyaan tutt. Subh(u) ko nivaiy aap kuou, pur kuou nivaiy na koyay. Dhur(i) traajoo toliyaiy, nivaiy su gaura hoyay. Upraadhi doona nivaiy, jo huntaan mirgaah(i). Sees nivaayiyaan kiya theeyaiy ja ridaiy ksoodhay jaah(i). 1.

Word Meaning: Simmul = a very large and tall tree which bears fruit is like cotton bulbs. Sraayira = straight. Deerugh = long. Mooch(u) = big; fat. Oye = those (birds). Niraasay = disappointed. Kit(u) = where? why? Phikkay = tasteless. Bukbukay = having aweful taste. Mitthut(u) = sweet behaviour. Tutt(u) = gist. Nivaiy = bows to. Aap Kuou = for selfish reasons. Traajoo = weighing scale with pans. Gaura = heavy (loaded with good qualities). Upraadhi = culprit. Hunta = killer. Mirgaah(i) = deer. Ridaiy = heart. Ksoodhay = ignoble (path). 1.

NOTE: In this Shabad, Guru Nanak Sahib advises that the size of the objects or of man's possessions is not important; the valuable quality is the sweetness of the tongue and one's behaviour towards others.

MEANING: Simmul (L. Brombax Heptaphyllum) is a straight, very tall, and huge tree, but why do those birds which land on it with great hope get disappointed and fly away? (The reason for that is) Its fruit is tasteless, its flowers have an awful taste, and its leaves are of no use. The gist of this description is that sweet behaviour towards others is one of the best qualities a man can possess, oh Nanak. But, simple casual bowing to others is not good enough because everybody bows to others for selfish reasons, and not as a matter of courtesy. Also, what purpose does bowing to others serve if the mind of the individual is following the wrong path (has deceit at heart)? For example, a guilty person bows twice as much, just like a hunter who has to bend down to take aim at a deer to kill it. But at the same time, if we weigh two objects against each other on a common scale, the one that hangs lower (bows to the other) is heavier (is loaded with noble qualities). (So, bowing to others is good if done with a pure heart. 1.

ਮ:1॥ ਪੜਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥ ਮੁਖਿ ਝੂਠ ਬਿਭੂਖਣ ਸਾਰੰ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥ ਗਲਿ ਮਾਲਾ ਤਿਲਕੁ ਲਿਲਾਟੰ॥ ਦੁਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ॥ ਜੇ ਜਾਣਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥ ਸਭ ਫੋਕਟ ਨਿਸਚਉ ਕਰਮੰ॥ ਕਹੁ ਨਾਨਕ ਨਿਹਚਉ ਧਿਆਵੈ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਵਾਟ ਨ ਪਾਵੈ॥ 2॥

M:1: Purrh(i) poostuk sundhiya baadun(g). Sil poojus(i) bugul smaadhun(g) . Mookh(i) jhootth bibhookhun saarun(g). Traiypaal tihaal bichaarun(g). Gul(i) maala, tilk(u) lilaatun(g). Dooyay dhoti bustar kpaatun(g). Jay jaanus(i) Brahamun(g) kermun(g). Subh phoakut nischuou kemun(g). Kuhou Nanak, nihchuou dhiaavaiy. Vin(u) Satgur vaat na paavaiy. 2.

Word Meaning: Sundhiya = daily prayer. Baadun(g) = useless discussions. Sil = rock; idol. Bugul = like a heron (egret). Smaadhun(g) = in meditation. Bibhookhun = ornaments. Saarun(g) = supreme. Traiypaal = a three-lined holy mantra of the Hindus (called the Gayathri Mantra). Tihaal = three times a day. Mala = rosary. Tilk(u) = anointment. Lilaatun(g) = on the forehead. Kpaatun(g) = on the head. Brahamun(g) Kermun(g) = the deeds to please God. Phoakut = useless. Nischuou = for sure. Nihchuou = with faith. Vaat = path (leading to union with God).

MEANING: The Brahman reads the religious books and also offers prayers, but he uses his knowledge for useless discussions only (to boost his ego). He worships idols, sits in fake meditation like a heron, and recites the three-lined Gayathri Mantra three times a day. He adorns (coats) his big lies with supreme sweet words (to give the false impression of his deep faith in the idol to impress people). He wears a rosary around his neck, and anoints his forehead as symbols of religiosity. He also wears two dhotis - one to cover the lower part of his body, and the other to cover his head. But, if he knew about the real deeds to please God, he would know for sure that all these deeds are totally useless. One needs to worship Waheguru with full faith, but he cannot find the right path without the kind guidance of Satguru, oh Nanak. 2.

ਪਉੜੀ॥ ਕਪੜੁ ਰੂਪੁ ਸੁਹਾਵਣਾ ਛਡਿ ਦੁਨੀਆ ਅੰਦਰਿ ਜਾਵਣਾ॥ ਮੰਦਾ ਚੰਗਾ ਆਪਣਾ ਆਪੇ ਹੀ ਕੀਤਾ ਪਾਵਣਾ॥ ਹੁਕਮ ਕੀਏ ਮਨਿ ਭਾਵਦੇ ਰਾਹਿ ਭੀੜੈ ਅਗੈ ਜਾਵਣਾ॥
(ਅੰਗ 471)॥ ਨੰਗਾ ਦੋਜਕਿ ਚਾਲਿਆ ਤਾ ਦਿਸੈ ਖਰਾ ਡਰਾਵਣਾ॥ ਕਰਿ ਅਉਗਣ ਪਛੋਤਾਵਣਾ॥14

Paurri: Kuppurr(u), roop soohaavna, chhudd(i) dooniya undar(i) jaavna. Munda chunga aapna, aapay hee keeta paavna. Huqam keeyay mun(i) bhaanvday, raah(i) bheerraiy, uggaiy jaavna.

(PAGE 471): Nunga dojuk(i) chaaliya, ta disaiy khuraa draavna. Kur(i) aougun puchhotaavna. 14.

Word Meaning: Roop(u) = beauty. Soohaavna = attractive. Mun(i) Bhaanvday = as desired. Bheerray = very narrow. Uggaiy = next world. Nunga = stripped; exposed (of his evil deeds). Dojuk(i) = to hell. Khuraa = very much. Draavna = scary; ugly. Aougun = bad deeds. Puchhotaavna = repent. 14.
Word Meaning: The man has to leave all his beautiful clothes and his handsomeness (youth) behind in this world. He has to reap the rewards of his good and bad deeds. He received all the services he wished for in life without realizing that the future path to Waheguru's Court is very narrow (where everything is scrutinized very carefully). When he is sent to hell fully exposed for his evil deeds, he looks very ugly. He repents for his ignoble deeds then. 14.

ਸਲੋਕੁ ਮ:1॥ ਦਇਆ ਕਪਾਹ ਸੰਤੋਖੁ ਸੂਤੁ ਜਤੁ ਗੰਢੀ ਸਤੁ ਵਟੁ॥ ਏਹੁ ਜਨੇਊ ਜੀਅ ਕਾ ਹਈ ਤਾ ਪਾਡੇ ਘਤੁ॥ ਨਾ ਏਹੁ ਤੁਟੈ ਨ ਮਲੁ ਲਗੈ ਨ ਏਹੁ ਜਲੈ ਨ ਜਾਇ॥ ਧੰਨੁ ਸੁ ਮਾਣਸ ਨਾਨਕਾ ਜੋ ਗਲਿ ਚਲੇ ਪਾਇ॥ ਚਉਕੜਿ ਮੁਲਿ ਅਣਾਇਆ ਬਹਿ ਚਉਕੈ ਪਾਇਆ॥ ਸਿਖਾ ਕੰਨਿ ਚੜਾਈਆ ਗੁਰੁ ਬ੍ਰਾਹਮਣੁ ਥਿਆ॥ ਓਹੁ ਮੁਆ ਓਹੁ ਝੜਿ ਪਇਆ ਵੇਤਗਾ ਗਇਆ॥ 1॥
Sloak M:1: Duyya kupaah, suntokh soot(u, jut(u) gundhee, sat(u) vutt(u). Eh(u) junayoo jea ka, huyee ta paanday ghut.(u). Na eh(u) toottay, na mul(u) luggaiy, na eh(u) julaiy, na jaayay. Dhunn(u) su maanus Nanaka, jo gul(i) chullay paayay. Chaukurr(i) moll(i) unaaya, beh(i) chaunkaiy paaya. Sikhaan kunn(i) churraayiyaan, gur(u) Brahman(u) thiya. Oh(u) mooa, oh(u) jhurr(i) puyya, vaytugga guyya. 1.
Word Meaning: Duyya = compassion. Kupaah = cotton. Suntokh(u) = contentment. Soot(u) = thread. Jut(u) = control on lust; high morality. Gundhee = knots. Sat(u) = service to mankind. Vutt(u) = twirl; spin. Janayoo = the ceremonial thread considered to be sacred by Hindus. Jea Ka = for the soul. Paanday = oh Brahman. Ghut(u) = put on. Mul(u) = filth. Dhunn(u) = worthy of praise; lucky. Maanus = men. Chaukurr(i) = with a worth of only four tiny cowrie -shells (very cheap). Unaaya = brought. Chaunkay = in the (purified) kitchen yard. Sikhaan = advice; to educate. Thiya = became. Oh(u) = that. Jhurr(i) Puyya = fell off. Vaytugga = without the thread.
NOTE: The entire holy composition of Assa Dee Vaar expresses Guru Sahib's disapproval of the prevalent practices and rituals which were keeping the ignorant masses in the dark, and they were made to pay big chunks of their income to the deceitful religious leaders and the government officials - all in the name of religion. The above holy Shabad strongly attacks the practice of wearing a janeyoo.
Janeyoo Ceremony: When the males of the upper two classes – the Brahmans and the Khatris – were about 10 years old, they were required to wear a cotton thread at a special ceremony. The thread, called janeyoo, was considered sacred, helping the wearer in Waheguru's Court after death, and was also a status symbol, as it showed the wearer was a member of a high caste. All relatives, friends and dignitaries were invited for the special ceremony at which the family Brahman, called the Pandha, would recite some mantras sitting next to a fire built for the purpose. Meals, including goat meat, were served after the ceremony.
When Guru Nanak Sahib was about 9 years old, His father Mehta Kalu Ji, in consultation with the family Brahman, Hardyal Ji, decided to hold the janeyoo ceremony for his young son. Nanak Ji waited happily for the ceremony so that He could dispel the meaningless significance of the custom. When all the guests had arrived, and Hardyal Ji had finished all the formalities and was about to put the thread around Nanak Ji's neck, He stopped the Pandha from doing so and, to everybody's surprise, asked the Brahman about the significance of the thread. The Brahman was shocked, and simply narrated the usual story that it was a centuries old custom. Nanak Ji said that He did not see any useful purpose of

wearing such a thread which would wear out with time, get lost, or get burned. Moreover, it will not accompany Him to the next world. The Brahman had no convincing response. Nanak Ji seized the opportunity, and surprised and mesmerized everybody when He described the kind of thread He wanted to wear. His main logic is explained in this holy Shabad. Imagine a young boy of 9, explaining the qualities of the real Janeyoo!! Enjoy the holy Shabad.
MEANING: I will gladly wear the sacred thread if you have one which is made from the cotton of compassion, the thread of contentment, the knots of high moral character, and is spun with the willingness to serve humanity, oh Pundit Ji. Such a *janeyoo*, which is designed for the soul, will never break, will not get dirty, will not burn, and will not leave you any time (will always stay with you). Those men are lucky (and praise-worthy) who wear such a *janeyoo* (which accompanies them to the next world), oh Nanak. The thread, which you prepare for the young people, is bought for a very low price, and you put around the neck of your clients in the kitchen yard, which you claim to have been "purified". You load up the ears of the newly baptized child with your preaching, and proclaim to be his guru. When the wearer dies, the *janeyoo* falls off, and he goes to the next world without your sacred thread. 1.

ਮ:1॥ ਲਖ ਚੋਰੀਆ ਲਖ ਜਾਰੀਆ ਲਖ ਕੂੜੀਆ ਲਖ ਗਾਲਿ॥ ਲਖ ਠਗੀਆ ਪਹਿਨਾਮੀਆ ਰਾਤਿ ਦਿਨਸੁ ਜੀਅ ਨਾਲਿ॥ ਤਗੁ ਕਪਾਹਹੁ ਕਤੀਐ ਬਾਮਣੁ ਵਟੇ ਆਇ॥ ਕੁਹਿ ਬਕਰਾ ਰਿੰਨਿ ਖਾਇਆ ਸਭੁ ਕੋ ਆਖੈ ਪਾਇ॥ ਹੋਇ ਪੁਰਾਣਾ ਸੁਟੀਐ ਭੀ ਫਿਰਿ ਪਾਈਐ ਹੋਰੁ॥ ਨਾਨਕ ਤਗ ਨ ਤੁਟਈ ਜੇ ਤਗਿ ਹੋਵੈ ਜੋਰੁ॥ 2॥
M:1: Lukh choriyaan, lukh jaariyaan, lukh koorriyaan, lukh gaal(i). Lukh tthuggiyaan, pehnaamiyaan, raat(i) dinus(u) jea naal(i). Tug(u) kpaahoun kutiyaiy, Bahmun vuttay aayay. Kooh(i) bukkra rinnh(i) khaaya, subh ko aakhaiy paayay. Hoyay pooraana sootiyaiy, bhee phir(i) paayiyaiy hoar(u). Nanak tug na tootyee, jay tug(i) haovaiy jor(u).
Word Meaning: Lukh = millions; countless. Jaariyaan = illegitimate relations. Koorriyaan = lies. Gaal(i) = abusive language. Tthuggiyaan = cheating. Pehnaamiyaan = (immoral) deeds done secretly. Tug = the thread; junayoo. Kooh(i) = after killing. Bukkra = he goat. Rinnh(i) = cook. Joar(u) = (spiritual) strength. 2.
MEANING: (Continuing His philosophy on the Janeyoo, Guru Sahib comments): countless thefts, immoral relations with other women, countless lies, countless abusive words, cheating, and countless other hidden immoral acts are the daily routine of the man, (so in what way does the Janeyoo keep a man holy?). The thread is made from cotton, and the Brahman spins it. A goat is killed, cooked, and served to all those present, and the Brahman declares that the janeyoo ceremony has been completed. When it becomes old, it is thrown away, and a new one is put on. Why would a janeyoo break, if it has any (spiritual) strength, oh Nanak? 2.

ਮ:1॥ ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਊਪਜੈ ਸਾਲਾਹੀ ਸਚੁ ਸੂਤੁ॥ ਦਰਗਹ ਅੰਦਰਿ ਪਾਈਐ ਤਗੁ ਨ ਤੂਟਸਿ ਪੂਤ॥3॥
M:1: Naayay munniyaiyn put(i) oopjaiy, salaahi sach(u) soot(u). Durgeh undar(i) paayiyaiy, tug(u) na tootus(i) poot. 3.
Word Meaning: Naayay = Waheguru's Huqam. Munniyaiyn = have faith; obey. Salaahi = by praising. Sach(u) = (approved by) Waheguru. Soot(u) = Tug = janeyoo. Tootus(i) = breaks. Poot = sacred.
MEANING: One earns respect by obeying Waheguru's Naam (Huqam), and the true janeyoo (which is approved by Waheguru) is generated by singing His praise. Such a sacred janeyoo never breaks, and accompanies one to Waheguru's Court (where the wearer of such a janeyoo is honoured).

ਮ:1॥ ਤਗੁ ਨ ਇੰਦ੍ਰੀ ਤਗੁ ਨ ਨਾਰੀ॥ ਭਲਕੇ ਥੁਕ ਪਵੈ ਨਿਤ ਦਾੜੀ॥ ਤਗੁ ਨ ਪੈਰੀ ਤਗੁ ਨ ਹਥੀ॥ ਤਗੁ ਨ ਜਿਹਵਾ ਤਗੁ ਨ ਅਖੀ॥ ਵੇਤਗਾ ਆਪੇ ਵਤੈ॥ ਵਟਿ ਧਾਗੇ ਅਵਰਾ ਘਤੈ॥ ਲੈ ਭਾੜਿ ਕਰੇ ਵੀਆਹੁ॥ ਕਢਿ ਕਾਗਲੁ ਦਸੇ ਰਾਹੁ॥ ਸੁਣਿ ਵੇਖਹੁ ਲੋਕਾ ਏਹੁ ਵਿਡਾਣੁ॥ ਮਨਿ ਅੰਧਾ ਨਾਉ ਸੁਜਾਣੁ॥4

M:1: Tug(u) na inderi, tug(u) na naari. Bhulkay thook puvaiy nit daahrri. Tug(u) na paiyreen, tug(i) na hutheen. Tug(u) na jihva, tug(u) na ukheen. Vaytuga aapay vutay. Vutt(i) dhaagay uvraan ghutaiy. Laiy bhaar(i) kuray veeaah(u). Kudh(i) kaagul(u), dusay raah(u). Soon(i), vaykhou loaka, eh(u) vidaan(u). Mun(i) undha, naaoun soojaan(u).

Word Meaning: Inderi = sensual organs. Naari = woman. Bhulkay = morning; every day. Thook = spit; sputum; insult; disgrace. Jihva = tongue. Vutaiy = roams around. Ghutaiy = puts. Kaagul = the book of predictions (astrology). Raah(u) = path; auspicious time. Vidaan(u) = strangeness. Soojaan = know-all; wise.

MEANING: The *janeyoo*, that the Brahman puts around the neck of others, does not protect (prevent) one (from lust); and what about women who are not allowed to wear a janayoo anyway? Because of his immoral acts, the Brahman earns disgrace every day (all the time) for his future (after death). It does not protect (stop) the feet from walking on the immoral path, and the hands from committing immoral acts. It does not stop the tongue from vilifying others, and the eyes from casting evil sight on the belongings of others. The Brahman spins the thread and puts it around the necks of others, but himself roams around without any protection against all such evil acts. He charges hefty fees from families for arranging matrimonial alliances between them (in those days, all marriages were arranged by Brahmans). He pulls out his book of future predictions and tells them the auspicious times for the ceremonies. Just listen to this unbelievable and strange thing, oh the folks of the world; the man who is blind of wisdom, is considered wise. 4.

ਪਉੜੀ॥ ਸਾਹਿਬੁ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾ ਕਰੇ ਤਾ ਸਾਈ ਕਾਰ ਕਰਾਇਸੀ॥ ਸੋ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਇਸੀ॥ ਹੁਕਮਿ ਮੰਨਿਐ ਹੋਵੈ ਪਰਵਾਣੁ ਤਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਪਾਇਸੀ॥ ਖਸਮੈ ਭਾਵੈ ਸੋ ਕਰੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ॥ ਤਾ ਦਰਗਹ ਪੈਧਾ ਜਾਇਸੀ॥ 15॥

Paurri: Sahib(u) hoyay duyaal(u), kirpa kuray, ta saayee kaar kuraayaysi. So sayvuk(u) sayva kuray, jis nu Huqam munaayaysi. Huqam(i) munniyaiyn, hovaiy pervaan(u), ta Khusmaiy ka Mehl(u) paayaysi. Khusmaiy bhaavaiy so kuray, munhou chindiya ful(u) paayaysi. Ta Durgeh paiyndha jaayaysi. 15.

Word Meaning: Sahib(u) = the Lord (Waheguru). Saayee = the same. Kaar = acts; deeds. Pervaan(u) = approved. Munhou Chindiya = as wished. Paiyndha = is robed; is honoured. 15.

MEANING: If the Lord is kind to some of His devotees, He makes the devotee perform those deeds which are liked (approved) by Him. That devotee serves Waheguru by obeying His Huqam. Such a Huqam-obeying devotee is approved by Him, and he gets access to Waheguru's Palace (attains union with Him). If the devotee does what Waheguru likes, he reaps the rewards for his liking, and is honoured in Waheguru's Court. 15.

ਸਲੋਕ ਮ:1॥ ਗਊ ਬਿਰਾਹਮਣ ਕਉ ਕਰੁ ਲਾਵਹੁ ਗੋਬਰਿ ਤਰਣੁ ਨ ਜਾਈ॥ ਧੋਤੀ ਟਿਕਾ ਤੈ ਜਪਮਾਲੀ ਧਾਨੁ ਮਲੇਛਾ ਖਾਈ॥ ਅੰਤਰਿ ਪੂਜਾ ਪੜਹਿ ਕਤੇਬਾ ਸੰਜਮੁ ਤੁਰਕਾ ਭਾਈ॥ ਛੋਡੀਲੇ ਪਾਖੰਡਾ॥ ਨਾਮਿ ਲਇਐ ਜਾਹਿ ਤਰੰਦਾ॥ 1॥

Sloak M:1: Guoou Brahman kuou kur(u) laavhou, gobur(i) tern(u) na jaayee. Dhoti, tikka, taiy jupmaali, dhaan(u) Mulaychhaan khaayee. Untar(i) pooja, purreh(i) Kutaybaan, sunjum(u) Turkaan bhaayee. Chhoadilay pakhunda. Naam(i) luyiyaiyn jaah(i) trunda. 1.

Word Meaning: Guoou = cow. Kur(u) = tax. Gobur = cow dung. Tikka = anointment. Jupmaali = rosary. Mulaychhaan = of the impure (Muslims) (The Hindus considered the Muslims as impure because they ate beef. So, Hindus would not eat Muslims' food). Dhaan(u) = money. Kutaybaan = The religious books of the Muslims (Quran, Hudees, etc.). Sunjum = customs; lifestyle. Paakhunda = hypocrisy; phoniness. Jaah(i) Trunda = swim across the world-sea; get salvaged. 1.

MEANING: (In this Shabad, Guru Sahib highlights the contradictory behaviour of the Hindu masses during the Muslim rule). As an employee of the Muslim rulers, you collect taxes levied on the Brahmans (Hindus) and the cows when ferrying them across rivers; at the same time, you treat cow-dung as a purifier, and cover the floors with a thin layer of that, oh my Hindu friends. Do you think that the cow dung will get you across the world's seas? You give the impression of being pure (religious) by wearing a dhoti, an anointment on your forehead, and by carrying a rosary; and you call Muslims impure, yet you use their money (and other products). You worship your idols inside your home, but read the religious books of Islam in public, and have adopted the Muslim customs. Quit all your phoniness (hypocrisy) and recite Waheguru's Naam, which will ferry you across the sea of Maya, oh Pundit Ji. 1.

ਮ:1॥ ਮਾਣਸ ਖਾਣੇ ਕਰਹਿ ਨਿਵਾਜ॥ ਛੁਰੀ ਵਗਾਇਨਿ ਤਿਨ ਗਲਿ ਤਾਗ॥ ਤਿਨ ਘਰਿ ਬ੍ਰਹਮਣ ਪੂਰਹਿ ਨਾਦ॥ ਉਨ੍ਹਾ ਭਿ ਆਵਹਿ ਓਈ ਸਾਦ॥ ਕੂੜੀ ਰਾਸਿ ਕੂੜਾ ਵਾਪਾਰੁ॥ ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ॥ ਸਰਮ ਧਰਮ ਕਾ ਡੇਰਾ ਦੂਰਿ॥ ਨਾਨਕ ਕੂੜੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਮਥੈ ਟਿਕਾ ਤੇੜਿ ਧੋਤੀ ਕਖਾਈ॥ ਹਥਿ ਛੁਰੀ ਜਗਤ ਕਾਸਾਈ॥

(ਅੰਗ 472)॥ ਨੀਲ ਵਸਤ੍ਰ ਪਹਿਰਿ ਹੋਵਹਿ ਪਰਵਾਨੁ॥ ਮਲੇਛ ਧਾਨੁ ਲੇ ਪੂਜਹਿ ਪੁਰਾਨੁ॥ ਅਭਾਖਿਆ ਕਾ ਕੁਠਾ ਬਕਰਾ ਖਾਣਾ॥ ਚਉਕੇ ਊਪਰਿ ਕਿਸੇ ਨ ਜਾਣਾ॥ ਦੇ ਕੈ ਚਉਕਾ ਕਢੀ ਕਾਰ॥ ਉਪਰਿ ਆਇ ਬੈਠੇ ਕੂੜਿਆਰ॥ ਮਤੁ ਭਿਟੈ ਵੇ ਮਤੁ ਭਿਟੈ॥ ਇਹੁ ਅੰਨੁ ਅਸਾਡਾ ਫਿਟੈ॥ ਤਨਿ ਫਿਟੈ ਫੇੜ ਕਰੇਨਿ॥ ਮਨਿ ਜੂਠੈ ਚੁਲੀ ਭਰੇਨਿ॥ ਕਹੁ ਨਾਨਕ ਸਚੁ ਧਿਆਈਐ॥ ਸੁਚਿ ਹੋਵੈ ਤਾ ਸਚੁ ਪਾਈਐ॥ 2॥

M:1: Maanus khaanay kureh(i) nivaaj. Chhoorie vugaayin(i) tin gul(i) tag. Tin ghur(i) Brahman pooreh(i) naad. Ohna bhee aaveh(i) oyee saad. Koorri raas(i), koorra vapaar(u). Koorr(u) boal(i) kureh(i) aahaar(u). Sherm, dherm ka dayra door(i). Nanak koorr(u) ruhhiya bhrpoor(i). Muthaiy tikka, tayrr(i) dhoti kukhaayee. Huth(i) chhoorie, jugut kasaayee.

(PAGE 472): Neel vustar pehir(i) hoveh(i) pervaan(u). Mulaychh dhaan(u) lay poojeh(i) Puraan(u). Abhaakhiya ka koottha bukkra khaana. Chaunkay oopur(i) kisay na jaana. Day kaiy chaunka, kuddhi kaar. Oopur(i) aayay baiytthay koorriyaar. Mut(u) bhittaiy vay, mut(i) bhittaiy. Eh(u) unn(u) asaada phittaiy. Tun(i) phittaiy, phayrr kurayn(i). Mun(i) jootthaiy, choolie bhurayn(i). Kuhou Nanak, Sach(u) dhiyaayiyaiy. Sooch(i) hovaiy ta Sach(u) paayiyaiy. 2.

Word Meaning: Maanus Khaanay = man-eaters; blood suckers. Nivaaj = Muslim prayer. Chhoorie Vugaayin = attack with a knife; cut-throats. Taag = thread (janeyoo). Pooreh(i) Naad = play music; recite mantras. Saad(u) = taste; enjoyment. Koorri = immoral. Raas(i) = capital; investment. Vapaar(u) = business. Koorr(i) boal(i) = tell lies. Ahaar(u) = food; (earn) livelihood. Sherm = shame; honesty. Dherm = morality. Dayra = dwelling. Bhupoor(i) = present everywhere. Tikka = anointment. Tayrr(i) = lower part of the body. Kukhaayee = saffron colour. Chhoorie = knife. Kasaayee = butcher. Neel Vustar = blue clothes. Pervaan = are approved. Mulaychh = Muslims. Dhaan(u) = money. Abhaakhiya = unacceptable language. **Koottha** = killed by the Muslim way (the Muslims do not kill an animal for meat with a single cut, they rather cut its throat slowly, which is a very cruel way to kill an animal. They also recite some verses from the Quran (which Guru Sahib calls "Abhaakhiya) to make it holy (Muslims call it "Halal"). The Sikhs call such killing "Koottha"

and do not eat that meat. Chaunka = the kitchen area. Kaar = lines. Koorriyaar = deceitful. Bhityaiy = a touch by a lowly person, which makes the object unholy (unfit for use). Phittaiy = becomes condemnable (unfit). Phayrr = (immoral) deeds. Jootthaiy = impure; filthy. Choolie = clean mouth with water by swishing (to show cleanliness). Sooch(u) = cleanliness (of mind). 2.

MEANING: (The funny thing about the behaviour of the religious leaders is that those who suck human blood (usurp wealth of the helpless people through bribery or otherwise) offer nivaj, and those who cut the throat of others, wear janeyoo (which they call sacred). The Brahmans recite mantras with music in their (blood-suckers) houses, and enjoy the share of the money collected by immoral means. Immoral are their investments (earnings), and immoral is their business by which they earn their living by telling lies. Shame (honesty) and dharma (morality) have taken their dwelling in some faraway place (have disappeared) while deceitfulness is present everywhere, oh Nanak.

The Brahman (who is the biggest fraud) wears anointment on his forehead and a saffron dhoti (to fool the people by his fake religiosity), while in reality, he is a butcher of the world with a knife (to rob people) in his hand. To seek approval in the Muslim rule, he wears blue clothes in public, receives funds from them while calling them impure, and yet worships Puranas in his privacy. He will eat goat meat prepared in the Muslim way, but will allow no low-caste individual to enter his kitchen area because he believes that the touch of a low-caste individual with any part of the kitchen area makes it impure and unfit for consumption in case of food. So, he draws a boundary line around his kitchen to keep the untouchables away. (When the food is ready), The deceitful (impure like him) sit down to eat. With unfit (filthy) bodies, they perform the usual rituals like cleaning their mouths with water by swishing (another show-off of cleanliness or purity) with a filthy mind. They do not realize that purity does not come with the performance of rituals which are just a show-off. Purity comes when Waheguru's Naam is recited with pure mind, and when He comes to dwell in the devotee's mind, oh Nanak. 2.

ਪਉੜੀ॥ ਚਿਤੈ ਅੰਦਰਿ ਸਭੁ ਕੋ ਵੇਖਿ ਨਦਰੀ ਹੇਠਿ ਚਲਾਇਦਾ॥ ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਆਪੇ ਹੀ ਕਰਮ ਕਰਾਇਦਾ॥ ਵਡਹੁ ਵਡਾ ਵਡ ਮੇਦਨੀ ਸਿਰੇ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ॥ ਨਦਰਿ ਉਪਠੀ ਜੇ ਕਰੇ ਸੁਲਤਾਨਾ ਘਾਹੁ ਕਰਾਇਦਾ॥ ਦਰਿ ਮੰਗਨਿ ਭਿਖ ਨ ਪਾਇਦਾ॥ 16॥

Paurri: Chitaiy undar(i) subh(u) ko, vaykh(i) nudri haytth(i) chulaayaynda. Aapay day vudiyaayiyaan, Aapay hee kerm kuraayaynda. Vudhou, vudda, vud maydni, siray, sir(i) dhundhaiy laayaynda. Nudr(I) ooputthi jay kuray, sultana ghaaou kuraayaynda. Dur(i) mungun(i) bhikh na paayaynda. 16.

Word Meaning: Chitaiy Undar(i) = in mind. Chulaayaynda = manages. Vudiyaayee = honour. Kerm = deeds. Vudhou Vudda = greater than the greatest. . Maydni = world. Siro Sir(i) = as per the qualities of the individuals. Dhundaiy Laayaynda = puts to work. Ooputthi = turn back. Sultaana = Muslim kings. Ghaaou Kuraayaynda = makes them worthless like a blade of dry grass. Bhikh = alms. 16.

MEANING: Everybody is in the mind of Waheguru, and He manages the world by keeping everybody under His sight. He makes some to perform deeds of His choice, and bestows honours on them. He is greater than the greatest, and his kingdom is also very large. He puts everybody in business (of performing deeds) according to their qualities (prewritten fates) If He turns His kind sight away, even the kings can be reduced to the level of a dry blade of grass in worth, and nobody even gives them alms when they go begging at their doors. 16.

ਸਲੋਕੁ ਮ:1॥ ਜੇ ਮੋਹਾਕਾ ਘਰੁ ਮੁਹੈ ਘਰੁ ਮੁਹਿ ਪਿਤਰੀ ਦੇਇ॥ ਅਗੈ ਵਸਤੁ ਪਛਾਣੀਐ ਪਿਤਰੀ ਚੋਰ ਕਰੇਇ॥ ਵਢੀਅਹਿ ਹਥ ਦਲਾਲ ਕੇ ਮੁਸਫੀ ਏਹ ਕਰੇਇ॥ ਨਾਨਕ ਅਗੈ ਸੋ ਮਿਲੇ ਜਿ ਖਟੇ ਘਾਲੇ ਦੇਇ॥ 1॥

Sloak(u) M:1: Jay mohaaka ghur(u) moohaiy, ghur(u) mooh(i) pitreen dayay. Uggaiy vust(u) puchhaaniyaiy, pitreen choar kuray. Vuddhieh(i) huth dulaal kay, moosfi eh kuray. Nanak uggaiy so milay, j(i) khuttay, ghaalay dayay. 1.

Word Meaning: Mohaaka = a deceitful person; a thief. Moohaiy = deceives; steals. Pitreen = ancestors. Uggaiy = in Waheguru's Court. Vust(u) = (stolen) articles. Dulaal = mediator (the Brahman). Moosfi = judgment; justice. Khuttay Ghaalay = earns with one's own hard work. 1.

MEANING: (The Hindus believe that if you donate certain things to Brahmans, they reach their ancestors with the mediation of the Brahmans. Continuing His attack on the despicable misguidance of the ignorant public by the Brahmans, Guru Sahib says): If a thief steals something from some house and sends that to his ancestors through his family Brahman, (and if it does reach his ancestors as per the prevalent belief), that article is recognized by Waheguru as a stolen one for which his ancestors are also held as thieves. Waheguru chops off the hands of the mediator (the Brahman) - that is His judgment. Only those things (their reward) accompany a man to the next world which he earned by his honest hard work, and gave in donations to the needy, oh Nanak. 1.

ਮ:1॥ ਜਿਉ ਜੋਰੂ ਸਿਰਨਾਵਣੀ ਆਵੈ ਵਾਰੋ ਵਾਰ॥ ਜੂਠੇ ਜੂਠਾ ਮੁਖਿ ਵਸੈ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ॥ ਸੂਚੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਬਹਨਿ ਜਿ ਪਿੰਡਾ ਧੋਇ॥ ਸੂਚੇ ਸੇਈ ਨਾਨਕਾ ਜਿਨ੍ਹ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ 2॥

M:1: Jiyoun joroo sirnaavni aavaiy vaaro, vaar. Jootthaiy, joottha, mukh(i) vusaiy, nit nit hoyay khooaar(u). Soochay eh(i) na aakhiyeh(i) behn(i) j(i) pinda dhoyay. Soochay sayee Nanaka, jinh mun(i) vussiya Soyay. 2.

Word Meaning: Joroo = woman. Sirnaavni = washing of hair; monthly periods of the women. (Sirnaavni is a polite name for the monthly periods. It is so named because after the periods, the woman must wash her body and hair). Vaaro Vaar = repeatedly. Jootthaiy = filthy; deceitful. Joottha = deceit; lies. Khooaar(u) = suffers humiliation. Soochay = clean; pure. Pinda = body. Soyay = that (Waheguru). 2.

MEANING: (The society) treats the woman as being impure when she is having her monthly periods even though it is not her fault, and it is a natural process which happens every month. But in reality, a person who has lies on his tongue all the time is impure and suffers humiliation every day. Those, who just wash their bodies (but not their minds) are not called pure. Pure are the people who have enshrined Waheguru's Naam in their hearts, oh Nanak. 2.

ਪਉੜੀ॥ ਤੁਰੇ ਪਲਾਣੇ ਪਉਣ ਵੇਗ ਹਰ ਰੰਗੀ ਹਰਮ ਸਵਾਰਿਆ॥ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਾਇ ਬੈਠੇ ਕਰਿ ਪਾਸਾਰਿਆ॥ ਚੀਜ ਕਰਨ ਮਨਿ ਭਾਵਦੇ ਹਰਿ ਬੁਝਨਿ ਨਾਹੀ ਹਾਰਿਆ॥ ਕਰਿ ਫੁਰਮਾਇਸਿ ਖਾਇਆ ਵੇਖਿ ਮਹਲਤਿ ਮਰਣੁ ਵਿਸਾਰਿਆ॥ ਜਰੁ ਆਈ ਜੋਬਨਿ ਹਾਰਿਆ॥ 17॥

Paurri: Tooray pulaanay paun vayg, hur rungeen herm svaariya. Koatthay, mundup, maarriyaan, laayay baiytthay kur(i) pasaariya. Cheej kern mun(i) bhaanvday, Hur(i) boojhun(i) naahi, haariya. Kur(i) foormaayish khaaya, vaykh(i) mehlut(i) mern(u) visaariya. Jur(u) aayee, jobun(i) haariya. 17.

Word Meaning: Tooray = horses. Pulaanay = saddles. Paun Vayg = as fast as the wind. Herm = palace. Koatthay = rooms; houses. Mundup = decorations. Maarriyaan = mansions. Pasaariya = expanses. Cheej = fun; enjoyments. Boojhun(i) = realize.

Foormaayish = orders. Khaaya = ate; lived his life. Mehlut(i) = palaces, etc. Mern(u) = death. Jur(u) = old age. Jobun(i) = youth. 17.

MEANING: The man acquires fast-running horses, decorates them with attractive saddles, and adorns his palace with many different colours. With a big expanse of houses, adornments, and mansions, the man enjoys them (as if he is going to live there forever). He has all the fun the way he wants, but loses at the end because he does not understand the impending Will of Waheguru (death). He spent his youth issuing commands, intoxicated by his wealth and palaces, and he forgets death. But eventually, youth gives in to old age (and death comes closer). 17.

ਸਲੋਕੁ ਮ:1॥ ਜੇ ਕਰਿ ਸੂਤਕੁ ਮੰਨੀਐ ਸਭ ਤੈ ਸੂਤਕੁ ਹੋਇ॥ ਗੋਹੇ ਅਤੈ ਲਕੜੀ ਅੰਦਰਿ ਕੀੜਾ ਹੋਇ॥ ਜੇਤੇ ਦਾਣੇ ਅੰਨ ਕੇ ਜੀਆ ਬਾਝੁ ਨ ਕੋਇ॥ ਪਹਿਲਾ ਪਾਣੀ ਜੀਉ ਹੈ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਕੋਇ॥ ਸੂਤਕੁ ਕਿਉ ਕਰਿ ਰਖੀਐ ਸੂਤਕੁ ਪਵੈ ਰਸੋਇ॥ ਨਾਨਕ ਸੂਤਕੁ ਏਵ ਨ ਉਤਰੈ ਗਿਆਨੁ ਉਤਾਰੈ ਹੋਇ॥ 1॥

Sloak(u) M:1: Jay kur(i) sootuk(u) munniyaiy, subh taiy sootuk(u) hoyay. Gohay utaiy lukkrri, undar(i) keerra hoyay. Jaytay daanay unn(u) kay, jeeaa baajh(u) na koyay. Pehlaan paani jeaou haiy, jit(u) huriya subh(u) koyay. Sootuk(u) kiyoun kur(i) rukhiyaiy, sootuk(u) puvaiy rusoyay. Nanak sootuk(u) aiyv na ootraiy, Giyan ootaaraiy hoyay. 1.

Word Meaning: Sootuk(u) = Another superstition created by the Brahmans that the home, where a new birth or death takes place, becomes impure for 13 days. The new mother is kept in isolation and not allowed to enter the other parts of the house, especially the kitchen. Gohay = in the animal dung. Keerra = livings organisms. Jeeaa = life. Baajh(u) = without. Pehlaan = first of all. Huriya = green; alive. Rukhiyaiy = prevent. Rusoyay = kitchen.

MEANING: If we believe in *sootuk(u),* then we can never avoid it because it is everywhere (small organisms keep being born and dying in every house). The animal-dung cakes and all the dry wood (both used as fuel) contain small organisms that die in the fire. None of the grain-seeds is without life (what an amazing disclosure by Guru Sahib!!), so when we cook the grains, we are killing life (again causing *sootuk*). But wait, to begin with, even water has life in it as it keeps everything alive. So, how can we prevent *sootuk* because it is there even in the kitchen where food is cooked, and countless organisms are killed? We cannot get rid of this superstition about *sootuk* by taking any precaution. It can be removed only with knowledge (about life and death as natural occurrences), oh Nanak. 1.

ਮ:1॥ ਮਨ ਕਾ ਸੂਤਕੁ ਲੋਭੁ ਹੈ ਜਿਹਵਾ ਸੂਤਕੁ ਕੂੜੁ॥ ਅਖੀ ਸੂਤਕੁ ਵੇਖਣਾ ਪਰ ਤ੍ਰਿਅ ਪਰ ਧਨ ਰੂਪ॥ ਕੰਨੀ ਸੂਤਕੁ ਕੰਨਿ ਪੈ ਲਾਇਤਬਾਰੀ ਖਾਹਿ॥ ਨਾਨਕ ਹੰਸਾ ਆਦਮੀ ਬਧੇ ਜਮਪੁਰਿ ਜਾਹਿ॥2

M:1: Mun ka sootuk(u) lobh(u) haiy, jihva sootuk(u) koorr(u). Ukheen sootuk(u) vaykhna, pur triya, pur dhun roop. Kunni sootuk(u) kunn(i) paiy, laa-itbaari khaah(i). Nanak hunsa aadmi, budhay Jumpur(i) jaah(i). 2.

Word Meaning: Lobh(u) = greed. Jihva = tongue. Koorr(u) = lies. Pur = of others. Triya = woman. Roop = beauty. Kunn(i) Paiy = by the ears.; by listening. Laa-itbaari = backbiting. Hunsa = swan-like (a virtuous person). 2.

MEANING: (Actually, there are many other forms of sootuk that cause impurity), for example, greed is a sootuk for the mind, and telling lies is the sootuk for the tongue. Casting an evil eye on the women, the wealth, or the beauty of others, is a sootuk for the eyes, and listening to the backbiting of others is the sootuk for the ears. Because of these impurities, even the swan-like (virtuous people) are chained and taken to the court of the Angel of death, oh Nanak. 2.

ਮ:1॥ ਸਭੋ ਸੂਤਕੁ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੁ ਹੈ ਭਾਣੈ ਆਵੈ ਜਾਇ॥ ਖਾਣਾ ਪੀਣਾ ਪਵਿਤ੍ਰ ਹੈ ਦਿਤੋਨੁ ਰਿਜਕ ਸੰਬਾਹਿ॥ ਨਾਨਕ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਸੂਤਕੁ ਨਾਹਿ॥3

M:1: Subho sootuk(u) bherm haiy, doojaiy luggaiy jaayay. Jummun(u) merna Huqam(u) haiy, bhaanaiy aavaiy jaayay. Khaana, peena puvittar haiy, ditton(u) rijk sumbaah(i). Nanak jinhi Gurmukh(i) boojhiya, tinha sootuk naah(i). 3.

Word Meaning: Bherm(u) = superstition. Doojaiy Luggaiy = faith in (love for) other things (than Waheguru). Bhaanaiy = by Waheguru's Will. Aavaiy Jaayay = takes birth, and dies. Puvittar = holy. Rijk = necessities of life. Sumbaah(i) = delivers. Gurnukh(i) = in the shelter of the Guru (with His Advice). 3.

MEANING: All sootuks are simply superstitions that the people have faith in. Births and deaths are the laws of Waheguru, and everybody comes and goes (is born, and dies) according to His Will. There is nothing impure about eating and drinking (even though there is life in all of those), as they have been provided by Waheguru, which delivers all the necessities of life. Those, who have come to realize these facts in the shelter of the Guru have no superstition about sootuk, oh Nanak. 3.

(ਅੰਗ 473)॥ ਪਉੜੀ॥ ਸਤਿਗੁਰੁ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ॥ ਸਹਿ ਮੇਲੇ ਤਾ ਨਦਰੀ ਆਈਆ॥ ਜਾ ਭਾਣਾ ਤਾ ਮਨਿ ਵਸਾਈਆ॥ ਕਰਿ ਹੁਕਮੁ ਮਸਤਕਿ ਹਥੁ ਧਰਿ ਵਿਚਹੁ ਮਾਰਿ ਕਢੀਆ ਬੁਰਿਆਈਆ॥ ਸਹਿ ਤੁਠੈ ਨਉਨਿਧਿ ਪਾਈਆ॥ 18॥

(PAGE 473): Paurri: Satgur(u) vudda kur(i) salaahiyaiy, jis vich(i) vuddiyaan vudiyaayiyaan. Sheh maylay ta nudri aayiyaan. Ja bhaana ta mun(i) vusaayiyaan. Kur(i) Huqam(u) mustuk(i) huth(u) dhur(i), vich-houn maar(i) kudhiyaan booriyaayiyaan. Sheh tootthaiy nau nidh(i) paayiyaan. 18.

Word Meaning: Vudda Kur(i) = with faith in His greatness. Vudiyayiyaan = great qualities. Sheh = the Lord (Waheguru). Nudri Aayiyaan = become visible; are realized. Mustuk(i) = on the forehead. Huth(u) Dhur(i) = with kindness; by assuring support. Booriyayiyaan = ignoble qualities. Tootthaiy = pleased to be kind. 18.

MEANING: We should praise Waheguru with the unshakable faith that He is the greatest, and has all the great virtues. But a devotee realizes them only when Waheguru connects him with Him, and when he embeds them in his heart by His Will. When Waheguru places His kind hand on the forehead of the devotee (with His caring support) all the ignoble qualities of the devotee are destroyed with His Huqam. When Waheguru is pleased to be kind to an individual, he feels as if he has acquired all nine mythical treasures of the world. 18.

ਸਲੋਕੁ ਮ:1॥ ਪਹਿਲਾ ਸੁਚਾ ਆਪਿ ਹੋਇ ਸੁਚੈ ਬੈਠਾ ਆਇ॥ ਸੁਚੇ ਅਗੈ ਰਖਿਓਨੁ ਕੋਇ ਨ ਭਿਟਿਓ ਜਾਇ॥ ਸੁਚਾ ਹੋਇ ਕੈ ਜੇਵਿਆ ਲਗਾ ਪੜਣਿ ਸਲੋਕੁ॥ ਕੁਹਥੀ ਜਾਇ ਸਟਿਆ ਕਿਸੁ ਏਹੁ ਲਗਾ ਦੋਖੁ॥ ਅੰਨੁ ਦੇਵਤਾ ਪਾਣੀ ਦੇਵਤਾ ਬੈਸੰਤਰੁ ਦੇਵਤਾ ਲੂਣ॥ ਪੰਜਵਾ ਪਾਇਆ ਘਿਰਤੁ ਤਾ ਹੋਆ ਪਾਕੁ ਪਵਿਤੁ॥ ਪਾਪੀ ਸਿਉ ਤਨੁ ਗਡਿਆ ਥੁਕਾ ਪਈਆ ਤਿਤੁ॥ ਜਿਤੁ ਮੁਖਿ ਨਾਮੁ ਨ ਊਚਰਹਿ ਬਿਨੁ ਨਾਵੈ ਰਸ ਖਾਹਿ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਤਿਤੁ ਮੁਖਿ ਥੁਕਾ ਪਾਹਿ॥ 1॥

Sloak M:1: Pehlaan soocha aap(i) hoyay, soochaiy baiyttha aayay. Soochay uggaiy rukhiyon(u) koyay na bhitiyou jaayay. Soocha hoyay kay jayviya, lugga purrhun(i) sloak(u). Koohuthi jaayay suttiya, kis(u) eh(u) lugga doakh(u). Unn dayvta, paani dayvta, baiysuntar(u) dayvta, loon. Punjvaan paaya ghirt(u), ta hoa paak(u) puvit(u). Paapi siyoun tun(u) guddiya, thookaan puyyiyaan tit(u). Jit(u) mookh(i) Naam(u) na oochreh(i), bin(u) Naavaiy rus khaah(i). Nanak aiyvaiy jaaniyaiy, tit(u) mookh(i) thookaan paah(i). 1.

Word Meaning: Soocha = clean; pure. Aap(i) = the Brahman. Soochaiy = in the purified (kitchen). Bhitiyou = made impure (unfit for consumption). Jayvia = served (food). Sloak =

mantra. Koohuthi = bad; filthy; undesirable. Jaayay = place. Doakh(u) = blame. Ghirt(u) = ghee. Paak(u) Pvit(u) = pure; holy. Paapi = sinner. Guddiya = mixed. Thookaan = spit; sputum. Tit(u) = (on) that. Oochreh(i) = recited. Rus = delicious tasting (sweet Naam). Tit(u) Mookh(i) = on that face. 1.

MEANING: (Continuing His philosophy about eating and drinking, Satguru Nanak discusses another important aspect of the subject). When a Brahman is invited to have a meal at somebody's place (which was a common practice at the time, and is still prevalent at many places), he would take a bath to clean (purify) himself. He is seated at a special place which has been purified for him according to the prevalent specifications. Clean (pure) food, which has not been touched by anyone yet, is served before the "clean" Brahman. He again purifies his mouth by swishing with water and begins to recite a mantra. The meal was prepared by using the holy ingredients of food, water, and fire, which the Brahmans call gods. It is cooked in ghee and some salt is added. Thus, the food served to the Brahman is completely holy by his standards. Now he puts the holy food in a filthy place (his stomach, where it turns into repulsive excrement, which people spit on), so who is to blame for this filthy result? The good food turned into repulsive feces when that came in contact with the sinful body of the Brahman. The individual, who does not recite Waheguru's sweet Naam with his tongue, and consumes food without the Naam, should think that the people do not spit on his feces, they rather spit on his face, oh Nanak. 1.

ਮ:1॥ ਭੰਡਿ ਜੰਮੀਐ ਭੰਡਿ ਨਿੰਮੀਐ ਭੰਡਿ ਮੰਗਣ ਵੀਆਹੁ॥ ਭੰਡਹੁ ਹੋਵੈ ਦੋਸਤੀ ਭੰਡਹੁ ਚਲੈ ਰਾਹੁ॥ ਭੰਡੁ ਮੁਆ ਭੰਡੁ ਭਾਲੀਐ ਭੰਡਿ ਹੋਵੈ ਬੰਧਾਨੁ॥ ਸੋ ਕਿਉ ਮੰਦਾ ਆਖੀਐ ਜਿਤੁ ਜੰਮਹਿ ਰਾਜਾਨ॥ ਭੰਡਹੁ ਹੀ ਭੰਡੁ ਊਪਜੈ ਭੰਡੈ ਬਾਝੁ ਨ ਕੋਇ॥ ਨਾਨਕ ਭੰਡੈ ਬਾਹਰਾ ਏਕੋ ਸਚਾ ਸੋਇ॥ ਜਿਤੁ ਮੁਖਿ ਸਦਾ ਸਾਲਾਹੀਐ ਭਾਗਾ ਰਤੀ ਚਾਰਿ॥ ਨਾਨਕ ਤੇ ਮੁਖ ਊਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ 2॥

M:1: Bhund(i) jummiyaiy, bhund(i) nimmiyaiy, bhund(i) mungun viaahou. Bhundhoun hovaiy dosti, bhundhoun chullaiy raah(u). Bhund(u) mooa, bhund(u) bhaaliyaiy, bhund(i) hovaiy bundhaan(u). So kiyoun munda aakhiyaiy, jit(u) jummeh(i) raajaan. Bhundoun hee bhund(u) oopjaiy, bhundaiy baajh(u) na koyay. Nanak bhundaiy baahra, aiko Sacha soyay. Jit(u) mookh(i) suda salaahiyaiy bhaagaan rutti chaar(i). Nanak tay mookh oojlay, Tit(u) Sachaiy Durbaar. 2.

Word Meaning: Bhund(u) = woman. Nimmiyaiy = the origin of the fetus. Mungun = engagement. Rah(u) = worldly affairs. Bhaaliyaiy = search for. Bundhaan = bonds; relationships. Munda Aakhiyaiy = condemn. Rajaan = saints. Baahra = without. Bhaag = fortune. Rutti Chaar(i) = a unit of weight for precious stones meaning that the face shines like a precious stone. Tay = those. Oojlay = radiating; pious. 2.

MEANING: (The Hindu Granths treat the woman like a slave and condemn her as being thoughtless and impure. Guru Nanak Sahib opposes such thinking and such mean treatment of women in strong words, maintaining that be it a male or a female, only that individual is honoured in Waheguru's Court, who sings his praise). The man's origin begins as a fetus in the woman's womb, and he is born from the woman. When he grows up, he is engaged to and married to a woman. His only real friend is the woman he is married to, and all worldly affairs revolve around the woman. If the wife of an individual dies, he again looks for a woman, and all the relationships in the world are based on the existence of women. Also, it is the woman who gives birth to all the holy men. So, where is the justification to condemn her? Even women are born out of other women, and nobody is born without a woman (as a mother). Only Waheguru is beyond women (is self-illuminated). The mouth that sings praise of Waheguru is highly fortunate with the shine of a precious sparkling stone on his face. Such faces radiate (piousness) and are honoured in Waheguru's Court, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭੁ ਕੋ ਆਖੈ ਆਪਣਾ ਜਿਸੁ ਨਾਹੀ ਸੋ ਚੁਣਿ ਕਢੀਐ॥ ਕੀਤਾ ਆਪੋ ਆਪਣਾ ਆਪੇ ਹੀ ਲੇਖਾ ਸੰਢੀਐ॥ ਜਾ ਰਹਣਾ ਨਾਹੀ ਐਤੁ ਜਗਿ ਤਾ ਕਾਇਤੁ ਗਾਰਬਿ ਹੰਢੀਐ॥ ਮੰਦਾ ਕਿਸੈ ਨ ਆਖੀਐ ਪੜਿ ਅਖਰੁ ਏਹੋ ਬੁਝੀਐ॥ ਮੂਰਖੈ ਨਾਲਿ ਨ ਲੁਝੀਐ॥ 19॥

Paurri: Subh(u) ko aakhaiy aapna, jis(u) naahi, so choon(i) kuddhiyaiy. Keeta aapo aapna, aapay hee laykha sundhiyaiy. Ja rehna naahi aiyt(u) jug(i), ta kaayit(u) gaarub(i) hundhiyaiy. Munda kisaiy na aakhiyaiy, purr(i) Akkur(u) eho boojhiyaiy. Moorkhaiy naal(i) na loojhiyaiy. 19

Word Meaning: Appna = mine. Choon(i) Kuddhiyaiy = sort apart. Laykha = account of deeds. Sundhiyaiy = make connection. Kaayit(u) = what for? Gaarub(i) = conceit; ego. Hundiyaiy = experience; live with. Akkhur = education; Guru's Advice. Loojhiyaiy = get into useless discussion.

MEANING: Everybody claims that certain things belong to him (everybody has worldly attachments); if you find someone without such a claim, find him out, and show me, oh my friends. Everybody does the deeds of his choice, and makes a connection with the account of his deeds (is responsible for the result of his deeds). If we know that we are not going to live in this world forever, why should we lead our lives in conceit or ego? It is Guru's Advice that we should not call anyone bad or of low wisdom, but, at the same time, not to engage in any intense argument with a fool. 19.

ਸਲੋਕ ਮ:1॥ ਨਾਨਕ ਫਿਕੈ ਬੋਲਿਐ ਤਨੁ ਮਨੁ ਫਿਕਾ ਹੋਇ॥ ਫਿਕੋ ਫਿਕਾ ਸਦੀਐ ਫਿਕੇ ਫਿਕੀ ਸੋਇ॥ ਫਿਕਾ ਦਰਗਹ ਸਟੀਐ ਮੁਹਿ ਥੁਕਾ ਫਿਕੇ ਪਾਏ॥ ਫਿਕਾ ਮੂਰਖ ਆਖੀਐ ਪਾਣਾ ਲਹੈ ਸਜਾਇ॥ 1॥

Sloak M:1: Nanak phikkaiy boaliyaiy, tun(u), mun(u) phikka hoyay. Phikko, phikka *sudiyaiy, phikkay phikki soyay. Phikka Durgeh suttiyaiy, mooh(i) thookkaan phikkay* paayay. Phikka moorukh aakhiyaiy, paana luhaiy sujaayay. 1.

Word Meaning: Phikka = impolite; hurtful. Sudiyaiy = called. Soyay = reputation. Paana = shoes. Sujaayay = punishment.

MEANING: If someone talks to people in an impolite or hurtful way, his body and his mind also become impolite, oh Nanak. An impolite person is called impolite, and the same becomes his reputation. An impolite person is thrown (treated badly) in Waheguru's Court, and everybody spits on him (insults him). He is called a fool and beaten with shoes (badly insulted). 1.

ਮ:1॥ ਅੰਦਰਹੁ ਝੂਠੇ ਪੈਜ ਬਾਹਰਿ ਦੁਨੀਆ ਅੰਦਰਿ ਫੈਲੁ॥ ਅਠਸਠਿ ਤੀਰਥ ਜੇ ਨਾਵਹਿ ਉਤਰੈ ਨਾਹੀ ਮੈਲੁ॥ ਜਿਨ੍ਹ ਪਟੁ ਅੰਦਰਿ ਬਾਹਰਿ ਗੁਦੜੁ ਤੇ ਭਲੇ ਸੰਸਾਰਿ॥ ਤਿਨ੍ਹ ਨੇਹੁ ਲਗਾ ਰਬ ਸੇਤੀ ਦੇਖਨ੍ਹੇ ਵੀਚਾਰਿ॥ ਰੰਗਿ ਹਸਹਿ ਰੰਗਿ ਰੋਵਹਿ ਚੁਪ ਭੀ ਕਰਿ ਜਾਹਿ॥ ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ ਬਾਝੁ ਸਚੇ ਨਾਹ॥ ਦਰਿ ਵਾਟ ਉਪਰਿ ਖਰਚੁ ਮੰਗਾ ਜਬੈ ਦੇਇ ਤ ਖਾਹਿ॥ ਦੀਬਾਨੁ ਏਕੋ ਕਲਮ ਏਕਾ ਹਮਾ ਤੁਮਾ ਮੇਲੁ॥ ਦਰਿ ਲਏ ਲੇਖਾ ਪੀੜਿ ਛੁਟੈ ਨਾਨਕਾ ਜਿਉ ਤੇਲੁ॥2॥

M:1: Undarhoun jhootthay, paiyj baahur(i), dooniyaan undar(i) phaiyl(u). Utth-sutth(i) teeruth jay naaveh(i), ootraiy naahi maiyl(u). Jinh putt(u) undar(i), baahur(i) goodurr(u), tay bhulay sunsaar(i). Tinh nayhou lugga Rubb sayti, daykhnay veechaar(i). Rung(i) husseh(i), rung(i) roveh(i), choop bhee kur(i) jaah(i). Pervaah naahi kisaiy kayri, baajh(u) Sachay Naah. Dur(i) vaat oopur(i) khurch(u) mungaa, jubaiy dayay, ta khaah(i). Deebaan(u) Aiko, kulm Aika, humaa, tooma maiyl(u). Dur(i) luyay laykha, peerr(i) choottaiy, Nanaka, jiyoun tayl(u). 2.

Word Meaning: Jhootthaiy = liars; deceitful. Paiyj = honourable. Phaiyl(u) = deeds. Utthsutth(i) = the 68 (holy places). Putt(u) = silk; noble qualities. Goodurr(u) = rags; poor; humble. Bhulay = good; noble; helpful. Nayhou = love; attachment. Rubb = God. Sayti

= with. Rung(i) = in love; obeying His Will. Pervaah = care. Naah = the Lord. Dur(i) = (Waheguru's) door. Vaat = journey (of life). Khurch(u) = expenses; necessities of life. Jubaiy = when. Deebaan(u) = Court. Kulm = pen. Humaa = mine. Tooma = yours. Maiyl(u) = union. Laykha = account of deeds. 2.

MEANING: Some people perform deeds which earn them respect outwardly, but are deceitful at heart. The filth of their mind does not get washed away even if they take dips at the 68 holy places. On the other hand, those who have noble qualities inside, but are humble (do not show any conceit of their noble qualities) in their daily behaviour, are the real good (noble) people in the world. They have love for God with the thought (wish) to "see" Him. They feel happy or sad in His love (respect His Will), and also become quiet (normal) in His Will. They do not care about anybody other than the True Lord. They beg for the necessities of life at His Door, and use them as He bestows His gifts on them. All of us have the same Court (of Waheguru's Justice), and the same pen (with which He writes His judgment), and that is where all of us have to meet (with Him). When the account of the sinners is viewed, they suffer unbearable pain of punishment like the oil-seeds suffer when they are put through the mill to get oil, oh Nanak. 2.

(ਅੰਗ 474)॥ ਆਪੇ ਹੀ ਕਰਣਾ ਕੀਓ ਕਲ ਆਪੇ ਹੀ ਤੈ ਧਾਰੀਐ॥ ਦੇਖਹਿ ਕੀਤਾ ਆਪਣਾ ਧਰਿ ਕਚੀ ਪਕੀ ਸਾਰੀਐ॥ ਜੋ ਆਇਆ ਸੋ ਚਲਸੀ ਸਭੁ ਕੋਈ ਆਈ ਵਾਰੀਐ॥ ਜਿਸ ਕੇ ਜੀਅ ਪਰਾਣ ਹਹਿ ਕਿਉ ਸਾਹਿਬੁ ਮਨਹੁ ਵਿਸਾਰੀਐ॥ ਆਪਣ ਹਥੀ ਆਪਣਾ ਆਪੇ ਹੀ ਕਾਜੁ ਸਵਾਰੀਐ॥ 20॥

(PAGE 474): Aapay hee kerna keeyo, kul Aapay hee taiy dhaariyaiy. Daykheh(i) keeta Aapna, dhur(i) kuchi, pukki saariyaiy. Jo aaya so chulsi, subh(u) koyee aayee vaariyaiy. Jis kay jea praan heh(i), kiyoun Sahib(u) munhou visaariyaiy. Aapun hutheen aapna, aapay hee kaaj(u) suvaariyaiy. 20.

Word Meaning: Kerna Keeyo = created the universe. Kul = power. Dhaariyaiy = acquired. Kuchee = unripe (without good qualities). Pukki = ripe (having good qualities). Saariyaiy = pawns in the game of chess. Chulsi = will leave this world. Vaariyaiy = as per turn. Jea = soul. Praan = life. Visaariyaiy = forget; ignore. Kaaj = objective. Suvaariyaiy = finish successfully. 20.

MEANING: Waheguru Himself has created the universe, and has acquired this ability (power) on His own. Most of the humans lack noble qualities to reach their final destination (union with Waheguru), while a few are very close to their destination, just like the pawns in the game of dice, but Waheguru looks after all of them. Everybody who comes to this world has to leave when their time comes. Why should we forget the Lord who has given us life and the soul? We should strive hard to complete our task (the objective of union with Waheguru). 20.

ਸਲੋਕ ਮ:2॥ ਏਹ ਕਿਨੇਹੀ ਆਸਕੀ ਦੂਜੈ ਲਗੈ ਜਾਇ॥ ਨਾਨਕ ਆਸਕੁ ਕਾਢੀਐ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ॥ ਚੰਗੈ ਚੰਗਾ ਕਰਿ ਮੰਨੇ ਮੰਦੇ ਮੰਦਾ ਹੋਇ॥ ਆਸਕੁ ਏਹੁ ਨ ਆਖੀਐ ਜਿ ਲੇਖੈ ਵਰਤੈ ਸੋਇ॥ 1॥

Sloak M:2: Eh kinayhi aashki, doojaiy luggaiy jaayay. Nanak aashuk(u) kaandhiyaiy, sud hee ruhaiy smaayay. Chungaiy, chunga kur(i) munnay, munday munda hoyay. Aashuk(u) eh(u) na aakhiyaiy, j(i) laykhaiy vertaiy soyay. 1.

Word Meaning: Kinayhi = what kind? Aashki = love affair. Doojaiy Luggaiy = attraction for the other (Maya). Smaayay = absorbed. Munda = bad; unfavourable. Laykhaiy Vertaiy = business-like dealings. 1.

MEANING: What kind of a love-affair (with Waheguru) is that where one gets attracted to someone else (Maya) than his true Love (Waheguru)? Only those individuals are called true

lovers who always stay absorbed in the thoughts of their Love (Waheguru). Those are not lovers who deal with their Love in a business-like fashion, such that they are happy when the Love does something good for them, but complain when something bad happens to them. 1.

ਮਹਲਾ 2॥ ਸਲਾਮੁ ਜਬਾਬੁ ਦੋਵੈ ਕਰੇ ਮੁੰਢਹੁ ਘੁਥਾ ਜਾਇ॥ ਨਾਨਕ ਦੋਵੈ ਕੂੜੀਆ ਥਾਇ ਨ ਕਾਈ ਪਾਇ॥2॥
M:2: Slaam(u) jubaab(u) dovaiy kuray, moondhoun ghootha jaayay. Nanak dovaiy koorriyaan, thaayayn na kaayee paayay. 2.
Word Meaning: Slaam = salute; obey command. Jubaab(u) = questions. Moondhoun = from the very start. Ghootha = misled; missed opportunity. Koorriyaan = untenable; flawed. Thaayayn = room; recognition. 2.
MEANING: An individual who obeys the command of his Master but at the same time questions His judgment is misguided right from the start. Both these positions are untenable, and have no room together (lead one nowhere), oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈਐ ਸੋ ਸਾਹਿਬੁ ਸਦਾ ਸਮਾਲੀਐ॥ ਜਿਤੁ ਕੀਤਾ ਪਾਈਐ ਆਪਣਾ ਸਾ ਘਾਲ ਬੁਰੀ ਕਿਉ ਘਾਲੀਐ॥ ਮੰਦਾ ਮੂਲਿ ਨ ਕੀਚਈ ਦੇ ਲੰਮੀ ਨਦਰਿ ਨਿਹਾਲੀਐ॥ ਜਿਉ ਸਾਹਿਬ ਨਾਲਿ ਨ ਹਾਰੀਐ ਤੇਵੇਹਾ ਪਾਸਾ ਢਾਲੀਐ॥ ਕਿਛੁ ਲਾਹੇ ਉਪਰਿ ਘਾਲੀਐ॥ 21॥
Paurri: Jit(u) sayviyaan sookh(u) paayiyaiy, so Sahib(u) suda smaaliyaiy. Jit(u) keeta paayiyaiy aapna, sa ghaal boori kiyoun ghaaliyaiy? Munda mool(i) na keechuyyee, day lummi nudr(i) nihaaliyaiy. Jiyoun Sahib naal(i) na haariyaiy, tayvayha paasha dhaaliyaiy. Kichh(u) laahay oopur(i) ghaaliyaiy. 21.
Word Meaning: Smaaliyaiy = remember. Keeta paayiyaiy = reap the reward. Ghaal = hard labour. Ghaaliyaiy = work hard. Keechuyyee = do; perform. Lummi Nudr(i) = far sight; for long-term rewards. Nihaaliyaiy = see; think of. Tayvayha = like that; appropriate. Paasha dhaaliyaiy = throw the dice. Laahay = for benefit.
MEANING: The Lord, serving whom one enjoys permanent bliss, should be remembered all the time. And, why should we work on something for which we are going to reap bad (harmful) rewards? We should think carefully about the long-term results, and should not do anything bad (sinful) at all. Like the game of dice, where a player throws the dice in a calculated way so as not to lose, we should also behave appropriately and accept the Will of the Lord so as not to lose His favour. We should work for the long-term benefit. 21.

ਸਲੋਕ ਮਹਲਾ 2॥ ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਨਾਲੇ ਗਾਰਬੁ ਵਾਦੁ॥ ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਖਸਮ ਨ ਪਾਏ ਸਾਦੁ॥ ਆਪੁ ਗਵਾਇ ਸੇਵਾ ਕਰੇ ਤਾ ਕਿਛੁ ਪਾਏ ਮਾਨੁ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਲਗਾ ਤਿਸੁ ਮਿਲੈ ਲਗਾ ਸੋ ਪਰਵਾਨੁ॥ 1॥
Sloak Mehla 2: Chaakur(u) luggaiy chaakri, naalay gaarub vaad(u). Gullan kuray ghunayriyaan, Khusm(u) na paayay saad(u). Aap(u) guvaayay, sayva kuray, ta kichh(u) paayay maan(u). Nanak Jis nu lugga, Tis(u) milaiy, lugga so pervaan(u). 1.
Word Meaning: Chaakur(u) = servants. Gaarub(u) = conceit; ego. Vaad(u) = discussion. Ghunayriyaan = too much. Saad(u) = approval. Aap(u) = selfishness and ego. Maan(u) = respect. Lugga = attached to. Pervaan(u) = approved.
MEANING: If a servant engages in a conceit-filled discussion while serving the master, and talks a lot, the master does not like that, and is not pleased. The servant gets some recognition only if he serves the master by getting rid of his ego. (Similarly, a devotee) who serves Waheguru (obeys His Will), wins His approval, and gets connected with Him, oh Nanak. 1.

ਮਹਲਾ 2॥ ਜੋ ਜੀਇ ਹੋਇ ਸੁ ਉਗਵੈ ਮੁਹ ਕਾ ਕਹਿਆ ਵਾਉ॥ ਬੀਜੇ ਬਿਖੁ ਮੰਗੈ ਅੰਮ੍ਰਿਤੁ ਵੇਖਹੁ ਏਹੁ ਨਿਆਉ॥2॥

Mehla 2: Jo jeeyay hoyay su oogvaiy, mooh ka kuhhiya vaao. Beejay bikh(u), mungaiy Amrit(u), vaykhou eh(u) niyaayoun. 2.

Word Meaning: Jeeyay = in mind. Oogvaiy = sprouts; flourishes. Vaao = air; meaningless sound. Bikh(u) = poison. Amrit = delicious and useful product. Niyaayoun = justice; just expectation. 2.

MEANING: Only that idea flourishes (gets results) which an individual has in mind (the intent matters); simple words from the mouth are a meaningless sound. What kind of just expectation is that where a man sows the seeds of poison, but wishes for some delicious and highly useful product? 2.

ਮਹਲਾ 2॥ ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਕਦੇ ਨ ਆਵਹਿ ਰਾਸਿ॥ ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਵੇਖਹੁ ਕੋ ਨਿਰਜਾਸਿ॥ ਵਸਤੂ ਅੰਦਰਿ ਵਸਤੁ ਸਮਾਵੈ ਦੂਜੀ ਹੋਵੈ ਪਾਸਿ॥ ਸਾਹਿਬ ਸੇਤੀ ਹੁਕਮੁ ਨ ਚਲੈ ਕਹੀ ਬਣੈ ਅਰਦਾਸਿ॥ ਕੂੜਿ ਕਮਾਣੈ ਕੂੜੋ ਹੋਵੈ ਨਾਨਕ ਸਿਫਤਿ ਵਿਗਾਸਿ॥ 3॥

Mehla 2: Naal(i) iyaanay dosti, kuday na aaveh(i) raas(i). Jayha jaanaiy, tayho vertaiy, vaykhou ko nirjaas(i). Vustoo undar(i) vust(u) smaavaiy, dooji hovaiy paas(i). Sahib sayti huqam(u) na chullay, kuhhi bunaiy ardaas(i). Koorr(i) kmaanaiy, koorro hovaiy, Nanak sift(i) vigaas(i). 3.

Word Meaning: Iyaana = (spiritually) ignorant; incompatible. Raas(i) = favourable; leading to success. Vertaiy = operates. Nirjaas(i) = test; verify Vustoo = an article; thing. Hovaiy Paas(i) = is removed. Sayti = with. Kuhhi Bunaiy = suits; befitting. Vigaas(i) = blooming of heart. 3.

MEANING: You can verify this fact that friendship with an ignorant (an incompatible) person is never favourable (does not last for long) because he operates as per his own thinking (which could be harmful to the other party). (Similarly, one cannot gain any spirituality from an incompetent guru). A product can be absorbed (placed) in a container only if the other product which was filling the container before is removed. (An individual will love Waheguru only if his love for Maya dies first). A servant cannot issue orders to his master; it is only befitting that the servant makes a request to the master. With deceitful behaviour, one is bound to get similar (deceitful) results, and always feels worried about the bad results; but the heart of the man, who sings (Waheguru's praise), blooms, oh Nanak. 3.

ਮਹਲਾ 2॥ ਨਾਲਿ ਇਆਣੇ ਦੋਸਤੀ ਵਡਾਰੂ ਸਿਉ ਨੇਹੁ॥ ਪਾਣੀ ਅੰਦਰਿ ਲੀਕ ਜਿਉ ਤਿਸ ਦਾ ਥਾਉ ਨ ਥੇਹੁ॥ 4॥

Mehla 2: Naal(i) iyaanay dosti, vudaaroo siyoun nayh(u). Paani undar(i) leek jiyoun, tis da thaaoun na thayh.

Word Meaning: Iyaana = immature; ignorant. Vudaaroo = one who talks big over others' heads. Thaaoun Na Thayh(u) = no mark left behind. 4.

MEANING: Friendship with an ignorant person (a fake guru who has no spiritual knowledge), and love with a highly literate person who talks above the heads of the people (like a pundit who preaches the masses in Sanskrit, which is an obsolete language and not understood by the masses) are as ineffective for spirituality as a line drawn on the surface of water which leaves no mark behind. 2.

ਮਹਲਾ 2॥ ਹੋਇ ਇਆਣਾ ਕਰੇ ਕੰਮੁ ਆਣਿ ਨ ਸਕੈ ਰਾਸਿ॥ ਜੇ ਇਕ ਅਧ ਚੰਗੀ ਕਰੇ ਦੂਜੀ ਭੀ ਵੇਰਾਸਿ॥ 5॥

Mehla 2: Hoyay iyaana, kuray kumm(u) aan(i) na sukaiy raas(i). Jay ikk udh chungi *kuray, dooji bhee vayraas(i).*
Word Meaning: Iyaana = untrained; lacking skills. Raas(i) = suitable; successful. Ikk-Udh = one or half. Dooji = next. Vayraas(i) = unsuitable; unsuccessful.
Meaning: An unskilled person cannot complete their tasks successfully. If he achieves success at one or two tasks, the next will certainly be a failure. (Similarly, one's efforts to get connected with Waheguru without the guidance of the Guru are not successful). 5

ਪਉੜੀ: ਚਾਕਰੁ ਲਗੈ ਚਾਕਰੀ ਜੇ ਚਲੈ ਖਸਮੈ ਭਾਇ॥ ਹੁਰਮਤਿ ਤਿਸ ਨੋ ਅਗਲੀ ਉਹ ਵਜਹੁ ਭਿ ਦੂਣਾ ਖਾਇ॥ ਖਸਮੈ ਕਰੇ ਬਰਾਬਰੀ ਫਿਰਿ ਗੈਰਤਿ ਅੰਦਰਿ ਪਾਇ॥ ਵਜਹੁ ਗਵਾਏ ਅਗਲਾ ਮੁਹੇ ਮੁਹਿ ਪਾਣਾ ਖਾਇ॥ ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਵਣਾ ਤਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਚਲਈ ਨਾਲਿ ਖਸਮ ਚਲੈ ਅਰਦਾਸਿ॥ 22॥
Mehla 2: Chaakur(u) luggaiy chaakri, jay chullaiy khusmaiy bhaayay. Hoormut(i) tis nu uglee, oh vujhou bh(i) dooni khaayay. Khusmaiy kuray braaburi, phir(i) gaiyrut(i) undar(i) paayay. Vujhou guvaayay ugla, moohay, mooh(i) paana khayay. Jis da ditta khaavna, tis(u) kuhhiyaiy shaabaash(i). Nanak Huqam(u) na chullyee, naal(i) Khusm chullaiy ardaas(i).
Word Meaning: Chaakur(u) = servant; worker. Bhaayay = as per the will (or liking). Hoormut(i) = regards; respect. Uglee = much. Vujhou = wages. Gaiyrut(i) = shame; humiliation. Paana = (beating with) shoes. Shaabaash(i) = praise. 22.
MEANING: The workers, who serve their master with love and as per his will, earn much more respect and receive double the wages. But those who try to rival their master have to suffer humiliation. Not only do they lose their wages, but they also get a beating with shoes (suffer humiliation badly). Similarly, we should praise (and be thankful) to our Master, Waheguru, who provides us with food. Ordering the master does not work; one needs only to beg before him, oh Nanak. 22.

ਸਲੋਕ ਮਹਲਾ 2॥ ਏਹ ਕਿਨੇਹੀ ਦਾਤਿ ਆਪਸ ਤੇ ਜੋ ਪਾਈਐ॥
(ਅੰਗ 475)॥ ਨਾਨਕ ਸਾ ਕਰਮਾਤਿ ਸਾਹਿਬ ਤੁਠੈ ਜੋ ਮਿਲੈ॥ 1॥
Sloak Mehla 2: Eh kinayhi daat(i), aapus tay jo paayiyaiy.
(PAGE 475): Nanak sa kurmaat(i), Sahib tootthaiy jo milaiy. 1.
Word Meaning: Kinayhi = what kind. Daat(i) = gift; donation. Aapus = with one's own efforts. Kurmaat(i) = great gift. Tootthaiy = pleased to be kind.
MEANING: What kind of gift is that which a servant receives from self? The best gift is the one which the Lord bestows on His attendant (devotee) with His pleasure and kindness, oh Nanak. 1.

ਮਹਲਾ 2॥ ਏਹ ਕਿਨੇਹੀ ਚਾਕਰੀ ਜਿਤੁ ਭਉ ਖਸਮ ਨ ਜਾਇ॥ ਨਾਨਕ ਸੇਵਕੁ ਕਾਢੀਐ ਜਿ ਸੇਤੀ ਖਸਮ ਸਮਾਇ॥ 2॥
Mehla 2: Eh kinayhi chaakri, jit(u) bhuou khusm na jaayay. Nanak sayvuk(u) kaandhiyaiy, j(i) sayti khusm smaayay. 2.
Word Meaning: Chaakri = service. Bhuou = fear. Kaandhiyaiy = is called.
MEANING: What kind of service is that where the worker is afraid of his master all the time (so as not to displease him). Only that worker is the real servant who becomes one with his master, oh Nanak. (Such a situation is possible only between a devotee and Waheguru). So, Waheguru is the only Master to serve, advises Guru Nanak. 2.

ਪਉੜੀ॥ ਨਾਨਕ ਅੰਤ ਨ ਜਾਪਨੀ ਹਰਿ ਤਾ ਕੇ ਪਾਰਾਵਾਰ॥ ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਫਿਰਿ ਆਪਿ ਕਰਾਏ ਮਾਰ॥ ਇਕਨ੍ਹਾ ਗਲੀ ਜੰਜੀਰੀਆ ਇਕਿ ਤੁਰੀ ਚੜੇ ਬਿਸੀਆਰੁ॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ॥ ਨਾਨਕ ਕਰਣਾ ਜਿਨਿ ਕੀਆ ਫਿਰਿ ਤਿਸ ਹੀ ਕਰਣੀ ਸਾਰ॥ 23॥

Paurri: Nanak unt na jaapni Hur(i) Ta kay paaravaar. Aap(i) kuraayay saakhti, phir(i) Aap(i) kuraayay maar. Ikknah guleen junjeeriyaan, ikk(i) toori churray bisiyaar(u). Aap(i) kuraayay, kuray Aap(i), huoun kaiy siyoun kureen pookaar. Nanak kerna jin(i) keeya, phir(i) Tis hee kerni saar. 23.

Word Meaning: Unt = limits. Paaravaar = limitless. Saakhti = creation. Maar = death. Junjeeriyaan = chains. Toori = horses. Bisiyaar = large; expensive (smart). Pookaar = appeal. Kerna Keeya = created the universe. Saar = care; look after. 23.

MEANING: Nobody can find the limits of the limitless Waheguru, oh Nanak. He creates the world, then destroys it (raising some to very high levels while throwing others to the ground). There is so much disparity in this world that some have chains around their necks (are treated like slaves), while others are so rich that they ride very expensive horses. Who can the man appeal to when Waheguru does everything Himself and makes others do whatever He wishes? Still, Waheguru, who has created the universe, looks after His creation, oh Nanak. 23.

ਸਲੋਕੁ ਮ: 1॥ ਆਪੇ ਭਾਡੇ ਸਾਜਿਅਨੁ ਆਪੇ ਪੂਰਨੁ ਦੇਇ॥ ਇਕਨ੍ਹੀ ਦੁਧੁ ਸਮਾਈਐ ਇਕਿ ਚੁਲ੍ਹੈ ਰਹਨਿ ਚੜੇ॥ ਇਕਿ ਨਿਹਾਲੀ ਪੈ ਸਵਨ੍ਹਿ ਇਕਿ ਉਪਰਿ ਰਹਨਿ ਖੜੇ॥ ਤਿਨ੍ਹਾ ਸਵਾਰੇ ਨਾਨਕਾ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਕਰੇ॥ 1॥

Sloak M:1: Aapay bhaanday saajiun(u), aapay poorun(u) dayay. Ikkni doodh(u) smaayiyaiy, ikk(i) choolleh rehn(i) churrhay. Ikk(i) nihaaleen paiy suvun(i), ikk(i) oopur(i) rehn(i) khurray. Tinha suvaaray Nanaka, jinh kuou nudr(i) kuray. 1.

Word Meaning: Bhaanday = vessels; human bodies. Saajiun(u) = creates. Poorun dayay = perfection. Doodh(u) = milk; good qualities. Smaayiyaiy = add culture to make yogurt; implant. Choolleh = on the hearth; earthen stove. Churray = stay there (and suffer from heat). Nihaaleen = on comfortable mattresses (beds). Khurray = (guard) with alertness. Suvaaray = adorns; grooms (with noble qualities). 1.

MEANING: Waheguru creates human vessels (human beings) and adorns (some of them) to perfection by implanting noble qualities in them. There are some vessels used to make yogurt when milk is placed in them, and culture is added (they are treated nicely), while others suffer heat on the stove all the time (receive bad treatment). Similarly, there are some humans which enjoy long sleeps in comfortable beds, while there are some who guard them with alertness. Waheguru grooms some with noble qualities whom He is kind to, oh Nanak. 1.

ਮਹਲਾ 2॥ ਆਪੇ ਸਾਜੇ ਕਰੇ ਆਪਿ ਜਾਈ ਭਿ ਰਖੈ ਆਪਿ॥ ਤਿਸੁ ਵਿਚਿ ਜੰਤ ਉਪਾਇ ਕੈ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ॥ 2॥

Mehla 2: Aapay saajay, kuray Aap(i), jaayee bh(i) rukhaiy Aap(i). Tis(u) vich(i) junt oopaayay kaiy, daykhaiy thaap(i) oothaap(i). Kis no kuhiyaiy Nanka, subh(u) kichh(u) Aapay Aap(i). 2.

Word Meaning: Saajay = creates. Jaayee = creation. Rukhaiy = looks after. Junt = living beings. Thaap(i) = after creating. Oothaap(i) = destroys. 2.

MEANING: Waheguru creates the universe, and looks after His creation. He creates living beings in the world, and watches as He creates and destroys them. Who can we appeal to when Waheguru is everything Himself, oh Nanak? 2.

ਪਉੜੀ॥ ਵਡੇ ਕੀਆ ਵਡਿਆਈਆ ਕਿਛੁ ਕਹਣਾ ਕਹਨੁ ਨ ਜਾਇ॥ ਸੋ ਕਰਤਾ ਕਾਦਰੁ ਕਰੀਮੁ ਦੇ ਜੀਆ ਰਿਜਕੁ ਸੰਬਾਹਿ॥ ਸਾਈ ਕਾਰ ਕਮਾਵਣੀ ਧੁਰਿ ਛੋਡੀ ਤਿੰਨੈ ਪਾਇ॥ ਨਾਨਕ ਏਕੀ ਬਾਹਰੀ ਹੋਰ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ ਸੋ ਕਰੇ ਜਿ ਤਿਸੈ ਰਜਾਇ॥ 24॥1॥ ਸੁਧੁ॥

Paurri: Vudday keeyaan vudiyaayiyaan, kichh(u) kehna, kehn(u) na jaayay. So Kerta, Kaadur(u), Kreem(u), day jeeaan rijk(u) sumbaah(i). Saayee kaar kmaavuni, Dhoor(i) chhoadi Tinnaiy paayay. Nanak Aikee baahuri, hoar dooji naahi jaayay. So kuray, j(i) Tisaiy rujaayay. 24.1. Shoodh(u).

Word Meaning: Vudda = great. Vudiyaayiyaan = good qualities; magnificence. Kerta = Creator. Kaadur(u) = designer (master) of the nature. Kreem(u) = provider. Rijk(u) = necessities of life. Sumbaah(i) = delivers. Sayee = that. Kaar Kmaavuni = performs deeds. Dhoor(i) = right from the beginning. Tinnaiy = that Waheguru. Aikee = Waheguru. Jaayay = place; shelter. Rujaayay = (His) Will. 24.

Shoodh(u) = corrected, verified.

MEANING: The magnificence (virtues) of the Great Waheguru cannot be described even if one tries very hard. He is the creator, the designer of nature, and the provider who delivers the necessities of life to His living beings. Everybody performs the kind of deeds for which he is predestined by Waheguru right from his birth. There is no place beyond Waheguru's control. He does whatever He wishes, oh Nanak. 24. Verified.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਆਸਾ ਬਾਣੀ ਭਗਤਾ ਕੀ॥

ਕਬੀਰ ਜੀਉ ਨਾਮਦੇਉ ਜੀਉ ਰਵਿਦਾਸ ਜੀਉ ॥

Ek Onkar Sat Naam(u) Kerta Purakh Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i).

Raag(u) Assa, Bani Bhugtaan Kee

Kabir Jeeo, Namdayo Jeeo, Ravidass Jeeo

MEANING: There is only one Supreme Living Being, who has eternal existence (His laws are eternal). He is the creator of the universe, is omnipresent (is living power), is fearless (is above the effects of Maya, and of the natural laws). He is without any enmity (His justice is perfect), and His persona is timeless. He never takes any life form and is self-illuminated. **He can be realized only by the grace of the Guru (the Guru is His manifestation).**

ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ॥ ਗੁਰ ਚਰਣ ਲਾਗਿ ਹਮ ਬਿਨਵਤਾ ਪੂਛਤ ਕਹ ਜੀ ਉਪਾਇਆ॥ ਕਵਨ ਕਾਜਿ ਜਗੁ ਉਪਜੈ ਬਿਨਸੈ ਕਹਹੁ ਮੋਹਿ ਸਮਝਾਇਆ॥ 1॥ ਦੇਵ ਕਰਹੁ ਦਇਆ ਮੋਹਿ ਮਾਰਗਿ ਲਾਵਹੁ ਜਿਤੁ ਭੈ ਬੰਧਨ ਤੂਟੈ॥ ਜਨਮ ਮਰਨ ਦੁਖ ਫੇੜ ਕਰਮ ਸੁਖ ਜੀਅ ਜਨਮ ਤੇ ਛੂਟੈ॥ 1॥ਰਹਾਉ॥ ਮਾਇਆ ਫਾਸ ਬੰਧ ਨਹੀ ਫਾਰੈ ਅਰੁ ਮਨ ਸੁੰਨਿ ਨ ਲੂਕੇ॥ ਆਪਾ ਪਦੁ ਨਿਰਬਾਨੁ ਨ ਚੀਨ੍ਹਿਆ ਇਨ ਬਿਧਿ ਅਭਿਉ ਨ ਚੂਕੈ॥ 2॥ ਕਹੀ ਨ ਉਪਜੈ ਉਪਜੀ ਜਾਨੈ ਭਾਵ ਅਭਾਵ ਬਿਹੂਣਾ॥ ਉਦੈ ਅਸਤ ਕੀ ਮਨ ਬੁਧਿ ਨਾਸੀ ਤਉ ਸਦਾ ਸਹਜਿ ਲਿਵ ਲੀਣਾ॥ 3॥ ਜਿਉ ਪ੍ਰਤਿਬਿੰਬੁ ਬਿੰਬ ਕਉ ਮਿਲੀ ਹੈ ਉਦਕ ਕੁੰਭ ਬਿਗਰਾਨਾ॥ ਕਹੁ ਕਬੀਰ ਐਸਾ ਗੁਣ ਭ੍ਰਮੁ ਭਾਗਾ ਤਉ ਮਨੁ ਸੁੰਨਿ ਸਮਾਨਾ॥ 4॥1॥

Assa Sri Kabir Jeeo: Gur churn laag(i) hum binvuta, poochhut keh jea oopaaya. Kuvun kaaj(i), jug(u) oopjaiy, binsaiy, kuhou moh(i) sumjhaaya. 1. Dayv, kurhou duyya, moh(i) maarug(i) laavhou, jit(u) bhaiy bubdhun tootaiy. Junum, mern, dookh, phayrr kerm sookh, jea junum tay chhootaiy. 1. Ruhaou. Maya phaas, bundh nuhee phaaraiy, ur(u) mun soonn(i) na lookay. Aapa pud, nirbaan(u) na cheeniya, in bidh(i) abhiou na chookaiy. 2. Kuheen na oopjaiy, oopji jaanaiy, bhaav, abhaav bihoona. Oodaiy, ust kee mun boodh(i) naasi, tuou suda sehj(i) liv leena. 3. Jiyoun prutibimb(u) bimb kuou mili haiy, ooduk koombh bigraana. Kuhou Kabir aiysa goon bherm(u) bhaaga, tuou mun(u) soonn(i) smaana. 4.1.

Word Meaning: Binvuta = request. Jea = living beings; humans. Oopaaya = created. Kaaj(i) = cause; purpose. Binsaiy = vanishes. 1. Dayv = oh, Guru. Maarug(i) = path (of righteousness). Bhaiy = fear. Bundhun = bonds. Phayrr Kerm = the deeds done. Junum Tay = right from birth. Pause. Phaas = chains; traps. Phaaraiy =break Soonn(i) = in thoughts above Maya. Lookay = hides; gets absorbed. Aapa Pud(u) = level of self; one's origin. Nirbaan(u) = detached from Maya. In Bidh(i) = this way. Abhiyo = non-imbuing; indifference. 2. Kuheen na oopjaiy = (Some people believe that nature is independent of God), but does not come into being independently. Bhaav, Abhaav = the ability to recognize between good and bad. Bihoona = devoid of. Oodaiy = rise; come into being; birth. Ust = set down; disappear; death. Boodh(i) = wisdom. Naasi = disappeared. Sehj(i) = spiritual state above Maya. Live leena= absorbed fully. 3.
Prutibimb(u) = reflection. Bimb = the reflecting source. Ooduk = water. Koombh = the earthen container. Bigraana = breaks. Goon = rope. Bherm = illusion. (People mistake a rope for a snake in the dark). Smaana = absorbed. 4.

MEANING: Falling on His feet (with utmost respect), I request the Guru to explain to me the purpose for which humans have been created, how the world comes into being and is

destroyed. 1. Please, be kind, and guide me to the path of righteousness so that all my fears are gone; all my worldly bonds are broken (so as to achieve union with Waheguru); and the negative effects of the deeds done are uprooted right from the birth so that my birth-death cycle is terminated, oh, my dear Guru. Pause.
But I have not been able to overcome the attraction to Maya, which traps one in its captivating chains, and my mind does not remain in the spiritual state above the effects of Maya. I have not done self-analysis, and have not realized my origin (the pure soul, which, being a part of God, should be fully detached from worldly affairs). Under such circumstances, one's mind cannot get rid of its non-imbuing nature (which shows indifference toward God). 2.
Even though nothing comes into being on its own, some people believe that nature has an independent existence; this belief stems from their inability to recognize truth from falsehood. My mind is also devoid of such ability, and I cannot distinguish between good and bad. But, when, with Guru's grace, the wisdom (thoughts and deeds) which leads to one's reincarnation goes away, the mind gets fully absorbed in the blissful state. 3.
Just like the image formed in the water in an earthen container disappears when the container breaks, and just like the illusion in which a rope looks like a snake in the dark is cleared in the light, with Your grace, my illusion about the world has also been cleared, that it is not everlasting, oh Waheguru. Now my mind is fully absorbed in the spiritual state which is above the effects of Maya, oh Kabir. 1.

(ਅੰਗ 476)॥ ਆਸਾ॥ ਗਜ ਸਾਢੇ ਤੈ ਤੈ ਧੋਤੀਆ ਤਿਹਰੇ ਪਾਇਨਿ ਤਗ॥ ਗਲੀ ਜਿਨ੍ਹ ਜਪਮਾਲੀਆ ਲੋਟੇ ਹਥਿ ਨਿਬਗ॥ ਓਇ ਹਰਿ ਕੇ ਸੰਤ ਨ ਆਖੀਅਹਿ ਬਾਨਾਰਸਿ ਕੇ ਠਗ॥ 1॥ ਐਸੇ ਸੰਤ ਨ ਮੋ ਕਉ ਭਾਵਹਿ॥ ਡਾਲਾ ਸਿਉ ਪੇਡਾ ਗਟਕਾਵਹਿ॥ 1॥ ਰਹਾਉ॥ ਬਾਸਨ ਮਾਜਿ ਚਰਾਵਹਿ ਊਪਰਿ ਕਾਠੀ ਧੋਇ ਜਲਾਵਹਿ॥ ਬਸੁਧਾ ਖੋਦਿ ਕਰਹਿ ਦੁਇ ਚੂਲ੍ਹੇ ਸਾਰੇ ਮਾਣਸ ਖਾਵਹਿ॥ 2॥ ਓਇ ਪਾਪੀ ਸਦਾ ਫਿਰਹਿ ਅਪਰਾਧੀ ਮੁਖਹੁ ਅਪਰਸ ਕਹਾਵਹਿ॥ ਸਦਾ ਸਦਾ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਸਗਲ ਕੁਟੰਬ ਡੁਬਾਵਹਿ॥ 3॥ ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਵੈ॥ ਕਹੁ ਕਬੀਰ ਜਿਸੁ ਸਤਿਗੁਰ ਭੇਟੈ ਪੁਨਰਪਿ ਜਨਮਿ ਨ ਆਵੈ॥ 4॥2॥

(PAGE 476): Assa: Guj saadhay taiy taiy dhotiyaan, tihray paayin(i) tug. Guleen jinha jupmaaiyaan, loatay huth(i) nibugg. Oye Hur(i) kay sunt na aakhiyeh(i) Banaras(i) kay tthug. 1. Aiysay sunt na mo kuou bhaaveh(i). Daalaan siyoun payda gutkaaveh(i). 1. Pause. Baasun maanj(i) churaaveh(i) oopur(i) kaatthi dhoyay julaaveh(i). Busoodha khoad(i) kureh(i) dooyay chooleh, saaray maanus khaaveh(i). 2. Oye paapi suda phireh upraadhi, mookhoun apurse kuhaaveh(i). Suda, suda phireh(i) abhimaani, sugul kootumb doobaaveh(i). 3. Jit(u) ko laaya, tit hee laaga, taiysay kerm kmaavaiy. Kuhou Kabir, jis(u) Satgur bhaytaiy, poonrup(i) junum(i) na aavaiy. 4.2.

Word Meaning: Guj = a yard (about a metre). Sadhay taiy = three and a half. Tihray = three-layered. Tug = thread; janeyoo. Jupmaaliyaan = rosaries. Loatay = kettle. Nibugb = shiny. Tthug = thug; cheats; robbers. 1. Bhaaveh(i) = liked. Daalaan = branches. Payda = tree. Gutkaaveh(i) = swallow. Pause. Baasun = vessels. Maanj(i) = cleaning. Kaatthi = wood. Julaaveh(i) = burn. Busoodha = ground. Khoad(i) = dig. Chooleh = hearths; earthen stoves. 2. Upraadhi = criminals. Apurse = who do not even touch Maya; fully detached. Abhimaani = conceited. Kootumb = family (of partners). Doobaaveh(i) = drown. 3. Kerm Kmaavaiy = performs the deeds. Bhaytaiy = meets with. Poonrup(i) = again. 4.

MEANING: The sage-looking individuals who wear all the religious symbols like three-metre-long dhotis, three janeyoos, rosaries around their necks, and who hold shiny kettles in their hands, are indeed deceitful thugs of Banaras, and are not holy saints. 1. I do not

like such fake sages who swallow a whole tree along with its branches (they are extremely greedy and usurp everything where they possibly can). Pause. Such fake sages clean the cooking vessels to purify them before putting them on hearths (earthen stoves), wash the wood before using it as fuel, and dig fresh ground to prepare two hearths – to give the false impression of their holiness – but eat the whole human beings (suck their blood by robbing them of their wealth). 2. Those sinners call them fully detached from Maya, but they always roam around committing sins. They are always conceited (of their limited knowledge and respectable position) as a result of which they cause even their associates to drown in the world-sea along with them. 3. But they cannot be blamed entirely because they are committing the deeds for which they are predestined by Waheguru (based on their previous deeds). But those who get connected with Satguru are not born again, oh Kabir. 4.2.

NOTE: Kabir Ji was a resident of Banaras, a city believed to be holy in northern India.

ਆਸਾ॥ ਬਾਪਿ ਦਿਲਾਸਾ ਮੇਰੋ ਕੀਨ੍ਹਾ॥ ਸੇਜ ਸੁਖਾਲੀ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨ੍ਹਾ॥ ਤਿਸੁ ਬਾਪ ਕਉ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀ॥ ਆਗੈ ਗਇਆ ਨ ਬਾਜੀ ਹਾਰੀ॥ 1॥ ਮੁਈ ਮੇਰੀ ਮਾਈ ਹਉ ਖਰਾ ਸੁਖਾਲਾ॥ ਪਹਿਰਉ ਨਹੀ ਦਗਲੀ ਲਗੈ ਨ ਪਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਬਲਿ ਤਿਸੁ ਬਾਪੈ ਜਿਨਿ ਹਉ ਜਾਇਆ॥ ਪੰਚਾ ਤੇ ਮੇਰਾ ਸੰਗੁ ਚੁਕਾਇਆ॥ ਪੰਚ ਮਾਰਿ ਪਾਵਾ ਤਲਿ ਦੀਨੇ॥ ਹਰਿ ਸਿਮਰਨਿ ਮੇਰਾ ਮਨੁ ਤਨੁ ਭੀਨੇ॥ 2॥ ਪਿਤਾ ਹਮਾਰੋ ਵਡ ਗੋਸਾਈ॥ ਤਿਸੁ ਪਿਤਾ ਪਹਿ ਹਉ ਕਿਉ ਕਰਿ ਜਾਈ॥ ਸਤਿਗੁਰ ਮਿਲੇ ਤ ਮਾਰਗੁ ਦਿਖਾਇਆ॥ ਜਗਤ ਪਿਤਾ ਮੇਰੈ ਮਨਿ ਭਾਇਆ॥ 3॥ ਹਉ ਪੂਤੁ ਤੇਰਾ ਤੂ ਬਾਪੁ ਮੇਰਾ॥ ਏਕੈ ਠਾਹਰ ਦੁਹਾ ਬਸੇਰਾ॥ ਕਹੁ ਕਬੀਰ ਜਨਿ ਏਕੋ ਬੂਝਿਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਸਭੁ ਕਿਛੁ ਸੂਝਿਆ॥ 4॥3॥

Assa: Baap(i) dilaasa mayro keena. Sayj sookhaali, mookh(i) Amrit(u) deena. Tis(u) baap kuou kiyoun munhou visaari. Aagaiy guyya na baaji haari. 1. Mooyee mayri maayee, huoun khura sookhaala. Pehroun nuhee duglee, lugaiy na paala. 1. Ruhaou. Bul(i) tis(u) baapaiy jin(i) huoun jaaya. Punchaan tay mayra sung(u) chookaaya. Punch maar(i), paavaan tul(i) deenay. Hur(i) simrun(i) mayra mun(u) tun(u) bheenay. 2. Pita humaara vud Gosaayeen. Tis(u) pita peh(i) huoun kiyoun kur(i) jaayeen. Satgur milay ta maarug(u) dikhaaya. Jugut pita mayraiy mun(i) bhaaya. 3. Huoun poot(u) Tayra, Tu Baap(u) mayra. Aiykaiy tthaahur, doohaan busayra. Kuhou Kabir jun(i) Aiko boojhiya. Gur persaad(i) mein subh(u) kichh(u) soojhiya. 4.3.

Word Meaning: Baap = father; Waheguru. Dilaasa = console; comfort. Sayj = bed (of heart). Aagaiy = in the next world. Baaji = game of life. 1. Maayee = mother; thinking about Maya. Khuraa = much. Sookhaala = comfortable; blissful. Pehroun = wear. Duglee = a cotton-filled vest; (have warmth at heart). Paala = cold (cold treatment given by the people). Pause. Bul(i) = offer my life. Punchaan tay = from the five demons (lust, greed, etc.). Sung(u) = company. Chookaaya = cut off. Paavaan Tul(i) = under the feet; fully under control. Bheenay = gets imbued. 2. Gosaayeen = the Lord of the earth (Waheguru). Kiyoun Kur(i) = how? Jaayeen = go; reach; get connected. Maarug(i) = path (to union with Waheguru). 3. Aiykaiy Tthaur = the same place (human heart). Busayra = dwelling. Aiko = “One” Waheguru. Boojhiya = realized. Soojhiya = understanding. 4.

MEANING: My father (Waheguru) has consoled me (quenched my thirst for Maya) by giving His Naam-Amrit on my tongue, as a result of which the bed of my heart has become perfectly comfortable now (I feel blissful at heart). Why should I forget such a Father, connecting with whom I will not lose the game of life (my objective to achieve union with God)? 1.

My former wisdom (thinking), which always kept me thinking about Maya, is dead now, and I am feeling very blissful. Now I shall not need to wear any warm clothes (have warmth of

accumulating wealth) because I will not feel cold (lack of wealth) as I have the warmth of the wealth of Waheguru's Naam now. Pause. I will gladly offer my life to my Father (God), who gave me the ability to cut off my association with the five demons (get rid of them). Now they are fully in my control. I recite Waheguru's Naam as a result of which my mind and my body are fully imbued in His love. 2. My Father is great, and is the Lord of the world, but I did not know how to reach Him. (I have come to learn that) When one connects with Satguru, He shows the path to Waheguru's Residence. (I did the same thing) And now I like the Father of the World. 3. Now I am Waheguru's son, and He is my father, and both are residing together (in my mind). By Guru's grace, I came to realize everything about connecting with God, and now I have realized the one and only (Waheguru), oh Kabir. 4.3.

ਆਸਾ॥ ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਉਰਕਟ ਕੁਰਕਟ ਇਕਤੁ ਪਤਰਿ ਭਰਿ ਪਾਨੀ॥ ਆਸਿ ਪਾਸਿ ਪੰਚ ਜੋਗੀਆ ਬੈਠੇ ਬੀਚਿ ਨਕਟ ਦੇ ਰਾਨੀ॥ 1॥ ਨਕਟੀ ਕੋ ਠਨਗਨੁ ਬਾਡਾ ਡੂੰ॥ ਕਿਨਹਿ ਬਿਬੇਕੀ ਕਾਟੀ ਤੂੰ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਮਾਹਿ ਨਕਟੀ ਕਾ ਵਾਸਾ ਸਗਲ ਮਾਰਿ ਅਉਹੇਰੀ॥ ਸਗਲਿਆ ਕੀ ਹਉ ਬਹਿਨ ਭਾਨਜੀ ਜਿਨਹਿ ਬਰੀ ਤਿਸੁ ਚੇਰੀ॥ 2॥ ਹਮਰੋ ਭਰਤਾ ਬਡੋ ਬਿਬੇਕੀ ਆਪੇ ਸੰਤੁ ਕਹਾਵੈ॥ ਓਹੁ ਹਮਾਰੈ ਮਾਥੈ ਕਾਇਮੁ ਅਉਰੁ ਹਮਰੈ ਨਿਕਟਿ ਨ ਆਵੈ॥ 3॥ ਨਾਕਹੁ ਕਾਟੀ ਕਾਨਹੁ ਕਾਟੀ ਕਾਟਿ ਕੂਟਿ ਕੈ ਡਾਰੀ॥ ਕਹੁ ਕਬੀਰ ਸੰਤਨ ਕੀ ਬੈਰਨਿ ਤੀਨਿ ਲੋਕ ਕੀ ਪਿਆਰੀ॥ 4॥4॥

Assa: Ikut(u) puttar(i) bhur(i) oorkut koorkut, ikut(u) puttar(i) bhur(i) paani. Aas(i) paas(i) punch yogiya baitthaiy, beech(i) nkut day raani. 1. Nkutee ko tthungun(u) baada doon. Kineh(i) bibayki kaati toon. 1. Ruhaou. Sugul maah(i) nkutee ka vaasa, sugul maar(i) auhayri. Sugliyaan kee huoun behn(i) bhaanji, jineh(i) burie, tis(u) chayri. 2. Humro bherta, budo bibayki, aapay sunt kuhaavaiy. Oh(u) humaaraiy maathaiy kaayim(u) aur(u) humraiy nicket(i) na aavaiy. 3. Naakoun kaati, kaanoun kaati, kaat(i) koot(i) kay daari. Kuhou Kabir suntun kee baiyrun(i), teen(i) loak kee piyaari. 4.4.

Word Meaning: Puttar(i) = container. Oorkut = cooked. Koorkut = chicken. Punch Yogiya = the individuals who are fast friends with the five senses. Nkut = without nose; shameless. Day Raani = the goddess Maya. 1. Tthungun Baada Doon = (attractive) sound of music. Bibayki = having spiritual wisdom. Kaati Toon = severed (your effects), oh Maya. Pause. Vaasa = residence. Auhayri = watches (the effects) carefully. Behn(i) Bhaanji = (is loved like) a sister or a niece. Burie = married. Chayri = slave. 2. Bherta = husband; master. Maathaiy Kaayim(u) = guard on the head (controls). 3. Daari = threw away (gotten rid of). Baiyrun(i) = enemy. Teen Loak = universe. 4.

MEANING: (Maya affects humans in every field; some people live only to satisfy their sensual desires). For example, such people (who are friendly with the five senses) put cooked chicken in one pot, and water (liquor) in the other, place those in the middle, and sit next to each other to enjoy; (but they do not realize) that it is the shameless Maya-goddess who is at the centre of all that. 1.

The shameless (Maya) plays its attractive music aloud (affects everybody and dominates); some rare knowledgeable saint severs all connections with you, oh Maya. Pause.

The shameless Maya resides in everybody (controls their mind), kills their character, and watches its victims carefully (to ensure they are fully under its control). Everybody treats Maya with love as if she were a close relative, but she becomes the slave of those who marry her (holy men who overpower her). 2. Maya says that her husband is a great, knowledgeable person who is called a saint. He is the guard on me (controls me), and does not come even near me. 3. Maya, which is the beloved of the entire three-layered

universe, is an enemy of the holy saints who throw her away after severing her nose and her ears (by completely insulting her), oh Kabir. 4.4.

ਆਸਾ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਸੰਨਿਆਸੀ ਬਹੁ ਤੀਰਥ ਭ੍ਰਮਨਾ॥ ਲੁੰਜਿਤ ਮੁੰਜਿਤ ਮੋਨਿ ਜਟਾਧਰ ਅੰਤਿ ਤਊ ਮਰਨਾ॥ 1॥ ਤਾ ਤੇ ਸੇਵੀਅਲੇ ਰਾਮਨਾ॥ ਰਸਨਾ ਰਾਮ ਨਾਮ ਹਿਤੁ ਜਾ ਕੈ ਕਹਾ ਕਰੈ ਜਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਆਗਮ ਨਿਰਗਮ ਜੋਤਿਕ ਜਾਨਹਿ ਬਹੁ ਬਹੁ ਬਿਆਕਰਨਾ॥
(ਅੰਗ 477)॥ ਤੰਤੁ ਮੰਤ੍ਰ ਸਭ ਅਉਖਧ ਜਾਨਹਿ ਅੰਤਿ ਤਊ ਮਰਨਾ॥ 2॥ ਰਾਜ ਭੋਗ ਅਰੁ ਛਤ੍ਰ ਸਿੰਘਾਸਨ ਬਹੁ ਸੁੰਦਰਿ ਰਮਨਾ॥ ਪਾਨ ਕਪੂਰ ਸੁਬਾਸਕ ਚੰਦਨ ਅੰਤਿ ਤਊ ਮਰਨਾ॥ 3॥ ਬੇਦ ਪੁਰਾਨ ਸਿੰਮ੍ਰਿਤਿ ਸਭ ਖੋਜੇ ਕਹੂ ਨ ਊਬਰਨਾ॥ ਕਹੁ ਕਬੀਰ ਇਉ ਰਾਮਹਿ ਜੰਪਉ ਮੇਟਿ ਜਨਮ ਮਰਨਾ॥ 4॥5॥

Assa: Yogi, jutee, tupee sanyasi, buhou teeruth bhermna. Loonjit, moonjit moan(i) jutadhur, unt(i) tuou merna. 1. Ta tay sayviulay Ramna. Rusna Ram Naam hit(u) ja kaiy, kuhaa kuraiy Jumna. 1. Ruhaou. Aagum, Nirgum, joatik jaaneh(i), buhou, buhou biyakerna.

(PAGE 477): Tunt(u), Mantar subh aukhudh jaaneh(i), unt(i) tuou merna. 2. Raaj bhoag, ur(u) chhutur singhaasun. Buhou soondar(i) rumna. Paan, kupoor, soobasuk chundun, unt(i) tuou merna. 3. Bayd, Puran, Simrit(i) subh khojay, kuhoon na ooberna. Kuhou Kabir, iyoun Raameh(i) jumpoun mayt(i) junum, merna. 4.5.

Word Meaning: Jutee = celibates. Tupee = self-torturers. Sanyasi = who have renounced the world. Buhou = many. Bhermna = roaming around. Loonjit = who pull out their hair with a tweezer (Jains). Moonjit = a sect of mystics who wear a thin rope made of crushed dry grass-like plants around their lower waist. Moan(i) = mystics who stay quiet for a very long time. Jutadhur = one who wears permanently matted hair. Unt(i) = at the end. 1.
Ta Tay = for that reason. Sayviulay = serve. Ramna = Waheguru. Rusna = tongue.
Hit(u) = love. Jumna = Jum = the angel of death. Pause. Aagum = Hindu Shastra. Nirgum = the Vedas. Joatik = astrology. Biyakerna = grammar. Tunt = magical skills. Aukhudh = medications. 2. Bhoag = luxuries. Chhutur = royal canopy. Singhaasun = throne. Rumna = beautiful women. Paan = betel-leaf wraps. Kupoor = camphor. Soobaasuk Chundun = sweet-smelling sandalwood extract. 3.
Bayd = the Vedas. Khojay = searched; studied carefully. Ooberna = salvation. Iyoun = like this. Jumpoun = (I) recite. Mayt(i) = erase; destroy. 4.

MEANING: (Different people try many different ways to escape the wrath of the Angel of death). However, all those yogis, celibates, self-torturers, renouncers of the world, Jains, the mystics who wear a thin rope of grass-like crushed plants, mystics who stay quiet for long times, and those who wear permanent matted hair, have to die at the end (and face the Angel of death). 1. (So, if the man has to face the Angel of death), then why not serve God? The Angel of Death has no power to question the devotee who recites Waheguru's Naam with love with his tongue. Pause. Even those who know the Shastras, the Vedas, astrology, and grammar well, and those who rely upon their magical skills, upon the mantras, and upon different medications to prolong life, have to die at the end. 2.
Also, all those who enjoy reigning over big states, have royal canopies on their heads, sit on thrones, and enjoy many beautiful women, have to die at the end. Similarly, those who enjoy chewing betel-leaf wraps and spray sweet-smelling, fragrant materials like camphor and sandalwood extract on them and on their beds have to die. 3.
I have studied the Vedas, the Puranas, and the Simritis in detail, but none of those can cut the bonds of Maya. So, worship Waheguru with such dedication that your birth-death cycle is terminated, oh Kabir. 4.5.

ਆਸਾ॥ ਫੀਲੁ ਰਬਾਬੀ ਬਲਦੁ ਪਖਾਵਜ ਕਉਆ ਤਾਲ ਬਜਾਵੈ॥ ਪਹਿਰਿ ਚੋਲਨਾ ਗਦਹਾ ਨਾਚੈ ਭੈਸਾ ਭਗਤਿ ਕਰਾਵੈ॥ 1॥ ਰਾਜਾ ਰਾਮ ਕਕਰੀ ਆਬਰੇ ਪਕਾਏ॥ ਕਿਨੈ ਬੂਝਨਹਾਰੈ ਖਾਏ॥ 1॥ ਰਹਾਉ॥ ਬੈਠਿ ਸਿੰਘੁ ਘਰਿ ਪਾਨ ਲਗਾਵੈ ਘੀਸ ਗਲਉਰੇ ਲਿਆਵੈ॥ ਘਰਿ ਘਰਿ ਮੁਸਰੀ ਮੰਗਲੁ ਗਾਵਹਿ ਕਛੂਆ ਸੰਖੁ ਬਜਾਵੈ॥ 2॥ ਬੰਸ ਕੋ ਪੂਤੁ ਬੀਆਹਨ ਚਲਿਆ ਸੁਇਨੇ ਮੰਡਪ ਛਾਏ॥ ਰੂਪ ਕੰਨਿਆ ਸੁੰਦਰਿ ਬੇਧੀ ਸਸੈ ਸਿੰਘ ਗੁਨ ਗਾਏ॥ 3॥ ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਕੀਟੀ ਪਰਬਤੁ ਖਾਇਆ॥ ਕਛੂਆ ਕਹੈ ਅੰਗਾਰ ਭਿ ਲੋਰਉ ਲੂਕੀ ਸਬਦੁ ਸੁਨਾਇਆ॥ 4॥6॥

Assa: Pheal(u) rubaabi, buld(u) pukhaavuj, kuooaa taal bujaavaiy. Pehir(i) cholna gudhaa naachaiy, bhaiynsa bhugut(i) kuraavaiy. 1 Raja Ram kukkri aambray pukaayay. Kinaiy boojhunhaaraiy khaayay. 1. Ruhaou. Baiytth(i) singh(u) ghur(i) paan lugaavaiy, ghees glauray liyaavaiy. . Ghur(i) ghur(i) moosri mungul(i) gaaveh(i) kuchhooa sunkh(u) bujaavaiy. 2. Bunse ko poot(u) beeaauhun chuliya, soyinay mundup chhaayay. Roop kunniya soondar baydhi sussaiy singh goon gaayay. 3. Kehut Kabir, soonhou ray sunt-hou keenti perbut khaaya. Kuchhooa kuhaiy ungaar bh(i) loaroun, lookee shabad(u) soonaaya. 4.6.

Word Meaning: Pheal(u) = elephant. Rubaabi = musician. Buld(u) = ox. Pukhaavuj = tabor. Kuooaa = crow. Taal = cymbal. Cholna = robe. Gudhaa = donkey. Bhaiynsa = male water buffalo. 1. Kukkri = the bitter fruit of a wild plant, Calotropis procera, which resembles a mango. Aambray = mangoes. Pukaayay = ripened. Boojhunhaaray = wise. Pause. Singh(u) = lion. Paan = a betel leaf wrap. Ghees = mole. Glauray = a paan containing tobacco. Moosri = mice. Mungul = a song of joy. Kuchhooaa = tortoise. Sunkh(u) Vujaayay = blows the conch (no longer needs to hide itself). 2.
Bunse = an infertile woman (Maya). Bunse Ko Poot(u) = the son of a bunse (Maya); Maya-engrossed mind. Maya is considered infertile because it is not known to have given birth in natural way. Mundup = adorned set-ups; decorated canopies; joyous occasion (enlightened mind). Roop Kunniya = virgin girl; purity of body and mind. Baydhi = pierced, married. Sussaiy = the rabbit. 3. Keenti = ant (humility). Perbut = mountain; ego. Ungaar = burning coal; warmth. Lookee = a mosquito-like pest which lives in dark, and bites. 4.

Some characteristics associated with animals: In this holy Shabad, Kabir Sahib compared some human characteristics with animals as follows.
Elephant = conceit. Ox = laziness. Crow = cleverness. Donkey = lust. Buffalo = obstinacy. Lion = cruelty. Mole = greed; discontentment. Mice = senses. Kuchhooa = avoidance; cowardice. Rabbit = scared; worried. Turtle = coldness of mind (because it lives in cold waters). Lookee = darkness of mind (because it lives in darkness). So, we will use the corresponding characteristics rather than the animals in our explanation.

MEANING: (Due to my singing of His praise), my Lord has converted the bitter fruit (the bitterness of my mind) into sweet mangoes (compassion and caring for others); however, only some rare knowledgeable devotee has experienced this change (by singing His praise). **Pause.** Because of this change, my conceited, indolent, and clever mind has become a musician (which sings Waheguru's praise), and feels as if it is playing musical instruments like tabor and cymbals. 1. My cruel and discontented mind has become fully contented and likes to serve others like a betel-leaves-wrap-selling lady serves its customers (but my service is free, selfless, and without any expectation of any return). Each of my senses is singing the song of joy (is happy and satisfied), and my mind, which was always worried because of its vices, has become fearless and no longer needs to shy away from others (hide its weaknesses). 2. My Maya-engrossed mind (which was married to Maya before), and was always worried (because of its weaknesses), is going to marry a new wisdom (thinking) now, which is pure and selfless, as a result of which my mind is fully enlightened now, and sings Waheguru's praise. 3. I want to share my experience with good people that my humility has swallowed my huge ego, and my cold mind has now

acquired the warmth to serve others, and my ignorance has been replaced by Waheguru's praise, oh Kabir. 4.6.
NOTE: Prof Sahib Singh Ji's interpretation of this holy Shabad is thankfully acknowledged.

ਆਸਾ॥ ਬਟੂਆ ਏਕੁ ਬਹਤਰਿ ਆਧਾਰੀ ਏਕੋ ਜਿਸਹਿ ਦੁਆਰਾ॥ ਨਵੈ ਖੰਡ ਕੀ ਪ੍ਰਿਥਮੀ ਮਾਗੈ ਸੋ ਜੋਗੀ ਜਗਿ ਸਾਰਾ॥ 1॥ ਐਸਾ ਜੋਗੀ ਨਉ ਨਿਧਿ ਪਾਵੈ॥ ਤਲ ਕਾ ਬ੍ਰਹਮੁ ਲੇ ਗਗਨਿ ਚਰਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਖਿੰਥਾ ਗਿਆਨ ਧਿਆਨ ਕਰਿ ਸੂਈ ਸਬਦੁ ਤਾਗਾ ਮਥਿ ਘਾਲੈ॥ ਪੰਚ ਤਤੁ ਕੀ ਕਰਿ ਮਿਰਗਾਣੀ ਗੁਰ ਕੈ ਮਾਰਗਿ ਚਾਲੈ॥ 2॥ ਦਇਆ ਫਾਹੁਰੀ ਕਾਇਆ ਕਰਿ ਧੂਈ ਦ੍ਰਿਸਟਿ ਕੀ ਅਗਨਿ ਜਲਾਵੈ॥ ਤਿਸ ਕਾ ਭਾਉ ਲਏ ਰਿਦ ਅੰਤਰਿ ਚਹੁ ਜੁਗ ਤਾੜੀ ਲਾਵੈ॥ 3॥ ਸਭ ਜੋਗਤਣ ਰਾਮੁ ਨਾਮੁ ਹੈ ਜਿਸ ਕਾ ਪਿੰਡ ਪਰਾਨਾ॥ ਕਹੁ ਕਬੀਰ ਜੇ ਕਿਰਪਾ ਧਾਰੈ ਦੇਇ ਸਚਾ ਨੀਸਾਨਾ॥ 4॥7॥
Assa: Butooa, aik buhuttar(i) aadhaari, aiko jiseh(i) dooaara. Nuvaiy khund kee prithmi maangaiy, so yogi jug(i) saara. 1. Aiysa yogi nuou nidh(i) paavaiy. Tul ka braham guggun(i) churaavaiy. 1. Ruhaou. Khintha Giyan, dhiyan kur(i) sooyee, Shabad(u) taaga muth(i) ghaalaiy. Punch tut(u) kee kur(i) mirgaani, Gur kaiy maarug(i) chaalaiy. 2. Duyya phahoori, kaaya kur(i) dhooyee, drisht(i) kee ugun(i) julaavaiy. Tis ka bhaaou luyay rid untar(i) chuhoun joog taarri laavaiy. 3. Subh joagtun Ram Naam(u) haiy, Jis ka pind praana. Kuhou Kabir, jay kirpa dhaaraiy, dayay sacha neeshaana. 4.7.
Word Meaning: Butooa = the bag in which the yogi stores ashes (to cover his body). Buhuttar(i) = seventy-two (human body, which is believed to have 72 long veins). Aadhaari = another bag used to collect dry ingredients for cooking. Nuvaiy Khund = (human body with) the nine openings. Prithmi = earth = human body. Saara = supreme. 1. Nuou Nidh(i) = the nine mythical treasures. Tul Ka Braham = the human soul which stays very low (engrossed in Maya). Guggun(i) = in the sky; above the effects of Maya. Pause. Khintha = quilt (which the yogis wear). Giyan = divine knowledge (connecting with God). Sooyee = needle. Taaga = thread. Muth(i) = spin. Ghaalaiy = puts through. Punch Tut(u) = human body made up of the five elements. Mirgaani = the deer-skin on which the yogi sits to meditate. Maarug = the path. 2. Duyya = compassion. Phahoori = a shovel-like tool to gather ashes. Dhooyee = the fire pit. Drisht(i) = vision (which sees everybody the same way). Ugun(i) = fire. Tis Ka = Waheguru's. Bhaaou = love for. Chuhoun Joog = in all the four eons; always. Taarri = stay focused; meditates. 3. Joagtun = the path of the yogis. Pind = body. Praana = life. Neeshaana = identification. 4.
MEANING: Use your body with the 72 large veins, which has only one door (called the Tenth door through which you get the light of Waheguru) as your bag to store ashes, and also to collect alms in the form of dry ingredients, oh yogi. Rather than begging for alms in the whole world, the real yogi begs Waheguru's Naam in his body only. Such a yogi, who raises his spirituality from the low level where he is engrossed in Maya to the highest level above the effects of Maya, is supreme and acquires the contentment of possessing all the nine mythical treasures. Pause. Rather than wearing a quilt which is just a show off, the real yogi builds his own quilt for which he uses his mind connected with Waheguru as the base, his focused mind as the needle to stitch it, and uses Waheguru's praise as the woven thread to put through the needle (focuses his mind on Waheguru's Shabad). And rather than using a deer skin as a rug to sit on for meditation, he crushes his love for his body and makes it the rug to sit on, and follows the Guru's advice as his path to union with Waheguru. 2. Rather than using ash which he collects with a shovel-like tool to cover his body, he uses compassion for fellow humans as the coating for the body, and rather than building a fire pit near him (which is more of a show off of his religiosity), he uses his body to serve others as his religion, and builds the fire of equality for all human beings (to get the needed warmth of satisfaction) in the cold weather. Also, such a yogi implants love for Waheguru in his heart,

which serves as his permanent meditation. 3. Actually, Waheguru's Naam is the real path to all types of yogism as He is the Lord of our bodies and our minds. Waheguru gives His approved identity (a certificate of approval) to the individuals on whom He casts His kind sight, oh Kabir. 4.7.

ਆਸਾ॥ ਹਿੰਦੂ ਤੁਰਕ ਕਹਾ ਤੇ ਆਏ ਕਿਨਿ ਏਹ ਰਾਹ ਚਲਾਈ॥ ਦਿਲ ਮਹਿ ਸੋਚਿ ਬੀਚਾਰਿ ਕਵਾਦੇ ਭਿਸਤ ਦੋਜਕ ਕਿਨਿ ਪਾਈ॥ 1॥ ਕਾਜੀ ਤੈ ਕਵਨ ਕਤੇਬ ਬਖਾਨੀ॥ ਪੜ੍ਹਤ ਗੁਨਤ ਐਸੇ ਸਭ ਮਾਰੇ ਕਿਨਹੂੰ ਖਬਰਿ ਨ ਜਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਸਕਤਿ ਸਨੇਹੁ ਕਰਿ ਸੁੰਨਤਿ ਕਰੀਐ ਮੈ ਨ ਬਦਉਗਾ ਭਾਈ॥ ਜਉ ਰੇ ਖੁਦਾਇ ਮੋਹਿ ਤੁਰਕੁ ਕਰੈਗਾ ਆਪਨ ਹੀ ਕਟ�ि ਜਾਈ॥ 2॥ ਸੁੰਨਤਿ ਕੀਏ ਤੁਰਕੁ ਜੇ ਹੋਇਗਾ ਅਉਰਤਿ ਕਾ ਕਿਆ ਕਰੀਐ॥ ਅਰਧ ਸਰੀਰੀ ਨਾਰਿ ਨ ਛੋਡੈ ਤਾ ਤੇ ਹਿੰਦੂ ਹੀ ਰਹੀਐ॥ 3॥ ਛਾਡਿ ਕਤੇਬ ਰਾਮੁ ਭਜੁ ਬਉਰੇ ਜੁਲਮ ਕਰਤ ਹੈ ਭਾਰੀ॥ ਕਬੀਰੈ ਪਕਰੀ ਟੇਕ ਰਾਮ ਕੀ ਤੁਰਕ ਰਹੇ ਪਚਿਹਾਰੀ॥ 4॥8॥

Assa: Hindu, Turk kuhaa tay aayay, kin(i) eh raah chulaayee. Dil meh(i) soach(i) beechaar(i) kuvaaday, bhist dojuk kin(i) paayee. Qaaji, taiy kuvun Kutayb bukhaani. Purrhut, goonut aiysay subh maaray, kinhoon khubur(i) na jaani. 1. Ruhaou. Sukut(i) snayh(u) kur(i) soonut(i) kuriyaiy mein na budounga bhaayee. Juou ray Khudayay moh(i) Turk kuraiyga, aapun hee cut(i) jaayee. 2. Soonut(i) keeyay, Turk jay hoyayga, aurut(i) ka kiya kuriyaiy. Urdh-sreeri naar(i) na chhoadaiy, ta tay Hindu hee ruhhiyaiy. 3. Chhaad(i) Kutayb Ram bhuj(u) bauray, zoolum kert haiy bhaari. Kabiraiy pukri tayk Ram kee, Turk ruhay puchihaari. 4.8.

Word Meaning: Turk = Muslims. Raah = path; faith. Kuvaaday = one who gets into useless discussions. Bhist = paradise. Dojuk = hell. Kin(i) = who. 1.
Qaaji = Qazi = a Muslim priest who is also a judge. Kutayb = religious books, such as the Quran. Bukhaani = say; explain. Goonut = those who ponder on. Khubur(i) = news. Pause. Sukut(i) Snayh(u) = in the love of a woman. Soonut(i) = circumcision. Budoungaa = acknowledge. Juou = if; when. 2. Aurut(i) = Naar(i) = of woman. Urdh-sreeri = half the part of man's life. 3. Bhuj(u) = recite (the Naam). Bauray = foolish. Zoolum = cruelty. Bhaari = huge. Pukri Tayk = took shelter. Puchihaari = agonize self (in useless discussions). 4.

MEANING: What religious book are you giving the reference of (to condemn others for no good reason), oh Qazi? All those who read and ponder the way you do are killed (punished) in Waheguru's Court without anyone knowing what happens to them. **Pause.** Where did the Hindus and the Muslims come from, and who started these faiths? Just think in your mind who goes to paradise or to hell, oh, the participant in useless and damaging discussions. (These are all man-made divisions and philosophies, and not created by God, as you claim that Islam is the preferred religion of Allah. 1. (You claim that circumcision is a holy thing and is approved by Allah), I do not acknowledge this claim of yours. You perform circumcision only for the love of women. If it is approved by Allah and He wanted me to be a Muslim, it should have happened by itself. 2. If a man becomes a Muslim (which you claim is the preferred faith of Allah) by circumcision only, then what about the women? What is the use of the man converting to Islam if his wife, who is half of his body (half partner in life), cannot convert? 3. So, it is best to stay a Hindu. Quit reading your holy books because you use them as a tool to commit grave cruelty to others; just worship God only. I, for one, have taken shelter of Waheguru, whereas the Muslims are agonizing themselves in useless discussions, oh Kabir. 4.8.

ਆਸਾ॥ ਜਬ ਲਗੁ ਤੇਲੁ ਦੀਵੇ ਮੁਖਿ ਬਾਤੀ ਤਬ ਸੂਝੈ ਸਭੁ ਕੋਈ॥
(ਅੰਗ 478)॥ ਤੇਲ ਜਲੇ ਬਾਤੀ ਠਹਿਰਾਨੀ ਸੂੰਨਾ ਮੰਦਰੁ ਹੋਈ॥ 1॥ ਰੇ ਬਉਰੇ ਤੁਹਿ ਘਰੀ ਨ ਰਾਖੈ ਕੋਈ॥ ਤੂੰ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਕਹੁ ਕਾ ਕੋ ਕਵਨ ਪੁਰਖ ਕੀ ਜੋਈ॥

ਘਟ ਫੂਟੇ ਕੋਊ ਬਾਤ ਨ ਪੂਛੈ ਕਾਢਹੁ ਕਾਢਹੁ ਹੋਈ॥ 2॥ ਦੇਹੁਰੀ ਬੈਠੀ ਮਾਤਾ ਰੋਵੈ ਖਟੀਆ ਲੇ ਗਏ ਭਾਈ॥ ਲਟ ਛਿਟਕਾਏ ਤਿਰੀਆ ਰੋਵੈ ਹੰਸੁ ਇਕੇਲਾ ਜਾਈ॥ 3॥ ਕਹਤ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਭੈ ਸਾਗਰ ਕੈ ਤਾਈ॥ ਇਸੁ ਬੰਦੇ ਸਿਰਿ ਜੁਲਮੁ ਹੋਤ ਹੈ ਜਮੁ ਨਹੀ ਹਟੈ ਗੁਸਾਈ॥ 4॥9॥ ਦੁਤੁਕੇ 9॥

Assa: Jub lug(u) tayl(u) deevay mookh(i) baati, tub soojhaiy subh(u) kooyee.

(PAGE 478): Tayl julay, baati tthehraani, soona mundar(u) hoyee. 1. Ray bauray, tooh(i) ghuri na raakhaiy koyee. Toon Ram Naam(u) jup(i) soyee. 1. Ruhaou. Ka kee maat, pita kuhou ka ko, kuvun purakh kee joyee. Ghut phootay koyoo baat na poochhaiy, kahdhou, kahdhou, hoyee. 2. Dayhoori baiytthi maata rovaiy, khutia, lay guyay bhaayee. Lut chhitkaayay, tiriya rovaiy, hunse(u) ikayla jaayee. 3. Kehut Kabir, soonhou ray sunt-hou, bhaiy saagar kaiy taayee. Iss(u) bunday sir(i) zoolum hoat haiy, Jum(u) nuhee hutaiy Gosaayeen. 4.9. Dotookay 9.

Word Meaning: Jub Lug(u) = as long as. Deeva = earthen lamp. Baati = wick. Soojhaiy = can see; visible. Tthehraani = stops working. Soona = empty (of light); dark. Mundar(u) = room; heart. 1. Bauray = foolish. Ghuree = a short time. Raakhaiy = keeps. Pause. Ka Kee = whose. Kuvun = which. Joyee = married to; wife. Ghut = heart. Phootay = breaks; is dead. Baat Na Poochhaiy = cares. Kaadhou = take him out (to the cremation ground). 2. Dayhoori = on the sill (of the door). Khutiya = coffin; dead body on a wooden plank. Lut Chhitkaayay = with unruly hair. Tiriya = wife. Hunse(u) = soul. Ikayla = alone. 3. Bhaiy Saagur = the sea of Maya, which keeps one in the birth-death cycle. Kaiy Taayee = concerning. Jum(u) = the Angel of death. Gosaayeen = Waheguru. 4.

MEANING: There is light in the room, and everything is visible as long as there is oil in the lamp and wick in its mouth; but when the oil runs out, the wick stops working, and the room becomes dark. 1. Just like the lamp which becomes useless without oil, the human body becomes lifeless (and useless) when the soul leaves the body, and nobody wants to keep you (the dead body) at home, oh, the foolish man. So, recite Waheguru's Naam. Pause. When the human heart stops functioning, all the relations come to an end – the dead body has no mother, no father, and no wife - everybody begins to say "take him out". 2. The mother cries at the doorsill while the brothers carry the dead body to the cremation ground. The wife wails with unruly hair, but the departed soul travels alone. 3.

As far as the world-sea is concerned (which keeps the man in the death-birth cycle), I want to share with the wise people that the man suffers without understanding the Will of God, and the Angel of death never leaves him alone (he is caught in the cycle of reincarnation), oh Kabir. 4. 9. Dotookay 9.

(The above 9 Shabads had two sentences in each worse).

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਚਉਪਦੇ ਇਕ ਤੁਕੇ॥

ਸਨਕ ਸਨੰਦ ਅੰਤੁ ਨਹੀ ਪਾਇਆ॥ ਬੇਦ ਪੜੇ ਪੜ ਬ੍ਰਹਮੇ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਬਿਲੋਵਹੁ ਮੇਰੇ ਭਾਈ॥ ਸਹਜਿ ਬਿਲੋਵਹੁ ਜੈਸੇ ਤਤੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਤਨੁ ਕਰਿ ਮਟੁਕੀ ਮਨ ਮਾਹਿ ਬਿਲੋਈ॥ ਇਸੁ ਮਟੁਕੀ ਮਹਿ ਸਬਦੁ ਸੰਜੋਈ॥ 2॥ ਹਰਿ ਕਾ ਬਿਲੋਵਨਾ ਮਨ ਕਾ ਬੀਚਾਰਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ॥ 3॥ ਕਹੁ ਕਬੀਰ ਨਦਰਿ ਕਰੇ ਜੇ ਮੀਰਾ॥ ਰਾਮ ਨਾਮ ਲਗਿ ਉਤਰੇ ਤੀਰਾ॥ 4॥1॥10॥

Ek Onkar Satgur Persad(i). Assa Sri Kabir Jeeo Kay Chaupuday, Ikk Tookay.

Sunuk, Snund unt(u) nuhee paaya, Bayd purray, purrh Brahmay, junum guvaaya. 1. Hur(i) ka bilovna, bilovhou mayra bhaayee. Sehj(i) bilovhou jaiysay tut(u) na jaayee. 1. Ruhaou. Tun kur(i) mutkee, mun maah(i) biloyee. Iss(u) mutkee meh(i) Shabad(u) sunjoyee. 2. Hur(i) ka bilovna, mun ka beechaara. Gur persad(i) paavaiy Amrit dhaara. 3. Kuhou Kabir nudr(i) kuray jay Meera. Ram Naam lug(i) ootraiy teera. 4.1.10.

Word Meaning: Chaupuday = Shabads with four stanzas. Ikk Tookay = verse with a single line (with one or two sentences).
Sunuk, Snund = sons of Brahma (there are two more: Snundun and Sunt Kumar). 1.
Bilovna = churning; analysis. Sehj(i) = with patience. Tut(u) = reality. Pause.
Mutkee = the container in which to churn. Biloyee = churner. Sunjoyee = add as culture. 2. Meera = the Lord. Ootray = get across (the sea of Maya). Teera = shore; the other side of the sea. 4.
MEANING: Even Sunuk and Snund, the sons of Brahma, never found the limits of Waheguru, and wasted away their lives studying the four Vedas written by Brahma. 1.
The only thing to churn (analyze carefully and ponder on) is the churning of Waheguru's Naam. But one must do it with patience (in the blissful state above the effects of Maya) so that you are not distracted from the root (Waheguru). Pause. People churn yogurt in a container to obtain butter; to obtain the butter of Waheguru's Naam, one should use his body as the container, add Guru's Shabad (Waheguru's praise) as the cultured yogurt, and use his mind as the churner. 2. Waheguru's Naam is churned by the focused mind when the devotee receives a thin stream of Waheguru's Naam-Amrit in his mind with Guru's grace. 3. With Waheguru's kind sight, one is ferried across the world-sea by reciting Waheguru's Naam, oh Kabir. 4.1.10.

ਆਸਾ॥ ਬਾਤੀ ਸੂਕੀ ਤੇਲੁ ਨਿਖੂਟਾ॥ ਮੰਦਲ ਨ ਬਾਜੈ ਨਟੁ ਪੈ ਸੂਤਾ॥ 1॥ ਬੁਝਿ ਗਈ ਅਗਨਿ ਨ ਨਿਕਸਿਓ ਧੂੰਆ ॥ਰਵਿ ਰਹਿਆ ਏਕੁ ਅਵਰੁ ਨਹੀ ਦੂਆ॥ 1॥ ਰਹਾਉ॥ ਤੂਟੀ ਤੰਤੁ ਨ ਬਜੈ ਰਬਾਬੁ॥ ਭੂਲਿ ਬਿਗਾਰਿਓ ਅਪਨਾ ਕਾਜੁ॥ 2॥ ਕਥਨੀ ਬਦਨੀ ਕਹਨੁ ਕਹਾਵਨੁ॥ ਸਮਝਿ ਪਰੀ ਤਉ ਬਿਸਰਿਓ ਗਾਵਨੁ॥ 3॥ ਕਹਤ ਕਬੀਰ ਪੰਚ ਜੋ ਚੂਰੇ॥ ਤਿਨ੍ਹ ਤੇ ਨਾਹੀ ਪਰਮ ਪਦੁ ਦੂਰੇ॥ 4॥2॥11॥
Assa: Baati sooki, tayl(u) nikhoota. Mundul na baajaiy, nut(u) paiy soota. 1. Boojh(i) guyee ugun(i), na nicksiyo dhooaan. Ruv(i) ruhiya Aik, uver nuhee dooaa. 1. Pause. Tooti tunt(u) na bujaiy rubaab(u). Bhool(i) bigaariyo, apuna kaaj(u). 2. Kuthni, budni, kehn(u) kuhaavun(u). Sumujh(i) purie, tuou bisriyo gaavun(u). 3. Keht Kabir punch jo chooray. Tinh tay naahi Perm Pud(u) dooray. 4.2.11.
Word Meaning: Baati = wick (of hopes and desires). Tayl = oil (of love for Maya). Nikhoota = ran out. Mundul = drum. Nut = acrobat (mind). 1. Ugun(i) = fire of desires. Nicksiyo = produced. Ruv(i) Ruhiya = is present. Pause. Tunt(u) = wire. Rubaab(u) = a guitar-like musical instrument. Bhool(i) = mistake. Bigaariyo = ruined. Kaaj(u) = objective. 2. Kuthni = describing. Budni = with the mouth. Bisriyo = lost from memory. 3.
Punch = the five demons. Chooray = crushes (brings under control). Perm Pud(u) = the highest spiritual level (leading to union with God). 4.
NOTE: The main idea of any shabad is squeezed in the sentence preceding "Ruhaou". So, it makes the meaning of the Shabad clearer if we start with that.
MEANING: When I realized that there is only One Supreme Being, who is omnipresent, and there is none other like Him in the universe, all the fire of my desires was put out so completely that even smoke was not left behind (there was no remaining sign). **Pause.** Now, the oil of the desires, which was serving as the fuel for the lamp (worldly desires), has run out, and the wick (of attachment with Maya) has dried up completely. My acrobatic mind, which was dancing at the music (signals) of Maya, has lain down to sleep (has become completely peaceful), and there is no drum (music) of Maya playing anymore. 1. My mistake of attachment with Maya, which was ruining my spiritual life, has been rectified because my wire (connection with Maya) has been broken; so, Maya is unable to lure me with its attractive music. 2. My mind, which was using my body to talk about Maya, was singing its praise to others, and was listening to its attractive features all the time, has erased the

thoughts about Maya from its memory since it realized the reality (importance of Waheguru's Naam, and insignificance of Maya). 3. The highest spiritual level (which leads to union with Waheguru) is not far from those devotees who crush (control) the five demons (lust, rage, greed, worldly attachments, and ego, which are different manifestations of Maya), oh Kabir. 4. 2.11.

ਆਸਾ॥ ਸੁਤੁ ਅਪਰਾਧ ਕਰਤ ਹੈ ਜੇਤੇ॥ ਜਨਨੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਤੇਤੇ॥ 1॥ ਰਾਮਈਆ ਹਉ ਬਾਰਿਕੁ ਤੇਰਾ॥ ਕਾਹੇ ਨ ਖੰਡਸਿ ਅਵਗਨੁ ਮੇਰਾ॥ 1॥ਰਹਾਉ॥ ਜੇ ਅਤਿ ਕ੍ਰੋਪ ਕਰੇ ਕਰਿ ਧਾਇਆ॥ ਤਾ ਭੀ ਚੀਤਿ ਨ ਰਾਖਸਿ ਮਾਇਆ॥ 2॥ ਚਿੰਤ ਭਵਨਿ ਮਨੁ ਪਰਿਓ ਹਮਾਰਾ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ॥ 3॥ ਦੇਹਿ ਬਿਮਲ ਮਤਿ ਸਦਾ ਸਰੀਰਾ॥ ਸਹਜਿ ਸਹਜਿ ਗੁਨ ਰਵੈ ਕਬੀਰਾ॥ 4॥3॥12॥

Assa: Soot(u) apraadh kert haiy jaytay. Jun-nee cheet(i) na raakhus(i) taytay. 1. Ramuyyiya, huoun baarik(u) tayra. Kaahay na khundus(i) uvgun(u) mayra. 1. Ruhaou. Jay ut(i) kroap kuray kur(i) dhaaya. Ta bhee cheet(i) na rakhus(i) maaya. 2. Chint bhuvun(i) mun(u) puriyo humaara. Naam bina kaisay ootrus(i) paara. 3. Dayh(i) bimul mut(i) suda sreera. Sehj(i), sehj(i) goon ruvaiy Kabira. 4.3.12.

Word Meaning: Soot(u) = son. Apraadh = guilty activities; sins. Jaytay = as many. Jun-nee = mother (who gives birth). Cheet(i) = in mind. Taytay = all those. 1.
Ramuyyiya = omnipresent (Waheguru). Baarik(u) = child. Khundus(i) = cut into pieces; destroy. Uvgun = misdeeds; bad qualities. Pause.
Ut(i) = extreme. Kroap = rage. Dhaaya = ready to attack. Maaya = mother. 2.
Chint = worries. Bhuvun(i) = in the palace (kiln). Ootrus(i) Paara = find salvation. 3.
Bimul Mut(i) = mind-purifying advice. Sehj(i) = blissful state of mind; while feeling blissful. Ruvaiy = recite. Goon = (Waheguru's) virtues. 4.

MEANING: I am Your child, oh my omnipresent Waheguru. Why do You not kindly destroy my misdeeds (ignoble thinking)! **Pause.** Even the mother does not remember all those sins that her son commits (and You are much more than the mother). 1.
Not only that, but the mother also forgets even those moments when her son leaps to attack her in extreme rage. 2. At the same time, I also realize that no one can find salvation without Your Naam. So, I am suffering in the kiln of worries, oh Lord. 3.
Kindly impart the wisdom which will purify my mind, so that I, Kabir, may recite Your Naam all the time in a blissful state, oh Lord. 4.3.12.

ਆਸਾ॥ ਹਜ ਹਮਾਰੀ ਗੋਮਤੀ ਤੀਰ॥ ਜਹਾ ਬਸਹਿ ਪੀਤੰਬਰ ਪੀਰ॥ 1॥ ਵਾਹੁ ਵਾਹੁ ਕਿਆ ਖੂਬ ਗਾਵਤਾ ਹੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਵਤਾ ਹੈ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 479)॥ ਨਾਰਦ ਸਾਰਦ ਕਰਹਿ ਖਵਾਸੀ॥ ਪਾਸਿ ਬੈਠੀ ਬੀਬੀ ਕਵਲਾ ਦਾਸੀ॥ 2॥ ਕੈਠੇ ਮਾਲਾ ਜਿਹਵਾ ਰਾਮੁ॥ ਸਹੰਸ ਨਾਮੁ ਲੈ ਲੈ ਕਰਉ ਸਲਾਮੁ॥ 3॥ ਕਹਤ ਕਬੀਰ ਰਾਮ ਗੁਨ ਗਾਵਉ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੋਊ ਸਮਝਾਵਉ॥ 4॥4॥13॥

Assa: Haj humaari Gomati teer. Juhaa buseh(i) Peetumbur Peer. 1. Wah(u), Wah(u), kiya khoob gaavta haiy. Hur(i) ka Naam mayray mun(i) bhaavta haiy. 1. Ruhaou.

(PAGE 479): Nard, Saard, kureh(i) khuvaasi. Paas(i) baiytthi Beebi Kuvla daasi. 2. Kaiyntthay maala, jihva Ram(u). Sehuns Naam laiy, laiy kuroun slaam(u). 3. Keht Kabir Ram goon gaavoun. Hindu Turk doyoo sumjhaavoun. 4.4.13.

Word Meaning: Hajj = pilgrimage to Mecca. Gomati Teer = the bank of Gomati (a holy river for Hindus). Buseh(u) = resides. Peetumbur = one who wears yellow clothes (Krishna, a name for God). Peer = a Muslim holy man; Allah. 1.
Wah(u) = wonderful! Khoob = very (good). Bhaavta = is liked. Pause.

Naarud = a son of Brahma. Saarud = goddess Shaarda. Khuvaasi = provide assistance; serve. Beebi Kuvla = Maya; goddess Lakshmi. Daasi = slave. 2.
Kaiyntthay = around the neck. Maala = rosary. Jihva = (on the) tongue. Sehuns = thousands. Slaam(u) = salute; show reverence. 3. Ram = the omnipresent. Turk = Muslims. Doyoo = both. 4.
MEANING: What a wonderful praise of Waheguru is my mind singing! I love Waheguru's Naam in my mind. Pause. My mind has become a holy place because Waheguru - which Hindus call Krishna and the Muslims Allah) - is residing here now. It has become holy like Mecca is for Muslims, and the bank of the River Gomati, which is holy for the Hindus. 1. Waheguru, whom Nard and Sharda Devi serve, and next to whom is sitting Lakshmi Devi (Maya) as His slave, is residing in my heart. 2. (People carry a rosary as a sign of their devotion), But Waheguru's Naam on my tongue is the rosary that I am wearing around my neck. I salute Him, and remember Him by thousands of different names (including Krishna and Allah). 3. I sing praise of only the Supreme Being, which is omnipresent, and explain to both the Hindus and the Muslims that there is only one God to worship, oh Kabir. 4.4.13.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਪੰਚਪਦੇ 9॥ ਦੁਤੁਕੇ 5॥ ਪਾਤੀ ਤੋਰੈ ਮਾਲਿਨੀ ਪਾਤੀ ਪਾਤੀ ਜੀਉ॥ ਜਿਸੁ ਪਾਹਨ ਕਉ ਪਾਤੀ ਤੋਰੈ ਸੋ ਪਾਹਨ ਨਿਰਜੀਉ॥ 1॥ ਭੂਲੀ ਮਾਲਨੀ ਹੈ ਏਹੁ॥ ਸਤਿਗੁਰ ਜਾਗਤਾ ਹੈ ਦੇਉ॥ 1॥ਰਹਾਉ॥ ਬ੍ਰਹਮ ਪਾਤੀ ਬਿਸਨੁ ਡਾਰੀ ਫੂਲ ਸੰਕਰਦੇਉ॥ ਤੀਨਿ ਦੇਵ ਪ੍ਰਤਖਿ ਤੋਰਹਿ ਕਰਹਿ ਕਿਸ ਕੀ ਸੇਉ॥ 2॥ ਪਾਖਾਨ ਗਢਿ ਕੈ ਮੂਰਤਿ ਕੀਨ੍ਹੀ ਦੇ ਕੈ ਛਾਤੀ ਪਾਉ॥ ਜੇ ਇਹੁ ਮੂਰਤਿ ਸਾਚੀ ਹੈ ਤਉ ਗੜ੍ਹਨਹਾਰੇ ਖਾਉ॥ 3॥ ਭਾਤੁ ਪਹਿਤਿ ਅਰੁ ਲਾਪਸੀ ਕਰਕਰਾ ਕਾਸਾਰੁ॥ ਭੋਗਨਹਾਰੇ ਭੋਗਿਆ ਇਸੁ ਮੂਰਤਿ ਕੇ ਮੁਖਿ ਛਾਰੁ॥ 4॥ ਮਾਲਿਨਿ ਭੂਲੀ ਜਗੁ ਭੂਲਾਨਾ ਹਮ ਭੂਲਾਨੇ ਨਾਹਿ॥ ਕਹੁ ਕਬੀਰ ਹਮ ਰਾਮ ਰਾਖੇ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਰਾਇ॥ 4॥1॥14॥
Ek Onkar Satgur Persad(i). Assa Sri Kabir Jeeo kay Punchpuday 9, Dotookay 5.
Paati toraiy maalini, paati, paati, jeeo. Jis(u) paahun kuou paati toraiy, so paahun nirjeeo. 1. Bhooli maalini haiy eh(u). Satgur jaagta haiy Dayou. 1. Ruhaou. Braham paati, Bishun daari, phool Shankar Dayou. Teen(i) dayv pertukh(i) toreh(i), kureh(i) kis kee sayou. 2. Pakhaan guddh(i) kaiy moorut(i) keeni, day kaiy chhaati paaoun. Jay eh(u) moorut(i) saachi haiy, tuou gurrhunhaaray khaaou. 3. Bhaat, pehit(i) ur(u) laapsi, kurkura kaasaar(u). Bhogunhaaray bhogiya, iss(u) moorut(i) kay mookh(i) chhaar(u). 4. Maalini bhooli, jug(u) bhoolaana, hum bhoolaanay naah(i). Kuhou, Kabir hum Ram raakhay, kirpa kur(i) Hur(i) Raayay. 4.1.14
Word Meaning: Paati = leaves (flowers). Toraiy = picks (to worship some idol). Maalini = (she) gardener. Jeao = life. Paahun = stone (idol). Nirjeao = lifeless. 1.
Bhooli = mistaken. Jaagta = full of life; living (so cannot be an idol). Pause.
Braham = Brahma (who was born out of the lotus flower growing in the navel of Vishnu. Bishun = Vishnu. Daari = twig; a shoot. Shankar Dayo = god Shiva who wears a flower in his hair. Pertukh(i) = clearly. Sayou = service; worship. 2.
Pakhaan = rock; stone. Guddh(i) Kay = by carving. Moorut(i) = shape (of the idol). Chhaati = chest. Saachi = real. Gurrhunhaaray = the carver. 3.
Bhaat(i) = rice. Pehit(i) = daal; a soup of beans of different kinds. Laapsi = a very soft wheat flour pudding. Kurkura Kaasaar(u) = a crunchy preparation of roasted wheat flour, nuts, resins and sugar. Bhogiya = enjoyed the products. Chhaar(u) = ash, dust. 4.
MEANING: The gardener (devotee) picks leaves and flowers from the garden to worship her idol-deity. But what she does not realize is that every leaf and every flower has life, while her idol, whom she plans to offer these to, is lifeless. 1. She is mistaken and does not

realize that Satguru is a living power; so, the idol, which is lifeless, cannot be the real God. Pause.
Another thing which the gardener does not realize is that the leaves represent Brahma because he was born out of the lotus flower growing in the navel of Vishnu, and for the same reason, a shoot represents Vishnu; while the flowers represent Shiva, who is always shown with a flower in the knot of his hair. She has picked (and has clearly killed the three gods), so whom is she serving (worshipping)? 2. Moreover, the sculptor who sculpted the idol from a rock insults him because he places his foot on the rock (to prevent it from moving). So, if the idol is real, it should swallow (kill) the sculptor. 3. Also, the devotee offers delicious items like rice, bean soup, soft wheat pudding, and a crunchy sweet mixture to the idol for the idol to eat after the worship. However, the devotee devours and enjoys all of that herself (because the idol cannot eat any of those). So, what does the idol get in his mouth, ash? The gardener (devotee) is misled by her false beliefs, and so is the whole world. But I will not be misled because Waheguru has saved me from such misbeliefs by His kindness, oh Kabir. 4.1.14.

ਆਸਾ॥ ਬਾਰਹ ਬਰਸ ਬਾਲਪਨ ਬੀਤੇ ਬੀਸ ਬਰਸ ਕਛੁ ਤਪੁ ਨ ਕੀਓ॥ ਤੀਸ ਬਰਸ ਕਛੁ ਦੇਵ ਨ ਪੂਜਾ ਫਿਰਿ ਪਛੁਤਾਨਾ ਬਿਰਧਿ ਭਇਓ॥ 1॥ ਮੇਰੀ ਮੇਰੀ ਕਰਤੇ ਜਨਮੁ ਗਇਓ॥ ਸਾਇਰੁ ਸੋਖਿ ਭੁਜੰ ਬਲਇਓ॥ 1॥ ਰਹਾਉ॥ ਸੂਕੇ ਸਰਵਰਿ ਪਾਲਿ ਬੰਧਾਵੈ ਲੁਣੈ ਖੇਤਿ ਹਥ ਵਾਰਿ ਕਰੈ॥ ਆਇਓ ਚੋਰੁ ਤੁਰੰਤਹ ਲੇ ਗਹਿਓ ਮੇਰੀ ਰਾਖਤ ਮੁਗਧੁ ਫਿਰੈ॥ 2॥ ਚਰਨ ਸੀਸੁ ਕਰ ਕੰਪਨ ਲਾਗੇ ਨੈਨੀ ਨੀਰੁ ਅਸਾਰ ਬਹੈ॥ ਜਿਹਵਾ ਬਚਨੁ ਸੁਧੁ ਨਹੀ ਨਿਕਸੈ ਤਬ ਰੇ ਧਰਮ ਕੀ ਆਸ ਕਰੈ॥ 3॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੈ ਲਿਵ ਲਾਵੈ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੀਓ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਧਨੁ ਪਾਇਓ, ਅੰਤੇ ਚਲਦਿਆ ਨਾਲਿ ਚਲਿਓ॥ 4॥ ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਅਨੁ ਧਨੁ ਕਛੂਐ ਲੈ ਨ ਗਇਓ॥ ਆਈ ਤਲਬ ਗੋਪਾਲ ਰਾਇ ਕੀ ਮਾਇਆ ਮੰਦਰ ਛੋਡਿ ਚਲਿਓ॥ 5॥2॥15॥

Assa: Baareh burse baalpun beetay, bees burse kuchh(u} tup(u) na keeyo. Tees burse kuchh(u) dayv (dev) na pooja, phir(i) puchhutaana, birdh(i) bhuyyo. 1. Mayri, mayri, kertay junum(u) guyyo. Saayir(u) soakh(i) bhoojun(g) bluyyio. 1. Ruhaou. Sookay survur(i) paal(i) bundhaavaiy, loonaiy khayt(i), huth vaar(i) kuraiy. Aayiyo choar(u) toorunteh lay guyyo, mayri raakhut moogudh(u) phiraiy. 2. Churn, sees(u), ker kumpun laagay, naiyni neer(u) asaar buhaiy. Jihva buchun(u) soodh(u) nuhee niksaiy, tub ray dherm kee aas kuraiy. 3. Hur(i) Jeeo kirpa kuraiy, liv laavaiy, laaha Hur(i) Naam(u) leeyo. Gur persaadi Hur(i) dhun(u) paayo, untay chuldiyaan naal(i) chulliyo. 4. Keht Kabir soonhou ray sunt-hou un(u) dhun(u) kuchhooyaiy laiy na guyyio. Aayee tulb Gopal Raayay kee, Maya, mundar chhoad(i) chulliyo. 5.2.15.

Word Meaning: Baalpun = childhood. Beetay = spent. Tup = hard labour of Waheguru's worship. Dayv Na Pooja = No worship (of Waheguru), not even in the form of a deity. Puchhutaana = repent. Birdh Bhuyyo = became old. 1. Mayri, Maryri = mine and mine; in selfishness. Saayir Bluyyio = sea of strength. Soakh(i) = absorbed; dried up. Bhoojun(g) = of arms. Pause. Survur(i) = pool of water. Paal(i) = wall. Bundhaavaiy = builds. Loonaiy Khayt(i) = the field which has already been harvested. Vaar(i) = fence. Choar(u) = thief (Angel of death). Toorunteh(i) = quickly. Moogudh(u) = foolish. 2. Churn = feet. Sees(u) = head. Ker = hands. Kumpun = uncontrolled shaking. unstable. Naiyni = from the eyes. Neer = water. Asaar = uncontrolled. Soodh(u) Buchun = clear (tangible) words. Dherm Kee Aas = hope to do noble deeds. 3.
Liv Laavaiy = focuses concentration. Laaha = benefit. Dhun(u) = wealth. Untay = at the end. Naal(i) Chulliyo = accompanies. 4. Un(u) = other. Dhun(u) = wealth. Tulb = call. Gopal Raayay = Waheguru. Mundar(u) = mansions. 5.

MEANING: The first 12 years of a man's life go by in childhood, (then he begins to pursue other interests in life), and he does not do any hard work to remember Waheguru for the following twenty years. For the next 30 years, he becomes deeply involved in his family affairs and does not worship Waheguru (or any other deity, for that matter). By that time, he gets old and then begins to repent (for not remembering Waheguru). 1. All his life is spent in selfishness, and when he gets old, the sea (pool) of his energy dries up, and he loses the strength of his arms. Pause. He tries to delay his old age, but his efforts are as meaningless as a man raising a wall around a dry pool to keep the water from escaping, or building a fence around a field that has already been harvested. The Angel of Death comes unannounced like a thief and takes him away while all his wealth, which he had saved carefully, is left behind. 2. In old age, his feet, his head, and his hands begin to shake, and water begins to run from his eyes uncontrollably. He cannot speak clearly with his tongue and still hopes to do some noble deeds. 3. However, if Waheguru is kind, the man focuses his concentration on His Naam, and reaps the benefit as the Naam begins to flourish in his heart. With Guru's grace, he acquires the wealth of the Naam, which accompanies him to the next world. 4. There is no other wealth that the man can take with him at the time of death, oh holy devotees. When Waheguru calls him, he has to leave all the wealth and his big mansions behind, oh Kabir. 5.2.15.

ਆਸਾ॥ ਕਾਹੂ ਦੀਨ੍ਹੇ ਪਾਟ ਪਟੰਬਰ ਕਾਹੂ ਪਲਘ ਨਿਵਾਰਾ॥ ਕਾਹੂ ਗਰੀ ਗੋਦਰੀ ਨਾਹੀ ਕਾਹੂ ਖਾਨ ਪਰਾਰਾ॥ 1॥ ਅਹਿਰਖ ਵਾਦੁ ਨ ਕੀਜੈ ਰੇ ਮਨ॥ ਸੁਕ੍ਰਿਤੁ ਕਰਿ ਕਰਿ ਲੀਜੈ ਰੇ ਮਨ॥ 1॥ ਰਹਾਉ॥ ਕੁਮ੍ਹਾਰੈ ਏਕ ਜੁ ਮਾਟੀ ਗੂੰਧੀ ਬਹੁ ਬਿਧਿ ਬਾਨੀ ਲਾਈ॥ ਕਾਹੂ ਮਹਿ ਮੋਤੀ ਮੁਕਤਾਹਲ ਕਾਹੂ ਬਿਆਧਿ ਲਗਾਈ॥ 2॥ ਸੂਮਹਿ ਧਨੁ ਰਾਖਨ ਕਉ ਦੀਆ ਮੁਗਧੁ ਕਹੈ ਧਨੁ ਮੇਰਾ॥
(ਅੰਗ 480)॥ ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ ਖਿਨ ਮਹਿ ਕਰੈ ਨਿਬੇਰਾ॥ 3॥ ਹਰਿ ਜਨੁ ਊਤਮ ਭਗਤੁ ਸਦਾਵੈ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਤਿ ਕਰਿ ਮਾਨੈ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ॥ 4॥ ਕਹੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮੇਰੀ ਮੇਰੀ ਝੂਠੀ॥ ਚਿਰਗਟ ਫਾਰਿ ਚਟਾਰਾ ਲੈ ਗਇਓ ਤਰੀ ਤਾਗਰੀ ਛੂਟੀ॥ 5॥3॥16

Assa: Kaahoo deenay paat putumbur, kaahii plungh nivaara. Kaahoo gurie goadri naahi, kaahoo khaan praara. 1. Ehirukh vaad(u) na keejaiy ray mun. Sookirt(u) kur(i), kur(i) leejaiy ray mun. 1. Ruhaou. Koomhaaraiy aik ju maati goodndhi, bhuou bidh(i) baani laayee. Kaahoo meh(i) moti, mooktaahul, kaahoo biyaadh(i) lugaayee. 2. Soomeh(i) dhun raakhun kuou deeya, moogudh kuhaiy dhun(u) mayra.

(PAGE 480): Jum ka dund(u) moond meh(i) laagaiy, khin meh(i) kuraiy nibayra. 3. Hur(i) jun(u) ootum, bhugut(u sudaavaiy, aagiya mun(i) sookh(u) paayee. Jo Tis(u) bhaavaiy, sut(i) kur(i) maanaiy, bhaana munn(i) vusaayee. 4. Kuhou Kabir(u) soonhou ray sunt-hou, mayri mayri jhootthi, Chirgut phaar(i) chutaara laiy guyyio, turie taagri chhooti. 5.3.16.

Word Meaning: Kahoo = to some. Paat = silk. Putumbur = silk clothes. Plungh Nivaara = bed of cotton (considered to be luxurious at the time). Gurie = worn out. Goadri = mattress. Khan = (in) houses. Praara = stubble of paddy. 1. Ehirukh = grumbling; complaining. Vaad(u) = argument. Sookirt = honest labour. Pause. Koomhaar = potter. Maati = mud. Goondhi = made a dough. Baani = decorations; kinds. Moti = pearls (virtues). Mooktaahul = necklaces of pearls (good qualities). Biyaadh(i) = diseases; vices. 2. Soomeh(i) = (to) a money-lover. Moogudh = foolish. Dund(u) = baton. Moond = head. Khin = a moment. Nibayra = gives a decision. 3. Ootum = superior. Bhaana = Will. 4. Chirgut = cage. Chutaara = sparrow. Turie Taagri = bowls (for food and water). 5.

MEANING: (Nobody knows the mysterious ways of Waheguru); He gives silk clothes to wear, and luxurious beds to sleep in to some people, while some others do not have even a worn-out mattress, or worse still, some people have only paddy stubble to sleep on, in their homes. 1. But, do not grumble or argue (with God), and earn money by honest hard labour to afford such comforts, oh my mind. Pause. Just as a potter makes dough of mud and prepares pottery of different designs and kinds, Waheguru creates humans of different kinds and adorns them with noble qualities or takes away their beauty by injecting vices into them. 2. If some money is given to a money-lover person just to hold in trust, the foolish refuses to return, claiming that it was his own property; but the Angel of death delivers his justice in a moment, and hits the cheat on the head with his baton (punishes him). (So, the person must be honest and God-fearing). 3. However, the true devotees of Waheguru are considered superior (much better) people because they accept the Will of God and feel blissful. Whatever Waheguru likes, they accept as the eternal truth and gladly accept His Will. 4. Calling worldly things as personal property is completely false (because they do not accompany the man after death), listen, oh devotees of Waheguru. Just like a cat that tears the cage and takes away the sparrow (or any other bird), shocking him while the food and water bowls are left behind; the sudden death shocks the individuals, leaving all their belongings behind, oh Kabir. 5.3.16.

ਆਸਾ॥ ਹਮ ਮਸਕੀਨ ਖੁਦਾਈ ਬੰਦੇ ਤੁਮ ਰਾਜਸੁ ਮਨਿ ਭਾਵੈ॥ ਅਲਹ ਅਵਲਿ ਦੀਨ ਕੋ ਸਾਹਿਬੁ ਜੋਰੁ ਨਹੀ ਫੁਰਮਾਵੈ ॥ 1॥ ਕਾਜੀ ਬੋਲਿਆ ਬਨਿ ਨਹੀ ਆਵੈ॥ 1॥ ਰਹਾਉ॥ ਰੋਜਾ ਧਰੈ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਲਮਾ ਭਿਸਤਿ ਨ ਹੋਈ॥ ਸਤਰਿ ਕਾਬਾ ਘਟ ਹੀ ਭੀਤਰਿ ਜੇ ਕਰਿ ਜਾਨੈ ਕੋਈ॥ 2॥ ਨਿਵਾਜ ਸੋਈ ਜੋ ਨਿਆਉ ਬਿਚਾਰੈ ਕਲਮਾ ਅਕਲਹਿ ਜਾਨੈ॥ ਪਾਚਹੁ ਮੁਸਿ ਮੁਸਲਾ ਬਿਛਾਵੈ ਤਬ ਤਉ ਦੀਨੁ ਪਛਾਨੈ॥ 3॥ ਖਸਮੁ ਪਛਾਨਿ ਤਰਸ ਕਰਿ ਜੀਅ ਮਹਿ ਮਾਰਿ ਮਣੀ ਕਰਿ ਫੀਕੀ॥ ਆਪੁ ਜਨਾਇ ਅਵਰ ਕਉ ਜਾਨੈ ਤਬ ਹੋਇ ਭਿਸਤਿ ਸਰੀਕੀ॥ 4॥ ਮਾਟੀ ਏਕ ਭੇਖ ਧਰਿ ਨਾਨਾ ਤਾ ਮਹਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ॥ ਕਹੈ ਕਬੀਰਾ ਭਿਸਤਿ ਛੋਡਿ ਕਰਿ ਦੋਜਕ ਸਿਉ ਮਨੁ ਮਾਨਾ॥ 5॥4॥17॥

Assa: Hum muskeen Khudaayee bunday, toom raajus(u) mun(i) bhaavaiy. Allah uvul(i) deen ko Sahib(u), joar(u) nuhee phoormaavaiy. 1. Qazi, boaliya bun(i) nuhee aavaiy. Ruhaou. Roja dhuraiy, nivaaj goojaaraiy, Kulma bhisht(i) na hoyee. Suttur(i) Kaba ghut(i) hee bheetur(i) jay kur(i) jaanaiy koyee. 2. Nivaaj soyee jo niyaayoun bichaaraiy, Kulma ukleh(i) jaanaiy. Paanchoun moos(i) moosulla bichhaaviay, tub tuou Deen(u) puchhaanaiy. 3. Khusm(u) puchhaan(i) turse kur(i) jea meh(i), maar(i) munie kur(i) pheeki. Aap(u) junaayay, uver kuou jaanaiy, tub hoyay bhist(i) sreeki. 4. Maati aik, bhaykh dhur(i) naana, ta meh(i) Braham puchhaana. Kuhaiy Kabira bhisht(i) chhoad(i) kur(i) dojuk siyoun mun(u) maana. 5.4.17.

Word Meaning: Muskeen = humble. Khudaayee Bunday = God-fearing (His devotees). Raajus(u) = of royalty. Bhaavaiy = are liked. Uvul(i) = number one; greatest. Joar(u) = oppression; unjust and cruel treatment. Phoormaavaiy = approves. 1. Boliya = just empty words. Bun(i) Nuhee Aavaiy = do not work. Pause. Roja = fasting during Ramazan (a Muslim ritual). Nivaaj = Muslim prayer. Kulma = the basic Mantra of the Muslims. Bhisht(i) = paradise. Suttar(i) = hidden. Kaba = the holy stone in Mecca, which the Muslims treat as a manifestation of Allah. Ghut(i) = heart. Bheetur(i) = inside. 2. Niyaayoun = justice; Allah's Huqam. Ukleh(i) = with (Guru's) wisdom. Jaanay = realizes Allah (makes a connection with Him). Paanchoun = the five (demons). Moos(i) = deceive (control). Moosulla = mat on which a Muslim sits to offer nivaaj. Deen(u) = (universal) religion of God. 3. Turse = take pity. Munie = ego. Pheeki = distasteful. Junaayay

= explain (analyze). Sreeki = partner; a member. 4. Maati = mud; human body. Bhaykh = faiths. Braham = God. Dojuk = hell. 5.

MEANING: You love to spend your time with royal people, talk about them (and love to oppress the poor), but I am a God-fearing, humble person, oh Qazi. Allah, who is the greatest Lord of us all, does not approve of the oppression of the weak. 1. (Being a religious leader, you do talk to people about Allah), but empty words just do not work with Him, oh Qazi. Pause. You do perform the religious rituals like fasting in the month of Ramzan, offering the ritualistic nivaj, and reciting your basic Mantra, but you cannot go to paradise based on such rituals, which are more of a show-off. Actually, Kaaba (Allah) resides hidden in your own heart if one realizes this fact. 2. The true Nivaj is to recognize the Huqam of Allah, and the true Kulma is to make a connection with Him with the Guru's Advice. In addition, an individual, who controls his five demons (which are universal for each human being), and uses this control as the rug to sit on while offering nivaj (when the demons are under control, the mind does not wander around in worldly affairs, and is fully focused on God; so, the position of controlled mind is the perfect rug to sit on for deep meditation); only then the individual recognizes the real religion of God (which is the universal religion). 3. One should make a connection with Allah, have pity on (compassion for) the helpless, and kill one's ego, recognizing it as distasteful. Besides, the man should recognize himself, and learn about the problems of others; only then can he be a partner in paradise. 4. One recognizes Allah when one recognizes His presence in every human being. Even though they look very different from each other, yet they have the same basic ingredient – Allah - in their bodies. But rather than recognizing this fact, the Qazi (and his followers) consider them to belong to the best faith as a result of which, rather than going to paradise, they are seeding the seeds for hell, oh Kabir. 5.4.17.

NOTE: The Muslims believe that only they are the true believers of Allah, and all other people are infidels. So, they believe Islam to be the religion of God. In this holy Shabad, Kabir Sahib defines the true religion of God.

ਆਸਾ॥ ਗਗਨ ਨਗਰਿ ਇਕ ਬੂੰਦ ਨ ਬਰਖੈ ਨਾਦੁ ਕਹਾ ਜੁ ਸਮਾਨਾ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਮਾਧੋ ਪਰਮ ਹੰਸੁ ਲੇ ਸਿਧਾਨਾ॥ 1॥ ਬਾਬਾ ਬੋਲਤੇ ਤੇ ਕਹਾ ਗਏ ਦੇਹੀ ਕੇ ਸੰਗਿ ਰਹਤੇ॥ ਸੁਰਤਿ ਮਾਹਿ ਜੋ ਨਿਰਤੇ ਕਰਤੇ ਕਥਾ ਬਾਰਤਾ ਕਹਤੇ॥ 1॥ ਰਹਾਉ॥ ਬਜਾਵਨਹਾਰੋ ਕਹਾ ਗਇਓ ਜਿਨਿ ਇਹੁ ਮੰਦਰੁ ਕੀਨਾ॥ ਸਾਖੀ ਸਬਦੁ ਸੁਰਤਿ ਨਹੀ ਉਪਜੈ ਖਿੰਚਿ ਤੇਜੁ ਸਭ ਲੀਨਾ॥ 2॥ ਸ੍ਰਵਨਨ ਬਿਕਲ ਭਏ ਸੰਗਿ ਤੇਰੇ ਇੰਦ੍ਰੀ ਕਾ ਬਲ ਥਾਕਾ॥ ਚਰਨ ਰਹੇ ਕਰ ਢਰਕਿ ਪਰੇ ਹੈ ਮੁਖਹੁ ਨ ਨਿਕਸੈ ਬਾਤਾ॥ 3॥ ਥਾਕੇ ਪੰਚ ਦੂਤ ਸਭ ਤਸਕਰ ਆਪ ਆਪਨੈ ਭ੍ਰਮਤੇ॥ ਥਾਕਾ ਮਨੁ ਕੁੰਚਰ ਉਰੁ ਥਾਕਾ ਤੇਜੁ ਸੂਤੁ ਧਰਿ ਰਮਤੇ॥ 4॥ ਮਿਰਤਕ ਭਏ ਦਸੈ ਬੰਦ ਛੂਟੈ ਮਿਤ੍ਰ ਭਾਈ ਸਭ ਛੋਰੇ॥ ਕਹਤ ਕਬੀਰਾ ਜੋ ਹਰ ਧਿਆਵੈ ਜੀਵਤ ਬੰਧਨ ਤੋਰੇ॥ 5॥5॥18॥

Assa: Guggun nugr(i) ikk boond na burkhaiy, naad(u) kuhaa ju smaana. Parbraham Permayshur(u) Maadho, Perm Hunse lay sidhaana. 1. Baba, boaltay tay kuhaa guyyay, dayhi kay sung(i) rehtay. Soorut(i) maah(i) jo nirtay kertay, kuthaa baarta kehtay. 1. Ruhaou. Bujaavunhaaro kuhaa guyyo, jin(i) eh(u) mundar(u) keena. Saakhi shabad soorut(i) nuhee oopjaiy, khinch(i) tayj subh(u) leena. 2. Servnun bikul bhuyay sung(i) tayray, indri ka bul thaaka. Churn ruhay, ker dhurk(i) puray haiyn, mookhoun na nicksaiy baata. 3. Thaakay punch doot subh tuskur, aap apnaiy bherm tay. Thaaka mun(u), koonchur oor(u) thaaka, tayj(u) soot(u) dhur(i) rumtay. 4. Mirtuk bhuyay dusaiy, bund chhootaiy, mittar bhaayee subh chhoaray. Keht Kabira, jo Hur dhiyavaiy, jeevut bundhun toaray. 5.5.18.

Word Meaning: Guggun Nugr(i) = the tenth door; enlightened mind. Ikk Boond Na = not even a drop. Naad(u) = music; noise of thoughts about Maya. Smaana = absorbed; disappeared. Parbrahm -------Perm Hunse = all are names for Waheguru. Lay Sidhaana = took away. 1. Baba = an experienced person. Boaltay Tay = those words (thoughts) about Maya. Dayhi = body. Sung(i) Rehtay = stayed with the body. Sooruti) Maah(i) = in thoughts (mind). Nirtay = dance. Kutha Baarta = conversation; talked about. Pause. Bujaavunhaaro = the musician (mind). Mundar(u) = music hall; palace (of dreams). Saakhi Shabad = stories about Maya. Khinch(i) = pulled out. Tayj = glamour. 2. Servnun = ears. Bikul Bhuyay = became restless. Indri = senses. Bul Thaaka = lost energy. Churn = feet. Ruhay = become non-functional. Ker = hands. Dherk(i) = loose-skinned. Nicksaiy = comes out. 3. Thaakay = exhausted. Tuskur = thieves (sensual pleasures which rob one of virtues). Aap Apnay = in their own areas. Bhermtay = functions. Koonchur = elephant. Oor = heart. Tayj(u) Soot(u) = with fast speed. Dhur(i) = on the earth. Rumtay = roam around; scan the earth. 4. Mirtuk Bhuyay = acting as if dead. Dusaiy = five senses and their five functionaries. Bund = bonds. Mittar Bhaayee = friends like hopes and desires. 5.

MEANING: Where have those words disappeared, which you used to talk about Maya, and which accompanied you all the time, which danced in your mind, and which always discussed Maya, oh my experienced friend? **Pause.** Where is all that noise which your thoughts created in your mind about Maya? It seems that not even a drop of the rain of that noise is dropping on your tenth door (mind) anymore. Answer: It is all kindness of the Great Waheguru, which we call by many names. He has taken all those thoughts away from me. 1. Where is the musician's mind which had created the music hall of its dreams about Maya? What happened to all those stories about Maya that always arose in your thoughts? It seems that all the glamour of your thoughts has been taken away. 2.
The experienced friend advises the questioner: You need to learn something from my experience. With old age, all faculties of the mind become weak. The ears become restless after hearing all the backbiting of others, or because of the filthy talk, and all senses lose their energy. The feet stop walking, the skin of the hands becomes loose, and no words come out clearly from the mouth. 3. The five demons and the sensual pleasures, which rob one of his good qualities, get exhausted of their functions in their respective areas. The mind, which is egoist like an elephant, and the heart (desires), which scans the whole earth in a moment, get exhausted too. 4. All the ten - five senses and their five functionaries - act as if they are dead, and their accomplices – hopes and desires - also quit their company. So, rather than abandoning the worldly attractions, it is much better for the man to worship Waheguru and break the bonds of Maya while he is still living in the family, oh Kabir. 5.5.18.

ਆਸਾ ਇਕਤੁਕੇ 4॥ ਸਰਪਨੀ ਤੇ ਊਪਰਿ ਨਹੀ ਬਲੀਆ॥ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਛਲੀਆ॥ 1॥ ਮਾਰੁ ਮਾਰੁ ਸ੍ਰਪਨੀ ਨਿਰਮਲ ਜਲਿ ਪੈਠੀ॥ ਜਿਨਿ ਤ੍ਰਿਭਵਣੁ ਡਸੀਅਲੇ ਗੁਰ ਪ੍ਰਸਾਦਿ ਡੀਠੀ॥ 1॥ ਰਹਾਉ॥ ਸ੍ਰਪਨੀ ਸ੍ਰਪਨੀ ਕਿਆ ਕਹਹੁ ਭਾਈ॥ ਜਿਨਿ ਸਾਚੁ ਪਛਾਨਿਆ ਤਿਨਿ ਸ੍ਰਪਨੀ ਖਾਈ॥ 2॥ ਸ੍ਰਪਨੀ ਤੇ ਆਨ ਛੂਛ ਨਹੀ ਅਵਰਾ॥ ਸ੍ਰਪਨੀ ਜੀਤੀ ਕਹਾ ਕਰੈ ਜਮਰਾ॥ 3॥
(ਅੰਗ 481)॥ ਇਹ ਸ੍ਰਪਨੀ ਤਾ ਕੀ ਕੀਤੀ ਹੋਈ॥ ਬਲੁ ਅਬਲੁ ਕਿਆ ਇਸ ਤੇ ਹੋਈ॥ 4॥ ਇਹ ਬਸਤੀ ਤਾ ਬਸਤ ਸਰੀਰਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਸਹਜਿ ਤਰੇ ਕਬੀਰਾ॥ 5॥6॥19॥
Assa Ikktookay 4: Serpni tay oopur(i) nuhee buliya. Jin(i) Brahma, Bishan, Mahadeo chhuliya. 1. Maar(u), maar(u) serpin, nirmul jul(i) paiytthy, Jin(i) tirbhuvun dusiulay, Gur persad(i) deetthi. 1. Ruhaou. Serpni, serpni, kiya kuhou bhaayee. Jin(i) saach(u)

puchhaaniya, tin(i) serpni khaayee. 2. Serpni tay aan chhoochh nuhee uvra. Serpni jeeti, kuhaa kuraiy Jumra. 3.

(PAGE 481): Eh serpni, Ta kee keeti hoyee. Bul(u) ubul(u) kiya iss tay hoyee. 4. Eh bustee, ta bust sreera. Gur persad(i) sehj(i) turay Kabira. 5.6.19.

Word Meaning: Serpni = snake; Maya (has been called snake in Guru Granth Sahib). Buliya = force; power. Mahadeo = Shiva. Chhuliya = deceived. 1. Maar(u) Maar(u) = the noise-making and killer. Nirmul Jul(i) = pure water (purified heart). Paiytthi = entered; settled; becomes tame. Tirbhuvun(u) = the whole universe. Dusiulay = bit; stung. Deetthi = realized its nature. Pause. Saach(u) Puchhaniya = made a connection with Waheguru. 2. Chhoochha = without the effect. Uvra = other (than Waheguru's devotees). Jumra = Jum, the helpless Angel of death. 3. Ta Kee Keeti = created by Waheguru. Bul Ubul(u) = power, or lack of that. 4. Bustee = lives; can influence. Bust Sreera = the human body keeps taking rebirths. Sehj(i) = in the blissful state. Turay = salvaged. 5.

MEANING: There is no power stronger than Maya, which deceived even the gods like Brahma, Vishnu, and Shiva. 1. Maya, which is a killer of morality, and which makes much noise (is much talked about), becomes tame in a purified heart. The killer effects of Maya, which stings the whole universe, become ineffective with Guru's grace. Pause. Why are you afraid of Maya, oh folks? The devotee, who makes a connection with Waheguru, is able to consume Maya (bring it under control). 2. Other than the true devotees of Waheguru, there is none in the world who is not affected by Maya. What can the helpless Angel of Death do to the devotee who conquers Maya? 3. Maya has been created by Waheguru; it has no power of its own or has no ability to control anyone. 4.
But, as long as its influence exists, the individuals will keep taking births again and again. However, with Guru's grace, I have been able to swim across the sea of Maya in a blissful spiritual state (which is above Maya's effects), oh Kabir. 5.6.19.

ਆਸਾ॥ ਕਹਾ ਸੁਆਨ ਕਉ ਸਿੰਮ੍ਰਿਤਿ ਸੁਨਾਏ॥ ਕਹਾ ਸਾਕਤ ਪਹਿ ਹਰਿ ਗੁਨ ਗਾਏ॥1॥ ਰਾਮ ਰਾਮ ਰਮੇ ਰਮਿ ਰਹੀਐ॥ ਸਾਕਤ ਸਿਉ ਭੂਲਿ ਨਹੀ ਕਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਕਊਆ ਕਹਾ ਕਪੂਰ ਚਰਾਏ॥ ਕਹ ਬਿਸੀਅਰ ਕਉ ਦੂਧੁ ਪੀਆਏ॥ 2॥ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਬਿਬੇਕ ਬੁਧਿ ਹੋਈ॥ ਪਾਰਸੁ ਪਰਸਿ ਲੋਹਾ ਕੰਚਨੁ ਸੋਈ॥ 3॥ ਸਾਕਤੁ ਸੁਆਨੁ ਸਭੁ ਕਰੇ ਕਰਾਇਆ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ॥ 4॥ ਅੰਮ੍ਰਿਤੁ ਲੈ ਲੈ ਨੀਮੁ ਸਿੰਚਾਈ॥ ਕਹਤ ਕਬੀਰ ਉਆ ਕੋ ਸਹਜੁ ਨ ਜਾਈ॥ 5॥7॥20॥

Assa: Kuhaa sooaan kuou Simrit(i) soonaayay. Kuhaa saakut peh(i) Hur(i) goon gaayay. 1. Ram, Ram, rumay, rum(i) ruhiyaiy. Saakut siyoun bhool(i) nuhee kuhiyaiy. 1. Ruhaou. Kuooaa kuhaa kupoor churaayay. Keh bisiur kuou doodh(u) peeyaayay. 2. Sat sungut(i) mil(i) bibayk boodh(i) hoyee. Paarus(u) purs(i) lohaa kunchun(u) soyee. 3. Saakut(u) sooaan(u) subh(u) kuray kuraaya. Jo Dhoor(i) likhiya, su kerm kmaaya. 4. Amrit laiy, laiy neem(u) sinchaayee. Keht Kabir, ooa ko sehj(u) na jaayee. 5.7.20.

Word Meaning: Kuhaa = where; why; of what use. Sooaan = dog. Simrit(i) = the Hindu granths. Saakut = Maya-engrossed; disconnected from God. 1. Rumay = which is omnipresent. Rum(i) = recite Naam. Pause. Kuooaa = crow. Kupoor = camphor. Churaayay = feed. Bisiur = snake. 2. Bibayk Boodh(i) = Divine Knowledge; the wisdom that enables a person to tell the good and the bad apart. Paarus(u) = elixir stone; touch stone. Purs(i) = touch. Kunchun = gold. Soyee = the same. 3.
Kuray Kuraaya = do as they are made to do. Dhoor(i) = right from the beginning. 4.
Amrit = life-sustaining holy water. Ooa Ko = of him; his. Sehj(u) = blissfulness. 5.

MEANING: (A money-engrossed man, who is disconnected with Waheguru, cannot be convinced to love Him); Recite the Naam of the omnipresent Waheguru again, and again, but never preach a money-engrossed person even by mistake. **Pause.** Singing Waheguru's praise before a money-minded person is like reading Simritis to a dog (which will have no effect on him). 1. What is the use of feeding camphor (a sweet-smelling substance) to a crow, or feeding milk to a snake (because it will still have poison in its bite)? 2. Like a piece of iron becomes gold (and cannot be told apart from other gold pieces when touched with an elixir stone), a normal person will acquire Divine Knowledge in the company of the Guru (who is the elixir stone in the realm of spirituality). 3.
But we cannot blame a money-minded person for his behaviour, because everybody, be it a dog or a man, does exactly what he is predestined to do by Waheguru right from his birth. 4. The basic nature of the neem tree (which has very bitter leaves and fruit) does not change even if you irrigate it with the sweet ambrosial water, oh Kabir. 5.7.20.

ਆਸਾ॥ ਲੰਕਾ ਸਾ ਕੋਟੁ ਸਮੁੰਦ ਸੀ ਖਾਈ॥ ਤਿਹ ਰਾਵਨ ਘਰ ਖਬਰਿ ਨ ਪਾਈ॥ 1॥ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ॥ ਦੇਖਤ ਨੈਨ ਚਲਿਓ ਜਗੁ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਇਕੁ ਲਖੁ ਪੂਤ ਸਵਾ ਲਖ ਨਾਤੀ॥ ਤਿਹ ਰਾਵਨ ਘਰਿ ਦੀਆ ਨ ਬਾਤੀ॥ 2॥ ਚੰਦੁ ਸੂਰਜੁ ਜਾ ਕੇ ਤਪਤ ਰਸੋਈ॥ ਬੈਸੰਤਰੁ ਜਾ ਕੇ ਕਪਰੇ ਧੋਈ॥ 3॥ ਗੁਰਮਤਿ ਰਾਮੈ ਨਾਮਿ ਬਸਾਈ॥ ਅਸਥਿਰੁ ਰਹੈ ਨ ਕਤਹੂੰ ਜਾਈ॥ 4॥ ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਲੋਈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ॥ 5॥8॥21॥

Assa: Lanka sa koat(u), smoond see khaayee. Tih Ravan ghur, khubur(i) na paayee. 1. Kiya maangoun, kichh(u) thir(u) na ruhayee. Daykhut naiyn chulliyo jug(u) jaayee. 1. Ruhaou. Ikk(u) lukh(u) poot, suvva lukh naati. Tih Ravan ghur(i) deeya na baati. 2. Chund(u), sooruj(u) ja tupt rusoyee. Baiysuntar(u) ja kay kuppray dhoyee. 3. Gurmut(i) Ramaiy Naam(i) busaayee. Usthir(u) ruhhaiy, na kut-houn jaayee. 4. Keht Kabir soonhou ray loyee. Ram Naam bin mookut na hoyee. 5.8.21.

Word Meaning: Sa = like. Koat(u) = fort. Smoond = sea. Khaayee = a deep
A trench around a fort, which is filled with water. Ravan = the king of Sri Lanka, and the villain in the epic of Ramayana. Khubur = news. 1. Thir(u) = stable; everlasting. Naiyn = eyes. Pause. Lukh = hundred thousand. Naati = grandsons. Deeya Baati = lamp or light. 2. Chund Sooruj = from evening to morning, and back to evening; 24 hours. Tupt = hot; burn. Rusoyee = kitchen. Baiysuntar(u) = fire; furnaces to heat water. 3. Busaayee = embedded in mind. Usthir(u) = stable. Na Kut-houn = no where. 4. Loyee = oh, folks. Bin = without. Mookut = freedom from worldly bonds. 5.

MEANING: Because nothing is everlasting, what should I ask for from Waheguru? Everything is leaving the world right in front of my eyes. **Pause.** Even Ravan, the king of Sri Lanka, who had fortified his country like a fort for defence purposes, and had a huge defence ditch in the form of sea around it, could not escape death. Not only that, but nobody even has any news about his fort-like house. 1. Ravan is believed to have had a hundred thousand sons, and 1.25 lakh grandsons. His family was so large that cooking went on in his kitchen all the time, and furnaces worked day and night to heat water for washing their clothes. Despite such a large family, there is nobody left in his house even to light a lamp. 2 & 3. But, if one embeds Waheguru's Naam in his heart with Guru's Advice, his mind becomes peaceful and quits wandering (as a result of which the devotee becomes immortal by merging into Waheguru). 4. Listen, oh the folks of the world, nobody can break the bonds of Maya (find salvation) without Waheguru's Naam at heart, says Kabir. 5.8.21.

ਆਸਾ॥ ਪਹਿਲਾ ਪੂਤੁ ਪਿਛੈ ਰੀ ਮਾਈ॥ ਗੁਰੁ ਲਾਗੋ ਚੇਲੇ ਕੀ ਪਾਈ॥ 1॥ ਏਕੁ ਅਚੰਭਉ ਸੁਨਹੁ ਤੁਮ ਭਾਈ॥ ਦੇਖਤ ਸਿੰਘੁ ਚਰਾਵਤ ਗਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਲ ਕੀ ਮਛਲੀ ਤਰਵਰਿ ਬਿਆਈ॥ ਦੇਖਤ ਕੁਤਰਾ ਲੈ ਗਈ ਬਿਲਾਈ॥ 2॥ ਤਲੈ ਰੇ ਬੈਸਾ ਊਪਰ ਸੂਲਾ॥ ਤਿਸ ਕੈ ਪੇਡਿ ਲਗੇ ਫਲ ਫੂਲਾ॥ 3॥ ਘੋਰੈ ਚਰਿ ਭੈਸ ਚਰਾਵਨ ਜਾਈ॥ ਬਾਹਰਿ ਬੈਲੁ ਗੋਨਿ ਘਰਿ ਆਈ॥ 4॥ ਕਹਤ ਕਬੀਰ ਜੁ ਇਸੁ ਪਦ ਬੂਝੈ॥ ਰਾਮ ਰਮਤ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ॥ 5॥9॥22॥ ਬਾਈਸ ਚਉਪਦੇ ਤਥਾ ਪੰਚਪਦੇ॥

Assa: Pehlaan poot(u), pichhaiy ree maayee. Gur(u) laago chaylay kee paayee. 1. Aik achumbhou soonhou toom bhaayee. Daykhut singh churaavut gaayee. 1. Ruhaou. Jul kee muchhlee turvur(i) biyaayee. Daykhut kootra laiy guyyi bilaayee. 2. Tulaiy ray baiynsaan, oopur soola. Tis kaiy payd(i) lugay ful phoola. 3. Ghoraiy chur(i) bhaiyns churaavun jaayee. Baahur(i) baiyl(u), goan(i) ghur(i) aayee. 4. Keht Kabir ju iss(u) pud boojhaiy. Ram rumut tis(u) subh(u) kichh(u) soojhaiy. 5.5.22. Baayees Chaupuday tutha Punchpuday.

Word Meaning: Pehlaan = to begin with; at the time of birth. Poot(u) = pure (soul). Pichhaiy = after; later. Maayee = (attractions of) Maya; desires. Gur(u) = soul. Chayla = disciple (mind full of desires). 1. Achumbhou = strange thing. Singh(u) = lion; king. Churaavut = serves; pleases. Gaayee = cow; senses. Pause. Jul Kee Muchhlee = fish which can survive only in water (soul, which can flourish in spirituality in Waheguru's Naam-water only). Turvur(i) = with the tree (world). Biyaayeee = got married; got busy in. Kootra = a small puppy (a representation of patience). Bilaayee = cat (represents the appetite of desires). 2. Baiynsaan = branches (worldly attractions). Oopur = above; pushed out. Soola = the root (Waheguru). Payd(i) = to such a tree. Ful, Phoola = off-springs. 3. Ghoraiy = on the horse (of mind). Bhaiyns = buffalo (represents docility). Churaavun = grazing (to enjoy sensual pleasures). Baiyl = ox (represents patience). Goan(i) = the load of ignoble deeds. Ghur(i) Aayee = occupied the mind. 4. Pud = (spiritual) state. Boojhaiy = understands. Ram Rumut = remembering God. 5.

MEANING: At the time of birth, being a part of Waheguru's Soul, the human soul is also pure, but soon after, Maya begins to influence him (and the body begins to enjoy Maya's attractions) as a result of which the soul-guru (mind) becomes a disciple of its own desires. 1. At that point, a strange thing happens; the soul, which was like a king before, (becomes slave to its senses), and begins to serve them. Pause.

Like a fish, which is not exposed to the world outside the water, the human soul, which was not exposed to the outside world at the time of birth, gets married to (gets busy in) the worldly affairs, and its patience is taken away by the discontented cat of desires. 2. The human soul climbs on the tree of worldly affairs (Maya) in such a way that its branches, in the form of attractions, become its objective, and it gets higher and higher (farther and farther away) from its basis – Waheguru. This tree of worldly attractions produces similar attractions in subsequent generations. 3. With time, the docile nature of the mind becomes aggressive with the appetite of desires; and overpowered by desires, the buffalo-like soul now rides (controls) the horse-like mind to satisfy its appetite, with the result that the ox of patience has been pushed out and the load of ignoble deeds has been left on the mind. 4. Kabir says that by reciting Waheguru's Naam, a devotee understands this sad spiritual state of the soul, and gets the wisdom (to purify it). 5.9.22.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਤਿਪਦੇ 8 ਦੁਤੁਕੇ 7 ਇਕਤੁਕਾ 1॥

ਬਿੰਦੁ ਤੇ ਜਿਨਿ ਪਿੰਡੁ ਕੀਆ ਅਗਨਿ ਕੁੰਡ ਰਹਾਇਆ॥ ਦਸ ਮਾਸ ਮਾਤਾ ਉਦਰਿ ਰਾਖਿਆ ਬਹੁਰਿ ਲਾਗੀ ਮਾਇਆ॥ 1॥ ਪ੍ਰਾਨੀ ਕਾਹੇ ਕਉ ਲੋਭਿ ਲਾਗੇ ਰਤਨ ਜਨਮੁ ਖੋਇਆ॥ ਪੂਰਬਿ ਜਨਮਿ ਕਰਮ ਭੂਮਿ ਬੀਜੁ

ਨਾਹੀ ਬੋਇਆ॥ 1॥ ਰਹਾਉ॥ ਬਾਰਿਕ ਤੇ ਬਿਰਧਿ ਭਇਆ ਹੋਨਾ ਸੋ ਹੋਇਆ॥ ਜਾ ਜਮੁ ਆਇ ਝੋਟ ਪਕਰੈ ਤਬਹਿ ਕਾਹੇ ਰੋਇਆ॥ 2॥

(ਅੰਗ 482)॥ ਜੀਵਨੈ ਕੀ ਆਸ ਕਰਹਿ ਜਮ ਨਿਹਾਰੈ ਸਾਸਾ॥ ਬਾਜੀਗਰੀ ਸੰਸਾਰੁ ਕਬੀਰਾ ਚੇਤਿ ਢਾਲਿ ਪਾਸਾ॥ 3॥1॥23॥

Ek Onkar Satgur Persad(i): **Assa Sri Kabir Jeeo Kay** Tipuday 8, Dotookay 7, Ikktooka 1: Bind(u) tay jin(i) pind(u) keeya, ugun(i) koond ruhaaya. Dus maas mata odour(i) raakhiya, buhour(i) laagi Maya. 1. Praani, kaahay kuou loabh(i) laagay, ruttan junum(u) khoya. Poorub(i) junum(i) kerm bhoom(i), beej(u) naahi boya. 1. Ruhaou. Baarik tay birdh(i) bhuyya, hona so hoya. Ja Jum(u) aayay jhoat pukraiy, tubeh(i) kaahay roya.2.

(PAGE 482): Jeevnaiy kee aas kureh(i), Jum nihaaraiy saasa. Baajiguree sunsaar(u) Kabira, chayt(i) dhaal(i) paasa. 3.1.23.

Word Meaning: Tipuday = having three stanzas. Dotookay = verse with two sentences. Ikk tooka = verse with a single sentence. Bind(u) = zygote (a fertilized ovum). Ugun(i) Koond = womb which has a high temperature. Maas = months. Oodur(i) = belly; womb. Buhour(i) = after that (birth). 1. Praani = oh, man. Loabh(i) = greed. Ruttan Junum(u) = human life, which is precious like jewels. Poorub(i) Junum(i) = in a previous life. Kerm Bhoom = the field of deeds. Boya = sowed; seeded. Pause. Birdh(i) = old. Jhoat = hair. Tubeh(i) = then. 2. Nihaaraiy = watches carefully. Saasa = breaths. Baajiguri = the game of acrobatics. Chayt(i) = carefully. Dhaal Paasa = throw the dice; make your move. 3.

MEANING: Waheguru, who converts a zygote into full human shape, saves it in the heat of the mother's womb too. The fetus is kept in the womb for ten months, after which it is exposed to Maya at birth. 1. Why are you wasting away your jewel-like, precious human life in greed, oh man? It looks like you did not sow the seed of noble deeds (Waheguru's Naam) in the field of deeds (your mind) in your previous life. Pause. It is a natural process that a man passes into old age from his childhood (but he does not perform noble deeds and recite Waheguru's Naam), so why does he cry when the Angel of death grabs him by the hair? 2. When the Angel of Death watches his breath carefully (when death is near), the man still hopes to prolong his life. The world is a game of acrobatics (where there is a risk of losing it), so one should play it carefully, like the game of dice, oh Kabir. 3.1.23.

ਆਸਾ॥ ਤਨੁ ਰੈਨੀ ਮਨੁ ਪੁਨ ਰਪਿ ਕਰਿ ਹਉ ਪਾਚਹੁ ਤਤ ਬਰਾਤੀ॥ ਰਾਮਰਾਇ ਸਿਉ ਭਾਵਰਿ ਲੈ ਹਉ ਆਤਮ ਤਿਹ ਰੰਗਿ ਰਾਤੀ॥ 1॥ ਗਾਉ ਗਾਉ ਰੀ ਦੂਲਹਨੀ ਮੰਗਲਚਾਰਾ॥ ਮੇਰੇ ਗ੍ਰਿਹ ਆਏ ਰਾਜਾ ਰਾਮ ਭਤਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਭਿ ਕਮਲ ਮਹਿ ਬੇਦੀ ਰਚਿ ਲੇ ਬ੍ਰਹਮ ਗਿਆਨ ਉਚਾਰਾ॥ ਰਾਮ ਰਾਇ ਸੋ ਦੂਲਹੁ ਪਾਇਓ ਅਸ ਬਡਭਾਗ ਹਮਾਰਾ॥ 2॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਕਉਤਕ ਆਏ ਕੋਟਿ ਤੇਤੀਸ ਉਜਾਨਾ॥ ਕਹਿ ਕਬੀਰ ਮੋਹਿ ਬਿਆਹਿ ਚਲੇ ਹੈ ਪੁਰਖ ਏਕ ਭਗਵਾਨਾ॥ 3॥2॥24॥

Assa: Tun(u) raiyni, mun(u) poon rup(i) kur(i) huoun, paanchoun tut braati. Ram Raayay siyoun bhaavur(i) laiy huoun, aatum Tih rung(i) raati. 1. Gaaou, gaaou, ree doolhuni, mungulchaara. Mayray greh aayay Raja Ram bhutaara. 1. Ruhaou. Naabh(i) kumul meh baydi ruch lay, Braham Giyan oochaara. Ram Raayay so doolhou paayo, us budbhaag humaara. 2. Soor(i) nur, moon(i) jun, kautuk aayay, koat(i) taytees oojaana. Keh Kabir moh(i) biyaah(i) chulay haiyn, Purakh Aik Bhugvaana. 3.2.24.

Word Meaning: Tun = body. Raiyni = vessel in which clothes are dyed. Poon = noble qualities. Rup(i) = to dye. Paanchoun Tut = the five noble qualities (service to mankind, contentment, compassion, faith in God; high morality). Braati = marriage party; supporters. Bhaavur(i) = marriage ceremony. Aatum = soul. Tih = His 1.

Doolhuni = bride (senses). Mungulchaara = songs of joy. Greh = house (heart). Bhutaara = husband. Pause. Naabh Kumul = Brahma (because he was born out of the lotus flower growing in the navel of Vishnu); Brahma is one of the many names used for Waheguru in Guru Granth Sahib. So, Naabh Kumul means Waheguru's memory. Baydi = a rite in Hindu marriages. Ruch Lay = set up. Oochaara = recited (the mantras). Doolhou = new husband. Us = such is. 2. Soor(i) Nur Moon(i) Jun = godly people. Kautuk = for the miracle-like ceremony. Koat(i) Taytees = the 330 million gods (a Hindu belief). Oojaana = flying machines (souls flying very high in spirituality). 3.

MEANING: Sing the songs of joy for the bride of my soul, oh my blessed senses; Waheguru has come to my heart as my husband. **Pause.** I have made my body the vessel to dye my mind with Waheguru's love. I have injected the five noble qualities – service to mankind, contentment, patience, compassion, and high morality - in my body-vessel to make the colour fast (deep). These noble qualities are also the members of the marriage party. Dyed in the colour of Waheguru's love, now I will go through the marriage ceremony. 1. Imbued in His love. And with His Naam in it, I have set up my heart as the stage for the ceremony of my marriage with Waheguru, wherein His Naam is being recited. I have such a great fortune that I have realized Waheguru as my husband. 2. All the 330 million gods and the holy saints with their souls flying very high in spirituality have come to watch this miracle-like marriage. The one and only omnipresent Waheguru has just married me, oh Kabir. 3.2.24.

ਆਸਾ॥ ਸਾਸੁ ਕੀ ਦੁਖੀ ਸਸੁਰ ਕੀ ਪਿਆਰੀ ਜੇਠ ਕੇ ਨਾਮਿ ਡਰਉ ਰੇ॥ ਸਖੀ ਸਹੇਲੀ ਨਨਦ ਗਹੇਲੀ ਦੇਵਰ ਕੈ ਬਿਰਹਿ ਜਰਉ ਰੇ॥ 1॥ ਮੇਰੀ ਮਤਿ ਬਉਰੀ ਮੈ ਰਾਮੁ ਬਿਸਾਰਿਓ॥ ਕਿਨ ਬਿਧਿ ਰਹਨਿ ਰਹਉ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਾਪੁ ਸਾਵਕਾ ਕਰੈ ਲਰਾਈ ਮਾਇਆ ਸਦ ਮਤਵਾਰੀ॥ ਬਡੇ ਭਾਈ ਕੈ ਜਬ ਸੰਗਿ ਹੋਤੀ ਤਬ ਹਉ ਨਾਹ ਪਿਆਰੀ॥ 2॥ ਕਹਤ ਕਬੀਰ ਪੰਚ ਕੋ ਝਗਰਾ ਝਗਰਤ ਜਨਮੁ ਗਵਾਇਆ॥ ਝੂਠੀ ਮਾਇਆ ਸਭੁ ਜਗੁ ਬਾਧਿਆ ਮੈ ਰਾਮ ਰਮਤ ਸੁਖੁ ਪਾਇਆ॥ 3॥3॥25॥

Assa: Saas kee dookhi, susoor kee piyari, jaytth kay naam(i) duroun ray. Sukhi suhayli, nunud guhayli, dayvur kaiy bireh(i) juroun ray. 1. Mayri mut(i) bauri, mein Ram(u) bisaariyo. Kin bidh(i) rehn(i) ruhoun ray. 1. Ruhaou. Baap(u) saavka kuraiy luraayee, Maya sud mutvaari. Budday bhaayee kaiy jub sung(i) hoati, tub huoun Naah piyari. 2. Keht Kabir punch ko jhugra, jhugrut junum(u) guvaaya. Jhootthi Maya subh(u) jug(u) baandhiya, mein Ram rumut sookh(u) paaya. 3.3.25.

Word Meaning: Saas(u) = mother-in-law (Maya). Mothers-in-law are infamous in Indian culture for treating their daughters-in-law in a bad manner. Maya has similar effects on man; the deceptive behaviour of Maya. Sasoor = father-in-law (love for self). One serves his own body just the way a daughter-in-law serves her father-in-law. Jayth = elder; Jum (death). Sukhi Suhayli = my devotee friends. Dayvur = younger brother of the husband (women usually have affection for him because they normally support them; a spiritual supporter. Bireh(i) = in pain of separation. Juroun Ray = suffering. 1. Bauri = unwise; insane. Rehn(i) Ruhoun = spend my life. Pause. Baap(u) = body. Saavka = born together. Kuray Luraayee = quarrels. Mutvaari = intoxicated. Budda Bhaayee = holy congregation; worshippers of Waheguru. Sung(i) = with; in the company of. Naah = Lord; Waheguru. 2. Punch = five (the demons). Jhugra = fight. Jhootthi = false; temporary. 3.

MEANING: I am very unwise that I have forgotten Waheguru's Naam, oh my friends. Now, how can I spend the rest of my life without His Naam?

Even though I suffer from the deceptive behaviour of Maya, I love my body (and do not want to die). So, I am afraid even of the name of death. I am possessed by sensual pleasures,

and do not attend any holy gatherings (this staying away strikes terror of death in my mind); so, now I am suffering from the pain of separation from my spiritual friends, as I have no spiritual support. 1. My body, which was born with me, quarrels with me for food, and the effects of Maya are always intoxicating; so, I enjoy food and other luxuries of Maya (as a result which God does not love me). I also know that whenever I am in the company of holy devotees where Waheguru's praise is sung, I am loved by Him (I feel blissful). 2.
The man wastes away his precious human life fighting with the five demons. The whole world is trapped in the short-lived comforts of Maya, but I feel blissful by reciting Waheguru's Naam, oh Kabir. 3.3.25.

ਆਸਾ॥ ਹਮ ਘਰਿ ਸੂਤੁ ਤਨਹਿ ਨਿਤ ਤਾਨਾ ਕੰਠਿ ਜਨੇਊ ਤੁਮਾਰੇ॥ ਤੁਮ ਤਉ ਬੇਦ ਪੜਹੁ ਗਾਇਤ੍ਰੀ ਗੋਬਿੰਦ ਰਿਦੈ ਹਮਾਰੇ॥ 1॥ ਮੇਰੀ ਜਿਹਬਾ ਬਿਸਨੁ ਨੈਨ ਨਾਰਾਇਨ ਹਿਰਦੈ ਬਸਹਿ ਗੋਬਿੰਦਾ॥ ਜਮ ਦੁਆਰਿ ਜਬ ਪੂਛਸਿ ਬਵਰੇ ਤਬ ਕਿਆ ਕਹਸਿ ਮੁਕੰਦਾ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਗੋਰੂ ਤੁਮ ਗੁਆਰ ਗੁਸਾਈ ਜਨਮ ਜਨਮ ਰਖਵਾਰੇ॥ ਕਬਹੂੰ ਨ ਪਾਰਿ ਉਤਾਰਿ ਚਰਾਇਹੁ ਕੈਸੇ ਖਸਮ ਹਮਾਰੇ॥ 2॥ ਤੂੰ ਬਾਮ੍ਹਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਬੂਝਹੁ ਮੋਰ ਗਿਆਨਾ॥ ਤੁਮ੍ਹ ਤਉ ਜਾਚੇ ਭੂਪਤਿ ਰਾਜੇ ਹਰਿ ਸਿਉ ਮੋਰ ਧਿਆਨਾ॥ 3॥4॥26॥
Assa: Hum ghur(i) soot(u) tuneh(i) nit taana, kuntth(i) janeyoo toomhaaray. Toom tuou Bayd purrhou Gaayitri, Gobind ridaiy humaaray. 1. Mayri jihba Bishun(u), naiyn Naraayin, hirdaiy buseh(i) Gobinda. Jum dooaar(i) jub poochhus(i) buvray, tub kiya kehus(i) Mookunda. 1. Ruhaou. Hum goaroo, toom gooaar gosaayeen, junum, junum rukhvaaray. Kubhoon na paar(i) ootaar(i) churaayiou, kaiysay khusm humaaray. 2. Toon Bahman(u), mein Kaaseek joolha, boojhou moar Giyaana. Toomh tuou jaachay bhooput(i) raajay, Hur(i) siyoun moar dhiyaana. 3.4.26.
Word Meaning: Tuneh(i) Taana = stretch out the warp (to weave). Kuntth(i) = neck. Janeyoo = the ritualistic thread. Gaayitri = a three-sentence sacred Hindu mantra. 1.
Jihba = tongue. Naiyn = eyes. Buvray = foolish. Mookunda = God. Pause.
Goaroo = cows. Gooaar = care taker; guide. Gosaayeen = master. Paar(i) Ootaar(i) = ferry us across the sea of Maya. Churaayiu =carried (to the other end). Khusm = master. 2.
Kaaseek = of Kashi (Banaras). Joolha = weaver. Boojhou = understand. Giyana = knowledge; wisdom. Jaachay = beg; wish for. Bhooput(i) = owner of a huge piece of land; a ruler. Moar = mine. 3.
MEANING: You wear a cotton thread (janeyoo) around your neck, and feel very proud of that (and claim to be highly religious) - albeit very falsely. (I should be considered more religious because) I am a weaver, and we weave cotton in our house every day, oh Brahman. Also, you read the Vedas and the Gayathri mantra (just to impress people), but I have Waheguru in my heart. 1. Waheguru is on my tongue, in my eyes (I see Him everywhere), and I have Him residing in my heart. So, when the Angel of Death questions you about your deeds, what will Waheguru think about you? Pause.
We are like your cows (we depend upon you for our spirituality), and you are our care taker (guide), and claim to have been our protector (guard in religious matters), but you have never fed us any spirituality to ferry us across the sea of Maya. What kind of master are you? 2.
You claim to be a resident of (educated at) Banaras, and I am an illiterate weaver living in Banaras, but listen to a word of wisdom from me; despite all of your education, you still beg at the door of the rulers and the rajahs, but I keep only Waheguru in my mind, (I beg only from Him), oh conceited Brahman. 3.4.26.

ਆਸਾ॥ ਜਗਿ ਜੀਵਨੁ ਐਸਾ ਸੁਪਨੇ ਜੈਸਾ ਜੀਵਨ ਸੁਪਨ ਸਮਾਨੰ॥ ਸਾਚੁ ਕਰਿ ਹਮ ਗਾਠਿ ਦੀਨ੍ਹੀ ਛੋਡਿ ਪਰਮ ਨਿਧਾਨੰ ॥1॥ ਬਾਬਾ ਮਾਇਆ ਮੋਹ ਹਿਤੁ ਕੀਨ੍ਹ॥ ਜਿਨਿ ਗਿਆਨੁ ਰਤਨੁ ਹਿਰਿ ਲੀਨ੍ਹ॥ 1॥ ਰਹਾਉ॥

ਨੈਨ ਦੇਖਿ ਪਤੰਗੁ ਉਰਝੈ ਪਸੁ ਨ ਦੇਖੈ ਆਗਿ॥ ਕਾਲ ਫਾਸ ਨ ਮੁਗਧੁ ਚੇਤੈ ਕਨਿਕ ਕਾਮਨਿ ਲਾਗਿ॥ 2॥ ਕਰਿ ਬਿਚਾਰੁ ਬਿਕਾਰ ਪਰਹਰਿ ਤਰਨ ਤਾਰਨ ਸੋਇ॥ ਕਹਿ ਕਬੀਰ ਜਗਜੀਵਨੁ ਐਸਾ ਦੂਤੀਆ ਨਾਹੀ ਕੋਇ॥ 3॥5॥27॥

Assa: Jug(i) jeevun(u) aiysa, soopnay jaiysa, jeevun soopun smaanun(g). Saach(u) kur(i) hum gaantth(i) deeni, chhoad(i) Perm Nidhaanun(g). Baba, Maya moh hit(u) keenh. Jin(i) Giyan(u) ruttan(u) hir(i) leenh. 1. Ruhaou. Naiyn daykh(i) ptung(u) oorjhaiy, pus(u) na daykhaiy aag(i). Kaal phaas na moogudh(i) chaytaiy, kunik kaamun(i) laag(i). 2. Kur(i) bichaar(u) bikaar purhur(i), turn taarun Soyay. Keh(i) Kabir Jugjeevun aiysa, dootiya naahi koyay. 3.5.27.

Word Meaning: Jug(i) = in the world. Jeevun(u) = life. Smaanun(g) = like; similar. Saach(i) Kur(i) = thinking it to be true (everlasting). Gaantth Deeni = made a strong bond. Perm Nidhaanun(g) = the supreme treasure (Waheguru). 1. Moh = Hit(u) = deep love. Hir(i) = took away; stole. Pause. Putung(u) = moth. Oorjhaiy = gets trapped. Pus(u) = animal; foolish. Kaal Phaas = noose of death. Moogudh(u) = foolish. Chaytaiy = remembers. Kunik = gold; wealth. Kaamun(i) = woman; wife. Laag(i) = attached to. 2. Bikaar = vices. Purhur(i) = push away; get rid of. Turn = boat. Taarun = to ferry. Soyay = that (Waheguru). Jugjeevun = soul of the world (God). Dootiya = other. 3.

MEANING: Life in this world is just like a dream; life and dream are similar. But we believe the world to be true (everlasting), and make a strong bond with it, completely forgetting the real Supreme Treasure (of comforts) – Waheguru. 1. We get attached to Maya, which steals our jewel of Divine Knowledge (love for God), oh, wise man. Pause. Just like the moth, which is foolish not to see the fire, and gets trapped in it (and dies), the ignorant and foolish man does not remember the noose of death, and gets deeply attached to his wealth and his wife. 2. Getting rid of all your vices, come to realize that the real ship to ferry you across the sea of Maya is Waheguru, oh man. Only Waheguru is like that (the emancipator), and there is none other like Him in the whole world, oh Kabir. 3.5.27.

(ਅੰਗ 483)॥ ਆਸਾ॥ ਜਉ ਮੈ ਰੂਪ ਕੀਏ ਬਹੁਤੇਰੇ ਅਬ ਫੁਨਿ ਰੂਪੁ ਨ ਹੋਈ॥ ਤਾਗਾ ਤੰਤੁ ਸਾਜੁ ਸਭੁ ਥਾਕਾ ਰਾਮ ਨਾਮ ਬਸਿ ਹੋਈ॥ 1॥ ਅਬ ਮੋਹਿ ਨਾਚਨੋ ਨ ਆਵੈ॥ ਮੇਰਾ ਮਨੁ ਮੰਦਰੀਆ ਨ ਬਜਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਮਾਇਆ ਲੈ ਜਾਰੀ ਤ੍ਰਿਸਨਾ ਗਾਗਰਿ ਫੂਟੀ॥ ਕਾਮ ਚੋਲਨਾ ਭਇਆ ਪੁਰਾਨਾ ਗਇਆ ਭਰਮੁ ਸਭੁ ਛੂਟੀ॥ 2॥ ਸਰਬ ਭੂਤ ਏਕੋ ਕਰਿ ਜਾਨਿਆ ਚੂਕੇ ਬਾਦ ਬਿਬਾਦਾ॥ ਕਹਿ ਕਬੀਰ ਮੈ ਪੂਰਾ ਪਾਇਆ ਭਏ ਰਾਮ ਪਰਸਾਦਾ॥ 3॥6॥28॥

(PAGE 483): **Assa:** Juou mein roop keeyay buhoutayray, ub phoon(i) roop(u) na hoyee. Taaga tunt(u) saaj(u) subh(u) thaaka, Ram Naam bus(i) hoyee. 1. Ub moh(i) naachno na aavaiy. Mayra mun(u) mundariya na bujaavaiy. 1. Ruhaou. Kaam, kroadh(u), Maya, laiy jaari, trishna gaagur(i) phooti. Kaam cholna bhuyya poorana, guyya bherm(u) subh(u) chhooti. 2. Serb bhoot aikay kur(i) jaaniya, chookay baad bibaada. Keh(i) Kabir, mein Poora paaya, bhuyay Ram persaada. 3.6.28.

Word Meaning: Juou = if. Roop = (different life) forms; reincarnations. Buhoutayray = many. Phoon(i) = again. Taaga = thread (of worldly attachments). Tunt(u) = wire. Saaj(u) = musical instrument; expensive developments and decorations. Thaaka = exhausted; lost complete interest. Bus(i) = in control. 1. Naachno = dance (to the tune of Maya). Mundariya = a small drum. Pause. Kaam = lust. Jaari = burned; got rid of. Trishna = appetite for desires. Gaagur(i) = a big vessel (used to fetch water). Phooti = broke. Cholna = the robe; the urge. Poorana = wore out. Bherm(u) = misgiving. Chhooti = became free. 2. Bhoot = living beings. Chookay = ended. Baad Bibaada = aggressive arguments and disagreements. Poora = the perfect (God). Persaada = kindness. 3.

MEANING: I have forgotten (quit) dancing to the tune of Maya now, and my mind does not beat the drum to glorify Maya anymore. **Pause.** I had gone through many different life forms (taken births many times before), but now, I will not take any birth again. The reason for this is that the thread and the wire of my attachment to the world have exhausted (become extremely weak; i.e., I have lost complete interest in worldly attractions). I have also stopped playing Maya's music (love for my expensive belongings and decorations), and now I am under the full control of Waheguru's Naam (I accept His Will completely). 1.
I have burned my lust, rage, and my love for Maya, and the vessel of my desires has broken. The urge of my lust has worn out, my misgivings have been cleared, and I have broken all connections with the worldly attractions. 2. I have realized that Waheguru is present uniformly in all human beings, as a result of which, all my aggressive arguments and disagreements have disappeared. With the benevolence of the Guru, I have realized the Perfect Waheguru, oh Kabir. 3.6.28.

ਆਸਾ॥ ਰੋਜਾ ਧਰੈ ਮਨਾਵੈ ਅਲਹੁ ਸੁਆਦਤਿ ਜੀਅ ਸੰਘਾਰੈ॥ ਆਪਾ ਦੇਖਿ ਅਵਰ ਨਹੀ ਦੇਖੈ ਕਾਹੇ ਕਉ ਝਖ ਮਾਰੈ ॥ 1॥ ਕਾਜੀ ਸਾਹਿਬੁ ਏਕੁ ਤੋਹੀ ਮਹਿ ਤੇਰਾ ਸੋਚਿ ਬਿਚਾਰਿ ਨ ਦੇਖੈ॥ ਖਬਰਿ ਨ ਕਰਹਿ ਦੀਨ ਕੇ ਬਉਰੇ ਤਾ ਤੇ ਜਨਮੁ ਅਲੇਖੈ॥ 1॥ ਰਹਾਉ॥ ਸਾਚੁ ਕਤੇਬ ਬਖਾਨੈ ਅਲਹੁ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਕੋਈ॥ ਪਢੇ ਗੁਨੇ ਨਾਹੀ ਕਛੁ ਬਉਰੇ ਜਉ ਦਿਲ ਮਹਿ ਖਬਰਿ ਨ ਹੋਈ॥ 2॥ ਅਲਹੁ ਗੈਬੁ ਸਗਲ ਘਟ ਭੀਤਰਿ ਹਿਰਦੈ ਲੇਹੁ ਬੀਚਾਰੀ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹੂੰ ਮਹਿ ਏਕੈ ਕਹੈ ਕਬੀਰ ਪੁਕਾਰੀ॥ 3॥7॥29॥

Assa: Roaja dhuraiy, munaavaiy Allhou, sooaadut(i) jea sunghaaraiy. Aapa daykh(i) uver nuhee daykahiy, kaahay kuou jhukh maaraiy. 1. Qazi, Sahib(u) Aik(u), tohi meh(i) tayra, soach(i) bichaar(i) na daykhaiy. Khubur(i) na kureh(i) Deen kay bauray, ta tay junum(u) alaykhaiy. 1. Ruhaou. Saach(u) Kutayb bukhaanaiy Allhou, naar(i) purakh nuhee koyee. Pudhay, goonay naahi kuchh(u) bauray, juou dil meh(i) khubur(i) na hoyee. 2. Allhou gaiyb(u) sugul ghut bheetur(i) hirdaiy layhou beechaari. Hindu Turk doohoon meh(i) Aikaiy, kuhaiy Kabir pookaari. 3.7.29.

Word Meaning: Roaja = fasting during the month of Ramzan. Munaavaiy = pleases. Sooaadit(i) = for the taste. Sunghaaraiy = kills. Aapa = self. Daykh(i) = looks after. Uver = others. Daykhaiy = realize; recognize. Jhukh Maaray = useless and foolish acts. 1. Sahib(u) = Lord. Khubur(i) Na Kureh(i) = does not understand. Deen Kay Bauray = blinded by religious beliefs. Alaykhaiy = not recognized; worthless. Pause. Saach(u) = God. Kutayb = western religious books (Quran, Bible, Torah, etc.) Naar(i) = female. Purakh(u) = male. Gooneh = use; worth. Bauray = unwise. 2. Gaiyb(u) = hidden. Ghut = heart. Bheetur(i) = inside. Pookaari = says aloud. 3.

MEANING: You do not think and realize that there is only one Lord of the universe, who is present in you as well, oh qazi. Blinded by the faith in your own religion, you do not realize the fact that the same Allah is present (in non-Muslims too); because of this ignorance, your life is going to waste. Pause. You do undertake ritualistic fasting in the month of Ramzan, and kill an animal in the name of sacrifice to please Allah, but actually, you do it for your own taste (enjoyment). You look after your own interests but not those of others. So, all your acts are foolish and meaningless (in the eyes of Allah). Your religious books also praise Allah, which is the Lord of all men and women alike (but you discriminate against women). There is no use in just reading religious books if you do not understand them (or follow them diligently). 2. You must realize the fact clearly that Allah is present hidden in every heart – whether they are Hindus or Muslims – says Kabir aloud. 3.7.29.

ਆਸਾ॥ ਤਿਪਦਾ॥ ਇਕ ਤੁਕਾ॥ ਕੀਓ ਸਿੰਗਾਰੁ ਮਿਲਨ ਕੈ ਤਾਈ॥ ਹਰਿ ਨ ਮਿਲੇ ਜਗਜੀਵਨ ਗੁਸਾਈ॥ 1॥ ਹਰਿ ਮੇਰੋ ਪਿਰੁ ਹਉ ਹਰਿ ਕੀ ਬਹੁਰੀਆ॥ ਰਾਮ ਬਡੇ ਮੈ ਤਨਿਕ ਲਹੁਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਧਨ ਪਿਰ ਏਕੈ ਸੰਗਿ ਬਸੇਰਾ॥ ਸੇਜ ਏਕ ਪੈ ਮਿਲਨੁ ਦੁਹੇਰਾ॥ 2॥ ਧੰਨਿ ਸੁਹਾਗਨਿ ਜੋ ਪੀਅ ਭਾਵੈ॥ ਕਹਿ ਕਬੀਰ ਫਿਰਿ ਜਨਮਿ ਨ ਆਵੈ॥ 3॥॥8॥30॥

Assa: Tipuda; Ikk tooka: Keeyo shingaar(u) milun kaiy taayeen. Hur(i) na milay Jugjeevun Gosaayeen. 1. Hur(i) mayro Pir(u), huoun Hur(i) kee buhouriya. Ram buday, mein tunik luhouriya. 1. Ruhaou. Dhun Pir aikaiy sung(i) busayra. Sayj aik, paiy milun(u) doohayra. 2. Dhunn(i) soohaagun(i) jo Pea bhaaviay. Keh Kabir phir(i) junum(i) na aavaiy. 3.8.30.

Word Meaning: Shingaar(u) = adornments. Jugjeevun Gosaayeen = God. 1. Pir(u) = dear; husband. Huoun = I. Buhouriya = wife (devout devotee). Tunik = small. Luhouriya = (ignorant) girl. Pause. Dhun = wife. Busayra = dwelling. Sayj = bed. Paiy = but. Doohayra = difficult. 2. Dhunn(i) = fortunate. Soohaagun(i) = married. Pea = dear; husband. 3.

MEANING: People adorn themselves with religious symbols (like janeyoo, anointment on the forehead, and a rosary around the neck, etc.), but still cannot realize Waheguru (because He is not pleased with such hypocrisy). 1. (I serve Waheguru as a wife does for her husband); Waheguru is my husband, and I am His wife. Waheguru is great (perfectly wise) and unlimited in size, whereas I am ignorant and very small. Pause.

The wife (soul) and the husband (Waheguru) dwell at the same place (in the human heart). They share the same bed (human heart), but their union is extremely difficult. 2.

That human bride is considered to be really married and very fortunate who is liked (loved) by her husband (Waheguru). Such a bride is never reborn, oh Kabir. 3.8.30.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕੇ ਦੁਪਦੇ॥ ਹੀਰੈ ਹੀਰਾ ਬੇਧਿ ਪਵਨ ਮਨੁ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ॥ ਸਗਲ ਜੋਤਿ ਇਨਿ ਹੀਰੈ ਬੇਧੀ ਸਤਿਗੁਰ ਬਚਨੀ ਮੈ ਪਾਈ॥ 1॥ ਹਰਿ ਕੀ ਕਥਾ ਅਨਾਹਦ ਬਾਨੀ॥ ਹੰਸੁ ਹੁਇ ਹੀਰਾ ਲੇਇ ਪਛਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਕਹਿ ਕਬੀਰ ਹੀਰਾ ਅਸ ਦੇਖਿਓ ਜਗ ਮਹਿ ਰਹਾ ਸਮਾਈ॥ ਗੁਪਤਾ ਹੀਰਾ ਪ੍ਰਗਟ ਭਇਓ ਜਬ ਗੁਰ ਗਮ ਦੀਆ ਦਿਖਾਈ॥ 2॥1॥31॥

Ek Onkar Satgur Persad(i): Assa Sri Kabir Jeeo Kay Doopuday: Heeraiy, heera baydh(i), puvun mun(u) sehjay ruhhiya smaayee. Sugul jot(i) in(i) Heeraiy baydhi, Satgur Buchni mein paayee. 1. Hur(i) kee kutha Anaahud Bani. Hunse hoyay, Heera layay puchhaani. 1. Ruhaou. Keh(i) Kabir, Heera us daykhiyo, jug meh(i) ruhaa smaayee. Goopta Heera pergut bhuyyo, jub Gur gum deeya dikhaayee. 2.1.31.

Word Meaning: Heeraiy = with the Diamond(u) (Waheguru). Heera = diamond (man with a pure mind). Baydh(i) = pierced (with love). Puvun Mun = wind-like mind. Sehjay = in the peaceful state. Smaayee = focused. Jot(i) = every living being. 1. Kutha = discussion; praise. Anaahud Bani = Divine Words. Hunse(u) = pure soul. Heera = Waheguru. Pause. Us = such. Smaayee = present. Goopta = hidden. Pergut Bhuyyo = became visible; appeared (in the heart). Gum = who has access to (Waheguru). 2.

MEANING: When the purified mind of a devotee is pierced with Waheguru's love, his wind-like (fickle) mind (which wanders constantly), becomes peaceful, and stays in the blissful state (above the effects of Maya). With Satguru's Advice, I have come to realize that Waheguru has pierced every living being (His light is present in everyone). 1.

Praise of Waheguru is the Divine Knowledge (imparted by Satguru) with which a man becomes a swan (a devotee with a purified mind), and he recognizes the Waheguru-Diamond (gets connected to Him). Pause. I have seen such a Diamond (Waheguru), which is hidden throughout the world. However, He becomes visible (appears in the heart) when the Guru, who has access to Waheguru, reveals Him, oh Kabir. 2.1.31.

ਆਸਾ॥ ਪਹਿਲੀ ਕਰੂਪਿ ਕੁਜਾਤਿ ਕੁਲਖਨੀ ਸਾਹੁਰੈ ਪੇਈਐ ਬੁਰੀ॥ ਅਬ ਕੀ ਸਰੂਪਿ ਸੁਜਾਨਿ ਸੁਲਖਨੀ ਸਹਜੇ ਉਦਰਿ ਧਰੀ॥ 1॥ ਭਲੀ ਸਰੀ ਮੁਈ ਮੇਰੀ ਪਹਿਲੀ ਬਰੀ॥ ਜੁਗੁ ਜੁਗੁ ਜੀਵਉ ਮੇਰੀ ਅਬ ਕੀ ਧਰੀ॥ 1॥ ਰਹਾਉ॥ ਕਹੁ ਕਬੀਰ ਜਬ ਲਹੁਰੀ ਆਈ ਬਡੀ ਕਾ ਸੁਹਾਗੁ ਟਰਿਓ॥ ਲਹੁਰੀ ਸੰਗਿ ਭਈ ਅਬ ਮੇਰੈ ਜੇਠੀ ਅਉਰੁ ਧਰਿਓ॥ 2॥2॥32॥

Assa: Pehili kroop(i) koojaat(i) koolukhni, sauhraiy, payiyaiy boori. Ub kee sroop(i), soojaan(i), soolukhni, sehjay oodur(i) dhuree. 1. Bhulie suree, mooyee mayri pehili buree. Joog(u), joog(u) jeevou mayri ub kee dhuree. 1. Ruhaou. Kuhou Kabir jub lauhouri aayee, buddi ka soohaag turiyo. Lauhouri sung(i) bhuyee ub mayraiy, jaytthee aur(u) dhuriyo. 2.2.32.

Word Meaning: Pehli = the former (thinking; nature). Kroop(i) = ugly. Koojaat(i) = low caste (ignoble). Koolukhni = with bad qualities. Sauhraiy = in-laws' house; the next world. Payiyaiy = parents' house; present world. Ub Kee = the present one. Sroop(i) = beautiful. Soojaan(i) = wise. Soolukhni = noble; virtuous. Sehjay = in the blissful state. Oodur = heart. Dhuree = placed; stored; acquired. 1. Bhulee Surie = good, that it happened. Buree = wife (thinking). Joog, Joog Jeevhou = long live. Ub Kee Dhuie = acquired recently. Pause. Lauhouri = young woman (new thinking). Buddi = older; former. Soohaag = husband. Turiyo = avoided; lost. Jaytthee = the older; former. Aur = somewhere else. 2.

MEANING: It is great for me that the wife (thinking) whom I had married (acquired) before, has died (has left me). May my presently acquired noble wisdom live long. Pause. My former wife (original thinking or nature) was ugly (repulsive), of low caste (low thinking), full of ignoble qualities, and was bad for me in both the worlds - the present, and the next. But the one whom I have married (acquired in my heart) now is beautiful, wise, and is loaded with virtues. 1. With the arrival of my new thinking, the former has lost her husband (has left me). The new noble thinking is with me now, while the older has gone somewhere else, oh Kabir. 2.2.32.

(ਅੰਗ 484)॥ ਆਸਾ॥ ਮੇਰੀ ਬਹੁਰੀਆ ਕੋ ਧਨੀਆ ਨਾਉ॥ ਲੇ ਰਾਖਿਓ ਰਾਮ ਜਨੀਆ ਨਾਉ॥ 1॥ ਇਨ੍ਹ ਮੁੰਡੀਅਨ ਮੇਰਾ ਘਰੁ ਧੁੰਧਰਾਵਾ॥ ਬਿਟਵਹਿ ਰਾਮ ਰਮਊਆ ਲਾਵਾ॥ 1॥ ਰਹਾਉ॥ ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ॥ ਇਨ ਮੁੰਡੀਅਨ ਮੇਰੀ ਜਾਤਿ ਗਵਾਈ॥ 2॥3॥33॥

(PAGE 484): **Assa:** Mayri buhouriya ko dhuniya naaoun. Lay raakhiyo, Ram juniya naaoun. 1. Innh moondiun mayra ghur(u) dhoondhraava. Bitveh(i) Ram rumuooaa laava. 1. Ruhaou. Keht(u) Kabir soonhou mayri maayee. Innh moondiun mayri jaat(i) guvaayee. 2.3.33.

Word Meaning: Bauhouriya = wife (thinking). Dhuniya = Maya-loving. Ram Juniya = slave of God. 1. Moondiun = holy men; devotee friends. Ghur(u) = heart. Dhoondhraava = muddled; made foggy. Bitveh(i) = son; mind. Ram Rumuooaa = in the worship of Waheuru. Pause. Jaat(i) = character; nature. Guvaayee = changed. 2.

MEANING: My original thinking was slave of money (money-loving), but now it has been given a new name (has become) - a slave (devotee) of Waheguru. 1.
My new devotee friends made my mind foggy (indecisive) for a while with their new thinking. (But now everything has become clear) And my mind is now worshiping Waheguru. Pause. Kabir says that these devotee-friends of mine have completely changed my nature, oh my mother. 2.3.33.

ਆਸਾ॥ ਰਹੁ ਰਹੁ ਰੀ ਬਹੁਰੀਆ ਘੂੰਘਟੁ ਜਿਨਿ ਕਾਢੈ॥ ਅੰਤ ਕੀ ਬਾਰ ਲਹੈਗੀ ਨ ਆਢੈ॥ 1॥ ਰਹਾਉ॥ ਘੂੰਘਟੁ ਕਾਢਿ ਗਈ ਤੇਰੀ ਆਗੈ॥ ਉਨ ਕੀ ਗੈਲਿ ਤੋਹਿ ਜਿਨਿ ਲਾਗੈ॥ 1॥ ਘੂੰਘਟ ਕਾਢੈ ਕੀ ਇਹੈ ਬਡਾਈ॥

ਦਿਨ ਦਸ ਪਾਚ ਬਹੂ ਭਲੇ ਆਈ॥ 2॥ ਘੂੰਘਟੁ ਤੇਰੋ ਤਉ ਪਰਿ ਸਾਚੈ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਕੂਦਹਿ ਅਰੁ ਨਾਚੈ॥ 3॥ ਕਹਤ ਕਬੀਰ ਬਹੂ ਤਬ ਜੀਤੈ॥ ਹਰਿ ਗੁਨ ਗਾਵਤ ਜਨਮੁ ਬਤੀਤੈ॥ 4॥1॥34॥

Assa: Ruhou, ruhou ree buhouriya, ghoonghut(u) jin(i) kaadhaiy. Unt kee baar luhaiygi na aadhaiy. 1. Ruhaou. Ghooghut(u) kaadh(i) guyee tayri aagaiy. Oon kee gaily(i) toh(i) jin(i) laagaiy. 1. Ghoonghut kaadhaiy kee ihaiy budaayee. Din dus paanch buhoo bhulay aayee. 2. Ghooghut(u) tayro tuou pur(i) saachaiy. Hur(i) goon gaayay, koodeh(i) ur(u) naachaiy. 3. Keht Kabir buhoo tub jeetaiy. Hur(i) goon gaavut junum(u) buteetaiy. 4.1.34.

Word Meaning: Ruhou = stay; wait. Bauhouriya = new bride (devotee). Ghoonghut(u) = veil (cover face from Waheguru). Jin(i) = lest; watch out. Aadhaiy = a very small coin (price; reward). Pause. Aagaiy = before. Gaiyl(u) = company; effect. habit; to copy. 1. Budaayee = credit; recognition. Buhoo = wife; daughter-in-law. Bhulay = nice. 2. Saaachaiy = real. Koodeh(i) Ur(u) Naachaiy = (the mind may) jump and dance (zestfully in love for Waheguru). 3. Jeetaiy = wins (the battle of life). Buteetaiy = is spent. 4.

NOTE: Until 30-40 years ago, married women used to cover their faces with a veil in front of their older in-laws and strangers. This was considered a sign of respect for the elders and an act of grace (shyness) on the part of the women. In Sri Guru Granth Sahib, Waheguru is considered to be the real husband (Lord). In this holy Shabad, Kabir Sahib is advising the young people not to shy away from (avoid) Waheguru, who is their husband (not an elder in-law).

MEANING: Wait, wait, oh young marriageable girl lest you should use a veil (for Waheguru) (avoid Him). In that case, rather than earning the respect of the in-laws (Waheguru), you will have almost no spiritual worth at the time of death (in Waheguru's Court). Pause.

Most people used a veil (for Waheguru) before you; I do not want you to join their company and acquire their bad habit (copy them). 1. Yes, those brides who shun Waheguru (and get attached to Maya and serve their in-laws' family well) do get some praise for a few days, that the new bride is very worldly-wise. 2. But your veil will be real if, in addition to respecting and serving your in-laws, your mind also jumps and dances zestfully in love with God. 3. That bride wins the game of life who spends her life singing praise of Waheguru, oh Kabir. 4.1.34.

ਆਸਾ॥ ਕਰਵਤੁ ਭਲਾ ਨ ਕਰਵਟ ਤੇਰੀ॥ ਲਾਗੁ ਗਲੇ ਸੁਨੁ ਬਿਨਤੀ ਮੇਰੀ॥ 1॥ ਹਉ ਵਾਰੀ ਮੁਖੁ ਫੇਰਿ ਪਿਆਰੇ॥ ਕਰਵਟ ਦੇ ਮੋ ਕਉ ਕਾਹੇ ਕਉ ਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਤਨੁ ਚੀਰਹਿ ਅੰਗੁ ਨ ਮੋਰਉ॥ ਪਿੰਡੁ ਪਰੈ ਤਉ ਪ੍ਰੀਤਿ ਨ ਤੋਰਉ॥ 2॥ ਹਮ ਤੁਮ ਬੀਚੁ ਭਇਓ ਨਹੀ ਕੋਈ॥ ਤੁਮਹਿ ਸੁ ਕੰਤ ਨਾਰਿ ਹਮ ਸੋਈ॥ 3॥ ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਲੋਈ॥ ਅਬ ਤੁਮਰੀ ਪਰਤੀਤ ਨ ਹੋਈ॥ 4॥2॥35॥

Assa: Kurvut(u) bhula na kurvut Tayri. Laag(u) gulay soon(u) bintee mayri. 1. Huoun vaari mookh(u) phayr(i) Piyaaray. Kurvut day mo kuou kaahay kuou maaray. 1. Ruhaou. Juou tun(u) cheereh(i) ung(u) na moaroun. Pind(u) puraiy tuou preet(i) na toaroun. 2. Hum Toom beech(u) bhuyyio nuhee koyee. Toomeh(i) su kunt naar(i) hum soyee. 3. Keht(u) Kabir soonhou ray loyee. Ub toomri purteet na hoyee. 4.2.35.

Word Meaning: Kurvut(u) = a saw (there was a special saw in Banaras where some devotees, blind in their faith, used to get their bodies sawed to please their god. Even today, some people throw them in front of a chariot loaded with devotees of Krishna Ji to be trampled over. Kervut = turning face away; show indifference. 1. Vaari = sacrifice my life. Kahay Kuou = what for. Maaray = kill; punish. Pause. Cheereh(i) = slash. Moaroun = pull away. Pind(u) Puraiy = body collapses. 2. Beech(u) = in the middle. Kunt = husband. Naar(i) = woman; wife. 3. Loyee = oh world. Perteet = trust. 4.

MEANING: I would rather have my body sawed off than Your indifference towards me, oh Waheguru. Please listen to my request while hugging me. 1. I will sacrifice my life for You if You turn Your face towards me (love me), oh my Dear. Why are you killing (punishing) me by turning Your face away? Pause. If You slash my body, I will not pull it away, and I will not terminate my love for You even if my body collapses. 2. There is nothing between us separating You from me. You are my husband (Lord), and I am Your wife (a devout slave). 3. Now, I am left with no faith in glamorous worldly attractions (I will not be deceived by them), oh Kabir. 4.2.35.

ਆਸਾ॥ ਕੋਰੀ ਕੋ ਕਾਹੂ ਮਰਮੁ ਨ ਜਾਨ੍ਹਾ॥ ਸਭੁ ਜਗੁ ਆਨਿ ਤਨਾਇਓ ਤਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਤੁਮ ਸੁਨਿ ਲੇ ਬੇਦ ਪੁਰਾਨਾ॥ ਤਬ ਹਮ ਇਤਨਕੁ ਪਸਰਿਓ ਤਾਨਾ॥ 1॥ ਧਰਨਿ ਅਕਾਸ ਕੀ ਕਰਗਹ ਬਨਾਈ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਾਥ ਚਲਾਈ॥ 2॥ ਪਾਈ ਜੋਰਿ ਬਾਤ ਇਕ ਕੀਨੀ ਤਹ ਤਾਤੀ ਮਨੁ ਮਾਨਾ॥ ਜੋਲਾਹੇ ਘਰੁ ਅਪਨਾ ਚੀਨ੍ਹਾ ਘਟ ਹੀ ਰਾਮੁ ਪਛਾਨਾ॥ 3॥ ਕਹਤੁ ਕਬੀਰ ਕਾਰਗਹ ਤੋਰੀ॥ ਸੂਤੈ ਸੂਤ ਮਿਲਾਏ ਕੋਰੀ॥ 4॥3॥36॥

Assa: Kori ko kaahoo merm(u) na jaana. Subh(u) jug(u) aan(i) tunaayiyou taana. 1. Ruhaou. Jub toom soon(i) lay Bayd Purana. Tub hum, itnuk(u) pusriyo taana. 1. Dhurn(i) akaash ke kergeh bunaayee. Chund(u) sooruj(u) doyay saath chulaayee. 2. Paayee joar(i) baat ikk keeni teh taanti mun(u) maana. Jolaahay ghur(u) apna cheena, ghut hee Ram(u) puchhaana. 3. Kehut(u) Kabir kargeh toari. Sootaiy, soot milaayay Kori. 4.3.36.

Word Meaning: Kori = a Hindu weaver. Merm(u) = secret. Aan(i) = by bringing in (by creating). Tunaayiou Taana = stretched the warp. Pause. Itnuk(u) = that much (a small size). Pusriyo = stretched. 1. Dhurn(i) = earth. Kurgeh = wooden stakes (and rods on the top) around which the warp is stretched. Saath = pipes through which the thread of the weft is passed to weave. 2. Paayee = the two pedals which are depressed in turn by feet to lower and raise the warp. Baat Ikk Keeni = created the drama of the world. Taanti = weaver. Mun Maana = got convinced. Ghur(i) = Ghut = mind. Cheena = analyzed. 3. Kargeh = working shop; the arrangement (the weaving mechanism). Sootaiy Soot Milaayay = merges threads with the Thread (absorbs the world in Him). 4.

MEANING: Nobody knows the secrets of a weaver (that is how he feels). By the time you folks listen to the Vedas and the Puranas, I stretch out this much (a small amount of warp) (an honest labour). People do not realize that Waheguru is also a kind of weaver who has created the whole world in the form of a stretched warp. 1 & Pause.

Ground, and some support above it, are needed for weaving. Waheguru uses the earth and the sky as the ground and the top support. Just as the weaver uses two tubes to move (pass) the weft thread, the moon and the sun move the thread of life (time). 2.

And just as the weaver uses the two foot-pedals to lower, or to raise the warp, the weaver Waheguru uses life and death to raise or to lower (cut) life. Noting this similarity, the mind of this weaver got convinced of the supremacy of Waheguru, and when I searched my own mind, I recognized (found) Him in my heart. 3. When Waheguru collapses this workshop, the whole world is absorbed in Him, oh Kabir. 4.3.36.

ਆਸਾ॥ ਅੰਤਰਿ ਮੈਲੁ ਜੇ ਤੀਰਥ ਨਾਵੈ ਤਿਸੁ ਬੈਕੁੰਠ ਨ ਜਾਨਾ॥ ਲੋਕ ਪਤੀਣੇ ਕਛੂ ਨ ਹੋਵੈ ਨਾਹੀ ਰਾਮੁ ਅਜਾਨਾ॥ 1॥ ਪੂਜਹੁ ਰਾਮੁ ਏਕੁ ਹੀ ਦੇਵਾ॥ ਸਾਚਾ ਨਾਵਨੁ ਗੁਰ ਕੀ ਸੇਵਾ॥ 1॥ ਰਹਾਉ॥ ਜਲ ਕੈ ਮਜਨਿ ਜੇ ਗਤਿ ਹੋਵੈ ਨਿਤ ਨਿਤ ਮੇਡੁਕ ਨਾਵਹਿ॥ ਜੈਸੇ ਮੇਡੁਕ ਤੈਸੇ ਓਇ ਨਰ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਆਵਹਿ॥ 2॥ ਮਨਹੁ ਕਠੋਰੁ ਮਰੈ ਬਾਨਾਰਸਿ ਨਰਕੁ ਨ ਬਾਚਿਆ ਜਾਈ॥ ਹਰਿ ਕਾ ਸੰਤੁ ਮਰੈ ਹਾੜੰਬੈ ਤ ਸਗਲੀ ਸੈਨ ਤਰਾਈ॥ 3॥ ਦਿਨਸੁ ਨ ਰੈਨਿ ਬੇਦੁ ਨਹੀ ਸਾਸਤ੍ਰ ਤਹਾ ਬਸੈ ਨਿਰੰਕਾਰਾ॥ ਕਹਿ ਕਬੀਰ ਨਰ ਤਿਸਹਿ ਧਿਆਵਹੁ ਬਾਵਰਿਆ ਸੰਸਾਰਾ॥ 4॥4॥37॥

Assa: Untar(i) maiyl(u) jay teeruth naavaiy, tis(u) baiykoontth na jaana. Loak puteenay kuchhoo na hovaiy, naahi Ram(u) ayaana. 1. Poojhou Ram(u) aik hee Dayva. Saacha naavun(u) Gur kee sayva. 1. Ruhaou. Jul kaiy mujun(i) jay gut(i) hovaiy, nit, nit maynduk naaveh(i). Jaiysay maynduk, taiysaiy oye nur, phir(i), phir(i) joani aaveh(i). 2. Munhoun kutthoar(u) muraiy Banarus(i), nerk na baachiya jaayee. Hur(i) ka sunt muraiy Harrumbay, ta suglee saiyn turaayee. 3. Dinus(u) na raiyn(i), Bayd nuhee Shastar, tuhaan busaiy Nirunkaara. Keh(i) Kabir, nur tiseh(i) dhiyaavhou, baavuriya sunsaara. 4.4.37.

Word Meaning: Maiyl (filth of deception). Baiykoontth = paradise. Loak = world. Puteenaiy = please; convince. Ayaana = a child; ignorant. 1. Dayva = god; deity. Saacha = real; acceptable to Waheguru. Pause. Mujun = bathe. Gut(i) = high spiritual state; emancipation. Maynduk = frogs. Oye Nur = that man. 2. Munhoun Kutthoar(u) = stone-hearted; merciless. Banaras is believed to be the city of Shiva, and it is said that whoever dies there goes to Paradise. Nerk = hell. Baachiya = escape**. Hurrumba** = a city situated on badlands, and is believed to belong to Ganesh (Shiva's son). It is further believed that the city has been condemned, and whoever dies in Hurrumba, is reborn as a donkey. Kabir Sahib was born in Banaras and lived there for most of his life, but moved to Hurrumba in his last days. Suglee Saiyn = the whole army (of his associates). 3. Nirunkaara = formless Waheguru. Baavuriya = foolish; ignorant. 4.

MEANING: Waheguru is the only deity to worship, and service to the Guru (obeying His Advice) is the real bath at holy places. **Pause.** A man who has the filth of deception will never go to Paradise, even if he takes dips in many holy places. One does not gain anything in terms of spirituality by impressing people by his cleverness because Waheguru is not a child (ignorant). 1. If salvation could be achieved by taking dips in water, then a frog should also get salvation because it bathes in water all the time. The dip of the deceptive person in holy waters is just like that of a frog, and he continues to be born again, and again. 2.

Totally contrary to the myth, if a stone-hearted person dies in Banaras, he cannot escape hell. On the other hand, if a true devotee of Waheguru dies in Hurrumba, not only the devotee but also all his associates are salvaged. 3.

The formless Waheguru resides where day and night have no effect at all, and He is above all the Vedas and the Puranas – they cannot reach Him. So, worship Him alone, oh the foolish people, advises Kabir. 4.4.37.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਨਾਮਦੇਉ ਜੀ॥

Ek Onkar Satgur Persad(i): Assa Bani Sri Namdeo Ji:

(ਅੰਗ 485)॥ ਏਕ ਅਨੇਕ ਬਿਆਪਕ ਪੂਰਕ ਜਤ ਦੇਖਉ ਤਤ ਸੋਈ॥ ਮਾਇਆ ਚਿਤ੍ਰ ਬਚਿਤ੍ਰ ਬਿਮੋਹਿਤ ਬਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ 1॥ ਸਭੁ ਗੋਬਿੰਦੁ ਹੈ ਸਭੁ ਗੋਬਿੰਦ ਹੈ ਗੋਬਿੰਦੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥ ਸੂਤ ਏਕੁ ਮਣਿ ਸਤ ਸਹੰਸ ਜੈਸੇ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਜਲ ਤਰੰਗ ਅਰੁ ਫੇਨ ਬੁਦਬੁਦਾ ਜਲ ਤੇ ਭਿੰਨ ਨ ਹੋਈ॥ ਇਹੁ ਪਰਪੰਚੁ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲੀਲਾ ਬਿਚਰਤ ਆਨ ਨ ਕੋਈ॥ 2॥ ਮਿਥਿਆ ਭਰਮੁ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਸਤਿ ਪਦਾਰਥੁ ਜਾਨਿਆ॥ ਸੁਕ੍ਰਿਤ ਮਨਸਾ ਗੁਰ ਉਪਦੇਸੀ ਜਾਗਤ ਹੀ ਮਨੁ ਮਾਨਿਆ॥ 3॥ ਕਹਤ ਨਾਮਦੇਉ ਹਰਿ ਕੀ ਰਚਨਾ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੀ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਕੇਵਲ ਏਕੁ ਮੁਰਾਰੀ॥ 4॥1॥

(PAGE 485): Aik anayk biyaapuk pooruk, jut daykhoun tut Soyee. Maya chittar buchittar bimohut(i), birla boojhaiy koyee. 1. Subh(u) Gobind(u) haiy, subh(u) Gobind(u) haiy, Gobind bin(u) nuhee koyee. Soot aik(u), mun(i) sut sehuns jaiysay, oat(i) poat(i) Prubh soyee. 1. Ruhaou. Jul trung ur(u) phayn boodbooda, jul tay bhinn na hoyee. Eh(u) perpunch(u) Parbrahm kee leela, bichrut aan na koyee. 2. Mithiya bherm(u) ur(u) soopun munoruth, sat(i) pdaaruth(u) jaaniya. Sookirt munsa Gur oopdaysi, jaagut hee mun(u) maaniya. 3. Keht Namdeo Hur(i) kee ruchna, daykhou ridaiy beechaari. Ghut, ghut, untar(i) serb niruntar(i), kayvul Aik Mooraari. 4.1.

Word Meaning: Aik = One (Waheguru). Anayk = countless. Biyaapuk Pooruk = omnipresent. Jut = where. Tut = there. Soyee = the same (Waheguru). Chittat Buchittar = in different forms and colours. Bimohut(i) = captivates. Birla = rare. 1.
Gobind(u) = Waheguru. Soot = thread. Mun(i) = beads. Sut = hundreds. Sehuns = thousands. Oat(i) Poat(i) = the cross threads of a fabric; warp and weft. Pause.
Trung = wave. Ur(u) = and. Phayn = foam. Boodbooda = bubbles. Bhinn = different. Perpunch(u) = the visible world. Leela = drama. Bichrut = lives; roams around. Aan = other. Koyee = else. 2. Mithiya = false. Bherm(u) = misgiving. Soopun = dream. Munoruth = objective. Sat(i) = real; everlasting. Pdaaruth = matter; articles. Sookirt = noble deeds; honest earnings. Munsa = wishes and desires. Jaagut = awakening (enlightenment) of the mind. Mun(u) Maaniya = mind was won over (convinced). 3.
Ruchna = creation. Niruntar(i) = continuous. Mooraari = Waheguru. 4.

MEANING: The sole Supreme Being is present everywhere in countless forms; wherever I look, I see Him there, but some rare devotee understands (experiences) that. Otherwise, Maya (which is created by Him), is captivating the whole world in many different forms and colours. 1. It is Waheguru, and Waheguru alone, that is present in everybody, and there is nobody without (outside) Him. Just as a thread connects hundreds of thousands of beads, Waheguru binds everyone like the cross threads (warp and weft) in fabric. Pause. Just like a wave, or a bubble of water-foam on the surface of water, is not different from the water, this whole creation (visible world) is a drama of Waheguru alone, and there is nobody else between Him and the world (His creation is not different from Him). 2. The whole world, which is really false (short-lived), and is like achieving some objective in a dream, is believed to be real (everlasting) by the man. But it is only after the Guru reveals that the man's real wish should be to perform noble deeds and to earn honestly, so that his mind is enlightened. 3. If the man really thought deeply, he would realize that the whole world is Waheguru's creation, and only He is present in every heart and everywhere, oh Namdeo. 4.1.

ਆਸਾ॥ ਆਨੀਲੇ ਕੁੰਭ ਭਰਾਈਲੇ ਊਦਕ ਠਾਕੁਰ ਕਉ ਇਸਨਾਨੁ ਕਰਉ॥ ਬਇਆਲੀਸ ਲਖ ਜੀ ਜਲ ਮਹਿ ਹੋਤੇ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ॥ 1॥ ਜਤ੍ਰ ਜਾਉ ਤਤ ਬੀਠਲ ਭੈਲਾ॥ ਮਹਾ ਅਨੰਦ ਕਰੇ ਸਦ ਕੇਲਾ॥ 1॥ ਰਹਾਉ॥ ਆਨੀਲੇ ਫੂਲ ਪਰੋਈਲੇ ਮਾਲਾ ਠਾਕੁਰ ਕੀ ਹਉ ਪੂਜ ਕਰਉ॥ ਪਹਿਲੇ ਬਾਸੁ ਲਈ ਹੈ ਭਵਰਹ ਬੀਠਲੁ ਭੈਲਾ ਕਾਇ ਕਰਉ॥ 2॥ ਆਨੀਲੇ ਦੂਧ ਰੀਧਾਇਲੇ ਖੀਰੰ ਠਾਕੁਰ ਕਉ ਨੈਵੇਦੁ ਕਰਉ॥ ਪਹਿਲੇ ਦੂਧ ਬਿਟਾਰਿਓ ਬਛਰੈ ਬੀਠਲ ਭੈਲਾ ਕਾਇ ਕਰਉ॥ 3॥ ਈਭੈ ਬੀਠਲੁ ਊਭੈ ਬੀਠਲੁ ਬੀਠਲ ਬਿਨੁ ਸੰਸਾਰੁ ਨਹੀ॥ ਥਾਨ ਥਨੰਤਰਿ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪੂਰਿ ਰਹਿਆ ਤੂੰ ਸਰਬ ਮਹੀ॥ 4॥2॥

Assa: Aaneelay koombh, bhuraayilay ooduk, Tthaakur kuou ishnaan kuroun. Buyaalees lukh jea jul meh(i) hoatay, Beetthul(u) bhaiyla kaayay kuroun. 1. Jutur jaaoun, tut Beetthul bhaiyla. Muha anund kuray sud kayla. 1. Ruhaou. Aaneelay phool proyilay maala, Tthaakur kee huoun pooj kuroun. Pehlay baas(u) luyee haiy bhuvreh, Beetthul bhaiyla kaayay kuroun. 2. Aaneelay doodh ridhaayaylay kheerun(g), Tthaakur kuou naiyvayd(u) kuroun. Pehlay

doodh bitaariyo buchhraiy, Beetthul bhaiyla kaayay kuroun. 3. Eebhaiy Beetthul, oobhaiy Beetthul, Beetthul bin(u) sunsaar(u) nuhee. Thaan thanuntar(i) Naama pernvaiy, poor(i) ruhhiya Toon serb muhee. 4.2.

Word Meaning: Aaneelay = brought. Koombh = container. Ooduk = water. Buyaalees Lukh = 4.2 million. Beetthul = Lord; God. Bhaiyla = mixed; present. Kaayay Kuroun = what can you do. 1. Jutur = where. Anund = blissful. Kayla = detached. Pause. Proyilay = to thread. Maala = necklace. Pooj = (ritualistic) worship. Baas = smell. Bhuvreh = bumblebee. 2. Ridhaayaylay = cook; prepare. Kheerun(g) = rice pudding. Naiyvayd = offering of food items to the idol. Bitaariyo = made impure. Buchhraiy = the calf. 3. Eebhaiy = here. Oobhaiy = there. Sunsaar(u) = world. Thanuntar = in distant places. Pernvaiy = requests; submits. Serb = whole. Muhee = Earth; world. 4.

MEANING: (Waheguru is present everywhere and in everybody, so the ritualistic worship of any kind of idols is meaningless). No matter where I go, I find Waheguru (God) present everywhere. Detached from the world, He is enjoying blissfully. Pause. Most devotees take a vessel to bring water from some source (a river, a pool, or a well), to bathe the idol. But, 4.2 million kinds of living beings are believed to be present in water, and Waheguru is present in each of them. Being present in them, Waheguru is always bathing in waters. So, what favour do the devotees do to Him? 1. The devotees bring flowers, make a necklace, and perform ritualistic worship of the idol; but before the flowers are offered to the idol, the bumblebee, which has Waheguru present in it, has already smelt them. So, what new (pure) is offered to Waheguru (the idol)? 2. The devotees milk cows and use the milk to cook rice pudding to offer to the idol, but Waheguru had already drunk the milk through the calf (and made it impure). So, what is new offered to the idol? 3. Waheguru is present here and there, and nothing in the world is without Him. He is present even in the distant places, and fills the whole universe completely, oh Kabir. 4.2.

ਆਸਾ॥ ਮਨੁ ਮੇਰੋ ਗਜੁ ਜਿਹਵਾ ਮੇਰੀ ਕਾਤੀ॥ ਮਪਿ ਮਪਿ ਕਾਟਉ ਜਮ ਕੀ ਫਾਸੀ॥ 1॥ ਕਹਾ ਕਰਉ ਜਾਤੀ, ਕਹਾ ਕਰਉ ਪਾਤੀ॥ ਰਾਮ ਕੋ ਨਾਮੁ ਜਪਉ ਦਿਨੁ ਰਾਤੀ॥ 1॥ ਰਹਾਉ॥ ਰਾਗਨਿ ਰਾਗਉ ਸੀਵਨਿ ਸੀਵਉ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਘਰੀਅ ਨ ਜੀਵਉ॥ 2॥ ਭਗਤਿ ਕਰਉ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਉ॥ ਆਠ ਪਹਰ ਅਪਨਾ ਖਸਮੁ ਧਿਆਵਉ॥ 3॥ ਸੁਇਨੇ ਕੀ ਸੂਈ ਰੁਪੇ ਕਾ ਧਾਗਾ॥ ਨਾਮੇ ਕਾ ਚਿਤੁ ਹਰਿ ਸਿਉ ਲਾਗਾ॥ 4॥3॥

Assa: Mun(u) mayro guj(u), jihva mayri kaati. Mup(i), mup(i) kaatoun Jum kee phaasi. 1. Kuhaa kurou jaati, kuhaa kurou paati. Ram ko Naam(u) jupoun din(u) raati. 1. Ruhaou. Raangun raangoun, seevun(i) seevoun. Ram Naam bin(u) ghuree na jeevoun. 2. Bhugut(i) kuroun, Hur(i) kay goon gaavoun. Aatth pehr apna Khusm(u) dhiyaavhoun. 3. Soyinay kee sooyee, roopay ka dhaaga. Naamay ka chit(u) Hur(i) siyoun laaga. 4.3.

Word Meaning: Guj = a yard; measuring tape. Jihva = tongue. Kaati = scissors. Mup(i), Mup(i) = by measuring. Jum Kee Phaasi = the noose of death. 1. Jaati = caste. Paati = clan. Pause. Raangun(i) = in the colour (love of). Seevun(i) = seam. Seevoun = I sew. 2. Aatth Pehr = twenty-four hours; all the time. Khusm(u) = Lord (Waheguru). 3. Soyinay Kee Sooyee = needle of gold = purified concentration. Roopay Ka Dhaaga = thread of silver = Waheguru's Naam. Chit(u) = mind. 4.

MEANING: My (low) caste or clan are no impediment to my worship of Waheguru. I recite His Naam day and night. **Pause.** My (pure) mind is serving as the measuring tape, and my tongue (which recites Waheguru's Naam) is serving as scissors to measure and cut the noose of (spiritual) death. 1. I am dyeing my mind in Waheguru's love, and stitching it to create a seam with Waheguru (connecting with Him). Now, I cannot live without His Naam even for a short moment. 2. I worship my Lord, recite His Naam, and

sing His praise all twenty-four hours. 3. I am stitching my mind with Waheguru using my purified concentration as the needle, and His Naam as the thread, oh Naama (Naam Dev). 4.3.

ਆਸਾ॥ ਸਾਪੁ ਕੁੰਚ ਛੋਡੈ ਬਿਖੁ ਨਹੀ ਛਾਡੈ॥ ਉਦਕ ਮਾਹਿ ਜੈਸੇ ਬਗੁ ਧਿਆਨੁ ਮਾਡੈ॥ 1॥ ਕਾਹੇ ਕਉ ਕੀਜੈ ਧਿਆਨੁ ਜਪੰਨਾ॥ ਜਬ ਤੇ ਸੁਧੁ ਨਹੀ ਮਨੁ ਅਪਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਿੰਘਚ ਭੋਜਨੁ ਜੋ ਨਰੁ ਜਾਨੈ॥ ਐਸੇ ਹੀ ਠਗ ਦੇਉ ਬਖਾਨੈ॥ 2॥ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਲਾਹਿਲੇ ਝਗਰਾ॥
(ਅੰਗ 486)॥ ਰਾਮ ਰਸਾਇਨ ਪੀਉ ਰੇ ਦਗਰਾ॥ 3॥4॥

Assa: Saap koonch chhoadaiy, bikh(u) nuhee chhaaadaiy. Ooduk maah(i) jaiysay bug(u) dhiyaan(u) maandaiy. 1. Kaahay kuou keejaiy dhiyaan jupunna. Jub tay soodh(u) nuhee mun(u) apna. 1. Ruhaou. Singhuch bhoajun jo nur jaanaiy. Aiysay hee tthug dayo bukhaanaiy. 2. Naamay kay Soami laahilay jhugra.
(PAGE 486): Ram rusaayin peeou ray dugra. 3.4.
Word Meaning: Saap = snake. Koonch = dried cast skin (slough). Bikh(u) = poison. Ooduk = water. Bug(u) = Buglaa = heron. Maanday = focus; with determination. 1. Jupunna = for recitation. Soodh(u) = clean; pure. Pause. Singhuch = forcibly snatched (like a lion); robbed. Jaanaiy = knows. Tthug Dayo = the god of the deceitful. Bukhaanaiy = is called. 2. Laahilay = removed; clarified. Jhugra = dispute; confusion. Rasaayin = the source of all juices (enjoyments). Dugra = stone-hearted. 3.
MEANING: The snake does shed its slough, but its poisonous nature does not change. Similarly, the looks of a heron are very deceptive when it is focusing its attention on water. He looks very innocent and like a pretty white bird, but his attention is focused on catching fish. 1. A man who has deceit in mind but meditates on God is very much like the snake or the heron. So, what does he achieve by such meditation? Pause. A man who knows only to earn his living by robbing or deceiving others is the god (leader) of all the deceitful. 2. My lord has cleared all my confusion (about Maya and about moral and immoral deeds). So, drink the Amrit of Lord's Naam, which is the source of all the juices (enjoyments), oh, the stone-hearted Naam Dev. 3.4.

ਆਸਾ॥ ਪਾਰਬ੍ਰਹਮ ਜਿ ਚੀਨ੍ਹਸੀ ਆਸਾ ਤੇ ਨ ਭਾਵਸੀ॥ ਰਾਮਾ ਭਗਤਹ ਚੇਤੀਅਲੇ ਅਚਿੰਤ ਮਨੁ ਰਾਖਸੀ॥ 1॥ ਕੈਸੇ ਮਨ ਤਰਹਿਗਾ ਰੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਬਿਖੈ ਕੋ ਬਨਾ॥ ਝੂਠੀ ਮਾਇਆ ਦੇਖਿ ਕੈ ਭੂਲਾ ਰੇ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਛੀਪੇ ਕੇ ਘਰਿ ਜਨਮੁ ਦੈਲਾ ਗੁਰ ਉਪਦੇਸੁ ਭੈਲਾ॥ ਸੰਤਹ ਕੈ ਪਰਸਾਦਿ ਨਾਮਾ ਹਰਿ ਭੇਟੁਲਾ॥ 2॥5॥

Assa: Parbrahm j(i) cheensi, aasa tay na bhaavsi. Rama bhugteh chaytilay, achint mun(u) raakhsi. 1. Kaiysay mun turehnga ray, sunsaar(u) saagur(u) bikhaiy ko buna. Jhootthi Maya daykh(i) kaiy, bhoola ray munaa. 1. Ruhaou. Chheepay kay ghur(i) junum daiyla Gur oppdaysh(u) bhaiyla. Suntah kaiy persad(i) Naama Hur(i) bhaytula. 2.5.
Word Meaning: J(i) = whoever. Cheensi = recognizes; makes a connection with. Tay = that (man). Tay = him. Bhaavsi = like. Chaytilay = remember. Achint = free from all worries. 1. Chheepa = washerman. Daiyla = was given. Bhaiyla = happened; received. Bhaytula = got connected. 2.
MEANING: This world-sea is an attractive forest of poisonous Maya. The man forgets Waheguru on seeing the deceptive attractions of Maya (which are short-lived). So, how will you swim across this sea of Maya (the world-sea), oh man. **Pause.**
But a person who recognizes (makes a connection with) God does not like building hopes (he believes in the Will of Waheguru). So, remember worshipping Waheguru so as to be worry-free, oh man. 1. Even though I was born in a low-caste washerman's family,

I was fortunate to receive Guru's Advice. I got connected with Waheguru with the grace of the holy saints, oh Nama. 2.5.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ॥

ਮ੍ਰਿਗ ਮੀਨ ਭ੍ਰਿੰਗ ਪਤੰਗ ਕੁੰਚਰ ਏਕ ਦੋਖ ਬਿਨਾਸ॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਜਾ ਮਹਿ ਤਾ ਕੀ ਕੇਤਕ ਆਸ॥ 1॥ ਮਾਧੋ ਅਬਿਦਿਆ ਹਿਤ ਕੀਨ॥ ਬਿਬੇਕ ਦੀਪ ਮਲੀਨ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰਿਗਦ ਜੋਨਿ ਅਚੇਤ ਸੰਭਵ ਪੁੰਨ ਪਾਪ ਅਸੋਚ॥ ਮਾਨੁਖਾ ਅਵਤਾਰ ਦੁਲਭ ਤਿਹੀ ਸੰਗਤਿ ਪੋਚ॥ 2॥ ਜੀਅ ਜੰਤ ਜਹਾ ਜਹਾ ਲਗੁ ਕਰਮ ਕੇ ਬਸਿ ਜਾਇ॥ ਕਾਲ ਫਾਸ ਅਬਧ ਲਾਗੇ ਕਛੁ ਨ ਚਲੈ ਉਪਾਇ॥ 3॥ ਰਵਿਦਾਸ ਦਾਸ ਉਦਾਸ ਤਜੁ ਭ੍ਰਮੁ ਤਪਨ ਤਪੁ ਗੁਰ ਗਿਆਨ॥ ਭਗਤ ਜਨ ਭੈ ਹਰਨ ਪਰਮਾਨੰਦ ਕਰਹੁ ਨਿਦਾਨ॥ 4॥1॥

Ek Onkar Satgur Persad(i): **Assa Bani Sri Ravidas Jeeo Kee:**

Mirg, meen, bhring, putung, koonchar, aik doakh binaas. Punch doakh asaadh ja meh(i), ta kee kaytuk aas. 1. Madho, abidhiya hit keen. Bibayk deep muleen. 1. Ruhaou. Trigud joan(i) acahyt, sumbhuv poonn(u) paap asoach. Manookha avtar doolubh, tihee sungut(i) poach. 2. Jea, junt, juhaa, juhaa lug(u) kerm kay bus(i) jaayay. Kaal phaas abudh laagay, kuchh(u) na chullay oopaayay. 3. Ravidass, daas, odaas, tuj(u) bherm(u), tupun, tup(u) Gur Giyan. Bhugut jun bhaiy-hern, Permanund kurou nidaan. 4.1.

Word Meaning: Mirg = deer. Mean = fish. Bhring = bumbe bee. Putung = moth. Koonchar = elephant. Doakh = vice; bad habit. Punch = five. Asaadh = incurable. Kaytuk = how much. 1. Madho = Waheguru. Abidiya = lack of knowledge (ignorance); darkness of mind. Hit = love. Bibayk Deep = the lamp of Divine light. Muleen = dirty; Pause. Trigud Joan(i) = lower animals (like worms and creepers). Achayt = unmindful. Sumbhuv = possible. Asoach = cannot think. Doolub = rare; very difficult to achieve. Sungut(i) = company. Poach = ignoble. 2. Jea Junt = living beings. Bus(i) = in the control of. Jaayay = after taking birth. Kaal Phaas = noose of death. Abudh = indestructible. Oopaayay = cure; measure. 3. Oadaas = detached from Maya. Tuj = give up. Bherm(i) = misgivings. Tupun Tup = the best worship of all. Bhaiy-Hern = destroyer of all fears. Permanund = supreme bliss. Nidaan = at the end. 4.1.

MEANING: The deer (loves music), the fish (is greedy for the bait), the bumblebee (enjoys the sap of the flowers), the moth (loves light and fire), and the elephant (is overpowered by lust), each has only one vice (bad habit), and still suffers badly (including death) as a result. So, what can the man expect who has not just one, but five major incurable evils (lust, rage, worldly attachments, greed, and ego)? 1. The man loves ignorance as a result of which his lamp of Divine Knowledge has become foggy (he cannot tell the good from the bad), oh Waheguru. Pause. The lower animals are unmindful, and possibly cannot think about noble and ignoble deeds; but the sad thing is that the man in human life, who is intelligent and very difficult to receive, also keeps company with vices. 2.

After taking birth, all living beings, wherever they are, continue to perform the types of deeds which are predestined for them based on their previous lives. As a result, the noose of (spiritual) death becomes indestructible, and no measure can cut that. 3.

Abandon all your love for worldly attractions and all your misgivings, and take Guru's Advice, which is the best of all kinds of worship of Waheguru, oh Ravidass. Also, pray to God like this: Oh, the fear destroyer of the devotees, Waheguru, I have come to Your shelter; please be kind and grant me the supreme bliss (of Your Naam). 4.1.

ਆਸਾ॥ ਸੰਤ ਤੁਝੀ ਤਨੁ ਸੰਗਤਿ ਪ੍ਰਾਨ॥ ਸਤਿਗੁਰ ਗਿਆਨ ਜਾਨੈ ਸੰਤ ਦੇਵ ਦੇਵਾ॥ 1॥ ਸੰਤ ਚੀ ਸੰਗਤਿ ਸੰਤ ਕਥਾ ਰਸੁ॥ ਸੰਤ ਪ੍ਰੇਮੁ ਮਾਝੈ ਦੀਜੈ ਦੇਵ ਦੇਵਾ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਆਚਰਣ ਸੰਤ ਚੋ ਮਾਰਗੁ ਸੰਤ ਚ ਓਲ੍ਹਗ ਓਲ੍ਹਗਣੀ॥ 2॥ ਅਉਰ ਇਕ ਮਾਗਉ ਭਗਤਿ ਚਿੰਤਾਮਣਿ॥ ਜਣੀ ਲਖਾਵਹੁ ਅਸੰਤ ਪਾਪੀ ਸਣਿ॥ 3॥ ਰਵਿਦਾਸੁ ਭਣੈ ਜੋ ਜਾਣੈ ਸੋ ਜਾਣੁ॥ ਸੰਤ ਅਨੰਤਹਿ ਅੰਤਰੁ ਨਾਹੀ॥ 4॥2॥

Assa: Sunt Toojhi tun(u) sungut(i) praan. Satgur Giyan jaanaiy sunt Dayv Dayva. 1. Sunt chee sungut(i), sunt kutha rus(u). Sunt praym maajhaiy deejaiy Dayv Dayva. 1. Ruhaou. Sunt aachrun , sunt cho maarug(u), sunt ch ohlug, ohlguni. 2. Aur ikk maangoun bhugut(i) chintamani. Junee lukhaavhou usunt paapi sun(i). 3. Ravidass(u) bhunaiy jo jaaaiy, so jaan(u). Sunt Anunteh(i) untar(u) nuhee. 4.2.

Word Meaning: Toojhi = Yours. Tun(u) = body. Sungut(i) = holy company (gathering). Dayv Dayva = God of gods (Waheguru). 1. Chee = of. Kutha = story (of virtues and His grandeur). Rus(u) = juice; blissful enjoyment. Maajhaiy = at the centre; in. Pause. Aachrun = character; way of life. Maarug(u) = path. Ohlug Ohlugni = slave of slaves. 2. Chintamani(i) = a mythical jewel which is believed to fulfill all wishes (Waheguru). Junee = lest; never. Lukhaavhou = show; put in. Asunt = unholy man. Paapi = sinner. Sun(i) = including. 3. Bhunaiy = submits. Jaan(u) = wise man. Anunteh(i) = the limitless (God). 4.

MEANING: Your holy devotees are Your body, and the holy congregation is Your life, oh Waheguru. It is with Satguru's enlightenment that one comes to realize that Waheguru's holy devotees are His manifestation (Waheguru clearly resides in their heart). 1. Kindly, implant love for Your saints in my heart, and provide their company so that I may enjoy the blissfulness of Your virtues (Your praise) as narrated by them, oh Waheguru. Pause. I wish to serve the holy saints as a slave of their slaves, so as to develop a high character like theirs and follow their path (to unite with God). 2. I beg for Your worship, and one more thing, that I should never have to meet with unholy people, including the sinners, oh Waheguru. 3. I submit politely that the individual who realizes that there is no difference between the holy saints and the limitless Waheguru is truly wise, oh Ravidass. 4.2.

ਆਸਾ॥ ਤੁਮ ਚੰਦਨ ਹਮ ਇਰੰਡ ਬਾਪੁਰੇ ਸੰਗਿ ਤੁਮਾਰੇ ਬਾਸਾ॥ ਨੀਚ ਰੂਖ ਤੇ ਊਚ ਭਏ ਹੈ ਗੰਧ ਸੁਗੰਧ ਨਿਵਾਸਾ॥ 1॥ ਮਾਧਉ ਸਤ ਸੰਗਤਿ ਸਰਨਿ ਤੁਮਾਰੀ॥ ਹਮ ਅਉਗਨ ਤੁਮ੍ਹ ਉਪਕਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਮਖਤੂਲ ਸੁਪੇਦ ਸਪੀਅਲ ਹਮ ਬਪੁਰੇ ਜਸ ਕੀਰਾ॥ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਰਹੀਐ ਮਾਧਉ ਜੈਸੇ ਮਧੁਪ ਮਖੀਰਾ॥ 2॥ ਜਾਤੀ ਓਛਾ ਪਾਤੀ ਓਛਾ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ॥ ਰਾਜਾ ਰਾਮ ਕੀ ਸੇਵ ਨ ਕੀਨ੍ਹੀ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ॥ 3॥3॥

Assa: Toom chundun, hum irund baapuray, sung(i) Toomaaray baasa. Neech rookh tay ooch bhuyay haiyn, gundh soogundh nivaasa. 1. Madho, Satsungut(i) shern(i) toomhaari. Hum aougun, Toom(u) oopkaari. 1. Ruhaou. Toom mukhtool, soopayd, speeul, hum bupray jus keera. Sat sungut(i) mil(i) ruhiyaiy Madho, jaiysay madhup mukheera. 2. Jaati oachha, paati oachha, oachha junum(u) humaara. Raja Ram kee sayv na keeni, keh(i) Ravidass chumaara. 3.3.

Word Meaning: Irund = Arind = castor plant (it is very small in size). Baapuray = poor; small. Baasa = Nivaasa = dwelling. Neech = small. Gundh = smell. Soogundh = sweet fragrance. 1. Madho = oh Waheguru. Satsungut(i) = holy gathering. Shern(i) = in Your shelter. Aougun = bad qualities. Oopkaari = kind; doing favours to others. Pause.

Mukhtool = silk. Soopayd = white. Speeul = yellow. Jus = like. Keera = worm. Madhup = honey bees. Mukheera = honeycomb. 2. Jaati = caste. Oachha = low level. Paati = clan. Raja Ram = Waheguru. Chumaara = cobbler. 3. 3.

MEANING: I am full of ignoble qualities, and You are always kind and do favours to the needy, oh Waheguru. I have come to Your shelter with the request that I should always be in the company of the holy saints where Your praise is sung. **Pause.** You are like a huge sandal tree, whereas I am like a small (insignificant) plant. But I am lucky to be close to You, oh Waheguru. Because of Your closeness, I, too, have become a big tree from a small plant, and Your sweet fragrance has masked my bad smell (I have also acquired some noble qualities like You). 1. You are like white and yellow soft silk, whereas I am poor (humble) like a worm. Please keep me attracted to the company of holy saints, as honey bees are attracted to the honeycomb. 2.

I belong to a low caste and a low clan; in fact, I am low (with not-so-good deeds) in my life too, because I have not served the Royal Waheguru, oh Ravidass. 3.3.

ਆਸਾ॥ ਕਹਾ ਭਇਓ ਜਉ ਤਨੁ ਭਇਓ ਛਿਨੁ ਛਿਨੁ॥ ਪ੍ਰੇਮੁ ਜਾਇ ਤਉ ਡਰਪੈ ਤੇਰੋ ਜਨੁ॥ 1॥ ਤੁਝਹਿ ਚਰਨ ਅਰਬਿੰਦ ਭਵਨ ਮਨੁ॥ ਪਾਨ ਕਰਤ ਪਾਇਓ ਪਾਇਓ ਰਾਮਈਆ ਧਨੁ॥ 1॥ ਰਹਾਉ॥ ਸੰਪਤਿ ਬਿਪਤਿ ਪਟਲ ਮਾਇਆ ਧਨੁ॥
(ਅੰਗ 487)॥ ਤਾ ਮਹਿ ਮਗਨ ਹੋਤ ਨ ਤੇਰੋ ਜਨੁ॥ 2॥ ਪ੍ਰੇਮ ਕੀ ਜੇਵਰੀ ਬਾਧਿਓ ਤੇਰੋ ਜਨ॥ ਕਹਿ ਰਵਿਦਾਸ ਛੂਟਿਬੋ ਕਵਨ ਗੁਨ॥ 3॥4॥

Assa: Kuhaa bhuyyio juou tun(u) bhuyyio chhin(u), chhin(u). Praym jaayay tuou derpaiy Tayro jun(u). 1. Toojheh(i) churn urbind, bhuvun mun(u). Paan kurt paayo, paayo Ramuyya dhun(u). 1. Pause. Sumput(i) biput(i) putul Maya dhun(u).

(PAGE 487): Ta meh mugun hoat na Tayro jun(u). 2. Praym kee jayri baandhiyo Tayro jun. Keh Ravidass chhootobo kuvun goon. 3.4.

Word Meaning: Kuhaa Bhuyyio = so what? Chhin(u) Chhin(u) = cut into small pieces. Tuou = only then. Derpaiy = is afraid (concerned). 1. Urbind = lotus flower. Bhuvun = palace; shelter. Paan Kert = while drinking (Naam-Amrit). Ramuyya = Omnipresent (Waheguru). Pause. Sumput(i) = wealth. Biput(i) = trouble; suffering. Putul = curtain; wall. Mugun = rapt; engrossed. Jun(u) = slave; devotee. 2. Javri = chain; bond. Chhootibo = get free. Goon = means. 3.4.

MEANING: So, what (I do not care) if my body is cut into small pieces; I am only afraid (concerned) lest I should lose my love for You, oh Waheguru. 1. Your lotus-like soft (holy) Feet are (Your Naam is) the home for my heart. While drinking Your Naam-Amrit, I have acquired You as my wealth, oh Waheguru. Pause. The Maya as wealth, is a wall between You and me, and a source of suffering. I, as Your slave, should not get engrossed in that wealth. 2. I am bonded with You with the chain of love; what means will You use now to free Yourself (from the bond of my love), asks Ravidass. (The bond of love between the devotee and Waheguru is the strongest and cannot be broken). 3.4.

ਆਸਾ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ॥ ਹਰਿ ਸਿਮਰਤ ਜਨ ਗਏ ਨਿਸਤਰਿ ਤਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਨਾਮ ਕਬੀਰ ਉਜਾਗਰ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਾਟੇ ਕਾਗਰ॥ 1॥ ਨਿਮਤ ਨਾਮਦੇਉ ਦੂਧੁ ਪੀਆਇਆ॥ ਤਉ ਜਗ ਜਨਮ ਸੰਕਟ ਨਹੀ ਆਇਆ॥ 2॥ ਜਨ ਰਵਿਦਾਸ ਰਾਮ ਰੰਗਿ ਰਾਤਾ॥ ਇਉ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਰਕ ਨਹੀ ਜਾਤਾ॥ 3॥5॥

Assa: Hur(i), Hur(i), Hur(i), Hur(i), Hur(i), Hur(i), Huray. Hur(i) simrut jun guyyay nistur(i) turay. 1. Ruhaou. Hur(i) kay Naam Kabit oojaagur. Junum, junum kay kaatay kaagur. 1. Nimut

Naamdeo doodh(u) peeyaayiya. Tuou jug junum sunkut nuhee aaya. 2. Jun Ravidass Ram rung(i) raata. Iyoun Gur Persad (i) nerk nuhee jaata. 3.5.
Word Meaning: Simrut = remembering; reciting His Naam. Nistur(i) Turay = found complete salvation. Pause. Oojaagur = became well known. Kaagur = papers (of the account of one's deeds). 1. Nimut = for (that cause). Sunkut = trouble. 2.
MEANING: Waheguru's Naam is such that many devotees have found complete salvation by reciting it. Pause. It is because of Waheguru's Naam that Kabir became well known in the world, and all the papers of the accounts of his previous deeds were destroyed. 1. It was because of the offering of milk to Waheguru that Naam Dev found salvation and never suffered the pain of rebirth again. 2.
With Guru's grace, I am also a devotee of Waheguru, and am fully imbued in His love; and now, I will not go to hell (take birth again), oh Ravidass. 3.5.
NOTE: Please read the book **"Guliyaiyn Chikkurr Door(i) Ghur"** authored by Dr D.S. Sekhon to learn the kind of Milk that Naam Dev Ji offered to Waheguru, and how it was offered.

ਮਾਟੀ ਕਾ ਪੁਤਰਾ ਕੈਸੇ ਨਚਤ ਹੈ॥ ਦੇਖੈ ਦੇਖੈ ਸੁਨੈ ਬੋਲੈ ਦਉਰਿਓ ਫਿਰਤੁ ਹੈ॥ 1॥ਰਹਾਉ॥ ਜਬ ਕਛੁ ਪਾਵੈ ਤਬ ਗਰਬੁ ਕਰਤੁ ਹੈ॥ ਮਾਇਆ ਗਈ ਤਬ ਰੋਵਨੁ ਲਗਤੁ ਹੈ॥ 1॥ ਮਨ ਬਚ ਕ੍ਰਮ ਰਸ ਕਸਹਿ ਲੁਭਾਨਾ॥ ਬਿਨਸਿ ਗਇਆ ਜਾਇ ਕਹੂੰ ਸਮਾਨਾ॥ 2॥ ਕਹਿ ਰਵਿਦਾਸ ਬਾਜੀ ਜਗੁ ਭਾਈ॥ ਬਾਜੀਗਰ ਸਿਉ ਮੋਹਿ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ॥ 3॥6॥
Maati ka pootra kaisay nuchut haiy. Daykhaiy, daykhaiy, soonaiy, boalaiy dauriyo phirt(u) haiy. 1. Ruhaou. Jub kuchh(u) paavaiy, tub gerb(u) kert(u) haiy. Maya guyyee, tub roavun(u) lugut(u) haiy. 1. Mun, buch, kerm, rus kuseh(i) loobhaana. Binus(i) guyya, jaayay kuhoon smaana. Keh Ravidass baaji jug(u) bhaayee. Baajigur siyoun moh(i) preet(i) bun(i) aayee. 3.6.
Word Meaning: Pootra = puppet. Nuchut Haiy = dances. Pause. Gerb(u) Kert Haiy = feels conceited. 1. Buch = Buchun = words. Kerm = deeds. Rus Kuseh(i) = enjoy tastes of different types. Binus(i) Guyya = got destroyed; died. Kuhoon Smaana = where disappeared. 2. Baaji = acrobatics; drama. Baajigur = acrobat (Waheguru). 3.
MEANING: It is amazing to see how the man, who is only a puppet of mud, dances at the hands of Maya. He sees, he listens, and keeps running around (to acquire more and more wealth). Pause. He gets conceited when he achieves something, but begins to cry when he loses wealth. 1. He is captivated by different tastes of Maya, and enjoys them in his mind, by his words (praising it), and by his deeds. But nobody knows where he disappears after death (no connection is left with this world, which he was enjoying). 2. The world is like a circus (where amazing acrobatic acts are performed). I have fallen in love with the acrobat - Waheguru, oh Ravidass. 3.6.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਬਾਣੀ ਭਗਤ ਧੰਨੇ ਜੀ ਕੀ॥
ਭ੍ਰਮਤ ਫਿਰਤ ਬਹੁ ਜਨਮ ਬਿਲਾਨੇ ਤਨੁ ਮਨੁ ਧਨੁ ਨਹੀ ਧੀਰੇ॥ ਲਾਲਚ ਬਿਖੁ ਕਾਮ ਲੁਭਧ ਰਾਤਾ ਮਨਿ ਬਿਸਰੇ ਪ੍ਰਭ ਹੀਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਿਖੇ ਫਲ ਮੀਠ ਲਗੇ ਮਨ ਬਉਰੇ ਚਾਰ ਬਿਚਾਰ ਨ ਜਾਨਿਆ॥ ਗੁਨ ਤੇ ਪ੍ਰੀਤਿ ਬਢੀ ਅਨ ਭਾਤੀ ਜਨਮ ਮਰਨ ਫਿਰਿ ਤਾਨਿਆ॥ 1॥ ਜੁਗਤਿ ਜਾਨਿ ਨਹੀ ਰਿਦੈ ਨਿਵਾਸੀ ਜਲਤ ਜਾਲ ਜਮ ਬੰਧ ਪਰੇ॥ ਬਿਖੁ ਫਲ ਸੰਚਿ ਭਰੇ ਮਨ ਐਸੇ ਪਰਮ ਪੁਰਖ ਪ੍ਰਭ ਮਨ ਬਿਸਰੇ॥ 2॥ ਗਿਆਨ ਪ੍ਰਵੇਸੁ ਗੁਰਹਿ ਧਨ ਦੀਆ ਧਿਆਨੁ ਮਾਨੁ ਮਨ ਏਕ ਮਏ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਮਾਨੀ ਸੁਖੁ ਜਾਨਿਆ ਤ੍ਰਿਪਤਿ

ਅਘਾਨੇ ਮੁਕਤਿ ਭਏ॥ 3॥ ਜੋਤ ਸਮਾਏ ਸਮਾਨੀ ਜਾ ਕੈ ਅਛਲੀ ਪ੍ਰਭੂ ਪਹਿਚਾਨਿਆ॥ ਧੰਨੈ ਧਨੁ ਪਾਇਆ ਧਰਣੀਧਰ ਮਿਲਿ ਜਨ ਸੰਤ ਸਮਾਨਿਆ॥ 4॥1॥

Ek Onkar Satgur Persad(i): Assa Bani Bhugut Dhunnay Ji Kee:

Bhermut phirt buhou junum bilaanay, tun(u), mun(u), dhun(u) nuhee dheeray. Laaluch, bikh(u), kaam loobudh raata, mun(i) bisray Prubh Heeray. 1. Ruhaou. Bikhay ful meetth lugay mun bauray, chaar bichaar na jaaniya. Goon tay preet(i) budhee un bhaanti, junum, mern phir(i) taaniya. 1. Joogut(i) jaan(i) nuhee ridaiy nivaasi, julut jaal Jum bundh puray. Bikh(u) ful sunch(i) bhuray mun aiysay, Perm Purakh Prubh mun bisray. 2. Giyan pervaysh(u) Gureh(i) dhun deeya, dhiyan, maan(u) mun aik muyyay. Praym bhugut(i) maani, sookh(u) jaaniya, triput aghaanay, mookut(i) bhuyyay. 3. Joat smaayay smaani ja kaiy, achhulee Prubhoo pehchaaniya. Dhunnaiy, dhun(u) paayaa, Dhernidhur, mil(i) jun sunt smaaniya. 4.1.

NOTE: Bhagat Dhanna Ji was born in Dhuan Kalan, Rajasthan, in 1415, to a Hindu Jatt Dhaliwal family. He was an idol worshipper, but hearing about his contemporary Bhagats, like Kabir Ji, and Ravidass Ji, he quit idol worship and went to Banaras to meet with the above well-known Bhagats. There, he met with Rama Nand Ji, who guided him to the Path of Waheguru worship. He must have met with Kabir Sahib and Ravidass Ji too. Soon, Dhanna Ji realized Waheguru with his childlike, pure mind, and with his love and dedication for Waheguru, with which he recited His Naam, began to be considered a great bhagat along with Kabir Sahib and Ravidass Ji. Even though Dhanna Ji had quit idol worship, the idol-worshipping Brahmans did not relish the fact that Dhanna Ji had realized Waheguru by reciting His Naam. They wanted Dhanna Ji to be popular for idol worship, and not for being a devotee of Waheguru, so they began to spread false stories about him, claiming that he realized God by idol worship. There are three Shabads of Dhanna Ji in Sri Guru Granth Sahib in which he contradicts the false stories about him and clearly explains that he realized Waheguru through the grace of holy saints like Rama Nand Ji and Kabir Sahib, not through idol worship.

Guru Arjun Dev Ji has also refuted the claim of the Brahmans that Dhanna Ji realized Waheguru by idol worship, and has supported Dhanna Ji's claim, and gave reasons for that in the next holy Shabad.

Word Meaning: Bhermut Phirt = going through (different life forms). Bilaanay = spent. Dheeray = find peace. Laaluch = greed. Bikh(u) = Maya. Kaam = lust. Loobudh = captivated by. Raata = imbued. Bisray = forgotten. Heeray = diamond-like. Pause.
Ful = fruit. Bauray = crazy. Chaar = beautiful; noble. Goon = virtues Tay = rather than. Un Bhaanti = Different kinds. Taaniya = weaves the web. 1.
Joogut(i) = technique (noble way). Nivaasi = embedded. Julut = burning in desires. Jum = Angel of death. Sunch(i) = by accumulating. Perm Purakh = God. 2.
Pervaysh(u) = entrance (In mind). Dhiyan = focus of mind. Maan(u) = with dedication. Muyyay = one form. Maani = accepted. Triput Aghaanaiy = complete contentment. Mookut(i) = salvation. 3. Joat = soul. Ja Kaiy = in that (Waheguru). Achhulee = indeceivable. Dhernidhur = the support of the world (Waheguru). 4.
MEANING: The man spends many lives in many different forms because he is not content with his body, his mind, or his wealth. Captivated by attractive Maya, he is imbued with greed, lust, and rage, and forgets diamond-like Waheguru. Pause. The insane man finds the fruit of sensual pleasures to be sweet, and does not think about noble deeds. Rather than having virtuous qualities (singing Waheguru's praise), he develops love for other worldly

things, and weaves his own net for rebirths. 1. He does not give room to the path of righteousness in his mind, as a result of which he burns in the fire of desires, and the net of death is cast around him. He accumulates and fills his mind with the fruit of (sweet-tasting) vices in such a way that the Supreme Soul, Waheguru, is forgotten. 2.
The Guru gives the wealth of the Divine Knowledge for admission to Waheguru's Residence (connects with Him) as a result of which the devotee's focus of mind and his dedication (faith in Waheguru) cause him to be "one" with Waheguru. His worship of Waheguru with love is recognized; as a result, he gets fully contented, enjoys blissfulness, and is salvaged. 3.
He realizes the indeceivable Waheguru, and his soul merges into His. **In the company of the holy saints (and NOT by idol worship),** I have also realized the wealth of union with Waheguru, oh Dhanna. 4.1.

ਮਹਲਾ 5॥ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਸੰਗਿ ਨਾਮਦੇਉ ਮਨੁ ਲੀਣਾ॥ ਆਢ ਦਾਮ ਕੋ ਛੀਪਰੋ ਹੋਇਓ ਲਾਖੀਣਾ॥ 1॥ ਰਹਾਉ॥ ਬੁਨਨਾ ਤਨਨਾ ਤਿਆਗਿ ਕੈ ਪ੍ਰੀਤਿ ਚਰਨ ਕਬੀਰਾ॥ ਨੀਚਕੁਲਾ ਜੋਲਾਹਰਾ ਭਇਓ ਗੁਨੀਅ ਗਹੀਰਾ॥ 1॥ ਰਵਿਦਾਸੁ ਢੁਵੰਤਾ ਢੋਰ ਨੀਤਿ ਤਿਨ੍ਹ ਤਿਆਗੀ ਮਾਇਆ॥ ਪਰਗਟੁ ਹੋਆ ਸਾਧ ਸੰਗਿ ਹਰਿ ਦਰਸਨੁ ਪਾਇਆ॥ 2॥ ਸੈਨੁ ਨਾਈ ਬੁਤਕਾਰੀਆ ਓਹੁ ਘਰਿ ਘਰਿ ਸੁਨਿਆ॥ ਹਿਰਦੈ ਵਸਿਆ ਪਾਰਬ੍ਰਹਮੁ ਭਗਤਾ ਮਹਿ ਗਨਿਆ॥ 3॥
(ਅੰਗ 488)॥ ਇਹ ਬਿਧਿ ਸੁਨ ਕੈ ਜਾਟਰੋ ਉਠਿ ਭਗਤੀ ਲਾਗਾ॥ ਮਿਲੇ ਪ੍ਰਤਖਿ ਗੁਸਾਈਆ ਧੰਨਾ ਵਡਭਾਗਾ॥ 4॥2॥

Mehla 5: Gobind, Gobind, Gobind sung(i), Naamdeo mun(u) leena. Aadh daam ko chheepro, hoyiyo laakheena. Pause. Boon-na, tun-na tiyaag(i) kaiy, preet)i) Churn Kabira. Neech-koola jolaahra, bhuyyiyo gooni guheera. 1. Ravidass(u) dhovunta dhoar neet, tinh(i) tiyaagi Maya. Pergut(u) hoa Sadh sung(i), Hur(i) dershun(u) paaya. 2. Saiyn naayee bootkaariya, oh(u) ghur(i) ghur(i) sooniya. Hirdaiy vussiya Parbraham, bhugtaan meh(i) guniya. 3.
(PAGE 488): Eh bidh(i) soon kaiy jaatro, ootth(i) bhugti laaga. Milay pertukh(i) Gosaayiyaan, Dhunna vudbhaaga. 4.2.
Word Meaning: Sung(i) = with; in the company of. Leena = fully absorbed. Aadh Daam = a very small amount of money. Chheepro = washer man. Laakheena = worth hundreds of thousands. Pause. Boon-na Tun-na = weaving. Tiyaag Kaiy = by giving up. Neech-koola = low caste. Jolaahra = weaver. Gooni Guheera = treasures of virtues. 1. Dhovunta = hauled. Dhoar = (dead) cattle. Neet = every day. Pergut(u) = became famous. Dershun = glimpse. 2. Naayee = barbar. Bootkaariya = who does errands for others without any compensation. Guniya = considered; respected 3. Bidh(i) = these examples. Jaatro = humble Jatt (farmer). Ootth(i) = got motivated. Pertukh(i) = visibly. Gosaayiyaan = Waheguru. Vudbhaaga = lucky. 4.
MEANING: When Dhanna Ji heard the following stories about the well-known Bhagats, he began to worship Waheguru.
Because of his full absorption in Waheguru's Naam, bhagat Naamdeo, who was a washerman by profession, and was worth only a penny (in the eyes of the masses), became very famous (and worthy of hundreds of thousands of rupees). Pause.
When Kabir Sahib quit weaving and fell in love with the holy Feet (of Waheguru), the low-caste weaver became well-known all over as the treasure of virtues. 1.
When Ravidass Ji, who was a cobbler and used to haul the dead cattle (for their hides) every day, and had abandoned Maya, had a glimpse of Waheguru (got connected with Him) in the company of the holy saints, he became very famous in the world. 2.

Similarly, Saiyn Ji, who was a barber and used to perform errands for others without compensation, was spoken of in every household after he embedded Waheguru in his heart and was respected as a great devotee. 3.
Having heard all those stories, Dhanna Ji also got motivated and began to worship Waheguru. He was very fortunate to have realized Waheguru visibly (people noticed that from a great change in his behaviour). 4.

ਰੇ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨ ਦਯਾਲ ਦਮੋਦਰ ਬਿਬਹਿ ਨ ਜਾਨਸਿ ਕੋਈ॥ ਜੇ ਧਾਵਹਿ ਬ੍ਰਹਮੰਡ ਖੰਡ ਕਉ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਜਨਨੀ ਕੇਰੇ ਉਦਰ ਉਦਕ ਮਹਿ ਪਿੰਡੁ ਕੀਆ ਦਸ ਦੁਆਰਾ॥ ਦੇਇ ਅਹਾਰੁ ਅਗਨਿ ਮਹਿ ਰਾਖੈ ਐਸਾ ਖਸਮੁ ਹਮਾਰਾ॥ 1॥ ਕੁੰਮੀ ਜਲ ਮਾਹਿ ਤਨ ਤਿਸੁ ਬਾਹਰਿ ਪੰਖ ਖੀਰ ਤਿਨ੍ਹ ਨਾਹੀ॥ ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨੋਹਰ ਸਮਝਿ ਦੇਖੁ ਮਨ ਮਾਹੀ॥ 2॥ ਪਾਖਣਿ ਕੀਟੁ ਗੁਪਤੁ ਹੋਇ ਰਹਤਾ ਤਾ ਚੋ ਮਾਰਗ ਨਾਹੀ॥ ਕਹੈ ਧੰਨਾ ਪੂਰਨ ਤਾਹੂ ਕੋ ਮਤ ਰੇ ਜੀਅ ਡਰਾਹੀ॥3॥3॥
Ray chit, chaytus(i) kee na Duyyal, Damodar, bibeh(i) na jaanus(i) koyee. Jay dhaaveh(i) brehnund, khund kuou, Kerta kuray su hoyee. 1. Ruhaou. Jun-nee kayray oodur ooduk meh(i), pind(u) keeya dus dooaara. Dayay ahaar(u) ugun(i) meh(i) raakhaiy, aiysa Khusm(u) humaara. 1. Koommi jul maah(i), tun tis(u) baahur(i), punkh, kheer tinh naahi. Poorun Permanund Manohar, sumjh(i), daykh(u) mun maahi. 2. Paakhun(i) keet(u) gooput(u) hoyay rehta, ta cho maarug naahi. Kuhaiy Dhunna, Poorun Taahoo ko, mut ray jea draahi. 3.3.
Word Meaning: Ray Chit = oh my mind. Chaytus(i) = remember (think of). Duyyal = kind. Damodar = a name for Waheguru. Bibeh(i) = other. Dhaaveh(i) = rushes. Brehmund Khund = a part of the universe; country-wide. Pause.
Jun-nee = who gives birth (mother). Oodur = womb. Ooduk = water (placenta). Pind(u) = body. Dus –Dooaara = having ten doors. Ahaar(u) = food. Ugun(i) = fire; heat. Raakhaiy = protects. Aiysa = such is. 1.
Koomi = turtle. Tun = offspring. Punkh = wings. Kheer = milk. Poorun = Perfect. Permanund = (source of) supreme bliss (Waheguru). Manohar = heart captivating (God). 2. Paakhun(i) = rock. Keet(u) = microbes. . Goopt(u) = hidden. Cho = from. Maarug = exit. Mut = do not. Draahi = be afraid; worry about. 3.
MEANING: Why do you not remember the kind Waheguru, oh my mind? You should not recognize any other power than Him. Even if someone rushes to different parts of the country (tries hard to earn wealth, or for some other purpose), only what the Creator wants happens. Pause. He creates the ten-doored human body in the placenta of the mother's womb, and delivers food to the fetus even there, and also protects him from the high heat in the womb. Such is my Lord! 1. (Take another example), the mother turtle lives in the sea while her offspring are out on the shore. Neither the newborn kids have wings to fly to their mother for food, nor does the mother have milk to feed them. Think about how they are fed. It is the heart-captivating Waheguru (who feeds them)! 2. Similarly, small microbes live hidden in rocks, with no exit to the outside world to find food. It is again the Perfect Lord which fulfills their needs. So, what should you be worried about, oh Dhanna? 3.3.

੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਸਾ ਸੇਖ ਫਰੀਦ ਜੀਉ ਕੀ ਬਾਣੀ॥

Ek Onkar Satgur Persad(i): **Assa Sheikh Farid Jeeo Kee Bani:**

ਦਿਲਹੁ ਮੁਹਬਤਿ ਜਿੰਨ੍ਹ ਸੇਈ ਸਚਿਆ॥ ਜਿਨ੍ਹ ਮਨਿ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਸਿ ਕਾਢੇ ਕਚਿਆ॥ 1॥ ਰਤੇ ਇਸਕ ਖੁਦਾਇ ਰੰਗਿ ਦੀਦਾਰ ਕੇ॥ ਵਿਸਰਿਆ ਜਿਨ ਨਾਮੁ ਤੇ ਭੁਇ ਭਾਰੁ ਥੀਏ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਲੀਏ ਲੜ ਲਾਇ ਦਰਿ ਦਰਵੇਸ ਸੇ॥ ਤਿਨ੍ਹ ਧੰਨੁ ਜਣੇਦੀ ਮਾਉ ਆਏ ਸਫਲ ਸੇ॥ 2॥ ਪਰਵਦਗਾਰ ਅਪਾਰ

ਅਗਮ ਬੇਅੰਤ ਤੂ॥ ਜਿਨ੍ਹਾ ਪਛਾਤਾ ਸਚੁ ਚੁੰਮਾ ਪੈਰ ਮੂੰ॥ 3॥ ਤੇਰੀ ਪਨਹ ਖੁਦਾਇ ਤੂ ਬਖਸੰਦਗੀ॥ ਸੇਖ ਫਰੀਦੈ ਖੈਰੁ ਦੀਜੈ ਬੰਦਗੀ॥ 4॥1॥

Dilhoun moohubut(i) jinnh, sayee suchiya. Jinh mun(i) hoar(u), mookh(i) hoar(u), s(i) kaandhay kuchiya. 1. Ruttay ishuq Khoodayay, rung(i) deedaar kay. Visriya jin Naam(u), tay bhooyay bhaar(u) theeyay. 1. Ruhaou. Aap(i) leeyay lurr laayay, Dur(i) dervaysh say. Tinh dhunn(u) junayndi maaoun, aayay sufl say. 2. Pervudgaar apaar, agumm, bayunt Tu. Jinha puchhaata Sach(u), choomma paiyr moo. 3. Tayri puneh Khoodayay, Tu bukhshundgi. Sheikh Faridaiy Khaiyr(u) deejaiy bundgi. 4.1.

Word Meaning: Dilhoun = deep from the heart. Sachiya = real; true. Kaandhay = are called. Kuchiya = have faltering (deceitful) minds. 1. Ruttay = imbued. Ishuq = love. Khoodaayay = of God. Rung(i) = in love with. Deedaar = holy sight. Visriya = forgotten. Bhooyay = on the earth. Bhaar(u) = unnecessary burden. Theeyay = are; have become. Pause. Lurr laayay = adopted; provided shelter. Dervaysh = faqir; saint. Say = those. Dhunn(u) = great. Junayndi = gives birth. Sufl = successful. 2. Pervudgaar = who raises and nourishes; the provider (God). Appar = without limits. Agumm = inaccessible. Bayunt = unlimited. Puchhaata = recognized (got connected with). Moo = I. 3. Puneh(i) = shelter. Bukhshundgi = forgiving. Khaiyr(u) = alms; donation. 4.

MEANING: Only those are the true devotees who love (Waheguru) from the bottom of their heart. But those who have something different in their mind than what they say are said to have faltering (deceitful) minds. 1. The true devotees are imbued with their love for Waheguru and love (wish) to have His sight. But those who have forgotten Waheguru are only a burden (liability) on the earth. Pause. Those, whom Waheguru adopts Himself (provides His shelter), are the true holy saints at His Door. Their mothers are worthy of respect for giving birth to such devotees, and they are successful (in achieving the objective of their lives – union with God). 2. You are beyond limits, physically inaccessible, and limitless, oh, the Provider, Allah. I would love to kiss the feet of those devotees who have been connected with You. 3. You are very kind and forgiving, and I have come to Your shelter, oh Allah. Kindly give Sheikh Farid the alms (donation) of Your Warship. 4.1.

ਆਸਾ॥ ਬੋਲੈ ਸੇਖ ਫਰੀਦੁ ਪਿਆਰੇ ਅਲਹ ਲਗੇ॥ ਇਹੁ ਤਨੁ ਹੋਸੀ ਖਾਕ ਨਿਮਾਣੀ ਗੋਰ ਘਰੇ॥ 1॥ ਆਜੁ ਮਿਲਾਵਾ ਸੇਖ ਫਰੀਦ ਟਾਕਮਿ ਕੂੰਜੜੀਆ ਮਨਹੁ ਮਚਿੰਦੜੀਆ॥ 1॥ ਰਹਾਉ॥ ਜੇ ਜਾਣਾ ਮਰਿ ਜਾਈਐ ਘੁਮਿ ਨ ਆਈਐ॥ ਝੂਠੀ ਦੁਨੀਆ ਲਗਿ ਨ ਆਪੁ ਵਞਾਈਐ॥ 2॥ ਬੋਲੀਐ ਸਚੁ ਧਰਮੁ ਝੂਠੁ ਨ ਬੋਲੀਐ॥ ਜੋ ਗੁਰੁ ਦਸੈ ਵਾਟ ਮੁਰੀਦਾ ਜੋਲੀਐ॥ 3॥ ਛੈਲ ਲੰਘੰਦੇ ਪਾਰਿ ਗੋਰੀ ਮਨ ਧੀਰਿਆ॥ ਕੰਚਨ ਵੰਨੇ ਪਾਸੇ ਕਲਵਤਿ ਚੀਰਿਆ॥ 4॥ ਸੇਖ ਹਯਾਤੀ ਜਗਿ ਨ ਕੋਈ ਥਿਰੁ ਰਹਿਆ॥ ਜਿਸੁ ਆਸਣਿ ਹਮ ਬੈਠੇ ਕੇਤੇ ਬੈਸਿ ਗਇਆ॥ 5॥ ਕਤਿਕ ਕੂੰਜਾ ਚੇਤਿ ਡਉ ਸਾਵਣਿ ਬਿਜੁਲੀਆ॥ ਸੀਆਲੇ ਸੋਹੰਦੀਆ ਪਿਰ ਗਲਿ ਬਾਹੜੀਆ॥ 6॥ ਚਲੇ ਚਲਣਹਾਰ ਵਿਚਾਰਾ ਲੇਇ ਮਨੋ॥ ਗੰਢੇਦਿਆ ਛਿਅ ਮਾਹ ਤੁੜੰਦਿਆ ਹਿਕੁ ਖਿਨੋ॥ 7॥ ਜਿਮੀ ਪੁਛੈ ਅਸਮਾਨ ਫਰੀਦਾ ਖੇਵਟ ਕਿੰਨਿ ਗਏ॥ ਜਾਲਣ ਗੋਰਾ ਨਾਲਿ ਉਲਾਮੇ ਜੀਅ ਸਹੇ॥ 8॥2॥

Assa: Boalaiy Sheikh Farid(u), piyaaray, Allah lugay. Eh(u) tun(u) hoasi khaak, nimaani goar ghuray. 1. Aaj(u) milaava Sheikh Farid, taakim koonjurrriyaan, munhou muchindurriyaan. 1. Ruhaou. Jay jaana mur(i) jaayiyaiy, ghoomm(i) na aayiyaiy. Jhootthi dooniya lug(i) na aap(u) vunjaayiyaiy. 2. Boaliyaiy sach(u) dherm(u), jhootth(i) na boaliyaiy. Jo Gur(u) dussaiy vaat, moorida joaliyaiy. 3. Chhaiyl lunghdaiy paar(i), gori mun dheeriya. Kunchun vunnay paasay, kulvut(i) cheeriya. 4. Sheikh, huyaati jug(i) na koyee thir(u) ruhhiya. Jis(u) aasun(i) hum baitthaiy, kaytay baiys(i) guyya. 5. Kutik koonjaan, Chayt(i) duou,

Saavun(i) bijuliyaan. Seeyaalay sohundiyaan, pir gul(i) baanhurriyaan. 6. Chullay chullunhaar, vichaaraan layay muno. Gundhaydiyaan, chhay maah, toorrundiyaan hik(u) khino. 7. Jimee poochhaiy usmaan, Farida, khayvut kinn(i) guyyay. Jaalun goaraan naal(i), oolahmay jea suhay. 8.2.

Word Meaning: Boalaiy = speaks; advises. Hoasi = will be. Khaak = dust. Nimaani = humble. Goar = grave. 1. Taakim = have control; prevent. Koonjurriyaan = desires; senses. Muchindurriyaan = instigate. Pause. Ghoomm(i) = return. Vunjaayiyaiy = cause suffering; suffer humiliation. 2.
Dherm(u) = moral obligation. Moorida = disciple. Vaat = path. Joaliyaiy = follow. 3.
Chhaiyl = brave and handsome; one who controls his desires. Lunghday Paar(i) = swim across (the sea of Maya). Gori = beautiful lady; weak-minded. Dheeriya = pick up courage. Kunchun Vunnay = shine of gold; attractive, wealthy products. Kulvut Cheeriya = are cut with a saw (punished severely). 4. Huyaati = in life (world). Thir(u) = permanently. Aasun = seat. Kaytay = many. 5. Kutik = the month from mid Oct to mid-November. Koonjaan = a bird of the goose family. Chayt = the month from mid-March to mid-April. Duou = forest fires. Saavun = the month from mid July to mid Aug. Seeyaalay = in the winter months. Sohundiyaan = look appropriate. Pir = husband. Baanhurriyaan = soft arms. 6. Chullunhaar = mortal. Vichaaraan = thoughts; wishes. Gundhaydiyaan = putting together. Maah = months. Toorrundiyaan = breaking apart; to cause death Hik Khino = single moment. 7. Jimee = earth. Khayvut = boat men; guides; experts. Kinn(i) = how many. Goaraan Naal(i) = in the graves. Olaahmay = complaints (questions) about ignoble deeds. Jea = soul. Suhay = endures. 8.

MEANING: Our (dead) body turns into dust in the grave, and suffers humiliation, oh Farid. So, start worshipping Allah, oh, my dear friends. 1. You can get connected with Allah even today if you control your senses, which are instigated by worldly desires (to commit immoral deeds). Pause. When we know that we do not return to this life after death, why should we indulge in the false worldly attractions and suffer humiliation (in Allah's Court)? 2. We should always speak the truth as our moral obligation, and never tell lies; and like a good disciple, follow the path of life as advised by the Guru. 3. When the strong-minded devotees, who have controlled their desires, swim across the world sea, the weak-minded are also encouraged to see them. On the other hand, those who are engrossed in wealth and other worldly enjoyments get their bodies sawed (are severely punished) in Waheguru's Court. 4. Nobody has lived permanently (forever) in this world, oh Shaikh Farid. Countless people have sat on the seat I am sitting on now (lived before, like me). 5. Just like the *koonjes* (geese), which look good in the month of Kutak (they come from the colder countries like Russia, and cannot cause much damage to the crops at that time because they are already harvested by then), and like small fires (to roast green chick peas) in the month of *Chayt*, and just like lightening which looks attractive in month of *Saavun*; and just like a wife enjoys hugging her husband in the winter months, (the devotees love to get connected with Allah). 6. The mortal man leaves this world, taking many unfulfilled desires with him. It takes six months for the fetus to mature, but only a moment for God to cause its death. 7. The earth asks the sky (they both know) how many (countless) guides (who advise people how to lead life) have left this world. The body rots in the grave while the soul is left to answer many questions about its deeds (and endure punishment), oh Farid. 8. 2.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ 1 ਚਉਪਦੇ ਘਰੁ 1॥

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybun(g) Gur Persad(i).

Raag(u) Goojri Mehla 1, Chaupuday, Ghur(i) 1.

(ਅੰਗ 489)॥ ਤੇਰਾ ਨਾਮੁ ਕਰੀ ਚਨਣਾਠੀਆ ਜੇ ਮਨੁ ਉਰਸਾ ਹੋਇ॥ ਕਰਣੀ ਕੁੰਗੂ ਜੇ ਰਲੈ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਹੋਇ॥ 1॥ ਪੂਜਾ ਕੀਚੈ ਨਾਮੁ ਧਿਆਈਐ ਬਿਨੁ ਨਾਵੈ ਪੂਜ ਨ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਬਾਹਰਿ ਦੇਵ ਪਖਾਲੀਅਹਿ ਜੇ ਮਨੁ ਧੋਵੈ ਕੋਇ॥ ਜੂਠਿ ਲਹੈ ਜੀਉ ਮਾਜੀਐ ਮੋਖ ਪਇਆਣਾ ਹੋਇ॥ 2॥ ਪਸੂ ਮਿਲਹਿ ਚੰਗਿਆਈਆ ਖੜ ਖਾਵਹਿ ਅੰਮ੍ਰਿਤੁ ਦੇਹਿ॥ ਨਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਧ੍ਰਿਗੁ ਜੀਵਣ ਕਰਮ ਕਰੇਹਿ॥ 3॥ ਨੇੜਾ ਹੈ ਦੂਰਿ ਨ ਜਾਣਿਅਹੁ ਨਿਤ ਸਾਰੇ ਸੰਮਾਲੇ॥ ਜੋ ਦੇਵੈ ਸੋ ਖਾਵਣਾ ਕਹੁ ਨਾਨਕ ਸਾਚਾ ਹੇ॥ 4॥ 1॥

(PAGE 489): Tayra Naam(u) kureen chun-naatthiya, jay mun(u) oorsa hoyay. Kernee koongoo jay rulaiy, ghut untar(i) pooja hoyay. 1. Pooja keechaiy, Naam(u) dhiyaayiyaiy, bin Naavaiy pooj na hoyee. 1. Ruhaou. Baahur(i) dayv pukhaaliyeh(i) jay mun(u dhovaiy koyay. Jootth(i) luhaiy jeeo maanjiyaiy, moakh puyaana hoyay. 2. Pusoo mileh(i) chungiyaayiyaan, khurr(u) khaaveh(i) amrit(u) dayh(i). Naam vihoonay aadmi, dhrig(u) jeevun kerm kureh(i). 3. Nayrra haiy, door(i) na jaaniyou, nit saar smaalay. Jo dayvaiy so khaavna, kuhou Nanak Saacha hay. 4.1.

Word Meaning: Chun-naatthiya = sandal wood. Oorsa = the rock on which the sandalwood is grazed. Kernee = (noble) deeds. Koongoo = saffron; (sandalwood and saffron are used in ritualistic aarti). Ghut Untar(i) = in the heart. 1.
Bahur(i) = outwardly; to show off, Dayv = idol. Pukhaaliyaiy = bathe. Jootth(i) = filth (of thoughts). Maanjiyaiy = cleanse. Moakh Puyaana = the path to emancipation. 2.
Pusoo = (milk) cattle. Chungiyaayiyaan = good qualities; praise. Khurr(u) = grass. Amrit(u) = ambrosial water; milk. Vihoonay = without. Dhrig = condemnable. 3. Saar Smaalay = looks after. 4.

MEANING: People worship idols by offering grazed sandalwood and saffron, etc., to the idol. But Your real worship is done in one's mind if he makes Your Naam as the sandalwood, grazes it on the rock of his mind, and mixes it well with the saffron of noble deeds, oh Waheguru. 1. The real worship is to recite Waheguru's Naam (sing His praise); there is no real worship without Waheguru's Naam. Pause.
It is useless to bathe an idol if one does not cleanse one's own mind. The filth of ignoble deeds and of thinking comes off only by cleansing the mind, which leads to the path of salvation. 2. More praise-worthy than humans are the milk-cattle which feed only on grass (and do not ask for a whole variety of rich meals), and provide ambrosia-like milk. Without Waheguru's Naam, the man performs condemnable (immoral) deeds. 3.
Do not think of Waheguru as being far away from you; He indeed is very close to us and looks after us all the time. Sing praise of Waheguru, and be thankful to Him for whatever He provides us to eat, oh Nanak. 4.1.

ਗੂਜਰੀ ਮਹਲਾ 1॥ ਨਾਭਿ ਕਮਲ ਤੇ ਬ੍ਰਹਮਾ ਉਪਜੇ ਬੇਦ ਪੜਹਿ ਮੁਖਿ ਕੰਠਿ ਸਵਾਰਿ॥ ਤਾ ਕੋ ਅੰਤੁ ਨ ਜਾਈ ਲਖਣਾ ਆਵਤ ਜਾਤ ਰਹੈ ਗੁਬਾਰਿ॥ 1॥ ਪ੍ਰੀਤਮ ਕਿਉ ਬਿਸਰਹਿ ਮੇਰੇ ਪ੍ਰਾਣ ਅਧਾਰ॥ ਜਾ ਕੀ ਭਗਤਿ ਕਰਹਿ ਜਨ ਪੂਰੇ ਮੁਨਿ ਜਨ ਸੇਵਹਿ ਗੁਰ ਵੀਚਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਰਵਿ ਸਸਿ ਦੀਪਕ ਜਾ ਕੇ ਤ੍ਰਿਭਵਣਿ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰਿ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਅਹਿਨਿਸਿ ਨਿਰਮਲੁ ਮਨਮੁਖਿ ਰੈਣਿ ਅੰਧਾਰਿ॥ 2॥

ਸਿਧ ਸਮਾਧਿ ਕਰਹਿ ਨਿਤ ਝਗਰਾ ਦੁਹੁ ਲੋਚਨ ਕਿਆ ਹੋਰੈ॥ ਅੰਤਰਿ ਜੋਤਿ ਸਬਦੁ ਧੁਨਿ ਜਾਗੈ ਸਤਿਗੁਰ ਝਗਰੁ ਨਿਬੇਰੈ॥ 3॥ ਸੁਰਿ ਨਰ ਨਾਥ ਬੇਅੰਤ ਅਜੋਨੀ ਸਾਚੈ ਮਹਲਿ ਅਪਾਰਾ॥ ਨਾਨਕ ਸਹਜਿ ਮਿਲੇ ਜਗ ਜੀਵਨ ਨਦਰਿ ਕਰਹੁ ਨਿਸਤਾਰਾ॥ 4॥2॥

Goojri Mehla 1: Naabh(i) kumul tay Brahma oopjay, Bayd purreh(i) mookh(i) svaar(i). Ta ko unt(u) na jaayee lukhna, aavut, jaat ruhaiy goobaar(i). 1. Preetum kiyoun bisreh(i), mayray praan adhaar. Ja kee bhugut(i) kureh(i) jun pooray, Moon(i) jun sayveh(i) Gur veechaar(i). 1. Ruhaou. Ruv(i) Sus(i) deepuk Ja kay, tirbhuvn(i) Aika Jot(i) Mooraar(i). Gurmukh(i) hoyay su ehinis(i) nirmul(u), munmukh(i) raiyn(i) undhaar(i). 2. Sidh smaadh(i) kureh(i) nit jhugra, dooh(u) loachun kiyya hairaiy. Untar Jot(i) Shabad(u) dhoon(i) jaagaiy, Satgur jhugur(u) nibayraiy. 3. Soor(i) nur Nath bayunt ajoani, Saachaiy Mehl(i) Apaara. Nanak sehj(i) milay Jug Jeevun, nudr(i) kurhou nistaara. 4.2.

Word Meaning: Naabh(u) = navel. Kumul = lotus. Brahma Oopjay = Brahma was born out of the lotus flower growing out of the navel of Vishnu. Svaar(i) = by beautifying (with a sweet voice). Ta Ko = of Waheguru. Lukhna = understand; see. Aavut Jaavut = taking birth and dying. Goobaar(i) = darkness; unenlightened. 1. Preetum = dear (Waheguru). Bisreh(i) = forgotten. Praan = life. Adhaar = basis. Jun Pooray = perfect devotees. Moon(i) = hermits. Sayveh(i) = worship. Pause. Ruv(i) = the sun. Sus(i) = the moon. Tirbhuvun = universe. Mooraar(i) = God. Ehinis(i) = day and night. Nirmul(u) = pure. Munmukh = Maya-engrossed; follower of his own mind. Raiyn(i) = the night (of life). Undhaar(i) = in dark; ignorance. 2. Smaadh(i) = in meditation. Jhugra = struggle. Dooh(u) Loachun = (with) two eyes (double-mindedness). Hairaiy = see; achieve. Jot(i) = enlightenment. Dhoon(i) = voice. Jaagaiy = is awakened. Nibayraiy = ends; is settled. 3. Soor = gods. Nur = men. Nath = the guru of the yogis; Lord (Waheguru). Bayunt = limitless. Ajoani = which never takes birth. Appara = beyond limits. Sehj(i) = in spiritual state above Maya. Jug Jeevun = life (soul) of the world. Nudr(i) = kind sight. Nistaara = salvation. 4.

MEANING: The Brahman reads the Vedas created by Brahma aloud with a sweet voice; but they (the Vedas) cannot find the end of Waheguru just like Brahma, who could not find the end of the stem of the lotus flower growing in the navel of Vishnu out of which Brahma was born. It is believed that Brahma set out to find the end of the flower's stem, but even after spending thousands of years, he struggled in the dark and could not find its end. Similarly, the man keeps taking births again and again, and yet remains ignorant (about Waheguru). 1. Why should I forget my dear Waheguru, who is the basis of my life, and who is worshipped by the perfect devotees and the hermits with the guidance of the Guru? Pause. Like the sun and the moon, which are the two lamps to provide light everywhere on the earth, Waheguru's Light (Soul) is present everywhere in the three-layered universe to enlighten it. However, only the individual who comes to Guru's shelter (and recites Waheguru's Naam) gets the enlightenment, while the Maya-engrossed individuals spend their life in darkness (ignorance). 2. The Sidh yogis do meditate, but the struggle about Waheguru and Maya continues in their mind; so, what can they achieve with their double-mindedness? However, if they take Satguru's shelter, their mind gets awakened (is enlightened) with His Shabad, and the struggle of the yogi's mind is settled. 3. Waheguru, which is limitless and which never takes birth, is the Lord of all humans and gods, and has eternal residence, but is beyond limits. With His kind sight, one connects with the Soul of the world (Waheguru) in a spiritual state above the effects of Maya and is protected, oh Nanak. 4.2.

ਰਾਗ ਗੂਜਰੀ ਮਹਲਾ 3 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raj Goojri Mehla, Ghur(u) 1: Ek Onkar Satgur Persad(i):

Commented [DS1]:

(ਅੰਗ 490)॥ ਧ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਣਾ ਜਿਤੁ ਹਰਿ ਪ੍ਰੀਤਿ ਨ ਪਾਇ॥ ਜਿਤੁ ਕੰਮਿ ਹਰਿ ਵੀਸਰੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥ 1॥ ਐਸਾ ਸਤਿਗੁਰੁ ਸੇਵੀਐ ਮਨਾ ਜਿਤੁ ਸੇਵਿਐ ਗੋਵਿਦ ਪ੍ਰੀਤਿ ਊਪਜੈ ਅਵਰ ਵਿਸਿਰਿ ਸਭ ਜਾਇ॥ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਗਹਿ ਰਹੈ ਜਰਾ ਕਾ ਭਉ ਨ ਹੋਵਈ ਜੀਵਨ ਪਦਵੀ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੋਬਿੰਦ ਪ੍ਰੀਤਿ ਸਿਉ ਇਕੁ ਸਹਜੁ ਉਪਜਿਆ ਵੇਖੁ ਜੈਸੀ ਭਗਤਿ ਬਨੀ॥ ਆਪ ਸੇਤੀ ਆਪੁ ਖਾਇਆ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਜੋਤੀ ਜੋਤਿ ਸਮਈ॥ 2॥ ਬਿਨੁ ਭਾਗਾ ਐਸਾ ਸਤਿਗੁਰੁ ਨ ਪਾਈਐ ਜੇ ਲੋਚੈ ਸਭ ਕੋਇ॥ ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਤਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 3॥ ਨਾਨਕ ਐਸੇ ਸਤਿਗੁਰ ਕੀ ਕਿਆ ਓਹੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਗੁਰ ਆਗੈ ਜੀਉ ਧਰੇਇ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਕਰੇ ਸਤਿਗੁਰੁ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇਇ॥ 4॥1॥3॥

(PAGE 490): Dhrig(u) ivayha jeevna, jit(u) Hur(i) preet(i) na paayay. Jit(u) kumm(i) Hur(i) visraiy, doojaiy lugaiy jaayay. 1. Aiysa, Satgur(u) sayviyaiy munaa, jit(u) sayviyaiyn Govind preet(i) oopjaiy, uver visser(i) subh jaayay. Hur(i) saytee chit(u) geh(i) ruhaiy, juraa ka bhuou na hovyee, jeevun pudvi paayay. 1. Ruhaou. Gobind preet siyoun ikk(u) sehj(u) oopjiya vaykh(u) jaiysi bhugut(i) bunee. Aap saytee, aap(u) khaaya, ta mun(u) nirmul hoa, joti Jot(i) smuyyee. 2. Bin(u) bhaagaan aiysa Satgur(u) na paayiyaiy, jay loachaiy subh koyay. Koorraiy kee paal(i) vichoun niklaiy, ta suda sookh(u) hoyay. 3. Nanak aiysay Satgur kee kiya oh(u) sayvuk(u) sayva kuray, Gur aagaiy jeeo dhuray. Satgur ka bhaana chit(i) kuray, Satgur aapay kirpa kuray. 4.1.3.

Word Meaning: Dhrig = reprehensible. Ivayha = such. Kumm(i) = tasks; lifestyle. Visraiy = is forgotten. Doojaiy = the other (Maya). 1. Aiysa = such a. Govind = Waheguru. Uver = others. Saytee = with. Geh(i) = hold on to; connected. Juraa = old age. Jeevun Pudvi = high spiritual level. Pause. Siyoun = with; from. Sehj(i) = spiritual state above Maya. Oopjiya = comes into being. Vaykh(u) = watch. Saytee = with. Aap(u) Khaaya = consumed (eradicated) selfishness and ego. Joti = human soul. Jot(i) = Supreme Soul. Smuyyee = merged into. 2. Bhaagaan = good fortune. Loachaiy = wish for. Koorraiy = falsehood; attractions of Maya. Paal(i) = wall; curtain. Niklaiy = is removed. 3. Sayvuk(u) = devotee. Jeao = soul; mind. Bhaana = Will. Chit(i) = in mind. 4.

MEANING: The life, in which one does not foster love for Waheguru and performs tasks (leads his life) while rapt in Maya, and forgets Waheguru, is reprehensible. 1.
Serve the Satguru, who implants love for Waheguru in your mind, and because of which your love for all other attractions is eradicated, and your mind stays stitched to Waheguru; and because of which no fear of old age is left (you are not afraid of death), and you attain the spiritual state above Maya, oh my mind. Pause. You will realize all that because of your love for Waheguru, and because your worship of Him will be such that it will result in the spiritual state above the effects of Maya. When one eradicates his selfishness and ego from his mind, he will see that he becomes pure, and his soul merges into the Supreme Soul (of God). 2. However, even though everybody wishes to get connected with such a Satguru, one cannot do so without good fortune. One attains permanent bliss only after the curtain of his falsehood (love for the mundane) has been removed (in the Guru's shelter). 3. The most befitting service to such a Satguru is to offer one's mind to Him. When the devotee accepts Satguru's Will gladly, He becomes kind to him without any request from the devotee (and connects him with Waheguru), oh Nanak. 4.1.

ਗੂਜਰੀ ਮਹਲਾ 3॥ ਹਰਿ ਕੀ ਤੁਮ ਸੇਵਾ ਕਰਹੁ ਦੂਜੀ ਸੇਵਾ ਕਰਹੁ ਨ ਕੋਇ ਜੀ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਤੇ ਮਨਹੁ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ ਦੂਜੀ ਸੇਵਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਇ ਜੀ॥ 1॥ ਹਰਿ ਮੇਰੀ ਪ੍ਰੀਤਿ ਰੀਤਿ ਹੈ ਹਰਿ ਮੇਰੀ ਹਰਿ ਮੇਰੀ ਕਥਾ ਕਹਾਨੀ ਜੀ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਮਨੁ ਭੀਜੈ ਏਹਾ ਸੇਵਾ ਬਨੀ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਮੇਰਾ ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਮੇਰਾ ਸਾਸਤ੍ਰ ਹਰਿ ਮੇਰਾ ਬੰਧਪ ਹਰਿ ਮੇਰਾ ਭਾਈ॥ ਹਰਿ ਕੀ ਮੈ ਭੂਖ ਲਾਗੈ ਹਰਿ ਨਾਮਿ ਮੇਰਾ ਮਨਿ ਤ੍ਰਿਪਤੈ ਹਰਿ ਮੇਰਾ ਸਾਕੁ ਅੰਤਿ ਹੋਇ ਸਖਾਈ॥ 2॥ ਹਰਿ ਬਿਨੁ ਹੋਰ ਰਾਸਿ ਕੂੜੀ ਹੈ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਈ॥ ਹਰਿ ਮੇਰਾ ਧਨੁ ਮੇਰੈ ਸਾਥਿ ਚਾਲੈ ਜਹਾ ਹਉ ਜਾਉ ਤਹ ਜਾਈ॥ 3॥ ਸੋ ਝੂਠਾ ਜੋ ਝੂਠੇ ਲਾਗੈ ਝੂਠੇ ਕਰਮ ਕਮਾਈ॥ ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਕਾ ਭਾਣਾ ਹੋਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਈ॥ 4॥2॥4॥

Goojri Mehla 3: Hur(i) kee toom sayva kurhou, dooji sayva kurhou na koyay ji. Hur(i) kee sayva tay munhou chindiya ful(u) paayiyaiy, dooji sayva junum(u) birtha jaayay ji. 1. Hur(i) mayri preet(i), reet(i) haiy, Hur(i) mayri, Hur(i) mayri kutha kuhaani ji. Gur persad(i) mayra mun(u) bheejaiy, eha sayva bunee jeeo. 1. Ruhaou. Hur(i) mayra Simrit(i), Hur(i) mayra Shastar, Hur(i) mayra bundhup, Hur(i) mayra bhaayee. Hur(i) kee mein bhookh laagaiy, Hur(i) Naam(i) mayra mun(i) triptaiy, Hur(i) mayra saak(u) unt(i) hoyay sukhaayee. 2. Hur(i) bin(u) hoar raas(i) koorri haiy, chuldiyaan naal(i) na jaayee. Hur(i) mayra dhun(u) mayraiy saath(i) chaalaiy, juhaa huoun jaayeen teh jaayee. 3. So jhoottha, jo jhootthay laagaiy, jhootthay kerm kmaayee. Kuhaiy Nanak(u) Hur(i) ka bhaana hoa, kehna kuchhoo na jaayee. 4.2.4.

Word Meaning: Dooji = any other. Munhou Chindiya = as wished in mind. Ful(u) = reward. Birtha = empty; useless. 1. Reet = custom; daily routine. Kutha Kuhaani = stories (praise) of Waheguru. Bheejaiy = gets imbued. Eha Sayva = this service. Bunee = appropriate. Pause. Simrit(i) Shastar = Hindu religious books. Bundhup = friend. Triptaiy = is contented. Saak(u) = relative. Sukhaayee = helper; benefactor. 2. Raas(i) = wealth. Koorri = perishable. Chuldiyaan = when leaving (the world). 3. Jhoottha = fake; not approved by Waheguru. Jhootthaiy = fake; perishable. Kerm = deeds. 4.

MEANING: One should serve (worship) Waheguru only and nobody else because one gets all his wishes fulfilled by serving Waheguru, whereas the precious human life goes to waste without serving Waheguru. 1. My life revolves around Waheguru and love for Him, and discussing stories of His virtues (singing His praise) is my daily routine. For me, the most appropriate service to Waheguru is that my mind gets imbued with His love by the grace of the Guru. Pause. People read the Simritis and the Shastras as a noble endeavour, but for me, worshipping Waheguru is the study of all religious books. In fact, Waheguru is my friend and my brother; I have an appetite for His worship, and my mind is fully satisfied with it. Waheguru is my close relative and my benefactor at the time of death. 2.

Any other type of wealth is false because it does not accompany you at the time of leaving the world. On the other hand, the wealth of Waheguru's Naam accompanies me wherever I go. 3. The individual, who is engaged in falsehood (perishable things) and performs tasks to acquire perishable things, is not approved in Waheguru's Court. But it is not strictly the fault of the individual, because everybody lives their life according to the Will of Waheguru, and nobody can do anything about it (change it), oh Nanak. 4.2.4.

ਗੂਜਰੀ ਮਹਲਾ 3॥ ਜੁਗ ਮਹਿ ਨਾਮੁ ਦੁਲੰਭੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਵੇਖਹੁ ਕੋ ਵਿਉਪਾਇ॥ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਰਿ ਮਨ ਵਸੈ ਸਹਜੇ ਰਹੈ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਭਉ ਪਾਏ ਆਪਣਾ ਬੈਰਾਗੁ ਉਪਜੈ ਮਨਿ ਆਇ॥ ਬੈਰਾਗੈ ਤੇ ਹਰਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ॥ 2॥ ਸੋਇ ਮੁਕਤ ਜਿ ਮਨੁ ਜਿਣਹਿ ਫਿਰਿ ਧਾਤੁ ਨ ਲਾਗੈ ਆਇ॥

ਦਸਵੈ ਦੁਆਰਿ ਰਹਤ ਕਰੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ॥ 3॥ ਨਾਨਕ ਗੁਰੁ ਤੇ ਗੁਰ ਹੋਇਆ ਵੇਖਹੁ ਤਿਸ ਕੀ ਰਜਾਇ॥

(ਅੰਗ 491)॥ ਇਹੁ ਕਾਰਣੁ ਕਰਤਾ ਕਰੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ 4॥3॥5॥

Goojri Mehla 3: Joog meh(i) Naam(u) doolumbh(u) haiy, Gurmukh(i) paaya jaayay. Bin(u) Naavaiy mookut(i) na hovyee, vaykhou ko viyopaayay. 1.Bulihaari Gur aapnay, sud bulihaaraiy jaaoun. Satgur miliyaiyn Hur(i) mun vusaiy, sehjay ruhaiy smaayay. 1. Ruhaou. Ja bhuou paayay aapna, baiyraag(u) oopjay mun(i) aayay. Baiyraagaiy tay Hur(i) paayiyaiy, Hur(i) siyoun ruhaiy smaayay. 2. Sayee mookut j(i) mun(u) jineh(i) phir(i) dhaat(u) na laagaiy aayay. Dusvaiyn dooaar(i) reht kuray, tirbhuvun soajhi paayay. 3. Nanak Gur tay Gur hoya, vaykhou Tis kee rujaayay.

(PAGE 491): Eh(u) kaarun(u) Kerta kuray, joti Jot(i) smaayay. 4.3.5.

Word Meaning: Joog = eon; world. Doolumbh = rare (not easily available). Gurmukh(i) = in the shelter of the Guru. Mookut(i) = emancipation. Viyopaayay = investment; experiment; test. 1. Bulihaari = offer life (serving like a slave). Sud = always. Vusaiy = gets embedded. Sehjay = in a spiritual state above Maya. Smaayay = absorbed. Pause. Bhuou = (respectful) fear. Baiyraag(i) = detachment from Maya (and love for Waheguru). Oopjay = is produced. Siyoun = with. 2. Jineh(i) = wins over; controls. Dhaat(u) = effects of Maya. Dusvaiyn Dooaar(i) = the tenth door (through which one connects with Waheguru; focus on Waheguru). Reht = live; stay. Tirbhuvun = three-layered universe. Soajhi = understanding. 3. Rujaayay = Will. Kaarun(u) = the creation; set up. Kerta = the creator. 4.

MEANING: Waheguru's Naam is rare (very difficult to acquire) in this world, and can be acquired only in the shelter of the Guru. Also, one cannot attain emancipation (salvation) without Waheguru's Naam – one may verify this fact through personal experience if one does not believe in this assertion. 1. I am a sacrifice for my Guru all the time because one embeds Waheguru's Naam in his heart and stays absorbed in the spiritual state above Maya only in the shelter of the Guru. Pause. When Waheguru instills His (respectful) fear in the devotee's mind, the devotee begins to feel the pain of separation from Him and begins to feel detached from the world. The pain of separation leads the devotee to connect with Waheguru and remain absorbed in Him. 2. Only those get emancipated who win control on their mind; at that stage Maya affects him no more. He stays focused on Waheguru and develops an understanding of the universe's functioning. 3.

It is amazing to see how with the Will of God, the Guru enlightens His disciple to transform him into the new Guru to succeed Him. Waheguru is the creator of this amazing arrangement whereby the Soul of the Guru stays fully merged into Waheguru's Soul, oh Nanak. 4.3.5.

ਗੂਜਰੀ ਮਹਲਾ 3॥ ਰਾਮ ਰਾਮ ਸਭੁ ਕੋ ਕਹੈ ਕਹਿਐ ਰਾਮੁ ਨ ਹੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਰਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਫਲੁ ਪਾਵੈ ਕੋਇ॥ 1॥ ਅੰਤਰਿ ਗੋਵਿੰਦ ਜਿਸੁ ਲਾਗੈ ਪ੍ਰੀਤਿ॥ ਹਰਿ ਤਿਸੁ ਕਦੇ ਨ ਵੀਸਰੈ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸਦਾ ਮਨਿ ਚੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਹਿਰਦੈ ਜਿਨ੍ਹ ਕੈ ਕਪਟੁ ਵਸੈ ਬਾਹਰਹੁ ਸੰਤ ਕਹਾਹਿ॥ ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਚੁਕਈ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ॥2॥ ਅਨੇਕ ਤੀਰਥ ਜੇ ਜਤਨ ਕਰੈ ਤਾ ਅੰਤਰਿ ਕੀ ਹਉਮੈ ਕਦੇ ਨ ਜਾਇ॥ ਜਿਸੁ ਨਰ ਕੀ ਦੁਬਿਧਾ ਨ ਜਾਇ ਧਰਮਰਾਇ ਤਿਸੁ ਦੇਇ ਸਜਾਇ॥ 3॥ ਕਰਮੁ ਹੋਵੇ ਸੋ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ॥ ਨਾਨਕ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੇ ਤਾ ਹਰਿ ਭੇਟੈ ਸੋਈ॥ 4.4.6.

Goojri Mehla 3: Ram, Ram subh(u) ko kuhaiy, kuhiyaiyn Ram(u) na hoyay. Gur persadi Ram(u) mun(i) vusaiy, ta ful(u) paavaiy koyay. 1. Untar(i) Govind jis(u) laagaiy preet(i). Hur(i) tis(u) kuday na veesraiy, Hur(i) Hur(i) kureh(i) suda mun(i) cheet(i). 1. Ruhaou. Hirdaiy jinh kaiy kupt(u) vusaiy, bahuroun sunt kuhaayay. Trishna mool(i) na chookyee, unt(i) guyyay puchhutaahay. 2. Anayk teeruth jay jutun kuraiy, ta untar(i) kee haumein kuday na jaayay.

Jis nur kee doobidha na jaayay, Dherm Raayay tis(u) dayay sujaayay. 3. Kerm(u) hovay, so jun(u) paayay, Gurmukh(i) boojhaiy kooyee. Nanak vichoun haumein maaray, ta Hur(i) bhaytaiy soyee. 4.4.6.

Word Meaning: Kuhiyaiyn = (simply by) saying. Ful(u) = reward. 1. Untar(i) = inside (the mind). Govind = God. Veesray = forgotten. Pause. Kupt(u) = deceit. Bahuroun = outwardly. Trishna = appetite of desires. Mool(i) Na = not at all. Chookyee = is removed; get rid of. 2. Anayk = countless. Jutun = efforts. Haumein = selfishness and ego. Nur = man. Doobidha = indecisiveness; dilemma. Dherm Raayay = the Angel of justice. 3. Kerm(u) = benevolence. Bhaytaiy = get connected with. 4.

MEANING: Everybody says God (or Waheguru) with their tongue, but Waheguru does not come to reside in the heart by simply uttering His Naam in a ritualistic way. One reaps the reward (gets credit) only if, with the grace of the Guru, Waheguru takes dwelling in the devotee's heart. 1. A devotee, who fosters love for Waheguru in his mind, never forgets Him, and recites His Naam with his tongue and with his mind all the time. Pause. But those who call themselves (pretend to be) saints but harbour deceit in mind, never get rid of their worldly desires, and leave the world repenting at the end. 2.

No matter how many holy places they visit, and how many different ways they try, such deceitful people never get rid of their haumein. The individual, who cannot overcome his indecisiveness (about his love for Waheguru or for Maya), is punished by the Angel of Justice (Waheguru). 3. Some rare person realizes this truth in the shelter of the Guru, and is able to kill his haumein (selfishness and ego) by Waheguru's benevolence, and gets connected with Him, oh Nanak. 4.4.6.

ਗੂਜਰੀ ਮਹਲਾ 3॥ ਤਿਸੁ ਜਨ ਸਾਂਤਿ ਸਦਾ ਮਤਿ ਨਿਹਚਲ ਜਿਸ ਕਾ ਅਭਿਮਾਨੁ ਗਵਾਏ॥ ਸੋ ਜਨ ਨਿਰਮਲੁ ਜਿ ਗੁਰਮੁਖਿ ਬੂਝੈ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ॥ 1॥ ਹਰਿ ਚੇਤਿ ਅਚੇਤ ਮਨਾ ਜੋ ਇਛਹਿ ਸੋ ਫਲੁ ਹੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਪੀਵਤ ਰਹਹਿ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਤਾ ਪਾਰਸੁ ਹੋਵੈ ਪਾਰਸੁ ਹੋਇ ਤ ਪੂਜ ਕਰਾਏ॥ ਜੋ ਉਸੁ ਪੂਜੇ ਸੋ ਫਲੁ ਪਾਏ ਦੀਖਿਆ ਦੇਵੈ ਸਾਚੁ ਬੁਝਾਏ॥ 2॥ ਵਿਣੁ ਪਾਰਸੈ ਪੂਜ ਨ ਹੋਵਈ ਵਿਣੁ ਮਨ ਪਰਚੇ ਅਵਰਾ ਸਮਝਾਏ॥ ਗੁਰੂ ਸਦਾਏ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਸੁ ਓਹੁ ਮਾਰਗਿ ਪਾਏ॥3॥ ਨਾਨਕ ਵਿਣੁ ਨਦਰੀ ਕਿਛੁ ਨ ਪਾਈਐ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਦੇ ਵਡਿਆਈ ਆਪਣਾ ਸਬਦੁ ਵਰਤਾਏ॥ 4॥5॥7

Goojri Mehla 3: Tis(u) jun shaant(i), suda mut(i) nihchul, jis ka abhimaan guvaayay. So jun nirmul(u) j(i) Gurmukh(i) boojhaiy, Hur(i) Churnee chit(u) laayay. 1. Hur(i) chayt(i), achayt munaa, jo ichheh(i) so ful(u) hoyee. Gur persadi Hur(i) rus(u) paaveh(i), peevut ruheh(i), suda sookh(u) hoyee. 1. Ruhaou. Satgur bhaytay ta paarus(u) hovaiy, paarus(u) hoyay ta pooj kuraayay. Jo oos(u) poojay, so ful(u) paayay, deekhiya dayvaiy, Saach(u) boojhaayay. 2. Vin(u) parsaiy pooj na hovyee, vin(u) mun perchay uvrah sumjhaayay. Guru sudaayay ugiyani undha, kis(u) oh(u) maarug(i) paayay. 3. Nanak(u) vin(u) nudri kichh(u) na paayiyaiy, jis(u) nudr(i) kuray so paayay. Gur persadi day vudiyaayee, Apna Shabad(u) vertaayay. 4.5.7.

Word Meaning: Shaant(i) = peace; blissfulness. Nihchul = stability of mind; unwavering mind. Guvaayay = loses; eradicates. Nirmul(u) = pure-minded. Boojhaiy = understands. 1. Chayt = remember. Acahyt = unaware. Ichheh(i) = as wished. Hur(i) Rus(u) = sweet tasting (Waheguru's Naam). Pause.

Paarus(u) = elixir stone which converts base metals into gold; Guru, which like elixir stone converts a Maya-engrossed person into a holy saint. Deekhiya = advice. 2.

Vin(u) = without. Perchay = acquisition of Knowledge. Uvrah = others. Ugiyani = lacking knowledge. Maarug(i) = path (of righteousness). 3.

Nudri = kind sight. Shabad = Huqam; Laws. Vertaayay = governs. 4.
MEANING: The individual, whose ego is eradicated by Waheguru's kindness, acquires a stable mind (which does not waver), and enjoys blissfulness. Such an individual realizes truth in the shelter of the Guru, acquires purity of mind, and stitches his mind with Waheguru's Naam. 1. Remember Waheguru, oh my unaware mind; you will reap the reward of having all your wishes fulfilled. With Guru's grace, you will enjoy Waheguru's sweet-tasting Naam and will enjoy permanent bliss by continuously tasting it. Pause. If a devotee gets connected with the Guru, he becomes like the Guru. (An elixir stone converts other metals into gold, but does not convert them into another elixir stone; but the Guru has the power to convert a Sikh into a Guru). When the Sikh becomes like the Guru, people begin to worship him too. The devotee, who worships the Guru-like Sikh, also reaps the reward, and becomes competent to preach Truth, and advise others. 2. If someone begins to preach to others without having any Divine Knowledge, he cannot be like the Guru, and nobody worships him (with devotion). He may be a self-proclaimed guru, but whom can such an ignorant and blind guru teach the path of righteousness? 3.
No one can achieve any spirituality without Waheguru's benevolence, which can be earned only with His kindness. Waheguru honours His devotees through the Guru, and governs the universe with His Huqam, oh Nanak. 4.5.7.

ਗੂਜਰੀ ਮਹਲਾ 3 ਪੰਚਪਦੇ॥ ਨ ਕਾਸੀ ਮਤਿ ਉਪਜੈ ਨ ਕਾਸੀ ਮਤਿ ਜਾਇ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਊਪਜੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ॥ 1॥ ਹਰਿ ਕਥਾ ਤੂੰ ਸੁਣਿ ਰੇ ਮਨ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇ॥ ਇਹ ਮਤਿ ਤੇਰੀ ਥਿਰੁ ਰਹੈ ਤਾ ਭਰਮੁ ਵਿਚਹੁ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਚਰਣ ਰਿਦੈ ਵਸਾਇ ਤੂ ਕਿਲਵਿਖ ਹੋਵਹਿ ਨਾਸੁ॥ ਪੰਚਭੂ ਆਤਮਾ ਵਸਿ ਕਰਹਿ ਤਾ ਤੀਰਥ ਕਰਹਿ ਨਿਵਾਸੁ॥ 2॥ ਮਨਮੁਖਿ ਇਹੁ ਮਨ ਮੁਗਧ ਹੈ ਸੋਝੀ ਕਿਛੂ ਨ ਪਾਇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਬੁਝਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ॥ 3॥ ਇਹੁ ਮਨ ਕਾਸੀ ਸਭਿ ਤੀਰਥ ਸਿਮ੍ਰਿਤਿ ਸਤਿਗੁਰ ਦੀਆ ਬੁਝਾਇ॥ ਅਠਸਠਿ ਤੀਰਥ ਤਿਸੁ ਸੰਗਿ ਰਹਹਿ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ॥ 4॥ ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝਿਆ ਏਕੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸਭੁ ਸਚੁ ਹੈ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ 5॥6॥8॥
Goojri Mehla 3, Punchpuday: Na Kaanshi mut(i) oopjaiy, na Kaanshi mut(i) jaayay. Satgur miliyain mut(i) oopjaiy, ta eh soajhi paayay. 1. Hur(i) kutha soon(i) ray mun, Shabad(u) munn(i) vusaayay. Eh mut(i) tayri thir ruhaiy, ta bherm(u) vichoun jaayay. 1. Ruhaou. Hur(i) Churn ridaiy vusaayay tu, kilvikh hoveh(i) naas(u). Punch-bhoo aatma vus(i) kureh(i) ta teeruth kureh(i) nivaas(u). 2. Munmukh(i) eh(u) mun moogudh haiy, soajhi kichhoo na paayay. Hur(i) ka Naam(u) na boojhyee, unt(i) guyya puchhutaayay. 3. Eh(u) mun Kaanshi, subh(i) teeruth Simrit(i), Satgur deeya boojhaayay. Utth-sutth(i) teeruth tis(u) sung(i) ruheh(i), jin Hur(i) hirdaiy ruhhiya smaayay. 4. Nanak, Satgur miliyaiyn Huqam(u) boojhiya, Aik vussiya mun(i) aayay. Jo Toodh bhaavaiy subh(u) Sach(u) haiy, Sachay ruhaiy smaayay. 5.6.8.
Word Meaning: Kaanshi = Banaras (Now Varanasi) was believed to be the centre of the Hindu religious studies, and an educated person from Kaashi was considered to be very wise. Oopjaiy = is produced. Soajhi = understanding; enlightenment. 1.
Kutha = story; praise. Thir(u) = stable; unwavering. Bherm(u) = misgiving. Pause.
Hur(i) Churn = God's feet (His Naam). Kilvikh = sins. Punch Bhoo = the five elements – earth, water, fire, air and sky (awareness). Aatma = soul; mind. 2.
Munmukh(i) = who is disconnected from God and follows his own mind. Moogudh = foolish. Soajhi = understanding. Puchhutaaya = repenting. 3.
Utth-sutth(i) = 68 (Hindu holy places). Sung(i) = with. Hirdaiy = in the heart. 4.
Boojhiya = understood. Aik = "One" God. Sach(u) = eternal. 5.

MEANING: (Contrary to the popular belief) one neither gains any (spiritual) wisdom by being in Varanasi, nor does he lose his wisdom for being there (or away from that). One acquires spiritual wisdom only by connecting with the Satguru when he gets enlightened. 1. Listen to the praise of Waheguru, and enshrine His Naam in your heart, oh my mind. When you achieve stable wisdom (your mind quits wavering), only then do you get rid of your misbeliefs, oh man. Pause. Embed Waheguru's Feet (His Naam) in your heart so as to eradicate all your sins. When you control your mind, which resides in the body made of the five elements, then your mind becomes a holy place itself, and stays there. 2. The mind of the Maya-engrossed person is foolish and has no understanding (enlightenment). It does not realize the importance of Waheguru's Naam, and the man leaves the world repenting. 3. Satgur has clarified that the human mind becomes a holy place, or the source of religious books (knowledge), when it connects with God. The sixty-eight holy places reside in his mind when he enshrines Waheguru's Naam in his heart. 4. I realized Waheguru's Huqam, and God came to reside in my heart after I got connected with Satguru, oh Nanak. When one stays absorbed in Waheguru's Naam, he comes to realize that whatever is liked by Him (His Will) is the truth (is eternal). 5.3.8.

(ਅੰਗ 492)॥ ਗੂਜਰੀ ਮਹਲਾ 3 ਤੀਜਾ॥ ਏਕੋ ਨਾਮੁ ਨਿਧਾਨ ਪੰਡਿਤ ਸੁਣਿ ਸਿਖੁ ਸਚੁ ਸੋਈ॥ ਦੂਜੈ ਭਾਇ ਜੇਤਾ ਪੜਹਿ ਪੜਤ ਗੁਣਤ ਸਦਾ ਦੁਖੁ ਹੋਈ॥ 1॥ ਹਰਿ ਚਰਣੀ ਤੂ ਲਾਗਿ ਰਹੁ ਗੁਰ ਸਬਦ ਸੋਝੀ ਹੋਈ॥ ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੁ ਤੂੰ ਤਾ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਨੁ ਸੰਤੋਖੀਐ ਤਾ ਫਿਰਿ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ ਹੋਇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਪਰ ਘਰਿ ਜਾਇ ਨ ਕੋਇ॥ 2॥ ਕਥਨੀ ਬਦਨੀ ਜੇ ਕਰੇ ਮਨਮੁਖਿ ਬੂਝ ਨ ਹੋਇ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਹਰਿ ਨਾਮੁ ਪਾਵੈ ਸੋਇ॥ 3॥ ਸੁਣਿ ਸਾਸਤ੍ਰ ਤੂੰ ਨ ਬੁਝਈ ਤਾ ਫਿਰਹਿ ਬਾਰੋ ਬਾਰ॥ ਸੋ ਮੂਰਖ ਜੋ ਆਪੁ ਨ ਪਛਾਣਈ ਸਚਿ ਨ ਧਰੇ ਪਿਆਰੁ॥ 4॥ ਸਚੈ ਜਗਤ ਡਹਕਾਇਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੇ ਸੋ ਕਰੇ ਜਿਉ ਤਿਸ ਕੀ ਰਜਾਇ॥ 5॥7॥9॥

(PAGE 492): **Goojri Mehla 3, Teeja (Third):** Aiko Naam(u) nidhaan Pundit, soon(i) sikh(u) sach(u) soyee. Doojaiy bhaayay jayta purreh(i), purrut, goonut, suda dookh(u) hoyee. 1. Hur(i) Churnee tu laag(i) ruhou, Gur Shabad soajhi hoyee. Hur(i) rus(u) russna chaakh tu, ta mun(u) nirmul(u) hoyee. 1. Ruhaou. Satgur miliyain mun(u) suntokhiyaiy, ta phir(i) trishna bhookh na hoyay. Naam(u) nidhaan(u) paaya, pur ghur(i) jaayay na koyay. 2. Kuthnee, budnee jay kuray, munmukh(i) boojh na hoyay. Gurmutee ghut(i) chaan-na, Hur(i) Naam(u) paavaiy soyay. 3. Soon Shastar toon na boojhyee, ta phirh(i) baaro baar. So moorukh jo aap(u) na puchhaanyee, Sach(i) na dhuray piyaar(u). 4. Sachaiy jugut dehkaaya, kehna kuchhoo na jaayay. Nanak, jo Tis(u) bhaavay so kuray, jiyoun Tis kee rujaayay. 5.7.9.

Word Meaning: Nidhaan = treasure. Sikh(u) = advice. Doojaiy Bhaayay = in the love of the other (Maya). Goonut = pondering. 1. Rusna = tongue. Chaakh(u) = to taste. Nirmul(u) = pure. Pause. Suntokhiyaiy = is contented. Trishna = desires. Bhookh = appetite. Pur Ghur(i) = the house (the belongings) of others. Kuthni Budni = debating. Boojh = realization. Ghut(i) = in the heart. 3. Shastar = Hindu religious books. Phireh (i) Baaro Baar = goes from door to door to acquire spiritual enlightenment. Aap(i) = self. Puchhaanyee = realize. Dhuray = places; develops. 4. Sachaiy = the eternal Waheguru. Dehkaaya = misguided. Bhaavay = as He pleases. Rujaayay = Will. 5.

MEANING: You will realize that Waheguru's Naam is the only real treasure (of all happiness) if you listen to the true advice, oh pundit. Anything else, that you read or ponder on, is all about Maya, and you always suffer from mental dissatisfaction. 1. You will get enlightenment with Guru's Shabad in the shelter of Waheguru. When you enjoy the

sweetness of Waheguru's Naam with your tongue (recite His Naam), your mind will be purified. Pause. When one connects with Satguru, he becomes fully contented and loses all desire for worldly enjoyments. When one acquires the Naam-treasure, he never even looks at the belongings (wealth or women) of others. 2.
The follower of his mind does not realize the importance of Waheguru's Naam; he is simply interested in worthless debates to feed his ego. But an individual who follows the Guru's advice gets enlightenment and acquires Waheguru's Naam in his heart. 3.
He does not study of his religious books to learn anything (spiritual) from them, nor does he visit any other self-proclaimed guru for spiritual enlightenment. An individual who does not realize the self and does not foster love for Waheguru is a real fool. 4. But even such people cannot be fully blamed for their thinking because Waheguru Himself has misguided the world (by creating attraction for Maya), and nobody can say (or do) anything about that. Waheguru does whatever He likes, or whatever His Will is, oh Nanak. 5.7.9.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗੂਜਰੀ ਮਹਲਾ 4 ਚਉਪਦੇ ਘਰੁ 1॥
Ek Onkar Satgur Persad(i): **Raag(u) Goojri Mehla 4, Chaupuday, Ghur(u) 1**

ਹਰਿ ਕੇ ਜਨ ਸਤਿਗੁਰ ਸਤਪੁਰਖਾ ਹਉ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਾਸਿ॥ ਹਮ ਕੀਰੇ ਕਿਰਮ ਸਤਿਗੁਰ ਸਰਣਾਈ ਕਰਿ ਦਇਆ ਨਾਮੁ ਪਰਗਾਸਿ॥ 1॥ ਮੇਰੇ ਮੀਤ ਗੁਰਦੇਵ ਮੋ ਕਉ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਿ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਹਰਿ ਕੀਰਤ ਹਮਰੀ ਰਹਰਾਸਿ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਜਨ ਕੇ ਵਡਭਾਗ ਵਡੇਰੇ ਜਿਨ ਹਰਿ ਹਰਿ ਸਰਧਾ ਹਰਿ ਪਿਆਸ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਤ੍ਰਿਪਤਾਸਹਿ ਮਿਲਿ ਸੰਗਤਿ ਗੁਣ ਪਰਗਾਸਿ॥ 2॥ ਜਿਨ੍ਹ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮ ਪਾਸਿ॥ ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤਿ ਨਹੀ ਆਏ ਧ੍ਰਿਗੁ ਜੀਵੇ ਧ੍ਰਿਗੁ ਜੀਵਾਸਿ॥ 3॥ ਜਿਨ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਸਰਣਿ ਸੰਗਤ ਪਾਈ ਤਿਨ੍ਹ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖਾਸਿ॥ ਧੰਨੁ ਧੰਨੁ ਸਤਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਪਾਇਆ ਮਿਲਿ ਨਾਨਕ ਨਾਮੁ ਪਰਗਾਸਿ॥ 4॥1॥

Hur(i) kay Jun, Satgur, Sat Purkha, huoun binou kuroun Gur paas(i). Hum keeray, kirm, Satgur shernaayee, kur(i) duyya, Naam(u) pergaas(i). 1. Mayray meet Gurdev, mo kuou Ram Naam(u) pergaas(i). Gurmut(i) Naam(u) mayra praan sukhaayee, Hur(i) keerut, humri rehraas(i). 1. Ruhaou. Hur(i) jun kay vud bhaag vudayray, jin Hur(i) Hur(i) sherdha Hur(i) piyaas. Hur(i) Hur(i) Naam milaiy triptaaseh(i), mil(i) sungut(i) goon pergaas(i). 2. Jinh Hur(i), Hur(i), Hur(i) rus Naam(u) na paaya, tay bhaag-heen Jum paas(i). Jo Satgur shern sungut(i) nuhee aayay, dhrig(u) jeevay, dhrig jeevaas(i). Jin Hur(i) jun Satgur shern(i) sungut paayee, tinh dhoor(i) mustuk(i) likhiya, likhaas(i). Dhun(u) dhunn(u) Sat Sangut(i), jit Hur(i) rus(u) paaya, mil(i) Nanak Naam(u) pergaas(i). 4.1.

Word Meaning: Jun = devotee (dear to Waheguru). Sat Purkha = Waheguru-like. Binou = request. Keeray Kirm = worms (of feces of Maya). Duyya = kindness. Pergaas(i) = enlighten 1. Meet = friend. Praan Sukhaayee = friend, dear like life. Keerut = praise. Rehraas(i) = daily practice. Pause. Vudbhaag = great fortune. Sherdha = deep respect; faith. Piyaas = thirst; love. Triptaaseh(i) = contented. Goon = noble qualities; virtues. 2. Rus(u) = sweet taste. Bhaag-heen = unlucky. Jum = Angel of death. Shern(i) = shelter. Sungut(i) = (holy) company. Dhrig(u) = condemnable. Jeevaas(i) = hopes; wishes (of the man). 3. Dhoor(i) = right from the beginning. Mustuk(i) = on the forehead. Likhaas(i) = writing; future performances. Dhunn(u) = worthy of respect.4.
MEANING: Oh, dear to Waheguru, oh just like Waheguru (His image), oh, Satguru, I am like a worm (in feces of Maya; low-quality engrossed in Maya), and have come to Your shelter. I

beg You to kindly enlighten my mind. 1. Oh, my friend-like Satguru, kindly enlighten my mind with Waheguru's Naam. Please advise me so that I may love Waheguru's Naam like a friend, like my own life, and Waheguru's praise may become my daily routine. Pause. Those devotees are highly fortunate who have deep faith in Waheguru and a thirst for His love. They feel contented only with Waheguru's Naam and enlighten their mind by singing His praise in holy congregations. 2. Those who do not enjoy the sweet taste of Waheguru's Naam are unfortunate and are presented before the Angel of justice (for reincarnation as punishment). Reprehensible are those, and reprehensible are their hopes (of accumulating wealth), who do not seek the shelter of Satguru to enjoy His company. 3. Those who come to the shelter of Satguru to enjoy His company have it prewritten on their forehead right from the beginning. The congregation of holy men (Satguru's company) is worthy of respect where one enjoys the sweetness of Waheguru's Naam and gets his mind enlightened, oh Nanak. 4.1.

ਗੂਜਰੀ ਮਹਲਾ 4॥ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਪ੍ਰੀਤਮੁ ਮਨਿ ਪ੍ਰੀਤਮੁ ਮਿਲਿ ਸਤਸੰਗਤਿ ਸਬਦਿ ਮਨੁ ਮੋਹੈ॥ ਜਪਿ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਧਿਆਈਐ ਸਭ ਕਉ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਓਹੈ॥ 1॥ ਮੇਰੇ ਭਾਈ ਜਨਾ ਮੋ ਕਉ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਗੋਵਿੰਦੁ ਮਨੁ ਮੋਹੈ॥ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਗੋਵਿੰਦ ਗੁਣ ਗਾਵਾ ਮਿਲਿ ਗੁਰ ਸਾਧ ਸੰਗਤਿ ਜਨੁ ਸੋਹੈ॥ 1॥ ਰਹਾਉ॥ ਸੁਖ ਸਾਗਰ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਰਮਤਿ ਕਉਲਾ ਰਿਧਿ ਸਿਧਿ ਲਾਗੈ ਪਗਿ ਓਹੈ॥ ਜਨ ਕਉ ਰਾਮ ਨਾਮੁ ਆਧਾਰਾ ਹਰਿ ਨਾਮੁ ਜਪਤ ਹਰਿਨਾਮੈ ਸੋਹੈ॥ 2॥
(ਅੰਗ 493)॥ ਦੁਰਮਤਿ ਭਾਗਹੀਨ ਮਤਿ ਫੀਕੇ ਨਾਮੁ ਸੁਨਤ ਆਵੈ ਮਨਿ ਰੋਹੈ॥ ਕਊਆ ਕਾਗ ਕਉ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਈਐ ਤ੍ਰਿਪਤੈ ਵਿਸਟਾ ਖਾਇ ਮੁਖਿ ਗੋਹੈ॥ 3॥ ਅੰਮ੍ਰਿਤਸਰੁ ਸਤਿਗੁਰੁ ਸਤਿਵਾਦੀ ਜਿਤੁ ਨਾਤੈ ਕਊਆ ਹੰਸੁ ਹੋਹੈ॥ ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਵਡੇ ਵਡਭਾਗੀ ਜਿਨ੍ਹ ਗੁਰਮਤਿ ਨਾਮੁ ਰਿਦੈ ਮਲੁ ਧੋਹੈ॥ 4॥2॥

Goojri Mehla 4: Govind(u), Govind(u), Preetum(u) mun(i) Preetum(u), mil(i) Sat Sungut Shabad(i) mun(u) mohaiy. Jup(i) Govind(u), Govind(u), dhiyayiyaiy, subh kuou daan(u) dayay Prubhoo Ohaiy. 1. Mayray bhaayee junaa, mo kuou Govind(u), Govind(u), Govind(u) mun(u) mohaiy. Govind, Govind, Govind goon gaavaan, mil(i) Gur Sadh sungut(i) jun(u) sohaiy. 1. Ruhaou. Sookh saagur Hur(i) bhugut(i) haiy, Gurmut(i) Kaula, ridh(i) sidh(i) laagaiy pug(i) ohaiy. Jun kuou Ram Naam(u) aadhaara, Hur(i) Naam(u) juput Hur(i) Naamaiy sohaiy. 2.
(PAGE 493): Doormut(i) bhaag-heen mut(i) pheekay, Naam(u) soonut aavaiy mun(i) rohaiy. Kuooaa kaag kuou amrit rus(u) paayiyaiy, triptaiy vishta khaayay mookh(i) gohay. 3. Amrit Sur(u) Satgur(u) Satvaadi, jit naahtay kuooaa, huns hohaiy. Nanak dhun(u) dhunn(u) vuday vudbhaagee, jinh Gurmut(i) Naam(u) ridaiy mul(u) dhohaiy. 4.2.
Word Meaning: Govind(u) = Waheguru. Preetum = very dear. Mohaiy = captivates. Dhiyayiyaiy = recite (Naam). Daan(u) = donation; gift. Ohaiy = that. 1.
Bhaayee Junaa = devotee brothers. Sohaiy = looks adorned. Pause.
Sookh Saagur = sea of comforts. Kaula = Maya. Ridh(i) Sidh(i) = supernatural powers. Pug(i) = at the feet. Aadhaara = support; basis. Sohaiy = honoured. 2.
Doormut(i) = ill-advised. Bhaag-heen = unlucky. Pheekay = distasteful; ignoble. Rohaiy = anger. Kuooaa = Kaag = crow (an immoral person). Triptaiy = gets contented. Vishta = feces. Gohay = cattle dung. 3. Amrit Sur(u) = pool of ambrosia (life-sustaining water). Satvaadi = truthful; unbiased; perfectly just. Huns = swan (a pure and holy person). Ridaiy Mul(u) = filth of heart (mind). 4.
MEANING: Waheguru is very dear to my mind. His Shabad (praise) captivates my mind in the Guru's company. We all should remember Him (recite His Naam) because He is the one who provides for everybody. 1. Waheguru captivates my mind, oh my devotee brothers. I sing His praise in the company of the Guru, where one's mind gets adorned with

noble qualities. Pause. Waheguru's worship is the sea of all comforts. When one acquires the Guru's wisdom (acts on His advice), Maya and all supernatural powers drop at his feet (become his slaves). Waheguru's Naam becomes the support of the devotee's life, and he is honoured everywhere in the world, and in Waheguru's Court. 2.
The individuals who are ill-advised are unfortunate. They have distasteful (immoral) thinking, and get angry (if they are advised) to listen to Waheguru's Naam. They are like a crow which does not like the amrit-like sweet things, and is satisfied only with feces or cattle-dung in its mouth. 3. Satguru, which is perfectly just, is a pool of Naam-Amrit (liquid of immortality) where a crow-like immoral person takes a dip to become swan-like pure and saintly person. Those individuals are highly lucky who wash away the filth of their ignoble thinking with Waheguru's Naam-Amrit with Guru's Advice, oh Nanak. 4.2.

ਗੂਜਰੀ ਮਹਲਾ 4॥ ਹਰਿਜਨ ਊਤਮ ਉਤਮ ਬਾਣੀ ਮੁਖਿ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ॥ ਜੋ ਜਨੁ ਸੁਣੈ ਸਰਧਾ ਭਗਤਿ ਸੇਤੀ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਿਸਤਾਰੇ॥ 1॥ ਰਾਮ ਮੋ ਕਉ ਹਰਿਜਨ ਮੇਲਿ ਪਿਆਰੇ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਸਤਿਗੁਰੁ ਪੂਰਾ ਹਮ ਪਾਪੀ ਗੁਰਿ ਨਿਸਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਵਡਭਾਗੀ ਵਡਭਾਗੇ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਪਾਵਹਿ ਗੁਰੁਮਤਿ ਭਗਤਿ ਭੰਡਾਰੇ॥ 2॥ ਜਿਨ ਦਰਸਨੁ ਸਤਿਗੁਰ ਸਤਪੁਰਖ ਨ ਪਾਇਆ ਤੇ ਭਾਗਹੀਣ ਜਮਿ ਮਾਰੇ॥ ਸੇ ਕੂਕਰ ਸੂਕਰ ਗਰਧਭ ਪਵਹਿ ਗਰਭ ਜੋਨੀ ਦਯਿ ਮਾਰੇ ਮਹਾ ਹਤਿਆਰੇ॥ 3॥ ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਊਪਰਿ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ॥ ਨਾਨਕ ਜਨ ਹਰਿ ਕੀ ਸਰਣਾਈ ਹਰਿ ਭਾਵੈ ਹਰਿ ਨਿਸਤਾਰੇ॥ 4॥3॥

Goojri Mehla 4: Hur(i) jun ootum, ootum bani, mookh(i) boleh(i) pur-oopkaaray. Jo jun soonaiy sherdha bhugut(i) saytee, kur(i) kirpa Hur(i) nistaaray. 1. Ram, mo kuou Hur(i) jun mayl(i) piyaaray. Mayray Preetum, praan Satgur Poora, hum paapi Gur(i) nistaaray. 1. Ruahou. Gurmukh(i) vudbhaagi, vudbhaagay, jin Hur(i), Hur(i) Naam(u) adhaaray. Hur(i), Hur(i) Amrit rus(u) paaveh(i), Gurmut bhugut(i) bhundaaray. 2. Jinh dershun Satgur Sat Purakh na paaya, tay bhaag-heen Jum(i) maaray. Say kookur, sookur, gerdhubh puveh(i) gerbh joani, Duyyay maaray muhaa hutiyaaray. 3. Deen Duyaal hovou jun oopur(i), kur(i) kirpa layhou oobaaray. Nanak, jun Hur(i) kee sheenaayee, Hur(i) bhaavaiy Hur(i) nistaaray. 4.3.

Word Meaning: Ootum = superior; great; kind. Bani = language; kind words. Pur-oopkaaray = for the benefit of others. Sherdha Bhugut(i) = (with) faith and respect. Saytee = with. Nistaaray = salvages. 1. Preetum Praan = dear, like one's own life. Poora = perfect. Paapi = sinners. Pause. Vudbhaagi = very lucky. Adhaaray = support; basis. Amrit Rus(u) = life-sustaining sweet juice. Bhundaaray = treasures. 2.
Sat Purakh = Waheguru-like. Bhaag-heen = unlucky. Maaray = punished. Kookur = dogs. Sookur = pigs. Gerdhubh = donkey. Gerbh Joani = life in the womb. Duyyay = Waheguru. Muhaa = big. Hutiyaaray = killers; ruthless sinners. 3.
Deen = poor; helpless. Oobaaray = salvage. Bhaavaiy = (as He) likes. 4.

MEANING: The supreme devotees of Waheguru are very kind, and sweet is their routine language (conversation); whatever they talk is for the benefit of others. Those who listen to their advice with respect and love are salvaged by the kind Waheguru. 1. Please connect me with the dear supreme devotees of Yours, oh Waheguru. The perfect Satguru is very dear to me, like my own life, whereas I am a sinner. The kind Satguru salvages all sinners like me. Pause. Those are highly fortunate who come to the shelter of Satguru, where Waheguru's Naam becomes the basis of their lives. With the advice of the Guru, they taste the sweet Naam-Amrit of Waheguru and acquire the treasure of His worship. 2. Those who do not have a glimpse of the Waheguru-like Satguru are unlucky and

are punished by the Angel of justice. They are big sinners and are reborn as dogs, swine, and donkeys, etc., as a punishment awarded to them by Waheguru. 3.
Please be kind to your devotee, and salvage me with Your benevolence, oh kind to the helpless, Waheguru. I, Nanak, a slave of Waheguru, have come to His shelter; (and I am sure that) He will salvage me as per His Will. 4.3.

ਗੂਜਰੀ ਮਹਲਾ 4॥ ਹੋਹੁ ਦਇਆਲ ਮੇਰਾ ਮਨ ਲਾਵਹੁ ਹਉ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਨਿਤ ਧਿਆਈ॥ ਸਭਿ ਸੁਖ ਸਭਿ ਗੁਣ ਸਭਿ ਨਿਧਾਨ ਹਰਿ ਜਿਤੁ ਜਪਿਐ ਦੁਖੁ ਭੁਖ ਸਭ ਲਹਿ ਜਾਈ॥ 1॥ ਮਨ ਮੇਰੇ ਮੇਰਾ ਰਾਮ ਨਾਮੁ ਸਖਾ ਹਰਿ ਭਾਈ॥ ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਜਸ ਗਾਵਾ ਅੰਤਿ ਬੇਲੀ ਦਰਗਹ ਲਏ ਛਡਾਈ॥ 1॥ ਰਹਾਉ॥ ਤੂੰ ਆਪੇ ਦਾਤਾ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਕਰਿ ਕਿਰਪਾ ਲੋਚ ਮੇਰੈ ਮਨਿ ਲਾਈ॥ ਮੈ ਮਨਿ ਤਨਿ ਲੋਚ ਲਗੀ ਹਰਿ ਸੇਤੀ ਪ੍ਰਭਿ ਲੋਚ ਪੂਰੀ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ 2॥ ਮਾਣਸ ਜਨਮ ਪੁੰਨਿ ਕਰਿ ਪਾਇਆ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਬਿਰਥਾ ਜਾਈ॥ ਨਾਮ ਬਿਨਾ ਰਸ ਕਸ ਦੁਖ ਖਾਵੈ ਮੁਖੁ ਫੀਕਾ ਥੁਕ ਥੂਕ ਮੁਖਿ ਪਾਈ॥ 3॥ ਜੋ ਜਨ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸਰਣਾ ਤਿਨ ਦਰਗਹ ਹਰਿ ਹਰਿ ਦੇ ਵਡਿਆਈ॥ ਧੰਨੁ ਧੰਨੁ ਸਾਬਾਸਿ ਕਹੈ ਪ੍ਰਭੁ ਜਨ ਕਉ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲਏ ਗਲਿ ਲਾਈ॥4

Goojri Mehla 4: Hovou duyaal, mayra mun laavhou, huoun undin(u) Ram Naam(u) nit dhiyaayeen. Subh(i) sookh, subh(i) goon, subh(i) nidhaan Hur(i), jit jupiyain dookh, bhookh, subh leh(i) jaayee. 1. Mun mayray, mayra Ram Naam(u) sukhaa Hur(i) bhaayee. Gurmut(i) Ram Naam(u) jus gaavaan, unt(i) bayli Durgeh luyyay chhudaayee. Ruhaou. Toon aapay daata, Prubh untarjaami, kur(i) kirpa loach mayraiy mun(i) laayee. Mein mun(i), tun(i) loach lugee Hur(i) saytee, Prubh(i) loach poori Satgur shernaayee. 2. Maanus junum poonn(i) kur(i) paaya, bin(u) Naavaiy, dhrig(u), dhrig(u), birtha jaayee. Naam bina rus kus dookh khaavaiy, mookh(u) pheeka, thook, thook mookh(i) paayee. 3. Jo jun Hur(i) Prubh, Hur(i), Hur(i) sherna, tin Durgeh Hur(i), Hur(i) day vudiyaayee, Dhunn(u), dhunn(u) shaabaash(i) kuhaiy Prubh jun kuou, jun Nanak mayl(i) luyay gul(i) laayee. 4.4.
Word Meaning: Duyaal = kind. Mun laavhou = motivate (connect) my mind. Huoun = I. Undin(u) = every day; always. Dhiyaayeen = remember; recite Naam. Nidhaan = treasures. Jupiyain = by reciting. Leh(i) Jayee = is removed. 1. Sukhaa = friend. Jus = praise. Bayli = friend. Chhudaayee = gets free. Pause. Daata = donor; provider. Untarjaami = omniscient. Loach = desire; yearning. Laayee = infused. Saytee = with. Shernaayee = shelter. 2. Maanus = human. Poonn(i) = noble deeds. Dhrig(u) = condemnable. Birtha = empty; waste. Rus Kus = enjoyment of many kinds. Pheeka = no spirituality. Thook Thook Mookh(i) Paayee = is spit on the face. 3. Vudiyaayee = respect. Dhunn(u) = great. Shaabaash(i) = earns accolades. 4.

MEANING: Please be kind, and connect my mind with You so that I may always recite Your Naam, oh Waheguru. God is the treasure of all comforts and all virtues; remembering Him eradicates all the discomforts and all appetite for Maya. 1. Waheguru's Naam is my best friend and my brother, oh my mind. With the advice of the Guru, I wish to sing Waheguru's praise all the time, which will be my friend at the time of death, and will set me free (from all sins) in His Court. Pause. Waheguru is omniscient and the provider for all; (knowing my wish), He was kind to instill the desire for His love in my mind. I had a yearning in my body and mind to connect with Him. He kindly fulfilled my desire by providing me with the Guru's shelter. 2. One receives human life for some noble deeds done by him, but it is condemnable (shameful) that the man wastes away his life without Waheguru's Naam. Without Waheguru's Naam, he enjoys different tastes of Maya and spends his life without acquiring any spirituality, as a result of which he is spat on the face (gets disrespect everywhere). 3. (On the other hand), Those who seek

Waheguru's shelter (obey His Huqam) are honoured in His Court. They are called great by Waheguru and receive His accolades. Waheguru hugs them and connects them with Him, oh Nanak. 4. 4.

ਗੂਜਰੀ ਮਹਲਾ 4॥ ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀ ਮੇਰੀ ਮੋ ਕਉ ਦੇਵਹੁ ਦਾਨੁ ਹਰਿ ਪ੍ਰਾਨ ਜੀਵਾਇਆ॥ ਹਮ ਹੋਵਹ ਲਾਲੇ ਗੋਲੇ ਗੁਰਸਿਖਾ ਕੇ ਜਿਨ੍ਹਾ ਅਨਦਿਨੁ ਹਰਿ ਪ੍ਰਭੁ ਪੁਰਖੁ ਧਿਆਇਆ॥ 1॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਬਿਰਹੁ ਗੁਰਸਿਖ ਪਗ ਲਾਇਆ॥ ਮੇਰੇ ਪ੍ਰਾਨ ਸਖਾ ਗੁਰ ਕੇ ਸਿਖ ਭਾਈ ਮੋ ਕਉ ਕਰਹੁ ਉਪਦੇਸੁ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 494)॥ ਜਾ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਗੁਰਮੁਖਿ ਮੇਲੇ ਜਿਨ ਵਚਨ ਗੁਰੂ ਸਤਿਗੁਰ ਮਨਿ ਭਾਇਆ॥ ਵਡਭਾਗੀ ਗੁਰ ਕੇ ਸਿਖ ਪਿਆਰੇ ਹਰਿ ਨਿਰਬਾਣੀ ਨਿਰਬਾਣ ਪਦੁ ਪਾਇਆ॥ 2॥ ਸਤਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੀਠਾ ਮਨਿ ਭਾਇਆ॥ ਜਿਨ ਸਤਿਗੁਰ ਸੰਗਤਿ ਸੰਗੁ ਨ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਪਾਪੀ ਜਮਿ ਖਾਇਆ॥ 3॥ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾ ਪ੍ਰਭੁ ਧਾਰੇ ਹਰਿ ਆਪੇ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇਆ॥ ਜਨੁ ਨਾਨਕੁ ਬੋਲੈ ਗੁਣ ਬਾਣੀ ਗੁਰਬਾਣੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ 4॥5॥

Goojri Mehla 4: Gurmukh(i) sukhee suhayli mayri, mo kuou dayvhou daan(u) Hur(i) praan jeevaaya. Hum hoveh laalay, goalay GurSikhaan kay, jinha undin(u) Hur(i) Prubh Purakh dhiyaaya. 1. Mayraiy mun(i) tun(i) birhoun GurSikh pug laaya. Mayray praan sukha Gur kay Sikh bhaayee, mo kuou kurhou oopdaysh(u) Hur(i) milaiy milaaya. 1. Ruhaou.

(PAGE 494): Ja Hur(i) Prubh bhaavaiy ta Gurmukh(i) maylay, jin Vuchun Guru Satgur mun(i) Bhaaya. Vudbhaagi Gur kay Sikh piyaaray, Hur(i) nibaani, nibaan pud(u) paaya. 2. Satsungut(i) Gur kee Hur(i) piyaari, jin Hur(i), Hur(i) Naam(u) meettha mun(i) bhaaya. Jin Satgur sungut(i), sung(u) na paaya, say bhaag-heen paapi Jum(i) khaaya. 3. Aap(i) kirpaal(u) Prubh(u) kirpa Prubh dhaaray, Hur(i) aapay Gurmukh(i) milaiy milaaya. Jun Nanak(u) boalaiy Goon Bani, Gurbani Hur(i) Naam(i) smaaya. 4.5.

Word Meaning: Gurmukh(i) = devotees of the Guru. Sukhee Suhayli = friends. Daan(u) = donation; gift. Praan Jeevaayiya = the basis of life. Laalay Goalay = slaves. Undin(u) = every day. Purakh(u) = omnipresent (God). 1. Birhoun = pain of separation; pangs of love. Pug = feet. Praan Sukha = friend, dear than life. Oopdaysh = teaching. Milaaya =connected through the Guru. Pause. Vuchun = words; teaching. Bhaaya = liked. Vudbhaagi = very lucky. Nirbaani = detached from Maya. Nirbaan Pud(u) = spiritual state above Maya. 2. Jum(i) Khaaya = punished by the Angel of death. 3. Kirpaal(u) = kind. Goon Bani = Guru's words full of virtues. Smaaya = absorbed. 4.

MEANING: Oh, my devotee friends, please, grant me the gift of Waheguru's Naam, which is the basis of my life. I want to be a slave (servant) of the Gur Sikhs who worship the omnipresent Waheguru (recite His Naam) all the time. 1. I feel pangs of love in my body and my mind for the feet of the Gur Sikhs. Please, advise me so that Waheguru connects me with Him by first connecting me with the Guru, oh, my devotee Gur Sikh brothers - dearer to me than my life. Pause. When Waheguru likes, He connects you with Gur Sikhs who like Guru's, Satguru's Advice (obey Him). Those dear Gur Sikhs are highly fortunate who attain the blissful spiritual state (above the effects of Maya) by worshipping Waheguru, which is above the effects of Maya. 2. Waheguru loves the holy congregation of the Guru, where the devotees find Waheguru's Naam to be very sweet in their minds. Those who do not enjoy the holy congregation of the Guru are highly unfortunate and are punished by the Angel of Death. 3.

When the kind Waheguru becomes benevolent, He connects you with Him by first connecting you with the Gur Sikhs, who are already connected internally with the Guru. I sing the virtues of Waheguru by Guru's Bani, and get fully absorbed in Waheguru's Naam, oh Nanak. 4.5.

ਗੂਜਰੀ ਮਹਲਾ 4॥ ਜਿਨ੍ਹ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਮੋ ਕਉ ਕਰਿ ਉਪਦੇਸੁ ਹਰਿ ਮੀਠ ਲਗਾਵੈ॥ ਮਨੁ ਤਨੁ ਸੀਤਲ ਸਭ ਹਰਿਆ ਹੋਆ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ 1॥ ਭਾਈ ਰੇ ਮੋ ਕਉ ਕੋਈ ਆਇ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ॥ ਮੇਰੇ ਪ੍ਰੀਤਮੁ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਨਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਧੀਰਜੁ ਧਰਮੁ ਗੁਰਮਤਿ ਹਰਿ ਪਾਇਆ ਨਿਤ ਹਰਿਨਾਮੈ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਵੈ॥ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਜੋ ਬੋਲੈ ਸੋ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈ॥ 2॥ ਨਿਰਮਲੁ ਨਾਮੁ ਜਿਤੁ ਮੈਲੁ ਨ ਲਾਗੈ ਗੁਰਮਤਿ ਨਾਮੁ ਜਪੈ ਲਿਵ ਲਾਵੈ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਜਿਨ ਨਰ ਨਹੀ ਪਾਇਆ ਸੇ ਭਾਗਹੀਣ ਮੁਏ ਮਰਿ ਜਾਵੈ॥ 3॥ ਆਨਦ ਮੂਲ ਜਗਜੀਵਨ ਦਾਤਾ ਸਭ ਜਨ ਕਉ ਅਨਦੁ ਕਰਹੁ ਹਰਿ ਧਿਆਵੈ॥ ਤੂੰ ਦਾਤਾ ਜੀਅ ਸਭਿ ਤੇਰੇ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਮਿਲਾਵੈ॥ 4॥6॥

Goojri Mehla 4: Jinh Satgur(u) Purakh(u), jin(i) Hur(i) Prubh(u) paaya, mo kuou kur(i) oopdaysh(u) Hur(i) meetth lugaavaiy. Mun(u), tun(u) seetul subh huriya hoa, vudbhaagi Hur(i) Naam(u) dhiyaavaiy. 1. Bhaayee ray, mo kuou koyee aayay milaiy, Hur(i) Naam(u) drirraavaiy. Mayray Preetum(u) praan, mun(u), tun(u) subh(u) dayvaan, mayray Hur(i) Prubh kee Hur(i) kuthaa soonaavaiy. 1. Ruhaou. Dheeruj, dherm(u), Gurmut(i) Hur(i) paaya, nit Hur(i) Naamaiy, Hur(i) siyoun chit(u) laavaiy. Amrit Buchun Satguru kee Bani, jo boalaiy, so mookh(i) Amrit(u) paavaiy. 2. Nirmul(u) Naam(u), jit(u) maiyl(u) na laagaiy, Gurmut(i) Naam(u) jupaiy liv laavaiy. Naam(u) pdaaruth(u), jin nur nuhee paaya, say bhaag-heen mooyay, mur(i) jaavaiy. 3. Anund-mool jug jeevun Daata, subh jun kuou anund kurhou, Hur(i) dhiyaavaiy. Toon Daata, jea subh Tayray, jun Nanak Gurmukh(i) bukhsh(i) milaavaiy. 4.6.

Word Meaning: Purakh(u) = Waheguru-like. Oopdaysh(u) = teaching. Seetul = peaceful. Huriya = green; full of life. 1. Drirraavaiy = reinforce. Kutha = story of praise. Pause. Dheeruj(u) = patience. Dherm(u) = high moral values. Chit(u) = mind. Buchun = words. Bani = teachings. 2. Nirmal = pure; clean. Live Laavaiy = with full concentration. Pdaaruth = invaluable object. Bhaag-heen = unlucky. Mur(i) Jaavaiy = stay in the birth-death cycle. 3. Anund-Mool = the source of bliss. Jug Jeevun = life of the world. Anund Kurhou = feel blissful. Bukhsh(i) = with kindness. 4.

MEANING: Those Gur Sikhs, who are connected with Waheguru-like Satguru and with Waheguru, preach to me in such a way that I have started to find Waheguru to be very sweet in my mind. I am highly fortunate to recite Waheguru's Naam as a result of which my dead mind has come back to life, and my body and my mind have become very peaceful. 1. I wish I could meet with a Gur Sikh who could reinforce Waheguru's Naam in my mind. I will offer my life, my body, and my mind (in his service) to the dear Gur Sikh who narrates the story of Waheguru (sings His praise) to me. Pause. A devotee, who applies his mind to Waheguru (His Naam) all the time, acquires patience, high morality, and union with Waheguru, with Satguru's Advice. Satguru's Bani is the real Amrit (which leads to immortality by connecting the devotee with Waheguru), and whoever sings that, receives Amrit (Waheguru's Naam) in his mouth (on his tongue). 2. Waheguru's Naam is so purifying that the devotee, who recites it with full dedication with the Advice of the Guru, never gets any filth of immorality. The individual who does not embed Waheguru's invaluable Naam in his heart is highly unlucky. Such individuals do not die just once; they keep taking births and dying repeatedly. 3. The life (soul) of the world, Waheguru, is the source of blissfulness; everybody should enjoy bliss by reciting His Naam. All living beings belong to Waheguru, who provides for everyone. When He becomes kind, He connects His devotees with the Guru who connects them with Waheguru, oh Nanak. 4.6.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੂਜਰੀ ਮਹਲਾ 4 ਘਰੁ 3॥ ਮਾਈ ਬਾਪ ਪੁਤ੍ਰ ਸਭਿ ਹਰਿ ਕੇ ਕੀਏ॥ ਸਭਨਾ ਕਉ ਸਨਬੰਧੁ ਹਰ ਕਰਿ ਦੀਏ॥ 1॥ ਹਮਰਾ ਜੋਰੁ ਸਭੁ ਰਹਿਓ ਮੇਰੇ ਬੀਰ॥ ਹਰਿ ਕਾ ਤਨੁ ਮਨੁ ਸਭੁ ਹਰਿ ਕੈ ਵਸਿ ਹੈ ਸਰੀਰ॥ 1॥ ਰਹਾਉ॥ ਭਗਤ ਜਨਾ ਕਉ ਸਰਧਾ ਆਪਿ ਹਰਿ ਲਾਈ॥ ਵਿਚੇ ਗ੍ਰਿਸਤ ਉਦਾਸ

ਰਹਾਈ॥ 2॥ ਜਬ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਹਰਿ ਸਿਉ ਬਨਿ ਆਈ॥ ਤਬ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਈ॥ 3॥ ਜਿਉ ਕਾਰੈ ਕੰਮਿ ਹਮ ਲਾਏ॥ ਸੋ ਹਮ ਕਰਹ ਜੁ ਆਪਿ ਕਰਾਏ॥ 4॥ ਜਿਨ ਕੀ ਭਗਤਿ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ॥ ਤੇ ਜਨ ਨਾਨਕ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਈ॥ 5॥1॥7॥16॥

Ek Onkar Satgur Persad(i): **Goojri Mehla 4, Ghur(u) 3:** Maayee, baap, poottur, subh(i) Hur(i) kay keeyay. Subhnaa kuou sunbundh(u) Hur(i) kur(i) deeyay. 1. Humra joar(u) subh(u) ruhiyo, mayray beer. Hur(i) ka tun(u), mun(u), subh(u) Hur(i) kaiy vus(i) haiy sreer. 1. Ruhaou. Bhugut junaa kuou sherdha aap(i) Hur(i) laayee. Vichay grisut oodaas ruhaayee. 2. Jub untar(i) preet(i), Hur(i) siyoun bun(i) aayee. Tub jo kichh(u) kuray, su mayray Hur(i) Prubh bhaayee. 3. Jiyou kaaraiy, kumm(i) hum laayay. So hum kureh, ju Aap(i) kuraayay. 4. Jin kee bhugut(i) mayray Prubh bhaayee. Tay Jun Nanak, Ram Naam liv laayee. 5.1.7.16.

Word Meaning: Maayee = mother. Sunbundh(u) = relationships. 1. Joar(u) = power. Ruhiyo = left behind; has no effect. Vus(i) = in control. Pause. Sherdha = love-filled faith. Grisut = family. Oodaas = detached from Maya. 2. Jub = when. Tub = then. Bhaayee = is liked. 3. Kaaraiy Kumm(i) = business; responsibility. 4. Bhugut = worship with dedication. Live Layee = full concentration. 5.

MEANING: All mothers, fathers, and sons have been created by Waheguru, and He has given them their respective relationships. 1. We have no power over such relationships, oh my brother; Waheguru owns everybody and every mind, and everyone is under His control. Pause. He instills His love-filled faith in His devotees' minds and keeps them detached from Maya, even as they enjoy family life. 2. When a devotee has love for Waheguru in his mind, Waheguru approves everything that the devotee does. 3. Whatever business we are put into by God, we have to do whatever He wants us to do. 4. Those whose dedication is liked by Waheguru stay fully absorbed in Him, oh Nanak. 5.1.7.16.

(ਅੰਗ 495)॥ ਗੂਜਰੀ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 495): Goojri Mehla 5, Chaupuday, Ghur(u) 1: Ek Onkar Sagur Persad(i):

ਕਾਹੇ ਰੇ ਮਨ ਚਿਤਵਹਿ ਉਦਮੁ ਜਾ ਆਹਰਿ ਹਰਿ ਜੀਉ ਪਰਿਆ॥ ਸੈਲ ਪਥਰ ਮਹਿ ਜੰਤ ਉਪਾਏ ਤਾ ਕਾ ਰਿਜਕੁ ਆਗੈ ਕਰਿ ਧਰਿਆ॥ 1॥ ਮੇਰੇ ਮਾਧਉ ਜੀ ਸਤਸੰਗਤਿ ਮਿਲੇ ਸਿ ਤਰਿਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਜਨਨਿ ਪਿਤਾ ਲੋਕ ਸੁਤ ਬਨਿਤਾ ਕੋਇ ਨ ਕਿਸ ਕੀ ਧਰਿਆ॥ ਸਿਰਿ ਸਿਰਿ ਰਿਜਕੁ ਸੰਬਾਹੇ ਠਾਕੁਰੁ ਕਾਹੇ ਮਨ ਭਉ ਕਰਿਆ॥ 2॥ ਊਡੈ ਊਡਿ ਆਵੈ ਸੈ ਕੋਸਾ ਤਿਸੁ ਪਾਛੈ ਬਚਰੇ ਛਰਿਆ॥ ਉਨ ਕਵਨੁ ਖਲਾਵੈ ਕਵਨੁ ਚੁਗਾਵੈ ਮਨ ਮਹਿ ਸਿਮਰਨੁ ਕਰਿਆ॥ 3॥ ਸਭ ਨਿਧਾਨ ਦਸ ਅਸਟ ਸਿਧਾਨ ਠਾਕੁਰ ਕਰ ਤਲ ਧਰਿਆ॥ ਜਨ ਨਾਨਕ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਈਐ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਰਿਆ॥ 4॥1॥

Kaahay ray mun chitveh(i) oodum(u), ja aahur(i) Hur(i) Jeeo puriya. Saiyl puththur meh(i) junt oopaayay, ta ka rijuk(u) aagaiy kur(i) dhuriya. 1. Mayray Madho Ji, Satsungut(i) milay s(i) turiya. Gur persad(i) perm pud(u) paaya, sookay kaasht huriya. 1. Ruhaou. Junun(i), pita, loak, soot, bunita, koyay na kis kee dhuriya. Sir(i), sir(i) rijuk(u) sumbaahay Tthaakur, kaahay mun bhuou kuriya. 2. Oodaiy, ood(i) aavaiy saiy koasaan, tis(u) paachhaiy buchray chhuriya. Oon kuvun(u) khulaavaiy, kuvun choogaavaiy, mun meh(i) simrun kuriaya. 3. Subh nidhaan, dus usht sidhaan, Tthaakur ker tul dhuriya. Jun Nanak bul(i), bul(i), sud bul(i) jaayiyaiy, Tayra unt(u) na paaravuriya. 4.1.

Word Meaning: Chitveh(i) Oodum = think about putting in effort; worry about. Aahur(i) = (has the) responsibility. Saiyl = Puththur = rocks. Junt = living beings. Rijuk(u) = food and other necessities of life. Aagaiy = before. Dhuriya = placed; arranged. 1. Madho = God. S(i) = that. Turiya = salvaged. Perm Pud(u) = spiritual state above Maya. Sookay Kaasht = dry wood; spiritually dead mind. Huriya = (becomes) green; came to life. Pause. Junun(i) = mother. Loak = people; daughters (because they leave their parents' home and become members of others' families). Soot = sons. Bunita = wife. Dhuriya = support; protection. Sir(i) Sir(i) = everybody. Sumbaahay = delivers. Rijuk = food; necessities of life. Kaahay = why. Bhuou = afraid of. 2. Oodaiy = (Koonj) flies. Saiy = hundreds. Koas = a unit of length (1 koas = 2.2 km). Pachhaiy Chhuriya = leaves behind. Buchray = young ones. Choogaavaiy = pick food. Simrun = remember. 3. Nidhaan = treasures. Dus Usht = ten and eight = 18. Siddhaan = supernatural powers. Ker = hands. Tul = palms. Bul(i) = sacrifice life. Paaravuriya = beyond limits. 4.

NOTE: Koonj is a white bird which visits India from Russia in the winter months and returns in the summer. It flies for several hundred km, leaving her young ones behind, with no one to feed them. It is believed that when she picks food, she keeps her young ones in mind; and that is how they are fed by nature.

MEANING: Why should you worry about your food (and other necessities of life) when Waheguru has that worry as His innate responsibility, oh man? He has created life even in the rocks (where there is no exit or entrance), but has arranged for food even before the life starts there. 1. (The more important thing for the man is to get detached from Maya, and unite with Waheguru). Waheguru salvages the individual who attends the holy congregation of Satguru (and acts on His Advice). There, the devotee attains the spiritual level above the effects of Maya by the grace of the Guru, and his spiritually dead mind comes to life. Pause. Why should you be afraid of anything (worry about food, etc.) when Waheguru provides food (and other necessities of life to everybody? (You commit many immoral acts to earn wealth for your relatives, but nobody will be able to protect you from punishment for your immoral deeds in Waheguru's Court) be it your mother, father, daughter, son, or wife, oh man. 2.
Look, the koonj travels several hundred km and leaves her young ones behind, who have nobody to feed them. But, when the koonj picks food, she keeps her young ones in mind. (This is a wonder of Waheguru that the food that the koonj picks, is fed to the young ones)! 3. All the treasures and the 18 supernatural powers rest on the palms of Waheguru (which He can gift to anyone). I am a slave of Waheguru, and am always ready to sacrifice my life for Him. His wonders can never be known, oh Nanak. 4.1.

ਗੂਜਰੀ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਿਰਿਆਚਾਰ ਕਰਹਿ ਖਟੁ ਕਰਮਾ ਇਤੁ ਰਾਤੇ ਸੰਸਾਰੀ॥ ਅੰਤਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਬਿਨੁ ਗੁਰ ਬਾਜੀ ਹਾਰੀ॥ 1॥ ਮੇਰੇ ਠਾਕੁਰ ਰਖਿ ਲੇਵਹੁ ਕਿਰਪਾ ਧਾਰੀ॥ ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਸੇਵਕੁ ਹੋਰਿ ਸਗਲੇ ਬਿਉਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਾਸਤ ਬੇਦ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸੋਧੇ ਸਭ ਏਕਾ ਬਾਤ ਪੁਕਾਰੀ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਕੋਊ ਪਾਵੈ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਬੀਚਾਰੀ॥ 2॥ ਅਠਸਠਿ ਮਜਨੁ ਕਰਿ ਇਸਨਾਨਾ ਭ੍ਰਮਿ ਆਏ ਧਰ ਸਾਰੀ॥ ਅਨਿਕ ਸੋਚ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਬਿਨੁ ਸਤਿਗੁਰ ਅੰਧਿਆਰੀ॥ 3॥ ਧਾਵਤ ਧਾਵਤ ਸਭੁ ਜਗੁ ਧਾਇਓ ਅਬ ਆਏ ਹਰਿ ਦੁਆਰੀ॥ ਦੁਰਮਤਿ ਮੇਟਿ ਬੁਧ ਪਰਗਾਸੀ ਜਨ ਨਾਨਕ ਗੁਰੁਮੁਖਿ ਤਾਰੀ॥ 4॥1॥2॥

Goojri Mehla 5, Chaupuday, Ghur(u) 2: Ek Onkar Satgur Persad(i):
Kiriyachaar kureh(i) khut(u) kerma, it(u) raatay sunsaari. Untar(i) maiyl(u) na ootraiy haumein, bin(u) Gur baaji haari. 1. Mayray Tthaakur, rukh(i) layvhou kirpa dhaari. Koat(i) mudhay ko virla sayvuk(u), hoar(i) suglay biyohaari. 1. Ruhaou. Shast, Bayd, Simrit(i)

subh(i) soadhay, subh aika baat pookaari. Bin(u) Gur mookut(i) na koyoo paavaiy, mun(i) vaykhou kur(i) beechaari. 2. Utth-sutth(i) mujun(u) kur(i) ishnaana, bherm(i) aayay dhur saari. Anik soach kureh(i) din raati, bin(u) Satgur undhiyaari. 3. Dhaavut, dhaavut, subh jug(u) dhaayo, ub aayay Hur(i) Dooaari. Doormut(i) mayt(i), boodh pergaasi, jun Nanak Gurmukh(i) taari. 4.1.2.

Word Meaning: Kiriyachaar = prevalent religious rituals. Khut(u) = six. Kerma = expected obligations. (For Brahmans = studying Vedas and teaching them; giving and accepting donations; and performing yugs and getting them performed. Other Hindus: bathing; reading the Vedas; reciting mantras; huvun, evening prayer; and idol worship. Raatay = imbued; daily routine. Sunsaari = the worldly people. Maiyl(u) = filth. Haumein = selfishness and ego. Baaji = the game of life. Haari = lost. 1. Tthaakur = Lord; Master. Koat(i) Mudhay = among millions. Virla = rare. Sayvuk(u) = dedicated devotee. Biyohaari = business-like. Pause. Shast, Bayd, Simrit(i) = Hindu religious books. Soadhay = examined carefully. Pookaari = say clearly. Mookut(i) = salvation. Beechaari = ponder on. 2. Utth-sutth(i) = the sixty-eight Hindu holy places. Mujun = dip; bathe. Bherm(i) = roam. Dhur = the earth. Anik = countless. Soach = measures to stay clean. 3. Dhaavut = rushing. Dhaavut Dhaavut = going from one place to the other. Dhaayo = roamed. Hur(i) Dooaari = God's Door. Doormut(i) = ill advice; evil thinking. Boodh = wisdom. Pergaasi = enlightened. Taari = salvaged. 4.

MEANING: There is a rare person, maybe one in a million, who is a true devotee of the Lord (Waheguru); the others worship him as a business only. Please, protect me from such false worship, oh my Lord. **Pause.** Most of the family folks simply perform the required six rituals (see the "Introduction") as part of their daily routine. They never wash the filth of their haumein and thus lose the game of life. 1. I have examined all the religious books carefully; all of them say the same thing clearly – that nobody can find salvation without the Guru. Ponder on this, and you can find it for yourself. 2. One can visit all the 68 holy places and bathe in them, and even roam all over the earth, but he will find that without the Guru, there is complete filth in their mind, even if they perform countless acts day and night to maintain cleanliness. 3. Having roamed over the whole world, going from place to place, I have finally come to Waheguru's door, where my evil thinking has been destroyed, and my mind has been enlightened. The Guru has salvaged me (connected me with God), oh Nanak. 4.1.2.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਹਰਿ ਧਨੁ ਜਾਪ ਹਰਿ ਧਨੁ ਤਾਪ ਹਰਿ ਧਨੁ ਭੋਜਨ ਪਾਇਆ॥ ਨਿਮਖ ਨ ਬਿਸਰਹੁ ਮਨ ਤੇ ਹਰਿ ਹਰਿ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਪਾਇਆ॥ 1॥ ਮਾਈ ਖਾਟਿ ਆਇਓ ਘਰਿ ਪੂਤਾ॥ ਹਰਿ ਧਨੁ ਚਲਤੇ ਹਰਿ ਧਨੁ ਬੈਸੇ ਹਰਿ ਧਨੁ ਜਾਗਤ ਸੂਤਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਧਨੁ ਇਸਨਾਨੁ ਹਰਿ ਧਨ ਗਿਆਨੁ ਹਰਿ ਸੰਗਿ ਲਾਇ ਧਿਆਨਾ॥ ਹਰਿ ਧਨੁ ਤੁਲਹਾ ਹਰਿ ਧਨੁ ਬੇੜੀ ਹਰਿ ਹਰਿ ਤਾਰਿ ਪਰਾਨਾ॥ 2॥ (ਅੰਗ 496)॥ ਹਰਿ ਧਨੁ ਮੇਰੀ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਧਨੁ ਲਾਹਿਆ ਧੋਖਾ॥ ਹਰਿ ਧਨ ਤੇ ਮੈ ਨਵਨਿਧਿ ਪਾਈ ਹਾਥਿ ਚਰਿਓ ਹਰਿ ਥੋਕਾ॥ 3॥ ਖਾਵਹੁ ਖਰਚਹੁ ਤੋਟਿ ਨ ਆਵੈ ਹਲਤ ਪਲਤ ਕੈ ਸੰਗੇ॥ ਲਾਦਿ ਖਜਾਨਾ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਆ ਇਹੁ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰੰਗੇ॥ 4॥2॥3॥

Goojri Mehla 5: Hur(i) dhun(u) jaap, Hur(i) dhun(u) taap, Hur(i) dhun(u) bhojun paaya. Nimkh na bisurou mun tay Hur(i) Hur(i), Sadh Sungut(i) meh(i) paaya. 1. Maayee, khaat(i) aayo ghur(i) poota. Hur(i) dhun(u) chultay, Hur(i) dhun(u) baiysay, Hur(i) dhun(u) jaagut soota. 1. Ruhaou. Hur(i) dhun(u) ishnaan(u), Hur(i) dhun(u) Giyan, Hur(i) sung(i) laayay dhiyaana. Hur(i) dhun(u) toolha, Hur(i) dhun(u) bayrri, Hur(i) Hur(i) taar(i) praana. 2.

(PAGE 496): Hur(u) dhun mayri chint visaari, Hur(i) dhun(u) laahiya dhoakha. Hur(i) dhun tay mein nuvnidh(i) paayee, haath(i) churhiyo Hur(i) thoaka. 3. Khaavhou, khurchou,

toat(i) na aavaiy, hult pult kaiy sungay. Laad(i) khujaana Gur(i) Nanak kuou deeya, eh(u) mun(u) Hur(i) rung(i) rungay. 4.2.3.

Word Meaning: Jaap = recitations of some mantras. Taap = self-torture, like sitting close to a fire on a hot summer day. Nimkh = a moment (blinking of the eye). Bisurou = be forgotten. Sadh Sungut(i) = Guru's holy company. 1. Maayee = oh, mother. Khaat(i) = earn profit. Pause. Ishnaan(u) = dip at holy places. Giyan = knowledge of religious books. Toolha = a crude platform of wooden logs used as a boat; a raft. Taar(i) = by ferrying. Praana = the other end of the world-sea. 2. Chint = worry. Visaari = forgotten. Laahiya = removed. Dhoakha = misgiving. Nuv Nidh(i) = the nine mythical treasures. Haath Churhiyo = acquired. Thoaka = (the valuable) article (Waheguru's Naam). 3. Khurchou = spend; invest. Toat(i) = shortage. Hult = this world. Pult = the next world. Sungaiy = with. Laad(i) = loading. Khujaana = treasure. 4.

MEANING: (Normally, mothers send their sons away to earn wealth), I have also returned home after earning wealth, but it is not the kind of wealth you expected, oh my mother. I have earned the wealth of Waheguru's Naam, and I keep earning it whether I am moving, sitting down, awake, or sleeping. **Pause.** Waheguru's Naam-wealth is the recitation of all mantras, self-torture (which many people do to please some deity), and even (spiritual) food for me (I do not need the first two). I have realized the Naam in the company (shelter) of the Guru, and I wish I do not forget it for even a moment. 1. Waheguru's Naam-wealth is the dips at holy places and the knowledge of the religious books for me; I meditate on Waheguru's Naam. Waheguru's Naam-wealth is the raft (or the ship) for me to get across the world-sea to the other end (Waheguru's Palace). 2. The Naam-wealth has taken all my worries away and removed all my misgivings. With the Naam-wealth, I feel as if I have acquired the nine mythical treasures and the invaluable Waheguru's Naam. 3. You can consume it as mental food for you, and spend it liberally (share it with others) as much as you can, and you will never have a shortage, oh my friends. It also accompanies you in this world as well as in the next. Satguru has given me the full treasure of Waheguru's Naam, and my mind is dyed with the colour of His love now, oh Nanak. 4.2.3.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਜਿਸੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ ਪਿਤਰੀ ਹੋਇ ਉਧਾਰੋ॥ ਸੋ ਹਰਿ ਹਰਿ ਤੁਮ ਸਦ ਹੀ ਜਾਪਹੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੋ॥ 1॥ ਪੂਤਾ ਮਾਤਾ ਕੀ ਆਸੀਸ॥ ਨਿਮਖ ਨ ਬਿਸਰਹੁ ਤੁਮ੍ਹ ਕਉ ਹਰਿ ਹਰਿ ਸਦਾ ਭਜਹੁ ਜਗਦੀਸ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਤੁਮ੍ਹ ਕਉ ਹੋਇ ਦਇਆਲਾ ਸੰਤ ਸੰਗਿ ਤੇਰੀ ਪ੍ਰੀਤਿ॥ ਕਾਪੜੁ ਪਤਿ ਪਰਮੇਸਰੁ ਰਾਖੀ ਭੋਜਨੁ ਕੀਰਤਨੁ ਨੀਤਿ॥ 2॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਦਾ ਚਿਰੁ ਜੀਵਹੁ ਹਰਿ ਸਿਮਰਤ ਅਨਦ ਅਨੰਤਾ॥ ਰੰਗ ਤਮਾਸਾ ਪੂਰਨ ਆਸਾ ਕਬਹਿ ਨ ਬਿਆਪੈ ਚਿੰਤਾ॥ 3॥ ਭਵਰੁ ਤੁਮਾਰਾ ਇਹੁ ਮਨੁ ਹੋਵਉ ਹਰਿ ਚਰਣਾ ਹੋਇ ਕਉਲਾ॥ ਨਾਨਕ ਦਾਸੁ ਉਨ ਸੰਗਿ ਲਪਟਾਇਓ ਜਿਉ ਬੂੰਦਹਿ ਚਾਤ੍ਰਿਕੁ ਮਉਲਾ॥ 4॥3॥4॥

Goojri Mehla 5: Jis simrut subh(i) kilvikh naaseh(i), pitreen hoyay oodhaaro. So Hur(i) Hur(i) toom sud hee jaapou, ja ka unt(u) na paaro. 1. Poota, maata kee aasees. Nimkh na bisurou toomh kuou Hur(i), Hur(i), suda bhujhou Jugdeesh. 1. Ruhaou. Satgur toomh kuou hoyay duyaala, Sunt sung(i) tayri preet(i). Kaapurr(u) put(i) Permayshur raakhi, bhojun(u) keertun(u) neet(i). 2. Amrit peevhou, suda chir(u) jeevhou, Hur(i) simrut anund anunta. Rung tmaasha, poorun aasa, kubeh(i) na biyaapaiy chinta. 3. Bhuvur toomhaara eh(u) mun(u) hovou, Hur(i) Churna hoyay kaula. Nanak daas(u) oon sung(i) luptaayo, jiyoun boondeh(i) chaatrik maula. 4.3.4.

Word Meaning: Kilvikh = sins. Naaseh(i) = run away; get eradicated. Pitreen = of ancestors. Oodhaaro = salvation. Unt(u) Na Paaro = beyond limits; without end. 1.

Aasees = blessing. Nimkh = moment. Bisurou = be forgotten. Jugdeesh = Waheguru. Pause. Duyaala = kind. Sunt = Guru. Kaapurr(u) = clothes. Put(i) = honour. Bhojun = food. Keertun(u) = praise. Neet(i) = every day. 2. Suda Chir(u) = all the time. Anund = blissfulness. Aunta = infinite. Rung Tmaasha = enjoyments of life. Biyaapaiy = happens; affects. Chinta = worry. 3. Bhuvur = bumblebee. Kaula = lotus flower. Luptaayo = clung; strongly attached. Boondeh = the first raindrop. Chaatrik = rainbird which drinks only the first drop of rain, that too which falls during the Swanti planet only. Maula = blooms. 4.

MEANING: May you never forget Waheguru's Naam - not even for a moment - and may you always recite His Naam, oh my son. This is the blessing of your mother for you. **Pause.** Recite the Naam of the limitless Waheguru with which all the sins are eradicated, and even the ancestors get salvaged (a Hindu belief). 1. May Waheguru always be kind to you, and may you have respectful love for the holy congregation of the Guru. May Waheguru's Naam be the clothes for you to protect your honour, and Waheguru's praise be your mental food every day. 2. Drink Waheguru's Naam-Amrit and live forever (in union with Waheguru). Recitation of Waheguru's Naam is the source of infinite bliss, and all your wishes get fulfilled, and you never suffer from any worry. Worldly enjoyments are no match for the blissfulness that one enjoys with Waheguru's Naam, oh my son. 3.
May your mind be like the bumblebee while Waheguru's holy Feet are (His Naam is) the lotus flower. I am a slave of Waheguru, and like the rainbird blooms when he gets the first drop of rain, my heart blooms when I cling to His Feet, oh Nanak. 4.3.4.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਮਤਾ ਕਰੈ ਪਛਮ ਕੈ ਤਾਈ ਪੂਰਬ ਹੀ ਲੈ ਜਾਤ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਆਪਨ ਹਾਥਿ ਮਤਾਤ॥ 1॥ ਸਿਆਨਪ ਕਾਹੂ ਕਾਮਿ ਨ ਆਤ॥ ਜੋ ਅਨੁਰੂਪਿਓ ਠਾਕੁਰਿ ਮੇਰੈ ਹੋਇ ਰਹੀ ਉਹ ਬਾਤ॥ 1॥ ਰਹਾਉ॥ ਦੇਸੁ ਕਮਾਵਨ ਧਨ ਜੋਰਨ ਕੀ ਮਨਸਾ ਬੀਚੇ ਨਿਕਸੇ ਸਾਸ॥ ਲਸਕਰ ਨੇਬ ਖਵਾਸ ਸਭ ਤਿਆਗੇ ਜਮਪੁਰਿ ਊਠਿ ਸਿਧਾਸ॥ 2॥ ਹੋਇ ਅਨੰਨਿ ਮਨਹਠ ਕੀ ਦ੍ਰਿੜਤਾ ਆਪਸ ਕਉ ਜਾਨਾਤ॥ ਜੋ ਅਨਿੰਦੁ ਨਿੰਦੁ ਕਰਿ ਛੋਡਿਓ ਸੋਈ ਫਿਰਿ ਫਿਰਿ ਖਾਤ॥ 3॥ ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਤਿਸੁ ਜਨ ਕੀ ਕਾਟੀ ਫਾਸ॥ ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਪਰਵਾਨੁ ਗਿਰਸਤ ਉਦਾਸ॥ 4॥4॥5॥

Goojri Mehla 5: Mutaa kuraiy puchhum kaiy taayeen, poorub hee laiy jaat. Khin meh(i) thaap, oothaapunhaara, Aapun haath(i) mutaant. 1. Siyaanup kaahoo kaam(i) na aat. Jo anooroopiyo Tthaakur(i) mayraiy, hoyay ruhee oh baat. 1. Ruhaou.
Days(u) kmaavun, dhun joarun kee munsa, beechay niksay saas. Lushkur, nayb, khuwaas, subh tiyaagay, Jumpur(i) ootth(i) sidhaas. 2. Hoyay anunn(i) munhutth kee drirrta, aapus kuou janaat. Jo anind, nind(u) kur(i) chhodiyo, soyee phir(i), phir(u) khaat. 3. Sejh soobhaayay, bhuyay Kirpaala, tis(u) jun kee kaati phaas. Kuhhou Nanak Gur(u) Poora bhaytiya, pervaan(u) girust oodaas. 4.4.5.

Word Meaning: Mutaa = resolution. Puchhum = west. Kaiy Taayeen = for. Poorub = east. Khin Meh(i) = in a second. Thaap – create. Oothaaounhaara = destroyer. Mutaant = resolution; decision. 1. Kaam Na Aat = becomes ineffective. Anooroopiyo = envisioned; planned. Pause. Days = country; land. Kmaavun = to own land. Munsa = desire. Lushkur = army. Nayb = assistants. Khuwaas = attendants. Tiyaagay = gives up; leaves behind. Jumpur(i) = the city (land) of the Angel of death. Ootth(i) Sidhaas = leaves for. 2. Anunn(i) = devotion to a single power. Munhutth = obstinacy. Drirrta = firmness. Janaat = shows off; displays ego. Anind = non-condemnable; unwarranted vilification. Nind(u) = condemned. Chhodiyo = dropped; quit. 3. Sehj Soobhaayay = with love and kindness. Kaati Phaas = cut the bond of worldly attachments. Bhaytiya =

connected with. Pervaan = acceptable. Girust = family life. Oodaas = detached from worldly affairs. 4.

MEANING: Only that happens that Waheguru has planned for you, and your own wisdom becomes ineffective, oh man. **Pause.** For example, if a man resolves to go to the west, Waheguru may take him to the east. Waheguru, which can create and destroy in a second, keeps the final decision to Himself. One breathes his last, leaving behind his unfulfilled desires to own more land and to earn more wealth. Leaving behind all his army, assistants, and attendants, he unexpectedly leaves the world and is taken to the land of the Angel of Death. 2. With the sheer obstinacy of his mind, he may become a devotee of some power (deity), but cannot help but display his ego. (What an irony) that the yogis, who condemn (disapprove) family life, go to the doors of the family people to beg for food! 3. Waheguru cuts the bonds of worldly attachments of those to whom He becomes kind and affectionate. Those who get connected with the Perfect Guru are approved in Waheguru's Court, whether they lead a family life or have renounced the world to become a yogi, oh Nanak. 4.4.5.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਜਨ ਜਪਿਓ ਤਿਨ੍ਹ ਕੇ ਬੰਧਨ ਕਾਟੇ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਬਿਖੁ ਮਮਤਾ ਇਹ ਬਿਆਧਿ ਤੇ ਹਾਟੇ॥ 1॥ ਹਰਿ ਜਸੁ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਗਾਇਓ॥ ਗੁਰ ਪਰਸਾਦਿ ਭਇਓ ਮਨੁ ਨਿਰਮਲੁ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਇਅਉ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਕਿਛੁ ਕੀਓ ਸੋਈ ਭਲ ਮਾਨੈ ਐਸੀ ਭਗਤਿ ਕਮਾਨੀ॥ ਮਿਤ੍ਰ ਸਤ੍ਰ ਸਭ ਏਕ ਸਮਾਨੇ ਜੋਗ ਜੁਗਤਿ ਨੀਸਾਨੀ॥ 2॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਥਾਈ ਆਨ ਨ ਕਤਹੂੰ ਜਾਤਾ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਰੰਗਿ ਰਵਿਓ ਰੰਗਿ ਰਾਤਾ॥ 3॥ ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲਾ ਤਾ ਨਿਰਭੈ ਕੈ ਘਰਿ ਆਇਆ॥
(ਅੰਗ 497)॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ॥ 4॥5॥6॥

Goojri Mehla 5: Naam(u) noidhaan(u) jin(i) jun jupiyo, tinh kay bundhun kaatay. Kaam, kroadh, Maya, bikh(u), mumtaa, eh biyaadh tay haatay. 1. Hur(i) jus(u) Sadh sung(i) mil(i) gaayo. Gur persad(i) bhuyyiyo mun(u) nirmul(u), serb sookha, sookh paayiyo. 1. Ruhaou. Jo kichh(u) keeyo, soyee bhul maanaiy, aiysi bhugut(i) kmaani. Mittar, shuttar subh aik smaanay, joag joogut(i) neeshaani. 2. Poorun poor(i) ruhiyo serb thaayeen, aan na kut-hoon jaata. Ghut, ghut untar(i), serb niruntar(i), rung(i) ruviyo Rung(i) raata. 3. Bhuyyay kirpaal, duyaal Gopaala, ta nirbhaiy kaiy ghur(i) aaya.
(PAGE 497): Kul(i) klaysh mitay khin bheetur(i) Nanak sehj(i) smaaya. 4.5.6.

Word Meaning: Nidhaan(u) = treasure. Bikh(u) = poisonous Maya; (immoral thoughts). Mumtaa = parental love. Biyaadh(i) = diseases; evil traits. 1. Jus(u) = praise. Sookha Sookh = comfort and more comfort. Pause. Bhul Maanaiy = accept as good for you. Kmaani = earn; practise. Jog Joogut(i) = the means to have union with God. Neeshaani = mark of recognition. 2. Poorun = perfect; omnipresent. Poor(i) Ruhiyo = filling the whole space. Aan = any other. Na Kut-hoon = no where else. Jaata = recognized; identified. Niruntar(i) = continuous without any gap. Rung(i) Ruviyo = present in self-absorption; carefree. Raata = imbued in love. 3. Bhuyyay = became. Kirpaal = Duyaal = kind. Nirbhaiy = fearless; worry-free. Ghur(i) Aaya = attained the state. Kul(i) Klaysh = disputes; tensions; irritants. Khin Bheetar(u) = within a second. Sehj(i) = in the blissful state. 4.

MEANING: The devotees, who recite the Naam of Waheguru, which is the real treasure, get all their worldly bonds severed, and they are able to get rid of the evils of lust, rage, Maya, immoral thoughts, and of worldly attachments. 1. The devotee, who sings Waheguru's praise in the company of the Guru (or His holy congregation), is able to purify his mind with the Guru's grace, and enjoys all the comforts. Pause. Such a

devotee worships Waheguru in such a way that he accepts His Will as always good for him. His means (approach) to have union with God is recognized from the fact that he treats his friends and enemies the same way. 2. Such a devotee sees the perfect Waheguru pervading the whole universe, and sees no other such power anywhere. He sees the carefree Waheguru present in every heart (without exception) and remains imbued in His love.
3. When Waheguru becomes kind to such a devotee, he attains the state where he does not have any worldly fear (worries). All his tensions and irritants disappear in a moment, and he stays in the spiritual state above Maya, oh Nanak. 4.5.6.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਜਿਸੁ ਮਾਨੁਖ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਸੋ ਅਪਨੈ ਦੁਖਿ ਭਰਿਆ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਿਨਿ ਰਿਦੈ ਅਰਾਧਿਆ ਤਿਨਿ ਭਉ ਸਾਗਰੁ ਤਰਿਆ॥ 1॥ ਗੁਰ ਹਰਿ ਬਿਨੁ ਕੋ ਨ ਬ੍ਰਿਥਾ ਦੁਖੁ ਕਾਟੈ॥ ਪ੍ਰਭੁ ਤਜਿ ਅਵਰ ਸੇਵਕੁ ਜੇ ਹੋਈ ਹੈ ਤਿਤੁ ਮਾਨੁ ਮਹਤ ਜਸੁ ਘਾਟੈ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਕੇ ਸਨਬੰਧ ਸੈਨ ਸਾਕ ਕਿਤ ਹੀ ਕਾਮਿ ਨ ਆਇਆ॥ ਹਰਿ ਕਾ ਦਾਸੁ ਨੀਚ ਕੁਲੁ ਊਚਾ ਤਿਸੁ ਸੰਗਿ ਮਨ ਬਾਛਤ ਫਲ ਪਾਇਆ॥ 2॥ ਲਾਖ ਕੋਟਿ ਬਿਖਿਆ ਕੇ ਬਿੰਜਨ ਤਾ ਮਹਿ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ॥ ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਉਜਿਆਰਾ ਬਸਤੁ ਅਗੋਚਰ ਸੂਝੀ॥ 3॥ ਫਿਰਤ ਫਿਰਤ ਤੁਮਰ੍ਹੇ ਦੁਆਰਿ ਆਇਆ ਭੈ ਭੰਜਨ ਹਰਿ ਰਾਇਆ॥ ਸਾਧ ਕੇ ਚਰਨ ਧੂਰਿ ਜਨੁ ਬਾਛੈ ਸੁਖੁ ਨਾਨਕ ਇਹੁ ਪਾਇਆ॥ 4॥6॥7॥

Goojri Mehla 5: Jis manookh peh(i) kuroun bayntee, so aapnaiy dookh(i) bhuriya. Parbraham jin(i) ridaiy araadhiya, tin(i) bhuou saagur(u) turiya. 1. Gur, Hur(i) bin(u), ko na birtha dookh(u) kaataiy. Prubh tuj(i) uver sayvuk(u) jay hoyee haiy, tit(u) maan(u) meht jus(u) ghaataiy. 1. Ruhaou. Maya kay sunbundh saiyn saak, kit hee kaam(i) na aaya. Hur(i) ka daas(u) neech kool(u) oocha, tis(u) sung(i) mun baanchhut ful paaya. 2. Laakh koat(i) bikhiya kay binjun, ta meh(i) trishan na boojhi. Simrut Naam(u) koat(i) oojiyaara, bust(u) agoachur soojhi. 3. Phirt, phirt Toomhray Dooaar(i) aaya, bhaiy bhunjun Hur(i) Raaya. Sadh kay Churn dhoor(i) jun(u) baanchhaiy, sookh(u) Nanak eh(u) paaya. 4.6.7.

Word Meaning: Araadhiya = worshipped. Bhuou Saagur = the world-sea. 1. Birtha = pain; suffering. Dookh(u) = discomforts; troubles. Tuj(i) = give up; ignore. Uver = other. Maan(u) Meht = respect. Jus(u) = fame. Pause. Kay Sunbundh = in connection with. Saiyn Saak = friends and relatives. Daas(u) = slave; devotee. Neech Kool(u) = of very low clan. Mun Baancchut = as desired. 2. Bikhiya = Maya. Binjun = delicious foods. Trishan = fire of desires. Boojhi = put out; find satisfaction. Koat(i) = millions. Oojiyaara = light; brightness. Agoachur = incomprehensible. Bust = article (Waheguru's Naam). Soojhi = realizes. 3. Bhaiy Bhunjun = destroyer of all worldly fears (worries). Churn Dhoor(i) = dust of feet (respectful expression for Advice). Jun = devotee. Baanchhaiy = longs for. 4.

MEANING: Every person to whom I tell my troubles is already full of his own troubles (and cannot help me in any way). But whoever worships Waheguru gets his troubles eradicated (solved) and swims across the world-sea (which is full of troubles and challenges). 1. Without Waheguru or the Guru, nobody can rid you of your suffering or troubles. And if, someone serves some other power (deity) than Waheguru, he loses his respect and fame. Pause. All those relatives who are friends with you only for worldly reasons are of no use to you (spiritually). But a devotee of Waheguru, even if he belongs to a very low clan, is spiritually high and can have his desires (needs) fulfilled. 2. A man may enjoy millions of delicious foods, but he never gets the appetite of his mind satisfied. (On the other hand), By reciting Waheguru's Naam, one's mind is enlightened, like having millions of lamps providing light, and they realize the incomprehensible Waheguru. 3.

Having tried all other sources, I have finally come to Your door, oh the destroyer of all fears, Royal Waheguru. I, Nanak, long only for the dust of the Feet of the Guru (His kind Advice), which is the real comfort (bliss) for me, oh Waheguru. 4.6.7.

ਗੂਜਰੀ ਮਹਲਾ 5 ਪੰਚਪਦਾ ਘਰੁ 2॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪ੍ਰਥਮੇ ਗਰਭ ਮਾਤਾ ਕੈ ਵਾਸਾ ਊਹਾ ਛੋਡਿ ਧਰਨਿ ਮਹਿ ਆਇਆ॥ ਚਿਤ੍ਰਸਾਲ ਸੁੰਦਰ ਬਾਗ ਮੰਦਰ ਸੰਗਿ ਨ ਕਛਹੂ ਜਾਇਆ॥ 1॥ ਅਵਰ ਸਭ ਮਿਥਿਆ ਲੋਭ ਲਬੀ॥ ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਹਰਿ ਨਾਮਾ ਜੀਅ ਕਉ ਏਹਾ ਵਸਤੁ ਫਬੀ॥ 1॥ ਰਹਾਉ॥ ਇਸਟ ਮੀਤ ਬੰਧਪ ਸੁਤ ਭਾਈ ਸੰਗਿ ਬਨਿਤਾ ਰਚਿ ਹਸਿਆ॥ ਜਬ ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਉਨ੍ਹ ਪੇਖਤ ਹੀ ਕਾਲਿ ਗ੍ਰਸਿਆ॥ 2॥ ਕਰਿ ਕਰਿ ਅਨਰਥ ਬਿਹਾਝੀ ਸੰਪੈ ਸੁਇਨਾ ਰੁਪਾ ਦਾਮਾ॥ ਭਾੜੀ ਕਉ ਓਹੁ ਭਾੜਾ ਮਿਲਿਆ ਹੋਰੁ ਸਗਲ ਭਇਓ ਬਿਰਾਨਾ॥ 3॥ ਹੈਵਰ ਗੈਵਰ ਰਥ ਸੰਬਾਹੇ ਗਹੁ ਕਰਿ ਕੀਨੇ ਮੇਰੇ॥ ਜਬ ਤੇ ਹੋਈ ਲਾਮੀ ਧਾਈ ਚਲਹਿ ਨਾਹੀ ਇਕ ਪੈਰੇ॥ 4॥ਨਾਮੁ ਧਨੁ ਨਾਮੁ ਸੁਖ ਰਾਜਾ ਨਾਮੁ ਕੁਟੰਬ ਸਹਾਈ॥ ਨਾਮੁ ਸੰਪਤਿ ਗੁਰਿ ਨਾਨਕ ਕਉ ਦੀਈ ਓਹ ਮਰੈ ਨਾ ਆਵੈ ਜਾਈ॥ 5॥1॥8॥

Goojri Mehla 5, Punchpuda, Ghur(u) 2: Ek Onkar Satgur Persad(i): Pruthmay gerbh maata kaiy vaasa, oohaan chhoad(i) dhurn(i) meh(i) aaya. Chitursha‌al, soondur baag, mundur, sung(i) na kuchh-hoo jaaya. 1. Uver subh mithiya, loabh lubby. Gur(i) Pooraiy deeyo Hur(i) Naama, jea kuou eha vust(u) phuby. 1. Ruhaou. Isht, meet, bundhup, soot, bhaayee, sung(i) bunita ruch(i) hussiya. Jub untee ausur(u) aayay buniyo haiy, oonh paykhut hee kaal(i) grussiya. 2. Kur(i), kur(i) unerth bihaaji sumpaiy, soyina, roopa, daama. Bhaarri kuou oh(u) bhaaraa miliya, hoar(i) sugul bhuyyio biraana. 3. Haiyvur, gaiyvur, ruth sumbaahay, guhou kur(i) keenay mayray. Jub tay hoyee laami dhaayee, chuleh(i) naahi ikk paiyray. 4. Naam(u) dhun(u), Naam sookh rajah, Naam(u) kootumb suhaayee. Naam(u) sumput(i) Gur(i) Nanak kuou deeyee, oh muraiy, na aavay jaayee. 5.1.8.

Word Meaning: Pruthmay = first of all. Gerbh = womb. Vaasa = dwelling; start life. Oohaan = there. Dhurn(i) = earth; world. Chitursha‌al = painted-on walls. Soondur = beautiful. Baag = flower gardens. Mundur = mansions. Sung(i) = with. 1. Uver = others. Mithiya = false; short-lived. Loabh = greed. Lubby = greedy. Vust(u) = (valuable) thing. Phuby = perfectly suitable. Pause. Isht = deity; dear Bundhup = relatives. Soot = sons. Bunita = wife. Ruch(i) = surrounded by (the love of). Hussiya = felt happy. Untee Ausur(u) = the last time. Paykhut Hee = while (they are) watching. Kaal(i) = death. Grussiya = grabs; captures. 2. Unerth = injustice with force; criminally. Bihaajhi = accumulated. Sumpaiy = wealth. Roopa = silver. Daama = cash. Bhaarra = fare. Bhaarri = who works for fare; labourer. Biraana = of others. 3.

Haiyvur = top quality horses. Gaiyvur = top quality elephants. Ruth = chariots. Sumbaahay = gathered; raised. Guhou Kur(i) = carefully. Jub Tay = since. Laami Dhaayee = long journey (after death). Paiyray = step. 4.

Sookh Raja = luxuries of kingship; the prime comfort. Kootumb = family. Suhaayee = supporter. Sumput = wealth. 5.

MEANING: First of all, the man starts his life in the womb of his mother, and then leaves that place and comes to the world. (During his life period, he forgets Waheguru) and becomes conceited, owning big mansions with beautifully painted walls, beautiful orchards, and flower gardens, without realizing that none of those will accompany him after death. 1. He becomes very greedy, but all his greed for the other (Maya) is short-lived. The most appropriate thing for the man to acquire is Waheguru's Naam, which can be acquired from the perfect Guru. Pause. Surrounded by his beloved friends, relatives, sons, brothers, and his wife, the man feels very happy, but when he reaches his end, death grabs him while the relatives are still watching. 2. He accumulates wealth in the form of gold, silver, and cash, using sinful and criminal methods, but his wealth is like the fare

received by a labourer (which he uses for his everyday needs), while the rest goes to others (is left behind after his death). 3. Over his lifetime, the man carefully buys the best-quality horses, elephants, and chariots, but they do not accompany him even for a step, since he sets out on the long journey after death. 4. But, Waheguru's Naam is such a wealth which never leaves the man and never dies, and provides the prime comfort (not even enjoyed by a ruler), and is also the real family that supports the devotee everywhere. My Guru has kindly given me that wealth of Naam, oh Nanak. 5.1.8.

ਗੂਜਰੀ ਮਹਲਾ 5 ਤਿਪਦੇ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਆ ਨਿਵਾਸਾ ਤ੍ਰਿਸਨਾ ਜਲਨ ਬੁਝਾਈ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਤਿਗੁਰੂ ਦ੍ਰਿੜਾਇਆ ਬਿਨਸਿ ਨ ਆਵੈ ਜਾਈ॥ 1॥ ਹਰਿ ਜਪਿ ਮਾਇਆ ਬੰਧਨ ਤੂਟੇ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਮੇਰੇ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਛੂਟੇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 498)॥ ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ ਭਗਤਿ ਪ੍ਰੇਮ ਰਸਿ ਮਾਤਾ॥ ਹਰਖ ਸੋਗ ਦੁਹ ਮਾਹਿ ਨਿਰਾਲਾ ਕਰਣੈਹਾਰੁ ਪਛਾਤਾ॥ 2॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਸਗਲ ਜੁਗਤਿ ਬਣਿ ਆਈ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਦਇਆਲਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ 3॥1॥9॥

Goojri Mehla 5, Tipuday, Ghur(u) 2: Ek Onkar Satgur Persad(i): Dookh binsay, sookh keeya nivaasa, trishna julun boojhaayee. Naam(u) nidhaan(u) Satguru drirraaya, binus(i) na aavaiy jaayee. 1. Hur(i) jup(i) Maya bundhun tootay. Bhuyyay kirpaal, duyaal Prubh mayray, Sadh sungut(i) mil(i) chhootay. 1. Ruhaou.

(PAGE 498): Aatth pehr Hur(i) kay goon gaavaiy, bhagat(i) praym rus(i) maata. Hurkh soag dooh maah(i) niraala, Kernayhaar(u) puchhaata. 2. Jis ka sa, Tin hee rukh(i) leeya, sugul joogut(i) bun(i) aayee. Kuhou Nanak, Prubh Purakh duyaala, keemut(i) kehn(u) na jaayee. 3.1.9.

Word Meaning: Binsay = ended. Nivaasa = taken residence. Trishna Julun = fire (burning) caused by desires. Drirraaya = reinforced. Binus(i) = destroyed. 1. Bundhun = bonds. Chhootay = gets freedom. Pause. Aatth Pehr = twenty-four hours; always. Maata = intoxicated. Hurkh = happiness. Soag = sadness. Niraala = unaffected. Kernayhaar(u) = the Creator. 2. Sugul Joogut(i) = all means. Bun(i) Aayee = became successful. Purakh = (omnipresent) Waheguru. Keemut(i) = worth; value. 3.

MEANING: Because of the recitation of Waheguru's Naam, all my bonds with Maya have been broken. And because of the benevolence of the kind Waheguru, I have found salvation in the company (shelter) of the Guru. **Pause.** The fire of my desires has been put out; all my suffering has ended now, and comforts have taken their place in my body and mind. My Satguru has reinforced the treasure of Waheguru's Naam in my mind, which never comes and goes (dies), or never gets destroyed. 1. Intoxicated with the sweetness of Waheguru's worship with love, my mind sings His praise all the time. My mind has realized the Creator, God, and now is unaffected by happiness or sadness (has become stoic). 2. All my efforts to connect with Him have been successful, as Waheguru, to whom I belong, has protected me (from the attacks of Maya). The omnipresent Waheguru is very kind, and nobody can describe His worth (virtues), oh Nanak. 3.1.9.

ਗੂਜਰੀ ਮਹਲਾ 5 ਦੁਪਦੇ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪਤਿਤ ਪਵਿਤ੍ਰ ਲੀਏ ਕਰਿ ਅਪੁਨੇ ਸਗਲ ਕਰਤ ਨਮਸਕਾਰੋ॥ ਬਰਨੁ ਜਾਤਿ ਕੋਊ ਪ੍ਰੂਛੈ ਨਾਹੀ ਬਾਛਹਿ ਚਰਨ ਰਵਾਰੋ॥ 1॥ ਠਾਕੁਰ ਐਸੋ ਨਾਮੁ ਤੁਮ੍ਹਾਰੋ॥ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਧਣੀ ਕਹੀਜੈ ਜਨ ਕੋ ਅੰਗ ਨਿਰਾਰੋ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਬੁਧਿ ਪਾਈ ਹਰਿ ਕੀਰਤਨੁ ਆਧਾਰੋ॥ ਨਾਮਦੇਉ ਤ੍ਰਿਲੋਚਨੁ ਕਬੀਰ ਦਾਸਰੋ ਮੁਕਤਿ ਭਇਓ ਚਮਿਆਰੋ॥ 2॥1॥10

Goojri Mehla 5, Doopuday, Ghur(u) 2: Ek Onkar Satgur Persad(i): Putit, puvittar(u) leeyay kur(i) apunay, sugul kert numuskaaro. Bern(u), jaat(i) koyoo poochhaiy naahi,

baanchheh(i) churn ruvaaro. 1. Tthaakur, aiyso Naam(u) Toomhaaro. Sugul srisht(i) ko dhunee kuheejaiy, jun lo ung niraaro. 1. Ruhaou. Sadh sung(i) Nanak boodh paayee, Hur(i) keertun(u) aadhaaro. Namdeo, Tirloachun, Kabir daasro, mookut(i) bhuyyo Chumiyaaro. 2.1.10.

Word Meaning: Putit = immoral. Puvittar(u) = pure; holy. Numskaaro = bow before; show respect. Bern(u) Jaat(i) = caste and trade. Baanchheh(i) = wish for. Churn Ruvaaro = dust of the feet. 1. Aiyso = such is. Srisht(i) = world. Kuheejaiy = is called. Dhunee = wealthy; lord. Ung = favour. Niraaro = unique; special. Pause. Boodh(i) = ability to understand. Aadhaaro = basis. Chumiyaaro = cobbler (Ravidass Ji; he was a cobbler). 2.1.10.

MEANING: Waheguru purifies even the immoral by making them His own (connecting them with Him). Everybody bows to them (shows respect); nobody even cares to know the caste or the trade of such devotees, and everybody longs for the dust of the feet of such devotees. 1. Such is Your Naam, oh my Lord! You have done such a special favour to Your devotee that he is respected as the (spiritually) wealthiest person in the world. Pause. I have acquired such wisdom in the shelter of the Guru that praising You has become the basis of my life. By singing Your praise, all the so-considered low caste bhagats like Namdev Ji, Trilochan Ji, Kabir Ji, and the cobbler Ravidass Ji, have found salvation, oh Nanak. 2.1.10.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਹੈ ਨਾਹੀ ਕੋਊ ਬੂਝਨਹਾਰੋ ਜਾਨੈ ਕਵਨ ਭਤਾ॥ ਸਿਵ ਬਿਰੰਚਿ ਅਰੁ ਸਗਲ ਮੋਨਿ ਜਨ ਗਹਿ ਨ ਸਕਾਹਿ ਗਤਾ॥ 1॥ ਪ੍ਰਭ ਕੀ ਅਗਮ ਅਗਾਧਿ ਕਥਾ॥ ਸੁਨੀਐ ਅਵਰ ਅਵਰ ਬਿਧਿ ਬੁਝੀਐ ਬਕਨ ਕਥਨ ਰਹਤਾ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਭਗਤਾ ਆਪਿ ਸੁਆਮੀ ਆਪਨ ਸੰਗਿ ਰਤਾ॥ ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਪੇਖਿਓ ਜਤ੍ਰ ਕਤਾ॥ 2॥2॥11॥

Goojri Mehla 5: Haiy naahi koyoo boojhunhaaro, jaanaiy kuvun bhutaa. Shiv, Birunch(i), ur(u) sugul moan(i) jun geh(i) na skaahay gutaa. 1. Prubh kee agumm aghaadh(i) kutha. Sooniyaiy uver, uver bidh(i) boojhiyaiy, bukun kuthun reehta. 1. Ruhaou. Aapay bhugta, aap(i) Soami, aapun sung(i) rutaa. Nanak ko Prubh(u) poor(i) ruhhiyo haiy, paykhiyo jutur kutaa. 2.2.11.

Word Meaning: Boojhunhaaro = who can unravel; solve; understand. Bhutaa = Bhaant = kind; type; secrets. Birunch(i) = Brahma. Moan(i) = sages who stay quiet for long times. Geh Na Skaah(i) = unable to grasp. Gutaa = splendour. 1. Agumm = beyond reach; inaccessible. Aggadh(i) = unfathomable. Uver = different. Bidh(i) = way. Boojhiyaiy = comprehend. Bukun = utter; narrate. Kuthun = describe. Rehta = beyond. Pause. Bhugta = devotee. Rutaa = imbued; absorbed. Paykhiyo = is seen. Jutur Kutaa = here and there; everywhere. 2.

MEANING: There is no one with the ability to unravel the secrets of Waheguru. Even the popular gods like Shiva and Brahma, and the hermits who stay quiet for long times, are unable to grasp His splendour. 1. Waheguru's story is (His secrets are) beyond our reach (comprehension), and He is unfathomable. We hear about His secrets one way and comprehend them in another. He is beyond narration and description. Pause. (Being present in everybody) Waheguru Himself is the devotee, and Himself the Lord; He is absorbed in Himself. My Waheguru is pervading the whole universe, and I see Him everywhere, oh Nanak. 2.2.11.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਮਤਾ ਮਸੂਰਤਿ ਅਵਰ ਸਿਆਨਪ ਜਨ ਕਉ ਕਛੂ ਨ ਆਇਓ॥ ਜਹ ਜਹ ਅਉਸਰੁ ਆਇ ਬਨਿਓ ਹੈ ਤਹਾ ਤਹਾ ਹਰਿ ਧਿਆਇਓ॥ 1॥ ਪ੍ਰਭ ਕੋ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਓ॥ ਕਰੇ ਪ੍ਰਿਤਪਾਲ

ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜਨ ਕਉ ਲਾਡ ਲਡਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਧਰਮ ਹਰਿ ਕੀਰਤਨੁ ਜਨਿ ਗਾਇਓ॥ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਠਾਕੁਰ ਕੀ ਅਭੈ ਦਾਨੁ ਸੁਖੁ ਪਾਇਓ॥ 2॥3॥12॥

Goojri Mehla 5: Mutaa musoorut(i) uver siyaanup, jun kuou kuchhoo na aayo. Jeh jeh ausur aayay buniyo haiy, tuhaa tuhaa Hur(i) dhiyaayo. 1. Prubh ko bhagat(i) vuchhul birdaayo. Kuray pritpaal baarik kee niyaayeen, jun kuou laad ludaayo. 1. Ruhaou. Jup tup sunjum kerm dherm, Hur(i) keertun(u) jun(i) gaayo. Shern(i) puriyo Nanak Tthaakur kee, abhaiy daan(u) sookh(u) paayo. 2.3.12.

Word Meaning: Mutaa = resolution. Musoorut(i) = offer or take advice. Uver = other. Siyaanup = cleverness. Ausur(u) = opportunity; need. 1. Bhagat(i) Vuchhul(u) = lover of His worshippers. Birdaayo = Bird = innate trait. Pritpaal = to look after (raise and nurture). Niyaayeen = just like. Baarik = child. Laad Ludaayo = shower with love. Pause. Jup = recitation of some mantras. Tup = self-torture to please some deity. Sunjum = control on sensual pleasures. Kerm Dherm = religious rituals. Keertun = praise. Shern(i) = shelter; surrendering self. Abhaiy = fearlessness. 2.

MEANING: I am such a devotee of Waheguru that I have not learned to make any prior resolution, take any advice, or use any cleverness (to deal with some difficult situation). Wherever such an opportunity arose, I simply remembered Him. 1. Loving His devotees is a kind and innate nature of Waheguru. He raises and nurtures His devotees like a child, showering them with love. Pause. For Waheguru's devotees, singing His praise incorporates all rituals, such as reciting mantras, self-torture, efforts to control sensual pleasures, and other religious practices. I have taken the shelter of Waheguru (surrendered my wisdom), and have acquired the comfort of freedom from all worldly fears (worries), oh Nanak. 2.3.12.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਦਿਨੁ ਰਾਤੀ ਆਰਾਧਹੁ ਪਿਆਰੋ ਨਿਮਖ ਨ ਕੀਜੈ ਢੀਲਾ॥ ਸੰਤ ਸੇਵਾ ਕਰਿ ਭਾਵਨੀ ਲਾਈਐ ਤਿਆਗਿ ਮਾਨੁ ਹਾਠੀਲਾ॥ 1॥ ਮੋਹਨੁ ਪ੍ਰਾਨ ਮਾਨ ਰਾਗੀਲਾ॥ ਬਾਸਿ ਰਹਿਓ ਹੀਅਰੇ ਕੈ ਸੰਗੇ ਪੇਖਿ ਮੋਹਿਓ ਮਨੁ ਲੀਲਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਤ ਅਨੰਦਾ ਉਤਰੈ ਮਨਹੁ ਜੰਗੀਲਾ॥ ਮਿਲਬੇ ਕੀ ਮਹਿਮਾ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਪਰੈ ਪਰੀਲਾ॥ 2॥4॥13॥

Goojri Mehla 5: Din(u) raati araadhou piyaaro, nimukh na keejaiy dheela. Sunt sayva kur(i) bhaavni laayiyaiy tiyaag(i) maan(u) haattheela. 1. Mohun(u) praan maan rangeela. Baas(i) ruhiyo heeraiy kaiy sungay, paykh(i) mohiyo mun(u) leela. 1. Ruhaou. Jis(u) simrut mun(i) hoat anunda, ootraiy munhou jungeela. Milbay kee mehma bern(i) na saakoun, Nanak puraiy pureela. 2.4.13.

Word Meaning: Araadhou = worship (recite Naam). Nimukh = moment. Dheela = indolence. Bhaavni = love and faith. Maan(u) = ego. Haattheela = obstinate. 1. Mohun(u) = mind captivating (Waheguru). Praan = life. Maan = honour. Rangeela = colourful. Baas(i) ruhiyo = resides. Heeraiy = in heart. Paykh(i) = see; watch. Mohiyo = captivated. Leela = amazing feats. Pause. Anunda = blissfulness. Jungeela = rust; filth of mind. Milbay Kee = of meeting with. Mehma = praise; greatness. Bern(u) = describe. Puraiy Pureela = further and further; limitless. 2.4.13.

MEANING: Do not show any laziness, and worship Waheguru (recite His Naam) day and night, oh my dear friends. We should give up our obstinate (persistent) ego, and serve the Guru with love and faith. 1. The colourful Waheguru (which shows colourful feats) is present in many different forms, and is the basis of my life and honour. My mind has been captivated by His amazing feats, and now He resides in my heart. Pause. One attains bliss, and the filth of his mind is removed when he remembers God. I cannot describe

the great feeling one enjoys upon connecting with the limitless Waheguru, oh Nanak. 2.4.13.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਮੁਨਿ ਜੋਗੀ ਸਾਸਤ੍ਰਗਿ ਕਹਾਵਤ ਸਭ ਕੀਨ੍ਹੇ ਬਸਿ ਅਪਨਹੀ॥ ਤੀਨਿ ਦੇਵ ਅਰੁ ਕੋਟਿ ਤੇਤੀਸਾ ਤਿਨ ਕੀ ਹੈਰਤਿ ਕਛੁ ਨ ਰਹੀ॥ 1॥
(ਅੰਗ 499)॥ ਬਲਵੰਤਿ ਬਿਆਪਿ ਰਹੀ ਸਭ ਮਹੀ॥ ਅਵਰੁ ਨ ਜਾਨਸਿ ਕੋਊ ਮਰਮਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀ॥ 1॥ ਰਹਾਉ॥ ਜੀਤਿ ਜੀਤਿ ਜੀਤੇ ਸਭਿ ਥਾਨਾ ਸਗਲ ਭਵਨ ਲਪਟਹੀ॥ ਕਹੁ ਨਾਨਕ ਸਾਧ ਤੇ ਭਾਗੀ ਹੋਇ ਚੇਰੀ ਚਰਨ ਗਹੀ॥ 2॥5॥14॥

Goojri Mehla 5: Moon(i) yogi Shasterig(i) kuhaavut, subh keenay bus(i) apnuhee. Teen(i) Dayv, ur(u) koat(i) tayteesa, tin kee haiyrut kuchh(u) na ruhee. 1.
(PAGE 499): Bulvunt(i) biyaap(i) ruhee subh muhee. Uver(u) na jaanus(i) koyoo merma, Gur kirpa tay luhee. 1. Ruou. Jeet(i), jeet(i), jeetay subh(i) thaana, sugul bhuvun luptuhee. Kuhou Nanak, Sadh tay bhaagi, hoyay chayri churn guhee. 2.5.14.
Word Meaning: Moon(i) = hemits who stay quiet for long times. Shasterig = those, who have knowledge of the Shastras. Bus(i) = in control. Apnuhee = own. Teen(i) Dayv = the three gods – Brahma, Vishnu, and Shiva. Koat(i) = ten million. Tayteesa = 33. Haiyrut = amazement. 1. Bulvunt(i) = powerful (Maya). Biyaap(i) Ruhee = is affecting (captivating). Muhee = earth; world. Uver(u) Na = none else. Merma = secrets. Luhee = removed. Pause. Jeet(i) Jeet(i) = win over (control) one-by-one. Bhuvun = universe. Luptuhee = clings; grips tightly. Chayri = slave. 2.
MEANING: The powerful Maya is influencing the whole world. Nobody, other than the Guru, knows its secrets (how to mitigate its effects or make it ineffective); it can be removed (made ineffective) only by the grace of the Guru. **Pause.** Those who call themselves (claim to be) hermits, yogis, or knowledgeable of the Shastras, are all controlled by Maya. Even the three popular gods and the other 330 million gods are taken aback by the effects of Maya (they cannot escape it). 1. Controlling one by one, Maya has controlled the whole universe and takes everybody in its grip. Maya stays away only from the Guru (or other true holy men), and drops on His feet (serves Him like a slave), oh Nanak. 2.5.14.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਠਾਕੁਰੁ ਅਪਨਾ ਧਿਆਇਆ॥ ਹਾਥਿ ਦੇਇ ਰਾਖੇ ਪਰਮੇਸਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ॥ 1॥ ਠਾਕੁਰ ਹੋਏ ਆਪਿ ਦਇਆਲ॥ ਭਈ ਕਲਿਆਣ ਆਨੰਦ ਰੂਪ ਹੁਈ ਹੈ ਉਬਰੇ ਬਾਲ ਗੁਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਮਿਲਿ ਵਰ ਨਾਰੀ ਮੰਗਲੁ ਗਾਇਆ ਠਾਕੁਰ ਕਾ ਜੈਕਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਸਭ ਕਾ ਕੀਆ ਉਧਾਰੁ॥ 2॥6॥15॥

Goojri Mehla 5: Dooyay ker joarr(I) kuree baynti, Tthaakur(u) apna dhiyaaya. Haath(i) dayay raakhay Permayshur(i) sugla doort(u) mitaaya. 1. Tthaakur hoyay aap(i) duyaal. Bhuyee kulyaan, anund roop hooyee haiy, oobray baal, Gopal. 1. Ruhaou. Mil(i) Vur naari mungul gaaya, Tthaakur ka jaiykaar(u). Kuhou Nanak, tis(u) Gur bulihaari, jin(i) subh ka keeya oodhaar(u). 2.6.15.
Word Meaning: Ker = hands. Joarr(i) = fold; clasp. Baynti = request. Raakhay = protects. Doort(u) = sins. Mitaaya = eradicated. 1. Kulyaan = well-being; peace and comfort. Anund Roop = blissfulness. Oobray = salvaged. Baal = children. Gopal = God. Pause. Vur = husband (mind). Naari = devotees; senses. Mungul = song of happiness. Jaiykaar = praise the Lord. Oodhaar(u) = salvation. 2.
MEANING: When I prayed to Waheguru with folded hands (with respect and full concentration), Waheguru protected me and eradicated all my sins. 1. The Lord became very kind as a result of which, there is peace, comfort, and blissfulness everywhere. The kind Waheguru salvages everybody like His children. Pause. My mind and my

senses joined together to sing the song of happiness in praise of the Lord. I offer to sacrifice my life (serve Him) for the Guru who has salvaged all of us, oh Nanak. 2.6.15.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਤਿਨ੍ਹ ਕਾ ਬਲੁ ਹੈ ਥੋਰਾ॥ ਅਨਿਕ ਰੰਗ ਮਾਇਆ ਕੇ ਪੇਖੇ ਕਿਛੁ ਸਾਥਿ ਨ ਚਾਲੈ ਭੋਰਾ॥ 1॥ ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਆਹਿ ਨ ਮੋਰਾ॥ ਮੋਹਿ ਅਨਾਥ ਨਿਰਗੁਨ ਗੁਣੁ ਨਾਹੀ ਮੈ ਆਹਿਓ ਤੁਮਰਾ ਧੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਚਰਣ ਤੁਮ੍ਹਾਰੇ ਈਹਾ ਊਹਾ ਤੁਮ੍ਹਾਰਾ ਜੋਰਾ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਦਰਸੁ ਪਾਇਓ ਬਿਨਸਿਓ ਸਗਲ ਨਿਹੋਰਾ॥ 2॥7॥16॥

Goojri Mehla 5: Maat, pita, bhaayee, soot, bundhup, tinh ka bul(u) thohra. Anik rung Maya kay paykhay, kichh(u) saath(i) na chaalaiy bhora. 1. Tthaakur toojh bin(u) aah(i) na mora. Moh(i) anaath nirgoon, goon(u) naahi, mein aahiyo Toomra dhora. 1. Ruhaou. Bul(i), bul(i), bul(i), bul(i) Churn Toomhaaray, eehaan, oohaan, Toomhaara jora. Sadh sung(i) Nanak durs(u) paayo, binsiyo sugul nihora. 2.7.16.

Word Meaning: Soot = sons. Bundhup = friends; relatives. Bul(u) = force; support. Thohra = small; short-lived. Anik = countless. Rung = colours; attractions. Paykhay = saw. Bhora = minuscule. 1. Aah(i) = is. Moh(i) = I. Anaath = (spiritually) orphan. Nirgoon = without any virtue. Aahiyo = wish for. Dhora = support; shelter. Pause. Eehaan = here (in this world). Oohaan = there (next world). Jora = power; rule. Durs = sight. Binsiyo = ended. Nihora = complaints. 2.

MEANING: The support of the relatives, like the mother, the father, the brothers, the sons, and other friends, is very limited (they do not have the ability to save you from death). Their love is just one of the many attractive forms of the colourful Maya, of which not even a minuscule part accompanies the man after death. 1. There is no real relative of mine other than You, oh my Lord. I have no virtue, and I am an orphan in the spiritual world (have no guide); I wish for Your support only. Pause. I wish to sacrifice my life for Your holy Feet (for Your Naam); it is Your reign in this world, and the next. I had Your holy sight (made a connection with You) in the company (shelter) of the Guru, and all my complaints have ended, oh Nanak. 2.7.16.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਆਲ ਜਾਲ ਭ੍ਰਮ ਮੋਹ ਤਜਾਵੈ ਪ੍ਰਭ ਸੇਤੀ ਰੰਗਿ ਲਾਈ॥ ਮਨ ਕਉ ਇਹੁ ਉਪਦੇਸੁ ਦ੍ਰਿੜਾਵੈ ਸਹਜਿ ਸਹਜਿ ਗੁਣ ਗਾਈ॥ 1॥ ਸਾਜਨ ਐਸੋ ਸੰਤੁ ਸਹਾਈ॥ ਜਿਸੁ ਭੇਟੇ ਤੂਟਹਿ ਮਾਇਆ ਬੰਧ ਬਿਸਰਿ ਨ ਕਬਹੂੰ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਰਤ ਕਰਤ ਅਨਿਕ ਬਹੁ ਭਾਤੀ ਨੀਕੀ ਇਹ ਠਹਿਰਾਈ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਜਸੁ ਗਾਵੈ ਨਾਨਕ ਭਵਜਲੁ ਪਾਰਿ ਪਰਾਈ॥ 2॥8॥17॥

Goojri Mehla 5: Aal, jaal, bherm, moh tujaavaiy, Prubh sayti rung(i) laayee. Mun kuou eh(u) oopdaysh drirraavaiy, sehj(i), sehj(i) goon gaayee. 1. Saajun aiyso Sunt(u) suhaayee. Jis(u) bhaytay tooteh(i) Maya bundh, bisur(i) na kub-hoon jaayee. 1. Ruhaou. Kert, kert, anik buhou bhaanti, neeki eh tthehraayee. Mil(i) Sadhu Hur(i) jus(u) gaavaiy Nanak, bhuvjul paar(i) puraayee. 2.8.17.

Word Meaning: Aal Jaal = worldly bonds. Bherm = misgivings. Tujaiy = (makes one) overcome. Sayti = with. Rung(i) = gets to love. Oopdaysh = advice. Drirraavaiy = reinforces. Sehj(i) = in the blissful state. 1. Suhaayee = helpful. Bhaytay = on meeting (getting connected with). Bundh = bonds. Bisur(i) = forget. Na Kub-hoon = never. Pause. Kert Kert = performing (rituals). Buhou Bhaanti = of many different kinds. Neeki = good; worthy. Tthehraayee = made a decision. Bhuvjul = the world-sea. 2.

MEANING: The Guru is so helpful and is such a friend that all one's worldly bonds get broken on meeting with Him (acting on His Advice). One should never forget such a Guru, oh my friends. **Pause**. The Guru rids one of his worldly bonds, misgivings, and worldly attachments, and instills love for Waheguru in his mind. He reiterates such advice in

one's mind that he begins to sing Waheguru's praise, and attains a blissful state. 1. Having performed countless religious rituals, I finally made the worthy decision to sing Waheguru's praise in the shelter of the Guru so as to swim across the world-sea, oh Nanak. 2.8.17.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਕੀਮਤਿ ਜਾਇ ਨ ਕਰੀ॥ ਰਾਜਾ ਰੰਕੁ ਕਰੈ ਖਿਨ ਭੀਤਰਿ ਨੀਚਹ ਜੋਤਿ ਧਰੀ॥ 1॥ ਧਿਆਈਐ ਅਪਨੋ ਸਦਾ ਹਰੀ॥ ਸੋਚ ਅੰਦੇਸਾ ਤਾ ਕਾ ਕਹਾ ਕਰੀਐ ਜਾ ਮਹਿ ਏਕ ਘਰੀ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ੍ਹਰੀ ਟੇਕ ਪੂਰੇ ਮੇਰੇ ਸਤਿਗੁਰ ਮਨ ਸਰਨਿ ਤੁਮ੍ਹਾਰੇ ਪਰੀ॥ ਅਚੇਤ ਇਆਨੇ ਬਾਰਿਕ ਨਾਨਕ ਹਮ ਤੁਮ ਰਾਖਹੁ ਧਾਰਿ ਕਰੀ॥ 2॥9॥18॥

Goojri Mehla 5: Khin meh(i) thaap(i) oothaapunhaara, keemut(i) jaayay na kuree. Raja, runk(u) kuraiy khin bheetur(i), neecheh Jot(i) dhuree. 1. Dhiyaayiyaiy apno suda Hurie. Soach undaysha, ta ka kuriyaiy, ja meh(i) aik ghurie. 1. Ruhaou. Toomri tayk Pooray mayray Satgur, mun shern(i) Toomhaaray purie. Achayt iyaanay baarik Nanak hum, Toom raakhou dhaar(i) kerie. 2.9.18.

Word Meaning: Khin = moment. Thaap(i) = after creating. Oothaapunhaara = destroyer. Keemut(i) = worth; magnificence. Runk(u) = pauper. Neech = low caste; immoral person. Jot(i) Dhuree = enlightens the mind. 1. Hurie = God. Soach = Undaysha = worry. Aik Ghuree = short-lived. Pause. Tayk = support. Achayt = unaware. Iyaanay = ignorant. Kerie = hand. 2.

MEANING: We should always remember our eternal God (recite His Naam). Why should we worry about things which are short-lived? **Pause.** Waheguru can create and destroy anything in a moment; nobody can find (determine) His magnificence (capabilities). He can convert a king into a pauper, or enlighten the mind of a low-caste (having no respect in society) in a second. 1. I have only Your support, oh my Perfect Satguru; I have come to Your shelter with the determination of my mind (with full faith). We are unaware and ignorant children of Yours; kindly protect us (from the attacks of Maya) by extending Your kind hand, begs Nanak. 2.9.18.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਤੂੰ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਬਸਹੁ ਮੇਰੇ ਮਨ ਮਾਹੀ॥ ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਸਮਾਏ ਤਹ ਭਰਮੁ ਅੰਧੇਰਾ ਨਾਹੀ॥ 1॥ ਠਾਕੁਰ ਜਾ ਸਿਮਰਾ ਤੂੰ ਤਾਹੀ॥ ਕਰਿ ਕਿਰਪਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕ ਪ੍ਰਭ ਕਉ ਸਦਾ ਸਲਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਸਾਸਿ ਸਾਸਿ ਤੇਰਾ ਨਾਮੁ ਸਮਾਰਉ ਤੁਮ ਹੀ ਕਉ ਪ੍ਰਭ ਆਹੀ॥ ਨਾਨਕ ਟੇਕ ਭਈ ਕਰਤੇ ਕੀ ਹੋਰ ਆਸ ਬਿਡਾਨੀ ਲਾਹੀ॥ 2॥10॥19॥

Goojri Mehla 5: Toon Daata jeaan subhna ka, bus-hou mayray mun maahi. Churn kumul rid maah(i) smaayay, teh bherm undhayra naahi. Tthaakur, ja simraan Toon taahi. Kur(i) kirpa serb pritpaaluk, Prubh kuou suda slaahi. 1. Ruhaou. Saas(i), saas(i) Tayra Naam(u) smaarhoun, Toom hee kuou Prubh aahi. Nanak tayk bhuyee Kertay kee, hoar aas bidaani laahi. 2.10.19.

Word Meaning: Daata = provider. Bus-hou = reside. The = there. Bherm = misgiving. 1. Ja = where. Taahi = there. Pritpaaluk = raiser and nourisher. Pause. Smaarhoun = remember. Aahi = wish. Bidaani = of others. Laahi = ignored. 2.

MEANING: You are the provider for all the living beings; kindly come to reside in my mind, oh Waheguru. When the lotus-like soft Feet of Yours (Your love or Naam) dwell in some devotee's heart, no misgiving or darkness of ignorance is left there. 1. You are present there wherever I remember You, oh Lord. Please be kind so that I may sing Your praise, oh, the raiser and the nourisher of all, Waheguru. Pause. May I remember You with every breath; and wish only for You (Your worship), oh Waheguru. I have come to

the shelter of the Creator, and have given up dependence on any other power, asserts Nanak. 2.10.19.

(ਅੰਗ 500)॥ ਗੂਜਰੀ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਦਰਸੁ ਦੀਜੈ ਜਸੁ ਗਾਵਉ ਨਿਸਿ ਅਰੁ ਭੋਰ॥ ਕੇਸ ਸੰਗਿ ਦਾਸ ਪਗ ਝਾਰਉ ਇਹੈ ਮਨੋਰਥ ਮੋਰ॥ 1॥ ਠਾਕੁਰ ਤੁਝ ਬਿਨੁ ਬੀਆ ਨ ਹੋਰ॥ ਚਿਤਿ ਚਿਤਵਉ ਹਰਿ ਰਸਨ ਅਰਾਧਉ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰ॥ 1॥ ਰਹਾਉ॥ ਦਇਆਲ ਪੁਰਖ ਸਰਬ ਕੇ ਠਾਕੁਰ ਬਿਨਉ ਕਰਉ ਕਰ ਜੋਰਿ॥ ਨਾਮੁ ਜਪੈ ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਰੋ ਉਧਰਸਿ ਆਖੀ ਫੋਰ॥ 2॥11॥20॥

(PAGE 500): **Goojri Mehla 5:** Kur(i) kirpa Apna durs(u) deejaiy, jus(u) gaavoun nis(i) ur(u) bhoar. Kayse sung(i) daas pug jhaaroun, ehaiy munoruth moar. 1. Tthaakur, Toojh bin(u) beeya na hoar. Chit(i) chitvoun, Hur(i) rusn araadhoun, nirkhoun Toomri oar. 1. Ruhaou. Duyaal Purakh serb kay Tthaakur, binou kuroun ker joar(i). Naam(u) jupaiy Nanak(u) daas(u) Toomro, oodhrus(i) aakhi foar. 2.11.20.

Word Meaning: Durs = sight; glimpse. Jus(u) = praise. Nis(i) = night. Bhoar = early morning; day. Pug = feet. Jhaaroun = dust off. Munoruth = objective. 1.

Tthaakur = Lord. Beeya = Hoar = other. Chit(i) = in mind. Chitvoun = think of. Rusn = (with the) tongue. Nirkhoun = look. Toomri Oar = in your direction. Pause.

Purakh = omnipresent God. Binou Kuroun = pray. Ker Joar(i) = with folded hands. Oodhrus(i) = is salvaged. Aakhi Foar = in the blink of an eye. 2.

MEANING: I sing Your praise day and night; kindly show me Your holy sight, oh dear Waheguru. My only objective is to dust off the feet of Your devotees (serve them with love and respect). 1.

There is nobody else like You, oh my Lord. I wish to think about You only in my mind, recite Your Naam with my tongue, and look only towards You (seek Your support only). Pause. With folded hands, I pray to the omnipresent Waheguru, who is kind to all, that He accepts me as His slave and enables me to recite His Naam all the time. Whoever does that gets salvaged in the blink of an eye, oh Nanak. 2.11.20.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਬ੍ਰਹਮ ਲੋਕ ਅਰੁ ਰੁਦ੍ਰ ਲੋਕ ਆਈ ਇੰਦ੍ਰ ਲੋਕ ਤੇ ਧਾਇ॥ ਸਾਧ ਸੰਗਤਿ ਕਉ ਜੋਹਿ ਨ ਸਾਕੈ ਮਲਿ ਮਲਿ ਧੋਵੈ ਪਾਇ॥ 1॥ ਅਬ ਮੋਹਿ ਆਇ ਪਰਿਓ ਸਰਨਾਇ॥ ਗੁਹਜ ਪਾਵਕੋ ਬਹੁਤੁ ਪ੍ਰਜਾਰੈ ਮੋ ਕਉ ਸਤਿਗੁਰ ਦੀਓ ਹੈ ਬਤਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜਖ੍ਯ ਕਿੰਨਰ ਨਰ ਰਹੀ ਕੰਠਿ ਉਰਝਾਇ॥ ਜਨ ਨਾਨਕ ਅੰਗੁ ਕੀਆ ਪ੍ਰਭਿ ਕਰਤੈ ਜਾ ਕੈ ਕੋਟਿ ਐਸੀ ਦਾਸਾਇ॥ 2॥12॥21॥

Goojri Mehla 5: Braham loak or Roodur loak aayee, Inder loak tay dhaayay. Sadh Sungut(i) kuou joh(i) na asaakaiy, mul(i), mul(i) dhovaiy paayay. 1. Ub moh(i) aayay puriyo shernaayay. Gohj paavko buhout(u) purjaaraiy, mo kuou Satgur deeyo haiy butaayay. 1. Ruhaou. Sidh, saadhik ur(i) Jukh, Kinnur nur, ruhee kuntth(i) oorjhaayay. Jun Nanak ung(u) keeya Prubh(i) kertaiy, ja kee koat(i) aiysi daasaayay. 2.12.21.

Word Meaning: Braham Loak = kingdom of Brahma. Roodur Loak = kingdom of Shiva. Dhaayay = attacks. Joh(i) = cast evil eye. Mul(i) = washing well. 1. Moh(i) = I. Goohuj = hidden. Paavko = fire (of desires). Purjaaray = burned completely. Pause.

Sadhik = those who purify their bodies by Yogic exercises. Jukh and Kinnur = assistants of the gods in different capacities. Kuntth(i) = (clinging) to the neck. Oorjhaayay = confounding; puzzling. Ung(u) = favour. Koat(i) = millions. Dasaayay = slaves.

NOTE: Hindus believe that their gods have their own territories (kingdoms).

MEANING: Maya has attacked the kingdoms of Brahma, Shiva, and Indra, but cannot cast an evil eye (to affect) the holy congregation of the Guru. In fact, it serves and washes the feet well of the holy congregation (in other words, Maya is a slave of the holy congregation). 1. The Guru has explained to me that Maya, in the form of a hidden fire of desires, has

burned too many people badly (caused a great deal of harm to them). So, I have come to His shelter now (surrendered myself completely). Pause. Maya clings strongly to, and confounds the achieved Sidh yogis, the practising yogis, men, and different kinds of assistants to the gods. But the Creator Waheguru, who has millions of such slaves, has done a favour to me (and protected me from the attacks of Maya), oh Nanak. 2.12.21.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਅਪਜਸੁ ਮਿਟੈ ਹੋਵੈ ਜਗਿ ਕੀਰਤਿ ਦਰਗਹ ਬੈਸਣੁ ਪਾਈਐ॥ ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਾਸ ਹੋਇ ਖਿਨ ਮਹਿ ਸੁਖ ਅਨਦ ਸੇਤੀ ਘਰਿ ਜਾਈਐ॥ 1॥ ਜਾ ਤੇ ਘਾਲ ਨਾ ਬਿਰਥੀ ਜਾਈਐ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨਿ ਤਨਿ ਸਦਾ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਸਰਨਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੂੰ ਦੇਹਿ ਸੋਈ ਪ੍ਰਭ ਪਾਈਐ॥ ਚਰਣ ਕਮਲ ਨਾਨਕ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਦਾਸਹ ਪੈਜ ਰਖਾਈਐ॥ 2॥13॥22॥

Goojri Mehla 5: Upjus(u) mitaiy, hovaiy jug(i) keerut(i), Durgeh baiysun paayiyaiy. Jum kee traas naas hoyay khin meh(i), sookh anund sayti ghur(i) jaayiyaiy. 1. Ja tay ghaal na birthi jaayiyaiy. Aatth pehr simerhou Prubh(u) apna, mun(i) tun(i) suda dhiyaayiyaiy. 1. Ruhaou. Moh(i) shern(i) deen dookh bhunjun, Toon dayh(i) soyee Prubh paayiyaiy. Churn Kumul Nanak rung(i) raatay, Hur(i) daaseh paiyj rukhaayiyaiy. 2.13.22.

Word Meaning: Upjus(u) = bad reputation. Keerut(i) = praise. Durgeh = Waheguru's Court. Jum = angel of death. Traas = fear; dread. Khin = moment. Anund = blissfulness. Ghur(i) = mind. 1. Ghaal = hard labour. Birthi = empty; without reward. Aatth Pehr = 24 hours. Pause. Deen = powerless. Dookh Bhunjun = destroyer of suffering. Rung(i) Raatay = imbued in love. Daaseh = devotees. Paiyj = dignity. 2.

MEANING: One should always recite Waheguru's Naam with body and mind so that his hard labour as a devotee does not go unrewarded. **Pause.** With the recitation of His Naam, the bad reputation of the devotee is erased; the world begins to praise him, and he gets an honourable place in Waheguru's Court. The fear of the Angel of Death is destroyed instantly, and one attains blissfulness of mind. 1. I have taken the shelter of Waheguru, which is the destroyer of all sufferings; one receives only what You grant him, oh God. Waheguru protects the dignity of his devotees; I am imbued in the love of His lotus-like Feet, oh Nanak. 2. 13.22.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਬਿਸੰਭਰ ਜੀਅਨ ਕੋ ਦਾਤਾ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ॥ ਜਾ ਕੀ ਸੇਵਾ ਨਿਫਲ ਨ ਹੋਵਤ ਖਿਨ ਮਹਿ ਕਰੇ ਉਧਾਰ॥ 1॥ ਮਨ ਮੇਰੇ ਚਰਨ ਕਮਲ ਸੰਗਿ ਰਾਚੁ॥ ਸਗਲ ਜੀਅ ਜਾ ਕਉ ਆਰਾਧਹਿ ਤਾਹੂ ਕਉ ਤੂੰ ਜਾਚੁ॥ 1॥ ਰਹਾਉ॥ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਕਰਤੇ ਤੂੰ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰ॥ ਹੋਇ ਸਹਾਈ ਜਿਸੁ ਤੂੰ ਰਾਖਹਿ ਤਿਸੁ ਕਹਾ ਕਰੇ ਸੰਸਾਰ॥ 2॥14॥23॥

Goojri Mehla 5: Bisvumbhur jeaun ko Daata, bhagat(i) bhuray bhundaar. Ja kee sayva niful na hovut, khin meh(i) kuray oodhaar. 1. Mun mayray, Churn Kumul sung(i) raach(u). Sugul jea Ja kuou aaraadheh(i), Taahoo kuou tu jaach(u). 1. Ruhaou. Nanak shern(i) Toomhaari Kertay, Toon Prubh praan adhaar. Hoyay suhaayee jis(u) Toon raakheh(i), tis(u) kuhaa kuray sunsaar. 2.14.23.

Word Meaning: Bisvumbhur = Daata = the provider for the whole world (Waheguru). Niful = without reward. Khin = moment. Oodhaar = salvation. 1. Churn Kumul = lotus-like feet (Waheguru's Naam). Raach(u) = get absorbed. Taahoo = Him. Jaach(u) = wish (beg) for. Pause. Kertay = the Creator. Praan Adhaar = basis of life. Suhaayee = helpful; benefactor. Kuhaa Kuray = what harm can be caused? 2.

MEANING: Get absorbed in the love of the lotus-like Feet of Waheguru, oh my mind. You, too, beg for (the union with) Him, who is worshipped by all human beings. **Pause.**

Waheguru is the provider for all living beings, and the treasures of His worship are always full (there is no shortage in His love, no matter how many people worship Him). Service to Him never goes unrewarded, and He can salvage one in a moment. 1.
You are the basis of my life; I have come to Your shelter, oh the Creator, oh God. What harm can the world cause to the devotee, whom You protect by Your benevolence, oh Waheguru, submits Nanak? 2.14.23.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੀ ਆਪ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਅਵਖਧੁ ਉਤਰਿ ਗਇਓ ਸਭੁ ਤਾਪੁ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗੋਬਿੰਦੁ ਰਖਿਓ ਪਰਮੇਸਰਿ ਅਪੁਨੀ ਕਿਰਪਾ ਧਾਰਿ॥ ਮਿਟੀ ਬਿਆਧਿ ਸਰਬ ਸੁਖ ਹੋਏ ਹਰਿ ਗੁਣ ਸਦਾ ਬੀਚਾਰਿ॥ 1॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਮੇਰੈ ਕਰਤੈ ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ॥ ਅਬਿਚਲ ਨੀਵ ਧਰੀ ਗੁਰ ਨਾਨਕ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ॥ 2॥15॥24॥
Goojri Mehla 5: Jun kee paiyj suvaari Aap. Hur(i) Hur(i) Naam(u) deeyo Gur(i) uvkhudh(u), oottar(i) guyyo subh(u) taap(u). 1. Ruhaou. Hargobind(u) rukhiyo Permayshur(i) apuni kirpa dhaar(i). Mitee biyaadh(i) serb sookh hoyay, Hur(i) goon suda beechaar(i). 1. Ungikaar(u) keeyo mayraiy Kertaiy, Gur Pooray kee vudiyaayi. Abichul neev dhuree Gur Nanak, nit nit churraiy suvaayee. 2.15.24.
Word Meaning: Jun = devotee. Paiyj = dignity. Suvaari = enhanced; protected. Uvkhudh(u) = medication; treatment. Taap(u) = fever (caused by smallpox). Pause.
Hargobind (u) = the infant son of Guru Arjun Sahib who survived a severe attack of smallpox. Mitee = eradicated. Biyaadh(i) = suffering. 1. Ungikaar(u) = favour; support. Vudiyaayee = greatness. Abichul = eternal. Neev = foundation. Churraiy Suvaayee = increases in multiples. 2.
MEANING: Waheguru, Himself, enhances the dignity of His devotees. The Guru implants Waheguru's Naam in the devotee's heart as the medication by which all kinds of illnesses are cured. Waheguru saved the infant Hargobind from the severe attack of smallpox by His kindness. All sicknesses are eradicated, and it is all comfort when a devotee ponders on the virtues of Waheguru (sings His praise). 1. It was due to the greatness of the Guru that my Creator, Waheguru, did me a great favour. Guru Nanak has laid the eternal foundation of Waheguru's worship, which is multiplying (growing by leaps and bounds) every day. 2.15.24.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਕਬਹੂ ਹਰਿ ਸਿਉ ਚੀਤੁ ਨ ਲਾਇਓ॥
(ਅੰਗ 501)॥ ਧੰਧਾ ਕਰਤ ਬਿਹਾਨੀ ਅਉਧਹਿ ਗੁਣਨਿਧਿ ਨਾਮੁ ਨ ਗਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਕਉਡੀ ਕਉਡੀ ਜੋਰਤ ਕਪਟੇ ਅਨਿਕ ਜੁਗਤਿ ਕਰਿ ਧਾਇਓ॥ ਬਿਸਰਤ ਪ੍ਰਭ ਕੇਤੇ ਦੁਖ ਗਨੀਅਹਿ ਮਹਾ ਮੋਹਨੀ ਖਾਇਓ॥ 1॥ ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਗਨਹੁ ਨ ਮੋਹਿ ਕਮਾਇਓ॥ ਗੋਬਿੰਦ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਨਾਨਕ ਹਰਿ ਸਰਣਾਇਓ॥ 2॥16॥25॥
Goojri Mehla 5: Kubhoon Hur(i) siyoun cheet(u) na laayo.
(PAGE 501): Dhundha kert bihaani aoudheh(i), Goon nidh(i) Naam(u) na gaayo. 1. Ruhaou. Kaudi, kaudi jorut kuptay, anik joogut(i) kur(i) dhaayo. Bisrut Prubh kaytay dookh guniyeh(i), muhaa mohini khaayo. 1. Kurhou anugreh Soami mayray, gunhou na moh(i) kmaayo. Gobind duyaal, kirpaal, sookh saagur, Nanak Hur(i) shernaayo. 2.16.25.
Word Meaning: Kubhoon Na = never. Cheet(u) = in mind. Dhundha = worldly affairs. Bihaani = spends. Aoudheh(i) = life. Goon Nidh(i) = source of virtues (God). Pause. Kaudi = extremely small amount of money. Jorut = accumulating. Kuptay = deceitful. Anik Joogut(i) = countless approaches. Dhaayo = moved quickly. Bisrut = forgetting. Muhaa Mohini = highly captivating (Maya). 1. Anugreh(u) = kindness. Gunhou =

consider. Moh(i) Kmaayo = deeds done by me. Duyaal = Kirpaal = kind. Sookh Saagur = sea of comforts. 2.
MEANING: The man never applies his mind to (show his love for) Waheguru. His whole life is spent in worldly affairs, and he never sings praise of the source of all virtues - Waheguru. Pause. The deceitful accumulate wealth, but become pennywise (very stingy) and use countless approaches to save it quickly. He suffers countless troubles for forgetting Waheguru as captivating Maya swallows him (he forgets his own wellness in the desire to earn more and more of that). 1. Please be kind to me and forgive the evil deeds I have committed, oh my Lord. Waheguru is kind, compassionate, and the sea (source) of all comforts; I have come to His shelter, oh Nanak. 2.16.25

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਰਸਨਾ ਰਾਮ ਰਾਮ ਰਵੰਤ॥ ਛੋਡਿ ਆਨਿ ਬਿਉਹਾਰ ਮਿਥਿਆ ਭਜੁ ਸਦਾ ਭਗਵੰਤ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਏਕੁ ਅਧਾਰੁ ਭਗਤਾ ਈਤ ਆਗੈ ਟੇਕ॥ ਕਰਿ ਕ੍ਰਿਪਾ ਗੋਬਿੰਦ ਦੀਆ ਗੁਰ ਗਿਆਨੁ ਬੁਧਿ ਬਿਬੇਕ॥ 1॥ ਕਰਣ ਕਾਰਣ ਸਮ੍ਰਥ ਸ੍ਰੀਧਰ ਸਰਣਿ ਤਾ ਕੀ ਗਹੀ॥ ਮੁਕਤਿ ਜੁਗਤਿ ਰਵਾਲ ਸਾਧੂ ਨਾਨਕ ਹਰਿ ਨਿਧਿ ਲਹੀ॥ 2॥17॥26॥
Goojri Mehla 5: Rusna Ram Ram ravunt. Chhoad(i) aan(i) biyohaar mithiya, bhuj(u) suda Bhugvunt. 1. Ruhaou. Naam(u) aik(u) adhaar(u) bhugtaan, eet aagaiy tayk. Kur(i) kirpa Gobind deeya, Gur Giyan(u) boodh(i) bibayk. 1. Kern Kaarun sumruth Sridhur,
shern(i) Ta kee guhee. Mookut(i) joogut(i) ruvaal Sadhu, Nanak Hur(i) nidh(i) luhee. 2.17.26.
Word Meaning: Ruvunt = recite (Naam). Aan(i) = other. Biyohaar = business; acts. Mithiya = false; spiritually unrewarding. Bhuj(u) = recite; remember. Pause.
Adhaar(u) = base; support. Eet = here; in this world. Aagaiy = there; next world. Tayk = support. Boodh(i) Bibayk = wisdom to differentiate between good and bad. 1.
Kern Kaarun = the Creator. Sumruth = capable; omnipotent. Guhee = held; took. Mookut(i) = freedom from the bonds of Maya. Joogut(i) = technique; lifestyle. Ruvaal = dust of the feet. Nidh(i) = treasure. Luhee = acquired. 2.
MEANING: Recite Waheguru's Naam with your tongue, and quit all other dealings of Maya as they are spiritually unrewarding, oh my friend. Always recite Waheguru's Naam (remember God). Pause. Waheguru's Naam is the only support of His devotees in both worlds (this and the next). Waheguru Himself has kindly given His devotees Guru's spiritual Knowledge and the wisdom to differentiate between the good and the bad. 1.
I have come to the shelter of the omnipotent Waheguru, who is the source of all basic materials (is the creator of the universe). I have acquired the dust of the Guru's Feet (His Words), which is the treasure of Waheguru's Naam, and which guides the lifestyle of the devotee to achieve salvation, oh Nanak. 2.17.26.

ਗੂਜਰੀ ਮਹਲਾ 5 ਘਰੁ 4 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਛਾਡਿ ਸਗਲ ਸਿਆਣਪਾ ਸਾਧ ਸਰਣੀ ਆਉ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੋ ਪ੍ਰਭੂ ਕੇ ਗੁਣ ਗਾਉ॥ 1॥ ਰੇ ਚਿਤ ਚਰਣ ਕਮਲ ਅਰਾਧਿ॥ ਸਰਬ ਸੂਖ ਕਲਿਆਣ ਪਾਵਹਿ ਮਿਟੈ ਸਗਲ ਉਪਾਧਿ॥ 1॥ਰਹਾਉ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਮੀਤ ਭਾਈ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਇ॥ ਈਤ ਉਤ ਜੀਅ ਨਾਲਿ ਸੰਗੀ ਸਰਬ ਰਵਿਆ ਸੋਇ॥ 2॥ ਕੋਟਿ ਜਤਨ ਉਪਾਵ ਮਿਥਿਆ ਕਛੁ ਨ ਆਵੈ ਕਾਮਿ॥ ਸਰਣਿ ਸਾਧੂ ਨਿਰਮਲਾ ਗਤਿ ਹੋਇ ਪ੍ਰਭ ਕੈ ਨਾਮਿ॥ 3॥ ਅਗਮ ਦਇਆਲ ਪ੍ਰਭ ਊਚਾ ਸਰਣਿ ਸਾਧੂ ਜੋਗੁ॥ ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਨਕਾ ਜਿਸੁ ਲਿਖਿਆ ਧੁਰਿ ਸੰਜੋਗੁ॥ 4॥1॥27॥
Goojri Mehla 5 Ghur 4 Chaupuday: Ek Onkar Satgur Persad(i): Chhaad(i) sugul siyaanpaan, Sadh sherni aaou. Parbraham Permayshro, Prubhoo kay goon gaaou. 1. Ray chit Churn Kumul, araadh(i). Serb sookh kulyaan paaveh(i), mitaiy sugul oopaadh(i). 1. Ruhaou. Maat, pita, soot, meet, bhaayee, Tis(u) bina nuhee koyay. Eet oot jea naal(i) sungee, serb ruvviya Soyay. 2. Koat(i) jutun oopaav mithiya, kuchhoo na aavaiy kaam(i). Shern(i)

Sadhu nirmla, gut(i) hoyay Prubh kaiy Naam(i). 3. Agumm duyyaal Prubh oocha, shern(i) Sadhu joag(u). Tis(u) praput(i) Nanaka, jis(u) likhiya, Dhoor(i) sunjoag(u). 4.1.27.

Word Meaning: Siyaanpaan = cleverness; smartness. Sherni = shelter. 1. Churn Kumul = the lotus-like feet of (Waheguru). Araadh(i) = worship. Oopaadh(i) = troubles. Kulyaan = well-being. Mitaiy = erased; removed. Pause. Soot = sons. Meet = friends. Eet, Oot = here and there – both worlds. Sungee = companion. Ruvviya = present. Soyay = that (Waheguru). 2. Koat(i) = millions. Jutun = efforts. Oopaav = plans. Mithiya = false; ineffective. Nirmula = pure. Gut(i) = high spiritual state. 3. Agumm = inaccessible. Duyaal = kind. Joag(u) = capable; enables one. Praaput = acquisition. Dhoor(i) = right from the source (God). Sunjoag(u) = union. 4.

MEANING: Give up all your smartness, and come to the shelter of the Guru, and sing praise of Waheguru, oh my friends. 1. Worship the lotus-like soft Feet of Waheguru (His Naam) to acquire wellbeing all around, and to have all your troubles eradicated, oh my mind. Pause. Without Waheguru, no mother, father, son, friend, or brother can help you (to achieve salvation). The omnipresent Waheguru is your real companion everywhere – in this world and the next. 2. None of the millions of efforts and plans work in the realm of spirituality. Guru's shelter is the only holy place where you can attain a high spiritual state (and find salvation) by reciting Waheguru's Naam. 3. The inaccessible and the kind God is (spiritually) very high, but Guru's shelter enables one to attain union with Him. However, only that individual gets Guru's shelter who is predestined by God to do so, oh Nanak. 4.1.27.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਆਪਨਾ ਗੁਰੁ ਸੇਵਿ ਸਦ ਹੀ ਰਮਹੁ ਗੁਣ ਗੋਬਿੰਦ॥ ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਿ ਹਰਿ ਹਰਿ ਲਹਿ ਜਾਇ ਮਨ ਕੀ ਚਿੰਦ॥ 1॥ ਮੇਰੇ ਮਨ ਜਾਪਿ ਪ੍ਰਭ ਕਾ ਨਾਉ॥ ਸੂਖ ਸਹਜ ਅਨੰਦ ਪਾਵਹਿ ਮਿਲੀ ਨਿਰਮਲ ਥਾਉ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਉਧਾਰਿ ਇਹੁ ਮਨੁ ਆਠ ਪਹਰ ਆਰਾਧਿ॥ ਕਾਮੁ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਮਿਟੈ ਸਗਲ ਉਪਾਧਿ॥ 2॥ ਅਟਲ ਅਛੇਦ ਅਭੇਦ ਸੁਆਮੀ ਸਰਨਿ ਤਾ ਕੀ ਆਉ॥ ਚਰਣ ਕਮਲ ਅਰਾਧਿ ਹਿਰਦੈ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ॥ 3॥ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਦਇਆ ਧਾਰੀ ਬਖਸਿ ਲੀਨ੍ਹੇ ਆਪਿ॥ ਸਰਬ ਸੁਖ ਹਰਿ ਨਾਮੁ ਦੀਆ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜਾਪਿ॥ 4॥2॥28॥

Goojri Mehla 5: Apna Gur(u) sayv(i) sud hee, rumhou goon Gobind. Saas(i), saas(i) araadh(i) Hur(i) Hur(i), leh(i) jaayay mun kee chind. 1. Mayray mun, jaap(i) Prubh ka Naaoun. Sookh sehj anund paaveh(i), mili nirmul thaaoun. 1. Ruhaou. Sadh sung(i) oodhaar(i) ehou mun(u), aatth pehr aaraadh(i). Kaam, kroadh ahunkaar(u) binsaiy, mitaiy sugul oopaadh(i). 2. Atull achhayd abhayd Soami, shern ta kee aaou. Churn kumul araaadh(i) hirdaiy, Aik siyoun liv laaou. 3. Parbraham(i) Prubh(i) duyya dhaari, bukhsh(i) leenay Aap(i). Serb sookh Hur(i) Naam(u) deeya, Nanak so Prubh(u) jaap(i). 4.2.28.

Word Meaning: Rumhou = recite. Araadh(i) = worship. Chind = worries. 1. Sehj = blissful state (above the effects of Maya). Nirmul = pure; holy. Pause. Oodhaar(i) = attain a high spiritual state; overcome the attractions of Maya. Aatth Pehr = twenty-four hours. Binsaiy = eradicated. Oopaadh(i) = troubles; aggression. 2. Atull = everlasting. Achhayd = impermeable, which cannot be pierced. Abhayd = with unknowable secrets. Aik = the only God. Liv = focus on; meditate on. 3. Dhaari = adopted. Bukhsh(i) Leenay = forgave. Jaap(i) = recite (His Naam). 4.

MEANING: Serve your Guru all the time, and sing Waheguru's praise, oh my friend. Worship Waheguru with every breath, as a result of which all your worries will disappear. 1. Recite Waheguru's Naam to acquire peace and the blissful state of mind. You will also acquire clean thinking (piety of mind), oh my friend. Pause. Recite Waheguru's Naam twenty-four hours a day in the company of the Guru (holy men) to cleanse your mind

to overcome the attractions of Maya. All your lust, rage, and ego will be destroyed, and all your troubles will be gone, oh man. 2. Come to the shelter of the eternal and the unknowable (enigmatic) Lord, and focus your mind on His lotus-like Feet (His Naam) by remembering Him all the time. 3. The kind Waheguru has forgiven me and given me His Naam, which is the source of all comforts. So, I worship Him, oh Nanak. 4.2.28.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਧਿਆਇਆ ਗਈ ਸੰਕਾ ਤੂਟਿ॥
(ਅੰਗ 502)॥ ਦੁਖ ਅਨ੍ਹੇਰਾ ਭੈ ਬਿਨਾਸੇ ਪਾਪ ਗਏ ਨਿਖੂਟਿ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮ ਕੀ ਮਨਿ ਪ੍ਰੀਤਿ॥ ਮਿਲਿ ਸਾਧ ਬਚਨ ਗੋਬਿੰਦ ਧਿਆਏ ਮਹਾ ਨਿਰਮਲ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਜਾਪ ਤਾਪ ਅਨੇਕ ਕਰਣੀ ਸਫਲ ਸਿਮਰਤ ਨਾਮ॥ ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖੇ ਭਏ ਪੂਰਨ ਕਾਮ॥ 2॥ ਸਾਸਿ ਸਾਸਿ ਨ ਬਿਸਰੁ ਕਬਹੂੰ ਬ੍ਰਹਮ ਪ੍ਰਭ ਸਮਰਥ॥ ਗੁਣ ਅਨਿਕ ਰਸਨਾ ਕਿਆ ਬਖਾਨੈ ਅਗਨਤ ਸਦਾ ਅਕਥ॥ 3॥ ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਤਾਰਣ ਦਇਆਲ ਕਿਰਪਾ ਕਰਣ॥ ਅਟਲ ਪਦਵੀ ਨਾਮ ਸਿਮਰਣ ਦ੍ਰਿੜ੍ਹ ਨਾਨਕ ਹਰਿ ਹਰਿ ਸਰਣ॥ 4॥3॥29॥

Goojri Mehla 5: Gur persaadi Prubh(u) dhiyaaya, guyyee shunka toot(i).

(Page 502): Dookh hunayra, bhaiy binaasay, paap guyyay nikhoot(i). 1. Hur(i) Hur(i) Naam kee mun(i) preet(i). Mil(i), Sadh Buchun Gobind dhiyaaya, muhaa nirmul reet(i). 1. Ruhaou. Jaap, taap anayk kerni, suful simrut Naam. Kur(i) anugreh(u) Aap(i) raakhay, bhuyyay poorun kaam. 2. Saas(i), saas(i) na bissur kub-hoon, Braham Prubh sumruth. Goon anik rusna kiya bukhaanaiy, Agunut suda akuth. 3. Deen derd nivaar(i) taarun, Duyyal kirpa kern. Atull pudvee Naam simrun, drirr(u) Nanak Hur(i) Hur(i) shern. 4.3.29.

Word Meaning: Shunka = doubts. Bhaiy = worldly fears (apprehensions). Binaasay = eradicated. Nikhoot(i) = came to an end; washed away. 1. Buchun = Words; Advice. Reet(i) = routine dealings; lifestyle. Pause. Jaap = recitation of some mantra to please some deity. Taap = enduring hardships to please some god. Kerni = deeds; rituals. Suful = successful; rewarding. Anugreh(u) = kindness; favour. Poorun = successful. Kaam = wishes; objectives. 2. Bissur = forget. Na Kub-hoon = never. Sumruth = capable; omnipotent. Rusna = tongue. Bukhaanaiy = explain. Agunut = unlimited. Akuth = indescribable. 3. Deen = helpless. Nivaar(i) = by removing. Taarun = Salvager. Atull = non-perishable; everlasting. Pudvee = rank; stage. Drirr(u) = strong; powerful. 4.

MEANING: With Guru's grace, I worshipped Waheguru and got all my doubts cleared. All my troubles, darkness of ignorance, and all my worldly fears have been removed, and all my sins have been washed away. 1. My mind is full of love for Waheguru's Naam. My daily dealings have become highly pure by worshipping Waheguru with the Words of the Guru in His shelter. Pause. All ritualistic recitation of some mantras, physical sufferings (to please some god), and countless other such rituals result in no gain in spirituality. Recitation of Waheguru's Naam is the only successful way (to find union with God). Waheguru, Himself, kindly protects His devotees (from the unholy effects of Maya), and all their objectives are achieved successfully. 2. Waheguru is omnipotent and should never be forgotten. He should rather be remembered with every breath. He has so many virtues that a single tongue cannot describe them all. The limitless Waheguru is always indescribable. 3. The kind Waheguru destroys all the troubles of the helpless (humble), and salvages them with His kindness. The recitation of Waheguru's Naam enables one to attain the everlasting high spiritual state (union with Waheguru). So, I have come to the shelter of the all-powerful Lord, oh Nanak. 4.3.29.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਅਹੰਬੁਧਿ ਬਹੁ ਸਘਨ ਮਾਇਆ ਮਹਾ ਦੀਰਘ ਰੋਗੁ॥ ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਗੁਰਿ ਨਾਮੁ ਦੀਨੋ ਕਰਣ ਕਾਰਣ ਜੋਗੁ॥ 1॥ ਮਨਿ ਤਨਿ ਬਾਛੀਐ ਜਨ ਧੂਰਿ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਲਹਹਿ ਪਾਤਿਕ ਗੋਬਿੰਦ

ਲੋਚਾ ਪੂਰਿ॥ 1॥ ਰਹਾਉ॥ ਆਦਿ ਅੰਤੇ ਮਧਿ ਆਸਾ ਕੂਕਰੀ ਬਿਕਰਾਲ॥ ਗੁਰ ਗਿਆਨ ਕੀਰਤਨ ਗੋਬਿੰਦ ਰਮਣੰ ਕਾਟੀਐ ਜਮ ਜਾਲ॥ 2॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਮੂਠੇ ਸਦਾ ਆਵਾਗਵਣ॥ ਪ੍ਰਭ ਪ੍ਰੇਮ ਭਗਤਿ ਗੁਪਾਲ ਸਿਮਰਣ ਮਿਟਤ ਜੋਨੀ ਭਵਣ॥ 3॥ ਮਿਤ੍ਰ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁਰਚਿਦ ਤੀਨਿ ਤਾਪ ਜਲੰਤ॥ ਜਪਿ ਰਾਮ ਰਾਮਾ ਦੁਖ ਨਿਵਾਰੇ ਮਿਲੈ ਹਰਿ ਜਨ ਸੰਤ॥ 4॥ ਸਰਬ ਬਿਧਿ ਭ੍ਰਮਤੇ ਪੁਕਾਰਹਿ ਕਤਹਿ ਨਾਹੀ ਛੋਟਿ॥ ਹਰਿ ਚਰਣ ਸਰਣ ਅਪਾਰ ਪ੍ਰਭ ਕੇ ਦ੍ਰਿੜੁ ਗਹੀ ਨਾਨਕ ਓਟ॥ 5॥4॥30॥

Goojri Mehla 5: Ahunboodh(i) buhou sughun, Maya muha deerugh roag(u). Hur(i) Naam aukhudh(u) Gur(i) Naam(u) deeno, kern kaarun joag(u). 1. Mun(i), tun(i) baanchhiyaiy Jun dhoor(i). Koat(i) junum kay luheh(i) paatik, Gobind loacha poor(i). 1. Ruhaou. Aad(i) untay mudh(i), aasa kookri bikraal. Gur Giyan keertun Gobind rumnun(g), kaatiyaiy jum jaal. 2. Kaam, kroadh, loabh, moh mootthaiy, suda aavaguvun. Prubh praym bhugut(i) Gopal simrun, mitut joani bhuvun. 3. Mittar, poottar, kluttar, soor-rid, teen(i) taap julunt. Jup(i) Ram Rama dookh nivaaray, milaiy Hur(i) Jun, Sunt. 4. Serb bidh(i) bhermtay pookaareh(i), kuteh(i) naahee chhoat(i). Hur(i) churn shern apaar Prubh kay, drirr(u) guhhee Nanak oat. 5.4.30.

Word Meaning: Ahunboodh(i) = egoistic thoughts. Buhou Sughun = very intense; serious. Deerugh = long-lasting. Aukhudh(u) = medication. Kern Kaarun = Creator of the universe. Joag(u) = capable. 1. Baanchhiyaiy = wish for. Jun = a holy saint. Dhoor(i) = dust of the feet (his Words). Koat(i) = millions. Luheh(i) = are removed. Paatik = sins. Loacha = wish. Pause. Aad(i) Untay = in the beginning and at the end. Mudh(i) = in the middle. Kookri Bikraal = frightening dog. Rumnung = recitation. Jum Jaal = the net of death. 2. Moothaiy = robbed. Aavaguvun = rebirths. Mitut = eradicated. Joani Bhuvunt = going through different life forms; rebirths. 3. Kluttar = wife. Soor-rid = close friends. Teen Taap (caused by Maya) = the three accepted sufferings – physical, mental, and due to aggression. Julunt = burn; suffer. Nivaaray = removes. Hur(i) Jun = supreme devotee of God. 4. Bidh(i) = in different religious garbs. Bhermtay = wander around (aimlessly). Chhoat(i) = freedom from worldly bonds. Apaar = limitless. Drirr(u) = with firmness. 5.

MEANING: The effects of Maya are very intense and lead to the long-lasting disease of ego. The medication for this disease is only the Naam of the omnipotent creator of the universe - Waheguru - which can be given only by the Guru. 1. One should long for the dust of the Feet of the Guru (His Word) with full dedication of body and mind. Waheguru fulfills all the wishes of His devotees, and one's sins of many lives are washed away with Waheguru's Naam. Pause. The man lives with many hopes and expectations throughout his life – from the beginning, in the middle, and till the end. Such hopes are like a frightening, greedy dog (which causes the man to commit some heinous sins and crimes). But singing Waheguru's praise (reciting His Naam) with Guru's Knowledge (His Words), severs the noose of the Angel of death. 2. The individuals who are robbed of their good qualities by lust, rage, greed, and worldly attachments suffer rebirths in various life forms again and again. But worshipping Waheguru with devotion and reciting His Naam with love terminate rebirths. 3. (Attachment with) Friends, wife, sons, and near relatives cause the man to experience the three types of suffering. But, when the man recites Waheguru's Naam in the company of the Guru, or some holy men, all his sufferings are eradicated. 4. One cannot get rid of their suffering from worldly bonds by roaming the earth and crying for help (which many people do). However, taking shelter of the holy Feet (Naam) of the limitless Waheguru (leads to salvation), so I have held His Feet (His Naam) firmly, oh Nanak. 5.4.30.

ਗੂਜਰੀ ਮਹਲਾ 5 ਘਰੁ 4 ਦੁਪਦੇ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਰਾਧਿ ਸ੍ਰੀਧਰ ਸਫਲ ਮੂਰਤਿ ਕਰਣ ਕਾਰਣ ਜੋਗੁ॥ ਗੁਣ ਰਮਣ ਸ੍ਰਵਣ ਅਪਾਰ ਮਹਿਮਾ ਫਿਰਿ ਨਾ ਹੋਤ ਬਿਓਗੁ॥ 1॥ ਮਨ ਚਰਣਾਰਬਿੰਦ ਉਪਾਸ॥ ਕਲਿ ਕਲੇਸ ਮਿਟੰਤ ਸਿਮਰਣਿ ਕਾਟਿ ਜਮਦੂਤ ਫਾਸ॥ 1॥ ਰਹਾਉ॥ ਸਤ੍ਰ ਦਹਨ ਹਰਿ ਨਾਮ ਕਹਨ ਅਵਰ ਕਛੁ ਨਾ ਉਪਾਉ॥ ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਭੂ ਮੇਰੇ ਨਾਨਕ ਨਾਮ ਸੁਆਉ॥ 2॥31॥

Goojri Mehla 5, Ghur 4, Doopuday: Ek Onkar Satgur Persad(i). Aaraadh(i) Sridhur suful moorut(i), kern kaarun joag(u). Goon rumun, servun, apaar mehma, phir(i) na hoat biyoag(u). 1. Mun, Churnaarbind oopaas. Kul(i) klaysh mitunt simrin(i), kaat(i) Jumdoot phaas. 1. Ruhaou. Shutar(u) dehn, Hur(i) Naam kehn, uver kuchh(u) na oopaaou. Kur(i) anugreh(u) Prubhoo mayray, Nanak Naam sooaaou. 2.31.

Word Meaning: Doopuday = Shabad with two stanzas. Sridhur = husband of Maya = Waheguru. Suful = fully rewarding. Moorut(i) = persona. Kern Kaarun = source of all basic materials; creator of the universe. Joag(u) = capable. Rumun = recitation. Servun = listen. Apaar Mehma = unlimited glory. Biyoag(u) = (pain of) separation. 1. Churnaarbind = the lotus like Feet of (Waheguru). Oopaas = worship. Kul(i) = disputes. Kul(i)= this eon; world. Klaysh = suffering. Mitunt = are eradicated. Phaas = noose. Pause.
Shutar(u) = enemies (the five demons). Dehn = burn away; run away. Oopaaou = solution. Anugreh(u) = kindness; favour. Sooaaou = objective; self-interest. 2.

MEANING: Worship Waheguru which is the creator of the universe, and the holy sight of whom is fully rewarding. By singing His praise, and listening to His unlimited glory, one never suffers the pain of His separation. 1. Worship the lotus like Feet of Waheguru as a result of which all your sufferings will be eradicated, and the noose of the Angel of death will be severed (you will not be reborn again), oh my mind. Pause. By reciting Waheguru's Naam, all your enemies (the five demons) get burned away (become ineffective); there is no other solution (to find freedom from the bonds of Maya). Show kindness to me, oh my Lord, and grant me Your Naam, which is the objective of my life, oh Nanak. 2.31.

ਗੂਜਰੀ ਮਹਲਾ 5॥ ਤੂੰ ਸਮਰਥੁ ਸਰਨਿ ਕੋ ਦਾਤਾ ਦੁਖ ਭੰਜਨੁ ਸੁਖ ਰਾਇ॥ ਜਾਹਿ ਕਲੇਸ ਮਿਟੈ ਭੈ ਭਰਮਾ ਨਿਰਮਲ ਗੁਣ ਪ੍ਰਭ ਗਾਇ॥ 1॥ ਗੋਵਿੰਦ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਠਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਜਪੀ ਤੁਮਾਰਾ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਲਗੇ ਹਰਿ ਚਰਨੀ ਵਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ॥ (ਅੰਗ 503)॥ ਕਵਲ ਪ੍ਰਗਾਸ ਭਏ ਸਾਧ ਸੰਗੇ ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੀ॥ 2॥ ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਦੀਨ ਦੈਆਲਾ॥ ਆਪਿ ਤਰੈ ਸੰਗਤਿ ਸਭ ਉਧਰੇ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲਾ॥ 3॥ ਚਰਣ ਅਧਾਰੁ ਤੇਰਾ ਪ੍ਰਭ ਸੁਆਮੀ ਓਤਿ ਪੋਤਿ ਪ੍ਰਭੁ ਸਾਥਿ॥ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੀ ਦੇ ਰਾਖਿਓ ਹਰਿ ਹਾਥ॥ 4॥32॥

Goojri Mehla 5: Toon sumruth(u) shern(i) ko Daata, dookh-bhunjun(u) sookh Raayay. Jaah(i) klaysh mitay bhaiy bherma, nirmul Prubh goon gaayay. 1. Govind, Toojh bin(u) uver(u) na tthaaoun. Kur(i) kirpa Parbraham Soami, jupeen Toomaara Naaoun. 1. Ruhaou. Satgur sayv(i) lugay Hur(i) Churnee, vudaiy bhaag(i) liv laagi.

(Page 503): Kuvul pergaas bhuyyay Sadh sungay, doormut(i) boodh(i) tiyaagi. 2. Aatth pehr Hur(i) kay goon gaavaiy, simraiy Deen Daiyaala. Aap(i) turaiy, sungut(i) subh oodhray, binsay sugul junjaala. 3. Churn adhaar(u) Tayra Prubh Soami, oat(i) poat(i) Prubh(u) saath(i). Shern puriyo Nanak Prubh Toomri, day raakhiyo Hur(i) Haath. 4.32.

Word Meaning: Sumruth = capable; omnipotent. Daata = provider. Dookh-bhunjun = destroyer of troubles. Sookh Raayay = source of comforts. Klaysh = troubles. Bhaiy = worldly fears. Bherma = misgivings. 1. Tthaaoun = shelter. Parbraham = Waheguru; God. Pause. Vudaiy Bhaag = great fortune. Liv = focus on; be in tune with. Kuvul = heart. Pergaas = light; enlightened. Doormut(i) = immoral thoughts. 2. Deen =

helpless. Daiyaala = kind; compassionate. Turaiy = find salvation. Oodhray = salvaged. Binsay = eradicated. Sugul Junjaala = all worldly bonds. 3. Adhaar(u) = support. Oat(i) Poat(i) = like the cross threads in a fabric; weft and woof. Saath(i) = with. 4.

MEANING: You are all capable (omnipotent), provider of shelter, the destroyer of all troubles, and the source of all comforts, oh, dear Waheguru. By singing Your praise, all the troubles and fears are eradicated, the mind becomes pure, and all the misgivings are cleared. 1. There is no place without You, oh Waheguru. Be kind to me so that I may recite Your Naam, oh, Lord Waheguru. Pause. One can come to Waheguru's feet (shelter) by serving the Guru. With good fortune, one can be in tune with Waheguru (focus on His Naam). One's heart begins to bloom in the shelter of the Guru, and he is able to get rid of his evil thoughts. 2. A devotee, who sings Waheguru's praise all the twenty-four hours, and recites the Naam of the Lord, which is always kind to the humble, finds salvation not just for himself, but also for his companions; and all their worldly bonds get severed. 3. Your Feet are (Your Naam is) the support of my life, oh my Lord. You are my permanent companion, and are mingled with me like the cross threads of fabric. I have come to Your shelter. Please protect me (from Maya's attacks) by extending Your kind hand, oh Nanak. 4.32.

(ਅੰਗ 503)॥ ਗੂਜਰੀ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਏਕ ਨਗਰੀ ਪੰਚ ਚੋਰ ਬਸੀਅਲੇ ਬਰਜਤ ਚੋਰੀ ਧਾਵੈ॥ ਤ੍ਰਿਹ ਦਸ ਮਾਲ ਰਖੈ ਜੋ ਨਾਨਕ ਮੋਖ ਮੁਕਤਿ ਸੋ ਪਾਵੈ॥ 1॥ ਚੇਤਹੁ ਬਾਸਦੇਉ ਬਨਵਾਲੀ॥ ਰਾਮੁ ਰਿਦੈ ਜਪਮਾਲੀ॥ 1॥ ਰਹਾਉ॥ ਉਰਧ ਮੂਲ ਜਿਸੁ ਸਾਖ ਤਲਾਹਾ ਚਾਰਿ ਬੇਦ ਜਿਤੁ ਲਾਗੇ॥ ਸਹਜ ਭਾਇ ਜਾਇ ਤੇ ਨਾਨਕ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਜਾਗੇ॥ 2॥ ਪਾਰਜਾਤੁ ਘਰਿ ਆਗਨਿ ਮੇਰੈ ਪੁਹਪ ਪਤ੍ਰ ਤਤੁ ਡਾਲਾ॥ ਸਰਬ ਜੋਤਿ ਨਿਰੰਜਨ ਸੰਭੂ ਛੋਡਹੁ ਬਹੁਤੁ ਜੰਜਾਲਾ॥ 3॥ ਸੁਣਿ ਸਿਖਵੰਤੇ ਨਾਨਕੁ ਬਿਨਵੈ ਛੋਡਹੁ ਮਾਇਆ ਜਾਲਾ॥ ਮਨਿ ਬੀਚਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਕਾਲਾ॥ 4॥ ਸੋ ਗੁਰੂ ਸੋ ਸਿਖ ਕਥੀਅਲੇ ਸੋ ਵੈਦੁ ਜਿ ਜਾਣੈ ਰੋਗੀ॥ ਤਿਸੁ ਕਾਰਣਿ ਕੰਮੁ ਨ ਧੰਧਾ ਨਾਹੀ ਧੰਧੈ ਗਿਰਹੀ ਜੋਗੀ॥ 5॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਤਜੀਅਲੇ ਲੋਭੁ ਮੋਹੁ ਤਿਸ ਮਾਇਆ॥ ਮਨਿ ਤਤੁ ਅਵਿਗਤੁ ਧਿਆਇਆ ਗੁਰ ਪ੍ਰਸਾਦੀ ਪਾਇਆ॥ 6॥ ਗਿਆਨੁ ਧਿਆਨੁ ਸਭ ਦਾਤਿ ਕਥੀਅਲੇ ਸੇਤ ਬਰਨ ਸਭਿ ਦੂਤਾ॥ ਬ੍ਰਹਮ ਕਮਲ ਮਧੁ ਤਾਸੁ ਰਸਾਦੰ ਜਾਗਤ ਨਾਹੀ ਸੂਤਾ॥ 7॥ ਮਹਾ ਗੰਭੀਰ ਪਤ੍ਰ ਪਾਤਾਲਾ ਨਾਨਕ ਸਰਬ ਜੁਆਇਆ॥ ਉਪਦੇਸ ਗੁਰੂ ਮਮ ਪੁਨਹਿ ਨ ਗਰਭੰ ਬਿਖੁ ਤਜਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ॥ 8॥1॥

(PAGE 503): Goojri Ashtpudian Mehla 1, Ghur(u) 1:

Ek Onkar Satgur Persad(i): Aik nugri punch choar busiulay, burjut choari dhaavaiy. Trih dus maal rukhaiy jo Nanak, moakh mookut(i) so paavaiy. 1. Chaytou Baasdayo bunvaali. Ram(u) ridaiy jupmaali. 1. Ruhaou. Oordh mool jis(u) shaakh tulaaha, chaar(i) Bayd jit(u) laagay. Sehj bhaayay jaayay tay Nanak, Parbraham liv jaagay. 2. Parjaat(u) ghur(i) aangun(i) mayraiy, poohp puttar Tut(u) daala. Serb Jot(i) Nirunjun Sumbhoo, chhoadou buhout(u) junjaala. 3. Soon(i) sikhvuntay Nanak(u) binvaiy, chhoadou Maya jaala. Mun(i) beechaar(i) Aik liv laagi, poonrup(i) junum(u) na kaala. 4. So Guru, so Sikh kuthiulay, so vaid(u) j(i) jaanaiy roagi. Tis(u) kaarun(i) kumm(u) na dhundha, naahi dhundhaiy, girhi joagi. 5. Kaam(u) kroadh(u) ahunkaar(u) tujilay, loabh(u) moh tis Maya. Mun(i) Tut(u) Avigut(u) dhiyaaya, Gur persadi paaya. 6. Giyan(u), dhiyan(u) subh daat(i) kuthiulay, sayt bern subh(i) doota. Braham kumul mudh(u) taas(u) rusaadun(g), jaagut, naahi soota. 7. Muhaa gumbheer, puttar pataala, Nanak serb jooaya. Oopdaysh Guru mum pooneh(i) na gerbhun(g), bikh tuj, Amrit peeyaya. 8.1.

Word Meaning: Nugri = human body. Punch Choar = the five demons (lust, rage, etc.). Busiulay = reside. Burjut = forbidding. Dhaavaiy = attack. Trih = the three effects of Maya. Dus = the ten senses – five natural senses and their five implementers. Maal = possessions. Moakh Mookut = freedom from Maya. 1. Chaytou = remember, Baasdayo = Waheguru. Bunvaali (the basis of all) vegetation. Jupmaali = rosary. Pause. Oordh = high above.

Mool = the basis (Waheguru). Shaakh = branches; the whole world. Tulaaha = downwards; under (the effect of Maya). Bayd = Vedas. Laagay = occupied; describe. Sehj Bhaayay = easily; without any special effort. Live = focus on Waheguru (connection with Him). Jaagay = awake; alert. 2. Parjaat = a mythical tree believed to fulfil all wishes. Aangun = yard (heart). Poohp = flowers. Puttar = leaves. Tut(u) = the basis of the universe – Waheguru. Daala = branches. Jot(i) = Waheguru's light. Nirunjun = unaffected by Maya (God). Sumbhoo = self-illuminated. Junjaala = bonds of Maya. 3. Sikhvuntay = fresh devotee. Binvaiy = requests. Poonrup(i) = again. Aik = the one and only Waheguru. Kaala = death. 4. Kuthiulay = is called. Vaiyd = physician. Roagi = patient. Tis(u) = that (Waheguru). Kaarun(i) = because of (the recitation of His Naam). Dhunda = bonds of Maya. Girhi = family man. Joagi = yogi = detached from Maya. 5.
Giyan = Divine Knowledge; connection with God. Tujiulay = give up. Tis = thirst; desire. Avigut = invisible (Waheguru). 6. Daat(i) = gift; largess. Sayt Bern = (of) white colour; nervous. Doota = the demons. Braham Kumul = (of the) lotus flower of Waheguru's Naam. Mudh(u) = honey. Taas(u) = of that (Kumul). Rusaadun(g) = tastes. Jaagut = awake; alert. 7. Gumbheer = unemotional; never changing. Puttar = leaves; expanse. Pataala = the world. Jooaya = connected with. Mum = me; mine. Pooneh(i) = again. Gerbhun(g) = in the womb; rebirths. Bikh(u) = poisonous Maya. 8.

MEANING: There are five robbers (lust, rage, greed, attachment, and ego) residing in the sole human body. They attack stealthily to rob the human body of its virtues despite the fact that they are constantly forbidden by the human mind to do so. But an individual, who (by keeping Waheguru in mind), is able to protect his virtues from being robbed by the three effects of Maya and the ten senses and their implementers, and to attain salvation. 1. So (to protect your virtues) you should always keep Waheguru in mind; and His Naam in your heart should serve as the rosary (you do not need any ritualistic rosary), oh man. Pause. Maya, whose basis, Waheguru, is above its effects while the rest of the world is under its effects, is discussed by all four Vedas. Its effects can be easily rendered ineffective when one stays alert to its attacks by connecting with Waheguru (reciting His Naam with full dedication). 2. Many people believe that the Parjaat tree fulfills all one's wishes. (But, disregarding the importance of the Parjaat tree), I have connected with Waheguru, the creator of the whole universe, including the mythical Parjaat tree, along with its flowers, leaves, and branches, and I feel as if the Parjaat has grown in the yard of my heart. Now all my bonds with Maya have been broken. You, too, should make your heart a dwelling for Waheguru, which is above the effects of Maya, is self-illuminating, and whose light is lighting the whole world. As a result, you will be able to attain freedom from Maya (emancipation), oh, my friends. 3. Listen to my request, oh, the young devotee, and do not get trapped in the attractive nets of Maya. If you think deeply and connect with Waheguru, you will never suffer from birth and death again. 4. A man who makes a connection with Waheguru and has His Naam enshrined in his heart does not get too deeply involved in worldly affairs. Only he is the real Guru, the real Sikh, and the real physician who understands others' mental state. Such an individual is a real yogi (who has renounced Maya) while living in the family. 5. With Guru's grace, a devotee, who recites the Naam of the invisible Waheguru, which is the basis of the whole universe, and acquires Him in his heart, gets rid of his lust, rage, ego, greed, worldly attachments, and his desire for Maya. 6. Getting connected with God and concentrating on His Naam are the gifts of Waheguru, as a result of which all the demons become nervous. The devotee feels as if the honey of Waheguru's Naam-flower is dripping in his mind, and he is enjoying it. He stays awake (alert) against Maya's attacks. 7. The never-changing Waheguru, which is the Lord of the whole world, is connected

with everybody (is omnipresent). With Guru's Advice, I am drinking Waheguru's Naam-Amrit, and have severed all the bonds with the poisonous Maya. Now, I will never enter the womb (be reborn) again, oh Nanak. 8.1.

ਗੂਜਰੀ ਮਹਲਾ 1॥ ਕਵਨ ਕਵਨ ਜਾਚਹਿ ਪ੍ਰਭ ਦਾਤੇ ਤਾ ਕੇ ਅੰਤ ਨ ਪਰਹਿ ਸੁਮਾਰ॥ ਜੈਸੀ ਭੂਖ ਹੋਇ ਅਭ ਅੰਤਰਿ ਤੂ ਸਮਰਥੁ ਸਚੁ ਦੇਵਣਹਾਰ॥ 1॥ ਐ ਜੀ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਚੁ ਅਧਾਰ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੇਹਿ ਸੁਖੁ ਪਾਈਐ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ॥ 1॥ਰਹਾਉ॥ ਸੁੰਨ ਸਮਾਧਿ ਰਹਹਿ ਲਿਵ ਲਾਗੇ ਏਕਾ ਏਕੀ ਸਬਦੁ ਬੀਚਾਰ॥ ਜਲੁ ਥਲੁ ਧਰਣਿ ਗਗਨੁ ਤਹ ਨਾਹੀ ਆਪੇ ਆਪੁ ਕੀਆ ਕਰਤਾਰ॥ 2॥ ਨ ਤਦਿ ਮਾਇਆ ਮਗਨੁ ਨ ਛਾਇਆ ਨ ਸੂਰਜ ਨ ਜੋਤਿ ਅਪਾਰ॥ ਸਰਬ ਦ੍ਰਿਸਟਿ ਲੋਚਨ ਅਭ ਅੰਤਰਿ ਏਕਾ ਨਦਰਿ ਸੁ ਤ੍ਰਿਭਵਣ ਸਾਰ॥
(ਅੰਗ 504)॥ ਪਵਣੁ ਪਾਣੀ ਅਗਨਿ ਤਿਨਿ ਕੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਅਕਾਰ॥ ਸਰਬੇ ਜਾਚਿਕ ਤੂੰ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਿ ਕਰੇ ਅਪੁਨੈ ਬੀਚਾਰ॥ 4॥ ਕੋਟਿ ਤੇਤੀਸ ਜਾਚਹਿ ਪ੍ਰਭ ਨਾਇਕ ਦੇ ਦੇ ਤੋਟਿ ਨਾਹੀ ਭੰਡਾਰ॥ ਊਧੈ ਭਾਡੈ ਕਛੁ ਨ ਸਮਾਵੈ ਸੀਧੈ ਅੰਮ੍ਰਿਤੁ ਪਰੈ ਨਿਹਾਰ॥ 5॥ ਸਿਧ ਸਮਾਧੀ ਅੰਤਰਿ ਜਾਚਹਿ ਰਿਧਿ ਸਿਧਿ ਜਾਚਿ ਕਰਹਿ ਜੈਕਾਰ॥ ਜੈਸੀ ਪਿਆਸ ਹੋਇ ਮਨ ਅੰਤਰਿ ਤੈਸੋ ਜਲੁ ਦੇਵਹਿ ਪਰਕਾਰ॥6॥ ਬਡੇ ਭਾਗ ਗੁਰੁ ਸੇਵਹਿ ਅਪੁਨਾ ਭੇਦੁ ਨਾਹੀ ਗੁਰਦੇਵ ਮੁਰਾਰ॥ ਤਾ ਕਉ ਕਾਲੁ ਨਾਹੀ ਜਮੁ ਜੋਹੈ ਬੂਝਹਿ ਅੰਤਰਿ ਸਬਦੁ ਬੀਚਾਰ॥ 7॥ ਅਬ ਤਬ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਪਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਪਿਆਰਿ॥ ਨਾਨਕ ਚਾਤ੍ਰਿਕੁ ਅੰਮ੍ਰਿਤ ਜਲ ਮਾਗੈ ਹਰਿ ਜਸੁ ਦੀਜੈ ਕਿਰਪਾ ਧਾਰਿ॥ 8॥2॥

Goojri Mehla 1: Kuvun, kuvun jaacheh(i) Prubh Daatay, Ta ka unt na pureh(i) shoomaar. Jaiysi bhookh hoyay ubh untar(i), Tu sumruth(u) Sach(u) dayvunhaar. 1. Aiy ji, jup(u), tup(u), sunjum(u) Sach(u) adhaar. Hur(i), Hur(i) Naam dayh(i) sookh paayiyaiy, Tayri bhugut(i) bhuray bhundaar. 1. Ruhaou. Soonn smaadh(i) ruheh(i) liv laagay, Aika Aiki Shabad beechaar. Jul(u) thul(u) dhern(i) gugun(u) teh naahi, aapay aap(u) keeya Kartar. 2. Na tud(i) Maya mugun, na chhaaya, na sooruj na Jot(i) Apaar. Serb drisht(i) loachun ubh untar(i) Aika nudr(i) su tirbhuvun saar. 3.

(PAGE 504): Puvun(u) paani ugun(i) Tin(i) keeya, Brahma, Bishan(u), Mahesh akaar. Serbay jaachik Tu Prubh daata, daat(i) kuray Apunaiy beechaar. 4. Koat(i) taytees jaacheh(i) Prubh nayak, day day toat(i) naahi bhundaar. Oondhay bhaanday kuchh(u) na smaavaiy, seedhaiy amrit puraiy nihaar. 5. Sidh smaadhi untar(i) jaacheh(i), ridh(i) sidh(i) jaach(i) kureh(i) jaikaar. Jaiysi piyaas hoyay mun untar(i), taiyso jul(u) dayveh(i) parkaar. 6. Buday bhaag Gur(u) sayveh(i) apuna, bhayd(u) naahi Gurdev Mooraar. Ta kuou kaal(u) naahi Jum(u) johaiy, boojheh(i) untar(i) Shabad beechaar. 7. Ub tub uver(u) na maangoun Hur(i) peh(i), Naam Nirunjun deejaiy piyaar(i). Nanak chaatrik Amrit jul maangaiy, Hur(i) jus(u) deejaiy kirpa dhaar(i). 8.2.

Word Meaning: Kuvun Kuvun = who and who? How many? countless. Jaacheh(i) = beg. Na Pureh(i) Shoomaar = cannot find the limit. Ubh = heart, mind. Sumruth = fully capable. Sach(u) = everlasting. Dayvunhaar = provider. 1. Aiy Ji = oh dear. Jup(u) = ritualistic recitation of mantras. Tup(u) = self-torture. Sunjum = control over senses. Adhaar = basis. Bhundaar = treasures. Pause. Soon Smaadh(i) = state of meditation where no thoughts come to mind. Aika Aiki = Waheguru and Waheguru alone. Shabad(u) = Huqam (Command). Thul(u) = land. Gugun = sky. 2. Tud(i) = at that time. Mugun = absorbed in. Chhaaya = effects (of Maya). Apaar = limitless. Drishit = sight. Loachun = eyes. Ubh = heart. Tirbhuvun = universe. 3. Koat(i) Taytees = the 330 million gods (as per Hindu belief). Jaachik = beggars. Nayak = leader. Toat(i) = shortage. Bhundaar = treasures. Oondhay = upside down (turned away). Bhaanday = heart. Nihaar = see; watch. 5. Smaadhi = meditation. Jaacheh(i) = wish for. Ridh(i) Sidh(i) = supernatural powers. Jaikaar = acclaim; applaud. Parkaar = kind. 6. Buday Bhaag = great

fortune. Bhayd = difference. Mooraar = Waheguru. Johaiy = watches closely; gives a warning. Boojheh(i) = realizes; makes a connection. 7. Ub Tub = now and then; always. Uver(u) = other. Nirunjun = Waheguru. Chaatrik = rainbird = a mythical bird which drinks the first drop of rain (wishes for rain). 8.

MEANING: There is no limit to the number of people who beg at the door of Waheguru. You are capable of fulfilling the wish of everybody, whatever they may have in mind, oh Waheguru. 1. You are the basis of all *jup(u), tup(u), and sunjum(u)* (they are all useless), oh dear Waheguru. Your Naam is the source of all comfort, and Your treasures are full of Your worship (You love all Your devotees). Kindly gift me Your Naam. Pause.

Before Waheguru created the universe, He was in a state of meditation, in which no thoughts came to mind, and He alone was thinking of (planning) His future Command. At that time, there was no water, land, earth, or sky. Waheguru created everything Himself. 2.

At that time, there was no Maya, and no one was influenced by its effects. There was no sun, no moon, or the light of the limitless Waheguru in anyone. Your eye (mind), which could see the whole universe, was in Your own heart (thoughts). Only You had the sight which could plan to look after the whole universe, oh Lord. 3. Waheguru created air, water, and fire (energy), and also Brahma, Vishnu, and Mahesh (Shiva), and other bodies. Everybody is the beggar at Your door, and You are the provider, and fulfill the needs of everybody as You deem fit, oh Lord. 4. Even the 330 million gods are beggars at Your door; You are their leader (provider) and give them lavishly, yet there is no shortage of anything in Your treasures. Just like an upside-down vessel does, which does not get any rainwater (only the vessel which is right side up receives it), a human heart, which is turned away from Waheguru, does not receive His Naam. But the human heart, which is in tune with Him, receives the Naam-Amrit, and you can watch (recognize) it, oh my friends. 5.

The Sidh yogis beg for supernatural powers during meditation and applaud Waheguru when they receive them. Waheguru bestows the kind of water (gift) that the individual has thirst for. 6. There is no difference between the Guru and Waheguru; an individual with good fortune serves the Guru (and hence Waheguru). The devotee, who makes a connection with Waheguru by pondering on the Shabad of the Guru, has neither the fear of death nor any warning from the Angel of death. 7. I never ask for anything other than Waheguru's Naam with love. I am like a rainbird which always longs for the first drop of rain water; I beg for the Naam-Amrit. Please be kind and give me (Nanak) Your praise to sing, oh Waheguru. 8.2.

ਗੂਜਰੀ ਮਹਲਾ 1॥ ਐ ਜੀ ਜਨਮਿ ਮਰੈ ਆਵੈ ਫੁਨਿ ਜਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਕਾਈ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਨਾਮੇ ਰਾਤੇ ਨਾਮੇ ਗਤਿ ਪਤਿ ਪਾਈ॥ 1॥ ਭਾਈ ਰੇ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪ੍ਰਭ ਜਾਚੇ ਐਸੀ ਨਾਮ ਬਡਾਈ॥ 1॥ ਰਹਾਉ॥ ਐ ਜੀ ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭਿਖਿਆ ਕਉ ਕੇਤੇ ਉਦਰੁ ਭਰਨ ਕੈ ਤਾਈ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ ਪ੍ਰਾਨੀ ਬਿਨੁ ਗੁਰ ਗਰਬੁ ਨ ਜਾਈ॥ 2॥ ਐ ਜੀ ਕਾਲੁ ਸਦਾ ਸਿਰ ਊਪਰਿ ਠਾਢੇ ਜਨਮਿ ਜਨਮਿ ਬੈਰਾਈ॥ ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਸੇ ਬਾਚੇ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈ॥ 3॥ ਗੁਰ ਸਰਣਾਈ ਜੋਹਿ ਨ ਸਾਕੈ ਦੂਤੁ ਨ ਸਕੈ ਸੰਤਾਈ॥ ਅਵਿਗਤ ਨਾਥ ਨਿਰੰਜਨਿ ਰਾਤੇ ਨਿਰਭਉ ਸਿਉ ਲਿਵ ਲਾਈ॥ 4॥ ਐ ਜੀਉ ਨਾਮੁ ਦਿੜਹੁ ਨਾਮੇ ਲਿਵ ਲਾਵਹੁ ਸਤਿਗੁਰ ਟੇਕ ਟਿਕਾਈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ॥ 5॥ ਐ ਜੀ ਭਾਗਿ ਪਰੇ ਗੁਰ ਸਰਣਿ ਤੁਮਾਰੀ ਮੈ ਅਵਰ ਨ ਦੂਜੀ ਭਾਈ॥ ਅਬ ਤਬ ਏਕੋ ਏਕੁ ਪੁਕਾਰਉ ਆਦਿ ਜੁਗਾਦਿ ਸਖਾਈ॥ 6॥ ਐ ਜੀ ਰਾਖਹੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਤੁਝ ਹੀ ਸਿਉ ਬਨਿ ਆਈ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਦਰਸੁ ਦਿਖਾਵਹੁ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ॥ 7॥ ਐ ਜੀ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਰਹੈ ਨ ਦੀਸੈ ਇਸੁ ਜਗ ਮਹਿ ਆਇਆ ਜਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਪਦਾਰਥੁ ਦੀਜੈ ਹਿਰਦੈ ਕੰਠਿ ਬਣਾਈ॥ 8॥3॥

Goojri Mehla 1: Aiy Ji junum(i) muraiy, aavaiy phoonn(i) jaavaiy, bin(u) Gur gut(i) nuhee kaayee. Gurmukh(i) praani Naamay raatay, Naamay gut(i) put(i) paayee. 1. Bhaayee ray, Ram Naam(i) chit(u) laayee. Gur persadi Hur(i) Prubh jaachay, aiysi Naam budaayee. 1. Ruhaou. Aiy Ji buhoutay bhaykh kureh(i) bhikhiya kuou kaytay, oodur(u) bhern kaiy taayee. Bin(u) Hur(i) bhugut(i) naahi sookh(u) praani, bin(u) Gur gerb(u) na jaayee. 2. Aiy Ji kaal(u) suda sir oopur(i) tthaadhay, junum(i) junum(i) baiyraayee. Sachaiy Shabad(i) ruttay say baachay, Satgur boojh boojhaayee. 3. Gur shernaayee joh(i) na saakaiy, doot(u) na sukaiy suntaayee. Avigut Nath Nirunjun(i) raatay, Nirbhuou siyoun liv laayee. 4. Aiy Jeeou Naam(u) dirrhou, Naamay liv laavhou, Satgur tayk tikaayee. Jo Tis(u) bhaavaiy soyee kersi, kirt(u) na maytiya jaayee. 5. Aiy Ji bhaag(i) puray Gur shern(i) Toomari, mein uver na dooji bhaayee. Ub tub Aiko Aik(u) pookaaroun, aad(i) joogaad(i) sukhaayee. 6. Aiy Ji raakhou paiyj Naam apunay kee, Toojh hee siyoun bun(i) aayee. Kur(i) kirpa Gur ders(u) dikhaavhou, haumein Shabad(i) julaayee. 7. Aiy Ji, kiya maangoun, kichh(u) ruhaiy na deesaiy, iss(u) jug meh(i) aaya jaayee. Nanak Naam(u) pdaaruth(u) deejaiy, hirdaiy kuntth(i) bunaayee. 8.3.

Word Meaning: Aiy Ji = oh, the respected (Waheguru). Phoonn(i) = again. Gut(i) = high spiritual state. Raatay = imbued. Put(i) = dignity. 1. Chit(i) = mind. Jaachay = wish for. Budaayee = respect; greatness. Pause. Bhaykh = donning different religious garbs. Bhikhiya = alms. Oodur(u) = stomach. Kaiy Taayee = for. Gerb = conceit; ego. 2. Kaal(u) = death. Tthaadhay = hangs; looms. Baiyraayee = enemy. Ruttay = imbued. Baachay = escaped. Boojh Boojhaayee = imparted wisdom. 3. Joh = watch aggressively. Doot = Angel of death. Suntaayee = cause suffering. Avigut(i) = invisible (Waheguru). Nath = Lord. Nirbhuou = fearless. 4. Dirrhou = recite again and again. Liv = connect with mentally. Tayk = support. Tikaayee = stay in the shelter. Tis(u) = Him (Waheguru). Bhaavaiy = likes. Kirt(u) = deeds done in the past. 5. Uver = other. Ub Tub = now and then; always. Aad(i) Joogaad(i) = from the beginning of everything (always). Sukhaayee = friend. 6. Paiyj = dignity. Siyoun = with. Bun(i) Aayee = liking for. Ders(u) = sight. 7. Aaya Jaayee = comes and goes; perishable. Pdaaruth(u) = desired valuable thing (Naam). Kuntth(i) = in the throat; on the tongue. 8.

MEANING: The Sikhs of the Guru get imbued in Waheguru's Naam, attain a high spiritual state, and win respect because of the recitation of the Naam. On the other hand, the individuals who turn their faces away from the Guru (do not act on His Advice) keep taking births and dying. 1. So, apply your mind to Waheguru's Naam, oh my friends. It is the greatness of the Naam that the Sikhs long for the grace of the Guru to have a glimpse of Waheguru (get connected with Him). Pause. The man uses a variety of religious garbs to beg alms to feed himself, but he cannot enjoy mental peace, nor can he overcome his ego without Waheguru's worship. 2. The fear of death always looms over his head, which is one's enemy in everyday life. But those who take Guru's Advice, stay imbued in His eternal Shabad, and escape the fear of death (the fear of death does not trouble them). 3. The Angel of Death is no longer frightening to those who take the Guru's shelter, and the agents of death cannot trouble them. They get connected with the invisible Lord, which is above the effects of Maya, and stay imbued in His Naam. 4. Stay in the Guru's shelter, and recite Waheguru's Naam again, and again to connect with Him, oh my dear friends. However, the consequences of your previous deeds cannot be erased, and Waheguru does whatever He deems right. 5. I have rushed to take Your shelter as I do not like any other shelter, oh Waheguru. I always seek the help of the "one and the only" Waheguru (recite only His Naam), which is my friend from the beginning (in every eon). 6. I can be friends only with You; please preserve the dignity of Your Naam (accept

me as Your devotee), oh Waheguru. Please be kind and connect me with the Guru so that I may burn away my ego with His Shabad. 7.
There is nothing in this world worth asking for, because everything visible in this world is perishable – everything comes and goes. Nanak begs only for Your Naam, which I want to harbour in my mind and on my tongue, oh Waheguru. 8.3.

ਗੂਜਰੀ ਮਹਲਾ 1॥ ਐ ਜੀ ਨਾ ਹਮ ਉਤਮ ਨੀਚ ਨ ਮਧਿਮ ਹਰਿ ਸਰਣਾਗਤਿ ਹਰਿ ਕੇ ਲੋਗ॥ ਨਾਮ ਰਤੇ ਕੇਵਲ ਬੈਰਾਗੀ ਸੋਗ ਬਿਜੋਗ ਬਿਸਰਜਿਤ ਰੋਗ॥ 1॥ ਭਾਈ ਰੇ ਗੁਰ ਕਿਰਪਾ ਤੇ ਭਗਤਿ ਠਾਕੁਰ ਕੀ॥ (ਅੰਗ 505)॥ ਸਤਿਗੁਰ ਵਾਕਿ ਹਿਰਦੈ ਹਰਿ ਨਿਰਮਲੁ ਨ ਜਮ ਕਾਣਿ ਨ ਜਮ ਕੀ ਬਾਕੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗੁਣ ਰਸਨ ਰਵਹਿ ਪ੍ਰਭ ਸੰਗੇ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਹਜਿ ਹਰੀ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਬ੍ਰਿਥਾ ਜਗਿ ਜੀਵਨੁ ਹਰਿ ਬਿਨੁ ਨਿਹਫਲ ਮੇਕ ਘਰੀ॥ 2॥ ਐ ਜੀ ਖੋਟੇ ਠਉਰ ਨਾਹੀ ਘਰਿ ਬਾਹਰਿ ਨਿੰਦਕ ਗਤਿ ਨਹੀ ਕਾਈ॥ ਰੋਸੁ ਕਰੈ ਪ੍ਰਭ ਬਖਸ ਨ ਮੇਟੈ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ॥ 3॥ ਐ ਜੀ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਮੇਟੈ ਕੋਈ ਮੇਰੈ ਠਾਕੁਰਿ ਆਪਿ ਦਿਵਾਈ॥ ਨਿੰਦਕ ਨਰ ਕਾਲੇ ਮੁਖ ਨਿੰਦਾ ਜਿਨ੍ਹ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਭਾਈ॥ 4॥ ਐ ਜੀ ਸਰਣਿ ਪਰੇ ਪ੍ਰਭੁ ਬਖਸਿ ਮਿਲਾਵੈ ਬਿਲਮ ਨ ਅਧੂਆ ਰਾਈ॥ ਆਨਦ ਮੂਲੁ ਨਾਥੁ ਸਿਰਿ ਨਾਥਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਈ॥ 5॥ ਐ ਜੀ ਸਦਾ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਰਵਿਆ ਗੁਰਮਤਿ ਭ੍ਰਮਨਿ ਚੁਕਾਈ॥ ਪਾਰਸੁ ਭੇਟਿ ਕੰਚਨ ਧਾਤੁ ਹੋਈ ਸਤਸੰਗਤਿ ਕੀ ਵਡਿਆਈ॥ 6॥ ਹਰਿ ਜਨੁ ਨਿਰਮਲੁ ਮਨੁ ਇਸਨਾਨੀ ਮਜਨੁ ਸਤਿਗੁਰੁ ਭਾਈ॥ ਪੁਨਰਪਿ ਜਨਮੁ ਨਾਹੀ ਜਨ ਸੰਗਤਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ 7॥ ਤੂੰ ਵਡ ਪੁਰਖੁ ਅਗੰਮ ਤਰੋਵਰ ਹਮ ਪੰਖੀ ਤੁਝ ਮਾਹੀ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਦੀਜੈ ਜੁਗਿ ਜੁਗਿ ਸਬਦਿ ਸਲਾਹੀ॥ 8॥4॥

Goojri Mehla 1: Aiy Ji, na hum ootum, neech, na mudhim, Hur(i) shernaagut(i) Hur(i) kay loag. Naam ruttay kayvul baiyraagi, soag biyoag bisurjut roag. 1. Bhaayee ray, Gur kirpa tay bhugut(i) Tthaakur kee.

(PAGE 505): Satgur vaak(i) hirdaiy Hur(i) nirmul, na Jum kaan(i) na Jum kee baaki. 1. Ruhaou. Hur(i) goon rusn ruveh(i) Prubh sungay, jo Tis(u) bhaavaiy, sejh(i) Huree. Bin(u) Hur(i) Naam birtha jug(i) jeevun(u) Hur(i) bin(u) nihphul mayk ghuree. 2. Aiy Ji, khoatay tthaur nahee ghur(i) baahur(i), ninduk gut(i) nuhee kaayee. Roas(u) kuraiy, Prubh bukhsh na maytaiy, nit nit churraiy svaayee. 3. Aiy Jee Gur kee daat(i) na maytaiy koyee, mayraiy Tthaakur(i) aap divaayee. Ninduk nur kaalay mookh ninda, jinh Gur kee daat(i) na bhaayee. 4. Aiy Ji, shern(i) puraiy Prubh bukhsh(i) milaavaiy, bilm na adhooa raayee. Anund mool(u) Nath sir(i) naathaan, Satgur mayl(i) milaayee. 5. Aiy Ji, suda duyyal(u) duyya kur(i) ruvviya, Gurmut(i) bhemun(i) chookaayee. Paarus bhayt(i) kunchun dhaat(u) hoyee, Sat sungut kee vudiyaayee. 6. Hur(i) jun(u) nirmul, mun(u) ishnaani, mujun Satgur(u) bhaayee. Poonrup(i) junum naahi jun sungut(i), joti Jot(i) milaayee. 7. Tu vud Purakh agumm trovar, hum punkhi Toojh maahi. Nanak Naam Nirunjun deejaiy, joog(i), joog(i) Shabad(i) slaahi. 8.4.

Word Meaning: Ootum = superior. Neech = of low caste; inferior. Mudhim = middle class. Shernaagut(i) = in the shelter of. Ruttay = imbued. Baiyraagi = detached from Maya. Soag = grief. Biyoag = (pain of) separation. Bisurjut = given up; free from. Roag = disease; suffering. 1. Tthaakur = Lord; Waheguru. Vaak(i) = Word; Advice. Kaan(i) = debt; owe. Baaki = balance. Pause. Rusn = tongue. Ruveh(i) = recite. Sungay = with; is around Tis(u) = Him. Sehj(i) = in the blissful state. Birtha = empty; worthless. Nihphul = without any reward; fruitless. Mayk = single. Ghuree = a short period of time. 2. Khoatay = impure; dishonest. Tthaur = shelter. Ninduk = malicious critic; vilifier. Gut(i) = high spiritual state. Roas(u) = complain; resent. Bukhsh = largess; donation. Maytay = erase; withdraw. Bhaayee = like. 4. Bilm = delay. Adhooa Raayee = half the size of a grain; extremely small. Anund Mool = blissful. Nath = Lord. 5. Duyyal = kind. Ruvviya = is present. Bhermun(i) = fickleness (vagary) of mind.

Paarus = touch (elixir) stone. Bhayt = meet; touch. Kunchun = gold. Sat Sungut = gathering of holy men. Vudiyaayee = greatness. 6. Hur(i) Jun = God's man; a perfect devotee. Nirmul = pure. Mujun = bath; dip. Poonrup(i) Junum = rebirth. Joti = human soul. Jot(i) = Supreme Soul. 7. Vud Purakh = Supreme Being. Agumm = inaccessible. Trovar = tree. Punkhi = birds. Mahi = guard; one who looks after. Nirunjun = above the effects of Maya (Waheguru). Slaahi = sing praise. 8.

MEANING: I belong neither to a high class, nor to a low class, nor to a middle class of society. I am God's man, and live in His shelter. I am imbued in His Naam, and am detached from Maya. Therefore, I do not suffer from any grief or pain of separation. I am free from all such sufferings. 1. With Guru's grace, I am a worshipper of the Lord, Waheguru. My heart is pure now as I have Waheguru's Naam in it with the Shabad of the Guru. Now, I do not owe anything to the Angel of death, and there is no balance of any ignoble deeds against me. Pause. Waheguru's devotees sing Waheguru's praise and always think of Him around them. They gladly accept everything that Waheguru does and feel blissful. Life in the world is worthless without Waheguru's Naam, and every moment without Him is fruitless. 2. The dishonest people (disrespectful of Waheguru) find no shelter (peace) inside and outside in the world. Such vilifiers never attain a high spiritual state. They always complain and never appreciate the gifts of God, but Waheguru never withholds any of His gifts for them; in fact, His gifts keep increasing all the time. 3. Nobody can erase (prevent) the gift of the Guru (Waheguru's Naam) because the Lord Himself makes the Guru give the gift. The vilifiers do not enjoy Guru's gift, and have always vilification on their tongue (and in mind) as a result of which their faces are blackened (are disgraced). 4. When a devotee comes to Waheguru's shelter, He does not take even a short moment to connect him with Self (Waheguru). God, which is the Lord of all lords, and which is the source of all bliss, connects the devotee with the Guru, who connects the devotee with Waheguru. (Only the Guru can connect with Him). 5. Guru's Word removes all the misgivings of the people who realize that Waheguru, which is always kind, is present everywhere. Like the elixir stone, which converts the base metals into gold with its touch, a common man gets transformed into a holy man in the company (shelter) of the Guru. 6. The devotees of Waheguru bathe their minds in Waheguru's Naam, as a result of which their minds become pure. Satguru likes only such bathing (purification of mind). In the company of the holy men (Guru), the soul of the devotee merges into the Supreme Soul, and he never takes birth again. 7. You are the Supreme being, oh the inaccessible Waheguru. You are like a tree, while we are like the birds on it (we survive spiritually in Your shelter). You are above the effects of Maya, oh Waheguru; kindly grant me Your Naam, which I may recite through the eons (all the time) with Satguru's Shabad, oh Nanak. 8.4.

ਗੂਜਰੀ ਮਹਲਾ 1 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਭਗਤਿ ਪ੍ਰੇਮ ਆਰਾਧਿਤੰ ਸਚੁ ਪਿਆਸ ਪਰਮ ਹਿਤੰ॥ ਬਿਲਲਾਪ ਬਿਲਲ ਬਿਨੰਤੀਆ ਸੁਖ ਭਾਇ ਚਿਤ ਹਿਤੰ॥ 1॥ ਜਪਿ ਮਨ ਨਾਮੁ ਹਰਿ ਸਰਣੀ॥ ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਿ ਤਾਰਣ ਰਮ ਨਾਮ ਕਰਿ ਕਰਣੀ॥ 1॥ ਰਹਾਉ॥ ਏ ਮਨ ਮਿਰਤ ਸੁਭ ਚਿੰਤੰ ਗੁਰ ਸਬਦਿ ਹਰਿ ਰਮਣੰ॥ ਮਤਿ ਤਤੁ ਗਿਆਨੰ ਕਲਿਆਣ ਨਿਧਾਨੰ ਹਰਿ ਨਾਮ ਮਨਿ ਰਮਣੰ॥ 2॥ ਚਲ ਚਿਤ ਵਿਤ ਭ੍ਰਮਾ ਭ੍ਰਮੰ ਜਗੁ ਮੋਹ ਮਗਨ ਹਿਤੰ॥ ਥਿਰੁ ਨਾਮੁ ਭਗਤ ਦਿੜੰ ਮਤੀ ਗੁਰ ਵਾਕਿ ਸਬਦ ਰਤੰ॥ 3॥ ਭਰਮਾਤਿ ਭਰਮੁ ਨ ਚੂਕਈ ਜਗੁ ਜਨਮਿ ਬਿਆਧਿ ਖਪੰ॥ ਅਸਥਾਨੁ ਹਰਿ ਨਿਹਕੇਵਲੰ ਸਤਿ ਮਤੀ ਨਾਮ ਤਪੰ॥ 4॥ ਇਹੁ ਜਗੁ ਮੋਹ ਹੇਤ ਬਿਆਪਤੰ ਦੁਖੁ ਅਧਿਕ ਜਨਮ ਮਰਣੰ॥ ਭਜੁ ਸਰਣਿ ਸਤਿਗੁਰ ਊਬਰਹਿ ਹਰਿ ਨਾਮੁ ਰਿਦ ਰਮਣੰ॥ 5॥ ਗੁਰਮਤਿ ਨਿਹਚਲ ਮਨਿ ਮਨੁ ਮਨੰ ਸਹਜ ਬੀਚਾਰੰ॥ ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਜਿਤੁ ਸਾਚੁ ਅੰਤਰਿ ਗਿਆਨ ਰਤਨੁ ਸਾਰੰ॥ 6॥ ਭੈ ਭਾਇ ਭਗਤਿ ਤਰੁ ਭਵਜਲੁ ਮਨਾ ਚਿਤੁ ਲਾਇ ਹਰਿ ਚਰਣੀ॥

(ਅੰਗ 506)॥ ਹਰਿ ਨਾਮੁ ਹਿਰਦੈ ਪਵਿਤ੍ਰ ਪਾਵਨੁ ਇਹੁ ਸਰੀਰੁ ਤਉ ਸਰਣੀ॥ 7॥ ਲਬ ਲੋਭ ਲਹਿਰ ਨਿਵਾਰਣੰ ਹਰਿ ਨਾਮ ਰਾਸਿ ਮਨੰ॥ ਮਨੁ ਮਾਰਿ ਤੁਹੀ ਨਿਰੰਜਨਾ ਕਹੁ ਨਾਨਕਾ ਸਰਨੰ॥ 8॥1॥5॥

Goojri Mehla 1, Ghur(u) 4: Ek Onkar Satgur Persad(i): Bhugut(i) praym araadhitun(g) Sach(u) piyaas perm hitun(g). Bil-laap bilul binuntiya, sookh bhaayay chit hitun(g). 1. Jup(i) mun Naam(u) Hur(i) sherni. Sunsaar saagur taar(i) Taarun, rum Naam kur(i) kerni. 1. Ruhaou. Aay mun, mirt shoobh chintun(g), Gur Shabad(i) Hur(i) rumnun(g). Mut(i) Tut(u) Giyan kulyaan nidhaanun(g), Hur(i) Naam mun(i) rumnun(g).

2. Chul chit vit bhema bhemun(g), jug(u) moh mugun hitun(g). Thir(u) Naam(u) bhugut dirrun(g) mutee Gur Vaak(i) Shabad rutun(g). 3. Bhermaat(i) bherm(u) na chookyee, jug(u) junum(i) biyaadh(i) khupun(g). Usthaan(u) Hur(i) nihkayvulun(g) Sat(i) mutee Naam tupun(g). 4. Eh(u) jug(u) moh hayt biyaaptun(g), dookh(u) adhik junum mernun(g). Bhuj(u) shern(i) Satgur oobreh(i) Hur(i) Naam(u) rid rumnun(g). 5. Gurmut(i) nihchul mun(i) mun(u) munun(g) sehj beechaarun(g). So mun(u) nirmul(u) jit(u) Saach(u) untar(i) Giyan ruttan(u) saarun(g). 6. Bhaiy bhaayay, bhugut(i) tur(u) bhuvjul(u) munaa chit(u) laayay Hur(i) churni.

(PAGE 506): Hur(i) Naam(u) hirdaiy puvittar(u) paavun(u), ehu sreer(u) Tuou sherni. 7. Lub loabh lehir nivaarnun(g) Hur(i) Naam raas(i) munun(g). Mun(u) maar(i) Toohi Nirunjuna, kuhou Nanaka shernun(g). 8.1.5.

Word Meaning: Araadhitun(g) = worship. Piyaas = thirst; longing. Perm = supreme. Hitun(g) = affection. Bil-laap Bilul = implore; pray. Binuntiya = request. Bhaayay = (with) love. 1. Sherni = in the shelter of. Taarun = one, which ferries across. Rum = recite. Kerni = lifestyle; performing deeds. Pause. Mirt = death (detachment from Maya). Shoobh Chintun(g) = well-wishing. Rumnun(g) = recite (Naam). Giyan = Divine Knowledge; connection with God. Kulyaan = wellbeing. Nidhaanun(g) = treasure. 2. Chul Chit = fickleness of mind. Vit = wealth. Bherma = in doubt. Bhermun(g) = wanders everywhere. Moh Mugun = absorbed in worldly attachments. Hitun(g) = in love. Thir(u) = everlasting. Drirr = firm up. Mutee = wisdom. Vaak(i) = Words; Advice. Rutun(g) = imbued. 3. Bherm = misgivings. Chookyee = goes away; removed. Biyaadh(i) = disease; suffering. Khupun(g) = suffer without any achievement. Usthaan(u) = shelter. Nihkayvulin(g) = detached from Maya. Sat(i) Mutee = wisdom that connects with Waheguru; pure mind. Tupun(g) = worship. 4. Hayt = for. Biyaaptun(g) = is affected (influenced). Adhik = much. Oobreh(i) = salvaged. Rid = in the heart. Rumnun(g) = recite Naam. 5. Nihchul = never changing. Mun(i) = in mind. Munun(g). accept; convinced. Sehj(i) = in the blissful state. Nirmul(u) = pure. Giyan = Divine Knowledge; connection with God. Ruttan Saarun(g) = supreme; valuable item. 6. Bhaiy = (God's) fear. Bhaayay = with affection. Tur(u) = swim across. Bhuvjul = the world sea; sea of Maya. Chit Laayay = apply mind. Puvittar(u) Paavun(u) = pure; pious. Tuou = Yours. 7. Lehir = wave; emotions. Nivaarnun(g) = remove; take off. Raas(i) = wealth. Munun(g) = accept; get convinced. 8.

MEANING: Those who worship (recite Naam of) Waheguru with affection and respect, feel a strong thirst (attraction) for Him. They pray only at His door and enjoy the blissfulness of His love in their heart. 1. Recite Waheguru's Naam in His shelter, oh my mind. Make the recitation of Waheguru's Naam your lifestyle; Waheguru's Naam is the ship to ferry you across the sea of Maya, oh my mind. Pause. Remember Waheguru with Guru's Shabad, and kill your desires for Maya with that. Killing desires for Maya leads to bliss. Those who keep Waheguru in mind acquire the wisdom (thinking) by which they connect with God and enjoy wellbeing (comforts). 2. The world is lost in its love for worldly attachments, and its fickle mind always wanders after wealth (which does not stay with them forever). Only Waheguru's worship is everlasting; so, one should reinforce it in his mind by

reciting the Guru's Shabad with love and get imbued in it. 3. (Some people roam the earth to get away from worldly attractions), But one cannot get rid of his misgivings by roaming the earth. The people actually suffer because of this disease (of misgivings) after taking birth in the world. Only Waheguru's shelter enables the man to get detached from Maya. Reciting Waheguru's Naam with a pure mind is the real worship. 4.
Under the influence of its love for worldly attachments, the world suffers much and stays in the birth-death cycle for a long, long time. But, without wasting any time, one can attain salvation by taking the Guru's shelter and by reciting Waheguru's Naam. 5.
When a man obeys the Guru's Advice with full dedication, his mind becomes stable (quits wandering), and his thoughts stay in the blissful state (where Maya has no effect). By getting connected with Waheguru, such a mind becomes perfectly pure in which the jewel-like Waheguru's supreme Naam comes to reside. 6. Apply your mind to Waheguru's Naam, and swim across the sea of Maya by worshipping Waheguru with respectful fear and with love, oh man. When a man takes Waheguru's shelter and surrenders his body (and mind) to Him, his heart becomes pure with Waheguru's Naam in there. 7.
With Waheguru's Naam in mind as his wealth, one is able to get rid of the waves of his greed for tasty foods and greed in general. Only Waheguru can enable a man to control his mind; I am in the shelter of Waheguru, oh Nanak. 8.1.5.

ਮਹਲਾ 3 ਘਰੁ 1॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਨਿਰਤਿ ਕਰੀ ਇਹੁ ਮਨੁ ਨਚਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈ॥ ਚਿਤੁ ਥਿਰੁ ਰਾਖੈ ਸੋ ਮੁਕਤਿ ਹੋਵੈ ਜੋ ਇਛੀ ਸੋਈ ਫਲੁ ਪਾਈ॥ 1॥ ਨਾਚੁ ਰੇ ਮਨ ਗੁਰ ਕੈ ਆਗੈ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਨਾਚਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਅੰਤੇ ਜਮ ਭਉ ਭਾਗੈ॥ ਰਹਾਉ॥ ਆਪਿ ਨਚਾਏ ਸੋ ਭਗਤੁ ਕਹੀਐ ਆਪਣਾ ਪਿਆਰੁ ਆਪਿ ਲਾਏ॥ ਆਪੇ ਗਾਵੈ ਆਪਿ ਸੁਣਾਵੈ ਇਸੁ ਮਨ ਅੰਧੇ ਕਉ ਮਾਰਗਿ ਪਾਏ॥ 2॥ ਅਨਦਿਨੁ ਨਾਚੈ ਸਕਤਿ ਨਿਵਾਰੈ ਸਿਵ ਘਰਿ ਨੀਦ ਨ ਹੋਈ॥ ਸਕਤੀ ਘਰਿ ਜਗਤੁ ਸੂਤਾ ਨਾਚੈ ਟਾਪੈ ਅਵਰੋ ਗਾਵੈ ਮਨਮੁਖਿ ਭਗਤਿ ਨ ਹੋਈ॥ 3॥ ਸੁਰਿਨਰ ਵਿਰਤਿ ਪਖਿ ਕਰਮੀ ਨਾਚੇ ਮੁਨਿ ਜਨ ਗਿਆਨ ਬੀਚਾਰੀ॥ ਸਿਧ ਸਾਧਿਕ ਲਿਵ ਲਾਗੀ ਨਾਚੇ ਜਿਨ ਗੁਰਮੁਖਿ ਬੁਧਿ ਵੀਚਾਰੀ॥ 4॥ਖੰਡ ਬ੍ਰਹਮੰਡ ਤ੍ਰੈ ਗੁਣ ਨਾਚੇ ਜਿਨ ਲਾਗੀ ਹਰਿ ਲਿਵ ਤੁਮਾਰੀ॥ ਜੀਅ ਜੰਤ ਸਭੇ ਹੀ ਨਾਚੇ ਨਾਚਹਿ ਖਾਣੀ ਚਾਰੀ॥ 5॥ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ਸੇਈ ਨਾਚਹਿ ਜਿਨ ਗੁਰਮੁਖਿ ਸਬਦਿ ਲਿਵ ਲਾਏ॥ ਸੇ ਭਗਤ ਸੇ ਤਤੁ ਗਿਆਨੀ ਜਿਨ ਕਉ ਹੁਕਮੁ ਮਨਾਏ॥ 6॥ ਏਹਾ ਭਗਤਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਗੈ ਬਿਨੁ ਸੇਵਾ ਭਗਤਿ ਨ ਹੋਈ॥ ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਬਦੁ ਬੀਚਾਰੈ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਈ॥ 7॥ ਮਾਇਆ ਕੈ ਅਰਥਿ ਬਹੁਤੁ ਲੋਕ ਨਾਚੇ ਕੋ ਵਿਰਲਾ ਤਤੁ ਬੀਚਾਰੀ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੋਈ ਜਨੁ ਪਾਏ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥ 8॥ ਇਕੁ ਦਮੁ ਸਾਚਾ ਵੀਸਰੈ ਸਾ ਵੇਲਾ ਬਿਰਥਾ ਜਾਇ॥ ਸਾਹਿ ਸਾਹਿ ਸਦਾ ਸਮਾਲੀਐ ਆਪੇ ਬਖਸੇ ਕਰੇ ਰਜਾਇ॥ 9॥ ਸੇਈ ਨਾਚਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ ਜਿ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੀ॥ ਕਹੁ ਨਾਨਕ ਸੇ ਸਹਜ ਸੁਖੁ ਪਾਵਹਿ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ॥ 10.1.6.

Goojri Mehla 3, Ghur(u) 1: Ek Onkar Satgur Persad(i): Nirt(i) kureen eh(u) mun(u) nuchaayeen. Gur persadi aap(u) guvaayeen. Chit thir(u) raakhaiy so mookut(i) hovaiy, jo ichhee, soyee ful(u) paayee. 1. Naach(u) ray mun Gur kaiy aagaiy. Gur kaiy bhaanaiy naacheh(i) ta sookh(u) paveh(i), untay Jum bhuou bhaagaiy. Ruhaou. Aap(i) nuchaayay so bhugut kuhhiyaiy, Aapna piyar(u) Aap(i) laayay. Aapay gaavaiy, aap(i) soonaavaiy, iss(u) mun undhay kuou maarug(i) paayay. 2. Undin(u) naachaiy, shukut(i) nivaaraiy, Shiv ghur(i) neend na hoyee. Shuktee ghur(i) jugut(u) soota naachaiy taapaiy, uvro gaavaiy, munmukh(i) bhugut(i) na hoyee. 3. Soor(i) nur virt(i) pukh(i) kermee naachay, moon(i) jun Giyan beechaari. Sidh Sadhik liv laagi naachay jin Gurmukh(i) boodh(i) veechaari. 4. Khund Brahmund traiy goon naachay jin laagi Hur(i) live Toomaari. Jea junt subhay hee naachay, naacheh(i) khaani chaari. 5. ----------

Word Meaning: Nirt(i) = dance = Nuchaayee. Aap(u) = selfishness; ego. Guvaayee = lose; get rid of. Chit = mind. Thir(u) = unwavering. Ichhee = wishes. 1. Bhaanaiy = as per His liking. Untay = at the end. Bhuou = fear. Pause. Aap(i) = (Waheguru) Himself. Maarug(i) Paayay = show the right path. 2. Undin(u) = every day; always. Shukut(i) = (effects of) Maya. Nivaaraiy = eliminates. Shiv = source of bliss, Waheguru. Neend = sleep; negligence. Taapaiy = jumps. Uvro = other (Maya). 3. Soor(i) Nur = gods-like men. Virt(i) Pukh = detached from Maya. Kermee = by deeds. Moon(i) jun = sages who stay quiet for long times; hermits. Sadhik = practising to become a Sidh yogi. Live Laagi = in meditation. 4. Khund = a part of the universe. Brahmund = universe. Traiy Goon = humans under the influence of the three effects of Maya. Liv = make a bond with God. Khaani Chaaray = living beings of all the four sources of reproduction. 5.

MEANING: (Some people believe that they can please their deity by dancing before the idol, but Guru Sahiban strongly disapproves of such thinking.) Guru Amar Dass Ji advises that to please Waheguru, rather than dancing with his body before the Guru, one needs to make his heart dance in joy (by making that a dwelling for Waheguru). If one dances as per the wishes of the Guru, he acquires all the comforts of mind (blissfulness) and faces no fear of the Angel of death at the end. Pause. When one's heart dances in a blissful state, one can kill one's selfishness and ego with the Guru's grace. A man who controls his mind from wavering is able to break all his bonds with Maya and reap the rewards as per his wishes. 1. A man is considered Waheguru's devotee if Waheguru Himself makes his heart dance, and if Waheguru Himself implants His love in the devotee's heart. When that happens, it is Waheguru which dances and sings in the devotee's heart, and shows the right path to enlighten the blind mind. 2. The man, who comes to Waheguru's shelter, never sleeps (never becomes unaware against the attacks of Maya), and overcomes the effects of Maya. His mind dances in a blissful state all the time. On the other hand, a Maya-loving person is asleep (unaware of Maya's attacks) all the time, and he physically dances and jumps while enjoying Maya's gimmicks. Such a person has his face turned away from the Guru, and can never worship Waheguru. 3. The minds of the godly people who are detached from Maya, dance by their deeds (and not by their body). The hermits dance when they ponder on Divine Knowledge. The Sidhs and the practising yogis on the spiritual path dance when they acquire the thoughtful wisdom of the Guru. 4.
The humans of the earth and of the universe, which are normally under the influence of the three traits of Maya, dance when they meditate on You. However, most living beings of all the four sources of reproduction, dance at the hands of Maya. 5.

---------- Jo Toodh bhaaveh(i) sayee naacheh(i) jinh Gurmukh(i) Shabad(i) liv laayay. Say bhugut say Tut(u) giyani, jin kuou Huqam(u) munaayay. 6. Eha bhugut(i) Sachay siyoun liv laagaiy, bin(u) sayva bhugut(i) na hoyee. Jeevut(u) muraiy, ta Shabad(u) beechaaraiy, ta Sach(u) paavaiy koyee. 7. Maya kaiy urth(i) buhout(u) loak naachay, ko virla Tut(u) beechaari. Gur persadi soyee jun(u) paayay, jin kuou kirpa Toomaari. 8. Ikk(u) dum(u) Sacha veesraiy, sa vayla birtha jaayay. Saah(i) saah(i) suda smaaliyaiy, Aapay bukhshay kuray rujaayay. 9. Sayee naacheh(i) jo Toodh bhaaveh(i) j(i) Gurmukh(i) Shabad(u) veechaari. Kuhhou Nanak say sehj sookh(u) paaveh(i), jinh kuou nudr(i) Toomaari. 10.1.6.
Word Meaning: Tut(u) = the basis of all – God. Huqam = Command; Will. 6.
Sachay Siyoun = with Waheguru. Jeevut Muraiy = break all bonds with Maya. 7.

Urth(i) = for the sake of. Virla = some rare. 8. Ikk(u) Dum(u) = a single moment. Veesraiy = forgotten. Vayla = time. Birtha = useless. Smaaliyaiy = remember. Rujaayay = will. 9. Bhaaveh(i) = like. Sehj = the state of bliss. Nudr(i) = kind sight. 10.

MEANING: Only those devotees dance to Your tune whom You like, and who make a bond with You with Guru's Shabad, oh Waheguru. Those are the real devotees, and are knowledgeable about (have made connection with) Waheguru (which is the basis of all life), and whom He makes obey His Command (Will). 6. The real worship of Waheguru is the one where a devotee concentrates on Waheguru's Naam (bonds with Him); however, there is no worship without the service to the Guru. But there is a rare devotee who realizes Waheguru by pondering on the Guru's Shabad, and thereby killing his desires for Maya while living in the family. 7. Many people dance at the hands of others for the purpose of Maya, but there are only some rare devotees who ponder on the reality (Waheguru, which is the basis of the whole universe). Only that devotee realizes Waheguru, to whom He is kind, by the grace of the Guru. 8. Every moment of life goes to waste when Waheguru is forgotten. One should remember Him with every breath, but that happens only when He bestows His Naam with His Will. 9. Only they dance to Your tune, whom You like because they ponder on Guru's Shabad in His shelter, oh Waheguru. Those whom Waheguru is kind, enjoy the comfort of the blissful state, oh Nanak. 10.1.6.

ਗੂਜਰੀ ਮਹਲਾ 4 ਘਰੁ 2॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Goojri Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਹਰਿ ਬਿਨੁ ਜੀਅਰਾ ਰਹਿ ਨ ਸਕੈ ਜਿਉ ਬਾਲਕੁ ਖੀਰ ਅਧਾਰੀ ॥ ਅਗਮ ਅਗੋਚਰ ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀ॥ 1॥ ਮਨ ਰੇ ਹਰਿ ਕੀਰਤਿ ਤਰੁ ਤਾਰੀ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਜਲ ਪਾਈਐ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥ ਰਹਾਉ॥

(ਅੰਗ 507)॥ ਸਨਕ ਸਨੰਦਨ ਨਾਰਦ ਮੁਨਿ ਸੇਵਹਿ ਅਨਦਿਨੁ ਜਪਤ ਰਹਹਿ ਬਨਵਾਰੀ॥ ਸਰਣਾਗਤਿ ਪ੍ਰਹਲਾਦ ਜਨ ਆਏ ਤਿਨ ਕੀ ਪੈਜ ਸਵਾਰੀ॥ 2॥ ਅਲਖ ਨਿਰੰਜਨੁ ਏਕੋ ਵਰਤੈ ਏਕਾ ਜੋਤਿ ਮੁਰਾਰੀ॥ ਸਭਿ ਜਾਚਿਕ ਤੂ ਏਕੋ ਦਾਤਾ ਮਾਗਹਿ ਹਾਥ ਪਸਾਰੀ॥ 3॥ ਭਗਤ ਜਨਾ ਕੀ ਊਤਮ ਬਾਣੀ ਗਾਵਹਿ ਅਕਥ ਕਥਾ ਨਿਤ ਨਿਆਰੀ॥ ਸਫਲ ਜਨਮੁ ਭਇਆ ਤਿਨ ਕੇਰਾ ਆਪਿ ਤਰੇ ਕੁਲ ਤਾਰੀ॥ 4॥ ਮਨਮੁਖ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਬਿਆਪੇ ਜਿਨ ਅੰਤਰਿ ਮੋਹ ਗੁਬਾਰੀ॥ ਸੰਤ ਜਨਾ ਕੀ ਕਥਾ ਨ ਭਾਵੈ ਓਇ ਡੂਬੇ ਸਨੁ ਪਰਵਾਰੀ॥ 5॥ ਨਿੰਦਕੁ ਨਿੰਦਾ ਕਰਿ ਮਲੁ ਧੋਵੈ ਓਹੁ ਮਲਭਖੁ ਮਾਇਆਧਾਰੀ॥ ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰੀ॥ 6॥ ਇਹੁ ਪਰਪੰਚੁ ਖੇਲੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਹਰਿ ਕਰਤੈ ਸਭ ਕਲ ਧਾਰੀ॥ ਹਰਿ ਏਕੋ ਸੂਤੁ ਵਰਤੈ ਜੁਗ ਅੰਤਰਿ ਸੂਤੁ ਖਿੰਚੈ ਏਕੰਕਾਰੀ॥ 7॥ ਰਸਨਿ ਰਸਨਿ ਰਸਿ ਗਾਵਹਿ ਹਰਿ ਗੁਣ ਰਸਨਾ ਹਰਿ ਰਸੁ ਧਾਰੀ॥ ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਮਾਗਉ ਹਰਿ ਰਸ ਪ੍ਰੀਤਿ ਪਿਆਰੀ॥ 8॥1॥7॥

Hur(i) bin(u) jeeura reh(i) na sukaiy jiyoun baaluk(u) kheer adhaari. Agumm Agoachur Prubh Gurmukh(i) paayiyaiy, apunay Satgur kaiy bulihaari. 1. Mun ray, Hur(i) keerut(i) tur(u) taari. Gurmukh(i) Naam Amrit jul paayiyaiy, jin kuou kirpa Toomaari. Ruhaou.

(PAGE 507): Sunuk, Snundun, Nard, moon(i) sayveh(i), undin(u) juput ruheh(i) Bunvaari. Shenaagut(i) Prehlad jun aayay, tin kee paiyj suvaari. 2. Alukh Nirunjun(u) aiko vertaiy, eka Jot(i) Mooraari. Subh(i) jaachik Tu aiko daata, maangeh(i) haath pusaari. 3. Bhugut junaa kee ootum bani, gaaveh(i) akuth kuthaa nit niyaari. Suful junum(u) bhuyya tin kayra, aap(i) turay, kool taari. 4. Munmukh doobidha doormut(i) biyaapay, jin untar moh goobaari. Sunt junaa kee kuthaa na bhaavaiy, oye doobay sun(u) pervaari. 5. Ninduk(u) ninda kur(i) mul(u) dhovaiy, oh(u) mul bhukh(u) Mayadhaari. Sunt junaa kee ninda viyaapay,

na oorvaar(i) na paari. 6. Eh(u) perpunch(u) keeya subh(u) Kertaiy, Hur(i) Kertaiy subh kul dhaari. Hur(i) aiko soot(u) vertaiy joog untar(i), soot(u) khinchaiy, Ekunkaari. 7. Rusn(i) rusn(i) rus(i) gaaveh(i) Hur(i) goon, rusna Hur(i) rus(u) dhaari. Nanak Hur(i) bin(u) uver(u) na maangoun, Hur(i) rus preet(i) piyaari. 8.1.7.

Word Meaning: Jeeura = soul; mind. Kheer = milk. Adhaari = dependent on. Agumm = inaccessible. Agoachur = incomprehensible. Bulihaari = sacrifice. 1. Keerut(i) = by praising. Tur(u) = swim across (the sea of Maya). Taari = swimming. Pause. Sunuk, Snundun, Naarud = sons of Brahma. Moon(i) = sages who stay quiet for very long times. Undin(u) = every day. Bunvaari = a name for Waheguru. Shernaagut = in shelter. Prehlad = a devotee of Waheguru in Satyug. Paiyj = dignity. Suvaari = enhanced. 2. Alukh = incomprehensible. Vertaiy = operates. Mooraari = a name for Waheguru. Jaachik = beggars. Daata = provider. Pusaari = by spreading. 3. Ootum = superior; polite. Bani = language; spoken words. Akuth Kuthaa = indescribable stories (virtues) of (Waheguru). Niyaari = unique. Bhuyya = became. Kayra = of. Turay = swam across the sea of Maya. Kool = associates. 4. Doobidha = caught between different choices; indecisiveness. Doormut(i) = evil mind. Biyaapay = are affected. Goobaari = darkness. Bhaavaiy = like. Doobay = drown in the sea of Maya. Sun = including. Pervaari = family; associates. 5. Ninduk = malicious critics; vilifiers. Mul(u) = filth of deeds. Mul Bhukh = eaters of filth; usurpers of others' wealth. Mayadhaari = lovers of Maya. Oorvaari = the near end of the sea of Maya (this world). Paari = the far end (next world). 6. Perpunch = the world. Kul = power. Dhaari = acquire; keep. Soot(u) = thread (of Waheguru's Huqam). Khinchaiy = pulls out. Ekunkaari = only Him. 7. Rusn(i) Rusn(i) = with the tongue. Rus(i) = while enjoying. Rus(u) = sweet taste. Maangoun = beg for. 8.

MEANING: Like a child, which is dependent upon milk for food (and cannot live without it), my mind cannot live without Waheguru. I wish to sacrifice my life for my Satguru because the inaccessible and the incomprehensible Waheguru can be realized only in His shelter. 1. The sea of Maya can be swum across only by singing Waheguru's praise, oh, my mind. Waheguru's Naam is the real Amrit, which can be acquired in the shelter of the Guru, that too with the benevolence of Waheguru. Pause. Sunuk, Snundun, Nard, and the hermits serve Waheguru all the time and recite His Naam. Waheguru protects His devotees like Prehlad, who come to His shelter in every way, and enhances their dignity. 2. The incomprehensible Waheguru, which is above the effects of Maya, operates all by Himself, and it is only His light that is present in everybody. Waheguru is the only provider, while everybody else is a beggar at His Door, begging with his hands spread out. 3. Waheguru's devotees use a sweet language with which they sing the unique virtues of the indescribable Waheguru every day. Their life becomes successful (as they achieve the objective of life of getting connected with Waheguru). Not only do they find (attain) salvation for themselves, they also get their associates salvaged. 4. But those who do not believe in Satguru have an evil mind and suffer from indecisiveness. Because of their worldly attachments, they have spiritual darkness in their mind. They do not like the stories of holy saints, as a result of which they drown in the sea of Maya along with their family of associates. 5. The vilifiers actually wash away the filth of the misdeeds of others by vilifying them. They are money lovers who usurp others' rights. The vilification of the holy men has its negative impact on them, and they are neither on this side of the sea of Maya (are not detached from Maya in this world), nor do they reach the other side of the sea (to reach Waheguru's Court). (They die attached to Maya), so they drown in the middle of the sea (stay engrossed in Maya) (and keep taking rebirths). 6. But the living beings are helpless

in controlling their behaviour to a great degree because Waheguru has created the whole world like a drama (in which we are just actors with defined roles). He keeps the world in control with His powers. Waheguru's Laws are the thread that keeps the whole universe together. When He pulls the thread, the universe collapses, and only He remains. 7.
The devotees of Waheguru sing Waheguru's praise all the time and enjoy the sweet taste of His Naam. I do not beg anything other than Waheguru's Naam, oh Nanak. The sweet taste of Waheguru's love is very dear to me. 8.1.7.

ਗੂਜਰੀ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Goojri Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਰਾਜਨ ਮਹਿ ਤੂ ਰਾਜਾ ਕਹੀਅਹਿ ਭੂਮਨ ਮਹਿ ਭੂਮਾ॥ ਠਾਕੁਰ ਮਹਿ ਠਕੁਰਾਈ ਤੇਰੀ ਕੋਮਨ ਸਿਰਿ ਕੋਮਾ॥ 1॥ ਪਿਤਾ ਮੇਰੋ ਬਡੋ ਧਨੀ ਅਗਮਾ॥ ਉਸਤਤਿ ਕਵਨ ਕਰੀਜੈ ਕਰਤੇ ਪੇਖਿ ਰਹੇ ਬਿਸਮਾ॥ 1॥ ਰਹਾਉ॥ ਸੁਖੀਅਨ ਮਹਿ ਸੁਖੀਆ ਤੂੰ ਕਹੀਅਹਿ ਦਾਤਨ ਸਿਰਿ ਦਾਤਾ॥ ਤੇਜਨ ਮਹਿ ਤੇਜਵੰਸੀ ਕਹੀਅਹਿ ਰਸੀਅਨ ਮਹਿ ਰਾਤਾ॥ 2॥ ਸੂਰਨ ਮਹਿ ਸੂਰਾ ਤੂ ਕਹੀਅਹਿ ਭੋਗਨ ਮਹਿ ਭੋਗੀ॥ ਗ੍ਰਸਤਨ ਮਹਿ ਤੂ ਬਡੋ ਗ੍ਰਿਸਤੀ ਜੋਗਨ ਮਹਿ ਜੋਗੀ॥ 3॥ ਕਰਤਨ ਮਹਿ ਤੂੰ ਕਰਤਾ ਕਹੀਅਹਿ ਆਚਾਰਨ ਮਹਿ ਆਚਾਰੀ॥ ਸਾਹਨ ਮਹਿ ਸਾਚਾ ਤੂੰ ਸਾਹਾ ਵਾਪਾਰਨ ਮਹਿ ਵਾਪਾਰੀ॥ 4॥ ਦਰਬਾਰਨ ਮਹਿ ਤੇਰੋ ਦਰਬਾਰਾ ਸਰਨ ਪਾਲਨ ਟੀਕਾ॥ ਲਖਿਮੀ ਕੇਤਕ ਗਨੀ ਨ ਜਾਈਐ ਗਨਿ ਨ ਸਕਉ ਸੀਕਾ॥ 5॥ ਨਾਮਨ ਮਹਿ ਤੇਰੋ ਪ੍ਰਭ ਨਾਮਾ ਗਿਆਨਨ ਮਹਿ ਗਿਆਨੀ॥ ਜੁਗਤਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਜੁਗਤਾ ਇਸਨਾਨਨ ਮਹਿ ਇਸਨਾਨੀ॥ 6॥ ਸਿਧਨ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਸਿਧਾ ਕਰਮਨ ਸਿਰਿ ਕਰਮਾ॥ ਆਗਿਆ ਮਹਿ ਤੇਰੀ ਪ੍ਰਭ ਆਗਿਆ ਹੁਕਮਨ ਸਿਰਿ ਹੁਕਮਾ॥ 7॥ (ਅੰਗ 508)॥ ਜਿਉ ਬੋਲਾਵਹਿ ਤਿਉ ਬੋਲਹ ਸੁਆਮੀ ਕੁਦਰਤਿ ਕਵਨ ਹਮਾਰੀ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਜਸੁ ਗਾਇਓ ਜੋ ਪ੍ਰਭ ਕੀ ਅਤਿ ਪਿਆਰੀ॥ 8॥1॥8॥

Rajun meh(i) Tu raja kuhiyeh(i), bhoomun meh(i) bhooma. Tthaakur meh(i) tthukuraayee Tayri, komun sir(i) koma. 1. Pitaa mayro buddo dhunee agumma. Oostut(i) kuvun kureejaiy Kertay, paykh(i) ruhay bisma. 1. Ruhaou. Sookhiun meh(i) sookhiya Toon kuhiyeh(i), daatun sir(i) daata. Tayjun meh(i) tayjvunsi kuhiyeh(i), rusiun meh(i) raata. 2. Soorun meh(i) soora Tu kuhiyeh(i), bhogun meh(i) bhogi. Gristan meh(i) Tu buddo gristi, jogun meh(i) jogi. 3. Kertun meh(i) Toon kerta kuhiyeh(i) aachaarun meh(i) aachaari. Shaahun meh(i) Sacha Toon shaaha, vaapaaarun meh(i) vaapaari. 4. Durbaarun meh(i) Tayro Durbaara, shern paalun teeka. Lukhimi kaytuk gunee na jaayiyaiy, gun(i) na sukoun seeka. 5. Naamun meh(i), Tayro Prubh Naama, giyanun meh(i) giyani. Joogtun meh(i) Tayri Prubh joogta, ishnaanun meh(i) ishnaani. 6. Sidhun meh(i) Tayri Prubh siddha, kermun sir(i) kerma. Aagiya meh(i) Tayri Prubh aagiya, huqman sir(i) huqma. 7.

(PAGE 508): Jiyoun bolaaveh(i) tiyoun boaleh Soami, koodrut(i) kuvun humaari. Sadh sung(i) Nanak jus(u) gaayo, jo Prubh kee ut(i) piyaari. 8.1.8.

Word Meaning: Rajun Meh = among the rajahs. Kuhiyeh(i) = is considered; is believed. Bhoomun = landlords. Tthaakur = lord. Komun = clan. 1. Pitaa = father; God. Buddo = grea; supreme. Dhunee = wealthy; provider; Lord. Agumma = beyond reach. Oostut = praise. Kertay = oh, the Creator. Paykh = to see. Bisma = wonder-struck. Pause. Sookhiun = enjoying comforts. Daatun = donors. Tayjun = Tayjvunsi = glorious; majestic. Rusiun = enjoying tastes of life. Raata = mixed well. 2. Soorun = valiant. Bhogun = enjoying the luxuries of life. Gristun = family men. Buddo = great; top. Jogun = yogis. 3. Kertun = creators; inventors. Aachaarun = performer of religious rituals. Shaahun = money lenders; wealthy. Vapaarun = businessmen; traders. 4. Durbaar = courts. Shern Paalun = providing shelter. Teeka = prince; leader. Lukhimi = Maya = wealth.

Kaytuk = how much. Seeka = coins. 5. Naamun = famous; respected. Giyanun = knowledgeable. Joogtun = having great techniques; lifestyle. Ishnaanun = bathe; purity of mind. 6. Siddha = power. Kermun = noble deeds. Aagiya = Huqam = command; will. 7. Jiyoun = as (You wish). Tiyoun = the same way. Koodrut(i) = nature; ability. Jus(u) = (Waheguru's) praise. Ut(i) = extremely. 8.

MEANING: (Because Waheguru is present in every living being, it is His power and abilities which are operating in everybody. He is also the supreme power, so He is the greatest, and greater than anybody else). My father (Waheguru) is the supreme Lord and is inaccessible. Who can sing His full praise? Everybody is wonderstruck to see His beautiful and diverse creations in nature. **Pause.** (Because of Your omnipresence) You are the supreme King among kings, and the biggest land-Lord among landlords, oh my majestic Waheguru. It is Your Lordship among the lords, and Your clan is supreme among all clans. 1.

You enjoy the most comfort among all the comfortable, and You are the supreme donor among the donors. You are the most majestic among all the majestic, and You are in a position to enjoy most tastes among all those who are lucky to enjoy many tastes. 2. You are the greatest valiant among all valiant, and the one who enjoys the most gifts of nature. You are the biggest family man among all the family men, and the topmost yogi among the yogis. 3. You are the greatest inventor among all inventors, and the greatest performer of religious rituals. You are the most generous moneylender (provider) among the moneylenders, and the top businessman among all the businessmen (managing the universe is Your business. 4. You have the largest and the most just Court among all the rulers, and You are the Prince (leader) in providing shelter to the needy than anybody else. You have unlimited wealth, so that the coins (currency) cannot be counted. 5. You are the most respected among all the respectable, and You are the most knowledgeable (spiritual) among all the knowledgeable. You have the best techniques among all, and You have the purest mind among all those who bathe in holy waters. 6. It is Your power that is operating in the Sidh yogis, and Your deeds are the most just and generous among all those who perform noble deeds. It is all Your directions and commands that are issued by the rulers and administrators (they simply obey Your Will - albeit unknowingly). 7. I, Nanak, utter only those words (of advice) that You make me do otherwise; I have no power of my own. I sing Your praise only in the gathering of holy men – the gathering which is very dear to You, oh Waheguru. 8.1.8.

ਗੂਜਰੀ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨਾਥ ਨਰਹਰ ਦੀਨ ਬੰਧਵ ਪਤਿਤ ਪਾਵਨ ਦੇਵ॥ ਭੈ ਤ੍ਰਾਸ ਨਾਸ ਕ੍ਰਿਪਾਲ ਗੁਣਨਿਧਿ ਸਫਲ ਸੁਆਮੀ ਸੇਵ॥ 1॥ ਹਰਿ ਗੋਪਾਲ ਗੁਰ ਗੋਬਿੰਦ॥ ਚਰਣ ਸਰਣ ਦਇਆਲ ਕੇਸਵ ਤਾਰਿ ਜਗ ਭਵ ਸਿੰਧ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਹਰਨ ਮਦ ਮੋਹ ਦਹਨ ਮੁਰਾਰਿ ਮਨ ਮਕਰੰਦ॥ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਧਰਣੀਧਰ ਪਤਿ ਰਾਖੁ ਪਰਮਾਨੰਦ॥ 2॥ ਜਲਤ ਅਨਿਕ ਤਰੰਗ ਮਾਇਆ ਗੁਰ ਗਿਆਨ ਹਰਿ ਰਿਦ ਮੰਤ॥ ਛੇਦਿ ਅਹੰਬੁਧਿ ਕਰੁਣਾਮੈ ਚਿੰਤ ਮੇਟਿ ਪੁਰਖ ਅਨੰਤ॥ 3॥ ਸਿਮਰਿ ਸਮਰਥ ਪਲ ਮਹੂਰਤ ਪ੍ਰਭ ਧਿਆਨੁ ਸਹਜ ਸਮਾਧਿ॥ ਦੀਨ ਦਇਆਲ ਪ੍ਰਸੰਨ ਪੂਰਨ ਜਾਚੀਐ ਰਜ ਸਾਧ॥ 4॥ ਮੋਹ ਮਿਥਨ ਦੁਰੰਤ ਆਸਾ ਬਾਸਨਾ ਬਿਕਾਰ॥ ਰਖੁ ਧਰਮ ਭਰਮ ਬਿਦਾਰਿ ਮਨ ਤੇ ਉਧਰੁ ਹਰਿ ਨਿਰੰਕਾਰ॥ 5॥ ਧਨਾਢਿ ਆਢਿ ਭੰਡਾਰ ਹਰਿ ਨਿਧਿ ਹੋਤ ਜਿਨਾ ਨ ਚੀਰ॥ ਖਲ ਮੁਗਧ ਮੂੜ ਕਟਾਖ੍ਯ ਸ੍ਰੀਧਰ ਭਏ ਗੁਣ ਮਤਿ ਧੀਰ॥ 6॥ ਜੀਵਨ ਮੁਕਤ ਜਗਦੀਸ ਜਪਿ ਮਨ ਧਾਰਿ ਰਿਦ ਪਰਤੀਤ॥ ਜੀਅ ਦਇਆ ਮਇਆ ਸਰਬਤ੍ਰ ਰਮਣੰ ਪਰਮ ਹੰਸਹ ਰੀਤਿ॥ 7॥ ਦੇਤ ਦਰਸਨੁ ਸ੍ਰਵਨ ਹਰਿ ਜਸੁ ਰਸਨ ਨਾਮ ਉਚਾਰ॥ ਅੰਗ ਸੰਗ ਭਗਵਾਨ ਪਰਸਨ ਪ੍ਰਭ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰ॥ 8॥1॥2॥5॥1॥1॥2॥57॥

Goojri Mehla 5, Ghur(u) 4: Ek Onkar Satguru Persad(i):

Nath Nurhur, deen bundhuv, putit paavun Dayv. Bhaiy traas naas, kirpaal goon-nidh(i) suful Soami sayv. 1. Hur(i) Gopal Gur Gobind. Churn shern duyaal Kayshuv, taar(i) jug bhuv

sindh. 1. Ruhaou. Kaam, kroadh, hern, mud moh dehn, Mooraa(i) mun mukrund. Junum mern nivaar(i) Dhernidhur, put(i) raakh Permanund. 2. Julut anik trung Maya, Gur Giyan Hur(i) rid munt. Chhayd(i) ahunboodh(i) Kroonamaiy, chint mayt(i) Purakh anunt. 3. Simer(i) Sumruth pul muhoorut, Prubh dhiyan sehj smaadh(i). Deen Duyaal persunn poorun, jaachiyaiy ruj Sadh. 4. Moh mithun doorunt aasa, baashna bikaar. Rukh(u) dherm, bherm bidaar mun tay, oodhur Hur(i) Nirunkar. 5. Dhunaadh(i) aadh(i) bhundaar Hur(i) nidh(i), hoat jinha na cheer. Khul moogudh moorr ktaakheh Sridhur, bhuyyay goon mut(i) dheer. 6. Jeevun mookut Jugdeesh jup(i) mun, dhaar(i) rid purteet. Jea duyya, muyya serbtur rumnun(g), perm hunsah reet(i). 7. Dayt dershun servun Hur(i) jus(u), rusn Naam oochaar. Ung sung Bhugvaan persun, Prubh Nanak putit oodhaar. 8.1.2.5.1.1. 2.57.

Word Meaning: Nath = Lord. Nurhur = Waheguru. Bundhuv = friend; benefactor. Deen = poor; powerless. Putit = immoral. Paavun = pure; holy. Dayv = light. Traas = fear. Naas = destruction. Goon-nidh(i) = treasure of virtues. 1. Gopal = the supporter of the earth (Waheguru). Kayshuv = having long hair (a name for Waheguru). Sindh = sea. Bhuv Sindh = the world sea. Pause. Hern = remover. Mud = liquor; intoxication. Moh = attachments. Dehn = burn; destroyer. Mukrund = the sap of flowers; bumblebee. Nivaar(i) = remove; eliminate. Dhurnidhur = the supporter of the earth (Waheguru). Put(i) = dignity. Permanund = (source of) perfect bliss (Waheguru). 2. Trung = waves. Rid = heart. Munt = mantra. Chhayd(i) = pierce; destroy. Ahunboodh(i) = ego. Kroonamaiy = compassionate. Purakh = omnipresent Waheguru. Anunt = limitless. 3. Sumruth = omnipotent. Pul Muhoorut = every second, every moment. Sehj = blissful state. Smaadh(i) = in meditation. Jaachiyaiy = beg for. Ruj Sadh = dust of the feet of the Guru. 4. Mithun = false; short-lived. Doorunt = having a bad end. Bashna = lust. Bikaar = sensual desires. Dherm = high morality. Bherm = misgivings. Bidaar(i) = destroy. Oodhur = salvage. 5. Dhunaadh(i) = wealthy. Aadh(i) = wealthier. Cheer = clothes. Khul = stupid. Moogudh = foolish. Moorr = unwise. Ktaakheh = kind sight. Sridhur = husband of Maya (Waheguru). Mut(i) = wise. Dheer = patient. 6. Jeevun Mookut = living-emancipated; one who has broken all bonds of Maya while living in the family. Dhaar(i) = acquiring. Purteet = faith; deep respect. Serbtur Rumnun(g) = omnipresent. Perm = supreme. Huns = swan; a Gurmukh. Reet = lifestyle. 7. Dershun = sight. Servun = to listen. Ung Sung = always around. Persun = to touch (feet). Putit = immoral. Oodhar = salvager. 8.

MEANING: The Lord, Waheguru, is a friend of the weak (powerless), purifier of the immoral, destroyer of fears, kind, and treasure (source) of all virtues. Service to Him makes devotees' lives successful (they are salvaged). 1. Waheguru is the Guru and the provider for the whole world. I have come to Your shelter, oh kind Waheguru. Kindly ferry me across the world sea. Pause. When a devotee loves Waheguru like a bumblebee loves the sap of flowers, He (God) destroys the lust and the rage of the devotee, and burns his worldly attachments with which he is intoxicated. Kindly eliminate the suffering of rebirths and protect my dignity (I am humiliated by my sensual desires), oh, the supporter of the world, and the source of supreme bliss, Waheguru. 2. I am burning (suffering) from the countless waves of Maya (which arouse my sensual desires); however, they can be controlled by having the mantra of Waheguru's Naam with Guru's Advice at heart. Kindly destroy my ego, thereby eliminating my worries, oh, the compassionate, limitless, and omnipresent Waheguru. 3. Recite the Naam of the omnipotent Waheguru every second and every moment, which causes you to focus on Him to attain the state of blissfulness, oh my friends. The kind Waheguru, which is the friend of the humble, is Perfect and always happy (has no worries). I long for the dust of the Feet of the Guru (His Advice) (which connects one with Waheguru).

4. Worldly attachments are false (short-lived); man's hopes and expectations about lust and immoral deeds (sensual pleasures) lead to a bad end (the individuals are punished in Waheguru's Court). Kindly dispel my misgivings, protect my high morality, and rescue me, oh (formless) Waheguru. 5. Those poor people who did not have any clothes on their bodies become wealthier with full treasures than the wealthy when they acquire Waheguru's Naam. Those who were stupid, foolish, and unwise become full of virtues and of patience with a kind sight of Waheguru. 6. When a devotee recites the Naam of the Lord of the world (Waheguru) with full faith and reverence, he becomes "living-emancipated". He realizes that Waheguru is omnipresent, and leads a lifestyle of a supreme Gurmukh, and becomes kind and compassionate to all living beings. 7.
Waheguru Himself grants His sight, His praise to the ears, and His Naam on the tongue of His devotees. He is always around, and His touch salvages even the immoral, oh Nanak. 8.1.2.5.1.1.2. 57.

ਗੂਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ 3॥ ਸਿਕੰਦਰ ਬਿਰਾਹਿਮ ਕੀ ਵਾਰ ਕੀ ਧੁਨੀ ਗਾਉਣੀ॥
ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਮਹਲਾ 3॥

Goojri Kee Vaar Mehla 3: Sikandar Ibrahim kee Vaar kee dhooni Gauni.
Ek Onkar Satgur Persad(i): Sloak Mehla 3:

ਇਹੁ ਜਗਤੁ ਮਮਤਾ ਮੁਆ ਜੀਵਣ ਕੀ ਬਿਧਿ ਨਾਹਿ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਾ ਜੀਵਣ ਪਦਵੀ ਪਾਹਿ॥ ਓਇ ਸਦਾ ਸਦਾ ਜਨ ਜੀਵਤੇ ਜੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਹਿ॥ ਨਾਨਕ ਨਦਰੀ ਮਨਿ ਵਸੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਹਿ॥ 1॥

Eh(u) jugut(u) mumta mooaa, jeevun kee bidh(i) naah(i). Gur kaiy bhaanaiy jo chullaiy, ta jeevun pudvee paah(i). Oye suda suda jun jeevtay, jo Hur(i) Churnee chit(u) laah(i). Nanak nudri mun(i) vusaiy, Gurmukh(i) sehj(i) smaah(i). 1.

NOTE: Guru Arjun Sahib has advised that this Vaar be sung to the tune of the Vaars of Sikandar and Ibrahim.

Word Meaning: Mumta = worldly attachments. Bidh(i) = technique; sense. Bhaanaiy = as per the wish. Pudvee = rank; high spiritual state. Chit(u) = mind. Sehj(i) = the blissful state of mind (above the effects of Maya).

MEANING: Because of its worldly attachments, the world is facing spiritual death and has no sense of living. One can achieve a high spiritual state by living one's life according to the Will of the Guru. Those devotees who stay connected with Waheguru's Feet (Naam) live forever (as they become a part of the eternal Waheguru). But, Waheguru's Naam takes dwelling in a devotee's heart only with the kindness of Waheguru when he stays in the blissful state (above the effects of Maya) in Guru's shelter, oh Nanak. 1.

ਮ:3॥ ਅੰਦਰਿ ਸਹਸਾ ਦੁਖੁ ਹੈ ਆਪੈ ਸਿਰਿ ਧੰਧੈ ਮਾਰ॥ ਦੂਜੈ ਭਾਇ ਸੁਤੇ ਕਬਹਿ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹ ਪਿਆਰ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਆਚਾਰ॥
(ਅੰਗ 509)॥ ਹਰਿ ਨਾਮੁ ਨ ਪਾਇਆ ਜਨਮੁ ਬਿਰਥਾ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ॥ 2॥

M:3: Undar sehsa dookh(u) haiy, aapaiy sir(i) dhundhaiy maar. Doojaiy bhaayay sootay kubheh(i) na jaageh(i), Maya moh piyaar. Naam(u) na chaytehi), Shabad(u) na veechaareh(i), eh(u) munmukh ka aachaar.

(PAGE 509): Hur(i) Naam(u) na paaya, junum(u) birtha guvaaya, Nanak Jum(u) maar(i) kuray khooaar. 2.

Word Meaning: Sehsa = anxiety; worries. Dhundhaiy = worldly involvements; bonds of Maya. Sir(i) Maar = mental pressures. Doojaiy Bhaayay = love for the other (Maya). Sootay = asleep; unaware. Jaageh = awake; stay alert. Chayteh(i) = remember. Achaar = character. Birtha = empty; useless. Khooaar = discomfit. 2.

MEANING: Because of his involvement in worldly affairs (without Waheguru's Naam at heart), the man has mental pressures and suffers from anxieties and worries. Those who are asleep (engrossed) in the love for Maya never wake up (realize the truth). They have the character of paying no heed to the Advice of the Guru; they do not recite Waheguru's Naam, and do not ponder on the Guru's Shabad. They do not acquire Waheguru's Naam at heart, and waste away their life. Spiritual death kills their good qualities, as a result of which they suffer discomfiture, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪਣਾ ਆਪੁ ਉਪਾਇਓਨੁ ਤਦਹੁ ਹੋਰੁ ਨ ਕੋਈ॥ ਮਤਾ ਮਸੂਰਤਿ ਆਪਿ ਕਰੇ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਤਦਹੁ ਆਕਾਸੁ ਨ ਪਾਤਾਲੁ ਹੈ ਨਾ ਤ੍ਰੈ ਲੋਈ॥ ਤਦਹੁ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਨ ਓਪਤਿ ਹੋਈ॥ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਕਰੈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ 1॥

Paurri: Aapna aap(u) oopaayon(u) tudhoun hoar(u) na koyee. Mutaa musoorut(i) Aap(i) kuray, jo kuray su hoyee. Tudhoun aakaash na pataal(u) haiy, na traiy loyee. Tudhoun Aapay aap(i) Nirunkar(u) haiy, na oput(i) hoyee. Jiyoun Tis(u) bhaavaiy tivaiy kuraiy, Tis(u) bin(u) uver(u) na koyee. 1.

Word Meaning: Oopaayon(u) = He created. Tudhoun = then. Mutaa = resolution. Musoorut(i) = consultation. Traiy Loyee = the three layers of the universe. Oput(i) = production; creation. Bhaavaiy = likes. Uver(u) = other. 1.

MEANING: Waheguru self-created Himself; there was none other at that time. There was none other to assist Him in His resolutions; only that happens which He does by His Will. There was no sky, underworld, or the three-layered universe at that time. There was only the formless Waheguru at the time, and no creation had yet occurred. He does whatever He likes; there is none other (like Him). 1.

ਸਲੋਕ ਮ:3॥ ਸਾਹਿਬੁ ਮੇਰਾ ਸਦਾ ਹੈ ਦਿਸੈ ਸਬਦੁ ਕਮਾਇ॥ ਓਹੁ ਅਉਹਾਣੀ ਕਦੇ ਨਾਹਿ ਨਾ ਆਵੈ ਨਾ ਜਾਇ॥ ਸਦਾ ਸਦਾ ਸੋ ਸੇਵੀਐ ਜੋ ਸਭ ਮਹਿ ਰਹੈ ਸਮਾਇ॥ ਅਵਰੁ ਦੂਜਾ ਕਿਉ ਸੇਵੀਐ ਜੰਮੈ ਤੈ ਮਰਿ ਜਾਇ॥ ਨਿਹਫਲੁ ਤਿਨ ਕਾ ਜੀਵਿਆ ਜਿ ਖਸਮੁ ਨ ਜਾਣਹਿ ਆਪਣਾ ਅਵਰੀ ਕਉ ਚਿਤੁ ਲਾਇ॥ ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਰਤਾ ਕੇਤੀ ਦੇਇ ਸਜਾਇ॥ 1॥

Sloak M:3: Sahib(u) mayra sudaa haiy, disaiy Shabad(u) kmaayay. Oh(u) aouhaani kuday naah(i), na aavaiy, na jaayay. Nihful(u) tin ka jeeviya, j(i) Khusm(u) na jaaneh(i) aapna, uvreen kuou chit(u) laayay. Nanak ayv na jaapyee, Kerta kayti dayay sujaayay. 1.

Word Meaning: Disaiy = appears. Shabad Kmaayay = follow Guru's Advice. Aouhaani = perishable; disappear. Nihful(u) = worthless. Jaapyee = known. 1.

MEANING: The Lord is always there, but becomes visible only to Him who leads his life as per the Advice of the Guru. He never disappears, nor does He take birth or die. One should always serve Waheguru (recite His Naam), which is present in everybody. Why should one serve anybody else who takes births, and then dies (is perishable)? Worthless is the life of those who do not recognize their real Lord and get attached to others (Maya-related things or relatives). It is not known to us how much punishment the Creator inflicts on them, oh Nanak. 1.

ਮ:3॥ ਸਚਾ ਨਾਮੁ ਧਿਆਈਐ ਸਭੋ ਵਰਤੈ ਸਚੁ॥ ਨਾਨਕ ਹੁਕਮੁ ਬੁਝਿ ਪਰਵਾਣੁ ਹੋਇ ਤਾ ਫਲ ਪਾਵੈ ਸਚੁ॥ ਕਥਨੀ ਬਦਨੀ ਕਰਤਾ ਫਿਰੈ ਹੁਕਮੈ ਮੂਲਿ ਨ ਬੁਝਈ ਅੰਧਾ ਕਚੁ ਨਿਕਚੁ॥ 2॥

M:3: Sacha Naam(u) dhiyaayiyaiy, subho vertaiy Sach(u). Nanak Huqam(u) boojh(i) pervaan(u) hoyay, ta ful paavaiy Sach(u). Kuthni budnee kerta phiraiy, Huqamaiy mool(i) na boojhyee, undha kuch(u) nikuch(u).

Word Meaning: Sacha = eternal. Vertaiy = operates. Boojh(i) = recognize; realize. Pervaan(u) = is approved. Kuthnee = discuss; talk about. Budni = with mouth; by words. Kuch Nikuch = unenlightened; perishable. 2.

MEANING: We should recite the Naam of the eternal Waheguru, which operates everywhere. But only those acquire the eternal Naam, and get connected with Him who recognize Waheguru's Huqam, and get His approval (by obeying Him), oh Nanak. Those who only talk about Waheguru, but do not realize His Huqam, are blind (of spirituality), and are perishable (are born again, and again. 2.

ਪਉੜੀ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਉਪਾਇਓਨੁ ਸ੍ਰਿਸਟੀ ਕਾ ਮੂਲੁ ਰਚਾਇਆ॥ ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ॥ ਜੋਤੀ ਹੂੰ ਸਭੁ ਚਾਨਣਾ ਸਤਿਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਗੁਣ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ॥ ਮਾਇਆ ਕਾ ਮੂਲੁ ਰਚਾਇਓਨੁ ਤੁਰੀਆ ਸੁਖੁ ਪਾਇਆ॥2॥

Paurri: Sunjoag(u), vijoag(u) oopaayon(u), srishti ka mool(u) ruchaaya. Huqami srisht(i) saajiun(u), joti Jot(i) milaaya. Joti hoon subh(u) chaanuna, Satgur(i) Shabad(u) soonaaya. Brahma, Bishun(u), Muhaysh(u) traiy goon sir(i) dhundhaiy laaya. Maya ka mool(u) ruchaayon(u) tooriya sookh(u) paaya. 2.

Word Meaning: Sunjoag(u) = union. Vijoag(u) = separation. Srishti = world. Mool(u) = basis. Ruchaaya = created. Saajiun(u) = is created. Joti = soul. Jot(i) = Supreme Soul. Chaanuna = brightness. Traiy Goon = the three effects of Maya. Dhundhaiy Laaya = bonded with Maya. Tooriya = above the effects of Maya. 2.

MEANING: Waheguru created the world with union and separation (of body and soul; of relatives; with wealth, and with Waheguru) as its basis. He created the world with His Huqam (Laws), and injected His Light (Soul) into all living beings (He is present in all of them). He made it clear with Guru's Shabad that awareness in the living beings is due to the presence of His Light in them. Waheguru created Brahma (who is believed to be the creator of the universe), Vishnu (who is believed to be the provider for the whole world), and Shiva (who is believed to destroy the world), and subjected them to the effects of Maya (as anyone else). Waheguru made Maya the basis of the world, and got all living beings engrossed in it. An individual acquires the blissful state when he rises spiritually above the three effects of Maya. 2.

ਸਲੋਕੁ ਮ:3॥ ਸੋ ਜਪੁ ਸੋ ਤਪੁ ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਵਡਿਆਈ ਪਾਵੈ॥ ਨਾਨਕ ਆਪੁ ਛੋਡਿ ਗੁਰ ਮਾਹਿ ਸਮਾਵੈ॥ 1॥

Sloak M:3: So jup, so tup(u), j(i) Satgur bhaavaiy. Satgur kaiy bhaanaiy vudiyaayee paavaiy. Nanak aap(u) chhoad(i) Gur maah(i) smaavaiy.

Word Meaning: Jup Tup = different ways of worship. J(i) = Jo = which. Bhaanaiy = as per the Will. Aap(u) = selfishness and ego. Smaavaiy = gets absorbed.

MEANING: Only that kind of worship of Waheguru is approved which the Satguru likes (approves). One earns respect by living by Satguru's Will (advice). Such a devotee overcomes his selfishness and ego, and stays absorbed in the thoughts of the Guru, oh Nanak. 1.

ਮ:3॥ ਗੁਰ ਕੀ ਸਿਖ ਕੋ ਵਿਰਲਾ ਲੇਵੈ॥ ਨਾਨਕ ਜਿਸੁ ਆਪਿ ਵਡਿਆਈ ਦੇਵੈ॥ 2॥

M:3: Gur kee Sikh ko virlaa layvaiy. Nanak jis(u) Aap(i) vudiyaayee dayvaiy. 2.

Word Meaning: Sikh = advice. Virla = some rare. Vudiyaayee = honour. 2.

MEANING: It is a rare person who is given the honour by Waheguru to live by the Guru's Advice, oh Nanak. 2.

ਪਉੜੀ॥ ਮਾਇਆ ਮੋਹੁ ਅਗਿਆਨੁ ਹੈ ਬਿਖਮੁ ਅਤਿ ਭਾਰੀ॥ ਪਥਰ ਪਾਪ ਬਹੁ ਲਦਿਆ ਕਿਉ ਤਰੀਐ ਤਾਰੀ॥ ਅਨਦਿਨੁ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਪਾਰਿ ਉਤਾਰੀ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲਾ ਹਉਮੈ ਛਡਿ ਵਿਕਾਰੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਨਿਸਤਾਰੀ॥ 3॥

Paurri: Maya moh(u) ugiyan(u) haiy bikhum(u) ut(i) bhaari. Puththur paap buhou luddiya, kiyoun turiyaiy taari. Undin bhugtee ruttiyaan, Hur(i) paar(i) ootaari. Gur Shabadi mun(u) nirmula, haumein chhudd(i) vikaari. Hur(i) Hur(i) Naam(u) dhiyaayiyaiy, Hur(i) Hur(i) nistaari. 3.

Word Meaning: Ugiyan(u) = lack of knowledge; ignorance. Bikhum(u) = difficult; tough; harmful. Ut(i) = extremely. Puththur = (heavy like a) stone (with burden of sins). Luddiya = loaded. Vikaari = sensual pleasures. Nistaari = salvages. 3.
MEANING: Love for Maya is a source of serious and harmful darkness (ignorance). How can a man swim across the sea of Maya when he is loaded with (carries) a heavy burden of sins? When one is imbued with the love for Waheguru's worship all the time, he is salvaged by Waheguru. One overcomes his selfishness and ego, and controls his sensual pleasures with the Guru's Shabad, because of which his mind is purified. If we recite Waheguru's Naam, He salvages us. 3.

ਸਲੋਕੁ॥ ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁੜਾ ਰਾਈ ਦਸਵੈ ਭਾਇ॥ ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਾ ਨਿਕਸਿਆ ਕਿਉ ਕਰਿ ਜਾਇ॥ ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ॥ ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੇ ਆਵਉ ਜਾਉ॥ 1॥
Sloak(u): Kabir, mookut(i) dooaara sunkoorra, raayee dusvaiyn bhaayay. Mun(u) tuou maiygul hoyay ruhaa, niksiya kiyoun kur(i) jaayay. Aiysa Satgur(u) jay milaay, toottha kuray pusaaou. Mookut(i) dooaara moakla, sehjay aavou jaaou. 1.
Word Meaning: Mookut(i) Dooara = door to salvation. Sunkoorra = shrunken; very narrow. Raayee = grain. Maiygul = (conceited like) intoxicated elephant. Niksiya = pass through. Toottha = pleased to be kind. Pusaou = with benevolence. Moakla = wide. 1.
MEANING: The door to salvation is extremely narrow – one-tenth the size of a grain (just an example for our understanding. It means that the souls undergo a rigorous scrutiny by Waheguru before being salvaged. But the human mind (its ego) is huge like an intoxicated elephant; so how can the human soul go through the door of salvation? However, if one gets connected to Satguru who is pleased to be kind, the door of salvation becomes large (the soul is not subjected to tough scrutiny) through which the human soul can pass easily, oh Kabir. 1.
NOTE: The above Sloak has been written by Kabir Sahib, who compares the human mind to an intoxicated elephant, but does not explain the reason for the comparison. Guru Amar Dass Ji explains the comparison and the role of the Guru in the following Sloak.

3॥ (ਭਾਵ ਸਲੋਕ ਮ:3)॥ ਨਾਨਕ ਮੁਕਤਿ ਦੁਆਰਾ ਅਤਿ ਨੀਕਾ ਨਾਨ੍ਹਾ ਹੋਇ ਸੁ ਜਾਇ॥ ਹਉਮੈ ਮਨ ਅਸਥੂਲੁ ਹੈ ਕਿਉ ਕਰਿ ਵਿਚੁਦੇ ਜਾਇ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਜੋਤਿ ਰਹੀ ਸਭੁ ਆਇ॥ (ਅੰਗ 510)॥ ਇਹੁ ਜੀਉ ਸਦਾ ਮੁਕਤਿ ਹੈ ਸਹਜੇ ਰਹਿਆ ਸਮਾਇ॥ 2॥
3: (Means Sloak M:3): Nanak mookut(i) dooaara ut(i) neeka, nahna hoyay su jaayay. Haumein mun usthool(u) haiy, kiyoun kur(i) vich(u) day jaayay. Satgur miliyain haumein guyyee, Jot(i) ruhee subh(u) aayay.
(PAGE 510): Ehu jeeo suda mookut(i) haiy, sehjay ruhhiya smaayay. 2.
NOTE: in the above Sloak, "Mehla" is missing before "3". But it is understood.
Word Meaning: Neeka = small; narrow. Nahna = small. Usthool = huge. Kiyoun Kur(i) = how? Jeeo = soul. Sehjay = in a blissful state. 2.
MEANING: (Kabir Sahib is right) when he says that the door of salvation is extremely narrow, and only a miniscule mind can pass through that. The reason for the mind to be huge is man's ego because of which it cannot go through the tiny door. When a man gets connected to Satguru, his ego and selfishness get eradicated, and Waheguru comes to dwell in his mind. Such a soul becomes pure for ever (above the effects of Maya), and stays absorbed in (connected with) Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਪ੍ਰਭਿ ਸੰਸਾਰੁ ਉਪਾਇਕੈ ਵਸਿ ਆਪਣੈ ਕੀਤਾ॥ ਗਣਤੈ ਪ੍ਰਭੂ ਨ ਪਾਈਐ ਦੂਜੈ ਭਰਮੀਤਾ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਜੀਵਤੁ ਮਰੈ ਬੁਝਿ ਸਚਿ ਸਮੀਤਾ॥ ਸਬਦੇ ਹਉਮੈ ਖੋਈਐ ਹਰਿ ਮੇਲਿ ਮਿਲੀਤਾ॥ ਸਭ ਕਿਛੁ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਵਿਗਸੀਤਾ॥ 4॥

Paurri: Prubh(i) sunsaar(u) oopaayay kaiy, vus(i) Aapunaiy keeta. Guntaiy Prubhoo na paayiyaiy, doojaiy bhermeeta. Satgur miliyain jeevut(u) muraiy, boojh(i) Sach(i) smeeta. Shabaday haumein khoyiyaiy, Hur(i) mayl(i) mileeta. Subh kichh(u) jaanaiy, kuraiy, Aap(i) Aapay vigseeta. 4.

Word Meaning: Vus(i) = in control. Guntaiy = by calculations (according to Hindu Granths, certain deeds make you eligible to go to paradise). Doojaiy = in the other (Maya). Bhermeeta = misled by misgivings. Jeevut Muraiy = kill (overcome) one's ego and selfishness. Smeeta = gets absorbed. Mileeta = connected. Vigseeta = blissful. 4

MEANING: After creating the world, Waheguru put it under His control. People who make calculations (of their deeds and the resulting rewards) get misled by the attractions of Maya. However, one realizes the reality and is able to kill (overcome) his worldly desires and his selfishness when he gets connected with Satguru, and gets absorbed in Waheguru. He gets rid of his ego and selfishness with Guru's Shabad, and Waheguru connects him with Him through Satguru. Waheguru knows everything, and Himself does everything (is the cause of every action), and is always blissful. 4.

ਸਲੋਕੁ ਮ:3॥ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਓ ਨਾਮੁ ਨ ਵਸਿਓ ਮਨਿ ਆਇ॥ ਧ੍ਰਿਗੁ ਇਵੇਹਾ ਜੀਵਿਆ ਕਿਆ ਜੁਗ ਮਹਿ ਪਾਇਆ ਆਇ॥ ਮਾਇਆ ਖੋਟੀ ਰਾਸਿ ਹੈ ਏਕ ਚਸੇ ਮਹਿ ਪਾਜੁ ਲਹਿ ਜਾਏ॥ ਹਥਹੁ ਛੁੜਕੀ ਤਨੁ ਸਿਆਹੁ ਹੋਇ ਬਦਨੁ ਜਾਇ ਕੁਮਲਾਇ॥ ਜਿਨ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਤਿਨ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਰੰਗ ਸਿਉ ਹਰਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸੋ ਧਨੁ ਸਉਪਿਆ ਜਿ ਜੀਆ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਰੰਗੁ ਤਿਸੈ ਕਉ ਅਗਲਾ ਵੰਨੀ ਚੜੈ ਚੜਾਇ॥ 1॥

Sloak M:3: Satgur siyoun chit(u) na laayo, Naam(u) na vussiyo mun(i) aayay. Dhrig(u) evayha jeeviya, kiya joog meh(i) paaya aayay. Maya khoati raas(i) haiy, aik chusay meh(i) paaj(u) leh(i) jaayay. Huthoun chhoorrkee, tun(u) siyaah(u) hoyay, budun(u) jaayay koomlaayay. Jin Satgur siyoun chit(u) laaya, tin sookh(u) vussiya mun(i) aayay. Hur(i) Naam(u) dhiyaaveh(i) rung siyoun, Hur(i) Naam(i) ruhay liv laayay. Nanak Satgur so dhun(u) saunpiya j(i) jeeaan meh(i) ruhhiya smaayay. Rung(u) tisaiy kuou ugla, vunni churraiy churraayay. 1.

Word Meaning: Chit(u) Na Laayo = did not bond with. Vussiyo = take residence. Dhrig(u) = condemnable. Khoti = false; unworthy; short-lived. Raas(i) = wealth. Chusay = very short period of time. Paaj(u) = false gleam. Chhoorrkee = dropped; fell off; is lost. Siyaah = dark. Budun = face. Koomlaayay = withers; droops. Rung Siyoun = with love. Liv Laayay = focusing on. Ugla = much. Vunni = colour.

MEANING: The man, who does not apply his mind to Satguru (does not get connected with Him), and does not embed Waheguru's Naam in his mind, spends a condemnable life. What does he gain spiritually by coming to this world? Wealth is a false possession which loses its false gleam in a short time. When one loses it, his body becomes dark, and face droops (he feels depressed). On the other hand, those who connect with Satguru have Waheguru's Naam enshrined in their hearts and feel blissful. They recite Waheguru's Naam with affection (and reverence), and stay focused on His Naam. Satguru gives the wealth of Naam to humans which becomes their permanent possession. Because of this wealth, their love for Waheguru becomes very deep, and their body acquires beautiful shine (glow of spirituality), oh Nanak. 1.

ਮ:3॥ ਮਾਇਆ ਹੋਈ ਨਾਗਨੀ ਜਗਤਿ ਰਹੀ ਲਪਟਾਇ॥ ਇਸ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਖਾਇ॥ ਗੁਰਮੁਖਿ ਕੋਈ ਗਾਰੜੂ ਤਿਨਿ ਮਲਿ ਦਲਿ ਲਾਈ ਪਾਇ॥ ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿ ਸਚ ਰਹੇ ਲਿਵ ਲਾਇ॥ 2॥

M:3: Maya hoyee naagni, jugut(i) ruhhi luptaayay. Iss kee sayva jo kuray, tis hee kuou phir(i) khaayay. Gurmukh(i) koyee gaar-rroo, tin(i) mul(i) dul(i) laayee paayay. Nanak sayee oobray j(i) Sach ruhhay liv laayay. 2.

Word Meaning: Naagni = (female) snake. Luptaayay = wraps around. Gaar-rroo = a mythical mantra which can take the poison of the snake out (a Hindu belief). Mul(i) = rub. Dul = split into pieces. Paayay = feet. Mul(u) Dul(u) Laayee Paayay = enslaves it. Oobray = salvaged. 2.

MEANING: Maya is like a snake which wraps itself around the world. It consumes the (noble qualities of) the individuals who serve it. There is a rare true devotee of the Guru who acquires the real mantra (Waheguru's Naam) to enslave it, rubs it off, and splits it into pieces (destroys its effects completely. Only those are salvaged who stay connected with God, oh Nanak. 2.

ਪਉੜੀ॥ ਢਾਢੀ ਕਰੇ ਪੁਕਾਰ ਪ੍ਰਭੂ ਸੁਣਾਇਸੀ॥ ਅੰਦਰਿ ਧੀਰਕ ਹੋਇ ਪੂਰਾ ਪਾਇਸੀ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੋ ਕਰਮ ਕਮਾਇਸੀ॥ ਜਾ ਹੋਵੈ ਖਸਮੁ ਦਇਆਲੁ ਤਾ ਮਹਲੁ ਘਰੁ ਪਾਇਸੀ॥ ਸੋ ਪ੍ਰਭ ਮੇਰਾ ਅਤਿ ਵਡਾ ਗੁਰਮੁਖਿ ਮੇਲਾਇਸੀ॥ 5॥

Paurri: Dhaadhi kuray pookaar Prubhoo soonaayaysi. Undar(i) dheeruk hoyay, Poora paayaysi. Jo Dhoor(i) likhiya laykh(u), say kerm kmaayasi. Ja hovaiy Khusm(u) duyaal(u), ta Mehl(u) Ghur(u) Paayaysi. So Prubh mayra ut(i) vudda, Gurmukh(i) maylaayaysi. 5.

Word Meaning: Dhaadhi = bard = one who sings praise. Pookaar = pray. Dheeruk = faith; patience. Poora = Perfect (Waheguru). Dhoor(i) = from the source (Lord). Kerm = deeds. Kmaayaysi = performs. Mehl(u) = Ghur(u) = Waheguru's residence (union with Him). Ut(i) = extremely. 5.

MEANING: When a devotee, singing praise of Waheguru, prays before Him, Waheguru listens to that. With full faith in Him and with patience, the devotee acquires Waheguru's Naam in his heart. Actually, he performs only those deeds for which he is predestined by Waheguru. He reaches Waheguru's Residence when the Lord becomes kind to him. My Waheguru is extremely great, and connects the devotees with Him through the Guru. 5.

ਸਲੋਕੁ ਮ:3॥ ਸਭਨਾ ਕਾ ਸਹੁ ਏਕੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਹਜੂਰਿ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਮੰਨਈ ਤਾ ਘਰ ਹੀ ਅੰਦਰਿ ਦੂਰਿ॥ ਹੁਕਮੁ ਭੀ ਤਿਨ੍ਹਾ ਮਨਾਇਸੀ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰੇਮ ਸੁਹਾਗਣਿ ਹੋਇ॥ 1॥

Sloak M:3: Subhna ka Shuhou(u) aik(u) haiy, sud hee ruhaiy hujoor(i). Nanak Huqam(i) na munnyee, ta ghur hee undar(i) door(i). Huqam(i) bhee tinha munaayaysi jin kuou nudr(i) kuray. Huqam(u) munn(i) sookh(u) paaya, praym soohaagun(i) hoyay.

Word Meaning: Shuhou = husband; Lord. Hujoor(i) = nearby. Ghur = heart. Munaayaysi = make them obey. Sohaagun(i) = bride. 1.

MEANING: Everybody has the same husband (Waheguru), who is always close to them. But, if someone does not obey His Will, he finds Him far, far away even though He is hidden in his heart. Waheguru makes only those obey His Huqam on whom He casts His kind sight. Those who obey His Will, acquire blissfulness, and become His beloved brides. 1.

ਮ:3॥ ਰੈਣਿ ਸਬਾਈ ਜਲਿ ਮੁਈ ਕੰਤ ਨ ਲਾਇਓ ਭਾਉ॥ ਨਾਨਕ ਸੁਖਿ ਵਸਨਿ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ ਪਿਆਰਾ ਪੁਰਖੁ ਹਰਿ ਰਾਉ॥ 2॥

M:3: Raiyn subaayee jul(i) mooyee, kunt na laayo bhaaou. Nanak sookh(i) vussun(i) sohaagni, jinh piyaara Purakh(u) Hur(i) Raaou.

Word Meaning: Raiyn = night (of life). Subaayee = whole. Jul(i) = burning (of heart). Kunt = husband (God). Bhaaou = love. Purakh = omnipresent God. Raaou = king. 2.

MEANING: The human bride burns in the fire of worldly desires her whole life, and does not cultivate any affection in her mind for her husband (Waheguru). Those who love the Royal and the omnipresent Waheguru as their husband, spend their married life (union with Waheguru) blissfully, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭੁ ਜਗੁ ਫਿਰਿ ਮੈ ਦੇਖਿਆ ਹਰਿ ਇਕੋ ਦਾਤਾ॥ ਉਪਾਇ ਕਿਤੈ ਨ ਪਾਈਐ ਹਰਿ ਕਰਮ ਬਿਧਾਤਾ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਹਰਿ ਸਹਜੇ ਜਾਤਾ॥ ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਹਰਿ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਤਾ॥ ਵਡੀ ਵਡਿਆਈ ਵਡੇ ਕੀ ਗੁਰਮੁਖਿ ਬੋਲਾਤਾ॥ 6॥

Paurri: Subh jug(u) phir(i) mein daykhiya, Hur(i) ikko daata. Oopaayay kitaiy na paayiyay, Hur(i) Kerm Bidhaata. Gur Shabadi Hur(i) mun(i) vusaiy, Hur(i) sehjay jaata. Undarhoun trishna ugn(i) boojhi, Hur(i) Ammritsar(i) naata. Vuddi vudiyaayee Vudday kee, Gurmukh(i) bolaata. 6.

Word Meaning: Daata = Provider; Lord. Oopaayay = means; smartness. Kerm Bidhaata = carver of fortune. Sehjay = in the blissful state. Jaata = recognized; realized. Trishna = desires. Ugn(i) = fire. Amritsar(i) = in the pool of Naam-water. Vudiyaayee = greatness. Boalaata = cause to speak (recite Waheguru's Naam). 6.

MEANING: I have roamed all over the world, and found out that it is the same Lord everywhere. But the Carver of our fates cannot be realized by any common means. He can be embedded in the heart only by the Guru's Shabad in the blissful state (above the effects of Maya). (With the realization of Waheguru) one feels as if he has taken a bath in the pool of His Naam-Amrit whereby the fire of his worldly desires is put out. It is the greatness of Waheguru that He connects his devotees with the Guru in whose shelter they recite Waheguru's Naam. 6.

ਸਲੋਕੁ ਮ:3॥ ਕਾਇਆ ਹੰਸ ਕਿਆ ਪ੍ਰੀਤਿ ਹੈ ਜਿ ਪਇਆ ਹੀ ਛਡਿ ਜਾਇ॥ ਏਸ ਨੋ ਕੂੜੁ ਬੋਲਿ ਕਿ ਖਵਾਲੀਐ ਜਿ ਚਲਦਿਆ ਨਾਲਿ ਨ ਜਾਇ॥

(ਅੰਗ 511)॥ ਕਾਇਆ ਮਿਟੀ ਅੰਧ ਹੈ ਪਉਣੈ ਪੁਛਹੁ ਜਾਇ॥ ਹਉ ਤਾ ਮਾਇਆ ਮੋਹਿਆ ਫਿਰਿ ਫਿਰਿ ਆਵਾ ਜਾਇ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਤੋ ਖਸਮ ਕਾ ਜਿ ਰਹਾ ਸਚਿ ਸਮਾਇ॥ 1॥

Sloak M: 3: Kaaya huns kiya preet(i) haiy, j(i) puyyiyaan hee chhudd(i) jaayay. Ais nu koorr(u) boal(i) k(i) khuvaaliyaiy, j(i) chuldiyaan naal(i) na jaayay.

(PAGE 511): Kaaya mitti undh(i) haiy, paunaiy poochhou jaayay. Huou ta Maya mohiya, phir(i) phir(i) aava jaayay. Nanak Huqam(u) na jaato Khusm ka j(i) ruhaan Sach(i) smaayay. 1.

Word Meaning: Kaaya = body. Huns = soul. Puyyiaan Hee = when the body is lying (still there). Koorr(u) = lies; dishonest means. Undh = blind; has no awareness. Paunaiy = air; soul. Huoun = me, I. Mohiya = captivated by. J(i) = by which. Sach(i) = in Waheguru. 1.

MEANING: What kind of love is there between the body and the soul, which leaves the body when it is still there (not disposed of)? One feeds his body by dishonest means, but it does not accompany the soul on death. The body is just a pile of dirt and has no awareness without the soul in it. The soul (and not the body) is accountable for all its deeds in

Waheguru's Court. If you ask the soul why it nourishes the body, which does not accompany it, the answer is: I am captivated by the attractions of Maya as a result of which I keep taking rebirths. I do not realize the Will of Waheguru, so I cannot remain absorbed in Him (connected with Him), oh Nanak. 1.

ਮ:3॥ ਏਕੋ ਨਿਹਚਲ ਨਾਮ ਧਨੁ ਹੋਰੁ ਧਨੁ ਆਵੈ ਜਾਇ॥ ਇਸੁ ਧਨ ਕਉ ਤਸਕਰੁ ਜੋਹਿ ਨ ਸਕਈ ਨਾ ਓਚਕਾ ਲੈ ਜਾਇ॥ ਇਹੁ ਹਰਿ ਧਨੁ ਜੀਐ ਸੇਤੀ ਰਵਿ ਰਹਿਆ ਜੀਐ ਨਾਲੇ ਜਾਇ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈਐ ਮਨਮੁਖਿ ਪਲੈ ਨ ਪਾਇ॥ ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਨ੍ਹਾ ਨਾਮ ਧਨੁ ਖਟਿਆ ਆਇ॥2॥

M:3: Aiko nihchul Naam(u) dhun(u), hoar(u) dhun(u) aavaiy jaayay. Iss(u) dhun kuou tuskar joh(i) na sukyee, na ochuka laiyu jaayay. Eh(u) Hur(i) dhun(u) jeeaiy sayti ruv(i) ruhhiya, jeeaiy naalay jaayay. Pooray Gur tay paayiyaiy, munmukh(i) pullaiy na paayay. Dhun(u) vaapaari Nanaka, jinha Naam dhun(u) khuttiya aayay. 2.

Word Meaning: Nihchul = permanent; everlasting. Tuskar = thief. Joh(i) = cast evil eye. Ochuka = thief; cheat. Jeeaiy = soul. Sayti = with. Ruv(i) Ruhhiya = is present; stays with. Pullaiy = in possession. 2.

MEANING: Waheguru's Naam is the only real wealth that is man's permanent possession; all other types of wealth come and go. No thief can cast an evil eye on, or a fraudster rob the Naam-wealth. The Naam-wealth stays with the soul (of the devotee), and accompanies him to Waheguru's Court. This wealth can be acquired from the Guru, whereas the Maya-lover cannot possess it. Those are praise-worthy businessmen who earn the Naam-wealth, oh Nanak. 2.

ਪਉੜੀ॥ ਮੇਰਾ ਸਾਹਿਬੁ ਅਤਿ ਵਡਾ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰਾ॥ ਸਭੁ ਜਗੁ ਤਿਸ ਕੈ ਵਸਿ ਹੈ ਸਭੁ ਤਿਸ ਕਾ ਚੀਰਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਨਿਹਚਲ ਧਨੁ ਧੀਰਾ॥ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਭੇਟੈ ਗੁਰੁ ਸੂਰਾ॥ ਗੁਣਵੰਤੀ ਸਾਲਾਹਿਆ ਸਦਾ ਥਿਰੁ ਨਿਹਚਲੁ ਹਰਿ ਪੂਰਾ॥ 7॥

Paurri: Mayra Sahib(u) ut(i) vudda, Sach(u) gehr gumbheera. Subh(u) jug(u) Tis kaiy vus(i) haiy, subh(u) Tis ka Cheera. Gur persadi paayiyaiy, nihchul dhun(u) dheera. Kirpa tay Hur(i) mun(i) vusaiy, bhaytaiy Gur(u) soora. Goonvunteen salaahiya, suda thir(u) nihchul(u) Hur(i) Poora. 7.

Word Meaning: Gehr = deep; whose secrets cannot be known. Gumbheera = never changing; has no emotions. Cheera = Huqam; Laws. Dheera = not changing. Nihchul = permanent; eternal. Soora = gallant (who has full control over sensual desires). Goonvunteen = virtuous. Poora = perfect. 7.

MEANING: My Lord is extremely great, eternal, deep (unfathomable), and never changes. The whole world is under His control, and it is His Huqam that is working everywhere. The eternal wealth of His Naam can be realized with the grace of the Guru. With His kindness, the devotee gets connected with the gallant Guru, with whose kindness the devotee is able to embed Waheguru in his heart. The virtuous devotees sing praise of the everlasting, the never-changing, and the Perfect Waheguru. 7.

ਸਲੋਕੁ ਮ:3॥ ਧ੍ਰਿਗੁ ਤਿਨ੍ਹਾ ਦਾ ਜੀਵਿਆ ਜੋ ਹਰਿ ਸੁਖੁ ਪਰਹਰਿ ਤਿਆਗਦੇ ਦੁਖੁ ਹਉਮੈ ਪਾਪ ਕਮਾਇ॥ ਮਨਮੁਖ ਅਗਿਆਨੀ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤਿਨ੍ਹ ਬੂਝ ਨਾ ਕਾਈ ਪਾਇ॥ ਹਲਤਿ ਪਲਤਿ ਓਇ ਸੁਖੁ ਨ ਪਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਨਾਮੁ ਧਿਆਏ ਤਿਸੁ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥ ਨਾਨਕ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਸੋ ਗੁਰ ਚਰਣੀ ਆਇ ਪਾਇ॥ 1॥

Sloak(u) M:3: Dhrig(u) tinha da jeeviya, jo Hur(i) sookh(u) purhur(i) tiyaagday, dookh(u) haumein paap kmaayay. Munmukh ugiyani Maya moh(i) viyaapay, tinh boojh na kaayee paayay. Hult(i) pult(i) oye sookh na paaveh(i) unt(i) guyyay puchhutaayay. Gur persadi ko

Naam dhiyaayay, tis(u) haumein vichoun jaayay. Nanak jis(u) poorub(i) hovaiy likhiya, so Gur Churni aayay paayay. 1.

Word Meaning: Dhrig(u) = reprehensible. Purhur(i) = push away; give up. Tiyaagday = renounce; give up. Viyaapay = are impacted. Hult(i) = in this world. Pult(i) = the next world (after death). Poorub(i) Likhiya = predestined. 1.

MEANING: The life of the individual is reprehensible who pushes away and forsakes the bliss of Waheguru's Naam, and suffers because of his ignoble deeds, which he performs under his ego. The followers of their mind are ignorant and have no understanding of Waheguru because they are overcome by their attachment to Maya. They never enjoy comfort in this world or the next and leave this world with repentance. Some rare devotees enshrine Waheguru's Naam in their hearts, whereby they overcome their selfishness and ego. But only those come to Guru's shelter who are predestined by Waheguru to do so, oh Nanak. 1.

ਮ:3॥ ਮਨਮੁਖ ਊਧਾ ਕਉਲੁ ਹੈ ਨਾ ਤਿਸੁ ਭਗਤਿ ਨ ਨਾਉ॥ ਸਕਤੀ ਅੰਦਰਿ ਵਰਤਦਾ ਕੂੜੁ ਤਿਸ ਕਾ ਹੈ ਓਪਾਉ॥ ਤਿਸ ਕਾ ਅੰਦਰੁ ਚਿਤੁ ਨ ਭਿਜਈ ਮੁਖਿ ਫੀਕਾ ਆਲਾਉ॥ ਓਇ ਧਰਮਿ ਰਲਾਏ ਨ ਰਲਨ੍ਹਿ ਓਨ੍ਹਾ ਅੰਦਰਿ ਕੂੜੁ ਸੁਆਉ॥ ਨਾਨਕ ਕਰਤੈ ਬਣਤ ਬਣਾਈ ਮਨਮੁਖ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਡੁਬੇ ਗੁਰਮੁਖਿ ਤਰੇ ਜਪਿ ਹਰਿ ਨਾਉ॥ 2॥

M:3: Munmukh oondha kaul(u) haiy, na tis(u) bhugut(i) na Naaoun. Shukti undar(i) vertda, koorr(u) tis ka haiy oopaaou. Tis ka undar(u) chit(u) na bhijjyee, mookh(i) pheeka aalaaou. Oye dherm(i) rulaayay na rullun(i), ohna undar(i) koorr(u) sooaaou. Nanak Kertaiy bunut bunaayee, munmukh koorr(u) boal(i), boal(i) doobbay, Gurmukh(i) turay jup(i) Hur(i) Naaoun. 2.

Word Meaning: Oondha Kaul(u) = inverted bowl; has mind turned away from Waheguru. Naaoun = Waheguru's Naam. Shukti = Maya. Koorr(u) = falseness. Oopaaou = way of operation; lifestyle. Bhijyee = melts; moves. Pheeka = impolite. Aalaaou = talk. Dherm(i) = virtuous. Rulaayay = mix; become part of. Sooaaou = selfishness. 2.

MEANING: The follower of his mind has his heart (mind) turned away from Waheguru, and does not practise (worship or recite) the Naam. He performs all his deeds under the influence of Maya, and only deceit is his in put in life (deceiving others is his lifestyle) to achieve comfort. His heart never melts (at the misery of others) and he talks impolitely with others. Such individuals do not mix with virtuous people even if someone tries to do so because falseness and selfishness becomes their objective in life. The Creator has created the world in such a way that the followers of their mind drown in the world-sea because they always tell lies (are deceitful), while Guru's Sikhs swim across the sea of Maya by reciting Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਬਿਨੁ ਬੂਝੇ ਵਡਾ ਫੇਰੁ ਪਇਆ ਫਿਰਿ ਆਵੈ ਜਾਈ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਨ ਕੀਤਿਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ॥ ਆਪਣੀ ਕਿਰਪਾ ਕਰੇ ਗੁਰੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ॥ ਤ੍ਰਿਸਨਾ ਭੁਖ ਵਿਚਹੁ ਉਤਰੇ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਈ॥ ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਹਿਰਦੈ ਲਿਵ ਲਾਈ॥ 8॥

Paurri: Bin boojhay vudda phayr(u) puyya, phir(i) aavaiy jaayee. Satgur kee sayva na keetiya, unt(i) guyya puchhutaayee. Aapni kirpa kuray Gur(u) paayiyaiy, vichoun aap(u) guvaayee. Trishna bhookh vichoun ootray, sookh(u) vusaiy mun(i) aayee. Suda suda salaahiyaiy, hirdaiy liv laayee. 8.

Word Meaning: Boojhay = realizing; making a connection with Waheguru. Phayr(u) = returning to the world; rebirths. Aap(u) = selfishness and ego. Trishna = desires. Salaahiyaiy = sing praise. 8.

MEANING: Without making a connection with Waheguru, the man experiences countless rebirths, and continues to take births, and to die. Without serving the Guru, he leaves the world repenting at the end. However, with Waheguru's kindness, he connects with the Guru, enabling him to overcome his selfishness and ego. He overcomes his thirst of desires and acquires bliss. So, we should sing Waheguru's praise with full devotion. 8.

ਸਲੋਕ ਮ:3॥ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੇ ਆਪਣਾ ਤਿਸ ਨੋ ਪੂਜੇ ਸਭੁ ਕੋਇ॥ ਸਭਨਾ ਉਪਾਵਾ ਸਿਰਿ ਉਪਾਉ ਹੈ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਅੰਤਰਿ ਸੀਤਲ ਸਾਂਤਿ ਵਸੈ ਜਪਿ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਅੰਮ੍ਰਿਤੁ ਪੈਨ੍ਹਣਾ ਨਾਨਕ ਨਾਮੁ ਵਡਾਈ ਹੋਇ॥ 1॥

Sloak M:3: J(i) Satgur(u) sayvay aapna, tis no poojaiuy subh(u) koyay. Subhnaa oopaavaan sir(i) oopaaou haiy, Hur(i) Naam(u) praput(i) hoyay. Untar(i) seetul, shaant vusaiy, jup(i) hirdaiy suda sookh(u) hoyay. Amrit(u) khaana, Amrit(u) pehnuna, Nanak Naam vudaayee hoyay. 1.

Word Meaning: J(i) = Jo = which. Oopaav = effort; attempt. Praput(i) = acquirement. Seetul = peaceful. Shaant(i) = with peace. Amrit(u) = Naam. 1.

MEANING: Everybody worships (respects) the devotee who serves his Satguru. The best effort of all (to lead a blissful life) is the one by which one acquires (realizes) Waheguru's Naam. The mind of such a devotee is calm (peaceful), and peace dwells in his mind. His mind feels blissfulness when he recites Waheguru's Naam. Waheguru's Naam is his food (for mind) and his fancy clothes (to protect his honour), and he earns respect everywhere because of Waheguru's Naam. 1.

ਮ:3॥ ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਹਰਿ ਪਾਵਹਿ ਗੁਣੀ ਨਿਧਾਨੁ॥
(ਅੰਗ 512)॥ ਹਰਿ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਹਉਮੈ ਜਾਇ ਗੁਮਾਨੁ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਤਾ ਅਨਦਿਨੁ ਲਾਗੈ ਧਿਆਨੁ॥ 2॥

M:3: Eh mun Gur ke sikh soon(i), Hur(i) paaveh(i) gooni nidhaan.

(PAGE 512): Hur(i) Sookhdaata mun(i) vusaiy, haumein jaayay goomaan(u). Nanak nudri paayiyaiy, ta undinu) laagaiy dhiyaan(u). 2.

Word Meaning: Sikh = Advice. Gooni Nidhaan = treasure of virtues (Waheguru). Goomaan = ego. Undin(u) = every day; always.

MEANING: Listen to the advice of the Guru whereby you will realize Waheguru, which is the treasure of all virtues, oh my mind. With the source of bliss, Waheguru, residing in your heart, all your ego will be eradicated, oh my friend. If, one realizes Waheguru with His grace, his mind always stays focused on (connected with) Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਸਤੁ ਸੰਤੋਖੁ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਪਵਿਤਾ॥ ਅੰਦਰਹੁ ਕਪਟੁ ਵਿਕਾਰੁ ਗਇਆ ਮਨੁ ਸਹਜੇ ਜਿਤਾ॥ ਤਹ ਜੋਤਿ ਪ੍ਰਗਾਸੁ ਅਨੰਦ ਰਸੁ ਅਗਿਆਨੁ ਗਵਿਤਾ॥ ਅਨਦਿਨੁ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਗੁਣ ਪਰਗਟੁ ਕਿਤਾ॥ ਸਭਨਾ ਦਾਤਾ ਏਕ ਹੈ ਇਕੋ ਹਰਿ ਮਿਤਾ॥ 9॥

Paurri: Sat(u) suntokh(u) subh(u) Sach(u) haiy, Gurmukh(i) puvitta. Undarhoun kupt(u) vikaar(u) guyya, mun(u) sehjay jitta. Teh Jot(i) pergaas(u) anund rus(u), ugiyaan guvitta. Undin(u) Hur(i) kay goon ruvaiy, goon pergut(u) kita. Subhna Daata aik haiy, ikko Hur(i) mitta. 9.

Word Meaning: Sat(u) = high morality; service to mankind. Suntokh(u) = contentment. Sach(u) = Waheguru (His Naam). Puvitta = pure; pious. Kupt(u) = deceit. Vikaar = sensual pleasures; lust. Sehjay = easily. Jot(i) Pergaas(u) = enlightenment. Anand Rus(u) = enjoyment of blissfulness. Guvitta = lost; got rid of. Pergut(u) = make famous. Mitta = friend. 9.

MEANING: When a devotee acquires Waheguru's Naam in Guru's shelter, his mind becomes pious, and he automatically acquires high morality and contentment (without any special effort). His deceitfulness and his sensual desires are easily eradicated. Waheguru's Soul (Light) enlightens his mind eliminating his ignorance, and he enjoys the joy of blissfulness. He sings Waheguru's praise all the time, and becomes famous because of his virtues. Everybody has the same Lord, and the same friend – Waheguru. 9.

ਸਲੋਕ ਮ:3॥ ਬ੍ਰਹਮੁ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣੁ ਕਹੀਐ ਜਿ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਏ॥ ਸਤਿਗੁਰ ਪੁਛੈ ਸਚੁ ਸੰਜਮੁ ਕਮਾਵੈ ਹਉਮੈ ਰੋਗੁ ਤਿਸੁ ਜਾਏ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਗੁਣ ਸੰਗ੍ਰਹੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਕੋ ਵਿਰਲਾ ਬ੍ਰਹਮ ਗਿਆਨੀ ਜਿ ਹਉਮੈ ਮੇਟਿ ਸਮਾਏ॥ ਨਾਨਕ ਤਿਸ ਨੋ ਮਿਲਿਆ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜਿ ਅਨਦਿਨੁ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ 1॥

Sloak M:3: Braham binday so Brahman(u) kuhiyaiy, j(i) undin(u) Hur(i) liv laayay. Satgur poochhaiy, Sach(u) sunjum(u) kmaavaiy, haumein roag(u) tis(u) jaayay. Hur(i) goon gaavaiy, goon sungrehaiy, joti Jot(i) milaayay. Iss(u) joog meh ko virla Braham Giyani, j(i) haumein mayt(i) smaayay. Nanak tis nu miliya, suda sookh(u) j(i) undin(u) Hur(i) Naam(u) dhiyaayay. 1.

Word Meaning: Braham = God. Binday = recognizes; gets connected with. Liv = focus on Naam. Poochhaiy = asks; seeks advice. Sach(u) = Waheguru's (Naam). Sunjum(u) = control on senses. Kmaavaiy = performs deeds. Sungrehaiy = acquires. Virla = rare. Mayt(i) = by eliminating. Braham Giyani = enlightened soul. Smaayay = gets absorbed (in Naam). 1.

MEANING: Only that individual deserves to be called a Brahman who recognizes (makes connection with) Waheguru, and stays focused on His Naam. He seeks Guru's Advice, and performs such (noble) deeds because of which he remembers Waheguru all the time, exercises control on his senses, and gets rid of the serious disease of his ego and selfishness. He sings Waheguru's praise, acquires virtues, and connects his soul (mind) with Waheguru. But there is some rare such knowledgeable Brahman who stays absorbed in Waheguru by overcoming his selfishness and ego. All others, who sing Waheguru's praise all the time in such a devotee's company, acquire eternal comfort too, oh Nanak. 1.

ਮ:3॥ ਅੰਤਰਿ ਕਪਟੁ ਮਨਮੁਖ ਅਗਿਆਨੀ ਰਸਨਾ ਝੂਠੁ ਬੋਲਾਇ॥ ਕਪਟਿ ਕੀਤੈ ਹਰਿ ਪੁਰਖੁ ਨ ਭੀਜੈ ਨਿਤ ਵੇਖੈ ਸੁਣੈ ਸੁਭਾਇ॥ ਦੂਜੈ ਭਾਇ ਜਗੁ ਪਰਬੋਧੈ ਬਿਖੁ ਮਾਇਆ ਮੋਹ ਸੁਆਇ॥ ਇਤੁ ਕਮਾਣੈ ਸਦਾ ਦੁਖ ਪਾਵੈ ਜੰਮੈ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਇ॥ ਸਹਸਾ ਮੂਲਿ ਨ ਚੁਕਈ ਵਿਚਿ ਵਿਸਟਾ ਪਚੈ ਪਚਾਇ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਾਇ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਹਰਿ ਨਾਮੋ ਗਾਵੈ ਹਰਿ ਨਾਮੋ ਅੰਤਿ ਛਡਾਇ॥ 2॥

M:3: Untar(i) kupt(u) munmukh ugiyani, rusna jhootth(u) bolaayay. Kupt(i) keetaiy Hur(i) Purakh(u) na bheejaiy, nit vaykhaiy soonaiy soobhaayay. Doojaiy bhaayay jug(u) perboadhaiy, bikh(u) Maya moh sooaayay. It(u) kmaanaiy suda dookh paavaiy, jummay, muraiy, phir(i) aavaiy jaayay. Sehsa mool(I na chookyee, vich(i) vishta puchaiy puchaayay. Jis nu kirpa kuray mayra Soami, tis(u) Gur kee sikh soonaayay. Hur(i) Naam(u) dhiyavaiy, Hur(i) Naamo gaavaiy, Hur(i) Naamo unt(i) Chhudaayay. 2.

Word Meaning: Munmukh = money-lover; follower of his mind. Kupt(u) = deceit. Ugiyaani = lacking spiritual knowledge; ignorant. Rusna = tongue. Hur(i) Purakh(u) = omnipresent Waheguru. Bheejaiy = melts; is pleased. Soobhaayay = as per His nature. Doojaiy Bhaayay = in love for Maya. Perboadhaiy = preaches; awakens. Bikh = poison (Maya). Sooaayay = self-interests. It(u) Kmaanaiy = (with) such deeds. Sehsa = anxiety; worries.

Vishta = filth of sensual pleasures; Maya. Puchaiy = suffers. Chhudaayay = frees (from the bonds of Maya).
MEANING: The follower of his mind lacks spiritual knowledge, has deceit in his mind, and tells lies. God does not get pleased by deceitful means; He sees and listens to everything that is in the minds of the people as His natural trait. The follower of his mind (like some Brahmans) pretends to awaken the world for his love of money and his self-interests. With such deeds, he always suffers and keeps taking births, and dying. His anxieties and his worries never leave him alone and he suffers because of his pursuit for sensual pleasures. However, when Waheguru is kind to His devotees, He makes them listen to Guru's advice. Such devotees recite Waheguru's Naam, and sing His praise which secures them freedom from the bonds of Maya. 2.

ਪਉੜੀ॥ ਜਿਨਾ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਤੇ ਪੂਰੇ ਸੰਸਾਰਿ॥ ਸਾਹਿਬੁ ਸੇਵਨ੍ਹਿ ਆਪਣਾ ਪੂਰੇ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸਚੈ ਸਬਦਿ ਪਿਆਰਿ॥ ਹਰਿ ਕਾ ਮਹਲੁ ਤਿਨ੍ਹੀ ਪਾਇਆ ਜਿਨ੍ਹ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਜਪਿ ਹਰਿ ਨਾਮਾ ਉਰਧਾਰਿ॥ 10॥
Paurri: Jinha Huqam(u) munaayayon(u) tay pooray sunsaar(i). Sahib(u) sayvun(i) aapna, Pooray Shabad(i) veechaar(i). Hur(i) kee sayva chaakri Sachaiy Shabad(i) piyaar(i). Hur(i) ka Mehl(u) tinhi paaya, jinh haumein vichoun maar(i). Nanak Gurmukh(i) mil(i) ruhay, jup(i) Hur(i) Naama oordhaar(i). 10.
Word Meaning: Pooray = perfect. Chaakri = service. Oordhaar(i) = by acquiring in the heart.
MEANING: Those devotees are perfect whom Waheguru makes obey His Huqam. They serve their Lord by pondering on the Shabad of the Perfect Guru. One serves Waheguru by reciting Satguru's Shabad with love and reverence. Those reach the Residence of Waheguru (get connected with Him) who have killed their haumein. Guru's Sikhs stay connected with God by reciting His Naam, and enshrining it in their heart, oh Nanak. 10.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਧਿਆਨ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ॥ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਭਾਇਆ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਵੇਖਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਬੋਲਹਿ ਗੁਰਮੁਖਿ ਹਰਿ ਸਹਜਿ ਰੰਗੁ ਲਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਵੈ ਤਿਮਰ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਚੁਕਾਇਆ॥ ਜਿਸ ਨੋ ਕਰਮੁ ਹੋਵੈ ਧੁਰਿ ਪੂਰਾ ਤਿਨਿ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ 1॥
Sloak M:3: Gurmukh(i) dhiyaan sehj dhoon(i) oopjaiy, Sach(i) Naam(i) chit(u) laaya. Gurmukh(i) undin(u) ruhaiy rung(i) raata, Hur(i) ka Naam(u) mun(i) bhaaya. Gurmukh(i) Hur(i) vaykheh(i), Gurmukh(i) Hur(i) boaleh(i), Gurmukh(i) Hur(i) sehj(i) rung(u) laaya. Nanak Gurmukh(i) Giyaan praaput(i) hovaiy, timmer ugiyaan(u undhayr(u) chookaaya. Jis nu kerm(u) hovaiy Dhoor(i) poora, tin(i) Gurmukh(i) Hur(i) Naam(u) dhiyaaya. 1.
Word Meaning: Dhiyan = concentration of mind. Sehj = blissful state. Dhoon(i) = music. Oopjaiy = is produced. Rung(i) Raata = imbued in love. Bhaaya = liked. Timmer = darkness. Ugiyan = lack of (spiritual) knowledge. Kerm(u) = kind favour. Dhoor(i) = right from the beginning (from the source). 1.
MEANING: Those Sikhs of the Guru who focus their mind on Waheguru's Naam acquire greater concentration and feel as if the Divine music of blissfulness (above the effect of Maya) is playing in their mind. They love Waheguru's Naam and remain imbued in His Love at all times. Guru's Sikh "sees" Waheguru everywhere, sings His praise, and attains the high spiritual state with his love for Him. Guru's Sikh acquires Divine Knowledge (makes a connection with Waheguru), whereby the darkness of his ignorance disappears. The

devotee, who receives a special favour from Waheguru, recites His Naam in the shelter of the Guru. 1.

ਮ:3॥ ਸਤਿਗੁਰੁ ਜਿਨਾ ਨ ਸੇਵਿਓ ਸਬਦਿ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਸਹਜੇ ਨਾਮੁ ਨ ਧਿਆਇਆ ਕਿਤੁ ਆਇਆ ਸੰਸਾਰਿ॥ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਈਐ ਵਿਸਟਾ ਸਦਾ ਖੁਆਰੁ॥ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿਆ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ॥
(ਅੰਗ 513)॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ॥ 2॥

M:3: Satgur(u) jinha na sayviyo, Shabad(i) na luggo piyaar(u). Sehjay Naam(u) na dhiyaaya, kit(u aaya sunsaar(i). Phir(i), phir(i) jooni paayiyaiy, vishta suda khooaar(u). Koorraiy laaluch(i) luggiya, na oorvaar(u) na paar(u).

(PAGE 513): Nanak Gurmukh(i) oobray, j(i) Aap(i) maylay Kartar(i). 2.

Word Meaning: Sehjay = in a spiritual state above Maya. Kit(u) = what for. Vishta = filth of sensual desires. Khooaar = unnecessary suffering; humiliation. Koorraiy = false; short-lived. Laaluch = greed. Oorvaar = near side (of the sea of Maya). Paar(u) = the far side. Oobray = salvaged. 2.

MEANING: What for those people come to the world who do not foster love for Guru's Shabad, do not serve Him, and do not recite Waheguru's Naam in the high spiritual state above the effects of Maya (do not attain that state)? Such people suffer humiliation in the filth of sensual pleasures, and continue to be born again, and again. By engaging in false greed, they are on neither end of the sea of Maya (drowned in there). The Sikhs of the Guru whom Waheguru connects with Him are salvaged, oh Nanak. 2.

ਪਉੜੀ॥ ਭਗਤ ਸਚੈ ਦਰਿ ਸੋਹਦੇ ਸਚੈ ਸਬਦਿ ਰਹਾਏ॥ ਹਰਿ ਕੀ ਪ੍ਰੀਤਿ ਤਿਨ ਊਪਜੀ ਹਰਿ ਪ੍ਰੇਮ ਕਸਾਏ॥ ਹਰਿ ਰੰਗਿ ਰਹਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪਿਆਏ॥ ਸਫਲੁ ਜਨਮੁ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਜਾਤਾ ਹਰਿ ਜੀਉ ਰਿਦੈ ਵਸਾਏ॥ ਬਾਝੁ ਗੁਰੂ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੇ ਭਾਇ ਖੁਆਏ॥ 11॥

Paurri: Bhugut Sachaiy Dur(i) sohnday, Sachaiy Shabad(i) ruhaayay. Hur(i) kee preet(i) tin oopji, Hur(i) praym kusaayay. Hur(i) rung(i) ruheh(i) suda rung(i) raatay, rusna Hur(i) rus(u) piyaayay. Suful junum(u) jinhi Gurmmukh(i) jaata, Hur(i) jeeo ridaiy vusaayay. Baajh Guru phiraiy bil-laandi, doojay bhaayay khooaayay. 11.

Word Meaning: Sohnday = look dignified. Kusaayay = strongly attracted. Rung(i) = in love. Raatay = imbued. Bil-landi = loud cries (for help). 11.

MEANING: The devotees of Waheguru who stay connected with Waheguru's Shabad (keep reciting His Naam), look exalted in His Court. They develop love for Waheguru and are strongly attached to him. They taste the sweetness of Waheguru (His Naam) with their tongue, and stay imbued in His love all the time. The birth (life) of those is successful who recognize Waheguru in the shelter of the Guru, and embed His Naam in their heart. Without the Guru, the world suffers discomfiture in the love for Maya, and cries loudly for help. 11.

ਸਲੋਕੁ ਮ:3॥ ਕਲਿਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਭਗਤੀ ਖਟਿਆ ਹਰਿ ਉਤਮ ਪਦੁ ਪਾਇਆ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸਾਇਆ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ॥ ਵਿਚੇ ਗ੍ਰਿਹ ਗੁਰ ਬਚਨਿ ਉਦਾਸੀ ਹਉਮੈ ਮੋਹੁ ਜਲਾਇਆ॥ ਆਪਿ ਤਰਿਆ ਕੁਲ ਜਗਤੁ ਤਰਾਇਆ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ॥ ਐਸਾ ਸਤਿਗੁਰੁ ਸੋਈ ਪਾਏ ਜਿਸੁ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ ਪਾਇਆ॥ ਜਨ ਨਾਨਕ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਭ੍ਰਮਿ ਭੁਲਾ ਮਾਰਗਿ ਪਾਇਆ॥ 1॥

Sloak M:3: Kuljoog meh(i) Naam(u) nidhaan(u) bhugteen khuttiya, Hur(i) ootum pud(u) paaya. Satgur sayv(i) Hur(i) Naam(u) mun(i) vusaaya, undin(u) Naam(u) dhiyaaya. Vichay greh(i) Gur Buchun(i) oodaasi, haumein moh(u) julaaya. Aap(i) turiya, kool jugut(u) turaaya,

dhunn(u) junayndi maya. Aiysa Satgur(u) soyee paayay jis(u) mustuk(i) Hur(i) likh(i) paaya. Jun Nanak bulihaari Gur aapnay vit-houn jin(i) bhem(i) bhoolla maarug(i) paaya. 1.

Word Meaning: Kuljoog = Kulyug =the present era which is considered to be the worst among all the four eras (eons); world. Nidhaan(u) = treasure. Khuttiya = earned. Ootum Pud = high spiritual state. Greh(i) = in the family. Oodaasi = detached from the world. Dhunn(u) = great; praise-worthy. Junayndi = gives birth. Mustuk(i) = on the forehead. Vit-houn = from; for.

MEANING: (Contrary to the belief of most people, Kulyug is not a bad era) because the devotees earn the treasure of Waheguru's Naam with their devotion, and attain the high spiritual state (blissful state above the effects of Maya) in this Yug. They serve Satguru, and always recite Waheguru's Naam whereby they enshrine the Naam in their heart. With Guru's Shabad, they burn (overcome) their selfishness, ego, and worldly attachments, and stay detached from such attachments while living in the family. Not only such devotees attain salvation for themselves, they also get the whole world (in their association) salvaged. Their mothers are (acquired wisdom is) worthy of respect who give births to (produces) such devotees. However, only those devotees get connected with Satguru who have such fortune written on their foreheads by Waheguru. I am a sacrifice for my Guru who shows the path of righteousness to the misled world, oh Nanak. 1.

ਮ:3॥ ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਵੇਖਿ ਭੁਲੇ ਜਿਉ ਦੇਖਿ ਦੀਪਕਿ ਪਤੰਗ ਪਚਾਇਆ॥ ਪੰਡਿਤ ਭੁਲਿ ਭੁਲਿ ਮਾਇਆ ਵੇਖਹਿ ਦਿਖਾ ਕਿਨੈ ਕਿਹੁ ਆਣਿ ਚੜਾਇਆ॥ ਦੂਜੈ ਭਾਇ ਪੜਹਿ ਨਿਤ ਬਿਖਿਆ ਨਾਵਹੁ ਦਯਿ ਖੁਆਇਆ॥ ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਓਨ੍ਹਾ ਅਹੰਕਾਰੁ ਬਹੁ ਗਰਬੁ ਵਧਾਇਆ॥ ਛਾਦਨੁ ਭੋਜਨੁ ਨ ਲੈਹੀ ਸਤ ਭਿਖਿਆ ਮਨ ਹਠਿ ਜਨਮੁ ਗਵਾਇਆ॥ ਏਤੜਿਆ ਵਿਟਹੁ ਸੋ ਜਨੁ ਸਮਧਾ ਜਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਜਨ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖਿ ਸੁਣਾਈਐ ਜਾ ਕਰਦੈ ਸਭਿ ਕਰਾਇਆ॥ 2॥

M:3: Traiy goon Maya vaykh(i) bhoollay, jiyoun daykh(i) deepuk(i) ptung puchaaya. Pundit bhooll(i) bhool(i) Maya vaykheh(i), dikha kinaiy kihou aan(i) churraaya. Doojaiy bhaayay purreh(i) nit bikhiya, Naavhoun Duyyay khooaaya. Jogi Jungum, Sanyasi bhoollay, ohna ahunkaar gerb(u) vudhaaya. Chhadun(u) bhojun(u) na laiyhee sat bhikhiya, mun hutth(i) junum(u) guvaaya. Aiturriyaan vit-houn so jun(u) smudha jin(i) Gurmukh(i) Naam(u) dhiyaaya. Jun Nanak kis nu aakh(i) soonaayiyaiy, ja kerdaiy subh(i) kraaya. 2.

Word Meaning: Traiy Goon Maya = Maya with three effects. Deepuk = lamp; flame. Ptung = moth. Puchaaya = burned. Kihou = what; how much. Aan(i) Churraaya = brought in offering. Doojaiy Bhaayay = in the love for Maya. Bikhiya = poison of Maya. Duyyay = Waheguru. Khooyaaya = misled. Jogi, Jungum, Sanyasi = different sects of ascetics. Bhoollay = misled. Gerb(u) = ego. Chhaadun = clothes. Sat Bhikhiya = alms given with respect. Mun Hutth(i) = sheer obstinacy of mind. Aiturriyaan = among many. Smudha = in deep meditation concentrating on Waheguru.

MEANING: (The pundits who preach solely for Maya), are misled by its attractions with results of three kinds (three stages – Rajo, Tumo, and Sato), and they suffer like the moths which are misguided for the flame and burn themselves. Forgetting their preaching, the pundits look stealthily for the money to find out how much is given to them in offering by the individuals in the audience. Hiding their own deep love for money, the hypocrites preach about (its negative effects); Waheguru has misled them so as not to recite His Naam. All the different sects of the ascetics are also misled as they have inflated ego (thinking that they are superior to the others as they have renounced Maya). They do not accept the alms given with respect, and waste away their precious life by the sheer obstinacy of their mind. Out of all these misled people, only that devotee is able to concentrate on Waheguru's Naam who

recites it in Guru's shelter. But whom can we blame (we cannot blame them) because they do only what Waheguru makes them do, oh Nanak. 2.

ਪਉੜੀ॥ ਮਾਇਆ ਮੋਹੁ ਪਰੇਤੁ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ॥ ਏਹ ਜਮ ਕੀ ਸਿਰਕਾਰ ਹੈ, ਏਨ੍ਹਾ ਉਪਰਿ ਜਮ ਕਾ ਡੰਡੁ ਕਰਾਰਾ॥ ਮਨਮੁਖ ਜਮ ਮਗਿ ਪਾਈਅਨਿ ਜਿਨ੍ਹ ਦੂਜਾ ਭਾਉ ਪਿਆਰਾ॥ ਜਮਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨ੍ਹਿ ਕੋ ਸੁਣੇ ਨਾ ਪੁਕਾਰਾ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ॥12॥

Paurri: Maya moh(u) prayt(u) haiy, kaam(u) kroadh(u) ahunkaara. Eh Jum kee sirkaar haiy, ehna oopur(i) Jum ka dund(u) kraara. Munmukh Jum mug(i) paayiun(i) jinh dooja bhaaou piyaara. Jumpur buddhay maariun(i) ko soonay na pookaara. Jis nu kirpa kuray, tis(u) Gur(u) milaiy, Gurmukh(i) nistaara. 12.

Word Meaning: Moh(u) = attachment. Prayt(u) = ghost (false impression); deceitful. Kaam(u) = lust. Kroadh(u) = rage. Jum = Angel of death. Sirkaar = under the governance (control). Dund(u) = punishment. Kraara = strong. Mug(i) = path. Dooja Bhaaou = love for Maya. Maariun(i) = punished. Pookaara = cries for help. Nistaara = salvation.

MEANING: Attachment with Maya is deceitful as it is a source of lust, rage, and ego. Such people are destined to be under the control of the Angel of Death and are subject to some harsh punishment. The followers of their mind love Maya and are set on the path that leads them to appear before the Angel of Justice (Waheguru Himself). They are punished in the court of the Angel, and nobody is there to listen to their cries for help. On the other hand, those whom Waheguru is kind to, get connected with the Guru. Such devotees find salvation in the shelter of the Guru. 12.

ਸਲੋਕੁ ਮ:3॥ ਹਉਮੈ ਮਮਤਾ ਮੋਹਣੀ ਮਨਮੁਖਾ ਨੋ ਗਈ ਖਾਇ॥ ਜੋ ਮੋਹਿ ਦੂਜੈ ਚਿਤੁ ਲਾਇਦੇ ਤਿਨ੍ਹਾ ਵਿਆਪਿ ਰਹੀ ਲਪਟਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਏਹ ਵਿਚਹੁ ਜਾਇ॥ ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ 1॥

Sloak M:3: Haumein mumta mohini, munmukhaan nu guyyi khaayay. Jo moh(i) doojaiy chit(u) laayaynday, tinha viyaap(i) ruhhi luptaayay. Gur kaiy Shabd(i) purjaaliyaiy, ta eh vichoun jaayay. Tun(u) mun(u) hovaiy oojla, Naam(u) vusaiy mun(i) aayay. Nanak Maya ka maarun(u) Hur(i) Naam haiy, Gurmukh(i) paaya jaayay. 1.

Word Meaning: Mumta = attachment. Mohini = captivating. Doojaiy = Maya. Viyaap(i) = affects strongly. Luptaayay = clings. Purjaaliyaiy = burn completely; destroy completely. Oojla = clean; pure. Vusaiy = dwells. Maarun(u) = destroyer.

MEANING: Maya is mind-captivating and becomes the source of attachment with worldly attractions and of selfishness and ego as well. Such attractions consume the followers' minds (rob them of their spiritual wealth, if they have any). Haumein and worldly attachments affect those who love Maya, and cling to them. The attraction for Maya can be completely destroyed by Guru's Shabad when it disappears from the minds of devotees. With the destruction of the attractions of Maya, the body and the mind of the devotee become pure (pious) and Waheguru's Naam takes dwelling in his mind. Waheguru's Naam is the only destroyer of Maya which can be acquired only in Guru's shelter, oh Nanak. 1.

ਮ:3॥ ਇਹੁ ਮਨੁ ਕੇਤੜਿਆ ਜੁਗ ਭਰਮਿਆ ਥਿਰੁ ਰਹੈ ਨ ਆਵੈ ਜਾਇ॥ ਹਰਿ ਭਾਣਾ ਤਾ ਭਰਮਾਇਅਨੁ ਕਰਿ ਪਰਪੰਚੁ ਖੇਲੁ ਉਪਾਇ॥ ਜਾ ਹਰਿ ਬਖਸੇ ਤਾ ਗੁਰੁ ਮਿਲੈ ਅਸਥਿਰੁ ਰਹੈ ਸਮਾਇ॥
(ਅੰਗ 514)॥ ਨਾਨਕ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਨਾ ਕਿਛੁ ਮਰੈ ਨ ਜਾਇ॥ 2॥

M:3: Eh(u) mun(u) kayturriyaan joog bhermiya, thir(u) ruhaiy na, aavaiy jaayay. Hur(i) bhaana ta bhermaayayin kur(i) perpunch(u) khayl(u) oopaayay. Ja Hur(i) bukhshay ta Gur(u) milaiy,, usthir(u) ruhaiy smaayay.

(PAGE 514): Nanak mun hee tay mun(u) maaniya, na kichh(u) muraiy na jaayay. 2.
Word Meaning: Kaytuuriyaan = many, many. Bhermiya = misled; went through many life forms. . Thir(u) = stable; merges into Waheguru. Perpunch = creation (of the world). Khayl(u) = drama. Oopaayay = created. Maaniya = convinced. 2.
MEANING: The human mind does not become stable (without connecting with Waheguru) and goes through many, many life forms over many eons. Waheguru has created the world as a drama, and it is His Will (Huqam) that the living beings go through many life forms. When He wishes, He becomes kind to some (His devotees) who are connected with the Guru, whereby the mind stays absorbed in Waheguru and becomes stable (no more births and deaths). When the mind gets convinced in itself by getting connected with the Guru, it merges with Waheguru, then nothing dies or goes away, oh Nanak. 2.

ਪਉੜੀ॥ ਕਾਇਆ ਕੋਟੁ ਅਪਾਰੁ ਹੈ ਮਿਲਣਾ ਸੰਜੋਗੀ॥ ਕਾਇਆ ਅੰਦਰਿ ਆਪਿ ਵਸਿ ਰਹਿਆ ਆਪੇ ਰਸ ਭੋਗੀ॥ ਆਪੁ ਅਤੀਤੁ ਅਲਿਪਤੁ ਹੈ ਨਿਰਜੋਗੁ ਹਰਿ ਜੋਗੀ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਹਰਿ ਕਰੇ ਸੁ ਹੋਗੀ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਲਹਿ ਜਾਇ ਵਿਜੋਗੀ॥ 13॥
Paurri: Kaaya koat(u) apaar(u) haiy, milna sunjoagi. Kaaya undar(i) Aap(i) vus(i) ruhhiya, Aapay rus bhoagi. Aap(u) uteet(u) ulipt(u) haiy nirjoag(u) Hur(i) jogi. Jo Tis(u) bhaavaiy so kuray, Hur(i) kuray su hoagie. Hur(i) Gurmukh(i) Naam(u) dhiyaayiyaiy, leh(i) jaayay vojoagi. 13.
Word Meaning: Koat(u) = fort. Apaar(u) = limitless; not easily accessible (available). Sunjogi = with (predestined) union. Aap(i) = God. Rus Boagi = enjoying the sweet tastes of life. Uteet(u) = above the bonds of Maya. Ulipt(u) = unattached; detached. Nirjoag = who has renounced the world. Jogi = connected with (Waheguru). Hoagi = shall happen. Vijoagi = (pain of) separation. 13.
MEANING: Human body (life) is like a fort which is not easily accessible (available); one gets it when he is predestined by the kindness of Waheguru. Waheguru resides in the human body (even though He is hidden), and being present there, He enjoys all the tastes. He, Himself, is fully detached from the worldly attractions, is above the effects of Maya, and is like a yogi who has renounced the world. He does whatever He feels like, and those things shall happen which He wishes. A devotee, who recites Waheguru's Naam in the shelter of the Guru, never suffers (the pain of) separation from Him. 13.

ਸਲੋਕੁ ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਆਪਿ ਅਖਾਇਦਾ ਗੁਰ ਸਬਦੀ ਸਚੁ ਸੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਸਿਫਤਿ ਸਾਲਾਹ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਚੁ ਹੈ ਸਚਿ ਮਿਲਾਵਾ ਹੋਇ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਪ੍ਰਭੁ ਪਾਇਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 1॥
Sloak(u) M:3: Wah(u, wah(u) Aap(i) akhaayaynda Gur Shabadi Sach(u) soyay. Wah(u), wah(u) sift(i) saalaah haiy, gurmuikh(i) boojhaiy koyay. Wah(u), wah(u) Bani Sach(u) haiy, Sach(i) milaava hoyay. Nanak, wah(u), wah(u) kertiyaan Prubh(u) paaya, kerm(i) praaput(i) hoyay. 1.
Word Meaning: Wah(u) = wonderful! Amazing (Waheguru); to sing praise of Waheguru. Akhaayaynda = cause to utter. Sach(u) Soyay = Waheguru Himself. Sift(i) Salaah = praise. Boojhaiy = understands. Bani = words of praise. Kerm(i) = with (Waheguru's) grace. Praaput = acquisition. 1.
MEANING: With Guru's Shabad, Waheguru Himself makes His devotees sing His praise in amazement at His feats. Some rare individual realizes in Guru's shelter that feeling wonder-struck at Waheguru's feats is actually praising Him. The utterance of mesmerizing words like "amazing" or "wonderful" is a form of praise for Waheguru and connects the devotee with

Him. I have realized Waheguru by admiring Him (singing His praise), but one does so only with His grace, oh Nanak. 1.

ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤੀ ਰਸਨਾ ਸਬਦਿ ਸੁਹਾਈ॥ ਪੂਰੈ ਸਬਦਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਈ॥ ਵਡਭਾਗੀਆ ਵਾਹੁ ਵਾਹੁ ਮੁਹਹੁ ਕਢਾਈ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇਈ ਜਨ ਸੋਹਣੇ ਤਿਨ੍ਹ ਕਉ ਪਰਜਾ ਪੂਜਣ ਆਈ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਨਾਨਕ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਈ॥ 2॥

M:3: Wah(u), wah(u) kerti rusna Shabad(i) soohaayee. Pooraiy Shabad(i) Prubh(u) miliya aayee. Vudbhaagiyaan wah(u), wahu) moohoun kudhaayee. Wah(u), wah(u) kureh(i) sayee jun sohnay, tinh kuou perja poojun aayee. Wah(u), wah(u) kerm(i) praaput(i) hovaiy, Nanak Dur(i) Sachaiy, sobha paayee. 2.

Word Meaning: Rusna = tongue. Soohaayee = is adorned, is holy. Perja= people. Poojun = to worship. Sobha = wins applause. 2.

MEANING: The tongue, which sings Waheguru's praise with Guru's Shabad, becomes holy. One connects with Waheguru through the Perfect Shabad of the Guru. Those devotees are highly fortunate whom Waheguru is kind to, and whom He makes sing His praise. Those devotees have beautiful minds who sing the praises of Waheguru. People come to worship them. But, the praise of Waheguru can be sung only by Waheguru's grace; and such devotees are honoured in His Court, oh Nanak. 2.

ਪਉੜੀ॥ ਬਜਰ ਕਪਾਟ ਕਾਇਆ ਗੜ੍ਹ ਭੀਤਰਿ ਕੂੜੁ ਕੁਸਤੁ ਅਭਿਮਾਨੀ॥ ਭਰਮਿ ਭੂਲੇ ਨਦਰਿ ਨ ਆਵਨੀ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨੀ॥ ਉਪਾਇ ਕਿਤੈ ਨ ਲਭਨੀ ਕਰਿ ਭੇਖ ਥਕੇ ਭੇਖਵਾਨੀ॥ ਗੁਰਸਬਦੀ ਖੋਲਾਈਅਨਿ ਹਰਿ ਨਾਮੁ ਜਪਾਨੀ॥ ਹਰਿ ਜੀਉ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤਾਨੀ॥ 14॥

Paurri: Bujur kpaat kaaya gurrh bheetur(i), koorr(u koosut(u) abhimaani. Bherm(i) bhoolay nudr(i) na aavni, munmukh undh ugiyaani. Oopaayay kitaiy na lubhni, kur(i) bhaykh thukkay bhaykhvaani. Gur Shabadi kholaayiun(i), Hur(i) Naam(u) jupaani. Hur(i) jeeo Amrit birkh(u) haiy, jin peeya tay triptaani. 14.

Word Meaning: Bujur = rock. Kupaat = doors. Gurrh = fort. Bheetur(i) = inside. Koorr(u) = lies = koosut(u). Bherm(i) Bhoolay = misled by misgivings. Oopaayay = different means. Lubhni = find; acquire. Bhaykh = religious garbs. Bhaykhvaani = those who wear such garbs. Kholaayiun(i) = are opened. Jupaani = recite (Naam). Birkh(u) = tree. Triptaani = feel contented.

MEANING: The followers of their mind are misled by their misgivings, and are liars, deceitful, and are full of ego. They have doors of rock (impenetrable to the truth) in their fort-like bodies (mind), due to which they do not allow Reality (Waheguru's Naam) to penetrate their brains; the ignorant stay blind to reality and cannot see (feel) the presence of Waheguru in them. They cannot find (realize) Waheguru by any means. Even the people who wear religious garbs with the belief that they can connect with Him get exhausted and fail to realize Him, even if they wear many different garbs. The mental doors of such ignorant people open only with Guru's Shabad as they recite Waheguru's Naam. Waheguru is like a tree of Amrit. Those who taste this Amrit get contented. 14.

ਸਲੋਕ ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਰੈਣਿ ਸੁਖਿ ਵਿਹਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਮੇਰੀ ਮਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਹਰਿ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਬੋਲੈ ਬੋਲਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਸੋਭਾ ਪਾਇ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਸਤਿ ਰਜਾਇ॥ 1॥

Sloak M:3: Wah(u), wah(u) kertiyaan raiyn(i) sookh(i) vihaayay. Wah(u), wah(u) kertiyaan suda anund(u) hovaiy mayri maayay. Wah(u), wah(u) kertiyaan Hur(i) siyoun liv laayay.

Wah(u), wah(u) kermi boalaiy, bolaayay. Wah(u), wah(u) kertiyaan sobha paayay. Nanak, wah(u), wah(u) Sat(i) rujaayay. 1.
Word Meaning: Raiyn(i) = night (of life). Vihaayay = spends. Anund(u) = blissfulness. Live Laayay = connecting with. Kermi = with benevolence. Bolaayay = makes others talk (recite Waheguru's Naam). Sobha = praise; applause. Sat Rujaayay = Waheguru's Will.
MEANING: Man's life is spent in comfort, and he feels blissful if he sings Waheguru's praise, oh my mother. He stays connected with God. Also, he earns praise when he sings Waheguru's praise. However, one sings Waheguru's praise and makes others do the same only with His grace. Also, one gladly accepts Waheguru's Will by singing Waheguru's praise, oh Nanak. 1.

ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਚੁ ਹੈ ਗੁਰਮੁਖਿ ਲਧੀ ਭਾਲਿ॥ ਵਾਹੁ ਵਾਹੁ ਸਬਦੈ ਉਚਰੈ ਵਾਹੁ ਵਾਹੁ ਹਿਰਦੈ ਨਾਲਿ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਹਰਿ ਪਾਇਆ ਸਹਜੇ ਗੁਰਮੁਖਿ ਭਾਲਿ॥ ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਹਰਿ ਹਰਿ ਰਿਦੈ ਸਮਾਲਿ॥2॥
M:3: Wah(u), wah(u) Bani Sach(u) haiy, Gurmukh(i) ludhi bhaal(i). Wah(u), wah(u) Shabadaiy oochraiy, wah(u), wah(u) hirdaiy naal(i). Wah(u), wah(u) kertiyaan Hur(i) paaya, sehjay Gurmmukh(i) bhaal(i). Say vudbhaagi Nanaka, Hur(i), Hur(i) ridaiy smaal(i). 2.
Word Meaning: Sach(u) = Waheguru (His manifestation). Gurmukh(i) = in Guru's shelter; Satguru (see note below). Bhaal(i) = by searching. Oochraiy = utters; sings. Hirdaiy Naal(i) = with reverence. Sehjay = in the blissful state. Gurmukh(i) = with faith in the Guru (Waheguru); Guru. Ridaiy Smaal(i) = embed in the heart carefully. 2.
MEANING: Waheguru's amazing praise is His manifestation (connects with Him), which the Guru discovered with careful search (by connecting with Waheguru). Waheguru's praise is sung with Guru's Shabad with reverence. Waheguru is realized by singing His praise in the shelter of the Guru in the blissful state of mind. Those, who keep Waheguru's Naam at heart with respect are highly fortunate, oh Nanak. 2.

ਪਉੜੀ॥ ਏ ਮਨਾ ਅਤਿ ਲੋਭੀਆ ਨਿਤ ਲੋਭੇ ਰਾਤਾ॥ ਮਾਇਆ ਮਨਸਾ ਮੋਹਣੀ ਦਹਦਿਸ ਫਿਰਾਤਾ॥ ਅਗੈ ਨਾਉ ਜਾਤਿ ਨ ਜਾਇਸੀ ਮਨਮੁਖਿ ਦੁਖੁ ਖਾਤਾ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਨ ਚਾਖਿਓ ਫੀਕਾ ਬੋਲਾਤਾ॥ ਜਿਨਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿਆ ਸੇ ਜਨ ਤ੍ਰਿਪਤਾਤਾ॥ 15॥
Paurri: Aiy munaa ut(i) loabheeya, nit loabhay raata. Maya munsa mohini, dehdis(i) phiraata. Uggaiy naaoun, jaat(i) na jaayaysi, munmukh(i) dookh(u) khaata. Rusna Hur(i) rus(u) na chaakhiyo, pheeka boalaata. Jinha Gurmukh(i) Amrit(u) chaakhiya, say jun triptaata. 15.
Word Meaning: Loabhiya = greedy. Raata = imbued; fully occupied. Munsa = wishes. Mohini = captivating. Dehdis(i) = in all ten directions. Phiraata = searches. Uggaiy = next world (Waheguru's Court). Naaoun = fame; status in society. Dookh Khaata = the mine of suffering. Chaakhiyo = tasted. Pheeka = rude; impolite. Triptaata = contented.
MEANING: You are always occupied in affairs involving greed, oh, my greedy mind. The attractions of Maya are highly captivating, and the man searches for them in every direction to have his wishes fulfilled. But he does not realize that his high caste, or his status in society (his fame), does not accompany him in Waheguru's Court (has no significance there), and the money-loving person suffers discomfort (pain). He does not taste the sweetness of Waheguru's Naam with his tongue (recites it), and is rude and impolite in his dealings with others. Those, who taste the Naam-Amrit in Guru's shelter, get fully contented. 15.

ਸਲੋਕੁ ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ॥ ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਗੁਣਦਾਤਾ ਮਤਿ ਧੀਰੁ॥
(ਅੰਗ 515)॥ ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਦੇਦਾ ਰਿਜਕੁ ਸਬਾਹਿ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਇਕੋ ਕਰਿ ਸਾਲਾਹੀਐ ਜਿ ਸਤਿਗੁਰ ਦੀਆ ਦਿਖਾਇ॥ 1॥

Sloak(u) M:3: Wah(u), wah(u) Tis nu aakhiyaiy j(i) gehr gumbheer(u). Wah(u) wah(u) Tis nu aakhiyaiy, j(i) Goondaata, mut(i) dheer(u).

(PAGE 515): Wah(u) wah(u) Tis nu aakhiyaiy, j(i) subh meh(i) ruhhiya smaayay. Wah(u) wah(u) Tis nu aakhiyaiy j(i) daynda rijuk(u) subaah(i). Nanak wah(u) wah(u) Ikko kur(i) salaahiyaiy, j(i) Satgur deeya dikhaayay. 1.

Word Meaning: Wah(u) Wah(u) = sing praise. Gehr = unfathomable. Gumbheer(u) = never changing. Goondaata = source of virtues. Mut Dheer(i) = very patient in nature. Rijuk = food and other necessities. Sabhaah(i) = to everybody. 1.

MEANING: The unfathomable Waheguru, which is the source of all virtues, which is highly patient in nature, and which never changes, should be praised. We should sing praise of Waheguru which is pervading everybody, and which provides food and other necessities of life to everybody. We should sing praise of the only Waheguru which Satguru has showed to us, oh Nanak. 1.

ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖ ਸਦਾ ਕਰਹਿ ਮਨਮੁਖ ਮਰਹਿ ਬਿਖੁ ਖਾਇ॥ ਓਨਾ ਵਾਹੁ ਵਾਹੁ ਨਾ ਭਾਵਈ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ॥ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਪਾਇ॥ 2॥

M:3: Wah(u) wah(u) Gurmukh suda kureh(i), munmukh mureh(i) bikh(u) khaayay. Ohna wah(u), wah(u) na bhaavyee, dookhay, dookh(i) vihaayay. Gurmukh(i) Amrit(u) peevna, wah(u) wah(u) kureh(i) liv laayay. Nanak, wah(u), wah(u) kureh(i) say jun nirmulay, tirbhuvun soajhi paayay. 2.

Word Meaning: Muray = dies, spiritual death. Bikh(u) = poison of vices. Bhaavyee = like. Vihaayay = is spent. Liv Laayay = with full concentration. Tirbhuven = three-layered universe. Soajhee = understanding.

MEANING: The Sikhs of the Guru always sing Waheguru's praise, while the money-loving people suffer spiritual death because of their involvement in vices. They do not like Waheguru's praise, and their life is spent in suffering. The Sikhs of the Guru taste the Naam-Amrit while meditating on the Naam with full concentration. Those who sing Waheguru's praise, have pure heart, and acquire full understanding of the three-layered universe, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਗੁਰ ਮਿਲੈ ਸੇਵਾ ਭਗਤਿ ਬਨੀਜੈ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਰਸੁ ਪੀਜੈ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਲਾਹਾ ਨਿਤ ਲੀਜੈ॥ ਹਰਿ ਕੈ ਤਖਤਿ ਬਹਾਲੀਐ ਨਿਜ ਘਰਿ ਸਦਾ ਵਸੀਜੈ॥ ਹਰਿ ਕਾ ਭਾਣਾ ਤਿਨੀ ਮੰਨਿਆ ਜਿਨ੍ਹਾ ਗੁਰੂ ਮਿਲੀਜੈ॥ 16॥

Paurri: Hur(i) kaiy bhaanaiy Gur milaiy, sayva bhugut(i) buneejaiy. Hur(i) kaiy bhaanaiy Hur(i) mun(i) vusaiy, sehjay rus(u) peejaiy. Hur(i) kaiy bhaanaiy sookh(u) paayiyaiy, Hur(i) laaha nit leejaiy. Hur(i) kaiy tukhut(i) buhaaliyaiy, nij ghur(i) suda vuseejaiy. Hur(i) ka bhaana tinhi munniya jinha Guru milijaiy. 16.

Word Meaning: Bhaanaiy = as per (Waheguru's) Will. Buneejaiy = comes into being. Laaha = profit; reward. Tukhut(i) Buhaaliaiy = made to sit on the throne; is honoured. Ghur(i) = in the heart.

MEANING: Once a devotee gets connected to the Guru with Waheguru's Will, he begins to serve the Guru with Waheguru's worship as his daily routine, whereby Waheguru takes dwelling in the devotee's heart at His own sweet Will, and the devotee enjoys the sweet taste of Naam in the blissful state. With Waheguru's Will, the devotee earns (acquires) His Naam and lives blissfully. Waheguru puts the devotee on the throne (bestows honour on him) and makes the devotee's heart His dwelling forever. However, only those devotees who obey Waheguru's Will gladly and get connected with the Guru. 16.

ਸਲੋਕੁ ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਸੇ ਜਨ ਸਦਾ ਕਰਹਿ ਜਿਨ੍ਹ ਕਉ ਆਪੇ ਦੇਇ ਬੁਝਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖੁ ਜੋ ਨਿਤ ਕਰੇ ਸੋ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਹਿ ਸੇ ਜਨ ਸੋਹਣੇ ਹਰਿ ਤਿਨ ਕੈ ਸੰਗਿ ਮਿਲਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਹਿਰਦੈ ਉਚਰਾ ਮੁਖਹੁ ਭੀ ਵਾਹੁ ਵਾਹੁ ਕਰੇਉ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਜੋ ਕਰਹਿ ਹਉ ਤਨੁ ਮਨੁ ਤਿਨ੍ਹ ਕਉ ਦੇਉ॥ 1॥

Sloak(u) M:3: Wah(u) wah(u) say jun sudaa kureh(i) jinh kuou Aapay dayay boojhaayay. Wah(u) wah(u) kertiyaan mun(u) nirmul(u) hovaiy, haumein vichoun jaayay. Wah(u) wah(u) Gur Sikh(u) jo nit kuray, so mun chindiya ful(u) paayay. Wah(u), wah(u) kureh(i) say jun sohnay, Hur(i) tin kaiy sung(i) milaayay. Wah(u), wah(u) hirdaiy oochraan, mookhoun bhee wah(u),wah(u) kurayoun. Nanak, wah(u), wah(u) jo kureh(i), huoun tun(u) mun(u) tinh kuou dayoun. 1.

Word Meaning: Aapay = Waheguru Himself. Mun Chindiya = as desired. Sohnay = have a beautiful mind. Oochraan = utter; recite.

MEANING: Only those devotees sing Waheguru's praise all the time who are given such understanding (wisdom) by Him. One gets rid of his haumein, and his mind becomes pure when he sings Waheguru's praise. Satguru's Sikh, who sings Waheguru's praise all the time, reaps the rewards of being liked by Him. The devotees, who sing Waheguru's praise, have beautiful minds, and Waheguru connects them with Him. I, too, utter Waheguru's praise from the core of my heart as well as with my tongue. I will gladly surrender my body and my mind (for service) to those who sing Waheguru's praise, oh Nanak. 1.

ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਸਾਹਿਬੁ ਸਚੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਹਉ ਤਿਨ੍ਹ ਬਲਿਹਾਰੇ ਜਾਉ॥ ਵਾਹੁ ਵਾਹੁ ਗੁਣੀ ਨਿਧਾਨੁ ਹੈ ਜਿਸ ਨੋ ਦੇਇ ਸੁ ਖਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਜਲਿ ਥਲਿ ਭਰਪੂਰੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ ਵਾਹੁ ਵਾਹੁ ਗੁਰਸਿਖ ਨਿਤ ਸਭ ਕਰਹੁ ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਭਾਵੈ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਜੋ ਮਨਿ ਚਿਤਿ ਕਰੇ ਤਿਸੁ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ॥2॥

M:3: Wah(u), wah(u) Sahib(u) Sach(u) haiy Amrit Ja ka Naaoun. Jin(i) sayviya, tin(i) ful(u) paaya, huoun tinh bulihaaray jaaoun. Wah(u), wah(u) Gooni-nidhaan(u) haiy, jis nu dayay su khaayay. Wah(u), wah(u) jul(i) thul(i) bhurpoor haiy, Gurmukh(i) paaya jaayay. Wah(u) wah(u) Gur Sikh nit subh kurhou, Gur Pooray wah(u) wah(u) bhaavaiy. Nanak, wah(u), wah(u) jo mun(i) chit(i) kuray, tis(u) Jum kunkur(u) nayrr(i) na aavaiy. 2.

Word Meaning: Wah(u), wah(u) = praise-worthy (Waheguru). Ful(u) = reward. Bulihaaray = offer to sacrifice. Gooni – Nidhaan = source of all virtues. Bhurpoor = fully penetrating. Jum Kunkur = assistants of the Angel of Death.

MEANING: The praise-worthy Lord, whose Naam is Amrit (that makes the man immortal), is eternal. Those who serve Him reap the rewards, and I am a sacrifice to them. The praise-worthy Waheguru is a source of virtues, but only those whom Waheguru kindly bestows them upon acquire them. The praise-worthy Waheguru, which pervades the whole land and all the waters, can be realized in the shelter of the Guru. All the Sikhs of the Guru should sing Waheguru's praise all the time, as the Perfect Guru likes Waheguru's praise. The assistants

of the Angel of Death do not even go near the devotees who sing Waheguru's praise with mind and soul, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੁ ਹੈ ਸਚੀ ਗੁਰਬਾਣੀ॥ ਸਤਿਗੁਰ ਤੇ ਸਚੁ ਪਛਾਣੀਐ ਸਚਿ ਸਹਜਿ ਸਮਾਣੀ॥ ਅਨਦਿਨੁ ਜਾਗਹਿ ਨ ਸਵਹਿ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ॥ ਗੁਰਮਤੀ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੇ ਪੁੰਨ ਪਰਾਣੀ॥ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਪਚਿ ਮੁਏ ਅਜਾਣੀ॥ 17॥

Paurri: Hur(i) Jeeo Sacha Sach(u) haiy, Sachi Gurbani. Satgur tay Sach(u) puchhaaniyaiy, Sach(i) sehj(i) smaani. Undin(u) jaageh(i) na suveh(i), jaagut raiyn(i) vihaani. Gurmutee Hur(i) rus(u) chaakhiya, say poonn(u) praani. Bin(u) Gur kinaiy na paayo, puch(i) mooyay ujaani. 17.

Word Meaning: Sach(u) = eternal Waheguru. Tay = from; in His shelter. Sehj(i) = in high spiritual state. Jaageh(i) = stay awake (alert). Suveh(i) = sleep (negligent). Poonn(u) = donors (of Waheguru's Naam). Praani = men. Puch(i) Mooyay = die (spiritually) in suffering. Ujaani = ignorant.

MEANING: Waheguru is eternal, and so is Gurbani. Waheguru can be recognized (realized) in the shelter of the Guru, where the devotee attains the high spiritual (blissful) state. Such a devotee stays awake (alert towards the attacks of Maya) and never sleeps (becomes unmindful); his life is spent in alertness. Such devotees relish the sweet taste of Waheguru's Naam with the Advice of the Guru, and become donors of the Naam (motivate others). Nobody can realize Waheguru without the shelter of the Guru; the ignorant (followers of their mind) die spiritual death in suffering. 17.

ਸਲੋਕੁ ਮ:3॥ ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਨਿਰੰਕਾਰ ਹੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਅਗਮ ਅਥਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਸਚਾ ਸੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਵੇਪਰਵਾਹੁ ਹੈ ਵਾਹੁ ਵਾਹੁ ਕਰੇ ਸੁ ਹੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਮੀ ਪਾਈਐ ਆਪਿ ਦਇਆ ਕਰਿ ਦੇਇ॥
(ਅੰਗ 516)॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ॥ 1॥

Sloak(u) M:3: Wah(u), wah(u) Bani Nirunkaar haiy, Tis(u) jayvud(u) uver(u) na koyay. Wah(u), wah(u) agumm athaah(u) haiy, wah(u), wah(u) Sacha soyay. Wah(u) wah(u) vaypervaah(u) haiy, wah(u), wah(u) kuray su hoyay. Wah(u), wah(u) Amrit Naam(u) haiy, Gurmukh(i) paavaiy koyay. Wah(u), wah(u) kermi paayiyaiy, Aap(i) duyya kur(i) dayay.

(PAGE 516): Nanak, wah(u), wah(u) Gurmukh(i) paayiyaiy, undin(u) Naam(u) luyyay.

Word Meaning: Wah(u), Wah(u) = awe-inspiring. Nirunkar Haiy = is a manifestation (of Waheguru). Jayvud = as great. Uver(u) na = no other. Agumm = inaccessible. Athaah(u) = unfathomable. Vayperwah(u) = care-free; worry-free. Kermi = with (Waheguru's) grace.

MEANING: The awe-inspiring Gurbani in praise of Waheguru is a manifestation of Waheguru (that is why the Sikhs consider Guru Granth Sahib as the Guru); nothing else is as great as Gurbani is. The inaccessible and unfathomable Waheguru is praise-worthy (is awe-inspiring) and is everlasting. The awe-inspiring Waheguru is worry-free, and whatever He plans comes into being. Waheguru's Naam-Amrit is amazing (it connects with Him), but a rare devotee acquires it in the Guru's shelter. Waheguru's praise can be sung only when He bestows it on someone with His kindness. 1.

ਮ:3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਂਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮੈ ਨ ਪਾਇਆ ਜਾਇ॥ ਜਿਨਾ ਅੰਤਰਿ ਲੋਭ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ॥ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ॥ ਜਿਨਾ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੁ ਖਾਲੀ ਕੋਈ ਨਾਹਿ॥ ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੈ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ॥ 2॥

M:3: Bin(u) Satgur sayvay shaant(i) na aavyee, dooji naahi jaayay. Jay buhoutayra loachiyaiy, vin(u) kemaiy na paaya jaayay. Jinha untar(i) loabh vikaar(u) haiy, doojaiy bhaayay khooyaayay. Jummun(u) mern(u) na chookyee, haumein vich(i) dookh(u) paayay. Jinha Satgur siyoun chit(u) laaya, su khaali koyee naah(i). Tinh kee tulb na hoavyee, na oye dookh suhaah(i). Nanak Gurmukh(i) oobraiy, Sachaiy Shabad(i) smaayay. 2.

Word Meaning: Shaanat(i) = peace of mind. Jaayay = place; source. Loachiyaiy = long for. Vikaar(u) = vices. Khooaayay = suffer humiliation. Chookyee = goes away; ends. Khaali = without; devoid of. Tulb = call for enquiry. Suhaayay = endure. Oobraiy = salvage.

MEANING: One cannot find peace of mind without Waheguru; there is no other source from which one can find peace. No matter how much one longs for it, the peace of mind cannot be had without Waheguru's grace. The birth-death-birth cycle of those who have greed and evil thoughts in their mind because of their love for Maya, never comes to end, and they suffer badly because of their ego. But those who come to Satguru's shelter are not kept devoid of peace (and blissfulness). The Angel of death never calls them (puts a demand on them) for any inquiry (explanation), and they never suffer for any reason. Those, who come to Guru's shelter stay absorbed in Waheguru's Shabad (praise), and are salvaged, oh Nanak. 2.

ਪਉੜੀ॥ ਢਾਢੀ ਤਿਸ ਨੋ ਆਖੀਐ ਜਿ ਖਸਮੈ ਧਰੇ ਪਿਆਰੁ॥ ਦਰਿ ਖੜਾ ਸੇਵਾ ਕਰੇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ॥ ਢਾਢੀ ਦਰੁ ਘਰੁ ਪਾਇਸੀ ਸਚੁ ਰਖੈ ਉਰਧਾਰਿ॥ ਢਾਢੀ ਕਾ ਮਹਲੁ ਅਗਲਾ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ॥ ਢਾਢੀ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਸਤਾਰਿ॥ 18॥

Paurri: Dhaadhi tis nu aakhiyaiy j(i) Khusmaiy dhuray piyaar(u). Dur(i) khurra sayva kuray, Gur Shabadi veechaar(u). Dhaadhi Dur(u) Ghur(u) paayaysi, Sach(u) rukhaiy oordhaar(i). Dhaadhi ka mehl(u) ugla, Hur(i) kaiy Naayay piyaar(i). Dhaadhi kee sayva chaakri, Hur(i) jup(i) Hur(i) nistaar(i). 18.

Word Meaning: Dhaadhi = bard; who sings (Waheguru's) praise. Dur(i) Khurra = standing on the door (with full dedication). Dur(u) = (God's) Door. Ghur(u) = God's Palace. Oordhaar(i) = by acquiring in the heart. Ugla = huge; great; high. Chaakri = service. Nistaar(i) = is salvaged.

MEANING: The real bard is the one who (unconditionally) loves the Lord, and serves Him with full dedication by pondering on the Shabad of the Guru. Such a bard who keeps Waheguru in mind all the time, gets access to the Door and the Palace of the Lord (is connected with Him). With love for Waheguru's Naam, such a bard occupies the High Palace of Waheguru. The service of the bard to Waheguru is to recite His Naam all the time whereby Waheguru salvages him. 18.

ਸਲੋਕੁ ਮ:3॥ ਗੂਜਰੀ ਜਾਤਿ ਗਵਾਰਿ ਜਾ ਸਹੁ ਪਾਏ ਆਪਣਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ ਅਨਦਿਨੁ ਹਰਿ ਜਪੁ ਜਾਪਣਾ॥ ਜਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਭਉ ਪਵੈ ਸਾ ਕੁਲਵੰਤੀ ਨਾਰਿ॥ ਸਾ ਹੁਕਮੁ ਪਛਾਣੈ ਕੰਤ ਕਾ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕੀਤੀ ਕਰਤਾਰਿ॥ ਓਹੁ ਕੁਚਜੀ ਕੁਲਖਣੀ ਪਰਹਰਿ ਛੋਡੀ ਭਤਾਰਿ॥ ਭੈ ਪਇਐ ਮਲੁ ਕਟੀਐ ਨਿਰਮਲੁ ਹੋਵੈ ਸਰੀਰੁ॥ ਅੰਤਰਿ ਪਰਗਾਸੁ ਮਤਿ ਊਤਮ ਹੋਵੈ ਹਰਿ ਜਪਿ ਗੁਣੀ ਗਹੀਰੁ॥ ਭੈ ਵਿਚਿ ਬੈਸੇ ਭੈ ਰਹੈ ਭੈ ਵਿਚਿ ਕਮਾਵੈ ਕਾਰ॥ ਐਥੈ ਸੁਖੁ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰ॥ ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ॥ ਨਾਨਕ ਖਸਮੈ ਭਾਵੈ ਸਾ ਭਲੀ ਜਿਸ ਨੋ ਆਪੇ ਬਖਸੇ ਕਰਤਾਰੁ॥ 1॥

Sloak M:3: Goojri jaat(i) guvaar(i) ja Shuhou paayay aapna. Gur kaiy Shabad(i) veechaar(i) undin(u) Hur(i) jup(u) jaapna. Jis(u) Satgur milaiy tis(u) bhuou puvaiy, sa koolvunti naar(i). Sa Huqam(u) puchhaanaiy Kunt ka, jis nu kirpa keeti Kartar(i). Oh(u) koochujji, koolukhni, purhur(i) chhoadi bhutaar(i). Bhaiy puyyiyaiyn mul(u) kuttiyaiy, nirmul hovaiy sreer(u). Untar(i) pergaas(u) mut(i) ootum hovaiy, Hur(i) jup(i) gooni guheer(u). Bhaiy vich(i) baiysay, bhaiy ruhaiy, bhaiy vich(i) kmaavaiy kaar. Aiythaiy sookh(u) vudiyaayiyaan Durgeh moakh

dooaar. Bhaiy tay Nirbhuou paayiyaiy mil(i) joti Jot(i) Apaar. Nanak Khusmaiy bhaavaiy sa bhulee, jis nu Aapay bukhshay Kartar(u).1.
Word Meaning: Goojri Jaat(i) = a nomad. Guvaar(i) = unrefined. Shuhou = husband (Waheguru). Bhuou = (respectful) fear. Koolvunti = of high clan. Naar(i) = woman. Kunt = husband. Koochujji = uncivilized; uncultured Koolukhni = ill-mannered; having bad qualities. Purhur(i) = pushing away. Bhutaar(i) = husband. Mul(u) = filth. Nirmul = pure. Ootum = superior. Guheer(u) = deep; stable (unwavering) mind. Baiysay = sits; lives. Kaar Kmaavaiy = performs deeds. Aithaiy = in this world. Moakh Dooaar = door to salvation. Nirbhuou = the fearless (Waheguru). Apaar = limitless. Bhulee = good; noble.
NOTE: To understand the meaning of this holy Sloak, we need to rearrange it slightly as follows: Goojri jaat(i) guvaar(i); oh(u) koochujji, koolukhni purhur(i) chhoadi bhutaar(i). ----------
MEANING: The follower of his mind is like a member of the nomad clan, which is considered to be unrefined (it has no awareness of Waheguru) and is ignored by Waheguru, just like an uncivilized and ill-mannered wife is ditched by her husband. But she transforms into a high-clan lady (becomes respectable) when she ponders on Guru's Shabad and recites Waheguru's Naam all the time. She connects with Waheguru when she develops a respectful fear for Him in Guru's shelter. That individual recognizes (gets connected with) her husband (Waheguru) to whom He is kind. With respectful fear for Waheguru, the filth of her mind is washed away, and her body (and mind) becomes pure. By worshipping Waheguru, one's mind is enlightened, she acquires superior wisdom (pure thoughts), becomes virtuous, and her mind quits wavering. Such an individual lives in respectful fear (of God), stays in His fear, and performs all routine deeds in His fear. (With fear for Waheguru), The individual enjoys comfort in this world and is taken to the door of salvation in Waheguru's Court (merges with Him). With His fear in mind, one gets connected with the fearless Waheguru, when the soul of the devotee becomes one with the Supreme Soul. Only that human bride is noble who is liked by Waheguru with His kindness, oh Nanak. 1.

ਮ:3॥ ਸਦਾ ਸਦਾ ਸਾਲਾਹੀਐ ਸਚੇ ਕਉ ਬਲਿ ਜਾਉ॥ ਨਾਨਕ ਏਕੁ ਛੋਡਿ ਦੂਜੈ ਲਗੈ ਸਾ ਜਿਹਵਾ ਜਲਿ ਜਾਉ॥ 2॥
M:3: Suda, suda salaahiyaiy, Sachay kuou bul(i) jaaoun. Nanak Aik(u) chhoad(i) doojaiy lugaiy, sa jihva jul(i) jaaou. 2.
Word Meaning: Bul(i) Jaaoun = sacrifice. Aik = the One (Waheguru).
MEANING: One should sing praise of Waheguru all the time and offer his life to Him. The tongue, that sings praise of someone else, and ignores Waheguru, deserve to be burned, oh Nanak. 2.

ਪਉੜੀ॥ ਅੰਸਾ ਅਉਤਾਰੁ ਉਪਾਇਓਨੁ ਭਾਉ ਦੂਜਾ ਕੀਆ॥ ਜਿਉ ਰਾਜੇ ਰਾਜੁ ਕਮਾਵਦੇ ਦੁਖ ਸੁਖ ਭਿੜੀਆ॥ ਈਸਰੁ ਬ੍ਰਹਮਾ ਸੇਵਦੇ ਅੰਤੁ ਤਿਨ੍ਹੀ ਨ ਲਹੀਆ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੀਆ॥ ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨਾ ਵਿਆਪਈ ਅਸਥਿਰੁ ਜਗਿ ਥੀਆ॥ 19॥
Paurri: Unsa aoutaar(u) oopaayayon(u), bhaaou dooja keeya. Jiyoun rajay raj(u) kmaanvdaay, dookh, sookh bhirriya. Ishar Brahma saynvday, unt(u) tinhi na luhhiya. Nirbhuou Nirunkaar(u) Alukh(u) haiy, Gurmukh(i) pergutiya. Tithaiy soag(u) vijoag(u) na viyaapyee, usthir jug(i) theeya. 19.
Word Meaning: Unsa Aoutaar(u) = gods with differing qualities. Bhaaou = love for. Bhirriya = fight. Ishar = Shiva. Luhhiya = acquired; found. Alukh(u) = invisible. Pergutiya = appeared; realized. Soag(u) = grief. Vijoag(u) = separation. Usthir = stable; immortal. Theeya = becomes.

MEANING: Waheguru created gods with differing qualities and instilled love for Maya in them. They fought like common rajahs, and suffered (in their loss) or enjoyed (their success). Gods like Shiva and Brahma served the Supreme Being, but never found His limits. The fearless Waheguru is invisible, but can be "seen" (realized) in the shelter of the Guru. The devotee, who gets connected with (realizes) Waheguru, suffers no grief or separation (from Him). (Being a part of Waheguru), he becomes immortal in the world. 19.

ਸਲੋਕੁ ਮ:3॥ ਏਹੁ ਸਭ ਕਿਛੁ ਆਵਣ ਜਾਣੁ ਹੈ ਜੇਤਾ ਹੈ ਆਕਾਰੁ॥ ਜਿਨਿ ਏਹੁ ਲੇਖਾ ਲਿਖਿਆ ਸੋ ਹੋਆ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਜੇ ਕੋ ਆਪੁ ਗਣਾਇਦਾ ਸੋ ਮੂਰਖੁ ਗਾਵਾਰੁ॥ 1॥

Sloak(u) M:3: Eh(u) subh kichh(u) aavun jaan(u) haiy, jayta haiy aakaar(u). Jin(i) eh(u) laykha likhiya, so hoa pervaan(u). Nanak jay ko aap(u) gunaayaynda, so moorukh(u) gavaar(u). 1.

Word Meaning: Aavun Jaan(u) = coming and going; perishable. Aakaar(u) = visible world. Laykha Likhiya = framed the laws. Pervaan(u) = approved. Gunaayaynda = claims self to be important. Gavaar(u) = uncivilized.

MEANING: The whole visible world is perishable. (The individual, who realizes) that it is Waheguru who has created the Laws to make His creation perishable, is approved in His Court. However, the individual, who claims himself to be important (that he can create or destroy something), is foolish and uncivilized, oh Nanak. 1.

ਮ:3॥ ਮਨੁ ਕੁੰਚਰੁ ਪੀਲਕੁ ਗੁਰੂ ਗਿਆਨੁ ਕੁੰਡਾ ਜਹ ਖਿੰਚੇ ਤਹ ਜਾਇ॥ ਨਾਨਕ ਹਸਤੀ ਕੁੰਡੇ ਬਾਹਰਾ ਫਿਰਿ ਫਿਰਿ ਉਝੜਿ ਪਾਇ॥ 2॥

M:3: Mun(u) koonchur(u), peeluk(u) Guru, Giyan(u) koonda, jeh khinchay teh jaayay. Nanak, hustee koonday baahra, phir(i) phir(i) oojhuurr(i) paayay. 2.

Word Meaning: Koonchur(u) = elephant. Peeluk(u) = mahout; who controls the elephant. Koonda = ankus; the sharp tool to control the elephant. Hustee = elephant. Oojhurr(i) = wilderness.

MEANING: The human mind is like an uncontrolled elephant, while the Guru is like its mahout. Divine Knowledge (bonding with Waheguru) is like an ankus, which guides the mind-elephant. Like an elephant without an ankus, the human mind (without Guru's advice) wanders in the wilderness (where it can find no right path), oh Nanak. 2.

ਪਉੜੀ॥ ਤਿਸੁ ਆਗੈ ਅਰਦਾਸਿ ਜਿਨਿ ਉਪਾਇਆ॥
(ਅੰਗ 517)॥ ਸਤਿਗੁਰੁ ਅਪਣਾ ਸੇਵਿ ਸਭ ਫਲ ਪਾਇਆ॥ ਅੰਮ੍ਰਿਤ ਹਰਿ ਕਾ ਨਾਉ ਸਦਾ ਧਿਆਇਆ॥ ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਦੁਖੁ ਮਿਟਾਇਆ॥ ਨਾਨਕ ਭਏ ਅਚਿੰਤੁ ਹਰਿ ਧਨੁ ਨਿਹਚਲਾਇਆ॥ 20॥

Paurri: Tis(u) aagaiy ardaas(i) Jin(i) oopaaya.

(PAGE 517): Satgur(u) apna sayv(i) subh ful paaya. Amrit Hur(i) ka Naaoun suda dhiyaaya. Sunt junaa kaiy sung(i) dookh(u) mitaaya. Nanak bhuyyay achint(u) Hur(i) dhun(u) nihchlaaya. 20.

Word Meaning: Oopaaya = created. Ful = rewards. Nihchlaaya = everlasting. 20

MEANING: One should pray only before Waheguru, who has created the universe. One realizes all the rewards by serving his Guru who makes the devotee recite Waheguru's Naam all the time which is the real Amrit. One gets his discomforts (troubles) eliminated in the company of the holy men. Such a devotee realizes the everlasting wealth of Waheguru's Naam, and becomes worry-free, oh Nanak. 20.

ਸਲੋਕੁ ਮ:3॥ ਖੇਤਿ ਮਿਆਲਾ ਉਚੀਆ ਘਰੁ ਊਚਾ ਨਿਰਣਉ॥ ਮਹਲ ਭਗਤੀ ਘਰਿ ਸਰੈ ਸਜਣ ਪਾਹੁਣਿਅਉ॥ ਬਰਸਨਾ ਤ ਬਰਸੁ ਘਨਾ ਬਹੁੜਿ ਬਰਸਹਿ ਕਾਹਿ॥ ਨਾਨਕ ਤਿਨ੍ਹ ਬਲਿਹਾਰਣੈ ਜਿਨ੍ਹ ਗੁਰਮੁਖਿ ਪਾਇਆ ਮਨ ਮਾਹਿ॥

Sloak M:3: Khayt(i) miyaalaan oochiyaan, ghur(u) oocha nirnuou. Mehl bhugtee ghur(i) suraiy, Sujjun paahuniyo. Bersna ta bers(u) ghunaa, buhourr(i) berseh(i) kaah(i). Nanak tinh bulihaarnaiy, jinh Gurmukh(i) paaya mun maah(i). 1.

Word Meaning: Miyaalaan = embankments; ridges. Ghur(u) = heart. Oocha = high; pure. Suraiy = becomes successful; the objective is achieved. Sujjun = friend; (Waheguru). Paahuniyo = guest. Bers(u) = let it rain. Ghuna = immense. Buhourr(i) = after. Kaah(i) = what for?

MEANING: Just like a field with raised embankments retains the rain water, the devotee, who builds strong protective walls around his mind (to keep the virtues in, and the vices away), acquires Waheguru's Naam in his pure heart, and achieves the objective of his life when the guest-Waheguru comes to visit him in his heart. If you have to make the rain of Waheguru's Naam-water, do it now; what use will it be after I die, oh Guru Ji? I am a sacrifice to the Sikhs who acquire Waheguru's Naam in the shelter of the Guru, oh Nanak. 1.

ਮ:3॥ ਮਿਠਾ ਸੋ ਜੋ ਭਾਵਦਾ ਸਜਣੁ ਸੋ ਜਿ ਰਾਸਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਜਾ ਕਉ ਆਪਿ ਕਰੇ ਪਰਗਾਸੁ॥ 2॥

M:3: Mittha so jo bhaanvda, sujjun so j(i) raas(i). Nanak Gurmukh(i) jaaniyaiy, ja kuou Aap(i) kuray pergaas(u).

Word Meaning: Raas(i) = suits well; provides comfort. Pergaas(u) = enlightenment.

MEANING: That sweet is enjoyable which the individual likes, and that friend is real who provides comfort. Similarly, he is the true devotee of the Guru, enlightened by Waheguru Himself, oh Nanak. 2.

ਪਉੜੀ॥ ਪ੍ਰਭ ਪਾਸਿ ਜਨ ਕੀ ਅਰਦਾਸਿ ਤੂ ਸਚਾ ਸਾਈ॥ ਤੂ ਰਖਵਾਲਾ ਸਦਾ ਸਦਾ ਹਉ ਤੁਧੁ ਧਿਆਈ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਰਹਿਆ ਸਮਾਈ॥ ਜੋ ਦਾਸ ਤੇਰੇ ਕੀ ਨਿੰਦਾ ਕਰੇ ਤਿਸੁ ਮਾਰਿ ਪਚਾਈ॥ ਚਿੰਤਾ ਛਡਿ ਅਚਿੰਤੁ ਰਹੁ ਨਾਨਕ ਲਗਿ ਪਾਈ॥ 21॥

Paurri: Prubh paas(i) jun kee ardaas(i), Tu Sacha Saayeen. Tu rukhvaala sudaa, sudaa, huoun Toodh(u) dhiyaayeen. Jea junt subh(i) Tayriya, Tu ruhhiya smaayee. Jo daas Tayray kee ninda kuray, tis(u) maar(i) puchaayee. Chinta chhudd(i) achint(u) ruhou, Nanak lug(i) paayeen. 21.

Word Meaning: Jun = devotee. Saayeen = Lord. Rukhvaala = guard; saviour. Huoun = I; me. Jea Junt = all living beings. Smaayee = pervading. Ninda = vilification. Puchaayee = punishes. Uchint(u)= worry-free. Paayee = feet.

MEANING: You are the true (eternal) Lord, oh Waheguru. I pray only before You. You are my saviour everywhere, and I recite only Your Naam. You are omnipresent and are the Lord of all the living beings. You punish and destroy those who vilify Your devotees. I drop on Waheguru's feet (surrender my body and mind to Him) and stay worry-free as all my worries are dispelled, oh Nanak. 21.

ਸਲੋਕੁ ਮ:3॥ ਆਸਾ ਕਰਤਾ ਜਗੁ ਮੁਆ ਆਸਾ ਮਰੈ ਨ ਜਾਇ॥ ਨਾਨਕ ਆਸਾ ਪੂਰੀਆ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ॥1

Sloak(u) M:3: Aasa kerta jug(u) mooa, aasa muraiy na jaayay. Nanak aasaan pooriyaan, Sachay siyoun chit(u) laayay. 1.

Word Meaning: Aasa = hopes and wishes. Mooa = dies.

MEANING: The world dies in hopes and wishes. But man's wishes do not die or leave him. However, all wishes of man are fulfilled when he gets bonded to Waheguru, oh Nanak. 1.

ਮ:3॥ ਆਸਾ ਮਨਸਾ ਮਰਿ ਜਾਇਸੀ ਜਿਨਿ ਕੀਤੀ ਸੋ ਲੈ ਜਾਇ॥ ਨਾਨਕ ਨਿਹਚਲੁ ਕੋ ਨਹੀ ਬਾਝਹੁ ਹਰਿ ਕੈ ਨਾਇ॥ 2॥

M:3: Aasa munsa mur(i) jaayaysi, jin(i) keeti, so laiy jaayay. Nanak nihchul ko nuheen, baajhoun Hur(I kaiy Naayay. 2.

Word Meaning: Munsa = desires of the mind. Baajhoun = without.

MEANING: Nothing lasts forever in this world except Waheguru. Even the hopes and wishes die when their Creator (Waheguru) takes them away (from a devotee's mind), oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਜਗਤੁ ਓਪਾਇਓਨੁ ਕਰਿ ਪੂਰਾ ਥਾਟੁ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਹੀ ਹਰਿ ਹਾਟੁ॥ ਆਪੇ ਸਾਗਰੁ ਆਪੇ ਬੋਹਿਥਾ ਆਪੇ ਹੀ ਖੇਵਾਟੁ॥ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਦਸੇ ਘਾਟੁ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੁ॥ 22॥1॥ ਸੁਧੁ॥

Paurri: Aapay jugut(u) oopaayayon(u) kur(i) poora thaat(u). Aapay shah(u) Aapay vunjaara, Aapay hee Hur(i) haat(u). Aapay saagur(u), Aapay bohitha, Aapay hee khayvaat(u). Aapay Gur(u) chayla haiy Aapay, Aapay dusay ghaat(u). Jun Nanak Naam(u) dhiyaay Tu, subh(i) kilvikh kaat(u). 22. Shoodh(u).

Word Meaning: Poora = perfect. Thaat(u) = creation; planning. Shah(u) = Lord. Vunjaara = businessman. Haat(u) = shop; business centre. Bohitha = boat; ship. Khayvaat(u) = boatman. Ghaat(u) = launching place; path. Kilvikh = sins.
Shoodh(u) = verified.

MEANING: Waheguru Himself has created the world with full planning. He Himself is the Lord of the world's business centre (virtues and vices of living beings), Himself the businessman (being present in every living being), and Himself the business centre. He, Himself, is the world sea, Himself the boat, and Himself the boatman. He is the Guru and the disciple at the same time, and Himself guides the people to the right path. I simply recite His Naam whereby all my sins are obliterated, oh Nanak. 22. Verified.

੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੂਜਰੀ ਕੀ ਵਾਰ ਮਹਲਾ 5॥

Ek Onkar Satgur Persad(i): **Goojri Kee Vaar Mehla 5:**

ਅੰਤਰਿ ਗੁਰੂ ਆਰਾਧਣਾ ਜਿਹਵਾ ਜਪਿ ਗੁਰ ਨਾਉ॥ ਨੇਤ੍ਰੀ ਸਤਿਗੁਰ ਪੇਖਣਾ ਸ੍ਰਵਣੀ ਸੁਨਣਾ ਗੁਰ ਨਾਉ॥ ਸਤਿਗੁਰ ਸੇਤੀ ਰਤਿਆ ਦਰਗਹ ਪਾਈਐ ਠਾਉ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੇ ਜਿਸ ਨੋ ਏਹ ਵਥੁ ਦੇਇ॥ ਜਗ ਮਹਿ ਉਤਮ ਕਾਢੀਅਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ॥ 1॥

Untar(i) Guru aaraadhna, jihva jup(i) Gur Naaoun. Naytreen Satgur paykhna, servnee soonna Gur Naaoun. Satgur saytee ruttiyaan Durgeh paayiyaiy tthaaoun. Kuhou Nanak kirpa kuray jis nu eh vuth(u) dayay. Jug meh(i) ootum kaandhiyay virlay kayee kay. 1.

Word Meaning: Untar(i) = mind. Aaraadhna = worship. Jihva = tongue. Paykhna = see. Servnee = (with the) ears. Saytee = with. Ruttiyaan = imbued. Thaaoun = room; respect. Vuth(u) = (the invaluable) item (Waheguru's Naam). Ootum = superior. Kaandhiyay = are considered. Virlay = rare.

MEANING: One should worship Waheguru with a focused mind and recite His Naam with their tongue. One should see Satguru with his eyes, listen to His Advice with his ears (they should be the true functions of our senses). A devotee, who is imbued with Satguru's love,

is given a special room (is honoured) in Waheguru's Court. But there are only a few such devotees who are bestowed with the invaluable Naam of Waheguru with His grace. They are considered superior (special) in the world, oh Nanak. 1.

ਮ:5॥ ਰਖੇ ਰਖਣਹਾਰਿ ਆਪਿ ਉਬਾਰਿਅਨੁ॥ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਇ ਕਾਜ ਸਵਾਰਿਅਨੁ॥ ਹੋਆ ਆਪਿ ਦਇਆਲੁ ਮਨਹੁ ਨ ਵਿਸਾਰਿਅਨੁ॥ ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲੁ ਤਾਰਿਅਨੁ॥ ਸਾਕਤ ਨਿੰਦਕ ਦੁਸਟ ਖਿਨ ਮਹਿ ਬਿਦਾਰਿਅਨੁ॥ ਤਿਸੁ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨਾਨਕ ਮਨੈ ਮਾਹਿ॥
(ਅੰਗ 518)॥ ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਹੋਇ ਸਗਲੇ ਦੂਖ ਜਾਹਿ॥ 2॥

M:5: Rukhay Rukhunhaar(i) Aap(i) oobaariun(u). Gur kee paiyreen paayay kaaj suvaariun(u). Hoa Aap(i) duyaal(u) munhou na visaariun(u), sadh junaa kaiy sung(i) bhuvjul taariun(u). Saakut, ninduk, doosht, khin meh(i) bidaariun(u). Tis Sahib kee tayk Nanak munaiy maah(i).
(PAGE 518): Jis(u) simrut sookh(u) hoyay, suglay dookh jaah(i). 2.
Word Meaning: Oobaariun(u) = salvages. Kaaj = task. Suvaaiun(u) = complete successfully. Visaariun(u) = forget. Bhuvjul = the world sea. Saakut = money lovers. Ninduk = vilifiers; malicious critics. Doosht = savage. Khin meh(i) = in a moment. Bidaariun(u) = are destroyed. Tayk = shelter. Suglay = all.
MEANING: The saviour, Waheguru, protects and salvages His devotees. He puts them in the shelter of the Guru and successfully completes their task (the objective of uniting with Him). One should never forget the kind Waheguru. He ferries His devotees across the world-sea in the shelter of the holy saints. At the same time, He (spiritually) destroys the money-lovers (non-believers) and the malicious critics in a moment. I always take shelter of the Lord in my mind whose worship provides all the comforts, and eliminates all discomforts (troubles), oh Nanak. 2.

ਪਉੜੀ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਪੁਰਖੁ ਅਗਮੁ ਅਪਾਰੀਐ॥ ਸਚੋ ਸਚਾ ਸਚੁ ਸਚੁ ਨਿਹਾਰੀਐ॥ ਕੂੜੁ ਨ ਜਾਪੈ ਕਿਛੁ ਤੇਰੀ ਧਾਰੀਐ॥ ਸਭਸੈ ਦੇ ਦਾਤਾਰੁ ਜੇਤ ਉਪਾਰੀਐ॥ ਇਕਤੁ ਸੂਤਿ ਪਰੋਇ ਜੋਤਿ ਸੰਜਾਰੀਐ॥ ਹੁਕਮੈ ਭਵਜਲ ਮੰਝਿ ਹੁਕਮੈ ਤਾਰੀਐ॥ ਪ੍ਰਭ ਜੀਉ ਤੁਧੁ ਧਿਆਏ ਸੋਇ ਜਿਸੁ ਭਾਗੁ ਮਥਾਰੀਐ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਲਖੀ ਨ ਜਾਇ ਹਉ ਤੁਧੁ ਬਲਿਹਾਰੀਐ॥ 1॥
Paurri: Akooll Nirunjun Purakh(u) agumm apaariyaiy. Sacho, Sacha Sach(u), Sach(u) nihaariyaiy. Koorr(u) na jaapaiy kichh(u) Tayri dhaariyaiy. Subhsaiy day Dataar(u) jayt oopaariyaiy. Ikutt(u) soot(i) proyay Jot(i) sunjaariyaiy. Huqamaiy bhuvjul munjh(i), Huqamaiy taariyaiy. Prubh Jeeo Toodh(u) dhiyaayay soyay, jis(u) bhaag(u) muthaariyaiy. Tayri gut(i) mit(i) lukhee na jaayay, huoun Toodh(u) bulihaariyaiy. 1.
Word Meaning: Akooll = having no clan. Nirunjun = (Waheguru which is) above the effects of Maya. Purakh(u) = living power; omnipresent (God). Agumm(u) = inaccessible. Apaariyaiy = limitless. Nihaariyaiy = is seen; visible. Koorr(u) = false. Dhaariyaiy = dependent on You; created by You. Dataar = the provider. Oopaariyaiy = created. Soot Proyay = threaded together. Sunjaariyaiy = injected. Bhuvjul = the world sea. Munjh(i) = in the middle. Muthaariyaiy = on the forehead. Gut(i) = high spiritual state. Mit(i) = measurements; limits. Lukhee = comprehended.
MEANING: The living power, Waheguru, who has no clan and is above the effects of Maya, is omnipresent, inaccessible, and limitless. Waheguru is eternal and is visible everywhere (is omnipresent). Nothing seems to be unreal in Your creation. You are the provider for all Your creation, oh Waheguru. You have strung the whole universe with a single thread of Your Huqam, and You have injected Your Light in everybody (You reside hidden inside them). Some people drown in the world sea (are engrossed in Maya), while some others are ferried

across (stay free from the bonds of Maya) with Your Huqam. Only those people who have good fortune on their foreheads worship You, oh Waheguru. Your transcendental spirituality and Your limits cannot be comprehended. I am a sacrifice for You. 1.

ਸਲੋਕੁ ਮ:5॥ ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਅਚਿੰਤੁ ਵਸਹਿ ਮਨ ਮਾਹਿ॥ ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਨਉ ਨਿਧਿ ਘਰਿ ਮਹਿ ਪਾਹਿ॥ ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਤਾ ਗੁਰ ਕਾ ਮੰਤ੍ਰੁ ਕਮਾਹਿ॥ ਜਾ ਤੂੰ ਤੁਸਹਿ ਮਿਹਰਵਾਨ ਤਾ ਨਾਨਕ ਸਚਿ ਸਮਾਹਿ॥ 1॥

Sloak(u) M:5: Ja Toon tooseh(i) mehrvaan, achint(u) vuseh(i) mun maah(i). Ja Toon tooseh(i) mehrvaan, nuou nidh(i) ghur(i) meh(i) paah(i). Ja Toon tooseh(i) mehrvaan, ta Gur ka Muntar(u) kmaah(i). Ja Toon tooseh(i) mehrvaan ta Nanak Sach(i) smaah(i).

Word Meaning: Tooseh(i) = pleased to be kind. Achint(u) = without any forewarning (hints). Nuou Nidh(i) = the nine mythical treasures of the world. Muntar(u) = mantra; Advice. Kmaah(i) = follow His advice diligently. 1.

MEANING: When you are pleased to be kind, You come to dwell in my mind without giving any hints, and I feel as if I have acquired all the nine mythical treasures of the world, oh Waheguru. Also, I, Nanak, lead my life as per the Advice of the Guru when You are kind, and I merge into You with Your kindness, oh Waheguru. 1.

ਮ:5॥ ਕਿਤੀ ਬੈਹਨ੍ਹਿ ਬੈਹਣੇ ਮੁਚੁ ਵਜਾਇਨਿ ਵਜ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕਿਸੈ ਨ ਰਹੀਆ ਲਜ॥ 2॥

M:5: Kitti behn(i) baiyhnay, mooch(u) vujaayin vuj. Nanak Sachay Naam vin(u) kisaiy na ruheeya luj. 2.

Word Meaning: Behn(i) = seat. Baiyhnay = sit on. Mooch(u) = very many; countless. Vujaayin Vuj = played their music (did whatever pleased them). Vin(u) = without. Luj = dignity.

MEANING: Countless people have sat on this seat before (have lived in this world), and have done whatever pleased them. But, all of them lost their (spiritual) dignity without Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਤੁਧੁ ਧਿਆਇਨ੍ਹਿ ਬੇਦ ਕਤੇਬਾ ਸਣੁ ਖੜੇ॥ ਗਣਤੀ ਗਣੀ ਨ ਜਾਇ ਤੇਰੈ ਦਰਿ ਪੜੇ॥ ਬ੍ਰਹਮੇ ਤੁਧੁ ਧਿਆਇਨ੍ਹਿ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਾ॥ ਸੰਕਰ ਬਿਸਨ ਅਵਤਾਰ ਹਰਿ ਜਸ ਮੁਖਿ ਭਣਾ॥ ਪੀਰ ਪਿਕਾਬਰ ਸੇਖ ਮਸਾਇਕ ਅਉਲੀਏ॥ ਓਤਿ ਪੋਤਿ ਨਿਰੰਕਾਰ ਘਟਿ ਘਟਿ ਮਉਲੀਏ॥ ਕੂੜਹੁ ਕਰੇ ਵਿਣਾਸੁ ਧਰਮੇ ਤਗੀਐ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਇਹਿ ਆਪਿ ਤਿਤੁ ਤਿਤੁ ਲਗੀਐ॥ 2॥

Paurri: Toodh(u) dhiyaayin Bayd Kuyabaan sun(u) khurray. Guntee gunee na jaayay, Tayraiy Dur(i) purray. Brahmay Toodh(u(u) dhiyaayin Indar Indraasna. Shunkar, Bishan avtaar Hur(i) jus mookh(i) bhunaa. Peer pikaambur shaykh, musaayik, aouliyay. Oat(i), poat(i) Nirunkaar ghut(i), ghut(i) maouliyay. Koorrhoun kuray vinaas(u), dhermay tuggiyaiy. Jit(u), jit(u) laayay Aap(i), tit(u) tit(u) luggiyaiy. 2.

Word Meaning: Toodh(u) = you. Kutaybaan = religious books of the Western religions. Sun(u) = including. Khurray = standing; with reverence. Shunkar = Shiva. Bishan = Vishnu. Bhunaa = utter. Peer = a Muslim religious leader = Aouliyay. Shaykh = a highly learned Muslim. Musaayik = many shaykhs. Oat(i) Poat(i) = cross threads of a fabric; weft and woof. Maouliyay = is blooming. Vinaas(u) = destruction. Dhemay = with noble principles. Tuggiyaiy = lasts till the end. 2.

MEANING: All religious books, including the Vedas, the Bible, the Koran, and the like, worship You (sing Your praise) with reverence, oh Waheguru. Nobody knows the number of people who are lying at Your Door (and worship You). Many Brahmas (like him), and many Indras sitting on their thrones worship You, and gods like Shiva and Vishnu, sing Your praise

with their tongue. Many Muslim religious leaders and highly learned Muslims also worship You, and You are blooming (mixed well) in every heart like the cross threads in the fabric. The dealers in falsehood (lovers of Maya) destroy their spirituality, and those who deal in high morals last till the end (become one with You). (However, nobody can be blamed for their bad behaviour) because they do exactly what You make them do, oh Waheguru. 2.

ਸਲੋਕੁ ਮ:5॥ ਚੰਗਿਆਈ ਆਲਕੁ ਕਰੇ ਬੁਰਿਆਈ ਹੋਇ ਸੇਰੁ॥ ਨਾਨਕ ਅਜੁ ਕਲਿ ਆਵਸੀ ਗਾਫਲ ਫਾਹੀ ਪੇਰੁ॥

Sloak(u) M:5: Chungiyaayee aaluk(u) kuray, booriyaayi hoyay shayr(u). Nanak ujj(u) kullh aavsi gaaful phaahi payr(u). 1.

Word Meaning: Aaluk = laziness. Shayr(u) = (behaves like a) lion. Ujj(u) Kullh = today or tomorrow; very soon. Gaaful = unaware; negligent. Phaahi = noose (of spiritual death). Payr(u) = foot.

MEANING: The man shows indolence in performing noble deeds, but becomes highly energetic like a lion when it comes to performing immoral deeds. The oblivious (negligent) man does not realize that his foot is about to be caught in the snare of spiritual death sooner or later, oh Nanak. 1.

ਮ:5॥ ਕਿਤੀਆ ਕੁਢੰਗੁ ਗੁਝਾ ਥੀਏ ਨ ਹਿਤੁ॥ ਨਾਨਕ ਤੈ ਸਹਿ ਢਕਿਆ ਮਨ ਮਹਿ ਸਚਾ ਮਿਤੁ॥2॥

M:5: Kittiyaan koodhung(u), goojha theeyay na hit(u). nanak Taiyn Sheh(i) dhukkiya, mun meh(i) Sacha mit(u). 2.

Word Meaning: Kittiyaan = many. Koodhung(u) = immoral deeds. Goojha = hidden. Theeyay = stays. Hit(u) = love for. Sheh(i) = husband; Lord. Dhukkiya = covered. Mitt(u) = friend.

MEANING: The man does not realize that his countless immoral deeds and his love for them, do not stay hidden from Waheguru. However, the true friend, Waheguru, which resides in every heart, keeps a lid on them, oh Nanak. 2.

ਪਉੜੀ॥ ਹਉ ਮਾਗਉ ਤੁਝੈ ਦਇਆਲ ਕਰਿ ਦਾਸਾ ਗੋਲਿਆ॥ ਨਉ ਨਿਧਿ ਪਾਈ ਰਾਜੁ ਜੀਵਾ ਬੋਲਿਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਧਾਨੁ ਦਾਸਾ ਘਰਿ ਘਣਾ॥ ਤਿਨ੍ਹ ਕੈ ਸੰਗਿ ਨਿਹਾਲੁ ਸ੍ਰਵਣੀ ਜਸੁ ਸੁਣਾ॥ ਕਮਾਵਾ ਤਿਨ ਕੀ ਕਾਰ ਸਰੀਰੁ ਪਵਿਤੁ ਹੋਇ॥ ਪਖਾ ਪਾਣੀ ਪੀਸਿ ਬਿਗਸਾ ਪੈਰ ਧੋਇ॥ ਆਪਹੁ ਕਛੂ ਨ ਹੋਇ ਪ੍ਰਭ ਨਦਰਿ ਨਿਹਾਲੀਐ॥ ਮੋਹਿ ਨਿਰਗੁਣੁ ਦਿਚੈ ਥਾਉ ਸੰਤ ਧਰਮਸਾਲੀਐ॥ 3॥

Paurri: Huoun maangoun Toojhaiy Duyaal, kur(i) daasa goliyaan. Nuou nidh(i) paayeen raj(u), jeevaan boaliyaan. Amrit Naam nidhaan(u) daasaan ghur(i) ghunaa. Tinh kaiy sung(i) nihaal(u) servnee jus(u) soonaa. Kmaavaan tin kee kaar sreer(u) pvit(u) hoyay. Pukha paani pees(i), bigsaan paiyr dhoyay. Aap-houn kuchhoo na hoyay, Prubh nudr(i) nihaaliyaiy. Moh(i) nirgoon dichaiy thaaoun Sunt dhermsaaliyaiy.

Word Meaning: Maangoun = beg. Daasa = slave = Goliyaan. Boaliya = talk; recite Waheguru's Naam. Nidh(i) = Nidhaan = treasures. Ghunaa = immense. Nihaal(u) = blessed. Servnee = with the ears. Kmaavaan Kaar = do service. Pees(i) = grind (flour). Bigsaan = blooming of heart. Nudr(i) = kind sight. Nihaaliyaiy = cast sight. Nirgoon = having no virtues. Dichaiy = give; grant. Sunt Dhermsaaliyaiy = gathering place of the holy men.

MEANING: The only thing that I beg of You, is to make me the slave of Your slaves (devotees), oh Waheguru. I survive only by singing Your praise (in their company), and feel as if I have become the rajah of the nine mythical treasures of the world. Waheguru's slaves (devotees) have a huge treasure of Waheguru's Amrit-Naam in their possession. When I listen to Waheguru's praise with my ears in their company, I feel blessed. I perform the same

deeds as they do, and my body (and mind) become pure. My heart blooms when I serve them by fanning them, fetching water for them, grinding wheat (with quern, the manual grinding mill), and washing their feet (showing full respect). I cannot do all this on my own; I need Your kind sight to do so, oh Waheguru. Kindly grant me some room in the company of the holy saints. 3.

ਸਲੋਕੁ ਮ:5॥ ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਧੂਰਿ॥ ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ॥ 1

Sloak(u) M:5: Saajun Tayray Churn kee hoyay ruhaa sud dhoor(i). Nanak shern(i) Toohaariya, paykhoun suda hujoor(i). 1.

Word Meaning: Saajun = dear friend (Waheguru). Dhoor(i) = dust of the feet). Paykhoun = see; find. Hujoor(i) = close by.

MEANING: I wish to be the dust of Your Feet (humble), oh my dear Waheguru. I have come to Your shelter so that I may see you with me all the time, oh Nanak. 1.

ਮ:5॥ ਪਤਿਤ ਪੁਨੀਤ ਅਸੰਖ ਹੋਹਿ ਹਰਿ ਚਰਣੀ ਮਨੁ ਲਾਗ॥ ਅਠਸਠਿ ਤੀਰਥ ਨਾਮੁ ਪ੍ਰਭ ਜਿਸੁ ਨਾਨਕ ਮਸਤਕਿ ਭਾਗ॥ 2॥

M:5: Putiut pooneet asunkh hoyay Hur(i) Churnee mun(u) laag. Utth-sutth(i) teeruth Naam(u) Prubh, jis(u) Nanak mustuk(i) bhaag. 2.

Word Meaning: Putit = immoral. Pooneet = pure. Asunkh = countless. Utth-sutth(i) = the 68 (Hindu holy places) = Teeruth. Mustuk(i) = on the forehead.

MEANING: Countless immoral people have been purified by surrendering their mind to Waheguru. For a devotee, Waheguru's Naam is the pilgrimage to the 68 holy Hindu places (he does not need them); but only that person becomes a devotee who has good fortune written on his forehead, oh Nanak. (Hindus believe that one's fortune is written on his forehead). 2.

ਪਉੜੀ॥ ਨਿਤ ਜਪੀਐ ਸਾਸਿ ਗਿਰਾਸਿ ਨਾਉ ਪਰਵਦਿਗਾਰ ਦਾ॥ ਜਿਸ ਨੋ ਕਰੇ ਰਹੰਮ ਤਿਸੁ ਨ ਵਿਸਾਰਦਾ॥ ਆਪਿ ਉਪਾਵਣਹਾਰੁ ਆਪੇ ਹੀ ਮਾਰਦਾ॥
(ਅੰਗ 519)॥ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਜਾਣੁ ਬੁਝਿ ਵੀਚਾਰਦਾ॥ ਅਨਿਕ ਰੂਪ ਖਿਨ ਮਾਹਿ ਕੁਦਰਤਿ ਧਾਰਦਾ॥ ਜਿਸ ਨੋ ਲਾਏ ਸਚਿ ਤਿਸਹਿ ਉਧਾਰਦਾ॥ ਜਿਸ ਦੈ ਹੋਵੈ ਵਲਿ ਸੁ ਕਦੇ ਨ ਹਾਰਦਾ॥ ਸਦਾ ਅਭਗੁ ਦੀਬਾਣੁ ਹੈ ਹਉ ਤਿਸੁ ਨਮਸਕਾਰਦਾ॥ 4॥

Paurri: Nit jupiyaiy saas(i) giraas(i) Naaoun Pervdigaar da. Jis nu kuray rehm, tis(u) na visaarda. Aap(i) oopaavunhaar(u) aapay hee maarda.

(PAGE 519): Subh(u) kichh(u) jaanaiy Jaan(u) boojh(i) vichaarda. Anik roop khin maah(i) koodrut(i) dhaarda. Jis nu laayay Sach(i), tiseh(i) oodhaarda. Jis daiy hovaiy vull(i), su kuday na haarda. Suda abhugg(u) Deebaan(u) haiy, huoun Tis(u) numuskaarda. 4.

Word Meaning: Giraas(i) = with every bite. Pervidgaar = the Creator (God). Rehm = kindness; benevolence. Visaarda = forgets; ignores. Jaan(u) = omniscient. Boojh(i) = understand. Dhaarda = adopts; takes on. Hovaiy Vull(i) = supports. Abhugg(u) = non-perishable; perfect. Deebaan(u) = court; justice.

MEANING: We should recite Waheguru's Naam with every breath, and with every bite, every day. He does not ignore his devotee to whom He is benevolent. He is the creator and the destroyer. He is omniscient and understands everything, and ponders on each. He takes on countless different forms in nature in a single moment. He salvages the devotee whom He connects with Him. One never loses when he has the support of Waheguru. Waheguru's justice is perfect; I salute Him. 4.

ਸਲੋਕੁ ਮ:5॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਛੋਡੀਐ ਦੀਜੈ ਅਗਨਿ ਜਲਾਇ॥ ਜੀਵਦਿਆ ਨਿਤ ਜਾਪੀਐ ਨਾਨਕ ਸਾਚਾ ਨਾਉ॥ 1

Sloak(u) M:5: Kaam(u), kroadh(u), loabh chhodiyaiy, deejaiy ugun(i) julaayay. Jeevundiyaan nit jaapiyaiy, Nanak Saacha Naoun. 1.

Word Meaning: Ugun(i) Julaayay = burn in fire; destroy completely.

MEANING: We should give up and burn our lust, rage, and greed completely. We should recite Waheguru's everlasting Naam every day as long as we live. 1.

ਮ:5॥ ਸਿਮਰਤ ਸਿਮਰਤ ਪ੍ਰਭੁ ਆਪਣਾ ਸਭ ਫਲ ਪਾਏ ਆਹਿ॥ ਨਾਨਕ ਨਾਮੁ ਅਰਾਧਿਆ ਗੁਰ ਪੂਰੈ ਦੀਆ ਮਿਲਾਇ॥ 2॥

M:5: Simrut, simrut Prubh(u) aapna, subh ful paayay aah(i). Nanak Naam(u) araadhiya, Gur Pooraiy deeya milaayay. 2.

Word Meaning: Aah(i) = as wished.

MEANING: By reciting Waheguru's Naam, I have reaped all the rewards that I had wished for. With the recitation of Waheguru's Naam, the Perfect Guru has connected me with Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਸੋ ਮੁਕਤਾ ਸੰਸਾਰਿ ਜਿ ਗੁਰਿ ਉਪਦੇਸਿਆ॥ ਤਿਸ ਕੀ ਗਈ ਬਲਾਇ ਮਿਟੇ ਅੰਦੇਸਿਆ॥ ਤਿਸ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਜਗਤੁ ਨਿਹਾਲੁ ਹੋਇ॥ ਜਨ ਕੈ ਸੰਗਿ ਨਿਹਾਲੁ ਪਾਪਾ ਮੈਲੁ ਧੋਇ॥ ਅੰਮ੍ਰਿਤੁ ਸਾਚਾ ਨਾਉ ਓਥੈ ਜਾਪੀਐ॥ ਮਨ ਕਉ ਹੋਇ ਸੰਤੋਖੁ ਭੁਖਾ ਧ੍ਰਾਪੀਐ॥ ਜਿਸੁ ਘਟਿ ਵਸਿਆ ਨਾਉ ਤਿਸੁ ਬੰਧਨ ਕਾਟੀਐ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਹਰਿ ਧਨੁ ਖਾਟੀਐ॥ 5॥

Paurri: So mookta sunsaar(i) j(i) Gur(i) oopdayshiya. Tis kee guyee bulaayay, mitay undaysiya. Tis ka dershun(u) daykh(i) jugut(u) nihaal hoyay. Jun kaiy sung(i) nihaal paapaan maiyl(u) dhoyay. Amrit Saacha Naaoun, oathaiy jaapiyaiy. Mun kuou hoyay suntokh(u) bhookha dhraapiyaiy. Jis ghut(i) vussiya Naaoun tis(u) bundhun kaatiyaiy. Gur persad(i) kinaiy virlaiy Hur(i) dhun(u) khaatiyaiy. 5.

Word Meaning: Mookta = free from worldly bonds. J(i) = whom. Oopdayshiya = advised; enlightened. Bulaayay = source of trouble. Mitay = obliterated. Undaysiya = doubts; misgivings. Nihaal = blissful. Maiyl(u) = filth. Oathaiy = there (in the company of holy men). Suntokh = Dhraapna = contentment. Ghut(i) = heart. Bundhun = bonds. Virlaiy = rare. Khaatiyaiy = earn; acquire.

MEANING: The devotee, who has been advised by the Guru, becomes free from the worldly bonds. All his misgivings get cleared, and all the sources of his troubles get obliterated. The world gets blessed by his sight. One's filth of his sins is washed away, and he acquires blissfulness in the company of the holy saint. Waheguru's Amrit - Naam is recited in the holy congregation where one acquires contentment, and his appetite for worldly desires is fulfilled. The worldly bonds of the devotee, whose heart has become a dwelling for Waheguru, are severed. But some rare individual earns the wealth of Waheguru's Naam with the benevolence of the Guru. 5.

ਸਲੋਕੁ ਮ:5॥ ਮਨ ਮਹਿ ਚਿਤਵਉ ਚਿਤਵਨੀ ਉਦਮੁ ਕਰਉ ਉਠਿ ਨੀਤ॥ ਹਰਿ ਕੀਰਤਨ ਕਾ ਆਹਰੋ ਹਰਿ ਦੇਹੁ ਨਾਨਕ ਕੇ ਮੀਤ॥ 1॥

Sloak(u) M:5: Mun meh chitvoun chitvuni, oodum(u) kuroun ootth(i) neet. Hur(i) keertun ka aahro, Hur(i) dayh(u) Nanak kay meet. 1.

Word Meaning: Chitvoun = think; contemplate. Chitvuni = planning. Oodum(u) = make effort. Aahro = business; task.

MEANING: I contemplate in my mind that I should make an effort to wake up early in the morning every day (to recite Waheguru's Naam). I beg my Waheguru-friend to grant me the noble task of singing His praise as my routine, oh Nanak. 1.

ਮ:5॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਪ੍ਰਭਿ ਰਾਖਿਆ ਮਨੁ ਤਨੁ ਰਤਾ ਮੂਲਿ॥ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣੀਆ ਮਰਉ ਵਿਚਾਰੀ ਸੂਲਿ॥2॥

M:5: Drisht(i) dhaar(i) Prubh(i) raakhiya, mun(u) tun(u) rutta Mool(i). Nanak jo Prubh bhaaniyaan, murou vichaari sool(i). 2.

Word Meaning: Drishtt(i) Dhaar(i) = casting kind sight. Rutta = imbued. Mool(i) = in the origin (God). Bhaaniyaan = are liked; favourite. Sool(i) = in pain.

MEANING: Waheguru protects his favourite devotees (from immoral activities) by casting His kind sight on them, and they stay imbued (by body and mind) in His love. On the other hand, I am unlucky and suffering in the pain of separation, oh Nanak. 2.

ਪਉੜੀ॥ ਜੀਅ ਕੀ ਬਿਰਥਾ ਹੋਇ ਸੁ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ ਕਰਿ॥ ਛੋਡਿ ਸਿਆਣਪ ਸਗਲ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿ॥ ਪੂਜਹੁ ਗੁਰ ਕੇ ਪੈਰ ਦੁਰਮਤਿ ਜਾਇ ਜਰਿ॥ ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਭਵਜਲ ਬਿਖਮੁ ਤਰਿ॥ ਸੇਵਹੁ ਸਤਿਗੁਰ ਦੇਵ ਅਗੈ ਨ ਮਰਹੁ ਡਰਿ॥ ਖਿਨ ਮਹਿ ਕਰੇ ਨਿਹਾਲੁ ਊਣੇ ਸੁਭਰ ਭਰਿ॥ ਮਨ ਕਉ ਹੋਇ ਸੰਤੋਖੁ ਧਿਆਈਐ ਸਦਾ ਹਰਿ॥ ਸੋ ਲਗਾ ਸਤਿਗੁਰ ਸੇਵ ਜਾ ਕਉ ਕਰਮੁ ਧੁਰਿ॥ 6॥

Paurri: Jee kee birtha hoyay su Gur peh(i) ardaas(i) kur(i). Chhoad(i) siyaanup sugul, mun(u) tun(u) urp(i) dhur(i). Poojhou Gur kay paiyr doormut(i) jaayay jur(i). Sadh junaa kaiy sung(i) bhuvjul bikhum(u) tur(i). Sayvhou Satgur Dayv uggaiy na murhou dur(i). Khin meh(i) kuray nihaal(u), oonay soobhur bhur(i). Mun kuou hoyay suntokh(u) dhiyaayiyay suda Hur(i). So lugga Satgur sayv ja kuou kerm(u) Dhoor(i).

Word Meaning: Birtha = situation; condition. Urp(i) Dhur(i) = offer. Doornut(i) = evil thinking. Jur(i) = burn. Bikhum(u) = tough; frightening. Dayv = light-like; source of enlightenment. Uggaiy = next world; Waheguru's Court. Murhou = die; suffer. Khin Meh(i) = in a moment. Oonaiy = less than full. Soobhur Bhur(i) = fill to the brim. Suntokh = contentment. Kerm(u) = benevolence; endowment. Dhoor(i) = from the source (Waheguru).

MEANING: If you have some mental discomfort, pray to the Guru by giving up your cunning, and surrender your body and mind to Him, oh my friend. Worship the Feet of the Guru (act on His Advice) whereby your evil thinking will burn away, and you will be able to swim across the frightening sea of Maya, in His company. Serve the source of enlightenment, Satguru, and destroy the fear of facing Waheguru in His Court. Satguru blesses you in a short moment and completely fills the devotee with noble qualities that he lacks. One's mind becomes fully content when one recites Waheguru's Naam all the time. But only that individual begins to serve Satguru, whom Waheguru is benevolent to. 6.

ਸਲੋਕ ਮ:5॥ ਲਗੜੀ ਸੁਥਾਨਿ ਜੋੜਣਹਾਰੈ ਜੋੜੀਆ॥ ਨਾਨਕ ਲਹਰੀ ਲਖ ਸੈ ਆਨ ਡੁਬਣ ਦੇਇ ਨ ਮਾ ਪਿਰੀ॥ 1

Sloak M:5: Luggrri soothaan(i) joarrunhaaraiy joarreeya. Nanak lehri lukh saiy aan, doobbun dayay na ma Piri. 1.

Word Meaning: Luggrri = connected with. Soothaan = beautiful (holy) place (Waheguru's Naam). Joarrunhaaraiy = the connector (Satguru). Lehri = waves. Ann = (of the) other (Maya), Lukh = hundred thousand (countless). Saiy = hundreds.

MEANING: I have been connected to the holy place (Waheguru's Feet) by the Perfect Connector (Satguru); now my Lord will not let me drown in the waves of the other (in the sea

of Maya) even if hundreds of thousands of waves of sensual pleasures arise in there, oh Nanak. 1.

ਮ:5॥ ਬਨਿ ਭੀਹਾਵਲੇ ਹਿਕੁ ਸਾਥੀ ਲਧਮੁ ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮਾ॥ ਬਲਿ ਬਲਿ ਜਾਈ ਸੰਤ ਪਿਆਰੇ ਨਾਨਕ ਪੂਰਨ ਕਾਮਾ॥ 2॥

M:5: Bun(i) bheehaavlay hik(u) saathi ludhum dookh hurta, Hur(i) Naama. Bul(i) bul(i) jaayeen Sunt piyaaray, Nanak poorun kaama. 2.

Word Meaning: Bun(i) = (world) forest. Bheehaavlay = frightening. Ludhum = found. Herta = remover; destroyer. Kaama = task; objective.

MEANING: In this frightening forest of the world, I have found a real friend in the form of Waheguru's Naam, which removes all the discomforts. I wish to sacrifice my life for the dear Satguru, because of whom my life's objectives (including union with Waheguru) have been fulfilled. 2.

ਪਉੜੀ॥ ਪਾਈਅਨਿ ਸਭਿ ਨਿਧਾਨ ਤੇਰੈ ਰੰਗਿ ਰਤਿਆ॥ ਨ ਹੋਵੀ ਪਛੋਤਾਉ ਤੁਧ ਨੋ ਜਪਤਿਆ॥ ਪਹੁਚਿ ਨ ਸਕੈ ਕੋਇ ਤੇਰੀ ਟੇਕ ਜਨ॥ ਗੁਰ ਪੂਰੇ ਵਾਹੁ ਵਾਹੁ ਸੁਖ ਲਹਾ ਚਿਤਾਰਿ ਮਨ॥ ਗੁਰ ਪਹਿ ਸਿਫਤਿ ਭੰਡਾਰੁ ਕਰਮੀ ਪਾਈਐ॥ ਸਤਿਗੁਰ ਨਦਰਿ ਨਿਹਾਲ ਬਹੁੜਿ ਨਾ ਧਾਈਐ॥ ਰਖੈ ਆਪਿ ਦਇਆਲੁ ਕਰਿ ਦਾਸਾ ਆਪਣੇ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ॥ 7॥

Paurri: Paayiun(i) subh(i) nidhaan, Tayraiy rung(i) ruttiyaan. Na hoavee puchhotaaou Toodh nu juptiyaan. Puhounch(i) na sukaiy koyay, Tayri tayk jun. Gur Pooray wah(u), wah(u) sookh luhaan chitaar(i) mun. Gur peh(i) sift(i) bhundaar(u) kermi paayiyaiy. Satgur nudr(i) nihaal, buhourr(i) na dhaayiyaiy. Rukhaiy Aap(i) duyaal(u), kur(i) daasan Aapnay. Hur(i) Hur(i), Hur(i) Hur(i) Naam(u) jeevaan soon(i) soonay. 7.

Word Meaning: Nidhaan = treasures. Ruttiyaan = imbued. Puchhotaaou = repenting. Tayk = support; shelter. Wah(u), Wah(u) = praise to; accolades. Chitaar(i) = think of. Peh(i) = in possession. Dhaayiyaiy = go (in womb).

MEANING: One realizes all the treasures when he gets imbued in Your Naam, oh Waheguru. There is no cause to repent when one recites Your Naam. No one can reach Your devotee (with evil thoughts) when he has Your protection. My Perfect Guru deserves countless accolades (unlimited praise) because of whom I can realize all my wished comforts. The Guru possesses the treasures of Waheguru's praise, but those can be realized only with His benevolence. A man does not take rebirths when he is blessed with the kind sight of Satguru. The kind Waheguru protects me by making me His slave (an obedient servant). I survive by listening to His Naam. 7.

(ਅੰਗ 520)॥ ਸਲੋਕੁ ਮ:5॥ ਪ੍ਰੇਮ ਪਟੋਲਾ ਤੈ ਸਹਿ ਦਿਤਾ ਢਕਣ ਕੂ ਪਤਿ ਮੇਰੀ॥ ਦਾਨਾ ਬੀਨਾ ਸਾਈ ਮੈਡਾ ਨਾਨਕ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ॥ 1॥

(PAGE 520): **Sloak(u) M:5:** Praym putola Taiy Sheh(i) ditta dhukkun koo put(i) mayri. Daana beena Saayeen maiynda, Nanak saar na jaana Tayri.

Word Meaning: Praym Putola = beautiful robe of love. Dhukkun Koo = to cover. Put(i) = dignity. Daana = noble. Beena = know-all. Maiynda = mine. Saar = state.

MEANING: You have bestowed me with the beautiful robe of Your love and praise (Your Naam) to cover (protect) my honour. You are my noble and the know-all (omniscient) Lord, who knows my mental situation; but, I, Nanak, do not have the ability to know Your transcendental state, oh Lord. 1.

ਮ:5॥ ਤੈਡੈ ਸਿਮਰਣਿ ਹਭੁ ਕਿਛੁ ਲਧਮੁ ਬਿਖਮੁ ਨ ਡਿਠਮੁ ਕੋਈ॥ ਜਿਸੁ ਪਤਿ ਰਖੈ ਸਚਾ ਸਾਹਿਬੁ ਨਾਨਕ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ॥ 2॥

M:5: Taiyndhaiy simrun(i) hubh(u) kichh(u) ludhum(u) bikhum(u) na ditthum(u) koyee. Jis put(i) rukhaiy Sacha Sahib(u), Nanak mayt(i) na sukaiy koyee. 2.

Word Meaning: Taiyndhaiy = Yours. Hubh(u) Kichh(u) = everything. Ludhum(u) = found; acquired. Bikhum(u) = difficult; tough. Ditthum(u) = saw; faced. 2.

MEANING: I have realized everything by reciting Your Naam, and have not faced any tough situation, oh my Waheguru. Nobody can erase the protection provided to His devotee by the True Lord to protect his dignity, oh Nanak. 2.

ਪਉੜੀ॥ ਹੋਵੈ ਸੁਖੁ ਘਣਾ ਦਯਿ ਧਿਆਇਐ॥ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ ਹਰਿ ਗੁਣ ਗਾਇਐ॥ ਅੰਦਰਿ ਵਰਤੈ ਠਾਢਿ ਪ੍ਰਭਿ ਚਿਤਿ ਆਇਐ॥ ਪੂਰਨ ਹੋਵੈ ਆਸ ਨਾਇ ਮੰਨਿ ਵਸਾਇਐ॥ ਕੋਇ ਨ ਲਗੈ ਬਿਘਨੁ ਆਪੁ ਗਵਾਇਐ॥ ਗਿਆਨ ਪਦਾਰਥੁ ਮਤਿ ਗੁਰ ਤੇ ਪਾਇਐ॥ ਤਿਨਿ ਪਾਏ ਸਭੇ ਥੋਕ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਐ॥ ਤੂੰ ਸਭਨਾ ਕਾ ਖਸਮੁ ਸਭ ਤੇਰੀ ਛਾਇਐ॥ 8॥

Paurri: Hovaiy sookh(u) ghunaa Duyyay dhiyaayiyaan. Vunjaiy roagaan ghaan(i), Hur(i) goon gaayiyain. Undar vertaiy tthaandh Prubh(i) chit(u) aayiyain. Poorun hovaiy aas Naayay munn(i) vusaayiyain. Koyay na luggaiy bighun(u) aap(u) guvaayiyaiy. Giyan pudaarith(u) mut(i) Gur tay paayiyaiyn. Tin(i) paayay subhay thoak, jis(u) Aap(i) divaayiyaiyn. Toon subhna ka Khusm(u), subh Tayri chhaayiyaiy.

Word Meaning: Ghunaa = tremendous. Duyyay = God. Vunjaiy = disappears. Roagaan Ghaan(i) = all diseases (discomforts or troubles). Tthaandh(i) = peace. Poorun hovaiy = is fulfilled. Bighun = hindrance; impediment. Aap(u) = selfishness and ego. Giyan Pudaaruth = Divine Knowledge (connection with God). Mut(i) = wisdom. Thoak = things. Chhaayiyaiy = shelter; protection. . 8.

MEANING: One acquires tremendous comfort by reciting the Naam of the compassionate Waheguru. Sources of all troubles disappear when one sings praise of God. One acquires peace of mind by thinking of Waheguru, and all his wishes are fulfilled by enshrining His Naam in the heart. One faces no impediment (in his union with Waheguru) when he overcomes his selfishness and ego. One acquires the wisdom to get connected with God from the Guru. But only those devotees receive all these valuable items (qualities) whom He gives them with His benevolence. You are the Lord of everybody, and everybody is in Your shelter, oh Waheguru. 8.

ਸਲੋਕੁ ਮ:5॥ ਨਦੀ ਤਰੰਦੜੀ ਮੈਡਾ ਖੋਜੁ ਨ ਖੁੰਭੈ ਮੰਝਿ ਮੁਹਬਤਿ ਤੇਰੀ॥ ਤਉ ਸਹ ਚਰਣੀ ਮੈਡਾ ਹੀਅੜਾ ਸੀਤਮੁ ਹਰਿ ਨਾਨਕ ਤੁਲਹਾ ਬੇੜੀ॥ 1॥

Sloak(u) M:5: Nudi trundurri maiynda khoaj na khoombhaiy, munjh(i) moohubut(i) Tayri. Tuou Sheh Churni maiynda heeurra seetum(u), Hur(i) Nanak toolha bayrri. 1.

Word Meaning: Nudi = river (of life). Trundurri = swimming; treading. Khoaj(u) = foot. Khoombhaiy = is caught; dig deeper. Munjh(i) = in the middle. Maiynda = mine. Heeurra = heart; mind. Seetum(u) = is stitched. Toolha = raft; crude boat. 1.

MEANING: With Your love in my mind, my foot is not caught in the mud of the attractions of Maya when I swim through the world sea (tread the path of life), oh my Waheguru! With my (Nanak's) heart stitched with Your Feet (my mind focused on Your Naam), You serve as the boat (to ferry me across the sea of Maya), oh Lord. 1.

ਮ:5॥ ਜਿਨ੍ਹਾ ਦਿਸੰਦੜਿਆ ਦੁਰਮਤਿ ਵੰਞੈ ਮਿਤ੍ਰ ਅਸਾਡੜੇ ਸੇਈ॥ ਹਉ ਢੂਢੇਦੀ ਜਗੁ ਸਬਾਇਆ ਜਨ ਨਾਨਕ ਵਿਰਲੇ ਕੇਈ॥ 2॥

M:5: Jinha disundurriyaan doormut(i) vunjaiy, mittar asaadrray sayee. Huoun dhoondhayndi jug subaaya, jun Nanak virlay kayee. 2.
Word Meaning: Dissundurriyaan = on seeing. Doomut(i) = evil thinking. Vunjaiy = disappears (western Punjabi). Dhoonndhayndi = searching. Jun = Waheguru's devotee.
MEANING: I make friends only with those in whose company my evil thinking disappears. But such holy men are few and far between in the world, which I have searched well, oh Nanak. 2.

ਪਉੜੀ॥ ਆਵੈ ਸਾਹਿਬੁ ਚਿਤਿ ਤੇਰਿਆ ਭਗਤਾ ਡਿਠਿਆ॥ ਮਨ ਕੀ ਕਟੀਐ ਮੈਲੁ ਸਾਧ ਸੰਗਿ ਵੁਠਿਆ॥ ਜਨਮ ਮਰਣ ਭਉ ਕਟੀਐ ਜਨ ਕਾ ਸਬਦ ਜਪਿ॥ ਬੰਧਨ ਖੋਲਨ੍ਹਿ ਸੰਤ ਦੂਤ ਸਭਿ ਜਾਹਿ ਛਪਿ॥ ਤਿਸੁ ਸਿਉ ਲਾਇਨ੍ਹਿ ਰੰਗੁ ਜਿਸ ਦੀ ਸਭ ਧਾਰੀਆ॥ ਊਚੀ ਹੂੰ ਊਚਾ ਥਾਨੁ ਅਗਮ ਅਪਾਰੀਆ॥ ਰੈਣਿ ਦਿਨਸੁ ਕਰ ਜੋੜਿ ਸਾਸਿ ਸਾਸਿ ਧਿਆਈਐ॥ ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਤਾ ਭਗਤ ਸੰਗੁ ਪਾਈਐ॥ 9॥
Paurri: Aavaiy Sahib(u) chit(i) tayriyaan bhugtaan ditthiyaan. Mun ki kuttiyaiy maiyl(u) Sadh sung(i) vootthiyaan. Junum mern bhuou kuttiyaiy Jun ka Shabad jup(i). Bundhun khohlun(i) Sunt, doot subh(i) jaah(i) chhup(i). Tis(u) siyoun laayin rung(u) Jis dee subh dhaariya. Oochi hoon oocha thaan(u) Agumm Apaariya. Raiyn(i) dinus(u) ker joarr(i), saas(i) saas(i) dhiyaayiyaiy. Ja Aapay hoyay duyaal(u) ta bhugut sung(u) paayiyaiy. 9.
Word Meaning: Ditthiyaan = on seeing; in the company of. Maiyl(u) = filth. Vootthiyaan = living with; being there. Jup(i) = recite. Bundhun = bonds (of Maya). Doot = enemies; demons. Chhup(i) = hide; disappear. Rung(u) = affection. Dhaariya = supported; created. Agumm = inaccessible. Apaariya = limitless. Raiyn(i) = night. Ker = hands. 9.
MEANING: You come to my mind when I am among Your devotees, oh Waheguru. The filth of my mind is washed away in the company of the Guru. One's fear of rebirths is eliminated when one recites the Guru's Shabad. The holy men loosen (sever) one's bonds with Maya while the demons (lust, rage, greed, etc.) disappear. The devotees stay in the love for Waheguru which is supporting the whole universe (has created it). But the transcendental state of the inaccessible and the limitless Creator is higher than the highest. One should recite his Naam with folded hands (with full reverence), and with every breath, day and night. One acquires the company of Waheguru's holy devotees when He is kind to him. 9.

ਸਲੋਕੁ ਮ:5॥ ਬਾਰਿ ਵਿਡਾਨੜੈ ਹੁੰਮਸ ਧੁੰਮਸ ਕੂਕਾ ਪਈਆ ਰਾਹੀ॥ ਤਉ ਸਹ ਸੇਤੀ ਲਗੜੀ ਡੋਰੀ ਨਾਨਕ ਅਨਦ ਸੇਤੀ ਬਨੁ ਗਾਹੀ॥ 1॥
Sloak(u) M:5: Baar(i) vidaanurraiy hoomus dhoomus, kookaan puyyiyaan raahi. Tuou Sheh sayti luggrri doari, anund sayti bun(u) gaahi. 1.
Word Meaning: Baar(i) Vidaanurraiy = stranger's door (this world which is foreign to the man). Hoomus Dhoomus = noise; hullabaloo. Kookaan = shrieks; screams. Raahi = travellers. Sheh = Lord. Luggrri Doari = connection of love. Anund = blissfulness. Sayti = with. Bun(u) = (the world) forest. Gaahi = tread out.
MEANING: There is a lot of hullabaloo of Maya in this world, which is strange to the man (his real world is union with Waheguru), and where the human travellers (visitors to the world) cry with pain of discomfort. But I am treading this world-forest blissfully because I am connected with the Lord with love, oh Nanak. 1.

ਮ:5॥ ਸਚੀ ਬੈਸਕ ਤਿਨ੍ਹਾ ਸੰਗਿ ਜਿਨ ਸੰਗਿ ਜਪੀਐ ਨਾਉ॥ ਤਿਨ੍ਹ ਸੰਗਿ ਸੰਗੁ ਨ ਕੀਚਈ ਨਾਨਕ ਜਿਨ੍ਹ ਆਪਣਾ ਸੁਆਉ॥ 2॥
M:5: Sachi baiysuk tinha sung(i) jin sung(i) jupiyaiy Naaoun. Tinh sung(i) sung(i) na keechyee, jinh aapna sooaou. 2.

Word Meaning: Sachi = permanent; everlasting. Baiysuk = company; association. Sung(i) = with. Sung(u) = company; association. Keechyee = have; make. Sooaou = selfishness; personal interest.
NOTE: Note the distinction between the meanings of Sung(i) and Sung(u).
MEANING: Only the association with those is true (everlasting) in whose company one recites Waheguru's Naam. One should never associate with those who have their personal interest to achieve, oh Nanak. 2.

ਪਉੜੀ॥ ਸਾ ਵੇਲਾ ਪਰਵਾਨੁ ਜਿਤੁ ਸਤਿਗੁਰੁ ਭੇਟਿਆ॥ ਹੋਆ ਸਾਧੂ ਸੰਗੁ ਫਿਰਿ ਦੂਖ ਨ ਤੇਟਿਆ॥ ਪਾਇਆ ਨਿਹਚਲ ਥਾਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਲੇਟਿਆ॥ ਨਦਰੀ ਆਇਆ ਇਕੁ ਸਗਲ ਬ੍ਰਹਮੇਟਿਆ॥ ਤਤੁ ਗਿਆਨੁ ਲਾਇ ਧਿਆਨੁ ਦ੍ਰਿਸਟਿ ਸਮੇਟਿਆ॥ ਸਭੋ ਜਪੀਐ ਜਾਪੁ ਜਿ ਮੁਖਹੁ ਬੋਲੇਟਿਆ॥ ਹੁਕਮੇ ਬੁਝਿ ਨਿਹਾਲੁ ਸੁਖਿ ਸੁਖੇਟਿਆ॥ ਪਰਖਿ ਖਜਾਨੈ ਪਾਏ ਸੇ ਬਹੁੜਿ ਨ ਖੋਟਿਆ॥ 10॥
Paurri: Sa vayla pervaan(u), jit(u) Satgur(u) bhaytiya. Hoa Sadhu sung(i), phir(i) dookh na taytiya. Paaya nihchul thaan(u) phir(i) gerbh(i) na laytiya. Nudree aaya Ikk(u) sugul brahmatiya. Tut(u) Giyan laayay dhiyan, drisht(i) smaytiya. Subho jupiyay jaap(u) j(i) mookhoun boalaytiya. Huqamay boojh(i) nihaal, sookh(i) sookhaytiya. Perkh khujaanaiy paayay, say buhourr(i) na khoatiya. 10.
Word Meaning: Vayla = time; moment. Pervaan(u) = approved; auspicious. Bhaytiya = got connected with. Taytiya = reprimand; come close. Nihchul = stable; everlasting. Thaan(u) = spiritual state. Brahmatiya = universe. Tut(u) Giyan = Divine Knowledge. Dhiyan = concentration. Drisht(i) = kind sight. Smaytiya = absorbed in. Mookhoun Boalatiya = words of the mouth of the Guru (His Shabad). Nihaal(u) = blissful. Perkh(i) = by testing. Khoatiya = impure; deceitful.
MEANING: That moment is auspicious when one gets connected with Satguru. No (mental) discomfort ever comes even close to those who are in the company of the Guru. Such a devotee attains the everlasting, high spiritual state, in which he never takes rebirth. He sees only the "One" (Waheguru) throughout the universe. He concentrates on the source of Divine Knowledge (Waheguru), and stays absorbed in Him. Everybody should recite the Shabad of the Guru, which comes from His mouth (He utters). By recognizing Waheguru's Huqam, one becomes blissful and stays in the mental state of all comforts. A devotee, who has been tested by Waheguru and has been accepted for His treasure (union with Him), never becomes impure again. 10.

ਸਲੋਕੁ ਮ:5॥ ਵਿਛੋਹੇ ਜੰਬੂਰ ਖਵੇ ਨ ਵੰਞਨਿ ਗਾਖੜੇ॥ ਜੇ ਸੋ ਧਣੀ ਮਿਲੰਨਿ ਨਾਨਕ ਸੁਖ ਸੰਬੂਹ ਸਚੁ॥ 1॥
Sloak(u) M:5: Vichhohay jumboor khuvaiy na vunjun(i) gaakhrray. Jay so Dhunee milun(i), Nanak sookh sumbooh sach(u). 1.
Word Meaning: Vichhohay = (pain of) separation. Jumboor = pliers. Khuvay = endure. Khuvay Na Vunjun = cannot be endured. Gaakhrray = tough. Dhunee = Lord. Sumbooh = all. Sach(u) = everlasting.
MEANING: The pain of separation (from Waheguru) is like the one that a man experiences when his flesh is pulled out with sharp pliers, and which cannot be endured. But those who get connected with the Lord acquire all the comforts which are everlasting, oh Nanak. 1.

(ਅੰਗ 521)॥ ਮ:5॥ ਜਿਮੀ ਵਸੰਦੀ ਪਾਣੀਐ ਈਧਣੁ ਰਖੈ ਭਾਹਿ॥ ਨਾਨਕ ਸੋ ਸਹੁ ਆਹਿ ਜਾ ਕੈ ਆਢਲਿ ਹਭੁ ਕੋ॥ 2॥
(PAGE 521): **M:5:** Jimee vsundi paaniyaiy, eadhun rukhaiy bhaah(i). Nanak so Shuhou aah(i), ja kaiy aadhul(i) hubh(u) ko. 2.

Word Meaning: Jimee = earth. Vsundi = lives. Eadhun = firewood. Bhaah(i) = fire. Aah(i) = long for. Aadhul(i) = (on the) support; dependent. Hubh(u) = all.
MEANING: Like the small islands hidden in the oceans, and like the fire hidden in the wood (if two pieces of dry wood are rubbed hard against each other, a flame is produced), Waheguru is present hidden in every heart. So, wish for the Lord which is the support for everybody, oh Nanak. 2.

ਪਉੜੀ॥ ਤੇਰੇ ਕੀਤੇ ਕੰਮ ਤੁਧੈ ਹੀ ਗੋਚਰੈ॥ ਸੋਈ ਵਰਤੈ ਜਗਿ ਜਿ ਕੀਆ ਤੁਧੁ ਧੁਰੇ॥ ਬਿਸਮੁ ਭਏ ਬਿਸਮਾਦ ਦੇਖਿ ਕੁਦਰਤਿ ਤੇਰੀਆ॥ ਸਰਣਿ ਪਰੇ ਤੇਰੀ ਦਾਸ ਕਰਿ ਗਤਿ ਹੋਇ ਮੇਰੀਆ॥ ਤੇਰੈ ਹਥਿ ਨਿਧਾਨੁ ਭਾਵੈ ਤਿਸੁ ਦੇਹਿ॥ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲੁ ਹਰਿ ਨਾਮੁ ਸੇਇ ਲੇਹਿ॥ ਅਗਮ ਅਗੋਚਰ ਬੇਅੰਤ ਅੰਤੁ ਨ ਪਾਈਐ॥ ਜਿਸ ਨੋ ਹੋਹਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਾਮੁ ਧਿਆਈਐ॥ 11॥
Paurri: Tayray keetay kumm, Toodhaiy hee goachraiy. Soyee vertaiy jug(i) j(i) keeya Toodh(u) dhooray. Bisum(u) bhuyyay bismaad daykh(i) koodrut Tayreeya. Shern(i) puray Tayri daas, kur(i) gut(i) hoyay mayreeya. Tayraiy huth(i) nidhaan(u) bhaavaiy tis(u) dayh(i). Jis nu hoyay duyaal(u) Hur(i) Naam(u) sayay layh(i). Agumm Agoachur bayunt unt(u) na paayiyaiy. Jis no hoh(i) kirpaal(u) su Naam(u) dhiyayiyaiy. 11.
Word Meaning: Goachraiy = suite only; only You are capable. Vertaiy = happen. Dhooray = from the beginning. Bisum(u) Bhuyyay = became mesmerized. Bismaad = mesmerizing. Gut(i) = high spiritual state. Nidhaan(u) = treasure. Bhaavaiy = liked. Sayay = that. Agumm = inaccessible. Agoachur = incomprehensible. 11.
MEANING: Only You are capable of the tasks performed by You, oh Waheguru. Only that happens in the world which You have planned right from the beginning. One becomes mesmerized by watching Your nature. I have come to Your shelter as Your slave; please be kind and raise my spiritual level acceptable to You. You control the treasure of Your Naam, and grant it only to the people You like. Only that individual acquires Your Naam whom You are kind to. You are inaccessible, incomprehensible, and limitless; nobody can find Your limits. Only that devotee recites Your Naam whom You are kind to, oh God. 11.

ਸਲੋਕੁ ਮ:5॥ ਕੜਛੀਆ ਫਿਰੰਨ੍ਹਿ ਸੁਆਉ ਨ ਜਾਣਨਿ ਸੁਵੀਆ॥ ਸੇਈ ਮੁਖ ਦਿਸੰਨ੍ਹਿ ਨਾਨਕ ਰਤੇ ਪ੍ਰੇਮ ਰਸਿ॥ 1॥
Sloak(u) M:5: Kurrchhiyaan phirun(i), sooaou na jaanun(i) soonjiyaan. Sayee mookh disunn(i) Nanak ruttay praym rus(i). 1
Word Meaning: Kurrchhiyaan = ladles. Sooaou = taste. Soonjiyaan = empty (do not absorb anything). Disunn(i) = are visible; are radiant. Ruttay = imbued. Rus(i) = sweet taste.
MEANING: Ladles move around in the tasty dishes, but cannot enjoy their taste because they are unable to absorb anything. (Similarly, those individuals do not enjoy Waheguru's Naam who do not get imbued in His love). Only those devotees have radiant faces (feel blissful) who are imbued in His sweet love, oh Nanak. 1.

ਮ:5॥ ਖੋਜੀ ਲਧਮੁ ਖੋਜੁ ਛਡੀਆ ਉਜਾੜਿ॥ ਤੈ ਸਹਿ ਦਿਤੀ ਵਾੜਿ ਨਾਨਕ ਖੇਤੁ ਨ ਛਿਜਈ॥ 2॥
M:5: Khoajeen ludhum(u) khoaj(u) chhuddiyaan oojaarr(i). Taiy Sheh(i) ditti vaar(i) Nanak khayt(u) na chhijjyee. 2.
Word Meaning: Khoajeen = investigators. Ludhum(u) = found out; identified.
Oojaar(i) = destroy. Vaarr(i) = fence; protection. Khayt(u) = field; human body. Chhijjyee = weakens; is damaged.

MEANING: The investigators (devotees) have identified the demons (lust, rage, etc.) which destroy the crop (of spirituality) in the field of their heart. But the crop of spirituality of those is not damaged whose (heart) field is protected by the (impenetrable) fence of Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਆਰਾਧਿਉ ਸਚਾ ਸੋਇ ਸਭੁ ਕਿਛੁ ਜਿਸੁ ਪਾਸਿ॥ ਦੁਹਾ ਸਿਰਿਆ ਖਸਮੁ ਆਪਿ ਖਿਨ ਮਹਿ ਕਰੇ ਰਾਸਿ॥ ਤਿਆਗਹੁ ਸਗਲ ਉਪਾਵ ਤਿਸ ਕੀ ਓਟ ਗਹੁ॥ ਪਉ ਸਰਣਾਈ ਭਜਿ ਸੁਖੀ ਹੂੰ ਸੁਖ ਲਹੁ॥ ਕਰਮ ਧਰਮ ਤਤੁ ਗਿਆਨੁ ਸੰਤਾ ਸੰਗਿ ਹੋਇ॥ ਜਪੀਐ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਬਿਘਨੁ ਨ ਲਗੈ ਕੋਇ॥ ਜਿਸ ਨੋ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਮਨਿ ਵੁਠਿਆ॥ ਪਾਈਅਨਿ ਸਭਿ ਨਿਧਾਨ ਸਾਹਿਬ ਤੁਠਿਆ॥12॥

Paurri: Aaraadhou Sacha Soyay, subh(u) kichh(u) jis(u) paas(i). Doohaan siriyaan Khusm(u) Aap(i), khin meh(i) kuray raas(i). Tiyaag-hou sugul oopaav, Tis kee oat guhou. Puou shernaayee bhujj(i), sookhee hoon sookh luhou. Kerm dherm Tut(u) Giyan(u) Suntaan sung(i) hoyay. Jupiyaiy Amrit Naam(u), bighun(u) na luggaiy koyay. Jis nu Aap(i) duyaal(u) tis(u) mun(i) vootthiya. Paayeeun(i) subh(i) nidhaan Sahib(i) tootthiyaan. 12.

Word Meaning: Soyay = that (God). Doohaan Siriyaan = both ends (birth and death). Khin = moment. Raas(i) = makes successful; favourable. Tiyaag-hou = give up; abandon. Oopaav = efforts; plans. Oat = shelter. Guhou = hold; take. Luhou = acquire. Kerm Dherm = religious deeds (of high morality). Bighun(u) = hinderance. Vootthiya = takes residence. Tootthiyaan = pleased to be kind. 12.

MEANING: Worship the eternal Waheguru, which controls (possesses) everything. He is the Lord of both ends (birth and death) and can cause His devotees to achieve their objectives successfully in a moment. So, give up all your plans, and rush to take His shelter to acquire the best comforts, oh my friends. One acquires Divine Knowledge and high moral thinking (to perform noble deeds) in the company of the holy men. When one recites Waheguru's Amrit-Naam, he faces no hindrance (to connect with Waheguru). Waheguru makes the heart of that devotee His dwelling, whom He is kind to. One acquires all the treasures when God is pleased to be kind to him. 12.

ਸਲੋਕੁ ਮ:5॥ ਲਧਮੁ ਲਭਣਹਾਰੁ ਕਰਮੁ ਕਰੰਦੋ ਮਾ ਪਿਰੀ॥ ਇਕੋ ਸਿਰਜਣਹਾਰੁ ਨਾਨਕ ਬਿਆ ਨ ਪਸੀਐ॥1॥

Sloak(u) M:5: Ludhum(u) lubhunhaar(u) kerm(u) krundo ma Piree. Ikko Sirjunhaar(u) Nanak biyya na pussiyaiy. 1.

Word Meaning: Ludhum(u) = found out; realized. Lubhunhaar = one which is being searched for (Waheguru). Kerm(u) = benevolence. Ma = mine. Piree = dear. Biya = other. Pussiyaiy = see.

MEANING: With the benevolence of my dear Lord, I have realized (the Waheguru) I was searching for. Now, I see only the Creator everywhere and none else, oh Nanak.

ਮ:5॥ ਪਾਪੜਿਆ ਪਛਾੜਿ ਬਾਣੁ ਸਚਾਵਾ ਸੰਨ੍ਹਿ ਕੈ॥ ਗੁਰ ਮੰਤ੍ਰੜਾ ਚਿਤਾਰਿ ਨਾਨਕ ਦੁਖੁ ਨ ਥੀਵਈ॥

M:5: Paapurriyaan puchhaarr(i), baan(u) Sachaava sunnh(i) kaiy. Gur Muntar-rra chitaar(i), Nanak dookh(u) na theevyee. 2.

Word Meaning: Paapurriyaan = paap = sins. Puchhaarr(i) = defeat; repulse attack. Baan(u) = arrow. Sachaava = of Waheguru's Naam. Sunnh(i) kaiy = taking good aim. Muntar-rra = mantra; Shabad. Chitaar(i) = think of. Theevyee = happen.

MEANING: Repulse the attack of sins, taking a good aim at them with the arrow of Waheguru's Naam, oh my friend. Pondering on Guru's Shabad, one does not face any trouble, oh Nanak. 2.

ਪਉੜੀ॥ ਵਾਹੁ ਵਾਹੁ ਸਿਰਜਣਹਾਰ ਪਾਈਅਨੁ ਠਾਢਿ ਆਪਿ॥ ਜੀਅ ਜੰਤ ਮਿਹਰਵਾਨੁ ਤਿਸ ਨੋ ਸਦਾ ਜਾਪਿ॥ ਦਇਆ ਧਾਰੀ ਸਮਰਥਿ ਚੁਕੇ ਬਿਲ ਬਿਲਾਪ॥ ਨਠੇ ਤਾਪ ਦੁਖ ਰੋਗ ਪੂਰੇ ਗੁਰ ਪ੍ਰਤਾਪਿ॥ ਕੀਤੀਅਨੁ ਆਪਣੀ ਰਖ ਗਰੀਬ ਨਿਵਾਜਿ ਥਾਪਿ॥ ਆਪੇ ਲਇਅਨੁ ਛਡਾਇ ਬੰਧਨ ਸਗਲ ਕਾਪਿ॥ਤਿਸਨ ਬੁਝੀ ਆਸ ਪੁੰਨੀ ਮਨੁ ਸੰਤੋਖਿ ਧ੍ਰਾਪਿ॥ ਵਡੀ ਹੂੰ ਵਡਾ ਅਪਾਰ ਖਸਮੁ ਜਿਸੁ ਲੇਪੁ ਨ ਪੁੰਨਿ ਪਾਪਿ॥ 13॥

Paurri: Wah(u), wah(u) Sirjunhaar paayiun(i) tthandh(i) Aap(i). Jea junt Mihrvaan(u) Tis nu suda jaap(i). Duyya dhaari Sumruth(i), chookay bil bilaap. Nutthay taap dookh roag, Pooray Gur pertaap(i). Keetiun(u) Aapni rukh, greeb Nivaaj(i) thaap(i). Aapay luyyayin chhudaayay bundhun sugul kaap(i). Tishun boojhi, aas poonni, mun(u) suntokh(i) dhraap(i). Vuddi hoon vudda Apaar, Khusm(u) jis layp(u), na poonn(i) paap.

Word Meaning: Wah(u) = wonderful; amazing. Tthaandh(i) = peace; contentment. Sumruth(i) = fully capable. Chookay = eliminated. Bil Bilaap = cries; complaints. Taap = Dookh = Roag = diseases; troubles. Pertaap = majesty; splendour. Rukh = protection. Greeb Nivaaj(i) = one who honours the lowly. Thaap(i) = by establishing; bestowing honour. Bundhun = bonds. Kaap(i) = sever. Tishun = fire of desires. Poonni = fulfilled. Suntokh = Dhraap = contentment. Layp(u) Na = No coating of any effect; unaffected, indifferent. Poonn(i) = accepted noble deeds.

MEANING: Great and amazing is the Creator, Waheguru, who has brought peace to my mind! He is kind to all the living beings, so one must recite His Naam all the time. With the benevolence of the fully capable Waheguru, all my crying and complaints have gone away. With the majesty of the Perfect Guru, all my troubles have run away (disappeared). Waheguru, which always honours the humble, established me (made me capable of fighting any evil), and provided His protection. He freed me from the bonds of Maya by severing them. The fire of my desires has been put out, and all my wishes have been fulfilled; now I am fully content. The Lord is greater than the greatest and is completely unaffected by any noble deeds or any sins. 13.

ਸਲੋਕੁ ਮ:5॥ ਜਾ ਕਉ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਹਰਿ ਹਰਿ ਸੇਈ ਜਪਾਤ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਤਿਨ ਰਾਮ ਸਿਉ ਭੇਟਤ ਸਾਧ ਸੰਗਾਤ॥ 1॥

Sloak(u) M:5: Ja kuou bhuyyay kirpaal Prubh, Hur(i) Hur(i) sayee jupaat. Nanak preet(i) luggi tin Ram siyoun bhaytut Sadh sungaat. 1.

Word Meaning: Kirpaal = kind. Bhuyyay = became. Bhaytut = by connecting with. Sadh = Guru. Sungaat = with. 1.

MEANING: Those who Waheguru is kind to, recite His Naam. They fall in love with Waheguru when they get connected with the Guru, oh Nanak. 1.

ਮ:5॥ ਰਾਮੁ ਰਮਹੁ ਬਡਭਾਗੀਹੋ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਅਰਾਧਿਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ॥ 2

M:5: Ram(u) rumhou bhudbhaagihou, jul(i), thul(i) muhhiul(i) Soyay. Nanak Naam(i) araadhiyaiyn, bighun na laagaiy koyay.

Word Meaning: Rumhou = recite (Naam). Muhhiul(i) = in the sky.

MEANING: Recite the Naam of Waheguru which is present on the land, in the waters, and in the sky, oh my fortunate friends. One faces no obstacle (in the path of his union with Waheguru) when he recites Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਭਗਤਾ ਕਾ ਬੋਲਿਆ ਪਰਵਾਨੁ ਹੈ ਦਰਗਹ ਪਵੈ ਥਾਇ॥ ਭਗਤਾ ਤੇਰੀ ਟੇਕ ਰਤੇ ਸਚੇ ਨਾਇ॥ ਜਿਸ ਨੋ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਿਸ ਕਾ ਦੂਖੁ ਜਾਇ॥

(ਅੰਗ 522)॥ ਭਗਤ ਤੇਰੇ ਦਇਆਲ ਓਨ੍ਹਾ ਮਿਹਰ ਪਾਇ॥ ਦੂਖੁ ਦਰਦੁ ਵਡ ਰੋਗੁ ਨ ਪੋਹੈ ਤਿਸੁ ਮਾਇ॥ ਭਗਤਾ ਏਹੁ ਅਧਾਰੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਇ॥ ਸਦਾ ਸਦਾ ਦਿਨੁ ਰੈਨਿ ਇਕੋ ਇਕੁ ਧਿਆਇ॥ ਪੀਵਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਨ ਨਾਮੇ ਰਹੇ ਅਘਾਇ॥ 14॥

Paurri: Bhugtaan ka boaliya pervaan(u) haiy, Durgeh puvaiy thaayayn. Bhugtaan Tayri tayk, ruttay Sachay Naayay. Jis nu hoyay kirpaal(u), tis ka dookh(u) jaayay.

(PAGE 522): Bhugut Tayray duyaal, ohna mehr paayay. Dookh(u) derd(u) vud roag(u) na pohaiy tis(u) Maayay. Bhugtaan eh(u) adhaar(u), goon Govind gaayay. Suda, suda din(u) raiyn(i), Ikko, Ikk(u) dhiyaayay. Peevut(i) Amrit Naam(u), jun Naamay ruhay aghaayay. 14.

Word Meaning: Pervaan(u) = approved; honoured. Puvaiy Thaayayn = given respect. Tayk = support; shelter. Ruttay = imbued. Duyaal = compassionate. Mehr = kindness. Pohaiy = touch; affect. Adhaarr(u) = support; (mental) food. Ikko, Ikk(u) = one and only (Waheguru). Aghaayay = contented.

MEANING: The words of the devotees (which impart Divine Knowledge) are approved and honoured in Waheguru's Court. Your devotees have Your support and are imbued in Your eternal Naam, oh Waheguru. All troubles of the devotees, whom You are kind to, are eradicated. You instil kindness in Your devotees' hearts as a result of which they become highly compassionate. Attraction for Maya, which is a disease in itself and is the root of all discomforts and pains, does not go near Your devotees (affect them). The basis of comfort of the devotees is Your praise, which they sing all the time. They recite the Naam of the one and only Waheguru day and night. Drinking the Naam-Amrit, the devotees stay fully contented. 14.

ਸਲੋਕੁ ਮ:5॥ ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ॥ ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ॥ 1॥

Sloak(u) M:5: Koat(i) bighun tis(u) laagay, jis nu vistaiy Naaoun. Nanak undin(u) bilptay, jiyoun soonjaiy ghur(i) kaaoun. 1.

Word Meaning: Koat(i) = millions. Bighun = obsacles. Bilptay = wail; cry for help. Soonjaiy = empty; deserted.

MEANING: The individual who forgets Waheguru faces millions of obstacles in the journey of life. They cry (and complain) every day like a crow in a deserted house (because he gets nothing to eat there), oh Nanak. 1.

ਮ:5॥ ਪਿਰੀ ਮਿਲਾਵਾ ਜਾ ਥੀਐ ਸਾਈ ਸੁਹਾਵੀ ਰੁਤਿ॥ ਘੜੀ ਮੁਹਤੁ ਨ ਵੀਸਰੈ ਨਾਨਕ ਰਵੀਐ ਨਿਤ॥ 2॥

M:5: Piree milaava ja theeyaiy, saayee soohaavi root(i). Ghurri, moohut(u) na veesraiy, Nanak ruviyaiy nit. 2.

Word Meaning: Piree = dear; husband (God; Waheguru). Theeyay = happens; takes place. Soohaavi = pleasing; auspicious. Root(i) = season; time. Ghurree = Moohut(u) = a short period of time. Ruviyaiy = remember; recite Naam. Nit = every day.

MEANING: Only that season (time) is auspicious when one gets connected with dear God. He should not be forgotten even for a short moment, and should be remembered every day (all the time), oh Nanak. 2.

ਪਉੜੀ॥ ਸੂਰ ਬੀਰ ਵਰਿਆਮ ਕਿਨੈ ਨ ਹੋੜੀਐ॥ ਫਉਜ ਸਤਾਣੀ ਹਾਠ ਪੰਚਾ ਜੋੜੀਐ॥ ਦਸ ਨਾਰੀ ਅਉਧੂਤ ਦੇਨ੍ਹਿ ਚਮੋੜੀਐ॥ ਜਿਣਿ ਜਿਣਿ ਲੈਨ੍ਹਿ ਰਲਾਇ ਏਹੋ ਏਨ੍ਹਾ ਲੋੜੀਐ॥ ਤ੍ਰੈ ਗੁਣ ਇਨ ਕੈ ਵਸਿ ਕਿਨੈ ਨ

ਮੋੜੀਐ॥ ਭਰਮੁ ਕੋਟੁ ਮਾਇਆ ਖਾਈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਤੋੜੀਐ॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿ ਬਿਖਮ ਦਲੁ ਫੋੜੀਐ॥ ਹਉ ਤਿਸੁ ਅਗੈ ਦਿਨੁ ਰਾਤਿ ਰਹਾ ਕਰ ਜੋੜੀਐ॥ 15॥

Paurri: Soor beir vuriyam, kinaiy na hoarriyaiy. Fauj sutaani haatth, punchaan joarriyaiy. Dus naari aoudhoot dayn(i) chumorriyaiy. Jin(i), jin(i) laiyn(i) rulaayay, eho ehna, loarriyaiy. Traiy goon inn kaiy vus(i), kinaiy na morriyaiy. Bherm(u) koat(u) Maya khaayee, kuhou kit(u) bidh(i) torriyaiy. Gur(u) Poora aaraadh(i) bikhum dul(u) phorriyaiy. Huoun Tis(u) uggaiy din(u) raat(i) ruhaa ker jorriyaiy. 15.

Word Meaning: Soor =Beir = brave. Vuriyam = valiant. Hoarriyaiy = stop; prevent. Fauj = army. Sutaani = powerful. Haatth = obstinate; persistent. Punchaan = the five demons (lust, rage etc,). Joarriyaiy = assembled. Dus Naari = the ten senses – five senses and their five implementors. Aoudhoot = unaffected by Maya. Chumorriyaiy = stick together. Rulaayay = mix with; make friends with. Loarriyaiy = wish for. Traiy Goon = all living beings which are affected by the three taits of Maya. Vus(i) = in control (become slaves). Morriyaiy = stops; prevents; thwarts. Bherm(u) = misgivings. Koat(u) = fort. Khaayee = ditch (filled with water to prevent access to the fort). Kit(u) Bidh(i) = with what means? Bikhum Dul(u) = the tough army. Phorriyaiy = break into pieces. Ker = hands.

MEANING: The army, which the five demons (lust, rage, greed, attachments, and ego) have assembled, is very powerful and persistent. The demons are very brave and valiant, and cannot be stopped (from attacking) by anyone. They stick to the ten senses, which are otherwise unattached to Maya, and bring them under their control. They conquer them (the senses), and make them their associates; this is exactly what they wish for. The living beings, which are easily affected by the three effects of Maya, become their slaves, and nobody can thwart their attack. They have built a strong fort of misgivings, which is surrounded by a deep ditch (which is filled with the attractions of Maya); so how can such a protected fort be broken into? (The only way) To break the fort of this tough army into pieces is to worship the Perfect Guru. With folded hands, I pray before the Guru, day and night (to protect me against their attacks). 15.

ਸਲੋਕੁ ਮ:5॥ ਕਿਲਵਿਖ ਸਭੇ ਉਤਰਨਿ ਨੀਤ ਨੀਤ ਗੁਣ ਗਾਉ॥ ਕੋਟਿ ਕਲੇਸਾ ਊਪਜਹਿ ਨਾਨਕ ਬਿਸਰੈ ਨਾਉ॥ 1॥

Sloak(u) M:5: Kilvikh subhay ootrun(i), neet, neet Goon gaaoun. Koat(i) kalyshaan oopjeh(i), Nanak bisrauy Naaoun. 1.

Word Meaning: Kilvikh = sins. Neet = every day. Koat(i) = millions. Klayshaan = troubles; disagreements; worries. Oopjeh(i) = arise. 1.

MEANING: All my sins are washed away when I sing Waheguru's praise all the time. But countless worries surround me when I forget His Naam, oh Nanak. 1.

ਮ:5॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਭੇਟਿਐ ਪੂਰੀ ਹੋਵੈ ਜੁਗਤਿ॥ ਹਸੰਦਿਆ ਖੇਲੰਦਿਆ ਪੈਨ੍ਹੰਦਿਆ ਖਾਵੰਦਿਆ ਵਿਚੇ ਹੋਵੈ ਮੁਕਤਿ॥ 2॥

M:5: Nanak Satgur(i) bhaytiyaiyn, poori hovaiy joogut(i). Husndiyaan, khaylundiyaan, pehnundiyaan, khaavundiyaa, vichaiy hovaiy mookut(i). 2.

Word Meaning: Bhaytiyaan = on getting connected. Joogut(i) = technique; approach; lifestyle. Husndiyaan Khaylundiyaan = enjoying life. Mookut(i) = free from the bonds of Maya. 2.

MEANING: One's lifestyle becomes successful (he achieves the objective of life) when he connects with Satguru, oh Nanak. He becomes free from the bonds of Maya while still enjoying the happiness of life, wearing good clothes, and eating well. 2

ਪਉੜੀ॥ ਸੋ ਸਤਿਗੁਰੁ ਧਨੁ ਧੰਨੁ ਜਿਨਿ ਭਰਮਗੜੁ ਤੋੜਿਆ॥ ਸੋ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਹਰਿ ਸਿਉ ਜੋੜਿਆ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਅਖੁਟੁ ਗੁਰੁ ਦੇਇ ਦਾਰੂਓ॥ ਮਹਾ ਰੋਗੁ ਬਿਕਰਾਲ ਤਿਨੈ ਬਿਦਾਰੂਓ॥ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਬਹੁਤੁ ਖਜਾਨਿਆ॥ ਜਿਤਾ ਜਨਮੁ ਅਪਾਰੁ ਆਪੁ ਪਛਾਨਿਆ॥ ਮਹਿਮਾ ਕਹੀ ਨ ਜਾਇ ਗੁਰ ਸਮਰਥ ਦੇਵ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰ ਅਪਰੰਪਰ ਅਲਖ ਅਭੇਵ॥ 16॥

Paurri: So Satgur(u) dhun(u), dhunn(u), jin(i) bherm gurrh(u) toarriya. So Satgur(u) wah(u), wah(u), jin(i) Hur(i) siyoun jorriya. Naam(u) nidhaan(u) akhoott(u), Gur(u) dayay daaroo-ou. Muhaa roag(u) bikraal, tinhaiy bidaaroo-ou. Paaya Naam(u) nidhaan(u) buhout(u) khujaaniya. Jitta junum(u) apaar(u) aap(u) puchhaniya. Mehma kuhhi na jaayay, Gur sumruth Dayv. Gur Parbrahm Permayshur, uprumpur alukh abhayv. 16.

Word Meaning: Dhun(u) Dhunn(u) = great; worthy of worship. Bherm Gurrh = the fort of misgivings. Akhoott(u) = in exhaustible. Daaroo-ou = medication. Bikraal = frightening. Bidaaroo- ou = destroyed. Appar(u) = limitless; not easily available. Aap(u) = self. Mehma = greatness; praise. Sumruth = fully capable. Dayv = source of light (enlightenment). Uprumpur = farther and farther. Alukh = invisible. Abhayv = unknowable.

MEANING: Great, and worthy of worship, is the Satguru who has demolished the fort of misgivings! Amazing is the Satguru who connects the devotees with Waheguru. Waheguru's Naam is an inexhaustible treasure which is bestowed by the Guru as the panacea for all diseases. He destroys the frightening, serious disease of selfishness and ego. I have acquired the great treasure of Waheguru's Naam. (By virtue of the Naam), I recognized myself (that I am a part of Waheguru), thereby winning over the (attractions of Maya) during my human life, which is not easily available. One cannot sing enough praise of the Guru who is fully capable (of everything), and is the source of enlightenment. The Guru is a manifestation of Waheguru, which has no ends, is invisible, and unknowable (enigmatic). 16.

ਸਲੋਕੁ ਮ:5॥ ਉਦਮੁ ਕਰੇਦਿਆ ਜੀਉ ਤੂੰ ਕਮਾਵਦਿਆ ਸੁਖੁ ਭੁੰਚੁ॥ ਧਿਆਇਦਿਆ ਤੂੰ ਪ੍ਰਭੂ ਮਿਲੁ ਨਾਨਕ ਉਤਰੀ ਚਿੰਤ॥ 1॥

Sloak M:5: Oodum(u) krayndiyaan jeeo toon, kmaavundiyaan sookh(u) bhoonch(u). Dhiyaayndiyaan toon Prubhoo mil(u), Nanak ootri chint(u). 1.

Word Meaning: Oodum(u) = effort. Kmaavundiyaan = working on. Bhoonch(u) = enjoy. Dhiyaayndiyaan = reciting (Waheguru's Naam). Chint = worries.

MEANING: Live your life (make it a goal of your life to unite with God) while putting in efforts, and enjoy the comfort of blissfulness when working towards that goal. Get connected with Waheguru by reciting His Naam when all your worries will disappear, oh Nanak. 1.

ਮ:5॥ ਸੁਭ ਚਿੰਤਨ ਗੋਬਿੰਦ ਰਮਣ ਨਿਰਮਲ ਸਾਧੂ ਸੰਗ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵਿਸਰਉ ਇਕ ਘੜੀ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ॥ 2॥

M:5: Shoobh chintun, Gobind rumun, nirmul Sadhu sung. Nanak Naam(u) na visurou ikk ghurre, kur(i) kirpa Bhugvunt. 2.

Word Meaning: Shoobh Chintun = wishing well (for all); noble thinking. Rumun = recitation of Waheguru's Naam. Nirmul = pure; holy. 2.

MEANING: Guru's company is highly pious where Waheguru's Naam is recited, and where the devotee acquires noble thinking (and wishes well of everybody). Please, be kind to Nanak so that I do not forget Your Naam even for a short moment, oh God. 2.

ਪਉੜੀ॥ ਤੇਰਾ ਕੀਤਾ ਹੋਇ ਤ ਕਾਹੇ ਡਰਪੀਐ॥ ਜਿਸੁ ਮਿਲਿ ਜਪੀਐ ਨਾਉ ਤਿਸੁ ਜੀਉ ਅਰਪੀਐ॥ ਆਇਐ ਚਿਤਿ ਨਿਹਾਲੁ ਸਾਹਿਬ ਬੇਸੁਮਾਰ॥ ਤਿਸ ਨੋ ਪੋਹੇ ਕਵਣੁ ਜਿਸੁ ਵਲਿ ਨਿਰੰਕਾਰ॥ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਵਸਿ ਨ ਕੋਈ ਬਾਹਰਾ॥ ਸੋ ਭਗਤਾ ਮਨਿ ਵੁਠਾ ਸਚਿ ਸਮਾਹਰਾ॥ ਤੇਰੇ ਦਾਸ ਧਿਆਇਨਿ ਤੁਧੁ ਤੂੰ ਰਖਣ ਵਾਲਿਆ॥
(ਅੰਗ 523)॥ ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ ਨਦਰਿ ਨਿਹਾਲਿਆ॥ 17॥

Paurri: Tayra keeta hoyay ta kaahay derpiyaiy. Jisu) mil(i) jupiyaiy Naaoun, tis(u) jeeo urpiyaiy. Aayiyaiyn chit(i) nihaal(u), Sahib bayshoomaar. Tis(u) nu pohaiy kuvun(u), jis(u) vull(i) Nirunkaar. Subh(u) kichh(u) Tis kaiy vus(i), na koyee baahra. So bhugtaan mun(i) voottha Sach(i) smaahra. Tayray daas dhiyaayin Toodh(u) Toon rukhun vaaliya.

(PAGE 523): Sir(i) subhna sumruth(u), nudr(i) nihaaliya. 17.

Word Meaning: Derpiyaiy = be afraid. Urpiyaiy = offer, surrender. Nihaal(u) = blissful. Bayshoomaar = limitless. Pohaiy = touch. Vull(i) = favours. Vus(i) = in control. Baahra = outside of control. Voottha = took dwelling. Sach(i) = through Waheguru's Naam. Smaahra = mixed well. Sir(i) = (Your hand on their head); You are the Guard. Sumruth(u) = omnipotent.

MEANING: What should I be afraid of when I know that everything happens by Your Will, oh Waheguru? One should offer one's mind (to the Guru) in whose shelter one recites Waheguru's Naam. When the limitless Lord comes to mind, one feels blissful. Who can touch the devotee who has the backing (support) of the formless Waheguru. Everything is under His control, and no one is beyond His Huqam. Waheguru, which is mixed well with (is present in) everybody, takes dwelling in the devotee's heart when he recites His Naam. You are the protector of Your devotees who are Your slaves, and recite Your Naam, oh God. Everybody has Your hand on his head (You are their Guard), and You cast a kind sight on them, oh omnipotent Waheguru. 17.

ਸਲੋਕ ਮ:5॥ ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਲੋਭ ਮੋਹ ਦੁਸਟ ਬਾਸਨਾ ਨਿਵਾਰਿ॥ ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਆਪਣੇ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਿ॥ 1॥

Sloak M:5: Kaam, kroadh, mud, loabh, moh, doosht baashna nivaar(i). Raakh(i) layhou Prubh aapnay, Nanak sud bulihaar. 1.

Word Meaning: Mud = intoxication. Doosht Baashna = evil sensual pleasures. Nivaar(i) = get rid of. Bulihaar = offer to sacrifice. 1.

MEANING: Lust, rage, greed, and worldly attachments, are all evil sensual pleasures, and are intoxicants; help me get rid of these intoxicants, oh Lord. Please, protect me from such evil intoxicants; I, Nanak, will gladly offer my life to You, oh Waheguru. 1.

ਮ:5॥ ਖਾਦਿਆ ਖਾਦਿਆ ਮੁਹੁ ਘਠਾ ਪੈਨੰਦਿਆ ਸਭੁ ਅੰਗੁ॥ ਨਾਨਕ ਧ੍ਰਿਗ ਤਿਨਾ ਦਾ ਜੀਵਿਆ ਜਿਨ ਸਚਿ ਨ ਲਗੋ ਰੰਗੁ॥ 2॥

M:5: Khandiyaan, khaandiyaan mooh(u) ghuttha, pehnundiyaan subh(u) ung(u). Nanak dhrig tinha da jeeviya, jin Sach(i) na luggo rung(u). 2.

Word Meaning: Ghuttha = wore out. Ung = (parts of body). Dhrig = condemnable.

MEANING: Man's mouth wears out by eating, and his whole body wears out by wearing clothes his whole life (but he never remembers Waheguru, who is the Provider). The life of such people is condemnable who never foster love for Waheguru, oh Nanak.

ਪਉੜੀ॥ ਜਿਉ ਜਿਉ ਤੇਰਾ ਹੁਕਮੁ ਤਿਵੈ ਤਿਉ ਹੋਵਣਾ॥ ਜਹ ਜਹ ਰਖਹਿ ਆਪਿ ਤਹ ਜਾਇ ਖੜੋਵਣਾ॥ ਨਾਮ ਤੇਰੈ ਕੈ ਰੰਗਿ ਦੁਰਮਤਿ ਧੋਵਣਾ॥ ਜਪਿ ਜਪਿ ਤੁਧੁ ਨਿਰੰਕਾਰ ਭਰਮੁ ਭਉ ਖੋਵਣਾ॥ ਜੋ ਤੇਰੈ ਰੰਗਿ ਰਤੇ

ਸੇ ਜੋਨਿ ਨ ਜੋਵਣਾ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਨੈਣ ਅਲੋਵਣਾ॥ ਜਿਨ੍ਹੀ ਪਛਾਤਾ ਹੁਕਮੁ ਤਿਨ੍ਹ ਕਦੇ ਨ ਰੋਵਣਾ॥ ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਮਨ ਮਾਹਿ ਪਰੋਵਣਾ॥ 18॥

Paurri: Jiyoun jiyoun Tayra Huqam(u), tivaiy tiyoun hovna. Jeh jeh rukheh(i) Aap(i), teh jaayay khurrovna. Naam Tayraiy kaiy rung(i) doormut(i) dhovna. Jup(i), jup(i) Toodh(u) Nirunkaar bherm(u) bhuou khovna. Jo Tayraiy rung(i) ruttay, say joan(i) na jovna. Untar(i), baahur(i) Ikk(u) naiyn ulovna. Jinhi puchhaata Huqam(u) tinh kuday na rovna. Naaoun Nanak bukhsheesh, mun maah(i) proavna. 18.

Word Meaning: Rung(i) = love; affection. Doormut(i) = evil thinking. Bherm(u) = misgivings; doubts. Bhuou = worldly fears. Jovna = put through. Alovna = see. Bukhsheesh = endowment. Proavna = stitch.

MEANING: Whatever Your Will is, shall happen for sure, oh Waheguru. We have to accept whatever circumstances and the conditions You put us in. The evil thinking is washed away when one loves You. All the misgivings and worldly fears are eradicated with the recitation of Your Naam. Those who are imbued in Your love are not put through different life forms (are not born again). They see only the "One" Waheguru inside and out (everywhere). Those who recognize (understand) Your Huqam never have to cry (suffer). Your Naam is Your endowment; I stitch it to my mind (always remember it), oh Nanak. 18.

ਸਲੋਕੁ ਮ:5॥ ਜੀਵਦਿਆ ਨ ਚੇਤਿਓ ਮੁਆ ਰਲੰਦੜੋ ਖਾਕ॥ ਨਾਨਕ ਦੁਨੀਆ ਸੰਗਿ ਗੁਦਾਰਿਆ ਸਾਕਤ ਮੂੜ ਨਾਪਾਕ॥ 1॥

Sloak(u) M:5: jeevundiyaan na chaytiou, mooa rulundurro khaak. Nanak dooniya sung(i) goodaariya, saakut moorr, napaak. 1.

Word Meaning: Chaytiou = remembers. Rulundurro = mixes with. Khaak = dust. Goodaariya = spent (life). Saakut = money-lover. Moor = foolish. Napaak = unholy.

MEANING: The ignorant man does not remember Waheguru in his lifetime, and becomes a part of dust after his death (so, no time to remember God). Thus, the foolish and the unholy man spends all his life in (unworthy) worldly affairs, oh Nanak. 1.

ਮ:5॥ ਜੀਵੰਦਿਆ ਹਰਿ ਚੇਤਿਆ ਮਰੰਦਿਆ ਹਰਿ ਰੰਗਿ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਤਾਰਿਆ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ॥ 2॥

M:5: Jeevundiyaan Hur(i) chaytiya, merundiyaan Hur(i) rung(i). Junum(u) pdaaruth(u) taariya, Nanak Sadhu sung(i). 2.

Word Meaning: Junum(u) Pdaaruth(u) = valuable human life. Taariya = ferried across (the sea of Maya). Sadhu = Guru.

MEANING: The devotee, who remembers Waheguru in his lifetime in the company of the Guru, and dies in His love, ferries his priceless human life across the sea of Maya (is salvaged), oh Nanak. 2.

ਪਉੜੀ॥ ਆਦਿ ਜੁਗਾਦੀ ਆਪਿ ਰਖਣਵਾਲਿਆ॥ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ਸਚੁ ਪਸਾਰਿਆ॥ ਊਣਾ ਕਹੀ ਨ ਹੋਇ ਘਟੇ ਘਟਿ ਸਾਰਿਆ॥ ਮਿਹਰਵਾਨ ਸਮਰਥ ਆਪੇ ਹੀ ਘਾਲਿਆ॥ ਜਿਨ੍ਹ ਮਨਿ ਵੁਠਾ ਆਪਿ ਸੇ ਸਦਾ ਸੁਖਾਲਿਆ॥ ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ ਪਾਲਿਆ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਬੇਅੰਤ ਅਪਾਰਿਆ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਟੇਕ ਨਾਨਕ ਸੰਮ੍ਹਾਲਿਆ॥ 19॥

Paurri: Aad(i) joogaadi Aap(i) Rukhunvaaliya. Sach(u) Naam(u) Kartaar(u) Sach(u) pusaariya. Oona kuheen na koyay, ghutay ghut(i) saariya. Mehevaan Sumruth, aapay hee ghaaliya. Jinh mun(i) voottha Aap(i), say suda sookhaaliya. Aapay ruchun(u) ruchaayay, Aapay hee paaliya. Subh(u) kichh(u) Aapay Aap(i) bayunt apaariya. Gur Pooray kee tayk, Nanak sumaaliya. 19.

Word Meaning: Aad(i) Joogaad(i) = which was present at the beginning, and before the eons. Pusaariya = spread; disseminate. Oona = less than full. Ghut(i) = in the heart. Saariya = looks after. Sumruth =fully capable. Ghaaliya = works hard (to recite His Naam). Voottha = takes residence. Ruchun(u) = creation. Paaliya = raises. Aapay Aap(i) = the only Lord. Tayk = shelter. Smaaliya = remembers.
MEANING: Waheguru has been protecting (looking after) us ever since the creation of the universe. Waheguru has disseminated His everlasting Naam(u) (Laws) everywhere (meaning He is omnipresent). He is never less than full anywhere and looks after everybody. (Being present in every heart), The compassionate and omnipotent Waheguru Himself does the hard labour of reciting His Naam (instills the zest of reciting His Naam in them). The devotee, whose heart becomes a dwelling for Waheguru, stays blissful forever. Waheguru creates the universe Himself and raises all the living beings. The limitless Waheguru, which has no ends, is the only Lord (has no rival). I remember Him (recite His Naam) in the shelter of the Guru, oh Nanak. 19.

ਸਲੋਕ ਮ:5॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪਰਮੇਸਰਿ ਰਖਿਆ॥ ਸਤਿਗੁਰਿ ਦਿਤਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਖਿਆ॥ ਸਾਧਾ ਸੰਗੁ ਅਪਾਰੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਰਵੈ॥ ਪਾਏ ਮਨੋਰਥ ਸਭਿ ਜੋਨੀ ਨਹ ਭਵੈ॥ ਸਭੁ ਕਿਛੁ ਕਰਤੇ ਹਥਿ ਕਾਰਣੁ ਜੋ ਕਰੈ॥ ਨਾਨਕ ਮੰਗੈ ਦਾਨੁ ਸੰਤਾ ਧੂਰਿ ਤਰੈ॥ 1॥
Sloak M:5: Aad(i) mudh(i) unt(i) Permayshur(i) rukhiya. Satgur(i) ditta Naam(u) Amrit(u) chukhiya. Sadhaan sung(u) Apaar(u) undin(u) Hur(i) goon ruvaiy. Paayay munoruth subh(i), joani neh bhuvaiy. Subh(u) kichh(u) Kertay huth(i), kaarun(u) jo kuraiy. Nanak mungaiy daan(u) Suntaan dhoor(i) turaiy. 1.
Word Meaning: Aad(i) = beginning. Mudh(i) = in the middle. Chukhiya = tasted. Sung(u) = company. Ruvaiy = recites. Munoruth = objectives. Bhuvaiy = goes through. Kaarun(u) = creation. Dhoor(i) = dust of the feet (service to them).
MEANING: Waheguru protects our dignity (high morality) at the beginning, in the middle, and at the end of our life. The individual, who tastes the sweet Naam-Amrit gifted by Satguru, and sings the virtues of the limitless Waheguru all the time in the company of the holy men, realizes all his objectives, and never goes through any life form again. Waheguru, which is the creator of the universe, controls everything. I, beg for the dust of the feet of the holy men (wish to serve them), in whose company I will get salvation, oh Nanak. 1.

ਮ:5॥ ਤਿਸ ਨੋ ਮੰਨਿ ਵਸਾਇ ਜਿਨਿ ਉਪਾਇਆ॥ ਜਿਨਿ ਜਨਿ ਧਿਆਇਆ ਖਸਮੁ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਸਫਲੁ ਜਨਮੁ ਪਰਵਾਨੁ ਗੁਰਮੁਖਿ ਆਇਆ॥ ਹੁਕਮੈ ਬੁਝਿ ਨਿਹਾਲੁ ਖਸਮਿ ਫੁਰਮਾਇਆ॥ ਜਿਸੁ ਹੋਆ ਆਪਿ ਕ੍ਰਿਪਾਲੁ ਸੋ ਨਹ ਭਰਮਾਇਆ॥ ਜੋ ਜੋ ਦਿਤਾ ਖਸਮਿ ਸੋਈ ਸੁਖੁ ਪਾਇਆ॥ ਨਾਨਕ ਜਿਸਹਿ ਦਇਆਲੁ ਬੁਝਾਏ ਹੁਕਮੁ ਮਿਤ॥ ਜਿਸਿ ਭੁਲਾਏ ਆਪਿ ਮਰਿ ਮਰਿ ਜਮਹਿ ਨਿਤ॥ 2॥
M:5: Tis nu munn(i) vusaayay Jin(i) oopaayaa. Jin(i) jun(i) dhiyaaya Khusm(u) tin(i) sookh(u) paaya. Suful(u) junum(u) pervaan(u) Gurmukh(i) aaya. Huqamaiy boojh(i) nihaal(u) Khusm(i) foormaaya. Jis(u) hoa Aap(i) kirpaal(u), so neh bhermaaya. Jo, jo ditta Khusm(i), soyee sookh(u) paaya. Nanak jiseh(i) Duyaal(u), boojhaayay Huqam(u) Mit. Jis(i) bhoolaaya Aap(i), mur(i) mur(i) jummeh(i) nit. 2.
Word Meaning: Oopaaya created. Pervaan(u) = approved. Boojh(i) = recognizing. Nihaal(u) = blissful. Foormaaya = said; advised. Bhermaaya = misled. Mit = friend (Waheguru). Bhoolaaya = misleads. Nit = all the time.
MEANING: Enshrine the Naam in your heart of Waheguru, which has created you, oh my friend. The devotees, who recite the Naam of the Lord, attain mental bliss. Their human life becomes successful, and they are approved by Waheguru; such individuals are the true

Sikhs of the Guru. They feel blissful to understand and to obey the Will of the Lord. Those are not misled (from the path of high morality) whom Waheguru is kind to. They accept the Will of Waheguru and enjoy comfort in whatever the Lord gives them. The devotee, to whom Waheguru is kind, recognizes the Huqam of his friend – Waheguru. But the individual, whom Waheguru misguides Himself, dies and takes birth all the time (repeatedly), oh Nanak. 2.

ਪਉੜੀ॥ ਨਿੰਦਕ ਮਾਰੇ ਤਤਕਾਲਿ ਖਿਨੁ ਟਿਕਣ ਨ ਦਿਤੇ॥ ਪ੍ਰਭ ਦਾਸ ਕਾ ਦੁਖੁ ਨ ਖਵਿ ਸਕਹਿ ਫੜਿ ਜੋਨੀ ਜੁਤੇ॥
(ਅੰਗ 524)॥ ਮਥੇ ਵਾਲਿ ਪਛਾੜਿਅਨੁ ਜਮ ਮਾਰਗਿ ਮੁਤੇ॥ ਦੁਖਿ ਲਗੈ ਬਿਲਲਾਣਿਆ ਨਰਕਿ ਘੋਰਿ ਸੁਤੇ॥ ਕੰਠਿ ਲਾਇ ਦਾਸ ਰਖਿਅਨੁ ਨਾਨਕ ਹਰਿ ਸਤੇ॥ 20॥

Paurri: Ninduk maaray tutkaal(i), khin(u) tikkun na dittay. Prubh daas ka dookh(u) na khuv(i) sukeh(i), phurr(i) joani jootay.

(PAGE 524): Muthay vaal(i) puchhaarriun(u), Jum maarug(i) mootay. Dookh(i) luggaiy bil-laaniyaan nerk(i) ghor(i) sootay. Kuntth(i) laayay daas rukhiun(u), Nanak Hur(i) Sutay. 20.

Word Meaning: Ninduk = vilifiers; malicious critics. Tutkaa(i) = in a moment. Tikkun = stay; take rest. Khuv(i) = tolerate; endure. Jootay = put through. Puchhaarriun(u) = throw away violently; put to defeat. Jum Maarug(i) = on the path to the Angel of death. Mootay = left. Bil- laaniyaan = those who cry in pain. Ghor(i) = extreme; deep. Sootay =lie down; put in. Kuntth(i) = neck. Sutay = eternal.

MEANING: Waheguru (spiritually) destroys the vilifiers of His saints in a moment (right away), and does not let them enjoy peace even for a single moment. Waheguru cannot tolerate the trouble His devotees face and punishes the vilifiers in many lives. God throws them violently on the ground, holding them by the hair (punishes them), and puts them on the path leading to the Angel of death (reincarnation). They suffer in the extreme hellish conditions where they are put in. The eternal Waheguru protects His devotees by holding them to His neck (hugging them with affection), oh Nanak. 20.

ਸਲੋਕੁ ਮ:5॥ ਰਾਮੁ ਜਪਹੁ ਵਡਭਾਗੀਹੋ ਜਲਿ ਥਲਿ ਪੂਰਨ ਸੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਧਿਆਇਐ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ॥ 1॥

Sloak(u) M:5: Ram(u) jup-hou vudbhaagihou, jul(i), thul(i) poorun Soyay. Nanak Naam(i) dhiyayain, bighun(u) na laagaiy koyay. 1.

Word Meaning: Vudbhaagihou = highly fortunate. Poorun = fully present; pervading. Bighun = impediment.

MEANING: You will be highly lucky to recite the Naam of Waheguru, which is pervading the waters and the land, oh my friends. One faces no obstacle (in the path of union with Waheguru) if he recites Waheguru's Naam, oh Nanak. 1.

ਮ:5॥ ਕੋਟਿ ਬਿਘਨ ਤਿਸੁ ਲਾਗਤੇ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ॥ ਨਾਨਕ ਅਨਦਿਨੁ ਬਿਲਪਤੇ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਉ॥ 2

M:5: Koat(i) bighun tis(u) laagtay jis nu vissraiy Naaoun. Nanak, undin(u) bilptay, jiyoun soonjaiy ghur(i) kaaoun. 2.

Word Meaning: Koat(i) = millions. Vissraiy = foget. Bilptay = cry in pain and for help. Soonjaiy = deserted. Kaaoun = crow.

MEANING: One faces millions of impediments in the journey of life if he forgets Waheguru's Naam. They cry in discomfort (and complain) like a crow in a deserted house (where he finds nothing to eat), oh Nanak. 2.

NOTE: The same Sloak is given with Paurri 15.

ਪਉੜੀ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਦਾਤਾਰੁ ਮਨੋਰਥ ਪੂਰਿਆ॥ ਇਛ ਪੁੰਨੀ ਮਨਿ ਆਸ ਗਏ ਵਿਸੂਰਿਆ॥ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਸ ਨੋ ਭਾਲਦਾ॥ ਜੋਤਿ ਮਿਲੀ ਸੰਗਿ ਜੋਤਿ ਰਹਿਆ ਘਾਲਦਾ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਵੁਠੇ ਤਿਤੁ ਘਰਿ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਜਨਮੁ ਨ ਤਹਾ ਮਰਿ॥ ਸਾਹਿਬੁ ਸੇਵਕੁ ਇਕੁ ਇਕੁ ਦ੍ਰਿਸਟਾਇਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਚਿ ਸਮਾਇਆ॥ 21॥1॥2॥ ਸੁਧੁ॥

Paurri: Simer(i), simer(i) Dataar(u) munoruth pooriya. Ichh poonni mun(i) aas, guyyay visooriya. Paaya Naam(u) nidhaan, jis nu bhaalda. Jot(i) mili sung(i) Jot(i) ruhhiya ghaalda. Sookh sehj aanund, vootthay tit(u) ghur(i). Aavun jaan ruhhay, junum(u) na tuhaa mur(i). Sahib(u) sayvuk Ikk(u), Ikk(u), drishtaaya. Gur persad(i) Nanak Sach(i) smaayiya. 21.1.2. Shoodh(u).

Word Meaning: Simer(i) = reciting (Naam). Munoruth Pooriya = objective is achieved. Ichh Poonni = wish fulfilled. Visooriya = worries. Ghaalda = working hard. Sehj = peaceful state. Aanund = blissfulness. Vootthay = come to reside. Ikk(u) = One (Waheguru). Drishtaaya = appear. Smaaya = merged.

MEANING: All objectives are achieved successfully by reciting Waheguru's Naam. All one's wishes and his hopes are fulfilled, and all his worries disappear. One acquires the treasure of Naam, which he has been looking for. His soul merges with Waheguru's Soul for which he had been working so hard to achieve. Comfort, peace, and blissfulness come to stay in his heart, and his birth and death cycle come to an end. The Lord and the devotee become "one", and they appear to be one. With Guru's benevolence, the devotee gets absorbed in the eternal Waheguru, oh Nanak. 21.1.2. **Verified.**

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਗੂਜਰੀ ਭਗਤਾ ਕੀ ਬਾਣੀ॥

Ek Onkar Satgur Persad(i): Raag(u) Goojri, Bhugataan kee Bani

ਸ੍ਰੀ ਕਬੀਰ ਜੀਉ ਕਾ ਚਉਪਦਾ ਘਰੁ 2 ਦੂਜਾ॥ ਚਾਰਿ ਪਾਵ ਦੁਇ ਸਿੰਗ ਗੁੰਗ ਮੁਖ ਤਬ ਕੈਸੇ ਗੁਨ ਗਈ ਹੈ॥ ਊਠਤ ਬੈਠਤ ਠੇਗਾ ਪਰਿ ਹੈ ਤਬ ਕਤ ਮੂਡ ਲੁਕਈ ਹੈ॥1॥ ਹਰਿ ਬਿਨੁ ਬੈਲ ਬਿਰਾਨੇ ਹੁਈ ਹੈ॥ ਫਾਟੇ ਨਾਕਨ ਟੂਟੇ ਕਾਧਨ ਕੋਦਉ ਕਾ ਭੁਸੁ ਖਈ ਹੈ॥ 1॥ ਰਹਾਉ॥ ਸਾਰੋ ਦਿਨੁ ਡੋਲਤ ਬਨ ਮਹੀਆ ਅਜਹੁ ਨ ਪੇਟ ਅਘਈ ਹੈ॥ ਜਨ ਭਗਤਨ ਕਾ ਕਹੋ ਨ ਮਾਨੋ ਕੀਓ ਅਪਨੋ ਪਈ ਹੈ॥ 2॥ ਦੁਖ ਸੁਖ ਕਰਤ ਮਹਾ ਭ੍ਰਮਿ ਬੂਡੋ ਅਨਿਕ ਜੋਨਿ ਭਰਮਈ ਹੈ॥ ਰਤਨ ਜਨਮੁ ਖੋਇਓ ਪ੍ਰਭੁ ਬਿਸਰਿਓ ਇਹੁ ਅਉਸਰੁ ਕਤ ਪਈ ਹੈ॥ 3॥ ਭ੍ਰਮਤ ਫਿਰਤ ਤੇਲਕ ਕੇ ਕਪਿ ਜਿਉ ਗਤਿ ਬਿਨੁ ਰੈਨਿ ਬਿਹਈ ਹੈ॥ ਕਹਤ ਕਬੀਰ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੂੰਡ ਧੁਨੇ ਪਛੁਤਈ ਹੈ॥ 4॥1॥

Sri Kabir Jeeo ka Chaupuda Ghur(u) 2, Dooja. Chaar paav, doyay sing, goong mookh, tub kaisay goon guyyee haiy? Ootthut baiytthut taynga pur(i) haiy, tub kut moond lookuyee haiy? 1: Hur(i) bin(u) baiyl biraanay hooyee haiy. Phaatay naakun, tootay kaandhun, kodou ka bhooss(u) khuyee haiy. 1. Ruhaou. Saaro din(u) doalut bun muheeya, aj-houn na payt aghuyee haiy. Jun bhugtan ka kuho na maano, keeyo apno puyee haiy. 2. Dookh, sookh kert muhaa bherm(i) boodo, anik joan(i) bhermuyee haiy. Ruttan junum(u) khoyo Prubh bisriyo, eh(u) aousur(u) kut puyee haiy. 3. Bhermut phirt tayluk kay kup(i) jiyoun, gut(i) bin(u) raiyn(i) bihuyyee haiy. Keht Kabir, Ram Naam bin(u) moond dhoonay puchhtuyyee haiy. 4.1.

Word Meaning: Sing = horns. Goong = mute. Thaynga = (hit with a) stick. Moond = head. 1. Baiyl = oxen. Biraanay = belonging to others; subservient. Naakun = nostrils. Kaandhun = shoulders; neck. Kodou = millet. Bhoos(u) = shreaded stubble. Pause.

Doalut = walk while staggering (weakly). Bun = jungle, meadow. Aj-houn = still. Aghuyee = full stomach. Keeoo Apno = the result of the deeds done. 2. Muhaa Bherm = big journey (of rebirths). Boodou = drown; lost. Bhermuyee = travel; go through. Aousar(u) = opportunity. Kut = when. 3.
Bhermut = wandering aimlessly. Tayluk = a machine to extract oils from seeds, which was run by oxen. Kup(i) = monkey (which has to dance as a slave of his master who catches him with a trap which has a bait of roasted chick peas. Gut(i) = high spiritual state. Raiyn = night (of life). Moond Dhoonay = with drooped head. 4.
MEANING: (Without Waheguru's Naam, the man will be reborn as an animal, like an ox). As an ox, he will be a slave to others (his human masters) with his nostrils pierced for harness, and with his neck worn out because of the hard workload - for example, ploughing. And he will get only shredded millet stubble to eat. **Pause.** So, how will he sing Waheguru's praise when he will have four feet (as an animal), two horns, and be a mute (not able to speak)? Where will he hide his head when he is hit with a stick, whether he is standing or sitting? 1. He will be wandering with a stagger in the meadow all day, but his stomach will still not be full. Because he does not listen to the advice of the holy men, he will have to bear the fruit of his done deeds. 2. Enduring discomforts and some comforts in life, the man gets drowned in the sea of huge misgivings and suffers through countless life forms. He wastes away his priceless human life by ignoring the Lord, who knows when he will get this opportunity (human life) again (to worship God). 3.
He spends his whole life without any spiritual gain, like an ox of the oil-extracting machine (which runs in never-ending circles), or like a monkey who has to dance without any reward every day for his master who caught him using a bait of roasted chick peas. Without the Lord's Naam, he has to repent with his head drooped, oh Kabir. 4.1.

ਗੂਜਰੀ ਘਰੁ 3॥ ਮੁਸਿ ਮੁਸਿ ਰੋਵੈ ਕਬੀਰ ਕੀ ਮਾਈ॥ ਏ ਬਾਰਿਕ ਕੈਸੇ ਜੀਵਹਿ ਰਘੁਰਾਈ॥ 1॥ ਤਨਨਾ ਬੁਨਨਾ ਸਭੁ ਤਜਿਓ ਹੈ ਕਬੀਰ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਲਿਖਿ ਲੀਓ ਸਰੀਰ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਲਗੁ ਤਾਗਾ ਬਾਹਉ ਬੇਹੀ॥ ਤਬ ਲਗ ਬਿਸਰੈ ਰਾਮੁ ਸਨੇਹੀ॥ 2॥ ਓਛੀ ਮਤਿ ਮੇਰੀ ਜਾਤਿ ਜੁਲਾਹਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਲਹਿਓ ਮੈ ਲਾਹਾ॥ 3॥ ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਮੇਰੀ ਮਾਈ॥ ਹਮਰਾ ਇਨ ਕਾ ਦਾਤਾ ਏਕੁ ਰਘੁਰਾਈ॥ 4॥2॥

Goojri Ghur(u) 3: Moos(i), moos(i) rovaiy Kabir kee maayee. Eh baarik kaiysay jeeveh(i) Rughuraayee. 1. Tun-na, boon-na subh(u) tujiyo haiy Kabir. Hur(i) ka Naam(u), likh(i) leeyo haiy sreer. 1. Ruhaou. Jub lug(u) taaga baahoun bayhee. Tub lug bisraiy Ram(u) snayhee. 2. Oachhi mut(i) mayri, jaat(i) Joolaaha. Hur(i) ka Naam luhhiyo mein laaha. 3. Keht Kabir soonhou mayri maayee. Humra, in ka, daata Aik(u) Rughuraayee. 4.2.
Word Meaning: Moos(i), Moos(i) Rovaiy = sobs; snivels Rughuraayee = God. 1. Tun-naa = weaving. Boon-na = knitting. Tujiyo = has given up. Pause.
Baahoun = put through. Bayhee = a wooden pipe used in weaving. Snayhee = dear.
Oachhi Mut(i) = poor (low) wisdom. Joolaaha = weaver. Luhhiyo Laaha = acquired benefit. 2 & 3.
NOTE: In this holy Shabad, Kabir Sahib describes his mother's concern about his living situation.
MEANING: (Expressing her concern about my financial situation), my mother sobs and complains to God about how her son, Kabir, will survive in his present lifestyle. 1. Kabir has quit his family business of weaving and knitting, and has written God's Naam on his body (just stays imbued in His Naam, and does nothing else). Pause. (Kabir Sahib responds): for as long as I put the thread through the wooden pipe (to weave), I forget my dear Ram (God) (which I do not want to). 2. I have low wisdom, and on top of that,

I have a low caste of weavers. But I have earned Waheguru's Naam as a benefit (as my asset). 3. Kabir says: My Lord is the provider for me and for my family, oh my mother.4.2

(ਅੰਗ 525)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੂਜਰੀ ਸ੍ਰੀ ਨਾਮਦੇਵ ਜੀ ਕੇ ਪਦੇ ਘਰੁ 1॥

(PAGE 525): **Ek Onkar Satgur Persad(i).**
Goojri Sri Naamdev Ji kay Puday, Ghur(u) 1.

ਜੌ ਰਾਜੁ ਦੇਹਿ ਤ ਕਵਨ ਬਡਾਈ ॥ ਜੌ ਭੀਖ ਮੰਗਾਵਹਿ ਤ ਕਿਆ ਘਟਿ ਜਾਈ॥ 1॥ ਤੂੰ ਹਰਿ ਭਜੁ ਮਨ ਮੇਰੇ ਪਦੁ ਨਿਰਬਾਨੁ॥ ਬਹੁਰਿ ਨ ਹੋਇ ਤੇਰਾ ਆਵਨ ਜਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਤੈ ਉਪਾਈ ਭਰਮ ਭੁਲਾਈ॥ ਜਿਸੁ ਤੂੰ ਦੇਵਹਿ ਤਿਸਹਿ ਬੁਝਾਈ॥ 2॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸਹਸਾ ਜਾਈ॥ ਕਿਸੁ ਹਉ ਪੂਜਉ ਦੂਜਾ ਨਦਰਿ ਨ ਆਈ॥ 3॥ ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ॥ ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ॥ ਜੇ ਓਹੁ ਦੇਵਾ ਤ ਓਹੁ ਭੀ ਦੇਵਾ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ॥ 4॥1॥

Juou raj(u) dayh(i) ta kuvun budaayee. Juou bheekh mungaveh(i) ta kiya ghut(i) jaayee. 1. Toon, Hur(i) bhuj(u) mun mayray pud(u) nirbaan(u). Buhour(i) na hoyay tayra aavun jaan(u). 1. Ruhaou. Subh Taiyn oopaayee, bherm bhoolaayee. Jis Toon dayveh(i) tiseh(i) boojhaayee. 2. Satgur(u) milaiy ta sehsa jaayee. Kis(u) huoun poojoun, dooja nudr(i) na aayee. 3. Aikaiy paathur keejaiy bhaaou. Doojaiy paathur dhuriyaiy paaoun. Jay oh(u) dayva, ta oh(u) bhee dayva. Keh(i) Namdeo, hum Hur(i) kee sayva. 4.1.

Word Meaning: Juou = if. Budaayee = honour; exaltation. 1. Pud(u) Nirbaan = spiritual state above the effecs of Maya. Aavun Jaan = birth and death; reincarnation. Pause. Taiyn = You (Waheguru). Bherm Bhoolaayee = misguided in doubts. Boojhaayee = wisdom. 2. Sehsa = worries. Huoun = I, me. 3. Paathur = stone; idol. Bhaaou = love; respect. Dayva = god. 4.

MEANING: It will be no exaltation for me if the Lord bestows the reign of a state on me; and by the same token, it will not be any degradation if He makes me beg for living. 1.
Recite the Naam of the Lord so as to achieve the spiritual state above the effects of Maya, as a result of which you will not be born again, and again, oh my mind. Pause.
The whole world, which has been created by You, is misled in misgivings; but those who understand the reality whom You enlighten, oh my Lord. 2. All doubts and worries of the man get cleared when he gets connected with Satguru, and I do not see any other power (than the Lord) whom I may worship. 3. People worship one rock (an idol), but step on the other. (By logic) if the first rock is a god, the other should also be the god! (So, why should the first be worshipped? However, I simply serve the Lord, oh Naamdayo. 4.1.

ਗੂਜਰੀ ਘਰੁ 1॥ ਮਲੈ ਨ ਲਾਛੈ ਪਾਰਮਲੋ ਪਰਮਲੀਓ ਬੈਠੋ ਰੀ ਬਾਈ॥ ਆਵਤ ਕਿਨੈ ਨ ਪੇਖਿਓ ਕਵਨੈ ਜਾਣੈ ਰੀ ਬਾਈ॥ 1॥ ਕਉਨੁ ਕਹੈ ਕਿਨਿ ਬੂਝੀਐ ਰਮਈਆ ਆਕੁਲੁ ਰੀ ਬਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਆਕਾਸੈ ਪੰਖੀਅਲੋ ਖੋਜੁ ਨਿਰਖਿਓ ਨ ਜਾਈ॥ ਜਿਉ ਜਲ ਮਾਝੈ ਮਾਛਲੋ ਮਾਰਗੁ ਪੇਖਣੋ ਨ ਜਾਈ॥ 2॥ ਜਿਉ ਆਕਾਸੈ ਘੜੂਅਲੋ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਭਰਿਆ॥ ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬੀਠਲੋ ਜਿਨਿ ਤੀਨੈ ਜਰਿਆ॥ 3॥2॥

Goojri Ghur(i) 1: Mulaiy na laanchhaiy, paarmulo, permleeyo, baiyttho ree baayee. Aavut kinaiy na paykhiyo, kuvnaiy jaanaiy ree baayee. 1. Kaun(u) kuhaiy, kin(i) boojhiyaiy, Ramuyeeya aakool(u) ree baayee. 1. Ruhaou. Jiyoun aakaashaiy punkhiulo, khoaj(u) nirkhiyo na jaayee. Jiyoun jul maajhaiy maachhlo maarug(u) paykhno na jaayee. 2. Jiyoun aakaashaiy ghurroolo mirg trishna bhuriya. Naamay chay Soami, Beetthlo, Jin(i) teenaiy juriya. 3.2.

Word Meaning: Mulaiy = filth (of vices). Laanchhaiy = stain; scar. Paarmulo = beyond any filth. Permleeyo = source of fragrances. Baittho = sitting; present. Baayee = sister; friend. Aavut = taking birth. Paykhio = see. 1.
Ramuyeeya = beautiful Waheguru. Aakool(u) = present everywhere. Pause. Punkhiulo = birds. Khoaj(u) = feet; foot steps; path of flight. Nirkhiyo Na = cannot be seen. Maajhaiy = in the middle. Maachhlo = fish. 2. Ghurroolo = a water container. Mirg Trishna = mirage. Beetthlo = God. Teenaiy = the three effects of Maya. Juriya = destroyed.
MEANING: The Lord has no stain of any filth as He is beyond any filth (of thoughts or of immoral actions), and He is present hidden like fragrance in the flowers. Nobody has ever seen Him taking birth, so how can anyone know what He is like? 1. Who can describe Him, and who can comprehend the Lord who is omnipresent, oh my friend? Pause.
Like the path of a bird flying in the sky, and that of a fish swimming in water, cannot be seen (as they leave no sign behind), the Lord is invisible in nature. 2.
Like a pitcher of water in the sky - a mirage - where water appears to be present in the sky to a deer which runs after it, but can never find it, (the gimmicks of Maya are captivating and are like a mirage; the man runs behind them to achieve happiness, but he never finds them because Maya (wealth) is treacherous and can leave one any time causing much grief). But my Lord is such that He has burned all the three effects of Maya (is above the gimmicks of Maya), oh Namay (Naam Dev). 3.2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੂਜਰੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀ ਕੇ ਪਦੇ ਘਰੁ 3॥
Ek Onkar Satgur Persad(i): Goojri Sri Ravidas Jee kay Puday, Ghur(u) 3:

ਦੂਧੁ ਤ ਬਛਰੈ ਥਨਹੁ ਬਿਟਾਰਿਓ॥ ਫੂਲੁ ਭਵਰਿ ਜਲੁ ਮੀਨਿ ਬਿਗਾਰਿਓ॥ 1॥ ਮਾਈ ਗੋਬਿੰਦ ਪੂਜ ਕਹਾ ਲੈ ਚਰਾਵਉ॥ ਅਵਰੁ ਨ ਫੂਲੁ ਅਨੂਪ ਨ ਪਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਮੈਲਾਗਰ ਬੇਰ੍ਹੈ ਹੈ ਭੁਇਅੰਗਾ॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਬਸਹਿ ਇਕ ਸੰਗਾ॥ 2॥ ਧੂਪ ਦੀਪ ਨਈਬੇਦਹਿ ਬਾਸਾ॥ ਕੈਸੇ ਪੂਜ ਕਰਹਿ ਤੇਰੀ ਦਾਸਾ॥ 3॥ ਤਨੁ ਮਨੁ ਅਰਪਉ ਪੂਜ ਚਰਾਵਉ॥ ਗੁਰ ਪਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਵਉ॥ 4॥ ਪੂਜਾ ਅਰਚਾ ਆਹਿ ਨਾ ਤੋਰੀ॥ ਕਹਿ ਰਵਿਦਾਸ ਕਵਨ ਗਤਿ ਮੋਰੀ॥ 5॥1॥

Doodh(u) ta buchhraiy thunou bitaariyo. Phool(u) bhunvur(i), jul(u) meen(i) bigaariyo. 1. Maayee, Gobind pooj kuhaa laiy churaavoun. Uver(u) na phool(u), Anoop na paavoun. 1. Maiylagur bayhray haiyn bhooyunga. Bikh(u) amrit(u) buseh(i) ikk sunga. 2. Dhoop, deep, nuyeebaydeh(i) baasa. Kaisay pooj kureh(i) tayri daasa? 3. Tun(u), mun(u) urpoun, pooj churaavoun. Gur persad(i) Nirunjun(u) paavoun. 4. Pooja urcha, aah(i) na Toari. Keh Ravidas kuvun gut(i) moari. 5.1.
Word Meaning: Buchhraiy = calf. Thunou = from the udder. Bitaariyo = befouled (rendered unfit by sucking first). Bhunvur(u) = bumble bee. Meen = fish. Bigaariyo = ruined. Pooj = the ingredients for ritualistic worship. Churravoun = offer. Anoop = (Waheguru) with unparalled beauty. 1. Maiylagur = the agar (sandal) trees which grow on the Mullyay mountain (sandal wood is also an ingredient for idol worship). Bayhray = wrapped around. Bhooyunga = snakes. Bikh(u) = poison. Amrit = the mythical water which makes the consumers immortal; something delicious or pleasant in life (like sandal wood). (Thus, the amrit of sandal wood is laced with the poison of snakes). Ikk Sunga = together. 2. Dhoop = incense. Deep = lamp. Nuyeebayda = sweets offered to the idol. Baasa = stale. Daasa = slave. 3. Urpoun = offer. Nirunjun = God (which is above the effects of Maya). 4. Urcha = bowing to the idol or decorating it. Aah(i) Na = could not do. Toari = Yours. 5.

NOTE: Hindus worship their idols first, washing them with milk, and then offering them milk, flowers, sandalwood, incense, earthen lamps, and sweets. But Ravidass Ji maintains that none of these ingredients is pure for one reason or another, and as a result, such worship is not acceptable to the Lord.

MEANING: The milk to be offered to the idol is not pure, as it has already been befouled by the calf when he sucks it from the udder. Similarly, the bumblebee befouls the flowers, and the fish, the water. 1. Where should I get the pure ingredients to worship my Lord, oh my mother? I cannot find untouched flowers, so how can I please (realize) my Lord with unparalleled beauty? Pause. Similarly, the sandal trees growing on the Mullyay mountain are wrapped around by the snakes; thus, the pleasant amrit of the sandalwood and the poison of the snakes are present together; so how can I get pure sandalwood? 2. Also, the incense, the lamps and the sweets prepared for the idol are stale and not fresh. So, how can I, the slave of the Lord, worship Him? 3. (If His worship does require such pure ingredients as mentioned), my worship for Him cannot be accepted. (So, I feel highly dejected) thinking what my spiritual condition might be, oh Ravidass? 5.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੂਜਰੀ ਸ੍ਰੀ ਤ੍ਰਿਲੋਚਨ ਜੀਉ ਕੇ ਪਦੇ ਘਰੁ 1॥

Ek Onkar Satgur Persad(i): Goojri Sri Tirlochan jeeo kay Puday, Ghur(u) 1:

ਅੰਤਰੁ ਮਲਿ ਨਿਰਮਲ ਨਹੀ ਕੀਨਾ ਬਾਹਰਿ ਭੇਖ ਉਦਾਸੀ॥ ਹਿਰਦੈ ਕਮਲੁ ਘਟਿ ਬ੍ਰਹਮੁ ਨ ਚੀਨਾ ਕਾਹੇ ਭਇਆ ਸੰਨਿਆਸੀ॥ 1॥

(ਅੰਗ 526)॥ ਭਰਮੇ ਭੂਲੀ ਰੇ ਜੈ ਚੰਦਾ॥ ਨਹੀ ਨਹੀ ਚੀਨਿਆ ਪਰਮਾਨੰਦਾ॥ 1॥ ਰਹਾਉ॥ ਘਰਿ ਘਰਿ ਖਾਇਆ ਪਿੰਡੁ ਬਧਾਇਆ ਖਿੰਥਾ ਮੁੰਦਾ ਮਾਇਆ॥ ਭੂਮਿ ਮਸਾਣ ਕੀ ਭਸਮ ਲਗਾਈ ਗੁਰ ਬਿਨੁ ਤਤੁ ਨ ਪਾਇਆ॥ 2॥ ਕਾਇ ਜਪਹੁ ਰੇ ਕਾਇ ਤਪਹੁ ਰੇ ਕਾਇ ਬਲੋਵਹੁ ਪਾਣੀ॥ ਲਖ ਚਉਰਾਸੀਹ ਜਿਨਿ ਉਪਾਈ ਸੋ ਸਿਮਰਹੁ ਨਿਰਬਾਣੀ॥ 3॥ ਕਾਇ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਰੇ ਅਠਸਠਿ ਕਾਇ ਫਿਰਾਹੀ॥ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਸੁਨੁ ਰੇ ਪ੍ਰਾਣੀ ਕਣ ਬਿਨੁ ਗਾਹੁ ਕਿ ਪਾਹੀ॥ 4॥1॥

Untar(u) mul(i), nirmul nuhee keena, baahur(i) bhaykh oodaasi. Hirdaiy kumul(u) ghut(i) Braham na cheena, kaahay bhuyya saniyasi. 1.

(PAGE 526): Bhermay bhooli, ray Jaiy Chanda. Nuhee, nuhee cheeniya Permanunda. 1. Ruhaou. Ghur(i), ghur(i) khaaya, pind(u) budhaaya, khinda, moonda, Maya. Bhoom(i) musaan kee bhusm lugaayee, Gur bin(u) Tut(u) na paaya. 2. Kaayay jup-hou ray, kaayay tup-hou ray, kaayay bulovhou paani. Lukh chauraaseeh Jin(i) oopaayee, So simerhou Nirbani. 3. Kaayay kmundul, kaapurria ray, Utth-sutth(i) kaayay phiraahi. Budut(i) Tirlochan, soon(u) ray praani, kun bin(u) gaah(u) k(i) paahi. 4.1.

Word Meaning: Untar(i) = inside. Mul(i) = filth. Nirmul = pure. Bhaykh = garb. Oodaasi = one who has renounced the world. = Sanyasi. Hirdaiy Kumul = lotus like heart = Ghut(i). Braham = God. Cheena = recognized; realized. 1.

Bhemaiy Bhooli = misled in misgivings. Jai Chanda = a common name used for the man. Permanunda = source of supreme bliss (God). Pause. Pind(u) = body; belly. Khintha = a small quilt that the yogis wear. Moonda = big glass earrings that the yogi wears. Bhoom(i) Musaan = the ground of graveyards. Bhusm = ash. Tut(u) = the reality; the origin; Lord. 2. Jup-hou = recitation of some mantra. Tup-hou = torture self (to please some god). Bulovhou = churn. Lukh Chaureeseeh = the 8.4 million life forms (a Hindu belief). Nirbaani = unaffected by Maya. 3. Kmundul = a small bucket to collect milk etc. Kaapurria = those

who wear a quilt of rags (to show a false detachment from Maya). Utth-sutth(i) = the 68 holy places of the Hindus. Phirrahi = travel; pilgrimage. Budut(i) = says. Kun = the grain inside the husk of the cereal crops. Gaah(i) = a process to thresh cereal crops. 4.

MEANING: Some people claim to be Sanyasis, but they do not recognize the presence of the Lord in their lotus-like hearts. They do put on the garb of the Sanyasis to look holy, but do not purify (wash the filth of) their mind. 1. The man is completely misled in misgivings and never recognizes the Lord, who is the source of supreme bliss. Pause. He begs for and eats food from every household, and enlarges his body (belly). He wears the symbols - a small quilt, glass earrings, and a coating of ash from the graveyards - of his Yogi sect to look religious. But, in reality, they are just covers to hide his attachment to Maya. However, he cannot attain a high spiritual state without taking shelter of the Guru. 2. What do you achieve by reciting ritualistic mantras or by torturing yourself, oh man? All such efforts are like churning water (without any gain)? The real power to worship is the Lord who has created the whole universe, and who is totally detached from Maya. 3. What are you carrying a small bucket and wearing a quilt made of rags for? Also, why would you go on pilgrimage of the 68 holy places? ((They are all worthless for spirituality) because all these acts are akin to threshing a cereal crop which has no grain in its husk, oh Tirloachun. 4. 1.

ਗੂਜਰੀ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਲਛਮੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥ ਸਰਪ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ॥ 1॥ ਅਰੀ ਬਾਈ ਗੋਬਿੰਦ ਨਾਮੁ ਮਤਿ ਬੀਸਰੈ॥ ਰਹਾਉ॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਇਸਤ੍ਰੀ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥ ਬੇਸਵਾ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ॥ 2॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਲੜਿਕੈ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥ ਸੂਕਰ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ॥ 3॥ ਅੰਤਿ ਕਾਲਿ ਜੋ ਮੰਦਰ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥ ਪ੍ਰੇਤ ਜੋਨਿ ਵਲਿ ਵਲਿ ਅਉਤਰੈ॥ 4॥ ਅੰਤਿ ਕਾਲਿ ਨਾਰਾਇਣੁ ਸਿਮਰੈ ਐਸੀ ਚਿੰਤਾ ਮਹਿ ਜੇ ਮਰੈ॥ ਬਦਤਿ ਤਿਲੋਚਨੁ ਤੇ ਨਰ ਮੁਕਤਾ ਪੀਤੰਬਰੁ ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ॥ 5॥2॥

Goojri: Unt(i) kaal(i) jo Lashmi simeraiy, aiysi chinta meh(i) jay muraiy. Serp joan(i) vul(i), vul(i) aoutraiy. 1. Uree baayee, Gobind Naam(u) mut(i) beesraiy. Ruhaou. Unt(i) kaal(i) jo istree simeraiy, aiysi chinta meh(i) jay muraiy. Baysva joan(i) vul(i) vul(i) aoutraiy. 2. Unt(i) kaal(i) jo lurrikaiy simeraiy, aiysi chinta meh(i) jay muraiy. Sookur joan(i) vul(i) vul(i) aoutraiy. 3. Unt(i) kaal(i) jo mundar simeraiy, aiysi chinta meh(i) jay muraiy. Prayt joan(i) vul(i) vul(i) aoutraiy. 4. Unt(i) kaal(i) Naraayin(u) simeraiy, aiysi chinta meh(i) jay muray. Budut(i) Tirloachun(u) tay nur mookta, Peetumbar(u) va kaiy ridaiy busaiy. 5.2.

Word Meaning: Unt(i) Kaal(i) = at the time of death. Lashmi = Maya; wealth. Simeraiy = remembers. Chinta = thoughts. Joan(i) = life form. Vul(i) Vul(i) = again, and again. 1. Uree Baayee = oh, sister. Beesraiy = forgotton. Pause.
Istree = woman; wife. Aoutraiy = is born. 2. Sookur = pig. 3. Mundar = mansion; house. Prayt = ghost. 4. Narrayin = God. Budut(i) = says. Nur = man. Mookta = free from the bonds of Maya. Peetumbar(u) = God (a name for Krishna). 5.

NOTE: Using Hindu beliefs (which are not supported by Guru Granth Sahib), Tirloachun Ji advises the man to remember God all the time to find salvation. It is not important for Trilochan Ji what lifeform the man takes after death. The only message Tirloachun Ji wants to deliver is that the man cannot break the cycle of rebirths without seeking the shelter of God.

MEANING: A man, who remembers (thinks of) Maya near the time of his death, and dies in those thoughts, is born as a snake again, and again. 1. One should never forget the Lord's Naam, oh my friend. Pause. A man who remembers and dies remembering his wife near the time of his death is born as a prostitute again and again. 2. Likewise, a man who dies remembering his sons is born as a pig again and again. 3.

A man who thinks of his house close to his death, and dies in those thoughts, is born as a ghost again, and again. 4. But a man who remembers the Lord near his death and dies in His thoughts becomes free from the bonds of Maya, and the Lord takes residence in his heart, oh Tirloachun. 5.2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੂਜਰੀ ਸ੍ਰੀ ਜੈਦੇਵ ਜੀਉ ਕਾ ਪਦਾ ਘਰੁ 4॥

Ek Onkar Satgur Persad(i): Goojri Sri Jai Dev Jeeo ka Puda, Ghur(u) 4:

ਪਰਮਾਦਿ ਪੁਰਖ ਮਨੋਪਿਮੰ ਸਤਿ ਆਦਿ ਭਾਵ ਰਤੰ॥ ਪਰਮਦਭੂਤੰ ਪਰਕ੍ਰਿਤਿਪਰੰ॥ ਜਦਚਿੰਤਿ ਸਰਬ ਗਤੰ॥ 1॥ ਕੇਵਲ ਰਾਮ ਨਾਮ ਮਨੋਰਮੰ॥ ਬਦਿ ਅੰਮ੍ਰਿਤ ਤਤ ਮਇਅੰ॥ ਨ ਦਨੋਤਿ ਜਸਮਰਣੇਨ ਜਨਮ ਜਰਾਧਿ ਮਰਣ ਭਇਅੰ॥ 1॥ ਰਹਾਉ॥ ਇਛਸਿ ਜਮਾਦਿ ਪਰਾਭਯੰ ਜਸੁ ਸਵਸਤਿ ਸੁਕ੍ਰਿਤ ਕ੍ਰਿਤੰ॥ ਭਵ ਭੂਤ ਭਾਵ ਸਮਬ੍ਹਿਅੰ ਪਰਮੰ ਪ੍ਰਸੰਨਮਿਦੰ॥ 2॥ ਲੋਭਾਦਿ ਦ੍ਰਿਸਟਿ ਪਰ ਗ੍ਰਿਹੰ ਜਦਿ ਬਿਧਿ ਆਚਰਣੰ॥ ਤਜਿ ਸਕਲ ਦੁਹਕ੍ਰਿਤ ਦੁਰਮਤੀ ਭਜੁ ਚਕ੍ਰਧਰ ਸਰਣੰ॥ 3॥ ਹਰਿ ਭਗਤ ਨਿਜ ਨਿਹਕੇਵਲਾ ਰਿਦ ਕਰਮਣਾ ਬਚਸਾ॥ ਜੋਗੇਨ ਕਿੰ ਜਗੇਨ ਕਿੰ ਦਾਨੇਨ ਕਿੰ ਤਪਸਾ॥ 4॥ ਗੋਬਿੰਦ ਗੋਬਿੰਦੇਤਿ ਜਪਿ ਨਰ ਸਕਲ ਸਿਧਿ ਪਦੰ॥ ਜੈ ਦੇਵ ਆਇਉ ਤਸ ਸਫੁਟੰ॥ ਭਵ ਭੂਤ ਸਰਬ ਗਤੰ॥ 5॥1॥

Permaad(i) Purakh munopimun(g) Sat(i) aad(i) bhaav rutun(g). Permudbhootun(g) perkrit perun(g). Judchint(i) serb gutun(g). 1. Kayvul Ram Naam munorumun(g). Bud(i) Amrit Tut Mayun(g). Na dunoat(i) jusmernayn junum juraadh(i) mern bhuyun(g). 1. Ruhaou. Ichhuss(i) Jumaad(i) prabhuyun(g) jus(u) suvust(i) sookirt kritun(g). Bhuv bhoot bhaav sumbiun(g) Permun(g) persunnmidun(g). 2. Loabhaad(i) drisht(i) per grehun(g) jud(i) bidh(i) aachrunun(g). Tuj(i) sukul doohkrit doormutee bhuj(u) Chukurdhur shernun(g). 3. Hur(i) bhugut nij nihkayvla rid kermna buchsa. Jogayn kin(g), jugayn kin(g), daanayn kin(g) tupsa. 4. Gobind, Gobindayt(i) jup(i) nur sukul sidh(i) pudun(g). Jai Dev aayo Tus sphootun(g) . Bhuv bhoot serb gutun(g). 5.1.

Word Meaning: Permaad(i) = Perm + Aad(i). Perm= highest. Aad(i) = the root of everything. Purakh = the Supreme Bing; omnipresent. Munopimun(g) = Mun+ Anopimun(g). Anopimun(g) = has no equal. Sat(i) = eternal. Aad(i) = and the like. Bhaav = traits; virtues. Rutun(g) = imbued; mixed well with; has. Permudbhootun(g) = Perun(g) + udbhootun(g). Perung(g) = beyond; too much. Udbhootun(g) = amazing; mind-blowing. Perkrit = Maya. Perun(g) = beyond. Judchint(i) = Jud+achint(i). Jud = which. Achint(i) = beyond imagination. Serb Gutun(g) = reaching everywhere; omnipresent. 1. Kayvul = only. Munorumun(g) = mind-captivating. Bud(i) = utter; recite. Tut = the root; God. Amrit Mayun(g) = full of Amrit. Dunoat(i) = to punish. Jusmernayn = Jus + simrayn. Jus = of whom. Simrayn = remembering. Juraadh(i) = Juraa + aadh(i). Juraa = old age. Adh(i) = mental disease. Bhuyun(g) = fear. Pause.

Ichhuss(i) = if you wish. Jumaad(i) = Jum + aad(i). Jum = angel of death. Aad(i) = and the like. Prabhuyun(g) = to defeat; to destroy. Suvust(i) = well-being; comforts. Sookirt = noble deeds. Kritun(g) = performing. Bhuv = present. Bhoot = past. Bhaav = future. Sumbiyun(u) = Su(n) + Abhiyun(g) . Su(n) = completely. Abhiyun(g) = non-perishable. Persunnmidun(g) = Pesunun(g) + idun(g). Persunun(g) = is happy; blissful. Idun(g) = this (God). 2. Per Grehun(g) = others' house or property. Judibidh(i) = Jud + abidh(i). Jud = which. Abidh(i) = against morality. Aachurnun(g) = character. Tuj(i) = give up. Sulul = all. Doohkrit = immoral deeds. Doormutee = evil thinking. Chukurdhur = wearing a hollow disk-like sharp weapon (to punish the evil); a name for God. Shenun(g) = shelter. 3. Nij = personal; dear. Nihkayvla = above the effects of Maya. Kermna = by deeds.

Buchsa = by words (of praise). Kin(g) = of what use? Jogayn = path of the yogis. Jugayn = of yugs (a ritual to please some deity whereby huvuns are performed, some animals are sacrificed and meals are served to the upper classes). Daanayn = donations to Brahmans. Tupsa = self-affliction (to please some deity). 4. Gobindayt(i) Jup(i) = (please) worship God like this. Sidh(i) = supernatural powers. Pudung(u) = state (source). Tus = His. Sphootun(g) = visibly. Bhuv = present. Bhoot = past. Serb Gutun(g) = omnipresent. 5.

MEANING: The Supreme Being Lord is the highest (transcendent) of all in the universe, is the origin of everything, is present in all, has all the virtues in Him, and none else is like Him. The Lord is mind-captivating, far beyond Maya, incomprehensible, and omnipresent. 1. One should recite only the Naam of the most attractive Lord, who is the source of Amrit, has real existence, and by whose worship one is not punished in the birth-death cycle (the cycle is broken), and the fear of death, and no worries come even near the devotee. Pause. If you wish to defeat the Angel of death, and wish praise and comfort for you, then start performing noble deeds, and worship the Lord which was there in the past, is here now, will be there in the future, and which is supreme, is always blissful, and is completely indestructible. 2. In addition, quit all the vices like greed, keeping an evil eye on the belongings of others, and all other ignoble deeds because they are contradictory to the high moral character of a noble man. Overcome (get rid of) your evil thoughts, and come to the shelter of the Lord, which is capable of punishing the evil. 3. The dear devotees of the Lord are pure by their mind, deeds, and by their words. They have nothing to do with the path of the yogis, yugs, self-affliction, and with donations to the Brahmans, as they find them totally worthless in the path of spirituality. Their only deed is to worship the Lord. 4. Worship only the Lord, and recite His Naam only. He is the source of all supernatural powers and is present now and was present in the past. I have forsaken the support of all other gods or deities and have come to the shelter of the Lord, oh Jai Dev. 5.1.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਦੇਵ ਗੰਧਾਰੀ ਮਹਲਾ 4 ਘਰੁ 1॥

Ek Onkar Sat Naam(u) Kerta Purakh(u) Nirbhuou, Nirvaiyr(u), Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

Raag(u) Dev Gandhari Mehla 4, Ghur(i) 1

(ਅੰਗ 527)॥ ਸੇਵਕ ਜਨ ਬਨੇ ਠਾਕੁਰ ਲਿਵ ਲਾਗੇ॥ ਜੋ ਤੁਮਰਾ ਜਸੁ ਕਹਤੇ ਗੁਰਮਤਿ ਤਿਨ੍ਹ ਮੁਖ ਭਾਗ ਸਭਾਗੇ॥ 1॥ ਰਹਾਉ॥ ਟੂਟੇ ਮਾਇਆ ਕੇ ਬੰਧਨ ਫਾਹੇ ਹਰਿ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੇ॥ ਹਮਰਾ ਮਨੁ ਮੋਹਿਓ ਗੁਰ ਮੋਹਨਿ ਹਮ ਬਿਸਮ ਭਈ ਮੁਖਿ ਲਾਗੇ॥ 1॥ ਸਗਲੀ ਰੈਣਿ ਸੋਈ ਅੰਧਿਆਰੀ ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਜਾਗੇ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸੁੰਦਰ ਸੁਆਮੀ ਮੋਹਿ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਲਾਗੇ॥ 2॥1॥

(PAGE 527): Sayvuk jun bunay Tthaakur liv laagay. Jo Toomra jus(u) kehtay Gurmut(i), tinh mookh bhaag subhaagay. 1. Ruhaou. Toottay Maya kay bundhun phaahay, Hur(i) Ram Naam liv laagay. Humra mun(u) mohiyo Gur Mohun(i), hum bism bhuyyee mookh(i) laagay. 1. Suglee raiyn(i) soyee undhiyaari, Gur kinchut kirpa jaagay. Jun Nanak kay Prubh soondar Soami, moh(i) Toom sur(i) uver(u) na laagay.2 2.1.

Word Meaning: Sayvuk = Jun = devotee. Liv = concentrate on (get fully absorbed in). Jus(i) = praise. Gurmut(i) = with the advice of the Guru. Mookh = face; forehead. Subhaagay = highly fortunate. Pause. Bundhun = bonds. Phaahay = chains. Mohiyo = captivated. Bism Bhuyee = was amazed. Mookh(i) Laagay = coming face to face with; to see. 1. Suglee Raiyn(i) = the whole night (of life). Undhiyaari = in the darkness. Kinchut = a little; slight. Kirpa = kindness. Sur(i) = equal. Uver(u) = other. 2.

MEANING: One should be a slave, a devotee of the Lord, and should be fully absorbed in His Naam. Those who sing His praise with the Advice of the Guru have good fortune on their foreheads (are highly fortunate). Pause. Those who focus their minds on Waheguru's Naam (get connected with Him), get their bonds of Maya (and the chains of the Angel of death) severed. The mind-captivating Guru mesmerized me, and I was spellbound on seeing His face. 1. I spent my whole life in darkness (ignorance) caused by the attractions of Maya, but was awakened (enlightened) by a slight kindness of the Guru. Now, I am a slave of the handsome (attractive) Lord, and find none equal to Him, oh Nanak. 2.1

NOTE: The next five Shabads do not have a Mehla number. It is understood that they are written by Mehla 4.

ਦੇਵਗੰਧਾਰੀ॥ ਮੇਰੋ ਸੁੰਦਰੁ ਕਹਹੁ ਮਿਲੈ ਕਿਤੁ ਗਲੀ॥ ਹਰਿ ਕੇ ਸੰਤ ਬਤਾਵਹੁ ਮਾਰਗੁ ਹਮ ਪੀਛੈ ਲਾਗ ਚਲੀ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਿਅ ਕੇ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਇਹ ਚਾਲ ਬਨੀ ਹੈ ਭਲੀ॥ ਲਟੂਰੀ ਮਧੁਰੀ ਠਾਕੁਰ ਭਾਈ ਓਹ ਸੁੰਦਰਿ ਹਰਿ ਢੁਲਿ ਮਿਲੀ॥ 1॥ ਏਕੋ ਪ੍ਰਿਉ ਸਖੀਆ ਸਭ ਪ੍ਰਿਅ ਕੀ ਜੋ ਭਾਵੈ ਪਿਰ ਸਾ ਭਲੀ॥ ਨਾਨਕੁ ਗਰੀਬੁ ਕਿਆ ਕਰੈ ਬਿਚਾਰਾ ਹਰਿ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲੀ॥ 2॥2॥

Dev Gandhari: Mayro Soondar(u) kuhou milaiy kit(u) gulee. Hur(i) kay sunt butaavhou maarug(u) hum peechhaiy laag chulee. 1. Ruhaou. Priyay kay Buchun sookhaanay heeuray, eh chaal bunee haiy bhulee. Lutooree, mudhooree, Tthaakur bhaayee, oh Soondar(i) Hur(i) dhool(i) milee. 1. Aiko Priyo, sukhiyaan subh Priyay kee, jo bhaavaiy Pir sa bhulee. Nanak(u) greeb(u) kiya kuraiy bichaara, Hur(i) bhaavaiy tit(u) raah(i) chulee. 2.2.

Word Meaning: Soondar(u) = attractive (Waheguru). Kit(u) Gulee = which street; where. Maarug(u) = path (of spirituality). Peechhaiy Laag = follow. Pause.

Priyay = dear (Waheguru). Buchan = words (of advice). Sokhaanay = comforting. Heeeuray = in the heart. Chaal = custom; lifestyle. Bhulee = good; approved. Lutooree

= follower of mind. Mudhooree = short (in intelligence). Bhaayee = liked. Soondar(i) = (became) beautiful. Dhool(i) = melting of heart; heart overflowing with love. 1.
Priyo = Dear; Husband. Sukhiyaan = friends. Sa = that. Bhulee = good; noble; approved. Greeb(u) = poor; humble. Bichaara = poor; helpless. Tit(u) = that. 2.
MEANING: Tell me the street (place) where I can find my attractive Waheguru, oh, the holy saints of Waheguru. Please guide me to the path (to meet Him), and I will follow you (your advice). Pause. I find the words (in praise of) my dear Waheguru to be highly comforting to my mind, and now I have a very noble lifestyle. Even though I used to follow my mind before, and I had very low intelligence, my dear Waheguru liked me, and now I have a beautiful and pure soul and have been absorbed in Him with my heart overflowing with my love for Him. 1. All human beings are the friends of the same dear Husband (Waheguru), but only that human bride will be good (worthy) and noble who is liked and approved by Him. But what can the helpless human beings do? They follow exactly the path that Waheguru guides them on, oh Nanak. 2.2.

ਦੇਵਗੰਧਾਰੀ॥ ਮੇਰੇ ਮਨ ਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬੋਲੀਐ॥ ਗੁਰਮੁਖਿ ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ ਹਰਿ ਪ੍ਰੇਮ ਭੀਨੀ ਚੋਲੀਐ॥ 1॥ ਰਹਾਉ॥ ਹਉ ਫਿਰਉ ਦਿਵਾਨੀ ਆਵਲ ਬਾਵਲ ਤਿਸੁ ਕਾਰਣਿ ਹਰਿ ਢੋਲੀਐ॥ ਕੋਈ ਮੇਲੈ ਮੇਰਾ ਪ੍ਰੀਤਮ ਪਿਆਰਾ ਹਮ ਤਿਸ ਕੀ ਗੁਲ ਗੋਲੀਐ॥ 1॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਨਾਵਹੁ ਅਪੁਨਾ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਝੋਲੀਐ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਪਾਇਆ ਹਰਿ ਲਾਧਾ ਦੇਹ ਟੋਲੀਐ॥ 2॥3॥
Dev Gandhari: Mayray mun, mookh(i) Hur(i), Hur(i), Hur(i) boaliyaiy. Gurmukh(i) rung(i) chuloolaiy raati, Hur(i) praym bheeni choaliyaiy. 1. Ruhaou. Huoun phiroun divaani aavul, baavul, Tis(u) kaarun(i) Hur(i) Dhoaliyaiy. Koyee maylaiy mayra Preetum piyaara, hum Tis kee gooll goliyaiy. 1. Satgur Purakh(u) munaavhou apuna, Hur(i) Amrit(u) pee jholiyaiy. Gur persad(i) jun Nanak paaya, Hur(i) laadha dayh toliyaiy. 2.3.
Word Meaning: Rung(i) Chuloolaiy = deeply in love. Raati = imbued. Bheeni = saturated (with love for Waheguru). Choaliyaiy = robe; body. Pause. Divaani = crazy (in love). Aavul Baavul = amazed and lost. Tis(u) Kaarun(i) = for His (Waheguru's) sake (in His search). Dhoaliyaiy = husband. 1. Purakh = (manifestation of Waheguru). Munaavhou = please; win approval. Jholiyaiy = shaking well; enjoying every bit. Laadha = found out. Dayh Toliyaiy = searching your body (mind). 2.
MEANING: Recite Waheguru's Naam with your tongue, oh my soul. You will be deeply imbued with the love for Waheguru, and your whole body will be saturated with His love in the shelter of the Guru. Pause. I am crazy in love with my Waheguru-Husband, and, in my search for Him, I am roaming around, amazed and lost. I will be a slave of the slaves of the holy man who can connect me with my dear Waheguru. 1. (By acting on His Advice), please your Satguru, which is a manifestation of the omnipresent Waheguru, and enjoy every bit of the Amrit of Waheguru's Naam in His shelter (this is the only way to get connected with Waheguru). With Guru's grace, I searched for Waheguru within me (not in the forests) and found Him there, oh Nanak. 2.3.

ਦੇਵਗੰਧਾਰੀ॥ ਅਬ ਹਮ ਚਲੀ ਠਾਕੁਰ ਪਹਿ ਹਾਰਿ॥ ਜਬ ਹਮ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਆਈ ਰਾਖੁ ਪ੍ਰਭੂ ਭਾਵੈ ਮਾਰਿ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 528)॥ ਲੋਕਨ ਕੀ ਚਤੁਰਾਈ ਉਪਮਾ ਤੇ ਬੈਸੰਤਰਿ ਜਾਰਿ॥ ਕੋਈ ਭਲਾ ਕਹਉ ਭਾਵੈ ਬੁਰਾ ਕਹਉ ਹਮ ਤਨ ਦੀਓ ਹੈ ਢਾਰਿ॥ 1॥ ਜੋ ਆਵਤ ਸਰਣਿ ਠਾਕੁਰ ਪ੍ਰਭ ਤੁਮਰੀ ਤਿਸੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ॥ ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਹਰਿ ਜੀਉ ਰਾਖਹੁ ਲਾਜ ਮੁਰਾਰਿ॥ 2॥4॥
Dev Gandhari: Ub hum chulee Tthaakur peh(i) haar(i). Jub hum shern(i) Prubhoo kee aayee, raakh(u) Prubhoo bhaavaiyn maar(i). 1. Ruhaou.

(PAGE 528): Loakun kee chaturaayee, oopma, tay jaar(i). Koyee bhulaa kuhou, bhaavaiyn booraa kuhou, hum tun deeyo haiy dhaar(i). Jo aavut shern(i) Tthaakur Prubh Toomri, tis(u) raakhou kirpa dhaar(i). Jun Nanak shern(i) Toomhaari Hur(i) jeeo, raakhou laaj Mooraar(i). 2.4.

Word Meaning: Tthaakur Peh(i) = in the shelter of the Lord. Haar(i) = accepting defeat; having tested all other venues. Pause. Chaturaayee = smartness. Oopma = praise; respect. Baiysuntar(i) = in the fire. Jaar(i) = having burnt. Dhaar(i) = moulded (in Waheguru's love). 1. Laaj = dignity. Mooraar(i) = Waehguru. 2.4.

MEANING: Having tested all other (religious venues), I have at last come to the shelter of Waheguru. Now that I am in Your shelter, it is up to You, whether You want to protect me (from the attacks of Maya) or You want to kill me spiritually by rejecting me (not providing Your shelter), oh Waheguru. Pause. I have burned away (rejected completely) the praise of people for my smartness; now, it is up to them whether they call it a good or a bad choice on my part. I have moulded my body and my mind in Waheguru's love (and have started to obey His Huqam). 1. The kind Waheguru protects His devotees who come to His shelter (obey His Huqam). I, Nanak, have come to Your shelter. Please protect my dignity (from the attacks of sensual desires), oh Waheguru. 2.4.

ਦੇਵਗੰਧਾਰੀ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉ ਤਿਸੁ ਬਲਿਹਾਰੀ॥ ਦੇਖਿ ਦੇਖਿ ਜੀਵਾ ਸਾਧ ਗੁਰ ਦਰਸਨੁ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਮੁਰਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਪਵਿਤ੍ਰ ਪਾਵਨ ਪੁਰਖ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲੈ ਜੂਠਾਰੀ॥ ਹਮਰੈ ਜੀਇ ਹੋਰੁ ਮੁਖਿ ਹੋਰੁ ਹੋਤ ਹੈ ਹਮ ਕਰਮਹੀਣ ਕੂੜਿਆਰੀ॥ 1॥ ਹਮਰੀ ਮੁਦ੍ਰ ਨਾਮੁ ਹਰਿ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ ਦੁਸਟ ਦੁਸਟਾਰੀ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਰਣਿ ਤੁਮ੍ਹ੍ਹਾਰੀ॥ 2॥5॥

Dev Gandhari: Hur(i) goon gaavaiy, huoun tis(u) bulihaari. Daykh(i), daykh(i) jeevaan Sadh Gur dershun(u), jis(u) hirdaiy Naam(u) Mooraari. 1. Ruhaou. Toom puvittar paavun Purakh Prubh Soami, hum kiyoun kur(i) milaiyn jootthaari. Humraiy jeeyay hoar(u), mookh(i) hoar(u) hoat haiy, hum kermheen koorriyaari. 1. Humri moodar Naam(u) Hur(i) Soami, rid untar doosht dooshtaari. Jiyoun bhaavaiy, tiyoun raakhou Soami, jun Nanak shern(i) Toomhaari. 2.5.

Word Meaning: Huoun = I, me. Bulihaari = sacrifice. Mooraari = Lord. Pause.
Puvittar = Paavun = pure; holy. Purakh = living power; omnipresent. Kiyoun Kur(i) = how? Jootthaari = impure; defile. Kermheen = unfortunate; deprived of Waheguru's benevolence. Koorriyaari = dishonest; engrossed in Maya. 1.
Moodar = label (to show off). Rid = heart. Doosht = evil; savage. Dooshtaari = enmity with no basis; bearing a grudge for no reason. 2.

MEANING: I am a sacrifice for the devotee who sings Waheguru's praise. I survive by having the holy sight of the Guru who has Waheguru dwelling in His heart. Pause.
You are holy and perfectly pure, oh the Lord, Waheguru; so. How can I mix with You (be a part of Yours) when I am defiled and impure? I have something different in mind than what is on my tongue; I am an unfortunate, dishonest person with a strong bond to Maya. 1.
Visibly, I have a label of a religious person (my attire is religious), but I am a savage inside, and bear enmity with others for no good reason. I, Nanak, have come to Your shelter; please protect me in whatever way You please, oh Waheguru. 2.5.

ਦੇਵਗੰਧਾਰੀ॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸੁੰਦਰਿ ਹੈ ਨਕਟੀ॥ ਜਿਉ ਬੇਸੁਆ ਕੇ ਘਰਿ ਪੂਤੁ ਜਮਤੁ ਹੈ ਤਿਸੁ ਨਾਮੁ ਪਰਿਓ ਹੈ ਧ੍ਰਕਟੀ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਨਾਹਿ ਸੁਆਮੀ ਤੇ ਬਿਗੜ ਰੂਪ ਬੇਰਕਟੀ॥ ਜਿਉ ਨਿਗੁਰਾ ਬਹੁ ਬਾਤਾ ਜਾਣੈ ਓਹੁ ਹਰਿ ਦਰਗਹ ਹੈ ਛ੍ਰਸਟੀ॥ 1॥ ਜਿਨ ਕਉ ਦਇਆਲੁ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ

ਤਿਨਾ ਸਾਧ ਜਨਾ ਪਗ ਚਕਟੀ॥ ਨਾਨਕ ਪਤਿਤ ਪਵਿਤ ਮਿਲਿ ਸੰਗਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪਾਛੈ ਛੁਕਟੀ॥ 2॥6॥ ਛਕਾ 1॥

Dev Gandhari: Hur(i) kay Naam binaa soondar(i) haiy nukutee. Jiyoun baysooa kay ghur(i) poot(u) jummut haiy, tis(u) naam(u) purriyou haiy dhurkutee. 1. Ruhaou. Jin kaiy hirdaiy naah(i) Soami, tay bigurr roop bayruktee. Jiyoun nigoora buhou baataan jaanaiy, oh(u) Hur(i) Durgeh haiy bhrushtee. 1. Jin kuou duyaal hoa mayra Soami, tinha Sadh junaa pug chuktee. Nanak putit puvit, mil(i) sungut(i) Gur, Satgur paachhaiy chhooktee. 2.6. Chhukaa 1.

Word Meaning: Soondar(i) = a beautiful woman (human being). Nukutee = with a severed nose; looks ugly; without any respect; degraded. Baysooa = prostitute. Dhurkutee = condemned; looked down upon. Pause. Bigurr Roop = deformed (mentally). Bayruktee = without even a torn blanket; spiritually bankrupt. Nigoora = having no guru. Bhrushtee = immoral; defiled. 1. Chuktee = lick. Putit = impure. Puvit = pure; holy. Chhooktee = freed (from the bonds of Maya. 6. Chhukaa = a set of six (Shabads).

MEANING: Like a woman who is pretty otherwise, but looks ugly if her nose is severed; or like the son of a prostitute who is looked down upon in society; a man looks ugly (degraded) without Waheguru's Naam. Pause. Those who do not have Waheguru at heart are deformed mentally and are bankrupt spiritually. They are like a person without a guru who talks a lot but is considered a defile in Waheguru's Court. 1.

I would like to lick the feet of (show utmost reverence for) the Guru, or the holy saints whom my Waheguru is kind to. Even the immoral are purified in the company of Satguru, where all their bonds with Maya are severed, oh Nanak. 2.6. (Set of six Shabads).

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Dev Gandhari Mehla 5, Ghur(u) 2: Ek Onkar Satgur Perasad(i):

ਮਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ॥ ਪ੍ਰਭੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਕਮਲੁ ਪਰਗਾਸੇ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਏਕੋ ਬਾਹਰਿ ਏਕੋ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਈਐ॥ ਘਟਿ ਅਵਘਟਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮ ਦਿਖਾਈਐ॥ 1॥ ਉਸਤਤਿ ਕਰਹਿ ਸੇਵਕ ਮੁਨਿ ਕੇਤੇ ਤੇਰਾ ਅੰਤੁ ਨ ਕਤਹੂ ਪਾਈਐ॥ ਸੁਖਦਾਤੇ ਦੁਖਭੰਜਨ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਈਐ॥ 2॥1॥

Maayee, Gur Churni chit(u) laayiyaiy. Prubh(u) hoyay kirpal(u) kumul(u) pergaasay, suda, suda, Hur(i) dhiyayiyaiy. 1. Ruhaou. Untar(i) Aiko,baahur(i) Aiko, subh meh(i) Aik(u) smaayiyaiy. Ghut(i), avghut(i) ruvviya subh tthaayeen, Hur(i) Poorun Braham dikhayiyaiy. 1. Oostut(i) kureh(i) sayvuk moon(i) kaytay, Tayra unt(u) na kut-houn paayiyaiy. Sookh Daatay, dookh bhunjun Soami, jun Nanak sud bul(i) jaayiyaiy. 2.1.

Word Meaning: Maayee = oh, mother. Kumul(u) = heart. Pergaasay = blooms (because of enlightenment). Dhiyayiyaiy = recite His Naam(u). Pause. Smaayiyaiy = is present. Ghut(i) = heart; uvghut(i) = outside (the heart). Ruvviya = is present. Dikhaayiyaiy = is visible. 1. Oostut(i) = praise. Kaytay = very many. Kut-houn = anywhere. Sookh Daatay = provider of comforts. Dookh Bhunjun = destroyer of ills. Bul(i) = sacrifice. 2.

MEANING: One should focus his mind on the Feet of the Guru (always remember His Words), oh my mother. One should recite Waheguru's Naam all the time, whereby his mind will be enlightened with His benevolence. Pause. It is only Waheguru which is present in everybody's heart and outside. Waheguru is omnipresent and is visible everywhere (in the form of His nature). 1. Countless of Your servants (devotees), and the hermits sing Your praise, but they cannot find Your limits anywhere, oh Waheguru.

The Lord is the source of all comforts and is the destroyer of all ills (troubles); I wish to offer my life to Him all the time, oh Nanak. 2.1.

ਦੇਵਗੰਧਾਰੀ॥ ਮਾਈ ਹੋਨਹਾਰ ਸੋ ਹੋਈਐ॥ ਰਾਚਿ ਰਹਿਓ ਰਚਨਾ ਪ੍ਰਭੁ ਅਪਨੀ ਕਹਾ ਲਾਭੁ ਕਹਾ ਖੋਈਐ॥ 1॥ ਰਹਾਉ॥ ਕਹ ਫੂਲਹਿ ਆਨੰਦ ਬਿਖੈ ਸੋਗ ਕਬ ਹਸਨੋ ਕਬ ਰੋਈਐ॥ ਕਬਹੂ ਮੈਲੁ ਭਰੇ ਅਭਿਮਾਨੀ ਕਬ ਸਾਧੂ ਸੰਗਿ ਧੋਈਐ॥ 1॥ ਕੋਇ ਨ ਮੇਟੈ ਪ੍ਰਭ ਕਾ ਕੀਆ ਦੂਸਰ ਨਾਹੀ ਅਲੋਈਐ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ ਜਿਹ ਪ੍ਰਸਾਦਿ ਸੁਖਿ ਸੋਈਐ॥ 2॥2॥

Dev Gandhari: Maayee, hoanhaar so hoyiyaiy. Raach(i) ruhhiyo ruchna Prubh(u) apni, kuhaa laabh(u), kuhaa khoyiyaiy. 1.Ruhaou. Keh phooleh(i) aanund bikhaiy soag, kub husno, kub royiyaiy. Kubhoun maiyl(u) bhuray abhimaani, kub Sadhu sung(i) dhoyiyaiy. 1. Koyay na maytaiy, Prubh ka keeya, doosur naahi aloyiyaiy. Kuhou Nanak, tis(u) Gur bulihari, jeh persad(i) sookh(i) soyiyaiy. 2.2.

Word Meaning: Hoanhaar = whatever has to happen. Raach(i) = is mixed uniformly; is present. Ruchna = creation. Khoyiyaiy = lose. Pause. Keh = somewhere. Phooleh(i) = flourish. Anund = enjoyments. Bikhaiy = sensual pleasures. Soag = grief. Abhimaani = egoist. 1. Maytaiy = erase; obliterate. Aloyiyaiy = is seen. 2.

MEANING: Whatever has to happen, is happening in the world, oh my mother. Waheguru is mixed uniformly with (is present in) His creation, and there is gain somewhere, and loss somewhere else (as per the thinking of human beings). Pause. Joy and the enjoyment of sensual pleasures are thriving somewhere, while people are grief-stricken at some other places; nobody knows when they will laugh or cry. Somewhere, people are full of filth of conceit, and somewhere else, people are washing away the filth of their immoral deeds in the shelter of the Guru. 1. Nobody can obliterate the creation of Waheguru; no such power exists anywhere else. I am a sacrifice to the Guru by whose benevolence, we can enjoy our sleep (spend the night of life) in comfort, oh Nanak. 2.2.

(ਅੰਗ 529)॥ ਦੇਵਗੰਧਾਰੀ॥ ਮਾਈ ਸੁਨਤ ਸੋਚ ਭੈ ਡਰਤ॥ ਮੇਰ ਤੇਰ ਤਜਉ ਅਭਿਮਾਨਾ ਸਰਨਿ ਸੁਆਮੀ ਕੀ ਪਰਤ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜੋ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਉ ਨਾਹਿਨ ਕਾਬੋਲ ਕਰਤ॥ ਨਿਮਖ ਨ ਬਿਸਰਉ ਹੀਏ ਮੋਰੇ ਤੇ ਬਿਸਰਤ ਜਾਈ ਹਉ ਮਰਤ॥ 1॥ ਸੁਖਦਾਈ ਪੂਰਨ ਪ੍ਰਭ ਕਰਤਾ ਮੇਰੀ ਬਹੁਤੁ ਇਆਨਪ ਜਰਤ॥ ਨਿਰਗੁਨਿ ਕਰੂਪਿ ਕੁਲਹੀਣ ਨਾਨਕ ਹਉ ਅਨਦਰੂਪ ਸੁਆਮੀ ਭਰਤ॥2॥3

(PAGE 529): **Dev Gandhari:** Maayee, soonut soach, bhaiy dert. Mayr, tayr, tujoun abhimana, shern(i) Soami kee pert. 1. Ruhaou. Jo, jo kuhaiy, soyee bhul maanoun, naahin kaboal kert. Nimukh na bisrou heeyay moray tay, bisrut jaayee huoun mert. 1. Sookhdaayee poorun Prubh Kerta, mayri buhout iyaanup jert. Nirgoon, kroop(i), koolheen, Nanak huoun, anundroop Soami bhert. 2.3.

Word Meaning: Soonut = (with) listening to (Waheguru's Naam). Soach = pondering. Bhaiy Dert = fears and worries. Mayr, Tayr = I and others; discrimination. Tujoun = get rid of. Abhimana = ego. Pert = seek. Pause. Bhul = good; favourable. Kaboal = unacceptable words of disobedience. Kert = do, say. Nimukh = a short moment. Bisrut = forgetting. 1. Sookhdaayee = source of all comforts. Poorun = omnipresent. Iyaanup = ignorance. Jert =endures; tolerates. Kroop(i) = ugly. Koolheen = do not belong to a noble clan. Anundroop = blissful. Bhert = Husband. 2. 2.

MEANING: I get very afraid when I listen to Guru's advice and ponder on His words (that the end results of forgetting Waheguru and those of the love for Maya are so dreadful), oh my mother. So, I wish to get rid of my discrimination against others and of my ego, and seek the shelter of (surrender myself to) the Lord. Pause. I will consider it all well and good for myself to obey His Huqam, and shall not use any words of disobedience. Please

do not be forgotten from my heart, even for a small moment, oh dear Waheguru; I will be (spiritually) dead if I forget you. 1. My omnipresent Waheguru is the source of all comforts, and He tolerates (forgives) my extreme ignorance. I have no virtue, am ugly (have bad qualities), and do not belong to a noble clan, but my Lord-Husband is always blissful, oh Nanak. 2.3.

ਦੇਵਗੰਧਾਰੀ॥ ਮਨ ਹਰਿ ਕੀਰਤਿ ਕਰਿ ਸਦਹੂੰ॥ ਗਾਵਤ ਸੁਨਤ ਜਪਤ ਉਧਾਰੈ ਬਰਨ ਅਬਰਨਾ ਸਭ ਹੂੰ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਤੇ ਉਪਜਿਓ ਤਹੀ ਸਮਾਇਓ ਇਹ ਬਿਧਿ ਜਾਨੀ ਤਬ ਹੂੰ॥ ਜਹਾ ਜਹਾ ਇਹ ਦੇਹੀ ਧਾਰੀ ਰਹਨੁ ਨ ਪਾਇਓ ਕਬ ਹੂੰ॥ 1॥ ਸੁਖੁ ਆਇਓ ਭੈ ਭਰਮ ਬਿਨਾਸੇ ਕ੍ਰਿਪਾਲ ਹੂਏ ਪ੍ਰਭ ਜਬ ਹੂੰ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੇ ਪੂਰੇ ਮਨੋਰਥ ਸਾਧ ਸੰਗਿ ਤਜਿ ਲਬ ਹੂੰ॥ 2॥4॥

Dev Gandhari: Mun, Hur(i) keerut(i) kur(i) sud-houn. Gaavut, soonut, juput oodhaaraiy, bern, aberna, sub houn. 1. Ruhaou. Jeh tay oopjiyou, tuhee smaayo, eh bidh(i) jaani tub houn. Juhaa juhaa eh dayh dhaari, rehn(u) na paayo kub houn. 1. Sookh(u) aayo, bhaiy bherm binasay, kirpal hooyay Prubh jub houn. Kuhou Nanak mayray pooray munoruth Sadh sung(i) tuj(i) lub houn. 2.4.

Word Meaning: Keerut(i) = (sing) praise. Sud-houn = always. Oodhaaraiy = salvaged. Bern = high caste. Aberna = low caste. Pause. Jeh Tay = where. Tuhee = there. Smaayo = got absorbed; merged in. Bidh(i) = principle. Tubhoun = then. Dayhi Dhaari = took (came into) this body. 1. Aayo = attained. Bhaiy = fears. Bherm = misgivings. Binasay = got destroyed. Munoruth = objectives. Tuj(i) = by getting rid of. Lub = greed (to eat). 2.

MEANING: Sing praise of Waheguru all the time, oh my mind. Without any consideration to the high or low caste of people in society, Waheguru salvages His devotees who sing or listen to His Praise, or recite His Naam. Pause. When one sings Waheguru's praise, he comes to realize the principle of nature that, no matter where a living being is born, it never lives forever, and eventually it is absorbed into the same Power (Waheguru) that created it. 1. When Waheguru becomes kind to someone, all his worries and worldly fears are destroyed, and all comforts come to reside (take root) in his heart. When I came to the shelter of the Guru, all my greed vanished, and all my objectives were achieved, oh Nanak. 2.4.

ਦੇਵ ਗੰਧਾਰੀ॥ ਮਨ ਜਿਉ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ॥ ਨੀਚਹੁ ਨੀਚੁ ਨੀਚੁ ਅਤਿ ਨਾਨ੍ਹਾ ਹੋਇ ਗਰੀਬੁ ਬੁਲਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਅਡੰਬਰ ਮਾਇਆ ਕੇ ਬਿਰਥੇ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਘਟਾਵਉ॥ ਜਿਉ ਅਪੁਨੋ ਸੁਆਮੀ ਸੁਖ ਮਾਨੈ ਤਾ ਮਹਿ ਸੋਭਾ ਪਾਵਉ॥ 1॥ ਦਾਸਨ ਦਾਸੁ ਰੇਨੁ ਦਾਸਨ ਕੀ ਜਨ ਕੀ ਟਹਲ ਕਮਾਵਉ॥ ਸਰਬ ਸੂਖ ਬਡਿਆਈ ਨਾਨਕ ਜੀਵਉ ਮੁਖਹੁ ਬੁਲਾਵਉ॥ 2॥5॥

Dev Gandhari: Mun, jiyoun apnay Prubh bhaavoun. Neechoun, neech(u), neech(u) ,ut(i) naanha, hoyay greeb(u) boolaavoun. 1. Ruhaou. Anik udumbur Maya kay birthay, ta siyoun preet(i) ghutaavoun. Jiyoun apnay Soami sookh maanaiy, ta meh(i) sobha paavoun. 1. Daasun daas(u) rayn(u) daasun kee, jun kee tehl kmaavoun. Serb sookh budiyaayi Nanak, jeevoun mookhoun bolaavoun. 2.5.

Word Meaning: Jiyoun = whereby; so that. Bhaavoun = get liked. Neechoun Neech(u) = lowest of the lowly. Ut(i) Naanha = extremely small; insignificant figure. Bolaavoun = utter (words of His praise). Pause. Anik = countless. Udumbur = ways of showing off. Birthay = hollow; worthless. Maanaiy = in agreement; accept His Will. Sobha = honour; approval 1. Daasun Daas(u) = slave of slaves. Rayn(u) = dust. Tehl Kmaavoun = to serve. Budiyaayi = praise; respect. Jeevoun = I survive. Bolaavoun = utter; recite. 2.

MEANING: I wish to kill my ego and become so humble that I am the lowest of the lowly and an insignificant figure, and I wish to sing His praise so that I am liked by my Waheguru. Pause. I have realized that the countless ways in which I use to show off my riches are hollow (worthless); I want to lessen my love for them. I wish to accept the Will of the Lord whereby I can earn His praise (His approval). 1. I wish to be the dust of the slaves of the slaves (devotees) of Waheguru, and wish to serve them as a humble man. I survive by singing Waheguru's praise with my tongue, which is the comfort and honour for me, oh Nanak. 2.5.

ਦੇਵਗੰਧਾਰੀ॥ ਪ੍ਰਭ ਜੀ ਤਉ ਪ੍ਰਸਾਦਿ ਭ੍ਰਮੁ ਡਾਰਿਓ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭੁ ਕੋ ਅਪਨਾ ਮਨ ਮਹਿ ਇਹੈ ਬੀਚਾਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਤੇਰੀ ਸੇਵਾ ਦਰਸਨਿ ਦੂਖੁ ਉਤਾਰਿਓ॥ ਨਾਮੁ ਜਪਤ ਮਹਾ ਸੁਖੁ ਪਾਇਓ ਚਿੰਤਾ ਰੋਗੁ ਬਿਦਾਰਿਓ॥ 1॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਝੂਠੁ ਨਿੰਦਾ ਸਾਧੂ ਸੰਗਿ ਬਿਸਾਰਿਓ॥ ਮਾਇਆ ਬੰਧ ਕਾਟੇ ਕਿਰਪਾਨਿਧਿ ਨਾਨਕ ਆਪਿ ਉਧਾਰਿਓ॥ 2॥6॥

Dev Gandhari: Prubh Ji, tuou persad(i) bherm(u) daariyo. Toomri kirpa tay subh(u) ko apna, mun meh(i) ehaiy bechaariyo. 1. Ruhaou. Koat(i) praadh mitay Tayri sayva, dershun(i) dookh(u) ootaariyo. Naam(u) juput muhaa sookh(u) paayo, chinta roag(u) bidaariyo. 1. Kaam(u), kroadh(u), loabh(u), jhootth, ninda, Sadhu sung(i) bisaariyo. Maya bundh kaatay Kirpanidh(i), Nanak, Aap(i) oodhaariyo. 2.6.

Word Meaning: Bherm = misgivings. Daariyo = threw away; got rid of. Pause.
Koat(i) = millions. Praadh = apraadh = wrong doings; sins. Mitay = are eliminated. Ootaariyo = took off; removed. Chinta = worries. Bidaariyo = destroyed. 1.
Kaam(u) = lust. Ninda = malicious criticism; vilification. Bisaariyo = forgot; erased from memory. Kirpanidh(i) = the source of benevolence (Waheguru).

MEANING: With Your benevolence, I have gotten rid of my misgivings, and now my mind has realized that everybody is mine (is my friend), oh my Waheguru. Pause.
By serving You, millions of my wrongdoings (sins) have been eradicated, and Your holy sight has removed all my troubles. By reciting Your Naam, I have realized great comfort, and all my worries and ills have been destroyed. 1. All my vices of lust, rage, greed, lies, and malicious criticism have been erased from my memory (I have forgotten all those) in the shelter of the Guru. The kind Lord has Himself severed all my bonds with Maya, and has salvaged me, oh Nanak. 2.6.

ਦੇਵਗੰਧਾਰੀ॥ ਮਨ ਸਗਲ ਸਿਆਨਪ ਰਹੀ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਨਾਨਕ ਓਟ ਗਹੀ॥ 1॥ ਰਹਾਉ॥ ਆਪੁ ਮੇਟਿ ਪਏ ਸਰਣਾਈ ਇਹ ਮਤਿ ਸਾਧੂ ਕਹੀ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ ਭਰਮੁ ਅਧੇਰਾ ਲਹੀ॥ 1॥ ਜਾਨੁ ਪ੍ਰਬੀਨ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ਸਰਣਿ ਤੁਮਾਰੀ ਅਹੀ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰੇ ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਹੀ॥ 2॥7॥

Dev Gandhari: Mun, sugul siyaanup ruhee. Kern kraavunhaar Soami, Nanak oat guhee. 1. Ruhaou. Aap(u) mayt(i) puyyay shernaayee, eh mut(i) Sadhu kuhee. Prubh kee Aagiya maan(i) sookh paaya, bherm(u) undhayra luhee. 1. Jaan(u) perbeen Soami Prubh mayray, shern Toomhari uhee. Khin meh thaap(i) Oothaapunhaaray, koodrut(i) keem na puhee. 2.7.

Word Meaning: Siyaanup(i) = smartness. Ruhee = left behind; forgotten. Kern Kraavunhaar = One who can do and make others do whatever He wishes. Oat = shelter. Guhee = sought. Pause. Aap(u) = selfishness and ego. Mayt(u) = destroying. Mut(i) = advice. Sadhu = Guru. Bherm Undhayra = darkness of misgivings (doubts). Luhee = dispelled. 1. Jaan(u) = Perbeen = one, who knows everything; omniscient. Uhee = (I) wish for. Oothaapunhaara = destroyer. Koodrut(i) = power. Keem = value. Puhee = assess.

MEANING: All the smartness of my mind has been left behind now that I have sought the shelter of the Lord, who is capable of doing everything (is the root of everything) and can make others do whatever He wishes. Pause. Obeying the advice of my Guru, I have gotten rid of my selfishness and ego, and have come to the shelter of the Lord, oh Nanak. I have realized blissfulness by obeying the Will of Waheguru, whereby my misgivings have been dispelled. 1. I wished for the shelter of the Lord, Waheguru, who is omniscient and can create and destroy anything in a moment, and nobody can assess His powers. 2.7.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਹਰਿ ਪ੍ਰਾਨ ਪ੍ਰਭੂ ਸੁਖਦਾਤੇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਾਹੂ ਜਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਤੁਮਾਰੇ ਤੁਮਰੇ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਕਾਲ ਨ ਖਾਤੇ॥ ਰੰਗਿ ਤੁਮਾਰੈ ਲਾਲ ਭਏ ਹੈ ਰਾਮ ਨਾਮ ਰਸਿ ਮਾਤੇ॥ 1॥ (ਅੰਗ 530)॥ ਮਹਾ ਕਿਲਬਿਖ ਕੋਟਿ ਦੋਖ ਰੋਗਾ ਪ੍ਰਭ ਦ੍ਰਿਸਟਿ ਤੁਹਾਰੀ ਹਾਤੇ॥ ਸੋਵਤ ਜਾਗਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਇਆ ਨਾਨਕ ਗੁਰ ਚਰਨ ਪਰਾਤੇ॥ 2॥8॥

Dev Gandhari Mehla 5: Hur(i) praan Prubhu Sookhdaatay. Gur persad(i) kaahoo jaatay. 1. Ruhaou. Sunt Toomhaaray, Toomray preetum, tin khou kaal na khaatay. Rung(i) Toomaaraiy laal bhuyyay haiyn, Ram Naam rus(i) maatay. 1.

(PAGE 530): Muhaa kilbikh koat(i) doakh roaga, Prubh drisht(i) Toohaari haatay. Sovut, jaag(i), Hur(i), Hur(i), Hur(i) gaaya, Nanak Gur Churn praatay. 2.8.

Word Meaning: Praan = life (soul). Sookhdaatay = source of comforts. Kaahoo = some rare individual. Jaatay = recognized; made a connection. Pause. Preetum = very dear. Khaatay = consumes; touches. Rung(i) = in love. Laal = red; have radiant faces. Rus(i) Maatay = intoxicated in the sweetness. 1. Kilbikh = sins. Doakh = blames; impiety. Haatay = killed; destroyed. Praatay = held; touched. 2.

MEANING: With the kindness of the Guru, some rare devotee realizes the fact that Waheguru is the Soul (basis) of all living beings and is the source of all comforts. Pause. Your saints are very dear to You, and spiritual death does not even touch them, oh Waheguru. They are always intoxicated by the sweetness of Your Naam, and have radiant faces (because of their internal blissfulness). 1. All the grave sins and millions of impieties are destroyed by Your kind sight, oh Waheguru. I have touched the Feet of the Guru (have come to His shelter), and now, I sing Waheguru's praise whether I am asleep or awake, oh Nanak. 2.8.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਸੋ ਪ੍ਰਭੁ ਜਤ ਕਤ ਪੇਖਿਓ ਨੈਨੀ॥ ਸੁਖਦਾਈ ਜੀਅਨ ਕੋ ਦਾਤਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕੀ ਬੈਨੀ॥ 1॥ ਰਹਾਉ॥ ਅਗਿਆਨੁ ਅਧੇਰਾ ਸੰਤੀ ਕਾਟਿਆ ਜੀਅ ਦਾਨੁ ਗੁਰ ਦੈਨੀ॥ ਕਰਿ ਕਿਰਪਾ ਕਰਿ ਲੀਨੋ ਅਪੁਨਾ ਜਲਤੇ ਸੀਤਲ ਹੋਨੀ॥ 1॥ ਕਰਮੁ ਧਰਮੁ ਕਿਛੁ ਉਪਜਿ ਨ ਆਇਓ ਨਹ ਉਪਜੀ ਨਿਰਮਲ ਕਰਨੀ॥ ਛਾਡਿ ਸਿਆਨਪ ਸੰਜਮ ਨਾਨਕ ਲਾਗੋ ਗੁਰ ਕੀ ਚਰਨੀ॥ 2॥9॥

Dev Gandhari: So Prubh(u) jut kut paykhiyo naiyni. Sookhdaayee, jeeun ko Daata, Amrit(u) Ja keee baiyni. 1. Ruhaou. Ugiyaan undhayra Sunteen kaatiya, jea daan(u) Gur daiyni. Kur(i) kirpa kur(i) keeno Apuna, jultay seetul hoani. 1. Kerm(u), dherm(u) kichh(u) oopuj(i) na aayo, neh oopji nirmul kerni. Chhaad(i) siyaanup, sunjum, Nanak, laago Gur kee churni. 2.9.

Word Meaning: Jut Kut = everywhere. Paykhiyo = saw. Baiyni = words. Pause. Daiyni = gives; bestows. Kur(i) Leeno Apuna = makes own; becomes guard; takes under His wings. Jultay = burning (in the fire of desires). Seetul = cool. 1.

Kerm(u) Dherm(u) = religious rituals. Oopuj(i) = sprouted. Kerni = deeds; character. Siyaanup = smartness. Sunjum = control over senses. 2.

MEANING: I have seen that Waheguru with my eyes everywhere, who is the source of all comforts, is the provider for all living beings, and who has Amrit-like Words (in His praise which inject new life in the body). Pause. Waheguru's saints dispel the darkness of ignorance, and the Guru bestows new (spiritual) life to His devotees. With His benevolence, Waheguru takes His devotees under His wings and cools down their hearts burning with worldly desires. 1. Nothing spiritual sprouts (is produced) by the accepted religious rituals, and no pure thoughts result (sprout) in one's heart. Quit all your smartness and the efforts to control your sensual desires, and come to the shelter of the Guru, oh Nanak. 2.9.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਲਾਹਾ॥ ਗਤਿ ਪਾਵਹਿ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਕਾਟੇ ਜਮ ਕੇ ਫਾਹਾ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਹਰਿ ਸੰਤ ਜਨਾ ਪਹਿ ਆਹਾ॥ ਤਿਨ੍ਹ ਪਰਾਪਤਿ ਏਹੁ ਨਿਧਾਨਾ ਜਿਨ੍ਹ ਕੇ ਕਰਮਿ ਲਿਖਾਹਾ॥ 1॥ ਸੇ ਬਡਭਾਗੀ ਸੇ ਪਤਿਵੰਤੇ ਸੇਈ ਪੂਰੇ ਸਾਹਾ॥ ਸੁੰਦਰ ਸੁਘੜ ਸਰੂਪ ਤੇ ਨਾਨਕ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹਾ॥ 2॥10॥

Dev Gandhari M:5: Hur(i) Ram Naam(u) jup(i) laaha. Gut(i) paaveh(i) sookh sehj anunda, kaatay Jum kay phaaha. 1. Ruhaou. Khojut, khojut, khoj(i) beechaariyo, Hur(i) sunt junaa peh(i) aaha. Tinha praaput(i) eh(u) nidhaana, jinh kay kerm(i) likhaaha. 1. Say budbhaagi, say putivuntay, sayee pooray shaaha. Soondar sooghurr sroop Nanak, jinh Hur(i) Naam(u) visaaha. 2.10.

Word Meaning: Laaha = benefit. Gut(i) = high spiritual state. Sehj = blissful spiritual state (above the effects of Maya). Phaaha = noose; chains. Pause. Khojut = by searching. Aaha = is there; they have it. Praaput(i) = have; acquire. Nidhaana = treasure. Kerm(i) = in fortune. Likhaaha = prewritten (by God). 1. Putivuntay = respectable. Shaaha = (spiritually) wealthy. Sooghurr = wise. Visaaha = dealt in. 2.

MEANING: Recite Waheguru's Naam to gain spirituality and to attain a high spiritual state, acquire comforts, enjoy blissfulness, and to avoid the noose of the Angel of death (which will be cut for you), oh my friend. Pause. By searching diligently, I found that Waheguru's Naam is available from the holy saints, but only those devotees who have it prewritten in their fortune acquire this treasure (of Waheguru's Naam). 1.
Those individuals are highly fortunate, respectable, spiritually wealthy, beautiful (have a beautiful mind), and are wise who deal in Waheguru's Naam, oh Nanak. 2.10.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਮਨ ਕਹ ਅਹੰਕਾਰਿ ਅਫਾਰਾ॥ ਦੁਰਗੰਧ ਅਪਵਿਤੁ ਅਪਾਵਨੁ ਭੀਤਰ ਜੋ ਦੀਸੈ ਸੋ ਛਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਸਿਮਰਿ ਪਰਾਨੀ ਜੀਉ ਪ੍ਰਾਨ ਜਿਨਿ ਧਾਰਾ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਅਵਰ ਲਪਟਾਵਹਿ ਮਰਿ ਜਨਮਹਿ ਮੁਗਧ ਗਵਾਰਾ॥ 1॥ ਅੰਧ ਗੁੰਗ ਪਿੰਗੁਲ ਮਤਿ ਹੀਨਾ ਪ੍ਰਭ ਰਾਖਹੁ ਰਾਖਨਹਾਰਾ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਸਮਰਥਾ ਕਿਆ ਨਾਨਕ ਜੰਤ ਬਿਚਾਰਾ॥ 2॥11॥

Dev Gandhari M:5: Mun keh ahunkaar(i) afaara. Doorgundh, upvitt(u) apaavun(u) bheetur, jo deesaiy so chhaara. 1. Pause. Jin(i) keeya tis(u) simer praani, jeeo praan(u) jin(i) dhaara. Tiseh tiyaag(i) uver luptaaveh(i), mur(i) junmeh(i) moogudh guvaara. 1. Undh, goong, pingul, mut(i) heena, Prubh(u) raakhou Raakhunhaara. Kern kraavunhaara Sumrutha, kiya Nanak junt bichaara. 2.11.

Word Meaning: Keh = why? Afaara = swollen in ego. Doogundh = bad-smelling. Upvit(u) = unholy; impious = Apaavun(u). Chhaara = ash; perishable. Pause. Dhaara = supports; gives. Uver = other. Luptaaveh(i) = clings to. Moogudh = foolish. Guvaara = uncivilized. 1. Goong = mute. Pingul = lame. Mut(i) Heena = without wisdom. Kern = the doer. Kraavunhaara = the one who can cause others do. Sumrutha = omnipotent. 2.

MEANING: Why is your head swollen with conceit when you have foul-smelling, unholy, and

impious thoughts in your mind, and when you know that every visible thing must become ash or dust at the end (is perishable), oh my friend? Pause. Recite the Naam of the Lord who has created you and given you the body and soul. But, forgetting Waheguru, you are clinging to the other (Maya), as a result of which you will continue to take births and to die, oh, foolish and uncivilized man. 1.
(Without Waheguru's Naam), The man is blind (ignorant), mute (does not recite Waheguru's Naam), lame (cannot go to a holy congregation), and is without spiritual wisdom. Please, protect him (in whatever way You deem appropriate), oh, kind Waheguru, as You are our guard. Only Waheguru is omnipotent, who can create anything and make others do whatever He wishes; the man is helpless and has no control over his deeds, oh Nanak. 2.11.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਸੋ ਪ੍ਰਭ ਨੇਰੈ ਹੂ ਤੇ ਨੇਰੈ॥ ਸਿਮਰਿ ਧਿਆਇ ਗਾਇ ਗੁਨ ਗੋਬਿੰਦ ਦਿਨੁ ਰੈਨਿ ਸਾਝ ਸਵੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਉਧਰੁ ਦੇਹ ਦੁਲਭ ਸਾਧੂ ਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਰੈ॥ ਘਰੀ ਨ ਮੁਹਤੁ ਨ ਚਸਾ ਬਿਲੰਬਹੁ ਕਾਲੁ ਨਿਤਹਿ ਨਿਤ ਹੇਰੈ॥ 1॥ ਅੰਧ ਬਿਲਾ ਤੇ ਕਾਢਹੁ ਕਰਤੇ ਕਿਆ ਨਹੀ ਘਰਿ ਤੇਰੈ॥ ਨਾਮੁ ਅਧਾਰੁ ਦੀਜੈ ਨਾਨਕ ਕਉ ਆਨਦ ਸੂਖ ਘਨੇਰੈ॥ 2॥12॥ ਛਕੇ 2॥
Dev Gandhari M:5: So Prubh nayraiy hoon tay nayraiy. Simer(i) dhiyayay gaayay goon Gobind, din(u raiyn(i), saanjh suvaraiy. 1; Ruhaou. Oodhur(u) dayh doolubh Sadhu sung(i), Hur(i) Hur(i) Naam(u) jupayraiy. Ghuree na moohut(u), na chusaa bilumb-hou, kaal(u) niteh(i) nit hayraiy. 1. Undh bilaa tay kaadhou Kertay, kiya nuhee ghur(i) Tayraiy. Naam(u) adhaar(u) deejaiy Nanak kuou, anund sookh ghunayraiy. 2.12. Chhukay 2.
Word Meaning: Nayraiy = close. Saanjh = evening. Suvayraiy = morning. Pause.
Oodhur(u) = get salvaged. Doolubh = not easily available. Ghuree, Moohut(u), Chusaa = all mean a very short period of time. Bilumb-hou = delay; postpone. Niteh(i) Nit = everyday; all the time. Hayraiy = watches. 1. Undh = dark. Bila = deep, narrow hole (well). Adhaar(u) = support for life. Anund = blissfulness. Ghunayraiy = immense. 2 Chhukay = set of six Shabads.
MEANING: Waheguru is closer than you think, oh my friend. Recite His Naam, and worship Him by singing His praise day and night, evening, and morning. Pause.
Human life is not easily available; have it salvaged by reciting Waheguru's Naam in the shelter of the Guru. Do not delay (in worshipping Him) even for a short moment; death is watching you carefully all the time. 1. Pull me out of the dark well (ignorance caused by the gimmicks of Maya), oh Waheguru. What is there which You do not have in Your house (treasures), oh Waheguru (You have the ability to forgive and protect us)? Please bestow Your Naam to Nanak, which is the basis of his (my) life, and is the source of unlimited comforts and blissfulness. 2.12.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਮਨ ਗੁਰ ਮਿਲਿ ਨਾਮੁ ਅਰਾਧਿਓ॥ ਸੂਖ ਸਹਜ ਅਨੰਦ ਮੰਗਲ ਰਸ ਜੀਵਨ ਕਾ ਮੂਲੁ ਬਾਧਿਓ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਦਾਸੁ ਕੀਨੋ ਕਾਟੇ ਮਾਇਆ ਫਾਧਿਓ॥ ਭਾਉ ਭਗਤਿ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ ਜਮ ਕਾ ਮਾਰਗ ਸਾਧਿਓ॥ 1॥ ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਮਿਟਿਓ ਮੋਰਚਾ ਅਮੋਲ ਪਦਾਰਥੁ ਲਾਧਿਓ॥ ਬਲਿਹਾਰੈ ਨਾਨਕ ਲਖ ਬੇਰਾ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਗਾਧਿਓ॥ 2॥13॥
Dev Gandhari M:5: Mun, Gur mil(i) Naam(u) araadhiyo. Sookh sehj anund mungul rus, jeevun ka Mool(u) baandhiyo. 1. Ruhaou. Kur(i) kirpa Apuna daas keeno, kaatay Maya phaadhiyo. Bhaaou bhugut(i) gaayay goon Gobind, Jum ka maarug saadhiyo. 1. Bhuyyo anugreh(u), mitiyou moarcha, amoal Pdaruth(u) laadhiyo. Bulihaaraiy Nanak lukh bayra, mayray Tthaakur agumm agadhiyo. 2.13.
Word Meaning: Araadhiyo = recited; worshipped. Mungul = happiness; enjoyment. Jeevun Ka Mool = the origin of life (God). Baandhiyo = laid foundation. Pause.

Phaadhiyo = bonds; traps. Bhaaou Bhugut(i) = love and reverence. Jum Ka Maarug = path leading to the Angel of death. Saadhiyo = fixed; rectified. 1.

Anugreh(u) = benevolence. Moarcha = rust (of evil thinking). Amoal Pdaruth(u) = priceless item (Waheguru's Naam). Laadhiyo = found; realized. Bayra = times. Agumm = beyond reach. Agaadhiyo = unfathomable. 2.

MEANING: I have worshipped Waheguru's Naam in the shelter of the Guru, whereby I have acquired the sweetness of comforts, peace of mind, blissfulness, and happiness, and have laid the foundation to bond with Waheguru, which is the origin of all life. Pause.

With His benevolence, Waheguru has enslaved me (approved me as His devotee), and has severed all my worldly bonds. By singing His praise with love and reverence, I have fixed (destroyed) the path leading to the Angel of death. 1. With the kindness of Waheguru, the rust of my wisdom caused by the gimmicks (evil thinking) of Maya has been removed, and I have realized the priceless Naam of Waheguru. I will gladly sacrifice my life countless times for the Lord who is beyond reach and is unfathomable, oh Nanak. 2.13.

(ਅੰਗ 531)॥ ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਮਾਈ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ॥ ਸਫਲ ਆਇਆ ਜੀਵਨ ਫਲ ਤਾ ਕੋ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਲਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਸੁੰਦਰ ਸੁਘੜ ਸੂਰੁ ਸੋ ਬੇਤਾ ਜੋ ਸਾਧੂ ਸੰਗੁ ਪਾਵੈ॥ ਨਾਮੁ ਉਚਾਰੁ ਕਰੇ ਹਰਿ ਰਸਨਾ ਬਹੁੜਿ ਨ ਜੋਨੀ ਧਾਵੈ॥ 1॥ ਪੂਰਨ ਬ੍ਰਹਮ ਰਵਿਆ ਮਨ ਤਨ ਮਹਿ ਆਨ ਨ ਦ੍ਰਿਸਟੀ ਆਵੈ॥ ਨਰਕ ਰੋਗ ਨਹੀ ਹੋਵਤ ਜਨ ਸੰਗਿ ਨਾਨਕ ਜਿਸੁ ਲੜਿ ਲਾਵੈ॥ 2॥14॥

(PAGE 531): **Dev gandhari M:5:** Maayee, jo Prubh kay goon gavaiy. Suful aaya jeevun ful ta ko, Parbraham liv laavaiy. 1. Ruhaou. Soondar, sooghurr(u) soor(u), so bayta, jo Sadhu sung(u) paavaiy. Naam(u) oochaar kuray Hur(i) rusna, buhourr(i) na joani dhaavaiy. 1. Poorun Braham ruvviya munt un meh(i), aan na drishti aavaiy. Nerk roag nuhee hovut jun sung(i), Nanak jis(u) lurr(i) laavaiy.

Word Meaning: Suful = successful. Jeevun Ful = the reward of life. Liv Laavaiy = meditates on Waheguru's Naam. Pause. Sooghurr(u) = wise. Soor(u) = valiant. Bayta = knowledgeable. Rusna = tongue. Joani Dhaavaiy = goes through rebirths. 1.

Poon = perfect; omnipresent. Ruvviya = is present. Aan = some other. Nerk Roag = suffering of hell. Jun = supreme devotee. Lurr(i) Laavaiy = provides shelter. 2.

MEANING: The devotee, who sings praise of Waheguru meditating on His Naam, acquires the reward of life (union with God), and achieves the objective of human life, oh, my mother. Pause. The devotee, who comes to the shelter of the Guru, is attractive (well-liked), wise, valiant (conquers the five demons), and is knowledgeable. By reciting Waheguru's Naam with his tongue, he is never born again. 1. The omnipresent Waheguru is present in the body and mind of everybody, and none other is seen like Him. An individual, who is provided shelter by the Guru, does not suffer in any hell or any other illness in His company, oh Nanak. 2.14.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਚੰਚਲੁ ਸੁਪਨੈ ਹੀ ਉਰਝਾਇਓ॥ ਇਤਨੀ ਨ ਬੂਝੈ ਕਬਹੂ ਚਲਨਾ ਬਿਕਲ ਭਇਓ ਸੰਗਿ ਮਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਕੁਸਮ ਰੰਗ ਸੰਗ ਰਸਿ ਰਚਿਆ ਬਿਖਿਆ ਏਕ ਉਪਾਇਓ॥ ਲੋਭੁ ਸੁਨੈ ਮਨਿ ਸੁਖੁ ਕਰਿ ਮਾਨੈ ਬੇਗਿ ਤਹਾ ਉਠਿ ਧਾਇਓ॥ 1॥ ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੁ ਸ੍ਰਮੁ ਪਾਇਓ ਸੰਤ ਦੁਆਰੈ ਆਇਓ॥ ਕਰੀ ਕ੍ਰਿਪਾ ਪਾਰਬ੍ਰਹਮਿ ਸੁਆਮੀ ਨਾਨਕ ਲੀਓ ਸਮਾਇਓ॥ 2॥15॥

Dev Gandhari M:5: Chunchul(u) soopnaiy hee oorjhaayo. Itnee na boojhaiy, kub-hoon chulna, bikul bhuyyo sung(i) Maayo. 1. Ruhaou. Koosm rung sung rus(i) ruchiya, bikhiya aik oopaayo. Lobh(u) soonaiy, mun(i) sookh(u) kur(i) maanaiy. Bayg(i) tuhaa ootth(i) dhaayo.

1. Phirt, phirt, buhout sherm(u) paayo, Sunt dooaaraiy aayo. Kuree kirpa Parbraham(i) Soami, Nanak leeyo smaayo. 2.15.
Word Meaning: Chunchul(u) = fickle–minded. Oorjhaayo = tangled up; engrossed. Boojhaiy = realize. Kub-hoon = when; sometime. Bikul = crazy; insane. Maayo = Maya. Pause. Koosm = flower. Sung = with. Ruchiya = engrossed. Bikhiya = Maya; sensual pleasures. Oopaayo = plans; efforts. Bayg(i) = quickly. Dhaayo = rushes. 1.
Sherm(u) = (exhaustion from) hard labour. Smaayo = absorbed in. 2.
MEANING: The fickle-minded man stays engrossed in Maya even in his dreams. He does not even understand the simple fact that he has to leave this world sometime, and goes insane over Maya. Pause. He does not realize that, like the beauty of the flower, the enjoyments of Maya are short-lived; he still stays engrossed in Maya, and makes efforts only to enjoy the tastes of sensual pleasures. He feels comfort and enjoyment in listening to a talk about greed (sensual pleasures), and rushes to enjoy it. 1. I am exhausted (found no peace of mind) pursuing sensual pleasures, and now I have come to the door (shelter) of the Guru. The Lord, Waheguru, was kind and He absorbed me in (connected me with) Him, oh Nanak. 2.15.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਸਰਬ ਸੁਖਾ ਗੁਰ ਚਰਨਾ॥ ਕਲਿਮਲ ਡਾਰਨ ਮਨਹਿ ਸਧਾਰਨ ਇਹ ਆਸਰ ਮੋਹਿ ਤਰਨਾ॥ 1॥ ਰਹਾਉ॥ ਪੂਜਾ ਅਰਚਾ ਸੇਵਾ ਬੰਦਨ ਇਹੈ ਟਹਲ ਮੋਹਿ ਕਰਨਾ॥ ਬਿਗਸੈ ਮਨੁ ਹੋਵੈ ਪਰਗਾਸਾ ਬਹੁਰਿ ਨ ਗਰਭੈ ਪਰਨਾ॥ 1॥ ਸਫਲ ਮੂਰਤਿ ਪਰਸਉ ਸੰਤਨ ਕੀ ਇਹੈ ਧਿਆਨਾ ਧਰਨਾ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰੁ ਨਾਨਕ ਕਉ ਪਰਿਓ ਸਾਧ ਕੀ ਸਰਨਾ॥ 2॥16॥
Dev Gandhari M:5: Serb sookha Gur Churna. Kulimul daarun, muneh sadhaarun, eh aasur moh(i) turna. 1. Ruhaou. Pooja, urcha, sayva, bundun, ihaiy tehl moh(i) kurna. Bigsaiy mun(u), hovaiy pergaasa, buhour(i) na gerbhaiy purna. 1. Suful moorut(i) persoun suntan kee, ihaiy dhiyana dhurna. Bhuyyo kirpaal(u) Tthaakur(u) Nanak kuou, puriyo Sadh kee sherna. 2.16.
Word Meaning: Gur Churna = Guru's shelter. Kulimul = sins. Daarun = throw away; remove; get rid of. Sadhaarun = support; strength. Aasur = prop; support. Pause.
Urcha = offerings to the deity. Bundun = bowing; salutation. Tehl = service. Bigsaiy = blooms. Pergaasa = enlightenment. Gerbhaiy Purna = take rebirths. 1.
Suful = successful. Moorut(i) = personality. Bhuyyo = became. 2.
MEANING: One acquires all comforts at Guru's feet (in His shelter; in obeying His Advice). All sins are removed, and the mind gains strength in the Guru's shelter, which is also my support to swim across the sea of Maya. Pause. Serving the Guru is my worship, my offerings, and my salutation to (bowing before) the deity (my Guru). My mind blooms and gets enlightened in the service of the Guru, and I will not go through rebirths again. 1.
The objective of my life is achieved when I touch the feet of the holy saints, even in my thoughts, and that is what I do (think of their great personalities and obey their Advice). With the benevolence of the kind Lord, I have sought the shelter of the Guru, oh Nanak. 2.16.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਅਪੁਨੇ ਹਰਿ ਪਹਿ ਬਿਨਤੀ ਕਹੀਐ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਨਦ ਮੰਗਲ ਨਿਧਿ ਸੂਖ ਸਹਜ ਸਿਧਿ ਲਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਮਾਨੁ ਤਿਆਗਿ ਹਰਿ ਚਰਨੀ ਲਾਗਉ ਤਿਸੁ ਪ੍ਰਭ ਅੰਚਲ ਗਹੀਐ॥ ਆਚ ਨ ਲਾਗੈ ਅਗਨਿ ਸਾਗਰ ਤੇ ਸਰਨਿ ਸੁਆਮੀ ਕੀ ਅਹੀਐ॥1॥ ਕੋਟਿ ਪਰਾਧ ਮਹਾ ਅਕ੍ਰਿਤਘਨ ਬਹੁਰਿ ਬਹੁਰਿ ਪ੍ਰਭ ਸਹੀਐ॥ ਕਰੁਣਾਮੈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਨਾਨਕ ਤਿਸੁ ਸਰਨਹੀਐ॥ 2॥17॥
Dev Gandhari M:5: Apunay Hur(i) peh(i) bintee kuhiyaiy. Chaar(i) pdaaruth, anund mungul, nidh(i), sookh sehj sidh(i) luhhiyaiy. 1. Ruhaou. Maan(u) tiyaag(i) Hur(i) Churnee laagoun, Tis(u) prubh unchul guhhiyaiy. Aanch na laagaiy ugun(i) saagur tay, shern Soami kee

ahiyaiy. 1. Koat(i) praadh muhaa akirtghun, buhour(i) buhour(i) Prubh suhhiyaiy. Kuroonamaiy Poorun Permayshur, Nanak Tis(u) shernuhiyaiy. 2.17.

Word Meaning: Chaar(i) Pdaaruth = the four popular and valuable products: religiosity (high morality), wealth, fulfilment of wishes, and salvation. Anund = enjoyment. Mungul = happiness. Nidh(i) = treasures; sources. Sehj = peace of mind; blissfulness. Sidh(i) = success; supernatural powers. Luhhiyaiy = acquire. Pause. Tiyaag(i) = abandon. Unchul = shelter. Guhhiyaiy = stick to; seek. Aanch = heat; suffering. Ugun(i) Saagur Tay = from the sea of fire of worldly desires (the sea of Maya). Shern(i) = shelter. Ahiyaiy = wish for. 1. Koat(i) Praadh = countless sins. Akirtghun = thanklessness; ingratitude. Buhour(i) = again. Suhhiyaiy = endure; tolerate. Kuroonamaiy = merciful. Poorun = perfect; omnipresent. Shernuhiyaiy = come to shelter. 2.

MEANING: One should pray only before the Lord as a result of which one acquires all the four valuable desired products, enjoyment, happiness, and the treasure of comforts, peace of mind, and all the supernatural powers. Pause. Getting rid of his ego, one should drop on Waheguru's Feet and seek His shelter. No heat (discomfort) of the sea of fire of worldly desires can even touch one when he wishes for (seeks) the shelter of the Lord. 1. The kind and forgiving Waheguru tolerates millions of our grave sins and our ingratitude again and again. The omnipresent Waheguru is merciful; we should seek His shelter, oh Nanak. 2.17

ਦੇਵਗੰਧਾਰੀ॥ ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਪਰਵੇਸਾ॥ ਰੋਗ ਸੋਗ ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਉਤਰੇ ਸਗਲ ਕਲੇਸਾ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਾਸਹਿ ਕੋਟਿ ਮਜਨ ਇਸਨਾਨਾ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਗਾਵਤ ਗੁਣ ਗੋਬਿੰਦ ਲਾਗੋ ਸਹਜ ਧਿਆਨਾ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਦਾਸੁ ਕੀਨ੍ਹੋ ਬੰਧਨ ਤੋਰਿ ਨਿਰਾਰੇ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਜੀਵਾ ਤੇਰੀ ਬਾਣੀ ਨਾਨਕ ਦਾਸ ਬਲਿਹਾਰੇ॥ 2॥18॥ ਛਕੇ 3॥

Dev Gandhari: Gur kay Churn ridaiy pervaysa. Roag, soag, subh(i) dookh binaasay, ootray sugul klaysha. 1. Ruhaou. Junum, junum, kay kilvikh naaseh(i), koat(i) mujun ishnaana. Naam(u) nidhaan(u) gaavut goon Gobind, laago sehj dhiyaana. 1. Kur(i) kirpa apuna daas(u) keeno, bundhun toar(i), niraaray. Jup(i), jup(i) Naam(u) jeevaan Tayri Bani, Nanak daas bulihaaray. 2.18. Chhukkay 3.

Word Meaning: Churn = feet (Advice). Pervaysa = enter; takes dwelling. Soag = grief. Binaasay = get destroyed. Ootray = removed. Klaysha = sufferings. Pause. Kilvikh = sins. Mujun = baths; dips. Nidhaan(u) = treasure. Sehj = state of bliss. 1. Bundhun = bonds. Niraaray = detached from Maya. Bulihaaray = sacrifice. 2.

MEANING: All the illnesses (troubles), griefs, and problems are destroyed, and all the sufferings are eradicated when one enshrines the Guru's advice in his heart. Pause. All one's sins of his many, many lives run away (disappear), and his heart is purified as if he had taken countless dips in holy places. By singing praise of Waheguru, his mind gets focused on Him in a high spiritual state, and he feels as if he has acquired the treasure of His Naam. 1. With His benevolence, Waheguru made me His own (accepted me as His devotee) and detached me from the worldly attractions by cutting all my bonds with Maya. Now, I survive only by reciting His Naam and listening to His (Amrit-like) Bani; I will gladly offer my life for Him, oh Nanak. 2.18. (3 sets of six Shabads each).

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਮਾਈ ਪ੍ਰਭ ਕੇ ਚਰਨ ਨਿਹਾਰਉ॥
(ਅੰਗ 532)॥ ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਮਨ ਤੇ ਕਬਹੁ ਨ ਡਾਰਉ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੂ ਧੂਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰਉ॥ ਸਭ ਤੇ ਨੀਚੁ ਆਤਮ ਕਰਿ ਮਾਨਉ ਮਨ ਮਹਿ ਇਹੁ ਸੁਖੁ

ਧਾਰਉ॥ 1॥ ਗੁਨ ਗਾਵਹ ਠਾਕੁਰ ਅਬਿਨਾਸੀ ਕਲਮਲ ਸਗਲੇ ਝਾਰਉ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਨਾਨਕ ਦਾਨੁ ਪਾਵਉ ਕੰਠਿ ਲਾਇ ਉਰਿ ਧਾਰਉ॥ 2॥19॥

Dev Gandhari Mehla 5: Maayee, Prubh kay Churn nihaaroun.

(PAGE 532): Kurhou anoogreh(u) Soami mayray, mun tay kub-houn na daaroun. 1. Ruhaou. Sadhu dhoor(i) laayee mookh(i) mustuk(i) kaam(u) kroadh, bikh jaaroun. Subh tay neech(u) aatum kur(i) maanoun, mun meh(i) eh(u) sookh(u) dhaaroun. 1. Goon gaaveh Tthaakur abinaashi, kulmjul suglay jhaaroun. Naam(u) nidhaan(u) Nanak daan(u) paavoun, kuntth(i) laayay oor(i) dhaaroun. 2.19.

Word Meaning: Nihaaroun = watch with hope and reverence. Anoogreh(u) = mercy. Daaroun = drop; throw away; forget. Pause. Dhoor(i) = dust of the feet. Mustuk(i) = on the forehead. Bikh = poison of vices. Jaaroun = burn away. Aatum = self. Maanoun = consider. Dhaaroun = enshrine. 1. Tthaakur(u) = Lord. Abinaashi = immortal. Kulmul = sins. Jhaaroun = brush off; get rid off. Kuntth(i) = hoding to the neck; with affection. 2.

MEANING: I watch the Feet of Waheguru (carefully listen to His Advice) with hope and reverence, oh my mother. Please be kind, so that I may never drop You from my mind (forget You), oh Waheguru. Pause. I have put the dust of the Feet of the Guru on my forehead (have enshrined His Shabad in my mind) as a result of which I have been able to burn (destroy) my lust, rage, and the effects of Maya. I have acquired the comfort of the feeling that I am the lowest of the lowly (my ego has been completely eradicated). 1.
I have gotten rid of all my sins by singing praise of the immortal Lord. I pray to the Lord that He kindly bestows the treasure of the Naam to me, which I may enshrine in my heart with deep affection, oh Nanak. 2.19.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਜੀਉ ਪੇਖਉ ਦਰਸੁ ਤੁਮਾਰਾ॥ ਸੁੰਦਰ ਧਿਆਨੁ ਧਾਰੁ ਦਿਨੁ ਰੈਨੀ ਜੀਅ ਪ੍ਰਾਨ ਤੇ ਪਿਆਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਨ ਅਵਿਲੋਕੇ ਸਿਮ੍ਰਿਤਿ ਤਤੁ ਬੀਚਾਰਾ॥ ਦੀਨਾਨਾਥ ਪ੍ਰਾਨ ਪਤਿ ਪੂਰਨ ਭਵਜਲ ਉਧਰਨਹਾਰਾ॥ 1॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤ ਜਨ ਸੇਵਕ ਤਾ ਕੀ ਬਿਖੈ ਅਧਾਰਾ॥ ਤਿਨ ਜਨ ਕੀ ਧੂਰਿ ਬਾਛੈ ਨਿਤ ਨਾਨਕ ਪਰਮੇਸਰੁ ਦੇਵਨਹਾਰਾ॥ 2॥20॥

Dev Gandhari Mehla 5: Prubh jeeo, paykhoun ders(u) Toomhaara. Soondar dhiyaan(u) dhaar(u) din(u) raiyni jea praan tay piyaara. 1. Ruhaou. Shastar Bayd Puran aviloakay, Simrit(i) Tut(u) beechaara. Deena Nath praan-Put(i) Poorun, bhuvjul Oodhrunhaara. 1. Aad(i) joogaad(i) bhugut jun sayvuk, taa kee bikhaiy adhaara. Tin jun kee dhoor(i) baanchhaiy nit Nanak, Permayshur(u) dayvunhaara. 2.20.

Word Meaning: Paykhoun = I see. Ders(u) = holy sight. Dhiyaan(u) Dhaar(u) = keep in mind. Din(u) Raiyni = day and night (all the time). Pause. Aviloakay = saw; studied. Tut(u) = the main thought. Deena Nath = Lord of the helpless. Praan Put(i) = the Lord of my life. Poorun = perfect; omnipresent. Bhuvjul = the world sea. Oodhrunhaara = capable of salvaging. 1. Aad(i) = from the very beginning. Joogaad(i) = from the beginning of the eons. Bikhaiy = vices; sensual pleasures. Baanchhaiy = wishes for. Nit = always. 2.

MEANING: You are dearer to me than my own soul and life, and I always keep you in my mind, oh my beautiful Waheguru. I wish to have Your holy sight. Pause.
I have studied and pondered on the main thoughts of all the (Hindu) holy books like the Shastras, the Vedas, the Puranas, and the Simritis, but found out that the omnipresent Waheguru, which is the Lord of the humble and of my life, is the only power that can ferry me across the sea of Maya. 1. Ever since the beginning of the world, and before the beginning of the eons, there have been Your devotees, and You have been their guard to protect them from all vices, oh Waheguru. I always long for the dust of the feet of the

devotees of Waheguru (serve them with reverence), which is the provider (source of everything) for all, oh Nanak. 2.20.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਤੇਰਾ ਜਨੁ ਰਾਮ ਰਸਾਇਣਿ ਮਾਤਾ॥ ਪ੍ਰੇਮ ਰਸਾ ਨਿਧਿ ਜਾ ਕਉ ਉਪਜੀ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਤਾ॥ 1॥ਰਹਾਉ॥ ਬੈਠਤ ਹਰਿ ਹਰਿ ਸੋਵਤ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸੁ ਭੋਜਨੁ ਖਾਤਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਮਜਨ ਕੀਨੋ ਸਾਧੂ ਧੂਰੀ ਨਾਤਾ॥ 1॥ ਸਫਲੁ ਜਨਮੁ ਹਰਿ ਜਨ ਕਾ ਉਪਜਿਆ ਜਿਨਿ ਕੀਨੋ ਸਉਤੁ ਬਿਧਾਤਾ॥ ਸਗਲ ਸਮੂਹ ਲੈ ਉਧਰੇ ਨਾਨਕ ਪੂਰਨ ਬ੍ਰਹਮ ਪਛਾਤਾ॥ 2॥21॥

Dev Gandhari Mehla 5: Tayra jun(u) Ram rusaayin(i) maata. Praym rusaa nidh(i) ja kuou oopji, chhoad(i) na kut-houn jaata. 1. Ruhaou. Baitthut Hur(i) Hur(i), soavut Hur(i) Hur(i), Hur(i) rus(u) bhojun khaata. Utth-sutth(i) teeruth mujun keeno, Sadhu dhoori naatah. 1. Suful(u) junum(u) Hur(i) jun ka oopjiyou, jin(i) keeno saut(u) Bidhaata. Sugul smooh laiy oodhray Nanak, poorun Braham puchhaata. 2. 21

Word Meaning: Jun(u) = devotee. Rusaayin = source of all sweet tastes (Waheguru) Rusa = sweetness. Oopji = sprouted; produced. Na Kut-houn = no where. Pause.
Utth-sutth(i) = the 68 holy places of the Hindus. Mujun = bath; dip. 1.
Suful = successful. Keeno Saut(u) = made parent. Bidhaata = the carver of the fate (Waheguru). Sugul Smooh = All (associates). Braham = God. 2.

MEANING: Waheguru's devotees stay intoxicated with His Naam, which is the source of all sweets (comforts). The devotee, whose heart blooms with the sweetness of his affection for Waheguru, never leaves that blissful state to go somewhere else (pursue some other interest). Pause. Such a devotee recites the Naam while sitting or sleeping (all the time), and Waheguru's sweet Naam is the food (for his soul). Having taken a bath in the dust of the Feet of the Guru (serving Him with devotion), he does not need to take a dip in any of the 68 Hindu holy places. 1. The life of such a devotee is a huge success, which makes Waheguru, who is the carver of our fates, a parent (the devotee is like a son to Waheguru). A devotee who recognizes (realizes) the omnipresent Waheguru enables all his associates to be salvaged, oh Nanak. 2.21.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਮਾਈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਪਾਈਐ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਫਿਰਤ ਬਿਲਲਾਤੇ ਮਿਲਤ ਨਹੀ ਗੋਸਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਮੋਹ ਰੋਗ ਸੋਗ ਤਨੁ ਬਾਧਿਓ ਬਹੁ ਜੋਨੀ ਭਰਮਾਈਐ॥ ਟਿਕਨੁ ਨ ਪਾਵੈ ਬਿਨੁ ਸਤਸੰਗਤਿ ਕਿਸੁ ਆਗੈ ਜਾਇ ਰੂਆਈਐ॥ 1॥ ਕਰੇ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰਾ ਸਾਧ ਚਰਨ ਚਿਤੁ ਲਾਈਐ॥ ਸੰਕਟ ਘੋਰ ਕਟੇ ਖਿਨ ਭੀਤਰਿ ਨਾਨਕ ਹਰਿ ਦਰਸਿ ਸਮਾਈਐ॥ 2॥22॥

Dev Gandhari Mehla 5: Maayee, Gur bin(u) Giyan(u) na paayiyaiy. Anik perkaar phirt bil-laatay, milut nuhee Gosaayiyaiy. 1. Ruhaou. Moh roag, soag tun baandhiyo, buhou joani bhermaayiyaiy. Tickun(u) na paavaiy bin(u) Satsungut(i), kis(u) aagaiy jaayay rooayiyaiy. 1. Kuray anoogreh(u) Soami mayra, Sadh Churn chit(u) laayiyaiy. Sunkut ghor kutay khin bheetar(i), Nanak Hur(i) ders(i) smaayiyaiy. 2.22.

Word Meaning: Anik Perkaar = in many different ways (approaches). Bil-laatay = crying for help. Phirt = wandering; searching. Gosaayiyaiyn = God. Pause.
Soag = grief. Baandhiyo = gripped in; caught in. Ticken(u) Na Paavaiy = does not find peace. Rooayiyaiy = explain one's troubles sorrowfully; complain. 1.
Anoogreh(u) = show compassion. Sunkut Ghor = very deep troubles Khin Bheetar(i) = in a moment. Ders(u) = holy sight; His Naam. Smaayiyaiy = get absorbed. 2.

MEANING: Divine Knowledge (connection with God) cannot be acquired without the guidance of the Guru, oh mother. Searching for Waheguru in countless other ways does not connect one with Him; he simply suffers to the extent of crying. Pause.

The human body (mind) is gripped in the vices of worldly attachments and grief, as a result of which it is taken through many, many life forms. The human mind does not find peace without the company (shelter) of holy men; there is none other to whom we may complain, or explain our troubles sorrowfully. 1. However, if Waheguru becomes kind to you, you will focus your mind on the Feet of the Guru (His Shabad). Deep troubles disappear in a moment when one gets absorbed in the holy sight of Waheguru (His Naam), oh Nanak. 2.22.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਠਾਕੁਰ ਹੋਏ ਆਪਿ ਦਇਆਲ॥ ਭਈ ਕਲਿਆਣ ਅਨੰਦ ਰੂਪ ਹੋਈ ਹੈ ਉਬਰੇ ਬਾਲ ਗੁਪਾਲ॥ ਰਹਾਉ॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਬੇਨੰਤੀ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਧਿਆਇਆ॥ ਹਾਥੁ ਦੇਇ ਰਾਖੇ ਪਰਮੇਸੁਰਿ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ॥ 1॥ ਵਰ ਨਾਰੀ ਮਿਲਿ ਮੰਗਲੁ ਗਾਇਆ ਠਾਕੁਰ ਕਾ ਜੈਕਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਜੋ ਸਭਨਾ ਕਰੇ ਉਧਾਰ॥ 2॥23॥

Dev Gandhari Mehla 5: Tthaakur hoyay Aap(i) duyaal. Bhuyyi kulyaan anund roop hooyi haiy, oobray baal, Gopal. Ruhaou. Doyay ker joarr(i) kuree bayntee, Parbraham mun(i) dhiyaaya. Haath(u) dayay raakhay Permayshur(i), sugla doort(u) mitaaya. 1. Vur naari mil(i) mungul(u) gaaya, Tthaakur ka jaikaar(u). Kuhou Nanak jun kuou bul(i) jaayiyaiy, jo subhna kuray oodhaar. 2.23.

Word Meaning: Kulyaan = wellbeing. Anund Roop = in a state of bliss. Oobray = salvaged. Baal = children (immature); ignorant. Gopal = oh, Waheguru. Pause.
Ker = hands. Bayntee = prayer; request. Dhiyaaya = remembered. Doort = sins. 1.
Vur = husband (Waheguru). Naari = senses. Mungul = (song of) joy. Jaikaar = praise; hailing. Bul(i) = offer to sacrifice. 2.

MEANING: Waheguru Himself became benevolent to me, and now it is all well and good for me as I feel highly blissful; Waheguru has salvaged His ignorant child (me). Pause. With folded hands, I prayed to and worshipped Waheguru. He protected me by extending His kind hand and eradicated all my sins. 1. After connecting with God, my mind and my senses sing the songs of joy and hail the Lord. I wish to sacrifice my life for such supreme devotees of Waheguru who salvage everybody (without any discrimination), oh Nanak. 2.23.

(ਅੰਗ 533)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥
ਅਪੁਨੇ ਸਤਿਗੁਰ ਪਹਿ ਬਿਨਉ ਕਹਿਆ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦੁਖਭੰਜਨ ਮੇਰਾ ਸਗਲ ਅੰਦੇਸਰਾ ਗਇਆ॥ ਰਹਾਉ॥ ਹਮ ਪਾਪੀ ਪਾਖੰਡੀ ਲੋਭੀ ਹਮਰਾ ਗੁਨੁ ਅਵਗੁਨੁ ਸਭੁ ਸਹਿਆ॥ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਸਾਜਿ ਨਿਵਾਜੇ ਮੁਏ ਦੁਸਟ ਜੋ ਖਇਆ॥ 1॥ ਪਰਉਪਕਾਰੀ ਸਰਬ ਸਧਾਰੀ ਸਫਲ ਦਰਸਨ ਸਹਜਇਆ॥ ਕਹੁ ਨਾਨਕ ਨਿਰਗੁਣ ਕਉ ਦਾਤਾ ਚਰਣ ਕਮਲ ਉਰਧਰਿਆ॥ 2॥24॥

(PAGE 533): Ek Onkar, Satgur Persad(i): **Dev Gandhari Mehla 5:**
Apunay Satgur peh(i) binou kuhhiya. Bhuyyay kirpaal duyaal Dookh Bhunjun, mayra sugul undaysra guyya. Ruhaou. Hum paapi, paakhundi, loabhi, humra goon(u) uvgoon(u) subh(u) suhhiya. Ker(u) mustuk(i) dhaar(i) nivaajay, mooyay doosht jo khuyya. 1. Peroopkaari, serb sadhaari, suful dershun sehjuyya. Kuhou Nanak, nirgoon kuou daata, Churn kumul oordhuriya. 2.24.

Word Meaning: Binou = request. Bhuyyay = became. Dookh Bhunjun = the destroyer of all suffering. Undaysra = doubts; misgivings. Pause. Paakhundi = hypocrite. Uvgoon = bad qualities. Suhhiya = tolerated. Ker = hands. Mustuk(i) = on the forehead. Nivaajay = honoured. Doosht = savage; evil. Khuyya = destroying. 1. Peroopkaari = philanthropist; selfless person who helps others. Sadhaari = supporter. Suful =

rewarding. Sehjuyya = peaceful state of mind. Nirgoon = having no virtue. Daata = forgiving. Oordhuriya = embedded; enshrined. 2.

MEANING: I prayed to my Satguru and the benevolent Waheguru, who are the destroyers of all sufferings; My Waheguru became kind to me, and all my misgivings were dispelled. Pause. I am a sinner, a hypocrite, and greedy, but the Lord tolerated all my virtues and vices. He bestowed honour on me by placing His kind hand on my forehead, and killed all the savage enemies (lust, rage, greed, etc.) which destroy one's noble qualities. 1. My Lord is a great philanthropist who supports (salvages) everybody; His holy sight is highly rewarding, and one attains the state of blissfulness. Waheguru has a huge heart, and forgives sinners (like me) who have no virtues; I have found salvation by worshipping His lotus-like Feet (His Naam), oh Nanak. 2.24.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਅਨਾਥ ਨਾਥ ਪ੍ਰਭ ਹਮਾਰੇ॥ ਸਰਨਿ ਆਇਓ ਰਾਖਨਹਾਰੇ॥ ਰਹਾਉ॥ ਸਰਬ ਪਾਪ ਰਾਖੁ ਮੁਰਾਰੇ॥ ਆਗੈ ਪਾਛੈ ਅੰਤੀ ਵਾਰੇ॥ 1॥ ਜਬ ਚਿਤਵਉ ਤਬ ਤੁਹਾਰੇ॥ ਉਨ੍ਹ ਸਮ੍ਹਾਰਿ ਮੇਰਾ ਮਨ ਸਧਾਰੇ॥ 2॥ ਸੁਨਿ ਗਾਵਉ ਗੁਰ ਬਚਨਾਰੇ॥ ਬਲਿ ਬਲਿ ਜਾਉ ਸਾਧ ਦਰਸਾਰੇ॥ 3॥ ਮਨ ਮਹਿ ਰਾਖਉ ਏਕੁ ਅਸਾਰੇ॥ ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੇ ਕਰਨੈ ਹਾਰੇ॥ 4॥25॥

Dev Gandhari Mehla 5: Anaath, Nath Prubh humaaray. Shern aayo Raakhunhaaray. Ruhaou. Serb paap raakh(u) Mooraaray. Aagaiy, paachhaiy, untee vaaray. 1. Jub chitvoun, tub Toohaaray. Oonh smaar(i) mayra mun sadhaaray. 2. Soon(i) gaavoun Gur Buchnaaray. Bul(i), bul(i) jaaoun Sadh dersaaray. 3. Mun meh(i) raakhoun Aik asaaray. Nanak Prubh mayray kernaiyhaaray. 4.25.

Word Meaning: Anaath = orphan. Nath = Lord; guardian. Pause. Mooraaray = Waheguru. Aagaiy = future. Paachhaiy = past. 1. Chitvoun = think of. Toohaaray = Yours (devotees). Oonh = them. Smaar(i) = remember. Sadhaaray = gains strength; becomes peaceful. 2. Buchnaaray = Words; Advice. Dersaary = holy sight. 3. Asaaray = support; dependence. Kernnaiyhaaray = having all powers; creator. 4.

MEANING: My Waheguru is the guardian of the orphans (who are without a spiritual guide - the Guru); I have come to His shelter as my saviour. Pause. Save me from all the past and the future sins, and those at the time of my death, oh Waheguru. I. I always think of Your devotees; my mind gains strength (becomes peaceful) by remembering them (their advice). 2. I sing Your praise by listening to the Words of the Guru. I am ready to make all sacrifices to have a glimpse of the Guru. 3. I keep the support of only "One" Waheguru in my mind (I think of Him alone). My Waheguru is omnipotent, and the creator of the world, oh Nanak. 4.25.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਇਹੈ ਮਨੋਰਥੁ ਮੇਰਾ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦਇਆਲ ਮੋਹਿ ਦੀਜੈ ਕਰਿ ਸੰਤਨ ਕਾ ਚੇਰਾ॥ ਰਹਾਉ॥ ਪ੍ਰਾਤਹਕਾਲ ਲਾਗਉ ਜਨ ਚਰਨੀ ਨਿਸ ਬਾਸੁਰ ਦਰਸੁ ਪਾਵਉ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ ਕਰਉ ਜਨ ਸੇਵਾ ਰਸਨਾ ਹਰਿ ਗੁਨ ਗਾਵਉ॥ 1॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਉ ਪ੍ਰਭੁ ਆਪਨਾ ਸੰਤ ਸੰਗਿ ਨਿਤ ਰਹੀਐ॥ ਏਕੁ ਅਧਾਰੁ ਨਾਮੁ ਧਨੁ ਮੋਰਾ ਅਨਦੁ ਨਾਨਕ ਇਹੁ ਲਹੀਐ॥ 2॥26॥

Dev Gandhari Mehla 5: Prubh ihaiy munoruth mayra. Kirpa nidhaan duyaal moh(i) deejaiy, kur(i) Suntan ka chayra. Ruhaou. Praatehkaal laagoun jun churnee, nis baasur ders(u) paavoun. Tun(u), mun(u), urp(i) kuroun jun sayva, rusna Hur(i) goon gaavoun. 1. Saas(i), saas(i), simeroun Prubh(u) aapna, Sunt sung(i) nit ruhhiyaiy. Aik(u) adhaar(u) Naam(u) dhun(u) mora, anund(u) Nanak eh(u) luhhiyaiy. 2.26.

Word Meaning: Munoruth = objective. Kirpa Nidhaan = kind; benevolent. Deejaiy Kur(i) = make. Chayra = disciple. Pause. Praatehkaal = early morning. Nis = night. Baasur = day. Urp(i) = offer; surrender. Jun = holy man. Rusna = tongue. 1.

Nit = always. Adhaar(u) = basis. Anund(u) = blissfulness. Luhhiyiay = acquire. 2.
MEANING: Please, make me a disciple of Your saints (connect me with them), oh merciful and the source of kindness, Waheguru; this is the objective of my life. Pause
I wish to touch the feet of Your saints early in the morning, and keep enjoying their sight day and night. I wish to offer them my body and my mind, and serve them. I also wish to sing Your praise with my tongue, oh Waheguru. 1. I wish to stay in the company of the Guru all the time, and recite Waheguru's Naam with every breath. The wealth of Waheguru's Naam is the only basis of my life, and this is the only bliss of my life which I wish to acquire, oh Nanak. 2.26.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੀਤਾ ਐਸੇ ਹਰਿ ਜੀਉ ਪਾਏ॥ ਛੋਡਿ ਨ ਜਾਈ ਸਦ ਹੀ ਸੰਗੇ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਗਾਏ॥ 1॥ ਰਹਾਉ॥ ਮਿਲਿਓ ਮਨੋਹਰੁ ਸਰਬ ਸੁਖੰਨਾ ਤਿਆਗਿ ਨ ਕਤਹੂ ਜਾਇ॥ ਅਨਿਕ ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਪੇਖੇ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਏ॥ 1॥ ਮੰਦਰਿ ਭਾਗੁ ਸੋਭ ਦੁਆਰੈ ਅਨਹਤ ਰੁਣਝੁਣ ਲਾਏ॥ ਕਹੁ ਨਾਨਕ ਸਦਾ ਰੰਗੁ ਮਾਣੇ ਗ੍ਰਿਹ ਪ੍ਰਿਅ ਥੀਤੇ ਸਦ ਥਾਏ॥ 2॥1॥27॥
Raag(u) Dev Gandhari, Mehla 5, Ghur(u) 3: Ek Onkar Satgur Pearsad(i): Meeta aiysay Hur(i) jeeo paayay. Chhoad(i) na jaayee sud hee sungay, undin(u) Gur mil(i) gaayay. 1. Ruhaou. Miliyo munohar, serb sookhunna, tiyaag(i) na kut-houn jaayay. Anik, anik bhaant(i) buhou paykhay, roam na sumsur(i) laayay. 1. Mundar(i) bhaag(u) soabh Doaaraiy, unhut roonjhoon laayay. Kuhou Nanak suda rung(u) maanay, greh priyay, theetay sud thaayay. 2.1.27.
Word Meaning: Meeta = friend. Sungay = with. Undin(u) = every day. Pause.
Munohar = mind-captivating. Sookhunna = providing all comforts. Tiyaag(i) = abandon. Na Kut-houn = nowhere. Anik = countless. Bhaant(i) = kinds; forms.
Paykhay = saw. Roam = (the size of) body pores; minuscule. Sumsur(i) = equal. 1.
Mundar(i) = in the house (heart). Bhaag(u) = good fortune. Doaaraiy = (at Waheguru's) Door. Unhut = uniform Divine Music. Roonjhoon = in low speed; very soft. Rung(u) Maanay = enjoy. Greh(i) = in the house (heart). Theetay = stabilized. Sud Thaayay = immortal state. 2.
MEANING: I have acquired the friendship of such Waheguru, who is always with me, and who never leaves me to go somewhere else; I sing His praise in the shelter of the Guru. Pause. I have met (been connected with) the mind-captivating Waheguru, the source of all comforts, who never abandons me for someone else. Pause.
I have seen (experienced) countless others (so-called holy men), but they do not match Him even to an extremely small degree. 1. On connecting with Him, your fortune blooms in your heart; you get honoured in Waheguru's Court, and a very soft Divine Music seems to play in your mind, oh my friends. When Waheguru makes your heart His permanent dwelling, you enjoy His love at all times, oh Nanak. 2.1.27.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਦਰਸਨ ਨਾਮ ਕਉ ਮਨੁ ਆਛੈ॥ ਭ੍ਰਮਿ ਆਇਓ ਹੈ ਸਗਲ ਥਾਨ ਰੇ ਆਹਿ ਪਰਿਓ ਸੰਤ ਪਾਛੈ॥ 1॥ ਰਹਾਉ॥ ਕਿਸੁ ਹਉ ਸੇਵੀ ਕਿਸੁ ਆਰਾਧੀ ਜੋ ਦਿਸਟੈ ਸੋ ਗਾਛੈ॥ ਸਾਧਸੰਗਤਿ ਕੀ ਸਰਨੀ ਪਰੀਐ ਚਰਣ ਰੇਨੁ ਮਨੁ ਬਾਛੈ॥ 1॥ ਜੁਗਤਿ ਨ ਜਾਨਾ ਗੁਨੁ ਨਹੀ ਕੋਈ ਮਹਾ ਦੁਤਰੁ ਮਾਇ ਆਛੈ॥ (ਅੰਗ 534)॥ ਆਇ ਪਰਿਓ ਨਾਨਕ ਗੁਰ ਚਰਨੀ ਤਉ ਉਤਰੀ ਸਗਲ ਦੁਰਾਛੈ॥ 2॥2॥28॥
Dev Gandhari M:5: Dershun Naam kuou mun(u) aachhaiy. Bherm(i) aayo haiy sugul thaan ray, aah(i) puriyo Sunt paachhaiy. 1. Ruhaou. Kis(u) huoun sayveen, kis(u) aaraadheen, jo dishtaiy so gaachhaiy. Sadh Sungut(i) kee sherni puriyaiy, churn rayn(u) mun(u) baanchhaiy. 1. Joogut(i) na jaana, goon(u) nuhee koyee, muhaa dootur(u) Maayay aachhaiy.
(PAGE 534): Aayay puriyo Nanak Gur Churni, tuou ootri sugul dooraachhaiy. 2.2.28.

Word Meaning: Aachhaiy = longs for. Bherm(i) Aayo = have visited. Paachhaiy = shelter (for the follower). Pause. Sayveen = serve. Dishtaiy = visible. Gaachhaiy = leaves; disappears; is mortal. Churn Rayn(u) = dust of the feet (show reverence). Baanchhaiy = longs for. 1. Joogut(i) = technique; scheme. Muhaa Dootur(i) = extremely tough (to swim across). Maayay = (the sea of) Maya. Aachhaiy = is. Dooraachhaiy = evil desires; sins. 2.

MEANING: My mind longs for Waheguru's holy sight - His Naam. Having visited all other religious places (where I found nothing spiritual), I have come to the shelter of the Guru (to be connected with Waheguru). Pause. I cannot decide whom to serve, or whom to worship, because everything that is visible in the world is mortal. The only everlasting place is Guru's shelter (because you get connected with the immortal Waheguru there); my mind longs for the dust of the Feet of the holy men (Guru) (to serve Him). 1. The sea of Maya (of worldly attractions) is extremely difficult to swim across, but I do not have any virtue, nor do I know of any technique or scheme to swim across; but, when I came to the shelter of the Guru, all my evil desires were eradicated, oh Nanak. 2.2.28.

ਦੇਵਗੰਧਾਰੀ ਮ:5॥ ਅੰਮ੍ਰਿਤਾ ਪ੍ਰਿਅ ਬਚਨ ਤੁਹਾਰੇ॥ ਅਤਿ ਸੁੰਦਰ ਮਨਮੋਹਨ ਪਿਆਰੇ ਸਭ ਹੂ ਮਧਿ ਨਿਰਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਰਾਜੁ ਨ ਚਾਹਉ ਮੁਕਤਿ ਨ ਚਾਹਉ ਮਨਿ ਪ੍ਰੀਤਿ ਚਰਨ ਕਮਲਾਰੇ॥ ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧਿ ਮੁਨਿ ਇੰਦ੍ਰਾ ਮੋਹਿ ਠਾਕੁਰ ਹੀ ਦਰਸਾਰੇ॥ 1॥ ਦੀਨੁ ਦੁਆਰੈ ਆਇਓ ਠਾਕੁਰ ਸਰਨਿ ਪਰਿਓ ਸੰਤ ਹਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਮਨੋਹਰ ਮਨੁ ਸੀਤਲ ਬਿਗਸਾਰੇ॥ 2॥3॥29॥

Dev Gandhari M:5: Amrita Priyay Buchun Toohaaray. Ut(i) soondar, munmohan Piyaaray, subh-houn mudh(i) niraaray. 1. Pause. Raaj(u) na chaahoun, mookut(i) na chaahoun, mun(i) preet(i) Churn Kumlaaray. Brahm, Mahesh, Sidh(i), moon(i) Indra, moh(i) Tthaakur hee dersaary. 1. Deen(u) Dooaaraiy aayo Tthaakur, shern(i) puriyou Sunt haaray. Kuhou Nanak, Prubh milay munohar, mun seetul bigsaaray. 2.3.29.

Word Meaning: Amrita = life infusing. Buchun = Words. Munmohun = mind-captivating. Mudh(i) = in the middle; among. Niraaray = detached from Maya. Pause.
Mookut(i) = salvation. Kumlaaray = lotus-like. Mahesh = Shiva. Moon(i) = hermits. Dersaaray = holy sight. 1. Deen = poor; humble. Haaray = at last. Munohar = hypnotizing. Seetul = calm; peaceful. Bigsaaray = blooms. 2.

MEANING: Your Amrit-like sweet Words infuse new life into me, oh my dear Waheguru. My dear Lord is extremely attractive and mind-captivating, but even though He is present in everybody, He is fully detached from the world. Pause. I do not wish to rule any state, nor do I care about salvation; I simply wish the love of the lotus-like Feet of Waheguru (His Naam). I wish only to have a holy sight of my Lord – Waheguru, which subsumes the sights of Brahma, Shiva, Sidh yogis, hermits or of Indra (I do not need to have their sights). 1. At last, I, a humble devotee, have come to the shelter of the Lord and His holy saints. I am lucky to connect with the hypnotizing Waheguru, as a result of which my mind has blossomed and become peaceful, oh Nanak. 2.3.29.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਹਰਿ ਜਪਿ ਸੇਵਕੁ ਪਾਰਿ ਉਤਾਰਿਓ॥ ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭ ਅਪਨੇ ਬਹੁੜਿ ਜਨਮਿ ਨਹੀ ਮਾਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਮਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਕੇ ਰਤਨ ਜਨਮੁ ਨਹੀ ਹਾਰਿਓ॥ ਪ੍ਰਭ ਗੁਨ ਗਾਇ ਬਿਖੈ ਬਨੁ ਤਰਿਆ ਕੁਲਹ ਸਮੂਹ ਉਧਾਰਿਓ॥ 1॥ ਚਰਨ ਕਮਲ ਬਸਿਆ ਰਿਦ ਭੀਤਰਿ ਸਾਸਿ ਗਿਰਾਸਿ ਉਚਾਰਿਓ॥ ਨਾਨਕ ਓਟ ਗਹੀ ਜਗਦੀਸਰੁ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਓ॥ 2॥4॥30॥

Dev Gandhari Mehla 5: Hur(i) jup(i) sayvuk paar(i) ootaariyo. Deen duyaal bhuyyay Prubh apunay, buhourr(i) junum(i) nuhee maariyo. 1. Ruhaou. Sadh sungum(i) goon gaaveh(i) Hur(i) kay, ruttan junum(u) nuhee haariyo. Prubh goon gaayay, bikhaiy bun(u) turiya, kooleh

smooh oodhaariyo. 1. Churn Kumul bussiya rid bheetar(i), saas(i) giraas(i) oochaariyo. Nanak oat guhee Jugdeeshur(u), pooneh, pooneh, bulihaariou. 2.4.30.

Word Meaning: Par Ootaariyo = ferried across the sea of Maya. Deen Duyaal = kind to the humble (powerless). Buhourr(i) = again. Maariyo = killed; dead. Pause. Sungum(i) = union; in the company of. Ruttan Junum = precious human life. Haariyo = lost; wasted away. Bikhaiy Bun = forest of sensual desires. Kooleh Smooh = all the clans (associates). Oodhaariyo = salvaged. 1. Rid = heart. Bheetar(i) = inside. Giraas(i) = bite. Oochaariyo = recited. Oat = shelter. Guhee = held; sought. Jugdeeshur(u) = God. Pooneh = again. 2

MEANING: Because of my recitation of His Naam, Waheguru has ferried me across the sea of Maya. My Waheguru has become benevolent to me, and now I will never experience birth or death again. Pause. By singing Waheguru's virtues (praise) in the shelter of the Guru, I have saved my precious human life from going to waste. By singing His praise, not only have I successfully travelled through the dense forest of sensual pleasures (swam across the sea of Maya), but I have also been able to ferry my associates across too. 1. Waheguru's lotus-like Feet have (His Naam has) been embedded in my heart, and now I recite it with every breath and every bite. I have sought the shelter of Waheguru, and I wish to sacrifice my life for Him again, and again, oh Nanak. 2.4.30.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਕਰਤ ਫਿਰੇ ਬਨ ਭੇਖ ਮੋਹਨ ਰਹਤ ਨਿਰਾਰ॥ 1॥ਰਹਾਉ॥ ਕਥਨ ਸੁਨਾਵਨ ਗੀਤ ਨੀਕੇ ਗਾਵਨ ਮਨ ਮਹਿ ਧਰਤੇ ਗਾਰ॥ 1॥ ਅਤਿ ਸੁੰਦਰ ਬਹੁ ਚਤੁਰ ਸਿਆਨੇ ਬਿਦਿਆ ਰਸਨਾ ਚਾਰ॥ 2॥ ਮਾਨ ਮੋਹ ਮੇਰ ਤੇਰ ਬਿਬਰਜਿਤ ਏਹੁ ਮਾਰਗ ਖੰਡੇਧਾਰ॥ 3॥ ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਭਵਜਲ ਤਰੀਅਲੇ ਪ੍ਰਭ ਕਿਰਪਾ ਸੰਤ ਸੰਗਾਰ॥ 4॥1॥31॥

Raag(u) Dev Gandhari, Mehla 5, Ghur(u) 4: Ek Onkar Satgur Persad(i):

Kert phiray bun bhaykh, Mohan reht niraar. 1. Ruhaou. Kuthun, soonaavun, geet neekay gaavun, mun meh(i) dhurtay gaar. 1. Ut(i) soondar, buhou chatur siyaanay, bidiya rusna chaar. 2. Maan, moh, mayr, tayr biburjit, eh(u) maarug khundaydhaar. 3. Kuhou Nanak, tin(i) bhuvjul turiulay, Prubh kirpa Sunt sungaar. 4.1.31.

Word Meaning: Bun Bhaykh = garb of the forest; of the person who has renounced the world. Mohan = God. Niraar = detached from them. Pause. Kuthun = preachings. Soonaavun = narrate; preach. Neekay = beautiful; of high moral values. Gaar = evil thoughts. 1. Ut(i) = extremely. Chutur = smart. Siyaanay = wise. Chaar = beautiful; likable. 2. Maan = conceit. Mayr Tayr = discrimination. Biburjit = forbidden. Khundaydhaar = sharp like a sword; difficult to walk on. 3. Bhuvjul = world-sea. Sunt Sungaar = in the company of the Guru. 4.

MEANING: Many people wear the garbs of holy men and search for Waheguru in forests (wilderness), but Waheguru stays detached (away) from them. Pause. They preach to the people and sing beautiful songs (to the people's liking), but harbour evil thoughts in their minds. 1. They look very attractive, smart, and wise, and have likable moral knowledge on their tongue (which they preach in sweet language) (but have ego and selfishness). 2 However, the path to union with Waheguru is very difficult to tread, as tough as walking on a sharp sword. Ego, worldly attachments, and discrimination against people are strictly prohibited in this path. 3. Actually, the world-sea can be swum across in the company of the Guru only with the benevolence of Waheguru, oh Nanak. 4.1.31

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5 ਘਰੁ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੈ ਪੇਖਿਓ ਰੀ ਮੋਹਨੁ ਸਭ ਤੇ ਊਚਾ॥ ਆਨ ਨ ਸਮਸਰਿ ਕੋਊ ਲਾਗੈ ਢੂਢਿ ਰਹੇ ਹਮ ਮੂਚਾ॥ 1॥ ਰਹਾਉ॥ ਬਹੁ ਬੇਅੰਤੁ ਅਤਿ ਬਡੋ ਗਾਹਰੋ ਥਾਹ ਨਹੀ ਅਗਹੂਚਾ॥ ਤੋਲਿ ਨ ਤੁਲੀਐ ਮੋਲਿ ਨ ਮੁਲੀਐ ਕਤ ਪਾਈਐ ਮਨ ਰੂਚਾ॥ 1॥ ਖੋਜ ਅਸੰਖਾ ਅਨਿਕਤ ਪੰਥਾ ਬਿਨੁ ਗੁਰ ਨਹੀ ਪਹੂਚਾ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਕਰੀ ਠਾਕੁਰ ਮਿਲਿ ਸਾਧੂ ਰਸ ਭੂੰਚਾ॥ 2॥1॥32॥

Raag(u) Dev Gandhari, Mehla 5, Ghur(u) 5: Ek Onkar, Satgur Persad(i):

Mein paykhiyo ree, Mohan(u) subh tay oocha. Aan na sumsur(i) koyoo laagaiy, dhoondh(i) ruhay hum moocha. 1. Ruhaou. Buhou bayunt, ut(i) budo, gaahro, thaah nuhee ug-hoocha. Toal(i) na tooliyaiy, moal(i) na mooliyaiy, kut paayiyaiy mun roocha. 1. Khoj asunkha, anikut puntha, bin(u) Gur nuhee puhoucha. Kuhou Nanak kirpa kuree Tthaakur, mil(i) Sadhu rus bhooncha. 2.1.32.

Word Meaning: Paykhiyo = saw; observed. Mohan = mind-captivating (Waheguru). Oocha = transcendent. Ann Na = none other. Sumsur(i) = equal. Dhoondh(i) = search. Moocha = very much. Pause. Bayunt = limitless. Ut(i) = extremely. Gaahro = deep. Thaah Nuhee = unfathomable. Ughoocha = inaccessible. Kut = how. Roocha = interest. 1. Khoj = search. Asunkha = countless. Anikut = very many. Puntha = (religious) paths. Puhoucha = reach. Rus = sweet taste. Bhooncha = enjoyed. 2.

MEANING: I have found out that the mind-captivating Waheguru is the most transcendent of all, oh my friends. I have searched long and hard, but there is no one else who can rival Him. Pause. He is limitless, extremely large, very deep, unfathomable, and is (physically) inaccessible. He cannot be measured by any means, and cannot be bought with any wealth; so how can interest in (love for) Him be inculcated in the mind? 1.
Countless people have searched for Him in many different ways, but no one has reached Him without the guidance of the Guru. Waheguru has been benevolent to me, and I have enjoyed the sweetness of union with Him by the grace of the Guru, oh Nanak. 2.1.32

(ਅੰਗ 535)॥ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਮੈ ਬਹੁ ਬਿਧਿ ਪੇਖਿਓ ਦੂਜਾ ਨਾਹੀ ਰੀ ਕੋਊ॥ ਖੰਡ ਦੀਪ ਸਭ ਭੀਤਰਿ ਰਵਿਆ ਪੂਰਿ ਰਹਿਓ ਸਭ ਲੋਊ॥ 1॥ ਰਹਾਉ॥ ਅਗਮ ਅਗੰਮਾ ਕਵਨ ਮਹਿੰਮਾ ਮਨੁ ਜੀਵੈ ਸੁਨਿ ਸੋਊ॥ ਚਾਰਿ ਆਸਰਮ ਚਾਰਿ ਬਰੰਨਾ ਮੁਕਤਿ ਭਏ ਸੇਵ ਤੋਊ॥ 1॥ ਗੁਰਿ ਸਬਦੁ ਦ੍ਰਿੜਾਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਦੁਤੀਅ ਗਏ ਸੁਖ ਹੋਊ॥ ਕਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰ ਤਰਿਆ ਹਰਿ ਨਿਧਿ ਪਾਈ ਸਹਜੋਊ॥ 2॥2॥33॥

(PAGE 535): **Dev Gandhari Mehla 5:** Mein buhou bidh(i) paykhiou, dooja nahee ree koyoo. Khund, deep subh bheetar(i) ruvviya, poor(i) ruhiyo subh loyoo. 1. Ruhaou. Agumm, agumma, kuvun mehma, mun(u) jeevaiy soon(i) soyoo. Chaar(i) Ashram, chaar(i) Berna, mookut(i) bhuyyay sayv Toyoo. 1. Gur(i) Shabad(u) drir-rraya, perm pud(u) paaya, dootiya guyyay, sookh hoyoo. Kuhou Nanak, bhuv saagur turiya, Hur(i) Nidh(i) paayee sehjoyoo. 2.2.33.

Word Meaning: Buhou Bidh(i) = in many different ways. Paykhiyo = saw; noticed. Khund = parts of the earth. Deep = islands. Bheetar(i) = in. Ruvviya = is present. Loyoo = worlds. Pause. Agumm = unreachable. Mehma = praise; grandeur. Soyoo = praise. Ashram = four stages of life: Celibacy (0-25); Family (25-50); living in the forest (weaning from family life) (50-75). Sanyas = renounce the world. Berna = four major castes: Brahmans, warriors, businessmen, and untouchables. Toyoo = You (God). 1.
Drir-rraya = reinforced. Perm Pud(u) = highest spiritual state. Dootiya = the other (Maya). Bhuv Saagur = world-sea. Sehjoyoo = blissful state. 2.

MEANING: I have tried many different ways, but have not found any other power (like Waheguru) in this world. He is present in all parts of the world, on the islands, inside everybody, and pervades the whole universe. Pause. Waheguru is far from being

accessible; so, what praise of Him can one sing? I survive only by listening to His praise. It does not matter what stage of age of the four accepted stages, or what caste one belongs to, whoever serves Him is salvaged. 1. The Guru (implants Waheguru's Naam in the hearts of devotees and reinforces His Shabad, whereby one attains the highest spiritual state; his love for Maya is eradicated, and he enjoys all the comforts). One swims across the sea of Maya (in the shelter of the Guru), and achieves the treasure of Waheguru's Naam (union with Him), and always stays in the blissful state above the effects of Maya, oh Nanak. 2.2.33

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5 ਘਰੁ 6॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਏਕੈ ਰੇ ਹਰਿ ਏਕੈ ਜਾਨ॥ ਏਕੈ ਰੇ ਗੁਰਮੁਖਿ ਜਾਨ॥ 1॥ ਰਹਾਉ॥ ਕਾਹੇ ਭ੍ਰਮਤ ਹਉ ਤੁਮ ਭ੍ਰਮਹੁ ਨ ਭਾਈ॥ ਰਵਿਆ ਰੇ ਰਵਿਆ ਸ੍ਰਬ ਥਾਨ॥ 1॥ ਜਿਉ ਬੈਸੰਤਰੁ ਕਾਸਟ ਮਝਾਰਿ॥ ਬਿਨੁ ਸੰਜਮ ਨਹੀ ਕਾਰਜ ਸਾਰਿ॥ ਬਿਨੁ ਗੁਰ ਨ ਪਾਵੈਗੋ ਹਰਿ ਜੀ ਕੋ ਦੁਆਰ॥ ਮਿਲਿ ਸੰਗਤਿ ਤਜਿ ਅਭਿਮਾਨ॥ ਕਹੁ ਨਾਨਕ ਪਾਏ ਹੈ ਪਰਮ ਨਿਧਾਨ॥ 2॥1॥34॥

Raag(u) Dev Gandhari, Mehla 5, Ghur(u) 6: Ek Onlar Satgur Persad(i):
Aikaiy ray, Hur(i) aikaiy jaan. Aikaiy ray, Gurmukh(i) jaan. 1. Ruhaou. Kaahay bhermut huou toom, bhermhou na bhaayee. Ruvviya ray ruvviya serb thaan. 1. Jiyoun baiysuntar(u) kaasht mujhaar(i). Bin(u) sunjum nuhee kaaruj saar(i). Bin(u) Gur na paavaiygo Hur(i) Jee ko Dooaar. Mil(i) sungut(i) tuj(i) abhimaan. Kuhou Nanak paayay haiyn Perm Nidhaan. 2.1.34.

Word Meaning: Jaan = recognize; make a connection. Gurmukh(i) = in the shelter of the Guru. Pause. Kaahay Ray = what for? Bhermut = misled; wander around in search. Ruvviya Serb Thaan = is present everywhere; omnipresent. 1. Baiysuntur(u) = fire. Kaasht = wood. Mujhaar(i) = inside. Sunjum = right approach; plan. Bin(u) = without. Kaaruj Saar(i) = complete the task successfully. Tuj(i) = give up; get rid of. Abhimaan = ego. Perm Nidhaan = supreme treasures (Waheguru). 2.

MEANING: Recognize (make connection with) the one and the only Waheguru in the shelter of the Guru, oh my friend. Pause. What are you wandering on the earth for, oh my friend? Quit wandering to search for Him outside because Waheguru is present everywhere. 1. However, Waheguru is invisible, just like fire is present in the wood invisibly. Just as you have to use a technique to generate fire from wood, you also need the right approach to complete your task (of realizing Waheguru) successfully. The technique is to take shelter of the Guru, without which you will not be able to reach Waheguru's Door (get connected with Him). Abandon your ego in the shelter of the Guru, and you will be able to acquire the supreme treasure of union with Waheguru, oh Nanak. 2.1.34

ਦੇਵਗੰਧਾਰੀ ਮ:॥ ਜਾਨੀ ਨ ਜਾਈ ਤਾ ਕੀ ਗਤਿ॥ 1॥ ਰਹਾਉ॥ ਕਾ ਪੇਖਾਰਉ ਹਉ ਕਰਿ ਚਤੁਰਾਈ॥ ਬਿਸਮਨ ਬਿਸਮੇ ਕਹਨ ਕਹਾਤਿ॥ 1॥ ਗਣ ਗੰਧਰਬ ਸਿਧ ਅਰੁ ਸਾਧਿਕ॥ ਸੁਰਿਨਰ ਦੇਵ ਬ੍ਰਹਮ ਬ੍ਰਹਮਾਦਿਕ॥ ਚਤੁਰ ਬੇਦ ਉਚਰਤ ਦਿਨੁ ਰਾਤਿ॥ ਅਗਮ ਅਗਮ ਠਾਕੁਰੁ ਆਗਾਧਿ॥ ਗੁਨ ਬੇਅੰਤ ਬੇਅੰਤ ਭਨੁ ਨਾਨਕ ਕਹਨ ਨ ਜਾਈ ਪਰੈ ਪਰਾਤਿ॥ 2॥2॥35॥

Dev Gandhari M:5: Jaani na jaayee Taa kee gut(i). 1. Ruhaou. Kaa paykhaaroun huoun kur(i) chuturaayee. Bismun bismay kehn kuhaat(i). 1. Gun Gundherb, Sidh, ur(u) Saadhik. soor(i), nur, Dayv, Braham, Brahmaadik. Chutoor Bayd oochrut din(u) raat(i). Agumm, agumm Tthaakur aghaadh(i). Goon bayunt, bayunt bhun(u) Nanak, kehn na jaayee, puraiy praat(i). 2.2.35.

Word Meaning: Taa Kee = His (God's). Gut(i) = transcendental state. Pause.
Kaa = where. Pukhaaroun = show. Chuturaayee = cleverness. Bismun Bismay = highly wonderstruck. Kuhaat(i) = the narrators. 1. Gun, Gundherb = assistants of the gods. Saadhik = followers of the yogic path. Soor(i) Nur = god-like humans. Dayv = gods.

Brahmaadik = like Brahma. Chutoor = four (Vedas). Oochrut = utter; recite. Agumm = unreachable. Agaadh(i) = unfathomable. Bayunt = countless. Bhun(u) = say; sing. Praiy Praat(i) = limitless. 2.

MEANING: Waheguru's transcendence cannot be known. Pause.
What smartness can I use to show (describe) Him? Those who try to describe Him get simply wonderstruck beyond description. 1. Be it the assistants of the gods, the Sidh yogis, the followers of the Yogic path, godlike humans, gods, Brahma or like Him, or those who recite all the four Vedas day and night, all find Waheguru to be completely inaccessible and unfathomable. Waheguru has countless virtues, and countless people try to describe Him, but are unable to do so because Waheguru is limitless, oh Nanak. 2.2.35

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਧਿਆਏ ਗਾਏ ਕਰਨੈਹਾਰ॥ ਭਉ ਨਾਹੀ ਸੁਖ ਸਹਜ ਅਨੰਦਾ ਅਨਿਕ ਓਹੀ ਰੇ ਏਕ ਸਮਾਰ॥ 1॥ ਰਹਾਉ॥ ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਮੇਰੈ ਮਾਥੈ॥ ਜਤ ਕਤ ਪੇਖਉ ਤਤ ਤਤ ਸਾਥੈ॥ ਚਰਨ ਕਮਲ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰ॥ 1॥ ਸਮਰਥ ਅਥਾਹ ਬਡਾ ਪ੍ਰਭੁ ਮੇਰਾ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਾਹਿਬੁ ਨੇਰਾ॥ ਤਾ ਕੀ ਸਰਨਿ ਆਸਰ ਪ੍ਰਭ ਨਾਨਕ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥ 2॥3॥36॥

Dev Gandhari Mehla 5: Dhiyaayay gaayay Kernaiyhaar. Bhuou naahi, sookh sehj anunda, anik Ohi ray Aik smaar. 1.Ruhaou. Suful Moorut(i) Gur(u) mayraiy maathaiy. Jut kut paykhoun tut tut saathaiy. Churn Kumul mayray praan adhaar. 1. Sumruth, athaah, budda Prubh mayra. Ghut ghut untar(i) Sahib(u) nayra. Taa kee shern(i) aasur Prubh Nanak, jaa ka unt(u) na paaravaar. 2.3.36.

Word Meaning: Kernaihaa = Creator. Bhuou = fear. Smaar = remember. Pause.
Suful Moorut(i) = the sight of whose persona is rewarding. Maathaiy = on my forehead (I revere Him). Jut Kut = wherever Tut Tut = there. Adhaar = basis. 1. Sumruth = fully capable. Athaah = unfathomable. Ghut = heart Nayra = close by. Aasur = support. Unt(i) Na Paaravaar = no end to limits. 2.

MEANING: There is no worldly fear, and it is all comfort, blissfulness, and enjoyment when one worships the Creator and sings His praise. He alone is there in countless different forms; keep Him in mind all the time, oh my friend. Pause. The holy sight of the Guru is richly rewarding, and I revere (obey) Him. He is always there with me, wherever I look for Him. His lotus-like holy Feet (His Amrit Naam) is the basis of my life. 1. My Waheguru is capable of doing anything; He is unfathomable, and extremely large. He is always close by as He is present in every heart. There is no limit to the size of my Lord; I have sought His shelter, and He is my support everywhere, oh Nanak. 2.3.36.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5॥ ਉਲਟੀ ਰੇ ਮਨ ਉਲਟੀ ਰੇ॥ ਸਾਕਤ ਸਿਉ ਕਰਿ ਉਲਟੀ ਰੇ॥ ਝੂਠੇ ਕੀ ਰੇ ਝੂਠੁ ਪਰੀਤਿ ਛੁਟਕੀ ਰੇ ਮਨ ਛੁਟਕੀ ਰੇ॥ ਸਾਕਤ ਸੰਗਿ ਨ ਛੁਟਕੀ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਕਾਜਰ ਭਰਿ ਮੰਦਰੁ ਰਾਖਿਓ ਜੋ ਪੈਸੇ ਕਾਲੂਖੀ ਰੇ॥ ਦੂਰਹੁ ਹੀ ਤੇ ਭਾਗਿ ਗਇਓ ਹੈ ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਛੁਟਕੀ ਤ੍ਰਿਕੁਟੀ ਰੇ॥ 1॥ ਮਾਗਉ ਦਾਨੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਮੇਰਾ ਮੁਖੁ ਸਾਕਤ ਸੰਗਿ ਨ ਜੁਟਸੀ ਰੇ॥
(ਅੰਗ 536)॥ ਜਨ ਨਾਨਕ ਦਾਸ ਦਾਸ ਕੋ ਕਰੀਅਹੁ ਮੇਰਾ ਮੂੰਡ ਸਾਧ ਪਗਾ ਹੇਠ ਰੁਲਸੀ ਰੇ॥ 2॥4॥37॥

Dev Gabdhari Mehla 5: Oolti ray, mun oolti ray. Saakut siyoun kur(i) oolti ray. Jhootthay kee ray jhootth(u) preet(i) chhootki ray mun chhootki ray. Saakut sung(i) na, chhootki ray. 1. Ruhaou. Jiyoun kaajur bhur(i) mundar(u) raakhiyo, jo paiysay kaalookhi ray. Doorhoun hee tay bhaag(i) guyyo haiy, jis(u) Gur mil(i) chhootki tirkooti ray. 1. Maangoun daan(u) Kirpaal Kirpanidh(i), mayra mookh(u) saakut sung(i) na jootsi ray.

(PAGE 536): Jun Nanak daas, daas ko kurihou, mayra moond Sadh pugaan haytth roolsi ray. 2.4.37.

Word Meaning: Oolti = turn away; break up. Saakut = the worshipper of Maya (wealth). Jhootth(u) = deceitful; unreliable. Chhootki = is broken Sung(i) Na = have no association. Chhootki Ray = break a friendship. Pause Kaajur = kohl. Mundar(u) = palace; room. Paisay = enters; comes in contact. Kaalookhi = blackened. Tirkooti = the three effects of Maya. 1. Kirpanidh(i) = the treasure (source) of benevolence. Jootsi = associates. Moond = head. Pugaan = feet. Roolsi = lies humbly. 2.
MEANING: Break friendship with a wealth-loving individual, oh my mind. The affection (friendship) of an unreliable (deceitful) person is also unreliable. It does not last long and eventually gets terminated, oh my mind. So, do not have any association with a money-lover; break the friendship with him. Pause. Just as a man gets blackened when he enters a room full of kohl, a wealth-loving man gets his face blackened in Waheguru's Court. A devotee, who has overcome the three effects of Maya in the shelter of the Guru, runs away from a wealth-lover, even from a distance. 1. I beg a donation from my kind Waheguru, which is a source of benevolence that I should never have to associate (deal) with a Maya-loving individual. I wish to be a slave of Waheguru's slaves, and that my humble head should drop at the feet of the Guru, oh Nanak. 2.4.37.

ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 5 ਘਰੁ 7॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਭ ਦਿਨ ਕੇ ਸਮਰਥ ਬਿਠੁਲੇ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ॥ ਗਾਵਨ ਭਾਵਨ ਸੰਤਨ ਤੋਰੈ ਚਰਨ ਉਵਾ ਕੈ ਪਾਉ॥ 1॥ ਰਹਾਉ॥ ਜਾਸ ਨ ਬਾਸਨ ਸਹਜ ਕੇਲ ਕਰੁਣਾਮੈ ਏਕ ਅਨੰਤ ਅਨੂਪੈ ਠਾਉ॥ 1॥ ਰਿਧਿ ਸਿਧਿ ਨਿਧਿ ਕਰ ਤਲ ਜਗਜੀਵਨ ਸ੍ਰਬ ਨਾਥ ਅਨੇਕੈ ਨਾਉ॥ ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਨਾਨਕ ਕਉ ਸੁਨਿ ਸੁਨਿ ਜਸੁ ਜੀਵਾਉ॥ 2॥1॥38॥6॥44॥
Raag(u) Dev Gandhari Mehla 5 Ghur(u) 7: Ek Onkar Satgur Persad(i):
Subh din kay sumruth Bitthulay, huoun bul(i) bul(i) jaaoun. Gaavun bhaavun Suntun Toraiy, Churn oova kaiy paaoun. 1. Ruhaou. Jaas na baasun sehj kayl kuroonamaiy, Aik Anunt annoopaiy tthaaoun. 1. Ridh(i) sidh(i) nidh(i) ker tul, Jugjeevun serb Nath, anaykaiy naaoun. Duyya muyya kirpa Nanak kuou, soon(i), soon(i) jus(u) jeevaaoun. 2.1.38.6.44
Word Meaning: Sumruth = fully capable; omnipotent. Bitthulay = Lord. Bhaavun = are liked. Oova = theirs. Paaoun = drop (on the feet). Pause. Jas = whom; which. Baasun = sensual desires. Kayl = delighted. Kuroonamaiy = compassionate. Anunt = countless (different forms). Anoopaiy Tthaaoun = dwelling of unique beauty. 1.
Ridh(i) Sidh(i) = supernatural powers. Ker Tul = palms of hands. Jugjeevun = life of the whole world. Serb Nath = Lord of everybody. Anaykaiy = countless. Duyya = pity. Muyya = mercy. Kirpa = kindness. Jus(u) = praise. 2.
MEANING: I wish to sacrifice my life for my omnipotent Lord. I wish to drop at the feet of Your holy saints whom I love when they sing Your praise, oh my Lord. Pause.
My Lord has no sensual desire; He is always delighted in the blissful state (has no worries); He is highly compassionate; He is the only power in the universe and appears in countless forms, and has a unique dwelling (He is omnipresent). 1. He is the (source of) life of the whole world; is the Lord of all; has countless names; and all supernatural powers and all treasures stay on the palms of His hands. Please have pity and mercy on me (Nanak), and be kind to me; I survive only by listening to Your praise, oh Waheguru. 2.1.38.6.44

The numbers at the end imply:
2 = There are two stanzas of this Shabad.
1 = only one Shabad of Ghur (7).
38 = the number of Shabads of Mehla 5 (Guru Arjun Dev Ji)
6 = The number of Shabads of Mehla 4 (Guru Ram Dass Ji)
44 = the total number of Shabads of Raag Dev Gandhari so far.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 9॥
ਯਹ ਮਨੁ ਨੈਕ ਨਾ ਕਹਿਓ ਕਰੈ॥ ਸੀਖ ਸਿਖਾਇ ਰਹਿਓ ਅਪਨੀ ਸੀ ਦੁਰਮਤਿ ਤੇ ਨ ਟਰੈ॥ 1॥ ਰਹਾਉ॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਹਰਿ ਜਸੁ ਨਹਿ ਉਚਰੈ॥ ਕਰਿ ਪਰਪੰਚੁ ਜਗਤ ਕਉ ਡਹਕੈ ਅਪਨੋ ਉਦਰੁ ਭਰੈ॥ 1॥ ਸੁਆਨ ਪੂਛ ਜਿਉ ਹੋਇ ਨ ਸੂਧੋ ਕਹਿਓ ਨ ਕਾਨ ਧਰੈ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਕਾਜ ਸਰੈ॥ 2॥1॥

Ek Onkar Satgur Persad(i): **Raag(u) Dev Gandhari Mehla 9:**
Yeh mun(u) naiyk na kuhhiyo kuraiy. Seekh sikhaayay ruhhiyo apuni see, doormut(i) tay na turaiy. 1. Ruhaou. Mud(i) Maya kaiy bhuyyo baavro, Hur(i) jus(u) neh(i) oochraiy. Kur(i) perpunch(u) jugut kuou dehkaiy, apuno oodur(u) bhuraiy. 1. Sooaan pooch jiyoun hoyay na soodhou, kuhhiyo na kaan dhuraiy. Kuhou Nanak bhuj(u) Ram Naam niit, jaa tay kaaj suraiy. 2.1.
Word Meaning: Yeh = this. Naiyk = extremely small amount. Seekh Sikhaayay = teach; give advice. Doormut(i) = evil thoughts. Turaiy = desist. Pause. Mud(i) = intoxicated of. Baavro = crazy. Jus(u) = praise. Perpunch(u) = deceit. Dehkaiy = deceives; swindles. Oodur(u) = stomach. 1. Sooaan = dog. Soodho = straight. Kaan Dhuraiy = listens. Kaaj Suraiy = achieve objective. 2.
MEANING: My mind does not listen to me even for a fraction of a moment, and despite any good advice, it follows its own evil thoughts from which it does not desist. Pause.
Under the intoxication of Maya, the man goes insane and does not sing Waheguru's praise. He swindles the world by deceitful ways to fill his own stomach. 1. Like the tail of the dog, which does not straighten out, my mind is also twisted and does not listen to any good advice. You must recite Waheguru's Naam all the time whereby you can achieve your objective of merging into Him, oh Nanak. 2.1.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 9॥ ਸਭ ਕਿਛੁ ਜੀਵਤ ਕੋ ਬਿਵਹਾਰ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਅਰੁ ਫੁਨਿ ਗ੍ਰਿਹ ਕੀ ਨਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਤਨ ਤੇ ਪ੍ਰਾਨ ਹੋਤ ਜਬ ਨਿਆਰੇ ਟੇਰਤ ਪ੍ਰੇਤਿ ਪੁਕਾਰਿ॥ ਆਧ ਘਰੀ ਕੋਊ ਨਹਿ ਰਾਖੈ ਘਰ ਤੇ ਦੇਤ ਨਿਕਾਰਿ॥ 1॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਜਿਉ ਜਗ ਰਚਨਾ ਯਹ ਦੇਖਉ ਰਿਦੈ ਬਿਚਾਰਿ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਰਾਮ ਨਾਮ ਨਿਤ ਜਾ ਤੇ ਹੋਤ ਉਧਾਰੁ॥ 2॥2॥
Dev Gandhari Mehla 9: Subh kichh(u) jeevut kuou bivhaar. Maat, pitaa, bhaayee, soot, bundhup, ur(u) phoon(i) greh kee naar(i). 1. Ruhaou. Tun tay praan hoat jub niyaaray, tayrut prayt(i) pookaar(i). Aadh ghuree koyoo neh(i) raakhaiy, ghur tay dayt nikaar(i). 1. Mirg trishna jiyoun jug ruchna, yeh daykhou ridaiy bichaar(i). Kuhou Nanak bhuj(u) Ram Naam nit, jaa tay hoat oodhaar(u). 2.2.
Word Meaning: Jeevut = as long as one lives. Bivhaar = dealings. Soot = sons. Bundhup = friends. Phoon(i) = also. Greh Kee Naar(i) = lady of the house. Pause. Niyaaray = separate. Tayrut = say; call. Prayt(i) = ghost; dead body. Aadh Ghuree = half a moment. Nikaar(i) = throw out; take out. 1. Mirg Trishna = (like) mirage. Ruchna = creation. Nit = every day (always). Jaa Tay = by which. Oodhaar(u) = salvation. 2.
MEANING: All the good dealings (treatment) that one receives from his parents, siblings, sons, friends, or his wife are only for as long as he lives. Pause.
As soon as the soul leaves his body, everybody calls him dead, and they take him out of the house, not keeping him inside even for half a moment. 1. One must realize that, like a mirage, which is not real water, the creation of the world is also not real (nobody lives here forever). Recite Waheguru's Naam all the time, which leads to salvation, oh Nanak. 2.2.

ਦੇਵਗੰਧਾਰੀ ਮਹਲਾ 9॥ ਜਗਤ ਮਹਿ ਝੂਠੀ ਦੇਖੀ ਪ੍ਰੀਤਿ॥ ਅਪਨੇ ਹੀ ਸੁਖ ਸਿਉ ਸਭ ਲਾਗੇ ਕਿਆ ਦਾਰਾ ਕਿਆ ਮੀਤ॥ 1॥ ਰਹਾਉ॥ ਮੇਰਉ ਮੇਰਉ ਸਭੈ ਕਹਤ ਹੈ ਹਿਤ ਸਿਉ ਬਾਧਿਓ ਚੀਤ॥ ਅੰਤਿ ਕਾਲਿ ਸੰਗੀ ਨਹ ਕੋਊ ਇਹ ਅਚਰਜ ਹੈ ਰੀਤਿ॥ 1॥ ਮਨ ਮੂਰਖ ਅਜਹੂ ਨਹ ਸਮਝਤ ਸਿਖ ਦੈ ਹਾਰਿਓ ਨੀਤ॥ ਨਾਨਕ ਭਉਜਲੁ ਪਾਰਿ ਪਰੈ ਜਉ ਗਾਵੈ ਪ੍ਰਭ ਕੇ ਗੀਤ॥ 2॥3॥6॥38॥47॥

Dev Gandhari Mehla 9: Jugut meh(i) jhootthi daykhi preet(i). Apunay hee sookh siyoun subh laagay, kiya daara, kiya meet. 1. Ruhaou. Mayrou, mayrou, subhaiy keht haiyn, hit siyoun baandhiyo cheet. Unt(i) kaal(i) sungee neh koyoo, eh achurj haiy reet(i). 1. Mun moorukh, aj-hoon neh sumjhut, sikh daiy haariyo neet. Nanak bhoujul(u) paar(i) puraiy, juou gaavaiy Prubh kay geet. 2.3.6.38.47

Word Meaning: Jhootthi = false. Daara = wife. Meet = friends. Pause. Mayrou = mine. Hit = love. Baandhiyo Cheet = mind is attached. Unt(i) Kaal(i) = at the time of death. Achurj = strange. Reet(i) = custom; principle. 1. Aj-hoon = still. Sikh = advice. Haariyo = tired of. Neet = always. Bhuoujul = the world sea. Juou = when. 2.

MEANING: I have found that the love and affection in this world are false (based on selfishness). Everybody, whether it is one's wife or friends, is looking for their own comfort. Pause. Everybody claims that the things belong to them, and the love in their mind is based on their attachment to them. It is a strange custom (principle of nature) that nobody is your companion at the time of death. 1. I am tired of teaching my mind every day, but the stupid mind has still not followed this hard reality. One can swim across the world-sea only when he sings Waheguru's praise, oh Nanak. 2.3.6.38.47.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਬਿਹਾਗੜਾ ਚਉਪਦੇ ਮਹਲਾ 5 ਘਰੁ 2॥

Ek Onkar Sat(i) Naam(u) Kerta Purakh Nirbhuou, Nirvair(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i):

Raag Bihaagrra, Chaupuday, Mehla 5, Ghur(u) 2:

(ਅੰਗ 537)॥ ਦੂਤਨ ਸੰਗਰੀਆ॥ ਭੁਇਅੰਗਨਿ ਬਸਰੀਆ॥ ਅਨਿਕ ਉਪਰੀਆ॥1॥ ਤਉ ਮੈ ਹਰਿ ਹਰਿ ਕਰੀਆ॥ ਤਉ ਸੁਖ ਸਹਜਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਮਿਥਨ ਮੋਹਰੀਆ॥ ਅਨ ਕਉ ਮੇਰੀਆ॥ ਵਿਚਿ ਘੂਮਨ ਘਿਰੀਆ॥ 2॥ ਸਗਲ ਬਟਰੀਆ॥ ਬਿਰਖ ਇਕਤਰੀਆ॥ ਬਹੁ ਬੰਧਨ ਪਰੀਆ॥ 3॥ ਥਿਰੁ ਸਾਧ ਸਫਰੀਆ॥ ਜਹ ਕੀਰਤਨੁ ਹਰੀਆ॥ ਨਾਨਕ ਸਰਨਰੀਆ॥ 4॥1॥

(PAGE 537): Dootun sungriya. Bhooyungun(i) busriya. Anik ooperiya. 1. Tuou mein Hur(i), Hur(i) kuriya. Tuou sookh sehjuriya. 1. Ruhaou. Mithun mohriya. Un kuou mayriya. Vich(i) ghoomun ghiriya. 2. Sugul butriya. Birkh ikutriya. Buhou bundhun puriya. 3. Thir(u) Sadh sufriya. Jeh keertun(u) Huriya. Nanak shernuriya. 4.1

Word Meaning: Dootun = the five demons (lust, greed etc.). Sunguriya = company. Bhooyungun = snakes. Busriya = reside with. Oopuriya = destroyed. 1. Tuou = then. Sehjuriya = blissful state. Pause. Mithun = false. Mohuriya = attachments. Un Kuou = which belongs to others. Ghoomun Ghiriya = whirlpool. 2. Butriya = travellers; visitors. Birkh Ikutriya = gather on a tree. Bundhun = bonds; obligations. 3. Thir(u) = stable; immortal. Sufriya = journey of life. Huriya = Waheguru. 4.

MEANING: Those who enjoy the company (uses) of the five demons (lust, rage, greed, attachments, and ego), are (spiritually and morally) risking themselves because it is like residing with snakes (which can bite them any time). Countless lives have been destroyed in such enjoyments. 1. Leaning about such frightening results, I began to recite Waheguru's Naam whereby I attained the comfort of the state of blissfulness. Pause. I realized that worldly attachments are false (temporary), and the man begins to claim ownership of things and relations which are not really his (they are either temporary or do not belong to him). With such false attachments, one gets into a whirlpool of thoughts where one cannot make the right choices, and cannot come out. 2. We do not realize that all of us are just visitors here in this world, where we are not going to stay forever; or we are like birds which get together on a tree only to spend the night and have no relationship to each other (they all go in different directions at daybreak). Knowing all this, the man still forms strong bonds with the world. 3. Journey of life in the shelter of the Guru, where Waheguru's praise is sung, is the only way to make a permanent connection with Waheguru (and become immortal). So, I have come to the shelter of the Guru, oh Nanak. 4.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ 9॥

Ek Onkar Satgur Persad(i): **Raag(u) Bihaagrra Mehla 9:**

ਹਰਿ ਕੀ ਗਤਿ ਨਹਿ ਕੋਊ ਜਾਨੈ॥ ਜੋਗੀ ਜਤੀ ਤਪੀ ਪਚਿ ਹਾਰੇ ਅਰੁ ਬਹੁ ਲੋਗ ਸਿਆਨੇ॥ 1॥ ਰਹਾਉ॥ ਛਿਨ ਮਹਿ ਰਾਉ ਰੰਕ ਕਉ ਕਰਈ ਰਾਉ ਰੰਕ ਕਰਿ ਡਾਰੇ॥ ਰੀਤੇ ਭਰੇ ਭਰੇ ਸਖਨਾਵੈ ਯਹ ਤਾ ਕੋ ਬਿਵਹਾਰੇ॥ 1॥ ਅਪਨੀ ਮਾਇਆ ਆਪਿ ਪਸਾਰੀ ਆਪਹਿ ਦੇਖਨਹਾਰਾ॥ ਨਾਨਾ ਰੂਪ ਧਰੇ ਬਹੁਰੰਗੀ ਸਭ ਤੇ ਰਹੈ

ਨਿਆਰਾ॥ 2॥ ਅਗਨਤ ਅਪਾਰੁ ਅਲਖ ਨਿਰੰਜਨ ਜਿਹ ਸਭੁ ਜਗੁ ਭਰਮਾਇਓ॥ ਸਗਲ ਭਰਮ ਤਜਿ ਨਾਨਕ ਪ੍ਰਾਣੀ ਚਰਨ ਤਾਹਿ ਚਿਤੁ ਲਾਇਓ॥ 3॥1॥2॥

Hur(i) kee gut(i) neh(i) koyoo jaanaiy. Yogi, jutee, tupee puch(i) haaray, ur(u) buhou loag siyaanay. 1. Ruhaou. Chhin meh(i) raaou runk kuou kuryee, raaou runk kur(i) daaray. Reetay bhuray, bhuray sukhnaavaiy, yeh Ta ko bivhaaray 1. Apuni Maya Aap(i) pusaari, Aapeh(i) daykhunhaara. Naana roop dhuray buhou rungee, subh tay ruhaiy niyaara. 2. Agunut, Apaar(u), Alukh, Nirunjun, jih subh(u) jug(u) bhermaayo. Sugul bherm tuj(i) Nanak praani, churn Taah(i) chit(u) laayo. 3.1.2.

Word Meaning: Gut(i) = transcendental state. Jutee = celibates. Tupee = self-afflicters. Puch(i) Haaray = tired of their efforts; failed badly. Ur(u) = and. Pause.
Chhin = moment. Raaou = ruler. Runk = pauper. Daaray = can do. Reetay = partially empty. Sukhnaavaiy = completely empty. Ta Ko = His. 1.
Pusaari = disseminated; spread. Daykhunhaara = looks after. Naana = different. Roop = forms. Buhou Rungeen = in many colours (ways). Niyaara = detached. 2.
Agunut = beyond any calculations. Apaar(u) = with no ends. Alukh = invisible. Nirunjun = above the effects of Maya. Bhermaayo = misled in the attractions of Maya. Tuj(i) = abandon. Taah(i) = His. Chit(u) = mind.

MEANING: Nobody can know the transcendental state of Waheguru; the Yogis, the celibate, the people who torture themselves to please their deity, and many otherwise wise people have exhausted in their efforts, but have failed badly in their mission. Pause.
Waheguru can turn a pauper into a ruler, and a ruler into a pauper in a moment. He can fill empty treasures and drain them completely to emptiness in a moment. 1.
He has disseminated His own Maya throughout the world, and looks after it (the world). He takes countless forms of diverse kinds but remains detached from the world and Maya. 2. Waheguru's qualities and His expanse are beyond any calculations; He is limitless, invisible, and above the effects of Maya, yet He has misled the whole world by creating gimmicks of Maya. Abandoning all such misgivings, get attached to the Feet of Waheguru (His Amrit-Naam), oh Nanak. 3.1.2.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਛੰਤ ਮਹਲਾ 4 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Bihaagrra, Chhunt Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲੇ ਰਾਮ॥ ਹਰਿ ਰਸਿ ਬੀਧਾ ਹਰਿ ਮਨੁ ਪਿਆਰਾ ਮਨੁ ਹਰਿ ਰਸਿ ਨਾਮਿ ਝਕੋਲੇ ਰਾਮ॥

(ਅੰਗ 538)॥ ਗੁਰਮਤਿ ਮਨੁ ਠਹਰਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ ਰਾਮ॥ ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਇਆ ਹਰਿ ਪ੍ਰਭ ਗੁਣ ਨਾਨਕ ਬਾਣੀ ਬੋਲੇ ਰਾਮ॥ 1॥ ਗੁਰਮਤਿ ਮਨਿ ਅੰਮ੍ਰਿਤ ਵੁਠੜਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਬੈਣ ਅਲਾਏ ਰਾਮ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਭਗਤ ਜਨਾ ਕੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਨਿ ਸੁਣੀਐ ਹਰਿ ਲਿਵ ਲਾਏ ਰਾਮ॥ ਚਿਰੀ ਵਿਛੁੰਨਾ ਹਰਿ ਪ੍ਰਭ ਪਾਇਆ ਗਲਿ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਏ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਨਹਤ ਸਬਦ ਵਜਾਏ ਰਾਮ॥ 2॥

ਸਖੀ ਸਹੇਲੀ ਮੇਰੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਕੋਈ ਹਰਿ ਪ੍ਰਭੁ ਆਣਿ ਮਿਲਾਵੈ ਰਾਮ॥ ਹਉ ਮਨ ਦੇਵਉ ਤਿਸੁ ਆਪਣਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਪ੍ਰਭ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਅਰਾਧਿ ਹਰਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਵੈ ਰਾਮ॥ ਨਾਨਕ ਭਜੁ ਹਰਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਵਡਭਾਗੀ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਇ ਮਿਲਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਗਾਸੇ ਰਾਮ॥ ਹਉ ਹਰਿ ਬਾਝੁ ਉਡੀਣੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਜਲ ਬਿਨੁ ਕਮਲ ਉਦਾਸੇ ਰਾਮ॥ ਗੁਰਿ ਪੂਰੈ

ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਸਜਣੁ ਹਰਿ ਪ੍ਰਭੁ ਪਾਸੇ ਰਾਮ॥ ਧਨੁ ਧਨੁ ਗੁਰੂ ਹਰਿ ਦਸਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਨਾਮਿ ਬਿਗਾਸੇ ਰਾਮ॥ 4॥1॥

Hur(i), Hur(i) Naam(u) dhiyaayiyaiy mayri jindurriyay, Gurmukh(i) Naam(u) amoalay Ram. Hur(i) rus(i) beedha, Hur(i) mun(u) piyaara, mun(u) Hur(i) rus(i) Naam(i) jhukoalay Ram.

(PAGE 538): Gurmut(i) mun(u) tthehraayiyaiy mayri jindurriyay anut na kaahoo doalay Ram. Mun chindurriya ful(u) paaya, Hur(i) Prubh goon Nanak bani boalay Ram. 1. Gurmut(i) mun(i) Amrit vootthrra, mayri jindurriyay, mookh(i) Amrit baiyn alaayay Ram. Amrit Bani bhugut junaa kee mayri jindurriyay, mun(i) sooniyay Hur(i) liv laayay Ram. Chireen vichhoonna Hur(i) Prubh paaya, gul(i) miliya sehj(i) soobhaayay Ram. Jun Nanak mun(i) anund(u) bhuyya haiy mayri jindurriyay, Unhut Shabad vujaayay Ram. 2. ----------

NOTE: Ram is the most used name for Waheguru.

Word Meaning: Jindurriyay = oh my soul (mind). Amoalay = invaluable. Rus(i) = sweet taste. Beedha = pierced; stitched. Jhukoalay = churn; taking a dip again, and again. Tthehraayiyaiy = stabilize. Anut = somewhere else. Doaly = weakens; wavers. Chindurriya = as wished, Ful(u) = reward. Bani = words of praise. 1. Vootthrra = rained. Amrit Baiyn = life-sustaining words of praise. Alaayay = utters; sings. Liv Laayay = with full concentration. Chireen Vichhoonna = separated for a long time. Sehj Soobhaayay = with love and reverence. Anund(u) = blissfulness. Unhut Shabad = Divine voice; message; music. Vujaayay = play. 2.

MEANING: Recite Waheguru's invaluable Naam in the shelter of the Guru, oh my soul (mind). Waheguru is very dear to me, and my mind has been pierced with His sweet Naam. My mind is taking dips again, and again in the pool of His sweet Naam-Amrit. The wavering mind can be stabilized with the Guru's Advice when it quits wandering. By reciting sweet Shabads in Waheguru's praise, one receives the rewards of his wishes (choice), oh Nanak. 1. When a devotee sings praise of Waheguru with Guru's Amrit-like Shabads, Waheguru's Naam-Amrit begins to rain (drop) in his mind, oh my soul. The Shabads of the Bhagats (Waheguru's supreme devotees) in praise of Waheguru are like Amrit, and by pondering on them, the devotee gets his mind concentrated on Waheguru's Naam. With love and reverence for Waheguru, the long-separated devotee is connected with Him, who "hugs" him with love and kindness. My mind is feeling blissful, and I feel as if Divine Music is playing in it, oh Nanak. 2.

---------- Sukhee suhayli myriya, mayri jindurriyay, koyee Hur(i) Prubh(u) aan(i) milaavaiy Ram. Houn mun(u) dayvoun tis(u) aapna mayri jindurriyay, Hur(i) Prubh kee Hur(i) kuthaa soonaavaiy Ram. Gurmukh(i) sudaa araadh(i) Hur(i), mayri jindurriyay, mun chindirriya ful(u) paavaiy Ram. Nanak, bhuj(u) Hur(i) shernaagti mayri jindurriyay, vudbhaagi Naam(u) diyaavaiy Ram. 3. Kur(i) kirpa Prubh aayay mil(i) mayri jindurriyay, Gurmut(i) Naam(u) pergaasay Ram. Huoun Hur(i) baajh(u) oodeeniyaan, mayri jindurriyay, jiyoun jul bin(u) kumul oodaasay Ram. Gur(i) Pooray maylaaya mayri jindurriyay, Hur(i) sujjun(u) Hur(i) Prubh(u) paasay Ram. Dhun(u), dhun(u) Guru Hur(i) dussiya mayri jindurriyay, jun Nanak Naam(i) bigaasay Ram. 4.1.

Word Meaning: Sukhee Suhayli = (female) friends of a woman (human bride). Aan(i) = come forward. Kutha = story; virtues. Araadh(i) = worship. Chindurriya = as wished. Shernaagti = in shelter. Vudbhaagi = highly fortunate. 3. Pergaasay = enlightened. Baajh(u) = without. Oodeeniyaan = sad; down in spirits. Oodaasay = depressed. Paasay = with. Bigaasay = blooms. 4.

MEANING: Is there some Gurmukh (devotee) friend who can connect me with Waheguru, oh my soul? I will surrender my mind to the individual who will narrate the story (virtues) of Waheguru to me. Worship Waheguru all the time in the shelter of the Guru, and you will reap the reward of your choice, oh my mind. Rush to the shelter of Waheguru, oh my mind; but some rare and highly fortunate person recites Waheguru's Naam, oh Nanak. 3.
My mind has been enlightened by the Guru's Advice; so be kind and come to meet with me (connect me with You), oh kind Waheguru. I am as sad without my Waheguru as a lotus flower which feels depressed (withers) without water. The Perfect Guru has connected me with my Waheguru-friend, oh my soul. My Guru is great and worthy of worship, who has connected me with Waheguru; my heart blooms when I recite Waheguru's Naam, oh Nanak. 4.1.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ 4॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅੰਮ੍ਰਿਤ ਗੁਰਮਤਿ ਪਾਏ ਰਾਮ॥ ਹਉਮੈ ਮਾਇਆ ਬਿਖੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਬਿਖੁ ਲਹਿ ਜਾਏ ਰਾਮ॥ ਮਨੁ ਸੁਕਾ ਹਰਿਆ ਹੋਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਰਾਮ॥ ਹਰਿ ਭਾਗ ਵਡੇ ਲਿਖਿ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਏ ਰਾਮ॥1॥ ਹਰਿ ਸੇਤੀ ਮਨੁ ਬੇਧਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਬਾਲਕ ਲਗਿ ਦੁਧ ਖੀਰੇ ਰਾਮ॥ ਹਰਿ ਬਿਨੁ ਸਾਤਿ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲ ਬਿਨੁ ਟੇਰੇ ਰਾਮ॥ ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ ਪਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਣ ਦਸੇ ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਘਰਿ ਵਾਜੇ ਸਬਦ ਘਣੇਰੇ ਰਾਮ॥ 2॥
ਮਨਮੁਖਿ ਹਉਮੈ ਵਿਛੁੜੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਬਾਧੇ ਹਉਮੈ ਜਾਲੇ ਰਾਮ॥ ਜਿਉ ਪੰਖੀ ਕਪੋਤਿ ਆਪੁ ਬਨ੍ਹਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਉ ਮਨਮੁਖ ਸਭਿ ਵਸਿ ਕਾਲੇ ਰਾਮ॥ ਜੋ ਮੋਹ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਮਨਮੁਖ ਮੂੜ ਬਿਤਾਲੇ ਰਾਮ॥
(ਅੰਗ 539)॥ ਜਨ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਨਾਨਕ ਹਰਿ ਰਖਵਾਲੇ ਰਾਮ॥ 3॥ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਧੁਰਿ ਭਾਗ ਵਡੇ ਹਰਿ ਪਾਇਆ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੋਤੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਖੇਵਟ ਸਬਦਿ ਤਰਾਇਆ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਪੁਰਖੁ ਦਇਆਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਸਤਿਗੁਰ ਮੀਠ ਲਗਾਇਆ ਰਾਮ॥ ਕਰਿ ਕਿਰਪਾ ਸੁਣਿ ਬੇਨਤੀ ਹਰਿ ਹਰਿ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਰਾਮ॥ 4॥2॥
Raag(u) Bihaagrra Mehla 4: Amrit(u) Hur(i) Hur(i) Naam(u) haiy mayri jindurriyay, Amrit Gurmut(i) paayay Ram. Haumein Maya bikh(u) haiy mayri jindurriyay, Hur(i) Amrit(i) bikh(u) leh(i) jaayay Ram. Mun(u) sookka huriya hoya mayri jindurriyay, Hur(i) Hur(i) Naam(u) dhiyaayay Ram. Hur(i) bhaag vudday likh(i) paaya mayri jindurriyay, jun Nanak Naam(i) smaayay Ram. 1.
Hur(i) sayti mun(u) baydhiya mayri jindurriyay, jiyoun baaluk lug(i) doodh kheeray Ram. Hur(i) bin(u) shaant(i) na paayiyaiy mayri jindurriyay, jiyoun chaatrik jul bin tayray Ram. Satgur sherni jaayay puou mayri jindurriyay, goon dussay Hur(i) Prubh kayray Ram. Jun Nanak Hur(i) maylaaya mayri jindurriyay, ghur(i) vaajay Shabad ghunayray Ram. 2. ----------
Word Meaning: Bikh(u) = poison. Leh Jaayay = comes off; gets removed. Sooka = dried up (close to spiritual death). Huriya Hoya = became green; came back to life. LIkh(i) Paaya = written by Waheguru (as per His Will). 1. Sayti = with. Baydhiya = pierced. Kheera = milk. Shaant(i) = peace of mind. **Chaatrik** = rainbird, a bird which is believed to drink only the first drop of rain, and that too only when the Swanti planet is visible in the sky. Tayray = cries for it; calls for. Vaajay = play music. Ghunayray = very much; continuous.2.
MEANING: Waheguru's Naam is the real Amrit which can be acquired only with Guru's Advice, oh my soul (mind). Attractions of Maya and haumein are like poison which comes off (is removed) by Waheguru's Naam-Amrit, oh my mind. When one recites Waheguru's Naam, his spiritually dead mind comes back to life. A devotee, who has good fortune

prewritten for Him by Waheguru, acquires His Naam (embeds it in his mind) and merges into Waheguru, oh Nanak. 1.
Like a child, which gets fully absorbed in the enjoyment of milk when he is given that, my mind has been pierced with love for Waheguru, which I am enjoying. Like the rainbird which does not get peace of mind (satisfaction) without the first rain drop and cries for it, my mind does not find peace without connecting with Waheguru. Take the shelter of the Guru who explains the virtues of Waheguru (sings His praise), oh my mind. The Guru has connected me with God, and I feel as if continuous Divine Music is playing in my mind, oh Nanak. 2.

---------- Munmukh(i) haumein vichhurray mayri jindurriyay, bikh(u) baandhay, haumein jaalay Ram. Jiyoun punkhi kupoat(i) aap(u) bunahiya mayri jindurriyay, tiyoun munmukh subh(i) vus(i) kaalay Ram. Jo moh Maya chit(u) laayaynday mayri jindurriyay, say munmukh moorr bitaalay Ram.
(PAGE 539): Jun traah(i) traah(i) shenaagti mayri jindurriyay, Gur Nanak Hur(i) rukhvaalay Ram. 3. Hur(i) jun Hur(i) liv oobray mayri jindurriyay, dhoor(i) bhaag vudday Hur(i) paaya Ram. Hur(i) Hur(i) Naam(u) poat(u) haiy mayri jindurriyay, Gur khayvut Shabad(i) turaaya Ram. Hur(i) Hur(i) Purakh(u) duyaal haiy mayri jindurriyay, Gur, Satgur meetth lugaaya Ram. Kur(i) kirpa soon(i) baynti Hur(i) Hur(i), jun Nanak Naam(u) dhiyaaya Ram. 4.2.
Word Meaning: Vichhurray = disconnected; separated. Baandhay = trapped in. Jaal = net. Punkhi = bird. Kupoat(i) = pigeon. Bunahiya = got trapped. Vus(i) = prisoners Kaalay = (spiritual) death. Moh = attachment. Moorr = foolish. Bitaalay = out of step in the music (pace) of life. Traah(i) = cries for help; save me; save me. Shernaagti = has sought shelter. Rukhvaalay = saviour. 3. Oobray = salvaged. Dhoor(i) = right from the beginning. Poat(u) = ship; boat. Khayvut = boat man. Turaaya = ferried across. Meetth = sweet. 4.

MEANING: The followers of their mind (the money-loving people) are disconnected from Waheguru because of their ego and selfishness, which are forms of Maya, and which trap them in their net. Just as a pigeon allows itself to be trapped because of its greed for the bait, the followers of their minds are prisoners of spiritual death. Those, whose mind gets attached to Maya, are foolish and out of step with the rhythm of life (they do not follow the right path). Crying for help, Waheguru's devotees take Guru's shelter (surrender their mind to Him) while the Guru, Waheguru, protects them, oh Nanak. 3.
The devotees, who have good fortune prewritten for them from the beginning by Waheguru, get salvaged by meditating on Waheguru's Naam with devotion and by enshrining it in their heart, oh my soul. Waheguru's Naam (Guru's Shabad) is the ship, and the Guru is the boatman (captain) which ferries the devotees across the world sea. The omnipresent Waheguru is very kind, and the Guru, Satguru, makes Him feel very sweet (with His Shabad). I, Nanak, am Your slave, and am worshipping You (reciting Your Naam); please listen to my prayer (and connect me with You), oh Waheguru. 4.2.

ਬਿਹਾਗੜਾ ਮਹਲਾ 4॥ ਜਗਿ ਸੁਕ੍ਰਿਤੁ ਕੀਰਤਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਮਨਿ ਧਾਰੇ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਧਾਰੇ ਰਾਮ॥ ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਦੁਖ ਕਟਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਲੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਉਤਾਰੇ ਰਾਮ॥ ਵਡ ਪੁੰਨੀ ਹਰਿ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਹਮ ਮੂਰਖ ਮੁਗਧ ਨਿਸਤਾਰੇ ਰਾਮ॥ 1॥

ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਾ ਪੰਚੇ ਵਸਗਤਿ ਆਏ ਰਾਮ॥ ਅੰਤਰਿ ਨਵਨਿਧਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰ ਸਤਿਗੁਰ ਅਲਖੁ ਲਖਾਏ ਰਾਮ॥ ਗੁਰਿ ਆਸਾ ਮਨਸਾ ਪੂਰੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਮਿਲਿਆ ਭੁਖ ਸਭ ਜਾਏ ਰਾਮ॥ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭ ਲਿਖਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ॥ 2॥

ਹਮ ਪਾਪੀ ਬਲਵੰਚੀਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪਰਦ੍ਰੋਹੀ ਠਗ ਮਾਇਆ ਰਾਮ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਰਿ ਪੂਰੈ ਗਤਿ ਮਿਤਿ ਪਾਇਆ ਰਾਮ॥ ਗੁਰ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੁਖਿ ਚੋਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਫਿਰਿ ਮਰਦਾ ਬਹੁੜਿ ਜੀਵਾਇਆ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰ ਜੋ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ ਕੇ ਸਭ ਦੁਖ ਗਵਾਇਆ ਰਾਮ॥ 3॥ ਅਤਿ ਊਤਮ ਹਰਿ ਨਾਮੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਜਪਿਐ ਪਾਪ ਗਵਾਤੇ ਰਾਮ॥ ਪਤਿਤ ਪਵਿਤ੍ਰ ਗੁਰਿ ਹਰਿ ਕੀਏ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਚਹੁ ਕੁੰਡੀ ਚਹੁ ਜੁਗਿ ਜਾਤੇ ਰਾਮ॥ ਹਉਮੈ ਮੈਲੁ ਸਭ ਉਤਰੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਸਰ ਨਾਤੇ ਰਾਮ॥ ਅਪਰਾਧੀ ਪਾਪੀ ਉਧਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਖਿਨੁ ਹਰਿ ਰਾਤੇ ਰਾਮ॥ 4॥3॥

Bihaagrra Mehla 4: Jug(i) sookrit(u) keerut(i) Naam(u) haiy mayri jindurriyay, Hur(i) keerut(i) Hur(i) mun(i) dhaaray Ram. Hur(i) Hur(i) Naam(u) puvit(u) haiy mayri jindurriyay, jup(i) Hur(i) Hur(i) Naam(u) oodhaaray Ram. Subh kilvikh paap dookh kuttiya mayri jindurriyay, mul(u) Gurmukh(i) Naam(i) ootaaray Ram. Vud poonni Hur(i) dhiyaaya, jun Nanak hum moorukh moogudh nistaaray Ram. 1.

Jo Hur(i) Naam(u) dhiyaaynday mayri jindurriyay, tinha punchay vusgut(i) aayay Ram. Untar(i) nuvnidh(i) Naam(u) haiy mayri jindurriyay, Gur, Satgur Alukh(u) likhaayay Ram. Gur(i) aasaan, munsaan pooriyaan mayri jindurriyay, Hur(i) miliya bhookh subh jaayay Ram. Dhoor(i) mustuk(i) Hur(i) Prubh likhiya mayri jindurriyay, jun Nanak Hur(i) goon gaayay Ram. 2. ----------

Word Meaning: Sookrit(u) = pious (best) labour. Keerut(i) = praise of Waheguru. Dhaaray = acquire; implant. Puvit(u) = sacred; purifying. Kilvikh = sins. Vud Pooni = highly fortunate. Moogudh = foolish. Ootaaray = Nistaaray = salvages. 1 Punchay = the five (demons). Vusgut(i) = under control. Nuvnidh(i) = all the nine mythical treasures. Alukh(u) = invisible; incomprehensible. Lukhaayay = showed. Aasaan = hopes. Munsaan = wishes. Pooriyaan = fulfilled. Dhoor(i) = right from the beginning. Mustuk(i) = on the forehead. 2.

MEANING: Singing Waheguru's praise is the best labour in the world; implant it (Waheguru's praise) in your mind, oh my soul. Waheguru's Naam is highly purifying, and one finds salvation with it, oh, my soul. All discomforts (problems) due to one's sins are eliminated, and he is ferried across the world sea (is salvaged). The highly fortunate people recite Waheguru's Naam, which salvages even the foolish and the stupid people like me, oh Nanak. 1. Those who recite Waheguru's Naam are able to control all five demons (lust, greed, etc.), oh my soul. With the treasure of Waheguru's Naam in the devotee's heart, the Guru, Satguru, shows him the invisible Waheguru. The Guru fulfils all the hopes and wishes of the devotee, and the latter becomes fully contented upon connecting with Waheguru. The devotee, who has the acquirement of Waheguru's Naam in his fortune prewritten on his forehead by Waheguru, sings His praise, oh Nanak. 2.

---------- Hum paapi bulvuncheeya mayri jindurriyay, perdrohi tthug Maya Ram. Vudbhaageen Gur paaya mayri jindurriyay, Gur(i) Pooraiy gut(i) mit(i) paaya Ram. Gur Amrit(u) Hur(i) mookh(i) choya mayri jindurriyay, phir(i) murda buhourr(i) jeevaaya Ram. Jun Nanak Satgur jo milaiy mayri jindurriyay, tin kay subh dookh guvvaya Ram. 3.

Ut(i) ootum Hur(i) Naam(u) haiy mayri jindurriyay, jit(u) juppiyaiyn paap guvaatay Ram. Putit puvittar Gur(i) Hur(i) keeyay mayri jindurriyay, chuhoun koondeen, chuhoun joog(i)

jaatay Ram. Haumein maiyl(u) subh ootri mayri jindurriyay, Hur(i) Amrit(i) Hur(i) Sur naatay Ram. Upraadhi, paapi oodhray mayri jindurriyay, jun Nanak khin(u) Hur(i) raatay Ram. 4.3.
Word Meaning: Bulvuncheeya = deceitful; fraudulent. Perdrohi = unfaithful to others; dishonest. Tthug = thug. Gut(i) Mit(i) = the level of transcendence. Choya = injected. Murda = dying. Buhourr(i) = again. Guvaaya = eradicated. 3.
Ut(i) = extremely. Ootum = superior; purifying. Putit = fallen from character; immoral. Puvittar = purified; pious. Chuhoun Koondi = in the four directions. Chuoun Joogeen = in the four eras. Jaatay = are known; become famous. Hur(i) Sur = the holy pool of Waheguru's Amrit-Naam. Upraadhi = criminals. Paapi = sinners. Khin(u) = a moment. Raatay = imbued. 4.
MEANING: We are sinners and fraudsters who deceive people for the sake of money (self-interests), oh my soul. But the fortunate people take the shelter of the Guru who is fully knowledgeable about the transcendence and the limits of Waheguru. The Guru injects (implants) Waheguru's Amrit-Naam on the tongue of the Sikh (he begins to sing Waheguru's praise), which infuses new life in the spiritually-dead individual. The Satgur destroys all the discomforts (problems) of those lucky people who take refuge in His shelter, oh Nanak. 3.
Waheguru's Naam is a highly mind-purifying recitation that eradicates all the sins, oh my soul. The Guru transforms the immoral into highly pious people who are recognized (and whose fame spreads) in all the four directions and in all the four eons. By taking a dip in the pool of Amrit-Naam of Waheguru (reciting His Naam with devotion), all the filth of selfishness and ego of the devotee is washed away. Even the criminals and the sinners are salvaged if they get imbued in Waheguru's Naam, even for a short moment, oh Nanak. 4.3.

ਬਿਹਾਗੜਾ ਮਹਲਾ 4॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੋ ਰਾਮ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਬਿਖੁ ਭਉਜਲੁ ਤਾਰਣਹਾਰੋ ਰਾਮ॥ ਜਿਨ੍ਹ ਇਕ ਮਨਿ ਹਰਿ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ੍ਹ ਸੰਤ ਜਨਾ ਜੈਕਾਰੋ ਰਾਮ॥
(ਅੰਗ 540)॥ ਨਾਨਕ ਹਰਿ ਜਪਿ ਸੁਖੁ ਪਾਇਆ ਮੇਰੀ ਜਿਦੁੰੜੀਏ ਸਭਿ ਦੂਖ ਨਿਵਾਰਣਹਾਰੋ ਰਾਮ॥ 1॥ ਸਾ ਰਸਨਾ ਧਨੁ ਧੰਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਗੁਣ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ ਕੇਰੇ ਰਾਮ॥ ਤੇ ਸ੍ਰਵਨ ਭਲੇ ਸੋਭਨੀਕ ਹਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣਹਿ ਹਰਿ ਤੇਰੇ ਰਾਮ॥ ਸੋ ਸੀਸੁ ਭਲਾ ਪਵਿਤ੍ਰ ਪਾਵਨੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਜਾਇ ਲਗੈ ਗੁਰ ਪੈਰੇ ਰਾਮ॥ ਗੁਰ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿਦੁੰੜੀਏ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤੇਰੇ ਰਾਮ॥ 2॥
ਤੇ ਨੇਤ ਭਲੇ ਪਰਵਾਨੁ ਹਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਸਾਧੂ ਸਤਿਗੁਰੁ ਦੇਖਹਿ ਰਾਮ॥ ਤੇ ਹਸਤ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਹਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਹਰਿ ਜਸੁ ਹਰਿ ਹਰਿ ਲੇਖਹਿ ਰਾਮ॥ ਤਿਸੁ ਜਨ ਕੇ ਪਗ ਨਿਤ ਪੂਜੀਅਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਮਾਰਗਿ ਧਰਮ ਚਲੇਸਹਿ ਰਾਮ॥ ਨਾਨਕ ਤਿਨ੍ਹ ਵਿਟਹੁ ਵਾਰਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਸੁਣਿ ਹਰਿ ਨਾਮੁ ਮਨੇਸਹਿ ਰਾਮ॥ 3॥ ਧਰਤਿ ਪਾਤਾਲੁ ਆਕਾਸੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਿਤ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਵੈ ਰਾਮ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਸਭੁ ਆਕਾਰੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਰਾਮ॥ ਨਾਨਕ ਤੇ ਹਰਿ ਦਰਿ ਪੈਨ੍ਹਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਗੁਰਮੁਖਿ ਭਗਤਿ ਮਨ ਲਾਵੈ ਰਾਮ॥ 4॥4॥
Bihaagrra Mehla 4: Huoun bulihaari tinh kuou mayri jindurriyay, jinh Hur(i) Hur(i) Naam(u) aadhaaro Ram. Gur(i) Satgur(i) Naam(u) dri-rraya mayri jindurriyay, bikh(u) bhuvjul(u) taarunhaaro Ram. Jinh ikk mun(i) Hur(i) dhiyaaya mayri jindurriyay, tinh Sunt junaa jaiykaaro Ram.
(PAGE 540): Nanak Hur(i) jup(i) sookh(u) paaya, mayri jindurriyay, subh(i) dookh nivaaurnhaaro Ram. 1. Sa rusna dhun(u) dhunn(u) haiy mayri jindurriyay, goon gaaaiy Hur(i) Prubh kayray Ram. Tay servun bhulay sobhneek heh(i) mayri jindurriyay, Hur(i) keertun(u) sooneh(i) Hur(i) Tayray Ram. So sees(u) bhulaa puvittar, paavun(u) haiy mayri jindurriyay,

jo jaayay lugaiy Gur paiyray Ram. Gur vit-houn Nanak(u) vaariya mayri jindurriyay, jin(i) Hur(i) Hur(i) Naam(u) chitayray Ram. 2. ----------

Word Meaning: Huoun = I; me. Aadhaaro = support; basis; food Dri-rraya = reinforces. Bikh Bhuvjul = the sea of (poisonous) Maya. Taarunhaaro = who salvages. Jaikaaro = kudos; glory. Nivaarunhaaro = the eraser; destroyer. 1.

Sa = that. Rusna = tongue. Dhunn(u) = great; worthy of respect. Kayray = of. Tay = those. Servun = ears. Bhulay = noble; approved (by God). Sobhneek = deserving praise. Sees(u) = head; forehead. Puvittar = Paavun = pure; holy. Vit-houn = for. Vaariya = willing to sacrifice life. Chitayray = think of; remember. 2.

MEANING: I am a sacrifice to all those devotees who have Waheguru's Naam as the basis of their life (is the food for their soul), oh my mind. Satguru reinforces Waheguru's Naam in the devotee's mind, which ferries him across the sea of Maya. Those holy saints deserve glory who worship Waheguru with full devotion. Waheguru is the destroyer of all troubles, and those who recite His Naam enjoy all the comforts, oh Nanak. 1.

The tongue that sings Waheguru's praise is worthy of respect, oh my soul. The ears that listen to the praise of Waheguru are noble and approved by God. That forehead is noble and holy which drops on the feet of the Guru (shows full reverence). I am all sacrifice to the Guru who remembers Waheguru all the time, oh Nanak(u). 2.

---------- Tay nayt bhulay pervaan(u) heh(i) mayri jindurriyay, jo Sadhu Satgur(u) daykheh(i) Ram. Tay hust pooneet puvittar heh(i) mayri jindurriyay, jo Hur(i) jus(u) Hur(i) Hur(i) laykheh(i) Ram. Tis(u) jun kay pug nit poojiyeh(i) mayri jindurriyay, jo maarug(i) dherm chulayseh(i) Ram. Nanak tinh vit-houn vaariya mayri jindurriyay, Hur(i) soon(i) Hur(i) Naam(u) munayseh(i) Ram. 3. Dhert(i) Pataal(u) aakaash(u) haiy mayri jindurriyay, nit Hur(i) Hur(i) Naam(u) dhiyaavaiy Ram. Paun(u) paani baiysuntro mayri jindurriyay, nit Hur(i) Hur(i) Hur(i) jus(u) gaavaiy Ram. Vun(u) trin(u) subh(u) aakaar(u) haiy mayri jindurriyay, mookh(i) Hur(i) Hur(i) Naam(u) dhiyaavaiy Ram. Nanak, tay Hur(i) Dur(i) paiynaahiya mayri jindurriyay, jo Gurmukh(i) bhugut(i) mun laavaiy Ram. 4.4.

Word Meaning: Tay = those. Nayt = eyes. Hust = hands. Pooneet = Puvittar = holy. Laykheh(i) = write. Pug = feet. Maarug(i) Dherm = path of truth and high morality. Chulayseh(i) = walk on. Munayseh(i) = obey; act on. 3.

Dhert(i) = earth. Pataal(u) = the underworld. Baiysuntro = fire. Vun(u) = forest. Trin = grass; vegetation. Paiynaahiya = given the robe of honour. Bhugut(i) = worship. Mun Laavaiy = with a focused mind. 4.

MEANING: Those eyes are noble (pious) and approved by Waheguru, who sees the Guru (with devotion), oh my soul. Those hands, which write praise of Waheguru, are holy and pious. We must worship the feet of the holy saints who walk on the path of truth and of high morality. I am all sacrifice to the holy saints who listen to the Naam of Waheguru and obey (act on) it, oh Nanak. 3.

The earth, the underworld, and the sky, all recite Waheguru's Naam (obey His Laws) all the time, oh my soul. The air, the water, and the fire, all sing Waheguru's praise (obey His Laws) all the time. The forests, the vegetation, and all the creation of Waheguru recite His Naam. Those devotees who love the worship of Waheguru in the shelter of Guru are given the robe of honour in Waheguru's Court, oh Nanak. 4.4.

ਬਿਹਾਗੜਾ ਮਹਲਾ 4॥ ਜਿਨ੍ਹ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤੇ ਮਨਮੁਖ ਮੂੜ ਇਆਣੇ ਰਾਮ॥ ਜੋ ਮੋਹਿ ਮਾਇਆ ਚਿਤੁ ਲਾਇਦੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਣੇ ਰਾਮ॥ ਹਰਿ ਦਰਗਹ ਢੋਈ ਨਾ ਲਹਨ੍ਹਿ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਮਨਮੁਖਿ ਪਾਪਿ ਲੁਭਾਣੇ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਉਬਰੇ ਮੇਰੀ ਜਿੰਦੁੜੀਏ

ਹਰਿ ਜਪਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ॥ 1॥ ਸਭਿ ਜਾਇ ਮਿਲਹੁ ਸਤਿਗੁਰੂ ਕਉ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਰਾਮ॥ ਹਰਿ ਜਪਦਿਆ ਖਿਨੁ ਢਿਲ ਨ ਕੀਜਈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਤੁ ਕਿ ਜਾਪੈ ਸਾਹੁ ਆਵੈ ਕਿ ਨ ਆਵੈ ਰਾਮ॥ ਸਾ ਵੇਲਾ ਸੋ ਮੂਰਤੁ ਸਾ ਘੜੀ ਸੋ ਮੁਹਤੁ ਸਫਲੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਤੁ ਹਰਿ ਮੇਰਾ ਚਿਤਿ ਆਵੈ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵੈ ਰਾਮ॥ 2॥

ਹਰਿ ਵੇਖੈ ਸੁਣੈ ਨਿਤ ਸਭੁ ਕਿਛੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੋ ਡਰੈ ਜਿਨਿ ਪਾਪ ਕਮਤੇ ਰਾਮ॥ ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨਿ ਜਨਿ ਸਭਿ ਡਰ ਸੁਟਿ ਘਤੇ ਰਾਮ॥ ਹਰਿ ਨਿਰਭਉ ਨਾਮਿ ਪਤੀਜਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭਿ ਝਖ ਮਾਰਨੁ ਦੁਸਟ ਕੁਪਤੇ ਰਾਮ॥

(ਅੰਗ 541)॥ ਗੁਰੁ ਪੂਰਾ ਨਾਨਕਿ ਸੇਵਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਨਿ ਪੈਰੀ ਆਣਿ ਸਭਿ ਘਤੇ ਰਾਮ॥ 3॥ ਸੋ ਐਸਾ ਹਰਿ ਨਿਤ ਸੇਵੀਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਸਭ ਦੂ ਸਾਹਿਬੁ ਵਡਾ ਰਾਮ॥ ਜਿਨ੍ਹੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਨ੍ਹਾ ਨਾਹੀ ਕਿਸੈ ਦੀ ਚਡਾ ਰਾਮ॥ ਗੁਰ ਸੇਵਿਐ ਹਰਿ ਮਹਲੁ ਪਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਝਖ ਮਾਰਨੁ ਸਭਿ ਨਿੰਦਕ ਘੰਡਾ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਧੁਰਿ ਮਸਤਕਿ ਹਰਿ ਲਿਖਿ ਛਡਾ ਰਾਮ॥ 4॥5॥

Bihaagrra Mehla 4: Jinh Hur(i) Hur(i) Naam(u) na chaytiou mayri jindurriyay, tay munmukh moorr iyaanay Ram. Jo moh(i) Maya chit(u) laaynday mayri jindurriyay, say unt(i) guyyay puchhutaanay Ram. Hur(i) Durgeh dhoyee na lehn(i) mayri jindurriyay, jo munmukh(i) paap(i) loobhaanay Ram. Jun Nanak Gur mil(i) oobray mayri jindurriyay, Hur(i) jup(i), Hur(i) Naam(i) smaanay Ram. 1. Subh(i) jaayay milhou Satguru kuou mayri jindurriyay, jo Hur(i) Hur(i) Naam(u) dri-rravaiy Ram. Hur(i) jupdiyaan khin(u) dhill(u) na keejuyyee mayri jindurriyay, mut(u) k(i) jaapaiy saah(u) aavaiy k(i) na aavaiy Ram. Sa vayla, so moorut(u), sa ghurree, so moohut(u) suful haiy mayri jindurriyay, jit(u) Hur(i) mayra chit(i) aavaiy Ram. Jun Nanak Naam(u) dhiyaaya mayri jindurriyay, Jum kunkur(u) nayrr(i) na aavaiy Ram. 2. ----------

Word Meaning: Chaytiou = remember. Moorr = foolish. Iyaanay = children; ignorant. Puchhutaanay = repent. Dhoyee = shelter. Lehn(i) = not given. Loobhaanay = are greedy for; engrossed. Oobray = salvaged. 1. Khin(u) = moment. Dhill(u) = laxity; laziness; delay. Mut(u) = watch out. Jaapaiy = seems; knows. Vayla, Moorut(u), Ghuree, Moohut = all are units of time. Suful = rewarding. Kunkur = slave; assistant. Nayrr(i) = near. 2.

MEANING: The money-lovers, who do not remember Waheguru, are foolish and ignorant, oh my soul. Those who love Maya (enjoy worldly attractions and sensual desires) leave the world repenting, oh my mind. Those Maya-lovers, who are engrossed in sins, are not given shelter in Waheguru's Court. Those who recite Waheguru's Naam in Guru's shelter get fully absorbed in the Naam and are salvaged, oh Nanak. 1.

Everybody should come to Guru's shelter who reinforces Waheguru's Naam in the heart of His devotees, oh my soul. Never show laxity of even a moment in worshipping Waheguru; who knows whether you will live till the next breath or not. All those moments are rewarding when Waheguru comes to your mind, oh my soul. The assistant of the Angel of death does not come even near those who recite Waheguru's Naam, oh Nanak. 2.

---------- Hur(i) vaykhaiy soonaiy nit subh(u) kichh(u) mayri jindurriyay, so duraiy jin(i) paap kmutay Ram. Jis(u) untar(u) hirda soodh(u) haiy mayri jindurriyay tin(i) jun(i) subh(i) dur soot(i) ghutay Ram. Hur(i) Nirbhuou Naam(u) puteejiya, mayri jindurriyay, subh(i) jhukh maarun(i) doosht kooputay Ram.

(PAGE 541): Gur Poora Nanak(i) sayviya mayri jindurriyay, jin(i) paiyreen aan(i) subh(i) ghutay Ram. 3. So, aiysa Hur(i) nit sayviyaiy, mayri jindurriyay, jo subh doo Sahib(u) vudda Ram. Jinhi ikk mun(i) Ikk(u) araadhiya mayri jindurriyay, tinha naahi kisaiy dee chudda Ram.

Gur sayviyain Hur(i) Mehl(u) paaya mayri jindurriyay, jhukh maarun(u) subh(i) ninduk ghunda Ram. Jun Nanak Naam(u) dhiyaaya mayri jindurriyay, dhoor(i) mustuk(i) Hur(i) likh(i) chhuda Ram. 4.5.

Word Meaning: Nit = every day; all the time. Kmutay = commit. Soodh(u) = clean; pure. Soot Ghutay = threw away; got rid of. Puteejiya = convinced; came to like. Jhukh Maarun = bark; talk nonsense. Doosht = evil; enemies (the five demons) Kooputay = belligerent; quarrelsome. Aan(i) = by bringing. Ghutay = put away; threw. 3. So = such. Doo = than. Ikk(u) = the One (God). Tinha = to those. Chudda = owing, indebtedness. Mehl(u) = residence. Ninduk = vilifiers; malicious critics. Ghunda = lustful. Chhudda = had done. 4

MEANING: Waheguru listens and watches everything, but only those who commit sins need to fear, oh my soul. Those who have pure hearts are rid of all their fears (have no need to fear). Their minds come to like Waheguru's Naam (and nothing can stop them now) even if the evil and quarrelsome demons (lust, ego, etc.) keep barking (cry to have their needs fulfilled). I have served the Perfect Guru who has brought all these demons to drop on my feet (made them my slaves), oh Nanak. 3. So, we should serve such Waheguru all the time, which is the greatest of all, oh my soul. Those who serve the "One" God with full dedication do not owe anyone anything (are not subservient to anyone). By serving the Guru, one reaches Waheguru's Residence (which resides in every heart) regardless of the fact that some vilifiers and lustful people may complain against him (Waheguru does not listen to any complaint against His devotees). But only those who recite His Naam have it prewritten in their fortune by Waheguru, oh Nanak. 4.5.

ਬਿਹਾਗੜਾ ਮਹਲਾ 4॥ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂੰ ਵਰਤਦਾ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੂੰ ਜਾਣਹਿ ਜੋ ਜੀਇ ਕਮਾਈਐ ਰਾਮ॥ ਹਰਿ ਅੰਤਰਿ ਬਾਹਰਿ ਨਾਲ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਵੇਖੈ ਮਨਿ ਮੁਕਰਾਈਐ ਰਾਮ॥ ਮਨਮੁਖਾ ਨੂੰ ਹਰਿ ਦੂਰਿ ਹੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸਭ ਬਿਰਥੀ ਘਾਲ ਗਵਾਈਐ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਧਿਆਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਹਰਿ ਹਾਜਰ ਨਦਰੀ ਆਈਐ ਰਾਮ॥ 1॥

ਸੇ ਭਗਤ ਸੇ ਸੇਵਕ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜੋ ਪ੍ਰਭ ਮੇਰੇ ਮਨਿ ਭਾਣੇ ਰਾਮ॥ ਸੇ ਹਰਿ ਦਰਗਹ ਪੈਨ੍ਹਾਇਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਅਹਿਨਿਸ ਸਾਚਿ ਸਮਾਣੇ ਰਾਮ॥ ਤਿਨ੍ਹ ਕੈ ਸੰਗਿ ਮਲੁ ਉਤਰੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਰੰਗਿ ਰਾਤੇ ਨਦਰਿ ਨੀਸਾਣੇ ਰਾਮ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਅਘਾਣੇ ਰਾਮ॥ 2॥ ਹੇ ਰਸਨਾ ਜਪਿ ਗੋਬਿੰਦੋ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਪਿ ਹਰਿ ਹਰਿ ਤ੍ਰਿਸਨਾ ਜਾਏ ਰਾਮ॥ ਜਿਸੁ ਦਇਆ ਕਰੇ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਤਿਸੁ ਮਨਿ ਨਾਮੁ ਵਸਾਏ ਰਾਮ॥ ਜਿਸੁ ਭੇਟੇ ਪੂਰਾ ਸਤਿਗੁਰੂ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਸੋ ਹਰਿ ਧਨੁ ਨਿਧਿ ਪਾਏ ਰਾਮ॥ ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ॥ 3॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਦਾਤਾ ਰਾਮ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤਾ ਰਾਮ॥ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਦਾ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਿਉ ਬਾਲਕ ਪਿਤ ਮਾਤਾ ਰਾਮ॥ ਸਹਸ ਸਿਆਣਪ ਨਹ ਮਿਲੈ ਮੇਰੀ ਜਿੰਦੁੜੀਏ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਤਾ ਰਾਮ॥ 4॥6॥ ਛਕਾ 1॥

Bihaagrra Mehla 4: Subh(i) jea Tayray, Toon vertda mayray Hur(i) Prubh, Toon jaaneh(i) jo jeayay kmaayiyaiy Ram. Hur(i) Untar(i) baahur(i) naal haiy, mayri jindurriyay, subh vaykhaiy, mun(i) mookraayiyaiy Ram. Munmukhaan noon Hur(i) door(i) haiy mayri jindurriyaiy, subh birthi ghaal guvaayiyaiy Ram. Jun Nanak Gurmmukh(i) dhiyaayiyaiy mayri jindurriyay, Hur(i) haajur nudri aayiyay Ram. 1.

Say bhugut, say sayvuk mayri jindurriyay, jo Prubh mayray mun(i) bhaanay Ram. Say Hur(i) Durgeh pehnaaya mayri jindurriyaiy, ehinis Saach(i) smaanay Ram. Tinh kaiy sung(i) mul(u) ootraiy mayri jindurriyay, rung(i) raatay nedr(i) neeshanay Ram. Nanak kee Prubh baynti mayri jindurriyay, mil(i) Sadhu sung(i) aghaanay Ram. 2. ---------

Word Meaning: Vertda = operates. Jeayay = in mind. Kmaayiyaiy = think; plan. Mookrayiyaiy = we deny; do not acknowledge. Birthi = empty; waste. Ghaal = hard labour. Haajur = present. Nudri Aayiyaiy = is visible. 1. Say = those. Sayvuk = servants; devotees. Bhaanay = are liked. Pehnaaya = given the robe of honour. Ehinis = day and night. Saach(i) = in Waheguru. Mul(u) = filth (of bad deeds). Rung(i) Raatay = imbued in love. Nedr(i) = with kind sight. Neeshaanay = are recognized. Aghaanay = fully contented. 2.

MEANING: All the living beings are Yours, and You operate in all of them; You know full well what the living beings have in their mind, oh Waheguru. Waheguru is always with us inside and outside; He watches us all the time, but we deny (ignore His presence in us) (and keep doing bad things). The money-lover individual thinks Waheguru to be somewhere far away, as a result of which, all his hard labour (to prove his false religiosity) goes to waste (finds no support in Waheguru's Court). One should worship Waheguru in the shelter of the Guru whereby he "sees" Waheguru present everywhere, oh Nanak. 1. Only those individuals are considered Waheguru's bhagats (disciples) or His devotees, who are liked by Him, oh my soul. That devotee is honoured in Waheguru's Court who is fully absorbed in Him (is "one" with Him) day and night. The filth of our sins is washed away in the company of the holy saints who are imbued in Waheguru's love, and are recognized (honoured) in His Court by His kind sight. It is my prayer to Waheguru that He connects me with the Guru so that I may feel fully contented spiritually, oh Nanak. 2

---------- Hey rusna jup(i) Gobindo mayri jindurriyay, jup(i) Hur(i), Hur(i) trishna jaayay Ram. Jis(u) duyya kuray mayra Parbraham mayri jindurriyay, tis(u) mun(i) Naam(u) vusaayay Ram. Jis(u) bhaytay Poora Satguru mayri jindurriyay, so Hur(i) dhun(u) nidh(i) paayay Ram. Vudbhaageen Sungut(i) milaiy mayri jindurriyay, Nanak Hur(i) goon gaayay Ram. 3. Thaan thaanuntar(i) ruv(i) ruhhiya mayri jindurriyay, Parbraham Prubh Daata Ram. Ta ka unt(i) na paayiyaiy mayri jindurriyay, Poorun Purakh Bidhaata Ram. Serb jeeaan pritpaalda mayri jindurriyay, jiyoun baaluk pit maata Ram. Sehs siyaanup neh milaiy mayri jindurriyay, jun Nanak Gurmukh(i) jaata Ram. 4.6. Chhukka 1.

Word Meaning: Rusna = tongue. Gobindo = Waheguru. Trishna = fire of desires. Vusaayay = implants. Bhaytay = meets; gets connected. Dhun(u) = wealth. Nidh(i) = treasure. Sungut(i) = holy congregation; Guru's company. 3. Thaan Thaanuntar(i) = everywhere. Ruv(i) Ruhhiya = is present. Daata = provider; Lord. Ta Ka = His. Poorun Purakh = omnipresent God. Bidhaata = carver of our fates (Waheguru). Pritpaalda = raises; looks after. Sehs = thousands. Jaata = recognized; realized. 4.

MEANING: Recite Waheguru's Naam, oh my tongue, because the fire of desires is put out by reciting His Naam, oh my soul. My Lord, Waheguru, implants His Naam in the heart of the devotee to whom He is kind. The devotee, who is fortunate to get connected with the Guru, acquires the treasure of the Naam-wealth of God. One gets Guru's company (shelter) with great luck, where he sings Waheguru's praise, oh Nanak. 3. Waheguru is present everywhere, and is the Lord of (Provider for) all; oh, my soul. Nobody can find His limits; the omnipresent Waheguru is the carver of our fates. He raises every living being jus like a father and a mother do for their child. God cannot be realized even with thousands of wisdoms; He can be realized in the shelter of the Guru only, oh Nanak. 4.6. (One set of six Shabads).

ਬਿਹਾਗੜਾ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Bihaagrra Mehla 5, Chhunt Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਹਰਿ ਕਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜੋ ਕਰੇ ਸੁ ਧਰਮ ਨਿਆਏ ਰਾਮ॥ ਹਰਿ ਰੰਗੁ ਅਖਾੜਾ ਪਾਇਓਨੁ ਮੇਰੇ ਲਾਲ ਜੀਉ ਆਵਣੁ ਜਾਣੁ ਸਬਾਏ ਰਾਮ॥
(ਅੰਗ 542)॥ ਆਵਣੁ ਤ ਜਾਣਾ ਤਿਨਹੇ ਕੀਆ ਜਿਨਿ ਮੇਦਨਿ ਸਿਰਜੀਆ॥ ਇਕਨਾ ਮੇਲਿ ਸਤਿਗੁਰੁ ਮਹਲਿ ਬੁਲਾਏ ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਦਿਆ॥ ਅੰਤੁ ਤੇਰਾ ਤੂੰ ਹੈ ਜਾਣਹਿ ਤੂੰ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਏ॥ ਸਚੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਵਰਤੈ ਧਰਮ ਨਿਆਏ॥ 1॥ ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ ਰਾਮ॥ ਕਰਿ ਸੇਵਹੁ ਪੂਰਾ ਸਤਿਗੁਰੂ ਮੇਰੇ ਲਾਲ ਜੀਉ ਜਮ ਕਾ ਮਰਗੁ ਸਾਧੇ ਰਾਮ॥ ਮਾਰਗੁ ਬਿਖੜਾ ਸਾਧਿ ਗੁਰਮੁਖਿ ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਈਐ॥ ਜਿਨ ਕਉ ਬਿਧਾਤੇ ਧੁਰਹੁ ਲਿਖਿਆ ਤਿਨ੍ਹਾ ਰੈਣਿ ਦਿਨੁ ਲਿਵ ਲਾਈਐ॥ ਹਉਮੈ ਮਮਤਾ ਮੋਹੁ ਛੁਟਾ ਜਾ ਸੰਗਿ ਮਿਲਿਆ ਸਾਧੇ॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤੁ ਹੋਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧੇ॥ 2॥ ਕਰ ਜੋੜਿਹੁ ਸੰਤ ਇਕਤ੍ਰ ਹੋਇ ਮੇਰੇ ਲਾਲ ਜੀਉ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਪੂਜੇਹਾ ਰਾਮ॥ ਬਹੁ ਬਿਧਿ ਪੂਜਾ ਖੋਜੀਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਇਹੁ ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਪੇਹਾ ਰਾਮ॥ ਮਨੁ ਤਨੁ ਸਭੁ ਪ੍ਰਭੂ ਕੇਰਾ ਕਿਆ ਕੋ ਪੂਜ ਚੜਾਵਏ॥ ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਸੁਆਮੀ ਸੋ ਪ੍ਰਭ ਅੰਕਿ ਸਮਾਵਏ॥ ਭਾਗੁ ਮਸਤਕਿ ਹੋਇ ਜਿਸ ਕੈ ਤਿਸੁ ਗੁਰ ਨਾਲਿ ਸਨੇਹਾ॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੂਜੇਹਾ॥ 3॥
ਦਹਦਿਸ ਖੋਜਤ ਹਮ ਫਿਰੇ ਮੇਰੇ ਲਾਲ ਜੀਓ ਹਰਿ ਪਾਇਅੜਾ ਘਰਿ ਆਏ ਰਾਮ॥ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ ਮੇਰੇ ਲਾਲ ਜੀਉ ਹਰਿ ਤਿਸੁ ਮਹਿ ਰਹਿਆ ਸਮਾਏ ਰਾਮ॥ ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਸੁਆਮੀ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇਆ॥ ਮਿਟਿਆ ਅਧੇਰਾ ਦੂਖੁ ਨਾਠਾ ਅਮਿਉ ਹਰਿ ਰਸੁ ਚੋਇਆ॥ ਜਹਾ ਦੇਖਾ ਤਹਾ ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮ ਸਭ ਠਾਏ॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰਿ ਮਿਲਾਇਆ ਹਰਿ ਪਾਇਅੜਾ ਘਰਿ ਆਏ॥ 4॥1॥

Hur(i) ka aik(u) achumbhuou daykhiya mayray Laal Jeeo, jo kuray su dherm niyayay Ram. Hur(i) rung(u) akhaarra paayayon(u) mayray Laal Jeeo, aavun(u) jaan(u) subaayay Ram.

(PAGE 542): Aavun ta jaana Tinhay keeya jin(i) maydun(i) sirjiya. Ikna mayl(i) Satgur(u) Mehl(i) boolaayay, ikk(i) bherm(i) bhoolay phirdiyaan. Unt(u) Tayra, Toon haiyn jaaneh(i), Toon subh meh(i) ruhhiya smaayay. Sach(u) kuhaiy Nanak(u) soonhou sunt-hou, Hur(i) vertaiy dherm niyayay. 1. Aavhou milhou suhayliou mayray Laal Jeeo, Hur(i), Hur(i) Naam(u) araadhain Ram. Kur(i) sayvhou Poora Satguru mayray Laal Jeeo, Jum ka maarug saadhay Ram. Maarug(u) bikhrra saadh(i) Gurmukh(i) Hur(i) Durgeh sobha paayiyaiy. Jin kuou Bidhaatay dhoorhoun likhiya, tinha raiyn(i) din(u) liv laayiyaiy. Haumein, mumta, moh(u) chhoota ja sung(i) miliya Sadhay. Jun(u) kuhaiy Nanak(u) mookut(u) hoa, Hur(i) Hur(i) Naam araadhay. 2. ----------

Word Meaning: Achumbhuou = amazing feat. Laal Jeeo = dear Lord. Dherm Niyayay = moral and just. Rung(u) Akhaarra = theatre where the actors perform; the world. Aavun(u) Jaan = birth and death. Subaayay = all; everybody. Tinhay = Him. Maydun(i) = world. Sirjiya = created. Ikna = some. Bherm(i) Bhoolay misled in misgivings. Unt(u) = ends. Smaayay = mixed; present. 1. Suhayliou = friends. Arradhain = we recite. Jum = Angel of death. Saadhay = rectify; fix. Bikhrra = tough; full of obstacles. Sobha = praise. Bidhaatay = the carver of fates (God). Dboorhoun = from the beginning (Source). Liv = meditate with full concentration. Mumta = parental love. Moh = attachment. Sadhay = Sadhu = Satguru. Mookut(i) = free from the bonds of Maya. 2.

MEANING: The one amazing thing about Waheguru is that whatever He does is always moral and just, oh my dear Lord. He has created the world like a theatre where all the actors (living beings) come and go (take birth, and die). The system of life and death has also been

created by Waheguru who has created the world. He lets some people enter His Residence (merge with Him) by connecting them with Satguru, while the others are misled in their lives by misgivings. Only You know Your limits, and You are present in every heart, oh my Waheguru. Listen to the fact, oh holy saints, whatever God does is based on high morality and justice, oh Nanak. 1.

Come on, all my friends; let us get together and recite Waheguru's Naam. Let us fix (set it right) the path leading to spiritual death (purify our hearts) by serving the Perfect Satguru, oh my dear. The tough spiritual journey can be rectified (made easy) by taking shelter of the Guru, whereby we will also earn honour in Waheguru's Court. Those devotees who have it prewritten in their fate from the beginning by Waheguru stay focused on His Naam day and night. One's selfishness and ego, his worldly affection, and his worldly attachments are eradicated in the shelter of the Guru. One gets free from all worldly bonds when he recites Waheguru's Naam, oh Nanak. 2.

---------- Ker jorrhou sunt ikuttar hoyay mayray Laal Jeeo, abinaashi Purakh(u) poojayha Ram. Buhou bidh(i) pooja khojiya mayray Laal Jeeo, eh(u) mun(u) tun(u) subh(u) urpayha Ram. Mun(u), tun(u) subh(u) Prubhu kayra, kiya ko pooj churraveh(i). Jis(u) hoyay kirpaal duyaal Soami, so Prubh unk(i) smaaveh(i). Bhaag(u) mustuk(i) hoyay jis kaiy, tis(u) Gur naal(i) sunayha. Jun kuhaiy Nanak(u) mil(i) Sadh sungut, Hur(i), Hur(i) Naam(u) poojayha. 3. Dehdis khojut hum phiray mayray Laal Jeeo, Hur(i) paayayrra ghur(i) aayay Ram. Hur(i) mundar(u) Hur(i) Jeeo saajiya mayray Laal Jeeo, Hur(i) tis(u) meh(i) ruhhiya smaayay Ram. Serbay smaana Aap(i) Soami, Gurmukh(i) pergut(u) hoya. Mitiya undhayra, dookh naattha, Amioun Hur(i) rus(u) choya. Juhaan daykhaan, tuhaan Soami, Parbraham subh tthaayayn. Jun(u) kuhhaiy Nanak(u) Satgur(i) milaaya, Hur(i) paayayrra ghur(i) aayay. 4.1.

Word Meaning: Ker = hands. Jorrhou = fold. Ikuttar Hoyay = gathered together. Laal Jeeo = dear Lord. Abinaashi = immortal. Poojayha = we worship. Bidh(i) = different ways. Khojiya = searched for. Urpayha = offered. Kayra = of. Churraveh(i) = offer. Unk(i) = heart. Smaaveh(i) = gets absorbed. Bhaag(u) = good fortune. Mustak(i) = on the forehead. Sunayha = affection. 3. Dehdis = in all ten directions (everywhere). Khojut = searching for. Paayayrra = acquired; realized. Ghur(i) = in the heart. Mundar(u) = palace (human heart). Saajiya = created. Smaayay = present. Serbay = in everybody. Pergut(u) = appeared. Amioun = Amrit. Rus(u) = sweet taste. Choya = squeezed. 4.

MEANING: Let us get together and worship the immortal Waheguru with folded hands, oh holy men. The man searches for Waheguru by worshipping Him in many different ways prevalent in society (but cannot realize Him); the only way to realize Him is to offer your mind and body in His service. (But the man still cannot take any pride or credit for that) because even the human body and his mind belong to Waheguru (are given by Him). So, what should one offer to Waheguru in worship? Only that individual can merge into Waheguru to whom the Lord is kind. The individual, who has good fortune on his forehead, develops love for the Guru. It is only in the company of the Guru (holy congregation) that one can recite Waheguru's Naam, oh Nanak. 3.

I searched for Waheguru in all ten directions (but could not find him), finally I found Him in my own heart, oh my dear Lord. Waheguru has created the human body as a dwelling for Him, where He lives in hiding. Although the Lord lives hidden in every heart, He is revealed only by the Guru's grace. When Waheguru appears in somebody's heart, the life-sustaining sweet-Amrit (Waheguru's Naam) is squeezed in his mouth (on his tongue); the darkness of his ignorance is dispelled, and all his problems disappear. Such a devotee finds Waheguru to be present everywhere no matter what direction he looks in. When one gets connected with Satguru, he finds Waheguru in his own heart, oh Nanak. 4.1.

ਰਾਗੁ ਬਿਹਾਗੜਾ ਮਹਲਾ 5॥ ਅਤਿ ਪ੍ਰੀਤਮ ਮਨ ਮੋਹਨਾ ਘਟ ਸੋਹਨਾ ਪ੍ਰਾਨ ਅਧਾਰਾ ਰਾਮ॥ ਸੁੰਦਰ ਸੋਭਾ ਲਾਲ ਗੋਪਾਲ ਦਇਆਲ ਕੀ ਅਪਰ ਅਪਾਰਾ ਰਾਮ॥ ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ ਲਾਲਨ ਮਿਲਹੁ ਕੰਤ ਨਿਮਾਣੀਆ॥ ਨੈਨ ਤਰਸਨ ਦਰਸ ਪਰਸਨ ਨਹ ਨੀਦ ਰੈਣਿ ਵਿਹਾਣੀਆ॥ ਗਿਆਨ ਅੰਜਨ ਨਾਮ ਬਿੰਜਨ ਭਏ ਸਗਲ ਸੀਗਾਰਾ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਮੇਲਿ ਕੰਤੁ ਹਮਾਰਾ॥ 1॥
ਲਾਖ ਉਲਾਹਨੇ ਮੋਹਿ ਹਰਿ ਜਬ ਲਗ ਨਹ ਮਿਲੈ ਰਾਮ॥ ਮਿਲਨ ਕਉ ਕਰਉ ਉਪਾਵ ਕਿਛੁ ਹਮਾਰਾ ਨਹ ਚਲੈ ਰਾਮ॥ ਚਲ ਚਿਤ ਬਿਤ ਅਨਿਤ ਪ੍ਰਿਅ ਬਿਨੁ ਕਵਨ ਬਿਧੀ ਨ ਧੀਜੀਐ॥
(ਅੰਗ 543)॥ ਖਾਨ ਪਾਨ ਸੀਗਾਰ ਬਿਰਥੇ ਹਰਿ ਕੰਤ ਬਿਨੁ ਕਿਉ ਜੀਜੀਐ॥ ਆਸਾ ਪਿਆਸੀ ਰੈਨਿ ਦਿਨੀਅਰੁ ਰਹਿ ਨਾ ਸਕੀਐ ਇਕੁ ਤਿਲੈ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਦਾਸੀ ਤਉ ਪ੍ਰਸਾਦਿ ਮੇਰਾ ਪਿਰੁ ਮਿਲੈ॥ 2॥ ਸੇਜ ਏਕ ਪ੍ਰਿਉ ਸੰਗਿ ਦਰਸੁ ਨ ਪਾਈਐ ਰਾਮ॥ ਅਵਗਨ ਮੋਹਿ ਅਨੇਕ ਕਤ ਮਹਲਿ ਬੁਲਾਈਐ ਰਾਮ॥ ਨਿਰਗੁਨਿ ਨਿਮਾਣੀ ਅਨਾਥਿ ਬਿਨਵੈ ਮਿਲਹੁ ਪ੍ਰਭ ਕਿਰਪਾਨਿਧੇ॥ ਭ੍ਰਮ ਭੀਤਿ ਖੋਈਐ ਸਹਜਿ ਸੋਈਐ ਪ੍ਰਭ ਪਲਕ ਪੇਖਤ ਨਵਨਿਧੇ ॥ਗ੍ਰਿਹਿ ਲਾਲੁ ਆਵੈ ਮਹਲੁ ਪਾਵੈ ਮਿਲਿ ਸੰਗਿ ਮੰਗਲੁ ਗਾਈਐ॥ ਨਾਨਕ ਪਇਅੰਪੈ ਸੰਤ ਸਰਣੀ ਮੋਹਿ ਦਰਸੁ ਦਿਖਾਈਐ॥ 3॥
ਸੰਤਨ ਕੈ ਪਰਸਾਦਿ ਹਰਿ ਹਰਿ ਪਾਇਆ ਰਾਮ॥ ਇਛ ਪੁੰਨੀ ਮਨਿ ਸਾਤਿ ਤਪਤਿ ਬੁਝਾਇਆ ਰਾਮ॥ ਸਫਲਾ ਸੁ ਦਿਨਸੁ ਰੈਣੇ ਸੁਹਾਵੀ ਅਨਦ ਮੰਗਲ ਰਸੁ ਘਨਾ॥ ਪ੍ਰਗਟੇ ਗੁਪਾਲ ਗੋਬਿੰਦ ਲਾਲਨ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਨਾ॥ ਭ੍ਰਮ ਮੋਹ ਬਿਕਾਰ ਥਾਕੇ ਮਿਲਿ ਸਖੀ ਮੰਗਲੁ ਗਾਇਆ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੰਤ ਜੰਪੈ ਜਿਨਿ ਹਰਿ ਹਰਿ ਸੰਜੋਗਿ ਮਿਲਾਇਆ॥ 4॥2॥

Raag(u) Bihaagrra Mehla 5: Ut(i) preetum mun mohina ghut sohna praan adhaara Ram. Soondar sobha Laal, Gopal, Duyaal kee, appur apaara Ram. Gopal, Duyaal, Gobind, Laalun, milhou Kunt nimaaniya. Naiyn tursun, durs persun neh neend raiyn(i) vihaaniya. Giyan unjun Naam binjun, bhuyyay sugul seegaara. Nanak(u) paiyumpaiy, sunt jumpaiy, mayl(i) Kunt(u) humaara. 1. Laakh oolaahnay moh(i), Hur(i) jub lug neh milaiy Ram. Milun kuou kuroun oopaav, kichh(u) humaara neh chullay Ram. Chul chit bit anit priyay bin(u), kuvun bidh(i) na dheejiyaiy. Khaan, paan, shingaar birthay, Hur(i) Kunt bin(u) kiyoun jeejiyaiy. Aasa piyaasi raiyn(i) diniur(u) reh(i) na sukiyaiy ikk(u) tilaiy. Nanak(u) paiyumpay Sunt daasi, Tuou persad(i) mayra Pir(u) milaiy. 2.

Word Meaning: Ut(i) = extremely. Preetum = dear. Mun Mohina = mind-captivating. Ghut = (many) hearts. Praan Adhaara = supporter of life. Sobha = praise; fame. Laal = dear; precious. Gobind = provider for the whole world. Appur Apaara = limitless. Kunt = husband; Lord. Nimaaniya = having no ego; humble. Tursun = yearn; crave; keen desire. Durs Persun = to have a sight. Vihaaniya = is spent. Unjun = kohl (to improve eyesight). Binjun = rich food. Seegaara = adornment. Paiyumpaiy = drop on feet. Jumpaiy = prays; requests. 1. Laakh = hundred thousand. Oolaahnay = complaints against. Oopaav = plans; ways. Chullay = works. Chul = fickle; capricious; always wavering. Bit = wealth. Anit = non-lasting; temporary. Bidh(i) = ways; means. Dheejiyaiy = becomes peaceful. Paan = drink. Shingaar = beautification. Birthay = useless. Piyaasi = thirsty; desirous. Diniur(u) = sun; day. Tilaiy = very short (time). 2.

MEANING: My extremely dear Waheguru is mind-captivating, is majestically present in every heart, and is the basis of life. My dear Waheguru is very handsome (attractive), is the provider for the whole earth, is beyond limits, and everybody sings His praise. Please, connect me - Your humble devotee - with You, oh the provider for the earth, kind, and dear Lord. My eyes yearn for Your holy sight, and my night is spent sleeplessly. My whole body is adorned with the kohl of Divine Knowledge and with Your Naam as my food, oh Waheguru. I drop at the feet of the holy saints and beg them to connect me with the Lord, oh Nanak. 1.

I get millions of complaints every day (for lack of virtues, and for my bad deeds) about myself, as long as I do not connect with Waheguru. I have tried many different ways to connect with

the Lord, but nothing has worked. My capricious mind always hatches plans to earn more wealth, which do not even last, but at the same time, it finds no peace without my Waheguru. There is no life without my Waheguru-Husband, and all eating, drinking, and adornments are tasteless (useless) without Him. I am thirsty for a glimpse of my Lord, and wish day and night for union with Him; I cannot live without Him even for a short moment. I am a slave (devotee) of the saints, and would drop on their feet begging for their kindness to connect me with Waheguru, oh Nanak. 2.

---------- Sayj aik Priou sung(i), ders(u) na paayiyaiy Ram. Uvgun moh(i) anayk, kut Mehl(i) boolaayiyaiy Ram. Nirgoon(i), nimaani, anaath(i) binvaiy, milhou Prubh Kirpanidhay. Bherm bheet(i) khoyiyay, sehj(i) soyiyaiy, Prubh pulk paykhut nuvnidhay. Greh(i) Laal(u) aavaiy, Mehl(u) paavaiy, mil(i) sung(i) mungul gaayiyaiy. Nanak paiyumpaiy, Sunt sherni moh(i) durs dikhaayiyaiy. 3. Suntun kaiy persad(i) Hur(i) Hur(i) paaya Ram. Ichh poonni, mun(i) shaant(i), tupt boojhaaya Ram. Sufla su dinus(u), raiynay soohaavi, anund mungul rus ghunaa. Pergtay Goopaal, Gobind, Laalun, kuvun rusna goon bhunaa. Bherm moh bikaar thaakay, mil(i) sukheen munggul(u) gaaya. Nanak(u) payumpaiy, sunt jumpaiy, jin(i) Hur(i) Hur(i) sunjog(i) milaaya. 4.2.

Word Meaning: Sayj = bed. Priou = dear (Waheguru). Uvgun = bad qualities. Moh(i) = in me. Anayk = countless. Kut = how. Mehl(i) = in Waheguru's Palace. Nirgoon = without virtues. Nimaani = without any respect. Anaath = orphan (having no spiritual guide). Binvaiy = implores; begs. Kirpanidhay = treasure (source) of mercy. Bherm = misgivings. Bheet(i) = wall. Khoyiyay = lose; get rid of. Sehj(i) = in comfort; blissfully. Pulk = twinkling of eye; moment. Paykhut = on seeing. Nuv Nidhay = the nine treasures. Greh(i) = home; heart. Mungul = song of joy. 3. Persad(i) = benevolence. Ichh = wishes. Poonni = fulfilled. Shaant(i) = peace; blissfulness. Tupt = burning (suffering in the fire of desires). Boojhaaya = extinguished. Sufla = rewarding. Soohaavi = pleasant; comforting. Anund = bliss. Mungul = joy. Ghunaa = immense. Pergtay = appeared. Bhunaa = recite. Moh = attachments. Bikaar = vices; sensual pleasures. Thaakay = exhausted; eradicated. Sukheen = friends; controlled senses. Sunjog(i) = prewritten union. 4.

MEANING: Waheguru and I both share the bed of my heart (Waheguru is present there), but I cannot have His sight. How can I be invited inside His Palace when I have countless ignoble (immoral) qualities? I am without any virtue, enjoy no respect, and am an orphan (without any spiritual guide), but You are a treasure of mercy, oh Waheguru. I pray to You to connect me with You. One's wall of misgivings is demolished, he enjoys a blissful sleep (life), and feels as if he has acquired all the nine mythical treasures of the world when he is able to have even a very short glimpse of Waheguru's holy sight. When Waheguru appears in a devotee's heart, he gets united with Him and feels as if all his senses have joined to sing songs of joy. I take the shelter of the holy saints, and touch their feet, begging them to show me Waheguru's holy sight, oh Nanak. 3. I have realized Waheguru with the kind favour of the holy saints; my wish has been fulfilled, and my mind has become peaceful (blissful) as the fire of my desires, in which I was suffering, has been extinguished. My days have become rewarding, and the nights have become pleasant, and there is immense joy and sweetness in my mind. My dear Waheguru has appeared in my mind; with what tongue (words) should I sing His virtues (praise)? All my doubts, worldly attachments, and vices (sensual pleasures) have been eradicated, and all my senses are singing songs of joy now. I drop on the feet of the holy saints, and beg them (thank them) who have connected me with Waheguru as per my prewritten fate, oh Nanak. 4.2.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਪੂਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ ਰਾਮ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਉਚਰਾ ਹਰਿ ਜਸੁ ਮਿਠਾ ਲਾਗੈ ਤੇਰਾ ਭਾਣਾ ਰਾਮ॥ ਕਰਿ ਦਇਆ ਮਇਆ ਗੋਪਾਲ ਗੋਬਿੰਦ ਕੋਇ ਨਾਹੀ ਤੁਝ ਬਿਨਾ॥ ਸਮਰਥ ਅਗਥ ਅਪਾਰ ਪੂਰਨ ਜੀਉ ਤਨੁ ਧਨੁ ਤੁਮ੍ਹ ਮਨਾ॥ ਮੂਰਖ ਮੁਗਧ ਅਨਾਥ ਚੰਚਲ ਬਲਹੀਨ ਨੀਚ ਅਜਾਣਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਆਵਣ ਜਾਣਾ॥ 1॥ ਸਾਧਹ ਸਰਣੀ ਪਾਈਐ ਹਰਿ ਜੀਉ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਨੀਤਾ ਰਾਮ॥ ਧੂਰਿ ਭਗਤਨ ਕੀ ਮਨਿ ਤਨਿ ਲਗਉ ਹਰਿ ਜੀਉ ਸਭ ਪਤਿਤ ਪੁਨੀਤਾ ਰਾਮ॥ ਪਤਿਤਾ ਪੁਨੀਤਾ ਹੋਹਿ ਤਿਨ੍ਹ ਸੰਗਿ ਜਿਨ੍ਹ ਬਿਧਾਤਾ ਪਾਇਆ॥ ਨਾਮ ਰਾਤੇ ਜੀਅ ਦਾਤੇ ਨਿਤ ਦੇਹਿ ਚੜਹਿ ਸਵਾਇਆ॥ ਰਿਧਿ ਸਿਧਿ ਨਵਨਿਧਿ ਹਰਿ ਜਪਿ ਜਿਨ੍ਹੀ ਆਤਮੁ ਜੀਤਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਵਡਭਾਗਿ ਪਾਈਅਹਿ ਸਾਧ ਸਾਜਨ ਮੀਤਾ॥ 2॥
ਜਿਨ੍ਹੀ ਸਚੁ ਵਣੰਜਿਆ ਹਰਿ ਜੀਉ ਸੇ ਪੂਰੇ ਸਾਹਾ ਰਾਮ॥ ਬਹੁਤੁ ਖਜਾਨਾ ਤਿਨ੍ਹ ਪਹਿ ਹਰਿ ਜੀਉ ਹਰਿ ਕੀਰਤਨੁ ਲਾਹਾ ਰਾਮ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨ ਲੋਭੁ ਬਿਆਪੈ ਜੋ ਜਨ ਪ੍ਰਭ ਸਿਉ ਰਾਤਿਆ॥ ਏਕੁ ਜਾਨਹਿ ਏਕੁ ਮਾਨਹਿ ਰਾਮ ਕੈ ਰੰਗਿ ਮਾਤਿਆ॥ ਲਗਿ ਸੰਤ ਚਰਣੀ ਪੜੇ ਸਰਣੀ ਮਨਿ ਤਿਨਾ ਓਮਾਹਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਿਨ ਨਾਮੁ ਪਲੈ ਸੇਈ ਸਚੇ ਸਾਹਾ॥ 3॥ ਨਾਨਕ ਸੋਈ ਸਿਮਰੀਐ ਹਰਿ ਜੀਉ ਜਾ ਕੀ ਕਲ ਧਾਰੀ ਰਾਮ॥ (ਅੰਗ 544)॥ ਗੁਰਮੁਖਿ ਮਨਹੁ ਨ ਵੀਸਰੈ ਹਰਿ ਜੀਉ ਕਰਤਾ ਪੁਰਖੁ ਮੁਰਾਰੀ ਰਾਮ॥ ਦੂਖੁ ਰੋਗੁ ਨ ਭਉ ਬਿਆਪੈ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਭਵਜਲੁ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ॥ ਵਜੀ ਵਧਾਈ ਮਨਿ ਸਾਤਿ ਆਈ ਮਿਲਿਆ ਪੁਰਖੁ ਅਪਾਰੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਇਛ ਪੁੰਨੀ ਹਮਾਰੀ॥ 4॥3॥

Bihaagrra Mehla 5: Kur(i) kirpa Gur Parbraham Pooray, undin(u) Naam(u) vukhaana Ram. Amrit Bani oochraan Hur(i) jus(u), mittha laagaiy Tayra Bhaana Ram. Kur(i) duyya, muyya, Gopal Gobind, koyay naahi Toojh binaa. Sumruth, aguth, apaar, poorun Jeeo, tun(u) dhun(u) Toom munaa. Moorukh, moogudh, anaath chunchul, bulheen, neech, ajaana. Binvunt(i) Nanak shern(i) Tayri, rukh(i) layhou aavun jaana. 1.
Sadhaan sherni paayiyaiy Hur(i) jeeou, goon gaaveh(i) Hur(i) neeta Ram. Dhoor(i) bhugtun kee mun(i), tun(i) lugou Hur(i) Jeeou, subh putit pooneeta Ram. Putita pooneeta hoh(i) tinh sung(i) jinh Bidhaata paaya. Naam raatay jea Daatay, nit dayh(i) churreh(i) suvaaya. Ridh(i) sidh(i) nuvnidh(i) Hur(i) jup(i) jinhi aatum(u) jeeta. Binvunt(i) Nanak(u) vudbhaag(i) paayiyeh(i) Sadh saajun meeta. 2. ----------

Word Meaning: Undin(u) = every day; always. Vukhaana = recite. Oochraan = utter, recite. Bhaana = Will. Muyya = mercy. Sumruth = omnipotent. Aguth = indescribable. Apaar = having no ends; limitless. Poorun = omnipresent. Moogudh = foolish. Anaath = orphan; without any support. Chunchul = capricious. Bulheen = powerless; helpless. Neech = of low caste; ignoble. Ajaana = child; ignorant. Binvunt = begs. 1. Sadhaan = holy saints. Neeta = every day; always. Dhoor(i) = dust of the feet. Putit = immoral. Pooneeta = purified; holy. Bidhaata = carver of the fate (God). Raatay = imbued. Jea = (spiritual) life. Daatay = provider; source. Churreh(i) Suvaaya = multiplies. Ridh(i) Sidh(i) = supernatural powers. Aatum(u) = self; mind. Saajun = Meeta = great friend. 2.

MEANING: Please be kind to me, oh Perfect Guru, oh the omnipresent Waheguru, so that I may recite Your Naam all the time. I wish to sing Your praise with Guru's Shabads and to like Your Will. There is no one else who can be as kind and as merciful as You are, oh my dear Waheguru; You look after the whole world. You are omnipotent, indescribable, beyond limits, and omnipresent; my body, my mind, and my wealth are all given by You, oh God. I am unwise, foolish, without any support, have a capricious mind, am powerless, ignoble, and ignorant; I am in Your shelter and pray to You that save my (Nanak's) honour (protect from sensual attacks), oh Waheguru. 1.
Put me in the shelter of the holy saints so that I may sing Your praise all the time, oh Waheguru. May the dust of their feet cover my body and mind (it is just an expression of love and reverence for their words of advice), which purifies the immoral minds, oh Waheguru.

Immoral people become pure and pious in the company of those holy men who have realized Waheguru. They are always imbued with Waheguru's Naam and infuse devotees' minds with spirituality, which multiplies every day. Those who conquer their mind by reciting Waheguru's Naam feel as if they have acquired supernatural powers and the nine treasures of the world. But it is only by good fortune that one connects with the Guru, who is a great friend, oh Nanak. 2.

---------- Jinhi Sach(u) vunjiya Hur(i) Jeeou, say pooray shaaha Ram. Buhout khujaana tinh peh(i) Hur(i) jeeou, Hur(i) keertun(u) laaha Ram. Kaam(u) krodh(u) na lobh biyaapaiy, jo jun Prubh siyoun raatiya. Aik(u) jaaneh(i) Aik(u) maaneh(i) Ram kaiy rung(i) maatiya. Lug(i) Sunt churni, purray sherni, mun(i) tinha omaaha. Binvunt(i) Nanak(u) jin Naam(u) pullay, sayee Sachay shaaha. 3. Nanak soyee simeriyaiy Hur(i) Jeeou, Ja kee kul dhaari Ram. Gurmukh(i) munhoun na veesraiy Hur(i) Jeeou, Kerta Purakh Mooraari Ram. Dookh(u) roag(u) na bhuou biyaapaiy, jinhi Hur(i) Hur(i) dhiyaaya. Sunt persad(i) turay bhuvjul, poorub(i) likhiya paaya. Vujji vudhaayee, mun(i) shaant(i) aayee, miliya Purakh Apaari. Binvunt(i) Nanak(u) simer(i) Hur(i) Hur(i), ichh poonni Humaari. 4.3.

Word Meaning: Sach(u) = Waheguru's (Naam). Vunjiya = deal in. Shaaha = wealthy (spiritually). Khujaana = treasure. Peh(i) = in possession. Laaha = benefit. Krodh(u) = rage. Biyaapaiy = affects. Siyoun = with. Aik = (the) One (God). Maaneh(i) = have faith in. Maatiya = intoxicated. Omaaha = zestful; enthusiastic. Pullay = in possession. Sayee = those. 3. Soyee = that. Simeriyaiy = remember; worship. Kul Dhaari = provided support (power). Mooraari = Waheguru. Bhuou = fear. Turay = swim across. Bhuvjul = the sea of Maya. Poorub Likhiya = prewritten. Vudhaayee = joy; blissfulness. Shaant(i) = peace. Purakh = omnipresent. Apaari = limitless. Ichh = wish. Poonni = fulfilled. 4.

MEANING: Those who deal in Waheguru's Naam are the real wealthy people. Waheguru's Naam is their prized treasure, and they receive an additional benefit (the wealth of spirituality) by singing His praise. Those who are imbued with Waheguru's affection are not affected by lust, rage, or greed. Intoxicated in the love of God, they acknowledge only the "One" (Waheguru) and have faith in the "One" only. Those who take the shelter of the Guru and drop on His Feet (surrender their mind) to Him, feel zestful (and fully contented). I beg to say that those who have Waheguru's Naam in their possession are the real wealthy people, oh Nanak. 3.

One should worship Waheguru alone, which provides support to the whole world. One should take Guru's shelter so as not to forget Waheguru, the creator and the omnipresent. Discomforts, illnesses, and fear of any kind do not affect the devotees who recite Waheguru's Naam. As prewritten in their fate, they swim across the sea of Maya with the grace of the Guru. When the omnipresent and the limitless Waheguru appears in a devotee's mind, his mind becomes peaceful, and he feels great blissfulness at heart. I beg to say that my wishes have been fulfilled by remembering Waheguru, oh Nanak. 4.3.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5 ਘਰੁ 3॥ ੴਸਤਿਨਾਮੁ ਗੁਰਪ੍ਰਸਾਦਿ॥ ਵਧੁ ਸੁਖ ਰੈਨੜੀਏ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਲਗਾ॥ ਘਟੁ ਦੁਖੁ ਨੀਦੜੀਏ ਪਰਸਉ ਸਦਾ ਪਗਾ॥ ਪਗ ਧੂਰਿ ਬਾਛਉ ਸਦਾ ਜਾਚਉ ਨਾਮ ਰਸਿ ਬੈਰਾਗਨੀ॥ ਪ੍ਰਿਅ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਮਾਤੀ ਮਹਾ ਦੁਰਮਤਿ ਤਿਆਗਨੀ॥ ਗਹਿ ਭੁਜਾ ਲੀਨੀ ਪ੍ਰੇਮ ਭੀਨੀ ਮਿਲਨੁ ਪ੍ਰੀਤਮ ਸਚ ਮਗਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਰਹਉ ਚਰਣਹ ਸੰਗਿ ਲਗਾ॥ 1॥ ਮੇਰੀ ਸਖੀ ਸਹੇਲੜੀਓ ਪ੍ਰਭ ਕੈ ਚਰਣਿ ਲਗਹ॥ ਮਨਿ ਪ੍ਰਿਅ ਪ੍ਰੇਮੁ ਘਣਾ ਹਰਿ ਕੀ ਭਗਤ ਮੰਗਹ॥ ਹਰਿ ਭਗਤ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਜਾਇ ਮਿਲੀਐ ਹਰਿ ਜਨਾ॥ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਤਜੀਐ ਅਰਪਿ ਤਨੁ ਧਨੁ ਇਹੁ ਮਨਾ॥ ਬਡ ਪੁਰਖ ਪੂਰਨ ਗੁਣ

ਸੰਪੂਰਨ ਕ੍ਰਮ ਭੀਤਿ ਹਰਿ ਹਰਿ ਮਿਲਿ ਭਗਹ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਣਿ ਮੰਤ੍ਰ ਸਖੀਏ ਹਰਿ ਨਾਮੁ ਨਿਤ ਨਿਤ ਨਿਤ ਜਪਹ॥ 2॥
ਹਰਿ ਨਾਰਿ ਸੁਹਾਗਣੇ ਸਭਿ ਰੰਗ ਮਾਣੇ॥ ਰਾਡ ਨ ਬੈਸਣੀ ਪ੍ਰਭ ਪੁਰਖ ਚਿਰਾਣੇ॥ ਨਹ ਦੂਖ ਪਾਵੈ ਪ੍ਰਭ ਧਿਆਵੈ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ॥ ਸੁਖ ਸਹਜਿ ਸੋਵਹਿ ਕਿਲਵਿਖ ਖੋਵਹਿ ਨਾਮ ਰਸਿ ਰੰਗਿ ਜਾਗੀਆ॥ ਮਿਲਿ ਪ੍ਰੇਮ ਰਹਣਾ ਹਰਿ ਨਾਮੁ ਗਹਣਾ ਪ੍ਰਿਅ ਬਚਨ ਮੀਠੇ ਭਾਣੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਨ ਇਛ ਪਾਈ ਹਰਿ ਮਿਲੇ ਪੁਰਖ ਚਿਰਾਣੇ॥ 3॥ ਤਿਤੁ ਗ੍ਰਿਹਿ ਸੋਹਿਲੜੇ ਕੋਡ ਅਨੰਦਾ॥ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭ ਪਰਮਾਨੰਦਾ॥ ਹਰਿ ਕੰਤ ਅਨੰਤ ਦਇਆਲ ਸ੍ਰੀਧਰ ਗੋਬਿੰਦ ਪਤਿਤ ਉਧਾਰਣੋ॥ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਧਾਰੀ ਹਰਿ ਮੁਰਾਰੀ ਭੈ ਸਿੰਧੁ ਸਾਗਰ ਤਾਰਣੋ॥ ਜੋ ਸਰਣਿ ਆਵੈ ਤਿਸੁ ਕੰਠ ਲਾਵੈ ਇਹੁ ਬਿਰਦ ਸੁਆਮੀ ਸੰਦਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਕੰਤੁ ਮਿਲਿਆ ਸਦਾ ਕੇਲ ਕਰੰਦਾ॥ 4॥1॥4॥

Bihaagrra Mehla 5, Ghur (3): Ek Onkar Sat Naam(u) Gur Persad(i): Vudh(u) sookh raiynurriyaiy, Priyay Praym lugaa. Ghut(u) dookh(u) neendurriyay, pursoun sudaa pugaa. Pug dhoor(i) baanchhoun, sudaa jaachoun, Naam rus(i) baiyraagni. Priyay rung(i) raati, sehj maati, muhaa doormut(i) tiyaagni. Geh(i) bhooja leeni, praym bheeni, milun(u) Preetum Sach mugaa. Binvunt(i) Nanak dhaar(i) kirpa, ruhoun churnah sung(i) lugaa. 1. Mayri sukhee suhaylurriyou, Prubh kaiy Churn(i) lugaah. Mun(i) Priyay praym ghunna, Hur(i) kee bhugut mungeh. Hur(i) bhugut paayiyaiy, Prubh(u) dhiyaayiyaiy, jaayay miliyaiy Hur(i) junaa. Maan(u), moh(u), bikaar tujiyaiy, urp(i) tun(u), dhun(u) eh(u) munaa. Bud Purakh Poorun, goon sumpoorun, bherm bheet(i) Hur(i) Hur(i) mil(i) bhugeh. Binvunt(i) Nanak, soon(i) Muntar sukhiyay, Hur(i) Naam(u) nit, nit, nit jupeh. 2. ----------

Word Meaning: Vudh(u = lengthen. Raiynurriyaiy = oh, night of (blissfulness) (connection with God). Ghut(u) = shoerten. Neendurriyay = oh my sleep (disconnected with God) Pursoun = touch. Pugaa = feet. Dhoorr(i) = dust. Baanchhoun = long for. Jaachoun = beg for. Rus(i) = in the sweetness. Baiyrragni = detached from the world. Rung(i) = in love. Raati = imbued. Sehj = blissful state. Maati = intoxicated. Doormut = evil thoughts. Bhooja = arm. Bheeni = imbued. Mugaa = path. Binvunt(i) = prays. 1.
Sukhee Suhayluurriyou = oh my friends. Priyay = dear. Ghunaa = immense. Bhugut = worship. Junaa = fully dedicated devotees. Maan= ego. Moh = attachments. Bikaar = vices; sensual pleasures. Tujiyaiy = give up; get rid. Urp(i) = surrender. Goon Sumpoorun = full of virtues. Bherm Bheet(i) = wall of misgivings. Bhugeh = runs away; is demolished. Muntar = mantra. 2.

MEANING: I am in love with my Waheguru; I wish that the comforting time of my life (when connected with Waheguru) is lengthened, and the discomforting sleep (when I am sleeping, i.e., have forgotten Waheguru) is shortened so that I am always touching the Feet of Waheguru (remembering Him). I always long for and beg for the dust of the feet of the holy devotees so that I stay detached from worldly desires and enjoy the sweetness of Waheguru's Naam. Imbued in Waheguru's love and intoxicated in the blissful state, I have gotten rid of my worst evil thoughts. With me being imbued in the love of the immortal Waheguru, He held me by the arm and guided me on the path of union with Him. I pray to Waheguru that He be kind to me, so that I may always remain connected to His Feet (Naam), oh Nanak. 1.
Let us all join together and drop on the feet of Waheguru (recite His Naam), oh my friends. With immense love for the dear Waheguru in mind, let us beg for His worship. Let us seek the shelter of the supreme devotees of Waheguru so that we may recite His Naam and acquire His worship in our mind. Let us offer (surrender) our body, mind and wealth in their service, and abandon (get rid of) our ego, worldly attachments, and vices of sensual pleasures. The Great Waheguru is omnipresent and is full of virtues, let us take His shelter

to demolish the wall of our misgivings. I pray to my friends that they realize the only Mantra for uniting with Waheguru is to recite His Naam constantly, oh Nanak. 2.

---------- Hur(i) naar(i) soohaagnay subh(i) rung maanay. Raand na baiysyee Prubh Purakh chiraanay. Neh dookh paavaiy, Prubh diyaavaiy, dhunn(i) tay budbhaagiya. Sookh sehj(i) soveh(i) kilvikh khoveh(i) Naam rus(i) rung(i) jaagiya. Mil(i) praym rehna, Hur(i) Naam(u) gehna, Priyay Buchun meetthay bhaanay. Binvunt(i) Nanak mun ichh paayee, Hur(i) milay Purakh chiraanay. 3. Tit(u) greh(i) sohilrray koad anunda. Mun(i), tun(i) ruv(i) ruhhiya, Prubh Permanunda. Hur(i) kunt anunt duyaal Sridhur, Gobind, putit oodhaarno. Prubh(i) kirpa dhaari, Hur(i) Mooraari, bhaiy Sindh(u) saagur taarno. Jo shern(i) aavaiy, tis(u) kuntth laavaiy, eh(u) bird Soami sunda. Binvunt(i) Nanak Hur(i) Kunt miliya, sudaa kayl krunda. 4.1.4.

Word Meaning: Naar = wife. Soohaagnay = is married; is loved. Raand Na Baiysyee = does not become a widow. Chiraanay = for a long time (for ever). Kilvikh = sins. Khoveh(i) = loses; gets rid of. Rung(i) = in love. Jaagiya = is enlightened; stays alert. Gehna = ornament. Buchun = words. Bhaanay = are liked. Purakh = Lord. 3. Tit(u) = that. Greh(i) = in the heart. Sohilrray = songs of joy. Koad = millions; amazements. Anunda = blissfulness. Ruv(i) Ruhhiya = is present; has appeared. Permanunda = source of supreme bliss. Kunt =husband; Lord. Anunt = limitless. Sridhur = husband of Maya (Waheguru). Putit = immoral. Bhaiy Sindh = the world sea (which keeps the living beings in the cycle of rebirths). Kuntth Laavaiy = holds to the neck; hugs; loves. Bird = innate virtue. Sunda = of. Kayl Krunda = performer of amazing acts; always carefree. 4.

MEANING: Waheguru's supreme devotees are loved by Him just like a husband loves his wife; but unlike a worldly wife who could become a widow, the devotees are never devoid of Waheguru's love as He becomes their Lord forever. Such devotees are highly fortunate because they recite Waheguru's Naam constantly and never suffer in any way (they acquire the ability to handle every situation with a strong mind); they are worthy of great respect. All their sins are eradicated, and they enjoy a blissful life, and while enjoying the sweetness of Waheguru's Naam, and imbued in His love, they always stay alert (against the attacks of Maya). Waheguru's Naam is their ornament (for beautifying their mind), and they always accept Waheguru's Will to be sweet. I submit respectfully that on getting connected with the omnipresent and the eternal Lord, all my wishes have been fulfilled, oh Nanak. 3.

The heart and the body, in which the source of supreme bliss, Waheguru, appears, feel as if they are enjoying happiness, millions of amazing and entertaining feats of Waheguru, and blissfulness. Lord, Waheguru, who is limitless, benevolent, the husband of Maya, and is the provider for the whole world, is also the purifier of the immoral and salvages them. Waheguru is kind, and ferries the devotees across the world sea. It is an innate kindness of Waheguru that whoever comes to His shelter is loved and accepted. I respectfully submit that I have been connected to Waheguru, who is always carefree and performs countless amazing feats, oh Nanak. 4.1.4.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5॥ ਹਰਿ ਚਰਣ ਸਰੋਵਰ ਤਹ ਕਰਹੁ ਨਿਵਾਸੁ ਮਨਾ॥ ਕਰਿ ਮਜਨ ਹਰ ਸਰੇ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸੁ ਮਨਾ॥

(ਅੰਗ 545)॥ ਕਰਿ ਸਦਾ ਮਜਨੁ ਗੋਬਿੰਦ ਸਜਨੁ ਦੁਖ ਅੰਧੇਰਾ ਨਾਸੇ॥ ਜਨਮ ਮਰਣੁ ਨ ਹੋਇ ਤਿਸ ਕਉ ਕਟੇ ਜਮ ਕੇ ਫਾਸੇ॥ ਮਿਲੁ ਸਾਧ ਸੰਗੇ ਨਾਮੁ ਰੰਗੇ ਤਹਾ ਪੂਰਨ ਆਸੋ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਣ ਕਮਲ ਨਿਵਾਸੋ॥ 1॥ ਤਹ ਅਨਦ ਬਿਨੋਦ ਸਦਾ ਅਨਹਦ ਝੁਣਕਾਰੇ ਰਾਮ॥ ਮਿਲਿ ਗਾਵਹਿ ਸੰਤ ਜਨਾ ਪ੍ਰਭ ਕਾ ਜੈਕਾਰੋ ਰਾਮ॥ ਮਿਲਿ ਸੰਤ ਗਾਵਹਿ ਖਸਮ ਭਾਵਹਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸ ਰੰਗਿ ਭਿੰਨੀਆ॥

ਹਰਿ ਲਾਭੁ ਪਾਇਆ ਆਪੁ ਮਿਟਾਇਆ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥ ਗਹਿ ਭੁਜਾ ਲੀਨ੍ਹੇ ਦਇਆ ਕੀਨ੍ਹੇ ਪ੍ਰਭ ਏਕ ਅਗਮ ਅਪਾਰੋ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਨਿਰਮਲ ਸਚੁ ਸਬਦੁ ਰੁਣਝੁਣਕਾਰੋ॥ 2॥ ਸੁਣਿ ਵਡਭਾਗੀਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਰਾਮ॥ ਜਿਨ੍ਹ ਕਉ ਕਰਮਿ ਲਿਖੀ ਤਿਸੁ ਰਿਦੈ ਸਮਾਣੀ ਰਾਮ॥ ਅਕਥ ਕਹਾਣੀ ਤਿਨ੍ਹੀ ਜਾਣੀ ਜਿਸੁ ਆਪਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੇ॥ ਅਮਰੁ ਥੀਆ ਫਿਰਿ ਨ ਮੂਆ ਕਲਿ ਕਲੇਸਾ ਦੁਖ ਹਰੇ॥ ਹਰਿ ਸਰਣਿ ਪਾਈ ਤਜਿ ਨ ਜਾਈ ਪ੍ਰਭ ਪ੍ਰੀਤਿ ਮਨਿ ਤਨਿ ਭਾਣੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਗਾਈਐ ਪਵਿਤ੍ਰ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ 3॥ ਮਨ ਤਨ ਗਲਤੁ ਭਏ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਰਾਮ॥ ਜਿਸ ਤੇ ਉਪਜਿਅੜਾ ਤਿਨਿ ਲੀਆ ਸਮਾਈ ਰਾਮ॥ ਮਿਲਿ ਬ੍ਰਹਮ ਜੋਤੀ ਓਤਿ ਪੋਤੀ ਉਦਕੁ ਉਦਕਿ ਸਮਾਇਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਏਕੁ ਰਵਿਆ ਨਹ ਦੂਜਾ ਦ੍ਰਿਸਟਾਇਆ॥ ਬਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਪੂਰਿ ਪੂਰਨ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਆਪਿ ਜਾਣੈ ਜਿਨਿ ਏਹ ਬਣਤ ਬਣਾਈ॥ 4॥2॥5॥

Bihaagrra Mehla 5: Hur(i) Churn surovar, teh kurouh nivaas(u) munaa. Kur(i) mujun Hur(i) suray, subh(i) kilvikh naas(u) munaa.

(PAGE 545): Kur(i) suda mujun(u), Gobind sujjun(u), dookh undhayra naasay. Junum mern(u) na hoyay tis kuou, kutay Jum kay phaasay. Mil(u) Sadh sungay, Naam(u) rungay, tuhaa poorun aaso. Binvunt(i) Nanak dhaar(I kirpa, Hur(i) Churn kumul nivaaso. 1. Teh anund, binoad sudaa, unhud jhoonkaaray Ram. Mil(i) gaaveh(i) sunt junaa, Prubh ka jaiykaaro Ram. Mil(i) Sunt gaaveh(i), Khusm bhaaveh(i), Hur(i) praym rus rung(i) bhinniya. Hur(i) laabh(u) paaya, aap(u) mitaaya, milay chireen vichhoonniya. Geh(i) bhooja leenay, duyya keenay, Prubh Aik agumm apaaro. Binvunt(i) Nanak sudaa nirmul Sach(u) Shabad roonjhoonkaaro. 2. ----------

Word Meaning: Surovar = pool of (holy) water. Nivaas(u) = residence; shelter. Mujun = bath; dip. Suray = pool. Kilvikh = sins. Sujjun(u) = friend. Phaasay = bonds. Rungay = in love. Dhaar(i) Kirpa = show kindness. 1. Teh = there. Anund = blissfulness. Binoad = amazing happenings. Unhud = Divine music. Jhoonkaaray = sweet sound. Jaikaaro = sing praise; accolades. Khusm = Lord. Bhaavay = is liked. Rus = sweetness. Rung(i) = in love. Bhinniya = imbued. Aap(u) = selfishness and ego. Chireen Vichhoonniya = separated for a long time. Bhooja = arm. Leenay = took; accepted; loved. Agumm = inaccessible. Apaaro = beyond limits. Binvunt(i) = prays. Roonjhunkaaro = in soft and sweet sound. 2.

MEANING: Waheguru's Feet are (His Naam is) the pool of the holy water; make it (the Naam-pool) your residence (take shelter there), oh my mind. Wash away all your sins by bathing in that pool, oh my mind. Waheguru is the (best) friend; take dips in His (Naam-pool) whereby all your troubles and the darkness of ignorance will be eradicated. The devotee (who takes a dip in Waheguru's Naam-pool) does not undergo any rebirths, and all the chains of the Angel of Death are severed. Imbue your mind with the love of Waheguru in the shelter of the Guru, where all your wishes will be fulfilled, oh my mind. I pray to Waheguru that He becomes kind to me so that my mind resides at His Feet (in the pool of His Naam-water), oh Nanak. 1. We should sing praise of Waheguru in the company of the holy men, where the mind feels to enjoy bliss and amazing events all the time, and where soft Divine music seems to play. Waheguru likes it when a devotee imbued in the sweetness of His love, sings His praise in the company of the Guru. Such devotees rid themselves of selfishness and ego and acquire the benefit (wealth) of union with long-separated Waheguru. There is only One Waheguru; He is inaccessible, beyond limits, and very kind; He holds His devotees by the arm with love, and He accepts them as His own. I submit respectfully that the mind of such a devotee is always pure (pious), and he feels as if he is enjoying a soft Divine music playing in his mind, oh Nanak. 2.

---------- Soon(i) vudbhaageeya, Hur(i) amrit Bani Ram. Jinh kuou kerm(i) likhi tis(u) ridaiy smaani Ram. Akuth kuhaani, tinhi jaani, jis(u) Aap(i) Prubh(u) kirpa kuray. Amur theeya, phir(i) na mooa, kul(i) klaysha dookh huray. Hur(i) shern(i) paayee, tuj(i) na jaayee, Prubh preet(i) mun(i) tun(i) bhaani. Binvunt(i) Nanak sudaa gaayiyaiy, puvittar Amrit Bani. 3. Mun tun gult bhuyyay, kichh(u) kehn(u) na jaayee Ram. Jis tay oopjiurra Tin(i) leeya smaayee Ram. Mil(i) Braham Joti, oat(i), poati, ooduk(u) ooduk(i) smaaya. Jul(i) thul(i) muhhiul Aik(u) ruvviya, neh dooja drishtaaya. Bun(i), trin(i), tirbhuvun(i) poor(i) Poorun, keemut(i) kehn(u) na jaayee. Binvunt(i) Nanak Aap(i) jaanaiy, Jin(i) eh bunut bunaayee. 4.2.5.

Word Meaning: Amit Bani = life-infusing Shabad. Kerm(i) = in fortune. Likhi = prewritten (by Waheguru). Ridaiy = in the heart. Akuth = indescribable. Kuhaani = story; virtues. Amur = immortal. Theeya = became. Kul(i) Klaysha = disputes; aggressive arguments. Huray = removed. Tuj(i) = abandon. Bhaani = relish; like. 3.
Gultan = fully lost; absorbed. Oopjiurra = came into being. Leeya Smaayee = absorbed. Braham Joti = Waheguru's Light; Supreme Soul. Oat Poati = like weft and woof (cross threads in fabric). Ooduk(i) = in water. Muhhiul = sky. Ruvviya = present. Drishtaaya = shows; visible. Trin(i) = vegetation. Tirbhuvun = the three-layered universe. Poorun = filling completely. Keemut(i) = worth. Bunut = creation. 4.

MEANING: Listen to the Amrit-like Shabad (in praise of Waheguru), oh lucky man. It (the Shabad) gets implanted in the heart of the devotee who has it prewritten in his fate by Waheguru. Only those devotees understand (appreciate) the indescribable story of Waheguru (His virtues) whom He is kind to. All the troubles caused by the aggressive behaviour of others are eradicated (and stopped) for such a devotee, and he becomes immortal (by merging into God), and he never dies again. Waheguru never leaves His devotee unprotected when he comes to His shelter, and the devotee comes to cherish Waheguru's love with his body and mind. I submit respectfully that we should always recite the Amrit-like holy Bani (Guru's Shabad in praise of Waheguru), oh Nanak. 3.
When a devotee gets fully absorbed in the Naam of Waheguru, who creates him, he completely forgets his own body and mind, and cannot utter even a single word (about his amazing experience). By merging into the Supreme Soul, he becomes one with Waheguru, like threads in a fabric, or like water in a container that mixes uniformly with the water in another container, and cannot be separated. He sees only Waheguru present everywhere - on the land, in the water, in the sky - and he finds no one else is like Him. Waheguru is fully present in the forests, in vegetation, and in the whole universe, but no one can find His limits, or know His worth. Only Waheguru knows His worth who has created this universe, oh Nanak. 4.2.5.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5॥ ਖੋਜਤ ਸੰਤ ਫਿਰਹਿ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰੇ ਰਾਮ॥ ਤਾਨੁ ਤਨੁ ਖੀਨ ਭਇਆ ਬਿਨੁ ਮਿਲਤ ਪਿਆਰੇ ਰਾਮ॥ ਪ੍ਰਭ ਮਿਲਹੁ ਪਿਆਰੇ ਮਇਆ ਧਾਰੇ ਕਰਿ ਦਇਆ ਲੜਿ ਲਾਇ ਲੀਜੀਐ॥ ਦੇਹਿ ਨਾਮੁ ਅਪਨਾ ਜਪਉ ਸੁਆਮੀ ਹਰਿ ਦਰਸ ਪੇਖੇ ਜੀਜੀਐ॥ ਸਮਰਥ ਪੂਰਨ ਸਦਾ ਨਿਹਚਲ ਊਚ ਅਗਮ ਅਪਾਰੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਮਿਲਹੁ ਪ੍ਰਾਨ ਪਿਆਰੇ॥ 1॥ ਜਪ ਤਪ ਬਰਤ ਕੀਨੇ ਪੇਖਨ ਕਉ ਚਰਣਾ ਰਾਮ॥ ਤਪਤਿ ਨ ਕਤਹਿ ਬੁਝੈ ਬਿਨੁ ਸੁਆਮੀ ਸਰਣਾ ਰਾਮ॥ ਪ੍ਰਭ ਸਰਣਿ ਤੇਰੀ ਕਾਟਿ ਬੇਰੀ ਸੰਸਾਰੁ ਸਾਗਰੁ ਤਾਰੀਐ॥ ਅਨਾਥ ਨਿਰਗੁਨਿ ਕਛੁ ਨ ਜਾਨਾ ਮੇਰਾ ਗੁਨੁ ਅਉਗਨੁ ਨ ਬੀਚਾਰੀਐ॥ ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਪ੍ਰੀਤਮ ਸਮਰਥ ਕਾਰਣ ਕਰਣਾ॥ ਨਾਨਕ ਚਾਤ੍ਰਿਕ ਹਰਿ ਬੂੰਦ ਮਾਗੈ ਜਪਿ ਜੀਵਾ ਹਰਿ ਹਰਿ ਚਰਣਾ॥ 2॥
(ਅੰਗ 546)॥ ਅਮਿਅ ਸਰੋਵਰੋ ਪੀਉ ਹਰਿ ਹਰਿ ਨਾਮਾ ਰਾਮ॥ ਸੰਤਹ ਸੰਗਿ ਮਿਲੈ ਜਪਿ ਪੂਰਨ ਕਾਮਾ ਰਾਮ॥ ਸਭ ਕਾਮ ਪੂਰਨ ਦੁਖ ਬਿਦੀਰਨ ਹਰਿ ਨਿਮਖ ਮਨਹੁ ਨ ਬੀਸਰੈ॥ ਆਨੰਦ ਅਨਦਿਨੁ ਸਦਾ ਸਾਚਾ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ॥ ਅਗਣਤ ਊਚ ਅਪਾਰ ਠਾਕੁਰ ਅਗਮ ਜਾ ਕੋ ਧਾਮਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮੇਰੀ

ਇਛ ਪੂਰਨ ਮਿਲੇ ਸ੍ਰੀਰੰਗ ਰਾਮਾ॥3॥ ਕਈ ਕੋਟਿਕ ਜਗ ਫਲਾ ਸੁਣਿ ਗਾਵਨਹਾਰੇ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕੁਲ ਸਗਲੇ ਤਾਰੇ ਰਾਮ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੋਹੰਤ ਪ੍ਰਾਣੀ ਤਾ ਕੀ ਮਹਿਮਾ ਸਦ ਮਨਾ॥ ਹਰਿ ਬਿਸਰੁ ਨਾਹੀ ਪ੍ਰਾਨ ਪਿਆਰੇ ਚਿਤਵੰਤ ਦਰਸਨੁ ਸਦ ਮਨਾ॥ ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠ ਲਾਏ ਪ੍ਰਭ ਊਚ ਅਗਮ ਅਪਾਰੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਫਲੁ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਮਿਲੇ ਅਤਿ ਪਿਆਰੇ॥ 4॥3॥6॥

Bihaagrra Mehla 5: Khojut sunt phireh(i), Prubh praan adhaaray Ram. Taan(u), tun(u) kheen bhuyya, bin(u) milt Piyaaray Ram. Prubh milhou piyaaray, muyya dhaaray, kur(i) duyya lurr(i) laayay leejiyaiy. Dayh(i) Naam(u) Apuna, jupoun Soami, Hur(i) durs paykhay jeejiyaiy. Sumruth Poorun, sudaa nihchul, ooch agumm apaaray. Binvunt(i) Nanak dhaar(i) kirpa milhou praan Piyaaray. 1. Jup, tup, bert keenay, paykhun kuou Churna Ram. Tupt(i) na kuteh(i), boojhaiy bin(u) Soami sherna Ram. Prubh shern(i) Tayri, kaat(i) bayri, sunsaar(u) saagur(u) taariyaiy. Anaath, nirgoon(i) kuchh(u) na jaana, mayra goon(u), aougun(u) na beechaariyaiy. Deen duyaal Gopal Preetum sumruth kaarun kerna. Nanak chaatrik Hur(i) boond maangaiy, jup(i) jeevaan, Hur(i), Hur(i) churna. 2. ----------

Word Meaning: Khojut = searching. Praan Adhaaray = support (source) of life. Taan = energy. Tun = body; health. Kheen Bhuyya = became weak. Muyya = mercy; kindness = Duyya. Lurr(i) Laayay = provide shelter. Paykhay = to see. Jeejiyaiy = live; survive. Sumruth = fully capable; omnipotent. Poorun = omnipresent. Nihchul = immortal. Ooch = transcendent. Agumm = inaccessible. Apaaray = beyond limits. 1. Jup = recitation of some mantra. Tup = self-torture. Bert = make commitments (like to go without food). Paykhun kuou = to see. Tupt(i) = (suffering) from the fire of desires. Boojhaiy = extinguish. Bayri = handcuffs (bonds) of Maya. Anaath = orphan (without any spiritual guide). Aougun(u) = bad traits. Deen = powerless; poor. Kaarun Kerna = creator of the universe. Chaatrik = rainbird - a bird which is believed to drink only the first drop of rain. Boond = drop. 2.

MEANING: Waheguru is the support of all life, and holy men wander (spend their life) searching for Him. Their energy and health weaken without connecting with the dear Waheguru. Please, be kind and benevolent, and connect me with You, and provide Your shelter, oh Waheguru. Please, bestow me with Your Naam for me to recite it; I survive only by having Your holy sight, oh Lord. You are omnipotent, omnipresent, everlasting, transcendent, inaccessible, and beyond limits; Nanak begs You to be kind, and connect me with You, oh dearer than life, Waheguru. 1.

Many people perform prevalent religious rituals, such as reciting mantras, torturing themselves, and undertaking commitments like fasting for a time, to have a glimpse of Waheguru's Feet (to have union with Him). But the fire of their desires is never extinguished without coming to the shelter of the Lord. I have come to Your shelter, please sever my bonds with Maya, and ferry me across the world sea (salvage me), oh Waheguru. I am an orphan (have no spiritual guide), have no good qualities, and am ignorant (about You); please do not think of (look at) my bad qualities, oh, kind Waheguru. The omnipotent, dear, and kind to the humble Waheguru is the creator of the whole universe. Like the rainbird, which longs for the first drop of rain, I also long for a drop of Waheguru's Naam-Amrit, and survive only by reciting His Naam, oh Nanak. 2.

(PAGE 546): ---------- Amiya surovaro, peeyou, Hur(i), Hur(i) Naama Ram. Suntah sung(i) milaiy, jup(i) poorun kaama Ram. Subh kaam poorun, dookh bideerun, Hur(i) nimukh munhoun na beesraiy. Anund undin(u) sudaa Saacha, serb goon Jugdeeshraiy. Ugunut, ooch, apaar, Tthaakur agumm jaa ko dhaama. Binvunt(i) Nanak mayri ichh poorun, milaiy Srirung Rama. 3. Kuyee koatik jug fulaa, soon(i) Gaavunhaaray Ram. Hur(i), Hur(i) Naam(u) juput, kool suglay taaray Ram. Hur(i) Naam(u) juput sohunt praani, taa kee, mehma sud munaa. Hur(i) bissur(u) naahi Praan Piyaray, chitvunt(i) dershun(u) sud munaa. Shoobh

divus aayay geh(i) kuntth laayay Prubhu ooch agumm apaaray. Binvunt(i) Nanak suful(u) subh(u) kichh(u), Prubh milaiy ut(i) Piyaaray. 4.3.6.

Word Meaning: Amiya Surovaro = pool of Amrit. Poorun Kaama = objectives successfully achieved. Bideerun = destroyer. Nimukh = moment. Beesraiy = forgotten. Anund = blissfulness. Saacha = Jugdeeshraiy = Waheguru. Ugunt = immeasurable. Ooch = transcendent. Apaar = beyond limits. Agumm = inaccessible. Dhaama = residence. Ichh = wish. Srirung = Waheguru. 3. Koatik = millions. Jug = yug = an old Hindu custom to please gods in which huvuns are performed, and some animals are sacrificed, and meals are served to Brahmans. Fulaa = rewards. Kool = clans; associates. Sohunt = look good (impressive or majestic). Mehma = fame; praise. Munaa = celebrate. Chitvunt(i) = think about. Munaa = in mind. Shoobh = auspicious; lucky. Divus = days. Geh(i) = by holding. Kuntth Laayay = hug; to love. Suful(u) = successful; rewarding. 4.

MEANING: Waheguru's Naam is a pool of Amrit, so drink the Amrit from that Pool, oh my friends. When one recites Waheguru's Naam in the company of the holy men, all his objectives are achieved successfully. Waheguru, which is the destroyer of all suffering and which enables you to complete all your tasks successfully, should not be forgotten even for a short moment. One is always blissful in the shelter of the eternal Waheguru, which is full of all virtues. The Lord is immeasurable, transcendent, beyond limits, and inaccessible. I respectfully submit that upon connecting with Waheguru, my wish has been fulfilled, oh Nanak. 3.

One reaps the rewards of countless jugs (yugs) when he listens to the praise of the praise-worthy Waheguru. By reciting Waheguru's Naam, not only does a devotee find salvation for himself, but he also gets all his associates emancipated. Singing Waheguru's praise, the devotees look very dignified; so, you must celebrate (appreciate) His praise all the time, oh my mind. Do not get away from my mind, oh my Lord; You are dearer to me than my own life, and I always think of (long for) Your holy sight. Waheguru is transcendent, inaccessible, and beyond limits; It is the most auspicious time for a devotee when the Lord holds him to His neck (loves him immensely). I submit respectfully that all one's tasks are completed successfully when he gets connected with the extremely dear Lord, oh Nanak. 4.3.6.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5 ਛੰਤ॥ ਅਨਕਾਏ ਰਾਤੜਿਆ ਵਾਟ ਦੁਹੇਲੀ ਰਾਮ॥ ਪਾਪ ਕਮਾਵਦਿਆ ਤੇਰਾ ਕੋਇ ਨ ਬੇਲੀ ਰਾਮ॥ ਕੋਏ ਨ ਬੇਲੀ ਹੋਇ ਤੇਰਾ ਸਦਾ ਪਛੋਤਾਵਹੇ॥ ਗੁਨ ਗੁਪਾਲ ਨਾ ਜਪਹਿ ਰਸਨਾ ਫਿਰਿ ਕਦਹੁ ਸੇ ਦਿਹ ਆਵਹੇ॥ ਤਰਵਰ ਵਿਛੁੰਨੇ ਨਹ ਪਾਤ ਜੁੜਤੇ ਜਮ ਮਗਿ ਗਉਨੁ ਇਕੇਲੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਿਨੁ ਨਾਮੁ ਹਰਿ ਕੇ ਸਦਾ ਫਿਰਤ ਦੁਹੇਲੀ॥ 1॥ ਤੂੰ ਵਲਵੰਚ ਲੂਕਿ ਕਰਹਿ ਸਭ ਜਾਣੈ ਜਾਣੀ ਰਾਮ॥ ਲੇਖਾ ਧਰਮ ਭਇਆ ਤਿਲ ਪੀੜੇ ਘਾਣੀ ਰਾਮ॥ ਕਿਰਤ ਕਮਾਣੇ ਦੁਖ ਸਹੁ ਪਰਾਣੀ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਾਇਆ॥ ਮਹਾ ਮੋਹਨੀ ਸੰਗਿ ਰਾਤਾ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ॥ ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਬਾਝਹੁ ਆਨ ਕਾਜ ਸਿਆਣੀ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਲੇਖੁ ਲਿਖਿਆ ਭਰਮਿ ਮੋਹਿ ਲੁਭਾਣੀ॥ 2॥ ਬੀਚੁ ਨ ਕੋਇ ਕਰੇ ਅਕ੍ਰਿਤਘਣ ਵਿਛੁੜਿ ਪਇਆ॥ ਆਏ ਖਰੇ ਕਠਿਨ ਜਮ ਕੰਕਰਿ ਪਕੜਿ ਲਇਆ॥ ਪਕੜੇ ਚਲਾਇਆ ਅਪਣਾ ਕਮਾਇਆ ਮਹਾ ਮੋਹਨੀ ਰਾਤਿਆ॥ ਗੁਨ ਗੋਵਿੰਦ ਗੁਰਮੁਖਿ ਨ ਜਪਿਆ ਤਪਤ ਥੰਮ੍ਹ ਗਲਿ ਲਾਤਿਆ ॥ ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਮੂਠਾ ਖੋਇ ਗਿਆਨੁ ਪਛੁਤਾਪਿਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੰਜੋਗਿ ਭੂਲਾ ਹਰਿ ਜਾਪੁ ਰਸਨ ਨ ਜਾਪਿਆ॥ 3॥ ਤੁਝ ਬਿਨੁ ਕੋ ਨਾਹੀ ਪ੍ਰਭ ਰਾਖਨਹਾਰਾ ਰਾਮ॥ ਪਤਿਤ ਉਧਾਰਣ ਹਰਿ ਬਿਰਦੁ ਤੁਮਾਰਾ ਰਾਮ॥ ਪਤਿਤ ਉਧਾਰਨ ਸਰਨਿ ਸੁਆਮੀ ਕ੍ਰਿਪਾਨਿਧਿ ਦਇਆਲਾ॥ ਅੰਧ ਕੂਪ ਤੇ ਉਧਰੁ ਕਰਤੇ ਸਗਲ ਘਟ ਪ੍ਰਤਿਪਾਲਾ॥ ਸਰਨਿ ਤੇਰੀ ਕਟਿ ਮਹਾ ਬੇੜੀ ਇਕੁ ਨਾਮੁ ਦੇਹਿ ਅਧਾਰਾ॥
(ਅੰਗ 547)॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰ ਦੇਇ ਰਾਖਹੁ ਗੋਬਿੰਦ ਦੀਨ ਦਇਆਰਾ॥ 4॥
ਸੋ ਦਿਨੁ ਸਫਲੁ ਗਣਿਆ ਹਰਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਰਾਮ॥ ਸਭਿ ਸੁਖ ਪਰਗਟਿਆ ਦੁਖ ਦੂਰਿ ਪਰਾਇਆ ਰਾਮ॥ ਸੁਖ ਸਹਜ ਅਨਦ ਬਿਨੋਦ ਸਦ ਹੀ ਗੁਨ ਗੁਪਾਲ ਨਿਤ ਗਾਈਐ॥ ਭਜੁ ਸਾਧ ਸੰਗੇ ਮਿਲੇ ਰੰਗੇ ਬਹੁੜਿ ਜੋਨਿ

ਨ ਧਾਈਐ॥ ਗਹਿ ਕੰਠ ਲਾਏ ਸਹਜਿ ਸੁਭਾਏ ਆਦਿ ਅੰਕੁਰੁ ਆਇਆ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਆਪਿ ਮਿਲਿਆ ਬਹੁੜਿ ਕਤਹੂ ਨ ਜਾਇਆ॥ 5॥4॥7॥

Bihaagrra Mehla 5, Chhunt: Unkaayay raturriya, vaat doohayli Ram. Paap kmaavundiyaan tayra koyay na bayli Ram. Koyay na bayli hoyay tayra, sudaa puchhotaaveh. Goon Gopal na jupeh(i) rusna, phir(I) kudhoun say dih aaveh. Turvur vichhoonnay neh paat joorrtay, Jum mug(i) gaun ikayli. Binvunt(i) Nanak bin(u) Naam Hur(i) kay, sudaa phirt doohayli. 1. Toon vulvunch look(i) kureh(i),subh jaanaiy Jaani Ram. Laykha Dherm bhuyya, til peerrray ghaani Ram. Kirt kmaanay, dookh suhou praani, anik joan(i) bhermaaya. Muhaa Mohini sung(i) raata, ruttan junum(u) guvaaya. Ikus(u) Hur(i) kay Naam baajhoun, aan kaaj siyaani. Binvunt Nanak laykh(u) likhiya, bherm(i), moh(i) loobhaani. 2. ----------

Word Meaning: Unkaayay = with others (Maya). Raturriya = engrossed in. Vaat = journey (of life). Doohayli = difficult; full of problems. Kmaavundiyaan = committing. Bayli = friend. Puchhotaaveh = repents. Kudhoun = when. Say Dih = such days; human life. Turvur = tree. Vichhoonnay = separated; fallen from. Paat = leaves. Joorrtay = attached. Gaun = going. Ikayli = alone. Doohayli = in suffering. 1. Vulvunch = defraud; cheat. Look(i) = by hiding. Jaani Jaan(u)= who knows everything. Laykha = account of deeds. Dherm = Angel of justice. Bhuyya = happens; taken to. Til = sesame seeds. Peerray = squeeze in oil mill. Ghaani = a single load. Kirt Kmaayay = deeds done. Suhou = endure. Anik = countless. Muhaa Mohini = greatly captivating (Maya). Raata = engrossed. Ruttan Junum(u) = precious human life. Ikus(i) = the One. Baajhoun = without. Ann Kaaj = in other tasks. Binvunt = prays; submits humbly. Loobhaani = attracted to. 2.

MEANING: Engrossed in the other (Maya), you do not realize that the journey of life is very difficult (full of problems), oh, the ignorant man. You do not have any real friends (who can save you in Waheguru's Court) when you commit sins, you will have to repent all the time. You do not sing praise of Waheguru with your tongue, so when will you get such lucky days (human life) again? Like the leaves that have fallen from the tree, never to be attached again (disconnected from Waheguru, you will have no chance to connect with Him again), you will be going alone on the path to the Angel of Death. I submit respectfully that the man spends his life in suffering without Waheguru's Naam, oh Nanak. 1.

You defraud people while hiding it from others, but you do not realize that the omniscient Waheguru knows everything you do, oh man. When the account of your deeds is taken to the Angel of justice for evaluation, he squeezes your blood just like the sesame seeds are squeezed in the oil mill to get oil (you will be punished severely). You will have to endure the suffering of your deeds when you are taken through countless life forms. Attracted by the gimmicks of the highly captivating Maya, you waste away your precious human life, oh, the ignorant man. Excepting just one important business of Waheguru's Naam, you are wise for everything else. I submit respectfully that according to his prewritten fortune, the man is misled by his misgivings to be fully engrossed in worldly attachments, oh Nanak. 2.

---------- Beech(u) na koyay kuray, akirtghun vichhurr(i) puyya. Aayay khuray kutthin Jum, kunkur(i) pukurr(i) luyya. Pukrray chulaaya, aapna kmaaya, muhaa Mohini raatiya. Goon Govind Gurmukh(i) na juppiya, tupt thummh gul(i) laatiya. Kaam, kroadh(i), ahunkaar(i) moottha, khoyay Giyaan, puchhutaapiya. Binvunt Nanak, sunjoag(i) bhoola, Hur(i) jaap(u) rusn na jaapiya. 3. Toojh binaa ko naahi Prubh, raakhunhaara Ram. Putit oodhaarun, Hur(i) bird(i) Toomhaara Ram. Putit oodhaarun, shern Soami, kirpanidh(i) Duyaala. Undh koop tay oodhur(u) Kertay, sugul ghut Pritpaala. Shern Tayri, kut(i) muhaa bayrri, ikk(u) Naam(u) dayh(i) adhaara.

(PAGE 547): Binvunt Nanak ker dayay raakhou, Gobind deen duyaara. 4. So din(u) suful(u) guniya, Hur(i) Prubh(u) miliya Ram. Subh(i) sookh pergutiya, dookh door(i) praaya Ram. Sookh, sehj, anund, binoad, sud hee, goon Gopaal nit gaayiyaiy. Bhuj(u) Sadh sungay, milay rungay, buhourr(i) joan(i) na dhaayiyaiy. Geh(i) kuntth laayay, sehj(i) soobhaayay, aad(i) unkur(u) aaya. Binvunt Nanak Aap(i) miliya, buhourr(i) kut-houn na jaaya. 5.4.7.

Word Meaning: Beech Kuray = intervene. Akirtghun = thankless; disloyal. Vichhurr(i) = separate; disconnected. Khuray = standing; waiting. Kutthin = tough. Kunkur = assistants. Kmaaya = deeds done. Mohini = captivating (Maya). Raatiya = engrossed. Tupt = red hot. Thummh = pillar. Moottha = robbed by. Khoyay lose. Puchhutaapiya = repents. Sunjoag(i) = by predetermined union; fortune. 3.
Binaa = without. Raakhunhaara = saviour. Putit = immoral. Oodhaarunhaara = salvager. Bird = innate trait. Kirpa Nidh(i) = source of compassion. Undh Koop = dark well. Kertay = the Creator (Waheguru). Ghut = heart; living being. Pritpaala = provider. Bayrri = handcuff; bond. Adhaara = support; shelter. Ker = hands. Deen Duyaara = kind to the powerless. 4. Guniya = considered. Pergutiya = appeared. Praaya = went away. Sehj = peace of mind; blissfulness. Anund = uplift of mind; joy. Binoad = amazing events. Rungay = with love. Buhourr(i) = again. Dhaayiyaiy = rush to; go through. Sehj(i) Soobhaayay = without any special effort. Aad(i) = the beginning; the initial. Unkur(u) = sprouting. 5.

MEANING: Nobody can intervene as the disloyal man becomes disconnected from Waheguru, and the tough assistants of the Angel of Death arrive to arrest him. As a result of deeds performed under the influence of the highly captivating Maya, the man is taken away by the assistants as a prisoner. He never sang praise of Waheguru in the shelter of the Guru, so he has to suffer the consequences as if he had to hug a red-hot pillar. Robbed of his spirituality and noble qualities by the demons like lust, rage, and ego, he has to repent. I submit respectfully that according to his prewritten fortune (based on the previous deeds he performed under the influence of the demons) the man is misled, and never sings Waheguru's praise with his tongue (and suffers the consequences), oh Nanak. 3.
There is none other than Waheguru as the saviour; salvaging even the immoral is Your innate virtue, oh Waheguru. In addition to being the salvager, Waheguru is also the source of mercy, is kind, and provides shelter to the seeker. You raise and nourish all living beings; please pull me out of the deep, dark well (of ignorance caused by the illusions of Maya), oh, the Creator. I have come to Your shelter; please cut my strong bonds with Maya, and give me Your Naam, which is the support for my life. Nanak prays with all humbleness that kindly protect me (from the attacks of sensual pleasures) by extending Your kind hand, oh the benevolent to the poor, Waheguru. 4.
That day (time) is considered successful (rewarding) on which one gets connected with Waheguru, as a result of which all the comforts appear (come to dwell in his heart), and the discomforts run away. With singing Waheguru's praise all the time, one experiences peace of mind, blissfulness, and the enjoyment of a variety of amazing events happening in one's mind. One connects with Waheguru with love for Him in the company of the Guru, and is never born again. With the seed of love of the previous life sprouting in the heart of the devotee of Waheguru, he is held tightly to the neck by Waheguru with affection and without any special effort on the part of the devotee. When Waheguru connects His devotee to Him, He never leaves him to go elsewhere, oh Nanak. 5.4.7.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5 ਛੰਤ॥ ਸੁਨਹੁ ਬੇਨੰਤੀਆ ਸੁਆਮੀ ਮੇਰੇ ਰਾਮ॥ ਕੋਟਿ ਅਪ੍ਰਾਧ ਭਰੇ ਭੀ ਤੇਰੇ ਚੇਰੇ ਰਾਮ॥ ਦੁਖ ਹਰਨ ਕਿਰਪਾ ਕਰਨ ਮੋਹਨ ਕਲਿ ਕਲੇਸਹ ਭੰਜਨਾ॥ ਸਰਨਿ ਤੇਰੀ ਰਖਿ ਲੇਹੁ ਮੇਰੀ ਸਰਬਮੈ ਨਿਰੰਜਨਾ॥ ਸੁਨਤ ਪੇਖਤ ਸੰਗਿ ਸਭ ਕੈ ਪ੍ਰਭ ਨੇਰ ਹੂੰ ਤੇ ਨੇਰੇ॥ ਅਰਦਾਸਿ ਨਾਨਕ ਸੁਨਿ ਸੁਆਮੀ ਰਖਿ ਲੇਹੁ ਘਰ ਕੇ ਚੇਰੇ॥ 1॥ ਤੂੰ ਸਮਰਥੁ ਸਦਾ ਹਮ ਦੀਨ ਭੇਖਾਰੀ ਰਾਮ॥ ਮਾਇਆ ਮੋਹਿ ਮਗਨੁ ਕਢਿ ਲੇਹੁ ਮੁਰਾਰੀ ਰਾਮ॥ ਲੋਭਿ ਮੋਹਿ ਬਿਕਾਰਿ ਬਾਧਿਓ ਅਨਿਕ ਦੋਖ ਕਮਾਵਨੇ॥ ਅਲਿਪਤ ਬੰਧਨ ਰਹਤ ਕਰਤਾ ਕੀਆ ਅਪਨਾ ਪਾਵਨੇ॥ ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਪਤਿਤ ਪਾਵਨ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਤੇ ਹਾਰੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕਾ ਪ੍ਰਭ ਜੀਅ ਪ੍ਰਾਨ ਅਧਾਰੀ॥ 2॥

ਤੂ ਸਮਰਥੁ ਵਡਾ ਮੇਰੀ ਮਤਿ ਥੋਰੀ ਰਾਮ॥ ਪਾਲਹਿ ਅਕਿਰਤਘਨਾ ਪੂਰਨ ਦ੍ਰਿਸਟਿ ਤੇਰੀ ਰਾਮ॥ ਅਗਾਧਿ ਬੋਧਿ ਅਪਾਰ ਕਰਤੇ ਮੋਹਿ ਨੀਚੁ ਕਛੂ ਨ ਜਾਨਾ॥ ਰਤਨੁ ਤਿਆਗਿ ਸੰਗ੍ਰਹਨ ਕਉਡੀ ਪਸੂ ਨੀਚ ਇਆਨਾ॥ ਤਿਆਗਿ ਚਲਤੀ ਮਹਾ ਚੰਚਲਿ ਦੋਖ ਕਰਿ ਕਰਿ ਜੋਰੀ॥ ਨਾਨਕ ਸਰਣਿ ਸਮਰਥ ਸੁਆਮੀ ਪੈਜ ਰਾਖਹੁ ਮੋਰੀ॥ 3॥ ਜਾ ਤੇ ਵੀਛੁੜਿਆ ਤਿਨਿ ਆਪਿ ਮਿਲਾਇਆ ਰਾਮ॥ ਸਾਧੂ ਸੰਗਮੇ ਹਰਿ ਗੁਣ ਗਾਇਆ ਰਾਮ॥ ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਸਦਾ ਨੀਕੇ ਕਲਿਆਣਮੈ ਪਰਗਟ ਭਏ॥ ਸੇਜਾ ਸੁਹਾਵੀ ਸੰਗਿ ਪ੍ਰਭ ਕੈ ਆਪਣੇ ਪ੍ਰਭ ਕਰਿ ਲਏ॥ ਛੋਡਿ ਚਿੰਤ ਅਚਿੰਤ ਹੋਏ ਬਹੁੜਿ ਦੂਖ ਨ ਪਾਇਆ॥ ਨਾਨਕ ਦਰਸਨੁ ਪੇਖਿ ਜੀਵੇ ਗੋਵਿੰਦ ਗੁਣਨਿਧਿ ਗਾਇਆ॥ 4॥5॥8॥

Bihaagrra Mehla 5, Chhunt: Soonhou baynuntiya Soami mayray Ram. Koat(i) apraadh bhuray, bhee, Tayray chayray Ram. Dookh hern, kirpa kern, Mohan kul(i) klaysheh bhunjuna. Shern(i) Tayri, rukh layhou mayri, serbmaiy Nirunjuna. Soonut, paykhut sung(i) subh kaiy, Prubh nayr hoon tay nayray. Ardaas(i) Nanak soon(i) Soami, rukh(i) layhou ghur kay chayray. 1. Toon sumruth sudaa, hum deen bhaykhaari Ram. Maya moh(i) mugun(u), kudh(i) layhou Mooraari Ram. Lobh(i), moh(i) , bikaar(i) baandhiyo, anik doakh kmaavnay. Alipt, bundhun reht Kerta, keeya apna paavnay. Kur(i) anugreh(u) putit paavun, buhou joan(i) bhermtay haari. Binvunt(i) Nanak daas(u) Hur(i) kaa, Prubh jea, praan adhaari. 2. ----------

Word Meaning: Baynuntiya = prayer; request. Apraadh = crimes; sins. Chayray = devotees. Hern = kidnap; remove; eradicate. Mohun = mind-captivating (God). Kul(i) Klaysh = disputes; aggressive disagreements. Bhunjuna = destroyer. Serbmaiy = omnipresent. Nirunjuna = unaffected by Maya (God). Soonut = listens. Paykhut = sees. 1. Sumruth = fully capable. Deen = poor; powerless. Mugun(i) = fully absorbed. Mooraari = a name for Waheguru. Bikaar(i) = vices; sensual pleasures. Baandhiyo = trapped in. Anik = countless. Doakh = immoral deeds. Alipt = detached. Bundhun Reht = without any bonds. Anugreh(u) = benevolence. Putit = immoral. Paavun = pure; holy. Bhermtay = wandering through. Haari = exhausted. Praan Adhaari = supporting life. 2.

MEANING: Listen to my prayer, oh my Lord; even though I am guilty of committing millions of immoral acts, I am still Yours (Your slave; You created me). You are kind, the eradicator of all troubles, and the destroyer of all nagging disputes and aggressions, oh, the mind-captivating, Waheguru. Please, protect me (from the attacks of Maya), I have come to Your shelter, oh the omnipresent, and unaffected by Maya, Waheguru. You are with everyone, and You listen, and watch everything (they do); You are closer than anybody thinks, oh Waheguru. Listen to Nanak's request and protect me – Your slave – from the attractions of Maya, oh my Lord. 1.

You are always omnipotent, whereas we are poor beggars, oh Waheguru. We are engrossed in the attractions of Maya, please, pull us out (of this immoral situation). We are entrapped by greed, worldly attachments, and sensual pleasures, and we commit countless immoral acts. Waheguru is fully detached from (is free from the bonds of) Maya (so, He is fully just); so we reap the rewards of our deeds. We are exhausted from having gone through countless life forms; now be kind to us and salvage us, as You are the purifier of the immoral, oh, the benevolent Waheguru. I respectfully submit that Waheguru is the support (source) of our lives, and we are His slaves, oh Nanak. 2.

---------- Tu sumruth(u) vudda, mayri mut(i) thori Ram. Paaleh(i) akirtghunaa, poorun drisht(i) Tayri Ram. Agaadh(i) bodh(i) apaar Kertay, moh(i) neech(u) kuchhoo na jaana. Ruttan tiyaag(i) sungrehn kaudi, pusoo, neech iyaana. Tiyaag chulti, muhaa chunchul(i), doakh kur(i) kur(i) jori. Nanak shern(i) sumruth Soami, paiyj raakhou mori. 3. Jaa tay vichhurriya, Tin(i) Aap(i) milaaya Ram. Sadhu sungmay, Hur(i) goon gaaya Ram. Goon gaayay Gobind sudaa neekay, kulyaanmaiy pergut bhuyyay. Sayja soohaavi sung(i) Prubh kaiy, aapnay Prubh kur(i) luyyay. Chhoad(i) chint, achint hoyay, buhourr(i) dookh na paaya. Nanak, dershun(u) paykh(i) jeevay, Govind goon- nidh(i) gaaya. 4.5.8.

Word Meaning: Paaleh(i) = raises. Akirtghunaa = thankless; disloyal. Drisht(i) = sight. Agaadh(i) = unfathomable. Bodh(i) = wisdom; understanding. Apaar = beyond limits. Neech(u) = of low caste (wisdom). Ruttan = invaluable jewel (Waheguru's Naam). Tiyaag(i) = abandoning. Sungrehn = accumulate. Kaudi = a worthless cowrie shell. Pusoo = animal. Iyaana = immature; ignorant. Muhaa Chunchul = highly capricious (short-lived Maya). Doakh = (using) immoral means. 3. Jaa Tay = from whom. Vichhurriya = separated; disconnected. Neekay = beautiful; full of praise. Kulyaanmaiy = source of well-being for all. Pergut Bhuyyay = appeared. Sayja = bed of heart. Soohaavi = comforting. Achint = worry-free. Buhourr(i) = again. Goon-Nidh(i) = treasure of virtues. 4.

MEANING: You are great and omnipotent, but I have only limited wisdom (to understand You), oh Waheguru. You raise even the thankless, and cast a kind sight on everybody. Being of low wisdom, I know nothing about You as You are unfathomable beyond my comprehension, and are beyond limits. I have low wisdom, and am ignorant like an animal, because of which I abandon the invaluable Waheguru's Naam, and accumulate worthless cowrie shells (perishable worldly things). Using many immoral means, one accumulates the highly capricious (short-lived) Maya which abandons him in no time. I, Nanak, am in Your shelter, please save my honour, oh the omnipotent Waheguru. 3.

When one sings Waheguru's praise in the company (shelter) of the Guru, Waheguru becomes kind to him, and connects the devotee with Him from whom he had been disconnected. When one sings praise and the virtues of Waheguru all the time – Waheguru, which is the source of wellbeing for all – appears in his heart. The heart-bed of the devotee becomes highly comforting when Waheguru makes him His own (loves him). All the worries of such a devotee are left behind, and he becomes worry-free, and suffers no more. I survive only by having a holy sight of the Lord, and sing His praise which is the source of all virtues, oh Nanak. 4.5.8.

ਬਿਹਾਗੜਾ ਮਹਲਾ 5 ਛੰਤ॥ ਬੋਲਿ ਸੁਧਰਮੀੜਿਆ ਮੋਨਿ ਕਤ ਧਾਰੀ ਰਾਮ॥ ਤੂ ਨੇੜੀ ਦੇਖਿ ਚਲਿਆ ਮਾਇਆ ਬਿਉਹਾਰੀ ਰਾਮ॥ ਸੰਗਿ ਤੇਰੈ ਕਛੁ ਨ ਚਾਲੈ ਬਿਨਾ ਗੋਬਿੰਦ ਨਾਮਾ॥ ਦੇਸ ਵੇਸ ਸੁਵਰਨ ਰੂਪਾ ਸਗਲ ਊਣੇ ਕਾਮਾ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਸੰਗਿ ਸੋਭਾ ਹਸਤ ਘੋਰਿ ਵਿਕਾਰੀ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਬਿਨੁ ਸਾਧ ਸੰਗਤ ਸਭ ਮਿਥਿਆ ਸੰਸਾਰੀ॥ 1॥

(ਅੰਗ 548)॥ ਰਾਜਨ ਕਿਉ ਸੋਇਆ ਤੂ ਨੀਦ ਭਰੇ ਜਾਗਤ ਕਤ ਨਾਹੀ ਰਾਮ॥ ਮਾਇਆ ਝੂਠੁ ਰੁਦਨੁ ਕੇਤੇ ਬਿਲਲਾਹੀ ਰਾਮ॥ ਬਿਲਲਾਹਿ ਕੇਤੇ ਮਹਾ ਮੋਹਨ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਸੁਖੁ ਨਾਹੀ॥ ਸਹਸ ਸਿਆਣਪ ਉਪਾਵ ਥਾਕੇ ਜਹ ਭਾਵਤ ਤਹ ਜਾਹੀ॥ ਆਦਿ ਅੰਤੇ ਮਧਿ ਪੂਰਨ ਸਰਬਤ੍ਰ ਘਟਿ ਘਟਿ ਆਹੀ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਜਿਨ ਸਾਧ ਸੰਗਮੁ ਸੇ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੀ॥ 2॥

ਨਰਪਤਿ ਜਾਣਿ ਗ੍ਰਹਿਓ ਸੇਵਕ ਸਿਆਣੇ ਰਾਮ॥ ਸਰਪਰ ਵੀਛੁੜਣਾ ਮੋਹੇ ਪਛੁਤਾਣੇ ਰਾਮ॥ ਹਰਿਚੰਦਉਰੀ ਦੇਖਿ ਭੂਲਾ ਕਹਾ ਅਸਥਿਤਿ ਪਾਈਐ॥ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਆਨ ਰਚਨਾ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਈਐ॥ ਹਉ ਹਉ ਕਰਤਾ ਨਾ ਤ੍ਰਿਸਨ ਬੁਝੈ ਨਹ ਕਾਮ ਪੂਰਨ ਗਿਆਨੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਬਿਨੁ ਨਾਮੁ ਹਰਿ ਕੇ ਕੇਤਿਆ ਪਛੁਤਾਨੇ॥ 3॥

ਧਾਰਿ ਅਨੁਗ੍ਰਹੋ ਅਪਨਾ ਕਰਿ ਲੀਨਾ ਰਾਮ॥ ਭੁਜਾ ਗਹਿ ਕਾਢਿ ਲੀਓ ਸਾਧੁ ਸੰਗੁ ਦੀਨਾ ਰਾਮ॥ ਸਾਧ ਸੰਗਮਿ ਹਰਿ ਅਰਾਧੇ ਸਗਲ ਕਲਮਲ ਦੁਖ ਜਲੇ॥ ਮਹਾ ਧਰਮ ਸੁ ਦਾਨ ਕਿਰਿਆ ਸੰਗਿ ਤੇਰੈ ਸੇ ਚਲੇ॥ ਰਸਨਾ ਅਰਾਧੈ ਏਕੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਮਨੁ ਤਨੁ ਭੀਨਾ॥ ਨਾਨਕ ਜਿਸਨੋ ਹਰਿ ਮਿਲਾਏ ਸੋ ਸਰਬ ਗੁਣਾ ਪਰਬੀਨਾ॥ 4॥6॥9॥

Bihaagrra Mehla 5, Chhunt: Boal(i) soodhermeerriya, moan(i) kut dhaari Ram. Tu naytreen daykh(i) chulliya, Maya biyohaari Ram. Sung(i) tayraiy kuchh(u) na chaalaiy, bina Gobind Naama. Days, vays, soovern, roopa, sugul oonay kaama. Poottar, kluttar, na sung(i) sobha, hust ghoar(i) vikaari. Binvunt Nanak bin(u) Sadh sungut, subh mithiya sunsaari. 1.

(PAGE 548): Raajun, kiyoun soya tu neend bhuray, jaagut kut naahi Ram. Maya, jhootth(u), roodun(u) kaytay bil-laahi Ram. Bil- laah(i) kaytay muhaa mohun, bin(u) Naam Hur(i) kay sookh(u) naahi. Sehs siyaanup oopaav thaakay, jeh Bhhavut teh jaahi. Aad(i) untay mudh(i) poorun, serbtur ghut(i) ghut(i) aahi. Binvunt Nanak, jinh Sadhu sungum(u), say put(i) sayti ghur(i) jaahi. 2. ----------

Word Meaning: Soodhermeerriya = a religious man; a principled man. Moan(i) = muteness. Kut = what for; why. Dhaari = observing. Naytreen = with eyes. Biyohaari = business-like (involving gains and losses). Days = estates. Vays = expensive clothes. Soovern = gold. Roopa = silver. Oonaiy = insufficient; worthless Kaama = objective of life (union with God). Kluttar = wife. Hust = elephants. Ghoar = horses. Vikaari = worthless. Mithiya = false; short-lived. 1. Raajun = king (among living beings). Jhootth(u) = not real; not for ever. Roodun(u) = crying. Kaytay = very many. Bil-laahi = wail; cry for help. Mohun = captivated (by Maya). Sehs = thousands. Oopaav = plans; schemes. Thaakay = exhausted; failed. Bhaavut = liked (by God). Aad(i) = in the beginning. Mudh(i) = in the middle. Poorun = omnipresent. Serbtur = in all. Aahi = is. Sungum(u) = company; union. Put Sayti = with dignity. Ghur(i) = God's Court. 2.

MEANING: Why have you observed muteness? Utter something (sing praise of Waheguru), oh the good-principled man. You are leaving the world after having seen (observed) the business-like behaviour of Maya (which is never yours forever). Nothing else, other than Waheguru's Naam, accompanies you after death. The possessions of estates, expensive clothes, gold, and silver are worthless for achieving the objective of your life (union with Waheguru). Your sons, your wife, your fame, elephants, or your horses, are all for your sensual pleasures, but none of them accompanies you. I submit respectfully that everything, other than the company (shelter) of the Guru, is short-lived in this world, oh Nanak. 1.
Maya is short-lived in this world; countless people have been rendered poor and friendless by Maya, who wail and cry for help (and to warn others about her treacherous behaviour). So, why are you still sound asleep (unaware) and do not wake up (become alert about Maya), oh the king-among-animals, man? Captivated by Maya, countless people wail and cry; there is no comfort or peace of mind in the word without Waheguru's Naam. People have exhausted themselves trying thousands of clever plans and schemes to accumulate Maya, but they end up only in situations that are to the liking of Waheguru. Waheguru, which was present at the beginning, is there in the middle (at present), will be there at the end, and which is filling every part of the universe, is also present in every heart (but the man is unaware of His presence). I submit respectfully that the devotee, who is lucky to enjoy the shelter of the Guru, goes to Waheguru with his honour intact, oh Nanak. 2.

---------- Nurput(i) jaan(i) grehiyo sayvuk siyaanay Ram. Surpur veechhurrna mohay, puchhutaanay Ram. Hurchundauri daykh(i) bhoola, kuhaa usthit(i) paayiyaiy. Bin(u) Naam Hur(i) kay, aan ruchna, ehila junum(u) guvaayiyaiy. Huoun, huoun kerta, na trishn boojhaiy, neh kaam poorun Giyanay. Binvunt Nanak, bin(u) Naam(u) Hur(i) kay, kaytiya

puchhutaanay. 3. Dhaar(i) anugreho, Aapna kur(i) leena Ram. Bhooja geh(i) kaadh(i) leeyo, Sadh(u) sung(u) deena Ram. Sadh sungum(i) Hur(i) araadhay, sugul kulmul dookh julay. Muhaa Dherm su daan kiriya, sung(i) tayraiy say chulay. Rusna araadhaiy Aik(u) Soami, Hur(i) Naam(i) mun(u), tun(u) bheena. Nanak jis nu Hur(i) milaayay, so serb goonaa perbeena. 4.6.9.

Word Meaning: Nurput(i) = rulers. Grehiyo = in the house (court). Surpur = for sure. Veechhurrna = to be separated. Mohay = engrossed in worldly attractions. Puchhutaanay = will repent. Hurchundauri = mirage; unreal; which does not exist in reality. Usthit(i) = permanent (wealth); (Waheguru's Naam). Aan = in other. Ruchna = get engrossed. Ehila = superior; invaluable. Huoun = I, me, mine; selfishness. Trishn = desires. Boojhaiy = satisfied. Kaam = task; objective (of human life). Giyanay = spirituality; making connection with God. Kaytiya = very many. 3.

Dhaar(i) = observe; show. Anugreho = benevolence. Bhooja = arm. Geh(i) = by holding. Kaadh(i) Leeyo = pulled out (of the gimmicks of Maya). Sungum(u) = in the company of. Kulmul = sins. Julay = burned away; eliminated. Muhaa Dherm = the great religious deed (Waheguru's Naam). Su Daan = superior donation (Waheguru's Naam). Kiriya = deed. Say = those. Rusna = tongue. Bheena = imbued. Perbeena = expert; bearer; possesses. 4.

MEANING: Having faith in the wisdom of their assistants in the court, the kings get fully absorbed in accumulating wealth without realizing that they have to get separated from that (leave that behind) one day. Such people, who are engrossed in false wealth, have to repent at the end. They get misled by the mirage of Maya, so how can they find the permanent wealth (Waheguru's Naam)? Without Waheguru's Naam, they get engrossed in the other (Maya) and waste away their superior human life. Their appetite for selfishness and for acquiring more and more wealth is never satisfied, and they can never achieve the objective of their lives: connecting with Waheguru. I make a humble submission that countless people repent without Waheguru's Naam, oh Nanak. 3.

By His benevolence, Waheguru accepted me as His own, holding me by the arm. He pulled me out of the grip of Maya and put me in the company of the Guru. All one's sins and troubles are burned away when he sings Waheguru's praise in the shelter of the Guru. The greatest religious deed is to recite Waheguru's Naam, and its gift to others is the best donation of all; it is also your real wealth that accompanies you after death, oh man. When man recites Waheguru's Naam with his tongue, his body and mind get imbued in the love of His Naam. The devotee, whom Waheguru connects with Him, comes to possess all the noble qualities, oh Nanak. 4.6.9.

ਬਿਹਾਗੜੇ ਕੀ ਵਾਰ ਮਹਲਾ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

BIHAAGRRAY KEE VAAR MEHLA 4: Ek Onkar Satgur Persad(i):

ਸਲੋਕ ਮ:3॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਈਐ ਹੋਰਥੈ ਸੁਖੁ ਨ ਭਾਲਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਭੇਦੀਐ ਸਦਾ ਵਸੈ ਹਰਿ ਨਾਲਿ॥ ਨਾਨਕ ਨਾਮੁ ਤਿਨ ਕਉ ਮਿਲੈ ਜਿਨ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲਿ॥ 1॥

Sloak M:3: Gur sayva tay sookh(u) paayiyaiy, hoarthaiy sookh(u) na bhaal(i). Gur kaiy Shabad mun(u) bhaydiyaiy, sudaa vusaiy Hur(i) naal(i). Nanak, Naam tin kuou milyaiy, jin vaikhaiy nudr(i) nihaal(i). 1.

Word Meaning: Hoarthaiy = somewhere else. Bhaydiyaiy = pierce.

MEANING: You get comfort (mental happiness) only by serving the Guru (obeying His Will) and not anywhere else. So, pierce (stitch) your mind with Guru's Shabad, which will always reside in your mind, oh my friends. However, only those devotees get to recite Waheguru's Naam on whom He casts a kind sight, oh Nanak. 1.

ਮਹਲਾ 3॥ ਸਿਫਤਿ ਖਜਾਨਾ ਬਖਸ ਹੈ ਜਿਸੁ ਬਖਸੈ ਸੋ ਖਰਚੈ ਖਾਇ॥ ਸਤਿਗੁਰ ਬਿਨੁ ਹਥਿ ਨ ਆਵਈ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ॥ ਨਾਨਕ ਮਨਮੁਖੁ ਜਗਤੁ ਧਨ ਹੀਣੁ ਹੈ ਅਗੈ ਭੁਖਾ ਕਿ ਖਾਇ॥2॥

Mehla 3: Sift(i) khujaana bukhsh haiy, jis(u) bukhshaiy, so khurchaiy khaayay. Satgur bin(i) huth(i) na aavuyee, subh thukkay kerm kmaayay. Nanak, munmukh(u) jugut(u) dhun heen haiy, uggaiy bhookha k(i) khaayay. 2.

Word Meaning: Bukhsh = endowment. Khurchaiy = spend; share with others. Kerm = religious rituals. 2.

MEANING: Waheguru's praise is a treasure which is an endowment by Waheguru; only those devotees receive (sing it) and share it with others, who are endowed with it. However, this treasure can be acquired only by taking shelter of the Guru; everyone has been exhausted by performing religious rituals without success. The world loves money and follows its mind as a result of which it is without any (spiritual) wealth (which is the food for the next world and is needed in Waheguru's Court). So, where will it get this food to satisfy its appetite in the next world, oh Nanak? 2.

ਪਉੜੀ॥ ਸਭ ਤੇਰੀ ਤੂ ਸਭਸ ਦਾ ਸਭ ਤੁਧੁ ਉਪਾਇਆ॥ ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਤੂ ਸਭਨੀ ਧਿਆਇਆ॥ ਤਿਸ ਦੀ ਤੂ ਭਗਤਿ ਥਾਇ ਪਾਇਹਿ ਜੋ ਤੁਧੁ ਮਨਿ ਭਾਇਆ॥ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਸਭਿ ਕਰਨਿ ਤੇਰਾ ਕਰਾਇਆ॥ ਸਲਾਹਿਹੁ ਹਰਿ ਸਭਨਾ ਤੇ ਵਡਾ ਜੋ ਸੰਤ ਜਨਾ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ॥ 1॥

Paurri: Subh Tayri, Tu subhus da, subh Toodh(u) oopaaya. Subhna vich(i) Tu vertda, Tu subhnee dhiyaaya. Tis dee, Tu bhugut(i) thaayayn paayayn, jo Toodh(u) mun(i) bhaaya. Jo Hur(i) Prubh bhaavaiy, so theeyaiy, subh(i) kern(i) Tayra kraaya. Slaahou Hur(i) subhnaa tay vudda, jo sunt junaa kee paiyj rukhda aaya. 1.

Word Meaning: Vertda = operates. Thaayayn Paayayn = give credit for.

MEANING: Everybody is Yours, and You belong to them as You have created them all. You operate in everybody, and everybody worships You (obeys Your Laws), oh Waheguru. You give credit of Your worship to the individuals whom You like. Whatever Waheguru likes, shall take place, and everybody does only whatever He wants them to do. Sing praise of Waheguru, who is the greatest of all, and who has been protecting (protects) the honour of the holy men. 1.

ਸਲੋਕ ਮ:3॥ ਨਾਨਕ ਗਿਆਨੀ ਜਗੁ ਜੀਤਾ ਜਗਿ ਜੀਤਾ ਸਭ ਕੋਇ॥ ਨਾਮੇ ਕਾਰਜ ਸਿਧਿ ਹੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ॥ ਗੁਰਮਤਿ ਮਤਿ ਅਚਲੁ ਹੈ ਚਲਾਇ ਨ ਸਕੈ ਕੋਇ॥ ਭਗਤਾ ਕਾ ਅੰਗੀਕਾਰੁ ਕਰੇ ਕਾਰਜੁ ਸੁਹਾਵਾ ਹੋਇ॥

(ਅੰਗ 549)॥ ਮਨਮੁਖ ਮੂਲਹੁ ਭੁਲਾਇਅਨੁ ਵਿਚਿ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ॥ ਝਗੜਾ ਕਰਦਿਆ ਅਨਦਿਨੁ ਗੁਦਰੈ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ॥ ਸੁਧਿ ਮਤਿ ਕਰਤੇ ਹਿਰਿ ਲਈ ਬੋਲਨਿ ਸਭੁ ਵਿਕਾਰੁ॥ ਦਿਤੈ ਕਿਤੈ ਨ ਸੰਤੋਖੀਅਨਿ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਅਗ੍ਯਾਨੁ ਅੰਧਾਰੁ॥ ਨਾਨਕ ਮਨਮੁਖਾ ਨਾਲਹੁ ਤੁਟੀਆ ਭਲੀ ਜਿਨਾ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੁ॥1॥

Sloak M:3: Nanak giyani jug(u) jeeta, jug(i) jeeta subh koyay. Naamay kaaruj sidh(i) haiy, sehjay hoyay su hoyay. Gurmut(i) mut(i) achull(u) haiy, chulaayay na sukaiy koyay. Bhugtaan kaa ungikaar(u) kuray, kaaruj(u) soohaava hoyay.

(PAGE 549): Munmukh moolhoun bhoolaayin vich(i) lub(u), loabh(u), ahunkaar(u). Jhugrra kurdiyaan undin(u) goodraiy, Shabad(i) na kureh(i) veechaar(u). Soodh(i), mut(i) Kertay hir(i) luyyee, boalun(i) subh(u) vikaar(u). Ditaiy kitaiy na suntokhiun(i), untar(i) trishna buhout(u) ugiyan(u) undhaar(u). Nanak, munmukhaan naalhoun tootiya bhulee, jinha Maya moh(i) piyaar(u). 1.

Word Meaning: Giyani = one connected with Waheguru; a true saint. Sidh(i) = successful. Sehjay = in a natural way; without any special effort. Achull(u) = unwavering mind. Chulaayay = influence. Ungikaar(u) = supports. Moolhoun = right from the beginning. Jhuggra = internal tussle (struggle). Hir(i) = taken away. Vikaar = (about) vices (sensual pleasures). 1.

MEANING: The devotees, who have Divine Knowledge (are connected with Waheguru), overcome the world (worldly attractions) while the attractions of the world have conquered everybody else. Such devotees achieve their objectives naturally. Guru's Sikhs have unwavering minds, and nobody can influence them (mislead them). Waheguru supports His devotees, and all their tasks become pleasant (are achieved without any glitch). On the other hand, the followers of their mind are misled from the beginning, lost in gluttony, greed, and ego. They spend all their time in internal struggle (whether to commit some immoral act or not), and never ponder on the Guru's Shabad. Their wisdom and good qualities are taken away by Waheguru, and they talk only of sensual pleasures. They are never content with whatever is given to them, as they have the darkness of ignorance and the fire of worldly desires in their mind. It is better to sever any connection with such people who love money, oh Nanak. 1.

ਮਹਲਾ:3॥ ਤਿਨ ਭਉ ਸੰਸਾ ਕਿਆ ਕਰੇ ਜਿਨ ਸਤਿਗੁਰੁ ਸਿਰਿ ਕਰਤਾਰੁ॥ ਧੁਰਿ ਤਿਨ ਕੀ ਪੈਜ ਰਖਦਾ ਆਪੇ ਰਖਣਹਾਰੁ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਨਾਨਕ ਸੁਖਦਾਤਾ ਸੇਵਿਆ ਆਪੇ ਪਰਖਣਹਾਰੁ॥2॥

Mehla 3: Tin bhuou sunsa kiya kuray, jinh Satgur(u) sir(i) Kartar(u). Dhoor(i) tinh kee paiyj rukhda Aapay Rukhunhaar(u). Mil(i) Preetum sookh(u) paaya, Sachaiy Shabad(i) veechaar(i). Nanak, Sookh Daata sayviya, Aapay perkhunhaar. 2.

Word Meaning: Sunsa = doubts; worries. Perkhunhaar = evaluator.

MEANING: What harm can worldly fears and worries inflict on the devotee who has the protection of Satguru and Waheguru? Satguru protects the honour of His devotees right from the beginning, as Waheguru is their saviour. One acquires blissfulness when one gets connected with the dear Lord by pondering on the Guru's everlasting Shabad. I have worshipped Waheguru, which is the source of all comforts and is also the evaluator (of your deeds), oh Nanak. 2.

ਪਉੜੀ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰਿਆ ਤੂ ਸਭਨਾ ਰਾਸਿ॥ ਜਿਸਨੋ ਤੂ ਦੇਹਿ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਮਿਲੈ ਕੋਈ ਹੋਰੁ ਸਰੀਕੁ ਨਾਹੀ ਤੁਧੁ ਪਾਸਿ॥ ਤੂ ਇਕੋ ਦਾਤਾ ਸਭਸ ਦਾ ਹਰਿ ਪਹਿ ਅਰਦਾਸਿ॥ ਜਿਸ ਦੀ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਦੀ ਤੂ ਮੰਨਿ ਲੈਹਿ ਸੋ ਜਨੁ ਸਾਬਾਸਿ॥ ਸਭੁ ਤੇਰਾ ਚੋਜੁ ਵਰਤਦਾ ਦੁਖੁ ਸੁਖੁ ਤੁਧੁ ਪਾਸਿ॥ 2॥

Paurri: Jea junt subh(i) Tayriya, Tu subhna raas(i). Jis nu Tu dayh(i), tis(u) subh(u) kichh(u) milaiy, koyee hoar(u) sreek(u) naahi Toodh(u) paas(i). Tu ikko Daata subhus daa, Hur(i) peh(i) ardaas(i). Jis dee Toodh(u) bhaavaiy, tis dee Tu munn(i) laiyh(i), so jun(u) shabaash(i). Subh(u) Tayra choaj(u) vertda, dookh(u), sookh(u), Toodh(u) paas(i). 2.

Word Meaning: Sreek = rival. Shaabaash = accolades. Choaj(u) = amazing feats.

MEANING: All the living beings are Yours, and You are the wealth (provider) for all of them, oh Waheguru. The fortunate individual receives everything that You give him; there is no rival

of Yours (who can interfere with Your choices), oh Waheguru. You alone are the provider for everybody; I pray only to You. You grant the wishes of the devotee whom You like; such a devotee deserves all accolades. You know all our comforts and problems; Your amazing feats are operating everywhere, oh God. 2.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਸਚੇ ਭਾਵਦੇ ਦਰਿ ਸਚੈ ਸਚਿਆਰ॥ ਸਾਜਨ ਮਨਿ ਆਨੰਦ ਹੈ, ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰ॥ ਅੰਤਰਿ ਸਬਦੁ ਵਸਾਇਆ ਦੁਖੁ ਕਟਿਆ ਚਾਨਣੁ ਕੀਆ ਕਰਤਾਰਿ॥ ਨਾਨਕ ਰਖਣਹਾਰਾ ਰਖਸੀ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥ 1॥

Sloak M:3: Gurmukh(i) Sachay bhaanvday, Dur(i) Sachaiy sachiyaar. Saajun mun(i) aanund haiy, Gur ka Shabad(u) veechaar. Untar(i) Shabad(u) vusaaya, dookh(u) kuttiya, chaanun(u) keeya Kartar(i). Nanak Rukhunhaara rukhsee, Aapni kirpa dhaar(i). 1.

Word Meaning: Gurmukh(i) = Guru's Sikhs (devotees). Sachiyaar = pure; unaffected by Maya. Saajun = Waheguru's friend (devotee). Vusaaya = enshrines; implants.

MEANING: Waheguru loves the devotees of the Guru, and they are approved as pure in Waheguru's Court. By pondering on Guru's Shabad, Waheguru's devotee is always blissful. Waheguru enlightens devotee's heart by implanting Guru's Shabad in there, and destroys all his troubles. The saviour, Waheguru, protects His devotees with His benevolence, oh Nanak. 1.

ਮ:3॥ ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਭੈ ਭਾਇ ਰਚਿ ਕਾਰ ਕਮਾਇ॥ ਜੇਹਾ ਸੇਵੈ ਤੇਹੋ ਹੋਵੈ ਜੋ ਚਲੈ ਤਿਸੈ ਰਜਾਇ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪਿ ਹੈ ਅਵਰੁ ਨਾ ਦੂਜੀ ਜਾਇ॥ 2॥

M:3: Gur kee sayva chaakri, bhaiy bhaayay ruch(i) kaar kmaayay. Jayha sayvaiy, tayho hovaiy, jo chullay Tisaiy rujaayay. Nanak subh(i) kichh(u) Aap(i) haiy, uver(u) na dooji jaayay. 2.

Word Meaning: Chaakri = service of love. Ruch(i) = with dedication. Rujaayay = Will. Jaayay = place.

MEANING: Service to the Guru is a service of love which the devotee performs with fear and love for the Guru, and with full dedication. If the devotee follows Guru's Will, he becomes just like Him whom he is serving. The Guru is a manifestation of Waheguru which is everything in the universe (is omnipresent), and there is no place without Him, oh Nanak. 2.

ਪਉੜੀ॥ ਤੇਰੀ ਵਡਿਆਈ ਤੂ ਹੈ ਜਾਣਦਾ ਤੁਧੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਸਰੀਕ ਹੋਵੈ ਤਾ ਆਖੀਐ ਤੁਧੁ ਜੇਵਡੁ ਤੂਹੈ ਹੋਈ॥ ਜਿਨਿ ਤੂ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਹੋਰੁ ਤਿਸ ਦੀ ਰੀਸ ਕਰੇ ਕਿਆ ਕੋਈ॥ ਤੂ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ਦਾਤਾਰੁ ਹਹਿ ਤੁਧੁ ਅਗੈ ਮੰਗਣ ਨੋ ਹਥ ਜੋੜਿ ਖਲੀ ਸਭ ਹੋਈ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾਰੁ ਮੈ ਕੋਈ ਨਦਰਿ ਨ ਆਵਈ ਤੁਧੁ ਸਭਸੈ ਨੋ ਦਾਨੁ ਦਿਤਾ ਖੰਡੀ ਵਰਭੰਡੀ ਪਾਤਾਲੀ ਪੁਰਈ ਸਭ ਲੋਈ॥ 3॥

Paurri: Tayri vudiyaayi Tu haiy jaanda, Toodh(u) jayvud(u) uver(u) na koyee. Toodh(u) jayvud(u) hoar(u) sreek hovaiy ta aakhiyaiy, Toodh(u) jayvud(u) Toohaiy hoyee. Jin(i) Tu sayviya tin(i) sookh(u) paaya, hoar(u) tis dee rees kuray kiya koyee. Tu bhunnun ghurrun sumruth Dattar(u) haiy, Toodh(u) uggaiy mungun no huth joarr(i) khulee subh hoyee. Toodh jayvud(u) dataar(u) mein koyee nudr(i) na aavyee Toodh(u) subhsaiy no daan(u) ditta, khundeen, verbhundeen, pataalyeen, puryeen, subh loyeen. 3.

Word Meaning: Rees = emulate; to rival. Bhunnun Ghurrun = destroy and create.

MEANING: Only You know Your magnificence; no one else is as great as You are, oh Waheguru. We can compare You only with some rival if he is as great as You are, but only You are as great as You are. A devotee, who serves You (obeys Your Huqam) acquires all the comforts; nobody else can rival him. You are fully capable of creating and destroying

anything, and are the provider of the entire universe; everybody is waiting with folded hands to beg from You. I do not see any other provider as great as You are. You provide for everybody in all parts of the universe, galaxies, underworlds and the 14 worlds. 3.

ਸਲੋਕ ਮ:3॥ ਮਨਿ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਹਜਿ ਨ ਲਗੋ ਭਾਉ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਪਾਇਓ ਮਨ ਹਠ ਕਿਆ ਗੁਣ ਗਾਇ॥ ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਨੁ ਹੈ ਜਿ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਇ॥ 1॥

Sloak M:3: Mun(i) purteet(i) na aayiya, sehj(i) na luggo bhaaou. Shabadaiy saad(u) na paayo, mun hutth kiya goon gaayay. Nanak aaya so pervaan haiy, j(i) Gurmukh(i) Sach(i) smaayay. 1.

Word Meaning: Purteet(i) = faith. Sehj(i) = in blissful state. Mun Hutth = obstinacy (unmotivated or forced persistence) of mind. Sach(i) = in God.

MEANING: If a man does not bring full faith in Waheguru, and does not love Him to achieve the spiritual state of blissfulness, and if he does not cherish Guru's Shabad, what kind of forced praise of Waheguru can he sing by the obstinacy of his mind? Only the birth of that devotee is welcome in this world who stays absorbed in Waheguru in the shelter of the Guru, oh Nanak. 1.

ਮ:3॥ ਆਪਣਾ ਆਪੁ ਨ ਪਛਾਣੈ ਮੂੜਾ ਅਵਰਾ ਆਖਿ ਦੁਖਾਏ॥ ਮੁੰਢੈ ਦੀ ਖਸਲਤਿ ਨ ਗਈਆ ਅੰਧੇ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਏ॥ ਸਤਿਗੁਰ ਕੇ ਭੈ ਭੰਨਿ ਨ ਘੜਿਓ ਰਹੈ ਅੰਕਿ ਸਮਾਏ॥

(ਅੰਗ 550)॥ ਅਨਦਿਨੁ ਸਹਸਾ ਕਦੇ ਨ ਚੂਕੈ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਪਾਏ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਅੰਤਰਿ ਸਬਲਾ ਨਿਤ ਧੰਧਾ ਕਰਤ ਵਿਹਾਏ॥ ਚਰਣ ਕਰ ਦੇਖਤ ਸੁਣਿ ਥਕੇ ਦਿਹ ਮੁਕੇ ਨੇੜੈ ਆਏ॥ ਸਚਾ ਨਾਮੁ ਨ ਲਗੋ ਮੀਠਾ ਜਿਤੁ ਨਾਮਿ ਨਵਨਿਧਿ ਪਾਏ॥ ਜੀਵਤੁ ਮਰੈ ਮਰੈ ਫੁਨਿ ਜੀਵੈ ਤਾ ਮੋਖੰਤਰੁ ਪਾਏ॥ ਧੁਰਿ ਕਰਮੁ ਨ ਪਾਇਓ ਪਰਾਣੀ ਵਿਣੁ ਕਰਮਾ ਕਿਆ ਪਾਏ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲਿ ਤੂੰ ਮੂੜੇ ਗਤਿ ਮਤਿ ਸਬਦੇ ਪਾਏ॥ ਨਾਨਕ ਸਤਿਗੁਰੂ ਤਦ ਹੀ ਪਾਏ ਜਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ 2॥

M:3: Aapna aap(u) na puchhaanaiy moorra, uverah aakh(i) dookhaayay. Moondhaiy dee khuslut(i) na guyyeeya undhay, vichhurr(i) choataan khaayay. Satgur kay bhaiy bhunn(i) na ghurriyo, ruhhaiy unk(i) smaayay.

(PAGE 550): Undin(u) sehsa kuday na chookaiy, bin(u) Shabadaiy dookh(u) paayay. Kaam(u), kroadh(u), loabh(u), untar(i) subla, nit dhundha kert vihaayay. Churn, ker, daykhut, soon(i) thukkay, dih mookkay, nayrraiy aayay. Sacha Naam(u) na luggo meettha, jit(u) Naam(i) nuvnidh(i) paayay. Jeevut(u) muraiy, muraiy phoon(i) jeevaiy, taa moakhuntar(u) paayay. Dhoor(i) kerm(u) na paayo praani, vin(u) kerma kiya paayay. Gur ka Shabad(u) smaal(i) toon moorray, gut(i) mut(i) Shabadaiy paayay. Nanak Satguru tud hee paayay, jaa vichoun aap(u) guvaayay. 2.

Word Meaning: Moorra = foolish. Dookhaayay = hurts feelings. Moondhaiy = from birth. Khuslut(i) = (bad) habit. Choataan Khaayay = gets punishment. Bhunn(i) Na Ghurriyo = demolish old thinking and adopt noble thinking. Unk(i) = in the heart (soul). Sehsa = worries. Subla = powerful. Ker = hands. Daykhut = to see (eyes). Jeevut Muraiy = kill desires, while living in the family. Moakhuntar = salvation. 2.

MEANING: The foolish man does not recognize himself (his good and bad qualities) and hurts others with his rude language. The blind of wisdom do not give up their bad habits from childhood, and being disconnected from Waheguru brings them punishment (suffering in life). He does not demolish (gets rid of) his original bad thinking with the fear (advice) of the Guru, and does not transform into a man with noble thoughts with which he could get absorbed into Waheguru's soul. Without Guru's Shabad, his worries never disappear and he endures suffering. He is overpowered by the powerful lust, rage, and greed, and his whole life is spent in the Maya-related tasks. When his feet, hands, eyes, and ears get exhausted (wear out)

with time, his life span is almost over, and his death is near, but he still does not find Waheguru's everlasting Naam to be sweet with which he may acquire the Naam-treasure. He has to renounce his desires for worldly enjoyments and begin a new, noble life; only then can he hope to find salvation. You did not inherit any good fortune (Waheguru's benevolence) from the beginning (because of your previous misdeeds), and you cannot achieve anything without His benevolence, oh man. (It is still not too late) to recite Guru's Shabad, oh foolish man; one acquires noble wisdom and high spiritual state only with Guru's Shabad. But, one can connect with the Guru only if he gets rid of his selfishness and ego first, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਸ ਦੈ ਚਿਤਿ ਵਸਿਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸ ਨੋ ਕਿਉ ਅੰਦੇਸਾ ਕਿਸੈ ਗਲੈ ਦਾ ਲੋੜੀਐ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਸਭਨਾ ਗਲਾ ਕਾ ਤਿਸ ਨੋ ਧਿਆਇਦਿਆ ਕਿਵ ਨਿਮਖ ਘੜੀ ਮੁਹੁ ਮੋੜੀਐ॥ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਤਿਸ ਨੋ ਸਰਬ ਕਲਿਆਣ ਹੋਏ ਨਿਤ ਸੰਤ ਜਨਾ ਕੀ ਸੰਗਤਿ ਜਾਇ ਬਹੀਐ ਮੁਹੁ ਜੋੜੀਐ॥ ਸਭਿ ਦੁਖ ਭੁਖ ਰੋਗ ਗਏ ਹਰਿ ਸੇਵਕ ਕੇ ਸਭਿ ਜਨ ਕੇ ਬੰਧਨ ਤੋੜੀਐ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਹੋਆ ਹਰਿ ਭਗਤੁ ਹਰਿ ਭਗਤ ਜਨਾ ਕੈ ਮੁਹਿ ਡਿਠੈ ਜਗਤੁ ਤਰਿਆ ਸਭੁ ਲੋੜੀਐ॥ 4॥

Paurri: Jis daiy chit(i) vussiya mayra Soami, tis nu kiyoun undaysha kisaiy gullaiy daa loarriyaiy. Hur(i) Sookhdaata subhnaa gullaan kaa, Tis nu dhiyaayndiyaan kiv nimukh, ghurri, mooh(u) morriyaiy. Jin(i) Hur(i) dhiyaaya, tis nu serb kulyaan hoyay nit, sunt junaa kee sungut(i) jaayay buhiyaiy mooh(u) joarriyaiy. Subh(i) dookh, bhookh roag guyyay Hur(i) sayvuk kay, subh(i) jun kay bundhun torriyaiy. Hur(i) kirpa tay hoa Hur(i) bhugut, Hur(i) bhugut junaa kaiy mooh(i) ditthaiy jugut(u) turiya subh(u) lorriyaiy. 4.

Word Meaning: Undaysha = doubts; worries. Nimukh = Ghurri = a moment. Kulyaan = wellbeing. Mooh(u) Joarriyaiy = make connection. Bhookh = poverty.

MEANING: Why should a man need to worry about anything when he has Waheguru enshrined in his heart? How can one afford to turn his face away, even for a short moment, from reciting the Naam of Waheguru, which is the source of all comforts? The devotee, who recites Waheguru's Naam, has all wellbeing (good things) going for him all the time; one needs to join the company of the holy men with affection so as to recite Waheguru's Naam. Waheguru's devotee gets all his discomforts, poverty, and all his ailments eradicated; and Waheguru breaks all his bonds with Maya. Waheguru's devotees are created (raised) by His benevolence, and the whole world longs to see their faces (listen to their holy words) for their salvation. 4.

ਸਲੋਕ ਮ:3॥ ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਸੁਆਉ ਨ ਪਾਇਆ॥ ਨਾਨਕ ਰਸਨਾ ਸਬਦਿ ਰਸਾਇ ਜਿਨਿ ਹਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ॥ 1॥

Slaok M:3: Sa rusna jul(i) jaaou, jin(i) Hur(i) kaa sooaaou napaaya. Nanak rusna Shabad(i) rusaayay, jin(i) Hur(i) Hur(i) munn(i) vusaaya. 1.

Word Meaning: Rusna = tongue. Sooaaou = taste. Rusaayay = enjoys the sweetness; is imbued.

MEANING: May that tongue burn which does not enjoy the sweetness of Waheguru's praise. The tongue of the devotee, who has Waheguru's Naam embedded in his heart, is imbued with the sweetness of His Naam, oh Nanak. 1.

ਮ:3॥ ਸਾ ਰਸਨਾ ਜਲਿ ਜਾਉ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਉ ਵਿਸਾਰਿਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਰਸਨਾ ਹਰਿ ਜਪੈ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿਆ॥ 2॥

M:3: Sa rusna jul(i) jaaou jin(i) Hur(i) ka Naaoun visaariya. Nanak Gurmukh(i) rusna Hur(i) jupaiy, Hur(i) kaiy Naayay piyaariya.

MEANING: May that tongue burn which has forgotten to recite Waheguru's Naam. The tongue of the Guru's Sikh recites dear Waheguru's sweet Naam with deep love (and reverence), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਆਪੇ ਠਾਕੁਰ ਸੇਵਕੁ ਭਗਤੁ ਹਰਿ ਆਪੇ ਕਰੇ ਕਰਾਏ॥ ਹਰਿ ਆਪੇ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਏ॥ ਹਰਿ ਇਕਨਾ ਮਾਰਗਿ ਪਾਏ ਆਪੇ ਹਰਿ ਇਕਨਾ ਉਝੜਿ ਪਾਏ॥ ਹਰਿ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤਪਾਵਸੁ ਕਰਿ ਵੇਖੈ ਚਲਤ ਸਬਾਏ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਏ॥ 5॥

Paurri: Hur(i) Aapay Tthaakur sayvuk bhugut Hur(i) aapay, Hur(i) aapay kuray kuraayay. Hur(i) aapay vaykhaiy vigsaiy aapay, jit(u) bhaavaiy tit(u) laayay. Hur(i) ikkna maarug(i) paayay aapay, Hur(i) ikkna oojhurr(i) paayay. Hur(i) Sacha Sahib(u), Sach(u) tupaavus(u), kur(i) vaykhaiy, chult subaayay. Gur persad(i) kuhhaiy jun(u) Nanak(u), Hur(i) Sachay kay goon gaayay. 5.

Word Meaning: Vigsaiy = blooms. Oojhurr(u) = wilderness; wrong path. Tupaavus = justice. Chult = amazing feats.

MEANING: Waheguru, Himself is the Lord, Himself the servant, and Himself the devotee; He does everything Himself, and makes others do (whatever He wishes). He watches everything, and His heart blooms (to watch His creation); He makes everyone perform the deeds He wants them to do. He puts some on the path of righteousness, and misleads others to the wilderness (path of worldly attractions, where they cannot find the true path). The Lord is perfectly just, and so is His justice; He watches his own feats of amazement. A devotee sings Waheguru's praise only with the grace of the Guru, oh Nanak. 5.

ਸਲੋਕ ਮ:3॥ ਦਰਵੇਸੀ ਕੋ ਜਾਣਸੀ ਵਿਰਲਾ ਕੋ ਦਰਵੇਸੁ॥ ਜੇ ਘਰਿ ਘਰਿ ਹੰਢੈ ਮੰਗਦਾ ਧਿਗ ਜੀਵਣੁ ਧਿਗ ਵੇਸੁ॥ ਜੇ ਆਸਾ ਅੰਦੇਸਾ ਤਜਿ ਰਹੈ ਗੁਰਮੁਖਿ ਭਿਖਿਆ ਨਾਉ॥ ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੀਅਹਿ ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੈ ਜਾਉ॥1

Sloak M:3: Durvayshi ko jaansi, virla ko durvaysh(u). Jay ghur(i), ghur(i) hundhaiy mungda, dhig jeevun(u), dhig vays(u). Jay aasa, undaysha tuj(i) ruhhaiy, Gurmukh(i) bhikhiya Naaoun. Tis kay churn pukhaaliyaiy, Nanak huoun bulihaaray jaaoun. 1.

Word Meaning: Durvaysh = holy man; beggar. Virla = rare. Hundhaiy = lives by; wanders. Dhig = condemnable. Undaysha = doubts. Bhikhiya = alms. 1.

MEANING: Some rare individuals understand what being a holy man really implies, and some rare people are true holy men. If he goes begging from door to do door (and believes that this is what being a holy man means), then condemnable is his way of life and condemnable is his holy garb. To be a true holy man implies that he should take Guru's shelter, and abandon his hopes and his misgivings, and beg for Waheguru's Naam which should serve as his alms. I will gladly wash his feet (show my reverence) and sacrifice my life for such a holy man, oh Nanak. 1.

ਮ:3॥ ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਫਲੁ ਦੁਇ ਪੰਖੇਰੂ ਆਹਿ॥ ਆਵਤ ਜਾਤ ਨ ਦੀਸਹੀ ਨ ਪਰ ਪੰਖੀ ਤਾਹਿ॥ ਬਹੁਰੰਗੀ ਰਸ ਭੋਗਿਆ ਸਬਦਿ ਰਹੈ ਨਿਰਬਾਨੁ॥ ਹਰਿ ਰਸਿ ਫਲਿ ਰਾਤੇ ਨਾਨਕਾ ਕਰਮਿ ਸਚਾ ਨੀਸਾਨੁ॥ 2॥

M:3: Nanak turvur(u) aik, ful(u) doyay, punkhayroo aah(i). Aavut, jaat na dees-hee, na pur punkhi taah(i). Buhou rungeen rus bhogiya, Shabad(i) ruhhaiy nirbaan(u). Hur(i) rus(i) ful(i) raatay Nanaka, kerm(i) Sacha neeshaan(i). 2.

Word Meaning: Turvur = tree. Punkhayroo = birds. Aah(i) = are. Pur = wings. Taah(i) = theirs. Buhou Rungeen = who enjoys a variety of tastes (of Maya). Nirbaan(u) = detached from Maya. Neeshaan = mark of identification.

MEANING: The world is like a tree which bears two kinds of fruits – Waheguru's Naam, and attractions of Maya – and the human beings are like the birds which live on this tree. These birds are not seen coming and going, nor do they have wings. Some human-birds love to enjoy the tastes of different varieties of Maya, while others love Waheguru's Naam and stay detached from Maya. The human-birds which are imbued in the sweetness of Waheguru's Naam, bear the identification mark (stamp of approval) of Waheguru's benevolence, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਧਰਤੀ ਆਪੇ ਹੈ ਰਾਹਕੁ ਆਪਿ ਜੰਮਾਇ ਪੀਸਾਵੈ॥ ਆਪਿ ਪਕਾਵੈ ਆਪਿ ਭਾਡੇ ਦੇਇ ਪਰੋਸੈ ਆਪੇ ਹੀ ਬਹਿ ਖਾਵੈ॥
(ਅੰਗ 551)॥ ਆਪੇ ਜਲੁ ਆਪੇ ਦੇ ਛਿੰਗਾ ਆਪੇ ਚੁਲੀ ਭਰਾਵੈ॥ਆਪੇ ਸੰਗਤਿ ਸਦਿ ਬਹਾਲੈ ਆਪੇ ਵਿਦਾ ਕਰਾਵੈ॥ ਜਿਸ ਨੋ ਕਿਰਪਾਲੁ ਹੋਵੈ ਹਰਿ ਆਪੇ ਤਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਵੈ॥ 6॥

Paurri: Aapay dherti, Aapay haiy raahuk(u), Aap(i) jummayay, peesaavaiy. Aap(i) pukaavaiy, Aap(i) bhaanday dayay purosaiy, Aapay hee beh(i) khaavaiy.

(PAGE 551): Aapay jul(u), Aapay day chhinga, Aapay choolie bhuraavaiy. Aapay sungut(i) sud(i) buhaalaiy, Aapay vida kuraavaiy. Jis nu kirpaal hovaiy Hur(i) Aapay, tis nu Huqam munaavaiy. 6.

Word Meaning: Raahuk(u) = farmer. Jummayay = grows. Puroasaiy = serves. Chhinga = toothpick. Choolie = swishing of mouth. Vida = see off.

MEANING: Being omnipresent, Waheguru Himself is the land, Himself the farmer, Himself the grower of grains, and Himself the flour mill. He cooks, decorates the dishes, and serves (to the living beings); and being present in every living being, it is He who enjoys the meals too. He serves water and toothpicks and makes the humans swish their mouths. He Himself invites the congregation, seats them, and then sees them off (He meets the needs of all his living beings). But He makes only those individuals obey His Huqam whom He is kind to. 6.

ਸਲੋਕ ਮ:3॥ ਕਰਮ ਧਰਮ ਸਭਿ ਬੰਧਨਾ ਪਾਪੁ ਪੁੰਨ ਸਨਬੰਧੁ॥ ਮਮਤਾ ਮੋਹੁ ਸੁ ਬੰਧਨਾ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਸੁ ਧੰਧੁ॥ ਜਹ ਦੇਖਾ ਤਹ ਜੇਵਰੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧੁ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਵਰਤਣਿ ਵਰਤੇ ਅੰਧੁ॥ 1॥

Sloak M:3: Kerm, dherm, subh(i) bundhna, paap(u) poonn sunbundh(u). Mumta, moh(u) su bundhna, puttar kluttar su dhundh(u). Jeh daykhaan, teh jayvri, Maya ka sunbundh(u). Nanak Sachay Naam bin(u), vertun(i) vertay undh(u). 1.

Word Meaning: Bundhuna = traps of Maya. Sunbundh(u) = connection. Dundh(u) = tasks related to Maya. Jayvri = chains. Vertun(i) = behaviour; dealings. 1.

MEANING: All the religious rituals are related to (based on) sins and noble deeds, and serve as bonds with Maya. Attachments, and love for the sons and the wife, are a form of Maya, and bind one further with that (Maya). Everything is related to Maya, and it is all chains of Maya wherever I look. It is all the dealings of a blind (unenlightened) man without Waheguru's Naam, oh Nanak. 1.

ਮ:4॥ ਅੰਧੇ ਚਾਨਣੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਰਜਾਇ॥ ਬੰਧਨ ਤੋੜੈ ਸਚਿ ਵਸੈ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ॥ ਸਭੁ ਕਿਛੁ ਦੇਖੈ ਤਿਸੈ ਕਾ ਜਿਨਿ ਕੀਆ ਤਨੁ ਸਾਜਿ॥ ਨਾਨਕ ਸਰਣਿ ਕਰਤਾਰ ਕੀ ਕਰਤਾ ਰਾਖੈ ਲਾਜ॥ 2॥

M:4: Undhay chaanun(u) taa theeyaiy jaa Satgur(u) milaiy rujaayay. Bundhun toarraiy, Sach(i) vusaiy, ugiyaan undhayra jaayay. Subh(u) kichh(u) daykhaiy Tisaiy kaa Jin(i) keeya tun(u) saaj(i). Nanak shern(i) Kartar kee, Kerta raakhaiy laaj. 2.

Word Meaning: Theeyaiy = happens. Rujaayay = with Waheguru's Will. Sach(i) = (with) Waheguru in mind. Laaj = honour.
MEANING: A blind (ignorant) man gets enlightenment only if he gets connected with the Guru by the grace of Waheguru, whereby he gets fully absorbed in Waheguru's Naam; his darkness of ignorance is dispelled, and all his worldly bonds get broken. He sees (realizes) that everything belongs to Waheguru, who has created his body (him). I have come to the shelter of Waheguru, where the Creator protects your honour, oh Nanak. 2.

ਪਉੜੀ॥ ਜਦਹੁ ਆਪੇ ਥਾਟੁ ਕੀਆ ਬਹਿ ਕਰਤੈ ਤਦਹੁ ਪੁਛਿ ਨ ਸੇਵਕੁ ਬੀਆ॥ ਤਦਹੁ ਕਿਆ ਕੋ ਲੇਵੈ ਕਿਆ ਕੋ ਦੇਵੈ ਜਾ ਅਵਰ ਨ ਦੂਜਾ ਕੀਆ॥ ਫਿਰਿ ਆਪੇ ਜਗਤੁ ਉਪਾਇਆ ਕਰਤੈ ਦਾਨੁ ਸਭਨਾ ਕਉ ਦੀਆ॥ ਆਪੇ ਸੇਵ ਬਣਾਈਅਨੁ ਗੁਰਮੁਖਿ ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਪੀਆ॥ ਆਪਿ ਨਿਰੰਕਾਰ ਆਕਾਰੁ ਹੈ ਆਪੇ ਕਰੈ ਸੁ ਥੀਆ॥7॥
Paurri: Jud-houn Aapay thaat(u) keeya beh(i) Kertay, tud-houn pooch(i) na sayvuk(u) beeya. Tud-houn kiyya ko layvaiy, kiyya ko dayvaiy, jaa uver na dooja keeya. Phir(i) Aapay jugut(u) oopaaya Kertaiy, daan(u) subhnaa kuou deeya. Aapay sayv bunaayiun(u) Gurmukh(i), Aapay Amrit peeya. Aap(i) Nirunkaar, aakaar(u) haiy, Aapay kuraiy su theeya. 7.
Word Meaning: Thaat(u) = the whole creation. Beh(i) = while sitting (in full calmness). Sayv Bunaayiun = the system of worship in the shelter of the Guru. Beeya = other. Theeya = happens.
MEANING: When Waheguru created the universe, He did that without any stress, and did not consult with anyone else for assistance. When there was nobody else in the world who would give or take anything (advice)? Then, the Creator created the whole world and provided everybody with the necessities of life. He Himself established the requirement of the Guru (His Naam) as being the spiritual guide (to connect with Him), and drank the Naam-Amrit Himself (became the first Guru). He is both formless and visible in nature, and whatever He wishes, happens. 7.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਸੇਵਹਿ ਸਦ ਸਾਚਾ ਅਨਦਿਨੁ ਸਹਜਿ ਪਿਆਰਿ॥ ਸਦਾ ਅਨੰਦਿ ਗਾਵਹਿ ਗੁਣ ਸਾਚੇ ਅਰਧਿ ਉਰਧਿ ਉਰਧਾਰਿ॥ ਅੰਤਰਿ ਪ੍ਰੀਤਮੁ ਵਸਿਆ ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਇਅਨੁ ਆਪੇ ਕਿਰਪਾ ਧਾਰਿ॥ 1॥
Sloak M:3: Gurmukh(i) Prubh(u) sayveh(i) sud Saacha, undin(u) sehj(i) piyaar(i). Sudaa anund(i) gaaveh(i) goon Saachay, urdh(i), oordh(i) oordhaar(i). Untar(i) Preetum(u) vussiya, dhoor(i) kerm(u) likhiya Kartar(i). Nanak Aap(i) milaayin(u), Aapay kirpa dhaar(i). 1.
Word Meaning: Gurmukh(i) = The Sikhs of the Guru. Saacha = eternal (Waheguru). Urdh(i) Ooordh(i) = (Waheguru, which is present below and above).
MEANING: Guru's Sikhs always serve Waheguru (recite His Naam) with love, and attain the blissful state. They always sing praise of Waheguru which is present everywhere, and which supports the whole universe, and enjoy blissfulness. As prewritten in his fortune from the beginning, dear Waheguru's Naam gets enshrined in the devotee's heart. With His benevolence, Waheguru Himself takes the initiative to connect the devotee with Him. 1.

ਮ:3॥ ਕਹਿਐ ਕਥਿਐ ਨ ਪਾਈਐ ਅਨਦਿਨੁ ਰਹੈ ਸਦਾ ਗੁਣ ਗਾਇ॥ ਵਿਣੁ ਕਰਮੈ ਕਿਨੈ ਨ ਪਾਇਓ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਭਿਜੈ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ 2॥
M:3: Kuhhiyaiyn, kuthiyaiyn na paayiyaiy, undin(u) ruhhaiy suda Goon gaayay. Vin(u) kermaiy kinaiy na paayiyou, bhaunk mooyay bil-laayay. Gur kaiy Shabad(i) mun(u) tun(u) bhijaiy, Aap(i) vusaiy mun(i) aayay. Nanak nudri paayiyaiy, Aapay luyyay

milaayay. 2.
Word Meaning: Kuthiyaiyn = describing. Bhaunk(i) = bark; meaningless talk (preaching to others, but not following). Bil-laayay = cry for help. Bhijaiy = gets imbued.
MEANING: Waheguru cannot be realized just by narrating and describing His virtues to others; one needs to sing his praise (with love and reverence) all the time. Many people leave this world describing Waheguru's virtues to others (to impress them without themselves following His Will), while crying for help for themselves (yet hoping to realize Waheguru). But one cannot connect with Him without His benevolence. Waheguru comes to reside in the mind of the devotee who imbues his mind with love for the Guru's Shabad. One realizes Waheguru only with His benevolence when He Himself connects him (the devotee) with Him.

ਪਉੜੀ॥ ਆਪੇ ਵੇਦ ਪੁਰਾਣ ਸਭਿ ਸਾਸਤ ਆਪਿ ਕਥੈ ਆਪਿ ਭੀਜੈ॥ ਆਪੇ ਹੀ ਬਹਿ ਪੂਜਾ ਕਰਤਾ ਆਪਿ ਪਰਪੰਚੁ ਕਰੀਜੈ॥ ਆਪਿ ਪਰਵਿਰਤਿ ਆਪਿ ਨਿਰਵਰਤੀ ਆਪੇ ਅਕਥੁ ਕਥੀਜੈ॥ ਆਪੇ ਪੁੰਨੁ ਸਭੁ ਆਪਿ ਕਰਾਏ ਆਪਿ ਅਲਿਪਤੁ ਵਰਤੀਜੈ॥ ਆਪੇ ਸੁਖੁ ਦੁਖੁ ਦੇਵੈ ਕਰਤਾ ਆਪੇ ਬਖਸ ਕਰੀਜੈ॥8

Paurri: Aapay Vayd Puraan subh(i) Shast, aap(i) kutahiy, Aap(i) bheejaiy. Aapay hee beh(i) pooja kerta, Aap(i) perpunch(u) kurijaiy. Aap(i) pervert(i), Aap(i) nirverti, Aapay Ukuth(i) kutheejaiy. Aapay poonn(u) subh(u) Aap(i) kuraayay, Aap(i) ulipt(u) verteejaiy. Aapay sookh(u), dookh(u) dayvaiy Kerta, Aapay bukhsh kureejaiy. 8.
Word Meaning: Bheejaiy = overwhelmed with love; imbued. Perpunch(u) = world (its attractions). Purvirt(i) = getting involved. Nirverti = stay detached = ulipt(u).
MEANING: (Everything happens in compliance with Waheguru's Laws or Will). Being present in everybody, Waheguru Himself is the writer of all the holy books of the Hindus, and He Himself describes them, and gets imbued in them. He Himself worships the deities with dedication, and Himself creates the worldly attractions (to thrust people into their love). He, Himself, gets involved in worldly affairs, and Himself stays detached; and Himself describes the virtues of the indescribable Lord. He, Himself, prods people to perform noble acts, but Himself stays detached. He, Himself, causes people to enjoy comforts and also causes suffering; and Himself shows benevolence. 8.

ਸਲੋਕ ਮ:3॥ ਸੇਖਾ ਅੰਦਰਹੁ ਜੋਰੁ ਛਡਿ ਤੂ ਭਉ ਕਰਿ ਝਲੁ ਗਵਾਇ॥ ਗੁਰ ਕੈ ਭੈ ਕੇਤੇ ਨਿਸਤਰੇ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇ॥ ਮਨੁ ਕਠੋਰੁ ਸਬਦਿ ਭੇਦਿ ਤੂੰ ਸਾਂਤਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਸਾਂਤੀ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਸਾ ਖਸਮੁ ਪਾਏ ਥਾਇ॥ ਨਾਨਕ ਕਾਮਿ ਕ੍ਰੋਧਿ ਕਿਨੈ ਨ ਪਾਇਓ ਪੁਛਹੁ ਗਿਆਨੀ ਜਾਇ॥ 1॥

Sloak M:3: Shaykha undarhoun joar(u) chhudd(i), tu bhuou kur(i), jhull(u) guvaayay. Gur kaiy bhaiy kaytay nisturay, bhaiy vich(i) Nirbhuou paayay. Mun(u) kutthoar(u) Shabad(i) bhayd(i) toon, shaant(i) vusaiy mun(i) aayay. Shaanti vich(i) kaar kumaavni, sa Khusm(u) paayay thaayay. Nanak kaam(i), kroadh(i), kinaiy na paayo, poochhou Giyani jaayay. 1.
Word Meaning: Shaykh = Sheikh = a well-learned Muslim. Joar(u) = force; aggression. Jhull(u) = craziness. Nisturay = salvaged. Nirbhuou = God. Kutthoar(u) = stone-hearted. Bhayd(i) = pierce. Shaant(i) = peace.
MEANING: Be fearful of Allah, and quit your craziness of using the power of your knowledge (or of your wealth) to abuse others (to force them to do things for you which are not to their liking)), oh Sheikh. Countless people have been salvaged because of Guru's fear in their mind; one realizes Waheguru only when he spends his life in His fear (obeys His Will). Pierce your heart of stone (which has no compassion or empathy for others) with Guru's Shabad, as a result of which your mind will become peaceful. An individual, who spends his life with peace at mind (treats everybody with love and care), is recognized in Waheguru's Court.

Nobody ever realizes Waheguru under the influence of lust and rage; you can check this with a devotee who is connected with God, oh Nanak. 1.

(ਅੰਗ 552)॥ ਮ:3॥ ਮਨਮੁਖ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਗ੍ਰਹੈ ਕੂੜੁ ਕਰੇ ਆਹਾਰੁ॥ ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅੰਤੇ ਹੋਇ ਸਭੁ ਛਾਰੁ॥ ਕਰਮ ਧਰਮ ਸੁਚ ਸੰਜਮ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ॥ ਨਾਨਕ ਜਿ ਮਨਮੁਖੁ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਵੈ ਦਰਗਹਿ ਹੋਇ ਖੁਆਰੁ॥2॥

(PAGE 552): **M:3:** Munmukh Maya moh(u) haiy, Naam(i) na luggo piyaar(u). Koorr(u) kumaavaiy, koorr(u) sungruhaiy, koorr(u) kuray aahaar(u). Bikh(u) Maya dhun(u) sunch(i) mureh(i), untay hoyay subh(u) chhaar(u). Kerm, dherm, sooch, sunjum kureh(i), untar(i) loabh(u) vikaar(u). Nanak j(i) munmukh(u) kumaavaiy, su thaayayn na puvaiy, Durgeh(i) hoyay khooaar(u). 2.

Word Meaning: Koorr(u) = falsehood; Maya-related. Sungruhaiy = accumulates. Chhaar(u) = dust. Kerm Dherm = religious rituals. Sunjum = control over senses.

MEANING: The follower of his mind has a deep attachment with Maya, and does not foster any affection for Waheguru's Naam. He deals in false (short-lived) things, accumulates false wealth (by deceitful means), and falseness is the food for his soul. He dies saving the poisonous wealth and turns into dust at the end. He does perform the religious rituals and tries to control his sensual pleasures (to show off), but he is full of vices like greed, inside. Nothing that a money-minded individual does earns him respect in Waheguru's Court; he rather suffers discomfiture there, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਖਾਣੀ ਆਪੇ ਬਾਣੀ ਆਪੇ ਖੰਡ ਵਰਭੰਡ ਕਰੇ॥ ਆਪਿ ਸਮੁੰਦੁ ਆਪਿ ਹੈ ਸਾਗਰੁ ਆਪੇ ਹੀ ਵਿਚਿ ਰਤਨ ਧਰੇ॥ ਆਪਿ ਲਹਾਏ ਕਰੇ ਜਿਸੁ ਕਿਰਪਾ ਜਿਸ ਨੋ ਗੁਰਮੁਖਿ ਕਰੇ ਹਰੇ॥ ਆਪੇ ਭਉਜਲੁ ਆਪਿ ਹੈ ਬੋਹਿਥਾ ਆਪੇ ਖੇਵਟੁ ਆਪਿ ਤਰੇ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਅਵਰੁ ਨ ਦੂਜਾ ਤੁਝੈ ਸਰੈ॥ 9॥

Paurri: Aapay khaani, Aapay bani, Aapay khund, verbhund kuray. Aap(i) smoond(u), Aap(i) haiy saagur(u), Aapay hee vich(i) ruttan dhuray. Aap(i) luhaayay kuray jis(u) kirpa, jin nu Gurmukh(i) kuray Hurray. Aapay bhuoujul(u), Aap(i) haiy bohitha, Aapay khayvut, Aap(i) turay. Aapay kuray kuraayay Kerta, uver(u) na dooja, Toojhaiy suraiy. 9.

Word Meaning: Khaani = the four common sources of reproduction. Bani = creation. Khund = parts of the universe; planets. Verbhund = galaxies. Ruttan = pearls, diamonds, and other valuable gemstones. Luhaayay = makes to acquire. Hurray = God. Bhoujul = the world-sea. Bohitha = ship; boat. Khayvut = boatman. Suraiy = equal. 9.

MEANING: (Being the creator of everything and being omnipresent), Waheguru Himself is the source of all reproduction, and Himself the creation. He Himself is the deep ocean, and Himself has placed jewels and gemstones like pearls and diamonds in it; (which also means that Waheguru is the ocean of spirituality which contains jewels-like precious (virtuous) qualities); and He, Himself, makes His devotees acquire the pearls-like qualities by putting them in the shelter of the Guru. He, Himself is the sea of Maya (Maya has been created by Him), and Himself, the boat and the boatman, and ferries the human beings across the sea of Maya. The Creator, Waheguru, does everything Himself and makes others do whatever He wishes. There is none else like Him. 9.

ਸਲੋਕ ਮ:3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਅਚਿੰਤ ਵਸੈ ਮਨਿ ਆਇ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਟੀਐ ਹਉਮੈ ਮਮਤਾ ਜਾਇ॥ ਉਤਮ ਪਦਵੀ ਪਾਈਐ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ ਨਾਨਕ ਪੂਰਬਿ ਜਿਨ ਕਉ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ॥

Sloak M:3: Satgur kee sayva suful haiy, jay ko kuray chit(u) laayay. Naam(u) pdaruth(u) paayiyaiy, achint vusaiy mun(i) aayay. Junum, mern dookh(u) kuttiyaiy, haumein, mumta

jaayay. Ootum pudvee paayiyaiy, Sachay ruhhaiy smaayay. Nanak poorub(i) jin kuou likhiya, tinha Satgur(u) miliya aayay. 1.
Word Meaning: Suful = successful; rewarding. Chit(u) Laayay = with diligence. Achint = without any special effort. Ootum Pudvee = high spiritual state.
MEANING: Service to the Guru is highly rewarding, provided one does it with full diligence (with affection and reverence). One acquires Waheguru's invaluable Naam, which gets embedded in his heart without any special effort on his part. Because of Waheguru's Naam at heart, a devotee's worldly attachments, his selfishness and ego, and his suffering of rebirths are eradicated. He attains the high spiritual state of blissfulness as he stays fully absorbed in Waheguru's Naam. But only those who have this union preordained by Waheguru connect with the Guru. Oh, Nanak. 1.

ਮ:3॥ ਨਾਮਿ ਰਤਾ ਸਤਿਗੁਰੂ ਹੈ ਕਲਿਜੁਗ ਬੋਹਿਥੁ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪਾਰਿ ਪਵੈ ਜਿਨ੍ਹਾ ਅੰਦਰਿ ਸਚਾ ਸੋਇ॥ ਨਾਮੁ ਸਮ੍ਹਾਲੇ ਨਾਮੁ ਸੰਗ੍ਰਹੈ ਨਾਮੇ ਹੀ ਪਤਿ ਹੋਇ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਪਾਇਆ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥
M:3: Naam(i) rutta Satguru haiy, Kuljoog bohith(u) hoyay. Gurmukh(i) hovaiy su paar puvaiy, jinha undar(i) Sacha soyay. Naam(u) smaalhay, Naam(u) sungruhhaiy, Naamay hee put(i) hoyay. Nanak, Satgur(u) paaya, kerm(i) praaput(i) hoyay. 2.
MEANING: The Satguru is always imbued in Waheguru's Naam and is the ship in this age (world) to ferry the humans across the world-sea. Those who have taken the shelter of the Guru (act on His Advice), and have Waheguru's Naam enshrined in their heart, are ferried across the sea. They keep Waheguru's Naam afresh in their minds and accumulate Naam-wealth; they are honoured because of the Naam in their hearts. But only those get connected with Satguru whom Waheguru is benevolent to, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਪਾਰਸੁ ਆਪਿ ਧਾਤੁ ਹੈ ਆਪਿ ਕੀਤੋਨੁ ਕੰਚਨੁ॥ ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੁ ਆਪੇ ਆਪੇ ਹੀ ਪਾਪ ਖੰਡਨੁ॥ ਆਪੇ ਸਭਿ ਘਟ ਭੋਗਵੈ ਸੁਆਮੀ ਆਪੇ ਹੀ ਸਭੁ ਅੰਜਨੁ॥ ਆਪਿ ਬਿਬੇਕੁ ਆਪਿ ਸਭੁ ਬੇਤਾ ਆਪੇ ਗੁਰਮੁਖਿ ਭੰਜਨੁ॥ ਜਨ ਨਾਨਕੁ ਸਾਲਾਹਿ ਨ ਰਜੈ ਤੁਧੁ ਕਰਤੇ ਤੂ ਹਰਿ ਸੁਖ ਦਾਤਾ ਵਡਨੁ॥ 10॥
Paurri: Aapay paarus(u), Aap(i) dhaat(u) haiy, Aap(i) keetoan(u) kunchun. Aapay Tthaakur(u), sayvuk Aapay, Aapay hee paap khundun(u). Aaapay subh(i) ghut bhoagvaiy Soami, Aapay hee subh(u) unjun(u). Aap(i) bibayk(u), Aap(i) subh(u) bayta, Aapay Gurmukh(i) bhunjun(u). Jun Nanak(u) saalaah(i) na rujjaiy Toodh(u) Kertay, Tu Hur(i) sookdaata vuddun. 10.
Word Meaning: Paarus(u) = (like the) elixir stone; source of virtues. Dhaat(u) = metal; Maya-engrossed humans. Kunchun = gold; pure (holy) men. Khundun(u) = Bhunjun = destroyer. Ghut = hearts. Bhoagvaiy = enjoys. Unjun = Maya. Bibayk(i) = wisdom; Divine Knowledge. Bayta = narrator.
MEANING: Like the touchstone which converts base metals into gold, Waheguru is such a source of virtues that He converts the Maya-engrossed humans into pure (pious) men. He, Himself, is the Lord, Himself the devotee, and Himself the destroyer of all sins. (Being present in every heart), He enjoys all the sweet tastes, and at the same time, He is Maya, and all its attractions, too. Waheguru, Himself is the Divine Knowledge, and Himself the narrator of His Virtues. He, Himself destroys the vices of His devotees by putting them in the shelter of the Guru. You are the greatest source (provider) of all comforts, oh Waheguru. I wish I had never gotten tired of singing His praise, oh Nanak. 10.

ਸਲੋਕ ਮ:4॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਜੇਤੇ ਕਰਮ ਕਮਾਹਿ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਵਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ॥1॥

Sloak M:4: Bin Satgur sayvay, jea kay bundhuna, jaytay kerm kmaaheh(i). Bin(u) Satgur sayvay, tthuvur na paavhee, mer(i) jummeh(i), aaveh(i) jaah(i). Bin(u) Satgur sayvay, phikka boalna, Naam(u) na vusaiy mun(i) aayay. Nanak, bin(u) Satgur sayvay, Jum Pur(i) budhay maariyeh(i), mooh(i) kaalaiy ootth(i) jaah(i).

Word Meaning: Bundhuna = traps of (attachments with) Maya. Tthuvur = peace; freedom from rebirths. Jum Pur(i) = the city (court) of the Angel of death.

MEANING: All the deeds that the man performs without serving the Guru (without following His Advice) become traps for him in life. He does not find ongoing peace (freedom from rebirths) and keeps taking births and dying. Without serving Satguru, he uses impolite and rude language, and Waheguru's Naam never gets embedded in his heart. Without serving Satguru, he leaves the world with his face blackened, and is taken to the court of the Angel of death where he is tied up and is punished, oh Nanak.

ਮ:3॥ ਇਕਿ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹਿ ਚਾਕਰੀ ਹਰਿ ਨਾਮੈ ਲਗੈ ਪਿਆਰੁ॥ ਨਾਨਕ ਜਨਮਿ ਸਵਾਰਨਿ ਆਪਣਾ ਕੁਲ ਕਾ ਕਰਨ ਉਧਾਰੁ॥ 2॥

M:3: Ikk(i) Satgur kee sayva kureh(i) chaakri, Hur(i) Naamaiy luggaiy Piyaar(u). Nanak, junum(i) suvvarun(i) aapna, kool ka kern oodhaar(u). 2.

MEANING: Some individuals serve Satguru with love and reverence, thereby fostering love for Waheguru's Naam in their hearts. Not only do they make their own lives successful (achieve union with Waheguru), but they also find salvation for their associates, oh Nanak. 2

ਪਉੜੀ॥ ਆਪੇ ਚਾਟਸਾਲ ਆਪਿ ਹੈ ਪਾਧਾ ਆਪੇ ਚਾਟੜੇ ਪੜਣ ਕਉ ਆਣੇ॥ ਆਪੇ ਪਿਤਾ ਮਾਤਾ ਹੈ ਆਪੇ ਆਪੇ ਬਾਲਕ ਕਰੇ ਸਿਆਣੇ॥ ਇਕਥੈ ਪੜਿ ਬੁਝੈ ਸਭੁ ਆਪੇ ਇਕਥੈ ਆਪੇ ਕਰੇ ਇਆਣੇ॥ ਇਕਨਾ ਅੰਦਰਿ ਮਹਲਿ ਬੁਲਾਏ ਜਾ ਆਪਿ ਤੇਰੈ ਮਨਿ ਸਚੇ ਭਾਣੇ॥
(ਅੰਗ 553)॥ ਜਿਨਾ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਸੇ ਜਨ ਸਚੀ ਦਰਗਹਿ ਜਾਣੇ॥ 11॥

Paurri: Aapay chaatshaal, Aap(i) haiy haiy paandha, Aapay chaatrray purrun kuou aanay. Aapay pita, maata haiy Aapay, Aapay baaluk kuray siyaanay. Ikuthaiy purrh(i) boojhaiy subh(u) Aapay, ikuthaiy Aapay kuray iyaanay. Ikna undar(i) Mehl(i) boolaayay, ja Aap(i) Tayray mun(i) Sachay bhaanay.

(PAGE 553): Jinha Aapay Gurmukh(i) day vudiyaayi, say jun Sachi Durgeh(i) jaanay.

Word Meaning: Chaatshaal = school. Paandha = teacher. Chaatrray = students. Aanay = brings. Baaluk = children; ignorant. Ikuthaiy = at one place.

MEANING: (Since Waheguru does everything Himself, or gets others to do the same), He Himself is the school (of enlightenment), Himself the teacher, and Himself brings (motivates) students (people) to the School. He Himself is the father and the mother, and Himself educates (enlightens) His children (devotees). (Sitting in the heart of the individuals), He studies and understands everything at one place (in some situations), and leads some to ignorance at some other place (in some other situations). You invite some whom You like inside Your Residence (You connect them with You), oh Waheguru. The individuals, whom Waheguru wishes to recognize in His Court, are given the honour to be put in the shelter of the Guru. 11.

ਸਲੋਕੁ ਮਰਦਾਨਾ 1॥ ਕਲਿ ਕਲਵਾਲੀ ਕਾਮੁ ਮਦੁ ਮਨੂਆ ਪੀਵਣਹਾਰੁ॥ ਕ੍ਰੋਧ ਕਟੋਰੀ ਮੋਹਿ ਭਰੀ ਪੀਲਾਵਾ ਅਹੰਕਾਰੁ॥ ਮਜਲਸ ਕੂੜੇ ਲਬ ਕੀ ਪੀ ਪੀ ਹੋਇ ਖੁਆਰੁ॥ ਕਰਣੀ ਲਾਹਣਿ ਸਤੁ ਗੁੜ ਸਚੁ ਸਰਾ ਕਰਿ ਸਾਰੁ॥ ਗੁਣ ਮੰਡੇ ਕਰਿ ਸੀਲ ਘਿਉ ਸਰਮੁ ਮਾਸੁ ਆਹਾਰੁ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਨਕਾ ਖਾਧੈ ਜਾਹਿ ਬਿਕਾਰ॥ 1॥

Sloak Merdana 1: Kul(i) kulvaali, kaam(u) mud(u), munooaa peevunhaar(u). Kroadh(u) kutori moh(i) bhuree, peelaava ahunkaar(u). Mujlus koorray lub kee, pee, pee hoyay khooaar(u). Kerni laahun(i), sat(u) goorr, Sach(u) suraa kur(i) saar(u). Goon munday kur(i), seel gheo, sherm(u) maas(u) aahaar(u). Gurmukh(i) paayiyaiy Nanaka, khaadhaiy jaah(i) bikaar. 1.

Word Meaning: Kul(i) = human character of disputes and aggressive arguments. Kulvaali = the woman who serves liquor. Mud(u) = liquor. Kutori = small bowl. Peelaava = which encourages one to drink. Mujlus = gathering of revellers (party goers). Lub = gluttony. Kerni = deeds. Laahun(i) = the fermented liquid containing the ingredients to make liquor. Sat(u) = High morality; service to others. Goorr = nuggets of raw sugar; jaggery Suraa = liquor. Saar(u) = supreme. Munday = a large but thin and flat bread. Seel = calmness; patience. Sherm = hard labour. Aahaar(u) = meal. Bikaar = vices; immoral acts.

MEANING: (Some people drink alcohol to feel high and have a good time, but according to Guru Nanak Sahib, alcohol is not the only intoxicant that people drink. For the world at large, the human nature of aggression is like a server of drinks which are made of lust (and other vices), which the mind drinks (and enjoys). The bowl (in which the liquor is served) is made of rage and is full of worldly attachments, while one's ego encourages him to drink. The gluttony and falsehood are the gathering at which the man keeps drinking the liquor of vices, and suffers humiliation.

On the other hand, if one uses the raw materials of noble deeds using high morality for the jaggery, and Waheguru's Naam as the intoxicant, the resulting distillate is the supreme liquor. If one takes this supreme liquor with the flat thin bread of virtues coated with the ghee of patience, and the meat of honest hard work to earn one's living, and if such meal is eaten in the shelter of the Guru, all his vices and sins get eradicated, oh Nanak. 1.

NOTE: Because the name "Merdana" appears in the heading of this holy Sloak, some people believe that the Sloak has been written by Bhai Merdana Ji, the life-long companion of Guru Nanak Sahib. But this inference is not correct for the following reasons. (1). Merdana Ji could not use the name "Nanak" at the end of the sloak as this honour is limited only to the Sikh Guru Sahiban. (2) In the heading, the number 1 with "Merdana" also appears. There were not more than 1 Bhai Merdana Jis which would have required clarification about which Bhai Merdana Ji wrote the Sloak.

In fact, the number "1" following "Merdana" applies to Mehla 1 (Guru Nanak Sahib) and the Sloak is addressed to Merdana Ji. Even though the title "Mehla" is also missing; but there is nothing unique about it. The title "Mehla is also missing" in Sloak #2, Paurri 4, of Goojri Kee Vaar on page 509-10 (of SGGS) Similarly, there are a few sloaks written by Guru Arjun Sahib, Mehla 5, under the heading of Sloak Kabir Ji, but they do contain the title "Nanak" in the sloaks. So, the holy Sloak is written by Mehla 1, and not by Bhai Merdana Ji.

ਮਰਦਾਨਾ 1॥ ਕਾਇਆ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਮਜਲਸ ਤ੍ਰਿਸਨਾ ਧਾਤੁ॥ ਮਨਸਾ ਕਟੋਰੀ ਕੂੜਿ ਭਰੀ ਪੀਲਾਏ ਜਮ ਕਾਲੁ॥ ਇਤੁ ਮਦਿ ਪੀਤੈ ਨਾਨਕਾ ਬਹੁਤੇ ਖਟੀਅਹਿ ਬਿਕਾਰ॥ ਗਿਆਨੁ ਗੁੜੁ ਸਾਲਾਹ ਮੰਡੇ ਭਉ ਮਾਸੁ ਆਹਾਰੁ॥ ਨਾਨਕ ਇਹੁ ਭੋਜਨੁ ਸਚੁ ਹੈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥ 2॥

Merdana 1: Kaayaan laahun(i), aap(u) mud(u), mujlus trishna dhaat(u). Munsaa kutoari, koorr(i) bhuree, peelaayay Jum Kaal(u). It(u) mud(i) peetaiy Nanaka, buhoutay khuttiyeh(i)

bikaar. Giyan goorr(u), salaah munday, bhuou maas(u) aahaar(u). Nanak eh(u) bhojun Sach(u) haiy, Sach(u) Naam(u) aadhaar(u). 2.

Word Meaning: Aap(u) = ego and selfishness. Trishna Dhaat = pursuit for fulfilment of one's desires. Munsa = wishes. Khuttiyeh(i) = earn; acquire.

MEANING: In this world, the human body is like the vessel containing the raw materials to make liquor, which has one's selfishness and ego as the intoxicants. The pursuit of sensual pleasures serves as the company (the motivational force) where the man drinks this liquor. The bowl for the liquor is made of one's desires and is full of false hopes and ego, and the Angel of (spiritual death) motivates him to drink. The man drinking such liquor earns many vices (gets into the habit of many more vices).

On the other hand, if one uses Divine Knowledge (connection with Waheguru) as the raw material for the liquor, Waheguru's praise as the thin flat bread, and His respectful fear as the meat for food, then this combination serves as the eternal spiritual food, and Waheguru's Naam becomes the basis of one's life, oh Nanak. 2.

ਕਾਯਾ ਲਾਹਣਿ ਆਪੁ ਮਦੁ ਅੰਮ੍ਰਿਤ ਤਿਸ ਦੀ ਧਾਰ॥ ਸਤਸੰਗਤਿ ਸਿਉ ਮੇਲਾਪੁ ਹੋਇ ਲਿਵ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ ਪੀ ਪੀ ਕਟਹਿ ਬਿਕਾਰ॥ 3॥

Kaayaan laahun(i) aap(u) mud(u), Amrit tis dee dhaar. Satsungut(i) siyoun maylaap hoyay, liv kutoari Amrit bhuree, pee, pee, kuteh(i) bikaar. 3.

Word Meaning: Kaayaan = (purified) human body. Aap(u) = free from selfishness and ego. Amrit = liquid of immortality (Waheguru's Naam). Liv = full focus on Waheguru (connection with Waheguru).

MEANING: If one purifies his body (and mind) with Waheguru's Naam, and uses it as the vessel to ferment the ingredients of selflessness and humility to prepare liquor, the liquor so prepared has the stream of Waheguru's Naam flowing out of it. If one is able to join the company of holy men and drink the Amrit from the bowl full of deep connection with Waheguru, all his vices are eradicated. 3.

ਪਉੜੀ॥ ਆਪੇ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬਾ ਆਪੇ ਖਟ ਦਰਸਨ ਕੀ ਬਾਣੀ॥ ਆਪੇ ਸਿਵ ਸੰਕਰ ਮਹੇਸਾ ਆਪੇ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ॥ ਆਪੇ ਜੋਗੀ ਆਪੇ ਭੋਗੀ ਆਪੇ ਸੰਨਿਆਸੀ ਫਿਰੈ ਬਿਬਾਣੀ॥ ਆਪੈ ਨਾਲਿ ਗੋਸਟਿ ਆਪਿ ਉਪਦੇਸੈ ਆਪੇ ਸੁਘੜੁ ਸਰੂਪੁ ਸਿਆਣੀ॥ ਆਪਣਾ ਚੋਜੁ ਕਰਿ ਵੇਖੈ ਆਪੇ ਆਪੇ ਸਭਨਾ ਜੀਆ ਕਾ ਹੈ ਜਾਣੀ॥ 12॥

Paurri: Aapay soor(i), nur, Gun Gundhurba, Aapay khut Dershun kee bani. Aapay Shiv, Shankar, Mahesha, Aapay Gurmukh(i) Akuth kuhaani. Aapay jogi, Aapay bhogi, Aapay sanyasi phiraiy bibaani. Aapaiy naal(i) gosht(i), Aap(i) oopdayshay, Aapay sooghurr suroop(u siyaani. Aapna choaj(u), kur(i) vaykhaiy Aapay, Aapay subhna jeaan ka haiy jaani, 12.

Word Meaning: Soor(i) = of gods. Gun and Gundhurb = are the assistants and musicians of the gods. Khut Dershun = the six philosophies (Shastras) of Hindus. Bani = contents. Shiv, Shankar, and Mahesh = are names for Shiva. Bhogi = who enjoys the luxuries of life. Bibaani = in graveyards. Gosht(i) = meeting; exchange of ideas. Sooghurr = wise. Suroop(u) = beautiful. Choaj(u) = amazing feat. Jaani = know-all.

MEANING: Waheguru Himself is the gods, human beings, assistants and musicians of the gods, and Himself the contents of the six Shastras. He, Himself is the different forms of Shiva, and Himself the disciple of the Guru to describe the indescribable story of Waheguru. He, Himself is detached from the world, but enjoys all the tastes of life as well. He is also in the Sanyasis who roam the graveyards. He discusses the situations of the universe with Himself,

preaches the Truth, and is wise, handsome, and noble. He watches His own amazing feats, and knows all about His creation. 12.

ਸਲੋਕ ਮ:3॥ ਏਹਾ ਸੰਧਿਆ ਪਰਵਾਨੁ ਹੈ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਚਿਤਿ ਆਵੈ॥ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਊਪਜੈ ਮਾਇਆ ਮੋਹੁ ਜਲਾਵੈ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਦੁਬਿਧਾ ਮਰੈ ਮਨੂਆ ਅਸਥਿਰੁ ਸੰਧਿਆ ਕਰੇ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਸੰਧਿਆ ਕਰੈ ਮਨਮੁਖੀ ਜੀਉ ਨ ਟਿਕੈ ਮਰਿ ਜੰਮੈ ਹੋਇ ਖੁਆਰੁ॥ 1॥

Sloak M:3: Eha sundhiya pervaan(u) haiy jit(u) Hur(i) Prubh mayra chit(i) aavaiy. Hur(i) siyoun preet(i) oopjaiy, Maya moh(u) julaavaiy. Gur persadi doobidha muraiy, munooa usthir(u), sundhiya kuray veechaar(u). Nanak sundhiya kuraiy munmukhi, jeeo na tikaiy, mur(i) jummaiy, hoyay khooaar(u). 1.

Word Meaning: Sundhiya = worship and recitation of some holy mantras. Doobidha = indecisiveness; the tough choice between God and Maya. Munooa = mind.

MEANING: That worship and recitation of some holy mantras are approved by Waheguru, which evoke His Naam in the mind of the devotee, generate love for Him, and burn (destroy) his love for Maya. The indecisiveness of the devotee is eradicated, and his mind becomes stable (quits wavering) by the Guru's grace, and pondering on the Guru's Shabad becomes his Sandhya. But, the Sandhya of a money-lover is not approved because his mind never becomes stable (it wanders around Maya), and he continues to take rebirths, and thus suffers humiliation, oh Nanak. 1.

ਮ:3॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰਤੀ ਸਭੁ ਜਗੁ ਫਿਰੀ ਮੇਰੀ ਪਿਆਸ ਨ ਜਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਮੇਰੀ ਪਿਆਸ ਗਈ ਪਿਰੁ ਪਾਇਆ ਘਰਿ ਆਇ॥ 2॥

M:3: Priyou, priyou kerti subh(u) jug(u) phiri, mayri piyaas na jaayay. Nanak Satgur(i) miliyaiyn mayri piyaas guyyi, Pir paaya ghur(i) aayay.

MEANING: Calling for my dear Waheguru, I looked for Him all over the world asking about Him, but my thirst to "see" Him was never quenched. However, when I came to the shelter of the Guru, I found my dear Waheguru in my heart (with Guru's grace), and my thirst was fully quenched, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਤੰਤੁ ਪਰਮ ਤੰਤੁ ਸਭੁ ਆਪੇ ਆਪੇ ਠਾਕੁਰੁ ਦਾਸੁ ਭਇਆ॥ ਆਪੇ ਦਸ ਅਠ ਵਰਨ ਉਪਾਇਅਨੁ ਆਪਿ ਬ੍ਰਹਮੁ ਆਪਿ ਰਾਜ ਲਇਆ॥ ਆਪੇ ਮਾਰੈ ਆਪੇ ਛੋਡੈ ਆਪੇ ਬਖਸੇ ਕਰੈ ਦਇਆ॥ ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲੈ ਕਬਹੀ ਸਭੁ ਸਚੁ ਤਪਾਵਸੁ ਸਚੁ ਥਿਆ॥ ਆਪੇ ਜਿਨਾ ਬੁਝਾਏ ਗੁਰਮੁਖਿ ਤਿਨ ਅੰਦਰਹੁ ਦੂਜਾ ਭਰਮੁ ਗਇਆ॥ 13॥

Paurri: Aapay tunt(u), perm tunt subh(u) Aapay, Aapay Tthaakur(u) daas(u) bhuyya. Aapay Dus-Utth, vern, oopaayin(u), Aap(i) Braham, Aap(i) raj luyya. Aapay maaraiy, Aapay chhoadaiy, Aapay bukhshay kuraiy duyya. Aap(i) abhooll(u), na bhoollaiy kubhee, subh(u) Sach(u) tupaavus, Sach(u) thiyya. Aapay jinha boojhaayay Gurmukh(i), tin undarhoun dooja bherm(u) guyya. 13.

Word Meaning: Tunt(u) = tut(u) = human soul. Perm Tunt(u) or Tut(u) = the supreme Soul (Waheguru). Thus-Utth = ten plus eight (eighteen) = the entire vegetation. (Hindu Granths believe that if one leaf each of all kinds of vegetation is collected and weighed together, the total mass equals 18 weights; each weight equals about 90 kg). Vern = colour, variety; living beings of different varieties. Braham = Brahma = the Creator (Brahma is believed to be the creator of all life). Raj = control. Bukhshay = forgives. Tupaavus = judgment. Bherm = misgiving.

MEANING: Waheguru Himself is the human soul (is present in humans) and Himself the Supreme Soul. He, Himself, is the Lord, and Himself the slave (devotee). He created the

entire vegetation and living beings of different varieties. Waheguru, Himself is the creator, and Himself the controller of the whole universe. He, Himself kills and Himself spares (frees) the living beings. Being benevolent, He forgives our sins too. He is infallible, and never makes any mistake. He delivers perfect justice based on truth only. Those who are given the wisdom in the shelter of the Guru get their misgivings about Maya cleared. 13.

ਸਲੋਕੁ ਮ:5: ਹਰਿ ਨਾਮੁ ਨ ਸਿਮਰਹਿ ਸਾਧ ਸੰਗਿ ਤੈ ਤਨਿ ਉਡੈ ਖੇਹ॥ ਜਿਨਿ ਕੀਤੀ ਤਿਸੈ ਨ ਜਾਣਈ ਨਾਨਕ ਫਿਟੁ ਅਲੂਣੀ ਦੇਹ॥ 1॥

Sloak M:5: Hur(i) Naam na simereh(i) Sadh sung(i), taiy tun(i) ooddaiy khayh. Jin(i) keeti, Tiseh(i) na jaanyee, Nanak phitt(u) alooni dayh. 1.

Word Meaning: Khayh = dust. Alooni = without salt; without gratitude (Loon-Halaal = loyal; with gratitude. Loon-Haraam = disloyal; showing ingratitude). Phit(u) = contemptible; condemnable.

MEANING: The people, who do not sing Waheguru's praise in the company of holy men, get dust on their bodies (earn disrespect and are shunned). Such people, who do not recognize Waheguru who created them, are ungrateful, and are contemptible, oh Nanak. 1.

(ਅੰਗ 554)॥ ਮ:5 ॥ ਘਟਿ ਵਸਹਿ ਚਰਣਾਰਬਿੰਦ ਰਸਨਾ ਜਪੈ ਗੁਪਾਲ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭ ਸਿਮਰੀਐ ਤਿਸੁ ਦੇਹੀ ਕਉ ਪਾਲਿ॥ 2॥

(PAGE 554): **M:5:** Ghut(i) vuseh(i) Churnaarbind, rusna jupaiy Gopal. Nanak, so Prubh simeriyaiy, tis(u) dayhi kuou paal(i).

MEANING: The man, who recites Waheguru's Naam with his tongue, gets the lotus-like feet of Waheguru (His Naam) implanted in his heart. Since we recite Waheguru's Naam with our body (and mind), we should nourish our bodies, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਅਠਸਠਿ ਤੀਰਥ ਕਰਤਾ ਆਪਿ ਕਰੇ ਇਸਨਾਨੁ॥ ਆਪੇ ਸੰਜਮਿ ਵਰਤੈ ਸ੍ਵਾਮੀ ਆਪਿ ਜਪਾਇਹਿ ਨਾਮੁ॥ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਭਉ ਖੰਡਨੁ ਆਪਿ ਕਰੈ ਸਭੁ ਦਾਨੁ॥ ਜਿਸਨੋ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ ਸੋ ਸਦ ਹੀ ਦਰਗਹ ਪਾਏ ਮਾਨੁ॥ ਜਿਸ ਦੀ ਪੈਜ ਰਖੈ ਹਰਿ ਸੁਆਮੀ ਸੋ ਸਚਾ ਹਰਿ ਜਾਨੁ॥ 14॥

Paurri: Aapay utth-sutth(i) teeruth Kerta, Aap(i) kuray ishnaan. Aapay sunjum(i) vertaiy Soami, Aap(i) jupaayeh(i) Naam(u). Aap(i) duyaal(u) hoyay Bhuou-Khundun(u) Aap(i) kuraiy subh(u) daan(u). Jis nu Gurmukh(i), Aap(i) boojhaayay, so sud hee Durgeh paayay maan(u). Jis dee paiyj rukhaiy mayra Soami, so sacha Hur(i) jaan(u).

Word Meaning: Sunjum(i) = control of senses. Sacha = like Waheguru. Jaan(u) = recognize.

MEANING: (Being omnipresent), Waheguru Himself is the 68 holy places of the Hindus, and Himself takes dips in them. He Himself controls human senses, and Himself makes people recite His Naam. The fear-destroying Waheguru is benevolent, and (being present in the pilgrims), He Himself gives donations at the holy places. The devotee, whom Waheguru gives the wisdom by putting him in the shelter of the Guru, is always honoured in His Court. The devotee, whose honour is protected by God Himself, is recognized (becomes) like Him. 14.

ਸਲੋਕ ਮ:3॥ ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਜਗੁ ਅੰਧੁ ਹੈ ਅੰਧੇ ਕਰਮ ਕਮਾਇ॥ ਸਬਦੈ ਸਿਉ ਚਿਤਿ ਨ ਲਾਵਈ ਜਿਤੁ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਤਾਮਸਿ ਲਗਾ ਸਦਾ ਫਿਰੈ ਅਹਿਨਿਸਿ ਜਲਤ ਬਿਹਾਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ 1॥

Sloak M:3: Nanak, bin(u) Satgur bhaytay jug(u) undh(u) haiy, undhay kerm kmaayay. Shabadaiy siyoun chit(i) na laavuyee, jit(u) sookh(u) vusaiy mun(i) aayay. Taamus(i) lugga suda phiraiy, ehinis(i) julut bihaayay. Jo Tis(u) bhaavaiy, so theeyaiy, kehna kichoo na jaayay.
Word Meaning: Taamus(i) = irritated and jealous. Ehinis(i) = day and night.
MEANING: Without taking Guru's shelter (following His Advice), the world is blind (in the dark), and performs (worthless) religious rituals blindly, oh Nanak. He does not apply his mind to (develop love for) the Guru's Shabad by which he can acquire blissfulness. Always irritated and jealous, he runs around in pursuit of Maya day and night, and his life is spent burning in the fire of jealousy. But nothing can be said (or done about that) because only that happens which is to the liking of Waheguru. 1.

ਮ:3॥ ਸਤਿਗੁਰੂ ਫੁਰਮਾਇਆ ਕਾਰੀ ਏਹ ਕਰੇਹੁ॥ ਗੁਰੂ ਦੁਆਰੇ ਹੋਇ ਕੈ ਸਾਹਿਬੁ ਸੰਮਾਲੇਹੁ॥ ਸਾਹਿਬ ਸਦਾ ਹਜੂਰਿ ਹੈ ਭਰਮੈ ਕੇ ਛਉੜ ਕਟਿ ਕੈ ਅੰਤਰਿ ਜੋਤਿ ਧਰੇਹੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਹੈ ਦਾਰੂ ਏਹੁ ਲਾਏਹੁ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਰਖਹੁ ਸੰਜਮੁ ਸਚਾ ਨੇਹੁ॥ ਨਾਨਕ ਐਥੈ ਸੁਖੈ ਅੰਦਰਿ ਰਖਸੀ ਅਗੈ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੇਹੁ॥ 2॥
M:3: Satguru phoormaaya, kaari eh kurayhou. Guru Dooaaray hoyay kaiy, Sahib(u) sumaalayhou. Sahib suda hujoor(i) haiy, bhermaiy kay chhaurr kut(i) kaiy, untar Jot(i) dhurayhou. Hur(i) ka Naam(u) amrit haiy, daaroo, eh(u) laayayhou. Satgur ka bhaana chit(i) rukhou, sunjum(u) Sacha nayhou. Nanak, aiythaiy sookhaiy undar(i) rukhsi, uggaiy Hur(i) siyoun kayl kurayhou. 2.
Word Meaning: Kaari = deeds. Chhaaurr = fogginess of eyes that blinds your vision. Daaroo = medication. Sunjum = technique; treatment. Kayl = enjoyment.
MEANING: The Satguru advises that to have mental bliss, perform the deed (make it a routine) of reciting Waheguru's Naam in the shelter of the Guru. Waheguru is always close to you, but (you cannot see him because you have blinds of misgivings on your eyes); get rid of those misgivings, and implant Waheguru's Light (His Naam) in your heart. Use the medication of Waheguru's Naam, which is the real Amrit (which makes you mentally healthy). Keep Waheguru always in mind; true love for Him is the real treatment. (When you do that) Waheguru keeps you in bliss in this world, and you enjoy the blissfulness of union with Him in the next world, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਭਾਰ ਅਠਾਰਹ ਬਣਸਪਤਿ ਆਪੇ ਹੀ ਫਲ ਲਾਏ॥ ਆਪੇ ਮਾਲੀ ਆਪਿ ਸਭੁ ਸਿੰਚੈ ਆਪੇ ਹੀ ਮੁਹਿ ਪਾਏ॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਆਪੇ ਦੇਇ ਦਿਵਾਏ॥ ਆਪੇ ਸਾਹਿਬੁ ਆਪੈ ਹੈ ਰਾਖਾ ਆਪੇ ਰਹਿਆ ਸਮਾਏ॥ ਜਨੁ ਨਾਨਕ ਵਡਿਆਈ ਆਖੈ ਹਰਿ ਕਰਤੇ ਕੀ ਜਿਸਨੋ ਤਿਲੁ ਨ ਤਮਾਇ॥ 15॥
Paurri: Aapay bhaar utthaarah bnusput(i), Aapay hee ful laayay. Aapay maali, Aap(i) subh(u) sinchaiy, Aapay hee mooh(i) paayay. Aapay Kerta, Aapay bhoogta, Aapay dayay, divvaayay. Aapay Sahib(u), Aapaiy haiy raakha, Aapay ruhhiya smaayay. Jun(u) Nanak vudiyaayi aakhaiy Hur(i) Kertay kee, Jis nu til(u) na tumaayay. 15.
Word Meaning: Bhaar utthaarah = the entire vegetation (see Paurri 13). Sinchaiy = irrigates. Bhoogta = the one who enjoys. Smaayay = present. Tumaayay = desire.
MEANING: Waheguru Himself is the entire vegetation, and Himself causes it to bear fruit. He is the gardener and irrigates every plant, and feeds it to the living beings. He is the creator and the one to enjoy different tastes. He provides for everybody Himself, and (in some cases) makes others providers too He, Himself is the Lord, Himself the guard, and is omnipresent. I am a slave of the Creator, and sing praise of Waheguru, who has no desire – not even the size of a sesame seed) - oh Nanak. 15.

ਸਲੋਕ ਮ:3॥ ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸ ਭਰਿਆ ਆਇ॥ ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲੁ ਪਵੈ ਵਿਚਿ ਆਇ॥ ਆਪਣਾ ਪਰਾਇਆ ਨ ਪਛਾਣਈ ਖਸਮਹੁ ਧਕੇ ਖਾਇ॥ ਜਿਤੁ ਪੀਤੈ ਖਸਮੁ ਵਿਸਰੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਝੂਠਾ ਮਦੁ ਮੂਲਿ ਨ ਪੀਚਈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥ ਨਾਨਕ ਨਦਰੀ ਸਚੁ ਮਦੁ ਪਾਈਐ ਸਤਿਗੁਰ ਮਿਲੈ ਜਿਸੁ ਆਇ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗਿ ਰਹੈ ਮਹਲੀ ਪਾਵੈ ਥਾਉ॥ 1॥

Sloak M:3: Maanus(u) bhuriya aaniya, maanus bhuriya aayay. Jit(u) peetaiy mut(i) door(i) hoyay, burl(u) puvaiy vich(i) aayay. Aapna praaya na puchhaanyee, Khusmou dhukkay khaayay. Jit(u) peetaiy Khusm(u) visraiy, Durgeh milaiy sujaayay. Jhoottha mud(u) mool(i) na peechyee, jay ka paar(i) vusaayay. Nanak nudri Sach(u) mud(u) paayiyaiy, Satgur milaiy jis(u) aayay. Suda Sahib kaiy rung(i) ruhaiy, Mehli paavaiy thaaoun. 1.

Word Meaning: Maanus = man. Bhuriya = full of vices. Aaniya = is brought; comes. Aayay = takes birth; comes in this world. Burl = attack of emotional tantrums. Praaya = stranger. Jhoottha Mud(u) = false intoxicant which impairs your thinking. Mool(i) Na = not at all. Paar(i) Vusaayay = as far as possible.

MEANING: The man comes to this world full of evil traits (which he had developed in his previous lives), and he adds on more in this world when he gets intoxicated with false intoxicants such as power, wealth, wisdom, beauty (handsomeness), certain personal abilities, drugs, and his children. One's wisdom is impaired by all or any of these intoxicants, and one gets fits of emotional tantrums. Under the influence of such false intoxicants, one does not recognize one's own from strangers (people kill close relatives for power, wealth, beauty, or fame), and gets thrown out of the Court of Waheguru. Under the influence of these intoxicants, people forget Waheguru and get punished in His Court. So, as far as possible, one should not consume any of the false intoxicants. A devotee, who gets connected with the Guru by Waheguru's kind sight, acquires His Naam, which has everlasting intoxication, oh Nanak. With this everlasting intoxication, the devotee is always imbued in Waheguru's love and is given a respectable place in His Court. 1.

NOTE: Contrary to popular beliefs, liquor or drugs are not the only intoxicants. Wealth, power, fame, beauty, and exceptional abilities are equally effective intoxicants.

ਮ:3॥ ਇਹੁ ਜਗਤ ਜੀਵੈ ਮਰੈ ਜਾ ਇਸ ਨੋ ਸੋਝੀ ਹੋਇ॥ ਜਾ ਤਿਨ੍ਹ੍ਹ ਸਵਾਲਿਆ ਤਾ ਸਵਿ ਰਹਿਆ ਜਗਾਏ ਤਾ ਸੁਧਿ ਹੋਇ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਸਤਿਗੁਰੁ ਮੇਲੈ ਸੋਇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜੀਵਤੁ ਮਰੈ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਇ॥ 2॥

M:3: Eh(u) jugut jeevaiy muraiy, ja iss nu soajhi hoyay. Ja Tinh(i) svaaliya, ta suv(i) ruhhiya, jugaayay ta soodh(i) hoyay. Nanak nudr(i) kuray jay Aapni, Satgur(u) maylaiy Soyay. Gur persad(i) jeevut(u) muraiy, ta phir(i) mern(u) na hoyay. 2.

Word Meaning: Jeevaiy Muraiy = to kill (overcome) worldly desires while living in the family. Soajhi = understanding. Soodh(i) =purified; recognizes self. Mern(u) = death.

MEANING: The (people of the) world will kill their worldly desires while still living in the family once they get enlightenment; otherwise, they stay asleep (unaware of reality, or in the darkness of ignorance) by Waheguru's Will, and gain wisdom (awareness) when awakened by Him. Waheguru connects the individuals whom He is benevolent to, with Satguru, with whose grace they kill their worldly desires, never to die again (as they merge into Waheguru).

ਪਉੜੀ॥ ਜਿਸ ਦਾ ਕੀਤਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਤਿਸ ਨੋ ਪਰਵਾਹ ਨਾਹੀ ਕਿਸੈ ਕੇਰੀ॥ ਹਰਿ ਜੀਉ ਤੇਰਾ ਦਿਤਾ ਸਭੁ ਕੋ ਖਾਵੈ ਸਭ ਮੁਹਤਾਜੀ ਕਢੈ ਤੇਰੀ॥

(ਅੰਗ 555)॥ ਜਿ ਤੁਧੁ ਨੋ ਸਾਲਾਹੇ ਸੁ ਸਭੁ ਕਿਛੁ ਪਾਵੈ ਜਿਸ ਨੋ ਕਿਰਪਾ ਨਿਰੰਜਨ ਕੇਰੀ॥

ਸੋਈ ਸਾਹੁ ਸਚਾ ਵਣਜਾਰਾ ਜਿਨਿ ਵਖਰ ਲਦਿਆ ਹਰਿ ਨਾਮੁ ਧਨੁ ਤੇਰੀ॥ ਸਭਿ ਤਿਸੈ ਨੋ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਜਿਨਿ ਦੂਜੇ ਭਾਵ ਕੀ ਮਾਰਿ ਵਿਡਾਰੀ ਢੇਰੀ॥ 16॥

Paurri: Jis da keeta subh(u) kichh(u) hovaiy, Tis nu pervaah naahi kisaiy kayri. Hur(i) Jeeo, Tayra ditta subh(u) ko khaavaiy, subh moohtaaji kuddhaiy Tayri.

(PAGE 555): J(i) Toodh(u) nu saalaahay, su subh(u) kichh(u) paavaiy, jis nu kirpa Nirunjun kayri. Soyee Shah(u) Sacha vunjaara, jin(i) vukkhur luddiya Hur(i) Naam(u) dhun(u) Tayri. Subh(i) Tisaiy nu salaahou sunt-hou Jin(i) doojay bhaav kee, maar(i) vidaari dhayri. 16.

Word Meaning: Pervaah = care; concern (worry) about. Moohtaaji = subservience. Nirunjun Kayri = of Waheguru. Vunjaara = trader; businessman. Vukkhur = merchandize. Luddiya = deals in. Maar(i) Vidaari = demolished completely. Dhayri = house; root. Dooja = other (Maya).

MEANING: Waheguru, which creates and controls everything, is not concerned about (is not afraid of) anybody else. Everybody eats (lives on) whatever You provide with, and everybody is dependent on You, oh Waheguru. You are above the effects of Maya; an individual who sings Your praise and earns Your favour receives everything (he wishes for), oh Waheguru. That individual is really wealthy and a real businessman who deals in Your Naam. Praise Waheguru, which completely demolishes the roots (basis) of the love for Maya, oh, you all holy men. 16.

ਸਲੋਕ॥ ਕਬੀਰ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੁਆ ਮਰਿ ਭਿ ਨ ਜਾਨੈ ਕੋਇ॥ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ॥ 1॥

Sloak: Kabir, merta, merta jug(u) mooaa, mur(i) bh(i) na jaanaiy koyay. Aiysi merni jo muraiy, buhour(i) na merna hoyay. 1.

MEANING: Suffering spiritual death many times, the world eventually dies its natural death, but does not know how to die a real death, oh Kabir. A person who knows how to die a real death never dies again.

NOTE: Kabir Sahib does mention “real death”, but does not clarify it. Guru Amar Dass Ji clarifies “real death” in the following Sloak.

ਮ:3॥ ਕਿਆ ਜਾਣਾ ਕਿਵ ਮਰਹਗੇ ਕੈਸਾ ਮਰਣਾ ਹੋਇ॥ ਜੇ ਕਰਿ ਸਾਹਿਬੁ ਮਨਹੁ ਨ ਵੀਸਰੈ ਤਾ ਸਹਿਲਾ ਮਰਣਾ ਹੋਇ॥ ਮਰਣੈ ਤੇ ਜਗਤੁ ਡਰੈ ਜੀਵਿਆ ਲੋੜੈ ਸਭੁ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਹੁਕਮੈ ਬੂਝੈ ਸੋਇ॥ ਨਾਨਕ ਐਸੀ ਮਰਨੀ ਜੋ ਮਰੈ ਤਾ ਸਦ ਜੀਵਣੁ ਹੋਇ॥ 2॥

M:3: Kiyya jaana kiv merhehngay, kaiysa merna hoyay. Jay kur(i) Sahib(u) munhoun na veesray, ta sehila merna hoyay. Mernaiy tay jugut(u) duraiy, jeeviya loarraiy subh(u) koyay. Gur persad(i) jeevut muraiy, Huqamaiy boojhaiy soyay. Nanak aiysi merni jo muraiy, ta sud jeevun(u) hoyay. 2.

MEANING: No one knows how he will die or what kind of death he will meet. However, death becomes easy (non-threatening) for the individual who does not forget Waheguru. The whole world is afraid of death, and everybody wants to live (forever). However, a person who understands Waheguru’s Huqam by the grace of the Guru dies only as far as the worldly desires are concerned (kills them). A person who dies such a death lives forever (because he merges into Waheguru), oh Nanak. 2.

ਪਉੜੀ॥ ਜਾ ਆਪਿ ਕ੍ਰਿਪਾਲ ਹੋਵੈ ਹਰਿ ਸੁਆਮੀ ਤਾ ਆਪਣਾ ਨਾਉ ਹਰਿ ਆਪਿ ਜਪਾਵੈ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖੁ ਦੇਵੈ ਆਪਣਾ ਸੇਵਕੁ ਆਪਿ ਹਰਿ ਭਾਵੈ॥ ਆਪਣਿਆ ਸੇਵਕਾ ਕੀ ਆਪਿ ਪੈਜ ਰਖੈ ਆਪਣਿਆ ਭਗਤਾ ਕੀ ਪੈਰੀ ਪਾਵੈ॥ ਧਰਮਰਾਇ ਹੈ ਹਰਿ ਕਾ ਕੀਆ ਹਰਿ ਜਨ ਸੇਵਕ ਨੇੜਿ ਨ ਆਵੈ॥ ਜੋ ਹਰਿ ਕਾ ਪਿਆਰਾ ਸੋ ਸਭਨਾ ਕਾ ਪਿਆਰਾ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ॥ 17॥

Paurri: Ja Aap(i) kirpaal hovaiy Hur(i) Soami, ta Aapna Naaoun Hur(i) Aap(i) jupaavaiy. Aapay Satgur(u) mayl(i) sookh(u) dayvaiy, Aapna sayvuk(u) Aap(i) Hur(i) bhaavaiy. Aapniyaan sayvukaan kee Aap(i) paiyj rukhaiy, Aapniyaan bhugtaan kee paiyreen paavaiy. Dherm Rai haiy Hur(i) ka keeya, Hur(i) jun sayvuk nayrr(i) na aavaiy. Jo Hur(i) ka piyaara, so subhna ka piyaara, hoar kayti jhukh, jhukh, aavaiy, jaavaiy. 17.

Word Meaning: Jhukh = blabbering about worthless things without any gain.

MEANING: When Waheguru is kind, He Himself makes His devotees recite His Naam. He loves His devotees and makes their life comfortable (blissful) by connecting them with the Guru. He protects the honour of His devotees and makes the world to drop on their feet (show respect for them). The Angel of justice is the creation of Waheguru, so he does not even go near His devotees. Everybody loves the devotee who is loved by Waheguru; countless other people come and go (are born and die), blabbering about meaningless things (are not liked by the Waheguru world). 17.

ਸਲੋਕ ਮ:3॥ ਰਾਮੁ ਰਾਮੁ ਕਰਤਾ ਸਭੁ ਜਗੁ ਫਿਰੈ ਰਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਅਤਿ ਵਡਾ ਅਤੁਲੁ ਨਾ ਤੁਲਿਆ ਜਾਇ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਕਿਤੈ ਨ ਲਇਆ ਜਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭੇਦਿਆ ਇਨ ਬਿਧਿ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਆਪਿ ਅਮੇਉ ਹੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਰਹਿਆ ਸਮਾਇ॥ ਆਪੇ ਮਿਲਿਆ ਮਿਲਿ ਰਹਿਆ ਆਪੇ ਮਿਲਿਆ ਆਇ॥ 1॥

Sloak M:3: Ram(u), Ram(u) kerta subh(u) jug(u) phiraiy, Ram(u) na paaya jaayay. Agumm(u) Agoachur(u) ut(i) vudda, atooll(u) na tooliya jaayay. Keemut(i) kinaiy na paayiya, kitaiy na luyya jaayay. Gur kaiy Shabad(i) bhaydiya, inn bidh(i) vussiya mun(i) aayay. Nanak Aap(i) amayou haiy, Gur kirpa tay ruhhiya smaayay. Aapay miliya, mil(i) ruhhiya, Aapay miliya aayay. 1.

Word Meaning: Agumm = inaccessible. Agoachur = incomprehensible. Bhadiya = pierced; stitched. Amayou = immeasurable.

MEANING: The whole world talks about Waheguru and keeps searching for Him in isolated places, but He cannot be realized like that. The inaccessible and incomprehensible Waheguru is extremely large and immeasurable, and cannot be weighed (in terms of His magnanimity). Nobody can evaluate Him, and He cannot be bought or acquired anywhere. However, He does come to reside in the heart, which gets pierced (deeply affected) by Guru's Shabad. Waheguru is immeasurable, but with Guru's grace, one realizes that He is present everywhere, oh Nanak. Waheguru Himself connects His devotees with Him, and Himself comes to reside in the devotee's heart. Once He gets connected with His devotees, He stays connected and never leaves their hearts. 1.

ਮ:3॥ ਏ ਮਨ ਇਹੁ ਧਨੁ ਨਾਮੁ ਹੈ ਜਿਤੁ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਤੋਟਾ ਮੂਲਿ ਨ ਆਵਈ ਲਾਹਾ ਸਦ ਹੀ ਹੋਇ॥ ਖਾਧੈ ਖਰਚਿਐ ਤੋਟਿ ਨ ਆਵਈ ਸਦਾ ਸਦਾ ਓਹੁ ਦੇਇ॥ ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਾਣਤ ਕਦੇ ਨ ਹੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ। 2॥

M:3: Aiy mun eh(u) dhun(u) Naam(u) haiy, jit(u) suda, suda sookh(u) hoyay. Toata mool(i) na aavyee, laaha sud hee hoyay. Khaadhaiy khurchiyaiyn toat(i) na aavyee, suda, suda, Oh(u) dayay. Sehsa mool(i) na hovyee, haanut kuday na hoyay. Nanak Gurmukh(i) paayiyaiy, ja kuou nudr(i) kuray. 2.

Word Meaning: Toata = shortage. Laaha = benefit. Sehsa = worry. Haanut = loss.

MEANING: It is the wealth of Waheguru's Naam which provides the real comfort all the time, oh my mind. There is never a shortage of comfort; it is rather always beneficial. There is never a shortage in this wealth (of Waheguru's Naam), no matter how much you consume or share with people; Waheguru always gives more and more. There is never a worry (to lose

it), and one never suffers any loss. This wealth can be acquired only in the shelter of the Guru with the benevolence of Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਸਭ ਘਟਿ ਅੰਦਰੇ ਆਪੇ ਹੀ ਬਾਹਰਿ॥ ਆਪੇ ਗੁਪਤੁ ਵਰਤਦਾ ਆਪੇ ਹੀ ਜਾਹਿਰ॥ ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਕਰਿ ਵਰਤਿਆ ਸੁੰਨਾਹਰਿ॥ ਓਥੈ ਵੇਦ ਪੁਰਾਨ ਨ ਸਾਸਤਾ ਆਪੇ ਹਰਿ ਨਰਹਰਿ॥ ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਆਪਿ ਸਭਦੂ ਹੀ ਬਾਹਰਿ॥ ਆਪਣੀ ਮਤਿ ਆਪਿ ਜਾਣਦਾ ਆਪੇ ਹੀ ਗਉਹਰੁ॥ 18॥

Paurri: Aapay subh ghut(i) undray, Aapay hee baahur(i). Aapay gooput(u) vertda, Aapay hee jaahir. Joog chhuteeh goobaar kur(i) vertiya, soonna Hur(i) . Oathaiy Vayd, Puraan, na Shasta, Aapay Hur(i) Nur Hur(i). Baittha taarri laayay, Aap(i) subhdoo hee baahur(i). Aapni mut(i) Aap(i) jaanda, Aapay hee guouhur(u). 18.

Word Meaning: Jaahir = visible. Goobaar = darkness. Soonna = without any ideas invading the mind. Taarri Laayay = in deep meditation. Guouhur = unfathomable.

MEANING: Waheguru resides in every heart, but at the same time, He is also present outside (everywhere else). He operates hidden as well as visibly (in nature). He remained in deep meditation without any ideas coming to His mind for thirty-six eons (a Hindu belief) (an extremely long time) when it was complete darkness everywhere. There were no Vedas, Puranas or Shastras at that time, and He was the only King at the time. He was aloof in His deep meditation. Only He knows His wisdom; He is like an unfathomable ocean. 18

ਸਲੋਕ ਮ:3॥ ਹਉਮੈ ਵਿਚਿ ਜਗਤੁ ਮੁਆ ਮਰਦੋ ਮਰਦਾ ਜਾਇ॥
(ਅੰਗ 556)॥ ਜਿਚਰੁ ਵਿਚਿ ਦੰਮ ਹੈ ਤਿਚਰੁ ਨ ਚੇਤਈ ਕਿ ਕਰੇਗੁ ਅਗੈ ਜਾਇ॥ ਗਿਆਨੀ ਹੋਇ ਸੁ ਚੇਤੰਨੁ ਹੋਇ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਇ॥ ਨਾਨਕ ਏਥੈ ਕਮਾਵੈ ਸੋ ਮਿਲੈ ਅਗੈ ਪਾਏ ਜਾਇ॥1

Sloak M:3: Haumein vich(i) jugut(u) mooaa, merdo merda jaayay.

(PAGE 556): Jichur(u) vich(i) dumm haiy, tichur(u) na chaytyee, k)i) kurayg(u) uggaiy jaayay. Giyani hoyay su chaytun(u) hoyay, ugiyani undh(u) kmaayay. Nanak, aiythaiy kmaavaiy so milaiy, uggaiy paayay jaayay. 1.

MEANING: The world suffers spiritual death because of its selfishness and ego, and continues to die in that mode. The man does not remember Waheguru as long as he lives; so, what will he do in (what virtues will he take with him to) the next world (in Waheguru's Court? The Giyani (spiritually enlightened person) stays alert (about the attacks of Maya), but the ignorant commits dark (related to Maya) acts. The man does not realize that not only does he reap the results of his deeds here in this world, but he also carries them with him to the next world, oh Nanak. 1.

ਮ:3॥ ਧੁਰਿ ਖਸਮੈ ਕਾ ਹੁਕਮੁ ਪਇਆ ਵਿਣੁ ਸਤਿਗੁਰ ਚੇਤਿਆ ਨ ਜਾਇ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਦਾ ਰਹਿਆ ਲਿਵ ਲਾਇ॥ ਦਮਿ ਦਮਿ ਸਦਾ ਸਮਾਲਦਾ ਦੰਮੁ ਨ ਬਿਰਥਾ ਜਾਇ॥ ਜਨਮ ਮਰਨ ਕਾ ਭਉ ਗਇਆ ਜੀਵਨ ਪਦਵੀ ਪਾਇ॥ ਨਾਨਕ ਇਹੁ ਮਰਤਬਾ ਤਿਸ ਨੋ ਦੇਇ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ॥ 2॥

M:3: Dhoor(i) Khusmaiy ka Huqam(u) puyya, vin(u) Satgur chaytiya na jaayay. Satgur(i) miliyaiyn untar(i) ruv(i) ruhhiya, suda ruhhiya liv laayay. Dum(i), dum(i) suda smaalda, dumm(u) na birtha jaayay. Junum, mern ka bhuou guyya, jeevun pudvee paayay. Nanak, eh(u) mertba tis nu dayay, jis nu kirpa kuray rujaayay. 2.

Word Meaning: Dhoor(i) = right from the source (Waheguru). Ruv(i) Ruhhiya = is present. Dum(i) = with every breath. Pudvee = rank; status = Mertba.

MEANING: It is the Huqam (Law) of the Lord Waheguru right from the beginning, that one cannot worship Him without taking shelter of Satguru. Waheguru, which has been there in the mind of the devotee in the dormant state, appears in his mind when he gets connected

with the Guru, and meditates on Him all the time (stays connected with Him). Then the devotee remembers Waheguru with every breath and does not allow a single breath to pass without remembering Him. He is no longer afraid of death and attains a high spiritual state. But only that devotee receives this high spiritual rank whom Waheguru grants to with His benevolence, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਦਾਨਾ ਬੀਨਿਆ ਆਪੇ ਪਰਧਾਨਾ॥ ਆਪੇ ਰੂਪ ਦਿਖਾਲਦਾ ਆਪੇ ਲਾਇ ਧਿਆਨਾ॥ ਆਪੇ ਮੋਨੀ ਵਰਤਦਾ ਆਪੇ ਕਥੈ ਗਿਆਨਾ॥ ਕਉੜਾ ਕਿਸੈ ਨ ਲਗਈ ਸਭਨਾ ਹੀ ਭਾਨਾ॥ ਉਸਤਤਿ ਬਰਨਿ ਨ ਸਕੀਐ ਸਦ ਸਦ ਕੁਰਬਾਨਾ॥ 19॥

Paurri: Aapay daana beeniya, Aapay perdhaana. Aapay roop dikhaalda, Aapay laayay dhiyaana. Aapay moani vertda, Aapay kuthaiy Giyana. Kaurra kisaiy na lugyee, subhna hee bhaana. Oostut(i) bern(i) na sukiyaiy, sud sud koorbaana. 19.

Word Meaning: Daana = noble. Beeniya = know-all, wise. Perdhaana = controller. Roop = different forms. Moani = mute; quiet. Bern(i) = narrate.

MEANING: Waheguru is noble, wise and the controller of the universe. He shows Himself in many forms and, at the same time, is present in a meditative state. He operates quietly and also delivers His Knowledge. Nobody finds Him unlikable; everybody likes Him. We cannot describe His virtues (sing enough praise); I am always a sacrifice for Him. 19.

ਸਲੋਕ ਮ:1॥ ਕਲੀ ਅੰਦਰਿ ਨਾਨਕਾ ਜਿੰਨਾ ਦਾ ਅਉਤਾਰ॥ ਪੁਤੁ ਜਿਨੂਰਾ ਧੀਅ ਜਿੰਨੂਰੀ ਜੋਰੂ ਜਿੰਨਾ ਦਾ ਸਿਕਦਾਰੁ॥

Sloak M:1: Kulee undar(i) Nanaka, jinna da autaar. Poot(u) jinoora, dhee jinoori, joaru jinna da sikdaar(u). 1.

Word Meaning: Kulee = Kalyug (the present eon). Autaar = birth.

MEANING: Kulyug (the present eon) is considered to be a bad eon, but it is real kulyug when the people behave like djinns (sub-human) and do not recite Waheguru's Naam; oh Nanak. Their offspring - sons and daughters - are djinns, and the women are the leaders of such djinns. 1.

ਮ:1॥ ਹਿੰਦੂ ਮੂਲੇ ਭੂਲੇ ਅਖੁਟੀ ਜਾਹੀ॥ ਨਾਰਦਿ ਕਹਿਆ ਸਿ ਪੂਜ ਕਰਾਹੀ॥ ਅੰਧੇ ਗੁੰਗੇ ਅੰਧ ਅੰਧਾਰੁ॥ ਪਾਥਰੁ ਲੇ ਪੂਜਹਿ ਮੁਗਧ ਗਵਾਰ॥ ਓਹਿ ਜਾ ਆਪਿ ਡੁਬੇ ਤੁਮ ਕਹਾ ਤਰਣਹਾਰੁ॥ 2॥

M:1: Hindu moolay bhoolay akhootee jaahi. Nard(i) kuhhiya s(i) pooj kuraahi. Undhay, googay, undh undhaar(u). Paathur(u) lay poojeh(i) moogudh guvaar. Oh(i) ja aap(i) doobbay, toom kuhaan ternhaar(u). 2.

Word Meaning: Moolay = from the beginning; absolutely. Akhootee = misled. Nard(i) = as advised by Nard, who was a son of Brahma, born out of his thigh. He used to worship his deity by dancing and playing music. Goongay = mute; dumb. Undh Undhaar(u) = pitch dark.

MEANING: The Hindus are misled right from the beginning, and worship idols as practised by Nard. They are blind (about Waheguru), mute (because they do not recite Waheguru's Naam), and are in complete darkness. The foolish and the unrefined worship stone idols and do not realize that how can the stones ferry them across the sea (of Maya) when they themselves sink.

ਪਉੜੀ॥ ਸਭੁ ਕਿਹੁ ਤੇਰੈ ਵਸਿ ਹੈ ਤੂ ਸਚਾ ਸਾਹੁ॥ ਭਗਤ ਰਤੇ ਰੰਗਿ ਏਕ ਕੇ ਪੂਰਾ ਵੇਸਾਹੁ॥ ਅੰਮ੍ਰਿਤੁ ਭੋਜਨੁ ਨਾਮੁ ਹਰਿ ਰਜਿ ਰਜਿ ਜਨ ਖਾਹੁ॥ ਸਭਿ ਪਦਾਰਥ ਪਾਈਅਨਿ ਸਿਮਰਣ ਸਚੁ ਲਾਹੁ॥ ਸੰਤ ਪਿਆਰੇ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਹਰਿ ਅਗਮ ਅਗਾਹੁ॥ 20॥

Paurri: Subh(u) kihou Tayraiy vuss(i) haiy, Tu Sacha Shaah(u). Bhugut ruttay rung(i) Aik kay, poora vaysaah(u). Amrit(u) bhojun Naam(u) Hur(i), rujj(i), rujj(i) jun khaah(u).

Subh(i) pdaaruth paayiun(i), simrun Sach(u) laah(u). Sunt piyaaray Parbrahm, Nanak, Hur(i) agumm agaah(u). 20.
Word Meaning: Kihou = kichh(u) = thing. Vaysaah(u) = faith. Rujj(i) = to full satisfaction. Laah(u) = benefit. Agumm = inaccessible. Agaah(u) = unfathomable.
MEANING: You are the true Lord and control everything, oh Waheguru. The bhagats (supreme devotees) are imbued with the love of the "One" only, and have full faith in Him. Waheguru's Naam-Amrit is the food (for their soul) which they eat to their full satisfaction (always recite His Naam). The added benefit of the recitation of Waheguru's Naam is that they acquire everything they wish for. Waheguru, who is otherwise inaccessible and unfathomable, loves His bhagats. 20.

ਸਲੋਕ ਮ:3॥ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਆਵਦਾ ਸਭੁ ਕਿਛੁ ਹੁਕਮੇ ਜਾਇ॥ ਜੇ ਕੋ ਮੂਰਖੁ ਆਪਹੁ ਜਾਣੈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥ ਨਾਨਕ ਹੁਕਮੁ ਕੋ ਗੁਰਮੁਖਿ ਬੁਝੇ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ॥ 1॥
Sloak M:3: Subh kichh(u) Huqamay aanvda, subh(u) kichh(u) Huqamay jaayay. Jay ko moorukh(u) aapoun jaanaiy, undha, undh(u) kmaayay. Nanak Huqam(u) ko Gurmukh(i) boojhay, jis no kirpa kuray rujaayay. 1.
MEANING: Everything comes into being, and goes (is destroyed) with Waheguru's Huqam (Will). But if someone foolishly believes that things happen because of his wisdom and efforts, he is blind (of wisdom) and commits deeds in darkness (of ignorance). Some rare devotee, whom Waheguru is kind to with His own Will, realizes His Huqam in the shelter (guidance) of the Guru, oh Nanak. 1.

ਮ:3॥ ਸੋ ਜੋਗੀ ਜੁਗਤਿ ਸੋ ਪਾਏ ਜਿਸ ਨੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਤਿਸੁ ਜੋਗੀ ਕੀ ਨਗਰੀ ਸਭੁ ਕੋ ਵਸੈ ਭੇਖੀ ਜੋਗੁ ਨ ਹੋਇ॥ ਨਾਨਕ ਐਸਾ ਵਿਰਲਾ ਕੋ ਜੋਗੀ ਜਿਸੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ॥ 2॥
M:3: So jogi, joogut(i) so paayay jis nu Gurmukh(i) Naam(u) praaput(i) hoyay. Tis(i) jogi kee nugree subh(u) ko vussaiy, bahykheen jog(u) na hoyay. Nanak, aiysa virla ko jogi, jis(u) ghut(i) pergut(u) hoyay. 2.
Word Meaning: Jogi = yogi. Joogut(i) = technique (the path of union with God). Nugri = city; shelter. Vussaiy = come to seek advice. Bhaykheen = by the garb.
MEANING: Only that mystic is a real Yogi and has learned the technique to unite with God, who has acquired Waheguru's Naam in the shelter of the Guru. Everybody goes to him to seek his advice on union with God; a person does not become a real yogi simply by wearing the garb of his faith. There is a rare Yogi who gets Waheguru to appear in his heart, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਜੰਤ ਉਪਾਇਅਨੁ ਆਪੇ ਆਧਾਰੁ॥ ਆਪੇ ਸੂਖਮੁ ਭਾਲੀਐ ਆਪੇ ਪਾਸਾਰੁ॥ ਆਪਿ ਇਕਾਤੀ ਹੋਇ ਰਹੈ ਆਪੇ ਵਡ ਪਰਵਾਰੁ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਹਰਿ ਸੰਤਾ ਰੇਨਾਰੁ॥ ਹੋਰੁ ਦਾਤਾਰੁ ਨ ਸੁਝਈ ਤੂ ਦੇਵਣਹਾਰੁ॥ 21॥ ਸੁਧੁ॥
Paurri: Aapay junt oopaayayun(u), Aapay aadhaar(u). Aapay sookhum(u) bhaaliyay, Aapay pasaar(u). Aap(i) ikaanti hoyay ruhaiy, Aapay vud pervaar(u). Nanak(u) mungaiy daan(u) Hur(i), suntaan raynaar(u). Hoar dataar(u) na soojhyee, Tu dayvunhaar(u). 21. Shoodh(u).
Word Meaning: Junt = living beings. Aadhaar = support; food; provider. Sookhum = minuscule; microbes. Pasaar(u) = expanse; unlimited. Ikaanti = alone. Raynaar(u) = the dust of the feet.
MEANING: Waheguru, Himself, creates all the living beings, and Himself provides food for them. He can be found (is present) in microbes as well as in the vast expanse (the whole

universe). He lives alone (aloof and detached from the world) and at the same time has a huge family (of all living beings in the world). I beg for the dust of the feet of His holy saints (want to serve them with reverence), oh Nanak. I cannot think of any other donor (provider); Only God is the real provider. 21. Verified.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ 1 ਘਰੁ 1॥

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u) Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i).

RAAG(U) VUDHUNS(U) MEHLA 1, GHUR(U) 1

(ਅੰਗ 557)॥ ਅਮਲੀ ਅਮਲੁ ਨ ਅੰਬੜੈ ਮਛੀ ਨੀਰਿ ਨ ਹੋਇ॥ ਜੋ ਰਤੇ ਸਹਿ ਆਪਣੈ ਤਿਨ ਭਾਵੈ ਸਭੁ ਕੋਇ॥ 1॥ ਹਉ ਵਾਰੀ ਵੰਞਾ ਖੰਨੀਐ ਵੰਞਾ ਤਉ ਸਾਹਿਬ ਕੇ ਨਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਸਾਹਿਬੁ ਸਫਲਿਓ ਰੁਖੜਾ ਅੰਮ੍ਰਿਤੁ ਜਾ ਕਾ ਨਾਉ॥ ਜਿਨ ਪੀਆ ਤੇ ਤ੍ਰਿਪਤ ਭਏ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ 2॥ ਮੈ ਕੀ ਨਦਰਿ ਨ ਆਵਹੀ ਵਸਹਿ ਹਭੀਆ ਨਾਲਿ॥ ਤਿਖਾ ਤਿਹਾਇਆ ਕਿਉ ਲਹੈ ਜਾ ਸਰ ਭੀਤਰਿ ਪਾਲਿ॥ 3॥ ਨਾਨਕੁ ਤੇਰਾ ਬਾਣੀਆ ਤੂ ਸਾਹਿਬੁ ਮੈ ਰਾਸਿ॥ ਮਨ ਤੇ ਧੋਖਾ ਤਾ ਲਹੈ ਜਾ ਸਿਫਤਿ ਕਰੀ ਅਰਦਾਸਿ॥ 4॥1॥

(PAGE 557): Umlee umul(i) na umbrray, muchhi neer(i) na hoyay. Jo ruttay Sheh(i) aapnaiy, tin bhaavaiy subh(u) koyay. 1. Huoun vaari vunjaan, khunniyaiy vunjaan, Tuou Sahib kay Naavaiy. 1. Ruhaou. Sahib(u) sufliyo rookhrra Amrit Ja ka Naaoun. Jin peeya, tay triput bhuyyay, huoun tin bulihaaraiy jaaoun. 2. Mein kee nudr(i) na aavhi, vusseh(i) hubiyaan naal(i). Tikha tihaaya kiyoun luhhaiy, ja sur bheetur(i) paal(i). 3. Nanak(u) Tayra baaniya, Tu Sahib mein raas(i). Mun tay dhokha ta luhhaiy, ja sift(i) kureen ardaas(i). 4.1.

Word Meaning: Umlee = addict. Umul(u) = intoxicant. Umbrraiy = delivers; receives. Bhaavaiy = liked. Sheh(i) = husband; Lord (God). 1. Vaari = to sacrifice. Vunjaan = go; under go. Khunniyaiy = cut into pieces. Pause. Sufliyou = laden with fruit. Rookhrra = tree. Triput = fully contented. 2. Hubiyaan = everybody. Tikha = thirst. Tihaaya = thirsty. Luhhaiy = acquire. Sur = pool (of Amrit). Bheetur(i) = inside. Paal(i) = wall. 3. Baaniya = trader; dealer. Raas(i) = capital. Dhokha = anxiety; misgiving. Luhhaiy = comes off. Sift(i) = praise. Ardaas(i) = prayer. 4.

MEANING: An addict cannot survive if he does not get the needed intoxicant. Likewise, fish cannot survive without water, but unlike an addict or the fish, the devotees, who are imbued with Waheguru love, like everything (they do not need anything in particular to survive). 1. I will gladly sacrifice my life or cut myself into pieces to acquire the Lord's Naam. Pause. The Lord, Waheguru, is like a tree which is laden with the fruit of Amrit (Waheguru's Naam); those who take this fruit get fully contented (are left with no worldly desires). I am a sacrifice for such devotees. 2. Waheguru lives with all my friends, but why can't I see Him? (Answer): Even though I am also thirsty for His Naam, how can I acquire Amrit from His Naam-Pool when there is a strong wall of Maya (worldly desires) separating me from the Amrit-Pool? 3. I am a dealer in Your Naam, and Your Naam is my capital (but I am misguided by my misgivings). My misgivings (anxiety) can be dispelled only when I pray to You by singing Your praise, oh Nanak. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 1॥ ਗੁਣਵੰਤੀ ਸਹੁ ਰਾਵਿਆ ਨਿਰਗੁਣਿ ਕੂਕੇ ਕਾਇ॥ ਜੇ ਗੁਣਵੰਤੀ ਥੀ ਰਹੈ ਤਾ ਭੀ ਸਹੁ ਰਾਵਣ ਜਾਇ॥1॥ ਮੇਰਾ ਕੰਤੁ ਰੀਸਾਲੂ ਕੀ ਧਨ ਅਵਰਾ ਰਾਵੇ ਜੀ॥ 1॥ ਰਹਾਉ॥ ਕਰਣੀ ਕਾਮਣ ਜੇ ਥੀਐ ਜੇ ਮਨੁ ਧਾਗਾ ਹੋਇ॥ ਮਾਣਕੁ ਮੁਲਿ ਨ ਪਾਈਐ ਲੀਜੈ ਚਿਤਿ ਪਰੋਇ॥ 2॥ ਰਾਹੁ ਦਸਾਈ ਨ ਜੁਲਾ ਆਖਾ ਅੰਮੜੀਆਸੁ॥ ਤੈ ਸਹਿ ਨਾਲਿ ਅਕੂਅਣਾ ਕਿਉ ਥੀਵੈ ਘਰਿ ਵਾਸੁ॥ 3॥ ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤੈ ਸਹਿ ਲਗੀ ਜੇ ਰਹੈ ਭੀ ਸਹੁ ਰਾਵੈ ਸੋਇ॥ 4॥2॥

Vudhuns(u) Mehla 1: Goonvunteen Shuhou raaviya, nirgoon(i) kookay kaayay. Jay goonvuntee thee ruhhaiy, ta bhee Shuhou raavun jaayay. 1. Mayra Kunt(u) risaaloo, kee

dhun uvrah raavay ji. 1. Ruhaou. Kerni kaamun jay theeyaiy, jay mun dhaaga hoyay. Maanuk(u) mooll(i) na paayiyaiy, leejaiy chit(i) puroyay. 2. Raah(u) dusaayee na joolaan, aakhaan umrriaas(u). Taiyn Sheh naal(i) ukoouna, kiyoun theevaiy ghur vaas(u). 3. Nanak Aikee baahra, dooja naahi koyay. Taiyn Sheh(i) luggi jay ruhaiy, bhee Shuhou raavaiy soyay. 4. 2.

Word Meaning: Goonvunteen = having noble qualities. Raaviya = enjoy union (with God). Kookay = cry to complain. Thee Ruhaiy = stays; acquires. Bhee = then; also. 1. Kunt(u) = husband; Lord. Risaaloo = source of all sweet tastes (comforts) Kee = why? Dhun = woman; human bride. Uvrah = others. Pause. Kerni = noble deeds. Kaamun = magic to enslave (control). Theeyay = becomes. Maanuk = pearl (Lord's Naam). Chit(i) = in mind. Puroyay = to string; stitch. 2. Dusaayee = asked (advised). Joolaan = go; walk on. Umrriaas(u) = have reached. Ukoouna = lack of communication; no connection. Ghur(i) Vaas(u) = live in the heart. 3. Baahra = without. Luggi Ruhaiy = stay connected. 4.

MEANING: The human brides with noble qualities (above the effects of Maya) enjoy union with Waheguru. But why is the human-bride who lacks all the noble qualities raising clamour (complaining about separation from Waheguru)? She can also enjoy Waheguru's union if she acquires the required noble qualities. 1. My Lord is the source of all comforts; so, why does the human-bride go to enjoy others (attractions of Maya)? Pause.

If the bride uses the spell of noble qualities to enslave her Lord-Husband, and uses her mind as the thread, she can string the pearl of Waheguru's Naam, which cannot be bought anywhere by any amount of money, in her heart. 2. The human-bride does not follow the path advised for union with Waheguru, yet claims she has reached her destination. She has no communication with Waheguru (through His praise), so how can He take up dwelling in her heart? 3. There is no one outside of Waheguru's Laws (He is Supreme); if a human-bride stays connected with Him, she too can enjoy union with Him, oh Nanak. 4.2.

ਵਡਹੰਸੁ ਮਹਲਾ 1 ਘਰੁ 2॥ ਮੋਰੀ ਰੁਣਝੁਣ ਲਾਇਆ ਭੈਣੇ ਸਾਵਣੁ ਆਇਆ॥ ਤੇਰੇ ਮੁੰਧ ਕਟਾਰੇ ਜੇਵਡਾ ਤਿਨਿ ਲੋਭੀ ਲੋਭ ਲੁਭਾਇਆ॥ ਤੇਰੇ ਦਰਸਨ ਵਿਟਹੁ ਖੰਨੀਐ ਵੰਞਾ ਤੇਰੇ ਨਾਮੁ ਵਿਟਹੁ ਕੁਰਬਾਣੋ॥ ਜਾ ਤੂ ਤਾ ਮੈ ਮਾਣੁ ਕੀਆ ਹੈ ਤੁਧੁ ਬਿਨੁ ਕੇਹਾ ਮੇਰਾ ਮਾਣੋ॥ ਚੂੜਾ ਭੰਨੁ ਪਲੰਘ ਸਿਉ ਮੁੰਧੇ ਸਣੁ ਬਾਹੀ ਸਣੁ ਬਾਹਾ॥ ਏਤੇ ਵੇਸ ਕਰੇਦੀਏ ਮੁੰਧੇ ਸਹੁ ਰਾਤਾ ਅਵਰਾਹਾ॥

(ਅੰਗ 558)॥ ਨ ਮਨੀਆਰੁ ਨ ਚੂੜੀਆ ਨਾ ਸੇ ਵੰਗੜੀਆਹਾ॥ ਜੋ ਸਹ ਕੰਠਿ ਨਾ ਲਗੀਆ ਜਲਨ ਸਿ ਬਾਹੜੀਆਹਾ॥ ਸਭਿ ਸਹੀਆ ਸਹੁ ਰਾਵਣਿ ਗਈਆ ਹਉ ਦਾਧੀ ਕੈ ਦਰਿ ਜਾਵਾ॥ ਅੰਮਾਲੀ ਹਉ ਖਰੀ ਸੁਚਜੀ ਤੈ ਸਹਿ ਏਕਿ ਨ ਭਾਵਾ॥ ਮਾਠਿ ਗੁੰਦਾਈ ਪਟੀਆ ਭਰੀਐ ਮਾਗ ਸੰਧੂਰੇ॥ ਅਗੈ ਗਈ ਨ ਮੰਨੀਆ ਮਰਉ ਵਿਸੂਰਿ ਵਿਸੂਰੇ॥ ਮੈ ਰੋਵੰਦੀ ਸਭੁ ਜਗੁ ਰੁੰਨਾ ਰੁੰਨੜੇ ਵਣਹੁ ਪੰਖੇਰੂ॥ ਇਕੁ ਨ ਰੁੰਨਾ ਮੇਰੇ ਤਨ ਕਾ ਬਿਰਹਾ ਜਿਨਿ ਹਉ ਪਿਰਹੁ ਵਿਛੋੜੀ॥ ਸੁਪਨੈ ਆਇਆ ਭੀ ਗਇਆ ਮੈ ਜਲੁ ਭਰਿਆ ਰੋਇ॥ ਆਇ ਨ ਸਕਾ ਤੁਝ ਕਨਿ ਪਿਆਰੇ ਭੇਜਿ ਨ ਸਕਾ ਕੋਇ॥ ਆਉ ਸੁਭਾਗੀ ਨੀਦੜੀਏ ਮਤੁ ਸਹੁ ਦੇਖਾ ਸੋਇ॥ ਤੈ ਸਾਹਿਬ ਕੀ ਬਾਤ ਜਿ ਆਖੈ ਕਹੁ ਨਾਨਕ ਕਿਆ ਦੀਜੈ॥ ਸੀਸੁ ਵਢੈ ਕਰਿ ਬੈਸਣੁ ਦੀਜੈ ਵਿਣੁ ਸਿਰ ਸੇਵ ਕਰੀਜੈ॥ ਕਿਉ ਨ ਮਰੀਜੈ ਜੀਅੜਾ ਨ ਦੀਜੈ ਜਾ ਸਹੁ ਭਇਆ ਵਿਡਾਣਾ॥ 1॥3॥

Vudhuns(u) Mehla 1, Ghur(u) 2: Moreen, roon-jhoon laaya bhaiynay, Saavun(u) aaya. Tayray moondh kutaaray jayvda, tin(i) loabhi, loabh loobhaaya. Tayray dershun vit-houn khunniyaiy vunjaan, Tayray Naam(u) vit-houn koorbaano. Ja Tu, ta mein maan(u) keeya haiy, Toodh bin(u) kayha mayra maano. Choorra bhunn(u) plungh siyoun moondhay, sun(u) baaheen, sun(u) baahaan. Aitay vays kurayndiyay moondhay, Shuhou raata uveraaha.

(PAGE 558): Na muniyaar, na choorriyaan, na say vungrriyaan. Jo Sheh kuntth(I) na luggiyaan, julun say baanhurriyaan. Subh(i) suheeyaan Shuhou raavun(i) guyyiyaan, huoun daadhi kaiy dur jaavaan. Umaali, huoun khuree soochujji, Taiy Sheh(i) aik(i) na bhaavaan. Maatth(i) goondaayee puttiyaan, bhurriyaiy maang sundhooray. Uggaiy guyyi na munniya, muroun visoor(i) visooray. Mein rovundi, subh(u) jug(u) roonna, roonnrray vunhoun punkhayroo. Ikk(u) na roonna mayray tun ka birha, jin(i) huoun Pirhoun vichhorri. Soopnay Aaya bhee guyya, mein jul(u) bhuriya royay. Aayay na sukaan Toojh kunn(i) Piyaaray, bhayj(i) na sukaan koyay. Aaou soobhaagi needurriyay, mut(u) Shuhou daykhaan soyay. Taiyn Sahib kee baat j(i) aakhaiy, kuhou Nanak kiya deejaiy. Sees(u) vudhaiy kur(i) baiysun(u) deejaiy, vin(u) sir sayv kureejaiy. Kiyoun na mureejaiy, jeaurra na deejaiy, ja Shuhou bhuyya vidaana. 1.3.

Word Meaning: Moreen = peacocks. Roon-jhoon = soft and slow voice. Saavun = the month of July-August (rainy season in Northern India). Tayray = Your (beautiful nature). Moondh = young beautiful woman. Kutaaray = knives. Jayda = rope (of love to tie with). Loabhi = greedy. Loobhaaya = captivated. Vit-houn = from; for. Khunniyaiy = cut into pieces. Jaavaan = go; undergo. Koorbaano = sacrifice. Ja- Tu = when You are. Maan(u) = pride. Choorra = bangles which the newlywed women wear. Plungh = big decorated bed. Siyoun = with. Sun(u) = along with. Baaheen = the side support of the bed. Aiytay = so many. Vays = make-up. Shuhou = Sheh(i) = husband. Raata = mingled well. Uveraaha = others.

Muniyaar = who sells bangles. Vungrriyaan = bangles. Kuntth(i) = neck. Suheeyaan = friends. Raavun(i) = enjoy the love (of God). Daadhi = burned of luck; unfortunate. Umaali = oh, friend. Khuree Soochujji = having many skills; well-mannered. Maatth(i) Goodaayee Puttiyaan = attractive hairstyles with braids. Maang = central part. Sundhooray = (with) vermilion. (The married Hindu women put vermilion in the central part of their hair). Munniya = given approval. Visoor(i) Visooray = slowly in dull pain.

Roonna = cried (in sympathy). Vunhoun = from the forest. Punkhayroo = birds. Birha = pain of separation. Pirhoun = from my dear Husband (Waheguru). Jul Bhuriya Royay = cried to drenching. Toojh Kunn(i) = near (visit) You. Bhayj = send (someone or a message). Soobhaagi = fortunate. Mut(i) = may be; perhaps. J(i) = whichever (person). Sees(u) = head. Baiysun(u) = seat. Vin(u) = without. Mureejaiy = die (for). Jeaurra = soul; thinking. Vidaana = belongs to others.

MEANING: (After a long, extremely hot summer) the rainy season has arrived, and there are beautiful clouds in the sky (and the whole nature looks very pretty). The peacocks also enjoy the beauty of nature, and are singing in a low, soft voice. The beauty of Your nature is piercing the heart of the young, beautiful woman (a fresh devotee of Waheguru) like a sharp knife, and also serving as the rope (of attraction) to entrap her (me) in Your love. I am greedy of Your holy sight for which I can cut myself into pieces, and I am a sacrifice for Your Naam to see Your beauty in nature, which is captivating me. I feel proud to express my thoughts about Your beauty with faith in You; otherwise, what pride can I have, oh my Waheguru?

Like a young human bride who beautifies herself with ornaments and with different hairstyles to attract her husband, the young human-bride (Waheguru's fresh devotee) uses a lot of religious symbols to please Waheguru. If all that heavy makeup and beautiful clothes of the young wife do not attract her husband, and he is imbued with the love of others, the wife would break her ceremonial bangles along with her arms, and also her big bed along with the side supports (because they failed to attract the husband to the wife).

Neither the dealer of bangles (who has so much variety of bangles to choose from) nor the bangles, including the beautiful ceremonial ones of the bride, proved useful to attract her

husband. The arms that do not hug the husband feel burning. (Similarly, if the religious garb and symbols of a human bride do not connect her with Waheguru, she should burn her garb and symbols).
All my friends have gone to enjoy (are enjoying) their union with Waheguru, (but I am without Him). I am deeply unfortunate for being disconnected from Waheguru, so whose door should I go to for advice? I take pride in being highly skilled and having many good qualities, but my Lord does not like even a single one of them, oh my friend. Like a wife who beautifies herself with different attractive hairstyles to please her husband, I also did a lot of religious makeups, but (now I know) they are not approved in Waheguru's Court, as a result of which I am slowly crying in dull pain. On seeing me crying (because of my sincere suffering due to my separation from Waheguru), the whole world and the jungle birds cried with me in sympathy, but my pain of separation from the Lord did not cry with me (my heart was not moved and stayed indifferent, which had caused my separation from the Lord in the first place).
You came in my dream and left when the dream was over; I cried to drench my clothes in Your separation; I cannot come to visit You, and cannot even send a message to You, oh my dear Waheguru. I wish for the fortunate sleep in my eyes with the hope that I may be able to see my Lord in my dream again.
If someone talks to me about You, guess what I will offer to him, oh my dear Waheguru? I will cut my head to make a seat for him and serve him without my head. (This sacrifice is not a high price to pay) Because why would I not die (kill my ego) for my Waheguru, and offer my mind (wisdom) to please my Lord, who has become a stranger to me now, oh Nanak. 1.3.

ਵਡਹੰਸੁ ਮਹਲਾ 3 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 3 Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਮਨਿ ਮੈਲੈ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਤਨਿ ਧੋਤੈ ਮਨੁ ਹਛਾ ਨ ਹੋਇ॥ ਇਹੁ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ 1॥ ਜਪਿ ਮਨ ਮੇਰੇ ਤੂ ਏਕੋ ਨਾਮੁ॥ ਸਤਗੁਰਿ ਦੀਆ ਮੋ ਕਉ ਏਹੁ ਨਿਧਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਸਿਧਾ ਕੇ ਆਸਣ ਜੇ ਸਿਖੈ ਇੰਦ੍ਰੀ ਵਸਿ ਕਰਿ ਕਮਾਇ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਮੈਲੁ ਨ ਜਾਇ॥ 2॥ ਇਸੁ ਮਨ ਕਉ ਹੋਰੁ ਸੰਜਮੁ ਕੋ ਨਾਹੀ ਵਿਣੁ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ॥ 3॥ ਭਣਤਿ ਨਾਨਕੁ ਸਤਿਗੁਰ ਕਉ ਮਿਲਦੋ ਮਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਫਿਰਿ ਜੀਵੈ ਕੋਇ॥ ਮਮਤਾ ਕੀ ਮਲੁ ਉਤਰੈ ਇਹੁ ਮਨੁ ਹਛਾ ਹੋਇ॥ 4॥1॥

Mun(i) maiylaiy, subh(u) kichh(u) maiyla, tun(i) dhotaiy mun(u) huchha na hoyay. Eh(u) jugut(u) bherm(i) bhoolaaya, virla boojhaiy koyay. 1. Jup(i) mun mayray tu Aiko Naam(u). Satgur(i) deeya mo kuou eh(u) nidhaan. 1. Ruhaou. Sidhaan kay aasun jay sikhaiy, indri vus(i) kur(i) kmaayay. Mun kee maiyl(u) na ootraiy, haumein maiyl(u) na jaayay. 2. Iss(u) mun kuou hoar(u) sunjum(u) ko naahi, vin(u) Satgur kee shernaayay. Satgur(i) miliyain oolti bhuyyi, kehna kichhoo na jaayay. 3. Bhunut(i) Nanak(u), Satgur kuou mildou muraiy, Gur kaiy Shabad(i) phir(i) jeevaiy koyay. Mumta kee mul(u) ootraiy, eh(u) mun(u) huchha hoyay. 4.1.

Word Meaning: Bherm Bhoolaaya = misguided by doubts. Virla = some rare. 1. Aasun = yoga meditation positions. Indri = senses. Kmaayay = works toward. 2. Sunjum = efforts to control senses. Oolti Bhuyee = change in thinking. 3. Bhunut(i) = says. Mildou Muraiy = kills desires on meeting with the Guru. Mumta = parental love for the family; worldly attachments. Mul(u) = filth. Ottraiy = comes off. 4.

MEANING: The whole world is misled by the misgiving that taking dips in holy waters washes away their sins, but some rare individual realizes that taking dips in holy waters may clean one's body, but if his mind is full of filth, then everything is filthy about him, and washing the body does not clean his mind. 1. Recite only Waheguru's name; this is the treasure that the Guru has bestowed upon me, oh my mind. Pause.
If someone learns the meditating positions of the Yogis to control his senses and works toward that objective (leads his life that way), such practice simply boosts his haumein (ego and selfishness), but the filth of his mind does not go away. 2. There is no other way to control your mind (and senses) than to take shelter of the Guru; when someone is connected to the Guru (spiritually), his thinking is reversed (he loves Guru's Shabad and gets detached from Maya), and the level of his spiritual state (blissfulness) becomes high beyond description. 3. On connecting with the Guru, the devotee's worldly desires are eradicated, and he starts a new life based on the Guru's Shabad, oh Nanak(u). His filth of worldly attachment is washed away, and his mind becomes clean (pure). 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਨਦਰੀ ਸਤਗੁਰੁ ਸੇਵੀਐ ਨਦਰੀ ਸੇਵ ਹੋਇ॥ ਨਦਰੀ ਇਹੁ ਮਨੁ ਵਸਿ ਆਵੈ ਨਦਰੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ 1॥ ਮੇਰੇ ਮਨ ਚੇਤਿ ਸਚਾ ਸੋਇ॥ ਏਕੋ ਚੇਤਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਫਿਰਿ ਦੂਖੁ ਨ ਮੂਲੇ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਨਦਰੀ ਮਰਿ ਕੈ ਜੀਵੀਐ ਨਦਰੀ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਏ॥ ਨਦਰੀ ਹੁਕਮੁ ਬੁਝੀਐ ਹੁਕਮੇ ਰਹੈ ਸਮਾਇ॥ 2॥ ਜਿਨਿ ਜਿਹਵਾ ਹਰਿ ਰਸੁ ਨ ਚਾਖਿਓ ਸਾ ਜਿਹਵਾ ਜਲਿ ਜਾਉ॥ ਅਨ ਰਸ ਸਾਦੇ ਲਗਿ ਰਹੀ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ ਭਾਇ॥ 3॥ ਸਭਨਾ ਨਦਰਿ ਏਕ ਹੈ ਆਪੇ ਫਰਕੁ ਕਰੇਇ॥ ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਵਡਾਈ ਦੇਇ॥ 4॥2॥

Vudhuns(u) Mehla 3: Nudri Satgur(u) sayviyaiy, nudri sayv hoyay. Nudri eh(u) mun(u) vus(i) aavaiy, nudri mun(u) nirmul(u) hoyay. 1. Mayray mun, chayt(i) Sacha soyay. Aiko chayteh(i) ta sookh(u) paaveh(i) phir(i) dookh(u) na moolay hoyay. 1. Ruhaou. Nudri mur(i) kaiy jeeviyaiy, nudri Shabad(u) vusaiy mun(i) aayay. Nudri Huqam(u) boojhiyaiy, Huqamaiy ruhhaiy smaayay. 2. Jin(i) jihva Hur(i) rus(u) na chaakhiyou, sa jihva jul(i) jaaou. Un rus saaday lug(i) ruhhi, dookh(u) paaya doojaiy bhaayay. 3. Subhna nudr(i) Aik haiy, Aapay ferk(u) kuray. Nanak Satgur(i) miliyaiyn ful(u) paaya, Naam(u) vudaayee, dayay. 4.2.

Word Meaning: Nudri = kind sight of Waheguru; benevolence. Sayv = service . 1.
Chayt(i) = remember. Aiko = only Waheguru. Na Moolay = not at all. Pause.
Mur(i) Kaiy = after killing selfishness and ego. Vusaiy = gets enshrined. 2.
Chaakhiyou = tasted. Sa = that. Un Rus = in other tastes. Bhaayay = in love for. 3.
Ferk(u) = differentiates. Ful(u) Paaya = reaps the rewards. Vudaayee = honour. 4.

MEANING: Remember (worship) only the eternal Waheguru, oh my mind. By serving only Waheguru, one acquires all comforts and never suffers. **Pause.**
But one can serve Satguru and other humanity only by the benevolence of Waheguru. One can control and purify one's mind only with the grace of Waheguru. 1.
One can live a high spiritual life by killing his worldly desires with the kind sight of Waheguru, and it is also with the benevolence of Waheguru that He comes to reside in the devotee's heart when he follows the Guru's Shabad. It is with the grace of God that one can recognize Waheguru's Huqam and stay absorbed in His Naam. 2. The tongue that does not taste the sweetness of Waheguru's Naam feels as if it is burning. It keeps enjoying the various attractions of Maya, and suffers as a result. 3. Waheguru has the same kind sight for everyone, but does differentiate between people (based on their deeds and thinking). When one gets spiritually connected with Satguru, he reaps the rewards, and Waheguru bestows honour on the devotees who recite His Naam, oh Nanak. 4.2.

(ਅੰਗ 559)॥ ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਈ॥ ਸਬਦਿ ਲਗੇ ਤਿਨ ਬੁਝਿਆ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ॥ 1॥ ਮਨ ਮੇਰੇ ਗੁਰਮਤਿ ਕਰਣੀ ਸਾਰੁ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਪ੍ਰਭੁ ਰਵਹਿ ਤਾ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਕਾ ਨਿਧਾਨ ਏਕੁ ਹੈ ਆਪੇ ਦੇਇ ਤਾ ਕੋ ਪਾਏ॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਵਿਛੁੜੀ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਏ॥ 2॥ ਮੇਰੀ ਮੇਰੀ ਕਰਦੇ ਘਟਿ ਗਏ ਤਿਨਾ ਹਥਿ ਕਿਹੁ ਨ ਆਇਆ॥ ਸਤਗੁਰਿ ਮਿਲਿਐ ਸਚਿ ਮਿਲੇ ਸਚਿ ਨਾਮਿ ਸਮਾਇਆ॥ 3॥ ਆਸਾ ਮਨਸਾ ਏਹੁ ਸਰੀਰ ਹੈ ਅੰਤਰਿ ਜੋਤਿ ਜਗਾਏ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਬੰਧ ਹੈ ਗੁਰਮਤਿ ਮੁਕਤਿ ਕਰਾਏ॥ 4॥3॥

(PAGE 559): Vudhuns(u) Mehla 3: Maya moh(u) goobaar(u) haiy, Gur bin(u) Giyan(u) na hoyee. Shabad(i) lugay tinh boojhiya, doojaiy purj vigoyee. 1. Mun mayray, Gurmut(i) kurni saar(u). Suda, suda Hur(i) Prubhu) ruveh(i) ta paaveh(i) moakh dooaar(u). 1. Ruhaou. Goon ka nidhaan Aik haiy, Aapay dayyay ta ko paayay. Bin(u) Naavaiy, subh vichhurri, Gur kaiy Shabad(i) milaayay. 2. Mayri, mayri, kurday ghut(i) guyyay, tinha huth(i) kihou na aaya. Satgur(i) miliyain, Sach(i) milaiy, Sach(i) Naam(i) smaaya. 3. Aasa munsa eh(u) sreer(i) haiy, untar(i) Jot(i) jugaayay. Nanak munmukh(i) bundh haiy, Gurmut(i) mookt(i) kuraayay. 4.3.

Word Meaning: Goobaar(u) = complete darkness. Doojaiy = in the other (Maya). Purj = people; masses. Vigoyee = misled. 1. Kerni = performance. Saar(u) = supreme. Ruveh(i) = remember; recite Waheguru's Naam. Moakh Dooaar(u) = door to salvation. Pause. Nidhaan = treasure; source. Vichhurri = separated; detached. 2. Ghut(i) Guyyay = fell short; went in loss. Huth(i) Kihou Na Aaya = did not gain anything. Such(u) = eternal Truth; Waheguru. 3. Aasa Munsa = hopes and wishes. Jot(i) = Waheguru's Light. Bundh = imprisoned. 4.

MEANING: Attachment with Maya creates deep darkness in the mind (where it cannot see right from wrong); but the mind cannot be enlightened (to dispel the darkness) without the Guru. Only those individuals recognize this fact who follow the Guru's Shabad, but the masses are misled in their love for Maya. 1. To live life according to the Guru's advice is the supreme performance of human duty, oh, my mind. The devotee, who recites Waheguru's Naam all the time, reaches the door of salvation (is salvaged). Pause. There is only one source of noble qualities (Waheguru), and only that devotee acquires those qualities whom Waheguru bestows upon with His benevolence. Everybody is disconnected from Waheguru without His Naam; they can be connected to Him only through the Guru's Shabad. 2. Maya-engrossed people (disconnected with Waheguru) run into loss (of noble qualities) while pursuing worldly things and still achieve nothing. One gets connected with Waheguru in the shelter of the Guru and stays absorbed in Waheguru's Naam. 3. The human body is all about hopes and wishes (spends life in their pursuit), but one should enlighten their mind with Waheguru's Light (His Naam). The follower of his mind is imprisoned by the allurements of Maya, but can get freedom by the Guru's advice, oh Nanak. 4.3.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਸੋਹਾਗਣੀ ਸਦਾ ਮੁਖੁ ਉਜਲਾ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਸਦਾ ਪਿਰੁ ਰਾਵਹਿ ਆਪਣਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥1॥ ਮੇਰੇ ਮਨ ਤੂ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ ਸਤਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਦੀਆ ਬੁਝਾਇ॥ 1॥ ਰਹਾਉ॥ ਦੋਹਾਗਣੀ ਖਰੀਆ ਬਿਲਲਾਦੀਆ ਤਿਨਾ ਮਹਲੁ ਨ ਪਾਇ॥ ਦੂਜੈ ਭਾਇ ਕਰੂਪੀ ਦੁਖੁ ਪਾਵਹਿ ਆਗੈ ਜਾਇ॥ 2॥ ਗੁਣਵੰਤੀ ਨਿਤ ਗੁਣ ਰਵੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇ॥ ਅਉਗਣਵੰਤੀ ਕਾਮਣੀ ਦੁਖੁ ਲਾਗੈ ਬਿਲਲਾਇ॥ 3॥ ਸਭਨਾ ਕਾ ਭਤਾਰੁ ਏਕੁ ਹੈ ਸੁਆਮੀ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ ਨਾਨਕ ਆਪੇ ਵੇਕ ਕੀਤਿਅਨੁ ਨਾਮੇ ਲਇਅਨੁ ਲਾਇ॥ 4॥4॥

Vudhuns(u) Mehla 3: Sohaagni suda mookh(u) oojla, Gur kaiy sehj(i) soobhaayay. Suda Pir(u) raaveh(i) aapna, vichoun aap(u) guvaayay. 1. Mayray mun, tu Hur(i), Hur(i) Naam

dhiyaayay. Satgur(i) mo kuou Hur(i) deeya boohjaayay. 1. Ruhaou. Dohaagni khurriyaan bil-laandiyaan, tinha Mehl(u) na paayay. Doojaiy bhaayay kuroopi, dookh(u) paaveh(i) aagaiy jaayay. 2. Goonvunti nit goon ruvaiy, hirdaiy Naam(u) vusaayay. Augunvunti kaamni, dookh(u) laagaiy bil-laayay. 3. Subhna ka Bhutaar(u) aik(u) haiy Soami, kehna kichhoo na jaayay. Nanak vayk keetiun(u), Naamay luyyiun(u) laayay. 4.4.

Word Meaning: Sohaagni = married (to God); connected with Him. Oojla = clean; pious. Sehj(i) = in a high (blissful) spiritual state. Soobhaayay = in love with. Raaveh(i) = enjoy the union. Aap(u) = selfishness and ego. 1. Dohaagni = condemned; disconnected with Waheguru. Khurriyaan = standing; in discomfort. Bil-laayay = cry (for help). Mehl(u) = God's Residence; union with Him. Doojaiy Bhaayay = in love with (Maya). Kuroopi = ugly. Aagaiy = next world. 2. Goovunti = having noble qualities. Ruvaiy = remembers. Augunvunti = lacking noble qualities. Kaamni = woman; human beings. 3. Bhutaar(u) = husband; Lord. Vayk = of different characters. Keetiun = created. 4.

MEANING: Satguru has fully explained to me about Waheguru (has connected me with Him); so, recite His Naam, oh, my mind. **Pause.** The human-bride, who is married (connected with Waheguru) through the love for the Guru, enjoys the high spiritual state (of blissfulness), and has a radiant face (pious mind). She gets rid of her selfishness and ego and remembers her Waheguru-Husband constantly. 1. (On the other hand), the ones who are disconnected with Waheguru cry in discomfort for help and cannot reach Waheguru's Palace (connect with Him). Due to their love for Maya, they look ugly (unholy) and suffer (receive punishment) in the next world (Waheguru's Court). 2.
The devotees possess noble qualities and retain them, and embed Waheguru's Naam in their hearts; whereas, the human-brides with bad qualities suffer and cry for help. 3.
Even though everybody has the same Waheguru as their Husband (Lord), nothing can be said about who receives His love and who remains deprived of it. He has created humans of different characters, and only some of them get motivated to recite His Naam, oh, Nanak. 4.4.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦ ਮੀਠਾ ਲਾਗਾ ਗੁਰ ਸਬਦੀ ਸਾਦੁ ਆਇਆ॥ ਸਚੀ ਬਾਣੀ ਸਹਜਿ ਸਮਾਣੀ ਹਰਿ ਜੀਉ ਮਨਿ ਵਸਾਇਆ॥ 1॥ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਸਤਗੁਰੂ ਮਿਲਾਇਆ॥ ਪੂਰੈ ਸਤਗੁਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮੈ ਬੇਦ ਬਾਣੀ ਪਰਗਾਸੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ॥ ਮਹਾਦੇਉ ਗਿਆਨੀ ਵਰਤੈ ਘਰਿ ਆਪਣੈ ਤਾਮਸੁ ਬਹੁਤੁ ਅਹੰਕਾਰਾ॥ 2॥ ਕਿਸਨੁ ਸਦਾ ਅਵਤਾਰੀ ਰੂਧਾ ਕਿਤੁ ਲਗਿ ਤਰੈ ਸੰਸਾਰਾ॥ ਗੁਰਮੁਖਿ ਗਿਆਨਿ ਰਤੇ ਜੁਗ ਅੰਤਰਿ ਚੂਕੈ ਮੋਹ ਗੁਬਾਰਾ॥ 3॥ ਸਤਗੁਰ ਸੇਵਾ ਤੇ ਨਿਸਤਾਰਾ ਗੁਰਮੁਖਿ ਤਰੇ ਸੰਸਾਰਾ॥ ਸਾਚੈ ਨਾਇ ਰਤੇ ਬੈਰਾਗੀ, ਪਾਇਨਿ ਮੋਖ ਦੁਆਰਾ॥ 4॥ ਏਕੋ ਸਚੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਸਭਨਾ ਕਰੈ ਪ੍ਰਤਿਪਾਲਾ॥ ਨਾਨਕ ਇਕਸੁ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਣਾ ਸਭਨਾ ਦੀਵਾਨੁ ਦਇਆਲਾ॥ 5॥5॥

Vudhuns(u) Mehla 3: Amrit Naam(u) sud meettha laaga, Gur Shabadi saad(u) aayaa. Sachi Bani, sehj(i) smaani, Hur(i) Jeeo mun(i) vusaaya. 1. Hur(i), kur(i) kirpa Satguru milaaya. Pooraiy Satgur(i) Hur(i) Naam(u) dhiyaaya. 1. Ruhaou. Brahmaiy Bayd bani pergaasi, Maya moh pusaara. Muhadeo Giyani vertaiy, ghur(i) aapnaiy taamus(u) buhout ahunkaara. 2. Kishan(u) suda avtaareen roodha, kit(u) lug(i) turaiy sunsaara. Gurmukh(i) Giyan(i) ruttay joog untar(i) chookaiy moh goobaara. 3. Satgur sayva tay nistaara Gurmukh(i) turaiy sunsaara. Saachaiy Naayay ruttay baiyraagi, paayin(i) moakh dooaara. 4. Aiko Sach(u) vertaiy subh untar(i), subhna kuraiy pritpaala. Nanak Ikkus(u) bin(u) mein uver(u) na jaana, subhna deevaan(u) Duyyaala. 5.5.

Word Meaning: Sud = always. Saad(u) = taste. Sehj(i) = in blissful state. 1.

Pergaasi = created. Pusaara = expanse. Muhadeo = Shiva. Vertaiy = is considered. Taamus(u) = anger. Ahunkaara = ego. 2. Kishan(u) = Vishnu. Avtaareen Roodha = busy in reincarnating. Chookaiy = lifted; cleared. Moh Goobaara = darkness due to attachments. 3. Nistaara = salvation. Baiyraagi = detached from the world; (attached with God). 4. Vertaiy = operates. Pritpaala = raising and nurturing. Deevaan(u) = support. 5.

MEANING: One enjoys the taste of the Amrit-like Waheguru's Naam, which is always sweet with Guru's Shabad. Guru's eternal Bani (Shabad) leads the devotee to attain the high spiritual state by getting him absorbed in the Shabad, as a result of which Waheguru takes dwelling in his heart. 1. Waheguru connects His devotees with the Guru by His benevolence, and the Perfect Satguru recites Waheguru's Naam (and reinforces it in devotee's heart). Pause. Brahma illuminated the contents of the Vedas (which he is believed to have written) and disseminated the allure of Maya throughout the world (the Vedas discuss Maya alone). Shiva is considered to be a spiritually knowledgeable god, but he is full of anger and ego at heart. 2. (The third most popular god of Hindus), Vishnu is always busy in reincarnating (he has ten reincarnations), so who should the world follow to swim across (the sea of Maya) and get salvation? The Sikhs of the Guru are imbued in the Divine Knowledge (Waheguru's Naam) with which their darkness of worldly attachments is cleared. 3. Guru's Sikhs swim across the sea of Maya and find salvation in the shelter of the Guru. They are detached from worldly attractions and are imbued with Waheguru's Naam, whereby they find the door to salvation. 4.
Only Waheguru is operating in everybody's heart, raising and nourishing them. I do not recognize anyone other than the kind Waheguru, who is the support (provider) for everyone, oh, Nanak. 5.5.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਤਤੁ ਗਿਆਨੁ॥ ਗੁਰਮੁਖਿ ਸਾਚੇ ਲਗੈ ਧਿਆਨੁ॥ 1॥ (ਅੰਗ 560)॥ ਗੁਰਮੁਖਿ ਮਨ ਮੇਰੇ ਨਾਮੁ ਸਮਾਲਿ॥ ਸਦਾ ਨਿਬਹੈ ਚਲੈ ਤੇਰੈ ਨਾਲਿ॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਜਾਤਿ ਪਤਿ ਸਚੁ ਸੋਇ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਖਾਈ ਪ੍ਰਭੁ ਸੋਇ॥ 2॥ ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੋ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਆਪਿ ਵਡਾਈ ਦੇਵੈ ਸੋਇ॥ 3॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਚੁ ਕਰਣੀ ਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥ 4॥6॥

Vudhuns(u) Mehla 3: Gurmukh(i) Sach(u) sunjum(u) Tut(u) Giyan(u). Gurmukh(i) Saachaiy lugaiy dhiyaan(u). 1.

(PAGE 560): Gurmukh(i) mun mayray, Naam(u) smaahl(i). Suda nibhaiy chullaiy tayraiy naal(i). Ruhaou. Gurmukh(i) jaat(i), put(i) Sach(u) soyay. Gurmukh(i) untar(i) sukhaayee Prubh(u) soyay. 2. Gurmukh(i) jis nu Aap(i) kuray so hoyay. Gurmukh(i) Aap(i) vudaayee dayvaiy soyay. 3. Gurmukh(i) Shabad(u) Sach(u) kerni saar(u). Gurmukh(i) Nanak Purvaaraiy sadhaar(u). 4.6.

Word Meaning: Sach(u) = truthfulness; Waheguru. Sunjum(u) = self-control. Tut(u) = the origin (Waheguru). Giyan(u) = connection with God. 1. Nibhaiy = accompanies till the end. Pause. Put(i) = honour. Soyay = Waheguru. Sukhaayee = friend. 2. Vudaayee = respect. Kerni = performance (of deeds); lifestyle. Saar(u) = supreme. Purvaaraiy = family; associates. Sadhaar(u) = support. 3 & 4.

MEANING: A true Sikh of the Guru does not need any special effort to acquire Waheguru (His Naam) in his heart and to achieve self-control; they follow (are acquired by him) automatically when he makes connection with Waheguru (remembers Him) in the shelter of the Guru). 1. Remember Waheguru's Naam which accompanies you and stays with you all the time in the shelter of the Guru, oh my mind. Pause. For a Sikh of

the Guru, the presence of Waheguru in his heart is the basis of his (high) caste (social status) and his honour. In other words, those things have no importance for the Sikh. He has a Waheguru-friend in his heart. 2. However, only that individual becomes a Sikh of the Guru to whom Waheguru is benevolent, and He Himself bestows honour upon the Sikh. 3. Noble and truthful living based on the Shabad of the Guru is the supreme performance for the Sikh; he also supports (motivates) his associates to follow his lifestyle, oh, Nanak. 4.6.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਰਸਨਾ ਹਰਿ ਸਾਦਿ ਲਗੀ ਸਹਜਿ ਸੁਭਾਇ॥ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 1॥ ਸਦਾ ਸੁਖੁ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰੀ॥ ਆਪਣੇ ਸਤਗੁਰ ਵਿਟਹੁ ਸਦਾ ਬਲਿਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਅਖੀ ਸੰਤੋਖੀਆ ਏਕ ਲਿਵ ਲਾਇ॥ ਮਨੁ ਸੰਤੋਖਿਆ ਦੂਜਾ ਭਾਉ ਗਵਾਇ॥ 2॥ ਦੇਹ ਸਰੀਰਿ ਸੁਖੁ ਹੋਵੈ ਸਬਦਿ ਹਰਿ ਨਾਇ॥ ਨਾਮੁ ਪਰਮਲੁ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਇ॥ 3॥ ਨਾਨਕ ਮਸਤਕਿ ਜਿਸੁ ਵਡਭਾਗੁ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਹਜ ਬੈਰਾਗੁ॥ 4॥7॥

Vudhuns(u) Mehla 3: Rusna Hur(i) saad(i) lugee sehj(i) soobhaayay. Mun(u) triptiyya Hur(i) Naam(u) dhiyaayay. 1. Suda sookh(u) Saachaiy Shabad(i) veechaari. Aapnay Satgur vit-houn suda bulihaari. 1. Ruhaou. Ukheen suntokhiyaan Aik liv laayay. Mun(u) suntokhiya, dooja bhaaou guvaayay. 2. Dayh sreer(i) sookh hovaiy Shabad(i) Hur(i) Naayay. Naam purmul(u) hirdaiy ruhhiya smaayay. 3. Nanak mustuk(i) jis vudbhaag(u). Gur kee Bani sehj baiyraag(u). 4.7.

Word Meaning: Rusna = tongue. Sehj(i) = in a high spiritual state (above the effects of Maya). Soobhaayay = with love. Triptiyya = fully contented. 1. Suntokhiyaan = contented. Liv = deep meditation. Dooja Bhaaou = love for Maya. 2 Purmul(u) = sweet fragrance. Mustuk(i) = on the forehead. Baiyraag(u) = detachment from the world. 3&4.

MEANING: My tongue is enjoying the sweet taste of Waheguru's Naam by reciting it with love, and I have acquired the state of blissfulness; also, my mind has become fully content because of the recitation of God's Naam. 1. I am a sacrifice for my Satguru because pondering on His Shabad provides great comfort. Pause. My eyes are content because of their focus on Waheguru's Naam, and my mind has become fully content by giving up its attachment to the attractions of Maya. 2. Waheguru's fragrant Naam has been enshrined in my heart, and my body and my mind are in perfect comfort with the recitation of the Naam with Guru's Shabad. 3. The devotee, who recites the Guru's Bani (Shabad) with devotion, gets detached from the worldly attachments and achieves the state of blissfulness. However, only that devotee recites the Guru's Shabad who has great luck on his forehead, oh, Nanak. 4.7.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ॥ ਸਚੈ ਸਬਦਿ ਸਚਿ ਸਮਾਇ॥ 1॥ ਏ ਮਨ ਨਾਮੁ ਨਿਧਾਨੁ ਤੂ ਪਾਇ॥ ਆਪਣੇ ਗੁਰ ਕੀ ਮੰਨਿ ਲੈ ਰਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਚਹੁ ਮੈਲੁ ਗਵਾਇ॥ਨਿਰਮਲੁ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ 2॥ ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਸੰਸਾਰੁ॥ ਮਰਿ ਜਨਮੈ ਜਮੁ ਕਰੈ ਖੁਆਰੁ॥ 3॥ ਨਾਨਕ ਸੇ ਵਡਭਾਗੀ ਜਿਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਇਆ॥ 4॥8॥

Vudhuns(u) Mehla 3: Pooray Gur tay Naam(u) Paaya jaayay. Sachaiy Shabad(i) Sach(i) smaayay. 1. Eh mun, Naam(u) nidhaan(u) tu paayay. Aapnay Gur kee munn(i) laiy rujaayay. 1. Ruhaou. Gur kaiy Shabad(i) vichoun maiyl(u) guvaayay. Nirmul(u) Naam(u) vusaiy mun(i) aayay. 2. Bhermay bhoola phiraiy sunsaar(u). Mur(i) junmaiy, Jum(u) kuraiy khooaar(u). 3. Nanak say vudghaagi, jin Hur(i) Naam(u) dhiyaaya. Gur persadi munn(i) vusaaya. 4.8.

MEANING: Waheguru's Naam can be realized only through the Guru (in His shelter), where the devotee gets absorbed in the eternal Waheguru by the eternal Shabad of Satguru. 1. Obey the Will of your Guru and acquire the treasure of Waheguru's Naam in your heart, oh my mind. Pause. Wash away the filth of your mind by the Guru's Shabad when the holy Naam will get embedded in your mind. 2. (The people of) The world is misled by misgivings because of which the Angel of death humiliates them (punishes them), and they keep taking births and dying. 3. Those devotees are highly fortunate who recite Waheguru's Naam and get it embedded in their hearts by the grace of the Guru, oh Nanak. 4.8.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਹਉਮੈ ਨਾਵੈ ਨਾਲਿ ਵਿਰੋਧੁ ਹੈ ਦੁਇ ਨ ਵਸਹਿ ਇਕ ਠਾਇ॥ ਹਉਮੈ ਵਿਚਿ ਸੇਵਾ ਨ ਹੋਵਈ ਤਾ ਮਨੁ ਬਿਰਥਾ ਜਾਇ॥ 1॥ ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ॥ ਹੁਕਮੁ ਮੰਨਹਿ ਤਾ ਹਰਿ ਮਿਲੇ ਤਾ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥ ਰਹਾਉ॥ ਹਉਮੈ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਉਮੈ ਓਪਤਿ ਹੋਇ॥ ਹਉਮੈ ਵਡਾ ਗੁਬਾਰੁ ਹੈ ਹਉਮੈ ਵਿਚਿ ਬੁਝਿ ਨ ਸਕੈ ਕੋਇ॥ 2॥ ਹਉਮੈ ਵਿਚਿ ਭਗਤਿ ਨ ਹੋਵਈ ਹੁਕਮੁ ਨਾ ਬੁਝਿਆ ਜਾਇ॥ ਹਉਮੈ ਵਿਚਿ ਜੀਉ ਬੰਧੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥ 3॥ ਨਾਨਕ ਸਤਗੁਰਿ ਮਿਲਿਐ ਹਉਮੈ ਗਈ ਤਾ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਸਚੁ ਕਮਾਵੈ ਸਚਿ ਰਹੈ ਸਚੇ ਸੇਵਿ ਕਮਾਇ॥ 4॥9॥

Vudhuns(u) Mehla 3: Haumein, Naavaiy naal(i) virodh(u) haiy, dooyay na vuseh(i) ikk tthaayayn. Haumein vich(i) sayva na hovyee, ta mun birtha jaayay. 1. Hur(i) chayt(i) mun mayray, tu Gur ka Shabad(u) kmaayay. Huqam(u) munneh(i) ta Hur(i) milay, ta vichoun haumein jaayay. Ruhaou. Haumein subh(u) sreer(u) haiy, haumein oput(i) hoyay. Haumein vudda goobaar(u) haiy, haumein vich(i) boojh(i) na sukaiy koyay. 2. Haumein vich(i) bhugut(i) na hovyee, Huqam(u) na boojhiya jaayay. Haumein vich(i) jeeou bundh(u) haiy, Naam(u) na vusaiy mun(i) aayay. 3. Nanak Satgur(i) miliyain haumein guyee, ta Sach(u) vussiya mun(i) aayay. Sach(u) kmaavaiy, Sach(i) ruhaiy, Sachay sayv(i) kmaayay. 4.9.

Word Meaning: Haumein = selfishness and ego. Virodh(u) = opposition; enmity. Tthaayayn = place. Birtha = empty; without achieving anything. 1.
Chayt(i) = remember. Kmaayay = follow (the Advice). Pause. Oput(i) = production; reincarnation. Goobaar(u) = pitch darkness. Boojh(i) = understand. 2.
Bundh(u) = imprisoned (by Maya). 3.

MEANING: Man's ego and Waheguru's Naam oppose each other (are mutually exclusive); the two cannot live in the same place (exist together). For that reason, one cannot serve Waheguru and does not acquire any noble quality or any spirituality as long as he suffers from haumein. 1. Remember Waheguru and follow the advice of the Guru, oh my mind. By obeying Waheguru's Huqam (Will), one gets rid of their haumein and gets connected with Waheguru. Pause. The human body is full of haumein, which causes him to reincarnate again and again. Haumein causes deep darkness in one's mind because of which he cannot understand anything noble (and Waheguru's Will). 2.
One cannot worship Waheguru because of his haumein, and cannot understand Waheguru's Huqam(u). One becomes a prisoner of Maya due to his haumein, and cannot have Waheguru's Naam implanted in his heart. 3.
One gets rid of his haumein in the shelter of the Guru, and Waheguru takes dwelling in his heart, oh Nanak. Then the devotee leads his life according to the Guru's Teachings, stays absorbed in His Shabad, and serves (worships) Waheguru. 4.9.

ਵਡਹੰਸੁ ਮਹਲਾ 4 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਸੇਜ ਏਕ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰੁ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਰਾਵੇ ਸੁਖ ਸਾਗਰੁ॥ 1॥ ਮੈ ਪ੍ਰਭ ਮਿਲਣ ਪ੍ਰੇਮ ਮਨਿ ਆਸਾ॥ (ਅੰਗ 561)॥ ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮ ਹਉ ਵਾਰਿ ਵਾਰਿ ਆਪਣੇ ਗੁਰੁ ਕਉ ਜਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਅਵਗੁਣ ਭਰਪੂਰਿ ਸਰੀਰੇ॥ ਹਉ ਕਿਉ ਕਰਿ ਮਿਲਾ ਅਪਣੇ ਪ੍ਰੀਤਮ ਪੂਰੇ॥ 2॥ ਜਿਨਿ ਗੁਣਵੰਤੀ ਮੇਰਾ ਪ੍ਰੀਤਮ ਪਾਇਆ॥ ਸੋ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਉ ਮਿਲਾ ਮੇਰੀ ਮਾਇਆ॥ 3॥ ਹਉ ਕਰਿ ਕਰਿ ਥਾਕਾ ਉਪਾਵ ਬਹੁਤੇਰੇ॥ ਨਾਨਕ ਗਰੀਬ ਰਾਖਹੁ ਹਰਿ ਮੇਰੇ॥ 4॥1॥

Sayj aik, aiko Prubh(u) Tthaakur(u). Gurmukh(i) Hur(i) raavay Sookh Saagur(u). 1. Mein, Prubh milun praym mun(i) aasa.

(PAGE 561): Gur Poora maylaavaiy mayra Preetum, huoun vaar(i), vaar(i) aapnay Gur(u) kuou jaasaan. 1. Ruhaou. Mein uvgoon bhurpoor(i) sreeray. Huoun kiyoun kur(i) milaan aapnay Preetum Pooray. 2. Jin(i) goonvunteen mayra Preetum paaya. So, mein goon naahi, huoun kiyoun milaan, mayri maaya. 3. Huoun kur(i), kur(i) thaaka oopaav buhoutayray. Nanak greeb raakhou Hur(i) mayray. 4.1.

Word Meaning: Sayj = bed. Raavay = enjoys. Sookh Saagur = source of comfort.
Uvgoon = ignoble qualities. Bhurpoor = full of. 1 & 2.
Goonvunti = full of noble qualities. Thaaka = exhausted. Oopaav = measures. 3&4.

MEANING: There is only one Lord (Husband), Waheguru, and the devotee's heart is the bed for the Waheguru-Husband to dwell there. (On the bed of his heart), Guru's Sikh enjoys union with Waheguru, which is the source of all comforts. 1. I also have the wish (yearning) to connect with Waheguru, but only the Perfect Guru can connect me with Him. I love to repeatedly sacrifice my life for the Guru who connects me with Waheguru with His benevolence. Pause. I am full of ignoble qualities, whereas my dear (Waheguru) is Perfect (full of virtues), so how can I connect with Him? 2. I do not have the noble qualities that the other human-brides who have been connected with Waheguru have; so, how can I connect with Waheguru, oh, my mother? 3. I have exhausted myself trying many different ways to connect with Waheguru (and have failed every time); now I can only request the Lord to protect me, the poor and helpless, and to connect with Him, oh Nanak. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 4॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁੰਦਰ ਮੈ ਸਾਰ ਨਾ ਜਾਣੀ॥ ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਛੋਡਿ ਦੂਜੈ ਲੋਭਾਣੀ॥ 1॥ ਹਉ ਕਿਉ ਕਰਿ ਪਿਰ ਮਿਲਉ ਇਆਣੀ॥ ਜੋ ਪਿਰ ਭਾਵੈ ਸਾ ਸੋਹਾਗਣਿ ਸਾਈ ਪਿਰ ਕਉ ਮਿਲੈ ਸਿਆਣੀ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਵਿਚਿ ਦੋਸ ਹਉ ਕਿਉ ਕਰਿ ਪਿਰੁ ਪਾਵਾ॥ ਤੇਰੇ ਅਨੇਕ ਪਿਆਰੇ ਹਉ ਪਿਰ ਚਿਤਿ ਨ ਆਵਾ॥ 2॥ ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਆ ਸਾ ਭਲੀ ਸੁਹਾਗਣਿ॥ ਸੇ ਮੈ ਗੁਣ ਨਾਹੀ ਹਉ ਕਿਆ ਕਰੀ ਦੁਹਾਗਣਿ॥ 3॥ ਨਿਤ ਸੁਹਾਗਣਿ ਸਦਾ ਪਿਰ ਰਾਵੈ॥ ਮੈ ਕਰਮਹੀਣ ਕਬ ਹੀ ਗਲ ਲਾਵੈ॥4॥ ਤੂ ਪਿਰੁ ਗੁਣਵੰਤਾ ਹਉ ਅਉਗਣਿਆਰਾ॥ ਮੈ ਨਿਰਗੁਣ ਬਖਸਿ ਨਾਨਕੁ ਵੇਚਾਰਾ॥ 5॥2॥

Vudhuns(u) Mehla 4: Mayra Hur(i) Prubh(u) soondar, main saar na jaani. Huoun Hur(i) Prubh(u) chhoad(i) doojaiy lobhaani. 1. Huoun kiyoun kur(i) Pir miloun iyaani. Jo Pir bhaavaiy sa sohaagun(i), saayee Pir kuou milaiy siyaani. 1. Ruhaou. Mein vich(i) doash, huoun kiyoun kur(i) Pir(u) paavaan. Tayray anayk piyaaray, huoun Pir chit(i) na aavaana. 2. Jin(i) Pir(u) raaviya, sa bhulee soohaagun(i). Say mein goon naahi, huoun kiya kureen doohaagun(i). 3. Nit soohaagun(i) suda Pir raavaiy. Mein kermheen, kub hee gul laavaiy. 4. Tu Pir goonvunta, huoun augunaara. Mein nirgoon, bukhsh(i) Nanak(u) vaychaara. 5.2.

Word Meaning: Soondar = handsome; pure; perfect. Saar = knowledge about; worth; transcendental level. Doojaiy = in Maya. Lobhaani = attracted to. 1.
Iyaani = ignorant. Sohaagun(i) = loved by. Siyaani = wise; enlightened. Pause.
Doash = shortcomings. Anayk = countless. 2. Raaviya = enjoyed. Bhulee = lovable; fortunate. Sohaagun(i) = loved by (Waheguru); connected with Him. Say = those.

Dohaagun(i) = rejected by; disconnected from. 3. Kermheen = unfortunate. Kub Hee = when? Goonvunta = having noble qualities.
Augunaara = having ignoble qualities. Bukhsh(i) = forgive. 4 &5.
MEANING: My Waheguru is Perfect, but I was unable to appreciate the extent of His transcendence because, ignoring Waheguru, I was engrossed in Maya. 1.
I am highly ignorant, so how can I connect with Him? The devotee, who is loved by Waheguru, is the one who is really married to Him (is connected with Him), and is wise. Pause. I am full of shortcomings, so how can I connect with my Dear? He has so many beloveds, and I am never on His mind. 2. The devotee, who enjoys union with Waheguru, is fortunate and is connected with Him; but I do not have those noble qualities by which the devotees are connected with Waheguru, so what should I, who has been rejected by Him, do? 3. The devotees, who are married to Waheguru, enjoy His company all the time, but I wonder when He will hug an unfortunate like me? 4.
I realize that the Husband-Waheguru is full of virtues, and I am full of ignoble qualities; I can only implore that He forgives me, oh Nanak. 5.2.

ਵਡਹੰਸੁ ਮਹਲਾ 4 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੈ ਮਨਿ ਵਡੀ ਆਸ ਹਰੇ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨ ਪਾਵਾ॥ ਹਉ ਜਾਇ ਪੂਛਾ ਅਪਨੇ ਸਤਿਗੁਰੈ ਗੁਰ ਪੁਛਿ ਮਨੁ ਮੂਗਧੁ ਸਮਝਾਵਾ॥ ਭੂਲਾ ਮਨੁ ਸਮਝੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਏ॥ ਨਾਨਕ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ॥ 1॥ ਹਉ ਸਭਿ ਵੇਸ ਕਰੀ ਪਿਰ ਕਾਰਣਿ ਜੇ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ ਭਾਵਾ॥ ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਸੀਗਾਰੁ ਸੀਗਾਰੀ ਸੋ ਪਿਰੁ ਰਤਾ ਮੇਰਾ ਅਵਰਾ॥ ਨਾਨਕ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਸੋਹਾਗਣਿ ਜਿਨਿ ਪਿਰੁ ਰਾਵਿਅੜਾ ਸਚੁ ਸਵਰਾ॥ 2॥ ਹਉ ਜਾਇ ਪੂਛਾ ਸੋਹਾਗ ਸੁਹਾਗਣਿ ਤੁਸੀ ਕਿਉ ਪਿਰੁ ਪਾਇਅੜਾ ਪ੍ਰਭੁ ਮੇਰਾ॥ ਮੈ ਊਪਰਿ ਨਦਰਿ ਕਰੀ ਪਿਰਿ ਸਾਚੇ ਮੈ ਛੋਡਿਅੜਾ ਮੇਰਾ ਤੇਰਾ॥ ਸਭੁ ਮਨੁ ਤਨੁ ਜੀਉ ਕਰਹੁ ਹਰਿ ਪ੍ਰਭੁ ਕਾ ਇਤੁ ਮਾਰਗਿ ਭੈਣੇ ਮਿਲੀਐ॥ ਆਪਨੜਾ ਪ੍ਰਭੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਨਾਨਕ ਜੋਤਿ ਜੋਤੀ ਰਲੀਐ॥ 3॥ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਕਾ ਮੈ ਦੇਇ ਸਨੇਹਾ ਤਿਸੁ ਮਨੁ ਤਨੁ ਅਪਣਾ ਦੇਵਾ॥ ਨਿਤ ਪਖਾ ਫੇਰੀ ਸੇਵ ਕਮਾਵਾ ਤਿਸੁ ਆਗੈ ਪਾਣੀ ਢੋਵਾ॥ ਨਿਤ ਨਿਤ ਸੇਵ ਕਰੀ ਹਰਿ ਜਨ ਕੀ ਜੋ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਏ॥
(ਅੰਗ 562)॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰ ਸਤਿਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਮਨਿ ਆਸ ਪੁਜਾਏ॥ 4॥
ਗੁਰ ਸਜਣੁ ਮੇਰਾ ਮੇਲਿ ਹਰੇ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਾ॥ ਗੁਰ ਸਤਿਗੁਰ ਪਾਸਹੁ ਹਰਿ ਗੋਸਟਿ ਪੂਛਾ ਕਰਿ ਸਾਝੀ ਹਰਿ ਗੁਣ ਗਾਵਾ॥ ਗੁਣ ਗਾਵਾ ਨਿਤ ਨਿਤ ਸਦ ਹਰਿ ਕੇ ਮਨੁ ਜੀਵੈ ਨਾਮੁ ਸੁਣਿ ਤੇਰਾ॥ ਨਾਨਕ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਤੁ ਵੇਲੇ ਮਰਿ ਜਾਇ ਜੀਉ ਮੇਰਾ॥ 5॥
ਹਰਿ ਵੇਖਣ ਕਉ ਸਭੁ ਕੋਈ ਲੋਚੈ ਸੋ ਵੇਖੈ ਜਿਸ ਆਪਿ ਵਿਖਾਲੇ॥ ਜਿਸਨੋ ਨਦਰਿ ਕਰੇ ਮੇਰਾ ਪਿਆਰਾ ਸੋ ਹਰਿ ਹਰਿ ਸਦਾ ਸਮਾਲੇ॥ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਸਮਾਲੇ ਜਿਸੁ ਸਤਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਮਿਲਿਆ॥ ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਇਕੇ ਹੋਏ ਜਪਿ ਹਰਿ ਸੇਤੀ ਰਲਿਆ॥ 6॥ 1॥3॥

Vudhuns(u) Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i): Mein mun(i) vuddi aas Huray, kiyoun kur(i) Hur(i) dershun paavaan. Huoun jaayay poochhaan apnay Satguraiy, Gur pooch(i) mun(u) moogudh(u) sumjhaavaan. Bhoola mun(u) sumjhaiy Gur Shabadi, Hur(i), Hur(i) suda dhiyaayay. Nanak jis(u) nudr(i) kuray mayra Piyara, so Hur(i) Churni chit(u) laayay. 1. Huoun subh vays kureen Pir kaarun(i), jay Hur(i) Prubth Saachay bhaavaan. Jis(u) kaarun(i) huoun shingaar(u) sheengaari, so Pir(u) rutta mayra uvrah. Nanak dhun(u), dhunn(u), dhunn(u) sohaagun(i), jin(i) Pir raaviurra Sach(u) suvra. 2. ----------
Word Meaning: Aas = hope; wish. Moogudh(u) = foolish. Chit(u) = mind. 1.
Vays = beautification. Kaarun(i) = for. Rutta = imbued; loves. Uvrah = others. Suvra = handsome; attractive. 2.
MEANING: I have a great wish to have a sight of Waheguru, but how can I do so? I have to go to my Satguru and ask for a way to enlighten my foolish mind so that it may have a sight

of Waheguru. The misled mind comes to understand (is enlightened) with the Shabad (Advice) of the Guru when it begins to recite Waheguru's Naam all the time. But only that individual begins to love Waheguru's Feet (His Naam) whom He is kind to, oh Nanak. 1.
I will beautify myself (my mind) in any way if the eternal Waheguru would like me. But the Dear Waheguru for whom I adorn myself is imbued with the love of others. Such a devotee, who enjoys union with such Perfect and handsome Waheguru, is worthy of praise; oh Nanak. 2.

----------Huoun jaayay poochhaan, sohaag, soohagun(i), tooseen kiyoun kur(i) paayayurra Prubh mayra. Mein oopur nudr(i) kuree Pir(i) Saachay, mein chhoadiurra mayra, tayra. Subh(u) mun(u) tun(u) jeeou kurhou Hur(i) Prubh(u) ka, it(u) maarug(i) bhaiynay miliyaiy. Aapunrra Prubh(u) nudr(i) kur(i) daykhaiy, Nanak Jot(i), joati ruliyaiy. 3. Jo Hur(i) Prubh(u) ka mein dayay sunayha, tis(u) mun(u), tun(u) aapna dayvaan. Nit pukha phayreen, sayv kmaavaan. Tis(u) aagaiy paani dhovaan. Nit, nit sayv kureen Hur(i) jun kee, jo Hur(i), Hur(i) kuthaa soonay. 4. ----------

(PAGE 562): Dhun(u), dhunn(u) Guru, Gur, Satgur(u) Poora, Nanak mun(i) aas poojaayay. 4.

Word Meaning: Soohaagun(i) = married to; connected with. Kiyoun = how? Paayayurra = acquired; connected with. Nudr(i) = kind sight. Mayra, Tayra = discrimination. Maarug(i) = path. Jot(i) = Waheguru's Soul. Joti = human soul. 3.
Sunayha = message. Paani Dhovaan = serve water (a big service those days). Jun = slave; devotee. Kuthaa = story; virtues. 4.

MEANING: When I asked the devotee who is married to (connected with) Waheguru how she acquired (made connection with) Waheguru, she replied: when I got rid of my discriminating character toward human beings, Waheguru became benevolent to me. The path to union with Waheguru is to offer your mind, body, and soul to Him (get rid of your selfishness and ego), oh my friend. Waheguru casts a kind sight on you, and your soul merges with that of Waheguru, oh Nanak. 3.
I will gladly offer my mind and body to the individual who delivers me the message of Waheguru (explains His Huqam to me). I will be happy to fan him (in hot weather), fetch him water, and serve him in any other way. I will always serve the devotee who narrates the virtues of Waheguru and the way He runs the universe. The Perfect Guru, Satgur, is Great and is worthy of worship, who fulfills my wish to connect with Waheguru, oh Nanak. 4.

---------- Gur sujjun(u) mayra mayl(i) Hurray, jit(u) mil(i) Hur(i) Naam(u) dhiyavaan. Gur, Satgur paas-houn Hur(i) gosht(i) poochhaan, kur(i) saanjhi, Hur(i) goon gaavaan. Goon gaavaan nit, nit sud Hur(i) kay, mun(u) jeevaiy Naam(u) soon(i) Tayra. Nanak jit(u) vayla visraiy mayra Soami, tit(u) vaylay mur(i) jaayay jeeou mayra. 5. Hur(i) vaykhun kuou subh(u) koyee loachaiy, so vaykhaiy, jis aap(i) vikhaalay. Jis nu nudr(i) kuray mayra Piyara, so Hur(i), Hur(i) suda smaalay. So Hur(i), Hur(i) Naam(u) suda, suda smaalay, Jis Satgur(u) Poora mayra miliya. Nanak, Hur(i) jun, Hur(i) ikkay hoyay, jup(i) Hur(i) sayti ruliya. 6.

Word Meaning: Hur(i) Gosht(i) = union with Waheguru. Saanjhi = share in the company. Loachaiy = longs for. Smaalay = remembers. Sayti = with. Ruliya = merged. 5&6.

MEANING: Connect me with my Guru-Friend so that I may recite Your Naam in His shelter, oh Waheguru. I will learn from Him the way to connect with You, and will recite Your Naam in His company. I wish to sing Your praise all the time because my mind comes to life (blooms) when I listen to Your Naam, oh Waheguru. The moment I forget Your Naam, my soul dies right away, oh Nanak. 5. Everybody longs for a sight of Waheguru, but

only that lucky individual gets to “see” Him whom He is kind to “show” Himself. The individual, on whom He casts a kind sight, recites His Naam all the time, but only that individual does so who gets connected to the Perfect Guru first. With recitation of Waheguru’s Naam, the soul of the devotee merges with that of Waheguru, and both become “one,” oh, Nanak. 6.1.3.

ਵਡਹੰਸੁ ਮਹਲਾ 5 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਅਤਿ ਊਚਾ ਤਾ ਕਾ ਦਰਬਾਰਾ॥ ਅੰਤੁ ਨਾਹੀ ਕਿਛੁ ਪਾਰਾਵਾਰਾ॥ ਕੋਟਿ ਕੋਟਿ ਕੋਟਿ ਲਖ ਧਾਵੈ॥ ਇਕੁ ਤਿਲੁ ਤਾ ਕਾ ਮਹਲੁ ਨ ਪਾਵੈ॥ 1॥ ਸੁਹਾਵੀ ਕਉਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਪ੍ਰਭ ਮੇਲਾ॥ 1॥ ਰਹਾਉ॥ ਲਾਖ ਭਗਤ ਜਾ ਕਉ ਆਰਾਧਹਿ॥ ਲਾਖ ਤਪੀਸਰ ਤਪੁ ਹੀ ਸਾਧਹਿ॥ ਲਾਖ ਜੋਗੀਸਰ ਕਰਤੇ ਜੋਗਾ॥ ਲਾਖ ਭੋਗੀਸਰ ਭੋਗਹਿ ਭੋਗਾ॥ 2॥ ਘਟਿ ਘਟਿ ਵਸਹਿ ਜਾਣਹਿ ਥੋਰਾ॥ ਹੈ ਕੋਈ ਸਾਜਣੁ ਪਰਦਾ ਤੋਰਾ॥ ਕਰਉ ਜਤਨ ਜੇ ਹੋਇ ਮਿਹਰਵਾਨਾ॥ ਤਾ ਕਉ ਦੇਈ ਜੀਉ ਕੁਰਬਾਨਾ॥ 3॥ ਫਿਰਤ ਫਿਰਤ ਸੰਤਨ ਪਹਿ ਆਇਆ॥ ਦੂਖ ਭ੍ਰਮ ਹਮਾਰਾ ਸਗਲ ਮਿਟਾਇਆ॥ ਮਹਲਿ ਬੁਲਾਇਆ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤ ਭ੍ਊਚਾ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਊਚਾ॥ 4॥1॥

Ut(i) oochaa Ta ka Durbaara. Unt(u) Naahi kichh(u) paaravaara. Koat(i), koat(i), koat(i) lukh dhaavaiy. Ikk(u) til(u) Ta ka Mehl(u) na paavaiy. 1. Soohaavi kaun(u) su vayla, jit(u) Prubh mayla. 1. Ruhaou. Laakh bhugut ja kuou araadheh(i). Laakh tupeesur tup(u) hee saadheh(i). Laakh yogishur kertay yoga. Laakh bhogisur bhogeh(i) bhoga. 2. Ghut(i), ghut(i) vuseh(i), jaaneh(i) thohra. Haiy koyee saajun(u) purdah tora. Kuroun jutun jay hoyay mehrvaana. Ta kuou dayeen jeeou koorbaana. 3. Phirt, phirt, suntan peh(i) aaya. Dookh, bherm, humaara sugul miyaaya. Mehl(i) boolaaya, Prubh Amrit bhooncha. Kuhou Nanak Prubh mayra oocha. 4.1.

Word Meaning: Ut(i) = extreme. Unt(u) = end. Paaravaara = limits. Koat(i) = millions. Dhaavaiy = try hard. Til(u) = minuscule. 1. Sohaavi = pleasing. Vayla = time; moment. Mayla = union. Pause. Tupeesur = One who endures hardships to please the gods. Sadheh(i) = practise. Yogishur = accomplished yogis. Bhogisur = those who enjoy worldly luxuries. 2. Thora = few. Jutun = effort. Jeeou = life. 3. Phirt, Phirut = searching around. Bherm = misgivings; fears. Mehl(i) = in Waheguru’s Residence. Bhooncha = take in. 4.

MEANING: Waheguru’s Court (transcendence) is extremely high (beyond reach), and there is no limit to His majesty. Millions of people try hard to find His limits, but are unable to reach even an extremely small fraction of the height of His Residence. 1 How wonderfully pleasing that moment must be when one gets connected with Him! Pause. Countless people worship Him, and countless suffer self-afflicted hardships to please Him in some way. Countless yogis practise yoga to acquire Him, while countless others simply enjoy the luxuries of life. 2. Even though Waheguru is present in every heart, some rare individuals realize it and make a connection with Him. Is there a friend who can tear down the wall of Maya for me which separates me from Waheguru? With the kind favour of such a devotee, I, too, can make an effort to demolish the wall of Maya and connect with Waheguru. I will gladly sacrifice my life for him. 3. Searching around, I came to the holy saints who eradicated all my misgivings and my suffering. Waheguru called me into His Residence and fed me the Amrit (of His Naam). My Waheguru is great, oh Nanak. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਧਨੁ ਸੁ ਵੇਲਾ ਜਿਤੁ ਦਰਸਨੁ ਕਰਣਾ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਚਰਣਾ॥ 1॥ ਜੀਅ ਕੇ ਦਾਤੇ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥ ਮਨੁ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ ਚਿਤੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਚੁ ਮੰਤ੍ਰ ਤੁਮਾਰਾ ਅੰਮ੍ਰਿਤ

ਬਾਣੀ॥ ਸੀਤਲ ਪੁਰਖ ਦ੍ਰਿਸਟਿ ਸੁਜਾਣੀ॥ 2॥ ਸਚੁ ਹੁਕਮੁ ਤੁਮਾਰਾ ਤਖਤਿ ਨਿਵਾਸੀ॥ ਆਇ ਨ ਜਾਵੈ ਮੇਰਾ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ॥ 3॥ ਤੁਮ ਮਿਹਰਵਾਨ ਦਾਸ ਹਮ ਦੀਨਾ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਪੁਰਿ ਲੀਣਾ॥ 4॥2॥

Vudhuns(u) Mehla 5: Dhun(u) su vayla jit(u) Dershun kerna. Huoun bulihaari Satgur Churna. Jea kay Daatay Preetum Prubh mayray. Mun(u) jeevaiy Prubh Naam(u) chitayray. 1. Ruhaou. Sach(u) Muntar(u) Toomhaara, Amrit Bani. Seetul Purakh, drishit(i) soojaani. 2. Sach(u) Huqam(u) Toomhaara, Tukhut(i) nivaasi. Aayay na jaavaiy mayra Prubh abinaashi. 3. Toom mehrvaan, daas hum deena. Nanak Sahib bhurpoor leena. 4.2.

Word Meaning: Dhun(u) = great; fortunate. Jit(u) = at which. 1. Jea = (spiritual) life. Mun(u) = mind; soul. Chitayray = remembering. Pause. Sach(u) = everlasting. Muntar(u) = Shabad. Bani = spiritual compositions in praise of God. Seetul = calm; blissful. Purakh = Waheguru (a living power). Drishit = sight. Soojaani = full of wisdom. 2. Tykhut(i) Nivaasi = who resides on (occupies) the throne = King of the universe. Abibaashi = immortal. Daas = slave. Deena = humble. Bhurpoor(i) Leena = present everywhere; omnipresent. 3&4.

MEANING: That time, that moment, is great (highly fortunate for the devotee) when he gets to have a sight of Waheguru (makes a connection with Him). I am all sacrifice for the Feet of the Guru (His Shabad) (because of which I can connect with Waheguru). 1. My dear Waheguru is the source of my (spiritual) life; my soul survives by remembering (reciting) His Naam. Pause. The Word of the Guru in Your praise is eternal, and His Bani sustains the soul (makes it immortal as it merges in You), oh Waheguru. You are the source of blissfulness, and have wise vision (thinking), oh, the omnipresent Waheguru. 2. Your Huqam is (Laws are) eternal, oh, the King of the universe. You are immortal and never take birth or die. 3. Waheguru is benevolent and omnipresent, and I am a humble servant of His, oh, Nanak. 4.2.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਤੂ ਬੇਅੰਤੁ ਕੋ ਵਿਰਲਾ ਜਾਣੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਸਬਦਿ ਪਛਾਣੈ॥1॥ ਸੇਵਕ ਕੀ ਅਰਦਾਸਿ ਪਿਆਰੇ॥

(ਅੰਗ 563)॥ ਜਪਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣ ਤੁਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਦਇਆਲ ਪੁਰਖ ਮੇਰੇ ਪ੍ਰਭ ਦਾਤੇ॥ ਜਿਸਹਿ ਜਨਾਵਹੁ ਤਿਨਹਿ ਤੁਮ ਜਾਤੇ॥ 2॥ ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ॥ ਇਤ ਉਤ ਦੇਖਉ ਓਟ ਤੁਮਾਰੀ॥ 3॥ ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛੁ ਨ ਜਾਤਾ॥ ਨਾਨਕ ਸਾਧੂ ਦੇਖਿ ਮਨੁ ਰਾਤਾ॥ 4॥3॥

Vudhuns(u) Mehla 5: Tu bayunt(u) ko virla jaanaiy. Gur Persad(i) ko Shabad(i) puchhaanaiy. Sayvuk kee ardaas(i) Piyaaray.

(PAGE 563): Jup(i), jup(i) jeevaan Prubh Churn Toomhaaray. 1. Ruhaou. Duyaal Purakh mayray Prubh Daatay. Jiseh(i) junaavhou, tinheh(i) Toom jaatay. 2. Suda, suda jaayeen bulihaari. It, oot daykhoun oat Toomhaari. 3. Moh(i) nirgoon, goon(u) kichhoo na jaata. Nanak Sadhu daykh(i) mun(u) raata. 4.3.

Word Meaning: Bayunt(u) limitless. Jaanaiy = realizes; makes a connection with (Waheguru). Puchhaanaiy = recognizes. 1. It Oot = here and there; everywhere. Oat = shelter; support. 3. Moh(i) = I; me. Nirgoon = having no qualities. Sadhu = Guru. Raata = imbued. 4.

MEANING: You are limitless, but some rare devotee recognizes You (makes connection with You) with the grace of the Guru and by acting on His Advice, oh Waheguru. 1. I am Your slave, and it is my prayer to You that bless me with Your Naam so that I may live by reciting it, oh Waheguru. Pause. My Waheguru is always benevolent, and the provider for all, but only that individual comes to realize Him (gets connected with Him) whom He makes to do so. 2. I find Your shelter (support) everywhere; I am always a sacrifice for You, oh God. 3. I have no noble quality, and am unable to recognize

Your virtues; however, my mind has been imbued with love for You since I, Nanak, took the shelter of the Guru. 4.3.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਅੰਤਰਜਾਮੀ ਸੋ ਪ੍ਰਭੁ ਪੂਰਾ॥ ਦਾਨੁ ਦੇਇ ਸਾਧੂ ਕੀ ਧੂਰਾ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਤੇਰੀ ਓਟ ਪੂਰਨ ਗੋਪਾਲਾ॥ 1॥ਰਹਾਉ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭੁ ਦੂਰੇ॥ 2॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਧਿਆਏ॥ ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਏ॥ 3॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਰੇ॥ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਹਰਿ ਦੁਆਰੇ॥4॥4

Vudhuns(u) Mehla 5: Untarjaami, so Prubh(u) Poora. Daan(u) dayay, Sadhu kee dhoora. 1. Kur(i) Kirpa Prubh deen duyaala. Tayri oat, poorun Gopaala. 1. Ruhaou. Jul(i), thul(i), muhhiul, ruhhiya bhurpooray. Nicket vusaiy, naahi Prubh dooray. 2. Jis nu nudr(i) kuray so dhiyaayay. Aatth pehr Hur(i) kay goon gaayay. 3. Jea junt suglay pritpaaray. Shern(i) puriyou Nanak Hur(i) dooaaray. 4.4.

Word Meaning: Untarjaami = omniscient. Poora = perfect. Dhoora = dust of feet. 1. Thul(i) = on land. Muhhiul(i) = in the sky. Nicket = close by. 2. Jea Junt = living beings. Pritpaaray = raises and nourishes. 4.

MEANING: The Perfect Waheguru is omniscient and bestows the dust of the Feet of the Guru (provides His shelter or His Shabad) to the devotees. 1. Please, be kind to me (to connect me with the Guru too), oh, benevolent to the humble, Waheguru. I have only Your Shelter, oh, the Perfect Waheguru. Pause. Waheguru is not far from you, oh man. Being present in the waters, on the land, and in the sky, He is very close to you (is present in your mind as well). 2. The devotee, on whom Waheguru casts a kind sight, recites His Naam and sings His praise all the twenty-four hours. 3. Waheguru raises and nourishes all the living beings; I have come to His door to seek His shelter, oh Nanak. 4.4.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਤੂ ਵਡ ਦਾਤਾ ਅੰਤਰਜਾਮੀ॥ ਸਭ ਮਹਿ ਰਵਿਆ ਪੂਰਨ ਪ੍ਰਭ ਸੁਆਮੀ॥ 1॥ ਮੇਰੇ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਨਾਮੁ ਅਧਾਰਾ॥ ਹਉ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਨਾਮੁ ਤੁਮਾਰਾ॥ 1॥ਰਹਾਉ॥ ਤੇਰੀ ਸਰਣਿ ਸਤਿਗੁਰ ਮੇਰੇ ਪੂਰੇ॥ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ ਸੰਤਾ ਧੂਰੇ॥ 2॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ॥ ਤੇਰੇ ਦਰਸਨ ਕਉ ਜਾਈ ਬਲਿਹਾਰੇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਵਾ॥ 4॥5॥

Vudhuns(u) Mehla 5: Tu vud Daata, untarjaami. Subh meh(i) ruvviya Poorun Prubh Soami. 1. Mayray Prubh Preetum Naam(u) adhaara. Huoun soon(i), soon(i) jeevaan, Naam(u) Toomhaara. 1. Ruhaou. Tayri shern(i) Satgur mayray Pooray. Mun(u) nirmul(u) hoyay Suntaan dhooray. 2. Churn Kumul hirdaiy oor(i) dhaaray. Tayray dershun kuou jaayeen bulihaaray. 3. Kur(i) kirpa Tayray goon gaavaan. Nanak Naam(u) juput sookh(u) paavaan. 4.5.

Word Meaning: Vud Daata = a great provider. Ruvviya = present. Poorun = perfect. Adhaara = basis for life. 1 & Pause. Shern(i) = shelter. Pooray = perfect. Nirmul(u) = pure. 2. Churn Kumul = lotus-like feet (of Waheguru); His Naam. Oordhaaray = implanted in the heart. Blihaaray = be a sacrifice. 3.

MEANING: You are the greatest provider and are omniscient (know the needs of all), oh Waheguru. The Perfect Lord is present in everybody. 1. Dear Waheguru, Naam is the basis of my life; I survive by listening to His Naam only. Pause. I am in Your shelter, oh, my Perfect Satguru (Waheguru). My mind is purified by the dust of the Guru's Feet (His Shabad). 2. I can sacrifice my life to have Your holy sight (to get connected with You). I have acquired Your lotus-like Feet (Your Naam) in my heart, oh Waheguru. 3. Please, be kind to me so that I may sing Your praise. I, Nanak, acquire blissfulness by reciting Your Naam, oh Waheguru. 4.5.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ ਨ ਜੀਉ ਮਰੈ ਨ ਕਬਹੂ ਛੀਜੈ॥ 1॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪ੍ਰਭੁ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਰਤਨ ਜਵਾਹਰ ਹਰਿ ਮਾਣਕ ਲਾਲਾ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭ ਭਏ ਨਿਹਾਲਾ॥ 2॥ ਜਤ ਕਤ ਪੇਖਉ ਸਾਧੂ ਸਰਣਾ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਨਿਰਮਲ ਮਨੁ ਕਰਣਾ॥ 3॥ ਘਟ ਘਟ ਅੰਤਰਿ ਮੇਰਾ ਸੁਆਮੀ ਵੂਠਾ॥ ਨਾਨਕ ਨਾਮੁ ਪਾਇਆ ਪ੍ਰਭੁ ਤੂਠਾ॥ 4॥6॥

Vudhuns(u) Mehla 5: Sadh sung(i), Hur(i) Amrit peejaiy. Na jeeou muraiy, na khbhoon chheejaiy. 1. Vudbhaageen Gur(u) Poora paayiyaiy. Gur kirpa tay Prubhoo dhiyaayiyaiy. 1. Ruhaou. Ruttan, juvaahur, Hur(i) maanuk, laala. Simer(i), simer(i) Prubh bhuyay nihaala. 2. Jut, kut paykhoun Sadhu sherna. Hur(i) goon gaayay, nirmul mun(u) kerna. 3. Ghut(i), ghut(i) untar(i) mayra Soami voottha. Nanak Naam(u) paaya Prubh(u) toottha. 4.6.

Word Meaning: Amrit = life-sustaining Naam of Waheguru. Muraiy = (spiritual) dies. Na Kubhoon = never. Chheejaiy = becomes weak. 1. Ruttan, Javaahur, Maanuk, Laala = jewels and pearls. Nihaala = blissful. 2. Jut Kut = wherever. Voottha = dwells. Toottha = pleased to be kind. 4.

MEANING: Take in the Amrit (of Waheguru's Naam) in the shelter of the Guru whereby your mind will not suffer spiritual death, and will never become weak, oh, my friend. 1. It is with great fortune that one gets connected with the Perfect Guru; it is with the Guru's grace that one worships Waheguru. Pause. Waheguru's Naam is invaluable and is like possessing many jewels and pearls; one becomes blissful by reciting His Naam. 2. I see Waheguru everywhere, and my mind is purified by singing Waheguru's praise in the shelter of the Guru. 3. My Lord dwells in every heart, but one acquires His Naam only when He is pleased to be kind to His devotees, oh Nanak. 4.6.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਵਿਸਰੁ ਨਾਹੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕਿਰਪਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਚਿਤਿ ਆਵਹਿ ਸੋ ਥਾਨੁ ਸੁਹਾਵਾ॥ ਜਿਤੁ ਵੇਲਾ ਵਿਸਰਹਿ ਤਾ ਲਾਗੈ ਹਾਵਾ॥ 1॥ ਤੇਰੇ ਜੀਅ ਤੂ ਸਦ ਹੀ ਸਾਥੀ॥ ਸੰਸਾਰ ਸਾਗਰ ਤੇ ਕਢਦੇ ਹਾਥੀ॥ 2॥ ਆਵਨੁ ਜਾਣਾ ਤੁਮ ਹੀ ਕੀਆ॥ ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਦੂਖੁ ਨ ਥੀਆ॥ 3॥ ਤੂ ਏਕੋ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਹੋਰਿ॥ ਬਿਨਉ ਕਰੈ ਨਾਨਕ ਕਰਿ ਜੋਰਿ॥ 4॥7॥

Vudhuns(u) Mehla 5: Vissur(u) naahi Prubh deen Duyaala. Tayri shern(i) Poorun Kirpaala. 1. Ruhaou. Jeh chit(i) aaveh(i) so thaan(u) soohaava. Jit(u) vayla visreh(i) ta laagaiy haava. 1. Tayray jea, Tu sud hee saathi. Sunsaar saagur tay kudhday haathi. 2. Aavun jaavun Toom hee keeya. Jis Tu raakheh(i), tis dookh(u) na theeya. 3. Tu Aiko Sahib(u), uver(u) na hoar(i). Binou kuraiy Nanak ker(i) joar(i). 4.7.

Word Meaning: Vissur(u) = forget. Kirpaala = benevolent. Pause. Chit(i) = in mind. Soohaava = comforting; pleasant. Haava = sighs. 1. Sunsaar Saagur = the world sea. Haathi = elephant; inflated mind; conceited. 2. Theeya = happens. Uver(u) = other. Ker(i) Joar(i) = folded hands. 3 & 4.

MEANING: You are very kind and benevolent to the humble; I have come to Your shelter with the request that please do not be forgotten from my mind, oh, omnipresent, and kind Waheguru. Pause. The place where You come to mind becomes very comforting (holy), but I begin to sigh (become sad) when I forget You. 1. All living beings are Yours, and You are their life-long companion. I have a huge ego; please salvage me, oh kind Waheguru. 2. You have created the cycle of birth and death, but the individual whom you protect does not suffer in any way (in the cycle of rebirths). 3. You are the only Lord, and there is no one else (like You); with folded hands, I, Nanak, pray only to You, oh Waheguru. 4.7.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਤੂ ਜਾਣਾਇਹਿ ਤਾ ਕੋਈ ਜਾਣੈ॥ ਤੇਰਾ ਦੀਆ ਨਾਮੁ ਵਖਾਣੈ॥ 1॥ ਤੂ ਅਚਰਜੁ ਕੁਦਰਤਿ

ਤੇਰੀ ਬਿਸਮਾ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 564)॥ ਤੁਧੁ ਆਪੇ ਕਾਰਣੁ ਆਪੇ ਕਰਣਾ॥ ਹੁਕਮੇ ਜੰਮਣ ਹੁਕਮੇ ਮਰਣਾ॥ 2॥ ਨਾਮੁ ਤੇਰਾ ਮਨ ਤਨ ਆਧਾਰੀ॥ ਨਾਨਕ ਦਾਸੁ ਬਖਸੀਸ ਤੁਮਾਰੀ॥ 3॥8॥

Vudhuns(u) Mehla 5: Tu janaayeh(i) ta koyee jaanaiy. Tayra deeya Naam(u) vukhaanaiy. 1. Tu achurj(u) koodrut(i) Tayri bisma. 1. Ruhaou.
(PAGE 564): Toodh(u) Aapay kaarun(i), Aapay kerna. Huqamay jummun, Huqamay merna. 2. Naam(u) Tayra, mun, tun, aadhaari. Nanak Daas(u) bukhsheesh Toomhaari. 3.8.
Word Meaning: Janaayeh(i) = give the understanding. Vukhaanaiy = recites.
Achurj = amazing; wondrous. Bisma = mesmerizing. 1 & Pause.
Kaarun = source of all matter. Kerna = the doer; creator. Adhaari = basis. Bukhsheesh = benevolence; gifts. 2 &3.
MEANING: Only that individual comes to learn about You (gets connected with You) whom You give the required wisdom, and he begins to recite Your Naam as bestowed by You, oh Waheguru. 1. You are wondrous, and Your nature is mesmerizing, oh Waheguru. Pause. You are the source of all matter, and You are the creator of the universe. Living beings are born, and they die as per Your Huqam. 2. Your Naam is the support for my body and my mind. I, Nanak, am Your slave, and everything that I have is Your gift to me, oh God. 3.8.

ਵਡਹੰਸੁ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਪਿਆਰੇ॥ ਹਉ ਕਿਉ ਪਾਈ ਗੁਰ ਪੂਰੇ॥ ਜੇ ਸਉ ਖੇਲ ਖੇਲਾਈਐ ਬਾਲਕੁ ਰਹਿ ਨ ਸਕੈ ਬਿਨੁ ਖੀਰੇ॥ ਮੇਰੈ ਅੰਤਰਿ ਭੁਖ ਨ ਉਤਰੈ ਅੰਮਾਲੀ ਜੇ ਸਉ ਭੋਜਨ ਮੈ ਨੀਰੈ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਮਨੁ ਧੀਰੇ॥ 1॥ ਸੁਣਿ ਸਜਣ ਮੇਰੇ ਪ੍ਰੀਤਮ ਭਾਈ ਮੈ ਮੇਲਿਹੁ ਮਿਤ੍ਰ ਸੁਖ ਦਾਤਾ॥ ਓਹੁ ਜੀਅ ਕੀ ਮੇਰੀ ਸਭ ਬੇਦਨ ਜਾਣੈ ਨਿਤ ਸੁਣਾਵੈ ਹਰਿ ਕੀਆ ਬਾਤਾ॥ ਹਉ ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਾ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਜਲ ਕਉ ਬਿਲਲਾਤਾ॥ ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮਾਲੀ ਮੈ ਨਿਰਗੁਣ ਕਉ ਰਖਿ ਲੇਤਾ॥ 2॥ ਹਉ ਭਈ ਉਡੀਣੀ ਕੰਤ ਕਉ ਅੰਮਾਲੀ ਸੋ ਪਿਰੁ ਕਦਿ ਨੈਣੀ ਦੇਖਾ॥ ਸਭਿ ਰਸ ਭੋਗਣ ਵਿਸਰੇ ਬਿਨੁ ਪਿਰ ਕਿਤੈ ਨ ਲੇਖਾ॥ ਇਹੁ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਈ ਕਰਿ ਨ ਸਕਉ ਹਉ ਵੇਸਾ॥ ਜਿਨੀ ਸਖੀ ਲਾਲੁ ਰਾਵਿਆ ਪਿਆਰਾ ਤਿਨ ਆਗੈ ਹਮ ਆਦੇਸਾ॥ 3॥ ਮੈ ਸਭਿ ਸੀਗਾਰ ਬਣਾਇਆ ਅੰਮਾਲੀ ਬਿਨੁ ਪਿਰ ਕਾਮਿ ਨ ਆਏ॥ ਜਾ ਸਹਿ ਬਾਤ ਨ ਪੁਛੀਆ ਅੰਮਾਲੀ ਤਾ ਬਿਰਥਾ ਜੋਬਨੁ ਸਭੁ ਜਾਏ॥ ਧਨੁ ਧਨੁ ਤੇ ਸੋਹਾਗਣੀ ਅੰਮਾਲੀ ਜਿਨ ਸਹੁ ਰਹਿਆ ਸਮਾਏ॥ ਹਉ ਵਾਰਿਆ ਤਿਨ ਸੋਹਾਗਣੀ ਅੰਮਾਲੀ ਤਿਨ ਕੇ ਧੋਵਾ ਸਦ ਪਾਏ॥ 4॥ ਜਿਚਰੁ ਦੂਜਾ ਭਰਮੁ ਸਾ ਅੰਮਾਲੀ ਤਿਚਰੁ ਮੈ ਜਾਣਿਆ ਪ੍ਰਭੁ ਦੂਰੇ॥ ਜਾ ਮਿਲਿਆ ਪੂਰਾ ਸਤਿਗੁਰੂ ਅੰਮਾਲੀ ਤਾ ਆਸਾ ਮਨਸਾ ਸਭ ਪੂਰੇ॥ ਮੈ ਸਰਬ ਸੁਖਾ ਸੁਖ ਪਾਇਆ ਅੰਮਾਲੀ ਪਿਰੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗੁ ਮਾਣਿਆ ਅੰਮਾਲੀ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਲਗਿ ਪੈਰੇ॥ 5॥1॥9॥

Vudhuns(u) Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i): Mayraiy untar(i) loacha milun kee Piyaray. Huoun kiyoun paayeen Gur Pooray. Jay suou khayl khaylaayiyaiy baaluk(u), reh(i) na sukaiy bin(u) kheeray. Mayraiy untar(i) bhookh na ootraiy ummaali, jay suou bhojun mein neeraiy. Mayraiy mun(i), tun(i) praym(u) Pirum ka, bin(u) dershun kiyoun mun(u) dheeray. 1. Soon(i) sujjun mayray preetum bhaayee, mein maylihou mittar(u) Sookh-daata. Oh(u) jea kee mayri subh baydun jaanaiy, nit soonavaiy Hur(i) keeyaan baataan. Huou ikk(u) khin(u) Tis(u) bin(u) reh(i) na sukaan, jiyoun chaatrik jul kuou bil-laata. Huoun kiya goon Tayray saar(i) sumaaleen, mein nirgoon kuou rukh(i) layta. 2. ----------
Word Meaning: Loacha = longing; yearning. Huoun = I; me. Kiyoun = how? Kheeray = milk. Ummaali = friend. Neeraiy = serve. Pirum Ka = for the Dear. Dheeray = become peaceful; find solace. 1. Sookh-Daata = the source of all comforts. Jea = mind; heart. Baydun = pain. **Chaatrik** = rainbird, a mythical bird that drinks only the first raindrop, and

that too only when the Suvantee planet is visible. Bil-laata = cries in despair. Saar(i) Sumaaleen = remember; keep in mind. 2.

MEANING: I have a yearning to meet my dear Waheguru (get connected with Him); how can I connect with my omnipresent Guru (Waheguru)? Just like a child who cannot live without milk, no matter how much you distract him with different things to play with, my appetite to see my Guru does not go away, even if I am served hundreds of delicious foods, oh my friend. My mind and body have deep love for my Dear Waheguru; how can I find solace without seeing Him? 1. Listen to my request and connect me with the Guru who is the source of all comforts, oh my friend, my dear, my brother. The Guru knows all the pain of my heart and always speaks of Waheguru. Like the rainbird that cries for the special raindrop, I cannot survive without Waheguru for even a short moment. What virtues of Yours (You have countless) can I recall to enshrine You in my mind? I have no virtue, yet You always protect me, oh, Waheguru. 2

---------- Huoun bhuyyee oodeeni Kunt kuou ummaali, so Pir(u) kud(i) naiyni daykhaan. Subh(i) rus bhoagun visray, bin(u) Pir kitaiy na laykha. Eh(u) kaapurr(u) tun(i) na sookhavyee, kur(i) na sukoun huoun vaysa. Jinhi sukheen Laal(u) raaviya Piyara, tinh aagaiy hum aadaysa. 3. Mein subh(i) sheegaar bunaaya ummaali, bin(u) Pir kaam(i) na aayay. Ja Sheh baat na poochhiya ummali, ta birtha jobun(u) subh(u) jaayay. Dhun, dhun tay sohaagni ummali, jin Shuhou ruhhiya smaayay. Huou vaariya tinh sohaagni ummali, tinh kay dhovaan sud paayay. 4.

Jichur(u) dooja bherm(u) sa ummaali, tichur(u) mein jaaniya Prubh(u) dooray. Ja miliya Poora Satguru ummaali, ta aasa munsa subh pooray. Mein serb sookhaan, sookh paaya ummali, Pir serb ruhhiya bhurpooray. Jun Nanak Hur(i) rung(u) maaniya ummali, Gur Satgur kaiy lug(i) paiyray. 5.1.9.

Word Meaning: Bhuyyee = became. Oodeeni = sad; in low spirits. Kunt = husband (Waheguru). Rus Bhoagun = enjoy sweet tastes. Na Laykha = of no use.

Sookhaavaiy = gives comfort. Vaysa = beautification. Raaviya = enjoyed. Aadaysa = bow to (them). 3. Sheegaar = makeup; adornment. Kaam(i) Na = does not pay; of no use. Sheh = Husband (Waheguru). Baat Na poochhiya = ignored. Jobun = youthfulness. 4. Jichur(u) = as long as. Bherm = misgivng. Tichur(u) = till then. Rung(u) = love. Maaniya = enjoyed. 5.

MEANING: I am feeling sad without my Lord; when will I see my Dear with my eyes? I have forgotten to enjoy all the tastes of life because they are of no use without my Dear. These beautiful clothes provide me no comfort, and I do not like to adorn my body in any way. I will bow to (request) the friends who have enjoyed the company of dear Waheguru (to guide me too). 3. I did all the adornments (wore religious symbols), but they are of no use without my Dear, oh my friend. All my youthfulness (means to attract Him) goes waste if my Lord pays no attention to me (ignores me). Those married women (devotees) are highly lucky who enjoy the love of Waheguru, oh my friend. I will gladly offer my life to those devotees and will always wash their feet (serve them with devotion). 4.

As long as I had misgivings about the attractions of Maya, I had thought Waheguru to be far away till then, oh my friend. But, when I got connected with the Perfect Guru, all my hopes and wishes were fulfilled; I realized all the comforts, and found Waheguru to be present everywhere. I, Nanak, am a slave of my Guru and Waheguru, and by dropping on the feet of my Satguru (surrendering my ego and selfishness), I have acquired and enjoyed the love of Waheguru, oh my friend. 5.1.9.

ਵਡਹੰਸੁ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Vudhuns(u) Mehla 3: Ashtpudiyaan: Ek Onkar Satgur Persad(i):

ਸਚੀ ਬਾਣੀ ਸਚੁ ਧੁਨਿ ਸਚੁ ਸਬਦੁ ਵੀਚਾਰਾ॥ ਅਨਦਿਨੁ ਸਚੁ ਸਲਾਹਣਾ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰਾ॥ 1॥ ਮਨ ਮੇਰੇ ਸਾਚੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ ਦਾਸਨਿ ਦਾਸਾ ਹੋਇ ਰਹਹਿ ਤਾ ਪਾਵਹਿ ਸਚਾ ਨਾਉ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 565)॥ ਜਿਹਵਾ ਸਚੀ ਸਚਿ ਰਤੀ ਤਨੁ ਮਨੁ ਸਚਾ ਹੋਇ॥ ਬਿਨੁ ਸਾਚੇ ਹੋਰੁ ਸਾਲਾਹਣਾ ਜਾਸਹਿ ਜਨਮੁ ਸਭੁ ਖੋਇ॥ 2॥ ਸਚੁ ਖੇਤੀ ਸਚੁ ਬੀਜਣਾ ਸਾਚਾ ਵਪਾਰਾ॥ ਅਨਦਿਨੁ ਲਾਹਾ ਸਚੁ ਨਾਮੁ ਧਨੁ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥ 3॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਟੇਕ ਹਰਿ ਨਾਉ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਮਹਲੀ ਪਾਏ ਥਾਉ॥ 4॥ਆਵਹਿ ਸਚੇ ਜਾਵਹਿ ਸਚੇ ਫਿਰਿ ਜੂਨੀ ਮੂਲਿ ਨ ਪਾਹਿ॥ ਗੁਰਮੁਖਿ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰ ਹਹਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਹਿ॥ 5॥ ਅੰਤਰੁ ਸਚਾ ਮਨੁ ਸਚਾ ਸਚੀ ਸਿਫਤ ਸਨਾਇ॥ਸਚੁ ਥਾਨਿ ਸਚੁ ਸਾਲਾਹਣਾ ਸਤਿਗੁਰ ਬਲਿਹਾਰੈ ਜਾਉ॥ 6॥ ਸਚੁ ਵੇਲਾ ਮੂਰਤੁ ਸਚੁ ਜਿਤੁ ਸਚੇ ਨਾਲਿ ਪਿਆਰੁ॥ ਸਚੁ ਵੇਖਣਾ ਸਚੁ ਬੋਲਣਾ ਸਚਾ ਸਭੁ ਆਕਾਰੁ॥ 7॥ ਨਾਨਕ ਸਚੈ ਮੇਲੇ ਤਾ ਮਿਲੇ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ ਜਿਉ ਭਾਵੈ ਤਾ ਰਖਸੀ ਆਪੇ ਕਰੇ ਰਜਾਇ॥ 8॥1॥

Sachi Bani, Sach(u) dhoon(i), Sach(u) Shabad(u) veechaara. Undin(u) Sach(u) salaahna, dhun(u), dhun(u) vudbhaag humaara. 1. Mun mayray, Saachay Naam(u) vit-houn bul(i) jaaoun. Daasun(i) daasaan hoyay ruhhay, ta paaveh(i) Sacha Naaoun. 1. Ruhaou.

(PAGE 565): Jihva sachi, Sach(i) rutti, tun(u), mun(u) Sacha hoyay. Bin(u) Saachay hoar(u) salaahna, jaaseh(i) junum subh(u) khoyay. 2. Sach(u) khayti, Sach(u) beejna, Saacha vapaara. Undin laaha Sach(u) Naam(u), dhun(u) bhugut(i) bhuray bhundaara. 3. Sach(u) khaana, Sach(u) pehnuna, sach(u) tayk Hur(i) Naaoun. Jis nu bukhshay tis(u) milaiy, Mehleen paayay thaaoun. 4. Aaveh(i) sachay, jaaveh(i) sachay, phir(i) jooni mool(i) na paah(i). Gurmukh(i), Dur(i) Saachaiy, sachiyaar haiyn, Sachay maah(i) smaah(i). 5. Untar(u) Sacha, mun sacha, Sachi sift(i) snaayay. Sach(u) thaan(i), Sach(u) salaahna, Satgur bulihaaraiy jaaoun. 6. Sach(u) vayla, moorut(u) sach(u), jit(u) Sachay naal(i) piyaar(u). Sach(u) vaykhna, Sach(u) boalna, sacha subh(u) aakaar(u). 7. Nanak Sachaiy maylay ta milay, Aapay luyyay milaayay. Jiyoun bhaavaiy ta rukhsi, Aapay kuray rujaayay. 8.1.

Word Meaning: Sachi = everlasting. Sach(u) = approved by Waheguru; fully rewarding. Dhoon(i) = concentration of mind. Salaahna = singing praise. 1. Vit-houn = for. Bul(i) Jaaoun = sacrifice life. Daasaan = slaves. Pause. Jihva = tongue. Sachi = real (performs its real duty); pious. Rutti = imbued. Junum Khoyay = waste away human life. 2. Khayti = farming. Beejna = sowing. Laaha = benefit. Bhundaara = treasures. 3. Pehnuna = wearing clothes. Tayk = support. Bukhshay = bestows. 4. Mool(i) Na = absolutely not. Sachiyaar = truthful; holy. 5. Snaayay = praise. Sach(u) Thaan(i) = holy gathering where God's praise is sung. 6 Moorut(u) = time; moment. Aakaar(u) = creation. 7. Bhaavaiy = likes. Rukhsi = keeps. Rujaayay = with (His) Will. 8.1.

MEANING: The holy compositions in praise of Waheguru are eternal (they never fail to connect with Waheguru), the meditation on Waheguru's Naam with full devotion is fully rewarding, and so is the pondering on the Guru's Shabad. It is my great fortune when I sing Waheguru's praise. 1. I will gladly lay down my life for Waheguru's Naam, oh, my mind. One acquires Waheguru's Naam when he serves Him like a slave of His slaves. Pause. The tongue, which is imbued in Waheguru's Naam, is real (pious) and performs its real duty, and pious are the body and the mind. The individual who praises someone other than Waheguru wastes his precious human life. 2.

Just like any business, like farming and trading, Waheguru's Naam is the business and the seeding of the crop for a devotee. His daily gain in this business is the acquisition of the wealth of Waheguru's Naam, of which the treasures are always full (unlike other forms of wealth, which run out on being used, the wealth of Waheguru's Naam never experiences any shortage, no matter how many devotees acquire it). 3. For a devotee, Waheguru's Naam is his food, his clothing, and his support (He always keeps Waheguru in mind, no matter what he does). But only that lucky individual acquires it whom Waheguru bestows upon; such a devotee is given room in His Palace (is honoured in His Court). 4. Such devotees are born pious (with Waheguru's Naam in their heart), leave the world pious, and are never born again because they are proved to be pious in the Court of Waheguru, and merge into Him. 5. I am a sacrifice to my Satguru, with whose benevolence I sing Waheguru's praise in the company of holy saints, and acquire Waheguru's Naam and purity of mind. 6. That time, that moment, was pious (was lucky for me) when I fostered love for Waheguru in my mind. Now I see Waheguru everywhere; I sing His praise, and realize that His whole creation is real. 7. But I got connected with Waheguru only because He connected me with Him, oh Nanak. He protects me (from the attacks of Maya) the way He pleases. 8.1.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਮਨੂਆ ਦਹ ਦਿਸ ਧਾਵਦਾ ਓਹੁ ਕੈਸੇ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਇੰਦ੍ਰੀ ਵਿਆਪਿ ਰਹੀ ਅਧਿਕਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਨਿਤ ਸੰਤਾਵੈ॥ 1॥ ਵਾਹੁ ਵਾਹੁ ਸਹਜੇ ਗੁਣ ਰਵੀਜੈ॥ ਰਾਮ ਨਾਮੁ ਇਸੁ ਜੁਗ ਮਹਿ ਦੁਲਭੁ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਸਬਦੁ ਚੀਨਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਤਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ॥ ਗੁਰਮਤੀ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ॥ 2॥ ਏ ਮਨ ਮੇਰੇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥ ਹਰਿ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖ ਦਾਤਾ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਉ॥ 3॥ ਹਮ ਨੀਚ ਸੇ ਊਤਮ ਭਏ ਹਰਿ ਕੀ ਸਰਣਾਈ॥ ਪਾਥਰੁ ਡੁਬਦਾ ਕਾਢਿ ਲੀਆ ਸਾਚੀ ਵਡਿਆਈ॥ 4॥ ਬਿਖੁ ਸੇ ਅੰਮ੍ਰਿਤ ਭਏ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ॥ ਅਕਹੁ ਪਰਮਲ ਭਏ ਅੰਤਰਿ ਵਾਸਨਾ ਵਸਾਈ॥ 5॥ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਜਗਿ ਮਹਿ ਖਟਿਆ ਆਇ॥ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 6॥ ਮਨਮੁਖ ਭੂਲੇ ਬਿਖੁ ਲਗੇ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖ ਸਾਗਰੁ ਸਾਚਾ ਸਬਦੁ ਨ ਭਾਇਆ॥ 7॥ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸਭੁ ਕੋ ਕਰੈ ਵਿਰਲੈ ਹਿਰਦੈ ਵਸਾਇਆ॥ ਨਾਨਕ ਜਿਨ ਕੈ ਹਿਰਦੇ ਵਸਿਆ ਮੋਖ ਮੁਕਤਿ ਤਿਨ੍ਹ ਪਾਇਆ॥ 8॥2॥

Vudhuns(u) Mehla 3: Munooaa deh dis(i) dhaanvdam oh(u) kaisay Hur(i) goon gaavaiy. Indri viyaap(i) ruhhi adhikaayee, kaam(u), kroadh(u) nit suntaavaiy. 1. Wah(u), Wah(u), sehjay goon ruveejaiy. Ram Naam(u) iss(u) joog meh(i) doolubh(u) haiy, Gurmut(i) Hur(i) rus(u) peejaiy. 1. Ruhaou. Shabad(u) cheen(i) mun(u) nirmul(u) hovaiy, ta, Hur(i) kay goon gaavaiy. Gurmuti aapaiy, aap(u) puchhaanaiy, ta nij ghur(i) vaasa paavaiy. 2. Eh mun mayray suda rung(i) raatay, suda Hur(i) kay goon gaaou. Hur(i) nirmul(u) suda Sookh Daata, mun chindiya ful(u) paaou. 3. Hum neech say ootum bhuyyay Hur(i) kee shernaayee. Paathur(u) doobda kaadh(i) leeya, Saachi vudiyaayi. 4. Bikh(u) say Amrit bhuyyay, Gurmut(i) boodh(i) paayee. Ukk-houn permul bhuyyay, untar(i) vaashna vusaayee. 5. Maanus junum(u) doolumbh(u) haiy, jug(i) meh(i) khuttiya aayay. Pooraiy bhaag(i) Satguru milaiy, Hur(i) Naam(u) dhiyaayay. 6. Munmukh bhoolay bikh(u) lugay, ahila junum(u) guvaaya. Hur(i) ka Naam(u) suda sookh saagur(u), Saacha Shabad(u) na bhaaya. 7. Mookhoun Hur(i), Hur(i) subh(u) ko kuraiy, virlaiy hirdaiy vusaaya. Nanak jin kaiy hirday vussiya, moakh mookut(i) tinh paaya. 8.2.

Word Meaning: Munooaa = mind. Dhaavnda = runs uncontrolled. Indri = the five senses. Viyaap(i) Adhikaayee = influencing strongly; overpowering; Suntaavaiy = cause mental unrest. 1. Wah(u) Wah(u) = Waheguru's praise. Sehjay = in a blissful state. Ruveejaiy = can be recited. Doolubh(u) = invaluable; extremely difficult to acquire. Pause.

Cheen(i) = by recognizing; by pondering on. Nij Ghur(u) = own heart. 2.
Rung(i) Raatay = imbued in love. Mun Chindiya = as wished. Ful(u) = reward. 3.
Neech = (spiritually) ignoble. Ootum = superior; noble. Vudiyaayi = greatness. 4.
Bikh(u) = poison. Boodh(u) = wisdom. Ukk(u) = a bush-like bitter and wild plant (Calotropis procera). Permul = sandal tree. Vaashna = fragrance. 5. Maanus = human. Khuttiya = make it worthwhile (successful). 6. Bikh(u) = poison; Maya; vices. Ahila = highly valuable. Bhaaya = liked. 7. Vusaaya = embedded. Moakh Mookut(i) = salvation. 8.

MEANING: The human mind wanders around in all ten directions (as prompted by its five basic senses and five implementing senses) (and is never peaceful), so how can it sing Waheguru's praise? Man's senses strongly overpower him, and lust and rage cause him mental unrest all the time. 1. Waheguru's Naam is acquired by only a few people in the world; its sweet taste can be enjoyed only with the wisdom (Advice) of the Guru when the devotee sings Waheguru's praise to attain the high spiritual state. Pause.

When the mind of a devotee is purified by pondering on the Guru's Shabad, he sings Waheguru's praise. When he analyzes his inner self with Guru's advice, his mind stays calm (becomes peaceful) (and he embeds Waheguru's Naam in there). 2.

Always sing Waheguru's praise while imbued in His love, oh my mind. Waheguru is always pure at heart (does no injustice), and is the source of all comforts; sing His praise to reap the rewards of your choice. 3. By coming to Waheguru's shelter, I was transformed from an ignoble to a spiritually superior individual. It was His real greatness that He pulled me, a stone-hearted, out (of the world sea) as I was drowning in there. 4.

I acquired Guru's wisdom (His advice), which transformed me from a poison (a bitter person who hurt many people) to amrit (a sweet and polite individual who motivated people to recite Waheguru's Naam). It was like changing a ukk plant into a sandalwood tree, as I acquired a sweet fragrance (Guru's advice) in my mind. 5. Human life is invaluable and is rarely available; a devotee makes it really worthwhile (successful) in this life. One recites Waheguru's Naam when he connects with Satguru through his great fortune. 6.

Those who are disconnected from Waheguru (follow their own mind) are engrossed in the vices of Maya, thereby wasting their invaluable human life. They do not like Guru's eternal Shabad, and therefore also do not like Waheguru's Naam, which is the sea (source) of all comforts. 7. Everybody utters Waheguru with their tongue, but some rare individual enshrines it in their heart. Those who enshrine Waheguru's Naam in their hearts attain freedom from the bonds of Maya and attain salvation, oh, Nanak. 8.2.

ਵਡਹੰਸੁ ਮਹਲਾ 1 ਛੰਤ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 1, Chhunt: Ek Onkar Satgur Persad(i):

ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਹੇ ਨਾਈਐ॥ ਨਾਤਾ ਸੋ ਪਰਵਾਨੁ ਸਚੁ ਕਮਾਈਐ॥ ਜਬ ਸਾਚ ਅੰਦਰਿ ਹੋਇ ਸਾਚਾ ਤਾਮਿ ਸਾਚਾ ਪਾਈਐ॥

(ਅੰਗ 566)॥ ਲਿਖੇ ਬਾਝਹੁ ਸੁਰਤਿ ਨਾਹੀ ਬੋਲਿ ਬੋਲਿ ਗਵਾਈਐ॥ ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਸੁਰਤਿ ਸਬਦੁ ਲਿਖਾਈਐ॥ ਕਾਇਆ ਕੂੜਿ ਵਿਗਾੜਿ ਕਾਹੇ ਨਾਈਐ॥ 1॥ ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ॥ ਨਾਮੁ ਮੀਠਾ ਮਨਹਿ ਲਾਗਾ ਦੂਖਿ ਡੇਰਾ ਢਾਹਿਆ॥ ਸੂਖੁ ਮਨ ਮਹਿ ਆਇ ਵਸਿਆ ਜਾਮਿ ਤੈ ਫੁਰਮਾਇਆ॥ ਨਦਰਿ ਤੁਧੁ ਅਰਦਾਸਿ ਮੇਰੀ ਜਿਨਿ ਆਪੁ ਉਪਾਇਆ॥ ਤਾ ਮੈ ਕਹਿਆ ਕਹਣੁ ਜਾ ਤੁਝੈ ਕਹਾਇਆ॥ 2॥ ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ॥ ਮੰਦਾ ਕਿਸੈ ਨ ਆਖਿ ਝਗੜਾ ਪਾਵਣਾ॥ ਨਹ ਪਾਏ ਝਗੜਾ ਸੁਆਮਿ ਸੇਤੀ ਆਪਿ ਆਪੁ ਵਞਾਵਣਾ॥ ਜਿਸੁ ਨਾਲਿ ਸੰਗਤਿ ਕਰਿ ਸਰੀਕੀ ਜਾਇ ਕਿਆ ਰੂਆਵਣਾ॥ ਜੋ ਦੇਇ ਸਹਣਾ ਮਨਹਿ ਕਹਣਾ

ਆਖਿ ਨਾਹੀ ਵਾਵਣਾ॥ ਵਾਰੀ ਖਸਮੁ ਕਢਾਏ ਕਿਰਤੁ ਕਮਾਵਣਾ॥ 3॥ ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ॥ ਕਉੜਾ ਕੋਇ ਨ ਮਾਗੈ ਮੀਠਾ ਸਭ ਮਾਗੈ॥ ਸਭੁ ਕੋਈ ਮੀਠਾ ਮੰਗਿ ਦੇਖੈ ਖਸਮ ਭਾਵੈ ਸੋ ਕਰੇ॥ ਕਿਛੁ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਰਣੀ ਨਾਮ ਤੁਲਿ ਨ ਸਮਸਰੇ॥ ਨਾਨਕਾ ਜਿਨ ਨਾਮੁ ਮਿਲਿਆ ਕਰਮੁ ਹੋਆ ਧੁਰਿ ਕਦੇ॥ ਸਭ ਉਪਾਈਅਨੁ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇ॥ 4॥

Kaaya koorr(i) vigaarr(i) kaahay naayiyaiy. Naata so pervaan(u) Sach(u) kmaayiyaiy. Jub Saach undar(i) hoyay Saacha, taam(i) Saacha paayiyaiy.

(PAGE 566): Likhay baajhoun soorut(i) naahi, boal(i), boal(i) guvaayiyaiy. Jithaiy jaayay buhhiyaiy, bhulaa kuhhiyaiy, soorut(i) Shabad(u) likhaayiyaiy. Kaaya koorr(i) vigaarr(i) kaahay naayiyaiy. 1. Ta mein kuhhiya kehn(u) ja Toojhaiy kuhaaya. Amrit(u) Hur(i) ka Naam(u) mayraiy mun(i) bhaaya. Naam(u) meettha muneh(i) laaga, dookh(i) dayra dhaahiyaa. Sookh(u) mun meh(i) aayay vussiya, jaam(i) Taiyn foormaaya. Nudr(i) Toodh(u), ardaas(i) mayri, jin(i) Aap(u) oopaaya. Ta mein kuhhiya kehn(u), ja Toojhaiy kuhaaya. 2. Vaari Khusm(u) kudhaayay, kirt(u) kmaavna. Munda kisaiy na aakh(i), jhuggrra paavna. Neh paayay jhuggrra, Soam(i) sayti, aap(i) aap(u) vunjaavna. Jis(u) naal(i) sungut(i), kur(i) shreeki, jaayay kiya rooaavna. Jo dayay sehna, muneh(i) kehna, aakh(i), naahi vaavna. Vaari Khusm(u) kudhaayay, kirt(u) kmaavna. 3. Subh oopaayiun(u) Aap(i), Aapay nudr(i) kuray. Kaurra koyay na maangaiy, meettha subh maangaiy. Subh koyee meettha mung(i) daykhaiy, Khusm(u) bhaavaiy so kyraiy. Kichh(u) poonn(u), daan, anayk kerni, Naam tool(i) na sumsuray. Nanaka, jin Naam(u) miliya, kerm(u) hoa, dhoor(i) kuday. Subh oopaayiun(u) Aap(i), Aapay nudr(i) kuray. 4.

Word Meaning: Kaaya = body; soul. Koorr(i) = in falsehood; in love with Maya. Vigaarr(i) = make impure; contaminate. Saach = purity; piety. Pervaan(u) = acceptable. Taam(i) = then. Likhay Baajhoun = without written (Huqam of Waheguru). Soorut(i) = (spiritual) understanding; in thoughts (mind). 1. Ta = only then. Kehn(u) = words of praise. Bhaaya = liked. Dayra = dwelling; source. Dhaaya = demolished. Jaam(i) = when. 2. Vaari = turn. Kirt(u) Kmaavna = deeds done. Jhuggraa = argumentation. Vunjaavna = suffer humiliation. Shreeki = rivalry. Rooaavna = cry; complain. Vaavna = boast or complain publicly. 3. Kaurra = discomforts; troubles. Meettha = comforts; happiness. Poonn(u) Daan = forced donations to brahmans. Anayk Kerni = countless religious rituals. Sumsuray = equal. Kerm(u) = benevolence. Dhoor(i) = right from the origin. Kuday = sometime. 4.

MEANING: What is the use of taking dips in holy waters when you have contaminated your body (soul) with immoral deeds resulting from your attraction for Maya? Only those dips are acceptable to Waheguru when one lives a truthful and pious life. One acquires Waheguru (gets connected with Him) when his heart is pure, and he has Waheguru's Naam at heart. However, one acquires no spiritual understanding (enlightenment) unless it is written in his fate with Waheguru's Huqam. Otherwise, he simply wastes his spoken words (they are of no spiritual use to him). One should enshrine Satguru's Shabad in his thoughts, and talk (pray) for the wellbeing of all (sing Waheguru's praise) wherever he goes. What is the use of taking holy dips when one's soul is contaminated with immorality? 1.

I have said a few words in Your praise only because You enabled me to do so, oh Waheguru. Your Naam is the real Amrit, and I like it. I found Your Naam to be sweet whereby the source of all my discomforts has been demolished. With Your Will, Your Naam has been implanted in my heart. You have created Yourself, oh Waheguru; I can only pray to You, but it is Your benevolence that You cast a kind sight on me to sing Your praise. I have said a few words in Your praise only because You enabled me to do so. 2.

The Lord pulls one from the deep well of Maya (severs his bonds with Maya) when his turn comes, which is based on the deeds performed by him. You should not criticize anyone for

their bad behaviour (because everybody leads their life as per the prewritten Will of Waheguru for them). So, when you criticize someone, you create an unwarranted dispute not just with the person under attack, but also with Waheguru, who tailored his lifestyle; as a result, you will suffer humiliation. By criticizing someone, you are playing a rival to the Lord with whom you should have friendship (take His shelter); otherwise, how can you cry for His help when you appear in His Court? You should accept (be satisfied with) whatever He gives you, keep your feelings inside you, and not complain in public. Waheguru pulls one out of the deep well of Maya when his turn comes, which is based on his deeds. 3.
Waheguru has created everyone, and casts kind sight on all of them. But nobody asks for troubles, everybody asks for comforts and happiness in life. Anyone can ask for happiness, but Waheguru delivers only what He likes (what the individual deserves). Some people make donations (to Brahmans) and perform countless other religious rituals to have happiness in life, but no ritual or any other approach comes even close to reciting Waheguru's Naam. However, one acquires His Naam in the heart only if it has been written in his fate by the benevolence of Waheguru right from the beginning, oh Nanak. Waheguru creates everybody, and casts a kind sight on them all. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 1॥ ਕਰਹੁ ਦਇਆ ਤੇਰਾ ਨਾਮੁ ਵਖਾਣਾ॥ ਸਭ ਉਪਾਈਐ ਆਪਿ ਆਪੇ ਸਰਬ ਸਮਾਣਾ॥ ਸਰਬੇ ਸਮਾਣਾ ਆਪਿ ਤੂ ਹੈ ਉਪਾਇ ਧੰਧੈ ਲਾਈਆ॥ ਇਕਿ ਤੁਝ ਹੀ ਕੀਏ ਰਾਜੇ ਇਕਨਾ ਭਿਖ ਭਵਾਈਆ॥ ਲੋਭੁ ਮੋਹ ਤੁਝੁ ਕੀਆ ਮੀਠਾ ਏਤ ਭਰਮਿ ਭੁਲਾਣਾ॥ ਸਦਾ ਦਇਆ ਕਰਹੁ ਅਪਣੀ ਤਾਮਿ ਨਾਮੁ ਵਖਾਣਾ॥ 1॥ ਨਾਮੁ ਤੇਰਾ ਹੈ ਸਾਚਾ ਸਦਾ ਮੈ ਮਨਿ ਭਾਣਾ॥ ਦੂਖ ਗਇਆ ਸੁਖੁ ਆਇ ਸਮਾਣਾ॥ ਗਾਵਨਿ ਸੁਰਿ ਨਰ ਸੁਘੜ ਸੁਜਾਣਾ॥ ਸੁਰਿ ਨਰ ਸੁਘੜ ਸੁਜਾਣ ਗਾਵਹਿ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਵਹੇ॥ ਮਾਇਆ ਮੋਹੇ ਚੇਤੇ ਨਾਹੀ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਵਹੇ॥ ਇਕਿ ਮੂੜ ਮੁਗਧ ਨ ਚੇਤਹਿ ਮੂਲੇ ਜੋ ਆਇਆ ਤਿਸੁ ਜਾਣਾ॥ ਨਾਮੁ ਤੇਰਾ ਸਦਾ ਸਾਚਾ ਸੋਇ ਮੈ ਮਨਿ ਭਾਣਾ॥ 2॥
ਤੇਰਾ ਵਖਤ ਸੁਹਾਵਾ ਅੰਮ੍ਰਿਤੁ ਤੇਰੀ ਬਾਣੀ॥ ਸੇਵਕ ਸੇਵਹਿ ਭਾਉ ਕਰਿ ਲਾਗਾ ਸਾਉ ਪਰਾਣੀ॥ ਸਾਉ ਪਰਾਣੀ ਤਿਨਾ ਲਾਗਾ ਜਿਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ॥ ਨਾਮਿ ਤੇਰੈ ਜੋਇ ਰਾਤੇ ਨਿਤ ਚੜੈ ਸਵਾਇਆ॥ ਇਕੁ ਕਰਮੁ ਧਰਮੁ ਨ ਹੋਇ ਸੰਜਮੁ ਜਾਮਿ ਨ ਏਕੁ ਪਛਾਣੀ॥ ਵਖਤੁ ਸੁਹਾਵਾ ਸਦਾ ਤੇਰਾ ਅੰਮ੍ਰਿਤ ਤੇਰੀ ਬਾਣੀ॥ 3॥ ਹਉ ਬਲਿਹਾਰੀ ਸਾਚੈ ਨਾਵੈ॥
(ਅੰਗ 567)॥ ਰਾਜੁ ਤੇਰਾ ਕਬਹੂ ਨ ਜਾਵੈ॥ ਰਾਜੋ ਤ ਤੇਰਾ ਸਦਾ ਨਿਹਚਲੁ ਏਹੁ ਕਬਹੂ ਨ ਜਾਵਏ॥ ਚਾਕੁਰ ਤ ਤੇਰਾ ਸੋਇ ਹੋਵੈ ਜੋਇ ਸਹਜਿ ਸਮਾਵਏ॥ ਦੁਸਮਨੁ ਤ ਦੂਖੁ ਨ ਲਗੈ ਮੂਲੈ ਪਾਪੁ ਨੇੜਿ ਨ ਆਵਏ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਦਾ ਹੋਵਾ ਏਕ ਤੇਰੇ ਨਾਵਏ॥ 4॥
ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ॥ ਕੀਰਤਿ ਕਰਹਿ ਸੁਆਮੀ ਤੇਰੈ ਦੁਆਰੇ॥ ਜਪਹਿ ਤ ਸਾਚਾ ਏਕੁ ਮੁਰਾਰੇ॥ ਸਾਚਾ ਮੁਰਾਰੇ ਤਾਮਿ ਜਾਪਹਿ ਜਾਮਿ ਮੰਨਿ ਵਸਾਵਹੇ॥ ਭਰਮੋ ਭੁਲਾਵਾ ਤੁਝਹਿ ਕੀਆ ਜਾਮਿ ਏਹੁ ਚੁਕਾਵਹੇ॥ ਗੁਰ ਪਰਸਾਦੀ ਕਰਹੁ ਕਿਰਪਾ ਲੇਹੁ ਜਮਹੁ ਉਬਾਰੇ॥ ਜੁਗਹ ਜੁਗੰਤਰਿ ਭਗਤ ਤੁਮਾਰੇ॥ 5॥ ਵਡੇ ਮੇਰੇ ਸਾਹਿਬਾ ਅਲਖ ਅਪਾਰਾ॥ ਕਿਉ ਕਰਿ ਕਰਉ ਬੇਨੰਤੀ ਹਉ ਆਖਿ ਨ ਜਾਣਾ॥ ਨਦਰਿ ਕਰਹਿ ਤਾ ਸਾਚੁ ਪਛਾਣਾ॥ ਸਾਚੋ ਪਛਾਣਾ ਤਾਮਿ ਤੇਰਾ ਜਾਮਿ ਆਪਿ ਬੁਝਾਵਹੇ॥ ਦੂਖ ਭੂਖ ਸੰਸਾਰਿ ਕੀਏ ਸਹਸਾ ਏਹੁ ਚੁਕਾਵਹੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਜਾਇ ਸਹਸਾ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰਾ॥ ਵਡਾ ਸਾਹਿਬੁ ਹੈ ਆਪਿ ਅਲਖ ਅਪਾਰਾ॥ 6॥ ਤੇਰੇ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ॥ ਸੋਹਣੇ ਨਕ ਜਿਨ ਲੰਮੜੇ ਵਾਲਾ॥ ਕੰਚਨ ਕਾਇਆ ਸੁਇਨੇ ਕੀ ਢਾਲਾ॥ ਸੋਵੰਨ ਢਾਲਾ ਕ੍ਰਿਸਨ ਮਾਲਾ ਜਪਹੁ ਤੁਸੀ ਸਹੇਲੀਹੋ॥ ਜਮ ਦੁਆਰਿ ਨ ਹੋਹੁ ਖੜੀਆ ਸਿਖ ਸੁਣਹੁ ਮਹੇਲੀਹੋ॥ ਹੰਸ ਹੰਸਾ ਬਗ ਬਗਾ ਲਹੈ ਮਨ ਕੀ ਜਾਲਾ॥ ਬੰਕੇ ਲੋਇਣ ਦੰਤ ਰੀਸਾਲਾ॥ 7॥ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ॥ ਕੁਹਕਨਿ ਕੋਕਿਲਾ ਤਰਲ ਜੁਆਣੀ॥ ਤਰਲਾ ਜੁਆਣੀ ਆਪਿ ਭਾਣੀ ਇਛ ਮਨ ਕੀ ਪੂਰੀਏ॥ ਸਾਰੰਗ ਜਿਉ ਪਗੁ ਧਰੈ ਠਿਮਿ ਠਿਮਿ ਆਪਿ ਆਪੁ ਸੰਧੂਰਏ॥ ਸ੍ਰੀਰੰਗ ਰਾਤੀ ਫਿਰੈ ਮਾਤੀ ਉਦਕੁ ਗੰਗਾ ਵਾਣੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਦਾਸੁ ਹਰਿ ਕਾ ਤੇਰੀ ਚਾਲ ਸੁਹਾਵੀ ਮਧੁਰਾੜੀ ਬਾਣੀ॥ 8॥2॥
Vudhuns(u) Mehla 1: Kurhou duyya, Tayra Naam(u) vukhaana. Subh oopaayiyaiy Aap(i), Aapay serb smaana. Serbay smaana Aap(i) Tu haiy, oopaayay dhundhaiy laayiya. Ikk(i)

Toojh hee keeyay rajay, ikkna bhikh bhuvaayiya. Loabh(u), moh(u) Toojh(u) keeya meettha, ait(u) bherm(i) bhoolaana. Suda duyya kurhou Apni, taam(i) Naam(u) vukhaana. 1.
Naam Tayra haiy Saacha suda, mein mun(i) bhaana. Dookh(u) guyya, sookh(u) aayay smaana. Gaavun(i) soor(i) nur sooghurr soojaana. Sur(i) nur sooghurr soojaan gaaveh(i), jo Tayray mun(i) bhaaveh(i). Maya moheh(i) chayteh(i) naahi, ehila junum(u) guvaaveh(i). Ikk(i) moorr moogudh na chayteh(i) moolay, jo aaya, tis(u) jaana. Naam tayra suda Saacha, soyay mein mun(i) bhaana. 2. ----------
Word Meaning: Vukhaana = say, recite. Oopaayay = created. Serb Smaana = present everywhere. Dhundhaiy Laayiya = put in the business related to Maya. Bhikh = begging for living. Bhuvaayiya = made to wander. Ait(i) = this. Bherm Bhoolaana = misled in this misgiving (falseness of Maya). Taam(i) = only then. 1.
Soor(i) Nur = god-like humans. Sooghurr = wise. Soojaana = knowledgeable. Moheh(i) = robbed by; captivated by. Chayteh(i) = remember. Ehila = priceless. Moorr Moogudh = foolish and ignorant. Na Moolay = not at all. 2.
MEANING: I recite Your Naam only when You are kind to me, oh Waheguru. Waheguru has created everybody, and is present in everybody (and everywhere). Waheguru is omnipresent and puts everybody in business related to Maya. He makes some people rulers, while making some others beggars who have to wander around to collect alms. He has made greed and worldly attachments sweet for the people, as a result of which, they get misled (engrossed in such attachments). I can recite Your Naam all the time only when You are kind to me, oh Waheguru. 1.
Your Naam is immortal (the only way to connect with God in any eon), and I love it, oh Waheguru. All discomforts are eradicated with Waheguru's Naam, and comforts take their place in one's life. Gods-like men, wise, and knowledgeable people, sing Waheguru's praise (in their own way), but only those sing Your real praise whom You like, oh Lord. The Maya-engrossed individuals do not remember Waheguru, and waste away their precious human life. Many foolish and ignorant people do not realize that everyone who is born has to leave this world (and nothing will be theirs forever, except the Naam), and do not remember Waheguru at all. Your Naam is eternal (the only way to lead to connect with Waheguru in any eon), and I love it, oh Waheguru. 2.

---------- Tayra vukhut(u) soohaava, Amrit(u) Tayri Bani. Sayuk saveh(i) bhaaou kur(i), laaga saaou praani. Saaou praani tinha laaga, jinhi Amrit(u) paaya. Naam(i) Tayray joyay raatay, nit churreh(i) suvaaya. Ikk(u) kerm(u) dherm(u) na hoyay sunjum(u), jaam(i) na Aik(u) puchhani. Vukhut(u) soohaava suda Tayra, Amrit tayri Bani. 3. Huou bulihaari Saachay Naavaiy.
(PAGE 567): Raj(u) Tayra kubhoon na jaavaiy. Rajo ta tayra suda nihchul, eh(u) khbhoon na jaavyay. Chaakur ta Tayra soyay hovaiy, joyay sehj(i) smaavyay. Dooshmun(u) tay dookh(u) na lugaiy moolay, paap(u) nayrr(i) na aavyay. Huoun bulihaari suda hovaan, Aik Tayray Naavyay. 4. ----------
Word Meaning: Vukhut = time (to sing Waheguru's praise). Bhaaou = love; reverence. Saaou = taste. Joyay = which; who. Churreh(i) Suvaaya = many-fold increase (in spirituality). Kerm(u) Dherm(u) = religious rituals. Ikk(u) Na = not even one. Sunjum(u) = control on sensual desires. Aik(u) = "One" (Waheguru). 3. Raj(u) = Kingship. Nihchul = permanent; everlasting. Kubhoon Na = never. Chaakur = servant of love. Sehj(i) = spiritual state above the effects of Maya. Dooshmun(u) = the five demons. Naavyay = Naam. 4.

MEANING: The time when I sing Your praise is very soothing, and the holy compositions in Your praise are the real Amrit. Your devotees serve You (sing Your praise) with affection, and enjoy the taste (of this Amrit). Those (devotees) who acquire Waheguru's Naam-Amrit enjoy its sweet taste, and the sweetness (their enjoyment of the Naam) increases many-fold all the time. Not even a single religious ritual or control on sensual pleasures is worth anything if the devotee does not recognize (make a connection with) the "One" (Waheguru). The time when I sing God's praise is very soothing, and the holy compositions in His praise are the real Amrit. 3.
I am a sacrifice for Waheguru's Naam. Your Kingship (rule over the universe) is eternal, and never goes away (never ceases), and is permanent forever. Your slave (devotee) is the one who stays in the blissful state of spirituality (above the effects of Maya). None of the five demon enemies (lust, rage, greed, etc.) can impact Your devotee in any way, and no sin can even come near him. I am always a sacrifice for Your Naam, oh Waheguru. 4.

---------- Joogeh jooguntar(i) bhugut Toomhaaray. Keerut(i) kureh(i) Soami Tayray Dooaaray. Jupeh(i) ta Saacha Aik(u) Mooraaray. Saacha Mooraaray taam(i) jaapeh(i), jaam(i) mun(i) vusaavhay. Bhermo bhoolaava Toojheh(i) keeya, jaam(i) eh(u) chookaavhay. Gur persadi kurhou kirpa, layhou Jumhou oobaaray. Joogeh jooguntar(i) bhugut Toomhaaray. 5. Vudday mayray Sahiba, ulukh apaara. Kiyoun kur(i) kuroun baynti, huoun aakh(i) na jaana. Nudr(i) kureh(i) ta Saach(u) puchhaana. Saacho puchhaana Taam(i) Tayra, jaam(i) Aap(i) boojhaavhay. Dookh(u), bhookh(u) sunsaar(i) keeyay, sehsa eh(u) chookaavhay. Binvunt(i) Nanak(u) jaayay sehsa, boojhaiy Gur beechaara. Vudda Sahib(u) haiy Aap(i) alukh apaara. 6. ----------
Word Meaning: Joogeh Jooguntar(i) = in every eon. Keerut(i) Kureh(i) = sing praise. Mooraaray = Waheguru. Taam(i) = only then. Jaapeh(i) = appears. Jaam(i) = when. Bhermo Bhoolaava = misgivings. Chookaavyay = is removed. Jumhoun = from the Angel of death. Oobaaray = get free; salvage. 5.
Ulukh = invisible; incomprehensible. Apaara = beyond limits. Kiyoun = how? Aakh(i) Na Jaana = do not know how to express myself. Boojhaavhay = give the understanding. Sehsa = doubt; worry. 6.
MEANING: You have Your devotees in every eon who sing Your praise at Your door, oh, Lord. They worship only "One" Waheguru. But the eternal Waheguru appears in their mind only when they get rid of their misgivings and their doubts (about Maya) -which have been created by Him - and when they enshrine His Naam in their heart. With the grace (mediation) of the Guru, please be kind to me and free me from the jaws of the Angel of death (from the misdeeds which lead to him), oh Waheguru. You have Your devotees in every eon, oh God. 5. How can I pray to You when I cannot express myself, oh the great, incomprehensible, and limitless Waheguru? I can recognize (connect with You) only if You cast a kind sight on me. I can recognize Your true existence only when You make me understand (connect me with You) and when You dispel my worries about the worldly problems, including hunger, created by You in the world, oh Lord. I humbly submit that such worries are eradicated only when one ponders on Guru's Shabad. The incomprehensible, and the limitless Waheguru is Great!! 6.

---------- Tayray bunkay loyin, dunt reesaala. Sohnay nuck jin lummrray vaala. Kunchun kaaya, soyaynay kee dhaala. Sovunn dhaala, Krishan maala, jup-hou tooseen suhayliou. Jum dooaar(i) na hohou khurriyaan, sikh soonhou muhayliou. Huns, hunsa, bug bugga, luhaiy mun kee jaala. Bunkay loyin, dunt reesaala. 7.

Tayri chaal soohaavi, mudhuraarri bani. Koohkun(i) kokila turl jooaani. Turla jooaani, Aap(i) bhaani, ichh mun kee pooriyay. Saarung jiyoun pug dhuray tthim(i) tthim(i), Aap(i), Aap(u) sundhooryay. Srirung raati, phireh(i) maati, ooduk(u) Gunga vaani. Binvunt(i) Nanak(u) daas(u) Hur(i) ka, Tayri chaal soohaavi, mudhuraarri bani. 8.2.

Word Meaning: Bunkay = impressive; beautiful. Loyin = eyes. Dunt = teeth. Reesaala = enjoying all tastes; healthy; beautiful. Lummrray Vaala = long attractive hair. Kunchun Kaaya = gold-like body (attractive and shiny). Dhaala = moulded. Krishan Maala = long, flower garland (like the one Vishnu used to wear). Jum Dooaar = at the door of the Angel of death. Sikh = advice. Muhaliyou = ladies. Huns = swan; a Gur Sikh. Hunsa = white. Bug = heron, an imposter. Bugga = white. Jaala = blinders. 7.

Chaal = gait. Soohaavi = pleasant; attractive. Mudhuraarri Bani = very sweet (like honey) language. Koohkun(i) = sing in a sweet voice. Kokila = a black songbird; a kind of cuckoo. Turl Jooani = non-serious; capricious youth. Ichh = wish; desire. Saarung = elephant. Pug = foot; step. Tthim(i) Tthim(i) = slow pace with conceit. Sundhooryay = adorn. Srirung = husband of Maya (Waheguru). Raati = imbued. Maati = intoxicated. Gunga Ooduk(u) = water of the Ganges (considered holy). 8.

MEANING: You have created human beings with beautiful eyes and with beautiful and healthy teeth, oh Waheguru. They have very nice noses and beautiful, long hair. Their bodies are beautiful and shiny (radiant) as if they have been moulded in gold. (But, as You are present in them, all their beautiful features are Yours as well). So, worship Waheguru, whose body has been moulded in gold, and who wears a long flower-garland around His neck, as Vishnu did, oh my friends. If you listen to this advice (of worshipping Waheguru), you will not have to queue up at the door of the Angel of death (will not have to appear before him as you will merge into Waheguru), oh ladies (human brides). By worshipping Waheguru, the blinders of the mind of a man are removed, and he can see the damaging effects of Maya clearly; and like a white heron (which is an imposter as it can be mistaken for a white swan from a distance), he can be transformed into a real swan (Gurmukh). In other words, a Maya-engrossed person who is disconnected from Waheguru (an imposter like a heron) can be transformed into a Gurmukh (like a swan, which is not deceitful). You have beautiful eyes and beautiful, healthy teeth, oh Waheguru. 7.

The gait of the human beings (women) created by You is very attractive, and they have a honey-like sweet language (since You are sitting in them, these attractive features are in fact Yours, oh Waheguru). Your nature is also very beautiful, in which the cuckoos sing in a sweet voice, and which is full of capricious youths. Waheguru, Himself, likes the capricious beauties, and He has fulfilled His own wish by creating them. He Himself adorns the beautiful damsels who walk majestically in small steps like a conceited elephant. On the other hand, the devotees of Waheguru are imbued with His love and roam intoxicated in it, their pure hearts like the water of the river Ganga, which the Hindus believe to be pure and holy. I, Nanak, humbly submit that Your gait is attractive, and Your language is sweet like honey, oh Waheguru. 8.2.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 3: Ek Onkar Satgur Persad(i):

ਆਪਣੇ ਪਿਰ ਕੈ ਰੰਗਿ ਰਤੀ ਮੁਈਏ ਸੋਭਾਵੰਤੀ ਨਾਰੇ॥ ਸਚੈ ਸਬਦਿ ਮਿਲਿ ਰਹੀ ਮੁਈਏ ਪਿਰੁ ਰਾਵੇ ਭਾਇ ਪਿਆਰੇ॥ ਸਚੈ ਭਾਇ ਪਿਆਰੀ ਕੰਤਿ ਸਵਾਰੀ ਹਰਿ ਹਰਿ ਸਿਉ ਨੇਹੁ ਰਚਾਇਆ॥ ਆਪੁ ਗਵਾਇਆ ਤਾ ਪਿਰੁ ਪਾਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਇਆ॥ ਸਾਧਨ ਸਬਦਿ ਸੁਹਾਈ ਪ੍ਰੇਮ ਕਸਾਈ ਅੰਤਰਿ ਪ੍ਰੀਤਿ

ਪਿਆਰੀ॥ ਨਾਨਕ ਸਾਧਨ ਮੇਲਿ ਲਈ ਪਿਰਿ ਆਪੇ ਸਾਚੈ ਸਾਹਿ ਸਵਾਰੀ॥ 1॥ ਨਿਰਗੁਣਵੰਤੜੀਏ ਪਿਰੁ ਦੇਖਿ ਹਦੂਰੇ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਰਾਵਿਆ ਮੁਈਏ ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਰਾਮ॥
(ਅੰਗ 568)॥ ਪਿਰੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਜੂਰੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ॥ ਧਨ ਬਾਲੀ ਭੋਲੀ ਪਿਰੁ ਸਹਜਿ ਰਾਵੈ ਮਿਲਿਆ ਕਰਮ ਬਿਧਾਤਾ॥ ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਸੁਭਾਖਿਆ ਹਰਿ ਸਰਿ ਰਹੀ ਭਰਪੂਰੇ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਾ ਪਿਰ ਭਾਵੈ ਸਬਦੇ ਰਹੈ ਹਦੂਰੇ॥ 2॥
ਸੋਹਾਗਣੀ ਜਾਇ ਪੂਛਹੁ ਮੁਈਏ ਜਿਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਪਾਇਓ ਮੁਈਏ ਜਿਨ੍ਹੀ ਵਿਚਹੁ ਆਪੁ ਨ ਗਵਾਇਆ॥ ਜਿਨੀ ਆਪੁ ਗਵਾਇਆ ਤਿਨ੍ਹੀ ਪਿਰੁ ਪਾਇਆ ਰੰਗਿ ਸਿਉ ਰਲੀਆ ਮਾਣੈ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ॥ ਕਾਮਣਿ ਵਡਭਾਗੀ ਅੰਤਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਕਾ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ॥ ਨਾਨਕ ਕਾਮਣਿ ਸਹਜੇ ਰਾਤੀ ਜਿਨਿ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ॥ 3॥ ਹਉਮੈ ਮਾਰਿ ਮੁਈਏ ਤੂ ਚਲੁ ਗੁਰ ਕੈ ਭਾਏ॥ ਹਰਿ ਵਰੁ ਰਾਵਹਿ ਸਦਾ ਮੁਈਏ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਏ ਸਬਦੁ ਵਜਾਏ ਸਦਾ ਸੁਹਾਗਣਿ ਨਾਰੀ॥ ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨੁ ਬਾਲਾ ਅਨਦਿਨੁ ਕੰਤਿ ਸਵਾਰੀ॥ ਹਰਿ ਵਰੁ ਸੁਹਾਗੋ ਮਸਤਕਿ ਭਾਗੋ ਸਚੈ ਸਬਦਿ ਸੁਹਾਏ॥ ਨਾਨਕ ਕਾਮਣਿ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਜਾ ਚਲੇ ਸਤਿਗੁਰ ਭਾਏ॥ 4॥

Aapnay Pir kaiy rung(i) rutti mooyiyay, sobhavunti naaray. Sachaiy Shabad(i) mil(i) ruhhi mooyiyay, Pir(u) raavay bhaayay piyaaray. Sachaiy bhaayay piyaari, Kunt(i) suvaari, Hur(i), Hur(i) siyoun nayh(u) ruchaaya. Aap(u) guvaaya, ta Pir(u) paaya, Gur kaiy Shabad(i) smaaya. Sa dhun Shabad(i) soohayee, praym kusaayi untar(i) preet(i) piyaari. Nanak sa dhun mayl(i) luyyi Pir(i) Aapay, Saachaiy Shah(i) suvaari. 1.
Nirgoonvunturriyay, Pir(u) daykh(i) hudooray Ram. Gurmukh(i) jinhi raaviya mooyiyaiy, Pir(u) ruv(i) ruhhiya bhurpooray Ram.
(PAGE 568): Pir(u) ruv(i) ruhhiya bhurpooray, vaykh(u) hujooray, joog(i) joog(i) Aiko jaata. Dhun baali, bhoali, Pir(u) sehj(i) raavaiy, miliya kerm Bidhaata. Jin(i) Hur(i) rus(u) chaakhiya, Shabad(i) soobhaakhiya, Hur(i) sur(i) ruhhi bhurpooray. Nanak kaamun(i) sa Pir bhaavaiy, Shabaday ruhaiy hudooray. 2. Sohaagni jaayay poochhou mooyiyay, jinhi vichoun aap(u) guvaaya. Pir ka Huqam(u) na paayou mooyiyay, jinhi vichoun aap(u) na guvaaya. Jinhi aap(u) guvaaya, tinhi Pir(u) paaya, rung(i) siyoun ruliyaan maanaiy. Suda rung(i) raati, sehjay maati, undin(u) Naam(u) vukhaanaiy. Kaamun(i) vudbhaagi, untar(i) liv laagi, Hur(i) ka praym soobhaya. Nanak kaamun(i) sehjay raati, jin(i) Sach(u) seegaar(u) bunaaya. 3. Haumein maar(i) mooyiyay, tu chull(u) Gur kaiy bhaayay. Hur(i) vur(u) raaveh(i) suda mooyiyaiy, nij ghur(u) vaasa paayay. Nij ghur(i) vaasa paayay, Shabad(u) vujaayay, suda soohaagun(i) naari. Pir(u) ruliyaala, jobun(u) baala, undin(u) Kunt(i) suvaari. Hur(i) vur(u) soohaago, mustuk(i) bhaago, Sachaiy Shabad(i) soohaayay. Nanak kaamun(i) Hur(i) rung(i) raati, ja chullay Satgur bhaayay. 4.1.
Word Meaning: Pir = Dear; husband. Rung(i) Rutty = imbued in the love. Mooyiyaiy = dead from Maya's perspective (has killed her sensual desires). Raavay = enjoys (affection). Bhaayay = (with) love. Kunt(i) = (by) husband. Nayh(u) = affection. Ruchaaya = engaged; is equally loved. Sa = that. Dhun = woman (devotee). Soohayee = adorned; having noble qualities. Kusayee = attracted by. 1. Nirgoonvunturriyay = lacking all noble qualities. Hudooray = in front; close by. Ruv(i) Ruhhiya Bhurpooray = present everywhere. Jaata = acknowledged; worshipped. Baali Bhoali = pure-minded and innocent. Sehj(i) = in blissful state. Kerm Bidhaata = the carver of our fates (Waheguru). Chaakhiya = tasted. Soobhaakhiya = recited with love and reverence. Sur(i) = pool. Sa = that. 2. Sohaagni = who enjoys the love of Waheguru (connected with Him). Aap(u) = selfishness and ego. Mooyiyay = inviting spiritual death. Siyoun = with. Ruliyaan Maanay = enjoys luxuries (blissfulness). Maati = intoxicated. Vukhaanaiy = says; recites. Kaamun(i) = woman. Liv = full concentration; devotion. Soobhaaya = with love. Seegaar = adornment. 3. Chull

Gur Kaiy Bhaayay = follow His Advice. Vur(u) = husband. Nij Ghur(i) = in own house (heart). Vaasa Paayay = mind stays peaceful (quits wandering). Vujaayay = plays the music (of Guru's Shabad). Ruliyaala = source of bliss. Jobun Baala = young and youthful. Mustik Bhaago = fortune on the forehead. 4.

MEANING: The human bride who has killed her worldly desires, and is imbued in the love of her Waheguru-Husband, earns praise everywhere, and with Guru's Shabad in mind, and with her love for Waheguru, she enjoys union with her dear Waheguru. Because of her love and devotion to her Waheguru-Husband, she is equally loved in return and adorned by Him with noble qualities. By killing her selfishness and her ego with Guru's Shabad, she stays absorbed in Waheguru's Naam. The human bride (devotee) who has adorned her life with noble qualities and is full of love for Waheguru is attracted to Him and is dear to Him. Waheguru connects such a devotee with Him whom He has adorned with noble qualities, oh Nanak. 1.

Believe that Waheguru is close to you, oh, the bride (devotee), lacking all the noble qualities. The devotees, who have enjoyed the company of Waheguru in the shelter of the Guru, find Him present everywhere. See the omnipresent Waheguru close to you, oh, the new devotee; He has been believed in, and is worshipped as the only supreme power in every eon. The devotee, who is child-like (pure-minded) and innocent, recites Waheguru's Naam in the blissful state and gets connected with Waheguru, who is the carver of our fates. The devotee, who recites Guru's Shabad with love and reverence, takes dips in the Waheguru's Naam-Pool (stays imbued in His love) all the time. Only that devotee is loved by Waheguru who sees the omnipresent Waheguru close to her with Guru's Shabad, oh Nanak. 2.

Approach the human brides (devotees) who have overcome their worldly desires and have killed their selfishness and ego, to ask them (how they got bonded with Waheguru), oh, ignorant young devotee. Those who do not kill their selfishness and ego do not understand Waheguru's Huqam and invite spiritual death. But those devotees who get rid of their selfishness and ego enjoy blissfulness in Waheguru's love. They are always imbued with Waheguru's love and intoxicated by it; they attain a high spiritual state and recite His Naam all the time. That woman (human being) is highly fortunate who stays concentrated on Waheguru's Naam in His love. The devotee who adorns her soul with Waheguru's love is imbued with His love and attains the spiritual state beyond the effects of Maya, oh Nanak. 3. Get rid of your selfishness and ego, and follow the Guru's Advice to lead your life, oh, ignorant woman; otherwise, you will be inviting spiritual death. If you kill your worldly desires, your mind will stay in its place (will quit wandering and become peaceful), and you will enjoy the union of your Waheguru-Husband. The devotee, who plays the music of Guru's Shabad in her mind (sings Waheguru's praise), gets control of her mind and stays married to her Waheguru-Husband all the time. Waheguru-Husband is always young and youthful, and is the source of all bliss; He adorns His devotees with noble qualities. The devotee, who has good fortune written on her forehead (most people believe that one's fortune is written on his forehead), is adorned with the eternal Shabad of the Guru, and acquires Waheguru as her husband (Lord). The woman (human bride) is imbued with Waheguru's love if she obeys the Guru's Advice, oh Nanak. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਸਭੁ ਵਾਪਾਰੁ ਭਲਾ ਜੇ ਸਹਜੇ ਕੀਜੈ ਰਾਮ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀਐ ਲਾਹਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ॥ ਲਾਹਾ ਹਰਿ ਰਸੁ ਲੀਜੈ ਹਰਿ ਰਾਵੀਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੈ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਅਵਗਣ ਵਿਕਣਹਿ ਆਪੈ ਆਪੁ ਪਛਾਣੈ॥ ਗੁਰਮਤਿ ਪਾਈ ਵਡੀ ਵਡਿਆਈ ਸਚੈ ਸਬਦਿ ਰਸੁ ਪੀਜੈ॥ ਨਾਨਕ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਲੀ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕੀਜੈ॥ 1॥ ਗੁਰਮੁਖਿ ਖੇਤੀ ਹਰਿ ਅੰਤਰਿ ਬੀਜੀਐ ਹਰਿ ਲੀਜੈ ਸਰੀਰਿ ਜਮਾਏ ਰਾਮ॥ ਆਪਣੇ ਘਰ ਅੰਦਰਿ ਰਸੁ ਭੁੰਚੁ ਤੂ ਲਾਹਾ ਲੈ ਪਰਥਾਏ ਰਾਮ॥ ਲਾਹਾ

ਪਰਥਾਏ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਧਨੁ ਖੇਤੀ ਵਾਪਾਰਾ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਮੰਨਿ ਵਸਾਏ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰਾ॥ ਮਨਮੁਖ ਖੇਤੀ ਵਣਜੁ ਕਰਿ ਥਾਕੇ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਬੀਜਿ ਮਨ ਅੰਦਰਿ ਸਾਚੈ ਸਬਦਿ ਸੁਭਾਏ॥ 2॥ ਹਰਿ ਵਾਪਾਰਿ ਸੇ ਜਨ ਲਾਗੇ ਜਿਨਾ ਮਸਤਕਿ ਮਣੀ ਵਡਭਾਗੋ ਰਾਮ॥ ਗੁਰਮਤੀ ਮਨੁ ਨਿਜ ਘਰਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਬੈਰਾਗੋ ਰਾਮ॥ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੋ ਸਚਿ ਬੈਰਾਗੋ ਸਾਚਿ ਰਤੇ ਵਿਚਾਰੀ॥ ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗ ਬਉਰਾਨਾ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ॥ ਸਾਚੈ ਸਬਦਿ ਲਾਗਿ ਮਤਿ ਉਪਜੈ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੋਹਾਗੋ॥

(ਅੰਗ 569)॥ ਨਾਨਕ ਸਬਦਿ ਮਿਲੈ ਭਉ ਭੰਜਨੁ ਹਰਿ ਰਾਵੈ ਮਸਤਕਿ ਭਾਗੋ॥ 3॥

ਖੇਤੀ ਵਣਜੁ ਸਭੁ ਹੁਕਮੁ ਹੈ ਹੁਕਮੇ ਮੰਨਿ ਵਡਿਆਈ ਰਾਮ॥ ਗੁਰਮਤੀ ਹੁਕਮੁ ਬੂਝੀਐ ਹੁਕਮੇ ਮੇਲਿ ਮਿਲਾਈ ਰਾਮ॥ ਹੁਕਮਿ ਮਿਲਾਈ ਸਹਜਿ ਸਮਾਈ ਗੁਰ ਕਾ ਸਬਦੁ ਅਪਾਰਾ॥ ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੁ ਸਵਾਰਣਹਾਰਾ॥ ਭਉ ਭੰਜਨ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਗੁਰਮਖਿ ਮੇਲਿ ਮਿਲਾਈ॥ ਕਹੁ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰੁ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ॥ 4॥2॥

Vudhuns(u) Mehla 3: Gurnukh(i) subh(u) vapaar(u) bhulaa, jay sehjay keejaiy Ram. Undin(u) Naam(u(vukhaaniyaiy, laaha Hur(i) rus(u) peejaiy Ram. Laaha Hur(i) rus(u) leejaiy, Hur(i) raaveejaiy, undin(u) Naam(u) vukhaanaiy. Goon sungreh(i), uvgun vikneh(i) aapaiy aap(u) puchhanaiy. Gurmut(i) paayee, vuddi vudiyaayi, Sachaiy Shabad(i) rus(u) peejaiy. Nanak Hur(i) kee bhugut niraali, Gurmukh(i) virlaiy keejaiy.1

Gurmukh(i) khayti, Hur(i) untar(i) beejiyaiy, Hur(i) leejaiy sreer(i) jumaayay Ram. Aapnay ghur undar(i) rus(u) bhoonch(u) tu, laaha laiy perthaayay Ram. Laaha perthaayay, Hur(i) munn(i) vusaayay, dhun(u) khayti vaapaara. Hur(i) Naam(u) dhiyaayay, munn(i) vusaayay, boojhaiy Gur beechaara. Munmukh(i) khayti vunuj(u) kur(i) thaakay, trishna bhookh na jaayay. Nanak Naam(u) beej(i) mun undar(i) Saachaiy shabad(i) soobhaayay. 2. Hur(i) vaapaar(i) say jun laagay, jinha mustuk(i) munee vudbhaago Ram. Gurmuti mun(u) nij ghur(i) vussiya, Sachaiy Shabad(i) baiyraago Ram. Mookh(i) mustuk(i) bhaago, Sach(i) baiyraago, Saach(i) ruttay vichaari. Naam bina subh(u) jug buoraana, Shabaday haumein maari. Saachaiy Shabad(i) laag(i) mut(i) oopjaiy, Gurmukh(i) Naam(u) soohaago.

(PAGE 569): Nanak Shabad(i) milaiy bhuou Bhunjun(u), Hur(i) raavaiy mustuk(i) bhaago. 3. Khayti vunuj(u) subh(u) Huqam(u) haiy, Huqamay munn(i) vudiyaayi Ram. Gurmutee Huqam(u) boojhiyaiy, Huqamay mayl(i) milaayee Ram. Huqam(i) milaayee, sehj(i) smaayee, Gur ka Shabad apaara. Sachi vudiyaayi gur tay paayee, Sach(u) suvaarunhaara. Bhuou Bhunjun(u) paaya, aap(u) guvaaya, Gurmukh(i) mayl(i) milaayee. Kuhou Nanak, Naam(u) Nirunjun, Agumm, Agoachur, Huqamay ruhhiya smaayee. 4.2.

Word Meaning: Vapaar(u) = business; means of earning. Bhulaa = good; noble. Sehjay = uninfluenced by Maya. Laaha = (added) benefit. Raaveejaiy = recite God's Naam. Sungreh(i) = accumulate. Uvgun = bad qualities. Vikneh = to sell; to disown for good. Niraali = unique; different; tough (because one has to break the bonds of attraction of Maya). 1. Khayti = crop (of Waheguru's Naam). Jumaayay = grow. Ghur Undar(i) = in own mind. Bhoonch(u) = take in; enjoy. Perthaayay = in the next world. Vunuj(u) = trade. Trishna = desire more and more. Soobhaayay = with love. 2. Mustuk(i) = on the forehead. Munee = precious jewel. Nij = own. Baiyraago = detachment from Maya (and love for Waheguru). Buouraana = crazy. Soohaago = married; loved by husband. Bhuou Bhunjun(u) = destroyer of fear (Waheguru). 3. Vudiyaayi = praise; honour. Suvaarunhaara = one who adorns; one who enables to achieve the objective successfully. Nirunjun = above the effects of Maya (God). 4.

MEANING: Any business (to earn a living) is noble for a Gur Sikh if it is done without any influence of the attractions of Maya. One should recite Waheguru's Naam (keep Him in mind) all the time (no matter what business he is pursuing). The added benefit of keeping Waheguru in mind is that the individual enjoys the sweet taste of His Naam (and his spiritual

level is raised). To have this additional benefit, one should worship Waheguru by reciting His Naam as a result of which, the devotee recognizes self, and accumulates noble qualities when his ignoble qualities are sold (gotten rid of) easily (without any special effort on his part because for the noble qualities to get in, the ignoble must be out. It was a huge blessing of the Guru that He imparted His Advice to me; now I am enjoying the sweetness of Waheguru's Naam with Guru's Shabad. Waheguru's worship is unique (it detaches one from the effects of Maya), and only a rare devotee does it, oh Nanak. 1.

Like a famer seeds his field, the Sikh of the Guru sows the seed of Waheguru's Naam in his mind, and grows it in his body. One can enjoy the sweetness of Waheguru's Naam in his own heart (mind), and get the benefit for the next world. To enshrine Waheguru's Naam in the heart is the best kind of farming or of business, and one also carries its benefit to the next world. One can recite Waheguru's Naam and enshrine it in his heart by pondering (and acting) on Guru's Shabad. The Maya-engrossed individuals exhaust themselves in farming or doing some other businesses to earn wealth, but their appetite to acquire more and more never gets satisfied. So, plant the seed of Waheguru's Naam in your mind with Guru's eternal Shabad with love, oh Nanak. 2.

Only those individuals who deal in the business of Waheguru's Naam get the jewel of their fortune to shine on their forehead. One's mind stays in itself (quits wandering and becomes peaceful) with Guru's Advice, and he severs all worldly bonds to foster love for Waheguru. Those devotees whose fate shines on their faces and foreheads become thoughtful, and, because of their love for Waheguru, they are imbued with His love. One can kill his selfishness and his ego with Guru's Shabad; without Waheguru's Naam, the whole world is going insane (for Maya). When a devotee begins to love and follow the Guru's eternal Shabad, she acquires new wisdom; and by reciting Waheguru's Naam in the shelter of the Guru, she gets married to (united with) Waheguru. The devotee, whose fortune shines on her forehead, begins to recite Guru's Shabad, and realizes the destroyer of all fears –Waheguru - and enjoys union with Him, oh Nanak. 3.

Whatever means a man pursues to earn his living, he does so by Waheguru's Will; so, we should not complain about our situation in life; we should rather accept His Will gladly. One gets honoured in Waheguru's Court when he accepts Waheguru's Will (Huqam). However, one realizes Waheguru's Huqam only through the Advice of the Guru, who connects the devotee to Waheguru. When a devotee obeys the Huqam of the limitless Waheguru with the Guru's Shabad, he attains a high state of spirituality which is above the effects of Maya. Waheguru adorns the soul of His devotee with noble qualities when he seeks the Guru's advice, whereby the devotee earns an everlasting respect. When Waheguru connects a devotee with the Guru, he gets rid of his selfishness and ego in the Guru's shelter, who then connects the devotee with Waheguru. When one recites the Naam of the inaccessible, incomprehensible, and the omnipresent Waheguru, which is above the effects of Maya, he stays absorbed in Him with His Will, oh Nanak. 4.2.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ ਜੀਉ॥ ਆਪਣੈ ਘਰਿ ਤੂ ਸੁਖਿ ਵਸਹਿ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਜੀਉ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ, ਸਾਚੈ ਸਬਦਿ ਲਿਵ ਲਾਏ॥ ਸਦਾ ਸਚਿ ਰਤਾ ਮਨੁ ਨਿਰਮਲੁ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ॥ ਦੂਜੇ ਭਾਇ ਭਰਮਿ ਵਿਗੁਤੀ ਮਨਮੁਖਿ ਮੋਹੀ ਜਮਕਾਲਿ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਿ ਮਨ ਮੇਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲਿ॥ 1॥ ਮਨ ਮੇਰਿਆ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ, ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ॥ ਜੋ ਭਾਵੈ ਸੋ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ॥ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ ਮਨ ਮੇਰੇ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਖਾਈ॥ ਮਨਮੁਖ ਅੰਧੁਲੇ ਗਿਆਨ ਵਿਹੂਣੇ ਦੂਜੈ ਭਾਇ ਖੁਆਈ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਛੂਟੇ ਨਾਹੀ ਸਭ ਬਾਧੀ ਜਮਕਾਲਿ॥ ਨਾਨਕ ਅੰਤਰਿ ਤੇਰੈ ਨਿਧਾਨੁ ਹੈ ਤੂ ਬਾਹਰਿ ਵਸਤੁ ਨ ਭਾਲਿ॥ 2॥ ਮਨ ਮੇਰਿਆ

ਜਨਮੁ ਪਦਾਰਥ ਪਾਇ ਕੈ ਇਕਿ ਸਚਿ ਲਗੇ ਵਾਪਾਰਾ॥ ਸਤਿਗੁਰ ਸੇਵਨਿ ਆਪਣਾ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ॥ ਅੰਤਰਿ ਸਬਦੁ ਅਪਾਰਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ ਨਾਮੇ ਨਉਨਿਧਿ ਪਾਈ॥ ਮਨਮੁਖਿ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਦੂਖਿ ਸੰਤਾਪੈ ਦੂਜੈ ਪਤਿ ਗਵਾਈ॥ ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਸਬਦਿ ਸਮਾਣੇ ਸਚਿ ਰਤੇ ਅਧਿਕਾਈ॥ ਨਾਨਕ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ 3॥ ਮਨ ਮੇਰੇ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਸੇ ਜਨ ਵਡਭਾਗੀ ਰਾਮ॥ ਜੋ ਮਨੁ ਮਾਰਹਿ ਆਪਣਾ ਸੇ ਪੁਰਖ ਬੈਰਾਗੀ ਰਾਮ॥ ਸੇ ਜਨ ਬੈਰਾਗੀ ਸਚਿ ਲਿਵ ਲਾਗੀ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ॥ ਮਤਿ ਨਿਹਚਲ ਅਤਿ ਗੂੜੀ ਗੁਰਮੁਖਿ ਸਹਜੇ ਨਾਮੁ ਵਖਾਣਿਆ॥ ਇਕਿ ਕਾਮਣਿ ਹਿਤਕਾਰੀ ਮਾਇਆ ਮੋਹਿ ਪਿਆਰੀ ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਅਭਾਗੇ॥ ਨਾਨਕ ਸਹਜੇ ਸੇਵਹਿ ਗੁਰੂ ਅਪਣਾ ਸੇ ਪੂਰੇ ਵਡਭਾਗੇ॥ 4॥3॥

Vudhuns(u) Mehla 3: Mun mayriya, tu suda Sach(u) smaal(i) jeeo. Aapnaiy ghur(i) tu vuseh(i), poh(i) na sukaiy Jum kaal(u) jeeo. Kaal(u) jaal(u), jum(u) joh(i) na saakaiy, Saachaiy Shabad(i) liv laayay. Suda Sach(i) rutta, mun(u) nirmul(u), aavun jaan(u) ruhaayay. Doojaiy bhaayay bherm(i) vigooti, munmukh(i) mohi Jumkaal(i). Kuhaiy Nanak(u), soon(i) mun mayray, tu suda Sach(u) smaal(i). 1. Mun mayriya, untar(i) tayraiy Nidhaan(u) haiy, baahur(i) vust(u) na bhaal(i). Jo bhaavaiy, so bhoonch(i) tu, Gurmukh(i) nudr(i) nihaal(i). Gurmukh(i) nudr(i) nihaal(i) mun mayray, untar Hur(i) Naam sukhaayee. Munmukh andhulay Giyan vihoonay, doojaiy bhaayay khooyaayi. Bin(u) Naavaiy ko chhootay naahi, subh baandhi Jumkaal(i). Nanak, untar(i) tayraiy Nidhaan(u) haiy, tu baahur(i) vust(u) na bhaal(i). 2. Mun mayriya, junum(u) pdaaruth paayay kaiy, ikk(i) Sach(i) luggay vapaara. Satgur sayvun(i) aapna, untar(i) Shabad Apaara. Untar Shabad(u) Apaara, Hur(i) Naam(u) piyaara, Naamay nuounidh(i) paayee. Munmukh(i) Maya moh(i) viyaapay, dookh(i) suntaapaiy, doojaiy put(i) guvaayee. Haumein maar(i) Sach(i) Shabad(i) smaanay, Sach(i) ruttay adhikaayee. Nanak, maanus junum(u) doolumbh(u) haiy, Satgur(i) boojh bojhaayee. 3. Mun mayray, Satgur(u) sayvun(i) aapna, say jun vudbhaagi, Ram. Jo mun(u) maareh(i) aapna, say purakh baiyraagi, Ram. Say jun baiyraagi, Sach(i) liv laagi, aapna aap(u) puchhaaniya. Mut(i) nihchul, ut(i) goohrri, Gurmukh(i) sehjay Naam(u) vukhaaniya. Ikk(i) kaamun(i) hitkaari, Maya moh(i) piyaari, munmukh(i) soyay ruhay abhaagay. Nanak, sehjay sayveh(i) Guru apna, say pooray vudbhaagay. 4.3.

Word Meaning: Sach(u) = the eternal Waheguru. Samaal(i) = remember. Ghur(i) = home; heart. Poh(i) = come near; touch. Jumkaal(u) = Angel of death. Joh(i) = watch closely; frighten. Ruhaayay = is stopped. Doojay Bhaayay = in the love for Maya. Vigooti = misled; suffer discomfiture. Mohi = captivated by. 1. Nidhaan(u) = treasure (of Naam). Vust(u) = the (valuable) thing (Naam). Bhoonch(u) = enjoy. Nihaal(i) = feel blissful. Sukhaayee = friend. Giyan = Divine Knowledge; spirituality. Vihoonay = empty; devoid of. Khooyaayi = discomfiture; humiliation. Chootay = gets freedom. Baandhi = imprisoned. 2. Pdaaruth = valuable item (human life). Apaara = limitless Waheguru. Nuou Nidh(i) = the nine mythical treasures. Suntaapaiy = suffers; causes discomfort. Sach(i) Shabad(i) = in praise of Waheguru. Adhikaayee = much. Maanus = human. Doolumbh(u) = not easily available. 3. Ram = Waheguru. Mun(u) Maareh(i) = kill desires of the mind. Baiyraagi = detached from Maya. Nihchul = stable; unwavering. Ut(i) Goohrri = deeply (in love). Sehjay = in the blissful state. Vukhaaniya = recited. Kaamun(i) Hitkaari = lovers of a woman. Moh(i) = attached to. Abhaagay = unfortunate. 4.

MEANING: Remember Waheguru (recite His Naam) all the time, as a result of which your mind will be peaceful, and the spiritual death will not even come near you, oh my friend. When you concentrate on Guru's Shabad in praise of Waheguru, the Angel of (spiritual) death will not be able to frighten you with his net. The birth-death cycle of the devotee whose mind is always imbued in Waheguru's Naam is terminated. But the individual who loves (is

engrossed in) Maya suffers discomfiture and, captivated by its gimmicks, follows the path that leads to the Angel of Death. Remember Waheguru all the time, oh my mind, advises Nanak(u). 1.
The treasure of (Waheguru's Naam) is inside you, so do not search for this precious thing outside (of you), oh my mind. Take Guru's shelter, and enjoy (accept) Waheguru's Will gladly, as a result, you will be blessed with Waheguru's kind sight; He is your friend, and resides inside you, oh my mind. The followers of their mind are blind (unenlightened), are devoid of any spirituality, and suffer humiliation because of their love for Maya. Everybody is a prisoner of the Angel of (spiritual) death (because of their strong bonds with Maya), and nobody can get freedom from this prison without Waheguru's Naam. The treasure of Waheguru's Naam is inside you, so do not look for it outside of your mind (in forests, etc.), oh Nanak. 2.
Having taken birth in a precious human form, some people get into the business of worshipping Waheguru, and serve their Satguru with the Shabad of praise of Waheguru, oh my mind. With love for Waheguru's Naam, and with the Shabad of His praise in their heart, they feel as if they have acquired all the nine mythical treasures. On the other hand, the followers of their mind suffer deeply because of their love for Maya, and lose their respect (suffer humiliation). But the devotees, who kill their selfishness and ego, are absorbed in Waheguru's praise, and stay deeply imbued in His love. Satguru has given the clear understanding that human life is not readily available (so recite Waheguru's Naam to connect with Him in this life), oh Nanak. 3.
Those are highly fortunate who serve their Satguru; and those who kill their worldly desires are fully detached from Maya (and love Waheguru), oh my mind. Those devotees are really detached from Maya, who concentrate on Waheguru's Naam and recognize the self (realize the objective of human life). They have unwavering mind (wisdom) and a deep love for Waheguru; they recite Waheguru's Naam and achieve the blissful spiritual state in the shelter of the Guru. But many just love women, find Maya very attractive, and are strongly attached to it; such followers of their mind are unlucky, spending their lives in ignorance (unaware of the consequences of such a lifestyle). Those who serve their Guru with an unwavering mind (with full devotion) are highly lucky, oh Nanak. 4.3.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ ਰਾਮ॥ ਲਾਹਾ ਲਾਭੁ ਹਰਿ ਭਗਤਿ ਹੈ ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਈ ਰਾਮ॥
(ਅੰਗ 570)॥ ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਏ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਲਾਹਾ ਭਗਤਿ ਸੈਸਾਰੇ॥ ਬਿਨੁ ਭਗਤੀ ਸੁਖੁ ਨ ਹੋਈ ਦੂਜੇ ਪਤਿ ਖੋਈ ਗੁਰਮਤਿ ਨਾਮੁ ਅਧਾਰੇ॥ ਵਖਰੁ ਨਾਮੁ ਸਦਾ ਲਾਭੁ ਹੈ ਜਿਸ ਨੋ ਏਤੁ ਵਾਪਾਰਿ ਲਾਏ॥ ਰਤਨ ਪਦਾਰਥ ਵਣਜੀਅਹਿ ਜਾ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ॥ 1॥ ਮਾਇਆ ਮੋਹਿ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ ਰਾਮ॥ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਵਣੀ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਰਾਮ॥ ਬਹੁ ਵਧਹਿ ਵਿਕਾਰਾ ਸਹਸਾ ਇਹੁ ਸੰਸਾਰਾ ਬਿਨੁ ਬੂਝੈ ਸੁਖੁ ਨ ਹੋਈ॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਹਿ ਬਿਨੁ ਬੂਝੈ ਸੁਖੁ ਨ ਹੋਈ॥ ਆਵਣ ਜਾਣਾ ਕਦੇ ਨ ਚੂਕੈ ਮਾਇਆ ਮੋਹ ਪਿਆਰਾ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਦੁਖੁ ਹੈ ਖੋਟਾ ਇਹੁ ਵਾਪਾਰਾ॥ 2॥ ਖੋਟੇ ਖਰੇ ਸਭਿ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੇ ਕੈ ਦਰਬਾਰਾ ਰਾਮ॥ ਖੋਟੇ ਦਰਗਹ ਸੁਟੀਅਨਿ ਊਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਰਾਮ॥ ਊਭੇ ਕਰਨਿ ਪੁਕਾਰਾ ਮੁਗਧ ਗਵਾਰਾ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ॥ ਬਿਖਿਆ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਸਾਚਾ ਨਾਮੁ ਨ ਭਾਇਆ॥ ਮਨਮੁਖ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਰਿ ਦੁਖੁ ਖਟੇ ਸੰਸਾਰਾ॥ ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਾ ਰਾਮ॥ 3॥
ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਰਾਮ॥ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਇਸੀ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਰਾਮ॥ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ ਆਪਿ ਕਰਾਈ ਵਰੀਆਮੁ ਨ ਫੁਸੀ ਕੋਈ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ ਆਪੇ ਬਖਸੇ ਸੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ ਨਾਨਕ ਨਾਮਿ ਪਤਿ ਪਾਈ॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ॥ 4॥4॥

Vudhuns(u) Mehla 3: Ruttan pdaaruth vunjiyeh(i), Satgur(i) deeya boojhaayee Ram. Laaha, laabh(u), Hur(i) bhugut(i) haiy, goon meh(i) Gooni smaayee Ram.

(PAGE 570): Goon meh(i) Gooni smaayay, jis(u) Aap(i) boojhaayay, laaha bhugut sainsaaray. Bin bhugti sookh(u) na hoyee, doojay put(i) khoyee, Gurmut(i) Naam(u) adhaaray. Vukkhur Naam(u) suda laabh(u) haiy, jis nu ait(u) vapaar(i) laayay. Ruttan Pdaaruth vunjiyeh(i), ja Satgur(u) dayay boojhaayay. 1. Maya moh(i) subh dookh(u) haiy, khota eh(u) vapaara Ram. Koorr(u) boal(i) bikh(u) khaavni, buhou vudheh(i) vikaara Ram. Buhou vudheh(i) vikaara, sehsa eh(u) sunsaara, bin(u) boojhaiy sookh(u) na hoyee. Purrh(i), purrh(i) pundit vaad(u) vukhaaneh(i), bin boojhaiy sookh(u) na hoyee. Aavun jaana kuday na chookaiy, Maya moh piyaara. Maya moh(u) subh(u) dookh(u) haiy, khota eh(u) vapaara. 2. Khotay khuray subh(i) perkhiun(i), tit(u) Sachay kaiy Durbaara Ram. Khotay Durgeh soottiun(i) oobhay kurn(i) pookaara Ram. Oobhay kurn(i) pookaara, moogudh guvaara, munmukh(i) junum(u) guvaaya. Bikhiya, Maya, jin(i) jugut(u) bhoolaaya, Saacha Naam(u) na bhaaya. Munmukh Suntaan naal(i) vaiyr(u) kur(i) dookh(u) khuttay sunsaara. Khotay khuray perkhiun(i) tit(u) Sachaiy Durbaara Ram. 3. Aap(i) kuray kis(u) aakhiyaiy, hoar(u) kerna kichhoo na jaayee Ram. Jit(u) bhaavaiy tit(u) laayaysi, jiyoun Tis dee vudiyaayee Ram. Jiyoun Tis dee vudiyaayee, Aap(i) kuraayee, vuriyaam(u) na phoosi koyee. Jugjeevun Daata, kerm(i) Bidhaata, Aapay bukhshay soyee. Gur persadi, aap(u) guvaayiyaiy, Nanak Naam(i) put(i) paayee. Aap(i) kuray, kis(u) aakhiyaiy, hoar(u) kurna kichhoo na jaayee. 4.4.

Word Meaning: Ruttan Pdaaruth = jewel-like valuable thing (Waheguru's Naam). Vunjiyeh(i) = deal in. Goon = noble qualities (Waheguru's praise). Laaha = benefit. Gooni = the source of noble qualities (Waheguru). Smaayee = gets absorbed. Adhaaray = is the support. Vukkhur = merchandize. Ait(u) = this. 1. Khota = dishonest; unrewarding. Vapaara = business. Koorr(u) = lies. Vikaara = vices; immoral acts. Sehsa = worrisome. Vaad(u) Vukhaaneh(i) = quarrelsome debates. Chookay = ends. 2. Khuray = pure. Perkhiun(i) = are tested. Tit(u) = His. Soottiun(i) = are thrown away; rejected. Oobhay = standing; in suffering. Moogudh = foolish. Guvaara = crude. Bhaaya = like. Khuttay = earn. 3. Aap(i) = (Waheguru) Himself. Laayaysi = puts (in that business). Vudiyayee = greatness; wish. Vuriyaam(u) = gallant; brave. Phoosi = weak. Kerm(i) Bidhaata = carver of our fates. Bukhshay = forgives; bestows. Put(i) = respect. 4.

MEANING: The Satguru has explained that one should deal in the precious Waheguru's Naam in human life, oh man. By acquiring noble qualities (singing praise of Waheguru), one earns the benefit of His worship, and as a consequence, one gets absorbed in (gets connected with) Waheguru, which is the source of all noble qualities. But only that devotee gets absorbed in Waheguru's Naam whom He exhorts (gives the wisdom); that devotee earns the benefit of (is gifted with) His worship in this world (and he carries the benefit to the next world as well), and with Guru's wisdom (Advice), he makes Waheguru's Naam to be the basis of his life. There is no comfort in life without Waheguru's Naam; one loses his respect (suffers humiliation) because of his love for Maya. The merchandize of Waheguru's Naam is always beneficial, but one gets into this business only when Waheguru puts him into it. One deals in Waheguru's precious Naam when Satguru endows him with the wisdom. 1.

On the other hand, love for Maya is an unrewarding business and causes trouble because one tells lies, gets caught up in the poisonous enjoyment of short-lived pleasures, and their immoral activities increase all the time. With the increased vices, the man suffers from worries and loses his respect without Waheguru's Naam (which imparts noble qualities). The pundits (learned people) study the religious books but only to take part in aggressive debates; they cannot enjoy comfort without understanding spirituality (without praising Waheguru). The greed for more wealth is dear to them, as a result of which, the cycle of births and deaths

never ends for them. The love for Maya is always troublesome, and it is an unrewarding business. 2.
All, the pure (noble), and the impure (ignoble) are tested in the Court of Waheguru, and the impure are thrown out (punished for their ignoble deeds). Suffering badly, they cry for help. The foolish and ignorant suffer and cry for help; the Maya-engrossed people waste away their precious human life. Maya is a poison which has misguided the whole world, and the Maya-engrossed people do not like Waheguru's Naam. The followers of their mind harbour enmity for the holy saints and invite trouble. The noble and the ignoble are all tested in Waheguru's Court. 3.
Waheguru does everything on His own (He makes His own decisions without any external assistance); so, whom we can complain to; there is nothing we can do (except to obey His Will), oh man. He puts people in the business of His choice (as He wishes or as per His Laws); there is no valiant or weak person on his own. Waheguru is the source of life for everybody, and is the carver of our fates; He, Himself forgives people or endows them with necessities of life (fulfills their wishes). When one gets rid of his selfishness and his ego, he earns respect with the benevolence of the Guru, oh Nanak. Waheguru does everything on His own, and there is none whom we can complain to; also, there is nothing we can do about that. 4.4.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਸਚਾ ਸਉਦਾ ਹਰਿਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ ਰਾਮ॥ ਗੁਰਮਤੀ ਹਰਿ ਨਾਮੁ ਵਣਜੀਐ ਅਤਿ ਮੋਲੁ ਅਫਾਰਾ ਰਾਮ॥ ਅਤਿ ਮੋਲੁ ਅਫਾਰਾ ਸਚੁ ਵਾਪਾਰਾ ਸਚਿ ਵਾਪਾਰਿ ਲਗੇ ਵਡਭਾਗੀ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਭਗਤੀ ਰਾਤੇ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ ਨਦਰਿ ਕਰੇ ਸੋਈ ਸਚੁ ਪਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਸਾਚੈ ਕੇ ਵਾਪਾਰਾ॥ 1॥ ਹੰਉਮੈ ਮਾਇਆ ਮੈਲੁ ਹੈ ਮਾਇਆ ਮੈਲੁ ਭਰੀਜੈ ਰਾਮ॥ ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲਾ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਰਾਮ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਪੀਜੈ ਅੰਤਰੁ ਭੀਜੈ ਸਾਚ ਸਬਦਿ ਬੀਚਾਰੀ॥ ਅੰਤਰਿ ਖੂਹਟਾ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਸਬਦੇ ਕਾਢਿ ਪੀਐ ਪਨਿਹਾਰੀ॥ ਜਿਸੁ ਨਦਰਿ ਕਰੇ ਸੋਈ ਸਚਿ ਲਾਗੈ ਰਸਨਾ ਰਾਮ ਰਵੀਜੈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲ ਹੋਰ ਹਉਮੈ ਮੈਲੁ ਭਰੀਜੈ॥ 2॥ ਪੰਡਿਤ ਜੋਤਕੀ ਸਭਿ ਪੜਿ ਪੜਿ ਕੂਕਦੇ ਕਿਸੁ ਪਹਿ ਕਰਹਿ ਪੁਕਾਰਾ ਰਾਮ॥ (ਅੰਗ 571)॥ ਮਾਇਆ ਮੋਹੁ ਅੰਤਰਿ ਮਲੁ ਲਾਗੈ ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਰਾਮ॥ ਮਾਇਆ ਕੇ ਵਾਪਾਰਾ ਜਗਤਿ ਪਿਆਰਾ ਆਵਣਿ ਜਾਣਿ ਦੁਖੁ ਪਾਈ॥ ਬਿਖੁ ਕਾ ਕੀੜਾ ਬਿਖੁ ਸਿਉ ਲਾਗਾ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਈ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੋਇ ਕਮਾਵੈ ਕੋਇ ਨ ਮੇਟਣਹਾਰਾ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹੋਰਿ ਮੂਰਖ ਕੂਕਿ ਮੁਏ ਗਵਾਰਾ॥ 3॥ ਮਾਇਆ ਮੋਹਿ ਮਨੁ ਰੰਗਿਆ ਮੋਹਿ ਸੁਧਿ ਨ ਕਾਈ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰੰਗੀਐ, ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਰਾਮ॥ ਦੂਜਾ ਰੰਗੁ ਜਾਈ ਸਾਚਿ ਸਮਾਈ ਸਚਿ ਭਰੇ ਭੰਡਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਸਚਿ ਸਵਾਰਣਹਾਰਾ॥ ਆਪੇ ਮੇਲੇ ਸੋ ਹਰਿ ਮਿਲੈ ਹੋਰੁ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਏ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਭਰਮਿ ਭੁਲਾਇਆ ਇਕਿ ਨਾਮਿ ਰਤੇ ਰੰਗੁ ਲਾਏ॥4॥5॥

Vudhuns(u) Mehla 3: Sacha sauda Hur(i) Naam(u) haiy, Sacha vapaara Ram. Gurmutee Hur(i) Naam vunjiyaiy, ut(i) moal(u) afaara Ram. Ut(i) moal(u) afaara, Sach(u) vapaara, Sach(i) luggay vudhbhaagi. Untar(i) baahur(i) bhugtee raatay, Sach(i) Naam(i) liv laagi. Nudr(i) kuray soyee Sach(i) paayay, Gur kaiy Shabad(i) veechaara. Nanak Naam(i) ruttay, tin hee sookh(u) paaya, Sachaiy kay vapaara. 1. Haumein, Maya, maiyl(u) haiy, Maya maiyl(u) bhureejaiy Ram. Gurmutee mun(u) nirmulaa,rusna Hur(i) rus(u) peejaiy Ram. Rusna, Hur(i) rus(u) peejaiy, untar(u) bheejaiy, Sach(i) Shabad beechaari. Untar(i) khoohta Amrit(i) bhuriya, Shabaday kaadh(i) peeyaiy punihaari. Jis(u) nudr(i) kuray, sooyee Sach(i) laagaiy, rusna Ram ruveejaiy. Nanak, Naam(i) ruttay say nirmul, hoar haumein maiyl(u) bhureejaiy. 2. Pundit joatki subh(i) purrh(i), purrh(i) kookday, kis(u) peh(i) kureh(i) Pookaara, Ram.

(PAGE 571): Maya moh(u) untar(i) mul(u) laagaiy, Maya kay vapaara Ram. Maya kay vapaara, jugut(i) piyaara, aavun(i), jaan(i) dookh(u) paayee. Bikh(u) ka keerra, bikh(u) siyoun laaga, bishta maah(i) smayee. Jo dhoor(i) likhiya, soyay kmaavaiy, koyay na maytunhaara. Nanak, Naam(i) ruttay tin suda sookh(u) paaya, hoar(i) moorukh kook(i) mooyay guvaara. 3. Maya moh(i) mun(u) rungiya, moh(i) soodh(i) na kaayee. Gurmukh(i) eh(u) mun(u) rungiyaiy, dooja rung(u) jaayee Ram. Dooja rung jaayee, Saach(i) smaayee, Sach(i) bhuray bhundaara. Gurmukh(i) hovaiy, soyee boojhaiy, Sach(i) suvaarunhaara. Aapay maylay, so Hur(i) milaiy, hoar(u) kehna kichhoo na jaayay. Nanak vin(u) Naavaiy bherm(u) bhoolaaya, ikk(i) Naam(i) ruttay rung(u) laayay. 4.5.

Word Meaning: Sauda = merchandize. Sacha = everlasting wealth. Vunjiyaiy = deal in. Moal(u) = price. Afaara = extremely high. 1. Bhureejaiy = accumulates; fills up. Bheejaiy = melts; overwhelms with love. Beechaaari = ponders on. Khoohta = well; deep pit. Punihaari = who draws water from a well. Ruveejaiy = recites (Naam). 2. Pundit = learned man. Joatki = fortune tellers. Mul(u) = filth. Aavun(i), Jaan(i) = in taking birth, and dying. Bikh(u) = poison (sensual pleasures). Bishta = feces; vices; immoral acts. Dhoor(i) = right from the source (by Waheguru). Kmaavaiy = performs the same deeds. 3. Soodh(i) = consciousness. Suvaarunhaara = one who adorns; causes tasks to be completed successfully. 4.

MEANING: Waheguru's Naam is the true (most worthy) merchandize, and is the best business which is the everlasting possession for man. Waheguru's Naam is priceless, and one can deal in (acquire) His Naam with the wisdom imparted by the Guru (by following His Advice) only. Those who deal in Waheguru's Naam, which is priceless and is the worthiest business, are very fortunate. They are always imbued inside and outside in Waheguru's worship, and are fully focused on His Naam. But only those acquire Waheguru's Naam (get connected with Him) who ponder on (act on) Guru's Shabad with the kind sight of Waheguru. Those who deal in Waheguru's Naam and are imbued in it enjoy the real bliss, oh Nanak. 1. Attraction for Maya, and one's selfishness and ego, are huge sources of mental filth, and the man keeps accumulating it. But, with the Advice of the Guru, one's mind is purified, and he enjoys the sweetness of Waheguru's Naam with his tongue (enjoys its recitation). With Guru's Shabad in praise of God, one becomes thoughtful, his mind gets overwhelmed with his love for Waheguru, and he enjoys the sweetness of Waheguru's Naam with his tongue (recites His Naam). Man's mind is like a well which contains Amrit (Waheguru's Naam), (but it lies deep down and is not easily available), but like a woman who knows how to draw water from the well, the devotee extracts and drinks the Naam-Amrit with the Shabad of the Guru. Only those who deal in Waheguru's Naam and recite it with the tongue on whom Waheguru casts a kind sight. Those who are imbued in the Naam are pure (pious), the others accumulate filth of haumein, oh Nanak. 2.

The learned men and the fortune-tellers study their respective books, and preach the masses loudly (about the ill-effects of Maya); but themselves have the filth of their love for Maya. All their preaching is about the business of Maya, so who are they preaching to? They find the world to be attractive, and all their dealings are about Maya, as a result of which they suffer in the birth-death-birth cycle. They are worms of sensual pleasures and pursue them; and like a worm of feces, which always stays there, they stay engrossed in immoral activities. But they are not to be fully blamed because they are pursuing only those activities for which they are preprogrammed by Waheguru – the activities based on their character built over their previous lives- and nobody can erase this character of theirs (except for the Guru). Only those who are imbued in Waheguru's Naam enjoy bliss, while the foolish and the crude die while preaching to others loudly, oh Nanak. 3.

Man's mind is dyed with the greed of Maya, and in his greed, he has no consciousness of spirituality (cannot tell moral from the immoral). But, if one dyes his mind (with love for Waheguru's Naam) in the shelter of the Guru, his love for Maya is eradicated. When one becomes fully absorbed in God, his love for Maya disappears, and he realizes that all the treasures of the world are filled by Him (He is the only provider, and even Maya is created by Him). The devotee realizes this in the shelter of the Guru, and adorns his life (with noble qualities) by getting absorbed in Waheguru's Naam. But only that individual is connected with Waheguru, to whom He connects Himself; nothing else can be said about it (no other approach works to connect the devotee with God). The world is misled in misgivings without Waheguru's Naam, but there are some who have dyed their minds with Waheguru's love, and stay absorbed in His love, oh Nanak. 4.5.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਮਨ ਮੇਰਿਆ ਆਵਾਗਉਨੁ ਸੰਸਾਰੁ ਹੈ ਅੰਤਿ ਸਚਿ ਨਿਬੇੜਾ ਰਾਮ॥ ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਰਾਮ॥ ਫਿਰਿ ਹੋਇ ਨ ਫੇਰਾ ਅੰਤਿ ਸਚਿ ਨਿਬੇੜਾ ਗੁਰਮੁਖਿ ਮਿਲੈ ਵਡਿਆਈ॥ ਸਾਚੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਰਹੇ ਸਮਾਈ॥ ਸਚਾ ਮਨਿ ਭਾਇਆ ਸਚੁ ਵਸਾਇਆ ਸਬਦਿ ਰਤੇ ਅੰਤਿ ਨਿਬੇਰਾ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚਿ ਸਮਾਣੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ॥ 1॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਬਰਲੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ਰਾਮ॥ ਮਾਤਾ ਪਿਤਾ ਸਭੁ ਹੇਤੁ ਹੈ ਹੇਤੇ ਪਲਚਾਈ ਰਾਮ॥ ਹੇਤੇ ਪਲਚਾਈ ਪੁਰਬਿ ਕਮਾਈ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ॥ ਜਿਨਿ ਸ੍ਰਿਸਟਿ ਸਾਜੀ ਸੋ ਕਰਿ ਵੇਖੈ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਮਨਮੁਖਿ ਅੰਧਾ ਤਪਿ ਤਪਿ ਖਪੈ ਬਿਨੁ ਸਬਦੈ ਸਾਂਤਿ ਨ ਆਈ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਭੂਲਾ ਮਾਇਆ ਮੋਹਿ ਖੁਆਈ॥ 2॥ ਇਹੁ ਜਗੁ ਜਲਤਾ ਦੇਖਿ ਕੈ ਭਜਿ ਪਏ ਸਰਣਾਈ ਰਾਮ॥ ਅਰਦਾਸਿ ਕਰੀ ਗੁਰ ਪੂਰੇ ਆਗੈ ਰਖਿ ਲੇਵਹੁ ਦੇਹੁ ਵਡਾਈ ਰਾਮ॥ ਰਖਿ ਲੇਵਹੁ ਸਰਣਾਈ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਤੁਧੁ ਜੇਵਡ ਅਵਰੁ ਨ ਦਾਤਾ॥ ਸੇਵਾ ਲਾਗੇ ਸੇ ਵਡਭਾਗੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਰਮ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਗਤਿ ਨਹੀ ਪਾਈ॥ ਨਾਨਕ ਤਿਸ ਨੋ ਸਬਦੁ ਬੁਝਾਏ ਜੋ ਜਾਇ ਪਏ ਹਰਿ ਸਰਣਾਈ॥ 3॥
ਜੋ ਹਰਿ ਮਤਿ ਦੇਇ ਸਾ ਊਪਜੈ ਹੋਰ ਮਤਿ ਨ ਕਾਈ ਰਾਮ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਤੂ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਰਾਮ॥ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ ਅਵਰ ਨ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ॥ ਦਰਿ ਸਚੈ ਸਦਾ ਹੈ ਸਾਚਾ ਸਾਚੈ ਸਬਦਿ ਸੁਭਾਖਿਆ॥
(ਅੰਗ 572)॥ ਘਰ ਮਹਿ ਨਿਜ ਘਰੁ ਪਾਇਆ ਸਤਿਗੁਰੁ ਦੇਇ ਵਡਾਈ॥ ਨਾਨਕ ਜੋ ਨਾਮਿ ਰਤੇ ਸੇਈ ਮਹਲੁ ਪਾਇਨਿ ਮਤਿ ਪਰਵਾਨੁ ਸਚੁ ਸਾਈ॥ 4॥6॥

Vudhuns(u) Mehla 3: Mun mayriya, aavagaun(u) sunsaa(u) haiy, unt(i) Sach(i) nibayrra Ram. Aapay Sacha bukhsh(i) luyay, phir(i) hoyay na phayra Ram. Phir(i) hoyay na phayra, unt(i) Sach(i) nibayrra, Gurmukh(i) milaiy vudiyaayee. Sachaiy rung(i) raatay, sehjay maatay, sehjay ruhhay smaayee. Sacha mun(i) bhaaya, Sach(u) vusaaya, Shabad(i) ruttay unt(i) nibayrra. Nanak Naam(i) ruttay say Sach(i) smaanay, buhour(i) na bhuvjul(i) phayra. 1. Maya moh(u) subh burl(u) haiy, doojaiy bhaayay khoovaayi Ram. Mata, pita, subh(u) hayt(u) haiyt haiy, haytay pulchaayee Ram. Haytay pulchaayee, poorb(i) kmaayee, mayt(i) na sukaiy koyee. Jin(i) srisht(i) saaji, So kur(i) vaykhhaiy, Tis(u) jayvud(u) uver(u) na koyee. Munmukh(i) undha tup(i), tup(i) khupaiy, bin(u) Shabadaiy shaant(i) na aayee. Nanak bin(u) Naavaiy subh(u) koyee bhoolla, Maya moh(i) khoovayee. 2. Eh(u) jug(u) julta daykh kaiy, bhuj(i) puyyay shernaayi Ram. Ardaas(i) kuree Gur Pooray aagaiy, rukh(i) layvhou, dayh(u) vudaayi Ram. Rukh(i) layvhou shernaayi, hur(i) Naam(u) vudaayee, Toodh(u) jayvud uver(u) na daata. Sayva laagay, say vudbhaagay, joog(i), joog(i) Aiko jaata. Jut(u), sut(u), sunjum(u) kerm kmaavaiy, bin(u) Gur gut(i) nuhee paayee. Nanak tis nu Shabad(u) boojhaayay, jo jaayay puyyay Hur(i) shernaayee. 3. Jo Hur(i) mut(i) dayay sa oopjaiy, hoar mut(i) na kaayee Ram. Untar(i), baahur(i) Aik Tu, Aapay dayh(i) boojhaayee Ram. Aapay dayh(i) boojhaayee, uver na bhaayee, Gurmukh(i) Hur(i) rus(u) chaakhiya. Dur(i) Sachaiy, suda haiy Saacha, Saachaiy Shabad(i) soobhaakhiya.

(PAGE 572): Ghur meh(i) nij ghur(u) paaya, Satgur(u) dayay vudaayee. Nanak jo Naam(i) ruttay, sayee Mehl(u) paayin(i). mut(i) pervaan(u) Sach(u) saayee. 4.6.

Word Meaning: Aavagaun(u) = subject to birth and death. Nibayrra = final decision; end Phayra = return; rebirth. Sehjay = in blissful spiritual state. Bhaaya = liked. Bhuvjul(i) = in the world-sea. 1. Burl(u) = fit of foolishness; loss of self-control. Khoovaayi = discomfiture; humiliation. Hayt(u) = love; attachment. Pulchaayee = confused. Poorb(i) Kmaayee = result of the deeds done earlier (including in previous lives). Mayt(u) = erase; undo. Srisht(i) = world. Tup(i) Tup(i) Khupaiy = suffers in irritation. Bhoolla = misled. 2. Julta = burning with frustration over unfulfilled desires. Vudaayi = respect. Daata = provider. Jaata = acknowledged (as being Supreme). Gut(i) = high spiritual state. Boojhaayay = gives understanding. 3. Oopjaiy = sprouts; flourishes. Bhaayee = liked. Soobhaakhiya = recites (Waheguru's Naam) with love and respect. Ghur(i) = home; heart. Nij = own; personal. Mut(i) = wisdom; thinking. Pervaan(u) = approved. 4.

MEANING: The world is based on a birth-death-birth cycle, which ends only when one gets connected with Waheguru, oh my mind. The eternal Waheguru forgives some people with His own Will who do not fall in the birth-death cycle again. When the birth-death cycle of a devotee is broken in the shelter of the Guru, he is honoured in Waheguru's Court as he merges into Him. The devotees, who are imbued with Waheguru's love, feel intoxicated in the blissful spiritual state and stay fully absorbed in Him. They like Waheguru by mind, and enshrine Him (His Naam) in their heart, and their birth-death cycle comes to an end as they are imbued in Guru's Shabad. Those who are imbued with Waheguru's Naam remain connected to Waheguru and never take birth again in this world. 1.

The love for Maya is a fit of foolishness in which the man loses his self-control and suffers humiliation. There is love for one's parents in his mind, and he becomes confused by it (his vision blurs). But, man's confusion due to his love for his parents (connection with them) is the result of (is based on) his deeds in his previous lives, which cannot be erased by anyone (except for the Guru). The Creator of the world watches all this, and there is no one else as great. The Maya-engrossed individual is blind (to the reality of Waheguru), and suffers due to his ongoing irritation or frustration (for being unable to achieve his worldly objectives); he cannot have peace without Guru's Shabad. Without Waheguru's Naam, everyone is misled from the path of righteousness and suffers humiliation because of his love for Maya, oh Nanak. 2.

On seeing the world burning in the fire of their unfulfilled desires, I rushed to Waheguru for shelter, and prayed to the Perfect Guru to save my honour and sustain my dignity (save me from the attacks of Maya). It is Your greatness that You protect the dignity of the people who come to Your shelter, oh Waheguru. There is none other as great as You are as the provider. Those are highly fortunate who come to serve Wahegutu who is recognized as the only Supreme Being, in every eon. No matter how many religious rituals one performs, and how much effort one puts into staying celibate, maintaining high character (or serving others), one cannot attain a high spiritual state without the Guru. Waheguru gives the wisdom to understand the importance of the Guru's Shabad to those who come to His shelter, oh Nanak. 3.

Only that wisdom flourishes (is acquired) which Waheguru gives to people; no other wisdom affects the individuals (they develop only that character which they are destined for), oh my friends. Waheguru is present inside and outside of us; He gives us the wisdom (character) (based on our previous deeds). He is the only one who gives wisdom that the people operate with; they cannot acquire any other wisdom. Individuals enjoy the sweet taste of Waheguru's Naam in the shelter of the Guru. Such devotees sing Waheguru's praise all the time, and are

treated as a part of Him (are fully enlightened) in His Court. The individual, who is honoured by Satgur(u) realizes Waheguru in his heart. Only those devotees reach Waheguru's Palace (get connected with Him) who are imbued in His Naam, and only their wisdom (character) is approved by Him, oh Nanak. 4.6.

ਵਡਹੰਸੁ ਮਹਲਾ 4 ਛੰਤ॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 4, Chhunt: Ek Onkar Satgur Persad(i):

(ਅੰਗ 572)॥ ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮੰਨਿ ਵਸਾਈ ਸਭਿ ਦੂਖ ਵਿਸਾਰਣਹਾਰਾ॥ ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ॥ ਊਠਤ ਬੈਠਤ ਸਤਿਗੁਰੁ ਸੇਵਹ ਜਿਤੁ ਸੇਵਿਐ ਸਾਤਿ ਪਾਈ॥ ਮੇਰੈ ਮਨਿ ਮੇਰੈ ਮਨਿ ਸਤਿਗੁਰ ਪ੍ਰੀਤਿ ਲਗਾਈ॥ 1॥ ਹਉ ਜੀਵਾ ਹਉ ਜੀਵਾ ਸਤਿਗੁਰ ਦੇਖਿ ਸਰਸੇ ਰਾਮ॥ ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਗਸੇ ਰਾਮ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਮਲ ਪਰਗਾਸੇ ਹਰਿ ਨਾਮੁ ਨਵੰਨਿਧਿ ਪਾਈ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਦੁਖੁ ਲਾਥਾ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਈ॥ ਹਰਿ ਨਾਮੁ ਵਡਾਈ ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਸੁਖੁ ਸਤਿਗੁਰ ਦੇਵ ਮਨੁ ਪਰਸੇ॥ ਹਉ ਜੀਵਾ ਹਉ ਜੀਵਾ ਸਤਿਗੁਰ ਦੇਖਿ ਸਰਸੇ॥ 2॥ ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਰਾਮ॥ ਹਉ ਮਨੁ ਤਨੁ ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ ਤਿਸੁ ਕਾਟਿ ਸਰੀਰਾ ਰਾਮ॥ ਹਉ ਮਨੁ ਤਨੁ ਕਾਟਿ ਕਾਟਿ ਤਿਸੁ ਦੇਈ ਜੋ ਸਤਿਗੁਰ ਬਚਨ ਸੁਣਾਏ॥ ਮੇਰੈ ਮਨਿ ਬੈਰਾਗੁ ਭਇਆ ਬੈਰਾਗੀ ਮਿਲਿ ਗੁਰ ਦਰਸਨਿ ਸੁਖੁ ਪਾਏ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਸੁਖਦਾਤੇ ਦੇਹੁ ਸਤਿਗੁਰ ਚਰਨ ਹਮ ਧੂਰਾ॥ ਕੋਈ ਆਣਿ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ 3॥ ਗੁਰ ਜੇਵਡੁ ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਰਾਮ॥ ਹਰਿ ਦਾਨੋ ਹਰਿ ਦਾਨੁ ਦੇਵੈ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਆਰਾਧਿਆ ਤਿਨ ਕਾ ਦੁਖੁ ਭਰਮ ਭਉ ਭਾਗਾ॥ ਸੇਵਕ ਭਾਇ ਮਿਲੇ ਵਡਭਾਗੀ ਜਿਨ ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਆਪਿ ਮਿਲਾਏ ਮਿਲਿ ਸਤਿਗੁਰ ਪੁਰਖ ਸੁਖੁ ਹੋਈ॥ ਗੁਰ ਜੇਵਡੁ ਗੁਰ ਜੇਵਡੁ ਦਾਤਾ ਮੈ ਅਵਰੁ ਨ ਕੋਈ॥ 4॥1॥

(PAGE 572): Mayraiy mun(i), mayraiy mun(i), Satgur(i) preet(i) Lugaayee Ram. Hur(i), Hur(i), Hur(i), Hur(i), Naam(u) mayraiy munn(i) vusaayee Ram. Hur(i), Hur(i), Naam(u) mayraiy munn(i) vusaayee, subh(i) dookh visaarunhaara. Vudbhaageen Gur dershun(u) paaya, dhun(u), dhun(u) Satguru Humaara. Ootthut baiytthut Satgur(u) sayveh Jit(u) sayviyain shaant(i) paayee. Mayraiy mun(i) mayraiy mun(i) Satgur preet(i) lugaayee. 1. Huoun jeevaan, huoun jeevaan, Satgur daykh(i) sersay Ram. Hur(i) Naamo, Hur(i) Naam(u) drirraayay, jup(i) Hur(i), Hur(i) Naam(u) vigsay Ram. Jup(i) Hur(i), Hur(i) Naam(u) kumul pergaasay, Hur(i) Naam(u) nuvnidh(i) paayee. Haumein roag(u) guyya dookh(u) laatha, Hur(i) sehj(i) smaadh(i) lugaayee. Hur(i) Naam(u) vudaayee Satgur tay paayee, sookh(u) Satgur dayv mun(u) persay. Huoun jeevaan, huoun jeevaan, Satgur daykh(i) sersay. 2. Koyee aan(i), koyee aan(i) milaavaiy, mayra Satgur(u) poora Ram. Huoun mun(u), tun(u), huoun mun(u) tun(u) dayvaan, tis(u) kaat(i) sreera Ram. Huoun, tun(u), mun(u) kaat(i), kaat(i) tis(u) dayeen, jo Satgur Buchun soonaayay. Mayraiy mun(i) baiyraag(u) bhuyya, baiyraagi, mil(i) Gur dershun(i) sookh(u) paayay. Hur(i), Hur(i), kirpa kurhou Sookh-Daatay, dayhou Satgur Churn hum dhoora. Koyee aan(i), koyee aan(i) milaavaiy, mayra Satgur Poora. 3. Gur jayvud, Gur jayvud Daata, mein uver(u) na koyee Ram. Hur(i) daano, Hur(i) daan(u) dayvaiy, Hur(i) Purakh(u) Nirunjun soyee Ram. Hur(i), Hur(i) Naam(u) jinhi aaraadhiya, tin ka dookh(u), bherm bhuou bhaaga. Sayvuk bhaayay milay vudbhaagi, jinh Gur Churnee mun(u) laaga. Kuhou Nanak, Hur(i) Aap(i) milaayay, mil(i) Satgur Purakh sookh(u) hoyee. Gur jayvud, Gur jayvud Daata, mein uver(u) na koyee. 4.1.

Word Meaning: Ram = Waheguru. Visaarunhaara = remover (eradicator) of all suffering. Dershun(u) = sight. Sersay = fills with sweetness; feels blissful. Drirraayay = reinforce.

Vigsay = hearts bloom. Kumul = lotus; heart. Pergaasay = enlightens; blooms. Nuvnidh(i) = the nine treasures (a Hindu belief). Laatha = came off; got removed. Sehj(i) = in the state of a peaceful mind. Vudaayee = honour. Dayv = God-like; source of light. Persay = by touching. 1 & 2.
Aan(i) = to bring. Poora = Perfect. Baiyraag(u) = detachment from the world (and deep love for Waheguru) Baiyraagi = the individual who feels baiyraag. Dhoora = dust of the feet (opportunity to serve). Jayvud = as great. Daata = provider; Lord. Daano = donation. Sayvuk Bhaayay = with the sentiment (love; reverence) of a devotee. Purakh = Waheguru like. 3 & 4.
MEANING: My Satguru has implanted love for Waheguru, and has caused His Naam to be enshrined in my heart, oh my mind. My Satguru, who has planted Waheguru's Naam in my mind, which destroys all suffering, is great and worthy of worship. But, only some highly fortunate people get His holy sight (get connected with Him). Serve the Satguru whether you are standing or sitting (meaning all the time) because your mind acquires peace when you serve Him. The Satguru has implanted love for Waheguru in me, oh my mind. 1.
I survive by having the holy sight of my Satguru (by serving Him and obeying His Advice) whereby my whole body is filled with sweetness (I feel blissful), oh Waheguru. My Satguru reinforces Waheguru's Naam in my mind, the recitation of which causes my mind to bloom. My mind is enlightened, my heart blooms when I recite Waheguru's Naam (sing His praise), and I feel as if I have realized all the nine treasures of the world. Recitation of Waheguru's Naam has eradicated the damaging illness of my selfishness and my ego, and has caused me to attain, and to stay in the spiritual state above the effects of Maya. Waheguru's Naam is a great honour for me, which has been bestowed upon me by my Satguru; I feel blissful to touch the Feet of my God-like Satguru (to show my reverence for Him). I survive by having a holy sight of my Satguru, whereby my mind begins to bloom. 2.
I will cut my body into pieces and offer it along with my mind to the holy saint who would narrate the Words of the Perfect Satguru to me, and bring Him to me (take me to the Satguru), and connect me with Him. My mind feels fully detached from worldly attractions and has a deep love for my Satguru; I feel blissful at the sight of His holy form. Please, be kind to me, and grant me the dust of the feet of my Satguru (opportunity to serve Him), oh my Waheguru. I wish someone had connected me with my Satguru. 3.
There is no other provider (Lord) as great as my Satguru. My Satguru is a manifestation of God and bestows the supreme gift of the Naam of Waheguru, who is above the effects of Maya. The suffering, the misgivings, and the worldly fears of the individuals who recite Waheguru's Naam get eradicated. The devotees, who foster love for the Feet of the Guru (for His Shabad), are highly fortunate, for they connect with Waheguru with the spirit of a devotional slave (devotee). Waheguru Himself connects such a devotee with the Satguru (His own manifestation), and the devotee attains a high degree of bliss. There is no other provider (Lord) as great as the Guru, oh Nanak. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 4॥ ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ ਰਾਮ॥ ਜਗਜੀਵਨੁ ਜਗਜੀਵਨੁ ਦਾਤਾ ਗੁਰ ਮੇਲਿ ਸਮਾਣੀ ਰਾਮ॥ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਜਿਸੁ ਕਾਰਣਿ ਹਉ ਢੂੰਢਿ ਢੂਢੇਦੀ ਸੋ ਸਜਣੁ ਹਰਿ ਘਰਿ ਪਾਇਆ॥
(ਅੰਗ 573)॥ ਏਕ ਦ੍ਰਿਸਟਿ ਹਰਿ ਏਕੋ ਜਾਤਾ ਹਰਿ ਆਤਮ ਰਾਮ ਪਛਾਣੀ॥ ਹੰਉ ਗੁਰ ਬਿਨੁ ਹੰਉ ਗੁਰ ਬਿਨੁ ਖਰੀ ਨਿਮਾਣੀ॥ 1॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ ਰਾਮ॥ਤਿਨ ਚਰਣ ਤਿਨ ਚਰਣ ਸਰੇਵਹ ਹਮ ਲਾਗਹ ਤਿਨ ਕੈ ਪਾਏ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਚਰਣ ਸਰੇਵਹ ਤਿਨ ਕੇ ਜਿਨ ਸਤਿਗੁਰੁ ਪੁਰਖ ਪ੍ਰਭੁ ਧ੍ਯਾਇਆ॥ ਤੂ ਵਡਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮੇਰੀ ਸਰਧਾ ਪੂਰਿ

ਹਰਿ ਰਾਇਆ॥ ਗੁਰਸਿਖ ਮੇਲਿ ਮੇਰੀ ਸਰਧਾ ਪੂਰੀ ਅਨਦਿਨੁ ਰਾਮ ਗੁਣ ਗਾਏ॥ ਜਿਨ ਸਤਿਗੁਰੁ ਜਿਨ ਸਤਿਗੁਰੁ ਪਾਇਆ ਤਿਨ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ॥ 2॥ ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ ਰਾਮ॥ ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਸੁਣਾਏ ਮੇਰਾ ਪ੍ਰੀਤਮ ਨਾਮੁ ਅਧਾਰੇ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਪ੍ਰਾਨ ਸਖਾਈ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਿਮਖ ਨਹੀ ਜੀਵਾ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ॥ ਹਰਿ ਆਪੇ ਸਰਧਾ ਲਾਇ ਮਿਲਾਏ ਹਰਿ ਆਪੇ ਆਪਿ ਸਵਾਰੇ॥ ਹੰਉ ਵਾਰੀ ਹੰਉ ਵਾਰੀ ਗੁਰਸਿਖ ਮੀਤ ਪਿਆਰੇ॥ 3॥ ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ॥ ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਮੇਲੈ ਕਰੈ ਸੋ ਹੋਈ ਰਾਮ॥ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੋਈ ਹੋਵੈ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਲਇਆ ਨ ਜਾਈ ਕਰਿ ਥਾਕੇ ਸਭਿ ਚਤੁਰਾਈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਨਾਨਕ ਦੇਖਿਆ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਹਰਿ ਆਪੇ ਹਰਿ ਆਪੇ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੋਈ॥ 4॥2॥

Vudhuns(u) Mehla 4: Huoun Gur bin(u), huoun Gur bin(u), khuree nimaani Ram. Jugjeevun, Jugkeevun Daata, Gur mayl(i) smaani Ram. Satgur mayl(i), Hur(i) Naam(i) smaani, jup(i) Hur(i), Hur(i) Naam(u) dhiyaaya. Jis(u) kaarun(i) huoun dhoondh(i) dhoondayndi, so sujjun Hur(i) ghur(i) paaya.

(PAGE 573): Aik drisht(i) Hur(i) Aiko jaata, Hur(i) Aatum Ram puchhaani. Huoun Gur bin(u), huoun Gur Bin(u) khuree nimaani. 1.

Jinha Satgur(u), jinh Satgur(u) paaya, tinh Hur(i) Prubh(u) mayl(i) milaayay Ram. Tin Churn, tin Churn surayveh, hum laageh tin kaiy paayay Ram. Hur(i), Hur(i) Churn srayveh tinh kay, jinh Satgur(u) Purakh Prubh(u) dhiyaaya. Tu Vud Daata, untarjaami, mayri sherdha poor(i) Hur(i) Raaya. Gur Sikh mayl(i) mayri sherdha poori, undin Ram goon gaayay. Jinh Satgur, jinh Satgur paaya, tinh Hur(i) Prubh mayl(i) milaayay. 2. Huoun vaari, huoun vaari, Gur Sikh meet piyaaray Ram. Hur(i) Naamo, Hur(i) Naam(u) soonaayay, mayra Preetum Naam(u) adhaaray Ram. Hur(i), Hur(i) Naam(u) mayra praan sukhaayee, Tis(u) bin(u) ghuree, nimukh nuhee jeevaan. Hur(i), Hur(i) kirpa kuray Sookh-Daata, Gurmukh(i) Amrit peevaan. Hur(i) aapay sherdha, laayay milaayay, Hur(i) Aapay Aap(i) suvaaray. Huoun vaari, huoun vaari, Gur Sikh meet piyaaray. 3. Hur(i) Aapay, Hur(i) Aapay, purakh(u) Nirunjun soyee Ram. Hur(i) Aapay, Hur(i) aapay maylaiy, kuraiy so hoyee Ram. Jo Hur(i) Prubh bhaavaiy soyee hovaiy, uver(u) na kerna jaayee. Buhout siyaanup(i) luyya na jaayee, kur(i) thaakay subh(i) chuturaayee. Gur persad(i) jun Nanak daykhiya, mein Hur(i) bin(u) uver(u) na koyee. Hur(i) Aapay, Hur(i) Aapay, Purakh Nirunjun soyee. 4.2.

Word Meaning: Khuree = very much. Nimaani = sad; depressed. Jugjeevun = the (basis of) life; Waheguru. Smaani = absorbed (in Waheguru's Naam). Kaarun(i) = for. Dhoondh(i) Dhoondayndi = searching for. Sujjun = friend. Drisht(i) = kind sight. Jaata = realized. Aatum Ram = Waheguru. Puchhaani = recognized. 1. Surayveh = worshipped; served. Untarjaami = omniscient. Sherdha = respectful (reverent) wish. Poor(i) = fulfil. Raaya = Royal. 2. Vaari = be a sacrifice. Adhaaray = support. Sukhaayee = friend. Nimukh = a short moment. Suvaaray = beautifies with noble qualities. 3.

Purakh(u) = omnipresent (Waheguru). Nirunjun = unaffected by Maya. Bhaavaiy = is liked. Luyya Na Jaayee = cannot be acquired. Chuturaayee = cleverness. 4.

MEANING: I feel very depressed without my Guru. With Waheguru's grace, which is the basis of life for the whole world, I have been connected to the Guru by whose kindness I have been absorbed in Waheguru's Naam now. With Satguru's grace, I have been absorbed in Waheguru, and I have found the (Waheguru) friend whom I have been looking for (everywhere), in my own heart now. I recognized the "One" omnipresent Waheguru at first sight. I feel very depressed without my Satguru. 1.

The devotees, who are connected with the Guru (who have enshrined the Guru's Word in their hearts) by God's grace, are connected with Waheguru by the kindness of the Guru. I would drop on the feet of such devotees, and worship them (serve the devotees). I wish to

worship the feet of the devotees (serve them) who have worshipped Satguru (enshrined His Word in heart), oh Waheguru. You are the greatest donor (Lord) and omniscient, please fulfil my respectful wish, oh, the majestic God. My reverent wish was fulfilled when I sang praise of Waheguru in the company of the Sikhs of the Guru. Waheguru connected me with the Sikhs of the Guru by whose kindness I was connected with Waheguru. 2.
I am a sacrifice for my dear Gur Sikh friends who recite Waheguru's Naam for me to listen - which is the basis of my life. Waheguru's Naam is the friend of my soul (basis of my life), without which I cannot survive even for a short moment. With the kindness of Waheguru, which is the source of all comfort, I drink the Naam-Amrit in the shelter of the Guru. Waheguru Himself evokes His love in the heart of his devotee and adorns him with noble qualities. I am a sacrifice for my dear Gur Sikh friends. 3. Waheguru is omnipresent and is above the effects of Maya. He Himself connects His devotees with Him, and only that happens that He wishes, and nothing can be done against that. Many people have tried many forms of their cunning, but Waheguru cannot be pleased with any such wisdom. With Guru's grace, I have realized that there is no one other like Waheguru. He is the only one who is omnipresent and unaffected by Maya. 4.2.

ਵਡਹੰਸ ਮਹਲਾ 4॥ ਹਰਿ ਸਤਿਗੁਰ ਹਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਭਾਇਆ ਰਾਮ॥ ਤਿਮਰ ਅਗਿਆਨੁ ਗਵਾਇਆ ਗੁਰ ਗਿਆਨੁ ਅੰਜਨੁ ਗੁਰਿ ਪਾਇਆ ਰਾਮ॥ ਗੁਰ ਗਿਆਨੁ ਸਤਿਗੁਰੂ ਪਾਇਆ ਅਗਿਆਨ ਅੰਧੇਰ ਬਿਨਾਸੇ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਰਿ ਜਪਿਆ ਸਾਸ ਗਿਰਾਸੇ॥ ਜਿਨ ਕੰਉ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤੇ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਇਆ॥ ਹਰਿ ਸਤਿਗੁਰ ਹਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਹਰਿ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਭਾਇਆ॥ 1॥ ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰ ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ ਰਾਮ॥ ਹਰਿ ਨਾਮੋ ਹਰਿ ਨਾਮੁ ਦੇਵੈ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਅੰਤਿ ਸਖਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ ਜਿਥੈ ਪੁਤੁ ਕਲਤ੍ਰੁ ਕੋਈ ਬੇਲੀ ਨਾਹੀ ਤਿਥੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਛਡਾਇਆ॥ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ ॥ਮੇਰਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੈ ਗੁਰ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ॥ 2॥
(ਅੰਗ 574)॥ ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਪਾਇਆ ਰਾਮ॥ ਤਿਨ ਨਿਹਫਲੁ ਤਿਨ ਨਿਹਫਲੁ ਜਨਮੁ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਰਾਮ॥ ਨਿਹਫਲੁ ਜਨਮੁ ਤਿਨ ਬ੍ਰਿਥਾ ਗਵਾਇਆ ਤੇ ਸਾਕਤ ਮੁਏ ਹਰਿ ਝੂਰੇ॥ ਘਰਿ ਹੋਦੈ ਰਤਨਿ ਪਦਾਰਥਿ ਭੂਖੇ ਭਾਗਹੀਣ ਹਰਿ ਦੂਰੇ॥ ਹਰਿ ਹਰਿ ਤਿਨ ਕਾ ਦਰਸੁ ਨ ਕਰੀਅਹੁ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਧਿਆਇਆ॥ ਜਿਨੀ ਦਰਸਨੁ ਜਿਨੀ ਦਰਸਨੁ ਸਤਿਗੁਰ ਪੁਰਖ ਨ ਪਾਇਆ॥ 3॥ ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ ਰਾਮ॥ ਗੁਰ ਮਿਲਿ ਗੁਰ ਮੇਲਿ ਮੇਰਾ ਪਿਆਰਾ ਹਮ ਸਤਿਗੁਰ ਕਰਹ ਭਗਤੀ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਸਤਿਗੁਰ ਕਰਹ ਭਗਤੀ ਜਾ ਹਰਿ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ॥ ਮੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੇਲੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪ੍ਰਾਣ ਹਮਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਤੀ॥ ਹਮ ਚਾਤ੍ਰਿਕ ਹਮ ਚਾਤ੍ਰਿਕ ਦੀਨ ਹਰਿ ਪਾਸਿ ਬੇਨੰਤੀ॥ 4॥3॥
Vudhuns(u) Mehla 4: Hur(i) Satgur, Hur(i) Satgur mayl(i) Hur(i), Satgur Churn hum bhaaya Ram. Timmer ugiyaan(u) guvaaya, Gur Giyan unjun(u) Gur(i) paaya Ram. Gur Giyan(u) Satguru paaya, ugiyan undhayr binaasay. Satgur sayv(i) perm pud(u) paaya, Hur(i) jupiya saas giraasay. Jin kuou Hur(i) Prubh(i) kirpa dhaari, tay Satgur sayva laaya. Hur(i) Satgur, Hur(i) Satgur mayl(i), Hur(i) Satgur Churn hum bhaaya. 1
Mayra Satgur, mayra Satgur piyaara, mein Gur bin(u) rehn(u) na jaayee Ram. Hur(i) Naamo, Hur(i) Naam(u) dayvaiy mayra unt(i) sukhaayee Ram. Hur(i), Hur(i) Naam(u) mayra unt(i) sukhaayee, Gur(i) Satgur(i) Naam(u) drirraaya, Jithaiy poot(u), kluttar(u) koyee bayli naahi, tithaiy Hur(i), Hur(i) Naam(i) chhudaaya. Dhun(u), dhun(u) Satgur Purakh(u) Nirunjun(u), Jit mil(i) Hur(i) Naam(u) dhiyaayi. Mayra Satgur, mayra Satgur piyaara, mein Gur bin(u) rehn(u) na jaayee. 2.

(PAGE 574): Jinhi dershun(u), jinhi dershun(u) Satgur Purakh na paaya Ram. Tin nihful(u), tin nihful(u) junum(u) birtha guvaaya, Ram. Nihful(u) junum(u) tinh birtha guvaaya, tay saakut mooyay mur(i) jhooray. Ghur(i) hoanday ruttan(i) Pdaaruth(i), bhookhay, bhaagheen, Hur(i) dooray. Hur(i), Hur(i) tinh ka ders(u) na kurihou, jin(i) Hur(i), Hur(i) Naam(u) na dhiyaaya. Jinhi dershun(u), jinhi dershun(u), Satgur Purakh na paaya. 3. Hum chaatrik, hum chaatrik deen, Hur(i) paas(i) baynti Ram. Gur mil(i), Gur mayl(i) mayra piyaara, Hum Satgur kureh bhugti Ram. Hur(i), Hur(i) Satgur kureh bhugti, ja Hur(i) Prubh kirpa dhaaray. Main Gur bin(u) uver(u) na koyee bayli, Gur(u) Satgur(u) praan humaaray. Kuhou Nanak, Gur(i) Naam(u) drirraaya, Hur(i), Hur(i) Naam(u) Hur(i) Sutee. Hum chaatrik, hum chaatrik deen, Hur(i) paas(i) baynti. 4.3.

Word Meaning: Bhaaya = like. Timmer = darkness. Ugiyaan(u) = lack of Knowledge; ignorance. Unjun = kohl (used to improve eyesight). Binaasay = eradicated. Perm Pud = highest spiritual state (above the effects of Maya). Giraasay = bite of food. Sukhaayee = close friend. Drirraaya = reinforced. Kluttar(u) = wife. Tithaiy = there. Purakh Nirunjun(u) = (manifestation of the) omnipresent and unaffected by Maya (Waheguru). 1 & 2.

Nihful(u) = worthless = Birtha. Shaakut = Maya-engrossed. Jhooray = repenting. Ruttan Pdaaruth(u) = priceless item (Waheguru's Naam). Hur(i) Hur(i) = for God's sake. Chaatrik = rainbird; a bird which is believed to drink only the first drop of rain. Deen = poor; humble. Sutee = eternal. 3 & 4.

MEANING: I like (love) the Feet of my Satguru (His Shabad, and I wish to serve Him), so kindly connect me with Him, oh Waheguru. The Guru has injected the kohl of Divine Knowledge into my mind (to enlighten it, as kohl improves human eyesight), so that the darkness of my ignorance has disappeared. I recited Waheguru's Naam with every breath and every bite and attained the highest spiritual level by serving the Guru. But only those devotees get to serve the Guru whom Waheguru is kind to. I love the Feet of my Satguru, so connect me with Him, oh Waheguru. 1.

My Satguru is very dear to me, and I cannot live without Him. He implanted Waheguru's Naam in my heart, which will be my friend even at the time of my death. My Satguru has reinforced the Naam in my heart. Where there is no friend, not even your son or your wife, Waheguru's Naam gets you free from the claws of the Angel of death (from any punishment). My Satguru is very dear to me, and I cannot live without Him. 2.

Those who did not get a sight of Satguru (did not connect with Him) wasted away their precious human life. The Maya-engrossed people do not connect with Satguru (seek His shelter), and die in suffering, and repenting. Such people are unfortunate and remain hungry (devoid) of the precious Naam of Waheguru, even though it is always in their hearts. They believe Waheguru to be far away somewhere. For God's sake, do not go even near those who do not recite Waheguru's Naam, and who have not had a sight (do not seek shelter) of the Satguru, who is a manifestation of Waheguru. 3.

I am humble and poor, but long for Your sight just as a rainbird longs for the first drop of rain; I request You to please, connect me with the dear Satguru in whose shelter I wish to worship You, oh Waheguru. I can worship Waheguru and the Satguru only when Waheguru is kind to me. I have no other real friend than my Satguru, which is the basis of my life. My Satguru has reinforced the Naam of the eternal Waheguru in my mind. I am humble and poor, and like a rainbird, which longs for the first drop of rain, I long for Your Naam. I wish to make a request to Waheguru to connect me with Satguru, oh Nanak. 4.3.

ਵਡਹੰਸੁ ਮਹਲਾ 4॥ ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸਤਿਗੁਰ ਮੇਲਿ ਸੁਖਦਾਤਾ ਰਾਮ॥ ਹਮ ਪੂਛਹ ਹਮ ਪੂਛਹ ਸਤਿਗੁਰ ਪਾਸਿ ਹਰਿ ਬਾਤਾ ਰਾਮ॥ ਸਤਿਗੁਰ ਪਾਸਿ ਹਰਿ ਬਾਤ ਪੂਛਹ ਜਿਨਿ ਨਾਮੁ ਪਦਾਰਥੁ

ਪਾਇਆ॥ ਪਾਇ ਲਗਹ ਨਿਤ ਕਰਹ ਬੇਨੰਤੀ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੰਥ ਬਤਾਇਆ॥ ਸੋਈ ਭਗਤੁ ਦੁਖੁ ਸੁਖੁ ਸਮਤੁ ਕਰਿ ਜਾਣੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਹਰਿ ਰਾਤਾ॥ ਹਰਿ ਕਿਰਪਾ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਗੁਰ ਸਤਿਗੁਰੁ ਮੇਲਿ ਸੁਖਦਾਤਾ॥ 1॥ ਸੁਣਿ ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਭਿ ਬਿਨਸੇ ਹੰਉਮੈ ਪਾਪਾ ਰਾਮ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਲਥਿਅੜੇ ਜਗਿ ਪਾਪਾ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਅਰਾਧਿਆ ਤਿਨ ਕੇ ਦੁਖ ਪਾਪ ਨਿਵਾਰੇ॥ ਸਤਿਗੁਰਿ ਗਿਆਨ ਖੜਗੁ ਹਥਿ ਦੀਨਾ ਜਮ ਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ॥ ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾ ਧਾਰੀ ਸੁਖਦਾਤੇ ਦੁਖ ਲਾਥੇ ਪਾਪ ਸੰਤਾਪਾ॥ ਸੁਣਿ ਗੁਰਮੁਖਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਭਿ ਬਿਨਸੇ ਹੰਉਮੈ ਪਾਪਾ॥ 2॥ ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ ਰਾਮ॥ ਮੁਖਿ ਗੁਰਮੁਖਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਜਪਿ ਸਭਿ ਰੋਗ ਗਵਾਇਆ ਅਰੋਗਤ ਭਏ ਸਰੀਰਾ॥ ਅਨਦਿਨੁ ਸਹਜ ਸਮਾਧਿ ਹਰਿ ਲਾਗੀ ਹਰਿ ਜਪਿਆ ਗਹਿਰ ਗੰਭੀਰਾ॥ ਜਾਤਿ ਅਜਾਤਿ ਨਾਮੁ ਜਿਨ ਧਿਆਇਆ ਤਿਨ ਪਰਮ ਪਦਾਰਥੁ ਪਾਇਆ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਮਨਿ ਭਾਇਆ॥3॥

(ਅੰਗ 575)॥ ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ॥ ਹਮ ਪਾਪੀ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮ੍ਹਾਰੇ ਰਾਮ॥ ਹਮ ਪਾਪੀ ਨਿਰਗੁਣ ਦੀਨ ਤੁਮ੍ਹਾਰੇ ਹਰਿ ਦੈਆਲ ਸਰਣਾਇਆ॥ ਤੂ ਦੁਖ ਭੰਜਨੁ ਸਰਬ ਸੁਖਦਾਤਾ ਹਮ ਪਾਥਰ ਤਰੇ ਤਰਾਇਆ॥ ਸਤਿਗੁਰ ਭੇਟਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਉਧਾਰੇ॥ ਹਰਿ ਧਾਰਹੁ ਹਰਿ ਧਾਰਹੁ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ ਰਾਮ॥ 4॥4॥

Vudhuns(u) Mehla 4: Hur(i) kirpa, Hur(i) kirpa kur(i), Satgur mayl(i) Sookh-Daata Ram. Hum poochheh, hum poochheh Satgur paas(i) Hur(i) baata Ram. Satgur paas(i) Hur(i) baat poochheh jinh(i) Naam(u) Pdaaruth(u) paaya. Paayay lugeh nit kureh baynti, Gur(i) Satgur(i) punth butaaya. Soyee bhugut(u), dookh(u), sookh(u) sumut(u) kur(i) jaanaiy, Hur(i), Hur(i) Naam(i) Hur(i) raata. Hur(i) kirpa, Hur(i) kirpa kur(i), Gur Satgur(u) mayl(i) Sookh-Daata. 1. Soon(i) Gurmukh(i), soon(i) Gurmukh(i) Naam(i) subh(i) binsay haumein paapa, Ram. Jup(i) Hur(i) Hur(i), jup(i) Hur(i) Hur(i) Naam(u) luthiurrray jug(i) paapa, Ram. Hur(i), Hur(i) Naam(u) jinhi araadhiya, tinh kay dookh, paap nivaaray. Satgur(i) Giyan khurrug(u) huth(i) deena, Jum kunkur maar(i) bidaaray. Hur(i) prubh(u) kirpa dhaari Sookh-Daatay, dookh laathay paap suntaapa . Soon(i) Gurmukh(i), soon(i) Gurmukh(i) Naam(u) subh(i) binsay haumein paapa. 2. Jup Hur(i) Hur(i), jup(i) Hur(i) Hur(i) Naam(u) mayraiy mun(i) bhaaya, Ram. Mukh(i) Gurmukh(i), mukh(i) Gurmukh(i), jup(i) subh(i) roag guvaaya, Ram. Gurmukh(i) jup(i) subh(i) roag guvaaya, aroagut bhuyyay sreera. Undin(u) sehj smaadh(i) Hur(i) laagi, Hur(i) juppiya gehr gumbheera. Jaat ajaat(i) Naam(u) jinh dhiyaaya, tinh perm Pdaaruth paaya. Jup(i) Hur(i), Hur(i), jup(i) Hur(i), Hur(i) Naam(u), mayraiy mun(i) bhaaya. 3.

(PAGE 575): Hur(i) dhaarhou, Hur(i) dhaarhou kirpa, kur(i) kirpa layhou oobaaray Ram. Hum paapi, hum paapi, nirgoon deen Toomhaaray, Ram. Hum paapi, nirgoon, deen Tomhaaray, Hur(i) daiyaal shernaaya. Tu dookh-bhunjun(u), serb Sookh-Daata, hum paathur turay turaaya. Satgur bhayt(i), Ram rus(u) paaya, jun Nanak Naam(i) oodhaaray. Hur(i) dhaarou, Hur(i) dhaarou kirpa, kur(i) kirpa layhou oobaaray Ram. 4.4.

Word Meaning: Sookh-Daata = source of all comfort. Paayay Lugeh = drop at the feet. Punth = path (of high morality). Sumut(u) = the same; make no distinction. 1.
Binsay = eradicated. Paapa = sins. Luthiurray = came off; removed. Nivaaray = removed; eradicated. Khurrug(u) = sword. Kunkur = assistants. Bidaaray = destroyed. 2.
Bhaaya = liked. Gurmukh(i) = following Guru's Advice. Aroagut = healthy. Sehj = spiritual state of blissfulness. Smaadh(i) = settled in meditation. Gehr = unfathomable. Gumbheera = never changing; unaffected by any emotion. Ajaat(i) = low caste. 3.
Dhaarhou = adopt; show. Oobaaray = salvage. Nirgoon = without any good quality. Daiyaal = benevolent. Shernaaya = shelter. Dookh-Bhujun = destroyer of all suffering. Paathur = stone; heavily loaded with sins. Bhayt(i) = connect. Rus = sweet taste. Oodhaaray = salvage. 4.

MEANING: Please be kind and connect me with my Satguru, who is the source of all comforts, oh my Waheguru. I will ask my Satguru about the countless virtues of Waheguru. I will ask my Satguru - who has realized the precious Naam of Waheguru - about the path which leads to union with Waheguru. I took shelter of Satguru's Feet (His Shabad), who has realized Waheguru, and who, at my daily request, explained the path to connect with Waheguru. My Satguru explained to me that an individual is a true devotee of Waheguru only if he remains stoic (accepts suffering and comforts it the same way) and remains imbued in Waheguru's Naam. Please be kind to me and connect me with Satguru, the source of all comforts, oh Waheguru. 1.

All my sins due to my selfishness and ego were eradicated when I listened to Waheguru's Naam in the shelter of the Guru. By reciting Waheguru's Naam, I have been able to eradicate all my suffering in the world. Those who recite Waheguru's Naam get their suffering and sins eradicated. Satguru gives the sword of Divine Knowledge to the devotees who kill and destroy the assistants of the Angel of spiritual death (they do not suffer from the fear of death). With the benevolence of the source of all comforts, Waheguru, all my troubles and suffering have been eradicated. 2.

By reciting it over and over again, I came to love Waheguru's Naam in my mind, and by reciting it with my tongue in the shelter of the Guru, I was able to get rid of all my illnesses. I got rid of all my illnesses (mental and physical), and I became perfectly healthy when I worshipped Waheguru in the company (shelter) of my Guru. I always remained in a high spiritual state during my meditation and recited the Naam of the unfathomable, never-changing Waheguru. Whosoever recites Waheguru's Naam with devotion, attains the highest spiritual state regardless of the fact whether he belongs to a high or to a low caste. By reciting it over and over, I came to love Waheguru's Naam. 3.

Please be kind and salvage me, oh Waheguru. I am a great sinner, have no noble quality, and yet am a humble servant of Yours. I am a sinner, have no noble quality, and am weak, but You are kind; I have come to Your shelter. You are the source of all comforts, and the destroyer of all suffering; I am loaded heavily with sins (and like a rock, will drown in the world sea); I can be afloat and swim across only if You support me, oh Waheguru. I acquired the bliss of the sweetness of Waheguru's Naam only after I got connected with Satguru, and this slave of Waheguru has been salvaged because of His Naam. Please, be kind to me and rescue me with Your kindness. 4.4.

ਵਡਹੰਸੁ ਮਹਲਾ 4 ਘੋੜੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 4 Ghorriyaan: Ek Onkar Satgur Persad(i):

ਦੇਹ ਤੇਜਣਿ ਜੀ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ॥ ਧੰਨੁ ਮਾਣਸ ਜਨਮੁ ਪੁੰਨਿ ਪਾਈਆ ਰਾਮ॥ ਮਾਣਸ ਜਨਮੁ ਵਡਪੁੰਨੇ ਪਾਇਆ ਦੇਹ ਸੁ ਕੰਚਨ ਚੰਗੜੀਆ॥ ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੂਲਾ ਪਾਵੈ ਹਰਿ ਹਰਿ ਹਰਿ ਨਵ ਰੰਗੜੀਆ॥ ਏਹ ਦੇਹ ਸੁ ਬਾਕੀ ਜਿਤੁ ਹਰਿ ਜਾਪੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਹਾਵੀਆ॥ ਵਡਭਾਗੀ ਪਾਈ ਨਾਮੁ ਸਖਾਈ ਜਨ ਨਾਨਕ ਰਾਮਿ ਉਪਾਈਆ॥ 1॥ ਦੇਹ ਪਾਵਉ ਜੀਨੁ ਬੁਝਿ ਚੰਗਾ ਰਾਮ॥ ਚੜ ਲੰਘਾ ਜੀ ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਰਾਮ॥ ਬਿਖਮੁ ਭੁਇਅੰਗਾ ਅਨਤ ਤਰੰਗਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਲੰਘਾਏ॥ ਹਰਿ ਬੋਹਿਥ ਚੜਿ ਵਡਭਾਗੀ ਲੰਘੈ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਏ॥ ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰੰਗੀ ਹਰਿ ਰੰਗਾ॥ ਜਨ ਨਾਨਕ ਨਿਰਬਾਣ ਪਦ ਪਾਇਆ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪਦ ਚੰਗਾ॥ 2॥

ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਆ ਰਾਮ॥ ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਚਾਬਕੁ ਲਾਇਆ ਰਾਮ॥ ਤਨਿ ਪ੍ਰੇਮੁ ਹਰਿ ਹਰਿ ਲਾਇ ਚਾਬਕੁ ਮਨ ਜਿਣੈ ਗੁਰਮੁਖਿ ਜੀਤਿਆ॥ ਅਘੜੋ ਘੜਾਵੈ ਸਬਦੁ ਪਾਵੈ ਅਪਿਉ ਹਰਿ ਰਸੁ ਪੀਤਿਆ॥ ਸੁਣਿ ਸ੍ਰਵਣ ਬਾਣੀ ਗੁਰਿ ਵਖਾਣੀ ਹਰਿ ਰੰਗੁ ਤੁਰੀ ਚੜਾਇਆ॥ ਮਹਾ ਮਾਰਗੁ ਪੰਥੁ ਬਿਖੜਾ ਜਨ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਇਆ॥ 3॥ ਘੋੜੀ ਤੇਜਣਿ ਦੇਹ ਰਾਮਿ ਉਪਾਈਆ ਰਾਮ॥ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ

ਸਾ ਧਨੁ ਧੰਨੁ ਤੁਖਾਈਆ ਰਾਮ॥ ਜਿਤੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਪੈ ਸਾ ਧੰਨੁ ਸਾਬਾਸੈ ਧੁਰਿ ਪਾਇਆ ਕਿਰਤੁ ਜੁੜੰਦਾ॥ ਚੜਿ ਦੇਹੜਿ ਘੋੜੀ ਬਿਖਮੁ ਲਘਾਏ ਮਿਲੁ ਗੁਰਮੁਖਿ ਪਰਮਾਨੰਦਾ॥ ਹਰਿ ਹਰਿ ਕਾਜੁ ਰਚਾਇਆ ਪੂਰੈ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜੰਞ ਆਈ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਪਾਇਆ ਮੰਗਲੁ ਮਿਲਿ ਸੰਤ ਜਨਾ ਵਾਧਾਈ॥ 4॥1॥5॥

Dayh tayjun(i) ji, Ram(i) oopaayeeyaa Ram. Dhunn(u) maanuns junum(u) poonn(i) paayeeya Ram. Maanus junum(u) vudpoonnay paaya, dayh su kunchun chungurriya. Gurmukh(i) rung(u) chuloola paavaiy, Hur(i), Hur(i) Hur(i) nuv rungurriya. Eh dayh su baanki, jit(u) Hur(i) jaapeen, Hur(i), Hur(i) Naam(u) soohaaveeya. Vudbhaageen paayee, Naam(u) sukhaayee, Jun Nanak Ram(i) oopaayeeya. 1. Dayh paavoun jeen(u) boojh(i) chunga Ram. Churrh lunghaan ji, bikhum(u) bhooyayunga Ram. Bikhum(u) bhooyayunga, anut trungaan, Gurmukh(i) paar lunghaayay. Hur(i) bohith churrh(i) vudbhaageen lunghaiy, Gur(u) khayvut(u) Shabad(i) turaayay. Undin(u) Hur(i) rung(i), Hur(i) goon gaavaiy, Hur(i) rungee, Hur(i) runga. Jun Nanak nirbaan pud paaya, hur(i) ootum(u) Hur(i) pud chunga. 2.
Kurriyaal(u) mookhay, Gur(i) Giyan drirraaya Ram. Tun(i) praym(u), Hur(i) chaabuk(u) laaya Ram. Tun(i) praym(u), Hur(i), Hur(i) laayay chaabuk(u), mun jinhaiy Gurmukh(i) jeetiya. Aghurro ghurraavaiy, Shabad(u) paavaiy, apiyou Hur(i) rus(u) peetiya. Soon(i) servun Bani, Gur(i) vukhaani, Hur(i) rung(u) toori churraaya. Muhaa maarug(u) punth(u) bikhrra, jun Nanak paar(i) lunghaaya. 3. Ghorri tayjun(i) dayh, Ram(i) oopaayeeya Ram. Jit(u) Hur(i) Prubh(u) jaapaiy sa dhun(u) dhunn(u) tookhaayeeya Ram. Jit(u) Hur(i) Prubh(u) jaapaiy sa dhunn(u) shabaashaiy, Dhoor(i) paaya kirt(u) joorrunda. Churrh(i) dayhurr(i) ghorri, bikhum lunghaayay, mil(u) Gurmukh(i) Permanunda. Hur(i), Hur(i) kaaj(u) ruchaaya Pooraiy, mil(i) sunt juna junj aayee. Jun Nanak, Hur(i) vur(u) paaya mungul, mil(i) sunt junaa vadhaayee. 4.1.5.

Word Meaning: Dayh = human body. Tayjun(i) = mare (female horse). Oopaayeeya = created. Maanus = human. Poonn(i) = as a result of noble deeds (of previous lives). Kunchun = gold. Chuloola = deep. Nuv = new; fresh. Baanki = beautiful; attractive. Jaapeen = recite (Naam). Soohaaveeya = attractive. 1. Jeen(u) = saddle. Chunga = noble qualities. Bikhum(u) = very tough; frightening. Bhooyayunga = snake; poisonous sea of Maya. Anunt Trungaaan = countless waves (of sensual desires). Bohith = boat; ship. Khayvut = boatman. Rungee = colourful. Nirbaan = having no desires. Pud = state. Chunga = supreme. 2. Kurriyaal(u) = bridle. Chaabuk(u) = whip. Aghurro = unrefined. Ghurraavaiy = get moulded (refine). Apiyou = Amrit. Servun = (with) ears. Vukhaani = spoken. Toori = mare. Maarug(u) = Punth = path. Muhaa Bikhrra = extremely tough. 3. Jaapaiy = recites (Naam). Dhunn(u) = great; worthy of praise. Tookhaayeeya = mare. Shabaashaiy = deserving accolades. Kirt(u) Joorrunda = accumulated deeds. Dayhurri = beautified human body. Permanunda = source of supreme bliss = God. Ruchaaya = initiated. Pooraiy = perfect; omnipresent. Junj = marriage party. Vur(u) = husband. Mungul(u) = joy. Vudhaayee = blissfulness. 4.

NOTE: It is a very popular and essential custom in India for a groom to ride a *ghorri* (a female horse) to his bride's home to marry her. (Even though horses have been replaced with cars or other types of vehicles now) The ceremony of riding a horse by the groom is still an integral part of the marriage ceremony. Special songs, called "*Ghorriyaan*" are also sung at this ceremony in a special tune.

In Sikhism, the human beings are all considered as the brides of Waheguru who is considered to be the only male (Lord) in the universe. The objective of human life is to get married to Waheguru (achieve union with Him). That is why this world has been called as the paternal home and the next world as the in-laws' house in Sri Guru Granth Sahib. There are many holy Shabads in Sri Guru Granth Sahib that highlight this relationship.

Death has also been considered the bride of the valiant in Indian culture. In either case, human beings marry either Waheguru or death; so they have to ride some kind of horse to get married. Guru Ram Dass Ji has very appropriately used mare as a metaphor for human body which he must ride to go to its in-laws. Guru Sahib has written two holy *Chhunts* on this important subject, and He has also named them "*Ghorriyaan*" Also, He has written them in such a way that they can be sung with the same tune as the traditional songs.

The mare the groom rides is adorned as much as people can afford. Similarly, the human body, to be used as the mare to ride to have union with Waheguru, must be adorned (with noble qualities). Guru Sahib has done an amazing job in making the comparison of human body with the horse, and how to adorn the human body with noble qualities to have union with God.

Enjoy the holy Shabads.

MEANING: The human body is like a mare which has been created by God, oh Waheguru. The human form is great (because one can unite with Waheguru only in the human form), which one acquires because of his noble deeds done in his previous lives. One acquires the human form with great fortune, but only that individual makes his body (life) pure like gold who recites Waheguru's Naam in the shelter of the Guru, and dyes his mind with the deep and new colour of his love for Waheguru. The human body is beautiful because it is only with the human body that one can recite Waheguru's Naam – the Naam which makes it very attractive (pure). Waheguru's Naam is the best friend of man, and Waheguru gives the human body to the soul that has performed noble deeds in its previous lives, oh Nanak. 1.

After understanding Waheguru's virtues, I saddle my body-mare with such noble qualities, and ride the adorned horse to swim across the tough world-sea. The sea of Maya (world-sea) has countless attractive waves that captivate the man (and keep him trapped in there); so, one can swim across the world-sea only in the shelter of the Guru. Waheguru (Guru's Shabad) is the ship to go across the world-sea, which is steered by the Guru. So, to get on to the Waheguru-Ship, one must sing Waheguru's praise day and night and dye one's mind in the love of the colourful Waheguru. (By singing Waheguru's praise) I have acquired the supreme state of spirituality, which is above the effects of Maya, and is liked by Waheguru, oh Nanak. 2.

A bridle is used in the mouth of the horse to control it; I have used Guru's Divine Knowledge (Waheguru's Naam) on my tongue, and reinforced it all the time to control my body (and mind). A whip is used to move a horse. I use my love for Waheguru as the whip to motivate my tongue if it does not recite Waheguru's Naam. I listen to the words in praise of Waheguru as spoken by the Guru with my ears, and I dye my mind-mare with the love of Waheguru. Riding such an adorned body-mare, I can travel on the extremely difficult journey of life (in which there are so many barriers of sensual pleasures), oh Nanak. 3.

The human body is like a horse created by Waheguru. That mare is great and worthy of praise, with which the man can recite Waheguru's Naam. The human body is praiseworthy and deserves accolades because it is only in the human form that one can recite Waheguru's Naam, and it is given to the man because of the accumulated noble deeds of his previous lives. Adorn your body-mare with noble qualities in the shelter of the Guru so as to get across the very difficult world sea, and merge into Waheguru, which is the source of supreme bliss, oh my friends. Waheguru, Himself, initiates the blissful task of the marriage of His devotee with Him in which the holy saints join as the members of the marriage party. With the support of the holy saints, the human bride (the devotee) acquires Waheguru as her husband and feels blissful at heart, oh Nanak. 4.1.5.

ਵਡਹੰਸੁ ਮਹਲਾ 4॥ ਦੇਹ ਤੇਜਨੜੀ ਹਰਿ ਨਵਰੰਗੀਆ ਰਾਮ॥ ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਹਰਿ ਮੰਗੀਆ ਰਾਮ॥ (ਅੰਗ 576)॥ ਗਿਆਨੁ ਮੰਗੀ ਹਰਿ ਕਥਾ ਚੰਗੀ ਹਰਿ ਨਾਮੁ ਗਤਿ ਮਿਤਿ ਜਾਣੀਆ॥ ਸਭੁ ਜਨਮੁ ਸਫਲਿਓ ਕੀਆ ਕਰਤੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਵਖਾਣੀਆ॥ ਹਰਿ ਰਾਮ ਨਾਮੁ ਸਲਾਹਿ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਭਗਤਿ ਹਰਿ ਜਨ ਮੰਗੀਆ॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਹਰਿ ਭਗਤਿ ਗੋਵਿੰਦ ਚੰਗੀਆ॥ 1॥
ਦੇਹ ਕੰਚਨ ਜੀਨੁ ਸੁਵਿਨਾ ਰਾਮ॥ ਜੜਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਤੰਨਾ ਰਾਮ॥ ਜੜਿ ਨਾਮ ਰਤਨੁ ਗੋਵਿੰਦ ਪਾਇਆ ਹਰਿ ਮਿਲੇ ਹਰਿ ਗੁਣ ਸੁਖ ਘਣੇ॥ ਗੁਰ ਸਬਦੁ ਪਾਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਵਡਭਾਗੀ ਹਰਿ ਰੰਗ ਹਰਿ ਬਣੇ॥ ਹਰਿ ਮਿਲੇ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਹਰਿ ਨਵਤਨ ਹਰਿ ਨਵ ਰੰਗੀਆ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਨਾਮੁ ਜਾਣੈ ਹਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਭ ਮੰਗੀਆ॥ 2॥ ਕੜੀਆਲੁ ਮੁਖੇ ਗੁਰਿ ਅੰਕਸੁ ਪਾਇਆ ਰਾਮ॥ ਮਨੁ ਮੈਗਲੁ ਗੁਰ ਸਬਦਿ ਵਸਿ ਆਇਆ ਰਾਮ॥ ਮਨੁ ਵਸਗਤਿ ਆਇਆ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਾਧਨ ਕੰਤਿ ਪਿਆਰੀ॥ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਲਗਾ ਹਰਿ ਸੇਤੀ ਘਰਿ ਸੋਹੈ ਹਰਿ ਪ੍ਰਭ ਨਾਰੀ॥ ਹਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਹਰਿ ਪਾਇਆ॥ ਨਾਨਕੁ ਜਨੁ ਹਰਿ ਦਾਸੁ ਕਹਤ ਹੈ ਵਡਭਾਗੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥ 3॥ ਦੇਹ ਘੋੜੀ ਜੀ ਜਿਤੁ ਹਰਿ ਪਾਇਆ ਰਾਮ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਜੀ ਮੰਗਲੁ ਗਾਇਆ ਰਾਮ॥ ਹਰਿ ਗਾਇ ਮੰਗਲੁ ਰਾਮ ਨਾਮਾ ਹਰਿ ਸੇਵ ਸੇਵਕ ਸੇਵਕੀ॥ ਪ੍ਰਭ ਜਾਇ ਪਾਵੈ ਰੰਗ ਮਹਲੀ ਹਰਿ ਰੰਗੁ ਮਾਣੈ ਰੰਗ ਕੀ॥ ਗੁਣ ਰਾਮ ਗਾਏ ਮਨਿ ਸੁਭਾਏ ਹਰਿ ਗੁਰਮਤੀ ਮਨਿ ਧਿਆਇਆ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦੇਹ ਘੋੜੀ ਚੜਿ ਹਰਿ ਪਾਇਆ॥ 4॥2॥6॥

Vudhuns(u) Mehla 4: Dayh tayjunrri Hur(i) nuv rungeeya Ram. Gur Giyan(u), Guru Hur(i) mungeeya Ram.

(PAGE 576): Giyan(u) mungi, Hur(i) kutha chungi, Hur(i) Naam(u) gut(i), mit(i) jaaneeya. Subh(u) junum(u) sufliou keeya Kertaiy, Hur(i) Ram Naam(i) vukhaaniya. Hur(i) Ram Naam(u) slaah(i), Hur(i) Prubh, Hur(i) bhugut(i), Hur(i) jun mungeeya. Jun(u) kuhaiy Nanak(u), soonhou sunt-hou, Hur(i) bhugut(i) Govind chungeeya. 1.

Dayh kunchun jeen(u) soovinna Ram. Jurr(i) Hur(i), Hur(i) Naam(u) ruttana Ram. Jurr(i) Naam ruttan(u) Govind paaya, Hur(i) milay, Hur(i) goon sookh ghunay. Gur Shabad paaya, Hur(i) Naam(u) dhiyaaya, vudbhaageen Hur(i) rung, Hur(i) bunay. Hur(i) milay Soami, untarjaami, Hur(i) nuvtun, Hur(i) nuv rungeeya. Nanak(u) vukhaanaiy, Naam(u) jaanaiy, Hur(i) Naam(u), Hur(i) Prubh mungeeya. 2. Kurriyaal mookhay Gur(i) ankus(u) paaya Ram. Mun maiygul(u), Gur Shabad(i) vus(i) aaya, Ram. Mun(u) vusgut(i) aaya, Perm Pud(u) paaya, sa dhun Kunt piyari. Untar(i) praym(u) lugga Hur(i) sayti, ghur(i) sohaiy Hur(i) Prubh naari. Hur(i) rung(i) raati, sehjay maati, Hur(i) Prubh(u), Hur(i), Hur(i) paaya. Nanak(u), jun(u), Hur(i) daas(u) keht haiy, vudbhaageen Hur(i), Hur(i) dhiyaaya. 3.

Dayh ghorri ji, jit(u) Hur(i) paaya Ram. Mil(i) Satgur Ji, mungul(u) gaaya Ram. Hur(i) gaayay mungul(u) Ram Naama, Hur(i) sayv, sayvuk sayki. Prubh jaayay paavaiy rung Mehleen, Hur(i) rung(u) maanaiy rung kee. Goon Ram gaayay, mun(i) soobhaayay, Hur(i) Gurmutee mun(i) dhiyaaya. Jun Nanak, Hur(i) kirpa dhaari, dayh ghorri churrh Hur(i) paaya.

Word Meaning: Gur Giyan = Guru's Advice. Mungi = begs for. Kutha Chungi = praise of Waheguru. Gut(i) Mit(i) = transcendence. Sufliyo = successful. Vukhaaniya = described; sang. Chungeeya = rewarding. 1. Jeen(u) = saddle. Soovinna = of gold. Jurr(i) = inlay. Ruttana = collection of jewels. Ghunay = immense. Untarjaami = know-all; omniscient. Naam Jaanaiy = makes close connection with Waheguru. 2. Kurriyaal = bridle. Ankus(u) = ankus; the sharp tool used to control an elephant. Maiygul(u) = elephant. Vus(i) = in control. Perm Pud(u) = supreme spiritual state. Dhun = woman. Kunt = husband (Waheguru). Sayti = with. Rung(i) Raati = imbued in love. Sehjay Maati = intoxicated in the blissful state. Sohaiy = looks good (attractive). Jun = devotee. 3. Mungul(u) = song of joy. Sayvki = with the sentiment of service. Rung Mehleen = the place of blissfulness (Waheguru's presence). Soobhaayay = with deep love. 4.

MEANING: That mare-like human body is great, which is dyed with the fresh love for God, and which begs the Guru for spiritual knowledge, oh Waheguru. That horse-like human body is successful, which begs for Guru's wisdom and for Waheguru's praise with which it tries to comprehend the transcendental state of Waheguru. Waheguru makes that human body successful (it achieves its purpose of union with God) which recites Waheguru's Naam. Waheguru's devotees beg for Waheguru's Naam to sing His praise and for His worship. I ask the holy saints to remember that Waheguru's worship is the most rewarding, oh Nanak. 1. That human-mare is pure like gold and has a saddle of gold (noble qualities) which is inlaid with the jewels of Waheguru's Naam. With such a human body (full of noble qualities), one achieves a priceless union with Waheguru, a source of immense comfort. Some lucky devotees recite Waheguru's Naam with Guru's Shabad, and imbued in His love, they become like Waheguru. A devotee, who makes a close connection with Waheguru, and recites and begs for His Naam, becomes a part of Waheguru, which is omnipresent, and is always in new colours (in new spirits and stays young), oh Nanak. 2.
Just like a bridle is used in the mouth of the horse, and just like an ankus is used on the head of an elephant to control him, Guru's Shabad on the tongue controls one's mind. The human mind is like an uncontrolled elephant, which is controlled by the Guru's Shabad, oh Waheguru. A devotee, who attains the highest spiritual state by controlling her mind, is loved by the Waheguru, Husband. She has love for Waheguru in her mind, and she looks attractive (dignified) in Waheguru's Court. By reciting Waheguru's Naam, she remains imbued with Waheguru's love, feels intoxicated with the blissful spiritual state, and becomes united with Him. But only a few fortunate people recite Waheguru's Naam, submits Nanak, a slave of Waheguru. 3.
Only that mare (human body) is successful which sings praise of Waheguru in Guru's shelter and gets connected with Waheguru. Such a devotee sings the blissful praise of Waheguru with the sentiment of a devout servant, and reaches the Palace of Waheguru, which is the source of maximum enjoyment, and she enjoys union with Him. With his heart full of love for Waheguru, she recites His Naam and sings His praise with Guru's Advice. With Waheguru's grace, and with the body adorned with virtues like an adorned mare, the devotee rides her body-mare to reach Waheguru's Palace, oh Nanak. 4.2.6.

ਰਾਗੁ ਵਡਹੰਸੁ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 4॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Vudhuns(u) Mehla 5, Chhunt, Ghur(u) 4: Ek Onkar Satgur Persad(i):

ਗੁਰ ਮਿਲਿ ਲਧਾ ਜੀ ਰਾਮੁ ਪਿਆਰਾ ਰਾਮ॥ ਇਹੁ ਤਨੁ ਮਨੁ ਦਿਤੜਾ ਵਾਰੋ ਵਾਰਾ ਰਾਮ॥ ਤਨੁ ਮਨੁ ਦਿਤਾ ਭਵਜਲੁ ਜਿਤਾ ਚੂਕੀ ਕਾਣਿ ਜਮਾਣੀ॥ ਅਸਥਿਰੁ ਥੀਆ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਰਹਿਆ ਆਵਣ ਜਾਣੀ॥ ਸੋ ਘਰੁ ਲਧਾ ਸਹਜਿ ਸਮਧਾ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰਾ॥ ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਮਾਣੇ ਰਲੀਆ ਗੁਰ ਪੂਰੇ ਕੰਉ ਨਮਸਕਾਰਾ॥ 1॥ ਸੁਣਿ ਸਜਣ ਜੀ ਮੈਡੜੇ ਮੀਤਾ ਰਾਮ॥ ਗੁਰਿ ਮੰਤ੍ਰੁ ਸਬਦੁ ਸਚੁ ਦੀਤਾ ਰਾਮ॥ ਸਚੁ ਸਬਦੁ ਧਿਆਇਆ ਮੰਗਲੁ ਗਾਇਆ ਚੂਕੇ ਮਨਹੁ ਅਦੇਸਾ॥ ਸੋ ਪ੍ਰਭੁ ਪਾਇਆ ਕਾਹਿ ਨ ਜਾਇਆ ਸਦਾ ਸਦਾ ਸੰਗਿ ਬੈਸਾ॥ ਪ੍ਰਭ ਜੀ ਭਾਣਾ ਸਚਾ ਮਾਣਾ ਪ੍ਰਭਿ ਹਰਿ ਧਨੁ ਸਹਜੇ ਦੀਤਾ॥
(ਅੰਗ 577)॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ ਤੇਰਾ ਦਾਨੁ ਸਭਨੀ ਹੈ ਲੀਤਾ॥ 2॥
ਤਉ ਭਾਣਾ ਤਾ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਰਾਮ॥ ਮਨੁ ਥੀਆ ਠੰਢਾ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਏ ਰਾਮ॥ ਮਨੁ ਥੀਆ ਠੰਢਾ ਚੂਕੀ ਡੰਝ ਪਾਇਆ ਬਹੁਤੁ ਖਜਾਨਾ॥ ਸਿਖ ਸੇਵਕ ਸਭਿ ਭੁੰਚਣ ਲਗੇ ਹੰਉ ਸਤਗੁਰ ਕੈ ਕੁਰਬਾਨਾ॥ ਨਿਰਭਉ ਭਏ ਖਸਮ ਰੰਗਿ ਰਾਤੇ ਜਮ ਕੀ ਤ੍ਰਾਸ ਬੁਝਾਏ॥ ਨਾਨਕ ਦਾਸੁ ਸਦਾ ਸੰਗਿ ਸੇਵਕੁ ਤੇਰੀ ਭਗਤਿ ਕਰੰਉ ਲਿਵ ਲਾਏ॥ 3॥

ਪੂਰੀ ਆਸਾ ਜੀ ਮਨਸਾ ਮੇਰੇ ਰਾਮ॥ ਮੋਹਿ ਨਿਰਗੁਣ ਜੀਉ ਸਭਿ ਗੁਣ ਤੇਰੇ ਰਾਮ॥ ਸਭਿ ਗੁਣ ਤੇਰੇ ਠਾਕੁਰ ਮੇਰੇ ਕਿਤੁ ਮੁਖਿ ਤੁਧੁ ਸਾਲਾਹੀ॥ ਗੁਣੁ ਅਵਗੁਣੁ ਮੇਰਾ ਕਿਛੁ ਨ ਬੀਚਾਰਿਆ ਬਖਸਿ ਲੀਆ ਖਿਨ ਮਾਹੀ॥ ਨਉਨਿਧਿ ਪਾਈ ਵਜੀ ਵਾਧਾਈ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਵਰੁ ਘਰਿ ਪਾਇਆ ਮੇਰੇ ਲਾਥੇ ਜੀ ਸਗਲ ਵਿਸੂਰੇ॥ 4॥1॥

Gur mil(i) luddha ji, Ram(u) piyara, Ram. Eh(u) tun(u) mun(u) dittrra, vaaro, vaara Ram. Tun(u). mun(u) ditta, bhuvjul(u) jitta, chooki kaan(i) Jumaani. Usthir(u) theeya, Amrit(u) peeya, ruhhiya aavun, jaani. So ghur(u) luddha, sehj(i) smudha, Hur(i) ka Naam adhaara. Kuhou Nanak, sookh(i) maanay ruleeyaan, Gur Pooray kuoun numuskaara. 1. Soon(i) Sujjun Ji meindrray, meeta Ram. Gur(i) Muntar(u) Shabad(u) Sach(u) deeta, Ram. Sach(u) Shabad(u) dhiyaaya, mungul(u) gaaya, chookay munhoun undaysa. So Prubh(u) paaya, kaah(i) na jaaya, suda, suda sung(i) baiysa. Prubh Ji bhaana, sacha maana, Prubh(i) Hur(i) dhun(u) sehjay deeta.

(PAGE 577): Kuhou Nanak Tis(u) jun bulihaari, Tayra daan(u) subhni haiy leeta. 2. Tuou bhaana ta triput(i) aghaayay, Ram. Mun theeya, tthundha, subh trishun boojhaayay Ram. Mun(u) theeya tthundha, chooki dunjha, paaya buhout khujaana. Sikh sayvuk subh(i) bhoonchun luggay, huoun Satgur kaiy koorbaana. Nirbhuou bhuyyay, Khusum rung(i) raatay, Jum kee traas boojhaay. Nanak daas(u) suda sung(i) sayvuk(u), Tayri bhugut(i) kuroun liv laayay. 3. Poori aasa ji, munsa, mayray Ram. Moh(i) nirgoon jeeou, subh(i) goon Tayray, Ram. Subh(i) goon Tayray, Tthaakur mayray, kit(u) mookh(i) Toodh(u) salaahi. Goon(u), uvgoon(u) mayra kichh(u) na beechaariya, bukhsh(i) leeya, khin maahi. Nau nidh(i) paayee, vujji vadhaayee, vaajay unhud tooray. Kuhou Nanak Ji, mein Vur(u) ghur(i) paaya, mayray laathay ji sugul visooray. 4.1.

Word Meaning: Luddha = found; made connection. Ji = oh, dear. Vaaro Vaara = continuously (offering as sacrificial). Bhuvjul = the world sea. Kaan(i) = subservience; any owing; indebtedness. Jumaani = of the Angel of death. Usthir Theeya = (mind) became peaceful (quit wavering). Aavun Jaani = rebirths. Ghur(i) = spiritual state. Smudha = in meditation. Adhaara = support; basis. Maanay = enjoys. Ruleeyaan = (spiritual) pleasures. Numuskaara = bowing to; hail (the Guru). 1. Meindrray = mine. Meeta = friend. Shabad = Waheguru's praise. Mungul(u) = providing bliss (praise of God). Chookay = removed; eradicated. Undaysa = doubts; worries. Baiysa = sitting; accompanies. Bhaana = liked. Maana = pride. 2. Triput(i) Aghaayay = fully contented. Tthundha = cool; calm; peaceful. Trishun = hunger for luxuries. Boojhaayay = quenches. Dunjha = strong desire. Khujaana = treasure. Bhoonchun = use; enjoy. Nirbhuou = fearless. Khusum = Lord. Traas = fear. Liv Laayay = with full concentration (devotion). 3.
Aasa = hope. Munsa = wish; desire. Kit(u) = with what; how? Uvgoon = bad qualities. Bhukhsh Leeya = forgave. Khin Maahi = in a moment. Nau Nidh(i) = the nine mythical treasures. Vadhaayee = happiness. Vaajay = play. Unhud = auto-playing; uniform. Tooray = musical instruments. Vur(u) = husband (Waheguru). Ghur(i) = in my own heart. Laathay = came off; removed. Visooray = worries. 4.

MEANING: I realized the dear Waheguru in the shelter of the Guru, and offered my body and my mind to Him with the spirit of sacrificing them for Him with the result that I have conquered the world-sea (have overcome all my desires), and any indebtedness to the Angel of death (for my ignoble deeds) has been paid off, oh God. I have taken the Amrit of Waheguru's Naam, and my mind has become peaceful (it has quit wandering), and my birth and death cycle is over now (I will not be reborn). Waheguru's Naam has become the basis of my life, and I have realized the spiritual state above the effects of Maya, and I stay focussed on Waheguru's Naam now. I bow to my Guru Ji, whose grace enables me to now enjoy spiritual pleasures, oh Nanak. 1.

I want my dear friends and pals to know that it is the Guru who gives the Mantra to sing in praise of the eternal Waheguru. All my doubts and worries have been removed since I began to recite Guru's Shabad and sing Waheguru's praise. Now, I have realized Waheguru, which is always with me and never leaves me for somewhere else. Waheguru's liking for you is the true honour for you. Waheguru bestows His Naam-wealth to the devotee because of which the devotee attains the state of spiritual bliss. I am a sacrifice to the devotee who disseminates Waheguru's Naam to everybody, oh Nanak. 2.

When You wish (become kind to a devotee), he gets fully contented (is left with no worldly desires); his mind becomes peaceful (quits wandering), and the fire of his strong desires is completely put out, oh Waheguru. He feels blissful and feels as if he has acquired a huge treasure. It all happens because of the grace of the Guru that all the Sikhs and the devotees begin to enjoy the treasure of Waheguru's Naam. I am a sacrifice to my Guru. When a devotee gets imbued with the love for the Lord, he becomes completely fearless, and is not afraid of the Angel of death (because a holy devotee feels totally disinterested in worldly pleasures as a consequence, he will not commit any immoral or sinful act). I, Nanak, wish to stay connected to You all the time, serve You as a slave, and worship You with full dedication, oh Lord. 3.

You are full of noble qualities, whereas I possess no good qualities at all; yet You have kindly fulfilled all my hopes and wishes, oh Waheguru. Because I have no good quality, I do not know with what face I can sing Your praise. But, disregarding all my merits and demerits, You forgave me in a short moment. Now, I feel blissful and joyful at heart, as if I have acquired all the nine mythical treasures of the world, and also feel as if automated musical instruments are playing sweet music in my mind. I am lucky to say that I have realized my Waheguru-Husband in my heart, and all my worries have been eradicated, oh Nanak. 4.1.

ਸਲੋਕੁ॥ ਕਿਆ ਸੁਣੇਦੋ ਕੂੜੁ ਵੰਞਨਿ ਪਵਣ ਝੁਲਾਰਿਆ॥ ਨਾਨਕ ਸੁਣੀਅਰ ਤੇ ਪਰਵਾਨੁ ਜੋ ਸੁਣੇਦੇ ਸਚੁ ਧਣੀ॥ 1॥ ਛੰਤੁ॥ ਤਿਨ ਘੋਲ ਘੁਮਾਈ ਜਿਨ ਪ੍ਰਭੁ ਸ੍ਰਵਣੀ ਸੁਣਿਆ ਰਾਮ॥ ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਜਿਨ ਹਰਿ ਹਰਿ ਰਸਨਾ ਭਣਿਆ ਰਾਮ॥ ਸੇ ਸਹਜਿ ਸੁਹੇਲੇ ਗੁਣਹ ਅਮੋਲੇ ਜਗਤ ਉਧਾਰਣ ਆਏ॥ ਭੈ ਬੋਹਿਥ ਸਾਗਰ ਪ੍ਰਭ ਚਰਣਾ ਕੇਤੇ ਪਾਰਿ ਲੰਘਾਏ॥ ਜਿਨ ਕੰਉ ਕ੍ਰਿਪਾ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨ ਕਾ ਲੇਖਾ ਨ ਗਣਿਆ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਘੋਲਿ ਘੁਮਾਈ ਜਿਨਿ ਪ੍ਰਭੁ ਸ੍ਰਵਣੀ ਸੁਣਿਆ॥ 1॥

ਸਲੋਕੁ॥ ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨ੍ਹੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ॥ 1॥ ਛੰਤੁ ॥ ਜਿਨੀ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੁਰਬਾਣੇ ਰਾਮ॥ ਸੇ ਸਾਚੀ ਦਰਗਹ ਭਾਣੇ ਰਾਮ॥ ਠਾਕੁਰਿ ਮਾਨੇ ਸੇ ਪਰਧਾਨੇ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਾਤੇ॥ ਹਰਿ ਰਸਹਿ ਅਘਾਏ ਸਹਜਿ ਸਮਾਏ ਘਟਿ ਘਟਿ ਰਮਈਆ ਜਾਤੇ॥ ਸੇਈ ਸਜਣ ਸੰਤ ਸੇ ਸੁਖੀਏ ਠਾਕੁਰ ਅਪਣੇ ਭਾਣੇ॥ ਕਹੁ ਨਾਨਕ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਡਿਠਾ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਣੈ॥ 2॥

ਸਲੋਕੁ॥ ਦੇਹ ਅੰਧਾਰੀ ਅੰਧ ਸੁੰਞੀ ਨਾਮ ਵਿਹੂਣੀਆ॥ ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ॥1॥ ਛੰਤੁ॥ ਤਿਨ ਖੰਨੀਐ ਵੰਞਾ ਜਿਨ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਡੀਠਾ ਰਾਮ॥ ਜਨ ਚਾਖਿ ਅਘਾਣੇ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਮੀਠਾ ਰਾਮ॥ਹਰਿ ਮਨਹਿ ਮੀਠਾ ਪ੍ਰਭੂ ਤੂਠਾ ਅਮਿਉ ਵੁਠਾ ਸੁਖ ਭਏ॥ ਦੂਖ ਨਾਸ ਭਰਮ ਬਿਨਾਸ ਤਨ ਤੇ ਜਪਿ ਜਗਦੀਸ ਈਸਹ ਜੈ ਜਏ॥ ਮੋਹ ਰਹਤ ਬਿਕਾਰ ਥਾਕੇ ਪੰਚ ਤੇ ਸੰਗੁ ਤੂਟਾ॥
(ਅੰਗ 578)॥ ਕਹੁ ਨਾਨਕ ਤਿਨ ਖੰਨੀਐ ਵੰਞਾ ਜਿਨ ਘਟਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਵੁਠਾ॥ 3॥

ਸਲੋਕੁ॥ ਜੋ ਲੋੜੀਦੇ ਰਾਮ ਸੇਵਕ ਸੇਈ ਕਾਢਿਆ॥ ਨਾਨਕ ਜਾਣੇ ਸਤਿ ਸਾਈ ਸੰਤ ਨ ਬਾਹਰਾ॥ 1॥

ਛੰਤੁ॥ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ ਰਾਮ॥ ਸੰਗਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਨਾ ਰਾਮ॥ ਸਮਾਇ ਪੂਰਨ ਪੁਰਖ ਕਰਤੇ ਆਪਿ ਆਪਹਿ ਜਾਣੀਐ॥ ਤਹ ਸੁੰਨਿ ਸਹਜਿ ਸਮਾਧਿ ਲਾਗੀ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥ ਆਪਿ ਗੁਪਤਾ ਆਪਿ ਮੁਕਤਾ ਆਪਿ ਆਪੁ ਵਖਾਨਾ॥ ਨਾਨਕ ਭ੍ਰਮ ਭੈ ਗੁਣ ਬਿਨਾਸੇ ਮਿਲਿ ਜਲੁ ਜਲਹਿ ਖਟਾਨਾ॥ 4॥2॥

Sloak(u): Kiyya soonayndo koorr(u), vunjun(i) puvun jhoolaariya. Nanak sooniur tay pervaan(u), jo soonaynday Sach(u) Dhunee. 1.

Word Meaning: Soonayndo = (you) listen to. Koorr(u) = lies; short-living comforts. Vunjun(i) = go away, leave. Puvun Jhoolaariya = whirlwinds. Sooniur = ears.
MEANING: What are you listening about the short-lived gimmicks of Maya, oh my friend? Do not you realize that just like whirlwinds, they disappear quickly? Only those ears are approved (are honoured) which listen to the praise of the Lord, Waheguru, oh Nanak. 1.
Chhunt(u): Tin ghoal ghoomaayee, jinh Prubh(u) servuni sooniya Ram. Say sehj(i) soohaylay, jinh Hur(i), Hur(i) rusna bhuniya, Ram. Say sehj(i) soohaylay, goonah amoalay, jugut oodhaarun aayay. Bhaiy bohith saagur Prubh Churna, kaytay paar(i) lunghaayay. Jinh kuou kirpa kuree mayraiy Tthaakur(i), tinh ka laykha na gunniya. Kuhou Nanak, tis(u) ghoal ghoomaayee, jin(i) Prubh(u) servuni sooniya. 1.
Word Meaning: Ghoal Ghoomaayee = offer to sacrifice. Servuni = (with) ears. Sehj(i) = in blissful state. Soohaylay = enjoy comfort. Rusna = tongue. Bhunniya = recited. Goonah Amoaly = of priceless qualities. Oodhaarun = to salvage. Bohith = ship. Kaytay = many. Laykha Na Gunniya = kept no account (of deeds). 1.
MEANING: I will gladly sacrifice my life for those devotees who listen to Waheguru's Naam with their ears. They enjoy the comfort of the blissful spiritual state by reciting Waheguru's Naam with their tongue. Such devotees acquire priceless noble qualities and enjoy the blissful spiritual state; they come to the world to salvage people. The world-sea is very frightening, but Waheguru's Feet are (His Naam is) the ship which ferries countless people across the sea. No account of the deeds of the devotees is kept whom Waheguru becomes kind to. I am all sacrifice for the devotees who listen to Waheguru's Naam with their ears, oh Nanak. 1.
Sloak(u): Loyin loyee ditth, piyaas na boojhaiy moo ghunee. Nanak, say ukkhrriyaan biyunn(i), jinhi disundo ma Piree. 1.
Word Meaning: Loyin = eyes. Loyee = the world. Ditth = see. Piyaas = thirst (of desies). Moo = mine. Ghunee = immense. Biyunn(i) = different. Disundo = see; is visible. Ma = my; mine. Piree = Dear (Waheguru). 1.
MEANING: I see the (attractions of the) world with my eyes all the time, but my thirst for such attractions is never satisfied (no matter how long I see them). (However, one cannot see the Creator of all such beautiful attractions). Those eyes ae (internal sight is) different with which one can "see" the Creator, Waheguru, oh Nanak. 1.

Chhunt(u): Jinhi Hur(i) Prubh(u) dittha, tinh koorbaanay, Ram. Say Saach Durgeh bhaanay Ram. Tthaakur(i) maanay, say perdhaanay, Hur(i) sayti rung(i) raatay. Hur(i) ruseh(i) aghaayay, sehj(i) smaayay, ghut(i), ghut(i) Rumuyyiya jaatay. Sayee sujjun, sunt, say sookhiyay, Tthaakur aapnay bhaanay. Kuhou Nanak, jinh Hur(i) Prubh dittha, tinh kaiy sud koorbaanaiy. 2.
Word Meaning: Dittha = saw. Bhaanay = are liked. Maanay = acknowledged; honoured. Perdhaanay = leaders; respectable. Sayti = with. Ruseh(i) = with the sweetness. Rumuyiyya = omnipresent (God). Jaatay = recognize. 2.
MEANING: I am a sacrifice for those devotees who have seen (realized) Waheguru; they are liked (loved) in Waheguru's Court. Those devotees are respectable who are imbued in Waheguru's love, and who are recognized in Lord's Court. They are content with the sweetness of Waheguru (His Naam), remain in a blissful spiritual state, and see Waheguru in every heart (they treat everyone the same). Those are Waheguru's friends, holy men, and are blissful, who are liked by Him. I am a sacrifice for all those who have seen (are connected with) Waheguru, oh Nanak. 2.

Sloak(u): Dayh undhaari undh, soonjee Naam vihooniyaa. Nanak, suful junum, jaiy ghut(i) voottha Sach(u) Dhunee. 1.
Word Meaning: Dayh = body. Undhaari Undh = blind in the darkness. Soonjee = empty. Vihooniyaa = without. Jaiy = in which. Ghut(i) = heart. Voottha = took dwelling. Dhunee = Lord. 1.
MEANING: Without Waheguru's Naam in it, the human body is blind in the darkness of ignorance. But the human life is successful (achieves its objective) which has Waheguru's Naam enshrined in it, oh Nanak. 1
Chhunt(u): Tinh khunniyaiy vunjaan, jinh mayra Hur(i) Prubh deettha Ram. Jun chaakh(i) aghaanay, Hur(i), Hur(i) Amrit(u) meettha Ram. Hur(i) Hur(i) muneh(i) meettha, Prubhoo toottha, Amiyo voottha, sookh bhuyyay. Dookh naas, bherm binaas tun(u) tay, jup(i) Jugdeesh, Eeseh(i) jaiy, juyyay. Moh reht, bikaar thaakay, punch tay sung(u) toota.
(PAGE 578): Kuhou Nanak, tinh khunniyaiy vunjaan, jinh ghut(i) mayra Hur(i) Prubh(u) voottha. 3.
Word Meaning: Khunniyaiy Vunjaan = offer life by cutting self into pieces (an expression of deep love and reverence). Chhaakh(i) = by tasting. Aghaanay = fully contented. Toottha = pleased to be kind. Voottha = gets embedded. Bherm = misgivings. Binaas = destruction. Jugdeesh = Lord of the world. Easeh(i) = Ishver = Waheguru. Jaiy Juyyay = long live; hail (the Lord); sing praise. Reht = without. Bikaar = vices. Thaakay = became weak; lost desire. Punch = five demons. Sung(u) Toota = broke away. 3.
MEANING: I will gladly offer my body, piece by piece in the service of the holy saints who have seen my Waheguru (got connected with Him), oh Waheguru. Waheguru's Naam-Amrit is very sweet, and those who taste it get fully contented. When a devotee finds Waheguru sweet in his mind with Waheguru's benevolence, His Amrit-Naam gets embedded in devotee's heart, and he enjoys blissfulness. When a devotee recites the Naam of the Lord of the world, Waheguru, and sings His praise, all his sufferings and his doubts are eradicated. His love for worldly relations and for wealth fades away, he gets disinterested in sensual pleasures, and his friendship with the five demons is over. I will offer my body, piece by piece in the service of those who get Waheguru's Naam embedded in their heart, oh Nanak. 3.

Sloak(u): Jo loarreenday Ram, sayvuk sayee kaandhiya. Nanak jaanay sat(i), Saayeen, sunt na baahra. 1.
Word Meaning: Lorreenday = are needed; are liked. Kaandhiya = are called. Sat(i) = true. Saayeen = Lord. Bahra = outside of; different from
MEANING: Only those individuals are called the real devotees of Waheguru, who are liked (loved) by Him. Believe it to be completely true that Waheguru is not different from His saints (the saints are His manifestations), oh Nanak. 1.
Chhunt(u): Mil(i) jul(u) juleh(i) khutaana, Ram. Sung(i) joti, Jot(i) milaana, Ram. Smaayay Poorun Purakh Kertay, aap(i), aapeh(i) jaaniyaiy. Teh soon(i), sehj(i), smaadh(i) laagi, Aik, Aik vukhaaniyaiy. Aap(i) goopta, Aap(i) mookta, Aap(i), Aap(u) vukhaana. Nanak, bherm, bhaiy, goon binaasay, mil(i) jul(u) juleh(i) khutaana. 4.2.
Word Meaning: Juleh(i) = with water. Khutaana = mixes well; become inseparable. Jot(i) = Supreme Soul. Smaayay = are absorbed. Aap(i) = self. Aapeh(i) = Himself. Soonn(i) = Sehj(i) = spiritual state where no desire arises. Aik(u) = only "One" (Waheguru). Vukhaaniyaiy = is uttered (recited). Goppta = hidden. Mookta = free of all bonds. Vukhaana = reveals; shows. Goon = the three effects of Maya. Binaasay = disappeared; eradicated. 4.

MEANING: Just like water in two separate containers becomes inseparable when mixed well, a devotee becomes inseparable from Waheguru when he gets his soul merged into the Supreme Soul (his mind gets in compete unison with God). A devotee merges into the omnipresent, and the creator, Waheguru, when he analyzes self (and finds out that he is a part of Him). He further realizes that (being omnipresent), Waheguru, Himself is present hidden in his mind, He is free from all bonds, and reveals His own qualities (attributes). All misgivings, fears, and the three effects of Maya of such a devotee are destroyed; he becomes pure just like Waheguru, and becomes inseparable from Him just like water in two containers on mixing well, oh Nanak. 4.2.

ਵਡਹੰਸੁ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ ਰਾਮ। ਰਖੁ ਜਗਤ ਦੇ ਹਥਾ ਰਾਮ॥ ਸਮਰਥ ਸਰਣਾ ਜੋਗੁ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਨਿਧਿ ਸੁਖਦਾਤਾ॥ ਹੰਉ ਕੁਰਬਾਣੀ ਦਾਸ ਤੇਰੇ ਜਿਨੀ ਏਕੁ ਪਛਾਤਾ॥ ਵਰਨੁ ਚਿਹਨੁ ਨ ਜਾਇ ਲਖਿਆ ਕਥਨ ਤੇ ਅਕਥਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਣਹੁ ਬਿਨਤੀ ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਥਾ॥ 1॥
ਏਹਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ ਰਾਮ॥ ਪ੍ਰਭ ਦੂਖ ਦਰਦ ਭਰਮ ਹਰਤਾ ਰਾਮ॥ ਭਰਮ ਦੂਖ ਦਰਦ ਨਿਵਾਰਿ ਖਿਨ ਮਹਿ ਰਖਿ ਲੇਹੁ ਦੀਨ ਦੈਆਲਾ॥ ਮਾਤ ਪਿਤਾ ਸੁਆਮਿ ਸਜਣੁ ਸਭੁ ਜਗਤੁ ਬਾਲ ਗੋਪਾਲਾ॥ ਜੋ ਸਰਣਿ ਆਵੈ ਗੁਣ ਨਿਧਾਨ ਪਾਵੈ ਸੋ ਬਹੁੜਿ ਜਨਮਿ ਨ ਮਰਤਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਕਰਤਾ॥ 2॥
ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਈਐ ਰਾਮ॥ ਮਨ ਇਛਿਅੜਾ ਫਲ ਪਾਈਐ ਰਾਮ॥ ਮਨ ਇਛ ਪਾਈਐ ਪ੍ਰਭੁ ਧਿਆਈਐ ਮਿਟਹਿ ਜਮ ਕੇ ਤ੍ਰਾਸਾ॥ ਗੋਬਿਦੁ ਗਾਇਆ ਸਾਧ ਸੰਗਾਇਆ ਭਈ ਪੂਰਨ ਆਸਾ॥ ਤਜਿ ਮਾਨੁ ਮੋਹ ਵਿਕਾਰ ਸਗਲੇ ਪ੍ਰਭੂ ਕੈ ਮਨਿ ਭਾਈਐ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਿਨਸੁ ਰੈਣੀ ਸਦਾ ਹਰਿ ਹਰਿ ਧਿਆਈਐ॥ 3॥ਦਰਿ ਵਾਜਹਿ ਅਨਹਤ ਵਾਜੇ ਰਾਮ॥ ਘਟਿ ਘਟਿ ਹਰਿ ਗੋਬਿੰਦੁ ਗਾਜੇ ਰਾਮ॥ ਗੋਵਿਦ ਗਾਜੇ ਸਦਾ ਬਿਰਾਜੇ ਅਗਮ ਅਗੋਚਰੁ ਊਚਾ॥ ਗੁਣ ਬੇਅੰਤ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਕੋਇ ਨ ਸਕੈ ਪਹੂਚਾ॥ ਆਪਿ ਉਪਾਏ ਆਪਿ ਪ੍ਰਤਿਪਾਲੇ ਜੀਅ ਜੰਤ ਸਭਿ ਸਾਜੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੁਖੁ ਨਾਮਿ ਭਗਤੀ ਦਰਿ ਵਜਹਿ ਅਨਹਦ ਵਾਜੇ॥ 4॥3॥

Vudhuns(u) Mehla 5: Prubh, kurn kaarun sumrutha, Ram. Rukh(u) jugut day hutha, Ram. Sumruth, sherna-joag(u) Soami. kirpa-nidh(i) sookh-daata. Huoun koorbaani daas Tayray, jinhi Aik(u) puchhaata. Vern(u), chihun(u) na jaayay lukhiya, kuthun tay akutha. Binvunt(i) Nanak, soonhou bintee, Prubh kern kaarun sumrutha. 1.
Eh(i) jea Tayray, Tu Kerta, Ram. Prubh dookh, durd, bherm herta, Ram. Bherm, dookh, durd nivaar(i) khin meh(i), rukh(i) layhou Deen-daiyaala. Maat, pita, Soaam(i), sujjun, subh(u) jugut baal, Gopala. Jo shern aavaiy, Goon-nidhaan paavaiy, so buhourr(i) junum(i) na merta. Binvunt(i) Nanak, daas(u) Tayra, subh(i) jea Tayray, Tu Kerta. 2.
Aatth pehr Hur(i) dhiyaayiyaiy, Ram. Mun ichhurriya ful paayiyaiy, Ram. Mun ichh paayiyaiy, Prubhoo dhiyaayiyaiy, miteh(i) Jum kay traasa. Gobind(u) gaaya, Sadh sungaaya, bhuyyi poorun aasa. Tuj(i) maan(u), moh, vikaar suglay, Prubhoo kaiy mun(i) bhaayiyaiy. Binvunt(i) Nanak dinus(u) raiyni, suda Hur(i), Hur(i) dhiyaayiyaiy.3.
Dur(i) vaajeh(i), unhut vaajay Ram. Ghut(i), ghut(i), Hur(i) Gobind(u) gaajay Ram. Govind gaajay, suda biraajay, Agumm Agoachur(u) oocha. Goon bayunt, kichh(u) kehn na jaayee, koyay na sukaiy puhoocha. Aap(i) oopaayay, Aap(i) pritpaalay, jea junt subh(i) saajay. Binvunt Nanak, sookh(u) Naam(i) bhugtee, Dur(i) vujeh(i) unhud vaajay. 4.3.

Word Meaning: Kurn = Creator. Kaarun = the basis. Sumrutha = fully capable. Hutha = hand; protection. Sherna-Joag = peovides shelter. Kirpa-Nidh(i) = Treasure of kindness; merciful. Sookh-Daata = provider of all comforts. Puchaata = recognized; realized. Vern(u) = colour. Chihun(u) = physical feature. Lukhiya = seen; comprehended. Kuthun Tay Akutha = beyond description. Binvunt(i) = submits humbly. 1. Kerta = creator. Durd = pain. Herta = remover; eradicator. Nivaar(i) = remove; eradicate. Khin = moment. Deen-

daiyaal = kind to the weak. Gopala = oh, Waheguru. Goon-Nidhaan = treasure of virtues. Buhourr(i) = again. 2. Aatth Pehr = twent-four hours. Ichhurriya = as wished. Miteh(i) = erased. Traasa = fears; frightening feelings. Sungaaya = with; in the company. Tuj(i) = quit; get rid of. Vikaar = vices; immoral deeds. Bhaayiyaiy = liked by. 3.
Dur(i) = door. Unhut = auto-playing; uniform. Vaajay = musical instruments. Vaajeh(i) = play. Gaajay = roars; appears. Biraajay = takes seat. Agumm = inaccessible. Agoachur(u) = incomprehensible. Oocha = transcendent. Bayunt = unlimited. Puhoocha = reach; match. Pritpaalay = raises. Saajay = creates. 4.

MEANING: Waheguru is the basis (creator)of the whole universe, and is fully capable of creating anything (is omnipotent). Please, protect the world by extending Your kind hand, oh Waheguru. Waheguru is omnipotent, the provider of shelter, Lord of the world, and is the treasure of benevolence and of all comforts. I am a sacrifice for all Your devotees who have recognized You (have made connection with You) as the sole Supreme Being. You are invisible as far as Your colour and Your physical features are concerned, and You are beyond description. I want to make a humble submission that Waheguru is the creator, and the basis of whole universe, and is omnipotent, oh Nanak. 1. All the living beings are Yours, and You have created them, oh Waheguru. God is the remover (destroyer) of all pains (suffering) and of all misgivings. You are very kind to the poor (humble) and protect them by destroying their misgivings, suffering, and troubles in a short moment, oh Waheguru. We are Your children, and You are our real mother, father, Lord, and the friend, oh, the provider for the world, Waheguru. Whosoever comes to Your shelter, acquires treasures of virtues, and never takes birth or dies again. I, Nanak, submit humbly that all living beings are Yours, and You are their creator, oh Waheguru. 2.

We should sing Your praise all twenty-four hours, and realize our desired wishes, oh, Waheguru. Not only do we realize our cherished wishes by singing Waheguru's praise, but our fears of the Angel of death are also dispelled. A devotee, who sings Waheguru's praise in the company (shelter) of the Guru, gets his hopes fulfilled. We can earn Waheguru's love by getting rid of our ego, worldly attachments, and all our vices (sensual pleasures). I humbly submit that we should worship Waheguru all day and night, oh Nanak. 3.

Auto-playing musical instruments play all the time at Waheguru's door (in the mind of the devotee who has taken His shelter), and Waheguru appears (enlightens the mind) in every heart which has come to His shelter. The inaccessible, the incomprehensible, and the transcendent Waheguru is always present, and clearly appears in such devotees' heart. Waheguru has countless noble qualities which cannot be described, and nobody else can match Him in qualities. Waheguru creates all living beings, and raises them Himself (without any outside assistance. I wish to make a humble request (statement) that there is blissfulness in the worship of Waheguru, and the devotee feels as if auto-playing musical instruments are playing in his mind, at Waheguru's Door, oh Nanak. 4.3.

ਰਾਗੁ ਬਡਹੰਸੁ ਮਹਲਾ 1 ਘਰੁ 5 ਅਲਾਹਣੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Budhuns(u) Mehla 1, Ghur(u) 5, Alaahuniyaan

Ek Onkar Satgur Persad(i):

ਧੰਨੁ ਸਿਰੰਦਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ॥ ਮੁਹਲਤਿ ਪੁਨੀ ਪਾਈ ਭਰੀ ਜਾਨੀਅੜਾ ਘਤਿ ਚਲਾਇਆ॥

(ਅੰਗ 579)॥ ਜਾਨੀ ਘਤਿ ਚਲਾਇਆ ਲਿਖਿਆ ਆਇਆ ਰੁੰਨੇ ਵੀਰ ਸਬਾਏ॥ ਕਾਇਆ ਹੰਸ ਥੀਆ ਵੇਛੋੜਾ ਜਾ ਦਿਨ ਪੁੰਨੇ ਮੇਰੀ ਮਾਏ॥ ਜੇਹਾ ਲਿਖਿਆ ਤੇਹਾ ਪਾਇਆ ਜੇਹਾ ਪੁਰਬਿ ਕਮਾਇਆ॥ ਧੰਨੁ ਸਿਰੰਦਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਨਿ ਜਗੁ ਧੰਧੈ ਲਾਇਆ॥ 1॥ ਸਾਹਿਬੁ ਸਿਮਰਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ॥ ਏਥੈ ਧੰਧਾ ਕੂੜਾ ਚਾਰਿ ਦਿਹਾ ਆਗੈ ਸਰਪਰ ਜਾਣਾ॥ ਆਗੈ ਸਰਪਰ ਜਾਣਾ ਜਿਉ ਮਹਿਮਾਣਾ ਕਾਹੇ ਗਾਰਬੁ ਕੀਜੈ॥ ਜਿਤੁ ਸੇਵਿਐ ਦਰਗਹ ਸੁਖੁ ਪਾਈਐ ਨਾਮੁ ਤਿਸੈ ਕਾ ਲੀਜੈ॥ ਆਗੈ ਹੁਕਮੁ ਨ ਚਲੈ ਮੂਲੈ ਸਿਰਿ ਸਿਰਿ ਕਿਆ ਵਿਹਾਣਾ॥ ਸਾਹਿਬੁ ਸਿਮਰਿਹੁ ਮੇਰੇ ਭਾਈਹੋ ਸਭਨਾ ਏਹੁ ਪਇਆਣਾ॥ 2॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੰਮ੍ਰਥ ਸੋ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੋ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸਾਚੜਾ ਸਿਰਜਣਹਾਰੋ॥ ਸਾਚਾ ਸਿਰਜਣਹਾਰੋ ਅਲਖ ਅਪਾਰੋ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਆਇਆ ਤਿਨ ਕਾ ਸਫਲੁ ਭਇਆ ਹੈ ਇਕ ਮਨਿ ਜਿਨੀ ਧਿਆਇਆ॥ ਢਾਹੇ ਢਾਹਿ ਉਸਾਰੇ ਆਪੇ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰੋ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੰਮ੍ਰਥ ਸੋ ਥੀਐ ਹੀਲੜਾ ਏਹੁ ਸੰਸਾਰੋ॥ 3॥

ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੋ॥ ਵਾਲੇਵੇ ਕਾਰਣਿ ਬਾਬਾ ਰੋਈਐ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੋ॥ ਰੋਵਣੁ ਸਗਲ ਬਿਕਾਰੋ ਗਾਫਲੁ ਸੰਸਾਰੋ ਮਾਇਆ ਕਾਰਣਿ ਰੋਵੈ॥ ਚੰਗਾ ਮੰਦਾ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਇਹੁ ਤਨੁ ਏਵੈ ਖੋਵੈ॥ ਐਥੈ ਆਇਆ ਸਭੁ ਕੋ ਜਾਸੀ ਕੂੜਿ ਕਰਹੁ ਅਹੰਕਾਰੋ॥ ਨਾਨਕ ਰੁੰਨਾ ਬਾਬਾ ਜਾਣੀਐ ਜੇ ਰੋਵੈ ਲਾਇ ਪਿਆਰੋ॥4॥1॥

Dhunn(u) Sirunda Paatshah(u), Jin(i) jug(u) dhundhaiy laaya. Moohlut(i) poonni, paayee bhuree, jaaniurra ghut(i) chulaaya.

(PAGE 579): Jaani ghut(i) chulaaya, likhiya aaya, roonnay veer subaayay. Kaaya huns theeya vaychhorra, ja din poonnay mayri maayay. Jayha likhiya, tayha paaya, jayha poorb(i) kmaayaa. Dhunn(u) Sirunda Sacha Paatshaah(u) Jin(i) jug(u) dhundhaiy laaya. 1. Sahib(u) simerhou mayray bhaayihou, subhna eh(u) puyyaana. Aithaiy, dhundha koorra chaar(i) dihaan, aagaiy surpur jaana. Aagaiy surpur jaana, jiyoun mehmaana, kaahay gaarub(u) keejaiy. Jit(u) sayviyain Durgeh sookh(u) paayiyaiy, Naam(u) Tisaiy ka leejaiy. Aagaiy Huqam(u) na chullaiy moolaiy, sir(i), sir(i) kiya vihaana. Sahib(u) simerhou mayray bhaayiho, subhna eh(u) puyyaana. 2. Jo Tis(u) bhaavaiy Sumruth, so theeyaiy, heelrra eh(u) sunsaaro. Jul(i), thul(i) muhhiul(i) ruv(i) ruhhiya, Saachrra Sirjunhaaro. Saacha Sirjunhaaro, Alukh Apaaro, Ta ka unt(u) na paaya. Aaya, tin ka suful(u) bhuyya haiy, ikk mun(i) jinhi dhiyaaya. Dhaahay, dhaah(i) oosaaray Aapay, Huqam(i) Suvaarunhaaro. Jo Tis(u) bhaavaiy Sumruth, so theeyaiy, heelrra eh(u) sunsaaro. 3. Nanak, roonna baba jaaniyaiy, jay rovaiy laayay piyaaro. Vaalayvay kaarun(i) baba royiyaiy, rovun(u) sugul bikaaro. Rovun(u) sugul bikaaro, gaaful(u) sunsaaro, Maya kaarun(i) rovaiy. Chunga, munda, kichh(u) soojhaiy naahi, eh(u) tun(u) aivaiy khovaiy. Aiythaiy aaya, subh(u) ko jaasi, koorr(i) kurhou ahunkaaro. Nanak, roonna baba jaaniyaiy, jay rovaiy laayay piyaaro. 4.1.

Word Meaning: Alaahniyaan = songs at the death of a relative. When someone dies, women get together and cry while singing and beating their chests and thighs in rhythm while singing some songs. The crying is usually associated with monetary loss and loss of other services caused by the death of the person. Guru Nanak Sahib has written five Chhunts on

the subject and named them “Alaahniyaan”. He has discussed the futility of such crying, and has advised to obey the Will of God and to sing His praise in these holy Shabads.

Word Meaning: Sirunda = creator. Dhundhaiy Laaya = became interested in Maya's affairs. Moohlut = allocated time. Poonni = completed. Paayee Bhuree = water clock (a bowl, called paayee, with a small hole at the bottom, is placed on the surface of water. The water enters the bowl from the bottom, and fills the paayee which sinks to the bottom. It takes one ghurree (24 minutes) to fill the bowl. Jaaniurra = human soul. Ghut(i) = is a verb used in many different ways (by tying up). Roonnay = cried. Subaayay = all. Kaaya = body. Huns = soul. Theeya = became. Vaychhorra = separation. Maayay = mother. Poorb(i) Kmaaya = deeds done before death. 1. Puyyaana = journey. Chaar(i) Dihaan = four days; a short lifetime. Surpur = for sure. Mehmaana = visitor. Kaahay = for what. Gaarub(u) = conceit. Na Moolaiy = not at all. Sir(i), Sir(i) = individually. Vihaana = happens. 2. Theeyaiy = happens; takes place. Sumruth(u) = omnipotent (Waheguru). Heelrra = make effort. Muhiul(i) = (in the) sky. Ruv(i) Ruhhiya = is present. Alukh = incomprehensible. Apaaro = beyond limits. Aaya = taking birth. Suful = successful. Dhaahay = demolishes. Oosaaray = constructs. Suvaarunhaaro = makes it attractive (successful). 3. Roonna = cry. Baba = respectable person. Jaaniyaiy = is considered to be valid. Vaalayvay = for material things. Kaarun(i) = for the sake of. Bikaaro = wasteful; useless. Gaaful(u) = unaware. Aivaiy = meaninglessly. Khovaiy = loses (opportunity to be one with God). Aiythaiy = here; in this world. Koorr(i) = of worthless things. 4.

MEANING: The creator, Waheguru, is great, who has put the world to business involving worldly attractions which the man enjoys (while enjoying the worldly attractions, the man forgets that he has to die, and he fails to remember Waheguru). But when the time allocated to a man’s life ends, and his time in this world is completed, the agents of the Angel of Death tie him up and take the soul, which is dear to him, away. The agents take him away on the written orders of Waheguru, and all his brothers (relatives) begin to cry. When man’s time is over in this world, the soul is separated from the body, oh my mother. The man receives the kind of treatment as per the written judgment for him, based on his deeds throughout his life. The creator, Waheguru, is great, which puts the people into worldly business. 1.

Remember the Lord, oh my friends; all of us are destined to undertake the same journey (must die). The false business centred around Maya in this world is short-lived; everybody has to go to the next world for sure. Because man’s stay in the world is temporary, like a visitor who must leave, what should the man be conceited about? We should recite the Naam of Waheguru by which we will receive comfort (honour) in His Court. No one can issue any order at all in Waheguru’s Court about what happens to the individuals there. So, recite Waheguru’s Naam because all of us have to meet the same fate. 2.

The eternal Creator is present in the waters, on the land, and in the sky, and knows everything that the living beings do (He controls everywhere); so, only that happens in this world which the fully capable Lord wishes; one can only put in efforts to achieve certain things. The eternal Creator (Waheguru) is incomprehensible and is beyond limits; nobody can find His limits. The life of only those individuals is successful (get connected with Waheguru) who recite His Naam with full devotion. He demolishes His own creation and recreates it (at His Will) and makes it attractive with His Laws. Only that happens in the world which the eternal Creator likes; humans can only put in their efforts (try) to achieve certain things. 3.

Only that crying can be considered meaningful which is carried on in the pure love for someone (love with relatives is rooted in Maya; only love for Waheguru is pure); but people cry not for the loss of the individual, they rather cry for the loss of amenities (economic, and services) that they lose with the death of the relative. Crying for the loss of worldly comforts

is all useless (is not rewarded). The world is unaware (ignorant), which cries at the loss of worldly comforts because crying does not pay (change anything) at all. The man cannot distinguish between good and bad, and wastes away his precious human life for nothing. Whosoever comes into this world has to leave, so his ego is totally false. Only that crying can be considered meaningful which is carried out in pure love - preferably for Waheguru – oh, Nanak. 4.1.

NOTE: Pure love involves no worldly attachment or personal loss of any kind - it is love just for the soul, which implies holy saints and God. Remember, Guru Nanak Sahib cried at heart when Babar killed so many innocent people at Eminabad in 1521.

ਵਡਹੰਸੁ ਮਹਲਾ 1॥ ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏ ਹਾ॥ ਰੋਵਹ ਬਿਰਹਾ ਤਨ ਕਾ ਆਪਣਾ ਸਾਹਿਬੁ ਸੰਮ੍ਹਾਲੇ ਹਾ॥ ਸਾਹਿਬੁ ਸਮ੍ਹਾਲਿਹ ਪੰਥੁ ਨਿਹਾਲਿਹ ਅਸਾ ਭੀ ਓਥੈ ਜਾਣਾ॥ ਜਿਸ ਕਾ ਕੀਆ ਤਿਨ ਹੀ ਲੀਆ ਹੋਆ ਤਿਸੈ ਕਾ ਭਾਣਾ॥ ਜੋ ਤਿਨਿ ਕਰਿ ਪਾਇਆ ਸੁ ਆਗੈ ਆਇਆ ਅਸੀ ਕਿ ਹੁਕਮੁ ਕਰੇਹਾ॥ ਅਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਚੜਾ ਨਾਮੁ ਲਏ ਹਾ॥ 1॥ ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਮਰਿ ਜਾਣੈ ਐਸਾ ਕੋਇ॥ ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਸੰਮ੍ਰਥੁ ਆਪਣਾ ਪੰਥੁ ਸੁਹੇਲਾ ਆਗੈ ਹੋਇ॥ ਪੰਥਿ ਸੁਹੇਲੈ ਜਾਵਹੁ ਤਾ ਫਲੁ ਪਾਵਹੁ ਆਗੈ ਮਿਲੈ ਵਡਾਈ॥ ਭੇਟੈ ਸਿਉ ਜਾਵਹੁ ਸਚਿ ਸਮਾਵਹੁ ਤਾ ਪਤਿ ਲੇਖੈ ਪਾਈ॥ ਮਹਲੀ ਜਾਇ ਪਾਵਹੁ ਖਸਮੈ ਭਾਵਹੁ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ॥ ਮਰਣੁ ਨ ਮੰਦਾ ਲੋਕਾ ਆਖੀਐ ਜੇ ਕੋਈ ਮਰਿ ਜਾਣੈ॥ 2॥ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਨਿ ਪਰਵਾਣੋ॥
(ਅੰਗ 580)॥ ਸੂਰੇ ਸੇਈ ਆਗੈ ਆਖੀਅਹਿ ਦਰਗਹ ਪਾਵਹਿ ਸਾਚੀ ਮਾਣੋ॥ ਦਰਗਹ ਮਾਣੁ ਪਾਵਹਿ ਪਤਿ ਸਿਉ ਜਾਵਹਿ ਆਗੈ ਦੂਖੁ ਨ ਲਾਗੈ॥ ਕਰਿ ਏਕੁ ਧਿਆਵਹਿ ਤਾ ਫਲੁ ਪਾਵਹਿ ਜਿਤੁ ਸੇਵਿਐ ਭਉ ਭਾਗੈ॥ ਊਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਜਾਣੋ॥ ਮਰਣੁ ਮੁਣਸਾ ਸੂਰਿਆ ਹਕੁ ਹੈ ਜੋ ਹੋਇ ਮਰਹਿ ਪਰਵਾਣੋ॥ 3॥ ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੋ॥ ਕੀਤਾ ਵੇਖੈ ਸਾਹਿਬੁ ਆਪਣਾ ਕੁਦਰਤਿ ਕਰੇ ਬੀਚਾਰੋ॥ ਕੁਦਰਤਿ ਬੀਚਾਰੇ ਧਾਰਣ ਧਾਰੇ ਜਿਨਿ ਕੀਆ ਸੋ ਜਾਣੈ॥ ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਹੁਕਮੁ ਪਛਾਣੈ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪ ਅਪਾਰੋ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਬਾਬਾ ਰੋਈਐ ਬਾਜੀ ਹੈ ਇਹੁ ਸੰਸਾਰੋ॥ 4॥2॥

Vudhuns(u) Mehla 1: Aavhou, milhou suhaylihou, Sachrra Naam(u) luyyay haan. Roveh birha tun ka aapna, Sahib(u) sumaalhay haan. Sahib(u) smaaleh(i), punth nihaaleh(i), usaan bhee oathaiy jaana. Jis ka keeya, Tin hee leeya, hoa Tisaiy ka bhaana. Jo, Tin(i) kur(i) paaya, su aagaiy aaya, useen k(i) huqam(u) kuray haan. Aavhou, milhou suhaylihou, Sachrra Naam(u) luyyay haan. 1. Mern(u) na munda loaka aakhiyaiy, jay mer(i) jaanaiy aiysa koyay. Sayvhou Sahib(u) Sumruth aapna, punth(u) soohayla aagaiy hoyay. Punth(i) soohaylaiy jaavhou, ta ful(u) paavhou, aagaiy milaiy vudaayee. Bhytaiy siyoun jaavhou, Sach(i) smaavhou, ta put(i) laykhaiy paayee. Mehli jaayay paavhou, Khusmaiy bhaavhou, rung siyoun ruliyaan maanaiy. Mern(u) na miunda loaka aakhiyaiy, jay koyee mer(i) jaanaiy. 2. ----------

Word Meaning: Birha = pain of separation. Sumaalhay = remember; sing praise. Punth(i) = path; journey. Nihaaleh(i) = we watch. Bhaana = Will. Aagaiy Aaya = for one to face. 1. Mern(u) = death. Munda = bad. Mer(i) Jaanaiy = knows how to die (honourable death). Soohayla = easy; comfortable. Aagaiy = in the next world (Waheguru's Court). Bhaytaiy = offering (of Waheguru's Naam). Put(i) = honour. Laykhaiy Paayiyaiy = is given credit. Rung Siyoun = with love. Ruliyaan Maanaiy = enjoys blissfulness. 2.

MEANING: Come, join together to recite Waheguru's ever true Naam, oh my friends. Let us share the pain of separation from the Lord, Waheguru, and remember Him so as to remove the separation (barriers to union with Him). Let us remember the Lord, and also the path to the next world (keep in mind that all of us have to die), as we too have to go there. The death

of a person occurs according to Waheguru's Will; He simply takes back the person He had created. We reap the reward only of that which He has put in our destiny; we cannot order (have no right to make) any change in it. Let us join together and sing Waheguru's praise, oh my friends. 1.

Do not call death bad, oh folks. It can be a great experience, provided one knows how to have a blissful death. (To have blissful death) One needs to serve the omnipotent Lord (Waheguru), as a result of which one's journey of death becomes comfortable (and pleasant). You get rewarded and honoured in Waheguru's Court when you follow the right path (as described above). If you take the offerings of Waheguru's Naam and of noble qualities (control on sensual desires, and freedom from all worldly bonds), you will be honoured in Waheguru's Court, and will merge into Him. With these offerings, you will reach Waheguru's Palace, will be liked (loved) by Him, and enjoy the bliss of His love. So, do not call death bad, oh folks. The only thing one needs to know is how to die a respectful death. 2.

---------- Mern(u) moonsaan, sooriyaan huq(u) haiy, jay hoyay mern(i) pervaano.

(PAGE 580): Sooray sayee aagaiy aakhiyeh(i) Durgeh paaveh(i) Saachi maano. Durgeh maan(u) paaveh(i), put(i) siyoun jaaveh(i), aagaiy dookh(u) na laagaiy. Kur(i) Aik(u) dhiyaaveh(i), ta ful paaveh(i), jit(u) sayviyaiy bhuou bhaagaiy. Oocha nuhee kehna, mun meh rehna, Aapay jaanaiy Jaano. Mern(u) moonsaan, sooriyaan huq(u) haiy, jay hoyay mureh(i) pervaano. 3. Nanak kis nu baba royiyaiy, baaji haiy eh(u) sunsaaro. Keeeta vaikhaiy Sahib aapna, koodrut(i) kureh(i) beechaaro. Koodrut(i) beechaaray, dhaarun dhaaray, Jin(i) keeya so jaanaiy. Aapay vaykhaiy, Aapay boojhaiy, Aapay Huqam(u) puchhaanaiy. Jin(i) kichh(u) keeya, Soyee jaanaiy, Ta ka roop apaaro. Nanak, kis nu baba royiyaiy, baaji haiy eh(u) sunsaaro. 4.2.

Word Meaning: Moonsaan = braves. Sooriyaan = valiant. Huq(u) = right; honour. Pervaano = approved; for a noble cause. Maano = get honoured. Kur(i) Aik(u) = believing only in "One" (Waheguru). Bhuou = fears. Oocha = publicize. Jaano = who knows everything (Waheguru). 3. Baaji = drama; mortal (not living forever). Dhaarun Dhaaray = provides support. Boojhaiy = understands. Huqam(u) Puchhaanaiy = applies His Laws appropriately. Roop Apaaro = extreme beauty; countless forms. 4.

MEANING: It is the right of (honour for) the brave and the valiant to die, provided the death is approved (it is for some noble cause). But only those individuals are considered valiant who are honoured in the Court of the eternal Waheguru (because of their sacrifice for some noble cause, which was done without any expectation of any kind). Such Valiants go to Waheguru's Court with dignity, are honoured there, and experience no suffering of any kind in the next world. They get rewarded if they worship the only "One" Waheguru, serving whom all their fears are eradicated. But one should not publicize his spiritual achievements; they should be kept to himself, because the omniscient Waheguru knows everything. It is the right of (honour for) the brave and the valiant to die, provided such death is for a noble cause. 3.

Whom should we cry before (complain to about the death of a relative), oh Nanak? The world is a drama (it has been created so that it is not our permanent residence, and everyone must leave it one day, like actors on a stage who just perform their roles and then leave the stage) (so crying over the death of someone is useless). The Lord watches His creation and makes His final judgment on the individuals based on their deeds as per His Laws. Waheguru, who has created the world, provides support to His creation according to His Laws; He looks after His creation, understands it, and applies His Laws appropriately. Only He knows about the

world that He has created in many, many different forms. Whom should we complain to, oh Nanak? This world is a drama, and not everlasting. 4.2.

ਵਡਹੰਸੁ ਮਹਲਾ 1 ਦਖਣੀ॥ ਸਚੁ ਸਿਰੰਦਾ ਸਚਾ ਜਾਣੀਐ ਸਚੜਾ ਪਰਵਦਗਾਰੋ॥ ਜਿਨਿ ਆਪੀਨੇ ਆਪੁ ਸਾਜਿਆ ਸਚੜਾ ਅਲਖ ਅਪਾਰੋ॥ ਦੁਇ ਪੁੜ ਜੋੜਿ ਵਿਛੋੜੀਅਨੁ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੋ॥ ਸੂਰਜੁ ਚੰਦੁ ਸਿਰਜਿਅਨੁ ਅਹਿ ਨਿਸਿ ਚਲਤੁ ਵੀਚਾਰੋ॥ 1॥ ਸਚੜਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਸਚੜਾ ਦੇਹਿ ਪਿਆਰੋ॥ ਰਹਾਉ॥ ਤੁਧੁ ਸਿਰਜੀ ਮੇਦਨੀ ਦੁਖੁ ਸੁਖੁ ਦੇਵਣਹਾਰੋ॥ ਨਾਰੀ ਪੁਰਖ ਸਿਰਜਿਐ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਪਿਆਰੋ॥ ਖਾਣੀ ਬਾਣੀ ਤੇਰੀਆ ਦੇਹਿ ਜੀਆ ਆਧਾਰੋ॥ ਕੁਦਰਤਿ ਤਖਤ ਰਚਾਇਆ ਸਚਿ ਨਿਬੇੜਣਹਾਰੋ॥ 2॥ ਆਵਾਗਵਣੁ ਸਿਰਜਿਆ ਤੂ ਥਿਰੁ ਕਰਣੇਹਾਰੋ॥ ਜੰਮਣੁ ਮਰਣਾ ਆਇ ਗਇਆ ਬਧਿਕੁ ਜੀਉ ਬਿਕਾਰੋ॥ ਭੂਡੜੇ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬੂਡੜੈ ਕਿਆ ਤਿਸੁ ਚਾਰੋ॥ ਗੁਣ ਛੋਡਿ ਬਿਖੁ ਲਦਿਆ ਅਵਗਣ ਕਾ ਵਣਜਾਰੋ॥ 3॥ ਸਦੜੇ ਆਏ ਤਿਨਾ ਜਾਨੀਆ ਹੁਕਮਿ ਸਚੇ ਕਰਤਾਰੋ॥ ਨਾਰੀ ਪੁਰਖ ਵਿਛੁੰਨਿਆ ਵਿਛੁੜਿਆ ਮੇਲਣਹਾਰੋ॥ ਰੂਪੁ ਨ ਜਾਣੈ ਸੋਹਣੀਐ ਹੁਕਮਿ ਬਧੀ ਸਿਰਿ ਕਾਰੋ॥ ਬਾਲਕ ਬਿਰਧਿ ਨ ਜਾਣਨੀ ਤੋੜਨਿ ਹੇਤੁ ਪਿਆਰੋ॥ 4॥ ਨਉ ਦਰ ਠਾਕੇ ਹੁਕਮਿ ਸਚੈ ਹੰਸੁ ਗਇਆ ਗੈਣਾਰੇ॥ ਸਾਧਨ ਛੁਟੀ ਮੁਠੀ ਝੂਠਿ ਵਿਧਣੀਆ ਮਿਰਤਕੜਾ ਅੰਙਨੜੇ ਬਾਰੇ॥ ਸੁਰਤਿ ਮੁਈ ਮਰੁ ਮਾਈਐ ਮਹਲ ਰੁੰਨੀ ਦਰਬਾਰੇ॥ ਰੋਵਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਸਚੇ ਕੇ ਗੁਣ ਸਾਰੇ॥ 5॥ ਜਲਿ ਮਲਿ ਜਾਨੀ ਨਾਵਾਲਿਆ ਕਪੜਿ ਪਟਿ ਅੰਬਾਰੇ॥ ਵਾਜੇ ਵਜੇ ਸਚੀ ਬਾਣੀਆ ਪੰਚ ਮੁਏ ਮਨੁ ਮਾਰੇ॥ ਜਾਨੀ ਵਿਛੁੰਨੜੇ ਮੇਰਾ ਮਰਣੁ ਭਇਆ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰੇ॥ ਜੀਵਤ ਮਰੈ ਸੁ ਜਾਣੀਐ ਪਿਰ ਸਚੜੈ ਹੇਤਿ ਪਿਆਰੇ॥ 6॥ ਤੁਸੀ ਰੋਵਹੁ ਰੋਵਣ ਆਈਹੋ ਝੂਠਿ ਮੁਠੀ ਸੰਸਾਰੇ॥
(ਅੰਗ 581)॥ ਹਉ ਮੁਠੜੀ ਧੰਧੈ ਧਾਵਣੀਆ ਪਿਰਿ ਛੋਡਿਅੜੀ ਵਿਧਣਕਾਰੇ॥ ਘਰਿ ਘਰਿ ਕੰਤ ਮਹੇਲੀਆ ਰੂੜੈ ਹੇਤਿ ਪਿਆਰੇ॥ ਮੈ ਪਿਰੁ ਸਚੁ ਸਾਲਾਹਣਾ ਹਉ ਰਹਸਿਅੜੀ ਨਾਮਿ ਭਤਾਰੇ॥ 7॥ ਗੁਰਿ ਮਿਲਿਐ ਵੇਸੁ ਪਲਟਿਆ ਸਾਧਨ ਸਚੁ ਸੀਗਾਰੋ॥ ਆਵਹੁ ਮਿਲਹੁ ਸਹੇਲੀਹੋ ਸਿਮਰਹੁ ਸਿਰਜਣਹਾਰੋ॥ ਬਣੀਅਰਿ ਨਾਮਿ ਸੋਹਾਗਣੀ ਸਚੁ ਸਵਾਰਣਹਾਰੋ॥ ਗਾਵਹੁ ਗੀਤੁ ਨ ਬਿਰਹੜਾ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੋ॥ 8॥3॥

Vudhuns(u) Mehla 1, Dukkhni: Sach(u) Sirunda Sacha jaaniyaiy, Sachrra Pervudgaaro. Jin(i) Aapinay, Aap(u) saajiya, Sachrra Alukh Apaaro. Doyay poorr jorr(i) vichhorriun(u), Gur bin(u) ghor(u) undhaaro. Sooruj, chund(u), sirjiun(u) ehnis(i) chult(u) veechaaro. 1. Sachrra Sahib(u), Sach(u) Tu, Sachrra dayh(i) piyaaro. Ruhaou. Toodh(u) sirji maydni, dookh(u), sookh(u), dayvunhaaro. Naari, purakh sirjiyaiy bikh(u) Maya moh(u) piyaaro. Khaani, bani Tayriyaa, dayh(i) jeeaan aadhaaro. Koodrut(i) tukhut(u) ruchaaya, Sach(i) nibayrrunhaaro. 2. ----------

Word Meaning: Dukkhni = southern (it is a type of Raag Vudhuns, which is popular in southern India). Sirunda = creator. Jaaniyaiy = believe; make a connection. Sachrra = eternal. Pervudgaaro = which raises and nourishes. Poorr = the two stones (grinders of a flour mill). Doyay Poorr = the earth and the sky. Jorr(i) = by connecting. Vichhorriun(u) = separated; disconnected. Chult(u) = the amazing drama of the world. 1. Maydni = world. Naari = female. Purakh = male. Khaani = the sources of reproduction. Bani = languages (ways of communication). Adhaaro = support; food. Tukhut(u) = throne. Sach(i) = by full justice. Nibayrrunhaaro = which delivers the final decision (judge). 2.

MEANING: We must believe in (and connect with) the eternal Waheguru, who created Himself, is incomprehensible and beyond limits. He is the creator of the universe, and is the raiser and the nourisher of all living beings. He created the universe by combining the earth and the sky (when they were together as one – i.e., there was nothing, and it was complete emptiness everywhere). In other words, He created the universe from emptiness and detached Himself completely from it (He is unaffected by the effects of Maya). (Because He is completely detached from the world, it is impossible to comprehend Him and get connected with Him). It is the Guru who enlightens the masses about Him; there is complete darkness of ignorance in the world about Him. Waheguru created the sun, the moon, and days and nights, but believes it to be only an amazing drama of the Lord. 1.

(The world may be a drama) (mortal), but Waheguru Himself is eternal, and the source of truthfulness. He grants His everlasting love to the man. Pause.
You created the world with females and males, and infused love for the poisonous Maya in them, which becomes the source of comforts and sufferings, oh Lord. The sources of reproduction, and the different ways of communication among the living beings, are Yours (You created them), and You provide food to them. You have created nature as Your throne to rule the universe, and You make the final decision on the consequences of the deeds done by the living beings with full justice (with no bias). 2.
---------- Aavaguvun(u) sirjiya, Tu thir(u) Kernayhaaro. Jummun(u) merna, aayay guyya, budhik(u) jeeou bikaaro. Bhoondrray Naam(u) visaariya, boodrraiy kiya tis(u) chaaro. Goon chhoad(i) bikh(u) luddiya, uvgun ka vunjaaro. 3. Sudrray aayay tinha jaaniya, Huqam(i) Sachay Kartaaro. Naari purakh vichhoonniya, vichhurriya Maylunhaaro. Roop(u) na jaanaiy sohuniyaiy, Huqam(i) budhi sir(i) kaaro. Baaluk birdh(i) na jaan-ni torrun hayt(u) piyaaro. 4.
Word Meaning: Aavaguvun(u) = birth and death, and rebirth. Thir(u) = everlasting; eternal. Budhik(u) = trapped. Bikaaro = vices; immoral activities. Bhoondrra = a bumblebee that sucks the sap of various flowers; a lustful man. Boodrraiy = drowned. Chaaro = recourse; option; ability (to oppose). Luddiya = loaded. Uvgun = bad (immoral) qualities. Vunjaaro = businessman. 3. Tinha = those. Jaaniya = souls. Naari = body. Purakh = soul. Vichhoonniya = separated = Vichhurriyaan. Maylunhaaro = the one who can connect. Roop(u) = beauty. Budhi = bound by. Sir(i) Kaaro = obeys as ordered. Birdh = old. Hayt(u) = for. 4.
MEANING: You are the creator of the universe, and You created the birth-death-birth cycle (meaning everything is mortal), but You are immortal, oh Waheguru. The living beings are prisoners (strongly attached) of sensual desires, and as a result, continue to take births and to die. The lustful man ignores Waheguru's Naam as a result of which, he drowns in the world-sea (worldly attachments and sensual pleasures), and has no recourse to escape. He is a dealer in immoral qualities (acts), and, avoiding noble qualities, he is loaded with poisonous qualities. 3.
Ignoring Waheguru which had connected the soul with the body, the man enjoyed the luxuries of life which finally come to end. Finally, the humans get called in by the orders (Will) of the eternal Creator, and the soul is disconnected with the body. The Angel of death simply acts on the orders of Waheguru and does not care about the beauty or youthfulness of the individual, and makes no distinction between a child or an old man as far as breaking the love between the body and its soul is concerned. 4.

---------- Nuou dur tthaakay Huqam(i) Sachaiy, huns(u) guyya gaiynaaray. Sa dhun chhootti, mootthi, jhootth(i) vidhniyaa, mirtkurra ungnurray baaray. Soort(i) mooyee, mur(i) maayiyaiy, mehl roonni Durbaaray. Rovhou kunt muhaylihou Sachay kay goon saaray. 5. Jul(i) mul(i) jaani navaaliya, kuppurr(i) putt(i) umbaaray. Vaajay vujjay Sachi Baniyaan, punch mooyay mun(u) maaray. Jaani vichhoonnrray, mayra mern(u) bhuyya, dhrig(u) jeevun(u) sunsaaray. Jeevut muraiy su jaaniyaiy, Pir Sachrray hayt(i) piyaaray. 6.
Word Meaning: Nuou Dur = the nine doors of the body (two eyes, two ears, two nostrils, one mouth, two private parts). Tthaakay = stopped; closed. Huns(u) = soul. Gaiynaaray = in the sky. Sa Dhun = that woman (dead body). Chootti = left behind. Mootthi Jhootthi = robbed (of good qualities) by falsehood. Vidhniyaa = widowed. Mirtkurra = dead body. Ungunrray = in the courtyard. Baaray = at the door. Soort(i) Mooyee = wisdom is dead; soul

has left. Durbaaray = in Waheguru's Court. Kunt Muhayliou = brides of (Waheguru). Goon Saaray = remembering noble qualities. 5.
Jaani = dead body. Kuppurr(i) = Umbaaray = clothes of. Putt(i) = of silk. Sachi Baniyaan = praise of God. Punch Mooyay = the five demons. Mun(u) Maaray = with the death (separation of) the soul. Dhrig(u) = worthless. Hayt(u) = love. 6.
MEANING: All nine doors of the human body stop working, and the soul flies away to the sky. Robbed of good qualities by the falseness of Maya, the widowed body lies in the door of the courtyard. After it leaves the body, the soul loses all its wisdom (cleverness), and is presented before Waheguru where it cries (suffers) because of its past deeds. (Guru Sahib advises all those men and women who arrive at the house of the deceased to express sympathy, and to all others) that the dead body should remind them of their own death, and they should cry on their immoral deeds (quit them) and remember Waheguru. 5. The relatives wash the dead body well with water, and wrap it in a silk cloth. Music is played and the people chant Lord's praise whereas the soul cries that all its five demon friends (sensual pleasures have left it), so its life has become worthless in the world. But, those, who kill their worldly desires for the love of Waheguru while still living in the family, are honoured (everywhere). 6.

---------- Tooseen rovhou, rovun aayeeho, jhootth(i) mootthi sunsaaray.
(PAGE 581): Huoun mootthrri dhundhaiy dhaavuniyaan, Pir(i) chhodiurri vidhunkaaray. Ghur(i) ghur(i) Kunt muhayliyaan roorraiy hayt(i) piyaaray. Mein Pir(u) Sacha salaahna, huoun rehsiurri Naam(i) Bhutaaray. 7. Gur miliyaiy vays(u) pultiya sa dhun Sach(u) seegaaro. Aavhou milhou suhayliou, simerhou Sirjunhaaro. Buyyiur(i) Naam(i) sohaagni, Sach(u) svaarunhaaro. Gaavhou geet, na birhurra, Nanak Braham beechaaro. 8.3.
Word Meaning: Rovhou = cry; suffer. Sunsaaray = in the world. Dhundhaiy Dhaavuniyaan = running around for Maya. Pir(i) = Waheguru. Vidhunkaaray = in the business, which leads a woman to become a widow (rejected by the husband). Muhayliyaan = women; human beings. Rehsiurri = blissful; heart blooms. Bhutaaray = Husband (Waheguru). 7. Vays(u) = out looks; nature. Pultiya = changed completely. Sach(u) =Waheguru-like. Seegaaro = adornment. Buyyiur(i) = woman; human being. Sohaagni = loved by husband. Suvaarunhaaro = which adorns. Birhurra = pain of separation. 8.
MEANING: (Addressing the public in general, and the women who cry at the death of a relative in particular - which, in most cases is simply fake and ritualistic), Guru Sahib advises that all their acts (including crying in sympathy) are Maya-oriented, and the mourners are being robbed (of noble qualities by the falseness of Maya) as a result of which they will continue to suffer, and will be left widowed (deprived of His love) by the Lord. Everybody wishes to be the wife of Waheguru (wishes to connect with Him) which is present in every heart, but only those are recognized (given credit) who cry in (get overwhelmed by) the love of Waheguru. I love to sing praise of dear Waheguru-Husband, and my heart blooms when I recite His Naam. 7.
The human bride, who adorns her mind with Waheguru-like qualities in the shelter of the Guru, undergoes a complete change in her nature (thinking). So, let us get together and remember (sing praise of) the Creator. With Waheguru's Naam at heart, the woman is adorned with noble qualities by Waheguru, and she gets deep love from Him. If you sing Waheguru's praise and ponder on His countless virtues (with Guru's Shabad), you will never experience the pain of His separation, oh, Nanak. 8.3.

ਵਡਹੰਸੁ ਮਹਲਾ 1॥ ਜਿਨਿ ਜਗੁ ਸਿਰਜਿ ਸਮਾਇਆ ਸੋ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਜਾਣੋਵਾ॥ ਸਚੜਾ ਦੂਰਿ ਨ ਭਾਲੀਐ ਘਟਿ ਘਟਿ ਸਬਦੁ ਪਛਾਣੋਵਾ॥ ਸਚੁ ਸਬਦੁ ਪਛਾਣਹੁ ਦੂਰਿ ਨ ਜਾਣਹੁ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਾਚੀ॥ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖੁ ਪਾਏ ਬਿਨੁ ਨਾਵੈ ਪਿੜ ਕਾਚੀ॥ ਜਿਨਿ ਥਾਪੀ ਬਿਧਿ ਜਾਣੈ ਸੋਈ ਕਿਆ ਕੋ ਕਹੈ ਵਖਾਣੈ॥ ਜਿਨਿ ਜਗੁ ਥਾਪਿ ਵਤਾਇਆ ਜਾਲੋ ਸੋ ਸਾਹਿਬੁ ਪਰਵਾਣੋ॥ 1॥ ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਅਧਪੰਧੈ ਹੈ ਸੰਸਾਰੋਵਾ॥ ਸਿਰਿ ਸਿਰਿ ਸਚੜੈ ਲਿਖਿਆ ਦੁਖੁ ਸੁਖੁ ਪੁਰਬਿ ਵੀਚਾਰੋਵਾ॥ ਦੁਖੁ ਸੁਖੁ ਦੀਆ ਜੇਹਾ ਕੀਆ ਸੋ ਨਿਬਹੈ ਜੀਅ ਨਾਲੇ॥ ਜੇਹੇ ਕਰਮ ਕਰਾਏ ਕਰਤਾ ਦੂਜੀ ਕਾਰ ਨ ਭਾਲੇ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਧੰਧੈ ਬਾਧੀ ਕਰਿ ਹੁਕਮੁ ਛਡਾਵਣਹਾਰੋ॥ ਅਜੁ ਕਲਿ ਕਰਦਿਆ ਕਾਲੁ ਵਿਆਪੈ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰੋ॥ 2॥ ਜਮ ਮਾਰਗ ਪੰਥੁ ਨ ਸੁਝਈ ਉਝੜੁ ਅੰਧ ਗੁਬਾਰੋਵਾ॥ ਨਾ ਜਲੁ ਲੇਫ ਤੁਲਾਈਆ ਨਾ ਭੋਜਨ ਪਰਕਾਰੋਵਾ॥ ਭੋਜਨ ਭਾਉ ਨ ਠੰਢਾ ਪਾਣੀ ਨਾ ਕਾਪੜੁ ਸੀਗਾਰੋ॥ ਗਲਿ ਸੰਗਲੁ ਸਿਰਿ ਮਾਰੇ ਊਭੋ ਨਾ ਦੀਸੈ ਘਰ ਬਾਰੋ॥ ਇਬ ਕੇ ਰਾਹੇ ਜੰਮਨਿ ਨਾਹੀ ਪਛੁਤਾਣੇ ਸਿਰਿ ਭਾਰੋ॥ ਬਿਨੁ ਸਾਚੇ ਕੋ ਬੇਲੀ ਨਾਹੀ ਸਾਚਾ ਏਹੁ ਬੀਚਾਰੋ॥ 3॥ ਬਾਬਾ ਰੋਵਹਿ ਰਵਹਿ ਸੁ ਜਾਣੀਅਹਿ ਮਿਲਿ ਰੋਵੈ ਗੁਣ ਸਾਰੇਵਾ॥ ਰੋਵੈ ਮਾਇਆ ਮੁਠੜੀ ਧੰਧੜਾ ਰੋਵਣਹਾਰੇਵਾ॥ ਧੰਧਾ ਰੋਵੈ ਮੈਲੁ ਨ ਧੋਵੈ ਸੁਪਨੰਤਰੁ ਸੰਸਾਰੋ॥ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮੈ ਭੂਲੈ ਝੂਠਿ ਮੁਠੀ ਅਹੰਕਾਰੋ॥ ਆਪੇ ਮਾਰਗਿ ਪਾਵਣਹਾਰਾ ਆਪੇ ਕਰਮ ਕਮਾਏ॥ ਨਾਮਿ ਰਤੇ ਗੁਰਿ ਪੂਰੈ ਰਾਖੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਏ॥ 4॥4॥

Vudhuns(u) Mehla: Jin(i) jug(u) sirj(i) smaaya, so Sahib(u) koodrut(i) jaanova. Sachrra door(i) na bhaaliyaiy, ghut(i), ghut(i) Shabad(u) puchhanova. Sach(u) Shabad(u) puchhaanhou door(i) na jaanhou, Jin(i) eh ruchna raachi. Naam(u) dhiyaayay, ta sookh(u) paayay, bin(u) Naavaiy pirr kaachi. Jin(i) thaapi, bidh(i) jaanaiy soyee, kiya ko kuhhaiy vukhaanaiy. Jin(i) jug(u) thaap(i) vutaaya jaalo, so Sahib(u) pervaano. 1. Baba, aaya haiy, ootth(i) chullna, udhpundhaiy haiy sunsaarova. Sir(i), sir(i) Sachrraiy likhiya dookh(u), sookh(u), poorb(i) veechaarova. Dookh(u), sookh(u) deeya, jayha keeya, so nibhaiy jea naalay. Jayhay kerm kuraayay Kerta, dooji kaar na bhaalay. Aap(i) niraalum(u) dhundhaiy baandhi, kur(i) Huqam(u) chhuddavunhaaro. Ujj(u) kulh(i) kurdiyaan kaal(u) viyaapaiy, doojaiy bhaayay vikaaro. 2. ---------

Word Meaning: Sirj(i) = having created. Smaaya = is present. Koodrut(i) = in nature. Jaanova = can be seen; recognized; comprehended. Bhaaliyaiy = search for. Shabad(u) = Waheguru's Huqam (Naam). Puchhanova = recognized. Ruchna = creation. Raachi = created. Pirr = battle ground (to fight against the five demons). Kaachi = weak; incapable. Thaapi = created. Bidh(i) = technique; means. Vukhaanaiy = say, discuss. Vutaaya = spread. Jaalo = the net of Maya. Pervaano = approved; great; is Supreme. 1. Aaya Haiy = whoever is born. Ootth(i) Chullna = has to die. Udpundhaiy = in the middle of the journey. Poorb(i) = deeds done previously. Veechaarova = believe it. Nibhaiy = goes along. Dooji Kaar = other kind of deeds. Bhaalay = look for; perform. Niraalum = fully detached. Dhundhaiy Baandhi = trapped in the Maya-related tasks. Chhudaavubhaaro = that who frees from the bonds of Maya. Kaal(u) Viyaapaiy = time influences (goes by). Bhaayay = love.2.

MEANING: The Lord, who has created the world and who is present in it, can be seen (is visible) in His nature. The eternal Waheguru is present in every heart in the form of His Huqam (Naam), and should not be looked for outside. Recognize His Huqam, and do not think the creator of the universe to be living somewhere far, far away. Those who recite His Naam enjoy comfort (blissfulness). Without Waheguru's Naam, the man cannot fight the five demons (lust, rage, greed, attachment, and ego). Only the Lord knows the ways by which He created the universe; no one else can say anything about that. The Lord, who has created the universe and has spread the net of Maya, is Supreme. 1.

Whosoever is born has to leave this world; the world is only the middle journey of the living beings. Waheguru has written the destiny of everyone based on their deeds in previous lives,

and because of which one enjoys comforts or suffers discomfort. Waheguru gives comforts and discomforts based on an individual's deeds, and those comforts and discomforts remain with the individual throughout his journey of life. One performs deeds for which he is programmed by Waheguru, and cannot do anything different. Waheguru Himself is completely detached from the world (above the effects of Maya), yet He has caused the world to be engrossed in Maya; but He can salvage some (break their bonds with Maya) with His Huqam. In general, the man enjoys sensual pleasures, and his life is spent postponing worshiping of Waheguru every day (thinking that he will start it the next day). 2.

---------- Jum maarug punth(u) na soojhyee, oojhurr undh goobaarova. Na jul(u) layf toolaayiyaan, na bhojun perkaarovaa. Bhojun bhaaou na tthundha paani, na kaapurr(u) seegaaro. Gul(i) sungul(u), sir(i) maaray oobhau, na deesaiy ghur baaro. Ib kay raahay jummun(i) naahi, puchhutaany sir(i) bhaaro. Bin(u) Saachay ko bayli naahi, Saacha eh(u) beechaaro. 3. Baba, roveh(i) ruveh(i) su jaaniyeh(i) mil(i) rovaiy goon saarayva. Rovaiy Maya mootthrri, dhundhrra rovunhaarayva. Dhundha rovaiy, maiyl(u) na dhovaiy, soopnuntar(u) sunsaaro. Jiyoun baajigur(u) bhermaiy bhoolaiy, jhootth(i) mootthi ahunkaaro. Aapay maarug(i) paavunhaara, Aapay kerm kumaayay. Naam(i) ruttay Gur(i) Pooraiy raakhay, Nanak sehj soobhaayay. 4.4.

Word Meaning: Maarug = Punth(u) = path; journey. Oojhurr = wilderness. Undh Goobaarova = blinding darkness. Layf = quilt; comforter. Toolaayiyaan = comforter-like mattress. Bhojun Perkaarova = variety of meals. Bhaaou = love. Seegaaro = to beautify. Sungul(u) = chain. Oobhau = standing. Ib Kay Raahay = sown presently. Jummun(i) = sprouting. Sir(i) Bhaaro = burden of bad deeds. 3.

Roveh(i) = crying; repenting. Ruveh(i) = recite (Waheguru's Naam). Jaaniyeh(i) = recognized; is honest. Saarayva = takes care of; remembers. Dhundhrra = business related to Maya. Rovaiy = cries; suffers. Soopnuntar(u) = in dreams. Baajigur = acrobat; a stage actor. Bhermaiy Bhoolay = misled in misbelief. Ahunkaaro = ego. Kerm Kmaayay = performs deeds. Ruttay = imbued. Sehj Soobhaayay = without any special effort. 4.

MEANING: On the way to the court of the Angel of Justice, it is all complete darkness around, and the departed soul finds itself in a complete wilderness where it cannot think of any means to escape. It finds no water to drink, nor the comfort of a nice bed, nor a variety of delicious meals. There is no food offered with love, no cold water, nor any clothes or items to beautify oneself. A chain around its neck, the soul is beaten on the head by the standing (forceful) Angel of death, and it finds no familiar house or door where it can escape to. There is no noble deed it can perform now which could provide helpful results, so it repents because of the burden of its ignoble deeds. The conclusion is that there is no friend at that time without Waheguru. 3.

Only that repenting is considered to be honest, whereby an individual remembers the noble qualities of Waheguru in the company of holy saints, and cries in His love. But the man cries over (works hard for) Maya-related business, which robs him of noble qualities, and the loss of wealth makes him cry. The man spends his life in dreams, cries over Maya-related matters, and does not wash away the filth of his ignoble deeds. Like a stage actor who forgets that he is only performing a role (for example, that of a king) and becomes conceited about it, beginning to act like a real king, the man is cheated by the falsehood of Maya. But the man cannot be fully blamed, for he performs deeds according to his destiny carved by Waheguru; likewise, it is Waheguru who puts the man on the right path. Those who are imbued in Waheguru's Naam by the grace of the Perfect Guru enjoy blissfulness in the love of Waheguru, oh Nanak. 4.4.

ਵਡਹੰਸੁ ਮਹਲਾ 1॥ ਬਾਬਾ ਆਇਆ ਹੈ ਉਠਿ ਚਲਣਾ ਇਹੁ ਜਗੁ ਝੂਠੁ ਪਸਾਰੋਵਾ॥ ਸਚਾ ਘਰੁ ਸਚੜੇ ਸੇਵੀਐ ਸਚੁ ਖਰਾ ਸਚਿਆਰੋਵਾ॥ ਕੂੜਿ ਲਬਿ ਜਾ ਥਾਇ ਨ ਪਾਸੀ ਅਗੈ ਲਹੈ ਨ ਠਾਓ॥ ਅੰਤਰਿ ਆਉ ਨ ਬੈਸਹੁ ਕਹੀਐ ਜਿਉ ਸੁੰਞੈ ਘਰਿ ਕਾਓ॥ ਜੰਮਣੁ ਮਰਣੁ ਵਡਾ ਵੇਛੋੜਾ ਬਿਨਸੈ ਜਗੁ ਸਬਾਇ॥ ਲਬਿ ਧੰਧੈ ਮਾਇਆ ਜਗਤੁ ਭੁਲਾਇਆ ਕਾਲੁ ਖੜਾ ਰੂਆਏ॥1॥

(ਅੰਗ 582)॥ ਬਾਬਾ ਆਵਹੁ ਭਾਈਹੋ ਗਲਿ ਮਿਲਹ ਮਿਲਿ ਦੇਹ ਆਸੀਸਾ ਹੇ॥ਬਾਬਾ ਸਚੜਾ ਮੇਲੁ ਨ ਚੁਕਈ ਪ੍ਰੀਤਮ ਕੀਆ ਦੇਹ ਆਸੀਸਾ ਹੇ॥ ਆਸੀਸਾ ਦੇਵਹੋ ਭਗਤਿ ਕਰੇਵਹੁ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੋ॥ ਇਕਿ ਭੂਲੇ ਨਾਵਹੁ ਥੇਹਹੁ ਥਾਵਹੁ ਗੁਰ ਸਬਦੀ ਸਚੁ ਖੇਲੋ॥ ਜਮ ਮਾਰਗਿ ਨਹੀ ਜਾਣਾ ਸਬਦਿ ਸਮਾਣਾ ਜੁਗਿ ਜੁਗਿ ਸਾਚੈ ਵੇਸੇ॥ ਸਾਜਨ ਸੈਣ ਮਿਲਹੁ ਸੰਜੋਗੀ ਗੁਰ ਮਿਲਿ ਖੋਲੇ ਫਾਸੇ॥ 2॥ ਬਾਬਾ ਨਾਗੜਾ ਆਇਆ ਜਗ ਮਹਿ ਦੁਖ ਸੁਖੁ ਲੇਖੁ ਲਿਖਾਇਆ॥ ਲਿਖਿਅੜਾ ਸਾਹਾ ਨਾ ਟਲੈ ਜੇਹੜਾ ਪੁਰਬਿ ਕਮਾਇਆ॥ ਬਹਿ ਸਾਚੈ ਲਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਬਿਖਿਆ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ॥ ਕਾਮਣਿਆਰੀ ਕਾਮਣ ਪਾਏ ਬਹੁਰੰਗੀ ਗਲਿ ਤਾਗਾ॥ ਹੋਛੀ ਮਤਿ ਭਇਆ ਮਨੁ ਹੋਛਾ ਗੁੜੁ ਸਾ ਮਖੀ ਖਾਇਆ॥ ਨਾਮਰਜਾਦੁ ਆਇਆ ਕਲਿ ਭੀਤਰਿ ਨਾਗੇ ਬੰਧਿ ਚਲਾਇਆ॥ 3॥ ਬਾਬਾ ਰੋਵਹੁ ਜੇ ਕਿਸੈ ਰੋਵਣਾ ਜਾਨੀਅੜਾ ਬੰਧਿ ਪਠਾਇਆ ਹੈ॥ ਲਿਖਿਅੜਾ ਲੇਖੁ ਨ ਮੇਟੀਐ ਦਰਿ ਹਾਕਾਰੜਾ ਆਇਆ ਹੈ॥ ਹਾਕਾਰਾ ਆਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਰੁੰਨੇ ਰੋਵਣਹਾਰੇ॥ ਪੁਤ ਭਾਈ ਭਾਤੀਜੇ ਰੋਵਹਿ ਪ੍ਰੀਤਮ ਅਤਿ ਪਿਆਰੇ॥ ਭੈ ਰੋਵੈ ਗੁਣ ਸਾਰਿ ਸਮਾਲੇ ਕੋ ਮਰੈ ਨ ਮੁਇਆ ਨਾਲੇ॥ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਜਾਣ ਸਿ ਜਾਣਾ ਰੋਵਹਿ ਸਚੁ ਸਮਾਲੇ॥ 4॥5॥

Vudhuns(u) Mehla 1: Baba aaya haiy, ootth(i) chullna, eh(i) jug(u) jhootth(u) pusaarova. Sacha ghur(u) Sachrray sayviyaiy, Sach(u) khura, Sachiyaarova. Koorr(i), lub(i) ja thaayay na paasi, uggaiy luhaiy na tthaaoun. Untar(i) aaou, na baiysou kuhhiyaiy, jiyoun soonjaiy ghur(i) kaaoun. Jummun(u), mern(u) vudda vaychhorra, binsaiy jug(u) subaayay. Lub(i) dhundhaiy Maya, jugut(u) bhoolaaya, kaal(u) khurra, rooaayay. 1.

(PAGE 582): Baba, aavhou bhaayeehou gul(i) mileh, mil(i) dayh aaseesa hey. Baba sachrra mayl(u) na chookyee, Preetum keeyaan dayh aseesaan hey. Aseesaan dayvhou bhugut(i) krayvhou, miliyaan ka kiyya maylo. Ikk(i) bhoolay Naavhoun thayhoun, thaavhoun, Gur Shabadi Sach(u) khaylo. Jum maarug(i) nuhee jaana, Shabad(i) smaana, joog(i), joog(i) Sachaiy vaysay. Saajun saiyn milhou sunjoagi, Gur mil(i) khohlay phaasay. 2. ----------

Word Meaning: Baba = a noble man. Pusaarova = expanse; creation. Sacha Ghur(u) = eternal residence. Sachrra = the eternal Waheguru. Khura = pure. Sachiyaarova = having noble qualities; God-like. Koorr(i) = in falsehood (of Maya). Thaayay na Paasi = will not be recognized. Luhhaiy = acquires. Aaou Na Baiysou = no welcome. Soonjaiy Ghur(i) = in a deserted house. Binsaiy = vanishes; suffers. Lub(i) = in greed. Khurra = waiting. 1. Aaseesa = blessings. Ikk(i) = many. Thayhoun Thaaoun = from the root (base). Khaylo = enjoy; feel blissful. Vaysay = in that garb; with the (noble) qualities. Saiyn = (holy) friends. Sunjogi = with the prewritten union (destiny). Phaasay = bonds; traps (of Maya). 2.

MEANING: This world is an expanse of falsehood (not real) because everybody who is born here, must leave this world someday, oh noble men. Only that individual finds a permanent residence (in Waheguru's Palace) who purifies his mind by worshipping the eternal Waheguru and becoming like Him (by acquiring virtues like Him). On the other hand, the man, who spends his life dealing in falsehood and greed (engrossed in Maya), finds no respect in Waheguru's Palace, and is given no room there. Like a crow, which gets no food when it visits a deserted house, a Maya-engrossed man gets no welcome in Waheguru's Palace. Without love for Waheguru, a man suffers a long separation from Him as he is caught in the birth-death cycle. The whole world suffers in that situation. The whole world is misled by its greed for wealth and by other Maya-related business, and the waiting (approaching) death causes him to cry (because of the fear of ensuing misery). 1.

Let us join together and lovingly give blessings to (say prayers for) all misguided humanity that they worship Waheguru. Give the blessings that the union of the devotees with Waheguru is never disrupted. We cannot do anything more for the lucky individuals who have already been connected with Waheguru. Many people have been misled (by the attractions of Maya) and have become disconnected from their root, Waheguru; let us pray for them that they may enjoy bliss by connecting with Waheguru through the Guru's Shabad. No matter what eon it is, the only way to avoid the journey to the Angel of death (and to merge with Waheguru) is to acquire His noble qualities. But only those of my friends who come to the shelter of the Guru because of their prewritten destiny get their bonds with Maya untied (severed) in His shelter. 2.

----------Baba naangrra aaya jug meh(i), dookh, sookh laykh(u) likhaaya. Likhiurra saaha na tulaiy, jayhrra poorb(i) kmaaya. Beh(i) Sachaiy likhiya, Amrit bikhiya, jit(u) laaya, tit(u) laaga. Kaamunaari, kaamun paayay, buhourungi gul(i) taaga. Hochhi mut(i) bhuya mun(u) hoachha, goorr(u) sa mukhee khaaya. Namurjaad(u) aaya kul(i) bheetur(i), naangay bundh(i) chulaaya. 3. Baba rovhou jay kisaiy rovna, janiurra bundh(i) putthaaya haiy. Likhiurra laykh(u) na maytiyaiy, dur(i) hakaar-rra aaya haiy. Hakaara aaya, ja Tis(u) bhaaya, roonnay rovunhaaray. Poot, bhaayee, bhaateejay roveh(i), preetum ut(i) piyaaray. Bhaiy rovaiy, goon saar(i) smaalay, ko muraiy na mooyiyaan naalay. Nanak joog(i), joog(i) jaan s(i) jaana, roveh(i) Sach(u) smaalay. 4.5

Word Meaning: Nangrra = empty-handed. Laykh(u) = account. Saaha = the date and time of marriage (with death). Tulaiy = avoided. Poorb(i) = of previous life. Beh(i) = while sitting; carefully; unbiased. Amrit = Waheguru's Naam; noble deeds. Bikhiya = poisonous Maya. Kaamunaari = deceitful (Maya). Kaamun = magical attractions. Buhourungi = of many different colours (attractions). Taaga = rope; noose. Hochhi = low-quality. Bhuyya = became. Goorr(u) = jaggery; nuggets of raw sugar. Sa = like. Nammujaad(u) = against the norms (naked). Kul(i) = in the world. 3. Janiurra = beloved soul. Putthaya = sent; taken away. Laykh(u) = written order. Maiytiyaiy = erase. Dur(i) = at the door. Hakaar-rra = messenger (of death). Tis(u) = Him (Waheguru). Bhaaya = liked. Roonnay = cried. Bhateejay = nephews. Preetum = dear. Bhaiy = fear (of future life). Saar(i) = by remembering. Jaan = wise. S(i) = those. Jaana Roveh = know how to cry (cry in the love of Waheguru). Smaalay = remember. 4.

MEANING: The man comes empty-handed in this world to start a new life, but he does bring with him a list of comforts and troubles prewritten in his destiny, which are based on the deeds of his previous life. Just like the date and the time are fixed for worldly weddings, man's connection with his comforts and discomforts is fixed and cannot be avoided. Everybody's destiny is prewritten by Waheguru without any bias, and has only two aspects or paths for the man to follow – Amrit (noble deeds and obeying Waheguru's Will), and Poison (engrossment in Maya) – everybody chooses the path predestined for him. The deceitful Maya attracts the man with its many captivating gimmicks, which result in a noose (of spiritual death) around his neck. With low-quality wisdom (advice), the man acquires a low-thinking mind and gets trapped in the attractions of Maya like a fly attracted to a nugget of raw sugar, gets stuck in its thick, sticky juice, and dies there. The man comes naked (empty-handed) into this world, and leaves empty-handed when the agents of the Angel of death tie him up and take him away. 3.

Waheguru's written order about the death of a person cannot be erased, and His messenger comes to the door of the person to be taken away. If someone wants to cry at his death, he may do that, but no crying will stop the person from being tied. and taken away, oh wise men.

The messenger of death comes to the door when Waheguru wills it (at His Will), and normally, the grieving relatives, who must cry, do so. The sons, brothers, and nephews cry for the dearly beloved relative. They recall his affectionate and helpful acts and cry, fearing their bleak future, but nobody dies with the dead. The system of death and birth is a law of nature for eons; so, those who know how to cry (what to cry for), and cry out of love for Waheguru, are wise, and recite His Naam, oh Nanak. 4.5.

ਵਡਹੰਸੁ ਮਹਲਾ 3 ਮਹਲਾ ਤੀਜਾ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Vudhuns(u) Mehla 3 (Mehla Teeja): Ek Onkar Satgur Persad:

ਪ੍ਰਭੁ ਸਚੜਾ ਹਰਿ ਸਾਲਾਹੀਐ ਕਾਰਜੁ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ॥ ਸਾਧਨ ਰੰਡ ਨ ਕਬਹੂ ਬੈਸਈ ਨ ਕਦੇ ਹੋਵੈ ਸੋਗੁ॥ ਨ ਕਦੇ ਹੋਵੈ ਸੋਗੁ ਅਨਦਿਨੁ ਰਸੁ ਭੋਗ ਸਾਧਨ ਮਹਲਿ ਸਮਾਣੀ॥ ਜਿਨਿ ਪ੍ਰਿਉ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਗੁਣਵੰਤੀਆ ਗੁਣ ਸਾਰਹਿ ਅਪਣੇ ਕੰਤ ਸਮਾਲਹਿ ਨਾ ਕਦੇ ਲਗੈ ਵਿਜੋਗੋ॥ ਸਚੜਾ ਪਿਰੁ ਸਾਲਾਹੀਐ ਸਭੁ ਕਿਛੁ ਕਰਣੈ ਜੋਗੋ॥ 1॥ ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ॥ ਸਾ ਧਨ ਪ੍ਰਿਅ ਕੈ ਰੰਗਿ ਰਾਤੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਏ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ॥ ਕਾਮਣਿ ਇਛ ਪੁੰਨੀ ਅੰਤਰਿ ਭਿੰਨੀ ਮਿਲਿਆ ਜਗਜੀਵਨ ਦਾਤਾ॥ ਸਬਦ ਰੰਗਿ ਰਾਤੀ ਜੋਬਨਿ ਮਾਤੀ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ॥ ਸਚੜਾ ਸਾਹਿਬੁ ਸਬਦਿ ਪਛਾਣੀਐ ਆਪੇ ਲਏ ਮਿਲਾਏ॥ 2॥ ਜਿਨੀ ਆਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ॥
(ਅੰਗ 583)॥ ਆਪੁ ਛੋਡਿ ਸੇਵਾ ਕਰੀ ਪਿਰੁ ਸਚੜਾ ਮਿਲੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਪਿਰੁ ਸਚਾ ਮਿਲੈ ਆਏ ਸਾਚੁ ਕਮਾਏ ਸਾਚਿ ਸਬਦਿ ਧਨ ਰਾਤੀ॥ ਕਦੇ ਨਾ ਰਾਡ ਸਦਾ ਸੋਹਾਗਣਿ ਅੰਤਰਿ ਸਹਜ ਸਮਾਧੀ॥ ਪਿਰੁ ਰਹਿਆ ਭਰਪੂਰੇ ਵੇਖੁ ਹਦੂਰੇ ਰੰਗੁ ਮਾਣੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਜਿਨੀ ਅਪਣਾ ਕੰਤੁ ਪਛਾਣਿਆ ਹਉ ਤਿਨ ਪੂਛਉ ਸੰਤਾ ਜਾਏ॥ 3॥ ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ॥ ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਅਵਗੁਣ ਸਬਦਿ ਜਲਾਏ॥ ਅਉਗੁਣ ਸਬਦਿ ਜਲਾਏ ਦੂਜਾ ਭਾਉ ਗਵਾਏ ਸਚੇ ਹੀ ਸਚਿ ਰਾਤੀ॥ ਸਚੇ ਸਬਦਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਉਮੈ ਗਈ ਭਰਾਤੀ॥ ਪਿਰੁ ਨਿਰਮਾਇਲੁ ਸਦਾ ਸੁਖ ਦਾਤਾ ਨਾਨਕ ਸਬਦਿ ਮਿਲਾਏ॥ ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਭੀ ਮਿਲਹ ਜੇ ਸਤਿਗੁਰ ਲਾਗਹ ਸਾਚੇ ਪਾਏ॥ 4॥1॥

Prubh(u) Sachrra Hur(i) salaahiyaiy, kaaruj subh(u) kernaiy joag(u). Sa dhun rund na kubhoon baiysuyee, na kuday hovaiy soag(u). Na kuday hovaiy soag(u), undin(u) rus(u) bhoag, sa dhun Mehl smaani. Jin(i) Priyou jaata, kerm Nidhaata, boalay Amrit Bani. Goonvuntiyaan goon saareh(i), apnay Kunt smaaleh(i), na kuday luggaiy vijogo. Sachrra Pir(u) salaahiyaiy, subh(u) kichh(u) kernaiy jogo. 1. Sachrra Sahib(u) sudaa puchhaaniyaiy, Aapay luyyay milaayay. Sa dhun Priyay kaiy rung(i) raati, vichoun aap(u) guvaayay. Vichoun aap(u) guvaayay, phir(i) kaal(u) na khaayay, Gurmukh(i) Aiko jaata. Kaamun(i) ichh poonni, untar(i) bhinni, miliya Jugjeevun Daata. Shabad rung(i) raati, jobun(i) maati, Pir kaiy unk(i) smaayay. Sachrra Sahib(u) Shabad(i) puchaaniyaiy, Aapay luyyay milaayay. 2. ----------

Word Meaning: Mehla Teeja = Mehla Third (the word “Teeja “after Mehla simply reiterates that the number “3” should be pronounced as “Third”. Kaaruj = tasks. Kernaiy Joag = fully capable. Sa Dhun = that human bride. Rund = widow. Baiysuyee = sits; becomes. Soag(u) = grief. Rus(u) Bhoag = enjoy the sweetness. Mehl = (God’s) Palace; Waheguru. Kerm Bidhaata = carver of our fates. Amrit Bani = praise of God. Saareh(i) = Smaaleh(i) = remember. Vijogo = separation. 1.

Puchhaaniyaiy = recognize; honour; sing His praise. Aap(u) = selfishness and ego. Kaamun(i) = of the woman. Bhinni = got imbued. Jobun Maati = intoxicated in youthfulness. Unk(i) = in the heart. 2.

MEANING: One should sing praise of the eternal Waheguru, which is fully capable of successfully completing any and all tasks, oh my friends. A human-bride, who sings Waheguru's praise all the time, never becomes a widow, and never suffers any grief related to her Waheguru-Husband. Such a human bride stays absorbed in Waheguru, always enjoys the sweetness of His Naam, and never suffers any grief. The individual, who recognizes (gets connected with) Waheguru, who is the carver of our fates, sings His praise all the time. Such a virtuous bride recalls the virtues of Waheguru, remembers her Waheguru-Husband (recites His Naam), and never experiences separation from Him. So, we should sing praise of the dear and the eternal Lord, who is capable of doing everything in the world. 1.

If one sings Waheguru's praise all the time, Waheguru Himself connects the individual with Him. Such a devotee always kills (overcomes) her selfishness and ego, and stays imbued in the love of her Darling (Waheguru). She overcomes her selfishness and ego, and recognizes the single Supreme Being (Waheguru) in the shelter of the Guru, and never experiences spiritual death. Such a devotee has her wish fulfilled as she gets connected with Waheguru, which is the life (soul) of the world, and gets internally imbued with His love. Even though a young bride is intoxicated with her beauty and youthfulness, she gets fully absorbed in Waheguru (merges into Him) when she gets imbued with Guru's Shabad (in Waheguru's praise). When one recognizes Waheguru (sings His praise with full devotion with Guru's Shabad), Waheguru Himself connects the devotee with Him. 2.

---------- Jinhi aapna Kunt(u) puchhaaniya, huoun tinh poochhoun suntaan jaayay.

(PAGE 583): Aap(u) chhoad(i) sayva kureen, Pir(u) Sachrra milaiy sehj(i) soobhaayay. Pir(u) Sacha milaiy aayay, Saach(u) kmaayay, Saach(i) Shabad(i) dhun raati. Kuday na raand, suda sohaagun(i), untar(i) sehj smaadhi. Pir ruhhiya bhurpooray, vaykh(u) hudooray, rung(u) maanaiy sehj(i) soobhaayay. Jinhi aapna Kunt(u) puchhaaniya, huoun tinh suntaan poochhoun jaayay. 3. Pirhoun vichhoonniyaan bhee mileh(i) jay Satgur laageh Saachay paayayn. Satgur(u) suda duyaal(u) haiy, uvgoon Shabad(i) julaayay. Aougoon Shabad(i) julaayay, dooja bhaaou guvaayay, Sachay hee Sach(i) raati. Sachay Shabad(i) suda sookh(u) paaya, haumein guyyee bhuraanti. Pir(u) nirmaayil(u) suda sookh-Daata, Nanak Shabad(i) milaayay. Pirhoun vichhoonniyaan bhee mileh, jay Satgur laageh Saacahy Paayayn. 4.1.

Word Meaning: Sehj(i) Soobhaayay = without any special effort. Kmaayay = adopt in life. Raati = imbued. Smaadhi = in meditative state. Bhurpooray = everywhere. Hudooray = with (the devotee); close by. 3. Pirhoun Vichhoonniyaan = separated from the Dear (Waheguru). Dooja Bhaaou = love for the other (Maya). Sach(i) = via Waheguru's Naam. Bhuraanti = misgivings; instability of mind. Nirmaayil = pure; without any blemish. 4.

MEANING: When I approached the holy saints and asked them about the way with which they realized Waheguru, I was advised that I should get rid of my selfishness and ego, and serve the eternal dear Waheguru. When I do that, He will connect me with Him without any special effort or formality on my part. When a devotee makes Waheguru's Naam the basis of her life, and gets imbued in the praise of Waheguru by Guru's Shabad, He comes to connect her with Him. Then the devotee never becomes a widow (loses Waheguru's love), stays married (enjoys His love) all the time, and she stays in the meditative state singing His praise. She always sees Waheguru to be omnipresent and close to her. She enjoys His love in the blissful state and is always full of love for Him. I will approach the holy saints to inquire how they realized Waheguru (so I may follow their path). 3.

Those who are separated (disconnected) from Waheguru can also connect with Him if they drop at the feet of the Perfect Satguru (take His shelter). Satguru is always benevolent and will burn (destroy) their ignoble qualities with His Shabad in praise of God. Not only does the Satguru destroy their ignoble qualities with His Shabad, but He also puts an end to their love for Maya, and the devotees are imbued with love for Waheguru by singing His praise. With Satguru's eternal Shabad (in praise of Waheguru), the devotees always enjoy comfort (blissfulness), and their selfishness, ego, their misgivings, and their instability of mind all disappear. Waheguru, which is always pure and is the source of all comforts, can be acquired with the Guru's Shabad. Those who are disconnected from Waheguru can also connect with Him if they take the shelter of the Perfect Satguru, oh Nanak. 4.1.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਅਵਗਣਵੰਤੀ ਪਿਰੁ ਨ ਜਾਣਈ ਮੂਠੀ ਰੋਵੈ ਕੰਤ ਵਿਸਾਰਿ॥ ਰੋਵੈ ਕੰਤ ਸੰਮਾਲਿ ਸਦਾ ਗੁਣ ਸਾਰਿ ਨ ਪਿਰੁ ਮਰੈ ਨ ਜਾਏ॥ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਸਾਚੈ ਪ੍ਰੇਮਿ ਸਮਾਏ॥ ਜਿਨਿ ਅਪਣਾ ਪਿਰੁ ਨਹੀ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਕੂੜਿ ਮੁਠੀ ਕੂੜਿਆਰੇ॥ ਸੁਣਿਅਹੁ ਕੰਤ ਮਹੇਲੀਹੋ ਪਿਰੁ ਸੇਵਿਹੁ ਸਬਦਿ ਵੀਚਾਰੇ॥ 1॥ ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣ ਜਾਣੁ ਸੰਸਾਰਾ॥ ਮਾਇਆ ਮੋਹੁ ਖੁਆਇਅਨੁ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰਾ॥ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰਾ ਵਧਹਿ ਬਿਕਾਰਾ ਗਿਆਨ ਵਿਹੂਣੀ ਮੂਠੀ॥ ਬਿਨੁ ਸਬਦੈ ਪਿਰੁ ਨ ਪਾਇਓ ਜਨਮੁ ਗਵਾਇਓ ਰੋਵੈ ਅਵਗੁਣਿਆਰੀ ਝੂਠੀ॥ ਪਿਰੁ ਜਗਜੀਵਨੁ ਕਿਸ ਨੋ ਰੋਈਐ ਰੋਵੈ ਕੰਤੁ ਵਿਸਾਰੇ॥ ਸਭੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਆਵਣੁ ਜਾਣੁ ਸੰਸਾਰੇ॥ 2॥ ਸੋ ਪਿਰੁ ਸਚਾ ਸਦਾ ਹੀ ਸਾਚਾ ਹੈ ਨਾ ਓਹੁ ਮਰੈ ਨ ਜਾਏ॥ ਭੂਲੀ ਫਿਰੈ ਧਨ ਇਆਣੀਆ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ॥ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਏ ਮਾਇਆ ਮੋਹਿ ਦੁਖੁ ਪਾਏ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ॥ ਜੋ ਕਿਛੁ ਆਇਆ ਸਭੁ ਕਿਛੁ ਜਾਸੀ ਦੁਖੁ ਲਾਗਾ ਭਾਇ ਦੂਜੇ॥ ਜਮਕਾਲੁ ਨ ਸੂਝੈ ਮਾਇਆ ਜਗੁ ਲੂਝੈ ਲਬਿ ਲੋਭਿ ਚਿਤੁ ਲਾਏ॥ ਸੋ ਪਿਰੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਨ ਓਹੁ ਮਰੈ ਨ ਜਾਏ॥ 3॥ ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨ ਜਾਣੈ ਪਿਰੁ ਨਾਲੇ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਾਚਾ ਪਿਰੁ ਮਿਲੈ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ॥ ਪਿਰੁ ਅੰਤਰਿ ਸਮਾਲੇ ਸਦਾ ਹੈ ਨਾਲੇ ਮਨਮੁਖਿ ਜਾਤਾ ਦੂਰੇ॥ ਇਹੁ ਤਨੁ ਰੁਲੈ ਰੁਲਾਇਆ ਕਾਮਿ ਨ ਆਇਆ ਜਿਨਿ ਖਸਮੁ ਨ ਜਾਤਾ ਹਦੂਰੇ॥
(ਅੰਗ 584)॥ ਨਾਨਕ ਸਾ ਧਨ ਮਿਲੈ ਮਿਲਾਈ ਪਿਰੁ ਅੰਤਰਿ ਸਦਾ ਸਮਾਲੇ॥ ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਅੰਧੀ ਨ ਜਾਣੈ ਪਿਰੁ ਹੈ ਨਾਲੇ॥ 4॥2॥

Vudhuns(u) Mehla 3: Sunihou Kunt muhaylihou, Pir(u) sayvihou Shabad(i) veechaar(i). Uvgunvunti Pir(u) na jaanyee, mootthi rovaiy Kunt visaar(i). Rovaiy Kunt smaal(i), suda goon saar(i), na Pir(u) muraiy na jaayay. Gurmukh(i) jaata, Shabad(i) puchhaata, Sachaiy praym(i) smaayay. Jinh(i) apna Pir(u) nuhee jaata, kerm Bidhaata, koorr(i) mootthi koorriyaaray. Soonihou Kunt muhayliou, Pir(u) sayvihou Shabad(i) veechaaray. 1. Subh(u) jug(u) Aap(i) oopaayayon(u), aavun jaan(u) sunsaara. Maya moh(i) khooyayun(u), mur(i) jummay vaaro vaara. Mur(i) jummaiy vaaro vaara, vudheh(i) bikaara, Giyan vihooni mootthi. Bin(u) Shabadaiy Pir(u) na paayo, junum(u) guvaayo, rovaiy uvgoonaari jhootthi. Pir(u) Jugjeevun(u), kis nu royiyaiy, rovaiy Kunt(u) visaaray. Subh(u) jug(u) Aap(i) oopaayayon(u), aavun(u), jaan(u) sunsaaray. 2. ----------

Word Meaning: Muhayliou = women (brides-in-waiting). Kunt = Husband (Waheguru). Mootthi = deceived. Visaar(i) = by forgetting. Smaal(i) = Saar(i) = recall; recite Naam. Smaayay = get fully absorbed. Koorriyaaray = dealer in perishable things and pursuing sensual pleasures. 1. Oopaayayon(u) = created. Khooyayun(u) = misguided. Vaaro Vaar = again, and again. Vihooni = without. Jhootthi = who pursues mundane things. Jugjeevun = life of the world, God. 2.

MEANING: Serve the Lord, Waheguru, by pondering on the Shabad of the Guru, oh, the hopeful brides of Waheguru-Husband. The brides, who lack the virtuous qualities, make no connection with the Dear (Waheguru), and are deceived by Maya; they cry (suffer) for

forgetting the Waheguru-Husband. But if they cry in the pain of separation from Waheguru, recite His Naam, and recall His virtues at all times, they can also win Him as their husband, who never dies or goes away. Those who recognize Waheguru by reciting Guru's Shabad (sing Waheguru's praise), and make a connection with Him in the shelter of the Guru (by His grace), get fully absorbed in His love. Those who do not recognize (make connection with) their Husband (Waheguru), who is the carver of the fate of us all, are deceived by the attraction of false (short-lived) gimmicks of Maya, and they are dealers in the perishable things, and pursue sensual pleasures. Serve your Husband (Waheguru) by pondering on the Shabad of the Guru, oh, the hopeful brides of Waheguru. 1.
Waheguru has created the whole world Himself, in which living beings take birth and die. Waheguru has misguided them by engrossing them in Maya as a result of which, they keep taking births and dying again and again. Without Waheguru's Knowledge (enlightenment), they get deceived by the gimmicks of Maya, and get deeper and deeper into the sea of sensual pleasures; as a result, they keep taking births and dying. Without Guru's Shabad, they cannot realize Waheguru and waste away their precious human life; with ignoble qualities, and being engrossed in short-lived pleasures, the human bride cries (suffers). Her spiritual husband, Waheguru, is the life (soul) of the whole world, so what is she crying about? The only reason for her suffering is that she has forgotten her Husband. God has created the whole world in such a way that the living beings keep taking births and dying. 2.

---------- So Pir(u) Sacha, sudaa hee Saacha haiy, na oh(u) muraiy na jaayay. Bhooli phiraiy dhun iyaaniya, rund baiytthi doojaiy bhaayay. Rund baiytthi doojaiy bhaayay, Maya moh(i) dookh(u) paayay, aav ghutaiy, tun chheejaiy. Jo kichh(u) aaya, subh(u) kichh(u) jaasi, dookh(u) laaga bhaayay doojaiy. Jumkaal(u) na soojhaiy, Maya jug(u) loojhaiy, lub(i) lobh(i) chit(u) laayay. So Pir(u) Saacha, sud hee Saacha, na oh(u) muraiy na jaayay. 3. Ikk(i) roveh(i) Pireh(i) vichhoonniyaan, undhi na jaanaiy, Pir(u) naalay. Gur persadi Saacha Pir(u) milaiy, untar(i) suda smaalay. Pir(u) untar(i) smaalay, suda haiy naalay, munmukh(i) jaata dooray. Eh(u) tun(u) roolaiy roolaaya, kaam(i) na aaya, jinh(i) Khusm(u) na jaata hudooray.
(PAGE 584): Nanak sa dhun milaiy milaayee, Pir(u) untar(i) suda smaalay. Ikk(i) roveh(i) Pireh(i) vichhoonniyaan, undhi na jaanaiy Pir(u) haiy naalay. 4.2.
Word Meaning: Sacha = everlasting; eternal. Iyaaniya = immature; ignorant. Rund Baiytthi = becomes a widow. Aav = life. Cheejaiy = weakens. Soojhaiy = comes to mind. Loojhaiy = fights for; struggles for. 3. Ikk = many. Vichhooniyaan = separated. Smaalay = remembers. Roolaiy = becomes worthless; without anyone caring for. 4.
MEANING: The eternal Husband (Waheguru) is always there; He neither dies nor goes away. The ignorant human bride is misled and becomes a widow (loses her Waheguru-Husband) because of her love for the other (Maya). The widowed bride suffers because of her attachment to Maya, but she does not realize that her life is shortening, and her body is getting weaker (she will have neither enough time nor energy to worship Waheguru). Knowing full well that every living being that comes into this world must go away (die), the humans still invite suffering because of their love for Maya (and their ignoring of Waheguru). With love for gluttony and greed in their mind, they do not think of the Angel of Death, and they fight with others over Maya. The eternal Waheguru is always around, as He neither dies nor goes away. 3.
Blind (of wisdom), many human brides think of Waheguru as being far, far away, and cry to believe that they have been disconnected from Him. They do not realize that He is always with us. With Guru's grace, one gets connected with Waheguru when the human bride always remembers Him in her mind (sings His praise). Waheguru is always with us, and we

should always keep Him in mind, but the Maya-loving individual always thinks of Him as being far away. The body of the human bride, who does not think that Waheguru is close to her, becomes worthless because of her thinking and her deeds. But the bride who always remembers Waheguru in her mind becomes connected to Him as He Himself connects her. Blind (of wisdom), many brides think of Waheguru as being far, far away, and cry to believe that they have been disconnected from Him, oh Nanak. 4.2.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਇਕਿ ਰੋਵਹਿ ਪਿਰਹਿ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚੜਾ ਸਦਾ ਨਾਲੇ॥ ਜਿਨ੍ਹੀ ਚਲਣੁ ਸਹੀ ਜਾਣਿਆ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਨਾਮੁ ਸਮਾਲੇ॥ ਸਦਾ ਨਾਮੁ ਸਮਾਲੇ ਸਤਿਗੁਰੁ ਹੈ ਨਾਲੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ॥ ਸਬਦੇ ਕਾਲੁ ਮਾਰਿ ਸਚੁ ਉਰਿਧਾਰਿ ਫਿਰਿ ਆਵਣ ਜਾਣੁ ਨ ਹੋਇਆ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ ਵੇਖੈ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਰੋਵਹਿ ਪਿਰਹੁ ਵਿਛੁੰਨੀਆ ਮੈ ਪਿਰੁ ਸਚੜਾ ਹੈ ਸਦਾ ਨਾਲੇ॥ 1॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਭਦੂ ਊਚਾ ਹੈ ਕਿਵ ਮਿਲਾ ਪ੍ਰੀਤਮ ਪਿਆਰੇ॥ ਸਤਿਗੁਰਿ ਮੇਲੀ ਤਾ ਸਹਜਿ ਮਿਲੀ ਪਿਰੁ ਰਾਖਿਆ ਉਰਧਾਰੇ॥ ਸਦਾ ਉਰਧਾਰੇ ਨੇਹੁ ਨਾਲਿ ਪਿਆਰੇ ਸਤਿਗੁਰ ਤੇ ਪਿਰੁ ਦਿਸੈ॥ ਮਾਇਆ ਮੋਹ ਕਾ ਕਚਾ ਚੋਲਾ ਤਿਤੁ ਪੈਧੈ ਪਗੁ ਖਿਸੈ॥ ਪਿਰ ਰੰਗਿ ਰਾਤਾ ਸੋ ਸਚਾ ਚੋਲਾ ਤਿਤੁ ਪੈਧੈ ਤਿਖਾ ਨਿਵਾਰੇ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਹਿਬੁ ਸਬਦੂ ਊਚਾ ਹੈ ਕਿਉ ਮਿਲਾ ਪ੍ਰੀਤਮ ਪਿਆਰੇ॥ 2॥
ਮੈ ਪ੍ਰਭੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੂਲੀ ਅਵਗਣਿਆਰੇ॥ ਮੈ ਸਦਾ ਰਾਵੇ ਪਿਰੁ ਆਪਣਾ ਸਚੜੈ ਸਬਦਿ ਵੀਚਾਰੇ॥ਸਚੈ ਸਬਦਿ ਵੀਚਾਰੇ ਰੰਗਿ ਰਾਤੀ ਨਾਰੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੁ ਪਾਇਆ॥ ਅੰਤਰਿ ਰੰਗਿ ਰਾਤੀ ਸਹਜੇ ਮਾਤੀ ਗਇਆ ਦੁਸਮਨੁ ਦੂਖੁ ਸਬਾਇਆ॥ ਅਪਨੇ ਗੁਰ ਕੰਉ ਤਨੁ ਮਨੁ ਦੀਜੈ ਤਾ ਮਨੁ ਭੀਜੈ ਤ੍ਰਿਸਨਾ ਦੂਖ ਨਿਵਾਰੇ॥ ਮੈ ਪਿਰੁ ਸਚੁ ਪਛਾਣਿਆ ਹੋਰ ਭੂਲੀ ਅਵਗਣਿਆਰੇ॥ 3॥ ਸਚੜੈ ਆਪਿ ਜਗਤ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੋ॥ ਆਪਿ ਮਿਲਾਏ ਆਪਿ ਮਿਲੈ ਆਪੇ ਦੇਇ ਪਿਆਰੋ॥ ਆਪੇ ਦੇਇ ਪਿਆਰੋ ਸਹਜਿ ਵਾਪਾਰੋ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਵਾਰੇ॥ ਧਨੁ ਜਗ ਮਹਿ ਆਇਆ ਆਪੁ ਗਵਾਇਆ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰੋ॥ ਗਿਆਨਿ ਰਤਨਿ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਨਾਨਕ ਨਾਮ ਪਿਆਰੋ॥ ਸਚੜੈ ਆਪਿ ਜਗਤ ਉਪਾਇਆ ਗੁਰ ਬਿਨੁ ਘੋਰ ਅੰਧਾਰੋ॥ 4॥3॥

Vudhuns(u) Mehla 3: Ikk(i) roveh(i) Pireh(i) vichhoonniyaan, mein Pir(u) Sachrra suda naalay. Jinhi chullun(u) suhee jaaniya, Satgur(u) sayveh(i), Naam(u) smaalay. Suda Naam(u) smaalay, Satgur(u) haiy naalay, Satgur(u) sayv(i) sookh(u) paaya. Shabaday kaal(u) maar(i) Sach(u) ooridhaar(i), phir(i) aavun jaan(u) na hoya. Sacha Sahib(u) Sachi Naayee, vaykhaiy nudr(i) nihaalay. Roveh(i) Pirhoun vichhoonniyaan, mein Pir(u) Sachrra haiy suda naalay. 1. Prubh(u) mayra subhdoon oocha haiy, kiv milaan Preetum Piyaray. Satgur(i) mayli ta sehj(i) milee, Pir(u) raakhiya oordhaaray. Suda oordhaaray, nayh(u) naal(i) Piyaray Satgur tay Pir(u) disaiy. Maya moh ka kucha chola, tit(u) paiydhaiy pug(u) khisaiy. Pir rung(i) raata, so sacha chola, tit(u) paiydhaiy tikha nivaaray. Prubh(u) mayra Sahib(u) subhdoon oocha haiy, kiyoun milaan Preetum Piyaray. 2. ----------

Word Meaning: Pireh(i) = from the Dear (Husband). Chullun(u) = the way to live. Suhee = the right way. Kaal(u) = (the fear of) death. Ooridhaar(i) = by enshrining in the heart. Naayee = Name; praise; grandeur. Nihaalay = kind sight. 1.
Kiv = how? Sehj(i) = in the blissful state. Nayh(u) = love. Kucha = weak; non-durable. Chola = robe. Paiydhaiy = by wearing. Pug Khisaiy = unstable support; weakness of character. Tikha = thirst for Maya. Nivaaray = is removed. 2.

MEANING: Many people cry, thinking they are separated from Waheguru (that Waheguru is far, far away); but my eternal Lord is always with me. Those who know the right path to live in the world serve Satguru and recite Waheguru's Naam. They have full faith that Satguru is always with them, recite Waheguru's Naam, and enjoy comfort. They enshrine Waheguru's Naam in their heart, eradicate the fear of death with Guru's Shabad, and are never born, nor ever die again. The Lord is eternal and so is His grandeur, and He looks at everybody with a kind sight. Those who believe that Waheguru is somewhere far away cry, but my Lord is

always with me. 1. My Waheguru is the highest of all (in transcendence), so how can I connect with my dear Lord? But, when my Satguru connected me with Him, I acquired my Dear in my heart, and attained the state of blissfulness. When one embeds Waheguru's Naam in his heart with deep love for the Dear, he can "see" Waheguru with the grace of the Guru. However, the robe of attachment to Maya (lifestyle) is false, and one's morality weakens by wearing it (attachment to Maya does not provide real happiness, as it leads to immoral activities). On the contrary, the robe (lifestyle) of the devotee who is imbued in Waheguru's love is the real one (improves moral character and spirituality), and one's thirst (desire) for Maya is eradicated (he is fully satisfied) on wearing that robe (love for Waheguru kills one's desires for Maya and its attractions). My Lord is highest of all, how can I reach there and meet my Dear? 2.

---------- Mein Prubh(u) Sach(u) puchhaaniya, hoar bhooli uvguniaaray. Mein suda raavay Pir(u) aapna, Sachrraiy Shabad(i) veechaaray. Sachaiy Shabad(i) veechaaray, rung(i) raati naaray, mil(i) Satgur Preetum(u) paaya. Untar(i) rung(i) raati, sehjay maati, guyya dooshmun(u) dookh(u) subaaya. Apnay Gur kuoun tun(u) mun(u) deejaiy, ta mun(u) bheejaiy, trishna dookh nivaaray. Mein Pir(u) Sach(u) puchhaaniya, hoar bhooli uvguniaaray. 3. Sachrraiy Aap(i) jugut oopaaya, Gur bin(u) ghor(u) undhaaro. Aap(i) milaayay, Aap(i) milaiy, Aapay dayay piyaro. Aapay dayay piyaro, sehj(i) vapaaro, Gurmukh(i) junum(u) suvaaray. Dhun(u) jug meh(i) aaya, aap(u) guvaaya, Dur(i) Saachaiy Sachiyaaro. Giyan(i) ruttan(i) ghut(i) chaanun(u) hoa, Nanak Naam piyaro. Sachrraiy Aap(i) jugut oopaaya, Gur bin(u) ghor undhaaro. 4.3.

Word Meaning: Sach(u) = (the only) Truth. Uvguniaaray = with bad qualities. Raavay = worship; recite Naam. Rung(i) Raati = imbued in love. Maati = intoxicated. Bheejaiy = gets imbued. Trishna = desire for sensual pleasures. Nivaaray = eradicates. 3 Ghor(u) = immense. Vapaaro = business. Sachiyaaro = having noble qualities. Ruttan = jewel; priceless. Chanun(u) = light; enlightened. 4.

MEANING: I have recognized (made a connection with) my Waheguru, which is the only Truth in this universe; all others are misled because of their ignoble qualities. I always recite the Naam of my Dear by pondering on the eternal Shabad of the Guru (in praise of Waheguru). The devotee, who ponders on Satguru's eternal Shabad, gets imbued in Waheguru's love and realizes Him in the shelter of the Guru. The devotee, who is imbued with Waheguru's love and feels intoxicated in the blissful spiritual state, gets all her enemy-like troubles eradicated. If one offers his body and mind in the service of the Guru, his mind gets imbued (with Waheguru's love), and his appetite for worldly desires is destroyed (he becomes fully contented). I have made a connection with my Dear (Waheguru), whereas others are misled because of their ignoble qualities. 3.

The eternal Waheguru has created the world, but it is in complete darkness (ignorance of Him) without the Guru. Waheguru Himself connects people with the Guru so they can be connected to Him, and Himself instills His love in them. Waheguru adorns the life of the individuals with His love in the shelter of the Guru, whereby they begin to deal in (recite) His Naam in the blissful spiritual state (above the effects of Maya). The coming of such a devotee in the world, who overcomes his selfishness and ego, is praiseworthy; he is honoured in Waheguru's Court as the bearer of noble qualities (like Waheguru). With Waheguru's love in the heart, the mind of such a devotee is enlightened by the jewel-like (priceless) Divine Knowledge. Waheguru Himself has created the world, but there is complete darkness without the Guru in the world. 4. 3.

ਵਡਹੰਸੁ ਮਹਲਾ 3॥ ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੋ ਜਰੁ ਪਹੁਚੈ ਆਇ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹੋਰੁ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ॥ ਹੋਰਿ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਵਹਿ ਅੰਤਿ ਗਏ ਪਛੁਤਾਵਹਿ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨ ਹੋਈ॥ ਐਥੈ ਕਮਾਵੈ ਸੋ ਫਲੁ ਪਾਵੈ ਮਨਮੁਖਿ ਹੈ ਪਤਿ ਖੋਈ॥ ਜਮਪੁਰਿ ਘੋਰ ਅੰਧਾਰੁ ਮਹਾ ਗੁਬਾਰੁ ਨਾ ਤਿਥੈ ਭੈਣ ਨਾ ਭਾਈ॥ ਇਹੁ ਸਰੀਰੁ ਜਜਰੀ ਹੈ ਇਸ ਨੋ ਜਰੁ ਪਹੁਚੈ ਆਈ॥ 1॥ ਕਾਇਆ ਕੰਚਨ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ॥

(ਅੰਗ 585)॥ ਭ੍ਰਮੁ ਮਾਇਆ ਵਿਚਹੁ ਕਟੀਐ ਸਚੜੈ ਨਾਮਿ ਸਮਾਏ॥ ਸਚੈ ਨਾਮਿ ਸਮਾਏ ਹਰਿ ਗੁਣ ਗਾਏ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਵਿਚਹੁ ਹਉਮੈ ਜਾਏ॥ ਜਿਨੀ ਪੁਰਖੀ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ ਤਿਨ ਕੈ ਹਉ ਲਾਗਉ ਪਾਏ॥ ਕਾਇਆ ਕੰਚਨੁ ਤਾ ਥੀਐ ਜਾ ਸਤਿਗੁਰੁ ਲਏ ਮਿਲਾਏ॥ 2॥ ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਏ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭਰਮਿ ਭੁਲਾਣੀਆ ਕਿਆ ਮੁਹੁ ਦੇਸਨਿ ਆਗੈ ਜਾਏ॥ ਕਿਆ ਦੇਨਿ ਮੁਹੁ ਜਾਏ ਅਵਗੁਣਿ ਪਛੁਤਾਏ ਦੁਖੋ ਦੁਖੁ ਕਮਾਏ॥ ਨਾਮਿ ਰਤੀਆ ਸੇ ਰੰਗਿ ਚਲੂਲਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਏ॥ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਸੁਝਈ ਕਿਸੁ ਆਗੈ ਕਹੀਐ ਜਾਏ॥ ਸੋ ਸਚਾ ਸਚੁ ਸਲਾਹੀਐ ਜੇ ਸਤਿਗੁਰ ਦੇਇ ਬੁਝਾਏ॥ 3॥ ਜਿਨੀ ਸਚੜਾ ਸਚੁ ਸਲਾਹਿਆ ਹਉ ਤਿਨ ਲਾਗਉ ਪਾਏ॥ ਸੇ ਜਨ ਸਚੇ ਨਿਰਮਲੇ ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭੁ ਜਾਏ॥ ਤਿਨ ਮਿਲਿਆ ਮਲੁ ਸਭੁ ਜਾਏ ਸਚੈ ਸਰਿ ਨਾਏ ਸਚੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਅਗਮੁ ਅਗੋਚਰ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਏ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਰੰਗਿ ਰਾਤੇ ਨਾਨਕ ਸਚਿ ਸਮਾਏ॥ ਜਿਨ੍ਹੀ ਸਚੜਾ ਸਚੁ ਧਿਆਇਆ ਹਉ ਤਿਨ ਕੈ ਲਾਗਉ ਪਾਏ॥ 4॥4॥

Vudhuns(u) Mehla 3: Eh(u) sreer(u) jujree haiy, iss nu jur(u) puhoochaiy aayay. Gur(i) raakhay say oobray, hoar(u) mur(i) jummaiy aavaiy jaayay. Hoar(i) mur(i) jummeh(i) aaveh(i) jaaveh(i), unt(i) guyyay puchhutaaveh(i), bin(u) naavaiy sookh(u) na hoyee. Aiythaiy kumaavaiy, so ful(u) paavaiy, munmukh(i) haiy put(i) khoyee. Jum - Pur(i) ghor undhaar(u), muhaa goobaar(u), na tithaiy bhaiyn na bhaayee. Eh(u) sreer(u) jujree haiy, iss nu jur(u) puhoochaiy aayee. 1. Kaaya kunchun ta theeyaiy ja Satgur(u) luyyay milaayay.

(PAGE 585): Bherm(u) Maya vichoun kuttiyaiy, Sachrraiy Naam(i) smaayay. Sachaiy Naam(i) smaayay, Hur(i) goon gaayay, mil(i) Preetum sookh(u) paayay. Suda anund(i) ruhaiy din(u) raati, vichoun haumein jaayay. Jinhi purkheen Hur(i) Naam(i) chit(u) laaya, tin kaiy huoun laagoun paayay. Kaaya kunchun ta theeyaiy, ja Satgur(u) luyyay milaayay. 2. ----------

Word Meaning: Jujree = prone to old age. Jur(u) = old age. Oobray = salvaged. Puchhutaayay = repenting. Kumaavaiy = perform deeds. Jum-Pur(i) = in the city (court) of the Angel of death. Goobaar(u) = darkness. Tithaiy = there. 1.
Kaaya = body. Kunchun = (pure like) gold. Theeyaiy = becomes. Purkheen = (good) men; people. Huoun = I; me. Chit(u) Laaya = fall in love. 2

MEANING: The human body is prone to old age (is designed to get old and weak); old age does hit the man in due time, and finally, death takes the soul away. Most people continue to take birth and die; only those individuals escape this cycle who are protected (salvaged) by the Guru. Without the shelter of the Guru, the people leave the world repenting, and they never achieve comfort (peace of mind) without Waheguru's Naam. When Waheguru decides on their future, they reap the rewards of their deeds in the world (Waheguru bases His decision on their deeds), as a result of which the followers of their mind lose their dignity (are punished). They find pitch dark (no light of hope) around them in the Court of the Angel of Death, and there is no brother or sister to help them. The human body is prone to aging, which eventually hits everyone. 1.

Man's body becomes pure and worthy like gold when he comes to the Guru's shelter, where his misgivings about Maya are cleared, and he gets absorbed in Waheguru's Naam. When the man sings Waheguru's praise, he gets absorbed in His Naam and gets connected with Him, and enjoys blissfulness in his Dear's company. His selfishness and his ego are

eradicated, and he enjoys blissfulness day and night. I will drop at the feet of those who fall in love with Waheguru's Naam. Man's body becomes pure and worthy like gold when He comes to Guru's shelter. 2.

---------- So Sacha, Sach(u) slaahiyaiy, jay Satgur(u) dayay boojhaayay. Bin(u) Satgur bherm(i) bhoolaaniyaan, kiya mooh(u) daysun(i) aagaiy jaayay. Kiya dayn(i) mooh(u) jaayay, uvgoon(i) puchhutaayay, dookho, dookh(u) kmaayay. Naam(i) ruttiyaan say rung(i) chuloola, Pir kaiy unk(i) smaayay. Tis(u) jayvud(u) uver(u) na soojhyee, kis(u) aagaiy kuhhiyaiy jaayay. So Sacha, Sach(u) slaahiyaiy, jay Satgur dayay boojhaayay. 3. Jinhi Sachrra, Sach(u) slaahiya, huoun tinh laagoun paayay. Say jun sachay nirmulay, tinh miliyaan mul(u) subh(u) jaayay. Tinh miliyaan mul(u) subh(u) jaayay, Sachaiy sur(i) naayay, Sachaiy sehj(i) soobhaayay. Naam(u) Nirunjun(u) Agumm, Agoachur Satgur(i) deeya boojhaayay. Undin(u) bhugut(i) kureh(i) rung(i) raatay, Nanak Sach(i) smaayay. Jinhi Sachrra Sach(u) dhiyaaya, huoun tinh kaiy laagoun paayay. 4.4.

Word Meaning: Sacha = virtuous; Waheguru-like. Daysun(i) = show. Chuloola = deep; fast colour (which does not fade away). Unk(i) = heart; lap; body. Boojhaayay = gives the understanding. 3. Sachrra = everlasting. Nirmulay = clean. Mul(u) = filth (of immoral thinking and of immoral deeds). Sur(i) = pool. Nirunjun(u) = above the effects of Maya (Waheguru). Agumm = beyond reach. Agoachur = incomprehensible. 4.

MEANING: With the wisdom bestowed by Satguru, if a devotee sings Waheguru's praise, he becomes like Him. Without Satguru's guidance, the people are misled by their misgivings (and do not remember Waheguru), so what face will they show (how will they face Waheguru) in Waheguru's Court? (Without Waheguru's Naam), And because of their ignoble qualities, they are engaged in tasks which result in trouble and more troubles for them, for which they have to repent as they realize that they cannot face Waheguru. But those who are imbued in the deep colour of love for Waheguru, which does not fade away, get absorbed in Waheguru's body (soul). But, the individuals without Waheguru's Naam cannot think of anyone else before whom they can complain to because there is none as Great as He is. Only that devotee becomes like Waheguru who recites His Naam with the wisdom bestowed by Satguru. 3.

I wish to drop at the feet of those devotees who sing praise of the eternal Waheguru because those holy people are truthful and pure-hearted, and one's filth of ignoble deeds is washed away in their company. Those holy men are like a pool of noble qualities, and the filth of ignoble deeds of those who take a dip in such a holy pool with a peaceful mind, and with love for Waheguru is washed away. The Naam of Waheguru, which is above the effects of Maya, is inaccessible and incomprehensible. It has been explained by Satguru to the world (He connects the people with Waheguru's Naam). Those, who worship Waheguru day and night by reciting His Naam, and are imbued in His love, get fully absorbed in Him. I wish to drop on the feet of those devotees who worship the eternal Waheguru, oh Nanak. 4.4.

ਵਡਹੰਸ ਕੀ ਵਾਰ ਮਹਲਾ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਲਲਾ ਬਹਲੀਮਾ ਕੀ ਧੁਨਿ ਗਾਵਣੀ

Vudhuns Kee Vaar Mehla 4: Ek Onkar Satgur Persad(i):
Lullaan, Behleema Kee Dhoon(i) Gaavni

ਸਲੋਕ ਮ:3॥ ਸਬਦਿ ਰਤੇ ਵਡਹੰਸ ਹੈ ਸਚੁ ਨਾਮੁ ਉਰਿਧਾਰਿ॥ ਸਚੁ ਸੰਗ੍ਰਹਹਿ ਸਦ ਸਚਿ ਰਹਹਿ ਸਚੈ ਨਾਮਿ ਪਿਆਰਿ॥ ਸਦਾ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਗਈ ਨਦਰਿ ਕੀਤੀ ਕਰਤਾਰਿ॥ ਨਾਨਕ ਹਉ ਤਿਨ੍ਹ ਕੈ ਬਲਿਹਾਰਣੈ ਜੋ ਅਨਦਿਨੁ ਜਪਹਿ ਮੁਰਾਰਿ॥ 1॥

Sloak M: 3: Shabad(i) ruttay vudhuns haiyn Sach(u) Naam(u) ooridhaar(i). Sach(u) sungreh(i) sud Sach(i) ruheh(i), Sachaiy Naam(i) piyaar(i). Suda nirmul, maiyl(u) na lugyee. Nudr(i) keeti Kartar(i). Nanak huoun tinh kaiy bulihaarnaiy jo undin(u) jupeh(i) Mooraar(i). 1.

Word Meaning: Lulla Behleema = Lullaan and Behleema were two neighbouring rajahs in the hills. Lullaan's territory was mostly dry, whereas that of Behleema was lush and green. There was less rain one year, so Lullaan asked Behleema to share his river water with Lullaan, for which he agreed to pay one-sixth of his revenue in return. But after the crops were harvested, Lullaan did not keep his word to pay the agreed-upon revenue. Behleema attacked Lullaan, and killed him. The poets wrote a vaar on this event, which became very popular. Guru Arjun Sahib has advised to sing the Vaar of Vudhuns on that tune.

Vudhuns = Waheguru's devotees who have controlled all their desires (are above the effects of Maya); have highest spiritual level. Ooridhaar(i) = by enshrining Waheguru's Naam in the heart. Sungreh(i) = accumulate; practise. Nirmul = pure. Mooraar(i) = a name for Waheguru. 1.

MEANING: Those devotees of Waheguru achieve the highest spiritual level who are imbued in Satguru's Shabad, and who have embedded Waheguru's Naam in their heart. They always practise truth in life, love Waheguru's Naam, and stay absorbed in in it. They are always pure at heart, and gather no filth of immorality with the kind sight of the Creator. I am a sacrifice for those who recite Waheguru's Naam day and night, oh Nanak. 1.

ਮ:3॥ ਮੈ ਜਾਨਿਆ ਵਡਹੰਸੁ ਹੈ ਤਾ ਮੈ ਕੀਆ ਸੰਗੁ॥ ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਤ ਜਨਮਿ ਨਾ ਦੇਦੀ ਅੰਗੁ॥ 2॥

M:3: Mein jaaniya vudhuns(u) haiy, ta mein keeya sung(u). Jay jaana bug(u) bupurra, ta junum(i) na dayndi ung(u). 2.

Word Meaning: Sung(u) = company. Bug(u) = heron; an imposter. Bupurra = poor; low level. Junum(i) = right from birth. Dayndi Ung(u) = come close. 2.

MEANING: I thought he was a devotee of Waheguru with the highest spiritual level; that is why I joined his company. Had I known that he was only a low-level imposter like a heron (a Maya-engrossed person), I would not have gone even near him right from my birth (from the beginning). 2.

ਮ:3॥ ਹੰਸਾ ਵੇਖਿ ਤਰੰਦਿਆ ਬਗਾ ਭੀ ਆਯਾ ਚਾਉ॥ ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ॥3॥

M:3: Hunsaan vaykh(i) terndiyaan, bugga bhee aaya chaaou. Doob(i) mooyay bug buppurray, sir(u) tul(i) oopur(i) paaoun. 3.

Word Meaning: Terndiyaan = swimming. Chaaou = zestful; get encouraged. 3.

MEANING: Watching the swans swimming, even the herons feel encouraged (herons do not swim; they only dive down to catch fish), but the poor heron gets drowned with his head down, and his feet upwards. (When a Maya-engrossed individual notices the respect being accorded to the holy saints by the masses, he too wants to act like a holy man; but when the people find out the reality, they throw insults at him). 3.

ਪਉੜੀ॥ ਤੂ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਹੈ ਆਪਿ ਕਾਰਣੁ ਕੀਆ॥ ਤੂ ਆਪੇ ਆਪਿ ਨਿਰੰਕਾਰੁ ਹੈ ਕੋ ਅਵਰੁ ਨ ਬੀਆ॥ ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤੂ ਕਰਹਿ ਸੁ ਥੀਆ॥ ਤੂ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਣਾ ਸਭਨਾਹਾ ਜੀਆ॥ ਸਭਿ ਆਖਹੁ ਸਤਿਗੁਰੁ ਵਾਹੁ ਵਾਹੁ ਜਿਨਿ ਦਾਨੁ ਹਰਿ ਨਾਮੁ ਮੁਖਿ ਦੀਆ॥ 1॥

Paurri: Tu Aapay hee Aap(i), Aap(i) haiyn, Aap(i) kaarun(u) keeya. Tu Aapay Aap(i) Nirunkaar haiyn, ko uver(u) na beeya. Tu kern kaarun sumruth(u) haiyn, Tu kureh(i) su theeya. Tu unmungiya daan(u) dayvna, subhnaaha jeaan. Subh(i) aakhou Satgur(u) wah(u), wah(u), Jin(i) daan(u) Hur(i) Naam(u) mookh(i) deeya. 1.
Word Meaning: Kaarun Keeya = created the universe. Nirunkaar(u) = formless. Beeya = other. Kern Kaarun = the source of all creation. Sumruth(u) = fully capable. Theeya = happens. Unmungiya = without asking. Wah(u) = great! stupendous! 1.
MEANING: You alone created the universe all by Yourself without any assistance from anyone. You are the only Supreme Being, and there is none like You, oh formless Waheguru. You are the source of all creation and fully capable of creating anything; and only that happens, whatever You do, or plan. You give gifts of necessary things to all living beings, even without them asking for them. Applaud the Satguru as being great for His donating Waheguru's Naam on the tongue of the humans. 1.

(ਅੰਗ 586)॥ ਸਲੋਕ ਮ:3॥ ਭੈ ਵਿਚਿ ਸਭੁ ਆਕਾਰੁ ਹੈ ਨਿਰਭਉ ਹਰਿ ਜੀਉ ਸੋਇ॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਹਰਿ ਮਨਿ ਵਸੈ ਤਿਥੈ ਭਉ ਕਦੇ ਨ ਹੋਇ॥ ਦੁਸਮਨੁ ਦੁਖੁ ਤਿਸ ਨੋ ਨੇੜਿ ਨ ਆਵੈ ਪੋਹਿ ਨ ਸਕੈ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਮਨਿ ਵੀਚਾਰਿਆ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਹੋਇ॥ ਨਾਨਕ ਆਪੇ ਹੀ ਪਤਿ ਰਖਸੀ ਕਾਰਜ ਸਵਾਰੇ ਸੋਇ॥ 1॥
(PAGE 586): **Sloak M:3:** Bhaiy vich(i) subh(u) aakaar(u) haiy, nirbhuou Hur(i) jeeou Soyay. Satgur(i) sayviyaiyn Hur(i) mun(i) vusaiy, tithaiy bhuou kuday na hoyay. Dooshmun(u) dookh(u) tis nu nayrr(i) na aavaiy, poh(i) na sukaiy koyay. Gurmukh(i) mun(i) veechaariya, jo Tis(u) bhaavaiy su hoyay. Nanak Aapay hee put(i) rukhsi, kaaruj suvaaray Soyay. 1.
Word Meaning: Bhaiy = fear. Aakaar(u) = creation. Tithaiy = there; in that state. Poh(i) = touch; affect. Bhaavaiy = is liked. Put(i) = honour. Kaaruj Suvaaray = completes the task perfectly. 1.
MEANING: The whole world is in fear of God (strictly obeys His Laws); only Waheguru alone is fearless (above all the laws). Waheguru comes to dwell (appear) in the heart of the devotee who serves Satguru, and no fear of any kind is left there (in the devotee's mind because of the presence of Waheguru there). No trouble – which is like an enemy – can befall such a devotee or even go near him. A Sikh guru realizes that whatever Waheguru wishes must happen (so why be afraid of anything). Guru's Sikh has the faith that Waheguru will protect his dignity, and will complete the task (of connecting the devotee) with Him, oh Nanak.

ਮ:3॥ ਇਕਿ ਸਜਣ ਚਲੇ ਇਕਿ ਚਲਿ ਗਏ ਰਹਦੇ ਭੀ ਫੁਨਿ ਜਾਹਿ॥ ਜਿਨੀ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਸੇ ਆਇ ਗਏ ਪਛੁਤਾਹਿ॥ ਨਾਨਕ ਸਚਿ ਰਤੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਸਤਿਗੁਰ ਸੇਵਿ ਸਮਾਹਿ॥ 2॥
M:3: Ikk(i) sujjun chullay, ikk(i) chul(i) guyyay, rehnday bhee phoon(i) jaah(i). Jinhi Satgur(u) na sayviyou, say aayay guyyay puchhutaah(i). Nanak Sach(i) ruttay say na vichhurreh(i) Satgur sayv(i) smaah(i). 2.
Word Meaning: Sujjun = friends; human beings. Chullay = about to leave. Phoon(i) = also. 2.
MEANING: Some people are about to leave this world, while many have already left; the remaining will also leave eventually. Those who do not serve Satguru, come and go (take birth, and die), repenting. But, those, who are imbued in the love of Waheguru, never get separated from Him, and merge into Him by serving Satguru. 2.

ਪਉੜੀ॥ ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰ ਸਜਣੈ ਜਿਸ ਅੰਤਰਿ ਹਰਿ ਗੁਣਕਾਰੀ॥ ਤਿਸੁ ਮਿਲੀਐ ਸਤਿਗੁਰ ਪ੍ਰੀਤਮੈ ਜਿਨਿ ਹੰਉਮੈ ਵਿਚਹੁ ਮਾਰੀ॥ ਸੋ ਸਤਿਗੁਰੁ ਪੂਰਾ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨਿ ਹਰਿ ਉਪਦੇਸੁ ਦੇ ਸਭ ਸ੍ਰਿਸਿਟ ਸਵਾਰੀ॥ ਨਿਤ ਜਪਿਅਹੁ ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਭਉਜਲ ਬਿਖੁ ਤਾਰੀ॥ ਗੁਰਿ ਪੂਰੇ ਹਰਿ ਉਪਦੇਸਿਆ ਗੁਰ ਵਿਟੜਿਅਹੁ ਹੰਉ ਸਦ ਵਾਰੀ॥ 2॥

Paurri: Tis(u) miliyaiy Satgur sujjnaiy, jis untar(i) Hur(i) goonkaari. Tis(u) miliyaiy Satguru preetumaiy, jin(i) haumein vichoun maari. So Satgur(u) Poora dhun(u), dhunn(u) haiy, Jin(i) Hur(i) oopdaysh(u) day, subh srisht(i) suvaari. Nit jupihou sant-hou Ram Naam(u), bhuoujul bikh(u) taari. Gur(i) Pooray Hur(i) oppdayshiya, Gur viturrihoun huoun sud vaari. 2.

Word Meaning: Miliyaiy = get connected; take shelter of. Sujjnaiy = friendly; benefactor. Goonkaari = full of virtues. Preetumaiy = very dear. Srisht(i) = world. Suvaari = adorned with noble qualities; salvaged. Nit = always. Bhuoujul = the world sea. Bikh(u) = poison. Taaari = ferried across; salvaged. Viturrihoun = for. 2.

MEANING: Take the shelter of the friendly Satguru who has Waheguru, which is the source of all virtues, residing in His heart, oh my friends. Take the shelter of the dear Satguru, who destroys all your selfishness and ego. The Perfect Satguru who adorns the whole world (gets it salvaged) with His Teachings, is worthy of worship. Recite Waheguru's Naam all the time so as to swim across the poisonous (Maya) sea, oh, holy men. I am always a sacrifice for the Perfect Guru who spreads the Message of Waheguru around. 2.

ਸਲੋਕੁ ਮ:3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਸੁਖੀ ਹੂੰ ਸੁਖ ਸਾਰ॥ ਐਥੈ ਮਿਲਨਿ ਵਡਿਆਈਆ ਦਰਗਹ ਮੋਖ ਦੁਆਰੁ॥ ਸਚੀ ਕਾਰ ਕਮਾਵਣੀ ਸਚੁ ਪੈਨਣੁ ਸਚੁ ਨਾਮੁ ਅਧਾਰੁ॥ ਸਚੀ ਸੰਗਤਿ ਸਚਿ ਮਿਲੈ ਸਚੈ ਨਾਇ ਪਿਆਰੁ॥ ਸਚੈ ਸਬਦਿ ਹਰਖੁ ਸਦਾ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੈ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੈ ਕਰਤਾਰੁ॥ 1॥

Sloak(u) M:3: Satgur kee sayva chaakri, sookhi hoon sookh saar. Aithaiy milun(i) vudiyaayiyaan, Durgeh moakh Dooaar(u). Sachi kaar kmaavni, Sach(u) pehnun(u), Sach(u) Naam adhaar(u). Sachi sungut(i) Sach(i) milaiy, Sachaiy naayay piyaar(u). Sachaiy Shabad(i) hurkh suda, Dur(i) Sachaiy, sachiyaar(u). Nanak Satgur kee sayva so kuraiy, jis nu nudr(i) kuraiy Kartar(u). 1.

Word Meaning: Chaakri = service of love. Saar = supreme. Moakh Dooaar = (is shown) the door to salvation. Adhaar(u) = food. Naayay = with. Herkh(u) = happiness. Sachiyaar(u) = having noble qualities; virtuous. Kartar(u) = Waheguru. 1.

MEANING: A selfless service to the Guru is the source of supreme comfort, oh my friends. One earns praise in this world and is taken to the door of salvation in the Court of Waheguru. Using Waheguru's Naam as your clothes to wear (whereby your dignity is protected), and His Naam as the food (for your soul, which satisfies all your appetite for worldly desires), is the real business to undertake. One cultivates a love for Waheguru in his heart and connects with Him in the company of the holy saints. Guru's Shabad in praise of Waheguru is the source of ongoing bliss, and the devotee is approved as a virtuous man in Waheguru's Court. But only that individual serves the Satguru on whom Waheguru casts a kind sight, oh Nanak. 1.

ਮ:3॥ ਹੋਰ ਵਿਡਾਣੀ ਚਾਕਰੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵਾਸੁ॥ ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਬਿਖੁ ਲਗੇ ਬਿਖੁ ਖਟਣਾ ਬਿਖੁ ਰਾਸਿ॥ ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਪੈਨਣਾ ਬਿਖੁ ਕੇ ਮੁਖਿ ਗਿਰਾਸ॥ ਐਥੈ ਦੁਖੋ ਦੁਖੁ ਕਮਾਵਣਾ ਮੁਇਆ ਨਰਕਿ ਨਿਵਾਸੁ॥ ਮਨਮੁਖਿ ਮੁਹਿ ਮੈਲੈ ਸਬਦੁ ਨ ਜਾਣਨੀ ਕਾਮ ਕ੍ਰੋਧਿ ਵਿਣਾਸੁ॥ ਸਤਿਗੁਰ ਕਾ ਭਉ ਛੋਡਿਆ ਮਨ ਹਠਿ ਕੰਮੁ ਨ ਆਵੈ ਰਾਸਿ॥ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਕੋ ਨ ਸੁਣੈ ਅਰਦਾਸਿ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਗੁਰਮੁਖਿ ਨਾਮਿ ਨਿਵਾਸੁ॥ 2॥

M:3: Hoar vidaani chaakri, dhrig(u) jeevun, dhrig(u) vaas(u). Amrit chhoad(i) bikh(u) luggay, bikh(u) khuttna, bikh(u) raas(i). Bikh(u) khaana, bikh(u) pehn-na, bikh(u) kay mookh(i) giraas.

Aithaiy dookho, dookh(u) kmaavna, mooyiyaan nerk(i) nivaas(u). Munmukh(i) mooh(i) maiylay, Shabad(u) na jaan-ni, kaam kroadh(i) vinaas(u). Satgur ka bhuou chhoadiya, mun hutth(i) kumm(u) na aavaiy raas(i). Jumpur(i) buddhay maariyeh(i), ko na soonaiy ardaas(i). Nanak, poorub(i) likhiya kmaavna, Gurmukh(i) Naam(i) Nivaas(u). 2.

Word Meaning: Vidaani = of others. Dhrig(u) = condemnable; shameful. Vaas(u) = living. Amrit = Waheguru's immortalizing Naam. Bikh(u) = poisonous (Maya). Khuttna = earning. Raas(i) = capital. Giraas = bites of food. Aithaiy = here, in this world. Vinaas(u) = destruction. Mun Hutth(i) = sheer obstinacy of mind. Raas(i) = successful (in spirituality). Jumpur(i) = in the court of the Angel of death.

MEANING: The life and the living of a man who ignores Waheguru and serves someone else (for worldly pleasures) is shameful. Those who ignore Waheguru's Naam, which is the real Amrit, and get engrossed in Maya, which is like a poison, earn poison and hoard poison as their capital. They eat poison, wear poison, and take bites of poison in the mouth (meaning the results of earning wealth by immoral means are very bitter and harmful). They earn (acquire) only troubles (loss of mental peace) in this world, and are given a place in hell in the next world. The Maya-engrossed individuals have filth in their mouths (tell lies and are impolite), know nothing about Guru's Shabad, and get destroyed by their lust and rage. They have no fear of Satguru (show no respect for Him), and achieve no peace of mind (because of a lack of high morality). They do perform some rituals, but only by the sheer obstinacy of their mind (have no real love for Waheguru). Tied up, they are punished in the court of the Angel of justice, and there is no one to listen to their pleas. But they cannot be fully blamed because they simply act as per their prewritten destiny; by the same token, the followers of the Guru, stay absorbed in Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਸੋ ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਸਾਧ ਜਨੁ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ ਸੋ ਸਤਿਗੁਰੁ ਪੂਜਹੁ ਦਿਨਸੁ ਰਾਤਿ ਜਿਨਿ ਜਗੰਨਾਥੁ ਜਗਦੀਸੁ ਜਪਾਇਆ॥ ਸੋ ਸਤਿਗੁਰੁ ਦੇਖਹੁ ਇਕ ਨਿਮਖ ਨਿਮਖ ਜਿਨਿ ਹਰਿ ਕਾ ਹਰਿ ਪੰਥੁ ਬਤਾਇਆ॥ ਤਿਸੁ ਸਤਿਗੁਰ ਕੀ ਸਭ ਪਗੀ ਪਵਹੁ ਜਿਨਿ ਮੋਹ ਅੰਧੇਰੁ ਚੁਕਾਇਆ॥ ਸੋ ਸਤਿਗੁਰੁ ਕਹਹੁ ਸਭਿ ਧੰਨੁ ਧੰਨੁ ਜਿਨਿ ਹਰਿ ਭਗਤਿ ਭੰਡਾਰ ਲਹਾਇਆ॥ 3॥

Paurri: So Satgur(u) sayvihou sadh jun(u), jin(i) Hur(i), Hur(i) Naam(u) dri-rraaya. So Satgur(u) pooj-hou dinus(u) raat(i), Jin(i) Jugunath(u), Jugdeesh(u) jupaaya. So Satgur(u) daykhou ikk nimukh, nimukh, Jin(i) Hur(i) ka Hur(i) punth(u) butaaya. Tis(u) Satgur kee subh pugeen puvhou, Jin(i) moh undhayr(u) chookaaya. So Satgur(u) kuhou subh(i) dhunn(u), dhunn(u) Jin(i) Hur(i) bhugut(i) bhundaar luhaaya. 3.

Word Meaning: Sadh Jun = holy saints. Dri-rraya = reinforced. Jugunath = Jugdeesh = Lord of the world = Waheguru. Nimukh, Nimukh = every moment. Punth(u) = path. Pugeen Puvhou = drop at the feet. Chookaaya = removes; dispels. Bhundaar = treasures. Luhaaya = made available. 3.

MEANING: Serve the holy and the great devotee of Waheguru – Satguru - who reiterates Waheguru's Naam, oh my friends. Serve the Satguru day and night who makes you worship the Lord of the world, Waheguru. Have a holy sight every moment of the Satguru (keep Him in mind) who shows you the path to union with Waheguru. Drop on the feet of (surrender your mind to) the Satguru who dispels the darkness of worldly attachments. Sing praise, and hail the Satguru who makes the treasures of Waheguru's worship available to you, oh my friends. 3.

ਸਲੋਕੁ ਮ:3॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭੁਖ ਗਈ ਭੇਖੀ ਭੁਖ ਨ ਜਾਇ॥

(ਅੰਗ 587)॥ ਦੁਖਿ ਲਗੈ ਘਰਿ ਘਰਿ ਫਿਰੈ ਅਗੈ ਦੂਣੀ ਮਿਲੈ ਸਜਾਇ॥ ਅੰਦਰਿ ਸਹਜੁ ਨ ਆਇਓ ਸਹਜੇ ਹੀ ਲੈ ਖਾਇ॥ ਮਨ ਹਠਿ ਜਿਸ ਤੇ ਮੰਗਣਾ ਲੈਣਾ ਦੁਖੁ ਮਨਾਇ॥ ਇਸੁ ਭੇਖੈ ਥਾਵਹੁ ਗਿਰਹੋ ਭਲਾ ਜਿਥਹੁ ਕੋ ਵਰਸਾਇ॥ ਸਬਦਿ ਰਤੇ ਤਿਨਾ ਸੋਝੀ ਪਈ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇ॥ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵਹਿ ਸੇ ਭਲੇ ਜਿਨ੍ਹ ਕੀ ਪਤਿ ਪਾਵਹਿ ਥਾਇ॥ 1॥

Sloak(u) M:3: Satgur(i) miliyaiyn bhookh guyee, bhaykheen bhookh(u) na jaayay.

(PAGE 587): Dookh(i) luggaiy, ghur(i), ghur(i) phiraiy, uggaiy dooni milaiy sujaayay. Undar(i) sehj(u) na aayo, sehjay hee laiy khaayay. Mun hutth(i) jis tay mungna, laiyna dookh(u) munaayay. Iss(u) bhaykhaiy thaavhoun greho bhulaa, jithoun ko versaayay. Shabad(i) ruttay, tinha soajhi puyyee, doojaiy bherm(i) bhoolaayay. Puyyiyaiy kirt(i) kmaavna, kehna kuchhoo na jaayay. Nanak jo Tis(u) bhaaveh(i) say bhulay jinh kee put(i) paaveh(i) thaayayn. 1.

Word Meaning: Bhookh = appetite (for Maya). Bhaykheen = with religious symbols. Sehj(u) = peace of mind; contentment. Sehjay = with thanks for (whatever is available). Mun Hutth(i) = obstinacy of mind. Greho = family life. Versaayay = gain something. Ruttay = imbued. Soajhi = understanding. Puyyiayiy Kirt(i) = to bear the fruit of previous deeds. Bhulay = noble; approved. Paaveh(i) Thaayayn = given due credit. 1.

MEANING: One's appetite for worldly desires is completely satisfied on getting connected with Satguru; such appetite does not go away just by wearing religious symbols (following the path of different sects). One suffers humiliation as a mystic when he goes begging from door to door, and he is punished twice as much in Waheguru's Court. He never feels blissful inside (enjoys peace of mind) so that he may enjoy a meal of whatever kind becomes available. One may beg from others simply by the obstinacy of his mind, but the donor is not pleased to donate (gives it unhappily). Living in the family is much better than this kind of path to realize Waheguru, because only a family man donates, not the so-called holy man who begs (rather than donating). Those who get imbued in Satguru's Shabad realize this fact, while others are misled by their misgivings about Maya. But we cannot fully blame anyone because everybody is following the path of life predestined for them by Waheguru, and nobody can say (do) anything to the contrary. Only those are approved by Waheguru whom He likes, and they are given credit (are honoured) in His Court, oh Nanak. 1.

ਮ:3॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥ ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਅੰਤਰਿ ਤੀਰਥੁ ਗਿਆਨੁ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ॥ ਮੈਲੁ ਗਈ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਇ॥ ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ॥ ਘਰ ਹੀ ਪਰਚਾ ਪਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਪਾਖੰਡਿ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ॥ 2॥

M:3: Satgur(i) sayviyaiyn suda sookh(u), junum mern dookh(u) jaayay. Chinta mool(i) na hovyee, achint(u) vusaiy mun(i) aayay. Untar(i) teeruth Giyan(u) haiy, Satgur(i) deeya boojhayay. Maiyl(u) guyyee, mun(u) nirmul hoa, Amritsar(i) naayay. Sujjun milay sujjna, Sachaiy Shabad(i) soobhaayay. Ghur hee percha paaya, joti Jot(i) milaayay. Paakhund(i) Jumkaal(u) na chhodyee, laiy jaasi put(i) guvaayay. Nanak, Naam(i) ruttay say oobray, Sachay siyoun liv laayay. 2.

Word Meaning: Achint(u) = in a natural way; without any special effort. Teeruth(u) = holy place. Giyan(u) = Divine Knowledge (enlightenment). Amritsar(i) = pool of Amrit (Waheguru's Naam). Sujjun = friends; holy men. Soobhaayay = with love. Percha = made a connection. Joti = human soul. Jot(i) = Supreme Soul. Pakhund(i) = by hypocrisy; by pretending. Jumkaal(u) = Angel of death. Put(i) = dignity. 2.

MEANING: It is always blissful to serve the Satguru (act on His Teachings), and one's worst suffering due to his repeated births and deaths is terminated. He is left with no worries, and with Satguru's Divine Knowledge, Waheguru takes up dwelling in his heart without any special effort on his part, and his heart becomes a holy place in itself. By taking a dip in the pool of Waheguru's Naam-Amrit, all the filth of his mind is washed away, and his heart becomes perfectly pure. With the love for Satguru's Shabad, he gets into the company of holy saints like him. He connects at the heart with Waheguru when his soul merges with the Supreme Soul. The Angel of death does not spare those who simply pretend to be Waheguru's worshippers, and takes them away where they lose all their dignity (suffer humiliation). But those who are imbued with Waheguru Naam are salvaged because they are fully connected with Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਤਿਤੁ ਜਾਇ ਬਹਹੁ ਸਤਸੰਗਤੀ ਜਿਥੈ ਹਰਿ ਕਾ ਨਾਮੁ ਬਿਲੋਈਐ॥ ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮੁ ਲੇਹੁ ਹਰਿ ਤਤੁ ਨ ਖੋਈਐ॥ ਨਿਤ ਜਪਿਅਹੁ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਦਰਗਹ ਢੋਈਐ॥ ਸੋ ਪਾਏ ਪੂਰਾ ਸਤਿਗੁਰੂ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖੋਈਐ॥ ਤਿਸੁ ਗੁਰ ਕੰਉ ਸਭਿ ਨਮਸਕਾਰੁ ਕਰਹੁ ਜਿਨਿ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ ਗਲੋਈਐ॥4॥

Paurri: Tit(u) jaayay buhou Satsungtee jithaiy Hur(i) ka Naam(u) biloyiyaiy. Sehjay hee Hur(i) Naam(u) layhou, Hur(i) Tutt(u) na khoyiyaiy. Nit jup-hou Hur(i), Hur(i) dinus(u) raat(i), Hur(i) Durgeh dhoyiyaiy. So paayay Poora Satguru, jis(u) Dhoor(i) mustuk(i) lilaat(i) likhoyiyaiy. Tis(u) Gur kuou subh(i) numuskaar kurhou, jin(i) Hur(i) kee Hur(i) gaal gloyiyaiy. 4.

Word Meaning: Tit(u) = that. Satsungtee = gathering of holy saints. Biloyiyaiy = is churned; pondered on. Sehjay = with a peaceful mind. Tutt(u) = the essence (Waheguru). Dhoyiyaiy = get shelter. Dhoor(i) = right from the beginning (by Waheguru). Mustuk(i) = Lilaat(i) = on the forehead. Gaal Gloyiyaiy = discusses. 4.

MEANING: Go, and join the company of the holy saints where Waheguru's Naam is pondered on, oh my friend. Recite Waheguru Naam with a peaceful (fully focused) mind so as not to lose the real essence (love for Waheguru) (one cannot connect with Waheguru with his mind wandering everywhere). Recite Waheguru's Naam (remember Him) day and night every day, because of which you will get shelter (be honoured) in Waheguru's Court. But only those lucky individuals get connected with the Perfect Satguru who have this connection prewritten on their forehead (in destiny) by Waheguru right from their birth. Bow all of you before the Satguru (show respect for Him) who talks only about Waheguru (sings His praise), oh Nanak. 4.

ਸਲੋਕ ਮ:3॥ ਸਜਣ ਮਿਲੇ ਸਜਣਾ ਜਿਨ ਸਤਿਗੁਰ ਨਾਲਿ ਪਿਆਰੁ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਤਿਨੀ ਧਿਆਇਆ ਸਚੈ ਪ੍ਰੇਮਿ ਪਿਆਰੁ॥ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਿ॥ ਏਹਿ ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰਿ॥ ਇਕਨਾ ਦਰਸਨ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ ਕਰਹਿ ਵੀਚਾਰੁ॥ ਵਿਛੁੜਿਆ ਕਾ ਕਿਆ ਵਿਛੁੜੈ ਜਿਨਾ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਮਨਮੁਖ ਸੇਤੀ ਦੋਸਤੀ ਥੋੜੜਿਆ ਦਿਨ ਚਾਰਿ॥ ਇਸੁ ਪਰੀਤੀ ਤੁਟਦੀ ਵਿਲਮੁ ਨ ਹੋਵਈ ਇਹੁ ਦੋਸਤੀ ਚਲਨਿ ਵਿਕਾਰ॥ਜਿਨਾ ਅੰਦਰਿ ਸਚੇ ਕਾ ਭਉ ਨਾਹੀ ਨਾਮਿ ਨ ਕਰਹਿ ਪਿਆਰੁ॥ ਨਾਨਕ ਤਿਨ ਸਿਉ ਕਿਆ ਕੀਚੈ ਦੋਸਤੀ ਜਿ ਆਪਿ ਭੁਲਾਏ ਕਰਤਾਰਿ॥ 1॥

Sloak(u) M:3: Sujjun milay sujjuna, jinh Satgur naal(i) piyaar(u). Mil(i) Preetum tinhi dhiyaaya, Sachaiy praym(i) piyar(u). Mun hee tay mun(u) maaniya, Gur kaiy Shabad(i) Apaar(i). Eh(i) sujjun milay na vichhurreh(i) j(i) Aap(i) maylay Kartar(i). Ikkna dershun kee perteet(i) na aayiya, Shabad(i) na kureh(i) veechaar(u). Vichhurriyaan ka kiya vichhurraiy, jinha doojaiy bhaayay piyar(u). Munmukh sayti dosti, thorr-rriyaan din chaar(i). Iss(u) preeti tootdi vilm(u) na hovyee, eh(u) dosti chullun(i) vikaar. Jinha undar(i) Sachay ka bhuou naahi,

Naam(i) na kureh(i) piyaar(u). Nanak, tinh siyoun kiya keechaiy dosti, j(i) Aap(i) bholaayay Kartar(i). 1.

Word Meaning: Preetum = dear; husband. Maaniya = get convinced. Apaar(i) = beyond limits (Waheguru). Vichhurreh(i) = disconnected. Perteet(i) = faith; trust. Doojaiy Bhaayay = with the other (Maya). Sayti = with. Din Chaar(i) = for a short time. Vilm(u) = delay. Vikaar = vices; immoral activities. Keechaiy = do; have. 1.

MEANING: The holy (saintly) friends get together with other holy saints who love Satguru. Together, they sing praise of the dear Waheguru with deep affection and reverence. With Guru's Shabad in praise of Waheguru, the holy saints are convinced in their minds that Waheguru is the only Supreme Being. Such holy men, who are connected with Waheguru by His benevolence, never get separated from Him again. But many others do not have any faith in Waheguru, so they do not ponder on Guru's Shabad and never think of having a holy sight of Waheguru. How much more can those be disconnected from Waheguru, who are already disconnected from Him because of their love for Maya? The friendship with a Maya-engrossed individual does not last long and is only brief. It does not take long for such a friendship to break down because it is based on selfishness and leads to immorality. Those who have no fear of Waheguru do not love His Naam. One should not have any friendship with those who are misled by Waheguru Himself, oh Nanak. 1.

ਮ:3॥ ਇਕਿ ਸਦਾ ਇਕਤੈ ਰੰਗਿ ਰਹਹਿ ਤਿਨ ਕੈ ਹਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪੀ ਤਿਨ ਕਉ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ॥ ਤਿਨ ਮਿਲਿਆ ਮਨੁ ਸੰਤੋਖੀਐ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੀਏ ਸਦਾ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ॥ 2॥

M:3: Ikk suda ikuttay rung(i) ruheh(i), tinh kaiy huoun sud bulihaaray jaaoun. Tun(u), mun(u), dhun(u) urpeen tinh kuou, niv(i), niv(i) laagoun paayay. Tin miliyaan mun(u) suntokhiyaiy, trishna bhookh subh jaayay. Nanak, Naam(i) ruttay sookhiyaiy suda, Sachay siyoun liv laayay. 2.

Word Meaning: Ikuttay = with the "One" . Rung(i) = in love. Urpeen = I offer. Niv, Niv = by bowing. Suntokhiyaiy = is contented. Trishna = desires. Liv = full focus.

MEANING: I am a sacrifice to those holy saints who always stay in love for the "One" Waheguru. I wish to touch their feet by kneeling before them and offer my body, my mind, and my wealth in their service. One's appetite for all worldly attractions goes away, and he feels fully contented in their company. Those who are imbued in Waheguru's love and keep their mind focused on His Naam are always blissful, oh Nanak. 2.

ਪਉੜੀ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਿਆ ਜਿਨ ਹਰਿ ਕੀ ਹਰਿ ਕਥਾ ਸੁਣਾਈ॥

(ਅੰਗ 588)॥ ਤਿਸੁ ਗੁਰ ਕਉ ਸਦਾ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਹਰਿ ਸੇਵਾ ਬਣਤ ਬਣਾਈ॥ ਸੋ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਮੇਰੈ ਨਾਲਿ ਹੈ ਜਿਥੈ ਕਿਥੈ ਮੈਨੋ ਲਏ ਛਡਾਈ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਰਿ ਸੋਝੀ ਪਾਈ॥ ਨਾਨਕ ਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਆ ਮੇਰੇ ਮਨ ਕੀ ਆਸ ਪੁਰਾਈ॥ 5॥

Paurri: Tis(u) Gur kuou houn vaariya, jin Hur(i) kee Hur(i) kutha soonaayee.

(PAGE 588): Tis(u) Gur kuou suda bulihaaraiy, Jinh(i) Hur(i) sayva bunut bunaayee. So Satgur(u) Piayara mayraiy naal(i) haiy, jithaiy kithaiy mein nu luyyay chhudaayee. Tis(u) Gur kuou shabaash(i) haiy, jinh(i) Hur(i) sojhi paayee. Nanak, Gur vit-houn vaariya, Jinh(i) Hur(i) Naam(u) deeya, mayraiy mun kee aas pooraayee. 5.

Word Meaning: Kutha = story; description of qualities. Bunut = foundation; basis. Jithaiy Kithaiy = wherever; everywhere. Chhudayee = gets free. Shabaash(i) = accolades. Sojhi = understanding. Vit-houn = for. Pooraayee = fulfilled. 5.

MEANING: I will gladly sacrifice my life for the Guru who enlightens us with the virtues of Waheguru and the way He manages the whole universe. I am always a sacrifice for the Guru who has clarified that service to Waheguru is the basis for union with Him. That Satguru is always with me, and he sets me free from worldly bonds everywhere. The Satguru, who enlightens our minds about Waheguru, deserves accolades (is worthy of praise). I am a sacrifice to my Satguru, who has implanted Waheguru's Naam in my heart (mind) and thus fulfilled my wish, oh Nanak. 5.

ਸਲੋਕ ਮ:3॥ ਤ੍ਰਿਸਨਾ ਦਾਧੀ ਜਲਿ ਮੁਈ ਜਲਿ ਜਲਿ ਕਰੇ ਪੁਕਾਰ॥ ਸਤਿਗੁਰ ਸੀਤਲ ਜੇ ਮਿਲੈ ਫਿਰਿ ਜਲੈ ਨ ਦੂਜੀ ਵਾਰ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕੋ ਨਹੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ॥1

Sloak M:3: Trishna daadhi jul(i) mooyee, jul(i), jul(i) kuray pookaar. Sagur seetul jay millaiy, phir(i) julaiy na dooji vaar. Nanak vin(u) Naavaiy nirbhuou ko nuhee, jichur(u) Shabad(i) na kuray veechaar(u). 1.

Word Meaning: Trishna = desires. Daadhi = which causes burning. Jul(i) Mooyee = burned to death. Seetul = (source of) coolness (peacefulness). Nirbhuou = fearless; pure; worry-free. l. Jichur(u) Na = until. 1.

MEANING: (With Satguru's grace) the worldly desires that cause suffering to the man, have been burned to death, and are now begging while crying (to be effective again). However, if one connects with Satguru, the source of calmness and peace, they will not need to be burned again (because they will never be able to mislead the devotee). Nobody can become fearless or worry-free until they sing Waheguru's praise by pondering on Guru's Shabad, oh Nanak. 1.

ਮ:3॥ ਭੇਖੀ ਅਗਨਿ ਨ ਬੁਝਈ ਚਿੰਤਾ ਹੈ ਮਨ ਮਾਹਿ॥ ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮਰੈ ਤਿਉ ਨਿਗੁਰੇ ਕਰਮ ਕਮਾਹਿ॥ ਸਤਿਗੁਰ ਦਾਤਾ ਸੇਵੀਐ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਇ॥ ਸੁਖਾ ਸਿਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ ਜਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਗੁਰਮੁਖਿ ਉਦਾਸੀ ਸੋ ਕਰੇ ਜਿ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਚਿੰਤਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਰਿ ਨਾਮੁ ਰਜਾ ਆਘਾਇ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਨਹ ਛੂਟੀਐ ਹਉਮੈ ਪਚਹਿ ਪਚਾਇ॥ 2॥

M:3: Bhaykheen ugun(i) na boojhyee, chinta haiy mun maah(i). Vermi maari, saap(u) na muraiy, tiyoun niguray kerm kmaah(i). Satgur Daata sayviyaiy, Shabad(u) vusaiy mun(i) aayay. Mun(u), tun(u), seetul shaant(i) hoyay, trishna ugun(i) boojhaayay. Sookhaan sir(i) sookh(u) hoyay, ja vichoun aap(u) guvaayay. Gurmukh(i) oodaasi so kuray, j(i) Sach(i) ruhaiy liv laayay. Chinta mool(i) na hovyee, Hur(i) Naam(u) rujja aghaayay. Nanak, Naam bina neh chhootiyaiy, haumein pucheh(i) puchaayay. 2.

Word Meaning: Bhaykheen = with religious symbols. Chinta = worries. Vermi = the burrow of the snake. Niguray = without Guru's guidance. Kerm = deeds. Seetul(u) = Shaant(i) = peaceful. Sir(i) = the topmost. Aap(u) = selfishness and ego. Oodaasi = detachment from Maya. Mool(i) Na = not at all. Rujja Aghaayay = fully satisfied. Pucheh = suffers; Puchaaheh(i) = cause suffering. 2.

MEANING: The fire of worldly desires cannot be put out by simply wearing religious symbols because the wearers still carry many worries at mind. The deeds of those who have no Guru to guide them are worthless, and are like destroying only the burrow of a snake (because the snake is still alive). But, if we serve Satguru, who is the source of Waheguru's Naam, His Shabad (Waheguru's Naam) takes root in the devotee's heart as a result of which his body and mind become peaceful, and the fire of his desires is put out. He attains the highest comfort (bliss) when he gets rid of his selfishness and ego. The Sikh of the Guru practises worldly detachment when he stays focused on Waheguru's Naam as result of which he is left

with no worries at all, and he feels fully contented. Without Waheguru's Naam, one cannot find salvation; one suffers from selfishness and ego and causes suffering for others, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨੀ ਪਾਇਅੜੇ ਸਰਬ ਸੁਖਾ॥ ਜਨਮੁ ਤਿਨਾ ਕਾ ਸਫਲੁ ਹੈ ਜਿਨ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨਿ ਲਾਗੀ ਭੁਖਾ॥ ਜਿਨੀ ਗੁਰ ਕੈ ਬਚਨਿ ਆਰਾਧਿਆ ਤਿਨ ਵਿਸਰਿ ਗਏ ਸਭਿ ਦੁਖਾ॥ ਤੇ ਸੰਤ ਭਲੇ ਗੁਰਸਿਖ ਹੈ ਜਿਨ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਚੁਖਾ॥ ਧਨੁ ਧੰਨੁ ਤਿਨਾ ਕਾ ਗੁਰੂ ਹੈ ਜਿਸੁ ਅੰਮ੍ਰਿਤ ਫਲ ਲਾਗੇ ਮੁਖਾ॥6॥

Paurri: Jinhi Hur(i), Hur(i) Naam(u) dhiyaaya, tinhi paayayrray serb sookha. Junum(u) tinha ka suful haiy, jin Hur(i) kay Naam kee mun(i) laagi bhookha. Jinhi Gur kaiy Buchun(i) aaraadhiya, tinh kay visur(i) guyyay subh(i) dookha. Tay sunt bhulay Gur Sikh haiyn, jinh naahi chint puraayee chookha. Dhun(u), dhunn(u) tinha ka Guru haiy, jis(u) Amrit ful laagay mookha. 6.

Word Meaning: Payayrray = realize. Visur(i) = forgotten; eradicated. Bhulay = virtuous. Chint Puraayee = (do not) feel ashamed; indifferent (to what people may say about them). Chookha = negligibly small. Amrit Ful = Waheguru's praise.

MEANING: Those who recite Waheguru's Naam acquire all comforts. Those who have a successful life (get connected with Waheguru) have the appetite for Waheguru's Naam in their mind. Those who sing Waheguru's praise with Guru's Shabad get all their discomforts forgotten (removed). Those Gur Sikhs are holy saints who do not care, even a little, about what negative things others say about them. The Satguru is worthy of worship for those who recite the Amrit-like Naam of Waheguru with their tongue. 6.

ਸਲੋਕ ਮ:3॥ ਕਲਿ ਮਹਿ ਜਮ ਜੰਦਾਰੁ ਹੈ ਹੁਕਮੇ ਕਾਰ ਕਮਾਇ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਮਨਮੁਖਾ ਦੇਇ ਸਜਾਇ॥ ਜਮਕਾਲੈ ਵਸਿ ਜਗੁ ਬਾਧਿਆ ਤਿਸ ਦਾ ਫਰੂ ਨ ਕੋਇ॥ ਜਿਨਿ ਜਮੁ ਕੀਤਾ ਸੋ ਸੇਵੀਐ ਗੁਰਮੁਖਿ ਦੁਖੁ ਨ ਹੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਮੁ ਸੇਵਾ ਕਰੇ ਜਿਨ ਮਨਿ ਸਚਾ ਹੋਇ॥ 1॥

Sloak M:3: Kul(i) meh(i) Jum jundaar(u) haiy, Huqamay kaar kmaayay. Gur(i) raakhay say oobray, munmukhaan dayay sujaayay. Jumkaalaiy vus(i) jug(u) baandhiya, tis da furoo na koyay. Jinh(i) Jum(u) keeta so sayviyaiy, Gurmukh(i) dookh(u) na hoyay. Nanak Gurmukh(i) Jum(u) sayva kuray, jinh mun(i) Sacha hoyay.

Word Meaning: Kul(i) Meh(i) = in the world. Jundaar(u) = mean; killer. Oobray = salvaged. Furoo = one who can arrest or prevent. 1.

MEANING: The Angel of Death is the dreadful killer in the world, but he simply obeys the orders of Waheguru. The devotees, who are protected by the Guru (come to His shelter), are salvaged, whereas the followers of their mind are punished. The world is the prisoner of the Angel of Death, and nobody can stop him. (The only way to avoid the Angel) is to serve Waheguru (sing His praise) in the shelter of the Guru, and one will not suffer at all. Actually, the Angel of death serves the Sikhs of the Guru who have realized Waheguru in their heart, oh Nanak. 1.

ਮ:3॥ ਏਹਾ ਕਾਇਆ ਰੋਗਿ ਭਰੀ ਬਿਨੁ ਸਬਦੈ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਨ ਜਾਇ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਹਰਿ ਨਾਮੋ ਮੰਨਿ ਵਸਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਸੁਖਦਾਤਾ ਦੁਖੁ ਵਿਸਰਿਆ ਸਹਜਿ ਸੁਭਾਏ॥ 2॥

M:3: Eha kaaya roag(i) bhuree, bin(u) Shabadaiy dookh(u) haumein roag(u) na jaayay. Satgur milaiy ta nirmul(u) hovaiy, Hur(i) Naamo munn(i) vusaayay. Nanak Naam(u) dhiyaaya Sookh Daata, dookh(u) visriya sehj(i) soobhaayay. 2.

Word Meaning: Kaaya = body. Nirmul(u) = pure. Sehj(i) Soobhaayay = naturally.

MEANING: The human body is full of the disease of haumein (selfishness and ego), which cannot be cured without the Guru's Shabad. The body becomes pure (free from haumein) when one enshrines Waheguru's Naam in his heart in the shelter of Satguru. When one recites the Naam of Waheguru, which is the source of all comforts, his suffering disappears naturally (without any special effort), oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨਿ ਜਗਜੀਵਨੁ ਉਪਦੇਸਿਆ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦਾ ਘੁਮਾਇਆ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਖੰਨੀਐ ਜਿਨਿ ਮਧੁਸੂਦਨੁ ਹਰਿ ਨਾਮੁ ਸੁਣਾਇਆ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਵਾਰਣੈ ਜਿਨਿ ਹਉਮੈ ਬਿਖੁ ਸਭੁ ਰੋਗੁ ਗਵਾਇਆ॥ ਤਿਸੁ ਸਤਿਗੁਰ ਕਉ ਵਡ ਪੁੰਨੁ ਹੈ ਜਿਨਿ ਅਵਗਣ ਕਟਿ ਗੁਣੀ ਸਮਝਾਇਆ॥ (ਅੰਗ 589)॥ ਸੋ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਭੇਟਿਆ ਜਿਨ ਕੈ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਿ ਪਾਇਆ॥7

Paurri: Jinh(i) Jugjeevun(u) oopdayshiya, Tis(u) Gur kuou huoun suda ghoomaaya. Tis(u) Gur kuou huoun khunniyaiy, Jinh(i) Mudhusoodun Hur(i) Naam(u) soonaaya.
Tis(u) Gur kuou huoun vaarnaiy, Jinh(i) haumein bikh(u) subh(u) roag(u) guvaaya. Tis(u) Satgur kuou vud poonn(u) haiy, Jinh(i) uvgun kut(i) Gooni sumjhaaya.
(PAGE 589): So Satgur(u) tinh kuou bhaytiya, jinh kaiy mookh(i) mustuk(i) bhaag(u) likh(i) paaya. 7.
Word Meaning: Jugjeevun(u) = Waheguru. Oopdayshiya = preach. Ghoomaaya = sacrifice. Khunniyaiy = cut into pieces. Mudhusoodun = a name for God. Vaarnaiy = sacrifice. Poonn(u) = act of kindness. Gooni = the source of virtues (God). Bhaytiya = met; got connected. 7.
MEANING: I am always a sacrifice for the Guru who preaches (disseminates) the Message of Waheguru, which is the source of life for the world. I will cut myself into pieces, and offer to the Guru (serve Him selflessly with full devotion) who recites Waheguru's Naam to the world. I will gladly sacrifice my life for the Guru who eradicates the suffering caused by selfishness and ego, and due to the poisonous Maya. It is the great generosity (benevolence) of Satguru who kills our ignoble qualities, and enlightens our minds with the virtues of Waheguru. But only those people get connected with Satguru who have the good fortune prewritten on their forehead by Waheguru. 7.

ਸਲੋਕ ਮ:3॥ ਭਗਤਿ ਕਰਹਿ ਮਰਿ ਜੀਵੜੇ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਦਾ ਹੋਇ॥ ਓਨਾ ਕਉ ਧੁਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ॥ ਗੁਣ ਨਿਧਾਨੁ ਮਨਿ ਪਾਇਆ ਏਕੋ ਸਚਾ ਸੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੇ ਫਿਰਿ ਵਿਛੋੜਾ ਕਦੇ ਨ ਹੋਇ॥ 1॥

Sloak M:3: Bhugut(i) kureh(i) mer(i) jeevrray, Gurmukh(i) bhugut sada hoyay. Ohna kuou Dhoor(i) bhugut khujaana bukhshiya, mayt(i) na sukaiy koyay. Goon Nidhaan(u) mun(i) paaya, Aiko Sacha soyay. Nanak Gurmukh(i) mil(i) ruhay, phir(i) vichhorra kuday na hoyay. 1.
Word Meaning: Mer(i) Jeevrray = those who kill their desires, and survive in the love of God. Bukhshiya = bestowed. Mayt(i) = erase; prevent. Goon Nidhaan(u) = source of virtues (Waheguru). Vichhorra = separation. 1.
MEANING: The worship of Waheguru by those who kill (overcome) their worldly desires while living in the family and who survive to recite Waheguru's Naam with full devotion in Guru's shelter, is real (approved by Waheguru) and is accepted at any time (no matter what the eon is). They have been bestowed the treasure of worship by Waheguru from birth, and no one can prevent this gift. They acquire the source of all virtues (Waheguru) in their mind, and have faith only in Him. Once connected with Waheguru by the grace of the Guru, they never get separated from Him again, oh Nanak. 1.

ਮ:3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਕਿਆ ਓਹੁ ਕਰੇ ਵੀਚਾਰੁ॥ ਸਬਦੈ ਸਾਰ ਨ ਜਾਣਈ ਬਿਖੁ ਭੂਲਾ ਗਾਵਾਰੁ॥ ਅਗਿਆਨੀ ਅੰਧੁ ਬਹੁ ਕਰਮ ਕਮਾਵੈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਅਣਹੋਦਾ ਆਪੁ ਗਣਾਇਦੇ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰੁ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾ ਆਪੇ ਬਖਸਣਹਾਰੁ॥ 2॥

M:3: Satgur kee sayv na keeniya, kiya oh(u) kuray veechaar(u). Shabadaiy saar na jaanyee, bikh(u) bhoola gavaar(u). Ugiyani undh(u) buhou kerm kmaavaiy, doojaiy bhaayay piyaar(u). Unhoanda aap(u) gunaayaynday Jum(u) maar(i) kuray khooaar(u). Nanak kis nu aakhiyaiy, ja Aapay bukhshunhaar(u). 2.

Word Meaning: Saar = value; worth. Gavaar(u) = unrefined; unaware. Kerm Kmaavaiy = performs rituals. Unhoanda = undeserving. Gunaayaynday = claim importance. Khooaar(u) = discomfiture; humiliation. 2.

MEANING: What can an individual think (know) about Waheguru who has not served Satguru? They do not know the worth of Satguru's Shabad, and the unrefined (ignorant) man is misled by the gimmicks of Maya (sensual pleasures). Engrossed in Maya, such an ignorant and blind (of wisdom) performs many religious rituals. He undeservingly promotes himself for recognition, but the Angel of Death kills him spiritually, causing humiliation for him. Who else can we request to (against the punishment) when Waheguru Himself is the one (who punishes) and forgives, oh Nanak? 2.

ਪਉੜੀ॥ ਤੂ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਸਭਿ ਜੀਅ ਤੁਮਾਰੇ॥ ਜਿਸੁ ਤੂ ਭਾਵੈ ਤਿਸੁ ਤੂ ਮੇਲਿ ਲੈਹਿ ਕਿਆ ਜੰਤ ਵਿਚਾਰੇ॥ ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਸਚੁ ਸਿਰਜਣਹਾਰੇ॥ ਜਿਸ ਤੂ ਮੇਲਹਿ ਪਿਆਰਿਆ ਸੋ ਤੁਧੁ ਮਿਲੈ ਗੁਰਮੁਖਿ ਵੀਚਾਰੇ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਆਪਣੇ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਅਲਖੁ ਲਖਾਰੇ॥ 8॥

Paurri: Tu Kerta subh(u) kichh(u) jaanda, subh(i) jea Toomharay. Jis(u) Tu bhaavaiy tis(u) Tu mayl(i) laiyheh(i), kiya junt vichaaray. Tu kern kaarun sumruth haiyn, Sach(u) Sirjunhaaray. Jis Tu mayleh(i) Piyaariya, so Toodh(u) milaiy, Gurmukh(i) veechaaray. Huoun bulihaari Satgur aapnay, jinh(i) mayra Hur(i) Alukh(u) lukhaaray.

Word Meaning: Junt = living beings; human beings. Vichaaray = poor; helpless. Kern Kaarun = creation. Sumruth(u) = fully capable; omnipotent. Veechaaray = ponder on. Alukh(u) = incomprehensible (God). Lukhaaray = shows; reveals. 8.

MEANING: You are the creator, and all living beings are Yours (Your creation), and You know all about them, oh Waheguru. They are helpless. You connect with the ones whom You like. You are the eternal Creator and are fully capable of creating anything. You connect the devotees of Your choice with You who ponder on Guru's Shabad in His shelter, oh dear Waheguru. I am a sacrifice for my Satguru who shows (reveals) the incomprehensible (invisible) Waheguru. 8.

ਸਲੋਕ ਮ:3॥ ਰਤਨਾ ਪਾਰਖੁ ਜੇ ਹੋਵੈ ਸੁ ਰਤਨਾ ਕਰੇ ਵੀਚਾਰੁ॥ ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰੁ॥ ਰਤਨੁ ਗੁਰੂ ਕਾ ਸਬਦੁ ਹੈ ਬੂਝੈ ਬੂਝਣਹਾਰੁ॥ ਮੂਰਖ ਆਪੁ ਗਣਾਇਦੇ ਮਰਿ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥ ਨਾਨਕ ਰਤਨਾ ਸੋ ਲਹੈ ਜਿਸੁ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ॥ ਸਦਾ ਸਦਾ ਨਾਮੁ ਉਚਰੈ ਹਰਿ ਨਾਮੋ ਨਿਤ ਬਿਉਹਾਰੁ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਹਰਿ ਰਖਾ ਉਰਧਾਰਿ॥ 1॥

Sloak M:3: Ruttna paarukh(u) jay hovaiy, su ruttna kuray veechaar(u). Ruttna saar na jaanyee, ugiyani undh(u) undhaar(u). Ruttan(u) Guru ka Shabad(u) haiy, boojhaiy boojhunhaar(u). Moorukh aap(u) gunaayaynday, mer(i) jummeh(i) houyay khooaar(u). Nanak, ruttna so luhaiy jis(u) Gurmukh(i) luggaiy piyaar(u). Suda, suda Naam(u) oochraiy, Hur(i) Naamo nit biyouhaar(u). Kirpa kuray jay Aapni, ta Hur(i) rukhaan oordhaar(i). 1.

Word Meaning: Ruttan = jewels (priceless item). Paarukh(u) = appraiser; judge. Saar = worth. Boojhunhaar = one who comprehends. Aap Gunaayaynday = self praise to gain

importance. Khooaar(u) = suffer humiliation. Luhaiy = acquires. Oochraiy = recites. Nit Biyohaar(u) = daily routine. 1.
MEANING: Only the judge of the jewels knows their real worth and can discuss them. But the ignorant are blind and in complete darkness about the worth of the jewels. The real jewel is Guru's Shabad, and only that devotee knows its worth who has the ability to comprehend it. The foolish praise themselves for recognition, but suffer humiliation as they die, and take birth again, and again. Only that devotee realizes the jewel-like Waheguru's Naam who fosters love for Him in the shelter of the Guru, oh Nanak. Such a devotee recites Waheguru's Naam all the time which becomes his daily routine. If Waheguru is kind to me, I will retain His Naam in my heart all the time. 1.

ਮ:3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਮਤ ਤੁਮ ਜਾਣਹੁ ਓਇ ਜੀਵਦੇ ਓਇ ਆਪਿ ਮਾਰੇ ਕਰਤਾਰਿ॥ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਭਾਇ ਦੂਜੈ ਕਰਮ ਕਮਾਇ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਜੀਵਦਿਆ ਮੁਏ ਹਰਿ ਵਿਸਰਿਆ ਦੁਖੁ ਪਾਇ॥ 2॥
M:3: Satgur kee sayv na keeniya, Hur(i) Naam(i) na luggo piyaar(u). Mut(u) toom jaanhou oye jeenvday, oye Aap(i) maaray Kartar(i). Haumein vudda roag(u) haiy, bhaayay doojaiy kerm kmaayay. Nanak munmukh(i) jeevundiyaan mooyay, Hur(i) visriyaa dookh(u) paayay. 2.
Word Meaning: Mut Jaanhou = don't you think. Oye = those.
MEANING: Do not think of them as being alive who do not serve Satguru, and do not develop any love for Waheguru's Naam. They have been killed (spiritually) by Waheguru Himself. Selfishness and ego are a serious illness in which the individual performs deeds in the love for Maya. The followers of their mind are (spiritually) dead even though they seem to be alive; they suffer for forgetting God, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਸੁ ਅੰਤਰੁ ਹਿਰਦਾ ਸੁਧੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਸਭਿ ਨਮਸਕਾਰੀ॥ ਜਿਸੁ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ॥ ਜਿਸੁ ਅੰਦਰਿ ਬੁਧਿ ਬਿਬੇਕੁ ਹੈ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ॥ ਸੋ ਸਤਿਗੁਰੁ ਸਭਨਾ ਕਾ ਮਿਤੁ ਹੈ ਸਭ ਤਿਸਹਿ ਪਿਆਰੀ॥ ਸਭੁ ਆਤਮਰਾਮੁ ਪਸਾਰਿਆ ਗੁਰ ਬੁਧਿ ਬੀਚਾਰੀ॥ 9॥
Paurri: Jis(u) untar(u) hirda shoodh(u) haiy, tis(u) jun kuou subh(i) numuskaari. Jis(u) undar(i) Naam(u) nidhaan(u) haiy, tis(u) jun kuou huoun bulihaari. Jis(u) undar(i) boodh(i) bibayk(u) haiy, Hur(i) Naam(u) Mooraari. So Satgur(u) subhna ka mit(u) haiy, subh tiseh(i) piyaari. Subh(u) Aatum Ram(u) pusaariya, Gur boodh(i) beechaari. 9.
Word Meaning: Shoodh(u) = pure. Numuskaari = bow to; show respect. Boodh(i) Bibayk(u) = wisdom to distinguish. Aatum Ram = Waheguru. Pusaariya = present.
MEANING: Everybody shows respect for the devotee of Waheguru who has purity of heart. I am a sacrifice for the devotee who has the treasure of Waheguru's Naam and the wisdom to distinguish between the good and the bad. Satguru is a friend of everybody and He loves us all. With the wisdom preached by Satguru, one learns that Waheguru is present in all His creation. 9.

ਸਲੋਕ ਮ:3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੀਅ ਕੇ ਬੰਧਨਾ ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਠਉਰ ਨ ਪਾਵਹੀ ਮਰਿ ਜੰਮਹਿ ਆਵਹਿ ਜਾਹਿ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਫਿਕਾ ਬੋਲਣਾ ਨਾਮੁ ਨ ਵਸੈ ਮਨ ਮਾਹਿ॥
(ਅੰਗ 590)॥ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਮਪੁਰਿ ਬਧੇ ਮਾਰੀਅਨਿ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਹਿ॥1॥
Sloak M:3: Bin(u) Satgur sayvay, jea kay bundhna, vich(i) haumein kerm kmaah(i). Bin(u) Satgur sayvay tthaur na paavhee, mer(i) jummeh(i), aaveh(i) jaah(i). Bin Satgur sayvay phikka boalna, Naam(u) na vusaiy mun mah(i).

(PAGE 590): Nanak, bin(u) Satgur sayvay Jumpur(i) buddhay maariun(i), mooh(i) kaalaiy ootth(i) jaah(i). 1.
Word Meaning: Bundhna = chains. Tthaur = shelter; Waheguru's support (approval). Phikka = rude; impolite. Mooh Kaalay = with disgrace. 1.
MEANING: Without serving Satguru, the man performs all his deeds under the influence of his selfishness and ego, as a result of which they all become chains for him, which tie him strongly with Maya. Without serving Satguru, he never finds Waheguru's approval, and continues to take births and to die. Without serving Satguru, he uses impolite language (to defend his dishonest dealings and immoral acts), and Waheguru's Naam never sprouts in his heart. Without serving Waheguru, he leaves the world with his face blackened (disgraced), and tied in the court of the Angel of death, he suffers severe punishment, oh Nanak. 1.

ਮਹਲਾ 1॥ ਜਾਲਉ ਐਸੀ ਰੀਤਿ ਜਿਤੁ ਮੈ ਪਿਆਰਾ ਵੀਸਰੈ॥ਨਾਨਕ ਸਾਈ ਭਲੀ ਪਰੀਤਿ ਜਿਤੁ ਸਾਹਿਬ ਸੇਤੀ ਪਤਿ ਰਹੈ॥ 2॥
Mehla 1: Jaaloun aiysi reet(i), jit(u) mein Piyaara veesray. Nanak saayee bhulee preet(i) jit(u) Sahib sayti put(i) ruhaiy.
Word Meaning: Reet(i) = custom; rituals. Bhulee = good; worthwhile. Sayti = with.
MEANING: I will burn away (do away with) the custom (religious rituals) by which I may forget my Dear (Waheguru). Only that love is worthwhile by which your dignity is maintained in Waheguru's Court (where you are honoured), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਸੇਵੀਐ ਹਰਿ ਇਕੁ ਧਿਆਈਐ॥ ਹਰਿ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਮਨ ਚਿੰਦਿਆ ਪਾਈਐ॥ ਜੇ ਦੂਜੇ ਪਾਸਹੁ ਮੰਗੀਐ ਤਾ ਲਾਜ ਮਰਾਈਐ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਫਲੁ ਪਾਇਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੁਖ ਗਵਾਈਐ॥ ਨਾਨਕੁ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਜਿਨ ਅਨਦਿਨੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ 10॥
Paurri: Hur(i) ikko Daata sayveeyaiy, Hur(i) ikk(u) dhiyaayiyaiy. Hur(i) ikko Daata mungeeyaiy, mun chindiya paayiyaiy. Jay doojay paas-houn mungiyaiy, ta laaj muraayiyaiy. Jin(i) sayviya, tin(i) ful(u) paaya, tis(u) jun kee subh bhookh guvaayiyaiy. Nanak(u) tin vit-houn vaariya, jin undin(u) hirdaiy Hur(i) Naam(u) dhiyaayiyaiy. 10.
Word Meaning: Mungiyaiy = wish for. Mun Chindiya = as wished. Laaj = shame.
MEANING: We should serve only the single Supreme Being, and wish only for Him to reap the rewards that we wish. I will die of shame if I have to beg from some other power. Whoever serves the "only" Lord reaps the rewards, and all his appetite for worldly luxuries is eliminated (he feels fully content). I will gladly sacrifice my life for the devotees who recite Waheguru's Naam day and night, oh Nanak(u). 10.

ਸਲੋਕੁ ਮ:3॥ ਭਗਤ ਜਨਾ ਕੰਉ ਆਪਿ ਤੁਠਾ ਮੇਰਾ ਪਿਆਰਾ ਆਪੇ ਲਇਅਨੁ ਜਨ ਲਾਇ॥ ਪਾਤਿਸਾਹੀ ਭਗਤ ਜਨਾ ਕਉ ਦਿਤੀਅਨੁ ਸਿਰਿ ਛਤੁ ਸਚਾ ਹਰਿ ਬਣਾਇ॥ ਸਦਾ ਸੁਖੀਏ ਨਿਰਮਲੇ ਸਤਿਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ॥ ਰਾਜੇ ਓਇ ਨ ਆਖੀਅਹਿ ਭਿੜਿ ਮਰਹਿ ਫਿਰਿ ਜੂਨੀ ਪਾਹਿ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਨਕੀ ਵਢੀ ਫਿਰਹਿ ਸੋਭਾ ਮੂਲਿ ਨ ਪਾਹਿ॥ 1
Sloak(u) M:3: Bhugut junaa kuou Aap(i) toottha mayra Piyaara, Aapay luyyiun jun laayay. Paatshaahi bhugut junaa kuou ditiun(u), sir(i) chhut(u) Sacha Hur(i) bunaayay. Suda sookhiyay nirmulay, Satgur kee kaar kmaayay. Rajay oye na aakhiyeh(i) bhirr(i) mureh(i) phir(i) jooni paah(i). Nanak vin(u) Naavaiy, nukkeen, vuddhi phireh(i), sobha mool(i) na paah(i). 1.
Word Meaning: Toottha = pleased to be kind. Laayay = connect with. Paatshahi = kingship; reign. Chhut(u) = canopy. Kaar Kmaayay = perform deeds; spend life. Bhirr(i)

Mureh(i) = fight to the death. Nuckeen Vuddhi = with severed noses (in disgrace). Sobha = praise. 1.

MEANING: My dear Waheguru is pleased to be kind to His supreme devotees and connects them with Him on His own. Connecting them with Him is a great kingship that Waheguru bestows on His devotees; He also raises a royal canopy on them to show their sovereignty (on their mind and on Maya). They are always pure at heart, and enjoy blissfulness while they lead their life as per the Advice of Satguru. Those are not considered kings by Waheguru who fight among themselves for greater control and are killed in the battlefield for their greed, as a result of which they are born again, and again in different life forms. Without Waheguru's Naam, they roam around (spend their life) in disgrace, oh Nanak. 1.

ਮ:3॥ ਸੁਣਿ ਸਿਖਿਐ ਸਾਦੁ ਨ ਆਇਓ ਜਿਚਰੁ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨ ਲਾਗੈ॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਨਾਮੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ॥ ਜੇਹਾ ਸਤਿਗੁਰ ਨੋ ਜਾਣੈ ਤੇਹੋ ਹੋਵੈ ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੈ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਹਰਿ ਦਰਿ ਸੋਹਨਿ ਆਗੈ॥ 2॥

M:3: Soon(i) skhiyaiy saad(u) na aayo, jichur(u) Gurmukh(i) Shabad(i) na laagaiy. Satgur sayviyain Naam(u) mun(i) vusaiy, vichoun bherm(u) bhuou bhaagaiy. Jayha Satgur nu jaanaiy, tayho hovaiy, ta Sach(i) Naam(i) liv laagaiy. Nanak, Naam(i) milaiy vudiyaayi, Hur(i) Dur(i) sohun(i) aagaiy. 2.

Word Meaning: Saad(u) = taste; enjoyment; blissfulness. Shabad = Teaching. Bherm(u) = misgiving.

MEANING: One does not enjoy spirituality simply by listening to the Teachings of Satguru until he begins to spend his life as per the Teachings. By serving Satguru (obeying His Advice), Waheguru's Naam gets implanted in the devotee's heart, whereby all his misgivings and fears run away (are eliminated). If he tries to become like Satguru (acquire the same virtues as Satguru), only then is he able to focus his mind on Waheguru's Naam with devotion. One earns respect with Waheguru's Naam at heart, and looks dignified (is honoured) in Waheguru's Court too, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰਸਿਖਾ ਮਨਿ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਗੁਰ ਪੂਜਣ ਆਵਹਿ॥ ਹਰਿ ਨਾਮੁ ਵਣੰਜਹਿ ਰੰਗ ਸਿਉ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਲੈ ਜਾਵਹਿ॥ ਗੁਰ ਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਬੋਹਲੁ ਹਰਿ ਨਾਮ ਕਾ ਵਡਭਾਗੀ ਸਿਖ ਗੁਣ ਸਾਝ ਕਰਾਵਹਿ॥ ਤਿਨਾ ਗੁਰ ਸਿਖਾ ਕੰਉ ਹਉ ਵਾਰਿਆ ਜੋ ਬਹਦਿਆ ਉਠਦਿਆ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ॥ 11॥

Paurri: Gur Sikhaan mun(i) Hur(i) preet(i) haiy, Gur poojun aaveh(i). Hur(i) Naam(u) vunjeh(i) rung siyoun, laaha Hur(i) Naam(u) laiy jaaveh(i). Gur Sikhaan kay mookh oojlay, Hur(i) Durgeh bhaaveh(i). Gur(u), Satgur(u), bohul(u) Hur(i) Naam ka, vudbhaagi Sikh goon saanjh kraaveh(i). Tinha Gur Sikhaan kuou huoun vaariya, jo behndiyaan, ootthdiyaan Hur(i) Naam(u) dhiyaaveh(i). 11.

Word Meaning: Vunjeh(i) = deal in. Rung Siyoun = with love. Laaha = additional benefit. Oojlay = shiny; radiant (with no filth of any misdeed). Bhaaveh(i) = are liked. Bohul = a tall heap of grain; a treasure. Saanjh = sharing. 11.

MEANING: The Sikhs of the Guru have love for Waheguru in their heart, and they come to worship the Guru (to obey His Advice in worldly affairs). They deal in Waheguru's Naam with deep affection (base their daily routine on the Naam), and get His Naam enshrined in their heart as additional gain (spiritual wealth). They have radiant (dignified) faces (due to their purity of heart) in Waheguru's, and are liked there. The Guru, Satguru, is the treasure of all qualities and of Waheguru's Naam; the lucky Sikhs get a share of those noble qualities.

I will gladly sacrifice my life for the Gur Sikhs who recite Waheguru's Naam sitting or standing (all the time). 11.

ਸਲੋਕੁ ਮ:3॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ ਮਨਮੁਖ ਘਰਿ ਹੋਦੀ ਵਥੁ ਨ ਜਾਣਨੀ ਅੰਧੇ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਇ॥ 1॥

Sloak(u) M: 3: Nanak, Naam(u) nidhaan(u) haiy, Gurmukh(i) paaya jaayay. Munmukh(i) ghur(i) hoandi vuth(u) na jaan-ni, undhay bhaunk mooyay bil-laayay. 1.

Word Meaning: Vuth(u) = (valuable) thing (Waheguru's Naam). Bhaunk = bark; talking worthlessly. Bil-laayay = complain while crying in suffering. 1.

MEANING: Waheguru's Naam is an invaluable treasure which can be acquired only in the Guru's shelter. The followers of their mind do not recognize this invaluable treasure; the ignorant leave this world, spending their life in worthless discussions about Maya, and in suffering, oh Nanak. 1.

ਮ:3॥ ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲੀ ਜੋ ਸਚਿ ਨਾਮਿ ਸਚਿ ਲਾਗੀ॥ ਨਿਰਮਲੁ ਜੋਤਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਭ੍ਰਮੁ ਭਉ ਭਾਗੀ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਦਾ ਸੁਖੁ ਪਾਵਹਿ ਅਨਦਿਨੁ ਹਰਿ ਬੈਰਾਗੀ॥ 2॥

M:3: Kunchun kaaya nirmulee jo Sach(i) Naam(i) Sach(i) laagi. Nirmul Jot(i) Nirunjun paaya, Gurmukh(i) bherm(u) bhuou bhaagi. Nanak, Gurmukh(i) suda sookh(u) paaveh(i), undin(u) Hur(i) baiyraagi. 2.

Word Meaning: Kunchun = gold; gold-like. Sachi(i) = with Guru's eternal Shabad. Jot(i) = Waheguru's light (soul). Nirunjun(u) = Waheguru. Hur(i) Baiyraagi = in Waheguru's love. 2.

MEANING: That human body (person) which is engaged in Waheguru's Naam with Guru's Shabad, is pure and shiny (without any blemish) like gold. Such a devotee acquires the Light of Waheguru, which is above the effects of Maya; with the enlightened mind, he gets all his misgivings and his doubts cleared in the shelter of the Guru. Such a devotee always enjoys blissfulness in the love of Waheguru in the shelter of the Guru, oh Nanak. 2.

ਪਉੜੀ॥ ਸੇ ਗੁਰਸਿਖ ਧਨੁ ਧੰਨੁ ਹੈ ਜਿਨ੍ਹੀ ਗੁਰ ਉਪਦੇਸੁ ਸੁਣਿਆ ਹਰਿ ਕੰਨੀ॥ ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਤਿਨਿ ਹੰਉਮੈ ਦੁਬਿਧਾ ਭੰਨੀ॥ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੋ ਮਿਤ੍ਰੁ ਨਾਹੀ ਵੀਚਾਰਿ ਡਿਠਾ ਹਰਿ ਜੰਨੀ॥ (ਅੰਗ 591)॥ ਗੁਰਸਿਖਾ ਕਉ ਹਰਿ ਸੰਤੁਸਟੁ ਹੈ ਤਿਨ੍ਹੀ ਸਤਿਗੁਰ ਕੀ ਗਲ ਮੰਨੀ॥ ਜੋ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ੍ਹੀ ਚੜੀ ਚਵਗਨਿ ਵੰਨੀ॥12॥

Paurri: Say Gur Sikh dhun(u), dhunn(u) haiyn, jinhi Gur oopdaysh(u) sooniya Hur(i) kunni. Gur, Satgur(i) Naam(u) dri-rraaya, tin(i) haumein doobidha bhunni. Bin(u) Hur(i) Naavaiyn, ko mittar(u) naahi, veechaar(i) dittha Hur(i) junni.

(PAGE 591): Gur Sikhaan kuou Hur(i) suntoosht(u) haiy, tinhi Satgur kee gull munni. Jo Gurmukh(i) Naam(u) dhiyaayaynday, tinhi churhri chuvgun(i) vunni. 12.

Word Meaning: Oopdaysh(u) = Teaching. Kunni = with the ears (with full devotion) Dri-rraaya = reinforced. Doobidha = indecisiveness of mind. Bhunni = breaks; clears; removes. Hur(i) Junni = devotees of God. Suntoosht(u) = are satisfied; are convinced; have full faith. Chaugun(i) = four times. Vunni = colour; shine. 12.

MEANING: Those Sikhs of the Guru are great and praiseworthy who listen to the Guru's Teachings with full devotion. With the reinforcement of Waheguru's Naam in their mind, Satguru removes their indecisiveness (internal struggle between Maya and Waheguru) due to their selfishness and ego. By pondering on Guru's Shabad, the devotees realize that there is no real friend other than Waheguru in this world. By listening to the Advice of Satguru, the Gur Sikhs become fully convinced that Waheguru is the sole power that controls

the whole universe. The Gur Sikhs, who recite Waheguru's Naam in the shelter of the Guru, get four times the shine on their faces (they exude more radiance) because of their high moral character and faith in Waheguru. 12.

ਸਲੋਕ ਮ:3॥ ਮਨਮੁਖੁ ਕਾਇਰੁ ਕਰੂਪੁ ਹੈ ਬਿਨੁ ਨਾਵੈ ਨਕੁ ਨਾਹਿ॥ ਅਨਦਿਨੁ ਧੰਧੈ ਵਿਆਪਿਆ ਸੁਪਨੈ ਭੀ ਸੁਖੁ ਨਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਉਬਰਹਿ ਨਾਹਿ ਤਾ ਬਧੇ ਦੁਖ ਸਹਾਹਿ॥ 1॥

Sloak M:3: Munmukh(u) kaayir(u), kroop(u) haiy, bin(u) Naavaiy nuck(u) naah(i). Undin dhundhaiy viyaapiya, soopnaiy bhee sookh(u) naah(i). Nanak, Gurmukh(i) hoveh(i) ta oobreh(i) naah(i) ta buddhay dookh suhaaheh(i). 1.

Word Meaning: Kaayir = coward. Kroop(u) = ugly. Nuck(u) = nose; respect. Dhundaiy Viyaapiya = engrossed in Maya. Suhaaheh(i) = endure. 1.

MEANING: The follower of his mind is a coward (he is always afraid of losing wealth or of attack on his immoral activities) and ugly because he is without his nose (has no respect in Waheguru's Court). He is always engrossed in Maya-related activities and finds no comfort even in his dreams (because his dreams are about Maya as well). He can be salvaged if he comes to Guru's shelter, otherwise trapped in Maya-related activities, he continues to endure suffering, oh Nanak. 1.

ਮ:3॥ ਗੁਰਮੁਖਿ ਸਦਾ ਦਰਿ ਸੋਹਣੇ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਹਿ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪਾਇਆ ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ॥ 2॥

M:3: Gurmukh(i) suda Dur(i) sohnay, Gur ka Shabad(u) kmaah(i). Untar(i) shaant(i), suda sookh(u), Dur(i) Sachaiy sobha paah(i). Nanak Gurmukh(i) Hur(i) Naam(u) paaya, sehjay Sach(i) smaah(i). 2.

Word Meaning: Sohnay = attractive; adorned. Shaant(i) = peaceful. Sehjay = in a blissful state. Sach(i) Smaaah(i) = absorbed in Waheguru's Naam.

MEANING: Guru's Sikhs look adorned in Waheguru's Court any time because they spend their life according to Guru's Shabad (Teachings). They have peace at mind, are blissful all the time, and are honoured in Waheguru's Court. The devotee acquires Waheguru's Naam in the shelter of the Guru and gets readily absorbed in Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਹਲਾਦਿ ਜਪਿ ਹਰਿ ਗਤਿ ਪਾਈ॥ ਗੁਰਮੁਖਿ ਜਨਕਿ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ ਗੁਰਮੁਖਿ ਬਸਿਸਟਿ ਹਰਿ ਉਪਦੇਸੁ ਸੁਣਾਈ॥ ਬਿਨੁ ਗੁਰ ਹਰਿ ਨਾਮੁ ਨ ਕਿਨੈ ਪਾਇਆ ਮੇਰੇ ਭਾਈ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਭਗਤਿ ਹਰਿ ਆਪਿ ਲਹਾਈ॥ 13॥

Paurri: Gurmukh(i) Prahalad(i) jup(i) Hur(i) gut(i) paayee. Gurmukh(i) Janak(i), Hur(i) Naam(i) liv laayee. Gurmukh(i) Bushisht(i) Hur(i) oopdaysh(u) soonaayee. Bin(u) Gur Hur(i) Naam(u) na kinaiy Paaya mayray bhaayee. Gurmukh(i) Hur(i) bhugut(i), Hur(i) Aap(i) luhaayee. 13.

Word Meaning: Gurmukh(i) = in Guru's shelter. **Prahalad** = the son of a demon king, Hernaakush, and a devout worshipper of God. Hernaakush tried unsuccessfully many times to get Prahalad killed. **Janak** = a king and father-in-law of Rama. Bashisht = a sage and guru of Rama. Luhaayee = made available. 13.

MEANING: Prahalad attained the high spiritual state by taking the Guru's shelter; likewise, Junak was able to meditate on Waheguru's Naam with full devotion only after he came to his Guru's shelter. Similarly, Bushisht listened to Waheguru's Teachings (His praise) only in the shelter of his Guru. Nobody has ever realized Waheguru's Naam without taking shelter of the Guru, oh my brothers. (It is Waheguru's fundamental Principle) that He has made about His worship, that one can do so only in the shelter of the Guru.

ਸਲੋਕੁ ਮ:3॥ ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨ ਆਈਆ ਸਬਦਿ ਨ ਲਾਗੋ ਭਾਉ॥ ਓਸ ਨੋ ਸੁਖੁ ਨ ਉਪਜੈ ਭਾਵੈ ਸਉ ਗੇੜਾ ਆਵਹੁ ਜਾਉ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ ਮਿਲੈ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਉ॥ 1॥

Sloak(u) M:3: Satgur kee perteet(i) na aayiyaa, Shabad(i) na laago bhaaou. Os nu sookh(u) na oopjaiy, bhaavaiyn suou gayrra aavhou, jaaou. Nanak, Gurmukh(i) sehj(i) milaiy, Sachay siyoun liv laaou. 1.

Word Meaning: Perteet(i) = faith. Bhaaou = love. Oopjaiy = is produced; comes into being. Gayrra = cycle (of birth and death). Liv = full focus.

MEANING: A person who does not bring faith in Satguru and fosters no love for His Shabad never enjoys comfort even if he takes hundreds of births. But a devotee, who comes to the Guru's shelter and focuses his mind on Waheguru's Naam with full devotion to attain the highest spiritual state, gets connected with Him, oh Nanak. 1.

ਮ:3॥ ਏ ਮਨ ਐਸਾ ਸਤਿਗੁਰੁ ਖੋਜਿ ਲਹੁ ਜਿਤੁ ਸੇਵਿਐ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥ ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ ਕੂੜੈ ਕੀ ਪਾਲਿ ਵਿਚਹੁ ਨਿਕਲੈ ਸਚੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਅੰਤਰਿ ਸਾਤਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਸਚ ਸੰਜਮਿ ਕਾਰ ਕਮਾਇ॥ ਨਾਨਕ ਪੂਰੈ ਕਰਮਿ ਸਤਿਗੁਰ ਮਿਲੈ ਹਰਿ ਜੀਉ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ॥ 2॥

M:3: Eh mun, aiysa Satgur(u) khoaj(i) luhou, jit(u) sayviyain junum, mern dookh(u) jaayay. Sehsa mool(i) na hovuyee, haumein Shabad(i) julaayay. Koorraiy kee paal(i) vichoun niklaiy, Sach(u) vusaiy mun(i) aayay. Untar(i) shaant(i) mun(i) sookh(u) hoyay, Sach, sunjum(i) kaar kmaayay. Nanak, pooraiy kerm(i) Satgur milaiy, Hur(i) Jeaou kirpa kuray Rujaayay. 2.

Word Meaning: Aiysa = such. Khoaj = search; find. Sehsa = worry. Mool Na = not at all. Paal(i) = wall; curtain. Sunjum(i) = control on senses. Kerm(i) = fortune; kindness. Rujaayay = with His Will. 2.

MEANING: Find the Satguru serving whom you will get rid of the suffering of rebirths, oh my mind. You will be able to burn away (destroy) your selfishness and ego with His Shabad, leaving you with no worry. You will be able to demolish the wall of falsehood (which separates you from Waheguru), and He will take up dwelling in your mind, oh my friends. You will have peace and comfort of mind and lead your life of high morality with control on your sensual pleasures. However, one gets connected with Satguru only with great fortune, and that too, only when Waheguru becomes benevolent to Him on His own Will, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਸ ਕੈ ਘਰਿ ਦੀਬਾਨੁ ਹਰਿ ਹੋਵੈ ਤਿਸ ਕੀ ਮੁਠੀ ਵਿਚਿ ਜਗਤੁ ਸਭੁ ਆਇਆ॥ ਤਿਸ ਕਉ ਤਲਕੀ ਕਿਸੈ ਦੀ ਨਾਹੀ ਹਰਿ ਦੀਬਾਨਿ ਸਭਿ ਆਣਿ ਪੈਰੀ ਪਾਇਆ॥ ਮਾਣਸਾ ਕਿਅਹੁ ਦੀਬਾਣਹੁ ਕੋਈ ਨਸਿ ਭਜਿ ਨਿਕਲੈ ਹਰਿ ਦੀਬਾਣਹੁ ਕੋਈ ਕਿਥੈ ਜਾਇਆ॥ ਸੋ ਐਸਾ ਹਰਿ ਦੀਬਾਨੁ ਵਸਿਆ ਭਗਤਾ ਕੈ ਹਿਰਦੈ ਤਿਨਿ ਰਹਦੇ ਖੁਹਦੇ ਆਣਿ ਸਭਿ ਭਗਤਾ ਅਗੈ ਖਲਵਾਇਆ॥ ਹਰਿ ਨਾਵੈ ਕੀ ਵਡਿਆਈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਧਿਆਇਆ॥ 14॥

Paurri: Jis kaiy ghur(i) Deebaan(u) Hur(i) hovaiy, tis kee mootthi vich(i) jugut(u) subh(u) aaya. Tis kuou tulkee kisaiy dee naahi, Hur(i) Deebaan(i) subh(i) aan(i) paiyreen paaya. Maansa kihou deebaanhou koyee nus(i), bhuj(i) niklaiy, Hur(i) Deebaanhou koyee kithaiy jaaya. So aiysa Hur(i) Deebaan(u) vusiya bhugtaan kaiy hirdaiy, tin(i) rehnday khoohnday aan(i) subh(i) bhugtaan uggaiy khulvaaya. Hur(i) Naavaiy kee vudiyaayi kerm(i) praaput hovaiy, Gurmukh(i) virlaiy kinaiy dhiyaaya. 14.

Word Meaning: Deebaan(u) = judge; king; Lord. Mootthi = fist. Mootthi Vich(i) = under full control. Tulkee = dependence; indebtedness. Paiyreen Paaya = makes them to show respect. Maansa = humans. Rehnday Khoohnday = all the remaining Khulvaayay = make to stand (to serve). Kerm(i) = with benevolence. 14.

MEANING: A devotee, who has Waheguru-Judge residing in his heart, gets to control the (luxuries) of the whole world. He is indebted to no one; Waheguru rather makes (forces) everybody to show respect for him. One may somehow be able to escape from the courts of human judges, but where can one escape from the court of Waheguru-Judge (because He rules the entire universe and the minds of all of us)? The devotees of Waheguru have such a King residing in their hearts who forces all the remaining humans to stand before them (to serve them). However, one acquires the grandeur of the Naam only with the benevolence of Waheguru, and some rare individual recites the Naam in the shelter of the Guru. 14.

ਸਲੋਕੁ ਮ:3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਗਤੁ ਮੁਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇ॥ ਦੂਜੈ ਭਾਇ ਅਤਿ ਦੁਖੁ ਲਗਾ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ॥ ਵਿਸਟਾ ਅੰਦਰਿ ਵਾਸੁ ਹੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਪਾਇ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜਮੁ ਮਾਰਸੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇ॥ 1॥

Sloak M:3: Bin(u) Satgur sayvay jugut(u) mooaa, birtha junum guvaayay. Doojaiy bhaayay ut(i) dookh(u) lugga, mer(i) jummaiy, aavaiy jaayay. Vishta undar(i) vaas(u) haiy, phir(i), phir(i) jooni paayay. Nanak, bin(u) Naavaiy Jum(u) maarsi, unt(i) guyya puchhtaayay. 1.

Word Meaning: Birtha = empty; without any gain. Doojaiy Bhaayay = in the love for Maya. Vishta = feces; sensual pleasures; immoral activities. Vaas(u) = dwelling. 1.

MEANING: Without serving Satguru, the world dies a spiritual death and wastes away its precious human life. It experiences huge suffering because of its love for the other (Maya), and continues to take births and to die. It spends its life pursuing sensual pleasures, as a result of which it takes births again and again. The Angel of death kills (punishes) them, and they leave the world repenting, oh Nanak. 1.

ਮ:3॥ ਇਸੁ ਜਗ ਮਹਿ ਪੁਰਖੁ ਏਕੁ ਹੈ ਹੋਰ ਸਗਲੀ ਨਾਰਿ ਸਬਾਈ॥

(ਅੰਗ 592)॥ ਸਭਿ ਘਟ ਭੋਗਵੈ ਅਲਿਪਤੁ ਰਹੈ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ॥ ਪੂਰੈ ਗੁਰਿ ਵੇਖਾਲਿਆ ਸਬਦੇ ਸੋਝੀ ਪਾਈ॥ ਪੁਰਖੈ ਸੇਵਹਿ ਸੇ ਪੁਰਖ ਹੋਵਹਿ ਜਿਨ੍ਹੀ ਹਉਮੈ ਸਬਦਿ ਜਲਾਈ॥ ਤਿਸ ਕਾ ਸਰੀਕੁ ਕੋ ਨਹੀ ਨਾ ਕੋ ਕੰਟਕੁ ਵੈਰਾਈ॥ ਨਿਹਚਲੁ ਰਾਜੁ ਹੈ ਸਦਾ ਤਿਸੁ ਕੇਰਾ ਨਾ ਆਵੈ ਨਾ ਜਾਈ॥ ਅਨਦਿਨੁ ਸੇਵਕੁ ਸੇਵਾ ਕਰੇ ਹਰਿ ਸਚੇ ਕੇ ਗੁਣ ਗਾਈ॥ ਨਾਨਕੁ ਵੇਖਿ ਵਿਗਸਿਆ ਹਰਿ ਸਚੇ ਕੀ ਵਡਿਆਈ॥ 2॥

M:3: Iss(u) jug meh(i) Purakh(u) Aik(u) haiy, hoar suglee naar(i) subaayee.

(PAGE 592): Subh(i) ghut bhogvaiy ulipt(u) ruhaiy, Alukh(u) na lukhna jaayee. Pooraiy Gur(i) vaykhaaliya, Shabday sojhi paayee. Purakhaiy sayveh(i), say Purakh hoveh(i), jinhi haumein Shabad(i) julaayee. Tis ka sreek(u) ko nuhee, na ko kuntuk(i) vaiyraayee. Nihchul(u) raj(u) haiy suda Tis(u) kayra, na aavaiy, na jaayee. Undin(u) sayvuk(u) sayva kuray, Hur(i) Sachay kay goon gaayee. Nanak(u) vaykh(i) vigsiya, Hur(i) Sachay kee vudiyaayee. 2.

Word Meaning: Purakh = male; husband. Naar(i) = woman; wife. Bhogvaiy = enjoying. Ulipt(u) = fully detached (with Maya). Alukh(u) = incomprehensible (God). Lukhna = to comprehend. Sojhi = understanding. Sreek(u) = rival. Kuntuk(i) = thorn of. Vaiyraayee = enmity. Nihchul = everlasting. Raj(u) = reign; control (on sensual pleasures). Undin(u) = every day; always. Vigsiya = blooming of the mind. Vudiyaayee = greatness; magnificence. 2.

MEANING: There is only one real male (husband) (Waheguru) in this world; everybody else (male or female) is His wife. Being present in every heart, Waheguru enjoys all the delicious things, yet He is fully detached from the world. He is invisible (incomprehensible), and cannot be seen (comprehended). However, the Perfect Guru gives us the wisdom by which we can "see" Him. Those who serve the omnipresent Waheguru by burning away (getting rid of) their selfishness and ego, become like Him (acquire the same qualities). Waheguru has no rival

or no thorn of enmity. His Kingship (Reign) is everlasting, and He does not take birth or die. His devotees serve Him all the time by singing His praise. My heart blooms to see the grandeur of the eternal Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨ ਕੈ ਹਰਿ ਨਾਮੁ ਵਸਿਆ ਸਦ ਹਿਰਦੈ ਹਰਿ ਨਾਮੋ ਤਿਨ ਕੰਉ ਰਖਣਹਾਰਾ॥ ਹਰਿ ਨਾਮੁ ਪਿਤਾ ਹਰਿ ਨਾਮੋ ਮਾਤਾ ਹਰਿ ਨਾਮੁ ਸਖਾਈ ਮਿਤ੍ਰ ਹਮਾਰਾ॥ ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਗਲਾ ਹਰਿ ਨਾਵੈ ਨਾਲਿ ਮਸਲਤਿ ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਕਰਦਾ ਨਿਤ ਸਾਰਾ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰੀ ਸੰਗਤਿ ਅਤਿ ਪਿਆਰੀ ਹਰਿ ਨਾਮੁ ਕੁਲੁ ਹਰਿ ਨਾਮੁ ਪਰਵਾਰਾ॥ ਜਨ ਨਾਨਕ ਕੰਉ ਹਰਿ ਨਾਮੁ ਹਰਿ ਗੁਰਿ ਦੀਆ ਹਰਿ ਹਲਤਿ ਪਲਤਿ ਸਦਾ ਕਰੇ ਨਿਸਤਾਰਾ॥ 15॥

Paurri: Jin kaiy Hur(i) Naam(u) vussiya sud hirdaiy, Hur(i) Naamo tin kuou rukhunhaara. Hur(i) Naam(u) Pita, Hur(i) Naamo maata, Hur(i) Naam(u) sukhaayee mittar(u) humaara. Hur(i) Naavaiy naal(i) gullaan, Hur(i) Naavaiy naal(i) muslut(i), Hur(i) Naam(u) humaari kurda nit saara. Hur(i) Naam(u) humaari sungut(i) ut(i) piyaari, Hur(i) Naam kool(u), Hur(i) Naam(u) pervaara. Jun Nanak kuou Hur(i) Naam(u) Hur(i) Gur(i) deeya, Hur(i) hult(i), pult(i) suda kuray nistaara. 15.

Word Meaning: Muslut(i) = consultation. Saara = looking after. Kool(u) = clan. Hult(i) = in this world. Pult(i) = in the next world. Nistaara = salvation. 15.

MEANING: Waheguru's Naam protects the devotees (from the attacks of Maya) who have the Naam embedded in their hearts. For me, Waheguru's Naam is my father, my mother, my friend, and my supporter. The devotee discusses all his business with Waheguru, and seeks His advice in everything; Waheguru's Naam looks after us all the time. For me, Waheguru's Naam is my extremely dear company (support), my clan, and my family. The Guru has kindly endowed Waheguru's Naam to me, which always salvages (protects) me in this world and the next, oh Nanak. 15.

ਸਲੋਕੁ ਮ:3॥ ਜਿਨ ਕੰਉ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਹਰਿ ਕੀਰਤਿ ਸਦਾ ਕਮਾਹਿ॥ ਅਚਿੰਤੁ ਹਰਿ ਨਾਮੁ ਤਿਨ ਕੈ ਮਨਿ ਵਸਿਆ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ॥ ਕੁਲੁ ਉਧਾਰਹਿ ਆਪਣਾ ਮੋਖ ਪਦਵੀ ਆਪੇ ਪਾਹਿ॥ ਪਾਰਬ੍ਰਹਮੁ ਤਿਨ ਕੰਉ ਸੰਤੁਸਟੁ ਭਇਆ ਜੋ ਗੁਰ ਚਰਨੀ ਜਨ ਪਾਹਿ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਲਾਜ ਰਖਾਹਿ॥ 1॥

Sloak(u) M:3: Jin kuou Satgur(u) bhaytiya, say keerut(i) suda kmaah(i). Achint(u) Hur(i) Naam(u) tinh kaiy mun(i) vussiya, Sachaiy Shabad (i) smaah(i). Kool(u) oodhaareh(i) aapna, moakh pudvee aapay paah(i). Parbraham tinh kuou suntoosht(u) bhuyya, jo Gur Churnee jun paah(i). Jun(u) Nanak(u) Hur(i) ka daas(u) haiy, kur(i) kirpa Hur(i) laaj rukhaah(i). 1.

Word Meaning: Bhaytiya = met; made a connection with. Keerut(i) = singing praise. Achint(u) = without any special effort. Vussiya = got embedded. Suntoosht(u) = satisfying; source of contentment. Kool = clan; associates. Oodhaareh(i) = find salvation. Moakh Pudvee = the state of salvation. Laaj = dignity. 1.

MEANING: Those devotees who get to meet with Satguru (came to His shelter) always sing Waheguru's praise. They stay absorbed in Guru's Shabad (in praise of Waheguru) by virtue of which Waheguru's Naam gets embedded in their heart without any special effort. They attain the level of salvation, and find salvation for their associates. Those devotees who take the Guru's shelter are fully convinced about Waheguru as the only Supreme Being. I am a slave of Waheguru, and pray to Him to protect my dignity, oh Nanak. 1.

ਮ:3॥ ਹੰਉਮੈ ਅੰਦਰਿ ਖੜਕੁ ਹੈ ਖੜਕੇ ਖੜਕਿ ਵਿਹਾਇ॥ ਹੰਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਮਰਿ ਜੰਮੈ ਆਵੈ ਜਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ 2॥

M:3: Haumein undar(i) khurruk(u) haiy, khurrkay, khurruk(i) vihaayay. Haumein vudda roag(u) haiy, mer(i) jummay, aavaiy jaayay. Jin kuou poorub(i) likhiya, tinha Satgur(u) miliya Prubh(u) aayay. Nanak, Gur persadi oobray, haumein Shabad(i) julaayay. 2.
Word Meaning: Khurruk(u) = irritation; lack of peace. Vihaayay = is spent. Poorub(i) Likhiya = prewritten destiny. Oobray = salvaged. 2.
MEANING: The selfishness and ego of the man act like a thorn in his mind because his ego gets easily hurt, as a result of which he is always irritated, and his whole life is spent in irritation (never finds peace of mind). However, because of their prewritten destiny, some lucky people get connected with Satguru (and then) with Waheguru. With His grace, they are able to burn away their selfishness and ego with the Guru's Shabad, and are salvaged, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪ੍ਰਭੁ ਅਬਿਗਤੁ ਅਗੋਚਰੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਹਰਿ ਨਾਮੁ ਹਮ ਸ੍ਰੇਵਹ ਹਰਿ ਨਾਮੁ ਹਮ ਪੂਜਹ ਹਰਿ ਨਾਮੇ ਹੀ ਮਨੁ ਰਾਤਾ॥ ਹਰਿ ਨਾਮੈ ਜੇਵਡ ਕੋਈ ਅਵਰੁ ਨ ਸੂਝੈ ਹਰਿ ਨਾਮੋ ਅੰਤਿ ਛਡਾਤਾ॥ ਹਰਿ ਨਾਮੁ ਦੀਆ ਗੁਰਿ ਪਰਉਪਕਾਰੀ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਕਾ ਪਿਤਾ
ਮਾਤਾ॥ ਹੰਉ ਸਤਿਗੁਰ ਅਪੁਣੇ ਕੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਨਾਮੁ ਮੈ ਜਾਤਾ॥ 16॥
Paurri: Hur(i) Naam(u) humaara Prubh, abigut(u), agoachur, abinaashi, purakh(u) bidhaata. Hur(i) Naam(u) hum srayveh, Hur(i) Naam(u) hum poojeh, Hur(i) Naamay hee mun(u) raata. Hur(i) Naamaiy jayvud koyee uver(u) na soojhaiy, Hur(i) Naamo unt(i) chhudaata. Hur(i) Naam(u) deeya Gur(i) per-oopkaari, dhun(u), dhunn(u) Guru ka pita, maata. Huoun Satgur apunay kuou suda numuskaari, jit(u) miliyaiyn Hur(i) Naam(u) mein jaata. 16.
Word Meaning: Abigut(u) = invisible; incomprehensible. Agoachur(u) = (physically) inaccessible. Abinaashi = immortal. Bidhaata = carver of our fates. Srayveh = serve; Poojeh = worship. Soojhaiy = think of. Per-oopkaari = benevolent. 16.
MEANING: Waheguru's Naam (His praise) is my invisible, inaccessible, immortal and the carver of my fate **(Waheguru, and His Naam are synonymous)**. Therefore, I serve and worship (recite with reverence) Waheguru's Naam, and my mind is imbued in the Naam. I cannot think of anything else that is as great as Waheguru's Naam, which sets one free from all worldly bonds at the end. The parents of the Guru, who is benevolent to bestow Waheguru's Naam to the devotees, are worthy of worship. I always bow to my Satguru by whose benevolence I realized Waheguru's Naam. 16.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਸੇਵ ਨ ਕੀਨੀਆ ਹਰਿ ਨਾਮੁ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਸਬਦੇ ਸਾਦੁ ਨ ਆਇਓ ਮਰਿ ਜਨਮੈ ਵਾਰੋ ਵਾਰ॥ ਮਨਮੁਖਿ ਅੰਧੁ ਨ ਚੇਤਈ ਕਿਤੁ ਆਇਆ ਸੈਸਾਰਿ॥ ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਸੇ ਗੁਰਮੁਖਿ ਲੰਘੇ ਪਾਰਿ॥ 1॥
Sloak M:3: Gurmukh(i) sayv na keeniyaa, Hur(i) Naam(u) na lugo piyaar(u). Shabaday saad(u) na aayo, mer(i) junmaiy, vaaro, vaar. Munmukh(i) undh(u), na chaytyee, kit(u) aaya sainsaar(i). Nanak, jin kuou nudr(i) kuray, say Gurmukh(i) lunghay paar(i). 1.
Word Meaning: Saad(u) = taste. Chaytyee = remember. Lunghay Paar = salvaged.
MEANING: Those who do not enjoy the heavenly taste of Guru's Shabad, and do not foster affection (or respect) for Waheguru, and do not recite His Naam, keep taking births, and dying again, and again. If the blind, and the follower of his mind, does not remember Waheguru; what did he take birth in the world for? The devotees, whom Waheguru is kind to, find salvation in the shelter of the Guru, oh Nanak. 1.

ਮ:3॥ ਇਕੋ ਸਤਿਗੁਰ ਜਾਗਤਾ ਹੋਰ ਜਗੁ ਸੂਤਾ ਮੋਹਿ ਪਿਆਸਿ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਜਾਗੰਨਿ ਸੇ ਜੋ ਰਤੇ ਸਚਿ ਨਾਮਿ ਗੁਣਤਾਸਿ॥

(ਅੰਗ 593)॥ ਮਨਮੁਖਿ ਅੰਧ ਨ ਚੇਤਨੀ ਜਨਮਿ ਮਰਿ ਹੋਹਿ ਬਿਨਾਸਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨੀ ਨਾਮੁ ਧਿਆਇਆ ਜਿਨ ਕੰਉ ਧੁਰਿ ਪੂਰਬਿ ਲਿਖਿਆਸਿ॥ 2॥

M:3: Ikko Satgur jaagta, hoar jug(u) soota moh(i) piyaas(i). Satgur(u) sayvun(i) jaagun(i) say, jo ruttay Sach(i) Naam(i) Goontaas(i).

(PAGE 593): Munmukh(i) undh na chaytni, junum(i) mer(i) hoheh(i) binaas(i). Nanak,Gurmukh(i) tinhi Naam(u) dhiyaya. Jinh kuou Dhoor(i) poorub(i) likhiyaas(i). 2.

Word Meaning: Goontaas(i) = treasure of virtues (God). Binaas(i) = destroyed. 2.

MEANING: Only Satguru is awake (is aware of the attacks of Maya all the time) while the rest of the world is sound asleep (unaware) in the thirst (desire or love) for Maya. Those who serve Waheguru and are imbued in His love also stay awake. The blind (in complete darkness of ignorance) and the followers of their mind, who do not remember Waheguru (do not keep him in mind), get destroyed (suffer badly) in taking births and dying. But only those recite Waheguru's Naam in the shelter of the Guru, who have it prewritten in their destiny, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਭੋਜਨੁ ਛਤੀਹ ਪਰਕਾਰ ਜਿਤੁ ਖਾਇਐ ਹਮ ਕਉ ਤ੍ਰਿਪਤਿ ਭਈ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਪੈਨਣੁ ਜਿਤੁ ਫਿਰਿ ਨੰਗੇ ਨ ਹੋਵਹ ਹੋਰ ਪੈਨਣ ਕੀ ਹਮਾਰੀ ਸਰਧ ਗਈ॥ ਹਰਿ ਨਾਮੁ ਹਮਾਰਾ ਵਣਜੁ ਹਰਿ ਨਾਮੁ ਵਾਪਾਰੁ ਹਰਿ ਨਾਮੈ ਕੀ ਹਮ ਕੰਉ ਸਤਿਗੁਰਿ ਕਾਰਕੁਨੀ ਦੀਈ॥ ਹਰਿ ਨਾਮੈ ਕਾ ਹਮ ਲੇਖਾ ਲਿਖਿਆ ਸਭ ਜਮ ਕੀ ਅਗਲੀ ਕਾਣਿ ਗਈ॥ਹਰਿ ਕਾ ਨਾਮੁ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੇ ਧਿਆਇਆ ਜਿਨ ਕੰਉ ਧੁਰਿ ਕਰਮਿ ਪਰਾਪਤਿ ਲਿਖਤੁ ਪਈ॥ 17॥

Paurri: Hur(i) Naam(u) humaara bhojun(u) chhuteeh perkaar, jit(u) khaayayain hum kuou triput(i) bhuyee. Hur(i) Naam(u) humaara pehnun(u), jit(u) phir(i) nungay na hoveh, hoar pehnum kee humaari Sherdh guyyee. Hur(i) Naam(u) humaara vunuj, Hur(i) Naam(u) vaapaar(u), Hur(i) Naamay kee hum kuou Satguru kaar-koonee deeyee. Hur(i) Naamaiy ka hum laykha likhiya, subh Jum kee uglee kaan(i) guyee. Hur(i) ka Naam(u) Gurmukh(i) kinaiy virlay dhiyaaya, jin kuou Dhoor(i) kerm(i) praaput(i) likhut(u) puyyee. 17.

Word Meaning: Chhuteeh Perkaar = of 36 different kinds. Tritup(i) = contentment. Sherdh = desire. Nungay Na Hoveh = become naked; lose morality and respect. Vunuj = business; dealing. Kaar-koonee = assigning responsibility. Laykha Likhiya = write the importance on heart. Uglee = ealier. Kaan(i) = indebtedness. Virlay = rare. Kerm(i) = in fortune. Praaput(i) = acquirement; in fortune 17.

MEANING: Waheguru's Naam is the delicious meals of 36 kinds for me eating which I feel fully contented. Waheguru's Naam is the (most expensive) clothing for me because of which I will never lose my dignity (which will cover all my weaknesses); and because of which, I have lost all my desire to wear (any other expensive clothes). Waheguru's Naam is my business and my dealings; Satguru has assigned me the responsibility to (share) Waheguru's Naam (with others). I have written Waheguru's Naam on my heart (so as never to forget it), because of which the debts of all my earlier bad deeds owing to the Angel of death have been cleared. But only that rare individual who recites Waheguru Naam in Guru's shelter has the good fortune prewritten for him right from his birth. 17.

ਸਲੋਕ ਮ:3॥ ਜਗਤੁ ਅਗਿਆਨੀ ਅੰਧੁ ਹੈ ਦੂਜੈ ਭਾਇ ਕਰਮ ਕਮਾਇ॥ ਦੂਜੈ ਭਾਇ ਜੇਤੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਲਗੈ ਤਨਿ ਧਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਸੁਖੁ ਊਪਜੈ ਜਾ ਗੁਰ ਕਾ ਸਬਦੁ ਕਮਾਇ॥ ਸਚੀ ਬਾਣੀ ਕਰਮ ਕਰੇ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ॥ ਨਾਨਕ ਜਿਤੁ ਆਪੇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ 1॥

Sloak M:3: Jugut(u) ugiyaani undh(u) haiy, doojaiy bhaayay kerm kmaayay. Doojaiy bhaayay jaytay kerm kuray dookh(u) luggaiy, tun(i) dhaayay. Gur persadi sookh(u) oopjaiy ja Gur ka

Shabad(u) kmaayay. Sachi Bani kerm kuray undin(u) Naam(u) dhiyaayay. Nanak jit(u) aapay laayay tit(u) lugay kehna kichhoo na jaayay. 1.
Word Meaning: Ugiyaani = ignorant. Doojaiy Bhaayay = in the love of the other (Maya). Dhaayay = attack quickly. Ja = if. Kerm = deeds. 1.
MEANING: The world is ignorant and blind, and performs deeds (its daily business) in the love for Maya; but all those deeds done in the love of Maya bring it trouble very quickly. However, all comforts appear (spring out) when, with the grace of the Guru, one performs deeds according to His Teachings, and recites Waheguru's Naam all the time. But only that devotee adopts such a lifestyle whom Waheguru Himself motivates; and nobody can say anything about it (interfere in it), oh Nanak. 1.

ਮ:3॥ ਹਮ ਘਰਿ ਨਾਮੁ ਖਜਾਨਾ ਸਦਾ ਹੈ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਕਾ ਸਦ ਜੀਵੈ ਦੇਵਣਹਾਰਾ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਸਦਾ ਕਰਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਅਪਾਰਾ॥ ਸਬਦੁ ਗੁਰੂ ਕਾ ਸਦ ਊਚਰਹਿ ਜੁਗੁ ਜੁਗੁ ਵਰਤਾਵਣਹਾਰਾ॥ ਇਹੁ ਮਨੂਆ ਸਦਾ ਸੁਖਿ ਵਸੈ ਸਹਜੇ ਕਰੇ ਵਾਪਾਰਾ॥ ਅੰਤਰਿ ਗੁਰ ਗਿਆਨੁ ਹਰਿ ਰਤਨ ਹੈ ਮੁਕਤਿ ਕਰਾਵਣਹਾਰਾ॥ ਨਾਨਕ ਜਿਸਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਹੋਵੈ ਦਰਿ ਸਚਿਆਰਾ॥ 2॥
M:3: Hum ghur(i) Naam(u) khujaana suda haiy, bhugut(i) bhuray bhundaara. Satgur(u) Daata jea ka, sud jeevaiy Dayvunhaara. Undin(u) keertun(u) suda kureh(i) Gur kaiy Shabad(i) Apaara. Shabad(u) Guru ka sud oochreh(i) joog, joog vertaavunhaara. Eh(u) munooaa suda sookh(i) vusaiy, sehjay kuray vapaara. Untar(i) Gur Giyan(u) Hur(i) ruttan haiy, mookut(i) kraavunhaara. Nanak jis nu nudr(i) kuray so paayay, hovaiy Dur(i) sachiyaara. 2.
Word Meaning: Bhundaara = treasures. Daata = provider; source. Jea = soul; spirituality. Apaara = beyond limits (Waheguru). Oochreh(i) = recite. Vertaavunhaara = distributor. Munooa = mind. Sehjay = in a blissful state. Mookut(i) = free from all bonds. Sachiyaara = bearer of Truth (Naam). 2.
MEANING: Satguru is the provider (source) of spiritual life (Waheguru's Naam), and it is because of His benevolence that I have treasures full of His worship in my heart all the time; my Satguru lives forever. All such devout devotees sing Waheguru's praise with Guru's Shabad (in praise of God) all the time. They always recite Guru's Shabad, which is true in every eon. With the recitation of Waheguru's Naam, the mind is always blissful, and deals in Waheguru Naam in a peaceful state of mind. The devotees have the jewel-like Waheguru's Naam which they acquire with Guru's Knowledge (wisdom), and which leads to their salvation. But only that devotee realizes Waheguru's Naam on whom He casts a kind sight; such a devotee is approved to be the bearer of Truth (has conquered all the demons) in God's Court, oh Nanak. 2.

ਪਉੜੀ॥ ਧੰਨੁ ਧੰਨੁ ਸੋ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜੋ ਸਤਿਗੁਰ ਚਰਣੀ ਜਾਇ ਪਇਆ॥ ਧੰਨੁ ਧੰਨੁ ਸੋ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਰਾਮੁ ਕਹਿਆ॥ ਧੰਨੁ ਧੰਨੁ ਸੋ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਸੁ ਹਰਿ ਨਾਮਿ ਸੁਣਿਐ ਮਨਿ ਅਨਦੁ ਭਇਆ॥ ਧੰਨੁ ਧੰਨੁ ਸੋ ਗੁਰਸਿਖੁ ਕਹੀਐ ਜਿਨਿ ਸਤਿਗੁਰ ਸੇਵਾ ਕਰਿ ਹਰਿ ਨਾਮੁ ਲਇਆ॥ ਤਿਸੁ ਗੁਰਸਿਖੁ ਕੰਉ ਹੰਉ ਸਦਾ ਨਮਸਕਾਰੀ ਜੋ ਗੁਰ ਕੈ ਭਾਣੈ ਗੁਰਸਿਖੁ ਚਲਿਆ॥ 18॥
Paurri: Dhunn(u), dhunn(u) so Gur Sikh(u) kuhhiyaiy, jo Satgur Churnee jaayay puyya. Dhunn(u), dhunn(u) so Gur Sikh(u) kuhhiyaiy, jin(i) Hur(i) Naama mookh(i) Ram(u) kuhhiya. Dunn(u), dhunn(u) so Gur Sikh(u) kuhhiyaiy, jis(u) Hur(i) Naam(i) sooniyaiyn mun(i) anund bhuyya. Dunn(u), dhunn(u) so Gur Sikh(u) kuhhiyaiy, jin(i) Satgur sayva kur(i) Hur(i) Naam(u) luyya. Tis(u) Gur Sikh(u) kuou huoun sudaa numuskaari, jo Gur kaiy bhaanaiy Gur Sikh(u) chulliya. 18.
Word Meaning: Dhunn(u) = great; worthy of worship. Anund = blissfulness. 18.

MEANING: The Gur Sikh, who comes to Satguru's shelter, is considered great and worthy of praise. The Gur Sikh, who recites Waheguru's Naam with his tongue, is considered great, and so is the Gur Sikh who feels blissful on listening to Waheguru's Naam. That Gur Sikh is considered to be great who realizes Waheguru's Naam by serving Satguru. I will always bow to the Gur Sikh who follows the path of the Guru's Teachings. 18.

ਸਲੋਕੁ ਮ:3॥ ਮਨ ਹਠਿ ਕਿਨੈ ਨ ਪਾਇਓ ਸਭ ਥਕੇ ਕਰਮ ਕਮਾਇ॥ ਮਨ ਹਠਿ ਭੇਖ ਕਰਿ ਭਰਮਦੇ ਦੁਖੁ ਪਾਇਆ ਦੂਜੈ ਭਾਇ॥ ਰਿਧਿ ਸਿਧਿ ਸਭੁ ਮੋਹੁ ਹੈ ਨਾਮੁ ਨ ਵਸੈ ਮਨਿ ਆਇ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਜਾਇ॥ ਨਾਮੁ ਰਤਨੁ ਘਰਿ ਪਰਗਟੁ ਹੋਆ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ॥ 1॥

Sloak(u) M:3: Mun hutth(i) kinaiy na paayo, subh thukkay kerm kmaayay. Mun hutth(i) bhaykh kur(i) bhermday, dookh(u) paaya doojaiy bhaayay. Ridh(i), sidh(i) subh(u) moh(u) haiy, Naam(u) na vusaiy mun(i) aayay. Gur sayva tay mun(u) nirmul(u) hovaiy, ugiyaan(u) undhayra jaayay. Naam(u) ruttan(u) ghur(i) pergut(u) hoa, Nanak sehj(i) smaayay. 1.

Word Meaning: Mun Hutth(i) = persistence of mind. Kerm = rituals. Bhaykh = religious symbols. Bhermday = roam around. Ridh(i) Sidh(i) = supernatural powers.
Ruttan = jewel. Ghur(i) = in the heart. Pergut(u) = appears; shines. 1.

MEANING: Many people have exhausted themselves by performing religious rituals to please God, but nobody has ever realized Him simply by the persistence of their mind. Some others roam around in search of Waheguru, again wearing religious symbols of different faiths, because of the obstinacy of their minds, but they too suffer and do not achieve anything. Some people may acquire supernatural powers by concentrating their minds, but such powers only boost individuals' egos and lead to greater attraction to worldly comforts; Waheguru's Naam does not take root in their hearts. However, one's mind gets purified by serving the Guru (obeying His Teachings) when the darkness of his ignorance disappears (his mind is enlightened), the jewel of Waheguru's Naam shines in his mind, and he gets fully immersed in the blissful state of mind, oh Nanak. 1.

(ਅੰਗ 594)॥ ਮ:3॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ॥ ਨਾਨਕ ਕਿਰਤਿ ਪਇਐ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥ 2॥

(PAGE 594): M:3: Shabadaiy saad(u) na aayou, Naam(i) na luggo piyaar(u). Rusna phikka boalna, nit, nit hoyay khooaar(u). Nanak, kirt(i) puyyaiy kmaavna, koyay na maytunhaar(u). 2.

MEANING: Some people do not relish Satguru's Shabad and do not cultivate any love for Waheguru's Naam in their hearts. Such people talk only about tasteless things related to Maya, and suffer humiliation all the time. But they are pursuing only those things for which they are predestined by Waheguru to follow; nobody can erase (change) their nature, oh Nanak. 2.

ਪਉੜੀ॥ ਧਨੁ ਧਨੁ ਸਤਪੁਰਖ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਕਉ ਸਾਂਤਿ ਆਈ॥ ਧਨੁ ਧਨੁ ਸਤਪੁਰਖੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਤੁ ਮਿਲਿਐ ਹਮ ਹਰਿ ਭਗਤਿ ਪਾਈ॥ ਧਨੁ ਧਨੁ ਹਰਿ ਭਗਤੁ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਸ ਕੀ ਸੇਵਾ ਤੇ ਹਮ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ ਧਨੁ ਧਨੁ ਹਰਿ ਗਿਆਨੀ ਸਤਿਗੁਰੂ ਹਮਾਰਾ ਜਿਨਿ ਵੈਰੀ ਮਿਤ੍ਰ ਹਮ ਕਉ ਸਭ ਸਮ ਦ੍ਰਿਸਟਿ ਦਿਖਾਈ॥ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੂ ਮਿਤ੍ਰ ਹਮਾਰਾ ਜਿਨਿ ਹਰਿ ਨਾਮ ਸਿਉ ਹਮਾਰੀ ਪ੍ਰੀਤਿ ਬਣਾਈ॥19॥

Paurri: Dhun(u), dhun(u) Sat Purakh, Satguru humaara, jit(u) miliyaiy hum kuou shaant(i) aayee. Dhun(u), dhun(u) Sat Purakh, Satguru humaara, jit(u) miliyaiyn hum Hur(i) bhugut(i) paayee. Dhun(u), dhun(u) Hur(i) Bhugut(u) Satguru humaara, jis kee sayva tay hum Hur(i) Naam(i) liv laayee. Dhun(u), dhun(u) Hur(i) Giyani Satguru humaara, jin(i) vairy, mittar, hum

kuou subh sum drisht(i) dikhaayee. Dhun(u), dhun(u) Satguru mittar humaara, jin(i) Hur(i) Naam siyoun humaari preet(i) bunaayee.
Word Meaning: Sat Purakh = a manifestation of Waheguru. Shaant(i) = peace; calmness. Liv Laayee = fully focused mind. Giyani = source of Divine Knowledge. Sum = equal; same. Drisht(i) = vision; eye. 19.
MEANING: My Satguru, which is a manifestation of Waheguru, is worthy of worship because one achieves peace of mind on meeting with Him (in His shelter). My Satguru is great because I have acquired Waheguru's worship in His shelter, and by serving Him, I have been able to meditate on Waheguru's Naam with full devotion. My Satguru, who is the source of Divine Knowledge, is also great, and has taught me how to see friends and enemies with the same eye (treat them equally). My friend Satguru is worthy of worship because He has instilled in my heart a love for Waheguru's Naam. 19.

ਸਲੋਕੁ ਮ:1॥ ਘਰ ਹੀ ਮੁੰਧਿ ਵਿਦੇਸਿ ਪਿਰੁ ਨਿਤ ਝੂਰ ਸੰਮਾਲੇ॥ ਮਿਲਦਿਆ ਢਿਲ ਨ ਹੋਵਈ ਜੇ ਨੀਅਤਿ ਰਾਸਿ ਕਰੇ॥ 1॥
Sloak(u) M:1: Ghur hee moondh(i) vidays(i) Pir(u), nit jhoor sumaalay. Mildiyaan dhill na hovyee jay neeut(i) raas(i) kuray. 1.
Word Meaning: Moondh(i) = a young (immature) woman (human being). Vidays(i) = in foreign land. Jhoor = repent; feel guilty; yearns. Sumaalay = remembers. Dhill = delay. Neeut(i) = thinking; intentions. Raas(i) = suitable; pure. 1.
MEANING: The young (immature) woman (a person who does not know much about Waheguru) does not realize that Waheguru resides in her heart, and thinks of Him as being in some foreign land (far, far away). She remembers Him and yearns to see Him. But the fact is, she can meet (connect) with Him without any delay if she sets her intentions right (purifies her mind by breaking bonds of worldly attachments). 1.

ਮ:1॥ ਨਾਨਕ ਗਾਲੀ ਕੂੜੀਆ ਬਾਝੁ ਪਰੀਤਿ ਕਰੇਇ॥ ਤਿਚਰੁ ਜਾਣੈ ਭਲਾ ਕਰਿ ਜਿਚਰੁ ਲੇਵੈ ਦੇਇ॥
M:1: Nanak, gaaleen koorriyaan, baajh(u) preet(i) kuray. Tichur(u) jaanaiy bhulaa kur(i) jichur(u) layvaiy dayay. 2.
Word Meaning: Gaaleen = talks; acts. Koorriyaan = false; meaningless. Baajh(u) Preet(i) = without love (for Waheguru). Tichur(u) = only that long. Bhulaa = good; noble. Jichur(u) = as long as. Layvaiy = takes (suffering) away. 2.
MEANING: If a man talks about Waheguru without any love for Him, all his talk is false (meaningless and only a show-off), oh Nanak. Because such a person thinks of Waheguru as good to him only for the time during which He takes his troubles away, and gives him comforts. 2.

ਪਉੜੀ॥ ਜਿਨਿ ਉਪਾਏ ਜੀਅ ਤਿਨਿ ਹਰਿ ਰਾਖਿਆ॥ ਅੰਮ੍ਰਿਤੁ ਸਚਾ ਨਾਉ ਭੋਜਨੁ ਚਾਖਿਆ॥ ਤ੍ਰਿਪਤਿ ਰਹੇ ਅਘਾਇ ਮਿਟੀ ਭਭਾਖਿਆ॥ ਸਭ ਅੰਦਰਿ ਇਕੁ ਵਰਤੈ ਕਿਨੈ ਵਿਰਲੈ ਲਾਖਿਆ॥ ਜਨ ਨਾਨਕ ਭਏ ਨਿਹਾਲੁ ਪ੍ਰਭ ਕੀ ਪਾਖਿਆ॥ 20॥
Paurri: Jin(i) oopaayay jea, Tin(i) Hur(i) raakhiya. Amrit(u), Sacha Naaoun, bhojun(u) chaakhiya. Triput(i) ruhay aghaayay, mitee bhubhaakhiya. Subh undar(i) Ikk(u) vertaiy, kinaiy virlaiy laakhiya. Jun Nanak bhuyay nihaal(u) Prubh kee paakhiya. 20.
Word Meaning: Jea = living beings. Chaakhiya = tasted; ate. Triput(i) = Aghaayay = fully contented. Bhubhaakhiya = big appetite. Vertaiy = operates. Laakhiya = realized. Nihaal(u) = blissful. Paakhiya = by the favour. 20.

MEANING: Waheguru, which creates the living beings, also protects them. He serves the Amrit-like food of His Naam, which, if taken by a man, makes him fully content, and all his big appetite for worldly attractions is eliminated. But only a rare person realizes that it is the "One" Supreme Being (Waheguru) that operates in everybody. I am His slave, and feel blissful with His favour (kindness), oh Nanak. 20.

ਸਲੋਕੁ ਮ:3॥ ਸਤਿਗੁਰ ਨੋ ਸਭੁ ਕੋ ਵੇਖਦਾ ਜੇਤਾ ਜਗਤੁ ਸੰਸਾਰੁ॥ ਡਿਠੈ ਮੁਕਤਿ ਨ ਹੋਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਵੀਚਾਰੁ॥ ਹਉਮੈ ਮੈਲੁ ਨ ਚੁਕਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਇਕਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਨੁ ਦੁਬਿਧਾ ਤਜਿ ਵਿਕਾਰ॥ ਨਾਨਕ ਇਕਿ ਦਰਸਨੁ ਦੇਖਿ ਮਰਿ ਮਿਲੇ ਸਤਿਗੁਰ ਹੇਤਿ ਪਿਆਰਿ॥ 1॥

Sloak M:3: Satgur nu subh(u) ko vaykhda, jayta jugut(u) sunsaar(u). Ditthaiy mookut(i) na hovyee, jichur Shabad(i) na kuray veechaar(u). Haumein maiyl(u) na chookyee, Naam(i) na luggaiy piyar(u). Ikk(i) Aapay bukhsh(i) milaayayun(i) doobidha tuj(i) vikaar. Nanak, ikk(i) Dershun daykh(i) mer(i) milay, Satgur hayt(u) piyaar(i). 1.

Word Meaning: Ditthaiy = by seeing. Jichur(u) Na = until. Doobidha = indecisiveness. Tuj(i) = abandon; get rid of. Vikaar = sensual pleasures. Mer(i) = kill (control) mind of desires. Hayt(i) = for. 1.

MEANING: The whole world (Including those who oppose Him) may see Satguru with their eyes; but one does not find salvation (break his worldly bonds) just by seeing Him. One needs to ponder on His Shabad (follows His Advice in daily life) because one's filth of his selfishness and ego is not washed away, and he does not develop any love for Waheguru's Naam until he ponders on Satguru's Shabad. Waheguru connects some individuals to Him through His kindness, enabling them to overcome their indecisiveness (the struggle between Waheguru's Naam and love for Maya) and control their sensual pleasures. Some lucky individuals develop a love for Satguru just by His sight, and merge into Him by killing (controlling) their minds towards worldly desires, oh Nanak. 1.

ਮ:3॥ ਸਤਿਗੁਰੂ ਨ ਸੇਵਿਓ ਮੂਰਖ ਅੰਧ ਗਵਾਰਿ॥ ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਦੁਖੁ ਲਾਗਾ ਜਲਤਾ ਕਰੇ ਪੁਕਾਰ॥ ਜਿਨ ਕਾਰਣਿ ਗੁਰੂ ਵਿਸਾਰਿਆ ਸੇ ਨ ਉਪਕਰੇ ਅੰਤੀ ਵਾਰ॥ ਨਾਨਕ ਗੁਰਮਤੀ ਸੁਖੁ ਪਾਇਆ ਬਖਸੇ ਬਖਸਣਹਾਰ॥2॥

M:3: Satguru na sayviyo, moorukh undh guvaar(i). Doojaiy bhaayay buhout dookh(u) laaga, julta kuray pookaar. Jin kaarun(i) Guru visaariya, say na oopkuray untee vaar. Nanak, Gurmutee sookh(u) paaya, bukhshay Bhukhshunhaar. 2.

Word Meaning: Guvaar(i) = uncivilized; ignorant. Doojaiy Bhaayay = in the love of the other (Maya). Kaarun(i) = because of; for. Oopkuray = came forward (for help).

MEANING: The foolish and the uncivilized (ignorant) do not serve Satguru. They suffer deeply in their love for Maya, and, burning with desire, they cry for help. But all those friends who were bonded with him through a common attraction for Maya never appeared for help at the time of his death. The man enjoys blissfulness with Guru's Advice, and the kind Waheguru showers him with His kindness, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਆਪੇ ਆਪਿ ਆਪਿ ਸਭੁ ਕਰਤਾ ਕੋਈ ਦੂਜਾ ਹੋਇ ਸੋ ਅਵਰੋ ਕਹੀਐ॥ ਹਰਿ ਆਪੇ ਬੋਲੈ ਆਪਿ ਬੁਲਾਵੈ ਹਰਿ ਆਪੇ ਜਲਿ ਥਲਿ ਰਵਿ ਰਹੀਐ॥ ਹਰਿ ਆਪੇ ਮਾਰੈ ਹਰਿ ਆਪੇ ਛੋਡੈ ਮਨ ਹਰਿ ਸਰਣੀ ਪੜਿ ਰਹੀਐ॥ ਹਰਿ ਬਿਨੁ ਕੋਈ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਕੈ ਮਨ ਹੋਇ ਨਿਚਿੰਦੁ ਨਿਸਲੁ ਹੋਰਿ ਰਹੀਐ॥ ਉਠਦਿਆ ਬਹਦਿਆ ਸੁਤਿਆ ਸਦਾ ਸਦਾ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਲਹੀਐ॥ 21॥1॥ ਸੁਧੁ॥

Paurri: Tu Aapay, Aap(i), Aap(i) subh(u) Kerta, koyee dooja hoyay so uvero kuhhiyaiy. Hur(i) Aapay boalaiy, Aap(i) boolaavaiy, Hur(i) Aapay jul(i) thul(i) ruv(i) ruhhiyaiy. Hur(i) Aapay

maaraiy, Hur(i) Aapay chhoadaiy, mun Hur(i) shernee purr(i) ruhhiyaiy. Hur(i) bin(u) koyee maar(i) jeevaal(i) na sukaiy, mun hoyay nichind(u) nissul(u) hohay ruhhiyaiy. Ootthdiyaan, behndiyaan, sootiyaan, suda, suda Hur(i) Naam(u) dhiyaayiyaiy, jun Nanak Gurmukh(i) Hur(i) luhhiyaiy. 21.1. **Shoodh(u).**

Word Meaning: Uvero = other. Ruv(i) = present. Nichind(u) = worry-free. Nissul(u) = in comfort. Luhhiyaiy = acquire; realize. **Soodh(u) = verified**.

MEANING: You are the sole creator of everything in this universe, oh Waheguru. We can talk about some other person (or power) only if there is someone like you (but there is none). It is Waheguru Himself who speaks through living beings and makes them speak. He is present in the waters, on the land, and in the sky. He, Himself kills, and Himself let some others go free. Let us just stay connected with His Feet (His Naam) and take His shelter (surrender our wisdom to Him), oh my mind. Nobody else can kill, or keep someone alive, without Waheguru; so, let us stay worry-free and feel comfortable, oh my mind. I am a slave of Waheguru and request others that they can acquire Waheguru's Naam only in the shelter of the Guru, and one should recite His Naam while standing, sitting, or sleeping (all the time), oh Nanak. 21. 1. **Verified.**

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸੋਰਠਿ ਮਹਲਾ 1 ਘਰੁ 1 ਚਉਪਦੇ

Ek Onkar Satnam(u) Kerta Purakh(u), Nirbhuou, Nirvaiyr(u),
Akalmoorut(i), Ajooni Saiybun(g), Gur Persad(i)

Soritth Mehla 1, Ghur(u) 1, Chaupuday:

(ਅੰਗ 595)॥ ਸਭਨਾ ਮਰਣਾ ਆਇਆ ਵੇਛੋੜਾ ਸਭਨਾਹ॥ ਪੁਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਆਗੈ ਮਿਲਣੁ ਕਿਨਾਹ॥ ਜਿਨ ਮੇਰਾ ਸਾਹਿਬੁ ਵੀਸਰੈ ਵਡੜੀ ਵੇਦਨ ਤਿਨਹਾ॥ 1॥ ਭੀ ਸਾਲਾਹਿਹੁ ਸਾਚਾ ਸੋਇ॥ ਜਾ ਕੀ ਨਦਰਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਰਹਾਉ॥ ਵਡਾ ਕਰਿ ਸਾਲਾਹਣਾ ਹੈ ਭੀ ਹੋਸੀ ਸੋਇ॥ ਸਭਨਾ ਦਾਤਾ ਏਕੁ ਤੂ ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਰੰਨ ਕਿ ਰੁੰਨੈ ਹੋਇ॥ 2॥ ਧਰਤੀ ਉਪਰਿ ਕੋਟ ਗੜ ਕੇਤੀ ਗਈ ਵਜਾਇ॥ ਜੋ ਅਸਮਾਨਿ ਨ ਮਾਵਨੀ ਤਿਨ ਨਕਿ ਨਥਾ ਪਾਇ॥ ਜੇ ਮਨ ਜਾਣਹਿ ਸੂਲੀਆ ਕਾਹੇ ਮਿਠਾ ਖਾਹਿ॥ 3॥ ਨਾਨਕ ਅਉਗੁਣ ਜੇਤੜੇ ਤੇਤੇ ਗਲੀ ਜੰਜੀਰ॥॥ ਜੇ ਗੁਣ ਹੋਨਿ ਤ ਕਟੀਅਨਿ ਸੇ ਭਾਈ ਸੇ ਵੀਰ॥ ਅਗੈ ਗਏ ਨ ਮੰਨੀਅਨਿ ਮਾਰਿ ਕਢਹੁ ਵੇਪੀਰ॥4॥1॥

(PAGE 595): Subhna merna aaya, vaychhorra subhnah. Poochhou jaayay siyaaniya, aagaiy milun(u) kinhaan. Jin mayra Sahib(u) veesraiy, vuddrri vaydun tinha. 1. Bhee salaaheh(u) Saacha Soyay. Ja kee nudr(i) suda sookh(u) hoyay. Ruhaou. Vudda kur(i) salaahna, haiy bhee hosi Soyay. Subhna Daata Aik(u) Tu, maanus daat(i) na hoyay. Jo Tis(u) bhaavaiy, so theeyaiy, runn k(i) roonnaiy hoyay. 2. Dherti oopur(i) koat gurrh kayti guyyee vujaayay. Jo usmaan(i) na maavni, tin nuck(i) nuthaan paayay. Jay mun jaaneh(u) sooliyaan, kaahay mittha khaah(i). 3. Nanak augoon jayturray, taytay guleen junjeer. Jay goon hoan(i) ta kuttiun(i) say bhaayee, say veer. Uggaiy guyyay na munniun(i) maar(i) kuddhou vaypeer. 4.1.

Word Meaning: Vaychhorra = separation. Aagaiy = next world; after death. Veesraiy = forgotten. Vaydun = pain; mental agony. 1. Bhee = repeatedly. Pause. Vudda Kur(i) = with faith that (He is) Great. Daata = provider. Maanus = human. Theeyaiy = takes place. Runn K(i) = like women. Roonaiy = by crying. 2. Koat = millions. Gurrh = forts (kingdoms). Vujaayay = rule; reign; did whatever they liked to do. Maavvni = contained. Nuthaan = nose ring; a rope put through the nose of animals to control them; rein in. Sooleeyaan = (resulting) acute pain. 3. Augoon = bad qualities. Jayturray = however many. Taytrray = the same number (as many). Junjeer = chains. Munniun(i) = accepted. Vaypeer = unholy. 4.

MEANING of the Sloak: There is only one living Supreme Being which has eternal existence; which is the creator of the whole universe, is omnipresent; fearless (above the effects of Maya); bears no enmity with anyone (because He has no rival; and is perfectly just); which is unaffected by time; never takes births; is self-illuminated, and can be realized only by the grace of the Guru.

MEANING of the Shabad: Everybody in this world has to die and suffer separation from the world. Get advice from wise people (who have made a connection with Waheguru) to learn who gets to connect with Waheguru (gets His approval) after death. Those who forget Waheguru suffer a huge mental agony. 1. One should repeatedly praise the eternal Waheguru whose kind sight is a source of great comfort all the time, oh my friends. Pause. We should sing Waheguru's praise with firm faith that He is the greatest, and that He is here now, and will always be here even in the future. Waheguru is the provider for everybody, and no human can be the provider. Also, only that happens that is to His liking; crying like a woman (about something that one does not like) achieves nothing. 2. Countless people have ruled this earth and enjoyed in whatever way they chose to. Waheguru puts rope

through the noses of those (reins them in) who had thought that even the sky was too small for them. But if people were aware of the suffering caused by sweet things (if they knew the resulting bad effects of their enjoyment of sensual pleasures), they would not enjoy them. 3. All the ignoble qualities (vices) in a person result in as many chains around his neck, which can be cut only by noble qualities, which are helpful, like brothers and friends, to the individual. The individuals with bad qualities are not approved in Waheguru's Court; so, kill, and kick out such unholy qualities (disapproved by the Guru) away (get rid of them) before reaching Waheguru's Court, oh Nanak. 4.1.

ਸੋਰਠਿ ਮਹਲਾ 1 ਘਰੁ 1॥ ਮਨੁ ਹਾਲੀ ਕਿਰਸਾਣੀ ਕਰਣੀ ਸਰਮੁ ਪਾਣੀ ਤਨੁ ਖੇਤੁ॥ ਨਾਮੁ ਬੀਜੁ ਸੰਤੋਖੁ ਸੁਹਾਗਾ ਰਖੁ ਗਰੀਬੀ ਵੇਸੁ॥ ਭਾਉ ਕਰਮ ਕਰਿ ਜੰਮਸੀ ਸੇ ਘਰ ਭਾਗਠ ਦੇਖੁ॥1॥ ਬਾਬਾ ਮਾਇਆ ਸਾਥਿ ਨ ਹੋਇ॥ ਇਨਿ ਮਾਇਆ ਜਗੁ ਮੋਹਿਆ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ ਰਹਾਉ॥ ਹਾਨੁ ਹਟੁ ਕਰਿ ਆਰਜਾ ਸਚੁ ਨਾਮੁ ਕਰਿ ਵਥੁ॥ ਸੁਰਤਿ ਸੋਚ ਕਰਿ ਭਾਡਸਾਲ ਤਿਸੁ ਵਿਚਿ ਤਿਸ ਨੋ ਰਖੁ॥ ਵਣਜਾਰਿਆ ਸਿਉ ਵਣਜੁ ਕਰਿ ਲੈ ਲਾਹਾ ਮਨ ਹਸੁ॥ 2॥ ਸੁਣਿ ਸਾਸਤ ਸਉਦਾਗਰੀ ਸਤੁ ਘੋੜੇ ਲੈ ਚਲੁ॥ ਖਰਚੁ ਬੰਨੁ ਚੰਗਿਆਈਆ ਮਤੁ ਮਨ ਜਾਣਹਿ ਕਲੁ॥ ਨਿਰੰਕਾਰ ਕੈ ਦੇਸਿ ਜਾਹਿ ਤਾ ਸੁਖਿ ਲਹਹਿ ਮਹਲੁ॥ 3॥ ਲਾਇ ਚਿਤੁ ਕਰਿ ਚਾਕਰੀ ਮੰਨਿ ਨਾਮੁ ਕਰਿ ਕੰਮੁ॥
(ਅੰਗ 596)॥ ਬੰਨੁ ਬਦੀਆ ਕਰਿ ਧਾਵਣੀ ਤਾ ਕੋ ਆਖੈ ਧੰਨੁ॥ ਨਾਨਕ ਵੇਖੈ ਨਦਰਿ ਕਰਿ ਚੜੈ ਚਵਗਣ ਵੰਨੁ॥ 4॥2॥

Soritth(i) Mehla 1, Ghur(u) 1: Mun(u) haali, kirsaani kerni, sherm(u) paani, tun(u) khayt(u). Naam(u) beej(u), suntokh(u) soohaaga, rukh(u) greebi vays(u). Bhaaou kerm kur(i) jummsi, say ghur bhaagutth daykh(u). 1. Baba, Maya saath(i) na hoyay. Inn(i) Maya, jug(u) mohiya, virla boojhaiy koyay. Ruhaou. Haan(u) hutt(u) kur(i) aarja, Sach(u) Naam(u) kur(i) vuth(u). Soort(i), soach kur(i) bhaand-shaal, tis(i) vich(i) tis nu rukh(u). Vunjaariyaan siyoun vunuj(u) kur(i), laiy laaha mun huss(u). 2. Soon(i) Shast saudagri, sat(u) ghorray laiy chull(u). Khurch(u) bunnh(u) chungiyaayiyaan, mut(u) mun jaaneh(i) kullh(u). Nirunkaar kaiy days(i) jaah(i), ta sookh(i) luheh(i) mehl(u). 3. Laayay chit(u) kur(i) chaakri, munn(i) Naam(u) kur(i) kumm(u).

(PAGE 596): Bunnh(u) budiyaan, kur(i) dhaavni, ta ko aakhaiy dhunn(u). Nanak vaykhaiy nudr(i) kur(i), churraiy chuvgun vunn(u). 4.2.

Word Meaning: Haali = farmer. Kirsaani = farming. Kerni = deeds. Sherm = hard work. Khayt(u) = field. Beej(u) = seeds. Suntokh(u) = contentment. Soohaaga = leveller (a heavy, thick wooden slab used to level the field after being ploughed). Greebi = politeness; humility. Vays(u) = clothing; outlook. Bhaaou = affection. Kerm = kindness. Jummsi = will sprout. Ghur = heart. Bhaagutth = fortunate. 1.
Inn(i) = this. Mohiya = captivated. Virla = rare. Boojhaiy = realizes. Pause.
Haan(u) Aarja = decreasing of life. Hutt(u) = shop; store. Aarja = age. Vuth(u) = the desired valuable item. Soort(i) = attention. Soach = thinking. Bhaandshaal = the shelf for vessels. Vunjaariyaan = the dealers (in Waheguru's Naam). Vunuj(u) = business; dealings. Laaha = benefit. Huss(u) = laugh; feel blissful. 2.
Shast = religious books. Saudagri = trading (especially of horses). Sat(u) = high morality. Khurch Bunnh = investment for the journey (to Waheguru's Court) . Chungiyaayiyaan = noble deeds. Mut Jaaneh(i) = do not think. Kullh(u) = tomorrow; future. Luheh(i) = acquire. Mehl(u) = woman; devotee. Nirunkaar = God. 3.
Chit(u) Kur(i) = with dedication. Chaakri = service. Bunnh = control. Budiyaan = ignoble deeds. Dhaavni = aggressively. Dhunn(u) = praise worthy.
Chuvgun = four times. Vunn(u) = shine (of purity of mind). 4.

NOTE: Using the four major professions of the time – farming, shop keeping (business), trading, and service – as examples for comparison, Guru Sahib teaches us how to build a noble character and to unite with Waheguru (God).

MEANING: (To merge into Waheguru, which is the main objective of human life) make your mind the farmer and your noble deeds as the profession of farming, oh my friend. Irrigate your body-field with the water of hard work. Now seed the body-field with Waheguru's Naam, and level your mind (clear it of all desires and discrimination) with the leveller of contentment, and wear the clothing of humility in daily life. When you do all that, Waheguru's Naam will sprout in your heart with His loving sight. 1. Wealth does not stay with you at the time of your death, oh, wise man. Some rare individual realizes that the world is (falsely) captivated by Maya. Pause.

Realizing that your life span is decreasing with every breath, remember Waheguru with every breath, and let this be your shop (business), and store Waheguru's Naam as the merchandize in the shop of your mind. Make your attention and your thinking the shelf for vessels, and put Waheguru's Naam in those vessels (of your thoughts). Join the company of the holy men who run the same business (of Waheguru's Naam) as you do, and gain the additional benefit of the blissfulness of your mind. 2. Like a trader in horses, let high morality (good business ethics), and listening to (and acting on the advice of) the religious books (on Waheguru's Naam) be your horses for trading (i.e., trade in Waheguru's Naam). Let noble deeds be your expenses for the journey (to the next world); do not put these acts off until tomorrow which may not be there. Such a devotee realizes all comforts when she goes to the world (Court) of Waheguru. 3. Like a loyal servant, serve Waheguru with full dedication, and make recitation of Waheguru's Naam with full faith as your task (project). Control evil acts aggressively, because of which people will praise you. When Waheguru casts a kind sight on such a devotee, the shine on his face (because of the purity of his mind) becomes fourfold, oh Nanak. 4.2.

ਸੋਰਠਿ ਮ:1 ਚਉਤੁਕੇ॥ ਮਾਇ ਬਾਪ ਕੋ ਬੇਟਾ ਨੀਕਾ ਸਸੁਰੈ ਚਤੁਰੁ ਜਵਾਈ॥ ਬਾਲ ਕੰਨਿਆ ਕੌ ਬਾਪੁ ਪਿਆਰਾ ਭਾਈ ਕੌ ਅਤਿ ਭਾਈ॥ ਹੁਕਮੁ ਭਇਆ ਬਾਹਰੁ ਘਰੁ ਛੋਡਿਆ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਮਨਮੁਖਿ ਤਿਤੁ ਤਨਿ ਧੂੜਿ ਧੁਮਾਈ॥ 1॥ ਮਨੁ ਮਾਨਿਆ ਨਾਮੁ ਸਖਾਈ॥ ਪਾਇ ਪਰਉ ਗੁਰ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਸਾਚੀ ਬੂਝ ਬੁਝਾਈ॥ ਰਹਾਉ॥ ਜਗ ਸਿਉ ਝੂਠ ਪ੍ਰੀਤਿ ਮਨੁ ਬੇਧਿਆ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਈ॥ ਮਾਇਆ ਮਗਨੁ ਅਹਿਨਿਸਿ ਮਗੁ ਜੋਹੈ ਨਾਮੁ ਨ ਲੇਵੈ ਮਰੈ ਬਿਖੁ ਖਾਈ॥ ਗੰਧਣ ਵੈਣਿ ਰਤਾ ਹਿਤਕਾਰੀ ਸਬਦੈ ਸੁਰਤਿ ਨ ਆਈ॥ ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਬੇਧਿਆ ਮਨਮੁਖਿ ਪਤਿ ਗਵਾਈ॥ 2॥ ਸਾਧ ਸਭਾ ਮਹਿ ਸਹਜਿ ਨ ਚਾਖਿਆ ਜਿਹਬਾ ਰਸੁ ਨਹੀ ਰਾਈ॥ ਮਨੁ ਤਨੁ ਧਨੁ ਅਪੁਨਾ ਕਰਿ ਜਾਨਿਆ ਦਰ ਕੀ ਖਬਰ ਨਾ ਪਾਈ॥ ਅਖੀ ਮੀਟਿ ਚਲਿਆ ਅੰਧਿਆਰਾ ਘਰੁ ਦਰੁ ਦਿਸੈ ਨ ਭਾਈ॥ ਜਮ ਦਰਿ ਬਾਧਾ ਠਉਰੁ ਨ ਪਾਵੈ ਅਪੁਨਾ ਕੀਆ ਕਮਾਈ॥ 3॥ ਨਦਰਿ ਕਰੇ ਤਾ ਅਖੀ ਵੇਖਾ ਕਹਣਾ ਕਥਨੁ ਨ ਜਾਈ॥ ਕੰਨੀ ਸੁਣੀ ਸੁਣਿ ਸਬਦਿ ਸਾਲਾਹੀ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਵਸਾਈ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਪੂਰਨ ਜੋਤਿ ਸਮਾਈ॥ ਨਾਨਕ ਗੁਰ ਵਿਣੁ ਭਰਮ ਨ ਭਾਗੈ ਸਚਿ ਨਾਮਿ ਵਡਿਆਈ॥ 4॥3॥

Soritth M:1, Chautookay: Maayay baap ko bayta neeka, susooraiy chatoor(u) juvaayee. Baal kunniya kau baap(u) piyaara, bhaayee kau ut(i) bhaayee. Huqam(u) bhuyya, baahur(i), ghur(u) chhodiya, khin meh(i) bhuyee puraayee. Naam(u), daan(u), ishnaan na munmukh(i), tit(u) tun(i) dhoorr(i) dhoomaayee. 1. Mun(u) maaniya Naam(u) sukhaayee. Paayay puroun, Gur kaiy bulihaaraiy, jin(i) saachi boojh boojhaayee. Ruhaou. Jug siyoun jhootth preet(i) mun(u) baydhiya, jun siyoun vaad(u) ruchaayee. Maya mugun(u), ehinis(i) mug(u) johaiy, Naam(u) na layvaiy, muraiy bikh(u) khaayee. Gundhun vaiyn(i) rutta hitkaari, shabadaiy, soort(i) na aayee. Rung(i) na raata, rus(i) nuhee baydhiya, munmukh(i) put(i) guvaayee. 2. Sadh subha meh(i) sehj(i) na chaakhiya, jihba rus(u) nuhee raayee. Mun(u), tun(u), dhun(u),

apuna kur(i) jaaniya, Dur kee khubur na paayee. Ukheen meet(i) chulliya undhiyaara, ghur(u) dur(u) disaiy na bhaayee. Jum dur(i) buddha tthaur(u) na paavaiy, apuna keeya kmaayee. 3. Nudr(i) kuray ta ukheen vaykhaan, kehna kuthun(u) ma jaayee. Kunni soonee, soon(i) Shabad(i) salaaheen, Amrit(u) ridaiy vusaayeen. Nirbhuou, Nirunkaar(u), Nirvaiyr(u), poorun Jot(i) smaayee. Nanak, Gur vin(u) bherm na bhaagaiy, Sach(i) Naam(i) vudiyaayee. 4.3.

Word Meaning: Neeka = good; dear. Chatoor(u) = clever; wise. Juvaayee = son-in-law. Baal Kunniya = a little girl. Ut(i) = extremely. Huqam(u) Bhuyya = with (Waheguru's) Will. Khin Meh(i) = in a moment; instantly. Puraayee = belonging to others; strange. Ishnaan = cleansing (of mind). Tit(u) Tun(i) = through that body. Dhoorr(i) Dhoomaayee = spread dust (did immoral and disgraceful things). 1. Maaniya = pleased with. Sukhaayee = friend. Bulihaaraiy = to sacrifice. Pause. Baydhiya = pierced; stitched. Vaad(u) = disputes; belligerent discussions. Ruchaayee = creates; initiates. Mugun(u) = fully absorbed. Mug(u) = path. Johaiy = to keep a watchful eye on. Bikh(u) = poison; immoral and sinful acts. Gundhun Vaiyn(i) = filthy songs. Rutta = imbued. Hitkaari = loving. Soort(i) = mind; thinking. Rung(i) = in the love (for Waheguru). Put(i) = dignity. 2.
Sadh Subha = holy gatherings. Sehj(i) = blissful mental state (above the effects of Maya). Chaakhiya = tasted. Jihba = tongue. Raayee = the size of a grain of mustard; minuscule. Dur = Waheguru's Court. Tthaur(u) = support. 3.
Nudr(i) = kind sight. Kuthun(u) = description. Amrit(u) = Waheguru's Naam. 4.

MEANING: The man, who was an apple of the eyes of his parents, a wise son-in-law to his father-in-law, dear father to his little daughter (his children), and an extremely dear brother to his brother, left the house and the outside belongings (upon his death) at the Will of Waheguru in a moment, and everything became strange to him. The Maya-engrossed man did not recite Waheguru's Naam to cleanse his mind, nor did he do any philanthropic act in his life; he simply enjoyed sensual pleasures thereby earning only disgrace. 1. I wish to drop at the feet and sacrifice my life for the Guru who enlightened me with the true understanding (of the purpose of human life) whereby my mind has come to love Waheguru's Naam as my real friend. Pause. The man's mind is pierced with the false love of Maya, and he gets into unnecessary and aggressive discussions with the devotees of Waheguru. Deeply engrossed in the love for wealth all the time, he looks for ways to earn it even by immoral means (like robbing and killing); he does not recite Waheguru's Naam, and dies a spiritual death, enjoying sensual pleasures and committing other sinful acts. Imbued in the love of filthy songs, he does not like focusing his mind (pondering) on Guru's Shabad. He does not get imbued in Waheguru's love and his mind does not get pierced with the sweetness of the Naam; the Maya-engrossed, and detached from Waheguru, the man loses his dignity. 2. The man does not enjoy blissfulness in holy congregations, and his tongue experiences no taste at all of Waheguru's sweet Naam. He considers his mind, his body, and the wealth as his own, but has no knowledge of Waheguru's Court (judgement). On closing his eyes (on his death), the blind leaves this world where he cannot see his house or his door, not even his brother (supporter). Tied at the door of the Angel of justice, he gets no support, but he cannot blame anyone because he is reaping the rewards of his own deeds. 3. If Waheguru becomes kind, I can "see" Him, but still cannot describe Him. Listening to the Shabad of praise of Waheguru with my ears, I am able to embed His Amrit Naam in my mind. The Light (Soul) of Waheguru, who is fearless, formless, and without any enmity, is present everywhere. Without the Guru, man's misgivings do not go away; on the other hand, one earns respect with Waheguru's Naam, oh Nanak. 4.3.

ਸੋਰਠਿ ਮਹਲਾ 1 ਦੁਤੁਕੇ॥ ਪੁੜੁ ਧਰਤੀ ਪੁੜੁ ਪਾਣੀ ਆਸਣੁ ਚਾਰਿ ਕੁੰਟ ਚਉਬਾਰਾ॥ ਸਗਲ ਭਵਣ ਕੀ ਮੂਰਤਿ ਏਕਾ ਮੁਖਿ ਤੇਰੈ ਟਕਸਾਲਾ॥ 1॥ ਮੇਰੇ ਸਾਹਿਬਾ ਤੇਰੇ ਚੋਜ ਵਿਡਾਣਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਆਪੇ ਸਰਬ ਸਮਾਣਾ॥ ਰਹਾਉ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਜੋਤਿ ਤੁਮਾਰੀ ਤੇਰਾ ਰੂਪ ਕਿਨੇਹਾ॥ ਇਕਤੁ ਰੂਪਿ ਫਿਰਹਿ ਪਰਛੰਨਾ ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ॥ 2॥ ਅੰਡਜ ਜੇਰਜ ਉਤਭੁਜ ਸੇਤਜ ਤੇਰੇ ਕੀਤੇ ਜੰਤਾ॥ ਏਕ ਪੁਰਬੁ ਮੈ ਤੇਰਾ ਦੇਖਿਆ ਤੂ ਸਭਨਾ ਮਾਹਿ ਰਵੰਤਾ॥ 3॥ ਤੇਰੇ ਗੁਣ ਬਹੁਤੇ ਮੈ ਏਕ ਨ ਜਾਣਿਆ ਮੈ ਮੂਰਖ ਕਿਛੁ ਦੀਜੈ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਸੁਣਿ ਮੇਰੇ ਸਾਹਿਬਾ ਡੁਬਦਾ ਪਥਰ ਲੀਜੈ॥ 4॥4॥

Soritth(i) Mehla 1, Dootookay: Poorr(u) dherti, poorr(u) paani, aasun(u) chaar(i) koont, chaubaara. Sugul bhuvun kee moorut(i) Aika, mookh(i) Tayraiy tuksaala. 1. Mayray Sahiba, Tayray choaj vidaana. Jul(i), thul(i) muhhiul(i) bhurpoor(i) leena, Aapay serb smaana. Ruhaou. Jeh, jeh daykhaan teh Jot(i) Toomhaari, Tayra roop kinayha. Ikutt(u) roop(i) phireh(i) perchhunna, koyay na kis hee jayha. 2. Unduj, jayruj, ootbhooj, saytuj, Tayray keetay junta. Aik poorb(u) mein Tayra daykhiya, Tu subhna maah(i) ruvunta. 3. Tayray goon buhoutay, mein aik(u) na jaaniya, mein moorukh kichh(u) deejaiy. Prunvut(i) Nanak soon(i) mayray Sahiba, doobda puthur leejaiy. 4.4.

Word Meaning: Poorr(u) = stone of a grinding mill. Paani = water; clouds; sky. Assun(u) = seat; throne. Koont = directions. Chaubara = the topmost room of a house with windows in all directions. Bhuvun = building; universe. Moorut(i) = picture; image; reflection. Mookh(i) = from (Your) mouth (with Your word or Huqam). Tuksaala = mint. 1. Choaj = amazing feats. Vidaana = wondrous. Leena = absorbed; present. Pause.
Jot(i) = light; soul. Roop = forms. Kinayha = of what kind; indescribable. Ikutt(u) = in a single form. Perchhunna = hidden. Jayha = like. 2. Unduj = born out of eggs. Jayruj = placenta (live birth). Ootbhooj = vegetation. Saytuj = from invisible sources under suitable conditions – like mould, bacteria, maggots, etc. Junta = living beings. Poorb(u) = amazing feat. Ruvunta = present. 3. Prunvut(i) = requests respectfully. Doobda = sinking. Puthur = (heavy like) rock; loaded with sins. Leejaiy = save; salvage. 4.

MEANING: Like the two millstones of the grinding mill, the earth is the bottom, and the sky the top stone of Waheguru's mill of world creation. All four directions make up His throne to sit on. The whole universe is solely Your image which has been created in the mint of Your mouth (with Your Huqam or Command), oh Waheguru. 1. Your feats are wondrous, oh my Lord. You are present in the waters, on the land, in the sky, and in every living being. Pause. You have indescribable forms; it is Your Light everywhere, no matter in which direction I look. With only one identity (You are the only one), You are present hidden in everybody, yet nobody is like anybody else. 2. All the living beings from all the four sources of reproduction – eggs, live births, vegetation, and from invisible sources (present in air, like bacteria and viruses) – have been created by You. It is Your amazing feat that You are present in each of them (regardless of the source of reproduction). 3.
You have countless noble qualities, but I am foolish for not recognizing even a single one of them; kindly give me some wisdom. It is my humble submission that I am like a heavy rock, loaded with sins, and am drowning in the world-sea, oh Nanak. Please protect me, oh kind Waheguru. 4.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਹਉ ਪਾਪੀ ਪਤਿਤੁ ਪਰਮ ਪਾਖੰਡੀ ਤੂ ਨਿਰਮਲੁ ਨਿਰੰਕਾਰੀ॥ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਪਰਮ ਰਸਿ ਰਾਤੇ ਠਾਕੁਰ ਸਰਣਿ ਤੁਮਾਰੀ॥ 1॥ ਕਰਤਾ ਤੂ ਮੈ ਮਾਣੁ ਨਿਮਾਣੇ॥ ਮਾਣੁ ਮਹਤੁ ਨਾਮੁ ਧਨੁ ਪਲੈ ਸਾਚੈ ਸਬਦਿ ਸਮਾਣੇ॥ ਰਹਾਉ॥ ਤੂ ਪੂਰਾ ਹਮ ਊਰੇ ਹੋਛੇ ਤੂ ਗਉਰਾ ਹਮ ਹਉਰੇ॥

(ਅੰਗ 597)॥ ਤੁਝ ਹੀ ਮਨ ਰਾਤੇ ਅਹਿਨਿਸਿ ਪਰਭਾਤੇ ਹਰਿ ਰਸਨਾ ਜਪਿ ਮਨ ਰੇ॥ 2॥ ਤੁਮ ਸਾਚੇ ਹਮ ਤੁਮ ਹੀ ਰਾਚੇ ਸਬਦਿ ਭੇਦਿ ਫੁਨਿ ਸਾਚੇ॥ ਅਹਿਨਿਸਿ ਨਾਮਿ ਰਤੇ ਸੇ ਸੂਚੇ ਮਰਿ ਜਨਮੇ ਸੇ ਕਾਚੇ॥ 3॥ ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਸਾਲਾਹੀ ਤਿਸਹਿ ਸਰੀਕੁ ਨ ਕੋਈ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਗੁਰਮਤਿ ਜਾਨਿਆ ਸੋਈ॥ 4॥5॥

Soritth Mehla 1: Huoun paapi, putit, perm pakhundi, Tu nirmul(u) Nirunkaari. Amrit(u) chaakh(i) perm rus(i) raatay, Thaakur shern Toomhaari. 1. Kerta, Tu mein maan(u), nimaanay. Maan(u) meht(u), Naam(u) dhun(u) pullaiy, Saachaiy Shabad(i) smaanaiy. Ruhaou. Tu Poora, hum ooray hoachhay, Tu gaura, hum hauray.

(PAGE 597): Toojh hee mun raatay, ehinis(i) perbhaatay, Hur(i) rusna mun jup(i) ray. 2. Toom Saachay, hum Toom hee raachay, Shabad(i) bhayd(i) phoon(i) saachay. Ehinis(i) Naam(i) ruttay say soochay, mer(i) junmay say kaachay. 3. Uver(u) na deesaiy kis(u) salaaheen, Tiseh(i) sreek(u) na koyee. Prunvut(i) Nanak(u) daasun(i) daasa, Gurmut(i) jaaniya soyee. 4.5.

Word Meaning: Huoun = I. Putit(u) = immoral. Perm = supreme; biggest. Pakhundi = hypocrite; phony. Nirunkaari = formless. Amrit(u) = Waheguru's Naam. Chaakh(i) = tasting. Rus(i) = sweet taste. Raatay = imbued. 1. Maan(u) = pride. Nimaanay = with no respect; humble. Meht(u) = fame. Dhun(u) = wealth. Pullaiy = in possession. Smaanaiy = absorbed. Pause. Ooray = less than full; empty. Hoachhay = of low thinking. Gaura = heavy; loaded with noble qualities (have full control over self). Hauray = light; devoid of noble qualities. Hoachhay = low wisdom; no self-control. Ehinis(i) = day and night. Perbhaatay = morning; every day. Rusna = tongue. 2.
Raachay = mixed with; absorbed in. Bhayd(i) = pierced; stitched. Phoon(i) = then.
Soochay = pure-minded. Kaachay = unripe; weak. 3.
Tiseh(i) = His. Sreek(u) = rival. Daasun(i) Daasa = slave of slaves. 4.

MEANING: I am a sinner, an immoral, and the biggest hypocrite, whereas You are pure, and formless, oh Waheguru. In Your shelter, I have tasted the sweetness of Your Amrit-Naam, and now I am imbued in the supreme essence (of the Naam). 1.
You are the pride of this humble servant, oh Waheguru. When one gets absorbed in Your eternal Naam, he acquires pride, fame, and the wealth of Your Naam, oh God. Pause.
You are perfect, but I am empty (devoid of noble qualities), and have very low wisdom; You are loaded with noble qualities and have complete self-control, whereas I lack all noble qualities and have no self-control. I wish I were always imbued in You, love day and night, so I urge my mind to recite Your Naam with the tongue. 2.
You are everlasting. I wish to be pierced with Guru's Shabad in Your praise so that I may stay absorbed in Your Naam and become like You. Those who are imbued in Waheguru's Naam are pure, while those who take births and die are impure. 3.
I do not see anybody else who could rival You, and whom I could praise, oh God. I submit humbly that I have realized Waheguru with Guru's guidance, and I am a slave of His slaves, oh Nanak. 4.5.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਅਲਖ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਨਾ ਤਿਸੁ ਕਾਲੁ ਨ ਕਰਮਾ॥ ਜਾਤਿ ਅਜਾਤਿ ਅਜੋਨੀ ਸੰਭਉ ਨਾ ਤਿਸੁ ਭਾਉ ਨ ਭਰਮਾ॥ 1॥ ਸਾਚੇ ਸਚਿਆਰ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥ ਨਾ ਤਿਸੁ ਰੂਪ ਵਰਨੁ ਨਹੀ ਰੇਖਿਆ ਸਾਚੈ ਸਬਦਿ ਨੀਸਾਣੁ॥ ਰਹਾਉ॥ ਨਾ ਤਿਸੁ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਨਾ ਤਿਸੁ ਕਾਮੁ ਨ ਨਾਰੀ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਅਪਰ ਪਰੰਪਰੁ ਸਗਲੀ ਜੋਤਿ ਤੁਮਾਰੀ॥ 2॥ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਲੁਕਾਇਆ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਬਾਈ॥ ਬਜਰ ਕਪਾਟ ਮੁਕਤੇ ਗੁਰਮਤੀ ਨਿਰਭੈ ਤਾੜੀ ਲਾਈ॥ 3॥ ਜੰਤ ਉਪਾਇ ਕਾਲੁ ਸਿਰਿ ਜੰਤਾ ਵਸਗਤਿ ਜੁਗਤਿ ਸਬਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥੁ ਪਾਵਹਿ ਛੂਟਹਿ ਸਬਦੁ ਕਮਾਈ॥ 4॥ ਸੂਚੈ

ਭਾਡੈ ਸਚੁ ਸਮਾਵੈ ਵਿਰਲੇ ਸੂਚਾਚਾਰੀ॥ ਤੰਤੈ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਾਇਆ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ॥ 5॥6॥

Soritth Mehla 1: Alukh, Apaar, Agumm, Agoachur, na Tis(u) kaal(u) na kerma. Jaat(i), ajaat(i) Ajoani, Sumbhuou, na Tis(u) bhaaou, na bherma. 1. Saachay Sachiyaar vit-houn koorbaan(u). Na Tis(u) roop, vern(u), nuhee raykhiya, Saachaiy Shabad(i) neesaan(u). Ruhaou. Na Tis(u) maat, pita, soot, bundhup, na Tis(u) kaam(u) na naari. Ukool Nirunjun uppur parumpur(u), suglee Jot(i) Toomhaari. 2. Ghut, ghut untar(i) Braham(u) lookaaya, ghut(i), ghut(i) Jot(i) subaayee. Bujjur kpaat mooktay Gurmutee, nirbhaiy taarri laayee. 3. Junt oopaayay, kaal(u) sir(i) juntaan, vusgut(i) joogut(i) subaayee. Satgur(u) sayv(i) Pdaaruth(u) paaveh(i), chhooteh(i) Shabad(u) kumaayee. 4. Soochaiy bhaandaiy Sach(u) smaavaiy, virlay soochachaari. Tuntaiy kuou Perm Tunt(u) milaaya, Nanak shern(i) Toomhaari. 5.6.

Word Meaning: Alukh = invisible. Apaar = beyond limits. Agumm = inaccessible. Agoachur = incomprehensible. Kerma = rituals; obligations. Jaat(i) = upper caste. Ajaat(i) = lower class. Ajoani = never takes birth. Sumbhuou = self-illuminated. 1. Sachiyaar = source of virtues. Vit-houn = for. Roop = form; shape. Vern = colour. Raykhiya = physical features. Neeshaan(u) = identity. Pause. Bundhup = relatives. Ukool = has no clan. Uppur Prumpur(u) = beyond limits. 2. Braham = God. Lookaaya = hiding. Bujjur = rock. Kpaat = doors. Mooktay = free from all bonds. Nirbhaiy = fearless. Taarri = deep meditation. 3. Junt = living beings. Vusgut(i) = under control. Pdaaruth(u) = desired product; Waheguru's Naam. Chhooteh(i) = emancipated. Kmaayee = act on. 4. Soochaiy = pure. Bhaanda = vessel; heart. Virlay = rare. Soochchaari = pure-hearted. Tuntaiy = tutt (basic element); human soul. Perm Tunt(u) = Supreme Soul; Waheguru. 5.

MEANING: Waheguru is invisible, beyond limits, inaccessible, and incomprehensible. He has no lust and no obligations to meet. Unlike human beings, He has no upper or lower caste; he never takes births, is self-illuminated; and has no fear (has no rival); and He needs no running around to fulfill His obligations. 1. I am a sacrifice for the eternal source of such virtues – Waheguru. He has no form, no colour, and no physical features. He can be identified (realized) only with the eternal Shabad of the Guru (in His praise). Pause. Waheguru has no mother, no father, no sons, and no relatives. He has no lust and has no need for any woman. Waheguru, which has no clan and which is above the effects of Maya, is beyond limits, and the whole creation is His Soul (He is the basis of all life). 2. Waheguru is present hidden in every heart, and His Light is shining everywhere (everything is His reflection). The rock-like strong doors of the mind (which separate us from Him) become free (open up) with the Guru's Teachings when we "see" the fearless Waheguru in meditation. 3. Having created living beings, Waheguru has created death for them as well, but it is He who controls everything with His Huqam (Laws). One can acquire the desired valuable product of Waheguru's Naam by serving the Satguru and get emancipated by acting on the Guru's Teachings. 4. Waheguru's Naam takes dwelling in the pure heart only, but some rare devotees have pure hearts whose souls get merged with the Supreme Soul of Waheguru. I have come to seek Waheguru's shelter, oh Nanak. 5.6.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਜਿਉ ਮੀਨਾ ਬਿਨੁ ਪਾਣੀਐ ਤਿਉ ਸਾਕਤੁ ਮਰੈ ਪਿਆਸ॥ ਤਿਉ ਹਰਿ ਬਿਨੁ ਮਰੀਐ ਰੇ ਮਨਾ ਜੋ ਬਿਰਥਾ ਜਾਵੈ ਸਾਸੁ॥ 1॥ ਮਨ ਰੇ ਰਾਮ ਨਾਮੁ ਜਸੁ ਲੇਇ॥ ਬਿਨੁ ਗੁਰ ਇਹੁ ਰਸੁ ਕਿਉ ਲਹਉ ਗੁਰੁ ਮੇਲੈ ਹਰਿ ਦੇਇ॥ ਰਹਾਉ॥ ਸੰਤ ਜਨਾ ਮਿਲੁ ਸੰਗਤੀ ਗੁਰਮੁਖਿ ਤੀਰਥੁ ਹੋਇ॥ ਅਠਸਠਿ ਤੀਰਥ ਮਜਨਾ ਗੁਰ ਦਰਸੁ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥ ਜਿਉ ਜੋਗੀ ਜਤ ਬਾਹਰਾ ਤਪੁ ਨਾਹੀ ਸਤੁ ਸੰਤੋਖੁ॥ ਤਿਉ ਨਾਮੈ

ਬਿਨੁ ਦੇਹੁਰੀ ਜਮੁ ਮਾਰੈ ਅੰਤਰਿ ਦੋਖੁ॥ 3॥ ਸਾਕਤੁ ਪ੍ਰੇਮੁ ਨ ਪਾਈਐ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਭਾਇ॥ ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰੁ ਮਿਲੈ ਕਹੁ ਨਾਨਕ ਸਿਫਤਿ ਸਮਾਇ॥ 4॥7॥

Soritth Mehla 1: Jiyoun meena bin(u) paaniyaiy, tiyoun saakut(u) muraiy piyaas. Tiyoun Hur(i) bin(u) muriyaiy ray muna, jo birtha jaavaiy saas(u). 1. Mun ray, Ram Naam(u) jus(u) layay. Bin Gur rus(u) kiyoun luhoun, Gur maylaiy Hur(i) dayay. Ruhaou. Sunt junaa mil(u) sungtee, Gurmukh(i) teeruth(u) hoyay. Utth-sutth(i) teeruth mujna, Gur ders(u) praaput(i) hoyay. 2. Jiyoun yogi jut baahra, tup(u) naahi, sat(u), suntokh(u). Tiyoun Naamaiy bin(u) dayhoori, Jum(u) maaraiy untar(i) doakh(u). 3. Saakut(u) praym(u) na paayiyay, Hur(i) paayiyaiy Satgur bhaayay. Sookh, dookh(u) Daata Gur milaiy, kuhou Nanak sift(i) smaayay. 4.7.

Word Meaning: Meena = fish. Saakut(u) = Maya-engrossed; disconnected with God. Piyaas = thirst (desire for Maya). Birtha = empty; without. 1. Jus(u) = praise. Rus(u) = sweet taste. Luhoun = acquire. Pause. Sungtee = in the company. Utth-sutth(i) = 68 (the 68 Hindu holy places). Mujna = dips. Ders(u) = sight. Praaput Hoyay = is acquired. 2. Jut = control on lust. Baahra = outside of; without. Tup(u) = self-torture; hardship Sat(u) = high morality; service to mankind. Suntokh = contentment. Dayhoori = body. Doakh = vices; evils. 3. Saakut(u) = Maya-engrossed. Sift(i) = with (Waheguru's praise). 4.

MEANING: Just as the fish dies without water, the Maya-engrossed man forgets Waheguru and dies spiritual death because of his thirst (desires) for Maya; and just like that, I feel (spiritually) dead even if a single breath of mine passes without remembering Waheguru. 1. Recite Waheguru's Naam and sing His praise, oh my mind. But I cannot enjoy the sweetness of Waheguru's Naam without the guidance of the Guru; only the Guru can implant Waheguru's Naam in my mind. Pause. The real company (to sing praise of Waheguru) is the gathering of the holy saints; it is in the shelter of the Guru that one can take a dip in the holy pool of Waheguru's Naam-Amrit. Having Guru's holy sight (pondering on His Teachings) is like having a dip in the 68 holy places. 2. The human body without Waheguru's Naam in mind is like a yogi who has no control over his lust; does not endure any self-affliction (undergo any hardship) to remember Waheguru, has no moral character, and has no contentment. The Angel of Death punishes such people who have evil thoughts in their minds. 3. One should not develop any affection for (friendship with) a Maya-engrossed individual (because he will also become like the latter); Waheguru can be realized only with the love for the Guru. If one connects with the Guru who converts discomforts into comforts, he merges with Waheguru by singing His praise, oh Nanak. 4.7.

***NOTE:** Guru Sahib does not support self-torture as a means to realize Waheguru. He is simply saying that these are the beliefs of the Yogis.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਤੂ ਪ੍ਰਭ ਦਾਤਾ ਦਾਨਿ ਮਤਿ ਪੂਰਾ ਹਮ ਥਾਰੇ ਭੇਖਾਰੀ ਜੀਉ॥ ਮੈ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰੁ ਨ ਰਹਾਈ ਹਰਿ ਦੀਜੈ ਨਾਮੁ ਪਿਆਰੀ ਜੀਉ॥ 1॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਗੁਪਤੋ ਵਰਤੈ ਗੁਰ ਸਬਦੀ ਦੇਖਿ ਨਿਹਾਰੀ ਜੀਉ॥ ਰਹਾਉ॥ ਮਰਤ ਪਇਆਲ ਅਕਾਸੁ ਦਿਖਾਇਓ ਗੁਰਿ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਜੀਉ॥ ਸੋ ਬ੍ਰਹਮੁ ਅਜੋਨੀ ਹੈ ਭੀ ਹੋਨੀ ਘਟ ਭੀਤਰਿ ਦੇਖੁ ਮੁਰਾਰੀ ਜੀਉ॥ 2॥

(ਅੰਗ 598)॥ ਜਨਮ ਮਰਨ ਕਉ ਇਹੁ ਜਗ ਬਪੁੜੋ ਇਨਿ ਦੂਜੈ ਭਗਤਿ ਵਿਸਾਰੀ ਜੀਉ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤ ਗੁਰਮਤਿ ਪਾਈਐ ਸਾਕਤ ਬਾਜੀ ਹਾਰੀ ਜੀਉ॥ 3॥ ਸਤਿਗੁਰ ਬੰਧਨ ਤੋੜਿ ਨਿਰਾਰੇ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰੀ ਜੀਉ॥ ਨਾਨਕ ਗਿਆਨ ਰਤਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਮਨਿ ਵਸਿਆ ਨਿਰੰਕਾਰੀ ਜੀਉ॥ 4॥8॥

Soritth Mehla 1: Tu Prubh Daata, daan(i) mut(i) poora, Hum Thaaray bhaykhaari Jeeou. Mein kiya maangoun, kichh(u) thir(u) na ruhaayee, Hur(i) deejaiy Naam(u) Piyaari Jeeou. 1. Ghut(i), ghut(i) ruv(i) ruhhiya Bunvaari. Jul(i), thul(i), muhhiul(i) goopto vertaiy, Gur Shabadi daykh(i) nihaareen Jeeou. Ruhaou. Mert, puyyaal, akaash(u) dikhaayou, Gur(i) Satgur(i) kirpa dhaari Jeeou. So Braham(u) ajoani, haiy bhee, honi, ghut bheetur(i) daykh Mooraari Jeeou. 2.

(PAGE 598): Junum, mern kuou eh(u) jug buppurro, inn(i) doojaiy bhugut(i) visaari Jeeou. Satgur milaiy ta Gurmut(i) paayiyaiy, saakut baaji haari Jeeou. 3. Satgur bundhun torr(I) niraaray, buhourr(i) na gerbh mujhaari jeeou. Nanak Giyan Ruttan pergaasiya, Hur(i) mun(i) vussiya Nirunkaari Jeeou. 4.8.

Word Meaning: Daata = provider. Daan(i) = donor. Mut(i) Poora = perfectly wise. Thaaray = Yours. Bhaykhaari = beggars. Thir(u) = permanent. 1. Bunvaari = God. Goopto = hiden. Vertaiy = operates. Nihaari = see. Pause. Mert = world; earth. Puyyaal = underworld. Honi = will be there. Mooraari = God. 2
Buppurro = uncivilized; ignorant. Doojaiy = the other (Maya). Baaji = game of life. 3. Bundhun = bonds. Niraary = free from bonds; detached. Buhourr(i) = any more. Gerbh Mujhaari = in womb; take births. Pergaasiya = lighted up. Nirunkaari = formless God. 4.

MEANING: You are the provider and the donor for all the living beings, and have the Perfect Wisdom (to know the needs of each living being), and we all are beggars at Your Door, oh Waheguru. What should I beg for (no material thing is worth begging) because I know nothing stays with us forever. So, kindly donate Your Naam which is very dear to me, oh Waheguru. 1. Waheguru is present in every heart and operates hidden in the waters, on the land, and in the sky; but one can “see” Him only with Guru’s Shabad. Pause.
With His grace, the Guru has shown Waheguru’s presence in this world, in the underworld, and in the sky. So, search for Waheguru, which never takes births, is present now, and will be here in the future too, in your heart, oh my friends. 2. The ignorant world does not worship Waheguru because of its love for Maya, as a result of which it continues to take births and to die. If one connects with Satguru, he receives His Wisdom (gets enlightened); but the Maya-engrossed individual loses the game of his life (remains disconnected from Waheguru). 3. Satguru breaks the bonds of the individuals with Maya and emancipates them, as a result of which such individuals never get into the womb (are never born again). The jewel-like Naam of Waheguru has enlightened my mind, and the formless Waheguru has made my heart His home, oh Nanak. 4. 8.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਜਿਸੁ ਜਲਨਿਧਿ ਕਾਰਣਿ ਤੁਮ ਜਗਿ ਆਏ ਸੋ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਪਾਹੀ ਜੀਉ॥ ਛੋਡਹੁ ਵੇਸੁ ਭੇਖ ਚਤੁਰਾਈ ਦੁਬਿਧਾ ਇਹੁ ਫਲੁ ਨਾਹੀ ਜੀਉ॥ 1॥ ਮਨ ਰੇ ਥਿਰੁ ਰਹੁ ਮਤੁ ਕਤ ਜਾਹੀ ਜੀਉ॥ ਬਾਹਰਿ ਢੂਢਤ ਬਹੁਤੁ ਦੁਖੁ ਪਾਵਹਿ ਘਰਿ ਅੰਮ੍ਰਿਤੁ ਘਟ ਮਾਹੀ ਜੀਉ॥ ਰਹਾਉ॥ ਅਵਗੁਣ ਛੋਡਿ ਗੁਣਾ ਕਉ ਧਾਵਹੁ ਕਰਿ ਅਵਗੁਣ ਪਛੁਤਾਹੀ ਜੀਉ॥ ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ ਫਿਰਿ ਫਿਰਿ ਕੀਚ ਬੁਡਾਹੀ ਜੀਉ॥ 2॥ ਅੰਤਰਿ ਮੈਲੁ ਲੋਭ ਬਹੁ ਝੂਠੇ ਬਾਹਰਿ ਨਾਵਹੁ ਕਾਹੀ ਜੀਉ॥ ਨਿਰਮਲ ਨਾਮੁ ਜਪਹੁ ਸਦ ਗੁਰਮੁਖਿ ਅੰਤਰ ਕੀ ਗਤਿ ਤਾਹੀ ਜੀਉ॥ 3॥ ਪਰਹਰਿ ਲੋਭੁ ਨਿੰਦਾ ਕੂੜੁ ਤਿਆਗਹੁ ਸਚੁ ਗੁਰਬਚਨੀ ਫਲੁ ਪਾਹੀ ਜੀਉ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਜਨ ਨਾਨਕ ਸਬਦਿ ਸਲਾਹੀ ਜੀਉ॥ 4॥9॥

Soritth Mehla 1: Jis(u) julnidh(i) kaarun(i) toom jug(i) aayay, so Amrit(u) Gur paahi jeeou. Chhoadou vays(u) bhaykh chuturaayee, doobidha eh(u) ful naahi Jeeou. 1. Mun ray, thir(u) ruhou, mut(u) kut jaahi jeeou. Baahur(i) dhoondhut buhout dookh(u) paaveh(i), ghur(i) Amrit(u) ghut maahi Jeeou. Ruhaou. Uvgoon chhoad, goona kuou dhaavhou, kur(i) uvgoon puchhutaahi Jeeou. Sur, upsur kee saar na jaaneh(i), phir(i), phir(i) keech boodaahi Jeeou. 2. Untar maiyl(u), loabh buhou jhootthay, baahur(i) naavhou kaahi jeeou. Nirmul Naam(u)

jup-hou sud Gurmukh(i), untar(i) kee gut(i) taahi Jeeou. 3. Purhur(i) loabh(u), ninda, koorr(u) tiyaag-hou, Sach(u) Gur Buchnee ful(u) paahi Jeeou. Jiyou bhaavaiy tiyoun raakhou Hur(i) Jeeou, jun Nanak Shabad(i) slaahi Jeeou. 4.9.

Word Meaning: Julnidh(i) = treasure (source) of Waheguru's Naam-water. Kaarun(i) = because of. Paahi = in possession; with. Chhoadou = give up. Vays(u) Bhaykh = religious symbols and garb. Chuturaayee = smartness. Doobidha = dilemma; indecisiveness. Ful(u) = rewards. 1. Thir(u) = stable; non-wavering. Mut(u) = lest; do not. Kut = somewhere else. Dhoondhut = searching. Amrit = Waheguru's Naam. Ghut = heart. Pause. Uvgoon = ignoble qualities. Dhaavou = rush for. Sur, Upsur = appropriate and inappropriate. Saar = knowledge. Keech = mud (of attachments). 2. Maiyl(u) = filth. Loabh = greed. Kaahi = what for. Gut(i) = high spiritual state. 3. Purhur(i) = push away (get rid of). Ninda = vilification. Koorr(u) = lies; falseness. Tiyaag-hou = abandon. Buchnee = Word; Teaching. Bhaavaiy = as You please. 4.

MEANING: The Amrit-water (Waheguru's Naam) for which you have come to the world (are born), is in the possession of the Guru, oh my friends. So, abandon the fake (deceitful) religious outlook (symbols and the garb) of your faith because you will not receive any rewards with this double behaviour (you pretend to be religious by wearing the symbols, but inwardly you are rapt in Maya), oh my friends. 1. Stay peaceful (quit wavering), and do not wander anywhere else, oh my mind. You will suffer immensely if you look for Waheguru outside; His Amrit Naam is in your own heart. Pause. Give up your ignoble qualities, and rush to acquire noble qualities; you will have to repent if you commit immoral deeds. You do not have any knowledge of the appropriate and the inappropriate, and keep sinking deeper and deeper in the mud of worldly attachments. 2.
What is the use of washing your body at holy places when you are loaded with the filth of greed and falsehood, oh man? You will attain a high spiritual state only if you seek the shelter of the Guru and always recite Waheguru's purifying Naam. 3.
Kick out your greed, abandon vicious criticism of others, and your hypocrisy. Acquire Waheguru's Naam (and truthful living) by Guru's Shabad, and reap the rewards (of Waheguru's kindness). I, Nanak, am Your slave; please be kind to me so that I may live by Your Will, and sing Your praise with Guru's Shabad, oh Waheguru. 4.9.

ਸੋਰਠਿ ਮਹਲਾ 1 ਪੰਚਪਦੇ॥ ਅਪਨਾ ਘਰ ਮੂਸਤ ਰਾਖਿ ਨ ਸਾਕਹਿ ਕੀ ਪਰ ਘਰ ਜੋਹਨ ਲਾਗਾ॥ ਘਰੁ ਦਰੁ ਰਾਖਹਿ ਜੇ ਰਸੁ ਚਾਖੇ ਜੋ ਗੁਰਮੁਖਿ ਸੇਵਕੁ ਲਾਗਾ॥ 1॥ ਮਨ ਰੇ ਸਮਝੁ ਕਹਾ ਮਤਿ ਲਾਗਾ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਅਨ ਰਸ ਲੋਭਾਨੇ ਫਿਰਿ ਪਛੁਤਾਹਿ ਅਭਾਗਾ॥ ਰਹਾਉ॥ ਆਵਤ ਕਉ ਹਰਖ ਜਾਤ ਕਉ ਰੋਵਹਿ ਇਹੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲੇ ਲਾਗਾ॥ ਆਪੇ ਦੁਖ ਸੁਖ ਭੋਗਿ ਭੋਗਾਵੈ ਗੁਰਮੁਖਿ ਸੋ ਅਨਰਾਗਾ॥ 2॥ ਹਰਿ ਰਸ ਊਪਰਿ ਅਵਰੁ ਕਿਆ ਕਹੀਐ ਜਿਨਿ ਪੀਆ ਸੋ ਤ੍ਰਿਪਤਾਗਾ॥ ਮਾਇਆ ਮੋਹਿਤ ਜਿਨਿ ਇਹੁ ਰਸੁ ਖੋਇਆ ਜਾ ਸਾਕਤ ਦੁਰਮਤਿ ਲਾਗਾ॥ 3॥ ਮਨ ਕਾ ਜੀਉ ਪਵਨਪਤਿ ਦੇਹੀ ਦੇਹੀ ਮਹਿ ਦੇਉ ਸਮਾਗਾ॥ ਜੇ ਤੂ ਦੇਹਿ ਤ ਹਰਿ ਰਸੁ ਗਾਈ ਮਨੁ ਤ੍ਰਿਪਤੈ ਹਰਿ ਲਿਵ ਲਾਗਾ॥ 4॥ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਗੁਰਿ ਮਿਲਿਐ ਜਮ ਭਉ ਭਾਗਾ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਏ ਮਸਤਕਿ ਭਾਗਾ॥ 5॥10॥

Soritth Mehla 1: Punchpuday: Apna ghur moosut raakh(i) na saakeh(i), kee pur ghur johun laaga. Ghur(u), dur raakheh(i), jay rus(u) chaakhay, jo Gurmukh(i) sayvuk laaga. 1. Mun ray sumjh(u) kuhaa mut(i) laaga. Naam(u) visaar(i), un rus lobhaanay, phir(i) puchhutaah(i) abhaaga. Ruhaou. Aavut kuou herkh, jaat kuou roveh(i), eh(u) dookh, sookh naalay laaga. Aapay dookh, sookh, bhog(i) bhogaavaiy, Gurmukh(i) so unraaga. 2. Hur(i) rus oopur(i) uver(u) kiya kuhhiyaiy, jin(i) peeya so triptaaga. Maaya, mohit, jin(i) eh(u) rus(u) khoya, ja saakut doormut(i) laaga. 3. Mun ka jeeou puvunput(i) dayhi, dayhi meh(i) Dayo smaaga. Jay Tu dayh(i), ta Hur(i) rus(u) gaayeen, mun(u) triptaiy, Hur(i) liv laaga. 4. Sadh sungut(i)

meh(i) Hur(i) rus(u) paayiyaiy, Gur(i) miliyaiy, Jum bhuou bhaaga. Nanak Ram Naam(u) jup(i) Gurmukh(i), Hur(i) paayay mustuk(i) bhaaga. 5.10.

Word Meaning: Ghur = heart. Moosut = being robbed. Pur = of others. Johun = keep an evil eye. Dur = door. Rus Chaakhay = taste Waheguru's sweet Naam. 1.

Kuhaa Mut(i) = what kind of thinking? Un Rus = other tastes (of Maya). Lobhaanay = being attracted. Puchhutaah(i) = repents. Abhaaga = unfortunate. Pause.

Herkh = happiness. Bhog(i) = luxuries. Bhogaavaiy = makes to enjoy. Unraaga = without any love (attraction); detached. 2. Triptaaga = contented. Mohit = captivated by. Khoya = lost. Saakut = Maya-engrossed. Doormut(i) = evil thinking. 3.

Jeeou = basis. Puvunput(i) = Lord of air (breaths). Dayhi = body. Dayo = light-like Waheguru. Smaaga = absorbed; present. Gaayeen = I sing. Triptay = contends. Live Laaga = fully concentrated on; connected with. 4.

Sungut(i) = company. Bhuou = fear. Bhaaga = disappeared. Mustuk = forehead. 5

MEANING: Try to understand where your wisdom (thinking) is leading you to, oh my mind. Forgetting Waheguru's Naam, you are attracted to the (false) tastes of Maya for which you will have to repent later, oh my unfortunate mind. **Pause.** Why are you keeping an evil eye on others' house (on their wealth, and their women) when you cannot save your own house (mind) from being robbed (of noble qualities)? You can save your own house and doors (noble qualities) only if you perform the deeds that a devout devotee does in the shelter of the Guru, and taste the sweet Naam of Waheguru. 1. You feel very happy when you acquire wealth and comforts, but begin to cry when they leave you. You must realize that comforts and discomforts are a part of life, and Waheguru Himself causes the man to live with comforts as well as with discomforts. But Guru's Sikh stays detached (unaffected) from both situations. 2. There is nothing else that can be described as superior to the sweet taste of Waheguru's Naam; whosoever tastes it, becomes fully contented. Engrossed in the love for Maya, the man loses this heavenly essence (of Waheguru's Naam) and gets involved in evil deeds. 3. The basis of mind, and the Lord of breaths (soul) and body, Waheguru, is present in the body in the form of His light. If You grant, I will recite Your sweet Naam, and feel fully content by focusing my mind on Your Naam with full devotion, oh Waheguru. 4. One acquires the sweetness of Waheguru's Naam in the company of the holy saints, whereby he loses all the fear of the Angel of death. With the good fortune on my forehead, I have realized Waheguru by reciting His Naam in the shelter of the Guru, oh Nanak. 5.10.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਸਰਬ ਜੀਆ ਸਿਰਿ ਲੇਖੁ ਧੁਰਾਹੂ ਬਿਨੁ ਲੇਖੈ ਨਹੀ ਕੋਈ ਜੀਉ॥ ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮਿ ਚਲਾਏ ਸੋਈ ਜੀਉ॥ 1॥ ਮਨ ਰੇ ਰਾਮੁ ਜਪਹੁ ਸੁਖੁ ਹੋਈ॥ ਅਹਿਨਿਸਿ ਗੁਰ ਕੇ ਚਰਨ ਸਰੇਵਹੁ ਹਰਿ ਦਾਤਾ ਭੁਗਤਾ ਸੋਈ॥ ਰਹਾਉ॥

(ਅੰਗ 599)॥ ਜੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰਿ ਦੇਖਹੁ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ ਜੀਉ॥ ਗੁਰਮੁਖਿ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਦੇਖਹੁ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮੋਈ ਜੀਉ॥ 2॥ ਚਲਤੌ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪਨੈ ਗੁਰ ਮਿਲਿਐ ਇਹ ਮਤਿ ਹੋਈ ਜੀਉ॥ ਦੇਖਿ ਅਦ੍ਰਿਸਟੁ ਰਹਉ ਬਿਸਮਾਦੀ ਦੁਖੁ ਬਿਸਰੈ ਸੁਖੁ ਹੋਈ ਜੀਉ॥ 3॥ ਪੀਵਹੁ ਅਪਿਉ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਈ ਜੀਉ॥ ਜਨਮ ਮਰਣ ਭਵ ਭੰਜਨੁ ਗਾਈਐ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ ਜੀਉ॥ 4॥ ਤਤੁ ਨਿਰੰਜਨੁ ਜੋਤਿ ਸਬਾਈ ਸੋਹੰ ਭੇਦੁ ਨ ਕੋਈ ਜੀਉ॥ ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਨਾਨਕ ਗੁਰੁ ਮਿਲਿਆ ਸੋਈ ਜੀਉ॥ 5॥11॥

Soritth Mehla 1: Serb jeeyaan sir(i) laykh(u) dhooraahoo, bin laykhaiy nuhee koyee Jeeou. Aap(i) alaykh(u) koodrut(i) kur(i) daykhaiy, Huqam chulaayay Soyee jeeou. 1. Mun ray, Ram(u) jup-hou sookh(u) hoyee. Ehinis(i) Gur kay Churn srayvhou, Hur(i) Daata bhoogta Soyee. Ruhaou.

(PAGE 599): Jo untar(i), so baahur(i) daykhou, uver(u) na dooja koyee jeeou. Gurmukh(i) aik drisht(i) kur(i) daykhou, ghut(i), ghut(i) Jot(i) smoyee Jeeou. 2. Chultou tthaak(i) rukhou ghur(i) apnaiy, Gur miliyaiy eh mut(i) hoyee jeeou. Daykh(i) adrisht(u) ruhoun bismaadi, dookh(u) bisraiy, sookh(u) hoyee jeeou. 3. Peevhou Apiyo, perm sookh(u) paayiyaiy, nij ghur(i) vaasa hoyee jeeou. Junum, mern, Bhuv- Bhunjun(u) gaayiyaiy, poonrup(i) junum(u) na hoyee jeeou. 4. Tutt(u) Nirunjun(u) Jot(i) subaayee, sohun(g) bhayd(u) na koyee jeeou. Uprumpur Parbraham Permayshur(u), Nanak Gur(u) miliya Soyee jeeou. 5.11.

Word Meaning: Laykh(u) = destiny for future deeds. Dhooraahoo = right from birth. Alaykh(u) = without any requirement for any deeds. 1. Srayvhou = serve. Daata = provider. Bhoogta = consumer. Pause. Aik Drisht(i) = with the same (non-discriminating) eye. Smoyee = present. 2. Chultou = wandering; wavering mind. Tthaak(i) = prevent; control. Adrisht(u) = invisible (God). Bismaadi = mesmerized. Bisraiy = disappears. 3. Apiyo = Amrit. Nij = own. Ghur = home; heart. Junum Mern = from birth to death. Bhuv-Bhunjun = destroyer of fears (worries). Poonrup(i) = again. 4. Tutt(u) = the basis (of the universe). Nirunjun = God. Subaayee = everywhere. Sohun(g) = I am the same. Bhayd = difference. Uprumpur = limitless. 5.

MEANING: Everybody has their destiny for future deeds prewritten by Waheguru, and there is none without it. The only exception is Waheguru Himself, who has no such destiny written for Him. He has created the nature (the world), and looks after it (provides for all living beings) with His Huqam (Laws). 1. Recite Waheguru's Naam to enjoy blissfulness, oh my mind. Serve Guru's Feet (obey His Teachings) day and night; the Guru is a manifestation of Waheguru, the provider (and being present in everybody); He is also the consumer. Pause. Recognize only Waheguru, which is present inside you and outside as well, and do not recognize any other power. Like the true Sikh of the Guru, if you see everybody with the same eye (without any discrimination), you will see Waheguru's Light present in everybody. 2. Control your ever-wandering mind so that it becomes peaceful. But such wisdom or ability (to control the mind) can be acquired only in the shelter of the Guru. See the invisible Waheguru in His nature, which is mesmerizing, and whereby all your discomforts will disappear, and you will enjoy comforts. 3. Take the Amrit of Waheguru's Naam by which one acquires supreme bliss, and the mind stays in itself (quits wandering). From birth till death, one should sing praise of Waheguru, which is the destroyer of all troubles and as a result of which one never takes rebirths. 4. The light of the origin of the universe –Waheguru - is present in everybody; in that sense, I am the same as He is (I am a part of His), and one can merge into Him (by worshipping Him) when there will be no difference between the two. I am lucky to have met (got connected with) the limitless and the greatest Lord, Waheguru, who is my Guru, oh Nanak. 5.11.

ਸੋਰਠਿ ਮਹਲਾ 1 ਘਰੁ 3॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਾ ਤਿਸੁ ਭਾਵਾ ਤਦ ਹੀ ਗਾਵਾ॥ ਤਾ ਗਾਵੇ ਕਾ ਫਲੁ ਪਾਵਾ॥ ਗਾਵੇ ਕਾ ਫਲੁ ਹੋਈ॥ ਜਾ ਆਪੇ ਦੇਵੈ ਸੋਈ॥ 1॥ ਮਨ ਮੇਰੇ ਗੁਰ ਬਚਨੀ ਨਿਧਿ ਪਾਈ॥ ਤਾ ਤੇ ਸਚ ਮਹਿ ਰਹਿਆ ਸਮਾਈ॥ ਰਹਾਉ॥ ਗੁਰ ਸਾਖੀ ਅੰਤਰਿ ਜਾਗੀ॥ ਤਾ ਚੰਚਲ ਮਤਿ ਤਿਆਗੀ॥ ਗੁਰ ਸਾਖੀ ਕਾ ਉਜਿਆਰਾ॥ ਤਾ ਮਿਟਿਆ ਸਗਲ ਅੰਧ੍ਯਾਰਾ॥ 2॥ ਗੁਰ ਚਰਨੀ ਮਨ ਲਾਗਾ॥ ਤਾ ਜਮ ਕਾ ਮਾਰਗੁ ਭਾਗਾ॥ ਭੈ ਵਿਚਿ ਨਿਰਭਉ ਪਾਇਆ ਤਾ ਸਹਜੇ ਕੈ ਘਰਿ ਆਇਆ॥ 3॥ ਭਣਤਿ ਨਾਨਕੁ ਬੂਝੈ ਕੋ ਬੀਚਾਰੀ॥ ਇਸੁ ਜਗ ਮਹਿ ਕਰਣੀ ਸਾਰੀ॥ ਕਰਣੀ ਕੀਰਤ ਹੋਈ॥ ਜਾ ਆਪੇ ਮਿਲਿਆ ਸੋਈ॥ 4॥1॥12॥

Soritth Mehla 1, Ghur(u) 3: Ek Onkar, Satgur Persad(i): Ja Tis(u) bhaavaan, tud hee gaavaan. Ta gaavay ka ful(u) paavaan. Gaavay ka ful(u) hoyee. Ja aapay dayvaiy Soyee. 1. Mun mayray, Gur Buchnee nidh(i) paayee. Ta tay Sach meh(i) ruhhiya smaayee. Ruhaou. Gur Saakhi untar(i) jaagi. Ta chunchul mut(i) tiyaagi. Gur Saakhi ka oojiyaara. Ta

mitiya sugul undhiyaara. 2. Gur Churnee mun laaga. Ta Jum ka maarug(u) bhaaga. Bhaiy vich(i) Nirbhuou paaya, ta sehjay kaiy ghur(i) aaya. 3. Bhunut(i) Nanak(u) boojhaiy ko beechaari. Iss(u) jug meh(i) kerni saari. Kerni keerut hoyee. Ja aapay miliya Soyee. 4.1.12.
Word Meaning: Ja = if. Bhaavaan = is liked. Tud Hee = only then. Ful(u) = reward. Soyee = that (Waheguru). Nidh(i) = treasure (Waheguru's naam). Ta Tay = by which. Smaayee = absorbed. 1 & Pause. Saakhi = Teachings. Jaagi = enlightened (mind). Chunchul = fickle; capricious. Tiyaagi = gave up. Oojiyaara = light. Undhiyaara = darkness. 2. Churnee = feet; Shabad. Maarug(u) = journey. Bhaaga = ran away; disappeared. Nirbhou = fearless (God). Sehjay = the blissful state. 3. Bhunut(i) = says; declares. Beechaari = thoughtful. Kerni = deeds. Saari = supreme. Keerut = praise (of Waheguru). 4.
MEANING: My singing of Waheguru's praise is worthwhile only if it is to His liking; only then can I be rewarded for that. But the reward is meaningful only if it is given by Waheguru at His pleasure, which one has to earn by reciting His Naam with devotion. 1. One can acquire the treasure of Waheguru's Naam only by following the Advice of the Guru by which one stays absorbed in Waheguru's Naam, oh my mind. Pause. One abandons (gets rid of) his capricious thinking when his mind is enlightened by the Guru's Advice. The light of the Guru's Advice dispels all the darkness of ignorance. 2.
When one applies his mind to focus on the Guru's Feet (His Advice), the path leading to the court of the Angel of Death is destroyed (such a devotee suffers no spiritual death and merges into Waheguru). When one realizes Waheguru with His (respectful) fear, he remains in a blissful state of mind in which Maya has no effect. 3. Only some rare individuals come to realize that their deeds are of prime importance in this world, oh Nanak. But one gets to sing Waheguru's praise automatically (which is the supreme business) only when Waheguru appears in His mind. 4.1.12.

ਸੋਰਠਿ ਮਹਲਾ 3 ਘਰੁ 1॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਸੇਵਕ ਸੇਵ ਕਰਹਿ ਸਭਿ ਤੇਰੀ ਜਿਨ ਸਬਦੈ ਸਾਦੁ ਆਇਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਰਮਲੁ ਹੋਆ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵਹਿ ਨਿਤ ਸਾਚੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ॥ 1॥ ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਬਾਰਿਕ ਸਰਣਿ ਤੁਮਾਰੀ॥ ਏਕੋ ਸਚਾ ਸਚੁ ਤੂ ਕੇਵਲੁ ਆਪਿ ਮੁਰਾਰੀ॥ ਰਹਾਉ॥ ਜਾਗਤ ਰਹੇ ਤਿਨੀ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦੇ ਹਉਮੈ ਮਾਰੀ॥ ਗਿਰਹੀ ਮਹਿ ਸਦਾ ਹਰਿ ਜਨ ਉਦਾਸੀ ਗਿਆਨ ਤਤ ਬੀਚਾਰੀ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰਧਾਰੀ॥ 2॥ ਇਹੁ ਮਨੂਆ ਦਹਦਿਸਿ ਧਾਵਦਾ ਦੂਜੈ ਭਾਇ ਖੁਆਇਆ॥
(ਅੰਗ 600)॥ ਮਨਮੁਖ ਮੁਗਧੁ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤੈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਤਾ ਨਾਉ ਪਾਏ ਹਉਮੈ ਮੋਹੁ ਚੁਕਾਇਆ॥ 3॥ ਹਰਿ ਜਨ ਸਾਚੇ ਸਾਚੁ ਕਮਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ॥ ਆਪੇ ਮੇਲਿ ਲਏ ਪ੍ਰਭਿ ਸਾਚੈ ਸਾਚੁ ਰਖਿਆ ਉਰਧਾਰੀ॥ ਨਾਨਕ ਨਾਵਹੁ ਗਤਿ ਮਤਿ ਪਾਈ ਏਹਾ ਰਾਸਿ ਹਮਾਰੀ॥ 4॥1॥
Soritth Mehla 3, Ghur(u) 1: Ek Onkar Satgur Persad(i): Sayuk sayv kureh(i) subh(i) Tayri jin Shabadaiy saad(u) aaya. Gur kirpa tay nirmul hoa, jin(i) vichoun aap(u) guvaaya. Undin(u) goon gaaveh(i) nit Saachay, Gur kaiy Shabad(i) soohaaya. 1. Mayray Tthaakur, hum baarik shern(i) Toomhaari. Aiko, Sacha, Sach(u) Tu, kayvul(u) Aap(i) Mooraari. Ruhaou. Jaagut ruhay, tinhi Prubh(u) paaya, Shabadaiy haumein maari. Girhi meh(i) suda Hur(i) jun oodaasi, Giyan Tut beechaari. Satgur(u) sayv(i) suda sookh(u) paaya, Hur(i) raakhiya oordhaari. 2. Eh(u) munooa dehdis(i) dhaanvda, doojaiy bhaayay khooaaya.

(PAGE 600): Munmukh moogudh(u) Hur(i) Naam(u) na chaytaiy, birtha junum(u) guvaaya. Satgur bhaytay ta Naaoun paayay, haumein moh(u) chookaaya. 3. Hur(i) jun saachay, Saach(u) kmaaveh(i), Gur kaiy Shabad(i) veechaari. Aapay mayl(i) luyyay Prubh(i) Saachaiy, Saach(u) rukhiya oordhaari. Nanak Naavhoun gut(i), mut(i) paayee, eha raas(i) humaari. 4.1.

Word Meaning: Sayvuk = servant; devotee. Aap(u) = selfishness and ego. Sohaaya = looks attractive (because of noble qualities). 1. Kayvul = only. Sacha = Perfect. Mooraari = a name for God. Pause. Jaagut Ruhay = stay alert. Girhi = in the family. Oodaasi = detached. Tut = essence; basis. Oordhaari = implanted in the heart. 2. Dehdis(i) = in every direction. Dhaanvda = rushes. Khooaaya = misled. Moogudh = foolish. Chaytaiy = remembers. Birtha = empty; without any gain. Bhaytay = on meeting (getting connected). Chookaaya = paid off; got rid of. 3. Kmaaveh(i) = works on. Veechaari = thoughtful. Gut(i) = high spiritual state. Mut(i) = wisdom; high thinking. Raas(i) = capital; wealth. 4.

MEANING: All those devotees who relish (feel blissful with) Guru's Shabad are actually serving You, oh Waheguru. Those who get rid of their selfishness and ego by the grace of the Guru are pure (pious) in their minds. They sing praise of the eternal Waheguru all the time and are adorned with noble qualities with the Guru's Shabad. 1. We are children (spiritually immature), and are in Your shelter, oh Lord. You are the only one who is Perfect and immortal, oh Waheguru. Pause. Those who stay alert (about the attacks of sensual pleasures) and kill their selfishness and ego with the Guru's Shabad, realize Waheguru. They become more thoughtful by acquiring Divine Knowledge and remain detached from Maya, even when living in the family (where one is more vulnerable to Maya's attacks). They serve Satguru (lead their life according to His Advice) and enjoy bliss by embedding Waheguru's Naam in their heart. 2. The human mind rushes in every possible direction (does not find contentment) and gets misguided in the love for Maya. The Maya-engrossed individual does not remember (recite) Waheguru's Naam and wastes away his (precious) human life. One can acquire Waheguru's Naam in the shelter of Satguru, where one gets rid of one's selfishness, ego, and worldly attachments. 3.
By pondering on Guru's Shabad, Waheguru's devotees perform deeds liked by Waheguru, and become "one" with Him. When a devotee enshrines Waheguru's Naam in his heart, Waheguru Himself connects the devotee with Him. I have attained a high spiritual state and acquired Guru's wisdom by reciting Waheguru's Naam; now this is my real wealth, oh Nanak. 4. 1.

ਸੋਰਠਿ ਮਹਲਾ 3॥ ਭਗਤਿ ਖਜਾਨਾ ਭਗਤਨ ਕਉ ਦੀਆ ਨਾਉ ਹਰਿ ਧਨੁ ਸਚੁ ਸੋਇ॥ ਅਖੁਟੁ ਨਾਮ ਧਨੁ ਕਦੇ ਨਿਖੁਟੈ ਨਾਹੀ ਕਿਨੈ ਨ ਕੀਮਤਿ ਹੋਇ॥ ਨਾਮ ਧਨਿ ਮੁਖ ਉਜਲੇ ਹੋਏ ਹਰਿ ਪਾਇਆ ਸਚੁ ਸੋਇ॥ 1॥ ਮਨ ਮੇਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਇਆ ਜਾਇ॥ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਭੁਲਦਾ ਫਿਰਦਾ ਦਰਗਹ ਮਿਲੇ ਸਜਾਇ॥ ਰਹਾਉ॥ ਇਸੁ ਦੇਹੀ ਅੰਦਰਿ ਪੰਚ ਚੋਰ ਵਸਹਿ ਕਾਮੁ ਕ੍ਰੋਧ ਲੋਭੁ ਮੋਹੁ ਅਹੰਕਾਰਾ॥ ਅੰਮ੍ਰਿਤੁ ਲੂਟਹਿ ਮਨਮੁਖ ਨਹੀ ਬੂਝਹਿ ਕੋਇ ਨ ਸੁਣੈ ਪੂਕਾਰਾ॥ ਅੰਧਾ ਜਗਤੁ ਅੰਧ ਵਰਤਾਰਾ ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰਾ॥ 2॥ ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤੇ ਕਿਹੁ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਧਿਆਵੈ ਸਦਾ ਹਰਿ ਨਾਮੁ ਸਮਾਲਿ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲਿ॥ 3॥ ਸਤਿਗੁਰੂ ਗਿਆਨੁ ਸਦਾ ਘਟ ਚਾਨਣੁ ਅਮਰੁ ਸਿਰਿ ਬਾਦਿਸਾਹਾ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਰਾਮ ਨਾਮੁ ਸਚੁ ਲਾਹਾ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦਿ ਰਤੇ ਹਰਿ ਪਾਹਾ॥ 4॥2॥

Soritth Mehla 3: Bhugut(i) khujaana, bhugtun kuou deeya, Naaoun Hur(i) dhun(u) Sach(u) Soyay. Akhoot(u) Naam dhun(u) kuday nikhootaiy naahi, kinaiy na keemut(i) hoyay. Naam dhun(i) mookh oojlay hoyay, Hur(i) paaya Sach(u) Soyay. 1. Mun mayray, Gur Shabadi Hur(i)

Paaya jaayay. Bin(u) Shabadaiy, jug(u) bhoolda phirda, Durgeh milay sujaayay. Ruhaou. Iss(u) dayhi undar(i) punch choar vuseh(i), kaam(u), kroadh(u), loabh(u), moh(u) ahunkaara. Amrit(u) looteh(i), munmukh nuhee boojheh(i), koyay na soonaiy pookaara. Undha jugut(u), undh vertaara, baajh(u) Guru, goobaara. 2. Haumein, mayra, kur(i), kur(i) vigootay, kihou chullaiy na chuldiyaan naal(i). Gurmukh(i) hovaiy, su Naam(u) dhiyaavaiy, suda Hur(i) Naam(u) smaal(i). Sachi Bani Hur(i) goon gaavaiy, Nudri nudr(i) nihaal(i). 3. Satguru Giyan(u) suda ghut chaanun, Amar sir(i) baadishaahaan. Undin(u) bhugut(i) kuray din(u) raati, Ram Naam(u) Sach(u) laaha. Nanak, Ram Naam(i) nistaara, Shabad(I) ruttay Hur(i) paaha. 4.2.

Word Meaning: Dhun(u) = wealth. Akhoot(i) = never running out. Nikhootaiy = runs out. Oojlaiy = clean; shiny; pure. 1. Punch Choar = the five demons. Dayhi = human body. Amrit = noble qualities. Vertaara = dealings. Goobaara = darkness. 2. Vigootay = suffer misguided. Kihou = anything. Nudri = one who casts kind sight (Waheguru). Nihaal(i) = blissful. 3. Giyan = Divine Knowledge. Amar(u) = Huqam; command. Undin(u) = every day; always. Laaha = benefit. Nistaara = salvation. Paaha = realizes. 4.

MEANING: Waheguru bestows the treasure of His worship to His devotees in the form of His Naam, which is their wealth. This treasure is never-ending and never runs out (no matter how many devotees it is given to), yet nobody knows its real worth. One realizes Waheguru with the wealth of His Naam, and his face begins to radiate the piety of his mind. 1. Waheguru is realized with Guru's Shabad, oh my mind. The world is misled (and commits immoral acts) without Guru's Shabad, as a result of which he gets punishment in Waheguru's Court. Pause. The five demons – lust, rage, greed, worldly attachments, and ego – reside in the human body, and rob the man of his noble qualities; but the follower of his mind is not aware of that, and nobody listens to his cries for help (when he gets punishment in Waheguru's Court for his misdeeds). Without the Guru, there is complete darkness of ignorance, and the world is blind, and so are its dealings. 2. Misled by his selfishness and ego, the man amasses wealth and suffers because nothing accompanies him after death. But Guru's Sikh always keeps Waheguru in his mind and recites His Naam all the time. He sings Waheguru's praise with Satguru's eternal Bani and feels blissful with the kind sight of Waheguru. 3. The Divine Knowledge imparted by Satguru, which enlightens one's mind, is above the reign of the kings (is superior to reigning a state). The devotee worships Waheguru day and night, as a result of which he acquires His Naam, which is his benefit (wealth). One becomes emancipated by Waheguru's Naam and, imbued in Satguru's Shabad, he realizes Waheguru, oh Nanak. 4.2.

ਸੋਰਠਿ ਮ:3॥ ਦਾਸਨਿ ਦਾਸੁ ਹੋਵੈ ਤਾ ਹਰਿ ਪਾਏ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ॥ ਭਗਤਾ ਕਾ ਕਾਰਜੁ ਹਰਿ ਅਨੰਦੁ ਹੈ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਈ॥ ਸਬਦਿ ਰਤੇ ਸਦਾ ਇਕ ਰੰਗੀ ਹਰਿ ਸਿਉ ਰਹੇ ਸਮਾਈ॥ 1॥ ਹਰਿ ਜੀਉ ਸਾਚੀ ਨਦਰਿ ਤੁਮਾਰੀ॥ ਆਪਣਿਆ ਦਾਸਾ ਨੋ ਕ੍ਰਿਪਾ ਕਰਿ ਪਿਆਰੇ ਰਾਖਹੁ ਪੈਜ ਹਮਾਰੀ॥ ਰਹਾਉ॥ ਸਬਦਿ ਸਲਾਹੀ ਸਦਾ ਹਉ ਜੀਵਾ ਗੁਰਮਤੀ ਭਉ ਭਾਗਾ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਅਤਿ ਸੁਆਲਿਉ ਗੁਰੁ ਸੇਵਿਆ ਚਿਤੁ ਲਾਗਾ॥ ਸਾਚਾ ਸਬਦੁ ਸਚੀ ਸਚੁ ਬਾਣੀ ਸੋ ਜਨ ਅਨਦਿਨੁ ਜਾਗਾ॥ 2॥ ਮਹਾ ਗੰਭੀਰੁ ਸਦਾ ਸੁਖ ਦਾਤਾ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵਾ ਕੀਨੀ ਅਚਿੰਤੁ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਸਦਾ ਸੁਖੁ ਅੰਤਰਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ॥ 3॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਸਦਾ ਪੰਥੁ ਵਿਖੜਾ ਕੋ ਪਾਏ ਗੁਰ ਵੀਚਾਰਾ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਤਾ ਸਬਦੇ ਮਾਤਾ ਹਉਮੈ ਤਜੇ ਵਿਕਾਰਾ॥ ਨਾਨਕ ਨਾਮਿ ਰਤਾ ਇਕ ਰੰਗੀ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ॥ 4॥3॥

Soritth(i) M:3: Daasun(i) daas(u) hovaiy ta Hur(i) paayay, vichoun aap(u) guvaayee. Bhugtaan ka kaaruj(u) Hur(i) anund(u) haiy, undin(u) Hur(i) goon gaayee. Shabad(i) ruttay,

suda “Ikk” rungee, Hur(i) siyoun ruhhay smaayee. 1. Hur(i) Jeeou, Saachi nudr(i) Toomhaari. Aapniyaan daasaan nu kirpa kur(i) Piyaaray, raakhou paiyj humaari. Ruhaou. Shabad(i) slaaheen suda huoun jeevaan, Gurmutee bhuou bhaaga. Mayra Prubh(u) Saacha, ut(i) sooaaliyou, Gur(u) sayviya, chit(u) laaga. Saacha Shabad(u), Sachi, Sach(u) Bani, so jun undin(u) jaaga. 2. Muhaa gumbheer(u) suda sookh Daata, Tis da unt(u) na paaya. Pooray Gur kee sayva keeni, achint(u) Hur(i) munn(i) vusaaya. Mun(u), tun(u) nirmul(u), suda sookh(u) untar(i), vichoun bherm(u) chookaaya. 3. Hur(i) ka maarug(u), suda punth(u) vikhrra, ko paayay Gur veechaara. Hur(i) kaiy rung(i) raata, Shabaday maata, haumein tujay vikaara. Nanak, Naam(i) rutta Ikk rungee, Shabad(i) suvaarunhaara. 4.3.

Word Meaning: Daasun(i) Daas(u) = slave of slaves; extremely humble. Kaaruj = objective. Ikk Rungee = in love with only the “One” God. Smaayee = absorbed. 1. Saachi = purifies the mind and leads to union with Waheguru. Paiyj = dignity; protection from attacks of Maya. Sooaaliyou = Handsome. Jaaga = awake; alert. 2. Gumbheer = honest about responsibilities. Achint(u) = without any special effort. 3. Maarug(u) = Punth(u) = path. Vikkhrra = difficult; tough. Veechaara = thoughts; Advice. Rung = love. Maata = intoxicated. Tujay = abandon. Vikaara = vices. Suvaarunhaara = adorns with noble qualities. 4.

MEANING: A devotee realizes Waheguru when he serves Him like a slave of His slaves (with utmost humility) and gets rid of his selfishness and ego. The objective of a devotee is to achieve blissfulness by pleasing Waheguru by singing His praise all the time. Those who are imbued in Guru’s Shabad love only Waheguru, and stay absorbed in His Naam. 1. Your kind sight purifies the mind and leads to union with You, oh Waheguru. Please. be kind to Your slaves (devotees), and protect our dignity (from the attacks of Maya), oh dear Waheguru. Pause. I survive only by singing Waheguru’s praise with Guru’s Shabad, and all my worldly fears have been eradicated with the Advice of the Guru. My God is perfectly pure and extremely handsome (loaded with noble qualities); my mind is now stitched to Him by serving the Guru (acting on His Advice). Satguru’s Shabad purifies the mind, and His holy compositions in praise of Waheguru connect the devotee with Him, because of which the devotee stays alert against the attacks of Maya. 2. Waheguru is extremely serious (diligent) about His responsibilities towards His creation, and is always a great source of comfort; yet nobody knows His limits. By serving the Perfect Guru, the devotee realizes Waheguru without any special effort, whereby his mind and body always stay pure; his misgivings are dispelled, and he always feels blissful. 3. Journey to union with Waheguru is always very difficult and full of obstacles; only a rare individual reaches Him with Guru’s Advice. The devotee has to abandon his ego and all his sensual pleasures; he must get imbued in the love of Waheguru and be intoxicated with Guru’s Shabad (to be united with Waheguru). With Guru’s Shabad, one becomes imbued with the love of Waheguru and is adorned with noble qualities (and meets Waheguru’s approval), oh Nanak. 4.3.

(ਅੰਗ 601)॥ ਸੋਰਠਿ ਮਹਲਾ 3॥ ਹਰਿ ਜੀਉ ਤੁਧੁ ਨੋ ਸਦਾ ਸਾਲਾਹੀ ਪਿਆਰੇ ਜਿਚਰੁ ਘਟ ਹੈ ਸਾਸਾ॥ ਇਕੁ ਪਲੁ ਖਿਨੁ ਵਿਸਰਹਿ ਤੂ ਸੁਆਮੀ ਜਾਣਉ ਬਰਸ ਪਚਾਸਾ॥ ਹਮ ਮੂੜ ਮੁਗਧ ਸਦਾ ਸੇ ਭਾਈ ਗੁਰ ਕੈ ਸਬਦਿ ਪ੍ਰਗਾਸਾ॥ 1॥ ਹਰਿ ਜੀਉ ਤੁਮ ਆਪੇ ਦੇਹੁ ਬੁਝਾਈ॥ ਹਰਿ ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਵਾਰਿਆ ਸਦ ਹੀ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਲਿ ਜਾਈ॥ ਰਹਾਉ॥ ਹਮ ਸਬਦਿ ਮੁਏ ਸਬਦਿ ਮਾਰਿ ਜੀਵਾਲੇ ਭਾਈ ਸਬਦੇ ਹੀ ਮੁਕਤਿ ਪਾਈ॥ ਸਬਦੇ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਵਸਿਆ ਮਨਿ ਆਈ॥ ਸਬਦੁ ਗੁਰ ਦਾਤਾ ਜਿਤੁ ਮਨੁ ਰਾਤਾ ਹਰਿ ਸਿਉ ਰਹਿਆ ਸਮਾਈ॥ 2॥ ਸਬਦੁ ਨ ਜਾਣਹਿ ਸੇ ਅੰਨੇ ਬੋਲੇ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਾ॥ ਹਰਿ ਰਸੁ ਨ ਪਾਇਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰਾ॥ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਣੇ ਮਨਮੁਖ ਮੁਗਧ ਗੁਬਾਰਾ॥ 3॥ ਆਪੇ ਕਰਿ ਵੇਖੈ ਮਾਰਗਿ ਲਾਏ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥

ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕੋਇ ਨ ਮੇਟੈ ਭਾਈ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਵਸਿਆ ਮਨ ਅੰਤਰਿ ਭਾਈ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ॥ 4॥4॥

(PAGE 601): **Soritth Mehla 3:** Hur(i) Jeeou Toodh(u) nu sudaa salaaheen Piyaray, jichur(u) ghut haiy saasa. Ikk(u) pul(u) khin(u) visreh(i) Tu Soami, jaanou burse puchaasa. Hum moorr moogudh sadaa say, bhaayee, Gur kaiy Shabad(i) pergaasa. 1. Hur(i) Jeeou, Toom Aapay dayhou boojhaayee. Hur(i) Jeeou, Toodh(u) vit-houn vaariya sud hee, Tayray Naam vit-houn bul(i) jaayee. Ruhaou. Hum Shabad mooyay, Shabad(i) maar(i) jeevaalay bhaayee, Shabaday hee mookut(i) paayee. Shabaday mun(u), tun(u) nirmul(u) hoa, Hur(i) vussiya mun(i) aayee. Shabad(u) Gur Daata, jit(u) mun(u) raata, Hur(i) siyoun ruhhiya smaayee. 2. Shabad(u) na jaaneh(i), say unnhay, boalay, say kit(u) aayay sunsaara. Hur(i) rus na paaya, birtha junum(u) guvaaya, jummeh(i) vaaro, vaara. Bishta kay keerray, bishta maah(i) smaanay, munmukh moogudh goobaara. 3. Aapay kur(i) vaykhaiy, maarug laayay bhaayee, Tis(u) bin(u) uver(u) na koyee. Jo dhoor(i) likhiya, su koyay na maytaiy bhaayee, Kerta kuray su hoyee. Nanak, Naam(u) vussiya mun untar(i) bhaayee, uver(u) na dooja koyee. 4.4.

Word Meaning: Saleeheen = (Your) praise. Jichur(u) = as long as. Pul(u) Khin(u) = a short moment. Jaanou = feels like. Burse Puchaasa = fifty years. Moorr = Moogudh = foolish. Sudaa Say = ever since. Pergaaasa = enlightened. 1. Boojhaayee = understanding. Vit-houn Vaariya = sacrifice for (You). Pause. Mooyay = died (killed worldly desires). Jeevaalay = spiritually alive. Mookut(i) = freedom from the bonds of Maya; emancipation. Boalay = deaf. Kit(u) = what for? Bishta = feces; sensual pleasures. Keerray = worms. Goobaara = darkness. 3. Maarug Laayay = put on the path of life. Dhoor(i) = right from the beginning. Maytaiy = erase; obliterate. 4.

MEANING: I wish to sing Your praise all the time as long as I have breath in my body, oh my dear Waheguru. It feels like a gap of fifty years if I forget You even for a very short moment. I have been foolish and ignorant ever since my birth, but now my mind has been enlightened with Guru's Shabad. 1. You Yourself, grant the wisdom to (connect with You), oh Waheguru. I wish to sacrifice my life for You, and for (the Guru who imparts) Your Naam. Pause. My worldly desires have been killed by Guru's Shabad, and I have been given a new (spiritual) life; also, I have been able to break my worldly bonds with Guru's Shabad, oh my friends. My mind and my body have been purified by the Guru's Shabad, and Waheguru has taken dwelling in my heart. Satguru is the source of the Shabad with which my mind has been imbued and because of which I am fully absorbed in Waheguru. 2. Those who do not understand the worth of the Guru's Shabad (make no connection with it) are spiritually blind and deaf; why are they even born in this world? They do not enjoy the taste of Waheguru's Naam, waste away their (precious) human life, and keep taking rebirths, dying again and again. The Maya-engrossed individuals are foolish and ignorant; they are worms of feces (sensual pleasures) in which they stay absorbed all the time. 3. But such individuals cannot be blamed entirely because it is Waheguru who looks after everybody and puts them on the path of life decided for them. There is no one else like Him. Nobody can erase what is prewritten in an individual's destiny; only what Waheguru wishes happens. But, when Waheguru's Naam gets enshrined in a devotee's heart, he does not recognize any other power, oh Nanak. 4.4.

ਸੋਰਠਿ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹਿ ਪ੍ਰਭ ਭਾਵਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੇ॥ ਭਗਤਾ ਕੀ ਸਾਰ ਕਰਹਿ ਆਪਿ ਰਾਖਹਿ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਣੇ॥ ਤੂ ਗੁਣਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਣੇ॥ 1॥ ਮਨ ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਦਾ ਸਮਾਲਿ॥ ਅੰਤ ਕਾਲਿ ਤੇਰਾ ਬੇਲੀ ਹੋਵੈ ਸਦਾ ਨਿਬਹੈ ਤੇਰੇ ਨਾਲਿ॥ ਰਹਾਉ॥

ਦੁਸਟ ਚਉਕੜੀ ਸਦਾ ਕੂੜੁ ਕਮਾਵਹਿ ਨ ਬੂਝਹਿ ਵੀਚਾਰੇ॥ ਨਿੰਦਾ ਦੁਸਟੀ ਤੇ ਕਿਨਿ ਫਲੁ ਪਾਇਆ ਹਰਣਾਖਸ ਨਖਹਿ ਬਿਦਾਰੇ॥ ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਸਦ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਰਿ ਜੀਉ ਲਏ ਉਬਾਰੇ॥2॥ ਆਪਸ ਕਉ ਬਹੁ ਭਲਾ ਕਰਿ ਜਾਣਹਿ ਮਨਮੁਖਿ ਮਤਿ ਨ ਕਾਈ ॥ ਸਾਧੂ ਜਨ ਕੀ ਨਿੰਦਾ ਵਿਆਪੇ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਈ॥ ਰਾਮ ਨਾਮੁ ਕਦੇ ਚੇਤਹਿ ਨਾਹੀ ਅੰਤਿ ਗਏ ਪਛੁਤਾਈ॥ 3॥ ਸਫਲੁ ਜਨਮੁ ਭਗਤਾ ਕਾ ਕੀਤਾ ਗੁਰ ਸੇਵਾ ਆਪਿ ਲਾਏ॥ ਸਬਦੇ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਹਉ ਲਾਗਾ ਤਿਨ ਕੈ ਪਾਏ॥ 4॥5॥

Soritth Mehla 3: Gurmukh(i) bhugut(i) kureh(i) Prubh bhaaveh(i), undin(u) Naam(u) vukhaanay. Bhugtaan kee saar kureh(i), Aap(i) raakheh(i), jo Tayray mun(i) bhaanay. Tu Goondaata, Shabad(i) puchhaata, goon keh(i) Gooni smaanay. 1. Mun mayray, Hur(i) Jeeou suda smaal(i). Unt kaal(i) Tayra bayli hovaiy, suda nibhaiy tayray naal(i). Ruhaou. Doosht chaukrri suda koorr(u) kmaaveh(i), na boojheh(i) veechaaray. Ninda dooshti tay kin(i) ful(u) paaya, Hernaakhsh nukheh(i) bidaaray. Prehlaad(u) jun(u) sud hee goon gaavaiy, Hur(i) Jeeou luyyay oobaaray. 2. Aapus kuou buhou bhulaa kur(i) jaaneh(i), munmukh(i) mut(i) na kaayee. Sadhu jun kee ninda viyaapay, jaasun(i) junum(u) guvaayee. Ram naam(u) kuday chayteh(i) naahi, unt(i) guyyay puchhutaayee. 3. Suful(u) junum(u) bhugtaan ka keeta, Gur sayva Aap(i) laayay. Shabday raatay, sehjay maatay, undin(u) Hur(i) goon gaayay. Nanak daas(u) kuhaiy baynti, huoun laagaan tin kaiy paayay. 4.5.

Word Meaning: Bhaaveh(i) = is liked (loved) by Waheguru. Vukhaanay = says; recites. Saar = looking after. Puchhaata = recognized; connected with. Gooni = the source of noble qualities (Waheguru). 1. Unt Kaal(i) = at the time of death. Baily = friend. Nibhaiy = supports constantly. Pause. Doosht Chaukrri = union of the evil. Koorr(u) = falsehood. Ninda = malicious criticism. Hernaakhsh = (a mythical) non-believer and evil king, father of Bhugut Prehlaad(u). Nukheh(i) Bidaaray = destroyed (torn apart by Vishnu) with his paws when he appeared with the head of a lion. 2. Bhulaa = noble. Viyaapay = are engaged in. Jaasun = will leave. 3.
Suful(u) = successful. Sehjay Maatay = intoxicated in the high spiritual state. 4.

MEANING: A devotee, who worships Waheguru in the shelter of the Guru, and recites Waheguru's Naam all the time, is loved by Waheguru. Waheguru looks after the devotees whom He likes in a special way, and protects them in every possible way. You are the source of all virtues and can be recognized with (made connection with) Satguru's Shabad, oh Waheguru. One merges into the source of virtues (Waheguru) by singing His praise. 1. Remember Waheguru all the time, which is your friend at the time of death, and which always supports you till the end, oh my mind. Pause. The assembly of the evil always deals in falsehood (engages in immoral acts), and the man neither understands nor thinks about the objective of human life. Who has ever reaped a good reward by vilification of others and by performing evil deeds? Look at the evil Hernaakhsh, who was torn apart by Vishnu with his sharp paws in the form of a lion-headed human, and Waheguru's devotee, Prahalad, who always sang His praise, was protected by Him. 2.
The follower of his mind has no (spiritual) wisdom but proclaims himself to be a very noble man. He maliciously criticizes the holy saints, thereby wasting his precious human life and leaving the world with the same ignoble thinking. Such people never think of Waheguru, and leave the world repenting. 3. Waheguru makes the life of His devotees successful, and Himself makes His devotees serve the Guru. Imbued in Guru's Shabad and intoxicated in the high spiritual state, the devotees sing Waheguru's praise. I pray to Waheguru that He gives me the opportunity to drop at the feet of such devotees (serve them), oh Nanak. 4.5.

ਸੋਰਠਿ ਮਹਲਾ 3॥ ਸੋ ਸਿਖੁ ਬੰਧਪੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਕੇ ਭਾਣੇ ਵਿਚਿ ਆਵੈ॥ ਆਪਣੇ ਭਾਣੈ ਜੋ ਚਲੈ ਭਾਈ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਕਦੇ ਨ ਪਾਵੈ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਵੈ॥ 1॥ ਹਰਿ ਕੇ ਦਾਸ ਸੁਹੇਲੇ ਭਾਈ॥

(ਅੰਗ 602)॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ॥ ਰਹਾਉ॥ ਇਹੁ ਕੁਟੰਬੁ ਸਭੁ ਜੀਅ ਕੇ ਬੰਧਨ ਭਾਈ ਭਰਮਿ ਭੁਲਾ ਸੈਸਾਰਾ॥ ਬਿਨੁ ਗੁਰ ਬੰਧਨ ਟੂਟਹਿ ਨਾਹੀ ਗੁਰਮੁਖਿ ਮੋਖ ਦੁਆਰਾ॥ ਕਰਮ ਕਰਹਿ ਗੁਰ ਸਬਦੁ ਨ ਪਛਾਣਹਿ ਮਰਿ ਜਨਮਹਿ ਵਾਰੋ ਵਾਰਾ॥ 2॥ ਹਉ ਮੇਰਾ ਜਗੁ ਪਲਚਿ ਰਹਿਆ ਭਾਈ ਕੋਇ ਨ ਕਿਸ ਹੀ ਕੇਰਾ॥ ਗੁਰਮੁਖਿ ਮਹਲੁ ਪਾਇਨਿ ਗੁਣ ਗਾਵਨਿ ਨਿਜ ਘਰ ਹੋਇ ਬਸੇਰਾ॥ ਐਥੇ ਬੂਝੈ ਸੁ ਆਪੁ ਪਛਾਣੈ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਤਿਸੁ ਕੇਰਾ॥ 3॥ ਸਤਿਗੁਰੁ ਸਦਾ ਦਇਆਲੁ ਹੈ ਭਾਈ ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ॥ ਏਕ ਨਦਰਿ ਕਰਿ ਵੇਖੈ ਸਭ ਊਪਰਿ ਜੇਹਾ ਭਾਉ ਤੇਹਾ ਫਲੁ ਪਾਈਐ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈਐ॥ 4॥6॥

Soritth Mehla 3: So Sikh bundhup(u) haiy bhaayee, j(i) Gur kay bhaanay vich(i) aavaiy. Aapnay bhaanaiy jo chullaiy bhaayee, vichhurr(i) choataan khaavaiy. Bin(u) Satgur sookh(u) kuday na paavaiy bhaayee, phir(i), phir(i) puchhotaavaiy. 1. Hur(i) kay daas soohaylay bhaayee.

(PAGE 602): Junum, junum kay kilvikh dookh kaatay, Aapay mayl(i) milaayee. Ruhaou. Eh(u) kootumb(u) subh(u) jea kay bundhun bhaayee, bherm(i) bhoolla sainsaara. Bin(u) Gur bundhun tooteh(i) naahi, Gurmukh(i) moakh dooaara. Kerm kureh(i) Gur Shabad(u) na puchhaaneh(i), mer(i), junumeh(i) vaaro, vaara. 2. Huoun, mayra, jug(u) pulch ruhhiya bhaayee, koyay na kis hee kayra. Gurmukh(i) mehl(u) paayin(i), goon gaavun(i), nij ghur hoyay busayra. Aiythaiy boojhaiy, su aap(u) puchhaanaiy, Hur(i) Prubh(u) haiy tis(u) kayra. 3. Satguru sudaa duyyaal(u) haiy bhaayee, vin(u) bhaagaan kiya paayiyaiy. Aik nudr(i) kur(i) vaykhaiy subh oopur(i), jayha bhaaou, tayha ful(u) paayiyaiy. Nanak Naam(u) vusaiy mun untar(i), vichoun aap(u) guvaayiyaiy. 4.6.

Word Meaning: Bundhup = friend. Bhaanay = (obeys) Will. Vichhurr(i) = disconnected. Choataan Khaavaiy = gets beatings; suffers. 1. Daas = slaves; devotees. Soohaylay = in comfort; blissful. Kilvikh = sins. Pause. Kootumb(u) = family. Jea Kay Bundhun = chains for the soul. Bherm(i) = in misgivings. Sainsaara = world. Moakh = emancipation. Kerm = rituals. 2. Pulch Ruhhiya = tangled up; engrossed in. Kayra = of. Mehl(u) = (Waheguru's) Palace. Busayra = dwelling. Aiythaiy = here; in this world. Boojhaiy = understands; unravels. Aap(u) Puchhaanaiy = analyzes self. 3. Bhaaagaan = fortune. Bhaaou = affection; intent; wish. Aap(u) = selfishness. 4.

MEANING: Only that devotee is a true Sikh or a friend of the Guru who obeys His Will gladly (follows His Advice). The individual who follows his mind stays disconnected from the Guru and suffers in life. Without connecting with the Guru, he never finds comfort and keeps repenting, again and again, oh my brothers. 1. Waheguru's devotees are blissful all the time because Waheguru connects them with Him by first connecting them with the Guru in whose shelter all their sins of many previous lives are washed away. Pause.

The (people of the) whole world are misled by their misgivings, not realizing that the strong bonds with the family are, in fact, chains around them (preventing their union with Waheguru). These bonds cannot be broken without the Guru's benevolence; the Guru's shelter is the door to emancipation for a true Sikh of the Guru. An individual who performs religious rituals but does not recognize the value of the Guru's Shabad remains in the cycle of birth and death. 2. The whole world is entangled in the deeds revolving around "I, and me" (selfishness and ego), and nobody is a real friend of others. But the Sikhs of the Guru sing Waheguru's praise, embed His Naam in their heart, and reach His Palace (merge into Him). Those who understand this path of union with Waheguru recognize self (their virtues and weaknesses, and the objective of life) and earn the approval of Waheguru, who becomes their own (they

merge into Him). 3. Satguru is always kind, but we cannot connect with Him without good fortune, oh my brothers. He casts the same kind gaze on everyone, but everyone reaps the reward of their wish (some may opt for wealth, while a few for union with Waheguru). Waheguru's Naam takes dwelling in the heart of the devotee who overcomes all his selfishness and ego, oh Nanak. 4.6.

ਸੋਰਠਿ ਮਹਲਾ 3 ਚਉਤੁਕੇ॥ ਸਚੀ ਭਗਤਿ ਸਤਿਗੁਰ ਤੇ ਹੋਵੈ ਸਚੀ ਹਿਰਦੈ ਬਾਣੀ ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ਹਉਮੈ ਸਬਦਿ ਸਮਾਣੀ॥ ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਭਗਤਿ ਨ ਹੋਵੀ ਹੋਰ ਭੂਲੀ ਫਿਰੈ ਇਆਣੀ॥ ਮਨਮੁਖਿ ਫਿਰਹਿ ਸਦਾ ਦੁਖੁ ਪਾਵਹਿ ਡੂਬਿ ਮੁਏ ਵਿਣੁ ਪਾਣੀ॥ 1॥ ਭਾਈ ਰੇ ਸਦਾ ਰਹਹੁ ਸਰਣਾਈ॥ ਅਪਣੀ ਨਦਰਿ ਕਰੇ ਪਤਿ ਰਾਖੈ ਹਰਿ ਨਾਮੋ ਦੇ ਵਡਿਆਈ॥ ਰਹਾਉ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਆਪੁ ਪਛਾਤਾ ਸਬਦਿ ਸਚੈ ਵੀਚਾਰਾ॥ ਹਿਰਦੈ ਜਗਜੀਵਨੁ ਸਦ ਵਸਿਆ ਤਜਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰਾ॥ ਸਦਾ ਹਜੂਰਿ ਰਵਿਆ ਸਭ ਠਾਈ ਹਿਰਦੈ ਨਾਮੁ ਅਪਾਰਾ॥ ਜੁਗਿ ਜੁਗਿ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਨਾਉ ਮੀਠਾ ਮਨਹਿ ਪਿਆਰਾ॥ 2॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਜਿਨਿ ਨਾਮੁ ਪਛਾਤਾ ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ ਸਦਾ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਗੁਣ ਗਾਵੈ ਗੁਣੀ ਅਘਾਇਆ॥ ਕਮਲੁ ਪ੍ਰਗਾਸਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਅਨਹਦ ਸਬਦੁ ਵਜਾਇਆ॥ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਚੇ ਸਚਿ ਸਮਾਇਆ॥ 3॥ ਰਾਮ ਨਾਮ ਕੀ ਗਤਿ ਕੋਇ ਨ ਬੂਝੈ ਗੁਰਮਤਿ ਰਿਦੈ ਸਮਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਮਗ ਪਛਾਣੈ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਵੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਹਿ ਸੇ ਜਨ ਸੋਹਨਿ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ॥ 4॥7॥

Soritth Mehla 3, Chautookay: Sachi bhugut(i) Satgur tay hovaiy, Sachi hirdaiy Bani. Satgur sayvay, sudaa sookh(u) paayay, haumein Shabad(i) smaani. Bin(u) Gur Saachay bhugut(i) na hovee, hoar bhooli phiraiy iyaani. Munmukh(i) phireh(i) suda dookh paaveh(i), doob(i) mooyay vin(u) paani. 1. Bhaayee ray, sudaa ruhou shernaayee. Aapni nudr(i) kuray put(i) raakhaiy, Hur(i) Naamo day vudiyaayee. Ruhaou. Pooray Gur tay aap(u) puchhaata, Shabad(i) Sachaiy veechaara. Hirdaiy Jugjeevun(u) sud vussiya, tuj kaam(u), kroadh(u), ahunkaara. Suda hujoor(i) ruvviya subh tthaayeen, hirdaiy Naam(u) Apaara. Joog(i), joog(i) Bani Shabad(i) puchhaani, Naaoun meettha, muneh(i) piyaara. 2. Satgur sayv(i), jin(i) Naam(u) puchhaata, suful junum(u) jug(i) aaya. Hur(i) rus(u) chaakh(i) suda mun(u) triptiya, goon gaavaiy, Gooni aghaaya. Kumul(u) pergaas(i) sudaa rung(i) raata, unhud Shabad(u) vujaaya. Tun(u), mun(u) nirmul(u), nirmul Bani, Sachay, Sach(i) smaaya; 3. Ram Naam(u) kee gut(i) koyay na boojhaiy, Gurmut(i) ridaiy smaayee. Gurmukh(i) hovaiy su mug puchhaanaiy, Hur(i) rus(i) rusn rusaayee. Jup(u) tup(u) sunjum(u) subh(u) Gur tay hovaiy, hirdaiy Naam(u) vusaayee. Nanak, Naam(u) smaaleh(i) say jun sohun(i), Dur Saachaiy put(i) paayee. 4.7.

Word Meaning: Chautookay = Shabads with four stanzas. Sachi = everlasting; devotional; of Waheguru. Sachi Bani = Satguru's evergreen Shabad. Smaani = gets fully absorbed. Saachay = Perfect (like Waheguru). Iyaani = immature; unenlightened. Vin(u) = without. 1. Shernaayee = in the shelter (of Waheguru) (obey His Will). Put(i) = dignity. Vudiyaayee = respect; honour. Pause. Jugjeevun = soul of the world (Waheguru). Tuj(i) = abandoning. Hujoor(i) = close by. Ruvviya = present. Apaara = (of the) limitless (God). Bani = holy composition in praise of God. Muneh(i) = to (in) the mind. 2. Puchhaata = recognized; made a connection with. Rus(u) = sweet essence. Chaakh(i) = by tasting. Triptiya = contented = Aghaaya. Gooni = the source of virtues (Waheguru). Kumul(u) = lotus; heart. Raata = imbued. Unhud = auto-playing Divine Music. Vujaaya = played. Sach(i) = (in) Waheguru. 3. Gut(i) = high spiritual state. Mug = path. Rusn = tongue. Rusaayee = sweetened. Sunjum = control over senses. Vusaayee = embeds. 4.

MEANING: The true worship of Waheguru with full devotion happens (is most rewarding) only in Satguru's shelter where the devotee embeds His evergreen Shabad in his heart. Such

a devotee enjoys permanent bliss by serving Satguru (obeying His Advice) when his selfishness and ego get absorbed (disappear) in Guru's Shabad. No true worship happens without Satguru's grace; the rest of the world is misled in its ignorance. The Maya-engrossed individuals wander aimlessly (spend their lives) in Maya-related business and simply suffer; they drown in the waterless sea of Maya. 1. Always stay in Waheguru's shelter (sing His praise and obey His Will), oh my brothers. He protects His devotees with His kind sight and honours them by bestowing His Naam on them. Pause. By pondering on the evergreen (eternal) Shabad of the Perfect Guru, one recognizes self (his virtues and ignoble qualities, and the objective of human life), and by overcoming his lust, rage, and ego, one enshrines Waheguru's Naam in his heart forever. With Waheguru's Naam at heart, he sees Him close by and present everywhere. With Satguru's Shabad, he realizes that His holy compositions in praise of God are valid in every eon (are the only way to have union with God), and he finds Waheguru's Naam to be sweet in his heart. 2.
Those who recognize the worth of Waheguru's Naam (make a connection with Him) by serving Satguru succeed in their life (achieve the objective of human life). They get fully contented by singing His praise and tasting the sweetness of Waheguru's Naam, which is the source of all virtues. The devotee's heart blooms with Waheguru's Naam, and imbued in His love, he feels as if the auto-playing Divine Music is captivating his mind. With Satguru's holy Shabad, his body and mind get purified, and with Waheguru's eternal Naam, he gets fully absorbed in Him. 3. Nobody can know the high level of transcendence of Waheguru, but one does get His Naam enshrined in his heart with Satguru's Advice. A real Sikh of the Guru recognizes the path of righteousness (to union with God) and sweetens his tongue by reciting Waheguru's Naam. He does not need any ritualistic recitation of some mantras, self-torturing, or any special effort to control his sensual pleasures; all these things happen to him automatically when he enshrines Waheguru's Naam in his heart in Guru's shelter. Those devotees who keep Waheguru's Naam in mind look noble and get honoured in Waheguru's Court, oh Nanak. 4.7.

ਸੋਰਠਿ ਮ:3 ਦੁਤੁਕੇ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਉਲਟੀ ਭਈ ਭਾਈ ਜੀਵਤ ਮਰੈ ਤਾ ਬੂਝ ਪਾਇ॥ ਸੋ ਗੁਰੂ ਸੋ ਸਿਖੁ ਹੈ ਭਾਈ ਜਿਸੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ 1॥ ਮਨ ਰੇ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਇ॥ ਮਨ ਹਰਿ ਜਪਿ ਮੀਠਾ ਲਾਗੈ ਭਾਈ ਗੁਰਮੁਖਿ ਪਾਏ ਹਰਿ ਥਾਇ॥ ਰਹਾਉ॥
(ਅੰਗ 603)॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੀਤਿ ਨ ਊਪਜੈ ਭਾਈ ਮਨਮੁਖਿ ਦੂਜੈ ਭਾਇ॥ ਤੁਹ ਕੁਟਹਿ ਮਨਮੁਖ ਕਰਮ ਕਰਹਿ ਭਾਈ ਪਲੈ ਕਿਛੁ ਨ ਪਾਇ॥ 2॥ ਗੁਰ ਮਿਲਿਐ ਨਾਮੁ ਮਨਿ ਰਵਿਆ ਭਾਈ ਸਾਚੀ ਪ੍ਰੀਤਿ ਪਿਆਰਿ॥ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਰਵੈ ਭਾਈ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ 3॥ ਆਇਆ ਸੋ ਪਰਵਾਨੁ ਹੈ ਭਾਈ ਜਿ ਗੁਰ ਸੇਵਾ ਚਿਤੁ ਲਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਪਾਈਐ ਭਾਈ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇ॥ 4॥8॥

Soritth Mehla 3, Dootookay: Satgur miliayaiy oolti bhuyyee bhaayee, jeevut muraiy ta boojh paayay. So guru, so Sikh(u) haiy bhaayee, jis(u) joti, Jot(i) milaayay. 1. Mun ray, Hur(i) sayti liv laayay. Mun Hur(i) jup(i) meettha laagaiy bhaayee, Gurmukh(i) paayay Hur(i) thaayayn. Ruhaou.

(PAGE 603): Bin(u) Gur preet(i) na oopjaiy bhaayee, munmukh(i) doojaiy bhaayay. Tooh kooteh(i), munmukh kerm kureh(i) bhaayee, pullaiy kichhoo na paayay. 2. Gur miliyaiyn Naam(u) mun(i) ruvviya bhaayee, Saachi preet(i) piyaar(i). Suda Hur(i) kay goon ruvaiy bhaayee, Gur kaiy hayt(i) apaar(i). 3. Aaya so pervaan(u) haiy bhaayee, j(i) Gur sayva chit(u) laayay. Nanak, Naam(u) Hur(i) paayiyaiy bhaayee, Gur Shabadi maylaayay. 4.8.

Word Meaning: Oolti bhuyee = turning around of wisdom (thinking). Jeevut Muraiy = kill desires while living in the family. Boojh Paayay = acquires Divine wisdom. Joti = human

soul. Jot(i) = Waheguru's Soul. 1. Sayti = with. Live Laayay = focus mind on (connect with). Thaayayn = room; given full credit; approved. Pause. Oopjaiy = develops; sprouts. Doojaiy Bhaayay = love for the other (Maya). Tooh = grain shells without grains (kernels). Kooteh(i) = beating; flailing (to get grains). Kerm = rituals. Pullaiy = in possession; make gain. 2. Ruvviya = present; appears. Ruvaiy = remember; recite. Hayt(i) = in love with. 3. Pervaan(u) = approved. Chit(u) = mind. 4.

MEANING: One's thinking gets turned around (from evil to noble) on getting connected with Satguru, and he gets the Divine wisdom with which he is able to kill his worldly desires while living in the family. Only that devotee is considered to be a guru or the true Sikh whose soul gets connected with the Supreme Soul (of God). 1. Stitch yourself to Waheguru's Naam, oh my mind. One finds Waheguru to be very sweet when he recites His Naam in Guru's shelter, as a result of which he is approved by Waheguru. Pause. One does not foster any affection for Waheguru without Satguru's shelter; the individual disconnected from Satguru loves only Maya. Such a Maya-engrossed individual may perform prevalent religious rituals, but his effort is as futile as flailing grain-less shells to obtain grains; he does not gain anything at all. 2. But, when one gets connected with the Guru, Waheguru's Naam takes root in his heart, and he acquires true love and affection for Him. With extreme love for the Guru, the devotee always sings the virtues of (praise) of Waheguru. 3. The individual, who applies his mind to serve the Guru, finds approval in the Waheguru Court. One acquires Waheguru's Naam in his heart and connects with Waheguru through the Guru's Shabad, oh Nanak. 4.8.

ਸੋਰਠਿ ਮਹਲਾ 3 ਘਰੁ 1॥ ਤਿਹੀ ਗੁਣੀ ਤ੍ਰਿਭਵਣੁ ਵਿਆਪਿਆ ਭਾਈ ਗੁਰਮੁਖਿ ਬੂਝ ਬੁਝਾਇ॥ ਰਾਮ ਨਾਮਿ ਲਗਿ ਛੂਟੀਐ ਭਾਈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥ 1॥ ਮਨ ਰੇ ਤ੍ਰੈ ਗੁਣ ਛੋਡਿ ਚਉਥੈ ਚਿਤੁ ਲਾਇ॥ ਹਰਿ ਜੀਉ ਤੇਰੈ ਮਨਿ ਵਸੈ ਭਾਈ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥ ਰਹਾਉ॥ ਨਾਮੈ ਤੇ ਸਭਿ ਊਪਜੇ ਭਾਈ ਨਾਇ ਵਿਸਰਿਐ ਮਰਿ ਜਾਇ॥ ਅਗਿਆਨੀ ਜਗਤੁ ਅੰਧੁ ਹੈ ਭਾਈ ਸੂਤੇ ਗਏ ਮੁਹਾਇ॥ 2॥ ਗੁਰਮੁਖਿ ਜਾਗੇ ਸੇ ਉਬਰੇ ਭਾਈ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਿ॥ ਜਗ ਮਹਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਹੈ ਭਾਈ ਹਿਰਦੈ ਰਖਿਆ ਉਰਧਾਰਿ॥ 3॥ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਭਾਈ ਰਾਮਨਾਮਿ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਨਾਉ ਬੇੜਾ ਤੁਲਹੜਾ ਭਾਈ ਜਿਤੁ ਲਗਿ ਪਾਰਿ ਜਨ ਪਾਇ॥ 4॥9॥

Soritth Mehla 3, Ghur(u) 1: Tiheen gooneen tirbhuvun viyaapiya bhaayee, Gurmukh(i) boojh boojhaayay. Ram Naam(i) lug(i) chhootiyaiy bhaayee, poochhou giyaniyaan jaayay. 1. Mun ray, traiy goon chhoad(i) chauthaiy chit(u) laayay. Hur(i) Jeeou tayraiy mun(i) vusaiy bhaayee, suda Hur(i) kay goon gaayay. Ruhaou. Naamaiy tay subh(i) oopjaiy bhaayee, Naayayn visriyaiyn mur(i) jaayay. Ugiyaani jugut(u) undh(u) haiy bhaayee, sootay guyyay moohaayay. 2. Gurmukh(i) jaagay, say oobray bhaayee, bhuvjul(u) paar(i) ootaar(i). Jug meh(i) laaha Hur(i) Naam(u) haiy bhaayee, hirdaiy rukhiya oordhaar(i). 3. Gur shernaayee oobray bhaayee Ram Naam(i) liv laayay. Nanak Naaoun bayrra, toolhurra bhaayee, jit(u) lug(i) paar(i) jun paayay. 4.9.

Word Meaning: Tihee Gooni = the three effects of Maya. Tirbhuvun = universe. Viyaapiya = influenced; affected. Boojh = wisdom. Boojhaayay = educates; enlightens. Chhootiyaiy = get emancipated. Giyani = holy saints. 1. Chauthaiy (Pud) = the fourth spiritual level (above the three effects of Maya). Chit(u) Laayay = focus mind. Vusaiy = makes dwelling; gets enshrined. Pause. Oopjaiy = grow spiritually. Ugiyaani = ignorant. Moohaayay = robbed. 2. Jaagay = awake; aware of. Oobray = salvaged. Bhuvjul(u) = world sea. Laaha = befit; spiritual achievement. Oordhaar(i) = enshrined in

the heart. 3. Liv = concentration of mind (connect with God). Bayrra = boat. Toolhurra = raft. 4.

MEANING: The world is operating under the influence of the three effects of Maya; only the devotees in the shelter of Satguru are imparted the wisdom to realize this fact (so as to break loose from the bonds of Maya). One can confirm the fact from the holy saints that one can get freedom from the bonds of Maya only by applying his mind to (by keeping in mind) Waheguru's Naam. 1. Rise above the three effects of Maya (abandon them) and focus on attaining the fourth spiritual state (above the effects of Maya), oh my mind. But that happens only when you sing Waheguru's praise all the time to embed His Naam in the heart. Pause. People grow spiritually only with Waheguru's Naam and experience spiritual death when they forget it. The world is blind to ignorance, and, unaware, people are robbed of noble qualities (by the five demons). 2. On the other hand, Guru's Sikhs stay awake against (are aware of) the attacks of the demons and focus their mind on Waheguru's Naam with full devotion, as a result of which they are ferried across the world sea and find salvation, oh my brothers. 3. Those who come to Guru's shelter with full devotion, concentrate on Waheguru's Naam, which is the boat and the raft to cross the sea of Maya, oh Nanak. 4.9.

ਸੋਰਠਿ ਮਹਲਾ 3 ਘਰੁ 1॥ ਸਤਿਗੁਰੁ ਸੁਖ ਸਾਗਰੁ ਜਗ ਅੰਤਰਿ ਹੋਰਥੈ ਸੁਖੁ ਨਾਹੀ॥ ਹਉਮੈ ਜਗਤੁ ਦੁਖਿ ਰੋਗਿ ਵਿਆਪਿਆ ਮਰਿ ਜਨਮੈ ਰੋਵੈ ਧਾਹੀ॥ 1॥ ਪ੍ਰਾਣੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇ॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਤਾ ਸੁਖੁ ਪਾਵਹਿ ਨਾਹਿ ਤ ਜਾਹਿਗਾ ਜਨਮੁ ਗਵਾਇ॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਧਾਤੁ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹਰਿ ਰਸ ਸਾਦੁ ਨ ਆਇਆ॥ ਸੰਧਿਆ ਤਰਪਣੁ ਕਰਹਿ ਗਾਇਤ੍ਰੀ ਬਿਨੁ ਬੂਝੇ ਦੁਖੁ ਪਾਇਆ॥ 2॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਵਡਭਾਗੀ ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਏ॥ ਹਰਿ ਰਸੁ ਪੀ ਜਨ ਸਦਾ ਤ੍ਰਿਪਤਾਸੇ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ 3॥ ਇਹੁ ਜਗੁ ਅੰਧਾ ਸਭੁ ਅੰਧੁ ਕਮਾਵੈ ਬਿਨੁ ਗੁਰ ਮਗੁ ਨਾ ਪਾਏ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਅਖੀ ਵੇਖੈ ਘਰੈ ਅੰਦਰਿ ਸਚੁ ਪਾਏ॥ 4॥10॥

Soritth Mehla 3, Ghur(i) 1: Satgur(u) sookh saagur(u) jug untar(i), hoarthaiy sookh(u) naahi. Haumein jugut(u), dookh(i) roag(i) viyaapiya, mur(i) junmaiy rovaiy dhaahi. 1. Praani Satgur(u) sayv(i) sookh(u) paayay. Satgur(u) sayveh(i) ta sookh(u) paaveh(i), naah(i) ta jaahinga junum guvaayay. Ruhaou. Traiy goon dhaat(u), buhou kerm kmaaveh(i), Hur(i) rus saad(u) na aaya. Sundhiya turpun(u) kureh(i) Gayathri, bin(u) boojhaiy dookh(u) paaya. 2. Satgur(u) sayvay so vudbhaagi jis nu Aap(i) milaayay. Hur(i) rus pee jun suda triptaasay, vichoun aap(u) guvaayay. 3. Eh(u) jug(u) undha subh(u) undh(u) kmaavaiy, bin(u) Gur mug(u) na paayay. Nanak Satgur(u) milaiy ta ukheen vaykhaiy, ghuraiy undar(i) Sach(u) paayay. 4.10.

Word Meaning: Sookh Saagar(u) = source of all comforts. Hoarthaiy = any other place. Haumein = selfishness and ego. Dhaahi = cry loudly; wailing. 1.
Praani = oh, man. Jaahinga = will go; will die. Pause.
Dhaat(u) = (running around) for Maya. Kerm = rituals. Kmaaveh(i) = performs. Sundhiya = three-times-a-day (idol) worship. Turpun = offering water to the ancestors. Gayathri = A Hindu holy mantra consisting of three lines. Bin(u) Boojhaiy = without understanding the real objective of life, and Waheguru. 2. Jun = devotees. Triptaasay = contented. Aap(u) = selfishness and ego. 3. Mug(u) = path (to union with God). Ukheen Vaykhaiy = see with one's own eyes. 4.

MEANING: Satguru is the only source of all comforts in this world; there is no comfort anywhere else. The world is suffering from the disease of selfishness and ego because of which it keeps taking births and dying, and wails in suffering. 1. Serve the Satguru to accomplish comforts, you will waste away your precious human life and leave this world in

suffering, oh man. Pause. The man performs many religious rituals under the influence of the three effects of Maya, with which he cannot enjoy the sweetness of Waheguru's Naam. He does perform idol worship three times a day, offers water to the ancestors, and recites the Gayathri mantra, but without understanding the real objective of life and without reciting Waheguru's Naam, he suffers greatly. 2.
That devotee is highly fortunate whom Waheguru connects with Satguru and provides the opportunity to serve the Guru. Such devotees get rid of their selfishness and ego by reciting Waheguru's Naam, and they feel fully contented by drinking the sweet Naam-Amrit. 3.
This world is blind in the darkness of ignorance, and all its deeds are based on ignorance. They cannot find the path of righteousness without the Guru. If they connect with the Guru, they can see reality with their own eyes when they find Waheguru in their own heart, oh Nanak. 4.10.

ਸੋਰਠਿ ਮਹਲਾ 3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਬਹੁਤਾ ਦੁਖੁ ਲਾਗਾ ਜੁਗ ਚਾਰੇ ਭਰਮਾਈ॥ ਹਮ ਦੀਨ ਤੁਮ ਜੁਗੁ ਜੁਗੁ ਦਾਤੇ ਸਬਦੇ ਦੇਹਿ ਬੁਝਾਈ॥ 1॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਤੁਮ ਪਿਆਰੇ॥ ਸਤਿਗੁਰ ਦਾਤਾ ਮੇਲਿ ਮਿਲਾਵਹੁ ਹਰਿ ਨਾਮੁ ਦੇਵਹੁ ਆਧਾਰੇ॥ ਰਹਾਉ॥ ਮਨਸਾ ਮਾਰਿ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ ਪਾਇਆ ਨਾਮੁ ਅਪਾਰਾ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰਾ॥ 2॥
(ਅੰਗ 604)॥ ਸਬਦਿ ਮਰਹੁ ਫਿਰਿ ਜੀਵਹੁ ਸਦ ਹੀ ਤਾ ਫਿਰਿ ਮਰਣੁ ਨ ਹੋਈ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਸਦਾ ਮਨਿ ਮੀਠਾ ਸਬਦੇ ਪਾਵੈ ਕੋਈ॥ 3॥ ਦਾਤੈ ਦਾਤਿ ਰਖੀ ਹਥਿ ਅਪਣੈ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਦਰਗਹ ਜਾਪਹਿ ਸੇਈ॥ 4॥11॥
Soritth Mehla 3: Bin(u) Satgur sayvay buhouta dookh(u) laaga joog chaaray bhermaayee. Hum deen, Toom joog, joog Daatay, Shabaday dayh(i) boojhaayee. 1. Hur(i) Jeeou kirpa kurhou Toom Piyaaray. Satgur Daata mayl(i) milaavhou, Hur(i) Naam(u) dayvhou aadhaaray. Ruhaou. Munsa maar(i) doobidha sehj(i) smaani, paaya Naam(u) Apaara. Hur(i) rus(u) chaakh(i) mun(u) nirmul(u) hoa, kilvikh kaatunhaara. 2.
(PAGE 604): Shabad(i) murhou phir(i) jeevhou sud hee, ta phir(i) mern(u) na hoyee. Amrit(u) Naam(u) suda mun(i) meetha, Shabaday paavaiy koyee. 3. Daataiy, daat(i) rukhee huth(i) Apnaiy, jis(u) bhaavaiy tis(u) dayee. Nanak Naam(i) ruttay sookh(u) paaya, Durgeh jaapeh(i) sayee. 4.11.
Word Meaning: Bhermaayee = wanders misled. Deen = helpless; humble. 1. Daata = provider; source of bliss. Aadhaaray = support; fofod (for the soul). Pause. Munsa = desires; wishes. Doobidha = indecisiveness; choosing between God and Maya. Sehj(i) = spiritual state of blissfulness. Apaara = limitless Waheguru. Chaakh(i) = by tasting. Kilvikh = sins. 2. Murhou = be dead for (kill) worldly desires. Jeevhou Sud Hee = become immortal (by merging into Waheguru). Koyee = some rare person. 3. Daat(i) = gift (of Naam). Bhaavaiy = likes. Jaapeh(i) = becomes visible; gets recognized. Sayee = that. 4.
MEANING: One suffers a great deal without Satguru and wanders around (spends his life) misled in any of the four eons (contrary to the beliefs of Hinduism, the Natural laws are the same no matter what eon it is). We are Your humble slaves, and You are the Lord in every eon; please give us the wisdom (to serve You) by Guru's Shabad, oh Waheguru. 1. Please, be kind, and connect me with the Guru, which is the source of Your Naam, and by which I may connect with You, oh dear Waheguru. Satguru will bestow me with Your Naam, which is the basis of my life. Pause. I have killed (overcome) all my worldly desires as a result of which my indecisiveness (struggle to choose between Waheguru and Maya) has disappeared, and I have realized the Naam of the limitless Waheguru, and now I am fully absorbed in the blissful state of mind. Waheguru's Naam is the destroyer of all sins; my mind

has been purified on tasting Waheguru's sweet Naam. 2. When one kills his worldly desires with Guru's Shabad, he becomes "one" with Waheguru and lives forever; he never experiences death again. Waheguru's Naam, which makes one immortal, is always sweet, but some rare devotee acquires it (in the Guru's shelter). 3.
The Lord, Waheguru, controls the invaluable gift of His Naam and gives only to the devotee whom He likes. Those who are imbued in the love of Waheguru's Naam enjoy blissfulness and are recognized (honoured) in His Court, oh Nanak. 4.11.

ਸੋਰਠਿ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਗਤਿ ਮਤਿ ਤਦ ਹੀ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਚਾ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਨਾਮਿ ਸਮਾਏ॥ 1॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ॥ ਮਨਮੁਖਿ ਅੰਧਾ ਸਬਦੁ ਨ ਜਾਣੈ ਝੂਠੈ ਭਰਮਿ ਭੁਲਾਨਾ॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ ਬੰਧਨ ਕਮਾਏ॥ ਜੰਮਣ ਮਰਣੁ ਸਿਰ ਊਪਰਿ ਊਭਉ ਗਰਭ ਜੋਨਿ ਦੁਖੁ ਪਾਏ॥ 2॥ ਤ੍ਰੈ ਗੁਣ ਵਰਤਹਿ ਸਗਲ ਸੰਸਾਰਾ ਹਉਮੈ ਵਿਚਿ ਪਤਿ ਖੋਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਚਉਥਾ ਪਦੁ ਚੀਨੈ ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਈ॥ 3॥ ਤ੍ਰੈ ਗੁਣ ਸਭਿ ਤੇਰੇ ਤੂ ਆਪੇ ਕਰਤਾ ਜੋ ਤੂ ਕਰਹਿ ਸੁ ਹੋਈ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਸਬਦੇ ਹਉਮੈ ਖੋਈ॥ 4॥12॥

Soritth Mehla 3: Satgur sayvay ta sehj dhoon(i) oopjaiy, gut(i) mut(i) tud hee paayay. Hur(i) ka Naam(i) Sacha mun(i) vussiya, Naamay Naam(i) smaayay. 1. Bin(u) Satgur subh(u) jug(u) bauraana. Munmukh(i) undha, Shabad(u) na jaanaiy, jhootthaiy bherm(i) bhoolaana. Ruhaou. Traiy goon Maya bherm(i) bhoolaaya, haumein bundhun kmaayay. Jummun mern(u) sir oopur(i) oobhuou, gerbh joan(i) dookh(u) paayay. 2. Traiy goon verteh(i) sugul sunsaara, haumein vich(i) put(i) khoyee. Gurmukh(i) hovaiy, chautha pud(u) cheenaiy, Ram Naam(i) sookh(u) hoyee. 3. Traiy goon subh(i) Tayray, Tu Aapay Kerta, jo Tu Kureh(i) su hoyee. Nanak Ram Naam(i) nistaara, Shabaday haumein khoyee. 4.12.

Word Meaning: Sehj Dhoon(i) = concentration of mind on Waheguru's Naam leading to a high spiritual level. Gut(i) Mut(i) = the wisdom to attain the high spiritual state. Tud Hee = only then. Naamay = with the Naam. Naam(i) = in the Naam (Waheguru). 1. Bauraana = crazy; daft. Jhootthaiy = false; misleading. Bhoolaana = misled. Pause. Bundhun = bonds. Kmaayay = performs deeds. Oobhou = standing; waiting. 2. Verteh(i) = operates. Chautha Pud = fourth spiritual level (above the three effects of Maya). Cheenaiy = recognizes; attains. 3. Nistaara = freedom from the bonds of Maya; emancipation. 4.

MEANING: One attains a high level of concentration of mind (on Waheguru's Naam) and the wisdom that leads to a high spiritual level only when he serves Satguru. Waheguru's eternal Naam appears in his heart, and he gets absorbed in Him by virtue of His Naam. 1
The whole world is insane without Waheguru's Naam; the follower of his mind is blind and knows nothing about Guru's Shabad. He is misled by his false beliefs. Pause.
He is misled by his misgivings about Maya, which have three effects, and performs deeds to boost his ego, thereby becoming more strongly bonded to Maya. Births and deaths watch him carefully, and he suffers as he goes through different life forms. 2.
The whole world operates under the influence of the three effects of Maya and loses its dignity because of its selfishness and ego. But a Sikh of the Guru attains the fourth (highest) spiritual level and enjoys blissfulness with Waheguru's Naam. 3.
You are the creator of everything including the three effects of Maya; and everything happens as per Your wish, oh Waheguru. One overcomes his selfishness and ego with Guru's Shabad, and gets salvaged with Waheguru's Naam, oh Nanak. 4.12.

ਸੋਰਠਿ ਮਹਲਾ 4 ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Soritth Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਆਪਿ ਅਪਾਹੁ॥ ਵਣਜਾਰਾ ਜਗੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਸਾਚਾ ਸਾਹੁ॥ ਆਪੇ ਵਣਜ ਵਪਾਰੀਆ ਪਿਆਰਾ ਆਪੇ ਸਚੁ ਵੇਸਾਹੁ॥ 1॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਈਐ ਪਿਆਰਾ ਅੰਮ੍ਰਿਤੁ ਅਗਮ ਅਥਾਹ॥ ਰਹਾਉ॥ ਆਪੇ ਸੁਣਿ ਸਭ ਵੇਖਦਾ ਪਿਆਰਾ ਮੁਖਿ ਬੋਲੇ ਆਪਿ ਮੁਹਾਹੁ॥ ਆਪੇ ਉਝੜਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪਿ ਵਿਖਾਲੇ ਰਾਹੁ॥ ਆਪੇ ਹੀ ਸਭ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਵੇਪਰਵਾਹੁ॥ 2॥ ਆਪੇ ਆਪਿ ਉਪਾਇਦਾ ਸਿਰਿ ਆਪੇ ਧੰਧੜੈ ਲਾਹੁ॥ ਆਪਿ ਕਰਾਏ ਸਾਖਤੀ ਪਿਆਰਾ ਆਪਿ ਮਾਰੇ ਮਰਿ ਜਾਹੁ॥ ਆਪੇ ਪਤਣੁ ਪਾਤਣੀ ਪਿਆਰਾ ਆਪੇ ਪਾਰਿ ਲੰਘਾਹੁ॥ 3॥ ਆਪੇ ਸਾਗਰੁ ਬੋਹਿਥਾ ਪਿਆਰਾ ਗੁਰੁ ਖੇਵਟ ਆਪਿ ਚਲਾਹੁ॥ ਆਪੇ ਹੀ ਚੜਿ ਲੰਘਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ ਵੇਖੈ ਪਾਤਿਸਾਹੁ॥ ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਹੁ॥ 4॥1॥

Aapay aap(i) vertda Piyaara, Aapay aap(i) apaahou. Vunjaara jug(u) Aap(i) haiy Piyaara, Aapay Saacha Shah(u). Aapay vunuj vupaariya Piyaara, Aaapay Sach(u) vaysaah(u). 1. Jup(i) mun Hur(i), Hur(i) Naam(u) slaah. Gur kirpa tay paayiyaiy Piyaara, Amrit(u) Agumm Athaah. Ruhaou. Aapay soon(i) subh vaykhda Piyaara, mookh(i) boalay Aap(i) moohaah(u). Aapay oojhurr(i) paayaynda Piyaara, Aap(i) vikhaalay raah(u). Aapay hee subh Aap(i) haiy Piyaara, Aapay vaypervaah(u). 2. Aapay, Aap(i) oopaayaynda, sir(i) Aapay dhundhrraiy laah(u). Aap(i) kuraayay saakhti Piyaara, Aap(i) maaray, mer(i) jaah(u). Aapay puttun(u) paatni Piyaara, Aapay paar(i) lunghaah(u). 3. Aapay saagur(u) bohitha Piyaara, Gur(u) khayvut Aap(i) chulaah(u). Aapay hee churr(i) lunghda Piyaara, kur(i) choaj vaykhaiy Paatshah(u). Aapay, Aap(i) duyyal(u) haiy Piyaara, jun Nanak bukhsh(i) milaah(u). 4.1.

Word Meaning: Aapay = Himself. Vertda = operates. Apaahou = detached from His creation. Vunjaara = trader; businessman. Sach(u) Shah(u) = everlasting (inexhaustible) source of needed materials; the Perfect Lord. Vunuj = trade. Vupaariya = trader. Sach(u) Vaysaah(u) = fully reliable provider. 1. Slaah = praise. Agumm = physically inaccessible. Athaah = unfathomable. Pause. Moohaah(u) = from the mouth. Oojhurri(i) = in the wilderness. Vaypervaah(u) = care-free. 2. Oopaayaynda = creates. Sir(i) = head; (lifestyle designed for the individual) on the shoulders. Dhundhaiy = Maya-related business. Laah(u) = puts them in business. Sakhti = readiness. Puttan(u) = boat launch; ford Paatni = boatman. 3. Saagur(u) = (world) sea. Bohitha = boat; ship. Khayvut = boatman; captain. Choaj = amazing feats. Paatshah(u) = emperor. Bukhsh(i) = with benevolence. 4.

MEANING: Dear Waheguru operates in (manages) the whole world Himself, yet He is completely detached from it. (Being present in the living beings), He, Himself, is the businessman in the entire world, and Himself the eternal (inexhaustible) source of all needed materials. He, Himself, is the trader in the daily trading (business) of the world, and Himself is its Reliable Provider. 1. Recite Waheguru's Naam, and sing His praise with the grace of the Guru, oh my mind. Dear Waheguru, which is the real Amrit (sustains the life of the world), is physically inaccessible and unfathomable. Pause.

He listens to the needs of the world, sees everything, makes people make wishes of their choice, and makes them sing His praise with their tongue. He misleads some, so that they can find no right way of life, as if they were in a wilderness, while He shows others the right path of life. He, Himself, is everything in the world (the world is in His full control, and people simply dance to His tune), yet He is carefree. 2. He creates the world, and puts everybody to daily business designed by Him for each individual. Waheguru Himself prepares everybody for the business designed for him, and everybody dies when He kills them. He, Himself, is the ford (boat launching area), and Himself the boat to ferry the people

across the sea of Maya. 3. He, Himself, is the world-sea, and Himself the ship which is steered by the Guru-Captain, and Himself propels it. Being present in everybody, he is the passenger on the ship which is ferried across. The Lord watches His own amazing feats. He is very kind and connects His devotees with Him with benevolence, oh Nanak. 4.1.

ਸੋਰਠਿ ਮਹਲਾ 4 ਚਉਥਾ॥ ਆਪੇ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਆਪੇ ਖੰਡ ਆਪੇ ਸਭ ਲੋਇ॥ ਆਪੇ ਸੂਤੁ ਆਪੇ ਬਹੁ ਮਣੀਆ ਕਰਿ ਸਕਤੀ ਜਗਤੁ ਪਰੋਇ॥

(ਅੰਗ 605)॥ ਆਪੇ ਹੀ ਸੂਤਧਾਰੁ ਹੈ ਪਿਆਰਾ ਸੂਤੁ ਖਿੰਚੇ ਢਹਿ ਢੇਰੀ ਹੋਇ॥ 1॥ ਮੇਰੇ ਮਨ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਕਰਿ ਦਇਆ ਅੰਮ੍ਰਿਤੁ ਮੁਖਿ ਚੋਇ॥ ਰਹਾਉ॥ ਆਪੇ ਜਲ ਥਲਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ॥ ਸਭਨਾ ਰਿਜਕੁ ਸਮਾਹਦਾ ਪਿਆਰਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਆਪੇ ਖੇਲ ਖੇਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ॥ 2॥ ਆਪੇ ਹੀ ਆਪਿ ਨਿਰਮਲਾ ਪਿਆਰਾ ਆਪੇ ਨਿਰਮਲ ਸੋਇ॥ ਆਪੇ ਕੀਮਤ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ॥ ਆਪੇ ਅਲਖੁ ਨ ਲਖੀਐ ਪਿਆਰਾ ਆਪਿ ਲਖਾਵੈ ਸੋਇ॥ 3॥ ਆਪੇ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਪਿਆਰਾ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਸਭਿ ਘਟ ਆਪੇ ਭੋਗਵੈ ਪਿਆਰਾ ਵਿਚਿ ਨਾਰੀ ਪੁਰਖ ਸਭੁ ਸੋਇ॥ ਨਾਨਕ ਗੁਪਤੁ ਵਰਤਦਾ ਪਿਆਰਾ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥ 4॥2॥

Soritth Mehla 4, Chautha. Aapay unduj, jayruj, saytuj, ootbhooj, Aapay khund, Aapay subh loyay. Aapay soot(u), aapay buhou muniyaa, kur(i) shakti jugut(u) proyay.

(PAGE 605): Aapay hee sootdhaar(u) haiy Piyaara, soot(u) khinchay dheh(i) dhayri hoyay. 1. Mayray mun, mein Hur(i) bin(u) uver(u) na koyay. Satgur vich(i) Naam(u) nidhaan(u) haiy, Piyaara kur(i) duyya Amrit(u) mookh(i) choyay. Ruhaou. Aapay jul thul(i) subhut(u) haiy Piyaara, Aapay kuray su hoyay. Subhna rijuk(u) smaahnda Piyaara, dooja uver(u) na koyay. Aapay khayl khaylaayaynda Piyaara, Aapay kuray su hoyay. 2. Aapay hee Aap(i) nirmulaa Piyaara, Aapay nirmul(u) soyay. Aapay keemut paayaynda Piyaara, Aapay kuray su hoyay. Aapay Alukh(u), na lukhiyaiy Piyaara, Aap(i) lukhaavaiy soyay. 3. Aapay gehr gumbheer(u) haiy Piyaara, Tis(u) jayvud(u) uver(u) na koyay. Subh(i) ghut Aapay bhogvaiy Piyaara, vich(i) naari, purakh subh(u) soyay. Nanak, goopt(u) vertda Piyaara, Gurmukh(i) pergut(u) hoyay. 4.2.

Word Meaning: Chautha = fourth. (It is a reminder that Mehla number is to be read as First, Second, Third, etc. and not like one, two, three). Unduj = from eggs. Jayruj = placenta; live birth. Saytuj = from bacteria or virus. Ootbhooj = from vegetation. Khund = parts of the universe. Loyay = worlds; planets. Soot(u) = thread; string (for necklace). Muniyaa = beads. Shakti = Maya. Proyay = string the beads. Sootdhaar(u) = support (strength) for the world-necklace. Khinchay = pulls out the string. Dheh(i) Dhayri = collapses to a pile. 1. Nidhaan(u)= treasure. Amrit = Waheguru's Naam. Choyay = feeds dropwise. Pause. Thul(i) = on the land. Rijk(u) = food and other necessities. Smaahnda = delivers. 2. Nirmulaa = purifier. Keemut = worth. Alukh = invisible; incomprehensible. 3. Gehr = deep; unfathomable. Gumbheer(u) = never changing; unaffected by anything. Jayvud(u) = as great. Ghut = hearts. Bhogvaiy = enjoys. Naari = woman. Purakh = man. Goopt = hidden. Pergut(u) = visible; appears. 4.

MEANING: Waheguru Himself is the source of all the four sources of reproduction; Himself the smaller parts of the world, and Himself the planets. He, Himself, is the thread; Himself the countless beads; and Himself strings the beads-like world into a necklace, using Maya as the thread (the binding force). He provides the strength to the thread of the world-necklace, which collapses into a pile of dust when He pulls away the thread. 1. There is no other provider (support) for the world than Waheguru, oh my mind. Satguru possesses the treasure of Waheguru's Amrit-Naam, which He kindly injects dropwise (so as to be

absorbed fully) in the mouth of the devotees (for them to recite the Naam with the tongue). Pause. Dear Waheguru is present in everybody, in the waters, and on the land; and only that happens that He wishes to do. He delivers food and other necessities of life to everybody, and there is no one else like Him. He makes people act the way He wants them to, and only what He wants happens in the world. 2. He is perfectly pure Himself and is the only purifier of the minds of His living beings. He alone knows His worth, and things happen only the way He chooses. He is invisible and is beyond comprehension, but He can show (reveal) Himself as He pleases. 3. He is unfathomable and never changes with external conditions; there is no one else as great as He is. He is present in every male and female, thus enjoying all the tastes of life. The dear Waheguru operates hidden in the world, but reveals Himself in the heart of a Gur Sikh, oh Nanak. 4.2.

ਸੋਰਠਿ ਮਹਲਾ 4॥ ਆਪੇ ਹੀ ਸਭੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਥਾਪਿ ਉਥਾਪੈ॥ ਆਪੇ ਆਪਿ ਵਿਗਸਦਾ ਪਿਆਰਾ ਕਰਿ ਚੋਜ ਵੇਖੈ ਪ੍ਰਭੁ ਆਪੈ॥ ਆਪੇ ਵਣਿ ਤਿਣਿ ਸਭਤੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਗੁਰਮੁਖਿ ਜਾਪੈ॥ 1॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਧ੍ਰਾਪੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਗੁਰਸਬਦੀ ਚਖਿ ਜਾਪੈ॥ ਰਹਾਉ॥ ਆਪੇ ਤੀਰਥੁ ਤੁਲਹੜਾ ਪਿਆਰਾ ਆਪਿ ਤਰੈ ਪ੍ਰਭੁ ਆਪੇ॥ ਆਪੇ ਜਾਲੁ ਵਤਾਇਦਾ ਪਿਆਰਾ ਸਭੁ ਜਗੁ ਮਛਲੀ ਹਰਿ ਆਪੇ॥ ਆਪਿ ਅਭੁਲ ਨ ਭੁਲਈ ਪਿਆਰਾ ਅਵਰੁ ਨ ਦੂਜਾ ਜਾਪੈ॥ 2॥ ਆਪੇ ਸਿੰਙੀ ਨਾਦੁ ਹੈ ਪਿਆਰਾ ਧੁਨਿ ਆਪਿ ਵਜਾਏ ਆਪੈ॥ ਆਪੇ ਜੋਗੀ ਪੁਰਖੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਤਪੁ ਤਾਪੈ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪਿ ਹੈ ਚੇਲਾ ਉਪਦੇਸੁ ਕਰੈ ਪ੍ਰਭੁ ਆਪੈ॥ 3॥ ਆਪੇ ਨਾਉ ਜਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਜਪੁ ਜਾਪੈ॥ ਆਪੇ ਅੰਮ੍ਰਿਤੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਰਸੁ ਆਪੈ॥ ਆਪੇ ਆਪਿ ਸਲਾਹਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ॥ 4॥3॥

Soritth Mehla 4: Aapay hee subh(u) Aap(i) haiy Piyaara, Aapay thaap(i) oothaapaiy. Aapay, Aap(i) vigusda Piyaara, kur(i) choaj vaykhaiy Prubh(u) Aapaiy. Aapay, vun(i), tin(i), subhut(u) haiy Piyaara, Aapay Gurmukh(i) jaapaiy. 1. Jup mun Hur(i) Hur(i) Naam rus(i) dhraapaiy. Amrit Naam(u) muhaa rus(u) meettha, Gur Shabadi chukh(i) jaapaiy. Ruhaou. Aapay teeruth(u) toolhurra Piyaara, Aap(i) turaiy Prubh(u) aapay. Aapay jaal(u) vutaayaynda Piyaara, subh(u) jug(u) muchhli Hur(i) Aapay. Aap(i) abhooll, na bhoollyee Piayaara, uver(u) na dooja jaapaiy. 2. Aapay singee naad(u) haiy Piyaara, dhoon(i) Aap(i) vujaayay Aapaiy. Aapay yogi purakh(u) haiy Piyaara, Aapay hee tup(u) taapaiy. Aapay Satgur(u), Aap(i) haiy chayla, oopdaysh(u) kuraiy Prubh(u) Aapay. 3. Aapay Naaoun jupaayaynda Piyaara, Aapay hee jup(u) jaapaiy. Aapay Amrit(u) Aap(i) haiy Piyaara, Aapay hee rus(u) Aapaiy. Aapay, Aap(i) slaahnda Piyaara, jun Nanak Hur(i) rus(i) dhraapaiy. 4.3.

Word Meaning: Thaap = to create. Oothaap = destroy. Vigsda = (heart) blooms; feels blissful. Choaj = amazing feats. Vun(i) = in forests. Tin(i) = leaves (in vegetation). Subhut(u) = in everything. Jaapaiy = shows (reveals) self. 1. Dhraapaiy = fully satisfied. Chukh(i) = by tasting. Pause. Teeruth = holy place. Toolhurra = a crude boat; raft. Turaiy = swims; floats. Jaal(u) = net. Vutaayaynda = casts (the net). Muchhli = fish. Abhooll = infallible. 2. Singee = a trumpet that the yogis blow into. Naad(u) = music. Dhoon(i) = tune. Tup Taapaiy = endures self-afflicted hardships. Chayla = disciple. Oopdaysh = Teachings; preaching. 3. Jupaayaynda = makes to recite. Jup(u) Jaapaiy = recites Bani. Rus(u) = sweet essence. Slaahnda = sings praise. 4.

MEANING: Waheguru alone controls the whole universe, and creates and destroys it at His Will. He watches His own amazing feats and blooms at heart (enjoys them). He is present everywhere - in the forests, and in vegetation; He reveals Himself through the Guru. 1. Recite Waheguru's Naam so as to feel contentment with its sweet essence, oh my mind. The devotee, who tastes Waheguru's Naam-Amrit with Guru's Shabad, finds it extremely sweet. Pause. Waheguru Himself is the holy place, and Himself the raft on which He swims

across (ferries His devotees across) the sea of Maya. Waheguru Himself casts the net of Maya in which He, Himself (as the living beings) gets trapped by the gimmicks of Maya, like the fish which are attracted by the bait. Waheguru is infallible and never makes a mistake; there is none other like Him to be found. 2. (Being present in everybody), Waheguru Himself is the trumpet of the Yogis who blow into it, and He Himself is the music produced by the trumpet, and He Himself plays the tune of His choice. Waheguru Himself is the Yogi, and Himself endures the hardships of self-affliction (as some people do to please some deity). Waheguru is the Satguru, Himself the disciple, and Himself preaches to the world. 3. Waheguru, Himself exhorts (motivates) people to recite His Naam, and (being present in them), it is He who recites His Naam. He Himself is the Amrit (holy liquid of immortality), and Himself the sweetness in it. Waheguru Himself sings His praise, and the devotees are fully contented by its sweetness, oh Nanak. 4.3.

ਸੋਰਠਿ ਮਹਲਾ 4॥ ਆਪੇ ਕੰਡਾ ਆਪਿ ਤਰਾਜੀ ਪ੍ਰਭਿ ਆਪੇ ਤੋਲਿ ਤੋਲਾਇਆ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਆਪੇ ਵਣਜੁ ਕਰਾਇਆ॥ ਆਪੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਪਿਆਰੇ ਪਿਛੈ ਟੰਕੁ ਚੜਾਇਆ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਧਿਆਇ ਸੁਖੁ ਪਾਇਆ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪਿਆਰਾ ਗੁਰਿ ਪੂਰੈ ਮੀਠਾ ਲਾਇਆ॥ ਰਹਾਉ॥ ਆਪੇ ਧਰਤੀ ਆਪਿ ਜਲ ਪਿਆਰਾ ਆਪੇ ਕਰੇ ਕਰਾਇਆ॥ ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਜਲੁ ਮਾਟੀ ਬੰਧਿ ਰਖਾਇਆ॥ ਆਪੇ ਹੀ ਭਉ ਪਾਇਦਾ ਪਿਆਰਾ ਬੰਨਿ ਬਕਰੀ ਸੀਹੁ ਹਢਾਇਆ॥ 2॥ (ਅੰਗ 606)॥ ਆਪੇ ਕਾਸਟ ਆਪਿ ਹਰਿ ਪਿਆਰਾ ਵਿਚਿ ਕਾਸਟ ਅਗਨਿ ਰਖਾਇਆ॥ ਆਪੇ ਹੀ ਆਪਿ ਵਰਤਦਾ ਪਿਆਰਾ ਭੈ ਅਗਨਿ ਨ ਸਕੈ ਜਲਾਇਆ॥ ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ ਪਿਆਰਾ ਸਾਹ ਲੈਦੇ ਸਭਿ ਲਵਾਇਆ॥ 3॥ ਆਪੇ ਤਾਣੁ ਦੀਬਾਣੁ ਹੈ ਪਿਆਰਾ ਆਪੇ ਕਾਰੈ ਲਾਇਆ॥ ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਪਿਆਰੇ ਜਿਉ ਹਰਿ ਪ੍ਰਭ ਮੇਰੇ ਭਾਇਆ॥ ਆਪੇ ਜੰਤੀ ਜੰਤੁ ਹੈ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਵਜਹਿ ਵਜਾਇਆ॥ 4॥4॥

Soritth Mehla 4: Aapay kunda Aap(i) traaji, Prubh(i) Aapay toal(i) tolaaya. Aapay Shah(u), Aapay vunjaara, Aapay vunuj(u) kuraaya. Aapay dherti saajiun(u) Piyaaray, pichhaiy tunk churraaya. 1. Mayray mun, Hur(i), Hur(i) dhiyaayay sookh(u) paaya. Hur(i), Hur(i) Naam(u) nidhaan haiy Piyaara, Gur(i) Pooraiy meettha laaya. Ruhaou. Aapay dherti Aap(i) jul Piyaara, aapay kuray kuraaya. Aapay Huqam(i) vertda Piyaara, jul(u) maati bundh(i) rukhaaya. Aapay hee bhuou paayaynda Piyaara, bunnh(i) bukkri sheeh(u) hundhaaya. 2.
(PAGE 606): Aapay kaasht, Aap(i) Hur(i) Piyaara, vich(i) kaasht ugun(i) rukhaaya. Aapay hee Aap(i) vertda Piyaara, bhaiy ugun(i) na sukaiy julaaya. Aapay maar(i) jeevaayaynda Piyaara, saah laiynday subh(i) luvaaya. 3. Aapay taan(u) deebaan(u) haiy Piyaara, Aapay kaaraiy laaya. Jiyoun Aap(i) chulaayay tiyoun chulliyaiy piyaaray, jiyoun Hur(i) Prubh mayray bhaaya. Aapay juntee, junt(u) haiy PIyaara, jun Nanak vujeh(i) vujaaya. 4.4.
Word Meaning: Kunda = weighing scale. Traaji = one who weighs. Toal(i) = load. Tolaaya = measures. Shah(u) = source of all needed materials; Lord. Vunjaara = trader. Vunuj = trade; dealings. Saajiun = created. Tunk = a very small weight to balance. 1. Vertda = operates. Bundh(i) = contained in. Bhuou = fear. Bukkri = goat. Sheeh(u) = lion. Hundaaya = roams around. 2. Kaasht = wood. Ugun(i) = fire; sparks. Bhaiy = fear. 3. Taan(u) = force; power. Deebaan(u) = king. Kaaray = in work. Chulaayay = makes one do. Bhaaya = likes. Juntee = musician. Junt(u) = instrument. Vujeh(i) = plays (music). Vujaayay = as made to play. 4.
MEANING: Waheguru Himself is the weighing scale, Himself the operator to weigh, and Himself weighs the load (the operation of the whole universe) in terms of the qualities of the individuals, their needs, and their deeds. (Being present in everybody), He Himself is the Lord and the trader, and Himself strikes deals (decides) for the living beings in terms of the path of life which they must follow (moral or immoral living). He, Himself, has created the

earth, and balanced it with almost no weight in the other pan of the weighing scale (has held it in position without any visible support). 1. Dear Waheguru's Naam is the treasure of Amrit; the Perfect Guru instills it in the minds of His Sikhs, who find it to be very sweet. I have realized great comfort by reciting Waheguru's Naam, oh my mind. Pause. Waheguru, Himself is the earth, and the water (He is present everywhere), and whatever is happening, is caused by Him. He operates (controls) the world with His Huqam (laws), and has contained the oceans in the land. He creates His own fear in the minds of the living beings, and can cause a goat (a very humble man) to tie up a lion (a powerful, wicked man), and walk him (the latter) around (fully control him). 2. Waheguru Himself is the wood, and Himself has placed fire in it (fire can be generated in the dry wood when two pieces are rubbed (grazed) very hard against each other, yet the internal fire does not burn the wood) by the Huqam of Waheguru. He, Himself, kills and brings the living beings to life, and they breathe only with His Huqam. 3. Waheguru, Himself is the force (power) and Himself the monarch, and puts the world to business. The living beings lead their life exactly the way Waheguru commands them, and as He pleases. He Himself is the musical instrument, and Himself plays it; I am His slave, and dance to His tune, oh Nanak. 4.4.

ਸੋਰਠਿ ਮਹਲਾ 4॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਸੂਰਜੁ ਚੰਦੁ ਚਾਨਾਣੁ॥ ਆਪਿ ਨਿਤਾਣਿਆ ਤਾਣੁ ਹੈ ਪਿਆਰਾ ਆਪਿ ਨਿਮਾਣਿਆ ਮਾਣੁ॥ ਆਪਿ ਦਇਆ ਕਰਿ ਰਖਦਾ ਪਿਆਰਾ ਆਪੇ ਸੁਘੜੁ ਸੁਜਾਣੁ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੁ॥ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਧਿਆਇ ਤੂ ਹਰਿ ਹਰਿ ਬਹੁੜਿ ਨ ਆਵਣ ਜਾਣੁ॥ ਰਹਾਉ॥ ਆਪੇ ਹੀ ਗੁਣ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਪਰਵਾਣੁ॥ ਆਪੇ ਬਖਸ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸਚੁ ਨੀਸਾਣੁ॥ਆਪੇ ਹੁਕਮਿ ਵਰਤਦਾ ਪਿਆਰਾ ਆਪੇ ਹੀ ਫੁਰਮਾਣੁ॥ 2॥ ਆਪੇ ਭਗਤਿ ਭੰਡਾਰ ਹੈ ਪਿਆਰਾ ਆਪੇ ਦੇਵੈ ਦਾਣੁ॥ ਆਪੇ ਸੇਵ ਕਰਾਇਦਾ ਪਿਆਰਾ ਆਪਿ ਦਿਵਾਵੈ ਮਾਣੁ॥ ਆਪੇ ਤਾੜੀ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਗੁਣੀ ਨਿਧਾਨੁ॥ 3॥ ਆਪੇ ਵਡਾ ਆਪਿ ਹੈ ਪਿਆਰਾ ਆਪੇ ਹੀ ਪਰਧਾਣੁ॥ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਤੁਲ ਪਰਵਾਣੁ॥ ਆਪੇ ਅਤੁਲੁ ਤੁਲਾਇਦਾ ਪਿਆਰਾ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ॥ 4॥5॥

Soritth Mehla 4: Aapay srishut(i) oopaayaynda Piyara, kur(i) sooruj(u), chund(u) chanaan(u). Aap(i) nitaaniyaan taan(u) haiy Piyara, Aap(i) nimaaniyaan maan(u). Aap(i) duyya kur(i) rukhda Piyara, Aapay sooghurr(u) soojaan(u). 1. Mayray mun, jup(i) Ram Naam(u) neeshaan(u). Sat Sungut(i) mil(i) dhiyaayay Tu Hur(i), Hur(i), buhourr(i) na aavun jaan(u). Ruhaou. Aapay hee goon vertda Piyara, Aapay hee pervaan(u). Aapay bukhsh kuraayaynda Piyara, Aapay Sach(u) neeshaan(u). Aapay Huqam(i) vertda Piyara, Aapay hee foormaan(u). 2. Aapay bhugut(i) bhundaar haiy Piyara, Aapay dayvaiy daan(u). Aapay sayv kuraayaynda Piyara, Aap(i) divaavaiy maan(u). Aapay taarri laayaynda Piyara, Aapay gooni nidhaan(u). 3. Aapay vudda, Aap(i) haiy Piyara, Aapay hee perdhaan(u). Aapay keemut(i) paayaynda Piyara, Aapay tool pervaan(u). Aapay atooll(u) toolaayaynda Piyara, jun Nanak sud koorbaan(u). 4.5.

Word Meaning: Srisht(i) = world. Oopaayaynda = creates. Piyara = Dear (Waheguru). Chanaan(u) = light; lamps. Nitaaniyaan = (of) the powerless. Taan = force; power. Nimaaniyaan = (of the) humble; having no self-esteem. Maan(u) = pride. Sooghurr(u) Soojaan = wise; noble; know-all. 1. Neeshaan(u) = identity. Aavun Jaan(u) = birth and death. Pause. Goon = noble qualities. Vertda = distributes; bestows. Pervaan(u) = approves. Bukhsh = largess; benevolence. Sach(u) Neeshaan(u) = eternal sign (source) of largesse. Vertda = operates. Foormaan(u) = commandment. 2. Bhugut(i) Bhundaar = treasures of worship (His Naam). Daan(u) = gift; donation. Sayv = service. Maan(u) = respect. Taarri = meditation. Nidhaan(u) = treasure. 3.

Vudda = greatest. Perdhaan(u) = leader. Tool = weighing scale. Pervaan(u) = standard weights. Atooll(u) = immeasurable. Koorbaan(u) = sacrifice. 4.

MEANING: Dear Waheguru creates the world Himself (as He wishes) with the sun and the moon as the two lamps to provide light and energy. He is the power to the powerless, and the pride for the weak who have no self-esteem. He is perfectly wise, and knows the needs of every living being, and is kind to protect them. 1. Recite Waheguru's Naam, which will serve as your identity (to be approved in Waheguru's Court), oh my mind. Recite Waheguru's Naam in the company of the holy men, as a result of which you will not suffer the misery of rebirths. Pause. Waheguru Himself bestows the noble qualities on the individuals, and Himself approves them. He, Himself, doles out His largesse, and Himself is the eternal source of all largesse. Everything happens with His Huqam (commandments, or laws), and He Himself issues the orders (is the Supreme Commander). 2.
Dear Waheguru is the source of His worship (guides people through the Guru in how to worship Him), and He Himself bestows the fruits of His worship (instills love for Him among the people). He Himself exhorts people to serve Him (sing His praise), and Himself causes the world to honour them. He, Himself, goes into deep meditation (through His devotees), and is the unlimited source of noble qualities. 3. Dear Waheguru is the greatest of all, and is the acknowledged leader (Supreme Power) of the universe. Only He knows His worth (and none else), and only He has the weighing scale and the standard weights to measure His worth. He is immeasurable, but He weighs the qualities of His creation. I am His slave, and am always glad to offer my life to Him, oh Nanak. 4.5.

ਸੋਰਠਿ ਮਹਲਾ 4॥ ਆਪੇ ਸੇਵਾ ਲਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਭਗਤਿ ਉਮਾਹਾ॥ ਆਪੇ ਗੁਣ ਗਾਵਾਇਦਾ ਪਿਆਰਾ ਆਪੇ ਸਬਦਿ ਸਮਾਹਾ॥ ਆਪੇ ਲੇਖਣਿ ਆਪਿ ਲਿਖਾਰੀ ਆਪੇ ਲੇਖੁ ਲਿਖਾਹਾ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਓਮਾਹਾ॥ ਅਨਦਿਨੁ ਅਨਦੁ ਹੋਵੈ ਵਡਭਾਗੀ ਲੈ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਲਾਹਾ॥ ਰਹਾਉ॥ ਆਪੇ ਗੋਪੀ ਕਾਨੁ ਹੈ ਪਿਆਰਾ ਬਨਿ ਆਪੇ ਗਊ ਚਰਾਹਾ॥ ਆਪੇ ਸਾਵਲ ਸੁੰਦਰਾ ਪਿਆਰਾ ਆਪੇ ਵੰਸ ਵਜਾਹਾ॥ ਕੁਵਲੀਆਪੀੜੁ ਆਪਿ ਮਰਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਬਾਲਕ ਰੂਪਿ ਪਚਾਹਾ॥ 2॥ ਆਪਿ ਅਖਾੜਾ ਪਾਇਦਾ ਪਿਆਰਾ ਕਰਿ ਵੇਖੈ ਆਪਿ ਚੋਜਾਹਾ॥ ਕਰਿ ਬਾਲਕ ਰੂਪ ਉਪਾਇਦਾ ਪਿਆਰਾ ਚੰਡੂਰੁ ਕੰਸੁ ਕੇਸੁ ਮਾਰਾਹਾ॥ ਆਪੇ ਹੀ ਬਲੁ ਆਪਿ ਹੈ ਪਿਆਰਾ ਬਲੁ ਭੰਨੈ ਮੂਰਖ ਮੁਗਧਾਹਾ॥ 3॥ ਸਭੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇਦਾ ਪਿਆਰਾ ਵਸਿ ਆਪੇ ਜੁਗਤਿ ਹਥਾਹਾ॥
(ਅੰਗ 607)॥ ਗਲਿ ਜੇਵੜੀ ਆਪੇ ਪਾਇਦਾ ਪਿਆਰਾ ਜਿਉ ਪ੍ਰਭੁ ਖਿੰਚੈ ਤਿਉ ਜਾਹਾ॥ ਜੋ ਗਰਬੈ ਸੋ ਪਚਸੀ ਪਿਆਰੇ ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਸਮਾਹਾ॥ 4॥6॥

Soritth Mehla 4: Aapay sayva laayaynda Piyara, Aapay bhugut(i) omaaha. Aapay goon gavaayaynda Piyara, Aapay Shabad(i) smaaha. Aapay laykhun(i), Aap(i) likhaari, Aapay laykh(u) likhaaha. 1. Mayray mun, jup(i) Ram Naam(u) omaaha. Undin(u) anund(u) hovaiy vudbhaageen, laiy Gur(i) Pooraiy Hur(i) laaha. Ruhaou. Aapay gopi Kahn(u) haiy Piyara, bun(i) aapay guoou churaaha. Aapay saanvul soondra Piyara, Aapay vuns vujaaha. Koovulliyapeerr(u) Aap(i) muraayaynda Piyara, kur(i) baaluk roop puchaaha. 2. Aap(i) akhaarra paayaynda Piyara, kur(i) vaykhaiy aap(i) chojaaha. Kur(i) baaluk roop oopaayaynda Piyara, Chundoor(u), Kuns(u), Kays(u) maraaha. Aapay hee bul(u) Aap(i) haiy Piyara, bul(u) bhunnaiy, moorukh moogdhaaha. 3. Subh(u) Aapay jugut(u) oopaayaynda Piyara, vus(i) Aapay joogut(i) huthaaha. 4.6.

(PAGE 607): Gul jayvurri Aapay paayaynda Piyara, jiyoun Prubh(u) khinchaiy, tiyoun jaaha. Jo gerbaiy, so puchsee piyaray, jup(i) Nanak bhugut(i) smaaha. 4.6.

Word Meaning: Sayva = service. PIyara = Dear (Waheguru). Omaaha = with zest (gusto). Smaaha = fully absorbed. Laykhun(i) = pen. Laykh(u) = fortune. 1. Undin(u) = every day; always. Anund(u) = blissfulness. Laaha = benefit. Pause.

Gopi = cow girls. Kahn = Krishna. Bun(i) = forest; meadows. Saanvul = dark coloured. Soondra = handsome (Krishna). Vuns = flute. Vujaaha = blows into; plays (Krishna used to graze cows with young cow girls in the meadows of Brindabun by the banks of River Yamuna. He also used to play flute). Koovulliyapeerr(u) = an elephant which Kans (Krishna's maternal uncle) sent to kill Krishna. Koovulli = incurable (disease). Peerr(u) = pain. Baaluk Roop = child Krishna. Puchaaha = caused to suffer; destroyed. 2. Akhaarra = ring for wrestling and other athletic events. Chojaaha = amazing feats. Chundoor(u) and Kays(u) were two of the very strongest wrestlers of Kuns(u). Kuns(u) = Krishna's maternal uncle and the ruler of Mathura. He tried many times to get Krishna killed. Krishna's father, Vasudev, had been a close friend of Kuns(u), which is why Kuns (u) married off his sister, Devika, to Vasudev. Bul(u) = force; power. Bhunnaiy = destroys. Moorukh Moogdhaaha = foolish and stupid. 3. Vus(i) = in control. Joogut(i) = lifestyle. Huthaaha = in one's own hands. Jayvrri = chain; leash. Khinchaiy = pulls. Gerbaiy = shows conceit. Puchsee = will suffer; be destroyed. Smaaha = gets fully absorbed. 4.

MEANING: Waheguru Himself motivates people to serve Him (worship Him), and instills zest in them for His worship. He Himself makes them sing His praise, and causes them to be absorbed in the Guru's Shabad. He, Himself, is the pen and the writer, and Himself writes the fortune of the people. 1. Recite Waheguru's Naam zestfully, oh my mind. With good fortune, when you do that, you will be connected with the Guru, whereby you will be able to earn the benefit of blissfulness all the time, oh my mind. Pause.

Because He is present in everybody, it was indeed Waheguru who was the young cowgirls and Krishna who were grazing cows in the meadows of *Bridabun* by the banks of the River, Yamuna. It was the handsome Waheguru present in the dark Krishna who was playing flute. It was Waheguru, in the form of child Krishna, who killed the elephant Koovulliyapeerr(u), sent by *Kuns(u)* to kill Krishna. 2. Waheguru, Himself, creates the world as a rink (for sports of deeds) and watches His amazing feats. He created the child Krishna to kill Kuns(u) and his two very strong wrestlers – *Chundoor* and *Kays(u).* Waheguru Himself gives the power to people, but smashes the power of the foolish and the stupid (conceited). 3. Waheguru creates the whole world but keeps control over the lifestyles (activities) of its people in His own hands, like the owner of an animal, who controls it with a leash and which moves in the direction the owner pulls its chain. Whoever is overcome by his conceit (ego), is destroyed by Waheguru, while His devotees merge into Him by worshipping Him, oh Nanak. 4.6.

ਸੋਰਠਿ ਮ:4 ਦੁਤੁਕੇ॥ ਅਨਿਕ ਜਨਮ ਵਿਛੁੜੇ ਦੁਖੁ ਪਾਇਆ ਮਨਮੁਖਿ ਕਰਮ ਕਰੈ ਅਹੰਕਾਰੀ॥ ਸਾਧੂ ਪਰਸਤ ਹੀ ਪ੍ਰਭੁ ਪਾਇਆ ਗੋਬਿਦ ਸਰਣਿ ਤੁਮਾਰੀ॥ 1॥ ਗੋਬਿਦ ਪ੍ਰੀਤਿ ਲਗੀ ਅਤਿ ਪਿਆਰੀ॥ ਜਬ ਸਤ ਸੰਗ ਭਏ ਸਾਧੂ ਜਨ ਹਿਰਦੈ ਮਿਲਿਆ ਸਾਂਤਿ ਮੁਰਾਰੀ॥ ਰਹਾਉ॥ ਤੂ ਹਿਰਦੈ ਗੁਪਤੁ ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ ਤੇਰਾ ਭਾਉ ਨ ਬੁਝਹਿ ਗਵਾਰੀ॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਪ੍ਰਗਟਿਆ ਗੁਣ ਗਾਵੈ ਗੁਣ ਵੀਚਾਰੀ॥ 2॥ ਗੁਰਮੁਖਿ ਪ੍ਰਗਾਸੁ ਭਇਆ ਸਾਂਤਿ ਆਈ ਦੁਰਮਤਿ ਬੁਧਿ ਨਿਵਾਰੀ॥ ਆਤਮ ਬ੍ਰਹਮੁ ਚੀਨਿ ਸੁਖੁ ਪਾਇਆ ਸਤ ਸੰਗਤਿ ਪੁਰਖ ਤੁਮਾਰੀ॥ 3॥ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਗੁਰੁ ਪਾਇਆ ਜਿਨ ਕਉ ਕਿਰਪਾ ਭਈ ਤੁਮਾਰੀ॥ ਨਾਨਕ ਅਤੁਲੁ ਸਹਜ ਸੁਖੁ ਪਾਇਆ ਅਨਦਿਨੁ ਜਾਗਤੁ ਰਹੈ ਬਨਵਾਰੀ॥ 4॥7॥

Soritth Mehla 4, Dootookay: Anik junum vichhurray dookh(u) paaya, munmukh(i) kerm kuraiy ahunkaari. Sadhu persut hee Prubh(u) paaya, Gobind shern Toomhaari. 1. Gobind preet(i) lugee ut(i) piyari. Jub Satsung bhuyyay sadhu jun, hirdaiy miliya shaant(i) Mooraari. Ruhaou. Tu hirdaiy goopt vuseh(i) din(u) raati, Tayra bhaaou na boojheh(i) guvaari. Satgur(u) Purakh(u) miliya Prubh(u) pergutiya, goon gaaviay, goon veechaari. 2. Gurmukh(i) pergaas(u) bhuyya shaant(i) aayee, doormut(i) boodh(i) nivaari. Aatum Braham cheen(i)

sookh(u) paaya, Sat sungut(i) Purakh Toomhaari. 3. Purkhaiy, Purakh(u) miliya Gur(u) paaya, jinh kuou kirpa bhuyee Toomhaari. Nanak, atooll(u) sehj sookh(i) paaya, undin(u) jaagut(u) ruhaiy Bunvaari. 4.7.

Word Meaning: Anik = countless. Vichhurray = separated. Kerm = deeds. Ahunkaari = rooted in ego. Persut = touch (feet); show reverence. Shern= shelter. 1. Ut(i) = extremely. Satsung(i) = company of holy men. Shaant(i) = source of peace (blissfulness). Mooraari = a name for God. Pause. Goopt = hidden; invisibly. Bhaaou = love; affection. Guvaari = uncivilized; ignorant. Purakh(u) = man; a manifestation of Waheguru. Pergutiya = appeared; became "visible". Goon = (to praise) noble qualities. 2. Pergaas(u) = light; enlightened. Shaant(i) = peace; calmness. Doormut(i) = evil thinking. Boodh(i) = wisdom. Nivaari = removed; destroyed. Aatum Braham = Waheguru's soul (light). Cheen(i) = recognizing. 3. Purkhaiy = Waheguru. Purakh(u) = devotee. Atooll(u) = immeasurable. Sehj Sookh = blissfulness of the high spiritual state. Jaagut(u) = awake; alert. Bunvaari = God.

MEANING: The Maya-engrossed individuals perform deeds to feed their ego, as a result of which they stay disconnected with Waheguru for countless lives and endure severe suffering. But a devotee who comes to the Guru's shelter (surrenders to the Guru) realizes Waheguru quickly. I have also come to Waheguru's shelter. 1. I have found love for Waheguru to be extremely dear to me. When I joined the company of the holy saints, I realized Waheguru, the source of bliss. Pause. Waheguru resides hidden in every heart day and night, but the unrefined and the ignorant man does not feel love for Him. Waheguru appears in the hearts of those devotees who connect with Satguru, who is a manifestation of Waheguru. They ponder on Waheguru's benevolent qualities, and sing His praise. 2. The heart of the devotee who comes to the Guru's shelter is enlightened; he feels fully blessed, and his evil thoughts are eradicated. He recognizes Waheguru's Soul inside him in the company of the holy saints of Waheguru, and feels blissful. 3. Those, to whom You are kind, get connected with the Guru who is a manifestation of Yours, oh Waheguru. I have attained the immeasurable comfort in the high spiritual state, and now I stay alert all the time by Waheguru's grace, oh Nanak. 4.7.

ਸੋਰਠਿ ਮਹਲਾ 4॥ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਅੰਤਰੁ ਮਨੁ ਬੇਧਿਆ ਹਰਿ ਬਿਨੁ ਰਹਣ ਨ ਜਾਈ॥ ਜਿਉ ਮਛੁਲੀ ਬਿਨੁ ਨੀਰੈ ਬਿਨਸੈ ਤਿਉ ਨਾਮੈ ਬਿਨੁ ਮਰਿ ਜਾਈ॥ 1॥ ਮੇਰੇ ਪ੍ਰਭ ਕਿਰਪਾ ਜਲੁ ਦੇਵਹੁ ਹਰਿ ਨਾਈ॥ ਹਉ ਅੰਤਰਿ ਨਾਮੁ ਮੰਗਾ ਦਿਨੁ ਰਾਤੀ ਨਾਮੇ ਹੀ ਸਾਂਤਿ ਪਾਈ॥ ਰਹਾਉ॥ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਜਲ ਬਿਨੁ ਬਿਲਲਾਵੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨਾ ਜਾਈ॥ ਗੁਰਮੁਖਿ ਜਲ ਪਾਵੈ ਸੁਖ ਸਹਜੇ ਹਰਿਆ ਭਾਇ ਸੁਭਾਈ॥ 2॥ ਮਨਮੁਖ ਭੂਖੇ ਦਹਦਿਸ ਡੋਲਹਿ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਈ॥ ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਜੋਨੀ ਆਵੈ ਦਰਗਹ ਮਿਲੈ ਸਜਾਈ॥ 3॥ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਹਰਿ ਗੁਣ ਗਾਵਹ ਹਰਿ ਰਸੁ ਅੰਤਰਿ ਪਾਈ॥ ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ॥ 4॥8॥

Soritth Mehla 4: Hur(i) siyoun preet(i) untar(u) mun baydhiya, Hur(i) bin(u) rehn na jaayee. Jiyoun muchhuli bin(u) neeraiy binsaiy, tiyoun Naamaiy bin(u) mur(i) jaayee. 1. Mayray Prubh, kirpa jul(u) dayvhou Hur(i) Naayee. Huoun untar(i) Naam(u) mungaan din(u) raati, Naamay hee shaant(i) paayee. Ruhaou. Jiyoun chaatrik(u) jul bin(u) bil-laavaiy, bin(u) jul piyaas na jaayee. Gurmukh(i) jul paavaiy sookh sehjay, huriya bhaayay soobhaayee. 2. Munmukh bhookhay dehdis doleh(i), bin(u) Naavaiy dookh(u) paayee. Junum(i) muraiy, phir(i) joani aavaiy, Durgeh milaiy sujaayee. 3. Kirpa kuraiy, ta Hur(i) goon gaaveh(i), Hur(i) rus(u) untar(i) paayee. Nanak, Deen Duyyal bhuyyay haiyn, trishna Shabad(i) boojhaayee. 4.8.

Word Meaning: Siyoun = with. Baydhiya = pierced; deeply attached. Jiyoun = just as. Neeraiy = water. Binsaiy = is destroyed. Tiyoun = like that. 1. Jul = (life-sustaining) water; Amrit. Hur(i) Naayee = Waheguru's Naam. Mungaan = beg for. Shaant(i) = peace. Paayee = acquired. Pause. Chaatrik = rainbird; a bird believed to drink only the first raindrop, and that too only during the time of the Swaanti planet. Bil-laayee = wails. Piyaas = thirst; longing. Sehjay = in the high spiritual state. Huriya = green; comes to life; mind blooms. Bhaayay Soobhaayee = with affection. 2. Munmukh(i) = follower of one's mind; Maya-engrossed. Bhookhay = hungry; discontented. Dehdis = in every direction. Doleh(i) = wavering of mind; restless mind. Joani Aavaiy = takes different life forms. Sujaayay = punishment. 3. Rus(u) = sweetness (of Naam). Deen = humble; helpless. Duyaal = kind. Bhuyyay = became. Trishna = fire of desires. Boojhaayee = put out. 4.

MEANING: My mind has been pierced (deeply attached to) with the love for Waheguru, and now I cannot live without Him. Like a fish which dies outside of water, I also will die without Waheguru's Naam. 1. Kindly give me the water (Amrit) of Your Naam, oh Waheguru. I always beg for the Naam-Amrit day and night, and can find peace only if I get that. Pause. Like a rainbird which cannot live without the rainwater and wails for that, my thirst for Waheguru's Naam- Amrit does not go away (and I am suffering). Guru's Sikh acquires the Amrit-water of Waheguru's Naam in Guru's shelter with his love and dedication, and his heart blooms in the comfort of the high spiritual state. 2.
(On the other hand), A Maya-engrossed man is always discontented while his mind runs uncontrolled in every direction, and he suffers without Waheguru's Naam. He gets punished in Waheguru's Court and keeps taking rebirths. 3.
But, if Waheguru is kind to him, he begins to sing Waheguru's praise and enjoys the sweetness of Waheguru's Naam in his heart. My Waheguru has been kind to me, and the fire of my worldly desires has been put out by Guru's Shabad, oh Nanak. 4.8.

ਸੋਰਠਿ ਮਹਲਾ 4 ਪੰਚਪਦਾ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਸਿਧਿ ਹੋਈ ਸਿਧੀ ਤੇ ਬੁਧਿ ਪਾਈ॥ ਪ੍ਰੇਮ ਕੇ ਸਰ ਲਾਗੇ ਤਨ ਭੀਤਰਿ ਤਾ ਭ੍ਰਮੁ ਕਾਟਿਆ ਜਾਈ॥ 1॥ ਮੇਰੇ ਗੋਬਿਦ ਅਪੁਨੇ ਜਨ ਕਉ ਦੇਹਿ ਵਡਿਆਈ॥ ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਪਰਗਾਸਹੁ ਸਦਾ ਰਹਹੁ ਸਰਣਾਈ॥ ਰਹਾਉ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਭੁ ਆਵਣ ਜਾਣਾ ਮਨ ਮੂਰਖ ਚੇਤਿ ਅਜਾਣਾ॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਤਾ ਹਰਿ ਨਾਮਿ ਸਮਾਣਾ॥ 2॥ ਜਿਸ ਕੀ ਵਥੁ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਜਿਸ ਨੋ ਦੇਇ ਸੁ ਪਾਏ॥ ਵਸਤੁ ਅਨੂਪ ਅਤਿ ਅਗਮ ਅਗੋਚਰ ਗੁਰ ਪੂਰਾ ਅਲਖ ਲਖਾਏ॥ 3॥ ਜਿਨਿ ਇਹ ਚਾਖੀ ਸੋਈ ਜਾਣੈ ਗੂੰਗੇ ਕੀ ਮਿਠਿਆਈ॥
(ਅੰਗ 608)॥ ਰਤਨ ਲੁਕਾਇਆ ਲੂਕੈ ਨਾਹੀ ਜੇ ਕੋ ਰਖੇ ਲੁਕਾਈ॥ 4॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਅੰਤਰਜਾਮੀ ਤੂ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਸੋਈ॥ ਜਿਸ ਨੋ ਦਾਤਿ ਕਰਹਿ ਸੋ ਪਾਏ ਜਨ ਨਾਨਕ ਅਵਰੁ ਨ ਕੋਈ॥ 5॥9॥

Soritth Mehla 4, Punchpuda: Achur(u) churaiy ta sidh(i) hoyee, sidhi tay boodh(i) paayee. Praym kay sur laagay tun bheetar(i), ta bherm(u) kaatiya jaayee. 1. Mayray Gobind, Apunay jun kuou dayh(i) vudiyaayee. Gurmut(i) Ram Naam(u) pergaasou, sudaa ruhou shernaayee. Ruahou. Eh(u) sunsaar(u) subh(u) aavun jaana, mun moorukh chayt(i) ajaana. Hur(i) jeeyo, kirpa kurhou, Gur(u) maylhou, ta Hur(i) Naam smaana. 2. Jis kee vuth(u) soyee Prubh(u) jaanaiy, jis nu dayay su paayay. Vust(u) anoop, agumm, agoachur, Gur(u) Poora Alukh(u) lukhaayay. 3. Jin(i) eh chaakhi soyee jaanaiy, goongay kee mutthiyaayee.
(PAGE 608): Ruttan lookaayaan lookaiy naahi, jay ko rukhay lookaayee. 4. Subh(u) kichh(u) Tayra, Tu untarjaami, Tu subhna ka Prubh(u) soyee. Jis nu daat(i) kureh(i) so paayay, jun Nanak uver(u) na koyee. 5.9.

Word Meaning: Achur(u) = which cannot be eaten; difficult to eat (selfishness and ego). Churaiy = eats; consumes (gets rid of). Sidh(i) = success (to unite with Waheguru). Boodh(i) = wisdom. Sur = arrows. Bheetar(i) = in. Bherm(u) = misgivings; doubts. 1. Gobind = Waheguru. Vudiyaayee = honour. Gurmut(i) = Guru's wisdom. Pergaasou = enlighten. Ruhou = keep. Shernaayee = in shelter. Pause. Aavun Jaana = come and go; birth and death. Chayt(i) = remember (Waheguru). Ajaana = ignorant. Smaana = getting absorbed. 2. Vuth(u) = Vust(u) = thing; belonging. Anoop = unparalleled. Agumm = inaccessible. Agoachur = incomprehensible. Alukh(u) = invisible. Lukhayay = shows. 3. Chaakhi = tasted. Goongay = mute; one who cannot talk. Muthiyaayee = sweet (dish). Ruttan = jewel (Waheguru's Naam). Lookaiy Naahi = cannot be hidden. Lookaayee = hides. 4. Untarjaami = omniscient. Daat(i) = largess; gift. Uver(u) = else; other. 5.

MEANING: A man achieves success in his objective (of union with Waheguru) if he is able to get rid of his selfishness and ego, which are extremely difficult to control. With such control over his senses, he acquires a new wisdom, whereby his mind is pierced by the arrows of love for Waheguru, and all his misgivings are dispelled. 1. I am a slave of Yours, oh Waheguru. Kindly grant me the honour to be enlightened with Your Naam with Guru's wisdom and of staying in Your shelter all the time (obey Your Will). Pause.

This world is a temporary home where everybody comes and goes (takes birth and dies); so, remember Waheguru (keep Him in mind) all the time, oh my ignorant and foolish mind. However, one gets absorbed in Waheguru's Naam only if He is benevolent to connect him with the Guru. 2. Only Waheguru knows the worth of His invaluable possession (His Naam), and only that lucky individual receives it whom Waheguru grants Himself. This invaluable item (Waheguru's Naam) is unparalleled in beauty, is inaccessible, and incomprehensible. Only the Perfect Satguru "shows" the invisible item - Waheguru's Naam. (One acquires it only in Satguru's shelter). 3. The sweet taste of Waheguru's Naam is like the sweet dish of a mute person who cannot describe its taste; only the individual who has enjoyed its taste knows it. However, like a shiny jewel, the bearer of Waheguru's Naam cannot hide it even if he tries very hard to do so. 4. Everything belongs to You, and You are the Lord of everyone, oh the omniscient Waheguru. Only Waheguru can give the gift of His Naam to select people, and nobody else has that ability, says Nanak, the slave of Waheguru. 5.9.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 1 ਤਿਤੁਕੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Soritth Mehla 5, Ghur(u) 1, Titookay: Ek Onkar Satgur Persad(i):

ਕਿਸੁ ਹਉ ਜਾਚੀ ਕਿਸੁ ਅਰਾਧੀ ਜਾ ਸਭੁ ਕੋ ਕੀਤਾ ਹੋਸੀ॥ ਜੋ ਜੋ ਦੀਸੈ ਵਡਾ ਵਡੇਰਾ ਸੋ ਸੋ ਖਾਕੂ ਰਲਸੀ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਭਵਖੰਡਨੁ ਸਭਿ ਸੁਖ ਨਵਨਿਧਿ ਦੇਸੀ॥ 1॥ ਹਰਿ ਜੀਉ ਤੇਰੀ ਦਾਤੀ ਰਾਜਾ॥ ਮਾਣਸੁ ਬਪੁੜਾ ਕਿਆ ਸਾਲਾਹੀ ਕਿਆ ਤਿਸ ਕਾ ਮੁਹਤਾਜਾ॥ ਰਹਾਉ॥ ਜਿਨਿ ਹਰਿ ਧਿਆਇਆ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕਾ ਤਿਸ ਕੀ ਭੂਖ ਗਵਾਈ॥ ਐਸਾ ਧਨੁ ਦੀਆ ਸੁਖਦਾਤੈ ਨਿਖੁਟਿ ਨ ਕਬ ਹੀ ਜਾਈ॥ ਅਨਦੁ ਭਇਆ ਸੁਖ ਸਹਜਿ ਸਮਾਣੇ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ॥ 2॥ ਮਨ ਨਾਮੁ ਜਪਿ ਨਾਮੁ ਆਰਾਧਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ॥ ਉਪਦੇਸੁ ਸੁਣਿ ਸਾਧ ਸੰਤਨ ਕਾ ਸਭ ਚੂਕੀ ਕਾਣਿ ਜਮਾਣੀ॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾਲੁ ਹੋਆ ਪ੍ਰਭੁ ਮੇਰਾ ਸੇ ਲਾਗੇ ਗੁਰ ਕੀ ਬਾਣੀ॥ 3॥ ਕੀਮਤਿ ਕਉਣੁ ਕਰੈ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਸਰਬ ਜੀਆ ਦਇਆਲਾ॥ ਸਭੁ ਕਿਛੁ ਕੀਤਾ ਤੇਰਾ ਵਰਤੈ ਕਿਆ ਹਮ ਬਾਲ ਗੁਪਾਲਾ॥ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰਾ ਜਿਉ ਪਿਤਾ ਪੂਤ ਕਿਰਪਾਲਾ॥ 4॥1॥

Kis(u) huoun jaacheen, kis(u) araadheen ja subh(u) ko keeta hosi. Jo, jo deesaiy vudda, vudayra, so, so khaakoo rulsi. Nirbhuou, Nirunkar(u), Bhuv-khundun(u), subh(i) sookh nuvnidh(i) daysi. 1. Hur(i) Jeeo, Tayri daateen raajaan. Maanus(u) buppurra kiya salaaheen, kiya tis ka moohtaaja. Ruhaou. Jin(i) Hur(i) dhiyaaya, subh(u) kichh(u) tis ka, tis kee bhookh guvaayee. Aiysa dhun(u) deeya Sookhdaataiy, nikhoot(i) na kub hee jaayee. Anund bhuyya, sookh sehj(i) smaanay, Satgur(i) mayl(i) milaayee. 2. Mun, Naam(u) jup(i), Naam(u) aaraadh(i), undin(u) Naam(u) vukhaani. Opdaysh(u) soon(i) Sadh Suntun ka, subh chooki kaan(i) Jumaani. Jin kuou kirpal(u) hoa Prubh(u) mayra, say laagay Gur kee Bani. 3. Keemut(i) kaun(u) kuraiy Prubh Tayri, Tu serb jeeaan duyyala. Subh(u) kichh(u) keeta Tayra vertaiy, kiya hum baal, Goopaala. Raakh(i) layhou Nanak(u) jun(u) Toomra, jiyoun pita poot Kirpaala. 4.1.

Word Meaning: Titookay = Shabads with each stanza having three sentences. Jaacheen = (I) wish for. Araadheen = (I) worship. Keeta = created; predetermined. Vudayra = great; rich. Khaakoo = dust. Rulsi = will mix (be a part of). Nirunkar = formless (God). Bhuv-khundun = destroyer of rebirths. Nuv Nidh(i) = the nine mythical treasures of the world. 1. Daateen = largesse. Raajaan = fully contented. Maanus(u) = man. Buppurra = poor; powerless. Salaaheen = to praise. Moohtaaja = subservience; indebtedness. Pause. Bhookh = appetite for worldly attractions. Nikhoot(i) = never ending. Sehj(i) = in the high spiritual state (above the effects of Maya). Smaanay = getting absorbed. 2.
Undin(u) = every day; always. Vukhaani = recite. Oopdaysh(u) = teachings. Kaan(i) = indebtedness. Jumaani = of the Jum (Angel of death). Kirpal(u) = kind. 3.
Duyyaala = merciful. Vertaiy = operates; happens. Baal = children. Goopaala = oh, God. Jun(u) = slave; devotee. Kirpaala = oh, kind God. 4.

MEANING: I can be contented only with Your largess, oh my Waheguru. What power does the poor man have to deserve any praise, and what for should I be indebted to him, oh Waheguru? **Pause.** Who should I wish for (pray to), or worship for blessings, when I know that only those things will happen which have been predetermined by God for everybody? All those so-called great or rich people will eventually mix with (will become a part of) dust. The fearless, formless, and the destroyer of rebirths, Waheguru, is the only one who provides all the comforts of the nine mythical treasures of the world. 1.
Whosoever worships God acquires everything he wishes for, and all his appetite for worldly possessions is gone. Waheguru, which is the provider for all comforts, gives His devotees such wealth (of His Naam) which neither runs out nor leaves them somewhere else. Waheguru first connects His devotees to Satguru, and then Satguru connects them with Waheguru. They enjoy bliss and remain absorbed in a high spiritual state. 2.

Remember Waheguru, worship Him, and recite His Naam all the time, oh my mind. Listen to (and act on) the Teachings of the Guru and of the other holy saints, oh my mind. By doing so, all your indebtedness (of your bad deeds, if any) to the Angel of justice will be cleared. Those, whom Waheguru is kind to, start to recite Guru's Bani (Shabads). 3.
You are kind to all living beings, but who can determine the worth of Your kindness, oh Waheguru? Everything happens as per Your will; who are we ignorant children to go against Your Will, oh, the provider and nourisher of the world, Waheguru? I, Nanak, am Your slave; please protect me from the attacks of Maya like a father protects his children from any danger, oh kind Waheguru. 4.1.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 1 ਚੌਤੁਕੇ॥ ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਧਾਰ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਭਾਈ ਏਹਾ ਕਰਣੀ ਸਾਰ॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਊਪਜੈ ਭਾਈ ਸੇ ਤਨ ਹੋਏ ਛਾਰ॥ ਸਾਧ ਸੰਗਤਿ ਕਉ ਵਾਰਿਆ ਭਾਈ ਜਿਨ ਏਕੰਕਾਰ ਅਧਾਰ॥ 1॥ ਸੋਈ ਸਚੁ ਅਰਾਧਣਾ ਭਾਈ ਜਿਸ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਗੁਰਿ ਪੂਰੈ ਜਾਣਾਇਆ ਭਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਰਹਾਉ॥ ਨਾਮੁ ਵਿਹੂਣੇ ਪਚਿ ਮੁਏ ਭਾਈ ਗਣਤ ਨ ਜਾਇ ਗਣੀ॥ ਵਿਣੁ ਸਚ ਸੋਚ ਨ ਪਾਈਐ ਭਾਈ ਸਾਚਾ ਅਗਮ ਧਣੀ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਚੁਕਈ ਭਾਈ ਝੂਠੀ ਦੁਨੀ ਮਣੀ॥ ਗੁਰਮੁਖਿ ਕੋਟਿ ਉਧਾਰਦਾ ਭਾਈ ਦੇ ਨਾਵੈ ਏਕ ਕਣੀ॥ 2॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਸੋਧਿਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਇ॥ ਅਨਿਕ ਕਰਮ ਕਰਿ ਥਾਕਿਆ ਭਾਈ ਫਿਰਿ ਫਿਰਿ ਬੰਧਨ ਪਾਇ॥ ਚਾਰੇ ਕੁੰਡਾ ਸੋਧੀਆ ਭਾਈ ਵਿਣੁ ਸਤਿਗੁਰ ਨਾਹੀ ਜਾਇ॥
(ਅੰਗ 609)॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਭਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 3॥ ਸਚੁ ਸਦਾ ਹੈ ਨਿਰਮਲਾ ਭਾਈ ਨਿਰਮਲ ਸਾਚੇ ਸੋਇ॥ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਭਾਈ ਤਿਸੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਕੋਟਿ ਮਧੇ ਜਨੁ ਪਾਈਐ ਭਾਈ ਵਿਰਲਾ ਕੋਈ ਕੋਇ॥ ਨਾਨਕ ਰਤਾ ਸਚਿ ਨਾਮਿ ਭਾਈ ਸੁਣਿ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ 4॥2॥

Soritth Mehla 5, Ghur(u) 1, Chautookay: Gur Govind(u) salaahiyaiy bhaayee, mun(i), tun(i), hirdaiy dhaar. Saacha Sahib(u) mun(i) vusaiy bhaayee, eha kurni saar. Jit(u) tun(i) Naam(u) na oopjaiy bhaayee, say tun hoyay chhaar. Sadh Sungut(i) kuou vaariya bhaayee, jin Ekunkaar adhaar. 1. Soyee Sach(u) araadhna bhaayee, jis tay subh(u) kichh(u) hoyay. Gur(i) Pooraiy jaanaaya bhaayee, Tis(u) bin(u) uver(u) na koyay. Ruhaou. Naam(u) vihoonay puch(i) mooyay bhaayee, gunut na jaayay gunee. Vin(u) Sach soach na paayiyaiy bhaayee, Saacha Agumm Dhunee. Aavun(u) jaan(u) na chookyee bhaayee, jhootthi dooni munee. Gurmukh(i) koat(i) oodhaarda bhaayee, day Naavaiy aik kunee. 2. Simrit(i), Shast sodhiya bhaayee, vin(u) Satgur bherm(u) na jaayay. Anik kerm kur(i) thaakiya bhaayee, phir(i), phir(i) bundhun paayay. Chaaray koondaan sodhiyaan bhaayee, vin(u) Satgur naahi jaayay.

(PAGE 609): Vudbhaageen Gur paaya bhaayee, Hur(i), Hur(i) Naam(u) dhiyaayay. 3. Sach(u) sudaa haiy nirmula bhaayee, nirmul saachay soyay. Nudr(i) kuray jis(u) Aapni bhaayee, tis(u) praaput(i) hoyay. Koat(i) mudhay jun(u) paayiyaiy bhaayee, virla koyee, koyay. Nanak rutta Sach(i) Naam(i) bhaayee, soon(i) mun(u), tun(u) nirmul(u) hoyay. 4.2.

Word Meaning: Chautookay = Shabads with each stanza having four sentences. Salaahiyaiy = sing praise. Bhaayee = oh, brothers. Dhaar = by embedding. Kurni = performance; act. Saar = supreme. Oopjaiy = sprouts. Chhaar = ash; dust. Vaariya = to sacrifice life. Ekunkaar = Waheguru. Adhaar = basis of life. 1. Soyee = that. Sach(u) = everlasting (Waheguru). Janaaya = gave the understanding. Tis(u) = that (Waheguru). Uver(u) = other. Pause. Vihoonay = without; devoid of. Puch(i) = in agony. Soach = purity of mind. Agumm = inaccessible. Dhunee = Lord; Waheguru. Aavun(u) Jaan(u) = birth and death. Chookyee = removed; broken. Jhootthi = false; short-lived. Dooni = of the world. Munee = pride; respect. Koat(i) = millions. Oodhaarda =

salvages. Kunee = a drop; a very small amount. 2. Sodhiya = analyzed. Bherm(u) = misgivings. Anik = countless. Kerm = rituals. Thaakiya = exhausted. Bundhun = bonds (of Maya). Chaaray Koondaan = all the four directions. Jaayay = room (in God's Court). Vudbhaageen = fortunate. 3. Nirmula = pure; holy. Nudr(i) = (kind) sight. Praaput(i) = acquirement. Mudhay = in; among. Virla = rare. Rutta = imbued. 4.

MEANING: We should sing praise of Waheguru, Guru, by enshrining His Naam in body and mind, oh my brothers. To embed the everlasting Waheguru's Naam in one's mind is the supreme act in one's life. The mind, in which Waheguru's Naam does not sprout, will eventually become a part of dust (even though all bodies turn into dust, but the devotees' souls merge into Waheguru). I am a sacrifice to the holy saints who worship Waheguru as the basis of their lives. 1. Only that eternal power (Waheguru) should be worshipped, which is the cause of all happenings, oh my brothers. The Perfect Guru has clarified that there is none other like Him. Pause. Countless people, who are devoid of Waheguru's Naam, die in agony. One's mind cannot be cleansed without Waheguru's Naam, because only the inaccessible Waheguru is the purifier. One's respect in society is false (short-lived), and the cycle of birth and death for him never gets broken. (On the other hand), A Sikh of the Guru salvages countless people by implanting Waheguru's Naam with a drop of the Naam-Amrit in their heart. 2. I have analyzed all the Simritis and the Shastras, but one's misgivings are not dispelled without Satguru. One may grow exhausted from performing countless rituals, yet one's bonds with Maya grow stronger and stronger. I have searched in all four directions, but there is no room in Waheguru's Court for you without (taking the shelter of) Satguru, oh my friends. The people with great fortune get connected with the Guru, and recite Waheguru's Naam in His shelter. 3. Waheguru is always pure, and so are the Sikhs of the Guru (who worship Waheguru). But only those individuals get to acquire His Naam whom He is kind to. But such devotees are very rare - maybe one in a million. I am imbued in Waheguru's Naam, listening to which, my body and mind have become pure, oh Nanak. 4.2.

ਸੋਰਠਿ ਮਹਲਾ 5 ਦੁਤੁਕੇ॥ ਜਉ ਲਉ ਭਾਉ ਅਭਾਉ ਇਹੁ ਮਾਨੈ ਤਉ ਲਉ ਮਿਲਣੁ ਦੂਰਾਈ॥ ਆਨ ਆਪਨਾ ਕਰਤ ਬੀਚਾਰਾ ਤਉ ਲਉ ਬੀਚੁ ਬਿਖਾਈ॥ 1॥ ਮਾਧਵੇ ਐਸੀ ਦੇਹੁ ਬੁਝਾਈ॥ ਸੇਵਉ ਸਾਧ ਗਹਉ ਓਟ ਚਰਨਾ ਨਹ ਬਿਸਰੈ ਮੁਹਤੁ ਚਸਾਈ॥ ਰਹਾਉ॥ ਰੇ ਮਨ ਮੁਗਧ ਅਚੇਤ ਚੰਚਲ ਚਿਤ ਤੁਮ ਐਸੀ ਰਿਦੈ ਨ ਆਈ॥ ਪ੍ਰਾਨਪਤਿ ਤਿਆਗਿ ਆਨ ਤੂ ਰਚਿਆ ਉਰਝਿਓ ਸੰਗਿ ਬੈਰਾਈ॥ 2॥ ਸੋਗੁ ਨ ਬਿਆਪੈ ਆਪੁ ਨ ਥਾਪੈ ਸਾਧ ਸੰਗਤਿ ਬੁਧਿ ਪਾਈ॥ ਸਾਕਤ ਕਾ ਬਕਨਾ ਇਉ ਜਾਨਉ ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਈ॥ 3॥ ਕੋਟਿ ਪਰਾਧ ਅਛਾਦਿਓ ਇਹੁ ਮਨੁ ਕਹਣਾ ਕਛੂ ਨ ਜਾਈ॥ ਜਨ ਨਾਨਕ ਦੀਨ ਸਰਨਿ ਆਇਓ ਪ੍ਰਭ ਸਭੁ ਲੇਖਾ ਰਖਹੁ ਉਠਾਈ॥ 4॥3॥

Soritth Mehla 5, Dootookay: Juou luou bhaaou, abhaaou eh(u) maanaiy, tuou luou milun(u) dooraayee. Aan, aapna, kert beechaara, tuou luou beech(u) bikhaayee. 1. Maadhvay, aiysi dayhou boojhaayee. Sayvoun Sadh, guhoun oat Churna, neh bisraiy moohut, chusaayee. Ruhaou. Ray, mun, moogudh, achayt, chunchul chit, toom aiysi ridaiy na aayee. Praanput(i) tiyaag(i), aan tu ruchiya, oorjhiyou sung(i) baiyraayee. 2. Soag(u) na biyaapaiy, aap(u) na thaapaiy, Sadh Sungut(i) boodh(i) paayee. Saakut ka bukna iyoun jaanou, jaiysay puvun(u) jhoolaayee. 3. Koat(i) praadh achhaadiyou eh(u) mun(u) kehna kuchhoo na jaayee. Jun Nanak deen shern(i) aayo Prubh, subh(u) laykha rukhou oothhaayee. 4.3.

Word Meaning: Juou Luou = as long as. Bhaaou Abhaaou = love and hate; likes and dislikes. Maanaiy = believes in; practises. Tuou Luou = till then. Dooraayee = distance; separation. Aan = other. Apna = minme. Beech(u) = between. Bikhaayee = poisonous Maya. 1. Maadhvay = oh, Waheguru. Boojhaayee = understanding; wisdom.

Guhoun = I hold; seek. Oat = shelter; support. Moohut and Chusaayee are both units of a very short time. Pause. Moogudh = foolish; ignorant. Achayt = unaware. Chunchul Chit = fickle mind. Praanput(i) = Lord of life (God). Tiyaag(i) = abandoning. Aan = with the other (Maya). Ruchiya = mingled well; friends with. Oorjhiyou = deeply involved with. Bairaayee = enemies; evils. 2. Soag(u) = grief. Biyaapaiy = befalls; attacks. Aap(u) = self; selfish interests. Thaapaiy = establishes; promotes. Saakut = Maya-engrossed individual. Bukna = senseless talk. Jhoolaayee = blows away. 3. Praadh(u) = sins; bad deeds. Achhaadiyou = covered. Laykha = account of deeds. Ootthaayee = carry; keep it to Yourself. 4.

MEANING: As long as a man has likes and dislikes for people (based on their relationships with him, and on other factors like colour, creed, ethnicity, etc.), he will stay separated from God till then. When a person makes a distinction between his own (people) and the others in his treatment (favours his friends only), he has a wall of poisonous Maya between him and God. 1. Kindly, grant me the wisdom to take the shelter of the Guru or other holy saints, so that I may not forget You, even for a moment, oh Waheguru. Pause.

Oh, my foolish, unaware (ignorant), and fickle mind, why don't you realize that you have ignored the Lord of your life, Waheguru, and have a strong bond with your enemies (the five demons), because of which you are deeply involved in evil deeds? 2.

The devotees of Waheguru get the wisdom in the company of the holy saints by which they do not promote their selfish interests, as a result of which, no grief befalls them. Also, consider the senseless talk of a Maya-engrossed person as baseless as blowing wind, in which lighter things like papers or dust are blown away, and have no permanent place.

3. (The kind) Waheguru keeps a cover on countless shameful deeds of the man about which nothing can be said (as they are not known to others). I, Nanak, am a humble devotee of Waheguru, and have come to His shelter. Kindly keep the account of my bad and immoral deeds to Yourself, oh dear Waheguru. 4.3.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲੋਕ ਗ੍ਰਿਹ ਬਨਿਤਾ ਮਾਇਆ ਸਨਬੰਧੇਹੀ॥ ਅੰਤ ਕੀ ਬਾਰ ਕੋ ਖਰਾ ਨ ਹੋਸੀ ਸਭ ਮਿਥਿਆ ਅਸਨੇਹੀ॥ 1॥ ਰੇ ਨਰ ਕਾਹੇ ਪਪੋਰਹੁ ਦੇਹੀ॥ ਊਡਿ ਜਾਇਗੋ ਧੂਮੁ ਬਾਦਰੋ ਇਕੁ ਭਾਜਹੁ ਰਾਮੁ ਸਨੇਹੀ॥ ਰਹਾਉ॥ ਤੀਨਿ ਸੰਝਿਆ ਕਰਿ ਦੇਹੀ ਕੀਨੀ ਜਲ ਕੂਕਰ ਭਸਮੇਹੀ॥ ਹੋਇ ਆਮਰੋ ਗ੍ਰਿਹ ਮਹਿ ਬੈਠਾ ਕਰਣ ਕਾਰਣ ਬਿਸਰੋਹੀ॥ 2॥ ਅਨਿਕ ਭਾਤਿ ਕਰਿ ਮਣੀਏ ਸਾਜੇ ਕਾਚੈ ਤਾਗਿ ਪਰੋਹੀ॥ ਤੂਟਿ ਜਾਇਗੋ ਸੂਤੁ ਬਾਪੁਰੇ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤੋਹੀ॥ 3॥ ਜਿਨਿ ਤੁਮ ਸਿਰਜੇ ਸਿਰਜਿ ਸਵਾਰੇ ਤਿਸੁ ਧਿਆਵਹੁ ਦਿਨੁ ਰੈਨੇਹੀ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੀ ਮੈ ਸਤਿਗੁਰ ਓਟ ਗਹੇਹੀ॥ 4॥4॥

Soritth(i) Mehla 5: Poottar, kluttar, loak, greh(i) bunita, Maya sunbundhayhi. Unt kee baar ko khuraa na hosi, subh mithiya usnayhi. 1. Ray nur, kaahay puporhou dayhi. Ood(i) jaayaygo dhoom(u) baadro, ikk(u) bhaajhou Ram(u) sunayhi. Ruhaou. Teen(i) sungiya kur(i) dayhi keeni, jul, kookur, bhusmayhi. Hoyay aamro greh(i) meh(i) baiyttha, Kern Kaarun bisrohi. 2. Anik bhaant(i) kur(i) muniyay saajay, kaachay taag(i) purohi. Toot(i) jaayaygo soot(u) baapuray, phir(i) paachhaiy puchhtohi. 3. Jin(i) toom sirjay, sirj(i) suvaaray, Tis(u) dhiyaavhou din(u) raiynahi. Jun Nanak Prubh kirpa dhaari, mein Satgur oat guhayhi. 4.4.

Word Meaning: Kluttar = Bunita = wife. Loak = people; relatives. Greh(i) = house. Sunbundhayhi = relations. Unt Kee Baar = at the time of death. Khura = pure; selfless; helpful; Hosi = will. Mithiya = false. Usnayhi = those who love. 1. Puporhou = pamper; treat well. Dayhi = body. Ood(i) = fly away; disappear. Dhoom(u) Baadro = clouds of smoke. Bhaajhou = worship. Snayhi = loving. Pause. Teen Sungiya = collection of three. Jul = (thrown in) water. Kookur = (feed to) dogs or other animals. Bhusmayhi = burn (in fire). Aamro = immortal. Kern Kaarun = Waheguru.

Bisrohi = forgets. 2. Anik Bhaant(i) = in countless ways. Muniyay = beads. Saajay = created. Kaachay Taag(i) = raw (weak) thread. Purohi = stringed. Soot(u) = cotton (thread). Baapuray = poor; weak. Paachhaiy = afterwards. Puchhtohi = repent. 3. Sirjay = created. Tis(u) = Him (Waheguru). Rainahi = night. Guhayhi = held. 4.
MEANING: All relatives of the man in his life, including his sons, wife, friends, and other relatives, are bonded to him because of Maya (their worldly needs and desires); none of them stands with (supports) him at the time of his death, proving that all their love for him was false. 1. (When you know that you are not going to live here forever), then what do you pamper your body for, oh man? Like a cloud of smoke, you will disappear quickly; so, worship the loving (dear) Waheguru. Pause. The human body, created by God, ends in three ways: it is thrown into a river, fed to dogs or other animals (as the Parsees do), or burned or buried, which turns it into ash. Still, the ignorant man forgets Waheguru, who is the creator of everything, and he lives in the house as if he were immortal. 2.
Waheguru has created the necklace-like world, with countless forms of living beings as its beads, but the thread on which the beads are strung is very weak. When this weak thread breaks (the human soul leaves the body), the man has to repent afterward (because he did not keep Waheguru in mind). 3.
Remember Waheguru day and night, which not only created you, but also provided you with all the necessities of life. Waheguru has been very kind to me, and like a slave, I have sought the shelter of Satguru, oh Nanak. 4.4.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਮਨਹਿ ਭਇਆ ਪਰਗਾਸਾ॥ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਦੂਜਾ ਅਪੁਨੇ ਸਾਹਿਬ ਕਾ ਭਰਵਾਸਾ॥ 1॥ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੈ॥ ਆਗੈ ਸੁਖੁ ਪਾਛੈ ਸੁਖ ਸਹਜਾ ਘਰਿ ਆਨੰਦੁ ਹਮਾਰੈ॥ ਰਹਾਉ॥ ਅੰਤਰਜਾਮੀ ਕਰਣੈਹਾਰਾ ਸੋਈ ਖਸਮੁ ਹਮਾਰਾ॥ ਨਿਰਭਉ ਭਏ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਇਕ ਰਾਮਨਾਮ ਆਧਾਰਾ॥ 2॥ ਸਫਲ ਦਰਸਨੁ ਅਕਾਲ ਮੂਰਤਿ ਪ੍ਰਭੁ ਹੈ ਭੀ ਹੋਵਨਹਾਰਾ॥ ਕੰਠਿ ਲਗਾਇ ਅਪੁਨੇ ਜਨ ਰਾਖੇ ਅਪੁਨੀ ਪ੍ਰੀਤਿ ਪਿਆਰਾ॥ 3॥ ਵਡੀ ਵਡਿਆਈ ਅਚਰਜ ਸੋਭਾ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ॥
(ਅੰਗ 610)॥ ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸਗਲੇ ਦੂਖ ਬਿਨਾਸੇ॥ 4॥5॥
Soritth Mehla 5: Gur Poora bhaytiyo vudbhaageen, muneh(i) bhuyya pergaasa. Koyay na puhouchunhaara dooja, apunay Sahib ka bhervaasa. 1. Apunay Satgur kaiy bulihaaraiy. Aagaiy sookh(u), paachhaiy sookh sehja, ghur(i) Aanund humaaraiy. Ruhaou. Untarjaami, kernaiyhaara, soyee Khusm(u) humaara. Nirbhuou bhuyyay Gur churnee laagay, ikk Ram Naam aadhaara. 2. Suful dershun(u) Akal Moorut(i) Prubh, haiy bhee, hovunhaara. Kuntth(i) lugaayay Apunay jun raakhay, Apuni preet(i) Piyara. 3. Vuddi vudiyaayee, achurj sobha, kaaruj(u) aaya raasay.
(PAGE 610): Nanak kuou Gur(u) Poora bhaytiyo, suglay dookh binaasay. 4.5.
Word Meaning: Poora = Perfect. Bhaytiyo = met; got connected with. Vudbhaageen = with great luck. Pergaasa = enlightenment. Puhouchunhaara = rival; equal. Bhervaasa = full faith. 1. Aagaiy = next world. Paachhaiy = behind; this world. Sehja = blissful state. Pause. Untarjaami = know-all; omniscient. Kernaiyhaara = the creator. Khusm = Lord; Master. Nirbhuou = fearless. Bhuyyay = became. Aadhaara = basis; support. 2. Suful = successful. Dershun = (holy) sight. Moorut(i) = persona. Hovunhaara = having existence. Kuntth(i) = (with the) neck. 3. Vudiyaayee = greatness; magnificence. Achurj = amazing. Sobha = fame; splendour. Kaaruj = task. Aaya Raasay = became suitable; achieved successfully. Suglay = all. Binaasay = destroyed. 4.

MEANING: I was very fortunate to connect with the Perfect Guru, who enlightened my mind. Nobody else can reach the level of transcendence of my Guru; He has instilled full faith in me about my Lord, Waheguru. 1. I am always a sacrifice for my Satguru, because of whom I feel fully blissful in my heart, due to my high spiritual state, and will enjoy similar comfort in the next world. Pause. My Lord is omniscient and the creator of the world. By dropping on the feet of (surrendering myself to) the Satguru, I have become fearless (no worldly fear affects me), and Waheguru's Naam alone has become the basis of my life. 2. Waheguru is unaffected by time; He has been, and will always be here. His holy sight is the source of success (in achieving union with Him). He protects His devotees by holding them to His neck (embracing them) affectionately. 3.
With Waheguru's great magnificence and with His amazing splendour, I have achieved the objective of my life (union with Him) successfully. I was lucky to be connected with the Perfect Guru, because of whom all my suffering and troubles have been eradicated, oh Nanak. 4.5.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੁਖੀਏ ਕਉ ਪੇਖੈ ਸਭ ਸੁਖੀਆ ਰੋਗੀ ਕੈ ਭਾਣੈ ਸਭ ਰੋਗੀ॥ ਕਰਣ ਕਰਾਵਣਹਾਰ ਸੁਆਮੀ ਆਪਨ ਹਾਥ ਸੰਜੋਗੀ॥ 1॥ ਮਨ ਮੇਰੇ ਜਿਨਿ ਅਪੁਨਾ ਭਰਮੁ ਗਵਾਤਾ॥ ਤਿਸ ਕੈ ਭਾਣੈ ਕੋਇ ਨ ਭੂਲਾ ਜਿਨਿ ਸਗਲੋ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥ ਰਹਾਉ॥ ਸੰਤ ਸੰਗਿ ਜਾ ਕਾ ਮਨੁ ਸੀਤਲੁ ਓਹੁ ਜਾਣੈ ਸਗਲੀ ਠਾਢੀ॥ ਹਉਮੈ ਰੋਗਿ ਜਾ ਕਾ ਮਨੁ ਬਿਆਪਿਤ ਓਹੁ ਜਨਮਿ ਮਰੈ ਬਿਲਲਾਤੀ॥ 2॥ ਗਿਆਨ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਪੜਿਆ ਤਾ ਕਉ ਸਰਬ ਪ੍ਰਗਾਸਾ॥ ਅਗਿਆਨਿ ਅੰਧੇਰੈ ਸੂਝਸਿ ਨਾਹੀ ਬਹੁੜਿ ਬਹੁੜਿ ਭਰਮਾਤਾ॥ 3॥ ਸੁਣਿ ਬੇਨੰਤੀ ਸੁਆਮੀ ਅਪੁਨੇ ਨਾਨਕੁ ਇਹੁ ਸੁਖੁ ਮਾਗੈ॥ ਜਹ ਕੀਰਤਨ ਤੇਰਾ ਸਾਧੂ ਗਾਵਹਿ ਤਹ ਮੇਰਾ ਮਨੁ ਲਾਗੈ॥ 4॥6॥

Soritth Mehla 5: Sookhiyay kuou paykhaiy subh sookheeya, roagi kaiy bhaanaiy subh roagi. Kern Kraavunhaar Soami, Aapun haath sunjogi. 1. Mun mayray, jin(i) apuna bherm(u) guvaata. Tis kaiy bhaanaiy koyay na bhoola, jin(i) suglo Braham puchhaata. Ruhaou. Sunt sung(i) ja ka mun(u) seetul(u), oh(u) jaanaiy suglee tthaandhi. Haumein roag(i) ja ka mun(u) biyaaput(i), oh(u) junum(i) muraiy bil-laanti. 2. Giyan unjun(u) ja ka naytreen purriya, ta kuou serb pergaasa. Ugiyan(i) undhayraiy soojhus(i) naahi, buhourr(i), buhourr(i) bhermaata. 3. Soon(i) baynunti, Soami apunay, Nanak(u) eh(u) sookh(u) maangaiy. Jeh keertun Tayra Sadhu gaaveh(i), teh mayra mun(u) laagaiy.4.6

Word Meaning: Sookhiyay = enjoying comfort. Paykhaiy = seems; appears. Bhaanaiy = for him; from his perspective. Kern Kraavunhaar = doer and getting others to do. Soami = Lord; God. Sunjogi = union (of comforts and discomforts). 1. Bherm(u) = doubt; misgiving. Guvaata = lost; got rid of. Bhoola = misled. Suglo = everywhere. Braham = Waheguru. Puchhaata = recognized. Pause. Seetul(u) = peaceful. Suglee = the whole world. Tthaandhi = cool; peaceful. Haumein = selfishness and ego. Biyaaput(i) = affected by; controlled by. Bil-laanti = wailing; complaining and crying for help. 2. Unjun = kohl; a medication to improve vision. Naytreen = in the eyes. Ugiyan = ignorance. Soojhus(i) = cannot think of. Buhourr(i) = again. Bhemaata = misled. 3. Baynunti = request. Keertun = praise. 4.

MEANING: Everybody appears to be comfortable to the individual who lives in comfort; likewise, a sick man thinks that everybody is sick. But, the Lord, Waheguru, who has created the world, keeps comforts and discomforts for individuals in His own hands (under His control). 1. Similarly, the devotee, who has gotten rid of his misgivings by recognizing Waheguru's presence everywhere, thinks that nobody is misled in life, oh my mind. Pause. A devotee, who has achieved peace of mind in the shelter of the Guru, believes that everybody enjoys peace of mind. But an individual who is suffering from the disease of haumein, wails (and cries for help) all his life from birth to death. 2.

The individual, who gets the kohl of Divine Knowledge in the eyes of his mind, gets fully enlightened; but, the Maya-engrossed individual cannot see any light (have clear thinking) in the darkness of ignorance, and continues to be misled in life again and again. 3.
Listen to Nanak's request, oh, my Lord: I wish that my mind finds comfort in the shelter of the Guru wherever He sings Your praise. 4.6.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਤਨੁ ਸੰਤਨ ਕਾ ਧਨੁ ਸੰਤਨ ਕਾ ਮਨੁ ਸੰਤਨ ਕਾ ਕੀਆ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਸਰਬ ਕੁਸਲ ਤਬ ਥੀਆ॥ 1॥ ਸੰਤਨ ਬਿਨੁ ਅਵਰੁ ਨ ਦਾਤਾ ਬੀਆ॥ ਜੋ ਜੋ ਸਰਣਿ ਪਰੈ ਸਾਧੂ ਕੀ ਸੋ ਪਾਰਗਰਾਮੀ ਕੀਆ॥ ਰਹਾਉ॥ ਕੋਟਿ ਪਰਾਧ ਮਿਟਹਿ ਜਨ ਸੇਵਾ ਹਰਿ ਕੀਰਤਨ ਰਸਿ ਗਾਈਐ॥ ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਊਜਲ ਜਨ ਕਾ ਸੰਗ ਵਡਭਾਗੀ ਪਾਈਐ॥ 2॥ ਰਸਨਾ ਏਕ ਅਨੇਕ ਗੁਣ ਪੂਰਨ ਜਨ ਕੀ ਕੇਤਕ ਉਪਮਾ ਕਹੀਐ॥ ਅਗਮ ਅਗੋਚਰ ਸਦ ਅਬਿਨਾਸੀ ਸਰਣਿ ਸੰਤਨ ਕੀ ਲਹੀਐ॥ 3॥ ਨਿਰਗੁਨ ਨੀਚ ਅਨਾਥ ਅਪਰਾਧੀ ਓਟ ਸੰਤਨ ਕੀ ਆਹੀ॥ ਬੂਡਤ ਮੋਹ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਮਹਿ ਨਾਨਕ ਲੇਹੁ ਨਿਬਾਹੀ॥ 4॥7॥

Soritth Mehla 5: Tun(u) Suntun ka, dhun(u) Suntun ka, mun(u) Suntun ka keeya. Sunt persad(i) Hur(i) Naam(u) dhiyaaya, serb kooshl tub theeya. 1. Suntun bin(u) uver(u) na daata beeya. Jo, jo shern(i) puraiy Sadhu kee, so paargraami keeya. Ruhaou. Koat(i) praadh miteh(i) jun sayva, Hur(i) keertun rus(i) gaayiyaiy. Eehaan sookh(u), aagaiy mookh oojul, jun ka sung vudbhaageen paayiyaiy. 2. Rusna aik, anayk goon poorun, jun kee kaytuk oopma kuhiyaiy. Agumm agoachar, sud abinaashi, shern(i) Suntun kee luhiyaiy. 3. Nirgoon, neech, anaath, upraadhi, oat Suntun kee aahi. Boodut moh, greh(i) undh koop meh(i), Nanak layhou nibaahi. 4.7.

Word Meaning: Kooshl = all well. Tub = then. Theeya = became; happened. 1. Daata = provider; source of gifts. Beeya = other. Shern(i) = shelter. Sadhu = Guru. Paargraami = worthy of salvation. Pause. Koat(i) = millions. Praadh = sins and crimes. Rus(i) = with sweetness; with reverence. Eehaan = in this world. Aagaiy = next world. Oojul = clean; pure. 2. Rusna = tongue. Anayk Goon Poorun = full of countless noble qualities. Jun = supreme devotee of Waheguru. Kaytuk = how much. Oopma = praise. Agumm = inaccessible. Agoachur = incomprehensible. Abinaashi = immortal. 3. Neech = ignoble. Anaath = orphan; without guidance. Upraadhi = sinner and criminal. Oat = shelter. Aahi = wished for. Boodut = drowning. Moh = worldly attachments. Undh Koop = dark well. Nibaahi = support till the end. 4.

MEANING: I offered my body, my wealth, and my mind to the holy saints by whose grace I recited Waheguru's Naam, and everything became all well (successful) for me. 1.
There is no other provider (of Waheguru's Naam) than the holy saints. All those who take shelter of the Guru are salvaged by Him. Pause. Millions of sins are erased when one serves the super devotees of Waheguru, and when he sings Waheguru's praise with sweetness and reverence in their company. One attains blissfulness in this world by serving the devotees of Waheguru, and goes with a shiny face (pure heart) to the next world; but it is only with great fortune that one gets to enjoy the company of such devotees. 2.
How much can you praise a super devotee with one tongue when he (the holy saint) is overflowing with countless virtues? We should seek shelter in the holy saints who are "one" with the inaccessible, incomprehensible, and immortal Waheguru. 3.
I am devoid of any noble quality, am ignoble, without any spiritual guide, and I am a sinner, but I wish for the shelter of the holy saints. I am drowning in the dark well of worldly attachments. Please protect me till the end, oh Waheguru, begs Nanak. 4.7.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 1॥ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤੂ ਕਰਤੇ ਤਾ ਕੀ ਤੈ ਆਸ ਪੁਜਾਈ॥ ਦਾਸ ਅਪੁਨੇ ਕਉ ਤੂ ਵਿਸਰਹਿ ਨਾਹੀ ਚਰਣ ਧੂਰਿ ਮਨਿ ਭਾਈ॥ 1॥ ਤੇਰੀ ਅਕਥ ਕਥਾ ਕਥਨੁ ਨ ਜਾਈ॥ ਗੁਣ ਨਿਧਾਨ ਸੁਖਦਾਤੇ ਸੁਆਮੀ ਸਭ ਤੇ ਊਚ ਬਡਾਈ॥ ਰਹਾਉ॥ ਸੋ ਸੋ ਕਰਮ ਕਰਤ ਹੈ ਪ੍ਰਾਣੀ ਜੈਸੀ ਤੁਮ ਲਿਖਿ ਪਾਈ॥ ਸੇਵਕ ਕਉ ਤੁਮ ਸੇਵਾ ਦੀਨੀ ਦਰਸਨੁ ਦੇਖਿ ਅਘਾਈ॥ 2॥ ਸਰਬ ਨਿਰੰਤਰਿ ਤੁਮਹਿ ਸਮਾਨੇ ਜਾ ਕਉ ਤੁਧੁ ਆਪਿ ਬੁਝਾਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਮਿਟਿਓ ਅਗਿਆਨਾ ਪ੍ਰਗਟ ਭਏ ਸਭ ਠਾਈ॥ 3॥ ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਧਿਆਨੀ ਸੋਈ ਪੁਰਖੁ ਸੁਭਾਈ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਭਏ ਦਇਆਲਾ ਤਾ ਕਉ ਮਨ ਤੇ ਬਿਸਰਿ ਨ ਜਾਈ॥ 4॥8॥

Soritth Mehla 5, Ghur(u) 1: Ja kaiy hirdaiy vussiya Tu Kertay, ta kee Taiyn aas poojaayee. Daas Apunay kuou Tu visreh(i) naahi, Churn dhoor(i) mun(i) bhaayee. 1. Tayri akuth kutha, kuthun(u) na jaayee. Goon nidhaan Sookdaatay Soami. subh tay ooch budaayee. Ruhaou. So, so, kerm kert haiy praani, jaiysi Toom likh(i) paayee. Sayvuk kuou Toom sayva deeni, dershun(u) daykh(i) aghaayee. 2. Serb niruntar Toomeh(i) smaanay, ja kuou Toodh(u) Aap(i) boojhaayee. Gur persad(i) mitiyou ugiyana, pergut bhuyyay subh tthaayeen. 3. Soyee Giyani, soyee dhiyani, soyee purakh(u) soobhaayee. Kuhou Nanak, jis(u) bhuyyay duyyala, ta kuou mun tay bisur(i) na jaayee. 4.8.

Word Meaning: Vussiya = got implanted. Aas Poojaayee = fulfilled the wish. Daas = slave; devotee. Visreh(i) = forgotten. Churn Dhoor(i) = dust of the feet; love and reverence for. Bhaayee = liked. 1. Akuth Kutha = indescribable story (description of qualities). Goon Nidhaan = treasure of virtues. Budaayee = greatness; splendour. Pause. Praani = man. Aghaayee = fully contented. 2. Niruntar = without any gap. Smaanay = present. Boojhaayee = given understanding. Ugiyana = ignorance. Pergut Bhuyyay = appeared. Subh Tthaayeen = everywhere. Soyee = that. Dhiyani = has full concentration. Soobhaayee = full of love. 3 &4.

MEANING: You fulfil all the wishes of the devotee whose heart You got enshrined into, oh, the Creator of the world (Waheguru). I am Your slave, and I love the dust of Your Feet (I revere Your Naam), oh my Waheguru. My only request to You is that I should never forget You. 1. Nobody can describe Your indescribable virtues. You are the treasure of all virtues, and You are the provider of all comforts. Nobody can rival You in splendour (transcendence). Pause. The man does only those things which You have predestined for him. You instil the spirit of Your service in the hearts of Your devotees, and they feel fully contented (blissful) to “see” You, oh my Waheguru. 2.

Your devotees, whom You have given the wisdom, see Your presence everywhere without any gap. With the grace of the Guru, their ignorance about You is eradicated, and You become visible to them everywhere. 3. The individuals whom You are kind to never forget You. Nanak humbly submits that they are the ones who truly know You, are gifted with the ability to meditate on You, and have true love for You, oh Waheguru. 4.8.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਗਲ ਸਮਗ੍ਰੀ ਮੋਹਿ ਵਿਆਪੀ ਕਬ ਊਚੇ ਕਬ ਨੀਚੇ॥ ਸੁਧੁ ਨ ਹੋਈਐ ਕਾਹੂ ਜਤਨਾ ਓੜਕਿ ਕੋ ਨ ਪਹੂਚੇ॥ 1॥

(ਅੰਗ 611)॥ ਮੇਰੇ ਮਨ ਸਾਧ ਸਰਣਿ ਛੁਟਕਾਰਾ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਜਨਮ ਮਰਣੁ ਨ ਰਹਈ ਫਿਰਿ ਆਵਤ ਬਾਰੋ ਬਾਰਾ॥ਰਹਾਉ॥ ਓਹੁ ਜੁ ਭਰਮੁ ਭੁਲਾਵਾ ਕਹੀਅਤ ਤਿਨ ਮਹਿ ਉਰਝਿਓ ਸਗਲ ਸੰਸਾਰਾ॥ ਪੂਰਨ ਭਗਤੁ ਪੁਰਖ ਸੁਆਮੀ ਕਾ ਸਰਬ ਥੋਕ ਤੇ ਨਿਆਰਾ॥ 2॥ ਨਿੰਦਉ ਨਾਹੀ ਕਾਹੂ ਬਾਤੇ ਏਹੁ ਖਸਮ ਕਾ ਕੀਆ॥ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਪ੍ਰਭਿ ਮੇਰੈ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਨਾਉ ਲੀਆ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਸਭਨਾ ਕਰਤ ਉਧਾਰਾ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਹੀ ਤਰੀਐ ਇਹੁ ਪੂਰਨ ਤਤੁ ਬੀਚਾਰਾ॥ 4॥9॥

Soritth Mehla 5: Sugul smuggri moh(i) viyaapi, kub oochay, kub neechay. Shoodh(u) na hoyiyaiy kahoo jutnaa, oarruk(i) ko na puhoonchay. 1.

(PAGE 611): Mayray mun, Sadh shern(i) chhootkaara. Bin(u) Gur Pooray junum mern(u) na ruhhee, phir(i) aavut baaro, baara. Ruhaou. Oh(u) ju bherm(u) bhoolaava kuhhiut, tin meh(i) oorjhiyo sugul sunsaara. Poorun bhugut(u) Purakh Soami ka, serb thoak tay niyaara. 2. Nindoun naahi kaahoo baatay, eh(u) Khusm ka keeya. Ja kuou kirpa kuree Prubh(i) mayraiy, mil(i) Sadh Sungut(i) Naaoun leeya. 3. Parbraham, Permayshur Satgur, subhnaa kert oodhaara. Kuhou Nanak, Gur bin(u) nuhee turiyaiy, eh(u) poorun tut(u) beechaara. 4.9.

Word Meaning: Sugul Smuggri = the whole creation (worldly attractions). Moh(i) = attachments. Viyaapi = is affected. Oochay = (in) high spirits. Neechay = (in) low spirit; depressed. Shoodh(u) = pure. Jutnaa = efforts. Oarruk(i) = end; destination. 1. Chhootkaara = emancipation. Ruhee = stopped; avoided. Baaro, Baara = again and again. Pause. Bherm(u) Bhoolaava = misleading gimmicks (of Maya). Oorjhiyou = deeply engrossed in. Thoak = things; worldly attractions. Niyaara = detached. 2. Nindoun = (I) condemn. Kaahoo Baatay = for anything. Naaoun = Naam. 3. Oodhaara = salvation. Turiyaiy = swim across the sea of Maya. Tut(u) = essence. 4

MEANING: The whole world is under the severe influence of (captivated by) its attractions, as a result of which the man feels in high spirits sometimes, and depressed at other times. (Under such situations) He can never achieve the purity of his mind, no matter how many efforts he makes, and cannot reach his destination (merging into Waheguru). 1. One can get emancipation from worldly bonds (and hence from rebirths) only in the shelter of the Guru, oh my mind. One cannot avoid rebirths without the shelter of the Perfect Guru, and keeps taking births again and again. Pause. The whole world is deeply engrossed in Maya's misleading gimmicks. But the perfect devotee of the Lord (Waheguru) is fully detached from all such attractions. 2. I do not condemn any inappropriate action on the part of the people, because they simply follow the predestined Will of Waheguru for them. But, the lucky individuals, whom Waheguru is kind to, recite His Naam in the company of the Guru. 3. Satguru, which is a manifestation of Waheguru, salvages everyone. After deep thought, I have found the real truth: one cannot swim across the world-sea without Satguru, oh Nanak. 4.9.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਖੋਜਤ ਖੋਜਤ ਖੋਜਿ ਬੀਚਾਰਿਓ ਰਾਮ ਨਾਮੁ ਤਤੁ ਸਾਰਾ॥ ਕਿਲਬਿਖ ਕਾਟੇ ਨਿਮਖ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਪਾਰਿ ਉਤਾਰਾ॥ 1॥ ਹਰਿ ਰਸੁ ਪੀਵਹੁ ਪੁਰਖ ਗਿਆਨੀ॥ ਸੁਣਿ ਸੁਣਿ ਮਹਾ ਤ੍ਰਿਪਤਿ ਮਨੁ ਪਾਵੈ ਸਾਧੂ ਅੰਮ੍ਰਿਤ ਬਾਨੀ॥ ਰਹਾਉ॥ ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਸਚੁ ਪਾਈਐ ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਭਗਤਿ ਦਾਨੁ ਦੇਵੈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ 2॥ ਸ੍ਰਵਣੀ ਸੁਣੀਐ ਰਸਨਾ ਗਾਈਐ ਹਿਰਦੈ ਧਿਆਈਐ ਸੋਈ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਜਾ ਤੇ ਬ੍ਰਿਥਾ ਨ ਕੋਈ॥ 3॥ ਵਡੇ ਭਾਗਿ ਰਤਨ ਜਨਮੁ ਪਾਇਆ ਕਰਹੁ ਕ੍ਰਿਪਾ ਕਿਰਪਾਲਾ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਸਿਮਰੈ ਸਦਾ ਗੋਪਾਲਾ॥ 4॥10॥

Soritth Mehla 5: Khoajut, khoajut, khoaj(i) beechaariyo, Ram Naam(u) tut(u) saara. Kilbikh kaatay nimukh araadhiyaan, Gurmukh(i) paar(i) ootaara. 1. Hur(i) rus(u) peevhou purakh Giyani. Soon(i), soon(i) muhaa triput(i) mun paavaiy, Sadhu Amrit Bani. Ruhaou. Mookut(i), bhoogut(i), joogut(i), Sach(u) paayiyaiy, serb sookhaan ka Daata. Apunay daas kuou bhugut(i) daan(u) dayvaiy, Poorun Purakh(u) Bidhaata. 2. Servunee sooniyaiy, rusna gaayiyaiy, hirdaiy dhiyaayiyaiy Soyee. Kern Kaarun sumruth Soami, ja tay birtha na koyee. 3. Vudday bhaag(i) ruttan junum(u) paaya, kurhou kirpa Kirpala. Sadh sung(i) Nanak(u) goon gaavaiy, simraiy suda Gopala.

Word Meaning: Khoajut = searching. Tut(u) = essence; reality. Saara = supreme.

Kilbikh = sins. Nimukh = moment. Araadhiyaan = worshipping. Gurmukh(i) = in the shelter of the Guru. Paar Ootaara = salvation. 1. Rus(u) = sweet Naam. Purakh = noble man. Giyani = knowledgeable; wise. Muhaa Triput(i) = great contentment. Amrit Bani = life-sustaining Shabad. Pause. Mookut(i) = emancipation. Bhoogut(i) = (spiritual) food. Joogut(i) = technique; the perfect way to lead a pious life. Sach(u) = God. Bidhaata = carver of our fates. 2. Servunee = with the ears. Rusna = tongue. Soyee = the same (God). Kern Kaarun = Creator. Sumruth = omnipotent. Birtha = without; devoid of. 3. Ruttan = jewels (precious). Kirpala = benevolent. Gopala = Waheguru. 4.

MEANING: After a deep search, I have found out that Waheguru's Naam is the most essential (supreme) gift by Him to man. Millions of sins are eradicated by reciting Waheguru's Naam even for a moment in the shelter of the Guru, and one swims across the world sea. 1. Take in the sweet Naam-Amrit of Waheguru, oh, the knowledgeable and wise man. One's mind gets great contentment by listening to the Amrit-like Shabad of the Guru. Pause. By listening to the Guru's holy Shabad, one acquires freedom from the bonds of Maya, spiritual food for the mind, a perfect way to live, and union with Waheguru, the provider of all comforts. The Perfect and omnipresent Waheguru, which is also the carver of our fates, bestows the gift of His Naam to us. 2. So, one should listen to His Naam with the ears, sing His praise with the tongue, and remember Him in the heart. That Lord is the creator, and omnipotent; nobody is without Him (He is present in everybody). 3. I am very fortunate to have been given the precious human life; please be kind to Nanak, who begs You to provide him the shelter of the Guru, so that he may sing Your praise and recite Your Naam all the time, oh Waheguru. 4.10.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਕਰਿ ਇਸਨਾਨੁ ਸਿਮਰਿ ਪ੍ਰਭੁ ਅਪਨਾ ਮਨ ਤਨ ਭਏ ਅਰੋਗਾ॥ ਕੋਟਿ ਬਿਘਨ ਲਾਥੇ ਪ੍ਰਭ ਸਰਣਾ ਪ੍ਰਗਟੇ ਭਲੇ ਸੰਜੋਗਾ॥ 1॥ ਪ੍ਰਭ ਬਾਣੀ ਸਬਦੁ ਸੁਭਾਖਿਆ॥ ਗਾਵਹੁ ਸੁਣਹੁ ਪੜਹੁ ਨਿਤ ਭਾਈ ਗੁਰ ਪੂਰੈ ਤੂ ਰਾਖਿਆ॥ ਰਹਾਉ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਅਮਿਤਿ ਵਡਾਈ ਭਗਤਿ ਵਛਲ ਦਇਆਲਾ॥ ਸੰਤਾ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ ਆਦਿ ਬਿਰਦੁ ਪ੍ਰਤਿਪਾਲਾ॥ 2॥ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਨਿਤ ਭੁੰਚਹੁ ਸਰਬ ਵੇਲਾ ਮੁਖਿ ਪਾਵਹੁ॥ ਜਰਾ ਮਰਾ ਤਾਪੁ ਸਭੁ ਨਾਠਾ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਵਹੁ॥ 3॥ ਸੁਣੀ ਅਰਦਾਸਿ ਸੁਆਮੀ ਮੇਰੈ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ॥ ਪ੍ਰਗਟ ਭਈ ਸਗਲੇ ਜੁਗ ਅੰਤਰਿ ਗੁਰ ਨਾਨਕ ਕੀ ਵਡਿਆਈ॥ 4॥11॥

Soritth Mehla 5: Kur(i) ishnaan(u) simer(i) Prubh(u) apna, mun tun bhuyyay aroaga. Koat(i) bighun laathay Prubh sherna, pergut bhulay sunjoaga. 1. Prubh Bani Shabad(u) soobhaakhiya. Gaavhou, soonhou, purrhou, nit bhaayee, Gur Pooraiy tu rakhiya. Ruhaou. Saacha Sahib(u), amit(i) vudiyaayee, bhugut(i) vuchhul Duyyaala. Suntaan kee paiyj rukhda aaya, aad(i) bird(u) pritpaala. 2. Hur(i) Amrit Naam(u) bhojun nit bhoonchou serb vayla mookh(i) paavhou. Juraa, muraa, taap(u) subh(u) naattha, goon Gobind nit gaavhou. 3. Sooni ardaas(i) Soami mayraiy, serb kulaa bun(i) aayee. Pergut bhuyyee suglay joog untar(i) Gur Nanak kee vudiyaayee. 4.11.

Word Meaning: Ishnaan(u) = bathing (cleansing of mind). Simer = remember (Waheguru). Aroaga = healthy (disease-free). Bighun = obstructions; impediments. Laathay = are removed. Bhulay Sunjoga = favourable combination. 1. Soobhaakhiya = spiritually beautiful utterings (narrations). Pause. Amit(i) = immeasurable. Vudaayee = greatness. Bhugut(i) Vuchhul = lover of His worship. Paiyj = dignity. Aad(i) = from the beginning. Bird(u) = innate nature. 2.
Bhoonchou = take in; enjoy. Juraa = old age. Muraa = death. Taap(u) = suffering. 3. Serb Kulaa = all powers (to fight against evil). Bun(i) Aayee = came together. 4.

MEANING: By reciting Waheguru's Naam, one bathes and cleanses his mind in the pool of Naam-Amrit, as a result of which his mind and body, both, become completely healthy. When a favourable combination of fortunes comes together, one seeks Waheguru's shelter, as a result of which, millions of impediments in life are eradicated. 1. Satguru has spoken beautiful Shabads in praise of Waheguru. Sing, listen to, and recite Satguru's Shabad all the time, and the Perfect Guru will protect you, oh my brother. Pause.
The eternal Lord has immeasurable magnificence, loves His devotees, and is always kind. It is an innate great virtue of Waheguru from the very beginning that He protects His devotees and nurtures them. 2. Take in the Naam-Amrit of Waheguru as your spiritual food at all times, and always recite it with your tongue. By singing praise of Waheguru all the time, one loses the fear of old age, death, and all types of suffering. 3. With the grace of Guru Nanak, whose glory (greatness) has spread all over the world, the Lord, Waheguru, has listened to my request and has given me all the powers (to fight against the attacks of Maya). 4.

NOTE: Most of the time, the word "Ishnaan" meaning bathing, has been used to imply cleansing of the mind in Sri Guru Granth Sahib, and not of the body. Washing the body to keep it clean and to shake off laziness is important, but not required in Sikhism. Guru Sahiban have disapproved of any ritualistic bathing in holy places as a means to cleanse the mind. Out of scores of such Shabads, only a couple are given below in which "Ishnaan" clearly implies cleansing of mind.

- ਸੋਰਠਿ ਮਹਲਾ 1 ਅਸਟਪਦੀ (636)॥ --- ਜਲਿ ਮਲਿ ਕਾਇਆ ਮਾਜੀਐ ਭਾਈ ਭੀ ਮੈਲਾ ਤਨ ਹੋਇ॥ ਗਿਆਨਿ ਮਹਾ ਰਸਿ ਨਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਹੋਇ॥ --------

Meaning: We wash our bodies with water by rubbing them well, but they get dirty again. But, if we take a bath in the great-tasting Divine Knowledge (Waheguru's Naam), our body and mind both get purified, oh my friends.

- ਗਉੜੀ ਮਹਲਾ 5 (188)॥ ਸੰਤ ਕੀ ਧੂਰਿ ਮਿਟੇ ਅਘ ਕੋਟਿ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਨਮ ਮਰਨ ਤੇ ਛੋਟ॥ ਸੰਤ ਕਾ ਦਰਸੁ ਪੂਰਨ ਇਸਨਾਨ॥ ਸੰਤ ਕਿਰਪਾ ਤੇ ਜਪੀਐ ਨਾਮੁ॥ ----- 46॥

Meaning: Millions of sins are eradicated by the dust of the feet of the Guru (by reciting and acting upon His Shabads). One is relieved of the birth-death cycle with the grace of the Guru. The sight of the Guru is the perfect bath in itself because we recite Waheguru's Naam (and cleanse our mind) by His grace. ------ 46.

Both these Shabads prove beyond doubt that "*Ishnaan*" or bathing implies cleansing of mind.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 2 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਏਕ ਪਿਤਾ ਏਕਸ ਕੇ ਹਮ ਬਾਰਿਕ ਤੂ ਮੇਰਾ ਗੁਰ ਹਾਈ॥ ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਹਮਾਰਾ ਬਲਿ ਬਲਿ ਜਾਸੀ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਦਿਖਾਈ॥1॥ (ਅੰਗ 612)॥ ਸੁਣਿ ਮੀਤਾ ਧੂਰੀ ਕਉ ਬਲਿ ਜਾਈ॥ ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ॥ ਰਹਾਉ॥ ਪਾਵ ਮਲੋਵਾ ਮਲਿ ਮਲਿ ਧੋਵਾ ਇਹੁ ਮਨੁ ਤੈ ਕੂ ਦੇਸਾ॥ ਸੁਣਿ ਮੀਤਾ ਹਉ ਤੇਰੀ ਸਰਣਾਈ ਆਇਆ ਪ੍ਰਭ ਮਿਲਉ ਦੇਹੁ ਉਪਦੇਸਾ॥ 2॥ ਮਾਨੁ ਨ ਕੀਜੈ ਸਰਣਿ ਪਰੀਜੈ ਕਰੈ ਸੁ ਭਲਾ ਮਨਾਈਐ॥ ਸੁਣਿ ਮੀਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਨੁ ਅਰਪੀਜੈ ਇਉ ਦਰਸਨ ਹਰਿ ਜੀਉ ਪਾਈਐ॥ 3॥ ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਪ੍ਰਸਾਦਿ ਸੰਤਨ ਕੈ ਹਰਿ ਨਾਮਾ ਹੈ ਮੀਠਾ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਸਭੁ ਅਕੁਲ ਨਿਰੰਜਨੁ ਡੀਠਾ॥ 4॥1॥12॥

Soritth Mehla 5, Ghur(u) 2, Chaupuday. Ek Onkar Satgur Persad(i):
Aik Pita, aikus kay hum baarik, Tu mayra Gur haayee. Soon(i) meeta, jeeou humaara bul(i), bul(i) jaasi, Hur(i) dershun(u) dayhou dikhaayee. 1.
(PAGE 612): Soon(i) Meeta, dhoori kuou bul(i) jaayeen. Eh(u) mun(u) Tayra bhaayee. Ruhaou. Paanv mulovaan, mul(i), mul(i) dhovaan, eh(u) mun Taiyn koo daysaan. Soon(i) Meeta, huoun Tayri shernaayee aaya, Prubh milhoun, dayhou oopdaysha. 2. Maan(u) na

keejaiy, shern(i) pureejaiy, kuhhaiy su bhulaa munaayiyaiy. Soon(i) meeta, jeeou, pind(u), subh(u) tun(u) urpeejaiy, iyoun dershun Hur(i) Jeeou paayiyaiy. 3. Bhyyiyou ungreh(u) persad(i) Suntan kaiy, Hur(i) Naama haiy meettha. Jun Nanak kuou Gur(i) kirpa dhaari subh(u) Akooll Nirunjun(u) deettha. 4.1.12.

Word Meaning: Pita = father (Waheguru). Baarik = Baaluk = children. Haayee = Haiy = is, are. Meeta = friend; benefactor; Guru. Jeeyou = soul; mind. Bul(i), Bul(i) = feel like sacrificing; extremely thankful. Dershun(u) = (holy) sight. 1. Dhoori = dust of feet (an expression for reverence). Pause. Paanv Mulovaan = rub (massage) feet. Oopdaysha = advice. 2. Shern Preejaiy = surrender. Bhulaa Munaayiyaiy = believe that whatever Waheguru does is good for you. Pind(u) = body. Urpeejaiy = offer. Iyoun = this is how. 3. Bhuyyiyou = happened. Unugreh(u) = benevolence. Persad(i) = by the grace of. Akooll = having no clan. Nirunjun = above the effects of Maya. Deettha = saw. 4.

MEANING: We are the children of “One” Waheguru, and have the same Father (Creator), and you are my friend, oh my dear Guru Ji. Please listen to my request, and show me the holy sight of Waheguru, oh my friend (Guru Ji). I will sacrifice my mind for (surrender it to) you. 1. I will offer my life for the dust of Your feet (serve You unconditionally), and my mind will be fully in Your control (I will do whatever pleases You), oh my friend. Pause. I will massage Your feet, wash them by rubbing them well, and offer my mind to You. I have come to Your shelter; please advise me on how to connect with Waheguru, oh my dear friend, Guru Ji. 2. (The Guru advises): Get rid of your ego, and take Waheguru’s shelter; whatever He says, obey it gladly. Offer your soul, mind, and body in His service; this is how you get to have His holy sight, oh my friend. 3.
With the benevolence and the grace of the Guru, I have found Waheguru’s Naam to be very sweet. With the benevolence of the Guru, I, a slave of Waheguru, have “seen” the clan less Waheguru, which is above the effects of Maya, oh Nanak. 4.1.12.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਕੋ ਠਾਕੁਰੁ ਸੁਆਮੀ ਸਰਬ ਜੀਆ ਕਾ ਦਾਤਾ ਰੇ॥ ਪ੍ਰਤਿਪਾਲੈ ਨਿਤ ਸਾਰਿ ਸਮਾਲੈ ਇਕੁ ਗੁਨੁ ਨਹੀ ਮੂਰਖਿ ਜਾਤਾ ਰੇ॥ 1॥ ਹਰਿ ਆਰਾਧਿ ਨ ਜਾਨਾ ਰੇ॥ ਹਰਿ ਹਰਿ ਗੁਰੁ ਗੁਰੁ ਕਰਤਾ ਰੇ॥ ਹਰਿ ਜੀਉ ਨਾਮੁ ਪਰਿਓ ਰਾਮ ਦਾਸੁ॥ ਰਹਾਉ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੁਖ ਸਾਗਰ ਸਰਬ ਘਟਾ ਭਰਪੂਰੀ ਰੇ॥ ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਹੈ ਸੰਗੈ ਮੈ ਮੂਰਖ ਜਾਨਿਆ ਦੂਰੀ ਰੇ॥ 2॥ ਹਰਿ ਬਿਅੰਤੁ ਹਉ ਮਿਤਿ ਕਰਿ ਵਰਨਉ ਕਿਆ ਜਾਨਾ ਹੋਇ ਕੈਸੋ ਰੇ॥ ਕਰਉ ਬੇਨਤੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਮੈ ਮੂਰਖ ਦੇਹੁ ਉਪਦੇਸੋ ਰੇ॥ 3॥ ਮੈ ਮੂਰਖ ਕੀ ਕੇਤਕ ਬਾਤ ਹੈ ਕੋਟਿ ਪਰਾਧੀ ਤਰਿਆ ਰੇ॥ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਸੁਣਿਆ ਪੇਖਿਆ ਸੇ ਫਿਰਿ ਗਰਭਾਸਿ ਨ ਪਰਿਆ ਰੇ॥ 4॥2॥13॥

Soritth Mehla 5: Koat(i) Brahmund ko Tthaakur(u) Soami, serb jeeaan ka Daata ray. Pritpaalaiy, nit saar(i) smaalaiy, ikk(u) goon(u) nuhee moorukh(i) jaata ray. 1. Hur(i) aaraadh(i) na jaana ray. Hur(i), Hur(i), Gur(u), Gur(u) kerta ray. Hur(i) Jeeou, naam(u) puriyou haiy Ram Daas(u). Ruhaou. Deen Duyyaal, kirpal, sookh saagur, serb ghutaan bhurpoori ray. Paykhut, soonut, suda haiy sungaiy, mein moorukh jaaniya doori ray. 2. Hur(i) biyunt(u), huoun mit(i) kur(i) vurnoun, kiyya jaana, hoyay kaiso ray. Kuroun bayntee Satgur apunay, mein moorukh dayhou oopdayshou ray. 3. Mein moorukh kee kaytuk baat haiy, koat(i) praadhi turiya ray. Gur(u) Nanak(u) jin sooniya paykhiya, say phir(i) gerbhaas(i) na puriya ray. 4.2.13.

Word Meaning: Koat(i) = millions; countless. Brahmund = galaxy. Daata = provider. Pritpaalaiy = nourishes. Saar(i) Smaalaiy = looks after and cares well. 1.

Aaraadh(i) = worship. Jaana =know; to value. Ram Daas(u) = Slave (devotee) of Waheguru. Pause. Sookh Saagur = ocean (source) of comforts. Ghutaan = (in) hearts. Bhurpoori = omnipresent. Paykhut = sees. Doori = distance; separation. 2. Biyunt = limitless. Huoun = I, me. Mit(u) Kur(i) = Limited. Vurnoun = describe. 3. Kaytuk Baat = something amazing. Koat(i) Praadi = with countless sins. Turiya = salvaged. Paykhiya = saw. Gerbhaas(i) = in the womb. 4.2.13.

MEANING: Waheguru is the Lord of countless galaxies, and is the provider for all living beings. He nourishes and looks after us all the time. Despite all His great virtues and kindnesses, I am such an ignorant person that I have not valued even a single of His countless noble qualities. 1.

I do not know how to express my true praise and reverence for Him; I chant words like Waheguru and Guru without understanding their deeper meaning. People still call me a devotee of Waheguru simply because of my chanting “Waheguru, and Guru”. Pause.

Waheguru, which is kind to the poor and the powerless (humble), and is the ocean of all comforts, is present in every heart. He is always with us, and sees and hears everything, but I am so foolish that I think Him to be separate (far away) from us. 2.

Waheguru is limitless, but I describe Him as being limited. What do I know about what He is like? I pray to my Satguru to educate the foolish me about Waheguru. 3.

I do not know what there is about me that, despite the fact that I am foolish and have committed countless sins, I have still been salvaged. (There is one thing for sure that) those, who have seen Guru Nanak with their mental eyes, and have “listened” to His Preaching (and acted on them), are never born again in any life form. 4.2.13.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜਿਨਾ ਬਾਤ ਕੋ ਬਹੁਤੁ ਅੰਦੇਸਰੋ ਤੇ ਮਿਟੇ ਸਭਿ ਗਇਆ॥ ਸਹਜ ਸੈਨ ਅਰੁ ਸੁਖਮਨ ਨਾਰੀ ਊਧ ਕਮਲ ਬਿਗਸਇਆ॥ 1॥ ਦੇਖਹੁ ਅਚਰਜੁ ਭਇਆ॥ ਜਿਹ ਠਾਕੁਰ ਕਉ ਸੁਨਤ ਅਗਾਧਿ ਬੋਧਿ ਸੋ ਰਿਦੈ ਗੁਰਿ ਦਇਆ॥ ਰਹਾਉ॥ ਜੋਇ ਦੂਤ ਮੋਹਿ ਬਹੁਤੁ ਸੰਤਾਵਤ ਤੇ ਭਇਆਨਕ ਭਇਆ॥ ਕਰਹਿ ਬੇਨਤੀ ਰਾਖੇ ਠਾਕੁਰ ਤੇ ਹਮ ਤੇਰੀ ਸਰਨਇਆ॥ 2॥ ਜਹ ਭੰਡਾਰੁ ਗੋਬਿੰਦ ਕਾ ਖੁਲਿਆ ਜਿਹ ਪ੍ਰਾਪਤਿ ਤਿਹ ਲਇਆ॥ ਏਕੁ ਰਤਨੁ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ ਮੇਰਾ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਥਿਆ॥ 3॥ ਏਕ ਬੂੰਦ ਗੁਰਿ ਅੰਮ੍ਰਿਤੁ ਦੀਨੋ ਤਾ ਅਟਲੁ ਅਮਰੁ ਨ ਮੁਆ॥ ਭਗਤਿ ਭੰਡਾਰ ਗੁਰਿ ਨਾਨਕ ਕਉ ਸਉਪੇ ਫਿਰਿ ਲੇਖਾ ਮੂਲਿ ਨ ਲਇਆ॥ 4॥3॥14॥

Soritth Mehla 5: Jinha baat ko buhout(u) undaysro, tay mitay subh(i) guyya. Sehj saiyn, ur(u) sookhmun naari, oodh kumul bigsuyya. 1. Daykhou, achurj bhuyya. Jih Tthaakur kuou soonut agaadh(i) boadh(i), so ridaiy Gur(i) duyya. Ruhaou. Joyay doot moh(i) buhout suntaavut, tay bhuyyanik bhuyya. Kureh bayntee, raakhay Tthaakur tay, hum Tayri shernuyya. 2. Jeh bhundaar(u) Gobind ka khoolliya, jih praaput(i), tih luyya. Aik(u) ruttan(u) mo kuou Gur(i) deena, mayra mun(u), tun(u) seetul(u) thiyya. 3. Aik boond Gur(i) Amrit(u) deeno, ta atull(u), amur(u), na mooaa. Bhugut(i) bhundaar Gur(i) Nanak kuou saunpay, phir(i) laykha mool(i) na luyya. 4.3.14.

Word Meaning: Undaysuro = doubts; worries. Mitay = erased. Sehj Saiyn = in the blissful state. Sookhmun Naari = senses providing comfort. Oodh Kumul = inverted heart (change in thinking). Bigsuyya = blooming of the heart. 1. Achurj Bhuyya = something amazing happened. Agaadh(i) Boadh(i) = unfathomable beyond comprehension. Duyya = gave; showed; implanted. Pause. Joyay = which. Doot = demons. Suntaavut = torment. Bhuyyanik = frightened. Bhuyya = became; turned into. 2. Bhundaar(u) = store of Waheguru’s worship. Jih = whom; whose. Praaput(i) = in destiny. Tih = that. Ruttan = jewel (Waheguru’s precious Naam). Seetul = peaceful. Thiyya =

became. 3. Boond = drop. Ta = then. Atull(u), Amur(u) = immortal. Saunpay = gave the charge (possession). Laykha = account of deeds. Mool Na = not at all. 4.
MEANING: Listen to this amazing happening, oh my friends; the Waheguru, about which we had heard that He is beyond our comprehension, has been "shown" by Satguru in my heart (Satguru has connected me with Him). **Pause.** Now all my doubts and worries have been cleared, and I am fully absorbed in the high spiritual state. Also, all my senses have become comforting to my mind, and my inverted mind (turned away from Maya and towards Waheguru) has bloomed in bliss. 1. Those demons (lust, greed, rage, etc.) which used to torment me before have been frightened now (are under my control, and no longer affect me). Now, they rather beg me to save them from the wrath of Waheguru, and assure me that they will be my slaves as they are in my shelter now. 2. Waheguru has thrown open the doors to the treasure of His worship, but only those lucky individuals who have it predestined for them by Waheguru reap its benefits. The Guru has kindly given me the jewel (Waheguru's Naam) because of which my body and my mind have become peaceful. 3. The Guru has given me only a drop of Waheguru's Naam-Amrit with which I will no longer experience spiritual death as I have become "one" with the eternal Waheguru. The Guru has endowed me with the treasure of Waheguru's worship, and now nobody will ask me about the account of my deeds, oh Nanak. 4. 3.14.

ਮਹਲਾ 5॥ ਚਰਨ ਕਮਲ ਸਿਉ ਜਾ ਕਾ ਮਨੁ ਲੀਨਾ ਸੇ ਜਨ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥ ਗੁਣ ਅਮੋਲ ਜਿਸੁ ਰਿਦੈ ਨ ਵਸਿਆ ਤੇ ਨਰ ਤ੍ਰਿਸਨ ਤ੍ਰਿਖਾਈ॥ 1॥ ਹਰਿ ਆਰਾਧੇ ਅਰੋਗ ਅਨਦਾਈ॥ ਜਿਸ ਨੋ ਵਿਸਰੈ ਮੇਰਾ ਰਾਮ ਸਨੇਹੀ ਤਿਸੁ ਲਾਖ ਬੇਦਨ ਜਣੁ ਆਈ॥ ਰਹਾਉ॥
(ਅੰਗ 613)॥ ਜਿਹ ਜਨ ਓਟ ਗਹੀ ਪ੍ਰਭ ਤੇਰੀ ਸੇ ਸੁਖੀਏ ਪ੍ਰਭ ਸਰਣੇ॥ ਜਿਹ ਨਰ ਬਿਸਰਿਆ ਪੁਰਖ ਬਿਧਾਤਾ ਤੇ ਦੁਖੀਆ ਮਹਿ ਗਨਣੇ॥ 2॥ ਜਿਹ ਗੁਰ ਮਾਨਿ ਪ੍ਰਭੂ ਲਿਵ ਲਾਈ ਤਿਹ ਮਹਾ ਅਨੰਦ ਰਸੁ ਕਰਿਆ॥ ਜਿਹ ਪ੍ਰਭੂ ਬਿਸਾਰਿ ਗੁਰ ਤੇ ਬੇਮੁਖਾਈ ਤੇ ਨਰਕ ਘੋਰ ਮਹਿ ਪਰਿਆ॥ 3॥ ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੋ ਹੀ ਵਰਤਾਰਾ॥ ਨਾਨਕ ਸਹ ਪਕਰੀ ਸੰਤਨ ਕੀ ਰਿਦੈ ਭਏ ਮਗਨ ਚਰਨਾਰਾ॥ 4॥4॥15॥
Soritth Mehla 5: Churn Kumul siyoun ja ka mun(u) leena, say jun triput(i) aghaayee. Goon amoal jis(u) ridaiy na vussiya, tay nur trishun tirkhaayee. 1. Hur(i) aaraadhay aroag anundaayee. Jis nu visraiy mayra Ram sunayhi, tis(u) laakh baydun jun(u) aayee. Ruhaou.
(PAGE 613): Jih jun oat guhee Prubh Tayri, say sokheeyay Prubh shernay. Jih nur bisriya Purakh Bidhaata, tay dookhiyaan meh(i) gun-nay. 2. Jih Gur maan(i) Prubhoo liv laayee, tih muhaa anund rus(u) kuriya. Jih Prubhoo bisaar(i) Gur tay baymookhaayee, tay nerk ghor meh(i) puriya. 3. Jit(u) ko laaya tit hee laaga, taiyso hee vertaara. Nanak sheh pukree Suntun kee, ridaiy bhuyyay mugun churnaara. 4.4.15.
Word Meaning: Churn Kumul = Lotus-like soft feet (Waheguru's Naam). Leena = devoted to. Triput(i) Aghaayee. fully contented. Goon Amoal = invaluable quality (Waheguru's Naam). Trishun = worldly desires. Tirkhaayee = thirsty. 1. Aaraadhay = worshipping. Aroag = (spiritually) healthy. Anundaayee = blissful. Sunayhi = loving; dear. Laakh = countless. Baydun = pains; sufferings. Jun(u) Aayee = gives birth to; generates (results in). Pause. Oat = shelter. Guhee = hold; seek. Nur = man. Purakh Bidhaata = the carver of our fates, Waheguru. Gun-nay = counted; considered; are among. 2. Maan(i) = obeying. Liv Laayee = got fully absorbed. Muha Anund = great blissfulness. Rus(i) = sweet taste. Baymookhaayee = face turned away; show no faith. Ghor Nerk = torturous hell. 3. Taiyso = just like that. Vertaara = behaviour; dealings. Sheh = shelter; support. Mugun = lost in thoughts of. Churnaara = lotus-like feet (of Waheguru). 4.

MEANING: By worshipping Waheguru, a man becomes completely healthy – mentally and physically - and attains blissfulness. On the other hand, forgetting the loving Waheguru results in countless sufferings for the individual. **Pause.** The man, whose mind is completely devoted to the lotus-like soft Feet of Waheguru (His Naam), feels fully contented. But the individual, who does not get Waheguru's Naam implanted in his heart, always feels thirsty for worldly desires. 1. Those who seek Waheguru's shelter are blissful in there. But those who forget the carver of our fates - the omnipresent Waheguru - are among the sufferers. 2. By listening to the Advice of the Guru, those who get completely absorbed in Waheguru's Naam enjoy great blissfulness, but those who forget Waheguru and turn their faces away from the Guru (do not heed His Advice) are put to suffer in torturous hell (frightening cycle of rebirths). 3. (But we cannot entirely blame such individuals) because they simply perform the way they are predestined by Waheguru, and such is their behaviour. I have taken shelter of the holy saints (the Guru), as a result of which of I am fully absorbed (am unaware of the surroundings) in Waheguru's Naam, oh Nanak. 4.4.15.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਰਾਜਨ ਮਹਿ ਰਾਜਾ ਉਰਝਾਇਓ ਮਾਨਨ ਮਹਿ ਅਭਿਮਾਨੀ॥ ਲੋਭਨ ਮਹਿ ਲੋਭੀ ਲੋਭਾਇਓ ਤਿਉ ਹਰਿ ਰੰਗਿ ਰਚੇ ਗਿਆਨੀ॥ 1॥ ਹਰਿ ਜਨ ਕਉ ਇਹੀ ਸੁਹਾਵੈ॥ ਪੇਖਿ ਨਿਕਟਿ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਹਰਿ ਕੀਰਤਨਿ ਹੀ ਤ੍ਰਿਪਤਾਵੈ॥ ਰਹਾਉ॥ ਅਮਲਨ ਸਿਉ ਅਮਲੀ ਲਪਟਾਇਓ ਭੂਮਨ ਭੂਮਿ ਪਿਆਰੀ॥ ਖੀਰ ਸੰਗਿ ਬਾਰਿਕੁ ਹੈ ਲੀਨਾ ਪ੍ਰਭ ਸੰਤ ਐਸੇ ਹਿਤਕਾਰੀ॥ 2॥ ਬਿਦਿਆ ਮਹਿ ਬਿਦੁਅੰਸੀ ਰਚਿਆ ਨੈਨ ਦੇਖਿ ਸੁਖੁ ਪਾਵਹਿ॥ ਜੈਸੇ ਰਸਨਾ ਸਾਦਿ ਲੁਭਾਨੀ ਤਿਉ ਹਰਿ ਜਨ ਹਰਿ ਗੁਣ ਗਾਵਹਿ॥ 3॥ ਜੈਸੀ ਭੂਖ ਤੈਸੀ ਕਾ ਪੂਰਕੁ ਸਗਲ ਘਟਾ ਕਾ ਸੁਆਮੀ॥ ਨਾਨਕ ਪਿਆਸ ਲਗੀ ਦਰਸਨ ਕੀ ਪ੍ਰਭੁ ਮਿਲਿਆ ਅੰਤਰਜਾਮੀ॥ 4॥5॥16॥

Soritth Mehla 5: Raajun meh(i) raja oorjhaayou, maanun meh(i) abhimaani. Lobhun meh(i) lobhi lobhaayo, tiyoun Hur(i) rung(i) ruchay Giyani. 1. Hur(i) jun kuou ihhi soohaavaiy. Paykh(i) nicket(i) kur(i) sayva Satgur, Hur(i) keertun(i) hee triptaavaiy. Ruhaou. Umlun siyoun umlee luptaayou, bhoomun bhoom(i) piyari. Kheer sung(i) baarik haiy leena, Prubh Sunt aiysay hitkaari. 2. Biddiya meh(i) bidu-unsee ruchiya, naiyn daykh(i) sookh(u) paaveh(i). Jaiysay rusna saad(i) loobhaani, tiyoun Hur(i) jun Hur(i) goon gaaveh(i). 3. Jaiysi bhookh, taiysi ka pooruk, sugul ghutaan ka Soami. Nanak, piyaas luggi dershun kee, Prubh(u) miliya untarjaami. 4.5.16.

Word Meaning: Raajun = affairs of administration. Oorjhaayou = deeply involved. Maanun = tasks which boost one's ego. Lobhun = deeds based on greed. Lobhi = greedy. Lobhaayiou = cannot resist. Rung(i) = in love. Ruchay = imbued. 1.
Soohaavaiy = befitting; behooves. Paykh(i) = to see. Nicket(i) = close by. Pause.
Umlun = intoxicants. Umlee = an addict. Lupyaayo = clings to; does not stay away. Bhoomun = landlord. Bhoom(i) = land. Kheer = milk. Leena = stays satisfied. Hitkaari = loving. 2. Bidu-unsee = literati. Ruchiya = absorbed in. Naiyn = eyes; eye-sight. Rusna = tongue. Saad(i) = in tastes. Loobhaani = greedy. 3.
Pooruk = fulfiller. Ghutaan = of hearts. Untarjaami = omniscient. 4.

MEANING: Just as a rajah is deeply involved in his administrative affairs, and an egoist man gets pleasure in the tasks which boost his ego, and just as a greedy person cannot resist greed, a Giyani (devotee of Waheguru) is fully imbued in his love for Waheguru. 1. It perfectly behoves a devotee that he believes in the nearness of Waheguru to him, serves Satguru, and feels fully contented with singing His praise. Pause. Just as an addict cannot stay away from intoxicants, and the land is dear to a landlord, and just like a child loves milk and stays satisfied with it, the holy men love Waheguru. 2. Just as literati are busy in (enjoying) literary activities, and a blind man feels blissful when he gets his

sight back, and just as the tongue is greedy for (attracted to) different tastes, a devotee of Waheguru loves to sing His virtues (praise). 3.
Waheguru is the Master of all hearts (knows their wishes) and fulfills the wishes of their choice. I had a great thirst (yearning) for Waheguru's holy sight, and, being omniscient, He has connected me to Him, says Nanak, thankfully. 4.15.16.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਹਮ ਮੈਲੇ ਤੁਮ ਊਜਲ ਕਰਤੇ ਹਮ ਨਿਰਗੁਨ ਤੂ ਦਾਤਾ॥ ਹਮ ਮੂਰਖ ਤੁਮ ਚਤੁਰ ਸਿਆਣੇ ਤੂ ਸਰਬ ਕਲਾ ਕਾ ਗਿਆਤਾ॥ 1॥ ਮਾਧੋ ਹਮ ਐਸੇ ਤੂ ਐਸਾ॥ ਹਮ ਪਾਪੀ ਤੁਮ ਪਾਪ ਖੰਡਨ ਨੀਕੋ ਠਾਕੁਰ ਦੇਸਾ॥ ਰਹਾਉ॥ ਤੁਮ ਸਭ ਸਾਜੇ ਸਾਜਿ ਨਿਵਾਜੇ ਜੀਉ ਪਿੰਡ ਦੇ ਪ੍ਰਾਨਾ॥ ਨਿਰਗੁਨੀਆਰੇ ਗੁਨੁ ਨਹੀ ਕੋਈ ਤੁਮ ਦਾਨੁ ਦੇਹੁ ਮਿਹਰਵਾਨਾ॥ 2॥ ਤੁਮ ਕਰਹੁ ਭਲਾ ਹਮ ਭਲੋ ਨ ਜਾਨਹ ਤੁਮ ਸਦਾ ਸਦਾ ਦਇਆਲਾ॥ ਤੁਮ ਸੁਖਦਾਈ ਪੁਰਖ ਬਿਧਾਤੇ ਤੁਮ ਰਾਖਹੁ ਅਪੁਨੇ ਬਾਲਾ॥ 3॥ ਤੁਮ ਨਿਧਾਨ ਅਟਲ ਸੁਲਿਤਾਨ ਜੀਅ ਜੰਤ ਸਭਿ ਜਾਚੈ॥ ਕਹੁ ਨਾਨਕ ਹਮ ਇਹੈ ਹਵਾਲਾ ਰਾਖੁ ਸੰਤਨ ਕੈ ਪਾਛੈ॥ 4॥6॥17॥
Soritth Mehla 5: Hum maiylay Toom oojul kertay, hum nirgoon Tu Daata. Hum moorukh, Toom chutur siyaanay, Tu serb kulaa la Giyaata. 1. Madho, hum aiysay, Tu aiysa. Hum paapi, Toom paap-khundun, neeko Tthaakur daysa. Ruhaou. Toom subh saajay, saaj(i) nivaajay, jeeo, pind day praana. Nirgoonyaaray, goon(u) nuhee koyee, Toom daan(u) dayhou, mehrvaana. 2. Toom kurhou bhulaa, hum bhulaa na jaaneh, Toom suda, suda duyaala. Toom sookhdaayee Purakh Bidhaatay, Toom raakhou apunay baala. 3. Toom nidhaan, atull Sultaan, jea junt subh(i) jaachaiy. Kuhou Nanak, hum ihaiy huvaala, raakh(u) Suntun kaiy pachhaiy. 4.6.17.
Word Meaning: Maiylay = filthy in the mind. Oojul Kertay = cleanse; purify. Nirgoon = having no virtues. Daata = source (of virtues). Chutur Siyaanay = intelligent and wise. Kulaa = arts; powers. Giyaata = know-all. 1. Madho = Husband of Maya (Waheguru). Aiysa = such. Paap-Khundun = destroyer of sins. Neeko = beautiful. Daysa = country; dwelling; heart. Pause. Saajay = created. Nivaajay = accord honour. Jeeo = soul. Pind = body. Praana = life. Daan(u) = donation; gift. Mehrvaana = kind; benevolent. 2. Bhulaa = good; provide benefit. Sookhdayee = comforting. Bidhaatay = carver of our destinies. Raakhou = protect. Baala = children. 3. Nidhaan = treasure; source of everything. Atull = permanent; everlasting. Sultaan = King. Jaachaaiy = beg for; long for. Huvaala = in possession (shelter) of. Pachhaiy = in the name of; for the sake of. 4.
MEANING: We, humans, are filthy at mind, but You purify us; we have no good quality, but You are the source of all good qualities, oh Waheguru. We are foolish (ignorant), but You are smart and wise, and master of all arts and powers. 1. Such are our (poor) qualities, and those of Yours (are great), oh Waheguru! We are sinners, but You are the destroyer of sins. The heart in which you take dwelling (enlighten) becomes very beautiful (pious and full of virtues). Pause. You create everyone, and honour them by giving them a soul, a body, and life. We are devoid of all good qualities, but You are benevolent, so kindly inculcate good qualities in us too. 2. You are always kind and do things for our good, which we fail to recognize. You provide comfort, and protect us – Your children – oh, the carver of our destinies, Waheguru. 3. You are the eternal King, and the treasure (source) of everything which all living being need, and beg for. Nanak submits humbly that we are in the shelter of Your holy saints, please protect us for their sake 4.6.17.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 2॥ ਮਾਤ ਗਰਭ ਮਹਿ ਆਪਨ ਸਿਮਰਨੁ ਦੇ ਤਹ ਤੁਮ ਰਾਖਨਹਾਰੇ॥ ਪਾਵਕ ਸਾਗਰ ਅਥਾਹ ਲਹਰਿ ਮਹਿ ਤਾਰਹੁ ਤਾਰਨਹਾਰੇ॥ 1॥ ਮਾਧੌ ਤੂ ਠਾਕੁਰੁ ਸਿਰਿ ਮੋਰਾ॥ ਈਹਾ ਊਹਾ ਤੁਹਾਰੋ ਧੋਰਾ॥ ਰਹਾਉ॥ ਕੀਤੈ ਕਉ ਮੇਰੈ ਸੰਮਾਨੇ ਕਰਣਹਾਰੁ ਤ੍ਰਿਣ ਜਾਨੈ॥ ਤੂੰ ਦਾਤਾ ਮਾਗਨ ਕਉ ਸਗਲੀ ਦਾਨੁ ਦੇਹਿ ਪ੍ਰਭ

ਭਾਨੈ॥ 2॥ ਖਿਨ ਮਹਿ ਅਵਰੁ ਖਿਨੈ ਮਹਿ ਅਵਰਾ ਅਚਰਜ ਚਲਤ ਤੁਮਾਰੇ॥ ਰੂੜੋ ਗੂੜੋ ਗਹਿਰ ਗੰਭੀਰੋ ਊਚੋ ਅਗਮ ਅਪਾਰੇ॥ 3॥
(ਅੰਗ 614)॥ ਸਾਧ ਸੰਗਿ ਜਉ ਤੁਮਹਿ ਮਿਲਾਇਓ ਤਉ ਸੁਨੀ ਤੁਮਾਰੀ ਬਾਣੀ॥ ਅਨਦੁ ਭਇਆ ਪੇਖਤ ਹੀ ਨਾਨਕ ਪ੍ਰਤਾਪ ਪੁਰਖ ਨਿਰਬਾਣੀ॥ 4॥7॥18॥

Soritth Mehla 5, Ghur(u) 2: Maat gerbh meh(i) Aapun simrun day, teh Toom raakhunhaaray. Paavuk saagur athaah lehr(i) meh(i), taarhou, Taarunhaaray. 1.
Maadhou, Tu Tthaakur(u) sir(i) mora. Eehaan, oohaan, Toohaaro dhora. Ruhaou. Keetaiy kuou Mayraiy summaanay, Kernhaar trin jaanaiy. Tu Daata, maangun kuou suglee, daan(u) dayh(i) Prubh bhaaanaiy. 2. Khin meh(i) uver(u) khinaiy meh(i) uvra, achurj chulut Toomhaaray. Roorro, goorro, gehr(i) gumbheero, oochou Agumm Apaaray. 3.
(PAGE 614): Sadh sung(i) juou Toomheh(i) milaayo, tuou sooni Toomhaari Bani. Anund bhuyya, paykhut hee Nanak, pertaap Purakh Nirbaani. 4.7.18.

Word Meaning: Gerbh = womb. Apna Simrun = remembering Wahegureu; recitation of His Naam. Raakhunhaaray = protector. Paavuk = fire (of sensual desires). Athaah = unfathomable. Lehr(i) = waves. Taarhou = ferry across. 1. Madhou = Waheguru. Sir(i) Mora = Supreme. Eehaan = here (in this world). Oohaan = there (in the next world). Dhora = support. Pause. Mayraiy = the Mayroo mountain (a huge mythical mountain). Summaanay = equal to. Kernhaar = the creator (Waheguru). Trin = a blade of grass (insignificant). Bhaanaiy = to Your liking. 2. Khin = a short moment. Uver(u) = Uvera = other; different. Achurj = amazing. Chulut = feats. Roorro = handsome. Goorro = hidden. Gumbheero = never changing. Oochou = transcendent. Agumm = inaccessible. Apaaray = limitless. 3. Bani = holy compositions in Waheguru's praise. Anund = blissfulness. Paykhut Hee = as soon as one sees. Pertaap = splendour. Purakh = Living power (God). Nirbaani = detached from Maya. 4.

MEANING: You protect us in the unbearable heat of the womb of our mothers by making us recite Your Naam. Now, after birth, we are suffering in the fire of the ocean of Maya (worldly attractions) in which immeasurable waves of sensual desires are rising high (and force us to commit immoral things), kindly ferry us across this fiery sea of Maya, oh, Waheguru, You are the captain of the ship (the salvager). 1. You are the Supreme Lord, oh Waheguru. We are in Your shelter in this world, and the next as well. Pause.
The man treats Your creations as huge (and in some cases worships them), but gives no recognition to You, the Creator. You, alone, are the source of everything, and the whole world is a beggar at Your door; and You are very kind to fulfil their wishes as You please, oh Waheguru. 2. You are beautiful, hidden, unfathomable, never changing, highly transcendent, inaccessible, and limitless, and You have amazing feats, oh Waheguru. We see something in one form now, and in a moment, it changes into something completely different (natural forces, like earthquakes, ocean waves, lightning, and fires, are fast and extremely powerful, causing quick changes). 3.
When You connect us with the Guru, we listen to the holy Shabads in Your praise. We feel blissful and mesmerized as soon as we see Your magnificence, oh, the omnipresent and completely detached, Waheguru, submits Nanak politely. 4.7.18.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਹਮ ਸੰਤਨ ਕੀ ਰੇਨੁ ਪਿਆਰੇ ਹਮ ਸੰਤਨ ਕੀ ਸਰਣਾ॥ ਸੰਤ ਹਮਾਰੀ ਓਟ ਸਤਾਣੀ ਸੰਤ ਹਮਾਰਾ ਗਹਣਾ॥ 1॥ ਹਮ ਸੰਤਨ ਸਿਉ ਬਣਿ ਆਈ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਈ॥ ਇਹੁ ਮਨੁ ਤੇਰਾ ਭਾਈ॥ ਰਹਾਉ॥ ਸੰਤਨ ਸਿਉ ਮੇਰੀ ਲੇਵਾ ਦੇਵੀ ਸੰਤਨ ਸਿਉ ਬਿਉਹਾਰਾ॥ ਸੰਤਨ ਸਿਉ ਹਮ ਲਾਹਾ ਖਾਟਿਆ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥2॥ ਸੰਤਨ ਮੋ ਕਉ ਪੂੰਜੀ ਸਉਪੀ ਤਉ ਉਤਰਿਆ ਮਨ ਕਾ ਧੋਖਾ॥ ਧਰਮਰਾਇ ਅਬ

ਕਹਾ ਕਰੈਗੋ ਜਉ ਫਾਟਿਓ ਸਗਲੋ ਲੇਖਾ॥ 3॥ ਮਹਾ ਅਨੰਦ ਭਏ ਸੁਖੁ ਪਾਇਆ ਸੰਤਨ ਕੈ ਪਰਸਾਦੇ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਰੰਗਿ ਰਤੇ ਬਿਸਮਾਦੇ॥ 4॥8॥19॥

Soritth Mehla 5: Hum Suntun kee rayn(u) piyaaray, hum Suntun kee sherna. Sunt humaari oat sutaani, Sunt humaara gehna. 1. Hum Suntun siyoun bun(i) aayee. Poorub(i) likhiya paayee. Eh(u) mun(u) Tayra bhaayee. Ruhaou. Suntun siyoun mayri layva, day-yee, Suntun siyoun biouhaara. Suntun siyoun hum laaha khaatiya, Hur(i) bhugut(i) bhuray bhundaara. 2. Suntun mo kuou poonji saunpi, tuou ootriya mun ka dhokha. Dherm Raayay ub kuhaa kuraiygo, juou phaatiyou suglo laykha. 3. Muhaa anund bhuyyay sookh(u) paaya, Suntun kaiy persaaday. Kuhou Nanak Hur(i) siyoun mun(u) maaniya, rung(i) ruttay bismaaday. 4.8.19.

Word Meaning: Rayn(u) = dust of feet. Shetna = shelter. Oat = support; shelter. Sutaani = powerful; very strong. Gehna = ornament; adornment. 1. Bun Aayee = in agreement; resonance of ideas. Poorub Likhiya = prewritten destiny. Bhaayee = oh, brother, oh Guru. Pause. Layva Day-yee = give and take; dealings. Biyohaara = business. Laaha Khaatiya = earned benefit (of Waheguru's worship). 2.
Poonji = wealth (of Waheguru's Naam). Ootriya = came off. Dhokha = worry; anxiety. Dherm Raayay = the Angel of justice. Laykha = account of deeds. 3. Muhaa Anund = great blissfulness. Persaaday = by the grace of. Ruttay = imbued. Bismaaday = mesmerized.

MEANING: As per my prewritten destiny, I have come to love my Guru because His advice resonates with my thinking, and I have surrendered my mind to Him. **Pause.**
I am the dust of my Guru's feet (I have deep reverence for Him), and I am in His shelter. My Guru is my powerful support, and He is my ornament (which has beautified my mind). 1.
I have my dealings and my business with my Guru (we exchange things; I have questions for Him, and He has answers for me). I have gained a lot from my Satguru as He has filled me with the treasures of Waheguru's worship. 2.
My Guru endowed me with the wealth of (Waheguru's Naam), and all my worries and anxieties have been eradicated. What can the Angel of justice do to me now when all the accounts of my deeds have been torn away (erased)? 3.
With the Guru's kindness, I have found comfort and great bliss. My mind has been overcome with the love for my Guru, and is imbued with His love. I feel mesmerized (by His favours), oh Nanak. 4.8.19.

ਸੋਰਠਿ ਮ:5॥ ਜੇਤੀ ਸਮਗ੍ਰੀ ਦੇਖਹੁ ਰੇ ਨਰ ਤੇਤੀ ਹੀ ਛਡਿ ਜਾਨੀ॥ ਰਾਮ ਨਾਮ ਸੰਗਿ ਕਰਿ ਬਿਉਹਾਰਾ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨੀ॥ 1॥ ਪਿਆਰੇ ਤੂ ਮੇਰੋ ਸੁਖਦਾਤਾ॥ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਉਪਦੇਸਾ ਤੁਮ ਹੀ ਸੰਗਿ ਪਰਾਤਾ॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਭਿਮਾਨਾ ਤਾ ਮਹਿ ਸੁਖੁ ਨਹੀ ਪਾਈਐ॥ ਹੋਹੁ ਰੇਨ ਤੂ ਸਗਲ ਕੀ ਮੇਰੇ ਮਨ ਤਉ ਅਨਦ ਮੰਗਲ ਸੁਖੁ ਪਾਈਐ॥ 2॥ ਘਾਲ ਨਾ ਭਾਨੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੈ ਤਾ ਕੀ ਕਰਿ ਮਨ ਸੇਵਾ॥ ਕਰਿ ਪੂਜਾ ਹੋਮਿ ਇਹੁ ਮਨੂਆ ਅਕਾਲ ਮੂਰਤਿ ਗੁਰਦੇਵਾ॥ 3॥ ਗੋਬਿਦ ਦਾਮੋਦਰ ਦਇਆਲ ਮਾਧਵੇ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਕਾਰਾ॥ ਨਾਮੁ ਵਰਤਣਿ ਨਾਮੋ ਵਾਲੇਵਾ ਨਾਮੁ ਨਾਨਕ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 4॥9॥20॥

Soritth M:5: Jayti smuggri daykhou ray nur, tayti hee chhudd(i) jaani. Ram Naam sung(i) kur(i) biyohaara, paaveh(i) pud(u) nirbaani. 1. Piyaaray, Tu mayro Sookhdaata. Gur(i) Pooraiy deeya Oopdaysha, Toom hee sung(i) praata. Ruhaou. Kaam, kroadh, loabh, moh, abhimaana, ta meh(i) sookh(u) nuhee paayiyaiy. Hohou, rayn Tu sugul kee mayray mun, tuou anund mungul sookh(u) paayiyaiy. 2. Ghaal na bhaanaiy, untar bidh(i) jaanaiy, ta kee kur(i) mun sayva. Kur(i) pooja, hoam(i) eh(u) munooa, Akal Moorut(i) Gurdeva. 3. Gobind, Damodur, Duyyal Madhvay, Parbrahm Nirunkaara. Naam(u) vertun(i), Naamo valayva, Naam(u) Nanak Praan Adhaara. 4.9.20.

Word Meaning: Smuggri = material wealth. Bihouhaara = business; dealings. Pud(u) Nirbaani = spiritual state above Maya. 1. Piyaaray = dear (Waheguru). Sookhdaata = source of all comforts. Oopdaysha = Advice. Praata = stitched with; attached strongly. Pause. Rayn = dust of feet (humility). Anund Mugul = blissfulness and joy. 2. Ghaal = hard labour. Bhaanaiy = lest go unrewarded. Bidh(i) = situation; condition. Hoam(i) = use as fuel for fire in huvun; offer. Akal Moorut(i) = whose persona is unaffected by time. Gurdeva = the great Guru. 3. Gobind --------- Nirunkaara = all these are names for Waheguru. Vertun = in dealings. Valayva = capital for investment. 4.

MEANING: All the material wealth and the relatives that you see around here shall be left behind, oh man. Deal with Waheguru's Naam whereby you will attain the spiritual state above the effects of Maya. 1. You are the source of all my comforts, oh dear Waheguru. As advised by the Perfect Guru, I have come to love You, and now I am strongly attached to You. Pause. My Guru has advised me that there is no peace of mind in lust, rage, greed, worldly attachments, and the ego. The real way to feel bliss and have a joyful mind is to be very humble and not have any ego. 2. Serve Waheguru, who knows your every need and your feelings, and who never lets your hard labour go unrewarded, oh, my mind. Surrender your mind to Him (to burn your sins like the fuel for the huvun fire), and worship the Great Guru upon whom time has no effect. 3.
For me, Waheguru's Naam, which is known by many names like Gobind, Damodar, etc., is my business and my wealth. He is the support of my life, oh Nanak. 4.9.20.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਮਿਰਤਕ ਕਉ ਪਾਇਓ ਤਨਿ ਸਾਸਾ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ॥ ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਭਏ ਸ੍ਰੋਤੇ ਹਰਿ ਨਾਮਾ ਮੁਖਿ ਗਾਇਆ॥ 1॥ ਪੂਰੇ ਗੁਰ ਕੀ ਦੇਖੁ ਵਡਾਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਰਹਾਉ॥ ਦੂਖ ਸੋਗ ਕਾ ਢਾਹਿਓ ਡੇਰਾ ਅਨਦ ਮੰਗਲ ਬਿਸਰਾਮਾ॥ ਮਨ ਬਾਛਤ ਫਲ ਮਿਲੇ ਅਚਿੰਤਾ ਪੂਰਨ ਹੋਏ ਕਾਮਾ॥ 2॥ ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਊਜਲ ਮਿਟਿ ਗਏ ਆਵਣ ਜਾਣੇ॥ ਨਿਰਭਉ ਭਏ ਹਿਰਦੈ ਨਾਮੁ ਵਸਿਆ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਮਨਿ ਭਾਣੇ॥ 3॥ ਊਠਤ ਬੈਠਤ ਹਰਿ ਗੁਣ ਗਾਵੈ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਭਾਗਾ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੇ ਪੂਰ ਕਰੰਮਾ ਜਾ ਕਾ ਗੁਰ ਚਰਨੀ ਮਨੁ ਲਾਗਾ॥ 4॥10॥21॥

Soritth Mehla 5: Mirtuk kuou paayo tun(i) saasa, bichhurut aan(i) milaaya. Pushoo, prayt, moogudh bhuyyay sroatay, Hur(i) Naama mookh(i) gaaya. 1. Pooray Gur kee daykh(u) vudaayee. Ta kee keemut(i) kehn(u) na jaayee. Ruhaou. Dookh soag ka dhaayo dayra, anund mungul bisraama. Mun baanchhut ful milay achinta, poorun hoyay kaama. 2. Eehaan, sookh(u), aagaiy mookh oojul, mit(i) guyyay aavun jaanay. Nirbhuou bhuyyay hirdaiy Naam(u) vussiya, apunay Satgur kaiy mun(i) bhaanay. 3. Ootthut, baiytthut, Hur(i) goon gaavaiy, dookh(u) durd(u), bherm(u) bhaaga. Kuhou Nanak ta kay poor kerma, ja ka Gur Churnee mun(u) laaga. 4.10.21.

Word Meaning: Mirtuk = (spiritually) dead. Bichhurut = separated (from Waheguru). Pushoo = animal-(like). Prayt = ghost-(like). Moogudh = foolish. Bhuyyay = became. Sroatay = listeners. 1. Budaayee = greatness. Keemut(i) = worth; level. Pause. Dhaayo = demolished. Dayra = home; foundation. Anund Mungul = bliss and joy. Bisraama = peace of mind (which quits wandering). Baanchhut = as desired. Achinta = without any special effort. Kaama = objectives. 2. Eehaan = here; in this world. Oojul = clean; pure; pious. Aavun Jaanay = birth and death. Nirbhuou = fearless. Bhaanay = liked by. 3. Ootthut = standing. Durd(u) = pain; suffering. Kerma = fortune. 4.

MEANING: Watch (listen to) the greatness of the Guru, oh my friend. Nobody can describe the level of His greatness. **Pause.** The Guru infuses a spiritually dead person with new life and connects the separated to Waheguru. With Guru's grace, the animal–like, the ghost-like, and the foolish people become great listeners and recite Waheguru's Naam with their tongue. 1. The Guru demolishes the foundation of all discomfort and all grief

of the man who, as a result, acquires peace of mind and feels joy and blissfulness. His wishes are fulfilled without any special effort on his part, and all his objectives are realized. 2. Such fortunate people enjoy comfort in this life, and go to Waheguru's Court with glowing faces (with a pious mind); and their birth-death cycles come to an end. With Waheguru's Naam embedded in their heart, they become fearless (as they do not commit anything unethical or immoral), and they are liked (loved) by their Satguru. 3.
They sing Waheguru's praise whether they are standing or sitting (all the time), and all their discomforts, irritants, and misbeliefs disappear. Those are highly fortunate who come to love Guru's Feet (obey His advice), oh Nanak. 4.10.21.

ਸੋਰਿਠ ਮਹਲਾ 5॥ ਰਤਨੁ ਛਾਡਿ ਕਉਡੀ ਸੰਗਿ ਲਾਗੇ ਜਾ ਤੇ ਕਛੂ ਨ ਪਾਈਐ॥
(ਅੰਗ 615)॥ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਮੇਰੇ ਮਨ ਸਦਾ ਧਿਆਈਐ॥ 1॥ ਸਿਮਰਹੁ ਹਰਿ ਨਾਮੁ ਪਰਾਨੀ॥ ਬਿਨਸੈ ਕਾਚੀ ਦੇਹ ਅਗਿਆਨੀ॥ ਰਹਾਉ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਅਰੁ ਸੁਪਨ ਮਨੋਰਥ ਤਾ ਕੀ ਕਛੁ ਨ ਵਡਾਈ॥ ਰਾਮ ਭਜਨ ਬਿਨੁ ਕਾਮਿ ਨਾ ਆਵਸਿ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ॥ 2॥ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਇ ਅਵਰਦਾ ਜੀਅ ਕੋ ਕਾਮੁ ਨ ਕੀਨਾ॥ ਧਾਵਤ ਧਾਵਤ ਨਹ ਤ੍ਰਿਪਤਾਸਿਆ ਰਾਮ ਨਾਮੁ ਨਹੀ ਚੀਨਾ॥ 3॥ ਸਾਦ ਬਿਕਾਰ ਬਿਖੈ ਰਸ ਮਾਤੋ ਅਸੰਖ ਖਤੇ ਕਰਿ ਫੇਰੇ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਹਿ ਬਿਨੰਤੀ ਕਾਟਹੁ ਅਵਗੁਣ ਮੇਰੇ॥ 4॥12॥22॥

Soritth Mehla 5: Ruttan(u) chhaad(i) kaudi sung(i) laagay, ja tay kuchhoo na paayiyaiy.
(Page 615): Poorun Parbraham Permayshur, mayray mun suda dhiyaayiyaiy. 1. Simerhou Hur(i) Naam(u) praani. Binsaiy kaachi dayh ugiyaani. Ruhaou. Mirg trishna ur(u) soopn munoruth, ta kee kuchh(u) na vudaayee. Ram bhujun bin(u) kaam(i) na aavis, sung(i), na kaahoo jaayee. 2. Huoun, huoun kert bihaayay averda, jea ko kaam(u) na keena. Dhaavut, dhaavut, neh triptaasiya, Ram Naam(u) nuhee cheena. 3. Saad bikaar, bikhaiy rus maato, asunkh khutay kur(i) phayray. Nanak kee Prubh paah(i) bayntee, kaat-hou uvgoon mayray. 4.12.22.
Word Meaning: Ruttan(u) = jewel- like (precious Naam) . Kaudi = a worthless cowrie sea-shell (Maya). Poorun = perfect; omnipresent. Parbraham = above the effects of Maya. 1. Praani = oh man. Binsaiy = dies; is destructible. Kaachi = mortal; temporary. Dayh = body. Ugiyaani = oh, ignorant. Pause. Mirg Trishna = mirage; illusion. Soopn Munoruth = objective in a dream. Vudaayee = worth. Kaam(i) na aavis = will not be helpful. 2. Huoun, huoun = I and mine (selfishness). Bihaayay = is spent. Averda = life. Jea Ko = for the soul. Dhaavut, Dhaavut = running around fast. Triptaasiya = contented. Cheena = recognized; made connection with. 3. Saad = (different) tastes. Bikaar = vices. Bikhaiy = sensual pleasures. Rus = (enjoy) tastes. Maato = intoxicated. Asunkh = countless. Khutay = blunders; misdeeds. Paah(i) = with; to. 4.
MEANING: The man ignores the precious Naam of Waheguru and gets engrossed in the worthless Maya in which he does not gain anything (spiritual). You should remember the omnipresent God, who is above the effects of Maya, oh my mind. 1. Recite Waheguru's Naam; the human body is mortal and will get destroyed, oh, the ignorant man. Pause. Like a mirage (an illusion) or an objective achieved in a dream, the wealth is not with you forever; it has no real worth, as it does not accompany you to the next world. Nothing, other than Waheguru's Worship, is your real friend which accompanies you everywhere. 2. The man spends his life in affairs based on "me, and mine," and does nothing to improve his soul in terms of spirituality. In running around to chase wealth, the man does not feel contentment, and does not recognize Waheguru's Naam either. 3.

Intoxicated in the tastes of vices and sensual pleasures, the man commits countless blunders, as a result of which he goes through rebirths. I have a request before Waheguru that he eradicate my ignoble qualities, oh Nanak. 4. 12. 22.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਣ ਗਾਵਹੁ ਪੂਰਨ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰੇ॥ ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕੋ ਸਾਗਰੁ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੇ॥ 1॥ ਪੂਰੈ ਗੁਰ ਮੇਟਿਓ ਭਰਮੁ ਅੰਧੇਰਾ॥ ਭਜੁ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭੁ ਨੇਰਾ॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ ਰਸੁ ਪੀਆ ਮਨ ਤਨ ਰਹੇ ਅਘਾਈ॥ ਜਤ ਕਤ ਪੂਰਿ ਰਹਿਓ ਪਰਮੇਸੁਰ ਕਤ ਆਵੈ ਕਤ ਜਾਈ॥ 2॥ ਜਪ ਤਪ ਸੰਜਮ ਗਿਆਨ ਤਤ ਬੇਤਾ ਜਿਸੁ ਮਨਿ ਵਸੈ ਗੋਪਾਲਾ॥ ਨਾਮੁ ਰਤਨੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਪਾਇਆ ਤਾ ਕੀ ਪੂਰਨ ਘਾਲਾ॥ 3॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦੁਖ ਸਗਲੇ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸਾ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਮਨ ਤਨ ਭਏ ਬਿਗਾਸਾ॥ 4॥12॥23॥

Soritth Mehla 5: Goon gaavhou Poorun Abinaashi, kaam kroadh bikh(u) jaaray. Muhaa bikhum ugun(i) ko saagur(u), Sadhu sung(i) oodhaaray. 1. Pooray Gur maytiyo bherm(u) undhayra. Bhuj(u) praym bhugut(i) Prubh nayra. Ruhaou. Hur(i), Hur(i) Naam(u) nidhaan rus(u) peeya, mun tun ruhay aghaayee. Jut kut poor(i) ruhhiyou Permayshur kut aavaiy, kut jaayee. 2. Jup tup sunjum Giyan tut bayta, jis(u) mun(i) vusaiy Gopala. Naam(u) ruttan(u) jin(i) Gurmukh(i) paaya, ta kee poorun ghaala. 3. Kul(i) klaysh(u) mitay dookh suglay, kaati Jum kee phaasa. Kuhou Nanak Prubh(i) kirpa dhaari, mun tun bhuyyay bigaasa. 4.12.23.

Word Meaning: Poorun = perfect; omnipresent. Abinaashi = immortal (God). Bikh(u) = vices; sensual pleasures. Jaaray = burns away; destroys. Bikhum = tough. Ugun Ko Saagur = ocean of fires of desires. Oodhaaray = salvages. 1. Maytiyou = erased; eradicated. Bhuj(u) = recite Naam(u). Nayra = nearby. Pause. Nidhaan = treasure. Aghaayee = fully contented. Jut Kut = wherever; everywhere. Kut Aavaiy Kut Jaayee = neither comes nor goes. 2. Jup = recitation of some mantra. Tup = self-torture to please some deity. Sunjum = efforts to control senses. Tut = essence; Waheguru. Bayta = knowledgeable. Ruttan = jewel. Poorun = successful. Ghaala = hard labour. 3. Kul(i) = aggressive disagreements. Klaysh = offensive complaining and claims. Suglay = all. Phaasa = noose. Bigaasa = blooms; feels blessed. 4.

MEANING: Sing praise of the omnipresent and the immortal Waheguru to have your lust, rage, and sensual pleasures eradicated. The world is a sea of fire of desires, and extremely difficult to swim across; it can be crossed only in the shelter of the Guru. 1. The perfect Guru has eradicated the darkness of my misbeliefs. Worship Waheguru with love and dedication, which is very close to you, oh my friend. Pause.

BY taking in the sweet essence of the treasure of Waheguru's Naam, one's mind and body become fully contented. Waheguru is present everywhere and does not come or go anywhere. 2. The devotee, who gets Waheguru (His Naam) enshrined in his mind, becomes fully knowledgeable about Him (gets connected with Him), and does not need to recite any mantras, or torture himself to please any deity, or put in any special efforts to control his senses. The hard labour of the devotee is rewarded when he acquires the precious Naam of Waheguru in the shelter of the Guru. 3. When Waheguru becomes kind to someone, all his suffering due to aggressive behaviour, or offensive complaining by others, is eradicated, and the chains of the Angel of spiritual death around him are severed; he feels blessed by body and mind, oh Nanak. 4.12.23.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਕਰਣ ਕਰਾਵਣਹਾਰ ਪ੍ਰਭੁ ਦਾਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭੁ ਸੁਆਮੀ॥ ਸਗਲੇ ਜੀਅ ਕੀਏ ਦਇਆਲਾ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ॥ 1॥ ਮੇਰਾ ਗੁਰੁ ਹੋਆ ਆਪਿ ਸਹਾਈ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਮੰਗਲ ਰਸ ਅਚਰਜ ਭਈ ਬਡਾਈ॥ ਰਹਾਉ॥ ਗੁਰ ਕੀ ਸਰਣਿ ਪਏ ਭੈ ਨਾਸੇ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ॥ ਗੁਣ ਗਾਵਤ ਆਰਾਧਿ ਨਾਮੁ ਹਰਿ ਆਏ ਅਪੁਨੈ ਥਾਨੈ॥ 2॥ ਜੈ ਜੈ ਕਾਰੁ ਕਰੈ ਸਭ ਉਸਤਤਿ ਸੰਗਤਿ ਸਾਧ ਪਿਆਰੀ॥

ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਪ੍ਰਭ ਅਪੁਨੇ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ॥ 3॥ ਗੋਸਟਿ ਗਿਆਨੁ ਨਾਮੁ ਸੁਣਿ ਉਧਰੇ ਜਿਨਿ ਜਿਨਿ ਦਰਸਨ ਪਾਇਆ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਨਾਨਕ ਪ੍ਰਭੁ ਅਪੁਨਾ ਅਨਦ ਸੇਤੀ ਘਰਿ ਆਇਆ॥ 4॥13॥24॥

Soritth Mehla 5: Kern Kraavunhaar Prubh(u) Daata, Parbraham Prubh(u) Soami. Suglay jea keeyay duyyaala, so Prubh(u) untarjaami. 1. Mayra Gur(u) hoaa Aap(i) suhaayee. Sookh, sehj, aanund mungul rus, achurj bhuyyee budaayee. Ruhaou. Gur kee shern(i) puyyay bhaiy naasay, Saachi Durgeh maanay. Goon gaavut, aaraadh(i) Naam(u) Hur(i), aayay apunay thaanaiy. 2. Jaiy, jaiy kaar(u) kuraiy subh oostut(i), sungut Sadh piyaari. Sud bulihaar jaaoun Prubh apunay, Jin(i) poorun paiyj suvaari. 3. Gosht(i), Giyan(u), Naam(u) soon oodhray, jin(i), jin(i) dershun paaya. Bhuyyo kirpaal(u) Nanak Prubh apuna, anund sayti ghur(i) aaya. 4.13.24.

Word Meaning: Kern = the doer. Kraavunhaar = making others do. Parbraham = above the effects of Maya. Duyyala = kind. Untarjaami = know-all; omniscient. 1.
Sehj = blissful mental state. Mungul = joy. Budaayee = splendour. Pause.
Bhaiy = fears. Maanay = honour. Thaanaiy = stability of mind; union with God. 2.
Jaiy, Jaiy Kaar(u) = hail the (holy gathering). Oostut(i) = praise. Paiyj Suvaari = saved the dignity. Poorun = Perfect; omnipresent. 3. Gosht(i) = meeting with. Oodhray = salvaged. Ghur(i) = heart; control of the mind. 4.

MEANING: My Guru became benevolent to me, and his amazing and great splendour was reflected in my state of blissfulness, my comfort of mind, and in my joyfulness. **Pause.**
My Waheguru does everything Himself and makes others do as He wishes. He is the provider, is above the effects of Maya, and is the Lord. He is omniscient and has created all the living beings with His kindness. 1. All one's fears disappear when he comes to the Guru's shelter, and he is recognized in Waheguru's Court. By singing Waheguru's praise and by reciting His Naam, one's mind becomes peaceful (quits wandering), and one gets connected with Him. 2. Everybody hails (welcomes) the company of the Guru which is dear to us. I am always a sacrifice for my Waheguru, who protects the dignity of his devotees (by connecting them with the Guru). 3. Whoever gets to have Waheguru's sight, acquires Divine Knowledge, gets to meet with Him (is connected with Him), and finds salvation by listening to His Naam. My Waheguru became benevolent to me, as a result of which my mind found stability and blissfulness, oh Nanak. 4.13.24.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਸਗਲ ਭੈ ਲਾਥੇ ਦੁਖ ਬਿਨਸੇ ਸੁਖੁ ਪਾਇਆ॥ ਦਇਆਲੁ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਪੂਰਾ ਸਤਿਗੁਰੁ ਧਿਆਇਆ॥ 1॥ ਪ੍ਰਭ ਜੀਉ ਤੂ ਮੇਰੋ ਸਾਹਿਬੁ ਦਾਤਾ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ ਗੁਣ ਗਾਵਉ ਰੰਗਿ ਰਾਤਾ॥ ਰਹਾਉ॥ ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ ਚਿੰਤਾ ਸਗਲ ਬਿਨਾਸੀ॥
(ਅੰਗ 616)॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੋ ਕਰਿ ਲੀਨਾ ਮਨਿ ਵਸਿਆ ਅਬਿਨਾਸੀ॥ 2॥ ਤਾ ਕਉ ਬਿਘਨੁ ਨ ਕੋਊ ਲਾਗੈ ਜੋ ਸਤਿਗੁਰਿ ਅਪੁਨੇ ਰਾਖੇ॥ ਚਰਨ ਕਮਲ ਬਸੇ ਰਿਦ ਅੰਤਰਿ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ ਚਾਖੇ॥ 3॥ ਕਰਿ ਸੇਵਾ ਸੇਵਕ ਪ੍ਰਭੁ ਅਪੁਨੇ ਜਿਨਿ ਮਨ ਕੀ ਇਛ ਪੁਜਾਈ॥ ਨਾਨਕ ਦਾਸ ਤਾ ਕੈ ਬਲਿਹਾਰੈ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ॥ 4॥14॥25॥

Soritth Mehla 5: Prubh kee shern(i) sugul bhaiy laathaiy, dookh binsay, sookh paaya. Duyyaal hoaa Parbrahm(u) Soami, Poora Satgur(u) dhiyaaya. 1. Prubh jeeo, Tu mayro Sahib(u) Daata. Kur(i) kirpa Prubh deen duyyaala, goon gaavoun rung(i) raata. Ruhaou. Satgur(i) Naam(u) nidhaan(u) drirraaya, chinta sugul binaasi.

(PAGE 616): Kur(i) kirpa apno kur(i) leena, mun(i) vussiya, abinaashi. 2. Ta kuou bighun na koyoo laagaiy jo Satgur(i) apunay raakhay. Churn kumul busay rid untar(i), Amrit

Hur(i) rus(u) chaakhay. 3. Kur(i) sayva, sayvuk Prubh(u) apunay, jin(i) mun kee ichh poojaayee. Nanak Daas ta kaiy bulihaaraiy, jin(i) poorun paiyj rukhaayee. 4.14.25.

Word Meaning: Laathaiy = came off; dispelled. Binsay = destroyed. 1. Sahib(u) = Lord, Master. Daata = provider. Rung(i) Raata = imbued in love. Pause.
Drirraaya = reinforced. Chinta = worries. Apno Kur(i) Leeno = made me His own (part); connected me with Him. Abinaashi = immortal. 2. Bighun(u) = obstacles. Impediments. Churn Kumul = Waheguru's lotus-like feet (His Naam). Chaakhay = tasted. 3. Ichh Poojaayee = fulfilled the wish. Bulihaaraiy = offer to sacrifice. 4.

MEANING: All my fears were dispelled, my suffering was eradicated, and I acquired all comforts when I took Waheguru's shelter. With the benevolence of my Lord, Waheguru, I keep my Perfect Satguru in mind all the time. 1. You are my Lord and the provider, oh my Waheguru. Please be kind to me, so that, imbued with Your love, I may sing Your praise all the time. Pause. My Satguru reinforced Waheguru's Naam in my mind, which has become my treasure, and all my worries are gone now. With His benevolence, He connected me with Him, and the Naam of the immortal Waheguru got embedded in my mind. 2. Those protected by Satguru face no obstacles (distractions of Maya) in their lives. Waheguru's Naam is enshrined in their mind, and they taste the Amrit-like Naam of Waheguru. 3. Serve Waheguru like a slave, who fulfils all your wishes, oh my mind. I am Waheguru's slave, and am a sacrifice for Him who has fully protected my honour (against the attacks of Maya), oh Nanak. 4.14.25.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਮਾਇਆ ਮੋਹ ਮਗਨੁ ਅੰਧਿਆਰੈ ਦੇਵਨਹਾਰੁ ਨ ਜਾਨੈ॥ ਜੀਉ ਪਿੰਡੁ ਸਾਜਿ ਜਿਨਿ ਰਚਿਆ ਬਲੁ ਅਪੁਨੋ ਕਰਿ ਮਾਨੈ॥ 1॥ ਮਨ ਮੂੜੇ ਦੇਖਿ ਰਹਿਓ ਪ੍ਰਭ ਸੁਆਮੀ॥ ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਸੋਈ ਜਾਣੈ ਰਹੈ ਨ ਕਛੂਐ ਛਾਨੀ॥ ਰਹਾਉ॥ ਜਿਹਵਾ ਸੁਆਦ ਲੋਭ ਮਦਿ ਮਾਤੋ ਉਪਜੇ ਅਨਿਕ ਬਿਕਾਰਾ॥ ਬਹੁਤੁ ਜੋਨਿ ਭਰਮਤ ਦੁਖੁ ਪਾਇਆ ਹਉਮੈ ਬੰਧਨ ਕੇ ਭਾਰਾ॥ 2॥ ਦੇਇ ਕਿਵਾੜ ਅਨਿਕ ਪੜਦੇ ਮਹਿ ਪਰ ਦਾਰਾ ਸੰਗਿ ਫਾਕੈ॥ ਚਿਤ੍ਰ ਗੁਪਤੁ ਜਬ ਲੇਖਾ ਮਾਗਹਿ ਤਬ ਕਉਨੁ ਪੜਦਾ ਤੇਰਾ ਢਾਕੈ॥ 3॥ ਦੀਨ ਦਇਆਲ ਪੂਰਨ ਦੁਖ ਭੰਜਨ ਤੁਮ ਬਿਨੁ ਓਟ ਨ ਕਾਈ॥ ਕਾਢਿ ਲੇਹੁ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ॥ 4॥15॥26॥

Soritth Mehla 5: Maya moh(i) mugun(u undhiyaariay, Davunhaar(u) na jaanaiy. Jeeou pind(u) saaj(i) jin(i) ruchiya, bul(u) apuno kur(i) maanaiy. 1. Mun moorray, daykh(i) ruhhiou Prubh Soami. Jo kichh(u) kureh(i) soyee soyee jaanaiy, ruhhaiy na kuchhooyaiy chhaani. Ruhaou. Jihva sooaad, lobh mud(i) maato, oopjay anik bikaara. Buhout(u) joan(i) bhermut dookh(u) paaya, haumein bundhun kay bhaara. 2. Dayay kivaarr anik purrday meh(i) pur daara sung(i) phaakaiy. Chittar Goopt(u) jub laykha maangeh(i) tub kaun purrdah tayra dhaakaiy? 3. Deen duyaal, Poorun dookh- bhunjun, Toom bin oat na kaayee. Kaadh(i) layhou sunsaar saagur meh(i) Nanak Prubh shernaayee. 4.15.26.

Word Meaning: Mugun = fully absorbed; rapt. Undhiyaaraiy = in darkness; blind. Pind(u) = body. Saaj(i) = Ruchiya = created. Bul(u) = power; ability. 1.
Moorray = stupid. Na Kuchhooyaiy = nothing. Chhaani = hidden. Pause.
Jihva = tongue. Mud(i) = intoxicant. Maato = intoxicated. Oopjaiy = come into being; are born. Bikaara = vices; immoralities. Bundhun = bonds; chains. 2.
Kivaarr = (behind closed) doors. Daara = woman. Phaakaiy = commits immoral acts. Chittar, Goopt(u) = a mythical agent of the Angel of justice who records all the deeds of individuals. Laykha = account of deeds. Dhaakaiy = covers. 3.
Dookh-Bhunjun = destroyer of all sufferings. Oat = shelter. Kaadh(i) = pull out. 4.

MEANING: The man gets so engrossed in Maya that he gets blinded because of his deep love for it; he does not even recognize (makes no connection with) Waheguru, which is the provider for everything, and which has created his body and soul. The man thinks that he controls everything with his own abilities. 1. The Lord, Waheguru, is watching everything, oh my stupid mind. He (God) knows everything you do, and nothing stays hidden from Him. Pause. The man gets intoxicated (becomes highly selfish) with greed, and with different tastes of his tongue as the intoxicants; such intoxicants give rise to countless acts of immorality. The chains of selfishness and ego are so strong that the man has to go through many different life forms, and as a result, suffers immensely. 2. He commits acts of immorality with other women behind closed doors, not realizing that he has to be answerable to the agents of the Angel of justice. So, who will cover his despicable secrets before them? 3. There is no other shelter than the omnipresent Waheguru, who is kind to the weak (humble), and is the destroyer of all suffering. Please pull me out of the world-ocean (attractions of Maya), oh Waheguru; I, Nanak, am in Your shelter. 4.15.26.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮੁ ਹੋਆ ਸਹਾਈ ਕਥਾ ਕੀਰਤਨੁ ਸੁਖਦਾਈ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ ਜਪਿ ਅਨਦੁ ਕਰਹੁ ਨਿਤ ਪ੍ਰਾਣੀ॥ 1॥ ਹਰਿ ਸਾਚਾ ਸਿਮਰਹੁ ਭਾਈ॥ ਸਾਧ ਸੰਗਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਬਿਸਰਿ ਨ ਕਬਹੂ ਜਾਈ॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪਰਮੇਸੁਰ ਤੇਰਾ ਜੋ ਸਿਮਰੈ ਸੋ ਜੀਵੈ॥ ਜਿਸ ਨੋ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਵੈ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਥੀਵੈ॥ 2॥ ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਗਾ॥ ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਅਨਦਿਨੁ ਹਰਿ ਰੰਗਿ ਜਾਗਾ॥ 3॥ ਮਨ ਇਛੇ ਸੇਈ ਫਲ ਪਾਏ ਹਰਿ ਕੀ ਕਥਾ ਸੁਹੇਲੀ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਨਾਨਕ ਕਉ ਸੋ ਪ੍ਰਭੁ ਹੋਆ ਬੇਲੀ॥ 4॥16॥27॥

Soritth Mehla 5: Parbraham hoa suhaayee, kutha keertun sookhdaayee. Gur Pooray kee Bani jup(i), anund kurhou nit praani. 1. Hur(i) Saacha simerhou bhaayee. Sadh Sung(i) sudaa sookh(u) paayiyaiy, Hur(i) bisser na kub-hoon jaayee. Ruhaou. Amrit Naam(u) Permayshur Tayra, jo simeraiy so jeeaiy. Jis nu kerm(i) praaput hovaiy, so jun nirmul theevaiy. 2. Bighun binaasun subh(i) dookh naasun, Gur Churnee mun(u) laaga. Goon gaavut achoot Abinaashi, undin Hur(i) rung(i) jaaga. 3. Mun ichhay sayee ful paayay, Hur(i) kee kutha soohayli. Aad(i), unt(i) mudh(i) Nanak kuou, so Prubh hoa bayli. 4.16.27.

Word Meaning: Suhaayee = benefactor. Kutha = description of virtues. Keertun = praise of (God). Sookhdaayee = source of comfort. Anund = blissfulness. 1. Simeraiy = remembers; recites (Naam). Kerm(i) = (with God's) benevolence. Praaput = get (acquire) it. Theevaiy = becomes. 2. Bighun = impediments; obstacles. Binaasun = are destroyed. Achoot = infallible. Abinaashi = immortal. Rung(i) = in love of. Jaaga = stays alert. 3. Ichhay = as wished. Ful = reward. Soohayli = comforting. Aad(i) = in the beginning. Mudh(i) = in the middle. Bayli = friend. 4.

MEANING: Waheguru has become so benevolent to me that I have found the discussion of His virtues and singing His praise to be very comforting. Recite the Bani (Shabad) of the Perfect Guru, and enjoy blissfulness, oh man. 1. Remember the eternal Waheguru at all times, oh my brothers. You enjoy blissfulness all the time, and never forget Waheguru in the company of the holy saints (the Guru). Pause. Waheguru's Naam is the real Amrit (for spiritual life); whoever recites it, attains a high degree of spiritual and pure life. But only those fortunate individuals who recite Waheguru's Naam with His benevolence get to purify their minds. 2. When an individual's mind connects with the Feet of the Guru (His Shabad), all obstacles in his life are eliminated, and all his sufferings are eradicated. Such a devotee sings the virtues of the infallible Waheguru, and with his love for Him, he stays alert (against the attacks of Maya) all the time. 3.

The narration of Waheguru's virtues is always comforting, and one reaps all the rewards as per his wishes. Waheguru has always been friendly (supportive) to me – at the beginning, in the middle and at the end, oh Nanak. 4.16.27.

ਸੋਰਿਠ ਮਹਲਾ 5 ਪੰਚਪਦਾ॥ ਬਿਨਸੈ ਮੋਹੁ ਮੇਰਾ ਅਰੁ ਤੇਰਾ ਬਿਨਸੈ ਅਪਨੀ ਧਾਰੀ॥ 1॥ ਸੰਤਹੁ ਇਹਾ ਬਤਾਵਹੁ ਕਾਰੀ॥ ਜਿਤੁ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਰਬ ਭੂਤ ਪਾਰਬ੍ਰਹਮ ਕਰਿ ਮਾਨਿਆ ਹੋਵਾ ਸਗਲ ਰੇਨਾਰੀ॥ 2॥ ਪੇਖਿਓ ਪ੍ਰਭ ਜੀਉ ਅਪੁਨੈ ਸੰਗੇ ਚੂਕੈ ਭੀਤਿ ਭ੍ਰਮਾਰੀ॥ 3॥ ਅਉਖਧੁ ਨਾਮੁ ਨਿਰਮਲ ਜਲੁ ਅੰਮ੍ਰਿਤੁ ਪਾਈਐ ਗੁਰੂ ਦੁਆਰੀ॥ 4॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਸੁ ਗੁਰ ਮਿਲਿ ਰੋਗ ਬਿਦਾਰੀ॥ 5॥17॥28॥

Soritth Mehla 5, Punchuda: Binsaiy moh(u), mayra ur(u) tayra, binsaiy apuni dhaari. 1. Sunt-hou, eha butaavhou kaari. Jit(u) haumein gerb(u) nivaari. 1. Ruhaou. Serb bhoot Parbraham kur(i) maaniya, hovaan sugul raynaari. 2. Paykhiou Prubh Jeeo apunaiy sungaiy, chookaiy bheet bhermaari. 3. Aukhudh(u) Naam(u) nirmul jul(u) Amrit, paayiyaiy Guru dooaari. 4. Kuhou Nanak, jis mustuk likhiya, tis(u) Gur mil(i) roag bidaari. 5.17.28.

Word Meaning: Punchpuda = a Shabad with five stanzas. Binsaiy = gets destroyed. Mayra Tayra = mine and yours; discrimination. Apuni Dhaari = preconceived. 1. Kaari = way of life. Gerb(u) = ego. Nivaari = get rid of. Pause. Bhoot = living beings. Raynaari = dust of feet; extreme humility. 2. Paykhiou = saw. Bheet = wall; curtain. Bhermaari = misgivings. 3. Aukhudh(u) = medication. Guru Dooaari = through the Guru (in His shelter). 4. Mustuk(i) = on the forehead (fortune). Bidaari = destroyed. 5.

MEANING: Teach me the way of life by which I may get rid of my haumein (selfishness and ego), and by which my worldly attachments, discrimination, and my preconceived ideas may be destroyed, oh, the holy saints. **Pause and 1.** I wish to become extremely humble and treat everybody the same way, as they are created by the same Waheguru. 2. I have realized that Waheguru is with me (inside me) all the time, and the wall of all my misgivings has been demolished. 3. The medication for all the diseases (the panacea) is Waheguru's Naam, which is the liquid of immortality, but can be acquired only in the shelter of the Guru. 4. The devotee, who has good fortune written on his forehead, comes to the shelter of the Guru where the disease of his haumein is eradicated, oh Nanak. 5.17.28.

(ਅੰਗ 617)॥ ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 2 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਸਗਲ ਬਨਸਪਤਿ ਮਹਿ ਬੈਸੰਤਰੁ ਸਗਲ ਦੂਧ ਮਹਿ ਘੀਆ॥ ਊਚ ਨੀਚ ਮਹਿ ਜੋਤਿ ਸਮਾਣੀ ਘਟਿ ਘਟਿ ਮਾਧਉ ਜੀਆ॥ 1॥ ਸੰਤਹੁ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਹਿਓ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਜਲਿ ਥਲਿ ਰਮਈਆ ਆਹਿਓ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਨਿਧਾਨ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਓ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇਓ॥ 2॥1॥29॥

(PAGE 617): oritth Mehla 5, Ghur(u) 2, Doopuday: Ek Onkar Satgur Persad(i): Sugul bnusput(i) meh baiysuntar(u), sugul doodh meh gheeya. Ooch neech meh Jot(i) smaani, ghut(i), ghut(i) Madho Jeea. 1. Sunt-hou, ghut(i), ghut(i) ruhhiya smaahiyou. Poorun poor(i) ruhhiou serb meh(i), jul(i), thul(i) Rumuyyiya aahiou. 1. Ruhaou. Goon-Nidhaan Nanak(u) jus(u) gaavaiy, Satgur bherm(u) chookaayiou. Serb nivaasi, suda alaypa, subh meh(i) ruhhiya smaayiou. 2.1.29.

Word Meaning: Doopuday = Shabads with two stanzas. Bnusput(i) = vegetation. Baiysuntar(u) = fire; flammability. Gheeya = fat. Ooch, Neech = high and low (status in society). Jot(i) = Waheguru's Light (Soul). Madho = a name for God. 1.

Ghut(i) Ghut(i) = in every heart. Rumuyyiya = God. Aahiou = is (present). Pause. Goon-Nidhaan = the source of all virtues (God). Bherm(u) = misgiving. Chookaayiou = removed; cleared of. Alaypa = detached. 2.

MEANING: Just like all vegetation has fire in it (produces fire under suitable conditions), and just like all kinds of milk have fat in them, Waheguru's light is present in every human being, regardless of their caste (status in society) - be it high or low. 1. Waheguru is present in every heart (living being). The omnipresent Waheguru is pervading everywhere and is present in the waters and on the land, oh holy men. Pause. Satguru has cleared all my misgivings, and now I sing praise of Waheguru, which is the source of all noble qualities, oh Nanak(u). Waheguru is present in everybody and everywhere, yet He is fully detached from the world. 2.1.29.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਹੋਇ ਅਨੰਦਾ ਬਿਨਸੈ ਜਨਮ ਮਰਣ ਭੈ ਦੁਖੀ॥ ਚਾਰਿ ਪਦਾਰਥ ਨਵਨਿਧਿ ਪਾਵਹਿ ਬਹੁਰਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੀ॥ 1॥ ਜਾ ਕੋ ਨਾਮੁ ਲੈਤ ਤੂ ਸੁਖੀ॥ ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ ਠਾਕੁਰ ਕਉ ਮਨ ਤਨ ਜੀਅ ਰੇ ਮੁਖੀ॥ 1॥ ਰਹਾਉ॥ ਸਾਂਤਿ ਪਾਵਹਿ ਹੋਵਹਿ ਮਨ ਸੀਤਲ ਅਗਨਿ ਨ ਅੰਤਰਿ ਧੁਖੀ॥ ਗੁਰਿ ਨਾਨਕ ਕਉ ਪ੍ਰਭੂ ਦਿਖਾਇਆ ਜਲਿ ਥਲਿ ਤ੍ਰਿਭਵਣਿ ਰੁਖੀ॥ 2॥2॥30॥

Soritth Mehla 5: Ja kaiy simrun hoyay anunda, binsaiy junum, mern bhaiy dookhi. Chaar(i) pdaruth, nuvnidh(i) paaveh(i), buhour na trishna bhookhi. 1. Ja ko Naam(u) laiyt tu sookhi. Saas(i), saas(i) dhiyaavhou Tthaakur kuou, mun tun jea ray mookhi. 1. Ruhou. Shaant(i) paaveh(i) hoveh(i) mun seetul, ugun na untar(i) dhookhi. Gur(i) Nanak kuou, Prubhoo dikhaaya, jul(i) thul(i) tirbhuvun(i) rookheen. 2.2.30.

Word Meaning: Simrun = remembering. Anunda = blissfulness. Binsaiy = gets destroyed. Bhaiy = fear. Dookhi = causing suffering. **Chaar(i) Pdaruth** = four desired things: godliness, prosperity, fulfillment of wishes (success), and salvation.
Nuv Nidh(i) = the nine mythical treasures. Trishna = desires. Bhookhi = appetite. 1. Laiyt = reciting. Mookhi = with mouth (tongue). Jea Ray = Oh, my mind. Pause. Shaant(i) = peace. Seetul = calm; (mind quits wavering. Dhookhi = smoulders. Tirbhuvun = in the three-layered universe. Rookheen = in trees (vegetation). 2.

MEANING: Recite the Naam of the Lord, Waheguru, with your tongue with every breath from the depth of your mind and body, remembering whom you will enjoy all comforts, oh my mind. **Pause.** One enjoys blissfulness by remembering Waheguru, and his fear of the suffering caused by the repeated births and deaths is eradicated. Moreover, he also acquires the four desired products and the nine mythical treasures, and he no longer has the appetite for worldly desires. 1. (By reciting Waheguru's Naam), one achieves peace; his mind quits wandering (making plans to acquire worldly things), and the fire of his desires ceases to smoulder in his mind. My Guru has shown me Waheguru everywhere – in the waters, on the land, in the three-layered universe, and in the vegetation – oh Nanak. 2.2.30.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਝੂਠ ਨਿੰਦਾ ਇਨ ਤੇ ਆਪਿ ਛਡਾਵਹੁ॥ ਇਹ ਭੀਤਰ ਤੇ ਇਨ ਕਉ ਡਾਰਹੁ ਆਪਨ ਨਿਕਟਿ ਬੁਲਾਵਹੁ॥ 1॥ ਅਪੁਨੀ ਬਿਧਿ ਆਪਿ ਜਨਾਵਹੁ॥ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਵਹੁ॥ 1॥ ਰਹਾਉ॥ ਬਿਸਰੁ ਨਾਹੀ ਕਬਹੂ ਹੀਏ ਤੇ ਇਹ ਬਿਧਿ ਮਨ ਮਹਿ ਪਾਵਹੁ॥ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਵਡਭਾਗੀ ਜਨ ਨਾਨਕ ਕਤਹਿ ਨ ਧਾਵਹੁ॥ 2॥3॥31॥

Soritth Mehla 5: Kaam, kroadh, lobh, jhootth, ninda, inn tay Aap(i) chhudaavhou. Eh bheetur tay inn kuou daarhou, Aapun nicket(i) boolaavhou. 1. Apuni bidh(i) Aap(i) junaavhou. Hu(i) jun mungul gaavhou. Ruhaou. Bissur(u) naahi kub-hoon heeyay tay, eh bidh(i) mun meh(i) paavhou. Gur(u) Poora bhaytiou vudbhaageen, jun Nanak kut-heh(i) na dhaavhou. 2.3.31.

Word Meaning: Inn Tay = from these. Bheetur Tay = from inside. Daarhou = throw away; ditch; rid me of. Nicket(i) = close. 1. Bidh(i) = the way; means. Junaavhou = be known; disclose. Mungul = song of happiness. Pause. Bissur(u) = forgotten. Heeyay Tay = from the heart. Bidh(i) = technique; wisdom. Bhaytiou = met with. Kut-heh(i) Na = nowhere. Dhaavhou = rush. 2.

MEANING: Kindly rid me of my lust, rage, greed, lies, and vilification of others, which are flourishing in my mind, oh my dear Waheguru. Kindly purify my mind of the filth of these evils, and call me close to You (connect me with You), oh Waheguru. 1. Sing the song of joy (God's praise which brings joy to mind), oh, the devotees of Waheguru. He knows the ways to purify your mind. Pause. Kindly grant me the wisdom so that I may never forget You from my heart. Waheguru has kindly connected me with the Perfect Guru (whose benevolence), and my mind no longer wavers, oh Nanak. 2.3.31.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਸਿਮਰਣ ਸਭੁ ਕਿਛੁ ਪਾਈਐ ਬਿਰਥੀ ਘਾਲ ਨ ਜਾਈ॥ ਤਿਸੁ ਪ੍ਰਭ ਤਿਆਗਿ ਅਵਰ ਕਤ ਰਾਚਹੁ ਜੋ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ॥ 1॥ ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਸੰਤ ਗੋਪਾਲਾ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਨਾਮੁ ਧਿਆਵਹੁ ਪੂਰਨ ਹੋਵੈ ਘਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਰਿ ਸਮਾਲੈ ਨਿਤਿ ਪ੍ਰਤਿਪਾਲੈ ਪ੍ਰੇਮ ਸਹਿਤ ਗਲ ਲਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਤੁਮਰੇ ਬਿਸਰਤ ਜਗਤ ਜੀਵਨ ਕੈਸੇ ਪਾਵੈ॥ 2॥4॥32॥

Soritth Mehla 5: Ja kaiy simrun subh(u) kichh(u) paayiyaiy, birthee ghaal na jaayee. Tis(u) Prubh tiyaag(i), uver kut raachou, Jo subh meh(i) ruhhiya smaayee. 1. Hur(i), Hur(i) simerhou sunt Gopala. Sadh sung(i) mil(i) Naam(u) dhiyaavhou, poorun hovaiy ghaala. 1. Ruhaou. Saar(i) smaalaiy, nit(i) pritpaalaiy, praym seht gul laavaiy. Kuhou Nanak Prubh Toomray bisrut, jugut jeevun kaiysay paavaiy? 2.4.32.

Word Meaning: Birthi = unrewarded; waste. Ghaal = hard labour. Tiyaag(i) = abandoning; ignoring. Raachou = get absorbed (engrossed). 1. Sunt Gopala = saints of Waheguru. Poorun Hovaiy = becomes successful. Pause. Saar(i) Smaalaiy = looks after. Nit(i) = everyday; always. Pritpaalaiy = nourishes. Seht = with. Bisrut = forgetting. Jugut = world. 2.

MEANING: Why should one get engrossed in the love of someone (or something) else (like Maya) and ignore Waheguru, which never lets one's hard labour go unrewarded, and which is present everywhere? 1. Recite Waheguru's Naam, and remember Him in the company of the Guru (or holy congregation) so as to ensure that your hard labour is rewarded, oh, the saints (devotees) of Waheguru. Pause.

Waheguru looks after all His creations, nourishes them all the time, and hugs them with love. How can the world have spiritual life without Him, oh Nanak! 2.4.32.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਅਬਿਨਾਸੀ ਜੀਅਨ ਕੋ ਦਾਤਾ ਸਿਮਰਤ ਸਭ ਮਲੁ ਖੋਈ॥ ਗੁਣ ਨਿਧਾਨ ਭਗਤਨ ਕਉ ਬਰਤਨਿ ਬਿਰਲਾ ਪਾਵੈ ਕੋਈ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਗੁਰ ਗੋਪਾਲ ਪ੍ਰਭੁ ਸੋਈ॥ ਜਾ ਕੀ ਸਰਣਿ ਪਇਆ ਸੁਖੁ ਪਾਈਐ ਬਾਹੁੜਿ ਦੂਖੁ ਨ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਵਡਭਾਗੀ ਸਾਧ ਸੰਗੁ ਪਰਾਪਤਿ ਤਿਨ ਭੇਟਤ ਦੁਰਮਤਿ ਖੋਈ॥

(ਅੰਗ 318)॥ ਤਿਨ ਕੀ ਧੂਰਿ ਨਾਨਕੁ ਦਾਸੁ ਬਾਛੈ ਜਿਨ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਪਰੋਈ॥ 2॥5॥33॥

Soritth Mehla 5: Abinaashi, jeeun ko Daata, simrut subh mul(u) khoyee. Goon-Nidhaan bhugtan kuou burtun(i), birla paavaiy koyee. 1. Mayray mun, jup(i) Gur Gopal Prubh soyee. Ja kee shern(i) puyyiyaan sookh paayiyaiy, bahourr(i) dookh(u) na hoyee. 1. Ruhaou. Vudbhaageen Sadh sung(u) praaput(i), tin bhaytut doormut(i) khoyee.

(PAGE 318): Tin kee dhoor(i) Nanak(u) Daas(u) baanchhaiy, jin Hur(i) Naam(u) ridaiy puroyee. 2.5.33

Word Meaning: Abinaashi = non-perishable; immortal. Daata = Lord; provider. Mul(u) = filth. Khoyee = lost; got rid of. Goon-Nidhaan = the source of all virtues (God). Burtun(i) = daily dealings. Birla = some rare. 1. Bahourr(i) = again. Pause. Vudbhaageen = with great fortune. Praaput(i) = gets; acquires. Doormut(i) = evil wisdom; ignoble thinking. Dhoor(i) = dust of the feet; opportunity to serve. Baanchhaiy = longs; yearns. Ridaiy = heart. Puroyee = stitched. 2.

MEANING: The non-perishable (immortal) Waheguru is the provider for all the living beings. One washes away all the filth of his mind by remembering Him. His devotees deal in His Naam all the time, but some rare, lucky person gets to do so. 1. Recite the Naam of the Waheguru, who looks after the whole world, and in whose shelter, one acquires all the comforts, and never experiences any suffering again, oh my mind. Pause. One can join the company of the Guru (or holy saints) only with great luck, and one gets rid of their evil wisdom on meeting them. I long for the dust of the feet of those (long to serve the) holy saints who have stitched Waheguru's Naam to their heart (remember Him all the time), oh Nanak. 2.5.33.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੈ ਸੂਕਾ ਮਨੁ ਸਾਧਾਰੈ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਨਿਹਾਲਾ ਹਰਿ ਕਾ ਨਾਮੁ ਬੀਚਾਰੈ॥ 1॥ ਮੇਰਾ ਬੈਦੁ ਗੁਰੂ ਗੋਵਿੰਦਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੇਵੈ ਕਾਟੈ ਜਮ ਕਾ ਫੰਧਾ॥ 1॥ ਰਹਾਉ॥ ਸਮਰਥ ਪੁਰਖ ਪੂਰਨ ਬਿਧਾਤੇ ਆਪੇ ਕਰਣੈਹਾਰਾ॥ ਅਪੁਨਾ ਦਾਸੁ ਹਰਿ ਆਪਿ ਉਬਾਰਿਆ ਨਾਨਕ ਨਾਮੁ ਆਧਾਰਾ॥ 2॥6॥34॥

Soritth Mehla 5: Junum, junum kay dookh nivaaraiy, sooka mun(u) sadhaaraiy. Dershun bhaytut hoat nihaala, Hur(i) ka Naam(u) beechaariay. 1. Mayra baiyd(u) Guru Govinda. Hur(i), Hur(i) Naam aukhudh(u) mookh(i) dayvaiy, kaataiy Jum ka phundha. 1. Ruhaou. Sumruth Purakh, Poorun Bidhaatay, Aapay kernaiyhaara. Apuna Daas(u) Hur(i) aap(i) oobaariya, Nanak Naam(u) aadhaara. 2.6.34.

Word Meaning: Nivaaraiy = removes; eradicates. Sadhaaraiy = supports; infuses new life. Nihaala = blissful. 1. Baiyd = physician. Aukhudh(u) = medication. Phunda = noose. Pause. Sumruth = capable; omnipotent. Bidhaatay = carver of the fate. Kernaiyhaara = creator. Oobaariya = salvaged. Adhaara = support. 2.

MEANING: My Waheguru is my physician who gives His Naam in my mouth (on my tongue) to save my spiritual health, whereby the noose of the Angel of death around me is severed. **Pause.** My Waheguru infuses new life in my spiritually dead body, and destroys all the suffering accumulated over many lives. When one ponders over His Naam, he is blessed with His holy sight. 1. The omnipresent and omnipotent Waheguru is the carver of our fates and is the creator of everything. He salvages His devotees, and His Naam is the support of my life, oh Nanak. 2.6.34.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਮ ਹੀ ਜਾਨੀ ਤੁਝ ਹੀ ਪਾਹਿ ਨਿਬੇਰੋ॥ ਬਖਸਿ ਲੈਹੁ ਸਾਹਿਬ ਪ੍ਰਭ ਅਪਨੇ ਲਾਖ ਖਤੇ ਕਰਿ ਫੇਰੋ॥ 1॥ ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੋ ਠਾਕੁਰੁ ਨੇਰੋ॥ ਹਰਿ ਚਰਣ ਸਰਣ ਮੋਹਿ ਚੇਰੋ॥ 1॥ ਰਹਾਉ॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਊਚੋ ਗੁਨੀ ਗਹੇਰੋ॥ ਕਾਟਿ ਸਿਲਕ ਕੀਨੋ ਅਪੁਨੋ ਦਾਸਰੋ ਤਉ ਨਾਨਕ ਕਹਾ ਨਿਹੋਰੋ॥ 2॥7॥35॥

Soritth Mehla 5: Untar kee gut(i) Toom hee jaani, Toojh hee paah(i) nibayro. Bukhsh(i) laiyhou Sahib Prubh apnay, lakh khutay kur(i) phayro. 1. Prubh Jee Tu mayro Tthaakur(u) nayro. Hur(i) Churn shern moh(i) chayro. 1. Ruhaou. Bayshoomaar bayunt Soami, oocho, gooni-guhayro. Kaat(i) silk keeno Apuno daasro, tuou Nanak kuhaan nihoro. 2.7.35.

Word Meaning: Untar = internal (of the mind). Gut(i) = situation. Paah(i) = with (You). Nibayro = final decision. Khutay = blunders; immoral acts. Phayro = returns; rebirths. 1.

Nayro = close by. Chayro = disciple. Pause. Bayshoomaar = Bayunt = limitless. Gooni-Guhayro = treasure of virtues. Silk = bonds. Daasro = slave. Nihoro = complain as a right.

MEANING: You know the condition of my mind (my deeds and my wishes); and the final decision of my fate rests with You, oh Waheguru. Kindly forgive my countless immoral deeds because of which I have gone through many rebirths. 1. You are my Lord, and are close to me, and I am Your disciple in Your shelter, oh my Lord. Pause. My Lord is limitless, highly transcendent, and the treasure of noble qualities. He has accepted me as His own slave, and has severed all my worldly bonds; so, what can I complain about now, oh Nanak! 2.7.35.

NOTE: Many Shabads have been written in the past sentence, but their meanings are meant to be true in all three periods of time – past, present, and future.

ਸੋਰਠਿ ਮ:5॥ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਰੂ ਗੋਵਿੰਦਾ ਸਗਲ ਮਨੋਰਥ ਪਾਏ॥ ਅਸਥਿਰ ਭਏ ਲਾਗਿ ਹਰਿ ਚਰਣੀ ਗੋਵਿੰਦ ਕੇ ਗੁਣ ਗਾਏ॥ 1॥ ਭਲੋ ਸ ਮੂਰਤੁ ਪੂਰਾ ਸਾਤਿ ਸਹਜ ਆਨੰਦ ਨਾਮੁ ਜਪਿ ਵਾਜੇ ਅਨਹਦ ਤੂਰਾ॥ 1॥ ਰਹਾਉ॥ ਮਿਲੇ ਸੁਆਮੀ ਪ੍ਰੀਤਮ ਅਪੁਨੇ ਘਰ ਮੰਦਰ ਸੁਖਦਾਈ॥ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਨਾਨਕ ਜਨ ਪਾਇਆ ਸਗਲੀ ਇਛ ਪੁਜਾਈ॥ 2॥8॥36॥

Soritth M:5: Bhuyyay kirpal Guru Govinda, sugul munoruth paayay. Usthir bhuyyay laag(i) Hur(i) Churnee, Govind kay goon gaayay. 1. Bhulo smoorut(u) poora, shaant(i), sehj, aanund Naam(u) jup(i), vaajay unhud toora. 1. Ruhaou. Milay Soami, Preetum apunay, ghur, mundar sookhdaayee. Hur(i) Naam(u) nidhaan(u) Nanak jun paaya, suglee ichh poojaayee. 2.8.36.

Word Meaning: Bhuyyay = became. Munoruth = objectives. Usthir = stability of mind (quits wandering). 1. Bhulo = favourable. Smoorut = auspicious time. Shaant(i) = peace. Sehj = spiritual state above Maya. Anund = blissfulness. Unhud Toora = Divine music. Pause. Mundar = mansion. Sookhdaayee = comforting. Ichh = wishes. Poojaayee = fulfilled. 2.

MEANING: My Waheguru became benevolent toward me, enabling me to achieve all my objectives successfully. When I surrendered to Waheguru and sang His praise in His shelter, my mind achieved peace (it quit wandering after worldly attractions). 1.

It was an auspicious moment when I recited Waheguru's Naam, during which I achieved peace of mind, a spiritual state of bliss, and felt as if Divine music was playing in my mind. Pause. On getting connected with my dear Lord, my mind became a comforting palace for me; I acquired the treasure of Waheguru's Naam, and all the wishes of this slave of Waheguru were fulfilled, oh Nanak. 2.8.36.

ਸੋਰਠਿ ਮਹਲਾ 5: ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਰਿਦ ਭੀਤਰਿ ਸੁਭ ਲਖਣ ਪ੍ਰਭਿ ਕੀਨੇ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਪਰਮੇਸਰ ਨਾਮ ਨਿਧਾਨ ਮਨਿ ਚੀਨੇ॥ 1॥ ਮੇਰੋ ਗੁਰੁ ਰਖਵਾਰੋ ਮੀਤ॥ ਦੂਣੀ ਚਉਣੀ ਦੇ ਵਡਿਆਈ ਸੋਭਾ ਨੀਤਾ ਨੀਤ॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਸਗਲ ਉਧਾਰੇ ਦਰਸਨੁ ਦੇਖਣਹਾਰੇ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਅਚਰਜ ਵਡਿਆਈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ॥ 2॥9॥37॥

Soritth Mehla 5: Gur kay Churn busay rid bheetur(i), shoobh lukhun Prubh(i) keenay. Bhuyyay kirpal Poorun Permayshur, Naam nidhaan mun(i) cheenay. 1. Mayro Gur(u) rukhvaaro meet. Dooni, chauni day vudiyaayee, sobha neeta, neet. Ruhaou. Jea junt Prubh(i) sugul oodhaaray, dershun(u) daykhunhaaray. Gur Pooray kee achurj vudiyaayee, Nanak sud bulihaaray. 2.9.37.

Word Meaning: Shoobh Lukhun = auspicious signs. Cheenay = realized. 1. Rukhvaaro = guard. Dooni = double. Chauni = four times. Neeta Neet = day after day

(every day). Pause. Oodhaaray = salvaged. Daykhunhaaray = desirous of seeing. Achurj = amazing. 2.

MEANING: Those were auspicious signs for me created by Waheguru when His Feet (Naam) got enshrined in my heart. The omnipresent Waheguru became kind to me, and as a result, I realized Him in my heart. 1. My Guru is my guard, my friend. He bestows honour and praise on His devotees (by connecting them with Waheguru), and this honour and praise multiply every day. Pause. All those living beings which are desirous of His holy sight (who worship Him) are salvaged by Him. This is the amazing greatness of the Guru (that He connects the devotees with Waheguru), I am all sacrifice for my Perfect Guru, oh Nanak. 2.9.37.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੰਚਨਿ ਕਰਉ ਨਾਮ ਧਨੁ ਨਿਰਮਲ ਥਾਤੀ ਅਗਮ ਅਪਾਰ॥ ਬਿਲਛਿ ਬਿਨੋਦ ਅਨੰਦ ਸੁਖ ਮਾਣਹੁ ਖਾਇ ਜੀਵਹੁ ਸਿਖ ਪਰਵਾਰ॥ 1॥ ਹਰਿ ਕੇ ਚਰਨ ਕਮਲ ਆਧਾਰ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਪਾਇਓ ਸਚ ਬੋਹਿਥੁ ਚੜਿ ਲੰਘਉ ਬਿਖੁ ਸੰਸਾਰ॥ 1॥ ਰਹਾਉ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਪੂਰਨ ਅਬਿਨਾਸੀ ਆਪਹਿ ਕੀਨੀ ਸਾਰ॥ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕੁ ਬਿਗਸਾਨੋ ਨਾਨਕ ਨਾਹੀ ਸੁਮਾਰ॥ 2॥10॥38॥

Soritth Mehla 5: Sunchun(i) kuroun Naam dhun(u) nirmul, thaati Agumm Apaar. Bilchh(i), binoad, anund sookh maanhou khaayay jeevhou Sikh Pervaar. 1. Hur(i) kay Churn kumul aadhaar. Sunt, persaad(i) paayo Sach bohith(u), churrh(i) lunghoun bikh(u) sunsaar. 1. Ruhaou. Bhuyyay kirpal poorun Abinaashi, Aapeh(i) keeni saar. Paykh(i), paykh(i), Nanak(u) bigsaano, Nanak naahi shoomaar. 2.10.38.

Word Meaning: Sunchun(i) = accumulate. Nirmul = pure; pious. Thaati = wallet. Agumm = inaccessible. Apaar = beyond limits (Waheguru). Bilchh(u) = enjoy. Binoad = (spiritual) fun games. Anund = blissfulness. Jeevhou = live. 1. Sach = Waheguru. Bohith(u) = ship. Bikh Sunsar = the sea of poisonous Maya (the world-sea). Pause. Poorun = perfect; omnipresent. Abinaashi = immortal. Saar = looking after. Paykh(i) = seeing; watching. Bigsaano = blooming of the heart. Shoomar = limit. 2.

MEANING: I accumulate the pious Naam of the inaccessible and the limitless Waheguru, which is the wealth in my wallet. Now I enjoy mental peace in the high spiritual state and feel blissful; the whole Sikh family of the Guru leads spiritual life while enjoying the Naam-wealth. 1. Waheguru's holy Feet are (His holy Naam is) the basis of my life. I realized the Naam by the benevolence of the Guru, which is the ship for me to swim across the poisonous sea of Maya. Pause. The immortal Waheguru became so kind to me that He took good care of me. My heart blooms to watch such grandeur of the limitless Waheguru, oh Nanak. 2.10.38.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰਿ ਪੂਰੈ ਅਪਨੀ ਕਲ ਧਾਰੀ ਸਭ ਘਟ ਉਪਜੀ ਦਇਆ॥ ਆਪੇ ਮੇਲਿ ਵਡਾਈ ਕੀਨੀ ਕੁਸਲ ਖੇਮ ਸਭ ਭਇਆ॥ 1॥ ਸਤਿਗੁਰ ਪੂਰਾ ਮੇਰੇ ਨਾਲਿ॥
(ਅੰਗ 619)॥ ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਸਦਾ ਨਿਹਾਲ॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਥਾਨ ਥਨੰਤਰਿ ਜਤ ਕਤ ਪੇਖਉ ਸੋਈ॥ ਨਾਨਕ ਗੁਰੁ ਪਾਇਓ ਵਡਭਾਗੀ ਤਿਸੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ॥ 2॥11॥39॥

Soritth Mehla 5: Gur(i) Pooray Apni kul dhaari, subh ghut oopji duyya. Aapay mayl(i) vudaayee keeni, kooshul khaym subh bhuyya. 1. Satgur Poora mayray naal(i).

(PAGE 619): Parbraham(u) jup(i) suda nihaal. Ruhaou. Untar(i) baahur(i), thaan thununtar(i), jut kut paykhoun Soyee. Nanak, Gur(u) paayo vudbhaageen, Tis(u) jayvud uver(u) na koyee. 2.11.39.

Word Meaning: Kul = power; ability. Dhaari = adopted; used. Ghut = heart. Oopji = sprouted. Duyya = kindness; love. Kushul Khaym = all well; joyfulness. 1.

Nihaal = blissful. Pause. Untar(i) = inside. Thaan Thununtar(i) = everywhere. Jut Kut = wherever. Paykhoun = I see. Soyee = the same. Jayvud = as great. Uver(u) = other. 2.

MEANING: The Perfect Satgur is with me (kind to me); it is with His kindness that I always feel blissful to recite Waheguru's Naam. **Pause.** With His kind power, the Perfect Guru instills love for Waheguru in every heart. He bestows honour on everybody by connecting them with Waheguru, as a result of which all is well and good everywhere. 1. Now, I find Waheguru everywhere, no matter where I look. I realized the Guru (acquired His shelter) with great luck. There is none other as great as the Guru is, oh Nanak. 2.11.39.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਸਹਜ ਧੁਨਿ ਪ੍ਰਭ ਕੇ ਚਰਣ ਨਿਹਾਰਿਆ॥ ਰਾਖਨਹਾਰੈ ਰਾਖਿਓ ਬਾਰਿਕੁ ਸਤਿਗੁਰਿ ਤਾਪੁ ਉਤਾਰਿਆ॥ 1॥ ਉਬਰੇ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ॥ ਜਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਈ॥ ਰਹਾਉ॥ ਘਰ ਮਹਿ ਸੂਖ ਬਾਹਰਿ ਫੁਨਿ ਸੂਖਾ ਪ੍ਰਭ ਅਪੁਨੇ ਭਏ ਦਇਆਲਾ॥ ਨਾਨਕ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਊ ਮੇਰਾ ਪ੍ਰਭੁ ਹੋਆ ਕਿਰਪਾਲਾ॥ 2॥12॥40॥

Soritth Mehla 5: Sookh, mungul, kulyaan, sehj dhoon(i), Prubh kay Churn nihaariya. Raakhunhaaraiy raakhiyo baarik(u), Satgur(i) taap(u) ootaariya. 1. Oobray Satgur kee shernaayee. Ja kee sayv na birthi jaayee. Ruhaou. Ghur meh(i) sookh, baahir(i) phoon(i) sookha, Prubh apunay bhuyyay duyyala. Nanak, bighun(u) na laagaiy koyoo, mayra Prubh(u) hoa kirpaala. 2.12.40.

Word Meaning: Mungul = joyfulness. Kulyaan = well-being. Sehj = peaceful state. Dhoon(i) = mental concentration. Churn = feet (Naam). Nihaariya = examined; pondered on. Baarik(u) = child; devotee. Taap(u) = suffering (fire of desires). 1.
Oobray = got salvaged. Birthi = empty; unrewarded. Pause.
Ghur = heart. Phoon(i) = also. Bighun(u) = impediment; obstacle. 2.

MEANING: Service to the Satguru never goes unrewarded. Everybody is salvaged in His shelter. **Pause.** One enjoys comfort, joy, and wellbeing, and attains the spiritual state of blissfulness when he ponders and focuses on Waheguru's Naam. The guardian Waheguru protects His child, and the Satguru removes the suffering of His child (devotee). 1. With the benevolence of Waheguru, I feel comfort inside my heart as well as outside in the world, and I experience no obstacle in my spiritual life, oh Nanak. 2.12.40.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਾਧੂ ਸੰਗਿ ਭਇਆ ਮਨਿ ਉਦਮੁ ਨਾਮੁ ਰਤਨੁ ਜਸੁ ਗਾਈ॥ ਮਿਟਿ ਗਈ ਚਿੰਤਾ ਸਿਮਰਿ ਅਨੰਤਾ ਸਾਗਰੁ ਤਰਿਆ ਭਾਈ॥ 1॥ ਹਿਰਦੈ ਹਰਿ ਕੇ ਚਰਣ ਵਸਾਈ॥ ਸੁਖੁ ਪਾਇਆ ਸਹਜ ਧੁਨਿ ਉਪਜੀ ਰੋਗਾ ਘਾਣਿ ਮਿਟਾਈ॥ ਰਹਾਉ॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਨਾਨਕ ਭਗਤ ਭਏ ਅਬਿਨਾਸੀ ਅਪੁਨਾ ਪ੍ਰਭੁ ਭਇਆ ਸਹਾਈ॥ 2॥13॥41॥

Soritth Mehla 5: Sadhu sung(i) bhuyya mun(i) oodum(u), Naam(u) ruttan(u) jus(u) gaayee. Mit(i) guyyee chinta, simer(i) Anunta, saagur turiya bhaayee. 1. Hirdaiy Hur(i) kay Churn vusaayee. Sookh(u) paaya, sehj dhoon(i) oopji, roagaan ghaan(i) mitaayee. Ruhaou. Kiya goon Tayray aakh(i) vukhaana, keemut(i) kehn(u) na jaayee. Nanak, bhugut bhuyyay abinaashi, apuna Prubh(u) bhuyya suhaayee. 2.13.41.

Word Meaning: Sung(i) = in the company. Oodum(u) = enthusiasm; zest. Jus(u) = praise. Anunta = limitless (Waheguru). 1. Churn = feet; Naam. Vusaayee = implanted. Sahj = blissful state. Dhoon(i) = concentration of mind. Roagaan = of diseases. Ghaan(i) = group; family. Pause. Vukhaana = describe. Keemut(i) = worth. Abinaashi = immortal. 2.

MEANING: My mind became zestful in the company of the Guru, and I began to sing praise of the jewel-like (invaluable; laden with noble qualities) Waheguru's Naam. All my worries

were gone when I focused my mind on the limitless God, and I swam across the world-sea. 1. On embedding Waheguru's Naam in my heart, I achieved complete comfort and the ability to concentrate on His Naam to attain the high spiritual state. The whole family of all the diseases was obliterated. Pause. What ability do I have to sing all Your virtues, oh Waheguru? I am unable to praise Your worth. With His munificence, all the devotees of Waheguru become immortal (by merging into Him), oh Nanak. 2.13.41.

ਸੋਰਠਿ ਮ:5॥ ਗਏ ਕਲੇਸ ਰੋਗ ਸਭਿ ਨਾਸੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਿਰਪਾ ਧਾਰੀ॥ ਆਠ ਪਹਰ ਆਰਾਧਹੁ ਸੁਆਮੀ ਪੂਰਨ ਘਾਲ ਹਮਾਰੀ॥ 1॥ ਹਰਿ ਜੀਉ ਤੂ ਸੁਖ ਸੰਪਤਿ ਰਾਸਿ॥ ਰਾਖਿ ਲੇਹੁ ਭਾਈ ਮੇਰੇ ਕਉ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ॥ ਰਹਾਉ॥ ਜੋ ਮਾਗਉ ਸੋਈ ਸੋਈ ਪਾਵਉ ਅਪਨੇ ਖਸਮ ਭਰੋਸਾ॥ ਕਹੁ ਨਾਨਕੁ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਮਿਟਿਓ ਸਗਲ ਅੰਦੇਸਾ॥ 2॥14॥42॥

Soritth M:5: Guyyay klaysh, roag subh(i) naasay, Prubh(i) apunaiy kirpa dhaari. Aatth pehr aaraadhou Soami, poorun ghaal humaari. Hur(i) Jeeo, Tu sookh sumput(i) raas(i). Raakh(i) layhou Bhaayee mayray kuou, Prubh aagaiy ardaas(i). Ruhaou. Jo maangoun, soyee, soyee paavoun, apunay Khusm bhurosa. Kuhou Nanak(u), Gur(u) Poora bhaytiou, mitiyo sugul undaysha. 2.14.42.

Word Meaning: Klaysh = aggressive arguments; irritants. Aatth Pehr = twenty-four hours. Aaraadhou = remember God; recite Naam. Ghaal = hard labour. 1. Sumput(i) = Raas(i) = wealth; capital. Bhaayee = oh my brother (God). Pause. Khusm = Master; Lord. Bhurosa = faith. Undaysha = doubts; worries. 2.

MEANING: With the benevolence of Waheguru, all one's irritants and his sufferings are eradicated. By remembering the Lord all the twenty-four hours, our hard labour is recognized by Him. 1. You are my wealth and my comfort, oh Waheguru. It is my prayer to You, oh my brother, Waheguru, that kindly protect me (from the attacks of Maya). Pause. I have so much faith in my Lord that He fulfills all my wishes. Luckily, I have been connected to the perfect Guru who has dispelled all my doubts and worries, oh Nanak. 2.14.42.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਅਪਨਾ ਸਗਲਾ ਦੂਖ ਮਿਟਾਇਆ॥ ਤਾਪ ਰੋਗ ਗਏ ਗੁਰ ਬਚਨੀ ਮਨ ਇਛੇ ਫਲ ਪਾਇਆ॥ 1॥ ਮੇਰਾ ਗੁਰ ਪੂਰਾ ਸੁਖਦਾਤਾ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤਾ॥ ਰਹਾਉ॥ ਅਨੰਦ ਬਿਨੋਦ ਮੰਗਲ ਗੁਣ ਗਾਵਹੁ ਗੁਰ ਨਾਨਕ ਭਏ ਦਇਆਲਾ॥ ਜੈ ਜੈ ਕਾਰ ਭਏ ਜਗ ਭੀਤਰਿ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਰਖਵਾਲਾ॥ 2॥15॥43॥

Soritth Mehla 5: Simer(i) simer(i) Gur(u), Satgur(u) apna, sugla dookh mitaaya. Taap, roag, guyyay Gur Bachni, mun ichhay ful paaya. 1. Mayra, Gur Poora sookhdaata. Kern Kaarun, sumruth Soami, poorun Purakh Bidhaata. Ruhaou. Anund, binoad, mungul goon gaavhou, Gur Nanak bhuyyay duyyala. Jaiy, jaiy, kaar bhuyyay jug bheetar(i) hoa Parbraham rukhvaala.

Word Meaning: Taap(u) = fever; suffering. Roag = diseases; worries. Gur Bachni = Guru's Shabad. Ichhay = desired. 1. Sookh Daata = source of bliss. Kern Karun = creator. Sumruth = capable; omnipotent. Poorun Purakh = omnipresent Waheguru. Bidhaata = carver of our fates. Pause. Anund Binoad = spiritual enjoyment. Mungul = happiness. Jaiy, Jaiykaar = hailing the Lord. Bheetar(i) = in. Rukhvaala = guard. 2.

MEANING: All my troubles have been eradicated by remembering my Guru, my Satguru. All my sufferings and worries have been dispelled by the Guru's Word (Shabad), and I have realized all my wishes. 1. My Guru is the perfect source of comfort. The omnipresent Lord is omnipotent, carver of our fates, and the creator of everything. Pause.

Sing the virtues of the Guru (Waheguru), and enjoy the spiritual blissfulness, as the Guru has been very kind to all of us. The whole world is hailing Waheguru for His benevolence as He has been our guardian, oh Nanak. 2.15.43.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਹਮਰੀ ਗਣਤ ਨ ਗਣੀਆ ਕਾਈ ਅਪਣਾ ਬਿਰਦੁ ਪਛਾਣਿ॥ ਹਾਥ ਦੇਇ ਰਾਖੇ ਹਰਿ ਅਪੁਨੈ ਸਦਾ ਸਦਾ ਰੰਗੁ ਮਾਣਿ॥ 1॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਦ ਮਿਹਰਵਾਨੁ॥ ਬੰਧੁ ਪਾਇਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਪੂਰੈ ਹੋਈ ਸਰਬ ਕਲਿਆਣ॥ ਰਹਾਉ॥ ਜੀਉ ਪਾਇ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਦਿਤਾ ਪੈਨਣੁ ਖਾਣੁ॥ ਅਪਣੇ ਦਾਸ ਕੀ ਆਪਿ ਪੈਜ ਰਾਖੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ॥ 2॥16॥44॥

Soritth Mehla 5: Humree gunut na gunniya kaayee, Apna bird(u) puchhaan(i). Haath dayay raakhay Hur(i) Apunaiy, suda, suda rung(u) maan(i). 1. Saacha Sahib(u) sud mihervaan(u). Bundh(u) paaya mayraiy Satgur(i) Pooraiy, hoyee serb kuliyaan. Ruhaou. Jeeou paaya pind(u) jin(i) saajiya, ditta pehnun(u) khaan(u). Apnay daas kee Aap(i) paiyj raakhi, Nanak sud koorbaan(u). 2.16.44.

Word Meaning: Gunut Na Gunniya = kept no account of deeds (ignored them). Bird(u) = innate virtue (of being kind). Rung(u) Maan(u) = enjoy blissfulness. 1. Bundh(u) Paaya = put a stop to the attacks of Maya. Kulyaan = wellbeing. Pause. Jeeo = life; soul. Pind(u) = body. Saajiya = created. Paiyj = dignity. 2.

MEANING: The eternal Lord is always kind. My Perfect Guru has kindly put a stop to the attacks of Maya, and now all is well. **Pause.** Recognizing His own innate virtue of kindness, Waheguru ignored all my immoral deeds. He protects His devotees (from the attacks of Maya) by extending His kind hand; now they can enjoy blissfulness all the time. 1. Waheguru, which creates the human body by injecting life into it, also provides (materials for) clothing, shelter, and food. He protects the dignity of His devotees; I am always a sacrifice for Him, oh Nanak. 2.16.44.

(ਅੰਗ 620)॥ ਸੋਰਠਿ ਮਹਲਾ 5॥ ਦੁਰਤੁ ਗਵਾਇਆ ਹਰਿ ਪ੍ਰਭਿ ਆਪੇ ਸਭੁ ਸੰਸਾਰੁ ਉਬਾਰਿਆ॥ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਅਪਣਾ ਬਿਰਦੁ ਸਮਾਰਿਆ॥ 1॥ ਹੋਈ ਰਾਜੇ ਰਾਮ ਕੀ ਰਖਵਾਲੀ॥ ਸੂਖ ਸਹਜ ਆਨਦ ਗੁਣ ਗਾਵਹੁ ਮਨੁ ਤਨੁ ਦੇਹ ਸੁਖਾਲੀ॥ ਰਹਾਉ॥ ਪਤਿਤ ਉਧਾਰਣੁ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮੋਹਿ ਤਿਸ ਕਾ ਭਰਵਾਸਾ॥ ਬਖਸਿ ਲਏ ਸਭਿ ਸਚੈ ਸਾਹਿਬਿ ਸੁਣਿ ਨਾਨਕ ਕੀ ਅਰਦਾਸਾ॥ 2॥17॥45॥

(PAGE 620): Soritth Mehla 5: Doort guvaaya Hur(i) Prubh(i) Aapay, subh(u) sunsaar(u) oobaariya. Parbraham(i) Prubh(i) kirpa dhaari, Apna bird(u) smaariya. 1. Hoyee Rajay Ram kee rukhvaali. Sookh, sehj, anund goon gaavhou, mun(u), tun(u), dayh sookhaali. Ruhaou. Putit oodhaarun(u) Satgur(u) mayra, moh(i) Tis ka bhervaasa. Bukhsh(i) luyyay subh(i) Sachaiy Sahib(i), soon(i) Nanak kee ardaasa. 2.17.45.

Word Meaning: Doort = sins. Guvaaya = eradicated. Oobaariya = salvaged. 1. Rukhvaali = protection. Dayh = body. Sookhaali = source of comfort. Pause. Putit = immoral; low character. Moh(i) = to me; I. Bhervaasa = faith. Bukhsh = forgave. Ardaasa = prayer.

MEANING: The Emperor, Waheguru, becomes (is) the guardian of the whole world (against the attacks of Maya). By singing the virtues of Waheguru, one achieves a high spiritual state, blissfulness, and joy, and one's mind and body acquire complete comfort. **Pause.** Because of His benevolence, Waheguru exercises His innate virtue of kindness, eradicates the sins of the whole world, and salvages everyone. 1. I have full faith in My Satguru that He salvages even the immoral. The eternal Lord listened to my prayer and forgave the weaknesses of everybody, oh Nanak. 2.17.45.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਬਖਸਿਆ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਸਗਲੇ ਰੋਗ ਬਿਦਾਰੇ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਉਬਰੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ॥ 1॥ ਹਰਿ ਜਨਿ ਸਿਮਰਿਆ ਨਾਮ ਅਧਾਰਿ॥ ਤਾਪੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰ ਪੂਰੈ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥ ਰਹਾਉ॥ ਸਦਾ ਅਨੰਦ ਕਰਹ ਮੇਰੇ ਪਿਆਰੇ ਹਰਿ ਗੋਵਿਦੁ ਗੁਰਿ ਰਾਖਿਆ॥ ਵਡੀ ਵਡਿਆਈ ਨਾਨਕ ਕਰਤੇ ਕੀ ਸਾਚੁ ਸਬਦੁ ਸਤਿ ਭਾਖਿਆ॥ 2॥18॥46॥

Sorrith Mehla 5: Bukhshiya Parbraham Perkayshur(i), suglay roag bidaaray. Gur Pooray kee sherni oobray, kaaruj sugul suvaaray. 1. Hur(i) jun(i) simeriya Naam Adhaar(i). Taap ootaariya Satgur Pooraiy, Apni kirpa dhaar(i). Ruhaou. Suda anund kureh mayray piyaray, Hur(i), Govind(u), Gur(i) raakhiya. Vuddi vudiyaayee Nanak Kertay kee Saach(u) Shabad(u) Sat(i) bhaakhiya. 2.18.46.

Word Meaning: Bukhshiya = forgave. Roag = vices. Bidaaray = torn apart; eradicated. Kaaruj = tasks; objectives. Suvaaray = completed successfully. 1.
Jun(i) = the devotee. Adhaar(i) = basis. Taap(u) = suffering; fire of desires. Pause.
Anund Kureh = enjoy bliss. Hur(i) = Govind(u) = a name for God. Vudiyaayee = greatness. Kertay Kee = of the Creator. Saach(u) Shabad(u) = eternal words. Sat(i) Bhaakhiya = uttered the eternal truth. 2.

MEANING: Waheguru forgave all my blunders and eradicated all my vices. My Perfect Guru salvaged me when I came to His shelter, and all my objectives were achieved successfully. 1. When a devotee recites Waheguru's Naam as the basis of his life, the Perfect Satguru becomes benevolent and removes (puts out) the fire of his desires. Pause. The Guru, Waheguru, protects everybody; so free from all worries, now you can enjoy blissfulness all the time, oh my dear friends. It is an eternal Word (Shabad), and an eternal truth which the Guru has uttered, that it is the greatness of the Creator (that He protects His devotees), oh Nanak. 2.18.46.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਭਏ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ॥ ਸਤਿਗੁਰਿ ਤਾਪੁ ਗਵਾਇਆ ਭਾਈ ਠਾਢਿ ਪਈ ਸੰਸਾਰਿ॥ ਅਪਣੇ ਜੀਅ ਜੰਤ ਆਪੇ ਰਾਖੇ ਜਮਹਿ ਕੀਓ ਹਟਤਾਰਿ॥ 1॥ ਹਰਿ ਕੇ ਚਰਣ ਰਿਦੈ ਉਰਧਾਰਿ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਸਿਮਰੀਐ ਭਾਈ ਦੁਖ ਕਿਲਬਿਖ ਕਾਟਣਹਾਰੁ॥1॥ ਰਹਾਉ॥ ਤਿਸ ਕੀ ਸਰਣੀ ਊਬਰੇ ਭਾਈ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਸਭੁ ਕੋਇ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੋ ਭਾਈ ਸਚੈ ਸਚੀ ਸੋਇ॥ ਨਾਨਕ ਪ੍ਰਭੂ ਧਿਆਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ॥ 2॥19॥47॥

Sorrith Mehla 5: Bhuyyay kirpal Soami mayray, tit(u) Saachaiy Durbaar(i). Satgur(i) taap(u) guvaaya bhaayee, tthaandh(i) puyee sunsaar(i). Apnay jea junt Aapay raakhay, Jumeh(i) keeyo hut-taar(i). 1. Hur(i) kay Churn ridaiy oordhaar(i). Sudaa, sudaa Prubh simeriyaiy bhaayee, dookh kilbikh kaatunhaar(u). Ruhaou. Tis kee sherni oobray bhaayee, jin(i) ruch(i) ruchiya subh(u) koyay. Kern kaarun Sumruth so bhaayee, Sachaiy, Sachi soyay. Nanak Prubhoo dhiyaayiyaiy bhaayee, mun(u), tun(u) seetul(u) hoyay. 2.19.47.

Word Meaning: Bhuyyay = became. Tit(u) = that; His. Durbaar(i) = in the Court. Taap(u) = fire of desires. Tthaandh(i) = peace. Jumeh = Jum = the Angel of (spiritual) death. Hut-taar = stopped; removed. 1. Kilbikh = sins. Kaatunhaar(u) = destroyer. Pause. Oobray = salvaged. Ruch(i) Ruchiya = created. Kern Kaarun = creator of everything. Sumruth = capable; omnipotent. Soyay = fame. Seetul = peaceful. 2.

MEANING: My Lord became benevolent in His Court (where the future fate of the individuals is decided). Satguru destroys the fire of desires of the world, and it becomes peaceful everywhere. Waheguru protects all His living beings (from the attacks of Maya), thereby stopping the Angel of death from killing anyone (spiritually). 1.
We should always remember Waheguru, which destroys all our sins when we enshrine His Naam in our hearts, oh my friends. Pause. We find salvation in the shelter of Waheguru, which has created everybody. The creator of everything, the eternal Waheguru,

is omnipotent, and His fame (His magnificence) is also eternal. We should recite the Naam of Waheguru whereby our mind and body attain peace, oh Nanak. 2.19.47.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭੁ ਵਿਸਰਹੁ ਨਾਹੀ ਮਨ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਤਾਪੁ ਗਵਾਇਆ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਦੁਖੁ ਮਿਟਿਆ ਸਭ ਪਰਵਾਰੀ॥ 1॥ ਸਰਬ ਨਿਧਾਨ ਮੰਗਲ ਰਸ
ਰੂਪਾ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੋ॥ ਨਾਨਕ ਪਤਿ ਰਾਖੀ ਪਰਮੇਸਰਿ ਉਧਰਿਆ ਸਭੁ ਸੰਸਾਰੋ॥ 2॥20॥48॥

Soritth Mehla 5: Sunt-hou Hur(i), Hur(i) Naam(u) dhiyaayeen. Sookh saagur Prubh(u) viserhou naahi, mun chindurriya ful(u) paayeen. 1. Ruhaou. Satgur(i) Pooraiy, taap(u) guvaaya, Apni kirpa dhaari. Parbraham Prubh bhuyyay duyyaala. Dookh(u) mitiya, subh pervaari. 1. Serb nidhaan, mungul rus roopa, Hur(i) ka Naam(u) adhaaro. Nanak, put(i) raakhi, Permaysur(i), oodhriya subh(u) sunsaaro. 2.20.48.

Word Meaning: Dhiyaayeen = recite. Viserhou = forget. Mun Chindurriya = desired by mind. Ful(u) = reward. Pause. Taap(u) = the fire of desires. Kirpa Dhaari = became merciful. Pervaari = of the whole family. 1. Nidhaan = treasures. Mungul = joyfulness. Rus Roopa = tastes of all kinds. Put(i) = dignity. 2.

MEANING: Waheguru is the sea (source) of all comforts and fulfills all your wishes, oh, holy men. So, we must recite His Naam and never forget Him. Pause. The Perfect Satguru destroyed the fire of all my desires with His benevolence. The limitless Waheguru became very kind, and He eradicated all the discomforts of the whole family (all my associates). 1. Waheguru's Naam is the basis (source) of all joys and of the tastes of all desired things. Waheguru protects the dignity (from the attacks of Maya) of everybody, and the whole world finds salvation. 2.20.48.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਮੇਰਾ ਸਤਿਗੁਰੁ ਰਖਵਾਲਾ ਹੋਆ॥ ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਹਾਥ ਦੇ ਰਾਖਿਆ ਹਰਿਗੋਵਿੰਦੁ ਨਵਾ ਨਰੋਆ॥ 1॥ ਰਹਾਉ॥ ਤਾਪੁ ਗਇਆ ਪ੍ਰਭਿ ਆਪਿ ਮਿਟਾਇਆ ਜਨ ਕੀ ਲਾਜ ਰਖਾਈ॥ ਸਾਧ ਸੰਗਤਿ ਤੇ ਸਭ ਫਲ ਪਾਏ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਈ॥ 1॥ ਹਲਤੁ ਪਲਤੁ ਪ੍ਰਭ ਦੋਵੈ ਸਵਾਰੇ ਹਮਰਾ ਗੁਨੁ ਅਵਗੁਨੁ ਨ ਬੀਚਾਰਿਆ॥
(ਅੰਗ 621)॥ ਅਟਲ ਬਚਨੁ ਨਾਨਕ ਗੁਰ ਤੇਰਾ ਸਫਲ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਆ॥ 2॥21॥49॥

Soritth Mehla 5: Mayra Satgur(u) rukhvaala hoaa. Dhaar(i) kirpa Prubh(i) haath day rakhiya, Hergovind(u) nuvaa nuroaa. 1. Ruhaou. Taap(u) guyya, Prubh(i) Aap(i) mitaaya, jun kee laaj rukhaayee. Sadh Sungut(i) tay subh ful paayay, Satgur kaiy bul(i) jaayeen. 1. Hult(u), pult(u), Prubh dovaiyn suvaaray, humra goon(u), uvgoon(u) na beechaariya.

(PAGE 621): Atull Buchan(u), Nanak Gur Tayra, suful ker(u) mustuk(i) dhaariya. 2.21.49.

Word Meaning: Rukhvaala = guard. Nuvaa Nuroaa = fresh and healthy; hale and hearty. Pause. Taap(u) = suffering (from smallpox). Mitaaya = eradicated. Laaj = dignity. 1. Hult(u) = this world. Pult(u) = the next world. Suvaaray = made successful. Uvgoon(u) = ignoble quality. Beechaariya = considered. Atull = everlasting. Buchan = Word; utterings. Suful = causing success. Ker(u) = hand. 2.

MEANING: My Satguru became my guard (saviour). He protected child Hargobind(u) (from the attack of smallpox) by extending His kind hand, and now the child is perfectly healthy. Pause. All the suffering has been eradicated by Waheguru, thereby protecting the dignity of His devotee (Guru Arjun Sahib)*. I am a sacrifice for my Satguru in whose company I realized all the rewards. 1 Waheguru did not consider any of my noble or ignoble qualities, and made both the worlds – the present and the next – highly successful for me.

My Guru placed His kind hand on my forehead, whereby my objective was achieved. Guru's Word is non-erasable (is eternal), oh Nanak. 2.21.49.

*__NOTE:__ It has already been explained earlier that when child Hargobind had a severe attack of smallpox, many people tried to convince Guru Arjun Sahib to worship the goddess Seetla (which was thought to be causing the deadly disease), but Guru Sahib refused to worship any such goddess. He preached to the people that Waheguru is the greatest of all, and He (Guru Sahib) had full faith that the child would be saved by the benevolence of Guru Nanak. When Hargobind Ji fully recovered from the attack, Guru Sahib wrote many Shabads in praise of Waheguru to help people have faith in Him. This is just one of many such Shabads.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜੀਅ ਜੰਤ੍ਰ ਸਭਿ ਤਿਸ ਕੇ ਕੀਏ ਸੋਈ ਸੰਤ ਸਹਾਈ॥ ਅਪੁਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪੂਰਨ ਭਈ ਬਡਾਈ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਾ ਮੇਰੈ ਨਾਲਿ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਸਭ ਰਾਖੀ ਹੋਏ ਸਰਬ ਦਇਆਲ॥ 1॥ ਰਹਾਉ॥ ਅਨਦਿਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ਜੀਅ ਪ੍ਰਾਨ ਕਾ ਦਾਤਾ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਜਿਉ ਬਾਰਿਕ ਪਿਤ ਮਾਤਾ॥ 2॥22॥50॥

Soritth Mehla 5: Jea, juntar subh(i) Tis kay keeyay, Soyee sunt suhaayee. Apunay sayvuk kee aapay raakhaiy, poorun bhuyee budaayee. 1. Parbraham Poora mayray naal(i). Gur(i) Pooraiy, poori subh raakhi, hoyay serb duyyal. 1. Ruhaou. Undin(u) Nanak(u) Naam(u) dhiyaayay, jea praan ka daata. Apunay daas kuou kuntth(i) laayay raakhaiy, jiyoun baarik pit maata. 2.22.50.

Word Meaning: Jea Juntar = all living beings. Tis = His (God's). Soyee = the same (God). Poorun = perfect. Budaayee = greatness; grandeur. 1. Undin(u) = everyday; all the time. Kuntth(i) Laayay = hold to the neck; embrace tightly. Baarik = child. 2.

MEANING: Waheguru, which has created all the living beings, is also the huge support for the holy saints (His devotees). It is His unique greatness that he protects His devotees in every way. 1. The Perfect Waheguru is always with me; He is kind to everybody and protects the whole world. Pause. I recite the Naam of the Waheguru all the time, which is the provider of life and the soul, oh Nanak. He protects His devotees just like the parents of a child who hug him tightly to show their support for their child, and to keep him safe. 2.22.50.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 3 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਮਿਲਿ ਪੰਚਹੁ ਨਹੀ ਸਹਸਾ ਚੁਕਾਇਆ॥ ਸਿਕਦਾਰਹੁ ਨਹ ਪਤੀਆਇਆ॥ ਉਮਰਾਵਹੁ ਆਗੈ ਝੇਰਾ॥ ਮਿਲਿ ਰਾਜਨ ਰਾਮ ਨਿਬੇਰਾ॥ 1॥ ਅਬ ਢੂਢਨ ਕਤਹੁ ਨ ਜਾਈ॥ ਗੋਬਿਦ ਭੇਟੇ ਗੁਰ ਗੋਸਾਈ॥ ਰਹਾਉ॥ ਆਇਆ ਪ੍ਰਭ ਦਰਬਾਰਾ॥ ਤਾ ਸਗਲੀ ਮਿਟੀ ਪੂਕਾਰਾ॥ਲਬਧਿ ਆਪਣੀ ਪਾਈ॥ ਤਾ ਕਤ ਆਵੈ ਕਤ ਜਾਈ॥ 2॥ ਤਹ ਸਾਚ ਨਿਆਇ ਨਿਬੇਰਾ॥ ਊਹਾ ਸਮ ਠਾਕੁਰੁ ਸਮ ਚੇਰਾ॥ ਅੰਤਰਜਾਮੀ ਜਾਨੈ॥ ਬਿਨੁ ਬੋਲਤ ਆਪਿ ਪਛਾਨੈ॥ 3॥ ਸਰਬ ਥਾਨ ਕੋ ਰਾਜਾ॥ ਤਹ ਅਨਹਦ ਸਬਦ ਅਗਾਜਾ॥ ਤਿਸੁ ਪਹਿ ਕਿਆ ਚਤੁਰਾਈ॥ ਮਿਲੁ ਨਾਨਕ ਆਪੁ ਗਵਾਈ॥ 4॥1॥51॥

Soritth Mehla 5 Ghur(u) 3 Chaupuday: Ek Onkar Satgur Persad(i):

Mil(i) punchoun nuhee sehsa chookaaya. Sikdaarhoun nuhee putiyaaya. Oomraavhoun aagaiy jhayra. Mil(i) Raajun Ram Nibayra. 1. Ubb dhoondhun kut-houn na jaayee. Gobind bhaytay Gur Gosaayeen. Ruhaou. Aaya Prubh Durbaara. Ta suglee mitee pookaara. Lubhudh(i) aapni paayee. Ta kut aavaiy, kut jaayee. 2. Teh Saach niyaayay, nibayra. Oohaan sum Tthaakur(u), sum chayra. Untarjaami jaanaiy. Bin(u) boalut Aap(i) puchhaanaiy. 3. Serb thaan ko Rajah. Teh unhud shabad agaaja. Tis(u) peh kiya chuturaayee. Mil(u) Nanak aap(u) guvaayee. 4.1.51.

Word Meaning: Punchou = leaders. Sehsa = anxiety; apprehension. Sikdaar = ruler; high official. Putiyaaya = convinced; (mind) moved. Oomraav = rich people. Jhayra = conflict; dispute. Raajun = King (Waheguru). Nibayra = decision. 1.
Dhoondhun = search. Kut-houn Na = nowhere. Bhaytay = met with. Pause.
Suglee = all. Pookaara = complaint. Lubudh(i) = desired (needed) thing. Ta = then. Kut Aavaiy Kut Jaayee = where it comes from, and where it goes to? i.e. nowhere. 2. Sum = same; equal. Tthaakur = master. Chayra = follower; servant. Untarjaami = who knows your inner feelings; omniscient. Bin(u) Boalut = without telling. 3. Serb Thaan Ko Raja = the King of everywhere (Waheguru). Teh = there. Unhud Shabad = auto-playing Divine music. Agaaja = reverberation. Tis = with Him (God). Chuturaayee = cleverness. Aap(u) = selfishness; ego. 4.
MEANING: (People normally go to the leaders of the community, high officials, or wealthy people to solve their daily problems like disputes, monetary problems, etc.), but Guru Sahib maintains that none of such highly placed people has any solution to man's mental anxieties or worries. The human mind is not convinced or satisfied by any of these officials. The human mind feels blissful only on meeting with the Waheguru-King. 1.
Now that I have met (made a connection with) the provider for the whole world, Waheguru, there is no need to search for any other source to get rid of my anxiety. Pause.
When I came to Waheguru's shelter, all my complaints disappeared (were solved). I realized the valuable object I was looking for (blissfulness); now my mind is so peaceful that it no longer wanders. 2. Only justice is delivered in Waheguru's Court, and there is no favour for, or discrimination against anyone – the master and the servant are equal there. The omniscient Waheguru knows everything that goes through your mind without you saying anything, oh man. 3. When one's mind gets connected with the King of the whole universe, Waheguru, the auto-playing Divine music seems to reverberate in his mind. However, no cleverness works with Waheguru; the only way to please Him is to overcome your selfishness and ego in His shelter, oh Nanak. 4.1.51.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਹਿਰਦੈ ਨਾਮੁ ਵਿਸਾਇਹੁ॥ ਘਰਿ ਬੈਠੇ ਗੁਰੂ ਧਿਆਇਹੁ॥ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਕਹਿਆ॥ ਸੋ ਸੁਖੁ ਸਾਚਾ ਲਹਿਆ॥ 1॥ ਅਪੁਨਾ ਹੋਇਓ ਗੁਰੁ ਮਿਹਰਵਾਨਾ॥ ਅਨਦ ਸੂਖ ਕਲਿਆਣ ਮੰਗਲ ਸਿਉ ਘਰਿ ਆਏ ਕਰਿ ਇਸਨਾਨਾ॥ ਰਹਾਉ॥ ਸਾਚੀ ਗੁਰ ਵਡਿਆਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ॥ ਗੁਰ ਭੇਟਤ ਮਨਿ ਓਮਾਹਾ॥ 2॥ ਸਗਲ ਪਰਾਛਤ ਲਾਥੇ॥ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਕੈ ਸਾਥੇ॥ ਗੁਣ ਨਿਧਾਨ ਹਰਿ ਨਾਮਾ॥ ਜਪਿ ਪੂਰਨ ਹੋਏ ਕਾਮਾ॥ 3॥ ਗੁਰਿ ਕੀਨੋ ਮੁਕਤਿ ਦੁਆਰਾ॥ ਸਭ ਸ੍ਰਿਸਟਿ ਕਰੈ ਜੈਕਾਰਾ॥ ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੈ ਸਾਥੇ॥ਜਨਮ ਮਰਣ ਭੈ ਲਾਥੇ॥ 4॥2॥52॥

Soritth Mehla 5: Hirdaiy Naam(u) visaahiyo. Ghur(i) baiytthay Guru dhihaayo. Gur(i) Pooraiy Sach(u) kuhhiya. So sookh(u) Saacha luhhiya. 1. Apuna hoyo Gur(u) mehrvaana. Anund, sookh, kulyaan, mungul siyoun, ghur(i) aayay kur(i) ishnaana. Ruhaou. Saachi Gur vudiyaayee. Ta kee keemut(i) kehn(u) na jaayee. Sir(i) shaahaan, Paatshaaha. Gur bhaytut, mun(i) omaaha. 2. Sugul praachhut laathay. Mil(i) Sadh sungut(i) kaiy saathay. Goon-nidhaan Hur(i) Naama. Jup(i) poorun hoyay kaama. 3. Gur(i) keeno mookt dooaara. Subh srisht(i) kuraiy jaiykaara. Nanak Prubh mayraiy saathay. Junum mern bhaiy laathaiy. 4.2.52.
Word Meaning: Visaahiyo = dealt in. Sach(u) = eternal God. Luhhiya = acquired. 1. Anund = blissfulness. Kulyaan = wellbeing. Mungul = joyfulness. Ghur(i) = in the heart. Ishnaana = bathing (cleansing of mind). Pause. Saachi = everlasting. Keemut(i) = worth. Omaaha = zestful. 2. Praachhut = sins. Laathay = came off; washed

off. Poorun Hoyay = completed. 3. Mookt Dooaara = door to salvation. Jaiykaara = acclaims. 4.

MEANING: (I did not have to leave my house to go to some forest or a mountain), and remembered my Guru while staying at home, and dealt in His Naam in my heart. The Perfect Guru advised me to recite the Naam of the eternal Waheguru, whereby I acquired the everlasting comfort (blissfulness). 1. With the benevolence of my Guru, I purified my mind with Waheguru's Naam, and acquired blissfulness, comfort, wellbeing, and joyfulness in my heart. Pause. The praise (greatness) of the Guru is eternal, and nobody can describe its worth. On connecting with the Guru, one's mind becomes filled with zest for Waheguru, the King of all kings. 2. All one's sins are washed away in the company of the holy saints. On reciting the Naam of Waheguru, which is the source of all virtues, all one's objectives are achieved successfully. 3.

The Guru opens the door for salvation (frees one from all bonds of Maya), and the whole world acclaim Him. My Waheguru is with me, as a result of which all my fears of many lives have been dispelled, oh Nanak. 4.2.52.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਧਾਰੀ॥ ਪ੍ਰਭਿ ਪੂਰੀ ਲੋਚ ਹਮਾਰੀ॥ ਕਰਿ ਇਸਨਾਨੁ ਗ੍ਰਿਹ ਆਏ॥ ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਏ॥ 1॥ ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਨਿਸਤਰੀਐ॥ ਊਠਤ ਬੈਠਤ ਹਰਿ ਹਰਿ ਧਿਆਈਐ ਅਨਦਿਨੁ ਸੁਕ੍ਰਿਤੁ ਕਰੀਐ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 622)॥ ਸੰਤ ਕਾ ਮਾਰਗੁ ਧਰਮ ਕੀ ਪਉੜੀ ਕੋ ਵਡਭਾਗੀ ਪਾਏ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਨਾਸੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ॥ 2॥ ਉਸਤਤਿ ਕਰਹੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੇ ਜਿਨਿ ਪੂਰੀ ਕਲ ਰਾਖੀ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਪਵਿਤ੍ਰਾ ਸਤਿਗੁਰ ਕੀ ਸਚੁ ਸਾਖੀ॥ 3॥ ਬਿਘਨ ਬਿਨਾਸਨ ਸਭਿ ਦੁਖ ਨਾਸਨ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ ਖੋਏ ਪਾਪ ਭਏ ਸਭਿ ਪਾਵਨ ਜਨ ਨਾਨਕ ਸੁਖਿ ਘਰਿ ਆਇਆ॥ 4॥3॥53॥

Soritth Mehla 5: Gur Pooraiy kirpa dhaari. Prubh(i) poori loach humaari. Kur(i) ishnaan greh(i) aayay. Anund mungul sookh paayay. 1. Sunt-hou Ram Naam(i) nisturiyaiy. Ootthut, baiytthut, Hur(i), Hur(i) dhiyaayiyaiy, undin(u) sookirt(u) kuriyaiy. 1. Pause.

(PAGE 622): Sunt ka maarug(u) dherm kee paurri, ko vudbhaagi paayay. Koat(i) junum kay kilvikh naasay, Hur(i) Churnee chit(u) laayay. 2. Oostut(i) kurhou suda Prubh aapnay, jin(i) poori kul raakhi. Jea, junt, subh(i) bhuyyay puvittra, Satgur kee Sach(u) saakhi. 3. Bighun binaasun, subh(i) dookh naasun, Satgur(i) Naam(u) drirraaya. Khoyay paap, bhuyyay subh(i) paavun, jun Nanak sookh(i) ghur(i) aaya. 4.3.53.

Word Meaning: Loach = longing; wish. Poori = fulfilled. Ishnaan = bathing; cleansing of mind. Greh(i) Aayay = mind became peaceful (it quit wandering). 1. Nisturiyaiy = find salvation. Sookirt(u) = noble deeds. Pause. Maarug(u) = philosophy. Dherm = high morals; divinity. Paurri = ladder. Koat(i) = millions. Kilvikh = sins. Chit(u) = mind. 2. Oostut(i) = praise. Kul = power. Bhuyyay = became. Saakhi = Teachings. 3. Bighun = obstructions. Binaasun = are destroyed. Drirraaya = reinforced. Khoyay = lost; eradicated. Paavun = pure; pious. 4.

MEANING: With the munificence (benevolence) of the Guru, Waheguru has fulfilled my longing. My mind has been purified (with Waheguru's Naam), and it has become peaceful; also, I acquired blissfulness, joyfulness, and comfort. 1. One swims across the world-sea (gests salvaged) by reciting Waheguru's Naam, oh the holy saints. So, we should recite His Naam while sitting or standing, and perform this holy deed at all times. Pause. The path of life (the philosophy) of the holy men is the ladder of divinity to reach the very high (transcendent) Waheguru; some rare, lucky individual follows it. One's sins of countless lives are washed away when he connects his mind to the Feet (Naam) of Waheguru. 2.

Always sing praise of Waheguru, who has supported the universe with His powers. With the eternal Teachings of the Guru, all living beings have become pure. 3.
When one recites Waheguru's Naam as reinforced by Satguru, all the obstacles in his spiritual life are removed, and all his suffering is eradicated. (By reciting Waheguru's Naam) All sins are washed away, everybody gets purified, and acquires comfort of mind, oh Nanak. 4.3.53.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਾਹਿਬੁ ਗੁਨੀ ਗਹੇਰਾ॥ ਘਰੁ ਲਸਕਰੁ ਸਭੁ ਤੇਰਾ॥ ਰਖਵਾਲੇ ਗੁਰ ਗੋਪਾਲਾ॥ ਸਭਿ ਜੀਅ ਭਏ ਦਇਆਲਾ॥ 1॥ ਜਪਿ ਅਨਦ ਰਹਉ ਗੁਰ ਚਰਣਾ॥ ਭਉ ਕਤਹਿ ਨਹੀ ਪ੍ਰਭ ਸਰਣਾ॥ ਰਹਾਉ॥ ਤੇਰਿਆ ਦਾਸਾ ਰਿਦੈ ਮੁਰਾਰੀ॥ ਪ੍ਰਭਿ ਅਬਿਚਲ ਨੀਵ ਉਸਾਰੀ॥ ਬਲੁ ਧਨੁ ਤਕੀਆ ਤੇਰਾ॥ ਤੂ ਭਾਰੋ ਠਾਕੁਰੁ ਮੇਰਾ॥ 2॥ ਜਿਨਿ ਜਿਨਿ ਸਾਧ ਸੰਗੁ ਪਾਇਆ॥ ਸੋ ਪ੍ਰਭਿ ਆਪਿ ਤਰਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਮ ਰਸੁ ਦੀਆ॥ ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਆ॥ 3॥ ਹੋਏ ਪ੍ਰਭੂ ਸਹਾਈ॥ ਸਭ ਉਠਿ ਲਾਗੀ ਪਾਈ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੂ ਧਿਆਈਐ॥ ਹਰਿ ਮੰਗਲੁ ਨਾਨਕ ਗਾਈਐ॥ 4॥4॥54॥
Soritth Mehla 5: Sahib gooni guhayra. Ghur(u), lushkur(u) subh(u) Tayra. Rukhvaalay Gur Gopala. Subh(i) jea bhuyyay duyyala. 1. Jup(i) anund ruhou Gur Churna. Bhuou kuteh(i) nuhee Prubh sherna. Ruhaou. Tayriyaan daasaan ridaiy Mooraari. Prubh(i) abichul neev oosaari. Bul(u), dhun(u), tukiya Tayra. Tu bhaaro Tthaakur(u) mayra. 2. Jin(i), jin(i) Sadh sung(u) paaya. So Prubh(i) Aap(i) turaaya. Kur(i) kirpa Naam rus deeya. Kooshul, khaym subh theeya. 3. Hoyay Prubh(i) suhaayee. Subh ootth(i) laagi paayeen. Saas(i), saas(i), Prubhoo dhiyaayiyaiy, Hur(i) mungul(u) Nanak gaayiyaiy. 4.4.54.
Word Meaning: Gooni = full of virtues. Guhayra = never changing; uniform. Lushkur = army; family. Gopala = provider for the earth (world). Duyyala = kind. 1.
Gur Churna = feet (Shabad) of the Guru. Bhuou = fear. Kuteh(i) Nuhee = not at all. Sherna = shelter. Pause. Mooraari = Waheguru. Abichul = everlasting. Neev = foundation. Oosaari = constructed. Tukiya = support. Bhaaro = powerful; great. Tthaakur = Lord. 2. Turaaya = ferried across the world sea; salvaged. Kooshul Khaym = comfort and bliss. Theeya = became; happened. 3. Suhaayee = supporter. Laagi Paayeen = drop on the feet; show respect. 4.
MEANING: The Lord is the source of all virtues, and He never changes (not affected by Maya, or by any other situation). All the household (luxuries) and the family are His possessions (given by Him). Waheguru is kind to all the living beings and protects us. 1.
There is absolutely no worldly fear in the shelter of Waheguru. Enjoy blissfulness by reciting the Naam of the Guru. Pause. Waheguru has laid down an eternal foundation (of His Naam), and He resides in the hearts of His devotees. All the power (ability), the wealth, and the support are given by You, and You are my powerful Lord, oh Waheguru. 2.
Whosoever comes to the shelter of the Guru (or the holy saints) is salvaged by Waheguru. He gives the sweet taste of His Naam with His benevolence, as a result of which, one attains comfort and blissfulness. 3. Because of Waheguru's munificence, everybody drops on His Feet (surrenders to Him). We should remember Waheguru with every breath, and sing His praise (which is the source of joy), oh Nanak. 4.4.54.

ਸੋਰਠਿ ਮਹਲਾ 5॥ਸੂਖ ਸਹਜ ਆਨੰਦਾ॥ ਪ੍ਰਭੁ ਮਿਲਿਓ ਮਨਿ ਭਾਵੰਦਾ॥ ਪੂਰੈ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਤਾ ਗਤਿ ਭਈ ਹਮਾਰੀ॥ 1॥ ਹਰਿ ਕੀ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਲੀਨਾ॥ ਨਿਤ ਬਾਜੇ ਅਨਹਤ ਬੀਨਾ॥ ਰਹਾਉ॥ ਹਰਿ ਚਰਣ ਕੀ ਓਟ ਸਤਾਣੀ॥ ਸਭ ਚੂਕੀ ਕਾਣਿ ਲੋਕਾਣੀ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ ਪਾਇਆ॥ ਹਰਿ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਇਆ॥ 2॥ ਪ੍ਰਭਿ ਕਾਟਿਆ ਜਮ ਕਾ ਫਾਸਾ॥ ਮਨ ਪੂਰਨ ਹੋਈ ਆਸਾ॥ ਜਹ ਪੇਖਾ ਤਹ ਸੋਈ॥ ਹਰਿ ਪ੍ਰਭ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਰਾਖੇ॥ ਸਭਿ ਜਨਮ ਜਨਮ ਦੁਖ ਲਾਥੇ॥ ਨਿਰਭਉ ਨਾਮੁ ਧਿਆਇਆ॥ ਅਟਲ ਸੁਖੁ ਨਾਨਕ ਪਾਇਆ॥ 4॥5॥55॥

Soritth Mehla 5: Sookh, sehj, anunda. Prubh(u) miliyo mun(i) bhaavunda. Pooraiy Gur(i) kirpa dhaari. Ta gut(i) bhuyee humaari. 1. Hur(i) kee praym bhugut(i) mun(u) leena. Nit baajay unhut beena. Ruhaou. Hur(i) Churn kee oat sutaani. Subh chooki kaan(i) loakaani. Jugjeevun Daata paaya. Hur(i) rusk(i) rusk(i) goon gaaya. 2. Prubh(i) kaatiya Jum ka phaasa. Mun poorun hoyee aasa. Jeh paykhaan teh soyee. Hur(i) Prubh bin(u) uver(u) na koyee. 3. Kur(i) kirpa Prubh(i) raakhay. Subh(i) junum, junum, dookh laathay. Nirbhuou Naam(u) dhiyaaya. Atull sookh Nanak Paaya. 4.5.55.

Word Meaning: Sehj = blissful state of mind. Mun(i) Bhaavunda = desired; attractive to mind. Gut(i) = high spiritual state. 1. Leena = fully absorbed. Unhut Beena = auto-playing Divine music. Pause. Oat = shelter. Sutaani = very strong. Kaan(i) = subservience; indebtedness. Loakaani = of the people. Jugjeevun = the life (basis) of the world, God. Daata = provider. Rusk(i) = while enjoying. 2. Jum Ka Phaasa = chains of the Angel of death. Jeh Paykhaan = wherever I look. Teh Soyee = He is there. Uver(u) = other. 3. Laathay = came off; removed. Nirbhuou = fearless (God). Atull = everlasting. 4.

MEANING: Now that I have realized the Waheguru I had wished for, I am enjoying the comfort and the blissfulness of the spiritual state above the effects of Maya. It is because of the Guru's munificence that I have realized a high spiritual state. 1. My mind is fully absorbed in the love-filled worship of Waheguru, as a result of which I feel as if Divine music is playing in my mind. Pause. The shelter of Waheguru's Feet (Naam) is very strong, as a result of which all my subservience to the people is paid off (I no longer feel the need for others' obligations). I have realized Waheguru, which is the basis of the life of the whole world. Now, I am fully enjoying singing His virtues (praise). 2. Waheguru has severed all the chains of the Angel of (spiritual) death, and all my wishes have been fulfilled. Now, I find only Him to be present around, and none other, no matter which direction I look. 3. Waheguru protects me (and other devotees) with His benevolence, and all the sufferings of many, many lives are removed. By reciting the Naam of the fearless Waheguru, I have realized an everlasting comfort, oh Nanak. 4.5.55.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਠਾਢਿ ਪਾਈ ਕਰਤਾਰੇ॥ ਤਾਪੁ ਛੋਡਿ ਗਇਆ ਪਰਵਾਰੇ॥ ਗੁਰਿ ਪੂਰੇ ਹੈ ਰਾਖੀ॥ ਸਰਣਿ ਸਚੇ ਕੀ ਤਾਕੀ॥ 1॥ ਪਰਮੇਸਰੁ ਆਪਿ ਹੋਆ ਰਖਵਾਲਾ॥ ਸਾਂਤਿ ਸਹਜ ਸੁਖ ਖਿਨ ਮਹਿ ਉਪਜੇ ਮਨੁ ਹੋਆ ਸਦਾ ਸੁਖਾਲਾ॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਦਾਰੂ॥ ਤਿਨਿ ਸਗਲਾ ਰੋਗੁ ਬਿਦਾਰੂ॥ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ॥ ਤਿਨਿ ਸਗਲੀ ਬਾਤ ਸਵਾਰੀ॥ 2॥ ਪ੍ਰਭਿ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਰਿਆ॥ ਹਮਰਾ ਗੁਣੁ ਅਵਗੁਣੁ ਨ ਬੀਚਾਰਿਆ॥ ਗੁਰ ਕਾ ਸਬਦ ਭਇਓ ਸਾਖੀ॥
(ਅੰਗ 623)॥ ਤਿਨਿ ਸਗਲੀ ਲਾਜ ਰਾਖੀ॥ 3॥ ਬੋਲਾਇਆ ਬੋਲੀ ਤੇਰਾ॥ ਤੂ ਸਾਹਿਬੁ ਗੁਣੀ ਗਹੇਰਾ॥ ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਸਚੁ ਸਾਖੀ॥ ਅਪੁਨੇ ਦਾਸ ਕੀ ਪੈਜ ਰਾਖੀ॥ 4॥6॥56॥

Soritth Mehla 5: Tthaandh(i) paayee Kartaray. Taap(u) chhoad guyya pervaaray. Gur(i) Pooraiy haiy raakhi. Shern(i) Sachay kee taaki. 1. Permayshur(u) Aap(i) hoa rukhvaala. Shaant(i), sehj, sookh khin meh oopjay, mun(u) hoa suda sookhaala. Ruhaou. Hur(i), Hur(i) Naam(u) deeyo daaroo. Tin(i) sugla roag(u) bidaaroo. Apni kirpa dhaari. Tin(i) suglee baat suvaari. 2. Prubh(i) Apna bird(u) smaariya. Humra goon(u), uvgoon(u) na beechaariya. Gur ka Shabad bhuyyo saakhi.

(PAGE 623): Tin(i) suglee laaj raakhi. 3. Bolaaya boaleen Tayra. Tu Sahib(u) gooni guhayra. Jup(i) Nanak Naam(u) Sach(u) saakhi. Apunay daas kee paiyj raakhi. 4.6.56.

Word Meaning: Tthaandh(i) = peace. Kartaray = Waheguru. Taap(u) = suffering; fire of desires. Pervaaray = family. Raakhi = protected. Taaki = sought. 1.

Rukhvaala = guard. Shaant(i) = peacefulness. Khin Meh(i) = in a moment. Oopjay = appeared; came into being. Sookhaala = source of comfort. Pause. Daaroo = medication. Bidaaroo = destroyed. Suglee Baat = everything. Suvaari = made successful. 2. Bird(u) = innate virtue of looking after. Smaariya = accepted responsibility. Saakhi = witness; supportive. Laaj Raakhi = saved dignity. 3. Bolaaya Boaleen = say what You prompt me to say (obey Your Command). Gooni = full of virtues. Guhayra = never changing; above the effects of Maya. Saakhi = witness; support. Paiyj = honour. 4.

MEANING: The suffering of the family (of all associates) has been removed, and Waheguru has brought peace with His kindness. On seeking the shelter of the eternal Waheguru, the Guru protected my dignity. 1. Waheguru Himself became my guard, because of which peace, bliss, and all comforts appeared in a short moment. My mind became completely blissful. Pause. The Guru gave Waheguru's Naam as the medication, which destroyed all the suffering. All my tasks were completed (objectives achieved) successfully by Guru's grace. 2. Waheguru displayed His innate nature of benevolence and disregarded any of my merits or demerits. Guru's Shabad became my support, because of which my dignity was protected. 3. You never change with changing situations (are always kind), and are the Lord of all virtues, oh Waheguru. Recite Waheguru's Naam, which is your support forever, oh Nanak. Waheguru always protects the dignity of His devotees. 4.6.56.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਵਿਚਿ ਕਰਤਾ ਪੁਰਖੁ ਖਲੋਆ॥ ਵਾਲੁ ਨ ਵਿੰਗਾ ਹੋਇਆ॥ ਮਜਨੁ ਗੁਰਿ ਆਦਾ ਰਾਸੇ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਕਿਲਵਿਖ ਨਾਸੇ॥ 1॥ ਸੰਤਹੁ ਰਾਮ ਦਾਸ ਸਰੋਵਰੁ ਨੀਕਾ॥ ਜੋ ਨਾਵੈ ਸੋ ਕੁਲੁ ਤਰਾਵੈ ਉਧਾਰੁ ਹੋਆ ਹੈ ਜੀ ਕਾ॥ 1॥ ਰਹਾਉ॥ ਜੈ ਜੈਕਾਰੁ ਜਗੁ ਗਾਵੈ॥ ਮਨਿ ਚਿੰਦਿਅੜੇ ਫਲ ਪਾਵੈ॥ ਸਹੀ ਸਲਾਮਤਿ ਨਾਇ ਆਏ॥ ਅਪਣਾ ਪ੍ਰਭੂ ਧਿਆਏ॥ 2॥ ਸੰਤ ਸਰੋਵਰਿ ਨਾਵੈ॥ ਸੋ ਜਨੁ ਪਰਮ ਗਤਿ ਪਾਵੈ॥ ਮਰੈ ਨ ਆਵੈ ਜਾਈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ 3॥ ਇਹੁ ਬ੍ਰਹਮ ਬਿਚਾਰੁ ਸੁ ਜਾਨੈ॥ ਜਿਸੁ ਦਇਆਲੁ ਹੋਇ ਭਗਵਾਨੈ॥ ਬਾਬਾ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ॥ ਸਭ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ॥ 4॥7॥57॥

Soritth Mehla 5: Vich(i) Kerta Purakh(u) khuloa. Waal(u) na winga hoya. Mujun(u) Gur(i) aanda raasay. Jup(i) Hur(i), Hur(i) kilvikh naasay. 1. Sunt-hou Ram Daas surovar neeka. Jo naavaiy, so kool(u) turaavaiy oodhaar hoa haiy jea ka. 1. Ruhaou. Jaiy, jaiykaar(u) jug(u) gaavaiy. Mun(i) chindiurray ful paavaiy. Suhee slaamut(i) naayay aayay. Apna Prubhoo dhiyaayay. 2. Sunt surovar(i) naavaiy. So jun(u) Perm gut(i) paavaiy. Muraiy na aavaiy jaayee. Hur(i), Hur(i) naam(u) dhiyaayee. 3. Eh(u) Braham bichaar(u) su jaanaiy. Jis(u) duyyal hoyay Bhugvaanaiy. Baba Nanak prubh shernaayee. Subh chinta gunut mitaayee. 4.7.57.

Word Meaning: Kerta Purakh(u) = the Creator (God). Khuloa = stood; became the shield. Wall Na Winga = no damage at all. Mujun(u) = dip in holy water (of Waheguru's Naam). Aanda Raasay = brought (led) to success. Kilvikh = sins. 1. Ram Daas = devotees of Waheguru. Surovar = pool. Neeka = beautiful; purifying. Turaavaiy = oodhaar = salvation. Jea = soul. Pause. Jaiykaar = acclaims; sings praise. Chindiurray = desired. Ful = rewards. Suhee Slaamut(u) = safe and sound; happy and blissful. 2. Sunt Surovar = pool (company) of holy men. Perm Gut(i) = highest spiritual state (union with God). 3. Braham = about Waheguru. Gunut = account of deeds. 4.

MEANING: Whereas a dip in a pool of water cleanses your body only, the holy gathering of the devotees of Waheguru is such a pool where (Waheguru's Naam is reinforced), as a result of which your mind is purified, oh, the noble folks. Whosoever takes a dip in that pool finds salvation - not just for himself, but for his associates too. **Pause.** When one takes a dip in that pool, Waheguru becomes a shield for Him (to protect him), and no spiritual harm

is done (by the demons) to him at all. The Guru causes such a dip successfully, and all sins are eradicated by reciting Waheguru's Naam. 1. The whole world sings praise of such a holy pool (gathering) and realizes the wishes of their mind. They recite Waheguru's Naam and acquire bliss and happiness. 2. The individual, who takes a dip in the holy pool of the devotees of Waheguru (sings Waheguru praise in their company), achieves the highest spiritual stage (union with God). By reciting Waheguru's Naam, an individual becomes free from the cycle of rebirths; so, he never dies or takes birth again. 3. But only that individual internalizes this Divine thinking to whom Waheguru becomes kind. I sought Waheguru's shelter (surrendered to Him) whereby all the accounts of my deeds have been erased, oh Nanak. 4.7.57.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮਿ ਨਿਬਾਹੀ ਪੂਰੀ॥ ਕਾਈ ਬਾਤ ਨ ਰਹੀਆ ਊਰੀ॥ ਗੁਰਿ ਚਰਨ ਲਾਇ ਨਿਸਤਾਰੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ॥ 1॥ ਅਪਨੇ ਦਾਸ ਕਾ ਸਦਾ ਰਖਵਾਲਾ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਰਾਖੇ ਮਾਤ ਪਿਤਾ ਜਿਉ ਪਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ ਜਿਨਿ ਜਮ ਕਾ ਪੰਥੁ ਮਿਟਾਇਆ॥ ਹਰਿ ਭਗਤਿ ਭਾਇ ਚਿਤੁ ਲਾਗਾ॥ ਜਪਿ ਜੀਵਹਿ ਸੇ ਵਡਭਾਗਾ॥ 2॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਗਾਵੈ॥ ਸਾਧਾ ਕੀ ਧੂਰੀ ਨਾਵੈ॥ ਅਪੁਨਾ ਨਾਮੁ ਆਪੇ ਦੀਆ॥ ਪ੍ਰਭ ਕਰਣਹਾਰਿ ਰਖ ਲੀਆ॥ 3॥ ਹਰਿ ਦਰਸਨ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ ਇਹੁ ਪੂਰਨ ਬਿਮਲ ਬੀਚਾਰਾ॥ ਕਰਿ ਕਿਰਪਾ ਅੰਤਰਜਾਮੀ॥ ਦਾਸ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ॥ 4॥8॥58॥

Soritth Mehla 5: Parbraham(i) nibaahee poori. Kaayee baat na ruhhiya oori. Gur(i) Churn laayay nistaaray. Hur(i), Hur(i) Naam(u) smaahray. 1. Apunay daas ka suda rukhvaala. Kur(i) kirpa Apunay kur(i) raakhay maat pita jiyoun paala. 1. Ruhaou. Vudbhaageen Satgur(u) paaya. Jin(i) Jum ka punth(u) mitaaya. Hur(i) bhugut(i) bhaayay chit(u) laaga. Jup(i) jeeveh(i) say vudbhaaga. 2. Amrit Bani gaavaiy. Sadhaan kee dhoori naavaiy. Apuna Naam(u) Aapay deeya. Prubh Kernhaar(i) rukh leeya. 3. Hur(i) dershun praan adhaara. Eh(u) poorun bimul beechaara. Kur(i) kirpa Untarjaami. Daas Nanak shern(i) Soami. 4.8.58.

Word Meaning: Nibahee Poori = supported till the end. Oori = less than full; incomplete. Gur Churn Laayay = shelter; surrendering to the Guru. 1. Rukhvaala = guard. Kur(i) = by adopting. Paala = raise. Pause. punth(u) = path. Bhaayay = in the spirit of. 2. Amrit Bani = immortalizing Shabad. Dhoori Naavaiy = bathes in the dust of the feet; shows full reverence; obeys their teachings as Divine Truth. Kernhaar(i) = the Creator. 3. Praan Adhaara = basis of soul. Poorun Bimul = perfectly pure (honest) thought. Untarjaami = omniscient. 4

MEANING: Waheguru lent His support to me till the end, and nothing was left unfinished. He made me take shelter of the Guru (surrender to Him), where I remembered Waheguru (recited His Naam), and was salvaged. 1. Waheguru always stands on guard for His devotees and raises and nourishes them (spiritually) by extending His kind hand, just like parents do. Pause. Only the highly fortunate individuals get connected with the Guru, as a result of which, the path leading them to the Angel of (spiritual) death gets eradicated with His grace. Those are lucky whose mind gets focused on Waheguru with the spirit of worship, and they survive by reciting His Naam. 2. The Creator kindly bestows His Naam to such devotees who sing the immortalizing Shabad of the Guru in the company of the holy men with full reverence. Then the Creator Waheguru protects them (from the attacks of Maya). 3. I express my feelings with full honesty that Waheguru's holy sight is the basis of my life. Please, be kind to Your slave (devotee), Nanak, oh, the omniscient Waheguru. I am in Your shelter. 4.8.58.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰਿ ਪੂਰੈ ਚਰਨੀ ਲਾਇਆ॥ ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਪਾਇਆ॥ ਜਹ ਜਾਈਐ ਤਹਾ ਸੁਹੇਲੇ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਮੇਲੇ॥ 1॥ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਸਦਾ ਸੁਭਾਈ॥ ਮਨਚਿੰਦੇ ਸਗਲੇ ਫਲ ਪਾਵਹੁ ਜੀਅ ਕੈ ਸੰਗਿ ਸਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਨਾਰਾਇਣ ਪ੍ਰਾਣ ਅਧਾਰਾ॥ ਹਮ ਸੰਤ ਜਨਾ ਰੇਨਾਰਾ॥ ਪਤਿਤ ਪੁਨੀਤ ਕਰਿ ਲੀਨੇ ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਨੇ॥ 2॥ ਪਾਰਬ੍ਰਹਮ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ॥ ਸਦ ਜੀਅ ਸੰਗਿ ਰਖਵਾਲਾ॥ ਹਰਿ ਦਿਨੁ ਰੈਣਿ ਕੀਰਤਨੁ ਗਾਈਐ॥ ਬਹੁੜਿ ਨ ਜੋਨੀ ਪਾਈਐ॥ 3॥ ਜਿਸੁ ਦੇਵੈ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਹਰਿ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਾ॥ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਇਆ॥ ਸੁਖੁ ਨਾਨਕ ਸਰਣੀ ਪਾਇਆ॥ 4॥9॥59॥

Soritth Mehla 5: Gur(i) Pooraiy Churnee laaya. Hur(i) sung(i) suhaayee paaya. Jeh jaayiyaiy tuhaa soohaylay. Kur(i) kirpa Prubh(i) maylay. 1. Hur(i) goon gaavhou sudaa soobhaayee. Mun chinday suglay ful paavhou, jea kaiy sung(i) suhaayee. Ruhaou. Naraayin Praan adhaara. Hum sunt junaa raynaara. Putit pooneet kur(i) leenay. Kur(i) kirpa Hur(i) jus(u) deenay. 2. Parbrahm kuray pritpaala. Sud jea sung(i) rukhvaala. Hur(i) din(u) raiyn(i) keertun(u) gaayiyaiy. Buhourr(i) na joani paayiyaiy. 3. Jis(u) dayvaiy Purakh(u) Bidhaata. Hur(i) rus(u) tin hee jaata. Jum kunkur(u) nayrr(i) na aaya. Sookh(u) Nanak shernee paaya. 4.9.59.

Word Meaning: Churnee Laaya = provided shelter. Suhaayee = supportive. Tuhaa = there. Soohaylay = blissful. 1. Soobhaayee = with love and respect. Mun Chinday = desired. Pause. Naraayin = God. Praan Adhaara = basis of life. Raynaara = dust of the feet; like a slave. Putit = immoral. Puneet = pure. Jus(u) = praise. Leenay = absorbed. 2. Pritpaala = raises and nurtures. Raiyn(i) = night. Keertun = (sing) praise. Buhourr(i) = again. Joani = in different life forms. 3. Purakh(u) Bidhaata = the carver of our fates, Waheguru. Jaata = appreciate; enjoy. Kunkur(u) = assistant. 4.

MEANING: The Perfect Guru kindly provided His shelter to me, whereby I found Waheguru to be always with me, and also supportive of me. I got connected with the Guru through the munificence (benevolence) of Waheguru; now I always feel blissful no matter where I go. 1. One must sing Waheguru's praise with love and respect because of which, he will find Him always with him with His full support; one also gets all his wishes fulfilled. Pause. I am like the dust of the feet of the holy men (I have deep reverence for them), and Waheguru's Naam is the basis of my life. I was an immoral person before, but was purified in the company of the holy men. They kindly implanted Waheguru's praise in my mind, and now my mind is fully absorbed in Waheguru's Naam. 2. Waheguru raises all of us, and He is always guarding our souls against the attractions of Maya. We should sing Waheguru's praise day and night, as a result of which we will not have to take birth in any life form again. 3. Only those individuals who appreciate and enjoy the taste of Waheguru's Naam are kindly given it by the Carver of our fates, Waheguru. Those who take shelter of Waheguru realize blissfulness, and the assistants of the Angel of (spiritual) death do not get even close to them, oh Nanak. 4.9.59.

(ਅੰਗ 624)॥ ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰਿ ਪੂਰੈ ਕੀਤੀ ਪੂਰੀ॥ ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਭਰਪੂਰੀ॥ ਖੇਮ ਕੁਸਲ ਭਇਆ ਇਸਨਾਨਾ॥ ਪਾਰਬ੍ਰਹਮ ਵਿਟਹੁ ਕੁਰਬਾਨਾ॥ 1॥ ਗੁਰ ਕੇ ਚਰਨ ਕਵਲ ਰਿਦ ਧਾਰੇ॥ ਬਿਘਨੁ ਨ ਲਾਗੈ ਤਿਲ ਕਾ ਕੋਈ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਿਲਿ ਸਾਧੂ ਦੁਰਮਤਿ ਖੋਏ॥ ਪਤਿਤ ਪੁਨੀਤ ਸਭ ਹੋਏ॥ ਰਾਮ ਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ॥ ਸਭ ਲਾਥੇ ਪਾਪ ਕਮਾਤੇ॥ 2॥ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਈਐ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਧਿਆਈਐ॥ ਮਨ ਬਾਛਤ ਫਲ ਪਾਏ॥ ਗੁਰੁ ਪੂਰਾ ਰਿਦੈ ਧਿਆਏ॥ 3॥ ਗੁਰ ਗੋਪਾਲ ਆਨੰਦਾ॥ ਜਪਿ ਜਪਿ ਜੀਵੈ ਪਰਮਾਨੰਦਾ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ ਪ੍ਰਭ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਇਆ॥ 4॥10॥60॥

(PAGE 624): Soritth Mehla 5: Gur(i) Pooriay keeti poori. Prubh(u) ruv(i) ruhhiya bherpoori. Khaym kooshul bhuyya, ishnaana. Parbraham vit-houn koorbaana. 1. Gur kay Churn kuvul rid dhaaray. Bighun(u) na laagaiy til ka koyee, kaaruj sugul suvaaray. 1. Ruhaou. Mil(i) Sadhu doormut(i) khoyay. Putit pooneet subh hoyay. Ram daas surovar(i) naatay. Subh laathay paap kumaatay. 2. Goon Govind nit gaayiyaiy. Sadh sung(i) mil(i) dhiyaayiyaiy. Mun baanchhut ful paayay. Gur(u) Poora ridaiy dhiyaayay. 3. Gur Gopal anunda. Jup(i), jup(i) jeevaiy Permanunda. Jun Nanak Naam(u) dhiyaaya. Prubh Apna bird(u) rukhaaya. 4.10.60.
Word Meaning: Keeti Poori = full munificence (benevolence). Ruv Ruhhiya = is present. Bherpoori = everywhere. Khaym Kooshul = wellbeing and comfort; happy and blissful. Ishnaana = cleansing of mind. Vit-houn = for. 1. Dhaaray = implanted. Bighun(u) = impediment. Til Ka = the size of a sesame seed; minuscule. Suvaaray = completes successfully. Pause. Doomut(i) = thinking that is ignoble. Khoyay = lose; get rid of. Putit = immoral. Pooneet = pure. Ram Daas = holy men. Kumaatay = committed. 2. Mun Baanchhut = desired. Ridaiy = in the heart. 3.
Anunda = (source of) bliss. Permanunda = Waheguru. Bird(u) = innate virtue. 4.
MEANING: With the full munificence of the Perfect Guru, I see Waheguru to be present everywhere. By cleansing my mind by taking a dip in the pool of holy Naam-water of Waheguru, I feel happy and blissful. I am all sacrifice for my Lord. 1.
When one embeds the lotus-like Feet of the Guru (His Shabad, Waheguru's Naam) in his heart, he faces no impediment – not even the size of a sesame seed - and all his objectives (including union with God) are achieved successfully. Pause. One's ignoble thoughts are destroyed in the company of the Guru, and all immoral people become purified. When one takes a dip in the holy pool of Waheguru's Naam in the company of holy men, all his sins are washed away. 2. We should sing praises of Waheguru every day in the company of the holy saints. By remembering the Perfect Guru with a focused mind, one can realize all his wishes. 3. The Lord of the world, Waheguru, is the source of blissfulness, and the devotees survive by reciting His Naam. Waheguru shows His innate virtue of loving His devotees, and with His grace, His slave, Nanak, recites His Naam. 4.10.60.

ਰਾਗੁ ਸੋਰਠਿ ਮਹਲਾ 5॥ ਦਹਦਿਸ ਛਤ੍ਰ ਮੇਘ ਘਟਾ ਘਟ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਇਓ॥ ਸੇਜ ਇਕੇਲੀ ਨੀਦ ਨਹੁ ਨੈਨਹ ਪਿਰੁ ਪਰਦੇਸਿ ਸਿਧਾਇਓ॥ 1॥ ਹੁਣਿ ਨਹੀ ਸੰਦੇਸਰੋ ਮਾਇਓ॥ ਏਕ ਕੋਸਰੋ ਸਿਧਿ ਕਰਤ ਲਾਲੁ ਤਬ ਚਤੁਰ ਪਾਤਰੋ ਆਇਓ॥ ਰਹਾਉ॥ ਕਿਉ ਬਿਸਰੈ ਇਹੁ ਲਾਲੁ ਪਿਆਰੋ ਸਰਬ ਗੁਣਾ ਸੁਖਦਾਇਓ॥ ਮੰਦਰਿ ਚਰਿ ਕੈ ਪੰਥੁ ਨਿਹਾਰਉ ਨੈਨ ਨੀਰਿ ਭਰਿ ਆਇਓ॥ 2॥ ਹਉ ਹਉ ਭੀਤਿ ਭਇਓ ਹੈ ਬੀਚੋ ਸੁਨਤ ਦੇਸਿ ਨਿਕਟਾਇਓ॥ ਭਾਭੀਰੀ ਕੇ ਪਾਤ ਪਰਦੋ ਬਿਨੁ ਪੇਖੇ ਦੁਰਾਇਓ॥ 3॥ ਭਇਓ ਕਿਰਪਾਲੁ ਸਰਬ ਕੋ ਠਾਕੁਰੁ ਸਗਰੋ ਦੂਖੁ ਮਿਟਾਇਓ॥ ਕਹੁ ਨਾਨਕ ਹਉਮੈ ਭੀਤਿ ਖੋਈ ਤਉ ਦਇਆਰੁ ਬੀਠਲੋ ਪਾਇਓ॥ 4॥ ਸਭੁ ਰਹਿਓ ਅੰਦੇਸਰੋ ਮਾਇਓ॥ ਜੋ ਚਾਹਤ ਸੋ ਗੁਰੂ ਮਿਲਾਇਓ॥ ਸਰਬ ਗੁਨਾ ਨਿਧਿ ਰਾਇਓ॥ ਰਹਾਉ ਦੂਜਾ॥ 11॥61॥
Raag(u) Soritth Mehla 5: Dehdis chhutar maygh ghutaa ghut, daamun(i) chumuk(i) draayo. Sayj ikayli, neend nuhou naiyneh, pir(u) perdays(i) sidhaayo. 1. Hoon(i) nuhee sundaysro maayo. Aik kosro sidh(i) kert laal(u), tub chutur paatro aayo. Ruhaou. Kiyoun bisraiy eh(u) Laal(u) Piyaro, serb goona sookhdaayo. Mundar(i) churh(i) kaiy punth(u) nihaaroun, naiyn neer(i) bhur(i) aayo. 2. Huoun, huoun bheet(i) bhuyyo haiy beecho, soonut days(i) nicktaayo. Bhaambheeri kay paat purdo, bin(u) paykhay dooraayo. 3. Bhuyyo kirpaal(u) serb ko Tthaakur(u), sugro dookh(u) mitaayo. Kuhou Nanak haumein bheet(i) khoyee, tuou Duyyar(u) Beetthlo paayo. 4. Subh ruhhiyo undaysro maayo. Jo chaahut, so Guru milaayo. Serb Goona-Nidh(i) Raayo. Ruhou Dooja. 11.61.

Word Meaning: Dehdis = in every direction. Chhutar Maygh = canopy of clouds; fully overcast. Ghuta Ghut = layers of clouds. Daamun(i) = lightning. Chumuk(i) = flash. Sayj = bed. Pir(u) = dear; husband. Sidhaayo = gone. 1. Sundaysro = message. Maayo = oh, mother. Kosro = unit of distance (2.2 km). Sidh(i) Kert = travels. Laal(u) = dear. Chutur Paatro = four letters. Pause. Bisraiy = forget. Eh(u) Laal(u) = Dear Waheguru. Sookhdaayo = source of comforts. Mundar = mansion. Punth(u) = path. Nihaaroun = watch carefully. 2. Huoun = selfishness and ego. Bheet(i) = wall; curtain. Beecho = in the middle. Days(i) = country; residence. Nicktaayo = near. Bhaambheeri = paper spinning wheel (toy). Paat = leaf of paper. Purdo = curtrain. Dooraayo = far away. 3. Bhuyyo = became. Duyyar(u) = kind. Beetthlo = a name for God. 4. Ruhhiyo = left behind. Undaysro = misgivings. Raayo = Royal Waheguru. Second Pause.

MEANING: A newly married bride, whose husband has gone away to some other land, yearns for his company in the romantic rainy season when the sky is fully overcast with layers of pretty clouds, and the flashes of lightning scare her as she feels lonely on the bed and gets no sleep. 1. She complains to her mother that she has not heard from her dear husband this time. In the past, he would send her four letters after every koas he travelled. Pause. Using her sad state of mind caused by her separation from her husband (the root cause of which is purely physical love and which is short-lived) as an example, Guru Sahib says that how can a human bride afford to forget the extremely dear Waheguru, which is the source of all comforts (and the union of which is everlasting). (As in the olden days when people would go on the rooftop to find if their desired family member was on his/ her way home). The human bride also goes on the rooftop to look for Waheguru, but her eyes well up with tears when she cannot see Him. 2. She does not realize that Waheguru resides close by; it is the wall of selfishness and ego which separates the human bride from Waheguru and does not allow her to “see” Him. Just like the paper wall in the paper spinning toy, which obstructs our vision to look inside it when it is spinning, (even though He is so close to us), Waheguru seems far away to the ignorant human-bride because we cannot see Him. 3. The Lord of all became benevolent to me, whereby all my suffering has been eradicated. When one’s wall of selfishness and ego is demolished, he connects with the kind Waheguru, oh Nanak. 4. Emperor, Waheguru, is the treasure (source) of all virtues; the Guru connected me with Waheguru, fulfilling my wish. Now, all my misgivings have disappeared, oh my mother. Second Pause. 11.61.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗਈ ਬਹੋੜੁ ਬੰਦੀ ਛੋੜੁ ਨਿਰੰਕਾਰੁ ਦੁਖਦਾਰੀ॥ ਕਰਮੁ ਨ ਜਾਣਾ ਧਰਮੁ ਨ ਜਾਣਾ ਲੋਭੀ ਮਾਇਆਧਾਰੀ॥ ਨਾਮੁ ਪਰਿਓ ਭਗਤੁ ਗੋਵਿੰਦ ਕਾ ਇਹ ਰਾਖਹੁ ਪੈਜ ਤੁਮਾਰੀ॥ 1॥ ਹਰਿ ਜੀਉ ਨਿਮਾਣਿਆ ਤੂ ਮਾਣੁ॥ ਨਿਚੀਜਿਆ ਚੀਜ ਕਰੇ ਮੇਰਾ ਗੋਵਿੰਦੁ ਤੇਰੀ ਕੁਦਰਤਿ ਕਉ ਕੁਰਬਾਣੁ॥ ਰਹਾਉ॥ ਜੈਸਾ ਬਾਲਕੁ ਭਾਇ ਸੁਭਾਈ ਲਖ ਅਪਰਾਧ ਕਮਾਵੈ॥ ਕਰਿ ਉਪਦੇਸੁ ਝਿੜਕੇ ਬਹੁ ਭਾਤੀ ਬਹੁੜਿ ਪਿਤਾ ਗਲਿ ਲਾਵੈ॥ ਪਿਛਲੇ ਅਉਗੁਣ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਆਗੈ ਮਾਰਗਿ ਪਾਵੈ॥ 2॥ ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਣੈ ਤਾ ਕਿਸੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ॥ ਕਹਣੈ ਕਥਨਿ ਨ ਭੀਜੈ ਗੋਬਿੰਦੁ ਹਰਿ ਭਾਵੈ ਪੈਜ ਰਖਾਈਐ॥ ਅਵਰ ਓਟ ਮੈ ਸਗਲੀ ਦੇਖੀ ਇਕ ਤੇਰੀ ਓਟ ਰਹਾਈਐ॥3॥

(ਅੰਗ 625॥ ਹੋਇ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਆਪੇ ਸੁਣੈ ਬੇਨੰਤੀ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਵੈ ਸਭ ਚੂਕੈ ਮਨ ਕੀ ਚਿੰਤੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਵਖਦੁ ਮੁਖਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸੁਖਿ ਵਸੰਤੀ॥ 4॥12॥62॥

Soritth Mehla 5: Guyyee buhoarr(u), bundee chhoarr(u), Nirunkar(u), dookhdaari. Kerm(i) na jaana, dherm(u) na jaana, lobhi, mayadhaari. Naam(u) puriyo bhugut(u) Govind ka, eh raakhou paiyj Toomaari. 1. Hur(i) Jeeo, nimaaniyaan Tu maan(u). Nicheejiyaan, cheej

kuray mayra Govind(u), Tayri koodrut(i) kuou koorbaan. Ruhaou. Jaiysa baaluk(u) bhaayay soobhaayee, lukh upraadh kumaavaiy. Kur(i) oopdaysh(u) jhirrkay buhou bhaanti, buhourr(i) pita gul(i) laavaiy. Pichhlay augoon bukhsh luyyay Prubh(u), aagaiy maarug(i) paavaiy. 2. Hur(i) Untarjaami subh bidh(i) jaanaiy, ta kis(u) peh aakh(i) soonaayiyaiy. Kehnaiy, kuthun(i) na bheejaiy Gobind(u), Hur(i) bhaavaiy paiyj rukhaayiyaiy. Uver oat mein suglee daykhi, ikk Tayri oat ruhaayiyaiy. 3.

(PAGE 625): Hoyay duyyal(i), kirpaal(u), Prubh Tthaakur(u), aapay soonaiy baynti. Poora Satgur(u) maiyl(i) milaavaiy, subh chookaiy mun kee chinti. Hur(i), Hur(i) Naam(u) avkhud(u) mookh(i) paaya, jun Nanak sookh(i) vusunti. 4.12.62.

Word Meaning: Guyyee Buhoarr(u) = bring back lost thing (spirituality). Bundee Chhoarr(u) = emancipator (from worldly bonds). Dookhdaari = eradicator of suffering. Kerm(i) = noble deeds. Dherm(u) = moral obligations; divinity. Lobhi = greedy. Mayadhaari = wealthy; worshipper of money. Purriyo = known as. Paiyj = dignity. 1. Nimaaniyaan = poor; weak; with no respect. Nicheejiyaan = insignificant. Koodrut(i) = nature; powers. Pause. Bhaayay Soobhaayee = by his nature. Upraadh = offences; mistakes. Kumaavaiy = commits. Oopdaysh = teach; educate. Jhirrkay = reprimands. Buhourr(i) = again. Pichhlay = past. Augoon = ignoble qualities. Maarug(u) = path. 2. Untarjaami = omniscient. Bidh(i) = means; ways. Kuthun = description. Bheejaiy = pleases. Bhaavaiy = to His liking. Oat = shelter. Ruhaayiyaiy = lasting forever. 3. Baynti = prayer. Chookaiy = is removed. Chinti = worries. Avkhudh(u) = medication. Vusunti = resides; lives. 4.

MEANING: You bring back our lost spirituality (or any other desired thing), emancipate us from worldly bonds, and are the destroyer of all our suffering, oh Waheguru. But I do not perform any noble deeds, know nothing about my moral obligations (or divinity), am greedy, and a worshipper of wealth. However, people still call me (consider me) Your devotee. Kindly protect me (from the attacks of Maya) because now it is a matter of the honour of Your shelter too, oh Waheguru. 1. You are the pride of the poor (who enjoy no respect), oh Waheguru. My Waheguru transforms the insignificant individuals into important persons. I am a sacrifice to His amazing powers. Pause. When a child commits countless offences because of his natural inclination, his father reprimands and teaches him how to behave, but later hugs him too. Similarly, Waheguru forgives our past blunders and sins, and shows us the right path for the future. 2. When the omniscient Waheguru has the ability to know our sins and to forgive us, to whom can (and why should) we complain? He is not pleased just by saying or explaining His virtues; He protects our dignity (against the attacks of Maya) only when and as He pleases. I have tested all other shelters; only Waheguru's shelter is everlasting. 3. When the Lord, Waheguru, is kind, He listens to our prayers of His own volition. He connects us with the Perfect Guru, who then connects us with Waheguru (only the Guru can connect us with God) whereby all our worries get eradicated. The Guru puts Waheguru's Naam in our mouth (on our tongue to recite) as the medication (to treat our haumein) as a result of which we sleep (spend our life) in comfort, oh Nanak. 4.12.62.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭ ਭਏ ਅਨੰਦਾ ਦੁਖ ਕਲੇਸ ਸਭਿ ਨਾਠੇ॥ ਗੁਨ ਗਾਵਤ ਧਿਆਵਤ ਪ੍ਰਭੁ ਅਪਨਾ ਕਾਰਜ ਸਗਲੇ ਸਾਠੇ॥ 1॥ ਜਗਜੀਵਨ ਨਾਮੁ ਤੁਮਾਰਾ॥ ਗੁਰ ਪੂਰੇ ਦੀਓ ਉਪਦੇਸਾ ਜਪਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੂਹੈ ਮੰਤ੍ਰੀ ਸੁਨਹਿ ਪ੍ਰਭ ਤੂਹੈ ਸਭੁ ਕਿਛੁ ਕਰਣੈਹਾਰਾ॥ ਤੂ ਆਪੇ ਦਾਤਾ ਆਪੇ ਭੁਗਤਾ ਕਿਆ ਇਹੁ ਜੰਤੁ ਵਿਚਾਰਾ॥ 2॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥

ਪੇਖਿ ਪੇਖਿ ਜੀਵੈ ਪ੍ਰਭੁ ਅਪਨਾ ਅਚਰਜੁ ਤੁਮਹਿ ਵਡਾਈ॥ 3॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਪ੍ਰਭ ਸ੍ਵਾਮੀ ਪਤਿ ਮਤਿ ਕੀਨੀ ਪੂਰੀ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਬਲਿਹਾਰੀ ਬਾਛਉ ਸੰਤਾ ਧੂਰੀ॥ 4॥13॥63॥

Soritth Mehla 5: Simer(i), simer(i) Prubh bhuyyay anunda, dookh klaysh subh(i) naatthay. Goon gaavut, dhiyaavut Prubh(u) apna, kaaruj suglay saantthay. 1. Jugjeevun Naam(u) Toomhaara. Gur Pooray deeyo oopdaysha, jup(i) bhuoujul(u) paar(i) ootaara. 1.Ruhaou. Tu haiyn muntri, sooneh(i) Prubh Tu haiyn, subh(u) kichh(u) kernaiyhaara. Tu Aapay Daata, Aapay bhoogta, kiyya eh(u) junt(u) vichaara. 2. Kiyya goon Tayray aakh(i) vukhaani, Keemut(i) kehn(u) na jaayee. Paykh(i), paykh(i) jeevaiy Prubh(u) apna, achurj Toomheh(i) vudaayee. 3. Dhaar(i) anugreh(u) Aap(i) Prubh Soami, put(i), mut(i) keeni poori. Sudaa, sudaa Nanak bulihaari, baanchhoun suntaan dhoori. 4.13.63.

Word Meaning: Simer(i) = remember; recite (Naam). Anunda = blissfulness. Klaysh = irritants; annoying disputes. Naatthay = dispelled. Saantthay = fixed. 1. Jugjeevun = the life (soul) of the world (God). Bhuoujul (u) = the world sea. Pause. Muntri = advisor. Kernaiyhaara = creator. Bhoogta = one who enjoys. Junt(u) = man. Vichaara = poor; helpless. 2. Vukhaana = describe. Keemut(i) = worth. Paykh(i) = by watching. Achurj = amazing. Vudaayee = magnificence. 3. Anugeh(u) = kindness. Put(i) = honour. Mut(i) = wisdom. Keeni Poori = made perfect. Baanchhoun = long for. Dhoori = dust of feet (opportunity to serve). 4.

MEANING: When one remembers Waheguru (recites His Naam and sings His praise), he attains blissfulness, all his annoying disputes get eradicated, and all his objectives get fixed (are achieved successfully). 1. Your Naam is life-giver, oh Waheguru. One swims across the world-sea (finds salvation) when he recites Your Naam as advised by the Perfect Guru. Pause. You are our adviser (guide), You listen to our problems, and You are capable of doing anything, oh, (the creator), Waheguru. You are the provider, and (being present in everybody) also the enjoyer of Your gifts; what can the helpless man do? 2. Which of Your virtues can I describe because there is no way for me to find their worth? Amazing is Your magnificence, oh Waheguru. I simply live by watching it. 3. With His benevolence, my Waheguru enhanced my honour and my wisdom to perfection. I am always a sacrifice for my Waheguru, and long for the dust of the feet of the holy men (wish to serve them like a slave), oh Nanak. 4.13.63.

ਸੋਰਠਿ ਮ:5॥ ਗੁਰੁ ਪੂਰਾ ਨਮਸਕਾਰੇ॥ ਪ੍ਰਭਿ ਸਭੇ ਕਾਜ ਸਵਾਰੇ॥ ਹਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ॥ ਪ੍ਰਭ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ॥ 1॥ ਅਪਨੇ ਦਾਸ ਕੋ ਭਇਓ ਸਹਾਈ॥ ਸਗਲ ਮਨੋਰਥ ਕੀਨੇ ਕਰਤੈ ਊਣੀ ਬਾਤ ਨ ਕਾਈ॥ ਰਹਾਉ॥ ਕਰਤੈ ਪੁਰਖਿ ਤਾਲੁ ਦਿਵਾਇਆ॥ ਪਿਛੈ ਲਗਿ ਚਲੀ ਮਾਇਆ॥ ਤੋਟਿ ਨ ਕਤਹੂ ਆਵੈ॥ ਮੇਰੇ ਪੂਰੇ ਸਤਗੁਰ ਭਾਵੈ॥ 2॥ ਸਿਮਰਿ ਸਿਮਰਿ ਦਇਆਲਾ॥ ਸਭਿ ਜੀਅ ਭਏ ਕਿਰਪਾਲਾ॥ ਜੈ ਜੈਕਾਰੁ ਗੁਸਾਈ॥ ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ॥ 3॥ ਤੂ ਭਾਰੋ ਸੁਆਮੀ ਮੇਰਾ॥ ਇਹੁ ਪੁੰਨੁ ਪਦਾਰਥੁ ਤੇਰਾ॥ਜਨ ਨਾਨਕ ਏਕੁ ਧਿਆਇਆ॥ ਸਰਬ ਫਲਾ ਪੁੰਨੁ ਪਾਇਆ॥ 4॥14॥64॥

Soritth M:5: Gur(u) Poora numuskaaray. Prubh(i) subhay kaaj suvaaray. Hur(i) Apni kirpa dhaari. Prubh poorun paiyj suvaari. 1. Apnay daas ko bhuyyiyo suhaayee. Sugul munoruth keenaiy Kertaiy, ooni baat na kaayee. Ruhaou. Kertaiy Purakh(i) taal(u) divaaya. Pichhaiy lug(i) chulli Maya. Toat(i) na kut-hoon aavaiy. Mayray Pooray Satgur bhaavaiy. 2. Simer(i), simer(i) Duyyaala. Subh(i) jea bhuyyay kirpaala. Jaiy, jaiykaar Goosaayeen. Jin(i) poori bunut nunaayee. 3. Tu bhaaro Soami mayra. Eh(u) poonn(u) pudaaruth(u) Tayra. Jun Nanak Aik(u) dhiyaaya. Serb fulaa poonn(u) paaya. 4.14.64.

Word Meaning: Numuskaaray = bow to; show reverence. Kaaj = tasks; objectives.

Poorun = perfect; completely. Paiyj Suvaari = protected dignity. 1. Munoruth = objectives. Ooni = incomplete. Pause. Kertaiy Purakh(i) = the Creator, God. Taal(u) = lock (to the treasure of Naam). Pichhaiy Lug(i) Chulli = follows. Toat(i) = shortage. Na Kuthoon = not at all. Bhaavaiy = likes. 2. Simer(i) = by reciting (Naam). Kirpaala = kind. Jaiykaar = sing praise. Goosaayeen = Waheguru. Bunut Bunaayee = system of creation. 3. Bhaaro = great; worry-free. Poonn(u) = largess. Pudaaruth = matter (Naam). 4.

MEANING: I bow to my Perfect Guru. Waheguru has brought all my objectives to successful completion. With His munificence, Waheguru protected my complete dignity. 1. Waheguru has been very supportive of His devotee; the Creator fulfilled all my objectives, and nothing has been left incomplete. Pause. The Creator gave me the treasure of His Naam, and Maya (all comforts of the world) just followed. Now, I do not experience a shortage of anything. This is what my Perfect Guru likes (to love His devotees and look after their needs). 2. When the living beings remember their kind Waheguru, they also become kind to others. They sing praise of the Lord of the world, who has developed the perfect system of His creation. 3. You are my great Lord, and Your Naam is Your largess to Your children, oh Waheguru. I am Waheguru's slave, and by remembering Him, I have acquired the gift of His Naam, which is the source of all comforts, oh Nanak. 4.14.64.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 3 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਮ ਦਾਸ ਸਰੋਵਰਿ ਨਾਤੇ॥ ਸਭਿ ਉਤਰੇ ਪਾਪ ਕਮਾਤੇ॥ ਨਿਰਮਲ ਹੋਏ ਕਰਿ ਇਸਨਾਨਾ॥ ਗੁਰਿ ਪੂਰੈ ਕੀਨੇ ਦਾਨਾ॥ 1॥ ਸਭਿ ਕੁਸਲ ਖੇਮ ਪ੍ਰਭਿ ਧਾਰੇ॥ ਸਹੀ ਸਲਾਮਤਿ ਸਭਿ ਥੋਕ ਉਬਾਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰੇ॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਮਲੁ ਲਾਥੀ॥ ਪਾਰਬ੍ਰਹਮ ਭਇਓ ਸਾਥੀ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ ਆਦਿ ਪੁਰਖ ਪ੍ਰਭੁ ਪਾਇਆ॥ 2॥1॥65॥

Soritth Mehla 5, Ghur(u) 3, Doopuday: Ek Onkar Satgur Persad(i): Ram Daas sarovar naatay. Subh(i) ootray paap kmaatay. Nirmul hoyay kur(i) ishnaana. Gur(i) Pooraiy keenay daana. 1. Subh(i) kooshul khaym Prubh(i) dhaaray. Suhee slaamut(i) subh(i) thoak oobaaray Gur ka Shabad(u) veechaaraiy. Ruhaou. Sadh sung(i) mul(u) laathi. Parbraham bhuyyo saathi. Nanak, Naam(u) Dhiyaaya. Aad(i) Purakh Prubh(u) paaya. 2.1.65.

Word Meaning: Ram Daas = holy devotees of Waheguru. Surovar(i) = in the pool (of Naam Amrit). Ootray = came off; washed away. Daana = largess. 1. Kooshul Khaym = wellbeing (blissfulness) and happiness. Dhaaray = acquiring. Suhee Sulaamut = safe and sound. Subh(i) Thoak = everything (related to spirituality). Oobaaray = save; acquire. Pause. Mul(i) = filth (of evil deeds and of thinking). Saathi = companion; supportive. Aad(i) Purakh = the origin (root) of the universe, God.

MEANING: If one takes a dip in the holy pool of Waheguru's Amrit-Naam in the gathering of the holy saints, all his sins are washed away. One's mind is purified with such a dip. However, Waheguru's Naam is the holy gift of the Perfect Guru. 1. When one acquires (embeds) Waheguru's Naam in his heart, he attains blissfulness and happiness. By pondering on the Guru's Shabad, one preserves everything (related to spirituality) safely in one's heart. Pause. One's filth of mind and of his deeds is washed in the company of the Guru (or holy saints), and Waheguru becomes his companion. The devotee, who recites Waheguru's Naam, realizes that Waheguru is the origin (basis) of the universe, oh Nanak. 2.1.65.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜਿਤੁ ਪਾਰਬ੍ਰਹਮ ਚਿਤਿ ਆਇਆ॥ ਸੋ ਘਰੁ ਦਯਿ ਵਸਾਇਆ॥

(ਅੰਗ 626)॥ ਸੁਖ ਸਾਗਰੁ ਗੁਰੁ ਪਾਇਆ॥ ਤਾ ਸਹਸਾ ਸਗਲ ਮਿਟਾਇਆ॥ 1॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ॥ ਆਠ ਪਹਰ ਗੁਣ ਗਾਈ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈ॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਕੀ ਅਕਥ ਕਹਾਣੀ॥ ਜਨ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਨਾਨਕ ਦਾਸ ਵਖਾਣੀ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਜਾਣੀ॥ 2॥2॥66॥

Soritth Mehla 5: Jit(u) Parbraham chit(i) aaya. So ghur(u) Duyyay vusaaya.

(PAGE 626): Sookh - Saagur(u) Gur(u) paaya. Ta sehsa sugul mitaaya. 1. Hur(i) kay Naam kee vudiyaayee. Aatth pehr goon gaayee. Gur Pooray tay paayee. Ruhaou. Prubh kee akuth kuhaani. Jun boleh(i) Amrit Bani. Nanak daas vukhaani. Gur Pooray tay jaani. 2.2.66.

Word Meaning: Jit(u) = whom. Ghur(u) = house; heart. Duyyay = Munificent (generous) Waheguru. Vusaaya = brought to spiritual life. Sookh Saagur(u) = sea of comforts. Sehsa = anxiety. Sugul = all. 1. Vudiyaayee = greatness. Aatth Pehr = twenty-four hours. Pause. Akuth = indescribable. Kuhaani = story; description of His virtues and abilities. Vukhaani = uttered; sang. Jaani = comprehended. 2.

MEANING: A man who preserves Waheguru's Naam in his heart is brought to spiritual life by the kind Waheguru. He realizes (gets connected with) the Guru, which is the ocean of all comforts, and all his anxieties and worries are eradicated. 1. The Perfect Guru has explained the great worth of Waheguru's Naam to me, and now I sing His virtues (praise) all the twenty-four hours. Pause. Waheguru's virtues and His magnificence are beyond description, which we learn from the Perfect Guru. The devotees simply sing Waheguru's praise by the Amrit (immortalizing) Bani (holy compositions) of the Guru. I am a slave of Waheguru, and sing His praise, oh Nanak. 2.2.66.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਆਗੈ ਸੁਖੁ ਗੁਰਿ ਦੀਆ॥ ਪਾਛੈ ਕੁਸਲ ਖੇਮ ਗੁਰਿ ਕੀਆ॥ ਸਰਬ ਨਿਧਾਨ ਸੁਖ ਪਾਇਆ॥ ਗੁਰੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਇਆ॥ 1॥ ਅਪਨੇ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ॥ ਮਨ ਇਛੇ ਫਲ ਪਾਈ॥ ਸੰਤਹੁ ਦਿਨੁ ਦਿਨੁ ਚੜੈ ਸਵਾਈ॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਭਏ ਦਇਆਲਾ ਪ੍ਰਭਿ ਅਪਨੇ ਕਰਿ ਦੀਨੇ॥ ਸਹਜ ਸੁਭਾਇ ਮਿਲੇ ਗੋਪਾਲਾ ਨਾਨਕ ਸਾਚਿ ਪਤੀਨੇ॥ 2॥37॥67॥

Soritth Mehla 5: Aagaiy sookh(u) Gur(i) deeya. Paachhaiy kooshul khaym Gur(i) keeya. Serb nidhaan sookh paaya. Gur(u) apuna ridaiy dhiyaaya. 1. Apnay Satgur kee vudiyaayee. Mun ichhay ful paayee. Sunt-hou, din(u), din(u) churrhaiy suvaayee. Ruhaou. Jea, junt subh(i) bhuyyay duyyala Prubh(i) apnay kur(i) deenay. Sehj soobhaayay milay Gopala, Nanak Saach(i) puteenay. 2.37.67.

Word Meaning: Aagaiy = future. Paachhaiy = (past and) present. Kooshul Khaym = wellbeing and blissfulness. Serb Nidhaan = all treasures. 1. Vudiyaayee = greatness. Mun Ichhay = desired. Suvaayee = multiplies. Pause. Jea Junt = living beings. Bhuyyay = became. Duyyaala = kind. Sehj Soobhaayay = with a peaceful mind and with love (reverence). Puteenay = win love. 2.

MEANING: When I remember the Guru in my mind, I realize the treasure of all comforts. The Guru ensures comfort (blissfulness) for my future (next word), and all wellbeing, and happiness for the present (for this world). 1. It is the greatness of the Guru that one acquires all the desired rewards (by reciting His Shabad). Guru's magnificence increases many times every day, oh, the holy devotees of the Guru. Pause. Waheguru makes all living beings very kind (soft-hearted so that they easily acknowledge Waheguru's magnificence). Because of the purity of their heart, and their love for Him, they easily win Waheguru's love and approval, oh Nanak. 2.37.67.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਖਵਾਰੇ॥ ਚਉਕੀ ਚਉਗਿਰਦਿ ਹਮਾਰੇ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਾ॥ ਜਮੁ ਲਜਾਇ ਕਰਿ ਭਾਗਾ॥ 1॥ ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੋ ਸੁਖਦਾਤਾ॥ ਬੰਧਨ ਕਾਟਿ ਕਰੇ ਮਨੁ ਨਿਰਮਲੁ ਪੂਰਨ

ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਰਹਾਉ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ॥ ਤਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਸੀ॥ ਅਨਦ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ॥ ਜਪਿ ਪੂਰਨ ਹੋਈ ਆਸਾ॥ 2॥4॥68॥

Soritth Mehla 5: Gur ka Shabad(u) rukhvaaray. Chaukee chaugird(i) humaaray. Ram Naam(i) mun(u) laaga. Jum(u) lujaayay kur(i) bhaaga. 1. Prubh Ji, Tu mayro Sookhdaata. Bundhun kaat(i) kuray mun nirmul(u), Poorun Purakh(u) Bidhaata. Ruhaou. Nanak Prubh(u) abinaashi. Ta kee sayv na birthi jaasi. Anund kureh(i) Tayray daasa. Jup(i) poorun hoyee aasa. 2.4.68.

Word Meaning: Rukhvaary = guard. Chaukee = security. Chaugird(i) = around. Jum(u) = Angel of death. Lujaayay Kur(i) = in shame; in guilt. 1. Sookh Daata = source of comforts. Bundhun = worldly bonds. Nirmul(u) = pure. Purakh Bidhaata = the carver of our fates, Waheguru. Pause. Abinaashi = non-perishable; immortal. Birthi = unrewarded. Jaasi = goes. Anund = blissfulness. Daasa = slaves; devotees. 2.

MEANING: My mind has been attached to Waheguru's Naam, and now there is a wall of security around my heart, which is being guarded by Guru's Shabad (against any attacks of Maya). (Because of attachment with Waheguru, I do not commit any immoral act) Now, as a result of this, the Angel of (spiritual) death felt ashamed of his inability to attack me, and he ran away. 1. Waheguru is the source of all my comforts; the omnipresent Waheguru, which is the carver of our fates, severs all our worldly bonds and purifies our mind. Pause. The service to the eternal Waheguru never goes unrewarded. By reciting His Naam, the devotees feel blissful and have all their wishes fulfilled, oh Nanak. 2.4.68.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰ ਅਪੁਨੇ ਬਲਿਹਾਰੀ॥ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਸਵਾਰੀ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ॥ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ ਧਿਆਇਆ॥ 1॥ ਸੰਤਹੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਸੋਈ॥ ਰਹਾਉ॥ ਪ੍ਰਭਿ ਅਪਨੈ ਵਰ ਦੀਨੇ॥ ਸਗਲ ਜੀਅ ਵਸਿ ਕੀਨੇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ ਤਾ ਸਗਲੇ ਦੂਖ ਮਿਟਾਇਆ॥ 2॥5॥69॥

Soritth Mehla 5: Gur apunay bulihaari. Jin(i) poorun paiyj suvaari. Mun chindiya ful(u) paaya. Prubh(u) apuna suda dhiyaaya. 1. Sunt-hou, Tis(u) bin(u) uver(u) na koyee. Kern Kaarun Prubh(u) soyee. Ruhaou. Prubh(i) apnaiy vur deenay. Sugul jea vus(i) keenay. Jun Nanak Naam(u) dhiyaaya. Ta suglay dookh mitaaya. 2.5.69.

Word Meaning: Bulihaari = sacrifice. Paiyj Suvaari = protected dignity. Mun Chindiya = as desired. Ful = reward. 1. Uver(u) = other. Kern Kaarun = creator of the creation. Pause. Vur = blessings; gifts. Vus(i) = in control. Mitaaya = eliminated. 2.

MEANING: I will gladly sacrifice my life for my Guru who protects my honour (against the attacks of Maya). (Because of the benevolence of the Guru), I always remember Waheguru and realize my desired reward. 1. Waheguru is the creator of the whole universe, and there is none other like Him, oh, the holy saints. Pause. Waheguru controls all His living beings (all living beings worship Him and obey His Commandments) through His gifts (which fulfil their needs). Any devotee who recites Waheguru's Naam has all his suffering eradicated, oh Nanak. 2.5.69.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਤਾਪੁ ਗਵਾਇਆ ਗੁਰਿ ਪੂਰੇ॥ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ ਸਰਬ ਕਲਿਆਣ ਪ੍ਰਭਿ ਕੀਨੇ॥ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਦੀਨੇ॥ 1॥ ਬੇਦਨ ਸਤਿਗੁਰਿ ਆਪਿ ਗਵਾਈ॥ ਸਿਖ ਸੰਤ ਸਭਿ ਸਰਸੇ ਹੋਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ ਰਹਾਉ॥ ਜੋ ਮੰਗਹਿ ਸੋ ਲੇਵਹਿ॥ ਪ੍ਰਭ ਅਪਣਿਆ ਸੰਤਾ ਦੇਵਹਿ॥ ਹਰਿ ਗੋਵਿਦੁ ਪ੍ਰਭਿ ਰਾਖਿਆ॥ ਜਨ ਨਾਨਕ ਸਾਚੁ ਸੁਭਾਖਿਆ॥ 2॥6॥70॥

Soritth Mehla 5: Taap(u) guvaaya Gur(i) Pooray. Vaajay unhud tooray. Serb kulyaan Prubh(i) keenay. Kur(i) kirpa Aap(i) deenay. 1. Baydun Satgur(i) Aap(i) guvaayee. Sikh sunt subh(i) sersay hoyay, Hur(i), Hur(i) Naam(u) dhiyaayee. Ruhaou. Jo mungeh(i) so layveh(i)

Prubh Aapniyaan suntaan dayveh(i). Hur(i) Govind(u) Prubh(i) raakhiya. Jun Nanak Saach(u) soobhaakhiya. 2.6.70.
Word Meaning: Taap(u) = suffering. Guvaaya = removed. Vaajay = played music. Unhud = auto-playing Divine music. Tooray = musical instruments. Kulyaan = well-being. Deenay = given. 1. Baydun = pain; discomfort. Sersay = blissful. Pause.
Hur(i) Govind(u) = Waheguru. Saach(u) = Waheguru's Naam. Soobhaakhiya = recited respectfully. 2.
MEANING: When we recite Waheguru's Naam, the Satguru eradicates all our pain (suffering), and all devotees of Waheguru feel blissful. **Pause.** The Perfect Guru eradicates all suffering, and we feel as if auto-playing Divine music is playing in our minds. With His munificence, Waheguru causes all well-being for us. 1.
Whatever Waheguru's devotees ask for, Waheguru grants them. I recite Waheguru's Naam with love and reverence, and Govind, Waheguru, protects us, oh Nanak. 2.6.70.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੋਈ ਕਰਾਇ ਜੋ ਤੁਧੁ ਭਾਵੈ॥ ਮੋਹਿ ਸਿਅਣਪ ਕਛੂ ਨ ਆਵੈ॥ ਹਮ ਬਾਰਿਕ ਤਉ ਸਰਣਾਈ॥ ਪ੍ਰਭਿ ਆਪੇ ਪੈਜ ਰਖਾਈ॥ 1॥ ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਹਰਿ ਰਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਤਿਪਾਲਣ ਲਾਗਾ ਕਰੀ ਤੇਰਾ ਕਰਾਇਆ॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ॥ ਪ੍ਰਭ ਡੋਰੀ ਹਾਥਿ ਤੁਮਾਰੇ॥
(ਅੰਗ 627)॥ ਜਿ ਕਰਾਵੈ ਸੋ ਕਰਣਾ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾ॥ 2॥7॥71॥
Soritth Mehla 5: Soyee kuraayay jo Toodh(u) bhaavaiy. Moh(i) siyaanup kuchhoo na aavaiy. Hum baarik Tuou shernaayee. Prubh(i) Aapay paiyj rukhaayee. 1. Mayra maat pita Hur(i) Raaya. Kur(i) kirpa pritpaalun laaga, kureen Tayra kuraaya. Ruhaou. Jea, junt Tayray dhaaray. Prubh doari haath(i) Toomhaaray.
(PAGE 627): J(i) kuraavaiy so kerna. Nanak daas Tayri sherna. 2.7.71.
Word Meaning: Soyee = that. Bhaavaiy = like. Moh(i) = I; me. 1.
Raaya = King. Pritpaalun = raise and nourish. Kureen = I do. Pause.
Tayray Dhaaray = on Your support. Doari = thread; leash; control. J(i) = whatever. 2.
MEANING: I have no wisdom at all; please make me do only those deeds which are to Your liking, oh Waheguru. I am an ignorant child of Yours, and have come to Your shelter; please protect me from the attacks of Maya. 1. My King-Waheguru is my mother and my father. He raises and nourishes me with His benevolence, and I do only those things which He makes me do. Pause. All living beings are dependent upon You, and their fate is controlled by You, oh Waheguru. I am Your slave, and am in Your shelter. I do only what Waheguru makes me do (I fully obey His Commandments), oh Nanak. 2.7.71.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਹਰਿਨਾਮੁ ਰਿਦੈ ਪਰੋਇਆ॥ ਸਭੁ ਕਾਜੁ ਹਮਾਰਾ ਹੋਇਆ॥ ਪ੍ਰਭ ਚਰਣੀ ਮਨੁ ਲਾਗਾ॥ ਪੂਰਨ ਜਾ ਕੇ ਭਾਗਾ॥ 1॥ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਹਰਿ ਧਿਆਇਆ॥ ਆਠ ਪਹਰ ਅਰਾਧਿਓ ਹਰਿ ਹਰਿ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ॥ ਰਹਾਉ॥ ਪਰਾ ਪੂਰਬਲਾ ਅੰਕੁਰੁ ਜਾਗਿਆ॥ ਰਾਮ ਨਾਮਿ ਮਨੁ ਲਾਗਿਆ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ॥ ਨਾਨਕ ਦਾਸ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵੈ॥ 2॥8॥72॥
Soritth Mehla 5: Hur(i) Naam(u) ridaiy puroyaa. Subh(u) kaaj(u) humaara hoya. Prubh Churnee mun(u) laaga. Poorun ja kay bhaaga. 1. Mil(i) Sadh sung(i) Hur(i) dhiyaaya. Aatth pehr araadhiyo Hur(i), Hur(i), mun chindiya ful(u) paaya. Ruhaou. Puraa poorbla unkoor(u) jaagiya. Ram Naam(i) mun(u) laagiya. Mun, tun(i) Hur(i) ders(i) sumaavaiy. Nanak daas Sachay kay goon gaavaiy. 2.8.72.
Word Meaning: Ridaiy = in heart. Puroyaa = stitched. Kaaj = objective. 1. Aatth Pehr = all day. Mun Chindiya = as wished; cherished. Pause. Puraa Poobla = of previous lives. Unkoor = (sprouted) seed. Jaagiya = came to life. Ders(i) = sight. Sumaavaiy = fully absorbed; focuses the mind. 2.

MEANING: I have stitched (enshrined) Waheguru's Naam in my heart, as a result of which all my objectives have been achieved successfully. But one meditates on God's Feet (recites His Naam with love) only with great fortune. 1. When an individual recites Waheguru's Naam all the twenty-four hours in the shelter of the Guru, he realizes his cherished rewards. Pause. When the seed of one's love of his previous lives for Waheguru sprouts in his mind, he begins to meditate on His Naam. The wish for Waheguru's holy sight then becomes the focus of his thoughts and of his body (actions). I, too, am a slave of the eternal Waheguru, and I sing His praise, oh Nanak. 2.8.72.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰ ਮਿਲਿ ਪ੍ਰਭੂ ਚਿਤਾਰਿਆ॥ ਕਾਰਜ ਸਭਿ ਸਵਾਰਿਆ॥ ਮੰਦਾ ਕੋ ਨ ਅਲਾਏ॥ ਸਭ ਜੈ ਜੈਕਾਰੁ ਸੁਣਾਏ॥ 1॥ ਸੰਤਹੁ ਸਾਚੀ ਸਰਣਿ ਸੁਆਮੀ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਹਾਥਿ ਤਿਸੈ ਕੈ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ॥ ਰਹਾਉ॥ ਕਰਤਬ ਸਭਿ ਸਵਾਰੇ॥ ਪ੍ਰਭਿ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਰੇ॥ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਨਾਮਾ॥ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ॥ 2॥9॥73॥

Soritth Mehla 5: Gur mil(i) Prubhoo chitaariya. Kaaruj subh(i) suvaariya. Munda ko na alaayay. Subh jaiy, jaiykaar(u) soonaayay. 1. Sunt-hou, saachi shern(i) Soami. Jea junt subh(i) haath(i) Tisaiy kaiy, so Prubh(u) untarjaami. Ruhaou. Kertub subh(i) suvaaray. Prubh(i) Apna bird(u) smaaray. Putit paavun Hur(i) Naama. Jun Nanak sud koorbaana. 2.9.73.

Word Meaning: Chitaariya = imagined; focused on. Suvaariya = completed successfully. Munda Alaayay = bad mouthing. Jaikaar = acclaim; sing praise. 1.
Saachi = everlasting. Haath(i) = in control. Untarjaami = omniscient. Pause.
Kertub = worth performing; meaningful. Putit = immoral. Paavun = purifier. 2.

MEANING: Whosoever ponders on the virtues of Waheguru in the company (shelter) of the Guru, gets all his objectives completed successfully. Nobody talks ill of him; they rather all acclaim him (praise him). 1. Waheguru is omniscient and controls the fate of all living beings. The shelter of such Waheguru is eternal (He never withdraws His support), oh holy devotees. Pause. Waheguru assumes His innate nature of protecting His devotees and ensures that all the worthy objectives of His devotees are successfully completed. Waheguru's Naam purifies the immoral, and I am always a sacrifice for Him, oh Nanak. 2.9.73.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮਿ ਸਾਜਿ ਸਵਾਰਿਆ॥ ਇਹੁ ਲਹੁੜਾ ਗੁਰੂ ਉਬਾਰਿਆ॥ ਅਨਦ ਕਰਹੁ ਪਿਤ ਮਾਤਾ॥ ਪਰਮੇਸਰੁ ਜੀਅ ਕਾ ਦਾਤਾ॥ 1॥ ਸੁਭ ਚਿਤਵਨਿ ਦਾਸ ਤੁਮਾਰੇ॥ ਰਾਖਹਿ ਪੈਜ ਦਾਸ ਅਪੁਨੇ ਕੀ ਕਾਰਜ ਆਪਿ ਸਵਾਰੇ॥ ਰਹਾਉ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਪਰਉਪਕਾਰੀ॥ ਪੂਰਨ ਕਲ ਜਿਨਿ ਧਾਰੀ॥ ਨਾਨਕ ਸਰਣੀ ਆਇਆ॥ ਮਨਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ॥ 2॥10॥74॥

Soritth Mehla 5: Parbraham(i) saaj(i) suvaariya. Eh(u) luhourra Guru oobaariya. Anund kurhou pit maata. Permayshur jea ka daata. 1. Shoobh chitvun(i) daas Toomhaaray. Raakheh(i) paiyj daas Apunay kee, kaaruj Aap(i) suvaaray. Ruhaou. Mayra Prubh pero-opkaari. Poorun kul jin(i) dhaari. Nanak shernee aaya. Mun chindiya ful(u) paaya. 2.10.74.

Word Meaning: Saaj(i) = created. Suvaariya = made perfect. Luhourra = a child; innocent; a pure-hearted man. Oobaariya = filled with noble qualities. Pit = father (contentment). Maata = mother (noble thinking). Jea = life. 1.
Shoobh Chitvun = well-wishers. Daas = slave; devotee. Kaaruj = objectives. Pause.
Pero-opkaari = philanthropist; Good Samaritan. Kul = power. Dhaari = support. 2.

MEANING: Waheguru is the Lord of our life. He created and perfected this (me) child-like, ignorant man with noble qualities. Now, my wisdom *(noble thinking) and my *contentment are highly zestful (are at their best). 1. Waheguru protects the honour of His

devotees and makes all their objectives successful. So, Waheguru's devotees are also well-wishers of everybody. Pause. My Waheguru is a great philanthropist who is supporting the whole world with His powers. I have come to His shelter, and have realized my desired reward (union with Him), oh Nanak. 2.10.74.

***NOTE:** There are many holy Shabads in Sri Guru Granth Sahib in which the word "Maata" has been used for wisdom and "Pita" for contentment. But only one Shabad will be quoted here to support the point.

- ਗਉੜੀ ਮਹਲਾ 1 (1522-52)॥ ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ॥ ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ॥ 1॥

MEANING: (To merge with Waheguru) one must make noble thinking his mother, contentment his father, and service to humanity his special brothers. 1.3.3 ----------

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪੇ॥ ਪ੍ਰਭ ਬਾਲਕ ਰਾਖੇ ਆਪੇ॥ ਸੀਤਲਾ ਠਾਕਿ ਰਹਾਈ॥ ਬਿਘਨ ਗਏ ਹਰਿ ਨਾਈ॥ 1॥ ਮੇਰਾ ਪ੍ਰਭੂ ਹੋਆ ਸਦਾ ਦਇਆਲਾ॥ ਅਰਦਾਸਿ ਸੁਣੀ ਭਗਤ ਅਪੁਨੇ ਕੀ ਸਭ ਜੀਅ ਭਇਆ ਕਿਰਪਾਲਾ॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਕਰਣ ਕਾਰਣ ਸਮਰਾਥਾ॥ ਹਰਿ ਸਿਮਰਤ ਸਭੁ ਦੁਖੁ ਲਾਥਾ॥ ਅਪਣੇ ਦਾਸ ਕੀ ਸੁਣੀ ਬੇਨੰਤੀ॥ ਸਭ ਨਾਨਕ ਸੁਖਿ ਸਵੰਤੀ॥ 2॥11॥75॥

Soritth Mehla 5: Sudaa, sudaa Hur(i) jaapay. Prubh Baaluk raakhay aapay. Seetla tthaak(i) ruhaayee. Bighun guyyay Hur(i) Naayee. 1. Mayra Prubhoo hoa suda duyyala. Ardaas(i) soonee bhugut Apunay kee subh jea bhuyya kirpaala. Pause. Prubh Kern Kaarun sumraatha. Hur(i) simrut subh(u) dookh(u) laatha. Apnay daas kee soonee bayntee. Subh Nanak sookh(i) suvuntee. 2.11.75.

Word Meaning: Jaapay = recite. Seetla = smallpox. Tthaak(i) ruhaayee = stopped; protected. Bughun = obstacles. Naayee = Naam(u). 1.
Kern Kaarun = creator of all creation (universe). Sumraatha = capable; omnipotent. Laatha = came off; removed. Suvuntee = sleep; spend life. 2.

MEANING: If we remember Waheguru all the time, He protects us like His children. For example, he protected the child, Hargobind, from the deadly attack of smallpox. All obstacles (in the path of recovery) were removed with the recitation of His Naam. 1. The munificent Waheguru listen to the prayer of His devotee (Guru Arjun Sahib), and He becomes kind to all the living beings. Pause. Waheguru is the creator of all creation (the whole world), and is capable of doing anything. All suffering is destroyed by reciting His Naam. I am a slave of Waheguru, and He listened to my request. Now I am living in comfort, oh Nanak. 2.11.75.

ਸੋਰਠਿ ਮਹਲਾ5॥ ਅਪਨਾ ਗੁਰੂ ਧਿਆਏ॥ ਮਿਲਿ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਆਏ॥ ਨਾਮੈ ਕੀ ਵਡਿਆਈ॥ ਤਿਸੁ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ 1॥ ਸੰਤਹੁ ਹਰਿ ਹਰਿ ਹਰਿ ਅਰਾਧਹੁ॥ ਹਰਿ ਆਰਾਧਿ ਸਭੋ ਕਿਛੁ ਪਾਈਐ ਕਾਰਜ ਸਗਲੇ ਸਾਧਹੁ॥ ਰਹਾਉ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭ ਲਾਗੀ॥ ਸੋ ਪਾਏ ਜਿਸੁ ਵਡਭਾਗੀ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ ਤਿਨਿ ਸਰਬ ਸੁਖਾ ਫਲ ਪਾਇਆ॥ 2॥12॥76॥

Soritth Mehla 5: Apna Guru dhiyaayay. Mil(i) kooshul sayti ghur(i) aayay. Naamaiy kee vudiyaayee. Tis(u) keemut(i) kehn(u) na jaayee. 1. Sunt-hou, Hur(i), Hur(i), Hur(i) araadhou. Hur(i) aaraadh(i) subhou kichh(u) paayiyaiy kaaruj suglay saadhou. Ruhaou. Praym bhugut(i) Prubh laagi. So paayay jis(u) vudbhaagi. Jun Nanak Naam(u) dhiyaaya. Tin(i) serb sookha ful paaya. 2.12.76.

Word Meaning: Dhiyaayay = remember; reciting Guru's Shabad (Naam). Kooshul Saytee = safely; happily. Ghur(i) Aayay= came home; mind becomes peaceful. 1.
Araadhou = recite Waheguru's Naam. Saadhou = fix; achieve success. Pause.

MEANING: By reciting the Guru's Shabad in His shelter, one easily acquires blissfulness in one's heart. But the worth (greatness) of Waheguru's Naam is beyond description. 1.

Worship Waheguru all the time, oh His dear devotees; by doing so, one can acquire anything of his choice, and all his objectives are achieved successfully. Pause. I have fostered a love for Waheguru's worship in my heart, but only the individual who fosters a love for His worship is highly fortunate. Whoever recites Waheguru's Naam, acquires all the comforts of life, oh Nanak. 2.12.76.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪਰਮੇਸਰਿ ਦਿਤਾ ਬੰਨਾ॥ ਦੁਖ ਰੋਗ ਕਾ ਡੇਰਾ ਭੰਨਾ॥ ਅਨਦ ਕਰਹਿ ਨਰ ਨਾਰੀ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ॥ 1॥
(ਅੰਗ 628)॥ ਸੰਤਹੁ ਸੁਖੁ ਹੋਆ ਸਭ ਥਾਈ॥ ਪਾਰਬ੍ਰਹਮੁ ਪੂਰਨ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ ਸਭਨੀ ਜਾਈ॥ ਰਹਾਉ॥ ਧੁਰ ਕੀ ਬਾਣੀ ਆਈ॥ ਤਿਨਿ ਸਗਲੀ ਚਿੰਤ ਮਿਟਾਈ॥ ਦਇਆਲ ਪੁਰਖ ਮਿਹਰਵਾਨਾ॥ ਹਰਿ ਨਾਨਕ ਸਾਚੁ ਵਖਾਨਾ॥ 2॥13॥77॥

Soritth Mehla 5: Permayshur(i) ditta bunna. Dookh roag ka dayra bhunna. Anund kuray nur naari. Hur(i), Hur(i) kirpa dhaari. 1.

(PAGE 628): Sunt-hou, sookh(u) hoa subh thaayeen. Parbraham, Poorun Permayshur(u) ruv(i) ruhhiya subhnee jaayee. Ruhaou. Dhoor kee Bani aayee. Tin(i) suglee chint mitaayee. Duyyaal Purakh mehrvaana. Hur(i), Nanak Saach(u) vukhaana. 3.13.77.

Word Meaning: Bunna = wall of defence (against the attacks of Maya) Dayra = home; root. Bhunna = destroyed. Nur, Naari = all senses. 1. Ruv(i) Ruhhiya = is present. Jaayeen = places. Pause. Dhoor Kee Bani = Divine Shabad (Message). Chint = worries. Vukhaana = says. 2.

MEANING: Waheguru has built a wall of defence around me against the attacks of Maya, as a result of which the root of all suffering has been destroyed. With Waheguru's benevolence, all my senses are feeling peaceful now. 1. Because the Perfect Waheguru is present everywhere, there is peace and comfort everywhere, oh, the holy devotees of Waheguru. Pause. If a devotee enshrines the Divine Shabad in his heart, all his worries are eradicated. With the benevolence of the kind Waheguru, I am reciting his Naam, oh Nanak. 3.13.77.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਐਥੈ ਓਥੈ ਰਖਵਾਲਾ॥ ਪ੍ਰਭ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ॥ ਦਾਸ ਅਪਨੇ ਆਪਿ ਰਾਖੇ॥ ਘਟਿ ਘਟਿ ਸਬਦੁ ਸੁਭਾਖੇ॥ 1॥ ਗੁਰ ਕੇ ਚਰਣ ਊਪਰਿ ਬਲਿ ਜਾਈ॥ ਦਿਨਸੁ ਰੈਨਿ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੀ ਪੂਰਨੁ ਸਭਨੀ ਥਾਈ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਸਹਾਈ ਹੋਆ॥ ਸਚੇ ਦਾ ਸਚਾ ਢੋਆ॥ ਤੇਰੀ ਭਗਤ ਵਡਿਆਈ॥ ਪਾਈ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ॥ 2॥14॥78॥

Soritth(i) Mehla 5: Aiythaiy, oathaiy rukhvaala. Prubh Satgur Deen duyyala. Daas Apunay Aap(i) raakhay. Ghur(i), ghur(i) Shabad(u) soobhaakhay. 1. Gur kay Churn oopur(i) bul(i) jaayee. Dinus(u) raiyn(i) saas(i), saas(i) smaaleen poorun(u) subhnee thaayeen. 1. Ruhaou. Aap(i) suhaayee hoa. Sachay da Sacha dhoaa. Tayri bhugut vudiyaayee. Paayee Nanak Prubh shernaayee. 2.14.78.

Word Meaning: Aiythaiy Oathaiy = here (this world) and there (next world); everywhere. Rukhvaala = guard. Ghur(i) Ghur(i) = in every heart. Soobhaakhay = reverberates lovingly. 1. Churn = feet; Shabad. Dinus(u) = day. Raiyn(i) = night. Smaaleen = remember. Poorun Subhnee Thaayeen = pervading everywhere. Pause.
Dhoaa = support. Vudiyaayee = praise. Shernaayee = in the shelter. 2.

MEANING: My Waheguru, my Satguru, is always very kind and protects us in this world and the next. He protects the dignity of His devotees, and Satguru's Shabad reverberates lovingly in every heart. 1. I wish to sacrifice my life for Guru's Shabad, and recite the Naam of the omnipresent Waheguru with every breath. Pause. It all happens (the recitation of His Naam) with the support of Waheguru, which is as eternal as Waheguru Himself. One

earns respect with the worship of Waheguru; I have acquired that in His shelter, oh Nanak. 2.14.78.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਪੂਰੇ ਭਾਣਾ॥ ਤਾ ਜਪਿਆ ਨਾਮੁ ਰਮਾਣਾ॥ ਗੋਬਿੰਦ ਕਿਰਪਾ ਧਾਰੀ॥ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਹਮਾਰੀ॥1॥ ਹਰਿ ਕੇ ਚਰਣ ਸਦਾ ਸੁਖਦਾਈ॥ ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਬਿਰਥੀ ਆਸ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਸੁ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਸੰਤ ਗੁਣ ਗਾਵੈ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਤਾ ਕਾ ਮਨੁ ਲੀਣਾ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਵੈ॥ 2॥ ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਜਸੁ ਰਵਣਾ ਬਿਖੈ ਠਗਉਰੀ ਲਾਥੀ॥ ਸੰਗਿ ਮਿਲਾਇ ਲੀਆ ਮੇਰੈ ਕਰਤੈ ਸੰਤ ਸਾਧ ਭਏ ਸਾਥੀ॥ 3॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਸਰਬਸੁ ਦੀਨੇ ਆਪਹਿ ਆਪੁ ਮਿਲਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਰਬ ਥੋਕ ਪੂਰਨ ਪੂਰਾ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ 4॥15॥79॥

Soritth Mehla 5: Satgur Pooray bhaana. Ta juppiya Naam(u) Ramaana. Gobind kirpa dhaari. Prubh(i) raakhi paiyj humaari. 1. Hur(i) kay Churn suda sookhdaayee. Jo ichheh(i) soyee ful(u) paaveh(i), birthi aas na jaayee. 1. Ruhaou. Kirpa kuray jis(u) Praanput(i) Daata, soyee sunt goon gaavaiy. Praym bhugut(i) ta ka mun(u) leena, Parbraham mun(i) bhaavaiy. 2. Aatth pehr Hur(i) ka jus(u) ruvna, bikhaiy tthagauri laathi. Sung(i) milaayay leeya mayraiy Kertaiy, sunt sadh bhuyyay saathi. 3. Kur(u) geh(i) leenay, serbus(u) deenay, Aapeh(i) Aap(u) milaaya. Kuhou Nanak, serb thoak poorun, Poora Satgur(u) paaya. 4.15.79.

Word Meaning: Bhaana = liked by. Ramaana = of Ram (Waheguru). 1. Churn = Shelter. Sookhdaayee = comforting. Ichheh(i) = wish for. Aas = hope; prayer. Pause. Praanput(i) = Lord of life. Daata = provider (God). Leena = fully absorbed. 2. Jus(u) = praise. Ruvnaa = recite; sing. Tthagauri = a vine which induces temporary unconsciousness. The robbers use the vine to rob people. Bikhaiy Tthagauri = the captivating vine (source) of vices (immoral activities). Laathi = removed. 3. Kur(u) Geh(i) = by holding hands. Serbus = everything. Thoak = matters; tasks. 4.

MEANING: One recites Waheguru's Naam only when He likes (bestows). Waheguru protected my honour with His benevolence (bestowed His Naam). 1.
Waheguru's shelter is always a source of comfort; all one's desired wishes are fulfilled, and his prayer never goes unrewarded. Pause. Only that devotee sings His praise to whom the Lord of our life and the provider of everything, Waheguru, is munificent. Such a devotee loves Waheguru and remains fully absorbed in His worship. 2.
When a devotee recites Waheguru's Naam all the twenty-four hours, the captivating effect of vices, which is like the effect of the vine which induces temporary unconsciousness, is removed. Holy saints become supportive of such a devotee, and the creator Waheguru absorbs (connects) such a devotee in Him. 3. Waheguru connects such a devotee with Him by holding the hand of the devotee, and provides him with everything he wishes for. When one gets connected with the Perfect Guru, he realizes everything he wishes, oh Nanak. 4.15.79.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗਰੀਬੀ ਗਦਾ ਹਮਾਰੀ॥ ਖੰਨਾ ਸਗਲ ਰੇਨੁ ਛਾਰੀ॥ ਇਸੁ ਆਗੈ ਕੋ ਨ ਟਿਕੈ ਵੇਕਾਰੀ॥ ਗੁਰ ਪੂਰੇ ਏਹ ਗਲ ਸਾਰੀ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਤਨ ਕੀ ਓਟਾ॥ ਜੋ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਉਧਰਹਿ ਸਗਲੇ ਕੋਟਾ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਸੰਗਿ ਜਸੁ ਗਾਇਆ॥ ਇਹੁ ਪੂਰਨ ਹਰਿ ਧਨੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਆਪੁ ਮਿਟਾਇਆ॥ ਸਭੁ ਪਾਰਬ੍ਰਹਮੁ ਨਦਰੀ ਆਇਆ॥ 2॥16॥80॥

Soritth Mehla 5: Gureebi gudaa humaari. Khunna, sugul rayn(u) chhari. Iss(u) aagaiy ko na tikaiy vaykaari. Gur Pooray eh gull saari. 1. Hur(i), Hur(i) Naam(u) suntun kee oata. Jo simeraiy, tis kee gut(i) hovaiy, oodhreh(i) suglay koata. 1. Ruhaou. Sunt sung(i) jus(u) gaaya. Eh(u) poorun Hur(i) dhun(u) paaya. Kuhou Nanak aap(u) mitaaya. Subh(u) Parbraham nudree aaya. 2.16.80.

Word Meaning: Gureebi = humility. Gudaa = a mace-like weapon with a huge spherical metallic head and a long handle. Khunna = a double-edged sword. Rayn(u) = Chhaari = dust (of others' feet); respect for others; politeness. Tikaiy = stay. Vaykaari = vices; immoral act. Saari = (given) the supreme advice. 1.
Oata = shelter; support. Gut(i) = high spiritual state. Koata = millions. Pause.
Dhun(u) = wealth. Aap(u) = selfishness and ego. Subh(u) = everywhere. 2.
MEANING: Waheguru's Naam is the most powerful shelter (against the vices) for the holy saints. Whosoever recites His Naam attains the high spiritual state; millions of people have found salvation (by reciting Waheguru's Naam). **Pause.** (People use powerful weapons to protect themselves from any attack, but Guru Sahib maintains that) My weapons to protect myself from any attack are my humility, which is like the "gudaa", and respect for others, which is the double-edged sword that protects me against any attack by immoral activities, as no such vice stays before these weapons. The Perfect Guru has given me this supreme advice. 1. When a devotee sings Waheguru's praise in the shelter of the Guru, he realizes the perfect wealth (of a high spiritual state). When a person gets rid of his selfishness and ego, he "sees" Waheguru everywhere, oh Nanak. 2.16.80.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਨੀ॥ ਬਖਸ ਅਪੁਨੀ ਕਰਿ ਦੀਨੀ॥ ਨਿਤ ਅਨੰਦ ਸੁਖ ਪਾਇਆ॥ ਥਾਵ ਸਗਲੇ ਸੁਖੀ ਵਸਾਇਆ॥ 1॥ ਹਰਿ ਕੀ ਭਗਤਿ ਫਲ ਦਾਤੀ॥ ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰਿ ਦੀਨੀ ਵਿਰਲੈ ਕਿਨਹੀ ਜਾਤੀ॥ ਰਹਾਉ॥ ਗੁਰਬਾਣੀ ਗਾਵਹੁ ਭਾਈ॥ ਓਹ ਸਫਲ ਸਦਾ ਸੁਖਦਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ॥ 2॥17॥81॥
Soritth Mehla 5: Gur(i) Pooraiy, pooree keeni. Bukhsh Apuni kur(i) deeni. Nit anund sookh paaya. Thaanv suglay sookhi vusaaya. 1. Hur(i) kee bhugut(i) ful daati. Gur(i) Pooraiy kirpa kur(i) deeni, virlaiy kinhee jaati. Ruhaou. Gurbani gaavhou bhaayee. Oh suful sudaa sookhdaayee. Nanak Naam(u) dhiyaaya. Poorub(i) likhiya paaya. 2.17.81.
Word Meaning: Poori Keeni = did the best. Bukhsh = benevolence; largess. Nit = every day. Thaanv = places; hearts. Vusaaya = blessed. 1. Ful Daati = rewarding. Virlaiy = rare. Jaati = realized. Pause. Suful = rewarding. Poorub(i) Likhiya = prewritten (by God).
MEANING: The Perfect Guru gave the best gift (of Waheguru's Naam) with His benevolence, as a consequence of which, all hearts have been blessed, and they feel blissful all the time now. 1. Waheguru's worship is highly rewarding. The Perfect Guru has been benevolent to grant Waheguru's worship, but some rare devotee realizes it. Pause.
Recite the holy Shabad of the Guru (in Waheguru's praise), which is always rewarding and comforting, oh my brothers. But only that devotee recites Waheguru's Naam who has it prewritten by Waheguru in his fate, oh Nanak. 2.17.81.

(ਅੰਗ 629)॥ ਸੋਰਠਿ ਮਹਲਾ 5॥ ਗੁਰ ਪੂਰਾ ਆਰਾਧੇ॥ ਕਾਰਜ ਸਗਲੇ ਸਾਧੇ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ 1॥ ਸੰਤਹੁ ਰਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ॥ ਸੰਤ ਅਸਥਾਨ ਬਸੇ ਸੁਖ ਸਹਜੇ ਸਗਲੇ ਦੂਖ ਮਿਟਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਬਾਣੀ॥ ਪਾਰਬ੍ਰਹਮ ਮਨਿ ਭਾਣੀ॥ ਨਾਨਕ ਦਾਸਿ ਵਖਾਣੀ॥ ਨਿਰਮਲ ਅਕਥ ਕਹਾਣੀ॥ 2॥18॥82॥
(PAGE 629): Soritth Mehla 5: Gur Poora aaradhay. Kaaruj suglay saadhay. Sugul munoruth pooray. Baajaiy unhud tooray. 1. Sunt-hou Ram(u) juput sookh(u) paaya. Sunt usthaan busay sookh sehjay, suglay dookh mitaaya. 1. Ruhaou. Gur Pooray kee Bani. Parbraham mun(i) bhaani. Nanak daas(i) vukhaani. Nirmul akuth kuhaani. 2.18.82.

Word Meaning: Aaraadhay = worshipping. Saadhay = completed successfully. Munoruth = objectives. Baajay = play music. Unhud = auto-playing divine music. Tooray = musical instruments. 1. Asthaan = state; stage. Sehjay = blissful state. Pause.
Bani = Shabads. Bhaani = likes. Vukhaani = sings; describes. Nirmul = pure; purifying. Kuhaani = description (of virtues). 2.
MEANING: If someone worships the Perfect Guru (recites His Shabad), all his tasks are completed successfully, he achieves all his objects, and he feels as if Divine music is playing in his mind. 1. One attains blissfulness by reciting Waheguru's Naam, oh the holy saints. The holy saints attain a high spiritual state beyond the effects of Maya and enjoy bliss, as all their suffering is eradicated. Pause. Waheguru loves the holy Bani (compositions in His praise) of the Perfect Guru. I am a slave of Waheguru, and I recite the Bani of the Perfect Guru; the indescribable virtues of Waheguru purify the mind, oh Nanak. 2.18.82.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਭੂਖੇ ਖਾਵਤ ਲਾਜ ਨ ਆਵੈ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 1॥ ਅਪਨੇ ਕਾਜ ਕਉ ਕਿਉ ਅਲਕਾਈਐ॥ ਜਿਤੁ ਸਿਮਰਨਿ ਦਰਗਹ ਮੁਖੁ ਊਜਲੁ ਸਦਾ ਸਦਾ ਸੁਖੁ ਪਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਕਾਮੀ ਕਾਮਿ ਲੁਭਾਵੈ॥ ਤਿਉ ਹਰਿ ਦਾਸ ਹਰਿ ਜਸੁ ਭਾਵੈ॥ 2॥ ਜਿਉ ਮਾਤਾ ਬਾਲਿ ਲਪਟਾਵੈ॥ ਤਿਉ ਗਿਆਨੀ ਨਾਮੁ ਕਮਾਵੈ॥ 3॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਵੈ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਵੈ॥ 4॥19॥83॥
Soritth Mehla 5: Bhookhay khaavut laaj na aavaiy. Tiyoun Hur(i) jun(u) Hur(i) goon gaavaiy. 1. Apnay kaaj kuou kiyoun ulkaayiyaiy. Jit(u) simrun(i) Durgeh mookh oojul(u) sudaaa, suda sookh(u) paayiyaiy. 1. Ruhaou. Jiyoun kaami kaam(i) loobhaavaiy. Tiyoun Hur(i) daas Hur(i) jus(u) bhaavaiy. 2. Jiyoun maata baal(i) luptaavaiy. Tiyoun giyani Naam(u) Kumaavaiy. 3. Gur Pooray tay paavaiy. Jun Nanak Naam(u) dhiyaavaiy. 4.19.83.
Word Meaning: Laaj = shame. Tiyoun = just like that. 1. Kaaj = objective. Ulkaayiyaiy = show laziness; tardiness. Durgeh = God's Court. Oojul(i) = radiant; reflecting purity of heart (honoured by Waheguru). Pause. Kaami = lustful. Loobhaavaiy = loves; stays absorbed. 2. Luptaavaiy = clings to; hugs. Giyani = connected with Waheguru; a devotee. 3.
MEANING: Just like a hungry man feels no shame in eating food (because it is his need to feed his stomach), a devotee needs to sing Waheguru's praise to feed his spiritual appetite. 1. Why should we show any tardiness to achieve our objective (merger with Waheguru) by which one receives honour in His Court and always feels blissful? Pause. Just like a lustful person stays absorbed in lust, a devotee of Waheguru loves singing Waheguru's praise. 2. Just like a mother clings to (hugs) her child with affection, a devotee of Waheguru shows his love for Him by reciting His Naam. 3.
But a devotee recites Waheguru's Naam only if the Perfect Guru implants it in his mind, oh Nanak. 4.19.83.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੁਖ ਸਾਦਿ ਘਰਿ ਆਇਆ॥ ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਛਾਇਆ॥ ਪੂਰੈ ਗੁਰਿ ਪਹਿਰਾਇਆ॥ ਬਿਨਸੇ ਦੂਖ ਸਬਾਇਆ॥ 1॥ ਸੰਤਹੁ ਸਾਚੇ ਕੀ ਵਡਿਆਈ॥ ਜਿਨਿ ਅਚਰਜ ਸੋਭ ਬਣਾਈ॥ 1॥ ਰਹਾਉ॥ ਬੋਲੇ ਸਾਹਿਬ ਕੈ ਭਾਣੈ॥ ਦਾਸੁ ਬਾਣੀ ਬ੍ਰਹਮੁ ਵਖਾਣੈ॥ ਨਾਨਕ ਪ੍ਰਭ ਸੁਖਦਾਈ॥ ਜਿਨਿ ਪੂਰੀ ਬਣਤ ਬਣਾਈ॥ 2॥20॥84॥
Soritth Mehla 5: Sookh saand(i) ghur(i) aaya. Ninduk kaiy mookh(i) chhaaya. Pooraiy Gur(i) pehraaya. Binsay dookh subaaya. 1. Sunt-hou Saachay kee vudiyaayee. Jin(i) achurj sobh bunaayee. 1. Ruhaou. Boalay Sahib kaiy bhaanaiy. Daas(u) Bani Braham(u) vukhaanaiy. Nanak Prubh sookhdaayee. Jin(i) poori bunut bunaayee. 2.20.84.

Word Meaning: Sookh Saand(i) = safely and comfortably; blissfully. Ghur(i) Aaya = mind becomes peaceful. Ninduk = malicious critic; slanderer. Chhaaya = ashl dust. Pehraaya = (gave the) robe of honour. Binsay = eliminated. 1. Vudiyaayee = greatness. Achurj = amazing. Sobh = respect; fame. Pause. Bhaanaiy = as per the Will (of God). Bani Braham = Words in God's praise. Sookhdaayee = source of comfort. Bunut Bunaayee = system of management. 2.
MEANING: The vilifier of a devotee of Waheguru gets ash in his mouth (suffers great humiliation) as the Perfect Guru protects the dignity of His devotee, and honours him. The devotee gets all bliss in his mind, and all his suffering is eradicated. 1.
It is the greatness of the eternal Waheguru which causes people to shower His devotees with respect. Pause. The devotee of Waheguru recites His Naam (sings His praise), and says (does) only those things which are liked by the Lord. Waheguru is the source of all comfort; He has created the perfect system of the universe, oh Nanak. 2.20.84.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਪ੍ਰਭੁ ਅਪੁਨਾ ਰਿਦੈ ਧਿਆਏ॥ ਘਰਿ ਸਹੀ ਸਲਾਮਤਿ ਆਏ॥ ਸੰਤੋਖੁ ਭਇਆ ਸੰਸਾਰੇ ਗੁਰਿ ਪੂਰੈ ਲੈ ਤਾਰੇ॥ 1॥ ਸੰਤਹੁ ਪ੍ਰਭੁ ਮੇਰਾ ਸਦਾ ਦਇਆਲਾ॥ ਅਪਨੇ ਭਗਤ ਕੀ ਗਣਤ ਨ ਗਣਈ ਰਾਖੇ ਬਾਲ ਗੁਪਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਉਰਿਧਾਰੇ॥ ਤਿਨਿ ਸਭੇ ਥੋਕ ਸਵਾਰੇ॥
ਗੁਰਿ ਪੂਰੈ ਤੁਸਿ ਦੀਆ॥ ਫਿਰਿ ਨਾਨਕ ਦੂਖੁ ਨ ਥੀਆ॥ 2॥21॥85॥
Soritth Mehla 5: Prubh(u) apuna ridaiy dhiyaayay. Ghur(i) suhee slaamut (i) aayay. Suntokh(u) bhuyya sunsaaray, Gur Pooraiy laiy taaray. 1. Sunt-hou Prubh(u) mayra suda duyyaala. Apnay bhugut kee gunut na gunyee, raakhay baal Goopala. 1. Ruhaou. Hur(i) Naam(u) ridaiy oordhaaray. Tin(i) subhay thoak suvaaray. Gur(i) Pooraiy toos(i) deeya. Phir(i) Nanak dookh(u) na theeya. 2.21.85.
Word Meaning: Ridaiy Dhiyaayay = remember with a fully focused mind. Suhee Slaamut(i) = safely; blissfully. Suntokh = contentment. Taaray = salvaged. 1.
Gunut Na Gunyee = kept no account of (ignoble) deeds. Baal = children. Pause.
Oordhaaray = embed (enshrine) in heart. Thoak = matters; tasks. Toos(i) = pleased to be kind. Theeya = happened; occurred. 2.
MEANING: When a devotee remembers Waheguru with a fully focused mind, blissfulness takes root in his heart. The Perfect Guru saves the whole world and brings contentment to people's minds. 1. My Waheguru is always munificent (benevolent); He does not keep any account of the deeds of His devotees, and the Lord of the world protects them like His children, oh, the holy saints. Pause. When a devotee enshrines Waheguru's Naam in his heart, all his tasks get completed successfully. The pleased Perfect Guru injects Waheguru's Naam in their hearts after which they never suffer any discomfort, oh Nanak. 2.21.85.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਹਰਿ ਮਨਿ ਤਨਿ ਵਸਿਆ ਸੋਈ॥ ਜੈਜੈਕਾਰੁ ਕਰੇ ਸਭੁ ਕੋਈ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਵਡਿਆਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ॥ 1॥ ਹਉ ਕੁਰਬਾਨੁ ਜਾਈ ਤੇਰੇ ਨਾਵੈ॥ ਜਿਸ ਨੋ ਬਖਸਿ ਲੈਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੋ ਜਸੁ ਤੇਰਾ ਗਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਤੂੰ ਭਾਰੋ ਸੁਆਮੀ ਮੇਰਾ॥ ਸੰਤਾ ਭਰਵਾਸਾ ਤੇਰਾ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ॥ ਮੁਖਿ ਨਿੰਦਕ ਕੈ ਛਾਈ॥ 2॥22॥86॥
Soritth Mehla 5: Hur(i) mun(i), tun(i) vussiya soyee. Jaiy, jaiykaar(u) kuray subh(u) koyee. Gur Pooray kee vudiyaayee. Ta kee keemut(i) kuhee na jaayee. 1. Huoun koorbaan jaayeen Tayray Naavaiy. Jis nu bukhsh laiyh(i) mayray Piyaray, so jus(u) Tayra gaavaiy. 1. Ruhoau. Toon bhaaro Soami mayra. Suntaan bhervaasa Tayra. Nanak Prubh shernaayee. Mookh(i) ninduk kaiy chhaayee. 2.22.86.
Word Meaning: Vussiya = took residence. Jaiykaar(u) = sing praise; acclaim. 1.

Bukhsh = forgives. Jus(u) = praise. Pause.
Bhaaro = heavy; great. Bhervaasa = faith. Ninduk = vilifier. Chhaayee = ash. 2.
MEANING: The worth of the greatness of the Perfect Guru cannot be described in words. When Waheguru's Naam gets embedded in a devotee's heart with the benevolence of the Perfect Guru, everybody praises him. 1. I will gladly offer my life for Waheguru's Naam. Whomever You forgive, and bestow Your Naam, sings your praise (recites Your Naam), oh my dear Waheguru. Pause. You are my great Lord, and the holy saints have full faith in You, oh my Waheguru. I am in Waheguru's shelter (protection), and the vilifiers will get dust in their mouths (will suffer great humiliation), oh Nanak. 2.22.86.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਆਗੈ ਸੁਖੁ ਮੇਰੇ ਮੀਤਾ॥ ਪਾਛੇ ਆਨਦੁ ਪ੍ਰਭਿ ਕੀਤਾ॥ ਪਰਮੇਸੁਰਿ ਬਣਤ ਬਣਾਈ॥ ਫਿਰਿ ਡੋਲਤ ਕਤਹੂ ਨਾਹੀ॥ 1॥ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਮਨੁ ਮਾਨਿਆ॥ ਹਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਜਾਨਿਆ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 630)॥ ਸਭ ਜੀਅ ਤੇਰੇ ਦਇਆਲਾ॥ ਅਪਨੇ ਭਗਤ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ॥ ਅਚਰਜ ਤੇਰੀ ਵਡਿਆਈ॥ ਨਿਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ॥ 2॥23॥87॥
Soritth Mehla 5: Aagaiy sookh(u) mayray meeta. Paachhaiy aanund Prubh(i) keeta. Permayshur(i) bunut bunaayee. Phir(i) dolut kut-houn naahi. 1. Saachay Sahib siyoun mun(u) maaniya. Hur(i) serb niruntar(i) jaaniya. 1. Ruhaou.
(PAGE 630): Subh jea Tayray Duyyala. Apnay bhugut kureh(i) pritpaala. Achurj tayri vudiyaayee. Nit Nanak Naam(u) dhiyaayeen. 2.23.87.
Word Meaning: Aagaiy = in the future; next world. Paachhay = present; in this world. Bunut Bunaayee = created conditions. Dolut = weakening of the mind. 1.
Mun Maaniya = pleased with. Serb Niruntar(i) = continuous everywhere. Pause.
Pritpaala = raising and nourishing. Achurj = amazing. Vudiyaayee = splendour. 2.
MEANING: Waheguru has created such a situation for me (enhanced my spirituality) that my mind no longer wanders at all. Now I will enjoy all comfort in the next world, and blissfulness in this world, oh my friend. 1. My mind has been so impressed (pleased) with the eternal Lord that I see my Waheguru everywhere without any gap. Pause. All the living beings are Yours, oh, the benevolent Waheguru. You raise and nurture Your devotees spiritually. Your splendour is amazing. I, Nanak, recite Your Naam all the time. 2.23.87.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਨਾਲਿ ਨਾਰਾਇਣੁ ਮੇਰੈ॥ ਜਮਦੂਤ ਨ ਆਵੈ ਨੇਰੈ॥ ਕੰਠਿ ਲਾਇ ਪ੍ਰਭ ਰਾਖੈ॥ ਸਤਿਗੁਰ ਕੀ ਸਚੁ ਸਾਖੈ॥ 1॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਕੀਤੀ॥ ਦੁਸਮਨ ਮਾਰਿ ਵਿਡਾਰੇ ਸਗਲੇ ਦਾਸ ਕਉ ਸੁਮਤਿ ਦੀਤੀ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭਿ ਸਗਲੇ ਥਾਨ ਵਸਾਏ॥ ਸੁਖਿ ਸਾਦਿ ਫਿਰਿ ਆਏ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਏ॥ ਜਿਨਿ ਸਗਲੇ ਰੋਗ ਮਿਟਾਏ॥ 2॥24॥88॥
Soritth Mehla 5: Naal(i) Naraayin(u) mayraiy. Jumdoot na aavaiy nayraiy. Kuntth(i) laayay Prubh raakhaiy. Satgur kee Sach(u) saakhaiy. 1. Gur(i) Pooraiy, poori keeti. Dooshmun maar(i) vidaaray suglay, Daas kuou soomut(i) deeti. 1. Ruhaou. Prub(i) suglay thaan vusaayay. Sookh(i) sand(i) phir(i) aayay. Nanak Prubh shernaayay. Ji(i) suglay roag mitaayay. 2.24.88.
Word Meaning: Naraayin(u) = Waheguru. Jumdoot = the assistants of the Angel of Death. Kuntth(i) = with the neck. Saakhaiy = witness; support. 1. Dooshmun = enemies; the five demons. Vidaaray = destroyed. Soomut(i) = noble advice. Pause.
Thaan = places; hearts. Vusaayay = brought to life. Phir(i) Aayay = returned. 2.
MEANING: Now that my Waheguru is with me (His Naam has been enshrined in my heart), no *Jumdoots* can come near me (I am not afraid of death anymore). With the eternal support

of Satguru, Waheguru protects me by holding me close to His neck (His heart). 1. The Perfect Waheguru has done me a complete favour, and has completely destroyed all my enemies (lust, rage, greed, attachment, and conceit) and has given His slave (me) noble advice. Pause. Waheguru has brought all dead hearts to life, whereby all comforts and wellbeing have returned to them. I am in the shelter of Waheguru, which has eradicated all my sufferings, oh Nanak. 2.24.88.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਤਾ ਸਤਿਗੁਰੁ ਤਾ ਕੀ ਸਰਨੀ ਪਾਈਐ॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਅਨੰਦਾ ਦੂਖ ਗਇਆ ਹਰਿ ਗਾਈਐ॥ 1॥ ਹਰਿ ਰਸੁ ਪੀਵਹੁ ਭਾਈ॥ ਨਾਮੁ ਜਪਹੁ ਨਾਮੋ ਆਰਾਧਹੁ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਨਾਈ॥ ਰਹਾਉ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਧੁਰਿ ਲਿਖਿਆ ਸੋਈ ਪੂਰਨ ਭਾਈ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀ ਨਾਮਿ ਰਹਾ ਲਿਵ ਲਾਈ॥ 2॥25॥89॥

Soritth Mehla 5: Serb sookhaan ka daata Satgur(u), ta kee shernee paayiyaiy. Dershun(u) bhaytut hoat anunda, dookh guyya Hur(i) gaayiyaiy. 1. Hur(i) jus(u) peevhou bhaayee. Naam(u) jup-hou, Naamo aaraadhou, Gur Pooray kee shernaayee. Ruhaou. Tiseh(i) praaput(i), jis(u) Dhoor(i) likhiya, soyee poorun bhaayee. Nanak kee baynti Prubh Ji, Naam(i) ruhaan liv laayee. 2.25.89.

Word Meaning: Dershun Bhaytut = seeing the holy sight; connecting with. Anunda = blissfulness. Hur(i) Gaayiyaiy = sing Waheguru's praise. 1. Rus(u) = sweet taste (of Naam). Naamo = only Naam. Pause. Praaput(i) = available; acquisition. Dhoor(i) Likhiya = prewritten from the source (God). Poorun = perfect; eligible to merge with Waheguru. Liv = fully absorbed. 2.

MEANING: We should take shelter of (surrender to) the Satguru, who is the source of all comforts. One enjoys bliss by having His holy sight, and all his sufferings are eradicated by singing Waheguru's praise. 1. Recite Waheguru's Naam, remember His Naam only, and drink the Amrit-like sweet juice of His Naam in the shelter of the Perfect Guru, oh my brothers. Pause. But only that lucky individual gets to recite Waheguru's Naam who has it prewritten in his fortune by Waheguru, and that individual becomes perfect. It is my prayer to Waheguru that I should always be absorbed in His Naam, oh Nanak. 2.25.89.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਕਰਨ ਕਰਾਵਨ ਹਰਿ ਅੰਤਰਜਾਮੀ ਜਨ ਅਪੁਨੇ ਕੀ ਰਾਖੈ॥ ਜੈ ਜੈਕਾਰੁ ਹੋਤੁ ਜਗ ਭੀਤਰਿ ਸਬਦੁ ਗੁਰੂ ਰਸੁ ਚਾਖੈ॥ 1॥ ਪ੍ਰਭ ਜੀ ਤੇਰੀ ਓਟ ਗੁਸਾਈ॥ ਤੂ ਸਮਰਥੁ ਸਰਨਿ ਕਾ ਦਾਤਾ ਆਠ ਪਹਰ ਤੁਮ੍ਹ ਧਿਆਈ॥ ਰਹਾਉ॥ ਜੋ ਜਨ ਭਜਨੁ ਕਰੇ ਪ੍ਰਭ ਤੇਰਾ ਤਿਸੈ ਅੰਦੇਸਾ ਨਾਹੀ॥ ਸਤਿਗੁਰ ਚਰਨ ਲਗੇ ਭਉ ਮਿਟਿਆ ਹਰਿ ਗੁਨ ਗਾਏ ਮਨ ਮਾਹੀ॥ 2॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਸਤਿਗੁਰ ਦੀਆ ਦਿਲਾਸਾ॥ ਜਿਨਿ ਘਰਿ ਆਏ ਸੋਭਾ ਸੇਤੀ ਪੂਰਨ ਹੋਈ ਆਸਾ॥ 3॥ ਪੂਰਾ ਗੁਰੁ ਪੂਰੀ ਮਤਿ ਜਾ ਕੀ ਪੂਰਨ ਪ੍ਰਭ ਕੇ ਕਾਮਾ॥ ਗੁਰ ਚਰਨੀ ਲਗ ਤਰਿਓ ਭਵ ਸਾਗਰੁ ਜਪਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮਾ॥ 4॥26॥90॥

Soritth Mehla 5: Kern kuraavun Hur(i) untarjaami, jun Apunay kee raakhaiy. Jaiy, jaiykaar(u) hoat jug bheetur(i), Shabad(u) Guru rus(u) chaakhaiy. 1. Prubh Ji Tayri oat Goosaayeen. Tu sumruth(u), shern ka daata, aatth pehr Toomh dhiyaayee. Ruhaou. Jo jun bhujun(u) kuray Prubh Tayra, tisaiy undaysha naahi. Satgur Churn luggay bhuou mitiya, Hur(i) goon gaayay mun maahi. 2. Sookh, sehj, aanund ghunayray, Satgur deeya dilaasa. Jin(i) ghur(i) aayay sobha sayti, poorun hoyee aasa. 3. Poora Gur, poori mut(i) Ja kee, poorun Prubh kay kaama. Gur Churnee lug turiyo bhuv saagur(u), jup(i) Nanak Hur(i), Hur(i) Naama. 4.26.90.

Word Meaning: Kern Kuraavun = Waheguru, which does and makes others do. Untarjaami = the know-all; omniscient. Jaiykaar = acclaim; sing praise. Bheetur(i) = in. Chaakhaiy = tastes. 1. Oat = shelter. Goosaayeen = Lord of the earth. Sumruth = omnipotent. Pause. Bhujun = sing praise. Undaysa = misgivings. Bhuou = fear. 2.

Sehj Anund = blissfulness. Ghunayray = countless; immense. Dilaasa = solace; comfort; encouragement. Jin(i) = winning over (the five demons). Ghur(i) Aayay = peace of mind. Sobha Sayti = with praise; with honour. 3. Bhuv Saagur(u) = the world sea, which leads to rebirths. Turiya = swam across. 4.

MEANING: The omniscient Waheguru performs His tasks (duties), and makes others do things that He likes; He protects the honour of His devotees (against vices). People in the world sing praise of the devotee who enjoys the sweet taste of Guru's Shabad. 1. I am in Your shelter, which is eternal, oh the Lord of the earth. You are capable of doing anything and everything, and You provide shelter to Your devotees. I wish to recite Your Naam for all twenty-four hours. Pause. An individual who recites Your Naam is left with no doubts or misgivings; by dropping on the feet of Satguru (taking his shelter), the devotee loses all worldly fears and sings Your praise (with love), oh Waheguru. 2.
When Satguru provides you solace, you enjoy unlimited comforts and blissfulness of a high spiritual state, oh man. Your mind enjoys peaceful honour when you conquer all your enemies (the five demons), and all your wishes are fulfilled. 3.
The Guru is perfect, has perfect wisdom, and all the doings (creations) of Waheguru are also perfect. By reciting Waheguru's Naam in the shelter of the Guru, I have swum across the world sea (found salvation), oh Nanak. 4.26.90.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਭਇਓ ਕਿਰਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਆਪੇ ਸਭ ਬਿਧਿ ਥਾਟੀ॥ ਖਿਨ ਮਹਿ ਰਾਖਿ ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਗੁਰ ਪੂਰੈ ਬੇੜੀ ਕਾਟੀ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰ ਗੋਵਿੰਦੁ ਸਦ ਧਿਆਈਐ॥ ਸਗਲ ਕਲੇਸ ਮਿਟਹਿ ਇਸੁ ਤਨ ਤੇ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਜਾ ਕੇ ਸਭਿ ਕੀਨੇ ਪ੍ਰਭ ਊਚਾ ਅਗਮ ਅਪਾਰਾ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਮੁਖ ਊਜਲ ਭਏ ਦਰਬਾਰਾ॥ 2॥27॥91॥

Soritth Mehla 5: Bhuyyou kirpaal(u) deen Dookh-Bhunjun, Aapay subh bidh(i) thaati. Khin meh raakh(i) leeyo jun(u) Apuna, Gur Pooraiy bayrri kaati. 1. Mayray mun, Gur Govind(u) sud dhiyaayiyaiy. Sugul klaysh miteh(i) iss(u) tun tay, mun chindiya ful(u) paayiyaiy. Ruhaou. Jea, junt, Ja kay subh(i) keenay, Prubh oocha, agumm, apaara. Sadh sung(i) Nanak Naam(u) dhiyaaya, mookh oojul bhuyyay Durbaara. 2.27.91.

Word Meaning: Deen = poor; helpless. Dookh-Bhunjun = destroyer of misery. Subh Bidh(i) Thaati = made all the arrangements. Khin = moment. Bayrri = bond. 1.
Klaysh = annoying disputes; irritants. Mun Chindiya = as wished. Pause.
Oocha = transcendent. Agumm = inaccessible. Apaara = beyond limits. 2.

MEANING: The destroyer of all troubles of the helpless, Waheguru, becomes very kind, and Himself makes all the arrangements to protect His devotees in a short moment; and the Perfect Guru severs all their chains (worldly bonds). 1. You should remember Waheguru all the time, as a consequence of which all annoying disputes and all irritants are eliminated, and one gets all his cherished wishes fulfilled, oh my mind. Pause.
Waheguru, which has created all the living beings, is highly transcendent, inaccessible, and beyond limits. By reciting Waheguru's Naam in the company (shelter) of the Guru, one gets honoured in Waheguru's Court, oh Nanak. 2.27.91.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸਿਮਰਉ ਅਪੁਨਾ ਸਾਈ॥ ਦਿਨਸੁ ਰੈਨਿ ਸਦ ਧਿਆਈ॥ ਹਾਥ ਦੇਇ ਜਿਨਿ ਰਾਖੇ॥ ਹਰਿ ਨਾਮ ਮਹਾ ਰਸ ਚਾਖੇ॥ 1॥
(ਅੰਗ 631)॥ ਅਪਨੇ ਗੁਰ ਊਪਰਿ ਕੁਰਬਾਨੁ॥ ਭਏ ਕਿਰਪਾਲ ਪੂਰਨ ਦਾਤੇ ਜੀਅ ਹੋਏ ਮਿਹਰਵਾਨ॥ ਰਹਾਉ॥ ਨਾਨਕ ਜਨ ਸਰਨਾਈ॥ ਜਿਨਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ॥ ਸਗਲੇ ਦੂਖ ਮਿਟਾਈ॥ ਸੁਖੁ ਭੁੰਚਹੁ ਮੇਰੇ ਭਾਈ॥ 2॥28॥92॥

Soritth Mehla 5: Simeroon apuna Saayeen. Dinus(u) raiyn(i) sud dhiyaayeen. Haath dayay Jin(i) raakhay. Hur(i) Naam muhaa rus chaakhay. 1.
(PAGE 631): Apnay Gur oopur(i) koorbaan(u). Bhuyyay kirpaal Poorun Prubh daatay, jea hoyay mehrvaan. Ruhaou. Nanak jun shernaayee. Jin(i) poorun paiyj rukhaayee. Suglay dookh mitaayee. Sookh(u) bhoonchou mayray bhaayee. 2.28.92
Word Meaning: Saayeen = Lord; Master. Dinus(u) = day. Raiyn(i) = night. Muhaa Rus = Amrit-like great taste. Chaakhay = tasted. 1. Paiyj = honour. Bhoonchou = enjoy. 2.
MEANING: I remember my Lord, Waheguru, who protects His devotees by extending His kind hand day and night. One must taste His Amrit-like sweet Naam. 1.
I am always a sacrifice for my Guru, with whose support the perfect provider, Waheguru, becomes kind to me, and causes all His men to become soft-hearted towards me.
Pause. I, Nanak, am a slave of and in the shelter of Waheguru, who protects the complete dignity of His devotees. He eradicates all your troubles; (so recite His Naam with love and respect) to enjoy all comforts, oh my brothers. 2.28.92.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਸੁਨਹੁ ਬੇਨੰਤੀ ਠਾਕੁਰ ਮੇਰੇ ਜੀਅ ਜੰਤ ਤੇਰੇ ਧਾਰੇ॥ ਰਾਖੁ ਪੈਜ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕਰਨ ਕਰਾਵਨਹਾਰੇ॥ 1॥ ਪ੍ਰਭ ਜੀਉ ਖਸਮਾਨਾ ਕਰਿ ਪਿਆਰੇ॥ ਬੁਰੇ ਭਲੇ ਹਮ ਥਾਰੇ॥ ਰਹਾਉ॥ ਸੁਣੀ ਪੁਕਾਰ ਸਮਰਥ ਸੁਆਮੀ ਬੰਧਨ ਕਾਟਿ ਸਵਾਰੇ॥ ਪਹਿਰਿ ਸਿਰਪਾਉ ਸੇਵਕ ਜਨ ਮੇਲੇ ਨਾਨਕ ਪ੍ਰਗਟ ਪਹਾਰੇ॥ 2॥29॥93॥
Soritth Mehla 5: Soonhou baynti Tthaakur mayray, jea junt Tayray dhaaray. Raakh(u) paiyj Naam Apunay kee kern kraavunhaaray. 1. Prubh Jeeo, khusmaana kur(i) Piyaaray. Booray, bhulay, hum Thaaray. Ruhaou. Sooni pookaar Sumruth Soami, bundhun kaat(i) suvaaray. Pehir(i) sirpaou, sayvuk jun maylay, Nanak pergut puhaaray. 2.29.93.
Word Meaning: Jea Junt = all living beings. Dhaaray = supported by; created by.
Paiyj = dignity. Kern Kraavunhaaray = one who does and makes others do. 1.
Khusmaana Kur(i) = be our Master; look after us. Thaaray = Yours. Pause.
Sumruth = all capable; omnipotent. Suvaaray = adorned for salvation. Sirpaaou = robe of honour. Pergut = became eminent; famous. Puhaaray = shop; world. 2.
MEANING: You are our Lord; whether we are good or bad, we are Yours (created by You), so kindly accept Your role of Lordship for us, oh Waheguru Ji. **Pause.**
You do things of Your liking, and make others do things that You want them to do; all living beings have been created by You, which depend solely on You, oh my Lord. Maintaining the dignity of Your role, please listen to my prayer, and protect us (from the attacks of Maya). 1. The omnipotent Lord listens to our prayers and salvages us by severing all our worldly chains (bonds). He connects His devotees with Him by honouring them, and they become very famous in the world, oh Nanak. 2.29.93.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਕਰਿ ਦੀਨੇ ਸੇਵਕ ਸਭਿ ਦਰਬਾਰੇ॥ ਅੰਗੀ ਕਾਰੁ ਕੀਓ ਪ੍ਰਭ ਅਪੁਨੇ ਭਵਨਿਧਿ ਪਾਰਿ ਉਤਾਰੇ॥ 1॥ ਸੰਤਨ ਕੇ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਪੂਰਨ ਖਸਮ ਹਮਾਰੇ॥ ਰਹਾਉ॥ ਆਉ ਬੈਠੁ ਆਦਰੁ ਸਭ ਥਾਈ ਊਨ ਨਾ ਕਤਹੂੰ ਬਾਤਾ॥ ਭਗਤਿ ਸਿਰਪਾਉ ਦੀਓ ਜਨ ਅਪੁਨੇ ਪ੍ਰਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭ ਜਾਤਾ॥ 2॥30॥94॥
Soritth Mehla 5: Jea, junt, subh(i) vus(i) kur(i) deenay, sayvuk subh(i) durbaaray. Ungikaar(u) keeyou Prubh apnay, bhuv nidh(i) paar(i) ootaaray. 1. Suntan kay kaaruj sugul suvaaray. Deen duyaal, kirpal, kirpa-nidh(i) Poorun Khusm humaaray. Ruhaou. Aaou, baiytth(u), aadur(u) subh thaayeen, oon na kut-hoon baata. Bhugut(i) sirpaou deeyo jun Apunay, pertaap(u) Nanak Prubh jaata. 2.30.94.

Word Meaning: Vus(i) = in control. Durbaaray = in the courts of rulers. Ungikaar(u) = showed benevolence. Bhuv-nidh(i) = the world sea, which leads to rebirths. Paar(i) Ootaaray = ferries across; salvages. 1. Kaaruj = tasks; objectives. Suvaaray = makes successful. Kirpa-Nidh(i) = treasure of compassion. Poorun = perfect; omnipresent. Pause. Aaou Baiytth(u) = accord welcome. Aadur = respect. Oon = short in. Sirpaou = robe of honour. Pertaap = magnificence. Jaata = recognized. 2.
MEANING: Our omnipresent Lord, Waheguru, is perfect (in every way). He is kind to the helpless and is the treasure (source) of benevolence. He makes all the tasks of His holy devotees fully successful. Pause. He puts all living beings under the control of His holy saints (who show them respect) and also earns them respect in the courts of the rulers. The Lord shows benevolence to His devotees and ferries them across the world sea. 1. Waheguru's saints are given a warm welcome everywhere, and there is no shortage of anything for them. Waheguru puts the robe of His worship on His devotees whereby His magnanimity is known everywhere, oh Nanak. 2.30.94

ਸੋਰਠਿ ਮਹਲਾ 9॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Soritth Mehla 9: Ek Onkar Satgur Persad(i):

ਰੇ ਮਨ ਰਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ॥ ਸ੍ਰਵਨ ਗੋਬਿੰਦ ਗੁਨ ਸੁਨਹੁ ਅਰੁ ਗਾਉ ਰਸਨਾ ਗੀਤ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਸਾਧ ਸੰਗਤਿ ਸਿਮਰੁ ਮਾਧੋ ਹੋਹਿ ਪਤਿਤ ਪੁਨੀਤ॥ ਕਾਲੁ ਬਿਆਲ ਜਿਉ ਪਰਿਓ ਡੋਲੇ ਮੁਖੁ ਪਸਾਰੇ ਮੀਤ॥ 1॥ ਆਜੁ ਕਾਲਿ ਫੁਨਿ ਤੋਹਿ ਗ੍ਰਸਿ ਹੈ ਸਮਝਿ ਰਾਖਹੁ ਚੀਤਿ॥ ਕਹੈ ਨਾਨਕੁ ਰਾਮੁ ਭਜਿ ਲੈ ਜਾਤੁ ਅਉਸਰੁ ਬੀਤ॥ 2॥1॥

Ray mun, Ram siyoun kur(i) preet(i). Servun Gobind goon soonhou, ur(u) gaaou rusna geet. 1. Ruhaou. Kur(i) Sadh sungut(i), simer(u) Maadho, hoh(i) putit pooneet. Kaal(u), biyaal jiyoun puriyo, doalay mookh(u) pusaaray, meet. 1. Aaj(u) kaal(i) phoon(i) toh(i) gruss(i) haiy, sumjh(i) raakhou cheet(i). Kuhaiy Nanak(u), Ram(u) bhuj(i) laiy, jaat aousur(u) beet. 2.1.
Word Meaning: Siyoun = with; for. Servun = (with) ears. Ur(u) = and. Pause. Sungut(i) = company. Maadho = Waheguru. Putit = immoral. Pooneet = pure; pious. Kaal(u) = death. Biyaal Jiyoun = like a python. Doalay = waves; follows. 1. Phoon(i) Toh(i) = you too. Gruss(i) = capture. Aousur = time; opportunity. 2.
MEANING: Foster love for Waheguru, oh my mind. Listen to the virtues of Waheguru with your ears, and sing His praise with your tongue. Pause. Recite Waheguru's Naam in the company (shelter) of the Guru, whereby the filth of your immorality will be purified. Death is following you like a python with its mouth wide open. 1. Keep it in mind that it will capture you too, today or tomorrow (sooner or later), oh my friend. So, worship Waheguru as the time is running out for you, oh Nanak. 2.1.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਮਨ ਕੀ ਮਨ ਹੀ ਮਾਹਿ ਰਹੀ॥ ਨਾ ਹਰਿ ਭਜੇ ਨ ਤੀਰਥ ਸੇਵੇ ਚੋਟੀ ਕਾਲਿ ਗਹੀ॥ 1॥ ਰਹਾਉ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਰਥ ਸੰਪਤਿ ਧਨ ਪੂਰਨ ਸਭ ਮਹੀ॥ ਅਵਰ ਸਗਲ ਮਿਥਿਆ ਏ ਜਾਨਹੁ ਭਜਨੁ ਰਾਮ ਕੋ ਸਹੀ॥ 1॥ ਫਿਰਤ ਫਿਰਤ ਬਹੁਤੇ ਜੁਗ ਹਾਰਿਓ ਮਾਨਸ ਦੇਹ ਲਈ॥ ਨਾਨਕੁ ਕਹਤ ਮਿਲਨ ਕੀ ਬਰੀਆ ਸਿਮਰਤ ਕਹਾ ਨਹੀ॥ 2॥2॥

Soritth Mehla 9: Mun kee mun hee maah(i) ruhee. Na Hur(i) bhujay, na teeruth sayvay, choati kaal(i) guhee. 1. Ruhaou. Daara, meet, poot, ruth, sumput(i), dhun, poorun subh muhee. Uver sugul mithiya eh jaanhou, bhujun(u) Ram ko suhee. 1. Phirt, phirt, buhoutay joog haariyo, maanus dayh luyee. Nanak(u) keht milun kee buriya, simrut kuhaa nuhee. 2.2.
Word Meaning: Teeruth Sayvay = recited Naam*. Choati = a long strand (lock) of hair in the middle of the head. Kaal(u) = death. Guhee = held. Pause.

Daara = wife. Ruth = chariots. Sumput(i) = wealth. Muhee = land. Uver = others. Mithiya = false. Bhujun = worship. Suhee = real; everlasting. 1. Phirt, Phirt = wandering (through many life forms). Joog = eons. Haariyo = tired. Maanus Dayh = human body. Buriya = turn; opportunity. 2.

***NOTE:** Normally, teeruth means a holy place (especially a Hindu one). But according to Guru Granth Sahib, the real truth is Waheguru Naam or pondering on the Guru's Shabad. There are many holy Shabads which certify his assertion, but only one will be quoted here.

- ਧਨਾਸਰੀ ਮਹਲਾ 1 ਛੰਤ (687)॥ ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ॥ ਤੀਰਥੁ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ॥ ----------

MEANING: People go to take a dip at holy places, but the real holy place is Waheguru's Naam, and to ponder on Guru's Shabad to acquire Divine knowledge in mind (make a connection with Waheguru). ----------

MEANING: My wishes remained buried in my mind. I did not recite Waheguru's Naam, nor did I ponder on Guru's Shabad when death grabbed me by the strand of my hair. Pause. One must realize that all worldly attachments with one's wife, friends, sons, chariots, wealth, the entire piece of land, and the like are false (short-lived). Only Waheguru's worship is one's real possession. 1. One gets tired of going through countless life forms for eons before they get a human body. Now (the human life) is the turn (opportunity) for the man to unite with Waheguru; I wonder why he does not remember Him now, oh Nanak. 2.2.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਮਨ ਰੇ ਕਉਨ ਕੁਮਤਿ ਤੈ ਲੀਨੀ॥ ਪਰ ਦਾਰਾ ਨਿੰਦਿਆ ਰਸਿ ਰਚਿਓ ਰਾਮ ਭਗਤਿ ਨਹਿ ਕੀਨੀ॥1॥ ਰਹਾਉ॥ ਮੁਕਤਿ ਪੰਥੁ ਜਾਨਿਓ ਤੈ ਨਾਹਨਿ ਧਨ ਜੋਬਨ ਕਉ ਧਾਇਆ॥ (ਅੰਗ 632)॥ ਅੰਤਿ ਸੰਗੁ ਕਾਹੂ ਨਹੀ ਦੀਨਾ ਬਿਰਥਾ ਆਪੁ ਬੰਧਾਇਆ॥ 1॥ ਨਾ ਹਰਿ ਭਜਿਓ ਨਾ ਗੁਰੁ ਜਨੁ ਸੇਵਿਓ ਨਹ ਉਪਜਿਓ ਕਛੁ ਗਿਆਨਾ॥ ਘਟ ਹੀ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤੇਰੈ ਤੈ ਖੋਜਤ ਉਦਿਆਨਾ॥ 2॥ ਬਹੁਤੁ ਜਨਮ ਭਰਮਤ ਤੈ ਹਾਰਿਓ ਅਸਥਿਰ ਮਤਿ ਨਹੀ ਪਾਈ॥ ਮਾਨਸ ਦੇਹ ਪਾਇ ਪਦ ਹਰਿ ਭਜੁ ਨਾਨਕ ਬਾਤ ਬਤਾਈ॥ 3॥3॥

Soritth Mehla 9: Mun ray, kaun koomut(i) taiyn leeni? Pur daara, nindiya rus(i) ruchiyo, Ram bhugut(i) neh(i) keeni. 1. Ruhaou. Mookt(i) punth(u) jaaniyo taiyn naahin, dhun jobun kuou dhaaya.

(PAGE 632): Unt(i) sung(u) kaahoo nuhee deena, birtha aap(u) bundhaaya. 1. Na Hur(i) bhujiyo, na Gur(u) jun(u) sayvio, neh oopjiyo kuchh(u) giyana. Ghut hee maah(i) Nirunjun(u) tayraiy, taiyn khojut oodiyaana. 2. Buhout(u) junum bhermut taiyn haariyo, usthir mut(i) nuhee paayee. Maanus dayh paayay pud Hur(i) bhuj(u), Nanak baat butaayee. 3.3.

Word Meaning: Koomut(i) = ignoble advice. Taiyn = you. Daara = wife. Nindiya = malicious criticism; vilifying others. Ruchiyo = rapt; engrossed. Pause.
Mookt(i) Punth = the path to salvation. Jobun = beauty. Dhaaya = rushed. Unt(i) = end; time of death. Birtha = without anybody. Bundhaaya = got trapped. 1.
Oopjiyo = acquired. Giyana = Divine knowledge (connection with God). Nirunjun(u) = Waheguru. Khojut = search for. Oodiyaana = wilderness. 2.
Bhermut = wandering through many lives. Usthir = stable. Maanus = human. 3.

MEANING: Where did you receive this ignoble advice that rather than worshipping Waheguru, you are engrossed in the bad tastes of chasing other women, and vilifying others, oh my mind? Pause. You did not put in any effort to follow the path leading to salvation, but rushed to accumulate wealth and for the beauty of other women. No such thing accompanies you at the time of death, but you do build a trap of sins for yourself. 1.

You neither worshipped Waheguru nor served a holy saint nor acquired any Divine knowledge (made a connection with God); Waheguru resides in your heart, but you looked for Him in the wilderness, oh my mind. 2.
Through many lives, you grew tired, but you still did not acquire the wisdom to attain stability (to end the cycle of rebirths and merge with God). Listen to my advice: now that you have been given a human body, worship Waheguru, oh Nanak. 3.3.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਮਨ ਰੇ ਪ੍ਰਭ ਕੀ ਸਰਨਿ ਬਿਚਾਰੋ॥ ਜਿਹ ਸਿਮਰਤ ਗਨਕਾ ਸੀ ਉਧਰੀ ਤਾ ਕੋ ਜਸੁ ਉਰਿਧਾਰੋ॥ 1॥ ਰਹਾਉ॥ ਅਟਲੁ ਭਇਓ ਧ੍ਰੂਅ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਰੁ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ॥ ਦੁਖ ਹਰਤਾ ਇਹ ਬਿਧਿ ਕੋ ਸੁਆਮੀ ਤੈ ਕਾਹੇ ਬਿਸਰਾਇਆ॥ 1॥ ਜਬ ਹੀ ਸਰਨਿ ਗਹੀ ਕਿਰਪਾਨਿਧਿ ਗਜੁ ਗਰਾਹ ਤੇ ਛੂਟਾ॥ ਮਹਿਮਾ ਨਾਮ ਕਹਾ ਲਉ ਬਰਨਉ ਰਾਮੁ ਕਹਤ ਬੰਧਨ ਤਿਹ ਛੂਟਾ॥ 2॥ ਅਜਾਮਲੁ ਪਾਪੀ ਜਗੁ ਜਾਨੈ ਨਿਮਖ ਮਾਹਿ ਨਿਸਤਾਰਾ॥ ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਤੈ ਭੀ ਉਤਰਸਿ ਪਾਰਾ॥ 3॥4॥
Soritth(i) Mehla 9: Mun ray, Prubh kee shern(i) bichaarou. Jih simrut Gunka see oodhri, Ta ka jus(u) oor(i) dhaarou. 1. Ruhaou. Atull(u) bhuyyo Dhoo Ja kaiy simrun(i), ur(u) nirbhaiy pud(u) paaya. Dookh Hurta, eh bidh(i) ko Soami, taiyn kaahay bisraaya. 1. Jub hee shern(i) guhee Kirpa-nidh(i), guj(u) graah tay chhoota. Mehma Naam kuhaa luou bernoon, Ram(u) keht bundhun tih chhoota. 2. Ajamull(u), paapi jug jaanaiy, nimukh maah(i) nistaara. Nanak(u) keht(u) chayt(i) Chintamun(i), taiyn bhee ootrus(i) paara. 3.4.
NOTE: Guru Tegh Bahadur Sahib, the Ninth Guru, spent a long time in eastern India (Bihar, Bengal and Assam), disseminating the Divine Message. Some stories from the Puranas had become very popular among the people there. Guru Sahib used them as parables to glorify Waheguru wherever possible. No matter what god was involved in these stories, Guru Sahib preached the splendour of Waheguru in each incident.
Word Meaning: Bichaarou = think of. **Gunka** = a prostitute who was given a parrot by a sage to put her on the path of spirituality. The sage advised her to teach the word “Ram,” meaning Waheguru, to the parrot. In the process of teaching the parrot, Gunika got so absorbed in the word “Ram” that she got connected with Waheguru.
Jus(u) = praise. Oor(i) Dhaarou = implanted in heart. Pause. Atull(u) = immortal. **Dhoo (or Dhuroo)** = a five-year-old son of a king who was pulled out angrily of his father’s lap by his stepmother. Dhoo was deeply hurt and went to the nearby forest to worship God at his mother's advice.
Nirbhaiy Pud = the state of fearlessness. Dookh Hurta = remover of all sufferings (Waheguru). Bidh(i) = means. Bisraaya = forgot. 1.
Shern(i) Guhee = took shelter of. Kirpa-Nidh(i) = the source of benevolence (God). **Guj** = elephant. A musician of the gods turned into an elephant under the curse of a sage. Once, the elephant was drinking water in the pool of god Varun, when an octopus gripped him in his tentacles and began to pull him down. The helpless elephant grabbed a lotus flower with his trunk and began praying to Vishnu, who saved him. Grah = grip. Mehma = praise; magnificence. Bernoon = describe. 2.
Ajamull(u) = People considered Ajamull(u), a Brahman of Kanauj (UP), a huge sinner when he married a prostitute (he should be considered a liberator). A sage advised him to name his youngest son “Narayan” (which means Waheguru) as his atonement for the “huge sin” which he had committed. On repeatedly using his son’s name, Ajamull(u) turned out to be a worshipper of Waheguru, and was salvaged.
Nimukh Maah(i) = in a short moment. Nistaara = emancipation; salvation. Chayt(i) = remember. Chintamun(i) = fulfiller of wishes, Waheguru. 3.
MEANING: Think of seeking Waheguru’s shelter (surrender to Him), oh my mind. Implant praise of Waheguru in your heart, remembering that even an immoral woman like Gunka was

salvaged. Pause. Why have you forgotten the Lord (Waheguru), who is the destroyer of all suffering and knows all the means to salvage anyone, including Dhoo, who was salvaged, and who acquired the immortal status by remembering Him? 1.
How much more praise of Waheguru's Naam can I sing when even an elephant, who was in the grip of an octopus, and was about to drown, was freed from the tentacles of the octopus as soon as he took shelter of Waheguru and recited His Naam? 2.
Everybody knows that even a sinner like Ajamull(u) was salvaged in a short moment (when He recited Waheguru's Naam); so, you too, will be ferried across the sea of Maya (salvaged) if you remember Waheguru, which fulfills all the wishes of the people, oh Nanak. 3.4.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਪ੍ਰਾਨੀ ਕਉਨੁ ਉਪਾਉ ਕਰੈ॥ ਜਾ ਤੇ ਭਗਤਿ ਰਾਮ ਕੀ ਪਾਵੈ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਹਰੈ॥ 1॥ ਰਹਾਉ॥ ਕਉਨ ਕਰਮ ਬਿਦਿਆ ਕਹੁ ਕੈਸੀ ਧਰਮੁ ਕਉਨੁ ਫੁਨਿ ਕਰਈ॥ ਕਉਨੁ ਨਾਮੁ ਗੁਰ ਜਾ ਕੈ ਸਿਮਰੈ ਭਵਸਾਗਰ ਕਉ ਤਰਈ॥ 1॥ ਕਲਿ ਮਹਿ ਏਕੁ ਨਾਮੁ ਕਿਰਪਾਨਿਧਿ ਜਾਹਿ ਜਪੈ ਗਤਿ ਪਾਵੈ॥ ਅਉਰ ਧਰਮ ਤਾ ਕੈ ਸਮਿ ਨਾਹਿਨ ਇਹ ਬਿਧਿ ਬੇਦੁ ਬਤਾਵੈ॥ 2॥ ਸੁਖ ਦੁਖ ਰਹਤ ਸਦਾ ਨਿਰਲੇਪੀ ਜਾ ਕਉ ਕਹਤ ਗੁਸਾਈ॥ ਸੋ ਤੁਮ ਹੀ ਮਹਿ ਬਸੈ ਨਿਰੰਤਰਿ ਨਾਨਕ ਦਰਪਨ ਨਿਆਈ॥ 3॥5॥

Soritth Mehla 9: Praani kaun(u) oopaaou kuraiy? Ja tay bhugut(i) Ram kee paavaiy, Jum ko traas(u) huraiy. 1. Ruhaou. Kaun kerrm, bidiyaa kuhou kaiysi, dherm(u) kaun(u) phoonn(i) kuryee? Kaun(u) Naam(u) Gur ja kaiy simeraiy, bhuv saagur kuou turyee? 1. Kul(i) meh(i) aik(u) Naam(u) Kirpanidh(i), jaah(i) jupaiy gut(i) paavaiy. Aur dherm ta kaiy sum(i) naahin, eh bidh(i) Bayd butaavaiy. 2. Dookh, sookh, reht sudaa nirlaypi, ja kuou keht Goosaayeen. So toom hee meh(i) busaiy niruntar(i) Nanak derpun niyaayeen. 3.5.

Word Meaning: Praani = man. Oopaaou = measures; means. Traas(u) = fear. Huraiy = remove; lose. Pause. Kaun(u) = which. Kerm = rituals. Bidiya = knowledge. Dherm(u) = moral (or religious) deeds. Phoonn(i) = then. Bhuv Saagur = the world sea. 1. Kul(i) = in the world (full of aggression). Kirpa-Nidh(i) = the source of mercy. Jaah(i) = which. Gut(i) = high spiritual state. Sum(i) = equal. Bidh(i) = technique. 2. Nirlaypi = detached. Niruntar(i) = continuous. Derpun Niyaayeen = like a mirror. 3.

MEANING: What means should a man use so as to enshrine Waheguru's worship (His Naam) in the heart, and dispel the fear of the Angel of death? Pause.
What rituals should one perform, what knowledge should one acquire, what high moral (or religious) obligations should one discharge, and what Naam should one recite in the shelter of the Guru, so as to swim across the sea of Maya (to find salvation)? 1.
Answer: There is only the Naam of the source of all benevolence, Waheguru, in this world full of aggression, by which one can attain a high spiritual state. Even the Vedas tell us that there is no other religious deed which equals Waheguru's Naam. 2.
The Lord of the world, Waheguru, always stays detached from all comforts or discomforts (they do not affect Him). He resides continuously in your heart like an image in a mirror (which is not visible in the dark; similarly, you cannot see Him in the darkness of ignorance of your mind), oh Nanak. 3.5.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਮਾਈ ਮੈ ਕਿਹ ਬਿਧਿ ਲਖਉ ਗੁਸਾਈ॥ ਮਹਾ ਮੋਹ ਅਗਿਆਨਿ ਤਿਮਰਿ ਮੋ ਮਨੁ ਰਹਿਓ ਉਰਝਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਜਨਮੁ ਭ੍ਰਮ ਹੀ ਭ੍ਰਮਿ ਖੋਇਓ ਨਹ ਅਸਥਿਰ ਮਤਿ ਪਾਈ॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ ਨਹ ਛੂਟੀ ਅਧਮਾਈ॥ 1॥ ਸਾਧ ਸੰਗੁ ਕਬਹੂ ਨਹੀ ਕੀਨਾ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ॥ ਜਨ ਨਾਨਕ ਮੈ ਨਾਹਿ ਕੋਊ ਗੁਨੁ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਈ॥ 2॥6॥

Soritth Mehla 9: Maayee, mein kih bidh(i) lukhoun Goosaayeen. Muhaa moh ugiyan(i) timmer(i) mo, mun(u) ruhhiyo oorjhaayee. 1. Ruhaou. Sugul junum(u) bherm hee bherm(i) khoyo, neh usthir mut(i) paayee. Bikhiya-sukt ruhhiyo nis(i) baasur, neh chhootee

udhmaayee. 1. Sadh sung(u) kubhoon nuhee keena, neh keerut(i) Prubh gaayee. Jun Nanak, mein naah(i) koyoo goon(i), raakh(i) layhou shernaayee. 2.6.
Word Meaning: Maayee = oh, mother. Bidh(i) = means. Lukhoun = see; comprehend. Moh = attachments. Ugiyan Timmer(i) = darkness of ignorance. Mo = in. Oorjhaayee = tangled up; engrossed. Pause. Bherm Bherm(i) = wandering in the pursuit of Maya. Usthir = stability; peace. Mut(i) = wisdom. Bikhiya-Sukt = engrossed in immoral activities. Nis(i) = night. Baasur = day. Udhmaayee = ignoble thinking (activities). 1. Kubhoon Nuhee = never. Keerut = praise. Shernaayee = who seeks shelter. 2.
MEANING: Because of my ignorance, my mind is engrossed in the big attractions of Maya, which has created complete darkness in my mind; so how can I see (or comprehend) Waheguru, oh my mother? Pause. I lost (wasted) my whole life in the pursuit of Maya, and did not acquire the wisdom to have peace of mind. I stayed engrossed in immoral activities day and night and failed to get rid of my ignoble thinking. 1. I never joined the company of the holy saints, and never sang praise of Waheguru. I, Nanak, have no virtue at all, but have come to Your shelter; please protect me now, oh kind Waheguru. 2.6.

ਮਹਲਾ 9॥ ਮਾਈ ਮਨੁ ਮੇਰੋ ਬਸਿ ਨਾਹਿ॥ ਨਿਸਿ ਬਾਸੁਰ ਬਿਖਿਅਨ ਕਉ ਧਾਵਤੁ ਕਿਹ ਬਿਧਿ ਰੋਕਉ ਤਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਕੋ ਮਤੁ ਸੁਨਿ ਨਿਮਖ ਨ ਹੀਏ ਬਸਾਵੈ॥ ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਸਿਉ ਰਚਿਓ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਵੈ॥ 1॥ ਮਦਿ ਮਾਇਆ ਕੈ ਭਇਓ ਬਾਵਰੋ ਸੂਝਤ ਨਹ ਕਛੁ ਗਿਆਨਾ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸਤ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮ ਨ ਜਾਨਾ॥ 2॥
(ਅੰਗ 633)॥ ਜਬ ਹੀ ਸਰਨਿ ਸਾਧ ਕੀ ਆਇਓ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੀ॥ ਤਬ ਨਾਨਕ ਚੇਤਿਓ ਚਿੰਤਾਮਨਿ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ॥ 3॥7॥
Soritth Mehla 9: Maayee, mun(u) mayro bus(i) naah(i). Nis(i) baasur bikhiun kuou dhaavut(u), kih bidh(i) roakoon taah(i). 1. Ruhaou. Bayd, Puraan, Simrit(i) ko mut(u), soon(i) nimukh na heeyay busaavaiy. Pur dhun, pur daara siyoun ruchiyo, birtha junum(u) siraavaiy. 1. Mud(i) maaya kaiy bhuyyiyo baavro, soojhut neh kuchh(u) Giyana. Ghut hee bheetur(i) bust Nirunjun(u), Ta ko merm na jaana. 2.
(PAGE 633): Jub hee shern(i) Sadh kee aayo, doormut(i) sugul binaasee. Tub Nanak chaytiyo Chintamun(i), kaati Jum kee phaasi. 3.7.
Word Meaning: Bus(i) = in control. Bikhiun = vices. Dhaavut = rushes. Bidh(i) = means. Roakoon = stop; prevent. Taah(i) = that. Pause. Nimukh = moment. Heeyay = in heart. Busaavaiy = enshrine. Pur = of others. Ruchiyo = absorbed. Birtha = worthless; waste. Siraavaiy = spends. 1. Mud(i) = intoxicated. Bhuyyo = became. Baavro = crazy; insane. Soojhut = think of. Ghut = heart. Bheetur(i) = inside. Merm = secret; knowledge. 2. Doormut(i) = ill advice. Binaasi = destroyed; removed. Chintamun(i) = a mythical stone that fulfills all desires (God). 3.
MEANING: My mind is not in my control and runs after immoral activities day and night; how can I prevent it from doing that, oh my mother? Pause. Even after listening to them, it does not implant any teaching from religious books like the Vedas, the Puranas, and the Smritis in the heart, even for a short moment. To the contrary, it is fully absorbed in the enjoyment of wealth, women, and in the vilification of others, and is wasting away life in worthless activities. 1. Intoxicated by the attractions of Maya, it has gone insane and cannot think of anything spiritual. Even though Waheguru resides in the heart, my mind is unaware of His presence. 2. However, when I took shelter of the Guru, all my ignoble thoughts were eradicated, and I began to remember Waheguru (recite His Naam),

which fulfills all your wishes, and the noose of the Angel of Death around me was severed, oh Nanak. 3.7.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਰੇ ਨਰ ਇਹ ਸਾਚੀ ਜੀਅ ਧਾਰਿ॥ ਸਗਲ ਜਗਤੁ ਹੈ ਜੈਸੇ ਸੁਪਨਾ ਬਿਨਸਤ ਲਗਤ ਨ ਬਾਰ॥ 1॥ ਰਹਾਉ॥ ਬਾਰੂ ਭੀਤਿ ਬਨਾਈ ਰਚਿ ਪਚਿ ਰਹਤ ਨਹੀ ਦਿਨ ਚਾਰਿ॥ ਤੈਸੇ ਹੀ ਏਹ ਸੁਖ ਮਾਇਆ ਕੇ ਉਰਝਿਓ ਕਹਾ ਗਵਾਰ॥ 1॥ ਅਜਹੂ ਸਮਝਿ ਕਛੁ ਬਿਗਰਿਓ ਨਾਹਿਨਿ ਭਜਿ ਲੇ ਨਾਮੁ ਮੁਰਾਰਿ॥ ਕਹੁ ਨਾਨਕ ਨਿਜ ਮਤੁ ਸਾਧਨ ਕੋ ਭਾਖਿਓ ਤੋਹਿ ਪੁਕਾਰਿ॥ 2॥8॥

Soritth Mehla 9: Ray nur, eh saachi jea dhaar(i). Sugul jugut(u) haiy jaiysay soopna, binsut lugut na baar. 1. Ruhaou. Baaroo bheet(i) bunaayee ruch(i), puch(i), reht nuhee din chaar(i). Taiysay hee eh sookh Maya kay, oorjhiyo kuhaa guvaar. 1. Ajhoon sumjh(i) kuchh(u) bigriyo naahin(i) bhuj(i) lay Naam(u) Mooraar(i). Kuhou Nanak, nij mut(u) sadhun ko, bhaakhiyo toh(i) pookaar(i). 2.8.

Word Meaning: Jea = (in) mind. Dhaar(i) = affirm; realize. Baar = moment. Pause. Baaroo = (of) sand. Bheet(i) = wall. Ruch(i) Puch(i) = (with) zest and with a good finish. Reht Nuhee = dies, not live. Din Chaar(i) = four days; shot time. Guvaar = foolish. 1. Ajhoon = now. Bigriyo = damaged. Mooraar(i) = of Waheguru. Nij = personal. Sadhun Ko = of saints. Bhaakhiyo = said; told. Pookaar(i) = aloud. 2.

MEANING: Realize this truth firmly in your mind that this whole world is like a dream, which does not take any time to be destroyed, oh man. Pause. If a man builds a wall of sand with zest and gives it a beautiful finish, it still does not last for long. The comforts of Maya are as short-lived as a wall of sand; what are you engrossed in, oh foolish man? 1. I am telling you, as personal advice from the holy men, that not much damage has been done yet; come to your senses and recite Waheguru's Naam, oh Nanak. 2.8.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਇਹ ਜਗਿ ਮੀਤੁ ਨ ਦੇਖਿਓ ਕੋਈ॥ ਸਗਲ ਜਗਤੁ ਅਪਨੈ ਸੁਖਿ ਲਾਗਿਓ ਦੁਖ ਮਹਿ ਸੰਗਿ ਨ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਦਾਰਾ ਮੀਤ ਪੂਤ ਸਨਬੰਧੀ ਸਗਰੇ ਧਨ ਸਿਉ ਲਾਗੇ॥ ਜਬ ਹੀ ਨਿਰਧਨੁ ਦੇਖਿਓ ਨਰ ਕਉ ਸੰਗੁ ਛਾਡਿ ਸਭਿ ਭਾਗੇ॥ 1॥ ਕਹਉ ਕਹਾ ਯਿਆ ਮਨ ਬਉਰੇ ਕਉ ਇਨ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ॥ ਦੀਨਾ ਨਾਥ ਸਕਲ ਭੈ ਭੰਜਨ ਜਸੁ ਤਾ ਕੋ ਬਿਸਰਾਇਓ॥ 2॥ ਸੁਆਨ ਪੂਛ ਜਿਉ ਭਇਓ ਨ ਸੂਧੋ ਬਹੁਤੁ ਜਤਨੁ ਮੈ ਕੀਨਉ॥ ਨਾਨਕ ਲਾਜ ਬਿਰਦ ਕੀ ਰਾਖਹੁ ਨਾਮੁ ਤੁਹਾਰਉ ਲੀਨਉ॥ 3॥9॥

Soritth Mehla 9: Eh jug(i) meet(u) na daykhiyo koyee. Sugul jugut(u) apnaiy sookh(i) laagiyo, dookh meh(i) sung(i) na hoyee. 1. Ruhaou. Daara, meet, poot, sunbundhi, sugray dhun siyoun laagay. Jub hee nirdhun(u) daykhiyo nur kuou, sung(u) chhaad(i) subh(i) bhaagay. 1. Kuhoon kuhaa yiya mun bauray kuou, inn siyoun nayh(u) lugaayo. Deena Nath, sukul bhaiy-bhunjun, jus(u) Ta ko bisraayo. 2. Sooaan pooch jiyoun bhuyyo na soodho, buhout jutun(u) mein keeno. Nanak, laaj bird kee raakhou, Naam(u) Toohaaro leeno. 3.9.

Word Meaning: Meet(u) = (real) friend. Sugul Jugut(u) = whole world. Pause. Dara = wife. Sunbundhi = relatives. Nirdhun = poor; penniless. 1. Yiya = this. Bauray = crazy. Nayh(u) = love. Deena Nath = Lord of the poor (God). Bhaiy-Bhunjun = destroyer of all fears. Jus(u) = praise. Bisraayo = forgot. 2. Sooaan = dog. Poochh = tail. Soodho = straight. Jutun(u) = efforts. Laaj = honour. Bird = the innate virtue (of being kind and loving). 3.

MEANING: I have not found any real friend in this world; the whole world is working for their own comforts, and nobody stands by you in hard times. Pause. One's wife, his friends, his sons, and all other relatives are after his wealth. As soon as they find out that you are penniless now, they run away from you. 1. How can I teach my mind that you are in love with the short-lived selfish friends, and have forgotten to sing praise of Waheguru, who is the Lord of the helpless, and is the destroyer of all fears? 2.

Despite my countless efforts, my mind does not shed its evil nature like the tail of a dog, which does not lose its curled state and does not straighten out, no matter how hard one tries. Now, I recite Waheguru's Naam and pray to Him to maintain the dignity of His innate virtue of being kind and loving (and protect me), oh Nanak. 3.9.

ਸੋਰਠਿ ਮਹਲਾ 9॥ ਮਨ ਰੇ ਗਹਿਓ ਨ ਗੁਰ ਉਪਦੇਸੁ॥ ਕਹਾ ਭਇਓ ਜਉ ਮੂਡੁ ਮੁਡਾਇਓ ਭਗਵਉ ਕੀਨੋ ਭੇਸੁ॥ 1॥ ਰਹਾਉ॥ ਸਾਚੁ ਛਾਡਿ ਕੈ ਝੂਠਹਿ ਲਾਗਿਓ ਜਨਮੁ ਅਕਾਰਥ ਖੋਇਓ॥ ਕਰਿ ਪਰਪੰਚ ਉਦਰੁ ਨਿਜ ਪੋਖਿਓ ਪਸੁ ਕੀ ਨਿਆਈ ਸੋਇਓ॥ 1॥ ਰਾਮ ਭਜਨ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ॥ ਉਰਝਿ ਰਹਿਓ ਬਿਖਿਅਨ ਸੰਗਿ ਬਉਰਾ ਨਾਮੁ ਰਤਨੁ ਬਿਸਰਾਨਾ॥ 2॥ ਰਹਿਓ ਅਚੇਤੁ ਨ ਚੇਤਿਓ ਗੋਬਿੰਦੁ ਬਿਰਥਾ ਅਉਧ ਸਿਰਾਨੀ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਬਿਰਦੁ ਪਛਾਨਹੁ ਭੂਲੇ ਸਦਾ ਪਰਾਨੀ॥ 3॥10॥

Soritth Mehla 9: Mun ray, guhhiyo na Gur Oopdaysh(u). Kuhaa bhuyyo juou moond(u) moondaayo, bhugvoun keeno bhays(u). 1. Ruhou. Saach(u) chhaad(i) kaiy, jhoottheh(i) laagiyo, junum(u) akaaruth khoyo. Kur(i) perpunch oodur nij phokhiyo, pusoo kee niyaayeen soyo. 1. Ram bhujun kee gut(i) nuhee jaani, Maya haath(i) bikaana. Oorjh(i) ruhhiyo bikhiun sung(i) baura, Naam(u) ruttan(u) bisraana. 2. Ruhhiyo achayt(u), na chaytiyo Gobind, birtha aoudh siraani. Kuhou Nanak, Hur(i) bird(u) puchhaanhou, bhoolay sudaa praani. 3.10.

Word Meaning: Guhhiyo = receive; heed to. Moond(u) = head. Moondaayo = shaved. Bhugvoun = saffron colour. Bhays(u) = attire; garb. Pause. Saach(u) = everlasting (Waheguru). Jhoottheh(i) = short-lived (attractions of Maya). Akaaruth = worthlessly. Khoyo = lost; wasted. Perpunch = deceitfulness. Oodur = stomach. Phokhyiyo = filled; nourished. Pusoo = animal. Niyaayeen = like. 1. Gut(i) = high spiritual state. Oorjh(i) = tangled up; engrossed. Bikhiun = immoral activities. Baura = crazy; foolish. Ruttan = (valuable like a) jewel. 2. Achayt (u) = unaware; ignorant. Chaytiyo = remembered. Aoudh = life. Siraani = spend. Bird(u) = innate virtue of being kind and loving. 3.

MEANING: So, what, if you shaved your head and wore a saffron-coloured attire (which are "deceitful" symbols of holiness in some sects) when you did not heed the Guru's Advice, oh man? Pause. Ignoring Waheguru, you have attached your mind to the short-lived enjoyments of Maya and have wasted your life in vain. You nourished your stomach by deceitful means, and slept away your life unmindful like an animal. 1.

You did not realize the high spiritual state of Waheguru's worship, and you sold yourself to Maya. You remained fully absorbed in immoral activities and forgot the jewel-like Naam of Waheguru, oh, my foolish mind. 2.

You remained unaware (about the importance of Waheguru's Naam), and did not remember Him, and spent your life in worthless affairs, oh my mind. Now I pray to Waheguru to exercise His innate virtue of kindness and love, because the man is always fallible, oh Nanak. 3.10.

ਸੋਰਠਿ ਮਹਲਾ 9: ਜੋ ਨਰੁ ਦੁਖ ਮਹਿ ਦੁਖੁ ਨਹੀ ਮਾਨੈ॥ ਸੁਖ ਸਨੇਹੁ ਅਰੁ ਭੈ ਨਹੀ ਜਾ ਕੈ ਕੰਚਨ ਮਾਟੀ ਮਾਨੈ॥ 1॥ ਰਹਾਉ॥ ਨਹ ਨਿੰਦਿਆ ਨਹ ਉਸਤਤਿ ਜਾ ਕੈ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨਾ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਨਿਆਰਉ ਨਾਹਿ ਮਾਨੁ ਅਪਮਾਨਾ॥ 1॥ ਆਸਾ ਮਨਸਾ ਸਗਲ ਤਿਆਗੈ ਜਗ ਤੇ ਰਹੈ ਨਿਰਾਸਾ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਜਿਹ ਪਰਸੈ ਨਾਹਿਨ ਤਿਹ ਘਟ ਬ੍ਰਹਮ ਨਿਵਾਸਾ॥ 2॥ ਗੁਰਿ ਕਿਰਪਾ ਜਿਹ ਨਰ ਕਉ ਕੀਨੀ ਤਿਹ ਇਹ ਜੁਗਤਿ ਪਛਾਨੀ॥ ਨਾਨਕ ਲੀਨ ਭਇਓ ਗੋਬਿੰਦ ਸਿਉ ਜਿਉ ਪਾਨੀ ਸੰਗਿ ਪਾਨੀ॥ 3॥11॥

Soritth Mehla 9: Jo nur(u) dookh meh(i) dookh(u) nuhee maanaiy. Sookh sunayh(u) ur(u) bhaiy nuhee ja kaiy, kunchun maati maanaiy. 1. Ruhaou. Neh nindiya, neh oostutu(i) ja kaiy, lobh(u), moh(u) abhimaana. Herkh soag tay ruhaiy niyaarou, naah(i) maan(u), upmaana. 1. Aasa, munsa, sugul tiyaagaiy, jug tay ruhaiy niraasa. Kaam(u), kroadh(u), jih persaiy naahin,

tih ghut Braham nivaasa. 2. Gur kirpa jih nur kuou keeni, tih eh joogut(i) puchhaani. Nanak leen bhuyyo Gobind siyoun, jiyoun paani sung(i) paani. 3.11.

Word Meaning: Nur(u) = man. Maanaiy = accepts; feels. Sunayh(u) = affection. Ur(u) = and. Kunchun = gold. Maati = earth; dust. Pause. Nindiya = unfair negative criticism. Oostut = undeserving praise of others (for selfish reasons). Abhimaana = conceit. Herkh = joyfulness. Soag = grief; anguish. Niyaarou = unaffected. Upmaana = disrespect. 1. Munsa = wishes. Tiyaagaiy = renounce. Niraasa = detached. Persaiy = touch. 2. Joogut(i) = technique; approach. Leen = absorbed. Bhuyyo = becomes. 3.

MEANING: A man, who is stoic, does not feel any discomfort during difficult times; he also stays unaffected by any comfort, love for others, and by any fear. For him, gold and dust are the same. Pause. He does not unfairly criticize others, nor does he praise others for selfish reasons. He does not feel any greed, attachment to anything, or conceit about anything. He also stays detached from (unaffected by) any joyfulness, anguish, respect, or disrespect. 1. He renounces all hopes and wishes and stays detached from the world. No lust and rage touch him (even come near him); Waheguru makes his heart a dwelling for Him (appears in his heart). 2. The man, whom Satguru becomes benevolent toward, realizes the approach to (connect with God) and becomes fully absorbed in Waheguru, like water mixes with other water and becomes indistinguishable, oh Nanak. 3.11.

(ਅੰਗ 634)॥ ਸੋਰਠਿ ਮਹਲਾ 9॥ ਪ੍ਰੀਤਮ ਜਾਨਿ ਲੇਹੁ ਮਨ ਮਾਹੀ॥ ਅਪਨੇ ਸੁਖ ਸਿਉ ਹੀ ਜਗ ਫਾਧਿਓ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਸੁਖ ਮਹਿ ਆਨਿ ਬਹੁਤੁ ਮਿਲਿ ਬੈਠਤ ਰਹਤ ਚਹੂ ਦਿਸਿ ਘੇਰੈ॥ ਬਿਪਤਿ ਪਰੀ ਸਭ ਹੀ ਸੰਗੁ ਛਾਡਿਤ ਕੋਊ ਨ ਆਵਤ ਨੇਰੈ॥ 1॥ ਘਰ ਕੀ ਨਾਰਿ ਬਹੁਤੁ ਹਿਤੁ ਜਾ ਸਿਉ ਸਦਾ ਰਹਤ ਸੰਗਿ ਲਾਗੀ॥ ਜਬ ਹੀ ਹੰਸ ਤਜੀ ਇਹ ਕਾਇਆ ਪ੍ਰੇਤ ਪ੍ਰੇਤ ਕਰਿ ਭਾਗੀ॥ 2॥ ਇਹ ਬਿਧਿ ਕੋ ਬਿਉਹਾਰੁ ਬਨਿਓ ਹੈ ਜਾ ਸਿਉ ਨੇਹੁ ਲਗਾਇਓ॥ ਅੰਤਿ ਬਾਰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਜੀ ਕੋਊ ਕਾਮਿ ਨ ਆਇਓ॥ 3॥12॥139॥

(PAGE 634): **Soritth Mehla 9:** Preetum jaan(i) layhou mun maahi. Apnay sookh siyoun hee jug baandhiyo, ko kaahoo ko naahi. 1. Ruhaou. Sookh meh(i) aan(i) buhout(u) mil(i) baiytthut, reht chuhoon dis(i) ghayraiy. Biput(i) puree, subh hee sung(u) chhaadit koyoo na aavut nayraiy. 1. Ghur kee naar(i) buhout(u) hit(u) ja siyoun, sudaa reht sung(i) laagi. Jub hee huns tujee eh kaaya, prayt, prayt kur(i) bhaagi. 2. Eh bidh(i) ko biyohaar(u) buniyo haiy ja siyoun nayh(u) lugaayo. Unt(i) baar Nanak bin(u) Hur Ji, koyoo kaam(i) na aayo. 3.12.139.

Word Meaning: Preetum = dear. Phaandhiyo = trapped; engrossed. Pause. Reht = keep, stay. Chuhoon Dis(i) = all four directions. Ghayraiy = surround. Biput(i) = trouble; hard time. Puree = befalls. Sung(u) = company. 1. Naar(i) = woman; wife. Hit(u) = love. Huns = soul. Tujee = left; gave up. Kaaya = body. Prayt = ghost. 2. Bidh(i) = way. Biyohaar(u) = business. Kaam(i) Na Aayo = does not help. 3.

MEANING: Realize this hard truth firmly in your mind that the whole world is engrossed in their own comforts, and no one is concerned about others, oh my dears. Pause.
When a man is enjoying a comfortable life, many people come to him, and surround him from every direction (to share his comforts); but when troubles befall him, everybody leaves his company, and nobody goes near him. 1.
His own wife, whom he loves very much, and who clings to him all the time, begins to call him a ghost and runs away as soon as his soul leaves his body. 2.

This is the way the business of the world runs, and with which the man gets attached. But one must realize that nobody other than Waheguru comes to help him at the time of his death, oh Nanak. 3.12.139.

ਸੋਰਠਿ ਮਹਲਾ 1 ਘਰੁ 1 ਅਸਟਪਦੀਆ ਚਉਤੁਕੀ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Soritth Mehla 1 Ghur(u) 1: ASHTPUDIAN, Chautooki

Ek Onkar Satgur Persad(i):

ਦੁਬਿਧਾ ਨ ਪੜਉ ਹਰਿ ਬਿਨੁ ਹੋਰੁ ਨ ਪੂਜਉ ਮੜੈ ਮਸਾਣਿ ਨ ਜਾਈ॥ ਤ੍ਰਿਸਨਾ ਰਾਚਿ ਨ ਪਰ ਘਰਿ ਜਾਵਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਬੁਝਾਈ॥ ਘਰ ਭੀਤਰਿ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜਿ ਰਤੇ ਮਨ ਭਾਈ॥ ਤੂ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਤੂ ਦੇਵਹਿ ਮਤਿ ਸਾਈ॥ 1॥ ਮਨੁ ਬੈਰਾਗਿ ਰਤਉ ਬੈਰਾਗੀ ਸਬਦਿ ਮਨੁ ਬੇਧਿਆ ਮੇਰੀ ਮਾਈ॥ ਅੰਤਰਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਬਾਣੀ ਸਾਚੇ ਸਾਹਿਬ ਸਿਉ ਲਿਵ ਲਾਈ॥ ਰਹਾਉ॥ ਅਸੰਖ ਬੈਰਾਗੀ ਕਹਹਿ ਬੈਰਾਗ ਸੋ ਬੈਰਾਗੀ ਜਿ ਖਸਮੈ ਭਾਵੈ॥ ਹਿਰਦੈ ਸਬਦਿ ਸਦਾ ਭੈ ਰਚਿਆ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ॥ ਏਕੋ ਚੇਤੇ ਮਨੂਆ ਨ ਡੋਲੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਵੈ॥ ਸਹਜੇ ਮਾਤਾ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਵੈ॥ 2॥ ਮਨੂਆ ਪਉਣੁ ਬਿੰਦੁ ਸੁਖਵਾਸੀ ਨਾਮਿ ਵਸੈ ਸੁਖ ਭਾਈ॥ ਜਿਹਬਾ ਨੇਤ੍ਰ ਸੋਤ੍ਰ ਸਚਿ ਰਾਤੇ ਜਲਿ ਬੂਝੀ ਤੁਝਹਿ ਬੁਝਾਈ॥ ਆਸ ਨਿਰਾਸ ਰਹੈ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ॥ ਭਿਖਿਆ ਨਾਮਿ ਰਜੇ ਸੰਤੋਖੀ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਪਿਆਈ॥ 3॥ ਦੁਬਿਧਾ ਵਿਚਿ ਬੈਰਾਗੁ ਨ ਹੋਵੀ ਜਬ ਲਗ ਦੂਜੀ ਰਾਈ॥ ਸਭੁ ਜਗੁ ਤੇਰਾ ਤੂ ਏਕੋ ਦਾਤਾ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ॥ ਮਨਮੁਖਿ ਜੰਤ ਦੂਖਿ ਸਦਾ ਨਿਵਾਸੀ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ॥ ਅਪਰ ਅਪਾਰ ਅਗੰਮ ਅਗੋਚਰ ਕਹਣੈ ਕੀਮ ਨ ਪਾਈ॥ 4॥ ਸੁੰਨ ਸਮਾਧਿ ਮਹਾ ਪਰਮਾਰਥੁ ਤੀਨਿ ਭਵਣ ਪਤਿ ਨਾਮੰ॥ ਮਸਤਕਿ ਲੇਖੁ ਜੀਆ ਜਗਿ ਜੋਨੀ ਸਿਰਿ ਸਿਰਿ ਲੇਖੁ ਸਹਾਮੰ॥ ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਆਪੇ ਭਗਤ ਦ੍ਰਿੜਾਮੰ॥ ਮਨਿ ਮੁਖਿ ਜੂਠਿ ਲਹੈ ਭੈ ਮਾਨੰ ਆਪੇ ਗਿਆਨੁ ਅਗਾਮੰ॥ 5॥

(ਅੰਗ 635)॥ ਜਿਨਿ ਚਾਖਿਆ ਸੋਈ ਸਾਦੁ ਜਾਣਨਿ ਜਿਉ ਗੂੰਗੇ ਮਿਠਿਆਈ॥ ਅਕਥੈ ਕਾ ਕਿਆ ਕਥੀਐ ਭਾਈ ਚਾਲਉ ਸਦਾ ਰਜਾਈ॥ ਗੁਰੁ ਦਾਤਾ ਮੇਲੇ ਤਾ ਮਤਿ ਹੋਵੈ ਨਿਗੁਰੇ ਮਤਿ ਨ ਕਾਈ॥ ਜਿਉ ਚਲਾਏ ਤਿਉ ਚਾਲਹ ਭਾਈ ਹੋਰ ਕਿਆ ਕੋ ਕਰੇ ਚਤੁਰਾਈ॥6॥ ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ ਇਕਿ ਭਗਤੀ ਰਾਤੇ ਤੇਰਾ ਖੇਲੁ ਅਪਾਰਾ॥ ਜਿਤੁ ਤੁਧੁ ਲਾਏ ਤੇਹਾ ਫਲੁ ਪਾਇਆ ਤੂ ਹੁਕਮਿ ਚਲਾਵਣਹਾਰਾ॥ ਸੇਵਾ ਕਰੀ ਜੇ ਕਿਛੁ ਹੋਵੈ ਅਪਣਾ ਜੀਉ ਪਿੰਡੁ ਤੁਮਾਰਾ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਕਿਰਪਾ ਕੀਨੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਧਾਰਾ॥ 7॥ ਗਗਨੰਤਰਿ ਵਾਸਿਆ ਗੁਣ ਪਰਗਾਸਿਆ ਗੁਣ ਮਹਿ ਗਿਆਨ ਧਿਆਨੰ॥ ਨਾਮੁ ਮਨਿ ਭਾਵੈ ਕਹੈ ਕਹਾਵੈ ਤਤੋ ਤਤੁ ਵਖਾਨੰ॥ ਸਬਦੁ ਗੁਰ ਪੀਰਾ ਗਹਿਰ ਗੰਭੀਰਾ ਬਿਨੁ ਸਬਦੈ ਜਗੁ ਬਉਰਾਨੰ॥ ਪੂਰਾ ਬੈਰਾਗੀ ਸਹਜਿ ਸੁਭਾਗੀ ਸਚੁ ਨਾਨਕ ਮਨੁ ਮਾਨੰ॥ 8॥1॥

Doobidha na purroun, Hur(i) bin(u) hoar(u) na poojoun, murraiy, musaan(i) na jaayee. Trishna raach(i) na pur ghur(u) jaavaan, trishna Naam(i) boojhaayee. Ghur bheetur(i) ghur(u) Guru dikhaaya, sehj(i) ruttay mun bhaayee. Tu Aaapay daana, Aapay beena, Tu dayveh(i) mut(i) Saayeen. 1. Mun(u) baiyraag(i) rutou, baiyraagi, Shabad(i) mun(u) baydhiya mayri maayee. Untar(i) Jot(i) niruntur(i) Bani, Saachay Sahib siyoun liv laayee. Ruhaou. Asunkh baiyraagi, kuheh(i) baiyraag, so bairaagi j(i) khusmaiy bhaavaiy. Hirdaiy Shabad(i) sudaa bhaiy ruchiya, Gur kee kaar kmaavaiy. Aiko chaytay, munooa na doalay, dhaavut verj(I) ruhaavaiy. Sehjay maata, sudaa rung(i) raata, Saachay kay goon gaavaiy. 2. ----------

Word Meaning: Doobidha = indecisiveness. Purroun = get into. Murraiy Musaan(i) = graves and graveyards. Trishna = desires. Raach(i) = absorbing. Pur Ghur = house (shelter) of others. Boojhaayee = killed. Ghur = heart. Ghur(u) = (Waheguru's) dwelling. Sehj(i) Ruttay = imbued in Waheguru's love in the high spiritual state. Daana Beena = noble and know-all. Saayeen = oh, Lord. 1. Baiyraag(i) = in deep love. Rutou = coloured, imbued. Baiyraagi = detached from worldly affairs. Baydhiya = pierced. Jot(i) = Waheguru's light (enlightenment). Niruntar(i) = continuous. Bani = Guru's Shabad. Liv = spiritual connection. Pause. Asunkh = countless. J(i) = which. Bhaavaiy = is liked by. Bhaiy = (Waheguru's) fear. Kaar Kmaavaiy = follows Guru's Advice. Munooa = mind. Doalay = waver. Dhaavut = rushing. Verj(i) = put a stop. Maata =intoxicated. 2.

MEANING: I shall not be indecisive (will have a clear mind), and shall not worship anybody other than Waheguru; (and unlike most people) will not bow to any grave or a monument.

Absorbed in worldly desires, I shall not visit any other power (a deity or the like) to have my desires fulfilled; I will rather put out the fire of my desires with Waheguru's Naam. My Guru has shown me the dwelling of Waheguru in my own heart, which I enjoy, imbued with His love in the high spiritual state. You are perfectly wise and know everything about Your creation, and Yourself guide us, oh my Lord. 1. Pierced by Satguru's Shabad, my mind is fully imbued in the love of Waheguru, and I am now fully detached from the world, oh my mother. With the continuous presence of Satguru's Shabad, my mind has been enlightened (I realize Waheguru's presence in my mind), and I am spiritually connected with Him. Pause. Countless people leave home and go to forests in search of Waheguru and call themselves "*Baiyraagi*" (renouncers of the world), but only the individual who is liked by Waheguru is a real baiyraagi. Such a baiyraagi enshrines Satguru's Shabad in his heart, and follows His advice in his life, and keeps Waheguru's fear in mind all the time. He worships only the "one" Waheguru and keeps his mind under full control so that it does not waver (become shaky) in his faith in Waheguru. Imbued in Waheguru's love, he sings His praise and stays intoxicated in the high spiritual state. 2.

---------- Munooa paun(u) bind(u) sookhvaasi, Naam(i) vussaiy sookh bhaayee. Jihba, naytur, soatur, Sach(i) raatay, jul(i) boojhee, Toojheh(i) boojhaayee. Aas niraas ruhaiy baiyraagi, nij ghur(i) taarri laayee. Bhikhiya Naam(i), rujjay suntokhi, Amrit(u) sehj(i) piyaayee. 3. Doobidha vich(i) baiyraag(u) na hoavee, jub lug doojee raayee. Subh(u) jug(u) Tayra, Tu aiko Daata, uver(u) na dooja bhaayee. Munmukh(i) junt dookh(i) sudaa nivaasi, Gurmukh(i) day vudiyaayee. Appur apaar, agumm agoachar, kehnaiy keem na paayee. 4.

Word Meaning: Munooa = mind. Paun(u) = unstable (fickle) like wind. Bind(u) = moment. Sookhvaasi = peaceful. Naytur = eyes. Soatur = senses. Jul(i) = burning. Aas Niraas = having no hopes; without any wish. Nij Ghur(i) = in own heart. Taarri Laayee = fully focused. Bhikhiya = alms. Rujjay = fully satisfied. Suntokhi = content. Amrit = Waheguru's Naam. Sehj(i) = in blissful state. 3. Jub Lug = as long as. Doojee = Maya. Raayee = even a small amount. Daata = provider. Munmukh(i) = follower of his mind. Junt = man. Nivaasi = dwells in; suffers in. Vudiyaayee = honour. Appur Apaar = beyond limits. Agumm = inaccessible. Agoachar = incomprehensible. Keem = worth; magnanimity. 4.

MEANING: If the wind-like fickle mind (which wanders in every direction) becomes stable even for a short moment (to focus on Waheguru's Naam), Waheguru comes to dwell in the individual's mind, and he acquires blissfulness. Then his tongue, his eyes, and his senses get imbued in Waheguru's Naam, and the burning (fire) of his heart (caused by his worldly desires) is put out by Waheguru. Such a devotee overcomes all his wishes and desires, remains detached from the world, and keeps his mind fully focused on (spiritually connected to) Waheguru. (The Yogis go from door to door to get alms) But, such a real baiyraagi seeks alms of Waheguru's Amrit-Naam, and feels full contentment in the high spiritual state.

3. With an indecisive mind, and as long as one has even a small amount of attraction for Maya, he cannot be a lover (baiyraagi) of Waheguru. You are the Lord of, and the only provider for the entire world, and there is none other like You, oh Waheguru. The follower of his mind always lives in discomfort, while Waheguru honours the devotees of the Guru. Waheguru is far beyond limits, inaccessible, and incomprehensible, so His magnanimity cannot be expressed in words. 4. --------

----------Soonn smaadh(i) muhaa permaaruth(u), teen(i) bhuvun Put(i) Naamung. Mustuk(i) laykh(u) jeeyaan jug(i) joani, sir(i), sir(i) laykh(u) suhaamung. Kerm, sookerm kuraayay Aapay, Aapay bhugut(i) dir-rramung. Mun, mookh(i) jooth(i) luhaiy bhaiy maanung, Aapay Giyan agaamung. 5.

(PAGE 635): Jin(i) chaakhiya, sayee saad(u) jaanun(i), jiyoun goongay mitthiyaayee. Akuthaiy ka kiya kuthiyaiy bhaayee chaaloun suda rujaayee. Gur(u) Daata maylay ta mut(i) hovaiy, nigooray mut(i) na kaayee. Jiyoun chulaayay, tiyoun chaaleh(i) bhaayee, hoar kiyya ko kuray chuturaayee. 6. ----------

Word Meaning: Soonn = spiritual state above the effects of Maya; Waheguru. (Smaadh(i) = deep meditation. Muhaa = great. Permaaruth = the supreme wealth. Teen Bhuvun = the three-layered universe. Put(i) = of the Lord. Naamung = Naam(u). Joan(i) = in different life forms. Suhaamung = endure. Kerm = deeds. Sookerm = noble deeds. Dir-rraamung = reinforces. Mookh(i) = of mouth (tongue). Jootth(i) = filth. Bhaiy = God's fear. Agaamung = inaccessible Waheguru. 5. Chaakhiya = tasted. Saad(u) = taste. Goongay = of the mute. Akuthaiy = indescribable. Chaaloun = tread the path of. Rujaayee = God's Will. Nigooray = having no Guru. Chulaayay = makes us do. Chuturaayee = cleverness. 6.

MEANING: Enshrining Waheguru's Naam, which prevails the whole universe, in his heart, is the supreme wealth (prime objective) of the man. So, he must meditate on His Naam. However, the living beings, which are born in the world, have their fortune (nature or character) prewritten on their foreheads, and each must live with that (perform accordingly). Waheguru Himself makes some people perform bad or good deeds while reinforcing His worship among others. His devotees wash away the filth of their mind, and of their tongue (foul language) by living in His fear. Waheguru imparts His Knowledge to them (enlightens their minds). 5.

Just like a dumb (mute) person cannot describe the taste of his sweet, a devotee of Waheguru, who has tasted His sweet Naam, enjoys it, but cannot describe it. How can I describe the magnanimity of the indescribable Waheguru? I just live by His Will. But one acquires the wisdom to know Him only in the shelter of the Guru when the Provider Waheguru connects one with Him (the Guru); otherwise, no one can acquire this wisdom (holy thinking) without the Guru. One has to live one's life as predestined for them; there is no cleverness (alternative) that they can use against that. 6.

---------- Ikk(i) bherm bhoolaayay, ikk(i) bhugtee raatay, Tayra khayl(u) apaara. Jit(u) Toodh(u) laayay, tayha ful(u) paaya, Tu Huqam(i) chulaavunhaara. Sayva kureen, jay kichh(u) hovaiy apna, jeeou pind(u) Toomhaara. Satgur miliyaiyn kirpa keeni Amrit Naam(u) adhaara. 7. Gugnuntar(i) vaasiya, goon pergaasiya, Goon meh(i) Giyan dhiaanung. Naam(u) mun(i) bhaavaiy, kuhaiy kuhaavaiy, Tutto, Tutt vukhaanung. Shabad(u) Gur Peera, gehr, gumbheera, bin(u) Shabdaiy jug(u) bauraanung. Poora baiyraagi, sehj(i) soobhaagi, Sach Nanak mun(u) maanung. 8.1.

Word Meaning: Bherm Bhoolaayay = misled by misgivings. Khayl = drama. Apaara = amazing; beyond understanding. Jit(u) = whichever. Tayha = corresponding. Jeeou = life. Pind(u) = body. Adhaara = support; basis. 7. Gugnuntar(i) = in the sky (in a high spiritual state). Pergaasiya = appeared. Giyan = Divine Knowledge (connection with God). Dhiyaanung = concentration of mind. Bhaavaiy = likes. Kuhaavaiy = makes others recite. Tutto Tutt = Truth and only Truth (Waheguru). Vukhaanung = describes. Peera = spiritual guide. Gehr = unfathomable. Gumbheera = unaffected by conditions. Bauraanung = crazy. Sehj(i) Soobhaagi = without any special effort. Maanung = convinced. 8.

MEANING: It is Your amazing drama (style of running the universe) that You mislead some by creating misgivings for them, while You guide some others so that they get imbued in Your worship, oh Waheguru. They reap the rewards of the deeds that You make them do with Your Huqam (Laws). I can serve You with (offer You) something only if I own it, but I own

nothing; even my life and my body are given to me by You (which I need to serve You with), oh my Waheguru. It was Your great kindness that You connected me with Satguru, who kindly bestowed Your Naam to me, which is the basis of my life. 7.
When Waheguru took dwelling in my mind in a high spiritual state, my virtues appeared in me, and I was able to focus my mind on His Naam to acquire Divine Knowledge (make a spiritual connection with God). When one begins to love Waheguru's Naam, he recites it with love and makes others do the same, and then he describes (sings praise) of Waheguru, and Waheguru alone. Guru's Shabad is a manifestation of the Guru (the spiritual guide), and of Waheguru, which is unfathomable and which never changes. The world is crazy (rudderless) without Guru's Shabad. When one is fully convinced of Waheguru's Naam, he becomes a real baiyraagi (fully detached from the world) without any special effort, oh Nanak. 8.1

ਸੋਰਠਿ ਮਹਲਾ 1 ਤਿਤੁਕੀ॥ ਆਸਾ ਮਨਸਾ ਬੰਧਨੀ ਭਾਈ ਕਰਮ ਧਰਮ ਬੰਧਕਾਰੀ॥ ਪਾਪਿ ਪੁੰਨਿ ਜਗੁ ਜਾਇਆ ਭਾਈ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰੀ॥ ਇਹ ਮਾਇਆ ਜਗਿ ਮੋਹਣੀ ਭਾਈ ਕਰਮ ਸਭੇ ਵੇਕਾਰੀ॥ 1॥ ਸੁਣਿ ਪੰਡਿਤ ਕਰਮਾਕਾਰੀ॥ ਜਿਤੁ ਕਰਮਿ ਸੁਖੁ ਊਪਜੈ ਭਾਈ ਸੁ ਆਤਮ ਤਤੁ ਬੀਚਾਰੀ॥ ਰਹਾਉ॥ ਸਾਸਤੁ ਬੇਦੁ ਬਕੈ ਖੜੋ ਭਾਈ ਕਰਮ ਕਰਹੁ ਸੰਸਾਰੀ॥ ਪਾਖੰਡਿ ਮੈਲੁ ਨ ਚੁਕਈ ਭਾਈ ਅੰਤਰਿ ਮੈਲੁ ਵਿਕਾਰੀ॥ ਇਨ ਬਿਧਿ ਡੂਬੀ ਮਾਕੁਰੀ ਭਾਈ ਊਡੀ ਸਿਰ ਕੈ ਭਾਰੀ॥ 2॥ ਦੁਰਮਤਿ ਘਣੀ ਵਿਗੂਤੀ ਭਾਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮੁ ਨ ਪਾਈਐ ਭਾਈ ਬਿਨੁ ਨਾਮੈ ਭਰਮੁ ਨ ਜਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਸੁਖੁ ਪਾਏ ਭਾਈ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ॥ 3॥ ਸਾਚੁ ਸਹਜੁ ਗੁਰ ਤੇ ਊਪਜੈ ਭਾਈ ਮਨੁ ਨਿਰਮਲੁ ਸਾਚਿ ਸਮਾਈ॥ ਗੁਰੁ ਸੇਵੇ ਸੋ ਬੂਝੈ ਭਾਈ ਗੁਰ ਬਿਨੁ ਮਗੁ ਨ ਪਾਈ॥ ਜਿਸੁ ਅੰਤਰਿ ਲੋਭੁ ਕਿ ਕਰਮ ਕਮਾਵੈ ਭਾਈ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਈ॥ 4॥ ਪੰਡਿਤ ਦਹੀ ਵਿਲੋਈਐ ਭਾਈ ਵਿਚਹੁ ਨਿਕਲੈ ਤਥੁ॥ ਜਲੁ ਮਥੀਐ ਜਲੁ ਦੇਖੀਐ ਭਾਈ ਇਹੁ ਜਗੁ ਏਹਾ ਵਥੁ॥ ਗੁਰ ਬਿਨੁ ਭਰਮਿ ਵਿਗੂਚੀਐ ਭਾਈ ਘਟਿ ਘਟਿ ਦੇਉ ਅਲਖੁ॥ 5॥ ਇਹੁ ਜਗੁ ਤਾਗੋ ਸੂਤ ਕੋ ਭਾਈ ਦਹ ਦਿਸਿ ਬਾਧੋ ਮਾਇ॥ ਬਿਨੁ ਗੁਰ ਗਾਠਿ ਨ ਛੂਟਈ ਭਾਈ ਥਾਕੇ ਕਰਮ ਕਮਾਇ॥ ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਭਾਈ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ 6॥ ਗੁਰ ਮਿਲਿਐ ਭਉ ਮਨਿ ਵਸੈ ਭਾਈ ਭੈ ਮਰਣਾ ਸਚੁ ਲੇਖੁ॥ ਮਜਨੁ ਦਾਨੁ ਚੰਗਿਆਈਆ ਭਾਈ ਦਰਗਹ ਨਾਮੁ ਵਿਸੇਖੁ॥
(ਅੰਗ 636)॥ ਗੁਰੁ ਅੰਕਸੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਭਾਈ ਮਨਿ ਵਸਿਆ ਚੂਕਾ ਭੇਖੁ॥ 7॥ ਇਹੁ ਤਨੁ ਹਾਟੁ ਸਰਾਫ ਕੋ ਭਾਈ ਵਖਰੁ ਨਾਮੁ ਅਪਾਰੁ॥ ਇਹੁ ਵਖਰੁ ਵਾਪਾਰੀ ਸੋ ਦ੍ਰਿੜੈ ਭਾਈ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ॥ ਧਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਭਾਈ ਮੇਲਿ ਕਰੇ ਵਾਪਾਰੁ॥ 8॥2॥

Soritth Mehla 1, Titookee: Aasa, munsa bundhuni bhaayee, kerm dherm bundhkaari. Paap(i), poonn(i) jug(u) jaaya bhaayee, binsaiy Naam(u) visaari. Eh Maya, jug(i) mohini bhaayee, kerm subhay vaykaari. 1. Soon(i) pundit, kermakaari. Jit(u) kerm(i) sookh(u) oopjaiy bhaayee, su aatum Tut(u) beechaari. Ruhaou. Saasat(u), Bayd(u) bukaiy khurro bhaayee, kerm kurhou sunsaari. Paakhund(i) maiyl(u) na chookuyee bhaayee, untar(i) maiyl(u) vikaari. Inn bidh(i) maakuri doobi bhaayee, oodi sir kaiy bhaari. 2. Doormut(i) ghunee vigooti bhaayee, doojaiy bhaayay khooyaayee. Bin(u) Satgur Naam(u) na paayiyaiy bhaayee, bin(u) Naamaiy bherm(u) na jaayee. Satgur(u) sayvay ta sookh(u) paayay bhaayee, aavun jaan(u) ruhaayee. 3. Saach(u), sehj(u), Gur tay oopjaiy bhaayee, mun(i) nirmul(u), Saach(i) smaayee. Gur(u) sayvay, so boojhaiy bhaayee, Gur bin(u) mug(u) na paayee. Jis(u) untar(i) lobh(u) k(i) kerm kmaavaiy bhaayee, koorr(u) boal(i) bikh(u) khaayee. 4. ----------

Word Meaning: Titooki = A Shabad with each stanza having three sentences. Aasa Munsa = hopes and wishes. Bundhuni = traps. Kerm Dherm = religious rituals. Poonn(i) = noble deeds. Jaaya = gave birth. Binsaiy = is destroyed; dies. Mohini = captivating. Vakaari = (lead to) vices. 1. Kermakaari = performer of rituals. Aatum = soul; mind. Tutt = Truth; God. Pause. Bukaiy = reads aloud. Sunsaari = worldly. Paakhun(i) = show off; hypocrisy. Chookuyee = removed. Inn Bidh(i) = this way. Maakurri = spider.

Doobi = dies. Oodi = upside down. 2. Ghunee = too many (people). Vigooti = misled. Doojay = (in) Maya. Bhaayay = love for. Khooyaayee = suffers discomfiture (humiliation). Ruhaayee = is stopped. 3. Saach(u) = Waheguru (His Naam). Sehj(i) = in a high spiritual state. Oopjaiy = comes into being. Boojhaiy = realizes. Mug(u) = the path (to union with Waheguru). K(i) = (of) what (use). Koorr(u) = lies. Bikh(u) = poison. 4.

MEANING: Man's hopes, wishes, and his religious rituals are all traps for him to keep him attached to Maya. The man takes rebirths because of the mixture of his good deeds and his sins, and dies a spiritual death when he forgets Waheguru, oh my brothers. The whole world is captivated by Maya, and all one's resulting deeds lead to vices. 1.

(You preach the performance of rituals to achieve union with God), Oh, pundit, but the only ritual that leads to mental blissfulness (union with God) is the one by which the man ponders on Waheguru (His Naam) in mind. Pause. The Brahman reads the religious books, such as the Shastras and the Vedas, loudly to the people (preaches them), but himself is engaged in worldly affairs (of Maya). The filth of one's evil deeds and thoughts is not washed away by hypocrisy. Just like a spider dies upside down in its own web, the man also weaves a web of evil deeds around him from which he cannot escape. 2. Countless people are misled by their ill advice (evil thinking) and suffer humiliation in their love for Maya. One's misgivings do not go away without Waheguru's Naam, and the Naam cannot get implanted in the heart without taking shelter of Satguru. One acquires comfort (blissfulness) only by serving Satguru (following His Advice), whereby one's cycle of rebirths is broken. 3.

The Guru is the source of Waheguru's Naam and of the high spiritual state (they can be acquired only from Him) in whose shelter one's mind is purified, and he gets fully absorbed in Waheguru. One learns to follow the path of righteousness only in the shelter of the Guru, without which one cannot have this knowledge. Of what good are the rituals for the man who has greed in his heart, and takes in the poison of lies (earns his living by deceitful means which turn into poison for his spiritual life? 4.

---------- Pundit, duheen viloyiyaiy bhaayee, vichoun nicklaiy tuth(u). Jul(u) muthiyaiy, jul(u) daykhiyaiy bhaayee, eh(u) jug(u) eha vuth(u). Gur bin(u) bherm(i) vigoochiyaiy bhaayee, ghut(i), ghut(i) Dayo Alukh(u). 5. Eh(u) jug(u) taago soot ko bhaayee, deh dis(i) baandho maayay. Bin(u) Gur gaantth(i) na chhootyee bhaayee, thaakay kerm kmaayay. Eh(u) jug(u) bherm(i) bhoolaaya bhaayee, kehna kichhoo na jaayay. 6. Gur miliyain bhuou mun(i) vussaiy bhaayee, merna sach(u) laykh(u). Mujun(u), daan, chugiyaayiyaan bhaayee, Durgeh Naam(u) visaykh(u).

(PAGE 636): Gur ankus(u) jin(i) Naam drirraaya bhaayee, mun(i) vussiya, chooka bhaykh(u). 7. Eh(u) tun(u) haat(u) sraaf ko bhaayee, vukkhur(u) Naam(u) Apaar(u). Eh(u) vukkhur(u) vapaari so drirraiy bhaayee, Gur Shabad(i) kuray veechaar(u). Dhun(u) vapaari Nanaka bhaayee, mayl(i) kuray vapaar(u). 8.2.

Word Meaning: Dhueen = yogurt. Viloyiyiay = churn. Tuth(u) = real thing (butter). Muthiyaiy = churn. Vuth(u) = thing; reality. Vigoochiyaiy = misled. Dayo Alukh(u) = invisible Waheguru. 5. Taago Soot = thread of cotton. Dehdis(i) = in every direction. Maayay = Maya. Gaantth = knot; strong connection. Chhootyee = breaks. Thaakay = exhausted. Bherm(i) Bhoolaaya = misled by misgivings. 6. Bhuou = (God's) fear. Such(u) = eternal. Laykh(u) = written order. Mujun(u) = dip (at holy places). Daan = donations (to Brahmans). Visaykh(u) = special (value). Ankus = the weapon to keep an elephant (conceited mind) under control. Drirraaya = reinforced. Chooka = removed; disappeared. Bhaykh = religious symbols. 7. Haat(u) = shop. Sraaf = jeweller;

trader. Vukkhur(u) = merchandize. Apaar(u) = beyond limits (Waheguru). Vapaari = trader. Drirraiy = reinforce. Maiyl Kuray = (Waheguru) connects with the Guru. 8.
MEANING: If we churn yogurt, we get our desired result (butter), oh, Pundit Ji, but we do not see anything else but water if we churn just water (it is worthless to churn it). The world is also just churning water (pursuing the worldly attractions which have no spiritual worth). Waheguru is present in every heart invisibly, but we do nothing to "see" Him (make any connection with Him). 5. The world is like a thread of cotton which is tied strongly with Maya in every direction (just like the beads are tied with knots with the thread in a necklace). The knots of Maya in the human mind are very strong and cannot be untied without the Guru, even if one becomes exhausted from performing countless rituals to free oneself. The world is misled by many misgivings, and nothing can be done about it with self-efforts. 6. Death is an eternal written law of Waheguru, but one loses this fear when he enshrines Waheguru's fear in the mind in the shelter of the Guru. Dips at holy places and donations to Brahmans may be considered good deeds in society, but only Waheguru's Naam is given a special place (is honoured) in His Court. Guru's Shabad is like the ankus which keeps the elephant-like conceited mind in check; if one reinforces it so as to enshrine it in his mind, his religious symbols - which he wears just for a show-off - lose their significance for him. 7. The human body is a trader's shop where man's ill qualities can be traded for Waheguru's Naam. But the merchandize of Waheguru's Naam is bought only by the human trader who ponders on Guru's Shabad. Those traders are worthy of praise whom Waheguru connects with the Guru to carry out this business, oh Nanak. 8.2.

ਸੋਰਠਿ ਮਹਲਾ 1॥ ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਪਿਆਰੇ ਤਿਨ ਕੇ ਸਾਥ ਤਰੇ॥ ਤਿਨ੍ਹਾ ਠਾਕ ਨ ਪਾਈਐ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤ ਰਸਨ ਹਰੇ॥ ਬੂਡੇ ਭਾਰੇ ਭੈ ਬਿਨਾ ਪਿਆਰੇ ਤਾਰੇ ਨਦਰਿ ਕਰੇ॥ 1॥ ਭੀ ਤੂ ਹੈ ਸਾਲਾਹਣਾ ਪਿਆਰੇ ਭੀ ਤੇਰੀ ਸਾਲਾਹ॥ ਵਿਣੁ ਬੋਹਿਥ ਭੈ ਡੁਬੀਐ ਪਿਆਰੇ ਕੰਧੀ ਪਾਇ ਕਹਾਹ॥ 1॥ ਰਹਾਉ॥ ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਪਿਆਰੇ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਮੇਰੇ ਪ੍ਰਭੁ ਸਾਲਾਹਨਿ ਸੇ ਭਲੇ ਪਿਆਰੇ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਹੋਇ॥ ਤਿਸ ਕੀ ਸੰਗਤਿ ਜੇ ਮਿਲੈ ਪਿਆਰੇ ਰਸੁ ਲੈ ਤਤੁ ਵਿਲੋਇ॥ 2॥ ਪਤਿ ਪਰਵਾਨਾ ਸਾਚ ਕਾ ਪਿਆਰੇ ਨਾਮੁ ਸਚਾ ਨੀਸਾਣੁ॥ ਆਇਆ ਲਿਖਿ ਲੈ ਜਾਵਣਾ ਪਿਆਰੇ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣੁ॥ ਗੁਰ ਬਿਨੁ ਹੁਕਮੁ ਨ ਬੂਝੀਐ ਪਿਆਰੇ ਸਾਚੇ ਸਾਚਾ ਤਾਣੁ॥ 3॥ ਹੁਕਮੈ ਅੰਦਰਿ ਨਿੰਮਿਆ ਪਿਆਰੇ ਹੁਕਮੈ ਉਧਰ ਮਝਾਰਿ॥ ਹੁਕਮੈ ਅੰਦਰਿ ਜੰਮਿਆ ਪਿਆਰੇ ਊਧਉ ਸਿਰ ਕੈ ਭਾਰਿ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਜਾਣੀਐ ਪਿਆਰੇ ਚਲੈ ਕਾਰਜ ਸਾਰਿ॥ 4॥ ਹੁਕਮੈ ਅੰਦਰਿ ਆਇਆ ਪਿਆਰੇ ਹੁਕਮੇ ਜਾਦੋ ਜਾਇ॥ ਹੁਕਮੇ ਬੰਨ੍ਹਿ ਚਲਾਈਐ ਪਿਆਰੇ ਮਨਮੁਖਿ ਲਹੈ ਸਜਾਇ॥ ਹੁਕਮੇ ਸਬਦਿ ਪਛਾਣੀਐ ਪਿਆਰੇ ਦਰਗਹ ਪੈਧਾ ਜਾਇ॥ 5॥ ਹੁਕਮੇ ਗਣਤ ਗਣਾਈਐ ਪਿਆਰੇ ਹੁਕਮੇ ਹਉਮੈ ਦੋਇ॥ ਹੁਕਮੇ ਭਵੈ ਭਵਾਈਐ ਪਿਆਰੇ ਅਵਗਣਿ ਮੁਠੀ ਰੋਇ॥ ਹੁਕਮੁ ਸਿਞਾਪੇ ਸਾਹ ਕਾ ਪਿਆਰੇ ਸਚੁ ਮਿਲੈ ਵਡਿਆਈ ਹੋਇ॥ 6॥ ਆਖਣਿ ਅਉਖਾ ਆਖੀਐ ਪਿਆਰੇ ਕਿਉ ਸੁਣੀਐ ਸਚੁ ਨਾਉ॥ ਜਿਨੀ ਸੋ ਸਾਲਾਹਿਆ ਪਿਆਰੇ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਨਾਉ ਮਿਲੈ ਸੰਤੋਖੀਆ ਪਿਆਰੇ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਉ॥ 7॥ ਕਾਇਆ ਕਾਗਦੁ ਜੇ ਥੀਐ ਪਿਆਰੇ ਮਨੁ ਮਸਵਾਣੀ ਧਾਰਿ॥ ਲਲਤਾ ਲੇਖਣਿ ਸਚ ਕੀ ਪਿਆਰੇ ਹਰਿ ਗੁਣ ਲਿਖਹੁ ਵੀਚਾਰਿ॥ ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਪਿਆਰੇ ਸਾਚੁ ਲਿਖੈ ਉਰਿ ਧਾਰਿ॥ 8॥3॥
Soritth Mehla1: Jinhi Satgur sayviya piyaray, tin kay saath turay. Tinhaa tthaak na paayiyaiy piyaray, Amrit rusn huray. Booday bhaaay, bhaiy binaa piyaray, taaray nudr(i) kuray. 1. Bhee Tu haiyn salaahna Piyaray, bhee Tayri salaah. Vin bohith bhaiy doobiyaiy Piyaray, kundhi paayay kuhaah. 1. Ruhaou. Salaahi, salaahna Piyaray, dooja uver(u) na koyay. Mayray Prubh(u) salaahun(i) say bhulay piyaray, Shabad(i) ruttay rung(u) hoyay. Tis kee sungut(i) jay milaiy piyaray, rus(u) laiy Tut(u) viloyay. 2. Put(i) pervaana Saach ka piyaaray, Naam(u) Sacha neeshaan(u). Aaya likh(i) laiy jaavna piyaray, Huqami, Huqam(u) puchhaan(u). Gur bin(u) Huqam(u) na boojhiyaiy piyaray, Saachay, saacha taan(u). 3. Huqamaiy undar(i)

nimmiya piyaray, Huqamaiy oodhur mujhaar(i). Huqamaiy undar(i) jummiya piyaray, oodhou sir kaiy bhaar(i). Gurmukh(i) Durgeh jaaniyaiy Piyaray, chullaiy kaaruj saar(i). 4. --------

Word Meaning: Turay = find salvation. Tthaak = hinderance. Rusn = (on the tongue). Huray = Waheguru. Piyaray = oh dears. Booday = drowned (in the world sea). Bhaayay = in love (with Maya). Bhaiy = fear (of God). 1. Bhee = repeatedly. Salaahna = sing praise. Bohith = ship (Guru). Bhaiy = fear; (world-sea). Kundhi = on the shore. Kuhaah = loud cries. Pause. Salaahi = worthy of praise. Bhulay = noble; loved by Waheguru. Ruttay = imbued. Rung(u) = love (for Waheguru). Rus(u) Laiy = enjoying the sweetness (of Naam). Tut(u) = truth; Waheguru. Viloyay = churn; pondering. 2. Put(i) = of the Lord, Waheguru. Pervaana = (letter of) approval. Neeshaan(u) = identification. Aaya = came; whoever is born. Likh(i) laiy jaavna = written account of deeds. Huqami = the ruler (Waheguru). Puchhaan(u) = recognize. Boojhaiy = understand. Saacha = eternal. Taan(u) = power. 3. Nimmiya = started life as a zygote (a fertilized egg). Oodur mujhaar(i) = in the womb. Oodhou = upside down. Jaaniyaiy = recognized; honoured. Kaaruj Saar(i) = successfully completing the objective. 4.

MEANING: We, too, can be salvaged in the company of the holy saints who serve Satguru, oh my dear friends. With Waheguru's Naam on their tongue, the devotees face no hindrance (on their way to union with Waheguru). Those who have no fear of Waheguru, drown in the world sea for their love (for Maya); but those, on whom Waheguru casts a kind sight, swim across the world sea safely. 1. Waheguru's praise must be sung again, and again. Waheguru is the ship that ferries us across the world sea, without which we drown; the loud cries of the people can be heard on the shore of the world sea (because of their suffering due to their ignoble deeds done under the influence of Maya). Pause. Only Waheguru is praise-worthy, and none other; His praise must be sung repeatedly. Those who sing the praise of Waheguru are treated as noble individuals (honoured in Waheguru's Court); imbued with Guru's Shabad, they are in love with God. If one is lucky to enjoy their company, he ponders on the root of the whole universe – Waheguru - while enjoying the sweetness of His Naam. 2. Waheguru's Naam is the true identification for the devotee, which earns him the written letter of approval of the Lord. Everybody is born with their fortune written by Waheguru, which they have to live with; one should recognize the Huqam (Will) of the Lord. But one cannot recognize Waheguru's Huqam without the Guru. However, Waheguru's Huqam cannot be changed by anyone, as His Huqam is eternal. 3. One starts his life as a zygote (in the mother's womb) by Waheguru's Huqam, and he is born upside down by His Huqam. The followers of the Guru recognize Waheguru's Huqam, live by that, and achieve the objective of life successfully (union with Waheguru), and are honoured in His Court. 4. ---------

---------- Huqamaiy undar(i) aaya piyaray, Huqamay jaando jaayay. Huqamay Bunnh(i) chulaayiyaiy piyaray, munmukh(i) luhaiy sujaayay. Huqamay Shabad(i) puchhaaniyaiy piyaray, Durgeh paiyndha jaayay. 5. Huqamay gunut gunaayiyaiy piyaray, huqamay haumein doyay. Huqamay bhuvaiy bhuvaayiyaiy piyaray, uvgun(i) mootthi royay. Huqam(u) sinyaapay Shah ka piyaray, Sach(u) milaiy, vudiyaayee hoyay. 6. Aakhun(i) aukha aakhiyay piyaray, kiyoun sooniyaiy Sach Naaoun. Jinhi so salaahiya piyaray, huoun tin bulihaaraiy jaaoun. Naoun milaiy suntokhiyaan piyaray, nudri mayl(i) milaaou. 7. Kaaya kaagud(u jay theeyay piyaray, mun(u) musvaani dhaar(i). Lulta laykhun(i) Sach kee piyaray, Hur(i) goon likhou veechaar(i) Dhun(u) laykhaari Nanaka, piyaray, Saach(u) likhaiy oor(i) dhaar(i). 8.3.

Word Meaning: Aaya = born. Bunnh(i) Chulaayiyaiy = taken as prisoner. Luhaiy = receives. Sujaayay = punishment. Paiyndha = is given the robe of honour. 5.

Gunut Gunaayiyaiy = account of deeds explained. Doyay = discrimination. Bhuvaaiyaiy = is taken through (many rebirths). Uvgun(i) = bad qualities. Mootthi = robbed by. Sinyaapay = recognize. Shah = the King (Waheguru). 6. Aakhun = recite (Naam). Kiyoun = how? Suntokhiyaan = contented. 7. Kaaya = body. Musvaani = inkpot. Dhaar(i) = by implanting (Naam). Lulta = tongue. Laykhun(I) = pen. Oor(i) = heart. 8.

MEANING: One comes to this world by Waheguru's Huqam, spends his life, and leaves the world with His Huqam. The followers of their mind are taken to Waheguru's court as prisoners, where they receive their punishment. On the other hand, those who recognize Waheguru's Huqam with Guru's Shabad are honoured in His Court. 5. It is with Waheguru's Huqam that one feels conceited of his good deeds and keeps their account (to boost his ego); and it is also with Waheguru's Huqam that a man is conceited and discriminates against others. It is with Waheguru's Huqam that the man is robbed of good qualities by his ill deeds, and is taken through many, many lives. But the devotee, who recognizes Waheguru's Huqam, gets connected with Him and is accorded respect. 6.
It is a very tough job to recite Waheguru's Naam (to act on it if you do not have love for Him). So, how can one listen to, or recite His Naam? (For that reason), I am all sacrifice for those who sing Waheguru's praise. One becomes fully content when he is able to embed Waheguru's Naam in his heart; I pray to You to cast Your kind sight on me and connect me with the Guru who will connect me with You, oh my dear Waheguru. 7.
If a devotee uses his body as the paper, his heart as the inkpot, and his tongue (Waheguru's praise) as the pen to write His Naam on his mind, he writes Waheguru's virtues (praise) by pondering on Guru's Shabad (enshrines Waheguru's Naam in his heart). Those writers are worthy of my respect who write Waheguru's Naam on their heart (embed the Naam in their heart), oh Nanak. 8.3.

ਸੋਰਠਿ ਮਹਲਾ 1 ਪਹਿਲਾ ਦੁਤੁਕੀ॥ ਤੂ ਗੁਣ ਦਾਤੋ ਨਿਰਮਲੋ ਭਾਈ ਨਿਰਮਲੁ ਨ ਮਨੁ ਹੋਇ॥ ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਣੇ ਭਾਈ ਤੁਝ ਹੀ ਤੇ ਗੁਣੁ ਸੋਇ॥ 1॥ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਕਰਤਾ ਕਰਿ ਵੇਖੁ॥ ਹਉ ਪਾਪੀ ਪਾਖੰਡੀਆ ਭਾਈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਵਿਸੇਖੁ॥ ਰਹਾਉ॥
(ਅੰਗ 637)॥ ਬਿਖੁ ਮਾਇਆ ਚਿਤੁ ਮੋਹਿਆ ਭਾਈ ਚਤੁਰਾਈ ਪਤਿ ਖੋਇ॥ ਚਿਤ ਮਹਿ ਠਾਕੁਰੁ ਸਚਿ ਵਸੈ ਭਾਈ ਜੇ ਗੁਰ ਗਿਆਨੁ ਸਮੋਇ॥ 2॥ ਰੂੜੋ ਰੂੜੋ ਆਖੀਐ ਭਾਈ ਰੂੜੋ ਲਾਲ ਚਲੂਲੁ॥ ਜੇ ਮਨੁ ਹਰਿ ਸਿਉ ਬੈਰਾਗੀਐ ਭਾਈ ਦਰਿ ਘਰਿ ਸਾਚੁ ਅਭੂਲੁ॥ 3॥ ਪਾਤਾਲੀ ਆਕਾਸਿ ਤੂ ਭਾਈ ਘਰਿ ਘਰਿ ਤੂ ਗੁਣ ਗਿਆਨੁ॥ ਗੁਰ ਮਿਲਿਐ ਸੁਖ ਪਾਇਆ ਭਾਈ ਚੂਕਾ ਮਨਹੁ ਗੁਮਾਨੁ॥ 4॥ ਜਲਿ ਮਲਿ ਕਾਇਆ ਮਾਜੀਐ ਭਾਈ ਭੀ ਮੈਲਾ ਤਨੁ ਹੋਇ॥ ਗਿਆਨਿ ਮਹਾ ਰਸਿ ਨਾਈਐ ਭਾਈ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ 5॥ ਦੇਵੀ ਦੇਵਾ ਪੂਜੀਐ ਭਾਈ ਕਿਆ ਮਾਗਉ ਕਿਆ ਦੇਹਿ॥ ਪਾਹਣੁ ਨੀਰਿ ਪਖਾਲੀਐ ਭਾਈ ਜਲ ਮਹਿ ਬੂਡਹਿ ਤੇਹਿ॥ 6॥ ਗੁਰ ਬਿਨੁ ਅਲਖੁ ਨ ਲਖੀਐ ਭਾਈ ਜਗੁ ਬੂਡੈ ਪਤਿ ਖੋਇ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਭਾਈ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 7॥ ਬਈਅਰਿ ਬੋਲੈ ਮੀਠੁਲੀ ਭਾਈ ਸਾਚੁ ਕਹੈ ਪਿਰ ਭਾਇ॥ ਬਿਰਹੈ ਬੇਧੀ ਸਚਿ ਵਸੀ ਭਾਈ ਅਧਿਕ ਰਹੀ ਹਰਿ ਨਾਇ॥ 8॥ ਸਭੁ ਕੋ ਆਪੈ ਆਪਣਾ ਭਾਈ ਗੁਰ ਤੇ ਬੁਝੈ ਸੁਜਾਨੁ॥ ਜੋ ਬੀਧੈ ਸੇ ਊਬਰੇ ਭਾਈ ਸਬਦੁ ਸਚਾ ਨੀਸਾਨੁ॥ 9॥ ਈਧਨੁ ਅਧਿਕ ਸਕੇਲੀਐ ਭਾਈ ਪਾਵਕੁ ਰੰਚਕ ਪਾਇ॥ ਖਿਨੁ ਪਲੁ ਨਾਮੁ ਰਿਦੈ ਵਸੈ ਭਾਈ ਨਾਨਕ ਮਿਲਣੁ ਸੁਭਾਇ॥ 10॥4॥

Soritth Mehhla 1, Pehla, Dootooky: Tu goon Daatau Nirmulou bhaayee, nirmul(u) na mun(u) hoyay. Hum upraadhi nirgoonay bhayee, Toojh tay hee goon(u) soyay. 1. Mayray Preetuma, Tu Kerta, kur(i) vaykh(u). Huoun paapi, pakhundeeya bhaayee, mun(i), tun(i), Naam visaykh. Pause.

(PAGE 637): Bikh(u) Maya chit(u) mohiya bhaayee, chuturaayee put(i) khoyay. Chit meh(i) Tthaakur(u) Sach(i) vussaiy bhaayee, jay Gur Giyan(u) smoyay. 2. Roorrau, Roorrau

aakhiyaiy bhaayee, Roorrau laal chulool. Jay mun(u) Hur(i) siyoun baiyraagiyaiy bhaayee, Dur(i) ghur(i) Saach(u) Abhool(u). 3.
Word Meaning: Goon Daatau = source of virtues. Nirmulou = pure; holy. Upraadhi = guilty; having bad qualities. Nirgoonay = with no virtues. Tay = from. 1.
Pakhundiya = hypocrite. Visaykh = special; approved by God. Pause.
Chuturaayee = over-cleverness. Put(i) = respect. Smoyay = stay absorbed. 2.
Roorrau = beautiful (Waheguru). Laal Chulool = deep red colour (deep bonding with Waheguru. Bairaagiyaiy = feels deep love. Abhool(u) = infallible. 3.
MEANING: You are the source of all noble qualities, and are perfectly pure, but our minds are not pure, oh my dear Waheguru. We are guilty of having bad qualities, and have no good qualities; all noble qualities come from You. 1. You are the creator, and You watch (look after) Your creation, oh my dear Waheguru. I am a sinner and a hypocrite, but Your Naam in body and mind makes one very special. Pause. Man's mind is captivated by Maya and by immoral activities, and he loses all respect if he tries to be over clever. But, if a devotee gets absorbed in the Guru's Shabad, Waheguru comes to reside in his mind (enlightens him). 2. If one recites the Naam of the beautiful (kind and the provider) Waheguru, his mind gets deeply imbued in His love. If one feels deep love for Him, he sees the infallible Waheguru in every heart and every place. 3. ---------

---------- Pataaleen, aakaash(i) Tu bhaayee, ghur(i), ghur(i) Tu goon Giyan. Gur miliyaiy sookh paaya bhaayee, chooka munhoun goomaan(u). 4. Jul(i), mul(i) kaayaan maanjiyaiy bhaayee, bhee maiyla tun(u) hoyay. Giyan(i) muhaa rus(i) naayiyaiy bhaayee, mun(u), tun(u) nirmul(u) hoyay. 5. Devi, deva, poojiyaiy bhaayee, kiya maangoun, kiya dayh(i). Paahun(u) neer(i) pukhaaliyaiy bhaayee, jul meh(i) boodeh(i) tayh(i). 6. Gur bin(u) Alukh(u) na lukhiyaiy bhaayee, jug boodaiy put(i) khoyay. Mayray Tthaakur haath(i) vudaayiyaan bhaayee, jaiy baavaiy taiy dayay. 7. ----------
Word Meaning: Pataaleen = in the underworlds. Giyan = Divine Knowledge. Chooka = eradicated. Goomaan(u) = conceit. 4. Kaayaan = body. Maanjiyaiy = clean by rubbing well. Bhee = again. Rus(i) = enjoying the sweetness. Nirmul = clean; pure; pious. 5. Devi Deva = idols (of gods and goddesses). Paahun(u) = stone. Neer(i) = in water. Pukhaaliyaiy = give bath. Booday = sinks. Tayh(i) = those. 6. Alukh = invisible (God). Lukhiyaiy = see. Jug(u) = world. Put(i) = respect. Vudaayiyaan = honours. Bhaavaiy = likes. 7.
MEANING: You are present in the underworlds, in the sky, and in every heart in the form of noble qualities and as Divine Knowledge (Your Naam). When one connects with the Guru, he feels blissful, realizing Waheguru in his heart, and his conceit and ego disappear. 4. People wash and cleanse their bodies by rubbing them well in water, but they get dirty again; but if a man takes a dip in the greatly sweet taste of Waheguru's Naam, his mind and body both become pure (he does noble deeds with both). 5. What can I ask for, and what can an idol (of a god or goddess) give me if I worship one? If we wash a stone in water, it still sinks in there (so how can a stone idol salvage one? 6.
(Because of such misgivings), The world is drowning in the world-sea and losing its respect; we cannot see (comprehend) the invisible Waheguru without the shelter of the Guru. Waheguru controls all honours and accords respect to those whom He likes. 7.

---------- Buyyiur boalaiy meetthulee bhaayee, Sach(u) kuhaiy, Pir bhaayay. Birhaiy baydhi Sach(i) vussi bhaayee, adhik ruhhi Hur(i) Naayay. 8. Subh(u) ko aakhaiy aapna bhaayee, Gur tay boojhaiy Soojaan(u). Jo beedhaiy say oobray bhaayee, Shabad(u) Sacha

neeshaan(u). 9. Eendhun(u) adhik sukayliyaiy bhaayee, paavuk runchuk paayay. Khin(u) pul(u) Naam(u) ridaiy vussaiy bhaayee, Nanak milun soobhaayay. 10.4.

Word Meaning: Buyyiur = woman; humans. Meethulee = sweetly; with affection. Saach Kuhaiy = recites Waheguru's (Naam). Pir = husband; Lord. Bhaayay = is liked by. Birhaiy Baydhi = pierced with the pain of separation. Vussi = stays absorbed. Adhik = much. Naayay = Naam(u). 8. Soojaan(u) = know-all; omniscient Waheguru. Beedhaiy = pierced at heart. Oobray = salvaged. Neeshaan = identification (for Waheguru's Court). 9. Eendhun(u) = firewood. Adhik = much; large amount. Sukayliyaiy = gather. Paavuk = fire. Runchuk = very small amount. Khin(u) Pul(u) = a short moment. Milun = union. Soobhaayay = without any special effort. 10.

MEANING: If a human being talks sweetly (politely and affectionately), and recites Waheguru's Naam, he is liked by Him. If a man, who is deeply in love with Waheguru's Naam, feels acute pain of His separation, he stays fully absorbed in His Naam (becomes "one" with Him). 8. Everybody calls (claims) Waheguru to be his, but one can comprehend the omniscient Waheguru (make a connection with Him) only in the shelter of the Guru. Those whose hearts are pierced with the love for Waheguru get salvaged, as Guru's Shabad becomes their eternal identification. 9. If we gather huge heaps of firewood, they can all be burned down by a very small amount of fire; similarly, all one's sins can be destroyed by Waheguru's Naam, even if it appears for a very short time in his heart, and he gets united with Him without any special effort on his part, oh Nanak. 10.4.

ਸੋਰਠਿ ਮਹਲਾ 3 ਘਰੁ 1 ਤਿਤੁਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Soritth Mehla 3, Ghur(u) 1, Titooki: Ek Onkar Satgur Persad(i):

ਭਗਤਾ ਦੀ ਸਦਾ ਤੂ ਰਖਦਾ ਹਰਿ ਜੀਉ ਧੁਰਿ ਤੂ ਰਖਦਾ ਆਇਆ॥ ਪ੍ਰਹਿਲਾਦ ਜਨ ਤੁਧੁ ਰਾਖਿ ਲਏ ਹਰਿ ਜੀਉ ਹਰਣਾਖਸੁ ਮਾਰਿ ਪਚਾਇਆ॥ ਗੁਰਮੁਖਾ ਨੋ ਪਰਤੀਤ ਹੈ ਹਰਿ ਜੀਉ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਇਆ॥ 1॥ ਹਰਿ ਜੀ ਏਹ ਤੇਰੀ ਵਡਿਆਈ॥ ਭਗਤਾ ਦੀ ਪੈਜ ਰਖੁ ਤੂ ਸੁਆਮੀ ਭਗਤ ਤੇਰੀ ਸਰਣਾਈ॥ ਰਹਾਉ॥ ਭਗਤਾ ਨੋ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਕਾਲੁ ਨ ਨੇੜੈ ਜਾਈ॥ ਕੇਵਲ ਰਾਮ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਨਾਮੇ ਹੀ ਮੁਕਤਿ ਪਾਈ॥ ਰਿਧਿ ਸਿਧਿ ਸਭ ਭਗਤਾ ਚਰਣੀ ਲਾਗੀ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਈ॥ 2॥ ਮਨਮੁਖਾ ਨੋ ਪਰਤੀਤਿ ਨ ਆਵੀ ਅੰਤਰਿ ਲੋਭ ਸੁਆਉ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਬਦੁ ਨ ਭੇਦਿਓ ਹਰਿ ਨਾਮਿ ਨ ਲਾਗਾ ਭਾਉ॥ ਕੂੜੁ ਕਪਟ ਪਾਜੁ ਲਹਿ ਜਾਸੀ ਮਨਮੁਖ ਫੀਕਾ ਅਲਾਉ॥ 3॥ ਭਗਤਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਪ੍ਰਭ ਜੀ ਭਗਤੀ ਹੂ ਤੂ ਜਾਤਾ॥ ਮਾਇਆ ਮੋਹ ਸਭ ਲੋਕ ਹੈ ਤੇਰੀ ਤੂ ਏਕੋ ਪੁਰਖ ਬਿਧਾਤਾ॥

(ਅੰਗ 638)॥ ਹਉਮੈ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ॥ 4॥ ਅਚਿੰਤ ਕੰਮ ਕਰਹਿ ਪ੍ਰਭ ਤਿਨ ਕੇ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਪਿਆਰਾ॥ ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨਿ ਵਸਿਆ ਸਭਿ ਕਾਜ ਸਵਾਰਣਹਾਰਾ॥ ਓਨਾ ਕੀ ਰੀਸ ਕਰੇ ਸੁ ਵਿਗੁਚੈ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਹੈ ਰਖਵਾਰਾ॥ 5॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਮੁਖਿ ਭਉਕਿ ਮੁਏ ਬਿਲਲਾਈ॥ ਆਵਹਿ ਜਾਵਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਦੁਖ ਮਹਿ ਦੁਖਿ ਸਮਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅੰਮ੍ਰਿਤ ਪੀਵੈ ਸਹਜੇ ਸਾਚਿ ਸਮਾਈ॥ 6॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜਨਮੁ ਨ ਛੋਡੈ ਜੇ ਅਨੇਕ ਕਰਮ ਕਰੈ ਅਧਿਕਾਈ॥ ਵੇਦ ਪੜਹਿ ਤੈ ਵਾਦ ਵਖਾਣਹਿ ਬਿਨੁ ਹਰਿ ਪਤਿ ਗਵਾਈ॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸਾਚੀ ਜਿਸੁ ਬਾਣੀ ਭਜਿ ਛੁਟਹਿ ਗੁਰ ਸਰਣਾਈ॥ 7॥ ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸੇ ਦਰਿ ਸਾਚੇ ਦਰਿ ਸਾਚੈ ਸਚਿਆਰਾ॥ ਓਨਾ ਦੀ ਸੋਭਾ ਜੁਗਿ ਜੁਗਿ ਹੋਈ ਕੋਇ ਨ ਮੇਟਣਹਾਰਾ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ ਉਰਿਧਾਰਾ॥ 8॥1॥

Bhugataan dee sudaa Tu rukhda Hur(i) Jeeo, dhoor(i) Tu rukhda aaya. Prehlad jun Toodh(u) raakh(i) luyyay Hur(i) Jeeo, Hernaakhsh(u) maar(i) puchaaya. Gurmukhaan nu perteet(i) haiy Hur(i) Jeeo, munmukh bherm bhoolaaya. 1. Hur(i) Jee, eh Tayri vudiyaayee. Bhugtaan kee paiyj rukh(u) Tu Soami, bhugat Tayri shernaayee. Ruhaou. Bhugtaan nu Jum joh(i) na

saakaiy, kaal(u) na nayrraiy jaayee. Kayvul, Ram Naam(u) mun(i) vussiya, Naamay hee mookt(i) paayee. Ridh(i) sidh(i) subh bhugtaan churni laageen, Gur kaiy sehj(i) soobhaayee. 2. Munmukhaan nu purteet(i) na aavi, untar(i) lobh sooaaou. Gurmukh(i) hirdaiy Shabad(u) na bhaydiyo, Hur(i) Naam(i) na laaga bhaaou. Koorr(u), kupt, paaj(u) leh(i) jaasi, munmukh pheeka alaou. 3. ----------

Word Meaning: Bhugtaan Dee = (the honour) of the devotees. Dhoor(i) = right from the beginning; ever since. Henaakhush = a demon king. Prehlad = his son, who was a staunch devotee of Waheguru, and whom his father tried to kill. Puchaaya = destroyed. Purteet(i) = full faith. Bherm Bhoolaaya = misguided in misgivings. 1. Vudiyaayee = greatness. Paiyj = dignity. Pause. Joh(i) = keep a watch. Kaal(u) = (spiritual) death. Kayvul = only. Mookt(i) = emancipation. Ridh(i) Sidh(i) = supernatural powers. Churni Laageen = live at the feet; are slaves. Sehj(i) Soobhaayay = love and blessings. 2.

Sooaaou = objective; interest. Bhaydiyo = pierced. Bhaaou = love. Koorr(u) = lies; falsehood. Kupt = deceitfulness. Paaj(u) = covering; mask. Leh(i) Jaasi = comes off. Pheeka Alaou = talk impolitely; vilify saintly people. 3.

MEANING: You have been protecting the dignity of Your devotees ever since, oh Waheguru. You protected Your devotees like Prehlad while killing and destroying the evil, like *Hernakhsh*, his father. Guru's Sikhs have full faith in You, while the money-engrossed individuals are misled by their own misgivings. 1. It is Your greatness that You protect the dignity of Your devotees who stay in Your shelter, oh Lord. Pause.

The Angel of (spiritual) death dare not keep an evil eye on Your devotees, and (spiritual) death cannot even go near them (has no effect on them). They have only Waheguru's Naam (enshrined) in their heart because of which they achieve emancipation. With love for the Guru in their heart, and with His blessings, supernatural powers are naturally the slaves of Your devotees, oh Waheguru. 2. The money-engrossed people have greed as their main interest in mind, so they do not foster any faith in You. Unlike the Sikhs of the Guru, their minds are not pierced with His Shabad, and they develop no love for Waheguru's Naam. The cover of their falsehood and deceit comes off when they talk impolitely, or vilify the saintly people. 3.

---------- Bhugtaan vich(i) Aap(i) vertda Prubh Jee, bhugteen hoon Tu jaata. Maya moh subh loak haiy Tayri, Tu aiko Purakh Bidhaata.

(PAGE 638): Haumein maar(i), munsa muneh(i) smaani, Gur kaiy Shabad(i) puchhaata. 4. Achint kumm kureh(i) Prubh tin kay, jin Hur(i) ka Naam(u) piyara. Gur persad(i) sudaa mun(i) vussiya, subh(i) kaaj suvaarunhaara. Ohna kee rees kuray su vigoochaiy, jin Hur(i) Prubh haiy rukhvaara. 5. Bin(u) Satgur sayvay, kinaiy na paaya, munmukh(i) bhaunk(i) mooyay bil-laayee. Aaveh(i) jaaveh(i) tthaur na paaveh(i) dookh meh(i) dookh(i) smaayee. Gurmukh(i) hovaiy, su Amrit peevaiy, sehjay Saach(i) smaayee. 6.

Word Meaning: Aap(i) = Waheguru. Vertda = operates. Jaata = is recognized (revealed). Loak = the world. Aiko = alone. Bidhaata = carver of our fates. Munsa = desires. Smaaani = are absorbed; choked. Puchhaata = recognized. 4.

Achint = without any effort. Kaaj = tasks; objectives. Suvaarunhaara = fulfiller of objectives. Rees = copy; compete against. Vigoochaiy = suffer humiliation. 5.

Bhaunk = meaningless talk; speak scathingly. Mooyay = die (spiritual death). Bil-laayay = wailing. Tthaur = peace; stability. Amrit = Waheguru's Naam. Sehjay = easily. 6.

MEANING: You are visibly present in the hearts of Your devotees, and You complete all their tasks successfully, oh my Waheguru; also, You are revealed through them. The whole world is engrossed in (attached to) Maya, You (alone are above the effects of Maya) and are the carver of our fortunes. Your devotees kill their selfishness and ego, and their desires are

mentally satisfied; they recognize (make a connection with) You through the Guru's Shabad. 4. Waheguru successfully completes all the tasks of His devotees who love His Naam without any special effort on their part. With the grace of the Guru, Waheguru resides in their hearts forever and completes all their tasks successfully. Waheguru protects them in every way, and whoever tries to compete against them faces humiliation. 5.
Nobody can realize Waheguru without the shelter of Satguru; the Maya-engrossed individuals talk meaninglessly and scathingly of the holy saints, but die spiritual death due to their wailing (unsuccessful complaining and vilification of others). They keep taking births and dying, and never find peace (never merge with Waheguru). They keep suffering in discomfort. (On the other hand) The Sikhs of the Guru recite the Amrit-Naam of Waheguru with love, and easily merge into Waheguru. 6.
--------Bin(u) Satgur sayvay, junum(u) na chhoadaiy jay anayk kerm kuraiy adhikaayee. Vayd purreh(i) taiy vaad vukhaaneh(i), bin(u) Hur(i) put(i) guvaayee. Sacha Satgur(u) Saachi jis(u) Bani, bhuj(i) chhooteh(i) Gur shernaayee. 7. Jin Hur(i) mun(i) vussiya, say Dur Saachaiy, sachiyaara. Ohna dee sobha joog(i), joog(i) hoyee, koyay na maytunhaara. Nanak tin kaiy sud bulihaaraiy, jin Hur(i) raakhiya oor(i) dhaara. 8.1.
Word Meaning: Sayvay = serving; following advice. Junum(u) = rebirths. Anayk = countless. Kerm = rituals. Adhikaayee = very much. Vaad Vukhaaneh(i) = useless discussions. Put(i) = respect. Bhuj(i) = by running; quickly. Chhooteh(i) = freedom from worldly bonds. Shernaayee = shelter. 7. Sachiyaara = pure-minded; bearer of Truth (Waheguru's Naam). Sobha = praise. Joog(i) Joog(i) = in every eon. Maytunhaara = eraser; eradicator. Oor(i) Dhaara = embedded in the heart. 8.
MEANING: One cannot get out of the circle of rebirths and deaths without serving the Guru, no matter how many rituals he performs. The Brahman studies the Vedas only to participate in useless discussions and loses his dignity (morality) without Waheguru's (Naam). Satguru is a manifestation of Waheguru, and His Shabad is eternal, so one should rush to take His shelter for salvation. 7. Those holy saints, who get Waheguru's Naam enshrined in their hearts, are approved in Waheguru's Court as being pure (who have conquered their minds). Their praise is sung in every eon, which nobody can erase (destroy). I am always a sacrifice to those who have embedded Waheguru's Naam in their heart, oh Nanak. 8.1.

ਸੋਰਠਿ ਮਹਲਾ 3 ਦੁਤੁਕੀ॥ ਨਿਗੁਣਿਆ ਨੋ ਆਪੇ ਬਖਸਿ ਲਏ ਭਾਈ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਇ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਊਤਮ ਹੈ ਭਾਈ ਰਾਮਨਾਮਿ ਚਿਤੁ ਲਾਇ॥ 1॥ ਹਰਿ ਜੀਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ॥ ਗੁਣ ਹੀਣ ਹਮ ਅਪਰਾਧੀ ਭਾਈ ਪੂਰੈ ਸਤਿਗੁਰਿ ਲਏ ਰਲਾਇ॥ ਰਹਾਉ॥ ਕਉਣੁ ਕਉਣੁ ਅਪਰਾਧੀ ਬਖਸਿਅਨੁ ਪਿਆਰੇ ਸਾਚੈ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਿਅਨੁ ਭਾਈ ਸਤਿਗੁਰ ਬੇੜੈ ਚਾੜਿ॥ 2॥ ਮਨੂਰੈ ਤੇ ਕੰਚਨ ਭਏ ਭਾਈ ਗੁਰੁ ਪਾਰਸੁ ਮੇਲਿ ਮਿਲਾਇ॥ ਆਪੁ ਛੋਡਿ ਨਾਉ ਮਨਿ ਵਸਿਆ ਭਾਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ 3॥ ਹਉ ਵਾਰੀ ਹਉ ਵਾਰਣੈ ਭਾਈ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਜਿਨਿ ਦਿਤਾ ਭਾਈ ਗੁਰਮਤਿ ਸਹਜਿ ਸਮਾਉ॥ 4॥ ਗੁਰ ਬਿਨੁ ਸਹਜੁ ਨ ਊਪਜੈ ਭਾਈ ਪੂਛਹੁ ਗਿਆਨੀਆ ਜਾਇ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਦਾ ਕਰਿ ਭਾਈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ 5॥ ਗੁਰਮਤੀ ਭਉ ਊਪਜੈ ਭਾਈ ਭਉ ਕਰਣੀ ਸਚੁ ਸਾਰੁ॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਈਐ ਭਾਈ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥ 6॥ ਜੋ ਸਤਿਗੁਰ ਸੇਵਹਿ ਆਪਣਾ ਭਾਈ ਤਿਨ ਕੈ ਹਉ ਲਾਗਉ ਪਾਇ॥ ਜਨਮੁ ਸਵਾਰੀ ਆਪਣਾ ਭਾਈ ਕੁਲੁ ਭੀ ਲਈ ਬਖਸਾਇ॥ 7॥ ਸਚੁ ਬਾਣੀ ਸਚੁ ਸਬਦੁ ਹੈ ਭਾਈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੋਇ॥ ਨਾਨਕ ਨਾਮੁ ਹਰਿ ਮਨਿ ਵਸੈ ਭਾਈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ॥ 8॥2॥

Soritth Mehla 3, Dootooky: Nigooniyaan nu Aapay bukhsh(i) luyyay bhaayee, Satgur kee sayva laayay. Satgur kee sayva ootum haiy bhaayee, Ram Naam(i) chit(u) laayay. 1. Hur(i) Jeeo Aapay bukhsh(i) milaayay. Goon-heen hum upraadhi bhaayee, Pooraiy Satgur(i)

luyyay rulaayay. Ruhaou. Kaun(u), kaun(u) upraadhi bukhshiun Piyaray, Saachaiy Shabad(i) veechaar(i). Bhuoujul(u) paar(i) ootaariun(u) bhaayee, Satgur bayrraiy chaahrr(i). 2. Munooraiy tay kunchun bhuyyay bhaayee, Gur(u) Paarus(u) mayl(i) milaayay. Aap(u) chhoad(i) Naaoun mun(i) vussiya bhaayee, joti Joat(i) milaayay. 3. Huon vaari, huoun vaarnnaiy bhaayee, Sagur kuou sud bulihaaraiy jaaoun. Naam(u) nidhaan(u) jin(i) ditta bhaayee, Gurmut(i) sehj(i) smaaoun. 4. -----

Word Meaning: Nigoonay = without any virtue. Bukhsh(i) = forgive. Bhaayee = oh, brother. Ootum = best; most rewarding. Chit(u) = mind. 1. Milaayay = connects. Goon-heen = devoid of virtues. Upraadhi = guilty. Pause. Kaun(u), Kaun(u) = which; countless. Bhuoujul(u) = the world sea (of Maya). Bayrra = boat. 2. Munoora = waste iron (a person full of vices). Kunchun = gold (a pure or saintly person). Bhuyyay = became. Paarus(u) = elixir stone. Aap(u) = selfishness and ego. Joti = human light (soul). Jot(i) = Waheguru's Light. 3. Vaari = Bulihaari = offer self as sacrifice. Nidhaan = treasure. Sehj(i) = spiritual state above the effects of Maya. 4.

MEANING: Waheguru forgives the individuals with no virtues, and puts them in the service of the Guru, oh my brothers. The service to the Guru is most rewarding, leading the individual to focus on Waheguru's Naam with love. 1. Waheguru forgives, and Himself connects the individual with the Guru. We are virtue-less and are guilty of many sins, but the Perfect Guru kindly connects us with Waheguru. Pause. Waheguru forgives countless culprits (sinners) and makes them ponder on Guru's Shabad. Satguru is the ship which ferries people across the sea of Maya; Waheguru puts His devotees on this Ship to salvage them. 2. Just as the elixir stone is believed to convert base iron into gold, Satguru is an elixir stone that converts the guilty and the immoral into holy saints and connects them with Waheguru. Such holy devotees get rid of their selfishness and ego when Waheguru's Naam takes dwelling in their heart, and their souls merge with Waheguru. 3. I am always a sacrifice to my Satguru, who bestowed the treasure of Waheguru's Naam on me, with which I easily attained the spiritual state above Maya, oh Nanak. 4.

---------- Gur bin(u) sehj(u) na oopjaiy bhaayee poochou giyaniyaan jaayay. Satgur kee sayva suda kur(i) bhaayee, vichoun aap(u) guvaayay. 5. Gurmutee bhuou oopjaiy bhaayee, bhuou kurni Sach(u) saar(u). Praym pdaaruth(u) paayiyaiy bhaayee, Sach(u) Naam(u) aadhaar(u). 6. Jo Satgur sayveh(i) aapna bhaayee, tin kaiy huoun laagoun paayay. Junum suvaareen aapna bhaayee, kool(u) bhee luyyeen bukhshaayay. 7. Sach(u) Bani, Sach(u) Shabad(u) haiy bhaayee, Gur kirpa tay hoyay. Nanak Naam(u) Hur(i) mun(i) vussaiy bhaayee, tis(u) bighun(u) na laagaiy koyay. 8.2.

Word Meaning: Oopjaiy = comes into being; attain. Giyaani = holy saints. 5. Gurmutee = with the Advice of the Guru. Bhuou = fear (of God). Kurni = deeds. Saar(u) = supreme; most rewarding. Praym Pdaaruth = the beloved (valuable) item. Aadhaar = basis. 6. Suvaareen = adorn; make successful. Kool(u) = clan; associates. 7. Bani = Guru's Shabad. Bighun(u) = hindrances. 8.

MEANING: You may ask any holy saint, and he will tell you that you cannot attain the spiritual state above Maya without taking shelter of the Guru. So, always serve the Guru to get rid of your selfishness and ego, oh my brothers. 5. One develops Waheguru's fear in mind with the Advice of the Guru; all deeds done under the fear of God are most rewarding, and one acquires his beloved Waheguru's Naam, which is the basis of life. 6.
I will drop on the feet of (serve) the holy saints who serve their Satguru as a result of which I can make my life successful (achieve union with Waheguru), and get His forgiveness for my associates as well (get them connected with Him). 7. Satguru's Shabad, His Bani,

are eternal (a manifestation of Waheguru) but one can recite them only with the benevolence of the Guru. (With the recitation of Guru's Shabad), Waheguru takes dwelling in one's heart, and there is no obstacle in the way to have union with Him, oh Nanak. 8.2.

(ਅੰਗ 639)॥ ਸੋਰਠਿ ਮਹਲਾ 3॥ ਹਰਿ ਜੀਉ ਸਬਦੇ ਜਾਪਦਾ ਭਾਈ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇ॥ ਸਦਾ ਸੁਖੁ ਸੋਹਾਗਣੀ ਭਾਈ ਅਨਦਿਨੁ ਰਤੀਆ ਰੰਗੁ ਲਾਇ॥ 1॥ ਹਰਿ ਜੀ ਤੂ ਆਪੇ ਰੰਗੁ ਚੜਾਇ॥ ਗਾਵਹੁ ਗਾਵਹੁ ਰੰਗਿ ਰਾਤਿਹੋ ਭਾਈ ਹਰਿ ਸੇਤੀ ਰੰਗੁ ਲਾਇ॥ ਰਹਾਉ॥ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਆਪੁ ਛੋਡਿ ਚਿਤੁ ਲਾਇ॥ ਸਦਾ ਸਹਜੁ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗਈ ਭਾਈ ਹਰਿ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ॥ 2॥ ਪਿਰ ਕਾ ਹੁਕਮੁ ਨ ਜਾਣਈ ਭਾਈ ਸਾ ਕੁਲਖਣੀ ਕੁਨਾਰਿ॥ ਮਨ ਹਠਿ ਕਾਰ ਕਮਾਵਣੀ ਭਾਈ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰਿ॥ 3॥ ਸੇ ਗਾਵਹਿ ਜਿਨ ਮਸਤਕਿ ਭਾਗੁ ਹੈ ਭਾਈ ਭਾਇ ਸਚੈ ਬੈਰਾਗੁ॥ ਅਨਦਿਨੁ ਰਾਤੇ ਗੁਣ ਰਵਹਿ ਭਾਈ ਨਿਰਭਉ ਗੁਰ ਲਿਵ ਲਾਗੁ॥ 4॥ ਸਭਨਾ ਮਾਰਿ ਜੀਵਾਲਦਾ ਭਾਈ ਸੋ ਸੇਵਹੁ ਦਿਨੁ ਰਾਤਿ॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਭਾਈ ਜਿਸ ਦੀ ਵਡੀ ਹੈ ਦਾਤਿ॥ 5॥ ਮਨਮੁਖਿ ਮੈਲੀ ਡੁੰਮਣੀ ਭਾਈ ਦਰਗਹ ਨਾਹੀ ਥਾਉ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਗੁਣ ਰਵੈ ਭਾਈ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚਿ ਸਮਾਉ॥ 6॥ ਏਤੁ ਜਨਮਿ ਹਰਿ ਨ ਚੇਤਿਓ ਭਾਈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਜਾਇ॥ ਕਿੜੀ ਪਵੰਦੀ ਮੁਹਾਇਓਨੁ ਭਾਈ ਬਿਖਿਆ ਨੋ ਲੋਭਾਇ॥ 7॥ ਨਾਮੁ ਸਮਾਲਹਿ ਸੁਖਿ ਵਸਹਿ ਭਾਈ ਸਦਾ ਸੁਖੁ ਸਾਤਿ ਸਰੀਰ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਭਾਈ ਅਪਰੰਪਰ ਗੁਣੀ ਗਹੀਰ॥ 8॥3॥

(PAGE 639): **Soritth Mehla 3:** Hur jeeo Shabaday jaapda Bhaayee, pooraiy bhaag(i) milaayay. Sudaa sookh(u) sohaagni bhaayee, undin(u) ruttiyaan rung(u) laayay. 1. Hur(i) Jee, Tu Aapay rung(u) churraayay. Gaavhou, gaavhou, rung(i) raatiyo bhaayee, Hur(i) sayee rung(u) laayay. Ruhaou. Gur kee kaar kmaavni bhaayee, aap(u) chhoad(i) chit(u) laayay. Sudaa sehj(u), phir(i) dookh(u) na luggyee bhaayee, Hur(i) Aap(i) vussaiy mun(i) aayay. 2. Pir ka Huqam(u) na jaanyee bhaayee, sa koolukhni, koonaar(i). Mun hutth(i) kaar kumaavni bhaayee, vin(u) Naavaiy koorriyaar(i). 3. Say gaaveh(i) jin mustuk(i) bhaag(u) haiy bhaayee, bhaayay Sachaiy baiyraag(u). Undin raatay, goon ruveh(i) bhaayee, nirbhuou Gur liv laag(u). 4. --------

Word Meaning: Jaapda = appears; is revealed. Sohaagni = married; loved by (connected with) Waheguru. Ruttiyaan = imbued. Rung(u) = love; enjoy; bliss. 1. Rung(u) Churraayay = dye in love. Raatiyo = imbued. Pause. Kaar Kmaavni = act on the advice. Aap(u) = selfishness and ego. Chhoad(i) = getting rid of. Sehj(u) = blissfulness. Vussaiy = comes to dwell. 2. Pir = Husband; Lord (Waheguru). Sa = that. Koolukhni = with bad qualities. Koonaar(i) = very bad wife; who disobeys Waheguru's Will. Mun Hutth(i) = with persistence of mind. Koorriyaar(i) = deceitful; engrossed in Maya. 3. Say = those. Mustuk(i) Bhaag(u) = fortune on the forehead. Bhaayay Saachaiy = in Waheguru's love. Baiyraag(u) = detachment from the world. Liv = meditation. 4.

MEANING: Waheguru is revealed by Guru's Shabad, but one is connected with the Shabad (embeds in the heart) only with great luck, oh my brothers. The human-bride, which enshrines Guru's Shabad in her heart, gets imbued in Waheguru's love, and is always married (connected with Him), and enjoys comfort and bliss day and night. 1. You, Yourself, dye the hearts of Your devotees with Your love, oh Waheguru. Imbued in His love, sing praise of Waheguru who dyes your hearts with His Love, oh my friends. Pause.

One should follow the Shabad (Advice) of the Guru in all daily tasks, and, by getting rid of his selfishness and ego, should focus his mind on the Shabad. By doing so, Waheguru makes the heart of His devotee a dwelling for Him, and the devotee enjoys blissfulness all the time and never suffers any discomfort. 2. The human-bride, who does not recognize (acts on) Waheguru's Will, has bad qualities, and is a very evil wife who disobeys her

Husband's (Waheguru's) Will. She is guided by the desires of her mind, and without Waheguru's Naam in her mind, she is engrossed in the falsehood of Maya. 3.
Only those sing Waheguru's praise who have a great fortune on their forehead; and with love for the eternal Waheguru, they are the true renouncers of the world. Imbued in the love of the fearless Guru (Waheguru), they sing His praise day and night. 4.

---------- Subhna maar(i) jeevaalda bhaayee, So sayvhou din(u) raat(i). So, kiyoun munhoun visaariyaiy bhaayee, Jis dee vuddy haiy daat(i). 5. Munmukh(i) maiyli doomni bhaayee, Durgeh naahi thaaoun. Gurmukh(i) hovaiy, ta goon ruvaiy bhaayee, mil(i) Preetum Saach(i) smaaou. 6. Ait(u) junum(i) Hur(i) na chaytiou bhaayee, kiya mooh(u) daysi jaayay. Kirri puvundi moohaayayon bhaayee, bikhiya nu lobhaayay. 7. Naam(u) smaaleh(i), sookh(i) vuseh(i) bhaayee, sudaa sookh(u) shaant(i) sreer. Nanak Naam(u) smaal(i) tu bhaayee, Uprumpur gooni guheer. 8.3.
Word Meaning: Maar(i) = kill (worldly desires). Jeevaalda = gives new spiritual life. Visaariyaiy = forget. Vuddy = great; unlimited. Daat(i) = gift. 5.
Maiyli = impure; having evil thinking. Doomni = discriminating; indecisive. Thaaoun = room (for honour). Ruvaiy = remembers; recites (Waheguru's) virtues. 6
Ait(u) = this. Daysi = will show. Kirri = cries to warn. Puvundi = making. Moohaayayon = being robbed. Bikhiya = sensual pleasures. Lobhaayay = is attracted to. 7. Smaaleh(i) = keeps in mind; recites. Shaant(i) = peace; contentment. Uprumpur = beyond limits (God). Gooni Guheer = deep ocean of virtues. 8.
MEANING: Serve the Waheguru day and night, who kills the worldly desires of all (His devotees), and gives them a new (spiritual) life, oh my brothers. Why should we forget Waheguru, who bestows us with unlimited gifts? 5. The Maya-engrossed individual has impure thinking and is indecisive (has a highly wavering mind), who gets no room (recognition) in Waheguru's Court. But a Sikh of the Guru always recites the virtues of Waheguru (sings His praise), and merges in the dear Waheguru (becomes "one" with Him). 6. What face will the individual, who does not remember Waheguru in this life, take to Waheguru's Court? Disregarding the warning cries (signals) of the religious leaders, he gets robbed of his good qualities as he gets attracted to sensual pleasures. 7.
Remember Waheguru all the time which is a great source of blissfulness, and because of which you always enjoy comfort and peace. You, too, remember Naam of Waheguru which is beyond limits and is the ocean of virtues, oh Nanak. 8.3.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 1 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Soritth Mehla 5, Ghur(u) 1, Ashtpudian: Ek Onkar Satgur Persad(i):

ਸਭੁ ਜਗੁ ਜਿਨਹਿ ਉਪਾਇਆ ਭਾਈ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ॥ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਸਾਜਿਆ ਭਾਈ ਦੇ ਕਰਿ ਅਪਣੀ ਵਥੁ॥ ਕਿਨਿ ਕਹੀਐ ਕਿਉ ਦੇਖੀਐ ਭਾਈ ਕਰਤਾ ਏਕੁ ਅਕਥੁ॥ ਗੁਰੁ ਗੋਵਿੰਦੁ ਸਲਾਹੀਐ ਭਾਈ ਜਿਸ ਤੇ ਜਾਪੈ ਤਥੁ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪੀਐ ਹਰਿ ਭਗਵੰਤਾ॥ ਨਾਮ ਦਾਨੁ ਦੇਇ ਜਨ ਅਪਨੇ ਦੂਖ ਦਰਦ ਕਾ ਹੰਤਾ॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਘਰਿ ਸਭੁ ਕਿਛੁ ਹੈ ਭਾਈ ਨਉਨਿਧਿ ਭਰੇ ਭੰਡਾਰ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਭਾਈ ਊਚਾ ਅਗਮ ਅਪਾਰ॥ ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਭਾਈ ਨਿਤ ਨਿਤ ਕਰਦਾ ਸਾਰ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟੀਐ ਭਾਈ ਸਬਦਿ ਮਿਲਾਵਣਹਾਰ॥ 2॥ਸਚੇ ਚਰਣ ਸਰੇਵੀਅਹਿ ਭਾਈ ਭ੍ਰਮੁ ਭਉ ਹੋਵੈ ਨਾਸੁ॥ ਮਿਲਿ ਸੰਤ ਸਭਾ ਮਨੁ ਮਾਜੀਐ ਭਾਈ ਹਰਿ ਕੈ ਨਾਮਿ ਨਿਵਾਸੁ॥ ਮਿਟੈ ਅੰਧੇਰਾ ਅਗਿਆਨਤਾ ਭਾਈ ਕਮਲ ਹੋਵੈ ਪਰਗਾਸੁ॥ ਗੁਰ ਬਚਨੀ ਸੁਖੁ ਊਪਜੈ ਭਾਈ ਸਭਿ ਫਲ ਸਤਿਗੁਰ ਪਾਸਿ॥ 3॥
(ਅੰਗ 640)॥ ਮੇਰਾ ਤੇਰਾ ਛੋਡੀਐ ਭਾਈ ਹੋਈਐ ਸਭ ਕੀ ਧੂਰਿ॥ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਪਸਾਰਿਆ ਭਾਈ ਪੇਖੈ ਸੁਣੈ ਹਜੂਰਿ॥ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਪਾਰਬ੍ਰਹਮੁ ਭਾਈ ਤਿਤੁ ਦਿਨਿ ਮਰੀਐ ਝੂਰਿ॥ ਕਰਨ ਕਰਾਵਨੋ

ਸਮਰਥੋ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ॥ 4॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਭਾਈ ਮਾਇਆ ਮੋਹ ਬਿਨਾਸੁ॥ ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੇਲਿ ਲਏ ਭਾਈ ਹਿਰਦੈ ਨਾਮ ਨਿਵਾਸੁ॥ ਗੁਰਮੁਖਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀਐ ਭਾਈ ਰਿਦੈ ਹੋਵੈ ਪਰਗਾਸੁ॥ ਪ੍ਰਗਟੁ ਭਇਆ ਪਰਤਾਪੁ ਪ੍ਰਭ ਭਾਈ ਮਉਲਿਆ ਧਰਤਿ ਅਕਾਸੁ॥ 5॥ ਗੁਰਿ ਪੂਰੈ ਸੰਤੋਖਿਆ ਭਾਈ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ॥ ਰਸਨਾ ਰਾਮੁ ਰਵੈ ਸਦਾ ਭਾਈ ਸਾਚਾ ਸਾਦੁ ਸੁਆਉ॥ ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਜੀਵਿਆ ਭਾਈ ਨਿਹਚਲੁ ਪਾਇਆ ਥਾਉ॥ ਜਿਸੁ ਪਰਤੀਤਿ ਨ ਆਵਈ ਭਾਈ ਸੋ ਜੀਅੜਾ ਜਲਿ ਜਾਉ॥ 6॥
ਬਹੁ ਗੁਣ ਮੇਰੇ ਸਾਹਿਬੈ ਭਾਈ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਉ॥ ਓਹੁ ਨਿਰਗੁਣੀਆਰੇ ਪਾਲਦਾ ਭਾਈ ਦੇਇ ਨਿਥਾਵੈ ਥਾਉ॥ ਰਿਜਕੁ ਸੰਬਾਹੇ ਸਾਸਿ ਸਾਸਿ ਭਾਈ ਗੂੜਾ ਜਾ ਕਾ ਨਾਉ॥ ਜਿਸੁ ਗੁਰ ਸਾਚਾ ਭੇਟੀਐ ਭਾਈ ਪੂਰਾ ਤਿਸੁ ਕਰਮਾਉ॥ 7॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵੀਐ ਭਾਈ ਸਰਬ ਕਲਾ ਭਰਪੂਰਿ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਭਾਈ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ॥ ਸਾਧੂ ਸੰਗਿ ਮਿਲਾਇਆ ਭਾਈ ਸਰਬ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਜਿਨਾ ਪ੍ਰੀਤਿ ਨ ਲਗੀਆ ਭਾਈ ਸੇ ਨਿਤ ਨਿਤ ਮਰਦੇ ਝੂਰਿ॥ 8॥ ਅੰਚਲਿ ਲਾਇ ਤਰਾਇਆ ਭਾਈ ਭਉਜਲੁ ਦੁਖ ਸੰਸਾਰੁ॥ ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ ਭਾਈ ਕੀਤੋਨੁ ਅੰਗੁ ਅਪਾਰੁ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇਆ ਭਾਈ ਭੋਜਨੁ ਨਾਮੁ ਅਧਾਰੁ॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਭਾਈ ਜਿ ਕਿਲਵਿਖ ਕਾਟਣਹਾਰੁ॥ 9॥1॥

Subh(u) jug(u) jineh(i) oopaaya bhaayee, kern kaarun Sumruth(u). Jeeou pind(u) Jin(i) saajiya bhaayee, day kur(i) Apni Vuth(u). Kin(i) kuhhiyaiy, kiyoun daykhiyaiy bhaayee, Kerta Aik(u) akuth(u). Gur(u) Govind(u) slaahiyaiy bhaayee, jis tay jaapaiy Tuth(u). 1. Mayray mun jupiyaiy Hur(i) Bhugvunta. Naam, daan(u) dayay jun Apnay, dookh durd ka hunta. Ruhaou. Ja kaiy ghur(i) subh(u) kichh(u) haiy bhaayee, naunidh(i) bhuray bhundaar. Tis kee keemut(i) na puvaiy bhaayee, Oocha Agumm Apaar. Jea junt pritpaalda bhaayee, nit, nit kurda saar. Satgur(u) Poora bhaytiyaiy bhaayee, Shabad(i) milaavunhaar. 2. Sachay Churn srayviyaiy bhaayee, bherm(u) bhuou hovaiy naas(u). Mil(i) sunt subha mun maanjiyaiy bhaayee, Hur(i) kaiy Naam(i) nivaas(u). Mitaiy undhayra ugiyaanta bhaayee, kumul hovaiy pergaas(u). Gur Bachni sookh(u) oopjaiy bhaayeee, subh(i) ful Satgur paas(i). 3. ----------

Word Meaning: Oopaaya = created. Kern Kaarun = creator of the universe. Sumruth(u) = fully capable; omnipotent. Jeeou = life. Pind(u) = body. Vuth(u) = (valuable) item (noble qualities). Kin(i) Kuhhiyaiy = whom to ask. Akuth(u) = indescribable. Jaapaiy = appears; realized. Tuth(u) = reality; essence (God). 1. Daan(u) = donation; gift. Derd = pain; suffering. Hunta = destroyer. Pause. Naunidh(i) = the nine mythical treasures. Bhundaar = repository; warehouse. Oocha = transcendent. Agumm = inaccessible. Apaar = beyond limits. Pritpaalda = raises and nurtures. Saar = looking after. Bhaytiyaiy = get connected with. Milaavunhaar = connector; means. 2.
Churn = feet; Shabad; Huqam. Srayviyaiy = serve; obey Huqam; recite Naam. Maanjiyaiy = to clean by rubbing well. Nivaas(u) = dwelling. Mitaiy = is eliminated. Ugiyaanta = ignorance. Kumul Pergaas(u) = blooming of heart. Ful = rewards. 3.

MEANING: How can we see, or whom may we ask (to learn) about Waheguru which has created the whole universe which is omnipotent to create even the basic materials of the universe, has given us body and life, has adorned us with noble qualities, and is said to be indescribable, oh my brothers? We should sing praise only of the Guru, Waheguru, to realize the reality (Waheguru). 1. Recite the Naam of Waheguru which gives the gift of His Naam to His devotees, and which is the destroyer of all pain and suffering, oh my mind. Pause. Nobody can determine the worth of Waheguru which is transcendent, inaccessible, and beyond limits, and who has everything in His stocks, and whose warehouses are always full with all the nine (mythical) treasures. He raises and nurtures all His living beings all the time. One can unite with Waheguru only with Guru's Shabad; so, we should meet with (seek the shelter of) the Perfect Guru. 2. We should serve the Feet (obey His Huqam) of the eternal Waheguru whereby all our misgivings and fears will be destroyed, oh my dear brothers. We should fully cleanse (purify) our mind in the company

of the holy saints whereby Waheguru comes to dwell (appear) in our heart. (With Waheguru dwelling in our heart), the darkness of our ignorance is eradicated, and our heart blooms with inner joy. Satguru possesses all the rewards; blissfulness appears in our heart with His Shabad, oh my brothers. 3.

(PAGE 640): ---------- Mayra, tayra, chhoadiyaiy bhaayee, hoyiyaiy subh kee dhoor(i). Ghut(i), ghut(i) Braham(u) pusaariya bhaayee, paykhaiy, soonaiy hujoor(i). Jit(u) din(i) visraiy Parbraham bhaayee, tit(u) din(i) muriyaiy jhoor(i). Kern kuraavno Sumrutho bhaayee, serb kula bhurpoor(i). 4. Praym pdaaruth(u) Naam(u) haiy bhayee, Maya moh binaas(u). Tis(u) bhaavaiy ta mayl(i) luyyay bhaayee, hirdaiy Naam(u) nivaas(u). Gurmukh(i) kumul(u) pergaasiya bhaayee, ridaiy hovaiy pergaas(u). Pergut(u) bhuyya pertaap(u) Prubh bhaayee, mauliya dhert(i) akaash(u). 5. Gur(i) Pooraiy suntokhiya bhaayee, ehinis(i) laaga bhaaou. Rusna Ram(u) ruvaiy suda bhaayee, Saacha saad(u) sooaaou. Kurnee soon(i), soon(i) jeeviya bhaayee, nihchul paaya thaaoun. Jis(u) purteet(i) na aavyee bhaayee, so jeeurra jul(i) jaaou. 6. -------

Word Meaning: Mayra Tayra = discrimination. Dhoor(i) = dust of feet; humbleness. Pusaariya = pervading. Paykhaiy = sees. Hujoor(i) = close by. Jhoor(i) = cry in repentence. Serb-Kula = possessing all powers. Bhurpoor(i) = full of. 4. Binaas(u) = destruction. Bhaavaiy = if so wishes. Pergaas(u) = enlightenment. Pergut(u) = appear; shine. Pertaap(u) = grandeur. Mauliya = bloomed with joy. 5. Suntokhiya = gave contentment. Ehinis(i) = day and night. Bhaaou = affection. Rusna = tongue. Ruvaiy = recites. Saad(u) = Sooaaou = taste. Kurnee = with ears. Jeeviya = lived (spiritually). Nihchul = everlasting (union with God). Purteet(i) = faith. Jeeurra = soul. Jul(i) Jaaou = burns in desires. 6.

MEANING: Waheguru is present in every heart (so, all of us are equal) and (being omnipresent), He sees, and listens to everything, so we should have good qualities and be very humble (polite and helpful), and get rid of any discrimination against each other, oh my brothers. The day we forget Him, we cry in repentance (die spiritual death). Waheguru is full of all powers and is omnipotent; He does things Himself, and makes others do as He wishes. 4. Love for Waheguru earns us His Naam which is the most valuable thing whereas greed for Maya leads to spiritual destruction. But, if He likes, He connects individuals with Him, and His Naam takes dwelling in their heart. The heart of the devotees of the Guru gets enlightened, and blooms like a lotus flower. Waheguru's grandeur brightens one's mind whereby the ground of his heart, and the sky of his mind bloom with inner joy. 5. The Perfect Guru bestows contentment to His devotee who stays imbued in His love day and night. The devotee recites Waheguru's Naam with the tongue the taste of which never dies. He lives by listening to Waheguru's Naam with the ears, and attains the immortal status (merges with Waheguru). The soul, which does not bring faith on Waheguru, burns in the fire of desires. 6.

---------- Buhou goon mayray Sahibaiy bhaayee, huoun Tis kaiy bul(i) jaaoun. Oh(u) nirgoonyaaray paalda bhaayee, dayay nithaavaiyn thaaoun. Rijk(u) sumbaahay saas(i), saas(i) bhaayee, goohrra Ja ka Naaoun. Jis(u) Gur(u) Saacha bhaytiyaiy bhaayee, poora tis kermaaou. 7. Tis(u) bin(u) ghurree na jeeviyaiy bhaayee, Serb-Kulaa bhurpoor(i). Saas(i), giraas(i) na visraiy bhaayee, paykhou sudaa hujoor(i). Sadhu sung(i) milaaya bhaayee, serb ruhhiya bhurpoor(i). Jinha preet(i) na luggeeya bhaayee, say nit, nit, murday jhoor(i). 8. Unchul laayay turaaya bhaayee, bhuoujul(u) dookh(u) sunsaar(u). Kur(i) kirpa nudr(i)

nihaaliya bhaayee, keeton(u) ung(u) Apaar(u). Mun(u), tun(u) seetul(u) hoya bhaayee, bhojun Naam adhaar(u). Nanak Tis shernaagti bhaayee, J(i) kilvikh kaatunhaar(u). 9.1.
Word Meaning: Buhou = very many. Nirgoonyaaray = having no good qualities. Nithaavaiyn = shelterless. Rijk = food and other necessities. Sumbaahay = delivers. Goohrra = everlasting; immortalizing. Kermaaou = fortune. 7. Serb-Kulaa = all powerful. Bhurpoor(i) = full of. Giraas(i) = bite. Paykhou = see. Hujoor(i) = around. Nit Nit = every day; always. Jhoor(i) = in repentence. 8. Unchul Laayay = providing shelter. Turaaya = ferried across. Bhuoujul(u) = the world-sea. Nudr(i) = kind sight. Nihaaliya = casts sight; blesses them. Keeton(u) = He did. Ung(u) = favour; support. Apaar(u) = beyond limits. Seetul = calm; peaceful. Bhojun = food. Adhaar(u) = basis. Shernaagti = in the shelter. J(i) = which. Kilvikh = sins. Kaatunhaar(u) = destroyer. 9.
MEANING: My Lord has countless noble qualities, and I am always a sacrifice for Him. He raises even the ones who have no good quality at all, and provides shelter to the shelter-less. He delivers food and other necessities of life to all with their every breath (always) and His Naam immortalizes them. Perfectly lucky is the individual who gets connected with the Guru. 7. I cannot live even for a short moment without Waheguru which has full control on all powers. Do not forget Him even for the time it takes to breathe, or to take a bite; always feel Him around you, oh man. One can connect with Him in the company of the Guru (or holy saints) when you find Him present everywhere. Those, who do not foster any love for Him, cry in repentance (die spiritual death) all the time. 8. The world is a sea of discomforts (rooted in the unfulfilled desires), but Waheguru ferries people across the sea by providing them the shelter (of the Guru). He blesses people with His kind sight, and does them limitless favours. With Waheguru's Naam as the food for the soul, one's mind and body attain peace (contentment), oh brothers. I have sought the shelter of Waheguru which destroys all the sins, oh Nanak. 9.1.

ਸੋਰਠਿ ਮਹਲਾ 5॥ ਮਾਤ ਗਰਭ ਦੁਖ ਸਾਗਰੋ ਪਿਆਰੇ ਤਹ ਅਪਣਾ ਨਾਮੁ ਜਪਾਇਆ॥ ਬਾਹਰਿ ਕਾਢਿ ਬਿਖੁ ਪਸਰੀਆ ਪਿਆਰੇ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ॥ ਜਿਸ ਨੋ ਕੀਤੋ ਕਰਮੁ ਆਪਿ ਪਿਆਰੇ ਤਿਸੁ ਪੂਰਾ ਗੁਰੂ ਮਿਲਾਇਆ॥ ਸੋ ਆਰਾਧੇ ਸਾਸਿ ਸਾਸਿ ਪਿਆਰੇ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇਆ॥ 1॥ ਮਨਿ ਤਨਿ ਤੇਰੀ ਟੇਕ ਹੈ ਪਿਆਰੇ ਮਨਿ ਤਨਿ ਤੇਰੀ ਟੇਕ॥ ਤੁਧੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕਰਨਹਾਰੁ ਪਿਆਰੇ ਅੰਤਰਜਾਮੀ ਏਕ॥ ਰਹਾਉ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਆਇਆ ਪਿਆਰੇ ਅਨਿਕ ਜੋਨਿ ਦੁਖ ਪਾਇ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਵਿਸਰਿਆ ਪਿਆਰੇ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ॥ ਜਿਨ ਭੇਟੈ ਪੂਰਾ ਸਤਿਗੁਰੂ ਪਿਆਰੇ ਸੇ ਲਾਗੇ ਸਾਚੈ ਨਾਇ॥
(ਅੰਗ 641)॥ ਤਿਨਾ ਪਿਛੈ ਛੁਟੀਐ ਪਿਆਰੇ ਜੋ ਸਾਚੀ ਸਰਣਾਇ॥ 2॥ ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਪਿਆਰੇ ਤਿਨਿ ਤਨਿ ਕੀਤਾ ਰੋਗੁ॥ ਕਉੜਾ ਹੋਇ ਪਤਿਸਟਿਆ ਪਿਆਰੇ ਤਿਸ ਤੇ ਉਪਜਿਆ ਸੋਗੁ॥ ਭੋਗ ਭੁੰਚਾਇ ਭੁਲਾਇਅਨੁ ਪਿਆਰੇ ਉਤਰੈ ਨਹੀ ਵਿਜੋਗੁ॥ ਜੋ ਗੁਰ ਮੇਲਿ ਉਧਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਧੁਰੇ ਪਇਆ ਸੰਜੋਗੁ॥ 3॥
ਮਾਇਆ ਲਾਲਚਿ ਅਟਿਆ ਪਿਆਰੇ ਚਿਤਿ ਨ ਆਵਹਿ ਮੂਲਿ॥ ਜਿਨ ਤੂ ਵਿਸਰਿਆ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਸੇ ਤਨ ਹੋਏ ਧੂੜਿ॥ ਬਿਲਲਾਟ ਕਰਹਿ ਬਹੁਤੇਰਿਆ ਪਿਆਰੇ ਉਤਰੈ ਨਾਹੀ ਸੂਲੁ॥ ਜੋ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨ ਕਾ ਰਹਿਆ ਮੂਲੁ॥ 4॥ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜਈ ਪਿਆਰੇ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥ ਜਿਸੁ ਮਿਲਿਐ ਹਰਿ ਵਿਸਰੈ ਪਿਆਰੇ ਸੋ ਮੁਹਿ ਕਾਲੇ ਉਠਿ ਜਾਇ॥ ਮਨਮੁਖਿ ਢੋਈ ਨ ਨਹ ਮਿਲੈ ਪਿਆਰੇ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਜੋ ਗੁਰ ਮੇਲਿ ਸਵਾਰਿਆ ਪਿਆਰੇ ਤਿਨਾ ਪੂਰੀ ਪਾਇ॥ 5॥ ਸੰਜਮ ਸਹਸ ਸਿਆਣਪਾ ਪਿਆਰੇ ਇਕ ਨ ਚਲੀ ਨਾਲਿ॥ ਜੋ ਬੇਮੁਖ ਗੋਬਿੰਦ ਤੇ ਪਿਆਰੇ ਤਿਨ ਕੁਲਿ ਲਾਗੀ ਗਾਲਿ॥ ਹੋਦੀ ਵਸਤੁ ਨ ਜਾਤੀਆ ਪਿਆਰੇ ਕੂੜੁ ਨ ਚਲੀ ਨਾਲਿ॥ ਸਤਿਗੁਰ ਜਿਨਾ ਮਿਲਾਇਓਨੁ ਪਿਆਰੇ ਸਾਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ 6॥
ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨੁ ਧਿਆਨੁ ਪਿਆਰੇ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਗੁਣ ਰਵੈ ਪਿਆਰੇ ਅੰਮ੍ਰਿਤਿ ਪੂਰ ਭਰੇ॥ ਦੁਖ ਸਾਗਰੁ ਤਿਨ ਲੰਘਿਆ ਪਿਆਰੇ ਭਵਜਲੁ ਪਾਰਿ ਪਰੇ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਮੇਲਿ

ਲੈਹਿ ਪਿਆਰੇ ਸੋਈ ਸਦਾ ਖਰੇ॥ 7॥ ਸੰਮ੍ਰਥ ਪੁਰਖੁ ਦਇਆਲ ਦੇਉ ਪਿਆਰੇ ਭਗਤਾ ਤਿਸ ਕਾ ਤਾਣੁ॥ ਤਿਸੁ ਸਰਣਾਈ ਢਹਿ ਪਏ ਪਿਆਰੇ ਜਿ ਅੰਤਰਜਾਮੀ ਜਾਣੁ॥ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਆ ਪਿਆਰੇ ਮਸਤਕਿ ਸਚੁ ਨੀਸਾਣੁ॥ ਸੋ ਪ੍ਰਭੂ ਕਦੇ ਨ ਵੀਸਰੈ ਪਿਆਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣੁ॥ 8॥2॥

Soritth Mehla 5: Maat gerbh dookh saagro piyaray, teh Apna Naam jupaaya. Baahur(i) kaadh(i) bikh(u) pusreeya piyaray, Maya moh(u) vudhaaya. Jis nu keeto kerm(u) Aap(i) piyaray, tis(u) Poora Gur(u) milaaya. So aaraadhay saas(i), saas(i) piyaray, Ram Naam liv laaya. 1. Mun(i), tun(i) Tayri tayk haiy Piyaaray, mun(i), tun(i) Tayri tayk. Toodh(u) bin(u) uver(u) na Kernhaar(u) Piyaaray, untarjaami Aik. Ruhaou. Koat(i) junum bherm(i) aaya Piyaaray, anik joan(i) dookh(u) paayay. Saacha Sahib(u) visriya Piyaaray, buhouti milaiy sujaayay. Jin bhaytaiy Poora Satguru piyaaray, say laagay Saachaiy Naayay.

(PAGE 641): Tinha pichhaiy chhootiyaiy piyaaray, jo Saachi shernaayay. 2. Mittha kur(i) kaiy khaaya piyaaray, tin(i) tun(i) keeta roag(u). Kaurra hoyay putisutiya piyaaray, tis tay oopjiya soag(u). Bhog bhoonchaayay, bhoolaayayun(u) piyaaray, ootraiy nuhee vijoag(u). Jo Gur mayl(i) oodhaariya piyaaray, tin dhooray puyya sunjoag(u). 3.

Word Meaning: Gerbh = womb. Bikh(u) = attractions of Maya. Pusreeya = began to affect. Kerm(u) = munificence. Aaraadhay = worships. 1. Tayk = support. Uver(u) = other. Kernhaar(u) = creator. Untarjaami = omnipotent. Pause.
Koat(i) = millions; countless. Bherm(i) Aaya = travelled through. Visriya = forgotten. Bhaytiya = met with. Pichhaiy = because of. Chhootiyaiy = salvaged. 2.
Putisutiya = stayed. Soag(u) = grief; sadness. Bhog Bhoonchaayay = by feeding. Bhoolaayayun(u) = misguided. Vijoag(u) = (pain of) separation. Oodhaariya = salvaged. Dhooray = right from the source (Waheguru). Sunjoag(u) = union. 3.

MEANING: Mother's womb is a kind of sea of discomforts (the fetus is caged in a small place at an unbearable temperature), but Waheguru keeps him safe thereby making him recite His Naam. But, as soon as the baby comes out of the womb, he is surrounded by the attractions of Maya, and begins to love them. But Waheguru connects the individual whom He is kind to with the Guru (to protect him from the evil effects of Maya). That individual focuses his mind on Waheguru, and recites His Naam with every breath. 1. My mind and my body survive with Your support, oh dear Waheguru. You are omniscient, and the only Creator and there is none other, oh Waheguru. Pause. I have travelled, and suffered through countless lives. One receives huge punishments when he forgets the True Lord. But those, who get connected with the Perfect Satguru start to recite Waheguru's Naam. Many others also find salvation because of them (motivated by them) by seeking shelter of Waheguru. 2. People find sensual pleasures to be temporarily sweet (enjoyable), but their results are bitter, and stay with them for ever because of which, not only they get sick physically, but also suffer mental ailments causing them grief. By feeding (providing) them such harmful luxuries, Waheguru misleads them because of which they are unable to remove (end) their separation from Waheguru. But those, who have union with Waheguru prewritten in their fate right from the beginning, are connected with the Guru, and are salvaged. 3.

---------- Maya laaluch(i) uttiya piyaaray, chit(i) na aaveh(i) mool(i). Jin Tu visrehi) Parbrahm Soami, say tun hoyay dhoorr(i). Bil-laat kureh(i) buhoutayriya piyaaray, ootraiy naahee sool(u). Jo Gur mayl(i) suvaariya piyaaray, tin ka ruhhiya Mool(u). 4. Saakut sung(u) na keejyee piyaaray, jay ka paar(i) vusaayay. Jis(u) miliyaiyn Hur(i) visraiy piyaaray, su mooh(i) kaalay ootth(i) jaayay. Munmukh(i) dhoyee na milaiy piyaaray, Durgeh milaiy sujaayay. Jo Gur mayl(i) suvaariya piyaaray, tinha poori paayay. 5. Sunjum sehs siyaanpaan piyaaray, ikk na chulli naal(i). Jo baymookh Gobind tay Piyaaray, tin kool(i) laagi gaal(i). Hoandi vust(u)

na jaatiya piyaaray, koorr(u) na chulleen naal(i). Satgur(u) jinha milaayayon piyaaray, Saacha naam(u) smaal(i). 6.

Word Meaning: Laaluch = greed. Uttiya = engrossed. Na Mool(i) = not at all. Dhoorr(i) = dust; (spiritually) worthless. Bil-laat = cry for help. Sool(u) = pain; suffering. Suvaariya = adorned (with noble qualities). Mool(u) = original purity (from the birth). 4.
Saakut = Maya-engrossed. Paar(i) Vusaayay = as far as possible. Ootth(i) Jaayay = leave the world. Dhoyee = shelter. Poori Paayay = achieved success. 5.
Sunjum = efforts to control senses. Sehs = thousands. Siyaanpaan = clevernesses. Baymookh = non-believers. Kool(i) = clan; the sect they belong to. Laagi Gaal(i) = bring discredit. Hoandi Vust(u) = the thing which is present (Waheguru, which is always with them). Jaatiya = recognized. Koorr(u) = falsehood; worldly possessions. Smaal(i) = remember. 6.

MEANING: Engrossed in the greed of Maya, the man does not remember Waheguru at all. Those, who forget the Lord, Waheguru, become spiritually worthless like dust. They cry a lot for help, but their suffering does not go away. But, those, who are adorned with noble qualities in the shelter of Satguru save their original (basic) purity (from the birth). 4.
As far as possible, one should avoid the company of the Maya-engrossed people. Those, in whose company one forgets Waheguru, leave this world with their faces blackened (disgraced because of their sins and crimes). The followers of their mind get no shelter (support from any one) in Waheguru's Court, and receive punishment. But those, who are adorned with noble qualities by Satguru, are approved as completely successful in Waheguru's Court. 5. None of the efforts to control one's senses (with the obstinacy of mind), and none of the thousands of shrewd-nesses accompany the man after death. Those, who turn their faces away from Waheguru (are non-believers in Him) bring discredit to their clan (sect of faith). They do not recognize Waheguru which resides in their heart all the time, but miss the worldly belongings none of which accompanies them. But, those, who get connected with Satguru, keep Waheguru's Naam in their mind (which accompanies them to the next world. 6.

-------- Sat(u), suntokh(u), Giyan(u), dhiyaan(u) piyaaray, jis no nudr(i) kuray. Undin(u) keertun(u) goon ruvaiy piyaaray, Amrit(i) poor bhuray. Dookh saagur(u) tin lunghiya piyaaray, bhuvjul(u) paar(i) puray. Jis(u) bhaavaiy tis(u) mayl(i) laiyh(i) piyaaray, sayee sudaa khuray. 7. Sumruth Purakh(u) duyaal Dayou piyaaray, bhugtaan Tis ka taan(u). Tis(u) shernaayee dheh(i) puyyay piyaaray, J(i) Untarjaami jaan(u). Hult(u), pult(u) suvaariya Piyaaray, mustuk Sach(u) Neeshaan(u). So Prubh(u) kuday na visraiy piyaaray, Nanak sud koorbaan(u). .8.2.

Word Meaning: Sat(u) = high moral character. Suntokh(u) = contentment. Giyan = Divine Knowledge (connection with God). Dhiyan = deep concentration. Keertun(u) = praise (of God). Ruvaiy = recites. Amrit(i) = Waheguru's Naam. Dookh(u) Saagur = the world sea = Bhuvjul(u). Lunghiya = Paar(i) Puray = crossed over. Bhaavaiy = likes. Sayee = the same. Khuray = pure; pious. 7. Sumruth Purakh = omnipotent and omnipresent (Waheguru). Dayou = source of enlightenment. Taan(u) = power; support; pride. Dheh(i) Puyyay = drop on (feet). J(i) = which. Untarjaami Jaan(u) = know-all; omniscient. Hult(u) = this world. Pult(u) = the next world. Suvaariya = made successful. Neeshaan(u) = identification. Kuday Na = never. 8.

MEANING: One acquires high moral character, contentment, connection with Waheguru, and the ability of deep concentration when Waheguru casts His kind sight on him. He recites Waheguru's Naam, and sings His praise day and night; his mind-pool is always imbued with Waheguru's Naam-Amrit. They swim across the world sea, which is the source of all

discomfort (due to our unfulfilled desires), to go to the other side. Waheguru connects those with Him whom He likes, and they are always pure and pious everywhere. 7.
The kind Waheguru is omnipotent, omnipresent, and the source of enlightenment; His devotees take pride in Him and draw their strength from Him. Drop on the Feet (take their shelter) of the omniscient Waheguru, who knows everything, oh my dear. Such devotees make this world and the next successful for them as they have the identity certification on their forehead (granted by Waheguru). Such Waheguru should never be forgotten; I am always a sacrifice for Him, oh Nanak. 8.2.

ਸੋਰਠਿ ਮਹਲਾ 5 ਘਰੁ 2 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪਾਠ ਪੜਿਓ ਅਰੁ ਬੇਦੁ ਬੀਚਾਰਿਓ ਨਿਵਲਿ ਭੁਅੰਗਮ ਸਾਧੇ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਸੰਗੁ ਨ ਛੁਟਕਿਓ ਅਧਿਕ ਅਹੰਬੁਧਿ ਬਾਧੇ॥ 1॥ ਪਿਆਰੇ ਇਨ ਬਿਧਿ ਮਿਲਣੁ ਨ ਜਾਈ ਮੈ ਕੀਏ ਕਰਮ ਅਨੇਕਾ॥ ਹਾਰਿ ਪਰਿਓ ਸੁਆਮੀ ਕੈ ਦੁਆਰੈ ਦੀਜੈ ਬੁਧਿ ਬਿਬੇਕਾ॥ ਰਹਾਉ॥ ਮੋਨਿ ਭਇਓ ਕਰਪਾਤੀ ਰਹਿਓ ਨਗਨ ਫਿਰਿਓ ਬਨ ਮਾਹੀ॥ ਤਟ ਤੀਰਥ ਸਭ ਧਰਨੀ ਭ੍ਰਮਿਓ ਦੁਬਿਧਾ ਛੁਟਕੈ ਨਾਹੀ॥ 2॥
(ਅੰਗ 642)॥ ਮਨ ਕਾਮਨਾ ਤੀਰਥ ਜਾਇ ਬਸਿਓ ਸਿਰਿ ਕਰਵਤ ਧਰਾਏ॥ ਮਨ ਕੀ ਮੈਲੁ ਨ ਉਤਰੈ ਇਹ ਬਿਧਿ ਜੇ ਲਖ ਜਤਨ ਕਰਾਏ॥ 3॥ ਕਨਿਕ ਕਾਮਿਨੀ ਹੈਵਰ ਗੈਵਰ ਬਹੁ ਬਿਧਿ ਦਾਨੁ ਦਾਤਾਰਾ॥ ਅੰਨ ਬਸਤ੍ਰ ਭੂਮਿ ਬਹੁ ਅਰਪੇ ਨਹ ਮਿਲੀਐ ਹਰਿਦੁਆਰਾ॥ 4॥ ਪੂਜਾ ਅਰਚਾ ਬੰਦਨ ਡੰਡਉਤ ਖਟੁ ਕਰਮਾ ਰਤੁ ਰਹਤਾ॥ ਹਉ ਹਉ ਕਰਤ ਬੰਧਨ ਮਹਿ ਪਰਿਆ ਨਹ ਮਿਲੀਐ ਇਹ ਜੁਗਤਾ॥ 5॥ ਜੋਗ ਸਿਧ ਆਸਣ ਚਉਰਾਸੀਹ ਏ ਭੀ ਕਰਿ ਕਰਿ ਰਹਿਆ॥ ਵਡੀ ਆਰਜਾ ਫਿਰਿ ਫਿਰਿ ਜਨਮੈ ਹਰਿ ਸਿਉ ਸੰਗੁ ਨ ਗਹਿਆ॥ 6॥ ਰਾਜ ਲੀਲਾ ਰਾਜਨ ਕੀ ਰਚਨਾ ਕਰਿਆ ਹੁਕਮੁ ਅਫਾਰਾ॥ ਸੇਜ ਸੋਹਨੀ ਚੰਦਨੁ ਚੋਆ ਨਰਕ ਘੋਰ ਕਾ ਦੁਆਰਾ॥ 7॥ ਹਰਿ ਕੀਰਤਿ ਸਾਧ ਸੰਗਤਿ ਹੈ ਸਿਰਿ ਕਰਮਨ ਕੈ ਕਰਮਾ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਿਸੁ ਪੁਰਬ ਲਿਖੇ ਕਾ ਲਹਨਾ॥ 8॥ ਤੇਰੋ ਸੇਵਕੁ ਇਹੁ ਰੰਗਿ ਮਾਤਾ॥ ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਹਰਿ ਹਰਿ ਕੀਰਤਨਿ ਇਹੁ ਮਨੁ ਰਾਤਾ॥ ਰਹਾਉ ਦੂਜਾ॥ 1॥3॥

Soritth Mehla 5, Ghur(u) 2: Ashtpudiyaan: Ek Onkar Satgur Persad(i)
Paatth purriyo ur(u) Bayd(u) beechaariyo, nivul(i) bhooyungum saadhay. Punch junaa siyoun sung(u) na chhootkiyo, adhik ahunboodh(i) baandhay. 1. Piyaaray, inn bidh(i) milun(u) na jaayee, mein keeyay kerm anayka. Haar(i) puriyo Soami kaiy Dooaaraiy, deejaiy boodh(i) bibayka. Ruhaou. Moan(i) bhuyyo, kerpaati ruhhiyo, nugun phiriyo bun maahi. Tut, teeruth, subh dherni bhermiyo, doobidha chhootkaiy naahi. 2.
(PAGE 642): Mun kaamna, teeruth jaayay bussiyo, sir(i) kervut dhuraayay. Mun kee maiyl(u) na ootraiy ih bidh(i), jay lukh jutun kuraayay. 3. Kunik, kaamini, haiyvur, gaiyvur, buhou bidh(i) daan(u), dataara. Unn bustur bhoom(i) buhou urpay, neh miliyaiy Hur(i) Dooaara. 4. ----------
Word Meaning: Nivul Bhooyungum = different exercises of yoga. Saadhay = performed. Punch Junaa = the five demons. Sung(u) = company. Adhik = more. Ahunboodh(i) = the wisdom (thinking) enhancing ego. Baandhay = trapped in. 1. Inn Bidh(i) = by these means. Kerm = rituals. Haar(i) = having exhausted all options. Boodh(i) Bibayka = the wisdom to distinguish. Pause. Moan = stayed mute. Kerpaati = make food with one's own hands. Tut = banks of holy rivers. Dherni Bhermiyo = roamed around on land. Doobidha = doubts. 2. Kaamna = wish. Kervut = a saw in Banaras where some blind-faith-people got their bodies cut in pieces to please their deity. Jutun = efforts. 3. Kunik = gold. Kaamini = woman; wife. Haiyvur = best horses. Gaiyvur = best elephants. Dataara = donor. Unn = food. Bhoom(i) = land. Urpay = offered. 4.
MEANING: Some people read religious books and ponder on the Vedas, while some others perform different Yogic exercises with the belief to cleanse their bodies internally, but they

cannot get rid of the five demons; rather, they get more strongly bonded to Maya because all these rituals enhance their ego. 1. I have also performed countless such rituals (just to test), but found out that one cannot get connected with Waheguru by any of such means, oh my dear friends. Having exhausted all such means to connect with God, I finally took the shelter of the Lord, requesting Him to grant me the wisdom to distinguish between the good and the bad. Pause. Many people remain mute for long periods, cook their own food, and wander around naked in the forests. They stay on the banks of holy rivers, visit holy places, and roam around on the land, but cannot get rid of their doubts or indecisiveness. 2. They have a wish to settle down at some holy place, or have their head severed by the special saw in Banaras (now Varanasi), but they cannot get rid of the filth of their mind by any such means, even if they perform millions of such efforts. 3. Some people give away gold, their wives, best horses, best elephants, or many other pricy things in donations, including food items, clothes, and land, with the expectation to achieve union with Waheguru, but they cannot find the door to His Residence. 4.

---------- Pooja, urcha, bundun, dundaut, khut(u) kerma rutt(u) rehta. Huoun, huoun kert bundhun meh(i) puriya, neh miliyaiy ih joogta. 5. Yoag Sidh, aasun chauraaseeh, eh bhee kur(i), kur(i) ruhhiya. Vuddi aarja, phir(i), phir(i) junmaiy, Hur(i) siyoun sung(u) na guhhiya. 6. Raj, leela, raajun kee ruchna, kuriya Huqam(u) afaara. Sayj sohni, chundun, choaa, nerk ghor ka dooaara. 7. Hur(i) keerut(i) Sadh sungut(i), haiy sir(i) kermun kaiy kerma. Kuhou Nanak tis(u) bhuyyo praaput(i), jis(u) poorb likhay ka lehna. 8. Tayro sayvuk(u), eh(u) rung(u) maata. Bhuyyo kirpaal deen Dookh-Bhunjun(u), Hur(i), Hur(i) keertun(i) eh(u) mun(u) raata. Ruhaou Dooja. 1.3.

Word Meaning: Pooja = worshipping a deity. Urcha = offering flowers, etc. Bundun = pray with folded hands and by bowing. Dundaut = lie down flat and pray. Khut(u) Kerma = the six designated duties for Brahmans (perform yugs and make others do the same; receive education and teach others, give and receive donations). Huoun, huoun = me and mine; ego. Joogta = technique; means. 5. Aasun Chauraaeeh = the 84 sitting positions for meditation. Aarja = span of life. 6. Leela = different ways of entertainment. Ruchna = royal show off. Afaara = which no one can **refuse** to obey. Sayj = bed. Chundun = sandalwood. Choaa = essence of flowers; colognes. Ghor = frightening. 7. Sir(i) KermunKay Kerma = the supreme among all the deeds. Bhuyyo Praaput(i) = acquires. Poorb Likhay = prewritten. 8.

Maata = intoxicated. Dookh-Bhunjun = destroyer of all suffering. Keertun(i) = in praise (of Waheguru). Raata = imbued. Second Pause

MEANING: Many people worship their deities, offer flowers, incense, etc. to them, bow before them, and even lie flat, and pray before them with folded hands, and perform the six accepted deeds. (But, never get rid of their haumein by any such means), and spend their life in selfishness and ego, which bind them even more tightly with Maya. They cannot connect with God by any of such means. 5. Many others grow tired of practising the 84 Yoga positions for meditation without any spiritual gain. They may be able to prolong their life spans by such means, but keep taking births again and again; they cannot achieve union with God. 6. The rulers (rajahs) use many different sources for entertainment, display their luxurious ways of enjoying royal life, and issue orders which no one can disobey; they have beautiful and comfortable beds, and spray the essences of sandalwood and of many flowers on their bodies, but all these luxuries become the source of frightening hell in future. 7. The supreme of all deeds is to sing praise of Waheguru in the company of the Guru (or holy saints); but only those get to do this holy deed who have it prewritten in their fortune by Waheguru, oh Nanak. 8. Your devotee is intoxicated in the love of

Your Naam, oh kind to the humble, Waheguru. With the benevolence of the destroyer of all suffering, Waheguru, the devotee is always imbued with the love of His praise.
Second Pause. 1.3.

ਰਾਗੁ ਸੋਰਠਿ ਵਾਰ ਮਹਲੇ 4 ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Soritth, Vaar Mehlay 4 Kee: Ek Onkar Satgur Persad(i):

ਸਲੋਕ ਮ:1॥ ਸੋਰਠਿ ਸਦਾ ਸੁਹਾਵਣੀ ਜੇ ਸਚਾ ਮਨਿ ਹੋਇ॥ ਦੰਦੀ ਮੈਲੁ ਨ ਕਤੁ ਮਨਿ ਜੀਭੈ ਸਚਾ ਸੋਇ॥ ਸਸੁਰੈ ਪੇਈਐ ਭੈ ਵਸੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਨਿਸੰਗ॥ ਪਰਹਰਿ ਕਪੜੁ ਜੇ ਪਿਰ ਮਿਲੇ ਖੁਸੀ ਰਾਵੈ ਪਿਰੁ ਸੰਗਿ॥ ਸਦਾ ਸੀਗਾਰੀ ਨਾਉ ਮਨਿ ਕਦੇ ਨ ਮੈਲੁ ਪਤੰਗੁ॥ ਦੇਵਰ ਜੇਠ ਮੁਏ ਦੁਖਿ ਸਸੂ ਕਾ ਡਰੁ ਕਿਸੁ॥ ਜੇ ਪਿਰ ਭਾਵੈ ਨਾਨਕਾ ਕਰਮ ਮਣੀ ਸਭੁ ਸਚੁ॥ 1॥

Sloak M:1: Soritth sudaa soohaavni jay Sacha mun(i) hoyay. Dundeen maiyl(u), na kut(u) mun(i), jeebhaiy Sacha Soyay. Susooraiy, payiyaiy bhaiy vussi, Satgur(u) sayv(i) nisung. Purhur(i) kuppurr(u) jay Pir milay, khooshi raavaiy Pir(u) sung(i). Sudaa sheengaari, Naaoun mun(i), kuday na maiyl(u) putung(u). Dayvur, jaytth mooyay dookh(i), sussoo ka dur(u) kis(u)? Jay Pir bhaavaiy Nanaka, kerm munee subh(u) Sach(u). 1.

Word Meaning: Soohavni = comforting; source of bliss. Dundeen = on the teeth (to backbite). Maiyl(u) Na = no filth (of eating food earned by unfair means). Kut(u) Mun(i) = knife in mind (plans to suck the blood of others). Jeebhaiy = on the tongue. Sasooraiy = the home of the in-laws; husband's home (Waheguru's Residence); the next world. Payiyaiy = parents' house; this world. Bhaiy = God's fear. Nisung = without any shame in society. Purhur(i) = by removing. Kuppurr(u) = garb; hypocrisy. Raavaiy = enjoy. Sung(u) = company. Sheengaari = adorned (with noble qualities). Putung(u) = minuscule. Dayvur Jaytth = demons like lust. Sussoo = mother-in-law (Maya). Kerm Munee = the honour because of good fortune. 1.

MEANING: The lyrics in *Soritth Raag* are always a source of bliss, provided Waheguru is at the heart of the writer and of the singer, and they do not have the filth of backbiting others, have no plans to suck the blood of others (rob them of their hard-earned money), and they have Waheguru's Naam on their tongue. Such devotees make their lives in this and the next world pleasant by serving Satguru without feeling any shame in society (where everyone was expected to worship idols and perform the accepted rituals). If a devotee connects with Waheguru by giving up show-off and hypocrisy, she enjoys union with Waheguru-husband. She is always embellished with Waheguru's Naam at her heart, and never gets even a speck of any filth of immorality. All the five demons get destroyed (become ineffective) for such devotees, and they lose all fear of the attacks of Maya. With Waheguru's approval, such devotees become highly fortunate, and are honoured by Him. They also see Waheguru everywhere. 1.

ਮ:4॥ ਸੋਰਠਿ ਤਾਮਿ ਸੁਹਾਵਣੀ ਜਾ ਹਰਿ ਨਾਮੁ ਢੰਢੋਲੇ॥ ਗੁਰ ਪੁਰਖੁ ਮਨਾਵੈ ਆਪਣਾ ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ॥ ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ॥ ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤੁ ਮੈ ਟੋਲੇ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਅਨਤੁ ਨ ਕਾਹੂ ਡੋਲੇ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੋਲ ਗੋਲੇ॥ 2॥

M:4: Soritth(i) taam(i) soohaavni, ja Hur(i) Naam(u) dhundhoalay. Gur Purakh(u) munaavaiy aapna, Gurmutee Hur(i), Hur(i) boalay. Hur(i) praym(i) kusaayee dinus(u) raat(i), Hur(i) rutti, Hur(i) rung(i) choalay. Hur(i) jaiysa Purakh(u) na lubhyee, subh(u) daykhiya jugut(u) mein

toalay. Gur(i), Satgur(i) Naam(u) drirraaya, mun(u) anut(u) na kaahoo doalay. Jun(u) Nanak(u) Hur(i) ka daas(u) haiy, Gur, Satgur kay gol golay.
Word Meaning: Taam(i) = only then. Ja = when. Dhundholay = searches for; includes. Munaavaiy = celebrate; show reverence. Praym(i) Kusaayee = attracted by love. Rutti = imbued. Choalay = dress; body. Toalay = search for. Drirraaya = reinforced. Anut na Kaahoo = nowhere else. Doalay = weakening or wavering of the mind. Gol Goalay = slave of slaves.
MEANING: Lyrics in Soritth Raag(u) (which is a very popular raag) are comforting (blissful) only if they include Waheguru's praise in them, and only if the singer shows reverence for the Guru and sings Waheguru's praise with His advice. Attracted by Waheguru's love, such a human-bride stays imbued in His love day and night, and dyes her body and mind with His love. I have searched everywhere, but there is no one like Waheguru in the entire world. My Guru, my Satguru, has reiterated Waheguru's Naam in my heart, and now my mind does not weaken (waver) for anything else. I am a strong devotee of Waheguru, and am a slave of slaves of my Satguru, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਆਪੇ ਸਿਸਟਿ ਕਰਤਾ ਸਿਰਜਣਹਾਰਿਆ॥ ਤੁਧੁ ਆਪੇ ਖੇਲੁ ਰਚਾਇ ਤੁਧੁ ਆਪਿ ਸਵਾਰਿਆ॥ ਦਾਤਾ ਕਰਤਾ ਆਪਿ ਆਪਿ ਭੋਗਣਹਾਰਿਆ॥ ਸਭੁ ਤੇਰਾ ਸਬਦੁ ਵਰਤੈ ਓਪਾਵਣਹਾਰਿਆ॥ ਹਉ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀ ਗੁਰ ਕਉ ਵਾਰਿਆ॥ 1॥
Paurri: Tu Aapay sist(i) kerta Sijunhaariya. Toodh(u) aapay khayl(u) ruchaayay, Toodh aap(i) suvaariya. Daata, kerta Aap(i), aap(i) bhogunhaariya. Subh(u) Tayra Shabad(u) vertaiy, Oopaavunhaariya. Huoun Gurmukh(i) sudaa slaaheen, Gur kuou vaariya. 1.
Word Meaning: Sist(i) = world. Kerta = Sirjunhaar(u) = creator (God). Khayl(u) = drama (of life). Suvaariya = beautified. Bhogunhaara = one who enjoys the gifts. Shabad = Huqam; Will; Commandment. Oopaavunhaar = creator. 1.
MEANING: You are the creator of the whole world, oh Waheguru. Having created the drama of the world, You have beautified it (made it attractive and provided all the right conditions for living beings), oh Waheguru. You, Yourself, are the creator, and also the one to enjoy it (by being present in all living beings). It is all Your Huqam (Laws) that govern the world. I always sing Your praise in the shelter of the Guru for whom I am always a sacrifice. 1.

(ਅੰਗ 643)॥ ਸਲੋਕ ਮ:3॥ ਹਉਮੈ ਜਲਤੇ ਜਲਿ ਮੁਏ ਭ੍ਰਮਿ ਆਏ ਦੂਜੈ ਭਾਇ॥
ਪੂਰੈ ਸਤਿਗੁਰਿ ਰਾਖਿ ਲੀਏ ਆਪਣੈ ਪੰਨੈ ਪਾਇ॥ ਇਹੁ ਜਗ ਜਲਤਾ ਨਦਰੀ ਆਇਆ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ॥ ਸਬਦਿ ਰਤੇ ਸੇ ਸੀਤਲ ਭਏ ਨਾਨਕ ਸਚੁ ਕਮਾਇ॥ 1॥
(PAGE 643): Sloak M:3: Haumein jultay, jul(i) mooyay, bherm(i) aayay doojaiy bhaayay. Pooraiy Satgur(i) raakh(i) leeyay Aapnaiy punnaiy paayay. Eh(u) jug julta nudri aaya Gur kaiy Shabad(i) soobhaayay. Shabad ruttay say seetul bhuyyay, Nanak Sach(u) kmaayay. 1.
Word Meaning: Haumein = selfishness and ego. Jultay = burn; suffer. Bherm(i) aayay = misguided. Doojaiy Bhaayay = in the love of the other (Maya). Punnaiy Paayay = providing shelter. Soobhaayay = with love. Ruttay = imbued. Seetul = calm; peaceful. Kmaayay = perform deeds.
MEANING: Those who are misguided by their love for Maya suffer in their selfishness and ego, and experience spiritual death. However, the Perfect Guru salvages them by providing His shelter. One can see the suffering of the world (because of their unfulfilled worldly desires) by pondering on the Guru's Shabad with love and respect for Him. Those who are imbued with the love for the Guru's Shabad attain peace of mind and perform only those

deeds based on honesty and leading to union with Waheguru. 1.

ਮ:3॥ ਸਫਲਿਓ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਧੰਨੁ ਜਨਮੁ ਪਰਵਾਨੁ॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਜੀਵਦਿਆ ਮੁਇਆ ਨ ਵਿਸਰੈ ਸੋਈ ਪੁਰਖ ਸੁਜਾਣ॥ ਕੁਲੁ ਉਧਾਰੇ ਆਪਣਾ ਸੋ ਜਨੁ ਹੋਵੈ ਪਰਵਾਨੁ॥ ਗੁਰਮੁਖਿ ਮੁਏ ਜੀਵਦੇ ਪਰਵਾਨੁ ਹਹਿ ਮਨਮੁਖਿ ਜਨਮਿ ਮਰਾਹਿ॥ ਨਾਨਕ ਮੁਏ ਨ ਆਖੀਅਹਿ ਜਿ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਹਿ॥ 2॥

M:3: Sufliyo Satgur(u) sayviya, dhunn(u) junum(u) pervaan(u). Jinha Satgur(u) jeenvdiyaan, mooyiyaan na vistraiy, sayee purakh soojaan(u). Kool(u) oodhaaray aapna, so jun(u) hovaiy pervaan(u). Gurmukh(i) mooyay jeenvday pervaan(u) heh(i), munmukh(i) junum(i) muraaheh(i). Nanak, mooyay na aakhiyeh(i) j(i) Gur kaiy Shabad(i) smaaheh(i). 2.

Word Meaning: Sufliyo = granting success; fulfiller of all wishes. Dhunn(u) = praiseworthy. Pervaan(u) = approved. Soojaan(u) = wise. Oodhaaray = gets salvation for. 2.

MEANING: Those who serve Satguru, which is capable of fulfilling all one's wishes, are praiseworthy and are approved by Waheguru. Those who never forget Waheguru, whether living in the world or even after their death, are the real wise people. Such a devotee is approved by Waheguru and grants salvation to his associates (by exhorting them to enshrine Waheguru's Naam in their hearts). Satguru's Sikhs are always approved by Waheguru - when they live in the world, and even after their death (because they merge with Waheguru after death) – whereas the Maya-engrossed individuals keep taking births and dying. The Gur Sikhs, who stay absorbed in the Guru's Shabad, are not called dead even after their death (because connected with Waheguru, they are always alive). 2.

ਪਉੜੀ॥ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਸੇਵਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ ਸਤਸੰਗਤਿ ਸਾਧੂ ਲਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈਐ॥ ਹਰਿ ਤੇਰੀ ਵਡੀ ਕਾਰ ਮੈ ਮੂਰਖੁ ਲਾਈਐ॥ ਹਉ ਗੋਲਾ ਲਾਲਾ ਤੁਧੁ ਮੈ ਹੁਕਮੁ ਫੁਰਮਾਈਐ॥ ਹਉ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਵਾ ਜਿ ਗੁਰਿ ਸਮਝਾਈਐ॥ 2॥

Paurri: Hur(i) Purakh(u) Nirunjun(u) sayv(i), Hur(i) Naam(u) dhiyaayiyaiy. Satsungut(i) Sadhu lug(i) , Hur(i) Naam(i) smaayiyaiy. Hur(i), Tayri vuddi kaar, mein moorukh(u) laayiyaiy. Huoun golla, laala Toodh(u), mein Huqam(u) foormaayiyaiy. Huoun Gurmukh(i) kaar kmaavaan j(i) Gur(i) sumjhaayiyaiy. 2.

Word Meaning: Nirunjun(u) = above the effects of Maya (God). Smaayiyaiy = get absorbed. Vuddi Kaar = most worthy deed. Golla = Laala = slave. Foormaayiyaiy = a respectful way to say "tell;" issue order. Kmaavaan = perform. 2.

MEANING: The man should serve Waheguru, which is above the effects of Maya, and recite His Naam in the company of the Guru (or the holy saints) so as to get absorbed in His Naam. Reciting Your Naam is the most worthy deed to perform, oh Waheguru. I am a big fool (highly ignorant), so kindly guide me (give me the ability) to recite Your Naam. I am Your slave, so command me to do anything in Your service. I wish to perform only those deeds which the Guru wishes me to do, oh Waheguru. 2.

ਸਲੋਕੁ ਮ: 3॥ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਜਿ ਕਰਤੈ ਆਪਿ ਲਿਖਿਆਸੁ॥ ਮੋਹ ਠਗਉਲੀ ਪਾਈਅਨੁ ਵਿਸਰਿਆ ਗੁਣਤਾਸੁ॥ ਮਤੁ ਜਾਣਹੁ ਜਗੁ ਜੀਵਦਾ ਦੂਜੈ ਭਾਇ ਮੁਇਆਸੁ॥ ਜਿਨੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਬਹਣਿ ਨ ਮਿਲਨੀ ਪਾਸਿ॥ ਦੁਖੁ ਲਾਗਾ ਬਹੁ ਅਤਿ ਘਣਾ ਪੁਤੁ ਕਲਤੁ ਨ ਸਾਥਿ ਕੋਈ ਜਾਸਿ॥ ਲੋਕਾ ਵਿਚਿ ਮੁਹੁ ਕਾਲਾ ਹੋਆ ਅੰਦਰਿ ਉਭੇ ਸਾਸ॥ ਮਨਮੁਖਾ ਨੋ ਕੋ ਨ ਵਿਸਹੀ ਚੁਕਿ ਗਇਆ ਵੇਸਾਸੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਾ ਨੋ ਸੁਖੁ ਅਗਲਾ ਜਿਨਾ ਅੰਤਰਿ ਨਾਮ ਨਿਵਾਸੁ॥ 1॥

Sloak(u) M: 3: Poorub(i) likhiya kmaavna, j(i) Aap(i) likhiyaas(u). Moh tthugauli paayeeun(u) visriya Goontaas(u). Mut(u) jaanhou jug(u) jeenvda, doojaiy bhaayay mooyiaas(u). Jinhi Gurmukh(i) Naaam(u) na chaytiyo, say behn(i) na milni paas(i). Dookh(u) laaga buhou ut(i) ghunaa, poott(i), klutt(u) na saath(i) koyee jaas(i). Loakaan vich(i) mooh(u) kaala hoa, undar

oobhay saas. Munmukhaan nu ko na viss-hee, chook(i) guyya vaysaas(u). Nanak, Gurmukhaan nu sookh(u) ugla, jinha untar(i) Naam nivaas(u). 1.

Word Meaning: Poorub(i) Likhiya = prewritten (by Waheguru). Kmaavna = perform deeds. Tthugauli = a plant which causes temporary unconsciousness when smelt. Robbers use this plant to rob people. Goontaas(u) = treasures of virtues (God). Mut(u) Jaanhou = do not think. Ghunaa = immense. Klutt(u) = wife. Mooh Kaala = insult; disgraced. Oobhay Saas = to sob. Viss-hee = to trust. Chook(i) Guyya = lost. Vaysaas(u) = trust. Ugla = very much. 1.

MEANING: We have to follow the line of actions (thinking) which Waheguru has prewritten in our fates. He has created deceitful Maya, which captivates us and overpowers our minds, thereby deteriorating our judgment, like the plant which causes temporary unconsciousness, as a result of which we forget the source of all virtues, Waheguru. So, do not think that the world is (spiritually) alive; it is dead in its love for Maya. Those who do not recite Waheguru's Naam in the shelter of the Guru cannot get to sit near Waheguru (get connected with Him). None of the sons or the wife accompanies anyone after death, and they suffer alone immensely. They get disgraced among the people, and sob (bear the pain inwardly). Nobody trusts them, as they have lost their trust. On the other hand, the followers of the Guru enjoy blissfulness because they have Waheguru's Naam enshrined in their hearts, oh Nanak. 1.

ਮ: 3॥ ਸੇ ਸੈਣ ਸੇ ਸਜਣਾ ਜਿ ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਸੁਭਾਇ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਅਨਦਿਨੁ ਕਰਹਿ ਸੇ ਸਚਿ ਰਹੇ ਸਮਾਇ॥ ਦੂਜੈ ਭਾਇ ਲਗੇ ਸਜਣ ਨ ਆਖੀਅਹਿ ਜਿ ਅਭਿਮਾਨੁ ਕਰਹਿ ਵੇਕਾਰ॥ ਮਨਮੁਖ ਆਪ ਸੁਆਰਥੀ ਕਾਰਜੁ ਨ ਸਕਹਿ ਸਵਾਰਿ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥ 2॥

M: 3: Say saiyn say sujjnaa, ji) Gurmukh(i) mileh(i) soobhaayay. Satgur ka bhaana undin(u) kureh(i), say Sach(i) ruhay smaayay. Doojaiy bhaayay luggay sujjun na aakhiyeh(I) j(i) abhimaan(u) kureh(i) vaykaar. Munmukh aap sooaarthi, kaaruj(u) na sukeh(i) suvaar(i). Nanak, poorub(i) likhiya kmaavna, koyay na maytunhaar(u). 2.

Word Meaning: Saiyn = Sujjun = friends. J(i) = if. Gurmukh(i) = Sikhs of the Guru. Soobhaayay = with affection. Bhaana = Will; Command. Doojaiy Bhaayay = love for Maya. Vaykaar = immoral acts. Sooaarthi = selfish. Kaaruj(u) Suvaar(i) = achieve objective. Maytuhnaar(u) = obliterator. 2.

MEANING: Only those are your friends (well-wishers) who get connected with you in the company of the Guru with affection for Him, oh man. They obey the Will of the Guru, day and night, and stay absorbed in Waheguru. Those who love Maya are conceited and think of sensual pleasures. They cannot be considered your real friends. The Maya-engrossed people are always selfish and cannot achieve the real objective of life (union with Waheguru). But nobody can be fully blamed because one has to perform the deeds of the nature which has been prewritten by Waheguru for him, and no one can obliterate that, oh Nanak. 2.

ਪਉੜੀ॥ ਤੁਧੁ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਆਪਿ ਖੇਲੁ ਰਚਾਇਆ॥ ਤ੍ਰੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਆ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ॥ ਵਿਚਿ ਹਉਮੈ ਲੇਖਾ ਮੰਗੀਐ ਫਿਰਿ ਆਵੈ ਜਾਇਆ॥ ਜਿਨਾ ਹਰਿ ਆਪਿ ਕਿਰਪਾ ਕਰੇ ਸੇ ਗੁਰਿ ਸਮਝਾਇਆ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦਾ ਸਦਾ ਘੁਮਾਇਆ॥3॥

Paurri: Toodh(u) Aapay jugut(u) oopaayay kaiy, Aap(i) khayl(u) ruchaaya. Traiy goon Aap(i) sirjiya, Maya moh(u) vudhaaya. Vich(i) haumein laykha mungiyaiy, phir(i) aavaiy, jaaya. Jinha Hur(i) Aap(i) kirpa kuray, say Gur(i) sumjhaaya. Bulihaari Gur aapnay, sudaa, sudaa, ghoomaaya. 3.

Word Meaning: Khayl(u) = the world drama. Traiy Goon = the three effects of Maya (see the Introduction). Laykha = account (of deeds). Aavaiy Jaaya = is born and dies. Ghoomaaya = offer to be sacrificed. 3.
MEANING: Having created the world, You have also created the drama of life, oh Waheguru. You created the three effects of Maya, and instilled love for it in the minds of the living beings. But You also demand the account of the deeds performed by living beings under their selfishness and ego as a result of which they keep taking births and dying. Those, whom You are kind to, are advised by the Guru (to recite Your Naam), oh Waheguru. I am always ready to make a sacrifice for my Guru. 3.

ਸਲੋਕੁ ਮ: 3॥ ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਵਿਣੁ ਦੰਤਾ ਜਗੁ ਖਾਇਆ॥ ਮਨਮੁਖ ਖਾਧੇ ਗੁਰਮੁਖਿ ਉਬਰੇ ਜਿਨੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ॥ ਬਿਨੁ ਨਾਵੈ ਜਗੁ ਕਮਲਾ ਫਿਰੈ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ॥ (ਅੰਗ 644)॥ ਧੰਧਾ ਕਰਤਿਆ ਨਿਹਫਲੁ ਜਨਮੁ ਗਵਾਇਆ ਸੁਖਦਾਤਾ ਮਨਿ ਨ ਵਸਾਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਤਿਨਾ ਕਉ ਮਿਲਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ 1॥
Sloak(u) M: 3: Maya mumta, mohini, jin(i) vin(u) duntaan jug(u) khaaya. Munmukh khaadhay, Gurmukh(i) oobray, jinhi Sach(i) Naam(i) chit(u) laaya. Bin(u) Naavaiy jug(u) kumla phiraiy, Gurmukh(i) nudri aaya.
(PAGE 644): Dhundha kertiyaan nihful(u) junum(u) guvaayay, Sookhdaata mun(i) na vusaaya. Nanak, Naam(u) tinha kuhou miliya, jin kuou dhoor(i) likh(i) paaya. 1.
Word Meaning: Mumta = deep attachment. Mohini = captivating. Duntaan = teeth. Khaadhay = consumed (robbed of spirituality). Oobray = floated; survived; salvaged. Kumla = senseless; confused. Dhundha = routine business. Nihful = unsuccessful. Sookhdaata = the source of all comforts (God). Dhoor(i) = by God.
MEANING: Maya is highly captivating, and attachment to it is like a demon that eats the world without teeth (robs the world of its spirituality). The Maya- engrossed people are consumed (controlled) by it, while the followers of the Guru, who keep Waheguru's Naam in mind, are salvaged. Without Waheguru's Naam, the world wanders (does its business) in confusion (they cannot distinguish between good and bad), while the followers of the Guru can see the reality clearly. The Maya-engrossed people do not embed the source of all bliss, Waheguru, in their mind, and waste away their precious human life in worldly affairs. Only those lucky people get to implant Waheguru's Naam in their minds who have this gift written in their fortune by Waheguru, oh Nanak. 1.

ਮ:3॥ ਘਰ ਹੀ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਭਰਪੂਰ ਹੈ ਮਨਮੁਖਾ ਸਾਦੁ ਨ ਪਾਇਆ॥ ਜਿਉ ਕਸਤੂਰੀ ਮਿਰਗੁ ਨ ਜਾਣੈ ਭਰਮਦਾ ਭਰਮਿ ਭੁਲਾਇਆ॥ ਅੰਮ੍ਰਿਤੁ ਤਜੁ ਬਿਖੁ ਸੰਗ੍ਰਹੈ ਕਰਤੈ ਆਪਿ ਖੁਆਇਆ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਸੋਝੀ ਪਈ ਤਿਨ੍ਹਾ ਅੰਦਰਿ ਬ੍ਰਹਮੁ ਦਿਖਾਇਆ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਰਸਨਾ ਹਰਿ ਸਾਦੁ ਆਇਆ॥ ਸਬਦੇ ਹੀ ਨਾਉ ਊਪਜੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ॥ ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਅੰਮ੍ਰਿਤੁ ਏਕੋ ਸਬਦੁ ਹੈ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ॥ 2॥
M: 3: Ghur hee meh(i) Amrit(u) bhurpoor haiy, munmukhaan saad(u) na paaya. Jiyoun kustoori mirg(u) na jaanaiy, bhermda, bherm(i) bhoolaaya. Amrit(u) tuj(u), bikh(u) sungruhaiy, Kertaiy Aap(i) khooaaya. Gurmukh(i) virlay sojhi puyyee, tinha undar(i) Braham(u) dikhaaya. Tun(u), mun(u) seetul(u) hoya, rusna Hur(i) saad(u) aaya. Shabaday hee Naoun oopjaiy, Shabaday mayl(i) milaaya. Bin(u) Shabadaiy subh(u) jug(u) bauraana, birtha junum(u) guvaaya. Amrit aiko Shabad(u) haiy, Nanak Gurmukh(i) paaya. 2.
Word Meaning: Ghur = heart. Amrit(u) = Waheguru's Naam. Bhurpoor = overflowing. Saad(u) = taste. Kustoori Mirg = musk deer Bhermda = wanders in search of musk. Bherm(i) = in doubt. Bhoolaaya = misguided. Tuj(u) = abandoning. Bikh(u) = sensual

pleasures. Sungruhaiy = amasses. Khooaaya = misled. Sojhi = understanding; enlightenment. Braham = Waheguru. Seetul = peaceful. Bauraana = crazy. Birtha = without any gain; worthlessly. 2.

MEANING: Even though the Amrit (Waheguru's Naam) is filling everybody's heart, yet the Maya-engrossed individuals do not enjoy its taste; they are like the male musk deer whose glands produce musk without him realizing it, and misled by its doubts (unsure of the source of the pleasant smell), he wanders around in search of the smell. Abandoning the priceless Naam-Amrit, such an individual amasses the burden of temporary enjoyment of sensual pleasures. But we cannot blame them, as Waheguru Himself has misguided them. Some rare individuals get enlightened in the shelter of the Guru, and they are shown Waheguru in their hearts. Their body and mind become peaceful, and they enjoy the sweet taste of Waheguru's Naam with their tongue. Waheguru's Naam sprouts in one's heart through Guru's Shabad, and it is through the Shabad that one connects with Waheguru. Without Guru's Shabad, the whole world is insane, and wastes away the precious human life worthlessly. Satguru's Shabad is the only Amrit, which one realizes in Guru's shelter, oh Nanak. 2.

ਪਉੜੀ॥ ਸੋ ਹਰਿ ਪੁਰਖ ਅਗੰਮੁ ਹੈ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਪਾਈਐ॥ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ ਅਦ੍ਰਿਸਟੁ ਕਹੁ ਜਨ ਕਿਉ ਧਿਆਈਐ॥ ਨਿਰੰਕਾਰ ਨਿਰੰਜਨੁ ਹਰਿ ਅਗਮੁ ਕਿਆ ਕਹਿ ਗੁਣ ਗਾਈਐ॥ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਆਪਿ ਸੁ ਹਰਿ ਮਾਰਗਿ ਪਾਈਐ॥ ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਗੁਰ ਸੇਵਾ ਪਾਈਐ॥ 4॥

Paurri: So Hur(i) Purakh agumm(u) haiy, kuhou kit(u) bidh(i) paayiyaiy. Tis(u) roop(u) na raykh adrisht(u), kuhou jun kiyoun dhiyaayiyaiy. Nirunkar, Nirunjun(u) Hur(i) agumm(u), kiya keh(i) goon gaayiyaiy. Jis(u) Aap(i) boojhaaya Aap(i), su Hur(i) maarug(i), paayiyaiy. Gur(i) Pooraiy vaykhaaliya, Gur sayva paayiyaiy. 4.

Word Meaning: Agumm(u) = inaccessible; beyond reach. Bidh(i) = means. Roop(i) Na Raykh = no physical features. Adrisht(u) = invisible. Nirunkar = formless. Nirunjun = above the effects of Maya. Boojhaayay = gives the understanding. Maag(i) = on the path (to unite with Waheguru). 4.

MEANING: Waheguru is inaccessible, so what means can one use to reach Him (connect with Him)? He has no physical features and is invisible, so how can one remember (or worship) Him? Waheguru is formless, is above the effects of Maya, and is inaccessible, so what words should one use to sing His praise? He shows the path to connect with Him to those whom He gives the understanding (enlightens them). The Perfect Guru shows that path, and one can realize God by serving the Guru. 4.

ਸਲੋਕੁ ਮ: 3॥ ਜਿਉ ਤਨੁ ਕੋਲੂ ਪੀੜੀਐ ਰਤੁ ਨ ਭੋਰੀ ਡੇਹਿ॥ ਜੀਉ ਵੰਞੈ ਚਉਖੰਨੀਐ ਸਚੇ ਸੰਦੜੈ ਨੇਹਿ॥ ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਰਾਤੀ ਅਤੇ ਡੇਹ॥ 1॥

Sloak(u) M: 3: Jiyoun tun(u) kohloo peerriyaiy, rutt(u) na bhori dayh(i). Jeeou vunjaiy chaukhunniyaiy, Sachay sundrraiy neh(i). Nanak mayl(u) na chookyee, raateen utay dayh. 1.

Word Meaning: Kohloo = oil-seeds crushing mill. Peerriyaiy = crush. Rutt(u) = blood. Bhori = very small amount; a droplet. Jeeou = life; body. Vunjaiy = go; become. Chaukhunniyaiy = cut into four pieces. Sundrraiy = with. Nayh(u) = love. Mayl(u) = union. Chookyee = removed; interrupted. Dayh = day. 1.

MEANING: Like the oil-seeds, which when crushed in the crushing mill to the extent that even the las droplet of oil is squeezed out, a supreme devotee of Waheguru is willing gladly to cut his body into small pieces so that not even a drop of blood is left in there in the love of his Waheguru (he dedicates his body to the service of Waheguru so much so that not a

minuscule of selfishness and ego is left in him). His union with Waheguru becomes so strong that it is not interrupted day or night, oh Nanak. 1.

ਮ: 3॥ ਸਜਣੁ ਮੈਡਾ ਰੰਗੁਲਾ ਰੰਗੁ ਲਾਏ ਮਨੁ ਲੇਇ॥ ਜਿਉ ਮਾਜੀਠੈ ਕਪੜੇ ਰੰਗੇ ਭੀ ਪਾਹੇਹਿ॥ ਨਾਨਕ ਰੰਗੁ ਨ ਉਤਰੈ ਬਿਆ ਨ ਲਗੈ ਕੇਹ॥ 2॥

M: 3: Sujjun(u) maiynda rungula, rung(u) laayay mun(u) layay. Jiyoun majeetthaiy kupprray, rungay bhee paheh(i) . Nanak rung(u) na ootraiy, biya na luggaiy kayh. 2.

Word Meaning: Sujjun = friend (Waheguru). Rungula = dyer. Majeetthaiy = with deep red colour. Bhee = still. Paheh(i) = primer. Biya = other. Kayh = any. 2.

MEANING: When a fabric is to be dyed with the deep red colour, it has to suffer because it has to be primed by boiling it in water containing alum (or something similar) before it is dyed. Similarly, my friend Waheguru is a dyer who dyes his devotees' minds with His love in return when they surrender their minds to Him (lose all their ego and selfishness, which may seem like a punishment at first). Such a deep colour of love for Waheguru never fades away, nor does it take on some other colour (does not fall in love with Maya), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਆਪਿ ਵਰਤੈ ਆਪਿ ਹਰਿ ਆਪਿ ਬੁਲਾਇਦਾ॥ ਹਰਿ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਵਾਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਦਾ॥ ਇਕਨਾ ਭਗਤੀ ਲਾਇ ਇਕਿ ਆਪੁ ਖੁਆਇਦਾ॥ ਇਕਨਾ ਮਾਰਗਿ ਪਾਏ ਇਕਿ ਉਝੜਿ ਪਾਇਦਾ॥ ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ ਗੁਰਮੁਖਿ ਗੁਣ ਗਾਇਦਾ॥ 5॥

Paurri: Hur(i) Aap(i) vertaiy Aap(i), Hur(i) Aap(i) bolaayaynda. Hur(i) Aapay srisht(i) suvaar(i) sir(i) dhundhaiy laayaynda. Ikkna bhugti laayay, ikk(i) Aap(u) khooaayaynda. Ikkna maarug(i) paayay, ikk(i) oojhurr(i) paayaynda. Jun(u) Nanak(u) Naam(u) dhiyaayay, Gurmukh(i) goon gaayaynda. 5.

Word Meaning: Hur(i) = Waheguru. Vertaiy = operates. Bolaayaynda = makes the living beings talk (recite His Naam). Suvaar(i) = make attractive (with Maya). Dhundhaiy = puts them in business. Ikkna = some. Khooaayaynda = misleads. Maarug(i) Paayay = guides on the path of righteousness. Oojhurr(i) = wilderness; confusion. 5.

MEANING: Waheguru operates everywhere, and Himself makes some humans recite His Naam. By creating Maya, He makes the world attractive, putting people in its routine business. He makes some to worship Him, and misguides others (by leading them to love Maya). He puts some on the path of righteousness, while misguides many others to confusion. I sing praise of Waheguru, and recite His Naam in the shelter of the Guru, oh Nanak(u). 5.

ਸਲੋਕੁ ਮ: 3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਸਫਲੁ ਹੈ ਜੇ ਕੋ ਕਰੇ ਚਿਤੁ ਲਾਇ॥ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਵਣਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥ ਬੰਧਨ ਤੋੜੈ ਮੁਕਤਿ ਹੋਇ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੁ ਅਲਭੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਜੋ ਗੁਰੁ ਸੇਵਹਿ ਆਪਣਾ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ 1॥

Sloak M: 3: Satgur kee sayva suful(u) haiy, jay ko kuray chit(u) laayay. Mun(i) chindiya ful(u) paavna, haumein vichoun jaayay. Bundhun toarraiy, mookt(i) hoyay, Sachay ruhaiy smaayay. Iss(u) jug meh(i) Naam(u) alubh(u) haiy, Gurmukh(i) vussaiy mun(i) aayay. Nanak jo Gur(u) sayveh(i) aapna, huoun tin bulihaaraiy jaaoun. 1.

Word Meaning: Suful(u) = successful; rewarding. Chindiya = desired. Bundhun = strong bonds of Maya. Mookt(u) = free; liberated. Alubh(u) = rare; not easily available. Bulihaaraiy = offer to sacrifice self. 1.

MEANING: The service to Satguru is highly rewarding, provided one does it selflessly from the depths of his heart. He overcomes his ego and has all his wishes fulfilled (unites with Waheguru). He is able to break all the bonds of Maya; thus liberated, he remains absorbed

in Waheguru. Waheguru's Naam is extremely difficult to acquire in this world, but one can enshrine it in their mind by taking the Guru's shelter. I am always a sacrifice to the devotees who serve their Guru, oh Nanak. 1.

ਮ: 3॥ ਮਨਮੁਖ ਮਨੁ ਅਜਿਤੁ ਹੈ ਦੂਜੈ ਲਗੈ ਜਾਇ॥ ਤਿਸ ਨੋ ਸੁਖੁ ਸੁਪਨੈ ਨਹੀ ਦੁਖੇ ਦੁਖਿ ਵਿਹਾਇ॥ ਘਰਿ ਘਰਿ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਥਕੇ ਸਿਧ ਸਮਾਧਿ ਲਗਾਇ॥ ਇਹੁ ਮਨੁ ਵਸਿ ਨਾ ਆਵਈ ਥਕੇ ਕਰਮ ਕਮਾਇ॥ ਭੇਖਧਾਰੀ ਭੇਖ ਕਰਿ ਥਕੇ ਅਠਸਠਿ ਤੀਰਥ ਨਾਇ॥
(ਅੰਗ 645)॥ ਮਨ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਹਉਮੈ ਭਰਮਿ ਭੁਲਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਭਉ ਪਇਆ ਵਡਭਾਗਿ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਭੈ ਪਇਐ ਮਨੁ ਵਸਿ ਹੋਆ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਨਾਉ ਪਾਇਆ ਨਾਨਕ ਸੁਖਿ ਸਮਾਇ॥ 2॥
M: 3: Munmukh mun(u) ajitt(u) haiy, doojaiy luggaiy jaayay. Tis no sookh(u) soopnaiy nuhee, dookhay, dookh(i) vihaayay. Ghur(i), ghur(i) purrh(i), purrh(i) pundit thukkay, Sidh smaadh(i) lugaayay. Eh(u) mun(u) vuss(i) na aavyee, thukkay kerm kmaayay. Bhaykhdhaari, bhaykh kur(i) thukkay, utth-sutth(i) teeruth naayay.
(PAGE 645): Mun kee saar na jaan-nee, haumein bherm(i) bhoolaayay. Gur persadi bhuou puyya, vudbhaag(i) vussiya mun(i) aayay. Bhaiy puyyiyaan mun(u) vuss(i) hoa, haumein Shabad(i) julaayay. Sach(i) ruttay say nirmulay, joti Jot(i) milaayay. Satgur miliyain Naaoun paaya, Nanak sookh(i) smaayay. 2.
Word Meaning: Ajit(u) = unwinnable; beyond control. Doojaiy = Maya. Vihaayay = (life) is spent. Thukkay = exhausted. Vuss(i) = under control. Kerm Kmaayay = performing rituals. Bhaykhdhaari = wearing religious garbs. Utth-sutth(i) Teeruth = the 68 Hindu holy places. Saar = situation; stage. Bherm(i) = in misgivings. Bhuou = fear (of Waheguru). Vudbhaag(i) = with great luck. Ruttay = imbued. Nirmulay = pure; pious. Joti = human soul. Jot(i) = the Supreme Soul. 2.
MEANING: The mind of a Maya-engrossed individual is beyond his control, which gets attached to Maya. Such a person lacks peace of mind, even in his dreams, and spends his life in suffering. The Brahmans get exhausted by reading the Vedas in many houses, and the Sidh Yogis get tired of sitting in meditation (but both fail to control their wandering minds). Many more get exhausted by performing religious deeds, but still cannot control their mind. The followers of many other ascetic sects get exhausted by showing off their different religious garbs, and the pilgrims get tired of taking dips in the 68 holy places, yet they still fail to know the state of their minds and are lost in their misbeliefs.
With Guru's grace, His devotees develop (respectful) fear of Waheguru, and Waheguru's Naam gets embedded in their hearts with great luck. With the fear of God, their mind comes under their control, and they are able to burn away their selfishness and ego with the Guru's Shabad. Those who are imbued with the love of Waheguru are pure and are able to merge their soul with the Supreme Soul. One acquires Waheguru's Naam in the shelter of the Guru, and stays blessed all the time, oh Nanak. 2.

ਪਉੜੀ॥ ਏਹ ਭੂਪਤਿ ਰਾਣੇ ਰੰਗ ਦਿਹ ਚਾਰਿ ਸੁਹਾਵਣਾ॥ ਏਹੁ ਮਾਇਆ ਰੰਗੁ ਕੁਸੰਭੁ ਖਿਨ ਮਹਿ ਲਹਿ ਜਾਵਣਾ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸਿਰਿ ਪਾਪ ਲੈ ਜਾਵਣਾ॥ ਜਾ ਪਕੜਿ ਚਲਾਇਆ ਕਾਲਿ ਤਾ ਖਰਾ ਡਰਾਵਣਾ॥ ਓਹੁ ਵੇਲਾ ਹਥਿ ਨ ਆਵੈ ਫਿਰਿ ਪਛੁਤਾਵਣਾ॥ 6॥
Paurri: Eh bhooput(i) raanay rung, dih chaar(i) soohaavna. Eh(u) Maaya rung(u) koosumbh(u), khin meh(i) leh(i) jaavna. Chuldiyaan naal(i) na chullaiy, sir(i) paap laiy jaavna. Ja pukurr(i) chulaaya kaal(i), ta khuraa draavna. Oh(u) vayla huth(i) na aavaiy, phir(i) puchhutaavna. 6.

Word Meaning: Bhooput(i) = Raanay = rajahs. Rung = enjoyment of luxuries. Char(i) Din = only for four days (for a short time). Kusoombh = a beautiful flower which withers away quickly. Khin = moment. Sir(i) = on the head; in account. Kaal(i) = death. Khuraa = very much. Draavna = looks frightened. Vayla = time. Huth(i) Na Aavaiy = cannot be had (called back). Puchhutaavna = repent. 6.
MEANING: The luxuries that the rajahs enjoy are very short-lived. The attractions of Maya are short-lived, like the beautiful colour of the Kusoombh flower, which fades away very quickly. The luxuries of Maya do not accompany the man at the time of his death, but the sins that the man commits to acquire such luxuries are recorded in his account. When (the Angel of) death arrests, and takes one away, he looks very frightened. He cannot recall that time back, and then repents (for his sins). 6.

ਸਲੋਕੁ ਮ:3॥ ਸਤਿਗੁਰ ਤੇ ਜੋ ਮੁਹ ਫਿਰੇ ਸੇ ਬਧੇ ਦੁਖ ਸਹਾਹਿ॥ ਫਿਰਿ ਫਿਰਿ ਮਿਲਣੁ ਨ ਪਾਇਨ੍ਹੀ ਜੰਮਹਿ ਤੈ ਮਰਿ ਜਾਹਿ॥ ਸਹਸਾ ਰੋਗੁ ਨ ਛੋਡਈ ਦੁਖ ਹੀ ਮਹਿ ਦੁਖ ਪਾਹਿ॥ ਨਾਨਕ ਨਦਰੀ ਬਖਸਿ ਲੈਹਿ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਹਿ॥1

Sloak(u) M: 3: Satgur tay jo mooh phiray, say buddhay dookh suhaah(i). Phir(i), phir(i) milun(u) na paayayni, jummeh(i) taiy mur(i) jaah(i). Sehsa roag(u) na chhodyee, dookh hee meh(i) dookh paah(i). Nanak nudri, bukhsh(i) layh(i), Shabday mayl(i) milaah(i). 1.
Word Meaning: Mooh Phiray = turn face away. Buddhay = bonded (with Maya). Suhaah(i) = endure. Milun(u) = meet (connect with Waheguru). Sehsa = doubts; worries. Nudri = (kind) sight.
MEANING: Bonded with Maya, those who turn their faces away from Satguru endure huge suffering. They take births, and die again, and again, but never get united with Waheguru. They never get free from their misbeliefs and worldly worries, and suffer continuously in discomfort. But, with His kind sight, Waheguru connects them with Him by implanting Guru's Shabad in their mind. 1.

ਮ: 3॥ ਜੋ ਸਤਿਗੁਰ ਤੇ ਮੁਹ ਫਿਰੇ ਤਿਨਾ ਠਉਰ ਨ ਠਾਉ॥ ਜਿਉ ਛੁਟੜਿ ਘਰਿ ਘਰਿ ਫਿਰੈ ਦੁਹਚਾਰਣਿ ਬਦਨਾਉ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸੀਅਹਿ ਸੇ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਉ॥ 2॥

M: 3: Jo Satgur tay mooh phiray, tinha tthaur na tthaoun. Jiyoun chhootturr(i) ghur(i) ghur(i) phiraiy, doohchaarun(i) badnaaoun. Nanak Gurmukh(i) bukhshiyeh(i), say Satguru mayl(u) milaaou. 2.
Word Meaning: Tthaur = peace. Tthaoun = shelter. Chhootturr(i) = condemned (divorced) wife. Doohchaarun(i) = immoral. Budnaoun = bad name; infamous. Bukhshiyeh(i) = with the kindness of. 2.
MEANING: The Maya-engrossed man who turns his face away from Satguru does not find any peace or (spiritual) shelter. Like a divorced woman who becomes immoral, and goes from door to door in her lust, yet never gets satisfaction, and earns a bad name, a Maya-engrossed man goes from one business to another, but never gets satisfaction. But those who take Guru's shelter are connected to Waheguru through Guru's grace (and become fully contented). 2.

ਪਉੜੀ॥ ਜੋ ਸੇਵਹਿ ਸਤਿ ਮੁਰਾਰਿ ਸੇ ਭਵਜਲ ਤਰਿ ਗਇਆ॥ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਨਾਉ ਤਿਨ ਜਮੁ ਛਡਿ ਗਇਆ॥ ਸੇ ਦਰਗਹ ਪੈਧੇ ਜਾਹਿ ਜਿਨਾ ਹਰਿ ਜਪਿ ਲਇਆ॥ ਹਰਿ ਸੇਵਹਿ ਸੇਈ ਪੁਰਖ ਜਿਨਾ ਹਰਿ ਤੁਧੁ ਮਇਆ॥ ਗੁਣ ਗਾਵਾ ਪਿਆਰੇ ਨਿਤ ਗੁਰਮੁਖਿ ਕ੍ਰਮ ਭਉ ਗਇਆ॥7

Paurri: Jo sayveh(i) Sat(i) Mooraar(i), say bhuvjul tur(i) guyya. Jo boleh(i) Hur(i), Hur(i), Naaoun, tinh Jum(u) chhudd(i) guyya. Say Durgeh paiyndhay jaah(i) jinha Hur(i) jup(i) luyya.

Hur(i) sayveh(i) sayee purakh, jinha Hur(i) Toodh(u) muyya. Goon gaavaan Piyaray nit, Gurmukh(i) bherm(u), bhuou guyya. 7.

Word Meaning: Sat(i) Mooraar(i) = the eternal Waheguru. Bhuvjul = the world-sea. Paiydhay = given robe of honour. Sayee Purakh = those devotees. Muyya = benevolence. Bherm = misgivings. Bhuou = (worldly) fears. 7.

MEANING: The devotee, who serves the eternal Waheguru (obeys His Will), swims across the sea of Maya safely. The Angel of (spiritual) death leaves the devotees alone who recite Waheguru's Naam; actually, such devotees are given the robe of honour in Waheguru's Court. But only those men serve Waheguru whom He is kind to. They sing His praise all the time, and get rid of their misgivings and worldly fears in the shelter of the Guru. 7.

ਸਲੋਕੁ ਮ:3॥ ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਓ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ॥ ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਐ ਮੋਖ ਦੁਆਰੁ॥ ਇਹੁ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ॥ ਏਹ ਮੁਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਢੀਐ ਸਦਾ ਰਖੀਐ ਉਰਿਧਾਰਿ॥ ਏਹ ਮੁਦਾਵਣੀ ਸਤਿਗੁਰੂ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ ਭਾਲਿ॥ ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ ਹਰਿ ਪਾਇਆ ਗੁਰਮੁਖਿ ਘਾਲਿ॥ 1॥

Sloak(u) M: 3: Thaalaiy vich(i) taiy vustoo puyyiyo, Hur(i) bhojun(u) Amrit(u) saar(u). Jit(u) khaadhaiy mun(u) triptiyaiy, paayiyaiy moakh dooaar(u). Eh(u) bhojun(u) alubh(u) haiy sunthou, lubhaiy Gur veechaar(i). Eh moondaavni kiyoun vichoun kuddhiyaiy, suda rukhiyaiy oor(i) dhaar(i). Eh moondaavni Satguru paayee, Gur Sikhaan luddhi bhaal(i). Nanak, jis(u) boojhaayay su boojhsi, Hur(i) paaya Gurmukh(i) ghaal(i). 1.

Word Meaning: Thaalaiy = Gurbani as a platter (to serve spiritual food). Taiy Vustoo = three (invaluable) things. Bhojun = food. Saar(u) = supreme. Triptiyaiy = is contented. Moakh Dooaar(u) = the door of salvation. Alubh(u) = rare; extremely difficult to acquire. Moondaavni = (the thought of the) riddle. Oor(i) Dhaar(i) = enshrine in the heart. Luddhi = found out; solved. Bhaal(i) = by searching. Boojhaayay = enlightens. Gurmukh(i) = in the shelter of the Guru. Ghaal(i) = with hard labour. 1.

NOTE: Moondaavni means a riddle in Potthohaari (a dialect of Punjabi spoken in north-western Punjab (now in Pakistan) (Bhai Veer Singh Ji). Satguru Amar Dass Ji does mention three valuable foods in this holy Shabad, but He does not name them, and asks His Sikhs to identify those products with Guru's advice. For this reason, the holy Shabad is a riddle. The Fifth Guru, Guru Arjun Sahib, solves this riddle for the Sikhs in the form of a holy Shabad titled "Moondaavni," which is enshrined at the end of Guru Granth Sahib. Now enjoy the holy Shabad.

MEANING: The platter of Gurbani contains three highly valuable things which serve as the supreme Amrit-like spiritual food to the devotees to connect them with Waheguru. When one consumes this food, they are spiritually fully content and reach the door of emancipation. This food is extremely difficult to obtain and can only be had with the Guru's advice, oh holy saints. We should not forget the essence of this riddle, and must keep its thought in mind all the time. This riddle has been put to the Sikhs, who will find its solution by searching for it (in the Gurbani). The devotee, who is enlightened by the Guru, will find the solution, and will get connected with Waheguru with hard labour, oh Nanak. 1.

ਮ:3॥ ਜੋ ਧੁਰਿ ਮੇਲੇ ਸੇ ਮਿਲਿ ਰਹੇ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇ॥ ਆਪਿ ਵਿਛੋੜੇਨੁ ਸੇ ਵਿਛੁੜੇ ਦੂਜੈ ਭਾਇ ਖੁਆਇ॥ ਨਾਨਕ ਵਿਣੁ ਕਰਮਾ ਕਿਆ ਪਾਈਐ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ॥ 2॥

M: 3: Jo dhoor(i) maylay say mil(i) ruhhay, Satgur siyoun chit(u) laayay. Aap(i) vichhorrayn(u) say vichhurray, doojaiy bhaayay khooaayay. Nanak vin(u) kerma kiya paayiyaiy, poorub(i) likhiya kmaayay. 2.

Word Meaning: Dhoor(i) = by Waheguru. Chit(u) Laayay = with dedication. Khooaayay = misguided. Kerma = luck. Poorub(i) Likhiya = prewritten. 2.
MEANING: Only those who are predestined to stay connected with Waheguru do so; Waheguru enables them to apply their mind to the Shabad of Satguru. Likewise, those stay disconnected with Him whom Waheguru keeps away from Him; they are misguided in the love for Maya. One cannot acquire anything spiritual without good fortune; everybody performs exactly the way he is preprogrammed for, oh Nanak. 2.

ਪਉੜੀ॥ ਬਹਿ ਸਖੀਆ ਜਸੁ ਗਾਵਹਿ ਗਾਵਣਹਾਰੀਆ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹਿਹੁ ਨਿਤ ਹਰਿ ਕਉ ਬਲਿਹਾਰੀਆ॥ ਜਿਨੀ ਸੁਣਿ ਮੰਨਿਆ ਹਰਿ ਨਾਉ ਤਿਨਾ ਕਉ ਵਾਰੀਆ॥ ਗੁਰਮੁਖੀਆ ਹਰਿ ਮੇਲੁ ਮਿਲਾਵਣਹਾਰੀਆ॥ ਹਉ ਬਲਿ ਜਾਵਾ ਦਿਨੁ ਰਾਤਿ ਗੁਰ ਦੇਖਣਹਾਰੀਆ॥ 8॥
Paurri: Beh(i) sukhiyaan jus(u) gaaveh(i) gaavunhaariya. Hur(i) Naam(u) slaahiou nit, Hur(i) kuou bulihaariya. Jinhi soon(i) munniya Hur(i) Naaoun, tinha kuou vaariya. Gurmukhiyaan Hur(i) mayl(u), milaavunhaariya. Huoun bul(i) jaavaan din(u) raat(i) Gur daykhunhaariya. 8.
Word Meaning: Sukhiyaan = the (devotee) friends. Jus(u) = praise. Gaavunhaariya = who are enabled to sing praise. Slaahiou = (sing) praise. Vaariya = sacrifice. Milaavunhaariya = those who deserve to be united. Daykhunhaariya = those who are able to see the Guru (are connected spiritually).
MEANING: the devotee friends, who have been enabled by Waheguru (to sing His praise), get together and sing His praise. They recite Waheguru's Naam day and night, and will gladly offer their life for Waheguru (make any sacrifice). I am a sacrifice for all those who listen to Waheguru's Naam and act on it. Those devotees who are eligible are connected with Waheguru by the grace of the Guru. I will gladly sacrifice my life anytime for the devotees who are connected to the Guru. 8.

(ਅੰਗ 646)॥ ਸਲੋਕੁ ਮ:3॥ ਵਿਣੁ ਨਾਵੈ ਸਭਿ ਭਰਮਦੇ ਨਿਤ ਜਗਿ ਤੋਟਾ ਸੈਸਾਰਿ॥ ਮਨਮੁਖਿ ਕਰਮ ਕਮਾਵਣੇ ਹਉਮੈ ਅੰਧੁ ਗੁਬਾਰੁ॥ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਾ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ॥ 1॥
(PAGE 646): Sloak(u) M: 3: Vin(u) Naavaiy subh(i) bhermday, nit jug(i) toata sunsaar(i). Munmukh(i) kerm kmavnay, haumein undh(u) goobaar(u). Gurmukh(i) Amrit(u) peevna, Nanak, Shabad(u) veechaar(i). 1.
Word Meaning: Bhermday = lost in misgivings. Toata = shortage; loss in spirituality. Undh(u) = blind; blinding. Goobaar(u) = darkness. 1.
MEANING: Without Waheguru's Naam, everybody is lost (confused) in their misgivings, and suffers loss in spirituality all the time in the world. They perform deeds rooted in Maya, and spend their lives in the deep darkness of selfishness and ego. But the followers of the Guru drink (take in) the Naam-Amrit by pondering on the Guru's Shabad. 1.

ਮ: 3॥ ਸਹਜੇ ਜਾਗੈ ਸਹਜੈ ਸੋਵੈ॥ ਗੁਰਮੁਖਿ ਅਨਦਿਨੁ ਉਸਤਤਿ ਹੋਵੈ॥ ਮਨਮੁਖ ਭਰਮੈ ਸਹਸਾ ਹੋਵੈ॥ ਅੰਤਰਿ ਚਿੰਤਾ ਨੀਦ ਨ ਸੋਵੈ॥ ਗਿਆਨੀ ਜਾਗੈ ਸਵਹਿ ਸੁਭਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤਿਆ ਬਲਿ ਜਾਉ॥ 2॥
M: 3: Sehjay jaagaiy, sehjaiy sovaiy. Gurmukh(i) undin(u) oostut(i) hovaiy. Munmukh bhermaiy sehsa hovaiy. Untar(i) chinta, neend, na sovaiy. Giyani jaagaiy, suveh(i) soobhaayay. Nanak Naam(i) ruttiyaan bul(i) jaaoun. 2.
Word Meaning: Sehjay = blissfully. Oostut(i) = praise (of God). Bhermaiy = lost in misgivings. Sehsa = doubts, misgivings; worries. Chinta = worry. Giyani = enlightened. Soobhaayay = in love with God. 2.
MEANING: The followers of the Guru sing praise of Waheguru day and night, as a result of which they stay blissful whether they are awake or asleep. On the other hand, the followers

of their mind (Maya-engrossed) are lost in their misgivings; they have worries of many kinds, and cannot sleep well. The enlightened devotees enjoy bliss in Waheguru's love whether they are awake or asleep. I am a sacrifice for those who are imbued in Waheguru's Naam. 2.

ਪਉੜੀ॥ ਸੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਜੋ ਹਰਿ ਰਤਿਆ॥ ਹਰਿ ਇਕੁ ਧਿਆਵਹਿ ਇਕੁ ਇਕੋ ਹਰਿ ਸਤਿਆ॥ ਹਰਿ ਇਕੋ ਵਰਤੈ ਇਕੁ ਇਕੋ ਉਤਪਤਿਆ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਤਿਨ੍ਹ ਡਰੁ ਸਟਿ ਘਤਿਆ॥ ਗੁਰਮਤੀ ਦੇਵੈ ਆਪਿ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿਆ॥ 9॥

Paurri: Say Hur(i) Naam(u) dhiyaaveh(i), jo Hur(i) ruttiya. Hur(i) Ikk(u) dhiyaaveh(I) Ikk(u), Ikko Hur(i) Satya. Hur(i) Ikko vertaiy Ikk(u), Ikko ootputiya. Jo Hur(i) Naam(u) dhiyaaveh(i), tinh dur(u) sut(i) ghuttiya. Gurmutee dayvaiy Aap(i) Gurmukh(i) Hur(i) juppiya. 9.

Word Meaning: Ruttiya = imbued. Satya = eternal. Ootputiya = came into being; illuminated. Sut(i) Ghuttiya = thrown away; got rid of. 9.

MEANING: Those who are imbued in Waheguru's Naam recite His Naam. They worship only the Supreme Being (Waheguru), the only eternal power. Waheguru alone operates everywhere, and He is the only one who is self-illuminated. Those who recite His Naam become fearless. Waheguru Himself guides them to worship Him in the shelter of the Guru.9.

ਸਲੋਕੁ ਮ:3॥ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਆਇਓ ਜਿਤੁ ਕਿਛੁ ਸੋਝੀ ਪਾਇ॥ ਵਿਣੁ ਡਿਠਾ ਕਿਆ ਸਾਲਾਹੀਐ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੀਐ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥

Sloak(u) M: 3: Untar(i) Giyan(u) na aayo, jit(u) kichh(u) sojhi paayay. Vin(u) dittha kiya salaahiyaiy, undha, undh(u) kmaayay. Nanak Shabad(u) puchhaaniyaiy, Naam(u) vussaiy mun(i) aayay. 1.

Word Meaning: Giyan(u) = Divine Knowledge; awareness. Sojhi = understanding; enlightenment. Dittha = seeing. Puchhaaniyaiy = understand; act on. 1.

MEANING: The man does not acquire any Divine Knowledge (does not connect with the Guru) by which he may get enlightenment. Because Waheguru is invisible, the blind man follows blind faith (and worships idols). But, if he realizes Guru's Shabad (and acts on it), Waheguru's Naam will be implanted in his heart, oh Nanak. 1.

ਮ: 3॥ ਇਕਾ ਬਾਣੀ ਇਕੁ ਗੁਰੁ ਇਕੋ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਸਚਾ ਸਉਦਾ ਹਟੁ ਸਚੁ ਰਤਨੀ ਭਰੇ ਭੰਡਾਰ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਾਈਅਨਿ ਜੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ॥ ਸਚਾ ਸਉਦਾ ਲਾਭੁ ਸਦਾ ਖਟਿਆ ਨਾਮੁ ਅਪਾਰੁ॥ ਵਿਖੁ ਵਿਚਿ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਗਟਿਆ ਕਰਮਿ ਪੀਆਵਣਹਾਰੁ॥ ਨਾਨਕ ਸਚੁ ਸਲਾਹੀਐ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ 2॥

M: 3: Ikka Bani, Ikk(u) Gur(u), Ikko Shabad(u) veechaar(i). Sacha sauda, hutt(u) Sach(u), rutttani bhuray bhundaar. Gur kirpa tay paayiun(i) jay dayvaiy Dayvunhaar(u). Sacha sauda, laabh sudaa, khuttiya Naam(u) Apaar(u). Vikh(u) vich(i) Amrit(u) pergutiya, kerm(i) peeaavunhaar(u). Nanak, Sach(u) slaahiyaiy, dhunn(u) Suvaarunhaar(u). 2.

Word Meaning: Sacha = everlasting; which accompanies. Sauda = merchandize. Hutt(u) = shop. Ruttani = jewel-like, highly valuable, Wahweguru's Naam. Bhundaar = warehouses (treasures). Dayvunhaar(u) = the Provider (God). Laabh = profit. Khuttiya = earned. Appar(u) = unlimited; invaluable. Vikh(u) = poison; Maya. Amrit(u) = Waheguru's Naam. Kerm(i) = with good luck. Dhunn(u) = great; praiseworthy. Suvaarunhaar(u) = which causes success. 2.

MEANING: Because there is only one Supreme Being, there is only one way to acquire Him, and that is to ponder on the Guru's Shabad and sing His praise using Gurbani (the Guru's holy compositions). Gurbani is the eternal store (source) which carries the eternal merchandize (of Waheguru's Naam) and the treasures of which are full of jewel-like, extremely valuable Shabads in Waheguru's praise. Such merchandize (Waheguru's Naam)

can be acquired only by the grace of the Guru if Waheguru is kind to the individuals. This merchandize is always profitable (spiritually) and lasts forever when one earns (acquires) the Naam of Waheguru, which is beyond limits. One drinks Waheguru's life-sustaining Amrit-Naam only with great luck when Waheguru appears in the heart of the devotee, even when he is living in the world of poisonous Maya. One must sing praise of the Great Waheguru, which causes all success for His devotees (enables them to achieve their objective), oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨ੍ਹਾ ਅੰਦਰਿ ਕੂੜੁ ਵਰਤੈ ਸਚੁ ਨ ਭਾਵਈ॥ ਜੇ ਕੋ ਬੋਲੈ ਸਚੁ ਕੂੜਾ ਜਲਿ ਜਾਵਈ॥ ਕੂੜਿਆਰੀ ਰਜੈ ਕੂੜਿ ਜਿਉ ਵਿਸਟਾ ਕਾਗੁ ਖਾਵਈ॥ ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੁ ਨਾਮੁ ਧਿਆਵਈ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿ ਕੂੜੁ ਪਾਪੁ ਲਹਿ ਜਾਵਈ॥ 10॥

Paurri: Jinha undar(i) koorr(u) vertaiy, Sach(u) na bhaavyee. Jay ko boalaiy Sach(u) koorra jul(i) jaavyee. Koorriaari rujaiy koorr(i), jiyoun vishta kaag(u) khaavyee. Jis(u) hoyay kirpal(u), su Naam dhiyaavyee. Hur(i) Gurmukh(i) Naam(u) araadh(i), koorr(u) paap(u) leh(i) jaavyee. 10.

Word Meaning: Koorr(u) = falsehood; lies; deceit. Vertaiy = operates. Sach(u) = truthfulness; honesty. Bhaavyee = like. Koorriaari = those who deal in lies and deceit. Vishta = feces; filth. Kaag(u) = crow. Leh(i) Jaavhee = washed away; removed. 10.

MEANING: Those individuals whose thinking is based only on falsehood (who deal in falsehood) do not like the truth (honesty). If someone tells them the truth, they get burned up (with hatred for them). Like the crow, which gets satisfied by eating filth, the dealers in falsehood feel contentment only with the filth of falsehood. But, those, whom Waheguru is kind to, recite His Naam. The dealers in falsehood should also recite Waheguru's Naam in the shelter of the Guru by which all the filth of their falsehood and sins will be washed away. 10.

ਸੋਰਠਿ ਮ: 3॥ ਸੇਖਾ ਚਉਚੁਕਿਆ ਚਉਵਾਇਆ ਏਹੁ ਮਨੁ ਇਕਤੁ ਘਰਿ ਆਣਿ॥ ਏਹੜ ਤੇਹੜ ਛਡਿ ਤੂ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਣੁ॥ ਸਤਿਗੁਰ ਅਗੈ ਢਹਿ ਪਉ ਸਭੁ ਜਾਣੈ ਜਾਣੁ॥ ਆਸਾ ਮਨਸਾ ਜਲਾਇ ਤੂ ਹੋਇ ਮਿਹਮਾਣੁ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਭੀ ਚਲਹਿ ਤਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਣੁ॥ ਨਾਨਕ ਜਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਤਿਨ ਧਿਗੁ ਪੈਨਣੁ ਧਿਗੁ ਖਾਣੁ॥1॥

Soritth M: 3: Sheikha chuouchookiya, chuouvaaya, eh(u) mun(u) Ikutt(u) ghur(i) aan(i). Ehurr, tayhurr chhudd(i) tu, Gur ka Shabad(u) puchhaan(u). Satgur uggaiy dheh(i) puou, subh(u) jaanaiy, Jaan(u). Aasa, munsa, julaayay tu, hoyay mehmaan(u). Satgur kaiy bhaanaiy bhee chuleh(i), ta Durgeh paaveh(i) maan(u). Nanak j(i) Naam(u) na chaytni, tin dhig(u) pehnun(u), dhig(u) khaan(u). 1.

Word Meaning: Sheikha = oh, learned Muslim friend. Chuouchookiya = incited by others. Chuouvaayay = the one who has no wisdom and who talks the language of others. Ikutt(u) Ghur(u) Aan(i) = control your mind to focus on one thing (keep it from wandering). Ehurr Tehurr = mine and yours; discrimination. Puchhan(u) = contemplate. Dheh(i) Puou = drop before; surrender. Jaan(u) = know-all. Aasa Munsa = hopes and desires. Mehmaan(u) = visitor. Bhaanaiy = by (His) will. Bhee = also. J(i) = those. Chaytni = remember. Dhig(u) = condemnable. 1.

MEANING: You are incited by others, and speak their language, oh my learned Muslim friend. Control your mind and bring it to focus on one thing only (Allah's Naam). Quit discriminating between people as your friends or foes, and contemplate on the Guru's Shabad. Surrender to the Guru; being the know-all, He knows everything about you. Consider yourself only a visitor on the earth, and burn away your hopes and desires (get rid

of them). Also, if you spend your life according to the Will of the Satguru, you will be honoured in Waheguru's Court. Wearing rich clothes and enjoying the delicious foods of those who do not remember Waheguru is reprehensible, oh Nanak. 1.

ਮ: 3॥ ਹਰਿ ਗੁਣ ਤੋਟਿ ਨ ਆਵਈ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਰਵਹਿ ਗੁਣ ਮਹਿ ਰਹੈ ਸਮਾਇ॥ 2॥

M: 3: Hur(i) goon toat(i) na aavyee, keemut(i) kehn(u) na jaayay. Nanak, Gurmukh(i) Hur(i) goon ruveh(i), Goon meh(i) ruhaiy smaayay. 2.

Word Meaning: Toat(i) = shortage. Ruveh(i) = recite.

MEANING: Nobody can assess the worth of Waheguru's virtues, and there is never a shortage of them, no matter how many people acquire them. The followers of the Guru keep Waheguru's virtues in mind and remain absorbed in them (never forget them), oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਚੋਲੀ ਦੇਹ ਸਵਾਰੀ ਕਢਿ ਪੈਧੀ ਭਗਤਿ ਕਰਿ॥ ਹਰਿ ਪਾਟੁ ਲਗਾ ਅਧਿਕਾਈ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤਿ ਕਰਿ॥ ਕੋਈ ਬੂਝੈ ਬੂਝਣਹਾਰਾ ਅੰਤਰਿ ਬਿਬੇਕੁ ਕਰਿ॥ ਸੋ ਬੂਝੈ ਏਹੁ ਬਿਬੇਕੁ ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਹਰਿ॥ ਜਨ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਤਿ ਹਰਿ॥11॥

Paurri: Hur(i) choali, dayh suvaari, kuddh(i) paiyndhi bhugut(i) kur(i). Hur(i) paat(u) lugga adhikaayee, buhou, buhou bhaant(i) kur(i). Koyee boojhaiy boojhunhaara, untar(i) bibayk(u) kur(i). So boojhaiy eh(u) bibayk(u), jis(u) boojhaayay Aap(i) Hur(i). Jun Nanak kuhaiy vichaara, Gurmukh(i) Hur(i), Sat(i) Hur(i). 11.

Word Meaning: Choali = apparel; attire. Suvaari = beautify. Kuddh(i) = embroidered. Paiyndhi = wear. Paat(u) = patches of embroidery. Adhikaayee = very much. Bidh(i) = designs. Bhaant(i) = kinds. Boojhunhaara = one who comprehends. Bibayk(u) = wisdom to differentiate. Kur(i) = by acquiring. 11.

MEANING: The human body created by Waheguru is the attire for the soul. People adorn it for wearing by embroidering it with Waheguru's worship. But people of different faiths have many different ways to beautify their attire (body) as they have many different ways of worshipping their deities. (For example, some wear symbols of their faiths, while others worship idols or undertake pilgrimages, torture them, or recite some mantras to control their deities and so on). So, human body attire has many different patches of embroidery depending on everybody's way of worship. But some rare devotees learn which attire pleases Waheguru by acquiring the wisdom to distinguish right from wrong. However, only that individual acquires this wisdom whom Waheguru enlightens Himself. But, Waheguru's slave, Nanak, simply recites the Naam of the eternal Waheguru in the shelter of the Guru. (So, according to the Gurbani, recitation of Waheguru's Naam is the only acceptable path to unite with Waheguru). 11.

(ਅੰਗ 647)॥ ਸਲੋਕੁ ਮ: 3॥ ਪਰਥਾਇ ਸਾਖੀ ਮਹਾ ਪੁਰਖ ਬੋਲਦੇ ਸਾਝੀ ਸਗਲ ਜਹਾਨੈ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਭਉ ਕਰੇ ਆਪਣਾ ਆਪੁ ਪਛਾਣੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਤਾ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨੈ॥ ਜਿਨ ਕਉ ਮਨ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ ਨਾਨਕ ਸੋ ਕਿਆ ਕਥਹਿ ਗਿਆਨੈ॥ 1॥

(PAGE 647): Sloak(u) M: 3: Purthaayay sakhi, Muhaa Purakh boalday saanjhi sugul juhaanaiy. Gurmukh(i) hoyay su bhuou kuray, aapna, aap(u) puchhaanaiy. Gur Persadi jeevut muraiy, ta mun hee tay mun(u) maanaiy. Jin kuou mun kee purteet(i) naahi Nanak, so kiya kutheh(i) Giyanaiy. 1.

Word Meaning: Purthaayay = in reference to; in connection with. Sakhi = teaching. Saanjhi = common to all. Bhuou = fear (of Waheguru). Aap(u) Puchhaanaiy = recognize

self. Jeevut(u) Muraiy = kill desires. Mun Maanaiy = becomes peaceful. Purteet(i) = trust; dependence. Giyaanaiy = spiritual knowledge. 1.
MEANING: The Great Holy Souls say things in relation to (in order to deliver) some important message common to the whole world. The followers of the Guru show fear (respect) for the Message and engage in self-analysis based on it. They kill their worldly desires while living in the family and achieve peace of mind. What spiritual knowledge can those talk about who have no faith in (control over) their mind, oh Nanak?

ਮ:3॥ ਗੁਰਮੁਖਿ ਚਿਤੁ ਨ ਲਾਇਓ ਅੰਤਿ ਦੁਖੁ ਪਹੁਤਾ ਆਇ॥ ਅੰਦਰਹੁ ਬਾਹਰਹੁ ਅੰਧਿਆ ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ॥ ਪੰਡਿਤ ਤਿਨ ਕੀ ਬਰਕਤੀ ਸਭੁ ਜਗਤੁ ਖਾਇ ਜੋ ਰਤੇ ਹਰਿ ਨਾਇ॥ ਜਿਨ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹਿਆ ਹਰਿ ਸਿਉ ਰਹੇ ਸਮਾਇ॥ ਪੰਡਿਤ ਦੂਜੈ ਭਾਇ ਬਰਕਤਿ ਨ ਹੋਵਈ ਨਾ ਧਨੁ ਪਲੈ ਪਾਇ॥ ਪੜਿ ਥਕੇ ਸੰਤੋਖੁ ਨ ਆਇਓ ਅਨਦਿਨੁ ਜਲਤ ਵਿਹਾਇ॥ ਕੂਕ ਪੁਕਾਰ ਨ ਚੁਕਈ ਨਾ ਸੰਸਾ ਵਿਚਹੁ ਜਾਇ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣਿਆ ਮੁਹਿ ਕਾਲੈ ਉਠਿ ਜਾਇ॥ 2॥
M: 3: Gurmukh(i) chit(u) na laayo, unt(i) dookh(u), puhouta aayay. Undarhoun, baahuroun undhiya, soodh(i) na kaayee paayay. Pundit, tin kee burkutee subh(u) jugut(u) khaayay, jo ruttay Hur(i) Naayay. Jin Gur kaiy Shabad(i) slaahiya, Hur(i) siyoun ruhaiy smaayay. Pundit, doojaiy bhaayay burkut(i) na hovyee, na dhun(u) pullaiy paayay. Purrh(i) thukkay, suntokh na aayo, undin(u) julut vihaayay. Kook, pookaar na chookyee, na sunsa vichoun jaayay. Nanak Naam vihooniyaan, mooh(i) kaalaiy ootth(i) jaayay.
Word Meaning: Chit(u) = mind. Puhouta = arrived. Soodh(i) = understanding; awareness. Burkutee = because of (them). Khaayay = eats (spiritual food). Burkut(i) = profit; enhancement. Pullaiy Paayay = acquire; in possession. Suntokh(u) = contentment. Julut = mental agony. Vihaayay = is spent. Kook Pookaar = loud cries for help. Sunsa = doubts, worries. Vihooniya = without; devoid of. Mooh(i) Kaalaiy = disgraced. 2.
MEANING: The individuals who do not think of Waheguru in their mind in the shelter of the Guru are hit by suffering at last. They are blind inside and outside (in understanding and observation), and have no awareness of Waheguru (because they do idol worship and perform worthless rituals). But the whole world gets spiritual food because of a few of those who are imbued in Waheguru's Naam, sing His praise by Guru's Shabad, and who stay absorbed in Waheguru's Naam, oh Pundit.
There is no enhancement in spirituality for the people who are engrossed in Maya, and they do not acquire any spiritual wealth (by performing rituals only), oh Pundit. They get exhausted reading the religious books to people, but get no mental contentment; their life is spent in mental agony day and night. They cannot get rid of their doubts and worries, and their cries for help never go away. Devoid of Waheguru's Naam, they leave the world in disgrace, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਸਜਣ ਮੇਲਿ ਪਿਆਰੇ ਮਿਲਿ ਪੰਥੁ ਦਸਾਈ॥ ਜੋ ਹਰਿ ਦਸੇ ਮਿਤੁ ਤਿਸੁ ਹਉ ਬਲਿ ਜਾਈ॥ ਗੁਣ ਸਾਝੀ ਤਿਨ ਸਿਉ ਕਰੀ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ ਹਰਿ ਸੇਵੀ ਪਿਆਰਾ ਨਿਤ ਸੇਵਿ ਹਰਿ ਸੁਖੁ ਪਾਈ॥ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਤਿਸੁ ਜਿਨਿ ਸੋਝੀ ਪਾਈ॥ 12॥
Paurri: Hur(i) sujjun mayl(i) piyaaray, mil(i) punth(u) dusaayeen. Jo Hur(i) dussay mit(u), tis khou bul(i) jaayeen. Goon saanjhi tin siyoun kureen. Hur(i) Naam(u) dhiyaayeen. Hur(i) sayveen Piyaara nit, sayv(i) Hur(i) sookh(u) paayeen. Bulihaari Satgur tis(i), jin(i) sojhi paayee. 12.
Word Meaning: Sujjun = devotee friends. Punth(u) = path; way. Dusaayeen = I ask. Saanjhi = share. Nit = every day; always. Sojhi = enlightenment. 12.

MEANING: Connect me with the devotee friends so that I may ask them for guidance to put me on the path to union with You, oh Waheguru. I will sacrifice my life (serve him in any capacity) for the friend who will enlighten me about Waheguru. I will acquire virtuous qualities from him and recite Waheguru's Naam. I will serve the dear Waheguru all the time and attain blissfulness. I am a sacrifice to the Guru who has given me the wisdom (guidance) to connect with Waheguru. 12.

ਸਲੋਕੁ ਮ:3॥ ਪੰਡਿਤ ਮੈਲੁ ਨ ਚੁਕਈ ਜੇ ਵੇਦ ਪੜੈ ਜੁਗ ਚਾਰਿ॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੂਲੁ ਹੈ ਵਿਚਿ ਹਉਮੈ ਨਾਮੁ ਵਿਸਾਰਿ॥ ਪੰਡਿਤ ਭੂਲੇ ਦੂਜੇ ਲਾਗੇ ਮਾਇਆ ਕੈ ਵਾਪਾਰਿ॥ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਹੈ ਮੂਰਖ ਭੁਖਿਆ ਮੁਏ ਗਵਾਰ॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰ॥ ਅੰਦਰਹੁ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਈ ਸਚੈ ਨਾਇ ਪਿਆਰਿ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਰਜੇ ਜਿਨ੍ਹਾ ਹਰਿ ਰਖਿਆ ਉਰਿਧਾਰਿ॥ 1॥

Sloak(u) M: 3: Pundit maiyl(u) na chookyee, jay Vayd purrhhaiy joog chaar(i). Traiy goon Maya mool(u) haiy, vich(i) haumein Naam(u) visaar(i). Pundit bhoollay, doojay laagay, Maya kaiy vapaar(i). Untar(i) trishna, bhookh haiy, moorukh bhookhiyaan mooyay guvaar. Satgur sayviyaiyn sookh(u) paaya, Sachaiy Shabad(i) veechaar. Undarhoun trishna bhookh guyee, Sachaiy Naayay piyaar(i). Nanak Naam(i) ruttay sehajy rujjay, jinha Hur(i) rukhiya oor(i) dhaar(i). 1.

Word Meaning: Vayd = Vedas. Traiy-Goon-Maya = Maya with three effects. Mool(u) = basis. Visaar(i) = forget. Bhoollay = misled. Trishna = fire (appetite) of desires. Guvaar = foolish. Rujjay = satisfied. Oor(i) Dhaar(i) = embedded in the heart.

MEANING: You cannot wash away the filth of your mind even if you read the Vedas for all the four eons, oh Pundit. (Because) The Maya with three effects is the basis of your reading the Vedas, which rather enhances your ego; you forget Waheguru's Naam. Their love for wealth misguides the Pundits, and they make (reading and preaching of) the Vedas their business. They have a big appetite for money which is never satisfied, and the foolish die hungry (unsatisfied).

One acquires blissfulness (contentment) by serving Satguru by contemplating on His eternal Shabad. With love for Waheguru's Naam, the appetite for worldly desires in their mind is eliminated. Those, who are imbued in Waheguru's Naam, and have embedded the Naam in their heart, get naturally fully contented, oh Nanak. 1

ਮ:3॥ ਮਨਮੁਖ ਹਰਿ ਨਾਮੁ ਨ ਸੇਵਿਆ ਦੁਖੁ ਲਗਾ ਬਹੁਤਾ ਆਇ॥ ਅੰਤਰਿ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਹੈ ਸੁਧਿ ਨ ਕਾਈ ਪਾਇ॥ ਮਨ ਹਠਿ ਸਹਜਿ ਨ ਬੀਜਿਓ ਭੁਖਾ ਕਿ ਅਗੈ ਖਾਇ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਲਗਾ ਜਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਹਿ ਵਡਿਆਈਆ ਜੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ॥ 2॥

M: 3: Munmukh Hur(i) Naam(u) na sayviya, dookh(u) lugga buhouta aayay. Untar(i) ugiyaan(u) undhayr(u) haiy, soodh(i) na kaayee paayay. Mun hutth(i) sehj(i) na beejiyo, bhookha k(i) uggaiy khaayay. Naam(u) nidhaan(u) visaariya, doojaiy lugga jaayay. Nanak Gurmukh(i) mileh(i) vudiyaayiyaan, jay Aapay mayl(i) milaayay. 2.

Word Meaning: Soodh(i) = enlightenmen. Kaayee = any. Mun Hutth(i) = obstinacy of mind. Sehj(i) = in blissful state. Beejiyo = implanted. 2.

MEANING: The Maya-engrossed man does not recite Waheguru's Naam as a result of which, he suffers a lot. He has no enlightenment at all because his mind is completely darkened by ignorance. The Maya-loving people follow their mind, and do not implant the seed of blissfulness (Waheguru's Naam leading to blissfulness) in their mind; so, what spiritual food will such men hungry of Waheguru's Naam, get to eat in the next world (Waheguru's Court)? In the business of earning wealth, they forget Waheguru's Naam. But those devotees, whom Waheguru connects with the Guru (recite His Naam there), and are

honoured by Him, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਰਸਨਾ ਹਰਿ ਜਸੁ ਗਾਵੈ ਖਰੀ ਸੁਹਾਵਣੀ॥ ਜੋ ਮਨਿ ਤਨਿ ਮੁਖਿ ਹਰਿ ਬੋਲੈ ਸਾ ਹਰਿ ਭਾਵਣੀ॥ ਜੋ ਗੁਰਮੁਖਿ ਚਖੈ ਸਾਦੁ ਸਾ ਤ੍ਰਿਪਤਾਵਣੀ॥ ਗੁਣ ਗਾਵੈ ਪਿਆਰੇ ਨਿਤ ਗੁਣ ਗਾਇ ਗੁਣੀ ਸਮਝਾਵਣੀ॥ ਜਿਸੁ ਹੋਵੈ ਆਪਿ ਦਇਆਲੁ ਸਾ ਸਤਿਗੁਰੂ ਬੁਲਾਵਣੀ॥ 13॥

Paurri: Hur(i) rusna Hur(i) jus(u) gaavaiy, khurie soohaavni. Jo mun(i), tun(i) mookh(i) Hur(i) boalaiy, sa Hur(i) Bhaavni. Jo Gurmukh(i) chukhaiy saad(u), sa triptaavni. Goon gaavaiy Piyaray nit, goon gaayay, Gooni sumjhaavni. Jis(u) hovaiy Aap(i) duyyaal, sa Satguru boolaavni. 13.

Word Meaning: Rusna = tongue. Khurie = very much. Soohaavni = pleasant; blissful. Bhaavni = is liked. Triptaavni = contented. Gooni = the source of virtues (Waheguru). Sumjhaavni = given understanding; is enlightened. Boolaavni = called. 13.

MEANING: The tongue, that recites Waheguru's Naam becomes blissful, and the devotees who sing Waheguru's praise by mind and by body, are liked (loved) by Him. The devotee, whose tongue recites Waheguru's Naam in the shelter of the Guru, gets fully contented. The individual, who sings the virtues of the Dear (Waheguru) all the time, is enlightened by the source of virtues (God). And, the individual, to whom Waheguru is kind, is called in by (connected with) Satguru. 13.

ਸਲੋਕ ਮ:3॥ ਹਸਤੀ ਸਿਰਿ ਜਿਉ ਅੰਕਸੁ ਹੈ ਅਹਰਣਿ ਜਿਉ ਸਿਰੁ ਦੇਇ॥ ਮਨੁ ਤਨੁ ਆਗੈ ਰਾਖਿ ਕੈ ਊਭੀ ਸੇਵ ਕਰੇਇ॥

(ਅੰਗ 648)॥ ਇਉ ਗੁਰਮੁਖਿ ਆਪੁ ਨਿਵਾਰੀਐ ਸਭੁ ਰਾਜੁ ਸ੍ਰਿਸਟਿ ਕਾ ਲੇਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ 1॥

Sloak(u) M: 3: Hustee sir(i) jiyoun ankus(u) haiy, ehrun(i) jiyoun sir(u) dayay. Mun(u), tun(u) aagaiy raakh(i) kaiy, oobhi sayv kuray.

(PAGE 648): Iyoun Gurmukh(i) aap(u) nivaariyaiy, subh(u) raaj(u) srisht(i) ka layay. Nanak Gurmukh(i) boojhiyaiy, ja Aapay nudr(i) kuray. 1.

Word Meaning: Hustee = elephant. Ehrun(i) = an iron block on which hot iron is beaten to the desired shape. Oobhi Sayv = ever-ready to serve. Aap(u) = selfishness and ego. Nivaariyaiy = get rid of. Srisht(i) = world. 1.

MEANING: Like the elephant which offers its head under the ankus (to be controlled), and like a piece of hot iron which gets beaten under the hammer on a block to be moulded into a desired shape, a devotee should offer his mind and his body to the Guru, and be ever-ready to serve Him (to acquire spiritual qualities), and to get rid of his selfishness and ego. When that happens, he becomes so contented and blissful that he feels as if he has become the emperor of the whole world. One gets such enlightenment in the shelter of the Guru when Waheguru casts His kind sight on him, oh Nanak. 1.

ਮ: 3॥ ਜਿਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇਆ ਆਏ ਤੇ ਪਰਵਾਨੁ॥ ਨਾਨਕ ਕੁਲ ਉਧਾਰਹਿ ਆਪਣਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ 2॥

M:3: Jinh Gurmukh(i) Naam(u) dhiyaaya, aayay tay pervaan(u). Nanak, kool oodhaareh(i) aapna, Durgeh paaveh(i) maan(u). 2.

Word Meaning: Pervaan(u) = welcome; approved. Oodhaareh(i) = salvages. 2.

MEANING: The coming in the world of those, who recite Waheguru's Naam in the shelter of the Guru, is welcome (approved) by Waheguru. In addition to being honoured in Waheguru's Court, they also receive salvation for their associates. 2.

ਪਉੜੀ॥ ਗੁਰਮੁਖਿ ਸਖੀਆ ਸਿਖ ਗੁਰੂ ਮੇਲਾਈਆ॥ ਇਕਿ ਸੇਵਕ ਗੁਰ ਪਾਸਿ ਇਕਿ ਗੁਰਿ ਕਾਰੈ ਲਾਈਆ॥ ਜਿਨਾ ਗੁਰੁ ਪਿਆਰਾ ਮਨਿ ਚਿਤਿ ਤਿਨਾ ਭਾਉ ਗੁਰੂ ਦੇਵਾਈਆ॥ ਗੁਰਸਿਖਾ ਇਕੋ ਪਿਆਰੁ ਗੁਰ ਮਿਤਾ ਪੁਤਾ ਭਾਈਆ॥ ਗੁਰ ਸਤਿਗੁਰ ਬੋਲਹੁ ਸਭਿ ਗੁਰੁ ਆਖਿ ਗੁਰੂ ਜੀਵਾਈਆ॥14

Paurri: Gurmukh(i) sukhiyaan Sikh, Guru milaayiyaan. Ikk(i) sayvuk Gur paas(i), ikk(i) Gur(i) kaaraiy laayiyaan. Jinha Gur(u) Piyara mun(i), chit(i), tinha bhaaou Guru divaaya. Gur Sikhaan ikko piyaar(u), Gur mittaan, bhaayiyaan. Gur, Satguru boalhou subh(i), Gur(i) aakh(i), Gur(u) jeevaayiyaan. 14.

Word Meaning: Sukhiyaan = (devotee) friends. Kaaraiy Laayiyaan = assigned noble tasks. Bhaaou = love; affection. Ikko Piyaar(u) = same degree of affection. Jeevaayiyaan = given spiritual life.

MEANING: The Guru invites (connects) all His Sikhs together, who become friends with one another. Some stay with the Guru, while some others are assigned responsibilities approved by the Guru. Those who keep the Guru in mind are given love (are loved) by Him. All the Sikhs love one another equally as if they are sons of the Guru, and friends or brothers of one another. All of us should recite Guru's Shabad, Guru's Naam, which infuses spiritual life in us. 14.

ਸਲੋਕੁ ਮ: 3॥ ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਅਵਰੇ ਕਰਮ ਕਮਾਹਿ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਫਿਰਿ ਵਿਸਟਾ ਮਾਹਿ ਪਚਾਹਿ॥ 1॥

Sloak(u) M: 3: Nanak, Naam(u) na chaytni, ugiyani undhulay, uveray kerm kmaayay. Jum dur(i) buddhaiy maariyeh(i), phir(i) vishta maah(i) puchaah(i). 1.

Word Meaning: Chaytni = remember; recall. Ugiyani = ignorant. uveray = other. Buddhay = tied up; imprisoned. Vishta = feces; filth of immorality. Puchaah(i) = rot; suffer. 1.

MEANING: The ignorant and the blind (of wisdom) man does not remember Waheguru, and performs other (worthless) deeds, oh Nanak. Imprisoned by the Angel of (spiritual) death, such people are punished, and they rot in the filth of sensual pleasures. 1.

ਮ: 3॥ ਨਾਨਕ ਸਤਿਗੁਰ ਸੇਵਹਿ ਆਪਣਾ ਸੇ ਜਨ ਸਚੇ ਪਰਵਾਨੁ॥ ਹਰਿ ਕੈ ਨਾਇ ਸਮਾਇ ਰਹੇ ਚੂਕਾ ਆਵਣੁ ਜਾਣੁ॥2

M: 3: Nanak, Satgur sayveh(i) aapna, sayjun Sachay pervaan(u). Hur(i) kaiy Naayay smaayay ruhay, chooka aavun, jaan(u). 2.

Word Meaning: Sachay = pure, pious. Pervaan(u) = approved. Smaayay = absorbed. Aavun(u) Jaan(u) = birth and death.

MEANING: Those who serve their Guru are holy and pure, and are approved by Waheguru, oh Nanak. They stay absorbed in Waheguru's Naam, and the cycle of birth-death-birth ends for them. 2.

ਪਉੜੀ॥ ਧਨੁ ਸੰਪੈ ਮਾਇਆ ਸੰਚੀਐ ਅੰਤੇ ਦੁਖਦਾਈ॥ ਘਰ ਮੰਦਰ ਮਹਲ ਸਵਾਰੀਅਹਿ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ॥ ਹਰ ਰੰਗੀ ਤੁਰੇ ਨਿਤ ਪਾਲੀਅਹਿ ਕਿਤੈ ਕਾਮਿ ਨ ਆਈ॥ ਜਨ ਲਾਵਹੁ ਚਿਤੁ ਹਰਿ ਨਾਮ ਸਿਉ ਅੰਤਿ ਹੋਇ ਸਖਾਈ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਈ॥15॥

Paurri: Dhun(u), sumpaiy, Maya, sunchiyaiy, untay dookhdaayee. Ghur mundar, mehl suvaariyeh(i), kichh(u) saath(i) na jaayee. Hur rungi tooray nit paaliyeh(i), kitaiy kaam(i) na aayee. Jun laavhou chit(u) Hur(i) Naam siyoun, unt(i) hoyay sukhaayee. Jun Nanak Naam(u) dhiyaaya, Gurmukh(i) sookh(u) paayee. 15.

Word Meaning: Sumpaiy = wealth. Sunchiyaiy = amass; accumulate. Dookhdaayee = source of suffering. Mundar = Mehl = mansions. Hur Rungi = of every kind. Tooray = horses. Paaliyeh(i) = raise. Sukhaayee = friend. 15.
MEANING: The man amasses money, wealth, and other riches which finally prove to be a source of suffering for him. He decorates his house and mansions, but nothing accompanies him at the end. He raises horses (and vehicles) of all kinds, but they prove to be worthless for him at the end. So, one should apply their mind to Waheguru's Naam, which becomes their real friend (help) at the end. Waheguru's devotees recite His Naam in the shelter of the Guru, and feel blissful, oh Nanak. 15.

ਸਲੋਕੁ ਮ:3॥ ਬਿਨੁ ਕਰਮੈ ਨਾਉ ਨ ਪਾਈਐ ਪੂਰੈ ਕਰਮਿ ਪਾਇਆ ਜਾਇ॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਗੁਰਮਤਿ ਮੇਲਿ ਮਿਲਾਇ॥ 1॥
Sloak(u) M: 3: Bin(u) kermaiy Naaoun na paayiyaiy, pooraiy kerm(i) paaya jaayay. Nanak, nudr(i) kuray jay aapni, ta Gurmat(i) mayl(i) milaayay. 1.
Word Meaning: Kermaiy = good fortune. Mayl(i) = connect with.
MEANING: One cannot acquire (implant) Waheguru's Naam in his heart without good fortune – it can be acquired only with great luck. Waheguru connects His devotees with Him through the wisdom imparted by the Guru, oh Nanak. 1.

ਮ:1॥ ਇਕ ਦਝਹਿ ਇਕ ਦਬੀਅਹਿ ਇਕਨਾ ਕੁਤੇ ਖਾਹਿ॥ ਇਕਿ ਪਾਣੀ ਵਿਚਿ ਉਸਟੀਅਹਿ ਇਕਿ ਭੀ ਹਸਣਿ ਪਾਹਿ॥ ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ॥ 2॥
M: 1: Ikk dujheh(i), ikk dubbiyeh(i), ikkna kootay khaah(i). Ikk(i) paani vich(i) oosutiyeh(i), ikk(i) bhee hussun(i) paah(i). Nanak aiv na jaapuyee, kithaiy jaayay smaah(i). 2.
Word Meaning: Dujheh(i) = cremated. Dubbiyeh(i) = buried. Oosutiyeh(i) = thrown. Bhee = also. Hussan(i) = an open pit where the Parsees throw their dead to vultures or other carnivores. Aiv = like this. Jaapyee = is known. 2.
MEANING: (People of different faiths dispose of the bodies of their dead in different ways according to their customs). The Hindus and the Sikhs cremate their dead, the Muslims bury them, and some faiths throw the dead bodies in rivers, while the Parsees put them in an open pit for animals (like vultures or other carnivores) to eat them away. People can treat the dead bodies in whatever way they choose, but nobody knows where the souls go, oh Nanak. 2.

ਪਉੜੀ॥ ਤਿਨ ਕਾ ਖਾਧਾ ਪੈਧਾ ਮਾਇਆ ਸਭੁ ਪਵਿਤੁ ਹੈ ਜੋ ਨਾਮਿ ਹਰਿ ਰਾਤੇ॥ ਤਿਨ ਕੇ ਘਰ ਮੰਦਰ ਮਹਲ ਸਰਾਈ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸੇਵਕ ਸਿਖ ਅਭਿਆਗਤ ਜਾਇ ਵਰਸਾਤੇ॥ ਤਿਨ ਕੇ ਤੁਰੇ ਜੀਨ ਖੁਰਗੀਰ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜਿਨੀ ਗੁਰਮੁਖਿ ਸਿਖ ਸਾਧ ਸੰਤ ਚੜਿ ਜਾਤੇ॥ ਤਿਨ ਕੇ ਕਰਮ ਧਰਮ ਕਾਰਜ ਸਭਿ ਪਵਿਤੁ ਹਹਿ ਜੋ ਬੋਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਾਤੇ॥ ਜਿਨ ਕੈ ਪੋਤੇ ਪੁੰਨੁ ਹੈ ਸੇ ਗੁਰਮੁਖਿ ਸਿਖ ਗੁਰੂ ਪਹਿ ਜਾਤੇ॥ 16॥
Paurri: Tin ka khaadha, paindha, Maya subh(u) puvit(u) haiy, jo Naam(i) Hur(i) raatay. Tin kay ghur, mundar, mehl, suraayeen, subh(i) puvit(u) heh(i), jinhi Gurmukh(i) sayvuk, Sikh, abhiyaagut jaayay versaatay. Tin kay tooray jeen, khoorgeer, subh(i) puvit(u) heh(i), jinhi Gurmukh(i) Sikh sadh, sunt, churrh(i) jaatay. Tin Kay kerm, dherm, kaaruj, subh(i) puvit(u) heh(i), jo boaleh(i) Hur(i), Hur(i) Naam(u) Saatay. Jin kaiy poatay poonn(u) haiy, say Gurmukh(i) Sikh Guru peh(i) jaatay. 16.
Word Meaning: Paiyndha = wearing. Puvit(u) = holy. Mundar = Mehl = mansions. Suraayeen = inns. Abhiyaagut = saintly guests. Versaatay = make use of. Tooray = horses. Jeen = saddles. Khoorgeer = a sweat-absorbing cushion put under the saddle.

Kerm Dherm = noble deeds. Kaaruj = tasks. Saatay = everlasting. Poatay = in store; in account. Poonn(u) = noble deeds. 16.
MEANING: All the eating and wearing of the individuals who are imbued in Waheguru's Naam is holy and pious. The houses, mansions, and inns of such devotees are all holy, where the Sikhs of the Guru visit and use them for their stay. Their horses and the accessories are all holy, which are used by the Sikhs of the Guru or other holy saints for riding. All the deeds and religious tasks of those who recite the Naam of the eternal Waheguru are holy and pious. Those Sikhs of the Guru, who have noble deeds to their credit (in their accounts), go to seek the shelter of the Guru. 16.

ਸਲੋਕੁ ਮਹਲਾ 3॥ ਨਾਨਕ ਨਾਵਹੁ ਘੁਥਿਆ ਹਲਤੁ ਪਲਤੁ ਸਭੁ ਜਾਇ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਭੁ ਹਿਰਿ ਲਇਆ ਮੁਠੀ ਦੂਜੈ ਭਾਇ॥ ਜਮਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ॥ 1॥
Sloak(u) Mehla 3: Nanak Naavhoun ghoothiyaan, hult(u), pult(u) subh(u) jaayay. Jup(u), tup(u), sunjum(u), subh(u) hir(i) luyya, mootthi doojaiy bhaayay. Jum dur(i) buddhay maariyeh(i), buhouti milaiy sujaayay. 1.
Word Meaning: Ghoothiyaan = missed opportunity. Hult(u) = this life. Pult(u) = life after death. Subh(u) Jaayay = becomes worthless. Tup = self-torture. Sunjum(u) = efforts to control sensual pleasures. Hir(i) Luyya = stolen; taken away. Mootthi = robbed. Jum Dur(i) = door of the Angel of death. Sujaayay = punishment. 1.
MEANING: Those who miss the opportunity of reciting Waheguru's Naam make their present and future lives worthless. All their rituals, like recitation of some mantras, self-torturing (to please their deities), and their efforts to control their senses, are stolen (made valueless) as they are robbed of their virtues because of their love for others (Maya). Tied up at the door of the Angel of death, they are beaten up and receive huge punishments, oh Nanak. 1.

(ਅੰਗ 649)॥ ਮ: 3॥ ਸੰਤਾ ਨਾਲਿ ਵੈਰੁ ਕਮਾਵਦੇ ਦੁਸਟਾ ਨਾਲਿ ਮੋਹੁ ਪਿਆਰੁ॥ ਅਗੈ ਪਿਛੈ ਸੁਖੁ ਨਹੀ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ॥ ਤ੍ਰਿਸਨਾ ਕਦੇ ਨ ਬੁਝਈ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ॥ ਮੁਹ ਕਾਲੇ ਤਿਨਾ ਨਿੰਦਕਾ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਵਿਹੂਣਿਆ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰਿ॥ 2॥
(PAGE 649): M: 3: Suntaan naal(i) vaiyr(u) kmaanvday, dooshtaan naal(i) moh(u) piyaar(u). Uggaiy, pichhaiy sookh(u) nuhee, mur(i) jummeh(i) vaaro, vaar. Trishna kuday na boojhyee, doobidha hoyay khooaar(u). Mooh kaalay tinha nindkaan, tit(u) Sachaiy Durbaar(i). Nanak Naam(u) vohooniya, na oorvaar(i) na paar(i). 2.
Word Meaning: Vaiyr(u) Kumaanvday = act like an enemy. Doosht = evil people. Uggaiy = next world. Pichhaiy = this world. Vaaro, Vaar = again and again. Trishna = appetite of desires. Boojhyee = put out. Doobidha = indecisiveness; vacillation; ambivalence. Khooaar(u) = suffer discomfiture. Nindkaan = vilifiers. Vihooniya = devoid of. Oorvaar(i) Na Paar = neither successful on the near shore nor the far shore (drown in the world-sea). 2.
MEANING: Those who bear enmity with holy saints and have love for the evil people get no comfort (peace of mind) in this world or the next, and keep taking births and dying again and again. The fire of their desires is never put out, and they suffer humiliation because of their ambivalence. Such vilifiers are disgraced in the Court of Waheguru. Those, who are devoid of Waheguru's Naam, drown in the world-sea (stay engrossed in Maya and keep taking rebirths), oh Nanak. 2.

ਪਉੜੀ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਸੇ ਹਰਿ ਹਰਿ ਰਤੇ ਮਨ ਮਾਹੀ॥ ਜਿਨਾ ਮਨਿ ਚਿਤੁ ਇਕੁ ਅਰਾਧਿਆ

ਤਿਨਾ ਇਕਸ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਾਹੀ॥ ਸੇਈ ਪੁਰਖ ਹਰਿ ਸੇਵਦੇ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਹੀ॥ ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ ਗਾਵਦੇ ਹਰਿ ਗੁਣ ਗਾਇ ਗੁਣੀ ਸਮਝਾਈ॥ ਵਡਿਆਈ ਵਡੀ ਗੁਰਮੁਖਾ ਗੁਰ ਪੂਰੈ ਹਰਿ ਨਾਮਿ ਸਮਾਹੀ॥ 17॥

Paurri: Jo Hur(i) Naam(u) dhiyayaynday, say Hur(i), Hur(i) ruttay, mun maahi. Jinha mun(i), chit(i) Ikk(u) araadhiya, tinha Ikkus bin(u) dooja ko naahi. Sayee Purakh Hur(i) saynvday, jin Dhoor(i) mustuk(i) laykh(u) likhaahi. Hur(i) kay goon nit gaanvday, Hur(i) goon gaayay Gooni sumjhaayee. Vudiyaayi vuddi Gurmukhaan, Gur Pooraiy Hur(i) Naam(i) smaahi. 17.

Word Meaning: Ikk(u) = One Waheguru. Gooni = the source of virtues (Waheguru). Sumjhayee = comprehend; get connected. Vudiyaayee = honour. 17.

MEANING: Those who recite Waheguru's Naam stay imbued in His love. Those who worship only the "One" Waheguru with their body and mind do not bring faith to anyone else. But only those individuals serve Waheguru who have it prewritten on their forehead. They sing Waheguru's praise all the time, and comprehend the source of virtues, Waheguru (get connected with Him). The Sikhs of the Guru stay absorbed in Waheguru's Naam with the Shabad of the Perfect Guru, and they earn great honours in Waheguru's Court, oh Nanak. 17.

ਸਲੋਕੁ ਮ: 3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਗਾਖੜੀ ਸਿਰੁ ਦੀਜੈ ਆਪੁ ਗਵਾਇ॥ ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਨ ਮਰਹਿ ਤਾ ਸੇਵਾ ਪਵੈ ਥਾਇ॥ ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਵੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਪ੍ਰਭੁ ਆਇ॥ ਨਾਨਕ ਗਣਤੈ ਸੇਵਕੁ ਨ ਮਿਲੈ ਜਿਸੁ ਬਖਸੇ ਸੋ ਪਵੈ ਥਾਇ॥ 1॥

Sloak(u) M: 3: Satgur kee sayva gaakhrri, sir(u) deejaiy, aap(u) guvaayay. Shabad(i) mureh(i) phir(i) na mureh(i), ta sayva puvaiy thaayayn. Paarus(i) pursiyaiyn Paarus(u) hovaiy, Sach(i) ruhaiy liv laayay. Jis(u) poorub(i) hovaiy likhiya tis(u) Satgur(u) milaiy Prubh(u) aayay. Nanak guntaiy sayvuk(u) na milaiy, jis(u) bukhsahy, so puvaiy thaayayn.

Word Meaning: Gaakhrri = very difficult. Sir(u) Deejaiy = surrender your wisdom. Puvaiy Thaayayn = is recognized. Paarus(u) = the elixir stone (Satguru). Pursiyaiyn = by touching. Poorub(i) Likhiya = prewritten. Guntaiy = keeping account. 1.

MEANING: Service to the Guru is a very tough job to do; one has to get rid of his selfishness and ego, and surrender his wisdom (mind) to the Guru. If one kills his mind (desires) by acting on the Guru's Shabad, his hard labour is recognized by God, and he never dies again spiritually (because he merges with Waheguru). The Guru is like the elixir stone, but better; the elixir stone turns a base metal into gold, but not into another elixir stone; the Guru turns His Sikhs into just like Him. So, when a Sikh enters the shelter of the Guru, he becomes pure, just like the Guru, and remains connected to Waheguru. A Sikh, who has good fortune preordained for him, connects with the Guru and Waheguru. A devotee, who serves the Guru and yet keeps account of his good deeds, and the expected rewards, never gets to connect with the Guru and the Waheguru; only that devotee gets recognition (is rewarded) to whom He is kind to, oh Nanak. 1.

ਮ: 3॥ ਮਹਲੁ ਕੁਮਹਲੁ ਨ ਜਾਣਨੀ ਮੂਰਖ ਅਪਣੈ ਸੁਆਇ॥ ਸਬਦੁ ਚੀਨਹਿ ਤਾ ਮਹਲੁ ਲਹਹਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ ਸਦਾ ਸਚੇ ਕਾ ਭਉ ਮਨਿ ਵਸੈ ਤਾ ਸਭਾ ਸੋਝੀ ਪਾਇ॥ ਸਤਿਗੁਰੁ ਆਪਣੈ ਘਰਿ ਵਰਤਦਾ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਭ ਪੂਰੀ ਪਈ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਇ॥ 2॥

M: 3: Mehl(u), koomehl(u) na jaan-ni, moorukh apnaiy sooaayay. Shabad(u) cheeneh(i), ta mehl(u) luheh(i), joti, Jot(i) smaayay. Sudaa Sachay ka bhuou mun(i) vussaiy ta subhaa sojhi paayay. Satgur(u) Aapnaiy ghur(i) vertda, Aapay luyyay milaayay. Nanak Satgur(i) miliyain subh poori puyyee, jis no kirpa kuray rujaayay. 2.

Word Meaning: Mehl(u), Koomehl(u) = appropriate and inappropriate situations. Sooaayay = selfish interest. Cheeneh(i) = comprehend. Mehl(u) = God's Dwelling. Luheh(i) = gets access. Sojhi = understanding; enlightenment. Aapnaiy Ghur(i) = uses His own Will. Poori Puyyee = every objective achieved. Rujaayay = Will. 2.
MEANING: In his selfishness, the foolish man does not recognize the appropriate and the inappropriate situations. He can access Waheguru's dwelling (get connected with Him) if he ponders on Guru's Shabad, and is able to merge his soul with that of Waheguru. He gets all enlightened when he implants respectful fear for Waheguru in his mind. Satguru exercises His own Will, and connects the devotee with Him when He deems right. All the objectives of the devotee are achieved by connecting with the Guru through the munificence (benevolence) of Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਧੰਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਭਗਤ ਜਨਾ ਜੋ ਹਰਿ ਨਾਮਾ ਹਰਿ ਮੁਖਿ ਕਹਤਿਆ॥ ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸੰਤ ਜਨਾ ਜੋ ਹਰਿ ਜਸੁ ਸ੍ਰਵਣੀ ਸੁਣਤਿਆ॥ ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਸਾਧ ਜਨਾ ਹਰਿ ਕੀਰਤਨੁ ਗਾਇ ਗੁਣੀ ਜਨ ਬਣਤਿਆ॥ ਧਨੁ ਧਨੁ ਭਾਗ ਤਿਨਾ ਗੁਰਮੁਖਾ ਜੋ ਗੁਰ ਸਿਖ ਲੈ ਮਨੁ ਜਿਣਤਿਆ॥ ਸਭਦੂ ਵਡੇ ਭਾਗ ਗੁਰਸਿਖਾ ਕੇ ਜੋ ਗੁਰਚਰਣੀ ਸਿਖ ਪੜਤਿਆ॥ 18॥
Paurri: Dhunn(u), dhun(u) bhaag tinha bhugut junaa, jo Hur(i) Naama Hur(i) mookh(i) kehtiya. Dhun(u), dhun(u) bhaag tinha sunt junaa, jo Hur(i) jus(u) servnee soontiya. Dhun(u), dhun(u) bhaag tinha sadh junaa, Hur(i) keertun(u) gaayay gooni jun buntiya. Dhun(u), dhun(u) bhaag tinha Gurmukha, jo Gur sikh laiy mun(u) jintiya. Subhdoo vudday bhaag Gur Sikhaan kay, jo Gur Churni Sikh purrtiya. 18.
Word Meaning: Dhunn(u) = great. Bhaag = fortune. Jus(u) = Keertun(u) = praise. Servnee = with ears. Gooni = with all virtues. Jun = slave; devotee. Buntiya = become. Sikh = Advice. Mun(u) Jintiya = conquer their mind. Churnee Purrtiya = drop on the feet; surrender completely. 18.
MEANING: Those devotees who recite Waheguru's Naam with their tongue are highly fortunate. And highly fortunate are the holy saints who listen to the praise of Waheguru with their ears. Those holy saints are also highly fortunate who sing the praise of Waheguru and acquire the noble qualities like Him. Great are the Sikhs of the Guru who conquer their minds with His Advice. But, the greatest (most lucky) are the Sikhs of the Guru who surrender to the Guru completely. 18.

ਸਲੋਕੁ ਮ:3॥ ਬ੍ਰਹਮੁ ਬਿੰਦੈ ਤਿਸ ਦਾ ਬ੍ਰਹਮਤੁ ਰਹੈ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਇ॥ ਨਵਨਿਧੀ ਅਠਾਰਹ ਸਿਧੀ ਪਿਛੈ ਲਗੀਆ ਫਿਰਹਿ ਜੋ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਵਸਾਇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਬੁਝਹੁ ਕਰਿ ਵੀਚਾਰੁ॥ ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁ ਪਾਇ ਜੁਗ ਚਾਰਿ॥ 1॥
Sloak(u) M: 3: Braham bindaiy, tis ka Brahmut(u) ruhhaiy, Aik Shabad(i) live laayay. Nuv nidhi atthaarah sidhi pichhaiy luggiyann phireh(i), jo Hur(i) hirdaiy sudaa vsaayay Bin(u) Satgur Naaoun na paayiyaiy, boojhou kur(i) veechaar(u). Nanak, pooraiy bhaag Satgur(u) milaiy, su paayay joog chaar(i). 1.
Word Meaning: Braham = the Supreme Being; God. Bindaiy = has knowledge; gets connected with. Brahmat(u) = the qualities of the Brahman. Nuv Nidhi = nine mythical treasures. Atthaarah Sidhi = the 18 supernatural powers. Pichhaiy Luggiyaan Phireh(i) = follow him; are his slaves. Joog Chaar(i) = in any eon. 1.
MEANING: A true Brahman is the one who makes a connection with Waheguru and stays focused on Him with the Guru's Shabad. All nine mythical treasures and all 18 supernatural powers become slaves of the devotee who gets Waheguru's Naam embedded (enshrined) in his heart. One may verify it by pondering well (on Guru's Shabad) that no one can acquire

Waheguru's Naam without the benevolence of Satguru. One gets connected with Satguru with great luck only, and this fact is true in any if the four eons, oh Nanak. 1.

ਮ:3॥ ਕਿਆ ਗਭਰੂ ਕਿਆ ਬਿਰਧਿ ਹੈ ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ ਭੁਖ ਨ ਜਾਇ॥ ਗੁਰਮੁਖਿ ਸਬਦੇ ਰਤਿਆ ਸੀਤਲੁ ਹੋਇ ਆਪੁ ਗਵਾਇ॥ ਅੰਦਰੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿਆ ਫਿਰਿ ਭੁਖ ਨ ਲਗੈ ਆਇ॥

(AMg 650)] ਨਾਨਕ ਜਿ ਗੁਰਮੁਖਿ ਕਰਹਿ ਸੋ ਪਰਵਾਣੁ ਹੈ ਜੋ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ 2॥

M: 3: Kiyya gubhroo, kiyya birdh(i) haiy, munmukh trishna bhookh na jaayay. Gurmukh(i) Shabaday ruttiyaanm seetul hoyay, aap(u) guvaayay. Undar(u) triput(i) suntokhiya, phir(i) bhookh na luggaiy aayay.

(PAGE 650): Nanak j(i) Gurmukh(i) kureh(i), so pervaan(u) haiy, jo Naam(u) ruhhay liv laayay.

Word Meaning: Gubhroo = young man. Birdh(i) = an aged man. Seetul(u) = calm; peaceful. Aap(u) Guvaayay = lose (get rid of) selfishness and ego. Triput(i) = Suntokhiya = fully contented. Pervaan(u) = acceptable to (approved by) God. 2.

MEANING: It does not matter whether a Maya-engrossed individual is young or old; his appetite for desires never goes away. But a Sikh of the Guru who overcomes his selfishness and ego is always blissful. He is fully content internally and never feels the appetite for worldly desires. Anything that a Sikh of the Guru, who always stays focused on Waheguru's Naam, does is always approved by Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਕੰਉ ਜੋ ਗੁਰਮੁਖਿ ਸਿਖਾ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ ਪਿਖਾ॥ ਸੁਣਿ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਰਵਾ ਹਰਿ ਜਸੁ ਮਨਿ ਲਿਖਾ॥ ਹਰਿ ਨਾਮੁ ਸਲਾਹੀ ਰੰਗ ਸਿਉ ਸਭਿ ਕਿਲਵਿਖ ਕ੍ਰਿਖਾ॥ ਧਨੁ ਧੰਨੁ ਸੁਹਾਵਾ ਸਰੀਰੁ ਥਾਨੁ ਹੈ ਜਿਥੈ ਮੇਰਾ ਗੁਰੁ ਧਰੇ ਵਿਖਾ॥ 19॥

Paurri: Huoun bulihaari tinn kuoun, jo Gurmukh(i) Sikhaan. Jo Hur(i) Naam(u) dhiyayaynday, tin deshun pikhaan. Soon(i) keertun(i), Hur(i) goon ruvaan, Hur(i) jus(u) mun(i) likhaan. Hur(i) Naam(u) salaheen rung siyoun, subh(i) kilvikh kirkhaan. Dhun(u), dhunn(u) soohaava sreer(u) thaan(u) haiy, jithaiy mayra Gur(u) dhuray vikhaan. 19.

Word Meaning: Pikhaan = I wish to see. Ruvaan = recite. Jus(u) = Keertun(i) = praise. Salaheen = I praise. Rung Siyoun = with love. Kilvikh = sins. Kirkhaan = root out; destroy. Dhunn(u) = great. Soohaava = pure; pious. Thaan(u) = place. Dhuray Vikhaan = takes His steps; sets His foot. 19.

MEANING: I am a sacrifice for all the Sikhs of the Guru, and wish to have a sight of those who recite Waheguru's Naam. By listening to them singing Waheguru's praise, I too, wish to recite His praise and enshrine that in my mind. By singing Waheguru's praise with love, I will be able to root out all my sins. That human heart, where my Guru sets His foot (implants His Shabad), is highly fortunate, and becomes pure and
pious (a source of blissfulness) for others. 19.

ਸਲੋਕੁ ਮ:3॥ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਵਈ ਨਾ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੇ ਮਨਮੁਖੀ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ॥ 1॥

Sloak(u) M: 3: Gur bin(u) Giyan(u) na hovyee, na sookh(u) vussaiy mun(i) aayay. Nanak Naam vihoonaiy munmukhee, jaasun(i) junum(u) guvaayay. 1.

Word Meaning: Naam Vihoonay = devoid of Naam. Jaasun(i) = will leave.

MEANING: One cannot acquire spiritual knowledge without the Guru, and cannot feel blissful. Those who are followers of their mind, and are devoid of Waheguru's Naam, leave the world wasting away their precious human life. 1.

ਮ: 3॥ ਸਿਧ ਸਾਧਿਕ ਨਾਵੈ ਨੋ ਸਭਿ ਖੋਜਦੇ ਥਕਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਗੁਰਮੁਖਿ ਮਿਲੈ ਮਿਲਾਇ॥ ਬਿਨੁ ਨਾਵੈ ਪੈਨਣੁ ਖਾਣੁ ਸਭੁ ਬਾਦਿ ਹੈ ਧਿਗੁ ਸਿਧੀ ਧਿਗੁ ਕਰਮਾਤਿ॥ ਸਾ ਸਿਧਿ ਸਾ ਕਰਮਾਤਿ ਹੈ ਅਚਿੰਤੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਏਹਾ ਸਿਧਿ ਏਹਾ ਕਰਮਾਤਿ॥ 2॥

M: 3: Sidh, saadhik Naavaiyn nu subh(i) khoajday, thukk(i) ruhhay liv laayay. Bin(u) Satgur kinaiy na paayo, Gurmukh(i) milaiy milaayay. Bin(u) Naavaiy paiynun(u), khaan(u), subh(u) baad(i) haiy, dhig(u) sidhi, dhig(u) kermaat(i). Sa sidh(i), sa kermaat(i) haiy, achint(u) kuray jis(u) daat(i). Nanak, Gurmukh(i) Hur(i) Naam(u) mun(i) vussaiy, eha sidh(i), eha kermaat(i). 2.

Word Meaning: Sidh = accomplished yogis. Saadhik = those who purify their bodies by yogic exercises. Khoajday = search for. Live Laayay = meditating. Paiynun(u) = wearing. Baad(i) = spiritually worthless. Dhig(u) = condemnable. Sidhi = success; powers of the yogis. Kermaat(i).= supernatural powers. Sa = that. Achint(u) = without any special effort. Daat(i) = gift. Eha = this. 2.

MEANING: All accomplished yogis and sadhiks search (wish) for Waheguru's Naam and become exhausted meditating (with no success at all). (Everybody should realize) that nobody can acquire Waheguru's Naam without Satguru, who connects His devotees with Waheguru. (Sidh yogis meditate to acquire supernatural powers), But all such powers are condemnable, and all rich clothes and rich foods are worthless without Waheguru's Naam. Only that success and supernatural powers are worthy which are granted by Waheguru without any special effort on the part of the devotee. Enshrining Waheguru's Naam in the heart in the shelter of the Guru is the real success and the true supernatural powers, oh Nanak. 2.

ਪਉੜੀ॥ ਹਮ ਢਾਢੀ ਹਰਿ ਪ੍ਰਭ ਖਸਮ ਕੇ ਨਿਤ ਗਾਵਹਿ ਹਰਿ ਗੁਣ ਛੰਤਾ॥ ਹਰਿ ਕੀਰਤਨੁ ਕਰਹ ਹਰਿ ਜਸ ਸੁਣਹ ਤਿਸੁ ਕਵਲਾ ਕੰਤਾ॥ ਹਰਿ ਦਾਤਾ ਸਭੁ ਜਗਤ ਭਿਖਾਰੀਆ ਮੰਗਤ ਜਨ ਜੰਤਾ॥ ਹਰਿ ਦੇਵਹੁ ਦਾਨ ਦਇਆਲ ਹੋਇ ਵਿਚਿ ਪਾਥਰ ਕ੍ਰਿਮ ਜੰਤਾ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰਮੁਖਿ ਧਨਵੰਤਾ॥ 20॥

Paurri: Hum dhaadhi Hur(i) Prubh Khusm kay, nit gaaveh(i) Hur(i) goon chhunta.Hur(i) keertun(u) kureh, Hur(i) jus(u) sooneh, tis Kuvla Kunta. Hur(i) Daata, subh(u) jugut bhikhaariya, mungut jun junta. Hur(i) dayvhou daan duyyaal hoyay, vich(i) paathur kirm junta. Jun Nanak Naam(u) dhiyaaya, Gurmukh(i) dhunvunta. 20.

Word Meaning: Dhaadhi = bards; singers of praise. Chhunta = a kind of lyric. Kuvla = Maya. Kunta = husband. Kuvla Kunta = Waheguru. Daata = provider. Bhikhaariya = Mungut = beggars. Junta = living beings. Paathur = rocks. Kirm = microbes. Dhunvunta = (spiritually) wealthy. 20.

MEANING: I am a bard of the Lord, Waheguru, and sing praise of His Virtues all the time. I sing and listen to the praise of Waheguru, who is the Husband (Master) of Maya (Laxmi). Waheguru is the only Provider, while all the living beings of the world are His beggars. Waheguru provides food with His benevolence even to the microbes living in the rocks. Whoever recites Waheguru's Naam in the shelter of the Guru is truly wealthy, oh Nanak. 20.

ਸਲੋਕੁ ਮ:3॥ ਪੜਣਾ ਗੁੜਣਾ ਸੰਸਾਰ ਕੀ ਕਾਰ ਹੈ ਅੰਦਰਿ ਤ੍ਰਿਸਨਾ ਵਿਕਾਰੁ॥ ਹਉਮੈ ਵਿਚਿ ਸਭਿ ਪੜਿ ਥਕੇ ਦੂਜੈ ਭਾਇ ਖੁਆਰੁ॥ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤ ਬੀਨਾ ਗੁਰ ਸਬਦਿ ਕਰੇ ਵੀਚਾਰੁ॥ ਅੰਦਰੁ ਖੋਜੈ ਤਤੁ ਲਹੈ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ ਗੁਣ ਨਿਧਾਨੁ ਹਰਿ ਪਾਇਆ ਸਹਜਿ ਕਰੇ ਵੀਚਾਰੁ॥ ਧੰਨੁ ਵਾਪਾਰੀ ਨਾਨਕਾ ਜਿਸੁ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਧਾਰੁ॥

Sloak(u) M: 3: Purrhna, goorrhna sunsaar kee kaar haiy, undar(i) trishna vikaar(u). Haumein vich(i) subh(i) purrh(i) thukkay, doojaiy bhaayay khooaar(u). So purrhiya, so pundit beena, Gur Shabad(i) kuray veechaar(u). Undar(u) khoajaiy, Tutt(u) luhaiy, paayay moakh dooaar(u). Goon Nidhaan(u) Hur(i) paaya, sehj(i) kuray veechaar(u). Dhunn(u) vapaari Nanaka, jis(u) Gurmukh(i) Naam(u) adhaar(u). 1.

Word Meaning: Goorrhna = pondering; experiencing. Kaar = routine business. Trishna = desires. Vikaar(u) = vices; thoughts of immorality. Haumein = selfishness and ego. Khooaar = suffer humility. Beena = wise. Undar(u) = inside. Khoajaiy = searches. Tutt(u) = the basis of life, God. Moakh Dooaar(u) = door to salvation. Goon Nidhaan(u) = treasure of virtues. Sehj(i) = in the blissful state. Vapaari = dealers. Adhaar(u) = basis. 1.

MEANING: To study and to ponder on it (the religious books) is the routine business of the world, but such literati have a big appetite for desires, and have thoughts of immorality.(Therefore) all of them get exhausted (do not achieve any spiritual benefit) by reading alone due to their haumein, and suffer humility (in Waheguru's Court) because of their love for Maya. But, if they search (for Waheguru) inside them, they will acquire (realize) the basis of all life, Waheguru, and reach the door of salvation. They can realize the treasure of all virtues, Waheguru, by pondering on (Guru's Shabad) in the peaceful state of mind (with a focused mind). Great are the dealers in Waheguru's Naam who, in the shelter of the Guru, make Waheguru's Naam the basis of their life, oh Nanak. 1

ਮ: 3॥ ਵਿਨੁ ਮਨੁ ਮਾਰੇ ਕੋਇ ਨ ਸਿਝਈ ਵੇਖਹੁ ਕੋ ਲਿਵ ਲਾਇ॥ ਭੇਖਧਾਰੀ ਤੀਰਥੀ ਭਵਿ ਥਕੇ ਨਾ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਜਾਇ॥ ਗੁਰਮੁਖਿ ਏਹੁ ਮਨੁ ਜੀਵਤ ਮਰੈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਇਸੁ ਮਨ ਕੀ ਮਲੁ ਇਉ ਉਤਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ 2॥

M: 3: Vin(u) mun(u) maaray koyay na sijhyee, vaykhou ko liv laayay. Bhaykhdhaari teertheen bhuv(i) thukkay, na eh(u) mun(u) maariya jaayay. Gurmukh(i) eh(u) mun(u) jeevut muraiy, Sach(i) ruhaiy liv laayay. Nanak iss(u) mun kee mul(u) iyoun ootraiy haumein Shabad(i) julaayay. 2.

Word Meaning: Vin(u) = without. Sijhyee = successful. Liv Laayay = by meditating. Bhaykhdhaari = wearer of symbols of faith (mostly as a show off). Bhuv(i) = roaming. Jeevut Muraiy = kill desires while living in a family. Sach(i) = in God. Mul(u) = filth. 2.

MEANING: One may verify it by meditation that no one can achieve any spiritual success without first killing his desires (controlling his mind). Members of many sects have tried to control their minds by visiting numerous holy places, only to exhaust themselves without success. But a follower of the Guru, who stays connected with Waheguru in His shelter, kills his desires while living in the family. Burn away your selfishness and your ego with Guru's Shabad; this is how you wash away the filth of your mind, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਹਰਿ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵਹੁ ਇਕ ਕਿਨਕਾ॥ ਹਰਿ ਹਰਿ ਸੀਗਾਰੁ ਬਨਾਵਹੁ ਹਰਿ ਜਨ ਹਰਿ ਕਾਪੜੁ ਪਹਿਰਹੁ ਖਿਮ ਕਾ॥ ਐਸਾ ਸੀਗਾਰੁ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵੈ ਹਰਿ ਲਾਗੈ ਪਿਆਰੁ ਪ੍ਰਿਮ ਕਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਲਹੁ ਦਿਨ ਰਾਤੀ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੈ ਇਕ ਪਲਕਾ॥ ਹਰਿ ਹਰਿ ਦਇਆਲੁ ਹੋਵੈ ਜਿਸੁ ਊਪਰਿ ਸੋ ਗੁਰਮੁਖਿ ਹਰਿ ਜਪਿ ਜਿਣਕਾ॥ 21॥

Pauree: Hur(i), Hur(i) sunt milhou mayray bhaayee, Hur(i) Naam(u) drirraavhou ikk Kinka. Hur(i), Hur(i) seegaar(u) bunaavhou Hur(i) jun, Hur(i) kaapurr(u) pehrhou khim Ka. Aiysa seegaar(u) mayray Prubh bhaavaiy, Hur(i) laagaiy piyaar(u) Pirm ka. Hur(i) Hur(i) Naam(u) boalhou din raati, subh(i) kilvikh kaataiy ikk pulka. Hur(i), Hur(i) duyyaal(u) hovaiy jis(u) oopur(i), so Gurmukh(i) Hur(i) jup(i) jinka. 21.

Word Meaning: Drirraavhou = recite repeatedly. Kinka = moment. Seegaar(u) = adornment. Khim Ka = of forgiveness. Bhaavaiy = is liked by. Pirm = Dear; God. Kllvikh = sins. Ikk Pulka = in a moment. Jinka = victorious; successful. 21.
MEANING: Get together, and recite Waheguru's Naam repeatedly, even if it is only for a short moment, oh, the holy saints of Waheguru. Adorn your soul with Waheguru's Naam, and beautify your body by wearing clothes of forgiveness for others. My Waheguru likes such adornment of body and mind with which you win His love. Recite Waheguru's Naam day and night, whereby all your sins will be eradicated in a moment. The follower of the Guru, to whom Waheguru is kind, wins the battle against sensual desires by reciting His Naam. 21.

(ਅੰਗ 651)॥ ਸਲੋਕੁ ਮ:3॥ ਜਨਮ ਜਨਮ ਕੀ ਇਸੁ ਮਨ ਕਉ ਮਲੁ ਲਾਗੀ ਕਾਲਾ ਹੋਆ ਸਿਆਹੁ॥ ਖੰਨਲੀ ਧੋਤੀ ਉਜਲੀ ਨ ਹੋਵਈ ਜੇ ਸਉ ਧੋਵਣਿ ਪਾਹੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ ਉਲਟੀ ਹੋਵੈ ਮਤਿ ਬਦਲਾਹੁ॥ ਨਾਨਕ ਮੈਲੁ ਨ ਲਗਈ ਨਾ ਫਿਰਿ ਜੋਨੀ ਪਾਹੁ॥ 1॥
(PAGE 651): Sloak(u) M: 3: Junum, junum kee iss(u) mun kuou mul(u) laagi, kaala hoaa siyaah(u). Khunnli dhoati, oojlee na hovyee jay suou dhoavun(i) paah(u). Gur persadi jeevut muraiy, ooltee hovaiy mut(i) budlaahou. Nanak maiyl(u) na lugyee, na phir(i) joani paah(u). 1.
Word Meaning: Siyaahou = dark black. Khunnli = a rag drenched in grease. Oojli = sparkling clean. Dhoavun(i) = in the wash. Ooltee Mut(i) = corrupted (impure) thoughts. Joani Paah(u) = go through different life forms. 1.
MEANING: The human mind accumulates filth of immorality over many, many lives as a result of which it turns dark black. It becomes like a rag drenched in grease, and it cannot be washed sparkling-clean, even if you put it in the wash hundreds of times. However, one's flipped (impure) thinking can be reverted to noble thinking if he kills his desires (controls his mind) with the munificence of the Guru. Then, one does not acquire any filth of mind and no longer goes through any life form (does not take rebirths), oh Nanak. 1.

ਮ:3॥ ਚਹੁ ਜੁਗੀ ਕਲਿ ਕਾਲੀ ਕਾਢੀ ਇਕ ਉਤਮ ਪਦਵੀ ਇਸੁ ਜੁਗ ਮਾਹਿ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਕੀਰਤਿ ਫਲੁ ਪਾਈਐ ਜਿਨ ਕਉ ਹਰਿ ਲਿਖਿ ਪਾਹਿ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਅਨਦਿਨੁ ਭਗਤਿ ਹਰਿ ਉਚਰਹਿ ਹਰਿ ਭਗਤੀ ਮਾਹਿ ਸਮਾਹਿ॥2
M:3: Chuhoun joogeen Kul(i) kaali kaandhi, ikk ootum pudvee iss(u) joog maah(i). Gurmukh(i), Hur(i) keerut(i) ful(u) paayiyaiy, jin kuou Hur(i) likh(i) paah(i). Nanak, Gur Persadi undin(u) bhugut(i) Hur(i) oochreh(i), Hur(i) bhugtee maah(i) smaayay. 2.
Word Meaning: Kul(i) = Kulyug (the present era). Kaali = dark age. Kaandhi = is considered. Ootum Pudvee = superior rank. Oochreh(i) = recite; chant.
MEANING: Among all the four eras – Satyug, Treta, Doaapar, and Kalyug - the last one is considered to be the dark age (worst) in terms of morality; but it still ranks superior in one thing – one gets fully rewarded for singing praise of Waheguru in the shelter of the Guru if it is prewritten in his fortune by Waheguru. With the grace of the Guru, such a devotee recites Waheguru's Naam and stays absorbed in His worship day and night, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਹਰਿ ਮੇਲਿ ਸਾਧ ਜਨ ਸੰਗਤਿ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਹਰਿ ਭਲੀ ਬਾਣਿ॥ ਹਰਿ ਗੁਣ ਗਾਵਾ ਹਰਿ ਨਿਤ ਚਵਾ ਗੁਰਮਤੀ ਹਰਿ ਰੰਗੁ ਸਦਾ ਮਾਣਿ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਅਉਖਧ ਖਾਧਿਆ ਸਭਿ ਰੋਗ ਗਵਾਤੇ ਦੁਖਾ ਘਾਣਿ॥ ਜਿਨਾ ਸਾਸਿ ਗਿਰਾਸਿ ਨ ਵਿਸਰੈ ਸੇ ਹਰਿ ਜਨ ਪੂਰੇ ਸਹੀ ਜਾਣਿ॥ ਜੋ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਦੇ ਤਿਨ ਚੂਕੀ ਜਮ ਕੀ ਜਗਤ ਕਾਣਿ॥ 22॥
Paurri: Hur(i), Hur(i) mayl(i) Sadh jun, mookh boaleen Hur(i), Hur(i) bhulee baan(i). Hur(i) goon gaavaan, Hur(i) nit chuvaan, Gurmutee Hur(i) rung(u) sudaa maan(i). Hur(i) jup(i), jup(i)

aukhudh khaadhiyaan, subh(i) roag guvaatay dookhaan ghaan(i). Jinha saas(i), giraas(i) na visraiy, say Hur(i) jun pooray suhee jaan(i). Jo Gurmukh(i) Hur(i) aaraadhday, tin chooki Jum kee, jugut kaan(i). 22.

Word Meaning: Bhulee = good; source of bliss. Baan(i) = Bani; Shabad. Chuvaan = utter. Rung(u) = love. Aukhudh = medication. Ghaan(i) = heaps. Giraas(i) = bite. Pooray Suhee = perfectly right. Kaan(i) = indebtedness. 22.

MEANING: Kindly connect me with the holy saints so that I may recite Gurbani - the source of bliss - in their company, oh Waheguru. With the Advice of the Guru, I wish to sing Waheguru's praise and recite His Naam all the time so as to enjoy His love. Worship of Waheguru is a panacea that eradicates a host of illnesses. Those who do not forget Waheguru even while breathing or eating are the perfect devotees. Those Sikhs of the Guru, who worship Waheguru, achieve freedom from any Indebtedness to the world or the Angel of death (they are not accountable to any). 22.

ਸਲੋਕੁ ਮ: 3॥ ਰੇ ਜਨ ਉਥਾਰੈ ਦਬਿਓਹੁ ਸੁਤਿਆ ਗਈ ਵਿਹਾਇ॥ ਸਤਿਗੁਰ ਕਾ ਸਬਦੁ ਸੁਣਿ ਨ ਜਾਗਿਓ ਅੰਤਰਿ ਨ ਉਪਜਿਓ ਚਾਉ॥ ਸਰੀਰੁ ਜਲਉ ਗੁਣ ਬਾਹਰਾ ਜੋ ਗੁਰ ਕਾਰ ਨ ਕਮਾਇ॥ ਜਗਤੁ ਜਲੰਦਾ ਡਿਠੁ ਮੈ ਹਉਮੈ ਦੂਜੈ ਭਾਇ॥ ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਸਚੁ ਮਨਿ ਸਬਦਿ ਧਿਆਇ॥ 1॥

Sloak(u) M: 3: Ray jun oothaaraiy dubbiyo, sootiyaan guyyee vihaayay. Satgur ka Shabad(u) soon(i) na jaagiyo, untar(i) na oopjiyo chaaou. Sreer julou goon baahra, jo Gur kaar na kmaayay. Jugut julunda ditth(u) mein, haumein doojaiy bhaayay. Nanak Gur shernaayee oobray, Sach mun(i) Shabad(i) dhiyayay. 1.

Word Meaning: Oothaara = a disease in which the patient feels some kind of weight (pressure) on his chest; worldly pressures. Dubbbiyo = covered by; unaware. Oopjiyo = sprouted. Chaaou = zest; enthusiasm. Julou = burns. Baahra = without. Julunda = burning (in the fire of desires). Ditth(u) = saw. 1.

MEANING: Under the pressure on the mind to enjoy worldly pleasures, you have spent away your life in ignorance (towards Waheguru), oh man. Your mind did not wake up (get enlightened) on listening to Satguru's Shabad, and no enthusiasm sprouted in your mind. The body, which does not follow the Guru's Advice, burns (suffers) in the fire of worldly desires. I have seen the world burning in this fire because of their love for Maya, which is the root of selfishness and ego. Those, who have Waheguru at heart, and recite Guru's Shabad in His shelter, get salvaged, oh Nanak.

ਮ:3॥ ਸਬਦਿ ਰਤੇ ਹਉਮੈ ਗਈ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥ ਪਿਰ ਕੈ ਭਾਣੈ ਸਦਾ ਚਲੈ ਤਾ ਬਨਿਆ ਸੀਗਾਰੁ॥ ਸੇਜ ਸੁਹਾਵੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਹਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰਿ॥ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ ਮੇਲਿ ਲਈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ 2॥

M: 3: Shabad(i) ruttay haumein guyyee, sobhavunti naar(i). Pir kaiy bhaanaiy sudaa chullaiy, ta buniya seegaar(u). Sayj soohaavi, suda Pir(u) raavaiy, Hur(i) Vur(u) paaya naar(i). Nanak, Hur(i) Prubh mayl(u) luyyee, Gur kaiy hayt(i) piyaar(i). 2.

Word Meaning: Sobhavunti = praise worthy. Pir = husband; Waheguru. Bhaanaiy = according to the Will. Sayj = bed. Soohaavi = comforting. Raavaiy = enjoys. Vur = husband. Naar(i) = woman; bride. Hayt(i) = love. 2.

MEANING: The woman (human) who is imbued with her love for Guru's Shabad gets rid of her selfishness and ego and becomes praiseworthy. She spends her life according to the Will of Waheguru-husband, which serves as adornment for her (to please Him). Such a bride acquires Waheguru as her husband and always enjoys His company, so that the bed of her

heart becomes highly blissful. Because of her love and respect for the Guru, Waheguru connects such a devotee with Him, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨਾ ਗੁਰੁ ਗੋਪਿਆ ਆਪਣਾ ਤੇ ਨਰ ਬੁਰਿਆਰੀ॥ ਹਰਿ ਜੀਉ ਤਿਨ ਕਾ ਦਰਸਨੁ ਨ ਕਰਹੁ ਪਾਪਿਸਟ ਹਤਿਆਰੀ॥ ਓਹਿ ਘਰਿ ਘਰਿ ਫਿਰਹਿ ਕੁਸੁਧ ਮਨਿ ਜਿਉ ਧਰਕਟ ਨਾਰੀ॥ ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੇ ਗੁਰਮੁਖਿ ਸਵਾਰੀ॥ ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰੁ ਦਇਆ ਕਰਿ ਗੁਰ ਕਉ ਬਲਿਹਾਰੀ॥ 23॥

Paurri: Jinha Gur(u) gopiya aapna, tay nur booriyaari. Hur(i) jeeo, tin ka dershun na kurhou, paapist hutiyaari. Oh(u) ghur(i), ghur(i) phireh(i) koosoodh mun(i), jiyoun dhurkut naari. Vudbhaageen Sungut(i) milay, Gurmukh(i) suvaari. Hur(i) maylhou Satgur duyya kur(i), Gur kuou bulihaari. 23.

Word Meaning: Gopiya = vilified. Booriyaari = mean; doing bad deeds. Paapisht = great sinner. Hutiyaari = murderer. Koosoodh = impure; evil. Dhurkut = immoral; condemned woman. Suvaari = adorned (with noble qualities). 23.

MEANING: The men who vilify their Guru are mean in their deeds. Please, do not give me any opportunity to have a sight of such big sinners and assassins (of good characters) of noble people, oh Waheguru. They go from door to door with an evil mind (to deceive people) and earn a bad name like an immoral woman. The individuals, who are highly lucky to take the shelter of the Guru, are adorned with noble qualities by Him. I am always a sacrifice for the Guru; kindly, connect me with the Guru, oh Waheguru. 23.

ਸਲੋਕੁ ਮ:3॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਊਪਜੈ ਫਿਰਿ ਦੁਖੁ ਨ ਲਗੈ ਆਇ॥ ਜੰਮਣੁ ਮਰਣਾ ਮਿਟਿ ਗਇਆ ਕਾਲੈ ਕਾ ਕਿਛੁ ਨ ਬਸਾਇ॥ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਵਿ ਰਹਿਆ ਸਚੇ ਰਹਿਆ ਸਮਾਇ॥ ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜੋ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ॥ 1॥

Sloak(u) M: 3: Gur sayva tay sookh(u) oopjaiy phir(i) dookh(u) na luggaiy aayay. Jummun(u) merna mit(i) guyya, kaalaiy ka kichh(u) na busaayay. Hur(i) sayti mun(u) Ruv(i) ruhhiya, Sachay ruhhiya smaayay. Nanak huoun bulihaari tin kuou, jo chulun(i) Satguru bhaayay. 1.

Word Meaning: Kaalaiy = death. Na Busaayay = without any power; helpless. Sayti = with. Ruv(i) Ruhhiya = connected with. Bhaayay = as per the Will. 1.

MEANING: All comforts come into being in the heart of the devotee who serves the Guru; such a devotee never suffers any discomfort again. Births and deaths end for such a devotee, and the Angel of death becomes helpless before him. His mind remains connected to Waheguru, and he remains absorbed in Him. I am a sacrifice to those holy men who spend their life as per the Will of Satguru, oh Nanak. 1.

ਮ: 3॥ ਬਿਨੁ ਸਬਦੇ ਸੁਧੁ ਨ ਹੋਵਈ ਜੇ ਅਨੇਕ ਕਰੈ ਸੀਗਾਰ॥ (ਅੰਗ 652)॥ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਸਾ ਕੁਸੁਧ ਸਾ ਕੁਲਖਣੀ ਨਾਨਕ ਨਾਰੀ ਵਿਚਿ ਕੁਨਾਰਿ॥ 2॥

M: 3: Bin(u) Shabaday shoodh(u) na hovyee, jay anayk kuraiy sheegaar. 2.

(PAGE 652): Pir kee saar na jaanyee, doojaiy bhaayay piyaar(u). Sa koosoodh, sa Koolukhni, Nanak, naari vich(i) koonaar(i). 2.

Word Meaning: Shoodh(u) = pure; pious. Anayk = countless. Sheegar = adorn body with religious symbols. Pir = dear; husband. Saar = condition; transcendence. Koosoodh = impure. Koolukhni = with ignoble qualities. Koonaar(i) = bad woman; inhuman 2.

MEANING: One's mind cannot be purified without the Guru's Shabad, no matter how many religious symbols she wears to adorn her body (to please her deity). In their love for Maya, such people have no idea of the Lord's transcendence. Such devotees have an impure (deceitful) mind, have ignoble qualities, and are inhuman in the body of humans, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਹਰਿ ਅਪਣੀ ਦਇਆ ਕਰਿ ਹਰਿ ਬੋਲੀ ਬੈਣੀ॥ਹਰਿ ਨਾਮੁ ਧਿਆਈ ਹਰਿ ਉਚਰਾ ਹਰਿ ਲਾਹਾ ਲੈਣੀ॥ ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਹਉ ਕੁਰਬੈਣੀ॥ ਜਿਨ੍ਹਾ ਸਤਿਗੁਰੁ ਮੇਰਾ ਪਿਆਰਾ ਅਰਾਧਿਆ ਤਿਨ ਜਨ ਦੇਖਾ ਨੈਣੀ॥ ਹਉ ਵਾਰਿਆ ਅਪਣੇ ਗੁਰੂ ਕਉ ਜਿਨਿ ਮੇਰਾ ਹਰਿ ਸਜਣੁ ਮੇਲਿਆ ਸੈਣੀ॥ 24॥

Paurri: Hur(i), Hur(i) Apni duyya kur(i), Hur(i) boaleen Baini. Hur(i) Naam(u) dhiyayeen, Hur(i) oochraan, Hu(i) laaha laiyni. Jo jupday Hur(i), Hur(i) dinus(u) raat(i)tin huoun koorbaiyni. Jinha Satgur(u) piyara araadhiya, tin jun daykhaan naiyni. Huoun vaariya apnay Guru kuou, Jin(i) mayra Hur(i) sujjun(u) mayliya saiyni. 24.

Word Meaning: Baini = words in praise (of Waheguru); Guru's Shabad. Oochraan = utter; chant. Laaha = benefit. Koorbaiyni = sacrifice. Saiyni = relative. 24.

MEANING: Please, be kind to me so that I may recite words of praise (Guru's Shabad) for You, oh Waheguru. I wish to recite Your Naam, to sing Your praise, and get the benefit of union with You. I will gladly offer my life to those who recite Your Naam day and night. I wish to see the holy saints with my own eyes who worship my dear Satguru. I am a sacrifice for my Guru who has connected me with Waheguru, who is a friend and a relative of mine (is my benefactor). 24.

ਸਲੋਕੁ ਮ: 4॥ ਹਰਿ ਦਾਸਨ ਸਿਉ ਪ੍ਰੀਤਿ ਹੈ ਹਰਿ ਦਾਸਨ ਕੋ ਮਿਤੁ॥ ਹਰਿ ਦਾਸਨ ਕੈ ਵਸਿ ਹੈ ਜਿਉ ਜੰਤੀ ਕੈ ਵਸਿ ਜੰਤੁ॥ ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਧਿਆਇਦੇ ਕਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਨੇਹੁ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਸੁਨਹੁ ਪ੍ਰਭ ਸਭ ਜਗ ਮਹਿ ਵਰਸੈ ਮੇਹੁ॥ ਜੋ ਹਰਿ ਦਾਸਨ ਕੀ ਉਸਤਤਿ ਹੈ ਸਾ ਹਰਿ ਕੀ ਵਡਿਆਈ॥ ਹਰਿ ਆਪਣੀ ਵਡਿਆਈ ਭਾਵਦੀ ਜਨ ਕਾ ਜੈਕਾਰੁ ਕਰਾਈ॥ ਸੋ ਹਰਿ ਜਨੁ ਨਾਮੁ ਧਿਆਇਦਾ ਹਰਿ ਹਰਿ ਜਨੁ ਇਕ ਸਮਾਨਿ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਹਰਿ ਪੈਜ ਰਖਹੁ ਭਗਵਾਨ॥ 1॥

Sloak(u) M: 4: Hur(i) daasun siyoun preet(i) haiy, Hur(i) daasun ko mit(u). Hur(i) daasun kaiy vuss(i) haiy, jiyoun juntee kaiy vuss(i) junt(u). Hur(i) kay daas Hur(i) dhiyaayaynday, kur(i) Preetum siyoun nayh(u). Kirpa kur(i) kaiy soonhou Prubh, subh jug meh(i) versaiy mayh(u). Jo Hur(i) daasun kee oostut(i) haiy, sa Hur(i) kee vudiyaayi. Hur(i) Aapni vudiyaayi bhaanvdi, jun ka jaiykaar(u) kuraayee. So Hur(i) jun(u) Naam(u) dhiyaayaynda, Hur(i), Hur(i) jun(u) ikk smaan(i). Jun(u) Nanak(u) Hur(i) ka daas(u) haiy, Hur(i) paiyj rukhou Bhugvaan. 1.

Word Meaning: Daasun = slaves; devotees. Vuss(i) = under the control. Juntee = musician. Junt(u) = musical instrument. Nayh(u) = affection. Mayh(u) = rain (of Guru's Shabad). Oostut(i) = praise = Vudiyaayi. Jaiykaar(u) = roaring acclamation. Smaan(i) = equal. Paiyj = dignity. 1.

MEANING: Waheguru loves His devotees, and He is their friend. His devotees control Him just like a musician controls his instrument. Waheguru's devotees sing His praise with deep love and pray that He kindly ask the Guru to cause the rain of His Shabad (to disseminate it) all over the world. Praise of the devotees is the praise of Waheguru. Waheguru enjoys His praise (through His devotees), so He creates conditions so that the world roars in acclamation for His devotees. The devotees, who recite Waheguru's Naam, become just like Him. I am also His slave, and pray to Him to kindly protect my dignity (from the attacks of Maya), oh Nanak. 1.

ਮ: 4॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਾਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ॥ 2॥

M: 4: Nanak preet(i) laayee Tin(i) Saachaiy, Tis(u) bin(u) rehn(u) na jaayee. Satguru milaiy ta Poora paayiyaiy, Hur(i) rus(i) rusn rusaayee. 2.

Word Meaning: Poora = Perfect (God). Rus(i) = in sweet taste. Rusn = tongue. 2

MEANING: Waheguru has implanted His love in my heart, and now I cannot live without Him, oh Nanak. We get connected with the Perfect Waheguru in the shelter of the Satguru when our tongue is sweetened with the sweetness of His Naam. 2.

ਪਉੜੀ॥ ਰੈਨਿ ਦਿਨਸੁ ਪਰਭਾਤਿ ਤੁਹੈ ਹੀ ਗਾਵਣਾ॥ ਜੀਅ ਜੰਤ ਸਰਬਤ ਨਾਉ ਤੇਰਾ ਧਿਆਵਣਾ॥ ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ਤੇਰਾ ਦਿਤਾ ਖਾਵਣਾ॥ ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ ਪਾਪ ਗਵਾਵਣਾ॥ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੈ ਬਲਿ ਬਲਿ ਜਾਵਣਾ॥ 25॥

Paurri: Raiyn(i) dinus(u), perbhaat(i) Toohaiy hee gaavna. Jea, junt, serbut Naaoun Tayra dhiyaavna. Tu Daata dataar(u), Tayra ditta khaavna. Bhugut junaa kaiy sung(i) Paap guvaavna. Jun Nanak sud bulihaaraiy, bul(i), bul(i) jaavna. 25.

Word Meaning: Perbhaat(i) = early morning. Serbut = all. 25.

MEANING: Waheguru is the only Supreme Being whose praise we need to sing day, night, and in the early hours of morning. All living beings ought to recite His Naam. You are the provider of all gifts (our necessities), and whatever we eat is provided by You, oh Waheguru. Our sins can be washed away in the company of Waheguru's Devotees. I am always a sacrifice for Waheguru, oh Nanak. 25.

ਸਲੋਕੁ ਮ: 4॥ ਅੰਤਰਿ ਅਗਿਆਨੁ ਭਈ ਮਤਿ ਮਧਿਮ ਸਤਿਗੁਰ ਕੀ ਪਰਤੀਤਿ ਨਾਹੀ॥ ਅੰਦਰਿ ਕਪਟੁ ਸਭੁ ਕਪਟੋ ਕਰਿ ਜਾਣੈ ਕਪਟੇ ਖਪਹਿ ਖਪਾਹੀ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਚਿਤਿ ਨ ਆਵੈ ਆਪਣੇ ਸੁਆਇ ਫਿਰਾਹੀ॥ ਕਿਰਪਾ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਨਾਨਕ ਸਬਦਿ ਸਮਾਹੀ॥ 1॥

Sloak(u) M: 4: Untar(i) ugiyan(u), bhuyyee mut(i) mudhim, Satgur kee purteet(i) naahi. Undar(i) kupt(u), subh(u) kupto jaanaiy, kuptay khupeh(i) khupaahi. Satgur ka Bhaana chit(i) na aavaiy, aapnay sooaayay phiraahi. Kirpa kuray jay Aapni, ta Nanak Shabad(i) smaahi. 1.

Word Meaning: Ugiyan(u) = ignorance. Mut(i) Mudhim = low wisdom. Purteet(i) = faith. Kupt(u) = deceit. Kupto = deceitful. Khupeh(i) = get frustrated. Sooaayay = selfishness. Phiraahi = runs around. Smaahi = gets absorbed. 1.

MEANING: Because of our ignorance, we have low wisdom, and do not have faith in Waheguru. We harbour deceit in our minds and believe that others are deceitful as well. For that reason, the deceitful become frustrated by their efforts to achieve their sinister objectives, which fail to yield any success. We run around in our selfish interests, and never think of Satguru's Will. But, if Waheguru is kind, we get absorbed in Guru's Shabad, oh Nanak. 1.

ਮ: 4॥ ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਦੂਜੈ ਭਾਇ ਮਨੂਆ ਥਿਰੁ ਨਾਹਿ॥ ਅਨਦਿਨੁ ਜਲਤ ਰਹਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਖਪਹਿ ਖਪਾਹਿ॥ ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤਿਨ ਕੈ ਨਿਕਟਿ ਨ ਕੋਈ ਜਾਹਿ॥ ਓਇ ਆਪਿ ਦੁਖੀ ਸੁਖੁ ਕਬਹੂ ਨ ਪਾਵਹਿ ਜਨਮਿ ਮਰਹਿ ਮਰਿ ਜਾਹਿ॥ ਨਾਨਕ ਬਖਸਿ ਲਏ ਪ੍ਰਭੁ ਸਾਚਾ ਜਿ ਗੁਰ ਚਰਨੀ ਚਿਤੁ ਲਾਹਿ॥ 2॥

M: 4: Munmukh Maya moh(i) viyaapay, doojaiy bhaayay munooa thir(u) naah(i). Undin(u) julut ruheh(i) din(u) raati, haumein khupeh(i) khupaah(i). Untar(i) loabh, Muhaa goobaara, tin kaiy nicket(i) na koyee jaah(i). Oye aap(u) dookhi, sookh(u) Kub-hoon na paaveh(i), junum(i) mureh(i) mur(i) jaah(i). Nanak bukhsh(i) luyyay Prubh(u) Saacha, j(i) Gur Churnee chit(u) laah(i). 2.

Word Meaning: Moh(i) = attachment. Viyaapaiy = influenced by. Munooa = mind. Thir(u) Naah(i) = unstable; wavers. Julut Ruheh(i) = keep burning (in the fire of desires). Muhaa Goobaara = deep darkness. Nicket(i) = nearby. Kubhoon Na = never.

MEANING: The Maya-engrossed individual is heavily influenced by his attachment to Maya, because of which he never achieves the stability (peace) of mind. They keep burning

(suffering) in the fire of desires day and night, and get frustrated because they work very hard but achieve no success. Because of the deep darkness of greed in them, nobody even goes near them (deals with them). They suffer all the time and never enjoy comfort. They suffer spiritual death and stay in the birth-death-birth cycle. However, Waheguru forgives them if they apply their mind to the Guru's Feet (His Shabad), oh Nanak. 2.

ਪਉੜੀ॥ ਸੰਤ ਭਗਤ ਪਰਵਾਨੁ ਜੋ ਪ੍ਰਭ ਭਾਇਆ॥ ਸੋਈ ਬਿਚਖਣ ਜੰਤ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਭੋਜਨੁ ਖਾਇਆ॥ ਸੰਤ ਜਨਾ ਕੀ ਧੂਰਿ ਮਸਤਕਿ ਲਾਇਆ॥
(ਅੰਗ 653)॥ ਨਾਨਕ ਭਏ ਪੁਨੀਤ ਹਰਿ ਤੀਰਥਿ ਨਾਇਆ॥ 26॥

Paurri: Sunt, bhugut pervaan(u), jo Prubh bhaaya. Sayee bichukkhun junt, jinhi Hur(i) dhiyaaya. Amrit(u) Naam(u) nidhaan(u) bhojun(u) khaaya. Sunt junaa kee Dhoor(i), mustuk laaya.

(PAGE 653): Nanak bhuyyay pooneet, Hur(i) teeruth(i) naaya. 26.

Word Meaning: Pervaan(u) = approved. Bhaaya = are liked. Bichukkhun = wise. Junt = living beings. Nidhaan(u) = source. Dhoor(i) = dust of the feet. Pooneet = Pure; pious. Teeruth = holy place. 26.

MEANING: The devotee, who is liked by Waheguru, is approved as His saint or His devotee. Those people are wise who recite Waheguru's Naam. Waheguru's Naam, which is the source of Amrit, is the food for their soul. I wish to put the dust of their feet on my forehead (serve them). One gets purified by taking a dip in the holy pool of Waheguru's Naam (recited by the holy men), oh Nanak. 26.

ਸਲੋਕੁ ਮ: 4॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ ਸਮਾਇ॥ ਨਾਮੋ ਚਿਤਵੈ ਨਾਮੋ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਊਪਜੈ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ॥ ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ ਨਾਮੋ ਪਲੈ ਪਾਇ॥ 1॥

Sloak(u) M: 4: Gurmukh(i) untar(i) shaant(i) haiy, mun(i), tun(i) Naam(i) smaayay. Naamo chitvaiy, Naamo purraiy, Naam(i) ruhaiy liv laayay. Naam(u) pdaaruth(u) paaya, chinta guyyee bilaayay. Satgur(i) miliyaiyn Naam(u) oopjaiy, tishna bhookh subh jaayay. Nanak, Naamay ruttiyaan, Naamo pullaiy paayay. 1.

Word Meaning: Shaant(i) = peace; blissfulness. Chitvaiy = thinks of. Chinta = Worries. Bilaayay = go away; disappear. Pullaiy Paayay = acquires. 1.

MEANING: The followers of the Guru enjoy peace of mind and stay absorbed in Waheguru's Naam by body and by mind. They think only about Waheguru's Naam, read only the Naam, and meditate only on the Naam. They acquire the valuable Naam, whereby all their worries disappear. Waheguru's Naam takes root in the heart of the devotee, and all his appetite for desires is gone. When one gets imbued in the Naam, he acquires it (the Naam) in his heart permanently, oh Nanak. 1.

ਮ:4॥ ਸਤਿਗੁਰ ਪੁਰਖਿ ਜਿ ਮਾਰਿਆ ਭ੍ਰਮ ਭ੍ਰਮਿਆ ਘਰੁ ਛੋਡਿ ਗਇਆ॥ ਓਸੁ ਪਿਛੈ ਵਜੈ ਫਕੜੀ ਮੁਹੁ ਕਾਲਾ ਆਗੈ ਭਇਆ॥ ਓਸੁ ਅਰਲੁ ਬਰਲੁ ਮੁਹਹੁ ਨਿਕਲੈ ਨਿਤ ਝਗੂ ਸੁਟਦਾ ਮੁਆ॥ ਕਿਆ ਹੋਵੈ ਕਿਸੈ ਹੀ ਦੈ ਕੀਤੈ ਜਾ ਧੁਰਿ ਕਿਰਤੁ ਓਸ ਦਾ ਇਹੋ ਜੇਹਾ ਪਇਆ॥ ਜਿਥੈ ਓਹੁ ਜਾਇ ਤਿਥੈ ਓਹੁ ਝੂਠਾ ਕੂੜੁ ਬੋਲੇ ਕਿਸੈ ਨ ਭਾਵੈ॥ ਵੇਖਹੁ ਭਾਈ ਵਡਿਆਈ ਹਰਿ ਸੰਤਹੁ ਸੁਆਮੀ ਅਪੁਨੇ ਕੀ ਜੈਸਾ ਕੋਈ ਕਰੈ ਤੈਸਾ ਕੋਈ ਪਾਵੈ॥ ਏਹੁ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਹੋਵੈ ਦਰਿ ਸਾਚੈ ਅਗੋ ਦੇ ਜਨੁ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਵੈ॥ 2॥

M: 4: Satgur Purakh(i) j(i) maariya, bherm bhermiya, ghur(i) chhoad(i) guyya. Oas(u) pichhaiy vujjaiy phukkrri; mooh(u) kaala aagaiy bhuyya. Oas(u) url(u), burl(u) moohou nicklaiy, nit jhuggoo sootda mooaa. Kiya hovaiy kisaiy hee daiy keetaiy, ja dhoor(i) kirt(u)

oas(u) da ehou jayha puyya. Jithaiy oh(u) jaayay, tithaiy oh(u) jhoottha koorr(u) boalay, kisaiy na bhaavaiy. Vaykhou bhaayee, vudiyaayee Hur(i) Sunt-hou Soami apunay kee, jaiysa koyee kuraiy, taiysa koyee paavaiy. Eh(u) Braham beechaar(u) hovaiy Dur(i) Saachaiy, uggoun day jun(u) aakh(i) soonaavaiy. 2.

Word Meaning: J(i) = which; whom. Maariya = condemned. Bherm = misgivings. Bhermiya = misguided. Vujjaiy Phukkrri = spread of infamy (disgrace). Aagaiy = next world. Url(u) Burl(u) = nonsensical talk; gibberish. Jhuggoo sootda = foamy-mouth; showing frustration. Kirt(u) = character; line of thoughts; fortune. Koorr(u) = lies. Na Bhaavaiy = liked by none. Uggoun Day = beforehand. 2.

MEANING: The Maya-engrossed individual, who has been condemned by Satguru, loses control of his mind as he is misled by his misgivings. His infamy spreads widely throughout the world, and he is disgraced in the next world. He talks gibberish and dies a spiritual death in frustration. But nobody can do anything to help him because his fortune has been prewritten (based on his performance in previous lives). Wherever he goes, the liar tells lies as a result of which nobody likes him. Look at the Greatness of Your Lord, oh the holy saints of Waheguru, one reaps the rewards of his deeds in Waheguru's Court! This is the type of justice in Waheguru's Court; Nanak, a slave of Waheguru, forewarns you, oh folks. 2.

ਪਉੜੀ॥ ਗੁਰਿ ਸਚੈ ਬਧਾ ਥੇਹੁ ਰਖਵਾਲੇ ਗੁਰਿ ਦਿਤੇ॥ ਪੂਰਨ ਹੋਈ ਆਸ ਗੁਰ ਚਰਣੀ ਮਨ ਰਤੇ॥ ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਬੇਅੰਤਿ ਅਵਗੁਣ ਸਭਿ ਹਤੇ॥ ਗੁਰਿ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰਿ ਅਪਣੇ ਕਰਿ ਲਿਤੇ॥ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ ਜਿਸੁ ਗੁਰ ਕੇ ਗੁਣ ਇਤੇ॥ 27॥

Paurri: Gur(i) Sachaiy buddha thayhou, rukhvaalay Gur(i) dittay. Poorun hoyee aas, Gur Churneen mun ruttay. Gur(i) kirpaal(i) bayunt(i), uvgoon subh(i) huttay. Gur(i) Apni kirpa dhaar(i), Apnay kur(i) littay. Nanak sud bulihaar, jis(u) Gur kay goon ittay.

Word Meaning: Buddha = founded; built. Thayh(u) = shelter (from the attacks of Maya). Rukhvaalay = guards (to protect); Satguru's Shabad. Poorun Hoyee = fulfilled. Gur Churnee = Guru's Shabad. Ruttay = imbued. Uvgoon = ignoble qualities. Huttay = destroyed. Apnay Kur(i) Littay made His own (became their Guardian). Ittay = these many.

MEANING: The Perfect Guru has built a shelter in the form of a holy congregation to protect His Sikhs from the attacks of Maya, and has also given guards in the form of Satguru's Shabads. When the Sikhs get imbued in the Guru's Shabad, their wishes are fulfilled. With the Guru's unlimited kindness, all their ignoble qualities are eradicated. With His benevolence, the Guru becomes their Guardian. I am always a sacrifice for the Guru who has so many noble qualities, oh Nanak. 27.

ਸਲੋਕੁ ਮ: 1॥ ਤਾ ਕੀ ਰਜਾਇ ਲੇਖਿਆ ਪਾਇ ਅਬ ਕਿਆ ਕੀਜੈ ਪਾਡੇ॥ ਹੁਕਮੁ ਹੋਆ ਹਾਸਲੁ ਤਦੇ ਹੋਇ ਨਿਬੜਿਆ ਹੰਢਹਿ ਜੀਅ ਕਮਾਦੇ॥ 1॥

Sloak(u) M: 1: Ta kee rujaayay laykhiya paayay, ubb kiya keejaiy paanday. Huqam(u) hooaa haasul(u), tuday hoyay nibburriya, hundheh(i) jea kmaanday. 1.

Word Meaning: Ta Kee Rujaayay = Waheguru's Will. Laykhiya Paayay = prewritten fortune. Paanday = oh, Pundit. Haasul(u) = acquire; result. Tuday = that's why. Hoyay Nibburriya = final decision. Hundheh(i) = go around. 1.

MEANING: Based on the result of your deeds in the previous lives, your fortune has already been written by Waheguru's Will, and there is nothing you can do about it now, oh pundit. One's prewritten fortune is the final decision (result) of Waheguru's Huqam (and cannot be changed); the living beings just go around performing deeds in consonance with the Huqam of the Lord. 1.

ਮ: 2॥ ਨਕਿ ਨਥ ਖਸਮ ਹਥਿ ਕਿਰਤੁ ਧਕੇ ਦੇ॥ ਜਹਾ ਦਾਣੇ ਤਹਾ ਖਾਣੇ ਨਾਨਕਾ ਸਚੁ ਹੇ॥ 2॥
M: 2: Nuck(i) nuth, Khusm huth(i), kirt(u) dhukkay day. Juhaan daanay, tuhaan khaanay, Nanaka Sach(u) hay. 2.
Word Meaning: Nuth = ring in the nose of cattle to control them. Kirt(u) = prewritten fortune. Dhukkay Day = pushes. Daanay = grains; food; earn a living. 2.
MEANING: Waheguru controls people's performance like an owner controls his cattle with a ring in their nose, while his prewritten fortune pushes (nudges) them. One has to earn his living at his predestined place and by predestined means; and that is the truth, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭੇ ਗਲਾ ਆਪਿ ਥਾਟਿ ਬਹਾਲੀਓਨੁ॥ ਆਪੇ ਰਚਨੁ ਰਚਾਇ ਆਪੇ ਹੀ ਘਾਲਿਓਨੁ॥ ਆਪੇ ਜੰਤ ਉਪਾਇ ਆਪਿ ਪ੍ਰਤਿਪਾਲਿਓਨੁ॥ ਦਾਸ ਰਖੇ ਕੰਠਿ ਲਾਇ ਨਦਰਿ ਨਿਹਾਲਿਓਨੁ॥ ਨਾਨਕ ਭਗਤਾ ਸਦਾ ਅਨੰਦੁ ਭਾਉ ਦੂਜਾ ਜਾਲਿਓਨੁ॥ 28॥
Paurri: Subhay gullan Aap(i) thaat(i), buhaalioun(u). aapay ruchun(u) ruchaayay, Aapay hee ghaalioun. Aapay junt oopaayay, Aap(i) pritpaalioun(u). Daas rukhay Kuntth(i) laayay, nudr(i) nihaalioun(u). Nanak, bhugutaan sudaa anund(u), bhaaou dooja jaalioun(u). 28.
Word Meaning: Gullan = things; arrangements. Thaat(i) = creation. Buhaalioun = established. Ghaalioun = destroys. Pritpaalion(u) = raises and nurtures. Kuntth(i) = with the neck. Nihaalioun(u) = blesses. Anund(u) = blissfulness. Dooja = Maya.
MEANING: Waheguru Himself makes all the arrangements to create the universe. He creates the universe and destroys it Himself. He, Himself, creates the living beings, and raises and nourishes them. He loves and protects His devotees by holding them tightly to His neck (with love) and blesses them. The devotees burn away their love for Maya, and always stay blissful, oh Nanak. 28.

ਸਲੋਕੁ ਮ: 3॥ ਏ ਮਨ ਹਰਿ ਜੀ ਧਿਆਇ ਤੂ ਇਕ ਮਨ ਇਕ ਚਿਤਿ ਭਾਇ॥ ਹਰਿ ਕੀਆ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਇ॥ ਹਉ ਹਰਿ ਕੈ ਸਦ ਬਲਿਹਾਰਣੈ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਪਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ 1॥
Sloak(u) M: 3: Eh mun, Hur Ji dhiyaayay tu, ikk mun, ikk chit(i) bhaayay. Hur(i) keeyaan sudaa, sudaa, vudiyaayiyaan, dayay na puchhotaayay. Huoun Hur(i) kaiy bulihaarnaiy, jit(u) sayviyain sookh(u) paayay. Nanak, Gurmukh(i) mil(i) ruhaiy, haumein Shabad(i) julaayay. 1.
Word Meaning: Chit(i) = in mind. Bhaayay = (with) love. Puchhotaayay = regrets.
MEANING: Worship (remember) Waheguru with a focused mind and with respectful love, oh my mind. It is the greatness of Waheguru that He gives us His gifts all the time, and never regrets. I am always a sacrifice for Waheguru, serving whom, I enjoy blissfulness. One burns away his haumein with Guru's Shabad in His shelter, and stays connected with Waheguru, oh Nanak. 1.

ਮ: 3॥ ਆਪੇ ਸੇਵਾ ਲਾਇਅਨੁ ਆਪੇ ਬਖਸਿ ਕਰੇਇ॥ ਸਭਨਾ ਕਾ ਮਾ ਪਿਉ ਆਪਿ ਹੈ ਆਪੇ ਸਾਰ ਕਰੇਇ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸੁ ਹੈ ਜੁਗ ਜੁਗ ਸੋਭਾ ਹੋਇ॥ 2॥
M: 3: Aapay sayva laayayun(u), Aapay bukhsh(i) kuray. Subhna ka ma piyyo Aap(i) Haiy, Aapay saar kuray. Nanak, Naam(u) dhiyaayin, tin nij ghur(i) vaas(u) haiy, joog, joog sobha hoyay. 2.
Word Meaning: Bukhsh(i) = bestows (gift); becomes benevolent. Saar = looking after. Nij = own. Ghur(i) = heart. 2.

MEANING: With His munificence, Waheguru puts His devotees to His service (makes them recite His Naam). He is the mother and the father of all, and looks after everybody. The mind of those who recite Waheguru's Naam stays in itself (quits wandering); and they earn praise in each eon (era), oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹਹਿ ਕਰਤੇ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ (ਅੰਗ 654)॥ ਤੁਧੁ ਆਪੇ ਸਿਸਟਿ ਸਿਰਜਿਆ ਆਪੇ ਫੁਨਿ ਗੋਈ॥ ਸਭੁ ਇਕੋ ਸਬਦੁ ਵਰਤਦਾ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਦੇਇ ਪ੍ਰਭੁ ਹਰਿ ਪਾਵੈ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਆਰਾਧਿਆ ਸਭਿ ਆਖਹੁ ਧੰਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੁ ਸੋਈ॥ 29॥1॥ ਸੁਧੁ॥

Paurri: Tu kern kaarun sumruth(u) heh(i) Kertay, mein Toojh bin(u) uver(u) na koyee.
(PAGE 654): Toodh(u) Aapay sist(i) sirjiya Aapay phoon(i) goyee. Subh(u) ikko Shabad(u) vertda, jo kuray su hoyee. Vudiyaayee, Gurmukh(i) dayay Prubh(u), Hur(i) Paavaiy soyee. Gurmukh(i), Nanak araadhiya, subh(i) aakhou dhunn(u), dhunn(u), Dhunn(u) Gur(u) soyee. 29.1. Shoodh(u).
Word Meaning: Kern Kaarun = creator of the raw materials. Sist(i) = world. Phoon(i) = too. Goyee = destroyed. Shabad(u) = Huqam; Laws. Vertda = prevails.
MEANING: You are omnipotent and the creator of the basic materials (and of the universe, oh, Waheguru. I have nobody (to depend upon) other than You. You have created the world Yourself, and will destroy it too. Only Your Huqam prevails everywhere, and only that happens in the world that You cause. The devotee of the Guru, whom Waheguru honours, becomes connected with Him. I recite Waheguru's Naam in the shelter of the Guru, oh Nanak. I exhort everyone to chant: "The Guru is Great; the Guru is great; the Guru is Great." 29.1. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ ਘਰੁ 1॥
Ek Onkar Satgur Persad(i):
Raag(u) Soritth, Bani Bhugut Kabir Ji Kee, Ghur(i) 1

ਬੁਤ ਪੂਜਿ ਪੂਜਿ ਹਿੰਦੂ ਮੁਏ ਤੁਰਕ ਮੂਏ ਸਿਰੁ ਨਾਈ॥ ਓਇ ਲੇ ਜਾਰੇ ਓਇ ਲੇ ਗਾਡੇ ਤੇਰੀ ਗਤਿ ਦੁਹੂ ਨ ਪਾਈ॥1॥ ਮਨ ਰੇ ਸੰਸਾਰੁ ਅੰਧ ਗਹੇਰਾ॥ ਚਹੁ ਦਿਸ ਪਸਰਿਓ ਹੈ ਜਮ ਜੇਵਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਬਿਤ ਪੜੇ ਪੜਿ ਕਬਿਤਾ ਮੂਏ ਕਪੜ ਕੇਦਾਰੈ ਜਾਈ॥ ਜਟਾ ਧਾਰਿ ਧਾਰਿ ਜੋਗੀ ਮੂਏ ਤੇਰੀ ਗਤਿ ਇਨਹਿ ਨ ਪਾਈ॥ 2॥ ਦਰਬੁ ਸੰਚਿ ਸੰਚਿ ਰਾਜੇ ਮੂਏ ਗਡਿ ਲੇ ਕੰਚਨ ਭਾਰੀ॥ ਬੇਦ ਪੜੇ ਪੜਿ ਪੰਡਿਤ ਮੂਏ ਰੂਪੁ ਦੇਖਿ ਦੇਖਿ ਨਾਰੀ॥ 3॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਭੈ ਬਿਗੂਤੇ ਦੇਖਹੁ ਨਿਰਖਿ ਸਰੀਰਾ॥ ਹਰਿ ਕੇ ਨਾਮੁ ਬਿਨੁ ਕਿਨਿ ਗਤਿ ਪਾਈ ਕਹਿ ਉਪਦੇਸੁ ਕਬੀਰਾ॥4॥1॥

Boott pooj(i), pooj(i) Hindu mooyay, Turk mooyay sir(u) naayee. Oye lay jaaray, oye lay gaaday, Tayri gut(i) doohoon na paayee. 1. Mun ray, sunsaar(u) undh(u) guhayra.Chuhoun dis pusriyo haiy Jum jayvra. 1. Ruhaou. Kubit purrhay, purrh(i) kubita mooyay, kuppurr Kaydaaraiy jaayee. Jutaa dhaar(i), dhaar(i) yogi mooyay, Tayri gut(i) ineh(i) na paayee. 2. Durb(u) sunch(i), sunch(i) raajay mooyay, gudd(i) lay kunchun bhaari. Bayd purrhay, purrh(i) pundit mooyay, roop(u) daykh(i), daykh(i)naari. 3. Ram Naam bin(u) subhaiy bigootay, daykhou nirkh(i) sreera. Hur(i) kay Naam(u) bin(u) kin(i) gut(i) paayee, keh(i) oopdaysh(u), Kabira. 4.1.

Word Meaning: Boott = idols. Pooj(i), Pooj(i) = worship; idolatry. Turk = the Muslims. Sir(u) Naayee = bowing the head. Oye = the Hindus. Jaaray = cremate. Gaaday = bury. Gut(i) = transcendence. Doohoon = both. 1. Undh(u) Guhaya = deep darkness. Pusriyo = spread out. Jayvra = chains. Pause. Kubit = poems. Kubita = poets. Mooyay = died spiritually. Kuppurr = a religious Sect the members of which wear quilts made of rags. Kaydaara = Kedara - a holy place of Shiva in the high mountains in Uttra Khund. Jutaa Dhaar(i) = wearing tangles. 2.
Durb(u) = wealth. Sunch(i) = accumulating. Gudd Lay = bury. Kunchun = gold. 3.
Bigootaiy = misled; suffer humiliation. Nirkh(i) = examine carefully. 4.
MEANING: The Hindus suffer spiritual death by idol worship, and the Muslims by bowing again and again towards Mecca while offering *nivaj.* With their misbeliefs about how to dispose of the bodies of their dead – the Hindus cremate them while the Muslims bury them – each believes that their custom is the best (is approved by God), and none of the two religions understands Your Transcendence, oh Waheguru. 1. The whole world is in deep darkness (of ignorance), and the chain (trap) of the Angel of spiritual death is set up in all the four directions (everywhere), oh my mind. Pause. (Everybody is conceited of their achievements or of their beliefs and spiritual death because of their resulting haumein). For example, the poets suffer spiritual death due to the resulting haumein when they read their poems to the public and win applause; the members of the sect, who wear quilts of rags, suffer spiritual death because of their inflated ego due to their ability to visit the Temple of Kedar Nath, which is at a height of 11753 ft. The yogis who wear tangled (matted) hair also suffer spiritual death for their ego, but none of them has realized Your transcendence, oh God. 2. Even though the rajahs accumulate tons of wealth and bury heaps of gold in the ground, they die discontented; the pundits leave this world full of ego because of their knowledge of the Vedas, which they read to the public. The celibates suffer spiritual death for their evil lust to enjoy the beauty of other women. 3. One can verify it by self-analysis that everybody suffers humiliation without God's Naam. Kabir advises that nobody can attain a high spiritual state without God's Naam. 4

ਜਬ ਜਰੀਐ ਤਬ ਹੋਇ ਭਸਮ ਤਨੁ ਰਹੈ ਕਿਰਮ ਦਲ ਖਾਈ॥ ਕਾਚੀ ਗਾਗਰਿ ਨੀਰੁ ਪਰਤੁ ਹੈ ਇਆ ਤਨ ਕੀ ਇਹੈ ਬਡਾਈ॥ 1॥ ਕਾਹੇ ਭਈਆ ਫਿਰਤੌ ਫੂਲਿਆ ਫੂਲਿਆ॥ ਜਬ ਦਸ ਮਾਸ ਉਰਧ ਮੁਖ ਰਹਤਾ ਸੋ ਦਿਨੁ ਕੈਸੇ ਭੂਲਿਆ ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਮਧੁ ਮਾਖੀ ਤਿਉ ਸਠੋਰਿ ਰਸੁ ਜੋਰਿ ਜੋਰਿ ਧਨੁ ਕੀਆ॥ ਮਰਤੀ ਬਾਰ ਲੇਹੁ ਲੇਹੁ ਕਰੀਐ ਭੂਤੁ ਰਹਨ ਕਿਉ ਦੀਆ॥ 2॥ ਦੇਹੁਰੀ ਲਉ ਬਰੀ ਨਾਰਿ ਸੰਗਿ ਭਈ ਆਗੈ ਸਜਨ ਸੁਹੇਲਾ॥ ਮਰਘਟ ਲਉ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਭਇਓ ਆਗੈ ਹੰਸੁ ਅਕੇਲਾ॥ 3॥ ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰੇ ਕਾਲ ਗ੍ਰਸ ਕੂਆ॥ ਝੂਠੀ ਮਾਇਆ ਆਪੁ ਬੰਧਾਇਆ ਜਿਉ ਨਲਿਨੀ ਭ੍ਰਮਿ ਸੂਆ॥ 4॥2॥
Jub juriyaiy, tub hoyay bhusm tun, ruhaiy kirm dul khaayee. Kaachi gaagur(i) neer(u) pert(u) haiy, iya tun kee ihaiy vudaayee. 1. Kaahay bhuyya phirtau, phooliya, phooliya? Jub dus maas oordh mookh rehta, so din(u) kaiysay bhooliya? 1 Ruhaou. Jiyoun mudh(u) maakhi, tiyoun satthoar(i) rus(u), joar(i), joa.r(i) dhun keeya. Murti baar layhou, layhou kuriyaiy, bhoot(u) rehn kiyoun deeya. 2. Dayhoori luou burie naar(i) sung(i) bhuyyee, aagaiy sujjun soohayla. Murghut luou subh loag(u), kootumb(u) bhuyyo, aagaiy huns(u) akayla. 3. Keht(u) Kabir soonhou ray praani, puray kaal gruss kooaan. Jhootthi Maya aap(u) bundhaaya, jiyoun nulini bherm(i) sooaa. 4.2.
Word Meaning: Juriyaiy = burned. Bhusm = ash. Kirm Dul = army of germs. Kaachi Gaagur=unbaked earthen container. Neer(u) = water. Vudaayee = durability. Phooliya = elated. Oordh Mookh = upside down (in the womb). Pause. Mudh(u) Maakhi = honey bee. Satthoar(i) = the foolish. Rus = sweet taste. Joar(i) = accumulating. Layhou = take

out. Bhoot(u) = the dead body. 2. Dayhoori = the main gate. Luou = up to. Burie Naar(i) = wife. Sung(i) = with. Sujjun Soohayla = friends and dears. Murghut = cremation ground. Kootumb(u) = family. Huns(u) = soul. Akayla = alone. 3.
Praani = oh, man. Puray = drops in. Kaal-gruss = in the jaws of death. Kooaan = well. Bundhaaya = got trapped. Nulini = a mechanism to catch Sooaa (parrots). 4.

MEANING: The human body is only as strong as an unbaked earthen pot, which cannot hold water for long. When a dead body is burned, it turns into ash, and an army of germs consumes it. 1. So, what are you elated about, oh my friend? How can you forget those ten difficult months which you spent upside down (in your mother's womb)? Pause. Like the fate of a honey bee, which collects nectar from flowers to make honey but cannot use it because it is stolen by humans, the foolish man enjoys the taste of accumulating wealth, which is of no use to him (and is used by others after his death). Soon after his death, the relatives began to say aloud, "Take him out, take him out. Why is the ghost left in the house?" 2. The wife accompanies the dead body up to the main gate, and the friends and other dear ones accompany him next. Everybody accompanies him to the cremation ground, and the soul is left alone after that. 3. Just like a parrot which is tapped in "*nulini*" under the false fear that it is safe for him, the man gets trapped by the false attractions of Maya as a result of which he falls into the deep well (jaws) of spiritual death, says Kabir. 4.2.

ਬੇਦ ਪੁਰਾਨੁ ਸਭੈ ਮਤ ਸੁਨਿ ਕੈ ਕਰੀ ਕਰਮ ਕੀ ਆਸਾ॥ ਕਾਲ ਗ੍ਰਸਤ ਸਭ ਲੋਕ ਸਿਆਨੇ ਉਠਿ ਪੰਡਿਤ ਪੈ ਚਲੇ ਨਿਰਾਸਾ॥1॥ ਮਨ ਰੇ ਸਰਿਓ ਨ ਏਕੈ ਕਾਜਾ॥ ਭਜਿਓ ਨ ਰਘੁਪਤਿ ਰਾਜਾ॥ 1॥ ਰਹਾਉ॥ ਬਨ ਖੰਡ ਜਾਇ ਜੋਗੁ ਤਪੁ ਕੀਨੋ ਕੰਦ ਮੂਲੁ ਚੁਨਿ ਖਾਇਆ॥ ਨਾਦੀ ਬੇਦੀ ਸਬਦੀ ਮੋਨੀ ਜਮ ਕੇ ਪਟੈ ਲਿਖਾਇਆ॥ 2॥ ਭਗਤਿ ਨਾਰਦੀ ਰਿਦੈ ਨ ਆਈ ਕਾਛਿ ਕੂਛਿ ਤਨੁ ਦੀਨਾ॥ ਰਾਗ ਰਾਗਨੀ ਡਿੰਭ ਹੋਇ ਬੈਠਾ ਉਨਿ ਹਰਿ ਪਹਿ ਕਿਆ ਲੀਨਾ॥ 3॥ ਪਰਿਓ ਕਾਲੁ ਸਭੈ ਜਗ ਊਪਰਿ ਮਾਹਿ ਲਿਖੇ ਭ੍ਰਮ ਗਿਆਨੀ॥ (ਅੰਗ 655)॥ ਕਹੁ ਕਬੀਰ ਜਨ ਭਏ ਖਾਲਸੇ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਹ ਜਾਨੀ॥ 4॥3॥

Bayd Puran(u) subhaiy mut soon(i) kaiy, kurie kerm kee aasa. Kaal-grust subh loak siyaanay, ootth(i) pundit paiy chullay niraasa. 1. Mun ray, surriyo na aikaiy kaaja.Bhujiyo na Rughuput(i) Raja. 1. Ruhaou. Bun khund jaayay yog(u), tup(u) keeno,Kund mool(u) choon(i) khaaya. Naadi, Baydi, Shabadi, Moani, Jum kaiy putaiy likhaaya. 2. Bhagat(i) Nardi ridaiy na aayee, kaachh(i), koochh(i) tun(u) deena. Raag, raagini dimbh hoyay baiyttha, oonn(i) Hur(i) peh(i) kiya leena. 3. Puriyo kaal(u) subhaiy jug oopur(i), maah(i) likhay bherm giyani. **(PAGE 655):** Kuhou Kabir, jun bhuyyay khalsay, praym bhugut(i) jih jaani. 4.3.

Word Meaning: Mut = advice. Kerm = rituals. Kaal-grust = in the jaws of death. Paiy = drop (in the trap). Niraasa = disappointed. 1. Surriyo = achieved. Bhujiyo = worshipped. Rughuput Raja = Waheguru. Pause. Khund = a part. Yog Tup = the tough exercises of the yogis. Kund Mool = the vegetables that grow inside the earth. Naadi = yogi. Baydi = believers in rituals. Shabadi = a sect of yogis who chant only one word, "Alukh". Moani = hermits. Jum kay Putaiy = in the Angel of Death's account book. 2. Bhagat Nardi = Nard's way of worship (to believe in the omnipresence of God by dancing). Kaachh(u) Koochh(i) Tun(u) = decorate body by painting religious symbols, and by shaving head. Dimbh = hypocrisy. 3. Maah(i) Likhay = included in. Bherm Giyani = "wise" people misled by misgivings. Khalsay = pure; free from worldly bonds; emancipated. 4.

MEANING: After listening to the teachings of the Vedas and the Puranas, the followers build (false) hopes that all they need for their salvation is only rituals. But, all such "wise" men and the pundits (who have faith in rituals) are in the jaws of spiritual death; they drop into that trap and leave the world disappointed. 1. They do not achieve the important objective of

life – they fail to recite God's Naam – oh, my mind. Pause. The yogis settle down in some part of the forest, perform rigorous exercises, and eat only vegetables like carrots and radishes. Yogis, the believers in rituals, members of the sect who chant only one word, "Alukh," and the hermits all get their deeds recorded in the account book of the Angel of Death. 2. They do not like the type of worship preached by 'Nard' (to believe in the omnipresence of God), and rather decorate their bodies by painting religious symbols on them, and by shaving their heads. They hypocrites sit down to sing and play music (just as a show off), which has nothing to do with God. 3. Spiritual death is hanging over everybody's head, including the "wise" people who are victims of their misgivings. But those devotees who worship God with love become pure (free from worldly bonds), oh Kabir. 4.3.

ਘਰੁ 2॥ ਦੁਇ ਦੁਇ ਲੋਚਨ ਪੇਖਾ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਅਉਰੁ ਨ ਦੇਖਾ॥ ਨੈਨ ਰਹੇ ਰੰਗੁ ਲਾਈ॥ ਅਬ ਬੇਗਲ ਕਹਨੁ ਨ ਜਾਈ॥ 1॥ ਹਮਰਾ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ॥ ਜਬ ਰਾਮ ਨਾਮ ਚਿਤੁ ਲਾਗਾ॥ 1॥ ਰਹਾਉ॥ ਬਾਜੀਗਰ ਡੰਕ ਬਜਾਈ॥ ਸਭ ਖਲਕ ਤਮਾਸੇ ਆਈ॥ ਬਾਜੀਗਰ ਸ੍ਵਾਗੁ ਸਕੇਲਾ॥ ਅਪਨੇ ਰੰਗਿ ਰਵੈ ਅਕੇਲਾ॥ 2॥ ਕਥਨੀ ਕਹਿ ਭਰਮੁ ਨ ਜਾਈ॥ ਸਭ ਕਥਿ ਕਥਿ ਰਹੀ ਲੁਕਾਈ॥ ਜਾ ਕਉ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਈ॥ ਤਾ ਕੇ ਹਿਰਦੈ ਰਹਿਆ ਸਮਾਈ॥ 3॥ ਗੁਰ ਕਿੰਚਤ ਕਿਰਪਾ ਕੀਨੀ॥ ਸਭੁ ਤਨੁ ਮਨੁ ਦੇਹ ਹਰਿ ਲੀਨੀ॥ ਕਹਿ ਕਬੀਰ ਰੰਗਿ ਰਾਤਾ॥ ਮਿਲਿਓ ਜਗਜੀਵਨ ਦਾਤਾ॥ 4॥ 4॥

Ghur(u) 2: Dooyay, dooyay loachun paykhaan. Huou Hur(i) bin(u) aur na daykhaan. Naiyn ruhay rung(u) rung(u) laayee. Ub bay gull kehn(u) na jaayee. 1. Humra bherm(u) guyya bhuou bhaaga. Jub Ram Naam chit(u) laaga. 1. Ruhaou. Baajigur dunk bujaayee. Subh khulk tmaashay aayee. Baajigur suvaang skayla. Apnay rung(i) ruvaiy akayla. 2. Kuthnee, keh(i) bherm(u) na jaayee. Subh kuth(i), kuth(i) ruhee lookaayee. Ja kuou Gurmukh(i) Aap(i) boojhaayee. Ta kay hirdaiy ruhhiya smaayee. 3. Gur kinchut kirpa keeni. Subh(u) tun(u), mun(u), dayh Hur(i) leeni. Keh(i) Kabir rung(i) raata. Miliyo Jugjeevun Daata. 4.4.

Word Meaning: Loachun = eyes = Naiyn. Paykhaan = I see. Huoun = I. Rung(u) = blissfulness; joyfulness. Ub = now. Bay = two; other. Gull = talk. 1. Baajigur = acrobat. Dunk = drum. Khulk = people. Tmaasha = show. Suvaang = Paraphernalia. Skayla = dismantled. Rung(u) = happiness. Ruvaiy = enjoys. 2. Kuthni = words. Bherm(u) = misgivings. Lookaayee = world. 3. Kinchut = a little. Leeni = merged into. Rung(I) Raata = imbued in love (of God). 4.

MEANING: I see God with both my eyes (everywhere), and do not see anything else. My eyes feel blissful to see Him, and I cannot talk about anything other than God. 1.
Ever since my mind got attached to God, all my misgivings and worldly fears have disappeared. Pause. Like the show of an acrobat, the world too is a drama. When the acrobat beats the drum to announce his arrival, the whole world comes to watch his show, which lasts only for a short while. Similarly, the drama of the world lasts only briefly for individuals. When the acrobat dismantles his paraphernalia, the visitors leave, and he
enjoys (his performance and the income) alone. Similarly, when the individuals leave the world, the drama of life is over for them, but the acrobat (the creator of this world drama, God) is always blissful. 2. One's misgivings do not go away simply by talking about God; the whole world talks customarily about Him (without any gain in their spirituality). However, those devotees who are enlightened by God through the Guru get Him (God) embedded in their hearts. 3. With a slight munificence (kindness) of the Guru, one's body and mind get absorbed in God. By getting imbued in His love, I realized God, which is the Soul, and the provider for the whole world, oh Kabir. 4.4.

ਜਾ ਕੇ ਨਿਗਮ ਦੂਧ ਕੇ ਠਾਟਾ॥ ਸਮੁੰਦੁ ਬਿਲੋਵਨ ਕਉ ਮਾਟਾ॥ ਤਾ ਕੀ ਹੋਹੁ ਬਿਲੋਵਨਹਾਰੀ॥ ਕਿਉ ਮੇਟੈਗੋ ਛਾਛਿ ਤੁਹਾਰੀ॥ 1॥ ਚੇਰੀ ਤੂ ਰਾਮੁ ਨ ਕਰਸਿ ਭਤਾਰਾ॥ ਜਗਜੀਵਨ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੇ ਗਲਹਿ ਤਉਕੁ ਪਗ ਬੇਰੀ॥ ਤੂ ਘਰਿ ਘਰਿ ਰਮਈਏ ਫੇਰੀ॥ ਤੂ ਅਜਹੁ ਨ ਚੇਤਸਿ ਚੇਰੀ॥ ਤੂ ਜਮਿ ਬਪੁਰੀ ਹੈ ਹੇਰੀ॥ 2॥ ਪ੍ਰਭ ਕਰਨ ਕਰਾਵਹਹਾਰੀ॥ ਕਿਆ ਚੇਰੀ ਹਾਥਿ ਬਿਚਾਰੀ॥ ਸੋਈ ਸੋਈ ਜਾਗੀ॥ ਜਿਤੁ ਲਾਈ ਤਿਤੁ ਲਾਗੀ॥ 3॥ ਚੇਰੀ ਤੈ ਸੁਮਤਿ ਕਹਾ ਤੇ ਪਾਈ॥ ਜਾ ਤੇ ਭ੍ਰਮ ਕੀ ਲੀਕ ਮਿਟਾਈ॥ ਸੁ ਰਸੁ ਕਬੀਰੈ ਜਾਨਿਆ॥ ਮੇਰੋ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਮਾਨਿਆ॥ 4॥5॥

Ja kay Nigum doodh kay tthaata. Smoond(u) bilovun kuou maata. Ta kee hohou bilovunhaari. Kiyoun maytaiygo chhaachh(i) Toohaari. 1. Chayri, tu Ram(u) na kurs(i) bhataara. Jugjeevun, praan adhaara. 1. Ruhaou. Tayray guleh(i) tauk(u) pug bayri. Tu ghur(i), ghur(i) Rumuyyiyay phayri. Tu ajhou na chaytus(i) chayri. Tu Jum(i) bupoori haiy hayri. 2. Prubh Kern Kraavunhaari. Kiya chayri haath(i) bichaari. Soyee, soyee jaagi. Jit(u) laayee, tit(u) laagi. 3. Chayri, taiyn soomut(i) kuhaan tay paayee. Ja tay bherm kee leek miyaayee. Su rus(u) Kabiraiy jaaniya. Mayro Gur persad(i) mun(u) maaniya. 4.5.

Word Meaning: *Nigum = rivers (Teachings of the Guru). Doodh = (Naam) Amrit. Tthaata = creation. *Smoonth(u) = sea of noble qualities (Satguru). Bilovun = to churn. Maytaiygo = eliminate; stop. Chhaachh(i) = butter milk (mental bliss). 1. Chayri = disciple; devotee. Bhataara = husband. Adhaara = basis. Pause. Tauk(u) = a big iron ring around the neck of a criminal. Pug = foot. Bayri = chain. Ghur(i). Ghur(i) = through many life forms. Rumuyyiya = omnipresent God. Ajhou = Still. Chaytus(I) = remember. Bupoori = poor; helpless. Hayri = watched carefully. 2. Kern Kraavunhaari = the doer, and make others do. Laayee = given responsibility. 3. Soomut(i) = noble thinking. Leek = line (on the forehead). Rus(u) = sweet taste. 4.

***NOTE:** Guru Nanak Sahib has used metaphors of Smoond(u) for the Guru, and River for His Teachings. Read the second half of the following holy Shabad carefully.

ਸਲੋਕੁ ਮ: 1 ਵਾਰ ਮਾਝ(149)॥ ਸਿਰੁ ਖੋਹਾਇ ਪੀਵਹਿ ਮਲਵਾਣੀ ਚੁਠਾ ਮੰਗਿ ਮੰਗਿ ਖਾਹੀ॥ ----
ਗੁਰੂ ਸਮੁੰਦੁ ਨਦੀ ਸਭਿ ਸਿਖੀ ਨਾਤੈ ਜਿਤੁ ਵਡਿਆਈ॥ -----

Meaning: -------The Guru is like an ocean, while all His Teachings are like rivers. Anyone who takes a dip in the rivers earns respect (in Waheguru's Court). --------

MEANING: You do not try to be the spouse (extreme devotee) of God, which is the life (soul) of the world, oh, the human-bride. Pause. Be the contemplator of God, who has created rivers of Guru's Teachings and of His Amit-like Naam, and the ocean-like Guru in whose shelter you can churn (ponder on) His Naam, oh the human-bride. Even if you are unable to merge with Him, your blissfulness shall not be stopped. 1. There is a strong iron ring around your neck and chains (of attractions of Maya) around your feet, and you have been taken through countless life forms by God, but you still do not remember Him, oh man. Helpless as you are, you are being closely watched by the Angel of Death. 2. But the man is not to be entirely blamed because he has no control over his fate; it is God who is the doer of everything and who makes the human do whatever He likes. The man spends many lives unaware of His importance in life, and gets some awareness when God wishes, and then starts spending his life as preplanned for him. 3. To answer the question, "how does the man acquire the noble wisdom whereby his line of misgivings on his forehead is erased," Kabir Sahib says that He acquired the blissful taste of God's Naam by the grace of the Guru when his mind was fully convinced (to recite God's Naam). 4.5.

ਜਿਹ ਬਾਝੁ ਨ ਜੀਆ ਜਾਈ॥ ਜਉ ਮਿਲੈ ਤ ਘਾਲ ਅਘਾਈ॥ ਸਦ ਜੀਵਨ ਭਲੋ ਕਹਾਹੀ॥ ਮੂਏ ਬਿਨੁ ਜੀਵਨੁ ਨਾਹੀ॥ 1॥ ਅਬ ਕਿਆ ਕਥੀਐ ਗਿਆਨੁ ਬੀਚਾਰਾ॥ ਨਿਜ ਨਿਰਖਤ ਗਤ ਬਿਉਹਾਰਾ॥ ਰਹਾਉ॥ ਘਸਿ ਕੁੰਕਮ ਚੰਦਨੁ ਗਾਰਿਆ॥ ਬਿਨੁ ਨੈਨਹੁ ਜਗਤ ਨਿਹਾਰਿਆ॥ ਪੂਤਿ ਪਿਤਾ ਇਕੁ ਜਾਇਆ॥ ਬਿਨੁ ਠਾਹਰ ਨਗਰੁ ਬਸਾਇਆ॥2॥ ਜਾਚਕ ਜਨ ਦਾਤਾ ਪਾਇਆ॥ ਸੋ ਦੀਆ ਨ ਜਾਈ ਖਾਇਆ॥ ਛੋਡਿਆ ਜਾਇ ਨ ਮੂਕਾ॥ ਅਉਰਨ ਪਹਿ ਜਾਨਾ ਚੂਕਾ॥ 3॥ ਜੋ ਜੀਵਨ ਮਰਨਾ ਜਾਨੈ॥ ਸੋ ਪੰਚ ਸੈਲ ਸੁਖੁ ਮਾਨੈ॥ ਕਬੀਰੈ ਸੋ ਧਨੁ ਪਾਇਆ॥ ਹਰਿ ਭੇਟਤ ਆਪੁ ਮਿਟਾਇਆ॥ 4॥6॥

Jih Baajh na jeeya jaayee. Juou milaiy ta ghaal(i) aghaayee. Sud jeevun bhulo kuhaahi. Mooyay bin(u) jeevun(u) naahi. 1. Ub kiya kuthiyaiy giyan(u) beechaara. Nij nirkhut gut biyohaara. Ruhaou. Ghus(i) koonkum chundun gaariya. Bin(u) naiynou jugut nihaariya. Poot(i) pita ikk(u) jaaya. Bin(u) tthaahur, nugur busaaya. 2. Jaachuk jun Daata paaya. So deeya, na jaayee khaaya. Chhodiya jaayay, na, mooka. Aurun peh(i) jaana chooka. 3. Jo jeevun murna jaanaiy. So punch, saiyl sookh(u) maanaiy. Kabiraiy, so dhun(u) paaya. Hur(i) bhaytut aap(u) mitaaya. 4.6.

Word Meaning: Jih Baajh(u) = without which (God's Naam). Ghaal Aghaayee = hard labour; bears fruit. Sud Jeevun = living for ever. Kuhaahi = is said. 1. Kuthiyaiy = narrate; need to know. Nij Nirkhut = personally watching. Gut = level. Biyohaara = Dealings. Pause. Ghus(i) = by grazing; by hard labour. Koonkum = saffron (purified mind). Chundun = sandalwood (sweet fragrant Waheguru). Gaariya = mixed the mind with God. Poot(i) = mind. Pita = (God's Naam). Jaaya = generates; implants in mind. Tthaahur = support. Nugur Busaaya = populated the mind with noble qualities. 2. Jaachuk = beggar. Chhodiya Jaayy Na = which cannot be left alone. Mooka = runs out. Aurun = others. Chooka = came to an end. 3. Jeevun Murna = live after killing desires. Punch = noble. Saiyl = rock; huge like a mountain. Maanaiy = enjoys. Bhaytut = on meeting. Aap(u) = selfishness and ego. 4.

MEANING: When one acquires (God's Naam) in the heart, without which he cannot have a spiritual life, his hard labour bears fruit (becomes successful). Immortality is said to be great by most, but such a life cannot be achieved without killing one's desires and worldly bonds, while living in the family. 1. No deep knowledge is needed to learn the level (quality) of dealings of the people when you can watch the results (of such dealings) with your own eyes. Pause. When one purifies his mind with hard labour (of reciting God's Naam), and merges with the sweet fragrant God, he becomes "one" with Him and can see the whole world without his physical eyes. Put in another way, the mind-son generates the Naam of the father-God in his heart, and populates the city of his heart with noble qualities without any external support. 2. I am a slave of God and His beggar; I have realized God, who is an inexhaustible source of everything. He has given me such a wealthy food (of His Naam) which is not for eating by mouth. But it cannot be left unused, nor does it run out. Moreover, I no longer need to go to anyone for help. 3. An individual who knows how to kill his desires and break worldly bonds becomes a holy saint and enjoys blissfulness the size of a mountain (immense blissfulness). I have acquired that wealth (God's Naam) with which all my desires have been satisfied, and my selfishness and ego have been eradicated, oh Kabir. 4.6

ਕਿਆ ਪੜੀਐ ਕਿਆ ਗੁਨੀਐ॥ ਕਿਆ ਬੇਦ ਪੁਰਾਨਾ ਸੁਨੀਐ॥ ਪੜੇ ਸੁਨੇ ਕਿਆ ਹੋਈ॥ ਜਉ ਸਹਜ ਨ ਮਿਲਿਓ ਸੋਈ॥ 1॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਜਪਸਿ ਗਵਾਰਾ॥ ਕਿਆ ਸੋਚਹਿ ਬਾਰੰ ਬਾਰਾ ॥ 1॥ ਰਹਾਉ॥ ਅੰਧਿਆਰੇ ਦੀਪਕੁ ਚਹੀਐ॥

(ਅੰਗ 656)॥ ਇਕ ਬਸਤੁ ਅਗੋਚਰ ਲਹੀਐ॥ ਬਸਤੁ ਅਗੋਚਰ ਪਾਈ॥ ਘਟਿ ਦੀਪਕੁ ਰਹਿਆ

ਸਮਾਈ॥ 2॥ ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ॥ ਜਬ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ॥ ਮਨ ਮਾਨੇ ਲੋਗੁ ਨ ਪਤੀਜੈ॥ ਨ ਪਤੀਜੈ ਤਉ ਕਿਆ ਕੀਜੈ॥ 3॥7॥

Kiya Purrhiyaiy, kiya gooniyaiy. Kiya Bayd Purana sooniyaiy. Purrhaiy, soonay kiya hoyee. Juou sehj na miliyo soyee. Hur(i) ka Naam(u) na jupus(i) guvaara. Kiya socheh(i) baarum baara. 1. Ruhaou. Undhiyaaray deepuk(u) chuhhiyaiy.

(PAGE 656): Ikk bust(u) agoachur luhhiyaiy. Bust Agoachur paayee. Ghut(i) deepuk(u) ruhhiya smaayee. 2. Keh(i) Kabir ub jaaniya. Jub jaaniya, tuou mun(u) maaniya. Mun maanay loag(u) na puteejaiy. Na puteejaiy, tuou kiya keejaiy. 3.7.

Word Meaning: Kiya = what? What is the use? Gooniyaiy = contemplate. Sehj = blissful state above the effects of Maya. Soyee = that (God). 1. Guvaara = foolish. Baarum Baara = again and again. Pause. Deepuk(u) = lamp; enlightenment. Chuhhiyaiy = is needed. Agoachur = incomprehensible. Luhhiyaiy = can be acquired. Smaayee = stays on. 2. Maaniya = is satisfied; is convinced = Puteejaiy. Tuou = then. 3.

MEANING: You do not recite God's Naam, oh foolish man. What else are you thinking about again, and again? Pause. What is the use of reading, pondering on, and listening to the Vedas and the Puranas if you cannot acquire God's Naam in the blissful state of mind? 1. Just as a lamp is needed in darkness, one needs the valuable thing (Naam of the inaccessible God) to enlighten the mind. Once God's Naam is acquired, that light stays there forever. 2. Now that I have acquired God's Naam, my mind is fully convinced of His omnipresence and His omnipotence (I cannot stay away from Him). However, it is sad that, despite my being fully convinced, the world is not convinced (I cannot convince it) of Him (Waheguru), oh Kabir. But what can anyone do about that? (Only those people bring faith in Him whom He is kind to), oh Kabir. 3.7.

ਹ੍ਰਿਦੈ ਕਪਟੁ ਮੁਖ ਗਿਆਨੀ॥ ਝੂਠੇ ਕਹਾ ਬਿਲੋਵਸਿ ਪਾਨੀ॥ 1॥ ਕਾਇਆ ਮਾਜਸਿ ਕਉਨੁ ਗੁਨਾ॥ ਜਉ ਘਟ ਭੀਤਰਿ ਹੈ ਮਲਨਾ॥ 1॥ ਰਹਾਉ॥ ਲਉਕੀ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਹਾਈ॥ ਕਉਰਾਪਨੁ ਤਊ ਨ ਜਾਈ॥ 2॥ ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ॥ ਭਵ ਸਾਗਰੁ ਤਾਰਿ ਮੁਰਾਰੀ॥ 3॥8॥

Hirdaiy kupt, mookh Giyani. Jhootthay kuhaa bilovus(i) paani. 1. Kaaya, maanjus(i) kaun(u) goona. Juou ghut bheetur(i) haiy mulna. 1. Ruhaou. Laukee utth-sutth(i) teeruth naahyee. Kaurapun(u) tuoou na jaayee. 2. Keh(i) Kabir beechaari. Bhuv – saaguru taar(i) Mooraari. 3.8.

Word Meaning: Kupt(u) = deceit. Jhootthay = oh liar; oh deceitful. Giyani = a man who preaches spirituality. Bilovus(i) = churn. 1. Kaanyaan = body. Maanjus(i) = rub well to clean. Kaun(u) Goona = what is the use. Ghut = heart. Mulna = filth (of immorality). Pause. Lauki = an extremely bitter squash. Utth-sutth(i) = the 68 holy places of Hindus Kaurapun = bitterness. Tuou = still. 2. Bhuv - Saagur(u) = the sea of Maya. Taar(i) = ferry across. Mooraari = God. 3.8

MEANING: A man who preaches spirituality to others but has deceit at heart is a liar (dishonest) and acquires only as much spirituality as a man gets butter by churning water. 1. What is the use of washing the body well when the man has filth of immorality (sensual pleasures) in his mind? Pause. (Washing the body with filth in mind) is just like taking a bitter squash to the 68 holy places and giving it dips because its bitterness never lessens by dips. 2. Kabir has only one idea to present: that only God can ferry us across the sea of Maya (worldly attractions), so pray to Him. 3.8.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੋਰਠਿ॥ ਬਹੁ ਪਰਪੰਚ ਕਰਿ ਪਰ ਧਨੁ ਲਿਆਵੈ॥ ਸੁਤ ਦਾਰਾ ਪਹਿ ਆਨਿ ਲੁਟਾਵੈ॥ 1॥ ਮਨ ਮੇਰੇ ਭੂਲੇ ਕਪਟੁ ਨ ਕੀਜੈ॥ ਅੰਤਿ ਨਿਬੇਰਾ ਤੇਰੇ ਜੀਅ ਪਹਿ ਲੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਛਿਨੁ

ਛਿਨੁ ਤਨੁ ਛੀਜੈ ਜਰਾ ਜਨਾਵੈ॥ ਤਬ ਤੇਰੀ ਓਕ ਕੋਈ ਪਾਨੀਓ ਨ ਪਾਵੈ॥ 2॥ ਕਹਤੁ ਕਬੀਰੁ ਕੋਈ ਨਹੀ ਤੇਰਾ॥ ਹਿਰਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਹਿ ਸਵੇਰਾ॥ 3॥9॥

Ek Onkar Satgur Persad(i): Soritth: Buhou perpunch kur(i) pur dhun(u) liyaavaiy. Soot, daara peh(i) aan(i) lootaavaiy. 1. Mun mayray, bhoolay kupt(u) na keejaiy. Unt(i) nibayra tayray jea peh(i) leejaiy. 1. Ruhaou. Chhin(u), chhin(u) tun(u) chheejaiy, juraa junaavaiy. Tub tayri oak koyee paaniyo na paavaiy. 2. Keht(u) Kabir koyee nuhee tayra. Hirdaiy Ram(u) kee na jupeh(i) suvaya. 3.9.

Word Meaning: Perpunch = world (Maya); deceitfulness; dishonest means. Pur = of others. Soot = sons. Daara = wife. Aan(i) = bring. 1. Bhoolay = even by mistake. Kupt(u) = deceitfulness. Nibayra = final decision; consequences. Jea = soul. Peh(i) Leejaiy = will be taken (received). Pause. Chhin(u) = a second. Chheejaiy = weakens. Juraa = old age. Junaavaiy. = shows. Oak = hands curved to make a cup. 2. Suvayra = early morning (right away; without delay). 3.

MEANING: Do not deceive people even by mistake because the consequences of your deeds will have to be borne by your soul, oh my mind. Pause. The man brings in the wealth of others by many deceitful means, which he spends lavishly on his sons and on his wife. 1. The old age shows itself, and your body weakens by the second so much so that you will not be able to look after yourself; at that point, nobody will serve you even a fistful of water, oh man. There is nobody (other than God) which is truly yours oh man. So, why do you not remember God in your heart without any delay, oh Kabir? 3.9.

ਸੰਤਹੁ ਮਨ ਪਵਨੈ ਸੁਖੁ ਬਨਿਆ॥ ਕਿਛੁ ਜੋਗੁ ਪਰਾਪਤਿ ਗਨਿਆ॥ ਰਹਾਉ॥ ਗੁਰ ਦਿਖਲਾਈ ਮੋਰੀ॥ ਜਿਤੁ ਮਿਰਗ ਪੜਤ ਹੈ ਚੋਰੀ॥ ਮੂੰਦਿ ਲੀਏ ਦਰਵਾਜੇ॥ ਬਾਜੀਅਲੇ ਅਨਹਦ ਬਾਜੇ॥ 1॥ ਕੁੰਭ ਕਮਲੁ ਜਲਿ ਭਰਿਆ॥ ਜਲੁ ਮੇਟਿਆ ਊਭਾ ਕਰਿਆ॥ ਕਹੁ ਕਬੀਰ ਜਨ ਜਾਨਿਆ॥ ਜਉ ਜਾਨਿਆ ਤਉ ਮਨੁ ਮਾਨਿਆ॥ 2॥ 10॥

Sunt-hou, mun puvnaiy sookh(u) buniya. Kichh(u) joag(u) praaput(i) guniya. Ruhaou. Gur dikhlaayee moari. Jit(u) mirg purrut haiy choari. Moond(i) leeyay durvaajay. Baajiulay unhud baajay. 1. Koombh kumul jul(i) bhuriya. Jul(u) maytiya, oobha Kuriya. Kuhou Kabir jun jaaniya. Juou jaaniya, tuou mun(u) maaniya. 2.10.

Word Meaning: Mun Puvnaiy = wind like moving (wavering) mind. Joag(u) Praaput capable of achieving. Guniya = qualified. Pause.
Moari = window; weaknesses. Mirg = deer (animal-like sensual pleasures). Choari = stealthily. Moond(i) = shut down; sealed. Unhud Baajay = heavenly music. 1.
Koombh = vessel. Kumul = lotus-like (heart). Jul(i) = water of vices (immorality).
Matiya = erased; expelled. Oobha = upside down (turned towards God). 2.

MEANING: Mu Guru showed me my weaknesses because of which the animal of my sensual pleasures used to attack me. Now, with Guru's grace, I have been able to overcome my weaknesses so that no such animal can attack me now. In fact, rather than the uneasiness I used to feel because of the aggressive nature of sensual pleasures, my mind has become so peaceful that I feel as if the Divine music is playing in my mind now. 1. My wind-like (wavering) mind has become peaceful, and I feel blissful, oh, the holy saints. My mind is now eligible to acquire something highly valuable (God's Naam). Pause. The water of immorality, which had filled the vessel of my lotus-like heart, has been expelled when I turned my heart upside down (away from Maya, and towards God) (and now, my mind is perfectly pure). As a slave of God, my mind has been connected with Him, and it is fully convinced now (is in complete unison with Him), oh Kabir. 2.10.

ਰਾਗੁ ਸੋਰਠਿ॥ ਭੂਖੈ ਭਗਤਿ ਨ ਕੀਜੈ॥ ਯਹ ਮਾਲਾ ਅਪਨੀ ਲੀਜੈ॥ ਹਉ ਮਾਗਉ ਸੰਤਨ ਰੇਨਾ॥ ਮੈ ਨਾਹੀ ਕਿਸੀ ਕਾ ਦੇਨਾ॥ 1॥ ਮਾਧੋ ਕੈਸੇ ਬਨੈ ਤੁਮ ਸੰਗੇ॥ ਆਪਿ ਨ ਦੇਵਹੁ ਤ ਲੇਵਹੁ ਮੰਗੇ॥ ਰਹਾਉ॥ ਦੂਇ ਸੇਰ ਮਾਗਊ ਚੂਨਾ॥ ਪਾਉ ਘੀਉ ਸੰਗਿ ਲੂਨਾ॥ ਅਧ ਸੇਰੁ ਮਾਗਉ ਦਾਲੇ॥ ਮੋ ਕਉ ਦੋਨਉ ਵਖਤ ਜਿਵਾਲੇ॥ 2॥ ਖਾਟ ਮਾਗਉ ਚਉਪਾਈ॥ ਸਿਰਹਾਨਾ ਅਵਰ ਤੁਲਾਈ॥ ਊਪਰ ਕਉ ਮਾਗਉ ਖੀਧਾ॥ ਤੇਰੀ ਭਗਤ ਕਰੈ ਜਨੁ ਥੀਧਾ॥ 3॥ ਮੈ ਨਾਹੀ ਕੀਤਾ ਲਬੋ॥ ਇਕੁ ਨਾਉ ਤੇਰਾ ਮੈ ਫਬੋ॥ ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ॥ ਮਨੁ ਮਾਨਿਆ ਤਉ ਹਰਿ ਜਾਨਿਆ॥ 4॥11॥

Raag(u) Soritth: Bhookhaiy bhugut(i) na keejaiy. Yeh maala Apni leejaiy. Huoun maangoun suntun rayna. Mein naahee kisee ka dayna. 1. Madho, kaiysay bunaiy Toom sungay. Aap(i) na dayvhou ta layvhou mungay. Ruhaou. Dooyay sayr maangoun choona. Paaou gheeou sung(i) loona. Udh sayr(u) maangoun daalay. Mo kuou dono vukht jivaalay. 2. Khaat maangoun, chaupaayee. Sirhaana, uver toolaayee. Oopur kuou maangoun kheendha. Tayri bhugut kuraiy jun(u) theendha. 3. Mein naahi keeta lubbo. Ikk(u) Naaoun Tayra mein phubbo. Keh(i) Kabir mun(u) maaniya. Mun(u) maaniya, tuou Hur(i) jaaniya. 4.11.

Word Meaning: Bhookhaiy = hungry; lack of basic necessities of life. Maala = rosary; worship of God. Suntun Rayna = dust of the feet of holy men (opportunity to serve them). Dayna = owing to others. 1. Madho = God. Kaiysay Bunaiy = how can it last? Sungay = shyness. Pause. Sayr = about a kilogram. Choona = flour. Paaou = one quarter kg. Loona = Suloona = vegetable dishes. Daalay = beans. Jivaalay = keep me alive; feed me. 2. Khaat = Chaupaayee = cot; simple bed. Sirhaana = pillow. Tolaayee = mattress. Kheendha = comforter; quilt. Theendha = imbued in love. 3. Lubbo = greed. Phubbo = suits; adorns me. 4.

MEANING: How can my worshipping You last any longer if I stay shy of You, oh God? If You do not provide on Your own, I have the right to ask for my necessities. Pause. I cannot continue Your worship when I have to worry about my basic necessities of life. So, accept Your rosary back (relieve me of Your worship). I beg for an opportunity to serve the holy saints so that I do not owe anything to anyone (nobody has any favour unreturned by me). 1. I need only about two kg of flour, one-quarter kg of ghee and vegetable dishes, half a kg of beans (pulses) so that my family gets to eat twice a day. 2.
Yes, I also need a cot, a pillow, a mattress, and a quilt (blanket) to cover myself so that I can worship You with full love and respect, and without any worries. 3.
I do not think that I have shown any greed. Moreover, I need Your Naam which adorns my mind with noble qualities. With these needs fulfilled, I, Kabir, will be fully satisfied and will be "one" with You, oh God (Waheguru). 4.11.

Commented [DS1]:

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ ਘਰੁ 2॥

Ek Onkar Satgur Persad(i):

Raag(u) Soritth, Bani Bhagat Nam Dev Ji Kee Ghur(u) 2

ਜਬ ਦੇਖਾ ਤਬ ਗਾਵਾ॥ ਤਉ ਜਨ ਧੀਰਜ ਪਾਵਾ॥ 1॥
(ਅੰਗ 657)॥ ਨਾਦਿ ਸਮਾਇਲੋ ਰੇ ਸਤਿਗੁਰੁ ਭੇਟਿਲੇ ਦੇਵਾ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਝਿਲਮਿਲਕਾਰੁ ਦਿਸੰਤਾ॥ ਤਹ ਅਨਹਦ ਸਬਦੁ ਬਜੰਤਾ॥ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ॥ ਮੈ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨੀ॥ 2॥ ਰਤਨ ਕਮਲ ਕੋਠਰੀ॥ਚਮਕਾਰ ਬੀਜੁਲ ਤਹੀ॥ ਨੇਰੈ ਨਾਹੀ ਦੂਰਿ॥ ਨਿਜ ਆਤਮੈ ਰਹਿਆ ਭਰਪੂਰਿ॥ 3॥ ਜਹ ਅਨਹਤ ਸੂਰ ਉਜਾਰਾ॥ ਤਹ ਦੀਪਕ ਜਲੈ ਛੰਛਾਰਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ॥ ਜਨੁ ਨਾਮਾ ਸਹਜਿ ਸਮਾਨਿਆ॥ 4॥ 1॥

Jub daykhaan, tub gaavaan. Tuou jun dheeruj Paavaan.

(PAGE 657): Naad(i) smaayaylo ray, Satguru bhaytilay Dayva. 1. Ruhaou. Jeh Jhilmilkaar(u) disunta. Teh Unhud Shabad(u) bujunta. Joti, Jot(i) smaani. Mein Gur persadi jaani. 2. Ruttan kumul kotthri. Chumkaar beejul tuhee. Nayraiy, naahi door(i). Nij aatmaiy ruhhiya bhurpoor(i). 3. Jeh unhut soor oojaara. Teh deepuk jupaiy chhunchhaara. Gur persadi jaaniya. Jun(u) Naama sehj(i) smaaniya. 4.

Word Meaning: Tuou = then. Dheeruj = mental strrength. 1. Naad(i) = in Guru's Shabad. Smaayaylo = been absorbed. Dayva = God. Pause. Jilmilkar(u) = dazzling (attractions of Maya). Unhud Shabad(u) = Divine music of Guru's Shabad. Joti = human soul. Jot(i) = the Supreme Soul. 2. Ruttan = the jewel-like (invaluable) Divine qualities. Chumkaar = glitter. Beejul = lightning. Nij Aatmmaiy = in my own mind. Bhurpoor(i) = filling completely. 3. Unhut = indestructible. Soor = sun. Oojaara = light. Julaiy = lights up. Chhunchhaara = weak. Sehj(i) = in the blissful state. 4.

MEANING: When I see God everywhere with the eyes of my mind, I begin to sing His praise, and my mind becomes very strong (quits wavering). 1. My mind has been fully absorbed in Satguru's Shabad. Pause. Whereas Maya's attractions dazzled my mind before, now I feel as if the Divine music of Guru's Shabad is playing there. With Guru's grace, I have realized that my soul has become "one" with the Supreme Soul. 2.

There were jewels (Divine qualities) in my heart (but were hidden), now they are glittering with the lightning-like, powerful light of God's Naam. Now, I find God to be very close to me, and not far away, and He is filling my heart completely. 3. Whereas there was a very weak lamp lighting up my heart, now I feel as if an indestructible light of a strong sun is enlightening my mind. With Guru's grace, I have made a connection with God, and now, I, a slave of God, have been fully absorbed in the blissful state of mind above the effects of Maya, oh Naam Dev. 4.1.

ਘਰੁ 4 ਸੋਰਠਿ॥ ਪਾੜ ਪੜੋਸਣਿ ਪੂਛਿ ਲੇ ਨਾਮਾ ਕਾ ਪਹਿ ਛਾਨਿ ਛਵਾਈ ਹੋ॥ ਤੋ ਪਹਿ ਦੁਗਣੀ ਮਜੂਰੀ ਦੈਹਉ ਮੋ ਕਉ ਬੇਢੀ ਦੇਹੁ ਬਤਾਈ ਹੋ॥ 1॥ ਰੀ ਬਾਈ ਬੇਢੀ ਦੇਨ ਨ ਜਾਈ॥ ਦੇਖੁ ਬੇਢੀ ਰਹਿਓ ਸਮਾਈ॥ ਹਮਾਰੈ ਬੇਢੀ ਪ੍ਰਾਣ ਅਧਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਬੇਢੀ ਪ੍ਰੀਤਿ ਮਜੂਰੀ ਮਾਗੈ ਜਉ ਕੋਊ ਛਾਨਿ ਛਵਾਵੈ ਹੋ॥ ਲੋਗ ਕੁਟੰਬ ਸਭਹੂ ਤੇ ਤੋਰੈ ਤਉ ਆਪਨ ਬੇਢੀ ਆਵੈ ਹੋ॥ 2॥ ਐਸੋ ਬੇਢੀ ਬਰਨਿ ਨਾ ਸਾਕਉ ਸਭ ਅੰਤਰਿ ਸਭ ਠਾਈ ਹੋ॥ ਗੂੰਗੈ ਮਹਾ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਪੂਛੇ ਕਹਨੁ ਨ ਜਾਈ ਹੋ॥ 3॥ ਬੇਢੀ ਕੇ ਗੁਨ ਸੁਨਿ ਰੀ ਬਾਈ॥ ਜਲਹਿ ਬਾਧਿ ਧ੍ਰੂ ਥਾਪਿਓ ਹੋ॥ ਨਾਮੇ ਕੇ ਸੁਆਮੀ ਸੀਅ ਬਹੋਰੀ ਲੰਕ ਭਭੀਖਣ ਆਪਿਓ ਹੋ॥ 4॥2॥

Ghur(u) 4, Soritth(i): Paarr purrossin(i) pooch(i) lay Naama, ka peh(i) chhaan(i) chhuvaayee ho. Tou peh(i) doogni mujoori dayhoon, mo kuou baydhi dayhou butaayee ho. 1. Ree baayee, baydhi dayn na jaayee. Daykh(u) Baydhi ruhhiou smaayee. Humaaraiy Baydhi praan adhaara. 1. Ruhaou. Baydhi preet(i) mujoori maangaiy, juou koyoo chhaan(i) chhuvaavaiy ho. Loag, kootumb subh-hoon tay toaraiy, tuou Aapun Baydhi aavaiy ho. 2. Aiyso Baydhi bern(i) na saakoun, subh untar(i), subh tthaayeen ho. Goongaiy, muhaa Amrit rus(u) chaakhiya, poochhaiy, kehn(u) na jaayee ho. 3. Baydhi kay goon soon(i) ree baayee. Juleh(i) bundh(i), Dhuroo thaapiyo ho. Naamay kay Soami Sea buhori, Lunk Bhubheekhun aapiyo ho. 4.2.

Word Meaning: Paarr Purrosun(i) = next door neighbour. Chhaan(i) = a hut of bamboo and turf. Chhuvaayee = got built. Mujoori = labour cost. Baydhi = carpenter. Butaayee = give information. 1. Ree Baayee = oh sister, lady. Smaayee = present everywhere.

Praan Adharaa = basis of life. Pause. Preet(i) = love. Loag = people. Kootumb = family; relatives. Toaraiy = breaks the connection (bonds). Aapun = on His own. 2. Bern Na = cannot explain. Goongaiy = mute person. Chaakhiya = tasted. 3. Goon = qualities. Juleh Bundh(i) = controlled water; built a bridge over the sea. Dhuroo = a devotee of God. Thaapiyo = established; immortalized. Sea = Seeta (Lord Rama's wife). Buhori = brought back. Lunk = Sri Lanka. Bhubheekhun = Ravana's brother, but Rama's devotee. Aapiyo = offered; handed over. 4.

NOTE: Nam Dev Ji used to live in a bamboo-and-turf hut. One time, when he was away from his home, his hut was blown away by a high wind. On his return, he was pleasantly surprised to see a hut beautifully built, which seemed to be much stronger and more attractive than the one he had left. Nobody knows who rebuilt his hut. His next-door neighbour, a woman, asked Nam Dev Ji to tell her where the carpenter who had built his new hut was. In this holy Shabad, Nam Dev Ji sings the praises of God, whom he believed had somehow built it. Enjoy the Shabad.

MEANING: The next-door neighbour asked Nam Dev Ji for the carpenter's identity who had built his new hut. She was so impressed with the quality of the work that she offered to pay twice as much for labour as Nam Dev Ji had paid. 1. "This Carpenter could not be called in as He is not at any single place; He is present everywhere, oh lady, and He is the basis of our lives," replied Nam Dev Ji. Pause. Continuing the description of the Carpenter, Nam Dev Ji said: This Carpenter asks only for the love (devotion) of the person who wants to have his/her hut built as His labour cost. If the needy person breaks all the worldly bonds with his family and friends, the Carpenter appears on His own. 2. Such a carpenter cannot be described; He is present in everybody and everywhere. Describing Him is as difficult as for a mute to describe the taste of something super-delicious which he tasted. 3. If you must insist, then listen to the great qualities of this Carpenter. He is the one who built the bridge on the sea to Lanka (now Sri Lanka), brought back Seeta, and gave the rule of Sri Lanka to *Bhubheekhun*, the younger brother of Ravan, and who immortalized His devotee, *Dhuroo*. Such is the Lord of Naam Dev. 4.2.

NOTE: It must be made clear here that Nam Dev Ji is not referring to god Rama. In this Shabad. Bhagat Dhuroo had lived in the Satyug eon whereas god Rama was born in Treta – several hundred thousand years later.

ਸੋਰਠਿ ਘਰੁ 3॥ ਅਣਮੜਿਆ ਮੰਦਲੁ ਬਾਜੈ॥ ਬਿਨੁ ਸਾਵਣ ਘਨਹਰੁ ਗਾਜੈ॥ ਬਾਦਲ ਬਿਨੁ ਬਰਖਾ ਹੋਈ॥ ਜਉ ਤਤੁ ਬਿਚਾਰੈ ਕੋਈ॥ 1॥ ਮੋ ਕਉ ਮਿਲਿਓ ਰਾਮੁ ਸਨੇਹੀ॥ ਜਿਹ ਮਿਲਿਐ ਦੇਹ ਸੁਦੇਹੀ॥ 1॥ ਰਹਾਉ॥ ਮਿਲਿ ਪਾਰਸ ਕੰਚਨੁ ਹੋਇਆ॥ ਮੁਖਿ ਮਨਸਾ ਰਤਨੁ ਪਰੋਇਆ॥ ਨਿਜ ਭਾਉ ਭਇਆ ਭ੍ਰਮੁ ਭਾਗਾ॥ ਗੁਰ ਪੂਛੈ ਮਨੁ ਪਤੀਆਗਾ॥ 2॥ ਜਲ ਭੀਤਰਿ ਕੁੰਭੁ ਸਮਾਨਿਆ॥ ਸਭ ਰਾਮੁ ਏਕੁ ਕਰਿ ਜਾਨਿਆ॥ ਗੁਰ ਚੇਲੇ ਹੈ ਮਨੁ ਮਾਨਿਆ॥ ਜਨ ਨਾਮੈ ਤਤੁ ਪਛਾਨਿਆ॥ 3॥3॥

Soritth Ghur(u) 3: Unmurrhiya mundul(u) baajaiy. Bin(u) saavun ghunhur(u) gaajaiy. Baadul bin(u) burkha hoyee. Juou Tutt(u) bichaaraiy koyee. 1. Mo kuou miliyo Ram(u) sunayhee. Jih miliyaiyn dayh soodayhee. 1. Ruhaou. Mil(i) Paarus, kunchun hoya. Mookh(i) munsa Ruttan proya. Nij bhaaou bhuyya, bherm bhaaga. Gur poochhaiy, mun(u) putiyaaga. 2. Jul bheetar(i) koombh(u) smaaniya. Subh Ram(u) Aik(u) kur(i) jaaniya. Gur chaylay haiy mun(u) maaniya. Jun Naamaiy Tutt(u) puchhaaniya. 3.3.

Word Meaning: Unmurrhiya = without leather sides (without the jarring noise). Mundul(u) = drum. Saavun = month of July-August (the rainy season) Ghunhur = clouds (Guru's Shabad). Gaajaiy = thunders. Burkha = rain (of God's Naam). Tutt(u) = the Truth (God). 1. Ram(u) = God. Sunayhee = loving. Dayh = body. Soodayhee = became beautiful;

is purified (with God's Naam in it). Pause. Paarus = elixir stone (Guru). Kunchun(u) = gold (purified mind). Munsa = as desired. Ruttan = jewel-like (words of God's praise). Nij = own. Bhaaou = love. Bherm(u) = doubts; misgivings. Putiyaaga = got satisfied. 2. Jul = liquid (of immortality); Naam-Amrit. Koombh(u) = vessel-like heart. Chaylay = (of the) the disciple. 3.

MEANING: I have been connected with the loving God, because of which my body has been purified and looks beautiful. Pause. Because of the presence of God's Naam in my heart, I feel as if a sweet drum (without the jarring noise) is playing in my mind, and Guru's Shabad is thundering like a cloud, and causing rain of Waheguru's Naam in my mind even though it is not the rainy season. It all happens to anyone who contemplates God's virtues. 1. I was like a scrap of iron (full of poor qualities), but have been changed into gold (my heart has become pure like gold) by coming in contact with the Elixir Stone-like Guru. Pause. Now, the greatly desired Naam of God is always on my tongue. With my love for God, all my misgivings have been dispelled, and with Guru's advice, my mind is fully convinced about the magnificence of God. 2. The water of Waheguru's Naam-Amrit has been absorbed in my vessel-like heart, as a result of which, now I see God in all His creation. My mind, as a disciple of God, is fully satisfied with (absorbed in) Him. I have recognized the Lord, oh Nama. 3.3.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ॥

Ek Onkar Satgur Persad(i): **Raag(u) Soritth Bani Bhugat Ravidass Ji Kee**

ਜਬ ਹਮ ਹੋਤੇ ਤਬ ਤੂ ਨਾਹੀ ਅਬ ਤੂ ਹੀ ਮੈ ਨਾਹੀ॥ ਅਨਲ ਅਗਮ ਜੈਸੇ ਲਹਰਿਮਇ ਓਦਧਿ ਜਲ ਕੇਵਲ ਜਲ ਮਾਹੀ॥ 1॥ ਮਾਧਵੇ ਕਿਆ ਕਹੀਐ ਭ੍ਰਮੁ ਐਸਾ॥ ਜੈਸਾ ਮਾਨੀਐ ਹੋਇ ਨ ਤੈਸਾ॥ 1॥ ਰਹਾਉ॥ ਨਰਪਤਿ ਏਕੁ ਸਿੰਘਾਸਨਿ ਸੋਇਆ ਸੁਪਨੇ ਭਇਆ ਭਿਖਾਰੀ॥ ਅਛਤ ਰਾਜ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ ਸੋ ਗਤਿ ਭਈ ਹਮਾਰੀ॥2॥

(ਅੰਗ 658)॥ ਰਾਜ ਭੁਇਅੰਗ ਪ੍ਰਸੰਗ ਜੈਸੇ ਹਹਿ ਅਬ ਕਛੁ ਮਰਮੁ ਜਨਾਇਆ॥ ਅਨਿਕ ਕਟਕ ਜੈਸੇ ਭੂਲਿ ਪਰੇ ਅਬ ਕਹਤੇ ਕਹਨੁ ਨ ਆਇਆ॥ 3॥ ਸਰਬੇ ਏਕੁ ਅਨੇਕੈ ਸੁਆਮੀ ਸਭ ਘਟ ਭੋਗਵੈ ਸੋਈ॥ ਕਹਿ ਰਵਿਦਾਸ ਹਾਥ ਪੈ ਨੇਰੈ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ॥ 4॥1॥

Jub hum hoatay, tub Tu naahi, ub Tu hee, mein naahi. Anul, agumm jaiysay lehrmaiy oadidh(i), jul kayvul jul maahi. 1. Maadhvay, kiya kuhhiyaiy bherm aiysa. Jaiysa maaniyaiy, hoyay na taiysa. 1. Ruhaou. Nurput(i) aik(u) singhasun(i) soya,soopnay bhuyya bhikhaari. Achhut raj, bichhrut dookh paaya, so gut bhuyee humaari. 2.

(PAGE 658): Raj bhooyiung persung jaiysay heh(i), ub kuchh(u) merm(u) junaaya. Anik kutuk jaiysay bhool(i) puray, ub kehtay, kehn(u) na aaya. 3. Sebay Aik(u), anaykaiy Soami, subh ghut bhoagvaiy Soyee. Keh(i) Ravidass haath paiy nayraiy, sehjay hoyay su hoyee. 4.1.

Word Meaning: Hum = we; our selfishness and ego. Anul = wind. Agumm = extremely high. Lehrmaiy = in high waves. Oadidh(i) = in the ocean. 1.

Maadhvay = oh Lord. Bherm(u) = misgiving; confusing issue. Pause. Nurput(i) = rajah. Singhasun(i) = (on the) throne. Bhikhaari = beggar. Achhut Raj = (despite the fact he had) a state to rule. Bichhrut = separation. Gut = situation. 2.

Raj = rujjoo = rope. Bhooyiung = snake. Persung = tale. Merm = secret. Anik = countless. Kutuk = bracelets (of gold). Kehtay = describe. 3.

Ghut = hearts. Bhoagvaiy = enjoys. Haath Paiy = hand and feet. Nayraiy = nearby. Sehjay = without any special effort; in the high spiritual state. 4.1.

MEANING: (Man's selfishness and ego are a big wall between him and Waheguru). So, when I am being selfish and egoistic, You are absent from my heart; but, now that You are present in my heart, my selfishness and ego have disappeared, oh Lord. So, the man and the Lord are one and the same, but we are under the illusion that they are different. This illusion is like the one about the very high waves in the ocean caused by very strong winds; one may get the false impression that the water in the waves is different from that in the ocean, even though it is the same. 1. How can we describe such an illusion between You and the man, oh Lord? The reality is different than what we feel. Pause. (Consider another example) Suppose a king falls asleep on his throne and has a dream in which he sees himself as a beggar. Despite the fact that he was still the king, he suffered a great deal thinking he had lost his kingship. Our situation is the same; we have our Lord inside us, yet we think He is somewhere far, far away. 2. But, now, with Your kindness, I have realized some of Your secrets. Like the illusion of a rope which appears to be a snake in the dark, but the doubt is cleared in daylight, my mind has been enlightened, and I know the reality about You, oh Lord. Yet another example: if we see many bracelets of different shapes and sizes and may falsely believe that they contain different kinds of gold (even though the gold is the same), I have realized that man and God are the same; but it still cannot be explained to the people. 3. So, it is the same Lord who is present in countless hearts where He enjoys them. He is closer than our hands and feet, but only a few recognize this fact in the high spiritual state, oh Ravidass. 4.1.

ਜਉ ਹਮ ਬਾਧੇ ਮੋਹ ਫਾਸ ਹਮ ਪ੍ਰੇਮ ਬਧਨਿ ਤੁਮ ਬਾਧੇ॥ ਅਪਨੇ ਛੂਟਨ ਕੋ ਜਤਨ ਕਰਹੁ ਹਮ ਛੂਟੇ ਤੁਮ ਆਰਾਧੇ॥1॥ਮਾਧਵੇ ਜਾਨਤ ਹਹੁ ਜੈਸੀ ਤੈਸੀ॥ ਅਬ ਕਹਾ ਕਰਹੁਗੇ ਐਸੀ॥ 1॥ ਰਹਾਉ॥ ਮੀਨੁ ਪਕਰਿ ਫਾਕਿਓ ਅਰੁ ਕਾਟਿਓ ਰਾਧਿ ਕੀਉ ਬਹੁ ਬਾਨੀ॥ ਖੰਡ ਖੰਡ ਕਰਿ ਭੋਜਨੁ ਕੀਨੋ ਤਊ ਨ ਬਿਸਰਿਓ ਪਾਨੀ॥ 2॥ ਆਪਨ ਬਾਪੈ ਨਾਹੀ ਕਿਸੀ ਕੋ ਭਾਵਨ ਕੋ ਹਰਿ ਰਾਜਾ॥ ਮੋਹ ਪਟਲ ਸਭੁ ਜਗਤ ਬਿਆਪਿਓ ਭਗਤ ਨਹੀ ਸੰਤਾਪਾ॥ 3॥ ਕਹਿ ਰਵਿਦਾਸ ਭਗਤਿ ਇਕ ਬਾਢੀ ਅਬ ਇਹ ਕਾ ਸਿਉ ਕਹੀਐ॥ ਜਾ ਕਾਰਨਿ ਹਮ ਤੁਮ ਆਰਾਧੇ ਸੋ ਦੁਖੁ ਅਜਹੂ ਸਹੀਐ॥ 4॥2

Juou hum baandhay moh phaas, hum praym bundhun(i) Toom baandhay. Apnay chhootun ko jutun kurhou, hum chhootay Toom aaraadhay. 1. Maadhvay, jaanut huou jaiysi taiysi. Ub kuhaa kurhougay aiysi. 1. Ruhaou. Meen pukkur(i) phaankiyour(u) kaatiyo, raandh(i) keeyo buhou baani. Khund, khund kur(i) bhojun(u) keeno, tuoou na bisriyo paani. 2. Aapun baapaiy naahi kisi ko, bhaavun ko Hur(i) Raja. Moh putul subh(u) jugut biyaapiyo, bhugut nuhee suntaapa. 3. Keh(i) Ravidass, bhugut ikk baadhi, ub eh ka siyoun kuhhiyaiy. Ja kaarun(i) hum Toom aaraadhay, so dookh(u) ujhoon suhhiyaiy. 4.2.

Word Meaning: Baandhay = bonded. Moh Phaas = the trap of attachments (affection). Chhootun Ko = to get free. Jutun = try. 1. Jaiysi Taiysi = the way things are. Kuhaa = how? Pause. Meen = fish. Phaankiyo Ur(u) Kaatiyo = caught and cut into pieces. Raandh(i) = cooked. Buhuou Baani = in many ways. Khund = small piece. Bisriyo = forgot. 2. Aapun Baapaiy = father's (property). Bhaavun Ko = intent; love. Moh Putul = the curtain of attachment. Biyaapiyo = is affecting. Suntaapa = causes trouble. 3. Baadhi = enhanced. Ka Siyoun = to whom. Ja Kaarun = for the reason. Ujhoon = still. Suhhiyaiy = endure. 4.

MEANING: if we are bonded to the world by the strong bonds of attachment, You are bonded strongly to me with my love for you, oh God. However, I can break these bonds (of worldly attachments) with Your worship, but try to break the bonds of my love for You (You cannot

break), oh Lord. 1. You know the technique (how to break the bonds), but whom will You worship to get free from the bonds of my love for You, oh Lord? Pause.
Your love for Your devotees is like the love of a fish for water. A man catches a fish, cuts it into pieces, cooks it in many different ways, and eats it by further cutting it into small bites. Even after all these steps, the fish still cannot forget water (it causes thirst in the man who eats it, and forces him to drink water). You too cannot forget Your devotees, oh God. 2.
The Lord is not the property of anybody's father; He is sovereign, and can be won only by one's intent (of love for Him). The wall of worldly attachment affects everybody, but causes no trouble for God's devotees. 3. With Lord's presence in my heart, all my suffering caused by my worldly bonds has been eradicated by my worship of the Lord with deep love. So, there is no need left for me to complain to anyone that I am still suffering from that pain for the removal of which I was worshipping the Lord, oh Ravidass. 4. 2.

ਦੁਲਭ ਜਨਮੁ ਪੁੰਨ ਫਲ ਪਾਇਓ ਬਿਰਥਾ ਜਾਤ ਅਬਿਬੇਕੈ॥ ਰਾਜੇ ਇੰਦ੍ ਸਮਸਰਿ ਗ੍ਰਿਹ ਆਸਨ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਕਹਹੁ ਕਿਹ ਲੇਖੈ॥ 1॥ ਨ ਬੀਚਾਰਿਓ ਰਾਜਾ ਰਾਮ ਕੋ ਰਸੁ॥ ਜਿਹ ਰਸ ਅਨ ਰਸ ਬੀਸਰਿ ਜਾਹੀ॥ 1॥ ਰਹਾਉ॥ਜਾਨਿ ਅਜਾਨ ਭਏ ਹਮ ਬਾਵਰ ਸੋਚ ਅਸੋਚ ਦਿਵਸ ਜਾਹੀ॥ ਇੰਦ੍ਰੀ ਸਬਲ ਨਿਬਲ ਬਿਬੇਕ ਬੁਧਿ ਪਰਮਾਰਥ ਪਰਵੇਸ ਨਹੀ॥ 2॥ ਕਹੀਅਤ ਆਨ ਅਚਰੀਅਤ ਅਨ ਕਛੁ ਸਮਝ ਨ ਪਰੈ ਅਪਰ ਮਾਇਆ॥ ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਮਤਿ ਪਰਹਰਿ ਕੋਪੁ ਕਰਹੁ ਜੀਅ ਦਇਆ॥ 3॥3॥

Doolubh junum(u) poonn ful paayo, birtha jaat ubibaykaiy. Rajay Indar sumsur(i) greh aasun, bin(u) Hur(i) bhugat(i) kuhou kih laykhaiy. 1. Na beechaariyo Raja Ram ko rus(u). Jih un rus beesur(i) jaahi. 1. Ruhoau. Jaan(i) ajaan bhuayay hum baavur, soach, usoach, divus jaahi. Indri subul nibul bibayk boodh(i), permaaruth pervaysh nuhee. 2. Kuhhiut aan, achuriut un kuchh(u), sumujh na puraiy apur Maya. Keh(i) Ravidass, oodaas mut(i), purhur(i) koap(u), kurhou jea duyya. 3.3.

Word Meaning: Doolubh = priceless. Poonn = noble deeds; good fortune. Ful = reward. Birtha = without (any spirituality). Ubibaykaiy = without spiritual knowledge. Sumsur(i) = equal. Greh, Aasun = mansions and thrones. Laykhaiy = worth. 1. Rus(u) = sweet taste. Un = other. Beesur(i) = forgotten. Pause. Ajaan = unaware. Baavur = crazy; foolish. Soach, Usoach = good and bad thinking. Divus = days. Jaahi = are going (spent). Indri = sensual desires. Subul = powerful. Nibul = weak. Bibayk Boodh(i) = the wisdom to make a distinction. Permaaruth = the prime objective. Pervaysh = entry; thinking. 2. Kuhhiut = say. Aan= else. Achuriut = perform. Apur = beyond control; powerful. Oodaas Mut(i) = wisdom to break bonds. Purhur Koap = by controlling rage. 3.

MEANING: Without acquiring Divine knowledge (without making a connection with God), the man is spending his priceless life in the human form worthlessly, which he was given because of his good fortune. Without God's worship, the life, even of those who have mansions and thrones like god Indra, is of no value (is worthless) (in God's Court). 1. The man does not ponder on (to enjoy) the sweetness of God's Naam so as to forget all other sweet tastes. Pause. Knowing everything, we stay ignorant about the Lord; the foolish, us, spend the days of our life in good and evil thinking. We have allowed our sensual pleasures to be very powerful (they control us), while our wisdom to distinguish between the good and the bad has become very weak. We allow no thought to enter our minds about the prime objective (union with God) of our life. 2.
We say something different, and do something completely different; the powerful Maya distorts our vision, and we cannot think right. So, Ravidass prays: That rather than being mad at Your men, please be kind to them and give them the ability to break their bonds of attachment with the world, oh Lord. 3.3.

ਸੁਖਸਾਗਰ ਸੁਰਤਰ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨੁ ਬਸਿ ਜਾ ਕੇ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਨਵ ਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੇ॥ 1॥ ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਹਿ ਰਸਨਾ॥ ਅਵਰ ਤਿਆਗਿ ਬਚਨ ਰਚਨਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਖਰ ਮਾਹੀ॥ ਬਿਆਸ ਬਿਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ॥ 2॥ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਫੁਨਿ ਬਡੈ ਭਾਗਿ ਲਿਵ ਲਾਗੀ॥ ਕਹਿ ਰਵਿਦਾਸ ਪ੍ਰਗਾਸੁ ਰਿਦੈ ਧਰਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ॥ 3॥4॥

Sookhsaagur, Soortur, Chintamun(i), Kaamdhayn(u) buss(i) Ja kay. Chaar(i) pdaaruth, asht dusa sidh(i), nuv nidh(i), ker tul ta kay. 1. Hur(i), Hur(i), Hur(i), na jupeh(i) rusna. Uver tiyaag(i) buchun ruchna. 1. Ruhaou. Nana, khiyaan, Puran, Bayd bidh(i), Chautees Akkhur maahi. Biyaas bichaar(i) kuhhiyo permaaruth(u), Ram Naam sur(i) naahi. 2. Sehj smaadh(i), oopaadh(i) reht phoon(i), buddaiy bhaag(i) liv laagi. Keh(i) Ravidass, pergaas(u) ridaiy dhur(i), junum murn tay bhaagi. 3.4.

Word Meaning: Sookh Saagur = ocean of comforts. Soor Tur = trees in paradise, which are believed to grant any wish. Chintamun(i) = a mythical stone (jewel) which is believed to fulfil all wishes; God. Kaam-Dhayn = a cow which was retrieved from the ocean when it was churned jointly by the gods and the demons. It is believed to grant every wish. Chaar Pdaaruth = the four valuable things: religiosity, wealth, success, and emancipation. Asht Dusa = the 18. Sidh(i) = supernatural powers. Nuv Nidh(i) = the 9 treasures. Ker = hands. Tul = Palms. Ta Kay = His (God's). 1. Tiyaag(i) = by abandoning. Buchun Ruchna = popular sayings and writings. Pause. Na Na = different. Khiyaan = explanations. Bayd Bidh(i) = techniques of the Vedas. Chautees Akkhur Maahi = expressed with the alphabet (only beautiful creation of words). Biyaas = a sage who is believed to have given the order to the Vedas. Pemaaruth = the most important objective (union with God). Sur(i) = equal. 2. Sehj Smaadh(i) = meditating in a blissful state. Oopaadh Reht = free from all vices. Phoon(i) = also. Liv Laagi = got connected with God. Pergaas(u) = enlightenment. 3.

MEANING: Leaving aside (abandoning) the popular sayings and writings, why do you not recite God's Naam, oh man? Pause. God is the ocean of comforts, and controls the trees of the Paradise, and the cow, Kamdhenu, which is believed to grant all one's wishes. He also has all four popular and valuable things – religiosity, wealth, prosperity, and emancipation – on the palms of His hand. (So, why do the people worship other powers? 1. The different explanations in the Puranas, and the techniques of the Vedas (to please gods) are just the creation of beautiful words. After careful consideration of the prime objective of human life, the sage Biyaas concluded that nothing equals God's Naam. 2. It is with great fortune that by meditating on God, Ravidass was able to attain the high spiritual state beyond any sin in which he stays connected with Him, and feels blissful. With an enlightened mind, Ravidass has attained a state beyond the birth-death cycle. 3.4.

ਜਉ ਤੁਮ ਗਿਰਿਵਰ ਤਉ ਹਮ ਮੋਰਾ॥ ਜਉ ਤੁਮ ਚੰਦ ਤਉ ਹਮ ਭਏ ਹੈ ਚਕੋਰਾ॥ 1॥ ਮਾਧਵੇ ਤੁਮ ਨ ਤੋਰਉ ਤਉ ਹਮ ਨਹੀ ਤੋਰਹਿ॥ ਤੁਮ ਸਿਉ ਤੋਰਿ ਕਵਨ ਸਿਉ ਜੋਰਹਿ॥ 1॥ ਰਹਾਉ ॥ ਜਉ ਤੁਮ ਦੀਵਰਾ ਤਉ ਹਮ ਬਾਤੀ॥ ਜਉ ਤੁਮ ਤੀਰਥ ਤਉ ਹਮ ਜਾਤੀ॥ 2॥
(ਅੰਗ 659)॥ ਸਾਚੀ ਪ੍ਰੀਤਿ ਹਮ ਤੁਮ ਸਿਉ ਜੋਰੀ॥ ਤੁਮ ਸਿਉ ਜੋਰਿ ਅਵਰ ਸੰਗਿ ਤੋਰੀ॥ 3॥ ਜਹ ਜਹ ਜਾਉ ਤਹਾ ਤੇਰੀ ਸੇਵਾ॥ ਤੁਮ ਸੋ ਠਾਕੁਰੁ ਅਉਰੁ ਨ ਦੇਵਾ॥ 4॥ ਤੁਮਰੇ ਭਜਨ ਕਟਹਿ ਜਮ ਫਾਸਾ॥ ਭਗਤਿ ਹੇਤਿ ਗਾਵੈ ਰਵਿਦਾਸਾ॥ 5॥5॥

Juou Toom girivur, tuou hum mora. Juou Toom chund, tuou hum bhuyyay haiyn chukora. 1. Maadhvay, Toom na toarou, tuou hum nuhee toareh(i). Toom siyoun toar(i) kuvun siyoun

joareh(i). 1. Ruhaou. Juou Toom deevra, tuou hum baati. Juou Toom teeruth, tuou hum jaati. 2.

(PAGE 659): Saachi preet(i) hum Toom siyoun joari. Toom siyoun joar(i), uver sung(i) toari. 3. Jeh, jeh jaaoun, tuhaa Tayri sayva. Toom so Tthaakur(u) aur(u) na Dayva. 4. Toomray, bhujun kuteh(i) Jum phaasa. Bhugut(i) hayt(i) gaavaiy Ravidassa. 5.5.

Word Meaning: Juou = if. Girivur = (cloud-covered) beautiful mountain. Mora = peacock. Bhuyyay = happen; become. Chukora = Greek partride (which is believed to be in deep love with the moon). 1. Toarou = break. Siyoun = with. Kuvun = who else? Joareh(i) = connect with. Pause. Deevra = a beautiful lamp. Baati = wick. Teeruth = holy place. Jaati = pilgrim. 2. Jeh, Jeh = wherever. Sayva = worship. Tthaakur(u) = Master. Dayva = oh, Lord. 4. Bhujun = worship. Phaasa = chains. Hayt(i) = for. 5.

MEANING: If You do not break the bond of love between You and me, I will never break it. Who else is good enough to make a bond of love with, if You break the one between us? Pause. If You are a mountain covered with beautiful clouds, then I am a peacock (which is known for its attraction for clouds); and if You are the moon, then I am the Greek partridge (which is also famous for its love with the moon). 1. If You are a beautiful oil lamp, then I am your wick (the lamp does not give light without the wick); and if You are a holy place, then I am Your pilgrim. 2. I have a bond of true love with You, and I have broken all my bonds with others. 3. Wherever I go, I find people worshipping You. There is no other Master like You, oh Lord. 4. The chains of the Angel of death are broken with Your worship. Ravidass sings Your praise with love to worship You, oh Lord. 5.5.

ਜਲ ਕੀ ਭੀਤਿ ਪਵਨ ਕਾ ਥੰਭਾ ਰਕਤ ਬੂੰਦ ਕਾ ਗਾਰਾ॥ ਹਾਡ ਮਾਸ ਨਾੜੀ ਕੋ ਪਿੰਜਰੁ ਪੰਖੀ ਬਸੈ ਬਿਚਾਰਾ॥1॥ ਪ੍ਰਾਨੀ ਕਿਆ ਮੇਰਾ ਕਿਆ ਤੇਰਾ॥ ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਰਾਖਹੁ ਕੰਧ ਉਸਾਰਹੁ ਨੀਵਾ॥ ਸਾਢੇ ਤੀਨਿ ਹਾਥ ਤੇਰੀ ਸੀਵਾ॥ 2॥ ਬੰਕੇ ਬਾਲ ਪਾਗ ਸਿਰਿ ਡੇਰੀ॥ ਇਹੁ ਤਨੁ ਹੋਇਗੋ ਭਸਮ ਕੀ ਢੇਰੀ॥ 3॥ ਊਚੇ ਮੰਦਰ ਸੁੰਦਰ ਨਾਰੀ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਾਜੀ ਹਾਰੀ॥ 4॥ ਮੇਰੀ ਜਾਤਿ ਕਮੀਨੀ ਪਾਤਿ ਕਮੀਨੀ ਓਛਾ ਜਨਮੁ ਹਮਾਰਾ॥ ਤੁਮ ਸਰਨਾਗਤਿ ਰਾਜਾ ਰਾਮ ਚੰਦ ਕਹਿ ਰਵਿਦਾਸ ਚਮਾਰਾ॥ 5॥6॥

Jul kee bheet(i), puvun ka thumbha, rukut boond ka gaara. Haad maas naarri ko pinjur(u), punkhee busaiy bichaara. 1. Praani, kiyya mayra, kiyya tayra? Jaiysay turvur punkh(i) busayra. 1. Ruhaou. Raakhou kundh, oosaarhou neevaan. Saadhay teen haath tayri seevaa. 2. Bunkay baal, paag sir(i) dayri. Eh(u) tun(u) hoyaygo bhusm kee dhayri. 3. Oochay mundar, soondar naari. Ram Naam bin(u) baaji haari. 4. Mayri jaat(i) kumeeni, paant(i) kumeeni, oachha junum(u) humaara. Toom shernaagut, Raja Ram Chund, keh(i) Ravidass chumaara. 5.6.

Word Meaning: Bheet(i) = wall. Thumbha = pillars. Rukut Boond = drops of blood. Gaara = the mud to cement. Haad = bones. Naarri = veins. Pinjur(u) = skeleton. Punkhee = bird (soul). 1. Turvur = tree. Punkh(i) = birds. Busayra = dwelling. Pause. Oosaarhou = build. Neevaan = foundation. Sadhay Teen Haath = less than two metres. Seevaa = limit. 2. Bunkay = beautiful. Paag = turban. Dayri = turned to a side (a sign of conceit). Bhusm = ash; dust. Dhayri = heap; pile. 3. Mundar = mansions. Naari = woman; wife. Baaji = game of life. Haari = lost. 4.
Jaat(i) = caste. Kumeeni = low; untouchable. Paant(i) = clan. Oachha = low.
Shernaagut(i) = in shelter. Ram Chund = oh, handsome God. Chumaara = cobbler. 5.

MEANING: The house-like human body has been created by God, which has walls of water, pillars of air, and the cement of blood. This skeleton of bones, flesh, and veins is the dwelling

for the poor human soul (which cannot make independent decisions as it has been preprogrammed by Waheguru to act in certain ways). 1. Like the birds, which settle on trees to spend the night only, and which are not their permanent homes, the humans, too, come to the earth as short-time visitors. So, there is nothing permanent which is mine or yours, oh man. (So, why do we fight over things which will never be ours forever?)
Pause. The man lays down strong foundations and builds walls (of big mansions) when, in the end, he will get less than two metres of space only. 2. The body, which you adorn with beautiful hair and a nice turban turned to a side (as a sign of your conceit), will eventually become a pile of dirt. 3. You may be enjoying your life in tall mansions, and may have a beautiful wife, but you will lose the game of life (without God's Naam). 4. I know that I belong to a socially low caste (a cobbler) and a low clan, and my birth was also low key (no pomp or show at my birth, whereas rich people celebrate the birth of boys with great pomp and show), but, (I, Ravidass, realize my objective of life), and have come to Your shelter, oh, my handsome King, God. 5.6.

ਚਮਰਟਾ ਗਾਠਿ ਨ ਜਨਈ॥ ਲੋਗੁ ਗਠਾਵੈ ਪਨਹੀ॥ 1॥ ਰਹਾਉ॥ ਆਰ ਨਹੀ ਜਿਹ ਤੋਪਉ॥ ਨਹੀ ਰਾਬੀ ਠਾਉ ਰੋਪਉ॥ 1॥ ਲੋਗੁ ਗੰਠਿ ਗੰਠਿ ਖਰਾ ਬਿਗੂਚਾ॥ ਹਉ ਬਿਨੁ ਗਾਠੇ ਜਾਇ ਪਹੂਚਾ॥ 2॥ ਰਵਿਦਾਸੁ ਜਪੈ ਰਾਮ ਨਾਮਾ॥ ਮੋਹਿ ਜਮ ਸਿਉ ਨਾਹੀ ਕਾਮਾ॥ 3॥7॥

Chumrutta gaantth(i) na junyee. Loag(u) guntthaavaiy punhee. 1. Ruhaou. Aar nuhee jih toapoun. Nuhee raambi tthaaoun roapoun.1. Loag(u) guntth(i), guntth(i) khuraa bigoocha. Huoun bin(u) gaantthay jaayay puhoucha. 2. Ravidass(u) jupaiy Ram Naama. Moh(i) Jum siyoun naahi kaama. 3.7.

Word Meaning: Chumrutta = cobbler; shoe repairer. Gaantth(i) = stitching. Punhee = shoe; human body. Pause. Aar = a big needle (awl) to stitch; sharp appetite. Toapoun = to stitch. Raambi = a razor to cut leather; to cut the pockets of others. Tthaaoun = (torn) place. Roapoun = put patch 1. Khuraa = much. Bigoocha = suffer humiliation. Puhoucha = reached (connected with God). 2. Jupaiy = recites God's Naam. Jum = Angel of death. Naahi Kaama = nothing to do. 3.

MEANING: (Being a low caste, people expect me to be greedy), but (fortunately) I have no greed to mend my shoe-like body. Most people mend their shoes (pamper their bodies by overeating). Pause. I have no awl to stitch my shoe (no sharp appetite to eat), and have no razor to cut leather to put patches on the torn places (no knife to cut pockets of others to fulfill the unholy needs of my body). 1. People suffer much humiliation because of looking after their bodies too much. But I have reached my goal (uniting with God) without mending my shoe-like body. 2 Ignoring any interest in my body, I recite God's Naam, and have nothing to do with the Angel of death (I do not owe him anything), oh Ravidass. 3.7.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੋਰਠਿ ਬਾਣੀ ਭਗਤ ਭੀਖਨ ਕੀ॥

Ek Onkar Satgur Persad(i): Raag(u) Soritth Bani Bhagat Bheekhun Kee

ਨੈਨਹੁ ਨੀਰੁ ਬਹੈ ਤਨੁ ਖੀਨਾ ਕੇਸ ਭਏ ਦੁਧਵਾਨੀ॥ ਰੂਧਾ ਕੰਠੁ ਸਬਦੁ ਨਹੀ ਉਚਰੈ ਅਬ ਕਿਆ ਕਰਹਿ ਪਰਾਨੀ॥1॥ ਰਾਮ ਰਾਇ ਹੋਹਿ ਬੈਦ ਬਨਵਾਰੀ॥ ਅਪਨੇ ਸੰਤਹ ਲੇਹੁ ਉਬਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਮਾਥੇ ਪੀਰ ਸਰੀਰਿ ਜਲਨਿ ਹੈ ਕਰਕ ਕਰੇਜੇ ਮਾਹੀ॥ ਐਸੀ ਬੇਦਨ ਉਪਜਿ ਖਰੀ ਭਈ ਵਾ ਕਾ ਅਉਖਧੁ ਨਾਹੀ॥ 2॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਜਲੁ ਨਿਰਮਲੁ ਇਹੁ ਅਉਖਧੁ ਜਗਿ ਸਾਰਾ॥ ਗੁਰ ਪਰਸਾਦਿ ਕਹੈ ਜਨੁ ਭੀਖਨੁ ਪਾਵਉ ਮੋਖ ਦੁਆਰਾ॥ 3॥1॥

Naiyno neer(u) buhaiy, tun(u) kheena, kays bhuyyay doodhvaani. Roodha kuntth(u), Shabad nuhee oochraiy, ub kiya kureh(i) praani. 1. Ram Raayay hoh(i) baiyd Bunvaari. Apnay Suntah layhu oobaari. 1. Ruhaou. Maathay peer sreer(i) julun(i) Haiy, kurk krayjay maahi. Aiysi baydun oopuj khuree bhuyyee, wa ka aukhudh(u) naahi. 2. Hur(i) ka Naam Amrit(u) jul(u) nirmul(u), eh(u) aukhudh(u) jug(i) saara. Gur perasad(i) kuhaiy jun(u) Bheekhun(u), paavoun moakh dooaara. 3.1.

Word Meaing: Kheena = weak. Doodhvaani = white like milk. Roodha = blocked (by phlegm). Shabad Oochraiy = say words; talk. Praani = oh, man. 1. Baiyd = physician. Bunvaari = a name for God. Oobaari = salvage. Pause. Maathay = forehead; mind. Julun(i) = (sensation of) burning. Kurk = discomfort; ache. Krayjay = heart. Maahi = in. Baydun = pain (of separation). Oopuj(i) Khuree = originates sharply. Wa Ka = of which. Aukhudh = medication. 2. Nirmul(u) = clean; purifier. Moakh Dooaara = door to emancipation. 3.

MEANING: The God-King is the true physician (for all ailments); so, I pray to Him that He kindly salvage His saints (devotees). Pause. (Without remembering God), When old age hits the man, his eyes water, his body grows weak, and his hair turns white like milk. With his throat clogged (with phlegm), he cannot even talk. In that stage, what can the helpless man do? 1. (Without God's Naam) the man experiences pain in his mind, his body gets the sensation of burning, and his heart begins to ache. Such sharp discomforts grow in the body which have no medication. 2. God's Naam is the Amrit which purifies the mind, and is the panacea for all ailments in the world. With Guru's grace, one reaches the door of salvation, oh Bheekhun. 3.1.

ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਰਮੋਲਕੁ ਪੁੰਨਿ ਪਦਾਰਥੁ ਪਾਇਆ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਹਿਰਦੈ ਰਾਖਿਆ ਰਤਨੁ ਨ ਛਪੈ ਛਪਾਇਆ॥ 1॥ ਹਰਿ ਗੁਨ ਕਹਤੇ ਕਹਤੁ ਨ ਜਾਈ॥ ਜੈਸੇ ਗੂੰਗੇ ਕੀ ਮਠਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਰਸਨਾ ਰਮਤ ਸੁਨਤ ਸੁਖੁ ਸ੍ਰਵਨਾ ਚਿਤ ਚੇਤੇ ਸੁਖੁ ਹੋਈ॥ ਕਹੁ ਭੀਖਨ ਦੁਇ ਨੈਨ ਸੰਤੋਖੇ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ॥ 2॥2॥

Aiysa Naam(u) Ruttan(u) nirmoluk(u), poonn(i) pdaaruth(u) paaya. Anik jutun kur(i) Hirdaiy raakhiya, Ruttan(u) na chhupaiy chhupaaya. 1. Hur(i) goon kehtay, keht(u) na jaayee. Jaiysay goongay kee mutthiyaayee. 1. Ruhaou. Rusna rumut, soonut sookh(u) servna, chit chaytay sookh(u) hoyee. Kuhou Bheekhun, dooyay naiyn suntokhay, jeh daykhaan teh soyee. 2.2.

Word Meaning: Ruttan = jewel-like; invaluable. Poonn(i) = (with) noble deeds; with great luck. Jutun = efforts. Chhupaiy = stay hidden. 1. Rumut = reciting. Servnaa = with ears. Chaytay = remembering. Suntokhay = contented. Jeh = where. Teh = there. 2.

MEANING: God's Naam is such a jewel which is invaluable, and which the man acquires with great luck (based on his noble deeds). The devotee may try very hard to keep it hidden in his heart, but Waheguru's Naam is such a glittering jewel that, despite the best efforts of the devotee, it cannot stay hidden because of its sparkling nature. 1.

Just like a mute person cannot describe the taste of his sweet, God's Naam cannot be described. Pause. One feels great bliss when he recites God's Naam with his tongue, listens to it with his ears, and remembers Him. Now, I see God everywhere because of which my eyes are fully contented (I do not want to see anything else), oh Bheekhun. 2.

ਧਨਾਸਰੀ ਮਹਲਾ 1 ਘਰੁ 1 ਚਉਪਦੇ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

Dhanasari Mehla 1, Ghur(u) 1, Chaupuday

Ek Onkar, Sat(I) Naam(u) Kerta Purakh(u) Nirbhuou, Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i).

(ਅੰਗ 660)॥ ਜੀਉ ਡਰਤੁ ਹੈ ਆਪਣਾ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ॥ ਦੂਖ ਵਿਸਾਰਣੁ ਸੇਵਿਆ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ॥ 1॥ ਸਾਹਿਬੁ ਮੇਰਾ ਨੀਤ ਨਵਾ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਅਨਦਿਨੁ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅੰਤਿ ਛਡਾਏ ਸੋਇ॥ ਸੁਣਿ ਸੁਣਿ ਮੇਰੀ ਕਾਮਣੀ ਪਾਰਿ ਉਤਾਰਾ ਹੋਇ॥ 2॥ ਦਇਆਲ ਤੇਰੈ ਨਾਮਿ ਤਰਾ॥ ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ॥ 1॥ਰਹਾਉ॥ ਸਰਬੰ ਸਾਚਾ ਏਕੁ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤਾ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ 3॥ ਤੁਧੁ ਬਾਝੁ ਪਿਆਰੇ ਕੇਵ ਰਹਾ॥ ਸਾ ਵਡਿਆਈ ਦੇਹ ਜਿਤੁ ਨਾਮਿ ਤੇਰੇ ਲਾਗਿ ਰਹਾ॥ ਦੂਜਾ ਨਾਹੀ ਕੋਇ ਜਿਸੁ ਆਗੈ ਪਿਆਰੇ ਜਾਇ ਕਹਾ॥ 1॥ ਰਹਾਉ॥ ਸੇਵੀ ਸਾਹਿਬੁ ਆਪਣਾ ਅਵਰੁ ਨ ਜਾਚੰਉ ਕੋਇ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ॥ 4॥ ਸਾਹਿਬ ਤੇਰੇ ਨਾਮ ਵਿਟਹੁ ਬਿੰਦ ਬਿੰਦ ਚੁਖ ਚੁਖ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ 4॥1॥

(PAGE 660): Jeeou dert(u) haiy aapna, kaiy siyoun kureen pookaar. Dookh-visaarun(u) sayviya, suda, suda, Dataar(u). 1. Sahib(u) mayra neet nuvvaan, suda suda Dataar(u). 1. Ruhaou. Undin(u) Sahib(u) sayviyaiy, unt(i) chhudaayay Soyay. Soon(i), soon(i) mayri kaamni, paar(i) ootaara hoyay. 2. Duyaal, Tayraiy Naam(i) turaan. Sud koorbaanaiy jaaoun. 1. Ruhaou. Serbun(g) Saacha Aik(u) haiy, dooja naahi koyay. Ta kee sayva so kuray, ja kuou nudr(i) kurayay. 3. Toodh(u) baajh(u) Piyaaray, kayv ruhhaan. Sa vidiyaayee dayh(i), jit(u) Naam(i) Tayray laag(i) ruhaan. Dooja naahi koyay, jis(u) aagaiy Piyaaray jaayay kuhaan. 1. Ruhaou. Sayveen Sahib(u) aapna, uver(u) na jaachoun koyay. Nanak(u) Ta ka daas(u) haiy, bind, bind chookh, chookh hoyay. 4. Sahib, Tayray Naam vit-houn, bind, bind chookh, chookh hoyay. 1. Ruhaou. 4.1.

Word Meaning: Jeeou = soul; mind. Dookh-Visaarun(i) = eliminator of troubles (Waheguru). Dataar(u) = Provider. 1. Pause. Neet = every day; always. Nuvaan = fully re-energized; in different forms. Undin(u) = every day; all the time. Kaamni = soul. Paar(i) Ootaara = salvation. 2. Serbun(g) = omnipresent. Nudr(i) = kind sight. 3. Vudiyaayee = (words of) praise. Pause.
Jaachoun = wish for. Bind, Bind = every moment. Chookh, Chookh = pieces. 4.

MEANING: My Lord is always (permanent and fully reliable) provider, and is full of fresh energy and zest, and appears in different forms. **Pause.** I was afraid of (future uncertainties in life), and did not know whom to pray to; but now I know (whom to pray to), and I serve the Lord (Waheguru), who is the destroyer of all troubles (and uncertainties), and is a fully dependable and reliable provider. 1. We should serve the Lord all the time (keep Him in mind and recite His Naam), which emancipates us at the end (time of death). Listen to His Naam because of which we will be ferried across the world-sea, oh my soul. 2. I am always a sacrifice for the kind Waheguru, with whose Naam one can swim across the sea of Maya. Pause. There is only one omnipresent Waheguru, and none else is (like Him). But only that individual serves Him on whom He casts a kind sight. 3. How can I survive without You, oh my dear Waheguru? Kindly gift me the words of praise for You by which I may keep reciting Your Naam (singing Your praise); there is no one else like You whom I can pray to, oh dear Waheguru. Pause.
I wish to serve only my Lord (Waheguru), and do not wish for any other deity. I am His slave, and can cut myself into pieces every moment for Him, oh Nanak. 4. I can offer my body in Your service, and will gladly cut myself into pieces to “buy” Your Naam, oh Waheguru.

Pause. 4.1.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਹਮ ਆਦਮੀ ਹਾ ਇਕ ਦਮੀ ਮੁਹਲਤਿ ਮੁਹਤੁ ਨ ਜਾਣਾ॥ ਨਾਨਕੁ ਬਿਨਵੈ ਤਿਸੈ ਸਰੇਵਹੁ ਜਾ ਕੇ ਜੀਅ ਪਰਾਣਾ॥ 1॥ ਅੰਧੇ ਜੀਵਨਾ ਵੀਚਾਰਿ ਦੇਖਿ ਕੇਤੇ ਕੇ ਦਿਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਸੁ ਮਾਸੁ ਸਭੁ ਜੀਉ ਤੁਮਾਰਾ ਤੂ ਮੈ ਖਰਾ ਪਿਆਰਾ॥ ਨਾਨਕੁ ਸਾਇਰੁ ਏਵ ਕਹਤ ਹੈ ਸਚੇ ਪਰਵਦਗਾਰਾ॥ 2॥ ਜੇ ਤੂ ਕਿਸੇ ਨ ਦੇਹੀ ਮੇਰੇ ਸਾਹਿਬਾ ਕਿਆ ਕੋ ਕਢੈ ਗਹਣਾ॥ ਨਾਨਕੁ ਬਿਨਵੈ ਸੋ ਕਿਛੁ ਪਾਈਐ ਪੁਰਬਿ ਲਿਖੇ ਕਾ ਲਹਣਾ॥ 3॥ ਨਾਮੁ ਖਸਮ ਕਾ ਚਿਤਿ ਨਾ ਕੀਆ ਕਪਟੀ ਕਪਟੁ ਕਮਾਣਾ॥ ਜਮ ਦੁਆਰਿ ਜਾ ਪਕੜਿ ਚਲਾਇਆ ਤਾ ਚਲਦਾ ਪਛੁਤਾਣਾ॥ 4॥

(ਅੰਗ 661)॥ ਜਬ ਲਗ ਦੁਨੀਆ ਰਹੀਐ ਨਾਨਕ ਕਿਛੁ ਸੁਣੀਐ ਕਿਛੁ ਕਹੀਐ॥ ਭਾਲਿ ਰਹੇ ਹਮ ਰਹਣੁ ਨ ਪਾਇਆ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ॥ 4॥2॥

Dhanasari Mehla 1: Hum aadmi haan ikk dumee, moohlut(i), moohut(u) na jaana. Nanak(u) binvaiy Tisaiy srayvhou, Ja kay jea praana. 1. Undhay, jeevna, veechaar(i) daykh(i) kaytay kay dinaa. 1. Ruhaou. Saas(u), maas(u), subh(u) jeeou Toomhaara, Tu mein khuraa piyaara. Nanak(u) shaayir(u) aiv keht haiy, Sachay Pervudgaara. 2.

Jay Tu kisay na dayhee mayray Sahiba, kiyya ko kuddhay gehna. Nanak(u) binvaiy, so kichh(u) paayiyaiy, poorb(i) likhay ka lehna. 3. Naam(u) Khusm ka chit(i) na keeya, kupteen kupt(u) kmaana. Jum dooaar(i) ja pukurr chulaaya, ta chulda puchhutaana. 4.

(PAGE 661): Jub lug dooniya ruhhiyaiy Nanak, kichh(u) sooniyaiy, kichh(u) kuhhiyaiy. Bhaal(i) ruhay hum rehn(u) na paaya, jeevutiyaan mur(i) ruhhiyaiy. 5.2.

Word Meaning: Ikk dumee = with single breath. Moohlut(i) = span of life. Moohut(i) = time (of death). Binvaiy = prays humbly. Srayvhou = recite (Naam). Jea Praana = soul, and breath. 1. Jeevna = live. Kaytay kay Dinaa = (for) how many days. Pause. Jeeou = life. Maas(u) = flesh (body). Khurraa = very much. Shaayir(u) = poet. Aiv = only this. Pervudgaara = raiser and nourisher (God). 2. Kuddhay Gehna = to pawn, to pledge; collateral. Poorb(i) Likhay = prewritten by God. Lehna = to receive. 3. Kupteen = the deceitful. Kupt(u) = deceit; defraud. Pukkur Chulaaya = arrested. 4. Sooniyaiy = listen (noble ideas like Waheguru's praise). Kuhhiyaiy = say (words of praise of Waheguru). Bhaal(i) = search. Mur(i) Ruhhiyaiy = kill desires and ego. 5.

MEANING: We, as human beings, live from breath to breath; we do not know how long we will live in the world, and when death will come to us. So, serve the Lord who has given us soul (body) and life, submits Nanak humbly. 1. Think deeply, how long you are going to live, oh, blind man! Pause. It is the humble submission of poet Nanak that my breaths, my body, and my mind, all belong to You (are given by You); You raise and nourish us all, and You are very dear to me, oh my True (Eternal Lord). 2. If you do not give Your Naam to someone, he has nothing to pawn as collateral by which he can have your Naam in exchange. I submit respectfully that one receives (acquires) only the comforts (including Waheguru's Naam), or the discomforts, which are prewritten in his destiny by Waheguru. 3. The deceitful do not remember Waheguru, and always defraud people, but they leave the world repenting when they are handcuffed and presented before the Angel of death. 4. As long as we live in this world, we should listen to Waheguru's Naam and sing His praise. I have searched well, but nobody is known to have lived in this world forever; so, we should live in the world by killing (controlling) our desires and ego (so as not to continue taking births), oh, Nanak. 5.2.

ਧਨਾਸਰੀ ਮਹਲਾ 1 ਘਰੁ ਦੂਜਾ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਕਿਉ ਸਿਮਰੀ ਸਿਵਰਿਆ ਨਹੀ ਜਾਇ॥ ਤਪੈ ਹਿਆਉ ਜੀਅੜਾ ਬਿਲਲਾਇ॥ ਸਿਰਜਿ ਸਵਾਰੇ ਸਾਚਾ ਸੋਇ॥ ਤਿਸੁ ਵਿਸਰਿਐ ਚੰਗਾ ਕਿਉ ਹੋਇ॥ 1॥ ਹਿਕਮਤਿ ਹੁਕਮਿ ਨ ਪਾਇਆ ਜਾਇ॥ ਕਿਉ ਕਰਿ ਸਾਚਿ ਮਿਲਉ ਮੇਰੀ ਮਾਇ॥1॥ ਰਹਾਉ॥ ਵਖਰੁ ਨਾਮੁ ਦੇਖਣ ਕੋਈ ਜਾਇ॥ ਨਾ ਕੋ ਚਾਖੈ ਨਾ ਕੋ ਖਾਇ॥ ਲੋਕਿ ਪਤੀਣੈ ਨਾ ਪਤਿ ਹੋਇ॥ ਤਾ ਪਤਿ ਰਹੈ ਰਾਖੈ ਜਾ ਸੋਇ॥ 2॥ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ ਜੇ ਕੋ ਕਰੇ ਕੀਤੈ ਕਿਆ ਹੋਇ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਸਾਚਾ ਸੋਇ॥ 3॥ ਹੁਣਿ ਉਠਿ ਚਲਣਾ ਮੁਹਤਿ ਕਿ ਤਾਲਿ॥ ਕਿਆ ਮੁਹੁ ਦੇਸਾ ਗੁਣ ਨਹੀ ਨਾਲਿ॥ ਜੈਸੀ ਨਦਰਿ ਕਰੇ ਤੈਸਾ ਹੋਇ॥ ਵਿਣੁ ਨਦਰੀ ਨਾਨਕ ਨਹੀ ਕੋਇ॥ 4॥1॥3॥

Dhanasari Mehla 1, Ghur(u) 2: Ek Onkar, Satgur Persad(i).

kiyoun simreen, siveriya nuhee jaayay. Tupaiy hiyaaou, jeaurra billaayay. Sirj(i) suvaaray, Saacha Soyay. Tis(u) visriyaiyn chunga kiyoun hoyay. 1. Hikmut(i), Huqam(i) na paaya jaayay. Kiyoun kur(i) Saach(i) miloun mayri maayay. 1. Ruhaou. Vukkhur Naam(u) daykhun koyee jaayay. Na ko chaakhaiy, na ko khaayay. Loak(i) pteenaiy na put(i) hoyay. Ta put(i) ruhhaiy, raakhaiy ja Soyay. 2. Jeh daykhaan, teh ruhhiya smaayay. Toodh(u) bin(u) dooji naahi jaayay. Jay ko kuray, keetaiy kiya hoyay. Jis nu bukhshay Saacha Soyay. 3. Hoon(i) ootth(i) chullna, moohut(i) k(i) taal(i). Kiya mooh(u) daysaan goon nuhee naal(i). Jaiysi nedr(i) kuray, taiysa hoyay. Vin(u) nedreen, Nanak nuheen koyay. 4.1.3.

Word Meaning: Kiyoun = how? Simreen = I recite Naam. Tupaiy = is burning; is restless. Hiyaaou = heart. Jeaurra = soul; mind. Billaayay = wails. Sirj = creates. Suvaaray = adorns (with noble qualities); makes our life successful. 1.
Hikmut(i) = cleverness. Huqam = forcibly. Pause. Vukkhur = merchandize. Chaakhaiy = tastes. Pteenaiy = please; convince; impress (by faking). 2.
Smaayay = present. Jaayay = place. Kuray = does. Bukhshay = bestows. 3.
Hoon(i) = now; immediately. Moohut(i) K(i) Taal(i) = in a short time. Kiya Mooh(u) = what face; how will I face? 4.

MEANING: (Due to problems in life) My mind is upset and restless, and I have a burning feeling in my heart (due to problems in life), and I am crying for help; so how can I recite Waheguru's Naam! Waheguru creates us, and adorns us with noble qualities; so, what good can we expect to happen to us by forgetting Him? 1. Waheguru cannot be realized by cleverness or by force; so, how can I get connected with Him, oh my mother? Pause. (When people go to buy some merchandize, they first test that), But the merchandize of Waheguru's Naam is such that it cannot be tasted or taken orally, before one deals in it. Some people try to impress and convince others (with their preaching and impressive way of talking) to earn respect, but that kind of respect is not real – it is short-lived. One earns real respect only when Waheguru approves of his deeds and his devotion to Him. 2.
You are present wherever I look, and there is no place without You. If someone claims to have done something, it carries no weight in the eyes of Waheguru because even he is created by Him. Only that individual's noble deeds are credited by Waheguru, who performs them with His benevolence (to His liking). 3. We do not know when we will leave this world – maybe immediately, or in a few moments. How am I going to face my Waheguru because I have no noble qualities? But, possessing the kind of qualities is not in our control; individuals possess qualities depending upon the kind of sight Waheguru casts on them, kind or not so kind. But everybody is under His sight, and nobody is without that, oh Nanak. 4.1.3.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਿਮਰਿਆ ਜਾਇ॥ ਆਤਮਾ ਦ੍ਰਵੈ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਆਤਮਾ ਪਰਾਤਮਾ ਏਕੋ ਕਰੇ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਮਰੈ॥1॥ ਗੁਰਪਰਸਾਦੀ ਪਾਇਆ ਜਾਇ॥ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਗੈ ਫਿਰਿ ਕਾਲੁ ਨ ਖਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਚਿ ਸਿਮਰਿਐ ਹੋਵੈ ਪਰਗਾਸੁ॥ ਤਾ ਤੇ ਬਿਖਿਆ ਮਹਿ ਰਹੈ ਉਦਾਸੁ॥ ਸਤਿਗੁਰ ਕੀ ਐਸੀ ਵਡਿਆਈ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਵਿਚੈ ਗਤਿ ਪਾਈ॥ 2॥ ਐਸੀ ਸੇਵਕੁ ਸੇਵਾ

ਕਰੈ॥ ਜਿਸ ਕਾ ਜੀਉ ਤਿਸੁ ਆਗੈ ਧਰੈ॥ ਸਾਹਿਬ ਭਾਵੈ ਸੋ ਪਰਵਾਨੁ॥ ਸੋ ਸੇਵਕੁ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥ 3॥ ਸਤਿਗੁਰ ਕੀ ਮੂਰਤਿ ਹਿਰਦੈ ਵਸਾਏ॥ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਕਿਰਪਾ ਕਰੈ॥ ਸੋ ਸੇਵਕੁ ਜਮ ਤੇ ਕੈਸਾ ਡਰੈ॥ 4॥ ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਵੀਚਾਰੁ॥ ਸਾਚੀ ਬਾਣੀ ਸਿਉ ਧਰੇ ਪਿਆਰੁ॥ ਤਾ ਕੋ ਪਾਵੈ ਮੋਖ ਦੁਆਰੁ॥ ਜਪੁ ਤਪੁ ਇਹੁ ਸਬਦ ਹੈ ਸਾਰੁ॥ 5॥2॥4॥

Dhanasari Mehla 1: Nedr(i) kuray ta simriya jaayay. Aatma druvaiy, ruhhaiy liv laayay. Aatma, peraatma aiko kuray. Untar kee doobidha untar(i) muraiy. 1. Gur Persadi paaya jaayay. Hur(i) siyoun chit(u) laagaiy, phir(i) kaal(u) na khaayay. 1. Ruhaou. Sach(i) simeriyaiyn hovaiy pergaas(u). Ta tay bikhiya meh(i) ruhhaiy oodaas(u). Satgur kee aiysi vudiyaayee. Poottar, kluttar vichaiy gut(i) paayee. 2. Aiysi sayvuk(u) sayva kuraiy. Jis ka jeeou, tis(u) aagaiy dhuraiy. Sahib bhaavaiy so pervaan(u). So sayvuk(u) Durgeh paavaiy maan(u). 3. Satgur kee moorut(i) hirdaiy vusaayay. Jo ichhaiy, soyee ful(u) paayay. Saacha Sahib(u) kirpa kuraiy. So sayvuk(u), Jum tay kaiysa duraiy. 4. Bhunut(i) Nanak(u) kuray veechaar(u). Saachi Baani siyoun dhuray piyaar(u). Ta ko paavaiy moakh dooaar(u). Jup, tup(u), eh(u) Shabad haiy saar(u). 5.2.4.

Word Meaning: Nedr(i) = kind sight. Druvaiy = melt (in love). Liv Laayay = focus mind; connect with Waheguru. Peraatma = soul of others. Aiko Kuray = treat equally; see Waheguru in everybody. Doobidha = indecisiveness of mind; internal struggle. 1. Pergaas(u) = enlightenment. Bikhiya = poisonous Maya. Oodaas(u) = detached. Vudiyaayee = greatness. Kluttar = wife. Gut(i) = high spiritual state. 2. Aiysi = such. Dhuraiy = offers. Bhaavaiy = likes (God's Will). Pervaan = approved. 3. Moorut(i) = persona; Words. Ichhaiy = wishes. Kaiysa = what kind? 4. Bhunut(i) = says; submits humbly. Moakh = emancipation. Saar(u) = essence. 5.

MEANING: One can recite Waheguru's Naam with devotion only when He casts a kind sight on him. But, when one treats others the same way as he does for self, and sees Waheguru present in everybody, his indecisiveness (discrimination against others) gets eradicated (and He stays connected with Waheguru). 1. One acquires Waheguru's Naam in his heart with the grace of the Guru, and his mind stays connected with Him; and the fear of death never scares him. Pause. One's mind gets enlightened by the recitation of Waheguru's Naam, whereby one stays detached from the poisonous Maya. It is the greatness of the Guru that His Sikhs attain a high spiritual state even while living with his sons, and his wife (who are normally at the centre of his love). 2. Guru's devotee serves Waheguru in such a way that he offers his mind (soul) to Waheguru, who gave him that in the first place. He accepts Waheguru's Will gladly. Such a devotee is honoured in Waheguru's Court. 3. He enshrines Satguru's Word in his mind, and reaps the rewards of his choice. What kind of fear of the Angel of death concerns him when the True Lord is kind to him? 4. Nanak espouses the idea that an individual who loves the eternal Shabad of the Guru finds the door to salvation. Guru's Word (in praise of Waheguru) is the essence of all ritualistic recitation of mantras, self-affliction to please some deity, or exercising control on senses (With Guru's Shabad in mind, he does not need any of those), oh Nanak. 5.2.4.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਜੀਉ ਤਪਤੁ ਹੈ ਬਾਰੋ ਬਾਰ॥ ਤਪਿ ਤਪਿ ਖਪੈ ਬਹੁਤੁ ਬੇਕਾਰ॥ ਜੈ ਤਨਿ ਬਾਣੀ ਵਿਸਰਿ ਜਾਇ॥ ਜਿਉ ਪਕਾ ਰੋਗੀ ਵਿਲਲਾਇ॥ 1॥ ਬਹੁਤਾ ਬੋਲਣੁ ਝਖਣੁ ਹੋਇ॥ ਵਿਣੁ ਬੋਲੇ ਜਾਣੈ ਸਭੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਕਨ ਕੀਤੇ ਅਖੀ ਨਾਕੁ॥ ਜਿਨਿ ਜਿਹਵਾ ਦਿਤੀ ਬੋਲੇ ਤਾਤੁ॥
(ਅੰਗ 662)॥ ਜਿਨਿ ਮਨ ਰਾਖਿਆ ਅਗਨੀ ਪਾਇ॥ ਵਾਜੈ ਪਵਣੁ ਆਖੈ ਸਭ ਜਾਇ॥ 2॥ ਜੇਤਾ ਮੋਹੁ ਪਰੀਤਿ ਸੁਆਦ॥ ਸਭਾ ਕਾਲਖ ਦਾਗਾ ਦਾਗ॥ ਦਾਗ ਦੋਸ ਮੁਹਿ ਚਲਿਆ ਲਾਇ॥ ਦਰਗਹ ਬੈਸਣ ਨਾਹੀ

ਜਾਇ॥ 3॥ ਕਰਮਿ ਮਿਲੇ ਆਖਣੁ ਤੇਰਾ ਨਾਉ॥ ਜਿਤੁ ਲਗ ਤਰਣਾ ਹੋਰੁ ਨਹੀ ਥਾਉ॥ ਜੇ ਕੋ ਡੂਬੇ ਫਿਰਿ ਹੋਵੈ ਸਾਰ॥ ਨਾਨਕ ਸਾਚਾ ਸਰਬ ਦਾਤਾਰ॥ 4॥3॥5॥

Dhanasari Mehla 1: Jeeou tupt(u) haiy baaro baar. Tup(i), tup(i) khupaiy, buhout(u) baykaar. Jaiy tun(i) Bani vissar(i) jaayay. Jiyou pukka roagi villayay. 1. Buhouta boalun(u) jhukhun(u) hoyay. Vin(u) boalay jaanaiy subh(u) Soyay. 1. Ruhaou. Jin(i) kunn keetaiy, ukheen, naak(u). Jin(i) jihva ditti boalay taat(u).

(PAGE 662): Jinh(i) mun raakhiya ugnee paayay. Vaajaiy puvun(u), aakhaiy subh jaayay. 2. Jayta moh(u), preet(i) sooaad. Subha kaalukh, daaga, daag. Daag doash mooh(i) chulliya laayay. Durgeh baiysun naahi jaayay. 3. Kerm(i) milay aakhun Tayra Naaoun. Jit(u) lug turna, hoar(u) nuhee thaaoun. Jay ko doobay, phir(i) hovaiy saar. Nanak Saacha serb Dataar. 4.3.5.

Word Meaning: Jeeou = soul; mind. Tupt(u) = burning (of heart); suffering. Baaro Baar = continually. Khupaiy = suffers in frustration. Baykaar = vices; immorality.
Bani = words in praise of Waheguru. Pukka Roagi = patient of leprosy. 1.
Jhukhun(u) = senseless (meaningless) talk. Soyay = that (Waheguru). Pause.
Taat(u) = quickly. Ugnee = fire; energy. Vaajaiy = with loudness. Puvun(u) = air; breaths. Aakhaiy = speaks; shows existence. Subh Jaayay = everywhere. 2. Moh(u) = worldly attachments. Sooaad = tastes. Kaalukh = darkness. Daago Daag = stains of filth (of mind). Doash = blame; accusation. 3. Kerm(i) = (with) benevolence. Turna = swim (across the sea of Maya). Saar = looking after. Dataar = kind Provider (Waheguru). 4.

MEANING: I am suffering continually from the unrest (struggle) in my mind due to my immorality, and from my frustration at not being able to control it. Such becomes the situation of the mind which forgets Waheguru, and wails in pain like a leper. 1.
Too much talking (complaining) becomes senseless (annoying) because Waheguru knows everything about us, even without us complaining. Pause. Waheguru, who has given us ears, eyes, nose, and the tongue which talks quickly, and who has given us the soul keeping us alive by putting energy in the body; and the breaths which show our existence clearly wherever we go, is aware of everything that we do. 2. (But rather than being thankful to Waheguru for these ultra-important gifts), We use them to get attached to worldly things, to love family, and to enjoy the tastes of life lustfully, which leads to the darkness of the mind and results in stains of filth (immoral behaviour) on the mind. We leave the world with the blame of such immoral behaviour on our face, because of which we are given no room in Waheguru's Court (and are sent before the Angel of justice to face the charges). 3. With Your kindness, I recite Your Naam with which I can swim across the sea of Maya; there is no other shelter than Your benevolence, oh God. But Waheguru is always kind, and if someone keeps drowning in the sea of Maya (immoralities) again, and again, He looks after him eventually, oh Nanak. 4.3.5.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਚੋਰੁ ਸਲਾਹੇ ਚੀਤੁ ਨ ਭੀਜੈ॥ ਜੇ ਬਦੀ ਕਰੇ ਤਾ ਤਸੂ ਨ ਛੀਜੈ॥ ਚੋਰ ਕੀ ਹਾਮਾ ਭਰੇ ਨ ਕੋਇ॥ ਚੋਰੁ ਕੀਆ ਚੰਗਾ ਕਿਉ ਹੋਇ॥ 1॥ ਸੁਣਿ ਮਨ ਅੰਧੇ ਕੁਤੇ ਕੂੜਿਆਰ॥ ਬਿਨੁ ਬੋਲੈ ਬੂਝੀਐ ਸਚਿਆਰ॥ 1॥ ਰਹਾਉ॥ ਚੋਰੁ ਸੁਆਲਿਉ ਚੋਰੁ ਸਿਆਣਾ॥ ਖੋਟੇ ਕਾ ਮੁਲੁ ਏਕੁ ਦੁਗਾਣਾ॥ ਜੇ ਸਾਥਿ ਰਖੀਐ ਦੀਜੈ ਰਲਾਇ॥ ਜਾ ਪਰਖੀਐ ਖੋਟਾ ਹੋਇ ਜਾਇ॥ 2॥ ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਵੈ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ॥ ਜੇ ਵਡਿਆਈਆ ਆਪੇ ਖਾਇ॥ ਜੇਹੀ ਸੁਰਤਿ ਤੇਹੈ ਰਾਹਿ ਜਾਇ॥ 3॥ ਜੇ ਸਉ ਕੂੜੀਆ ਕੂੜੁ ਕਬਾੜੁ॥ ਭਾਵੈ ਸਭੁ ਆਖਉ ਸੰਸਾਰੁ॥ ਤੁਧੁ ਭਾਵੈ ਅਧੀ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਜਾਣੈ ਜਾਣੁ ਸੁਜਾਣੁ॥ 4॥4॥6॥

Dhanasari Mehla 1: Choar(u) salaahay, cheet(u) na bheejaiy. Jay budee kuray, ta tusoo na chheejaiy. Choar kee haama bhuray na kooyay. Choar(u) keeya chunga kiyoun hoyay.

1. Soon(i) mun undhay, koottay, koorriyaar. Bin(u) boalaiy boojhiyaiy sachiyaar. 1. Ruhaou. Choar(u) sooaaliyou, choar(u) siyaana. Khoatay ka mooll(u) aik doogaana. Jay saath(i) rukhiyaiy, deejaiy rulaayay. Ja perkhiyaiy, khoata hoyay jaayay. 2. Jaiysa kuraiy su taiysa paavaiy. Aap(i) beej(i), aapay hee khaavaiy. Jay vudiyaayiyaan aapay khaayay. Jayhee soort(i) tayhaiy raah(i) jaayay. 3. Jay suou koorriyaan, koorr(u) kubaarr(u). Bhaavaiyn subh(u) aakhou sunsaar(u). Toodh(u) bhaavaiy udhee pervaan(u). Nanak jaanaiy, jaan(u) soojaan(u). 4.4.6.

Word Meaning: Choar = a thief; a dishonest man. Na Bheejaiy = not convinced; does not feel right. Budee = vilifies; badmouths. Tusoo = very small amount. Cheejaiy = weakens; worry about. Haama = support; vouch for. Chunga = good. 1. Koottay = greedy like a dog. Koorriyaar = dishonest; deceitful. Boojhiyaiy = find out; recognized. Sachiyaar = pure-hearted. Pause. Sooaaliyou = handsome; attractive. Siyaana = wise. Khoatay = impure. Mooll(u) = price; worth. Doogaana = 8 small cowrie sea-shells (almost worthless). Rulaayay = mix with. Perkhiyaiy = on testing. 2. Beej(i) = to sow; to plant. Vudiyaayiyaan Khaayay = praises (self). Soort(i) = thinking; awareness. Raah(i) Jaayay = follows the path (in life). 3. Koorr(u) Kubaarr(u) = ignoble deeds. Bhaavaiyn = even if. Aakhou = says; does. Bhaavaiy = like. Udhee = of low (wisdom). Pervaan(u) = acceptable. Jaan(u) = know-all (omniscient). Soojaan(u) = wise; noble. 4.

MEANING: If a dishonest person praises you, you do not necessarily get convinced by his praise (because you are always doubtful about his sincerity, whether he is honest about his praise, or if there is some selfish motive behind that). Likewise, if he criticizes you maliciously (vilifies you), you are least worried about that (because you know people won't believe him). Nobody vouches for the dishonest person as they do not expect such a person to perform a noble deed. 1. Listen to me, oh, my blind of wisdom, greedy, and deceitful mind; a pure-hearted person can be recognized without even a word spoken by him in his support. Pause. A dishonest person can be very handsome and wise, but he is worth only 8 small cowrie shells (almost worthless) in terms of honesty and reliability. If he mingles with honest people to look like them, he will still be found out to be dishonest when tested. 2. A person reaps the rewards based on his deeds. Self-praise does him no good, because he will still follow the path in life guided by his (evil) thinking. 3. If a dishonest person sings his false praise a thousand times and may even be able to convince the whole world with his wisdom, he cannot deceive Waheguru because dishonesty will stay dishonest before Him, as the wise (omniscient) Waheguru knows everything. On the other hand, if Waheguru likes an honest person who may have low wisdom, he is approved in His Court, oh Nanak. 4.4.6.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਕਾਇਆ ਕਾਗਦੁ ਮਨੁ ਪਰਵਾਣਾ॥ ਸਿਰ ਕੇ ਲੇਖ ਨ ਪੜੈ ਇਆਣਾ॥ ਦਰਗਹ ਘੜੀਅਹਿ ਤੀਨੇ ਲੇਖ॥ ਖੋਟਾ ਕਾਮਿ ਨ ਆਵੈ ਵੇਖੁ॥ 1॥ ਨਾਨਕ ਜੇ ਵਿਚਿ ਰੁਪਾ ਹੋਇ॥ ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ॥1॥ ਰਹਾਉ॥ ਕਾਦੀ ਕੂੜੁ ਬੋਲਿ ਮਲੁ ਖਾਇ॥ ਬ੍ਰਾਹਮਣ ਨਾਵੈ ਜੀਆ ਘਾਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਨ ਜਾਣੈ ਅੰਧੁ॥ ਤੀਨੇ ਓਜਾੜੇ ਕਾ ਬੰਧੁ॥ 2॥ ਸੋ ਜੋਗੀ ਜੋ ਜੁਗਤਿ ਪਛਾਣੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ॥ ਕਾਜੀ ਸੋ ਜੋ ਉਲਟੀ ਕਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤੁ ਮਰੈ॥ ਸੋ ਬ੍ਰਾਹਮਣੁ ਜੋ ਬ੍ਰਹਮ ਬੀਚਾਰੈ॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੈ॥ 3॥ ਦਾਨਸਬੰਦੁ ਸੋਈ ਦਿਲਿ ਧੋਵੈ॥ ਮੁਸਲਮਾਣੁ ਸੋਈ ਮਲੁ ਖੋਵੈ॥ ਪੜਿਆ ਬੂਝੈ ਸੋ ਪਰਵਾਣੁ॥ ਜਿਸੁ ਸਿਰਿ ਦਰਗਹ ਕਾ ਨੀਸਾਣੁ॥ 4॥5॥7॥

Dhanasari Mehla 1: Kaaya kaagud(u), mun(u) pervaana. Sir kay laykh na purraiy iyaana. Durgeh ghurriyeh(i) teenay laykh. Khoata kaam(i) na aavaiy vaykh(u). 1. Nanak, jay vich(i) roopa hoyay. Khuraa, khuraa aakhaiy subh(u) koyay. 1. Ruhaou. Qadi koorr(u) boal(i) mul(u) khaayay. Brahman naavaiy, jeeaan ghaayay. Yogi joogut(i) na jaanaiy undh(u). Teenay

oajaarray ka bundh(u). 2. So yogi, jo joogut(i) puchhaanaiy. Gur persadi, Aiko jaanaiy. Qazi so jo oolti kuraiy. Gur persadi jeevut(u) muraiy. So Brahman, jo Braham beechaaraiy. Aap(i) turaiy, suglay kool taaraiy. 3. Daanushbund(u) soyee, dil(i) dhovaiy. Musalman(u) soyee, mul(u) khovaiy. Purriya boojhaiy, so pervaan(u). Jis(u) sir(i) Durgeh ka neeshaan(u). 4.5.7.
Word Meaning: Kaaya = body. Pervaana = Laykh = written order (prewritten destiny). Iyaana = child; ignorant. Ghurriyeh(i) = are designed; coined. Teenay Laykh = designed according to the three effects of Maya (see the Introduction at the beginning). Khoata = impure. Kaam Na Aavaiy = do not favour; of no use. 1. Roopa = silver (used to make pure coins); noble qualities. Khuraa = pure; honourable. Pause. Qadi = Qazi = a Muslim priest with some magisterial powers. Mul(u) = filth (of dishonesty); bribery. Jeeaan Ghaayay = kills human beings (robs them; takes unjust donations by unfair means). Joogut(i) = the path to unity with God. Oajaarray Ka Bundh = foundation of the wilderness of the mind. 2. Joogut(i) = means (to connect with God). Aiko = Waheguru alone. Oolti Kuray = reverses his thinking (from worldly attractions to Allah). Muraiy = kills his desires. Braham = Waheguru. Kool = clans; associates. 3. Daanushbund(u) = wise; knowledgeable. Mul(u) = filth of evil thinking. Neeshaan(u) = stamp of approval. 4.
MEANING: If we imagine the human mind to be the prewritten order as dictated by Waheguru (his destiny), then man's body is the paper on which his destiny is written (the mind is moulded by his destiny, and he performs the deeds with his body as guided by his mind). However, the ignorant man does not read his destiny (does not know what is in store for him in the future). Man's destiny is coined in Waheguru's Court based on his previous deeds performed under the three believed effects of Maya. But remember, the deceitful deeds do not work in his favour, oh my friends. 1. Just like a coin which is made of pure silver, and which is honoured everywhere, a man with noble qualities is also honoured everywhere, oh Nanak. Pause. (The religious leaders are immoral), The Qazi tells lies (does injustices) and takes in the filth of bribery. The Brahman does take dips in holy water, but murders his helpless clients by forcing them to pay totally unjust donations even at very sad occasions. The Yogi is blind to spirituality and is unaware of the real path of unity with Waheguru. All three religious leaders are the foundation of the wilderness of the mind, where followers cannot find the right path in life. 2. A real Yogi is the one who recognizes the true path to union with Waheguru, and recognizes (makes connection with) the only Supreme Power - Waheguru – with Guru's grace. A real Qazi is the one who reverses his thinking from Maya towards Allah, and kills his sensual desires with the grace of the Guru while still living in the family. Likewise, a real Brahman is the one who ponders on Waheguru (makes a connection with Him), thereby finding salvation not just for himself, but also for his followers. 3. The individual who washes his mind to purify it is the wise man in real terms, and the real Muslim is the one who gets rid of the filth of misdeeds. The individual who recognizes Waheguru (makes a connection with Him) as per his destiny, as approved by the Court of Waheguru, is considered a truly educated person. 4.5.7.

ਧਨਾਸਰੀ ਮਹਲਾ 1 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਕਾਲੁ ਨਾਹੀ ਜੋਗੁ ਨਾਹੀ ਨਾਹੀ ਸਤ ਕਾ ਢਬੁ॥ ਥਾਨਸਟ ਜਗ ਭਰਿਸਟ ਹੋਏ ਡੂਬਤਾ ਇਵ ਜਗੁ॥ 1॥ ਕਲ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸਾਰੁ॥ ਅਖੀ ਤ ਮੀਟਹਿ ਨਾਕੁ ਪਕੜਹਿ ਠਗਣ ਕਉ ਸੰਸਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਆਟ ਸੇਤੀ ਨਾਕੁ ਪਕੜਹਿ ਸੂਝਤੇ ਤਿਨਿ ਲੋਅ॥
(ਅੰਗ 663)॥ ਮਗਰ ਪਾਛੈ ਕਛੁ ਨ ਸੂਝੈ ਏਹੁ ਪਦਮੁ ਅਲੋਅ॥ 2॥ ਖਤ੍ਰੀਆ ਤ ਧਰਮੁ ਛੋਡਿਆ ਮਲੇਛ ਭਾਖਿਆ ਗਹੀ॥ ਸ੍ਰਿਸਟਿ ਸਭ ਇਕ ਵਰਨ ਹੋਈ ਧਰਮ ਕੀ ਗਤਿ ਰਹੀ॥ 3॥ ਅਸਟ ਸਾਜ ਸਾਜਿ

ਪੁਰਾਣ ਸੋਧਹਿ ਕਰਹਿ ਬੇਦ ਅਭਿਆਸੁ॥ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੇ ਮੁਕਤਿ ਨਾਹੀ ਕਹੈ ਨਾਨਕ ਦਾਸੁ॥4॥ 1॥6॥8॥

Dhanasari Mehla 1, Ghur(u) 3: Ek Onkar Satgur Persad(i):

Kaal(u) naahi, joag(i) naahi, naahi sat ka dhub(u). Thaansut jug bhurisht hoyay, doobta iv jug(u). 1. Kul meh(i) Ram Naam(u) saar(u). Ukheen ta meeteh(i), naak(u) pukrreh(i), tthuggun kuou sunsaar(u). 1. Ruhaou. Aant sayti naak(u) pukrreh(i), soojhtay tin(i) loe.

(PAGE 663): Mugr paachhaiy kuchh(u) na soojhaiy, eh(u) pudum(u) aloe?. 2. Khuttriyaan ta Dherm(u) chhoadiya, Mulaysh bhaakhiya guhee. Srisht(i) subh ikk vern hoyee, Dherm(u) kee gut(i) ruhee. 3. Asht saaj, saaj(i) Puraan sodheh(i), kureh(i) Bayd abhiyaas(u). Bin(u) Naam Hur(i) kay mookt(i) naahi, kuhaiy Nanak Daas(u). 4.1.6.8.

NOTE: Some scholars believe that this holy Shabad was sung and later written by Guru Nanak Sahib near the Temple of god Krishna (in Odisha) on the beach during the same visit when He visited the Temple and sang the Shabad of Arti there as described in the next holy Shabad. Guru Sahib saw a Brahman sitting on the beach who would pretend to have visited popular Hindu gods like Shiva, Brahma, and Vishnu during his meditation, and then share his experiences with a large gathering. He would put a bowl near him at the front for donations. This had become his daily routine. He would shut his eyes and hold his nose to give the false impression that he did not want to be distracted by any unholy sight and smell while meditating. When Guru Ji saw the Brahman's deceitful act of defrauding innocent people, He decided to enlighten them.

When the Brahman was pretending to meditate with his eyes shut, Guru Sahib reached his bowl with some money in it, and stealthily placed it behind his back and began to wait for the Brahman’s reaction. When the Brahman opened his eyes to share his experiences of his visits with the gods, he panicked not to see the bowl of money in front of him, and forgot to share his experiences. Guru Ji took the bowl from behind his back and placed it in front of him. The Brahman heaved a sigh of relief, but also felt ashamed. Guru Sahib seized the opportunity, and sang this Shabad for everybody there. With this background, you should be ready to enjoy the holy Shabad.

Word Meaning: Kaal(u) = (proper) time; human life. Joag(u) = union with God. Sat = high morality. Dhub(u) = means; ways. Thaansut = places of worship; religious leaders. Bhurisht = polluted; become impure. Doobta = drowns in the sea of Maya (in immoral activities). Iv = like this; by such means. 1. Kul Meh(i) = in the world of aggressiveness (disputes and injustice). Saar(u) = supreme. Meeteh(i) = closes (eyes). Tthuggun Kuou = to defraud. Pause. Aant Sayti = with three fingers. Soojhtay = get the needed information. Tin(i) Loe = the three layers of the universe: earth, underworlds, and the worlds above. Mugr Paachhaiy = on the back side. Pudum (aasun) = a sitting position in which the right foot is placed on the left thigh and the left foot on the right thigh. Yogis use this position to meditate. Aloe = which has not been seen; strange! 2. Khuttri = a warrior. Dherm = high morality; responsibility. Mulaysh = of low caste (Muslims). Bhaakhiya = language; customs. Guhee = adopted. Srisht(i) = world. Ikk Vern = of a single caste (all immoral). Gut(i) = high-level spirituality. Ruhee = left behind; not anymore. 3. Asht Saaj = of eight chapters (books on grammar). Saaj(i) = by creating. Sodheh(i) = ponder on. Bayd = the Vedas. Abhiyaas = practise. Mookut = salvation. 4.

MEANING: Waheguru’s Naam is supreme in this age of disputes and injustice (Kalyug). But rather than reciting Waheguru’s Naam, our preachers shut their eyes and hold their noses to mislead and to defraud the ignorant world. **Pause.** Human life is not meant for deceitful acts like this, which do not lead to union with God, nor do they raise the morality of the people. The minds of our religious leaders are polluted. With their impure minds, how

can their teachings be pure! With such misleading teachings, the world is drowning in the sea of Maya (immoral activities). 1. Such deceitful leaders hold their nose with three fingers to pretend deep meditation, and claim that they have access to the three worlds (have information about them), but have no idea about what happens behind their back (remember the bowl incident). What a strange kind of yoga (Pudum) position they brag about! 2. The Khatris, who are known for their chivalry, have abandoned their responsibility and have adopted the culture of the Muslims, whom they call of low caste. The whole world has been reduced to a single caste (of low morality), where the high level of morality has been left behind (has become the thing of the past). 3.
The Hindu scholars have written eight-chaptered books of grammar which they apply to ponder on (study) the Puranas, and practise the Vedas. But there is no salvation without Waheguru's Naam, espouses Nanak, the slave of Waheguru. 4.1.6.8.

ਧਨਾਸਰੀ ਮਹਲਾ 1 ਆਰਤੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਗਗਨਮੈ ਥਾਲੁ ਰਵਿ ਚੰਦੁ ਦੀਪਕ ਬਨੇ ਤਾਰਿਕਾ ਮੰਡਲ ਜਨਕ ਮੋਤੀ॥ ਧੂਪੁ ਮਲਆਨਲੋ ਪਵਣੁ ਚਵਰੋ ਕਰੇ ਸਗਲ ਬਨਰਾਇ ਫੂਲੰਤ ਜੋਤੀ॥ 1॥ ਕੈਸੀ ਆਰਤੀ ਹੋਇ ਭਵਖੰਡਨਾ ਤੇਰੀ ਆਰਤੀ॥ ਅਨਹਤਾ ਸਬਦ ਵਾਜੰਤ ਭੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਹਸ ਤਵ ਨੈਨ ਨਨ ਨੈਨ ਹੈ ਤੋਹਿ ਕਉ ਸਹਸ ਮੂਰਤਿ ਨਨਾ ਏਕ ਤੋਹੀ॥ ਸਹਸ ਪਦ ਬਿਮਲ ਨਨ ਏਕ ਪਦ ਗੰਧ ਬਿਨੁ ਸਹਸ ਤਵ ਗੰਧ ਇਵ ਚਲਤ ਮੋਹੀ॥ 2॥ ਸਭ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਹੈ ਸੋਇ॥ ਤਿਸ ਕੈ ਚਾਨਣਿ ਸਭ ਮਹਿ ਚਾਨਣੁ ਹੋਇ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਪਰਗਟੁ ਹੋਇ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੁ ਆਰਤੀ ਹੋਇ॥ 3॥ ਹਰਿ ਚਰਣ ਕਮਲ ਮਕਰੰਦ ਲੋਭਿਤ ਮਨੋ ਅਨਦਿਨੋ ਮੋਹਿ ਆਹੀ ਪਿਆਸਾ॥ ਕ੍ਰਿਪਾ ਜਲੁ ਦੇਹਿ ਨਾਨਕ ਸਾਰਿੰਗ ਕਉ ਹੋਇ ਜਾ ਤੇ ਤੇਰੈ ਨਾਮਿ ਵਾਸਾ॥ 4॥1॥7॥9॥
Dhanasari Mehla 1, Aarti: Ek Onkar Satgur Persad(i):
Guggunmaiy thaal(u), ruv(i), chund(u) deepuk bunay, taarika mundul junuk moti. Dhoop(u) Mulyanlo, puvun(u) chuvro kuray, sugul bunraayay phoolunt Joti. 1. Kaiysi aarti hoyay, Bhuvkhundna, Tayri aarti. Unhuta Shabad vaajunt bhayri. 1. Ruhaou. Sehs Tuv naiyn, none naiyn haiy Toh(i) kuou, sehs moorut(i), nunaa aik Tohee. Sehs pud bimul, none aik pud, gundh bin(u), sehs Tuv gundh, iv chulut mohi. 2. Subh meh(i) Jot(i), Jot(i) haiy Soyay. Tis kaiy chaanun(i), subh meh(i) chaanun(u) hoyay. Gur Sakhi Jot(i) pergut(u) hoyay. Jo Tis(u) bhaavaiy su aarti hoyay. 3. Hur(i) Churn kumul mukrund, lobhit muno, undino moh(i) aahi piyaasa. Kirpa jul(u) dayh(i) Nanak saaring kuou, hoyay ja tay Tayray Naam(i) vaasa. 4.1.7.9.
Word Meaning: Aarti = a type of idol worship in which a platter containing some lamps, flowers, incense, a coconut, and in some cases pearls too, is rotated in a vertical circle in front of the deity. On His visit to Jagan Nath Puri in Odisha - a south-eastern state in India - Guru Nanak Sahib visited the famous temple of Lord Krishna in the evening, when Aarti is performed. While the ritualistic Aarti, which has no spiritual value, was being performed, Guru Sahib sang this holy Shabad in His sweet voice to the gathering, including the chief priest, to educate them and teach them how to really worship the real Lord – Waheguru. Listening to the real Aarti, the whole gathering touched Guru Sahib's feet. Enjoy the holy Shabad.
Thaal(u) = platter. Guggunmaiy Thaal(u) = platter-like sky. Ruv(i) = the sun. Chund(u) = the moon. Deepuk = lamps. Taarika Mundul = the galaxy of stars. Junuk = imagine; suppose. Moti = pearls. Dhoop(u) = incense. Mulyanlo = coming from the Mullaya Moutain which is the home to sandal trees. Puvun = wind; air. Chuvro Kuray = fans to show respect. Bunraayay = vegetation. Phoolunt = is offering flowers. Joti = light-like Waheguru. 1. Kaiysi = how wonderful! Bhuvkhundna = destroyer of the birth-death cycle. Unhuta Shabad = Guru's eternal Shabad. Vaajunt = makes music. Bhayri = drum. Pause.

Sehs = thousands; countless. Tuv = Tohee = yours. Moorut(i) = forms. Pud = feet. Bimal = clean; worthy of worship. Gundh = smell; nose. Iv Chulut = such amazing feats. 2. Chaanun(i) = with the light. Chaanun(u) = light. Gur Sakhi = with Guru's Teachings. Pergut(u) = appears; becomes visible. Bhaavaiy = liked by. 3.
Mukrund = the sweet essence of flowers. Lobhit Muno = greedy at mind (heart). Undino = all the time. Aahi Piyaasa = just this thirst. Saaring = rainbird, which waits to drink the first drop of rainwater only. Ja Tay = by which. Vaasa = stay. 4.
MEANING: (Why perform a worthless ritualistic aarti for deities when a real Aarti is taking place in nature for Waheguru all the time?) Like the ritualistic aarti, the sky is the platter in which the sun and the moon are two lamps, and the stars in the galaxy are like pearls. The fragrance of sandal trees on the nearby Mallya Mountain is serving as incense, the wind is fanning respectfully, and the whole vegetation is providing the flowers for the Aarti of the light-like Waheguru. 1. What wonderful Aarti is being performed for You, oh the destroyer of the cycle of birth and death!! The eternal Shabad of the Guru (Waheguru's praise) is serving as the huge drum used to produce the sound of the conch-shell, which the priests blow into for people to assemble for aarti. Pause. (The gods being worshipped during the ritualistic aarti have two eyes, one nose, and two feet each; so naturally, the question arises, what did Guru Sahib's Lord look like in terms of His physical features. Guru Sahib's answer is: (Waheguru is formless, yet present in every human being). He has countless eyes, and yet no eyes at the same time. He has countless forms, yet no form; He has countless clean (worthy of worship) feet, yet not even a single foot; without any nose, yet He has countless noses. I am captivated by His amazing feats. 2.
His Light (Soul) is present in everybody and is lighting them up. However, His light appears (reveals itself) in somebody's heart only through the Guru's Teachings. And only that Aarti is worthwhile which He likes. 3. My mind is always greedy for the sweet essence of Waheguru's lotus-like Feet (to worship them, i.e., to worship Waheguru Himself) and I have a great thirst (desire) for them. I am like the rainbird, but long only for Your Naam-Amrit. Kindly bestow me with the Naam- Amrit with which I may stay connected with You, begs Nanak. 4.1.7.9.

ਧਨਾਸਰੀ ਮਹਲਾ 3 ਘਰੁ 2 ਚਉਪਦੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Dhanasari Mehla 3, Ghur(u) 2, Chaupuday: Ek Onkar Satgur Persad(i):

ਇਹੁ ਧਨੁ ਅਖੁਟੁ ਨ ਨਿਖੁਟੈ ਨ ਜਾਇ॥ ਪੂਰੈ ਸਤਿਗੁਰ ਦੀਆ ਦਿਖਾਇ॥ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮੰਨਿ ਵਸਾਈ॥ 1॥ ਸੇ ਧਨਵੰਤ ਹਰਿ ਨਾਮਿ ਲਿਵ ਲਾਇ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਧਨੁ ਪਰਗਾਸਿਆ ਹਰਿ ਕਿਰਪਾ ਤੇ ਵਸੈ ਮਨਿ ਆਇ॥ ਰਹਾਉ॥ ਅਵਗੁਣ ਕਾਟਿ ਗੁਣ ਰਿਦੈ ਸਮਾਇ॥ ਪੂਰੈ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਪੂਰੈ ਗੁਰ ਕੀ ਸਾਚੀ ਬਣਿਨਿ॥ ਸੁਖ ਮਨ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਣੀ॥ 2॥ ਏਕੁ ਅਚਰਜੁ ਜਨ ਦੇਖਹੁ ਭਾਈ॥ ਦੁਬਿਧਾ ਮਾਰਿ ਹਰਿ ਮੰਨਿ ਵਸਾਈ॥ ਨਾਮੁ ਅਮੋਲਕੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਗੁਰਿ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ॥ 3॥ ਸਭ ਮਹਿ ਵਸੈ ਪ੍ਰਭੁ ਏਕੋ ਸੋਇ॥ ਗੁਰਮਤੀ ਘਟਿ ਪਰਗਟੁ ਹੋਇ॥ ਸਹਜੇ ਜਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿ ਪਛਾਣਿਆ॥
(ਅੰਗ 664)॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨੁ ਮਾਨਿਆ॥ 4॥1॥

Eh(u) dhun(u) akhoot(u), na nikhootaiy, na jaayay. Pooraiy Satgur deeya dikhaayay. Apunay Satgur kuou sud bul(i) jaayeen. Gur kirpa tay Hur(i) munn(i) vusaayeen. 1. Say dhunvunt Hur(i) Naam(i) liv laayay. Gur(i) Pooraiy Hur(i) dhun(u) pergaasiya, Hur(i) kirpa tay vusaiy mun(i) aayay. Ruhaou. Uvgoon kaat(i), goon ridaiy smaayay. Pooraiy Gur kaiy sehj(i)

soobhaayay. Pooraiy Gur kee Saachi Bani. Sookh mun untar(i) sehj(i) smaani. 2. Aik achurj(u) jun daykhou bhaayee. Doobidha maar(i) Hur(i) munn(i) vusaayee, Naam(u) amoaluk(u), na paaya jaayay. Gur(i) persad(i) vusaiy mun(i) aayay. 3. Subh meh(i) vusaiy Prubh(u) Aiko soyay. Gurmutee ghut(i) pergut(u) hoyay. Sehjay jin(i) Prubh(u) jaan(i) puchhaaniya.

(PAGE 664): Nanak Naam(u) milaiy mun(u) maaniya. 4.1.

Word Meaning: Chaupuday = Shabads with four stanzas. Dhun(u) = wealth (Waheguru's Naam). Akhoot(u) = inexhaustible. Nikhootaiy = runs out. Jaayay = disappears. 1. Dhunvunt = (really) wealthy. Liv Laayay = focus on; get connected. Pergaasiya = made comprehensible; revealed. Pause. Uvgoon = ignoble qualities. Sehj(i) Soobhaayay = without any special effort. Sehj(i) Smaani = leads to a blissful state. 2. Achurj(u) = amazing event. Doobhida = internal struggle to choose. Amoaluk = priceless. 3. Pergut(u) = appears. Sehjay = in a blissful state. Jaan(i) Puchhaaniya = made a connection. Mun Maaniya = mind got convinced. 4.

MEANING: The Perfect Satguru has revealed that the wealth of Waheguru's Naam is inexhaustible; it never runs out, and never disappears. I am all sacrifice for my Satguru, with whose grace one is enabled to embed Waheguru's Naam in his heart. 1.

Those who concentrate on Waheguru's Naam with full devotion (make a connection with Him) are truly wealthy. The Perfect Satguru has made Waheguru's Naam comprehensible, which gets enshrined in the heart, with Waheguru's grace. Pause. With the benevolence of the Perfect Guru, the ignoble qualities are eradicated, and noble qualities are implanted in the devotee's heart without any special effort. The mind-purifying Shabad of the Perfect Guru leads to the blissful state of spirituality, in which the devotee feels eternal comfort. 2. Just watch the amazing feat of Satguru, whereby the indecisiveness of the devotee's mind gets eradicated, and Waheguru's Naam is implanted in his heart. Waheguru's Naam is priceless and cannot be realized by any means, but it gets enshrined in the devotee's mind with the grace of Satguru. 3. Waheguru is the only supreme power that is present in everybody, and which appears in the devotee's heart with the Guru's Teachings. The devotee, who makes a connection with Waheguru in the spiritual state above the effects of Maya, gets fully contented at heart with His Naam, oh Nanak. 4.1.

ਧਨਾਸਰੀ ਮਹਲਾ 3॥ ਹਰਿ ਨਾਮੁ ਧਨੁ ਨਿਰਮਲੁ ਅਤਿ ਅਪਾਰਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਰੇ ਭੰਡਾਰਾ॥ ਨਾਮ ਧਨ ਬਿਨੁ ਹੋਰ ਸਭ ਬਿਖੁ ਜਾਣੁ॥ ਮਾਇਆ ਮੋਹਿ ਜਲੈ ਅਭਿਮਾਨੁ॥ 1॥ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖੈ ਕੋਇ॥ ਤਿਸੁ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ॥ ਰਹਾਉ॥ ਸਬਦੁ ਦੀਪਕੁ ਵਰਤੈ ਤਿਹੁ ਲੋਇ॥ ਜੋ ਚਾਖੈ ਸੋ ਨਿਰਮਲੁ ਹੋਇ॥ ਨਿਰਮਲ ਨਾਮਿ ਹਉਮੈ ਮਲੁ ਧੋਇ॥ ਸਾਚੀ ਭਗਤਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 2॥ ਜਿਨਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਸੋ ਹਰਿ ਜਨੁ ਲੋਗੁ॥ ਤਿਸੁ ਸਦਾ ਹਰਖੁ ਨਾਹੀ ਕਦੇ ਸੋਗੁ॥ ਆਪਿ ਮੁਕਤੁ ਅਵਰਾ ਮੁਕਤੁ ਕਰਾਵੈ॥ ਹਰਿ ਨਾਮੁ ਜਪੈ ਹਰਿ ਤੇ ਸੁਖੁ ਪਾਵੈ॥ 3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੁਈ ਬਿਲਲਾਇ॥ ਅਨਦਿਨੁ ਦਾਝਹਿ ਸਾਤਿ ਨ ਪਾਇ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਸਾਤਿ ਸੁਖੁ ਪਾਏ॥ 4॥2॥

Dhanasari Mehla 3: Hur(i) Naam(u) dhun(u) nirmul(u), ut(i) apaara. Gur kaiy Shabad(i) bhuray bhundaara. Naam dhun bin(u) hoar subh bikh(u) jaan(u). Maya moh(i) julaiy abhimaan(u). 1. Gurmukh(i) Hur(i) rus(u) chaakhaiy koyay. Tis(u) suda anund(u) hovaiy din(u) raati, pooraiy bhaag(i) praput(i) hoyay. Ruhaou. Shabad(u) deepuk(u) vertaiy tihou loyay. Jo chaakhaiy, so nirmul(u) hoyay. Nirmul Naam(i), haumein mul(u) dhoyay. Saachi bhugut(i) sudaa sookh(u) hoyay. 2. Jin(i) Hur(i) rus(u) chaakhiya so Hur(i) jun(u) loag(u). Tis(u) sudaa herkh(u), naahi kuday soag(u). Aap(i) mookt(u) uvraan mookt(u) kuraavaiy. Hur(i) Naam(u) jupaiy, Hur(i) tay sookh(u) paavaiy. 3. Bin(u) Satgur subh mooyee, billaayay.

Undin(u) daajheh(i), shaant(i) na paayay. Satgur milaiy, subh trishun boojhaayay. Nanak, Naam(i) shaant(i) sookh(u) paayay. 4.2.

Word Meaning: Nirmul Ut(i) Apaara = extremely (perfectly) pure. Bhundaara = treasures. Bikh(u) = poison. Jaan(u) = treat like. Abhimaan = conceit; ego. 1. Chaakhaiy = tastes. Koyay = rare. Anund(u) = blissfulness. Praput(i) = have; acquired. Pause. Vertaiy = operates. Tihou Loyay = in the three worlds (earth, worlds below, and above). Haumein = selfishness and ego. Mul(u) = filth. 2. Hurkh = happiness; blissfulness. Soag(u) = grief. Mookt(u) = free from the bonds of Maya. Uvraan = others. 3. Mooyay = (spiritually) dead. Billaayay = wails. Daajheh(i) = burn (in the fire of desires). Shaant(i) = peace; contentment. Trishun = appetite for desires. 4.

MEANING: Unlike the worldly wealth which one accumulates by unfair and dishonest means, the wealth of Waheguru's Naam is extremely pure as it is acquired by honest hard work. The treasures of Waheguru's Naam-Wealth are full of the Guru's Shabad. Other than the wealth of Waheguru's Naam, treat all other types of wealth as poisonous because the man burns in the fire of his ego in love for Maya, oh my friends. 1. Some rare individuals taste the sweetness of Waheguru's Naam in the shelter of the Guru and enjoy blissfulness day and night; however, Waheguru's Naam can be acquired only with great fortune. Pause. Satguru's Shabad is the beacon of enlightenment in the three worlds; whoever experiences it gets purified and washes away the filth of his selfishness and ego with Waheguru's Naam. By worshipping Waheguru with full devotion, one enjoys bliss all the time. 2. The devotee, who tastes the sweetness of Waheguru's Naam, becomes His favourite. He is always blissful and never experiences grief (because of his high spiritual state). He becomes free from all worldly bonds and gets emancipation for others, too. He recites Waheguru's Naam and becomes blissful. 3. Without Satguru, everybody is spiritually dead and wails for help. They burn in the fire of their worldly desires and find no peace. However, Satguru puts out the fire of their desires when they seek His shelter; they also find peace and comfort with Waheguru's Naam, oh Nanak. 4.2.

ਧਨਾਸਰੀ ਮਹਲਾ 3॥ ਸਦਾ ਧਨੁ ਅੰਤਰਿ ਨਾਮੁ ਸਮਾਲੇ॥ ਜੀਅ ਜੰਤ ਜਿਨਹਿ ਪ੍ਰਤਿਪਾਲੇ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਤਿਨ ਕਉ ਪਾਏ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੇ ਲਿਵ ਲਾਇ॥ 1॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਵੈ॥ ਅੰਤਰਿ ਪਰਗਾਸੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਰਹਾਉ॥ ਇਹੁ ਹਰਿ ਰੰਗੁ ਗੂੜਾ ਧਨ ਪਿਰ ਹੋਇ॥ ਸਾਤਿ ਸੀਗਾਰੁ ਰਾਵੇ ਪ੍ਰਭੁ ਸੋਇ॥ ਹਉਮੈ ਵਿਚਿ ਪ੍ਰਭੁ ਕੋਇ ਨਾ ਪਾਏ॥ ਮੂਲਹੁ ਭੂਲਾ ਜਨਮੁ ਗਵਾਏ॥ 2॥ ਗੁਰ ਤੇ ਸਾਤਿ ਸਹਜ ਸੁਖੁ ਬਾਣੀ॥ ਸੇਵਾ ਸਾਚੀ ਨਾਮਿ ਸਮਾਣੀ॥ ਸਬਦਿ ਮਿਲੈ ਪ੍ਰੀਤਮੁ ਸਦਾ ਧਿਆਏ॥ ਸਾਚੁ ਨਾਮਿ ਵਡਿਆਈ ਪਾਏ॥ 3॥ ਆਪੇ ਕਰਤਾ ਜੁਗਿ ਜੁਗਿ ਸੋਇ॥ ਨਦਰਿ ਕਰੇ ਮੇਲਾਵਾ ਹੋਇ॥ ਗੁਰਬਾਣੀ ਹਰਿ ਮੰਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ॥ 4॥3॥

Dhanasari Mehla 3: Sudaa dhun(u) untar(i) Naam(u) smaalay. Jea junt Jinheh(i) pritpaalay. Mookt(i) pdaaruth(u) tin kuou paayay. Hur(i) kaiy Naam(i) ruttay liv laayay. 1. Gur sayva tay Hur(i) Naam(u) dhun(u) paavaiy. Untar(i) pergaas(u), Hur(i) Naam(u) dhiyaavaiy. Ruhaou. Eh(u) Hur(i) rung(u) goorra dhun Pir hoyay. Shaant(i) seegaar(u) raavay Prubh(u) soyay. Haumein vich(i) Prubh(u) koyay na paayay. Moolhoun bhoolla junum(u) guvaayay. 2. Gur tay shaant(i), sehj, sookh(u) Bani. Sayva Saachi, Naam(i) smaani. Shabad(i) milaiy, Preetum suda dhiyaayay. Saach(u) Naam(i) vudiyaayee paayay. 3. Aapay Kerta joog(i), joog(i) Soyay. Nudr(i) kuray maylaava hoyay. Gurbani, Hur(i) munn(i) vusaayay. Nanak Saach(i) ruttay Prubh(i) Aap(i) milaayay. 4.3.

Word Meaning: Untar(i) = inside; in the heart. Jea Junt = living beings. Pritpaalay raise and nourish. Mookt(i) Pdaaruth(u) = the valuable item (agent) which leads to emancipation (Waheguru's Naam). Ruttay = imbued. 1. Pergaas(u) = enlightenment. Pause.

Rung(u) = (the colour) of love for. Goorra = deep; strong. Dhun = woman (human being). Shaant(i) = providing peace. Seegaar(u) = adornment. Raavay = enjoys. Moolhoun Bhoolla = misled from the beginning. 2. Sehj = blissful state of mind. Bani = Guru's Shabad. Smaani = causes to be absorbed. Preetum = dear (Waheguru). Vudiyaayee = praise; honour. 3. Joog(i), Joog(i) = in every eon. Maylaava = union. 4.

MEANING: Waheguru raises and nurtures all the living beings; a devotee who recites Waheguru's Naam accumulates the wealth of His Naam in her heart forever. Imbued in the Naam, those devotees who meditate on the Naam, enshrine it in their hearts, and attain salvation. 1. One acquires the wealth of Waheguru's Naam by serving the Guru (living as per His Advice); his mind becomes enlightened through the recitation of the Naam. Pause. With Waheguru's Naam at heart, the bond of love between the devotee and Waheguru becomes very strong. The devotee enjoys Waheguru's love when blissfulness adorns her mind. Nobody gets connected with Waheguru with selfishness and ego in their mind; they are misled from the beginning, and waste away their precious human life. 2. In His shelter, and with Guru's Shabad, one acquires peace, a high spiritual state, and blissfulness. Such service to the Guru is eternal, with which one gets fully absorbed in Waheguru's Naam. With Guru's Shabad, one gets connected with the dear Lord, recites His Naam all the time, and receives honour in Waheguru's Court. 3. It is Waheguru, which is the creator of the universe, and which operates alone in every eon. One gets connected with Him only by His kind sight when he embeds the Guru's Shabad in his heart. Waheguru, Himself, connects the devotees who are imbued in His love with Him, oh Nanak. 4.3.

ਧਨਾਸਰੀ ਮਹਲਾ 3 ਤੀਜਾ॥ ਜਗੁ ਮੈਲਾ ਮੈਲੋ ਹੋਇ ਜਾਇ॥ ਆਵੈ ਜਾਇ ਦੂਜੈ ਲੋਭਾਇ॥ ਦੂਜੈ ਭਾਇ ਸਭ ਪਰਜ ਵਿਗੋਈ॥ ਮਨਮੁਖਿ ਚੋਟਾ ਖਾਇ ਅਪੁਨੀ ਪਤਿ ਖੋਈ॥ 1॥ ਗੁਰ ਸੇਵਾ ਤੇ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਪਤਿ ਊਤਮ ਹੋਇ॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਉਬਰੇ ਹਰਿ ਸਰਣਾਈ॥ ਰਾਮ ਨਾਮਿ ਰਾਤੇ ਭਗਤਿ ਦ੍ਰਿੜਾਈ॥ ਭਗਤਿ ਕਰੇ ਜਨੁ ਵਡਿਆਈ ਪਾਏ॥ ਸਾਚਿ ਰਤੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ॥ 2॥ ਸਾਚੇ ਕਾ ਗਾਹਕੁ ਵਿਰਲਾ ਕੋ ਜਾਨੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਆਪੁ ਪਛਾਨੁ॥ ਸਾਚੀ ਰਾਸਿ ਸਾਚਾ ਵਾਪਾਰੁ॥ ਸੋ ਧੰਨੁ ਪੁਰਖੁ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ॥ 3॥ ਤਿਨਿ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕਿ ਸਚਿ ਲਾਏ॥ ਊਤਮ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਏ॥ (ਅੰਗ 665)॥ ਪ੍ਰਭ ਸਾਚੇ ਕੀ ਸਾਚੀ ਕਾਰ॥ ਨਾਨਕ ਨਾਮਿ ਸਵਾਰਣਹਾਰ॥ 4॥4॥

Dhanasari Mehla 3, Teeja. Jug(u) maiyla, maiylo hoyay jaayay. Aavaiy, jaayay doojaiy lobhaayay. Doojaiy bhaayay subh purj vigoyee. Munmukh(i) choataan khaayay, apuni put(i) khoyee. 1. Gur sayva tay jun(u) nirmul hoyay. Untar(i) Naam(u) vusaiy, put(i) ootum hoayay. Ruhao. Gurmukh(i) oobray Hur(i) shernaayee. Ram Naam(i) raatay bhugut(i) dri-rraayee. Bhugut(i) kuray jun(u) vudiyaayee paayay. Saach(i) ruttay sookh sehj(i) smaayay. 2. Saachay ka gaahuk(u) virla ko jaan(u). Gur kaiy Shabad(i) aap(u) puchhaan(u). Saachi raas(i), Saacha vapaar(u). So dhunn(u) purakh(u) jis(u) Naam(i) piyaar(u). 3. Tin(i) Prubh(i) Saachaiy, Ikk(i) Sach(i) laayay. Ootum Bani Shabad(u) soonaayay.

(PAGE 665): Prubh Saachay kee Saachi kaar. Nanak Naam(i) suvaarunhaar. 4.4.

Word Meaning: Teeja = third. Maiyla = filthy; immoral. Doojaiy = in Maya. Lobhaayay = in greed of. Bhaayay = love; attraction. Purj = public. Vigoyee = suffers due to misguidance. Choataan Khaayay = gets a beating; suffers. 1. Put(i) = dignity. Ootum = superior; pure; enhanced. Pause. Oobray = salvaged. Dri-rraayee = reinforce. Saach(i) = in Waheguru (His Naam). 2. Gaahuk(u) = customer; seeker. Virla = rare. Aap(u) Puchhaan(u) = analyzes self. Saachi = pure. Raas(i) = investment. Vapaar(u) = business. Purakh = man. 3. Ikk(i) = the One God. Kaar = service. Suvaarunhaar = causing success. 4.

MEANING: The world is filthy (because of its immorality) and gets even filthier because of its greed for Maya, as a result of which it continues to be born, and to die. The whole world suffers humiliation because of its love for Maya; the Maya-engrossed man loses his respect in Waheguru's Court and suffers punishment. 1. One's mind gets purified with service to the Guru. With Waheguru's Naam embedded in his heart, he enhances his dignity. Pause. Guru's devotees are protected in the shelter of Waheguru as they reinforce His worship in their heart, and get imbued in His Naam. Through the worship of Waheguru, devotees earn respect, and, imbued with Waheguru's love, they enjoy bliss by staying absorbed in His Naam. 2. However, there is a rare individual who seeks to be a dealer in Waheguru's Naam by analyzing the self with the Guru's Shabad. The investment (in the business of Waheguru's Naam) of such a devotee is pure (his dedication is selfless) and so is his business (hard labour to acquire only the Naam). Such a devotee is worthy of praise who has love for Waheguru's Naam. 3. Waheguru, Himself causes such devotees to recite His Naam (by putting them in the shelter of the Guru), where they listen to His (Guru's) Shabad and His supreme (transcending) holy compositions. The service to Waheguru is also eternal like Him (never fails to connect with Waheguru in any eon). Waheguru's Naam makes the devotee successful (be approved) in Waheguru's Court, oh Nanak. 4.4.

ਧਨਾਸਰੀ ਮਹਲਾ 3॥ ਜੋ ਹਰਿ ਸੇਵਹਿ ਤਿਨ ਬਲਿ ਜਾਉ॥ ਤਿਨ ਹਿਰਦੈ ਸਾਚੁ ਸਚਾ ਮੁਖਿ ਨਾਉ॥ ਸਾਚੋ ਸਾਚੁ ਸਮਾਲਿਹੁ ਦੁਖੁ ਜਾਇ॥ ਸਾਚੈ ਸਬਦਿ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ ਗੁਰਬਾਣੀ ਸੁਣਿ ਮੈਲੁ ਗਵਾਏ॥ ਸਹਜੇ ਹਰਿ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ 1॥ ਰਹਾਉ॥ ਕੂੜੁ ਕੁਸਤੁ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਏ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਚਲੈ ਤਾ ਆਪੁ ਜਾਇ॥ ਸਾਚੁ ਮਹਲੁ ਪਾਏ ਹਰਿ ਗੁਣ ਗਾਇ॥ 2॥ ਨ ਸਬਦੁ ਬੂਝੈ ਨ ਜਾਣੈ ਬਾਣੀ॥ ਮਨਮੁਖਿ ਅੰਧੇ ਦੁਖਿ ਵਿਹਾਣੀ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਤਾ ਸੁਖੁ ਪਾਏ॥ ਹਉਮੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਏ॥ 3॥ ਕਿਸ ਨੋ ਕਹੀਐ ਦਾਤਾ ਇਕੁ ਸੋਇ॥ ਕਿਰਪਾ ਕਰੇ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਗੁਣ ਗਾਵਾ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਾ ਭਾਵਾ॥ 4॥5॥

Dhanasari Mehla 3: Jo Hur(i) sayveh(i) tin(i) bul(i) jaaoun. Tin hirdaiy Saach(u), Sacha mookh(i) Naaoun. Saacho, Saach(u) smaalihou dookh(u) jaayay. Saachaiy Shabad(i) vussaiy mun(i) aayay. 1. Gurbani soon(i) maiyl(u) guvaayay. Sehjay Hur(i) Naam(u) munn(i) vusaayay. 1. Ruhaou. Koorr(u), koosut(u), trishna, ugun(i) boojhaayay. Untar(i) shaant(i), sehj(i) sookh(i) paayay. Gur kaiy bhaanaiy chullaiy ta aap(u) jaayay. Saach(u) mehl(u) paayay, Hur(i) goon gaayay. 2. Na Shabad(u) boojhaiy, na jaanaiy Bani. Munmukh(i) undhay, dookh(i) vihaani. Satgur bhaytay, ta sookh(u) paayay. Haumein vichoun tthaak(i) ruhaayay. 3. Kis nu kuhhiyaiy, Daata ikk(u) Soyay. Kirpa kuray, Shabad(i) milaava hoyay. Mil(i) Preetum Saachay goon gaavaan. Nanak Saachay, saacha bhaavaan. 4.5.

Word Meaning: Bul(i) Jaaoun = I offer to sacrifice (serve). Saacho, Saach(u) = Waheguru alone. Smaalihou = remember Him. 1. Sehjay = in blissful state; without any special effort. Pause. Koorr(u) = falsehood. Koosut(u) = lies. Trishna = worldly desires. Shaant(i) = calmness; peace. Bhaanaiy = by (Guru's) Will. Aap(u) = selfishness and ego. 2. Boojhaiy = understand; comprehend. Vihaani = (life) is spent. Bhaytay = get connected with. Tthaak Ruhaayay = keeps control on. 3. Saachay = to Waheguru. Saacha = with pure mind. Bhaavaan = liked. 4.5.

MEANING: I wish to serve those who serve Waheguru. They have Waheguru at heart, and His Naam on their tongue. We should all remember God so as to get rid of our problems. But He gets enshrined in our hearts with Guru's Shabad only. 1.

The devotee washes the filth of his mind (his unholy thoughts) by listening to the Guru's Shabad when Waheguru's Naam gets embedded in his mind in the high spiritual state, above

the effects of Maya. Pause. He gets rid of his falsehood (dishonesty) and his lies with Guru's Shabad, and also puts out the fire of his desires with it. Guru's Shabad brings peace to his mind, and he attains bliss in a high spiritual state. If he follows Guru's Will, his selfishness and ego are eradicated. He sings Waheguru's praise and reaches His Dwelling (merges with Him). 2. The Maya-engrossed man does not understand (the worth of) Guru's Shabad, nor does he comprehend the Bani (holy compositions); his life is spent in troubles. But he enjoys bliss when he connects with the Guru, as he becomes able to control his selfishness and ego. 3. But whom should we preach to (we have no ability to do so); it is Waheguru alone (Who has the ability) to connect the individuals with Him through the Guru's Shabad. I also wish to sing Waheguru's praise in the shelter of the Dear (Guru) whereby I can acquire noble qualities of Waheguru to become pure like Him, and be liked (loved by Him), oh Nanak. 4.5.

ਧਨਾਸਰੀ ਮਹਲਾ 3॥ ਮਨੁ ਮਰੈ ਧਾਤੁ ਮਰਿ ਜਾਇ॥ ਬਿਨੁ ਮਨ ਮੂਏ ਕੈਸੇ ਹਰਿ ਪਾਇ॥ ਇਹੁ ਮਨੁ ਮਰੈ ਦਾਰੂ ਜਾਣੈ ਕੋਇ॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਬੂਝੈ ਜਨੁ ਸੋਇ॥ 1॥ ਜਿਸ ਨੋ ਬਖਸੇ ਹਰਿ ਦੇ ਵਡਿਆਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ॥ ਤਾ ਇਸੁ ਮਨ ਕੀ ਸੋਝੀ ਪਾਵੈ॥ ਮਨੁ ਮੈ ਮਤੁ ਮੈਗਲ ਮਿਕਦਾਰਾ॥ ਗੁਰੁ ਅੰਕਸੁ ਮਾਰਿ ਜੀਵਾਲਣਹਾਰਾ॥ 2॥ ਮਨੁ ਅਸਾਧੁ ਸਾਧੈ ਜਨ ਕੋਈ॥ ਅਚਰੁ ਚਰੈ ਤਾ ਨਿਰਮਲ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨ ਲਇਆ ਸਵਾਰਿ॥ ਹਉਮੈ ਵਿਚਹੁ ਤਜੈ ਵਿਕਾਰ॥ 3॥ ਜੋ ਧੁਰਿ ਰਖਿਅਨੁ ਮੇਲਿ ਮਿਲਾਇ॥ਕਦੇ ਨ ਵਿਛੁੜਹਿ ਸਬਦਿ ਸਮਾਇ॥ ਆਪਣੀ ਕਲਾ ਆਪੇ ਪ੍ਰਭੁ ਜਾਣੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਣੈ॥ 4॥6॥

Dhanasari Mehla 3: Mun(u) muraiy, dhaat(u) mur(i) jaayay. Bin(u) mooyay, kaisay Hur(i) paayay? Eh(u) mun(u) muraiy, daaroo jaanaiy koyay. Mun(u) Shabad(i) muraiy, boojhaiy jun(u) soyay. 1. Jis nu bukhshay Hur(i) day vudiyaayi. Gur persad(i) vussaiy mun(i) aayee. Ruhaou. Gurmukh(i) kurnee, kaar kumaavaiy. Ta iss(u) mun kee soajhi paavaiy. Mun(u) maiy mut(u), maiygul mikdaara. Gur(u) ankus(u) maar(i) jeevaalunhaara. 2. Mun(u) asaadh, saadhaiy jun koyee. Achur(u) churaiy, ta nirmul hoyee. Gurmukh(i) eh(u) mun luyya suvaar(i). Haumein vichoun tujaiy vikaar. 3. Jo Dhoor(i) rukhiun(u) mayl(i) milaayay. Kuday na vichhurreh(i), Shabad(i) smaayay. Aapni kulaa Aapay Prubh(u) jaanaiy. Nanak Gurmukh(i) Naam(u) puchhaanaiy. 4.6.

Word Meaning: Dhaat(u) = (desire for) Maya. Daaroo = treatment. 1. Bukhshay = is kind. Vudiyaayi = honour. Pause Gurmukh(i) Kurnee = to act on the advice of the Guru. Soajhi = understanding. Maiy Mut = intoxicated mind. Maiygul Mikdaara = like an elephant. Ankus(u) = weapon to control elephants. Jeevaalunhaara = giver of (spiritual) life. 2. Asaadh = non-fixable; uncontrollable. Saadhaiy = brings under control. Achur(u) Churaiy = do something undoable (control one's sensual pleasures). Suvaar(i) = purifies; acquires noble qualities. Tujaiy = abandons. Vikaar = vices. 3. Dhoor(i) = right from the source (by Waheguru). Vichhurreh(i) = disconnected. Smaayay = stays absorbed. Kulaa = powers. Puchhaaniy = recognizes; acquires.

MEANING: How can one connect with God (he cannot) without killing his mind (his selfishness and ego, which are rooted in Maya)? (The answer is) When one kills (controls) his mind, his desire to earn more wealth gets killed automatically (comes under control). But some rare person knows the treatment to kill his mind; such a person knows that the mind (desires) can be killed only with the Guru's Shabad. 1. Those, whom Waheguru is kind to, are given the honour that His Naam gets implanted in their hearts with Guru's grace. Pause. The individual, who acts on the Advice of the Guru, understands the functioning of the human mind. (Without Guru's Shabad, the human mind thinks like an intoxicated

person (who cannot tell the bad from the good) and is conceited like an elephant. Just as an elephant is controlled by an ankus, the human mind is controlled by the Guru's Shabad, which gives a person renewed spiritual life. 2. The human mind is extremely difficult to control, and a rare person is able to control it. The mind can be purified only by killing one's sensual pleasures, which are equally difficult to kill (they can be controlled only by the Guru's Shabad – another very difficult thing to achieve). A Sikh of the Guru adorns his mind (purifies it) by getting rid of his haumein and vices. 3. Those who are predestined from the beginning to (get connected with Waheguru) do get connected with Him through the Guru. They stay absorbed in Guru's Shabad and never get disconnected. Waheguru alone knows His powers, and can be realized in
the shelter of the Guru, oh Nanak. 4.6.

ਧਨਾਸਰੀ ਮਹਲਾ 3॥ ਕਾਚਾ ਧਨੁ ਸੰਚਹਿ ਮੂਰਖ ਗਾਵਾਰ॥ ਮਨਮੁਖ ਭੂਲੇ ਅੰਧ ਗਾਵਾਰ॥ ਬਿਖਿਆ ਕੈ ਧਨਿ ਸਦਾ ਦੁਖੁ ਹੋਇ॥ ਨਾ ਸਾਥਿ ਜਾਇ ਨ ਪਰਾਪਤਿ ਹੋਇ॥ 1॥ ਸਾਚਾ ਧਨੁ ਗੁਰਮਤੀ ਪਾਏ॥ ਕਾਚਾ ਧਨੁ ਫੁਨਿ ਆਵੈ ਜਾਏ॥ ਰਹਾਉ॥ ਮਨਮੁਖਿ ਭੂਲੇ ਸਭਿ ਮਰਹਿ ਗਵਾਰ॥ ਭਵਜਲਿ ਡੂਬੇ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰਿ॥ ਸਤਿਗੁਰੁ ਭੇਟੇ ਪੂਰੈ ਭਾਗਿ॥ ਸਾਚਿ ਰਤੇ ਅਹਿਨਿਸਿ ਬੈਰਾਗਿ॥ 2॥ ਚਹੁ ਜੁਗ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਣੀ॥ ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ॥ ਸਿਧ ਸਾਧਿਕ ਤਰਸਹਿ ਸਭਿ ਲੋਇ॥ ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਇ॥ 3॥ ਸਭੁ ਕਿਛੁ ਸਾਚਾ ਸਾਚਾ ਹੈ ਸੋਇ॥ ਊਤਮ ਬ੍ਰਹਮੁ ਪਛਾਣੈ ਕੋਇ॥ ਸਚੁ ਸਾਚਾ ਸਚੁ ਆਪਿ ਦ੍ਰਿੜਾਏ॥ (ਅੰਗ 666)॥ ਨਾਨਕ ਆਪੇ ਵੇਖੈ ਆਪੇ ਸਚਿ ਲਾਏ॥ 4॥7॥

Dhanasari Mehla 3: Kaacha dhun(u) suncheh(i) moorukh gavaar. Munmukh bhoolay undh gavaar. Bikhiya kaiy dhun(i) sudaa dookh(u) hoyay. Na saath(i) jaayay na praaput(i) hoyay. 1. Saacha dhun(u) Gurmuti paayay. Kaacha dhun(u) phoon(i) aavaiy jaayay. Ruhaou. Munmukh(i) bhoolay, subh(i) mureh(i) gavaar. Bhuvjul(i) doobay, na oorvaar(i), na paar(i). Satgur(u) bhaytay, pooraiy bhaag(i). Saach(i) ruttay, ehinis(i) baiyraag(i). 2. Chuhoun joog meh(i) Amrit, Saachi Bani. Pooraiy bhaag(i) Hur(i) Naam(i) smaani. Sidh, saadhik, turseh(i) subh(i) loyay. Pooraiy bhaag(i) praaput(i) hoyay. 3. Subh(u) kichh(u) Saacha, Saacha haiy soyay. Ootum Braham puchhaanaiy koyay. Sach(u) Saacha, Sach(u) Aap(i) drirrayay.
(PAGE 666): Nanak Aapay vaykhaiy, Aapay Sach(i) laayay. 4.7.
Word Meaning: Kaacha Dhun(u) = wealth which never lasts forever. Suncheh(i) = accumulates. Gavaar = foolish. Bhoolay = misled. Bikhiya = earned by dishonesty. Praaput(i) = in possession. 1. Saacha Dhun(u) = everlasting wealth (Waheguru's Naam). Phoon(i) = also. Pause. Bhuvjul(i) Doobay = drown in the world-sea. Oorvaar = nearer shore. Paar = the far shore. Bhaytay = meet with. Baiyraag(i) = detached from Maya. 2. Chuhoun Joog = in all the four eons. Amit = immortalizing. Saadhik = those who purify their bodies by yogic exercises. Turseh(i) = yearn for. Loyay = world. Praaput(i) = acquired. 3.
Saacha = everlasting. Ootum Braham = transcendent Waheguru. Puchhaanaiy = realizes. Koyay = some rare. Drirraayay = reinforces. Laayay = connects with. 7.
MEANING: Only the foolish and the ignorant accumulate wealth which does not stay with them forever. The Maya-engrossed individuals are foolish and blind, who are misled in life. The wealth earned by dishonest means always causes trouble because it neither accompanies the dead nor does it stay with him forever. 1. The real (permanent) wealth (of Waheguru's Naam) can be acquired with the Advice of the Guru, whereas the worldly wealth comes and goes. Pause. The Maya- engrossed individuals are misled, and the foolish suffer spiritual death. They drown in the world sea, and neither can they stay in this world (forever), nor can they swim across to the other side (to be one with

Waheguru). However, if they are highly fortunate, they get connected with the Guru and remain detached from the world, staying imbued in Waheguru's love day and night. 2. Guru's Shabad is the True Amrit (that immortalizes the highly fortunate devotees by connecting them with Waheguru) in any of the four eons; as a result, the devotee stays absorbed in His Naam. All over the world, the Sidh yogis and those who purify their bodies by yogic means yearn for Waheguru's Naam, but it can be acquired only with perfect fortune. 3. Waheguru is eternal, and so is His creation, but only a rare individual recognizes the Supreme Being. The eternal Waheguru Himself reinforces His eternal Naam in the hearts of His devotees. He watches everything Himself (without any help) and Himself exhorts His devotees to recite His eternal Naam, oh Nanak. 4.7.

ਧਨਾਸਰੀ ਮਹਲਾ 3॥ ਨਾਵੈ ਕੀ ਕੀਮਤਿ ਮਿਤਿ ਕਹੀ ਨਾ ਜਾਇ॥ ਸੇ ਜਨ ਧੰਨੁ ਜਿਨ ਇਕ ਨਾਮਿ ਲਿਵ ਲਾਇ॥ ਗੁਰਮਤਿ ਸਾਚੀ ਸਾਚਾ ਵੀਚਾਰੁ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵੀਚਾਰੁ॥ 1॥ ਹਰਿ ਨਾਮੁ ਅਚਰਜੁ ਪ੍ਰਭੁ ਆਪਿ ਸੁਣਾਏ॥ ਕਲੀ ਕਾਲ ਵਿਚਿ ਗੁਰਮੁਖਿ ਪਾਏ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਮੂਰਖ ਮੂਰਖ ਮਨ ਮਾਹਿ॥ ਹਉਮੈ ਵਿਚਿ ਸਭ ਕਾਰ ਕਮਾਹਿ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਜਾਇ॥ ਆਪੇ ਬਖਸੇ ਲਏ ਮਿਲਾਇ॥ 2॥ ਬਿਖਿਆ ਕਾ ਧਨੁ ਬਹੁਤੁ ਅਭਿਮਾਨੁ॥ ਅਹੰਕਾਰਿ ਡੂਬੇ ਨ ਪਾਵੈ ਮਾਨੁ॥ ਆਪੁ ਛੋਡਿ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ ਗੁਰਮਤਿ ਸਾਲਾਹੀ ਸਚੁ ਸੋਈ॥ 3॥ ਆਪੇ ਸਾਜੇ ਕਰਤਾ ਸੋਇ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਜਿਸੁ ਸਚਿ ਲਾਏ ਸੋਈ ਲਾਗੈ॥ ਨਾਨਕ ਨਾਮਿ ਸਦਾ ਸੁਖੁ ਆਗੈ॥ 4॥8॥

Dhanasari Mehla 3: Naavaiy kee keemut(i), mit(i), kuhee na jaayay. Say jun dhunn(u), jin Ikk Naam(i) liv laayay. Gurmut(i) Saachi, Saacha veechaar(u). Aapay bukhshay day veechaar(u). 1. Hur(i) Naam(u) achurj(u), Prubh(u) Aap(i) soonaayay. Kulee kaal vich(i) Gurmukh(i) paayay. 1. Ruhaou. Hum moorukh, moorukh mun maah(i). Haumein vich(i) subh kaar kmaah(i). Gur pesadi haumein jaayay. Aapay bukhshay, luyyay milaayay. 2. Bikhiya ka dhun(u), buhout(u) abhimaan(u). Ahunkaar(i) doobay, na paavaiy maan(u). Aap(u) chhoad(i) sudaa sookh(u) hoyee. Gurmut(i) salaahi, Sach(u) Soyee. 3. Aapay saajay Kerta Soyay. Tis(u) bin(u) dooja, uver(u) na koyay. Jis(u) Sach(i) laayay, soyee laagaiy. Nanak Naam(i) sudaa sookh(u) aagaiy. 4.8.

Word Meaning: Keemut(i) = worth. Mit(i) = size; magnanimity Liv Laayay = meditate with full focus of mind. Veechaar(u) = pondering. Bukhshay = bestows. Veechaar(u) = wisdom; understanding. 1. Achurj(u) = amazing. Kulee Kaal = Kulyug; in the present times. Pause. Kaar Kmaayay = do routine business. 2. Bikhiya Ka Dhun = the worldly wealth. Abhimaan(u) = ego. Maan(u) = respect. 3. Saajay = creates. Aagaiy = next world. 4.

MEANING: The worth and the magnanimity (transcendence) of Waheguru's Naam cannot be described. Those devotees are great who meditate only on the Naam with full concentration of mind. Guru's Wisdom, and pondering on His Shabad, are eternal (never fail to connect with Waheguru in every eon). But one acquires them only when Waheguru bestows them on the devotees. 1. Waheguru's Naam is amazing because He Himself bestows it, and can be acquired only through the Guru. Pause. The man is foolish, and carries out all his dealings in the world under the influence of his haumein (selfishness and ego). However, he can get rid of his haumein with the grace of the Guru, who forgives him and connects him with Waheguru. 2. The worldly wealth causes huge conceit in the man, as a result of which, he receives no respect in Waheguru's Court, and drowns in the world-sea. To acquire permanent bliss, one needs to get rid of one's selfishness and ego by singing Waheguru's praise with the Guru's advice. 3. There is none other than Waheguru, who creates everything; only that person begins to recite His

Naam whom He exhorts to do so. Waheguru's Naam is the source of all comforts in this world and the next, oh Nanak. 4.8.

ਰਾਗੁ ਧਨਾਸਿਰੀ ਮਹਲਾ 3 ਘਰੁ 4॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਮ ਭੀਖਕ ਭੇਖਾਰੀ ਤੇਰੇ ਤੂ ਨਿਜਪਤਿ ਹੈ ਦਾਤਾ॥ ਹੋਹੁ ਦੈਆਲ ਨਾਮੁ ਦੇਹੁ ਮੰਗਤ ਜਨ ਕੰਉ ਸਦਾ ਰਹਉ ਰੰਗਿ ਰਾਤਾ॥ 1॥ ਹੰਉ ਬਲਿਹਾਰੈ ਜਾਉ ਸਾਚੇ ਤੇਰੇ ਨਾਮੁ ਵਿਟਹੁ॥ ਕਰਣ ਕਾਰਣ ਸਭਨਾ ਕਾ ਏਕੋ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਬਹੁਤੇ ਫੇਰ ਪਏ ਕਿਰਪਨ ਕਉ ਅਬ ਕਿਛੁ ਕਿਰਪਾ ਕੀਜੈ॥ ਹੋਹੁ ਦਇਆਲ ਦਰਸਨੁ ਦੇਹੁ ਅਪੁਨਾ ਐਸੀ ਬਖਸ ਕਰੀਜੈ॥ 2॥ ਭਣਤਿ ਨਾਨਕ ਭਰਮ ਪਟ ਖੂਲੇ ਗੁਰ ਪਰਸਾਦੀ ਜਾਨਿਆ॥ ਸਾਚੀ ਲਿਵ ਲਾਗੀ ਹੈ ਭੀਤਰਿ ਸਤਿਗੁਰ ਸਿਉ ਮਨੁ ਮਾਨਿਆ॥ 3॥1॥9॥

Raag(u) Dhanasiri Mehla 3, Ghur(u) 4: Ek Onkar Satgur Persad(i): Hum bheekhuk bhaykhaari Tayray, Tu nijput(i) haiy Daata. Hoh(u) daiyaal, Naam dayh(u) mungut jun kuou, sudaa ruhoun rung(i) raata. 1. Huoun bulihaaraiy jaaoun Saachay, Tayray Naam vitoun. Kern Kaarun subhna ka Aiko, uver(u) na dooja koyee. 1. Ruhaou. Buhoutay phayr puyyay kirpun kuou, ub kichh(u) kirpa keejaiy. Hoh(u) duyyal, dershan dayhou Apuna, aiysi bukhsh kreejaiy. 2. Bhunut(i) Nanak bherm putt khoohlay, Gur persadi jaaniya. Saachi liv laagi haiy bheetur(i), Satgur siyoun mun(u) maaniya. 3.1.9.

Word Meaning: Bheekhuk = Bhaykhaari = beggars. Nijput(i) = sovereign; emperor. Daata = provider. Mungut = beggar. Rung(i) Raata = imbued in love. 1. Vitoun = from; for. Kern Kaarun = creator of everything. Pause. Phayr = rebirths. Kirpun = Maya-lover. Ub = now. Kichh(u) = some. Bukhsh = gift; endowment. 2. Bhunut(i) = says. Bherm Putt = the doors of misgivings. Bheetur(i) = inside. 3.

MEANING: You are the Sovereign (Emperor) of the whole world, and all of us are beggars at Your door, oh Waheguru. Please, be kind to Your beggar, and grant me Your Naam so that I may always be imbued in Your Naam. 1. I am always a sacrifice for Your Naam. There is none other than Waheguru, who is the creator of everything, including the raw materials. Pause. As a lover of Maya, I have been through many, many lives; please show some kindness now (and cut the cycle of my rebirths). Kindly grant me the gift of Your holy sight now. 2. By the grace of the Guru, the doors of my misgivings, which had shut my mind, have opened, and I have realized Waheguru now. My Satguru convinced me, and now my mind is fully focused on Waheguru's Naam, oh Nanak. 3.1.9.

ਧਨਾਸਰੀ ਮਹਲਾ 4 ਘਰੁ 1 ਚਉਪਦੇ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Dhanasari Mehla 4, Ghur(u) 1, Chaupuday: Ek Onkar Satgur Persad(i):

ਜੋ ਹਰਿ ਸੇਵਹਿ ਸੰਤ ਭਗਤ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਨਿਵਾਰੀ॥ ਹਮ ਊਪਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਰਖੁ ਸੰਗਤਿ ਤੁਮ ਜੁ ਪਿਆਰੀ॥ 1॥ ਹਰਿ ਗੁਣ ਕਹਿ ਨ ਸਕਉ ਬਨਵਾਰੀ॥ ਹਮ ਪਾਪੀ ਪਾਥਰ ਨੀਰਿ ਡੁਬਤ ਕਰਿ ਕਿਰਪਾ ਪਾਖਣ ਹਮ ਤਾਰੀ॥ ਰਹਾਉ॥ ਜਨਮ ਜਨਮ ਕੇ ਲਾਗੇ ਬਿਖੁ ਮੋਰਚਾ ਲਗਿ ਸੰਗਤਿ ਸਾਧ ਸਵਾਰੀ॥ ਜਿਉ ਕੰਚਨੁ ਬੈਸੰਤਰਿ ਤਾਇਓ ਮਲੁ ਕਾਟੀ ਕਟਿਤ ਉਤਾਰੀ॥ 2॥ ਹਰਿ ਹਰਿ ਜਪਨ ਜਪਉ ਦਿਨੁ ਰਾਤੀ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਿ ਧਾਰੀ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਜਗਿ ਪੂਰਾ ਜਪਿ ਹਰਿ ਹਰਿ ਹਉਮੈ ਮਾਰੀ॥ 3॥

(ਅੰਗ 667)॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਅਪਰੰਪਰ ਪੁਰਖ ਅਪਾਰੀ॥ ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਗਜੀਵਨ ਜਨ ਨਾਨਕ ਪੈਜ ਸਵਾਰੀ॥ 4॥1॥

Jo Hur(i) saveh(i) sunt, bhugut, tin kay subh(i) paap nivaari. Hum oopur(i) kirpa kur(i) Soami, rukh(u) sungut(i), Toom ju piyaari. 1. Hur(i) goon keh(i) na sukoun Bunvaari. Hum paapi paathur, neer(i) doobut, kur(i) kirpa paakhun hum taari. Ruhaou. Junum, junum kay laagay bikh(u) morcha, lug(i) sungut(i) Sadh suvaari. Jiyoun kunchun baiysuntar taayo, mul(u) kaati,

kutit ootaari. 2. Hur(i), Hur(i) jupun, jupoun din raati, jup(i) Hur(i), Hur(i), Hur(i) oor(i) dhaari. Hur(i), Hur(i), Hur(i) aukhudh jug(i) poora, jup(i) Hur(i), Hur(i) haumein maari. 3.
(PAGE 667): Hur(i) , Hur(i) agumm, agaadh(i) boadh(i), uprumpur, Purakh Apaari. Jun kuou kirpa kurhou Jugjeevun, jun Nanak paiyj suvaari. 4.1.
Word Meaning: Nivaari = removes; eradicates. Sungut(i) = gathering of saints. 1. Bunvaari = a name for God. Paapi Paathur = heavy like a rock with sins. Neer(i) = in water (sea of Maya). Doobut = sinking. Paakhun = rocks. Taari = salvage. Pause.
Bikh(u) Morcha = filth of sensual pleasures. Suvaari = cleanse; purify. Kunchun = gold. Baiysuntar = fire. Taayo = heated to clean. Mul(u) = filth. 2. Jupun = recitation. Oor(i) Dhaari = enshrined in the heart. Aukhudh = medication. Poora = perfect. Maari = eradicated. 3. Agumm = inaccessible. Agaadh(i) Boadh(i) = beyond comprehension. Uprumpur = Apaari = beyond limits. Purakh = Supreme Being. Jugjeevun = life of the world. 4.
MEANING: Waheguru eradicates the sins of all those holy men and the devotees, who serve Him (recite His Naam). Please, be kind, and put me in the company of the holy saints, which is dear to You, oh Waheguru. 1. We humans, cannot describe Your virtues, (but can only pray); we have committed so many sins that we have become heavy like a rock under their burden, and are drowning in the world-sea, kindly salvage us, oh kind Waheguru. Pause. We have gathered too much filth of sensual pleasures over many, many lives. Please purify our minds in the shelter of the Guru, oh Waheguru. The Guru purifies the filthy mind, as gold is purified in the fire, removing all its impurities. 2.
Recite Waheguru's Naam day and night to enshrine it in your heart, oh man. Waheguru's Naam is the perfect medication in the world, which kills one's haumein. 3.
Waheguru is inaccessible, unfathomable to our wisdom, and beyond limits; it is only by Your benevolence that our dignity can be protected (from the attacks of Maya), and we can be connected with You, oh the soul of the world, Waheguru. 4.1.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਤਿਨ ਕਾ ਦੂਖੁ ਭਰਮੁ ਭਉ ਭਾਗੀ॥ ਅਪਨੀ ਸੇਵਾ ਆਪਿ ਕਰਾਈ ਗੁਰਮਤਿ ਅੰਤਰਿ ਜਾਗੀ॥ 1॥ ਹਰਿ ਕੈ ਨਾਮਿ ਰਤਾ ਬੈਰਾਗੀ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣੀ ਮਨਿ ਭਾਈ ਗੁਰਮਤਿ ਹਰਿ ਲਿਵ ਲਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਜਨਾ ਕੀ ਜਾਤਿ ਹਰਿ ਸੁਆਮੀ ਤੁਮ੍ਹ ਠਾਕੁਰ ਹਮ ਸਾਗੀ॥ ਜੈਸੀ ਮਤਿ ਦੇਵਹੁ ਹਰਿ ਸੁਆਮੀ ਹਮ ਤੈਸੇ ਬੁਲਗ ਬੁਲਾਗੀ॥ 2॥ ਕਿਆ ਹਮ ਕਿਰਮ ਨਾਨ੍ਹ ਨਿਕ ਕੀਰੇ ਤੁਮ੍ਹ ਵਡ ਪੁਰਖ ਵਡਾਗੀ॥ ਤੁਮ੍ਹਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉ ਕਰਿ ਮਿਲਹ ਅਭਾਗੀ॥ 3॥ ਹਰਿ ਪ੍ਰਭ ਸੁਆਮੀ ਕਿਰਪਾ ਧਾਰਹੁ ਹਮ ਹਰਿ ਹਰਿ ਸੇਵਾ ਲਾਗੀ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਰਹੁ ਪ੍ਰਭ ਹਮ ਹਰਿ ਕਥਾ ਕਥਾਗੀ॥ 4॥2॥
Dhanasari Mehla 4: Hur(i) kay sunt junaa Hur(i) jupiyo, tin ka dookh, bherm(u), bhuou bhaagi. Apni sayva, Aap(i) kuraayee, Gurmut(i) untar(i) jaagi. 1. Hur(i) kaiy Naam(i) rutta baiyraagi. Hur(i), Hur(i) kutha sooni mun(i) bhaayee, Gurmut(i) Hur(i) liv laagi. 1. Ruhaou. Sunt junaa kee jaat(i) Hur(i) Soami, Toomh Tthaakur, hum saangi. Jaiysi mut(i) dayvhou Hur(i) Soami, hum taiysay boolg boolaagi. 2. Kiyya hum kirm naanh nik keeray, Toomh Vudd Purakh Vuddaagi. Toomhri gut(i), mit(i) keh na sukeh Prubh, hum kiyoun kur(i) mileh abhaagi. 3. Hur(i) Prubh Soami kirpa dhaarhou, hum Hur(i) sayva laagi. Nanak daasun daas(u) kurhou Prubh, hum Hur(i) kutha kuthaagi. 4.2.
Word Meaning: Bherm(u) = misgivings. Bhuou = worldly fears. Jaagi = dawned on; enlightens the mind. 1. Baiyraagi = detached from worldly affairs. Liv Laagi = connected with Waheguru. Pause. Tthaakur = Lord. Saangi = puppets. Boolg Boolaagi = speak (what we are told to). 2.

Kirm = worms = Keeray. Naanh = Nik = tiny. Vud Vudaagi = greater than the greatest. Gut(i) = transcendence. Mit(i) = size. Abhaagi = unfortunate. 3.
Daasun Daas = slave of slaves. Kutha Kuthaagi = describe the story of Your virtues; sing Your praise. 4.
MEANING: All the troubles, misgivings, and doubts of those who recite Waheguru's Naam disappear. Waheguru Himself puts His devotees to His service, as a result of which, Guru's wisdom enlightens their minds. 1. The devotee, who gets imbued in Waheguru's Naam, gets detached from worldly attachments. The devotee listens to the virtues and wonderful deeds from Guru, which Waheguru performs; he likes them and becomes focused on Waheguru's Naam with His Advice. Pause. Waheguru's Naam is the high caste for His devotees; You are the Lord, and we are Your puppets, oh Lord. We say only those things (perform only such deeds) which You guide (make) us to do. 2. What is our power as insignificant and tiny worms before You, who is greater than the greatest? We are in no position to describe Your transcendence and depth; how can we, the unlucky, connect with You? 3. Please, be kind to us so that we may serve You, oh Lord. Make me the slave of Your slaves so that Nanak may sing Your praise. 4.2.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਕਾ ਸੰਤੁ ਸਤਗੁਰੁ ਸਤ ਪੁਰਖਾ ਜੋ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਨੀ॥ ਜੋ ਜੋ ਕਹੈ ਸੁਣੈ ਸੋ ਮੁਕਤਾ ਹਮ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਨੀ॥ 1॥ ਹਰਿ ਕੇ ਸੰਤ ਸੁਨਹੁ ਜਸੁ ਕਾਨੀ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨਹੁ ਇਕ ਨਿਮਖ ਪਲ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਲਹਿ ਜਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਐਸਾ ਸੰਤੁ ਸਾਧੁ ਜਿਨ ਪਾਇਆ ਤੇ ਵਡ ਪੁਰਖ ਵਡਾਨੀ॥ ਤਿਨ ਕੀ ਧੂਰਿ ਮੰਗਹ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਹਰਿ ਲੋਚ ਲੁਚਾਨੀ॥ 2॥ ਹਰਿ ਹਰਿ ਸਫਲਿਓ ਬਿਰਖੁ ਪ੍ਰਭ ਸੁਆਮੀ ਜਿਨ ਜਪਿਓ ਸੇ ਤ੍ਰਿਪਤਾਨੀ॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਸੇ ਸਭ ਲਾਥੀ ਭੂਖ ਭੁਖਾਨੀ॥ 3॥ ਜਿਨ ਕੇ ਵਡੇ ਭਾਗ ਵਡ ਊਚੇ ਤਿਨ ਹਰਿ ਜਪਿਓ ਜਪਾਨੀ॥ ਤਿਨ ਹਰਿ ਸੰਗਤਿ ਮੇਲਿ ਪ੍ਰਭ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸਾਨੀ॥ 4॥3॥

Dhanasari Mehla 4: Hur(i) ka Sunt(u), Satgur(u) Sat Purkha, jo boalaiy Hur(i), Hur(i) Bani. Jo, jo kuhhaiy, soonaiy, so mookta, hum tis kaiy sud koorbaani. 1. Hur(i) kay sunt, soonhou jus(u) kaani. Hur(i), Hur(i) kutha soonhou, ikk nimukh pul, subh(i) kilvikh paap leh(i) jaani. 1. Ruhaou. Aiysa Sunt(u), sadh(u) jin paaya, tay vud Purakh vudaani. Tin kee dhoor(i) mungeh Prubh Soami, hum Hur(i) loach, loochaani. 2. Hur(i), Hur(i) sufliyo birkh(u) Prubh Soami, jin jupiyo say triptaani. Hur(i), Hur(i) Amrit pee triptaasay, subh laathi bhookh bhookhaani. 3. Jin kay vudday bhaag vud oochay, tin Hur(i) jupiyo jupaani. Tin Hur(i) sungut(i) mayl(i) Prubh Soami, Jun Nanak daas dasaani. 4.3.
Word Meaning: Sat Purkha = manifestation of Waheguru. Bani = words of praise. Mookta = free from the worldly bonds. Koorbaani = sacrifice. 1. Jus(u) = praise. Kaani = with ears. Nimukh Pul = a short moment. Kilvikh = sins. Leh(i) Jaani = come off. Pause. Vud Purakh = God. Dhoor(i) = dust of feet. Loach Loochaani = yearning for. 2.
Sufliyo = bearing fruit; rewarding. Birkh(u) = tree. Tiptaani = become contented.
Bhookh = appetite. Bhookhaani = of the hungry. 3.
Jupaani = worthy of worship. Daas Dasaani = slave of slaves. 4.
MEANING: Satguru is a holy saint, and a manifestation of Waheguru who recites the words of praise for Waheguru. Whoever listens to and recites the Guru's Shabad becomes free from worldly bonds; I am always willing to sacrifice my life for them (offer myself to serve them). 1. To have all your sins eradicated, listen to the virtues - the praise of Waheguru - with your ears – even if it is only for a short moment – oh, His holy saints. Pause. Whosoever gets connected with such a Saint (Satguru) becomes like the Great Waheguru (merges with Him). I have a great yearning for Waheguru, so I beg for the dust of the feet of His Saints (wish to serve them), oh Lord. 2. Waheguru is such a tree

which bears the fruit of rich rewards; those who worship Him get fully contented. Waheguru is that Amrit which when drunk (taken in), fully satisfies the appetite of those who are very hungry of worldly luxuries. 3. Those who are highly fortunate recite Waheguru's Naam. Nanak is the slave of Your slaves; kindly, put me in the company of such devotees (who drink Your Naam-Amrit), oh Waheguru. 4.3.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਹਮ ਅੰਧੁਲੇ ਅੰਧ ਬਿਖੈ ਬਿਖੁ ਰਾਤੇ ਕਿਉ ਚਾਲਹ ਗੁਰ ਚਾਲੀ॥ ਸਤਗੁਰੁ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਹਮ ਲਾਵੈ ਆਪਨ ਪਾਲੀ॥ 1॥ ਗੁਰਸਿਖ ਮੀਤ ਚਲਹੁ ਗੁਰ ਚਾਲੀ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮਾਨਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਰਾਲੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਸੰਤ ਸੁਣਹੁ ਜਨ ਭਾਈ ਗੁਰੁ ਸੇਵਿਹੁ ਬੇਗਿ ਬੇਗਾਲੀ॥ ਸਤਗੁਰੁ ਸੇਵਿ ਖਰਚੁ ਹਰਿ ਬਾਧਹੁ ਮਤ ਜਾਣਹੁ ਆਜੁ ਕਿ ਕਾਲੀ॥ 2॥ ਹਰਿ ਕੇ ਸੰਤ ਜਪਹੁ ਹਰਿ ਜਪਣਾ ਹਰਿ ਸੰਤ ਚਲੈ ਹਰਿ ਨਾਲੀ॥ ਜਿਨ ਹਰਿ ਜਪਿਆ ਸੇ ਹਰਿ ਹੋਏ ਹਰਿ ਮਿਲਿਆ ਕੇਲ ਕੇਲਾਲੀ॥ 3॥ ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਿ ਲੋਚ ਲੋਚਾਨੀ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਬਨਵਾਲੀ॥ ਜਨ ਨਾਨਕ ਸੰਗਤਿ ਸਾਧ ਹਰਿ ਮੇਲਹੁ ਹਮ ਸਾਧ ਜਨਾ ਪਗ ਰਾਲੀ॥ 4॥4॥

Dhanasari Mehla 4: Hum undhulay undh, bikhaiy, bikh(u) raatay, kiyoun chaaleh Gur chaali. Satgur(u) duyya kuray Sookhdaata, hum laavaiy Aapun paali. 1. Gur Sikh meet, chulhou Gur chaali. Jo Gur(u) kuhhaiy, soyee bhul maanhou, Hur(i), Hur(i) kutha niraali. 1. Ruhaou. Hur(i) kay sunt, soonhou jun bhaayee, Gur(u) sayvhou bayg(i) baygaali. Satgur(u) sayv(i), khurch(u), Hur(i) baandhou, mut jaanhou aaj k(i) kaali. 2. Hur(i) kay sunt, jup-hou Hur(i) jupna, Hur(i) sunt chulaiy Hur(i) naali. Jin Hur(i) jupiya, say Hur(i) hoyay, Hur(i) miliya kayl Kaylaali. 3. Hur(i), Hur(i) jupun(u), jup(i) loach loochaani, Hur(i) kirpa kur(i) Bunvaali. Jun Nanak, sungut(i) Sadh Hur(i) maylhou, hum Sadh junaa pug raali. 4.4.

Word Meaning: Bikhaiy = sensual pleasures. Bikh(u) = poison. Chaaleh(i) = tread; follow. Chaali = path. Paali = shelter; take under wings. 1. Bhul Maanou = believe it to be in your favour. Niraali = unique. Pause. Bayg(i) Baygaali = without any delay. Khurch(u) = journey expenses (to the next world). Hur(i) = Waheguru's Naam. Baandhou = accumulate. Kaali = tomorrow. 2 Jupna = recitation of Naam. Hur(i) Naali = with Waheguru; obey His Will. Hur(i) Hoyay = became like Him. Kayl Kalaali = who does amazing feats. 3. Loach Loochaani = yearns for. Bunvaali = Waheguru. Raali = dust of feet. 4.

MEANING: We are so deeply engrossed in the poisonous sensual pleasures that we are completely blind (in complete darkness, and have no light to guide us), so how can we follow the advice of the Guru? Only the source of all comfort, Satguru, can provide us His shelter by His munificence. 1. Follow the Advice of the Guru, and whatever He says, believe in that to be good for you (even if it may not sound like that at the time) (because) the ways of Waheguru are unique (beyond our common sense), oh the Sikhs of the Guru). Pause. Serve the Guru (obey Him, and recite Waheguru's Naam) without any delay because we do not know when death will attack us – today or tomorrow - oh my friendly holy saints of Waheguru. Obeying Satguru and reciting Waheguru's Naam serve as the journey expenses (to the next world, in the Court of Waheguru). 2. Recite Waheguru's Naam because it accompanies you to the next world, oh, the holy saints. Those who recite Waheguru's Naam become like Him and merge into Him who performs and enjoys many amazing feats. 3. I have a strong yearning for Your Naam; please, be kind and grant me Your Naam, oh Waheguru. Put the slave of Your slaves, Nanak, in the company of the holy saints. I wish to have the dust of their feet (wish to serve them like a slave), oh Lord. 4.4.

(ਅੰਗ 668)॥ ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਬੂੰਦ ਭਏ ਹਰਿ ਸੁਆਮੀ ਹਮ ਚਾਤ੍ਰਿਕ ਬਿਲਲ ਬਿਲਲਾਤੀ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਅਪਨੀ ਮੁਖਿ ਦੇਵਹੁ ਹਰਿ ਨਿਮਖਾਤੀ॥ 1॥ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਇਕ ਰਾਤੀ॥ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਜਾਈ ਹੈ ਤਿਉ ਹਰਿ ਬਿਨੁ ਹਮ ਮਰਿ ਜਾਤੀ॥ ਰਹਾਉ॥ ਤੁਮ ਹਰਿ ਸਰਵਰ ਅਤਿ ਅਗਾਹ ਹਮ ਲਹਿ ਨ ਸਕਹਿ ਅੰਤੁ ਮਾਤੀ॥ ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰ ਸੁਆਮੀ ਮਿਤਿ ਜਾਨਉ ਆਪਨ ਗਾਤੀ॥ 2॥ ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਹਰਿ ਜਪਿਓ ਗੁਰ ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਨੀ ਅਤਿ ਸੋਭਾ ਹਰਿ ਜਪਿਓ ਊਤਮ ਪਾਤੀ॥ 3॥ ਆਪੇ ਠਾਕੁਰੁ ਆਪੇ ਸੇਵਕੁ ਆਪਿ ਬਨਾਵੈ ਭਾਤੀ॥ ਨਾਨਕੁ ਜਨ ਤੁਮਰੀ ਸਰਣਾਈ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਭਗਾਤੀ॥ 4॥5॥

(PAGE 668): **Dhanasari Mehla 4:** Hur(i), Hur(i) boond bhuyyay Hur(i) Soami, hum chaatrik bilul, bil-laati. Hur(i), Hur(i) kirpa kurhou Prubh Apni, mookh(i) dayvhou Hur(i) nimkhaati. 1. Hur(i) bin(u) reh(i) na sukoun ikk raati. Jiyoun bin(u) umlaiy, umlee nur(i) jaayee Haiy, tiyoun Hur(i) bin(u), hum mur(i) jaati. Ruhaou. Toom Hur(i) survur ut(i) agaah, hum leh(i) na sukeh(i) unt(u) maati. Tu, puraiy, puraiy, uprumpur Soami, mit(i) jaanou Aapun gaati. 2. Hur(i) kay sunt junaa Hur(i) jupiyo, Gur rung(i) chuloolay raati. Hur(i), Hur(i) bhugut bunee ut(i) sobha, Hur(i) jupiyo, ootum paati. 3. Aapay Thhakur(u), Aapay sayvuk(u), Aap(i) bunaavaiy bhaanti. Nanak(u) jun Toomri shernaayee, Hur(i) raakhou laaj bhugaati. 4.5.

Word Meaning: Boond = drop (of rain). **Chaatrik** = the rainbird, which is believed to drink only the first drop of rain. Bilul Bil-laati = desperately cry for something. Nimkhaati = for a short moment. 1. Raati = a short moment. Umlaiy = intoxicant. Umlee = addict. Pause. Survur = pool of water, ocean. Agaah = unfathomable. Unt(i) = limit. Na Maati = not even slightly. Mit(i) = measurement. Gaati = situation; transcendence. 2. Rung(i) Chuloolay = in deep love. Raati = imbued. Sobha = praise. Ootum = superior; great. Paati = respect. 3. Bhaanti = means. Laaj = dignity. Bhugaati = of worship. 4.

Meaning: Like the rainbird, which cries (yearns) for the first drop of rain, we cry for Waheguru's Naam, which is as blissful to us as the raindrop is to the rainbird. Please, be kind, and give Your Naam on our tongue, even if it is for a short moment, oh Waheguru. 1. Like an addict who cannot live without his intoxicant, I cannot live (spiritually) without Waheguru even for a short moment and suffer spiritual death. Pause. You are an extremely unfathomable ocean, and we cannot find your limit even to a negligibly small extent, oh Waheguru. You are farther and farther, and beyond limits; only You know the level of Your transcendence, oh Lord. 2. Imbued in the deep love of the Guru, Waheguru's devotees recite His Naam. Because of the recitation of Waheguru's Naam, the devotees earn praise from the masses, which enhances their spiritual level among them. 3. Waheguru, Himself is the Lord, and (being present in them) Himself is the devotee; and He, Himself generates means for the devotees to worship Him. I, Nanak, am in Your shelter (I have surrendered myself before You), now it is up to You to protect the dignity of Your worship, oh Waheguru. 4.5.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਕਲਿਜੁਗ ਕਾ ਧਰਮੁ ਕਹਹੁ ਤੁਮ ਭਾਈ ਕਿਵ ਛੂਟਹ ਹਮ ਛੁਟਕਾਕੀ॥ ਹਰਿ ਹਰਿ ਜਪੁ ਬੇੜੀ ਹਰਿ ਤੁਲਹਾ ਹਰਿ ਜਪਿਓ ਤਰੈ ਤਰਾਕੀ॥ 1॥ ਹਰਿ ਜੀ ਲਾਜ ਰਖਹੁ ਹਰਿ ਜਨ ਕੀ॥ ਹਰਿ ਹਰਿ ਜਪਨੁ ਜਪਾਵਹੁ ਅਪਨਾ ਹਮ ਮਾਗੀ ਭਗਤ ਇਕਾਕੀ॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਸੇਵਕ ਸੇ ਹਰਿ ਪਿਆਰੇ ਜਿਨ ਜਪਿਓ ਹਰਿ ਬਚਨਾਕੀ॥ ਲੇਖਾ ਚਿਤ੍ਰ ਗੁਪਤਿ ਜੋ ਲਿਖਿਆ ਸਭ ਛੂਟੀ ਜਮ ਕੀ ਬਾਕੀ॥ 2॥ ਹਰਿ ਕੇ ਸੰਤ ਜਪਿਓ ਮਨਿ ਹਰਿ ਹਰਿ ਹਰਿ ਲਗਿ ਸੰਗਤਿ ਸਾਧ ਜਨਾ ਕੀ॥ ਦਿਨੀਅਰੁ ਸੂਰ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਨੀ ਸਿਵ ਚਰਿਓ ਚੰਦੁ ਚੰਦਾਕੀ॥ 3॥ ਤੁਮ ਵਡ ਪੁਰਖ ਵਡ ਅਗਮ ਅਗੋਚਰੁ ਤੁਮ ਆਪੇ ਆਪਿ ਅਪਾਕੀ॥ ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਕਰਿ ਦਾਸਨ ਦਾਸ ਦਸਾਕੀ॥ 4॥6॥

Dhanasari Mehla 4: Kalyug ka dherm(u) kuhou toom bhaayee, kiv chhooteh hum chhootkaaki. Hur(i), Hur(i) jup(u) bayrri Hur(i) toolha, Hur(i) jupiyo, turaiy turaaki. 1. Hur(i) Ji, laaj rukhou Hur(i) jun kee. Hur(i), Hur(i) jupun jupaavhou Apna, hum maangi bhugut Ikaaki. Ruhaou. Hur(i) kay sayvuk say Hur(i) piyaaray, jin jupiyo Hur(i) buchnaaki. Laykha Chitar, Goopt(i) jo likhiya, subh chhooti Jum kee baaki. 2. Hur(i) kay sunt jupiyo mun(i) Hur(i), Hur(i), Hur(i) lug(i) sungut Sadh junaa kee. Diniur(u) soor trishna ugun(i) boojhaani, Shiv churiyo chund(u) chundaaki. 3. Toom vud Purakh, vud agumm, agoachur, Tom Aapay aap(i) apaaki. Jun Nanak kuou Prubh kirpa keejaiy, kur(i) daasun daas dusaaki. 4.6.

Word Meaning: Dherm(u) = moral path. Kiv = how? Chhooteh = find emancipation. Chhootkaaki = desirous of emancipation. Jup(u) = recitation of Naam. Toolha = a crude raft. Turaaki = the swimmers. 1. Laaj = shame; dignity. Ikaaki = only of the "One" Supreme Being. Pause. Say = they. Buchnaaki = with (Guru's) Words (Shabad). Laykha = account of deeds. Chitar Goopt = an imaginary angel who keeps the record of one's deeds. Chhooti = paid off. Baaki = any balance. 2. Diniur(u) = Soor = sun. Trishna Ugun(i) = fire of desires. Shiv = Waheguru. Chund = moon. Chundaaki = providing coolness (peace). 3. Vud Purakh = Great power. Apaaki = all-in-all by Yourself. Daasun Daas = slave of slaves. 4.

MEANING: Can someone tell what the religious or moral path those people should follow in this world, who wish to get emancipation (break the worldly bonds)? (Answer): Worship of Waheguru (recitation of His Naam) is like a ship, or a raft, which one can board to get across the sea of Maya (break the worldly bonds). 1. Kindly protect the dignity of Your devotee (against the attacks of Maya), and instill Your Naam in my heart so that I may recite it, oh Waheguru. I simply ask for Your worship alone. Pause. Waheguru's devotees, who recite Waheguru's Naam with Guru's Shabad, are dear to Him. All those records of my deeds which *Chitar Goopt* had kept have been erased, and there is no balance owing to the Angel of death. 2. Waheguru's devotees recite His Naam in the shelter of the Guru (or holy saints) when the sun-like hot fire of desires is put out by the moon-like coolness of Waheguru, which appears in the heart of the devotees. 3. You are the Great Supreme Being, which is inaccessible (by any physical means), incomprehensible, and all-in- all in the universe. Please be kind to Nanak, and make me a slave of Your slaves, oh Waheguru. 4.6.

ਧਨਾਸਰੀ ਮਹਲਾ 4 ਘਰੁ 5 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਓਰਧਾਰਿ ਬੀਚਾਰਿ ਮੁਰਾਰਿ ਰਮੋ ਰਮੁ ਮਨਮੋਹਨ ਨਾਮੁ ਜਪੀਨੇ॥ ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਗਟ ਕਰਿ ਦੀਨੇ॥ 1॥ ਰਾਮ ਪਾਰਸ ਚੰਦਨ ਹਮ ਕਾਸਟ ਲੋਸਟ॥ ਹਰਿ ਸੰਗਿ ਹਰੀ ਸਤਸੰਗੁ ਭਏ ਹਰਿ ਕੰਚਨ ਚੰਦਨ ਕੀਨੇ॥ 1॥ ਰਹਾਉ॥ ਨਵ ਛਿਅ ਖਟੁ ਬੋਲਹਿ ਮੁਖਆਗਰ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਇਵ ਨ ਪਤੀਨੇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਿਰਦੈ ਸਦ ਧਿਆਵਹੁ ਇਉ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ ਭੀਨੇ॥ 2॥1॥7॥

Dhanasari Mehla 4, Ghur(u) 5, Doopuday: Ek Onkar Satgur Persad(i): Oordhaar(i), beechaar(i), Mooraar(i), Rumo, Rum(u), Manmohan Naam(u) jupeenay. Adrisht(u), agoachur(u), uprumpur Soami, Gur(i) Pooraiy, pergut kur(i) deenay. 1. Ram paarus, chundun, hum kaasht, loasht. Hur(i) sung(i) Huree Satsung(u) bhuyyay, Hur(i) kunchun, chundun keenay. 1. Rhuaou. Nuv, chhay, khut(u) boaleh(i) mookh aagur, mayra Hur(i) Prubh(u) iv na puteenay. Jun Nanak Hur(i) hirdaiy sud dhiyaavhou, iyoun Hur(i) Prubh(u) mayra bheenay. 2.1.7.

Word Meaning: Doopuday = Shabads with two stanzas. Oor Dhaar(i) = enshrine in the heart. Beechaar(i) = by contemplating. Mooraar(i) = Waheguru. Rumo Rum = God, and God alone. Manmohan = mind-captivating God. Pergut = appears. 1. Ram = God. Paarus = elixir stone. Chundun = sandal tree. Kaasht = dry wood. Losht = iron (any base metal). Kunchun = gold. Pause. Nuv = nine grammar books. Chhay = Khut = six

Shastras. Mookh Aagur = by heart. Iv Na = not like this. Puteenay = pleased. Bheenay = melts. 2.

MEANING: Recite only the Naam of the mind-captivating Waheguru by pondering on it (the Naam), and implanting it in your heart, oh my friends. By the grace of the Perfect Guru, Waheguru - which is otherwise invisible, inaccessible, and beyond limits - appears in the minds of His devotees. 1. God is like an elixir stone and like sandalwood (with beautiful fragrance i.e., virtues) whereas we are like iron and a dry wood (devoid of any noble qualities); but He converts us into gold and sandalwood (adorns us with good qualities). Pause. Waheguru cannot be pleased by rendering the nine Grammar books and the six Shastras by heart. The only way in which Waheguru's heart melts (He can be pleased) is to remember Him in the heart all the time, oh Nanak. 2.1.7.

(ਅੰਗ 669)॥ ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਗੁਨ ਕਹੁ ਹਰਿ ਲਹੁ ਕਰਿ ਸੇਵਾ ਸਤਿਗੁਰ ਇਵ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ ਹਰਿ ਦਰਗਹ ਭਾਵਹਿ ਫਿਰਿ ਜਨਮ ਨ ਆਵਹਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜੋਤਿ ਸਮਾਈ॥ 1॥ ਜਪਿ ਨਾਮੁ ਹਰੀ ਹੋਹਿ ਸਰਬ ਸੁਖੀ॥ ਹਰਿ ਜਸੁ ਊਚ ਸਭਨਾ ਤੇ ਊਪਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਿ ਛਡਾਈ॥ ਰਹਾਉ॥ ਹਰਿ ਕ੍ਰਿਪਾ ਨਿਧਿ ਕੀਨੀ ਗੁਰਿ ਭਗਤਿ ਹਰਿ ਦੀਨੀ ਤਬ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨਿ ਆਈ॥ ਬਹੁ ਚਿੰਤ ਵਿਸਾਰੀ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰੀ ਨਾਨਕ ਹਰਿ ਭਏ ਹੈ ਸਖਾਈ॥ 2॥2॥8॥

(PAGE 669): **Dhanasari Mehla 4:** Goon kuhou, Hur(i) luhou, kur(i) sayva Satgur, iv Hur(i), Hur(i) Naam(u) dhiyaayi Hur(i) Durgeh bhaaveh(i), phir(i) junum na aaveh(i), Hur(i), Hur(i), Hur(i) Jot(i) smaayee. 1. Jup(i) Naam(u) Huree, hoh(i) serb sookhi. Hur(i) jus(u) ooch, subhna tay oopur(i), Hur(i), Hur(i), Hur(i) sayv chhudaayee. Ruhaou. Hur(i) kirpa-nidh(i) keeni, Gur(i) Bhugut(i) Hur(i) deeni, tub Hur(i) siyoun preet bun(i) aayee. Buhou chint visaari, Hur(i) Naam(u) oor(i) dhaari, Nanak, Hur(i) bhuyyay haiyn sukhaayee. 2.2.8.

Word Meaning: Goon = virtues. Kuhou = recite. Luhou = acquire. Iv = like this. Bhaaveh(i) = is liked. Jot(i) = Waheguru's Light, the Supreme Soul. 1. Kirpa Nidh(i) = treasure of benevolence. Bhugut(i) = worship. Chint = worries. 2.

MEANING: Sing praise of Waheguru, and serve Satguru (follow His Advice); this is how you should recite Waheguru's Naam to acquire (internalize) Him, oh my friends. By doing this, you will be liked in Waheguru's Court, your soul will merge into His Soul, and you will never take births again. 1. Acquire all the comforts by reciting His Naam as Waheguru's Naam is above (superior to) everything else, and service to Him protects you from all the bad deeds, and gets you salvation, oh my friends. Pause. With Waheguru's grace, the Guru implanted Waheguru's worship in my mind, as a result of which, love for Waheguru has sprouted in my heart. Because of my embedding Waheguru's Naam in heart, Waheguru has become a great friend of mine, and all my worries have disappeared, oh Nanak. 2.2.8.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਪੜੁ ਹਰਿ ਲਿਖੁ ਹਰਿ ਜਪਿ ਹਰਿ ਗਾਉ ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ॥ ਮਨਿ ਬਚਨਿ ਰਿਦੈ ਧਿਆਇ ਹਰਿ ਹੋਇ ਸੰਤੁਸਟੁ ਇਵ ਭਣੁ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰੀ॥ 1॥ ਮਨ ਜਪੀਐ ਹਰਿ ਜਗਦੀਸ ਮਿਲਿ ਸੰਗਤਿ ਸਾਧੂ ਮੀਤ॥ ਸਦਾ ਅਨੰਦੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਹਰਿ ਕੀਰਤਿ ਕਰਿ ਬਨਵਾਰੀ॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਕਰੀ ਦ੍ਰਿਸਟਿ ਤਬ ਭਇਓ ਮਨਿ ਉਦਮੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਓ ਗਤਿ ਭਈ ਹਮਾਰੀ॥ ਜਨ ਨਾਨਕ ਕੀ ਪਤਿ ਰਾਖੁ ਮੇਰੇ ਸੁਆਮੀ ਹਰਿ ਆਇ ਪਰਿਓ ਹੈ ਸਰਣਿ ਤੁਮਾਰੀ॥ 2॥3॥9॥

Dhanasari Mehla 4: Hur(i) purrh(u), Hur(i) likh(u), Hur(i) jup(i), Hur(i) gaaoun, Hur(i) bhuoujul(u) paar ootaari. Mun(i), buchun(i), ridaiy dhiyaayay Hur(i), hoyay suntoosht(u), iv bhun(u) Hur(i) Naam(u) Mooraari. 1. Mun, jupiyaiy Hur(i) Jugdeesh mil(i) sungut(i) Sadhu meet. Sudaa anund hovaiy din(u) raati, Hur(i) keerut(i) kur(i) Bunvaari. Ruhaou. Hur(i), Hur(i) kuree drisht(i), tub bhuyyio mun(i) oodum, Hur(i), Hur(i) Naam(u) jupiyo, gut(i) bhuyyee

humaari. Jun Nanak kee put(i) raakh(u) mayray Soami, Hur(i) aayay puriyo haiy shern(i) Toomhaari. 2.3.9.

Word Meaning: Bhuoujul(u) = the sea of Maya. Buchun(i) = with Guru's Words (Shabad). Suntoosht = contened. Bhun(u) = recite. Jugdeesh = the Lord of the world. Keerut(i) Kur(i) = sing praise of. Bunvaari = a name for God. Pause. Drisht(i) = (kind) sight. Bhuyyo = appeared. Oodum = zest; became motivated. Gut(i) = high spiritual state. Put(i) = honour. 2.

MEANING: Read, and write, Waheguru's Naam, and sing His praise to swim across the world sea. Worship Waheguru by Guru's Shabad to achieve contentment. This is the way to recite Waheguru's Naam, oh my mind. 1. You should recite the Naam of the Lord of the world in the company of the Guru, oh my friend. Sing praise of Waheguru to achieve blissfulness day and night. Pause. With Waheguru's kind sight, my mind became zestful and I began to recite His Naam, because of which I attained high spiritual state. Nanak has come to Your shelter, kindly protect my honour, oh my Lord. 2.3.9.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਚਉਰਾਸੀਹ ਸਿਧ ਬੁਧ ਤੇਤੀਸ ਕੋਟਿ ਮੁਨਿ ਜਨ ਸਭਿ ਚਾਹਹਿ ਹਰਿ ਜੀਉ ਤੇਰਾ ਨਾਉ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਵਿਰਲਾ ਪਾਵੈ ਜਿਨ ਕਉ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਭਾਉ॥ 1॥ ਜਪਿ ਮਨ ਰਾਮੈ ਨਾਮ ਹਰਿ ਜਸ ਊਤਮ ਕਾਮ॥ ਜੋ ਗਾਵਹਿ ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਹਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਰਹਾਉ॥ ਸਰਣਾਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਹਰਿ ਸੁਆਮੀ ਜੋ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਉ ਪਾਉ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਨਾਨਕ ਹਰਿ ਸਿਮਰਣ ਕਾ ਹੈ ਚਾਉ॥ 2॥॥4॥10॥

Dhanasri Mehla 4: Chauraaseeh Sidh, Boodh, taytees koat(i), moon(i) jun, subh(i) chaaheh(i) Hur(i) Jeeo Tayra Naaoun. Gur persad(i) ko virla paavaiy, jin kuou lilaat(i) likhiya Dhoor(i) bhaaou. 1. Jup(i) mun Ramaiy Naam, Hur(i) jus ootum kaam. Jo gaaveh(i) sooneh(i) Tayra jus(u) Soami, huoun tin kaiy sud bulihaaraiy jaaoun. Ruhaou. Shernaagut(i) Pritpaaluk Hur(i) Soami, jo Toom dayhou, soyee huoun paaoun. Deen duyyal kirpa kur(i) deejaiy, Nanak, Hur(i) simrun ka haiy chaaou. 2.4.10.

Word Meaning: Chauraaseeh = 84. Taytees Koat(i) = 330 million (Hindu gods). Moon(i) Jun = hermits. Chaaheh(i) = long for. Virla = rare. Lilaat(i) = on the forehead. Dhoor(i) = from the source (God). Bhaaou = love. 1. Ootum Kaam = superior deed. Jus(u) = praise. Pause.

Shernaagut = those in the shelter. Pritpaaluk = the raiser and the nourisher. Simrun Ka = of reciting (Waheguru's Naam). Chaaou = gusto; enthusiasm. 2.

MEANING: The 84 Sidh yogis, the Buddhas, the 330 million gods, and the hermits, all long for Your Naam, oh Waheguru. But only some rare devotee, who has love for Waheguru prewritten on his forehead by Him, acquires His Naam (enshrines it) in his heart with Guru's grace. 1. Singing Waheguru's praise is the best deed to perform, so recite His Naam, oh my mind. I am always a sacrifice for those who listen to, or sing His praise. Pause.

The Lord, Waheguru, raises and nourishes everybody, and provides shelter to those who seek it; I am happy to receive just that whatever He gives me. I am highly enthusiastic about reciting Your Naam. Please be kind and bestow it on Nanak, oh Lord. 2.4.10.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਸੇਵਕ ਸਿਖ ਪੂਜਣ ਸਭਿ ਆਵਹਿ ਸਭਿ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਊਤਮ ਬਾਨੀ॥ ਗਾਵਿਆ ਸੁਣਿਆ ਤਿਨ ਕਾ ਹਰਿ ਥਾਇ ਪਾਵੈ ਜਿਨ ਸਤਿਗੁਰ ਕੀ ਆਗਿਆ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੀ॥ 1॥ ਬੋਲਹੁ ਭਾਈ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਭਵਜਲ ਤੀਰਥਿ॥ ਹਰਿ ਦਰਿ ਤਿਨ ਕੀ ਊਤਮ ਬਾਤ ਹੈ ਸੰਤਹੁ ਹਰਿ ਕਥਾ ਜਿਨ ਜਨਹੁ ਜਾਨੀ॥ ਰਹਾਉ॥ ਆਪੇ ਗੁਰੁ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਹਰਿ ਪਭੁ ਚੋਜ ਵਿਡਾਨੀ॥ ਜਨ ਨਾਨਕ ਆਪਿ ਮਿਲਾਏ ਸੋਈ ਹਰਿ ਮਿਲਸੀ ਅਵਰ ਸਭ ਤਿਆਗਿ ਓਹਾ ਹਰਿ ਭਾਨੀ॥ 2॥5॥11॥

Dhanasri Mehla 4: Sayvuk Sikh poojun subh(i) aaveh(i), subh(i) gaaveh(i) Hur(i), Hur(i) ootum Bani. Gaaviya, sooniya, tin kaa Hur(i) thaayayn paavaiy, jin Satgur kee Aagiya sat(i), sat(i) kur(i) maani. 1. Bolhou bhaayee Hur(i) keerut, Hur(i) bhuvjul teeruth(i). Hur(i) Dur(i) tin kee ootum baat haiy sunt-hou, Hur(i) kutha jin junhou jaani. Ruhaou. Aapay Gur(u) chayla haiy Aapay, Aapay Hur(i) Prubhu) choaj vidaani. Jun Nanak Aap(i) milaayay, soyee Hur(i) milsee, uver subh tiyaag(i), oha Hur(i) bhaani. 2.5.11.

Word Meaning: Tthaayayn Paavaiy = gives due credit. Aagiya = Will; Shabad. 1. Bhuvjul = the word sea. Teeruth(i) = at the holy place. Ootum Baat = superior status (performance). Kutha = virtues and deeds of Waheguru (Magananimity). Pause. Chayla = disciple Choaj Vidaani = performer of amazing feats. Tiyaag(i) = disregarding others. Bhaani = liked by. 2.

MEANING: All the Sikhs and the devotees worship Waheguru and recite the superior (holy) Shabads of the Guru in praise of Waheguru; but only those are given credit by Waheguru for listening and for singing His praise, who acknowledge Satguru's Shabad to be eternally true. 1. Sing praise of Waheguru, which transforms this world full of attractions of Maya (which is the cause of rebirths) into an eternal holy place, oh my brothers. Waheguru grants superior status only to those holy saints who fully comprehend His Magnanimity. Pause. Waheguru Himself is the Guru and (being present in all), He is also the disciple. At the same time, He is also a performer of amazing feats. But disregarding all others, only those devotees get connected with Waheguru whom He loves, oh Nanak. 2.5.11.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਇਛਾ ਪੂਰਕੁ ਸਰਬ ਸੁਖ ਦਾਤਾ ਹਰਿ ਜਾ ਕੈ ਵਸਿ ਹੈ ਕਾਮਧੇਨਾ॥ ਸੋ ਐਸਾ ਹਰਿ ਧਿਆਈਐ ਮੇਰੇ ਜੀਅੜੇ ਤਾ ਸਰਬ ਸੁਖ ਪਾਵਹਿ ਮੇਰੇ ਮਨਾ॥ 1॥

(ਅੰਗ 670)॥ ਜਪਿ ਮਨ ਸਤਿਨਾਮੁ ਸਦਾ ਸਤਿਨਾਮੁ॥ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਹੋਈ ਹੈ ਨਿਤ ਧਿਆਈਐ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨਾ॥ ਰਹਾਉ॥ ਜਹ ਹਰਿ ਸਿਮਰਨੁ ਭਇਆ ਤਹ ਉਪਾਧਿ ਗਤੁ ਕੀਨੀ ਵਡਭਾਗੀ ਹਰਿ ਜਪਨਾ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਇਹ ਮਤਿ ਦੀਨੀ ਜਪਿ ਹਰਿ ਭਵਜਲੁ ਤਰਨਾ॥ 2॥6॥12॥

Dhanasari Mehla 4: Ichha-Pooruk(u), serb Sookh-Daata Hur(i), Ja kaiy vuss(i) haiy Kaam-dhayna. So aiysa Hur(i) dhiyaayiyaiy mayray jeaurray, ta serb sookh paaveh(i) mayray munaa. 1.

(PAGE 670): Jup(i) mun Sat(i) Naam, sudaa Sat(i) Naam. Hult(i), pult(i) mookh oojul hoyee haiy, nit dhiyaayiyaiy Hur(i) Purakh(u) Nirunjunaa. Ruhaou. Jeh Hur(i) simrun bhuyya, teh oopaadh(i) gut(u) keeni, vudbhaageen Hur(i) jupna. Jun Nanak kuou Gur(i) eh mut(i) deeni, jup(i) Hur(i) bhujul(u) turnaa. 2.6.12.

Word Meaning: Ichha Pooruk(u) = fulfiller of wishes. Vuss(i) = in control of. Kaam-dhayna = a mythical cow in paradise, which was retrieved from the ocean when it was jointly churned by gods and demons, and which has the power to grant any wish. Jeaurray = oh my soul (mind). 1. Sat(u) Naam = Waheguru's eternal Naam. Hult(i) = in this world. Pult(i) = in the next world. Mookh Oojul = honourable face; earns respect. Hur(i) Purakh = Waheguru. Nirunjunaa = above the effects of Maya. Pause. Bhuyya = happened; is carried on. Oopaadh = all troubles. Gut(u) Keeni = leave; disappear. Vudbhaageen = highly fortunate. Mut(i) = advice. 2.

MEANING: Waheguru is the fulfiller of all our wishes, is the source of all comforts, and has Kamdhenu fully under His control. So, by worshipping such Waheguru, you will acquire all the comforts in the world, oh my mind. 1. Recite Waheguru's eternal Naam all the time, oh my mind. By worshipping Waheguru, which is above the effects of Maya, all the time, one enjoys respect in this and the next world. Pause. All the troubles

disappear from the place (heart) where Waheguru's Naam is recited, but He can be worshipped only with great fortune. The Guru has given me this wisdom (advice) that the word-sea can be swum across only by reciting Waheguru's Naam, oh Nanak. 2.6.12.

ਧਨਾਸਰੀ ਮਹਲਾ 4॥ ਮੇਰੇ ਸਾਹਾ ਮੈ ਹਰਿ ਦਰਸਨ ਸੁਖੁ ਹੋਇ॥ ਹਮਰੀ ਬੇਦਨਿ ਤੂ ਜਾਨਤਾ ਸਾਹਾ ਅਵਰੁ ਕਿਆ ਜਾਨੈ ਕੋਇ॥ ਰਹਾਉ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਤੂ ਮੇਰੇ ਸਾਹਾ ਤੇਰਾ ਕੀਆ ਸਭੁ ਸਚੁ ਸਭੁ ਕੋਇ॥ ਝੂਠਾ ਕਿਸ ਕਉ ਆਖੀਐ ਸਾਹਾ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ 1॥ ਸਭਨਾ ਵਿਚਿ ਤੂ ਵਰਤਦਾ ਸਾਹਾ ਸਭਿ ਤੁਝਹਿ ਧਿਆਵਹਿ ਦਿਨੁ ਰਾਤਿ॥ ਸਭਿ ਤੁਝ ਹੀ ਥਾਵਹੁ ਮੰਗਦੇ ਮੇਰੇ ਸਾਹਾ ਤੂ ਸਭਨਾ ਕਰਹਿ ਇਕ ਦਾਤਿ॥ 2॥ ਸਭੁ ਕੋ ਤੁਝ ਹੀ ਵਿਚਿ ਹੈ ਮੇਰੇ ਸਾਹਾ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ॥ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਸਭਸ ਦਾ ਮੇਰੇ ਸਾਹਾ ਸਭਿ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਹਿ॥ 3॥ ਸਭਨਾ ਕੀ ਤੂ ਆਸ ਹੈ ਮੇਰੇ ਪਿਆਰੇ ਸਭਿ ਤੁਝ ਹੀ ਧਿਆਵਹਿ ਮੇਰੇ ਸਾਹ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਮੇਰੇ ਪਿਆਰੇ ਸਚੁ ਨਾਨਕ ਕੇ ਪਾਤਿਸਾਹ॥ 4॥7॥13॥

Dhanasari Mehla 4: Mayray Shaaha, mein Hur(i) dershun sookh(u) hoyay. Humri baydun(i) Tu jaanta Shaaha, uver(u) kiya jaanaiy koyay. Ruhaou. Saacha Sahib(u), Sach(u) Tu mayray Shaaha, Tayra keeya subh(u) sach(u) subh(u) koyay. Jhoottha kis kuou aakiyaiy Shaaha, dooja naahi koyay. 1. Subhna vich(i) Tu vertda Shaaha, subh(i) Toojheh(i) dhiyaaveh(i) din(u) raat(i). Subh(i) Toojh hee thaavhoun mungday mayray Shaaha, Tu subhnaa kureh(i) Ikk daat(i). 2. Subh(u) ko Toojh hee vich(i) haiy mayray Shaaha, toojh tay baahur(i) koyee naah(i). Subh(i) jea Tayray, Tu subhus da mayray Shaaha, subh(i) Toojh hee maah(i) smaah(i). 3. Subhnaa kee Tu aas haiy mayray Piyaaray, subh(i) Toojh hee dhiyaaveh(i) mayray Shaah. Jiyon Bhaavaiy, tiyoun rukh(u) Tu mayray Piyaaray, Sach(u) Nanak kay Paatshah. 4.7.13.

Word Meaning: Shaaha = Lord. Baydun(i) = pain; discomfort. Pause. Sach(u) = everlasting. Jhoottha = false; short-lived. 1. Vertda = operates. Thaavhoun = from. Daat(i) = gift; largess. 2. Aas = hope; dependence upon. Jiyoun Bhaavaiy = as You please. 4.

MEANING: I enjoy blissfulness when I get to have Your sight, oh my Lord. Only You know my pain (caused by Your separation), and nobody else knows it. Pause.

You are the eternal Truth, and everything created by You is for real (and not an illusion as some people believe), oh, my Lord. What can we call false when there is no one else to create anything (everything has been created by You, so nothing is false)? 1.

You operate in everybody, and everybody keeps You in mind day and night, oh my Lord. Everybody begs for things from You, and You alone give them Your gifts. 2.

Everybody is under Your control, and none is beyond Your control. All the living beings are Yours, and You are theirs, and they all eventually get absorbed in You. 3.

You are the hope of everybody, and they all depend on You for their survival, oh my Lord. Nanak submits that it is the eternal truth that You look after them (all living beings) as You wish, oh my dear Lord. 4.7.13.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 1 ਚਉਪਦੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Dhanasri Mehla 5, Ghur(u) 1, Chaupuday: Ek Onkar Satgur Persad(i)

ਭਵਖੰਡਨ ਦੁਖਭੰਜਨ ਸ੍ਵਾਮੀ ਭਗਤਿ ਵਛਲ ਨਿਰੰਕਾਰੇ॥ ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਖਿਨ ਭੀਤਰਿ ਜਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਰੇ॥ 1॥ ਮੇਰਾ ਮਨੁ ਲਾਗਾ ਹੈ ਰਾਮ ਪਿਆਰੇ॥ ਦੀਨ ਦਇਆਲਿ ਕਰੀ ਪ੍ਰਭਿ ਕਿਰਪਾ ਵਸਿ ਕੀਨੇ ਪੰਚ ਦੂਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਤੇਰਾ ਥਾਨ ਸੁਹਾਵਾ ਰੂਪੁ ਸੁਹਾਵਾ ਤੇਰੇ ਭਗਤ ਸੋਹੇ ਦਰਬਾਰੇ॥ ਸਰਬ ਜੀਆ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ॥ 2॥ ਤੇਰਾ ਵਰਨ ਨ ਜਾਪੈ ਰੂਪੁ ਨ ਲਖੀਐ ਤੇਰੀ ਕੁਦਰਤਿ

ਕਉਨੁ ਬੀਚਾਰੇ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸ੍ਰਬ ਠਾਈ ਅਗਮ ਰੂਪ ਗਿਰਧਾਰੇ॥ 3॥ ਕੀਰਤਿ ਕਰਹਿ ਸਗਲ ਜਨ ਤੇਰੀ ਤੂ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਮੁਰਾਰੇ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰੇ॥ 4॥1॥

Bhuv-khundun, dookh-bhunjun Soami, bhugut(i) vuchhul Nirunkaaray. Koat(i) praadh mitay khin bheetur(i), ja Gurmukh(i) Naam(u) smaaray. 1. Mayra mun laaga haiy Ram Piyaaray. Deen-Duyyal(i) kuree Prubh(i) kirpa, vus(i) keenay punch dootaaray. 1. Ruhaou. Tayra thaan soohaava, roop(u) soohaava, Tayray bhugut sohay Durbaaray. Serb jeaan kay daatay Soami, kur(i) kirpa layhou oobaaray. 2. Tayra vern na jaapaiy, roop(u) na lukhiyaiy, Tayri koodrut(i) kaun(u) beechaaray. Jul(i), thul(i) muhhiul(i) ruvviya serb tthaayeen, agumm roop Girdhaaray. 3. Keerut(i) kureh(i), sugul jun Tayri, Tu abinaashi Purakh(u) Mooraaray. Jiyoun bhaavaiy tiyoun raakhou Soami, jun Nanak shern Dooaaray. 4.1.

Word Meaning: Bhuv-Khundun = the terminator of the birth-death cycle. Dookh-Bhunjun = destroyer of all discomforts. Bhugut-Vuchhul = lover of His worship. Nirunkaaray = formless. Koat(i) = countless. Praadh = sins; immoral acts. Khin Bheetur(u) = in a fraction of a moment. 1. Laaga Haiy = is attached. Punch Dootaaray = the five demons (lust, etc.). Pause. Thaan = dwelling. Roop(u) = beauty. Soohaava = Sohay = look impressive; source of comfort. 2. Vern = colour (physical features). Jaapaiy = seems. Lukhiya = seen. Thul(i) = on the land. Muhhiul(i) = in sky. Ruvviya = present. Girdhaari = a name for God. 3. Keerut(i) = praise. Abinaashi = immortal. Mooraari = another name for God. 4.

MEANING: The formless Waheguru is the terminator of rebirths of His devotees, is the destroyer of their troubles, and loves being worshipped. The countless sins and immoral acts of those devotees who remember Waheguru (recite His Naam) in the shelter of the Guru are destroyed in a fraction of a second. 1. My mind has been attached to the dear Waheguru. The munificent Waheguru has been very kind to me and has brought all the five demons (lust, rage, etc.) under my control. Pause. Your dwelling, and Your beauty (magnanimity) look very impressive (are holy and a source of bliss), and Your devotees look highly dignified in Your court. Please, be kind, and salvage me, oh, the Lord of all living beings. 2. Your physical features and Your beauty (splendour) are not visible (cannot be comprehended), so who can contemplate Your powers and abilities? You are pervading all the waters, the whole land, and the whole sky, and have unparalleled beauty (splendour), oh my dear Waheguru. 3. You are immortal, and everybody sings Your praise. I, Nanak, have come to Your shelter; please protect me in whatever way You wish. 4.1.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਬਿਨੁ ਜਲ ਪ੍ਰਾਨ ਤਜੇ ਹੈ ਮੀਨਾ ਜਿਨਿ ਜਲ ਸਿਉ ਹੇਤੁ ਬਢਾਇਓ॥ ਕਮਲ ਹੇਤਿ ਬਿਨਸਿਓ ਹੈ ਭਵਰਾ ਉਨਿ ਮਾਰਗ ਨਿਕਸਿ ਨ ਪਾਇਓ॥ 1॥ ਅਬ ਮਨ ਏਕਸ ਸਿਉ ਮੋਹੁ ਕੀਨਾ॥ ਮਰੈ ਨ ਜਾਵੈ ਸਦ ਹੀ ਸੰਗੇ ਸਤਿਗੁਰ ਸਬਦੀ ਚੀਨਾ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 671)॥ ਕਾਮ ਹੇਤਿ ਕੁੰਚਰੁ ਲੈ ਫਾਕਿਓ ਓਹੁ ਪਰ ਵਸਿ ਭਇਓ ਬਿਚਾਰਾ॥ ਨਾਦ ਹੇਤਿ ਸਿਰੁ ਡਾਰਿਓ ਕੁਰੰਕਾ ਉਸ ਹੀ ਹੇਤਿ ਬਿਦਾਰਾ॥ 2॥ ਦੇਖਿ ਕੁਟੰਬੁ ਲੋਭਿ ਮੋਹਿਓ ਪ੍ਰਾਨੀ ਮਾਇਆ ਕਉ ਲਿਪਟਾਨਾ॥ ਅਤਿ ਰਚਿਓ ਕਰਿ ਲੀਨੋ ਅਪੁਨਾ ਉਨਿ ਛੋਡਿ ਸਰਾਪਰ ਜਾਨਾ॥ 3॥ ਬਿਨੁ ਗੋਬਿੰਦ ਅਵਰ ਸੰਗਿ ਨੇਹਾ ਉਹੁ ਜਾਣਹੁ ਸਦਾ ਦੁਹੇਲਾ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਇਹੈ ਬੁਝਾਇਓ ਪ੍ਰੀਤਿ ਪ੍ਰਭੂ ਸਦ ਕੇਲਾ॥ 4॥2॥

Dhanasari Mehla 5: Bin(u) jul praan tujay haiy meena, jin(i) jul siyoun hayt(u) budhaayo. Kumul hayt(i) binsiyo haiy bhuvraa, oon(i) maarug nickus(i) na paayo. 1. Ub mun Aikus siyoun moh keena. Muraiy na jaavaiy, sud hee sungay, Satgur Shabadi cheena. 1. Ruhaou.

(PAGE 671): Kaam hayt(i) koonchur(u) lay phaankiyo, oh(u) pur vuss(i) bhuyyo bichaara. Naad hayt(i) sir(u) daariyo koorunka, oos hee hayt(i) bidaara. 2. Daykh(i) kootumb(u) loabh(i) mohiyo praani, Maya kuou liptaana. Ut(i) ruchiyo, kur(i) leeno apuna, oon(i) chhoad(i)

suraapur jaana. 3. Bin(u) Gobind(u), uver sung(i) nayha, oh(u) jaanhou sudaa doohayla. Kuhou Nanak, Gur(i) ehaiy boojhaayo, preet(i) Prubhoo sud kayla. 4.2.

Word Meaning: Praan = life. Tujay = gives up. Meena = fish. Hayt(u) = love. Budhaayo = developed too much. Binsiyo = ends life. Bhuvraa = bumble bee. Nickus = get out; escape. 1. Aikus Siyoun = only with "One" (God). Sungaiy = with Cheena = recognized; realized. Pause. Kaam Hayt = for the love of lust. Koonchur = elephant. Phaankiyo = cut into pieces; trapped. Pur Vuss(i) = in control of others. Naad = sound; music. Sir(u) Daariyo = surrenders his head. Koorunka = deer. Bidaara = gets destroyed. 2. Kootumb = family. Mohiyo = in love with. Liptaana = clings to. Ut(i) = extremely. Ruchiyo = rapt in. Suraapur = for sure. 3. Nayha = love. Doohayla = unhappy. Boojhaayo = explained. Kayla = blissful. 4.

NOTE: Trappers of **elephants** dig a deep pit in the forest and cover it with leaves. They put a model of a female elephant to attract the males. When a male sees the model, he rushes to it, falls into the pit, and gets trapped.

Body parts of some kinds of **deer**, especially those of the musk deer, are in great demand. The poachers produce a special music which lures the deer, and they get trapped.

MEANING: (Love for any worldly thing other than Waheguru leads to trouble). The fish, which have developed an excessive love of water, die quickly when out of water. The bumblebee ends its life in its love for the lotus flower when it gets trapped inside the flower and cannot escape. 1. But my mind has fallen in love with the only "One" (God), who is always with me. He never dies and never leaves you. I realized (got connected with) Him by Satguru's Shabad. Pause. The elephant gets trapped by his lust and becomes a prisoner of others (hunters). Likewise, a deer surrenders its head (life) to the poachers because of its love for music and gets destroyed. 2. Similarly, upon seeing his family, the man becomes captivated by his love for them and becomes greedy (to earn more wealth to provide comforts for his family), as a result of which he clings to Maya. He gets so rapt in his love for his family and Maya that he thinks everything belongs to him forever; he does not realize they will eventually leave him. 3. Believe it fully that a person who gets in love with anyone (or anything) else is always unhappy (suffers). The Guru has given me the deep understanding that a man should love only Waheguru, which keeps him blissful at all times, oh Nanak. 4.2.

ਧਨਾਸਰੀ ਮ:5॥ ਕਰਿ ਕਿਰਪਾ ਦੀਓ ਮੋਹਿ ਨਾਮਾ ਬੰਧਨ ਤੇ ਛੁਟਕਾਏ॥ ਮਨ ਤੇ ਬਿਸਰਿਓ ਸਗਲੋ ਧੰਧਾ ਗੁਰ ਕੀ ਚਰਣੀ ਲਾਏ॥1॥ ਸਾਧ ਸੰਗਿ ਚਿੰਤ ਬਿਰਾਨੀ ਛਾਡੀ॥ ਅਹੰਬੁਧਿ ਮੋਹ ਮਨ ਬਾਸਨ ਦੇ ਕਰਿ ਗਡਹਾ ਗਾਡੀ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਕੋ ਮੇਰਾ ਦੁਸਮਨੁ ਰਹਿਆ ਨਾ ਹਮ ਕਿਸ ਕੇ ਬੈਰਾਈ॥ ਬ੍ਰਹਮੁ ਪਸਾਰੁ ਪਸਾਰਿਓ ਭੀਤਰਿ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਈ॥ 2॥ ਸਭੁ ਕੋ ਮੀਤੁ ਹਮ ਆਪਨ ਕੀਨਾ ਹਮ ਸਭਨਾ ਕੇ ਸਾਜਨ॥ ਦੂਰਿ ਪਰਾਇਓ ਮਨ ਕਾ ਬਿਰਹਾ ਤਾ ਮੇਲੁ ਕੀਓ ਮੇਰੈ ਰਾਜਨ॥ 3॥ ਬਿਨਸਿਓ ਢੀਠਾ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ ਸਬਦੁ ਲਗੋ ਗੁਰ ਮੀਠਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਰਬ ਨਿਵਾਸੀ ਨਾਨਕ ਰਮਈਆ ਡੀਠਾ॥ 4॥3॥

Dhanasari M:5: Kur(i) kirpa deeyo moh(i) Naama, bundhun tay chhootkaayay. Mun tay bisriyo suglo dhunda, Gur kee Churnee laayay. 1. Sadh sung(i) chint biraani chhaadi. Ahunboodh(i), moh mun baasun, day kur(i) gud-haa gaadi. 1. Ruhaou. Na ko mayra dooshmun ruhhiya, na hum kis kay baiyraayee. Braham(u) pusaar(u), pusaariyo bheetur(i), Satguru tay soajhi paayee. 2. Subh(u) ko meet(u) hum aapun keeya, hum subhna kay saajun. Door(i) puraayo, mun ka birha, ta mayl(u) keeyo mayraiy Raajun. 3. Binsiyo dheettha, Amrit(u) voottha, Shabad(u) lugo Gur meettha. Jul(i), thul(i) muhhiul(i), serb nivaasi, Nanak Rumuyyiya deettha. 4.3.

Word Meaning: Bundhun = bonds of attachment. Chhootkaayay = frees from. Bisriyo = forgotten. Dhundha = worldly business. Churnee Laayay = taking shelter of the Guru. 1. Chint = worrying. Biraani = about others. Ahunboodh(i) = egoistic thinking. Baasun = lust. Gud-haa = deep pit. Gaadi = buried. Pause. Baiyraayee = enmity. Pusaar(u) = the spread; creation. Bheetur(i) = inside. 2. Door Puraayo = got rid of. Birha = pain of separation. Mayl(u) = union. 3. Dheettha = the persistent unwillingness of the mind to break worldly bonds. Voottha = rained; got embedded. Rumuyyiya = God. Deettha = saw. 4.

MEANING: In the company (shelter) of the Guru, I have given up worrying about others (friends and foes alike), and have buried my egoistic thinking, bonds of attachment, and lust of mind, in a deep pit (eradicated them completely). **Pause.** The Guru has very kindly given me Waheguru's Naam (implanted in my heart) and has severed all my worldly bonds. By surrendering to the Guru, I have forgotten all my unnecessary worldly tasks (greed for wealth). 1. I do not think anyone is my enemy anymore, and I have no enmity left for anyone. With the deep understanding given to me by the Guru, I see Waheguru inside me and in all His creation. 2. I have made friends with everybody, and everybody treats me as their friend. Once I got rid of (mental) separation from the Lord (by abandoning my love for Maya), the Royal Waheguru connected me with Him. 3. I found Guru's Shabad to be very sweet, as a result of which, the persistent resistance of my mind against breaking the worldly bonds got eradicated, and the Amrit of Waheguru's Naam rained on my mind (it got enshrined in my mind). Consequently, I saw the Lord to be omnipresent everywhere - in the waters, on the land, and in the sky - oh Nanak. 4.3.

ਧਨਾਸਰੀ ਮ:5॥ ਜਬ ਤੇ ਦਰਸਨ ਭੇਟੇ ਸਾਧੂ ਭਲੇ ਦਿਨਸ ਓਇ ਆਏ॥ ਮਹਾ ਅਨੰਦੁ ਸਦਾ ਕਰਿ ਕੀਰਤਨੁ ਪੁਰਖੁ ਬਿਧਾਤਾ ਪਾਏ॥ 1॥ ਅਬ ਮੋਹਿ ਰਾਮ ਜਸੋ ਮਨਿ ਗਾਇਓ॥ ਭਇਓ ਪ੍ਰਗਾਸੁ ਸਦਾ ਸੁਖੁ ਮਨ ਮਹਿ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਨਿਧਾਨੁ ਰਿਦ ਭੀਤਰਿ ਵਸਿਆ ਤਾ ਦੂਖੁ ਭਰਮ ਭਉ ਭਾਗਾ॥ ਭਈ ਪਰਾਪਤਿ ਵਸਤੁ ਅਗੋਚਰ ਰਾਮ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ॥ 2॥ ਚਿੰਤ ਅਚਿੰਤਾ ਸੋਚ ਅਸੋਚਾ ਸੋਗੁ ਲੋਭੁ ਮੋਹੁ ਥਾਕਾ॥ ਹਉਮੈ ਰੋਗ ਮਿਟੇ ਕਿਰਪਾ ਤੇ ਜਮ ਤੇ ਭਏ ਬਿਬਾਕਾ॥ 3॥ ਗੁਰ ਕੀ ਟਹਲ ਗੁਰੂ ਕੀ ਸੇਵਾ ਗੁਰ ਕੀ ਆਗਿਆ ਭਾਣੀ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਮ ਤੇ ਕਾਢੇ ਤਿਸੁ ਗੁਰ ਕੈ ਕੁਰਬਾਨੀ॥ 4॥4॥

Dhanasari M:5: Jub tay dershun bhaytay Sadhu, bhulay dinus oye aayay. Muhaa anund(u) sudaa Hur(i) keertun(u), Purakh(u) Bidhaata paayay. 1. Ub moh(i) Ram juso mun(i) gaayo. Bhuyyo pergaas sudaa sookh(u) mun meh, Satgur(u) Poora paayiyo. 1. Ruhaou. Goon-Nidhaan(u) rid bheetur(i) vussiya, ta dookh(u), bherm, bhuou bhaaga. Bhuyyee praaput(i) vust(u) agoachur, Ram Naam(i) rung(u) laaga. 2. Chint, achinta, soach, asoacha, soag(u), loabh(u), moh(u) thaaka. Haumein roag mitay kirpa tay, Jum tay bhuyyay bibaaka. 3. Gur kee tehl, Guru kee sayva, Gur kee aagiya Bhaani. Kuhou Nanak, jin(i) Jum tay kaadhay, tis(u) Gur kaiy koorbaani. 4.4.

Word Meaning: Jub Tay = ever since Dershun = holy sight. Bhaytay = met with. Sadhu = Guru. Anund(u) = blissfulness. Purakh Bidhaata = Carver of our fates. 1.
Ram Juso = praise of God. Pergaas = enlightenment. Poora = perfect. Pause.
Goon-Nidhaan = the treasure of virtues (God). Rid = heart. Bheetur(i) = inside. Praaput(i) = acquired. Vust(u) Agoachur = the inaccessible item (Waheguru's Naam). Rung(u) = love; affection. 2. Chinta = worries. Achinta = baseless worries. Asoacha = filthy thoughts. Soag(u) = grief. Thaaka = tired; left behind. Roag = ailments. Bibaaka = fearless. 3. Tehl = Sayva = meeting the routine needs and obeying. Aagiya = Will. Bhaani = liked. Kaadhay = freed from. Koorbaani = sacrifice life. 4.

MEANING: Ever since I met with the Guru and had His holy sight, good days (favourable times) have descended on me. By singing praise of Waheguru, which is the carver of our fates, I have acquired Him in my mind and have felt extremely blissful since then. 1. Now, I sing His praise in my mind. By taking shelter of the Perfect Guru, my mind has been enlightened, and now I enjoy blissfulness all the time. Pause. With the source of virtues, Waheguru, embedded in my mind, all my troubles, misgivings, and fears have disappeared. I have acquired the inaccessible, valuable thing (Waheguru's Naam|) in my heart, and my mind is imbued with His love. 2. All my reasonable and baseless worries, good and evil thoughts, griefs, greed, and worldly attachments have been left behind. With Guru's grace, my biggest ailment of ego has been eradicated, and now I have no fear of the Angel of death (because my soul has become "one" with Waheguru. 3. Now, I love to serve, and fulfill the physical needs of the Guru, and obey His Will. I shall gladly sacrifice my life for the Guru who has freed me from the claws of the Angel of spiritual death, oh Nanak. 4.4.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਿਸ ਕਾ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਤਿਸ ਕਾ ਸੋਈ ਸੁਘੜੁ ਸੁਜਾਨੀ॥ ਤਿਨ ਹੀ ਸੁਣਿਆ ਦੁਖੁ ਸੁਖੁ ਮੇਰਾ ਤਉ ਬਿਧਿ ਨੀਕੀ ਖਟਾਨੀ॥ 1॥ ਜੀਅ ਕੀ ਏਕੈ ਹੀ ਪਹਿ ਮਾਨੀ॥ ਅਵਰਿ ਜਤਨ ਕਰਿ ਰਹੇ ਬਹੁਤੇਰੇ ਤਿਨ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਜਾਨੀ॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹੀਰਾ ਗੁਰਿ ਦੀਨੋ ਮੰਤਾਨੀ॥ ਡਿਗੈ ਨ ਡੋਲੈ ਦ੍ਰਿੜੁ ਕਰਿ ਰਹਿਓ ਪੂਰਨ ਹੋਇ ਤ੍ਰਿਪਤਾਨੀ॥ 2॥ ਓਹਿ ਜੁ ਬੀਚ ਹਮ ਤੁਮ ਕਛੁ ਹੋਤੇ ਤਿਨ ਕੀ ਬਾਤ ਬਿਲਾਨੀ॥
(ਅੰਗ 672)॥ ਅਲੰਕਾਰ ਮਿਲਿ ਥੈਲੀ ਹੋਈ ਹੈ ਤਾ ਤੇ ਕਨਿਕ ਵਖਾਨੀ॥ 3॥ ਪ੍ਰਗਟਿਓ ਜੋਤਿ ਸਹਜ ਸੁਖ ਸੋਭਾ ਬਾਜੇ ਅਨਹਤ ਬਾਨੀ॥ ਕਹੁ ਨਾਨਕ ਨਿਹਚਲ ਘਰੁ ਬਾਧਿਓ ਗੁਰਿ ਕੀਓ ਬੰਧਾਨੀ॥ 4॥5॥

Dhanasari Mehla 5: Jis ka tun(u), mun(u), dhun(u) subh Tis ka, Soyee sooghurr(u) soojaani. Tin hee sooniya dookh(u), sookh(u) mayra, tuou bidh(i) neeki khutaani. 1. Jea kee Aikaiy hee peh(i) maani. Uver(i) jutun kur(i) ruhhay buhoutayray, tin til(u) nuhee keemut(i) jaani. Ruhaou. Amrit Naam(u) nirmoluk heera, Gur(i) deeno Muntaani. Digaiy na doaliy, drirr(u) kur(i) ruhhiyo, poorun hoyay, triptaani. 2. Oh(i) ju beech, hum Toom kuchh(u) hoatay, tin kee baat bilaani.

(PAGE 672): Alunkaar mil(i) thaiyli hoyee haiy, ta tay kunik vukhaani. 3. Pergutiyo. Jot(i), sehj, sookh, sobha, baajay Unhut Bani. Kuhou Nanak, nihchul ghur(u) baandhiyo, Gur(i) keeyo bundhaani. 4.5.

Word Meaning: Sooghurr(u) = wise. Soojaani = know-all; kind; respectable. Bidh(i) = ways; means. Neeki = beautiful; blissful. Khutaani = union; became. 1. Maani = fully convinced. Jutun = try. Buhoutayray = too many. Til(u) = the size of a sesame seed; minuscule. Pause. Nirmoluk = priceless. Heera = diamond. Muntaai = mantra. Diggaiy Na Doalaiy = does not weaken (waver). Drirr(u) = firm. Triptaani = contented. 2. Beech Kuchh(u) Hoatay = obstacles in the centre (wall of the five demons). Bilaani = is over. Alunkaar = ornaments. Thaiyli = bag; one piece. Kunik = gold. 3. Pergutiyo = appeared. Jot(i) = God's Light. Sehj Sookh = comfort of the high spiritual state. Unhut = divine. Baajay = plays (the music). Bani = words in praise of God. Nihchul = unwavering. Ghur(u) = heart. Bundhaani = built. 4.5.

MEANING: Waheguru, to whom our body, mind, and wealth belong, is also the one who is wise, know-all (omniscient) and respectable. He is the one who listens to our comforts and discomforts, and when He listens to our prayers, He kindly connects us to Him, and our lives become beautiful. 1. Only Waheguru listens to our prayers; prayer before any other deity or any other power goes totally unrewarded (because no one else is capable of fulfilling our wishes). Pause. My Guru has bestowed the Mantra of Waheguru's Amrit-Naam

on me, which is priceless like a diamond, and because of which my mind has become so firm (strong) that it does not weaken or waver anymore. It has given me full contentment. 2.
The five demons, which had served as a wall between Waheguru and me, keeping us disconnected, have become a thing of the past. Now I, and Waheguru, have become "one," like many different ornaments of gold (which look distinct), becoming a single nugget of gold when they are melted and cannot be told apart. 3.
Now that Waheguru has appeared in my mind, I have attained the blissfulness of the high spiritual state, have earned praise from the people, and I feel as if the Divine music of Guru's holy Shabad is playing in my mind. With my Guru laying the foundation of the Waheguru's Naam in my mind, my mind has become an eternal dwelling for Waheguru, oh Nanak. 4.5.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਵਡੇ ਵਡੇ ਰਾਜਨ ਅਰੁ ਭੂਮਨ ਤਾ ਕੀ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ॥ ਲਪਟਿ ਰਹੇ ਮਾਇਆ ਰੰਗ ਮਾਤੇ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੀ॥ 1॥ ਬਿਖਿਆ ਮਹਿ ਕਿਨ ਹੀ ਤ੍ਰਿਪਤਿ ਨ ਪਾਈ॥ ਜਿਉ ਪਾਵਕੁ ਈਧਨਿ ਨਹੀ ਧ੍ਰਾਪੈ ਬਿਨੁ ਹਰਿ ਕਹਾ ਅਘਾਈ॥ ਰਹਾਉ॥ ਦਿਨੁ ਦਿਨੁ ਕਰਤ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਾ ਕੀ ਮਿਟੈ ਨ ਭੂਖਾ॥ ਉਦਮੁ ਕਰੈ ਸੁਆਨ ਕੀ ਨਿਆਈ ਚਾਰੇ ਕੁੰਟਾ ਘੋਖਾ॥ 2॥ ਕਾਮਵੰਤ ਕਾਮੀ ਬਹੁ ਨਾਰੀ ਪਰ ਗ੍ਰਿਹ ਜੋਹ ਨ ਚੂਕੈ ॥ ਦਿਨ ਪ੍ਰਤਿ ਕਰੈ ਕਰੈ ਪਛੁਤਾਪੈ ਸੋਗ ਲੋਭ ਮਹਿ ਸੂਕੈ॥ 3॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲਾ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਨਿਧਾਨਾ॥ ਸੂਖੁ ਸਹਜੁ ਆਨੰਦੁ ਸੰਤਨ ਕੈ ਨਾਨਕ ਗੁਰ ਤੇ ਜਾਨਾ॥ 4॥6॥

Dhanasari Mehla 5: Vudday, vudday raajun ur(u) bhoomun, ta kee trishan na boojhi. Lupt(i) ruhhay Maya rung(i) maatay, loachun kuchhoo na soojhi. Bikhiya meh kin hee triput(i) na paayee. Jiyoun paavuk(u) eendhun(i) nuhee dhraapaiy, bin(u) Hur(i) kuhaa aghaayee? Ruhaou. Din(u), din(u) kert bhojun buhou binjun, ta kee mitaiy na bhookha. Oodum kuraiy sooaan kee niyaayeen, chaaray koontaan ghoakha. 2. Kaamvunt, kaami buhou naari, pur greh joh na chookaiy. Din prut(i) kuraiy, kuraiy puchhutaapaiy, soag, loabh meh(i) sookaiy. 3. Hur(i), Hur(i), Naam(u) apaar, amoala, Amrit(u) aik nidhaana. Sookh(u), sehj(u), aanund(u) Suntan kaiy, Nanak, Gur tay jaana. 4.6.

Word Meaning: Bhoomun = land lords. Trishan = fire of desires. Boojhi = put out. Lupt(i) Ruhhay = cling to; rapt in. Maatay = intoxicated. Loachun = eyes. 1.
Bikhiya = Maya; sensual pleasures. Triput(i) = contentment. Paavuk(u) = fire. Eendhun = fuel. Dhraapaiy = satisfied = Aghaayee. Pause. Binjun = delicious foods. Oodum(u) = efforts. Sooaan = (greedy) dog. Koontaan = directions. Ghokha = examines; searches for. 2. Kaamvunt = lustful = Kaami. Pur Greh = house (women) of others. Joh = evil sight. Chookaiy = ends. Puchhtaapaiy = repents. Soag = sad moments. Sookaiy = weakens. 3. Apaar = not easily achievable. Amoala = invaluable. Nidhaana = treasure. Sehj = Aanund = blissfulness. 4.

MEANING: The fire of desires, even of rajahs and landlords, is not put out (they never get contented), no matter how big their kingdoms or holdings are. Intoxicated in their wealth, they are always rapt in it and cannot think of anything else, even when they see other things (problems of others) with their eyes. 1. Like fire, which is never satisfied no matter how much fuel it consumes, nobody has ever found contentment in sensual pleasures. One gets contentment only with Waheguru's Naam. Pause. The man eats delicious foods day after day, but his appetite never goes away. Like a greedy dog, he still works hard and looks for more and more in every direction. 2. A lustful man may have many wives, but he does not quit casting an evil eye on other women. He does that every day, and his morality dries up (mind weakens more and more). He repents for his greed (if he is successful) and suffers in sadness (if he fails to achieve his objective). 3. Waheguru's Naam is inaccessible, invaluable, and is the source of Amrit (which makes one immortal by connecting him with Waheguru). The Guru has explained to me that one gets the mental joy and blissfulness of the high spiritual state in the company of the holy saints, oh Nanak. 4.6.

ਧਨਾਸਰੀ ਮ:5॥ ਲਵੈ ਨ ਲਾਗਨ ਕਉ ਹੈ ਕਛੂਐ ਜਾ ਕਉ ਫਿਰਿ ਇਹੁ ਧਾਵੈ॥ ਜਾ ਕਉ ਗੁਰਿ ਦੀਨੋ ਇਹ ਅੰਮ੍ਰਿਤੁ ਤਿਸ ਹੀ ਕਉ ਬਨਿ ਆਵੈ॥ 1॥ ਜਾ ਕਉ ਆਇਓ ਏਕੁ ਰਸਾ॥ ਖਾਨ ਪਾਨ ਆਨ ਨਹੀ ਖੁਧਿਆ ਤਾ ਕੈ ਚਿਤਿ ਨ ਬਸਾ॥ ਰਹਾਉ॥ ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਹੋਇਓ ਹਰਿਆ ਏਕ ਬੂੰਦ ਜਿਨਿ ਪਾਈ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਉਸਤਤਿ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣਿ ਨ ਜਾਈ॥ 2॥ ਘਾਲ ਨ ਮਿਲਿਓ ਸੇਵ ਨ ਮਿਲਿਓ ਮਿਲਿਓ ਆਇ ਅਚਿੰਤਾ॥ ਜਾ ਕਉ ਦਇਆ ਕਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਤਿਨਿ ਗੁਰਹਿ ਕਮਾਨੋ ਮੰਤਾ॥ 3॥ ਦੀਨ ਦੈਆਲ ਸਦਾ ਕਿਰਪਾਲਾ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ॥ ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ ਰਵਿਆ ਜਿਉ ਮਾਤਾ ਬਾਲ ਗੋਪਾਲਾ॥ 4॥7॥

Dhanasari M: 5: Luvaiy na laagun kuou haiy kuchhooyaiy, ja kuou phir(i) eh(u) dhaavaiy. Ja kuou Gur(i) deeno eh Amrit(u), tis hee kuou bun(i) aavaiy. 1. Ja kuou aayo, Aik(u) rusaa. Khaan, paan, aan nuhee khoodhiya, ta kaiy chit(i) na busaa. Ruhaou. Mauliyo mun(u), tun(u) hoyo huriya, aik boond jin(i) paayee. Bern(i) na saakoun oostut(i) ta kee, keemut(i) kehn(i) na jaayee. 2. Ghaal na miliyo, sayv na miliyo, miliyo aaya achinta. Ja kuou duyya kurie mayraiy Tthaakur(i), tin(i) Gureh(i) kumaano Munta. 3. Deen Duyyal sudaa kirpaala, serb jeaan pritpaala. Oat(i), poat(i) Nanak, sung(i) ruvviya, jiyoun maata baal, Gopala. 4.7.

Word Meaning: Luvaiy Na Laagun = nothing to compare with. Dhaavaiy = rushes. Eh Amrit(u) = this Amrit (Waheguru's Naam). Bun Aavaiy = befits. 1. Aik(u) Rusa = sweetness of the "One." Aan = other. Khoodhiya = appetite. Pause.
Mauliyo = blooms. Boond = drop. Bern(i) = describe. Oostut(i) = praise. 2.
Ghaal = (misdirected) hard work. Sayv = (misdirected) service. Achinta = without any special effort. Duyya = munificence. Munta = Mantra (Shabad). 3.
Oat(i) Poat(i) = the cross threads of fabric; warp and weft. Ruvviya = present. 4.

MEANING: There is nothing in this world for which the man rushes to acquire that can be compared (does not come even close) to (Waheguru's Naam). But it befits only the devotee (only he understands this fact) to whom the Guru gives Waheguru's Amrit-Naam with His kindness. 1. The individual, who comes to like the sweetness of Waheguru's Naam, is left with absolutely no appetite for anything else to eat, drink, or to enjoy otherwise. No other taste provides satisfaction to his mind. Pause. The mind and the body of the individual, who gets even a drop of Waheguru's Naam-Amrit, bloom and come to life. I cannot praise such an individual enough, nor can I describe the value of his spiritual state. 2. Waheguru cannot be realized by misdirected hard labour, or misdirected service to Him (for example, idol worship, self-torture, etc.). He gets enshrined in the heart of those who spend their lives following the Guru's Advice with His kindness, and they do not have to put in any other effort to get connected with Him. 3. Waheguru, which is kind to the helpless (humble), is always benevolent and raises all living beings, just as a mother raises her child. Even though the man does not realize it, yet Waheguru is as closely mingled with everybody as the cross threads (warp and weft) are knit in the fabric, oh Nanak. 4.7.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਬਾਰਿ ਜਾਉ ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਾ॥ ਮਹਾ ਉਦਿਆਨ ਅੰਧਕਾਰ ਮਹਿ ਜਿਨਿ ਸੀਧਾ ਮਾਰਗੁ ਦਿਖਾਇਆ॥ 1॥ ਹਮਰੇ ਪ੍ਰਾਨ ਗੁਪਾਲ ਗੋਬਿੰਦ॥ ਈਹਾ ਊਹਾ ਸਰਬ ਥੋਕ ਕੀ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਸਰਬ ਨਿਧਾਨਾ ਮਾਨੁ ਮਹਤੁ ਪਤਿ ਪੂਰੀ॥ ਨਾਮੁ ਲੈਤ ਕੋਟਿ ਅਘ ਨਾਸੇ ਭਗਤ ਬਾਛਹਿ ਸਭਿ ਧੂਰੀ॥ 2॥ ਸਰਬ ਮਨੋਰਥ ਜੇ ਕੋ ਚਾਹੈ ਸੇਵੈ ਏਕੁ ਨਿਧਾਨਾ॥ ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸੁਆਮੀ ਸਿਮਰਤਿ ਪਾਰਿ ਪਰਾਨਾ॥ 3॥ ਸੀਤਲ ਸਾਤਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸੰਤ ਸੰਗਿ ਰਹਿਓ ਓਲ੍ਹਾ॥ ਹਰਿ ਧਨੁ ਸੰਚਨੁ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਇਹੁ ਨਾਨਕ ਕੀਨੋ ਚੋਲ੍ਹਾ॥ 4॥8॥

Dhanasari Mehla 5: Baar(i) jaaoun Gur apunay oopur(i), Jin(i) Hur(i), Hur(i) Naam(u) drirraaya. Muhaa oodiyaan, undhkaar meh(i), Jin(i) seedha maarug(u) dikhaaya. 1. Humray praan(u), Gopaal, Gobind. Eehaan, oohaan serb thoak kee jiseh(i) humaari chind(u). 1. Ruhaou. Ja kaiy simrun serb nidhaana, maan(u) meht(u) put(i) poori. Naam(u) laiyt, koat(i) ugh naasay, bhugut baanchheh(i) subh(i) dhoori. 2. Serb munoruth jay ko chaahaiy, sayvaiy Aik(u) Nidhaana. Parbraham, uprumpur Soami, simrut(i), paar(i) praana. 3. Seetul, shaant(i), muhaa sookh(u) paaya, Sunt sung(i) ruhhiyo ohla. Hur(i) dhun(u) sunchun, Hur(i) Naam(u) bhojun(u), eh(u) Nanak keeno chohla. 4.8.

Word Meaning: Drirraaya = reinforced. Oodiyaan = wilderness. Undhkaar = darkness. 1. Praan = life. Eehaan Oohaan = everywhere; this world and the next. Thoak = (needed) things. Chind = worry. Pause. Maan(u) = pride. Meht(u) = respect; praise. Put(i) = dignity. Koat(i) = countless. Ugh = sins. Baanchhaiy = long for. Dhoori = dust of the feet; to serve Him. 2. Munoruth = objectives. Chaahaiy = wishes for. Uprumpur = beyond limits. Paar Praana = gets across the world-sea; is salvaged. 3. Seetul = Shaant(i) = calm; peaceful. Sunt = Guru. Ohla = protected. Sunchun = to accumulate. Bhojun(i) = delicious meal = Chohla. 4.

MEANING: I wish to sacrifice my life for my Guru who reinforces Waheguru's Naam in the hearts of people, and who shows the path of righteousness in the darkness and the wilderness (of ignorance and confusion) in which the people are spending their lives. 1. Waheguru is the basis of my life, who has the worry (responsibility) to meet my needs everywhere (in this world as well as the next). Pause. All the devotees wish for the dust of the Feet of Waheguru (wish to serve Him like a slave) by reciting His Naam by which one acquires all the treasures, pride, respect, and full dignity, and by which countless sins vanish. 2. If someone wishes to achieve all his objectives, he should serve only the "One" (Waheguru). By remembering the Lord, which is above the effects of Maya, and which is beyond any limits, one gets across the sea of Maya (is salvaged). 3. In the company of the Guru, one attains peacefulness and calmness of mind (which quits wavering) and acquires great blissfulness. Waheguru's Naam is my wealth, which I accumulate, and is my delicious food, which I enjoy, oh Nanak. 4.8.

(ਅੰਗ 673)॥ ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਿਹ ਕਰਣੀ ਹੋਵਹਿ ਸਰਮਿੰਦਾ ਇਹਾ ਕਮਾਨੀ ਰੀਤਿ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਸਾਕਤ ਕੀ ਪੂਜਾ ਐਸੀ ਦ੍ਰਿੜੀ ਬਿਪਰੀਤਿ॥ 1॥ ਮਾਇਆ ਮੋਹ ਭੂਲੋ ਅਵਰੈ ਹੀਤ॥ ਹਰਿਚੰਦਉਰੀ ਬਨ ਹਰ ਪਾਤ ਹੈ ਇਹੈ ਤੁਹਾਰੋ ਬੀਤ॥ 1॥ ਰਹਾਉ॥ ਚੰਦਨ ਲੇਪ ਹੋਤ ਦੇਹ ਕਉ ਸੁਖੁ ਗਰਧਭ ਭਸਮ ਸੰਗੀਤਿ॥ ਅੰਮ੍ਰਿਤ ਸੰਗਿ ਨਾਹਿ ਰੁਚ ਆਵਤ ਬਿਖੈ ਠਗਉਰੀ ਪ੍ਰੀਤਿ॥ 2॥ ਉਤਮ ਸੰਤ ਭਲੇ ਸੰਜੋਗੀ ਇਸੁ ਜੁਗ ਮਹਿ ਪਵਿਤ ਪੁਨੀਤ॥ ਜਾਤ ਅਕਾਰਥ ਜਨਮੁ ਪਦਾਰਥ ਕਾਚ ਬਾਦਰੈ ਜੀਤ॥ 3॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖੁ ਭਾਗੇ ਗੁਰਿ ਗਿਆਨ ਅੰਜਨੁ ਨੇਤ੍ਰ ਦੀਤਿ॥ ਸਾਧ ਸੰਗਿ ਇਨ ਦੁਖ ਤੇ ਨਿਕਸਿਓ ਨਾਨਕ ਏਕ ਪਰੀਤਿ॥ 4॥9॥

(PAGE 673): Dhanasari Mehla 5: Jih kerni hoveh(i) sherminda, eha kmaani reet(i). Sunt kee ninda, saaktut kee pooja, aiysi drirrhi bipreet(i). 1. Maya moh bhoolo uveraiy heet. Hurchundauri, bun Hur paat haiy, ehaiy toohaaro beet. Ruhaou. Chundun layp hoat dayh kuou, sookh(u) gerdhubh bhusm sungeet(i). Amrit sung(i) naah(i) rooch aavut, bikhaiy tthagauri preet(i). 2. Ootum sunt bhulay sunjogi, iss(u) joog meh(i) puvit pooneet. Jaat akaaruth junum pdaaruth, kaach baadraiy jeet. 3. Junum, junum kay kilvikkh dookh(u) bhaagay, Gur(i) Giyan unjun(u) naytur deet(i). Sadh sung(i), inn dookh tay niksiyo, Nanak Aik preet(i). 4.9.

Word Meaning: Sherminda = ashamed. Kmaani = behave; perform. Reet(i) = routine; deeds. Saakut = wealth. Bipreet(i) = opposing behaviour. 1. Uveraiy = others.

Heet = love. Hurchundauri = mirage; imaginary fort in the sky. Bun= forest. Hur = green. Paat = leaves; vegetation. Beet = ability; limit. Pause. Chundun = sandalwood (oil). Layp = coating. Gerdhubh = donkey. Bhusm = dust. Sungeet(i) = with. Rooch = interest. Bikhaiy = vices. Thugauri = deceitfulness. 2. Ootum = superior. Bhulay Sunjogi = favourable times. Puvit = Puneet = holy; purifier. Akaaruth = worthlessly. Junum Pudaaruth = the valuable human life. Kaach = worthless glass (short-lived happiness). Baadraiy = in exchange. Jeet = is being won over. 3.
Kilvikh = sins. Unjun = kohl (as medication). Naytur = eyes. Niksiyo = escaped. 4.
MEANING: The man makes it a routine to commit deeds for which he has to be ashamed. He reinforces the behaviour which is counter to the noble behaviour, and vilifies (maliciously criticizes) the holy saints, but worships wealth. 1. With deep attachment for Maya, he forgets to love other good things (like honesty, love for humanity, and love for Waheguru's Naam, etc.). Like an imaginary fort in the sky, and the green leaves in the forest (which never live forever), a man's life is also short and limited. Pause. If you coat the body of a donkey with highly valuable sandalwood oil (unlike the man, he does not like it), and he goes to lie and roll in dust, which he finds comforting. Similarly, the man shows no interest in the invaluable Waheguru's Amrit, such as Naam, and loves to indulge in sensual pleasures and deceit. 2. With favourable times (good fortune), one gets the company of the holy saints (union with them), which purifies the immoral in this world, but man's immoral behaviour is winning over (and he is losing) the invaluable human life in exchange for the worthless short-lived happiness. 3. Like a medication, which gives better vision to the eyes, the Divine Knowledge that the Guru imparts to His Sikhs, enlightens their mind, because of which countless sins are destroyed. I have escaped from the suffering of such sins when I learned to love the only Supreme Being (God) in the company of the saints, oh Nanak. 4.9.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਪਾਨੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਗੁਣ ਗੋਵਿੰਦ ਜਸੁ ਗਾਈ॥ ਸਾਸਿ ਸਾਸਿ ਮਨੁ ਰਾਮੁ ਸਮ੍ਹਾਰੈ ਇਹੁ ਬਿਸ੍ਰਾਮ ਨਿਧਿ ਪਾਈ॥ 1॥ ਤੁਮ੍ਹ ਕਰਹੁ ਦਇਆ ਮੇਰੇ ਸਾਈ॥ ਐਸੀ ਮਤਿ ਦੀਜੈ ਮੇਰੇ ਠਾਕੁਰ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਮੋਹੁ ਮਾਨੁ ਛੂਟੈ ਬਿਨਸਿ ਜਾਇ ਭਰਮਾਈ॥ ਅਨਦ ਰੂਪੁ ਰਵਿਓ ਸਭ ਮਧੇ ਜਤ ਕਤ ਪੇਖਉ ਜਾਈ॥ 2॥ ਤੁਮ੍ਹ ਦਇਆਲ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾ ਨਿਧਿ ਪਤਿਤ ਪਾਵਨ ਗੋਸਾਈ॥ ਕੋਟਿ ਸੂਖ ਆਨੰਦ ਰਾਜ ਪਾਏ ਮੁਖ ਤੇ ਨਿਮਖ ਬੁਲਾਈ॥ 3॥ ਜਾਪ ਤਾਪ ਭਗਤਿ ਸਾ ਪੂਰੀ ਜੋ ਪ੍ਰਭ ਕੈ ਮਨਿ ਭਾਈ॥ ਨਾਮੁ ਜਪਤ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਨਾਨਕ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥ 4॥10॥

Dhanasari Mehla 5: Paani, pukkha, peesoun Sunt aagaiy, goon Govind jus(u) gaayee. Saas(i), saas(i), mun(u) Ram(u) smaaraiy, eh(u) bisraam nidh(i) paayee. 1. Toomh kurou duyya mayray Saayeen. Aiysi mut(i) deejaiy mayray Tthaakur, sudaa, sudaa Toodh dhiyaayeen. 1. Ruhaou. Toomri kirpa tay moh(u), maan(u) chhootaiy, binus(i) jaayay bhermaayee. Anund-Roop(u) ruvviyo subh mudhay, jut kut paykhoun jaayee. 2. Toomh duyyaal, kirpaal, kirpa-nidh(i), putit paavun Gosaayeen. Koat(i) sookh, anund, raj paayay, mookh tay nimukh boolaayee. 3. Jaap, taap, bhugut(i) sa poori, jo Prubh kaiy mun(i) bhaayee. Naam(u) juput, trishna subh boojhi haiy, Nanak triput(i) aghaayee. 4.10.
Word Meaning: Pukkha = fanning. Peesoun = grind (flour). Smaaraiy = remember. Bisraam = peace; blissfulness (of mind). Nidh(i) = treasure. 1.
Maan(u) = ego. Chhootaiy = ends; eradicated. Binus(i) = destroy. Bhermaayee = misgivings. Anund-Roop = blissful (Waheguru). Ruvviyo = is present. Mudhay = in. Jut Kut = wherever. Paykhoun = I see. Jaayee = I go. 2. Kirpa-Nidh(i) = source of kindness. Putit Paavun = purifier of the immoral. Gosaayeen = the Lord of the world (God).

Nimukh = for a moment. 3. Jaap = recitation of some (mantras). Taap = self-torturing to please some deity. Bhaayee = is liked. Trishna = fire of desires. Triput(i) = Aghaayee = contentment. 4

NOTE: At the time of Guru Sahiban, when there were no machines to do most of the daily tasks, like fetching water from distant wells, fanning the guests, grinding wheat to make flour, etc., were big chores and had to be done manually.

MEANING: When I fetch water for my Guru, fan Him, grind flour for Him, sing Waheguru's praise in His shelter, and recite Waheguru's Naam with every breath, I enjoy the blissfulness of mind. 1. Please, be kind to me, and give me such wisdom that I may always remember You, oh my Lord. Pause. It is with Your benevolence that I can get rid of my conceit, my worldly attachments, and my misgivings. The ever-blissful Waheguru is present in everybody, and everywhere, no matter where I go. 2. You are very kind, a source of compassion, and purifier of the immoral, oh Lord. If I recite Your Naam even for a short moment, it feels as if I have acquired the comforts of countless kingdoms. 3. Only that recitation (of any mantra), self-torturing, or worship of some kind, is worthy, which is liked by Waheguru. All the fire of my desires has been put out, and I am fully contented by the recitation of Waheguru's Naam, oh Nanak. 4.10.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਿਨਿ ਕੀਨੇ ਵਸਿ ਅਪੁਨੈ ਤ੍ਰੈ ਗੁਣ ਭਵਣ ਚਤੁਰ ਸੰਸਾਰਾ॥ ਜਗ ਇਸਨਾਨ ਤਾਪ ਥਾਨ ਖੰਡੇ ਕਿਆ ਇਹੁ ਜੰਤੁ ਵਿਚਾਰਾ॥ 1॥ ਪ੍ਰਭ ਕੀ ਓਟ ਗਹੀ ਤਉ ਛੂਟੋ॥ ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਹਰਿ ਗਾਏ ਬਿਖੈ ਬਿਆਧਿ ਤਬ ਹੂਟੋ॥ 1॥ ਰਹਾਉ॥ ਨਹ ਸੁਣੀਐ ਨਹ ਮੁਖ ਤੇ ਬਕੀਐ ਨਹ ਮੋਹੈ ਉਹ ਡੀਠੀ॥ ਐਸੀ ਠਗਉਰੀ ਪਾਇ ਭੁਲਾਵੈ ਮਨਿ ਸਭ ਕੈ ਲਾਗੈ ਮੀਠੀ॥ 2॥ ਮਾਇ ਬਾਪ ਪੂਤ ਹਿਤ ਭ੍ਰਾਤਾ ਉਨਿ ਘਰਿ ਘਰਿ ਮੇਲਿਓ ਦੂਆ॥ ਕਿਸ ਹੀ ਵਾਧਿ ਘਾਟਿ ਕਿਸ ਹੀ ਪਹਿ ਸਗਲੇ ਲਰਿ ਲਰਿ ਮੂਆ॥ 3॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਇਹੁ ਚਲਤ ਦਿਖਾਇਆ॥ ਗੂਝੀ ਭਾਹਿ ਜਲੈ ਸੰਸਾਰਾ ਭਗਤ ਨ ਬਿਆਪੈ ਮਾਇਆ॥ 4॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਸਗਲੇ ਬੰਧਨ ਕਾਟੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਾਨਕ ਧਨੁ ਪਾਇਆ ਅਪੁਨੈ ਘਰਿ ਲੈ ਆਇਆ ਖਾਟੇ॥ 5॥11॥

Dhanasari Mehla 5: Jin(i) keenay vuss(i) apunaiy traiy-goon, bhuvun chatur sunsaara. Yug, ishnaan, taap, thaan khunday, kiyya eh(u) junt(u) vichaara. 1. Prubh kee oat guhhi tuou chhooto. Sadh persad(i), Hur(i), Hur(i), Hur(i) gaayay, bikhaiy, biyaadh(i) tub hooto. 1. Ruhaou. Neh sooniyaiy, neh mookh tay bukiyaiy, neh mohaiy oh deetthi. Aiysi tthugauri paayay bhoolaavaiy, mun(i) subh kaiy laagaiy meetthi. 2. Maayay, baap, poot, hit bhuraata, oonn(i) ghur(i), ghur(i) mayliyo dooaa. Kis hee vaadh(i), ghaat(i), kis hee peh(i), suglay lur(i), lur(i) mooaa. 3. Huoun bulihaari Satgur apunay, jin(i) eh(u) chulut dhikhaaya. Goojhi bhaah(i) julaiy sunsaara bhugut na biyaapay Maya. 4. Sunt persad(i) muhaa sookh(u) paaya, suglay bundhun kaatay. Hur(i), Hur(i) Naam(u) Nanak dhun(u) paaya, apunaiy ghur(i) laiy aayay khaatay. 5.11.

Bundhun = worldly bonds. Ghur(i) = heart. Khaatay = by earning. 5.

Word Meaning: Traiy-Goon = those who are impacted by the three effects of Maya (humans). Chatur Bhuvun = the four-directional world. Yug(na) = the ritualistic feast at which animals are sacrificed. Ishnaan = dips (holy places). Taap = self-torturing (to please some deity). Khunday = destroyed; ruined (by Maya). Junt(u) = man. 1.

Oat = shelter. Chhooto = gets free (from worldly bonds). Bikhaiy Biyaadh(i) = the ailment of sensual pleasures. Hooto = gets tired; freedom from desires. Pause.

Mohaiy = deceiving. Deetthi = saw. Tthugauri = intoxicating plant. 2.

Hit = (in) love with. Oonn(i) = that (Maya). Mayliyo Dooa = creates discrimination (doubts). Suglay = all. Lur(i), lur(i) = fighting. 3. Chulut = amazing feats. Goojhi = hidden. Bhaah(i) = fire (of desires). Biyaapay = affect; influence. 4.

MEANING: What resistance can the poor man offer to the powerful Maya, who controls all the living beings of the four-directional world, and who has ruined all the holy places (by its captivating immoral effects) where people perform yagnas, take holy dips, and torture themselves (to please some deities)? 1. One can get freedom from the bonds of Maya only if one takes the shelter of Waheguru. The ailments of sensual pleasures get terminated only when one sings Waheguru's praise by the grace of the Guru. Pause.
One cannot hear Maya talking or see her deceiving people. It captivates and misleads people in such a way that everybody finds it sweet (attractive) in their mind. 2.
The Maya (wealth) is loved so much by the mother, the father, the sons, and the brothers in the family that it has created doubts in the minds of everybody about the other members in each family. Everybody in the family doubts that others have more wealth than they do, so they all die (become deadly enemies) fighting over it. 3. I shall gladly sacrifice my life for my Guru, who has demonstrated the amazing thing that Maya, which is a hidden fire in which the whole world burns, has no effect on the devotees of Waheguru. 4. With the grace of the Guru, all my worldly bonds have been severed, and I am enjoying great blissfulness now. I have earned the wealth of Waheguru's Naam in my heart, oh Nanak. 5.11.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਤੁਮ ਦਾਤੇ ਠਾਕੁਰ ਪ੍ਰਤਿਪਾਲਕ ਨਾਇਕ ਖਸਮ ਹਮਾਰੇ॥
(ਅੰਗ 674)॥ ਨਿਮਖ ਨਿਮਖ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਹੁ ਹਮ ਬਾਰਿਕ ਤੁਮਰੇ ਧਾਰੇ॥ 1॥ ਜਿਹਵਾ ਏਕ ਕਵਨ ਗੁਨ ਕਹੀਐ॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੋ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਲਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਪਰਾਧ ਹਮਾਰੇ ਖੰਡਹੁ ਅਨਿਕ ਬਿਧੀ ਸਮਝਾਵਹੁ॥ ਹਮ ਅਗਿਆਨ ਅਲਪ ਮਤਿ ਥੋਰੀ ਤੁਮ ਆਪਨ ਬਿਰਦੁ ਰਖਾਵਹੁ॥ 2॥ ਤੁਮਰੀ ਸਰਣਿ ਤੁਮਾਰੀ ਆਸਾ ਤੁਮ ਹੀ ਸਜਨ ਸੁਹੇਲੇ॥ ਰਾਖਹੁ ਰਾਖਨਹਾਰ ਦਇਆਲਾ ਨਾਨਕ ਘਰ ਕੇ ਗੋਲੇ॥ 3॥12॥

Dhanasari Mehla 5: Toom Daatay, Tthaaakur pritpaaluk, Naayik Khusm humaaray.
(PAGE 674): Nimukh, nimukh Toom hee pritpaalhou, hum baarik Toomray dhaaray. 1. Jihva aik, kuvun goon kuhhhiyaiy. Bayshoomaar, bayunt Soami, Tayro unt(u) na kin hee luhhiyaiy. 1. Ruhaou. Koat(i) praadh humaaray khund-hou, anik bidhi sumjhaavhou. Hum ugiyaan, ulp, mut(i) thoari, Toom aapun bird(u) rukhaavhou. 2. Toomri shern(i), Toomhaari aasa, Toom hee sujjun soohaylay. Raakhou, Raakhunhaar Duyyala, Nanak Ghur kay goalay. 3.12.

Word Meaning: Daatay = provider. Pritpaaluk = raiser and nourisher. Naayik = leader; emperor. Nimukh, Nimukh = every moment. Dhaaray = dependent upon. 1.
Jihva = tongue. Bayshoomaar = Bayunt = limitless. Unt(u) = end; limits. Luhhiyaiy = find; acquire. Pause. Praadh = misdeeds. Khund-hou = cut into pieces; eradicate. Anik = countless. Bidhi = ways. Ugiyaan = lacking knowledge; ignorant. Ulp = small; insignificant. Bird(u) = innate virtue of forgiving. 2.
Shern(i) = in shelter. Sujjun = friend. Soohaylay = comforting. Goalay = slaves. 3.

MEANING: You are the provider for the whole world, are the Lord, the raiser and the nourisher, and are the Emperor of the whole world, oh Waheguru. We are Your children, and dependent upon You, and You nourish us every moment. 1. You are unlimited and unfathomable; nobody can find Your limits, oh Lord. You have countless virtues, and we have only one tongue, so we cannot describe even a single virtue of Yours. Pause.
We are ignorant, insignificant, and have low wisdom, as a result of which we commit countless misdeeds; but You have the innate noble virtue of forgiveness, because of which You forgive us for our faults, and teach us in many different ways, oh Lord. 2.

You are our comforting and sincere friend; we are in Your shelter, and all our hopes lie in You. Nanak is a slave of Yours, kindly protect me (from the attacks of Maya), oh the kind Guard, Waheguru. 3.12.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਪੂਜਾ ਵਰਤ ਤਿਲਕ ਇਸਨਾਨਾ ਪੁੰਨ ਦਾਨ ਬਹੁ ਦੈਨ॥ ਕਹੂੰ ਨ ਭੀਜੈ ਸੰਜਮ ਸੁਆਮੀ ਬੋਲਹਿ ਮੀਠੇ ਬੈਨ॥ 1॥ ਪ੍ਰਭ ਜੀ ਕੋ ਨਾਮੁ ਜਪਤ ਮਨ ਚੈਨ॥ ਬਹੁ ਪ੍ਰਕਾਰ ਖੋਜਹਿ ਸਭਿ ਤਾ ਕਉ ਬਿਖਮੁ ਨ ਜਾਈ ਲੈਨ॥ ਰਹਾਉ॥ ਜਾਪੁ ਤਾਪ ਭ੍ਰਮਨ ਬਸੁਧਾ ਕਰਿ ਉਰਧ ਤਾਪ ਲੈ ਗੈਨ॥ ਇਹ ਬਿਧਿ ਨਹ ਪਤੀਆਨੋ ਠਾਕੁਰ ਜੋਗ ਜੁਗਤਿ ਕਰਿ ਜੈਨ॥ 2॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਹਰਿ ਜਸੁ ਤਿਨਿ ਪਾਇਓ ਜਿਸੁ ਕਿਰਪੈਨ॥ ਸਾਧ ਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭ ਭੇਟੇ ਨਾਨਕ ਸੁਖਿ ਜਨ ਰੈਨ॥ 3॥13॥

Dhanasari Mehla 5: Pooja, vert, tilk, ishnaana, poonn daan buhou daiyn. Kuhoun na bheejaiy sunjum Soami, boleh(i) meetthaiy baiyn. 1. Prubh Ji ko Naam juput mun chaiyn. Buhou perkaar khojeh(i) subh(i) Ta kuou, bikhum, na jaayee laiyn. Ruhaou. Jaap(u), taap, bhermun busoodha, kur(i) oordh taap laiy gaiyn. Eh bidh(i) neh putiyaano Tthaakur yog joogut(i) kur(i) Jain. 2. Amrit Naam(u) nirmoluk(u) Hur(i) jus(u), tin(i) paayo jis(u) kirpaiyn. Sadh sung(i) rung(i) Prubh bhaytay, Nanak sookh(i) jun raiyn. 3.13.

Word Meaning: Vert = vows; commitments; fasting. Tilk = anointment. Poonn = noble deeds. Daan = donations (to Brahmans). Bheejaiy = is pleased. Sunjum = means efforts to control senses. Baiyn = words. 1. Chaiyn = peace. Khojeh(i) = search for. Bikhum(u) = tough; difficult. Pause. Jaap(u) = recitation of some mantras. Taap = self-torturing. Bhermun = roaming. Busoodha = earth. Oordh = upside down. Gaiyn = sky; brain the tenth door. Putiyaano = pleased; convinced. Yog Joogut(i) = the techniques of the yogis. 2. Nirmoluk = priceless. Jus(u) = praise. Kirpaiyn = benevolence. Rung(i) = with love. Bhaytay = met; got connected. Raiyn = night (of life). 3.

MEANING: People do many different things, like idol-worshipping, making some commitments like fasting, putting religious symbols like anointments on their bodies, taking dips at holy places, performing some (so believed) noble deeds, giving donations to Brahmans, controlling their senses, using sweet language in praise of their deities, etc. to please them, but Waheguru does not get pleased with any such effort. 1.

People try many different ways to search for God, but He is very difficult to realize. The only way to attain peace of mind (to please Him) is to recite His Naam. Pause.

Waheguru is not convinced by the recitation of mantras, self-torture, roaming the earth, dangling upside down, holding the breath in the brain, or by using other techniques of yoga or Jainism. 2. Waheguru's Naam, and His praise are the priceless Amrit (which immortalizes one by connecting him with Waheguru), but only that individual recites the Naam or sings His praise, whom He is kind to. One connects with Waheguru with love for Him in the company of the Guru and spends his life in comfort, oh Nanak. 3.13.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਬੰਧਨ ਤੇ ਛੁਟਕਾਵੈ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾਵੈ॥ ਅਸਥਿਰੁ ਕਰੇ ਨਿਹਚਲੁ ਇਹੁ ਮਨੂਆ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਵੈ॥ 1॥ ਹੈ ਕੋਊ ਐਸੋ ਹਮਰਾ ਮੀਤੁ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਜੀਉ ਹੀਉ ਦੇਉ ਅਰਪਉ ਅਪਨੋ ਚੀਤੁ॥ 1॥ ਰਹਾਉ॥ ਪਰ ਧਨ ਪਰ ਤਨ ਪਰ ਕੀ ਨਿੰਦਾ ਇਨ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਲਾਗੈ॥ ਸੰਤਹ ਸੰਗੁ ਸੰਤ ਸੰਭਾਖਨੁ ਹਰਿ ਕੀਰਤਨਿ ਮਨੁ ਜਾਗੈ॥ 2॥ ਗੁਣ ਨਿਧਾਨ ਦਇਆਲ ਪੁਰਖ ਪ੍ਰਭ ਸਰਬ ਸੂਖ ਦਇਆਲਾ॥ ਮਾਗੈ ਦਾਨੁ ਨਾਮੁ ਤੇਰੋ ਠਾਨਕੁ ਜਿਉ ਮਾਤਾ ਬਾਲ ਗੁਪਾਲਾ॥ 3॥14॥

Dhanasari Mehla 5: Bundhun tay chhootkaavaiy, Prubhoo milaavaiy, Hur(i), Hur(i) Naam(u) soonaavaiy. Usthir(u) kuray nihchul eh(u) munooaa, buhouri) na kut-hoon dhaavaiy. 1. Haiy koyee aiyso humra meet(u). Sugul smuggri, jeeou, heeou, dayoon, urpoon apno cheet(u). Ruhaou. Pur dhun, pur tun, pur kee ninda, inn siyoun preet(i) na laagaiy. Sunteh sung(u), Sunt sumbhaakhun(u), Hur(i) keertun(i) mun(u) jaagaiy. 2. Goon-Nidhaan, duyyaal Purakh

Prubh, serb sookh Duyyaala. Maangaiy daan(u), Naam Tayro Nanak(u), jiyoun maata baal, Gopaala. 3.14.
Word Meaning: Chhootkaavaiy = frees (from the bonds). Ustthir = Nihchul = stabilize. Munooaa = mind. Buhour(i) = again. Dhaavaiy = rushes. 1. Smuggri = belongings. Jeeou = life. Heeou = heart. Urpoun = offer. Pause. Pur = of others. Tun = body (women). Ninda = vilification. Sung(u) = company. Sumbhaakhun = conversation. Jaagaiy = awake; alert. 2.
MEANING: Is there such a friend (benefactor) of mine who can break my bonds with Maya, connect me with Waheguru, recite Waheguru's Naam for me to listen, and make my mind stable so that it does not wander anymore? 1. I will offer all my wealth, my life, my heart, and my mind to such a friend. Pause. I wish that I had no attraction for (interest in) the wealth of others, in other women, or in vilifying others. I wish to be in the company of the holy saints to converse with them, and that my mind stays awake in singing praise of Waheguru. 2. Waheguru is the source of all virtues, is very kind, is omnipresent, and is the treasure of all comforts, like a mother is to her child. Nanak wishes the gift of Your Naam, oh Waheguru. 3.14.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਲੀਨੇ ਸੰਤ ਉਬਾਰਿ॥ ਹਰਿ ਕੇ ਦਾਸ ਕੀ ਚਿਤਵੈ ਬੁਰਿਆਈ ਤਿਸ ਹੀ ਕਉ ਫਿਰਿ ਮਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ ਹੋਆ ਨਿੰਦਕ ਭਾਗੇ ਹਾਰਿ॥ ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਊਹਾ ਹੀ ਮੂਏ ਬਾਹੁੜਿ ਗ੍ਰਿਹਿਨ ਮੰਝਾਰਿ॥ 1॥ ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਗੁਨ ਗਾਵੈ ਸਦਾ ਅਪਾਰਿ॥ ਨਿੰਦਕ ਕਾ ਮੁਖੁ ਕਾਲਾ ਹੋਆ ਦੀਨ ਦੁਨੀਆ ਕੈ ਦਰਬਾਰਿ॥ 2॥ 15॥
Dhanasari Mehla 5: Hur(i), Hur(i) leenay Sunt oobaar(i). Hur(i) kay daas kee chitvaiy booriyaayee, tis hee kuou phir(i) maar(i). 1. Ruhaou. Jun ka Aap(i) suhaayee hoaa, ninduk bhaagay haar(i). Bhermut, bhermut, oohaan hee mooyay, bahourr(i) grehin munjhaar(i). 1. Nanak shern(i) puriyo Dookh-Bhunjun, goon gaavaiy suda Apaar(i). Ninduk ka mookh kaala hoa, deen dooniya kaiy Durbar(i). 2.15.
Word Meaning: chitvaiy = think of; to plan. Booriyaayee = to harm. Maar(i) = beating; punishment. Pause. Aap(i) = (Waheguru) Himself. Ninduk = vilifiers. Haar(i) = by losing. Bhermut = misled. Bahourr(i) = again. Grehin = households; families. Munjhaar(i) = in. 1. Dookh-Bhunjun = destroyer of suffering (God). Apaar(i) = of the limitless. Deen = religion (Waheguru). Dooniya = (of the) world. Durbaar(i) = in the court of. 2.
MEANING: Waheguru salvages (protects) His saints. If someone thinks of causing any harm to His devotees, then rather than causing any harm to the devotee, the plans of the evil person boomerang to cause harm to him. Pause. Waheguru protects His devotees (in every situation), and their malicious critics lose and run away. Misled, they die while committing similar misdeeds and are reborn into similar households (environments). 1. The vilifiers earn disgrace in this world and in the Court of Waheguru as well. I have taken the shelter of the limitless Waheguru, which is the destroyer of all discomforts, oh Nanak. 2.15.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਅਬ ਹਰਿ ਰਾਖਨਹਾਰੁ ਚਿਤਾਰਿਆ॥ ਪਤਿਤ ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਸਗਲਾ ਰੋਗੁ ਬਿਦਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਗੋਸਟਿ ਭਈ ਸਾਧ ਕੈ ਸੰਗਮਿ ਕਾਮ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਾਰਿਆ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਨਾਰਾਇਨ ਸੰਗੀ ਸਗਲੇ ਤਾਰਿਆ॥ 1॥
(ਅੰਗ 675)॥ ਅਉਖਧ ਮੰਤ੍ਰ ਮੂਲ ਮਨ ਏਕੈ ਮਨਿ ਬਿਸ੍ਵਾਸੁ ਪ੍ਰਭੁ ਧਾਰਿਆ॥ ਚਰਨ ਰੇਨ ਬਾਛੈ ਨਿਤ ਨਾਨਕੁ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਆ॥ 2॥16॥
Dhanasari Mehla 5: Ub Hur(i) Raakhunhaar(u) chitaariya. Putit, pooneet keeyay khin bheetur(i), sugla roag(u) bidaariya. 1. Ruhaou. Gosht(i) bhuyyee Sadh kaiy sungum(i),

kaam, kroadh(u), loabh(u) maariya. Simer(i), simer(i) Poorun Naraayin, sungi suglay taariya. 1.

(PAGE 675): Aukhudh Muntar Mool mun Aikaiy, mun(i) bisvaas(u) Prubh(u) dhaariya. Churn rayn baanchhaiy nit Nanak(u), pooneh, pooneh bulihaariya. 2.16.

Word Meaning: Raakhunhaar(u) = saviour; guard (God). Chitaariya = think of; remember. Putit = immoral. Pooneet = pure; purify. Khin = moment. Bidaariya = destroyed. Pause. Gosht(i) = union; meeting; conversation. Sungum(i) = in the company; with. Simer = reciting. Poorun Naraayin = Perfect Waheguru. Sungi = associates. 1.
Aukhudh = medication. Muntar = Shabad. Mool = the origin (God). Bisvaas(u) = full faith. Rayn = dust (of feet). Baanchhaiy = longs for. Pooneh = again. 2.

MEANING: Now, I have begun to remember (recite the Naam of) Waheguru, which is my saviour. Waheguru purifies the immoral in a moment and destroys all troubles. Pause. I have been able to eradicate my lust, rage, and worldly attachments in the company (shelter) of the Guru. By repeatedly reciting His Naam, I have been able to secure salvation for my associates as well. 1. I have brought full faith in Waheguru and have only Guru's Shabad (in praise of Waheguru) in my mind, which is the panacea for all ills. I wish to offer my life again, and again to my Guru, and long for the dust of His Feet (serve Him very humbly), oh Nanak. 2.16.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਮੇਰਾ ਲਾਗੋ ਰਾਮ ਸਿਉ ਹੇਤੁ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਹਾਈ ਜਿਨਿ ਦੁਖ ਕਾ ਕਾਟਿਆ ਕੇਤੁ॥ 1॥ ਰਹਾਉ॥ ਹਾਥ ਦੇਇ ਰਾਖਿਓ ਅਪੁਨਾ ਕਰਿ ਬਿਰਥਾ ਸਗਲ ਮਿਟਾਈ॥ ਨਿੰਦਕ ਕੇ ਮੁਖ ਕਾਲੇ ਕੀਨੇ ਜਨ ਕਾ ਆਪਿ ਸਹਾਈ॥ 1॥ ਸਾਚਾ ਸਾਹਿਬੁ ਹੋਆ ਰਖਵਾਲਾ ਰਾਖਿ ਲੀਏ ਕੰਠਿ ਲਾਇ॥ ਨਿਰਭਉ ਭਏ ਸਦਾ ਸੁਖ ਮਾਣੇ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਏ॥ 2॥17॥

Dhanasari Mehla 5: Mayra laago Ram siyoun hayt(u). Satgur(u) mayra sudaa suhaayee, jin(i) dookh ka kaatiya kayt(u). 1. Ruhaou. Haath dayay raakhiyo Apuna kur(i), birtha sugul mitaayee. Ninduk kay mookh kaalay keenay, jun ka Aap(i) suhaayee. 1. Saacha Sahib(u), hoa rukhvaala, raakh(i) leeyay kuntth(i) laayay. Nirbhuou bhuyyay, sudaa sookh maanay, Nanak Hur(i) goon gaayay. 2.17.

Word Meaning: Ram = God. Hayt(u) = affection. Suhaayee = supporter. Kayt(u) = flag (reign); the root; a mythical demon which opposes any noble deed. Pause.
Birtha = (uncomfortable) situation. Kaalay Keenay = blackened; disgraced. 1.
Kuntth(i) Laayay = holding to the neck (chest). Nirbhuou = fearless. 2.

MEANING: I have fallen in love with Waheguru. My Satgur is always my supporter who has destroyed the reign (the root) of all my sufferings. Pause. Waheguru made me His own (became my Guardian) and eradicated all my discomforts by extending His hand. He always supports His devotees, and blackens the faces of the vilifiers (disgraces them). 1. The True Lord becomes the guardian of His devotees and protects them by holding them tightly to His chest (affectionately). The singing of Waheguru's praise has eradicated all my fears, and I am enjoying permanent bliss now, oh Nanak. 2.17.

ਧਨਾਸਿਰੀ ਮਹਲਾ 5॥ ਅਉਖਧੁ ਤੇਰੋ ਨਾਮੁ ਦਇਆਲ॥ ਮੋਹਿ ਆਤੁਰ ਤੇਰੀ ਗਤਿ ਨਹੀ ਜਾਨੀ ਤੂੰ ਆਪਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਦੁਤੀਆ ਭਾਉ ਨਿਵਾਰਿ॥ ਬੰਧਨ ਕਾਟਿ ਲੇਹੁ ਅਪੁਨੇ ਕਰਿ ਕਬਹੂ ਨ ਆਵਹ ਹਾਰਿ॥ 1॥ ਤੇਰੀ ਸਰਨਿ ਪਇਆ ਹਉ ਜੀਵਾ ਤੂੰ ਸੰਮ੍ਰਥੁ ਪੁਰਖੁ ਮਿਹਰਵਾਨੁ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਉ ਆਰਾਧੀ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੁ॥ 2॥18॥

Dhanasiri Mehla 5: Aukhudh(u) Tayro Naam(u) Duyyaal. Moh(i) aatur Tayri gut(i) nuhee jaani, Tu Aap(i) kureh(i) pritpaal. 1. Ruhaou. Dhaar(i) anugreh(u) Soami mayray, dootiya bhaaou nivaar(i). Bundhun kaat(i) layhou Apunay Kur(i), kubhoon na aaveh haar(i). Tayri

shern(i) puyya huoun jeevaan, Tu sumruth(u) Purakh(u) mehrvaan(u). Aatth pehr Prubh kuou araadheen, Nanak sud koorbaan. 2.18.

Word Meaning: Aukhudh = medication. Aatur = suffering; in discomfort. Gut(i) = transcendence. Pritpaal = raising and nourishing. Pause. Anugreh(u) = benevolence. Dootiya Bhaaou = feeling of discrimination; love for Maya. Nivaar(i) = remove; eradicate. Bundhun = bonds. Kubhoon Na = never. 1.
Sumruth Purakh(u) = omnipotent. Mehrvaan = munificent. Aatth Pehr = always. 2.

MEANING: Your Naam is the medication for all ills, oh, the kind Waheguru. I was suffering from my ignorance, as a result of which I could not realize Your transcendence, but You raise everyone (without any discrimination). Pause. Please be kind and eradicate my love for Maya (and my feelings of discrimination towards others). Make me Your own (devotee) and break all my worldly bonds so that I may never lose the battle (against vices) in life, oh Waheguru. 1. You are omnipotent, and I can survive only in your shelter. I wish to sacrifice my life for you; please enable Nanak to remember You at all times, oh Lord. 2.18.

ਰਾਗੁ ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਾ ਹਾ ਪ੍ਰਭੁ ਰਾਖਿ ਲੇਹੁ॥ ਹਮ ਤੇ ਕਿਛੂ ਨ ਹੋਇ ਮੇਰੇ ਸ੍ਵਾਮੀ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਨਾਮੁ ਦੇਹੁ॥ 1॥ ਰਹਾਉ॥ ਅਗਨਿ ਕੁਟੰਬ ਸਾਗਰ ਸੰਸਾਰ॥ ਭਰਮ ਮੋਹ ਅਗਿਆਨ ਅੰਧਾਰ॥ 1॥ ਊਚ ਨੀਚ ਸੂਖ ਦੂਖ॥ ਧ੍ਰਾਪਸਿ ਨਾਹੀ ਤ੍ਰਿਸਨਾ ਭੂਖ॥ 2॥ ਮਨਿ ਬਾਸਨਾ ਰਚਿ ਬਿਖੈ ਬਿਆਧਿ॥ ਪੰਚ ਦੂਤ ਸੰਗਿ ਮਹਾ ਅਸਾਧ॥ 3॥ ਜੀਅ ਜਹਾਨੁ ਪ੍ਰਾਨ ਧਨੁ ਤੇਰਾ॥ ਨਾਨਕ ਜਾਨੁ ਸਦਾ ਹਰਿ ਨੇਰਾ॥ 4॥1॥19॥

Raag(u) Dhanasari Mehla 5: Ek Onkar, Satgur Persad(i): Ha, ha, Prubh(u) raakh(i) layhou. Hum tay kichhoo na hoyay mayray Soami, kur(i) kirpa Apuna Naam(u) dayhou. 1. Ruhaou. Ugun(i) kootumb saagur sunsaar. Bherm moh ugiyan undhaar. 1. Ooch, neech, sookh, dookh. Dhraapus(i) naahi trishna bhookh. 2. Mun(i) baashna ruch(i) bikhaiy biyaadh(i). Punch doot sung(i), muhaa asaadh. 3. Jea, juhaan, praan, dhun(u) Tayra. Nanak jaan(u) sudaa Hur(i) nayra. 4.1.19.

Word Meaning: Ha Ha = cry for help. Kichhoo Na = nothing. Pause.
Kootumb = family. Saagar Sunsaar = the sea of Maya (which separates the man from God). Bherm = misgivings. Moh = attachments. Ugiyan = ignorance. 1. Ooch = high spirits; conceit. Neech = low spirits. Dhraapus(i) = contentment. Trishna = worldly desires. Bhookh = appetite. 2. Baashna = lust. Ruch(i) = weave webs. Bikhaiy = immoral acts. Biyaadh(i) = ailments. Punch Doot = five demons. Muhaa Asaadh = highly uncontrollable; incurable. 3. Jea = life. Juhaan = all the worldly possessions. Nayra = close by. 4.

MEANING: I am unable to fight against the attacks of Maya; I cry for Your help to protect me, oh Waheguru. Kindly grant me Your Naam. Pause. I am ignorant, and am in complete darkness, as a result of which, I am lost and misguided in the love for my family and worldly attachments, which act as fire in the world-sea. 1 When I enjoy the comforts of life, I am in high spirits and feel conceited, but when I am surrounded by troubles, I drown in low spirits, and my appetite for worldly desires is never satisfied. 2.
The uncontrollable five demons (lust, rage, etc.) never leave me alone, and my mind weaves many webs of lust, which lead to many ailments (spiritual and physical). 3.
My soul, all my possessions, my life, and my wealth are all given by You, oh Lord. I always think of You to be very close to me, oh Nanak. 4.1.19.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਠਾਕੁਰ ਰਾਖੈ ਜਨ ਕੀ ਆਪਿ॥ ਤਰਣ ਤਾਰਣ ਹਰਿ ਨਿਧਿ ਦੂਖੁ ਨ ਸਕੈ ਬਿਆਪਿ॥ 1॥ ਸਾਧੂ ਸੰਗਿ ਭਜਹੁ ਗੁਪਾਲ ॥ਆਨ ਸੰਜਮ ਕਿਛੁ ਨ ਸੂਝੈ ਇਹ ਜਤਨ ਕਾਟਿ ਕਲਿ ਕਾਲ॥ ਰਹਾਉ॥ ਆਦਿ ਅੰਤਿ ਦਇਆਲ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਇ॥ ਜਨਮ ਮਰਣ ਨਿਵਾਰਿ ਹਰਿ ਜਪਿ ਸਿਮਰਿ ਸੁਆਮੀ ਸੋਇ॥ 2॥ ਬੇਦ ਸਿੰਮ੍ਰਿਤਿ ਕਥੈ ਸਾਸਤ ਭਗਤ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਮੁਕਤਿ ਪਾਈਐ ਸਾਧ ਸੰਗਤਿ ਬਿਨਸਿ ਜਾਇ ਅੰਧਾਰੁ॥ 3॥ ਚਰਨ ਕਮਲ ਅਧਾਰੁ ਜਨ ਕਾ ਰਾਸਿ ਪੂੰਜੀ ਏਕ॥ (ਅੰਗ 676)॥ ਤਾਨੁ ਮਾਨੁ ਦੀਬਾਨੁ ਸਾਚਾ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਟੇਕ॥ 4॥2॥20॥

Dhanasari Mehla 5: Deen derd nivaar(i) Tthaakur, raakhaiy jun kee Aap(i). Tern Taarun Hur(i) nidh(i), dookh na sukaiy biyaap(i). 1. Sadhu sung(i) bhujou Gopal. Aan sunjum kichhoo na soojhaiy, eh jutun kaat(i) kul(i) kaal(u). Ruhaou. Aad(i), unt(i) Duyyaal Poorun, Tis(u) binaa nuhee koyay. Junum, murn nivaar(i) Hur(i) jup(i), simer(i) Soami Soyay. 2. Bayd, Simrit(i) kuthaiy Shast, bhugut kureh(i) beechaar(u). Mookut(i) paayiyaiy Sadh sungut(i), binus(i) jaayay undhaar(u). 3. Churn kumul adhaar(u) jun ka, raas(i), poonji Aik.

(PAGE 676): Taan(u), maan(u), deebaan(u) Saacha, Nanak kee Prubh tayk. 4.2.20.

Word Meaning: Deen = helpless. Derd = suffering. Nivaar(i) = remove; eradicate. Tern Taarun = ship to ferry across. Nidh(i) = treasure; source. Biyaap(i) = affect. 1.
Aan = other. Sunjum = control; means. Soojhaiy = think of. Kul(i) = Kalyug; the world of aggression. Kaal = time. Pause. Aad(i) = beginning. Unt(u) = end. 2.
Bayd = Vedas. Shaast = the six Shastras. Kuthaiy = mention. Mookut(i) = freedom from worldly bonds; emancipation. Binus(i) = disappear. Undhaar(u) = darkness. 3.
Adhaar(u) = basis. Raas(i) Poonji = wealth. Aik = Waheguru. Taan(u) = power. Maan(u) = pride. Deebaan(u) = permanent support. Tayk = support. 4.

MEANING: The Lord eradicates the pains (troubles) of the helpless and protects His devotees. Waheguru is the ship to ferry the man across the sea of Maya, and no trouble can befall him (when he sings His praise to board this ship). 1.
So, sing Waheguru's praise in the company (shelter) of the Guru. This is the only way - and no other means - to swim across the sea of Maya, and to spend a successful life in this world of disputes and aggression. Pause. There is no other power like the Perfect Waheguru, which was present at the beginning, and which will be present at the end. So, recite the Naam of the Waheguru, which eradicates rebirths and deaths, oh man. 2.
The Waheguru, which is mentioned in the Vedas, in the Simritis, and in the Shastras, and which the devotees ponder on, should be praised in the company of the Guru, whereby the darkness of ignorance is dispelled, and one attains emancipation. 3.
Waheguru's lotus-like soft Feet (His Naam or praise) is the basis of the life of His devotees, and He is their capital and their wealth. The source of all my power, pride, and my eternal support is Waheguru, oh Nanak. 4.2.20.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਫਿਰਤ ਫਿਰਤ ਭੇਟੇ ਜਨ ਸਾਧੂ ਪੂਰੈ ਗੁਰਿ ਸਮਝਾਇਆ॥ ਆਨ ਸਗਲ ਬਿਧਿ ਕਾਮਿ ਨ ਆਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ 1॥ ਤਾ ਤੇ ਮੋਹਿ ਧਾਰੀ ਓਟ ਗੋਪਾਲ॥ ਸਰਨਿ ਪਰਿਓ ਪੂਰਨ ਪਰਮੇਸੁਰ ਬਿਨਸੇ ਸਗਲ ਜੰਜਾਲ॥ ਰਹਾਉ॥ ਸੁਰਗ ਮਿਰਤ ਪਇਆਲ ਭੂ ਮੰਡਲ ਸਗਲ ਬਿਆਪੇ ਮਾਇ॥ ਜੀਅ ਉਧਾਰਨ ਸਭ ਕੁਲ ਤਾਰਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 2॥ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਪਾਈਐ ਸਰਬ ਨਿਧਾਨਾ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਦੇਇ ਸੁਆਮੀ ਬਿਰਲੇ ਕਾਹੂ ਜਾਨਾ॥ 3॥3॥21॥

Dhanasari Mehla 5: Phirt, phirt bhaytay jun Sadhu, Pooraiy Gur(i) sumjhaaya. Aan sugul bidh(i) kaam(i) na aavaiy, Hur(i), Hur(i) Naam(u) dhiyaaya. 2. Ta tay moh(i) dhaari oat Gopal. Shern puriyo Poorun Permayshur, binsay sugul junjaal. Ruhaou. Soorg, mirt, puyyaal, bhoo mundul, sugul biyaapay Maayay. Jea oodhaarun, subh kool taarun, Hur(i), Hur(i) Naam(u)

dhiyaayay. 2. Nanak Naam(u) Nirunjun gaayiyaiy, paayiyaiy serb nidhaana. Kur(i) Kirpa jis(u) dayay Soami, birlay kaahoo jaana. 3.3.21.

Word Meaning: Phirt Phirt = looking for. Aan = other. Bidh(i) = means. Kaam(i) Na Aavaiy = do not prove to be useful. 1. Ta Tay = because of that. Moh(i) = I Oat = shelter. Poorun = perfect; omnipresent. Sugul Junjaal = all worldly affairs (bonds). Pause. Soorg = paradise; sky. Mirt = earth. Puyyaal = underworld. Bhoo Mundul = all other worlds. Biyaapay = are affected (controlled). Maayay = Maya. Jea = soul. Oodhaarun = to get salvaged. Kool = associates. 2. NIrunjun(u) = unaffected by Maya (God). Serb Nidhaana = all treasures. Birlay = rare. Kaahoo = someone. 3.

MEANING: After searching a lot, I was lucky to have met with the Perfect Guru, who explained to me that there is no other means than the recitation of Waheguru's Naam, which is successful (in connecting with Him). 1. Because of Guru's Advice, I took the shelter of the Perfect Waheguru, whereby all my bonds with worldly affairs have been broken. Pause. All the living beings in the sky, on the earth, in the underworld, and on other planets are in the control of Maya. But Waheguru's Naam emancipates (frees from the bonds of Maya) not just the devotee, but also his associates. 2. If one recites the Naam of the Waheguru, which is above the effects of Maya, he acquires all the treasures of the world; but some rare individual realizes that Waheguru's Naam can be acquired (implanted in the heart) only by His benevolence (and not by any of the individual's efforts), oh Nanak. 3.3.21.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 2 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਛੋਡਿ ਜਾਹਿ ਸੇ ਕਰਹਿ ਪਰਾਲ॥ ਕਾਮਿ ਨ ਆਵਹਿ ਸੇ ਜੰਜਾਲ॥ ਸੰਗਿ ਨ ਚਾਲਹਿ ਤਿਨ ਸਿਉ ਹੀਤ॥ ਜੋ ਬੈਰਾਈ ਸੇਈ ਮੀਤ॥ 1॥ ਐਸੇ ਭਰਮਿ ਭੁਲੇ ਸੰਸਾਰਾ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ ਗਵਾਰਾ॥ ਰਹਾਉ॥ ਸਾਚੁ ਧਰਮੁ ਨਹੀ ਭਾਵੈ ਡੀਠਾ॥ ਝੂਠ ਧੋਹ ਸਿਉ ਰਚਿਓ ਮੀਠਾ॥ ਦਾਤਿ ਪਿਆਰੀ ਵਿਸਰਿਆ ਦਾਤਾਰਾ॥ ਜਾਣੈ ਨਾਹੀ ਮਰਣੁ ਵਿਚਾਰਾ॥ 2॥ ਵਸਤੁ ਪਰਾਈ ਕਉ ਉਠਿ ਰੋਵੈ॥ ਕਰਮ ਧਰਮ ਸਗਲਾ ਈ ਖੋਵੈ॥ ਹੁਕਮੁ ਨ ਬੂਝੈ ਆਵਣ ਜਾਣੇ॥ ਪਾਪ ਕਰੈ ਤਾ ਪਛੋਤਾਣੇ॥ 3॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ॥ ਤੇਰੇ ਭਾਣੇ ਨੋ ਕੁਰਬਾਣੁ॥ ਨਾਨਕ ਗਰੀਬੁ ਬੰਦਾ ਜਨ ਤੇਰਾ॥ ਰਾਖਿ ਲੇਇ ਸਾਹਿਬੁ ਪ੍ਰਭੁ ਮੇਰਾ॥ 4॥1॥22॥

Dhanasari Mehla 5, Ghur(u) 2, Chaupuday: Ek Onkar Satgur Persad(i): Chhoad(i) jaah(i), say kureh(i) praal. Kaam(i) na aaveh(i), say junjaal. Sung(i) na chaaleh(i), tin siyoun heet. Jo baiyraayee, sayee meet. 1. Aiysay bherm(i) bhoollay sunsaara. Junum(u) pdaaruth(u) khoyay guvaara. Ruhaou. Saach(u) Dherm(u) nuhee bhaavaiy deettha. Jhootth, dhoh siyoun ruchiyo meettha. Daat(i) piyaari, visriya Dataara. Jaanaiy naahi mern(u) vichaara. 2. Vust(u) puraayee kuou ootth(i) rovaiy. Kerm dherm sugla ee khovaiy. Huqam na boojhaiy, aavun jaanay. Paap kuraiy ta puchhotaanay. 3. Jo Toodh(u) bhaavaiy so pervaan(u). Tayray bhaanay nu koorbaan(u). Nanak greeb(u) bunda jun Tayra. Raakh(i) layay, Sahib(u) Prubh(u) mayra. 4.1.22.

Word Meaning: Praal = stubble of paddy crop; anything worthless. Junjaal = a web from which it is difficult to get out; annoying and worthless things. Heet = love; attraction. Baiyraayee = enemies. 1. Bherm(i) = in misgivings. Junum Pdaaruth = priceless human life. Pause. Saach(u) = truthfulness. Dherm(u) = moral obligations. Bhaavaiy = is liked. Deetttha = to see. Dhoh = deceitfulness. Ruchiyo = rapt. Daat(i) = gifts; largess. Visriya = forgotten. Mern(u) = death. Vichaara = the pathetic. 2. Puraayee = belonging to others. Kerm Dherm = deeds of high morality. Khovaiy = loses. Aavun Jaanay = birth and death. Puchhotaanay = repent. 3. Pervaan(u) = acceptable. Bhaanay = Will. Bunda = Jun = slave; devotee. 4.

MEANING: The man does such worthless and meaningless things, which result in a web from which he cannot escape, and the credit (if any) for which does not accompany him after death. He loves the things that do not go with him and makes friends with such acts (and plans) that are actually his spiritual enemies. 1. The whole world is lost in such misbeliefs, because of which the foolish man wastes away his precious human life. Pause. The man does not like even to see truthfulness and moral obligations; to the contrary, he finds lies and deceit to be sweet and is engrossed in them. He loves the gifts of Waheguru but forgets the Provider Himself. The pathetic (idiot) does not remember death. 2. He yearns for the belongings of others but loses on (does not work towards) the worthy causes of high morality. He commits many sins and repents, but does not understand the Will of God, as a result of which he keeps taking births and dying. 3.
Poor (humble) Nanak is your slave and servant, oh Waheguru. I gladly accept what You like and am a sacrifice to Your Will (will do anything to honour that). Please protect me, oh my Lord. 4.1.22.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਮੋਹਿ ਮਸਕੀਨ ਪ੍ਰਭ ਨਾਮੁ ਆਧਾਰੁ॥ ਖਾਟਣ ਕਉ ਹਰਿ ਹਰਿ ਰੋਜਗਾਰੁ॥ ਸੰਚਣ ਕਉ ਹਰਿ ਏਕੋ ਨਾਮੁ॥ ਹਲਤਿ ਪਲਤਿ ਤਾ ਕੈ ਆਵੈ ਕਾਮਿ॥ 1॥ ਨਾਮਿ ਰਤੇ ਪ੍ਰਭ ਰੰਗਿ ਅਪਾਰ॥ ਸਾਧ ਗਾਵਹਿ ਗੁਣ ਏਕ ਨਿਰੰਕਾਰ॥ ਰਹਾਉ॥ ਸਾਧ ਕੀ ਸੋਭਾ ਅਤਿ ਮਸਕੀਨੀ॥ ਸੰਤ ਵਡਾਈ ਹਰਿ ਜਸੁ ਚੀਨੀ॥ ਅਨਦੁ ਸੰਤਨ ਕੈ ਭਗਤਿ ਗੋਵਿੰਦ॥ ਸੂਖੁ ਸੰਤਨ ਕੈ ਬਿਨਸੀ ਚਿੰਦ॥ 2॥ ਜਹ ਸਾਧ ਸੰਤਨ ਹੋਵਹਿ ਇਕਤ੍ਰ॥ ਤਹ ਹਰਿ ਜਸੁ ਗਾਵਹਿ ਨਾਦ ਕਵਿਤ॥ ਸਾਧ ਸਭਾ ਮਹਿ ਅਨਦ ਬਿਸ੍ਰਾਮ॥ ਉਨ ਸੰਗੁ ਸੋ ਪਾਏ ਜਿਸੁ ਮਸਤਕ ਕਰਾਮ॥ 3॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ॥ ਚਰਨ ਪਖਾਰਿ ਕਹਾ ਗੁਣਤਾਸ॥ ਪ੍ਰਭ ਦਇਆਲ ਕਿਰਪਾਲ ਹਜੂਰਿ॥ ਨਾਨਕੁ ਜੀਵੈ ਸੰਤਾ ਧੂਰਿ॥ 4॥2॥23॥

Dhanasari Mehla 5: Moh(i) muskeen, Prubh Naam(u) aadhaar. Khaatun kuou Hur(i), Hur(i) roajgaar(u). Sunchun kuou Hur(i) Aiko Naam(u). Hult(i), pult(i) ta kaiy aavaiy kaam(i). 1. Naam(i) ruttay Prubh rung(i) Apaar. Sadh gaaveh(i) goon Aik Nirunkaar. Ruhaou. Sadh kee sobha ut(i) muskeeni. Sunt vudaayee Hur(i) jus(u) cheeni. Anund Suntun kaiy bhugut(i) Govind. Sookh(u) Suntun kaiy binsee chind. 2. Jeh Sadh Suntun hoveh(i) ikuttar. Teh Hur(i) jus(u) gaaveh(i) naad kuvit. Sadh subhaa meh(i) anund bisraam. Oon sung(u) so paayay jis(u) mustuk kraam. 3. Dooyay ker joarr(i) kureen ardaas(i). Churn pukhaar(i), kuhaan Goontaas. Prubh duyyaal, kirpaal hujoor(i). Nanak(u) jeevaiy suntaan dhoor(i). 4.2.23.

Word Meaning: Muskeen = humble. Aadhaar = basis. Khaatun Kuou = to earn. Roajgaar(u) = means of earning; wealth. Sunchun = to accumulate. Hult(i) = in this world. Pult(i) = in the next world. 1. Ruttay = imbued. Rung(i) = in (His) love. Apaar = beyond limits. Pause. Muskeeni = of humility. Vudaayee = greatness; respect. Cheeni = recognized. Bhugut(i) = (because of) His worship. Binsee = disappeared. Chind = worry. 2. Ikuttar = gather. Naad = Shabad. Kuvit = poems. Bisraam = peacefulness. Mustuk = forehead. Kramm = Kerm = benevolence; good fortune. 3. Ker = hands. Joarr(i) = by folding. Pukhaar(i) = by washing (feet) (an expression of deep reverence). Goontaas = the treasure of virtues (Waheguru). Hujoor(i) = close by. Dhoor(i) = dust of feet. 4.

MEANING: I am a humble (devotee of Waheguru), and His Naam is the basis of my life, and the wealth to earn. There is only one kind of wealth to accumulate - Waheguru's Naam - which works for you (supports you) in this world, and the next. 1. Imbued in the love of the limitless Waheguru, the holy saints sing praise of Waheguru, which is above the effects of Maya. Pause. Their extreme humility is the cause of the fame (praise) of the holy saints, and recognizing the worth of Waheguru's praise is the source of their greatness. Because of the worship of Waheguru, the holy saints always enjoy bliss in their minds. All

their worries get eradicated, and they enjoy all comforts. 2. Waheguru's praise is sung in the form of Shabads and poems where the holy saints get together. There is peace and blissfulness in the assembly of the holy saints. But, only that individual gets to join the company of the holy saints who has good fortune carved on his forehead. 3.
With folded hands, I pray before the holy saints and sing Waheguru's praise while washing their holy feet (showing reverence). I survive by putting the dust of the holy feet of the saints on my forehead (to obey them fully), as a result of which I see the kind and the benevolent Waheguru close to me, oh Nanak. 4.2.23.

(ਅੰਗ 677)॥ ਧਨਾਸਰੀ ਮ:5॥ ਸੋ ਕਤ ਡਰੈ ਜਿ ਖਸਮੁ ਸਮਾਰੈ॥ ਡਰਿ ਡਰਿ ਪਚੇ ਮਨਮੁਖ ਵੇਚਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਿਰ ਊਪਰਿ ਮਾਤ ਪਿਤਾ ਗੁਰਦੇਵ॥ ਸਫਲ ਮੂਰਤਿ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ॥ ਏਕੁ ਨਿਰੰਜਨੁ ਜਾ ਕੀ ਰਾਸਿ॥ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਹੋਵਤ ਪਰਗਾਸ॥ 1॥ ਜੀਅਨ ਕਾ ਦਾਤਾ ਪੂਰਨ ਸਭ ਠਾਇ॥ ਕੋਟਿ ਕਲੇਸ ਮਿਟਹਿ ਹਰਿ ਨਾਇ॥ ਜਨਮ ਮਰਨ ਸਗਲਾ ਦੁਖੁ ਨਾਸੈ॥ ਗੁਰਮੁਖਿ ਜਾ ਕੈ ਮਨਿ ਤਨਿ ਬਾਸੈ॥ 2॥ ਜਿਸ ਨੋ ਆਪਿ ਲਏ ਲੜਿ ਲਾਇ॥ ਦਰਗਹ ਮਿਲੈ ਤਿਸੈ ਹੀ ਜਾਇ॥ ਸੇਈ ਭਗਤ ਜਿ ਸਾਚੇ ਭਾਣੇ॥ ਜਮਕਾਲ ਤੇ ਭਏ ਨਿਕਾਣੇ॥ 3॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਚੁ ਦਰਬਾਰੁ॥ ਕੀਮਤਿ ਕਉਣੁ ਕਹੈ ਬੀਚਾਰੁ॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਸਗਲ ਅਧਾਰੁ॥ ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰੇਣਾਰੁ॥ 4॥3॥24॥

(PAGE 677): Dhanasari M: 5: So kut duraiy, j(i) Khusm(u) smaaraiy. Dur(i), dur(i) puchay munmukh vaychaaray. 1. Ruhaou. Sir oopur(i) maat, pitaa, Gurdev. Suful moorut(i), Jaa kee nirmul sayv. Aik Nirunjun(u) ja kee raas(i). Mil(i) sadh sungut(i), hovut pergaas. 1. Jeeun ka Daata, poorun subh tthaayayn. Koat(i) klaysh miteh(i) Hur(i) Naayay. Junum, mern, sugla dookh(u) naasaiy. Gurmukh(i) ja kaiy mun(i), tun(i) baasaiy. 2. Jis nu Aap(i) luyyay lurr(i) laayay. Durgeh milaiy tisaiy hee jaayay. Sayee bhugut, j(i) Saachay bhaanay. Jumkaal tay bhuyyay nikaanay. 3. Saacha Sahib(u), Sach(u) Durbaar(u). Keemut(i) kaun(u) kuhaiy beechaar(u). Ghut(i), ghut(i) untar(i) sugul adhaar(u). Nanak(u) jaachaiy sunt raynaar(u). 4.3.24.

Word Meaning: Kut = why? What? Khusm(u) = Lord. Vachaaray = pathetic ignorant. Pause. Suful = rewarding. Moorut(i) = persona. Nirmul = pure; purifying. Raas(i) = wealth. Pergaas = enlightenment. 1. Daata = provider. Poorun = omnipresent. Klaysh = meaningless disputes (selfishness). Miteh(i) = are eradicated. 2.
Lurr(i) Laayay = provides shelter. Jaayay = room; recognition. Bhaanay = are liked. Jumkaal = Angel of death. Nikaanay = owe nothing; no subservience. 3.
Keemut(i) = worth; level of transcendence. Ghut(u) = heart. Adhaar = basis. Jaachaiy = wishes for. Raynaar(i) = dust of feet; opportunity to serve. 4.

MEANING: Why should a devotee, who remembers Waheguru, be afraid of anything? Yes, the pathetic ignorant, who are engrossed in Maya, are certainly afraid of (their sins and guilt), and suffer from spiritual death many times. Pause. The devotees have Satguru (Waheguru), whose persona is rewarding, and whose service purifies them, protecting them like mother and father. A devotee, who has the wealth of Waheguru's Naam, gets his mind enlightened in the shelter of the Guru. 1. The Provider for all living beings is present everywhere; countless acts of selfishness are eradicated by His Naam. All one's suffering due to repeated births and deaths gets eradicated when one gets Waheguru's Naam embedded in his heart and body in the shelter of the Guru. 2. An individual who is provided shelter by Waheguru is recognized (honoured) in His Court. But only that individual is the real devotee who is liked by Waheguru. Such a devotee owes nothing to the Angel of death (has no sins recorded against him). 3.

The Lord is eternal, and so is His Court. Who can think of, and put a value on, the Lord's worth? God is present in every heart and is the basis of their lives. I beg for the dust of the feet of holy saints (an opportunity to serve them), oh Nanak. 4.3.24.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਘਰਿ ਬਾਹਰਿ ਤੇਰਾ ਭਰਵਾਸਾ ਤੂ ਜਨ ਕੈ ਹੈ ਸੰਗਿ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਅਪੁਨੇ ਨਾਮੁ ਜਪਉ ਹਰਿ ਰੰਗਿ॥ 1॥ ਜਨ ਕਉ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਤਾਣੁ॥ ਜੋ ਤੂ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁਆਮੀ ਸਾ ਮਸਲਤਿ ਪਰਵਾਣੁ॥ ਰਹਾਉ॥ ਪਤਿ ਪਰਮੇਸੁਰ ਗਤਿ ਨਾਰਾਇਣੁ ਧਨੁ ਗੁਪਾਲ ਗੁਣ ਸਾਖੀ॥ ਚਰਨ ਸਰਨ ਨਾਨਕ ਦਾਸ ਹਰਿ ਹਰਿ ਸੰਤੀ ਇਹ ਬਿਧਿ ਜਾਤੀ॥ 2॥1॥25॥

Dhanasari Mehla 5: Ek Onkar Satgur Persad(i): Ghur(i), baahur(i) Tayra bhervaasa, Tu jun kaiy haiy sung(i). Kur(i) kirpa preetum Prubh Apunay, Naam(u) jupoun Hur(i) rung(i). 1. Jun kuou Prubh apnay ka taan(u). Jo Tu kureh(i) kuraaveh(i) Soami, sa muslut(i) pervaan(u). Ruhaou. Put(i) Permayshur, gut(i) Naraayin(u), dhun(u) Gopal goon saakhi. Churn shern, Nanak daas Hur(i), Hur(i), sunteen eh bidh(i) jaati. 2.1.25.

Word Meaning: Bhervaasa = faith; dependence. Jun = devotee. Rung(i) = love. 1. Taan = power; support. Muslut(i) = advise; guide. Pervaan(u) = acceptable. Pause. Put(i) = dignity. Gut(i) = high spiritual state. Goon = virtues. Saakhi = story (description) of His management of the world. Sunteen = the saints. Bidh(i) = means; approach. 2.

MEANING: I have full faith in Your support inside and outside of my house (everywhere); You are always with Your devotee, oh Waheguru. Please, be kind to me so that I may recite Your Naam with love. 1. As a devotee of Waheguru, I recognize that He is the source of all my abilities. Whatever You do, and in whatever way You guide me to do things, are gladly acceptable to me, oh Waheguru. Pause. Waheguru is my dignity; my high spiritual state is because of Him; and singing praise of His virtues and of His management of the universe is my wealth. As advised by the holy saints, I have taken shelter of God, oh Nanak. 2.1.25.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭ ਤੇ ਪਾਏ ਕੰਠਿ ਲਾਇ ਗੁਰਿ ਰਾਖੇ॥ ਸੰਸਾਰ ਸਾਗਰ ਮਹਿ ਜਲਨਿ ਨ ਦੀਨੇ ਕਿਨੈ ਨ ਦੁਤਰੁ ਭਾਖੇ॥ 1॥ ਜਿਨ ਕੈ ਮਨਿ ਸਾਚਾ ਬਿਸ੍ਵਾਸੁ॥ ਪੇਖਿ ਪੇਖਿ ਸੁਆਮੀ ਕੀ ਸੋਭਾ ਅਨੰਦੁ ਸਦਾ ਉਲਾਸੁ॥ ਰਹਾਉ॥ ਚਰਨ ਸਰਨਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਅੰਤਰਜਾਮੀ ਸਾਖਿਓ॥ ਜਾਨਿ ਬੂਝਿ ਅਪਨਾ ਕੀਓ ਨਾਨਕ ਭਗਤਨ ਕਾ ਅੰਕੁਰੁ ਰਾਖਿਓ॥ 2॥2॥26॥

Dhanasari Mehla 5: Sugul manoruth Prubh tay paayay, kuntth(i) laayay Gur(i) raakhay. Sunsaar saagur meh julun(i) na deenay, kinaiy na dootur(u) bhaakhay. 1. Jin kaiy mun(i) saacha bisvaas(u). Paykh(i), paykh(i) Soami kee sobha, anund(u) sudaa, oolaas(u). Ruhaou. Churn shern(i) Poorun Permayshur, Unturjaami Sakhiyo. Jaan(i), boojh(i), Apna keeyo Nanak, bhugtun ka unkoor(u) raakhiyo. 2.2.26.

Word Meaning: Munoruth = objectives. Kuntth(i) = with the neck. Julun(i) = burn; suffer. Dootur(u) = very difficult; tough. Bhaakhay = said, called. 1. Saacha = firm, unshakable. Bisvaas(u) = faith. Sobha = praise; splendour. Oolaas = zest; glee. Pause. Saakhiyo = saw clearly. Jaan(i) Boojh(i) = knowing fully. Unkoor (u) = sprouting. 2.

MEANING: Man achieves all his objectives from Waheguru's treasure in the shelter of the Guru. Waheguru protects us by holding us to His neck (hugging us with affection). He does not let His devotees suffer in the world-sea so much so that no devotee thinks that it is difficult to swim across it (the world-sea). 1. The devotees, who have an unshakable faith in Waheguru, are always blissful and gleeful to see His splendour everywhere. Pause. When one comes to the shelter of the Perfect Waheguru, he clearly sees the omniscient Waheguru in his heart. Knowing everything about His devotees (their merits and

demerits), He makes them His own and protects the sprouting of His Naam in their hearts, oh Nanak. 2.2.26.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਹਜੂਰਿ ਦੂਰਿ ਕਤਹੁ ਨ ਜਾਈ॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਮਨ ਸਦਾ ਧਿਆਈ॥ 1॥ ਈਤ ਊਤ ਨਹੀ ਬਿਛੁੜੈ ਸੋ ਸੰਗੀ ਗਨੀਐ॥ ਬਿਨਸਿ ਜਾਇ ਜੋ ਨਿਮਖ ਮਹਿ ਸੋ ਅਲਪ ਸੁਖੁ ਭਨੀਐ॥ ਰਹਾਉ॥ ਪ੍ਰਤਿਪਾਲੈ ਅਪਿਆਉ ਦੇਇ ਕਛੁ ਊਨ ਨ ਹੋਈ॥ ਸਾਸਿ ਸਾਸਿ ਸੰਮਾਲਤਾ ਮੇਰਾ ਪ੍ਰਭੁ ਸੋਈ॥ 2॥ ਅਛਲ ਅਛੇਦ ਅਪਾਰ ਪ੍ਰਭ ਊਚਾ ਜਾ ਕਾ ਰੂਪੁ॥ ਜਪਿ ਜਪਿ ਕਰਹਿ ਅਨੰਦੁ ਜਨ ਅਚਰਜ ਅਨੂਪੁ॥ 3॥ ਸਾ ਮਤਿ ਦੇਹੁ ਦਇਆਲ ਪ੍ਰਭ ਜਿਤੁ ਤੁਮਹਿ ਅਰਾਧਾ॥
(ਅੰਗ 678)॥ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭ ਰੇਨ ਪਗ ਸਾਧਾ॥ 4॥3॥27॥

Dhanasari Mehla 5: Jeh, jeh paykhoun, teh hujoor(i), door na kut-hoon jaayee. Ruc(i) ruhhiya serbutarmaiy, mun sudaa dhiyaayeen. 1. Eet, oot nuhee bichhurraiy, so sungee guniyaiy. Binus(i) jaayay jo nimukh meh(i), so ulp sookh(u) bhuneeyaiy. Ruhaou. Pritpaalaiy, upiyaayo dayay, kuchhoo oon na hoyee. Saas(i), saas(i) sumaalta, mayra prubh(u) soyee. 2. Achhull, achhayd, apaar Prubh, oocha ja ka roop(u). Jup(i), jup(i) kureh(i) anund jun, Achurj, Anoop(u). 3. Sa mut(i) dayh(u) duyyaal Prubh, jit Toomeh(i) araadhaan.
(PAGE 678): Nanak(u) mungaiy daan(u) Prubh, rayn pug sadhaan. 4.3.27.
Word Meaning: Jeh Jeh = wherever. Paykhoun = I see. Hujoor(i) = present; close by. Ruv(i) Ruhhiya = is present. Serbutarmaiy = in everybody. 1. Eat Oot = in this world and the next. Sungee = companion. Guniyaiy = consider. Ulp = small; short-lived. Bhuniyaiy = is said. Pause. Upiyaayo = food. Oon = shortage. Sumaalta = looks after. 2. Achhull = which cannot be cheated. Achhayd = which cannot be penetrated. impermeable. Apaar = beyond limits. Oocha = transcendent. Roop(u) = persona. Anoop(u) = unique. 3.
MEANING: I find Waheguru present close to me wherever I look; He does not go far away. Always remember Waheguru, which is mixed well with (clearly present in) everybody, oh my mind. 1. Man's real companion is the one which does not get separated from him in this world or the next; something that gets destroyed in a moment is said to be a short-lived (temporary) comfort. Pause. My Waheguru raises and feeds us all without any shortage of any kind, and He looks after us with our every breath. 2. Waheguru, whose persona is transcendent, is non-deceivable, impenetrable, and beyond limits. The devotees enjoy bliss by reciting the Naam of Waheguru, which is unique (possessing unparalleled virtues) and amazing. 3. Kindly grant me the wisdom with which I may worship You, oh benevolent Waheguru; I, Nanak, also beg for the dust of the feet of Your devotees (an opportunity to humbly serve them), oh Waheguru. 4.3.27.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਿਨਿ ਤੁਮ ਭੇਜੇ ਤਿਨਹਿ ਬੁਲਾਏ ਸੁਖ ਸਹਜ ਸੇਤੀ ਘਰਿ ਆਉ॥ ਅਨਦ ਮੰਗਲ ਗੁਨ ਗਾਉ ਸਹਜ ਧੁਨਿ ਨਿਹਚਲ ਰਾਜ ਕਮਾਉ॥ 1॥ ਤੁਮ ਘਰਿ ਆਵਹੁ ਮੇਰੇ ਮੀਤ॥ ਤੁਮਰੇ ਦੋਖੀ ਹਰਿ ਆਪਿ ਨਿਵਾਰੇ ਅਪਦਾ ਭਈ ਬਿਤੀਤ॥ ਰਹਾਉ॥ ਪ੍ਰਗਟ ਕੀਨੇ ਪ੍ਰਭ ਕਰਨੇਹਾਰੇ ਨਾਸਨ ਭਾਜਨ ਥਾਕੇ॥ ਘਰਿ ਮੰਗਲ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਅਪੁਨੈ ਖਸਮਿ ਨਿਵਾਜੇ॥ 2॥ ਅਸਥਿਰ ਰਹਹੁ ਡੋਲਹੁ ਮਤ ਕਬਹੂ ਗੁਰ ਕੈ ਬਚਨਿ ਆਧਾਰਿ॥ ਜੈਜੈਕਾਰੁ ਸਗਲ ਭੂਮੰਡਲ ਮੁਖ ਊਜਲ ਦਰਬਾਰ॥ 3॥ ਜਿਨਿ ਕੇ ਜੀਅ ਤਿਨੈ ਹੀ ਫੇਰੇ ਆਪੇ ਭਇਆ ਸਹਾਈ॥ ਅਚਰਜੁ ਕੀਆ ਕਰਨੈਹਾਰੈ ਨਾਨਕੁ ਸਚੁ ਵਡਿਆਈ॥ 4॥4॥28॥

Dhanasari Mehla 5: Jin(i) toom bhayjay, Tinheh(i) boolaayay, sookh sehj sayti ghur(i) aaou. Anund, mungul goon gaaou, sehj dhoon(i), nihchul raaj kmaaou. 1. Toom ghur(i) aavhou mayray meet. Toomray doakhi Hur(i) Aap(i) nivaaray, updaa bhuyee biteet. Ruhaou. Pergut keenay Prubh Kernayhaaray, naasun, bhaajun thaakay. Ghur(i) mungul vaajeh(i) nit vaajay, apunaiy Kuhsm(i) nivaajay. 2. Usthir ruhou, dolhou mut kubhoon, Gur kaiy Buchun(i)

aadhaar(i). Jaiy, jaiykaar(u) sugul bhoo-mundul, mookh oojul Durbaar. 3. Jin kay jea, Tinaiy hee phayray, Aapay bhuyya suhaayee. Achurj(u) keeya Kernaihaaray, Nanak(u) Sach(u) vudiyaayee.

Word Meaning: Boolaayay = calls; invites. Sehj Sayti = in the blissful state. Ghur(i) = in the (peaceful) mind. Anund = blissfulness. Mungul = joyfulness. Dhoon(i) = deep concentration. Nihchul = permanent. Raaj = rule (on mind). 1.
Doakhi = enemies (the five demons). Nivaaray = eradicated. Upda = suffering. Biteet = is over. Pause. Pergut Keenay = enlightened Minds. Naasun Bhaajun = running around for Maya. Thaakay = become ineffective; left behind. Vaajeh(i) = play. Vaajay = musical instruments. Nivaajay = honoured. 2. Usthir = stable. Dolhou = let mind become weak (wavering). Na Kubhoon = never. Aadhaari = supported by. Jaiy Jaiykaar = showering of praise. Bhoo-Mundul = all worlds. Mookh Oojul = radiating (honourable) faces. 3. Phayray = turned their minds around (from Maya to Waheguru). Achurj(u) = amazing; unbelievable. Vudiyaayee = greatness; praise. 4.

MEANING: Waheguru, who sent you in this world, has called you to (connect with him with the full concentration of mind); so, control your mind so that it stays within itself and you are blessed with the comfort of a high spiritual state, oh my friends. Sing Waheguru's praise with deep concentration of mind, whereby you will enjoy blissfulness, joyfulness, a high spiritual state, and a permanent control on the mind. 1. Return to your blissful state, oh my mind. Waheguru has destroyed all your enemies (lust, rage, greed, attachments, and ego), and all the suffering is over now. Pause. The creator Waheguru enlightens the minds of His devotees (appears in their heart), as a result of which all their running around for Maya is left behind (ends). The Lord honours them, and they feel as if bliss-providing music is playing in their mind all the time. 2. Make Guru's Shabad the basis of your life to stabilize your mind so that it never wavers again; oh, my friends. By doing so, you will earn praise in all the worlds and have radiant faces in Waheguru's Court (you will be honoured there). 3. Waheguru, to whom all the living beings belong, becomes their benefactor, and turns the minds of His devotees around (from their love for Maya, towards Him). The Creator does amazing things, and His greatness is everlasting, oh Nanak. 4.4.28.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 6॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੁਨਹੁ ਸੰਤ ਪਿਆਰੇ ਬਿਨਉ ਹਮਾਰੇ ਜੀਉ॥ ਹਰਿ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕਾਹੂ ਜੀਉ॥ ਰਹਾਉ॥ ਮਨ ਨਿਰਮਲ ਕਰਮ ਕਰਿ ਤਾਰਨ ਤਰਨ ਹਰਿ ਅਵਰਿ ਜੰਜਾਲ ਤੇਰੈ ਕਾਹੂ ਨ ਕਾਮੁ ਜੀਉ॥ ਜੀਵਨ ਦੇਵਾ ਪਾਰਬ੍ਰਹਮ ਸੇਵਾ ਇਹੁ ਉਪਦੇਸੁ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ ਜੀਉ॥ 1॥ ਤਿਸੁ ਸਿਉ ਨ ਲਾਈਐ ਹੀਤੁ ਜਾ ਕੋ ਕਿਛੁ ਨਾਹੀ ਬੀਤੁ ਅੰਤ ਕੀ ਬਾਰ ਓਹੁ ਸੰਗਿ ਨ ਚਾਲੈ॥ ਮਨਿ ਤਨਿ ਤੂ ਆਰਾਧੁ ਹਰਿ ਕੇ ਪ੍ਰੀਤਮ ਸਾਧ ਜਾ ਕੈ ਸੰਗਿ ਤੇਰੇ ਬੰਧਨ ਛੂਟੈ॥ 2॥ ਗਹੁ ਪਾਰਬ੍ਰਹਮ ਸਰਨ ਹਿਰਦੈ ਕਮਲ ਚਰਨ ਅਵਰ ਆਸ ਕਛੁ ਪਟਲੁ ਨ ਕੀਜੈ ॥ ਸੋਈ ਭਗਤ ਗਿਆਨੀ ਧਿਆਨੀ ਤਪਾ ਸੋਈ ਨਾਨਕ ਜਾ ਕਉ ਕਿਰਪਾ ਕੀਜੈ॥ 3॥1॥29॥

Dhanasai Mehla 5, Ghur(u) 6: Ek Onkar Satgur Persad(i): Soonhou Sunt piyaray, binou humaaray Jeeo. Hur(i) bin(u) mookut(i) na kaahoo jeeou. Ruhaou. Mun nirmul kerm kur(i), taarun tern Hur(i), uver(u) junjaal tayraiy kaahoo na kaam(u) jeeo. Jeevun-dayva, Parbraham sayva, eh(u) oopdaysh(u) mo kuou Gur(i) deena jeeo. 1. Tis(u) siyoun na laayiyaiy heet(u), ja ko kichh naahi beet(u), unt kee baar, oh(u) sung(i) na chaalaiy. Mun(i), tun(i) tu aaraadh(u), Hur(i) kay preetum Sadh, ja kaiy sung(i) tayray bundhun chhootaiy. 2. Guhou Parbraham shern, hirdaiy Kumul Churn, uver aas kuchh(u) putul(u) na keejaiy. Soyee bhugut, Giyani, dhiyaani, tupaa soyee, Nanak ja kuou kirpa keejaiy. 3.1.29.

Word Meaning: Binou = request. Mookut(i) = freedom from worldly bonds. Na Kaahoo = no one. Pause. Nirmul Kerm = mind purifying deeds. Taarun = ferry across. Tern = boat. Junjaal = (web of) worldly affairs. Na Kaam(u) = of no use. Jeevun Dayva = the giver of spiritual life (God). Oopdaysh(u) = Advice. 1. Heet(u) = love. Beet(u) = durability. Preetum = dear. Bundhun = worldly bonds. 2. Guhou = hold; take. Putul(u) = curtain; separation. Dhiyaani = meditator. 3.
MEANING: Please, pay attention to my request that nobody can find emancipation without worshipping Waheguru, oh the dear devotees of God. Pause. Waheguru is the ship to ferry us across the sea of Maya; so, perform the deeds which purify your mind; all other deeds (influenced by Maya) are just a web of worldly bonds and are worthless for spirituality. The Guru has given me the advice to serve Waheguru, which is the source of spiritual life. 1. One should not attach to things that lack long-term durability, as they do not accompany one after death. You should sing Waheguru's praise by body and by mind in the company of the holy saints, who are very dear to Waheguru, whereby your worldly bonds will be broken, oh my mind. 2. Take Waheguru's shelter (surrender your wisdom to Him) to acquire His lotus-like soft Feet (His Naam) in your heart, and let no hope of anything else serve as a curtain between you and Waheguru, oh my mind. Only that individual is a true bhagat (devotee), bearer of the Divine Knowledge, meditator, or the self-torturer (devotee), whom Waheguru is kind to, oh Nanak. 3.1.29.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਮੇਰੇ ਲਾਲ ਭਲੋ ਰੇ ਭਲੋ ਰੇ ਭਲੋ ਹਰਿ ਮੰਗਨਾ॥ ਦੇਖਹੁ ਪਸਾਰਿ ਨੈਨ ਸੁਨਹੁ ਸਾਧੂ ਕੇ ਬੈਨ ਪ੍ਰਾਨਪਤਿ ਚਿਤਿ ਰਾਖੁ ਸਗਲ ਹੈ ਮਰਨਾ॥ ਰਹਾਉ॥ ਚੰਦਨ ਚੋਆ ਰਸ ਭੋਗ ਕਰਤ ਅਨੇਕੈ ਬਿਖਿਆ ਬਿਕਾਰ ਦੇਖੁ ਸਗਲ ਹੈ ਫੀਕੇ ਏਕੈ ਗੋਬਿੰਦ ਕੋ ਨਾਮੁ ਨੀਕੋ ਕਹਤ ਹੈ ਸਾਧ ਜਨ॥ ਤਨੁ ਧਨੁ ਆਪਨ ਥਾਪਿਓ ਹਰਿ ਜਪੁ ਨ ਨਿਮਖ ਜਾਪਿਓ ਅਰਥੁ ਦ੍ਰਬੁ ਦੇਖ ਕਛੁ ਸੰਗਿ ਨਾਹੀ ਚਲਨਾ॥ 1॥ ਜਾ ਕੋ ਰੇ ਕਰਮੁ ਭਲਾ ਤਿਨਿ ਓਟ ਗਹੀ ਸੰਤ ਪਲਾ ਤਿਨ ਨਾਹੀ ਰੇ ਜਮੁ ਸੰਤਾਵੈ ਸਾਧੂ ਕੀ ਸੰਗਨਾ॥ ਪਾਇਓ ਰੇ ਪਰਮ ਨਿਧਾਨੁ ਮਿਟਿਓ ਹੈ ਅਭਿਮਾਨੁ ਏਕੈ ਨਿਰੰਕਾਰ ਨਾਨਕ ਮਨੁ ਲਗਨਾ॥ 2॥2॥30॥
Dhanasari Mehla 5: Mayray laal, bhulo ray, bhulo ray, bhulo Hur(i) mungnaa. Daykhou pusaar(i) naiyn, soonhou Sadhu kay Baiyn, Praanput(i) chit(i) raakh, sugul haiy merna. Ruhaou. Chundun choa rus bhog kert anaykaiy, bikhiya, bikaar daykh(u) sugul haiyn pheekay, Aikaiy Gobind ko Naam neeko, keht haiyn sadh jun. Tun(u), dhun(u) aapun thaapiyo, Hur(i) jup(u) na nimukh jaapiyo, urth(u) durb(u) daykh, kuchh(u) sung(i) naahi chulna. 1. Ja ko ray kerm(u) bhulaa, tin(i) oat guhee Sunt pullaa, tin naahi ray Jum(u) suntaavaiy, Sadhu kee sungnaa. Paayo ray Perm Nidhaan, mitiyo haiy abhimaan, Aikaiy Nirunkaar, Nanak mun(u) lugna. 2.2.30.
Word Meaning: Laal = dear. Bhulo = good (useful) for you. Mungnaa = wish for. Pusaar(i) Naiyn = with spread (open eyes). Baiyn = words; Shabad. Praanput(i) = Lord of life (God). Chit(i) = in mind. Pause. Chundun = sandalwood (fragrance). Choa = extract of flowers (fragrant). Rus = sweetness; luxuries. Bhog Kert = enjoy. Bikhiya Bikaar = vices; sensual pleasures. Pheekay = tasteless (worthless). Neeko = beautiful; worthy. Thaapiyo = establishes; installs; nurtures. created. Urth(i) = Durb = wealth. 1. Kerm = fortune. Bhulo = good. Oat = Pulla = shelter. Suntaavaiy = causes suffering; tortures. Perm Nidhaan = the supreme Treasure (Waheguru). Abhimaan = conceit; ego. Mun Lugna = attachment of the mind. 2.
MEANING: Look around carefully (how the living beings are dying), and listen to the words of the Guru (what He has to say about the objective of human life) that everybody has to die. So, keep the Lord of our life, Waheguru, in mind all the time, and wish for His Naam, which is the best thing for you to do. Pause. (Ignoring Waheguru), The man adorns his

body with sandalwood oil and extract of flowers and enjoys the sweetness of countless luxuries in life without realizing that they are all tasteless (worthless) for spiritual advancement. The holy saints advise that only Waheguru's Naam is worthy in the spiritual realm. The man looks after his body and his wealth as permanent, but does not remember Waheguru for even a short moment. He must realize that wealth, or other belongings, do not accompany him at the time of death. 1. Those individuals who have good fortune come to the Guru's shelter, and the fear of the Angel of death does not torture them there. I have realized the supreme treasure of (Waheguru's Naam), whereby all my ego has been eradicated, and my mind has been stitched only to Waheguru, who is above the effects of Maya, oh Nanak. 2.2.30.

(ਅੰਗ 679)॥ ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 7॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਏਕੁ ਸਿਮਰਿ ਏਕੁ ਸਿਮਰਿ ਪਿਆਰੇ॥ ਕਲਿ ਕਲੇਸ ਲੋਭ ਮੋਹ ਮਹਾ ਭਉਜਲੁ ਤਾਰੇ॥ ਰਹਾਉ॥ ਸਾਸਿ ਸਾਸਿ ਨਿਮਖ ਨਿਮਖ ਦਿਨਸੁ ਰੈਨਿ ਚਿਤਾਰੇ॥ ਸਾਧ ਸੰਗਿ ਜਪਿ ਨਿਸੰਗ ਮਨਿ ਨਿਧਾਨੁ ਧਾਰੇ॥ 1॥ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ ਗੁਨ ਗੋਬਿੰਦ ਬੀਚਾਰੇ॥ ਸਾਧ ਜਨਾ ਕੀ ਰੇਨ ਨਾਨਕ ਮੰਗਲ ਸੂਖ ਸਧਾਰੇ॥ 2॥1॥31॥

(PAGE 679): Dhanasari Mehla 5, Ghur(u) 7: Ek Onkar Satgur Persad(i):

Hur(i) Aik(u) simer(i), Aik(u) simer(i) piayaray. Kul(i) klaysh(u), loabh, moh, muhaa bhuoujul(u) taaray. Ruhaou. Saas(i), saas(i), nimukh, nimhukh, dinus(u) raiyn(i) chitaaray. Sadh sung(i), jup(i) nisung, mun(i) Nidhaan(u) dhaaray. 1. Churn Kumul numuskaar, goon Gobind beechaaray. Sadh junaa kee rayn Nanak, mungul, sookh sadhaaray. 2.1.31.

NOTE: Whenever a Shabad is followed by "Ek Onkar -------"it generally indicates that a new subcategory of the Raag has started. The number "1" following the number "2" indicates that this is the first Shabad of a new category, "Ghur 7".

Word Meaning: Kul(i) Klaysh = destructive disputes mostly rooted in ego. Bhuoujul(u) = the world sea. Pause. Nimukh = moment. Chitaaray = think of. **Nisung** = without any shame (recitation of Waheguru's Naam was a huge departure from idol-worship, was revolutionary, and was treated with disdain by the majority of the people) in those days. Nidhaan(u) = treasure of everything (Waheguru). Dhaaray = implanting. 1. Numuskaar = kneeling down (to the Guru); saluting with reverence. Mungul = joyfulness. Sadhaaray = provides support. 2.

MEANING: Recite the Naam of only the "One" (Waheguru), oh my dear friends, who ferries you across the world-sea, which is full of hugely destructive disputes (mostly rooted in ego), greed, and worldly attachments. Pause. Keep Waheguru in mind and recite His Naam (implant it in your heart) with every breath, every moment, day, and night in the company of the Guru, and without any fear of being ridiculed. 1.

Kneel on the lotus-like Feet of Waheguru (surrender to Him) and ponder on His virtues (sing His praise), oh Nanak. One is blessed with joy and comfort when he shows reverence to the holy saints (and follows their advice). 2.1.31.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 8 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਿਮਰਉ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਵਉ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਲੇ॥ ਇਹ ਲੋਕਿ ਪਰਲੋਕਿ ਸੰਗਿ ਸਹਾਈ ਜਤ ਕਤ ਮੋਹਿ ਰਖਵਾਲੇ॥ 1॥ ਗੁਰ ਕਾ ਬਚਨੁ ਬਸੈ ਜੀਅ ਨਾਲੇ॥ ਜਲਿ ਨਹੀ ਡੂਬੈ ਤਸਕਰ ਨਹੀ ਲੇਵੈ ਭਾਹਿ ਨ ਸਾਕੈ ਜਾਲੇ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਧਨ ਕਉ ਧਨੁ ਅੰਧੁਲੇ ਕਉ ਟਿਕ ਮਾਤ ਦੂਧ ਜੈਸੇ ਬਾਲੇ॥ ਸਾਗਰ ਮਹਿ ਬੋਹਿਥ ਪਾਇਓ ਹਰਿ ਨਾਨਕ ਕਰੀ ਕਿਰਪਾ ਕਿਰਪਾਲੇ॥ 2॥1॥32॥

Dhanasari Mehla 5, Ghur(u) 8, Doopuday: Ek Onkar Satgur Perasd(i): Simeroun, simer(i), simer(i) sookh(u) paavoun, saas(i), saas(i) smaahlay. Eh loak(i), purloak(i) sung(i) suhaayee, jut kut moh(i) rukhvaalay. 1. Gur ka Buchun(u) busaiy jea naalay. Jul(i) nuhee

doobay, tuskur nuhee layvaiy, bhaah(i) na saakaiy jaalay. 1. Ruhaou. Nirdhun kuou dhun(u), undhulay kuou tik, maat doodh jaiysay baalay. Saagur meh(i) bohith paayo Hur(i) Nanak, kuree kirpa kirpaalay.

Word Meaning: Smaalay = remember. Eh loak(i) = in this world. Purloak(i) = in the next world. Jut Kut = everywhere. Rukhvaalay = guards. 1. Busaiy = resides; accompanies. Jea = soul. Tuskur = thief. Bhaah(i) = fire. Pause. Tik = support (eyesight). Baalay = child. Bohith = ship. Kirpaalay = munificent. 2.

MEANING: When one gets Guru's Shabad (in Waheguru's praise) embedded in his heart, he becomes the owner of such wealth which is everlasting, and which can never be lost, because unlike worldly wealth, water cannot drown it, a thief cannot steal it, and fire cannot burn it. **Pause.** I remember Waheguru with every breath and enjoy blissfulness by repeatedly reciting His Naam. Waheguru's Naam (Guru's Shabad) supports one in this world and the next and protects him (from the attacks of Maya) everywhere. 1. Guru's Shabad is as comforting in the realm of spirituality as wealth is to the poor, eyesight to the blind, or a mother's milk to a child. The kind Waheguru has created Guru's Shabad as the ship which ferries the devotees across the world–sea, oh Nanak. 2.1.32.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਭਏ ਕਿਰਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦਾ ਅੰਮ੍ਰਿਤੁ ਰਿਦੈ ਸਿੰਚਾਈ॥ ਨਵਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਹਰਿ ਲਾਗਿ ਰਹੀ ਜਨ ਪਾਈ॥ 1॥ ਸੰਤਨ ਕਉ ਅਨਦੁ ਸਗਲ ਹੀ ਜਾਈ॥ ਗ੍ਰਿਹਿ ਬਾਹਰਿ ਠਾਕੁਰੁ ਭਗਤਨ ਕਾ ਰਵਿ ਰਹਿਆ ਸ੍ਰਬ ਠਾਈ॥ 1॥ ਰਹਾਉ॥ ਤਾ ਕਉ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰਾ ਜਾ ਕੈ ਅੰਗਿ ਗੁਸਾਈ॥ ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੈ ਜਿਸੁ ਸਿਮਰਤ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ॥ 2॥2॥33॥

Dhanasari Mehla 5: Bhuyyay kirpaal Duyyal Gobinda, Amrit(u) ridaiy sinchaayee. Nuv nidh(i), ridh(i), sidh(i) Hur(i), laag(i) ruhee jun paayee. 1. Suntun kuou anund sugul hee jaayeen. Greh(i), baahur(i) Tthaakur bhugtun ka, ruv(i) ruhhiya serb tthaayeen. 1. Ruhaou. Ta kuou koyay na puhouchunhaara ja kaiy ung(i) Gosaayeen. Jum kee traas mitaiy Jis(u) simrut, Nanak Naam dhiyaayeen. 2.2.33.

Word Meaning: Amrit(u) = Waheguru's Naam. Sinchaayee = irrigate. Nuv Nidh(i) = the nine treasures. Ridh(i) Sidh(i) = supernatural powers. Paayee = feet. 1. Sugul Jaayeen = everywhere. Greh(i) = house; in the heart. Baahur(i) = outside. Ruv(i) Ruhhiya = is present. Tthaayeen = places. Pause. Puhouchunhaara = cause harm. Ung(i) = in support of. Gosaayeen = Waheguru. Traas = fear. Jis(u) = whom. 2.

MEANING: When the kind Waheguru irrigates the desert-like heart of a man with the Amrit-water of His Naam with His benevolence, the devotee feels as if he has acquired all the nine treasures of the world; in addition, all the supernatural powers touch his feet (become his slaves). 1. Waheguru's saints feel blissful everywhere; Waheguru is the protector of His devotees inside their residence, and in the outside world; they see Him present everywhere. Pause. Nobody has access to the devotees (to cause any harm to them) who have the support (protection) of the Lord. I recite the Naam of Waheguru which eradicates the fear of the Angel of death, oh Nanak. 2.2.33.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਦਰਬਵੰਤੁ ਦਰਬੁ ਦੇਖਿ ਗਰਬੈ ਭੂਮਵੰਤੁ ਅਭਿਮਾਨੀ॥ ਰਾਜਾ ਜਾਨੈ ਸਗਲ ਰਾਜੁ ਹਮਰਾ ਤਿਉ ਹਰਿ ਜਨ ਟੇਕ ਸੁਆਮੀ॥ 1॥ ਜੇ ਕੋਈ ਅਪੁਨੀ ਓਟ ਸਮਾਰੈ॥ ਜੈਸਾ ਬਿਤੁ ਤੈਸਾ ਹੋਇ ਵਰਤੈ ਅਪੁਨਾ ਬਲ ਨਹੀ ਹਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਆਨ ਤਿਆਗਿ ਭਏ ਇਕ ਆਸਰ ਸਰਣਿ ਸਰਣਿ ਕਰਿ ਆਏ॥ ਸੰਤ ਅਨੁਗ੍ਰਹ ਭਏ ਮਨ ਨਿਰਮਲ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਏ॥ 2॥3॥34॥

Dhanasari Mehla 5: Durbvunt(u), durb(u) daykh(i) gerbaiy, bhoomvunt(u) abhimaani. Raja jaanaiy sugul raj(u) humra, tiyoun Hur(i) jun tayk Soami. 1. Jay ko apuni oat smaaraiy. Jaiysa bit(u), taiysa hoyay vertaiy, apuna bul nuhee haaraiy. 1. Ruhaou. Aan tiyaag(i)

bhuyyay Ikk aasur, shern(i), shern(i) kur(i) aayay. Sunt anugreh bhuyyay mun nirmul, Nanak Hur(i) goon gaayay. 2.3.34.

Word Meaning: Durbvunt(u) = wealthy. Durb(u) = wealth. Gerbaiy = Abhimaani = feels conceited. Bhoomvunt(u) = landlord. Tayk = support. 1. Oat = shelter; power. Smaaraaiy = remembers; keeps in mind. Bit(u) = ability; limit. Vertaiy = deals with. Haaraiy = loses. Pause. Tiyaag(i) = abandoning. Ikk = "One (God)". Aasur = support. Shern(i) = shelter. Anugreh = kindness. Nirmul = pure. 2.

MEANING: The wealthy get conceited to see their wealth, while the landlords are conceited of their landholdings (they feel great protection of them). A rajah feels that he owns everything (he feels protected) within his state boundaries. Just like them, a devotee is proud of the Lord and feels fully protected in His shelter. 1. But, unlike the wealthy, the landlords, and the rajahs, a devotee of Waheguru does not feel conceited in the shelter of Waheguru and is wise enough to remember (realize) his limits, and uses them wisely so that he does not suffer any loss. Pause. Forgetting (giving up) all other supports, the devotees of Waheguru pray for and seek only His shelter. With the benevolence of the Guru, one's mind becomes pure by singing Waheguru's praise, oh Nanak. 2.3.34.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਹਰਿ ਰੰਗੁ ਲਾਗੋ ਇਸੁ ਜੁਗ ਮਹਿ ਸੋ ਕਹੀਅਤ ਹੈ ਸੂਰਾ॥ ਆਤਮੁ ਜਿਣੈ ਸਗਲ ਵਸਿ ਤਾ ਕੈ ਜਾ ਕਾ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ 1॥

(ਅੰਗ 680)॥ ਠਾਕੁਰ ਗਾਈਐ ਆਤਮ ਰੰਗਿ॥ ਸਰਣੀ ਪਾਵਨੁ ਨਾਮ ਧਿਆਵਨ ਸਹਜਿ ਸਮਾਵਨ ਸੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਜਨ ਕੈ ਚਰਨ ਵਸਹਿ ਮੇਰੈ ਹੀਅਰੈ ਸੰਗਿ ਪੁਨੀਤਾ ਦੇਹੀ॥ ਜਨ ਕੀ ਧੂਰਿ ਦੇਹੁ ਕਿਰਪਾਨਿਧਿ ਨਾਨਕ ਕੈ ਸੁਖੁ ਏਹੀ॥ 2॥4॥35

Dhanasari Mehla 5: Ja kuou Hur(i) rung(u) laago iss(u) joog meh(i), so kuhhiut haiy soora. Aatum(u) jinaiy sugul vuss(i) ta kaiy, ja ka Satgur(u) Poora. 1.

(PAGE 680): Tthaakur gaayiyaiy aatum rung(i). Sherni paavun(u), Naam dhiyaavun, sehj smaavun sung(i). 1. Ruhaou. Jun kaiy churn vuseh(i) mayraiy heeuraiy, sung(i) pooneeta dayhi. Jun kee dhoor(i) dayhou Kirpa Nidh(i), Nanak kaiy dookh(u) ehi. 2.4.35.

Word Meaning: Rung(u) = affection. Kuhhiut Haiy = is said. Soora = valiant. Aatum = self; mind. Jinaiy = wins over; controls. Vuss(i) = in control. 1. Aatum Rung(i) = with deep love from the soul. Sehj(i) Smaavun = gets absorbed in the blissful state. Sung(i) = company. Pause. Heeuraiy = in the heart. Pooneeta = pure. Dayhi = body. Jun = devotee. Dhoor(i) = dust of the feet. Kirpa Nidh(i) = source of compassion. 2.

MEANING: The individual, who gets imbued in Waheguru's love, is the real valiant in this world. With the support of the Perfect Guru, he is able to control his mind, which earns him control over everything (no worldly attraction weakens his mind). 1. We should sing Waheguru's praise with deep love and reverence (with a fully focused mind) while staying in His shelter, whereby one gets fully absorbed in Him, and attains the blissful spiritual state. Pause. I pray to Waheguru to grant me the dust of the feet of His devotees (an opportunity to serve them) whereby their holy feet (their advice) will get implanted in my heart, and even my body will become pure (will perform noble deeds only) in their company, which is the biggest comfort for me, oh Nanak. 2.4.35.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਤਨ ਕਰੈ ਮਾਨੁਖ ਡਹਕਾਵੈ ਓਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨੈ॥ ਪਾਪ ਕਰੈ ਕਰਿ ਮੂਕਰਿ ਪਾਵੈ ਭੇਖ ਕਰੈ ਨਿਰਬਾਨੈ॥ 1॥ ਜਾਨਤ ਦੂਰਿ ਤੁਮਹਿ ਪ੍ਰਭ ਨੇਰਿ॥ ਉਤ ਤਾਕੈ ਉਤ ਤੇ ਉਤ ਪੇਖੈ ਆਵੈ ਲੋਭੀ ਫੇਰਿ॥ ਰਹਾਉ॥ ਜਬ ਲਗੁ ਤੂਟੈ ਨਾਹੀ ਮਨ ਭਰਮਾ ਤਬ ਲਗ ਮੁਕਤੁ ਨ ਕੋਈ॥ ਕਹੁ ਨਾਨਕ ਦਇਆਲ ਸੁਆਮੀ ਸੰਤੁ ਭਗਤੁ ਜਨੁ ਸੋਈ॥ 2॥5॥36॥

Dhanasari Mehla 5: Jutun kuraiy, maanookh dehkaavaiy, oh(u) Untarjaami Jaanaiy. Paap kuraiy, kur(i) mookur(i) paavaiy, bhaykh kuraiy, nirbaanaiy. 1. Jaanut door(i) Toomeh(i), Prubh nayr(i). Oot taakaiy, oot tay oot paykhaiy, aavaiy loabhi phayr(i). Ruhaou. Jub lug(u) tootaiy naahi mun bherma, tub lug mookut(u) na koyee. Kuhou Nanak duyyaal Soami, sunt(u), bhugut(u), jun(u) soyee. 2.5.36.

Word Meaning: Jutun = efforts. Dehkaavaiy = deceives. Untarjaami = omniscient. Mookur(i) Paavaiy = denies. Bhaykh = religious garb. Nibaanaiy = of renouncers. 1. Jaanut = thinks. Nayr(i) = close by. Oot taakaiy = has eye on that. Oot tay oot = from one to the other. Phayr(i) = goes full circle. Pause.
Bherma = doubts; misgivings. Mookut(i) = free from the worldly bonds. 2.

MEANING: The man tries to deceive people by hiding behind some religious make-up (like wearing the garb of an ascetic who has renounced the world); commits sins and yet denies them without realizing that the omnipresent and omniscient Waheguru knows everything. 1. He believes that Waheguru does not watch him because He lives somewhere far away, but He is actually very close to him. The greedy casts an evil eye on one thing, then on another, and yet on something else, and such cycles of greed continue. Pause.
As long as his misgivings are not eradicated, the man will never achieve emancipation. Only that individual is a saint, a devotee, or a slave of Waheguru, who recites the Naam of the kind Lord, oh Nanak. 2.5.36.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਨਾਮੁ ਗੁਰਿ ਦੀਓ ਹੈ ਅਪੁਨੈ ਜਾ ਕੈ ਮਸਤਕਿ ਕਰਮਾ॥ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ ਨਾਮੁ ਜਪਾਵੈ ਤਾ ਕਾ ਜੁਗ ਮਹਿ ਧਰਮਾ॥ 1॥ ਜਨ ਕਉ ਨਾਮੁ ਵਡਾਈ ਸੋਭ॥ ਨਾਮੋ ਗਤਿ ਨਾਮੋ ਪਤਿ ਜਨ ਕੀ ਮਾਨੈ ਜੋ ਜੋ ਹੋਗ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਧਨੁ ਜਿਸੁ ਜਨ ਕੈ ਪਾਲੈ ਸੋਈ ਪੂਰਾ ਸਾਹਾ॥ ਨਾਮੁ ਬਿਉਹਾਰਾ ਨਾਨਕ ਆਧਾਰਾ ਨਾਮੁ ਪਰਾਪਤਿ ਲਾਹਾ॥ 2॥6॥37॥

Dhanasari Mehla 5: Naam(u) Gur(i), deeyo haiy apunaiy, ja kaiy mustuk(i) kerma. Naam drirraavaiy, Naam jupaavaiy, ta ka joog meh(i) dharma. 1. Jun kuou Naam(u) vudaayee soabh. Naamo gut(i), Naamo put(i) jun kee, maanaiy jo, jo hoag. 1. Ruhaou. Naam(u) dhun(u) jis(u) jun kaiy paalaiy, soyee poora shaaha. Naam(u) biyouhaara Nanak aadhaara, Naam(u) praaput(i) laaha. 2.6.37.

Word Meaning: Mustuk(i) Kerma = good fortune on the forehead. Drirraavaiy = reinforces. Dharma = moral commitment. 1. Vudaayee = respect. Sobha = fame; praise. Gut(i) = high spiritual state. Put(i) = dignity. Hoag = whatever is happening. Pause.
Paalaiy = in possession. Shaaha = wealthy. Biyohaara = business; dealings. Adhaara = basis. Praaput(i) = acquirement. Laaha = benefit. 2.

MEANING: The Guru implants Waheguru's Naam in the heart of that devotee who has good fortune prewritten on his forehead. To reinforce Waheguru's Naam to others and to make them recite it, becomes the religiosity (moral commitment) of such devotees. 1.
For the devotee, Waheguru's Naam serves as his respect, fame, high spiritual state, and his dignity; and he gladly accepts whatever happens naturally. Pause.
The devotee, who has the wealth of Waheguru's Naam in his possession, is truly a wealthy man. Waheguru's Naam becomes the basis of his life, and all his dealings with the world are guided by the Naam, which becomes an additional benefit for the devotee, oh Nanak. 2.6.37.

Dhanasari Mehla 5: Naytur pooneet bhuyyay durs paykhay, maathaiy purou ruvaal. Rus(i), rus(i) goon gaavoun Tthaakur kay, moraiy hirdaiy bus-hou Gopal. 1. Toom tuou raakhunhaar Duyyal. Soondar sooghur, bayunt pita Prubh, hohou Prubhoo kirpaal. 1. Ruhaou. Muhaa anund, mungul roop, Toomray Buchun anoop rusaal. Hirdaiy Churn Shabad(u) Satgur ko, Nanak baandhiyo paal. 2.7.38.

Word Meaning: Naytur = eyes. Pooneet = pure; pious. Durs = sight. Ruvaal = dust of the feet. Rus(i) = tastefully; while enjoying. Gopal = Waheguru. 1.
Raakhunhaar = saviour. Sooghur = wise. Bayunt = limitless. Pause.
Anund = blissfulness. Mungul = joyfulness. Roop = charming looks. Anoop = unparalleled. Rusaal = source of sweetness. Baandhiyo Paal = remember all the time; never forget. 2.
MEANING: My eyes (vision) become pious on seeing Waheguru, and my forehead (my mind or thinking) is purified when I put the dust of His feet on my forehead (when I implant His Naam in my mind). I sing praise to the Lord, fully enjoying it so that the kind Waheguru becomes embedded in my heart. 1. You are very handsome (attractive), wise, limitless, my saviour, and my father, oh Waheguru. Please be kind to me. Pause
Your charming looks are a source of great bliss and joy, and Your words are unparalleled in sweetness, oh Lord. I never forget that to enshrine Satguru's Feet (His Shabad) in the heart (is the prime objective of my life), oh Nanak. 2.7.38.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਅਪਨੀ ਉਕਤਿ ਖਲਾਵੈ ਭੋਜਨ ਅਪਨੀ ਉਕਤਿ ਖੇਲਾਵੈ॥ ਸਰਬ ਸੂਖ ਭੋਗ ਰਸ ਦੇਵੈ ਮਨ ਹੀ ਨਾਲਿ ਸਮਾਵੈ॥ 1॥ ਹਮਰੇ ਪਿਤਾ ਗੋਪਾਲ ਦਇਆਲ॥ ਜਿਉ ਰਾਖੈ ਮਹਤਾਰੀ ਬਾਰਿਕ ਕਉ ਤੈਸੇ ਹੀ ਪ੍ਰਭ ਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਮੀਤ ਸਾਜਨ ਸਰਬ ਗੁਣ ਨਾਇਕ ਸਦਾ ਸਲਾਮਤ ਦੇਵਾ॥ ਈਤ ਊਤ ਜਤ ਕਤ ਤਤ ਤੁਮਹੀ ਮਿਲੈ ਨਾਨਕ ਸੰਤ ਸੇਵਾ॥ 2॥8॥39॥
Dhanasari Mehla 5: Apni ookut(i) khulaavaiy bhojun, Apni ookut(i) khaylaavaiy. Serb sookh, bhog rus dayvaiy, mun hee naal(i) smaavaiy. 1. Humray pita Gopaal duyyaal. Jiyoun raakhaiy mehtaari baarik kuou, taiysay hee Prubh paal. 1. Ruhaou. Meet, saajun, serb goon naayik, sudaa slaamut Dayva. Eet, oot, jut, kut Toom hee, milaiy Nanak sunt sayva. 2.8.39.
Word Meaning: Ookut(i) = style; plan. Khulaavaiy = feeds; provides food. Khaylaavaiy = makes to play the drama of life (the type of person one becomes). Sookh = comforts. Bhog Rus = foods of different tastes. Smaavaiy = is present; resides in their minds. 1.
Mehtaari = mother. Baarik = child. Paal = raises and nurtures. Pause.
Meet = Saajun = close friend. Naayik = leader. Slaamut = safe and young. Dayva = source of light. Eaat Oot = everywhere = Jut, Kut, Tut. Sayva = service. 2.
MEANING: Our father, Waheguru, is very kind; He raises and nurtures His living beings just the way a mother raises her child. **Pause.** Waheguru feeds (provides food) to His living being in His own ways (He meets all their needs - different forms of animals need different foods and have different ways to take them in), and He makes them play the game of life in His own ways (gives them different skills and different characters – some are greedy, some are big cheats, while some are highly moral – and so on). He gives them all comforts and tasty foods to enjoy, and they reside in their minds. 1. The source of enlightenment, Waheguru, is our leader (hero) with all possible virtues, and is our friend. He is always safe and sound (eternal). He is present everywhere and can be realized only by serving (obeying the Huqam of) the Guru, oh Nanak. 2.8.39.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਸੰਤ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਦਮੋਦਰ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਜਾਰੇ॥ ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਤਨੁ ਜੀਅਰਾ ਇਨ ਊਪਰਿ ਲੈ ਬਾਰੇ॥ 1॥ ਮਨਿ ਤਨਿ ਰਾਮ ਨਾਮੁ ਹਿਤਕਾਰੇ॥ ਸੂਖ ਸਹਜਿ ਆਨੰਦ ਮੰਗਲ ਸਹਿਤ ਭਵਨਿਧਿ ਪਾਰਿ ਉਤਾਰੇ॥ ਰਹਾਉ॥
(ਅੰਗ 681)॥ ਧੰਨਿ ਸੁ ਥਾਨੁ ਧੰਨਿ ਓਇ ਭਵਨਾ ਜਾ ਮਹਿ ਸੰਤ ਬਸਾਰੇ॥ ਜਨ ਨਾਨਕ ਕੀ ਸਰਧਾ ਪੂਰਹੁ ਠਾਕੁਰ ਭਗਤ ਤੇਰੇ ਨਮਸਕਾਰੈ॥ 2॥9॥40॥
Dhanasari Mehla 5: Sunt kirpaal, duyyaal Damodar, kaam, kroadh, bikh(u) jaaray. Raj(u), maal(u), jobun(u), tun(u), jeeura, inn oopur(i) laiy baaray. 1. Mun(i), tun(i) Ram Naam(u) hitkaaray. Sookh, sehj(i), anund mungul seht, bhuvnidh(i) paar ootaaray. Ruhaou.

(PAGE 681): Dhunn(i) su thaan, dhunn(i) oye bhuvna, ja meh(i) sunt busaaray. Jun Nanak kee sherdha poorhou Tthaakur, bhugut Tayray numuskaaraiy. 2.9.40.
Word Meaning: Damodar = a name for Waheguru. Bikh(u) = poison. Jaaray = burns; kills. Jobun(u) = youthfulness; beauty. Jeeura = mind. Baaray = sacrifice. 1
Hitkaaray = in love with. Seht = including. Bhuvnidh(i) = the world-sea. Pause.
Oye = those. Bhuvna = mansions; houses. Busaaray = reside. Sherdha = wish. 2.
MEANING: The Guru, which is a manifestation of Waheguru, is always kind and compassionate, and He destroys the poison of man's lust and rage. I will gladly sacrifice any kingdom, wealth, youthfulness (beauty), my body, and my mind (wisdom) for Him. 1.
My mind and body are in love with Waheguru's Naam, because not only does it provide all comforts, a high spiritual state, bliss, and joy, it also ferries one across the world-sea. Pause.
Be it a small or a big house, all the places where the holy saints reside are holy and worthy of our respect. Please fulfil my wish to offer my respects to Your devotees, oh Waheguru, begs Nanak. 2.9.40.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਛਡਾਇ ਲੀਓ ਮਹਾ ਬਲੀ ਤੇ ਅਪਨੇ ਚਰਨ ਪਰਾਤਿ॥ ਏਕੁ ਨਾਮੁ ਦੀਓ ਮਨ ਮੰਤਾ ਬਿਨਸਿ ਨ ਕਤਹੂ ਜਾਤਿ॥ 1॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਕੀਨੀ ਦਾਤਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਕੀਰਤਨ ਕਉ ਭਈ ਹਮਾਰੀ ਗਾਤਿ॥ ਰਹਾਉ॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪੁਨੈ ਭਗਤਨ ਕੀ ਰਾਖੀ ਪਾਤਿ॥ ਨਾਨਕ ਚਰਨ ਗਹੇ ਪ੍ਰਭ ਅਪਨੇ ਸੁਖੁ ਪਾਇਓ ਦਿਨ ਰਾਤਿ॥ 2॥10॥41॥
Dhanasari Mehla 5: Chhudaayay leeou muhaa bulee tay, Apnay Churn praat(i). Aik(u) Naam(u) deeyo, mun Munta, binus na kut-hoon jaat(i). 1. Satgur(i) Pooraiy keeni daat(i). Hur(i), Hur(i) Naam(u) deeyo keertun kuou, bhuyee humaari gaat(i). Ruhaou. Ungeekaar(u) keeyo Prubh(i) apunaiy, bhugtun kee raakhi paat(i). Nanak Churn guhhay Prubh apnay, sookh(u) paayo din raat(i). 2.10.41.
Word Meaning: Muhaa Bulee = powerful and aggressive (Maya). Churn Praat(i) = by making me hold His feet; providing shelter. Munta = Mantra. Binus(i) = vanishes. Na Kut-hoon = no where. Jaat(i) = goes away; is lost. 1.
Daat(i) = gift. Keertun Kuou = to sing praise. Gaat(i) = high spiritual state. Pause.
Ungeekaar(u) = favour. Paat(i) = dignity. Guhhay = held. 2.
MEANING: My Perfect Satguru very kindly gave me the gift of Waheguru's praise (Naam), which I sing, and by which I attained the high spiritual state. **Pause.**
By providing His shelter, my Satguru gave me the single Mantra of the Naam of Waheguru which never vanishes and never leaves me for somewhere else. He also freed me from the bonds of the powerful and aggressive Maya. 1. Waheguru did me a great favour and protected the dignity of His devotee. I held the Feet of my Waheguru (took His shelter), and now I am feeling blissful day and night, oh Nanak. 2.10.41.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਪਰ ਹਰਨਾ ਲੋਭੁ ਝੂਠ ਨਿੰਦ ਇਵ ਹੀ ਕਰਤ ਗੁਦਾਰੀ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਆਸ ਮਿਥਿਆ ਮੀਠੀ ਇਹ ਟੇਕ ਮਨਹਿ ਸਾਧਾਰੀ॥ 1॥ ਸਾਕਤ ਕੀ ਅਵਰਦਾ ਜਾਇ ਬ੍ਰਿਥਾਰੀ॥ ਜੈਸੇ ਕਾਗਦ ਕੇ ਭਾਰ ਮੂਸਾ ਟੂਕਿ ਗਵਾਵਤ ਕਾਮਿ ਨਹੀ ਗਾਵਾਰੀ॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਇਹ ਬੰਧਨ ਛੁਟਕਾਰੀ॥ ਬੂਡਤ ਅੰਧ ਨਾਨਕ ਪ੍ਰਭ ਕਾਢਤ ਸਾਧ ਜਨਾ ਸੰਗਾਰੀ॥ 2॥11॥42॥
Dhanasari Mehla 5: Pur herna, loabh, jhootth, nind, iv hee kurt goodaari. Mirg trishna aas mithiya meetthi, eh tayk muneh(i) sadhaari. 1. Saakut kee averda jaayay birthaari. Jaiysay kaagud kay bhaar moosa took(i) guvaavut, kaam(i) nuhee gaavaari. Ruhaou. Kur(i) kirpa Parbraham Soami, eh bundhun chhootkaari. Boodut undh Nanak prubh kaadhut, Sadh junaa sungaari. 2.11.42.

Word Meaning: Pur = of others. Herna = to steal. Nind = vilification. Kert = doing such things. Goodaari = spent life). Mirg Trishna = mirage. Aas Mithiya = false hopes; wishes for the perishable. Tayk = support. Sadhaari = makes the basis. 1.
Saakut = worshipper of wealth. Averda = life. Birthaari = useless. Moosa = mouse. Took(i) = by shredding. Guvaavut = wastes. Gavaari = foolish. Pause.
Parbraham = God. Boodut = drowning. Sungaari = in their company. 2.
MEANING: The worshipper of wealth wastes away his precious human life pursuing worthless things like a foolish mouse which wastes away heaps of paper by shredding them, which does not serve him any purpose. **Pause.** He spends his life stealing from others, in greed, telling lies, and vilifying others. The mirage-like false hopes are sweet to him, and he bases his life on them. 1.
But, when Waheguru is kind to someone, He emancipates him from the worldly bonds, and pulls out the drowning devotee from the word-sea by putting him in the company of His holy saints, oh Nanak. 2.11.42.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸੀਤਲ ਤਨੁ ਮਨੁ ਛਾਤੀ॥ ਰੂਪ ਰੰਗ ਸੂਖ ਧਨੁ ਜੀਅ ਕਾ ਪਾਰਬ੍ਰਹਮ ਮੋਰੈ ਜਾਤੀ॥ 1॥ ਰਸਨਾ ਰਾਮ ਰਸਾਇਨਿ ਮਾਤੀ॥ ਰੰਗ ਰੰਗੀ ਰਾਮ ਅਪਨੇ ਕੈ ਚਰਨ ਕਮਲ ਨਿਧਿ ਥਾਤੀ॥ ਰਹਾਉ॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਰਖਿ ਲੀਆ ਪੂਰਨ ਪ੍ਰਭ ਕੀ ਭਾਤੀ॥ ਮੇਲਿ ਲੀਓ ਆਪੇ ਸੁਖਦਾਤੈ ਨਾਨਕ ਹਰਿ ਰਾਖੀ ਪਾਤੀ॥ 2॥12॥43॥
Dhanasari Mehla 5: Simer(i), simer(i) Soami Prubh apna, seetul tun(u), mun(u) chhaati. Roop, rung, sookh, dhun(u) jea ka, Parbraham moraiy jaati. 1. Rusna Ram rusaayin(i) maati. Rung, rungee Ram apnay kaiy, churn kumul nidh(i) thaati. Ruhaou. Jis ka sa tin hee rukh(i) leeya, poorun Prubh kee bhaanti. Mayl(i) leeyo Aapay Sookh Daataiy, Nanak Hur(i) raakhi paati. 2.12.43.
Word Meaning: Simer(i) = remembering. Seetul = calm; peaceful. Rung = entertainment. Jaati = high caste. 1. Rusaayin = the source of all sweet tastes. Maati = intoxicated. Rungee = dyed; imbued. Nidh(i) = treasure. Thaati = bag (treasure) of (wealth).
Pause. Bhaanti = way; means; type. Paati = dignity. 2.
MEANING: By remembering my Lord (reciting His Naam repeatedly) I have achieved calmness and peace of my body and mind. My Waheguru is my beauty, my entertainment, my comfort, my wealth, and my high caste. 1.
My tongue is intoxicated with the Naam of Waheguru which is the source of all sweetness. Imbued in the love of my Waheguru, I feel His lotus-like Feet (His Naam) to be the treasure of wealth for me. When I surrendered myself to Waheguru, He accepted me as His own and protected me in His own way. The source of all comforts, God, connected me with Him, and protected my dignity, oh Nanak. 2.12.42.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਦੂਤ ਦੁਸਮਨ ਸਭਿ ਤੁਝ ਤੇ ਨਿਵਰਹਿ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਤੁਮਾਰਾ॥ ਜੋ ਜੋ ਤੇਰੇ ਭਗਤ ਦੁਖਾਏ ਓਹੁ ਤਤਕਾਲ ਤੁਮ ਮਾਰਾ॥ 1॥ ਨਿਰਖਉ ਤੁਮਰੀ ਓਰਿ ਹਰਿ ਨੀਤ॥ ਮੁਰਾਰਿ ਸਹਾਈ ਹੋਹੁ ਦਾਸ ਕਉ ਕਰੁ ਗਹਿ ਉਧਰਹੁ ਮੀਤ॥ ਰਹਾਉ॥ ਸੁਣੀ ਬੇਨਤੀ ਠਾਕੁਰਿ ਮੇਰੈ ਖਸਮਾਨਾ ਕਰਿ ਆਪਿ॥ ਨਾਨਕ ਅਨਦ ਭਏ ਦੁਖ ਭਾਗੇ ਸਦਾ ਸਦਾ ਹਰਿ ਜਾਪਿ॥ 2॥13॥44॥
Dhanasari Mehla 5: Doot, dooshmun subh(i) Toojh tay niverh(i), pergut pertaap Toomhaara. Jo, jo Tayray bhugut dookhaayay, oh(u), tutkaal Toom maara. 1. Nirkhoun Toomri oar, Hur(i), neet. Mooraar(i), suhaahee hohou daas kuou, ker(u) geh(i) oodhurhou meet. Ruhaou. Sooni bayntee Tthaakur(i) mayray, khusmaana kur(i) Aap(i). Nanak, anund bhuyyay, dookh bhaagay, sudaa, sudda Hur(i) jaap(i). 2.13.44.

Word Meaning: Doot = the five demons. Nivreh(i) = removed; eliminated. Pergut = clearly; visibly. Pertaap = magnificence. Dookhaayay = hurt. Tutkaal = right away. 1. Nirkhoun = see; look to. Mooraar(i) = Waheguru. Oodhurhou = salvage. Pause. Khusmaana = take the responsibility of the master; show kindness. 2.
MEANING: It was clearly by Your magnificence that all the five demons, which are the real enemies of man, have been destroyed, oh Waheguru. Whosoever hurts Your devotees, is killed (spiritually or otherwise) by You right away. 1. I also look up to You all the time, oh Waheguru. Please, be my saviour, and salvage me by holding me by the hand. Pause. My Lord listened to my prayer and kindly accepted His responsibility as my Master. All my discomforts have disappeared, and I feel blissful to recite His Naam, oh Nanak. 2.13.44.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਚਤੁਰ ਦਿਸਾ ਕੀਨੋ ਬਲੁ ਅਪਨਾ ਸਿਰ ਊਪਰਿ ਕਰੁ ਧਾਰਿਓ॥ ਕ੍ਰਿਪਾ ਕਟਾਖ੍ਯ ਅਵਲੋਕਨੁ ਕੀਨੋ ਦਾਸ ਕਾ ਦੂਖੁ ਬਿਦਾਰਿਓ॥ 1॥ ਹਰਿ ਜਨ ਰਾਖੇ ਗੁਰ ਗੋਵਿੰਦ॥ ਕੰਠਿ ਲਾਇ ਅਵਗੁਣ ਸਭਿ ਮੇਟੇ ਦਇਆਲ ਪੁਰਖ ਬਖਸੰਦ॥ ਰਹਾਉ॥ ਜੋ ਮਾਗਹਿ ਠਾਕੁਰ ਅਪਨੇ ਤੇ ਸੋਈ ਸੋਈ ਦੇਵੈ॥ ਨਾਨਕ ਦਾਸੁ ਮੁਖ ਤੇ ਜੋ ਬੋਲੈ ਈਹਾ ਊਹਾ ਸਚੁ ਹੋਵੈ॥ 2॥14॥45॥
Dhanasari Mehla 5: Chutur disha keeno bul(u) Apna, sir oopur(i) ker(u) dhaariyo. Kirpa, kutaahkh uvloakun keeno, daas ka dookh(u) bidaariyo. 1. Hur(i) jun raakhay Gur Govind. Kuntth(i) laayay uvgoon subh(i) maytay, Duyyaal Purakh bukhshund. Ruhaou. Jo maangeh Tthaakur apnay tay, soyee, soyee dayvaiy. Nanak, daas(u) mookh tay jo boalaiy, eehaan, oohaan Sach(u) hovaiy. 2.14.45.
Word Meaning: Chutur Disha = all the four directions. Ker(u) = hand. Dhaariyo = placed. Kutaakh = Uvloakun = cast sight. Bidaariyo = eradicated. Kuntth(i) Laayay = hold to the neck (hug tightly). Uvgoon = ignoble qualities. Pause. Eehaan Oohaan = in this world and the next. Sach(u) = eternal. 2.
MEANING: The Guru, Waheguru, protects His devotees by holding them to the neck (with love), and the kind and forgiving Waheguru erases all their ignoble qualities. **Pause.** Waheguru exerts His power (Laws or Huqam) in every direction and places His kind hand on His devotees. He casts a very kind and affectionate sight on His devotees and destroys all their troubles. 1. The Lord provides for everything that his devotees beg for, and whatever His devotees say (in His praise) becomes an eternal truth in this world and the next, oh Nanak. 2.14.45.

(ਅੰਗ 682)॥ ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਅਉਖੀ ਘੜੀ ਨ ਦੇਖਣ ਦੇਈ ਅਪਨਾ ਬਿਰਦੁ ਸਮਾਲੇ॥ ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਤਿਪਾਲੇ॥ 1॥ ਪ੍ਰਭ ਸਿਉ ਲਾਗਿ ਰਹਿਓ ਮੇਰਾ ਚੀਤੁ॥ ਆਦਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਧੰਨੁ ਹਮਾਰਾ ਮੀਤੁ॥ ਰਹਾਉ॥ ਮਨਿ ਬਿਲਾਸ ਭਏ ਸਾਹਿਬ ਕੇ ਅਚਰਜ ਦੇਖਿ ਬਡਾਈ॥ ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਆਨਦ ਕਰਿ ਨਾਨਕ ਪ੍ਰਭਿ ਪੂਰਨ ਪੈਜ ਰਖਾਈ॥ 2॥15॥46॥
(PAGE 682): Dhanasari Mehla 5: Aaukhi ghurree na daykhun dayee, Apna bird(u) smaalay. Haath dayay raakhaiy Apnay kuou, saas(i), saas(i) pritpaalay. 1. Prubh siyoun laag(i) ruhhiyou mayra cheet(u). Aad(i), unt(u), Prubh sudaa suhaayee, dhunn(u) humaara meet(u). Ruhaou. Mun(i) bilaas bhuyyay, Sahib kay achurj daykh budaayee. Hur(i) simer(i), simer(i) aanund kur(i) Nanak Prubh(i) poorun paiyj rukhaayee. 2.15.46.
Word Meaning: Auukhi Ghurree = difficult times. Bird(u) = innate virtue. Smaalay = remembers. Pritpaalay = raises. 1. Bilaas = feelings of happiness (blissfulness). Achurj = amazing feats. Budaayee = magnificence. Paiyj = dignity. 2.
MEANING: My mind has been stitched to Waheguru's Naam. He is our friend and is worthy of our worship; He always supports us from the beginning to the end. **Pause**

The kind Waheguru remembers His innate virtue of forgiveness and does not let His devotees face any tough time. He protects His own (dears) by extending His kind hand and nourishes them with their every breath. 1. One feels blessed to see the amazing feats and the grandeur of the Lord. Enjoy blissfulness by reciting the Naam of Waheguru, which perfectly protects your dignity, oh Nanak. 2.15.46.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਿਸ ਕਉ ਬਿਸਰੈ ਪ੍ਰਾਨਪਤਿ ਦਾਤਾ ਸੋਈ ਗਨਹੁ ਅਭਾਗਾ॥ ਚਰਨ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਗਿਓ ਅਮਿਅ ਸਰੋਵਰ ਪਾਗਾ॥ 1॥ ਤੇਰਾ ਜਨ ਰਾਮ ਨਾਮ ਰੰਗਿ ਜਾਗਾ॥ ਆਲਸੁ ਛੀਜਿ ਗਇਆ ਸਭੁ ਤਨ ਤੇ ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਲਾਗਾ॥ ਰਹਾਉ॥ ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਨਾਰਾਇਣ ਸਗਲ ਘਟਾ ਮਹਿ ਤਾਗਾ॥ ਨਾਮੁ ਉਦਕੁ ਪੀਵਤ ਜਨ ਨਾਨਕ ਤਿਆਗੇ ਸਭਿ ਅਨੁਰਾਗਾ॥ 2॥16॥47॥

Dhanasari Mehla 5: Jis kuou bisraiy Praanput(i) Daata, soyee gunhou abhaaga. Churn Kumul ja ka mun(u) raangiyo, Amiya surovar paaga. 1. Tayra jun Ram Naam rung(i) jaaga. Aalus chheej(i) guyya subh(u) tun tay, Preetum siyoun mun(u) laaga. Ruhaou. Jeh, jeh paykhoun teh Naraayin, sugul ghutaan meh(i) taaga. Naam(u) ooduk(u) peevut jun Nanak, tiyaagay subh(i) anuraaga. 2.16.47.

Word Meaning: Bisraiy = forgotten. Praanput(i) Daata = the Lord of our life (God). Gunhou = consider. Abhaaga = unfortunate. Raangiyo = dyed; imbued. Amiya Surovar = the pool of Amrit (Waheguru's Naam). 1. Aalus(u) = laziness. Chheej(i) Guyya = became very weak (ineffective). Pause. Paykhoun = see; look. Ghutaan = hearts. Taaga = the thread (of support). Ooduk(u) = water (Amrit). Tiyaagay = abandoned. Anuraaga = bonds of love. 2.

MEANING: The man who forgets Waheguru, which is the Lord, and the source of our lives, is highly unfortunate, while the one whose mind is imbued in the love of Waheguru's lotus-like Feet (His Naam), acquires the pool of Amit (becomes immortal by merging into Waheguru). 1. Your devotee stays awake (alert towards the attacks of Maya), oh Waheguru. My laziness has become weak (I have become highly enthusiastic) to recite Your Naam ever since my mind became attached to You, oh my Dear. Pause.

I find You present everywhere I look. Like the thread (of a necklace which keeps all the beads together), You are present in every heart as the binding force for the entire world. I am Waheguru's slave, drinking only the Amrit of His Naam. I have broken all the bonds of my love for other attractions in life, oh Nanak. 2. 16.47.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਜਨ ਕੇ ਪੂਰਨ ਹੋਏ ਕਾਮ॥ ਕਲੀ ਕਾਲ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਲਜਾ ਰਾਖੀ ਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ ਨਿਕਟਿ ਨ ਆਵੈ ਜਾਮ॥ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਾਧ ਕੀ ਸੰਗਤਿ ਜਨ ਪਾਇਓ ਹਰਿ ਕਾ ਧਾਮ॥ 1॥ ਚਰਨ ਕਮਲ ਹਰਿ ਜਨ ਕੀ ਥਾਤੀ ਕੋਟਿ ਸੂਖ ਬਿਸ੍ਰਾਮ॥ ਗੋਬਿੰਦ ਦਮੋਦਰ ਸਿਮਰਉ ਦਿਨ ਰੈਨਿ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨ॥ 2॥17॥48॥

Dhanasari Mehla 5: Jun kay poorun hoyay kaam. Kulee kaal, muhaa bikhiya meh(i), lujja raakhi Ram. 1. Ruhaou. Simer(i), simer(i) Soami Prubh apuna, nicket(i) na aavaiy Jaam. Mookut(i), baiykoontth Sadh kee sungut(i), jun paayo Hur(i) ka dhaam. 1. Churn kumul Hur(i) jun kee thaati, koat(i) sookh bisraam. Gobind, Damodar simeroun din raiyn, Nanak sud koorbaan. 2.7.48.

Word Meaning: Poorun Kaam = objectives achieved successfully. Kulee Kaal = the era of aggression. Bikhiya = sensual desires (attacks of Maya). Lujja = dignity. Pause. Nicket(i) = near. Jaam = Jum = the angel of death. Mookut(i) = emancipation. Baiykoontth = paradise. Dhaam = residence (union with God). 1. Thaati = wealth. Koat(i) = millions; countless. Bisraam = peace. Damodar = God. 2.

MEANING: All my objectives as a slave (devotee) of Waheguru have been achieved successfully. My Waheguru has protected my dignity in this world, which is full of aggression and poisonous sensual desires. Pause. When one recites Waheguru's Naam (with a pure heart), the Angel of (spiritual or real) death does not even go near him. By reciting Waheguru's Naam in the shelter of the Guru, His devotee gets access to the Residence of Waheguru (gets connected with Him) and attains salvation, and all comforts of any mythical paradise (union with Waheguru is the real Paradise). 1. For a devotee, Waheguru's lotus-like Feet are (His Naam is) the real wealth, which is like enjoying countless comforts and peace of mind. I remember (recite the Naam of) Waheguru, which is also known as Gobind and Damodar day and night, and am always a sacrifice for Him, oh Nanak. 2.7.48.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਮਾਗਉ ਰਾਮ ਤੇ ਇਕੁ ਦਾਨੁ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਵਹਿ ਸਿਮਰਉ ਤੁਮਰਾ ਨਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਤੁਮਾਰੇ ਹਿਰਦੈ ਵਾਸਹਿ ਸੰਤਨ ਕਾ ਸੰਗੁ ਪਾਵਉ॥ ਸੋਗ ਅਗਨਿ ਮਹਿ ਮਨੁ ਨ ਵਿਆਪੈ ਆਠ ਪਹਰ ਗੁਣ ਗਾਵਉ॥ 1॥ ਸ੍ਵਸਤਿ ਬਿਵਸਥਾ ਹਰਿ ਕੀ ਸੇਵਾ ਮਧ੍ਯੰਤ ਪ੍ਰਭ ਜਾਪਣ॥ ਨਾਨਕ ਰੰਗੁ ਲਗਾ ਪਰਮੇਸਰ ਬਾਹੁੜਿ ਜਨਮ ਨ ਛਾਪਣ॥ 2॥18॥49॥

Dhanasari Mehla 5: Maangoun Ram tay ikk(u) daan(u). Sugul munoruth poorun hoveh(i), simeroun Toomra Naam(u). 1. Ruhaou. Churn Toomaaray hirdaiy vaaseh(i), suntun ka sung(u) paavoun. Soag ugun(i) meh(i) mun(u) na viyaapaiy, aatth pehr goon gaavoun. 1. Suvust(i) bivustha Hur(i) kee sayva, mudhunt Prubh jaapun. Nanak rung(u) lugga Permaysur baahourr(i) junum na chhaapun. 2.18.49.

Word Meaning: Daan(u) = donation. Munoruth = objectives. Pause.
Soag Ugun(i) = the fire of sadness. Viyaapaiy = influenced; gets involved. 1.
Suvust(i) Bivustha = young and healthy period. Mudhunt = middle and old age. Jaapun = reciting Naam. Baahourr(i) = again. Chhaapun = disappearing; death. 2

MEANING: I beg only one donation from Waheguru – His Naam – the recitation of which results in the successful completion of all one's objectives. Pause.
I wish the company of Your holy saints, and to embed Your Naam in my heart, oh Waheguru. I wish my mind would not be influenced by the fire of any sadness, and that I would sing Your praise all day and night. 1. I further wish that I serve Waheguru during my young and healthy life and recite His Naam in my middle and old age. My mind is imbued with the love of Waheguru, because of which, I will have no more births and deaths, oh Nanak. 2.18.49.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਮਾਗਉ ਰਾਮ ਤੇ ਸਭਿ ਥੋਕ॥ ਮਾਨੁਖ ਕਉ ਜਾਚਤ ਸ੍ਰਮੁ ਪਾਈਐ ਪ੍ਰਭ ਕੈ ਸਿਮਰਨਿ ਮੋਖ॥ 1॥ ਰਹਾਉ॥ ਘੋਖੇ ਮੁਨਿ ਜਨ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ ਬੇਦ ਪੁਕਾਰਹਿ ਘੋਖ॥ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੇਵਿ ਸਚੁ ਪਾਈਐ ਦੋਵੈ ਸੁਹੇਲੇ ਲੋਕ॥ 1॥ ਆਨ ਅਚਾਰ ਬਿਉਹਾਰ ਹੈ ਜੇਤੇ ਬਿਨੁ ਹਰਿ ਸਿਮਰਨ ਫੋਕ॥ ਨਾਨਕ ਜਨਮ ਮਰਣ ਭੈ ਕਾਟੇ ਮਿਲਿ ਸਾਧੂ ਬਿਨਸੇ ਸੋਕ॥ 2॥19॥50॥

Dhanasari Mehla 5: Maangoun Ram tay subh(i) thoak. Manookh kuou jaachut sherm(u) paayiyaiy, Prubh kaiy simrun(i) moakh. 1. Ruhaou. Ghoakhay moon(i) jun Simrit(i), Purana, Bayd pookaareh(i) ghoakh. Kirpa Sindh(u) sayv(i) Sach(u) paayiyaiy, dovaiy soohaylay loak. 1. Aan achaar, biyohaar haiyn jaytay, bin Hur(i) simrun phoak. Nanak, junum, mern bhaiy kaatay, mil(i) Sadhu bisay soak. 2.19.50.

Word Meaning: Thoak = things; needs. Jaachut = begging for. Sherm(u) = shame. Moakh = salvation. Pause. Ghoakhay = analyze deeply. Moon(i) = hermits; ascetics who stay quiet for long times. Jun = devotees. Pookaareh(i) = say aloud. Sindh(u) = ocean. Kirpa Sindh(u) = the ocean of compassion (God). Sach(u) = God. Dovaiy Loak = both the worlds (the present and the next). Soohaylay = source of comfort. 1.

Achaar Biyohaar = prevalent religious rituals. Phoak = tasteless; worthless. Bhaiy = fears. Binsay = destroyed. Soak = griefs. 2.
MEANING: I beg Waheguru for all my needs. Begging from another human being is shameful, while (in addition to fulfilling his needs), begging from Waheguru also brings salvation. Pause. All ascetics, including the hermits (sages) analyse the religious books like Simritis, the Puranas, and the Vedas (to acquire union with God), but after analyzing all such books, they say aloud that Waheguru is the ocean of compassion, and one gets connected with Him only by serving Him (obeying His Huqam), whereby both the worlds become sources of comfort for them. 1. All other prevalent religious rituals, which the people perform, are tasteless (worthless) without remembering Waheguru. All fears of rebirths are eradicated in the shelter of the Guru when all one's griefs are also destroyed, oh Nanak. 2.19.50.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਤ੍ਰਿਸਨਾ ਬੁਝੈ ਹਰਿ ਕੈ ਨਾਮਿ॥ ਮਹਾ ਸੰਤੋਖੁ ਹੋਵੈ ਗੁਰ ਬਚਨੀ ਪ੍ਰਭ ਸਿਉ ਲਾਗੈ ਪੂਰਨ ਧਿਆਨੁ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 683)॥ ਮਹਾ ਕਲੋਲ ਬੁਝਹਿ ਮਾਇਆ ਕੇ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲ॥ ਅਪਣਾ ਨਾਮੁ ਦੇਹਿ ਜਪਿ ਜੀਵਾ ਪੂਰਨ ਹੋਇ ਦਾਸ ਕੀ ਘਾਲ॥ 1॥ ਸਰਬ ਮਨੋਰਥ ਰਾਜ ਸੂਖ ਰਸ ਸਦ ਖੁਸੀਆ ਕੀਰਤਨੁ ਜਪਿ ਨਾਮ॥ ਜਿਸ ਕੈ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ ਨਾਨਕ ਜਨ ਕੇ ਪੂਰਨ ਕਾਮ॥ 2॥20॥51॥
Dhanasari Mehla 5: Trishna boojhaiy Hur(i) kaiy Naam(i). Muhaa suntokh(u) hovaiy Gur Buchnee, Prubh siyoun laagaiy poorun dhiyaan(i). 1. Ruhaou.
(PAGE 683): Muhaa kuloal boojheh(i) Maya kay, kur(i) kirpa mayray deen Duyyaal. Apna Naam(u) dayh(i) jup jeevaan, poorun hoyay daas kee ghaal. 1. Serb munoruth, raj, sookh, rus, sud khooshiyaan, keertun(u) jup(i) Naam. Jis kaiy kerm(i) likhiya Dhoor(i) Kertaiy, Nanak, jun kay poorun kaam. 2.20.51.
Word Meaning: Trishna = fire of desires. Boojhaiy = is put out. Suntokh(u) = contentment. Poorun Dhiyaan = full concentration. Pause.
Kuloal = captivating movements (attractions). Ghaal = hard labour. 1.
Munoruth = objectives. Kerm(i) = in fortune. Dhoor(i) = from the beginning. 2.
MEANING: The fire of man's desires is put out by Waheguru's Naam. Guru's Words provide great contentment and lead to full concentration during the recitation of Waheguru's Naam. Pause. Please, be kind, and grant me Your Naam so that all the captivating attractions of Maya are destroyed, and my hard labour becomes successful (fully rewarded), oh compassionate to the helpless, Waheguru. 1.
When one sings Waheguru's praise and recites His Naam, all his objectives are fulfilled, and he feels the comforts of a kingdom and seems to enjoy all the tastes of life and happiness. However, only that devotee gets Waheguru's Naam who has it prewritten in his fortune by Waheguru right from the beginning, and only that devotee gets all his tasks completed successfully, oh Nanak. 2.20.51.

ਧਨਾਸਰੀ ਮ:5॥ ਜਨ ਕੀ ਕੀਨੀ ਪਾਰਬ੍ਰਹਮਿ ਸਾਰ॥ ਨਿੰਦਕ ਟਿਕਨੁ ਨ ਪਾਵਨਿ ਮੂਲੇ ਊਡਿ ਗਏ ਬੇਕਾਰ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਸੁਆਮੀ ਕੋਇ ਨ ਪਹੁਚਨਹਾਰ॥ ਜੋ ਜੋ ਕਰੈ ਅਵਗਿਆ ਜਨ ਕੀ ਹੋਇ ਗਇਆ ਤਤ ਛਾਰ॥ 1॥ ਕਰਨਹਾਰੁ ਰਖਵਾਲਾ ਹੋਆ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥ ਨਾਨਕ ਦਾਸ ਰਖੇ ਪ੍ਰਭਿ ਅਪੁਨੈ ਨਿੰਦਕ ਕਾਢੇ ਮਾਰਿ॥ 2॥21॥52॥
Dhanasari M:5: Jun kee keeni Parbraham(i) saar. Ninduk ticken(u) na paavun(i) moolay, ood(i) guyyay baykaar. 1. Ruhaou. Jeh jeh daykhoun, teh, the Soami, koyay na puhouchunhaar. Jo, jo kuraiy avuggiya jun kee, hoyay guyya tut chhaar. 1. Kernhaar(u)

rukhvaala hoa, ja ka unt(u) na paaravaar. Nanak daas rukhay Prubh(i) Apunaiy, ninduk kaadhay maar(i). 2.21.52.
Word Meaning: Saar = looking after. Ticken(u) = stay. Na Moolay = absolutely not. Ood(i) Guyyay = blown away. Baykaar = without any gain. Pause. Puhouchunhaar = has access to cause any harm. Avuggiya = disobey; show disrespect. Tut = right away. Chhaar = ash; dust. 1. Kernhaar(u) = the Creator (Waheguru). Paaravaar = limits. Rukhvaala = saviour. Ninduk = malicious critics. Kaadhay Maar(i) = punished selectively. 2.
MEANING: Waheguru looks after His devotees; their vilifiers get absolutely no ground to stand on, and are blown away (are put to defeat) without any gain for them. Pause.
I find Waheguru to be present everywhere I look (He is always with me), and nobody can reach me to cause any harm. Whoever shows any disrespect to Waheguru's devotees, is reduced to dust (suffers deep humiliation) right away. 1.
The limitless Creator, Waheguru, becomes the guard of His devotees, and protects them while their vilifiers are punished selectively, oh Nanak. 2.21.52.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 9 ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਚਰਨ ਸਰਨ ਗੋਬਿੰਦ ਦੁਖ ਭੰਜਨਾ ਦਾਸ ਅਪੁਨੇ ਕਉ ਨਾਮੁ ਦੇਵਹੁ ॥ ਦ੍ਰਿਸਟਿ ਪ੍ਰਭ ਧਾਰਹੁ ਕ੍ਰਿਪਾ ਕਰਿ ਤਾਰਹੁ ਭੁਜਾ ਗਹਿ ਕੂਪ ਤੇ ਕਾਢਿ ਲੇਵਹੁ॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਕਰਿ ਅੰਧ ਮਾਇਆ ਕੇ ਬੰਧ ਅਨਿਕ ਦੋਖਾ ਤਨਿ ਛਾਦਿ ਪੂਰੇ॥ ਪ੍ਰਭ ਬਿਨਾ ਆਨ ਨ ਰਾਖਨਹਾਰਾ ਨਾਮੁ ਸਿਮਰਾਵਹੁ ਸਰਨਿ ਸੂਰੇ॥ 1॥ ਪਤਿਤ ਉਧਾਰਣਾ ਜੀਅ ਜੰਤ ਤਾਰਣਾ ਬੇਦ ਉਚਾਰ ਨਹੀ ਅੰਤੁ ਪਾਇਓ॥ ਗੁਣਹ ਸੁਖ ਸਾਗਰਾ ਬ੍ਰਹਮ ਰਤਨਾਗਰਾ ਭਗਤਿ ਵਛਲੁ ਨਾਨਕ ਗਾਇਓ॥ 2॥1॥53॥
Dhanasari Mehla 5, Ghur(u) 9, Purrtaal. Ek Onkar Satgur Persad(i): Hur(i) Churn shern, Gobind dookh-bhunjna, daas Apunay kuou Naam(u) dayvhou. Drisht(i) Prubh dhaarhou, kirpa kur(i) taarhou, bhooja geh(i), koop tay kaadh(i) layvhou. Ruhaou. Kaam kroadh kur(i) undh, Maya kay bundh, anik doakha, tun(i) chhaad(i) pooray. Prubh binaa aan na raakhunhaara. Naam(u) simraavhou Shern(i)-Sooray. 1. Putit oodhaarna, jea junt taarna, Bayd oochaar nuhee unt(u) paayo. Gooneh Sookh-saagra, Braham ruttunaagra, Bhugut(i) - vuchhul(u), Nanak gaayo. 2.1.53.
Word Meaning: Purrtaal = a kind of rhythm for which the musical instruments are continually changed. Churn Shern = shelter. Dookh-Bhunjuna = the destroyer of all troubles. Drisht(i) = kind sight. Dhaarhou = cast. Bhooja = arm. Geh(i) = by holding. Koop = (deep) well (of Maya). Kaadh(i) Lauvhou = pull out. Pause. Undh = blind. Bundh = chains. Doakha = ignoble thoughts (deeds). Chhaad(i) = covered. Aan = other. Sooray = valiant; champion in. Sherni) = shelter. 1. Putit = immoral. Oodhaarna = salvage = Taarna. Oochar = recite. Gooneh = (full of) virtues. Ruttanaagra = mine of jewels (precious qualities and words of praise). Bhugut(i) Vuchhul = lover of His worship. 2.1.53.
MEANING: I am in Your shelter, and am Your slave, kindly implant Your Naam in my heart, oh the destroyer of all troubles (suffering), Waheguru. Please, cast Your kind sight on me, and pull me out of the deep well of Maya by holding my arm, and salvage me. Pause.
Because of the strong bonds of Maya, and blinded by my lust and rage, I am guilty of countless sins which lie covered (unexposed) in my body. Nobody other than Waheguru can protect me (from the attacks of Maya). You are the champion in providing Your shelter, kindly make me recite Your Naam, oh kind Waheguru. 1. You salvage even the immoral, and all living beings, but nobody can find Your limits - not even those who recite the Vedas.
I sing praise of the Lord, who is the ocean of virtues and of all comforts, and is the mine of jewel-like precious qualities, and of His Naam, oh Nanak. 2.1.53.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਹਲਤਿ ਸੁਖੁ ਪਲਤਿ ਸੁਖੁ ਨਿਤ ਸੁਖੁ ਸਿਮਰਨੋ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਸਦਾ ਲੀਜੈ॥ ਮਿਟਹਿ ਕਮਾਣੇ ਪਾਪ ਚਿਰਾਣੇ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਮੁਆ ਜੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਰਾਜ ਜੋਬਨ ਬਿਸਰੰਤ ਹਰਿ ਮਾਇਆ ਮਹਾ ਦੁਖੁ ਏਹੁ ਮਹਾਤ ਕਹੈ॥ ਆਸ ਪਿਆਸ ਰਮਣ ਹਰਿ ਕੀਰਤਨ ਏਹੁ ਪਦਾਰਥੁ ਭਾਗਵੰਤੁ ਲਹੈ॥ 1॥ ਸਰਣਿ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰਾ ਪਤਿਤ ਉਧਾਰਣ ਨਾਮੁ ਤੇਰਾ॥ ਅੰਤਰਜਾਮੀ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਸਰਬਤ ਪੂਰਨ ਠਾਕੁਰੁ ਮੇਰਾ॥ 2॥2॥54॥

Dhanasari Mehla 5: Hult(i) sookh(u), pult(i) sookh(u), nit sookh(u) simerno, Naam Gobind ka sudaa leejaiy. Miteh(i) kmaanay, paap chiraanay, Sadh sungut(i) mil(i) mooaa jeejaiy. 1. Ruhaou. Raj, jobun bisrunt Hur(i), Maya muhaa dookh(u), ehu muhaant kuhaiy. Aas, piyaas rumun Hur(i) keertun, eh(u) pdaaruth(u) bhaagvunt luhaiy. 1. Shern(i) Sumruth, Akuth, Agoachra, putit – oodhaarun Naam(u) Tayra. Untarjaami, Nanak kay Soami, serbut Poorun Tthaakur(u) mayra. 2.2.54.

Word Meaning: Hult(i) = in this world. Pult(i) = in the next world. Miteh(i) = erased; eradicated. Chiraanay = of long times (previous lives). Mooaa = (spiritually) dead. Jeejaiy = comes to life. Pause. Bisrunt = forgetting. Muhaant = the great saints. Piyaas = thirst; longing. Rumun = recite. Pdaaruth = invaluable item. Bhaagvunt = fortunate. Luhaiy = acquires. 1. Shern(i) = in the shelter. Sumruth = omnipotent. Akuth = indescribable. Agoachra = incomprehensible. Serbut Poorun = omnipresent. 2.

MEANING: Recite the Naam of, and remember Waheguru, all the time to enjoy comfort every day (all the time) in this world, and the next, oh my friends. When you do that in the company of the Guru, all the sins that you committed over a long time in the past (including those in your previous lives) will be eradicated, and your spiritually dead mind will come to life again. Pause. The great saints tell us that forgetting Waheguru due to one's intoxication resulting from his command over some people, his youth, and from his enjoyment of the gimmicks of Maya, results in great suffering. But only some lucky devotee longs for, and has a wish to sing Waheguru's praise, and to recite his invaluable Naam. 1.

I seek the shelter of the omnipotent, indescribable, and incomprehensible Waheguru whose Naam salvages even the immoral. My Lord is omniscient and omnipresent, oh Nanak. 2.2.54.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 12॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਬੰਦਨਾ ਹਰਿ ਬੰਦਨਾ ਗੁਣ ਗਾਵਹੁ ਗੋਪਾਲ ਰਾਇ॥ ਰਹਾਉ॥ ਵਡੈ ਭਾਗਿ ਭੇਟੇ ਗੁਰਦੇਵਾ॥ ਕੋਟਿ ਪਰਾਧ ਮਿਟੇ ਹਰਿ ਸੇਵਾ॥ 1॥

(ਅੰਗ 684)॥ ਚਰਣ ਕਮਲ ਜਾ ਕਾ ਮਨੁ ਰਾਪੈ॥ ਸੋਗ ਅਗਨਿ ਤਿਸੁ ਜਨ ਨ ਬਿਆਪੈ॥ 2॥ ਸਾਗਰੁ ਤਰਿਆ ਸਾਧੂ ਸੰਗੇ॥ ਨਿਰਭਉ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਰੰਗ ਰੰਗੇ॥ 3॥ ਪਰ ਧਨ ਦੋਖ ਕਿਛੁ ਪਾਪ ਨ ਫੇੜੇ॥ ਜਮ ਜੰਦਾਰੁ ਨ ਆਵੈ ਨੇੜੇ॥ 4॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਪ੍ਰਭਿ ਆਪਿ ਬੁਝਾਈ॥ ਨਾਨਕ ਉਧਰੇ ਹਰਿ ਸਰਣਾਈ॥ 5॥1॥55॥

Dhanasari Mehla 5, Ghur(u) 12: Ek Onkar Satgur Persad(i): Bundunaa, Hur(i) bundunaa, goon gaavhou Gopaal Roy. Ruhaou. Vuddaiy bhaag(i) bhaytay Gurdeva. Koat(i) praadh mitay Hur(i) sayva. 1.

(PAGE 684): Churn kumul ja ka mun(u) raapaiy. Soag ugun(i) tis(u) jun na biyaapaiy. 2. Saagur turiya Sadhu sungay. Nirbhuou Naam(u) jup-hou Hur(i) rung rungay. 3. Pur dhun doakh kichh(u) paap na fayrray. Jum dundaar(u) na aavaiy nayrray. 4. Trishna ugun(i) Prubh(i) Aap(i) boojhaayee. Nanak oodhray Hur(i) shernaayee. 5.1.55.

Word Meaning: Bundunaa = kneeling down to pray. Roy = Emperor. Pause.
Vudday Bhaag(i) = with great luck. Bhaytay = met with. Gurdeva = the Great Guru. Praadh = sins; immoral deeds. 1. Raapaiy = is dyed. Soag Ugun(i) = suffering in griefs. Biyaapaiy = afflicts. 2. Saagur = the world-sea. Nirbhuou = which makes one fearless.

Rung(i) = love. 3. Pur = of others. Doakh = sin; guilt. Fayrray = immoral deeds. Jundaar(u) = mean. 4.
MEANING: Kneel down (show reverence) to Waheguru and sing His praise, oh my friends. Pause. It is with great fortune that an individual gets connected with the Great Guru; countless sins and guilts are eradicated by serving Waheguru. 1. The fire of griefs does not afflict the devotee who is imbued in the love of the lotus -like Feet of Waheguru (His Naam). 2. The devotees swim across the sea of Maya in the shelter of the Guru where, imbued in His love, they recite Waheguru's fear-destroying Naam. 3.
No thought of grabbing the wealth of others, or of any other sin, crosses one's mind in Satguru's shelter, and the mean Angel of death does not even go near him. 4.
Waheguru Himself puts out the fire of worldly desires of His devotees; His devotees find salvation by seeking His shelter, oh Nanak. 5.1.55.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਤ੍ਰਿਪਤਿ ਭਈ ਸਚੁ ਭੋਜਨੁ ਖਾਇਆ॥ ਮਨਿ ਤਨਿ ਰਸਨਾ ਨਾਮੁ ਧਿਆਇਆ॥ 1॥ ਜੀਵਨਾ ਹਰਿ ਜੀਵਨਾ॥ ਜੀਵਨੁ ਹਰਿ ਜਪਿ ਸਾਧ ਸੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਪ੍ਰਕਾਰੀ ਬਸਤ੍ਰ ਓਢਾਏ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਨ ਗਾਏ॥ 2॥ ਹਸਤੀ ਰਥ ਅਸੁ ਅਸਵਾਰੀ॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਰਿਦੈ ਨਿਹਾਰੀ॥ 3॥ ਮਨ ਤਨ ਅੰਤਰਿ ਚਰਨ ਧਿਆਇਆ॥ ਹਰਿ ਸੁਖੁ ਨਿਧਾਨੁ ਨਾਨਕ ਦਾਸਿ ਪਾਇਆ॥ 4॥2॥56॥
Dhanasari Mehla 5: Triput(i) bhuyyee, Sach(u) bhojun(u) khaaya. Mun(i), tun(i), rusna Naam(u) dhiyaaya. 1. Jeevna, Hur(i) jeevna. Jeevun(u) Hur(i) jup(i) Sadh sung(i). 1. Ruhaou. Anik perkaari bustar odhaayay. Undin(u) keertun(u), Hur(i) goon gaayay. 2. Hustee, ruth, us(u) usvaari. Hur(i) ka maarug(u) ridaiy nihaari. 3. Mun, tun, untar(i) Churn dhiyaaya. Hur(i) sookh(u) nidhaan(u) Nanak daas(i) paaya. 4.2.56.
Word Meaning: Triput(i) = satisfaction. Sach(u) = Waheguru's (Naam). Bhojun(u) = meal. Rusna = tongue. 1. Jeevun(u) = (spiritual) life. Pause.
Bustar = clothes. Odhaayay = wore. 2.
Hustee = elephants. Ruth = chariots. Us(u) = horse. Nihaari = see; ponder on. 3.
Churn = (Waheguru's) feet (His Naam). Sookh-Nidhaan = treasure of comforts. 4.
MEANING: The true (contended and blissful) living happens when a man begins to recite Waheguru's Naam in the company (shelter) of the Guru. **Pause.** When one takes in Waheguru's Naam as food, and recites His Naam with his pure mind, body, and tongue, he is fully contented (is left with no worldly desire). 1. When one sings Waheguru's praise day and night, he feels as if he has worn countless types of rich clothes (feels fully contented). 2. When he ponders the path to union with Waheguru, he feels as if he has ridden elephants, chariots, and top-class horses. 3. When one remembers Him with pure mind and body as His slave (with humility), he realizes Waheguru, which is the treasure (source) of all comforts, oh Nanak. 4.2.56.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਗੁਰ ਕੇ ਚਰਨ ਜੀਅ ਕਾ ਨਿਸਤਾਰਾ॥ ਸਮੁੰਦੁ ਸਾਗਰੁ ਜਿਨਿ ਖਿਨ ਮਹਿ ਤਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕੋਈ ਹੋਆ ਕ੍ਰਮ ਰਤੁ ਕੋਈ ਤੀਰਥ ਨਾਇਆ॥ ਦਾਸੀ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇਆ॥ 1॥ ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਸੁਆਮੀ॥ ਜਨ ਨਾਨਕੁ ਸਿਮਰੈ ਅੰਤਰਜਾਮੀ॥ 2॥3॥57॥
Dhanasari Mehla 5: Gur kay Churn jea ka nistaara. Smoond(u), saagur(u) Jin(i) khin meh(i) taara. 1. Ruhaou. Koyee hoa kerm rutt(u), koyee teeruth naaya. Daaseen Hur(i) ka Naam(u) dhiyaaya. 1. Bundhun kaatunhaar(u) Soami. Jun Nanak(u) simeraiy Untarjaami. 2.3.57.
Word Meaning: Churn = Shabad. Jea Ka = for the soul. Nistaara = salvation. Smoond(u) = Saagur(u) = the world sea. Khin = moment. Pause. Kerm Rutt(u) = dyed (imbued) in rituals. Daaseen = the devotees. 1. Bundhun = bonds. Untarjaami = omniscient. 2.

MEANING: Guru's Shabad enables the devotee to swim across the world-sea, and thus salvages his soul in a short moment. Pause. Some people's minds get fully dyed in the prevalent rituals (they are fully satisfied with them), while some others feel contented in taking dips at holy places; but Waheguru's slaves (devotees) recite only His Naam(u). 1. The Lord is the destroyer of all worldly bonds; so, I, a slave of Him, remember only the omniscient Waheguru, oh Nanak. 2.3.57.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਕਿਤੈ ਪ੍ਰਕਾਰਿ ਨ ਟੂਟਉ ਪ੍ਰੀਤਿ॥ ਦਾਸ ਤੇਰੇ ਕੀ ਨਿਰਮਲ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਪ੍ਰਾਨ ਮਨ ਧਨ ਤੇ ਪਿਆਰਾ॥ ਹਉਮੈ ਬੰਧੁ ਹਰਿ ਦੇਵਣਹਾਰਾ॥ 1॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗਉ ਨੇਹੁ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਏਹ॥ 2॥4॥58॥

Dhanasari Mehla 5: Kitaiy perkaar(i) na tootou preet(i). Daas Tayray kee nirmul reet(i). 1. Ruhaou. Jea praan, mun, dhun tay piyaara. Haumein bundh(u) Hur(i) dayvunhaara. 1. Churn kumul siyoun laagou nayh(u). Nanak kee bayntee eh. 2.4.58

Word Meaning: Kitaiy Perkaar(i) = in any way. Reet(i) = lifestyle; behaviour. Pause. Bundh(u) = stoppage; control. Davunhaara = provider; Lord. 1. Laagou = may I. Nayh(u) = love; affection. 2.

MEANING: So that the bond of their love for You does not break under any circumstances, Your devotees have a pious life style (of high moral values), oh Waheguru. Pause.
The provider, Waheguru, puts a stoppage to the selfishness and the ego of His devotees, and becomes dearer to them than their soul, life, mind, and their wealth. 1.
My prayer to the Lord is that He implants the love for His lotus-like Feet (His Naam) in my heart, oh Nanak. 2.4.58.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਧਨਾਸਰੀ ਮਹਲਾ 9॥

Ek Onkar Satgur Persad(i): Dhanasari Mehla 9:

ਕਾਹੇ ਰੇ ਬਨ ਖੋਜਨ ਜਾਈ॥ ਸਰਬ ਨਿਵਾਸੀ ਸਦਾ ਅਲੇਪਾ ਤੋਹੀ ਸੰਗਿ ਸਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਪੁਹਪ ਮਧਿ ਜਿਉ ਬਾਸੁ ਬਸਤੁ ਹੈ ਮੁਕਰ ਮਹਿ ਜੈਸੇ ਛਾਈ॥ ਤੈਸੇ ਹੀ ਹਰਿ ਬਸੇ ਨਿਰੰਤਰਿ ਘਟ ਹੀ ਖੋਜਹੁ ਭਾਈ॥ 1॥ ਬਾਹਰਿ ਭੀਤਰਿ ਏਕੋ ਜਾਨਹੁ ਇਹੁ ਗੁਰ ਗਿਆਨੁ ਬਤਾਈ॥ ਜਨ ਨਾਨਕ ਬਿਨੁ ਆਪਾ ਚੀਨ੍ਹੈ ਮਿਟੈ ਨ ਭ੍ਰਮ ਕੀ ਕਾਈ॥ 2॥1॥

Kaahay ray bun khojun jaayee? Serb nivaasi, sudaa alaypa, tohee sung(i) smaayee. 1. Ruhaou. Poohp mudh(i) jiyoun baas(u) bust(u) haiy, mookur meh(i) jaiysay chhaayee. Taiysay hee Hur(i) busay niruntur, ghut hee khojhou bhaayee. 1. Baahur(i), bheetur(i) Aiko jaanhou, eh(u) Gur Giyan butaayee. Jun Nanak bin(u) aapa cheenaiy, mitaiy na bherm kee kaayee. 2.1.

Word Meaning: Kaahay Ray = what for? Bun = forest. Khojun = search for. Serb Nivaasi = omnipresent Alaypa = fully detached (from the world). Pause.
Poohp = flower. Mudh(i) = in. Baas = smell; fragrance. Bust(u) = resides. Mookur = mirror. Chhayee = reflection; image. Niruntur = everywhere; continuously. Ghut = heart. 1.
Bheetur(i) = inside. Aapa Cheenaiy = self analysis. Kaayee = deposit of impurities. 2.

MEANING: Why should one leave his home and go to the forests to search for Waheguru, when the omnipresent and fully detached Lord is always with him (in his heart), oh man? Pause. Just like fragrance resides hidden in flowers, and your reflection can be seen in a mirror (only as long as you are there), Waheguru is present hidden everywhere; so, search for Him in your own heart, oh my brothers. 1.

The Guru tells us that it is the same Waheguru which is present outside, and inside your heart; but the coating of the filth of misgivings cannot be removed until the man analyzes self (looks for Waheguru inside him), oh Nanak. 2.1.

ਧਨਾਸਰੀ ਮਹਲਾ 5॥ ਸਾਧੋ ਇਹੁ ਜਗੁ ਭਰਮਿ ਭੁਲਾਨਾ॥ ਰਾਮ ਨਾਮ ਕਾ ਸਿਮਰਨੁ ਛੋਡਿਆ ਮਾਇਆ ਹਾਥਿ ਬਿਕਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਤਾ ਕੈ ਰਸਿ ਲਪਟਾਨਾ॥
(ਅੰਗ 685)॥ ਜੋਬਨੁ ਧਨੁ ਪ੍ਰਭਤਾ ਕੈ ਮਦ ਮਹਿ ਅਹਿਨਿਸਿ ਰਹੈ ਦਿਵਾਨਾ॥ 1॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖਭੰਜਨ ਤਾ ਸਿਉ ਮਨੁ ਨ ਲਗਾਨਾ॥ ਜਨ ਨਾਨਕ ਕੋਟਨ ਮਹਿ ਕਿਨਹੂ ਗੁਰਮੁਖਿ ਹੋਇ ਪਛਾਨਾ॥ 2॥2॥
Dhanasari Mehla 5: Sadho, eh(u) jug(u) bherm(i) bhoolaana. Ram Naam ka simrun(u) chhodiya, Maya haath(i) bikaana. 1. Ruhaou. Maat, pitaa, bhaayee, sootm bunita, ta kaiy rus(i) luptaana.
(PAGE 685): Jobun(u), dhun kaiy prubhta kaiy mud(i) meh(i), ehinis(i) ruhaiy divaana. Deen Duyyal suda dookh-bhunjun, Ta siyoun mun(u) na lugaana. Jun Nanak, koatun meh(i) kinhoo, Gurmukh(i) hoyay puchhaana. 2.2.
Word Meaning: Bherm(i) Bhoolaana = misled by misgivings. Pause.
Soot = sons. Bunita = wife. Rus(i) = sweetness; love. Luptaana = clings (sticks) to. Prubhta = power. Mud = intoxication. Diwaana = crazy; lost. 1.
Dookh-Bhunjun = destroyer of sufferings (Waheguru). Mun Lugaana = feel attached. Koatun Meh(i) = among millions. Kinhoo = rare. Puchhaana = recognizes. 2.
MEANING: This world is misled by its misgivings, oh the holy saints. It has ignored remembering Waheguru, and is sold at the hands of Maya. Pause.
The man is fully lost in the sweetness of his love for his mother, father, brothers, sons, and his wife (depending upon the stage of his life); and intoxicated with his youthfulness, wealth, and his power, he stays insane day and night. 1.
He shows no interest in (the Naam of) Waheguru which is kind to the weak, and is the destroyer of all suffering. But who can we blame? There is a rare individual in millions who realizes Waheguru in the shelter of the Guru, oh Nanak. 2.2.

ਧਨਾਸਰੀ ਮਹਲਾ 9॥ ਤਿਹ ਜੋਗੀ ਕਉ ਜੁਗਤਿ ਨ ਜਾਨਉ॥ ਲੋਭ ਮੋਹ ਮਾਇਆ ਮਮਤਾ ਫੁਨਿ ਜਿਹ ਘਟ ਮਾਹਿ ਪਛਾਨਉ॥ 1॥ ਰਹਾਉ॥ ਪਰ ਨਿੰਦਾ ਉਸਤਤਿ ਨਹ ਜਾ ਕੈ ਕੰਚਨ ਲੋਹੁ ਸਮਾਨੋ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੈ ਅਤੀਤਾ ਜੋਗੀ ਤਾਹਿ ਬਖਾਨੋ॥ 1॥ ਚੰਚਲ ਮਨੁ ਦਹਿਦਿਸਿ ਕਉ ਧਾਵਤ ਅਚਲੁ ਜਾਹਿ ਠਹਰਾਨੋ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੋ ਜੋ ਨਰੁ ਮੁਕਤਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ॥ 2॥3॥
Dhanasari Mehla 9: Tih yogi kuou joogut(i) na jaanou. Loabh, moh, Maya mumta phoon(i), jih ghut maah(i) puchhaanou. 1. Ruhaou. Pur ninda, oostut(i) neh ja kaiy, kunchun, loh(u) smaano. Herkh, soag tay ruhaiy uteeta, yogi taah(i) bukhaano. 1. Chunchul mun(u) dehdis(i) kuou dhaavut, achull jaah(i) tthehraano. Kuhou Nanak, eh bidh(i) ko jo nur(u), mookut(i) taah(i) toom maano. 2.3.
Word Meaning: Joogut = (the right) way (approach). Mumtaa = attachments. Phoon(i) = too; as well. Ghut = heart. Pause.
Oostut = undeserved praise. Kunchun = gold. Smaano = equal; the same. Herkh = happiness. Soag = sadness. Uteeta = detached. Bukhaano = is said to be. 1.
Chunchul = fickle; ever-wandering. Dehdis(i) = in (each of the ten directions) in every direction. Dhaavut = rushes. Achull = immovable; stable. Tthehraano = peaceful; stable. Bidh(i) = way; style. 2.
MEANING: The yogi, who suffers from greed, worldly attachments at heart, and also has love for Maya, does not have the right approach to connect with God. Pause.

Only that individual deserves to be called a true yogi who does not criticize or praise anyone without a reasonable cause; treats gold and iron the same way; and stays unaffected by happy or sad moments. 1.
Man's ever-wandering mind rushes in every direction; the individual, who is able to control his fickle mind to stabilize it, can be considered to be free from all worldly bonds, oh Nanak. 2.3.

ਧਨਾਸਰੀ ਮਹਲਾ 9॥ ਅਬ ਮੈ ਕਉਨੁ ਉਪਾਉ ਕਰਉ॥ ਜਿਹ ਬਿਧਿ ਮਨ ਕੋ ਸੰਸਾ ਚੂਕੈ ਭਉ ਨਿਧਿ ਪਾਰਿ ਪਰਉ॥ 1॥ ਰਹਾਉ॥ ਜਨਮੁ ਪਾਇ ਕਛੁ ਭਲੋ ਨ ਕੀਨੋ ਤਾ ਤੇ ਅਧਿਕ ਡਰਉ॥ ਮਨਿ ਬਚਿ ਕ੍ਰਮਿ ਹਰਿ ਗੁਨ ਨਹੀ ਗਾਏ ਯਹ ਜੀਅ ਸੋਚ ਧਰਉ॥ 1॥ ਗੁਰਮਤਿ ਸੁਨਿ ਕਛੁ ਗਿਆਨੁ ਨ ਉਪਜਿਓ ਪਸੁ ਜਿਉ ਉਦਰੁ ਭਰਉ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਰਦੁ ਪਛਾਨਹੁ ਤਬ ਹਉ ਪਤਿਤ ਤਰਉ॥ 2॥4॥9॥9॥13॥58॥4॥93॥

Dhanasari Mehla 9: Ub mein kaun(u) oopaaou kuroun. Jih bidh(i) mun ko sunsa chookaiy, bhuou nidh(i) paar(i) puroun. 1. Ruhaou. Junum(u) paayay kuchh(u) bhulo na keeno, ta tay adhik duroun. Mun(i) buch(i) kerm(i) Hur(i) goon nuhee gaayay yeh jea soach dhuroun. 1. Gurmut(i) soon(i) kuchh(u) Giyan(u) na oopjiyo, pus(u) jiyon oodur bhuroun. Kuhou Nanak, Prubh bird(u) puchhaanhou, tub huoun putit turoun. 2.4.9.9.13.58.4.93.
Word Meaning: Oopaaou = (preventive) measure. Bidh(i) = means. Sunsa = doubts; qualms. Chookay = lift; remove. Bhuou Nidh(i) = the world sea. Pause.
Bhulo = noble deed. Taa Tay = because of that. Adhik = much. Buch(i) = by words. Kerm(i) = by deeds. Yeh = this Soach = thinking; worried. 1.
Oopjiyo = acquired. Pus(u) = animal. Oodur = belly; stomach. Bird(u) = innate virtue (of kindness). Tub = only then. Huoun = I; me. Putit = immoral. 2.
MEANING: I do not understand what means I should use by which all my misgivings may be removed, and I may be able to swim across the world sea. Pause.
I am very much afraid that I have not done anything noble after taking birth; I am worried that I have not sung the praise of Waheguru with my mind, my words, or my deeds. 1.
I did not acquire any Divine Knowledge (made no connection with Waheguru) even after listening to the Guru's advice, and, like an animal, I just filled my stomach. I pray to Waheguru that He recognizes (uses) His innate virtue of kindness for me; only then, an immoral like me can find salvation, oh Nanak. 2.4.9.9.13.58.4.93.

NOTE: the numbers at the end are explained below in that order.
2 = the stanzas of this Shabad.
4 = the fourth Shabad of Mehla 9
9 = Shabads Mehla 1
9 = Shabads Mehla 3
13 = Shabads Mehla 4
58 = Shabads Mehla 5
4 = Shabads Mehla 9
93 = Sum of all the Shabads above

ਧਨਾਸਰੀ ਮਹਲਾ 1 ਘਰੁ 2 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Dhanasari Mehla 1, Ghur(u) 2, Ashtpudiaan: Ek Onkar Satgur Persad(i):

ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਭਰਪੂਰੇ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਤ ਚੁਗਹਿ ਨਹੀ ਦੂਰੇ॥ ਹਰਿ ਰਸੁ ਚੋਗੁ ਚੁਗਹਿ ਪ੍ਰਭ ਭਾਵੈ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਪ੍ਰਾਨਪਤਿ ਪਾਵੈ॥ 1॥ ਕਿਆ ਬਗੁ ਬਪੁੜਾ ਛਪੜੀ ਨਾਇ॥ ਕੀਚੜਿ ਡੂਬੈ ਮੈਲੁ ਨ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਰਖਿ ਰਖਿ ਚਰਨ ਧਰੇ ਵੀਚਾਰੀ॥ ਦੁਬਿਧਾ ਛੋਡਿ ਭਏ ਨਿਰੰਕਾਰੀ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਹਰਿ ਰਸ ਚਾਖੇ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਗੁਰਿ ਰਾਖੇ॥2॥ ਸਰਵਰ ਹੰਸਾ ਛੋਡਿ ਨ ਜਾਇ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਕਰਿ ਸਹਜਿ ਸਮਾਇ॥ ਸਰਵਰ ਮਹਿ ਹੰਸੁ ਹੰਸ ਮਹਿ ਸਾਗਰੁ॥ ਅਕਥ ਕਥਾ ਗੁਰ ਬਚਨੀ ਆਦਰੁ॥ 3॥ ਸੁੰਨ ਮੰਡਲ ਇਕੁ ਜੋਗੀ ਬੈਸੇ॥ ਨਾਰਿ ਨ ਪੁਰਖ ਕਹਹੁ ਕੋਊ ਕੈਸੇ॥ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਰਹੇ ਲਿਵ ਲਾਈ॥ ਸੁਰਿ ਨਰ ਨਾਥ ਸਚੇ ਸਰਣਾਈ॥ 4॥ ਆਨੰਦ ਮੂਲੁ ਅਨਾਥ ਅਧਾਰੀ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜਿ ਬੀਚਾਰੀ॥ ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਣਹਾਰੇ॥ ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ ਪਗੁ ਧਾਰੇ॥ 5॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਾਲੁ ਸੰਤਾਏ॥ ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ॥
(ਅੰਗ 686)॥ ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਵੈ॥ ਆਪੁ ਨ ਚੀਨਸਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਰੋਵੈ॥ 6॥ ਕਹਤਉ ਪੜਤਉ ਸੁਣਤਉ ਏਕ॥ ਧੀਰਜ ਧਰਮ ਧਰਣੀ ਧਰ ਟੇਕ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਰਿਦੈ ਸਮਾਏ॥ ਚਉਥੈ ਪਦ ਕਉ ਜੇ ਮਨ ਪਤੀਆਏ॥ 7॥ ਸਾਚੇ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ॥ ਸੂਰਤਿ ਮੂਰਤਿ ਆਦਿ ਅਨੂਪ॥ ਨਾਨਕੁ ਜਾਚੈ ਸਾਚੁ ਸਰੂਪ॥ 8॥1॥

Gur(u) saagur(u) Ruttanee bhurpooray. Amrit(u) sunt chugeh(i), nuhee dooray. Hur(i) rus(u) choag(u) choogeh(i) Prubh bhaavaiy. Survur meh(i) huns(u) Praanput(i) paavaiy. 1. Kiyya bug(u), buppurra chhupprri naayay. Keechurr(i) doobay, maiyl(u) na jaayay. 1. Ruhaou. Rukh(i), rukh(i) churn dhuray veechaari. Doobidha chhoad(i) bhuyyay Nirunkaari. Mookt(i) pdaaruth(u), Hur(i) rus chaakhay. Aavun, jaan ruhhay, Gur(i) raakhay. 2. Survur, hunsa chhoad(i) na jaayay. Praym bhugut(i) kur(i) sehj(i) smaayay. Survur meh huns(u), huns meh(i) Saagur(u). Akuth Kutha, Gur Buchunee aadur(u). 3. Soonn mundul ikk(u) yogi baiysay. Naar(i), na purakh, kuhou koyoo kaiysay. Tirbhuvun Jot(i) ruhhay liv laayee. Soor, nur, Naath, Sachay shernaayee. 4.

Word Meaning: Saagur(u) = sea; source. Rutaanee = with jewels (of virtues; words of praise). Amrit(u) = Guru's Words (noble qualities). Choogaiy = picks (with mind). Choag(i) = food. Bhaavaiy = is liked by. Survur = (Guru as the) ocean. Huns = swan (Guru's Sikh). Praanput(i) = the Lord of our life (God). 1. Bug = heron (an imposter of a swan); opposite of Gur Sikh (a Maya-engrossed man). Buppurra = poor; ignorant. Chuupprri = a pond with muddy water (antonym of Guru-Ocean); a deceitful posing as a holy saint. Keechurr = mud. Doobay = drown; take a dip. Maiyl(u) = filth (of evil thoughts). Pause. Churn Dhuray = takes steps. Veechaari = a thoughtful person. Doobidha = indecisiveness. Nirunkaari = a devotee of God. Mookt(i) Pdaaruth = the virtuous thing that leads to emancipation. Aavun Jaan = birth and death. Ruhhay = end. 2. Sehj(i) = in the high spiritual state. Akuth Kutha = the indescribable story (of virtues) of God. Gur Buchunee = Guru's Words. Aadur(u) = respect. 3. Soonn Mundul = in the state above the effects of Maya. Yogi = (God). Naar = female. Purakh = male. Tirbhuvun = the three-layered God. Liv Laayee = in meditative state. Soor = gods. Naath = accomplished yogis. 4.

MEANING: The Guru is such an ocean, which is full of noble qualities and of noble words of praise for Waheguru. The holy saints pick up those virtues, because of which Waheguru is not far from them. They pick the sweet (Amrit-like) food of Waheguru's praise (from the Guru-sea), and are liked (loved) by Waheguru. The Sikhs of the Guru find the Lord of our lives (Waheguru) in the Guru-ocean. 1.

What does a Maya-engrossed person gain by taking a dip in a muddy pond (listening to the words of advice of some self-proclaimed guru who has no noble qualities), because one cannot wash away his dirt by drowning (taking a dip) in a muddy pond. Pause. On the other hand, a thoughtful person takes every step in life very carefully and becomes a devotee of Waheguru by overcoming his indecisiveness (and his discrimination against others). The Guru protects him from the attacks of Maya, and he tastes the sweetness of Waheguru's Naam, which leads to his salvation and to the termination of his birth-death-birth cycle. 2. The Sikh of the Guru never leaves His shelter and gets absorbed in the high spiritual state by worshipping Waheguru with love and dedication. The Sikh stays absorbed in the Guru's Shabad while His Shabad gets embedded in the Sikh's mind. The devotee is accorded respect when he sings Waheguru's praise with the Guru's Shabad. 3. Like a yogi, Waheguru also meditates on Himself; so how can one say whether Waheguru is a female or a male in that state? But, even in His meditative state, His Light (Soul) pervades the whole universe and provides shelter to all the gods, the men, and the accomplished yogis. 4.

---------- Aanund-Mool(u), anaath adhaari. Gurmukh(i) bhugut(i), sehj(i) beechaari. Bhugut(i) – Vuchhul, bhaiy kaatunhaaray. Haumein maar(i), milaiy Pug(u) dhaaray. 5. Anik jutun kur(i) kaal(u) suntaayay. Murn(u) likhaayay, mundul meh(i) aayay.

(PAGE 686): Junum(u) pdaaruth(u) doobidha khovaiy. Aap(u) na cheenus(i), bherm(i), bherm(i) rovaiy. 6. Kehtuou, Purrtuou, soontuou Aik. Dheeruj, Dherm, Dhurneedhur Tayk. Jut(u), sut(u) sunjum(u), ridaiy smaayay. Chauthaiy Pud kuou jay mun putiyaayay. 7. Sachay nirmul, maiyl(u) na laagaiy. Gur kaiy Shabad(i) bherm bhuou bhaagaiy. Soorut(i), moorut(i), aad(i), Anoop. Nanak(u) jaachaiy Saach(u) suroop. 8.1.

Word Meaning: Aanund-Mool = the source of bliss. Anaath = an orphan. Adhaari = the basis; support. Beechaari = pondered on. Bhugut(i) Vuchhul = lover (admirer) of His worship. Bhaiy = fears. Pug(u) = feet (of God); Waheguru's Naam. 5.

Anik Jutun = countless efforts. Kaal(u) = (the fear of) death. Suntaayay = tortures. Mundul = in the world. Junum Pdaatuth = the precious human life. Doobidha = indecisiveness; discrimination. Cheenus(i) = analyzes. Bherm(i) = in doubt. 6.

Dheeruj = patience. Dherm = religiosity; moral obligations. Dhurneedhur = the support (Lord) of the earth (God). Tayk = shelter. Jut(u) = self-control. Sut(u) = high moral character. Sunjum(u) = efforts to control senses. Chautha Pud = the fourth state (above the three effects of Maya). Putiyaayay = convinced. 7.

Saachay = those who are connected with the eternal Waheguru. Bherm = misgivings. Bhaagaiy = run away; disappear. Soorut(i) = (with beautiful) looks. Moorut(i) = existence. Anoop = unmatched (virtues). Jaachay = begs for. Saach(u) = the eternal God. Sroop = the beautiful (handsome). 8.

MEANING: Waheguru is the source of all bliss, has no parents (is self-illuminating), and provides support to everyone. But, with His worship in the shelter of the Guru, the devotee becomes thoughtful and achieves the state of blissfulness. When one kills his haumein and enshrines Waheguru's Naam in his heart, he gets connected with Waheguru, who loves His worship and is the destroyer of all fears. 5. The man is born with death predetermined for him; the fear of death always tortures him, no matter how many different means he tries to avoid it. He loses the golden opportunity of human life (to connect with Waheguru) in his indecisiveness (to choose between Waheguru and Maya, which seems more attractive). He does not analyze himself and is misled by his misgivings; he cries (suffers) in life. 6. When the man is convinced to attain the spiritual level above the three effects of Maya, he takes Waheguru's shelter, and recites, reads, and listens to only

His Naam; he acquires patience and religiosity (moral obligations). At the same time, self-control, high moral character, and efforts to control senses naturally become part of his character. 7. Those devotees who have purified their minds with the Guru's Shabad do not get any filth of immoral thoughts or deeds, and all their misgivings and fears disappear. I, also beg for the eternal Waheguru, which is the embodiment of beauty and unmatched virtues, and which has no beginning, oh Nanak. 8.1.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਸਹਜਿ ਮਿਲੈ ਮਿਲਿਆ ਪਰਵਾਣੁ॥ ਨਾ ਤਿਸੁ ਮਰਣੁ ਨ ਆਵਣੁ ਜਾਣੁ॥ ਠਾਕੁਰ ਮਹਿ ਦਾਸੁ ਦਾਸ ਮਹਿ ਸੋਇ॥ ਜਹ ਦੇਖਾ ਤਹ ਅਵਰੁ ਨ ਕੋਇ॥ 1॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਹਜ ਘਰੁ ਪਾਈਐ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮਰਿ ਆਈਐ ਜਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਗੁਰੁ ਕਰਉ ਜਿ ਸਾਚੁ ਦ੍ਰਿੜਾਵੈ॥ ਅਕਥੁ ਕਥਾਵੈ ਸਬਦਿ ਮਿਲਾਵੈ॥ ਹਰਿ ਕੇ ਲੋਗ ਅਵਰ ਨਹੀ ਕਾਰਾ॥ ਸਾਚਉ ਠਾਕੁਰ ਸਾਚੁ ਪਿਆਰਾ॥ 2॥ ਤਨ ਮਹਿ ਮਨੂਆ ਮਨ ਮਹਿ ਸਾਚਾ॥ ਸੋ ਸਾਚਾ ਮਿਲਿ ਸਾਚੇ ਰਾਚਾ॥ ਸੇਵਕੁ ਪ੍ਰਭ ਕੈ ਲਾਗੈ ਪਾਇ॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਮਿਲਾਇ॥ 3॥ ਆਪਿ ਦਿਖਾਵੈ ਆਪੇ ਦੇਖੈ॥ ਹਠਿ ਨ ਪਤੀਜੈ ਨ ਬਹੁ ਭੇਖੈ॥ ਘੜਿ ਭਾਂਡੇ ਜਿਨਿ ਅੰਮ੍ਰਿਤੁ ਪਾਇਆ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਪ੍ਰਭਿ ਮਨੁ ਪਤੀਆਇਆ॥ 4॥ ਪੜਿ ਪੜਿ ਭੂਲਹਿ ਚੋਟਾ ਖਾਇ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਆਵਹਿ ਜਾਹਿ॥ ਨਾਮੁ ਜਪੈ ਭਉ ਭੋਜਨੁ ਖਾਹਿ॥ ਗੁਰਮੁਖਿ ਸੇਵਕ ਰਹੇ ਸਮਾਇ॥ 5॥ ਪੂਜਿ ਸਿਲਾ ਤੀਰਥ ਬਨ ਵਾਸਾ॥ ਭਰਮਤ ਡੋਲਤ ਭਏ ਉਦਾਸਾ॥ ਮਨਿ ਮੈਲੇ ਸੂਚਾ ਕਿਉ ਹੋਇ॥ ਸਾਚਿ ਮਿਲੈ ਪਾਵੈ ਪਤਿ ਸੋਇ॥ 6॥ ਆਚਾਰਾ ਵੀਚਾਰੁ ਸਰੀਰਿ॥ ਆਦਿ ਜੁਗਾਦਿ ਸਹਜਿ ਮਨ ਧੀਰਿ॥ ਪਲ ਪੰਕਜ ਮਹਿ ਕੋਟਿ ਉਧਾਰੇ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰੁ ਮੇਲਿ ਪਿਆਰੇ॥ 7॥ ਕਿਸੁ ਆਗੈ ਪ੍ਰਭ ਤੁਧੁ ਸਾਲਾਹੀ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਮੈ ਕੋਈ ਨਾਹੀ॥ ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਰਜਾਇ॥ ਨਾਨਕ ਸਹਜਿ ਭਾਇ ਗੁਣ ਗਾਇ॥ 8॥2॥

Dhanasari Mehla 1: Sehj(i) milaiy, miliya pervaan(u). Na tis murn(u), na aavun(u), jaan(u). Tthaakur meh(i) daas(u), daas meh(i) soyay. Jeh daykhaan, teh uver(u) na koyay. 1. Gurmukh(i) bhugut(i), sehj ghur(u) paayiyaiy. Bin(u) Gur bhaytay, mur(i) aayiyaiy, jaayiyaiy. 1. Ruhaou. So Gur kuroun, j(i) Saach(u) drirraavaiy. Akuth kuthaavaiy, Shabad(i) milaavaiy. Hur(i) kay loag uver nuhee kaara. Saachou Tthaakur, Saach(u) Piyara. 2. Tun meh(i) munooaa, mun meh(i) Saacha. So sacha, mil(i) Saachay raacha. Sayvuk(u) Prubh kaiy laagaiy paayay. Satgur(u) Poora milaiy, milaayay. 3. Aap(i) dikhaavaiy, Aapay daykhay. Hutth(i) na puteejaiy, na buhou bhaykhaiy. Ghurr(i) bhaanday Jin(i) Amrit(u) paaya. Praym bhugut(i) Prubh(i) mun(i) putiyaaya. 4. ----------

Word Meaning: Pervaan(u) = approved. Tthaakur(u) = Lord. Daas = slave; devotee. Soyay = the same (God). 1.

Sehj Ghur(u) = the high spiritual state. Bhaytay = connected with. Pause.

Saach(u) = Waheguru (His Naam). Drirraavaiy = reinforces. Akuth = indescribable Kuthaiy = sing praise. Loag = people; devotees. Kaara = business. 2.

Munooaa = mind. Saacha = eternal (Waheguru). Saacha = pure, one who has overcome the attractions of Maya. Raacha = fully absorbed. Paayay = feet (shelter). 3.

Dikhaayay = shows. Hutth = persistence of mind (without real feelings). Puteejaiy = is pleased. Buhou = many. Bhaykhaiy = religious garbs (symbols). Ghurr(i) = having designed (created). Bhaanday = vessels; human bodies. Amrit = Waheguru's Naam (virtues). Putiyaaya = pleased. 4.

MEANING: The devotee, who gets connected with Waheguru in the spiritual state above the three effects of Maya, is the one who is approved by Waheguru, and the cycle of his rebirths comes to an end. At that point, the devotee and Waheguru become "one," and the devotee sees only God everywhere, and no one else. 1. With Waheguru's worship in the shelter of the Guru, the devotee attains a high spiritual state; whereas a follower of his mind keeps taking rebirths without connecting with the Guru. Pause. I will take the shelter of that Guru who reiterates Waheguru's Naam only, and makes one recite only the Naam of the indescribable Waheguru, and connects the devotee with God with His Shabad. Those

who become Waheguru's devotees do not get engrossed in any other business (attractions of Maya) than Waheguru's Naam (they do earn their living by honest means but keep Waheguru in mind all the time). The eternal Lord alone is the one they love. 2. The man does have his mind in the body, but has only the eternal Waheguru in his mind. The true devotee is the one who has overcome the attractions of Maya and who is fully absorbed in the eternal Waheguru. The devotees take Waheguru's shelter and connect with the Guru only through Waheguru's Will (remember, only the Guru can connect the devotees with Waheguru). 3. Waheguru knows the feelings of everybody (who really loves, and who just pretends to love Him). He Himself shows the path to connect His devotee with the Guru. He cannot be pleased by one's simple persistence of mind (if he has no real love for Him), nor does Waheguru get pleased with different religious garbs and symbols. Every human being is created by Waheguru, but the individual, in whose heart He puts in Amrit (instills love for Him), worships Him with deep love, because of which Waheguru gets pleased with him. 4.

---------- Purr(i), purr(i), bhooleh(i) choataan khaayay. Buhout siyaanup, aaveh(i), jaah(i). Naam(u) jupaiy, bhuou bhojun(u) khaah(i). Gurmukh(i) sayvuk ruhhay smaayay. 5. Pooj(i) silaa, teeruth, bun vaasa. Bhermut doalut bhuyyay oodaasa. Mun(i) maiylay, soocha kiyoun hoyay. Saach(i) milaiy, paavaiy put(i) soyay. 6. Aachaaraan, veechaar(u) sreer(i). Aad(i), joogaad(i), sehj(i) mun dheer(i). Pul punkuj meh(i) koat(i) odhaaray. Kur(i) kirpa Gur(u) mayl(i) Piyaaray. 7. Kis(u) aagaiy Prubh Toodh(u) sulaaheen. Toodh(u) bin(u) dooja mein ko naahee. Jiyoun bhaavaiy, tiyoun raakh(u) rujaayay. Nanak sehj(i) bhaayay goon gaayay. 8.2.

Word Meaning: Choataan = beatings, punishments. Siyaanup(i) = cleverness; cunningness. 5. Silaa = idol. Bhermut = misled in misgivings. Doalut = weakening of the mind. Oodasa = renouncer. Soocha = clean; pure. Kiyoun = how? Put(i) = respect. 6. Aachaaraan = high morality. Aad(i) Joogaad(i) = the omnipresent Waheguru has been there ever since the creation of the universe. Dheer = patience. Pul Punkuj = in a short moment. Oodhaaray = salvages. 7. Jiyoun Bhaavaiy = as You please. Rujaayay = in Your will. Sehj(i) Bhaayay = with love for You. 8.

MEANING: The individual, who does read religious books, but still commits immoral activities, gets beatings (is punished) in Waheguru's Court. He thinks he is very wise, but continues to suffer rebirths because of his (misjudged) wisdom. But the Sikhs of the Guru recite Waheguru's Naam and live in His fear, which serves as their spiritual food. Such devotees stay absorbed in Waheguru's love. 5. Those who worship idols, undertake pilgrimage, or live in forests, may think that they are detached from Maya, but they are actually misled in their misgivings, and their minds keep wandering all the time. How can they be pure when they have filth in their minds? Only those who get connected with Waheguru get respect. 6. Kindly connect me with the Guru who emancipates countless people in a moment, oh Waheguru. With the Naam of the eternal Waheguru in mind, the devotee acquires the high spiritual state and patience of mind, and he always has high moral thoughts in his body (mind). 7. Who should I sing Your praise before, because I do not recognize anyone other than You, oh Waheguru? Please keep me in Your Huqam in whatever way You please. I, Nanak, simply wish to sing Your praise with deep love. 8.2.

ਧਨਾਸਰੀ ਮਹਲਾ 5 ਘਰੁ 6 ਅਸਟਪਦੀ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Dhanasari Mehla 5, Ghur(u) 6, Ashtpudi: Ek Onkar Satgur Persad(i):

ਜੋ ਜੋ ਜੂਨੀ ਆਇਓ ਤਿਹ ਤਿਹ ਉਰਝਾਇਓ ਮਾਣਸ ਜਨਮੁ ਸੰਜੋਗਿ ਪਾਇਆ॥ ਤਾਕੀ ਹੈ ਓਟ ਸਾਧ ਰਾਖਹੁ ਦੇ ਕਰਿ ਹਾਥਿ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਹਰਿ ਰਾਇਆ॥ 1॥ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਥਿਤਿ ਨਹੀ ਪਾਈ॥ ਕਰਉ ਸੇਵਾ ਗੁਰ ਲਾਗਉ ਚਰਨ ਗੋਵਿੰਦ ਜੀ ਕਾ ਮਾਰਗੁ ਦੇਹੁ ਜੀ ਬਤਾਈ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਉਪਾਵ ਕਰਉ ਮਾਇਆ ਕਉ ਬਚਿਤਿ ਧਰਉ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਸਦ ਹੀ ਵਿਹਾਵੈ॥
(ਅੰਗ 687)॥ ਕੋਈ ਐਸੋ ਰੇ ਭੇਟੈ ਸੰਤੁ ਮੇਰੀ ਲਾਹੈ ਸਗਲ ਚਿੰਤ ਠਾਕੁਰ ਸਿਉ ਮੇਰਾ ਰੰਗੁ ਲਾਵੈ॥ 2॥ ਪੜੇ ਰੇ ਸਗਲ ਬੇਦ ਨਹ ਚੂਕੈ ਮਨ ਭੇਦ ਇਕੁ ਖਿਨੁ ਨ ਧੀਰਹਿ ਮੇਰੇ ਘਰ ਕੇ ਪੰਚਾ॥ ਕੋਈ ਐਸੋ ਰੇ ਭਗਤੁ ਜੁ ਮਾਇਆ ਤੇ ਰਹਤੁ ਇਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮੇਰੈ ਰਿਦੈ ਸਿੰਚਾ॥ 3॥ ਜੇਤੇ ਰੇ ਤੀਰਥ ਨਾਏ ਅਹੰਬੁਧਿ ਮੈਲੁ ਲਾਏ ਘਰ ਕੋ ਠਾਕੁਰੁ ਇਕੁ ਤਿਲੁ ਨ ਮਾਨੈ॥ ਕਦਿ ਪਾਵਉ ਸਾਧ ਸੰਗੁ ਹਰਿ ਹਰਿ ਸਦਾ ਆਨੰਦ ਗਿਆਨ ਅੰਜਨਿ ਮੇਰਾ ਮਨੁ ਇਸਨਾਨੈ॥4॥ ਸਗਲ ਆਸ੍ਰਮ ਕੀਨੇ ਮਨੂਆ ਨਹ ਪਤੀਨੇ ਬਿਬੇਕ ਹੀਨ ਦੇਹੀ ਧੋਏ॥ ਕੋਈ ਪਾਈਐ ਰੇ ਪੁਰਖ ਬਿਧਾਤਾ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ ਰਾਤਾ ਮੇਰੇ ਮਨ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਖੋਏ॥ 5॥ ਕਰਮ ਧਰਮ ਜੁਗਤਾ ਨਿਮਖ ਨ ਹੇਤੁ ਕਰਤਾ ਗਰਬਿ ਗਰਬਿ ਪੜੈ ਕਹੀ ਨ ਲੇਖੈ॥ ਜਿਸੁ ਭੇਟੀਐ ਸਫਲ ਮੂਰਤਿ ਕਰੈ ਸਦਾ ਕੀਰਤਿ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋਊ ਨੇੜੁਹੁ ਪੇਖੈ॥ 6॥ ਮਨ ਹਠਿ ਜੋ ਕਮਾਵੈ ਤਿਲੁ ਨ ਲੇਖੈ ਪਾਵੈ ਬਗੁਲ ਜਿਉ ਧਿਆਨੁ ਲਾਵੈ ਮਾਇਆ ਰੇ ਧਾਰੀ॥ ਕੋਈ ਐਸੋ ਰੇ ਸੁਖਹਦਾਈ ਪ੍ਰਭ ਕੀ ਕਥਾ ਸੁਨਾਈ ਤਿਸੁ ਭੇਟੇ ਗਤਿ ਹੋਇ ਹਮਾਰੀ॥ 7॥ ਸੁਪ੍ਰਸੰਨ ਗੋਪਾਲ ਰਾਇ ਕਾਟੈ ਰੇ ਬੰਧਨ ਮਾਇ ਗੁਰ ਕੈ ਸਬਦਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ॥ ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਭੇਟਿਓ ਨਿਰਭੈ ਗੋਬਿੰਦੁ ਸੁਖ ਨਾਨਕ ਲਾਧੇ ਹਰਿ ਚਰਨ ਪਰਾਤਾ॥ 8॥ ਸਫਲ ਸਫਲ ਭਈ ਸਫਲ ਜਾਤ੍ਰਾ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਮਿਲੇ ਸਾਧਾ॥ ਰਹਾਉ ਦੂਜਾ॥ 1॥3॥

Jo, jo jooni aayo, tih, tih oorjhaayo, maanus junum(u) sunjoag(i) paaya. Taaki haiy oat Sadh, raakhou day kur(i) haath(i), kur(i) kirpa maylhou Hur(i) Raaya. 1. Anik junum bherm(i) thit(i) nuhee paayee. Kuroun sayva Gur, laagoun Churn, Govind Ji ka maarug(u) dayhou Ji butaayee. 1. Ruhaou. Anik oopaav kuroun, Maya kuou buchit(i) dhuroun, mayri, mayri kert sud hee vihaavaiy.

(PAGE 687): Koyee aiyso ray bhaytaiy sunt(u), mayri laahaiy sugul chint, Tthaakur siyoun mayra rung(u) laavaiy. 2. Purray ray sugul Bayd, neh chookaiy mun bhayd, ikk(u) khin(u) na dheereh(i) mayray ghur kay puncha. Koyee aiyso ray bhugut(u), ju Maya tay reht(u), ikk(u) Amrit Naam(u) mayraiy ridaiy sincha. 3. Jaytay ray teeruth naayay, ahunboodh(i) maiyl(u) laayay, ghur ko tthaakur(u) ikk(u) til(u) na maanaiy. Kud(i) paavoun Sadh sung(u), Hur(i), Hur(i) suda aanund, Giyan unjun(i) mayra mun ishnaanaiy. 4. ----------

Word Meaning: Jo, Jo = whosoever. Tih = that. Oorjhaayo = got engrossed in. Sunjoag(i) = prearranged connection; with good fortune. Taaki Haiy = sought; wished for. Oat = shelter. Sadh = Guru. Hur(i) Raaya = the royal Waheguru. 1. Anik = countless. Bherm(i) = going through. Thit(i) = stability; peace. Laagoun Churn = drop on feet; surrender my wisdom. Maarug(u) = path. Pause. Oopaav = measures. Buchit(i) = firmly in mind. Vihaavaiy = is spent. Laahaiy = remove. Chint = worries. Rung(u) = affection; love. 2. Bayd = the Vedas. Chookaiy = is removed. Bhayd = doubts Khin = moment. Dheereh(i) = find patience; rest. Puncha = the five demons. Reht(u) = detached. Sincha = irrigate; implant. 3. Ahunboodh(i) = the wisdom (thoughts) of conceit. Tthaakur(u) = lord; mind. Til(u) = the size of a sesame seed; minuscule. Kud(i) = when. Aanund = blissfulness. Unjun = kohl (a medication for the eyes); to enlighten. Ishnaanaiy = take bath. 4.

MEANING: It is with predetermined great fortune that one gets the human form. But whosoever has been born in this world, regardless of the life form it has taken, gets engrossed in its environment (in Maya). (Now that I have been born as a human being), I have taken shelter of the Guru, and pray to Him that He connects me with God. 1.

I have been through countless life forms, but have not found stability (have been unable to break my cycle of rebirths). Now, I have surrendered myself to the Guru, and wish to serve Him, and beg Him to show me the path of union with Waheguru. Pause.
I have firmly entrenched Maya in my heart and use countless means to accumulate it. The whole life is spent with the man claiming, "This is mine, that is mine." Now I wish I could connect with a holy saint who would remove all my worries and instill love for Waheguru in my mind. 2. I have read all the Vedas, but my doubts (about Maya and Waheguru) remain, and the five demons in my mind do not rest for even a moment. I am looking for a devotee of Waheguru who is fully detached from Maya, and who can irrigate my barren heart with Waheguru's Naam Amrit. 3. The more the dips a man takes in different holy places, the more the filth of conceit he gathers, and his mind does not listen to him even to a small extent. When will I get to join the company of the Guru so as to get the medication of Divine Knowledge for my mind to get all the filth of my mind washed away, and for me to enjoy blissfulness? 4.
---------- Sugul aashrum keenay, munooaa neh puteenay, bibayk-heen dayhi dhoyay. Koyee paayiyaiy ray purakh bidhaata, Parbraham kaiy rung(i) raata. Mayray mun kee doormut(i) mul(u) khoyay. 5. Kerm dherm joogta, nimukh na hayt(u) kerta, gerb(i) gerb(i) purraiy, kuhee na laykhaiy. Jis(u) bhaytiyaiy Suful Moorut(i), kuraiy suda keerut(i), Gur persad(i) koyoo nayturhoun paykhaiy. 6. Mun hutth(i) jo kumaavaiy, til(u) na laykhaiy paavaiy, bugul jiyoun dhiyaan laavaiy, Maya ray dhaari. Koyee aiyso ray sookhehdaayee, Prubh kee kutha soonaayee, tis(u) bhaytay gut(i) hoyay humaari. 7. Supersunn Gopal Roy, kaatay ray bundhun Maayay, Gur kaiy Shabad(i) mayra mun raata. Suda, suda aanund, bhaytiyo Nirbhaiy Gobind(u), sookh Nanak laadhay, Hur(i) Churn praata. 8. Suful, suful, bhuyyee suful jaatra. Aavun, jaan ruhhay milay Sadha. 1. Ruhaou Dooja. 1.3.
Word Meaning: Aashrum = the different positions used by the yogis for meditation. Puteenay = is convinced. Bibayk-heen = lacking Knowledge; ignorant. Dayhi = body. Purakh Bidhaata = (manifestation) of Waheguru, which is the carver of our fates; having godly qualities. Rung(i) Raata = imbued in (His) love. Doormut(i) = immoral thinking. 5. Kerm Dherm = (the believed) religious deeds; rituals. Joogta = connected with; attached to; have full faith. Hayt(u) = love (for Waheguru). Gerb(i) = conceit. Na Laykhaiy = of no credit. Suful = fully capable. Mooru(i) = manifestation of Waheguru; the Guru. Nayturhoun = with the eyes. Paykhaiy = sees. 6. Mun Hutth(i) = with the persistence of mind (without true love). Bug Jiyoun = like a heron (which looks innocent while focusing its sight to catch fish). Maya Dhaari = lover of wealth. Sookhehdaayee = source of comforts. Gut = high spiritual state. 7. Supersunn = overly generous. Aanund = blissfulness. Nirbhaiy = fearless. Laadhay = found; acquired. Churn Praata = Took shelter; surrendered to. 8. Suful = successful. Jaatra = journey of life. Second Pause.

MEANING: The yogis use many different positions to meditate, and countless ignorant people wash their bodies (take dips at holy places) to cleanse their minds, but the mind is not convinced (it stays impure). I wish I could connect with a holy saint who has godly qualities, is fully detached from Maya, is imbued with Waheguru's love, and can remove the filth of my ignoble thinking. 5. Countless people have full faith in the prevalent religious rituals (that they will be connected to Waheguru), but do not have even a small amount of love for Him, and yet they are highly conceited about their approach. They get absolutely no credit for such efforts. But, if some rare devotee gets connected with the Perfect Guru who is fully capable of connecting him with Waheguru, and sings God's praise in the Guru's shelter all the time, he can "see" Waheguru with his own eyes by the grace of the Guru. 6.

An individual (who has no real love for Waheguru), but tries to acquire Him only with the persistence of his mind, is actually a worshipper of wealth, and is a hypocrite like a heron, which looks perfectly innocent (harmless) when it focuses its sight on the fish to catch them. Such an individual gets no credit for his efforts. I am looking for a holy saint who describes Waheguru's virtues (sing His praise) to the devotees, and is a source of all comforts (bliss). I can attain a high spiritual state in His shelter. 7. When the Royal Waheguru becomes overly generous to someone, He severs all his bonds with Maya. With the kindness of Waheguru, my mind has been imbued with Guru's Shabad, and I have been connected with the fearless Waheguru, because of which I am enjoying an eternal bliss. I acquired all comforts ever since I surrendered to Waheguru, oh Nanak. 8.
When a devotee comes to the Guru's shelter, the journey of his life becomes successful, and the cycle of his rebirths comes to an end. Second Pause. 1.3.

ਧਨਾਸਰੀ ਮਹਲਾ 1 ਛੰਤ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Dhanasari Mehla 1, Chhunt: Ek Onkar Satgur Persad(i):

ਤੀਰਥਿ ਨਾਵਣ ਜਾਉ ਤੀਰਥੁ ਨਾਮੁ ਹੈ॥ ਤੀਰਥ ਸਬਦ ਬੀਚਾਰੁ ਅੰਤਰਿ ਗਿਆਨੁ ਹੈ॥ ਗੁਰ ਗਿਆਨੁ ਸਾਚਾ ਥਾਨੁ ਦਸ ਪੁਰਬ ਸਦਾ ਦਸਾਹਰਾ॥ ਹਉ ਨਾਮੁ ਹਰਿ ਕਾ ਸਦਾ ਜਾਚਉ ਦੇਹੁ ਪ੍ਰਭ ਧਰਣੀਧਰਾ॥ ਸੰਸਾਰੁ ਰੋਗੀ ਨਾਮੁ ਦਾਰੂ ਮੈਲੁ ਲਾਗੈ ਸਚ ਬਿਨਾ॥ ਗੁਰ ਵਾਕ ਨਿਰਮਲ ਸਦਾ ਚਾਨਣੁ ਨਿਤ ਸਾਚੁ ਤੀਰਥੁ ਮਜਨਾ॥ 1॥ ਸਾਚਿ ਨ ਲਾਗੈ ਮੈਲੁ ਕਿਆ ਮਲੁ ਧੋਈਐ॥ ਗੁਣਹਿ ਹਾਰੁ ਪਰੋਇ ਕਿਸ ਕਉ ਰੋਈਐ॥ ਵੀਚਾਰਿ ਮਾਰੈ ਤਰੈ ਤਾਰੈ ਉਲਟਿ ਜੋਨਿ ਨ ਆਵਏ॥ ਆਪਿ ਪਾਰਸੁ ਪਰਮ ਧਿਆਨੀ ਸਾਚੁ ਸਾਚੇ ਭਾਵਏ॥ ਅਨੰਦੁ ਅਨਦਿਨੁ ਹਰਖੁ ਸਾਚਾ ਦੂਖ ਕਿਲਵਿਖ ਪਰਹਰੇ॥ ਸਚੁ ਨਾਮੁ ਪਾਇਆ ਗੁਰਿ ਦਿਖਾਇਆ ਮੈਲੁ ਨਾਹੀ ਸਚ ਮਨੇ॥ 2॥ ਸੰਗਤਿ ਮੀਤ ਮਿਲਾਪੁ ਪੂਰਾ ਨਾਵਣੋ॥
(ਅੰਗ 688)॥ ਗਾਵੈ ਗਾਵਣਹਾਰੁ ਸਬਦਿ ਸੁਹਾਵਣੋ॥ ਸਾਲਾਹਿ ਸਾਚੇ ਮੰਨਿ ਸਤਿਗੁਰੁ ਪੁੰਨ ਦਾਨ ਦਇਆ ਮਤੇ॥ ਪਿਰ ਸੰਗਿ ਭਾਵੈ ਸਹਜਿ ਨਾਵੈ ਬੇਣੀ ਤ ਸੰਗਮੁ ਸਤ ਸਤੇ॥ ਆਰਾਧਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਨਿਤ ਦੇਇ ਚੜੈ ਸਵਾਇਆ॥ ਗਤਿ ਸੰਗਿ ਮੀਤਾ ਸੰਤ ਸੰਗਤਿ ਕਰਿ ਨਦਰਿ ਮੇਲਿ ਮਿਲਾਇਆ॥ 3॥ ਕਹਣੁ ਕਹੈ ਸਭੁ ਕੋਇ ਕੇਵਡੁ ਆਖੀਐ॥ ਹਉ ਮੂਰਖ ਨੀਚੁ ਅਜਾਣੁ ਸਮਝਾ ਸਾਖੀਐ॥ ਸਚੁ ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਭਾਖੀ ਤਿਤੁ ਮਨੁ ਮਾਨਿਆ ਮੇਰਾ॥ ਕੂਚੁ ਕਰਹਿ ਆਵਹਿ ਬਿਖੁ ਲਾਦੇ ਸਬਦਿ ਸਚੈ ਗੁਰੁ ਮੇਰਾ॥ ਆਖਣਿ ਤੋਟਿ ਨ ਭਗਤਿ ਭੰਡਾਰੀ ਭਰਪੁਰਿ ਰਹਿਆ ਸੋਈ॥ ਨਾਨਕ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਮਨੁ ਮਾਜੈ ਸਚੁ ਸੋਈ॥ 4॥1॥

Teeruth naavun jaaoun, teeruth Naam(u) haiy. Teeruth Shabad beechaar(u), untar(i) Giyan haiy. Gur Giyan(u), Saacha thaan(u), dus poorub, suda dusaahra. Huoun Naam(u) Hur(i) ka suda jaachoun, dayh(u) Prubh Dhernidhura. Sunsaar(u) roagi, Naam(u) daaroo, maiyl(u) laagaiy Sach binaa. Gur vaak nirmul, suda chaanun, nit Saach(u) teeruth(u) mujnaa. 1. Saach(i) na laagaiy maiyl(u), kiya mul(u) dhoyiyaiy. Gooneh(i) haar(u) puroyay, kis kuou royiyaiy. Veechaar(j) maaraiy, turaiy, taaraiy, oolt(i) joan(i) na aavyay. Aap(i) paarus(u), perm dhiyaani, Saach(u) Saachay bhaavyay. Anund(u) undin(u), herkh(u) Saacha, dookh, kilvikh purhuray. Sach(u) Naam(u) paaya, Gur(i) dikhaaya, maiyl(u) naahi Sach munay. 2. ----------

Word Meaning: Teeruth = holy place; pilgrimage. Saacha Thaan = eternal holy place. Dus Poorub = the ten holy days of the Hindus (new moon, full moon, two days – one each following the new and the full moon, two days – one each before the new and the full moon, full moon on a Sunday, the solar and the lunar eclipses, and the first day of the month). Dusaahra = the destroyer of ten sins; also, the birthday of the River Ganga, which is a very joyous occasion for the Hindus. Jaachoun = beg (long) for. Dhernidhuraa = supporter of

the earth (God). Roagi= sick. Daaroo = medication. Vaak = Words. Chaanun = enlightening. Mujnaa = bathing. 1.
Saach(i) = with Waheguru's Naam in mind. Gooneh(i) = of noble qualities. Haar(u) = necklace. Puroyay = to string. Kis Kuou Royiyaiy = what to cry for? No need to complain. Maaraiy = kill (desires). Oolt(i) = again. Joan(i) = in a new life form; take rebirth. Paarus = the elixir stone. Perm Dhiyaani = the supreme meditator. Saach(u) = truthfulness; high moral living; spirituality. Herkh = joyfulness. Kilvikh = sins. Purhuray = are destroyed. 2.

MEANING: (Countless people go to holy places to take dips with the belief that such dips wash away their sins, and cleanse their mind), I also take holy dips, but the holy place for me is Waheguru's Naam, contemplating on Guru's Shabad, and acquiring Divine Knowledge in mind. The real holy place is the Knowledge (Waheguru's Naam) imparted by the Guru, which is the source of all joys, and is like the ten holy (auspicious) days for the Hindus. I always beg for Waheguru's Naam, and pray to the supporter of the earth, Waheguru, to kindly implant the Naam in my mind. The world is sick (suffering from the fire of its desires), whereas Waheguru's Naam is the medication for it. The human mind becomes dirty without Waheguru's Naam. Guru's Shabad is the purifier for the mind as it enlightens the latter (mind), and is an eternal holy place for the mind to take dips in. 1.
The mind of the man, which has Waheguru's Naam in it, never becomes filthy, so, what filth is left to wash away (there is no need to take dips in holy places). When one strings the necklace of virtues (acquires virtues), he no longer cries (wishes for) worldly attractions. He kills all his desires by pondering on the Guru's Shabad, as a result of which he gets salvation, not just for himself, but also for his associates too; and he never takes births again. With his deep meditation on Guru's Shabad, he becomes like an elixir stone that converts Maya lovers into Sikhs of Guru, and with Waheguru's Naam at heart, he is loved by Him. All his sins and his irritants are eradicated, and he enjoys true happiness and blissfulness day and night. Under the guidance of the Guru, one acquires Waheguru's eternal Naam, and one's mind never gets filthy again. 2.
---------- Sungut(i) meet milaap, poora naavno.
(PAGE 688): Gaavaiy Gaavunhaar(u) Shabad(i) soohaavno. Salaah(i) saachay munn(i) Satgur(u), poonn(u), daan, duyya mutay. Pir sung(i) bhaavaiy, sehj(i) naavaiy, Bayni ta sungum(u) sat satay. Aaraadh(i) Ekunkaar(u) Saacha, nit dayay churray suvaaya. Gut(i) sung(i) meeta, Sunt sungut(i), kur(i) nudr(i) mayl(i) milaaya. 3. Kehn(u), kuhhaiy subh koyay, kayvud(u) aakhiyaiy. Huoun moorukh, neech(u) ajaan(u), sumjha Saakhiyaiy. Sach(u), Gur kee Saakhi, Amrit bhaakhi, tit(u) mun(u) maaniya, mayra. Kooch(u) kureh(i), aaveh(i) bikh(u) laaday, Shabad(i) Sachaiy Gur(u) mayra. Aakhun(i) toat(i) na bhugut(i) bhundaareen bhurpoor(i) ruhhiya Soyee. Nanak, saach(u) kuhhaiy bayntee, mun(u) maanjaiy Sach(u) Soyee. 4.1.
Word Meaning: Poora Naavno = perfect bath. Gaavunhaar(u) = worthy of praise (God). Soohaavno = which adorns. Salaah(i) = sing praise. Poonn(u) = noble deeds. Daan = donations. Duyya Mutay = wisdom with compassion. Pir = dear; husband (God). Bhaavaiy = is liked. Sehj(i) = in a high spiritual state. Bayni Ta Sungum = the confluence of three rivers – Gunga, Yamuna, and Sersvati (which is hidden); a very holy place for the Hindus in Allahabad. Sat Satay = most purifying. Aaraadh(i) = worship. Ekunkaar = only one God. Suvaaya = increases in multiples. Gut(i) = high spiritual state. Meeta = friend (Guru). Nudr(i) = kind sight. 3. Kehn(u) = to say. Kayvud = how large? Neech(u) = ignoble. Ajaan(u) = ignorant. Saakhiyaiy = with Your Teachings. Amrit = life-sustaining. Bhaakhi = uttered; orated. Maaniya = convinced. Kooch Kuray = leave. Bikh(u) Laaday =

loaded with immorality. Aakhun(i) = simply by reciting. Toat(i) = shortage. Bhugut(i) Bhundaareen = treasures of worship. Bhurpoor(i) Ruhhiya = is omnipresent. Maanjaiy = cleanses well. Sach(u) = truthful. 4.

MEANING: The gathering of holy saints where Waheguru's praise is sung with Guru's life-adorning Shabad is the perfect holy place where one gets connected with the Waheguru-friend. One gets full credit for all noble deeds and all donations, and also becomes compassionate when using Satguru's Shabad; he sings Waheguru's praise with a clean (pure mind). He attains the high spiritual state, is loved by Waheguru, and wins His company (gets connected with Him). This is the most purifying holy place, even though Hindus believe the confluence of the three rivers at Allahabad is the most holy. Worship the eternal and the only Waheguru, who gives you all the gifts to fulfill your daily needs, which keep growing. One attains the high spiritual state, and union with Waheguru in the company of the Guru with whom He connects him (the devotee) with His kind sight. The Guru then connects the devotee with Waheguru. 3.

Everybody says that Waheguru is enormous, but what can we say about His expanse? I am foolish, ignoble, and ignorant (to say anything about Waheguru); kindly give me the wisdom (to sing His praise), oh my Satguru. Guru's Advice is eternal, like Amrit, giving us new spiritual life. My mind has been convinced and fully absorbed in His Shabad. The man comes to this world and leaves it with a heavy load of immoral activities. My Guru's Shabad is everlasting, and the only real thing to take with when one leaves this world. Waheguru has countless virtues; no matter how many virtues one sings, there is never a shortage of them, and the treasures of Waheguru's worship (His Naam) stay full and are present everywhere. I have this truth to share that the filth of one's mind can be washed away only with Waheguru's Naam (and not by taking any dips at the holy places), oh Nanak. 4.1.

ਧਨਾਸਰੀ ਮਹਲਾ 1॥ ਜੀਵਾ ਤੇਰੈ ਨਾਇ ਮਨਿ ਆਨੰਦੁ ਹੈ ਜੀਉ॥ ਸਾਚੋ ਸਾਚਾ ਨਾਉ ਗੁਣ ਗੋਵਿੰਦੁ ਹੈ ਜੀਉ॥ ਗੁਰ ਗਿਆਨੁ ਅਪਾਰਾ ਸਿਰਜਣਹਾਰਾ ਜਿਨਿ ਸਿਰਜੀ ਤਿਨਿ ਗੋਈ॥ ਪਰਵਾਣਾ ਆਇਆ ਹੁਕਮਿ ਪਠਾਇਆ ਫੇਰਿ ਨ ਸਕੈ ਕੋਈ॥ ਆਪੇ ਕਰਿ ਵੇਖੈ ਸਿਰਿ ਸਿਰਿ ਲੇਖੈ ਆਪੇ ਸੁਰਤਿ ਬੁਝਾਈ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਅਗਮ ਅਗੋਚਰੁ ਜੀਵਾ ਸਚੀ ਨਾਈ॥ 1॥ ਤੁਮ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਆਇਆ ਜਾਇਸੀ ਜੀਉ॥ ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜੁ ਭਰਮੁ ਚੁਕਾਇਸੀ ਜੀਉ॥ ਗੁਰੁ ਭਰਮੁ ਚੁਕਾਏ ਅਕਥੁ ਕਹਾਏ ਸਚ ਮਹਿ ਸਾਚੁ ਸਮਾਣਾ॥ ਆਪਿ ਉਪਾਏ ਆਪਿ ਸਮਾਏ ਹੁਕਮੀ ਹੁਕਮੁ ਪਛਾਣਾ॥ ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਤੂ ਮਨਿ ਅੰਤਿ ਸਖਾਈ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਅਵਰੁ ਨ ਦੂਜਾ ਨਾਮਿ ਤੇਰੈ ਵਡਿਆਈ॥ 2॥ ਤੂ ਸਚਾ ਸਿਰਜਣਹਾਰੁ ਅਲਖ ਸਿਰੰਦਿਆ ਜੀਉ॥ ਏਕੁ ਸਾਹਿਬੁ ਦੁਇ ਰਾਹ ਵਾਦ ਵਧੰਦਿਆ ਜੀਉ॥ ਦੁਇ ਰਾਹ ਚਲਾਏ ਹੁਕਮਿ ਸਬਾਏ ਜਨਮਿ ਮੁਆ ਸੰਸਾਰਾ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਕੋ ਬੇਲੀ ਬਿਖੁ ਲਾਦੀ ਸਿਰਿ ਭਾਰਾ॥ ਹੁਕਮੀ ਆਇਆ ਹੁਕਮੁ ਨ ਬੂਝੈ ਹੁਕਮਿ ਸਵਾਰਣਹਾਰਾ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਬਦਿ ਸਿਞਾਪੈ ਸਾਚਾ ਸਿਰਜਣਹਾਰਾ॥ 3॥ ਭਗਤ ਸੋਹਹਿ ਦਰਵਾਰਿ ਸਬਦਿ ਸੁਹਾਇਆ ਜੀਉ॥ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣਿ ਰਸਨ ਰਸਾਇਆ ਜੀਉ॥ ਰਸਨ ਰਸਾਏ ਨਾਮਿ ਤਿਸਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਵਿਕਾਣੇ॥ ਪਾਰਸਿ ਪਰਸਿਐ ਪਾਰਸੁ ਹੋਏ ਜਾ ਤੇਰੈ ਮਨਿ ਭਾਣੇ॥ ਅਮਰਾਪਦ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਵਿਰਲਾ ਗਿਆਨ ਵੀਚਾਰੀ॥ ਨਾਨਕ ਭਗਤ ਸੋਹਨਿ ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ॥ 4॥ ਭੂਖ ਪਿਆਸੋ ਆਥਿ ਕਿਉ ਦਰਿ ਜਾਇਸਾ ਜੀਉ॥

(ਅੰਗ 689)॥ ਸਤਿਗੁਰ ਪੂਛਉ ਜਾਇ ਨਾਮੁ ਧਿਆਇਸਾ ਜੀਉ॥ ਸਚੁ ਨਾਮੁ ਧਿਆਈ ਸਾਚੁ ਚਵਾਈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਪਛਾਣਾ॥ ਦੀਨਾ ਨਾਥੁ ਦਇਆਲੁ ਨਿਰੰਜਨੁ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ॥ ਕਰਣੀ ਕਾਰ ਧੁਰਹੁ ਫੁਰਮਾਈ ਆਪਿ ਮੁਆ ਮਨੁ ਮਾਰੀ॥ ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਤ੍ਰਿਸਨਾ ਨਾਮਿ ਨਿਵਾਰੀ॥ 5॥2॥

Dhanasari Mehla 1: Jeevaan Tayray Naayay, mun(i) aanund(u) haiy jeeo. Saacho, Saacha Naaoun, goon Govind(u) haiy jeeo. Gur Giyan(u) Apaara, Sirjunhaara, Jin(i) sirjee, Tin(i) goyee. Pervaana aaya, Huqam(i) putthaaya, phayr(i) na sukaiy koyee. Aapay kur(i) vaykhaiy sir(i), sir(i) laykhaiy, Aapay soort(i) boojhaayee. Nanak Sahib(u), agumm, agoachur(u),

jeevaan Sachi Naayee. 1. Toom sur(i) uver(u) na koyay aaya, jaayaysi jeeo. Huqami hoyay nibayrr(u), bherm(u) chookaayaysi jeeo. Gur bherm(u) chookaayay, Akuth kuhaayay, Sach meh(i) Saach(u) smaana. Aap(i) oopaayay, Aap(i) smaayay, Huqami, Huqam(u) puchhaana. Sachi vudiyaayee, Gur tay paayee, Tu mun(i) unt(i) sukhaayee. Nanak, Sahib(u) uver(u) na dooja, Naam(i) Tayraiy vudiyaayee. 2. Tu Sacha sirjunhaar(u), alukh, sirundiya jeeo. Aik(u) Sahib(u), dooyay raah, vaad vudhundiya jeeo. Dooyay raah chulaayay Huqam(i) subaayay, junum(i) mooaa sunsaara. Naam binaa naahi ko bayli, bikh(u) laadi, sir(i) bhaara. Huqami aaya, Huqam(u) na boojhaiy, Huqam(i) suvaarunhaara. Nanak, Sahib Shabad(i) sinyaapaiy, Saacha Sirjunhaara. 3.

Word Meaning: Naayay = Naam(u). Saacho = of the eternal (God). Govind(u) = a name for God. Apaara = limitless. Sirjunhaara = the Creator. Goyee = destroyed. Pervaana = letter. Putthaaya = sent. Phayr(i) = return; change. Sir(i) Laykhaiy = prewritten for everybody. Soort(i) = consciousness. Boojhaayee = gives the understanding. Agumm = beyond reach. Agoachur(u) = incomprehensible. 1. Sur(i) = like. Aaya Jaayaysi = came and went. Nibayrr(u) = final decision. Bherm = misgivings. Chookaayaysi = will remove; clear. Akuth = the indescribable (God). Kuhaayay = makes you recite. Saach(u) = truthful like Him. Oopaayay = creates. Smaayay = absorbs. Puchhaana = recognize; comprehend. Unt(i) = in the end. Sukhaayee = real friend. Vudiyaayee = honour. 2. Alukh = invisible. Sirundiya = creator. Dooyay Raah = two paths – Maya-engrossed and Waheguru's devotee. Vaad = destructive discussions. Vudhundiya = escalation. Bayli = friend; supporter. Bikh(u) = poison of immoralities. Laadi = loaded self. Suvaarunhaara = adorns; making successful. Sinyaapaiy = recognized; make connection with. 3.

MEANING: I survive spiritually with Your Naam, and feel highly blissful, oh Waheguru. Waheguru, and His Naam are eternal, and singing His virtues immortalize one. The Guru delivers us the Divine Knowledge about the limitless and the creator, Waheguru: that He is both the creator and the destroyer, and that when a letter (an order) comes from Him calling someone back, nobody can change or refuse it. He follows His own written accounts of everybody and gives understanding of them (reveals through the Guru). The Lord is inaccessible and incomprehensible; I survive by His Naam only, oh Nanak. 1.

There has been none like You in the past, and no one will ever be, oh Waheguru. (The people are caught in many misbeliefs) With Your Will, the Guru dispels people's misbeliefs and makes them sing Your praise; You are otherwise indescribable, oh Waheguru. The Guru also delivers Your final decision that only the truthful (who have purified their minds with Your Naam), will merge with You, oh Waheguru. Waheguru creates the world and destroys it on His own; one recognizes His Huqam (in the shelter of the Guru). The Guru reveals Your everlasting magnanimity that it is You who is one's true friend at the end. There is no other Lord than You, and one earns respect only by reciting Your Naam, oh Nanak. 2.

You are the invisible, eternal creator, oh Waheguru. You are the only Lord of the world, but you have put people on two paths – one of righteousness, which connects people with You, and the other of captivating Maya, which takes people away from You – oh Waheguru. People follow one path or the other as per Your Huqam, and those who follow the second path (of Maya) keep taking births and dying. Such people carry a heavy load of sins and immoralities, and have no friend other than Waheguru (whom they forget) at the end. The man comes into this world with Waheguru's Huqam, but does not recognize it; however, one also adorns his soul with His Huqam. The True Lord and the Creator can be realized with the Guru's Shabad, oh Nanak. 3.

---------- Bhagat soheh(i) Durvaar(i), Shabad(i) soohaaviya jeeo. Boleh(i) Amrit Baan(i), rusn rusaaya jeeo. Rusn rusaayay, Naam(i) tisaayay, Gur kaiy Shabad(i) vikaanay. Paarus(i) pursiyain paarus(u) hoyay, ja Tayraiy mun(i) bhaanay. Amrapud paaya, aap(u) guvaaya, virla Giyan veechaari. Nanak bhugut sohun(i) Dur(i) Saachaiy, Saachay kay vaapaari. 4. Bhookh piyaaso aath(i), kiyoun Dur(i) jaayaysa jeeo?

(PAGE 689): Satgur poochhoun jaayay, Naam(u) dhiyaaysaan jeeo. Sach(u) Naam(u) dhiyaayeen, Saach(u) chuvaayeen, Gurmukh(i) Saach(u) puchhaana. Deena Nath, duyyaal(u) Nirunjun(u), undin Naam(u) vukhaana. Kerni kaar, Dhooroun foormaayee, aap(i) mooaa, mun(u) maari. Nanak, Naam(u), muhaa rus(u), meettha, trishna Naam(i) nivaari. 5.2.

Word Meaning: Soheh(i) = look majestic (are respected). Soohaaviya = adorned. Amrit Baan(i) = Guru's Amrit-like Shabad. Rusn = tongue. Rusaaya = with sweetness. Tisaayay = thirsty of. Vikaanay = sold (willing to pay any price). Paarus = elixir stone (Guru). Pursiyaan = by touching (taking shelter). Bhaanay = liked. Amrapud = the state of immortality (of high spirituality). Aap(u) = selfishness and ego. Virla = rare. Veechaari = thoughtful. Vaapaari = dealers in. 4. Piyaaso = thirsty. Aath(i) = money; wealth. Kiyoun = how? Saach(u) = Waheguru's praise. Chuvaayeen = utter; say. Deena Nath = Lord of the weak (humble). Kerni Kaar = the things to do. Dhooroun Foormaayee = ordered by Waheguru. Maari = kill desires. Trishna = fire of desires. Nivaari = removed; got rid of. 5.

MEANING: Adorned (purified) with Guru's Shabad, Waheguru's devotees look majestic (are honoured) in Waheguru's Court. Fully enjoying their sweetness, they sing Satguru's Amrit-like Shabads with their tongue. Thirsty for Waheguru's Naam, they enjoy the sweetness of Guru's Shabads for which they are willing to sacrifice their life. When you like a devotee, You connect him with the elixir stone-like Guru, who transforms him to become another elixir stone like Him, oh Waheguru. But some rare devotees ponder the Divine Knowledge imparted by the Guru and rid themselves of selfishness and ego to achieve a high spiritual state. Such devotees, who deal in Waheguru's Naam to become like Him, are honoured in His Court, oh Nanak. 4.

How can a man, who is hungry and thirsty of wealth, reach Waheguru's Door? I will seek Satguru's advice on this subject, and recite Waheguru's Naam in His shelter (which satisfies one's thirst for Maya). I will recite Waheguru's Naam, sing His praise, and will make connection with Him in the shelter of the Guru. Day and night, I will recite the Naam of Waheguru who is the Lord of the helpless, kind, and is above the effects of Maya. (As advised by the Guru), I will perform noble deeds which Waheguru wishes us to do (to merge into Him), and which will kill my selfishness, ego, and desires of my mind. Waheguru's Naam is extremely sweet and eradicates all your thirst for worldly attractions, oh Nanak. 5.2.

ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ 1॥ ਪਿਰੁ ਸੰਗਿ ਮੂਠੜੀਏ ਖਬਰਿ ਨ ਪਾਈਆ ਜੀਉ॥ ਮਸਤਕਿ ਲਿਖਿਅੜਾ ਲੇਖੁ ਪੁਰਬਿ ਕਮਾਇਆ ਜੀਉ॥ ਲੇਖੁ ਨ ਮਿਟਈ ਪੁਰਬਿ ਕਮਾਇਆ ਕਿਆ ਜਾਣਾ ਕਿਆ ਹੋਸੀ॥ ਗੁਣੀ ਆਚਾਰਿ ਨਹੀ ਰੰਗਿ ਰਾਤੀ ਅਵਗੁਣ ਬਹਿ ਬਹਿ ਰੋਸੀ॥ ਧਨੁ ਜੋਬਨੁ ਆਕ ਕੀ ਛਾਇਆ ਬਿਰਧਿ ਭਏ ਦਿਨ ਪੁੰਨਿਆ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਦੋਹਾਗਣਿ ਛੂਟੀ ਝੂਠਿ ਵਿਛੁੰਨਿਆ॥ 1॥ ਬੂਡੀ ਘਰੁ ਘਾਲਿਓ ਗੁਰ ਕੈ ਭਾਇ ਚਲੋ॥ ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ ਪਾਵਹਿ ਸੁਖਿ ਮਹਲੋ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸੁਖ ਪਾਏ ਪੋਈਅੜੈ ਦਿਨ ਚਾਰੇ॥ ਨਿਜ ਘਰਿ ਜਾਇ ਬਹੈ ਸਚੁ ਪਾਏ ਅਨਦਿਨੁ ਨਾਲਿ ਪਿਆਰੇ॥ ਵਿਣੁ ਭਗਤੀ ਘਰਿ ਵਾਸੁ ਨ ਹੋਵੀ ਸੁਣਿਅਹੁ ਲੋਕ ਸਬਾਏ॥ ਨਾਨਕ ਸਰਸੀ ਤਾ ਪਿਰ ਪਾਏ ਰਾਤੀ ਸਾਚੈ ਨਾਏ॥ 2॥ ਪਿਰੁ ਧਨ ਭਾਵੈ ਤਾ ਪਿਰ ਭਾਵੈ ਨਾਰੀ ਜੀਉ॥ ਰੰਗਿ ਪ੍ਰੀਤਮ ਰਾਤੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ਜੀਉ॥ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ ਨਾਹ

ਪਿਆਰੀ ਨਿਵਿ ਨਿਵਿ ਭਗਤਿ ਕਰੇਈ॥ ਮਾਇਆ ਮੋਹੁ ਜਲਾਏ ਪ੍ਰੀਤਮੁ ਰਸ ਮਹਿ ਰੰਗੁ ਕਰੇਈ॥ ਪ੍ਰਭ ਸਾਚੇ ਸੇਤੀ ਰੰਗਿ ਰੰਗੇਤੀ ਲਾਲ ਭਈ ਮਨੁ ਮਾਰੀ॥ ਨਾਨਕ ਸਾਚਿ ਵਸੀ ਸੋਹਾਗਣਿ ਪਿਰ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੀ॥ 3॥ ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰਿ ਜੇ ਪਿਰ ਭਾਵਏ ਜੀਉ॥ ਝੂਠੇ ਵੈਣ ਚਵੇ ਕਾਮਿ ਨ ਆਵਏ ਜੀਉ॥ ਝੂਠੁ ਅਲਾਵੈ ਕਾਮਿ ਨ ਆਵੈ ਨਾ ਪਿਰੁ ਦੇਖੈ ਨੈਣੀ॥ ਅਵਗੁਣਿਆਰੀ ਕੰਤਿ ਵਿਸਾਰੀ ਛੁਟੀ ਵਿਧਣ ਰੈਣੀ॥ ਗੁਰ ਸਬਦੁ ਨ ਮਾਨੈ ਫਾਹੀ ਫਾਥੀ ਸਾਧਨ ਮਹਲੁ ਨ ਪਾਏ॥ ਨਾਨਕ ਆਪੇ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਏ॥ 4॥ ਧਨ ਸੋਹਾਗਣਿ ਨਾਰਿ ਜਿਨਿ ਪਿਰੁ ਜਾਣਿਆ ਜੀਉ॥ ਨਾਮ ਬਿਨਾ ਕੂੜਿਆਰਿ ਕੂੜੁ ਕਮਾਣਿਆ ਜੀਉ॥ ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਸਾਚੇ ਭਾਵੀ ਭਾਇ ਭਗਤਿ ਪ੍ਰਭ ਰਾਤੀ॥ ਪਿਰੁ ਰਲੀਆਲਾ ਜੋਬਨਿ ਬਾਲਾ ਤਿਸੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ॥ ਗੁਰ ਸਬਦਿ ਵਿਗਾਸੀ ਸਹੁ ਰਾਵਾਸੀ ਫਲੁ ਪਾਇਆ ਗੁਣਕਾਰੀ॥ ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਵਡਿਆਈ ਪਿਰ ਘਰਿ ਸੋਹੈ ਨਾਰੀ॥ 5॥3॥

Dhanasari Chhunt Mehla 1: Pir(u) sung(i), mootthrreeyay, khubur(i) na paayiyaa jeeo. Mustuk(i) likhiurra laykh(u) poorb(i) kmaaya jeeo. Laykh(u) na mityee, poorb(i) kmaaya, kiyya jaana, kiyya hosi. Goonee aachaar(i) nuhee rung(i) raati, uvgoon beh(i), beh(i) rosi. Dhun(u) jobun(u) aak kee chhaaya, birdh(i) bhuyyay, din poonniya. Nanak Naam binaa dohaagun(i), chhootee jhootth(i), vichhooniya. 1. Boodi, ghur(u) ghaaliyo, Gur kaiy bhaayay chullo. Saacha Naam(u) dhiyaayay, paaveh(i) sookh(i) Mehlo. Hur(i) Naam(u) dhiyaayay, ta sookh paayay, payeeurraiy din chaaray. Nij ghur(i) jaayay buhhaiy, Sach(u) paayay, undin naal(i) Piyaray. Vin bhugtee ghur(i) vaas(u) na hovee, sooniyo loak subaayay. Nanak sursi, ta Pir paayay, raati Sachaiy Naayay. 2. Pir(u) dhun bhaavaiy, ta Pir bhaavaiy naari jeeo. Rung(i) Pritam raati, Gur kaiy Shabad(i) veechaari jeeo. Gur Shabad(i) veechaari, Nah piyari, niv(i), niv(i) bhugut kurayee. Maya moh(u) julaayay Pritum(u), rus meh(i) rung(u) kurayee. Prubh Saachay saytee, rung(i) rungaytee, laal bhuyyee mun maari. Nanak, Saach(i) vussi sohaagun(i), Pir siyoun preet(i) piyari. 3. --------

Word Meaning: Pir(u) = Husband; Waheguru. Sung(i) = with. Mootthrreeyay = oh, cheated soul. Mustuk(i) = on the forehead. Laykh(u) = written fate. Poorb(i) Kmaayay = the deeds done in previous lives. Na Mityee = cannot be erased. Goonee Aachaar(i) = high character with noble virtues. Uvgoon = ignoble qualities. Beh(i), Beh(i) Rosi = cry again, and again in repentance. Aak Kee Chhaaya = a short plant with scanty leaves, with almost no shade. Birdh(i) = old age. Din Poonniya = days of life drawing to an end. Dohaagun(i) = a wife rejected by her husband; an unfortunate. Jhootth(i) = in falsehood. Vichhoonniya = separated. 1. Boodi = drowned; failed. Ghaaliyo = ruined. Bhaayay = in love; as per the Will. Sookh(i) = in comfort; with a blissful mind. Mehlo = Waheguru's residence. Payeeurraiy = parents' home = this world. Din Chaaray = limited life. Nij = own; personal. Sach(u) = the eternal (Waheguru). Vaas(u) = dwelling. Sursi = blooming of heart (with Waheguru's Naam in it). Raati = imbued. Naayay = Naam. 2.
Dhun = woman; soul. = Naari. Veechaari = thoughtful. Nah = Master; Lord. Niv(i) Niv(i) = by bowing down; with deep love and reverence. Rus Meh(i) = with full enjoyment. Rung = affection. Saytee = with. Laal = pure like ruby. Maari = by killing. 3.

MEANING: Robbed by the captivating Maya, you do not realize that the Dear (Waheguru) is always with you, oh foolish young bride (human soul). But you cannot be fully blamed because you are doing just that which your prewritten fortune, based on the deeds committed by you in your previous lives, and written on your forehead, guides you to do. The prewritten fortune cannot be erased, and I do not know what will happen to me in the future. I have no virtue and no high moral character; nor am I imbued with Waheguru's love. Because of my ignoble qualities, I will have to cry very frequently in repentance. One's wealth and youth are like the undependable shade of a small plant which has very few leaves, particularly when one gets old and the days of his life are nearing their end. Without Waheguru's Naam, a

man deals in falsehood (the short-lived comforts of Maya) and is ignored by Waheguru like a wife who is ditched by her husband for her bad behaviour, oh Nanak. 1.
You have ruined your life in deeds of falsehood, and are drowning in the world-sea; it is the time for you to follow the Guru's Will (Advice), oh man. Recite Waheguru Naam, and get connected with Waheguru in the blissful state. Life in this world is very short; you will have the real (everlasting) comfort only if you recite Waheguru's Naam (entrench it in your heart), whereby you will realize Him, and reach your real home (achieve union with Waheguru), and be with Him day and night. I want everyone to listen carefully that you cannot have union with Waheguru without worshipping Him. Only that human bride can connect with God who is imbued in Waheguru's Naam with her heart blooming blissfully, oh Nanak. 2.
If a human bride loves God, then God loves her, and by pondering on Guru's Shabad, she gets imbued in her Dear's (Waheguru's) love. By pondering on Guru's Shabad, she worships God with deep love and reverence, and wins Waheguru's love. Dear Waheguru burns (eradicates) her attachment with Maya, and the devotee enjoys the sweetness of union with Him. Imbued in the love of Waheguru, the devotee kills his worldly desires and becomes pure at heart like a ruby. With love for Waheguru, the devotee merges into Him, and is loved by Him like a good wife is loved by her husband, oh Nanak. 3.

---------- Pir ghur(i) sohaiy naar(i), jay Pir bhaavay jeeo. Jhootthay vaiyn chuvaiy, kaam(i) na aavay jeeo. Jhootth(u) alaavaiy, kaam(i) na aavaiy, na Pir daykhay naiyni. Uvgoonaari, Kunt(i) visaari, chhooti, vidhun raiynee. Gur Shabad na maanaiy, phaahi phaathee, sa dhun Mehl(u) na paayay. Nanak, aapay, aap(u) puchhaanaiy, Gurmukh(i) sehj(i) smaayay. 4. Dhunn sohaagun(i) naar(i) jinh(i) Pir jaaniya jeeo. Naam binaa koorriyaar(i), koorr(u) kmaaniya jeeo. Hur(i) bhugut(i) soohaavi, Saachay bhaavi, bhaayay bhugut(i) Prubh raati. Pir(u) ruliyaala jobun(i) baala, Tis raavay rung(i) raati. Gur Shabad(i) vigaasi, Shuhou raavaasi, ful(u) paaya goonkaari. Nanak, Saach(u) milaiy vudiyaayee, Pir ghur(i) sohaiy naari. 5.3.
Word Meaning: Sohaiy = earns respect. Vaiyn = words. Chuvaiy = utter, speak. Kaam Na Aavaiy = of no use; do not work. Alaavaiy = speak. Naiyni = with eyes. Kunt(i) = husband. Visaari = ignored. Vidhun = like a widow. Raiynee = night of life. Maanaiy = obeys. Phaahi Phaathi = trapped in (Maya). Sa Dhun = that woman (soul). Aap(u) Puchhaanaiy = analyzes self. Sehj(i) = blissful state. 4.
Dhunn = worthy of respect; fortunate. Sohaagun(i) = loved by husband. Koorriyaar(i) = maya-engrossed. Sohaavi = attractive. Bhaayay = with love. Ruliyaala = source of bliss. Jobun(i) Baala = always young; fresh. Raavay = enjoys. Vigaasi = with blooming heart. Shuhou = husband. Goonkaari = source of virtues. 5.
MEANING: A wife (devotee) earns respect at her in-laws' house (Waheguru's Residence) if she is liked by her husband (Waheguru). Words of praise without love for Waheguru are fake (not honest) and of no use. The fake words (of praise) do not work, and the Husband (Waheguru) does not even cast a simple sight on the fake devotee. Because of her ignoble qualities, the Waheguru-husband ignores such a hypocritical devotee, and the night of life of such an individual is spent in discomfort like that of a widow. Trapped in the strong bonds of Maya, such an individual does not recognize Guru's Shabad, as a result of which, he cannot have access to Waheguru's Residence (cannot connect with Him). However, if he analyzes himself in the shelter of the Guru (surrenders to Him), he can attain the high spiritual state, oh Nanak. 4. The devotee, who makes a connection with Waheguru, is fortunate and worthy of praise. Without Waheguru's Naam, one loves falsehood (the short-lived worldly attractions), and continues to deal in them. Through the worship of Waheguru with

love and reverence, a devotee becomes imbued with His love, becomes attractive, and is loved by Him. Waheguru-Husband is the source of bliss, and always young; imbued in His love, the human bride enjoys union with Him. With her heart blooming with Guru's Shabad, she realizes Waheguru, which is the source of virtues, and enjoys union with Him. Such a human bride looks attractive at the house of her Husband (Waheguru), and earns respect everywhere, oh Nanak. 5.3.

(ਅੰਗ 690)॥ ਧਨਾਸਰੀ ਛੰਤ ਮਹਲਾ 4 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(PAGE 690): Dhanasari Chhunt Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ ਸਹਜਿ ਗੁਣ ਗਾਈਐ ਜੀਉ॥ ਗੁਣ ਗਾਇ ਵਿਗਸੈ ਸਦਾ ਅਨਦਿਨੁ ਜਾ ਆਪਿ ਸਾਚੇ ਭਾਵਏ॥ ਅਹੰਕਾਰੁ ਹਉਮੈ ਤਜੈ ਮਾਇਆ ਸਹਜਿ ਨਾਮਿ ਸਮਾਵਏ॥ ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਆਪਿ ਦੇਇ ਤਾ ਪਾਈਐ॥ ਹਰਿ ਜੀਉ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਨਾਮੁ ਧਿਆਈਐ ਜੀਉ॥ 1॥ ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੈ ਸਤਿਗੁਰੈ ਜੀਉ॥ ਹਉ ਤਿਸੁ ਸੇਵੀ ਦਿਨੁ ਰਾਤਿ ਮੈ ਕਦੇ ਨ ਵੀਸਰੈ ਜੀਉ॥ ਕਦੇ ਨ ਵਿਸਾਰੀ ਅਨਦਿਨੁ ਸਮਾਰੀ ਜਾ ਨਾਮੁ ਲਈ ਤਾ ਜੀਵਾ॥ ਸ੍ਰਵਣੀ ਸੁਣੀ ਤਾ ਇਹੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਅਨਦਿਨੁ ਬਿਬੇਕ ਬੁਧਿ ਬਿਚਰੈ॥ ਅੰਦਰਿ ਸਾਚਾ ਨੇਹੁ ਪੂਰੈ ਸਤਿਗੁਰੈ॥ 2॥
ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ॥ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ ਤ ਸਹਜਿ ਸਮਾਵਏ ਜੀਉ॥ ਸਹਜਿ ਸਮਾਵੈ ਤਾ ਹਰਿ ਮਨਿ ਭਾਵੈ ਸਦਾ ਅਤੀਤੁ ਬੈਰਾਗੀ॥ ਹਲਤਿ ਪਲਤਿ ਸੋਭਾ ਜਗ ਅੰਤਰਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ ਹਰਖ ਸੋਗ ਦੁਹਾ ਤੇ ਮੁਕਤਾ ਜੋ ਪ੍ਰਭੁ ਕਰੇ ਸੁ ਭਾਵਏ॥ ਸਤਸੰਗਤਿ ਮਿਲੈ ਵਡਭਾਗਿ ਤਾ ਹਰਿ ਰਸੁ ਆਵਏ ਜੀਉ॥ 3॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਏ ਮਨਮੁਖ ਜਮਿ ਜੋਹਿਆ ਜੀਉ॥ ਹਾਇ ਹਾਇ ਕਰੇ ਦਿਨੁ ਰਾਤਿ ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ ਜੀਉ॥ ਮਾਇਆ ਦੁਖਿ ਮੋਹਿਆ ਹਉਮੈ ਰੋਹਿਆ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਵਿਹਾਵਏ॥ ਜੋ ਪ੍ਰਭੁ ਦੇਇ ਤਿਸੁ ਚੇਤੈ ਨਾਹੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਵਏ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨਾ ਚਾਲੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮਾਇਆ ਧੋਹਿਆ॥ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਇ ਮਨਮੁਖਿ ਜਮਿ ਜੋਹਿਆ ਜੀਉ॥ 4॥ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ ਪਾਇਆ ਜੀਉ॥ ਸਦਾ ਰਹੈ ਕਰ ਜੋੜਿ ਪ੍ਰਭੁ ਮਨਿ ਭਾਇਆ ਜੀਉ॥ ਪ੍ਰਭੁ ਮਨਿ ਭਾਵੈ ਤਾ ਹੁਕਮਿ ਸਮਾਵੈ ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਅਨਦਿਨੁ ਜਪਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜੇ ਨਾਮੁ ਧਿਆਇਆ॥ ਨਾਮੋ ਨਾਮੁ ਮਿਲੀ ਵਡਿਆਈ ਨਾਨਕ ਨਾਮੁ ਮਨਿ ਭਾਵਏ॥ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਇ ਮਹਲੁ ਹਰਿ ਪਾਵਏ ਜੀਉ॥ 5॥1॥
Hur(i) jeeo kirpa kuraiy, ta Naam(u) dhiyaayiyaiy jeeo. Satgur(u) milaiy soobhaayay, sehj(i) goon gaayiyaiy jeeo. Goon gaayay, vigsaiy suda undin(u), ja Aap(i) Saachay bhaavay. Ahunkaar, haumein, tujaiy Maya, sehj(i) Naam(i) smaavay. Aap(i) Kerta kuray Soyee, Aap(i) dayay ta paayiyaiy. Hur(i) jeeo kirpa kuray ta Naam Dhiyaayiyaiy jeeo. 1. Undar(i) saacha nayh(u) Pooraiy Satguraiy jeeo. Huoun Tis(u) sayveen din(u) raat(i), mein kuday na veesraiy jeeo. Kuday na visaareen, undin(u) smaareen, ja Naam(u) luyyeen, ta jeevaan. Servnee soonee, ta eh(u) mun(u) triptaiy, Gurmukh(i) Amrit(u) peevaan. Nudr(i) kuray ta Satgur(u) maylay, undin(u) bibayk boodh(i) bichraiy. Undar(i) saacha nayh(u), Pooraiy Satguraiy. 2. Satsungut(i) milaiy vudbhaag(i), ta Hur(i) rus(u) aavay jeeo. Undin(u) ruhaiy liv laayay, ta sehj(i) smaavay jeeo. Sehj(i) smaavaiy, ta Hur(i) mun(u) bhaavaiy, suda uteet(u) baiyraagi. Hult(i), pult(i) sobha jug untar(i), Ram Naam(u) liv laagi. Herkh, soag doohaan tay mookta, jo Prubh(u) kuray su bhaavay. Satsungut(i) milaiy vudbhaag(i), ta Hur(i) rus(u) aavay jeeo. 3. ----------
Word Meaning: Soobhaayay = with love for Him. Sehj(i) = with a peaceful mind. Vigsay = blooming of heart. Bhaavay = likes. Tujaiy = abandons; gets rid of. 1.

Saacha Nah(u) = pure (selfless) love. Veesraiy = forgotten. Smaareen = I remember. Servnee = with ears. Triptaiy = is contented. Bibayk Boodh(i) = wisdom to tell the good from the bad. Bichraiy = operates; comes into play. 2.
Satsungut(i) = the company of the holy saints. Vudbhaag(i) = great fortune. Rus(u) = sweet taste. Liv Laayay = fully focused mind. Utee(u) = Baiyraagi = detached from worldly attractions. Hult(i) = this world. Pult(i) = in the next world. Sobha = praise. Herkh = happiness. Soag = sadness. Mookta = free from. 3.
MEANING: One recites Waheguru's Naam with His benevolence only. One connects with Satguru through one's love and reverence for Him when he sings Waheguru's praise in a peaceful state of mind (without any thought of Maya). One sings Waheguru's praise only when Waheguru likes, whereby his heart begins to bloom day and night. (By singing Waheguru's praise), One is able to get rid of his conceit, his selfishness, his ego, and his love for Maya, and stays absorbed in Waheguru's Naam with a peaceful mind. The Creator, Waheguru, creates all such favourable conditions for His devotees, and they get to recite His Naam only when He prompts them. We recite His Naam only when Waheguru is kind to us.
1. I wish to have true love in my heart for the Perfect Satguru (Waheguru) and wish to serve Him day and night, and never to forget Him. I survive only by reciting His Naam; so, I do not wish to ever forget Him, and wish to remember Him day and night. I wish to listen to His praise in the shelter of the Guru, and drink His Naam-Amrit (recite His Naam with my tongue), whereby my mind gets fully contented. Waheguru connects His devotees with Satguru when He casts His kind sight on them, as a result of which, they acquire the wisdom to distinguish between the good and the bad, and have true love for Satguru day and night.
2. One gets the company of the holy saints only with great fortune, where he enjoys the sweetness of Waheguru's Naam. He attains the high spiritual state of blissfulness whereby his mind stays focused on the Naam day and night. One becomes absorbed in a blissful state of mind when he likes (loves) Waheguru; he then remains fully detached from worldly attractions. When one's mind stays focused on Waheguru, he earns respect in this world, as well as in the next. He remains unaffected by happy or sad occasions, and likes whatever Waheguru does. One enjoys the sweetness of Waheguru's Naam when he gets connected with the company of the holy saints. 3.

---------- Doojaiy bhaayay dookh(u) hoyay, munmukh Jum(i) johiya jeeo. Haayay, haayay kuray din(u) raat(i), Maya dookh(i) mohiya jeeo. Maaya dookh(i) mohiya, haumein rohiya, mayri, mayri kert vihaayay. Jo Prubh dayay Tis(u) chaytaiy naahi, unt(i) guyya puchhutaayay. Bin(u) Naavaiy ko saath(i) na chaalaiy, poottar, kluttar, Maya dhohiya. Doojaiy bhaayay dookh(u) hoyay, munmukh(i) Jum(i) johiya jeeo. 4. Kur(i) kirpa layh(u) milaayay, Mehl(u) Hur(i) paaya jeeo. Suda ruhaiy ker joarr(i), Prubh(u) mun(i) bhaaya jeeo. Prubh(u) mun(i) bhaavaiy, ta Huqam(i) smaavaiy, Huqam(u) munn(i) sookh(u) paaya. Undin(u) juput ruhaiy din(u) raati, sehjay Naam(u) dhiyaaya. Naamo, Naam(u) mili vudiyaayee, Nanak, Naam(u) mun(i) bhaavay. Kur(i) kirpa layhou milaayay, mehl(u) Hur(i) paavay jeeo. 5.1.
Word Meaning: Doojaiy Bhaayay = love for the other (Maya). Munmukh = follower of his mind; Maya-engrossed. Johiya = watched closely. Mohiya = captivated; trapped in. Rohiya = fuming. Vihaayay = spends life. Chaytaiy = remembers. Puchhutaayay = repenting. Saath(i) Na Chaalaiy = does not accompany. Kluttar = wife. Dhohiya = earned by deceit. 4. Ker Joarr(i) = fold hands; ready to obey. Bhaaya = liked by. Juput Ruhaiy = keep reciting. Naamo, Naam(u) = only with Naam(u). 5.
MEANING: The Maya-engrossed man suffers due to his love for Maya (because of his unfulfilled desires, and for losses of various kinds), and the Angel of (spiritual) death keeps a

close eye on him. Trapped in the problems of Maya, the suffering man cries and sighs day and night; he also fumes over everything because of his hurt ego, and spends his life laying claim on everything. He does not remember Waheguru, who gives him everything, and leaves this world in repentance. Other than Waheguru's Naam, nobody or nothing, including his sons, wife, wealth, or the money earned by deceitful means, accompanies him at the time of his death. The follower of his mind suffers due to his love for Maya, and the Angel of death keeps a close eye on his deeds. 4.

The devotee, whom Waheguru connects with Him by His benevolence, reaches His (Waheguru's) Residence (merges with Him). Such a devotee loves Waheguru and always stays ready to serve Him. With love for Waheguru in his mind, the devotee enjoys blissfulness by obeying Waheguru's Will, and merges with Him with His Will. He keeps reciting Waheguru's Naam day and night, and stays blissful. One earns respect with Waheguru's Naam; I love His Naam in my mind, oh Nanak. The devotee, whom Waheguru connects with Him by His benevolence, merges with Him. 5.1.

(ਅੰਗ 691)॥ ਧਨਾਸਰੀ ਮਹਲਾ 5 ਛੰਤ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 691): Dhanasari Mehla 5, Chhunt: Ek Onkar Satgur Persad(i)

ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲ ਜਿਸੁ ਸੰਗਿ ਗਾਵੀਐ ਜੀਉ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਸਾਧ ਸੰਗਿ ਗਾਵੀਐ ਜੀਉ॥ ਭਜੁ ਸੰਗਿ ਸਾਧੂ ਇਕੁ ਅਰਾਧੂ ਜਨਮ ਮਰਨ ਦੁਖ ਨਾਸਏ॥ ਧੁਰਿ ਕਰਮੁ ਲਿਖਿਆ ਸਾਚੁ ਸਿਖਿਆ ਕਟੀ ਜਮ ਕੀ ਫਾਸਏ॥ ਭੈ ਭਰਮ ਨਾਠੇ ਛੁਟੀ ਗਾਠੇ ਜਮ ਪੰਥਿ ਮੂਲਿ ਨ ਆਵੀਐ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵੀਐ॥ 1॥ ਨਿਧਰਿਆ ਧਰ ਏਕੁ ਨਾਮੁ ਨਿਰੰਜਨੋ ਜੀਉ॥ ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ ਸਰਬ ਦੁਖ ਭੰਜਨੋ ਜੀਉ॥ ਦੁਖ ਹਰਤ ਕਰਤਾ ਸੁਖਹ ਸੁਆਮੀ ਸਰਣਿ ਸਾਧੂ ਆਇਆ॥ ਸੰਸਾਰੁ ਸਾਗਰੁ ਮਹਾ ਬਿਖੜਾ ਪਲ ਏਕੁ ਮਾਹਿ ਤਰਾਇਆ॥ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਥਾਈ ਗੁਰ ਗਿਆਨੁ ਨੇਤ੍ਰੀ ਅੰਜਨੋ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਦਾ ਸਿਮਰੀ ਸਰਬ ਦੁਖ ਭੈ ਭੰਜਨੋ॥ 2॥ ਆਪਿ ਲੀਏ ਲੜਿ ਲਾਇ ਕਿਰਪਾ ਧਾਰੀਆ ਜੀਉ॥ ਮੋਹਿ ਨਿਰਗੁਣੁ ਨੀਚੁ ਅਨਾਥੁ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰੀਆ ਜੀਉ॥ ਦਇਆਲ ਸਦਾ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਨੀਚ ਥਾਪਣਹਾਰਿਆ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਵਸਿ ਤੇਰੈ ਸਗਲ ਤੇਰੀ ਸਾਰਿਆ॥ ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਸਗਲ ਬੀਚਾਰਿਆ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਗੁਣ ਗਾਇ ਜੀਵਾ ਹਰਿ ਜਪੁ ਜਪਉ ਬਨਵਾਰੀਆ॥ 3॥ ਤੇਰਾ ਦਰਸੁ ਅਪਾਰੁ ਨਾਮੁ ਅਮੋਲਈ ਜੀਉ॥ ਨਿਤਿ ਜਪਹਿ ਤੇਰੇ ਦਾਸ ਪੁਰਖ ਅਤੋਲਈ ਜੀਉ॥ ਸੰਤ ਰਸਨ ਵੂਠਾ ਆਪਿ ਤੂਠਾ ਹਰਿ ਰਸਹਿ ਸੇਈ ਮਾਤਿਆ॥ ਗੁਰ ਚਰਨ ਲਾਗੇ ਮਹਾ ਭਾਗੇ ਸਦਾ ਅਨਦਿਨੁ ਜਾਗਿਆ॥ ਸਦ ਸਦਾ ਸਿੰਮ੍ਰਤਬ੍ਰ ਸੁਆਮੀ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਬੋਲਈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਧੂਰਿ ਸਾਧੂ ਨਾਮੁ ਪ੍ਰਭੂ ਅਮੋਲਈ॥ 4॥1॥

Satgur deen duyyaal, Jis(u) sung(i) gaaviyaiy jeeo. Amrit Hur(i) ka Naam(u), Sadh sung(i) gaaviyaiy jeeo. Bhuj(u) sung(i) Sadhu, Ikk(u) araadhoo, junum, mern dookh naasay. Dhoor(i) kerm(u) likhiya, Saach(u) sikhiya, kutee Jum kee phaasay. Bhaiy, bherm naatthay, chhooti gaantthay, Jum punth(i) mool(i) na aaviyaiy. Binvunt Nanak dhaar(i) kirpa, suda Hur(i) goon gaaviyaiy. 1. Nidhuriyaan dhur, Aik Naam(u) Nirunjun jeeo. Tu daatan Dataar(u), serb dookh bhunjuno jeeo. Dookh-hert Kerta, sookheh Soami, shern(i) Sadhu aaya. Sunsaar(u) saagur(u) muhaa bikhrra, pul aik maah(i) turaaya. Poor(i) ruhhiya serb thaayeen, Gur Giyan(u) naytreen unjuno. Binvunt(i) Nanak, suda simreen, serb dookh bhaiy bhunjuno. 2. ----------

Word Meaning: Deen = poor; helpless. Sung(i) = in the company of. Bhuj(u) = Araadhoo = recite (Naam). Dhoor(i) = right from the source. Kerm(u) = fortune. Phaasay = noose. Bhaiy = fears. Bherm = misgivings. Gaantthay = knot; bond. Punth(i) = path. Mool(i) Na = not at all. Dhaar(i) = adopt. 1. Nidhuriyaan = support less. Dhur = support. Dataar(u) = provider. Bhunjuno = destroyer. Hert = remover. Sookheh = source of comforts.

Bikhrra = difficult. Pul = a moment. Turaaya = salvaged. Naytreen = in the eyes. Unjuno = kohl. 2.

MEANING: Satguru, in whose company we sing Waheguru's praise, is kind to the helpless (humble). Waheguru's Naam is Amrit (immortalizing), and should be recited in the shelter of the Guru. When one recites Waheguru's Naam in the shelter of the Guru, his suffering of rebirths is eradicated. As per his prewritten fortune, a devotee listens to the eternal Teachings of the Guru, as a result of which, the noose of the Angel of death is severed for him. With recitation of Waheguru's Naam, our strong bond with Maya is broken, and all our fears and misgivings disappear, and we certainly do not follow the path of life which leads to the Angel of (spiritual) death. I make a humble request to Waheguru that He be kind to us so that we may sing His praise at all times, oh Nanak. 1.

The Naam of the "only" Waheguru is the support for those who have no support at all. Waheguru is the provider of all the necessities of life and the destroyer of all suffering. I have come to the shelter of the Guru who will connect me with Waheguru, which is the destroyer of all our problems, and is the source of all comforts. The world sea is extremely difficult to swim across, but Waheguru can ferry us across it in a short moment. Guru's Divine Knowledge acts as kohl (medicine) for our (mental) eyes with which we see Waheguru to be present everywhere. I make a humble request that I always remember Waheguru, which is the destroyer of all suffering, oh Nanak. 2.

---------- Aap(i**)** Leeyay lurr(i) laayay kirpa dhaariya jeeo. Moh(i) nirgoon, neech(u) anaath(u), Prubh agumm, apaariya jeeo. Duyyaal, sudaa kirpaal Soami, neech thaapunhaariya. Jea, junt subh(i) vuss(i) tayraiy, sugul tayri saariya. Aap(i) Kerta, Aap(i) bhoogta, Aap(i) sugul beechaariya. Binvunt(i) Nanak goon gaayay jeevaan, Hur(i) jup(u) jupoun Bunvaariya. 3. Tayra ders(u) apaar, Naam(u) amoalyee jeeo. Nit(i) jupeh(i) Tayray daas, Purakh utoalyee jeeo. Sunt rusn voottha, Aap(i) toottha, Hur(i) ruseh(i) sayee maatiya. Gur Churn laagay, muhaa bhaagay, sudaa undin(u) jaagiya. Sud sudaa, simertubeh Soami, saas(i), saas(i) goon boalyee. Binvunt(i) Nanak, dhoor(i) Sadhu, Naam(u) Prubhoo amoalyee. 4.1.

Word Meaning: Lurr(i) Laayay = Providing shelter. Nirgoon = having no virtue. Neech(u) = low caste; ignoble. Anaath = (spiritually) orphan. Agumm = inaccessible. Apaariya = limitless. Thaapunhaariya = raising status. Vuss(i) = in control. Saariya = under care. Bhoogta = the one who gets to enjoy luxuries. Beechaariya = to think of; to look after. Binvunt(i) = requests humbly. Bunvaariya = a name of Waheguru. 3.

Ders(u) = sight. Apaar = beyond limits. Amoalyee = priceless. Purakh = Waehguru. Utoalyee = immeasurable. Voottha = present. Toottha = pleased to be kind. Ruseh(i) = with the sweetness. Maatiya = intoxicated. Churn Laagay = drop on feet; surrender. Muhaa Bhaagay = with great fortune. Jaagiya = stayed alert. Simertubeh = worthy of worship. Dhoor(i) Sadhu = dust of Guru's feet; His Words. 4.

MEANING: With his benevolence, the inaccessible and the limitless Waheguru provides His shelter to this virtue less and ignoble slave (His devotee) who has no spiritual guide. The kind Lord is always compassionate and raises the (spiritual) status of the low-caste (ignoble). All the living beings are under Your control, and You look after all of them, oh Waheguru. Waheguru is the creator (and being present in everybody), is also the one who enjoys all the luxuries; He also thinks of (looks after) His creation. I make a humble request that Waheguru give me the gift of His Naam so that I may always recite it and sing His praise for my spiritual survival. 3.

Your holy sight is beyond our reach (You are invisible and cannot be seen with the eyes), and Your Naam is priceless (cannot be bought by any amount of wealth); the only thing Your devotees can do is to sing Your praise, oh the immeasurable Waheguru. When You are pleased to be kind, You give Your Naam to your holy devotees who recite it with their tongue and stay intoxicated with its sweetness. The highly fortunate devotees drop at the feet of the Guru (surrender to Him) and stay alert (against the attacks of Maya) all the time. They remember Waheguru, which is worthy of being remembered, and sing His praise with every breath. I beg for the dust of the Feet of the Guru (His Words) and for the Naam of the immeasurable Waheguru, oh Nanak. 4.1.

ਰਾਗ ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag Dhanasari, Bani Bhagat Kabir Ji Kee: Ek Onkar Satgur Persad(i):

ਸਨਕ ਸਨੰਦ ਮਹੇਸ ਸਮਾਨਾ॥ ਸੇਖਨਾਗਿ ਤੇਰੋ ਮਰਮੁ ਨ ਜਾਨਾ॥ 1॥ ਸੰਤ ਸੰਗਤਿ ਰਾਮੁ ਰਿਦੈ ਬਸਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਨੂਮਾਨ ਸਰਿ ਗਰੁੜ ਸਮਾਨਾ ਸੁਰਪਤਿ ਨਰਪਤਿ ਨਹੀ ਗੁਨ ਜਾਨਾ॥ 2॥ ਚਾਰਿ ਬੇਦ ਅਰੁ ਸਿੰਮ੍ਰਿਤਿ ਪੁਰਾਨਾ॥ ਕਮਲਾਪਤਿ ਕਵਲਾ ਨਹੀ ਜਾਨਾ॥ 3॥ ਕਹਿ ਕਬੀਰ ਸੋ ਭਰਮੈ ਨਾਹੀ॥ ਪਗ ਲਗਿ ਰਾਮ ਰਹੈ ਸਰਨਾਹੀ॥ 4॥1॥

Sunuk, Snund, Mahesh smaana. Shesh Naag(i) Tayro merm(u) na jaana. 1. Sunt sungut(i) Ram(u) ridaiy busaayee. 1. Ruhaou. Hunuman sur(i) Guroorr smaana, Soorput(i), nurput(i) nuhee goon jaana. 2. Chaar(i) Byad, ur(u) Simrit(i), Purana. Kumlaput(i), Kuvlaa nuhee jaana. 3. Keh(i) Kabir, so bhemaiy naahi. Pug lug(i) Ram ruhhaiy shernaahi. 4.1.

Word Meaning: Sunuk, Sunund = sons of Brahma. Mahesh = Shiva. Smaana = the like. Shesh Naag(i) = a mythical snake with thousands of heads, and which serves as bed for Vishnu. Merm(u) = secret. 1. Hunuman = a monkey warrior and devotee of Rama Ji. Sur(i) = like. Guroorr = a mythical bird used by Vishnu to ride on. Soorput(i) = the king of gods – Indra. Nurput(i) = rajahs. 2. Kumlaput(i) = husband of Maya (Laxmi) – Vishnu. Kuvlaa = Laxmi. 3. Pug = feet. Pug Lug = in the shelter = Shernaahi. 4.

MEANING: Even the well-known sages and gods like Sunuk, Snund, Shiva and Shesh Naag, do not know Your secrets (the way You govern the universe), oh God. 1.

(The best thing for the man to do) is to embed God's Naam in his heart in the company of the holy saints. Pause. Not even Hanuman, Guroorr, god Indra, or the worldly rajahs know Your great virtues. 2. (You are so unfathomable) that not even the four Vedas, the Simritis, the Puranas, Vishnu, or Laxmi know any of Your secrets. 3.

Kabir submits humbly that the devotee, who surrenders himself to God, and serves Him (sings His praise and obeys His Will), is never misled in misgivings. 4.1.

(ਅੰਗ 692)॥ ਦਿਨ ਤੇ ਪਹਰ ਪਹਰ ਤੇ ਘਰੀਆ ਆਵ ਘਟੈ ਤਨੁ ਛੀਜੈ॥ ਕਾਲੁ ਅਹੇਰੀ ਫਿਰੈ ਬਧਿਕ ਜਿਉ ਕਹਹੁ ਕਵਨ ਬਿਧਿ ਕੀਜੈ॥ 1॥ ਸੋ ਦਿਨੁ ਆਵਨ ਲਾਗਾ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਕਹਹੁ ਕੋਊ ਹੈ ਕਾ ਕਾ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਲਗ ਜੋਤਿ ਕਾਇਆ ਮਹਿ ਬਰਤੈ ਆਪਾ ਪਸੁ ਨ ਬੂਝੈ॥ ਲਾਲਚ ਕਰੈ ਜੀਵਨ ਪਦ ਕਾਰਨ ਲੋਚਨ ਕਛੂ ਨ ਸੂਝੈ॥ 2॥ ਕਹਤ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਪ੍ਰਾਨੀ ਛੋਡਹੁ ਮਨ ਕੇ ਭਰਮਾ॥ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ॥3॥2॥

(PAGE 692): Din tay pehr, pehr tay ghuriyaan, aav ghutaiy tun(u) chheejaiy. Kaal(u) ahayri phiraiy budhik jiyoun, kuhou kuvun bidh(i) keejaiy. 1. So din aavun laaga. Maat, pitaa, bhaayee, soot, bunita, kuhou koyoo haiy ka ka? 1. Ruhaou. Jub lug Jot(i) kaaya meh(i) bertaiy, aapa pusoo na boojhaiy. Laaluch kuraiy jeevun pud kaarun, loachun kuchhoo na

soojhaiy. 2. Keht Kabir, soonhou ray praani, chhoad-hou mun kay bherma. Kayvul Naam(u) jup-hou ray praani, purhou Aik kee sherna. 3.2.

Word Meaning: Pehr = three hours. Ghuree = 24 minutes. Aav = life span. Tun(u) = body. Chheejaiy = weakens. Kaal(u) = death. Ahayri = Budhik = hunter. Kuvun = what; which. Bidh(i) = means; measures. 1. So Din = death day. Pause.
Jot(i) = God's Light. Bertaiy = operates. Aapa = self. Pusoo = animal; foolish. Jeevun Pud Kaarun = for a longer life. Loachun = eyes; wisdom. 2.
Praani = oh, man. Bherma = doubts; misgivings. Aik = the one and only (God). 3.

MEANING: That day (of man's death) approaches near, but no one, including his mother, father, brothers, sons, or his wife, can be any help to him (cannot save him, or take responsibility for his sins). **Pause.** Man's life decreases by the hours and the minutes, and his body weakens. Death follows him like a hunter, so what means can a man use (to avoid death and the consequences of deeds done by him)? 1.
As long as God's Light (Soul) operates in him, the animal-like foolish man does not recognize himself (in terms of what the objective of life is, and what kind of deeds he is performing). He becomes greedy (wishful) to enhance his life span, and cannot see any farther (in terms of spirituality) with his eyes. 2. Kabir has only one suggestion to make to the man, that he should quit (get rid of) all his misgivings, take the shelter of God only, and recite His Naam. 3.2.

ਜੋ ਜਨ ਭਾਉ ਭਗਤਿ ਕਛੁ ਜਾਨੈ ਤਾ ਕਉ ਅਚਰਜੁ ਕਾਹੋ॥ ਜਿਉ ਜਲੁ ਜਲ ਮਹਿ ਪੈਸਿ ਨ ਨਿਕਸੈ ਤਿਉ ਢੁਰਿ ਮਿਲਿਓ ਜਲਾਹੋ॥ 1॥ ਹਰਿ ਕੇ ਲੋਗਾ ਮੈ ਤਉ ਮਤਿ ਕਾ ਭੋਰਾ॥ ਜਉ ਤਨੁ ਕਾਸੀ ਤਜਹਿ ਕਬੀਰਾ ਰਮਈਐ ਕਹਾ ਨਿਹੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਲੋਈ ਭਰਮਿ ਨ ਭੂਲਹੁ ਕੋਈ॥ ਕਿਆ ਕਾਸੀ ਕਿਆ ਊਖਰ ਮਗਹਰੁ ਰਾਮੁ ਰਿਦੈ ਜਉ ਹੋਈ॥ 2॥3॥

Jo jun bhaaou bhugut(i) kuchh(u) jaanaiy, ta kuou achurj kaaho. Jiyoun jul(u), jul meh(i) paiys(i) na niksaiy, tiyoun dhoor(i) miliyou julaahou. Hur(i) kay loaga, mein tuou mut(i) ka bhora. Juou tun Kashi tujeh(i) Kabira, Rumuyyiyaiy kuha nihora. 1. Ruhaou. Keht Kabir(u) soonhou ray loyee, bherm(i) na bhoolhou koyee. Kiya Kashi, kiya ookhur Mug-hur(u), Ram(u) ridaiy juou hoyee. 2.3.

Word Meaning: Bhaaou Bhugut(i) = worship with love and devotion. Achurj = amazement. Dhoor(i) = with a melted (soft) heart. Julaaho = weaver (Kabir Sahib). 1.
Bhora = very low. Kashi = Banaras (Varanasi) – the city of Shiva (It is believed that whosoever dies in Kashi goes to paradise after death). Nihora = favour. Pause.
Ookhur = barren land covered with saltpetre (potassium nitrate). Mug-hur(u) = a town of Ganesh. It is believed that whoever dies in Mughur is reincarnated as a donkey. 2.

MEANING: Nothing comes as a surprise (amazement) in life to the man who knows (practises) worship of God with love and devotion. I am a low-caste weaver (who enjoys no respect in society), yet God has been kind to me in such a way that my mind became so soft to merge into Him, to become "one" with Him, just like water - when two different bodies of water mix with each other, they become inseparable. 1. (According to the world), I have very low wisdom (to leave Banaras and to settle in Mug-hur to take the risk of being reborn as a donkey); but if one goes to paradise simply because he dies in Banaras, then what is the favour of God in that? Pause. I want to make one thing very clear to the people, that they should not be misled by any misgiving; if one has God enshrined in his heart, then it makes no difference whether one dies in Banaras, or in the barren Mug-hur (he will merge into God in either case), oh Kabir. 2.3.

ਇੰਦ੍ਰ ਲੋਕ ਸਿਵ ਲੋਕਹਿ ਜੈਬੋ॥ ਓਛੇ ਤਪ ਕਰਿ ਬਾਹੁਰਿ ਐਬੋ॥ 1॥ ਕਿਆ ਮਾਗਉ ਕਿਛੁ ਥਿਰ ਨਾਹੀ॥ ਰਾਮ ਨਾਮ ਰਖੁ ਮਨ ਮਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਸੋਭਾ ਰਾਜ ਬਿਭੈ ਵਡਿਆਈ॥ ਅੰਤਿ ਨ ਕਾਹੂ ਸੰਗ ਸਹਾਈ॥ 2॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਛਮੀ ਮਾਇਆ॥ ਇਨ ਤੇ ਕਹੁ ਕਵਨੈ ਸੁਖੁ ਪਾਇਆ॥ 3॥ ਕਹਤ ਕਬੀਰ ਅਵਰ ਨਹੀ ਕਾਮਾ॥ ਹਮਰੈ ਮਨ ਧਨ ਰਾਮ ਕੋ ਨਾਮਾ॥ 4॥4॥

Indar loak, Shiv lokeh(i) jaibo. Oachhaiy tup kur(i) baahur(i) aiybo. 1. Kiya maangoun, kichh(u) thir naahi. Ram Naam rukh(u) mun maahi. 1. Ruhaou. Sobha, raj, bibhaiy, vudiyaayee. Unt(i) na kaahoo sung suhaayee. 2. Poottar, kluttar, Lachhmi, Maya. Inn tay kuhou, kuvnaiy sookh(u) paaya. 3. Keht Kabir, uver nuhee kaama. Humray mun, dhun Ram ko Naama. 4.4.

Word Meaning: Loak = world; kingdom. Jaiybo = goes. Oachhay = of low level. 1. Sobha = fame; praise. Bibhaiy = wealth; luxuries. Vudiyaayee = respect. 2. Kluttar = wife. Luchhmi (Luxmi) = Maya = wealth. Kuvnaiy = who. Uver = other. 3 & 4.

MEANING: (As per the common belief) if, after death, one goes to the kingdom of Indra (because he worshipped him) or to Shiva's kingdom, he will come out of those kingdoms quickly because such worship is of a very low level. 1. So, what should I wish for, because everything (including the kingdoms of various gods) is short-lived? The only thing which is permanent is the Naam of God, so keep that in mind all the time, oh Kabir. Pause. Be it one's praise among the people, kingship, wealth, or other luxuries of life, none of them accompanies him at the time of death. 2. Tell me, who has ever enjoyed permanent comfort (or happiness) from his sons, wife, wealth, or other luxuries? 3. I have the wealth of God's Naam in my mind, and nothing else is of any use to me, oh Kabir. 4.4.

ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਰਾਮ ਸਿਮਰਿ ਭਾਈ॥ ਰਾਮ ਨਾਮ ਸਿਮਰਨ ਬਿਨੁ ਬੂਡਤੇ ਅਧਿਕਾਈ॥ 1॥ ਰਹਾਉ॥ ਬਨਿਤਾ ਸੁਤ ਦੇਹ ਗ੍ਰੇਹ ਸੰਪਤਿ ਸੁਖਦਾਈ॥ ਇਨ੍ਹ ਮੈ ਕਛੁ ਨਾਹੀ ਤੇਰੋ ਕਾਲ ਅਵਧ ਆਈ॥ 1॥ ਅਜਾਮਲ ਗਜ ਗਨਿਕਾ ਪਤਿਤ ਕਰਮ ਕੀਨੇ॥ ਤੇਊ ਉਤਰਿ ਪਾਰਿ ਪਰੇ ਰਾਮ ਨਾਮ ਲੀਨੇ॥ 2॥ ਸੂਕਰ ਕੂਕਰ ਜੋਨਿ ਭ੍ਰਮੇ ਤਊ ਲਾਜ ਨ ਆਈ॥ ਰਾਮ ਨਾਮ ਛਾਡਿ ਅੰਮ੍ਰਿਤ ਕਾਹੇ ਬਿਖੁ ਖਾਈ॥ 3॥ ਤਜਿ ਭ੍ਰਮ ਕਰਮ ਬਿਧਿ ਨਿਖੇਧ ਰਾਮ ਨਾਮੁ ਲੇਹੀ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਨ ਕਬੀਰ ਰਾਮੁ ਕਰਿ ਸਨੇਹੀ॥ 4॥5॥

Ram simer(i), Ram simer(i), Ram simer(i), bhaayee. Ram Naam simrun bin(u) boodtay adhikaayee. 1. Ruhaou. Bunita, soot, dayh, grayh, sumput(i) sookhdaayee. Innh maiyn kuchh(u) naahi tayro, kaal uvudh aayee. 1. Ajamull, guj, Gunika, putit kerm keenay. Tayoo oottar paar(i) puray, Ram Naam leenay. 2. Sookur, kookur, joan(i) bhermay, tuou laaj na aayee. Ram Naam chhaadi) Amrit, kaahay bikh(u) khaayee. 3. Tuj(i) bherm, kerm bidh(i) nikhaydh, Ram Naam(u) layhi. Gur persad(i) jun Kabir Ram(u) kur(i) sunayhi. 4.5.

Word Meaning: Boodtay = drown. Adhikaayee = many; countless. Pause. Bunita = wife. Grayh = household. Sumput(i) = wealth. Uvudh = fixed time. 1.

Ajamul = a Brahman of Kanauj who is considered to be a sinner because he married a prostitute. **Guj** = an elephant – a musician of the gods who was transformed into an elephant by the curse of a sage. He went to drink water in the pool of the god Varun, but was caught in the tentacles of an octopus, who began to pull him into deep water. When the elephant was about to drown, he took a lotus flower in his trunk and prayed to God for his release. His prayer was answered, and he was saved. **Gunika** = a prostitute who was given a parrot by a sage to be trained to say Ram (God). When Gunika was teaching the parrot to say God, she became a devotee herself. Putit Kerm = immoral deeds. Tayoo = those. Oottar Puraiy = salvaged. 2. Sookur = pig. Kookur = dog. Laaj = shame. Bikh(u) = poison of immoral deeds. 3. Tuj(i) = abandon. Bidh(i) = customs; rituals. Nikhaydh = unacceptable. Sunayhi = endear. 4.

MEANING: Recite God's Naam, oh my friends. Countless people drown in the world-sea (fail to connect with God and go through various life forms). Pause.
One may find his wife, sons, household facilities, and his wealth to be enjoyable to him bodily, but none of them is really his when he reaches the end of his life. 1.
Ajamul, the elephant, and Gunika are known to have done ignoble deeds, but even they were salvaged when they remembered God. 2. Didn't you feel ashamed when you went through the life forms of a pig, or a dog, etc.? So, ignoring the Amrit of the Naam of God, why are you still engrossed in the poisonous sensual pleasures? 3. Get rid of all your misbeliefs about the prevalent religious rituals, as well as the other non-permitted (unacceptable) sinful deeds, and recite God's Naam only. With Guru's grace, make God your dear friend, oh Kabir. 4.5.

ਧਨਾਸਰੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Dhanasari Bani Bhagat Nam Dev Ji Kee: Ek Onkar Satgur Persad(i):

ਗਹਰੀ ਕਰਿ ਕੈ ਨੀਵ ਖੁਦਾਈ ਊਪਰਿ ਮੰਡਪ ਛਾਏ॥ ਮਾਰਕੰਡੇ ਤੇ ਕੋ ਅਧਿਕਾਈ ਜਿਨਿ ਤ੍ਰਿਣ ਧਰਿ ਮੂੰਡ ਬਲਾਏ॥ 1॥ ਹਮਰੋ ਕਰਤਾ ਰਾਮੁ ਸਨੇਹੀ॥ ਕਾਹੇ ਰੇ ਨਰ ਗਰਬੁ ਕਰਤ ਹਹੁ ਬਿਨਸਿ ਜਾਇ ਝੂਠੀ ਦੇਹੀ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 693)॥ ਮੇਰੀ ਮੇਰੀ ਕੈਰਉ ਕਰਤੇ ਦੁਰਜੋਧਨ ਸੇ ਭਾਈ॥ ਬਾਰਹ ਜੋਜਨ ਛਤ੍ਰੁ ਚਲੈ ਥਾ ਦੇਹੀ ਗਿਰਝਨ ਖਾਈ॥ 2॥ ਸਰਬ ਸੋਇਨ ਕੀ ਲੰਕਾ ਹੋਤੀ ਰਾਵਨ ਸੇ ਅਧਿਕਾਈ॥ ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਧੇ ਹਾਥੀ ਖਿਨ ਮਹਿ ਭਈ ਪਰਾਈ॥ 3॥ ਦੁਰਬਾਸਾ ਸਿਉ ਕਰਤ ਠਗਉਰੀ ਜਾਦਵ ਇਹ ਫਲ ਪਾਏ॥ ਕ੍ਰਿਪਾ ਕਰੀ ਜਨ ਅਪੁਨੇ ਊਪਰਿ ਨਾਮਦੇਉ ਹਰਿ ਗੁਨ ਗਾਏ॥ 4॥1॥
Gehri kur(i) kaiy neev khoodaayi, oopur(i) mundup chhaayay. Markunday tay ko adhikaayee jin(i) trin dhur(i) moond bulaayay. 1. Humro Kerta Ram(u) sunayhi. Kaahay ray nur gerb(u) kert huou, binus(i) jaayay jhootthi dayhee. 1. Ruhaou.
(PAGE 693): Mayri, mayri Kairou kertay, Durjodhun say bhaayee. Baareh jojun chhutur chulaiy tha, dayhi girjhun khaayee. 2. Serb soyin kee Lanka hoati, Ravun say adhikaayee. Kuhaa bhuyyiou dur(i) baandhay haathi, khin meh(i) bhuyee puraayee. 3. Doorbaasa siyoun kert tthugauri, Yadav eh ful paayay. Kirpa kuri jun Apunay oopur(i), Nam Dayo Hur(i) goon gaayay. 4.1.
Word Meaning: Gehri = deep. Neev = foundation. Khoodaayee = dug out. Mundup = decorations. Chhaayay = covered with. Markunday = a sage with a very long life, and who spent his whole life in a hut made of leaves and tree branches only. Ko = who? Adhikaayee = with longer life. Trin = leaves. Moond = head. Bulaayay = pass time. 1.
Kerta = creator. Sunayhi = dear. Gerb(u) = conceit. Binus Jaayay = will be destroyed. Jhootthee = false; short-lived. Dayhi = body. Pause. Kairou = Kaurvaas, the portrayed villains in the Mahabharat. Durjodhun = the eldest of the Kairou brothers. Say = like. Baareh Jojun = about 70 miles. Chuutur = canopies, spread of armies. Girjhun = vultures. 2.
Serb Soyin = all gold. Adhikaayee = very powerful. Kuhaa Bhuyyiou = what happened? So what? Khin = moment. Puraayee = blonged to others. 3.
Doobaasha = an ill-tempered sage. **Tthugauri** = a deceitful act (once a group of young men, led by Krishna, wanted to fool the sage). They dressed a young boy as a woman, adorned her to look pregnant, took her to the sage, and asked him to predict whether she would bear a boy or a girl. The sage saw through the trick and angrily cursed that she would

bear a child (or something) who would destroy the whole Yadav clan, of which Krishna was a member. The group got very scared to hear that, and quickly searched for the stuff which they had used to make the boy look like a pregnant woman. They were stunned to find a large piece of iron there. Scared to death, the group decided to destroy the piece. They took that to the nearby Arabian Sea and tried to rub it away on a rock. The particles of iron fell into the sea, which were spread over a large area along the shore by the huge water waves. A small piece of that iron chunk fell into the sea and was swallowed by a fish. The fish was caught and by a fisherman who opened its stomach to clean the fish when he found that small piece. It is believed that a piece of iron that is found in a fish makes great arrows. The piece was bought by a hunter who had an arrow made from it.
After a few years, bamboo-like plants flourished along the seashore where the particles of the iron piece had deposited. The Yadavs held a fair where the youngsters drank so much alcohol that they fought among themselves and uprooted the bamboo-like plants to hit one another until all of them were killed. The prediction by Doorbaasha proved true.
Krishna became very sad and lay under a tree, in a pensive mood, on a starry night, with one leg resting on the other, which he had bent to raise the other so that the sole of his foot was vertical and clearly visible. The gods are believed to have a shiny spot on their soles, which could be mistaken for the eye of a deer. The hunter, who had that special arrow, happened to be somewhere near the tree where Krishna was lying. The hunter mistook the light in Krishan's sole for an eye of some deer and shot an arrow, aiming at it. The arrow pierced the foot of Krishna, who died right there. Thus, even the last member of the Yadav clan was finished. Ful = reward. 4.
MEANING: The man lays down deep foundations, and constructs highly decorated buildings on them; but he does not realize that nobody has out-lived the sage Markanday, who lived a very long life, which he all spent in a hut of leaves and tree branches over his head (everybody has to die so why build such big mansions). 1. Our creator is the dear God (so, remember Him). What are you conceited about, oh man? Your body is short-lived and will eventually be destroyed. Pause. The Kauravas were highly conceited about their vast kingdom, had a brave brother like Duryodhana, and claimed everything as theirs. When they fought against the Pandavas, their armies were spread over about 70 miles in the battlefield. (But, look, what happened to them). Their dead bodies suffered such disgrace that they were eaten by vultures. 2. Similarly, the villain in the epic of Ramayana, Ravana, was a powerful and rich ruler, and it is believed that his Lanka was all built of gold. His wealth and the elephants tied at his door could not save him, and they became the belongings of others in a moment. 3. The Yadavas reaped the (painful) reward when they played a cheap trick on the ill-tempered sage, Doorbaasha. (So, one should not commit any ignoble deed and should not be conceited). God is very kind to His devotee, Nam Dev, that is why I sing His praise. 4.1.

ਦਸ ਬੈਰਾਗਨਿ ਮੋਹਿ ਬਸਿ ਕੀਨ੍ਹੀ ਪੰਚਹੁ ਕਾ ਮਿਟ ਨਾਵਹੁ॥ ਸਤਰਿ ਦੋਇ ਭਰੇ ਅੰਮ੍ਰਿਤ ਸਰਿ ਬਿਖੁ ਕਉ ਮਾਰਿ ਕਢਾਵਉ॥ 1॥ ਪਾਛੈ ਬਹੁਰਿ ਨ ਆਵਨੁ ਪਾਵਉ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਘਟ ਤੇ ਉਚਰਉ ਆਤਮ ਕਉ ਸਮਝਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਬਜਰ ਕੁਠਾਰੁ ਮੋਹਿ ਹੈ ਛੀਨਾ ਕਰਿ ਮਿੰਨਤਿ ਲਗਿ ਪਾਵਉ॥ ਸੰਤਨ ਕੇ ਹਮ ਉਲਟੇ ਸੇਵਕ ਭਗਤਨ ਤੇ ਡਰ ਪਾਵਉ॥ 2॥ ਇਹ ਸੰਸਾਰ ਤੇ ਤਬ ਹੀ ਛੂਟਉ ਜਉ ਮਾਇਆ ਨਹ ਲਪਟਾਵਉ॥ ਮਾਇਆ ਨਾਮੁ ਗਰਭ ਜੋਨਿ ਕਾ ਤਿਹ ਤਜਿ ਦਰਸਨੁ ਪਾਵਉ॥ 3॥ ਇਤੁ ਕਰਿ ਭਗਤ ਕਰਹਿ ਜੋ ਜਨ ਤਿਨ ਭਉ ਸਗਲ ਚੁਕਾਈਐ॥ ਕਹਤ ਨਾਮਦੇਉ ਬਾਹਰਿ ਕਿਆ ਭਰਮਹੁ ਇਹ ਸੰਜਮ ਹਰਿ ਪਾਈਐ॥ 4॥2॥

Dus baiyraagun(i) moh(i) bus(i) keenhi, punchoun ka mit naavhoun. Suttar(i) doyay bhuray Amrit sur(i), bikh(u) kuou maar(i) kudhaavoun. 1. Paachhaiy buhour(i) na aavun(u) paavoun. Amrit Bani ghut tay oochuroun, aatum kuou sumjhaavoun. 1. Ruhaou. Bujjur kootthaar moh(i) haiy chheena, kur(i) minnut(i), lug(i) paaoun. Suntun kay hum ooltay sayvuk, bhugtun tay dur paavoun. 2. Eh sunsaar tay tub hee chhootoun, juou Maya neh luptaavoun. Maya naam(u) gerbh joan(i) ka, tih tuj(i) dershun(u) paavoun. 3. Itt(u) kur(i) bhugut kureh(i) jo jun, tin bhuou sugul chookaayiyaiy. Keht Nam Dayo, baahur(i) kiya bhermou, eh sunjum Hur(i) paayiyaiy. 4.2.

Word Meaning: Baiyraagun(i) = pacified human senses (which lead to detachment from the world). Punchoun = of the five demons. Suttar(i) Doyay = 72 (the big veins in the body). Amrit Sur(i) = pool of virtues. Bikh(u) = poisonous desires. 1.
Paachhaiy = after that. Bani = words in praise of God. Ghut =heart. Pause.
Bujjur Kootthar = ax of stone (sharp and strong); rage. Chheena = snatched. There is a story in the Ramayana that when Rama broke the bow belonging to Shiva, god Paras Ram, a devotee of Shiva, became enraged and wanted to kill Rama with his signature axe. But Rama dropped on his feet and pulled out his rage. Minnut(i) Lug Paaoun = with all humbleness. Ooltay = contrary to (normal practice). 2.
Luptaavoun = cling to; too much love. Tuj(i) = by giving up. Dershun = sight. 3.
Itt(u) Kur(i) = like this. Chookaayiyaiy = removed. Bhermou = wander around. Sunjum = means. 4.2.

MEANING: I enlightened my soul with the holy Bani in praise of God, which immortalizes you (connects you with Him), and which I recite with my tongue from the core of my heart, as a result of which, I will never take rebirths. Pause. (With the holy Bani in my mind), I have been able to control all my ten senses, and the five demons have been completely annihilated. All the 72 big veins in my body are full of Amrit (God's Naam), whereby all my poisonous vices (sensual pleasures) have been killed, and have disappeared from my thoughts. 1. (With God's Naam in my mind), I have acquired humility and humbleness, and my rage has been uprooted from within me like Rama pulled out the rage of Paras Ram, who was going to kill him with his strong and sharp ax, by his (Rama's) humility when he touched Paras Ram's feet. Contrary to my treatment of my vices (which I have destroyed), I am a servant of the holy saints and have respectful fear for the devotees of God. 2.
I will be free from the worldly bonds only when I do not cling to (do not show any attachment for) Maya, which is another name for rebirths (love for Maya keeps one in the birth-death cycle). I can have a holy sight of God only if I abandon my love for Maya. 3.
If someone worships God like this, all his worldly fears are eradicated, and he can realize God inside him. He does not need to search for Him outside, oh Naam Dev. 4.2.

ਮਾਰਵਾੜਿ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਬੇਲਿ ਬਾਲਹਾ ਕਰਹਲਾ॥ ਜਿਉ ਕੁਰੰਕ ਨਿਸਿ ਨਾਦੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ॥ 1॥ ਤੇਰਾ ਨਾਮੁ ਰੂੜੋ ਰੂਪ ਰੂੜੋ ਅਤਿ ਰੰਗ ਰੂੜੋ ਮੇਰੋ ਰਾਮਈਆ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਧਰਣੀ ਕਉ ਇੰਦ੍ਰ ਬਾਲਹਾ ਕੁਸਮ ਬਾਸੁ ਜੈਸੇ ਭਵਰਲਾ॥ ਜਿਉ ਕੋਕਿਲ ਕਉ ਅੰਬੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ॥ 2॥ ਚਕਵੀ ਕਉ ਜੈਸੇ ਸੂਰੁ ਬਾਲਹਾ ਮਾਨਸਰੋਵਰ ਹੰਸਲਾ॥ ਜਿਉ ਤਰੁਣੀ ਕਉ ਕੰਤੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ॥ 3॥ ਬਾਰਿਕ ਕਉ ਜੈਸੇ ਖੀਰੁ ਬਾਲਹਾ ਚਾਤ੍ਰਿਕ ਮੁਖ ਜੈਸੇ ਜਲਧਰਾ॥ ਮਛੁਲੀ ਕਉ ਜੈਸੇ ਨੀਰੁ ਬਾਲਹਾ ਤਿਉ ਮੇਰੈ ਮਨਿ ਰਾਮਈਆ॥ 4॥ ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਚਾਹਹਿ ਬਿਰਲੇ ਕਾਹੂ ਡੀਠੁਲਾ॥ ਸਗਲ ਭਵਨ ਤੇਰੋ ਨਾਮੁ ਬਾਲਹਾ ਤਿਉ ਨਾਮੇ ਮਨਿ ਬੀਠੁਲਾ॥ 5॥3॥

Maarvaarr(i) jaiysay neer(u) balha, bayl(i) balha kurhulaa. Jiyoun koorunk nis(i) naad(u) balha, tiyoun mayraiy mun(i) Ramuyya. 1. Tayra Naam roorro, roop roorro, ut(i) rung roorro mayro Ramuyya. 1. Ruhaou. Jiyoun dherni kuou Indar(u) balha, koosum baas(u) jaiysay,

bhuvurla. Jiyoun kokil kuou umb(u) balha, tiyoun mayraiy mun(i) Ramuyya. 2. Chuckvee kuou jaiysay soor(u) balha, Mansurovar, hunsla. Jiyoun tarunee kuou kunt(u) balha, tiyoun mayraiy mun(i) Ramuyya. 3. Baarik kuou jaiysay kheer(u) balha, chaatrik mookh jaiysay juldhura. Muchhuli kuou jaiysay neer balha, tiyoun mayraiy mun(i) Ramuyya. 4. Saadhik, Sidh sugul moon(i) chaaheh(i), birlay kaahoo deetthla. Sugul bhuvun Tayro Naam(u) balha, tiyoun Naamay mun(i) Beetthula. 5.3.

Word Meaning: Maarvaarr(i) = a desert area in Rajasthan. Neer(u) = water. Balha = dear. Bayl(i) = vine. Kurhulaa = (a baby) camel. Koorunk = deer. Nis(i) = at night. Naad(u) = music. (Musk deer is known to love a particular music which leads him to his death by the hunters). Ramuyya = God. 1. Roorro = beautiful. Roop = physical features. Pause. Dherni = earth. Indra(u) = (god of) rain. Koosum Baas(u) = fragrance of flowers. Bhuvurla = bumble bee. Kokil = a migratory singing bird (like cuckoo). 2. Cuckvee = Greek partridge; a female bird which gets separated from her male companion at night and gets united with him at sunrise. So, she waits for and loves the sun. Soor(u) = sun. Mansurovar = a lake in the Indian high mountains, which is known for its swans. Tarunee = a young bride. Kunt(u) = husband. 3. Kheer = milk. Chaatrik = rainbird, a bird which is believed to drink only the first drop of rain. Juldhura = clouds; rain. 4. Sadhik = those who purify their bodies with yogic exercises. Sugul = all. Moon(i) = a hermit. Birlay = rare. Deetthla = sees. Bhuvun = universe. Beetthla = God. 5.

MEANING: Just like water is very dear to (is badly needed by) the people in a desert, and a vine is dear to a camel; and just like special music is very dear (attractive) to a musk-deer at night, God is very dear to my mind. 1. Everything of Yours, including Your Naam, Your physical features, and Your colour, is very pretty (dear to me), oh my God. Pause. Just like the (dry) earth loves rain, and the bumblebees love the fragrance of flowers, and just like the cuckoo loves a mango tree, I love my God. 2. Just like a Greek partridge loves the sun, and the swans love Lake Mansarovar, and just like a new bride loves her husband, I love my God. 3. Just like a child loves milk, and the rainbird loves (the first drop of) rain; and just like the fish love water, I love my God. 4.
Even though all the Sadhiks, the accomplished Sidh yogis, and the hermits (sages) wish for God, some rare individual is able to see Him (connect with Him). Just like the whole world loves to acquire Your Naam, so does Nam Dev, oh God. 5.3.

ਪਹਿਲ ਪੁਰੀਏ ਪੁੰਡਰਕ ਵਨਾ॥ ਤਾ ਚੇ ਹੰਸਾ ਸਗਲੇ ਜਨਾ॥ ਕ੍ਰਿਸਨਾ ਤੇ ਜਾਨਉ ਹਰਿ ਹਰਿ ਨਾਚੰਤੀ ਨਾਚਨਾ॥ 1॥ ਪਹਿਲ ਪੁਰਸਾਬਿਰਾ॥ ਅਥੋਨ ਪੁਰਸਾਦਮਰਾ॥ ਅਸ ਗਾ ਅਸ ਉਸ ਗਾ ਹਰਿ ਕਾ ਬਾਗਰਾ॥ ਨਾਚੈ ਪਿੰਧੀ ਮਹਿ ਸਾਗਰਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਚੰਤੀ ਗੋਪੀ ਜੰਨਾ॥ ਨਈਆ ਤੇ ਬੈਰੇ ਕੰਨਾ॥ ਤਰਕੁ ਨ ਚਾ॥ ਭ੍ਰਮੀਆ ਚਾ॥ ਕੇਸਵਾ ਬਚਉਨੀ ਅਈਏ ਮਈਏ ਏਕ ਆਨ ਜੀਉ॥ 2॥
(ਅੰਗ 694)॥ ਪਿੰਧੀ ਉਭਕਲੇ ਸੰਸਾਰਾ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਏ ਤੁਮ ਚੇ ਦੁਆਰਾ॥ ਤੂ ਕੁਨੁ ਰੇ॥ ਮੈ ਜੀ ਨਾਮਾ॥ ਹੋ ਜੀ॥ ਆਲਾ ਤੇ ਨਿਵਾਰਣਾ ਜਮ ਕਾਰਣਾ॥ 3॥4॥

Pehl pooriyay poondruk vunaa. Ta chay hunsa suglay junaa. Krishna tay jaanou Hur(i), Hur(i), nachuntee naachna. 1. Pehl Purshabiraa. Uthoan Purshaadmuraa. Us ga, us oos ga, Hur(i) ka baagra. Naachaiy pindhi meh(i) saagra. 1. Rhuaou. Naachuntee gopi junna. Nuyya tay baiyray kunna. Terk na cha. Bhermiya cha. Keshva buchauni. Uyyiyay, muyyiyay aik aan jeeo. 2.

(PAGE 694): Pindhi oobhkulay sunsaara. Bherm(i), bherm(i) aayay, Toom chay, Dooaara. Tu koon ray? Mein ji, Naama. Ho ji. Aaala tay nivaarna, Jum kaarna. 3.4.

Word Meaning: Pehl = at first; in the beginning. Pooriyay = the city (the world). Poondruk = lotus flowers. Vunaa = forest. Ta Chay = in that. Hunsa = swans (virtuous people). Krishna = Maya. Hur(i) Naachna = God's dancing creation. Naachuntee = is dancing (at the hands of Maya). 1. Purshabira = God appeared. Uthoan = after that. Purshaadmuraa = Pushaat Amra = Maya from God. Us ga = of this (God). Us = and. Oosga = of that (Maya). Baagra = lovely garden. Pindhi = the containers to carry water in a Persian Wheel. Saagra = sea water. Pause. Gopi Junna = women and men. Nuyya = the Lord. Baiyray = without. Kunna = none. Terk(u) Na Cha = do not question it. Bermiya Cha = remove your misgiving. Kashvaa = God's. Buchauni = words. Ayyiyay = women. Muyyiyay = men. Aik Ann = of the same kind. 2. Pindhi = the people. Oobhkulay = submerge in and out (trying to escape from drowning). Bherm(i), Bherm(i) = wander aimlessly. Koon = who. Aaala = worldly webs (affairs). Nivaarna = save; keep away. Jum Kaarna = the fear of death. 3.

MEANING: First of all, God created Himself, and then He created Maya. From the union of the two, the word came into being as a pretty garden of living beings. **Pause.**

At the beginning, when Maya had not yet influenced the living beings, the world was like a pretty field of lotus flowers (which normally grow in mud, but Maya's mud had not yet formed). Human beings were also pure and innocent, like swans. But, when the effects of Maya took effect, the world began to dance at the hands of Maya like water dances in the containers of the Persian wheel. 1. The men and the women alike are dancing now like puppets of Maya, but God is present in every heart, and no one is without Him (the effects of Maya are effective at the Will of God). There should be no question about this fact (that God is present in every heart and Maya is under His control); the man should have no doubt about it. The words (Huqam/ Will) of God apply to all humans – men and women alike. 2. Like the water containers in the Persian wheel, which go under water to be filled and then come out, the humans are now struggling to stay afloat as they drown in the world-sea (sea of Maya). Having wandered around aimlessly, now I have come to Your shelter, oh God. If you ask me who I am, then my answer is that I am Nam Dev, Your humble devotee. I am afraid of the Angel of death, kindly protect me from the bonds of the world (which lead one to the Angel), oh God. 3.4.

ਪਤਿਤ ਪਾਵਨ ਮਾਧਉ ਬਿਰਦੁ ਤੇਰਾ॥ ਧੰਨਿ ਤੇ ਵੈ ਮੁਨਿ ਜਨ ਜਿਨ ਧਿਆਇਓ ਹਰਿ ਪ੍ਰਭੁ ਮੇਰਾ॥ 1॥ ਮੇਰੈ ਮਾਥੈ ਲਾਗੀਲੇ ਧੂਰਿ ਗੋਬਿੰਦ ਚਰਨਨ ਕੀ॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਿਨਹੂ ਤੇ ਦੂਰਿ॥ 1॥ ਰਹਾਉ॥ ਦੀਨ ਕਾ ਦਇਆਲੁ ਮਾਧੋ ਗਰਬ ਪਰਹਾਰੀ॥ ਚਰਨ ਸਰਨ ਨਾਮਾ ਬਲਿ ਤਿਹਾਰੀ॥ 2॥5॥

Putit paavun, Madho, bird(u) Tayra. Dhunn(i) tay vaiy jun, jin dhiyaayo Hur(i) Prubh(u) mayra. 1. Mayraiy maathaiy laagilay dhoor(i) Gobind Churnun kee. Soor(i), nur, moon(i) jun, tinhoon tay door(i). 1. Ruhaou. Deen ka Duyyaal(u) Madho, gerb purhaari. Churn, shern Nama, bul(i) Tihaari. 2.5.

Word Meaning: Putit = immoral. Paavun = purify. Bird(u) = the innate virtue. 1. Maathaiy ----Dhoor(i) = dust of Waheguru's feet on the forehead. Pause. Gerb = conceit. Purhaari = remover; destroyer. Bul(i) Tihaari = sacrifice for you. 2.

MEANING: To purify and to salvage the immoral is Your innate virtue, oh my Lord. Highly fortunate are the individuals who worship my Lord. 1. I am lucky that I got to put the dust of Lord's feet on my forehead (I got connected with His Shabad), of which the gods, humans, and the sages stay devoid. Pause. My lord is kind to the poor (weak), and is the destroyer of the conceit of the powerful. I am a sacrifice for my Lord, and have come to His shelter, oh Nama. 2.5.

ਧਨਾਸਰੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Dhanasari Bhagat Ravidass Ji Kee: Ek Onkar Satgur Persad(i):

ਹਮ ਸਰਿ ਦੀਨੁ ਦਇਆਲੁ ਨ ਤੁਮ ਸਰਿ ਅਬ ਪਤੀਆਰੁ ਕਿਆ ਕੀਜੈ॥ ਬਚਨੀ ਤੋਰ ਮੋਰ ਮਨੁ ਮਾਨੈ ਜਨ ਕਉ ਪੂਰਨ ਦੀਜੈ॥ 1॥ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਰਮਈਆ ਕਾਰਨੇ॥ ਕਾਰਨ ਕਵਨ ਅਬੋਲ॥ ਰਹਾਉ॥ ਬਹੁਤ ਜਨਮ ਬਿਛੁਰੇ ਥੇ ਮਾਧਉ ਇਹੁ ਜਨਮ ਤੁਮ੍ਹਾਰੇ ਲੇਖੇ॥ ਕਹਿ ਰਵਿਦਾਸ ਆਸ ਲਗ ਜੀਵਉ ਚਿਰੁ ਭਇਓ ਦਰਸਨੁ ਦੇਖੈ॥ 2॥1॥

Hum sur(i) deen(u), duyyaal(u) na Toom sur(i), ub putiyaar(u) kiyya keejaiy. Buchnee Toar, moar mun(u) maanaiy, jun kuou Poorun deejaiy. 1. Huou bul(i), bul(i) jaaoun Ramuyya kaarnay. Kaarun kuvun aboal? Ruhaou. Buhout junum bichhuray thay Madho, eh(u) junum Toomhaaray laykhay. Keh(i) Ravidass, aas lug jeevoun, chir(u) bhuyyo Dershun daykhaiy. 2.1.

Word Meaning: Sur(i) = like. Deen(u) = poor; helpless; humble. Duyyaal(u) = benevolent. Putiyaar(u) = test of faith. Buchnee = words. Maanaiy = convinced; I am sold on. Poorun = the perfect state of spirituality. Deejaiy = grant. 1.
Kaarnay = for. Kaarun = reason. Aboal = quiet; not talking to me. Pause.
Bichhuray = separated. Madho = oh, God. Laykhay = dedicated. 2.

MEANING: There is no one poor (helpless) like me, and there is no one compassionate like You; so, what test is needed to prove my faith in You, oh my Lord? I am fully sold on (fully convinced with) Your Words, kindly grant me the perfect spiritual state, oh my Lord. 1.
I am willing to sacrifice my life many times for You, but I am unaware of the shortcomings that keep You from talking to me. Pause. I have been separated from You for many lives, but I dedicate my present life to You, oh my Lord. It has been very long since I had Your holy sight, but now I, Ravidass, survive only with the hope that I will have Your holy sight in this life. 2.1.

ਚਿਤ ਸਿਮਰਨੁ ਕਰਉ ਨੈਨ ਅਵਿਲੋਕਨੋ ਸ੍ਰਵਨ ਬਾਨੀ ਸੁਜਸੁ ਪੂਰਿ ਰਾਖਉ॥ ਮਨੁ ਸੁ ਮਧੁਕਰੁ ਕਰਉ ਚਰਨ ਹਿਰਦੇ ਧਰਉ ਰਸਨ ਅੰਮ੍ਰਿਤ ਰਾਮ ਨਾਮ ਭਾਖਉ॥ 1॥ ਮੇਰੀ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਸਿਉ ਜਿਨਿ ਘਟੈ॥ ਮੈ ਤਉ ਮੋਲਿ ਮਹਗੀ ਲਈ ਜੀਅ ਸਟੈ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਤਿ ਬਿਨਾ ਭਾਉ ਨਹੀ ਊਪਜੈ ਭਾਵ ਬਿਨੁ ਭਗਤਿ ਨਹੀ ਹੋਇ ਤੇਰੀ॥ ਕਹੈ ਰਵਿਦਾਸੁ ਇਕ ਬੇਨਤੀ ਹਰਿ ਸਿਉ ਪੈਜ ਰਾਖਹੁ ਰਾਜਾ ਰਾਮ ਮੇਰੀ॥ 2॥2॥

Chit simrun(u) kuroun, naiyn aviloakno, servun Bani soojus(u) poor(i) raakhoun. Mun(u) su mudhukur(u) kuroun, churn hirdaiy dhuroun. Rusn Amrit Ram Naam bhaakhoun. 1. Mayri preet(i) Gobind siyoun jin(i) ghutaiy. Mein tuou moal(i) mehungi luyyee, jea sutaiy. 1. Ruhaou. Sadh sungut(i) binaa bhaaou nuhee oopjaiy, bhaav bin(u) bhugut(i) nuhee hoyay Tayri. Kuhaiy Ravidass(u) ikk bayntee Hur(i) siyoun, paiyj raakhou, Raja Ram mayri. 2.2.

Word Meaning: Simrun(u) = remember. Aviloakno = to see. Servun = to listen. Soojus(u) = beautiful praise. Poor(i) Raakhoun = I keep filled with. Mudhukur(u) = bumblebee. Rusn = tongue. Bhaakhoun = I recite. 1. Jin(i) = lest. Mehungi Luyyee = paid a high price. Jea Sutaiy = in exchange for my soul (mind). Pause.
Bhaaou = Bhaav = love; affection. Oopjaiy = sprouts. Paiyj = dignity. 2.

MEANING: I am worried lest my love for the Lord may lessen. I had acquired it by paying a very high price of surrendering my mind in exchange for it (you lose all rights to your mind; you cannot have any worldly desire, which is a high price). **Pause.**
So, I remember Him in my mind, see Him everywhere with my eyes, and listen to His praise to the fullest with my ears. My mind has become like a bumblebee to enjoy the sweetness of the Lord's Naam. I keep praise of the Lord in my heart, and recite the Amrit-like Naam of the Lord with my tongue. 1. Love for the Lord does not sprout in one's mind without

being in the company of the holy saints, and one cannot worship Him without love for Him in the heart. I, Ravidass, make only one request to the Royalty of the Lord that He protect me (against the attacks of Maya) and save my dignity. 2.2.

ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਮਜਨੁ ਮੁਰਾਰੇ॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਝੂਠੇ ਸਗਲ ਪਾਸਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਤੇਰੋ ਆਸਨੋ ਨਾਮੁ ਤੇਰੋ ਉਰਸਾ ਨਾਮੁ ਤੇਰੋ ਕੇਸਰੋ ਲੇ ਛਿਟਕਾਰੇ॥ ਨਾਮੁ ਤੇਰਾ ਅੰਭੁਲਾ ਨਾਮੁ ਤੇਰੋ ਚੰਦਨੋ ਘਸਿ ਜਪੇ ਨਾਮੁ ਲੇ ਤੁਝਹਿ ਕਉ ਚਾਰੇ॥ 1॥ ਨਾਮੁ ਤੇਰਾ ਦੀਵਾ ਨਾਮੁ ਤੇਰੋ ਬਾਤੀ ਨਾਮੁ ਤੇਰੋ ਤੇਲੁ ਲੇ ਮਾਹਿ ਪਸਾਰੇ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਜੋਤਿ ਲਗਾਈ ਭਇਓ ਉਜਿਆਰੋ ਭਵਨ ਸਗਲਾਰੇ॥ 2॥ ਨਾਮੁ ਤੇਰੋ ਤਾਗਾ ਨਾਮੁ ਫੂਲ ਮਾਲਾ ਭਾਰ ਅਠਾਰਹ ਸਗਲ ਜੂਠਾਰੇ॥ ਤੇਰੋ ਕੀਆ ਤੁਝਹਿ ਕਿਆ ਅਰਪਉ ਨਾਮੁ ਤੇਰਾ ਤੁਹੀ ਚਵਰ ਢੋਲਾਰੇ॥ 3॥ ਦਸ ਅਠਾ ਅਠਸਠੇ ਚਾਰੇ ਖਾਣੀ ਇਹੈ ਵਰਤਣਿ ਹੈ ਸਗਲ ਸੰਸਾਰੇ॥ ਕਹੈ ਰਵਿਦਾਸੁ ਨਾਮੁ ਤੇਰੋ ਆਰਤੀ ਸਤਿਨਾਮੁ ਹੈ ਹਰਿ ਭੋਗ ਤੁਹਾਰੇ॥ 4॥3

Naam(u) tayro aarti, mujun(u), Mooraaray. Hur(i) kay Naam bin(u) jhootthay sugul pusaaray. 1. Ruhaou. Naam(u) Tayro aasno, Naam(u) Tayro oorsa, Naam(u) Tayro kaysro, lay chhitkaaray. Naam(u) Tayra umbhula, Naam(u) Tayro chundno, ghus(i) jupay Naam(u) lay Toojheh kuou chaaray. 1. Naam(u) Tayra deeva, Naam(u) Tayro baati, Naam(u) Tayro tayl(u), lay maah(i) pusaaray. Naam Tayray kee jot(i) lugaayee, bhuyyo oojiyaaro, bhuvun suglaaray. 2. Naam(u) Tayro taaga, Naam(u) phool maala, bhaar atthaarah sugul jootthaaray. Tayro keeya, Toojheh(i) kiyya urpoun, Naam(u) Tayra, Toohee, chuvur dholaaray. 3. Dus atthaa, utth-sutthay, chaaray khaani, ihaiy vertun(i) haiy sugul sunsaaray. Kuhaiy Ravidass(u) Naam(u) Tayro aarti, Sat(i) Naam(u) haiy Hu(i) bhoag Toohaaray. 4.3.

Word Meaning: Aarti = a ritual to show reverence, mostly for an idol (or some other individual). Some flowers, incense, saffron, etc., and a lamp are placed in a platter which is rotated in a vertical circle in front of the idol. Mujun = bathing (the idol). Mooraaray = oh Lord. Jhootthay Pasaaray = are all acts of show off. Pause. Aasno = a small rug to sit on. Oorsa = a stone to graze sandalwood on. Kaysro = saffron. Chhitkaaray = to spray. Umbhula = water. Chundno = sandalwood. Ghus(i) = graze. Chaahray = offer. 1. Deeva = lamp. Baati = wick. Pusaaray = spread (add). Jot(i) = light; lamp. Oojiyaaro = brightness. Buvun = universe. 2. Taaga = thread to make a garland. Phool Maala = garland of flowers. Bhaar Atthaarah = all vegetation. Jhootthaaray = impure. Urpoun = offer. Toohi = only You. Chuvur Dhoolaaray = fan with a whisk (a sign of royalty). 3. Dus Atthaa = 18 Puranas. Utth-sutthay = the 68 holy places of the Hindus. Chaaray Khaani = the four sources of reproduction. Vertun(i) = normal practice. Bhoog = some sweet offering to the idol. 4.3.

MEANING: Your Naam is my “aarti”, including a bath, for You, oh, my Lord. Without His Naam, all other offerings to the Lord are just a ritual of show. Pause.
People sit on a special rug to worship you, but Your Naam is that rug for me, and Your Naam is the stone to graze sandalwood for You, as also saffron to offer to You in the form of a spray. Your Naam is the water (to bathe You), and also the sandalwood which people grind on a stone as an offering to You. My recitation of Your Naam includes all such ritualistic offerings to You. 1. Your Naam is the lamp, the wick, and the oil for the lamp (which people use during aarti). Your Naam serves as the lamp which brightens the whole universe. 2. For me, Your Naam is the thread, and the whole vegetation – even though it has been rendered impure by the animals who smell and eat it – serves as the flowers to make a garland which people use during aarti. Whatever people offer to You, has been created by You, so what can I offer You? I offer You only Your Naam as the royal whisk to fan on You, oh Lord. 3. The reading of the 18 Puranas and taking dips in the 68 holy places,

has become the normal practice (the common belief) among the people to please You, as a result of which they are going through all the life forms of the four sources of reproduction (because such rituals fail to please You). Ravidass submits that Lord's Naam is the real "aarti", and the sweet dishes which please Him. 4.3.

(ਅੰਗ 695)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਧਨਾਸਰੀ ਭਾਣੀ ਭਗਤਾ ਕੀ ਤ੍ਰਿਲੋਚਨ॥

(PAGE 695): Ek Onkar Satgur Persad:

Dhanasari Bani Bhagtaan Kee, Tirlochun

ਨਾਰਾਇਣ ਨਿੰਦਸਿ ਕਾਇ ਭੂਲੀ ਗਵਾਰੀ॥ ਦੁਕ੍ਰਿਤ ਸੁਕ੍ਰਿਤ ਥਾਰੋ ਕਰਮੁ ਰੀ॥ 1॥ ਰਹਾਉ॥ ਸੰਕਰਾ ਮਸਤਕਿ ਬਸਤਾ ਸੁਰਸਰੀ ਇਸਨਾਨ ਰੇ॥ ਕੁਲ ਜਨ ਮਧੇ ਮਿਲ੍ਹਿਓ ਸਾਰਗਪਾਨ ਰੇ॥ ਕਰਮ ਕਰਿ ਕਲੰਕੁ ਮਫੀਟਸਿ ਰੀ॥ 1॥ ਬਿਸ੍ਵ ਕਾ ਦੀਪਕੁ ਸ੍ਵਾਮੀ ਤਾ ਚੇ ਰੇ ਸੁਆਰਥੀ ਪੰਖੀ ਰਾਇ ਗਰੁੜ ਤਾ ਚੇ ਬਾਧਵਾ॥ ਕਰਮ ਕਰਿ ਅਰੁਣ ਪਿੰਗਲਾ ਰੀ॥ 2॥ ਅਨਿਕ ਪਾਤਿਕ ਹਰਤਾ ਤ੍ਰਿਭਵਣ ਨਾਥੁ ਰੀ ਤੀਰਥਿ ਤੀਰਥਿ ਭ੍ਰਮਤਾ ਲਹੈ ਨ ਪਾਰੁ ਰੀ॥ ਕਰਮ ਕਰਿ ਕਪਾਲੁ ਮਫੀਟਸਿ ਰੀ॥ 3॥ ਅੰਮ੍ਰਿਤ ਸਸੀਅ ਧੇਨ ਲਛਿਮੀ ਕਲਪਤਰ ਸਿਖਰਿ ਸੁਨਾਗਰ ਨਦੀ ਚੇ ਨਾਥੰ॥ ਕਰਮ ਕਰਿ ਖਾਰੁ ਮਫੀਟਸਿ ਰੀ॥ 4॥ ਦਾਧੀਲੇ ਲੰਕਾ ਗੜੁ ਉਪਾੜੀਲੈ ਰਾਵਣ ਬਨੁ ਸਲਿ ਬਿਸਲਿ ਆਣਿ ਤੋਖੀਲੇ ਹਰੀ॥ ਕਰਮ ਕਰਿ ਕਛਉਟੀ ਮਫੀਟਸਿ ਰੇ॥ 5॥ ਪੂਰਬਲੇ ਕ੍ਰਿਤ ਕਰਮੁ ਨ ਮਿਟੈ ਰੀ ਘਰਿ ਗੇਹਣਿ ਤਾ ਚੇ ਮੋਹਿ ਜਾਪੀਅਲੇ ਰਾਮ ਚੇ ਨਾਮੰ॥ ਬਦਤਿ ਤ੍ਰਿਲੋਚਨ ਰਾਮ ਜੀ॥ 6॥1॥

Naraayin nindus(i) kaayay, bhooli guvaari. Dookirt, sookirt thaaro kerm(u) ree. 1. Ruhaou. Shankra mustuk(i) busta, Soorsuri ishnaan ray. Kool jun mudhay, milihou Saarungpaan ray. Kerm kur(i) klunk mupheetus ree. 1. Bishuv ka deepuk(u) soami, ta chay ray sooaarthi pukhee raayay Groorr, ta chay baandhwa. Kerm kur(i) Arun pingla ree. 2. Anik paatik herta, tirbhuvun nath(u) ree, teeruth, teeruth, bhermta, luhaiy na paar(u) ree. Kerm kur(i) kupaal(u) mupheetus ree. 3.

Amit, Susee, Dhayn, Luchhmi, Kulptur, Sikhur(i), Soonaagur, nudee chay naathun(g). Kerm kur(i) khaar(u) mupheetus ree. 4. Daadhilay Lanka gurrh, opaarrilay, Ravan bun(u), sul(i) bisul(i) aan(i) toakheelay Hurie. Kerm kur(i) kuchhauti mupheetus ray. 5. Poorblay kirt kerm(u) na mitaiy ree ghur(i) gayhun(i), ta chay moh(i) jaapiulay, Ram chay Naamung. Budut(i) Tirlochun Ram Ji. 6.1.

Word Meaning: Nindus(i) = curse; blame. Guvaari = foolish. Dookirt = ignoble deeds. Sookirt = noble deeds. Thaaro = yours. Kerm = deeds; performance. Pause.

Shankra = Shiva. Mustuk(i) = on the forehead. Soorsuri = River Ganga. Ishnaan = bath; dip. Kool = clan. Milihou = born. Saarungpaan = Vishnu; Krishna. Klunk = (the scar of) stigma. Mupheetus(i) = not erased. 1. Bishuv = the world. Deepuk(u) = lamp. Ta = his. Chay = of. Sooaarthi = charioteer. Pukhee Raayay = the king of birds (Groorr, which is used as the ride by Vishnu). Baandhwa = relative. Arun = a mythical lame man who is believed to pull the chariot of the Sun. Pingula = lame. 2. Paatik = sins. Herta = remover; destroyer. Tirbhuvun = the universe. Nath(u) = Lord (Shiva). Luhhaiy Na Paar(u) = could not reach the other end; could not succeed. Kupaal(u) = skull (severed head). 3. Susee = moon. Dhayn = the Kaamdhayn cow. Luchhmi = goddess who was married to Vishnu. Kulptur = the Kulp Tree (which is in the paradise now). Sikhur(i) = the long-eared and seven-headed horse. Soonaagur = the wise physician, Dhunvuntri. Khaar(u) = the salty tasting. 4. Daadhilay = burned down. Gurrh = fort. Opaarrilay = uprooted. Bun(i) = forest; garden. Sul(i) = severe pain. Bisul(i) = the eradicator. Aan(i) = by fetching. Toakheelay = pleased. Hurie = Rama. Kachhauti = tight small shorts.

5. Poorblay = of previous lives. Kirt Kerm = performed deeds. Mitaiy = erased. Ghur(i) Gayhun(i) = the owner of the heart; soul. Ta Chay = therefore. Jaapiulay = recite. Chay = of. Budut(i) = says. 6.

MEANING: What do you blame the Lord for, oh foolish, misled human bride!! (Your suffering) is the result of your own ignoble deeds. (The consequences of the deeds done by a man cannot be erased or removed). Pause.
(As per your own belief), The moon resides on the forehead of Shiva and takes dips in the holy Ganga (because it too is caught in the hair of Shiva), and Krishna was born in its clan. Despite all these good things going for the moon, it has not been able to get rid of its scars of stigma – the dark spots on it caused by the wet towel of the Sage Gautama when he hit the Moon-turned-rooster with the towel for cheating the Sage – because of his evil deeds. (See the full story in "Introduction"). 1. You also believe that Arun, the charioteer of the Sun, which is the lamp for the whole world, is the older brother of *Groorr*, the king of all the birds, and the ride of Vishnu. Yet Arun is lame (because of the deeds he committed previously). 2. You say that when Brahma, the creator of the universe, became lustful about his own daughter, and would add a head to cast his evil eye on her in whichever direction she moved, Shiva got so mad to see such shameless behaviour of Brahma that he severed the top head of Brahma with his sharp disc-like weapon. However, being a Brahman, the skull of Brahma got stuck to the palm of Shiva and would not come off, no matter what he did or how many holy places he visited. Shiva could not succeed in getting his hand free despite the fact that (according to your belief) he is the Lord of the whole universe, and the destroyer of countless sins. This was because of the deeds done by him (see "Introduction" for the full story). 3. Because of some deeds done in the past, the ocean has not been able to get rid of its saltiness despite the fact that it is the master of all the rivers, and as per your beliefs, it housed the 14 priceless jewels including the Amrit, the moon, the Kamdhenu Cow, goddess Lakshmi (who later got married to Vishnu), the Kulp tree (now in paradise ruled by Indra), the long-eared and seven-headed horse, and the highly capable physician, Dhunvuntri. These jewels were retrieved from the ocean when the gods and demons jointly churned it. 4.
For the same reason, Hanuman, the monkey warrior, and the staunch devotee of Rama, could not get rid of his small short-pants despite the fact that he burned down the fort of Lanka, uprooted the garden of Ravana, and brought the healing-plant from the Himalayas to kill the pain of (to treat the wounded Laxman – the younger brother of Rama) to please his Lord, Rama. 5. The consequences of the deeds performed previously cannot be erased, oh my soul. That is why I am reciting Lord's Naam so that I do not commit any immoral deeds, oh my God, submits Tirlochun. 6. 1.

ਧਨਾਸਰੀ ਸ੍ਰੀ ਸੈਣੁ॥
Dhanasari Sri Saiyn(u):

ਧੂਪ ਦੀਪ ਘ੍ਰਿਤ ਸਾਜਿ ਆਰਤੀ॥ ਵਾਰਨੇ ਜਾਉ ਕਮਲਾਪਤੀ॥ 1॥ ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ॥ ਨਿਤ ਮੰਗਲੁ ਰਾਜਾ ਰਾਮ ਰਾਇ ਕੋ॥ 1॥ ਰਹਾਉ॥ ਊਤਮ ਦੀਅਰਾ ਨਿਰਮਲ ਬਾਤੀ॥ ਤੁਹੀ ਨਿਰੰਜਨੁ ਕਮਲਾਪਾਤੀ॥ 2॥ ਰਾਮਾ ਭਗਤਿ ਰਾਮਾਨੰਦ ਜਾਨੈ॥ ਪੂਰਨ ਪਰਮਾਨੰਦੁ ਬਖਾਨੈ॥ 3॥ ਮਦਨ ਮੂਰਤਿ ਭੈ ਤਾਰਿ ਗੋਬਿੰਦੇ॥ ਸੈਣੁ ਭਨੈ ਭਜੁ ਪਰਮਾਨੰਦੇ॥ 4॥2॥

Dhoop, deep, ghirt saaj(i) aarti. Varnay jaaoun Kumlaputi. 1. Mungla, Hur(i) mungla. Nit mungul(u) Raja Ram Raayay ko. 1. Ruhaou. Ootum deeura, nirmul baati. Toohi Nirunjun Kumlapaati. 2. Rama bhugut(i) Ramanund jaanaiy. Poorun Permanund bukhaanaiy. 3. Mudun moorut(i) bhaiy taar(i) Gobinday. Saiyn(u) bhunaiy, bhuj(u) Permanunday. 4.2.

Word Meaning: Dhoop = incense. Ghirt = ghee. Kumlaputi = husband of Maya (God). Saaj(i) = decorating. 1. Mungla = happiness; blissfulness. Nit = always. Pause. Ootum = superior. Deeura = attractive lamp. Nirmul = pure. Baati = wick. 2. Ramanund = (Ram + Anund) = the bliss of union with God. Permanund = Perm + Anund = the source of supreme bliss (God). Bukhaanaiy = describes; sings praise. 3. Mudun Moorut(i) = the persona of captivating beauty. Bhaiy = frightening world-sea. Taar(i) = ferry across (the world-sea). Bhunaiy = says. Bhuj(u) = remember. 4.
MEANING: I wish to sacrifice my life for my Lord (God), who is the husband of Maya, and this is my "aarti" for Him, which the people perform ritualistically by decorating a platter with incense, lamps, and ghee, etc. 1. Because of my devotion to the Royal Lord, and because of His benevolence, my mind feels blissful all the time. Pause. For me, You are the superior most lamp and its wick (which people use for aarti), oh my Lord – the husband of Maya. 2. Only the worshipper of the Lord realizes the supreme bliss when he sings praise of the source of permanent bliss – God. 3.
I advise all of you to worship the Lord, who is the persona of captivating beauty, and who ferries us across the frightening world-sea, oh Saiyn(u). 4.

ਪੀਪਾ॥

Peepa:

ਕਾਯਉ ਦੇਵਾ ਕਾਇਅਉ ਦੇਵਲ ਕਾਇਅਉ ਜੰਗਮ ਜਾਤੀ॥ ਕਾਇਅਉ ਧੂਪ ਦੀਪ ਨਈਬੇਦਾ ਕਾਇਅਉ ਪੂਜਉ ਪਾਤੀ॥ 1॥ ਕਾਇਆ ਬਹੁ ਖੰਡ ਖੋਜਤੇ ਨਵ ਨਿਧਿ ਪਾਈ॥ ਨਾ ਕਛੁ ਆਇਬੋ ਨਾ ਕਛੁ ਜਾਇਬੋ ਰਾਮ ਦੀ ਦੁਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਬ੍ਰਹਮੰਡੇ ਸੋਈ ਪਿੰਡੈ ਜੋ ਖੋਜੈ ਸੋ ਪਾਵੈ॥ ਪੀਪਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰੁ ਹੋਇ ਲਖਾਵੈ॥ 2॥3॥

Kaayoun dayva, kaayoun dayvul, kaayoun Jungum jaati. Kaayoun dhoop, deep, nuyeebayda, kaayoun poojoun paati. 1. Kaaya buhou khund khojtay, nuv nidh(i) paayee. Na kuchh(u) aayaybo, na kuchh(u) jaayaybo, Ram kee doohaayee. 1. Ruhaou. Jo brehmunday, soyee pindaiy, jo khojaiy so paavaiy. Peepa prunvaiy Perm Tutt(u) haiy, Satgur(u) hoyay lukhaavaiy. 2.3.

Word Meaning: Kaayoun = from within the body. Dayva = god. Dayvul = temple. Jungum = worshippers of Shiva who wear feathers of peacocks on their head. Jaati = a pilgrim. Dhoop = incense. Nuyeebayda = sweets offered to the idol. Poojoun = I worship. Paati = leaves (flowers). 1. Khund = parts of the earth. Nuv Nidh(i) = the nine mythical treasures. Aayaybo = comes; is born. Jaayaybo = goes; dies. Doohaayee = say loudly. Pause. Brehmunday = in the universe. Pindaiy = in the body. Prunvaiy = requests; says. Perm Tutt(u) = the ultimate truth (God). Lukhaavaiy = shows. 2.
MEANING: After searching for God in different parts of the world, I found the source of the nine treasures of the world (God) within my own body (mind). When my soul has merged into His, I can say loudly that nothing is born, and nothing dies – it is just the soul which transmigrates from one body to another. **Pause.** So, God is within the human body, and His residence is there as well. Everybody can find him in his own body, and there is no need to become a member of any special sect or a pilgrim. When you search for Him in your body, there is no need left to perform His "aarti" with incense, lamps, flowers, and any sweets. 1. God, which is present in the universe, is also present in the human body, and whosoever searches for Him can realize Him. God is the ultimate Truth, but can be "shown" by Satguru only, humbly submits Peepa. 2.3.

ਧੰਨਾ॥
Dhunna:

ਗੋਪਾਲ ਤੇਰਾ ਆਰਤਾ॥ ਜੋ ਜਨ ਤੁਮਰੀ ਭਗਤਿ ਕਰੰਤੇ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰਤਾ॥ 1॥ ਰਹਾਉ॥ ਦਾਲਿ ਸੀਧਾ ਮਾਗਉ ਘੀਉ॥ ਹਮਰਾ ਖੁਸ਼ੀ ਕਰੈ ਨਿਤ ਜੀਉ॥ ਪਨ੍ਹੀਆ ਛਾਦਨੁ ਨੀਕਾ॥ ਅਨਾਜੁ ਮਗਉ ਸਤ ਸੀ ਕਾ॥ 1॥ ਗਊ ਭੈਸ ਮਗਉ ਲਾਵੇਰੀ॥ ਇਕ ਤਾਜਨਿ ਤੁਰੀ ਚੰਗੇਰੀ॥ ਘਰ ਕੀ ਗੀਹਨਿ ਚੰਗੀ॥ ਜਨੁ ਧੰਨਾ ਲੇਵੈ ਮੰਗੀ॥ 2॥4

Gopal Tayra aarta. Jo jun Toomri bhugut(i) kruntay, tin kay kaaj suvaarta. 1. Ruhaou. Daal(i), seedha, maangoun gheeo. Humra khooshi kuraiy nit jeeo. Puniya, chhaadun(u) neeka. Anaaj(u) mungoun sut see kaa. 1. Guow, bhains mungoun lavayri. Ikk Taajun(i) toori chungayri. Ghur kee geehun(i) chungi. Jun(u) Dhunna layvaiy mungi. 2.4.

Word Meaning: Aarta = beggar. Suvaarta = makes successful. Pause.

Daal(i) = beans; pulses. Seedha = flour. Gheeo = ghee. Puniya = shoes. Chhaadun(u) = clothes. Neeka = of good quality. Anaaj = grains. Sut See Kaa = of a well-ploughed field. 1. Guow = cow. Bhains = water buffalo. Laavayri = source of milk. Taajun(i) = Arabic mare. Toori = mare. Geehun(i) = wife. Chungi = good-natured. 2.

MEANING: I am a beggar at Your door, oh my Lord. You make all their tasks successful (fulfill their needs) who worship You. Pause.

(I am also Your devotee, and I, too, have some needs to be fulfilled), I beg for beans (pulses), flour and ghee for my body to enjoy every day. I beg for good quality shoes and clothes, and grains from well-ploughed (well-maintained) fields. 1.

I beg for a cow and a buffalo to provide milk, and an Arabian horse to ride. I also need a good-natured wife, which Your devotee, Dhunna, begs of You. 2.4.

NOTE: Some people treat this Shabad as a part of Aarti, but there is nothing about Aarti in this holy Shabad. Dhunna Ji is simply advising us that beg for anything you need, only from God, and from no other deity.

ਜੈਤਸਰੀ ਮਹਲਾ 4 ਘਰੁ 1 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Jaitsari Mehla 4, Ghur 1, Chaupuday: Ek Onkar Satgur Persad(i):

(ਅੰਗ 696)॥ ਮੇਰੈ ਹੀਅਰੇ ਰਤਨੁ ਨਾਮੁ ਹਰਿ ਬਸਿਆ ਗੁਰਿ ਹਾਥੁ ਧਰਿਓ ਮੇਰੈ ਮਾਥਾ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਉਤਰੇ ਗੁਰਿ ਨਾਮੁ ਦੀਓ ਰਿਨੁ ਲਾਥਾ॥ 1॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮੁ ਸਭਿ ਅਰਥਾ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਬਿਨੁ ਨਾਵੈ ਜੀਵਨੁ ਬਿਰਥਾ॥ ਰਹਾਉ॥ ਬਿਨੁ ਗੁਰ ਮੂੜ ਭਏ ਹੈ ਮਨਮੁਖ ਤੇ ਮੋਹ ਮਾਇਆ ਨਿਤ ਫਾਥਾ॥ ਤਿਨ ਸਾਧੂ ਚਰਣ ਨ ਸੇਵੇ ਕਬਹੂ ਤਿਨ ਸਭੁ ਜਨਮੁ ਅਕਾਥਾ॥ 2॥ ਜਿਨ ਸਾਧੂ ਚਰਣ ਸਾਧ ਪਗ ਸੇਵੇ ਤਿਨ ਸਫਲਿਓ ਜਨਮੁ ਸਨਾਥਾ॥ ਮੋ ਕਉ ਕੀਜੈ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੋ ਹਰਿ ਦਇਆ ਧਾਰਿ ਜਗੰਨਾਥਾ॥ 3॥ ਹਮ ਅੰਧੁਲੇ ਗਿਆਨਹੀਨ ਅਗਿਆਨੀ ਕਿਉ ਚਾਲਹ ਮਾਰਗਿ ਪੰਥਾ॥ ਹਮ ਅੰਧੁਲੇ ਕਉ ਗੁਰ ਅੰਚਲ ਦੀਜੈ ਜਨ ਨਾਨਕ ਚਲਹ ਮਿਲੰਥਾ॥ 4॥1॥

(PAGE 696): Mayraiy heeuray Ruttan(u) Naam(u) Hur(i) bussiya, Gur(i) haath(u) dhuriyo mayraiy maatha. Junum, junum kay kilvikh dookh ootray, Gur(i) Naam(u) deeyo, rin(u) laatha. 1. Mayray mun, bhuj(u) Ram Naam(u) subh(i) urtha. Gur(i) Pooraiy Hur(i) Naam(u) drirraaya, bin(u) Naavaiy jeevun(u) birtha. Ruhaou. Bin(u) Gur moorr bhuyyay haiy munmukh, tay moh Maaya nit phaatha. Tin Sadhu Churn na sayvay kub-hoon, tin subh(u) junum(u) akaatha. 2. Jin Sadhu Churn, Sadh pug sayvay, tin sufliyo junum sunaatha. Mo kuou keejaiy daas(u), daas daasun kuou, Hur(i) duyya dhaar(i) Jugunaatha. 3. Hum undhulay Giyanheen ugiyani, kiyoun chaaleh maarug(i) puntha. Hum undhulay kuou Gur unchul deejaiy, jun Nanak chuleh miluntha. 4.1.

Word Meaning: Heeuray = in the heart. Ruttan = (invaluable like a) jewel. Kilvikh = sins. Rin(u) = debt (of sins). Haath Dhuriyo = protected. Laatha = paid off. 1. Bhuj(u) = recite. Urtha = objectives. Birtha = empty; meaningless. Pause. Moorr = foolish. Bhuyyay = become. Phaatha = grasped. Akaatha = unsuccessful. 2. Pug = feet. Sufliyo = Sunaatha = successful. Jugunaatha = Lord of the world. 3. Giyanheen = devoid of knowledge. Maarug(i) = Puntha = on the path of (morality). Unchul = robe; protection; shelter. Miluntha = in unison; together. 4.

MEANING: The Guru placed His kind hand on my head (became benevolent to me) as a result of which the jewel-like invaluable Naam of Waheguru got implanted in my heart, and all my sins of many lives were eradicated, and their debt (any possible punishment because of them) was cleared. 1. Recite Waheguru's Naam, which fulfils all your objectives, oh my mind. The Perfect Guru reinforced the Naam in my mind; otherwise, human life is meaningless without Waheguru's Naam. Pause. The Maya-engrossed people are foolish who do not take the Guru's shelter, and are always trapped in their love of Maya. They never worship the Guru's Feet (obey His Huqam), because of which their lives go in vain. 2. But those who serve Guru's Feet (obey His Will) make their life successful. Please be kind to me and make me a slave of Your devotees, oh, the Lord of the world. 3. I lack spiritual knowledge and am blind (in the dark of ignorance), so how can I follow the Guru's path? Kindly provide me shelter at the feet of the Guru so that I may follow the path shown by Him, requests Nanak. 4.1.

ਜੈਤਸਰੀ ਮਹਲਾ 4॥ ਹੀਰਾ ਲਾਲੁ ਅਮੋਲਕੁ ਹੈ ਭਾਰੀ ਬਿਨੁ ਗਾਹਕ ਮੀਕਾ ਕਾਖਾ॥ ਰਤਨ ਗਾਹਕੁ ਗੁਰੁ ਸਾਧੂ ਦੇਖਿਓ ਤਬ ਰਤਨੁ ਬਿਕਾਨੋ ਲਾਖਾ॥ 1॥ ਮੇਰੈ ਮਨਿ ਗੁਪਤ ਹੀਰੁ ਹਰਿ ਰਾਖਾ॥ ਦੀਨ ਦਇਆਲਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਗੁਰਿ ਮਿਲਿਐ ਹੀਰੁ ਪਰਾਖਾ॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਕੋਠੀ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਤਿਨ ਘਰਿ ਰਤਨੁ ਨ ਲਾਖਾ॥ ਤੇ ਊਝੜਿ ਭਰਮਿ ਮੁਏ ਗਾਵਾਰੀ ਮਾਇਆ ਭੁਅੰਗ ਬਿਖੁ ਚਾਖਾ॥ 2॥ ਹਰਿ ਹਰਿ ਸਾਧ ਮੇਲਹੁ ਜਨ ਨੀਕੇ ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਹਮ ਰਾਖਾ॥ ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰਹੁ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਪਰੇ ਭਾਗਿ ਤੁਮ

ਪਾਖਾ॥ 3॥ ਜਿਹਵਾ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਹ ਤੁਮ ਵਡ ਅਗਮ ਵਡ ਪੁਰਖਾ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪਾਖਾਨੁ ਡੁਬਤ ਹਰਿ ਰਾਖਾ॥ 4॥2॥

Jaitsari Mehla 4: Heera laal(u) amoluk(u) haiy bhaari, bin(u) gaahuk meeka kaakha. Ruttan, gaahuk(u) Gur(u) Sadhu daykhiyo, tub Ruttan(u) bikaano laakha. 1. Mayraiy mun(i), goopt Heer(u), Hur(i) raakha. Deen-Duyaal(i) milaayo Gur(u) Sadhu, Gur(i) miliyaiyn Heer(u) puraakha. Ruhaou. Munmukh koatthi ugiyan(u) undhayra, tin ghur(i) Ruttan(u) na laakha. Tay oojhurr(i), bherm(i) mooyay gavaari, Maya bhooung bikh(u) chaakha. 2. Hur(i), Hur(i) Sadh maylhou, jun neekay, Hur(i) Sadhu shern(i) hum raakha. Hur(i) ungikaar(u) kurhou Prubh Soami, hum puray bhaag(i) Toom paakha. 3. Jihva kiyya goon aakh(i) vukhaaneh, Toom vud agumm vud Purkha. Jun Nanak Hur(i) kirpa dhaari, paakhaan(u) doobut Hur(i) raakha. 4.2.

Word Meaning: Heera = diamond. Laal(u) = ruby. Amoluk(u) = invaluable. Bhaari = heavy; hugely. Gaahuk = buyer. Meeka = equal to. Kaakha = a straw. 1.
Goopt = hidden. Puraakha = tested; evaluated. Pause. Koatthi = heart; mind. Laakha = realized; felt. Oojhurr(i) = (lost) in wilderness. Bherm(i) = in misgivings. Mooyay = died (spiritually). Gavaari = stupid. Bhooyung = snake; poison. Chaakha = tasted. 2. Neekay = great; noble (connected with Waheguru). Ungikaar(u) = kindness. Bhaag(i) = by running; hurriedly. Paakha = shelter. 3. Vukhaaneh = express; describe. Vud = great. Agumm = (physically) inaccessible. Purkha = (omnipresent) God. Paakhaan(u) = stone; loaded with sins. 4.

MEANING: Waheguru's Naam is invaluable like a diamond or a ruby, but without the proper buyer (who knows its value), it becomes valueless like a blade of dry grass. But when it is evaluated by the Guru, the Naam becomes worthy of millions. 1.
Waheguru has kept His Naam hidden in man's heart (mind), oh my mind. But when the munificent (generous) Waheguru connects one with the Guru, He shows the true worthiness of the diamond (Waheguru's Naam). Pause. The minds of the Maya-engrossed individuals are dark because of the absence of spiritual knowledge; they do not realize the diamond-like Naam in their hearts. They are misled by their misgivings as if they are in a wilderness where they cannot find the path (of righteousness). They keep enjoying the poisonous taste of Maya, and the foolish suffer spiritual death. 2.
Kindly, connect me with the Guru, the spiritual great saint, and keep me in His shelter, oh Waheguru. I have come running to Your shelter, please, be kind to me. 3.
You are so great (transcendent) that You are inaccessible, oh the omnipresent Waheguru. The Lord became so kind that He salvaged even a great sinner like me, oh Nanak. 4.2.

(ਅੰਗ 697)॥ ਜੈਤਸਰੀ ਮ: 4॥ ਹਮ ਬਾਰਿਕ ਕਛੂਅ ਨ ਜਾ ਗਤਿ ਮਿਤਿ ਤੇਰੇ ਮੂਰਖ ਮੁਗਧ ਇਆਨਾ॥ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਦੀਜੈ ਮਤਿ ਊਤਮ ਕਰਿ ਲੀਜੈ ਮੁਗਧ ਸਿਆਨਾ॥ 1॥ ਮੇਰਾ ਮਨੁ ਆਲਸੀਆ ਉਘਲਾਨਾ॥ ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਇਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ ਸਾਧੂ ਕਪਟ ਖੁਲਾਨਾ॥ ਰਹਾਉ॥ ਗੁਰ ਖਿਨੁ ਖਿਨੁ ਪ੍ਰੀਤਿ ਲਗਾਵਹੁ ਮੇਰੈ ਹੀਅਰੈ ਮੇਰੇ ਪ੍ਰੀਤਮ ਨਾਮੁ ਪਰਾਨਾ॥ ਬਿਨੁ ਨਾਵੈ ਮਰਿ ਜਾਈਐ ਮੇਰੇ ਠਾਕੁਰ ਜਿਉ ਅਮਲੀ ਅਮਲਿ ਲੁਭਾਨਾ॥ 2॥ ਜਿਨ ਮਨਿ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਕੇਰੀ ਤਿਨ ਧੁਰਿ ਭਾਗ ਪੁਰਾਨਾ॥ ਤਿਨ ਹਮ ਚਰਣ ਸਰੇਵਹ ਖਿਨੁ ਖਿਨੁ ਜਿਨ ਹਰਿ ਮੀਠ ਲਗਾਨਾ॥ 3॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਮੇਰੈ ਠਾਕੁਰਿ ਜਨੁ ਬਿਛੁਰਿਆ ਚਿਰੀ ਮਿਲਾਨਾ॥ ਧਨੁ ਧਨੁ ਸਤਿਗੁਰੁ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਕੁਰਬਾਨਾ॥ 4॥3॥

(PAGE 697): Jaitsari M:4: Hum baarik kuchhoo na jaaneh gut(i), mit(i), Tayray moorukh, moogudh, iyaana. Hur(i) kirpa dhaar(i) deejaiy mut(i) ootum, kur(i) leejaiy moogudh siyaana. 1. Mayra mun(u) aalsiya ooghlaana. Hur(i), Hur(i) aan(i) milaayo Gur(u) Sadhu, mil(i) Sadhu

kupt khoolaana. Ruhaou. Gur, khin(u), khin(u) preet(i) lugaavhou mayraiy heeuraiy, mayray Preetum Naam(u) praana. Bin(u) Naavaiy mur(i) jaayiyaiy mayray Tthaakur, jiyoun umlee, umul(I) loobhaana. 2, Jin mun(i) preet(i) luggi Hur(i) kayri, tin Dhoor(i) bhaag poorana. Tin hum churn surayveh, khin(u), khin(u) jin Hur(i) meetth lugaana. 3. Hur(i), Hur(i) kirpa dhaari mayraiy Tthaakur(i), jun(u) bichhuriya chireen milaana. Dhunn(u), dhunn(u) Satgur(u), jin Naam(u) drirraaya, jun(u) Nanak(u) tis(u) koorbaana. 4.3.

Word Meaning: Baarik = children; immature; lacking knowledge. Gut(i) = transcendence. Mit(i) = measurements. Moogudh = foolish. Iyaana = ignorant. Mut(i) = wisdom. Ootum = superior. Siyaana = wise. 1. Aalsiya = lazy. Ooghlaana = drowsy; dreamy. Kupt = door (of mind). Pause. Khin, Khin = every moment. Heeuray = in the heart. Praana = (of) life. Umlee = an addict. Loobhaana = captivated by; cannot live without. 2. Kayri = of; for. Dhoor(i) = right from the Source. Bhaag = fortune. Pooraana = since long (for their previous deeds). Tin = of those. Surayveh = serve; obey them. 3. Bichhuriya = separated. Chireen = for long. Drirraaya = reinforced. 4.

MEANING: We are your ignorant, foolish, and unwise children, and know nothing about Your transcendence and Your limits, oh Waheguru. Please, be kind, and grant us the higher wisdom to transform us from foolish to wise, oh Lord. 1. My mind was lazy and drowsy, but when Waheguru connected me with the Guru, the doors of my mind flung open by His Word. Pause. I pray to the Guru that He instills love for Waheguru in my mind every moment because the Naam of my dear Waheguru is the basis of my life. Like an addict who is deeply in love with the intoxicant (and dies without it), I experience spiritual death without the Naam of the Lord. 2. Those who foster love for God are predestined to do so because of their previous noble deeds. I would love to serve those who, with dedication, find Waheguru sweet in their minds. 3.
Waheguru was very kind to me, who connected this devotee (me) with Him, who had been separated from Him (God) for a long time. My Satguru is great (worthy of worship) who reinforced Waheguru's Naam in my mind. I am a sacrifice for Him, oh Nanak. 4.3

ਜੈਤਸਰੀ ਮਹਲਾ 4॥ ਸਤਿਗੁਰੁ ਸਾਜਨੁ ਪੁਰਖੁ ਵਡ ਪਾਇਆ ਹਰਿ ਰਸਕਿ ਰਸਕਿ ਫਲ ਲਾਗਿਬਾ॥ ਮਾਇਆ ਭੁਇਅੰਗ ਗ੍ਰਸਿਓ ਹੈ ਪ੍ਰਾਣੀ ਗੁਰ ਬਚਨੀ ਬਿਸੁ ਹਰਿ ਕਾਢਿਬਾ॥ 1॥ ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮ ਰਸਿ ਲਾਗਿਬਾ॥ ਹਰਿ ਕੀਏ ਪਤਿਤ ਪਵਿਤ੍ਰ ਮਿਲਿ ਸਾਧ ਗੁਰ ਹਰਿਨਾਮੈ ਹਰਿ ਰਸੁ ਚਾਖਿਬਾ॥ ਰਹਾਉ॥ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਮਿਲਿਓ ਗੁਰੁ ਸਾਧੂ ਮਿਲਿ ਸਾਧੂ ਲਿਵ ਉਨਮਨਿ ਲਾਗਿਬਾ॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਸਾਂਤਿ ਪਾਈ ਹਰਿ ਨਿਰਮਲ ਨਿਰਮਲ ਗੁਨ ਗਾਇਬਾ॥ 2॥ ਤਿਨ ਕੇ ਭਾਗ ਖੀਨ ਧੁਰਿ ਪਾਏ ਜਿਨ ਸਤਿਗੁਰ ਦਰਸੁ ਨ ਪਾਇਬਾ॥ ਤੇ ਦੂਜੈ ਭਾਇ ਪਵਹਿ ਗਰਭ ਜੋਨੀ ਸਭੁ ਬਿਰਥਾ ਜਨਮੁ ਤਿਨ ਜਾਇਬਾ॥ 3॥ ਹਰਿ ਦੇਹੁ ਬਿਮਲ ਮਤਿ ਗੁਰ ਸਾਧ ਪਗ ਸੇਵਹ ਹਮ ਹਰਿ ਮੀਠ ਲਗਾਇਬਾ॥ ਜਨੁ ਨਾਨਕੁ ਰੇਣ ਸਾਧ ਪਗ ਮਾਗੈ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਦਿਵਾਇਬਾ॥ 4॥4॥

Jaitsari Mehla 4: Satgur(u) saajun(u) Purakh(u) vud paaya, Hur(i) rusk(i), rusk(i) ful laagiba. Maya bhooyung grussiyo haiy praani, Gur Buchnee bis(u) Hur(i) kaadhiba. 1. Mayra mun(u) Ram Naam rus(i) laagiba. Hur(i) keeyay putit puvittar, mil(i) Sadh Gur, Hur(i) Naamaiy Hur(i) rus(u) chaakhiba. Ruhaou. Dhunn(u), dhunn(u) vudbhaag miliyo Gur(u) Sadhu, mil(i) Sadhu liv oonmun(i) laagiba. Trishna ugun(i) boojhi shaant(i) paayee, Hur(i) nirmul, nirmul goon gaayayba. 2. Tin kay bhaag kheen Dhoor(i) paayay, jin Satgur dersh(u) na paayayba. Tay doojaiy bhaayay puveh(i) gerbh joani, subh(u) birtha junum(u) tin jaayayba. 3. Hur(i) dayhou bimul mut(i) Gur Sadh pug sayveh, hum Hur(i) meetth lugaayayba. Jun(u) Nanak(u) rayn Sadh pug maangaiy, Hur(i) hoyay duyaal(u) divaayayba. 4.4.

Word Meaning: Saajun(u) = friend; supporter. Rusk(i) = enjoying the taste. Ful = reward;

union. Laagiba = begins (to enjoy). Bhooyung = snake; poisonous. Grussiyo = grasped. Bis(u) = poison. Kaadhiba = pulled out; removed. 1. Rus(i) = sweetness. Putit = immoral. Puvittar = pure. Chaakhiba = tasted. Pause. Liv = concentration. Oonmun(i) = high spiritual state. Trishna Ugun(i) = fire of desires. Shaant(i) = peace. Nirmul = pure. 2. Kheen = weak; poor. Doojaiy Bhaayay = in the love of the other (Maya). Gerbh Joani = lives in the womb. Birtha = empty; worthlessly. 3. Bimul = clean; pure. Pug = feet. Rayn Pug = dust of feet. Divaayayba = gives. 4.

MEANING: My Satguru, who is my best friend, connected me with the omnipresent and magnanimous Waheguru when I began to enjoy the sweetness of my union with Him. The man is gripped by the snake-like (poisonous) Maya, but the Words of the Guru take the poison out (break the bonds with Maya). 1. My mind is attached to the sweet Naam of Waheguru. Waheguru transforms the immoral into pure-minded devotees by putting them in the shelter of the Guru when the devotees begin to taste the sweetness of His Naam. Pause. It is with great fortune that one connects with the Guru; it is by the Guru's kindness that one begins to enjoy a high spiritual state by fully focusing one's mind on Waheguru. When a devotee sings praise of the great virtues of Waheguru, all the fire of his desires is put out, and he attains peace of mind. 2. Those who do not get the sight of the Guru (do not get connected with Him) have prewritten poor fortune. Because of their love for Maya, they go through a number of life forms and waste away their precious human life. 3. I pray to Waheguru to grant me the pure (superior) wisdom so that I may find Waheguru's Naam to be sweet, and serve the Feet of the Guru (obey His Command). So, I beg the benevolent Waheguru to grant me the dust of the Feet of the Guru (an opportunity to serve Him), oh Nanak. 4.4.

ਜੈਤਸਰੀ ਮਹਲਾ 4॥ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਬਸਿਓ ਤਿਨ ਮਾਤ ਕੀਜੈ ਹਰਿ ਬਾਝਾ॥ ਤਿਨ ਸੁੰਞੀ ਦੇਹ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਓਇ ਖਪਿ ਖਪਿ ਮੁਏ ਕਰਾਝਾ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਮਾਝਾ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਗੁਰਿ ਗਿਆਨੁ ਦੀਓ ਮਨੁ ਸਮਝਾ॥ ਰਹਾਉ॥ ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗਿ ਪਦੁ ਊਤਮੁ ਹਰਿ ਪਾਈਐ ਸਤਿਗੁਰ ਮਾਝਾ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਅਪੁਨੇ ਜਿਨਿ ਗੁਪਤ ਨਾਮੁ ਪਰਗਾਝਾ॥ 2॥ ਦਰਸਨੁ ਸਾਧ ਮਿਲਿਓ ਵਡਭਾਗੀ ਸਭਿ ਕਿਲਬਿਖ ਗਏ ਗਵਾਝਾ॥ ਸਤਿਗੁਰੁ ਸਾਹੁ ਪਾਇਆ ਵਡ ਦਾਣਾ ਹਰਿ ਕੀਏ ਬਹੁ ਗੁਣ ਸਾਝਾ॥ 3॥

(ਅੰਗ 698)॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗ ਜੀਵਨਿ ਹਰਿ ਉਰਿਧਾਰਿਓ ਮਨ ਮਾਝਾ॥ ਧਰਮਰਾਇ ਦਰਿ ਕਾਗਦ ਫਾਰੇ ਜਨ ਨਾਨਕ ਲੇਖਾ ਸਮਝਾ॥ 4॥5॥

Jaitsari Mehla 4: Jin Hur(i) hirdaiy Naam(u) na bussiyo, tin maat keejaiy Hur(i) baanjha. Tin soonjee dayh phireh(i) bin(u) Naavaiy, oye khup(i), khup(i) mooyay kraanjha. 1. Mayray mun, jup(i) Ram Naam(u) Hur(i) maajha. Hur(i) Hur(i) Kirpaal(i) kirpa Prubh(i) dhaari, Gur(i) Giyan deeyo mun(u) sumjha. Ruhaou. Hur(i) keerut(i) Kulyug(i) pud ootum(u), Hur(i) paayiyaiy Satgur maajha. Huoun bulihaari Satgur apunay, jin(i) goopt Naam(u) purgaajha. 2. Dershun(u) Sadh miliyo vudbhaageen, subh(i) kilvikh guyyay guvaajha. Satgur(u) Shaah(u) paaya vud daana, Hur(i) keeyay buhou goon saanjha. 3.

(PAGE 698): Jin kuou kirpa kuree Jug Jeevun(i), Hur(i) oordhaariyo mun maajha. Dherm Raayay Dur(i) kaagud phaaray, jun Nanak laykha sumjha. 4.5.

Word Meaning: Maat = mother; wisdom*. Baanjha = infertile; non-spreadable. Soonjee = empty; unguarded. Dayh = body. Oye = those. Khup(i), Khup(i) = suffer frustration (humiliation). Kuraanjha = in irritation; in exasperation. 1. Maajha = in; inside. Dhaari = adopted. Sumjha = enlightened. Pause. Keerut(i) = (to sing) praise. Pud = (spiritual) state. Ootum(u) = superior. Huoun = I (am). Bulihaari = offer to sacrifice. Goopt = hidden. Purgaajha = illuminated. 2. Kilvikh = sins. Guvaajha = lost; destroyed.

Daana = wise. Saanjha = share. 3. Jug Jeevun = the soul of the world (God). Oodhaariyo = acquired in mind. Dherm Raayay = the Angel of justice. Dur(i) = at the door (of God). Kaagud = paper; the written account. Phaarray = tore into pieces. Sumjha = settled. 4.5.

MEANING: Make the wisdom (thinking) of the people who do not enshrine Your Naam in their heart unavailable (ineffective) to others (so that such ignoble thinking does not affect them), oh Waheguru. Without Waheguru's Naam in their mind, such people wander around lifeless (without spiritual life) and die a spiritual death, suffering humiliation. 1. Recite Waheguru's Naam, which resides in you, oh my mind. With His benevolence, the kind Waheguru connected me with the Guru who enlightened my mind with Divine Knowledge. Pause. Waheguru's praise in this world leads to a high spiritual state in which one realizes Him in one's heart, sheltered by the Guru. I am a sacrifice to my Guru, who illuminated Waheguru's hidden Naam in my mind. 2.
It is with great luck that one gets to have a holy sight of (get connected with) the Guru, whereby all his sins are eradicated. Satguru shares (explains) many, many virtues of the wise (great) Waheguru, as a result of which His devotees realize Him (Waheguru, by singing His praise). 3. Those, whom Waheguru is kind to, embed His Naam in their heart. The Angel of justice tears all the papers of the account of their deeds in Waheguru's Court (Waheguru Himself is the Justice) whereby their accounts get settled, oh Nanak. 4.5.

***NOTE:** Even though Maat (or Maata) means mother in most cases, it has also been used to mean wisdom or thinking in some situations. In the present case, it can only mean wisdom because most of the people love Maya more than Waheguru, and are the followers of their mind. So, Guru Ram Dass would not have condemned the mothers of all such people, particularly when there are many examples of highly respectable mothers who gave birth to sons, some of whom were great devotees of Waheguru, while some others (born to the same mother) were lovers of Maya. Moreover, why only to blame the mother, and not the father. So, Maat cannot mean mother here. A couple of Shabads are given below, in which the word Maat, or Maata, is used as a synonym for wisdom.

- ਗਉੜੀ ਮ:1 (151-2)॥ *ਮਾਤਾ ਮਤਿ ਪਿਤਾ ਸੰਤੋਖੁ॥ ਸਤੁ ਭਾਈ ਕਰਿ ਏਹੁ ਵਿਸੇਖੁ॥ 1॥ ----*

Meaning: (If you want union with Waheguru, you need) to have higher wisdom as your mother (to nourish you with good qualities), and contentment as your father (to keep control on evil thoughts). You also need high morality and a commitment to serving the public as your special friends, oh my friend. ----------

- *ਮਾਰੂ ਮ:1 (991)॥ ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ॥ ----1॥ ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ ਮੇਰਾ ਹਉ ਲਾਲੇ ਕਾ ਜਾਇਆ॥ -----*

Meaning: I am highly fortunate that the Guru has accepted me as His slave, as if He had bought me. ------- Now, the wisdom imparted to me by the Guru is acting as my mother (to nourish me with noble qualities), and contentment has become my father. I owe these virtues to the Guru. -------

- *ਆਸਾ ਕਬੀਰ ਜੀਉ (476)॥ ----- ਮੁਈ ਮੇਰੀ ਮਾਈ ਹਉ ਖਰਾ ਸੁਖਾਲਾ॥ ਪਹਿਰਉ ਨਹੀ ਦਗਲੀ ਲਗੈ ਨਹੀ ਪਾਲਾ॥ ਰਹਾਉ॥*

Meaning: (Thank God that) my former mother (wisdom; the thinking about worldly desires) is dead now, and I feel blissful. Now, no discomfort comes near me, and I do not need any other support. ----------

It is perfectly clear that the term "mother" implies wisdom in all these holy Shabads, and there are many more like these.

ਜੈਤਸਰੀ ਮਹਲਾ 4॥ ਸਤਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਗੀ ਮਨੁ ਚਲਤੌ ਭਇਓ ਅਰੂੜਾ॥ ਅਨਹਤ ਧੁਨਿ ਵਾਜਹਿ ਨਿਤ ਵਾਜੇ ਹਰਿ ਅੰਮ੍ਰਿਤ ਧਾਰਿ ਰਸਿ ਲੀੜਾ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਰੂੜਾ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਸਤਿਗੁਰਿ ਹਰਿ ਮਿਲਿਓ ਲਾਇ ਝਪੀੜਾ॥ ਰਹਾਉ॥ ਸਾਕਤ ਬੰਧ ਭਏ ਹੈ ਮਾਇਆ ਬਿਖੁ ਸੰਚਹਿ ਲਾਇ ਜਕੀੜਾ॥ ਹਰਿ ਕੈ ਅਰਥਿ ਖਰਚਿ ਨਹ ਸਾਕਹਿ ਜਮਕਾਲ ਸਹਹਿ ਸਿਰਿ ਪੀੜਾ॥ 2॥ ਜਿਨ ਹਰਿ ਅਰਥਿ ਸਰੀਰੁ ਲਗਾਇਆ ਗੁਰ ਸਾਧੂ ਬਹੁ ਸਰਧਾ ਲਾਇ ਮੁਖਿ ਧੂੜਾ॥ ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਸੋਭਾ ਪਾਵਹਿ ਹਰਿ ਰੰਗੁ ਲਗਾ ਮਨਿ ਗੂੜਾ॥ 3॥ ਹਰਿ ਹਰਿ ਮੇਲਿ ਮੇਲਿ ਜਨ ਸਾਧੂ ਹਮ ਸਾਧ ਜਨਾ ਕਾ ਕੀੜਾ॥ ਜਨ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਗੀ ਪਗ ਸਾਧ ਗੁਰ ਮਿਲਿ ਸਾਧੂ ਪਾਖਾਣੂ ਹਰਿਓ ਮਨੁ ਮੂੜਾ॥ 4॥6॥

Jaitsari Mehla 4: Satsungut(i) Sadh paayee vudbhaageen, mun(u) chultau bhuyyo aroorra. Unhut dhoon(i) vaajeh(i) nit vaajay, Hur(i) Amrit dhaar(i) rus(i) leerra. 1. Mayray mun, jup(i) Ram Naam(u) Hur(i) roorra. Mayraiy mun(i), tun(i) preet(i) lugaayee Satgur(i), Hur(i) miliyo laayay jhupeerra. Ruhaou. Saakut bundh bhuyyay haiyn Maya, bikh(u) suncheh(i) laaya jukeerra. Hur(i) kaiy urth(i) khurch neh saakeh(i), Jumkaal suheh(i) sir(i) peerra. 2. Jin Hur(i) urth(i) sreer(u) lugaaya Gur Sadhu, buhou sherdha laayay mookh(i) dhoorra. Hult(i), pult(i) Hur(i) sobha paaveh(i), Hur(i) rung(u) lugga mun(i) goorra. 3. Hur(i), Hur(i) mayl(i), mayl(i) jun Sadhu, Hum Sadh junaa ka keerra. Jun Nanak preet luggi pug Sadh Gur, mil(i) Sadhu paakhaan(u) huriyo mun(u) moorra. 4.6.

Word Meaning: Chultau = fickle; wandering. Aroorra = beautiful; stable; peaceful. Unhut Dhoon(i) = auto-playing Divine music. Dhaar(i) = stream. Leerra = satisfied. 1. Roorra = beautiful; source of comfort. Jhupeerra = hug tightly. Pause. Saakut = Maya worshipper. Bundh = bonds. Bikh = Maya. Suncheh(i) = amasses. Jukeerra = with zeal. Urth(i) = in the name of. Suheh(i) = endures. 2. Sherdha = great reverence. Dhoorra = dust of feet (Guru's Shabad or Will). Hult(i) = this world. Pult(i) = the next world. Goorra = deep. 3. Keerra = worm; devout slave. Pug = feet. Pakhaan(u) = stone - (hearted). Huriyo = green; came to (spiritual) life. Moorra = foolish. 4.

MEANING: One's wandering mind becomes peaceful in the shelter of the Guru, which one gets with great fortune. He feels as if the auto-playing Divine music is playing in his mind, and he becomes fully satisfied when he tastes the blissful, sweet stream of Waheguru's Naam-Amrit. 1. Recite Waheguru's Naam, which is the source of all comforts, oh my mind. Satguru implanted love for Waheguru in my mind, and now my mind and my body are full of love for Him, and He connected me with Him who hugged me very tightly. Pause. The Maya-worshippers are strongly bonded with the poisonous wealth which they amass with great zeal. They cannot spend that in the name of Waheguru and endure the wrath of the Angel of death. 2. Those who serve Waheguru and the Guru with great reverence with their body (and mind), and obey Their Will, get imbued in Their deep love, and earn praise in this world and the next. 3. Kindly connect me with the Guru, oh Waheguru. I am a worm (a humble devotee) of the holy saints. I have developed a deep affection for Guru's Feet (His Shabad); my stone-like, hard, and foolish mind has come to life in his shelter, oh Nanak. 4.6.

ਜੈਤਸਰੀ ਮਹਲਾ 4 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਹਰਿ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਾ॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਮਿਟੈ ਹਮਾਰਾ॥ ਹਰਿ ਹਰਿ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਵਹੁ ਗੁਰਿ ਮਿਲਿਐ ਸੁਖੁ ਹੋਈ ਰਾਮ॥ 1॥ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਮੀਤ ਹਮਾਰੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਖਹੁ ਉਰਧਾਰੇ॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵਹੁ ਗੁਰ ਮਿਲਿਐ ਪਰਗਟੁ ਹੋਈ ਰਾਮ॥ 2॥ ਮਧੁਸੂਦਨ ਹਰਿ ਮਾਧੋ ਪ੍ਰਾਨਾ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਅੰਮ੍ਰਿਤ ਮੀਠ ਲਗਾਨਾ॥ ਹਰਿ ਹਰਿ ਦਇਆ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਪੁਰਖ ਨਿਰੰਜਨੁ ਸੋਈ ਰਾਮ॥ 3॥ ਹਰਿ ਹਰਿ

ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਮੇਰਾ ਮਨੁ ਰਾਤਾ॥ ਹਰਿ ਹਰਿ ਮਹਾ ਪੁਰਖੁ ਗੁਰੁ ਮੇਲਹੁ ਗੁਰ ਨਾਨਕ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ॥ 4॥1॥7॥

Jaitsari Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i): Hur(i), Hur(i) simerhou Agumm, Apaara. Jis(u) simrut dookh(u) mitaiy humaara. Hur(i), Hur(i) Satguru Purakh milaavhou, Gur(i) miliyaiyn sookh(u) hoyee Ram. 1. Hur(i) goon gaavhou meet humaaray. Hur(i), Hur(i) Naam(u) rukhou oordhaaray. Hur(i), Hur(i), Amrit Buchun soonaavhou, Gur miliyain pergut(u) hoyee Ram. 2. Madhusoodun Hur(i) Madho praana. Mayraiy mun(i) tun(i) Amrit meetth lugaana. Hur(i), Hur(i) duyya kurhou Gur(u) maylhou, Purakh Nirunjun(u) soyee Ram. 3. Hur(i) Hur(i) Naam(u) sudaa sookh-daata. Hur(i) kaiy rung(i) mayra mun(u) raata. Hur(i), Hur(i) Muhaa Purakh(u) Gur(u) maylhou, Gur Nanak Naam(i) sookh(u) hoyee Ram. 4.1.7.

Word Meaning: Agumm = inaccessible. Apaara = limitless. Mitaiy = is erased. 1. Oordhaaray = embedding in mind. Pergut = appear. 2. Madhusoodun = Madho = names of Waheguru. Praana = (basis of my) life. Purakh Nirunjun = Waheguru, which is above the effects of Maya. 3. Sookh Daata = the source of all comforts. Raata = imbued. 4.

MEANING: Recite the Naam of the inaccessible and the limitless Waheguru, which eradicates all your troubles, oh my friends. Kindly connect me with the Guru, who is the source of all comforts, oh Waheguru. 1. Embed (enshrine) Waheguru's Naam in your heart, and sing His praise, oh my friends. The Guru delivers His Amrit-like words in Waheguru's praise, and causes Him to appear in our hearts. 2. The Guru implants love for Waheguru's Amrit-like sweet Naam in the minds of the devotees; Waheguru's Naam is the basis of my life. Kindly connect me with the Guru with Your benevolence, as He is Your manifestation, oh Waheguru. 3. Waheguru's Naam is always a source of all comfort; my mind is fully imbued in His love. Your slave, Nanak, begs that You kindly connect me with the Great Guru (so as to implant Your Naam in my heart) because Your Naam is the source of all bliss, oh Waheguru. 4.7.

ਜੈਤਸਰੀ ਮ:4॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਲੈ ਲਾਹਾ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਵਹੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਮਾਹਾ ਰਾਮ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਇਆਲੁ ਧਿਆਹਾ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਸਦਾ ਗੁਣ ਗਾਹਾ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਘੂਮਰਿ ਪਾਵਹੁ ਮਿਲਿ ਸਤਸੰਗਿ ਉਮਾਹਾ ਰਾਮੁ॥ 2॥ ਆਉ ਸਖੀ ਹਰਿ ਮੇਲਿ ਮਿਲਾਹਾ॥ ਸੁਣਿ ਹਰਿ ਕਥਾ ਨਾਮੁ ਲੈ ਲਾਹਾ॥

(ਅੰਗ 699)॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਗੁਰੁ ਮੇਲਹੁ ਗੁਰ ਮਿਲਿਐ ਹਰਿ ਉਮਾਹਾ ਰਾਮੁ॥ 3॥ ਕਰਿ ਕੀਰਤਿ ਜਸੁ ਅਗਮ ਅਥਾਹਾ॥ ਖਿਨੁ ਖਿਨੁ ਰਾਮਨਾਮੁ ਗਾਵਾਹਾ॥ ਮੋ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਮਿਲੀਐ ਗੁਰ ਦਾਤੇ ਹਰਿ ਨਾਨਕ ਭਗਤਿ ਉਮਾਹਾ ਰਾਮ॥ 4॥2॥8॥

Jiatsari M: 4: Hur(i), Hur(i), Hur(i), Hur(i) Naam(u) jupaaha. Gurmukh(i) Naam(u) sudaa laiy laaha. Hur(i), Hur(i), Hur(i), Hur(i) bhugut(i) drirravhou, Hur(i), Hur(i) Naam(u) oomaaha Ram. 1. Hur(i), Hur(i) Naam(u) Duyaal(u) dhiyaaha. Hur(i) kaiy rung(i) sudaa goon gaaha. Hur(i), Hur(i), Hur(i) jus(u) ghoomur(i) paavhou, mil(i) sutsung(i) oomaaha Ram. 2. Aaou sukhee, Hur(i) mayl(i) milaaha. Soon(i) Hur(i) kuthaa, Naam(u) laiy laaha.

(PAGE 699): Hur(i), Hur(i) kirpa dhaar(i) Gur(u) maylhou, Gur miliyaiyn Hur(i) oomaaha Ram. 3. Kur(i) keerut(i) jus(u) Agumm, Athaaha. Khin(u), khin(u) Ram Naam(u) gavaaha. Mo kuou dhaar(i) kirpa miliyaiy Gur Daatay, Hur(i) Nanak bhugut(i) oomaaha Ram. 4.2.8.

Word Meaning: Jupaaha = recite. Gurmukh(i) = in the shelter of the Guru. Laaha = benefit. Drirraavhou = reinforce. Oomaaha = zest; enthusiasm. 1. Rung(i) = in love with. Ghoomur(i) Paavhou = dancing (of mind). 2. Sukhee = (female) friends. Kuthaa = story (of praise). 3. Jus(u) = praise. Athaaha = unfathomable. Khin, Khin = every moment. Gavaaha = sing. Bhugut(i) = in worship. 4.

MEANING: Let us recite Waheguru's Naam in the shelter of the Guru, as Waheguru's Naam is always (spiritually) beneficial, oh my friends. Reinforce Waheguru's worship in your heart, and recite His Naam with zest. 1. Let us recite the Naam of the kind Waheguru in the company of the holy saints and sing His praise with love and zest so that your mind begins to dance in love for Him, oh my friends. 2. Let us get connected with Waheguru by the benevolence of the Guru and earn the benefit (wealth) of listening to His praise and His Naam. Please, be kind and connect us with the Guru, oh Lord, because our mind becomes zestful for Your worship in His company. 3. Let us sing praise and recite the Naam of the Lord every moment, which is inaccessible and limitless. Kindly connect me with You, oh the source of all comforts, Satguru, so that my mind becomes zestful for the worship of Waheguru, begs Nanak. 4.2.8.

ਜੈਤਸਰੀ ਮ:4॥ ਰਸਿ ਰਸਿ ਰਾਮੁ ਰਸਾਲੁ ਸਲਾਹਾ॥ ਮਨੁ ਰਾਮ ਨਾਮਿ ਭੀਨਾ ਲੈ ਲਾਹਾ॥ ਖਿਨੁ ਖਿਨੁ ਭਗਤਿ ਕਰਹ ਦਿਨ ਰਾਤੀ ਗੁਰਮਤਿ ਭਗਤਿ ਓਮਾਹਾ ਰਾਮ॥ 1॥ ਹਰਿ ਹਰਿ ਗੁਣ ਗੋਵਿੰਦ ਜਪਾਹਾ॥ ਮਨੁ ਤਨੁ ਜੀਤਿ ਸਬਦੁ ਲੈ ਲਾਹਾ॥ ਗੁਰਮਤਿ ਪੰਚ ਦੂਤ ਵਸਿ ਆਵਹਿ ਮਨਿ ਤਨਿ ਹਰਿ ਓਮਾਹਾ ਰਾਮ॥ 2॥ ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਲੈ ਲਾਹਾ॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਮਾਧੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਓਮਾਹਾ ਰਾਮ॥ 3॥ ਜਪਿ ਜਗਦੀਸੁ ਜਪਉ ਮਨ ਮਾਹਾ॥ ਹਰਿ ਹਰਿ ਜਗੰਨਾਥੁ ਜਗਿ ਲਾਹਾ॥ ਧਨੁ ਧਨੁ ਵਡੇ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ, ਜਪਿ ਨਾਨਕ ਭਗਤਿ ਓਮਾਹਾ ਰਾਮ॥ 4॥3॥9॥

Jaitsari M:4: Rus(i), rus(i) Ram(u) rusaal(u) slaaha. Mun(u) Ram Naam(i) bheena, laiy laaha. Khin(u), khin(u) bhugut(i) kureh din raati, Gurmut(i) bhugut(i) omaaha Ram. 1. Hur(i), Hur(i) goon Govind jupaaha. Mun(u), tun(u) jeet(i), Shabad(u) laiy laaha. Gurmut(i) punch doot vus(i) aaveh(i), mun(i), tun(i), Hur(i), omaaha Ram. 2. Naam(u) ruttan(u) Hur(i) Naam(u) jupaaha. Hur(i) goon gaayay, suda laiy laaha. Deen Duyyaal, kirpa kur(i) Madho, Hur(i), Hur(i) Naam(u) omaaha Ram. 3. Jup(i) Jugdeesh(u), jupoun mun maaha. Hur(i), Hur(i) Jugun Nath(u) jug(i) laaha. Dhun(u), dhun(u) vudday Tthaakur Prubh mayray, jup(i) Nanak bhugut(i) omaaha Ram. 4.3.9.

Word Meaning: Rus(i) = enjoying the taste. Rusaal(u) = the source of all sweetness. Slaaha = sing praise. Bheena = imbued. Laaha = benefit. 1. Jupaaha = recite. Jeet(i) = win over. Punch Doot = the five demons. Vus(i) aaveh(i) = can be controlled. Omaaha = zestful. 2. Deen Duyyaal = kind to the helpless. Madho = God. 3. Jugdeesh(u) = Jugun Nath(u) = the Lord of the world, God. Maaha = in. Dhun(u), Dhun(u) = great and magnanimous. 4.

MEANING: Waheguru is the source of all sweetness; so, recite His Naam while enjoying its sweetness, oh my mind. Acquire the spiritual benefit (Naam-wealth) in the mental state in which your mind is imbued with the love for Waheguru, oh my friends. The mind of the devotee who recites Waheguru's Naam every moment, day and night, with the advice of the Guru, feels zestful (blissful). 1. Sing praise of the Lord, and acquire the spiritual wealth by controlling your mind and body. One can control the five demons with the Guru's advice, thereby feeling zestful in body and mind. 2. Recite Waheguru's jewel-like, precious Naam, and sing His praise to gain the high spiritual state. I pray to Waheguru, who is always kind to the humble, to grant me the ability to recite His Naam with which my mind begins to dance (feels blissful). 3. I recite the Naam of the Lord of the world with great zeal to gain higher spirituality. My Waheguru is a great and magnanimous Lord, and my mind feels highly zestful to recite His Naam, oh Nanak. 4.3.9.

ਜੈਤਸਰੀ ਮਹਲਾ 4॥ ਆਪੇ ਜੋਗੀ ਜੁਗਤਿ ਜੁਗਾਹਾ॥ ਆਪੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਹਾ॥ ਆਪੇ ਹੀ ਆਪਿ ਆਪਿ ਵਰਤੈ ਆਪੇ ਨਾਮਿ ਓਮਾਹਾ ਰਾਮ॥ 1॥ ਆਪੇ ਦੀਪ ਲੋਅ ਦੀਪਾਹਾ॥ ਆਪੇ ਸਤਿਗੁਰ ਸਮੁੰਦ ਮਥਾਹਾ॥

ਆਪੇ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਾਏ ਜਪਿ ਨਾਮੁ ਰਤਨੁ ਓਮਾਹਾ ਰਾਮ॥ 2॥ ਸਖੀ ਮਿਲਹੁ ਮਿਲਿ ਗੁਣ ਗਾਵਾਹਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਲਾਹਾ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜੀ ਮਨਿ ਭਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਓਮਾਹਾ ਰਾਮ॥ 3॥ ਆਪੇ ਵਡ ਦਾਨਾ ਵਡ ਸਾਹਾ॥ ਗੁਰਮੁਖਿ ਪੂੰਜੀ ਨਾਮੁ ਵਿਸਾਹਾ॥ ਹਰਿ ਹਰਿ ਦਾਤਿ ਕਰਹੁ ਪ੍ਰਭੁ ਭਾਵੈ ਗੁਣ ਨਾਨਕ ਨਾਮੁ ਓਮਾਹਾ ਰਾਮ॥ 4॥4॥10॥

Jaitsari Mehla 4: Aapay yogi, joogut(i) joogaaha. Aapay nirbhuou taarri laaha. Aapay hee aap(i), aap(i) vertaiy, Aapay Naam(i) omaaha Ram. 1. Aapay deep loe deepaaha. Aapay Satgur smoond muthaaha. Aapay muth(i), muth(i) Tutt(u) kudhaayay, jup(i) Naam(u) ruttan(u) omaaha Ram. 2. Sukhee milhou, mil(i) Goon gaavaaha. Gurmukh(i) Naam(u) jup-hou Hur(i) Laaha. Hur(i), Hur(i) bhugut(i) drirri mun(i) bhaayee, Hur(i), Hur(i) Naam(u) omaaha Ram. 3. Aapay vud daana. Vud shaaha. Gurmukh(i) poonji, Naam(u) visaaha. Hur(i), Hur(i) daat(i) kurhou, Prubh(u) bhaavaiy, Goon Nanak Naam(u) omaaha Ram. 4.4.10.

Word Meaning: Yogi = detached from the world. Joogut(i) = technique. Joogaaha = over the eons. Taarri = lost in meditation. Vertaiy = operates. 1. Deep = Deepaaha = continent. Loe = world. Smoond = ocean. Muthaaha = churned. Tutt(u) = the real thing – Waheguru's Naam. 2. Sukhee = friends. Goon = God's virtues. Laaha = benefit (wealth). Drirri = reiterated. Bhaayee = liked; loved. 3. Daana = wise; provider of everything. Shaaha = the Lord; provider. Poonji = wealth; capital. Visaaha = traded; bought. Bhaavaiy = likes. 4.

MEANING: (Being present in every living being), Waheguru Himself is the yogi (meditator), and has known the technique of connecting with God over the eons. He is fearless, and Himself meditates deeply for long times. He is the one who operates everywhere, and feels zestful about His Naam. 1. He, Himself, is the continents, is present in all the continents and in the entire world. (The gods and the demons jointly churned the ocean to retrieve the 14 so-called jewels), but Waheguru is the real ocean of jewel-like noble qualities which can be acquired by churning (pondering over) Guru's Shabad which is the real jewel to churn for. Also, Waheguru Himself exhorts His devotees to ponder on Guru's Shabad which is another name for Waheguru's Naam. So, recite His Naam with zest, oh man. 2. Let us join together and sing Waheguru's virtues (His praise) in the shelter of the Guru to enhance our spiritual level. Waheguru's Naam produces zest in the mind, so I love to reinforce His worship in my mind. 3. Waheguru is extremely wise, and is the great provider. Guru's shelter (guidance) is my wealth with which I buy Waheguru's Naam (acquire it in my mind). If You like (consider me worthy), kindly grant me, Nanak, the gift of Your Naam with which I feel blissful, oh Waheguru. 4.4.10.

ਜੈਤਸਰੀ ਮਹਲਾ 4॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਸੰਗਿ ਗੁਰਾਹਾ॥ ਪੂੰਜੀ ਨਾਮੁ ਗੁਰਮੁਖਿ ਵੇਸਾਹਾ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਧਾਰਿ ਮਧੁਸੂਦਨ ਮਿਲਿ ਸਤਸੰਗਿ ਓਮਾਹਾ ਰਾਮ॥ 1॥ ਹਰਿ ਗੁਣ ਬਾਣੀ ਸ੍ਰਵਣਿ ਸੁਣਾਹਾ॥ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੂ ਮਿਲਾਹਾ॥ ਗੁਣ ਗਾਵਹ ਗੁਣ ਬੋਲਹ ਬਾਣੀ ਹਰਿ ਗੁਣ ਜਪਿ ਓਮਾਹਾ ਰਾਮ॥ 2॥ ਸਭਿ ਤੀਰਥ ਵਰਤ ਜਗ ਪੁੰਨ ਤੋਲਾਹਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਪੁਜਹਿ ਪੁਜਾਹਾ॥ ਹਰਿ ਹਰਿ ਅਤੁਲੁ ਤੋਲੁ ਅਤਿ ਭਾਰੀ ਗੁਰਮਤਿ ਜਪਿ ਓਮਾਹਾ ਰਾਮ॥ 3॥ ਸਭਿ ਕਰਮ ਧਰਮ ਹਰਿ ਨਾਮੁ ਜਪਾਹਾ॥ ਕਿਲਵਿਖ ਮੈਲੁ ਪਾਪ ਧੋਵਾਹਾ॥ ਦੀਨ ਦਇਆਲ ਹੋਹੁ ਜਨ ਊਪਰਿ ਦੇਹੁ ਨਾਨਕ ਨਾਮੁ ਓਮਾਹਾ ਰਾਮ॥ 4॥5॥11॥

Jaitsaari Mehla 4: Mil(i) satsungut(i) sung(i) Guraaha. Poonji Naam(u), Gurmukh(i) vaysaaha. Hur(i), Hur(i) kirpa dhaar(i) Madhusoodun, mil(i) satsung(i) omaaha Ram. 1. Hur(i) Goon, Bani, servun(i) soonaaha. Kur(i) kirpa Satguru milaaha. Goon gaaveh(i), Goon boleh(i) Bani, Hur(i) Goon jup(i) omaaha Ram. 2. Subh(i) teeruth, vert, jug, poonn tolaaha. Hur(i), Hur(i) Naam(u) na poojeh(i) poojaaha. Hur(i), Hur(i) atooll(u), toal(u) ut(i) bhaari, Gurmut(i) jup(i) omaaha Ram. 3. Subh(i) kerm, dherm Hur(i) Naam(u) jupaaha. Kilvikh

maiyl(u), paap dhovaaha. Deen, Duyaal hohou jun oopur(i), dayh(u) Nanak Naam(u) omaaha Ram. 4.5.11.

Word Meaning: Satsungut(i) = the gathering of the holy saints. Guraaha = the Guru. Poonji = wealth. Vaysaaha = traded; bought. Madhusoodun = the destroyer of the demon Madhu; God. 1. Goon = virtues. Omaaha = zestful. Servun(i) = with ears. 2. Vert = observe some commitment like fasting etc. (rituals) Jug = a ceremony where some rituals are performed and food served. Poonn = so considered noble deeds. Tolaaha = weigh against. Poojeh(i) = reach; match. Atooll(u) = immeasurable. Toal = measure; weight. 3. Kerm Dherm = religious rituals. Kilvikh = sins. Dhovaaha = wash away. 4.5.11.

MEANING: Your Naam produces zest in the mind, so be kind to us so that we may recite Your Naam in the company of the holy saints and acquire Your Naam as our wealth in the shelter of the Guru, oh, the destroyer of the five demons, Waheguru. 1. Kindly connect us with the Guru so that we may listen to His holy Bani in praise of Your virtues, and we may sing Your praise, and discuss Your virtues among ourselves, and recite Your Naam with zest, oh Waheguru. 2. The worth (transcendence) of Waheguru's Naam is immeasurable. If we put all the holy places, all the prevalent rituals, all the yugs, and all the noble deeds together, and weigh them against Waheguru's Naam, they do not even come close to it (the Naam). One feels blissful to recite the Naam with the advice of the Guru. 3. One does not need any religious rituals when he recites Waheguru's Naam, whereby the filth of all his sins is washed away. Please, be kind to Your poor devotee (Nanak) and grant Him Your Naam, which is the source of great bliss, oh Waheguru. 4.5.11.

(ਅੰਗ 700)॥ ਜੈਤਸਰੀ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 700): Jaitsari Mehla 5, Ghur(u) 3: Ek Onkar Satguru Persad(i):

ਕੋਈ ਜਾਨੈ ਕਵਨੁ ਈਹਾ ਜਗਿ ਮੀਤੁ॥ ਜਿਸੁ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਸੋਈ ਬਿਧਿ ਬੂਝੈ ਤਾ ਕੀ ਨਿਰਮਲ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਬੰਧਪ ਇਸਟ ਮੀਤ ਅਰੁ ਭਾਈ॥ ਪੂਰਬ ਜਨਮ ਕੇ ਮਿਲੇ ਸੰਜੋਗੀ ਅੰਤਹਿ ਕੋ ਨ ਸਹਾਈ॥ 1॥ ਮੁਕਤਿ ਮਾਲ ਕਨਿਕ ਲਾਲ ਹੀਰਾ ਮਨ ਰੰਜਨ ਕੀ ਮਾਇਆ॥ ਹਾ ਹਾ ਕਰਤ ਬਿਹਾਨੀ ਅਵਧਹਿ ਤਾ ਮਹਿ ਸੰਤੋਖੁ ਨ ਪਾਇਆ॥ 2॥ ਹਸਤਿ ਰਥ ਅਸ੍ਵ ਪਵਨ ਤੇਜ ਧਨੀ ਭੂਮਨ ਚਤੁਰਾਗਾ॥ ਸੰਗਿ ਨ ਚਾਲਿਓ ਇਨ ਮਹਿ ਕਛੂਐ ਊਠਿ ਸਿਧਾਇਓ ਨਾਗਾ॥ 3॥ ਹਰਿ ਕੇ ਸੰਤ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਕੇ ਤਾ ਕੈ ਹਰਿ ਹਰਿ ਗਾਈਐ॥ ਨਾਨਕ ਈਹਾ ਸੁਖੁ ਆਗੈ ਮੁਖ ਊਜਲ ਸੰਗਿ ਸੰਤਨ ਕੈ ਪਾਈਐ॥ 4॥1॥

Koyee jaanaiy kuvun(u) eehaan jug(i) meet(u). Jis(u) hoyay kirpal(u) soyee bidh(i) boojhaiy, ta kee nirmul reet(i). 1. Ruahou. Maat, pita, bunita, soot, bundhup, isht, meet ur(u) bhaayee. Poorub junum kay milay sunjogi, unteh(i) ko na suhaayee. 1. Mookt(i), maal, kunik, laal, heera, mun runjun kee Maya. Ha, ha kert bihaani uvdeh(i), ta meh(i) suntokh(u) na paaya. 2. Hust(i), ruth, ushuv puvun tayj, dhunee, bhoomun, chuturaanga. Sung(i) na chaaliyo inn meh(i) kuchhooyay, ootth(i) sidhaayo naanga. 3. Hur(i) kay sunt, priyay, preetum Prubh kay, ta kaiy Hur(i), Hur(i) gaayiyaiy. Nanak, eehaan sookh(u), aagaiy mookh oojul, sung(i) suntun kaiy paayiyaiy. 4.1.

Word Meaning: Koyee = some rare. Kuvun = who. Eehaan = here. Meet(u) = real friend. Bidh(i) = ways (of life). Boojhaiy = understands. Reet = lifestyle. Pause. Bunita = wife. Soot = sons. Isht = the loved one; the one whom you worship. Ur(u) = and. Poorub Junum = of previous lives. Sunjogi = predestined. 1. Mookt(i) = pearls. Maal = wealth. Kunik = gold. Laal = rubies. Mun Runjun = entertainment. Maya = mirage; short-lived. Ha, Ha = complaining and crying. Bihaani = is spent. Uvdeh(i) = life. Suntokh =

contentment. 2. Hust(i) = elephants. Ruth = chariot. Ushuv = horses. Puvun Tayj = fast like wind. Dhunee = wealthy. Bhoomun = landlord. Chuturaanga = four-winged army. Ootth(i) Sidhaayo = left the world. Naanga = empty-handed. 3. Aagaiy = in Waheguru's Court. Mookh Oojul = radiant face; earn honour. 4.
MEANING: Some rare person, whom Waheguru is kind to, realizes who his real friend in this world is; he understands the real way (path) of life, and has a holy lifestyle. Pause.
All the relatives of the man, like the mother, the father, the sons, relatives, the beloved ones, friends, and the brothers, are connected with one another because of their predestined union as decided by Waheguru (which is based on the deeds performed by them in their previous lives); but none of them is of any help to him at the end. 1. The pearls, the wealth, the gold, the rubies, and the diamonds (which one might have) are only short-lived means of entertainment. One does not get any contentment in them, and his life is spent in complaining and crying. 2. One may own elephants, chariots, wind-like fast horses, wealth, a big chunk of land, and even a four-winged army (comprising chariots elephants, horses, and foot soldiers), but nothing among all those accompanies him at the time of death, and he leaves the world empty-handed. 3. So, (the best thing for the man to do is to) sing Waheguru's praise in the company of the holy saints which are dear to Him and because of which one enjoys all the comforts in this world, and is honoured in Waheguru's Court, oh Nanak. 4.1.

ਜੈਤਸਰੀ ਮਹਲਾ 5 ਘਰੁ 3 ਦੁਪਦੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੇਹੁ ਸੰਦੇਸਰੋ ਕਹੀਅਉ ਪ੍ਰਿਅ ਕਹੀਅਉ॥ ਬਿਸਮੁ ਭਈ ਮੈ ਬਹੁ ਬਿਧਿ ਸੁਨਤੇ ਕਹਹੁ ਸੁਹਾਗਨਿ ਸਹੀਅਉ॥ 1॥ ਰਹਾਉ॥ ਕੋ ਕਹਤੋ ਸਭ ਬਾਹਰਿ ਬਾਹਰਿ ਕੋ ਕਹਤੋ ਸਭ ਮਹੀਅਉ॥ ਬਰਨੁ ਨ ਦੀਸੈ ਚਿਹਨੁ ਨ ਲਖੀਐ ਸੁਹਾਗਨਿ ਸਾਤਿ ਬੂਝਹੀਅਉ॥ 1॥ ਸਰਬ ਨਿਵਾਸੀ ਘਟਿ ਘਟਿ ਵਾਸੀ ਲੇਪੁ ਨਹੀ ਅਲਪਹੀਅਉ॥ ਨਾਨਕੁ ਕਹਤ ਸੁਨਹੁ ਰੇ ਲੋਗਾ ਸੰਤ ਰਸਨ ਕੋ ਬਸਹੀਅਉ॥ 2॥1॥2॥

Jaitsari Mehla 5, Ghur(u) 3, Doopuday: Ek Onkar Satgur Persad(i):
Dayhou sundaysro, kuhhiou, Priyay kuhhiou. Bism(u) bhuyyee mein buhou bidh(i) soontay, kuhhou soohaagun(i) suhhiou. 1. Ruhaou. Ko kehto subh baahur(i), baahur(i), ko kehto, subh muhhiou. Bern(u) na deesaiy, chihn(u) na lukhiyaiy, soohaagun(i) saat(i) boojhuyyiou. 1. Serb nivaasi, ghut(i), ghut(i) vaasi, layp(u) nuhhi ulpuhhiou. Nanak(u) keht soonhou ray loga, sunt rusn ko busuhhiou. 2.1.2
Word Meaning: Sundayro = message; information. Priyay = Dear (Waheguru). Bism(u) = mesmerized. Bidh(i) = ways; approaches; styles. Soohaagun(i) = married (to God); connected with Him. Suhhiou = friends. Pause. Muhhiou = inside. Bern(u) = colour. Chihn(u) = physical features. Saat(i) = truth. Bujhuyyiou = explain. 1. Nivaasi = resident; dweller. Layp(u) = coating; polish. Ulpuhhiou = fully detached. Rusn = tongue. Busuhhiou = resides on. 2.
MEANING: Married to (connected with) Waheguru, apprise me of the message (praise-worthy qualities) of the dear Waheguru to me, oh my friends, I am mesmerized to learn about the many different ways people have described Him. Pause. Some people say He resides somewhere far away (for example, Muslims believe He lives in the seventh heaven or sky), while others say He resides inside you. I have heard that we cannot see His body colour or His physical features; so tell me the truth, oh my friends connected with Him. 1. Answer: The truth is that He lives everywhere, including our hearts, as He is omnipresent. He has no coating (effect) of Maya on Him (He is above the effects of Maya) and thus is completely detached from the world. He resides on the tongue of the holy men (where His praise is sung), oh Nanak. 2.1.2.

ਜੈਤਸਰੀ ਮ:5॥ ਧੀਰਉ ਸੁਨਿ ਧੀਰਉ ਪ੍ਰਭ ਕਉ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਪ੍ਰਾਨ ਮਨੁ ਤਨੁ ਸਭੁ ਅਰਪਉ ਨੀਰਉ ਪੇਖਿ ਪ੍ਰਭ ਕਉ ਨੀਰਉ॥ 1॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤੁ ਬਡ ਦਾਤਾ ਮਨਹਿ ਗਹੀਰਉ ਪੇਖਿ ਪ੍ਰਭ ਕਉ॥ 2॥ ਜੋ ਚਾਹਉ ਸੋਈ ਸੋਈ ਪਾਵਉ ਆਸਾ ਮਨਸਾ ਪੂਰਉ ਜਪਿ ਪ੍ਰਭ ਕਉ॥ 3॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਦੂਖਿ ਨ ਕਬਹੂ ਝੂਰਉ ਬੁਝਿ ਪ੍ਰਭ ਕਉ॥ 4॥2॥3॥

Jaitsari M: 5: Dheeroun, soon dheeroun Prubh kuou. 1. Ruhaou. Jea, praan, mun(u), tun(u) subh(u) urpoun, neerou paykh(i) Prubh kuou neerou. 1. Bayshoomaar bayunt bud Daata, muneh(i) guheeroun, paykh(i) Prubh kuou. 2. Jo chaahoun, soyee, soyee paavoun, aasa munsa pooroun, jup(i) Prubh kuou. 3. Gur persad(i) Nanak mun(i) vussiya, dookh(i) na kubhoun jhooroun, boojh(i) Prubh kuou. 4.2.3.

Word Meaning: Dheeroun = pick up courage; peaceful mind. Pause. Urpoun = offer. Neerou = close. Paykh(i) = on seeing. 1. Bayshoomar = limitless = Bayunt. Daata = provider. Guheeroun = I hold Him. 2. Na Kubhoon = never. Jhooroun = repent; suffer. 4.

MEANING: My mind becomes strong (blissful) to listen about Waheguru. Pause.
I will gladly offer my life, mind, and body to see Him from close (in my heart). 1.
Waheguru is limitless and the great provider; I will hold Him in my mind to see Him. 2.
I will have all my wishes and hopes fulfilled by reciting His Naam and can have anything that I wish for. 3. with Guru's grace, I have embedded Him in my heart, and now that I have realized Him, I will never have to suffer any discomfort, oh Nanak. 4.2.3.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਲੋੜੀਦੜਾ ਸਾਜਨੁ ਮੇਰਾ॥ ਘਰਿ ਘਰਿ ਮੰਗਲ ਗਾਵਹੁ ਨੀਕੇ ਘਟਿ ਘਟਿ ਤਿਸਹਿ ਬਸੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਸੂਖਿ ਅਰਾਧਨੁ ਦੂਖਿ ਅਰਾਧਨੁ ਬਿਸਰੈ ਨਾ ਕਾਹੂ ਬੇਰਾ॥ ਨਾਮੁ ਜਪਤ ਕੋਟਿ ਸੂਰ ਉਜਾਰਾ ਬਿਨਸੈ ਭਰਮੁ ਅੰਧੇਰਾ॥ 1॥ ਥਾਨਿ ਥਾਨੰਤਰਿ ਸਭਨੀ ਜਾਈ ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ॥ ਸੰਤ ਸੰਗਿ ਪਾਵੈ ਜੋ ਨਾਨਕ ਤਿਸੁ ਬਹੁਰਿ ਨ ਹੋਈ ਹੈ ਫੇਰਾ॥ 2॥3॥4॥

Jaitsari Mehla 5: Lorreendurra Saajun(u) mayra. Ghur(i), ghur(i) mungul gaavhou neekay, ghut(i), ghut(i) Tiseh(i) busayra. 1. Ruhaou. Sookh(i) araadhun(u), dookh(i) araadhun(u), bisraiy na kaahoo bayra. Naam(u) juput koat(i) soor oojaara, binsaiy bherm(u) undhayra. 1. Thaan, thaanuntar(i), subhnee jaayeen, jo deesaiy so Tayra. Sunt sung(i) paavaiy jo Nanak, tis(u) buhour(i) na hoyee haiy phayra. 2.3.4.

Word Meaning: Lorreendurra = needed; desired. Saajun = friend. Mungul = songs of joy. Neekay = beautiful; comforting. Ghut(i) = heart. Busayra = dwelling. Pause.
Araadhun(u) = worship. Bayra = time. Koat(i) = millions. Soor = suns. Oojaara = brightness. Binsaiy = is destroyed. Bherm(u) = misgiving. 1.
Thaan(i) = places = Jaayeen. Paavaiy = acquires. Phayra = rebirth. 2.

MEANING: My friend, Waheguru, is needed by everybody. Every heart should sing songs of joy (should feel blissful) because He is present in every heart. Pause.
He should be worshipped all the time – in happiness and in sadness – and should never be forgotten. It feels as if countless suns brighten the environment, and the darkness of misgivings (ignorance) disappears where His Naam is recited. 1.
Every visible thing everywhere is Yours (created by You), oh, Waheguru. Whosoever acquires His Naam in the company of the holy saints, never takes rebirths, oh Nanak. 2.3.4.

(ਅੰਗ 701)॥ ਜੈਤਸਰੀ ਮਹਲਾ 5 ਘਰੁ 4 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਅਬ ਮੈ ਸੁਖੁ ਪਾਇਓ ਗੁਰ ਆਗ੍ਯ॥ ਤਜੀ ਸਿਆਨਪ ਚਿੰਤ ਵਿਸਾਰੀ ਅਹੰ ਛੋਡਿਓ ਹੈ ਤਿਆਗ੍ਯ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਦੇਖਉ ਤਉ ਸਗਲ ਮੋਹਿ ਮੋਹੀਅਉ ਤਉ ਸਰਨਿ ਪਰਿਓ ਗੁਰ ਭਾਗਿ॥ ਕਰਿ ਕਿਰਪਾ ਟਹਲ

ਹਰਿ ਲਾਇਓ ਤਉ ਜਮਿ ਛੋਡੀ ਮੋਰੀ ਲਾਗਿ॥ 1॥ ਤਰਿਓ ਸਾਗਰੁ ਪਾਵਕ ਕੋ ਜਉ ਸੰਤ ਭੇਟੇ ਵਡਭਾਗਿ॥ ਜਨ ਨਾਨਕ ਸਰਬ ਸੁਖ ਪਾਏ ਮੋਰੋ ਹਰਿ ਚਰਨੀ ਚਿਤੁ ਲਾਗਿ॥ 2॥1॥5॥

(PAGE 701): Jaitsari Mehla 5, Ghur(u) 4, Doopuday. Ek Onkar Satgur Persad(i): Ub mein sookh(u) paayo Gur aagiya. Tujee siyaanup, chint visaari, ahun(g) chhoadiyo haiy, tiyaagiya. 1. Ruhou. Juou daykhoun, tuou sugul moh(i) mohiyo, tuou shern(i) puriyo Gur bhaag(i). Kur(i) kirpa tehl Hur(i) laayo, tuou Jum(i) chhoadi mori laag(i). 1. Turiyo saagur(u) paavuk ko juou Sunt bhaytay vud bhaag(i). Jun Nanak serb sookh paayay, moro Hur(i) Churnee chit(u) laag(i). 2.1.5.

Word Meaning: Ub = now. Aagiya = Will; Advice. Tujee = abandoned = Tiyaagiya. Siyaanup = cleverness. Chint = worries. Visaari = forgotten. Ahun(g) = ego. Pause. Moh(i) = in the love of (attachments). Mohiyo = captivated; cheated; engrossed. Shern(i) = shelter. Tehl = service. Laag(i) = nearness; (watching) closely. 1. Saagur(u) = the sea of Maya. Paavuk = fire (of desires). Chit(u) = mind. 2.

MEANING: Obeying the Guru's Advice, I have abandoned my cleverness and my ego. Now all my worries are gone, and I feel highly blissful. Pause. When I found out that everybody here is deeply engrossed in worldly attractions (and is suffering as a result), I rushed to the shelter of the Guru. The Guru kindly put me in the service of Waheguru (to recite His Naam, and obey His Will) as a result of which the Angel of death quit watching me closely (had nothing to do with me). 1. With great fortune, when I got connected with the holy saints, I was able to swim across the world-sea, which is full of fire of desires. Now that my mind is attached to Waheguru's Feet (His Naam), I am enjoying all the comforts, oh Nanak. 2.1.5.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਮਨ ਮਹਿ ਸਤਿਗੁਰ ਧਿਆਨੁ ਧਰਾ॥ ਦ੍ਰਿੜਿਓ ਗਿਆਨੁ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮਾ ਪ੍ਰਭ ਜੀਉ ਮਇਆ ਕਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਲ ਜਾਲ ਅਰੁ ਮਹਾ ਜੰਜਾਲਾ ਛੁਟਕੇ ਜਮਹਿ ਡਰਾ॥ ਆਇਓ ਦੁਖਹਰਣ ਸਰਣ ਕਰੁਣਾਪਤਿ ਗਹਿਓ ਚਰਣ ਆਸਰਾ॥ 1॥ ਨਾਵ ਰੂਪ ਭਇਓ ਸਾਧ ਸੰਗੁ ਭਵਨਿਧਿ ਪਾਰਿ ਪਰਾ॥ ਅਪਿਓ ਪੀਓ ਗਤੁ ਥੀਓ ਭਰਮਾ ਕਹੁ ਨਾਨਕ ਅਜਰੁ ਜਰਾ॥ 2॥2॥6॥

Jaitsari Mehla 5: Mun meh(i) Satgur dhiyan(u) dhuraa. Drirriyo Giyan(u) Muntar(u) Hur(i) Naama, Prubh jeeo muyya kuraa. 1. Ruhaou. Kaal, jaal, Ur(u) muhaa junjaala, chhootkay Jumeh(i) duraa. Aayo Dookh-Hern shern Kroonaput(i), guhhiyo churn aasra. 1. Naav roop bhuyyo Sadh sung(u), bhuvnidh(i) paar(i) puraa. Upiyo peeyo, gut(u) theeyo bherma, kuhou Nanak ujur(u) juraa. 2.2.6.

Word Meaning: Dhiyan Dhuraa = focused mind. Drirriyo = reinforced. Muntar(u) = Mantra. Muyya = compassion. Pause. Jaal = net. Junjaala = worldly bonds. Chhootkay = left behind. Jumeh(i) = of the Angel of death. Dookh-Hern = the destroyer of suffering (God). Kroonaput(i) = compassionate. Guhhiyo = held; took. Aasra = support; shelter. 1. Naav Roop = the boat-like. Bhuvnidh(i) = the world-sea. Paar Purra = got across. Upiyo = Amrit. Gut(u) Theeyo = left; went away. Bherma = misgiving. Ujur(u) = unendurable; indigestible (high spiritual state). Juraa = endured; acquired. 2.

MEANING: With Waheguru's benevolence, when I focused my mind on Satguru (took His shelter), He reinforced Waheguru's Naam in my mind, which is the supreme knowledge and the best Mantra (to win Waheguru's approval). Pause. I came to the shelter of the compassionate and the destroyer of all suffering, Waheguru, and held His Naam tightly in my mind (enshrined in my mind) as a result of which the net of death, all my strong worldly bonds, and the fear of the messenger of death, have been left behind (have disappeared). 1. The shelter of the Guru was like a boat which ferried me across the world sea. I took the Amrit of Waheguru's Naam whereby all my misgivings went away (were cleared) and I was

able to acquire the high spiritual state which is very difficult to contain (control) (because the supernatural powers that accompany it, prod the devotee to abuse them to boost his ego), oh Nanak. 2.2.6.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਭਏ ਗੋਵਿੰਦ ਸਹਾਈ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਸਗਲ ਸਿਉ ਵਾ ਕਉ ਬਿਆਧਿ ਨ ਕਾਈ॥ ਰਹਾਉ॥ ਦੀਸਹਿ ਸਭ ਸੰਗਿ ਰਹਹਿ ਅਲੇਪਾ ਨਹ ਵਿਆਪੈ ਉਨ ਮਾਈ॥ ਏਕੈ ਰੰਗਿ ਤਤ ਕੇ ਬੇਤੇ ਸਤਿਗੁਰ ਤੇ ਬੁਧਿ ਪਾਈ॥ 1॥ ਦਇਆ ਮਇਆ ਕਿਰਪਾ ਠਾਕੁਰ ਕੀ ਸੇਈ ਸੰਤ ਸੁਭਾਈ॥ ਤਿਨ ਕੈ ਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜਿਨ ਰਸਿ ਰਸਿ ਹਰਿ ਗੁਨ ਗਾਈ॥ 2॥3॥7॥

Jaitsari Mehla 5: Ja kuou bhuyyay Govind suhaayee. Sookh, sehj, anund sugul siyoun, va kuou biyaadh(i) na kaayee. Ruhaou. Deeseh(i) sub sung(i), ruheh(i) ulaypa, neh viyaapaiy oon Maayee. Aikaiy rung(i) Tutt kay baytay, Satgur tay boodh(i) paayee. 1. Duyya, muyya, kirpa Tthaakur kee, sayee sunt soobhaayee. Tin kaiy sung(i) Nanak nisturiyaiy, jin rus(i), rus(i), Hur(i) goon gaayee. 2.3.7.

Word Meaning: Govind = Waheguru. Suhaayee = supporter. Sehj = peacefulness. Anund = blissfulness. Va Kuou = to those. Biyaadh(i) = ailment; suffering. Pause. Ulapa = detached. Viyaapaiy = affects. Maayee = Maya. Rung(i) = in love. Tutt = the root (God). Baytay = knowledgeable. Boodh(i) = wisdom. 1. Duyya = compassion. Muyya = kindness. Kirpa = favour. Soobhaayee = nature. Nisturiyaiy = find salvation. Rus(i) Rus(i) = enjoying the sweetness. 2.

MEANING: The devotee, who is supported by Waheguru, never experiences any suffering; he rather enjoys all comforts, a high spiritual state, and blissfulness. Pause.

He is seen to be dealing with everybody, but stays detached from worldly affairs, and Maya has no effect on him. With the wisdom imparted by Satguru, he stays imbued in the love of the “One” - Waheguru. 1. With the compassion, kindness, and favour of the Lord, the devotees acquire the nature of a saint. We too can be salvaged in the company of such devotees who sing Waheguru’s praise while enjoying the sweetness of His Naam, oh Nanak. 2.3.7.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਗੋਬਿੰਦ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਰੂਪ॥ ਅਗਿਆਨ ਮੋਹ ਮਗਨ ਮਹਾ ਪ੍ਰਾਨੀ ਅੰਧਿਆਰੇ ਮਹਿ ਦੀਪ॥ 1॥ ਰਹਾਉ॥ ਸਫਲ ਦਰਸਨੁ ਤੁਮਰਾ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਚਰਨ ਕਮਲ ਆਨੂਪ॥ ਅਨਿਕ ਬਾਰ ਕਰਉ ਤਿਹ ਬੰਦਨ ਮਨਹਿ ਚਰ੍ਹਾਵਉ ਧੂਪ॥ 1॥ ਹਾਰਿ ਪਰਿਓ ਤੁਮਰੈ ਪ੍ਰਭ ਦੁਆਰੈ ਦ੍ਰਿੜੁ ਕਰਿ ਗਹੀ ਤੁਮਾਰੀ ਲੂਕ॥ ਕਾਢਿ ਲੇਹੁ ਨਾਨਕ ਅਪੁਨੇ ਕਉ ਸੰਸਾਰ ਪਾਵਕ ਕੇ ਕੂਪ॥ 2॥4॥8॥

Jaitsari Mehla 5: Gobind jeevun, praan, dhun, roop. Ugiyan, moh mugun muhaa praani, undhiyaaray meh(i) deep. 1. Ruhaou. Suful dershun(u) Toomra Prubh Preetum, Churn kumul aanoop. Anik baar kuroun Tih bundun, muneh(i) churaavhoun dhoop. 1. Haar(i) puriyo Toomraiy Prubh Dooaaraiy, drirr(u) kur(i) guhee Toomaari look. Kaadh(i) layhou Nanak Apunay kuou, sunsaar paavuk kay koop. 2.4.8.

Word Meaning: Ugiyan = ignorance. Moh = attachments. Mugun = absorbed. Undhiyaaray = darkness. Deep = lamp. Pause. Suful = (cause of) success. Churn Kumul = lotus-like feet (Naam). Anoop = unparalleled. Bundun = show respect. Churaavhoun = offer. Dhoop = incense. 1. Haar(i) = having exhausted all venues. Drirr(u) = with firm devotion. Look = shelter. Paavuk = (of) fire. Koop = deep well; ocean. 2.

MEANING: Waheguru is my life, breaths, wealth, and my handsomeness. He is the lamp (source of enlightenment) in the darkness of ignorance for those who are deeply absorbed (engrossed) in worldly attachments. Pause. Your lotus-like Feet are (Your Naam is) unparalleled (in providing comfort of all kinds), and Your holy sight makes one’s life

successful, oh Waheguru. I bow to Your Naam (You) countless times, and offer my mind as incense. 1. Having exhausted all other venues (for spiritual advancement), I have come to Your Door, and have taken Your shelter (with firm devotion), oh Waheguru. The world is like an ocean of fire of desires; like Your child, please pull me (Nanak), out of this ocean. 2.4.8.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਕੋਈ ਜਨੁ ਹਰਿ ਸਿਉ ਦੇਵੈ ਜੋਰਿ॥ ਚਰਨ ਗਹਉ ਬਕਉ ਸੁਭ ਰਸਨਾ ਦੀਜਹਿ ਪ੍ਰਾਨ ਅਕੋਰਿ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਕਰਤ ਕਿਆਰੋ ਹਰਿ ਸਿੰਚੈ ਸੁਧਾ ਸੰਜੋਰਿ॥ ਇਆ ਰਸ ਮਹਿ ਮਗਨੁ ਹੋਤ ਕਿਰਪਾ ਤੇ ਮਹਾ ਬਿਖਿਆ ਤੇ ਤੋਰਿ॥ 1॥ ਆਇਉ ਸਰਣਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਚਿਤਵਉ ਤੁਮ੍ਹਰੀ ਓਰਿ॥
(ਅੰਗ 702)॥ ਅਭੈ ਪਦੁ ਦਾਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਕੋ ਪ੍ਰਭ ਨਾਨਕ ਬੰਧਨ ਛੋਰਿ॥ 2॥5॥9॥

Jaitsari Mehla 5: Koyee jun(u) Hur(i) siyoun dayvaiy joar(i). Churn guhoun bukoun shoobh rusna, deejeh(i) praan akoar(i). 1. Ruhaou. Mun(u), tun(u) nirmul kert kiyaaro, Hur(i) sinchaiy Soodha sunjoar(i). Iyya rus meh(i) mugun(u) hoat kirpa tay, muhaa bikhiya tay toar(i). 1. Aayo shern(i) deen Dookh-Bhunjun, chitvoun Toomri oar(i).
(PAGE 702): Abhaiy Pud(u) daan(u) simrun(u) Soami ko, Prubh Nanak bundhun chhoar(i). 2.5.9.
Word Meaning: Joar(i) = connect. Churn Guhoun = hold feet; show respect. Bukoun Shoobh = say words of praise. Akoar(i) = offer. Pause. Kiyaaro = field (of mind). Soodha = Amrit. Sunjoar(i) = effectively. Iyya = in this. Mugun(u) = absorbed. Bikhiya = (poisonous) sensual pleasures. 1. Chitvoun = to picture; think of. Oar(i) = towards. Abhaiy Pud(u) = the state of fearlessness. 2.
MEANING: I will drop on his feet (show full respect), sing his praise with my tongue, and offer my life to him if there is some kind person who can connect me with God. Pause. (I am looking for some kind devotee who can) purify the fields of my mind and my body, and will irrigate them effectively with Waheguru's Naam-Amrit so that I may break all worldly bonds of sensual pleasures with his kindness, and get fully absorbed in the sweetness of Waheguru's Naam. 1. Thinking about Waheguru in my mind, and looking towards Him (for His favour), and with the guidance of some Gur Sikh, I have come to the shelter of Waheguru which is the destroyer of all suffering. Kindly grant me (Nanak) Your worship in the form of recitation of Your Naam, which causes all the worldly bonds to be broken, and leads to the high spiritual state, oh Waheguru. 2.5.9.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਚਾਤ੍ਰਿਕ ਚਿਤਵਤ ਬਰਸਤ ਮੇਹ॥ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਕਰੁਣਾ ਪ੍ਰਭ ਧਾਰਹੁ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਕੋ ਨੇਹ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਸੁਖ ਚਕਵੀ ਨਹੀ ਚਾਹਤ ਅਨਦ ਪੂਰਨ ਪੇਖਿ ਦੇਹ॥ ਆਨ ਉਪਾਵ ਨ ਜੀਵਤ ਮੀਨਾ ਬਿਨੁ ਜਲ ਮਰਨਾ ਤੇਹ॥ 1॥ ਹਮ ਅਨਾਥ ਨਾਥ ਹਰਿ ਸਰਣੀ ਅਪੁਨੀ ਕ੍ਰਿਪਾ ਕਰੇਹ॥ ਚਰਣ ਕਮਲ ਨਾਨਕੁ ਆਰਾਧੈ ਤਿਸੁ ਬਿਨੁ ਆਨ ਨ ਕੇਹ॥ 2॥6॥10॥

Jaitsari Mehla 5: Chaatrik chitvut bersut maynh. Kirpa-Sindh(u) kroona Prubh dhaarou, Hur(i) praym bhugut(i) ko naynh. 1. Ruhaou. Anik sookh chuckvee nuhee chaahut, anund poorun paykh(i) daynh. Aan oopaav na jeevut meena, bin(u) jul merna tayh. 1. Hum anaath, Nath Hur(i) shernee, Apuni kirpa kurayh. Churn kumul Nanak(u) aaraadhaiy, Tis(u) bin aan na kayh. 2.6.10.
Word Meaning: Chaatrik = rainbird: a bird which is believed to drink only the first rain drop. Chitvut = pictures; thinks of. Bersut Maynh = rain fall. Sindh(u) = ocean. Kroona = pity. Naynh = love. Pause. Anik = countless. Chuckvee = ruddy duck (Brahmani goose): a female bird which is believed to get separated from her companion at night and gets reunited at sunrise, for which she waits all night. Anund Poorun = delightful. Paykh(i) = on

seeing. Oopaav = measures. Meena = fish. Tayh = those. 1. Anaath = (spiritually) orphan. Nath = Lord. Aaraadhaiy = worships. Aan = anything else. Na Kayh = nothing; worthless. 2.

MEANING: Like the rainbird, which thinks of (wishes for) a rainfall, I wish for Waheguru's worship with love and devotion. Kindly take pity on me, and grant me Your worship, oh the ocean of benevolence, Waheguru. Pause. The ruddy duck does not care about any other of the countless comforts, but feels delighted to see the sunlight. Likewise, the fish cannot survive without water; no matter what measures are taken to keep them healthy, they just die without it. 1. (Similarly, I cannot live without Waheguru), and feel like an orphan without Him. I have come to His shelter seeking His kindness so that He grants me the worship of His lotus-like Feet (His Naam) without which I am worthless, oh Nanak. 2.6.10.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਮੇਰੇ ਪ੍ਰਾਨ॥ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗਿ ਭੇਟੇ ਪੂਰਨ ਪੁਰਖ ਸੁਜਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰੇਮ ਠਗਉਰੀ ਜਿਨ ਕਉ ਪਾਈ ਤਿਨ ਰਸੁ ਪੀਅਉ ਭਾਰੀ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਕੁਦਰਤਿ ਕਵਨ ਹਮਾਰੀ॥ 1॥ ਲਾਇ ਲਏ ਲੜਿ ਦਾਸ ਜਨ ਅਪੁਨੇ ਉਧਰੇ ਉਧਰਨਹਾਰੇ॥ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖ ਪਾਇਓ ਨਾਨਕ ਸਰਣਿ ਦੁਆਰੇ॥ 2॥7॥11॥

Jaitsari Mehla 5: Mun(i) tun(i) bus(i) ruhay mayray praan. Kur(i) kirpa Sadhu sung(i) bhaytay, Poorun Purakh Soojaan(u). 1. Pause. Praym tthugauri jin kuou paayee, tin rus(u) peeyo bhaari. Ta kee keemut(i) kehn(u) na jaayee, koodrut(i) kuvun humaari. 1. Laayay luyyay lurr(i) daas jun apunay, oodhray Oodhrunhaaray. Prubh(u) simer(i), simer(i), simer(i) sookh paayo, Nanak Shern(i) dooaaray. 2.7.11.

Word Meaning: Praan = (the support of) life (Waheguru). Poorun Purakh = Perfect Lord. Soojaan(u) = wise. Pause. Tthugauri = the captivating plant. Rus(u) Bhaari = the best tasting essence (Waheguru's Naam). Koodrut(i) = nature; ability. 1. Laayay Lurr(i) = adopted as a child; provided shelter. Oodhray = salvaged. Oodhrunhaaray = the Emancipator (God). 2.

MEANING: Waheguru, which is the support (basis) of my life, is dwelling in my mind and my body. The Perfect and the wise Lord has connected me with the Guru by His benevolence. Pause. Those who have been captivated by His (Guru's) charm and love have taken in the best-tasting essence of Waheguru's Naam. The worth of Waheguru's Naam cannot be described, so what power do I have to evaluate it? 1. Treating them like His children, Waheguru emancipates His devotees by kindly providing His shelter. One acquires all the comforts by reciting His Naam continuously. I, too, have come to His Door begging for His Naam, oh Nanak. 2.7.11.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਆਏ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਿ ਸਰਣੀ॥ ਉਧਰੁ ਦੇਹ ਅੰਧ ਕੂਪ ਤੇ ਲਾਵਹੁ ਅਪੁਨੀ ਚਰਣੀ॥ 1॥ ਰਹਾਉ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮੁ ਨ ਜਾਨਾ ਨਾਹਿਨ ਨਿਰਮਲ ਕਰਣੀ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਅੰਚਲਿ ਲਾਵਹੁ ਬਿਖਮ ਨਦੀ ਜਾਇ ਤਰਣੀ॥ 1॥ ਸੁਖ ਸੰਪਤਿ ਮਾਇਆ ਰਸ ਮੀਠੇ ਇਹ ਨਹੀ ਮਨ ਮਹਿ ਧਰਣੀ॥ ਹਰਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਨਾਨਕ ਦਾਸ ਪਾਵਤ ਹਰਿ ਨਾਮ ਰੰਗ ਆਭਰਣੀ॥ 2॥8॥12॥

Jaitsari Mehla 5: Aayay anik junum bherm(i) shernee. Oodhur(u) dayh undh koop tay, laavhou Apuni Churnee. 1. Ruhaou. Giyan(u) dhiyaan(u) kichh(u) kerm(u) na jaana, naahin nirmul kernee. Sadh sungut(i) kaiy unchul(i) laavhou, bikhum nudee jayay turnee. 1. Sookh sumput(i) Maya rus meetthay, ih nuhee mun meh(i) dhernee. Hur(i) dershun triput(i) Nanak daas paavut, Hur(i) Naam rung abhernee. 2.8.12.

Word Meaning: Bherm(i) = wandering through. Oodhur(u) = save; salvage. Undh Koop

= dark well; deep world sea. Pause. Kerm(u) = ritual. Naahin = and not. Nirmul Kernee = noble lifestyle. Unchul(i) Laavhou = provide the shelter (protection). Bikhum Nudee= very difficult (frightening) river; the world-sea. Turnee = swim across. 1. Sumput(i) = wealth. Dhernee = keep (in mind). Triput(i) = contentment. Rung = love. Abhernee = ornaments. 2.

MEANING: After having wandered through countless lives, I have come to Your shelter. Kindly protect me in this dark world-sea by providing Your shelter, oh Waheguru. Pause. I have no knowledge about spirituality or about any rituals; nor do I know how to focus my mind on You, nor do I have a noble lifestyle. Please, put me in the shelter of holy men so that I may swim across the frightening world sea, oh Lord. 1. I should not ever think about the comforts of wealth, or other sweet attractions of Maya in my mind. I, Nanak, am Your slave, and am fully content with Your holy sight; my love for Your Naam is my ornament, oh Waheguru. 2.8.12.

ਜੈਤਸਰੀ ਮਹਲਾ 5॥ ਹਰਿ ਜਨ ਸਿਮਰਹੁ ਹਿਰਦੈ ਰਾਮ॥ ਹਰਿ ਜਨ ਕਉ ਅਪਦਾ ਨਿਕਟਿ ਨ ਆਵੈ ਪੂਰਨ ਦਾਸ ਕੇ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਬਿਘਨ ਬਿਨਸਹਿ ਹਰਿ ਸੇਵਾ ਨਿਹਚਲੁ ਗੋਵਿੰਦ ਧਾਮ॥ ਭਗਵੰਤ ਭਗਤ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਆਦਰੁ ਦੇਵਤ ਜਾਮ॥ 1॥ ਤਜਿ ਗੋਪਾਲ ਆਨ ਜੋ ਕਰਣੀ ਸੋਈ ਸੋਈ ਬਿਨਸਤ ਖਾਮ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਗਹੁ ਨਾਨਕ ਸੁਖ ਸਮੂਹ ਬਿਸਰਾਮ॥ 2॥9॥13॥

Jaitsari Mehla 5: Hur(i) jun simerhou hirdaiy Ram. Hur(i) jun kuou updaa nicket(i) na aavaiy, poorun daas kay kaam. 1. Ruhaou. Koat(i) bighun binseh(i) Hur(i) sayva, nihchul(u) Govind dhaam. Bhugvunt bhugut kuou bhuou kichh(u) naahi, aadur(u) dayvut Jaam. 1. Tuj(i) Gopal aan jo kernee, soyee, soyee binsut khaam. Churn Kumul hirdaiy guhou Nanak, sookh smooh bisraam. 2.9.13.

Word Meaning: Updaa = trouble. Nicket(i) = near. Poorun = successful. Pause. Bighun = impediments. Binseh(i) = are destroyed. Nihchul(u) = permanent. Govind = Gopal = God. Dhaam = home; existence. Bhugvunt = God. Bhuou = fear. Aadur(u) = respect. Jaam = Jum (Angel of death). 1. Tuj(i) = abandon, ignore. Aan Kernee = any other deed. Khaam = weak; sub-standard. Guhou = hold; keep. Smooh = all. Bisram = peace. 2.

MEANING: Remember Him in your heart, oh, the devotees of Waheguru. No trouble comes near Waheguru's devotees, and all their tasks get fully completed. Pause.

Waheguru's existence is eternal, and countless impediments in life are eradicated by serving Him (reciting His Naam). The devotees of Waheguru are free from any worldly fears, and the Messenger of death accords respect to them. 1.

Any rituals other than the worship of Waheguru are sub-standard and are destroyed (rejected). Keeping Waheguru's lotus-like Feet (His Naam) in the heart is the source of all comforts and of blissfulness, oh Nanak. 2.9.13.

ਜੈਤਸਰੀ ਮਹਲਾ 9॥ ੧ੑਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Jaitsari Mehla 9: Ek Onkar Satgur Persad(i):

ਭੂਲਿਓ ਮਨੁ ਮਾਇਆ ਉਰਝਾਇਓ॥ ਜੋ ਜੋ ਕਰਮ ਕੀਓ ਲਾਲਚਿ ਲਗਿ ਤਿਹ ਤਿਹ ਆਪੁ ਬੰਧਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਸਮਝ ਨ ਪਰੀ ਬਿਖੈ ਰਸਿ ਰਚਿਓ ਜਸੁ ਹਰਿ ਕੋ ਬਿਸਰਾਇਓ॥ ਸੰਗਿ ਸੁਆਮੀ ਸੋ ਜਾਨਿਓ ਨਾਹਿਨ ਬਨੁ ਖੋਜਨ ਕਉ ਧਾਇਓ॥ 1॥

(ਅੰਗ 703)॥ ਰਤਨੁ ਰਾਮੁ ਘਟ ਹੀ ਕੇ ਭੀਤਰਿ ਤਾ ਕੋ ਗਿਆਨੁ ਨ ਪਾਇਓ॥ ਜਨ ਨਾਨਕ

ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਓ॥ 2॥1॥

Bhooliyo mun(u) Maya oorjhaayo. Jo, jo kerm keeyo laaluch(i) lug(i), tih, tih aap(u) bundhaayo. 1. Ruhaou. Sumujh na puree bikhaiy rus(i) ruchiyo, jus(u) Hur(i) ko bisraayo. Sung(i) Soami so jaaniyo naahin, bun(u) khoajun kuou dhaayo. 1.

(PAGE 703): Ruttan Ram(u) ghut hee kay bheetur(i), Ta ko giyan(u) na paayo. Jun Nanak Bhugvunt bhujun bin(u), birtha junum(u) guvaayo. 2.1.

Word Meaning: Oorjhaayo = tangled in; fully engrossed. Kerm = deeds. Laaluch(i) = in greed. Tih, tih = all those. Aap(u) = self. Bundhaayo = got trapped. Pause.

Bikhaiy Rus(i) = poisonous sensual pleasures. Ruchiyo = fully absorbed. Jus(u) = praise. Bisraayo = forgotten. Sung(i) = with. Dhaayo = rushed. 1.

Ruttan = jewel-like (precious). Giyan(u) = knowledge (make connection). Bhugvunt = God. Birtha = worthlessly. Guvaayo = lost; wasted away. 2.

MEANING: The misguided human mind is fully engrossed in Maya, and all those deeds which the man performs in the greed of Maya become chains for him. Pause.

Absorbed in the enjoyment of the poisonous sensual pleasures, the man does not understand reality and forgets to sing Waheguru's praise. He does not realize that the Lord is always with Him, and he goes to the wilderness in His search. 1. The jewel-like, precious Waheguru's Naam is in man's heart, but he has no knowledge about Him. Without the worship of Waheguru, the man wastes away his precious human life, oh Nanak. 2.1.

ਜੈਤਸਰੀ ਮਹਲਾ 9॥ ਹਰਿ ਜੂ ਰਾਖਿ ਲੇਹੁ ਪਤਿ ਮੇਰੀ॥ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਭਇਓ ਉਰ ਅੰਤਰਿ ਸਰਨ ਗਹੀ ਕਿਰਪਾ ਨਿਧਿ ਤੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਪਤਿਤ ਮੁਗਧ ਲੋਭੀ ਫੁਨਿ ਕਰਤ ਪਾਪ ਅਬ ਹਾਰਾ॥ ਭੈ ਮਰਬੇ ਕੋ ਬਿਸਰਤ ਨਾਹਿਨ ਤਿਹ ਚਿੰਤਾ ਤਨੁ ਜਾਰਾ॥ 1॥ ਕੀਏ ਉਪਾਵ ਮੁਕਤਿ ਕੇ ਕਾਰਨ ਦਹਦਿਸਿ ਕਉ ਉਠਿ ਧਾਇਆ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਬਸੈ ਨਿਰੰਜਨੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਇਆ॥ 2॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਜਪੁ ਤਪੁ ਕਉਨੁ ਕਰਮ ਅਬ ਕੀਜੈ॥ ਨਾਨਕੁ ਹਾਰਿ ਪਰਿਓ ਸਰਨਾਗਤਿ ਅਭੈ ਦਾਨੁ ਪ੍ਰਭੁ ਦੀਜ=-।ਪ੍ਰ॥ 3॥2॥

Jaitsari Mehla 9: Hur(i) Joo raakh(i) layhou put(i) mayri. Jum kuou traas(u) bhuyyo oor untar(i), shern guhee Kirpa-Nidh(i) Tayri. 1. Ruhaou. Muhaa putit, moogudh, lobhi phoon(i), kert paap ub haara. Bhaiy merbaiy ko bisrut naahin, tih chinta tun(u) jaara. 1. Keeyay oopaav mookut(i) kay kaarun, dehdis(i) kuou ootth(i) dhaaya. Ghut hee bheetur(i) busaiy Nirunjun(u), Ta ko murm(u) na paaya. 2. Naahin goon(u), naahin kuchh(u) jup(u), tup, kaun(u) kerm ub keejaiy. Nanak(u) haar(i) puriyo shernaagut(i), abhaiy daan(u) Prubh(u) deejaiy. 3.2.

Word Meaning: Hur(i) Joo = Waheguru Ji. Put(i) = dignity. Traas(u) = fear. Oor Untar(i) = in the heart. Kirpa-Nidh(i) = treasure of mercy. (God). Pause. Putit = immoral. Moogudh = foolish. Lobhi = greedy. Phoon = also. Haara = tired. Merbaiy Ko = of death. Bisrut = forgotten. Chinta = worry. Jaara = burned; heartache. 1. Oopaav = measures; ways. Mookut(i) = emancipation. Kay Kaarun = for. Dehdis(i) = in every direction. Nirunjun(u) = God. Murm(u) = secret. 2. Naahin = is not. Jup = recitation of some mantras. Tup = self-torture. Kerm = deed. Shernaagut(i) = come to Your shelter. Abhaiy = state of fearlessness. 3.

MEANING: I am fearful of the messenger of death (I do not want to take rebirth), so I have come to Your shelter, oh, the treasure of mercy, God. Kindly protect my dignity (against the attacks of the five demons). Pause. I have been extremely immoral, foolish, and greedy too, and I am tired of committing sins. So, I cannot forget the fear of the looming death; this worry has given me heartache. 1.

I tried many different ways for emancipation, and rushed to the forest in Waheguru's search, but did not realize the secret that He was always dwelling in my heart. 2.

I have no good quality and have not even performed any prevalent religious ritual (even though they carry no spiritual worth); so, what kind of deeds should I perform? Finally, I have come to Your shelter, oh Waheguru. Kindly grant me the spiritual state above all worldly fears, begs Nanak. 3.2.

ਜੈਤਸਰੀ ਮਹਲਾ 9॥ ਮਨ ਰੇ ਸਾਚਾ ਗਹੋ ਬਿਚਾਰਾ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮਿਥਿਆ ਮਾਨੋ ਸਗਰੋ ਇਹੁ ਸੰਸਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕਉ ਜੋਗੀ ਖੋਜਤ ਹਾਰੇ ਪਾਇਓ ਨਾਹਿ ਤਿਹ ਪਾਰਾ॥ ਸੋ ਸੁਆਮੀ ਤੁਮ ਨਿਕਟਿ ਪਛਾਨੋ ਰੂਪ ਰੇਖ ਤੇ ਨਿਆਰਾ॥ 1॥ ਪਾਵਨ ਨਾਮੁ ਜਗਤ ਮਹਿ ਹਰਿ ਕੋ ਕਬਹੂ ਨਾਹਿ ਸੰਭਾਰਾ॥ ਨਾਨਕ ਸਰਨਿ ਪਰਿਓ ਜਗ ਬੰਦਨ ਰਾਖਹੁ ਬਿਰਦੁ ਤੁਮਾਰਾ॥ 2॥3॥

Jaitsari Mehla 9: Mun ray Saacha guhho bichaara. Ram Naam bin(u) mithiya maano, sugro ih(u) sunsaara. 1. Ruhaou. Ja kuou yogi khoajut haaray, paayo naah(i) Tih paara. So Soami toom nicket(i) puchhaano, roop raykh tay niyaara. 1. Paavun Naam(u) jugut meh(i) Hur(i) ko, kubhoon naah(i) sumbhaara. Nanak, shern(i) puriyo Jug-Bundun, raakhou bird(u) Toomaara. 2.3.

Word Meaning: Saacha = eternal Waheguru. Bichaara = thoughts. Mithiya = false; shirt-lived. Sugro = all. Pause. Paara = limits. Roop = looks. Raykh = physical features. Niyaara = detached; is without. 1. Paavun = holy; pious. Sumbhaara = remembered. Jug-Bundun = whom the whole world bows to (is revered). Bird(u) = the innate virtue. 2.

MEANING: Keep the eternal Waheguru in your thoughts, and believe that everything else than His Naam in the world is false (short-lived), oh my mind. Pause. Waheguru, of which the yogis could find no end despite their best efforts in search of Him, is without any physical features or any looks, but is close to you. 1. The man never remembers the Naam of Waheguru, which purifies the whole world. But I have taken the shelter of the Waheguru whom the whole world bows to, oh Nanak. I pray to Him to protect me (from the attacks of Maya), as this is His innate virtue: to love and protect His devotees. 2.3.

ਜੈਤਸਰੀ ਮਹਲਾ 5 ਛੰਤ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Jaitsari Mehla 5, Chhunt Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਸਲੋਕੁ॥ ਦਰਸਨ ਪਿਆਸੀ ਦਿਨਸੁ ਰਾਤਿ ਚਿਤਵਉ ਅਨਦਿਨੁ ਨੀਤ॥ ਖੋਲ ਕਪਟ ਗੁਰਿ ਮੇਲੀਆ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਮੀਤ॥ 1॥

ਛੰਤ॥ ਸੁਣਿ ਯਾਰ ਹਮਾਰੇ ਸਜਣ ਇਕ ਕਰਉ ਬੇਨੰਤੀਆ॥ ਤਿਸੁ ਮੋਹਨ ਲਾਲ ਪਿਆਰੇ ਹਉ ਫਿਰਉ ਖੋਜੰਤੀਆ॥ ਤਿਸੁ ਦਸਿ ਪਿਆਰੇ ਸਿਰੁ ਧਰੀ ਉਤਾਰੇ ਇਕ ਭੋਰੀ ਦਰਸਨ ਦੀਜੈ॥ ਨੈਨ ਹਮਾਰੇ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਾਰੇ ਇਕੁ ਤਿਲ ਭੀ ਨ ਧੀਰੀਜੈ॥ ਪ੍ਰਭੁ ਸਿਉ ਮਨੁ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਚਾਤ੍ਰਿਕ ਜਿਵੈ ਤਿਸੰਤੀਆ॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਸਗਲੀ ਤਿਖਾ ਬੁਝੰਤੀਆ॥ 1॥ ਯਾਰ ਵੇ ਪ੍ਰਿਅ ਹਭੇ ਸਖੀਆ ਮੂ ਕਹੀ ਨ ਜੇਹੀਆ॥ ਯਾਰ ਵੇ ਹਿਕ ਡੂੰ ਹਿਕਿ ਚਾੜੇ ਹਉ ਕਿਸੁ ਚਿਤੇਹੀਆ॥ ਹਿਕ ਡੂੰ ਹਿਕਿ ਚਾੜੇ ਅਨਿਕ ਪਿਆਰੇ ਨਿਤ ਕਰਦੇ ਭੋਗ ਬਿਲਾਸਾ॥ ਤਿਨਾ ਦੇਖਿ ਮਨਿ ਚਾਉ ਉਠੰਦਾ ਹਉ ਕਦਿ ਪਾਈ ਗੁਣਤਾਸਾ॥ ਜਿਨੀ ਮੈਡਾ ਲਾਲੁ ਰੀਝਾਇਆ ਹਉ ਤਿਸੁ ਆਗੈ ਮਨੁ ਡੇਹੀਆ॥ ਨਾਨਕੁ ਕਹੈ ਸੁਣਿ ਬਿਨਉ ਸੁਹਾਗਣਿ ਮੂ ਦਸਿ ਡਿਖਾ ਪਿਰੁ ਕੇਹੀਆ॥ 2॥ ਯਾਰ ਵੇ ਪਿਰੁ ਆਪਣ ਭਾਣਾ ਕਿਛੁ ਨੀਸੀ ਛੰਦਾ॥

(ਅੰਗ 704)॥ ਯਾਰ ਵੇ ਤੈ ਰਾਵਿਆ ਲਾਲਨੁ ਮੂ ਦਸਿ ਦਸੰਦਾ॥ ਲਾਲਨ ਤਾ ਪਾਇਆ ਆਪੁ ਗਵਾਇਆ ਜੈ ਧਨ ਭਾਗ ਮਥਾਣੇ॥ ਬਾਹ ਪਕੜਿ ਠਾਕੁਰਿ ਹਉ ਘਿਧੀ ਗੁਣ ਅਵਗੁਣ ਨ ਪਛਾਣੇ॥ ਗੁਣ ਹਾਰੁ ਤੈ ਪਾਇਆ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ ਤਿਸੁ ਹਭੋ ਕਿਛੁ ਸੁਹੰਦਾ॥ ਜਨ ਨਾਨਕ ਧੰਨਿ ਸੁਹਾਗਣਿ ਸਾਈ ਜਿਸ ਸੰਗਿ ਭਤਾਰੁ ਵਸੰਦਾ॥ 3॥ ਯਾਰ ਵੇ ਨਿਤ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਪਾਈ॥ ਵਰੁ ਲੋੜੀਦਾ ਆਇਆ ਵਜੀ ਵਾਧਾਈ॥ ਮਹਾ

ਮੰਗਲੁ ਰਹਸੁ ਥੀਆ ਪਿਰੁ ਦਇਆਲੁ ਸਦ ਨਵ ਰੰਗੀਆ॥ ਵਡਭਾਗਿ ਪਾਇਆ ਗੁਰਿ ਮਿਲਾਇਆ ਸਾਧ ਕੈ ਸਤਸੰਗੀਆ॥ ਆਸਾ ਮਨਸਾ ਸਗਲ ਪੂਰੀ ਪ੍ਰਿਅ ਅੰਕਿ ਅੰਕੁ ਮਿਲਾਈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸੁਖ ਸੁਖੇਦੀ ਸਾ ਮੈ ਗੁਰ ਮਿਲਿ ਪਾਈ॥ 4॥1॥

Sloak(u): Dershun piyaasi dinus(u) raat(i), chitvoun undin(u) neet. Khohl kupt Gur(i) mayliya, Nanak Hur(i) sung(i) meet.

Chhunt: Soon(i) yaar humaaray sujjun, ikk kuroun baynutiyaa. Tis(u) Mohan Laal Piyaray, huoun phiroun khoajuntiya. Tis(u) dus(i) piyaaray, sir(u) dhureen ootaaray, ikk bhori dershun deejaiy. Naiyn humaaray, Priayay rung rungaaray, ikk(u) til bhee na dheerijaiy. Prubh siyoun mun(u) leena, jiyoun jul meena, chaatrik jivaiyn tisuntiya. Jun Nanak Gur(u) Poora paaya, suglee tikhaa boojhuntiya. 1. ----------

Word Meaning: Sloak(u): Piyaasi = thirsty; desirous of. Chitvoun = I think of. Kupt = doors (of mind). Sung(i) = with. Meet = friend.

Chhunt: Yaar = Sujjun = a devotee friend. Mohan Laal = dear, captivating (God). Khoajuntiya = searching for. Bhori = (for) a very short (time). Rung Rungaaray = imbued in His love. Til = extremely small (time). Dheerijaiy = becomes strong;
(peaceful). Leena = absorbed. Chaatrik = rainbird, which is believed to drink only the first drop of rain. Tisuntiya = thirsty. Tikhaa = desires. Boojhuntiya = quenched. 1.

MEANING: Sloak(u): I longed for a holy sight of Waheguru, and thought about Him day and night every day. (With my good fortune) My Guru opened the doors of my mind (enlightened me), and connected me with my dear Waheguru, oh my friends.

Chhunt: Please listen to my request, which I am making to you, oh my friends. I have been searching for the dear and the mind-captivating Waheguru (please, connect me with Him, if you can). Kindly tell me His whereabouts; I will offer my severed head to you if you show me His holy sight, even if it is only for a short moment. My eyes are imbued in His love, and my mind does not find peace (contentment) even for a short moment. My mind is as deeply absorbed in Waheguru's thoughts and wishes for Him as a fish wishes to be in water, or a rainbird wishes for a rain drop. I am a devotee of Waheguru, and the thirst of all my desires has been quenched on getting connected with the Perfect Guru, oh Nanak. 1.

---------- Yaar vayh, Priyay hubhay sukhiyaan, moo kuhee na jayhiya. Yaar vayh, hikk doon, hikk(i) chaahrray, huoun kis(u) chitayhiya. Hikk doon hikk(i) chaahrray, anik piyaaray, nit kurday bhoag bilaasa. Tinha daykh(i), mun(i) chaaou ootthunda, huoun kud(i) paayeen Goon-Taasa. Jinhi maiynda Laal reejhaaya huoun tis(u) aagaiy mun dayhiyaan. Nanak(u) kuhaiy soon(i) binou soohaagun(i), moo dus(i) dikhaa Pir(u) kayhiya. 2.

Word Meaning: Hubbay = all. Sukhiyaan = friends. Moo = I. Jayhiya = like. Hikk Doo Hikk Chaahrray = one better than the other. Anik = countless. Bhoag Bilaasa = enjoyment of union. Chaaou Otthunda = feel zestful. Goon-Taasa = treasure of virtues (God). Maiynda = mine. Reejhaaya = pleased. Dayhiyaan = give; offer. Soohaagun(i) = married to (loved by) God. Dikhaan = I see. Kayhiya = what's like. 2.

MEANING: Everybody (loves to be a friend) of Waheguru, and I am not like any of those, oh my friend. There are countless of them, and one is better than the other, who cares about me? They are better than the other, and they enjoy the bliss of union with Waheguru. On watching them, I also feel zestful and am waiting for the happy moment when I will be able to connect with Waheguru, the treasure of all noble qualities. I wish to offer my mind to those who have pleased my Dear (Waheguru). Please listen to my request, oh my friends married to Waheguru (connected with Him) and tell me about Him so that I may see what He looks like, begs Nanak. 2.

---------- Yaar vayh, Pir(u) aapun bhaana, kichh(u) neesee chhunda.

(PAGE 704): Yaar vayh, taiy raaviya Laalun(u), moo dus(i) dusunda. Laalun(u) taiyn paaya, aap(u) guvaaya, jaiy dhun bhaag muthaanay. Baanh pukurr(i) Tthaakur(i) huoun ghidi, goon uvgun na puchhaanay. Goon haar(u) taiyn paaya, rung Laal(u) bunaaya, tis(u) hubbo kichh(u) soohunda. Jun Nanak dhunn(i) soohaagun(i) saayee, jis(u) sung(i) bhutaar(u) vusunda. 3.

Word Meaning: Bhaana = like. Neesee = not. Chhunda = obligation; indebtedness. Raaviya = enjoyed the union. Laalun(u) = dear. Dusunda = I ask. Aap(u) = selfishness and ego. Jaiy = of which. Muthaanay = on the forehead. Ghidi = took; made His own. Goon = merits; Uvgun = demerits. Puchhaanay = recognized; gave importance. Haar(u) = necklace. Hubbo Kichh(u) = everything. Soohunda = looks attractive. Sayee = that. Bhutaar(u) = husband (God). Vusunda = lives. 3.

MEANING: Those devotees who come to love the Dear (Waheguru), no longer owe anyone anything (are no longer dependent on anybody else), oh my friends. You have enjoyed the union with Waheguru (and know everything about Him), oh my friend. I ask you to kindly guide me as well so that I may connect with Him. (The friend replies): Only those who have acquired Waheguru have good fortune prewritten on their foreheads and have gotten rid of their selfishness and ego. (When I did that), Waheguru held me by the arm and made me His own, disregarding my merits and demerits. Those devotees who wear the necklace of good qualities (have acquired them) and get imbued in Waheguru's love look attractive (exalted) in every way. Only that human bride is great (lucky) who is loved by Waheguru, and has Him (his Naam) enshrined in her heart, oh Nanak. 3.

---------- Yaar vayh, nit sookh sookhayndi, sa mein paayee. Vur(u) lorreenda aaya, vujji vadhaayee. Muhaa mungul(u) rehus(u) theeya, Pir(u) Duyaal sud nuvrungiyaa. Vudbhaag(i) paaya, Gur(i) milaaya, Sadh kaiy satsungiya. Aasa munsa sugul poori, Priyay unk(i), unk(u) milaayee. Binvunt(i) Nanak(u) sookh sookhayndi, sa mein Gur mil(i) paayee. 4.1.

Word Meaning: Sookh Sookhayndi = the comfort I prayed for. Sa = that. Vur(u) = husband. Lorreenda = desired. Vadhaayee = joyfulness; high spirits. Mungul = uplifting song (music) of happiness. Rehus(u) = blissfulness. Theeya = became. Nuvrungiyaa = in new spirits. Satsungiya = in the company of the holy saints. Munsa = wishes. Unk(i) = embracing by the heart. Binvunt(i) = says humbly. 4.

MEANING: I have realized the blissfulness (of union with Waheguru) for which I had been praying for, oh my friend. I realized the desired husband (Waheguru), and now I am in high spirits. My Dear is very kind, and is always in good spirits. I am feeling blissfulness, and also feel as if uplifting music of happiness is playing in my mind. I am very lucky that by providing His shelter, the Guru connected me with Waheguru. When my dear Waheguru embraced me tightly, all my hopes and wishes were fulfilled, and by the grace of the Guru, I realized the blissfulness for which I had been praying, oh Nanak. 4.1.

ਜੈਤਸਰੀ ਮਹਲਾ 5 ਘਰੁ 2 ਛੰਤ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਸਲੋਕੁ॥ ਊਚਾ ਅਗਮ ਅਪਾਰ ਪ੍ਰਭੁ ਕਥਨੁ ਨ ਜਾਇ ਅਕਥੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਰਾਖਨ ਕਉ ਸਮਰਥੁ॥ 1॥
ਛੰਤੁ॥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖੁ ਹਰਿ ਪ੍ਰਭ ਤੇਰਿਆ॥ ਕੇਤੇ ਗਨਉ ਅਸੰਖ ਅਵਗਣ ਮੇਰਿਆ॥ ਅਸੰਖ ਅਵਗਣ ਖਤੇ ਫੇਰੇ ਨਿਤਪ੍ਰਤਿ ਸਦ ਭੂਲੀਐ॥ ਮੋਹ ਮਗਨ ਬਿਕਰਾਲ ਮਾਇਆ ਤਉ ਪ੍ਰਸਾਦੀ ਘੂਲੀਐ॥ ਲੂਕ ਕਰਤ ਬਿਕਾਰ ਬਿਖੜੇ ਪ੍ਰਭ ਨੇਰ ਹੂ ਤੇ ਨੇਰਿਆ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਕਾਢਿ ਭਵਜਲ ਫੇਰਿਆ॥ 1॥
ਸਲੋਕੁ॥ ਨਿਰਤਿ ਨ ਪਵੈ ਅਸੰਖ ਗੁਣ ਊਚਾ ਪ੍ਰਭ ਕਾ ਨਾਉ॥ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਿਥਾਵੈ ਥਾਉ॥2॥

ਛੰਤੁ॥ ਦੂਸਰ ਨਾਹੀ ਠਾਉ ਕਾ ਪਹਿ ਜਾਈਐ॥ ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਸੋ ਪ੍ਰਭੁ ਧਿਆਇਐ॥ ਧਿਆਇ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਅਪੁਨਾ ਮਨਹਿ ਚਿੰਦਿਆ ਪਾਈਐ॥ ਤਜਿ ਮਾਨ ਮੋਹੁ ਵਿਕਾਰੁ ਦੂਜਾ ਏਕ ਸਿਉ ਲਿਵ ਲਾਈਐ॥ ਅਰਪਿ ਮਨੁ ਤਨੁ ਪ੍ਰਭੂ ਆਪੁ ਸਗਲ ਮਿਟਾਈਐ॥ ਬਿਨਵੰਤ ਨਾਨਕੁ ਧਾਰਿ ਕਿਰਪਾ ਸਾਚਿ ਨਾਮਿ ਸਮਾਈਐ॥ 2॥

ਸਲੋਕੁ॥ਰੇ ਮਨ ਤਾ ਕਉ ਧਿਆਈਐ ਸਭ ਬਿਧਿ ਜਾ ਕੈ ਹਾਥਿ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚੀਐ ਨਾਨਕ ਨਿਬਹੈ ਸਾਥਿ॥3

ਛੰਤੁ॥ ਸਾਥੀਅੜਾ ਪ੍ਰਭੁ ਏਕੁ ਦੂਸਰ ਨਾਹਿ ਕੋਇ॥ ਥਾਨ ਥਨੰਤਰਿ ਆਪਿ ਜਲਿ ਥਲਿ ਪੂਰ ਸੋਇ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਦਾਤਾ ਪ੍ਰਭੁ ਧਨੀ॥ ਗੋਪਾਲ ਗੋਬਿੰਦ ਅੰਤੁ ਨਾਹੀ ਬੇਅੰਤ ਗੁਣ ਤਾ ਕੇ ਕਿਆ ਗਨੀ॥ ਭਜੁ ਸਰਣਿ ਸੁਆਮੀ ਸੁਖਹਗਾਮੀ ਤਿਸੁ ਬਿਨਾ ਅਨ ਨਾਹੀ ਕੋਇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਤਿਸੁ ਪਰਾਪਤਿ ਨਾਮੁ ਹੋਇ॥3

(ਅੰਗ 705)॥ ਸਲੋਕੁ॥ ਚਿਤਿ ਜਿ ਚਿਤਵਿਆ ਸੋ ਮੈ ਪਾਇਆ॥ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਇ ਸੁਖ ਸਬਾਇਆ॥ 4॥

ਛੰਤੁ॥ ਅਬ ਮਨੁ ਛੂਟਿ ਗਇਆ ਸਾਧੂ ਸੰਗਿ ਮਿਲੇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਲਇਆ ਜੋਤੀ ਜੋਤਿ ਰਲੇ॥ ਹਰਿ ਨਾਮੁ ਸਿਮਰਤ ਮਿਟੇ ਕਿਲਵਿਖ ਬੁਝੀ ਤਪਤ ਅਘਾਨਿਆ॥ ਗਹਿ ਭੁਜਾ ਲੀਨੇ ਦਇਆ ਕੀਨੇ ਆਪਨੇ ਕਰਿ ਮਾਨਿਆ॥ ਲੈ ਅੰਕਿ ਲਾਏ ਹਰਿ ਮਿਲਾਏ ਜਨਮ ਮਰਣਾ ਦੁਖ ਜਲੇ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰੀ ਮੇਲਿ ਲੀਨੇ ਇਕ ਪਲੇ॥ 4॥2॥

Jairsari Mehla 5, Ghur(u) 2, Chhunt: Ek Onkar Satgur Persad(i):

Sloak(u): Oocha, agumm, apaar Prubh(u), kuthun(u) na jaayay Akuth(u). Nanak Prubh shernaagtee, raakhun kuou sumruth(u). 1.

Chhunt(u): Jiyoun jaanhou tiyoun raakh(u), Hur(i) Prubh Tariya. Kaytay gunoun, asunkh uvgun mayriya. Asunkh uvgun khutay phayray, nitprut(i) sud bhooliyaiy. Moh mugun bikraal Maya, Tuou persadi ghooliyaiy. Look kert bikaar bikhrray, Prubh nayr hoo tay nayriya. Binvunt(i) Nanak duyya dhaarhou, kaadh(i) bhuvjul phayriya. 1.

Word Meaning: Sloak: Oocha = high; transcendental. Agumm = inaccessible. Kuthun(u) = described. Akuth(u) = indescribable. Sumruth(u) = fully capable. 1.

Chhunt(u): Jiyoun jaanhou = in whatever way You wish. Kaytay = how many. Asunkh = countless. Uvgun = bad qualities; vices. Khutay = faults. Phayray = cycles of reincarnation. Nitprut(i) = every day. Moh Mugun = lost in attachments. Bikraal = frightening. Ghooliyaiy = mix well; get absorbed. Look = in hiding. Bikaar = immoral activities. Bikhrray = dangerous; deserving punishment. Nayr = close. Kaadh(i) = pull out; save. Bhuvjul Phayriya = cycles of rebirths.

MEANING: Sloak: You are inaccessible, limitless, indescribable, and omnipotent; I have come to Your shelter for protection (against the attacks of Maya), oh Lord. 1.

Chhunt(u): I am Yours (in Your shelter); please protect me in whatever way You deem right, oh Waheguru. I have countless ignoble qualities; how many of them can I count? I always make mistakes day after day, and have been through countless lives as a result. Normally, the man is fully absorbed in the frightening attractions of Maya, but, with Your benevolence, can mix well with You (merge with You), oh Waheguru. The man commits many dangerous (immoral) deeds, hiding them from the world, yet does not realize that Waheguru is much closer than he thinks (and is watching him). I pray to Waheguru to pull me out (save me) from the cycles of rebirths, oh Nanak. 1.

Sloak(u): Nirt(i) na puvaiy asunkh goon, oocha Prubh ka Naaoun. Nanak kee baynuntiya, milaiy nithaavain thaaoun. 2.

Chhunt(u): Doosur naahi tthaaoun, ka peh(i) jaayiyaiy. Aatth pehr ker joarr(i), so Prubh(u) dhiyaayiyaiy. Dhiyaayay so Prubh(u) sudaa apuna, muneh(i) chindiya paayiyaiy. Tuj(i)

maan, moh(u) vikaar(u) dooja, Aik siyoun liv laayiyaiy. Urp(i), mun(u), tun(u), Prubhoo, aap(u) sugul mitaayiyaiy. Binvunt Nanak(u) dhaar(i) kirpa, Saach(i) Naam(i) smaayiyaiy. 2.
Word Meaning: Sloak(u): Nirt(i) = decision; estimate. Nithaavaiyn = shelter less. 2.
Chhunt: Doosur = other. Ka Peh(i) = where; to whom. Aath Pehr = 24 hours. Ker = hands. Joarr(i) = folded, clasped; with respect. Chindiya = wished. Tuj(i) = abandon. Liv Laayiyaiy = meditate. Urp(i) = offer. Aap(u) = ego and selfishness. Mitaayiyaiy = eradicate; eliminate. 2.
MEANING: Sloak: Waheguru has so many virtues, and His Naam (persona) is so transcendental that the man cannot even make an estimate. I can only pray that He provides protection for the shelterless, oh Nanak. 2.
Chhunt(u): There is no other place than Waheguru where one can go for protection. So, one should recite His Naam for all 24 hours with folded hands (with full faith and reverence). When one remembers Waheguru constantly, all his wishes are fulfilled. So, he should get rid of his pride, worldly attachments, and other vices, and meditate only on the "One" (God). By eradicating (getting rid of) his selfishness and his ego, one should offer his mind and body to Waheguru. I, Nanak, pray to Waheguru that He becomes kind to us so that we may get fully absorbed in Him. 2.

Sloak(u): Ray mun Ta kuou dhiyaayiyaiy, subh bidh(i) Ja kay haath(i). Ram Naam dhun(u) sunchiyaiy, Nanak nibhaiy saath(i). 3.
Chhunt(u): Saathiurra Prubh aik(u), doosur naah(i) koyay. Thaan, thununtar(i) Aap(i), jul(i), thul(i), poor Soyay. Jul(i), thul(i) muhhiul(i) poor ruhhiya, serb Daata, Prubh(u) dhunee. Gopal, Gobind, unt(u) naahi, bayunt goon Ta kay, kiyya gunee. Bhuj(u) shern(i) Soami Sookhehgaami, Tis(u) binaa, un naah(i) koyay. Binvunt(i) Nanak duyya dhaarou, tis(u) praaput(i) Naam(u) hoyay. 3.
Word Meaning: Sloak(u): Bidh(i) = means; resources. Dhun(u) = wealth. Sunchiyaiy = accumulate. Nibhaiy = stands by till the end. 3.
Chhunt(u): Saathiurra = (loyal) companion. Thaan Thununtar(i) = everywhere. Jul(i) = in waters. Thul(i) = on the land. Poor = filling completely. Muhhiul(i) = in the sky. Dhunee = Lord. Gopal, Gobind = names of God. Unt(u) = end. Bayunt = countless. Gunee = count. Bhuj(u) = run to. Sookhehgaami = who delivers (provides) comforts. Un = other. Praaput(i) = acquires. 3.
MEANING: Sloak(u): Worship Waheguru, who controls all resources and means, oh my mind. Accumulate the wealth of Waheguru's Naam which supports you till the end, oh my friends. 3.
Chhunt(u): Waheguru is the only true friend of man, and there is none other. He is present everywhere – in the waters and on the land. Waheguru is the Provider for everybody, is the Lord of the world, and pervades the waters, the earth, and the sky. Waheguru is endless and has countless virtues; which ones can I count? Rush to the shelter of the Lord which delivers (is the source of) all the comforts; and there is no one like Him. But only that lucky devotee enshrines His Naam in the heart whom He is kind to, submits Nanak humbly. 3.

(PAGE 705): Sloak(u): Chit(i) j(i) chitviya, so mein paaya. Nanak(u), Naam(u) dhiyaayay, sookh subaaya. 4.
Chhunt(u): Ub mun(u) chhoot(i) guyya, Sadhu sung(i) milaiy. Gurmukh(i) Naam(u) luyya, joti Jot(i) rulay. Hur(i) Naam(u) simrut, mitay kilvikh, boojhee tupt(i), aghaaniya. Geh(i) bhooja leenay, duyya keenay, Aapnay kur(i) maaniya. Laiy unk(i) laayay, Hur(i) milaayay, junum merna dookh julay. Binvunt(i) Nanak duyya dhaari, mayl(i) leenay, ikk pulay. 4.2.

Word Meaning: Sloak(u): Chit(i) = in mind. J(i) = whatever. Chitviya = thought of.
Chhunt(u): Ub = now. Mun(u) = (desires) of the mind. Gurmukh(i) = in Guru's shelter. Joti = human soul. Jot(i) = Supreme Soul. Rulay = merged. Kilvikh = sins. Boojhee = died down. Tupt = heat (fire) of desires. Aghaaniya = contented. Geh(i) = hold. Bhooja = arm. Leenay = took; made own. Maaniya = accepted. Unk(i) = with heart; hug. Julay = burned away. Ikk Pulay = in a moment. 4.
MEANING: Sloak: One realizes all the comforts when he recites Waheguru's Naam. (By remembering Waheguru), I have realized all that I had wished for, oh Nanak. 4.
Chhunt(u): On meeting with the Guru, my mind has become free of all worldly desires. With recitation of Waheguru's Naam in the shelter of the Guru, my soul has merged with the Supreme Soul. With the recitation of Waheguru's Naam, all my sins have been eradicated, the fire of all my desires has been put out, and I have become fully content. With His benevolence, Waheguru held me by the arm and accepted me as His own. Waheguru hugged me and absorbed me in Him because of which the misery of my rebirths has been burned down (ended). With His kindness, Waheguru connected me with Him in a short moment, oh Nanak. 4.2.

ਜੈਤਸਰੀ ਛੰਤ ਮ: 5॥ ਪਾਧਾਨ੍ਹੂ ਸੰਸਾਰੁ ਗਾਰਬਿ ਅਟਿਆ॥ ਕਰਤੇ ਪਾਪ ਅਨੇਕ ਮਾਇਆ ਰੰਗ ਰਟਿਆ॥ ਲੋਭਿ ਮੋਹਿ ਅਭਿਮਾਨਿ ਬੂਡੇ ਮਰਨੁ ਚੀਤਿ ਨ ਆਵਏ॥ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਬਿਉਹਾਰ ਬਨਿਤਾ ਏਹ ਕਰਤ ਬਿਹਾਵਏ॥ ਪੁਜਿ ਦਿਵਸ ਆਏ ਲਿਖੇ ਮਾਏ ਦੁਖੁ ਧਰਮ ਦੂਤਹ ਡਿਠਿਆ॥ ਕਿਰਤ ਕਰਮ ਨ ਮਿਟੈ ਨਾਨਕ ਹਰਿ ਨਾਮੁ ਧਨ ਨਹੀ ਖਟਿਆ॥1॥ ਉਦਮ ਕਰਹਿ ਅਨੇਕ ਹਰਿ ਨਾਮੁ ਨ ਗਾਵਹੀ॥ ਭਰਮਹਿ ਜੋਨਿ ਅਸੰਖ ਮਰਿ ਜਨਮਹਿ ਆਵਹੀ॥ ਪਸੂ ਪੰਖੀ ਸੈਲ ਤਰਵਰ ਗਣਤ ਕਛੂ ਨ ਆਵਏ॥ ਬੀਜੁ ਬੋਵਸਿ ਭੋਗ ਭੋਗਹਿ ਕੀਆ ਅਪਣਾ ਪਾਵਏ॥ ਰਤਨ ਜਨਮੁ ਹਾਰੰਤ ਜੂਐ ਪ੍ਰਭੂ ਆਪਿ ਨ ਭਾਵਹੀ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਭਰਮਹਿ ਭ੍ਰਮਾਏ ਖਿਨੁ ਏਕੁ ਟਿਕਣੁ ਨ ਪਾਵਹੀ॥ 2॥
ਜੋਬਨੁ ਗਇਆ ਬਿਤੀਤਿ ਜਰੁ ਮਲਿ ਬੈਠੀਆ॥ ਕਰ ਕੰਪਹਿ ਸਿਰੁ ਡੋਲ ਨੈਣ ਨ ਡੀਠਿਆ॥ ਨਹ ਨੈਣ ਦੀਸੈ ਬਿਨੁ ਭਜਨ ਈਸੈ ਛੋਡਿ ਮਾਇਆ ਚਾਲਿਆ॥ ਕਹਿਆ ਨ ਮਾਨਹਿ ਸਿਰਿ ਖਾਕੁ ਛਾਨਹਿ ਜਿਨ ਸੰਗਿ ਮਨੁ ਤਨੁ ਜਾਲਿਆ॥ ਸ੍ਰੀ ਰਾਮ ਰੰਗ ਅਪਾਰ ਪੂਰਨ ਨਹ ਨਿਮਖ ਮਨ ਮਹਿ ਵੂਠਿਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕੋਟਿ ਕਾਗਰ ਬਿਨਸ ਬਾਰ ਨ ਝੂਠਿਆ॥ 3॥
ਚਰਨ ਕਮਲ ਸਰਣਾਇ ਨਾਨਕੁ ਆਇਆ॥ ਦੁਤਰੁ ਭੈ ਸੰਸਾਰੁ ਪ੍ਰਭਿ ਆਪਿ ਤਰਾਇਆ॥ ਮਿਲਿ ਸਾਧ ਸੰਗੇ ਭਜੇ ਸ੍ਰੀਧਰ ਕਰਿ ਅੰਗੁ ਪ੍ਰਭ ਜੀ ਤਾਰਿਆ॥ ਹਰਿ ਮਾਨਿ ਲੀਏ ਨਾਮ ਦੀਏ ਅਵਰੁ ਕਛੁ ਨ ਬੀਚਾਰਿਆ॥ ਗੁਣ ਨਿਧਾਨ ਅਪਾਰ ਠਾਕੁਰ ਮਨਿ ਲੋੜੀਦਾ ਪਾਇਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕੁ ਸਦਾ ਤ੍ਰਿਪਤੇ ਹਰਿ ਨਾਮੁ ਭੋਜਨ ਖਾਇਆ॥ 4॥2॥3॥

Jaitsari Chhunt M:5: Padhaanoo sunsaar(u) gaarub(i) uttiya. Kertay paap anayk, Maya rung ruttiya. Lobh(i), moh(i), abhimaan(i) booday, merna cheet(i) na aavyay. Pootur, mittur, biyohaar, bunita, eh kert bihaavayay. Pooj(i) divus aayay, likhay maayay, dookh(u) Dherm dooteh ditthiyaan. Kirt kerm na mitaiy Nanak, Hur(i) Naam(u) dhun nuhee khuttiya. 1.
Word Meaning: Padhaanoo = traveller; visitor. Gaarub(i) = in conceit. Uttiya = loaded with, engrossed. Ruttiay = imbued. Abhimaan(i) = ego. Booday = drowned. Biyohaar = routine business. Bunita = wife. Bihaavayay = is spent. Pooj(i) Aayay = reached the end. Divus = days. Dherm Dooteh = agents of the Angel of justice (death). Ditthiyaan = on seeing. Kirt Kerm = the deeds performed. Khuttiya = earned. 1.
MEANING: This world is a place for visitors only; but the man goes around (spends his life) loaded with conceit (as if he is going to live here forever), and imbued with love for Maya, he commits countless sins. The idea of death never crosses his mind, and due to his greed, worldly attachments, and his ego, he drowns in the world-sea (of attractions of Maya). He spends his life which revolves around his sons, friends, daily business, and his wife. As

prewritten in his fortune, the days of his life reach the end, and his suffering begins to see the agents of death. The results of the deeds done by him cannot be erased, and he did nothing to earn the wealth of Waheguru's Naam to avoid such suffering, oh Nanak. 1.

---------- Oodum kureh(i) anayk, Hur(i) Naam na gaavhee. Bhermeh(i) joan(i) asunkh, mur(i) junumeh(i) aavhee. Pushoo, punkhi, saiyl, turvur, gunut kuchhoo na aavyay. Beej(u) bovus(i), bhoag bhoageh(i), keeya aapna paavyay. Ruttan junum haarunt jooyaiy, Prubhoo aap(i) na bhaavhee. Binvunt(i) Nanak bhermeh(i) bhermaayay khin(u) aik(u) ticken(u) na paavhee. 2.

Word Meaning: Oodum = efforts. Anayk = Asunkh = countless. Bhermeh = wander through. Joan(i) = life forms. Pushoo = animals. Punkhi = birds. Saiyl = rocks; mountains. Turvur = trees. Beej(u) Bovus(i) = plant seeds. Bhoag Bhogeh = reap the rewards. Haarunt = the losers. Jooyaiy = in gambling. Khin(u) = moment. Ticken(u) = stay peaceful. 2.

MEANING: The man puts in countless efforts (to enjoy the luxuries of life), but does not recite Waheguru's Naam. He keeps taking births, and dying, and wanders through countless life forms which include animals, birds, life in rocks, and vegetation. He reaps the rewards of what he sows. He loses the precious human life in the gamble (to win short-lived comforts at the cost of long-term spiritual gain), and does not like to sing the praises of Waheguru. Misled by his misgivings, man's mind wanders around continuously, and never stays peaceful, oh Nanak. 2.

---------- Jobun(u) guyya biteet(i) jur(u) mull(i) baiytthiya. Neh naiyn deesaiy, bin(u) bhujun Easaiy, chhoad(i) Maya chaaliya. Kuhiyya na maaneh(i), sir(i) khaak(u) chhaaneh(i), jin sung(i) mun(u) tun(u) jaaliya. Sri Ram rung apaar Poorun, neh nimukh mun meh(i) vootthiya. Binvunt(i) Nanak koat(i) kaagur, binus baar na jhootthiay. 3.

Word Meaning: Jobun(u) = young age. Biteet(i) = becomes the past; ends. Jur(u) = old age. Mull(u) Baiytthiay = has taken the place. Easaiy = of God. Khaak Chaaneh(i) = suffer humiliation. Jaaliya = burned; caused heart ache. Vootthiya = enshrined; stayed. Koat(i) = millions. Kaagur = paper. Binus = perish. Baar Na = no time. Jhootthiya = perishable. 3.

MEANING: (Eventually), the man passes his young age, and the old age takes its (young age's) place; he loses his eye sight, and he leaves this world of Maya without Waheguru's Naam. He does not listen to Guru's advice, and suffers humiliation because of attractions for Maya which cause him heart ache. He does not enshrine the love of the Perfect and the limitless Waheguru in his mind even for a short moment. The man does not realize that he is short-lived in this world, and perishes away in a moment like a limitless weight of paper (burns away in a moment), oh Nanak. 3.

---------- Churn Kumul shernaayay, Nanak(u) aaya. Dootur(u) bhaiy sunsaar(u) Prubh(i) Aap(i) turaaya. Mil(i) Sadh sungay bhujay Sridhur, kur(i) ung(u) Prubh Ji taariya. Hur(i) maan(i) leeyay, Naam deeyay, uver(u) kuchh(u) na beechaariya. Goon-Nidhaan apaar Tthaakur, mun(i) lorreenda paaya. Binvunt(i) Nanak(u) sudaa triptay, Hur(i) Naam(u) bhojun khaaya. 4.2.3.

Word Meaning: Churn Kumul = the lotus-like feet (Waheguru). Dootur(u) = very difficult. Bhaiy-Sunsaar(u) = the world-sea. Tyraaya = Taariya = ferried across. Sridhur = husband of Maya = God. Ung(u) = favour. Maan(i) = accepted; accord honour. Goon-Nidhaan = the treasure of virtues. Lorreenda = needed; desired. Triptay = contented. 4.

MEANING: I have come to the shelter of Waheguru which has lotus-like soft Feet (just an expression of reverence), oh Nanak. (Due to my ignoble deeds) I was drowning in the world-

sea, but Waheguru ferried me across it, which is otherwise very difficult to swim across. I sang praise of Waheguru in the shelter of the Guru, which emancipated me with His grace. Waheguru accepted me as His devotee and, despite my ignoble qualities, honoured me by bestowing His Naam. I realized my desired Lord, who is limitless, and is the treasure of all virtues. When one takes the mental food of Waheguru's Naam, he feels eternal contentment, oh Nanak. 4.2.3.

ਜੈਤਸਰੀ ਮਹਲਾ 5 ਵਾਰ ਸਲੋਕਾ ਨਾਲਿ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Jaitsari Mehla 5, Vaar Sloakaan Naal(i): Ek Onkar Satgur Persad(i):

ਸਲੋਕ॥ ਆਦਿ ਪੂਰਨ ਮਧਿ ਪੂਰਨ ਅੰਤਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ॥ ਸਿਮਰੰਤਿ ਸੰਤ ਸਰਬਤ੍ਰ ਰਮਣੰ ਨਾਨਕ ਅਘ ਨਾਸਨ ਜਗਦੀਸੁਰਹ॥ 1॥

(ਅੰਗ 706)॥ ਪੇਖਨ ਸੁਨਨ ਸੁਨਾਵਨੋ ਮਨ ਮਹਿ ਦ੍ਰਿੜੀਐ ਸਾਚੁ॥ ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰਮੈ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰਾਚੁ॥ 2॥

Sloak: Aad(i) Poorun, mudh(i) Poorun, unt(i) Poorun Permayshureh. Simrunt(i) Sunt serbtur rumnun(g), Nanak ugh naasun, Jugdeeshureh. 1.

(PAGE 706): Paykhun, soonun, soonaavno, mun meh(i) drirriyaiy Saach(u). Poor(i) ruhhiyo, Sebtururmaiy, Nanak Hur(i) rung(i) raach(u). 2.

Word Meaning: Poorun = perfect; omnipresent. Simrunt(i) = recite (Naam). Serbtur Rumnun(g) = present everywhere. Ugh = sins. Jugdeeshureh = Waheguru. 1.
Paykhun = which sees. Drirriyaiy = reinforce. Raach(i) = get absorbed. 2.

MEANING: Waheguru, which has been present from the beginning, is present now, and will be present till the end, is the destroyer of all sins. The holy men recite His Naam all the time, oh Nanak. 1. One should reinforce the Naam of the omnipresent Waheguru firmly, and get imbued in His love who sees and listens to everything, and which also announces (reveals through the Guru) His Commandments, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਏਕੁ ਨਿਰੰਜਨੁ ਗਾਈਐ ਸਭ ਅੰਤਰਿ ਸੋਈ॥ ਕਰਨ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਦੀਪ ਰਵਿਆ ਸਭ ਲੋਈ॥ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਨਿਰਮਲ ਜਨੁ ਸੋਈ॥ 1॥

Paurri: Hur(i) Aik(u) Nirunjun(u) gaayiyaiy, subh untar(i) soyee. Kern Kaarun, sumruth Prubh, jo kuray su hoyee. Khin meh(i) thaap(i) oothaapda, Tis(u) bin(u) nhuee koyee. Khund, brehmund, pataal, deep, ruvviya subh loyeen. Jis(u) Aap(i) boojhaayay, so boojhsee, nirmul jun(u) soyee. 1.

Word Meaning: Nirunjun(u) = above the effects of Maya (Waheguru). Kern Kaarun = the source of all creation. Sumruth = fully capable. Thaap(i) = having created. Oothaapda = destroys. Khund = parts of the universe. Brehmund = universe. Pataal = underworld. Deep = continents. Loyeen = all worlds. Ruviyya = present. 1.

MEANING: One should sing praise only of Waheguru, which is present in everybody; which is the source (creator) of all creation; which controls each and every happening, and which is present in every part of, and in the whole universe, in the underworlds, in all continents, and in all the worlds. He can create anything, and destroy that in a short moment. But only that individual understands this secret who is enlightened by Him, and is the one who is pure. 1.

ਸਲੋਕ॥ ਰਚੰਤਿ ਜੀਅ ਰਚਨਾ ਮਾਤ ਗਰਭ ਅਸਥਾਪਨੰ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰੰਤਿ ਨਾਨਕ ਮਹਾ ਅਗਨਿ ਨ ਬਿਨਾਸਨੰ॥ 1॥ ਮੁਖੁ ਤਲੈ ਪੈਰ ਉਪਰੇ ਵਸੰਦੋ ਕੁਹਥੜੈ ਥਾਇ॥ ਨਾਨਕ ਸੋ ਧਣੀ ਕਿਉ ਵਿਸਾਰਿਓ ਉਧਰਹਿ ਜਿਸ ਦੈ ਨਾਇ॥ 2॥

Sloak: Ruchunt(i) jea ruchna, maat gerbh usthaapnun(g). Saas(i), saas(i) simrunt(i) Nanak, muhaa ugun(i) na binaasnun(g) . 1. Mookh(u) tulaiy, paiyr oopray, vusundon koohuthrraiy thaayay. Nanak, so dhunee kiyoun vissariyo, oodhreh(i) Jis day Naayayn. 2.

Word Meaning: Ruchunt(i) = creates. Gerbh = womb. Usthaapnun(g) = places (for growth). Muhaa Ugun(i) = the extreme heat. Binaasnung(g) = destroys. 1.
Vusundo = lives. Koohuthrraiy = uncomfortable. Dhunee = Lord. 2.

MEANING: Waheguru initiates life and places the fertilized egg in the mother's womb, where the temperature is so high (37 °C) that it is unbearable. But, by reciting Lord's Naam, the fetus is not destroyed even at that high temperature, oh Nanak. 1. Upside down, the fetus lives in the mother's womb, which is a very uncomfortable position (for 9 months). So, why should we forget the Lord with whose Naam we find salvation, oh Nanak? 2.

ਪਉੜੀ॥ ਰਕਤ ਬਿੰਦੁ ਕਰਿ ਨਿੰਮਿਆ ਅਗਨਿ ਉਧਰ ਮਝਾਰਿ॥ ਉਰਧ ਮੁਖੁ ਕੁਚੀਲ ਬਿਕਲੁ ਨਰਕਿ ਘੋਰਿ ਗੁਬਾਰਿ॥ ਹਰਿ ਸਿਮਰਤ ਤੂ ਨ ਜਲਹਿ ਮਨਿ ਤਨਿ ਉਰਧਾਰਿ॥ ਬਿਖਮ ਥਾਨਹੁ ਜਿਨਿ ਰਖਿਆ ਤਿਸੁ ਤਿਲੁ ਨ ਵਿਸਾਰਿ॥ ਪ੍ਰਭ ਬਿਸਰਤ ਸੁਖੁ ਕਦੇ ਨਾਹਿ ਜਾਸਹਿ ਜਨਮੁ ਹਾਰਿ॥ 2॥

Paurri: Rukut, bind(u) kur(i) nimmiya, ugun(i) oodhur mujhaar(i). Oordh mookh(u), koocheel, bikul(u), nerk(i) ghor(i) goobaar(i). Hur(i) simrut tu na juleh(i), mun(i), tun(i), oordhaar(i). Bikhum thaanhoun jin(i) rukhiya, Tis(u) til(u) na visaar(i). Prubh bisrut sookh(u) kuday naah(i), jaaseh(i) junum(u) haar(i). 2.

Word Meaning: Rukut = blood; mother's egg. Bind(u) = sperm. Nimmiya = laid the foundation. Oodhur = womb. Mujhaar(i) = in. Oordh = upside down. Koocheel = dirty; unclean. Bikul(u) = uneasy; scary. Ghor(i) = dense. Goobaar(i) = in darkness. Oordhaar(i) = embedding in the heart. Bikhum = very difficult. Til(u) = a very short (time). Visaar(i) = forget. Junum(u) = the human life. Haar(i) = lose.

MEANING: With the union of the mother's egg and the father's sperm, Waheguru initiates life in the high heat of the mother's womb, where the fetus is upside down, dirty, has scary looks (because of incomplete development), and is in a hell-like place where it is in deep darkness. By enshrining Waheguru's Naam in the body and mind, and remembering Him all the time, you do not get roasted there as a fetus, oh man. So, do not forget Him even for a single moment Who protects you in such a tough (uncomfortable) place. You will never enjoy any comfort by forgetting Waheguru, and will leave this world losing (wasting away) the precious human life, oh man. 2.

ਸਲੋਕ॥ ਮਨ ਇਛਾ ਦਾਨ ਕਰਣੰ ਸਰਬਤ੍ਰ ਆਸਾ ਪੂਰਨਹ॥ ਖੰਡਣੰ ਕਲਿ ਕਲੇਸਹ ਪ੍ਰਭ ਸਿਮਰਿ ਨਾਨਕ ਨਹ ਦੂਰਣਹ॥ 1॥ ਹਭਿ ਰੰਗ ਮਾਣਹਿ ਜਿਸੁ ਸੰਗਿ ਤੈ ਸਿਉ ਲਾਈਐ ਨੇਹੁ॥ ਸੋ ਸਹੁ ਬਿੰਦ ਨ ਵਿਸਰਉ ਨਾਨਕ ਜਿਨਿ ਸੁੰਦਰ ਰਚਿਆ ਦੇਹੁ॥ 2॥

Sloak: Mun ichha daan kernun(g), serbtur aasa Poorneh. Khundunun(g) klaysheh Prubh simer(i), Nanak, neh doorneh(i). 1.
Hubh(i) rung maaneh(i) Jis(u) sung(i), Taiyn siyoun laayiyaiy nayh(u). So Shuhou bind na viserou, Nanak Jin(i) soondar ruchiya dayh(u). 2.

Word Meaning: Mun Ichha = desired. Kernun(g) = gives. Serbtur = everywhere. Poorneh = fulfiller. Khundunun(g) = destroyer. Klaysheh = irritating disputes. 1.
Hubh(i) = all. Rung = luxuries. Nayh(u) = love. Shuhou = husband; Lord. 2.

MEANING: Remember Waheguru, which gives you your desired donations (gifts), fulfills all your hopes (wishes), destroys all your irritating disputes, and is not far from you, oh Nanak. 1. Fall in love with the Lord because of whom you enjoy all the luxuries of life. Do not forget the Lord, even for a single moment which created your beautiful body, oh Nanak. 2

ਪਉੜੀ॥ ਜੀਉ ਪ੍ਰਾਨ ਤਨੁ ਧਨੁ ਦੀਆ ਦੀਨੇ ਰਸ ਭੋਗ॥ ਗ੍ਰਿਹ ਮੰਦਰ ਰਥ ਅਸੁ ਦੀਏ ਰਚਿ ਭਲੇ ਸੰਜੋਗ॥ ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੇਵਕ ਦੀਏ ਪ੍ਰਭ ਦੇਵਨਜੋਗ॥ ਹਰਿ ਸਿਮਰਤ ਤਨੁ ਮਨੁ ਹਰਿਆ ਲਹਿ ਜਾਹਿ ਵਿਜੋਗ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਗੁਣ ਰਮਹੁ ਬਿਨਸੇ ਸਭਿ ਰੋਗ॥ 3॥

Paurri: Jeeou, praan, tun(u), dhun(u) deeya, deenay rus bhoag. Greh mundar, ruth, uss(u) deeyay, ruch(i) bhulay sunjoag. Soot, bunita, saajun, sayvuk deeyay, Prubh dayvunjoag. Hur(i) simrut tun(u), mun(u) hurriya, leh(i) jaah(i) vijoag. Sadh sung(i) Hur(i) goon rumhou, binsay subh(i) roag. 3.

Word Meaning: Jeeo = soul. Praan = life. Rus = sweet comforts. Bhoag = to enjoy. Greh Mundar = big house. Ruth = chariots. Uss(u) = horses. Bhulay Sunjoag = favourable union; good luck. Dayvunjoag = capable. Hurriya = blooming. Vijoag = pain of separation (deprivation of luxuries). Rumhou = recite; remember. Binsay = disappear. 3.

MEANING: The Lord has given you soul (awareness), life, body, wealth, and other comforts to enjoy. Capable of providing everything, the Lord also created good luck (times) for you, and gave you big houses, chariots, horses, sons, wife, friends, and servants. One's mind blooms when he remembers Waheguru, and all the discomforts due to the deprivation of luxuries for him are eradicated. So, sing Waheguru's virtues (His praise) in the company of the Guru, whereby all your suffering will disappear, oh man. 3.

ਸਲੋਕ॥ ਕੁਟੰਬ ਜਤਨ ਕਰਣੰ ਮਾਇਆ ਅਨੇਕ ਉਦਮਹ॥ ਹਰਿ ਭਗਤ ਭਾਵ ਹੀਣੰ ਨਾਨਕ ਪ੍ਰਭ ਬਿਸਰਤ ਤੇ ਪ੍ਰੇਤਤਹ॥ 1॥ ਤੁਟੜੀਆ ਸਾ ਪ੍ਰੀਤਿ ਜੋ ਲਾਈ ਬਿਅੰਨ ਸਿਉ॥ ਨਾਨਕ ਸਚੀ ਰੀਤਿ ਸਾਈ ਸੇਤੀ ਰਤਿਆ॥2॥

Sloak: Kootumb jutun kernun(g) Maya anayk oodumeh. Hur(i) bhugut bhaav heenun(g) Nanak, Prubh bisrut tay prayt-teh. 1. Tootrriya sa preet(i) jo laayee biyunn siyoun. Nanak, Sachi reet(i), Saayeen sayti ruttiyaan. 2.

Word Meaning: Kootumb = family. Jutun = different ways. Oodmeh = initiatives, efforts. Bhaav = love. Heenun(g) = empty; without. Prayt-teh = ghosts. 1.
Tootrriya = breaks. Biyunn = other (Maya). Reet(i) = custom; lifestyle. 2.

MEANING: The man tries many different ways and puts in countless efforts to earn wealth for the family. But, without love-filled worship of Waheguru, the man is like a ghost when he forgets Him, oh Nanak. 1. The bond of love the man establishes with Maya eventually breaks. But the lifestyle by which one gets imbued in love for the Lord is eternal, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਸੁ ਬਿਸਰਤ ਤਨੁ ਭਸਮ ਹੋਇ ਕਹਤੇ ਸਭਿ ਪ੍ਰੇਤੁ॥ ਖਿਨੁ ਗ੍ਰਿਹ ਮਹਿ ਬਸਨ ਨ ਦੇਵਹੀ ਜਿਨ ਸਿਉ ਸੋਈ ਹੇਤੁ॥ ਕਰਿ ਅਨਰਥ ਦਰਬੁ ਸੰਚਿਆ ਸੋ ਕਾਰਜਿ ਕੇਤੁ॥ ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਕਰਮ ਇਹੁ ਖੇਤੁ॥ ਅਕਿਰਤਘਣਾ ਹਰਿ ਵਿਸਰਿਆ ਜੋਨੀ ਭਰਮੇਤੁ॥ 4॥

Paurri: Jis(u) bisrut tun(u) bhusm hoyay, kehtay subh(i) prayt(u). Khin(u) greh meh(i) busun na dayvhee, jin siyoun soyee hayt(u). Kur(i) anurth derb(u) sunchiya, so kaaruj(i) kayt(u)? Jaiysa beejaiy so loonaiy, kermeh(u) eh(u) khayt(u). Akirtghunaa Hur(i) visriya, joani bhermayt(u). 4.

Word Meaning: Bisrut = separation (of soul). Bhusm = ash; dust. Hayt(u) = love. Anurth = immoral means. Derb(u) = wealth. Sunchiya = accumulated. Loonaiy = cuts; reaps. Kerm = deeds. Khayt(u) = field. Akirtghunaa = thankless. 4.
MEANING: When the soul gets separated from the body, it turns into a pile of dust, and everybody calls it a phantom. And, all those whom the man had loved, do not let him stay in the house even for a single moment. So, of what use was that wealth which he accumulated by immoral means? Human life is a field of deeds in which the man reaps the rewards of what he sows. The thankless people forget Waheguru as a result of which, they wander through many life forms. 4.

ਸਲੋਕ॥ ਕੋਟਿ ਦਾਨੁ ਇਸਨਾਨੰ ਅਨਿਕ ਸੋਧਨ ਪਵਿਤ੍ਰਤਹ॥ ਉਚਰੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਰਸਨਾ ਸਰਬ ਪਾਪ ਬਿਮੁਚਤੇ॥ 1॥ ਈਧਨੁ ਕੀਤੋ ਮੂ ਘਣਾ ਭੋਰੀ ਦਿਤੀਮੁ ਭਾਹਿ॥
(ਅੰਗ 707)॥ ਮਨਿ ਵਸੰਦੜੋ ਸਚੁ ਸਹੁ ਨਾਨਕ ਹਭੇ ਢੁਖੜੇ ਉਲਾਹਿ॥ 2॥
Sloak: Koat(i) daan(u) ishnaanun(g), anik sodhun puvittarteh. Oochrunt(i) Nanak Hur(i(, Hur(i) rusna, serb paap bimoochtay. 1. Eendhun(u) keeto moo ghunaa, bhori ditum(u) bhaah(i).
(PAGE 707): Mun(i) vusundrro Sach(u) Shuhou, Nanak hubhay dookhrray oolaah(i).2
Word Meaning: Sodhun Puvittarteh = means to purify the mind. Oochrunt(i) = by reciting. Bimoochtay = are destroyed. 1. Eedhun(u) = fuel. Moo = I. Ghunaa = very much. Bhori = a small amount. Bhaah(i) = fire. Vusundrro = to reside. Shuhou = Lord. Dookhrray = suffering. 2.
MEANING: The man gives countless donations and takes dips in holy places to purify his mind (but fails to do so). But all his sins are destroyed when he recites Waheguru's Naam with his tongue (with love and respect), oh Nanak. 1.
Just as huge amounts of wood can be destroyed by a very small amount of fire, all the suffering can be eradicated when one embeds Waheguru in his mind, oh Nanak. 2.

ਪਉੜੀ॥ ਕੋਟਿ ਅਘਾ ਸਭਿ ਨਾਸ ਹੋਹਿ ਸਿਮਰਤ ਹਰਿ ਨਾਉ॥ ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਈਅਹਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥ ਜਨਮ ਮਰਣ ਭੈ ਕਟੀਅਹਿ ਨਿਹਚਲ ਸਚੁ ਥਾਉ॥ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਹਰਿ ਚਰਣ ਸਮਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਬਲਿ ਜਾਉ॥ 5॥
Paurrl: Kot(i) ugha subh(i) naas hoh(i) simrut Hur(i) Naaoun. Mun chinday ful paayiyeh(i) Hur(i) kay goon gaaou. Junum mern bhaiy kuttiyeh(i), nihchul Sach(u) thaaoun. Poorub(i) hovaiy likhiya, Hur(i) Churn smaaoun. Kur(i) kirpa Prubh raakh(i) layhou, Nanak bul(i) jaaoun. 5.
Word Meaning: Ugha = sins. Mun Chinday = desired. Nihchul = permanent; eternal. Sach(u) = Waheguru. Smaaoun = get absorbed. Bul(i) = sacrifice. 5.
MEANING: Millions of sins are eradicated by reciting Waheguru's Naam, and one gets all the desired results (wishes fulfilled) by singing His praise. His fears of reincarnation are eradicated, and he attains the eternal state of union with Waheguru. As prewritten in his fortune, he gets absorbed in Waheguru's Feet (His Naam). Kindly protect me with Your benevolence, oh Waheguru, begs Nanak. 5.

ਸਲੋਕ॥ ਗ੍ਰਿਹ ਰਚਨਾ ਅਪਾਰੰ ਮਨਿ ਬਿਲਾਸ ਸੁਆਦੰ ਰਸਹ॥ ਕਦਾਚੰ ਨਹ ਸਿਮਰੰਤਿ ਨਾਨਕ ਤੇ ਬਿਸਟਾ ਕ੍ਰਿਮਹ॥1
ਮੁਚੁ ਅਡੰਬਰੁ ਹਭੁ ਕਿਹੁ ਮੰਝਿ ਮੁਹਬਤਿ ਨੇਹ॥ ਸੋ ਸਾਈ ਜੈ ਵਿਸਰੈ ਨਾਨਕ ਸੋ ਤਨੁ ਖੇਹ॥ 2॥
Sloak: Greh ruchna apaarun(g), mun(i) bilaas sooaadun(g) ruseh. Kudaachun(g) neh simrunt(i) Nanak, tay bishta kirmeh. 1. Mooch(u) adumbur(u) hubh(u) kihou,

munjh(i) moohubut(i) nayh. So Saayeen jaiy visraiy, Nanak, so tun(u) khayh. 2.
Word Meaning: Greh Ruchna = house decorations. Apaarun(g) = countless. Bilaas = gusto; zest. Kudaachun(g) Neh = never. Bishta Kirmeh = worms of feces. 1.
Mooch(u) = extensive. Adumbar = extensive decorations. Munjh(i) = in.
Moohubut(i) = love. Khayh = dust. 2
MEANING: Amid enjoyment of home decorations and zest for delicious foods in mind, people who never remember Waheguru are the worms of feces (have filth of sensual pleasures, oh Nanak. 1. If a man has extensive and impressive decorations in the house, has everything else he needs, and loves his possessions, but forgets the Lord, leaves his body behind (after death) as a pile of dirt (while taking no good quality with him), oh Nanak. 2.

ਪਉੜੀ॥ ਸੁੰਦਰ ਸੇਜ ਅਨੇਕ ਸੁਖ ਰਸ ਭੋਗਣ ਪੂਰੇ॥ ਗ੍ਰਿਹ ਸੋਇਨ ਚੰਦਨ ਸੁਗੰਧ ਲਾਇ ਮੋਤੀ ਹੀਰੇ॥ ਮਨ ਇਛੇ ਸੁਖ ਮਾਣਦਾ ਕਿਛੁ ਨਾਹਿ ਵਿਸੂਰੇ॥ ਸੋ ਪ੍ਰਭ ਚਿਤਿ ਨ ਆਵਈ ਵਿਸਟਾ ਕੇ ਕੀਰੇ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨਾ ਸਾਂਤਿ ਹੋਇ ਕਿਤੁ ਬਿਧਿ ਮਨੁ ਧੀਰੇ॥ 6॥
Paurri: Soondur sayj, anayk sookh, rus bhoagun pooray. Greh soyin, chundun soogundh, laayay moti heeray. Mun ichhay sookh maanda, kichh(u) naah(i) visooray. So Prubh chit(i) na aavyee, vishta kay keeray. Bin(u) Hur(i) Naam na shaant(i) hoyay, kit(u) bidh(i) mun(u) dheeray. 6.
Word Meaning: Sayj = bed. Soyin = of gold. Chundun = sandalwood. Soogundh = fragrance. Moti Heeray = pearls and diamonds. Visooray = worries. Kit(u) Bidh(i) = in what way. Dheeray = becomes peaceful. 6.
MEANING: If a man has a beautiful bed, countless comforts, and delicious foods to enjoy; has a house of gold with pearls and diamonds inlaid in it, and has fragrances of sandalwood; enjoys the desired comforts, and has no worries, but never remembers Waheguru, is like a worm of feces (which enjoys the filth of sensual pleasures). Without Waheguru's Naam he never gets peace of mind and has no means to pacify his mind. 6.

ਸਲੋਕ॥ ਚਰਨ ਕਮਲ ਬਿਰਹੰ ਖੋਜੰਤ ਬੈਰਾਗੀ ਦਹ ਦਿਸਹ॥ ਤਿਆਗੰਤ ਕਪਟ ਰੂਪ ਮਾਇਆ ਨਾਨਕ ਆਨੰਦ ਰੂਪ ਸਾਧ ਸੰਗਮਹ॥ 1॥ ਮਨਿ ਸਾਈ ਮੁਖਿ ਉਚਰਾ ਵਤਾ ਹਭੇ ਲੋਅ॥ ਨਾਨਕ ਹਭਿ ਅਡੰਬਰ ਕੂੜਿਆ ਸੁਣਿ ਜੀਵਾ ਸਚੀ ਸੋਇ॥2॥
Sloak: Churn Kumul birhun(g) khoajunt baiyraagi, deh diseh. Tiyaagunt kupt-roop Maya, Nanak aanund-roop Sadh sungmeh. 1. Mun(i) Saayeen, mookh(i) oochraan, vutta hubhay loe. Nanak, hubh(i) adumbur koorriya, soon(i) jeevaan Sachi soyay. 2.
Word Meaning: Birhun(g) = pain of separation; pangs of love. Baiyraagi = detached from the world; those who search for Waheguru. Tiyaagunt = abandons. Kupt-Roop = deceitful. Anund-Roop = source of blissfulness. 1.
Oochraan = recite; speak. Vuttaan = roam about. Loe = world. Hubh(i) = all. Adumbur = worldly attractions. Koorriya = false. Soyay = news; praise. 2.
MEANING: The people who renounce worldly attractions and feel pangs of love for Waheguru search for Him in every direction. They abandon the deceitful Maya and find comfort in the blissful company of the holy saints (where Waheguru's praise is sung), oh Nanak. 1. No matter where I go in the world, I recite Waheguru's Naam with love. All the worldly attractions are false for me; I survive to hear His eternal praise, oh Nanak. 2.

ਪਉੜੀ॥ ਬਸਤਾ ਤੂਟੀ ਝੁੰਪੜੀ ਚੀਰ ਸਭਿ ਛਿੰਨਾ॥ ਜਾਤਿ ਨ ਪਤਿ ਨ ਆਦਰੋ ਉਦਿਆਨ ਭ੍ਰਮਿੰਨਾ॥ ਮਿਤ੍ਰ ਨ ਇਠ ਧਨ ਰੂਪ ਹੀਣ ਕਿਛੁ ਸਾਕੁ ਨ ਸਿੰਨਾ॥ ਰਾਜਾ ਸਗਲੀ ਸ੍ਰਿਸਟਿ ਕਾ ਹਰਿ ਨਾਮਿ ਮਨੁ ਭਿੰਨਾ॥ ਤਿਸ ਕੀ ਧੂੜਿ ਮਨੁ ਉਧਰੈ ਪ੍ਰਭੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨਾ॥ 7॥

Paurri: Busta tooti jhoomprri, cheer subh(i) chhinna. Jaat(i) na put(i), na aadro, oodiyaan bherminna. Mittar na, itth, dhun roop heen, kichh(u) saak(u) na sinna. Rajah suglee srisht(i) ka, Hur(i) Naam(i) mun(i) bhinna. Tis kee dhoorr(i) mun(u) oodhraiy, Prubh(u) hoyay soopersunna. 7.

Word Meaning: Busta = lives. Tooti Jhoomprri = rundown shack. Chinna = torn Chinna Cheer = torn clothes; rags. Put(i) = dignity. Aadro = respect. Oodiyaan = wilderness. Bherminna = wanders lost. Itth = dear. Heen = lacking. Saak = Sinna = relative. Bhinna = imbued. Dhoorr(i) = dust of feet (words of advice). Oodhraiy = is salvaged. 7.

MEANING: If a man lives in a rundown shack, wears rags, belongs to a low caste, has no dignity, enjoys no respect, and wanders aimlessly in wilderness (has no respectable job); has no friend, no one dear to him (to share feelings), is without any money and good looks, and has no relative; yet he feels like the emperor of the whole world if his mind is imbued in love for Waheguru's Naam. Waheguru is immensely pleased if one puts the dust of such a devotee's feet on the forehead (shows deep reverence for him). 7.

ਸਲੋਕ॥ ਅਨਿਕ ਲੀਲਾ ਰਾਜ ਰਸ ਰੂਪੰ ਛਤ੍ਰ ਚਮਰ ਤਖਤ ਆਸਨੰ॥ ਰਚੰਤਿ ਮੂੜ ਅਗਿਆਨ ਅੰਧਹ ਨਾਨਕ ਸੁਪਨ ਮਨੋਰਥ ਮਾਇਆ॥ 1॥

ਸੁਪਨੈ ਹਭਿ ਰੰਗ ਮਾਣਿਆ ਮਿਠਾ ਲਗੜਾ ਮੋਹੁ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੀਆ ਸੁੰਦਰਿ ਮਾਇਆ ਧ੍ਰੋਹੁ॥2

Sloak: Anik leela, raj, rus, roopun(g) chhutar chumar, tukht, aasnun(g). Ruchunt(i) moorr ugiyaan, undheh, Nanak soopn munoruth Maya. 1. Soopnaiy hubh(i) rung maaniya, mittha luggrra moh(u). Nanak, naam vihooniyaan, soondar(i) Maya dhuroh(u). 2.

Word Meaning: Leela = entertainment. Chuutar = royal canopy. Chumur = royal whisk. Tukht Aasnun(g) = throne to sit on. Ruchunt(i) = absorbed. Moorr = foolish. Ugiyaan = ignorant. Soopn – Munoruth = like a dream. 1.

Rung Maniyaa = enjoyed all comforts. Vihooniyaan = without. Dhuroh(u) = deceit. 2.

MEANING: A person may be a rajah who has a throne to sit on, may have a canopy on his head, and may have servants to fan whisk on his head (a sign of royalty), may have attractive looks, and may have many sources of entertainment; yet only a foolish and an ignorant will be deeply absorbed in such luxuries (and forget Waheguru) because the comforts of Maya are like a dream, oh Nanak. 1. The human brides (souls), who are devoid of Waheguru's Naam, are deceived by the attractive Maya because all the luxuries of Maya that they love and enjoy are like a dream, oh Nanak. 2.

ਪਉੜੀ॥ ਸੁਪਨੇ ਸੇਤੀ ਚਿਤੁ ਮੂਰਖਿ ਲਾਇਆ॥ ਬਿਸਰੇ ਰਾਜ ਰਸ ਭੋਗ ਜਾਗਤ ਭਖਲਾਇਆ॥ ਆਰਜਾ ਗਈ ਵਿਹਾਇ ਧੰਧੈ ਧਾਇਆ॥ ਪੂਰਨ ਭਏ ਨ ਕਾਮ ਮੋਹਿਆ ਮਾਇਆ॥ ਕਿਆ ਵੇਚਾਰਾ ਜੰਤੁ ਜਾ ਆਪਿ ਭੁਲਾਇਆ॥8

Paurri: Soopnaiy sayti chit(u) moorukh(i) laaya. Bisray raj, rus bhoag, jaagut bhukhlaaya. Aarja guyyee vihaayay, dhundhaiy dhaaya. Poorun bhuyyay na kaam, mohiya Maaya. Kiyya vaychaara junt, ja Aap(i) bhoolaaya 8.

Word Meaning: Sayti = with. Bisray = forgotten; gone. Rus Bhoag = enjoyments. Bhukhlaaya = barks; talks unintelligibly. Aarja = life. Vihaayay = spent. Dhundhaiy = tasks involving Maya. Vaychaara = helpless. Junt(u) = living being. 8.

MEANING: The foolish man loves the dream-like world of Maya. When he wakes up from the world of dreams and finds that there is no kingdom and no luxuries to enjoy, he begins to talk unintelligibly. His life is spent in tasks which revolve around Maya. Deceived by Maya, his objectives remain unachieved. But what can the helpless man do when he is misled by Waheguru Himself? 8.

ਸਲੋਕ॥ ਬਸੰਤਿ ਸ੍ਵਰਗ ਲੋਕਹ ਜਿਤਤੇ ਨਵ ਖੰਡਣਹ॥ ਬਿਸਰੰਤ ਹਰਿ ਗੋਪਾਲਹ ਨਾਨਕ ਤੇ ਪ੍ਰਾਣੀ ਉਦਿਆਨ ਭਰਮਣਹ॥ 1॥ ਕਉਤਕ ਕੋਡ ਤਮਾਸਿਆ ਚਿਤਿ ਨ ਆਵਸੁ ਨਾਉ॥ ਨਾਨਕ ਕੋੜੀ ਨਰਕ ਬਰਾਬਰੇ ਉਜੜੁ ਸੋਈ ਥਾਉ॥ 2॥

Sloak: Busunt(i) suverg loakeh, jit-tay nuv khunduneh. Bisrunt Hur(i) Gopaleh, Nanak, tay praani oodiyaan bhermneh. 1. Kautuk koad tmaashiyaan, chit(i) na aavus(u) Naaoun. Nanak kohrri nerk braaburay, oojurr(u) soyee thaaoun. 2.

Word Meaning: Busunt(i) = resides. Jit-tay = conquers. Bisrunt(i) = forget. 1.
Kautuk, Koad, Tmaashay = entertainment activities. Korri Nerk = frightening hell. 2.

MEANING: A man may be living in a country which is a paradise on earth, and he may conquer all the nine regions of the earth, but he is like a man who has lost his way in a wilderness if he has forgotten Waheguru, oh Nanak. 1.
If a man does not think of Waheguru, his heart is like a wilderness in a frightening hell, even if he enjoys countless activities of entertainment, oh Nanak. 2.

ਪਉੜੀ॥ ਮਹਾ ਭਇਆਨ ਉਦਿਆਨ ਨਗਰ ਕਰਿ ਮਾਨਿਆ॥ ਝੂਠ ਸਮਗ੍ਰੀ ਪੇਖਿ ਸਚੁ ਕਰਿ ਜਾਨਿਆ॥ (ਅੰਗ 708)॥ ਕਾਮ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਫਿਰਹਿ ਦੇਵਾਨਿਆ॥ ਸਿਰਿ ਲਗਾ ਜਮ ਡੰਡੁ ਤਾ ਪਛੁਤਾਨਿਆ॥ ਬਿਨੁ ਪੂਰੇ ਗੁਰਦੇਵ ਫਿਰੈ ਸੈਤਾਨਿਆ॥ 9॥

Paurri: Muhaa bhuyaan, oodiyaan, nugur kur(i) maaniya. Jhootth, smuggri paykh(i) sach(u) kur(i) jaaniya.

(PAGE 708): Kaam, kroadh(i), ahunkaar(i), phireh(i) dayvaaniya. Sir(i) lugga Jum dund(u) ta puchhutaaniya. Bin(u) Pooray Gurdev, phiraiy shaitaaniya. 9.

Word Meaning: Muhaa = excessive. Bhuyaan = frightening. Oodiyaan = wilderness. Maaniya = believed. Smuggri = materials. Paykh(i) = to see. Dayvaaniya = like crazy. Jum = agent of death. Dund(u) = punishment.

MEANING: (Without Waheguru's Naam), a place is like a frightening wilderness; but the foolish man thinks of that as a bustling town, just like he believes the short-lived materials of comfort to be lasting forever. Among all the comforts, the man is overpowered by lust, rage, and ego, and lives like an insane. But he repents when he is punished by the Angel of (spiritual) death. Without the advice of the Perfect Guru, he behaves like Satan. 9.

ਸਲੋਕ॥ ਰਾਜ ਕਪਟੰ ਰੂਪ ਕਪਟੰ ਧਨ ਕਪਟੰ ਕੁਲ ਗਰਬਤਹ॥ ਸੰਚੰਤਿ ਬਿਖਿਆ ਛਲੰ ਛਿਦ੍ਰੰ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਸੰਗਿ ਨ ਚਾਲਤੇ॥ 1॥ ਪੇਖੰਦੜੋ ਕੀ ਭੁਲੁ ਤੁੰਮਾ ਦਿਸਮੁ ਸੋਹਣਾ॥ ਅਢੁ ਨ ਲਹੰਦੜੋ ਮੁਲੁ ਨਾਨਕ ਸਾਥਿ ਨ ਜੁਲਈ ਮਾਇਆ॥ 2॥

Sloak: Raj kuptun(g), roop kuptun(g), dhun kuptun(g) kool gerbteh. Suchunt(i) bikhiya, chhlun(g) chhiderun(g), Nanak, bin Hur(i) sung(i) na chaaltay. 1.
Paykhundurron kee bhooll(u), toomma dism(u) sohna. Uddh(u) na lehundurron mooll(u), Nanak saath(i) na joolyee Maya. 2.

Word Meaning: Kuptun(g) = deceitful. Kool = (high) clan. Gerbteh = feels conceited. Suchunt(i) = accumulate. Bikhiya = poisonous wealth. Chhlun(g) = by deceitful means. Chhiderun(g) = find faults; blame 1. Paykhundurron = on seeing. Toomma = beautiful looking, but a very bitter fruit. Uddh(u) = half a penny. Joolyee = goes. 2.

MEANING: Rule of a state, physical beauty, wealth, and the pride of a higher caste are all deceitful (because they are all short-lived). The man accumulates wealth through many immoral means, including blaming others, but nothing other than Waheguru's Naam accompanies him after death, oh Nanak. 1. The man mistakenly gets attracted to *toomma* because, even though it is beautiful to look at, it is very bitter. Similarly, Maya is very

attractive, but its effects are very bitter (harmful) because not only does it not accompany the man after death, but it is also the root of many evils, oh Nanak. 2.

ਪਉੜੀ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲੈ ਸੋ ਕਿਉ ਸੰਜੀਐ॥ ਤਿਸ ਦਾ ਕਹੁ ਕਿਆ ਜਤਨੁ ਜਿਸ ਤੇ ਵੰਜੀਐ॥ ਹਰਿ ਬਿਸਰਿਐ ਕਿਉ ਤ੍ਰਿਪਤਾਵੈ ਨਾ ਮਨੁ ਰੰਜੀਐ॥ ਪ੍ਰਭੂ ਛੋਡਿ ਅਨ ਲਾਗੈ ਨਰਕਿ ਸਮੰਜੀਐ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਨਾਨਕ ਭਉ ਭੰਜੀਐ॥ 10॥

Paurri: Chulldiyaan naal(i) na chullaiy, so kiyoun sunjiyaiy. Tis da kuhou kiyya jutun(u), jis tay vunjiyaiy. Hur(i) bisriyain kiyoun triptaavaiy, na mun(u) runjiyaiy. Prubhoo chhoad(i) un laagaiy, nerk(i) smunjiyaiy. Hoh(u) kirpaal, duyaal, Nanak, bhuou bhunjiyaiy. 10.

Word Meaning: Sunjiyaiy = accumulate. Jutun = effort (to have). Vunjiyaiy = deprived of. Triptaavaiy = feels contented. Runjiyaiy = pleased. Un = other (Maya). Smunjiyaiy = is absorbed; is thrown in. Bhuou = fear. Bhunjiyaiy = destroy. 10.

MEANING: Why should the man accumulate wealth which does not accompany him after death, and why should he make any effort to earn it when he gets deprived of it at the end? How can a man find contentment by forgetting Waheguru when his mind is not pleased (feel blissful) without His Naam? Those who forget Waheguru, get involved in Maya, and are thrown into hell. Please, be kind to Nanak, and destroy my fear of death, oh Waheguru. 10.

ਸਲੋਕ॥ ਨ ਚ ਰਾਜ ਸੁਖ ਮਿਸਟੰ ਨ ਚ ਭੋਗ ਰਸ ਮਿਸਟੰ ਨ ਚ ਮਿਸਟੰ ਸੁਖ ਮਾਇਆ॥ ਮਿਸਟੰ ਸਾਧ ਸੰਗਿ ਹਰਿ ਨਾਨਕ ਦਾਸ ਮਿਸਟੰ ਪ੍ਰਭ ਦਰਸਨੰ॥ 1॥

ਲਗੜਾ ਸੋ ਨੇਹੁ ਮੰਨ ਮਝਾਹੂ ਰਤਿਆ॥ ਵਿਧੜੋ ਸਚ ਥੋਕਿ ਨਾਨਕ ਮਿਠੜਾ ਸੋ ਧਣੀ॥ 2॥

Sloak: Na ch raj sookh mishtun(g), na ch bhoag rus mishtun(g), na ch mishtun(g) sookh Maya. Mishtun(g) Sadh sung(i) Hur(i), Nanak, daas mishtun(g) Prubh dershnun(g). 1.

Luggrra so nayh(u), munn mujhaahoo ruttiya. Vidhrro Sach thoak(i), Nanak mitthrra so Dhunee. 2.

Word Meaning: Na Ch = and is not. Mishtun(g) = sweet; blissful. Bhoag Rus = enjoying the pleasures of life. 1. Nayh(u) = love. Mujhaahoo = from inside. Ruttaiya = imbued. Vidhrro = pierced. Such Thoak(i) = Waheguru's materials (Naam). Dhunee = Lord. 2.

MEANING: There is no blissfulness in the comfort of ruling some state, and there is no blissfulness in enjoying the luxuries of life or in the comforts of Maya. For the devotees, there is blissfulness in the company of the Guru and in having the holy sight of Waheguru (getting connected with Him), oh Nanak. 1. The devotees, who get imbued in the love for Waheguru in their mind, and whose heart is pierced with His love, find Waheguru to be very sweet, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਬਿਨੁ ਕਛੂ ਨ ਲਾਗਈ ਭਗਤਨ ਕਉ ਮੀਠਾ॥ ਆਨ ਸੁਆਦ ਸਭਿ ਫੀਕਿਆ ਕਰਿ ਨਿਰਨਉ ਡੀਠਾ॥ ਅਗਿਆਨੁ ਭਰਮੁ ਦੁਖੁ ਕਟਿਆ ਗੁਰ ਭਏ ਬਸੀਠਾ॥ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ ਜਿਉ ਰੰਗੁ ਮਜੀਠਾ॥ ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਮਨੁ ਪ੍ਰਭੂ ਬਿਨਸੇ ਸਭਿ ਝੂਠਾ॥ 11॥

Paurri: Hur(i) bin(u) kuchhoo na luggyee, bhugtun kuou meettha. Aan sooaad subh(i) pheekiya, kur(i) nirnuoun deettha. Ugiyan(u), bherm(u) dookh(u) kuttiya, Gur bhuyyay buseettha. Churn Kumul mun(u) baydhiya, jiyoun rung(u) mujeettha. Jeeou praan, tun(u), mun(u) Prubhoo, binsay subh(i) jhoottha. 11.

Word Meaning: Pheekiya = distasteful. Nirnuoun = to compare and decide. Buseettha = mediator. Baydhiya = pierced. Mujeettha = deep red colour which does not fade. Binsay = perish. Jhoottha = false; short-lived. 11.

MEANING: The devotees of Waheguru do not find anything sweet (blissful) other than Waheguru. In comparison with Waheguru's Naam, the devotees decide (find out) that all other comforts of life are distasteful. With Guru's mediation (advice), all their discomforts due to ignorance and misgivings are eradicated. Their mind is pierced with the lotus-like feet (of Waheguru), and they are so deeply imbued in His love that like the deep red colour, it never fades. They find that all other comforts of life are false (short-lived), and they offer their life, body, and mind to Waheguru. 11.

ਸਲੋਕ॥ ਤਿਅਕਤ ਜਲੰ ਨਹ ਜੀਵ ਮੀਨੰ ਨਹ ਤਿਆਗਿ ਚਾਤ੍ਰਿਕ ਮੇਘ ਮੰਡਲਹ॥ ਬਾਣ ਬੇਧੰਚ ਕੁਰੰਕ ਨਾਦੰ ਅਲਿ ਬੰਧਨ ਕੁਸਮ ਬਾਸਨਹ॥ ਚਰਨ ਕਮਲ ਰਚੰਤਿ ਸੰਤਹ ਨਾਨਕ ਆਨ ਨ ਰੁਚਤੇ॥ 1॥
ਮੁਖੁ ਡੇਖਾਊ ਪਲਕ ਛਡਿ ਆਨ ਨ ਡੇਊ ਚਿਤੁ॥ ਜੀਵਣ ਸੰਗਮੁ ਤਿਸੁ ਧਣੀ ਹਰਿ ਨਾਨਕ ਸੰਤਾ ਮਿਤੁ॥ 2॥
Sloak: Tiyukt julun(g) neh jeev meenun(g), neh tiyaag(i) chaatrik maygh munduleh. Baan baydhunch koorunk naadun(g), ul(i) bundhun koosm baasneh. Churn kumul ruchunt(i) Sunteh, Nanak aan na roochtay. 1. Mookh(u) daykhaaoun pulk, chhud(i) aan na dayoo chit(u). Jeevun sungum(u) Tis(u) Dhunee, Hur(i) Nanak, suntaan mit(u). 2
Word Meaning: Tiyukt = to abandon. Meenun(g) = fish. Chaatrik = the rainbird. Maygh Munduleh = the field (area) of the clouds. Baydhunch = pierced. Koorunk = deer. Naad = music. Ul(i) = bumblebee. Koosm = flower. Baasneh(i) = fragrance. Ruchunt(i) = absorbed. Aan = other. Roochtay = take interest. 1.
Daykhaaoun = I see. Pulk = time to blink (very short time). Na Dayoo = I will not give. Chit = mind; attention. Sungum(u) = union. Mit(u) = friend. 2.
MEANING: Just like the fish, which cannot survive by abandoning water; and just like the rainbird does not survive by leaving the field of clouds; and just like the musk deer which is so much attracted to a special kind of music that he loses fear of being hit by arrows; and just like a bumblebee which gets trapped in the flowers because of its love for their fragrance (pollen and sap), the holy saints are so deeply attached to the lotus-like Feet of Waheguru (His Naam), that they show no interest in anything else, oh Nanak. 1. I will not give (devote) my mind to anything other than a glimpse of Waheguru, even if it is for a very short time. The real life of the holy saints lies in the union with Waheguru, and He is their true friend, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਉ ਮਛੁਲੀ ਬਿਨੁ ਪਾਣੀਐ ਕਿਉ ਜੀਵਨੁ ਪਾਵੈ॥ ਬੂੰਦ ਵਿਹੂਣਾ ਚਾਤ੍ਰਿਕੋ ਕਿਉਕਰਿ ਤ੍ਰਿਪਤਾਵੈ॥ ਨਾਦ ਕੁਰੰਕਹਿ ਬੇਧਿਆ ਸਨਮੁਖ ਉਠਿ ਧਾਵੈ॥ ਭਵਰੁ ਲੋਭੀ ਕੁਸਮ ਬਾਸੁ ਕਾ ਮਿਲਿ ਆਪੁ ਬੰਧਾਵੈ॥ ਤਿਉ ਸੰਤ ਜਨਾ ਹਰਿ ਪ੍ਰੀਤਿ ਹੈ ਦੇਖਿ ਦਰਸੁ ਅਘਾਵੈ॥ 12॥
Paurri: Jiyoun muchhuli bin(u) paaniyaiy, kiyoun jeevun paavaiy. Boond vihoona chaatriko, kiyoun kur(i) triptaavaiy. Naad koorunkeh(i) baydhiya, sunmookh ootth(i) dhaavaiy. Bhunvur(u) lobhi koosm baas(u) ka, mil(i) aap(u) bundhaavaiy. Tiyoun sunt junaa Hur(i) preet(i) haiy, daykh(i) ders(u) aghaavaiy. 12.
Word Meaning: Jeevun(u) = life. Boond = (rain) drop. Vihoona = without. Kiyoun Kur(i) = how. Triptaavaiy = be contented. Chaatriko= rainbird. Naad = music. Koorunkay = (to the) deer. Sunmookh = faces toward. Dhaavaiy = rushes. Bhunvur(u) = bumble bee. Koosum Baas = fragrance of the flowers. Bundhaavaiy = gets trapped. Ders(u) = sight. Aghaavaiy = is contented. 12.
MEANING: How can a fish live without water, and how can a rainbird get contentment without the (first) drop (of rainwater)? The musk deer runs towards the source of music even though it would be pierced with arrows. The bumblebee is so greedy for the fragrance of flowers that it loses fear of getting trapped in their sap. Like all the above greedy living beings, the holy

saints have deep affection for Waheguru and feel contented only to have a glimpse of Him. 12

ਸਲੋਕ॥ ਚਿਤਵੰਤਿ ਚਰਨ ਕਮਲੰ ਸਾਸਿ ਸਾਸਿ ਅਰਾਧਨਹ॥ ਨਹ ਬਿਸਰੰਤਿ ਨਾਮ ਅਚੁਤ ਨਾਨਕ ਆਸ ਪੂਰਨ ਪਰਮੇਸੁਰਹ॥ 1॥ ਸੀਤੜਾ ਮੰਨ ਮੰਝਾਹਿ ਪਲਕ ਨ ਥੀਵੈ ਬਾਹਰਾ॥ ਨਾਨਕ ਆਸੜੀ ਨਿਬਾਹਿ ਸਦਾ ਪੇਖੰਦੋ ਸਚੁ ਧਣੀ॥ 2॥

Sloak: Chitvunt(i) Churn Kumulun(g) saas(i), saas(i) araadhneh. Neh bisrunt(i) Naam Achoot Nanak, aas poorun Permayshureh. 1. Seeturra munn munjhaah(i), pulk na theevaiy baahra. Nanak, aasrri nibaah(i), sudaa paykhundo Sach(u) Dhunee. 2.

Word Meaning: Chitvunt(I) = remember. Achoot = non-perishable; immortal. 1. Seeturra = stitched; embedded. Pulk = blink of the eye. Nibaah(i) = supports till the end. Paykhundo = sees; looks after. 2.

MEANING: The immortal Waheguru fulfills the wishes of those devotees who remember His lotus-like Feet (His Naam) and never forget Him, oh Nanak. 1.
The True Lord always looks after them, and fulfills the wishes till the end of His devotees who have stitched His Naam in their heart, and who do not stay away from it (the Naam) even for the time it takes to blink the eye, oh Nanak. 2.

ਪਉੜੀ॥ ਆਸਾਵੰਤੀ ਆਸ ਗੁਸਾਈ ਪੂਰੀਐ॥ ਮਿਲਿ ਗੋਪਾਲ ਗੋਬਿੰਦ ਨ ਕਬਹੂ ਝੂਰੀਐ॥ ਦੇਹੁ ਦਰਸ ਮਨਿ ਚਾਉ ਲਹਿ ਜਾਹਿ ਵਿਸੂਰੀਐ॥
(ਅੰਗ 709) ਹੋਇ ਪਵਿਤ੍ਰ ਸਰੀਰੁ ਚਰਨਾ ਧੂਰੀਐ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਸਦਾ ਹਜੂਰੀਐ॥ 13॥

Paurri: Aasavunti aas, Gosaayeen pooriyaiy. Mil(i) Gopal, Gobind, na kubhoon jhooriyaiy. Dayh(u) Ders mun(i) chaaou, leh(i) jaah(i) visooriyaiy.

(PAGE 709): Hoyay puvittar sreer(u), Churnaa dhooriyaiy. Parbraham, Gurdev, sudaa hujooriyaiy. 13.

Word Meaning: Aasavunti = hopeful. Gosaayeen = Lord. Gopal, Govind = the Lord. Jhooriyaiy = crying in repentance. Chaaou = zest; gusto. Leh Jaah(i) = come off; disappear. Visooriyaiy = worries; complaints. Churnaa Dhooriyaiy = dust of feet (by serving). Parbraham Gurdev = Waheguru. Hujooriyaiy = near. 13.

MEANING: The Lord of the world, Waheguru, fulfills all the wishes of the hopefuls. One is left with no tears of repentance when he connects with Waheguru. I too have the zest to “see” You, so please, show me Your holy glimpse so that all my worries may disappear, and my body (mind) is purified by the dust of Your Feet (by serving You), oh Waheguru. (One must remember that) Waheguru is always very close to him. 13.

ਸਲੋਕ॥ ਰਸਨਾ ਉਚਰੰਤਿ ਨਾਮੰ ਸ੍ਰਵਣੰ ਸੁਨੰਤਿ ਸਬਦ ਅੰਮ੍ਰਿਤਹ॥ ਨਾਨਕ ਤਿਨ ਸਦ ਬਲਿਹਾਰੰ ਜਿਨਾ ਧਿਆਨੁ ਪਾਰਬ੍ਰਹਮਣਹ॥ 1॥
ਹਭਿ ਕੂੜਾਵੈ ਕੰਮ ਇਕਸੁ ਸਾਈ ਬਾਹਰੇ॥ ਨਾਨਕ ਸੇਈ ਧੰਨੁ ਜਿਨਾ ਪਿਰਹੜੀ ਸਚੁ ਸਿਉ॥ 2॥

Sloak: Rusna oochrunt(i) Naamun(g) servnun(g) soonunt(i) Shabad Amriteh. Nanak, tin sud bulihaarun(g) jinha dhiyaan(u) Parbrahmneh. 1. Hubh(i) koorraavaiy kumm, ikkus(u) Saayeen baahray. Nanak sayee dhunn(u), jinha pirhurri Sach(u) siyoun. 2.

Word Meaning: Oochrunt(i) = recite. Servnun(g) = ears. Bulihaarun(g) = sacrifice. 1 Hubh(i) = all. Koorraavaiy = false; (spiritually worthless). Saayeen = God. Baahray = without. Pirhurri = affection. Sach(u) = God. Siyoun = with. 2.

MEANING: I am always a sacrifice to those devotees of Waheguru who recite His Naam with the tongue, listen to Guru’s Amrit-like Shabad with their ears, and keep their mind focused on the Lord, oh Nanak. 1. Those devotees are praiseworthy who have

love only for the everlasting Waheguru. All worldly affairs which exclude Waheguru, are worthless for them, oh Nanak. 2.

ਪਉੜੀ॥ ਸਦ ਬਲਿਹਾਰੀ ਤਿਨਾ ਜਿ ਸੁਨਤੇ ਹਰਿ ਕਥਾ॥ ਪੂਰੇ ਤੇ ਪਰਧਾਨ ਨਿਵਾਵਹਿ ਪ੍ਰਭ ਮਥਾ॥ ਹਰਿ ਜਸੁ ਲਿਖਹਿ ਬੇਅੰਤ ਸੋਹਹਿ ਸੇ ਹਥਾ॥ ਚਰਨ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਚਾਲਹਿ ਪ੍ਰਭ ਪਥਾ॥ ਸੰਤਾ ਸੰਗਿ ਉਧਾਰੁ ਸਗਲਾ ਦੁਖੁ ਲਥਾ॥ 14॥

Paurri: Sud bulihaari tinha, j(i) soontay Hur(i) kutha. Pooray tay perdhaan nivaaveh(i) Prubh mutha. Hur(i) jus(u) likheh(i) Bayunt, soheh(i) say hutha. Churn pooneet, puvittar, chaaleh(i) Prubh putha. Suntaan sung(i) oodhaar(u), sugla dookh(u) lutha. 14.

Word Meaning: Pooray = perfect. Perdhaan = leaders; loved by Waheguru. Nivaaveh(i) = bow to. Jus(u) = praise. Bayunt = limitless. Soheh(i) = look attractive. Pooneet, Puvittar = pure; holy. Putha = path. Oodhar = salvation. Lutha = went away; disappeared. 14.

MEANING: I am always a sacrifice for (willing to serve) those who listen to the stories (of Grandeur) of Waheguru. Those who bow to (obey the Command of) Waheguru are the real leaders (are loved by Him). The hands, which write the praise of the limitless Lord, are beautiful, and the feet that walk on the path of Waheguru (leading to Him) are pure and holy. One gets salvation in the company of the holy saints, and all his sufferings disappear (are eradicated). 14.

ਸਲੋਕ॥ ਭਾਵੀ ਉਦੋਤ ਕਰਣੰ ਹਰਿ ਰਮਣੰ ਸੰਜੋਗ ਪੂਰਨਹ॥ ਗੋਪਾਲ ਦਰਸ ਭੇਟੰ ਸਫਲ ਸੇ ਮਹੂਰਤਹ॥ 1॥ ਕੀਮ ਨ ਸਕਾ ਪਾਇ ਸੁਖ ਮਿਤੀ ਹੂ ਬਾਹਰੇ॥ ਨਾਨਕ ਸਾ ਵੇਲੜੀ ਪਰਵਾਣੁ ਜਿਤੁ ਮਿਲੰਦੜੋ ਮਾ ਪਿਰੀ॥ 2॥

Sloak: Bhaavi oodoat kurnun(g), Huri) rumnun(g) sunjoag poorneh. Gopal ders bhaytun(g), suful say muhoorteh. 1. Keem na sukaan paayay, sookh miti hoon baahray. Nanak, sa vaylrri pervaan(u), jit(u) milundurron ma Piri. 2.

Word Meaning: Bhaavi = fortune. Oodoat = brighten; appear. Rumnun(g) = remember (God). Sunjoag = (timing) of prewritten union. Ders Bhaytun(g) = sight of Waheguru. Suful = successful; rewarding. Muhoortay = time; moment. 1.

Keem = worth. Miti Hoon Bahray = beyond limit. Vaylrri = (auspicious) time. Pervaan = approved; lucky. Milundrron = meet with. Ma Piri = my dear. 2.

MEANING: When the fortune of a devotee brightens on his forehead, and the time of union with the Lord arrives, he begins to remember Him. That moment is successful (auspicious), when one gets a glimpse of Waheguru (gets connected with Him). 1.

I cannot describe the worth (size) of the comforts, as they are beyond measure, and that moment is highly fortunate for me when I get to see my Dear (Waheguru), oh Nanak. 2.

ਪਉੜੀ॥ ਸਾ ਵੇਲਾ ਕਹੁ ਕਉਨੁ ਹੈ ਜਿਤੁ ਪ੍ਰਭ ਕਉ ਪਾਈਐ॥ ਸੋ ਮੂਰਤੁ ਭਲਾ ਸੰਜੋਗੁ ਹੈ ਜਿਤੁ ਮਿਲੈ ਗੁਸਾਈਐ॥ ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਕੈ ਮਨ ਇਛ ਪੁਜਾਈਐ॥ ਵਡੈ ਭਾਗਿ ਸਤਸੰਗੁ ਹੋਇ ਨਿਵਿ ਲਾਗਾ ਪਾਈਐ॥ ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਨਾਨਕ ਬਲਿ ਜਾਈਐ॥ 15॥

Paurri: Sa vayla kuhou kaun(u) haiy, jit(u) Prubh kuou paayeen. So moorut(u), bhulaa sunjoag haiy, jit(u) milaiy Gosaayeen. Aatth pehr Hur(i) dhiyaayay kaiy, mun ichh poojaayee. Vuddaiy bhaag(i) Satsung(u) hoyay, niv(i) laagaan paayee. Mun(i) dershun kee piyaas haiy, Nanak, bul(i) jaayeen. 15.

Word Meaning: Vayla = time. Kaun(u) = what; which? Moorut(u) = moment. Bhulaa Sunjoag = auspicious timing. Gosaayeen = the Lord of the earth (God). Aatth Pehr = 24 hours. Ichh = wish. Poojaayee = fulfilled. Bhaag(i) = with luck. Satsung(i) = company of the holy men. Paayee = feet. Piyaas = thirst; longing. 15.

MEANING: What wonderful time will that be when I will acquire Waheguru in my mind!! That moment, that time, is auspicious when I get connected with the Lord of the world. I got my wish fulfilled (embedded Waheguru's Naam in my heart) when I recited His Naam for twenty-four hours. It was my great fortune to join the company of the holy saints, where I can bow to Waheguru (sing His praise). I have a great longing to see Him, and will offer my life to achieve my objective, oh Nanak. 15.

ਸਲੋਕ॥ ਪਤਿਤ ਪੁਨੀਤ ਗੋਬਿੰਦਹ ਸਰਬ ਦੋਖ ਨਿਵਾਰਣੰ॥ ਸਰਣਿ ਸੂਰ ਭਗਵਾਨਹ ਜਪੰਤਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥1॥ ਛਡਿਓ ਹਭੁ ਆਪੁ ਲਗੜੋ ਚਰਣਾ ਪਾਸਿ॥ ਨਠੜੋ ਦੁਖੁ ਤਾਪੁ ਨਾਨਕ ਪ੍ਰਭੁ ਪੇਖੰਦਿਆ॥ 2॥

Sloak: Putit pooneet Gobindeh, serb doakh nivaarnun(g). Shern(i) Soor Bhugvaaneh, jupunt(i) Nanak Hur(i), Hur(i), Huray. 1. Chhuddiyo hubh(u) aap(u), luggrro Churnaa paas(i). Nutthrro dookh(u), taap(u), Nanak Prubh paykhundiyaan. 2.

Word Meaning: Putit = immoral; sinful. Pooneet = purifier. Doakh = faults; sins. Nivaarnun(g) = destroys. Soor = valiant; great. Jupunt(i) = who remembers. 1.
Hubh(u) = all. Aap(u) = selfishness and ego. Luggrro = attached. Churnaa Paas(i) = near the feet (take shelter). Nutthrro = ran away. Dookh Taap(u) = suffering. Paykhundiyaan = those who have His sight. 2.

MEANING: Waheguru is the purifier of the immoral, destroyer of all sins, and a great protector (guard). His devotees recite His Naam with devotion. 1.
I have given up all my selfishness and ego, and have taken shelter of Waheguru. All my discomfort and suffering were eradicated on "seeing" Him. 2.

ਪਉੜੀ॥ ਮੇਲਿ ਲੈਹੁ ਦਇਆਲ ਢਹਿ ਪਏ ਦੁਆਰਿਆ॥ ਰਖਿ ਲੇਵਹੁ ਦੀਨ ਦਇਆਲ ਭ੍ਰਮਤ ਬਹੁ ਹਾਰਿਆ॥ ਭਗਤਿ ਵਛਲੁ ਤੇਰਾ ਬਿਰਦੁ ਹਰਿ ਪਤਿਤ ਉਧਾਰਿਆ॥ ਤੁਝ ਬਿਨੁ ਨਾਹੀ ਕੋਇ ਬਿਨਉ ਮੋਹਿ ਸਾਰਿਆ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਇਆਲ ਸਾਗਰ ਸੰਸਾਰਿਆ॥ 16॥

Paurri: Mayl(i) laiyhou Duyyaal, dheh(i) puyyay Dooaariya. Rukh(i) layvou Deen Duyyaal, bhermut buhou haariya. Bhugut vuchhul(u) Tayra bird(u), Hur(i) putit oodhaariya. Toojh bin(u) naahi koyay, binou moh(i) saariya. Ker(u) geh(i) layhou Duyyaal, saagur sunsaariya. 16.

Word Meaning: Dheh(i) Puyyay = surrender; come to (shelter). Bhermut = wandering through. Haariya = tired of; given up. Bhugut(i) Vuchhul = lover of worship. Bird(u) = innate virtue. Binou = prayer. Saariya = describe; narrate. Ker(u) Geh(i) = hold hand. Saagur Sunsaariya = the world-sea. 16.

MEANING: I am exhausted of wandering through countless lives, and have come to Your shelter to surrender (my wisdom) to You; kindly connect me with You, oh benevolent Waheguru. It is Your innate virtue to love Your devotees, so kindly salvage this immoral devotee of Yours. There is no one else to whom I could pray to describe my situation. Please, hold my hand to pull me out of this world-sea. 16.

ਸਲੋਕ॥ ਸੰਤ ਉਧਰਣ ਦਇਆਲੰ ਆਸਰੰ ਗੋਪਾਲ ਕੀਰਤਨਹ॥ ਨਿਰਮਲ ਸੰਤ ਸੰਗੇਣ ਓਟ ਨਾਨਕ ਪਰਮੇਸੁਰਹ॥ 1॥ ਚੰਦਨ ਚੰਦੁ ਨ ਸਰਦ ਰੁਤਿ ਮੂਲ ਨ ਮਿਟਈ ਘਾਮ॥ ਸੀਤਲੁ ਥੀਵੈ ਨਾਨਕਾ ਜਪੰਦੜੋ ਹਰਿ ਨਾਮੁ॥ 2॥

Sloak: Sunt oodhrun Duyaalun(g), aasrun(g) Gopal keertuneh. Nirmul sunt sungayn, oat Nanak Pemayshureh. 1. Chundun, Chund(u) na serd root(i), mool na mityee ghaam. Seetul(u) theevaiy Nanaka, jupundurron Hur(i) Naam(u). 2.

Word Meaning: Oodhrun = salvation. Aasrun(g) = support; protection. Keertuneh = singing praise. Nirmul = purifying. Sungayn = company. Oat = shelter. 1.
Chundun = sandalwood oil (which is a cooling agent). Chund(u) = moon (another cooling agent as opposed to the sun). Serd Root(I) = the cold season of winter. Mool Na = not at all. Ghaam = heat (heart burning). Seetul = coolness. Theevaiy = happens. Jupundurron = by reciting. 2.
MEANING: Waheguru's praise is the basis of the life of the holy saints as He shields them from the effects of Maya, and salvages them. The company of such holy saints purifies the mind, so seek the shelter of Waheguru in their company, of Nanak. 1.
The oil of sandalwood, the moon, and the cold season of winter are considered to cool down the body, but they do not cool down the heat (fire of desires) of the mind at all. The mind is cooled down when one recites Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਚਰਨ ਕਮਲ ਕੀ ਓਟ ਉਧਰੇ ਸਗਲ ਜਨ॥ ਸੁਣਿ ਪਰਤਾਪੁ ਗੋਵਿੰਦ ਨਿਰਭਉ ਭਏ ਮਨ॥ ਤੋਟਿ ਨਾ ਆਵੈ ਮੂਲਿ ਸੰਚਿਆ ਨਾਮੁ ਧਨ॥ ਸੰਤ ਜਨਾ ਸਿਉ ਸੰਗੁ ਪਾਈਐ ਵਡੈ ਪੁਨ॥ ਆਠ ਪਹਰ ਹਰਿ ਧਿਆਇ ਹਰਿ ਜਸੁ ਨਿਤ ਸੁਨ॥ 17॥

Paurri: Churn Kumul kee oat, oodhray sugul jun. Soon(i) pertaap(u) Govind, nirbhuou bhuyyay mun. Toat(i) na aavaiy mool(I) sunchiya Naam(u) dhun. Sunt junaa siyoun sung(u), paayiyaiy vuddaiy poonn. Aatth pehr Hur(i) dhiyaayay Hur(i) jus(u) nit soon.
Word Meaning: Churn Kumul = feet soft like the lotus flower (Waheguru's Naam). Pertaap(u) = magnificence. Toat(i) = shortage. Sunchiya = accumulated. Vuddaiy Poonn = because of noble deeds; good fortune. Aatth Pehr = 24 hours. Jus(u) = praise. 17.
MEANING: Everybody who takes shelter at Waheguru's lotus-like Feet (His Naam) is saved. One becomes fearless on listening to the magnificence of Waheguru. One never suffers any shortage when he accumulates the wealth of Waheguru's Naam. But one gets to join the company of the holy saints with great fortune only where he recites Waheguru's Naam, and listens to His praise every day (all the time). 17.

ਸਲੋਕ॥ ਦਇਆ ਕਰਣੰ ਦੁਖ ਹਰਣੰ ਉਚਰਣੰ ਨਾਮ ਕੀਰਤਨਹ॥ ਦਇਆਲ ਪੁਰਖ ਭਗਵਾਨਹ ਨਾਨਕ ਲਿਪਤ ਨ ਮਾਇਆ॥ 1॥
(ਅੰਗ 710)॥ ਭਾਹਿ ਬਲੰਦੜੀ ਬੁਝਿ ਗਈ ਰਖੰਦੜੋ ਪ੍ਰਭੁ ਆਪਿ॥ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਜਾਪਿ॥2

Sloak: Duyya kernun(g), dookh hernun(g), oochurnun(g) Naam keertuneh. Duyyaal Purakh Bhugvaaneh Nanak lipt na Maya. 1.
(PAGE 710): Bhaah(i) bulundurri boojh(i) guyyee, rukhundurro Prubh(u) Aap(i). Jin(i) oopaayee maydni, Nanak so Prubh(u) jaap(i). 2.
Word Meaning: Dookh Hernun(g) = destroyer of all suffering. Oochurnun(g) = by reciting. Lipt Na = no effect of; fully detached. 1.
Bhaah(i) = fire. Bulundurri = flaring. Rukhundurro = protector. Maydni = world. 2.
MEANING: The devotees recite the Naam and sing praise of the kind Waheguru, which destroys all their suffering. The benevolent Waheguru protects His devotees from the affliction of Maya. 1. When Waheguru protects someone, the fire of their desires is extinguished. So, you too, recite the Naam of Waheguru, which has created the world, oh Nanak. 2.

ਪਉੜੀ॥ ਜਾ ਪ੍ਰਭ ਭਏ ਦਇਆਲ ਨ ਬਿਆਪੈ ਮਾਇਆ॥ ਕੋਟਿ ਅਘਾ ਗਏ ਨਾਸ ਹਰਿ ਇਕੁ ਧਿਆਇਆ॥ ਨਿਰਮਲ ਭਏ ਸਰੀਰ ਜਨ ਧੂਰੀ ਨਾਇਆ॥ ਮਨ ਤਨ ਭਏ ਸੰਤੋਖ ਪੂਰਨ ਪ੍ਰਭੁ ਪਾਇਆ॥ ਤਰੇ ਕੁਟੰਬ ਸੰਗਿ ਲੋਗ ਕੁਲ ਸਬਾਇਆ॥ 18॥

Paurri: Jaa Prubh bhuyyay duyyaal, na biyaapaiy Maya. Koat(i) ugha guyyay naas, Hur(i) ikk(u) dhiyaaya. Nirmul bhuyyay sreer, jun dhoori naaya. Mun, tun, bhuyyay suntoakh, Poorun Prubh paaya. Turay kootumb sung(i) loag kool subaaya. 18.

Word Meaning: Biyaapaiy = affects; afflicts. Koat(i) = millions. Ugha = sins. Naas = run away; get destroyed. Nirmul Bhuyyay = got purified. Jun = devotee. Dhoori Naaya = bathed in the dust of feet; by serving Him. Suntoakh = contentment. Kootumb (family). Loag = (common people). Kool (clan) = all associates. 18.

MEANING: When Waheguru is kind to someone, Maya does not afflict him. Millions of sins run away when one remembers one and the only Waheguru. When one serves the devotees of Waheguru, his body is purified, and he becomes content by body and mind when he realizes the omnipresent Waheguru. All the associates of the devotees also get salvaged. 18.

ਸਲੋਕ॥ ਗੁਰ ਗੋਬਿੰਦ ਗੋਪਾਲ ਗੁਰ ਗੁਰ ਪੂਰਨ ਨਾਰਾਇਣਹ॥ ਗੁਰ ਦਇਆਲ ਸਮਰਥ ਗੁਰ ਗੁਰ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣਹ॥ 1॥ ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰਿ ਬੋਹਿਥੈ ਤਾਰਿਅਮੁ॥ ਨਾਨਕ ਪੂਰ ਕਰੰਮ ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ॥ 2॥

Sloak: Gur Gobind, Gopal Gur, Gur Poorun Naraayineh. Gur duyyaal, sumruth Gur, Gur Nanak, putit oodhaarneh. 1. Bhuoujul(u) bikhum(u) usgaah(u), Gur(i) bohithaiy taarium(u). Nanak poor kerm, Satgur churnee luggiyaan. 2.

Word Meaning: Naraayineh = God. Sumruth = perfectly capable. Putit = sinful. 1. Bhuoujul = the world –sea. Bikhum(u) = very tough. Usgaah(u) = ocean. Bohithaiy = ship. Taarium = ferries across. Poor Kerm = all tasks completed successfully. 2.

MEANING: The Guru is the manifestation of the omnipresent Waheguru, which is the Lord of the earth. The Guru is kind, perfectly capable of doing anything, and salvages even the sinful, oh Nanak. 1. The world-sea is a very difficult ocean to swim across, but the Guru is such a ship which ferries us across this sea. All one's tasks are successfully achieved when he comes to the shelter of the Guru, oh Nanak. 2.

ਪਉੜੀ॥ ਧੰਨੁ ਧੰਨੁ ਗੁਰਦੇਵ ਜਿਸੁ ਸੰਗਿ ਹਰਿ ਜਪੇ॥ ਗੁਰ ਕ੍ਰਿਪਾਲ ਜਬ ਭਏ ਤ ਅਵਗੁਣ ਸਭਿ ਛਪੇ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ ਨੀਚਹੁ ਉਚ ਥਪੇ॥ ਕਾਟਿ ਸਿਲਕ ਦੁਖ ਮਾਇਆ ਕਰਿ ਲੀਨੇ ਅਪ ਦਸੇ॥ ਗੁਣ ਗਾਏ ਬੇਅੰਤ ਰਸਨਾ ਹਰਿ ਜਸੇ॥ 19॥

Paurri: Dhunn(u), dhunn(u) Gurdev, jis(u) sung(i) Hur(i) jupay. Gur kirpal jub bhuyyay, ta uvgoon subh(i) chhupay. Parbraham Gurdev, neechoun ooch thupay. Kaat(i) silk dookh Maya, kur(i) leenay Up dusay. Goon gaayay bayunt, rusna Hur(i) jusay. 19.

Word Meaning: Dhunn(u) = worthy of respect. Uvgoon = ignoble qualities. Chhupay = hid; disappeared. Neechoun = from low-caste (having bad qualities). Ooch = to high-caste (having all virtues). Silk = chains. Up = His own. Dusay = daas; slave; devotee. Rusna = tongue. 19.

MEANING: The Guru is great, and is worthy of worship in whose company one recites Waheguru's Naam. All the devotee's ignoble qualities disappear when the Guru becomes benevolent toward him. The Guru is a manifestation of Waheguru and raises the status of a low-caste person (without noble qualities) to that of a high-caste person (with noble qualities). He eradicates the suffering of the devotees by breaking the chains of Maya, and makes them

His own (becomes their guard). With the benevolence of the Guru, the devotee begins to sing praise of Waheguru with his tongue. 19.

ਸਲੋਕ॥ ਦ੍ਰਿਸਟੰਤ ਏਕੋ ਸੁਨੀਅੰਤ ਏਕੋ ਵਰਤੰਤ ਏਕੋ ਨਰਹਰਹ॥ ਨਾਮ ਦਾਨੁ ਜਾਚੰਤਿ ਨਾਨਕ ਦਇਆਲ ਪੁਰਖ ਕ੍ਰਿਪਾ ਕਰਹ॥ 1॥ ਹਿਕੁ ਸੇਵੀ ਹਿਕੁ ਸੰਮਲਾ ਹਰਿ ਇਕਸੁ ਪਹਿ ਅਰਦਾਸਿ॥ ਨਾਮ ਵਖਰੁ ਧਨੁ ਸੰਚਿਆ ਨਾਨਕ ਸਚੀ ਰਾਸਿ॥ 2॥

Sloak: Drishtunt Aiko, sooniunt Aiko, vertunt Aiko Nur-Hureh. Naam daan(u) jaachunt(i), Nanak Duyyaal Purakh kirpa kureh. 1. Hikk(u) sayveen, Hikk(u) sumlaan, Hur(i) Ikkus(u) peh(i) ardaas(i). Naam vukkhur(u) dhun(u) sunchiya, Nanak Sachee raas(i). 2.

Word Meaning: Drishtunt = they see. Sooniunt = listen to. Vertunt = operates. Nur-Hureh = God. Jaachunt(i) = beg for. Duyyaal Purakh = kind Waheguru. 1.
Hikk(u) = only "One". Sayveen = serve; recite (the Naam). Sumlaan = remember. Vukkhur = merchandize. Sunchiya = accumulated. Sachee = everlasting. Dhun(u) = Raas(i) = wealth. 2.

MEANING: The devotees of Waheguru see only Him, listen to Him only, and realize that it is only Him who is operating everywhere (He is omnipresent). I wish the kind Waheguru is benevolent to me as well, and I beg Him for His Naam, oh Nanak. 1.
I serve, and remember only the "One" (Waheguru), and pray only to Him, oh Nanak. I have earned and accumulated the wealth of His Naam, which lasts forever. 2.

ਪਉੜੀ॥ ਪ੍ਰਭ ਦਇਆਲ ਬੇਅੰਤ ਪੂਰਨ ਇਕੁ ਏਹੁ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜਾ ਕਹਾ ਕੇਹੁ॥ ਆਪਿ ਕਰਹੁ ਪ੍ਰਭੁ ਦਾਨੁ ਆਪੇ ਆਪਿ ਲੇਹੁ॥ ਆਵਣ ਜਾਣਾ ਹੁਕਮੁ ਸਭੁ ਨਿਹਚਲੁ ਤੁਧੁ ਥੇਹੁ॥ ਨਾਨਕੁ ਮੰਗੈ ਦਾਨੁ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਹੁ॥ 20॥1॥

Paurri: Prubh duyyaal, bayunt, poorun Ikk(u) ehou. Subh(u) kichh(u) Aapay Aap(i), dooja kuhaan kayhou. Aap(i) kurhou Prubh(u) daan(u) Aapay Aap(i) layhou. Aavun jaana, Huqam(u), subh(u) nihchul(u) Toodh(u) thayhou. Nanak(u) mungaiy daan(u), kur(i) kirpa, Naam(u) dayhou. 20.1.

Word Meaning: Bayunt = limitless. Poorun = perfect; omnipresent. Kuhaan = tell. Kayhou = which; whom? Aavun Jaana = birth and death. Nihchul = non-perishable. Thayhou = residence; existence 20.

MEANING: Waheguru is kind, limitless, and omnipresent. He is the only one who is Supreme; who else is there (like Him) whom I can describe? He is the donor (provider of everything), and (being present in all living beings) is also the receiver. Everything in this universe which comes into being is perishable – this is His Huqam (Law); He alone lives forever. I beg only for His Naam, and pray to Him that with His benevolence, He gives me (His Naam), oh Nanak. 20.1.

ਜੈਤਸਰੀ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Jaitsary Bani Bhugtaan Kee: Ek Onkar Satgur Persad(i):

ਨਾਥ ਕਛੂਅ ਨ ਜਾਨਉ॥ ਮਨੁ ਮਾਇਆ ਕੈ ਹਾਥਿ ਬਿਕਾਨਉ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਕਹੀਅਤ ਹੌ ਜਗਤ ਗੁਰ ਸੁਆਮੀ॥ ਹਮ ਕਹੀਅਤ ਕਲਿਜੁਗ ਕੇ ਕਾਮੀ॥ 1॥ ਇਨ ਪੰਚਨ ਮੇਰੋ ਮਨੁ ਜੁ ਬਿਗਾਰਿਓ॥ ਪਲੁ ਪਲੁ ਹਰਿ ਜੀ ਤੇ ਅੰਤਰ ਪਾਰਿਓ॥ 2॥ ਜਤ ਦੇਖਉ ਤਤ ਦੁਖ ਕੀ ਰਾਸੀ॥ ਅਜੌਂ ਨ ਪਤ੍ਰਾਇ ਨਿਗਮ ਭਏ ਸਾਖੀ॥ 3॥ ਗੋਤਮ ਨਾਰਿ ਉਮਾਪਤਿ ਸ੍ਵਾਮੀ ਸੀਸੁ ਧਰਨਿ ਸਹਸ ਭਗ ਗਾਮੀ॥ 4॥ ਇਨ ਦੂਤਨ ਖਲੁ ਬਧੁ

ਕਰਿ ਮਾਰਿਓ ਬਡੋ ਨਿਲਾਜੁ ਅਜਹੂ ਨਹੀ ਹਾਰਿਓ॥ 5॥ ਕਹਿ ਰਵਿਦਾਸ ਕਹਾ ਕੈਸੇ ਕੀਜੈ॥ ਬਿਨੁ ਰਘੁਨਾਥ ਸਰਨਿ ਕਾ ਕੀ ਲੀਜੈ॥ 6॥1॥

Nath kuchhoo na jaanoun. Mun(u) Maya kaiy haath bikaanou. 1. Ruhaou. Toom kuhhiut huou Jugut Gur Soami. Hum kuhhiut Kuljoog kay kaami. 1. In punchun mayro mun(u) ju bigaariyo. Pul(u), pul(u) Hur(i) Ji tay untar paariyo. 2. Jut daykhoun, tut dookh kee raasi. Ajuoun na putiyaayay Nigum bhuyyay saakhi. 3. Gautum naar(i) Umaput(i) Soami, sees(u) dhern(i) sehs bhug gaami. 4. Inn dootun khul(u) budh(u) kur(i) maariyo, buddo nilaaj(u) ujhoon nuhee haariyo. 5. Keh(i) Ravidass kuhaa, kaiysay keejaiy. Bin(u) Raghunath shern(i) ka kee leejaiy. 6.1.

Word Meaning: Nath = oh Lord. Kuhhiut = are called. Kaami = lustful. Pause &1.
Punchun = the five (demons). Bigaariyo = polluted. Pul, Pul = every moment. Untar Paariyo = created separation. 2.
Jut = where. Tut = there. Raasi = mine; source. Putyaayay = convinced. Nigum = religious books, like the Vedas. Saakhi = teachings. 3.
Gautam Naar(i) = Ahilliya, the wife of the sage Gautam, who was raped by god Indra. Sehs Bhug Gaami = having thousands of signs of female genitals. Indra was cursed by the Sage to bear those signs for his despicable action. Umaput = the husband of Uma (Parbati) – Shiva. Sees Dhern(i) = bearing the head of god Brahma. Once, Brahma cast an evil eye on his own daughter. Felt ashamed; she wanted to escape his sight and moved in different directions, but he would add another head in that direction. Finally, when she flew into the sky, Brahma added another head on the top, which enraged Shiva, who severed Brahma's top head, but it got stuck to Shiva's hand. 4. Khul = foolish. Budh Kur(i) Maariyo = beaten me badly. Nilaaj(u) = shameless. Ujhoon Nuhee = still not. Haariyo = given up. 5. Kuhaa = where. Kaiysay = how? Raghunath = a name for God. 6.

MEANING: I know nothing (about spirituality), and my mind has been sold at the hands of Maya, oh Lord. Pause. You are called the Guru and the Lord of the world, whereas I am known as the lustful of the present era. 1. The five demons (lust, rage, greed, worldly attachments, and ego) have polluted my mind, and are creating a bigger gap between You and me every moment. 2. Wherever I look, I find these demons to be the source of suffering for the people. The human mind is not convinced (is unable to have control over them), even though there are religious books like the Vedas to teach (warn) them. 3. (Under the influence of these demons), god Indra raped Ahilya, the wife of the sage Gautama, and was cursed by the sage to have thousands of signs (marks) of the female genitals on his body. Again, (under the influence of these demons), Brahma was captivated by the beauty of his own daughter and cast an evil eye on her. Shiva was enraged at Brahma's shameless behaviour and severed the latter's topmost head, which got stuck to Shiva's hand, for which he is known as the bearer of the head. 4.
These demons have beaten the foolish me very badly (have polluted my mind very badly). I realize the pollution of my mind, but it is so shameless that it is still not tired of enjoying sensual pleasures. 5. I do not know what means to use, and what shelter to seek other than that of the Lord (to get rid of the influence of the demons), oh Ravidass? 6.1.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਟੋਡੀ ਮਹਲਾ 4 ਘਰੁ 1

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvair(u)
Akal Moorut(i) Ajooni Saibun(g) Gur Persad(i).

RAAG TODI, MEHLA 4, GHUR(U) 1

(ਅੰਗ 711)॥ ਹਰਿ ਬਿਨੁ ਰਹਿ ਨ ਸਕੈ ਮਨੁ ਮੇਰਾ॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਹਰਿ ਪ੍ਰਭੁ ਗੁਰੁ ਮੇਲੇ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੇ ਹੀਅਰੈ ਲੋਚ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਹਰਿ ਨੈਨਹੁ ਹਰਿ ਪ੍ਰਭ ਹੇਰਾ॥ ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਹਰਿ ਨਾਮ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਪਾਧੁਰ ਹਰਿ ਪ੍ਰਭ ਕੇਰਾ॥ 1॥ ਹਰਿ ਰੰਗੀ ਹਰਿ ਨਾਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਹਰਿ ਗੋਵਿੰਦ ਹਰਿ ਪ੍ਰਭ ਕੇਰਾ॥ ਹਰਿ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਗਾ ਮੁਖਿ ਮਸਤਕਿ ਭਾਗੁ ਚੰਗੇਰਾ॥2॥ ਲੋਭ ਵਿਕਾਰ ਜਿਨਾ ਮਨੁ ਲਾਗਾ ਹਰਿ ਵਿਸਰਿਆ ਪੁਰਖੁ ਚੰਗੇਰਾ॥ ਓਇ ਮਨਮੁਖ ਮੂੜ ਅਗਿਆਨੀ ਕਹੀਅਹਿ ਤਿਨ ਮਸਤਕਿ ਭਾਗੁ ਮੰਦੇਰਾ॥ 3॥ ਬਿਬੇਕ ਬੁਧਿ ਸਤਿਗੁਰ ਤੇ ਪਾਈ ਗੁਰ ਗਿਆਨੁ ਗੁਰੂ ਪ੍ਰਭੁ ਕੇਰਾ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਗੁਰੂ ਤੇ ਪਾਇਆ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖੇਰਾ॥ 4॥1॥

(PAGE 711): Hur(i) bin(u) reh(i) na sukaiy mun(u) mayra. Mayray Preetum praan Hur(i) Prubh(u) Gur(u) maylay, buhour(i) na bhuvjul(i) phayra. 1. Ruhaou. Mayray heeuraiy loach luggi Prubh kayri, Hur(i) naiynou Hur(i) Prubh hayraan. Satguru(i) Duyaal(i) Hur(i) Naam(u) drirraya, Hur(i) paadhur Hur(i) Prubh kayra. 1. Hur(i) rungee, Hur(i) Naam(u) Prubh(u) paaya, Hur(i) Govind, Hur(i) Prubh kayra. Hur(i) Hirdaiy, mun(i), tun(i) meettha laaga, mookh(i) mustuk(i) bhaag(u) chungayra. 2. Loabh, vikaar jinha mun(u) laaga, Hur(i) visriya, Purakh(u) chungayra. Oyay munmukh moorr ugiyani kuhhieh(i) tin mustuk(i) bhaag(u) mundayra. 3. Bibayk boodh(i) Satgur tay paayee, Gur Giyan(u) Guru Prubh kayra. Jun Nanak Naam(u) Guru tay paaya, Dhoor(i) mustuk(i) bhaag(u) likhayra. 4.1.

Word Meaning: Reh(i) Na Sukaiy = cannot survive. Buhour(i) = again. Bhuvjul(i) = in the world of rebirths. Phayra = return. Pause. Heeuraiy = (in) the heart. Loach = longing; yearning. Kayri = of. Hayraan = I see. Drirraaya = reinforced. Paadhur = simple straight path. 1. Rungee = imbued. Mustuk(i) = on the forehead. Bhaag(i) Chungayra = good luck. 2. Vikaar = vices; sensual pleasures. Visriya = forgotten. Purakh Chungayra = Noble Waheguru. Oyay = those. Moorr = foolish. Ugiyani = ignorant. Mundayra = bad. 3. Bibayk Boodh(i) = wisdom (ability) to tell the good from the bad. Tay = from. Dhoor(i) = right from the source (Waheguru). Likhayra = prewritten. 4.

MEANING: My mind cannot survive without Waheguru (His Naam). I pray to my Guru that He connect me with my dear Waheguru, which is the basis of my life; once connected with Him, I will not have to take birth in the world again. Pause.

My heart yearns to see Waheguru with my own eyes. (The Guru accepted my prayer), He kindly reinforced Waheguru's Naam in my heart and showed me the simple and straight path to connect with Waheguru. 1. With my great fortune, I found Waheguru to be sweet in my heart, mind, and body. Imbued with His love, I was able to enshrine His Naam in my heart 2. But those who are greedy of and attached to the sensual pleasures of life forget Waheguru. Such people have bad luck on their foreheads and are known as followers of their own minds, foolish, and ignorant. 3.

I received Divine knowledge and the wisdom to tell the good from the bad from my Guru. With my good fortune on my forehead as prewritten by Waheguru, I acquired His Naam with the benevolence of the Guru, oh Nanak. 4.1.

ਟੋਡੀ ਮਹਲਾ 5 ਘਰੁ 1 ਦੁਪਦੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Todi Mehla 5, Ghur(u) 1, Doopuday: Ek Onkar Satgur Persad(i):

ਸੰਤਨ ਅਵਰੁ ਨ ਕਾਹੂ ਜਾਨੀ॥ ਬੇਪ੍ਰਵਾਹ ਸਦਾ ਰੰਗਿ ਹਰਿ ਕੈ ਜਾ ਕੋ ਪਾਖੁ ਸੁਆਮੀ॥ ਰਹਾਉ॥ ਊਚ ਸਮਾਨਾ ਠਾਕੁਰ ਤੇਰੋ ਅਵਰ ਨ ਕਾਹੂ ਤਾਨੀ॥ ਐਸੋ ਅਮਰੁ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਰਾਚਿ ਰਹੇ ਰੰਗਿ ਗਿਆਨੀ॥ 1॥ ਰੋਗ ਸੋਗ ਦੂਖ ਜਰਾ ਮਰਾ ਹਰਿ ਜਨਹਿ ਨਹੀ ਨਿਕਟਾਨੀ॥ ਨਿਰਭਉ ਹੋਇ ਰਹੇ ਲਿਵ ਏਕੈ ਨਾਨਕ ਹਰਿ ਮਨੁ ਮਾਨੀ॥ 2॥1॥
Suntun uver(u) na kaahoo jaani. Baypervaah, suda rung(i) Hur(i) kaiy, ja ko paakh(u) Soami. Ruhaou. Ooch smaana Tthaakur Tayro, uver na kaahoo taani. Aiyso Amar(u) miliyo bhugtun kuou, raach(i) ruhhay rung(i) Giyani. 1. Roag, soag, dookh, juraa, muraa, Hur(i) juneh(i) nuhee niktaani. Nirbhuou hoyay ruhhay live Aikaiy, Nanak Hur(u) mun(u) maani. 2.1.
Word Meaning: Doopuday = Shabads with two stanzas. Uver(u) Na Kaahoo = no one else. Jaani = recognize; acknowledge. Baypervaah = carefree. Rung(i) = in love. Paakh(u) = support. Soami = the Lord. Pause. Smaana = Shaamiyana = canopy. Taani = stretched; pitched. Amar(u) = immortal. Raach(i) Ruhhay = stay absorbed. Rung(i) = in love. Giyani = holy saints. 1. Roag = illness. Soag = grief; sadness. Juraa = old age. Murra = death. Hur(i) Juneh(i) = devotees. Niktaani = comes near. Nirbhuou = fearless. Live Aikaiy = meditating only on the “One”. Maani = convinced; pleased; contented. 2.
MEANING: The holy saints of Waheguru do not recognize any other power than Him. With the Lord's support, they are always imbued with His love and are carefree (indifferent to worldly affairs). Pause. The canopy (spiritual transcendence) of Waheguru is so high that nobody else has ever pitched to (attained) that height. His devotees are connected with the immortal Waheguru and stay imbued in His love. 1.
(The fear of) Any ailment, grief, suffering, old age, or death does not even come near them (they are unaffected by them). Meditating only on Waheguru, they become fearless, and their minds are fully contented with His Naam, oh Nanak. 2.1.

ਟੋਡੀ ਮਹਲਾ 5॥ ਹਰਿ ਬਿਸਰਤ ਸਦਾ ਖੁਆਰੀ॥ ਤਾ ਕਉ ਧੋਖਾ ਕਹਾ ਬਿਆਪੈ ਜਾ ਕਉ ਓਟ ਤੁਹਾਰੀ॥ ਰਹਾਉ॥
(ਅੰਗ 712)॥ ਬਿਨੁ ਸਿਮਰਨ ਜੋ ਜੀਵਨੁ ਬਲਨਾ ਸਰਪ ਜੈਸੇ ਅਰਜਾਰੀ॥ ਨਵ ਖੰਡਨ ਕੋ ਰਾਜੁ ਕਮਾਵੈ ਅੰਤਿ ਚਲੈਗੋ ਹਾਰੀ॥ 1॥ ਗੁਣ ਨਿਧਾਨ ਗੁਣ ਤਿਨ ਹੀ ਗਾਏ ਜਾ ਕਉ ਕਿਰਪਾ ਧਾਰੀ॥ ਸੋ ਸੁਖੀਆ ਧੰਨੁ ਉਸੁ ਜਨਮਾ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰੀ॥ 2॥2॥
Todi Mehla 5: Hur(i) bisrut sudaa khooaari. Ta kuou dhoakha kuhaa biyaapaiy, ja kuou oat Toohaari. Ruhaou.
(PAGE 712): Bin(u) simrun jo jeevun(u) bulna, serp jaiysay arjaari. Nuv khundun ko raaj(u) kmaavaiy, unt(i) chulaiygo haari. 1. Goon-Nidhaan goon tin hee gaayay, ja kuou kirpa dhaari. So sookhiya, dhunn(u) oos(u) junma, Nanak, tis(u) bulihaari. 2.2.
Word Meaning: Bisrut = forgetting. Khooaari = humiliation. Dhoakha = deceit. Biyaapaiy = affect; inflict. Oat = shelter; protection. Pause. Simrun = remembering. Jo = Jiyoun = like. Bulna = burning in the fire of desires. Serp = snake. Arjaari = long life. Nuv Khundun = the nine regions of the world (the whole world). 1. Goon-Nidhaan = the treasure of virtues (Waheguru). Sookhiya = in comforts. 2.
MEANING: One always suffers humiliation in life when one forgets Waheguru. But who can deceive the devotee who has Your support, oh Waheguru. Pause.

Like a long-living and angry snake, which keeps poison in its body, those who do not remember Waheguru (do not keep Him in mind), burn in the fire of desires (never find peace of mind), even if such a person is able to rule the entire world, he leaves this world losing the game of precious human life at the end. 1. But only those lucky individuals sing Your praise whom You are kind to, oh Waheguru. Such devotees are highly fortunate and enjoy a blissful life; I am always a sacrifice for such devotees, oh Nanak. 2.2.

ਟੋਡੀ ਮਹਲਾ 5 ਘਰੁ 2 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਧਾਇਓ ਰੇ ਮਨ ਦਹਦਿਸ ਧਾਇਓ॥ ਮਾਇਆ ਮਗਨ ਸੁਆਦਿ ਲੋਭਿ ਮੋਹਿਓ ਤਿਨਿ ਪ੍ਰਭ ਆਪਿ ਭੁਲਾਇਓ॥ ਰਹਾਉ॥ ਹਰਿ ਕਥਾ ਹਰਿ ਜਸ ਸਾਧ ਸੰਗਤਿ ਸਿਉ ਇਕੁ ਮੁਹਤੁ ਨ ਇਹੁ ਮਨੁ ਲਾਇਓ॥ ਬਿਗਸਿਓ ਪੇਖਿ ਰੰਗੁ ਕੁਸੰਭੁ ਕੋ ਪਰਗ੍ਰਿਹ ਜੋਹਨਿ ਜਾਇਓ॥ 1॥ ਚਰਨ ਕਮਲ ਸਿਉ ਭਾਉ ਨ ਕੀਨੋ ਨਹ ਸਤ ਪੁਰਖੁ ਮਨਾਇਓ॥ ਧਾਵਤ ਕਉ ਧਾਵਹਿ ਬਹੁ ਭਾਤੀ ਜਿਉ ਤੇਲੀ ਬਲਦੁ ਭ੍ਰਮਾਇਓ॥ 2॥ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਕੀਓ ਇਕ ਨਿਮਖ ਨ ਕੀਰਤਿ ਗਾਇਓ॥ ਨਾਨਾ ਝੂਠਿ ਲਾਇ ਮਨੁ ਤੋਖਿਓ ਨਹ ਬੂਝਿਓ ਅਪਨਾਇਓ॥ 3॥ ਪਰਉਪਕਾਰ ਨ ਕਬਹੂ ਕੀਏ ਨਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿ ਧਿਆਇਓ॥ ਪੰਚ ਦੂਤ ਰਚਿ ਸੰਗਤਿ ਗੋਸਟਿ ਮਤਵਾਰੋ ਮਦ ਮਾਇਓ॥ 4॥ ਕਰਉ ਬੇਨੰਤੀ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਭਗਤਿ ਵਛਲ ਸੁਨਿ ਆਇਓ॥ ਨਾਨਕ ਭਾਗਿ ਪਰਿਓ ਹਰਿ ਪਾਛੈ ਰਾਖੁ ਲਾਜ ਅਪੁਨਾਇਓ॥ 5॥1॥3॥

Todi Mehla 5, Ghur(u) 2, Chaupuday. Ek Onkar Satgur Persad(i):

Dhaayo ray mun dehdis dhaayo. Maya mugun, sooaad(i), loabh(i) mohiyo, tin(i) Prubh Aap(i) bhoolaayo. Ruhaou. Hur(i) kutha, Hur(i) jus Sadh Sungut(i) siyoun ikk(u) mooht(u) na eh(u) mun(u) laayo. Bigsiyo, paykh(i) rung(u) koosumbh ko, pur greh(i) johun(I) jaayo. 1. Churn Kumul siyoun Bhaaou na keeno, neh Sat Purakh(u) munaayo. Dhaavut kuou dhaaveh(i) buhou bhaanti, jiyoun tayli buld(u) bhermaayo. 2. Naam(u), daan(u), ishnaan(u) na keeyo, ikk nimukh na keerut(i) gaayo. Na na jhootth(i) laayay mun(u) tokhiyo, neh boojhiyo apnaayo. 3. Per-oopkaar na kubhoon keeyay, nuhee Satgur(u) sayv(i) dhiyaayo. Punch doot ruch(i) sungut(i) gosht(i), mutvaaro mud Mayo. 4. Kuroun bayntee Sadh sungut(i), Hur(i) bhugut(i) vuchhul soon(i) aayo. Nanak bhaag(i) puriyo Hur(i) paachhaiy, raakh(u) laaj Apunaayo. 5.1.3

Word Meaning: Dhaayo = rushes. Dehdis = in all ten directions (every direction). Mugun = absorbed; lost. Sooaad(i) in tastes. Mohiyo = captivated by. Tin = those. Bhoolaayo = misguided. Pause. Kutha = stories (management of the universe). Jus = praise. Mooht(u) = moment. Bigsiyo = blooming of the heart. Paykh(i) = to see. Koosumbh = a pretty flower which withers away quickly, especially when touched. (Maya is like Koosumbh). Pur Greh(i) = others' house (women and wealth). Johun(i) = to watch with evil eye. 1. Bhaaou = love; affection. Sat Purakh = eternal Waheguru. Munaayo = worshipped. Buhou Bhaanti = in many different ways. Tayli Buld(u) Bhermaayo = as an ox goes around and around running an old-fashioned oil mill. 2. Nimukh = a moment. Na Na = various. Jhootth = lies. Tokhiyo = pleased. Boojhiyo = understood. Apnaayo = own. 3. Per-oopkaar = selfless favours to others. Dhiyaayo = remembered. Ruch(i) = getting absorbed. Gosht(i) = in union, in the company. Mutvaaro = intoxicated. Mud = liquor; intoxicant. 4.
Bhugut(i) Vuchhul = lover of His worshippers. Paachhaiy = pursue Him. 5.1.3.

MEANING: Captivated by greed and by different tastes of Maya, and lost in their thoughts, the human mind continuously rushes in every direction (never finds peace). But this is how Waheguru has created the world and misled the people. Pause.
The human mind finds no interest – not even for a short moment - in the stories of Waheguru (His virtues) or in His praise in the company of the Guru (or the holy saints). The human mind blooms to see the short-lived attractions of Maya, which are like a *koosumbh* flower, and casts an evil eye on the wealth and women of others. 1. It shows no love for

Waheguru, who has lotus-like soft feet, nor does it worship Him. But it rushes to pursue many different things and spends its life like the ox that operates (powers) an old-fashioned oil mill and walks in circles all day (without achieving anything). 2. The man does not perform any spiritual deed like taking a dip in Waheguru's Naam-Amrit, or making others do the same; nor does he sing Waheguru's praise, not even for a moment. He does try to please himself with many different false lies (ideas), but does not recognize which is good for his spiritual life (which will accompany him at death). 3. He never does selfless favours to others, nor does he serve Satguru or remember Him. Intoxicated with the comforts of Maya, he always enjoys the company (tastes) of the five demons (lust, greed, etc.). 4. Hearing that Waheguru loves His worshippers, I have come to the gathering of the holy men with the request that they connect me with Him (God). I have come to the shelter of Waheguru hurriedly, requesting that He make me His own and protect my dignity (from the attacks of Maya), oh Nanak. 5.1.3.

ਟੋਡੀ ਮਹਲਾ 5॥ ਮਾਨੁਖੁ ਬਿਨੁ ਬੂਝੇ ਬਿਰਥਾ ਆਇਆ॥ ਅਨਿਕ ਸਾਜ ਸੀਗਾਰ ਬਹੁ ਕਰਤਾ ਜਿਉ ਮ੍ਰਿਤਕ ਓਢਾਇਆ॥ ਰਹਾਉ॥ ਧਾਇ ਧਾਇ ਕ੍ਰਿਪਨ ਸ੍ਰਮੁ ਕੀਨੋ ਇਕਤ੍ਰ ਕਰੀ ਹੈ ਮਾਇਆ॥ ਦਾਨੁ ਪੁੰਨ ਨਹੀ ਸੰਤਨ ਸੇਵਾ ਕਿਤ ਹੀ ਕਾਜਿ ਨ ਆਇਆ॥ 1॥ ਕਰਿ ਆਭਰਣ ਸਵਾਰੀ ਸੇਜਾ ਕਾਮਨਿ ਥਾਟੁ ਬਨਾਇਆ॥ ਸੰਗੁ ਨ ਪਾਇਓ ਅਪੁਨੇ ਭਰਤੇ ਪੇਖਿ ਪੇਖਿ ਦੁਖੁ ਪਾਇਆ॥2॥ ਸਾਰੋ ਦਿਨਸੁ ਮਜੂਰੀ ਕਰਤਾ ਤੁਹੁ ਮੂਸਲਹਿ ਛਰਾਇਆ॥ ਖੇਦੁ ਭਇਓ ਬੇਗਾਰੀ ਨਿਆਈ ਘਰ ਕੈ ਕਾਮਿ ਨ ਆਇਆ॥ 3॥ ਭਇਓ ਅਨੁਗ੍ਰਹੁ ਜਾ ਕਉ ਪ੍ਰਭ ਕੋ ਤਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਇਆ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਪਾਛੈ ਪਰਿਅਉ ਜਨ ਨਾਨਕ ਹਰਿ ਰਸੁ ਪਾਇਆ॥ 4॥2॥4॥

Todi Mehla 5: Manookh(u), bin(u) boojhaiy, birtha aaya. Anik saaj seegaar buhou kerta, jioyoun mirtuk odhaaya. Ruhaou. Dhaayay, dhaayay, kirpun sherm(u) keeno, ikutttar kuree haiy Maya. Daan(u), poonn(u), nuhee suntun sayva, kit hee kaaj(i) na aaya. 1. Kur(i) aabhern suvaari sayja, kaamun(i) thaat(u) bunaaya. Sung(u) na paayo apunay Bhertay, paykh(i), paykh(i) dookh(u) paaya. 2. Saaro dinus(u) mujoori kerta, tooh(u) moosleh(i) chhuraaya. Khayd(u) bhuyyo, baygaari niyaayeen, ghur(i) kaiy kaam(i) na aaya. 3. Bhuyyo anugreh(u) ja kuou Prubh ko, tis(u) hirdaiy Naam(u) vusaaya. Sadh sungut(i) kaiy paachhaiy puriyo, jun Nanak Hur(i) rus(u) paaya. 4.2.4.

Word Meaning: Manookh = man. Bin Boojhaiy = without bonding with God. Birtha = empty; worthless. Anik = countless. Saaj Seegaar = adornments; decorations. Mirtuk(u) = dead body. Odhaaya = dressed. Pause. Kirpun = lover of Maya. Sherm(u) = hard work. Ikuttar = amassed. Daan Poonn(u) = donations and noble deeds. Kaaj(i) = worthy deed. 1. Aabhern = ornaments. Sayja = bed. Kaamun(i) = woman; the human bride. Thaat = attractive construct. Bherta = husband. Paykh(i) = looking (at empty decorations). 2. Majoori = hard labour. Tooh(u) = the hollow shell of a grain. Moosleh(i) = a dumbbell-shaped heavy wooden log to beat the grains to separate kernels from the shells. Chhuraaya = beaten. Khayd = suffer. Baygaari = a person who is obligated to do errands for others without any payment. Niyaayeen = like. Ghur(i) = for self. 3. Anugreh(u) = benevolence. Pachhaiy = shelter. Rus(u) = sweet taste. 4.

MEANING: Man's arrival (his birth) in this world is worthless if he does not make any bond with Waheguru. He adorns his body in many different ways, but without bonding with Waheguru, all his adornment is like dressing up a dead body. Pause.

The money-lover puts in hard labour with gusto and amasses lots of wealth, but all that goes to waste (in the realm of spirituality) if he does not share that with the needy, and does not serve the holy saints. 1. All the religious adornments (wearing of religious symbols and performance of rituals, etc.) of a money-lover are as worthless as the

adornments of a bride who beautifies herself with ornaments and decorates her bed (with flowers, etc.) to make it attractive for her husband who does not show up (leaving her suffering in separation). 2. The man puts in hard labour all day (to make money), but (without bonding with Waheguru) it is like beating the shells of grains without kernels with a wooden log. His hard work goes (spiritually) unrewarded like that of the man who is obligated to do work for others without any payment to take home. 3. But when Waheguru becomes benevolent to someone, he acquires His Naam in his heart. I also took shelter of the holy saints to acquire the sweet essence of Waheguru's Naam, oh Nanak. 4.2.4.

ਟੋਡੀ ਮਹਲਾ 5॥ ਕ੍ਰਿਪਾਨਿਧਿ ਬਸਹੁ ਰਿਦੈ ਹਰਿ ਨੀਤ॥ ਤੈਸੀ ਬੁਧਿ ਕਰਹੁ ਪਰਗਾਸਾ ਲਾਗੈ ਪ੍ਰਭ ਸੰਗਿ ਪ੍ਰੀਤਿ॥ ਰਹਾਉ॥ ਦਾਸ ਤੁਮਾਰੇ ਕੀ ਪਾਵਉ ਧੂਰਾ ਮਸਤਕਿ ਲੇ ਲੇ ਲਾਵਉ॥ ਮਹਾ ਪਤਿਤ ਤੇ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਕੀਰਤਨ ਗੁਨ ਗਾਵਉ॥ 1॥
(ਅੰਗ 713)॥ ਆਗਿਆ ਤੁਮਰੀ ਮੀਠੀ ਲਾਗਉ ਕੀਓ ਤੁਹਾਰੋ ਭਾਵਉ॥ ਜੋ ਤੂ ਦੇਹਿ ਤਹੀ ਇਹੁ ਤ੍ਰਿਪਤੈ ਆਨ ਨ ਕਤਹੂ ਧਾਵਉ॥ 2॥ ਸਦ ਹੀ ਨਿਕਟਿ ਜਾਨਉ ਪ੍ਰਭ ਸੁਆਮੀ ਸਗਲ ਰੇਣ ਹੋਇ ਰਹੀਐ॥ ਸਾਧੂ ਸੰਗਤਿ ਹੋਇ ਪਰਾਪਤਿ ਤਾ ਪ੍ਰਭੁ ਅਪੁਨਾ ਲਹੀਐ॥ 3॥ ਸਦਾ ਸਦਾ ਹਮ ਛੋਹਰੇ ਤੁਮਰੇ ਤੂ ਪ੍ਰਭ ਹਮਰੋ ਮੀਰਾ॥ ਨਾਨਕ ਬਾਰਿਕ ਤੁਮ ਮਾਤ ਪਿਤਾ ਮੁਖਿ ਨਾਮੁ ਤੁਮਾਰੋ ਖੀਰਾ॥ 4॥3॥5॥

Todi Mehla 5: Kirpa-nidh(i), bus-hou ridaiy Hur(i) neet. Taiysi boodh(i) kur-hou pergaasa, laagaiy Prubh sung(i) preet(i). Ruhaou. Daas Toomhaaray kee paavoun dhoora, mustuk(i) lay, lay, laavoun. Muhaa putit tay hoat pooneeta, Hur(i) keertun goon gaavoun. 1.

(PAGE 713): Aagiya Toomri meetthi laagou, keeyo Toohaaro bhaavou. Jo Tu dayh(i), tuhee eh(u) triptaiy, aan na kut-houn dhaavou. 2. Sud hee nicket(i) jaanou Prubh Soami, sugul raiyn hoyay rihhiyaiy. Sadhu sungut(i) hoyay praaput(i), ta Prubh(u) apuna luhhiyaiy. 3. Suda, suada hum chhohray Toomray, Tu Prubh humro Meera. Nanak baarik, Toom maat, pitaa, mookh(i) Naam(u) Toomaaro kheera. 4.3.5.

Word Meaning: Kirpa-nidh(i) = the treasure of munificence (kindness) – God. Busou = reside. Neet = every day; always. Boodh(i) = wisdom. Pergaasa = lighten up. Pause. Dhoora = dust of the feet. Mustuk(i) = on the forehead. Putit = sinful. Pooneeta = purified; pious. Keertun = sing praise. 1. Aagiya = Will. Bhaavou = may like. Tuhee = with that. Triptaiy = be contented. Aan = other. Na Kut-houn = nowhere. 2. Nicket(i) = nearby. Raiyn = (humble like) dust. Praaput(i) = acquirement = luhhiyaiy. 3. Chhohray = children. Meera = Master; Lord. Kheera = milk. 4.

MEANING: Kindly reside in my heart all the time, oh, the treasure of benevolence, Waheguru. Kindly lighten up my mind with the wisdom so that love for You is implanted in my mind. Pause. I wish to have the dust of the feet of Your devotees to put on my forehead (show deep respect for them and serve them) so that I am transformed from a big sinner to a purified devotee, and get motivated to sing Your praise, oh Waheguru. 1. I wish I could find Your Command to be sweet, and like (gladly accept) whatever You do. I also wish to be content with whatever You give me, and I do not need to seek the support of anyone else. 2. I wish that I always felt that You are close to me, and I should be humble like dust (which is stepped on by everybody, and does not complain), oh my Lord. I should be lucky to join the company of the holy saints to acquire Your Naam in my heart. 3. I am always like Your child (who makes mistakes), and You are my father. I, Nanak, am Your child, and You are my mother and my father; just like a baby needs milk for food, I need Your Naam on my tongue as my mental food; kindly grant me that, oh Waheguru. 4.3.5.

ਟੋਡੀ ਮਹਲਾ 5 ਘਰੁ 2 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਾਗਉ ਦਾਨੁ ਠਾਕੁਰ ਨਾਮ॥ ਅਵਰੁ ਕਛੁ ਮੇਰੈ ਸੰਗਿ ਨ ਚਾਲੈ ਮਿਲੈ ਕ੍ਰਿਪਾ ਗੁਣ ਗਾਮ॥ 1॥ ਰਹਾਉ॥ਰਾਜੁ ਮਾਲੁ ਅਨੇਕ ਭੋਗ ਰਸ ਸਗਲ ਤਰਵਰ ਕੀ ਛਾਮ॥ ਧਾਇ ਧਾਇ ਬਹੁ ਬਿਧਿ ਕਉ ਧਾਵੈ ਸਗਲ ਨਿਰਾਰਥ ਕਾਮ॥ 1॥ ਬਿਨੁ ਗੋਬਿੰਦ ਅਵਰੁ ਜੇ ਚਾਹਉ ਦੀਸੈ ਸਗਲ ਬਾਤ ਹੈ ਖਾਮ॥ ਕਹੁ ਨਾਨਕ ਸੰਤ ਰੇਨੁ ਮਾਗਉ ਮੇਰੋ ਮਨੁ ਪਾਵੈ ਬਿਸਰਾਮ॥ 2॥6॥

Todi Mehla 5, Ghur(u) 2, Doopuday: Ek Onkar Satgur Persad(i). Maangoun daan(u), Tthaakur Naam. Uver(u) kuchhoo mayraiy sung(i) na chaalaiy, milaiy kirpa goon gaam. 1. Ruhaou. Raj(u), maal(u), anayk bhoag rus, sugul turvur kee chhaam. Dhaayay, dhaayay, buhou bidh(i) kuou dhaavaiy, sugul niraaruth kaam. 1. Bin(u) Gobind, uver(u) jay chaahoun deesay, sugul baat haiy khaam. Kuhou Nanak, Sunt rayn(u) maangoun, mayro mun(u) paavaiy bisraam. 2.6.

Word Meaning: Daan(u) = donation. Uver(u) = other. Sung(i) Na Chaalaiy = does not accompany. Goon Gaam = singing praise. Pause. Maal(u) = property. Bhoag Rus = enjoyment of tastes. Turvur = tree. Chhaam = shade. Buhou Bidh(i) = in many different ways. Niraaruth = meaningless. 1. Deesaiy = visible. Khaam = weak; perishable. Bisraam = peace. 2.

MEANING: I beg only for His Naam as a donation to me from my Lord because nothing else will accompany me at my death. So, I pray to Him that He gives me the ability to sing His virtues (praise). Pause. Be it the reign of some state, wealth, or enjoyment of countless tastes, they all are short-lived like the shade of a tree (which changes direction with the sun and disappears at sunset). The man runs around to make money in many different ways, but all that becomes worthless at the end (because it does not go with him). 1. Everything else that I see and wish for is short-lived except for Waheguru's Naam. I ask only for the dust of the Feet of the Guru (opportunity to serve Him) so that my mind finds peace (by merging into Waheguru), oh Nanak. 2.6.

ਟੋਡੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਜੀ ਕੋ ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ॥ ਜੀਅ ਪ੍ਰਾਨ ਸੂਖ ਮਨੁ ਕਉ ਬਰਤਨਿ ਏਹ ਹਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਜਾਤਿ ਨਾਮੁ ਮੇਰੀ ਪਤਿ ਹੈ ਨਾਮੁ ਮੇਰੈ ਪਰਵਾਰੈ॥ ਨਾਮੁ ਸਖਾਈ ਸਦਾ ਮੇਰੈ ਸੰਗਿ ਹਰਿ ਨਾਮੁ ਮੋ ਕਉ ਨਿਸਤਾਰੈ॥ 1॥ ਬਿਖੈ ਬਿਲਾਸ ਕਹੀਅਤ ਬਹੁਤੇਰੇ ਚਲਤ ਨ ਕਛੂ ਸੰਗਾਰੈ॥ ਇਸਟੁ ਮੀਤੁ ਨਾਮੁ ਨਾਨਕ ਕੋ ਹਰਿ ਨਾਮੁ ਮੇਰੈ ਭੰਡਾਰੈ॥ 2॥2॥7॥

Todi Mehla 5: Prubh Ji ko Naam(u) muneh(i) sadhaaraiy. Jea, praan, sookh mun kuou, burton(i) eh humaaray. 1. Ruhaou. Naam(u) jaat(i), Naam(u) mayri put(i) haiy, Naam(u) mayraiy pervaaraiy. Naam(u) sukhaayee suda mayraiy sung(i), Hur(i) Naam(u) mo kuou nistaaraiy. 1. Bikhaiy, bilaas kuhhiut buhoutayray, chult na kuchhoo sungaaraiy. Isht(u), meet(u), Naam(u) Nanak ko, Hur(i) Naam(u) mayraiy bhundaaraiy. 2.2.7.

Word Meaning: Muneh(i) Sadhaaraiy = supports the mind. Burtun(i) = the useful thing. Pause. Put(i) = dignity. Pervaaraiy = family. Sukhaayee = friend. Nistaaraiy = salvages. 1. Bikhaiy Bilaas = (poisonous) sensual pleasures. Kuhhiut = are considered (known). Sungaaraiy = with. Isht(u) = dear. Bhundaaraiy = treasure. 2.

MEANING: Waheguru's Naam is the support for my mind. It provides comfort to my life and mind, and is the only worthy thing in my life. Pause. Waheguru's Naam is the highest caste, dignity, and family for me. The Naam is my true friend which is always with me, and which provides salvation. 1. There are many enjoyments of sensual pleasures known to the man (which he enjoys), but none of them accompany him at the end. Waheguru's Naam is my dear deity, my friend, and my treasure, oh Nanak. 2.2.7.

ਟੋਡੀ ਮ:5॥ ਨੀਕੇ ਗੁਣ ਗਾਉ ਮਿਟਹੀ ਰੋਗ॥ ਮੁਖ ਊਜਲ ਮਨੁ ਨਿਰਮਲੁ ਹੋਈ ਹੈ ਤੇਰੋ ਰਹੈ ਈਹਾ ਊਹਾ ਲੋਗੁ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਪਖਾਰਿ ਕਰਉ ਗੁਰ ਸੇਵਾ ਮਨਹਿ ਚਰਾਵਉ ਭੋਗ॥ ਛੋਡਿ ਆਪਤੁ ਬਾਦੁ

ਅਹੰਕਾਰਾ ਮਾਨੁ ਸੋਈ ਜੋ ਹੋਗੁ॥ 1॥ ਸੰਤ ਟਹਲ ਸੋਈ ਹੈ ਲਾਗਾ ਜਿਸੁ ਮਸਤਕਿ ਲਿਖਿਆ ਲਿਖੋਗੁ॥ ਕਹੁ ਨਾਨਕ ਏਕ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕਰਣੈ ਜੋਗੁ॥ 2॥3॥8॥

Todi M:5: Neekay goon gaaou, mit-hee roag. Mookh oojul, mun(u) nirmul(u) hoyee haiy, tayro ruhaiy, eehaan, oohaan, loag. 1. Ruhaou. Churn pukhaar(i) kuroun Gur sayva, muneh(i) churaavoun bhoag. Chhoad(i) aaput(u), baad(u) ahunkaara, maan(u) soyee jo hoag. 1. Sunt tehl soyee haiy laaga, jis(u) mustuk(i) likhiya, likhoag(u). Kuhou Nanak, Aik bin(u) dooja, uver(u) na kernaiy joag(u). 2.3.8.

Word Meaning: Neekay = beautiful; virtuous. Mit-hee = will be eradicated. Oojul = clean; respectable. Eehaan, Oohaan Loag(u) = this and the next world. Pause.
Pukhaar(i) = by washing. Bhoag = the sweets for the idol. Aaput(u) = selfishness. Baad(u) = destructive discussions. Maan(u) = accept. Hoag = happens. 1.
Tehl = service. Likhoag(u) = writing. Kernaiy Joag(u) = capable; omnipotent. 2.

MEANING: Sing the virtues of Waheguru whereby all your ailments (suffering) will be eradicated, your mind will be purified, your face will shine (be respectable), and you will earn respect in both the worlds – this and the next – oh my friend. Pause.
(People bathe their idol and offer him sweets), But I will wash the feet of Waheguru (serve Him in every way), and surrender my mind as the sweet (for Him). I will give up all my selfishness, destructive discussions, and my ego, and will accept everything that happens. 1. But only that devotee gets to serve the Guru who has good fortune prewritten on his forehead. There is none other than Waheguru, who is omnipotent, oh Nanak. 2.3.8.

ਟੋਡੀ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਆਇਓ ਸਰਣਿ ਤੁਹਾਰੀ॥ ਮਿਲੈ ਸੂਖੁ ਨਾਮੁ ਹਰਿ ਸੋਭਾ ਚਿੰਤਾ ਲਾਹਿ ਹਮਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਅਵਰ ਨ ਸੂਝੈ ਦੂਜੀ ਠਾਹਰ ਹਾਰਿ ਪਰਿਓ ਤਉ ਦੁਆਰੀ॥ ਲੇਖਾ ਛੋਡਿ ਅਲੇਖੈ ਛੁਟਹ ਹਮ ਨਿਰਗੁਨ ਲੇਹੁ ਉਬਾਰੀ॥ 1॥ ਸਦ ਬਖਸਿੰਦੁ ਸਦਾ ਮਿਹਰਵਾਨਾ ਸਭਨਾ ਦੇਇ ਅਧਾਰੀ॥ ਨਾਨਕ ਦਾਸ ਸੰਤ ਪਾਛੈ ਪਰਿਓ ਰਾਖਿ ਲੇਹੁ ਇਹ ਬਾਰੀ॥ 2॥4॥9॥

Todi Mehla 5: Satgur aayo shern(i) Toohaari. Milaiy sookh(u), Naam(u), Hur(i) sobha, chinta laah(i) humaari. 1. Ruhaou. Uver na soojhaiy dooji tthahur, haar(i) puriyo Tuou dooaari. Laykha chhoad(i) alaykhaiy chhooteh, hum nirgoon layhou oobaari. 1. Sud bukhshind(u) suda mehrvaana, subhna dayay adhaari. Nanak, daas Sunt paachhaiy puriyo, raakh(i) layhou eh baari. 2.4.9.

Word Meaning: Chinta Laah(i) = remove my worries. Pause. Soojhaiy = think of. Tthaahur = shelter. Haar(i) = having tired; finally. Dooaari = door. Laykha = account (of deeds). Chhoad(i) = ignore; disregard. Alaykhay = without the account. Chhooteh = emancipate. Nirgoon = without any virtue. Oobaari = salvage. 1.
Bukhshind(u) = forgiving. Adhaari = support; food. Paachhaiy Puriyo = in shelter. 2.

MEANING: I have come to Your shelter, oh my Satguru. Kindly implant Waheguru's Naam and praise for Him, which are the source of all comforts, and which eradicate all my worries, in my heart. Pause. I cannot think of any other shelter; so, finally, I have come to Your door. Please disregard the account of all my bad deeds, as I have no virtue, and emancipate me with Your benevolence. 1. You are always forgiving, always compassionate, and give support (and food) to everybody. I, Nanak, have come to the shelter of the Guru begging Him to save me this time (in this life). 2.4.9.

ਟੋਡੀ ਮਹਲਾ 5॥ ਰਸਨਾ ਗੁਣ ਗੋਪਾਲ ਨਿਧਿ ਗਾਇਣ॥ ਸਾਤਿ ਸਹਜੁ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਸਗਲੇ ਦੂਖ ਪਲਾਇਣ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 714)॥ ਜੋ ਮਾਗਹਿ ਸੋਈ ਸੋਈ ਪਾਵਹਿ ਸੇਵਿ ਹਰਿ ਕੇ ਚਰਣ ਰਸਾਇਣ॥ ਜਨਮ ਮਰਣ ਦੁਹਹੁ

ਤੇ ਛੂਟਹਿ ਭਵਜਲ ਜਗਤੁ ਤਰਾਇਣ॥ 1॥ ਖੋਜਤ ਖੋਜਤ ਤਤੁ ਬੀਚਾਰਿਓ ਦਾਸ ਗੋਵਿੰਦ ਪਰਾਇਣ॥ ਅਬਿਨਾਸੀ ਖੇਮ ਚਾਹਹਿ ਜੇ ਨਾਨਕ ਸਦਾ ਸਿਮਰ ਨਾਰਾਇਣ॥ 2॥5॥10॥

Todi Mehla 5: Rusna, goon Gopal nidh(i) gaayin. Shaant(i), sehj(u), rehus(u) mun(i) oopjiyo, suglay dookh pulaayin. 1. Ruhaou.

(PAGE 714): Jo maangeh(i), soyee, soyee paaveh(i), sayv(i) Hur(i) kay Churn rusaayin. Junum, mern, doohoun tay chhooteh(i), bhuvjul jugut(u) turaayin. 1. Khojut, khojut, Tut(u) beechaariyo, daas Govind puraayin. Abinaashi khaym chaaheh(i) jay Nanak, sudaa simer Narrayin. 2.5.10.

Word Meaning: Goon-Nidh(i) = treasure (source) of virtues. Shaant(i) = peace. Sehj(u) = blissfulness. Rehus(u) = blooming of the heart. Pulaayin = disappear. Pause. Rusaayin = source of sweetness (comforts). Bhuvjul Jugut(u) = the world-sea. 1. Khojut, Khojut = searching deeply. Tut(u) = the reality; the essence. Puraayin = support. Abinaashi = everlasting. Khaym = comfort; bliss. Naraayin = God. 2.

MEANING: The individual, who sings praise of Waheguru - which is the source of all virtues - attains peace and blissfulness, and his heart blooms with joy as all his discomforts are destroyed. Pause. By serving Waheguru, which has lotus-like soft feet, and which is the source of all sweetness (comforts), the devotee gets all that he wishes for; he swims across the world-sea and is spared from further births and deaths. 1. Searching deep, Waheguru's devotees find out the reality that Waheguru alone is the support (basis) of their life. If you, too, wish everlasting comfort, then always remember Waheguru, oh Nanak. 2.5.10.

ਟੋਡੀ ਮਹਲਾ 5॥ ਨਿੰਦਕੁ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਾਟਿਓ॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਿਵ ਕੈ ਬਾਣਿ ਸਿਰੁ ਕਾਟਿਓ॥ 1॥ ਰਹਾਉ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਚ ਕਾ ਪੰਥਾ ਥਾਟਿਓ॥ ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਰਾਮ ਰਤਨੁ ਧਨੁ ਖਾਟਿਓ॥ 1॥ ਭਸਮਾਭੂਤ ਹੋਆ ਖਿਨੁ ਭੀਤਰਿ ਅਪਨਾ ਕੀਆ ਪਾਇਆ॥ ਆਗਮ ਨਿਗਮੁ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਸਭੁ ਦੇਖੈ ਲੋਕੁ ਸਬਾਇਆ॥ 2॥6॥11॥

Todi Mehla 5: Ninduk(u), Gur kirpa tay haatiyo. Parbraham Prubh bhuyyay duyyaala, Shiv kaiy baan(i) sir(u) kaatiyo. 1. Ruhaou. Kaal(u) jaal(u), Jum(u) joh(i) na saakaiy, Sach ka puntha thaatiyo. Khaat, khurchut, kichh(u) nikhootut naahi, Ram ruttan(u) dhun(u) khaatiyo. 1. Bhusmabhoot hoa khin(u) bheetar(i), apuna keeya paaya. Aagum, Nigum(u), kuhhaiy jun(u) Nanak, subh(u) daykhaiy loak(u) subaaya. 2.6.11.

Word Meaning: Ninduk(u) = vilifier; malicious critic. Haatiyo = stopped. Shiv = Waheguru. Baan(i) = arrow (of Waheguru's Naam). Sir(u) = thinking. Pause. Kaal(u) = death. Joh(i) = cast evil eye. Puntha = path. Thaatiyo = established. Nikhootut = experience shortage. Ram Ruttan = Waheguru's jewel-like precious Naam. Khaatiyo = earned. 1. Bhusmabhoot = becomes dust; is obliterated. Khin(u) Bheetar(i) = in a moment. Aagum Nigum(u) = what is to happen in the future. Subaaya = all. 2.

MEANING: If Satguru becomes kind, even a malicious critic becomes pious when Satguru, with His benevolence, puts an end to his nefarious activities. When Waheguru becomes kind to him, his mean thinking is destroyed with the arrow of His Naam. Pause.

He is put on the path of righteousness by the Guru, and now, the net of spiritual death, or the messenger of death, cannot cast an evil eye on him (can cause no harm to him). He earns the wealth of Waheguru's jewel-like, precious Naam, which never runs out, no matter how he spends it (how many people he shares it with). 1. His evil thinking becomes a pile of dust (is obliterated) in a moment, and it (his evil thinking) gets the punishment of its deeds. Nanak invites all the people to come and watch the fate that a vilifier is about to meet. 2.6.11.

ਟੋਡੀ ਮ: 5॥ ਕਿਰਪਨ ਤਨ ਮਨ ਕਿਲਵਿਖ ਭਰੇ॥ ਸਾਧ ਸੰਗਿ ਭਜਨੁ ਕਰਿ ਸੁਆਮੀ ਢਾਕਨ ਕਉ ਇਕੁ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਛਿਦ੍ਰ ਬੋਹਿਥ ਕੇ ਛੁਟਕਤ ਥਾਮ ਨ ਜਾਹੀ ਕਰੇ॥ ਜਿਸ ਕਾ ਬੋਹਿਥੁ ਤਿਸੁ ਆਰਾਧੇ ਖੋਟੇ ਸੰਗਿ ਖਰੇ॥ 1॥ ਗਲੀ ਸੈਲ ਉਠਾਵਤ ਚਾਹੈ ਓਇ ਊਹਾ ਹੀ ਧਰੇ॥ ਜੋਰੁ ਸਕਤਿ ਨਾਨਕ ਕਿਛੁ ਨਾਹੀ ਪ੍ਰਭ ਰਾਖਹੁ ਸਰਣਿ ਪਰੇ॥ 2॥7॥12॥

Todi M: 5: Kirpun, tun, mun kilvikh bhuray. Sadh sung(i) bhujun(u) kur(i) Soami, dhaakun kuou Ikk(u) Huray. 1. Ruhaou. Anik chhidur bohith kay chhootkut, thaam na jaahi kuray. Jis ka bohith(u) Tis(u) aaraadhay, khoatay sung(i) khuray. 1. Gulleen saiyl ootthaavut chaahaiy, oye oohaan hee dhuray. Joar shukut(i) Nanak kichh(u) naahi, Prubh raakhou shern(i) puray.

Word Meaning: Kirpun = lover of money. Kilvikh = sins. Bhujun(u) = recitation of the Naam. Dhaakun Kuou = to cover. Huray = God. Pause. Chhidur = holes; entrances for evil qualities. Bohith = ship (human body). Chhootkut = open; appear. Thaam = to plug. Araadhay = worship. Khoatay = adulterated; impure. Khuray = pure. 1. Gulleen = just talk. Saiyl = rock; mountain. Ootthaavut Chaahaiy = wishes to lift. Joar(u) = force; ability. Shukut(i) = power. Raakhou = save; salvage. 2.

MEANING: The body and the mind of a money-lover are filled with sins (he commits countless sins to amass money). But, if a money-lover takes the shelter of the holy saints and recites Waheguru's Naam there, all his sins get covered (destroyed) by Waheguru. Pause. With so many sins committed over time, countless holes appear in the body-ship of the individual, as a result of which, good qualities leak out of his mind, and evil qualities enter, and those holes cannot be plugged. But if the evil person worships the Creator (God) of his body-ship, even the impure (evil) are able to swim across the world-sea along with the pious. 1. But the evil thinks of lifting (removing) the mountain-like heavy load of his sins only with talks, which (the mountain of the load) does not move and stays there. The man has no ability or power to eradicate the load of his sins; the only thing he can do is to come to Waheguru's shelter and pray for His protection against his sins, oh Nanak. 2.7.12.

ਟੋਡੀ ਮਹਲਾ 5॥ ਹਰਿ ਕੋ ਚਰਨ ਕਮਲ ਮਨਿ ਧਿਆਉ॥ ਕਾਢਿ ਕੁਠਾਰੁ ਪਿਤ ਬਾਤ ਹੰਤਾ ਅਉਖਧੁ ਹਰਿ ਕੋ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਤੀਨੇ ਤਾਪ ਨਿਵਾਰਣਹਾਰਾ ਦੁਖ ਹੰਤਾ ਸੁਖ ਰਾਸਿ॥ ਤਾ ਕਉ ਬਿਘਨ ਨ ਕੋਊ ਲਾਗੈ ਜਾ ਕੀ ਪ੍ਰਭ ਆਗੈ ਅਰਦਾਸਿ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਬੈਦ ਨਾਰਾਇਣ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭ ਏਕ॥ ਬਾਲ ਬੁਧਿ ਪੂਰਨ ਸੁਖਦਾਤਾ ਨਾਨਕ ਹਰਿ ਹਰਿ ਟੇਕ॥ 2॥8॥13॥

Todi Mehla 5: Hur(i) ko Churn kumul mun(i) dhiyaaoun. Kaadh(i) kootthaar(u) pit baat hunta, aukhudh(u) Hur(i) ka Naaoun. 1. Ruhaou. Teenay taap nivaarunhaara, dookh hunta, sookh raas(i). Ta kuou bighun na koyoo laagaiy, ja kee Prubh aagaiy ardaas(i). 1. Sunt persad(i) baiyd Naraayin, kern kaarun Prubh aik. Baal boodh(i), Poorun Sookh Daata, Nanak Hur(i), Hur(i) tayk. 2.8.13.

Word Meaning: Churn Kumul = Waheguru's Feet (His Naam). Kootthaar = axe. Pit = heat; rage. Baat = air; Conceit. Hunta = destroyed. Aukhudh(u) = medicine. Pause. Teenay Taap = the three types of ailments (mental, physical, and due to irritants). Raas(i) = wealth; source of. Bighun = impediments; obstacles. 1. Baiyd = physician. Naraayin = God. Kern Karun = the source of all creation. Baal Boodh(i) = the innocent thinking of children. Tayk = support; shelter. 2.

MEANING: I recite Waheguru's Naam, which is the perfect medication to cure ailments like rage and conceit, and which, like an axe, cuts them into pieces. Pause.

Waheguru's Naam is the destroyer of all three types of ailments – mental, physical, and those caused by disagreements – is the eradicator of all suffering, and is the source of all comforts. One faces no impediments in spiritual life if one prays to God. 1. With the benevolence of the Guru, one realizes Waheguru, which is the true physician, and the creator

of the whole creation (the universe). But only those devotees get connected with the omnipresent and the source of all comforts, Waheguru, who approach Him with the pure childlike thinking (no cunning or conceit in mind), and seek His shelter, oh Nanak. 2.8.13.

ਟੋਡੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਸਦ ਜਾਪਿ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਵਸਦੀ ਕੀਨੀ ਆਪਿ॥ 1॥ ਰਹਾਉ॥ ਜਿਸ ਕੇ ਸੇ ਫਿਰਿ ਤਿਨ ਹੀ ਸਮ੍ਹਾਲੇ ਬਿਨਸੇ ਸੋਗ ਸੰਤਾਪ॥ ਹਾਥ ਦੇਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਹਰਿ ਹੋਏ ਮਾਈ ਬਾਪ॥ 1॥ ਜੀਅ ਜੰਤ ਹੋਏ ਮਿਹਰਵਾਨਾ ਦਯਾ ਧਾਰੀ ਹਰਿ ਨਾਥ॥ ਨਾਨਕ ਸਰਨਿ ਪਰੇ ਦੁਖ ਭੰਜਨ ਜਾ ਕਾ ਬਡ ਪਰਤਾਪ॥ 2॥9॥14॥

Todi Mehla 5: Hur(i), Hur(i) Naam(u) sudaa, sud jaap(i). Dhaar(i) anugreh(u) Parbraham Soami, vusdee keeni Aap(i). 1. Ruhaou. Jis kay say, phir(i) Tin hee sumhaalay, binsay soag, suntaap. Haath(i) dayay raakhay jun Apunay, Hur(i) hoyay maayee, baap. 1. Jea junt hoyay mehrvaana, duyya dhaari Hur(i) Nath. Nanak, shern(i) pray Dookh-Bhunjun, ja ka bud pertaap. 2.9.14.

Word Meaning: Dhaar(i) Anugreh(u) = adopting kindness. Vusdee Keeni = brought to life. Aap(i) = He; Himself. Pause. Smaahlay = looked after. Binsay = disappeared. Soag = griefs. Suntaap = suffering. Jun = devotees. 1. Mehrvaana = kind. Duyya = compassion. Nath = Lord. Dookh-Bhunjun = destroyer of all suffering (God). Bud Pertaap = supreme magnificence. 2.

MEANING: When a devotee recites Waheguru's Naam all the time, He becomes benevolent to the devotee, and injects new life (noble qualities) into him. Pause.

Waheguru, whom all living beings belong to in the first place, looks after His devotees, and all their griefs and sufferings are eradicated. He plays the role of the mother and the father of the devotees, and protects them with His kind hand. 1.

With the kindness of the Lord, Waheguru, everybody else also shows kindness to the devotees. I, too, have taken the shelter of the Waheguru, which is the destroyer of all suffering, and which has supreme magnificence, oh Nanak. 2.9.14.

ਟੋਡੀ ਮਹਲਾ 5॥ ਸ੍ਵਾਮੀ ਸਰਨਿ ਪਰਿਓ ਦਰਬਾਰੇ॥ ਕੋਟਿ ਅਪਰਾਧ ਖੰਡਨ ਕੇ ਦਾਤੇ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਉਧਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਬਹੁ ਪਰਕਾਰੇ ਸਰਬ ਅਰਥ ਬੀਚਾਰੇ॥ ਸਾਧ ਸੰਗਿ ਪਰਮ ਗਤਿ ਪਾਈਐ ਮਾਇਆ ਰਚਿ ਬੰਧਿ ਹਾਰੇ॥ 1॥

(ਅੰਗ 715)॥ ਚਰਨ ਕਮਲ ਸੰਗਿ ਪ੍ਰੀਤਿ ਮਨਿ ਲਾਗੀ ਸੁਰਿਜਨ ਮਿਲੇ ਪਿਆਰੇ॥ ਨਾਨਕ ਅਨਦ ਕਰੇ ਹਰਿ ਜਪਿ ਜਪਿ ਸਗਲੇ ਰੋਗ ਨਿਵਾਰੇ॥ 2॥10॥15॥

Todi Mehla 5: Soami shern(i) puriyo Durbaaray. Koat(i) upraadh khundun kay Daatay, Toojh bin(u) kaun(u) oodhaaray. 1. Ruhaou. Khojut, khojut buhou perkaaray, serb urth beechaaray. Sadh sung(i) perm gut(i) paayiyaiy, Maya ruch(i) bundh(i), haaray. 1.

(PAGE 715): Churn kumul sung(i) preet mun(i) laagi, soorjun milay piyaray. Nanak anund kuray Hur(i) jup(i), jup(i), suglay roag nivaaray. 2.10.15.

Word Meaning: Durbaaray = in His Court. Koat(i) = millions. Upraadh = misdeeds; sins. Khundun = destroy. Daata = provider; source. Oodhaaray = salvage. Pause.

Khojut = by searching. Urth = implications; options. Perm Gut(i) = highest spiritual state. Ruch(i) = involve; engross. Bundh(i) = entrap. Haaray = lose (game of life). 1.

Soorjun = holy saints; Guru. Suglay = all. Nivaaray = removed. 2.

MEANING: Waheguru is the destroyer of countless ignoble deeds, and is the Lord of the whole world; who else can salvage us? So, I have come to the Court of Waheguru to take His shelter (for protection against the attacks of Maya). Pause. By continuously searching in many different ways, and considering all options, I have realized that one can

attain the highest spiritual state only in the shelter of the Guru, and those who are engrossed in the attractions of Maya lose the game of life. 1.
I am lucky to have sought the company of the holy saints (the Guru), because of whom I have developed love for Waheguru's Naam. Now I feel blissful to recite Waheguru's Naam (in His shelter), and all my ailments have been eradicated, oh Nanak. 2.10.15.

ਟੋਡੀ ਮਹਲਾ 5 ਘਰੁ 3 ਚਉਪਦੇ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਾ ਹਾ ਲਪਟਿਓ ਰੇ ਮੂੜ੍ਹੇ ਕਛੂ ਨ ਥੋਰੀ॥ ਤੇਰੋ ਨਹੀ ਸੁ ਜਾਨੀ ਮੋਰੀ॥ ਰਹਾਉ॥ ਆਪਨ ਰਾਮੁ ਨ ਚੀਨੋ ਖਿਨੂਆ॥ ਜੋ ਪਰਾਈ ਸੁ ਅਪਨੀ ਮਨੂਆ॥ 1॥ ਨਾਮੁ ਸੰਗੀ ਸੋ ਮਨਿ ਨ ਬਸਾਇਓ॥ ਛੋਡਿ ਜਾਹਿ ਵਾਹੂ ਚਿਤੁ ਲਾਇਓ॥ 2॥ ਸੋ ਸੰਚਿਓ ਜਿਤੁ ਭੂਖ ਤਿਸਾਇਓ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੋਸਾ ਨਹੀ ਪਾਇਓ॥ 3॥ ਕਾਮ ਕ੍ਰੋਧ ਮੋਹ ਕੂਪ ਪਰਿਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਕੋ ਤਰਿਆ॥ 4॥1॥16॥
Todi Mehla 5, Ghur(u) 3, Chaupuday: Ek Onkar Satgur Persad(i): Haan, haan, luptiyo ray moorrhay, kuchhoo na thoari. Tayro nuhee, su jaani moari. Ruhaou. Aapun Ram(u) na cheeno khinooaa. Jo puraayee, su apuni munooaa. 1. Naam(u) sungi, so mun(i) na busaayo. Chhoad(i) jaah(i), vaahoo chit(u) laayo. 2. So sunchiyo, jit(u) bhookh tisaayo. Amrit Naam(u) toasa nuhee paayo. 3. Kaam, kroadh, moh koop puriya. Gur persad(i) Nanak ko turiya. 4.1.16.
Word Meaning: Haan = yes. Luptiyo = clinging to. Moorrhay = foolish. Kuchhoo Na = nothing (your attachment). Thoari = is less. Jaani = considers. Pause.
Cheeno = recognize; remember. Khinooa = a short moment. Puraayee = which belongs to others. Munooa = considers. 1. Sungi = (real) companion. Vaahoo = with that. 2. Sunchiyo = accumulated. Tisaayo = thirst; desires. Toasa = journey expenses. 3. Koop = deep well (the world sea). Ko = some rare. 4.
MEANING: Yes, of course, you are clinging to Maya, and your desire for its attractions is no less (is very intense), oh my foolish mind. You consider the things that belong to others (short-lived Maya) as yours (forever). Pause. You do not recognize (remember) Waheguru even for a short moment, who would be truly yours, but believe the things which belong to others (which will not accompany you at your death) as your own. 1.
You do not enshrine Waheguru's Naam, which is your true friend (will accompany you at death), in your heart, but are attached to the things that you will leave behind. 2.
You have accumulated something for which you are always hungry and thirsty (are never contented), but you did not acquire the Amrit-like Naam of Waheguru, which is one's journey expense (when the soul travels to its destination after death). 3.
Most people fall in the deep sea of lust, rage, and of worldly attachments (from where they cannot come out, and drown in there). Some rare person swims across the world- sea with Guru's benevolence, oh Nanak. 4.1.16.

ਟੋਡੀ ਮਹਲਾ 5॥ ਹਮਾਰੈ ਏਕ ਹਰੀ ਹਰੀ॥ ਆਨ ਅਵਰ ਸਿਵਾਣਿ ਨ ਕਰੀ॥ ਰਹਾਉ॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਅਪੁਨਾ ਪਾਇਓ॥ ਗੁਰਿ ਮੋ ਕਉ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ॥ 1॥ ਹਰਿ ਹਰਿ ਜਾਪ ਤਾਪ ਬ੍ਰਤ ਨੇਮਾ॥ ਹਰਿ ਹਰਿ ਧਿਆਇ ਕੁਸਲ ਸਭਿ ਖੇਮਾ॥ 2॥ ਆਚਾਰ ਬਿਉਹਾਰ ਜਾਤਿ ਹਰਿ ਗੁਨੀਆ॥ ਮਹਾ ਅਨੰਦ ਕੀਰਤਨ ਹਰਿ ਸੁਨੀਆ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਠਾਕੁਰੁ ਪਾਇਆ॥ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੇ ਗ੍ਰਿਹ ਮਹਿ ਆਇਆ॥ 4॥2॥17॥
Todi Mehla 5: Humaaraiy Aik Huree, Huree. Aan uver siyaan(i) na kuree. Ruhaou. Vudddaiy bhaag(i) Gur(u) apuna paayo. Gur(i) mo kuou Hur(i) Naam(u) drirraayo. 1. Hur(i), Hur(i) jaap, taap, bert nayma. Hur(i), Hur(i) dhiyaayay, kooshul subh(i) khayma. 2. Aachaar, biyohaar, jaat(i) Hur(i) gooniya. Muhaa anund, keertun Hur(i) sooniya. 3. Kuhou Nanak jin(i) Tthaakur(u) paaya. Subh(u) kichh(u) tis kay greh(i) meh(i) aaya. 4.2.17.

Word Meaning: Humaaraiy = for me. Huree = God. Aan = Uver = other. Siyaan Na Kuree = do not recognize. Pause. Vuddaoy Bhaag(i) = great fortune. Drirraayo = reinforced. 1. Jaap = recitation of some mantra. Taap = self-torture to please some deity. Bert = commitments. Nayma = as principle. Kooshul = well-being. Khayma = happiness; comfort. 2. Achaar Biyohaar = religious rituals. Gooniya = virtues. Anund = blissfulness. 3. Tthaakur(u) = Lord; Waheguru. Greh(i) = house; heart. 4.
MEANING: There is only one Supreme Being (Waheguru) for me, and I do not recognize anybody else. Pause. With great fortune, I realized my Guru, who reinforced Waheguru's Naam in my heart. 1. Remembering Waheguru is everything for me, including the prevalent rituals of recitation of mantras, or of self-torturing, or making certain commitments like fasting, etc., to please some deities. I acquire all comforts and happiness by reciting the Naam. 2. Singing Waheguru's praise is the high caste, and the performance of rituals for me. I attain great bliss when I listen to the praise of Waheguru. 3. An individual who embeds the Lord's Naam in his heart feels as if he has acquired the happiness of the whole world, oh Nanak. 4.2.17.

ਟੋਡੀ ਮਹਲਾ 5 ਘਰੁ 4 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰੂੜੋ ਮਨੁ ਹਰਿ ਰੰਗੋ ਲੋੜੈ॥ ਗਾਲੀ ਹਰਿ ਨੀਹੁ ਨ ਹੋਇ॥ ਰਹਾਉ॥ ਹਉ ਢੂਢੇਦੀ ਦਰਸਨ ਕਾਰਣਿ ਬੀਥੀ ਬੀਥੀ ਪੇਖਾ॥ ਗੁਰ ਮਿਲਿ ਭਰਮੁ ਗਵਾਇਆ ਹੇ॥ 1॥ ਇਹ ਬੁਧਿ ਪਾਈ ਮੈ ਸਾਧੂ ਕੰਨਹੁ ਲੇਖੁ ਲਿਖਿਓ ਧੁਰਿ ਮਾਥੈ॥ ਇਹ ਬਿਧਿ ਨਾਨਕ ਹਰਿ ਨੈਣ ਅਲੋਇ॥ 2॥1॥18॥

Todi Mehla 5, Ghur(u) 4, Doopuday. Ek Onkar Satgur Persad(i): Roorro mun(u) Hur(I) rungo loarraiy. Gaaleen Hur(i) neeh(u) na hoyay. Ruhaou. Huoun dhoondhayndi dershun kaarun(i), beethi, beethi paykhaan. Gur mil(i) bherm(u) guvaaya hay. 1. Eh boodh(i) paayee, mein Sadhu kunhoun, laykh(u) likhiyo Dhoor(i) maathaiy. Eh bidh(i) Nanak Hur(i) naiyn aloayay. 2.1.18.

Word Meaning: Roorro = beautiful (purified) Rungo = love. Loarraiy = wishes for. Gaaleen = just with talking. Neeh(u) = love; affection. Pause. Dhoondhayndi = looking for. Dershun Kaarun(i) = for the sake of a glimpse. Beethi = in the street. Bherm(u) = misgiving. Guvaaya = lost; cleared. 1. Boodh(i) = wisdom. Sadhu = Guru. Kunnhoun = from. Dhoor(i) = right from the source, Waheguru. Bidh(i) = means. Aloyay = saw. 2.

MEANING: My pure mind wishes for the love of Waheguru; however, one does not beget love by talking only. Pause. I am looking in every street for a holy sight of Waheguru, but when I took Guru's shelter, he cleared my misgivings (and told me that Waheguru resides in my heart, not somewhere outside). I. As per my fortune prewritten on my forehead by Waheguru, I acquired this wisdom from the Guru and began to recite Waheguru's Naam. This is how I saw Waheguru with my eyes, oh Nanak. 2.1.18.

ਟੋਡੀ ਮਹਲਾ 5॥ ਗਰਬਿ ਗਹਿਲੜੋ ਮੂੜੜੋ ਹੀਓ ਰੇ॥ ਹੀਓ ਮਹਰਾਜ ਰੀ ਮਾਇਓ॥ ਡੀਹਰ ਨਿਆਈ ਮੋਹਿ ਢਾਕਿਓ ਰੇ॥ ਰਹਾਉ॥ ਘਣੋ ਘਣੋ ਘਣੋ ਸਦ ਲੋੜੈ ਬਿਨੁ ਲਹਣੈ ਕੈਠੈ ਪਾਇਓ ਰੇ॥ ਮਹਰਾਜ ਰੋ ਗਾਥੁ ਵਾਹੂ ਸਿਉ ਲੁਭੜਿਓ ਨਿਹਭਾਗੜੋ ਭਾਹਿ ਸੰਜੋਇਆ ਰੇ॥ 1॥ ਸੁਣਿ ਮਨ ਸੀਖ ਸਾਧੂ ਜਨ ਸਗਲੋ ਥਾਰੇ ਸਗਲੇ ਪ੍ਰਾਛਤ ਮਿਟਿਓ ਰੇ॥ ਜਾ ਕੋ ਲਹਣੋ ਮਹਰਾਜ ਰੀ ਗਾਠੜੀਓ ਜਨ ਨਾਨਕ ਗਰਭਾਸਿ ਨ ਪਉੜਿਓ ਰੇ॥ 2॥2॥19॥

Todi Mehla 5: Gerb gehlrro moorr-rro heeyo ray. Heeyo Maharaj ree Mayo. Deehur niyaayeen moh(i) phaakiyo ray. Ruhaou. Ghuno, ghuno, ghuno sud laorraiy, bin lehnaiy kaiyntthaiy paayo ray. Maharaj ro gaath(u) vaahoo siyoun loobhrriyo, nihbhaagrro bhaah(i)

sunjoya ray. 1. Soon(i) mun seekh Sadhu jun, suglo thaaray, suglo praachhut mitiyo ray. Ja ko lehno Maharaj ree gaantthrriyo, jun Nanak gerbhaas(i) na puourriyo ray. 2.2.19.

Word Meaning: Gerb(i) = in conceit. Gehlurro = crazy; insane. Moorr-rro = foolish. Heeyo = heart. Maharaj = the Emperor (Waheguru). Deehur = fish. Niyaayee = like. Phaakiyo = trapped. Pause. Ghuno = more, and more. Lehnaiy = fortune. Kaiytthaiy = from where. Gaath(u) = body. Vaaoo = with that. Loobhrriyo = is attached. Nihbhaagrro = unfortunate. Bhaah(i) = the fire (of desires). Sunjoya = connected with. 1. Seekh = advice. Suglo = all. Thaaray = yours. Praachhut = sins. Gaantthriyo = in the bag (of heart). Gerbhaas(i) = in the womb. Puourriyo = goes. 2.

MEANING: The human mind is conceited, crazy, and foolish as it is captivated by the attractions of Maya, and is trapped in it just like a fish is caught in the net for its greed for the bait. Pause. One wishes for more and more wealth, but where can he get that without his good fortune? (Ignoring Waheguru), The man is attached to his body, which has been given to him by Waheguru; the unfortunate is deeply absorbed in the fire of desires. 1. Listen to the advice of the holy saints whereby all your sins will be eradicated, oh my mind. The devotee, who has Waheguru's Naam in the bag of his heart, never enters the womb (never takes rebirths), oh Nanak. 2.2.19.

(ਅੰਗ 716)॥ ਟੋਡੀ ਮਹਲਾ 5 ਘਰੁ 5 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਐਸੋ ਗੁਨੁ ਮੇਰੋ ਪ੍ਰਭ ਜੀ ਕੀਨ॥ ਪੰਚ ਦੋਖ ਅਰੁ ਅਹੰ ਰੋਗ ਇਹ ਤਨ ਤੇ ਸਗਲ ਦੂਰਿ ਕੀਨ॥ ਰਹਾਉ ਬੰਧਨ ਤੋਰਿ ਛੋਰਿ ਬਿਖਿਆ ਤੇ ਗੁਰ ਕੋ ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ ਦੀਨ॥ ਰੂਪੁ ਅਨਰੂਪੁ ਮੋਰੋ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਪ੍ਰੇਮ ਗਹਿਓ ਮੋਹਿ ਹਰਿ ਰੰਗ ਭੀਨ॥ 1॥ ਪੇਖਿਓ ਲਾਲਨੁ ਪਾਟ ਬੀਚ ਖੋਏ ਅਨਦ ਚਿਤਾ ਹਰਖੇ ਪਤੀਨ॥ ਤਿਸ ਹੀ ਕੋ ਗ੍ਰਿਹੁ ਸੋਈ ਪ੍ਰਭੁ ਨਾਨਕ ਸੋ ਠਾਕੁਰੁ ਤਿਸ ਹੀ ਕੋ ਧੀਨ॥ 2॥1॥20॥

(PAGE 716): Todi Mehla 5, Ghur(u) 5, Doopuday: Ek Onkar Satgur Persad(i):

Aiyso goon(u) mayro Prubh Ji keen. Punch doakh, ur(u) uhun(g) roag, eh tun tay sugul door(i) keen. Ruhaou. Bundhun toar(i), chhoar(i) bikhiya tay, Gur ko Shabad(u) mayraiy heeuraiy deen. Roop(u), unroop(u) mayro kuchh(u) na beechaariyo, praym guhhiyo moh(i) Hur(i) rung bheen. 1. Paykhiyo Laalun(u), paat beech khoyay, anund chitaa, herkhay puteen. Tis hee ko greh(u) soyee Prubh(u), Nanak, so Tthaakur(u), Tis hee ko dheen. 2.1.20

Word Meaning: Aiyso = such. Goon = virtues. Punch Doakh = the five culprits (lust, rage, greed, attachments, and conceit). Uhun(g) = ego. Pause. Bundhun = chains; bonds. Bikhiya = poisonous sensual desires. Heeuraiy = heart. Deen = gave. Roop(u) = beauty (merits). Unroop(u) = ugliness (demerits). Beechaariyo = considered. Bheen = imbue. 1. Paykhiyo = saw. Laalun(u) = Dear (Waheguru). Paat = curtains. Beech = in between. Khoyay = removed. Chita = mind. Herkhay = (in) happiness. Puteen = pleased; convinced. Greh(u) = home; dwelling. Tthaakur = Lord. Dheen = slave. 2.

MEANING: The benevolent Waheguru imparted such noble deeds in my mind that all my five culprits (weaknesses such as lust, rage, and greed), and the serious ailment of my ego, have been completely eradicated from my body. Pause. Breaking all my bonds with Maya, and freeing me from the slavery of poisonous sensual pleasures, Waheguru has implanted Guru's Shabad in my heart. Ignoring my merits and demerits, He has given His love to me, with which I am deeply imbued. 1.

All the curtains between Him and me have been removed, and my mind is feeling blissfulness and happiness, and is fully convinced (overwhelmed) with His love. My heart has become a dwelling for Him. He is the Lord of my heart now, and I am His slave, oh Nanak. 2.1.20.

ਟੋਡੀ ਮਹਲਾ 5॥ ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ॥ ਏਹੀ ਕਰਮ ਧਰਮ ਜਪ ਏਹੀ ਰਾਮ ਨਾਮ ਨਿਰਮਲ ਹੈ ਰੀਤਿ॥ ਰਹਾਉ॥ ਪ੍ਰਾਨ ਅਧਾਰ ਜੀਵਨ ਧਨ ਮੋਰੈ ਦੇਖਨ ਕਉ ਦਰਸਨ ਪ੍ਰਭ ਨੀਤਿ॥ ਬਾਟ ਘਾਟ ਤੋਸਾ ਸੰਗਿ ਮੋਰੈ ਮਨ ਅਪੁਨੇ ਕਉ ਮੈ ਹਰਿ ਸਖਾ ਕੀਤ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭਏ ਮਨ ਨਿਰਮਲ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਕਰਿ ਲੀਤ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਸੁਖ ਪਾਇਆ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕੇ ਮੀਤ॥ 2॥2॥21॥

Todi Mehla 5: Maayee, mayray mun kee preet(i). Ehi kerm, dherm, jup ehi, Ram Naam nirmul haiy reet(i). Ruhaou. Praan adhaar jeevun dhun moraiy, daykhun kuou dershun Prubh neet(i). Baat, ghaat, toasa sung(i) moraiy, mun apunay kuou mein Hur(i) sukha keet. 1. Sunt Persad(i) bhuyyay mun nirmul, kur(i) kirpa Apunay kur(i) leet. Simer(i), simer(i), Nanak sookh paaya, aad(i) joogaad(i) bhugtun kay meet. 2.2.21.

Word Meaning: Kerm Dherm = religious rituals. Jup = recitation (of mantras). Nirmul = pure; holy. Reet(i) = custom; lifestyle. Pause. Praan Adhaar = basis of life. Neet = every day; always. Baat = on the way. Ghaat = boat landing. Toasa = journey expenses; wealth. Sukha = dear friend. 1. Apuny Kur(i) Leet. = made His own. Aad(i) Joogaad(i) = in every eon. 2.

MEANING: Love for Waheguru in my mind is, for me, the religious rituals and the recitation of mantras (to please some deity), oh my mother. Recitation of Waheguru's Naam is a pure (noble) custom of life (lifestyle). Pause. Waheguru's Naam is the basis and the wealth of my life, and is a requirement to have the holy sight of Waheguru all the time. I have made Waheguru my dear friend, and His Naam is my wealth even during my travels on land or on a boat. 1. My mind has been purified by the grace of the Guru as a result of which Waheguru, with His munificence, has made me His own (ward). I have acquired blissfulness by remembering (reciting the Naam of) Waheguru, who has been the friend of His devotees in every eon, oh Nanak. 2. 2.21.

ਟੋਡੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਜੀ ਮਿਲੁ ਮੇਰੇ ਪ੍ਰਾਨ॥ ਬਿਸਰੁ ਨਹੀ ਨਿਮਖ ਹੀਅਰੇ ਤੇ ਅਪਨੇ ਭਗਤ ਕਉ ਪੂਰਨ ਦਾਨ॥ ਰਹਾਉ॥ ਖੋਵਹੁ ਭਰਮੁ ਰਾਖੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਅੰਤਰਜਾਮੀ ਸੁਘੜ ਸੁਜਾਨ॥ ਕੋਟਿ ਰਾਜ ਨਾਮ ਧਨੁ ਮੇਰੈ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਧਾਰਹੁ ਪ੍ਰਭ ਮਾਨ॥ 1॥ ਆਠ ਪਹਰ ਰਸਨਾ ਗੁਨ ਗਾਵੈ ਜਸੁ ਪੂਰਿ ਅਘਾਵਹਿ ਸਮਰਥ ਕਾਨ॥ ਤੇਰੀ ਸਰਣਿ ਜੀਅਨ ਕੇ ਦਾਤੇ ਸਦਾ ਸਦਾ ਨਾਨਕ ਕੁਰਬਾਨ॥ 2॥3॥22॥

Todi Mehla 5: Prubh Ji mil(u), mayray praan. Bisur(u) nuhee nimukh heeuray tay, Apnay bhugut kuou poorun daan. Ruhaou. Khovhou bherm(u), raakh(u) mayray Preetum, untarjaami, sooghurr soojaan. Koat(i) raj, Naam dhun mayraiy, Amrit drisht(i) dhaarhou Prubh maan. 1. Aatth pehr rusna goon gaavaiy, jus(u) poor(i) aghaaveh(i) Sumruth kaan. Tayri shern(i) jeeun kay Daatay, sudaa, sudaa Nanak koorbaan. 2.3.22.

Word Meaning: Bisur(u) = forget. Nimukh = moment. Heeuray Tay = from the heart. Poorun Daan = the perfect gift (donation). Pause. Khovhou = remove. Bherm = misgiving. Untarjaami = omniscient. Sooghurr = wise. Soojaan = noble. Amrit Drisht(i) = bliss-causing sight. Maan = to accept me. 1. Jus(u) Sumruth = praise of the omnipotent. Aghaaveh(i) = be contented. Kaan = ears. Daatay = oh Lord. Koorbaan = offer to sacrifice. 2.

MEANING: Connect me with You, oh Waheguru. You are the basis of my life; so, do not be forgotten from my mind even for a single moment; this will be Your perfect donation for me. Pause. You are omniscient, wise, and noble; kindly remove my misgivings and protect me (from the attacks of sensual pleasures), oh my dear Waheguru. Kindly accept me as Your slave; cast an Amrit-like kind sight on me, and give me Your Naam, which will be like the reign of countless states for me, oh Lord. 1. I wish that I sang Your praise with my tongue all the twenty-four hours, and my ears get fully contented to listen to Your

praise, oh the omnipotent Waheguru. I, Nanak, am in Your shelter, and am always a sacrifice for You, oh the Lord of all the living beings. 2.3.22.

ਟੋਡੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਤੇਰੇ ਪਗ ਕੀ ਧੂਰਿ॥ ਦੀਨ ਦਇਆਲ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਕਰਿ ਕਿਰਪਾ ਮੇਰੀ ਲੋਚਾ ਪੂਰਿ॥ ਰਹਾਉ॥ ਦਹਦਿਸ ਰਵਿ ਰਹਿਆ ਜਸੁ ਤੁਮਰਾ ਅੰਤਰਜਾਮੀ ਸਦ ਹਜੂਰਿ॥ ਜੋ ਤੁਮਰਾ ਜਸੁ ਗਾਵਹਿ ਕਰਤੇ ਸੇ ਜਨ ਕਬਹੂ ਨ ਮਰਤੇ ਝੂਰਿ॥ 1॥ ਧੰਧ ਬੰਧ ਬਿਨਸੇ ਮਾਇਆ ਕੇ ਸਾਧੂ ਸੰਗਤਿ ਮਿਟੇ ਬਿਸੂਰ॥ ਸੁਖ ਸੰਪਤਿ ਭੋਗ ਇਸੁ ਜੀਅ ਕੇ ਬਿਨੁ ਹਰਿ ਨਾਨਕ ਜਾਨੇ ਕੂਰ॥ 2॥4॥23॥

Todi Mehla 5: Prubh, Tayray pug kee dhoor(i). Deen Duyyaal, Preetum, Munmohun, kur(i) kirpa mayri loacha poor(i). Ruhaou. Dehdis ruv(i) ruhhiya jus(u) Toomra, Untarjaami suda hujoor(i). Jo Toomra jus(u) gaaveh(i) Kertay, say jun kubhoon na mertay jhoor(i). 1. Dhundh, bundh binsay Maya kay, Sadhu sungut(i) mitay bisoor. Sookh sumput(i) bhoag iss(u) jea kay, bin(u) Hur(i) Nanak jaanay koor. 2.4.23

Word Meaning: Pug Kee Dhoor(i) = dust of the feet (opportunity to serve). Munmohun = mind-captivating. Loacha = burning desire. Poor(i) = fulfil. Pause. Dehdis = in every direction. Ruv(i) = pervades. Jus(u) = praise. Hujoor(i) = near. Jhoor(i) = cry in repentance. 1. Dhundh = routine business. Bundh = bonds. Binsay = disappeared. Bisoor = worries. Sumput(i) = wealth. Bhoag = enjoyments. Koor = false; short-lived. 2.

MEANING: I long for the dust of Your feet (to serve you humbly); please be kind, and fulfil my wish, oh, the kind to the poor, and the mind-captivating Waheguru. Pause.
You are omniscient, and always close by; Your praise is pervading in every direction, oh Lord. Those who sing Your praise never die crying in repentance. 1. All their bonds with Maya in their daily business are eradicated, and all their worries disappear in the shelter of the Guru. Without Waheguru's Naam, all the comforts of wealth and the enjoyments of different tastes of life are false (short-lived), for Nanak. 2.4.23.

ਟੋਡੀ ਮ: 5॥ ਮਾਈ ਮੇਰੇ ਮਨ ਕੀ ਪਿਆਸ॥ ਇਕੁ ਖਿਨੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਦਰਸਨ ਦੇਖਨ ਕਉ ਧਾਰੀ ਮਨ ਆਸ॥ ਰਹਾਉ॥ ਸਿਮਰਉ ਨਾਮੁ ਨਿਰੰਜਨ ਕਰਤੇ ਮਨ ਤਨ ਤੇ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸ॥ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮ ਸੁਖਦਾਤੇ ਅਬਿਨਾਸੀ ਬਿਮਲ ਜਾ ਕੋ ਜਾਸ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਪੂਰ ਮਨੋਰਥ ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਗੁਣਤਾਸ॥
(ਅੰਗ 717)॥ ਸਾਂਤਿ ਸਹਜ ਸੂਖ ਮਨਿ ਉਪਜਿਓ ਕੋਟਿ ਸੂਰ ਨਾਨਕ ਪਰਗਾਸ॥ 2॥5॥24॥

Todi M: 5: Maayee, mayray mun kee piyaas. Ikk(u) khin(u) reh(i) na sukoun bin(u) Preetum, dershun daykhun kuou dhaari mun aas. Ruhaou. Smeroun Naam(u) Nirunjun Kertay, mun, tun tay subh(i) kilvikh naas. Poorun Parbrahm Sookh-Daatay, abinaashi bimul Ja ko jaas. 1. Sunt persad(i) mayray poor munoruth, kur(i) kirpa bhaytay Goon-taas.

(PAGE 717): Shaant, sehj, sookh mun oopjiyo, koat(i) soor, Nanak pergaas. 2.5.24.

Word Meaning: Piyaas = thirst; wish. Khin(u) = moment. Bin(u) = without. Dhaari = make up mind. Pause. Nirunjun = unaffected by Maya (Waheguru). Kertay = the Creator. Kilvikh = sins. Naas = destruction. Poorun = perfect; omnipresent. Abinaashi = immortal. Bimul = pure; purifying. Ja Ko = of which. Jaas = praise. 1. Munoruth = objectives. Bhaytay = got connected. Goon-Taas = the treasure of virtues (Waheguru). Shaant(i) = peace. Sehj = bliss. Oopjiyo = appeared; sprouted. Soor = suns. Pergaas = light; brightness. 2.

MEANING: I have such a burning desire to see the dear Waheguru that I cannot live without Him even for a short moment, oh my mother. Pause. The omnipresent Waheguru is

the source of all comforts, and His praise is mind-purifying and everlasting. I, too, recite the Naam of the Creator, Waheguru, as a result of which all my sins will be destroyed. 1. With Guru's grace, I have been connected with Waheguru, which is the source of all virtues, and all my objectives have been fully achieved. Peace, and the comforts of blissfulness, have sprouted in my mind, which feels like to have been brightened (enlightened) by millions of suns, oh Nanak. 2.5.24.

ਟੋਡੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਪਤਿਤ ਪਾਵਨ॥ ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਸੁਖਦਾਤਾ ਅੰਤਰਜਾਮੀ ਮਨ ਕੋ ਭਾਵਨ॥ ਰਹਾਉ॥ ਸੁੰਦਰ ਸੁਘੜੁ ਚਤੁਰੁ ਸਭ ਬੇਤਾ ਰਿਦ ਦਾਸ ਨਿਵਾਸ ਭਗਤ ਗੁਨ ਗਾਵਨ॥ ਨਿਰਮਲ ਰੂਪ ਅਨੂਪ ਸੁਆਮੀ ਕਰਮ ਭੂਮਿ ਬੀਜਨ ਸੋ ਖਾਵਨ॥ 1॥ ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦਾ ਆਨ ਨ ਬੀਓ ਦੂਸਰ ਲਾਵਨ॥ ਰਸਨਾ ਸਿਮਰਿ ਸਿਮਰਿ ਜਸੁ ਜੀਵਾ ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿ ਜਾਵਨ॥ 2॥6॥25॥

Todi Mehla 5: Hur(i), Hur(i) putit paavun. Jea praan, maan, Sookh-Daata, untarjaami, mun ko bhaavun. Ruhaou. Soondar, sooghurr, chatur(u), sub bayta, rid daas nivaas, bhugut goon gaavun. Nirmul roop, anoop Soami, kerm bhoom(i) beejun so khaavun. 1. Bismun. Bisum bhuyyay bismaada, aan na beeyo, doosur laavun. Rusna simer(i), simer(i) jus(u) jeevaan, Nanak daas suda bul(i) jaavun. 2.6.25.

Word Meaning: Putit Paavun = purifier of the sinful. Maan = pride. Untarjaami = omniscient. Bhaavun = likeable; dear. Pause. Sooghurr = wise. Chatur = smart. Bayta = knowledgeable. Rid = heart. Nivaas = dwelling. Nirmul Roop = pure (pious) personality. Anoop = unparalleled. Kerm Bhoom(i) = the ground for deeds. Beejun = sow; seed. 1. Bismun Bism = watching amazing things. Bismaada = mesmerized. Aan Na Beeyo = no one else. Laavun = to compare. Bul(i) Jaavun = offer to sacrifice. 2.

MEANING: Waheguru purifies the sinners, and is the Lord of the soul, the life, and the pride of the man. The omniscient and the source of all comforts, Waheguru, is dear to my mind. Pause. He is very attractive, wise, smart, and knowledgeable about everything; he resides in the hearts of His devotees who sing His virtues all the time. He has a pious personality and is the unparalleled Lord. He has created the human body as the ground to sow seeds of deeds; people reap the rewards of whatever they sow. 1. Watching His amazing feats, I get mesmerized; there is none other who can be compared to the Lord. I live by singing His praise with my tongue; I am His slave and am always willing to sacrifice my life for Him, oh Nanak. 2.6.25.

ਟੋਡੀ ਮਹਲਾ 5॥ ਮਾਈ ਮਾਇਆ ਛਲੁ॥ ਤ੍ਰਿਣ ਕੀ ਅਗਨਿ ਮੇਘ ਕੀ ਛਾਇਆ ਗੋਬਿਦ ਭਜਨ ਬਿਨੁ ਹੜ ਕਾ ਜਲੁ॥ ਰਹਾਉ॥ ਛੋਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਦੁਇ ਕਰ ਜੋੜਿ ਸਾਧ ਮਗ ਚਲੁ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਾਨੁਖ ਦੇਹ ਕਾ ਇਹੁ ਊਤਮ ਫਲੁ॥ 1॥ ਬੇਦ ਬਖਿਆਨ ਕਰਤ ਸਾਧੂ ਜਨ ਭਾਗਹੀਨ ਸਮਝਤ ਨਹੀ ਖਲੁ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਰਾਚੇ ਜਨ ਨਾਨਕ ਹਰਿ ਸਿਮਰਨਿ ਦਹਨ ਭਏ ਮਲ॥ 2॥7॥26॥

Todi Mehla 5: Maayee, Maya chhul(u). Trin kee ugun(i), maygh kee Chhaaya, Gobind bhujun bin(u) hurr ka jul(u). Ruhaou. Chhoad(i) siyaanup buhou chuturaayee, dooyay ker joarr(i) Sadh mug chul(u). Simer(i) Soami, Untarjaami, maanookh dayh ka eh(u) ootum ful(u). 1. Bayd bukhiyaan kert sadhu jun, bhaag-heen sumjhut nuhee khul(u). Praym bhugut(i) raachay jun Nanak, Hur(i) simrun(i) dehn bhuyyay mull. 2.7.26.

Word Meaning: Chhul(u) = deceptive; illusory. Trin = blades of grass; dry leaves. Maygh = cloud. Chhaaya = shadow. Hurr = flood; deluge. Pause. Chuturaayee = cleverness; cunningness. Ker = hands. Mug = path. Untarjaami = omniscient. Ootum = superior. Ful(u) = reward. 1. Bukhiyaan = explanation. Bhaag-heen = unlucky.

Khul(u) = stupid. Raachay = get absorbed. Dehn = burned. Mull = powerful (the five demons). 2.

MEANING: Like a contained fire on a few dry leaves, or the shadow of a cloud, or the flood-water (which lasts only for a short while); Maya is also highly deceptive, and stays with a person only for a short time, oh my mother. Pause. So, give up your wisdom and cleverness, and follow the path of the Guru with folded hands (with full devotion), oh man. The only (best) reward of the human body is that the man can (and should) always remember the omniscient Lord. 1. The holy men explain the teachings of the religious books (like the Vedas), but the stupid and unlucky man does not bother to understand them. One should be fully absorbed in the love-filled, respectful worship of Waheguru, which burns away (destroys completely) the five powerful demons (lust, greed, etc.), oh Nanak. 2.7.26.

ਟੋਡੀ ਮਹਲਾ 5॥ ਮਾਈ ਚਰਨ ਗੁਰ ਮੀਠੇ॥ ਰਹਾਉ॥ ਵਡੈ ਭਾਗਿ ਦੇਵੈ ਪਰਮੇਸਰੁ ਕੋਟਿ ਫਲਾ ਦਰਸਨ ਗੁਰ ਡੀਠੇ॥ ਰਹਾਉ॥ ਗੁਨ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਾਮ ਕ੍ਰੋਧ ਬਿਨਸੇ ਮਦ ਢੀਠੇ॥ ਅਸਥਿਰ ਭਏ ਸਾਚ ਰੰਗਿ ਰਾਤੇ ਜਨਮ ਮਰਨ ਬਾਹੁਰਿ ਨਹੀ ਪੀਠੇ॥ 1॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਰੰਗ ਰਸ ਜੇਤੇ ਸੰਤ ਦਇਆਲ ਜਾਨੇ ਸਭਿ ਝੂਠੇ॥ ਨਾਮ ਰਤਨੁ ਪਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮ ਬਿਹੂਨ ਚਲੇ ਸਭਿ ਮੂਠੇ॥ 2॥8॥27॥

Todi Mehla 5: Maayee, Churn Gur meetthay. Ruhaou. Vudaiy bhaag(i) dayvaiy Permayshur(u), koat(i) fulaa dershun Gur deetthay. Ruhaou. Goon gaavut, Achoot, Abinaashi, kaam, kroadh binsay mud dheetthay. Usthir bhuyyay, Saach rung(i) raatay, junum mern baahoor(i) nuhee, peetthay. 1. Bin(u) Hur(i) bhujun rung rus jaytay, Sunt duyyaal jaanay subh(i) jhootthay. Naam(u) ruttan(u) paayo jun Nanak, Naam bihoon chulay subh(i) mootttthay. 2.8.27.

Word Meaning: Churn Gur = Words of the Guru. Deetthaiy = on seeing. Pause. Achoot = Abinaashi = non-perishable; immortal. Binsay = destroyed. Mud = conceit. Dheetthay = persistent. Usthir = stability (be one with God). Rung(i) Raatay = imbued in the love of. Baahoor(i) = again. Peetthay = crushed. 1. Rung Rus = enjoyment of different tastes. Jhootthay = false. Mootthay = deceived. 2

MEANING: The Words of the Guru are very sweet (comforting), oh my mother. Pause. One earns countless rewards by having a sight of the Guru (by understanding and obeying His Teachings), but one gets to “see” the Guru only with one's good fortune, and with the benevolence of Waheguru. When one sings praise of the virtues of the immortal Waheguru, the persistent attacks of his lust, rage and conceit are eradicated. Imbued in the love of Waheguru, one finds stability for his soul (it merges into Waheguru) and is not crushed (suffers) in the cycle of birth and death (he is not born again). 1. With the munificence of the Guru, one comes to realize that without Waheguru’s worship, all other tastes (enjoyments) of life are false (short-lived). I, a slave of Waheguru, have acquired His precious Naam, whereas all those without His Naam leave the world deceived (robbed) of noble qualities, oh Nanak. 2.8.27.

ਟੋਡੀ ਮਹਲਾ 5॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰਾ॥ ਸਹਜਿ ਅਨੰਦ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਅੰਕੁਰੁ ਭਲੋ ਹਮਾਰਾ॥ ਰਹਾਉ॥ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਬਡਭਾਗੀ ਜਾ ਕੋ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ॥ ਕਰੁ ਗਹਿ ਕਾਢਿ ਲੀਓ ਜਨੁ ਅਪੁਨਾ ਬਿਖੁ ਸਾਗਰ ਸੰਸਾਰਾ॥ 1॥ ਜਨਮ ਮਰਨ ਕਾਟੇ ਗੁਰ ਬਚਨੀ ਬਹੁੜਿ ਨ ਸੰਕਟ ਦੁਆਰਾ॥ ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਆਮੀ ਕੀ ਪੁਨਹ ਪੁਨਹ ਨਮਸਕਾਰਾ॥ 2॥9॥28॥

Todi Mehla 5: Sadh sung(i) Hur(i), Hur(i) Naam(u) chitaara. Sehj(i) anund hovaiy din(u) raateen, unkoor(u) bhulo humaara. Ruhaou. Gur(u) Poora bhaytiyo budbhaageen, Ja ko unt(u) na paaravaara. Ker(u) geh(i) kaadh(i) leeyo jun(u) Apuna, bikh(u) saagur sunsaara. 1.

Junum, mern kaatay Gur Buchnee, buhourr(i) na sunkut dooaara. Nanak, shern(i) guhee Soami kee, pooneh, pooneh numuskaara. 2.9.28.

Word Meaning: Chitaara = think of; contemplate. Sehj(i) = in a high spiritual state. Anund = blissfulness. Unkoor(u) = sprouting. Bhulo = good; favourable. Pause.
Bhaytiyo = met; got connected with. Unt(u) = end. Na Paaravaara = limitless. Ker(u) Geh(i) = by holding hands. Bikh(u) = poisonous (Maya). 1. Buhourr(i) = any more. Sunkut = a very difficult situation (suffering due to rebirths). Pooneh = again. Numuskaara = bowing to; show deep respect. 2.

MEANING: If an individual contemplates Waheguru's Naam in the company (shelter) of the Guru, he attains the high spiritual state as a result of which he enjoys blissfulness day and night; with the benevolence of the Guru, the wonderful seed of Waheguru's Naam sprouts in the mind of the devotee, oh my friends. Pause. However, one gets shelter of the Guru only with great fortune, and with the benevolence of Waheguru, which has no end to His limits. I pray to the Guru and Waheguru to pull me out of the poisonous world-sea by holding my hand. 1. One's cycle of birth and death is terminated by the Words of the Guru, and he does not go through the door of the sufferings of rebirths ever again. I have taken the shelter of the Lord, and I bow to Him again, and again, oh Nanak. 2.9.28.

ਟੋਡੀ ਮਹਲਾ 5॥ ਮਾਈ ਮੇਰੇ ਮਨ ਕੋ ਸੁਖੁ॥ ਕੋਟਿ ਅਨੰਦ ਰਾਜ ਸੁਖ ਭੁਗਵੈ ਹਰਿ ਸਿਮਰਤ ਬਿਨਸੈ ਸਭ ਦੁਖੁ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਸਿਮਰਤ ਪਾਵਨ ਤਨ ਮਨ ਸੁਖ॥ ਦੇਖਿ ਸਰੂਪੁ ਪੂਰਨੁ ਭਈ ਆਸਾ ਦਰਸਨੁ ਭੇਟਤ ਉਤਰੀ ਭੁਖ॥ 1॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਕਾਮਧੇਨੁ ਪਾਰਜਾਤ ਹਰਿ ਹਰਿ ਰੁਖੁ॥ ਨਾਨਕ ਸਰਨਿ ਗਹੀ ਸੁਖ ਸਾਗਰ ਜਨਮ ਮਰਨ ਫਿਰਿ ਗਰਭ ਨ ਧੁਖੁ॥ 2॥10॥29॥

Todi Mehla 5: Maayee, mayray mun ko sookh(u). Koat(i) anund, raj sookh(u) bhoogvaiyn, Hur(i) simrut binsaiy subh dookh(u). 1. Ruhaou. Koat(i) junum kay kilvikh naaseh(i), simrut paavun tun mun sookh. Daykh(i) sroop(u), poorun(u) bhuyyee aasa, dershun(u) bhaytut ootree bhookh. 1. Chaar(i) pudaaruth, asht muhaa sidh(i), Kamdhenu(u), Parijat Hur(i), Hur(i) rookh(u). Nanak, shern(i) guhee Sookh-Saagur, junum, mern phir(i) gerbh na dhookh(u). 2.10.29.

Word Meaning: Koat(i) = millions; countless. Bhoogvaiy = enjoyments. Simrut = remembering; reciting (the Naam). Binsay = destroyed. Pause. Kilvikh = sins. Paavun = acquire. Sroop(u) = beautiful looks. Poorun Aasa = wish fulfilled. Dersgun Bhaytut = on seeing the holy sight. Bhookh = appetite. 1. Chaar(i) Pudaaruth = the four desired things: high morality, wealth, fulfilment of desires (happiness), and emancipation. Asht Muhaa Sidh(i) = the eight supernatural powers. Kamdhenu(u) and Parijaat = a cow, and a tree, in paradise, which are believed to fulfil all wishes. They were both retrieved from the ocean when it was churned jointly by the gods and the demons. Rookh = tree. Sookh-Saagur = the sea of all comforts (God). Gerbh = womb. Na Dhookh = no smouldering (suffering of burning). 2.

MEANING: By remembering Waheguru, all my troubles have been destroyed, and my mind is in great comfort as if it is enjoying the countless luxuries of reigning over a large state, oh my mother. Pause. By remembering Waheguru (reciting His Naam), my sins of countless lives have run away, and my mind and my body are in great comfort. My wish to have a glimpse of the attractive Waheguru was fulfilled, and all my appetite for worldly desires was eradicated when I saw Him from close (got connected to Him). 1.
Waheguru is the Kamdhenu and the Parijat tree (if any, they are not independent of Him), and by remembering Him, one acquires all the four desired things as well as all the eight

supernatural powers. I have sought the shelter of Waheguru, which is the sea of all comforts, and which protects you from the suffering of the heat in the womb, and you are not born again, oh Nanak. 2.10.29.

(ਅੰਗ 718)॥ ਟੋਡੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਚਰਨ ਰਿਦੈ ਉਰਧਾਰੇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਤਿਗੁਰੁ ਅਪੁਨਾ ਕਾਰਜ ਸਫਲ ਹਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸਰੁ ਹਰਿ ਕੀਰਤਿ ਤਤੁ ਬੀਚਾਰੇ॥ ਗੁਨ ਗਾਵਤ ਅਤੁਲ ਸੁਖ ਪਾਇਆ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ॥ 1॥ ਜੋ ਜਨ ਪਾਰਬ੍ਰਹਮਿ ਅਪਨੇ ਕੀਨੇ ਤਿਨ ਕਾ ਬਾਹੁਰਿ ਕਛੁ ਨ ਬੀਚਾਰੇ॥ ਨਾਮ ਰਤਨੁ ਸੁਨਿ ਜਪਿ ਜਪਿ ਜੀਵਾ ਹਰਿ ਨਾਨਕ ਕੰਠ ਮਝਾਰੇ॥ 2॥11॥30॥
(PAGE 718): Todi Mehla 5: Hur(i), Hur(i) Churn ridaiy oordhaaray. Simer(i), simer(i) Satgur(u) apuna, kaaruj suful humaaray. 1. Ruhaou. Poonn, daan, pooja Permayshur(u), Hur(i) keerut(i) Tutt(u) beechaaray. Goon gaavut atooll sookh(u) paaya, Tthaakur Agumm Apaaray. 1. Jo jun Parbraham(i) Apunay keenay, tin ka baahoor(i) kuchh(u) na beechaaray. Naam(u) ruttan(u) soon(i) jup(i), jup(i) jeevaan, Hur(i) Nanak kuntth mujhaaray. 2.11.30.
Word Meaning: Ridaiy = in the heart. Oordhaaray = acquired; enshrined. Simer(i) = by remembering. Kaaruj Suful = tasks successful; objectives achieved. Pause.
Poonn = ritualistic deeds believed to be noble. Daan = donations. Keerut(i) = praise. Tutt(u) = the essence. Atooll = immeasurable. Agumm = inaccessible. Apaaray = endless. 1.
Baahoor(i) = again. Ruttan(u) = jewel (precious). Kuntth = throat. Mujhaaray = in. 2.
MEANING: I have enshrined Waheguru's Naam in my heart. By remembering my Satguru, I have achieved all my objectives successfully. Pause. The essence of all thinking is that singing Waheguru's praise is His real worship, and one does not need any ritualistic worship, so-believed noble deeds, or donations to undeserving charities. One acquires immeasurable comforts by singing the virtues of the inaccessible, and the limitless Lord. 1. Once Waheguru makes some devotee His own (connects with him), He does not consider any of the devotee's merit or demerits after that. I survive by listening to the jewel-like, precious Naam of Waheguru, and by reciting it, oh Nanak. 2.11.30

ਟੋਡੀ ਮਹਲਾ 9॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Todi Mehla 9: Ek Onkar Satgur Persad(i):

ਕਹਉ ਕਹਾ ਅਪਨੀ ਅਧਮਾਈ॥ ਉਰਝਿਓ ਕਨਕ ਕਾਮਨੀ ਕੇ ਰਸ ਨਹ ਕੀਰਤਿ ਪ੍ਰਭ ਗਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਗ ਝੂਠੇ ਕਉ ਸਾਚਿ ਜਾਨਿ ਕੈ ਤਾ ਸਿਉ ਰੁਚ ਉਪਜਾਈ॥ ਦੀਨਬੰਧ ਸਿਮਰਿਓ ਨਹੀ ਕਬਹੂ ਹੋਤ ਜੁ ਸੰਗਿ ਸਹਾਈ॥ 1॥ ਮਗਨ ਰਹਿਓ ਮਾਇਆ ਮਹਿ ਨਿਸਿਦਿਨਿ ਛੁਟੀ ਨ ਮਨ ਕੀ ਕਾਈ॥ ਕਹਿ ਨਾਨਕ ਅਬ ਨਾਹਿ ਅਨਤ ਗਤਿ ਬਿਨੁ ਹਰਿ ਕੀ ਸਰਨਾਈ॥ 2॥1॥31॥
Kuhoun kuhaan apuni udhmaayee. Oorjhiyo, kunuk kaamni kay rus, neh keerut(i) Prubh gaayee. 1. Ruhaou. Jug jhootthay kuou saach(i) jaan(i) kaiy, ta siyoun rooch oopjaayee. Deen-Bundh simeriyo nuheen kubhoon, hoat ju sung(i) suhaayee. 1. Mugun ruhhiyo Maya meh(i) nis(i) din(i), chhootti na mun kee kaayee. Keh(i) Nanak, ub naah(i) anut gut(i), bin Hur(i) kee shernaayee. 2.1.31.
Word Meaning: Kuhaan = where? Udhmaayee = ignobility; immorality. Oorjhiyo = tangled in. Kunuk = gold (wealth). Kaamni = woman; wife. Rus = tastes. Pause.
Jhootthay = false; short-lived. Saach(i) = everlasting. Rooch = interest. Oopjaayee = created. Deen-Bundh = friend of the poor. Hoat Ju = which is. Sung(i) = with. 1.
Mugun = absorbed. Nis(i) = night. Kaayee = algae on the surface of water (filth). Anut = somewhere else. Gut(i) = high spiritual state. 2.

MEANING: I am so badly tangled (absorbed) in the enjoyment of my wealth and of my wife that I do not sing Waheguru's praise at all. (I am so ashamed of my behaviour) I do not know where or to whom I should tell my immorality. Pause. Believing the false world to be true (everlasting), I have taken a keen interest in it, and have never remembered the real friend of the helpless (Waheguru), who is always with me, and is my close friend. 1.
I have been so deeply absorbed in Maya (worldly affairs) day and night that the filth of my mind has not been removed. Now, (that I have realized my mistakes), I say aloud that there is no other place than the shelter of Waheguru where a high spiritual state can be attained, oh Nanak. 2.1.31.

ਟੋਡੀ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Todi Bani Bhagtaan Kee: Ek Onkar Satgur Persad(i):

ਕੋਈ ਬੋਲੈ ਨਿਰਵਾ ਕੋਈ ਬੋਲੈ ਦੂਰਿ॥ ਜਲ ਕੀ ਮਾਛੁਲੀ ਚਰੈ ਖਜੂਰਿ॥ 1॥ ਕਾਇ ਰੇ ਬਕਬਾਦਿ ਲਾਇਓ॥ ਜਿਨਿ ਹਰਿ ਪਾਇਓ ਤਿਨਹਿ ਛਪਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਪੰਡਿਤੁ ਹੋਇ ਕੈ ਬੇਦੁ ਬਖਾਨੈ॥ ਮੂਰਖੁ ਨਾਮਦੇਉ ਰਾਮਹਿ ਜਾਨੈ॥ 2॥1॥

Koyee bolaiy nirvaa, koyee bolaiy door(i). Jul kee maachhuli churhaiy khujoor(i). 1. Kaayay ray bukbaad(i) laayo. Jin(i) Hur(i) paayo, tinheh(i) chhupaayo. 1. Ruhaou. Pundit(u) hoyay kaiy Bayd(u) bukhanaiy. Moorukh(u) Naam Dayo Raameh(i) jaanaiy. 2.1.

Word Meaning: Koyee = some (people). Nirva = near. Maachhuli = fish. Khujoor(i) = on the palm tree. 1. Kaayay Ray = what for? Bukbaad(i) = nonsensical discussion. Pause. Bukhaanaiy = explains aloud. Raameh(i) = God. Jaanaiy = recognizes. 2.

MEANING: Some people say that God is very close to us, while some others maintain that He is far away. What kind of nonsensical discussion is this by which you cannot achieve any spirituality? Such a discussion is as meaningless as the thought that a fish can climb a palm tree (which is difficult to climb even by humans). (In other words, the transcendence of God is as difficult to know as for a fish of water to have full knowledge about the top of a palm tree, which it can never climb). The individuals who actually realize God do not show that to the public. 1 & Pause.
The pundits (leaned people) explain the Vedas to people for spiritual guidance. Call me foolish if you will, but I recognize God alone, oh Naam Dayo. 2.

ਕਉਨ ਕੋ ਕਲੰਕੁ ਰਹਿਓ ਰਾਮ ਨਾਮੁ ਲੇਤ ਹੀ॥ ਪਤਿਤ ਪਵਿਤ ਭਏ ਰਾਮੁ ਕਹਤ ਹੀ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਸੰਗਿ ਨਾਮਦੇਵ ਜਨ ਕਉ ਪ੍ਰਤਗਿਆ ਆਈ॥ ਏਕਾਦਸੀ ਬ੍ਰਤੁ ਰਹੈ ਕਾਹੇ ਕਉ ਤੀਰਥ ਜਾਈ॥ 1॥ ਭਨਤਿ ਨਾਮਦੇਉ ਸੁਕ੍ਰਿਤ ਸੁਮਤਿ ਭਏ॥ ਗੁਰਮਤਿ ਕਹਿ ਕੋ ਕੋ ਨ ਬੈਕੁੰਠਿ ਗਏ॥ 2॥2॥

Kaun ko klunk(u) ruhhiyo, Ram Naam layt hee? Putit puvit bhuyyay, Ram(u) keht hee. 1. Ruhaou. Ram sung(i) Naam Dev jun kuou pertigiya aayee. Ekaadshi bert(u) ruhhaiy, kaahay kuou teeruth jaayee. 1. Bhunut(i) Naam Dayo, sookirt soomut(i) bhuyyay. Gurmut(i) keh(i), ko, ko na baiykoontth(i) guyyay. 2.2.

Word Meaning: Klunk(u) = stigma; disgrace. Putit = immoral. Pause. Pertigiya = commitment. Ekaadhsi Bert(u) = fasting on the day following a new moon or a full moon. Ruhhaiy = left behind; gave up. 1. Bhunut(i) = says. Sookirt = honest deeds. Soomut(i) = noble wisdom. Ko, Ko = who and who; how many; countless. Baiykoontth(i) = in paradise. 2.

MEANING: Who (nobody) is left with any stigma if he recites God's Naam? Even the immoral are purified as soon as they recite the Naam. Pause. I was so convinced

by God's Naam that I made the commitment to quit all religious rituals like fasting on certain days, and undertaking pilgrimage to holy places, oh Naam Dev. 1. I humbly submit that countless people have gone to paradise (merged with God) by reciting His Naam. I have also acquired the noble wisdom by reciting the Naam, and I perform only honest and noble deeds now, oh Naam Dev. 2.2.

ਤੀਨਿ ਛੰਦੇ ਖੇਲੁ ਆਛੈ॥ 1॥ ਰਹਾਉ॥ ਕੁੰਭਾਰ ਕੇ ਘਰ ਹਾਡੀ ਆਛੈ ਰਾਜਾ ਕੇ ਘਰ ਸਾਡੀ ਗੋ॥ ਬਾਮਨ ਕੇ ਘਰ ਰਾਡੀ ਆਛੈ ਰਾਡੀ ਸਾਡੀ ਹਾਡੀ ਗੋ॥ 1॥ ਬਾਣੀਏ ਕੇ ਘਰ ਹੀਗੁ ਆਛੈ ਭੈਸਰ ਮਾਥੈ ਸੀਗ ਗੋ॥ ਦੇਵਲ ਮਧੇ ਲੀਗੁ ਆਛੈ ਲੀਗੁ ਸੀਗ ਹੀਗੁ ਗੋ॥ 2॥ ਤੇਲੀ ਕੈ ਘਰ ਤੇਲੁ ਆਛੈ ਜੰਗਲ ਮਧੇ ਬੇਲ ਗੋ॥ ਮਾਲੀ ਕੇ ਘਰ ਕੇਲ ਆਛੈ ਕੇਲ ਬੇਲ ਤੇਲ ਗੋ॥ ਸੰਤਾ ਮਧੇ ਗੋਬਿੰਦੁ ਆਛੈ ਗੋਕਲ ਮਧੇ ਸਿਆਮ ਗੋ॥ ਨਾਮੇ ਮਧੇ ਰਾਮੁ ਆਛੈ ਰਾਮ ਸਿਆਮ ਗੋਬਿੰਦ ਗੋ॥ 4॥3॥

Teen chhunday khayl(u) aachhaiy. 1. Ruhaou. Koombhaar kay ghur haandi aachhaiy, rajah kay ghur saandi go. Bahmun kay ghur raandi achhaiy, raandi, saandi, haandi go. 1. Baaniyay kay ghur heeng(u) aachhaiy, bhaiynsur maathaiy seeng go. Dayvul mudhay leeng(i) aachhaiy, leeng(u), seeng, heeng go. 2. Tayli kay ghur tayl(u) aachhaiy, jungle mudhay bayl go. Maali kay ghur kayl aachhaiy, kayl, bayl, tayl go. Suntaan mudhay Gobind aachhaiy, Gokul mudhay Shiyam go. Naamay mudhay Ram(u) achhaiy, Ram, Shiyam, Gobind go. 4.3.

Word Meaning: Teen = three (the three effects of Maya). A man's lifestyle is reflected in the type of business he runs. People undertake different types of businesses to earn a livelihood, which also reflects their nature. In this holy Shabad, Nam Dev Ji tells us the type of business he deals in – Waheguru's Naam. Chhund(u) = is a type of lyric. Naam Dev Ji has combined three types of rhyming terms to give this holy Shabad the form of a chhund. Khayl(u) = drama (of life). Achhaiy = Go = is. Pause. Koombhaar = potter. Ghur = home; shop; dealings. Haandi = pottery. Saandi = animals to ride. Raandi = a book for future predictions. 1. Baaniya = a grocer (shopkeeper). Heeng(u) = a spice (asafoetida). Bhaiynsur = a male buffalo. Seeng = horns. Dayvul = a temple. Mudhay = inside. Leeng(i) = Shiva's genitals. 2. Tayli = an oil-extractor (dealer). Jungle = forest. Bayl = vines; bushes. Maali = gardener. Kayl = banana-like fruit trees. Gobind = God. Gokul = the place (near Mathura) where Krishna grew up. Shiyam = dark-coloured Krishna. Ram = God. 3.

MEANING: Most of the humans play the drama of life (lead their life) under the influence of the three effects of Maya. A potter deals in pottery and has *haandi* (pots) in his house (or shop), whereas a rajah has *saandi* (animals like horses to ride on) in his stable. A Brahman has *raandi* - books that deal with predictions about auspicious or inauspicious moments in one's life. So, the three rhyming terms are *haandi, saandi and raandi.* 1.

A grocer has items like heeng(u) (asafoetida) in his shop, while a buffalo has seeng (horns) on its forehead. A temple has an idol of Shiva in the form of a lingam (his genitals). The three rhyming terms are: *leeng(u), seeng and heeng.* 2.

An oil extractor (dealer) has oil in his shop, while vines and bushes grow in the jungle. A gardener has kayl (fruit trees like bananas) in his orchard. So, in this case, the three rhyming items are: *kayl, bayl, and tayl.* 3. The holy saints have Gobind (a name for Vishnu) in their mind, while Shiyam (Krishna) is popular in Gokul. But I have only Ram (God) in my heart, oh Naam Dev. In this case, the three names making up the chhund are: Ram, Shiyam and Gobind. 4.3.

NOTE: The important message in this holy Shabad is conveyed in the last stanza, which explains that people love Maya and earn their living in many different ways. But, for the devotees, God's Naam is the most precious thing.

ਰਾਗ ਬੈਰਾੜੀ ਮਹਲਾ 4 ਘਰੁ 1 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

RAAG BAIYRAARRI MEHLA 4, GHUR(U) 1, DOOPUDAY

Ek Onkar Satgur Persad(i)

(ਅੰਗ 719)॥ ਸੁਨਿ ਮਨ ਅਕਥ ਕਥਾ ਹਰਿ ਨਾਮ॥ ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਸੁਖ ਪਾਵਹਿ ਭਜੁ ਗੁਰਮਤਿ ਹਰਿ ਰਾਮ ਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਜਸੁ ਊਤਮ ਖਟ ਦਰਸਨ ਗਾਵਹਿ ਰਾਮ॥ ਸੰਕਰ ਕ੍ਰੋੜਿ ਤੇਤੀਸ ਧਿਆਇਓ ਨਹੀ ਜਾਨਿਓ ਮਰਮਾਮ॥ 1॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧ੍ਰਬ ਜਸੁ ਗਾਵਹਿ ਸਭ ਗਾਵਤ ਜੇਤ ਉਪਾਮ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੀ ਹਰਿ ਜਿਨ ਕਉ ਤੇ ਸੰਤ ਭਲੇ ਹਰਿ ਰਾਮ॥ 2॥1॥

(PAGE 719): Soon(i) mun, akuth kutha Hur(i) Naam. Ridh(i), boodh(i), sidh(i) sookh paaveh(i), bhuj Gurmut(i) Hur(i) Ram, Ram. 1. Ruhaou. Nana khiyaan Puraan jus(u) ootum, khut Dershun gaaveh(i) Ram. Shankar, kroarr(i) taytees dhiyaayo, nuhee jaaniyo mermaam. 1. Soor, nur, Gun, Gundherbh Jus(u) gaaveh(i), subh gaavut jayt oopaam. Nanak kirpa kuree Hur(i) jin kuou, tay sunt bhulay Hur(i) Ram. 2.1.

Word Meaning: Akuth = indescribable. Kutha = story (praise of Waheguru). Ridh(i) Sidh(i) = supernatural powers. Boodh(i) = (noble) wisdom. Pause. Nana = various. Khiyaan = explanations. Jus(u) = praise. Ootum = superior; great. Khut Dershun = the six Shastras. Shankar = Shiva. Kroarr(i) Taytees = 330 million gods of Hindus. Mermaam = secret. 1. Soor(i) = gods. Gun Gundherbh = assistants of the gods. Jayt = all those. Oopaam = created. Tay = those. Bhulay = good; noble; pious. 2.

MEANING: Listen to the praise of Waheguru, of whose grandeur and the way He administers the universe cannot be described, oh my mind. If you recite His Naam with the advice of the Guru, you will acquire noble wisdom (thinking), all the supernatural powers, and all the comforts of life, oh my mind. Pause. Various ideas of the Puranas and of the six Shastras sing praise of the Great Waheguru. Shiva and the 330 million gods also remember Waheguru, but are unable to know His secrets (the ways by which He runs the universe). 1. The gods, the humans, the assistants of the gods, and all His creation, sing Waheguru's praise, but only those devotees are pious saints whom Waheguru is kind to, oh Nanak. 2.1.

ਬੈਰਾੜੀ ਮਹਲਾ 4॥ ਮਨ ਮਿਲਿ ਸੰਤ ਜਨਾ ਜਸੁ ਗਾਇਓ॥ ਹਰਿ ਹਰਿ ਰਤਨੁ ਰਤਨੁ ਹਰਿ ਨੀਕੋ ਗੁਰਿ ਸਤਿਗੁਰ ਦਾਨੁ ਦਿਵਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਤਿਸੁ ਜਨ ਕਉ ਮਨੁ ਤਨੁ ਸਭੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨਾਇਓ॥ ਧਨੁ ਮਾਇਆ ਸੰਪੈ ਤਿਸੁ ਦੇਵਉ ਜਿਨਿ ਹਰਿ ਮੀਤ ਮਿਲਾਇਓ॥ 1॥ ਖਿਨੁ ਕਿੰਚਿਤ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ ਤਬ ਹਰਿ ਹਰਿ ਹਰਿ ਜਸੁ ਧਿਆਇਓ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਭੇਟੇ ਸੁਆਮੀ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਗਵਾਇਓ॥ 2॥2॥

Baiyraarri Mehla 4: Mun, mil(i) sunt junaa Jus(u) gaayiyo. Hur(i), Hur(i) ruttan(u), ruttan(u) Hur(i) neeko, Gur(i) Satgur daan(u) divaayo. 1. Ruhaou. Tis(u) jun kuou mun(u), tun(u) subh(u) dayvoun, jin(i), Hur(i), Hur(i) Naam(u) soonaayo. Dhun(u), Maya, sumpaiy, tis(u) dayvoun, jin(i) Hur(i) meet milaayo. 1. Khin(u) kinchit kirpa kuree Jugdeeshur(i), tub Hur(i), Hur(i), Hur(i) jus(u) dhiyaayo. Jun Nanak kuou Hur(i) bhaytay Soami, dookh(u) haumein roag guvaayo. 2.2.

Word Meaning: Ruttan = (precious like a) jewel. Neeko = beautiful (which purifies the mind). Daan(u) = donation (gift). Pause. Maya = luxuries of life. Sumpaiy = wealth. Meet = (dear) friend. 1. Khin(u) = (for a) moment. Kinchit = a little. Jugdeeshur(i) = the Lord of the world (God). Bhaytay = met; got connected with. Haumein = selfishness and ego. 2.

MEANING: Sing Waheguru's praise in the company of the holy saints, oh, my mind. Waheguru (His Naam) is such a precious jewel which purifies the mind; but, Waheguru's Naam is a gift which only the Guru can grant to the devotee. Pause.
I will gladly offer my body and mind to the kind devotee who will recite Waheguru's Naam for me (to absorb). I will give all my money, luxuries of life, and my wealth to the kind devotee who can connect me with Waheguru. 1.
When Waheguru showed me even a small amount of His benevolence, even if only for a short while, I was impelled and prompted to sing His praise. All my suffering of selfishness and ego was eradicated when I got connected with Waheguru, oh Nanak. 2.2.

ਬੈਰਾੜੀ ਮਹਲਾ 4॥ ਹਰਿ ਜਨੁ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵੈ॥ ਜੇ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਅਪੁਨਾ ਗੁਨੁ ਨ ਗਵਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਕਾਰ ਕਮਾਵੈ॥ ਹਰਿ ਆਪੇ ਹੀ ਮਤਿ ਦੇਵੈ ਸੁਆਮੀ ਹਰਿ ਆਪੇ ਬੋਲਿ ਬੁਲਾਵੈ॥ 1॥
(ਅੰਗ 720)॥ ਹਰਿ ਆਪੇ ਪੰਚ ਤਤੁ ਬਿਸਥਾਰਾ ਵਿਚਿ ਧਾਤੂ ਪੰਚ ਆਪਿ ਪਾਵੈ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਮੇਲੇ ਆਪੇ ਹਰਿ ਆਪੇ ਝਗਰੁ ਚੁਕਾਵੈ॥ 2॥3॥
Baiyraarri Mehla 4: Hur(i) jun(u) Ram Naam goon gaavaiy. Jay ko nind kuray Hur(i) jun kee, apuna goon(u) na guvaavaiy. 1. Ruhaou. Jo kichh(u) kuray su aapay Soami, Hur(i) aapay kaar kmaavaiy. Hur(i) Aapay hee mut(i) dayvaiy Soami, Hur(i) Aapay boal(i) boolaavaiy. 1.
(PAGE 720): Hur(i) aapay punch tutt(u) bisthaara, vich(i) dhaatoo punch, Aap(i) paavaiy. Jun Nanak Satgur(u) maylay Aapay, Hur(i) aapay jhugur(u) chookaavaiy. 2.3
Word Meaning: Nind = vilification. Goon(u) = nature; virtue (of forgiveness). Pause. Kaar Kmaavaiy = performs tasks; does business. Boal(i) Boolaavaiy = makes people talk. 1. Punch Tutt(u) = the five basic elements: earth, water, fire (energy), air, and sky (awareness). Bisthaara = spread; expansion. Punch Dhaatoo = the five demons [lust, rage, greed, attachment (possessiveness), ego]. Jhugur(u) = mental conflict. 2.
MEANING: A devotee of Waheguru always sings His praise. If someone vilifies the devotee, he does not lose his forgiving nature. Pause. The devotee knows that (being present in everybody), it is Waheguru, which is behind every action of human beings, and it is He who does their business (prompts them to do). It is Waheguru, who advises everybody and who makes them utter the words that they do. 1.
It is Waheguru, who has created the universe from the five basic elements (ingredients); it is He again who injects the five demons – lust, rage, greed, possessiveness, and ego - into all living beings. It is Waheguru again, which connects His devotees with Him, and ends the internal conflict in them, oh Nanak. 2.3.

ਬੈਰਾੜੀ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਨਿਸਤਾਰਾ॥ ਕੋਟਿ ਕੋਟੰਤਟ ਕੇ ਪਾਪ ਸਭਿ ਖੋਵੈ ਹਰਿ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਨਗਰਿ ਬਸਤ ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰਾ॥ ਹਰਿ ਨਿਕਟਿ ਬਸਤ ਕਛੁ ਨਦਰਿ ਨ ਆਵੈ ਹਰਿ ਲਾਧਾ ਗੁਰ ਵੀਚਾਰਾ॥ 1॥ ਹਰਿ ਆਪੇ ਸਾਹੁ ਸਰਾਫੁ ਰਤਨੁ ਹੀਰਾ ਹਰਿ ਆਪਿ ਕੀਆ ਪਾਸਾਰਾ॥ ਨਾਨਕ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁ ਹਰਿਨਾਮੁ ਵਿਹਾਝੇ ਸੋ ਸਾਹੁ ਸਚਾ ਵਣਜਾਰਾ॥ 2॥4॥
Baiyraarri Mehla 4: Jup(i) mun Ram Naam(u) nistaara. Kot(i) kotuntar kay paap subh(i) khovaiy, Hur(i) bhuvjul(u) paar(i) ooaara. 1. Ruhaou. Kaaya nugur(i) bust Hur(i) Soami, Hur(i) nirbhuou, nirvaiyr(u), Nirunkaara. Hur(i) nicket(i) bust, kuchh(u) nedr na aavaiy, Hur(i) laadha Gur Veechaara. 1. Hur(i) aapay, Shah(u) sraaf(u), ruttan(u), heera, Hur(i) aap(i) keeya pasaara. Nanak, jis(u) kirpa kuray, su Hur(i) Naam(u) vihaajhay, so shah(u) sach(a) vunjaara. 2.4.

Word Meaning: Nistaara = salvation. Koat(i) Kotuntur = of millions; of countless. Khovaiy = removes. Bhuvjul Paar(i) Ootaara = ferries across the sea of Maya. Pause. Bust = dwells. Nirbhuou = fearless. Nirvaiyr(u) = bears no enmity (is forgiving). Nirunkaara = formless. Nicket(i) = close by. Laadha = found; realized. 1. Shaah(u) = Lord (of the Naam-wealth). Sraaf(u) = jeweller. Ruttan(u) = jewel. Heera = diamond. Pasaara = expansion. Vihaajhay = deals in. Vunjaara = dealer. 2.
MEANING: Recite Waheguru's Naam, which leads to your salvation, oh my mind. Waheguru's Naam eradicates the sins of one's countless lives, and ferries him across the world-sea. Pause. The Lord, Waheguru, who is fearless, has no enmity with anyone (is forgiving), is formless, and resides in the body-city of the man. Even though He resides so close to us, yet we can see nothing of Him; He can be realized only by contemplating on the Shabad of the Guru. 1. Waheguru Himself is the money-Lord (of the wealth of His Naam), Himself the jeweller, the jewel, the diamond (all the noble qualities), and has Himself disseminated all these noble qualities. A devotee, whom Waheguru is kind to, deals in His Naam; he is truly wealthy, and a real dealer in Waheguru's Naam, oh Nanak. 2.4.

ਬੈਰਾੜੀ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਹਰਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰਾ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਸੁਖਦਾਤਾ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਅਗਨਿ ਕੁੰਡ ਮਹਿ ਉਰਧ ਲਿਵ ਲਾਗਾ ਹਰਿ ਰਾਖੈ ਉਦਰ ਮੰਝਾਰਾ॥ ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਹੁ ਮੇਰੇ ਮਨ ਹਰਿ ਅੰਤਿ ਛਡਾਵਣਹਾਰਾ॥ 1॥ ਜਾ ਕੈ ਹਿਰਦੈ ਬਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹੁ ਨਮਸਕਾਰਾ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਪਾਈਐ ਹਰਿ ਜਪੁ ਨਾਨਕ ਨਾਮ ਅਧਾਰਾ॥ 2॥5॥
Baiyraarri Mehla 4: Jup(i) mun Hur(i) Nirunjun(u) Nirunkaara. Sudaa, sudaa Hur(i) dhiyaayiyaiy Sookh-Daata, Ja ka unt(u) na paaravaara. 1. Ruhaou. Ugun(i) koond meh(i) oordh liv laaga, Hur(i) raakhaiy oodur munjhaara. So aiysa Hur(i) sayhou mayray mun, Hur(i) unt(i) chhudaavunhaara. 1. Ja kaiy hirdaiy, bussiya mayra Hur(i), Hur(i), tis(u(jun kuou kurhou numuskaara. Hur(i) kirpa tay paayiyaiy Hur(i), jup(u) Nanak Naam(u) adhaara. 2.5.
Word Meaning: Nirunjun(u) = unaffected by Maya (God). Sookh-Daata = source of all comfort. Unt(u) Na Paaravaar = no end to limits; limitless. Pause. Ugun(i) Koond = pit of fire (mother's womb). Oordh = upside down. Liv Laaga = mind focused (on Waheguru). Oodur Munjhaara = in the womb. 1. Numuskaara = bow to (show respect). Adhaara = basis; support. 2.
MEANING: Recite the Naam of the formless Waheguru, which is above the effects of Maya, oh my mind. We must remember the source of all comforts, Waheguru, which has no end to His limits. Pause. The fetus in the mother's womb grows upside down and survives the high heat of the womb because it is connected to Waheguru, who protects it. So, serve (recite the Naam, and obey the Will of) such Waheguru, which also protects at the end (breaks the cycle of your rebirths), oh my mind. 1. Pay respects to the saint who has Waheguru's Naam embedded in his heart, and recite Waheguru's Naam in his company, which is the basis of one's life. But, Waheguru's Naam can be acquired only by His benevolence, oh Nanak. 2.5.

ਬੈਰਾੜੀ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਤ ਧਿਆਇ॥ ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਫਿਰਿ ਦੂਖ ਨ ਲਾਗੈ ਆਇ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਜਪੁ ਸੋ ਤਪੁ ਸਾ ਬ੍ਰਤ ਪੂਜਾ ਜਿਤੁ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਇ॥ ਬਿਨੁ ਹਰਿ ਪ੍ਰੀਤਿ ਹੋਰ ਪ੍ਰੀਤਿ ਸਭ ਝੂਠੀ ਇਕ ਖਿਨ ਮਹਿ ਬਿਸਰਿ ਸਭ ਜਾਇ॥ 1॥ ਤੂ ਬੇਅੰਤੁ ਸਰਬ ਕਲ ਪੂਰਾ ਕਿਛੁ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਨਾਨਕ ਸਰਣਿ ਤੁਮ੍ਹਾਰੀ ਹਰਿ ਜੀਉ ਭਾਵੈ ਤਿਵੈ ਛਡਾਇ॥ 2॥6॥

Baiyraarri Mehla 4: Jup(i) mun Hur(i), Hur(i), Naam(u) nit dhiyaayay. Jo ichheh(i), soyee ful(u) paveh(i), phir(i) dookh na laagaiy aayay. 1. Ruhaou. So jup(u), so tup(u), sa bert pooja, jit(u) Hur(i) siyoun preet(i) lugaayay. Bin(u) Hur(i) preet(i), hoar preet(i) subh jhootthi, ikk khin meh(i), bissur subh jaayay. 1. Tu bayunt(u), serb kul poora, kichh(u) keemut(i) kuhhee na jaayay. Nanak, shern Toomhaari Hur(i) Jeeo, bhaavaiy tivaiy chhudaayay. 2.6.

Word Meaning: Nit = every day; always. Ichheh(i) = wished. Ful(u) = reward. Pause Jup(u) = recitation of some mantras. Tup = self-torture; hard labour. Bert = Vow to observe something; fasting. Pooja = worship. Jhootthi = false; short-lived. Khin(i) Meh(i) = in a short moment. Bissur(i) = forgotten. 1. Serb Kul Poora = perfect with all powers; omnipotent. Chhudaayay = salvage. 2.

MEANING: Always recite and remember Waheguru's Naam whereby one gets all his wishes fulfilled, and never suffers any trouble again, oh my mind. Pause. People recite mantras, torture themselves, and make tough commitments to please their deities, but only those efforts approved by Waheguru result in love for Him. Any love (attachment) with anything other than Waheguru is false (short-lived) and is forgotten quickly. 1.

You are limitless and perfect, with all powers (omnipotent), and no one can know the true worth of Your capabilities, oh Waheguru. I, Nanak, have come to Your shelter, please protect me from the attacks of Maya in whatever way you deem fit. 2.6.

ਰਾਗੁ ਬੈਰਾੜੀ ਮਹਲਾ 5 ਘਰੁ 1॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Baiyraarri Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਇਓ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਦੂਖ ਗਵਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਚਾਹਤ ਸੋਈ ਮਨਿ ਪਾਇਓ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਨਾਮੁ ਦਿਵਾਇਓ॥ 1॥ ਸਰਬ ਸੂਖ ਹਰਿ ਨਾਮਿ ਵਡਾਈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਮਤਿ ਪਾਈ॥ 2॥1॥7॥

Sunt junaa mil(i) Hur(i) jus(u) gaayo. Koat(i) junum kay dookh guvaayo. 1. Ruhaou. Jo chaahut, soyee mun(i) paayo. Kur(i) kirpa Hur(i) Naam(u) divaayo. 1. Serb sookh, Hur(i) Naam vudaayee. Gur Persad(i), Nanak mut(i) paayee. 2.1.7.

Word Meaning: Jo Chaahut = whatever one wishes. 1. Vudaayee = respect. Mut(i) = wisdom. 2.

MEANING: If one sings Waheguru's praise in the company of the holy men, all the sins of his countless lives are destroyed. Pause. With their kindness, the holy saints implant Waheguru's Naam in the devotee's heart, and he gets all his wishes fulfilled. 1.

With Waheguru's Naam in his heart (mind), the devotee earns respect and acquires all the comforts of life. With Guru's benevolence, the devotee also acquires the noble wisdom to recite Waheguru's Naam, oh Nanak. 2.1.7.

ਰਾਗੁ ਤਿਲੰਗ ਮਹਲਾ 1 ਘਰੁ 1॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

Raag Tilung Mehla 1, Ghur(u) 1:

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i).

(ਅੰਗ 721)॥ ਯਕ ਅਰਜ ਗੁਫਤਮ ਪੇਸਿ ਤੋ ਦਰ ਗੋਸ ਕੁਨ ਕਰਤਾਰ॥ ਹਕਾ ਕਬੀਰ ਕਰੀਮ ਤੂ ਬੇਐਬ ਪਰਵਦਗਾਰ॥1॥ ਦੁਨੀਆ ਮੁਕਾਮੇ ਫਾਨੀ ਤਹਕੀਕ ਦਿਲ ਦਾਨੀ॥ ਮਮ ਸਰ ਮੂਇ ਅਜਰਾਈਲ ਗਿਰਫਤਹ ਦਿਲ ਹੇਚਿ ਨ ਦਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਜਨ ਪਿਸਰ ਪਦਰ ਬਿਰਾਦਰਾ ਕਸ ਨੇਸ ਦਸਤੰਗੀਰ॥ ਆਖਿਰ ਬਿਅਫਤਮ ਕਸ ਨ ਦਾਰਦ ਚੂੰ ਸਵਦ ਤਕਬੀਰ॥ 2॥ ਸਬ ਰੋਜ ਗਸਤਮ ਦਰ ਹਵਾ ਕਰਦੇਮ ਬਦੀ ਖਿਆਲ॥ ਗਾਹੇ ਨ ਨੇਕੀ ਕਾਰ ਕਰਦਮ ਮਮ ਈ ਚਿਨੀ ਅਹਵਾਲ॥ 3॥ ਬਦਬਖਤ ਹਮਚੁ ਬਖੀਲ ਗਾਫਿਲ ਬੇਨਜਰ ਬੇਬਾਕ॥ ਨਾਨਕ ਬੁਗੋਯਦ ਜਨੁ ਤੁਰਾ ਤੇਰੇ ਚਾਕਰਾ ਪਾ ਖਾਕ॥ 4॥1॥

(PAGE 721): Yuk urj gooftum paysh(i) To Dur, goash koon Kartar. Hukka, Kabir kreem Tu, bayaiyb pervudgaar. 1. Dooniya mookaamay faani, teehkeek dil daani. Mum sur mooyay Ajrael grifteh, dil haych(i) na daani. 1. Ruhaou. Zun, pisser, pudur, biraadraan, kus nays dustungeer. Aakhir biuftum kus na daarud, choon shuvud tukbeer. 2. Shub, roaj gushtum, dur huvva, kerdaym budee khiyaal. Gaahay na nayki, kaar kerdum, mum ee chinee ahvaal. 3. Budbukht, hum chu bukheel gaafil, baynuzer baybaak. Nanak bugoyud jun(u) Toora, Tayray chaakraan paa khaak. 4.1.

NOTE: This holy Shabad is in Persian.

Word Meaning: Yuk = one. Urj = request. Gooftum = I make. Paysh(i) = before. Goash = ear. Koon = in. Kartar = the Creator (Waheguru). Hukka = Truthful; eternal. Kabir = great. Kreem = benevolent; source of all largesse. Bayaiyb = without any vice; pure. Pervudgaar = raiser and nourisher; provider. 1. Mookaamay = place of. Faani = perishable. Tehkeek = true. Daani = knows (believes). Mum = mine. Mooyay = hair. Ajrael = Israel (the angel of death). Grifteh = under arrest; in the grip of. Haych(i) Na = nothing. Pause. Zun = woman; wife. Pisser = sons. Pudur = father. Biraadraan = (among) brothers. Kus = any of. Nays = Naysut = is not. Dustungeer = to hold hands. Aakhir = at the end; finally. Biuftum = I fell. Kus Na = none. Daarud = to keep. Choon = When. Shuvud. = will take place. Tukbeer = prayer which is offered at the time of burial. 2. Shub = night. Roaj = day. Gushtum = I wandered. Dur = in. Huvva = lust; greed. Kerdaym = I did. Budee Khiyaal = in thoughts of evil. Gaahay Na = never. Nayki = noble deed. Kaar = act. Ee Chinee = like this. Ahvaal = condition; situation. 3. Budbukht = unfortunate. Hum Chu = like me. Bukheel = tattle-tale; back-biter. Gaafil = careless; ignoring. Baynuzer = shameless; never improving. Baybaak = fearless. Bugoyud = says; submits. Toora = Yours. Chaakraan = slaves; devotees. Khaak = dust (of the feet). 4. 1.

MEANING: (The Basic Mantra): There is only one Living Supreme Being which has eternal existence, is omnipresent and is the creator of the universe, is fearless (because He has no rival), bears no enmity with anyone (is forgiving), is unaffected by time (is timeless), does not take any living form, and is self-illuminated, and can be realized only with the grace of the Guru.

Shabad: You are everlasting, great, benevolent, perfectly pure, and the provider, oh Waheguru. I have made a request to You, please listen to my situation carefully (Waheguru is the only power to whom we should pray). 1. The world is perishable, but my

mind believes it to be true (everlasting). My mind does not realize that my hair is in the grip of Israel, the Angel of Death. Pause. (When death comes), There will be no one, including my wife, sons, father, and brothers, to hold my hand (to save me from death). When I fall to my death, nobody will be there to keep (save) me, and the final prayer of burial will be offered. 2.
With evil thoughts in my mind, I have been wandering day and night to satisfy my appetite for lust and greed. I have never performed a noble act; this is my situation, oh Waheguru. 3.
I am unfortunate, and there is no one else like me who is a back-biter, negligent, shameless, and fearless. Nanak is Your slave, and begs for the dust of the feet of Your devotees (an opportunity to serve them and recite Your Naam in their company), oh Waheguru. 4.1.

ਤਿਲੰਗ ਮਹਲਾ 1 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਭਉ ਤੇਰਾ ਭਾਗ ਖਲੜੀ ਮੇਰਾ ਚੀਤੁ॥ ਮੈ ਦੇਵਾਨਾ ਭਇਆਤੀਤੁ॥ ਕਰ ਕਾਸਾ ਦਰਸਨ ਕੀ ਭੂਖ॥ ਮੈ ਦਰਿ ਮਾਗਉ ਨੀਤਾ ਨੀਤ॥ 1॥ ਤਉ ਦਰਸਨ ਕੀ ਕਰਉ ਸਮਾਇ॥ ਮੈ ਦਰਿ ਮਾਗਤੁ ਭੀਖਿਆ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਕੇਸਰਿ ਕੁਸਮ ਮਿਰਗਮੈ ਹਰਣਾ ਸਰਬ ਸਰੀਰੀ ਚੜ੍ਹਣਾ॥ ਚੰਦਨ ਭਗਤਾ ਜੋਤਿ ਇਨੇਹੀ ਸਰਬੇ ਪਰਮਲੁ ਕਰਣਾ॥ 2॥ ਘਿਅ ਪਟ ਭਾਡਾ ਕਹੈ ਨ ਕੋਇ॥ ਐਸਾ ਭਗਤੁ ਵਰਨ ਮਹਿ ਹੋਇ॥ ਤੇਰੈ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਤਿਨ ਦਰਿ ਭੀਖਿਆ ਪਾਇ॥ 3॥1॥2॥

Tilung Mehla 1, Ghur(u) 2: Ek Onkar Satgur Persad(i). Bhuou Tayra bhaang, khulrree mayra cheet(u). Mein dayvaana bhuyyateet(u). Ker kaasa, dershun kee bhookh. Mein Dur(i) maangoun neeta neet. 1. Tuou dershun kee kuroun smaayay. Mein, Dur(i) maangut, bheekhiya paayay. 1. Ruhaou. Kaysur(i), koosm, mirgmaiy, herna, serb sreereen churrhna. Chundun bhugtaan jot(i) inayhi, serbay permul(u) kerna. 2. Ghee, putt bhaanda kuhhaiy na koyay. Aiysa bhugut(u) vern meh(i) hoyay. Tayraiy Naam(i) ruhhay liv laayay. Nanak, tin dur(i) bheekhiya paayay. 3.2.

Word Meaning: Bhuou = fear. Bhaang = cannabis. Khullrree = the bag to store cannabis. Cheet(u) = mind. Dayvaana = crazy. Bhuyya = became. Teet(u) = Ateet(u) = detached from worldly affairs. Ker = hands. Kaasa = a bowl to collect alms. Bhookh = appetite. Dur(i) = Waheguru's Court. Neeta Neet = always. 1. Smaayay = prayer. Maangut(u) = beggar. Bheekhiya = alms. Pause. Kaysur(i) = saffron. Koosm = flowers. Mirgmaiy = musk. Herna = gold. Chundun = sandalwood. Jot(i) = light; soul, nature. Inayhi = like this. Permul = fragrance. 2. Putt = silk. Bhaanda = container. Kuhhaiy = questions. Aiysa = such. Vern = any caste. Liv Laayay = stay focused on. 3.

MEANING: (The yogis who claim to be detached from the world in Your search, use cannabis with the belief that it enhances their concentration during meditation, and carry a bowl to collect alms when they go door to door). People, like the yogis, may call me insane, but I am also detached from the world. However, respectful fear for You is the cannabis for me, and my mind is the bag in which I store my cannabis of Your fear, oh my Waheguru. (Rather than hunger of the stomach), I am hungry for Your holy sight, and my hands joined (clasped) together serve as the bowl to collect alms (of Your sight) which I beg for all the time at Your Door. 1. I pray for Your holy sight; please grant this donation I beg for at Your Door. Pause. Saffron, flowers, musk, and gold do not discriminate between people; they adorn everybody the same way. Similarly, Waheguru's devotees are like the sandalwood extract, which gives its fragrance (noble advice) to everybody without any discrimination. 2. Good things, like ghee and silk, can be stored in containers of any shape or type (their worth does not change with the shape or type of the container), and nobody cares about the shape of the vessel. Similarly, the worth (greatness) of Waheguru's bhagats (devotees) is not affected by the caste in which they are born. Their teachings are equally valuable. 3.

Please, put me in the shelter (company) of Your devotees who stay absorbed in Your Naam all the time so that I may get connected with You, and receive the donation of Your holy sight, oh Waheguru. 4.2.

ਤਿਲੰਗ ਮਹਲਾ 1 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਇਹੁ ਤਨ ਮਾਇਆ ਪਾਹਿਆ ਪਿਆਰੇ ਲੀਤੜਾ ਲਬਿ ਰੰਗਾਏ॥
(ਅੰਗ 722)॥ ਮੇਰੈ ਕੰਤ ਨ ਭਾਵੈ ਚੋਲੜਾ ਪਿਆਰੇ ਕਿਉ ਧਨ ਸੇਜੈ ਜਾਇ॥ 1॥ ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਮਿਹਰਵਾਨਾ ਹੰਉ ਕੁਰਬਾਨੇ ਜਾਉ॥ ਹੰਉ ਕੁਰਬਾਨੈ ਜਾਉ ਤਿਨਾ ਕੈ ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ॥ ਲੈਨਿ ਜੋ ਤੇਰਾ ਨਾਉ ਤਿਨਾ ਕੈ ਹੰਉ ਸਦ ਕੁਰਬਾਨੈ ਜਾਉ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਰੰਙਣਿ ਜੇ ਥੀਐ ਪਿਆਰੇ ਪਾਈਐ ਨਾਉ ਮਜੀਠ॥ ਰੰਙਣ ਵਾਲਾ ਜੇ ਰੰਙੈ ਸਾਹਿਬੁ ਐਸਾ ਰੰਙ ਨ ਡੀਠ॥ 2॥ ਜਿਨ ਕੇ ਚੋਲੇ ਰਤੜੇ ਪਿਆਰੇ ਕੰਤੁ ਤਿਨਾ ਕੈ ਪਾਸਿ॥ ਧੂੜਿ ਤਿਨਾ ਕੀ ਜੇ ਮਿਲੈ ਜੀ ਕਹੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥ 3॥ ਆਪੇ ਸਾਜੇ ਆਪੇ ਰੰਗੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਭਾਵੈ ਆਪੇ ਹੀ ਰਾਵੇਇ॥ 4॥1॥3॥
Tilung Mehla 1, Ghuru) 3: Ek Onkar, Satgur Persad(i). Eh(u) tun Maya paahiya piyaaray, leetrra lub(i) rungaayay.
(PAGE 722): Mayraiy Kunt na bhaavaiy choalrra piyaaray, kiyoun dhun sayjaiy jaayay. Huoun koorbaanaiy jaaoun Mehrvaana, huoun koorbaanay jaaoun. Huoun koorbaanaiy jaaoun tinha kaiy, laiyn(i) jo Tayra Naaoun. Laiyn(i) Jo Tayra Naaoun, tinha kaiy huoun sud koorbaanaiy jaaoun. 1. Ruhaou. Kaayaan rungun(i) jay theeyay piyaaray, paayiyaiy Naaoun mujeetth. Rungun vaala jay rungaiy Sahib(u) aiysa rung na deetth. 2. Jin kay choalay rutrray piyaaray, Kunt(u) tinha kay paas(i). Dhoorr(i) tinha kee jay milaiy ji, kuhou Nanak kee ardaas(i). 3. Aapay saajay, Aapay rungaiy, Aapay nedr(i) kuray. Nanak, kaamun(i) Kuntaiy bhaavaiy, Aapay hee raavay. 4.1.3.
Word Meaning: Paahiya = has a primer of; has a coating of. Leetrra Rungaayay = got dyed. Lub = greed to eat; gluttony. Kunt = (Waheguru) husband. Choalrra = robe; cloak (such a greedy body). Kiyoun = how? Dhun = the human bride. Sayjay = on the bed. Huoun = I. Koorbaanaiy = sacrifice life. Mehrvaana = oh, kind and generous Lord. Tinha Kay = of (for) those. Sud = always. Pause. Kaayaan = body. Rungun(i) = the vessel to dye clothes in. Theeyay = becomes. Naaoun Mujeetth = madder colour (deep red), the never-fading colour of Waheguru's Naam. Rungunvaala = the dyer (Waheguru). Deetth = to be seen. 2. Rutrray = deep red (imbued in Waheguru's love). Dhoorr(i) = dust of the feet. 3. Saajay = creates. Nedr(i) = kind sight. Kaamun(i) = woman; bride. Bhaavaiy = is liked (loved). Raavay = enjoys. 4.
MEANING: (The raw fabric is given a coat of some suitable chemical – usually alum – called *paah* (or primer) before it is dyed to give it the desired colour); the human mind normally has the primer of Maya and is finally dyed with the colour of gluttony. My Lord does not like this kind of body (mind)-robe at all. So, how can the human bride go to the Lord's bed (get connected with Him) with such a greedy mind? 1. I am all sacrifice for those who recite Your Naam, oh, the benevolent Waheguru. Pause. If the human body becomes the vessel for the fabric (mind) to be dyed, then add the deep red, never-fading (madder colour) of Waheguru's Naam. If the dyer, Waheguru, gives that colour to the human mind, then that human mind will become so unique that it will be like none other. 2. Waheguru is with (loves) those devotees (appears in those hearts) whose mind-cloaks are dyed deep red in His love. I pray for the dust of their feet, oh Nanak. 3. Waheguru Himself creates human beings, dyes their minds with His love, and casts His kind sight. Such a lucky human bride is loved by the Lord, who enjoys her union with Him, oh Nanak. 4.1.3.

ਤਿਲੰਗ ਮ:1॥ ਇਆਨੜੀਏ ਮਾਨੜਾ ਕਾਇ ਕਰੇਹਿ॥ ਆਪਨੜੈ ਘਰਿ ਹਰਿ ਰੰਗੋ ਕੀ ਨਾ ਮਾਣੇਹਿ॥ ਸਹੁ ਨੇੜੈ ਧਨ ਕੰਮਲੀਏ ਬਾਹਰੁ ਕਿਆ ਢੂਢੇਹਿ॥ ਭੈ ਕੀਆ ਦੇਹਿ ਸਲਾਈਆ ਨੈਣੀ ਭਾਵ ਕਾ ਕਰਿ ਸੀਗਾਰੋ॥ ਤਾ ਸੋਹਾਗਣਿ ਜਾਣੀਐ ਲਾਗੀ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੋ॥ 1॥ ਇਆਣੀ ਬਾਲੀ ਕਿਆ ਕਰੇ ਜਾ ਧਨ ਕੰਤ ਨ ਭਾਵੈ॥ ਕਰਣਪਲਾਹ ਕਰੇ ਬਹੁਤੇਰੇ ਸਾ ਧਨ ਮਹਲੁ ਨ ਪਾਵੈ॥ ਵਿਣੁ ਕਰਮਾ ਕਿਛੁ ਪਾਈਐ ਨਾਹੀ ਜੇ ਬਹੁਤੇਰਾ ਧਾਵੈ॥ ਲਬ ਲੋਭ ਅਹੰਕਾਰ ਕੀ ਮਾਤੀ ਮਾਇਆ ਮਾਹਿ ਸਮਾਣੀ॥ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ ਨਾਹੀ ਭਈ ਕਾਮਣਿ ਇਆਣੀ॥ 2॥ ਜਾਇ ਪੁਛਹੁ ਸੋਹਾਗਣੀ ਵਾਹੈ ਕਿਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੋ ਭਲਾ ਕਰਿ ਮਾਨੀਐ ਹਿਕਮਤਿ ਹੁਕਮੁ ਚੁਕਾਈਐ॥ ਜਾ ਕੈ ਪ੍ਰੇਮਿ ਪਦਾਰਥੁ ਪਾਈਐ ਤਉ ਚਰਣੀ ਚਿਤੁ ਲਾਈਐ॥ ਸਹੁ ਕਹੈ ਸੋ ਕੀਜੈ ਤਨੁ ਮਨੋ ਦੀਜੈ ਐਸਾ ਪਰਮਲ ਲਾਈਐ॥ ਏਵ ਕਹਹਿ ਸੋਹਾਗਣੀ ਭੈਣੇ ਇਨੀ ਬਾਤੀ ਸਹੁ ਪਾਈਐ॥ 3॥ ਆਪੁ ਗਵਾਈਐ ਤਾ ਸਹੁ ਪਾਈਐ ਅਉਰੁ ਕੈਸੀ ਚਤੁਰਾਈ॥ ਸਹੁ ਨਦਰਿ ਕਰਿ ਦੇਖੈ ਸੋ ਦਿਨੁ ਲੇਖੈ ਕਾਮਣਿ ਨਉਨਿਧਿ ਪਾਈ॥ ਆਪਣੇ ਕੰਤ ਪਿਆਰੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਨਕ ਸਾ ਸਭਰਾਈ॥ ਐਸੈ ਰੰਗਿ ਰਾਤੀ ਸਹਜ ਕੀ ਮਾਤੀ ਅਹਿਨਿਸਿ ਭਾਇ ਸਮਾਣੀ॥ ਸੁੰਦਰਿ ਸਾਇ ਸਰੂਪ ਬਿਚਖਣਿ ਕਹੀਐ ਸਾ ਸਿਆਣੀ॥ 4॥2॥4॥

Tilung M:1: Iyaanurriyay, maanrra kaayay kuray. Aapunrray ghur(i) Hur(i) rungo kee na maaneh(i). Shuhou nayrraiy, dhun kumleeyay, baahur(u) kiyya dhoondheh(i). Bhaiy keeyaan dayh(i) sulaayiyaan naiynee, bhaav ka kur(i) sheegaaro. Ta sohaagun(i) jaaniyaiy laagi, ja Shuhou dhuray piyaaro. 1. Iyaani, baali, kiyya kuray ja dhun Kunt na bhaavaiy. Kern-plaah kuray buhoutayray, sa dhun Mehl(u) na paavaiy. Vin kerma kichh(u) paayiyaiy naahi, jay buhoutayra dhaavaiy. Lub, loabh, ahunkaar kee maati, Maya maah(i) smaani. Innhi baateen Shuhou paayiyaiy naahi, bhuyyee kaamun(i) iyaani. 2. Jaayay poochhou sohaagni vaahaiy, kinhee baateen Shuhou paayiyaiy. Jo kichh(u) kuray, so bhulaa kur(i) maaniyaiy, hikmut(i), huqam(u) chookaayiyaiy. Ja kaiy praym(i) Pudaaruth(u) paayiyaiy, Tuou Churnee chit(u) laayiyaiy. Shuhou kuhhaiy so keejaiy, tun(u), muno deejaiy, aiysa permul laayiyaiy. Aiv kuhheh(i) sohaagni bhaiynay, innhi baateen Shuhou paayiyaiy. 3. Aap(u) guvaayiyaiy, ta Shuhou paayiyaiy, aur kaiysi chutraayee. Shuhou nedr(i) kur(i) daykhaiy, so din laykhaiy, kaamun(i) nuou nidh(i) paayee. Aapnay Kunt piyari, sa sohaagun(i), Nanak, sa subhraayee. Aiysay rung(i) raati, sehj kee maati, ehnis(i) bhaayay smaani. Soondar(i) saayay, sroop, bichukkhun(i), kuhhiyaiy sa siyaani. 4.2.4.

Word Meaning: Iyaanurriyay = oh, ignorant soul. Maanurra = conceit. Kaahay = what for? Ghur(i) = in own heart. Rungo = love. Kee = why? Maaneh(i) = enjoy. Shuhou = husband (Waheguru). Nayrraiy = close by. Dhun Kumleeyay = oh, foolish bride (soul). Dhoondheh(i) = searching for. Bhaiy = respectful fear. Sulaayiyaan = needles to put kohl in the eyes. Bhaav = love; affection. Sheegaaro = adornment. Sohaagun(i) = married (loved by Waheguru). Laagi = connected. 1. Baali = young bride (inexperienced new devotee). Kern-Plah = implore; supplicate. Mehl = Waheguru's Residence. Vin Kerma = without good fortune. Jay = even if. Dhaavaiy = tries hard; actively pursues. Lub = gluttony. Loabh = greed. Maati = intoxicated. Smaani = fully absorbed. Innhi Baateen = with such qualities. 2. Vaahaiy = those. Bhulaa Kur(i) Maaniyaiy = accept to be good for you. Hikmut = cleverness. Huqam = claim; reasoning. Chookaayiyaiy = give up. Pudaaruth = the invaluable item (Waheguru's Naam). Churnee Chit(u) Laayiyaiy = focus mind on His feet (obey His Will). Permul = scent; perfume. Aiv = this is what. 3. Aap(u) Guvaayiyaiy = give up (get rid of) selfishness and ego. Aur Kaiysi = what else. Chutraayee = cleverness. Nedr(i) = kind sight. Laykhaiy = worthwhile. Nuou Nidh(i) = the nine treasures of the world. Subhraayee = respectable. Raati = imbued. Sehj = the blissful state of mind. Maati = intoxicated. Ehinis(i) = day and night. Bhaayay = in love. Saayay = that. Sroop = pretty; sweet-mannered. Bichukhun(i) = with a sharp mind. Siyaani = wise. 4.

MEANING: (People who renounce the world and go to forests in search of Waheguru become conceited of their "sacrifice". Guru Sahib questions the conceit and approach of such people and asks them): What are you conceited about, oh, the ignorant human bride? (Rather than leaving the house and getting conceited about it) Why don't you enjoy the love of Waheguru in your own heart? Waheguru is very close to you (in your heart), so what are you looking for in the wilderness, oh, the foolish human being? If you want to get connected with Waheguru, then put the kohl of Waheguru's respectful fear in the eyes of your mind, and adorn your body with the love for Him. A human bride can be considered married to (connected with) Waheguru only if she is loved by Him. 1. What can the ignorant and inexperienced devotee do if she is not liked by the Lord-Husband? Even though she begs and supplicates to win His love, she cannot reach His Residence (get connected with Him) like that. One cannot achieve anything without good fortune, no matter how hard one tries. Intoxicated (engrossed) in gluttony, greed, conceit, and Maya, the human bride is ignorant if she thinks that she can earn the love of her husband (Waheguru) with such qualities. 2. The right thing for her to do is to approach the devotees who are already married (connected with Waheguru), and ask them about the qualities that one needs to connect with Him. (They will tell the new devotee that) She should gladly accept the Will of Waheguru that whatever He does is good for her; she should also give up her cleverness and reasoning. She should foster love for the Feet of Waheguru (accept His Will), with whose love one acquires the desired invaluable product (of His Naam). (Women use some perfume to attract their husbands and offer their bodies to them), The devotees of Waheguru-Husband should wear the perfume, which will make them do exactly what they are told to do by Waheguru (listen to Guru's Advice) and put their body and mind in Waheguru's service (in the service of humanity) to please Him. These are the qualities by which one can connect with Waheguru, advise the married devotees. 3. There is no other cleverness than to get rid of one's selfishness and ego to please the Waheguru-Husband. The day (time) on which Waheguru casts a kind sight on the devotee is the worthwhile day when the human bride feels that she has acquired all the nine treasures of the world. Only that human bride is considered married, and is respected, who is loved by the Waheguru-Husband. Imbued in such love of Waheguru, she enjoys the bliss of high spiritual state, and stays fully absorbed in Waheguru's love day and night. She is pretty, sweet-mannered, wise, and intelligent, oh, Nanak. 4.2.4.

ਤਿਲੰਗ ਮਹਲਾ 1॥ ਜੈਸੀ ਮੈ ਆਵੈ ਖਸਮ ਕੀ ਬਾਣੀ ਤੈਸੜਾ ਕਰੀ ਗਿਆਨੁ ਵੇ ਲਾਲੋ॥ ਪਾਪ ਕੀ ਜੰਵ ਲੈ ਕਾਬਲਹੁ ਧਾਇਆ ਜੋਰੀ ਮੰਗੈ ਦਾਨੁ ਵੇ ਲਾਲੋ॥ ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਛਪਿ ਖਲੋਏ ਕੂੜੁ ਫਿਰੈ ਪਰਧਾਨੁ ਵੇ ਲਾਲੋ॥ ਕਾਜੀਆ ਬਾਮਣਾ ਕੀ ਗਲ ਥਕੀ ਅਗਦ ਪੜੈ ਸੈਤਾਨੁ ਵੇ ਲਾਲੋ॥ ਮੁਸਲਮਾਨੀਆ ਪੜਹਿ ਕਤੇਬਾ ਕਸਟ ਮਹਿ ਕਰਹਿ ਖੁਦਾਇ ਵੇ ਲਾਲੋ॥ ਜਾਤਿ ਸਨਾਤੀ ਹੋਰਿ ਹਿੰਦਵਾਣੀਆ ਏਹਿ ਭੀ ਲੇਖੈ ਲਾਇ ਵੇ ਲਾਲੋ॥
(ਅੰਗ 723)॥ ਖੂਨ ਕੇ ਸੋਹਿਲੇ ਗਾਵੀਅਹਿ ਨਾਨਕ ਰਤੁ ਕਾ ਕੁੰਗੂ ਪਾਇ ਵੇ ਲਾਲੋ॥ 1॥ ਸਾਹਿਬ ਕੇ ਗੁਣ ਨਾਨਕੁ ਗਾਵੈ ਮਾਸਪੁਰੀ ਵਿਚਿ ਆਖੁ ਮਸੋਲਾ॥ ਜਿਨਿ ਉਪਾਈ ਰੰਗਿ ਰਵਾਈ ਬੈਠਾ ਵੇਖੈ ਵਖਿ ਅਕੇਲਾ॥ ਸਚਾ ਸੋ ਸਾਹਿਬ ਸਚੁ ਤਪਾਵਸੁ ਸਚੜਾ ਨਿਆਉ ਕਰੇਗੁ ਮਸੋਲਾ॥ ਕਾਇਆ ਕਪੜੁ ਟੁਕ ਟੁਕ ਹੋਸੀ ਹਿਦੁਸਤਾਨੁ ਸਮਾਲਸੀ ਬੋਲਾ॥ ਆਵਨਿ ਅਠਤਰੈ ਜਾਨਿ ਸਤਾਨਵੈ ਹੋਰੁ ਭੀ ਉਠਸੀ ਮਰਦ ਕਾ ਚੇਲਾ॥ ਸਚ ਕੀ ਬਾਣੀ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁਣਾਇਸੀ ਸਚ ਕੀ ਬੇਲਾ॥ 2॥3॥5॥

Tilung Mehla 1: Jaiysee mein aavaiy Khusm kee Bani, taiysrra kureen giyan(u) vay Laalo. Paap kee junj laiy Kabuloun dhaaya, joareen mungaiy daan(u) vay Laalo. Sherm Dherm dooyay chhup(i) khuloyay, koorr(u) phiraiy perdhaan vay Laalo. Qadiyaan, Brahmnaa kee gull thukki, agud purrhay Shaitaan(u) vay Laalo. Muslmaaniyaan purrheh(i) Kutaybaan, kusht

mehi) kureh(i) Khoodaayay vay Laalo. Jaat(i), sunaati, hoar(i) Hindvaaniyaan, eh(i) bhee laykahiy laayay vay Laalo.

(PAGE 723): Khoon kay sohilay gaavieh(i) Nanak, rutt ka koongoo paayay vay Laalo. 1. Sahib kay goon Nanak(u) gaavaiy, maaspuri vich(i) aakh(u) musoala. Jin(i) oopaayee, rung(i) ruvaayee, baiyttha vaykhaiy vukh(i) akayla. Sacha so Sahib, Sach(u) tupaavus(u), sachrra niyaaoun kurayg(u) musola. Kaayaan kuppurr(u) took, took hoasi, Hindustan smaalsi boala. Aavun utthutraiy, jaan(i) sutaanvaiy, hoar(u) bhee ootthsi merd ka chayla. Sach kee Bani Nanak aakhaiy, Sach(u) soonaayaysi, Sach kee bayla.

Word Meaning: Khusm Kee Bani = Divine Message. Taiysrra = the same. Giyan(u) = knowledge; information. Laalo = an honest and humble man living in Emnabad (the city which was later attacked by Babar. Paap kee = to commit sins. Junj = marriage party. Dhaaya = rushes (will rush to attack). Joareen = forcibly. Daan(u) = donation of land and wealth. Sherm = shame; morality. Dherm = righteousness; justice. Chhup(i) khuloyay = vanished (will vanish). Koorr(u) = injustice; cruelty. Perdhaan = in the leading role; will prevail. Gull Thukki = let alone those (will play no role). Agud = marriage. Shaitaan = Satan. Kutaybaan = Western religious texts, such as the Quran. Kusht meh(i) = in suffering. Jaat(i) = high caste. Sunaati = of low caste. Eh(i) Bhee Laykhay = in the same boat. Sohilay = songs of happiness. Rut = blood. Koongoo = saffron. 1.
Maaspuri = in the city of flesh (murdered). Musoala = subject; issue. Rung(i) Ruvaayee = engrossed in the love of Maya. Vukh(i) Akayla = alone separately. Tupaavus(u) = decision. Niyaaoun = justice. Kurayg(u) = will deliver. Kaayaan Kuppurr (u) = the fabric of human body. Took, Took = will be cut into pieces. Smaalsi Boala = remember these words (of true happening). Aavun = will come. Utthutraiy = in 1578 of Indian calendar (1521 A.D.). Sutaanvaiy = 1597 (1540 A.D.). Hoar(u) = some other. Ootthsi = will rise. Merd Ka Chayla = some great warrior. Bani = words; Huqam. Sach Kee Bayla = time to remember Waheguru. 2.

MEANING: I am going to share the Divine Knowledge that I received from the Lord, oh Lalo. (Babar, the Iranian emperor) will launch an attack from Kabul on Eminabad with a marriage party (army) to commit brutal sins here. He will forcibly ask for donations (of wealth, land, and girls). All shame and justice will disappear, and falseness (cruelty and injustice) will prevail. Pushing the Qazis and the Brahmans aside, the Satan will perform the marriage ceremony (between the Army forces of Babar and the local wealth and beauty). Amid the enjoyment of the luxuries of life, the Muslim women, who had forgotten worshipping Allah, will now read their holy books at the time of a huge disaster. The other Indian women of high and low castes will be in the same boat. Rather than the happy songs that are sung at weddings, songs of scattered blood will be sung at this tragic wedding, and rather than saffron, which is sprayed at weddings, blood will be scattered all around. 1.
While describing the events of the future, I, Nanak, am singing praise of the Lord (which is warning us about the tragic events that will take place) in the future city of flesh and blood. Waheguru, which created the whole world, and thrust it to be engrossed in Maya, is watching it from a distance (does not get involved). The Lord is perfectly just, and so are His decisions. He will deliver perfect justice. The body-fabric of humans will be cut into pieces, and India will remember these words. The Mughals will come (attack) in 1521 and will leave (be dethroned) in 1540 when some other great warrior will rise. These are the words (Message) of the Lord which Nanak is sharing with you. I will tell (advise) you the right thing to do, and that it is the time to recite Waheguru's Naam, oh Lalo. 2.3.5.

TIMING OF THE SHABAD: Before leaving on His long journeys, Guru Nanak Sahib first went to Eminabad (known as Saidpur Sundiyali at that time), and stayed with Bhai Lalo, who was a low-caste carpenter but a very honest and God-fearing man. It was during Guru Sahib's stay with Bhai Lalo when He (Guru Nanak Sahib) was invited to a rich community meal by Malik Bhago, who was a high official with the local Nawab. The rich community meal by Bhago was just a show off his misleading philanthropy. His assistants forced people, particularly the poor, to donate for this "noble" cause. They robbed the people of all their monies and valuables, and collected many times more funds than the Malik spent on the community meals. The helpless people had no one to appeal to because Malik's boss, the Nawab, was equally cruel and unjust. This was annual happening, and the poor always dreaded the upcoming event and were always living in fear. When Guru Sahib saw this injustice done to the helpless, he felt a severe mental agony. The first thing He did was to decline Malik's invitation.

During one of His meditation practices, He must have seen the future attack on Eminabad by Babar as Waheguru's way to punish the corrupt and cruel rulers. But, at the same time, some serious loss of innocent lives was bound to happen. This was a worrisome situation which Guru Sahib thought as important to share with people. That is why Guru Sahib addresses Bhai Lalo in this holy Shabad. Among many other things which support the assertion that the Shabad was written long before the actual attack, and makes predictions for future happenings, are the last two lines, which confirm the assertion in which Guru Sahib predicts that the Mughals will come in 1521 and will be dethroned in 1540.

However, some people assert that this holy Shabad was articulated by Guru Sahib after the attack by Babar, and is not a future prediction. There is no concrete evidence about the timing of the Shabad one way or the other. In the book "Guru Nanak Chamatkaar" authored by Bhai Veer Singh Ji, Bhai Sahib claims that the Shabad was indeed spoken long before the attack of Babar, and was a prediction of the tragic events to come. The following points support Bhai Sahib's assertion.

(1). Guru Nanak Sahib has 950 stanzas in Shabads, Ashtpudiyaan, Chhunts, Paurris, Sloaks, etc. enshrined in Guru Granth Sahib, but no other Shabad starts with "Jaiysi mein aavaiy Khusm kee Bani" (meaning that I am going to share exactly the Divine Knowledge (information) which I received from the Lord), or anything similar to it. So, why would Guru Sahib use such wording, particularly when everybody had suffered the attack and knew about it first hand? The only reason to use such wording could be that it was a Divine Message about some future event.

(2). Guru Sahib has written three more Shabads on the subject in Raag Assa. One of those Shabads is reproduced below. As you can see, there is a big difference in emotions between the two. The Shabad above does express a worrisome and tragic situation, but there is no mental agony reflected in here. On the other hand, the Shabad below is reflective of a serious mental pain of Guru Sahib. His pain is so severe that He complains even to His dear Waheguru that why He (Waheguru) did not feel any pain when there was so much wailing and crying in the city due to the barbaric killing of the innocent by Babar's soldiers. Because of His mental pain, Guru Sahib calls the soldiers "dogs". One can clearly see that the following Shabad was written after the attack when Guru Sahib saw the tragedy with His own eyes as opposed to the Shabad under discussion where there is no indication of any such pain. Clearly the Shabad under discussion was written before the attack.

(3). In the above Shabad Guru Sahib writes that the Just Lord will deliver His unbiased justice when Babar attacks, as opposed to calling His Just Lord, merciless, albeit indirectly. Why such a big change in His emotions if both the Shabads were written after the attack? This

big shift in emotions strongly supports the conclusion that the above Shabad was written before the actual happening.
(4) The most convincing proof that the Shabad was written as a future prediction comes from the dates given by Guru Sahib about the arrival and departure of the Mughals. He says that the Mughals (Babar was a Mughal) will come in 1521 (the year of actual attack by Babar on Eminabad) and will leave (be dethroned) in 1540 when some other great warrior will rise. (1540 was the year when Sher Shah Suri defeated Humanyoun – the eldest son of Babar). Even if this holy Shabad was written in 1521 after the attack of Babar, 1540 was certainly a prediction of an important event. (Remember, Guru Sahib had left this mortal world in 1539). So, the whole Shabad was written long before the attack.
(5). In the last lines, Guru Sahib says that India will remember the words of His Shabad. If the Shabad was written after the attack, what was there to remember in His words? Of course, the people would remember the attack as they would any other important event.
(6). If this Shabad was written after the attack, why would Guru Sahib address it particularly to Bhai Laalo while the whole city was suffering?
The other Shabad follows.

- ਆਸਾ ਮਹਲਾ 1॥ ਖੁਰਾਸਾਨ ਖਸਮਾਨਾ ਕੀਆ ਹਿੰਦੁਸਤਾਨੁ ਡਰਾਇਆ॥ ਆਪੈ ਦੋਸੁ ਨ ਦੇਈ ਕਰਤਾ ਜਮੁ ਕਰਿ ਮੁਗਲੁ ਚੜਾਇਆ॥ ਏਤੀ ਮਾਰ ਪਈ ਕੁਰਲਾਣੈ ਤੈ ਕੀ ਦਰਦੁ ਨ ਆਇਆ॥1॥ ਕਰਤਾ ਤੂ ਸਭਨਾ ਕਾ ਸੋਈ॥ ਜੇ ਸਕਤਾ ਸਕਤੇ ਕਉ ਮਾਰੇ ਤਾ ਮਨਿ ਰੋਸੁ ਨ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਕਤਾ ਸੀਹੁ ਮਾਰੇ ਪੈ ਵਗੈ ਖਸਮੈ ਸਾ ਪੁਰਸਾਈ॥ ਰਤਨ ਵਿਗਾੜਿ ਵਿਗੋਏ ਕੁਤੀ ਮੁਇਆ ਸਾਰ ਨ ਕਾਈ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੈ ਆਪੇ ਵੇਖੁ ਤੇਰੀ ਵਡਿਆਈ॥ 2॥ ਜੇ ਕੋ ਨਾਉ ਧਰਾਏ ਵਡਾ ਸਾਦ ਕਰੇ ਮਨਿ ਭਾਣੇ॥ ਖਸਮੈ ਨਦਰੀ ਕੀੜਾ ਆਵੈ ਜੇਤੇ ਚੁਗੈ ਦਾਣੇ॥ ਮਰਿ ਮਰਿ ਜੀਵੈ ਤਾ ਕਿਛੁ ਪਾਏ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥ 3॥5॥39॥

Assa Mehla 1: Khurasaan khusmaana keeya, Hindustan(u) draaya. Aapaiy doash(u) na dayee Kerta, jum(u) kur(i) Mughal churrhaya. Aitee maar puyee koorlaanaiy, Taiyn kee durd(u) na aaya. 1. Kerta Tu subhnaa ka Soyee. Jay suktaa, suktay kuou maaray ta mun(i) roas(u) na hoyee. 1. Ruhaou. Sukta sheeh(u) maaray paiy vugaiy, khusmaiy sa poorsaayee. Ruttan vigaarr(i) vigoyay kootteen, mooyayiaan saar na kaayee. Aapay joarr(i) vichhoarraiy Aapay, vaykh(u) Tayri vudiyaayee. 2. Jay ko naaoun dhuraayay vudda saad kuray mun(i) bhaanay. Khusmaiy nudri keerra aavaiy, jaytay choogaiy daanay. Mur(i), mur(i) jeevaiy ta kichh(u) paayay, Nanak Naam(u) vukhaanay. 3.5.39.
NOTE: This holy Shabad has special historical importance and describes the tragic loss of life and property when Babar attacked Eminabad (Saidpur Sundiyali at that time). The kind-hearted Guru Nanak was moved so much that He even complained to His dear Waheguru for the suffering caused by the barbaric killing of its citizens by the army of Babar, and He expressed His grief by writing 4 Shabads on the subject.
MEANING: After taking control of Khorasan, Babar threatened (attacked fiercely) India. So as not to take any blame (for the destructive attack by Babar), the Creator sent the angel of death in the form of Babar. He (Babar) created such a destruction of human life that the people wailed with pain; why were You not moved at the suffering of humanity, oh my Waheguru!! 1. If one powerful individual attacks another powerful individual, and each beats the other up, nobody complains or shows any resentment. But You are the creator of the whole humanity (so the weak should be protected). Pause.
If a powerful lion attacks a herd of cattle and kills some cattle, the owner is held accountable; (so, being the Lord of the world, You are responsible for the killing of all those armless and weak unarmed people who have been killed mercilessly). The dog-like soldiers of Babar's army mutilated and insulted the jewel-like, precious human lives, and there was no one to look after the dead. But it is only Your ability to connect and then disconnect the relatives. 2.
If someone establishes himself in a commanding position, and enjoys the tastes of his choice, he is still considered to be a worm in the eyes of God which picks up food (from dirt). He gets some respect only if he kills his mind as far as attractions of Maya are concerned, and then leads a life of contentment while reciting Waheguru's Naam, oh Nanak. 3.5.39.

ਤਿਲੰਗ ਮਹਲਾ 4 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Tilung Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਸਭਿ ਆਏ ਹੁਕਮਿ ਖਸਮਾਹੁ ਹੁਕਮਿ ਸਭ ਵਰਤਨੀ॥ ਸਚੁ ਸਾਹਿਬੁ ਸਾਚਾ ਖੇਲੁ ਸਭੁ ਹਰਿ ਧਨੀ॥ 1॥ ਸਾਲਾਹਿਹੁ ਸਚੁ ਸਭ ਊਪਰਿ ਹਰਿ ਧਨੀ॥ ਜਿਸੁ ਨਾਹੀ ਕੋਇ ਸਰੀਕੁ ਕਿਸੁ ਲੇਖੈ ਹਉ ਗਨੀ॥ ਰਹਾਉ॥ ਪਉਣੁ ਪਾਣੀ ਧਰਤੀ ਆਕਾਸੁ ਘਰ ਮੰਦਰ ਹਰਿ ਬਨੀ॥ ਵਿਚਿ ਵਰਤੈ ਨਾਨਕ ਆਪਿ ਝੂਠਿ ਕਹੁ ਕਿਆ ਗਨੀ॥ 2॥1॥

Subh(i) aaya Huqam(i) Khusmaah(u), Huqam(i) subh vertnee. Sach(u) Sahib(u), Saacha khayl(u) subh(u), Hur(i) dhunee. 1. Salaaheh(u) Sach(u), subh oopur(i) Hur(i) dhunee. Jis naahi koyee sreek(u), kis(u) laykhaiy huoun gunee. Ruhaou. Paun(u), paani, dherti, aakaash(u), ghur, mundar Hur(i) bunee. Vich(i) vertaiy Nanak Aap(i), jhootth(i) kuhou kiya gunee. 2.1.

Word Meaning: Khusmaah(u) = of the Lord. Vertnee = is operating. Sach(u) = Eternal. Khayl(u) = drama of the universe. Dhunee = Lord. 1.
Salaaheh(u) = (sing) praise. Oopur(i) = above. Sreek(u) = rival. Kis Laykhaiy = what status; what significance? Gunee = considered. Pause. Mundar = palace. Hur(i) Bunee = created for Him. Aap(i) = Him (Lord). Jhootth(i) = false; fake. 2.

MEANING: Everybody comes to this world with the Will (Laws) of Waheguru, and His Will operates everywhere. Waheguru is everlasting, and so is the drama of His creation (the operation of the universe is also everlasting); He is the Lord of everything. 1.
Sing praise of the Waheguru, who is the Lord of everybody. What significance do I have (I am insignificant) before Waheguru, which has no rival? Pause.
Waheguru has created the air, the water, the earth, the sky, and the big houses for Him to live in (He is present in all of them). He is operating in all of them, so which of them can be called false (short-living), oh Nanak? 2.1.

ਤਿਲੰਗ ਮਹਲਾ 4॥ ਨਿਤ ਨਿਹਫਲ ਕਰਮ ਕਮਾਇ ਬਫਾਵੈ ਦੁਰਮਤੀਆ॥ ਜਬ ਆਣੈ ਵਲਵੰਚ ਕਰਿ ਝੂਠੁ ਤਬ ਜਾਣੈ ਜਗੁ ਜਿਤੀਆ॥ 1॥ ਐਸਾ ਬਾਜੀ ਸੈਸਾਰੁ ਨ ਚੇਤੈ ਹਰਿਨਾਮਾ॥ ਖਿਨ ਮਹਿ ਬਿਨਸੈ ਸਭੁ ਝੂਠੁ ਮੇਰੇ ਮਨ ਧਿਆਇ ਰਾਮਾ॥ ਰਹਾਉ॥ ਸਾ ਵੇਲਾ ਚਿਤਿ ਨ ਆਵੈ ਜਿਤੁ ਆਇ ਕੰਟਕੁ ਕਾਲੁ ਗ੍ਰਸੈ॥ ਤਿਸੁ ਨਾਨਕ ਲਏ ਛਡਾਇ ਜਿਸੁ ਕਿਰਪਾ ਕਰਿ ਹਿਰਦੈ ਵਸੈ॥ 2॥2॥

Tilung Mehla 4: Nit nihful kerm kmaavay, buffaavaiy doormutiya. Jub aanaiy vulvunch kur(i) jhootth(u), tub jaanaiy jug(u) jittiya. 1. Aiysa baaji sansaar(u), na chaytaiy Hur(i) Naama. Khin meh(i) binsaiy subh(u) jhootth(u), mayray mun dhiyaayay Rama. Ruhaou. Sa vayla chit(i) na aavaiy, jit(u) aayay kuntuk(u) kaal(u) grussaiy. Tis(u) Nanak luyyay chhudaayay, jis(u) kirpa kur(i) hirdaiy vussaiy. 2.2.

Word Meaning: Nit = everyday; always. Nihful = worthless. Kerm = deeds. Kmaayay = commits. Buffavaiy = boasts of. Doormutia = ill-advised; evil thinking. Aanaiy = brings. Vulvunch = deceitfulness. Jittiya = conquered. 1.
Baaji = drama. Chaytaiy = remembers. Khin Meh(i) = in a moment. Binsaiy = gets destroyed. Jhootth(i) = falsehood; short-lived. Pause.
Sa Vayla = that time. Kuntuk = thorny; painful. Kaal = death. Grussaiy = grabs. Chhudaayay = frees; emancipates. 2.

MEANING: The ill-advised man always commits worthless deeds and boasts about them. When he brings home (short-lived) wealth by deceitful means, he thinks as if he has conquered the whole world. 1. The world is such that it is like a drama (short-lived), yet the evil-thinking man does not remember Waheguru's Naam. Everything in this world is short-lived and perishable in a moment; so, recite Waheguru's everlasting Naam, oh,

my mind. The ignorant man does not think of the moment when he will be clutched by the painful jaws of death. But the devotee, who has Waheguru embedded in his heart, is protected by Him from any suffering (as he merges into Waheguru), oh Nanak. 2.2.

ਤਿਲੰਗ ਮਹਲਾ 5 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Tilung Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਖਾਕ ਨੂਰ ਕਰਦੰ ਆਲਮ ਦੁਨੀਆਇ॥ ਅਸਮਾਨ ਜਿਮੀ ਦਰਖਤ ਆਬ ਪੈਦਾਇਸਿ ਖੁਦਾਇ॥ 1॥ ਬੰਦੇ ਚਸਮ ਦੀਦੰ ਫਨਾਇ॥ ਦੁਨੀਆ ਮੁਰਦਾਰ ਖੁਰਦਨੀ ਗਾਫਲ ਹਵਾਇ॥ ਰਹਾਉ॥ ਗੈਬਾਨ ਹੈਵਾਨ ਹਰਾਮ ਕੁਸਤਨੀ ਮੁਰਦਾਰ ਬਖੋਰਾਇ॥ ਦਿਲ ਕਬਜ ਕਬਜਾ ਕਾਦਰੋ ਦੋਜਕ ਸਜਾਇ॥ 2॥ ਵਲੀ ਨਿਆਮਤਿ ਬਿਰਾਦਰਾ ਦਰਬਾਰ ਮਿਲਕ ਖਾਨਾਇ॥ ਜਬ ਅਜਰਾਈਲੁ ਬਸਤਨੀ ਤਬ ਚਿ ਕਾਰੇ ਬਿਦਾਇ॥ 3॥ ਹਵਾਲ ਮਾਲੂਮ ਕਰਦੰ ਪਾਕ ਅਲਾਹ॥ ਬੁਗੋ ਨਾਨਕ ਅਰਦਾਸਿ ਪੇਸਿ ਦਰਵੇਸ ਬੰਦਾਹ॥ 4॥1॥

Khaak noor kerdun(g) aalum dooniyaayay. Usmaan, zimee, drukhut, aab, paiydaayish Khoodaayay. 1. Bunday, chushum deedun(g) fanaayay. Dooniya moordaar khoordnee, gaaful huvvayay. Ruhaou. Gaiybaan, haiyvaan, huraam, kooshtnee, moordaar bukhoraayay. Dil kubuz kubza, Kaadro, dojuk sujaayay. 2. Vulee, niyaamut(i), biraadra, durbar, milk khaanaayay. Jub Ajrael(u) bustnee, tub ch(i) kaaray bidaayay. 3. Huvaal maaloom kerdun(g) paak, Allah. Boogo Nanak ardaas(i), paysh(i) durvaysh bundaah. 4.1.

Word Meaning: Khaak = dust. Noor = light; soul. Kerdun(g) = created. Aalum Dooniyaayay = the world. Zimee = land; earth. Drukhut = trees; vegetation. Aab = water. Paidaayish = creation. Khoodaayay = of God. 1. Chushum = eyes. Deedun(g) = visible. Fanaayay = perishable. Moordaar = belonging to others. Khoordnee = consumer. Gaaful = negligent (towards Waheguru). Huvaayay = lust; greed. Pause. Gaiybaan = invisible (bacteria etc.). Haiyvaan = animals. Huraam = earned by dishonest means or by aggression. Kooshtnee = killer. Bukhoraayay = eats. Kubz Kubza = complete control. Kaadro = the Ceator (Waheguru). Dojuk = hell. Sujaayay = punishment. 2. Vulee = father. Niyaamut(i) = special gifts. Biraadra = brothers. Durbar = court; power. Milk = estate. Khaanaayay = houses. Ajrael = Israel (the Angel of death). Bustnee = will tie up. Chi Kaaray = of what use; of no use. Bidaayay = at the time of leaving the world. 3. Huvaal = condition; thinking. Maaloom Kerdun(g) = knows. Paak Allah = pure (holy) God. Boogo = say it. Paysh(i) = in front of (in the company of). Durvaysh Bundaah = holy saints. 4.

MEANING: Waheguru has created the universe by combining dust with His Light (awareness). The sky, the earth, and the trees (vegetation) have all been created by Waheguru, oh man. However, everything visible to the eyes is perishable. (And forgetting Waheguru in his lust and greed for Maya), The man usurps the wealth of others. Pause. Be it invisible bacteria or animals (including humans), all try to seize others' rights and live on food acquired by aggression. Their minds are completely controlled by lust and greed, for which they are punished by Waheguru in hell-like conditions. 2. When the Angel of death arrives and ties up the man, the provider of all gifts (father), the brothers, power, estates, and big houses, will be of no use at the time of his leaving the world. 3. The holy God knows all the thoughts of man. So, pray to Waheguru in the company of the holy saints that Waheguru protects you (from lust and greed), oh Nanak. 4.1.

ਤਿਲੰਗ ਘਰੁ 2 ਮਹਲਾ 5॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤੂ ਕਰਤਾਰੁ ਕਰਹਿ ਸੋ ਹੋਇ॥ ਤੇਰਾ ਜੋਰੁ ਤੇਰੀ ਮਨਿ ਟੇਕ॥ ਸਦਾ ਸਦਾ ਜਪਿ ਨਾਨਕ ਏਕ॥ 1॥ ਸਭ ਊਪਰਿ ਪਾਰਬ੍ਰਹਮੁ ਦਾਤਾਰੁ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਆਧਾਰੁ॥ ਰਹਾਉ॥

(ਅੰਗ 724)॥ ਹੈ ਤੂਹੈ ਤੂ ਹੋਵਨਹਾਰ॥ ਅਗਮ ਅਗਾਧਿ ਊਚ ਆਪਾਰ॥ ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਤਿਨ ਭਉ ਦੁਖੁ ਨਾਹਿ॥ ਗੁਰ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ॥ 2॥ ਜੋ ਦੀਸੈ ਸੋ ਤੇਰਾ ਰੂਪੁ॥ ਗੁਣ ਨਿਧਾਨ ਗੋਵਿੰਦ ਅਨੂਪ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਜਨ ਸੋਇ॥ ਨਾਨਕ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 3॥ ਜਿਨਿ ਜਪਿਆ ਤਿਸ ਕਉ ਬਲਿਹਾਰ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਲੋਚਾ ਪੂਰਿ॥ ਸੰਤ ਜਨਾ ਕੀ ਬਾਛਉ ਧੂਰਿ॥ 4॥2॥

Tilung Ghur(u) 2, Mehla 5: Toodh(u) bin(u) dooja naahi koyay. Tu Kartar(u) kureh(i) so hoyay. Tayra joar(u), Tayri mun(i) tayk. Sudaa, sudaa, jup(i) Nanak Aik. 1. Subh oopur(i) Parbraham(u) Daataar(u). Tayri tayk, Tayra aadhaar(u). Ruhaou.

(PAGE 724): Haiy Tuhaiy, Tu hovunhaar. Agumm, aghaad(i), ooch apaar. Jo Toodh(u) sayveh(i) tin bhuou dookh(u) naah(i). Gur persad(i), Nanak goon gaah(i). 2. Jo deesaiy, so Tayra roop(u), Goon-Nidhaan, Govind Anoop. Simer(i), simer(i), simer(i), jun soyay. Nanak, kerm(i) praaput(i) hoyay. 3. Jin(i) jupiyya tis kuou bulihaar. Tis kaiy sung(i) turaiy sunsaar. Kuhou, Nanak, Prubh loacha poor(i). Sunt junaa kee baanchhoun dhoor(i). 4.2.

Word Meaning: Kartar = creator (Waheguru). Joar(u) = force; power. 1.
Daataar(u) = donor of gifts; provider. Tayk = Aadhaar = support. Pause.
Hovunhaar = having eternal existence. Agumm = inaccessible. Aghaad(i) = unfathomable. Ooch = high; transcendental. Appar = limitless. Bhuou = fear. 2.
Goon-Nidhaan = treasure of virtues (Waheguru). Govind = the Lord of the world. Anoop = of unparalleled beauty. Kerm(i) = good fortune; by benevolence. Praaput(i) = acquirement. 3. Bulihaar = offer to sacrifice. Turaiy = finds salvation. Loacha = yearning desire. Poor(i) = fulfil. Baanchhoun = I wish for. Dhoor(i) = dust of the feet. 4.

MEANING: There is none other like You in the world, and only that happens which You cause (or wish) to happen, oh Waheguru. I have this firm faith that my life depends on Your support and the energy You provide. So, I always recite the Naam of the one, and the only Waheguru. 1. Waheguru is the eternal provider, and is above everybody else in this world. You are the support (basis) of everybody's life, oh Waheguru. Pause.
You existed in the past, are there now, and will be there in the future. You are inaccessible, unfathomable, transcendent, and beyond limits. Those who serve you become fearless and suffer from nothing, oh Waheguru. With Guru's grace, Nanak sings Your praise. 2.
Waheguru is the treasure of all virtues, is the Lord of the world, has unparalleled beauty, and is manifested in every visible thing. So, remember Him all the time, oh man. But He can be realized only by one's good fortune (or by His benevolence). 3.
I am a sacrifice to the devotee who recites Your Naam; the whole world finds salvation in his company. I wish for the dust of the feet of such holy saints (an opportunity to serve them, oh Nanak. Kindly fulfil this yearning desire of mine, oh Waheguru. 4.2.

ਤਿਲੰਗ ਮਹਲਾ 5 ਘਰੁ 3॥ ਮਿਹਰਵਾਨ ਸਾਹਿਬੁ ਮਿਹਰਵਾਨ॥ ਸਾਹਿਬੁ ਮੇਰਾ ਮਿਹਰਵਾਨੁ॥ ਜੀਅ ਸਗਲ ਕਉ ਦੇਇ ਦਾਨੁ॥ ਰਹਾਉ॥ ਤੂ ਕਾਹੇ ਡੋਲਹਿ ਪ੍ਰਾਣੀਆ ਤੁਧੁ ਰਾਖੈਗਾ ਸਿਰਜਣਹਾਰੁ॥ ਜਿਨਿ ਪੈਦਾਇਸਿ ਤੂ ਕੀਆ ਸੋਈ ਦੇਇ ਆਧਾਰੁ॥ 1॥ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਕਰਦਾ ਸਾਰ॥ ਘਟਿ ਘਟਿ ਮਾਲਕੁ ਦਿਲਾ ਕਾ ਸਚਾ ਪਰਵਦਗਾਰੁ॥2॥ ਕੁਦਰਤਿ ਕੀਮ ਨ ਜਾਣੀਐ ਵਡਾ ਵੇਪਰਵਾਹੁ॥ ਕਰਿ ਬੰਦੇ ਤੂ ਬੰਦਗੀ ਜਿਚਰੁ ਘਟ ਮਹਿ ਸਾਹੁ॥ 3॥ ਤੂ ਸਮਰਥੁ ਅਕਥੁ ਅਗੋਚਰੁ ਜੀਉ ਪਿੰਡੁ ਤੇਰੀ ਰਾਸੁ॥ ਰਹਮ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਸਦਾ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥ 4॥3॥

Tilung Mehla 5, Ghur(u) 3: Mihervaan, Sahib(u) mihervaan. Sahib(u) mayra mihervaan(u). Jea sugul kuou dayay daan(u). Ruhaou. Tu kaahay doaleh(i) praaniya, toodh(u) raakhaiyga Sirjunhaar(u). Jin(i) paiydaayish tu keeya Soyee dayay aadhaar(u). 1. Jin(i) oopaayee maydni, Soyee kerda saar. Ghut(i), ghut(i) Maaluk(u) dilaan kaa, Sacha Pervudgaar(u). 2. Koodrut(i) keem na jaaniyaiy, vudda vaypervaah(u). Kur(i) bunday tu bundgi, jichur(u) ghut meh(i) saah(u). 3. Tu sumruth(u), akuth(u), agoachur(u), jeeo pind(u) Tayri raas(u). Rehm Tayri sookh(u) paaya sudaa, Nanak kee ardaas(i). 4.3.

Word Meaning: Mihervaan = benevolent. Daan(u) = donation of gifts. Pause. Kaahay = why? Doaleh(i) = lose confidence (faith). Praaniya = oh man. Sirjunhaar(u) = the Creator. Paiydaayish = produced; created. Adhaar(u) = food. 1. Oopaayee = created. Maydni = world. Saar = looks after. Ghut(i) = heart. Pervudgaar = raiser and nourisher. 2. Keem = Keemut = worth; grandeur. Vaypervaah(u) = carefree. Jichur(u) = as long as. 3. Sumruth = fully capable. Akuth = indescribable. Agoachur(u) = inaccessible. Jeeo = life. Pind(u) = body. Raas(u) = wealth; ownership. Rehm = kindness. 4.

MEANING: My Lord is very generous and kind all the time; He fulfills the just needs of everybody. Pause. Why do you lose faith in Him, oh man? Waheguru, which has created you, will also feed you. 1. Waheguru, which has created the world, also looks after it. The eternal raiser and nourisher of the world, Waheguru, is the Lord of every heart (who knows the needs of every living being). 2. Waheguru is perfectly carefree (feeling no pressure to look after His creation), and no one can know His grandeur. The only thing for the man to do is (not to try to know His worth but) to pray before Him as long as he has any breath left in his body. 3. Waheguru is omnipotent, indescribable, and incomprehensible; my soul (life) and body are Waheguru's properties. I acquire all comforts because of His benevolence; I pray only before Him, oh Nanak. 4.3.

ਤਿਲੰਗ ਮਹਲਾ 5 ਘਰੁ 3॥ ਕਰਤੇ ਕੁਦਰਤੀ ਮੁਸਤਾਕੁ॥ ਦੀਨ ਦੁਨੀਆ ਏਕ ਤੂ ਹੀ ਸਭ ਖਲਕ ਤੇ ਹੀ ਪਾਕੁ॥ ਰਹਾਉ॥ ਖਿਨ ਮਾਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਆਚਰਜ ਤੇਰੇ ਰੂਪ॥ ਕਉਨੁ ਜਾਣੈ ਚਲਤ ਤੇਰੇ ਅੰਧਿਆਰੇ ਮਹਿ ਦੀਪ॥ 1॥ ਖੁਦਿ ਖਸਮ ਖਲਕ ਜਹਾਨ ਅਲਹ ਮਿਹਰਵਾਨ ਖੁਦਾਇ॥ ਦਿਨਸੁ ਰੈਨਿ ਜਿ ਤੁਧੁ ਅਰਾਧੇ ਸੋ ਕਿਉ ਦੋਜਕਿ ਜਾਇ॥ 2॥ ਅਜਰਾਈਲੁ ਯਾਰੁ ਬੰਦੇ ਜਿਸੁ ਤੇਰਾ ਆਧਾਰੁ॥ ਗੁਨਹ ਉਸ ਕੇ ਸਗਲ ਆਫੂ ਤੇਰੇ ਜਨ ਦੇਖਹਿ ਦੀਦਾਰੁ॥ 3॥ ਦੁਨੀਆ ਚੀਜ ਫਿਲਹਾਲ ਸਗਲੇ ਸਚੁ ਸੁਖੁ ਤੇਰਾ ਨਾਉ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਬੂਝਿਆ ਸਦਾ ਏਕਸੁ ਗਾਉ॥ 4॥4॥

Tilung Mehla 5, Ghur(u) 3: Kertay, koodrutee mooshtaak. Deen, dooniya, Aik Tu hee, subh khulk tay hee paak(u). Ruhaou. Khin maah(i) thaap(i) oothaapda, aachurj Tayray roop. Kaun jaanaiy chult Tayray, undhiyaaray meh(i) deep. 1. Khood(i) Khusm khulk, juhaan, Allah, mehrvaan Khoodaayay. Dinus(u) raiyn(i) j(i) Toodh(u) araadhay, so kiyoun dojuk(i) jaayay. 2. Israel(u) yaar(u) bunday, jis Tayra aadhaar(u). Goonah oos kay sugul aafoo, Tayray jun daykheh(i) deedaar(u). 3. Dooniya cheez filhaal, suglay sach(u), sookh(u) Tayra Naaoun. Gur mil(i) Nanak boojhiya, sudaa Aikus(u) gaaoun. 4.4.

Word Meaning: Mooshtaak = wishful; aspiring. Deen = religiosity. Khulk = world. Paak(u) = pure; holy. Pause. Thaap(i) = (after) creating. Oothaapda = destroys. Aachurj = amazing. Roop = forms; manifestations. Chult = amazing feats. Deep = lamp. 1. Khood(i) = self. Khusm = Lord; Master. Mehrvaan = kind; generous. Dojuk = hell. 2. Israel = Angel of death. Goonah = sins; crimes. Aafoo = excused; forgiven. 3. Cheez = thing. Filhaal = temporary. Sach(u) = permanent. Aikus = the One. 4.

MEANING: On seeing the beauty of Your nature, I have fallen in love with You, oh, the Creator of the universe. You are the purest in the world, and the only religious thing to do in

the world is to sing Your praise, oh Waheguru. Pause. You create things and destroy them in an instant, only to take on amazing, different forms. You are the lamp in the dark; and nobody knows Your amazing feats. 1. You are the sole Lord of the universe, and are very kind, oh God. Why would a person who remembers you day and night go to hell? 2. The Angel of death becomes friends with the individual who has Your support. All sins and crimes of Your devotees who get to see Your holy sight are forgiven. 3. The world is a temporary place for (home of) the man, but Waheguru's Naam is the eternal source of all comforts. I realized this truth in the shelter of the Guru, and now I sing praise of the one and only Waheguru, oh Nanak. 4.4.

ਤਿਲੰਗ ਮਹਲਾ 5॥ ਮੀਰਾ ਦਾਨਾ ਦਿਲ ਸੋਚ॥ ਮੁਹਬਤੇ ਮਨਿ ਤਨਿ ਬਸੈ ਸਚੁ ਸਾਹ ਬੰਦੀ ਮੋਚ॥ 1॥ ਰਹਾਉ॥ ਦੀਦਨੇ ਦੀਦਾਰ ਸਾਹਿਬ ਕਛੁ ਨਹੀ ਇਸ ਕਾ ਮੋਲੁ॥ ਪਾਕ ਪਰਵਦਗਾਰ ਤੂ ਖੁਦਿ ਖਸਮੁ ਵਡਾ ਅਤੋਲੁ॥ 1॥ ਦਸਤਗੀਰੀ ਦੇਹਿ ਦਿਲਾਵਰ ਤੂਹੀ ਤੂਹੀ ਏਕ॥ ਕਰਤਾਰ ਕੁਦਰਤਿ ਕਰਣ ਖਾਲਕ ਨਾਨਕ ਤੇਰੀ ਟੇਕ॥ 2॥5॥

Tilung Mehla 5: Meeraa, Daana, dil Soach. Moohubtay mun(i), tun(i) bussaiy, Sach(u) Shah, Bundee-Moach. 1. Ruhaou. Deednay deedaar Sahib, kuchh(u) nuheen iss ka moal(u). Paak, Pervudgaar Tu, khood(i) Khusm(u) vudda atoal(u). 1. Dustgeeri dayh(i) Dilaavur, Tu hee, Tu hee Aik. Kartar, koodrut Kern khaaluk, Nanak Tayri tayk. 2.5.

Word Meaning: Meera = King of kings. Daana = wise; know-all. Soach = to clean; to purify; purifier. Moohubtay = love of. Shah = Lord. Bundee-Moach = destroyer of worldly bonds. Pause. Deednay = to see. Deedaar = (holy) sight. Moal(u) = price. Paak = holy. Pervudgaar = raiser and nourisher. Atoal(u) = immeasurable. 1. Dustgeeri = hold hand; provide support. Dilaavur = valiant; hero. Koodrut(I) Kern = creator of nature. Khaaluk = Lord of the world. Tayk = support; shelter. 2.

MEANING: Waheguru is the King of kings, is perfectly wise (knows everything), and is the purifier of hearts. He is the eternal Lord and severs all worldly bonds. His love is enshrined in my body and my mind. Pause. His holy Sight is priceless, and I long to see Him. He is perfectly pure; is the raiser and nourisher of all living beings; is the sole Lord of the universe; and is immeasurable. 1. You are the only Supreme Being in the world (and I have come to Your shelter), kindly hold my hand (and protect me). You are the Creator of nature and of the world. Nanak seeks Your shelter, oh Waheguru. 2.5.

ਤਿਲੰਗ ਮਹਲਾ 1 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Tilung Mehla 1, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਕਿਆ ਕਹੀਐ ਰੇ ਭਾਈ॥

(ਅੰਗ 725)॥ ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਜਿਨਿ ਵਾੜੀ ਹੈ ਲਾਈ॥ 1॥ ਰਾਇਸਾ ਪਿਆਰੇ ਕਾ ਰਾਇਸਾ ਜਿਤੁ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ ਰਹਾਉ॥ ਜਿਨਿ ਰੰਗਿ ਕੰਤੁ ਨ ਰਾਵਿਆ ਸਾ ਪਛੋ ਰੇ ਤਾਣੀ॥ ਹਾਥ ਪਛੋੜੈ ਸਿਰੁ ਧੁਣੈ ਜਬ ਰੈਣਿ ਵਿਹਾਣੀ॥ 2॥ ਪਛੋਤਾਵਾ ਨ ਮਿਲੈ ਜਬ ਚੂਕੈਗੀ ਸਾਰੀ॥ ਤਾ ਫਿਰਿ ਪਿਆਰਾ ਰਾਵੀਐ ਜਬ ਆਵੈਗੀ ਵਾਰੀ॥ 3॥ ਕੰਤੁ ਲੀਆ ਸੋਹਾਗਣੀ ਮੈ ਤੇ ਵਧਵੀ ਏਹ॥ ਸੇ ਗੁਣ ਮੁਝੈ ਨ ਆਵਨੀ ਕੈ ਜੀ ਦੋਸੁ ਧਰੇਹ॥ 4॥ ਜਿਨੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਤਿਨ ਪੂਛਉਗੀ ਜਾਏ॥ ਪਾਇ ਲਗਉ ਬੇਨਤੀ ਕਰਉ ਲੇਉਗੀ ਪੰਥੁ ਬਤਾਏ॥ 5॥ ਹੁਕਮੁ ਪਛਾਣੈ ਨਾਨਕਾ ਭਉ ਚੰਦਨ ਲਾਵੈ॥ ਗੁਣ ਕਾਮਣ ਕਾਮਣਿ ਕਰੈ ਤਉ ਪਿਆਰੇ ਕਉ ਪਾਵੈ॥ 6॥ ਜੋ ਦਿਲਿ ਮਿਲਿਆ ਸੁ ਮਿਲਿ ਰਹਿਆ ਮਿਲਿਆ ਕਹੀਐ ਰੇ ਸੋਈ॥ ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਬਾਤੀ ਮੇਲੁ ਨ ਹੋਈ॥ 7॥ ਧਾਤੁ ਮਿਲੈ ਫੁਨਿ ਧਾਤੁ ਕਉ ਲਿਵ ਲਿਵੈ ਕਉ ਧਾਵੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਾਣੀਐ ਤਉ ਅਨਭਉ ਪਾਵੈ॥ 8॥ ਪਾਨਾ ਵਾੜੀ ਹੋਇ ਘਰਿ ਖਰੁ ਸਾਰੁ ਨ ਜਾਣੈ॥ ਰਸੀਆ ਹੋਵੈ ਮੁਸਕ ਕਾ ਤਬ

ਫੂਲੁ ਪਛਾਣੈ॥ 9॥ ਅਪਿਉ ਪੀਵੈ ਜੋ ਨਾਨਕਾ ਭੂਮਿ ਭੂਮਿ ਸਮਾਵੈ॥ ਸਹਜੇ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਅਮਰਾਪਦੁ ਪਾਵੈ॥ 10॥1॥

Jin(i) keeya, Tin(i) daykhiya, kiyya kuhhiyaiy ray bhaayee.

(PAGE 725): Aapay jaanaiy, kuray Aap(i), Jin(i) vaarri haiy laayee. 1. Raayaysa, Piyaray ka raayaysa, jit(u) suda sookh(u) hoyee. Ruhaou. Jin(i) rung(i) Kunt(u) na raaviya, sa puchho ray taani. Haath puchhoarraiy, sir dhoonaiy, jub raiyn(i) vihaani. 2. Puchhotaava na milaiy, jub chookaiy gee saari. Ta phir(i) Piyara raaviyaiy, jub aavaiygee vaari. 3. Kunt(u) leeya sohaagni, mein tay vudhvee eh. Say goon moojhaiy na aavni, kaiy ji doash(u) dhuray. 4. Jinhi sukheen Shuhou raaviya, tin poochoungi jaayay. Paayay lugoun, bayntee kuroun, layoungi punth butaayay. 5. Huqam puchhaanaiy Nanaka, bhuou chundun laavaiy. Goon, kaamun, kaamun(i) kuraiy, tuou Piyaray kuou paavaiy. 6. Jo dil miliya, su mil(i) ruhhiya, miliya kuhhiyaiy ray soyee. Jay buhoutayra loachiyaiy, baateen mayl(u) na hoyee. 7. Dhaat(u) milaiy, phoon(i) dhaat(u) kuou, liv, livaiy kuou dhaavaiy. Gur persadi jaaniyaiy, tuou Unbhuou paavaiy. 8. Paana vaarri hoyay ghur(i), khur(u) saar(u) na jaanaiy. Russiya hovaiy mooshk ka, tub phool(u) puchhanaiy. 9. Apiyo peevaiy jo Nanaka, bherm(u), bherm(i) smaavaiy. Sehjay, sehjay mil(i) ruhhaiy, Amrapud paavaiy. 10.1.

Word Meaning: Keeya = created. Daykhiya = looks after. Vaarri = garden (of the world). 1. Raayaysa = life-history; praise. Piyaray Ka = of the Dear. Jit(u) = by which. Pause. Rung(i) = with love. Kunt(u) = (Waheguru) husband. Raaviya = recited Naam. Puchhotaani = Haath Puchhoarraiy (rubs hands); repents. Sir Dhoonaiy (nods head) = feels regretful; repents. Raiyn(i) Vihaani = the night of life is over. 2. Chookaiy Gee = will end. Saari = the whole (life). Vaari = turn (in human form). 3. Sohaagni = who are loved by. Vudhvee = better. Say = those. Doash = blame. 4. Sukheen = friends. Shuhou = husband (God). Raaviya = enjoyed. Paayay Lugoun = drop on the feet (show respect). Punth Butaayay = ask about the path. 5. Puchhaanaiy = recognize. Bhuou = fear. Chundun = sandalwood extract. Kaamun = acts to bewitch (to captivate). Kaamun(i) = human bride. Tuou = then. 6. Loachiyaiy = yearn for. Baateen = (only) with talks. 7. Dhaat(u) = metal. Phoon(i) = turning around. Liv = meditation. Dhaavaiy = rushes; is attracted. Unbhuou = the fearless (God). Paavaiy = realizes; acquires. 8. Paana Vaarri = a patch of betel leaves. Khur(u) = donkey. Saar(u) = essence; worth. Russiya = lover. Mooshk = musk; fragrance. Tub = then. 9. Apiyo = Amrit (Waheguru's Naam-water). Bherm(u) = misgiving. Bherm(i) = in misgiving. Smaavaiy = is absorbed. Sehjay = slowly; in a blissful spiritual state. Amrapud = the everlasting spiritual state. 10.

MEANING: Waheguru, which has created the world, looks after it. What can we say about Him? (We have no ability to make any contribution). He knows everything about (all the needs of) the world-garden (in which the living beings are the flowers) that He has planted. 1. The man can only sing praise of the dear Waheguru, who is the source of all comforts forever. Pause. Those who do not recite Waheguru's Naam with love have to repent. They badly regret their mistake (of not reciting His Naam) when their night of life is over. 2. But Waheguru cannot be realized by repentance when life is over. One can recite His Naam only after one is reborn as a human again. 3. Only those human brides who are loved by Him realize Waheguru. They are much better than I; I do not have good qualities as they do; so, whom can I blame? 4. I will approach my friends who have enjoyed union with Waheguru and ask for their guidance. I will drop on their feet (show humility) and candidly pray to them, asking for the path to reach Waheguru. 5. (They told me) that like a good wife who obeys her husband, and wears a perfume to win his love, I will have to recognize (obey) the Will of the Waheguru-

husband, and wear the perfume of His fear (show Him respectful fear). The human bride needs to have noble qualities with which she can bewitch (charm) the Dear Waheguru. Only then can she enjoy union with Him. 6. Only that devotee can be considered as connected with God, who connects with Him by the mind. One cannot get connected with Him by talking about union only, even if he has a great desire to connect with Him. 7. Just like a metal mixes with its own kind (when melted together), mediation with full devotion (love) wins the love of Waheguru to mix (merge) with Him. When one makes a bond with Waheguru with the grace of the Guru, he realizes the fearless Waheguru. 8.
If there is a patch of betel leaves in a house, the donkey does not know its worth; on the other hand, a lover of fragrances can recognize a flower from its fragrance. 9.
Similarly, a devotee, who drinks the Amrit of Waheguru's Naam-water, gets his misgiving absorbed in itself (the misgiving disappears). Slowly, he gets connected with Waheguru in high spiritual state, and attains the everlasting highest state of spirituality, oh Nanak. 10.1.

ਤਿਲੰਗ ਮਹਲਾ 4॥ ਹਰਿ ਕੀਆ ਕਥਾ ਕਹਾਣੀਆ ਗੁਰਿ ਮੀਤਿ ਸੁਣਾਈਆ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਗੁਰ ਕਉ ਬਲਿ ਜਾਈਆ॥ 1॥ ਆਇ ਮਿਲੁ ਗੁਰਸਿਖ ਆਇ ਮਿਲੁ ਤੂ ਗੁਰੂ ਕੇ ਪਿਆਰੇ॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਗੁਣ ਹਰਿ ਭਾਵਦੇ ਸੇ ਗੁਰੂ ਤੇ ਪਾਏ॥ ਜਿਨ ਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਤਿਨ ਘੁਮਿ ਘੁਮਿ ਜਾਏ॥ 2॥ ਜਿਨ ਸਤਿਗੁਰ ਪਿਆਰਾ ਦੇਖਿਆ ਤਿਨ ਕਉ ਹਉ ਵਾਰੀ॥ ਜਿਨ ਗੁਰ ਕੀ ਕੀਤੀ ਚਾਕਰੀ ਤਿਨ ਸਦ ਬਲਿਹਾਰੀ॥ 3॥ ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਦੁਖ ਮੇਟਣਹਾਰਾ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਪਾਈਐ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਾ॥4॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤੇ ਜਨ ਪਰਵਾਨਾ॥ ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨਾ॥5॥ ਸਾ ਹਰਿ ਤੇਰੀ ਉਸਤਤਿ ਹੈ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥ ਜੋ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਦੇ ਤਿਨ ਹਰਿ ਫਲੁ ਪਾਵੈ॥ 6॥ ਜਿਨਾ ਹਰਿ ਸੇਤੀ ਪਿਰਹੜੀ ਤਿਨਾ ਜੀਅ ਪ੍ਰਭ ਨਾਲੇ॥ ਓਇ ਜਪਿ ਜਪਿ ਪਿਆਰਾ ਜੀਵਦੇ ਹਰਿ ਨਾਮੁ ਸਮਾਲੇ॥ 7॥ ਜਿਨ ਗੁਰਮੁਖਿ ਪਿਆਰਾ ਸੇਵਿਆ ਤਿਨ ਕਉ ਘੁਮਿ ਜਾਇਆ॥ ਓਇ ਆਪਿ ਛੁਟੇ ਪਰਵਾਰ ਸਿਉ ਸਭੁ ਜਗਤੁ ਛਡਾਇਆ॥ 8॥ ਗੁਰ ਪਿਆਰੈ ਹਰਿ ਸੇਵਿਆ ਗੁਰੁ ਧੰਨੁ ਗੁਰੁ ਧੰਨੋ॥ ਗੁਰਿ ਹਰਿ ਮਾਰਗੁ ਦਸਿਆ ਗੁਰ ਪੁੰਨੁ ਵਡ ਪੁੰਨੋ॥ 9॥
(ਅੰਗ 726)॥ ਜੋ ਗੁਰਮੁਖਿ ਗੁਰੁ ਸੇਵਦੇ ਸੋ ਪੁੰਨ ਪਰਾਣੀ॥ ਜਨੁ ਨਾਨਕੁ ਤਿਨ ਕਉ ਵਾਰਿਆ ਸਦਾ ਸਦਾ ਕੁਰਬਾਣੀ॥10॥ ਗੁਰਮੁਖਿ ਸਖੀ ਸਹੇਲੀਆ ਸੇ ਆਪਿ ਹਰਿ ਭਾਈਆ॥ ਹਰਿ ਦਰਗਹ ਪੈਨਾਈਆ ਹਰਿ ਆਪਿ ਗਲਿ ਲਾਈਆ॥ 11॥ ਜੋ ਗੁਰਮੁਖਿ ਨਾਮ ਧਿਆਇਦੇ ਤਿਨ ਦਰਸਨੁ ਦੀਜੈ॥ ਹਮ ਤਿਨ ਕੇ ਚਰਣ ਪਖਾਲਦੇ ਧੂੜਿ ਘੋਲਿ ਘੋਲਿ ਪੀਜੈ॥ 12॥ ਪਾਨ ਸੁਪਾਰੀ ਖਾਤੀਆ ਮੁਖਿ ਬੀੜੀਆ ਲਾਈਆ॥ ਹਰਿ ਹਰਿ ਕਦੇ ਨ ਚੇਤਿਓ ਜਮਿ ਪਕੜਿ ਚਲਾਈਆ॥ 13॥ ਜਿਨ ਹਰਿ ਨਾਮਾ ਹਰਿ ਚੇਤਿਆ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ॥ ਤਿਨ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਸਿਖ ਗੁਰ ਪਿਆਰੇ॥ 14॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਕੋਈ ਗੁਰਮੁਖਿ ਜਾਣੈ॥ ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਰੰਗਿ ਰਲੀਆ ਮਾਣੈ॥ 15॥ ਸਤਿਗੁਰ ਦਾਤਾ ਆਖੀਐ ਤੁਸਿ ਕਰੇ ਪਸਾਓ॥ ਹਉ ਗੁਰ ਵਿਟਹੁ ਸਦ ਵਾਰਿਆ ਜਿਨਿ ਦਿਤੜਾ ਨਾਓ॥ 16॥ ਸੋ ਧੰਨੁ ਗੁਰੂ ਸਾਬਾਸਿ ਹੈ ਹਰਿ ਦੇਇ ਸਨੇਹਾ॥ ਹਉ ਵੇਖਿ ਵੇਖਿ ਗੁਰੂ ਵਿਗਸਿਆ ਗੁਰ ਸਤਿਗੁਰ ਦੇਹਾ॥ 17॥ ਗੁਰ ਰਸਨਾ ਅੰਮ੍ਰਿਤੁ ਬੋਲਦੀ ਹਰਿ ਨਾਮਿ ਸੁਹਾਵੀ॥ ਜਿਨ ਸੁਣਿ ਸਿਖਾ ਗੁਰੁ ਮੰਨਿਆ ਤਿਨਾ ਭੁਖ ਸਭ ਜਾਵੀ॥ 18॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਆਖੀਐ ਕਹੁ ਕਿਤੁ ਬਿਧਿ ਜਾਈਐ॥ ਹਰਿ ਹਰਿ ਤੇਰਾ ਨਾਮੁ ਹੈ ਹਰਿ ਖਰਚੁ ਲੈ ਜਾਈਐ॥ 19॥ ਜਿਨ ਗੁਰਮੁਖਿ ਹਰਿ ਆਰਾਧਿਆ ਸੇ ਸਾਹ ਵਡ ਦਾਣੇ॥ ਹਉ ਸਤਿਗੁਰ ਕਉ ਸਦ ਵਾਰਿਆ ਗੁਰ ਬਚਨਿ ਸਮਾਣੇ॥ 20॥ ਤੂ ਠਾਕੁਰ ਤੂ ਸਾਹਿਬੋ ਤੂ ਹੈ ਮੇਰਾ ਮੀਰਾ॥ ਤੁਧੁ ਭਾਵੈ ਤੇਰੀ ਬੰਦਗੀ ਤੂ ਗੁਣੀ ਗਹੀਰਾ॥ 21॥ ਆਪੇ ਹਰਿ ਇਕ ਰੰਗੁ ਹੈ ਆਪੇ ਬਹੁਰੰਗੀ॥ ਜੋ ਤਿਸ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਗਲ ਚੰਗੀ॥ 22॥2॥

Tilung Mehla 4: Hur(i) keeyaan kutha kuhaaniyaan, Gur(i) meet(i) soonaayiyaan. Bulihaari Gur aapnay, Gur kuou bul(i) jaayiyaan. 1. Aayay mil(u) Gur Sikh, aayay mil(u), tu mayray Guru kay piyaray. Ruhaou. Hur(i) kay goon Hur(i) bhaanvday, say Guru tay paayay. Jin Gur ka bhaana munniya, tin ghoom(i), ghoom(i) jaayay. 2. Jin Satgur piyara daykhiya, tin kuou huoun vaari. Jin Gur kee keeti chaakri, tin sud bulihaari. 3. Hur(i), Hur(i) Tayra Naam haiy, dookh maytunhaara. Gur sayva tay paayiyaiy, Gurmukh(i) nistaara. 4. Jo Hur(i), Hur(i)

Naam(u) dhiyaayaynday, tay jun pervaana. Tin vit-houn Nanak(u) vaariya, suda, suda Koorbaana. 5.
Sa Hur(i) Tayri oostut haiy, jo Hur(i) Prubh bhaavaiy. Jo Gurmukh(i) Piyara sayvnday, tin Hur(i) ful(u) paavaiy. 6. Jinha Hur(i) sayti pirhurri, tinha jea Prubh naalay. Oye, jup(i), jup(i) Piyara jeevnday, Hur(i) Naam smaalay. 7. Jin Gurmukh(i) Piyara sayviya, tin kuou ghoom(i) jaaya. Oye aap(i) chhoottay pervaar siyoun, subh(u) jugut(u) chhudaaya. 8. Gur(i) piyaraiy Hur(i) sayviya, Gur(u) dhunn(u), Gur(u) dhunno. Gur(i) Hur(i) Maarug dussiya, Gur poonn(u) vud poonno. 9.
(PAGE 726): Jo Gur Sikh Gur(u) sayvnday, so poonn praani. Jun(u) Nanak(u) tin kuou vaariya, sudaa, sudaa koobaani. 10. Continued. --------
Word Meaning: Kutha Kuhaaniyaan = stories (virtues) of Waheguru. Meet(i) = friend. Bulihaari = Ghoom(i) Jaayay = Vaari = offer to sacrifice. 1. Bhaavnday = are liked. Tay = from. Paayay = acquired. Bhaana = Will. 2. Chaakri = slavery; service (of love). 3. Maytunhaara = destroyer. Gurmukh(i) = in the shelter of the Guru. Nistaara = salvation. 4. Tay = those. Pervaana = approved (by God). Vit-houn = for. 5. Sa = that. Oostut = praise. Bhaavaiy = is liked by. Piyara = God. Ful(u) = reward. 6. Sayti = with. Pirhurri = love. Jea = soul; mind. Jeenvday = spiritually alive. Smaalay = remember; keep in mind. 7.
Chhoottay = emancipated. Pervaar = family (of associates). Siyoun = with. 8.
Dhunn(u) = great; praiseworthy. Maarug = path. Poonn = noble deeds. 9.
Poon Praani = pious; lucky individuals. 10.
MEANING: I wish to sacrifice my life for my friendly (kind) Guru, who narrated the virtues of Waheguru (and instilled love for Him in my heart). 1. I pray to the Guru who connects me with His dear Sikh. Pause. One acquires the noble qualities from the Guru with which he sings Waheguru's praise, which He likes. I am a sacrifice to those who gladly accept the Guru's Will. 2. I will gladly offer my life to the Sikhs who saw the Guru (became spiritually "one" with Him) and served Him. 3.
Waheguru's Naam, which destroys all discomforts (suffering), and by which one finds salvation, can be acquired only from the Guru by serving Him in His shelter. 4.
The devotees, who recite Waheguru's Naam, are approved by Waheguru (to merge with Him). I am always a sacrifice for such holy saints, oh Nanak. 5.
The only worthy praise of Waheguru is that which is liked by Him. Those who serve Waheguru (recite His Naam with devotion) in the shelter of the Guru are rewarded by Him (Waheguru). 6. The soul (mind) of those who love Waheguru is always connected with Him. They lead their spiritual life by keeping Him in mind and reciting His Naam all the time. 7. I am a sacrifice to those who serve Waheguru in the shelter of the Guru. They find salvation not just for themselves or their family (associates), but also for the whole world. 8. The Guru is great and praise-worthy who serves Waheguru (stays connected with Him all the time). The Guru performs the noblest deed for mankind by showing the path of union with Waheguru. 9. The Sikhs of the Guru, who serve Him, are highly pious (and fortunate). I am always a sacrifice for such holy saints, oh Nanak. 10. --------

---------- Gurmukh(i) sukhee suhayliyaan, say Aap(i) Hur(i) bhaayiyaan, Hur(i) Durgeh paiynaayiyaan, Hur(i) Aap(i) gul laayiyaan. 11. Jo Gurmukh(i) Naam(u) dhiyaaynday, tin dershun(u) deejaiy. Hum tin kay churn pukhaalday, dhoorr(i), ghoal(i), ghoal(i) peejaiy. 12. Paan soopaari khaatiyaan, mookh(i) bidiyaan laayiyaan. Hur(i), Hur(i) kuday na chaytiyo, Jum(i) pukurr(i) chulaayiyaan. 13. Jin Hur(i) Naama, Hur(i) chaytiya, hirdaiy ooridhaaray.

Tin Jum(u) nayrr(i) na aavyee, Gur sikh, Gur piyaray. 14. Hur(i) ka Naam(u) nidhaan(u) haiy, koyee Gurmukh(i) jaanaiy. Nanak jin Satgur(u) bhaytiya, rung(i) ruliyaan maanaiy. 15. Satgur Daata aakhiyaiy, toos(i) kuray pusaaou. Huoun Gur vit-houn sud vaariya, jin(i) ditrra Naaoun. 16. So dhunn(u) Guru Shaabaash(i) haiy, Hur(i) dayay sunayha. Huoun vaykh(i)(, vaykh(i) Guru vigsiya, Gur, Satgur dayha. 17. Gur rusna Amrit boaldi, Hur(i) Naam(i) soohaavi. Jin soon(i) Sikhaan Gur(u) munniyaa, tinha bhookh subh jaavi. 18. Hur(i) ka maarug(u) aakhiyaiy, kuhou kit(u) bidh(i) jaayiyaiy. Hur(i), Hur(i) Tayra Naam(u) haiy, Hur(i) khurch laiy jaayiyaiy. 19. Jin Gurmukh(i) Hur(i) aaraadhiya, say shah vud daanay. Huoun Satgur kuou sud vaariya, Gur Buchun(i) smaanay. 20. Tu Tthaakur, Tu Sahibo, Tu haiy mayra Meera. Toodh(u) bhaavaiy Tayri bundgee, Tu Gooni-Guheera. 21. Aapay Hur(i) ikk rung(i) haiy, Aapay buhou rungee. Jo Tis bhaavaiy Nanaka, saayee gull chungee. 22.2.

Word Meaning: Gurmukh(i) = devotees of the Guru. Sukhee = Suhayliyaan = devotee friends. Say = those. Durgeh = in the Court. Paiynaayiyaan = robed; accorded honour. Gul Laayiyaan = hugged; loved. 11. Churn Pukhaalday = wash feet (show full respect). Dhoorr(i) Ghoal(i) Ghoal(i) -----Peejaiy = drink the dust by stirring well (listen to them carefully, and obey their every word). 12. Paan = betel leaves. Soopaari = areca–nut. Bidiyaan = a cheap type of cigarette. Chaytiyo = remembered. Jum = Angel of death. Pukurr(i) = tied up. 13. Hirdaiy Ooridhaaray = embedding in the heart. Nayrr(i) = near. 14. Nidhaan(u) = treasure. Bhaytiya = met; got connected. Rung(i) Ruliyaan = all comforts. Maanaiy = enjoy. 15. Aakhiyaiy = is called. Toos(i) = pleased to be kind. Pusaaou = kindness. Vit-houn = for. Dittrra = gave; granted. 16. Shaabaash(i) = accolades. Sunayha = message; information about. Vigsiya = (my heart) blooms. Dayha = body. 17. Rusna = tongue. Amrit = words in praise of Waheguru. Soohaavi = beautiful. 18. Kit(u) Bidh(u) = by what means. Khurch = journey expenses. 19. Aaraadhiya = worshipped. Shah = wealthy. Vud Daanay = very wise. Smaanay = stay absorbed. 20. Tthaakur = Sahibo = Lord; Master. Meera = king. Gooni – Guheera = treasure of virtues. 21. Ikk Rung(i) = in one form. Buhou Rungi = in many forms. Saayee = same. 22.

MEANING: The devotee makes friends with those who recite Waheguru's Naam in the shelter of the Guru; they are loved and hugged by Waheguru, and are honoured in His Court. 11. I pray to Waheguru to connect me with those devotees who recite His Naam in the shelter of the Guru. I would love to wash their feet and drink the dust from their feet, mixing it well with water (to serve them selflessly in every possible way). 12. Those who enjoy such luxuries of life as chewing betel leaves and areca nuts, and smoking bidis (a crude type of cigarette) (such acts were signs of the rich people who did not do much manual work), never remember Waheguru, are tied up by the Angel of death, and are taken away. 13. On the other hand, the Angel of death never goes even near those dear Sikhs of the Guru who embed (enshrine) Waheguru's Naam in their heart, and recite it all the time (and merge into Waheguru). 14. Waheguru's Naam is a treasure of all comforts, but only some rare individuals recognize (acquire) it in the shelter of the Guru. Those who are connected with Satguru enjoy all comforts in life, oh Nanak. 15. Satguru is the provider (of Waheguru's Naam) and gives (imparts) it by His benevolence. I am always a sacrifice for Satguru, who gives Waheguru's Naam (implants it in the hearts of the devotees). 16. The Guru, who reveals Waheguru's Message, is great and deserves accolades. My heart blooms (with bliss) when I have His holy sight. 17. Guru's tongue, which recites Waheguru's Amrit-like Naam, looks very pretty (creates an environment of peace and divinity). Those Sikhs of the Guru, who listen to the Naam, and follow it, get all their appetites

(desires) satisfied. 18. It is said that there is a path to follow to have union with Waheguru, but what means should one use to understand, and to tread that path? The answer: Waheguru's Naam is the path, and it also covers the expenses for the journey to reach Him (which the man needs to earn). 19. Those who worship Waheguru in the shelter of the Guru are the truly wealthy and wise people. I am a sacrifice to Satguru, with whose Words one gets absorbed in (connected with) Waheguru. 20.
You are my Lord, my Master, and my King. You are a treasure of all virtues; only that worship is worthwhile which is liked (approved) by You, oh Waheguru. 21.
Waheguru is manifested in one form (as formless) and also in many forms (in its nature). Only that act is noble which is approved by Him, oh Nanak. 22.

ਤਿਲੰਗ ਮਹਲਾ 9 ਕਾਫੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Tilung Mehla 9, Kaafi: Ek Onkar Satgur Persad(i).

ਚੇਤਨਾ ਹੈ ਤਉ ਚੇਤ ਲੈ ਨਿਸਿ ਦਿਨਿ ਮੈ ਪ੍ਰਾਨੀ॥ ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਬਿਹਾਤੁ ਹੈ ਫੂਟੈ ਘਟ ਜਿਉ ਪਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗੁਨ ਕਾਹਿ ਨ ਗਾਵਹੀ ਮੂਰਖ ਅਗਿਆਨਾ॥ ਝੂਠੈ ਲਾਲਚਿ ਲਾਗਿ ਕੈ ਨਹਿ ਮਰਨੁ ਪਛਾਨਾ॥ 1॥ ਅਜਹੂ ਕਛੁ ਬਿਗਰਿਓ ਨਹੀ ਜੋ ਪ੍ਰਭ ਗੁਨ ਗਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜਨ ਤੇ ਨਿਰਭੈ ਪਦੁ ਪਾਵੈ॥ 2॥1॥

Chaytna haiy tuou chayt laiy, nis(i) din(i) mein praani. Chhin(u), chhin(u) aoudh bihaat(u) haiy phootaiy ghut jiyoun paani. 1. Ruhaou. Hur(i) goon kaahay na gaavhee, moorukh ugiyana. Jhootthaiy laaluch(i) laag(i) kaiy, neh(i) mern(u) puchhaana. 1. Ajhoon kuchh(u) bigriyo nuhee jo Prubh goon gaavaiy. Kuhou Nanak Tih bhujun tay, nirbhaiy pud(u) paavaiy. 2.1.

Word Meaning: Chaytna = remember; recite (the Naam). Tuou = then. Nis(i) = night. Chhin(u) Chhin(u) = by the moment. Aoudh = span of life. Bihaat(u) = is slipping. Phootaiy = cracked. Ghut(i) = earthen vessel. Pause. Kaahay Na = why not. Ugiyana = ignorant. Laaluch(i) = in greed. Mern = death. 1.
Ajhoon = still. Bigriyo = ruined; lost. Tih = His. Nirbhaiy Pud = state of fearlessness.

MEANING: If you wish to remember Waheguru (recite His Naam) night and day (all the time), starting right now, because your life is slipping away by the second, like water leaking from a cracked earthenware, oh man. Pause. Lost in the false greed of worldly comforts, you have even forgotten death. Why don't you sing Waheguru's praise, oh, the foolish and ignorant man? 1. You still have not lost much (have time) to sing Waheguru's praise. One achieves the spiritual state of fearlessness (becomes "one" with Waheguru) by reciting His Naam, oh Nanak. 2.1.

ਤਿਲੰਗ ਮਹਲਾ 9॥ ਜਾਗ ਲੇਹੁ ਰੇ ਮਨਾ ਜਾਗ ਲੇਹੁ ਕਹਾ ਗਾਫਲ ਸੋਇਆ॥ ਜੋ ਤਨੁ ਉਪਜਿਆ ਸੰਗ ਹੀ ਸੋ ਭੀ ਸੰਗਿ ਨ ਹੋਇਆ॥ 1॥ ਰਹਾਉ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧ ਜਨ ਹਿਤੁ ਜਾ ਸਿਉ ਕੀਨਾ॥ ਜੀਉ ਛੂਟਿਓ ਜਬ ਦੇਹ ਤੇ ਡਾਰਿ ਅਗਨਿ ਮਹਿ ਦੀਨਾ॥ 1॥
(ਅੰਗ 727)॥ ਜੀਵਤ ਲਉ ਬਿਉਹਾਰੁ ਹੈ ਜਗ ਕਉ ਤੁਮ ਜਾਨਉ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੈ ਸਭ ਸੁਫਨ ਸਮਾਨਉ॥ 2॥2॥

Tilung Mehla 9: Jaag layhou ray munaa jaag layhou, kuhaa gaaful soya. Jo tun(u) oopjiya sung hee, so bhee sung(i) na hoya. 1. Ruhaou. Maat, pita, soot, bundh jun, hit(u) ja siyoun keena. Jeeou chhootiyo jub dayh tay, daar(i) ugun(i) meh(i) deena. 1.

(PAGE 727): Jeevut luou biyohaar(u) haiy, jug kuou toom jaanou. Nanak Hur(i) goon gaayay laiy, subh soofun smaanou. 2.2.
Word Meaning: Jaag Layhou = wake up; be aware. Gaaful = careless; negligent. Oopjiya = came into being. Sung = with. Pause. Soot = sons. Bundh Jun = relatives. Hit(u) = love. Jeeo = soul. Dayh = body. Daar(i) = thrown. Ugun(i) = in fire. 1.
Jeevut Luou = as long as alive. Biyohaar(u) = business. Jug = world. Soofun Smaanou = like a dream. 2.2.
MEANING: Wake up (be aware of the reality), oh my mind (soul); why are you lost, unaware in deep sleep? Don't you realize that even the body, which was born with you (your soul), will not accompany you at the end? Pause. The same mother, the father, the sons, and the relatives, whom you loved deeply, will throw you in fire when your soul leaves the body. 1. Recognize the fact that the world is just like a dream, which deals only with the living. So, sing Waheguru's praise, oh Nanak. 2.2.

ਤਿਲੰਗ ਮਹਲਾ 9॥ ਹਰਿ ਜਸੁ ਰੇ ਮਨਾ ਗਾਇ ਲੈ ਜੋ ਸੰਗੀ ਹੈ ਤੇਰੋ॥ ਅਉਸਰੁ ਬੀਤਿਓ ਜਾਤੁ ਹੈ ਕਹਿਓ ਮਾਨਿ ਲੈ ਮੇਰੋ॥ 1॥ ਰਹਾਉ॥ ਸੰਪਤਿ ਰਥ ਧਨ ਰਾਜ ਸਿਉ ਅਤਿ ਨੇਹੁ ਲਗਾਇਓ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਲਿ ਪਰੀ ਸਭ ਭਇਓ ਪਰਾਇਓ॥ 1॥ ਜਾਨਿ ਬੂਝਿ ਕੈ ਬਾਵਰੇ ਤੈ ਕਾਜੁ ਬਿਗਾਰਿਓ॥ ਪਾਪ ਕਰਤ ਸੁਕਚਿਓ ਨਹੀ ਨਹ ਗਰਬੁ ਨਿਵਾਰਿਓ॥ 2॥ ਜਿਹ ਬਿਧਿ ਗੁਰਿ ਉਪਦੇਸਿਆ ਸੋ ਸੁਨੁ ਰੇ ਭਾਈ॥ ਨਾਨਕ ਕਹਤ ਪੁਕਾਰਿ ਕੈ ਗਹੁ ਪ੍ਰਭ ਸਰਨਾਈ॥ 3॥3॥
Tilung Mehla 9: Hur(i) jus(u) ray munaa gaayay laiy, jo sungi haiy tayro. Aousur(u) beetiyo jaat haiy, kuhhiyo maan(i) laiy mayro. 1. Ruhaou. Sumput(i), ruth, dhun raaj siyoun, ut(i) nayhou lugaayo. Kaal phaas jub gul(i) puree, subh bhuyyo puraayo. 1. Jaan(i) boojh(i) kaiy baavray, taiy kaaj(u) bigaariyo. Paap kert sookuchiyo nuhee, neh gerb(u) nivaariyo. 2. Jih bidh(i) Gur(i) oopdayshiya, so soon(u) ray bhaayee. Nanak keht pookaar(i) kaiy, guhhou Prubh shernaayee. 3.3.
Word Meaning: Jus(u) = praise. Sungi = companion; friend. Aousur = time; opportunity. Beetiyo Jaat Haiy = is slipping away. Pause.
Sumput(i) = wealth. Ruth = chariots. Dhun = cash. Raaj = rule; power. Siyoun = with. Ut(i) = extreme. Nayhou = love; attachment. Kaal Phaas = noose of death. Bhuyyo = becomes; happens. Puraayo = foreign; which belongs to others. 1.
Jaan Boojh(i) Kaiy = knowing full well. Baavray = oh, crazy. Kaaj = task; objective. Bigaariyo = ruined. Sookychiyo = hesitate; show restraint. Gerb(u) = ego. Nivaariyo = removed; got rid of. 2. Bidh(i) = the way. Oopdayshiya = advised. Pookaar(i) Kaiy = aloud. Guhho = hold; take. Shernaayee = shelter. 3.
MEANING: Life is slipping away fast, so listen to me, and sing Waheguru's praise, which is always with you, oh my mind. Pause. The wealth, the chariots, the cash, and the power, which you love so deeply, will become suddenly foreign (properties of others) when the noose of death is put around your neck, oh my mind. 1. Knowing full well (the falsehood of Maya), you yourself have spoiled (lost) your real objective of life (union with Waheguru), oh foolish man. You never hesitated to commit sins, nor did you get rid of your ego. 2. Listen to how the Guru advises you (to achieve your objective), oh my friend. I pray (strongly suggest) to you aloud to take Waheguru's shelter, oh Nanak. 3.3.

ਤਿਲੰਗ ਬਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Tilung Bani Bhugutaan kee, Kabir Ji: Ek Onkar Satgur Persad(i)

ਬੇਦ ਕਤੇਬ ਇਫਤਰਾ ਭਾਈ ਦਿਲ ਕਾ ਫਿਕਰੁ ਨ ਜਾਇ॥ ਟੁਕੁ ਦਮੁ ਕਰਾਰੀ ਜਉ ਕਰਹੁ ਹਾਜਿਰ ਹਜੂਰਿ ਖੁਦਾਇ॥ 1॥ ਬੰਦੇ ਖੋਜੁ ਦਿਲ ਹਰ ਰੋਜ ਨਾ ਫਿਰੁ ਪਰੇਸਾਨੀ ਮਾਹਿ॥ ਇਹ ਜੁ ਦੁਨੀਆ ਸਿਹਰੁ ਮੇਲਾ ਦਸਤਗੀਰੀ ਨਾਹਿ॥1॥ ਰਹਾਉ॥ ਦਰੋਗੁ ਪੜਿ ਪੜਿ ਖੁਸੀ ਹੋਇ ਬੇਖਬਰ ਬਾਦੁ ਬਕਾਹਿ॥ ਹਕੁ ਸਚੁ ਖਾਲਕੁ ਖਲਕ ਮਿਆਨੇ ਸਿਆਮ ਮੂਰਤਿ ਨਾਹਿ॥ 2॥ ਅਸਮਾਨ ਮਿ੍ਹਾਨੇ ਲਹੰਗ ਦਰੀਆ ਗੁਸਲ ਕਰਦਨ ਬੂਦ॥ ਕਰਿ ਫਕਰੁ ਦਾਇਮ ਲਾਇ ਚਸਮੇ ਜਹ ਤਹਾ ਮਉਜੂਦੁ॥ 3॥ ਅਲਾਹ ਪਾਕੰ ਪਾਕ ਹੈ ਸਕ ਕਰਉ ਜੇ ਦੂਸਰ ਹੋਇ॥ ਕਬੀਰ ਕਰਮੁ ਕਰੀਮ ਕਾ ਉਹੁ ਕਰੈ ਜਾਨੈ ਸੋਇ॥ 4॥1॥

Bayd, Kutayb, iftra bhaayee, dil ka fiqer na jaayay. Took(u) dumm(u) kraari juou kurou, haajir hujoor(i) Khoodaayay. 1. Bunday, khoaj(u) dil hur roaj, na phir(u) prayshaani maah(i). Eh ju dooniya sehr(u) mayla, dustgeeri naah(i). 1. Ruhaou. Droag(u) purrh(i) purrh(i) khooshi hoyay, baykhubur, baad(u) bukaah(i). Hukk(u), Sach(u) Khaaluk khulk miyaanay, Shiyaam moorut(i) naah(i). 2. Usmaan mihaanay lahung duriya, goosul kerdun bood. Kur(i) fukur(u) daayim laayay chushmay. Jeh tuhaa muoujood(u). 3. Allah, paakun(g) paak haiy, shuck kuroun jay doosur hoyay. Kabir kerm(u) Kreem ka, Oh(u) kuraiy jaanaiy Soyay. 4.1.

Word Meaning: Kutayb = religious books of the West (Quran, Bible, Torah, etc.). Iftra = distorted truth; find fault. Fiqer = worry; fear. Took(u) Dumm(u) = for a short moment. Kraari = concentration. Juou = if. Haajir Hujoor(i) = omnipresent. 1. Khoaj = search. Prayshaani = anxiety. Sehr(u) = magical; deceptive. Mayla = drama. Dustgeeri = something to hold in hand; have permanent possession of. Pause. Droag(u) = lies. Baykhubur = ignorant. Baad(u) = useless debate. Bukaah(i) = talk. Hukk(u) Sach(u) = eternal. Khaaluk = the Lord. Khulk = world; creation. Miyaanay = in. Shiyaam Moorut(i) = Krishna's idol. 2. Usmaan = sky; mind. Miyaanay = inside. Lahung = flows. Duriya = river of Waheguru's Naam – Amrit. Goosul = to bathe. Kerdun Bood = you should have. Kur(i) Fukur(u) = live like a detached ascetic. Daayim = always. Chushmay = glasses. Jeh Tuhaa = here and there (everywhere). Muoujood = present. 3. Paakun(g) Paak = purer than the purest. Shuck = doubt. Doosur = other. Kerm(u) = munificence. Kreem = benevolent. 4.

MEANING: One does not get rid of his fear or worries (does not get peace of mind) by finding faults in the religious books of the other religions; oh man. But if you concentrate on God (with full faith) even for a short moment, you will find Him present everywhere. 1. If you search for God in your mind all the time, you will never suffer from anxiety, oh man. The world, which looks very magical (captivating), is not meant to be possessed forever. Pause. The unaware (ignorant) man gets enjoyment in worthless discussions when he talks about lies in other religions. The eternal God resides in His creation; He is not present in Krishna's idol or in some other place of belief. 2. The river of Waheguru's Naam-water flows through your mind; you should have bathed in that. If you adopt the life of a detached ascetic and see the world through the glasses of faith in God all the time, you will find Him present everywhere. 3. God is purer than the purest; I can doubt about Him only if there is someone else like Him (and there is none). God is always benevolent, and He knows what He needs to do, oh Kabir. 4.1.

ਨਾਮਦੇਵ ਜੀ॥
NAMDEV Ji

ਮੈ ਅੰਧੁਲੇ ਕੀ ਟੇਕ ਤੇਰਾ ਨਾਮੁ ਖੁੰਦਕਾਰਾ॥ ਮੈ ਗਰੀਬ ਮੈ ਮਸਕੀਨ ਤੇਰਾ ਨਾਮੁ ਹੈ ਅਧਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਰੀਮਾ ਰਹੀਮਾ ਅਲਾਹ ਤੂੰ ਗਨੀ॥ ਹਾਜਰਾ ਹਜੂਰਿ ਦਰਿ ਪੇਸਿ ਤੂ ਮਨੀ॥ 1॥ ਦਰੀਆਉ ਤੂ ਦਹਿੰਦ ਤੂ

ਬਿਸੀਆਰ ਤੂ ਧਨੀ॥ ਦੇਹਿ ਲੇਹਿ ਏਕ ਤੂੰ ਦਿਗਰ ਕੋ ਨਹੀ॥ 2॥ ਤੂੰ ਦਾਨਾ ਤੂੰ ਬੀਨਾ ਮੈ ਬੀਚਾਰੁ ਕਿਆ ਕਰੀ॥ ਨਾਮੇ ਚੇ ਸੁਆਮੀ ਬਖਸੰਦ ਤੂੰ ਹਰੀ॥ 3॥1॥

Mein undhulay kee tayk Tayra Naam Khoondkaara. Mein greeb, mein muskeen, Tayra Naam(u) haiy adhaara. 1. Ruhaou. Kreema, Ruheema, Allah Tu gunee. Haajra hujoor(i), dur(i) paysh(i) Tu munee. 1. Duriyaao Tu, Duhind Tu, bissiyaar Tu dhunee. Dayh(i), layh(i) Aik Tu, diggur ko nuhee. 2. Tu daana, Tu beena, mein beechaar(u) kiyya kureen. Namay chay Soami bukhshund, Tu Huree. 3.1.

Word Meaning: Tayk = support. Khoondkaara = King; Lord; Master. Muskeen = ego-free; humble; low-caste. Pause. Kreema = benevolent. Ruheema = compassionate; fulfiller of needs. Gunee = wealthy. Haajra Hujoor(i) = present everywhere. Dur(i) Paysh(i) Munee = right in front of me. 1. Duriyaayo = river (source of everything). Duhind = giver; provider. Bissiyaar = huge; great. Dhunee = wealthy; source of everything. Dayh(i) = give. Layh(u) = take back. Diggur = other. 2. Daana = know-all. Beena = far-sighted. Beechaar(u) = thinking. Chay = of. Bukhshund = provider of gifts. Huree = oh Waheguru. 3.

MEANING: I am blind of wisdom, and You are my support (to enlighten me), oh my God-King. I am poor (of wisdom and ego), and I am a low-caste, oh my Lord. Your Naam is my only support. Pause. You are benevolent, fulfiller of needs, and wealthy (Your treasures are always full), oh Lord. You are omnipresent and are there right in front of me. 1. You are the river (source of everything), the provider, and hugely rich (generous). You are the only one who gives (life) and takes it back; there is no one else like You. 2. You know everything and are far-sighted; what can a poor (of wisdom) person like me do (say anything in Your praise)? You are the provider of all gifts, oh the Lord of Nama (Nam Dev)! 3.1.

ਹਲੇ ਯਾਰਾ ਹਲੇ ਯਾਰਾ ਖੁਸਿ ਖਬਰੀ॥ ਬਲਿ ਬਲਿ ਜਾਉ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ॥ ਨੀਕੀ ਤੇਰੀ ਬਿਗਾਰੀ ਆਲੇ ਤੇਰਾ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਕੁਜਾ ਆਮਦ ਕੁਜਾ ਰਫਤੀ ਕੁਜਾ ਮੇ ਰਵੀ॥ ਦ੍ਵਾਰਿਕਾ ਨਗਰੀ ਰਾਸਿ ਬਗੋਈ॥ 1॥ ਖੂਬ ਤੇਰੀ ਪਗਰੀ ਮੀਠੇ ਤੇਰੇ ਬੋਲ॥ ਦ੍ਵਾਰਿਕਾ ਨਗਰੀ ਕਾਹੇ ਕੇ ਮਗੋਲ॥ 2॥ ਚੰਦੀ ਹਜਾਰ ਆਲਮ ਏਕਲ ਖਾਨਾ॥ ਹਮ ਚਿਨੀ ਪਾਤਿਸਾਹ ਸਾਵਲੇ ਬਰਨਾ॥ 3॥ ਅਸਪਤਿ ਗਜਪਤਿ ਨਰਹ ਨਰਿੰਦ॥ ਨਾਮੇ ਕੇ ਸ੍ਵਾਮੀ ਮੀਰ ਮੁਕੰਦ॥ 4॥2॥3॥

Hulay Yaara, hulay yaara, khoosh(i) khubree. Bul(i), bul(i) jaaoun, huoun bul(i), bul(i) jaaoun. Neeki Tayri bigaari, aalay Tayra Naaoun. 1. Ruhaou. Kooja aamud, kooja ruftee, kooja may ruvee. Dwarika nugree raas(i) bugoyee. 1. Khoob Tayri puggree, meetthay Tayray boal. Dwarika nugree kaahay kay Mugoal. 2. Chundee huzaar aalum, aikul Khaana. Hum chinee Patshaah, saanvlay Berna. 3. Usput(i), gujput(i), nureh Narind. Namay kay Soami, Meer Mookund. 4.2.3.

Word Meaning: Hulay Yaara = oh friend (God). Khoosh(i) Khubree = good (comforting) news. Bul(i) Bul(i) Jaaoun = I am a sacrifice. Neeki = beautiful; blissful. Bigaari = working for free. Aalay = a small box to store things; brain; mind. Pause. Kooja = where from. Aamud = (You) came. Ruftee = (You) went. May Ruvee = (You) are going. Raas(i) = performance of a dance and songs by Krishna with his cowgirls in Dwarika. Bugoyee = said (sang). 1. Khoob = great; amazing. Puggree = turban. Boal = words; language. Kaahay Kay = what for. Mugoal = (in the city of) Mughals (Muslims); Mecca. 2. Chundee Huzaar = several thousand. Aalum = worlds. Aikul = single; alone. Khaana = Master. Hum Chinee = just like this. Saanvlay Berna = dark-coloured. 3. Usput(i) = Lord of the horses (the sun). Gujput(i) = Lord of elephants (Indra). Nureh Narind = king of humans (Brahma). Meer = King. Mookund = Vishnu or Krishna. 4.

MEANING: Any news about You is always very comforting, oh my Lord friend. I am always a sacrifice for You. With Your Naam in my mind (and unlike the worldly errands which are done as an obligation without any compensation), any service to You is highly blissful for me, oh my Lord. Pause. Where did You come from? Where did you go? And where are we going? (You never go and come; You are everywhere). (Because You are present in everybody), It was You who performed the dance and sang songs with cowgirls in Dwarika.
1. You look amazing in a turban (as a Muslim) and Your language is very sweet (when You are present in Your devotees who sing Your praise). Why do people say You are present only in Dwarika or (in the holy city, Mecca) of Mughals? 2.
There are several thousand worlds, and You alone are the Lord of all. The dark coloured Krishna is also like You (You are present in him too). 3.
There are many gods, like the sun, Indra, Brahma, Vishnu, and Krishna, but the real King (Emperor of all) is my Lord. 4.2.3.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 1 ਚਉਪਦੇ ਘਰੁ 1॥

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u) Akal Moorut(I) Ajooni Saiybhun(g) Gur Persad(i).

Raag Suhi Mehla 1 Chaupuday, Ghur(u) 1

(ਅੰਗ 728)॥ ਭਾਂਡਾ ਧੋਇ ਬੈਸਿ ਧੂਪੁ ਦੇਵਹੁ ਤਉ ਦੂਧੈ ਕਉ ਜਾਵਹੁ॥ ਦੂਧੁ ਕਰਮ ਫੁਨਿ ਸੁਰਤਿ ਸਮਾਇਨੁ ਹੋਇ ਨਿਰਾਸ ਜਮਾਵਹੁ॥ 1॥ ਜਪਹੁ ਤ ਏਕੋ ਨਾਮਾ॥ ਅਵਰਿ ਨਿਰਾਫਲ ਕਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਮਨੁ ਈਟੀ ਹਾਥਿ ਕਰਹੁ ਫੁਨਿ ਨੇਤ੍ਰਹੁ ਨੀਦ ਨ ਆਵੈ॥ ਰਸਨਾ ਨਾਮੁ ਜਪਹੁ ਤਬ ਮਥੀਐ ਇਨ ਬਿਧਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹੁ॥ 2॥ ਮਨੁ ਸੰਪਟੁ ਜਿਤੁ ਸਤਸਰਿ ਨਾਵਣੁ ਭਾਵਨ ਪਾਤੀ ਤ੍ਰਿਪਤਿ ਕਰੇ॥ ਪੂਜਾ ਪ੍ਰਾਣ ਸੇਵਕ ਜੇ ਸੇਵੇ ਇਨ੍ਹ ਬਿਧਿ ਸਾਹਿਬੁ ਰਵਤੁ ਰਹੈ॥ 3॥ ਕਹਦੇ ਕਹਹਿ ਕਹੇ ਕਹਿ ਜਾਵਹਿ ਤੁਮ ਸਰ ਅਵਰੁ ਨ ਕੋਈ॥ ਭਗਤਿਹੀਣੁ ਨਾਨਕੁ ਜਨ ਜੰਪੈ ਹਉ ਸਾਲਾਹੀ ਸਚਾ ਸੋਈ॥ 4॥1॥

(PAGE 728): Bhaanda dhoyay baiys(i) dhoop(u) dayvhou tuou doodhaiy kuou jaavhou. Doodh(u) kerm, phoonn(i) soort(i) smaayin(u), hoyay niraas jumaavhou. 1. Jup-hou ta Aiko Naama. Uver(i) niraaful kaama. 1. Ruhaou. Eh(u) mun(u) eetee haath(I) kurhou, phoonn(i) Nayturhoun neend na aavaiy. Rusna Naam(u) jup-hou tub muthiyaiy, inn bidh(i) Amrit(u) paavhou. 2. Mun(u) sumput(u) jit(u) Satsur(i) naavun(u), bhaavun paati triput(i) kuray. Pooja praan sayvuk jay sayvay, innh bidh(i) Sahib ruvut(u) ruhhaiy. 3. Kehnday kuhheh(i), kuhhay, keh(i) jaaveh(i), Toom sur uver(u) na koyee. Bhugut(i)heen(u) Nanak(u) jun jumpaiy, huoun saalaahi Sacha Soyee. 4.1.

Word Meaning: Bhaanda = vessel; container. Dhoop(u) = incense. Kerm = deeds. Phoonn(i) = then. Soort(i) = concentration of mind. Smaayin(u) = culture. Niraas = detached from worldly affairs. Jummaavhou = make yogurt. 1.

Uver(i) = others. Niraaful = worthless; without any reward. Pause.

Eetee = small wooden handles at the ends of the rope used to rotate the agitator. Phoonn(i) = and. Rusna = tongue. Jup-hou = recite. Muthiyaiy = churn. Bidh(i) = ways; means. Amrit(u) = life sustaining Naam-water. 2.

Sumput = box. Satsur = the pool of Waheguru's Naam-water; in holy gathering. Bhaavun = intent; love and respect. Paati = leaves; flowers. Triput(i) = contentment; please. Pooja = worship. Praan = (with) life (full dedication). Ruvut(u) = worshipped; stays connected. 3.

Kehnday = those who describe. Sur = equal. Bhugut(i)heen(u) = devoid of worshipping. Jumpaiy = requests. Salaaheen = sing praise. Soyee = the same (Waheguru). 4.

MEANING: The only way to connect with Waheguru (God) is to recite His Naam. All other rituals and approaches are worthless (are not rewarded). **Pause.**

When a woman needs to make yogurt from milk, she cleanses the vessel first, fragrances it with incense, adds the milk, and then adds the culture to make yogurt. Similarly, one needs to cleanse one's mind - the vessel in which to store Waheguru's Naam. Think of your (noble) deeds of reciting Waheguru's Naam as milk, and add the culture of dedication and full concentration of mind, which should be detached from worldly affairs, to convert it into the yogurt of Waheguru's Naam-Amrit. 1.

We hold (control) the string of the agitator by the wooden handles to churn yogurt;

similarly, one needs to hold (control) the mind to stop it from wandering, and recite Waheguru's Naam with his tongue, but do not drowse off when reciting the Naam. This is the way to churn Guru's Shabad and acquire Waheguru's Amrit-Naam. 2.
The Brahman puts the idol in a box and tries to please it with flowers. We should use our mind as a box to store Waheguru's Naam, and take a dip in the holy pool of the gathering of holy saints. Our good intentions of love and respect should be like flowers that please Waheguru. If one serves Waheguru selflessly with full dedication, he stays connected with Him. 3. Many people describe You in many different ways and leave this world, but You are indescribable as there is none like You to compare with, oh dear Waheguru. I am devoid of His worship, but I do make a humble submission that I sing praise of the eternal Waheguru, oh Nanak(u). 4.

ਸੂਹੀ ਮਹਲਾ 1 ਘਰੁ 2॥ ਅੰਤਰਿ ਵਸੈ ਨ ਬਾਹਰਿ ਜਾਇ॥ ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਕਾਹੇ ਬਿਖੁ ਖਾਇ॥ 1॥ ਐਸਾ ਗਿਆਨੁ ਜਪਹੁ ਮਨ ਮੇਰੇ॥ ਹੋਵਹੁ ਚਾਕਰ ਸਾਚੇ ਕੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਕੋਈ ਰਵੈ॥ ਬਾਧਨਿ ਬਾਧਿਆ ਸਭੁ ਜਗੁ ਭਵੈ॥ 2॥ ਸੇਵਾ ਕਰੇ ਸੁ ਚਾਕਰੁ ਹੋਇ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਸੋਇ॥ 3॥ ਹਮ ਨਹੀ ਚੰਗੇ ਬੁਰਾ ਨਹੀ ਕੋਇ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਤਾਰੇ ਸੋਇ॥ 4॥1॥2॥
Suhi Mehla 1, Ghur(u) 2: Untar(i) vussaiy, na baahur(i) jaayay. Amrit(u) chhoad(i) kaahay bikh(u) khaayay. 1. Aiysa giyan(u) jup-hou mun mayray. Hovhou chaakur Saachay kayray. 1. Ruhaou. Giyan(u), dhiyan(u) subh(u) koyee ruvaiy, Baandhun(i) baandhiya subh(u) jug(u) bhuvvaiy. 2. Sayva kuray su chaakur(u) hoyay. Jul(i) thul(i) muhhiul(i) ruv(i) ruhhiya Soyay. 3. Hum nuhee chungay, boora nuhee koyay. Prunvut(i) Nanak(u) taaray Soyay. 4.1.2.
Word Meaning: Untar(i) = inside (the heart). Amrit(u) = Waheguru's Naam. Bikh(u) = poisonous sensual desires. 1. Giyan = Divine Knowledge; Guru's Shabad. Chaakur = servants; devotees. Kayray = of. Pause.
Dhiyan(u) = concentration. Ruvaiy = says (claims) (only to impress others). Baandhun(i) Baandhiya = bonded to worldly attractions. Bhuvvaiy = roams about. 2. Chaakur = selfless service. Thul(i) = on the land. Muhhiul(i) = in the sky. Ruv(i) Ruhhiya = is present. Soyay = Waheguru. 3.
Prunvut(i) = requests. Taaray = emancipates. 4.
MEANING: Waheguru resides inside your heart, oh man. Why do you go outside (in the forests) to search for Him and taste the poison of sensual desires, leaving the Naam-Amrit aside? 1. Serve the eternal Waheguru by reciting His Naam (Guru's Shabad), which is full of Divine Knowledge, oh my friends. Pause.
Everybody talks about Divine Knowledge and concentration of mind, customarily (to impress others). But the whole world goes around, strongly bonded with Maya. 2.
Waheguru is present in the waters, on the land, and in the sky. His real slave (devotee) is the one who serves Him selflessly, oh my friends. 3. There is none in this world who can be considered bad; it is I who is not good. I wish to make only one request (submission) that Waheguru is the only power who salvages us, oh Nanak(u). 4.1.2.

(ਅੰਗ 729)॥ ਸੂਹੀ ਮਹਲਾ 1 ਘਰੁ 6॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਉਜਲੁ ਕੈਹਾ ਚਿਲਕਣਾ ਘੋਟਿਮ ਕਾਲੜੀ ਮਸੁ॥ ਧੋਤਿਆ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਾ ਤਿਸੁ॥ 1॥ ਸਜਣ ਸੇਈ ਨਾਲਿ ਮੈ ਚਲਦਿਆ ਨਾਲਿ ਚਲੰਨ੍ਹ੍ਹਿ॥ ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਖੜੇ ਦਿਸੰਨਿ॥ 1॥ ਰਹਾਉ॥ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਪਾਸਹੁ ਚਿਤਵੀਆਹਾ॥ ਢਠੀਆ ਕੰਮਿ ਨ ਆਵਨ੍ਹੀ ਵਿਚਹੁ

ਸਖਣੀਆਹਾ॥ 2॥ ਬਗਾ ਬਗੇ ਕਪੜੇ ਤੀਰਥ ਮੰਝਿ ਵਸੰਨ੍ਹਿ॥ ਘੁਟਿ ਘੁਟਿ ਜੀਆ ਖਾਵਣੇ ਬਗੇ ਨ ਕਹੀਅਨ੍ਹਿ॥ 3॥ ਸਿੰਮਲ ਰੁਖੁ ਸਰੀਰੁ ਮੈ ਮੈਜਨ ਦੇਖਿ ਭੁਲੰਨ੍ਹਿ॥ ਸੇ ਫਲ ਕੰਮਿ ਨ ਆਵਨ੍ਹੀ ਤੇ ਗੁਣ ਮੈ ਤਨਿ ਹੰਨ੍ਹਿ॥ 4॥ ਅੰਧੁਲੇ ਭਾਰੁ ਉਠਾਇਆ ਡੂਗਰ ਵਾਟ ਬਹੁਤੁ॥ ਅਖੀ ਲੋੜੀ ਨ ਲਹਾ ਹਉ ਚੜਿ ਲੰਘਾ ਕਿਤੁ॥ 5॥ ਚਾਕਰੀਆ ਚੰਗਿਆਈਆ ਅਵਰ ਸਿਆਣਪ ਕਿਤੁ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂੰ ਬਧਾ ਛੁਟਹਿ ਜਿਤੁ॥ 6॥1॥3॥

(PAGE 729): Suhi Mehla 1, Ghur(u) 6: Ek Onkar Satgur Persad(i):

Oojjul(u) kaihaan chilkuna, ghoatim kaalrri muss(u). Dhoatiyaan jootth(i) na ootraiy, jay suou dhovaan tis(u). 1. Sujjun sayee naal(i) mein, chuldiyaan naal(i) chulllun(i). Jithaiy laykha mungiyaiy, tithaiy kuhrray dissun(i). 1. Ruhaou. Koatthay, mundup, maarriyaa, paas-houn chitveehaan. Dhutthiyaan kumm(i) na aavni, vichoun sukhniyaan. 2. Bugga , buggay kupprray, teeruth munjh(i) vussun(i). Ghoot(i), ghoot(i) jeeyaan khaavnay, buggay na kuhhiun(i). 3. Simmel rookh(u) sreer(u) mein, maiyjun daykh(i) bhoollun(i). Say ful kumm(i) na aavni, tay goon mein tun(i) hun(i). 4. Undhulay bhaar(u) ootthaaya, doogur vaat buhout(u). Ukheen lorreen, na luhhaan, huoun churrh(i) lunghaan kit(u). 5. Chaakuriyaan, chungiyayiyaan uver siyaanup kit(u). Nanak, Naam(u) smaahl(i) toon, buddha chhooteh(i) jit(u). 6.1.3.

Word Meaning: Oojjul = clean; shiny. Kaihaan = bronze. Chilkuna = shiny. Ghoatim = on rubbing. Kaalrri = black. Muss(u) = ink; stains. Jootth(i) = impurity. 1.
Sujjun = friends. Sayee = those. Laykha = account (of deeds). Mungiyaiy = demended.
Khurray = stand by. Pause.
Koatthay = houses. Mundup = decorations. Maarriyaan = mansions. Chitveeyaan = painted with pictures. Dhutthiyaan = collapsed. Sukhniyaan = empty. 2.
Bugga = white (heron). Teeruth = holy place. Munjh(i) = in, at. Vussun(i) = live. Ghoot(i) Ghoot(i) = strangulate. Buggay = clean; pure. Kuhhiun(i) = said; called. 3.
Simmul = a very tall and huge tree with distasteful fruit and flowers. Maiyjun = parrots. Bhoollun(i) = are misled. Say = those. Goon = qualities. Tun(i) = in the body. 4.
Undhulay = the blind. Doogur = mountainous; difficult. Vaat = journey. Lorreen = needed. Luhhaan = acquire. Lunghaan = go to the other side. Kit(u) = how. 5.
Chaakuriyaan = undeserving services to (praise of) others. Chungiyayiyaan = noble deeds (for show off only). Uver Siyaanup = other wisdom. Smaal(i) = remember; keep in mind. Buddha = bonded to. Chhooteh(i) = liberated. 6.

NOTE: This holy Shabad is believed to have been sung by Guru Nanak Sahib to a robber and murderer named Sajjan, who had built an inn to provide free lodging and boarding to travellers. He had even built a mosque and a temple for the guests to worship. He enjoyed a great reputation as a philanthropist and a great host across a wide area. But, in reality, he was a robber and a murderer in the garb of a holy man. He would choose one or two guests every night who he thought were very rich. He would kill them and keep all their possessions. He would throw their dead bodies in a secret deep well on his premises. He was never caught for his heinous crimes because of the patronage of the police officials. Guru Nanak Sahib decided to reform him and stayed with him for a night. Guru Sahib refused to accept all his hospitable services and, at night, began to sing this holy Shabad, in which the criminal and sinful intentions of the holy-looking people are described. Sajjan saw his own mean nature in the Shabad as if it were sung just to expose his heinous crimes. He dropped on Guru Sahib's feet and begged to be forgiven. Guru Sahib told him to return

the belongings to the rightful owners and distribute the rest among the needy. Sajjan was transformed into a real holy man. Now enjoy the Shabad.

MEANING: Bronze looks very shiny, but leaves black stains when rubbed hard. This impurity of bronze cannot be washed away even if it is washed hundreds of times. 1.

Only those are your real friends who accompany you (support you) everywhere, and stand by you (lend full support) wherever the account of your deeds is demanded (share responsibility), oh man. Pause.

Houses, decorations, and mansions may be very attractive when they are decorated with beautiful paintings on the outside, but they become worthless if they are empty inside. (A man is worthless if he has no-good qualities even if he is dressed richly). 2.

Herons have white bodies (look innocent like swans) and may be living at holy places (thus may look holy), but they cannot be considered white (holy) because they strangulate fish to eat them. (A seemingly holy man living at a holy place cannot be holy if he robs innocent people). 3. The Simmel tree is huge and tall and bears attractive fruit to which the parrots are mistakenly attracted, but the fruit is distasteful, so the parrots get disappointed because it is no good to them. My body is just like the Simmel tree which has no-good quality. 4. If a blind man carries a huge load and undertakes a difficult mountainous journey for which one needs eyes to see, which the blind man does not have, so, how can he cross the mountain to go to other side? (We are like the blind man who carries a heavy load of sins, but has no wisdom to understand its implications). 5.

Service, noble deeds, or any other types of wisdom are useless if they are used simply to please others for selfish reasons. The only worthwhile thing to do is to recite Waheguru's Naam, which frees one from the worldly bonds, oh Nanak. 6.1.3.

ਸੂਹੀ ਮਹਲਾ 1॥ ਜਪ ਤਪ ਕਾ ਬੰਧੁ ਬੇੜੁਲਾ ਜਿਤੁ ਲੰਘਹਿ ਵਹੇਲਾ॥ ਨਾ ਸਰਵਰੁ ਨਾ ਉਛਲੈ ਐਸਾ ਪੰਥੁ ਸੁਹੇਲਾ॥ 1॥ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਮੰਜੀਠੜਾ ਰਤਾ ਮੇਰਾ ਚੋਲਾ ਸਦ ਰੰਗ ਢੋਲਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਜਨ ਚਲੈ ਪਿਆਰਿਆ ਕਿਉ ਮੇਲਾ ਹੋਈ॥ ਜੇ ਗੁਣ ਹੋਵਹਿ ਗੰਠੜੀਐ ਮੇਲੇਗਾ ਸੋਈ॥ 2॥ ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਜੇ ਮਿਲਿਆ ਹੋਈ॥ ਆਵਾਗਾਉਨੁ ਨਿਵਾਰਿਆ ਹੈ ਸਾਚਾ ਸੋਈ॥ 3॥ ਹਉਮੈ ਮਾਰਿ ਨਿਵਾਰਿਆ ਸੀਤਾ ਹੈ ਚੋਲਾ॥ ਗੁਰ ਬਚਨੀ ਫਲੁ ਪਾਇਆ ਸਹ ਕੇ ਅੰਮ੍ਰਿਤ ਬੋਲਾ॥ 4॥ ਨਾਨਕੁ ਕਹੈ ਸਹੇਲੀਹੋ ਸਹੁ ਖਰਾ ਪਿਆਰਾ॥ ਹਮ ਸਹ ਕੇਰੀਆ ਦਾਸੀਆ ਸਾਚਾ ਖਸਮ ਹਮਾਰਾ॥ 5॥2॥4॥

Suhi Mehla 1: Jup tup ka bundh(u) bayrrula, jit(u) lungheh(i) vuhayla. Na survur(u), na oochhlaiy, aiysa punth(u) soohayla. 1. Tayra Aiko Naam munjeetthrra rutta mayra choala, sud rung Dhoala. 1. Ruhaou. Saajun chullaiy piyariya, kiyoun mayla hoyee, Jay goon hoveh(i) guntthrriyaiy, maylayga Soyee. 2. Miliya hoyay na veechhurraiy, jay miliya hoyee. Aavagaun(u) nivaariya, haiy Saacha Soyee. 3. Haumein maar(I) nivaariya, seeta haiy choala. Gur Buchnee ful paaya, Sheh kay Amrit boala. 4. Nanak(u) kuhaiy suhayleehou, Shuhou khura piyara. Hum Sheh kayriyaan daasiyaan, Saacha Khusm hamara. 5.2.4.

Word Meaning: Jup = recitation of some Waheguru's Naam. Tup = hard labour to attain high morality. Bundh(u) = build. Bayrrula = beautiful boat. Vuhayla = quickly; readily. Survur (u) = pool of desires. Oochhlaiy = overflows. Punth = path; means. Soohayla = easy; comforting. 1.

Munjeetthrra = deep red which never fades; love for Waheguru. Rutta = dyed red. Choala = robe (mind). Rung = love. Dhoala = husband (Waheguru). Pause.

Saajun = friends. Chullaiy = leave this world. Kiyoun = how. Mayla = union (with God). Guntthrriyaiy = in possession. Soyee = that (God). 2.

Miliya = connected with. Veechhurraiy = separated; disconnected. Aavagaun = birth

and death. Nivaariya = eliminated. 3.
Haumein = selfishness and ego. Seeta = stitched; taylored. Buchnee = Words; Shabad. Sheh = husband (Waheguru). Amrit Boala = life-sustaining words. 4.
Shuhou = husband. Khura = much. Kayriyaan = of. Daasiyaan = slaves. 5.
MEANING: Your Naam is the only fast colour that dyes my body (mind) with Your love all the time, oh my dear Husband (Waheguru). **Pause.**
So, build a boat of Waheguru's Naam, and work hard to attain high morality by which you can get across the world-sea easily, oh my friend. When you do that, the high waves of worldly desires will not rise in the world-sea (your mind), and they will cause no obstacles in the journey of your life, which will become pleasant for you, oh my friends. 1.
My dear friends are leaving this world, but how can they connect with Waheguru? If they have noble qualities in their possession, Waheguru Himself will connect them with Him. 2.
Once connected with Waheguru, they never get disconnected again, because the eternal Waheguru terminates the cycle of rebirths for them. 3.
With Guru's Amrit-like Shabad, one's selfishness and ego are killed (eliminated), and he gets a new robe (for his mind) dyed with love for Waheguru. 4.
The Waheguru-Husband is very dear (loving), oh my friends. We are His slaves (devotees), and He is our Master, oh Nanak(u). 5.2.4.

ਸੂਹੀ ਮਹਲਾ 1॥ ਜਿਨ ਕਉ ਭਾਡੈ ਭਾਉ ਤਿਨਾ ਸਵਾਰਸੀ॥ ਸੂਖੀ ਕਰੈ ਪਸਾਉ ਦੂਖ ਵਿਸਾਰਸੀ॥ ਸਹਸਾ ਮੂਲੇ ਨਾਹੀ ਸਰਪਰ ਤਾਰਸੀ॥ 1॥ ਤਿਨ੍ਹਾ ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਜਿਨ੍ਹ ਕਉ ਲੀਖਿਆ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਦੇਵੈ ਦੀਖਿਆ॥ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਇ ਭਵਹਿ ਨ ਭੀਖਿਆ॥2॥ ਜਾ ਕਉ ਮਹਲੁ ਹਜੂਰਿ ਦੂਜੇ ਨਿਵੈ ਕਿਸੁ॥ ਦਰ ਦਰਵਾਣੀ ਨਾਹਿ ਮੂਲੇ ਪੁਛ ਤਿਸੁ॥ ਛੁਟੈ ਤਾ ਕੈ ਬੋਲਿ ਸਾਹਿਬ ਨਦਰਿ ਜਿਸੁ॥ 3॥ ਘਲੇ ਆਣੇ ਆਪਿ ਜਿਸੁ ਨਾਹੀ ਦੂਜਾ ਮਤੈ ਕੋਇ॥ ਢਾਹਿ ਉਸਾਰੇ ਸਾਜਿ ਜਾਣੈ ਸਭ ਸੋਇ॥ ਨਾਉ ਨਾਨਕ ਬਖਸੀਸ ਨਦਰੀ ਕਰਮੁ ਹੋਇ॥ 4॥3॥5॥

Suhi Mehla 1: Jinh kuou bhaandaiy bhaaou, tinha svaarsi. Sookheen kuray pusaaou, dookh nivaarsi. Sehsa moolay naahi, surpur taarsi. 1. Tinha miliya Gur(u) aayay, jinh kuou leekhiya. Amrit(u) Hur(I) ka Naaoun dayvaiy deekhiya. Chaaleh(i) Satgur bhaayay bhuveh(i) na bheekhiya. 2. Ja kuou Mehl(u) hujoor(i) doojaiy nivaiy kis(u). Dur durvaani naah(i) moolay poochh tis(u). Chhootaiy Ta kaiy Boal(I) Sahib nudr(i) jis(u). 3. Ghullay, aanay Aap(i) jis(u) naahi dooja muttaiy koyay. Dhaah(i) oosaaray saaj(i) jaanaiy subh Soyay. Naaoun Nanak Bukhsheesh nudri kerm(u) hoyay. 4.3.5.
Word Meaning: Bhaandaiy = in the heart. Bhaaou = love and respect. Svaarsi = will decorate (purify mind) with noble qualities. Pusaaou = expand; enhance. Visaarsi = cause to forget; eradicate. Sehsa = worry; doubt. Moolay Naahi = not at all. Surpur = certainly. Taarsi = will salvage. 1.
Leekhiya = in fate. Deekhiya = advice. Bhaayay = in love; according to the advice. Bhuveh(i) Na = roam around. Bheekhiya = alms (of spiritual advice). 2.
Mehl(u) = Waheguru's presence. Hujoor(i) = right in front; close by. Nivaiy = yields; subservience. Durvaani = of the gate keepers. Moolay Naahi = not at all. Poochh = questioning. Chhottay = let free. Ta Kaiy = of Waheguru. Boal(i) = words; Shabad. 3.
Ghullay = sends (in the world). Aanay = brings back. Muttaiy = advise. Dhaah(i) = demolishes; kills. Oosaaray = creates; gives birth. Saaj(i) Jaanaiy = knows how to create.

Bukhsheesh = gift. Nudri = with kind sight. Kerm(u) = benevolence.
MEANING: Waheguru purifies and decorates the mind of the individual with noble qualities whose heart is full of love for Him. Waheguru eradicates all his sufferings and enhances his comforts. There should be no doubt in the mind of the devotee that Waheguru will salvage him for sure. 1. The Guru gets connected with those who have the connection with Him pre-written in their fate. The Guru bestows Waheguru's Amrit-like Naam to such devotees in the form of His Teachings. The devotees, who follow the Teachings of the Guru with full faith, do not have to wander around (search for) any spiritual advice from somebody else.2.

Those, who find Waheguru close to them, do not have to bow to (act as subservient) to any body else, and no gate keeper at the Court of Waheguru can question them in any way. Those who Waheguru is kind to are spared all questioning because they have Waheguru's Naam on their tongue. 3.
Waheguru sends and calls back humans as He wishes, and there is no one who can advise Him. He demolishes (kills), and creates (gives life) as He pleases; He knows how to create things (he is omnipotent). His Naam is a gift to those whom he is kind to, oh Nanak. 4.3.5.

(ਅੰਗ 730)॥ ਸੂਹੀ ਮਹਲਾ 1॥ ਭਾਡਾ ਹਛਾ ਸੋਇ ਜੋ ਤਿਸੁ ਭਾਵਸੀ॥ ਭਾਡਾ ਅਤਿ ਮਲੀਨੁ ਧੋਤਾ ਹਛਾ ਨ ਹੋਇਸੀ॥ ਗੁਰੂ ਦੁਆਰੈ ਹੋਇ ਸੋਝੀ ਪਾਇਸੀ॥ ਏਤੁ ਦੁਆਰੈ ਧੋਇ ਹਛਾ ਹੋਇਸੀ॥ ਮੈਲੇ ਹਛੇ ਕਾ ਵੀਚਾਰੁ ਆਪਿ ਵਰਤਾਇਸੀ॥ ਮਤੁ ਕੋ ਜਾਣੈ ਜਾਇ ਅਗੈ ਪਾਇਸੀ॥ ਜੇਹੇ ਕਰਮ ਕਮਾਇ ਤੇਹਾ ਹੋਇਸੀ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ ਆਪਿ ਵਰਤਾਇਸੀ॥ ਚਲਿਆ ਪਤਿ ਸਿਉ ਜਨਮੁ ਸਵਾਰਿ ਵਾਜਾ ਵਾਇਸੀ॥ ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਤਿਹੁ ਲੋਕ ਸੁਣਾਇਸੀ॥ ਨਾਨਕ ਆਪਿ ਨਿਹਾਲੁ ਸਭਿ ਕੁਲ ਤਾਰਸੀ॥ 1॥4॥6॥

(PAGE 730): Suhi Mehla 1: Bhaanda huchha soyay, jo Tis(u) bhaavsi. Bhaanda ut(i) muleen(u), dhota huchha na hoyaysi. Guru dooaaray hoyay, sojhi paayaysi. Ait dooaaraiy dhoyay, huchha hoyaysi. Maiylay huchhay ka veechaar(u) Aap(i) vertaayaysi. Mut(u) ko jaanaiy jaayay uggaiy paayaysi. Jayhay kerm kmaayay, tayha hoyaysi. Amrit Hur(i) ka Naaoun, Aap(i) vertaayaysi. Chulliya put(i) siyoun junum(u) svaar(i), vaaja vaayaysi. Maanus(u) kiyya vaychaara, tihou loak soonaayaysi. Nanak, Aap(i) nihaal(u), subh kool taarsi. 1.4.6.
Word Meaning: Bhaanda = human heart. Huchha = good; pure. Tis(u) = Waheguru. Bhaavsi = is liked by. Ut(i) Muleen(u) = etremely dirty (filthy). Sojhi = understanding; enlightenment. Veechaar(u) = decision. Vertaayaysi = deliver. Mut(u) = lest. Uggaiy = next world; Waheguru's Court. Kerm = deeds. Kmaayay = earns; performs. Put(i) Siyoun = with dignity. Junum(u) Svaar(i) = make life successful. Vaaja Vaayaysi = play music in honour. Maanus(u) = humans. Vaychaara = helpless. Tihou Loak = the three worlds. Nihaal(u) = blissful. Kool = associates. Taarsi = get salvation. 1.4.6.
MEANING: Only that human heart is pure, which is liked (approved) by Waheguru. The man, whose heart is extremely filthy (with sinful thinking), cannot be purified by washing his body (even at holy places). He gets this understanding (about filthy and pure) in the shelter of the Guru, and can be purified there. Then, he can decide (find out) whether his heart (mind) is pure or filthy. Let no one be under the false impression that he can know the difference between pure and filthy in Waheguru's Court (and purify it there). His character is shaped by the kind of deeds he performs. Waheguru's Naam is the real Amrit, which is delivered (given) by Him. A true devotee (who has Waheguru's Naam in his heart) makes his life successful, and leaves this world with honour, and he feels as if music is played in

his honour. Waheguru spreads his fame (honour) not just among a few people, but also in all the three worlds (this world, the underworld, and the worlds above). Not only such a devotee leaves this world blissfully, but he also gets salvation for his associates too, oh Nanak. 1.4.6.

ਸੂਹੀ ਮਹਲਾ 1॥ ਜੋਗੀ ਹੋਵੈ ਜੋਗਵੈ ਭੋਗੀ ਹੋਵੈ ਖਾਇਆ॥ ਤਪੀਆ ਹੋਵੈ ਤਪੁ ਕਰੇ ਤੀਰਥ ਮਲਿ ਮਲਿ ਨਾਇਆ॥ 1॥ ਤੇਰਾ ਸਦੜਾ ਸੁਣੀਜੈ ਭਾਈ ਜੇ ਕੋ ਬਹੈ ਅਲਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਜੈਸਾ ਬੀਜੈ ਸੋ ਲੁਣੈ ਜੋ ਖਟੇ ਸੋ ਖਾਇਆ॥ ਅਗੈ ਪੁਛ ਨ ਹੋਵਈ ਜੇ ਸਣੁ ਨੀਸਾਣੈ ਜਾਇਆ॥ 2॥ ਤੈਸੋ ਜੈਸਾ ਕਾਢੀਐ ਜੈਸੀ ਕਾਰ ਕਮਾਇਆ॥ ਜੋ ਦਮੁ ਚਿਤਿ ਨ ਆਵਈ ਸੋ ਦਮੁ ਬਿਰਥਾ ਜਾਇਆ॥ 3॥ ਇਹੁ ਤਨ ਵੇਚੀ ਬੈ ਕਰੀ ਜੇ ਕੋ ਲਏ ਵਿਕਾਇਆ॥ ਨਾਨਕ ਕੰਮਿ ਨ ਆਵਈ ਜਿਤੁ ਤਨ ਨਾਹੀ ਸਾਚਾ ਨਾਉ॥ 4॥5॥7॥

Suhi Mehla 1: Jogi hovaiy jogvaiy, bhogi hovaiy khaayay. Tupiya hovaiy tup(u) kuray, teeruth mul(i), mul(i) naayay. 1. Tayra sudrra sooneejaiy Bhaayee, jay ko buhhaiy alaayay. 1. Ruhaou. Jaiysa beejaiy, so loonaiy, jo khuttay so khaayay. Uggaiy poochh na hovuyee, jay sun(u) Neeshaanaiy jaayay. 2. Taiyso, jaiysa kaandhiyaiy, jaiysi kaar kmaayay. Jo dum(u) chit(i) na aavuyee, so dum(u) birtha jaayay. 3. Eh(u) tun vaycheen, baiy kureen jay ko luyyay vikaayay. Nanak kumm(i) na aavuyee jit(u) tun naahi Saacha Naaoun. 4.5.7.

Word Meaning: Jogi = yogi. Jogvaiy = practises yogism. Bhogi = enjoying worldly comforts. Tupiya = self-torturer. Mul(i) Mul(i) = washing well. 1.
Sudrra = Message; Naam. Buhhaiy = with love and respect and with focussed mind. Alaayay = says; recites. Pause. Beejaiy = sows. Loonaiy = cuts; reaps. Khuttaiy = earns. Uggaiy = next world; Waheguru's Court. Poochh = questioning. Sun(u) = including. Neeshaanaiy = certificate of approval. 2.
Kaandhiyaiy = is called. Kaar Kmaayay = performs deeds. Dum(u) = breath. Birtha = empty; worthless. 3.
Baiy Kureen = give full rights. Vikaayay = sale; buy. Kumm(I) Na = of no use. 4.

MEANING: A yogi practises yogism, and a person who is used to enjoying worldly comforts continues to do so, while a self-torturer endures hardships to please his deity and takes dips at holy places where he cleanses his body well (but not his mind). 1.
But I want to listen only to Your Naam if someone can recite it with love and respect and with focussed mind. Pause.
One reaps the rewards of what he sows, and eats what he earns (reaps the results of his deeds). But nobody questions the devotee (asks for the account of his deeds) who has the certificate of Waheguru's approval (His Naam in heart) in Waheguru's Court. 2.
An individual is known by the kind of deeds he performs. The breath, during which one does not remember Waheguru, goes waste. 3. I will sell my body and give all its right to the individual if there is some, to buy it (and gives me Waheguru's Naam). The body, which does not have Waheguru's Naam in it, is of no use, oh Nanak. 4.5.7.

ਸੂਹੀ ਮਹਲਾ 1 ਘਰੁ 7 ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਜੋਗੁ ਨ ਖਿੰਥਾ ਜੋਗੁ ਨ ਡੰਡੈ ਜੋਗੁ ਨ ਭਸਮ ਚੜਾਈਐ॥ ਜੋਗੁ ਨ ਮੁੰਦੀ ਮੂੰਡਿ ਮੁਡਾਇਐ ਜੋਗੁ ਨ ਸਿੰਙੀ ਵਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥ 1॥ ਗਲੀ ਜੋਗੁ ਨ ਹੋਈ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਕਰਿ ਸਮਸਰਿ ਜਾਣੈ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਜੋਗੁ ਨ ਬਾਹਰਿ ਮੜੀ ਮਸਾਣੀ ਜੋਗੁ ਨ ਤਾੜੀ ਲਾਈਐ॥ ਜੋਗੁ ਨ ਦੇਸਿ ਦਿਸੰਤਰਿ ਭਵਿਐ ਜੋਗੁ ਨ ਤੀਰਥ ਨਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥ 2॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਤਾ ਸਹਸਾ ਤੂਟੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਈਐ॥ ਨਿਝਰੁ ਝਰੈ ਸਹਜ ਧੁਨਿ ਲਾਗੈ ਘਰ ਹੀ ਪਰਚਾ ਪਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ

ਇਵ ਪਾਈਐ॥ 3॥ ਨਾਨਕ ਜੀਵਤਿਆ ਮਰਿ ਰਹੀਐ ਐਸਾ ਜੋਗੁ ਕਮਾਈਐ॥ ਵਾਜੇ ਬਾਝਹੁ ਸਿੰਙੀ ਵਾਜੈ ਤਉ ਨਿਰਭਉ ਪਦੁ ਪਾਈਐ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨਿ ਰਹੀਐ ਜੋਗੁ ਜੁਗਤਿ ਤਉ ਪਾਈਐ॥ 4॥1॥8॥

Suhi Mehla 1, Ghur(u) 7: Ek Onkar Satgur Persad(I):

Jog(u) na khintha, jog(u) na dunddaiy, jog(u) na bhusm churraayiyaiy. Jog(u) na moondi, moond(i) moondaayaiyn, jog(u) na singi vaayiyaiy. Unjun maah(i) Nirunjun(i) ruhhiyaiy, jog(u) joogut(i) ivv paayiyaiy. 1. Gulleen jog(u) na hoyee. Ek drisht(i) kur(i) sumsur(i) jaaaiy, jogi kuhhiyaiy soyee. 1. Ruhaou. Jog(u) na baahur(i) murreen musaanee, jog(u) na taarri laayiyaiy. Jog(u) na days(i) disuntar(i) bhuvviyaan, jog(u) na teeruth naayiyaiy. Unjun maah(i) Nirunjun(i) ruhhiyaiy, jog(u) joogut(i) ivv paayiyaiy. 2. Satgur(u) bhaytaiy ta sehsa tootaiy, dhaavut vurj(i) ruhaayiyaiy. Nijhur(u) jhuraiy, sehj dhoon(i) laagaiy, ghur hee purcha payiyay. Unjun maah(i) Nirunjun(i) ruhhiyaiy, jog(u) joogut(i) ivv paayiyaiy. 3. Nanak jeevtiyaan mur(i) ruhhiyaiy, aiysa jog(u) kmaayiyaiy, Vaajay baajhoun singi vaajaiy, tuou nirbhuou pud(u) paayiyaiy. Unjun maah(i) Nirunjun(i) ruhhiyaiy, jog(u) joogut(i) tuou paayiyaiy. 4.1.8.

Word Meaning: Jog(u) = union with God. Khintha = a quilt of rags. Dunddaiy = with a baton. Moondi = earrings. Moond(i) = head. Moondaayaiyn = shaving. Singi vaayiyaiy = blow a bugle. Unjun = kohl; Maya. Nirunjun(i) = Waheguru (His Naam). Joogut(i)= technique. Ivv = like this. 1.

Gulleen = simply by talking. Drisht(i) = sight. Sumsur(i) = equal; the same. Pause. Murreen Musaaneen = in graveyards. Taarri = focus sight on something. Days(i) Disuntar(i) = in different countries (areas); far and near. Bhuvviyaan = roaming around. 2.

Bhaytaiy = on meeting with. Sehsa = worries; doubts. Dhaavut Vurj(i) = control the wandering mind. Nijhur(u) Jhuraiy = spring begins to flow. Sehj Dhoon(i) = concentration of mind in the blissful state. Purcha = make connection. 3.

Jeevtiyaan Mur(i) Ruhhiyaiy = kill (contro) worldly desires. Aiysa jog(u) = such yogism (union with God). Nirbhuou Pud(u) = the spiritual state of fearlessness. 4.

NOTE: The yogis wear many symbols of their faith, including large glass earrings, a quilt of rags, a baton, shaving their heads, covering their bodies with ash to make themselves unattractive to women, and blowing a trumpet. In this holy Shabad Guru Nanak Sahib explains that mere wearing of symbols of their faith does not lead to union with Waheguru. The yogis also live in graveyards or in the wilderness to avoid worldly affairs (but Maya still intrudes on their thoughts). Guru Sahib advises that one has to stay detached from the attractions of Maya while living in the family to realize God.

MEANING: Wearing a quilt of rags does not lead to union with Waheguru, nor does holding a

Baton, oh, yogi. Nor does covering your body with ash, or shaving your head, or blowing a trumpet lead to union with God. You have to stay detached from worldly attractions while keeping Waheguru in mind all the time to achieve union with Him, oh yogi. 1.

One does not achieve union with Waheguru only by talking about Him. A real yogi is the one who sees everybody with the same eye (does not discriminate between people for any reason) and treats everybody the same way. Pause. One does not achieve union with Waheguru by living in graveyards or in wilderness, or by focussing mind on some object. One does not achieve union with God by roaming around far and near; nor does one achieve union with God by taking dips at holy places. One must remain detached from

worldly attractions while keeping Waheguru in mind at all times to achieve union with Him. 2. One's doubts are cleared when he gets connected with the Guru whereby, he is able to control his ever-wandering mind. He is then able to connect with God by the mind (without leaving his home), and his mind becomes focused on Him in a high spiritual state when the spring of Waheguru's Naam-Amrit begins to flow in his mind (he becomes fully imbued in the Naam). The only way to realize God is to stay detached from worldly attractions while keeping Him in mind all the time. 3.
One has to kill their mind (control it) as far as worldly attractions are concerned while living in the family. This is the path to union with God, oh Nanak. When one feels that the Divine music is automatically playing in his mind without blowing the bugle, he can be assured that he has acquired the spiritual state of fearlessness. The real means to achieve union with Waheguru is to remain detached from Maya while keeping Waheguru in mind at all times. 4.1.8.

ਸੂਹੀ ਮਹਲਾ 1॥ ਕਉਣੁ ਤਰਾਜੀ ਕਵਣੁ ਤੁਲਾ ਤੇਰਾ ਕਵਣੁ ਸਰਾਫੁ ਬੁਲਾਵਾ॥ ਕਉਣੁ ਗੁਰੂ ਕੈ ਪਹਿ ਦੀਖਿਆ ਲੇਵਾ ਕੈ ਪਹਿ ਮੁਲੁ ਕਰਾਵਾ॥ 1॥
(ਅੰਗ 731)॥ ਮੇਰੇ ਲਾਲ ਜੀਉ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ॥ ਤੂੰ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਤੂੰ ਆਪੇ ਸਰਬ ਸਮਾਣਾ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਤਰਾਜੀ ਚਿਤੁ ਤੁਲਾ ਤੇਰੀ ਸੇਵ ਸਰਾਫੁ ਕਮਾਵਾ॥ ਘਟ ਹੀ ਭੀਤਰਿ ਸੋ ਸਹੁ ਤੋਲੀ ਇਨ੍ਹ ਬਿਧਿ ਚਿਤੁ ਰਹਾਵਾ॥ 2॥ ਆਪੇ ਕੰਡਾ ਤੋਲੁ ਤਰਾਜੀ ਆਪੇ ਤੋਲਣਹਾਰਾ॥ ਆਪੇ ਦੇਖੈ ਆਪੇ ਬੁਝੈ ਆਪੇ ਹੈ ਵਣਜਾਰਾ॥ 3॥ ਅੰਧੁਲਾ ਨੀਚ ਜਾਤਿ ਪਰਦੇਸੀ ਖਿਨੁ ਆਵੈ ਤਿਲੁ ਜਾਵੈ॥ ਤਾ ਕੀ ਸੰਗਤਿ ਨਾਨਕੁ ਰਹਦਾ ਕਿਉ ਕਰਿ ਮੂੜਾ ਪਾਵੈ॥ 4॥2॥9॥
Suhi Mehla 1: Kaun(u) traaji, kuvun(u) toola, Tayra kuvun(u) sraaf(u) boolaavaan. Kaun(u) Guru kaiy peh(i) deekhiya layvaan, kaiy peh(i) mooll(u) kraavaan. 1.
(PAGE 731): Mayray Laal Jeo, Tayra unt(u) na jaana. Toon jul(i), thul(i), muhhiul(i) bhurpoor(i) leena, Toon Aapay serb smaana. 1. Ruhaou. Mun(u) traaji, chit(u) toola, Tayri sayv sraaf(u) kmaavaan. Ghut hee bheetur(i) so Shuhou toaleen, innh bidh(i) chit(u) ruhaavaan. 2. Aapay kunda toal(u) taaji, Aapay toalunhaara. Aapay daykhaiy, Aapay boojhaiy, Aapay haiy vunjaara. 3. Undhula, neech, jaat(i)) perdaysi, khin(u) aavaiy, til(u) jaavaiy. Ta kee sungut(i) Nanak(u) rehnda, kiyoun kur(i) moorra paavaiy. 4.2.9.
Word Meaning: Traaji = weighing scale. Toola = standard weight. Sraaf(u) = evaluator. Kaiy Peh(i) = from whom. Deekhiya = spiritual advice. Mooll(u) = worth. 1. Laal Jeo = oh, my dear. Unt(u) = ends; limits. Jul(i) = in the waters. Thul(i) = on the land. Mihhiul(i) = in the sky. Bhurpoor(i) Leena = fully absorbed; omnipresent = Serb Smaana. Pause.
Chit(u) = mind; in memory. Ghut = heart. Bheetur(i) = inside. Shuhou = husband; Lord. Toaleen = evaluate. Bidh(i) = means. Chit(u) Ruhaavaan = satisfy mind. 2. Kunda = the pointer. Boojhaiy = understands. Vunjaara = trader (in qualities). 3. Undhula = blind; in dark. Neech = ignoble. Perdaysi = wanderer. Khin(u) = Til(u) = a short moment. Sungut(i) = in the company. Moorra = foolish. Paavaiy = acquires.
MEANING: There is no way to find Your limits, oh my dear Lord. You are pervading the waters, the land, and the sky, and are fully absorbed in everybody (are omnipresent). **Pause.** (Waheguru's magnanimity cannot be measured in any way), so what kind of measuring scale, and what kind of standard weight can I use to measure His grandeur! Which evaluator should I call in, and which guru should I seek the advice of to evaluate You,

oh my Waheguru? 1. I need to make up my mind on the scale, and the standard weight, and my service to You will serve as the evaluator. I need to weigh Your qualities in my own heart (make a connection with You); this is the only way to satisfy my mind (to satisfy my curiosity and make it peaceful) (one sees Waheguru's grandeur when he becomes "one" with Him). 2. Waheguru Himself is the pointer of the scale, the standard weight, the scale, and the evaluator. He looks after everybody, knows their needs, and (being present in everybody) is also the dealer in noble qualities. 3.
The human mind is ignorant (is in darkness), is ignoble (always thinks of sensual pleasures), wanders all the time like a traveller, and becomes stable for a short moment, and begins to wander the next moment. Living in the company of such a fickle and lustful mind, how can the foolish man achieve union with Waheguru, oh Nanak? 4.2.9.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 4 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag Suhi Mehla 4 Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਮਨਿ ਰਾਮ ਨਾਮੁ ਆਰਾਧਿਆ ਗੁਰ ਸਬਦਿ ਗੁਰੂ ਗੁਰ ਕੇ॥ ਸਭਿ ਇਛਾ ਮਨਿ ਤਨਿ ਪੂਰੀਆ ਸਭੁ ਚੂਕਾ ਡਰੁ ਜਮ ਕੇ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਣ ਗਾਵਹੁ ਰਾਮ ਨਾਮ ਹਰਿ ਕੇ॥ ਗੁਰਿ ਤੁਠੈ ਮਨੁ ਪਰਬੋਧਿਆ ਹਰਿ ਪੀਆ ਰਸੁ ਗਟਕੇ॥ 1॥ ਰਹਾਉ॥ ਸਤ ਸੰਗਤਿ ਊਤਮ ਸਤਿਗੁਰ ਕੇਰੀ ਗੁਨ ਗਾਵੈ ਹਰਿ ਪ੍ਰਭ ਕੇ॥ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਮੇਲਹੁ ਸਤਸੰਗਤਿ ਹਮ ਧੋਵਹ ਪਗ ਜਨ ਕੇ॥ 2॥ ਰਾਮ ਨਾਮੁ ਸਭੁ ਹੈ ਰਾਮ ਨਾਮਾ ਰਸੁ ਗੁਰਮਤਿ ਰਸੁ ਰਸਕੇ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਜਲ ਪਾਇਆ ਸਭ ਲਾਥੀ ਤਿਸ ਤਿਸ ਕੇ॥ 3॥ ਹਮਰੀ ਜਾਤਿ ਪਾਤਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਹਮ ਵੇਚਿਓ ਸਿਰੁ ਗੁਰ ਕੇ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਪਰਿਓ ਗੁਰ ਚੇਲਾ ਗੁਰ ਰਾਖਹੁ ਲਾਜ ਜਨ ਕੇ॥ 4॥1॥

Mun(i) Ram Naam(u) aaraadhiya Shabad(i) Guru Gur kay. Subh(i) ichhaan mun(i), tun(i) pooriyaan, subh(u) chooka dur(u) Jum kay. 1. Mayray mun, goon gaavhou Ram Naam Hur(i) kay. Gur(i) tootthaiy mun(u) perbodhiya, Hur(i) peeya rus(u) gutkay. 1. Ruhaou. Sat Sungut(i) ootum Satgur kayri, goon gaavaiy Hur(i) Prubh kay. Hur(i) kirpa dhaar(i) maylhou Satsungut(i), hum dhoveh pug jun kay. 2. Ram Naam(u) subh(u) haiy Ram Naama, rus(u) Gurmut(i) rus(u) ruskay. Hur(i) Amrit(u) jul paaya, subh laathi tiss tiskay. 3. Humree jaat(i), paat(i) Gur(u) Satgur(u), hum vaychiyo sir(u) Gur kay. Jun Nanak Naam(u) puriyo Gur chayla, Gur raakhou laaj jun kay. 4.1.

Word Meaning: Aaraadhiya = worshipped. Ichhaan = wishes. Pooriyaan = fulfilled. Chooka = eliminated. Jum Kay = of the Angel of death. 1.
Toottha = pleased to be kind. Perbodhiya = enlightened. Gutkay = while enjoying. Pause. Ootum = supreme; best. Kayri = of. Pug = feet. Jun Kay = of the devotee (Guru). 2.
Rus = sweetness. Ruskay = while enjoying. Tiss = thirst; yearning. Tiskay = of that. 3. Paat(i) = clan. Vaychiyo = sold; surrendered. Laaj = honour. 4.

MEANING: I recited Waheguru's Naam with the Shabad of the Guru as a result of which all my wishes have been fulfilled, and all the fear of the Angel of death has been eradicated. 1.
Sing the virtues (praise) of Waheguru, and recite His Naam, oh my mind. The Guru has kindly awakened (enlightened) my mind, and I have enjoyed the taste of the Amrit-like sweet Naam of Waheguru. Pause.

The holy congregation (company) of the Guru is supreme in spirituality where Waheguru's virtues are (praise is) sung. Kindly connect me with the holy company of the Guru so that I may wash the feet of the Guru (serve Him with love and respect), oh Waheguru. 2.
Waheguru's Naam is supreme, but its sweet taste can be enjoyed with the Advice of the Guru only. On drinking the Amrit-like Naam of Waheguru (on reciting His Naam), all kinds of thirst of the devotee are quenched. 3.
For me, my Guru, my Satguru, is my high caste and my high clan (caste and clan have no significance in the shelter of the Guru). I have sold my head (surrendered my wisdom) to the Guru (I act on His Advice). People call me, Nanak, Your disciple, oh Satguru. Now, protect my honour (save me from Maya's attacks), oh Guru Ji. 4.1.

ਸੂਹੀ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਜਿਓ ਪੁਰਖੋਤਮੁ ਸਭਿ ਬਿਨਸੇ ਦਾਲਦ ਦਲਘਾ॥ ਭਉ ਜਨਮ ਮਰਣਾ ਮੇਟਿਓ ਗੁਰ ਸਬਦੀ ਹਰਿ ਅਸਥਿਰੁ ਸੇਵਿ ਸੁਖਿ ਸਮਘਾ॥ 1॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮ ਅਤਿ ਪਿਰਘਾ॥ ਮੈ ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰਿਓ ਗੁਰ ਆਗੈ ਸਿਰੁ ਵੇਚਿ ਲੀਓ ਮੁਲਿ ਮਹਘਾ॥ 1॥ਰਹਾਉ॥ ਨਰਪਤਿ ਰਾਜੇ ਰੰਗ ਰਸ ਮਾਣਹਿ ਬਿਨੁ ਨਾਵੈ ਪਕੜਿ ਖੜੇ ਸਭਿ ਕਲਘਾ॥ ਧਰਮਰਾਇ ਸਿਰਿ ਡੰਡ ਲਗਾਨਾ ਫਿਰਿ ਪਛੁਤਾਨੇ ਹਥ ਫਲਘਾ॥ 2॥ ਹਰਿ ਰਾਖੁ ਰਾਖੁ ਜਨ ਕਿਰਮ ਤੁਮਾਰੇ ਸਰਣਾਗਤਿ ਪੁਰਖ ਪ੍ਰਤਿਪਲਘਾ॥ ਦਰਸਨੁ ਸੰਤ ਦੇਹੁ ਸੁਖੁ ਪਾਵੈ ਪ੍ਰਭ ਲੋਚ ਪੂਰਿ ਜਨੁ ਤੁਮਘਾ॥ 3॥ ਤੁਮ ਸਮਰਥ ਪੁਰਖ ਵਡੇ ਪ੍ਰਭ ਸੁਆਮੀ ਮੋ ਕਉ ਕੀਜੈ ਦਾਨੁ ਹਰਿ ਨਿਮਘਾ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਸੁਖੁ ਪਾਵੈ ਹਮ ਨਾਮ ਵਿਟਹੁ ਸਦ ਘੁਮਘਾ॥ 4॥2॥

Suhi Mehla 4: Hur(i), Hur(i) Naam(u) bhujjiyo Purakhotum(u) subh(i) binsay daalud dulgha. Bhuou junum merna matiyo Gur Shabadi, Hur(i) usthir(u) sayv(i) sookh(i) sumgha. 1. Mayray mun, bhuj(u) Ram Naam ut(i) pirgha. Mein mun(u), tun(u) urp(i) dhuriyo Gur aagaiy, sir(u) vaych(i) leeyo mooll(i) mehngha. 1. Ruhaou. Nurput(i) raajay rung rus maaneh(i), bin(u) Naavaiy pukurr(i) khurray subh(i) Kulgha. Dherm Raayay sir(i) dund lugaana, phir(i) puchhutaanay huth phulgha. 2. Hur(i) raakh(u), raakh(u) jun kirm Toomhaaray, shernaagut(i) Purakh pritpulgha . Dershun Sunt dayhou, sookh(u) paavaiy, Prubh loach poor(i), jun(u) Toomgha. 3. Toom sumruth Purakh vudday Prubh Soami, mo kuou keejaiy daan(u) Hur(i) nimgha. Jun Nanak Naam(u) milaiy sookh(u) paavaiy, hum Naam vit-houn sud ghoomgha. 4.2.

Word Meaning: Purakhotum = the Supreme Being = Waheguru. Binsay = destroyed. Daalud = poverty (of all kinds). Dulgha = army. Bhuou = fear. Usthir = eternal. Sookh(i) = in comforts. Sumgha = got absorbed. 1.
Bhuj(u) = recite. Ut(i) Pirgha = extremely dear. Urp(i) = offered. Mooll(i) Mehngha = at a high price. Pause.
Nurput(i) = kings. Rung Rus = luxuries and entertainments. Maaneh(I) = enjoy. Kulgha = Angel of death. Dherm Raayay = Angel of justice. Dund = punishment. Puchhutaanay = repent. Huth Phulgha = the reward of done deeds in hands (in store). 2. Kirm = worms (insignificant). Shernaagut(i) = in the shelter of. Pritpulgha = the one who raises and nourishes. Loach = longing. Toomgha = Yours. 3. Sumruth = omnipotent. Nimgha = for a short moment. Vit-houn = for; from. Ghoomgha = offer life. 4.

MEANING: On reciting the Naam of the Supreme Being (Waheguru), the whole army of different kinds of my poverty has been destroyed. The fear of birth and death has been eradicated on reciting Guru's Shabad, and I have been fully absorbed in the source of all comforts - the eternal Waheguru. 1.

Recite the Naam of the extremely dear Waheguru, oh my mind. I have offered my mind and body to the service of the Guru, and have sold my head (surrendered my wisdom) to Him for a very high price (in exchange for the priceless Naam of Waheguru**).** Pause**.**
The rajahs enjoy the luxuries of all entertainments of life, but, without Waheguru's Naam, they are all held prisoners by the Angel of death. The Angel of justice hands them severe punishment for their ignoble deeds, for which they have to repent. 2.
We are just worms for You, but You raise and nourish us. We have come to Your shelter, please protect us against the attacks of Maya, oh kind Waheguru. I am a slave of Yours; kindly fulfill my wish, and connect me with the Saint (Guru) so that I may enjoy bliss in His shelter, oh Waheguru. 3.
You are great and omnipotent, oh Lord. Kindly donate Your Naam to me, even if it is for a short moment. Your slave, Nanak, enjoys blissfulness when he recites Your Naam. I, Nanak, will gladly offer my life to acquire Your Naam, oh Waheguru. 4.2.

ਸੂਹੀ ਮਹਲਾ 4॥ ਹਰਿ ਨਾਮਾ ਹਰਿ ਰੰਙੁ ਹੈ ਹਰਿ ਰੰਙੁ ਮਜੀਠੈ ਰੰਙੁ॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਰੰਙ ਚਾੜਿਆ ਫਿਰਿ ਬਹੁੜਿ ਨ ਹੋਵੀ ਭੰਙੁ॥ 1॥
(ਅੰਗ 732)॥ ਮੇਰੇ ਮਨ ਹਰਿ ਰਾਮ ਨਾਮ ਕਰਿ ਰੰਙੁ॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਉਪਦੇਸਿਆ ਹਰਿ ਭੇਟਿਓ ਰਾਉ ਨਿਸੰਙੁ॥ 1॥ ਰਹਾਉ॥ ਮੁੰਧ ਇਆਣੀ ਮਨਮੁਖੀ ਫਿਰਿ ਆਵਣ ਜਾਣਾ ਅੰਙੁ॥ ਹਰਿ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਇਓ ਮਨਿ ਦੂਜਾ ਭਾਉ ਸਹਲੰਙੁ॥ 2॥ ਹਮ ਮੈਲੁ ਭਰੇ ਦੁਹਚਾਰੀਆ ਹਰਿ ਰਾਖਹੁ ਅੰਗੀ ਅੰਙੁ॥ ਗੁਰਿ ਅੰਮ੍ਰਿਤਸਰਿ ਨਵਲਾਇਆ ਸਭਿ ਲਾਥੇ ਕਿਲਵਿਖੁ ਪੰਙੁ॥ 3॥ ਹਰਿ ਦੀਨਾ ਦੀਨ ਦਇਆਲ ਪ੍ਰਭ ਸਤਸੰਗਤਿ ਮੇਲਹੁ ਸੰਙੁ॥ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰੰਗੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਮਨਿ ਤਨਿ ਰੰਙੁ॥ 4॥3॥
Suhi Mehla 4: Hur(i) Naama Hur(i) rung(u) haiy, Hur(i) rung(u) mujeetthaiy rung(u). Gur(i) tootthaiy, Hur(i) rung chaarriya, phir(i) buhourr(i) na hovee bung(u).
(PAGE 732): Mayray mun, Hur(i) Ram Naam kur(i) rung(u). Gur(i) tootthaiy Hur(i) oopdayshiya, Hur(i) bhaytiyo Raaou nisung(u). 1. Ruhaou. Moondh iyaani munmukhi, phir(i) aavun jaana ung(u). Hur(I) Prubh(u) chit(I) na aayo, mun(i) dooja bhaaou sehlung(u). 2. Hum maiyl(u) bhuray, doohchaariya, Hur(i) raakhou ungee, ung(u). Gur(i) Amritsar(i) nuvlaaya, subh(i) laatahy kilvikh(u) pung(u). 3. Hur(i) deena deen duyaal Prubh, Satsungut(i) maylhou sung(u). Mil(I) Sungut(i) Hur(i) rung(u) paaya, jun Nanak, mun(i) tun(i) rung(u). 4.3.
Word Meaning: Rung(u) = love. Mujeetthaiy = a plant which produces deep red colour which never fades away (madder). Tootthaiy = pleased to be kind. Buhourr(i) = again. Bhung(u) = break. 1. Oopdayshiya = advised. Bhaytiyo = connected with. Raaou = King (Waheguru). Nisung(u) = without any reservation. Pause.
Moodh = young and conceited woman (human). Iyaani = ignorant. Munmukhi = follower of own mind (Maya-engrossed). Ung(u) = with. Dooja Bhaaou = love with the other (Maya). Sehlung = companion. 2.
Doohchaariya = having ignoble qualities; full of vices. Ungee = saviour. Ung(u) = doing favour. Amritsar(i) = Pool of Amrit-like Naam. Kilvikh = sins. Pung(u) = mud. 3. Deen = helpless. Duyyal = kind; benevolent. Sung(u) = company. 4.
MEANING: Dye your mind with the love of Waheguru's Naam, oh my friend. The Guru was very kind to give this advice (to dye my mind with Waheguru's love), which connected me with the Waheguru-Emperor without any reservations. **Pause.**
Love for Waheguru is the same as the love for His Naam, and love for Waheguru is very strong, like the deep red colour of *mujeetth* (madder), which never fades away. With His

advice, the benevolent Guru dyes the mind of the devotees with the love for Waheguru which never breaks (comes off) again. 1. The young human mind is deeply engrossed in Maya because of which it (the man) is highly conceited, and follows itself as a result of which the birth-death cycle always accompanies it (the man keeps taking rebirths). Because of his love for Maya, the man never thinks of Waheguru. 2.
We are full of filth (of bad deeds and bad thinking), but You are our saviour. Kindly save us from the sinful deeds which we commit under the influence of Maya (sensual pleasures), oh Waheguru. When the Guru is kind, He makes us take a dip in the holy pool of Waheguru's Naam-Amrit whereby the mud of all our sins is washed away. 3.
You are always kind to the helpless (humble); kindly put us in the company of the holy saints (Guru). Waheguru's slave (devotee), Nanak, wishes to say that the human mind and body are dyed with the love of Waheguru in the company of the holy saints (the Guru). 4.3.

ਸੂਹੀ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਕਰਹਿ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਹਿਰਦਾ ਸੁਧੁ ਨ ਹੋਈ॥ ਅਨਦਿਨੁ ਕਰਮ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸੁਪਨੈ ਸੁਖੁ ਨ ਹੋਈ॥ 1॥ ਗਿਆਨੀ ਗੁਰ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ॥ ਕੋਰੈ ਰੰਗੁ ਕਦੇ ਨ ਚੜੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਜਪੁ ਤਪ ਸੰਜਮ ਵਰਤ ਕਰੇ ਪੂਜਾ ਮਨਮੁਖ ਰੋਗੁ ਨ ਜਾਈ॥ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਅਭਿਮਾਨਾ ਦੂਜੈ ਭਾਇ ਖੁਆਈ॥ 2॥ ਬਾਹਰਿ ਭੇਖ ਬਹੁਤੁ ਚਤੁਰਾਈ ਮਨੂਆ ਦਹਿਦਿਸਿ ਧਾਵੈ॥ ਹਉਮੈ ਬਿਆਪਿਆ ਸਬਦੁ ਨ ਚੀਨ੍ਹੈ ਫਿਰਿ ਫਿਰਿ ਜੂਨੀ ਆਵੈ॥ 3॥ ਨਾਨਕ ਨਦਰਿ ਕਰੇ ਸੋ ਬੂਝੈ ਸੋ ਜਨ ਨਾਮੁ ਧਿਆਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਬੂਝੈ ਏਕਸੁ ਮਾਹਿ ਸਮਾਏ॥ 4॥4॥
Suhi Mehla 4: Hur(i), Hur(i) kureh(i) nit(u) kupt(u) kmaaveh(i), hirda shoodh(u) na hoyee. Undin(u) kerm kureh(i) buhoutayray, soopnaiy sookh(u) na hoyee. 1. Giyani Gur bin(u) bhugut(i) na hoyee. Koraiy rug(u) kuday na churraiy, jay loachaiy subh(u) koyee. 1. Ruhaou. Jup(u), tup, sunjum, vert kuray pooja, munmukh roag(u) na jaayee. Untar(i) roag(u) muhaa abhimaana, doojaiy bhaayay khooaayee. 2. Baahur(i) bhaykh buhout(u) chuturaayee, munooa dehdis(i) dhaavaiy. Haumein biyaapiya, Shabad(u) na cheenaiy, phir(i), phir(i) jooni aavaiy. 3. Nanak nudr(i) kuray so boojhaiy, so jun Naam(u) dhiyaayay. Gur Persadi Aiko boojhaiy, . Aikus(u) maah(i) smaayay. 4.4.
Word Meaning: Nit = everyday. Kupt(u) = deceit. Kmaaveh(i) = practises. Shoodh(u) = pure. Undin(u) = everyday. 1.
Giyani = wise. Koraiy = brand new fabric. Loachaiy = wishes for. Pause.
Jup(u), Tup, Vert, Pooja = various rituals to please some deity. Munmukh = follower of own mind. Roag(u) = sickness. Muhaa Abhimaana = extreme ego. Doojaiy Bhaayay = in love with Maya. Khooaayee = suffers humiliation; discomfiture. 2.
Bhaykh = some religious symbols. Chuturaayee = cunningness; shrewdness. Munooaa = mind. Dehdis(i) in every direction. Dhaavaiy = rushes. Biyaapiya = affected; influenced. Cheenaiy = recognizes. Jooni = in different life forms. 3.
Boojhaiy = understand. Aikus(u) = the "One" (God). Smaayay = gets absorbed. 4.
MEANING: The mind of an individual who may say "Waheguru" (God) with his tongue, but performs deceitful acts all the time, can never be pure. Such a person may perform many religious rituals every day, but can never enjoy peace (comfort) even in his dreams. 1.
One cannot worship Waheguru without taking shelter of the Guru, oh wise man. Just as a brand-new fabric cannot take on permanent colour without a coating of primer first, the mind of a new devotee cannot be dyed with the love for Waheguru (without taking shelter of the Guru), even if he desperately longs for it. Pause.
The suffering of the individual who follows his own mind never goes away, even if he performs rituals such as reciting mantras, enduring self-inflicted hardships, trying to keep his

senses under control, fasting, or worshipping idols. He suffers from a serious disease of ego and humiliation because of his love for Maya. 2.
He may wear religious symbols (for a show-off) and be highly shrewd, but he has no control over his mind, which wanders in every direction. Badly influenced by his selfishness and ego, he does not recognize (believe in) Guru's Shabad as a result of which he keeps taking births again and again. 3. But, the individual, on whom Waheguru casts a kind sight, comes to understand the importance of Guru's Shabad, and begins to recite Waheguru's Naam. With the Guru's benevolence, he understands that Waheguru is the only Supreme Being and becomes absorbed in Him, oh Nanak. 4.4.

ਸੂਹੀ ਮਹਲਾ 4 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੁਰਮਤਿ ਨਗਰੀ ਖੋਜਿ ਖੋਜਾਈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈ॥ 1॥ ਮੇਰੈ ਮਨਿ ਹਰਿ ਹਰਿ ਸਾਂਤਿ ਵਸਾਈ॥ ਤਿਸਨਾ ਅਗਨਿ ਬੁਝੀ ਖਿਨ ਅੰਤਰਿ ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਭੁਖ ਗਵਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗੁਣ ਗਾਵਾ ਜੀਵਾ ਮੇਰੀ ਮਾਈ॥ ਸਤਿਗੁਰਿ ਦਇਆਲਿ ਗੁਣ ਨਾਮੁ ਦ੍ਰਿੜਾਈ॥ 2॥ ਹਉ ਹਰਿ ਪ੍ਰਭੁ ਪਿਆਰਾ ਢੂਢਿ ਢੂਢਾਈ॥ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਈ॥ 3॥ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖ ਲਿਖੇ ਹਰਿ ਪਾਈ॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮੇਲੈ ਹਰਿ ਭਾਈ॥ 4॥1॥5॥

Suhi Mehla 4 Ghur(u) 2: Ek Onkar Satgur Persad(I): Gurmut(i) nugree khoj(i) khojaayee.
Hur(i)), Hur(i) Naam(u) Pdaaruth(u) paayee. 1. Mayraiy mun(i), Hur(i), Hur(i) shaant(i) vusaayee. Tishna ugun(i) boojhi khin untar(i), Gur(i) miliyaiyn subh bhookh guvaayee. 1. Ruhaou. Hur(i) goon gaavaan jeevaan mayri maayee. Satgur(i) duyaal(i) goon Naam(u) drirraayee. 2. Huoun Hur(i) Prubh piyara dhoondh dhoondhaayee. Sat Sungut(i) mil(i) Hur(i) rus(u) paayee. 3. Dhoor(i) mustuk(i) laykh likhay Hur(i) paayee. Gur(u) Nanak(u) toottha, maylaiy Hur(i) bhaayee.
Word Meaning: Gurmut(i) = Guru's Advice. Nugree = town; human body. Khoj(i) = by searching. Pdaaruth = imortant item; the priceless Naam of Waheguru
Shaant(i) = peace. Vusaayee = made to settle; created. Tishna Ugun(i) = fire of desires. Boojhi = put out. Khin = moment. Untar(i) = within. Pause.
Duyaal(i) = benevolent. Drirraayee = reinforced. 2.
Dhoondh = search for. Rus = sweet taste. 3.
Dhoor(i) = right from the source (Waheguru). Mustuk(i) = on the forehead. Laykh = fortune. Maylaiy = connects with. Hur(i) Bhaayee = Waheguru's devotee brothers. 4.
MEANING: With the advice of the Guru, I searched my body, and realized the invaluable Naam of Waheguru. 1.
When I took shelter of the Guru (surrendered my wisdom to Him), the fire of all my desires was put out, and all my appetite for worldly attractions was fully satisfied. Waheguru caused complete peace in my mind. Pause.
Now I survive only by singing the virtues (praise) of Waheguru, oh my mother. The benevolent Guru reinforced Waheguru's Naam, which is the source of all noble qualities, in my mind. 2. I was searching for my dear Waheguru everywhere but found Him in the company of the Guru, where I realized the sweetness of Waheguru (His Naam). 3.
Only that lucky individual realizes Waheguru, who has such good fortune prewritten on his forehead by Waheguru. When Guru Nanak is pleased to be kind, He connects the lucky individual with the devotee brothers of Waheguru. 4.1.5.

ਸੂਹੀ ਮਹਲਾ 4॥ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਮਨਿ ਹਰਿ ਰੰਗੁ ਲਾਏ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥ 1॥

ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਰੰਗ ਮਾਣੇ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨ ਰਾਤੀ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਣੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਰੰਗ ਕਉ ਲੋਚੈ ਸਭੁ ਕੋਈ॥ ਗੁਰਮੁਖਿ ਰੰਗੁ ਚਲੂਲਾ ਹੋਈ॥ 2॥ ਮਨਮੁਖਿ ਮੁਗਧੁ ਨਰੁ ਕੋਰਾ ਹੋਇ॥

(ਅੰਗ 733)॥ ਜੇ ਸਉ ਲੋਚੈ ਰੰਗੁ ਨ ਹੋਵੈ ਕੋਇ॥ 3॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਪਾਵੈ॥ ਨਾਨਕ ਹਰਿ ਰਸਿ ਹਰਿ ਰੰਗਿ ਸਮਾਵੈ॥ 4॥2॥6॥

Suhi Mehla 4: Hur(i) kirpa kuray, mun(i) Hur(i) rung(u) laayay. Gurmukh(i) Hur(i), Hur(i) Naam(i) smaayay. 1. Hur(i) rung(i) raata mun(u) rung maanay. Sudaa anund(i) ruhhaiy din raati, Pooray Gur kaiy Shabad(i) smaanay. 1. Ruhaou. Hur(i) rung kuou loachaiy subh(u) koyee. Gurmukh(i) rung(u) chuloola hoyee. 2. Munmukh(i) moogudh(u) nur(u) kora hoyay.

(PAGE 733): Jay suou loachaiy rung(u) na hovaiy koyay. 3. Nudr(i) kuray ta Satgur(u) paavaiy. Nanak Hur(i) rus(i) Hur(i) rung(i) smaavaiy. 4.2.6.

Word Meaning: Rung(i) = colour; love. Gurmukh(I) = in the shelter of the Guru. 1. Raata = imbued. Rung = happiness; blissfulnness. Maanay = enjoys. Anund(i) = in blissfulness. Smaanay = stay absorbed. Pause.
Loachaiy = longs for. Chuloola = deep; never fading away. 2.
Moogudh(u) = foolish. Nur(u) =man. Kora = empty; with no colour (of Waheguru's love). 3. Rus((i) = in sweetness. 4.

MEANING: The mind, which is imbued in Waheguru's love, enjoys comforts and blissfulness day and night. The devotee stays absorbed in the Shabad of the Perfect Guru. **Pause.**
With the munificence of Waheguru, the human mind gets dyed in Waheguru's love and gets absorbed in Him (His Naam) with the guidance of the Guru. 1.
Everybody longs for Waheguru's love, but only that devotee acquires the deep colour of Waheguru's love who obeys the Guru's advice. 2.
The individual, who follows his own mind, is foolish, and remains devoid of Waheguru's love, and fosters no love for Him even if he longs (tries) for that hundreds of times 3.
But he can be connected with the Guru with the kind sight of Waheguru whereby he can enjoy the sweetness of Waheguru's love, and gets absorbed in His Naam, oh Nanak. 4.2.6.

ਸੂਹੀ ਮਹਲਾ 4॥ ਜਿਹਵਾ ਹਰਿ ਰਸਿ ਰਹੀ ਅਘਾਇ॥ ਗੁਰਮੁਖਿ ਪੀਵੈ ਸਹਜਿ ਸਮਾਇ॥ 1॥ ਹਰਿ ਰਸੁ ਜਨ ਚਾਖਹੁ ਜੇ ਭਾਈ॥ ਤਉ ਕਤ ਅਨਤ ਸਾਦਿ ਲੋਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮਤਿ ਰਸੁ ਰਾਖਹੁ ਉਰਧਾਰਿ॥ ਹਰਿ ਰਸੁ ਰਾਤੇ ਰੰਗਿ ਮੁਰਾਰਿ॥ 2॥ ਮਨਮੁਖਿ ਹਰਿ ਰਸੁ ਚਾਖਿਆ ਨ ਜਾਇ॥ ਹਉਮੈ ਕਰੈ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ॥ 3॥ ਨਦਰਿ ਕਰੇ ਤਾ ਹਰਿ ਰਸੁ ਪਾਵੈ॥ ਨਾਨਕ ਹਰਿ ਰਸਿ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 4॥3॥7॥

Suhi Mehla 4: Jihva Hur(i) rus(i) ruhee aghaayay. Gurmukh(i) peevaiy sehj(i) smaayay. 1. Hur(i) rus(u) jun chaakhou jay bhaayee. Tuou kut anut saad(i) lobhaayee. 1. Ruhaou. Gurmut(i) rus(u) raakhou oordhaar(i). Hur(i) rus(u) raatay rung(i) Mooraar(i). 2. Munmukh(i) Hur(i) rus(u) chaakhiya na jaayay. Haumein kuraiy, buhouti milaiy sujaayay. 3. Nudr(i) kuray ta Hur(i) rus(u) paavaiy. Nanak Hur(i) rus(i) Hur(i) goon gaavaiy. 4.3.7.

Word Meaning: Jihva = tongue. Aghaayay = fully contented. Sehj(i) = in high spiritual state.1. Jun = devotee. Tuou = then. Kut = where. Anut Saad(i) = any other (sweet) taste. Lobhaayee = have greed for. Pause.
Oordhaar(i) = acquire in heart. Raatay = imbued. Mooraar(i) = in Waheguru (in His love). 2. Chaakhiya = to taste. Haumein = selfishness and ego. Sujaayay = punishment. 3. Nudr(i) Kuray = casts kind sight 4.

MEANING: If you are able to taste the sweetness of Waheguru's Naam, you will not have any greed for any other taste (enjoyment) anywhere, oh my brother. **Pause.**
The tongue which drinks (tastes) the sweet Amrit of Waheguru's Naam in the shelter of the Guru becomes fully contented and stays absorbed in the high spiritual state. 1.
If one acquires Waheguru's sweet Naam in the shelter of the Guru, he gets imbued in the sweetness of Waheguru's love. 2.
The follower of his mind (Maya-engrossed individual) is unable to taste the sweetness of Waheguru's Naam and receives severe punishment because of his selfishness and ego. 3.
However, he can acquire the sweetness of Waheguru's Naam with His kind sight on him. I sing Waheguru's praise while enjoying the sweetness of His Naam, oh Nanak. 4.3.7.

ਸੂਹੀ ਮਹਲਾ 4 ਘਰੁ 6॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨੀਚ ਜਾਤਿ ਹਰਿ ਜਪਤਿਆ ਉਤਮ ਪਦਵੀ ਪਾਇ॥ ਪੂਛਹੁ ਬਿਦਰ ਦਾਸੀ ਸੁਤੈ ਕਿਸਨੁ ਉਤਰਿਆ ਘਰਿ ਜਿਸੁ ਜਾਇ॥ 1॥ ਹਰਿ ਕੀ ਅਕਥ ਕਥਾ ਸੁਨਹੁ ਜਨ ਭਾਈ॥ ਜਿਤੁ ਸਹਸਾ ਦੂਖ ਭੂਖ ਸਭ ਲਹਿ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਰਵਿਦਾਸੁ ਚਮਾਰੁ ਉਸਤਤਿ ਕਰੇ ਹਰਿ ਕੀਰਤਿ ਨਿਮਖ ਇਕ ਗਾਇ॥ ਪਤਿਤ ਜਾਤਿ ਉਤਮੁ ਭਇਆ ਚਾਰਿ ਵਰਨ ਪਏ ਪਗਿ ਆਇ॥ 2॥ ਨਾਮ ਦੇਅ ਪ੍ਰੀਤਿ ਲਗੀ ਹਰਿ ਸੇਤੀ ਲੋਕੁ ਛੀਪਾ ਕਹੈ ਬੁਲਾਇ॥ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਪਿਠਿ ਦੇ ਛੋਡੇ ਹਰਿ ਨਾਮਦੇਉ ਲੀਆ ਮੁਖਿ ਲਾਇ॥ 3॥ ਜਿਤਨੇ ਭਗਤ ਹਰਿ ਸੇਵਕਾ ਮੁਖਿ ਅਠਸਠਿ ਤੀਰਥ ਤਿਨ ਕੇ ਤਿਲਕੁ ਕਢਾਇ॥ ਜਨ ਨਾਨਕੁ ਤਿਨ ਕਉ ਅਨਦਿਨੁ ਪਰਸੇ ਜੇ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਰਾਇ॥ 4॥1॥8॥

Suhi Mehla 4, Ghur(u) 6: Ek Onkar Satgur Persad(i): Neech jaat(i) Hur(i) juptiyaan, ootum pudvee paayay. Poochhou Bidder daasi sootaiy, Kishan(u) ootriya ghur(i) jis(u) jaayay. 1. Hur(i) kee akuth Kutha soonhou jun bhaayee. Jit(u) sehsa, dookh, bhookh subh leh(i) jaayay. 1. Ruhaou. Ravidass(u) chumaar(u), oostutu(I) kuray, Hur(i) keerut(i), nimukh ikk gaayay. Putit jaat(i) ootum(u) bhuyya, chaar(i)) vern puyyay pug(i) aayay. 2. Nam Day preet(i) luggi Hur(i) sayti, loak(u) chheepa kuhhaiy boolaayay. Khutri, Brahman pitth(i) day chhoaday, Hur(i) Namdayo leeya mookh(i) laayay. 3. Jitnay bhugut Hur(i) sayvka, mookh(i) utth-sutth(i) teeruth tinh kay tilk(u) kudhaayay. Jun Nanak(u) tin kuou undin(u) pursay jay kirpa kuray Hur(i) Raayay. 4.1.8.

Word Meaning: Neech Jaat(i) = of low caste. Ootum = supreme. Pudvee = rank; spiritual state. Bidder = a step brother of Pandvaas in Maha Bharat. Daasi Sootaiy = son of a maid. Kishan(u) = Krishna. Ootriya = stayed to visit. 1.
Akuth = indescribable. Kutha = story; description. Sehsa = worries; doubts. Leh(i) Jaayay = comes off; is removed. Ruhaou.
Chumaar(u) = cobbler. Oostut(I) = praise = Keerut(i). Nimukh = a short moment. Putit Jaat(i) = of ignobble caste. Ootum(u) = supreme. Bhuyya = became. Chaar(i) Vern = all the four accepted casts in India [(Brahmans, Khatris, Vaish (traders and farmers), and Shudras (the untouchables)]. Pug = feet. 2.
Nam Day = Namdev. Chheepa = a washerman. Sayti = with. Pitth(I) = back. Mookh laayay = faced towards. 3. Sayvka = slaves; devotees. Utth-sutth(i) = sixty-eight. Teeruth = Hindu holy places. Tilk(u) = anointment; show respect. Undin(u) = every day. Pursay = touch feet (accord respect). Raayay = royal; emperor. 4.

NOTE: In this holy Shabad, Guru Ram Daas Ji emphasizes that the caste system created and imposed by the uppermost class, the Brahmans, has no bearing on the so-called lower castes as far as union with Waheguru is concerned. There have been great bhagats (devotees) among the lower castes who became "one" with Waheguru. He names a few of them, including Ravidass, Bidder, and Nam Dev, to inspire the members of the lower castes

to worship Waheguru.
MEANING: Listen to the indescribable story (description of the virtues) of Waheguru because of which all your worries, all your doubts, all suffering, and your appetite (dissatisfaction) of all kinds will disappear, oh my devotee brothers. Pause.
Ask Bidder who was the son of a low-caste maid, but who achieved the supreme spiritual state by worshipping Waheguru, and who was paid a visit by Sri Krishna. 1.
Ravidass was a low-caste cobbler, but when he sang praise of Waheguru even for a short moment, the low-caste cobbler achieved a high spiritual state because of which people of all four castes dropped on his feet (showed respect for him). 2.
Namdev, whom people called a washerman, developed a love for Waheguru to the extent that Waheguru rotated the temple for him, so that it faced Namdev, with its back to the upper-caste Brahmans and the Khatris*. 3.
Even the sixty-eight holy places anointed (showed respect for) the bhagats and the devotees of Waheguru. I am a slave (devotee) of Waheguru, and would touch the feet of the bhagats if Waheguru is kind to me (gives me the opportunity), oh Nanak. 4.1.8.
***NOTE:** The story goes that once Namdev Ji went to a temple owned by the higher-caste Brahmans and Khatris to worship Waheguru, but he was kicked out of the temple by them in contempt. Namdev went to the back of the temple and continued to worship Waheguru while the owners were watching him outside of the temple. Namdev also complained to God for the contemptuous treatment he received at the hands of the Brahmans. It is said that Waheguru rotated the temple so that it faced Namdev, with its back turned towards the Brahmans and the Khatris.

ਸੂਹੀ ਮਹਲਾ 4॥ ਤਿਨ੍ਹੀ ਅੰਤਰਿ ਹਰਿ ਆਰਾਧਿਆ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਲਿਖਤੁ ਲਿਲਾਰਾ॥ ਤਿਨ੍ਹ ਕੀ ਬਖੀਲੀ ਕੋਈ ਕਿਆ ਕਰੇ ਜਿਨ ਕਾ ਅੰਗੁ ਕਰੇ ਮੇਰਾ ਹਰਿ ਕਰਤਾਰਾ॥1॥ ਹਰਿ ਹਰਿ ਧਿਆਇ ਮਨ ਮੇਰੇ ਮਨ ਧਿਆਇ ਹਰਿ ਜਨਮ ਜਨਮ ਕੇ ਸਭਿ ਦੂਖ ਨਿਵਾਰਣਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਧੁਰਿ ਭਗਤ ਜਨਾ ਕਉ ਬਖਸਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਭਗਤਿ ਭੰਡਾਰਾ॥ ਮੂਰਖੁ ਹੋਵੈ ਸੁ ਉਨ ਕੀ ਰੀਸ ਕਰੇ ਤਿਸੁ ਹਲਤਿ ਪਲਤਿ ਮੁਹੁ ਕਾਰਾ॥ 2॥ ਸੇ ਭਗਤ ਸੇ ਸੇਵਕਾ ਜਿਨ੍ਹਾ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ॥ ਤਿਨ ਕੀ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਸਿਰਿ ਨਿੰਦਕ ਕੈ ਪਵੈ ਛਾਰਾ॥ 3॥ ਜਿਸੁ ਘਰਿ ਵਿਰਤੀ ਸੋਈ ਜਾਣੈ ਜਗਤ ਗੁਰ ਨਾਨਕ ਪੂਛਿ ਕਰਹੁ ਬੀਚਾਰਾ॥ ਚਹੁ ਪੀੜੀ ਆਦਿ ਜੁਗਾਦਿ ਬਖੀਲੀ ਕਿਨੈ ਨ ਪਾਇਓ ਹਰਿ ਸੇਵਕ ਭਾਇ ਨਿਸਤਾਰਾ॥ 4॥2॥9॥
Suhi Mehla 4: Tinhi untar(i) Hur(i) aaraadhiya, jinh kuou Dhoor(i) likhiya likhut lilaara. Tinh kee bukheeli koyee kiyya kuray, jinh ka ung(u) kuray mayra Hur(i) Kartara. 1. Hur(i), Hur(i) dhiyaayay mun mayray, Hur(i) junum, junum kay subh(i) dookh nivaarunhaara. 1. Ruhaou. Dhoor(i) bhugut junaa kuou bukhshiya Hur(i) Amrit bhugut(i) bhundaara. Moorukh(u) hovaiy su oonn kee rees kuray, tis(u) hult(i), pult(i) mooh(u) kaara. 2. Say bhugut, say sayvka, jinha Hur(i) Naam(u) piyara. Tin kee sayva tay Hur(i) paayiyaiy, sir(i) ninduk kaiy puvaiy chhaara. 3. Jis(u) ghur(i) virtee soyee jaanaiy, jugut Gur Nanak poochh(i) kurhou beechaara. Chuhoun peerri aad(i), joogaad(i), bukheeli kinaiy na paayo, Hur(i) sayvuk bhaayay nisaara. 4.2.9.
Word Meaning: Tinhi = those. Untar(i) = in (heart). Araadhiya = worshipped. Dhoor(i) = right from the source (Waheguru). Likhut = writing; fortune. Lilaara = on the forehead. Bukheeli = vilification. Ung(u) = favour; support. Kartara = Waheguru. 1. Dhiyaayay = recite Naam. Nivaarunhaara = remover; destroyer. Pause. Bukhshiya = given as gift. Bhundaara = treasure. Rees = compete against. Hult(i) =

in this world. Pult(i) = in the next world (Waheguru's Court). Mooh Kaara = face blackened; suffer disgrace. 2.
Sayvka = (female) servant; devotee. Ninduk = vilifier. Chhaara = ash. 3.
Virti = happens. Beechaara = ponder on. Chuhoun Peerri = in four generations (of Gurus). Aad(i) = from the beginning of time. Joogaad(i) from the beginning of the four yugas. Sayvuk Bhaayay = with the spirit of a servant (devotee). Nistaara = salvation.4.
MEANING: Only those devotees worship Waheguru deep from the heart who have such fortune written on their forehead by Waheguru. Who can vilify the devotees who are supported by my Waheguru? 1. Waheguru is the destroyer of all the suffering of many, many lives; so, recite His Naam, oh my mind. Pause.
Waheguru has given the gift of the treasures of His Amrit-like worship to His devotees right from the beginning (it was in their fortune from their birth). Only a fool will compete with them, and when he does, he suffers disgrace in both worlds. 2.
Those are the true devotees, true servants (be they males or females) who have love for Waheguru's Naam. One connects with Waheguru by serving them, but their vilifiers get ash on their heads (are humiliated). 3.
Only those who have experienced these facts know them, or you can ask the World-Guru, Nanak (He will certify it) that Waheguru's devotees are "one" with Waheguru, and the vilifiers suffer humiliation.
This is my (Guru Ram Dass Ji's) personnel experience of the four generations of Guru Sahiban (Guru Ram Dass Ji was the fourth Guru in succession), and it has been a fact since the beginning of the world, from the beginning of the eons, that Waheguru can be realized only by serving Him (reciting His Naam and obeying His Will) with the spirit of a dedicated servant (devotee); and nobody has ever realized Him by vilification of others. 4.2.9.

ਸੂਹੀ ਮਹਲਾ 4॥ ਜਿਥੈ ਹਰਿ ਆਰਾਧੀਐ ਤਿਥੈ ਹਰਿ ਮਿਤੁ ਸਹਾਈ॥
(ਅੰਗ 734)॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਮਨਿ ਵਸੈ ਹੋਰਤੁ ਬਿਧਿ ਲਇਆ ਨ ਜਾਈ॥ 1॥ ਹਰਿ ਧਨੁ ਸੰਚੀਐ ਭਾਈ॥ ਜਿ ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਹੋਇ ਸਖਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਤਸੰਗਤੀ ਸੰਗਿ ਹਰਿ ਧਨੁ ਖਟੀਐ ਹੋਰਥੈ ਹੋਰਤੁ ਉਪਾਇ ਹਰਿ ਧਨੁ ਕਿਤੈ ਨ ਪਾਈ॥ ਹਰਿ ਰਤਨੈ ਕਾ ਵਾਪਾਰੀਆ ਹਰਿ ਰਤਨ ਧਨੁ ਵਿਹਾਝੈ ਕਚੈ ਕੇ ਵਾਪਾਰੀਏ ਵਾਕਿ ਹਰਿ ਧਨੁ ਲਇਆ ਨ ਜਾਈ॥ 2॥ ਹਰਿ ਧਨੁ ਰਤਨੁ ਜਵੇਹਰੁ ਮਾਣਕੁ ਹਰਿ ਧਨੈ ਨਾਲਿ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਹਰਿ ਭਗਤੀ ਹਰਿ ਲਿਵ ਲਾਈ॥ ਹਰਿ ਧਨੁ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਵਤੈ ਕਾ ਬੀਜਿਆ ਭਗਤ ਖਾਇ ਖਰਚਿ ਰਹੇ ਨਿਖੁਟੈ ਨਾਹੀ॥ ਹਲਤਿ ਪਲਤਿ ਹਰਿ ਧਨੈ ਕੀ ਭਗਤਾ ਕਉ ਮਿਲੀ ਵਡਿਆਈ॥ 3॥ ਹਰਿ ਧਨੁ ਨਿਰਭਉ ਸਦਾ ਸਦਾ ਅਸਥਿਰੁ ਹੈ ਸਾਚਾ ਇਹੁ ਧਨੁ ਅਗਨੀ ਤਸਕਰੈ ਪਾਣੀਐ ਜਮਦੂਤੈ ਕਿਸੈ ਕਾ ਗਵਾਇਆ ਨਾ ਜਾਈ॥ ਹਰਿ ਧਨ ਕਉ ਉਚਕਾ ਨੇੜਿ ਨ ਆਵਈ ਜਮੁ ਜਗਾਤੀ ਡੰਡੁ ਨ ਲਗਾਈ॥ 4॥
ਸਾਕਤੀ ਪਾਪ ਕਰਿ ਕੈ ਬਿਖਿਆ ਧਨੁ ਸੰਚਿਆ ਤਿਨਾ ਇਕ ਵਿਖ ਨਾਲਿ ਨ ਜਾਈ॥ ਹਲਤੈ ਵਿਚਿ ਸਾਕਤ ਦੁਹੇਲੇ ਭਏ ਹਥਹੁ ਛੁੜਕਿ ਗਇਆ ਅਗੈ ਪਲਤਿ ਸਾਕਤੁ ਹਰਿ ਦਰਗਹ ਢੋਈ ਨ ਪਾਈ॥ 5॥ ਇਸੁ ਹਰਿ ਧਨ ਕਾ ਸਾਹੁ ਹਰਿ ਆਪਿ ਹੈ ਸੰਤਹੁ ਜਿਸ ਨੋ ਦੇਇ ਸੁ ਹਰਿ ਧਨੁ ਲਦਿ ਚਲਾਈ॥ ਇਸੁ ਹਰਿ ਧਨੈ ਕਾ ਤੋਟਾ ਕਦੇ ਨ ਆਵਈ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਸੋਝੀ ਪਾਈ॥ 6॥3॥10॥
Suhi Mehla 4: Jithaiy Hur(i) araadhiyay, tithaiy Hur(i) mit(u) suhaayee.
(PAGE 734): Gur kirpa tay Hur(i) mun(i) vusaiy, horut(u) bidh(i) luyya na jaayee. 1. Hur(i) dhun(u) sunchiyaiy bhaayee. J(i) hult(i), pult(i) Hur(i) hoyay sukhaayee. 1. Ruhaou. Satsungti sung(i) Hur(i) dhun(u) khuttiyaiy, horthaiy, horut(u) oopaayay Hur(i) dhun(u) kitaiy na paayee. Hur(i) ruttanaiy ka vapaariya, Hur(i) Ruttan dhun(u) vihaajhaiy,

kuchaiy kay vapaariyay vaak(i) Hur(i) dhun(u) luyya a jaayee. 2. Hur(i) dhunn(u) ruttan, juvayhur(u), maanuk(u), Hur(i) dhunaiy naal(i) Amrit vaylaiy vuttaiy Hur(i) bhugteen, Hur(i) live laayee. Hur(i) dhun(u) Amrit vaylaiy vuttaiy ka beejiya bhugut khaayay khurch(i) ruhhaiy, nikhoottaiy naahi. Hult(i), pult(i) Hur(i) dhunaiy kee bhugtaan kuou milee vudiyaayee. 3. ----

Word Meaning: Jithaiy = where. Tithaiy = there. Mit(u) = friend. Suhaayee = supporter. Vusaiy = takes residence. Bidh(i) = means. Luyya = acquire. 1.
Sunchiyaiy = accumulate. J(i) = Jo = which. Sukhaayee = friend; helper. Pause.
Khuttiyaiy = earn. Horthaiy = somewhere else. Horut Oopaayay = by other means.
Ruttanaiy = of jewels (which never lose their worth); noble qualities. Vapaariya = dealer.
Ruttan Dhun = wealth of Waheguru's Naam. Vihaajhaiy = invest in. Kuchaiy Kay Vapaariyay = dealers in perishable things. Vaak(i) = simply by words. 2.
Juvayhur = precious stones. Maanuk(u) = pearls. Amrit Vayla = early morning. Vuttaiy = optimum conditions. Live Layee = meditate on. Beejiya = planted. Khurch = share wth others. Nikhoottaiy Naahi = does not run out. Vudiyaayee = honour. 3.

MEANING: Waheguru is present as your friend wherever you remember Him, oh man.
Waheguru makes your heart His dwelling with the benevolence of the Guru; He cannot be realized by any other means. 1.
Accumulate Waheguru's Naam-wealth, which supports you in this world and the next (Waheguru's Court), oh my friend. Pause.
But the wealth of Waheguru's Naam can be earned only in the company of the holy saints (Guru); there is no other way to acquire this Wealth. Those who deal in the jewel-like, precious, noble qualities (Waheguru's Naam) invest in such virtues. The individuals who may talk about Waheguru but deal in perishables cannot acquire Waheguru's Naam-wealth by their false talk. 2.
Waheguru's Naam-wealth is invaluable like jewels, precious stones, or pearls (which do not lose their worth). Because of the Naam-wealth (in their mind), Waheguru's devotees meditate on His Naam in the early hours of the morning, which is the most optimum time to accumulate this wealth. The devotees of Waheguru, who plant the seeds of Waheguru's Naam during the optimum time of the early hours of morning, never experience the shortage of this wealth when they enjoy it themselves or share with others. On top of that, they earn respect in this world and the next because of their Naam-wealth. 3.

---------- Hur(i) dhun(u) nirbhuou sudaa sudaa usthir(u) haiy saacha, eh(u) dhun(u) ugnee, tuskuraiy, paaniyaiyn, Jumdootaiy, kisaiy ka guvaaya na jaayee. Hur(i) dhun kuou oochukka nayrr(i) na aavuyee, Jum(u) jagaati dund(u) na lugaayee. 4. Saakteen paap kur(i) kaiy bikhiya dhun(u) sunchiya, tinha ikk vikh naal(i) na jaayee. Hultaiy vich(i) saakut doohaylay bhuyyay, huthoun chhoorrk(i) guyya, uggaiy pult(i) saakut(u) Hur(i) Durgeh dhoyee na paayee. 5. Iss(u) dhun ka Shah(u) Hur(i) Aap(I) haiy sunt-hou, jis nu dayay, su Hur(i) dhun lud(i) chulaayee. Iss(u) Hur(i) dhunaiy ka toata kuday na aavuyee, Jun Nanak kuou Gur(i) sojhee paayee. 6.3.10.

Word Meaning: Nirbhuou = fearless. Usthir = Saacha = eternal. Ugnee = fire. Tuskur = thief. Jumdootaiy = by the agents of death. Guvaaya = lost. Oochukka = robber. Jagaati = the tax-man. Dund = punishment. 4.
Saakteen = worshippers of Maya; disconnected with. Bikhiya Dhun = the worldly wealth which is poisonous because it leads to immoral acts. Sunchiya = accumulated. Vikh = step. Hult(iI) = in this world. Doohaylay = suffer discomforts. Chhoorrk Guyya =

slipped from hand; lose
(possession). Pult(I) = in next world (Waheguru's Court). Dhoyee = shelter. 5.
Shah(u) = Lord. Aap(i) = (Waheguru) Himself. Lud(i) Chulaayee = load up and leave. Toata = shortage. Sojhee = understanding. 6.
MEANING: Waheguru's Naam-wealth is also eternal like Waheguru Himself. Fire, thieves, water, or the agents of death cannot cause it any harm. No thief or robber can even come near the Naam-wealth, and the Angel of justice can levy no tax on the devotee (cannot punish the devotee who has the Naam-wealth in his possession; normally wealth is taxed in every jurisdiction). 4. The money-worshippers accumulate the worldly wealth using sinful means which becomes poison for them (because on one hand they earn it by sinful means while on the other, they use it for lustful purposes); even so, it does not accompany them even for a single step after their death. Moreover, such money-worshippers suffer in this world when they lose it, and they find no shelter (support) in Waheguru's Court. 5.
Waheguru is the real Lord of the Naam-wealth, oh holy men; only those individuals can load up this Wealth to accompany them to the next world. The Guru has given me the understanding that one never experiences any shortage of this wealth, oh Nanak. 6.3.10.

ਸੂਹੀ ਮਹਲਾ 4॥ ਜਿਸ ਨੋ ਹਰਿ ਸੁਪ੍ਰਸੰਨੁ ਹੋਇ ਸੋ ਹਰਿ ਗੁਣਾ ਰਵੈ ਸੋ ਭਗਤੁ ਸੋ ਪਰਵਾਨੁ॥ ਤਿਸ ਕੀ ਮਹਿਮਾ ਕਿਆ ਵਰਨੀਐ ਜਿਸ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਹਰਿ ਪੁਰਖੁ ਭਗਵਾਨੁ॥ 1॥ ਗੋਵਿੰਦ ਗੁਣ ਗਾਈਐ ਜੀਉ ਲਾਇ ਸਤਿਗੁਰੂ ਨਾਲਿ ਧਿਆਨੁ॥ ਰਹਾਉ॥ ਸੋ ਸਤਿਗੁਰੂ ਸਾ ਸੇਵਾ ਸਤਿਗੁਰ ਕੀ ਸਫਲ ਹੈ ਜਿਸ ਤੇ ਪਾਈਐ ਪਰਮ ਨਿਧਾਨੁ॥ ਜੋ ਦੂਜੈ ਭਾਇ ਸਾਕਤ ਕਾਮਨਾ ਅਰਥਿ ਦੁਰਗੰਧ ਸਰੇਵਦੇ ਸੋ ਨਿਹਫਲ ਸਭੁ ਅਗਿਆਨੁ॥ 2॥ ਜਿਸ ਨੋ ਪਰਤੀਤਿ ਹੋਵੈ ਤਿਸ ਕਾ ਗਾਵਿਆ ਥਾਇ ਪਵੈ ਸੋ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥ ਜੋ ਬਿਨਾ ਪਰਤੀਤੀ ਕਪਟੀ ਕੂੜੀ ਕੂੜੀ ਅਖੀ ਮੀਟਦੇ ਉਨ ਕਾ ਉਤਰਿ ਜਾਇਗਾ ਝੂਠੁ ਗੁਮਾਨੁ॥ 3॥ ਜੇਤਾ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ਤੂੰ ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਭਗਵਾਨੁ॥ ਦਾਸਨਿ ਦਾਸੁ ਕਹੈ ਜਨੁ ਨਾਨਕੁ ਜੇਹਾ ਤੂੰ ਕਰਾਇਹਿ ਤੇਹਾ ਹਉ ਕਰੀ ਵਿਖਿਆਨੁ॥ 4॥4॥11॥

Suhi Mehla 4: Jis nu Hur(i) soopersunn(u) hoyay so Hur(i) goonaa ruvaiy, so bhugut, so pervaan(u). Tis kee mehma kiyya verniyaiy, jis kaiy hirdaiy vussiya Hur(i) Purakh(u) Bhugvaan(u). 1. Govind goon gaayiyaiy, jeeo, laayay Satgur(u) naal(i) dhiyaan(u). Ruhaou. So Satguru, sa sayva Sagur kee suful haiy, jis tay paayiyaiy Perm nidhaan. Jo doojaiy bhaayay saakut kaamna urth(i) doorgundh srayvnday, so nihful subh(u) ugiyaan(u). 2. Jis nu perteet(i) hovaiy, tis ka gaaviya thaayayn puvvaiy, so paavaiy Durgeh maan(u). Jo binaa perteeti kupti, koorri, koorri, ukheen meetday, oonn ka ootur jaayayga jhootth goomaan. 3. Jayta jeeo pind(u) subh(u) Tayra, Toon untarjaami, Purakh(u) Bugvaan(u). Daasun(i) daas(u) kuhhaiy jun(u(Nanak(u), jayha Toon kuraayayn, tayha huoun kureen vikhiyaan. 4.4.11.
Word Meaning: Soopersunn(u) = overly pleased. Ruvaiy = recites. Pervaan(u) = approved. Mehma = praise; greatness. Verniyaiy = describe. Vussiya = appeared. 1. Suful = rewarding. Perm Nidhaan = the supreme treasure (of Waheguru's Naam). Doojaiy Bhaayay = in the love of the other (Maya). Saakut = money-lovers. Kaamna Urth(i) = for the sake of their desires. Doorgundh = foul-smelling; immoral desires or activities. Srayvnday = worship; think about. Nihful = without any spiritual reward. Ugiyaan = devoid of spirituality. 2.
Perteet(i) = with love (full faith). Thaayayn Puvvaiy = recognized; given credit. Durgeh = Waheguru's Court. Maan(u) = respect. Kupti = deceitful. Koorri Koorri = dishonestly. Ukheen Meetday = (pretend to) shut eyes. Jhootth Gooman = false pride. 3.

Jeeyo Pind(u) = life and body. Untarjaami = omniscient. Vikhiyaan = explaining. 4.
MEANING: One should sing Waheguru's praise by fully focussing mind on Satguru's Shabad. **Pause.** The individual, whom Waheguru is overly pleased with, sings His praise; he is a true devotee and is approved (loved) by Waheguru. The praise (greatness) of the devotee in whose heart Waheguru appears cannot be described. 1.
That holy man is the true Guru from whom we can receive (acquire) the supreme treasure of Waheguru's Naam; service to such a Guru is highly rewarding. The money-lovers, who worship Maya in order to satisfy their sensual pleasures, are foolish and ignorant, and their acts go unrewarded in the realm of spirituality. 2.
The singing of Waheguru's praise by those who love Him is richly rewarded, and they are accorded respect in Waheguru's Court. But those who have deceit in their mind, and shut their eyes to pretend focusing on Waheguru's Naam, lose all their false pride (of being religious) and are not rewarded for their deceitful worship. 3.
The body and the life of the man are given by Waheguru, and He knows everything that goes through everybody's mind as He is the omniscient and omnipresent Lord. Nanak is the slave of Your slaves, and can explain only as much about You as You enable him to do, oh Lord. 4.4.11.

(ਅੰਗ 735)॥ ਸੂਹੀ ਮਹਲਾ 4 ਘਰੁ 7॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਤੇਰੇ ਕਵਨ ਕਵਨ ਗੁਣ ਕਹਿ ਕਹਿ ਗਾਵਾ ਤੂ ਸਾਹਿਬ ਗੁਣੀ ਨਿਧਾਨਾ॥ ਤੁਮਰੀ ਮਹਿਮਾ ਬਰਨਿ ਨਾ ਸਾਕਉ ਤੂੰ ਠਾਕੁਰ ਊਚ ਭਗਵਾਨਾ॥ 1॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਰ ਸੋਈ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੁ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਤਾਣੁ ਦੀਬਾਣੁ ਤੂ ਹੈ ਮੇਰੇ ਸੁਆਮੀ ਮੈ ਤੁਧ ਆਗੈ ਅਰਦਾਸਿ॥ ਮੈ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਜਿਸੁ ਪਹਿ ਕਰਉ ਬੇਨੰਤੀ ਮੇਰਾ ਦੁਖੁ ਸੁਖੁ ਤੁਝ ਹੀ ਪਾਸਿ॥2॥ ਵਿਚੇ ਧਰਤੀ ਵਿਚੇ ਪਾਣੀ ਵਿਚਿ ਕਾਸਟ ਅਗਨਿ ਧਰੀਜੈ॥ ਬਕਰੀ ਸਿੰਘੁ ਇਕਤੈ ਥਾਇ ਰਾਖੇ ਮਨ ਹਰ ਜਪਿ ਕ੍ਰਮੁ ਭਉ ਦੂਰਿ ਕੀਜੈ॥ 3॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਦੇਖਹੁ ਸੰਤਹੁ ਹਰਿ ਨਿਮਾਣਿਆ ਮਾਣੁ ਦੇਵਾਏ॥ ਜਿਉ ਧਰਤੀ ਚਰਣ ਤਲੇ ਤੇ ਊਪਰਿ ਆਵੈ ਤਿਉ ਨਾਨਕ ਸਾਧ ਜਨਾ ਜਗਤੁ ਆਣਿ ਸਭੁ ਪੈਰੀ ਪਾਏ॥ 4॥1॥12॥

(PAGE 735): Suhi Mehla 4, Ghur(u) 7: Ek Onkar Satgur Persad(i).
Tayray kuvun, kuven goon keh(i)), keh(i) gaavaan, Tu Sahib Gooni nidhaana. Toomri mehma bern(i) na saakoun, Toon Thaakur ooch Bugvaana. 1. Mein Hur(i), Hur(i) Naam(u) dhur soyee. Jiyoun bhaavaiy tiyoun raakh(u) mayray Sahib, mein Toojh bin(u) uver(u) na koyee. 1. Ruhaou. Mein taan(u) deebaan(u) Tu haiyn mayray Soami, mein Toodh(u) aaagaiy ardaas(i). Mein hoar(u) thaaoun nuhee jis(u) peh(i) kuroun baynti, mayra dookh(u), sookh(u) Toojh hee paas(i). 2. Vichay dherti, vichay paani, vich(i) kaasht ugun(i) dhureejaiy. Bukkri singh(u) ikuttaiy thaayayn raakhay, mun Hur(i) jup(i) bherm(u) bhuou door(i) keejaiy. 3. Hur(i) kee vudiyaayee daykhou suntou, Hur(i) nimaaniyaan maan(u) dayvaayay. Jiyoun dherti churn tullay tay oopur(i) aavaiy, tiyoun Nanak Sadh junaa jugut(u) aan(i) subh(u) paiyreen paayay. 4.1.12.
Word Meaning: Gooni Nidhaana = treasure (source) of virtues. Bern(i) = describe. Ooch = transcendent. 1.
Dhur = support. Soyee = the same. Bhaavaiy = like;decide. Raakh(u) = protect. Pause. Taan(u) = force; power. Deebaan(u) = support. Thaaoun = place; shelter. 2.
Kaasht = wood. Ugun(i) = fire. Dhureejaiy = have placed. Bukkri = goat. Singh(u) = lion. Ikuttaiy Thaayayn = same place. Bherm(u) = misgivings. Bhuou = worldly fears. 3.
Vudiyaayee = greatness; splendour. Nimaaniyaan = enjoying no respect. Aan(i) = brings.4.
MEANING: Waheguru's Naam is my support (basis of life) everywhere. I have no other

support than You, so kindly protect me in whichever way You please, oh Lord. **Pause.**
You are the treasure of all virtues (have countless noble qualities), so which of Your virtues should I focus on to sing Your praise, oh my Lord? I am unable to praise all Your magnanimity because You are so high in transcendence (which is beyond my reach), oh my Lord. 1.
You are my power and my support, and I can pray only before You. I have no other place (nobody else) to go to where I can pray, and all my comforts and discomforts are before You (You know them). 2. Look at the amazing feats of the Lord - there are islands surrounded by water (water does not sink them), and there is fire in the wood (yet it does not burn the wood) – it is as if a lion and a goat have been put together. So, recite Waheguru's Naam to dispel your doubts and worries, oh my mind. 3.
Just look at the greatness of the Lord: He gets respect for those in society who had never enjoyed any respect at all. Just as dust rises from under the feet, Waheguru causes His devotees to rise above all others and brings the whole world to drop at their feet (to acknowledge their superiority), oh Nanak. 4.1.12.

ਸੂਹੀ ਮਹਲਾ 4॥ ਤੂੰ ਕਰਤਾ ਸਭੁ ਕਿਛੁ ਆਪੇ ਜਾਣਹਿ ਕਿਆ ਤੁਧੁ ਪਹਿ ਆਖਿ ਸੁਣਾਈਐ॥ ਬੁਰਾ ਭਲਾ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਜੇਹਾ ਕੋ ਕਰੇ ਤੇਹਾ ਕੋ ਪਾਈਐ॥ 1॥ ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਅੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣਹਿ॥ ਬੁਰਾ ਭਲਾ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਬੁਲਾਵਹਿ॥ 1॥ ਰਹਾਉ॥ ਸਭੁ ਮੋਹੁ ਮਾਇਆ ਸਰੀਰੁ ਹਰਿ ਕੀਆ ਵਿਚਿ ਦੇਹੀ ਮਾਨੁਖ ਭਗਤਿ ਕਰਾਈ॥ ਇਕਨਾ ਸਤਿਗੁਰ ਮੇਲਿ ਸੁਖੁ ਦੇਵਹਿ ਇਕਿ ਮਨਮੁਖਿ ਧੰਧੁ ਪਿਟਾਈ॥ 2॥ ਸਭੁ ਕੋ ਤੇਰਾ ਤੂੰ ਸਭਨਾ ਕਾ ਮੇਰੇ ਕਰਤੇ ਤੁਧੁ ਸਭਨਾ ਸਿਰਿ ਲਿਖਿਆ ਲੇਖੁ॥ ਜੇਹੀ ਤੂੰ ਨਦਰਿ ਕਰਹਿ ਤੇਹਾ ਕੋ ਹੋਵੈ ਬਿਨੁ ਨਦਰੀ ਨਾਹੀ ਕੋ ਭੇਖੁ॥ 3॥ ਤੇਰੀ ਵਡਿਆਈ ਤੂੰ ਹੈ ਜਾਣਹਿ ਸਭ ਤੁਧੁ ਨੋ ਨਿਤ ਧਿਆਏ॥ ਜਿਸ ਨੋ ਤੁਧੁ ਭਾਵੈ ਤਿਸ ਨੋ ਤੂੰ ਮੇਲਹਿ ਜਨ ਨਾਨਕ ਸੋ ਥਾਇ ਪਾਏ॥ 4॥2॥13॥
Suhi Mehla 4: Toon Kerta subh(u) kichh(u) Aapay jaaneh(i), kiyya Toodh(u) peh(i) aakh(i) soonaayiyaiy. Booraa, bhulaa Toodh(u) subh(u) kichh(u) soojhaiy, jayha ko kuray, tayha ko paayiyaiy. 1. Mayray Sahib, Toon untar kee bidh(i) jaaneh(i). Booraa, bhulaa Toodh(u) subh(u) kichh(u) soojaiy, Toodh(u) bhaavaiy tivaiy boolaaveh(i) 1. Ruhaou. Subh(u) moh(u) Maya sreer(u) Hur(i) keeya, vich(i) dayhi maanookh bhugut(i) kuraayee. Ikkna Satguru mayl(i) sookh dayveh(i), ikk(i) munmukh(i) dhundh(u) pitaayee. 2. Subh(u) ko Tayra, Toon subhnaa ka mayray Kertay, Toodh(u) subhnaa sir(i) likhiya laykh(u). Jayhi Toon nudr(i) kureh(i), tayha ko hovaiy, bin(u) nudri naahi ko bhaykh(u). 3. Tayri vudiyaayee Toon haiyn jaaneh(i), subh Toodh(u) nu dhiyaayay. Jis nu Toodh(u) bhaavaiy, tis nu Toon mayleh(i), jun Nanak, so thaayayn paayay. 4.2.13.
Word Meaning: Kerta = Creator. Booraa Bhulaa = bad and good. Soojhaiy = have understanding. 1. Uuntar Kee = in the mind. Bidh(i) = means; thoughts; situation. Bhaavaiy = like. Boolaaveh(i) = call; decide. Pause.
Dayhi = body. Ikkna = some. Dhundh(u) Pitaayee = routine affairs; dealing in Maya. 2. Sir(i) Laykh(u) = prewritten fortune. Bhaykh(u) = religious semblance; personality. 3. Vudiyaayee = praise; greatness. Dhiyaayay = remember. Thaayayn Paayay = given recognition. 4.
MEANING: You are the creator, and know everything about our thoughts and feelings, so what is the need to tell you? You know every good and bad deed on our part. One will reap the rewards of his deeds, oh Lord. 1. Being omniscient, You know the internal situation of all of us, oh my Lord. You know full well what good or bad thoughts run through everybody's mind, but You make them do things the way You please. Pause.
Waheguru has created the whole world (including humans) in such a way that it is engrossed

in the love of Maya (including sensual pleasures and all worldly attachments), but only humans can worship Waheguru. Waheguru connects some of them with Satguru for them to enjoy blissfulness, while others are made lovers of Maya, who spend their life doing things related to it (Maya). 2.
Everybody belongs to You, and You belong to everybody, oh, the Creator. You have prewritten the destiny of everybody; everybody develops a personality (character) according to the sight You cast on them (the way you write their destiny). Nobody is without some character (beliefs). 3. Only You know Your magnanimity; people can simply recite Your Naam, oh Waheguru. But you connect only with those whom You like, and they receive Your recognition (approval), oh Nanak. 4.2.13.

ਸੂਹੀ ਮਹਲਾ 4॥ ਜਿਨ ਕੈ ਅੰਤਰਿ ਵਸਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ ਕੇ ਸਭਿ ਰੋਗ ਗਵਾਏ॥ ਤੇ ਮੁਕਤ ਭਏ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਪਵਿਤੁ ਪਰਮ ਪਦੁ ਪਾਏ॥ 1॥ ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਅਰੋਗ ਭਏ॥ ਗੁਰ ਬਚਨੀ ਜਿਨ੍ਹਾ ਜਪਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਨ ਕੇ ਹਉਮੈ ਰੋਗ ਗਏ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਰੋਗੀ ਵਿਚਿ ਹਉਮੈ ਕਾਰ ਕਮਾਈ॥ ਜਿਨਿ ਕੀਏ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਬਪੁੜੇ ਹਰਿ ਗੁਰਮੁਖਿ ਸੋਝੀ ਪਾਈ॥ 2॥ ਹਉਮੈ ਰੋਗੁ ਸਭੁ ਜਗਤੁ ਬਿਆਪਿਆ ਤਿਨ ਕਉ ਜਨਮ ਮਰਣ ਦੁਖੁ ਭਾਰੀ॥
(ਅੰਗ 736)॥ ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਛੂਟੈ ਤਿਸੁ ਜਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ॥3॥ ਜਿਨਿ ਸਿਸਟਿ ਸਾਜੀ ਸੋਈ ਹਰਿ ਜਾਣੈ ਤਾ ਕਾ ਰੂਪੁ ਅਪਾਰੋ॥ ਨਾਨਕ ਆਪੇ ਵੇਖਿ ਹਰਿ ਬਿਗਸੈ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਬੀਚਾਰੋ॥ 4॥3॥14॥

Suhi Mehla 4: Jin kaiy unta(i) vussiya mayra Hur(i), Hur(i) tin kay subh(i) roag guvaayay. Tay mookt bhuyyay jinh Hur(i) Naam dhiyaaya, tin puvittar Perm pud(u) paayay. 1. Mayray Ram, Hur(i) jun aroag bhuyyay. Gur Buchni jinha juppiya mayra Hur(i), Hur(i), tin kay haumein roag guyyay. 1. Ruhaou. Brahma, Bishan, Muhadayo traiy goon roagi, vich(i) haumein kaar kmaayee. Jin(i) keeyay tiseh(i) na chayteh(i) buppurray, Hur(i) Gurmukh(i) sojhi payee. 2. Haumein roag(u) subh(u) jugut(u) biyaapiya, tin kuou junum, mern dookh(u) bhaari.
(PAGE 736): Gur persadi ko virla chhootaiy, tis(u) jun kuou huoun bulihaari. 3. Jin(i) sisht(i) saaji soyee Hur(i) jaanaiy, Ta ka roop(u) apaaro. Nanak Aapay vaykh(i) Hur(i) bigsaiy, Gurmukh(i) Braham beechaaro. 4.3.14.
Word Meaning: Vussiya = took dwelling; appeared. Roag = illnesses; troubles. Guvaayay = removed. Mookt Bhuyyay = emancipated. Puvittar = holy; pious. Perm Pud(u) = highest spiritual state; union with Waheguru. 1. Aroag = (spiritually) healthy; worry-free. Guri Buchni = Guru's Shabad. Haumein = selfishness and ego. Pause.
Traiy Goon Roagi = suffer from the three effects of Maya. Kaar Kmaayee = performed deeds. Chayteh(i) = remember; recite Naam. Buppurray = poor; ignorant. Sojhi = wisdom; understanding. 2.
Biyaapiya = is affecting. Bhaari = huge. Virla = rare. Chhootaiy = is emancipated. 3. Sisht(i) = world. Saaji = created. Roop = looks, beauty. Apaaro = beyond comprehension. Bigsaiy = blooms; feel ecstatic. 4.
MEANING: All the troubles of those who are lucky to have Waheguru take dwelling (appear) in their heart, disappear. Those who recite Waheguru's Naam get emancipated from all the worldly bonds and attain the holy and the highest spiritual state. 1.
The devotees of Waheguru become spiritually healthy and free from all worries. Those who

recite Waheguru's Naam with Guru's Shabad get their serious illness of selfishness and ego fully eradicated. Pause. Even the revered gods like Brahma, Vishnu, and Shiva were affected by the three effects of Maya and performed deeds driven by selfishness and ego. The ignorant did not keep the Creator, Waheguru, in mind; one gets such wisdom (to remember Waheguru) only from the Guru. 2.
The serious disease of haumein (selfishness and ego) affects the whole world, because of which it suffers from the huge punishment of reincarnation. Only a rare individual realizes the fact that selfishness and ego are a serious illness, and gets rid of them; I am a sacrifice to such a great devotee. 3.
Only the Creator, Waheguru, whose beauty is beyond comprehension, knows everything about His creation, and feels ecstatic to watch it; one can only ponder on His splendour in the shelter of the Guru, oh Nanak. 4.3.14.

ਸੂਹੀ ਮਹਲਾ 4॥ ਕੀਤਾ ਕਰਣਾ ਸਰਬ ਰਜਾਈ ਕਿਛੁ ਕੀਚੈ ਜੇ ਕਰਿ ਸਕੀਐ॥ ਆਪਣਾ ਕੀਤਾ ਕਿਛੁ ਨ ਹੋਵੈ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੀਐ॥ 1॥ ਮੇਰੇ ਹਰਿ ਜੀਉ ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ॥ ਅਸਾ ਜੋਰੁ ਨਾਹੀ ਜੇ ਕਿਛੁ ਕਰਿ ਹਮ ਸਾਕਹ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਬਖਸਿ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਜੀਉ ਪਿੰਡੁ ਦੀਆ ਤੁਧੁ ਆਪੇ ਤੁਧੁ ਆਪੈ ਕਾਰੇ ਲਾਇਆ। ਜੇਹਾ ਤੂੰ ਹੁਕਮੁ ਕਰਹਿ ਤੇਹੇ ਕੋ ਕਰਮ ਕਮਾਵੈ ਜੇਹਾ ਤੁਧੁ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ 2॥ ਪੰਚ ਤਤੁ ਕਰਿ ਤੁਧੁ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀ ਕੋਈ ਛੇਵਾ ਕਰਿਉ ਜੇ ਕਿਛੁ ਕੀਤਾ ਹੋਵੈ॥ ਇਕਨਾ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂੰ ਬੁਝਾਵਹਿ ਇਕਿ ਮਨਮੁਖਿ ਕਰਹਿ ਸਿ ਰੋਵੈ॥ 3॥ ਹਰਿ ਕੀ ਵਡਿਆਈ ਹਉ ਆਖਿ ਨ ਸਾਕਾ ਹਉ ਮੂਰਖੁ ਮੁਗਧੁ ਨੀਚਾਣੁ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈ ਮੇਰੇ ਸੁਆਮੀ ਸਰਣਾਗਤਿ ਪਇਆ ਅਜਾਣੁ॥ 4॥4॥15॥24॥

Suhi Mehla 4: Keeta kerna serb rujaayee, kichh(u) kechaiy jay kur(i) sukiyaiy. Aapna keeta kichhoo na hovaiy, jiyoun bhaavaiy, tiyoun rukhiyaiy. 1. Mayray Hur(i) jeeyo, subh(u) ko Tayraiy vuss(i). Usaan joar(u) naahi jay kichh(u) kur(i) hum saakeh(i), jiyoun bhaavaiy tivaiy bukhsh(i). 1. Ruhaou. Subh jeeyo pind(u) deeya Toodh(u) Aapay, Toodh(u) Aapaiy kaaray laaya. Jayha Toon Huqam(u) kureh(i), tayhay ko kerm kmaavaiy, jayha Toodh(u) dhoor(i) likh(i) paaya. 2. Punch tutt(u) kur(i) Toodh(u) srisht saaji, koyee chhayvaan kuriyo jay kichh(u) keeta hovaiy. Ikkna Satgur(u) mayl(i) Toon boojhaaveh(i), ikk(i) munmukh(i) kureh(i) s(i) rovaiy. 3. Hur(i) kee vudiyaayee huoun aakh(i) na saakaan, huoun moorukh moogdh(u) neechaan(u). Jun Nanak kuou Hur(i) bukhsh(i) laiy mayray Soami, shernaagut(i) puyya ajaan(u). 4.4.15.24.
Word Meaning: Rujayee = with His Will. Keechaiy = do. 1.
Vuss(i) = in control. Joar(u) = ability. Bukhshay = forgive; provide; protect. Pause.
Jeeyo = life. Pind(u) = body. Toodh(u) = You. Kaaray Laaya = put in business (worldly or spiritual). Kerm Kmaayay = performs deeds. Dhoor(i) = right from the beginning. 2.
Punch Tutt = the five basic ingredients (earth, water, fire, air and sky or awareness). Srisht Saaji = created the world. Boojhaaveh(i) = gives understanding. Ikk(i) = some. Munmukh(i) = Maya-engrossed; disconnected with God. S(i) = those. Rovaiy = suffer. 3.
Huoun = I, me. Moogdh(u) = foolish. Neechaan = ignoble. Ajaan(u) = ignorant. 4.
MEANING: Everything is in Your control, oh my Waheguru. We have no ability to do anything; kindly protect us in whatever way You can. Pause.
Whatever You do and whatever happens, it all happens with Your Will; we can do something only if we have the ability. We are unable to do anything; please keep us in Your Will. 1.
You have given us life and body, and You have put us in the worldly affairs. One performs only the kind of deeds that You wish Him to perform and in accordance with the nature

prewritten for him by You. 2.
You have created the world using the five basic ingredients; let someone create a sixth ingredient if he may. You connect some with Satguru to enlighten them about the ways You run the universe, while You have created others who follow their own mind and suffer. 3.
I am foolish, unwise, and ignoble, and have no ability to describe Your transcendence. I am Your ignorant devotee, and have come to Your shelter, oh my Lord. Kindly forgive me for my mistakes, begs Nanak. 4.4.15.24.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Suhi Mehla 5, Ghur(u)1: Ek Onkar Satgur Persad(i)

ਬਾਜੀਗਰਿ ਜੈਸੇ ਬਾਜੀ ਪਾਈ॥ ਨਾਨਾ ਰੂਪ ਭੇਖ ਦਿਖਲਾਈ॥ ਸਾਗੁ ਉਤਾਰਿ ਥੰਮ੍ਹਿਓ ਪਾਸਾਰਾ॥ ਤਬ ਏਕੋ ਏਕੰਕਾਰਾ॥ 1॥ ਕਵਨ ਰੂਪ ਦ੍ਰਿਸਟਿਓ ਬਿਨਸਾਇਓ॥ ਕਤਹਿ ਗਇਓ ਉਹੁ ਕਤ ਤੇ ਆਇਓ॥ 1॥ ਰਹਾਉ॥ ਜਲ ਤੇ ਊਠਹਿ ਅਨਿਕ ਤਰੰਗਾ॥ ਕਨਿਕ ਭੂਖਨ ਕੀਨੇ ਬਹੁ ਰੰਗਾ॥ ਬੀਜੁ ਬੀਜਿ ਦੇਖਿਓ ਬਹੁ ਪਰਕਾਰਾ॥ ਫਲ ਪਾਕੇ ਤੇ ਏਕੰਕਾਰਾ॥ 2॥ ਸਹਸ ਘਟਾ ਮਹਿ ਏਕੁ ਆਕਾਸੁ॥ ਘਟ ਫੂਟੇ ਤੇ ਓਹੀ ਪ੍ਰਗਾਸੁ॥ ਭਰਮ ਲੋਭ ਮੋਹ ਮਾਇਆ ਵਿਕਾਰ॥ ਭ੍ਰਮ ਛੂਟੇ ਤੇ ਏਕੰਕਾਰ॥ 3॥ ਓਹੁ ਅਬਿਨਾਸੀ ਬਿਨਸਤ ਨਾਹੀ॥ ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਹੀ॥ ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਮਲੁ ਧੋਈ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪਰਮ ਗਤਿ ਹੋਈ॥ 4॥1॥

Baajigur(i) jaiysay baaji payee. Nana roop bhaykh dikhlaayee. Saang ootaar(i) thummiyo pasaara. Tub Aiko Ekunkaara. 1. Kuvun roop drishtiyo, binsaayo. Kuteh(i) guyyo, oh(u) kut tay aayo. 1. Ruhaou. Jul tay oottheh anik trungaan. Kunik bhookhun keenay buhou runga. Beej(u) beej(i) daykhiyo buhou perkaara. Ful paakay tay Ekunkaara. 2. Sehs ghutaan meh(i) aik aakaash(u). Ghut phootay tay ohi pergaas(u). Bherm, lobh, moh Maya vikaar. Bherm chhootay tay Ekunkaar. 3. Oh(u) abinaashi binsut naahi. Na ko aavaiy, na ko jaahi. Gur(i) Pooraiy haumein mul(u) dhoyee. Kuhou Nanak mayri Perm gut(i) hoyee. 4.1.

Word Meaning: Baajigur = acrobat; stuntman. Baaji = acrobatics; stunts. Nana = different. Roop = appearances. Bhaykh = outfits. Saang = make up. Thmmiyo = ended. Pasaara = paraphernalia. Ekunkaara = Waheguru. 1.
Drishtiyo = showed. Binsaayo = disappeared. Kuteh = where. Kut Tay = where from. Pause. Anik = very many. Trungaan = waves. Kunik = gold. Bhookhun = ornaments. Bhou Runga = of many colours (shapes). Beej(u) = seed (n). Beej(i) = seeding; plant. Perkaara = kinds. Ful Paakay Tay = when the fruits ripened. 2.
Sehs = thousands. Ghutaan = earthen (water containers). Aakaash = sky (sun). Phootay = broken. Pergaas(u) = light; sun. Bherm = misgivings. Lobh = greed. Vikaar = vices. 3. Abinaashi = immortal. Binsut = destroyed. Pooray = Perfect. Haumein = selfishness and ego. Mul(u) = filth. Perm Gut(i) = supreme spiritual state. 4.

MEANING: (Waheguru presents Himself in countless different forms and colours). We cannot know in what from He appears and in what form He disappears, or where He comes from, or where He goes to (He is always around). **Pause.**
Waheguru is like a stuntman who performs stunts in many different appearances and outfits. But when he stops his stunts and wraps up his paraphernalia, he is back to his original self.1.
We can also compare Waheguru to the ocean, where countless tall waves arise (but they are still water), or to gold ornaments of different shapes and sizes, which may look different but are still gold. Similarly, we may plant seeds of one fruit to grow many different trees, but once the fruit ripens, we get the same seeds back. 2.

Yet, another example, if we have thousands of water containers, we can see the image of the sun in each of them (which may lead some to believe that there are thousands of suns. However, when the containers break (and water spills), we see only one sun. (Similarly) Waheguru appears in countless forms, yet He is the only Supreme Being present in each form. Likewise, greed, worldly attractions, and other vices are misgivings (gimmicks), and are all different forms of Maya; but once the misgivings are cleared, we come to know that it was all a single Maya with different forms. 3. Waheguru may appear in one form and disappear in another, but He is immortal, and He never goes away nor comes back (He is always around in some form). The Perfect Guru has washed away the filth of my haumein, and now I am enjoying the supreme spiritual state, oh Nanak. 4.1.

ਸੂਹੀ ਮਹਲਾ 5॥ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਪ੍ਰਭ ਹੋਇ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਜੋ ਜਨੁ ਸੇਵੇ ਤਿਸੁ ਪੂਰਨ ਕਾਜ॥ ਦਾਸ ਅਪੁਨੇ ਕੀ ਰਾਖਹੁ ਲਾਜ॥ 1॥ ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਦਇਆਲਾ॥ ਤੁਝ ਬਿਨੁ ਕਵਨੁ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਨਿਕਟਿ ਵਸੈ ਨਾਹੀ ਪ੍ਰਭ ਦੂਰਿ॥ ਲੋਕ ਪਤੀਆਰੈ ਕਛੂ ਨ ਪਾਈਐ॥ ਸਾਚਿ ਲਗੈ ਤਾ ਹਉਮੈ ਜਾਈਐ॥ 2॥
(ਅੰਗ 737)॥ ਜਿਸ ਨੋ ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ॥ ਗਿਆਨ ਰਤਨੁ ਅੰਤਰਿ ਤਿਸੁ ਜਾਗੈ॥ ਦੁਰਮਤਿ ਜਾਇ ਪਰਮ ਪਦੁ ਪਾਏ॥ ਗੁਰਪਰਸਾਦੀ ਨਾਮੁ ਧਿਆਏ॥ 3॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰਉ ਅਰਦਾਸਿ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਆਣਹਿ ਰਾਸਿ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਭਗਤੀ ਲਾਇ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਇ॥ 4॥2॥

Suhi Mehla 5: Keeta lorreh(i) so Prubh hoyay. Toojh bin(u) dooja naahi koyay. Jo jun(u) sayvay tis(u) poorun kaaj. Daas Apunay kee raakhou laaj. 1. Tayri shern(i) Poorun Duyyaala. Toojh bin kuvun(u) kuray pritpaala. 1. Ruhaou. Jul(i), thul(i), muhhiul(i) ruhhiya bhurpoor(i). Nicket(i) vussaiy, naahi Prubh door(i). Loak putiyaaraiy kuchhoo na paayiyaiy. Saach(i) luggay, ta haumein jaayiyaiy. 2.

(PAGE 737): Jis nu laayay luyyay so laagaiy. Giyan ruttan(u) untar(i) tis(u) jaagai. Doormut(i) jaayay, Perm pud(u) paayay. Gurpersadi Naam(u) dhiyaayay. 3. Dooyay ker jorr(i) kuroun ardaas(i), Toodh(u) bhaavaiy ta aaneh(i) raas(i). Kur(i) kirpa Apni bhugti laayay. Jun Nanak Prubh(u) sudaa dhiyaayay. 4.2.

Word Meaning: Lorreh(i) = needs; wishes. Bin(u) = without. Poorun Kaaj = tasks completed. Laaj = dignity. 1. Poorun = Perfect; omnipresent. Duyyala = kind; munificent. Pritpaala = looking after. Pause.
Muhhiul(i) = in the sky. Bhurpoor(i) = fully pervading (present). Nicket(i) near. Putiyaaraiy = please; satisfy. Saach(i) Luggay = connect with God. 2.
Giyan Ruttan(u) = the jewel of Divine Knowledge (connection with God). Jaagaiy = enlightens; appears. Doormut(i) = evil (immoral) thinking. Perm Pud(u) = supreme state. 3. Ker = hand. Bhaavaiy = like (approve). Raas(i) = becomes suitable (successful). 4.

MEANING: Only that happens in this world which Waheguru wishes (or needs to do). There is none other (who makes decisions). The devotee who serves Waheguru gets his tasks completed successfully. Waheguru protects the dignity of His devotees. 1.
I am in Your shelter, oh my kind and omnipresent Waheguru; who else can look after me (my interests)! Pause.
Waheguru is fully present in the waters, on the land, and in the sky – He resides close to us and is not far away. (Some people show their religiosity) to please people; but they achieve no spirituality by doing so (actually, their ego gets a boost). One overcomes his ego only by connecting with Waheguru (by reciting His Naam with dedication). 2.
But only those begin worshipping Waheguru whom He prompts (motivates) when the jewel-

like precious Naam of Waheguru enlightens their mind. By doing so, the evil (immoral) thinking of the devotee is destroyed. With the benevolence of the Guru, he begins to recite Waheguru's Naam and attains the highest spiritual state. 3.
I pray to You with folded hands, but it (my prayer) will be successful only if You like (approve) it, oh my Lord. I pray to You that You be kind to me, and make me worship You so that Your slave, Nanak, always recites Your Naam. 4.2.

ਸੂਹੀ ਮਹਲਾ 5॥ ਧਨੁ ਸੋਹਾਗਨਿ ਜੋ ਪ੍ਰਭੂ ਪਛਾਨੈ॥ ਮਾਨੈ ਹੁਕਮੁ ਤਜੈ ਅਭਿਮਾਨੈ॥ ਪ੍ਰਿਅ ਸਿਉ ਰਾਤੀ ਰਲੀਆ ਮਾਨੈ॥ 1॥ ਸੁਨਿ ਸਖੀਏ ਪ੍ਰਭ ਮਿਲਣ ਨੀਸਾਨੀ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਤਜਿ ਲਾਜ ਲੋਕਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਸਖੀ ਸਹੇਲੀ ਕਉ ਸਮਝਾਵੈ॥ ਸੋਈ ਕਮਾਵੈ ਜੋ ਪ੍ਰਭ ਭਾਵੈ॥ ਸਾ ਸੋਹਾਗਨਿ ਅੰਕਿ ਸਮਾਵੈ॥ 2॥ ਗਰਬਿ ਗਹੇਲੀ ਮਹਲ ਨ ਪਾਵੈ॥ ਫਿਰਿ ਪਛੁਤਾਵੈ ਜਬ ਰੈਣਿ ਬਿਹਾਵੈ॥ ਕਰਮਹੀਣਿ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਵੈ॥ 3॥ ਬਿਨਉ ਕਰੀ ਜੇ ਜਾਣਾ ਦੂਰਿ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਜਨੁ ਨਾਨਕੁ ਗਾਵੈ ਦੇਖਿ ਹਦੂਰਿ॥ 4॥3॥

Suhi Mehla 5: Dhun(u) sohaagun(i) jo Prubh(u) puchhaanaiy. Maanaiy Huqam(u) tujaiy abhimaanaiy. Priyay siyoun raati ruliyaan maanaiy. 1. Soon sukhiyay Prubh miln neeshaani. Mun(u), tun(u) urp(i) tuj(i) laaj loakaani. 1. Ruhaou. Sukhee suhayli kuou sumjhaavaiy. Soyee kmaavaiy, jo Prubh bhaavaiy. Sa sohaagun(i) unk(i) smaavaiy. 2. Gerb guhayli Mehl na paavaiy. Phir(i) puchhutaavaiy jub raiyn(i) bihaavaiy. Kermheen(i) munmukh(i) dookh(u) paavaiy. 3. Binou kureen jay jaana door(i). Prubh abinaashi ruhhiya bhurpoor(i). Jun(u) Nanak(u) gaavaiy daykh(i) hudoor(i). 4.3.
Word Meaning: Sohaagun(i) = married to (connected with) God. Puchhaanaiy = recognize. Tujaiy = abandons. Abhimaanaiy = ego. Raati = imbued in love. Ruliyaan Maanaiy = enjoys life (union with God). 1. Sukhiyay = oh friend. Neeshaani = signs; recognition. Urp(i) = offer. Laaj = shame. Loakaani = of the people. Pause.
Unk(i) = in the heart. Smaavaiy = gets absorbed (connected with). 2.
Gerb Guhayli = possessed by (trapped in) ego. Mehl = Waheguru's Residence. Puchhutaavaiy = repents. Raiyn(i) = night (of life). Bihaavaiy = is over. Kermheen(i) = unlucky. Munmukh(i) = follower of own mind; Maya-worshipper. 3.
Binou = prayer. Abinaashi = immortal. Bhurpoor(i) =omnipresent. Hudoor(i) = near. 4.
MEANING: Fortunate and praise-worthy is the devotee who recognizes (makes connection with) Waheguru, obeys His Will, and abandons her ego; she is considered to be the real beloved of Waheguru. Imbued in His love, such a devotee enjoys her union with Him. 1.
When someone asks such a devotee about the signs of union with Waheguru (the ways to connect with Him), the response is: Disregarding the shaming (taunting) of the people, the devotee needs to offer their body and mind in Waheguru's service, oh my friend. Pause. The friend further advises that the devotee should do only those things which Waheguru wants Him to do (noble deeds, honest earnings, and reciting His Naam). Such a devotee gets absorbed in the love of Waheguru (merges with Him). 2.
On the other hand, an individual who is possessed by his ego never achieves union with Waheguru and repents when the night of his life is over. The follower of his mind (Maya-engrossed) is unfortunate and suffers in life. 3.
I will send Waheguru a message only if I think He lives far away, but the immortal Waheguru is present everywhere (so I do not need to send any message). I am His slave, and sing His praise with the belief that He is close to me, oh Nanak. 4.3.

ਸੂਹੀ ਮਹਲਾ 5॥ ਗ੍ਰਿਹੁ ਵਸਿ ਗੁਰਿ ਕੀਨਾ ਹਉ ਘਰ ਕੀ ਨਾਰਿ॥ ਦਸ ਦਾਸੀ ਕਰਿ ਦੀਨੀ ਭਤਾਰਿ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਮੈ ਘਰ ਕੀ ਜੋੜੀ॥ ਆਸ ਪਿਆਸੀ ਪਿਰ ਕਉ ਲੋੜੀ॥ 1॥ ਕਵਨ ਕਹਾ ਗੁਨ ਕੰਤ ਪਿਆਰੇ॥ ਸੁਘੜ ਸਰੂਪ ਦਇਆਲ ਮੁਰਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਤੁ ਸੀਗਾਰੁ ਭਉ ਅੰਜਨੁ ਪਾਇਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੰਬੋਲੁ ਮੁਖਿ ਪਾਇਆ॥ ਕੰਗਨ ਬਸਤ੍ਰ ਗਹਨੇ ਬਨੇ ਸੁਹਾਵੇ॥ ਧਨ ਸਭ ਸੁਖ ਪਾਵੈ ਜਾ ਪਿਰੁ ਘਰਿ ਆਵੈ॥ 2॥ ਗੁਣ ਕਾਮਣ ਕਰਿ ਕੰਤੁ ਰੀਝਾਇਆ॥ ਵਸਿ ਕਰਿ ਲੀਨਾ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਸਭ ਤੇ ਊਚਾ ਮੰਦਰੁ ਮੇਰਾ॥ ਸਭ ਕਾਮਣਿ ਤਿਆਗੀ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮ ਮੇਰਾ॥ 3॥ ਪ੍ਰਗਟਿਆ ਸੂਰੁ ਜੋਤਿ ਉਜਿਆਰਾ॥ ਸੇਜ ਵਿਛਾਈ ਸਰਧ ਅਪਾਰਾ॥ ਨਵ ਰੰਗ ਲਾਲੁ ਸੇਜ ਰਾਵਣ ਆਇਆ॥ ਜਨ ਨਾਨਕ ਪਿਰ ਧਨ ਮਿਲਿ ਸੁਖੁ ਪਾਇਆ॥ 4॥4॥

Suhi Mehla 5: Greh(u) vuss(i) Gur(i) keena, huoun ghur kee naar(i). Dus daasi kur(i) deeni Bhutaar(i). Sugul smuggri mein ghur kee jorri. Aas piyaasi Pir kuou lorreen. 1. Kuvun kuhaan goon Kunt Piyaray. Sooghurr sroop Duyyaal Mooraaray. 1. Ruhou. Sat(u) seegaar(u) bhuou unjun(u) paaya. Amrit Naam(u) tumboal(u) mookh(i) paaya. Kungun, bustar, gehnay, bunay soohaavay. Dhun subh sookh paavaiy ja Pir(u) ghur(i) aavaiy. 2. Goon kaamun kur(i) kunt reejhaaya. Vuss(i) kur(i) leena, Gur(i) bherm(u) chookaaya. Subh tay oocha mundar(u) mayra. Subh kaamun(i) tiyaagi, Priyou Preetum mayra. 3. Pergutiya soor(u) Jot(i) oojiyaara. Sayj vichhaayee sherdh apaara. Nuv rung Laal(u) sayj raavun aaya. Jun Nanak Pir dhun mil(i) sookh(u) paaya. 4.4.

Word Meaning: Greh(u) = home; heart; mind. Vuss(i) = control. Naar(i) = mistress; owner. Dus = the ten senses. Daasi = slaves. Bhutaar(i) = husband (Waheguru). Sugul = all. Smuggri = the needed ingredients (noble qualities). Jorri = gathered; acquired. Aas Piyaasi = thirsty (desirous) in hope. Lorreen = wish for. 1.

Kuvun = which. Kunt = (of) the husband (Waheguru). Sooghurr = wise. Sroop = attractive appearance. Mooraaray = a name for God. Pause.

Sat(u) Seegaar = adornment of high character. Bhuou = fear (of God). Unjun(u) = kohl. Tumboal(u) = a betel leaf wrap containing areca nut. Kungun = bracelets. Bustar = (expensice) clothes. Gehnay = ornaments. Soohaavay = comforting. 2.

Goon Kaamun = the charming qualities. Reejhaaya = pleased; caused to like. Bherm(u) Chookaaya = removed misgivings. Mundar = mansion (spiritual state). Kaamun(i) = women (devotees). Tiyaagi = discarded; rejected. Preetum = dear (husband). 3.

Pergutiya = appeared. Soor(u) = sun; enlightenment. Jot(i) = Waheguru's Light (Supreme soul). Oojiyaara = light. Sayj Vichhaayee = prepared bed of heart. Sherdh Appara = with unlimited reverence. Nuv Rung = in new spirits. Laal(u) = dear (Waheguru). Raavun = to enjoy. Dhun = woman; wife. 4.

MEANING: My Waheguru has given me control over my mind, and now I am its mistress (ruler). My husband (Waheguru) has made my ten senses my slaves. I have acquired all the needed noble qualities for union with God, and now I am waiting impatiently with a great hope. 1. My Waheguru-Husband has countless virtues, so which ones should I describe? He is wise and highly attractive. Pause.

I have adorned myself with high character and have put the kohl of His fear in the eyes of my mind. Some people find chewing a betel-leaf wrap with areca nut in it enjoyable, but I have put Waheguru's Naam in my mouth (tongue) to enjoy bliss. (Like a bride) who finds her bracelets, rich clothes, and her ornaments comforting only when her husband comes home (I am also waiting for my Waheguru-Husband). 2.

The Guru cleared all my misgivings about Maya as a result of which I have acquired the charming qualities (good moral character, obeying the Will of Waheguru, etc.) to please my Waheguru-Husband, because of which I have been able to control Him (He loves me and

fulfills my needs). Now, my spiritual state is at its highest. Rejecting all other women (human brides), Waheguru alone is my husband now. 3. I have decorated my heart for my Waheguru with extreme reverence as the bed which has been enlightened by the bright light of Waheguru's Soul. My dear Waheguru comes to my heart-bed in a new spirit every time. The devotee and the Lord enjoy each other's company, oh Nanak. 4.4.

ਸੂਹੀ ਮਹਲਾ 5॥ ਉਮਕਿਓ ਹੀਉ ਮਿਲਨ ਪ੍ਰਭ ਤਾਈ॥ ਖੋਜਤ ਚਰਿਓ ਦੇਖਉ ਪ੍ਰਿਅ ਜਾਈ॥ ਸੁਨਤ ਸਦੇਸਰੋ ਪ੍ਰਿਅ ਗ੍ਰਿਹਿ ਸੇਜ ਵਿਛਾਈ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ ਤਉ ਨਦਰਿ ਨ ਪਾਈ॥ 1॥ ਕਿਨ ਬਿਧਿ ਹੀਅਰੋ ਧੀਰੈ ਨਿਮਾਨੋ॥ ਮਿਲੁ ਸਾਜਨ ਹਉ ਤੁਝੁ ਕੁਰਬਾਨੋ॥ 1॥ ਰਹਾਉ॥ ਏਕਾ ਸੇਜ ਵਿਛੀ ਧਨ ਕੰਤਾ॥ ਧਨ ਸੂਤੀ ਪਿਰੁ ਸਦ ਜਾਗੰਤਾ॥ ਪੀਓ ਮਦਰੋ ਧਨ ਮਤਵੰਤਾ॥ ਧਨ ਜਾਗੈ ਜੇ ਪਿਰੁ ਬੋਲੰਤਾ॥ 2॥ ਭਈ ਨਿਰਾਸੀ ਬਹੁਤੁ ਦਿਨ ਲਾਗੇ॥ ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਸਗਲੇ ਝਾਗੇ॥
(ਅੰਗ 738)॥ ਖਿਨੁ ਰਹਨੁ ਨ ਪਾਵਉ ਬਿਨੁ ਪਗ ਪਾਗੇ॥ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਪ੍ਰਭੁ ਮਿਲਹ ਸਭਾਗੇ॥ 3॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਤਸੰਗਿ ਮਿਲਾਇਆ॥ ਬੂਝੀ ਤਪਤਿ ਘਰਹਿ ਪਿਰੁ ਪਾਇਆ॥ ਸਗਲ ਸੀਗਾਰ ਹੁਣਿ ਮੁਝਹਿ ਸੁਹਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਰਮੁ ਚੁਕਾਇਆ॥ 4॥ ਜਹ ਦੇਖਾ ਤਹ ਪਿਰੁ ਹੈ ਭਾਈ॥ ਖੋਲ੍ਹਿਓ ਕਪਾਟੁ ਤਾ ਮਨੁ ਠਹਰਾਈ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 5.

Suhi Mehla 5: Oomkiyo heeou miln Prubh taayeen. Khojut churiyo, daykhoun Priay jaayee. Soonut sundayshro, Priyay greh(i) sayj vichhaayee. Bhem(i), bherm(i) aayo tuou nudr(i) na paayee. 1. Kin bidh(i) heeuro dheeraiy nimaano. Mil(u) saajun, huoun toojh(u) koorbaano. 1. Ruhaou. Aika sayj vichhi dhun Kunta. Dhun sooti, Pir(u) sud jaagnta. Peeyo mudro, dhun mutvunta. Dhun jaagaiy jay Pir boalunta. 2. Bhuyee niraasi, buhout(u) din laagay. Days disuntar mein suglay jhaagay.

(PAGE 738): Khin(u) rehn na paavoun bin(u) pug paagay. Hoyay kirpaal Prubh mileh subhaagay. 3. Bhuyyo kirpaal(u) Satsung(i) milaaya. Boojhi tupt(u) ghureh(i) Pir(u) paaya. Sugul seegaar hoon(i) moojheh(i) soohaaya. Kuhou Nanak Gur bherm chookaaya. 4. Jeh daykhaan teh Pir(u) haiy bhaayee. Khohliyo kpaat(u) ta mun(u) tthehraayee.1. Rhaou Dooja.5

Word Meaning: Oomkiyo = highly enthusiastic. Heeou = heart. Khojut Churiyo = set out in search of. Sundahshro = message; news. Greh(i) = in the heart. Bherm(i), Bherm(i) = wandering around. Nudr(i) = sight. 1.
Kin Bidh(i) = in what way. Heeuro = heart. Dheeraiy = peaceful; have patience. Nimaano = poor; humble. Koorbaano = sacrifice. Pause.
Sayj Vichhi = bed is set. Sooti =asleep; unaware of Waheguru's presence. Jaagunta = awake (to look after His creation). Mudro = liquor of worldly comforts. Mutvunta = intoxicated. Jaagaiy = awakes; becomes aware. Boalunta = calls. 2.
Niraasi = disappointed. Disuntar = foreign (unknown) territories. Jhaagay = endured difficulties. Khin = a moment. Pug Paagay = touching the feet (show respect in person). Subhaagay = lucky. 3.
Bhuyyo = became. Satsung(i) = company of holy saints (Guru). Boojhi = put out; quenched. Tupt = heat; fire (of desires). Ghureh(i) = in the heart. 4.
Kpaat = (mental) door. Tthehraayee = became restful (stable). Second Pause.

MEANING: When I heard the message (news) that Waheguru comes to reside in His devotee's heart, I made my heart bed for Him, and became highly enthusiastic to see Him. I set out to search for Him, but after wandering everywhere, I could not see Him. 1.
How can my humble heart gain patience (without seeing Him)? Kindly allow me to see You, oh my dear Lord; I will gladly sacrifice my life for You. Pause.

(Because Waheguru resides in every heart), The human heart is the bed for both – Waheguru and the human bride (soul). However, the bride is asleep (unaware of the presence of Waheguru in her heart), whereas Waheguru is always awake to look after his creation. The human bride is intoxicated with the liquor of worldly comforts, and awakens (to the reality of human life) only when Waheguru gives her a call (prompts her). 2.
I endured the difficulties of searching for Waheguru in unfamiliar territories, but I was deeply disappointed when I could not find him, even after a long search. Now, I cannot live without touching His Feet (showing my reverence face-to-face) even if for a short moment. He connects His lucky devotees with Him when He becomes kind to them. 3.
When Waheguru became kind to me, He connected me with the company of the holy saints, by whose grace I realized my dear Husband (Waheguru) in my own heart, thereby putting out the fire of my worldly desires. The Guru removed (cleared) all my misgivings, and now my adornments (of noble qualities) became very comforting to me, oh Nanak. 4.
The Guru opened the door of my mind to realize Waheguru, whereby my mind became peaceful. Now I find my dear Waheguru wherever I look. Second Pause. 5.

ਸੂਹੀ ਮਹਲਾ 5॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮ੍ਹਾਲੀ ਮੋਹਿ ਨਿਰਗੁਨ ਕੇ ਦਾਤਾ ਰੇ॥ ਬੈ ਖਰੀਦੁ ਕਿਆ ਕਰੇ ਚਤੁਰਾਈ ਇਹੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਥਾਰੇ॥ 1॥ ਲਾਲ ਰੰਗੀਲੇ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਤੇਰੇ ਦਰਸਨ ਕਉ ਹਮ ਬਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭੁ ਦਾਤਾ ਮੋਹਿ ਦੀਨੁ ਭੇਖਾਰੀ ਤੁਮ੍ਹ ਸਦਾ ਸਦਾ ਉਪਕਾਰੇ॥ਸੋ ਕਿਛੁ ਨਾਹੀ ਜਿ ਮੈ ਤੇ ਹੋਵੈ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ॥ 2॥ ਕਿਆ ਸੇਵ ਕਮਾਵਉ ਕਿਆ ਕਹਿ ਰੀਝਾਵਉ ਬਿਧਿ ਕਿਤੁ ਪਾਵਉ ਦਰਸਾਰੇ॥ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਅੰਤੁ ਨ ਲਹੀਐ ਮਨੁ ਤਰਸੈ ਚਰਨਾਰੇ॥ 3॥ ਪਾਵਉ ਦਾਨੁ ਢੀਠੁ ਹੋਇ ਮਾਗਉ ਮੁਖਿ ਲਾਗੈ ਸੰਤ ਰੇਨਾਰੇ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਪ੍ਰਭਿ ਹਾਥ ਦੇਇ ਨਿਸਤਾਰੇ॥ 4॥6॥

Suhi Mehla 5: Kiyya goonTayray saar(i) smaahleen moh(i) nirgoon kay Daata ray. Baiy-khureed kiyya kuray chuturaayee,eh(u) jeeo, pind(u) subh(u) Thaaray. 1. Laal rungeelay Preetum munmohan, Tayray dershun kuou hum baaray. 1. Ruhaou. Prubh daata, moh(i) deen bhaykhaari, Toomh sudaa, sudaa oopkaaray. So kichh(u) naahi j(i) mein tay hovaiy mayray Ttaakur Agumm Apaaray. 2. Kiyya sayv kmaavoun, kiyya keh(i) reejhaavoun, bidh(i) kit(u) paavoun dersaaray. Mit(i) nuhee paayiyaiy, unt(u) na luhhiyaiy, mun(u) tursaiy Churnaaray. 3. Paavo daan(u), dheetth(u) hoyay maangoun, mookh(i) laagaiy Sunt raynaaray. Jun Nanak kuou Gur(i) kirpa dhaari, Prubh(i) haath dayay nistaaray. 4.6.
Word Meaning: Kiyya Goon = what qualities. Saar(i) = worth. Smaahleen = I remember. Nirgoon = devoid of any virtue. Daata = provider; Lord. Baiy-Khreed(u) = who has surrendered all rights. Chuturaayee = smartness. Pind(u) = body. Thaaray = Yours. 1. Laal = extremely dear. Rungeelay = colourful; carefree. Munmohan = mind-captivating. Pause. Deen = poor; humble. Bhaykhaari = beggar. Oopkaaray = doing selfless favours. Agumm = unreachable. Apaaray = limitless. 2. Sayv Kmaavoun = serve. Reejhaavoun = please; earn your favour. Bidh(i) Kit = by what means. Dersaaray = sight. Mit(i) = measurement. Unt(u) = end; limits. Luhhiyaiy = acquire. Tyrsaiy = yearns for. Churnaaray = (holy) feet. 3. Daan(u) = donation. Dheetth = shamelessly; persistently. Raynaaray = dust of the feet. Nistaaray = salvages.4.
MEANING: I have no virtue, but You have so many of them that I do not know which of those should I remember (recall) to sing Your worth (grandeur), oh my Lord, Waheguru. I have no right even on my body and my mind (wisdom) because even they are given by You, so what smartness can I use to sing Your praise, oh my Lord. 1.

I am all sacrifice for Your sight, oh, my dear, carefree, and mind-captivating, Lord. Pause. You are the provider of all our necessities, and do selfless favours to us all the time, while I am a poor beggar at Your Door; there is nothing that I am capable of doing, oh the inaccessible and the limitless Lord. 2. What kind of service can I render to please You so that I may have Your holy sight, oh Waheguru. We cannot find Your limits and Your end; I only yearn for Your holy Feet (sight, or the Naam), oh Lord. 3.
I shamelessly (persistently) beg for the dust of the Feet of the Guru (His Shabad) to put in my mouth (on my tongue to recite), oh my Waheguru. Waheguru salvages all those devotees who earn the favour of the Guru, oh Nanak. 4.6.

ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੇਵਾ ਥੋਰੀ ਮਾਗਨੁ ਬਹੁਤਾ॥ ਮਹਲੁ ਨ ਪਾਵੈ ਕਹਤੋ ਪਹੁਤਾ॥ 1॥ ਜੋ ਪ੍ਰਿਅ ਮਾਨੇ ਤਿਨ ਕੀ ਰੀਸਾ॥ ਕੂੜੇ ਮੂਰਖ ਕੀ ਹਾਠੀਸਾ॥ 1॥ ਰਹਾਉ॥ ਭੇਖ ਦਿਖਾਵੈ ਸਚੁ ਨ ਕਮਾਵੈ॥ ਕਹਤੋ ਮਹਲੀ ਨਿਕਟਿ ਨ ਆਵੈ॥ 2॥ ਅਤੀਤੁ ਸਦਾਏ ਮਾਇਆ ਕਾ ਮਾਤਾ॥ ਮਨਿ ਨਹੀ ਪ੍ਰੀਤਿ ਕਹੈ ਮੁਖਿ ਰਾਤਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਿਨਉ ਸੁਨੀਜੈ॥ ਕੁਚਲੁ ਕਠੋਰੁ ਕਾਮੀ ਮੁਕਤੁ ਕੀਜੈ॥ 4॥ ਦਰਸਨ ਦੇਖੇ ਕੀ ਵਡਿਆਈ॥ ਤੁਮ੍ਹ ਸੁਖਦਾਤੇ ਪੁਰਖ ਸੁਭਾਈ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 1॥7॥
Suhi Mehla 5, Ghur(u) 3: Ek Onkar, Satgur Persad(i). Sayva thori, maangun buhouta. Mehl(u) na paavaiy, kehto puhouta. 1. Jo Priyay maanay, tin kee reesa. Koorray moorukh kee haattheesa. 1. Ruhaou. Bhaykh dikhaavaiy, Sach(u) na kmaavaiy. Kehto Mehleen, nicket(i) na aavaiy. 2. Ateet(u) sudaayay, Maya ka maata. Mun(i) nuhee preet(i), kuhaiy mookh(i) raata. 3. Kuhou Nanak Prubh binou sooneejaiy. Koochul(u), kuttthor(i), kaami, mookut(u) keejaiy. 4. Dershun daykhay kee vudiyaayee. Toomh Sookhdaatay Purakh soobhaayee. Ruhaou Dooja. 1.7.
Word Meaning: Sayva = service (to others or to Waheguru). Maangun = demands. Mehl(u) = Waheguru's Residence (union with Him). Kehto = says; claims. Puhouta = reached. 1. Priyay = dear Waheguru. Maanay = recognized; honoured. Reesa = compete with. Koorraiy = false; fake. Haattheesa = shamelessness. Pause. Bhaykh = religious outlook. Sach(u) = religiosity; noble deeds. Mehlee = resident of Waheguru's Mansion. Nicket(i) = close. 2.
Ateet(u) = detached from Maya. Sudaayay = calls self. Maata = intoxicated. Raata = imbued. 3. Binou = prayer. Koochul(u) = immoral. Kutthor(i) = stone-hearted; ruthless. Kaami = lustful. Mookut(u) = emancipate. 4.
Vudiyaayee = honour. Sookhdaatay = source of comforts. Soobhaayee = loving. Pause II.
MEANING: (The foolish Maya-engrossed man) has too many demands in return for a very little service to Waheguru (recite His Naam or accept His Will). He has no access to Waheguru, yet tells people that he has reached the Residence of Waheguru (has connected with Him). 1. Such a shameless and foolish dealer in perishables emulates (competes with) the true devotees of Waheguru Pause.
Outwardly, he presents himself as a religious person, but does not perform any spiritual deed (does not recite Waheguru's Naam). He claims to be a resident of Waheguru's Palace (connected with Him), but is not anywhere near Him. 2.
Intoxicated with (fully engrossed in) his wealth, he calls himself a renouncer of the world; has no love for Waheguru, yet proclaims himself to be fully imbued in His love. 3.
I pray to Waheguru that even though the man is immoral, ruthless, and lustful, please, be kind, and emancipate him. 4. You are loving and a source of all comforts; kindly bestow us with the honour of Your holy sight, oh Waheguru. Pause II. 1.7.

ਸੂਹੀ ਮਹਲਾ 5॥ ਬੁਰੇ ਕਾਮ ਕਉ ਊਠਿ ਖਲੋਇਆ॥ ਨਾਮ ਕੀ ਬੇਲਾ ਪੈ ਪੈ ਸੋਇਆ॥ 1॥ ਅਉਸਰੁ ਅਪਨਾ ਬੂਝੈ ਨ ਇਆਨਾ॥ ਮਾਇਆ ਮੋਹ ਰੰਗਿ ਲਪਟਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਲੋਭ ਲਹਰਿ ਕਉ ਬਿਗਸਿ ਫੂਲਿ ਬੈਠਾ॥ ਸਾਧ ਜਨਾ ਕਾ ਦਰਸ ਨ ਡੀਠਾ॥ 2॥ ਕਬਹੂ ਨ ਸਮਝੈ ਅਗਿਆਨੁ ਗਵਾਰਾ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਲਪਟਿਓ ਜੰਜਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਬਿਖੈ ਨਾਦ ਕਰਨ ਸੁਣਿ ਭੀਨਾ॥ ਹਰਿ ਜਸੁ ਸੁਨਤ ਆਲਸੁ ਮਨਿ ਕੀਨਾ॥ 3॥ ਦ੍ਰਿਸਟਿ ਨਾਹੀ ਰੇ ਪੇਖਤ ਅੰਧੇ॥ ਛੋਡਿ ਜਾਹਿ ਝੂਠੇ ਸਭਿ ਧੰਧੇ॥ 1॥ ਰਹਾਉ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਬਖਸ ਕਰੀਜੈ॥
(ਅੰਗ 739)॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਸਾਧ ਸੰਗੁ ਦੀਜੈ॥ 4॥ ਤਉ ਕਿਛੁ ਪਾਈਐ ਜਉ ਹੋਈਐ ਰੇਨਾ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਤਿਸੁ ਨਾਮੁ ਲੈਨਾ॥ 1॥ ਰਹਾਉ॥ 2॥8॥

Suhi Mehla 5: Booray kaam kuou ootth(i) khuloya. Naam kee bayla paiy, paiy soya. 1. Aousur(u) apna boojhaiy na iyaana. Maya moh rung(i) luptaana. 1. Ruhaou. Lobh lehr(i) kuou bigus(i) phool(i) baiyttha. Sadh junaa ka ders na deettha. 2. Kubhoon na sumjhaiy ugiyaan guvaara. Buhour(i), buhour(i) luptiyo junjaara. 1. Ruhou. Bikhaiy naad kurn soon(i) bheena. Hur(i) jus(u) soonut aalus(u) mun(i) keena. 3. Drisht(i) naahi ray paykhut undhay. Chhoad(i) jaah(i) jhootthay subh(i) dhundhay. 1. Ruhaou. Kuhou Nanak Prubh bukhsh kreejaiy.

(PAGE 739): Kur(i) kirpa moh(i) Sadh sung(u) deejaiy. 4. Tuou kichh(u) paayiyaiy juou hoyiyaiy Rayna. Jiseh(i) boojhaayay tis(u) Naam(u) laiyna. 1. Ruhaou. 2.8.

Word Meaning: Booray Kaam = immoral deeds. Bayla = time. 1.
Aousur = opportunity. Boojhaiy = understands. Iyaana = ignorant. Rung(i) Luptaana = deeply attached in love. Pause.
Lobh Lehr(i) = wave of greed. Bigus(i) Phool(i) = becomes ecstatic. Deettha = saw. 2.
Ugiyaan = uninformed. Guvaara = foolish. Buhour = again. Junjaara = tasks that bond more with Maya. Pause. Bikhaiy Naad = filthy music (songs). Kurn = ears. Bheena = deeply enjoys. Hur(i) Jus(u) = Waheguru's praise. Aalus(u) = laziness. 3.
Drisht(I) Naahi = cannot see. Paykhut = have eyes to see. Jhootthay = false. Pause.
Bukhsh Kreejaiy = do favour. Sadh Sung(u) = the company of the Guru. 4.
Tuou = only then. Juou = when. Rayna = dust of the feet (ego-free). Pause.

MEANING: The ignorant man does not realize the importance of the opportunity of the human life given to him (by Waheguru to connect with Him); and for his love for Maya, he clings to it. Pause. He wakes up early to commit some evil deeds, but sleeps in at the time of recitation of the Naam. 1.
His becomes ecstatic with a wave of greed in his mind, but never goes (makes an effort) to have a sight of the holy saints (to listen to their advice). 2. The ignorant and the foolish man never realizes his real objective in life, and sticks to the Maya-rooted affairs again and again. 1. Pause. He gets imbued in (enjoys) listening to filthy songs and music, but shows indolence in listening to Waheguru's praise. 3.
Cannot you see that you leave all the worldly affairs behind when you die, oh, the blind man? Pause. I, Nanak, pray to Waheguru that He kindly puts me in the shelter of the Guru with His benevolence. 4. One acquires such a company of the Guru only if one gets rid of one's ego and acquires humbleness. Only that individual recites Waheguru's Naam whom He gives the wisdom to do so. Pause. 2.8.

ਸੂਹੀ ਮਹਲਾ 5॥ ਘਰ ਮਹਿ ਠਾਕੁਰੁ ਨਦਰਿ ਨ ਆਵੈ॥ ਗਲ ਮਹਿ ਪਾਹਣੁ ਲੈ ਲਟਕਾਵੈ॥ 1॥ ਭਰਮੇ ਭੂਲਾ ਸਾਕਤੁ ਫਿਰਤਾ॥ ਨੀਰੁ ਬਿਰੋਲੈ ਖਪਿ ਖਪਿ ਮਰਤਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਪਾਹਣ ਕਉ ਠਾਕੁਰੁ ਕਹਤਾ॥ ਓਹੁ ਪਾਹਣੁ ਲੈ ਉਸ ਕਉ ਡੁਬਤਾ॥ 2॥ ਗੁਨਹਗਾਰ ਲੂਣ ਹਰਾਮੀ॥ ਪਾਹਣ ਨਾਵ ਨਾ ਪਾਰਗਿਰਾਮੀ॥ 3॥

ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਠਾਕੁਰੁ ਜਾਤਾ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਬਿਧਾਤਾ॥ 4॥3॥9॥

Suhi Mehla 5: Ghur meh(i) Tthaakur(u) nudr(i) na aavaiy. Gul meh(i) paahun(u) laiy lutkaavaiy. 1. Bhermay bhoola saakut(u) phirta. Neer(u) birolaiy, khup(i), khup(i) merta. 1. Ruhaou. Jis(u) paahun kuou Tthaakur(u) kehta. Oh(u) paahun(u) laiy oos kuou doobta. 2. Gunehgaar loon huraami. Paahun naav na paargiraami. 3. Gur mil(i) Nanak Tthaakur(u) jaata. Jul(i), thul(i), muhhiul(i) Poorun Bidhaata. 4.3.9.

Word Meaning: Ghur(i) Meh(i) = in the house (heart). Tthaakur(u) = Lord; Waheguru. Paahun(u) = stone idol. Lutkaavaiy = hangs (put around the neck). 1.
Bhermay Bhoola = lost in misgivings. Saakut = Maya-engrossed. Birolaiy = churns. Khup(i) Khup(i) Merta = suffers in worthless tasks. Pause.
Gunehgaar = guilty. Loon-Huraami = thankless; disloyal. Naav = boat. Paargiraami = reach the other end. 3. Jaata = recognized; made connection. Muhhiul = sky. Bidhaata = carver of our fates. 4.

MEANING: The Maya-engrossed individual does not recognize the omnipresent Waheguru in his heart and hangs the stone idol around his neck (as a show-off). 1.
Such a person is misled by his misbeliefs and gains no spirituality. His approach is as futile as churning water. Pause.
The stone, which he believes to be the Lord, causes him to drown in the sea of Maya. 2.
A Maya-engrossed person is ungrateful and disloyal to Waheguru (the provider of everything). One cannot be ferried to the other end (of a river or a sea) on a boat of stone. 3. I realized the Lord (Waheguru), who is the carver of our fates, in the shelter of the Guru, and now I see Him in the waters, on the land, and in the sky, oh Nanak. 4.3.9.

ਸੂਹੀ ਮਹਲਾ 5॥ ਲਾਲਨੁ ਰਾਵਿਆ ਕਵਨ ਗਤੀ ਰੀ॥ ਸਖੀ ਬਤਾਵਹੁ ਮੁਝਹਿ ਮਤੀ ਰੀ॥ 1॥ ਸੂਹਬ ਸੂਹਬ ਸੂਹਵੀ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੈ ਰੰਗਿ ਰਤੀ॥ 1॥ ਰਹਾਉ॥ ਪਾਵ ਮਲੋਵਉ ਸੰਗਿ ਨੈਨ ਭਤੀਰੀ॥ ਜਹਾ ਪਠਾਵਹੁ ਜਾਉ ਤਤੀ ਰੀ॥ 2॥ ਜਪ ਤਪ ਸੰਜਮ ਦੇਉ ਜਤੀ ਰੀ॥ ਇਕ ਨਿਮਖ ਮਿਲਾਵਹੁ ਮੋਹਿ ਪ੍ਰਾਨਪਤੀ ਰੀ॥ 3॥ ਮਾਨੁ ਤਾਨੁ ਅਹੰਬੁਧਿ ਹਤੀ ਰੀ॥ ਸਾ ਨਾਨਕ ਸੋਹਾਗਵਤੀ ਰੀ॥ 4॥4॥10॥

Suhi Mehla 5: Laalun(u) raaviya kuvun gutee ree. Sukhee butaavhou moojheh(i) mute ree. Soohub, soohub, soovhee. Apnay preetum kaiy rung(i) rutee. 1. Ruhaou. Paanv mulovoun sung(i) naiyn bhuteeri. Juhaan putthaavhou, jaaoun tutee ree. 2. Jup, tup, sunjum, dayoun jute ree. Ikk nimukh milaavhou Praanputee ree. 3. Maan(u), taan(u), uhunboodh(i) hutee ree. Sa Nanak sohaagvutee ree. 4.4.10.

Word Meaning: Laalun(u) = extremely dear (Waheguru). Raaviya = enjoyed. Gutee = means. Mutee = wisdom; advice. 1.
Soohub = beautiful pink colour. Soohvi = looking pretty. Rung(i) = imbued in love. Pause. Paanv Mulovoun = massage feet (sign of reverence). Naiyn Bhuteeri = eye lashes. Putthaavou = send. Tutee = there; right away. 2.
Jup = recitation of some mantras. Tup = self-affliction. Sunjum = efforts to control senses. Jutee = celibacy. Nimukh = moment. Praan Putee = the Lord of life.
Maan(u) = pride. Taan(u) = power. Uhunboodh(i) = thoughts of ego. Hutee = killed; destroyed. Sa = that. Sohaagvutee = loved by husband. 4.

MEANING: Imbued with the love of your Dear (Waheguru), you look very pretty, like the beautiful pink colour (with a glow on your face), oh my friend. Pause.
Would you please tell me what means you have used to enjoy the company of the Lord? 1. I will massage your feet with my eyelashes (serve you with love and respect), and will go wherever you send me, right away. 2.

I will give up all the common rituals of recitation of mantras, endurance of hardships, trying to control my senses, and observing celibacy if you will connect me with the Lord of my life (Waheguru) - even if it is for a short moment, oh my friend. 3.
(My friend advised me) that only that human bride can get married to (enjoy union with) Waheguru, who gives up her pride, power, and kills her thinking of selfishness and ego, oh Nanak. 4.4.10.

ਸੂਹੀ ਮਹਲਾ 5॥ ਤੂੰ ਜੀਵਨੁ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ ਤੁਝ ਹੀ ਪੇਖਿ ਪੇਖਿ ਮਨੁ ਸਾਧਾਰਾ॥ 1॥ ਤੂੰ ਸਾਜਨੁ ਤੂੰ ਪ੍ਰੀਤਮੁ ਮੇਰਾ॥ ਚਿਤਹਿ ਨ ਬਿਸਰਹਿ ਕਾਹੂ ਬੇਰਾ॥1॥ ਰਹਾਉ॥ ਬੈਖਰੀਦੁ ਹਉ ਦਾਸਰੋ ਤੇਰਾ॥ ਤੂੰ ਭਾਰੋ ਠਾਕੁਰ ਗੁਣੀ ਗਹੇਰਾ॥2॥ ਕੋਟਿ ਦਾਸ ਜਾ ਕੈ ਦਰਬਾਰੇ॥ ਨਿਮਖ ਨਿਮਖ ਵਸੈ ਤਿਨ੍ਹ ਨਾਲੇ॥ 3॥ ਹਉ ਕਿਛੁ ਨਾਹੀ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥ ਓਤਿ ਪੋਤਿ ਨਾਨਕ ਸੰਗਿ ਬਸੇਰਾ॥ 4॥5॥11॥
Suhi Mehla 5: Toon jeevun((u) praan adhaara. Toojh hee paykh(i), paykh(i) mun(u) sadhaara. 1. Toon saajun(u), Toon preetum mayra. Chiteh(i) na bisreh(i) kaahoo bayra. 1. Ruhaou. Baiykhareed(u), huoun daasro Tayra. Too bhaaro Tthaakur gooni, guhayra. 2. Koat(i) daas Ja kaiy Durbaaray. Nimukh, nimukh, vusaiy tinh naalay. 3. Huoun kichh(u) naahi, subh(u) kichh(u) Tayra. Oat(i), poat(i), Nanak sung(i) busayra. 4.5.11.
Word Meaning: Praan Adhaara = support (basis) of life. Paykh(i) = to see. 1.
Chiteh(i) = from the mind. Bisreh(i) = get forgotten. Kaahoo Bayra = any time. Pause. Baiykhureed(u) = who has surrendered all his rights. Bhaaro = great. Gooni Guhayra = deep (sea of virtues). 2. Nimukh, Nimukh = every moment. 3.
Oat(i) Poat(i) = fully mixed like the cross threads in fabric. Busayra = living. 4
MEANING: You are the support of my life, and my mind acquires strength (to fight against the attractions of Maya) to see You, oh my Waheguru. 1.
You are my friend and my dear (my love); I do not want to forget You any time, oh my Lord. Pause. You are a deep (sea) of all the virtues, and I am a slave of Yours, and have surrendered all my rights to You. 2. You have countless devotees in Your Court whom You reside with, every moment. 3.
I, Nanak, am a non-entity, as all that I have is given by You. I am mixed with You by mind like the cross threads in fabric, oh Waheguru. 4.5.11.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸੂਖ ਮਹਲ ਜਾ ਕੇ ਊਚ ਦੁਆਰੇ॥ ਤਾ ਮਹਿ ਵਾਸਹਿ ਭਗਤ ਪਿਆਰੇ॥ 1॥ ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ॥ ਵਿਰਲੈ ਕਾਹੂ ਨੇੜ੍ਹਹੁ ਡੀਠੀ॥ 1॥ ਰਹਾਉ॥ ਤਹ ਗੀਤ ਨਾਦ ਅਖਾਰੇ ਸੰਗਾ॥ ਊਹਾ ਭਗਤ ਕਰਹਿ ਹਰਿ ਰੰਗਾ॥ 2॥ ਤਹ ਮਰਣੁ ਨ ਜੀਵਣੁ ਸੋਗੁ ਨ ਹਰਖਾ॥ ਸਾਚ ਨਾਮ ਕੀ ਅੰਮ੍ਰਿਤ ਵਰਖਾ॥ 3॥ ਗੁਹਜ ਕਥਾ ਇਹ ਗੁਰ ਤੇ ਜਾਣੀ॥ ਨਾਨਕੁ ਬੋਲੈ ਹਰਿ ਹਰਿ ਬਾਣੀ॥ 4॥6॥12॥
Suhi Mehla 5: Sookh mehl ja kay ooch dooaaray. Ta meh(i) vaaseh(i) bhagat piyaaray. 1. Sehj kutha Prubh kee ut(i) meetthi. Virlaiy kaahoo nayturoun deetthi. 1. Ruhaou. Teh geet naad akhaaray sunga. Oohaan bhagat kureh(i) Hur(i) runga. 2. Teh mern(u) na jeevun(u), soag(u) na herkha. Saach Naam kee Amrit verkha. 3. Goohj kutha eh Gur tay jaani. Nanak(u) boalaiy Hur(i), Hur(i) Bani. 4.6.12.
Word Meaning: Sehj = high spiritual state. Kutha = saga of Waheguru (His praise). Deetthi = saw; experienced. Pause. Teh = there (in high spiritual state). Naad = Shabad; music. Akhaaray = rinks. Sunga = with. Runga = enjoy (bliss). 2.
Soag(u) = grief. Herkha = happiness. 3. Goohj = covert; hidden. 4.
MEANING: There is all bliss in Waheguru's Palace, which is very high (way above the effects of Maya). His dear bhagats reside with Him in His Palace. 1.

Waheguru's praise is very sweet, which leads His devotees to a high spiritual state. However, some rare individual experiences that state. Pause.
Waheguru's devotees enjoy blissfulness in that state where they "see" rinks (stadiums) where songs in Waheguru's praise are sung, and music is played. 2.
There is no death or birth, and no grief or happiness in that state because it rains the Amrit of Waheguru's Naam all the time. 3. The Guru has revealed this covert story of the high spiritual state, and now I always recite Waheguru's Naam, oh Nanak. 4.6.12.

ਸੂਹੀ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਦਰਸਿ ਪਾਪ ਕੋਟਿ ਉਤਾਰੇ॥ ਭੇਟਤ ਸੰਗਿ ਇਹੁ ਭਵਜਲੁ ਤਾਰੇ॥1॥ ਓਇ ਸਾਜਨ ਓਇ ਮੀਤ ਹਮਾਰੇ॥ ਜੋ ਹਮ ਕਉ ਹਰਿ ਨਾਮੁ ਚਿਤਾਰੇ॥ 1॥ਰਹਾਉ॥ ਜਾ ਕਾ ਸਬਦੁ ਸੁਨਤ ਸੁਖ ਸਾਰੇ॥ ਜਾ ਕੀ ਟਹਲ ਜਮਦੂਤ ਬਿਦਾਰੇ॥ 2॥ ਜਾ ਕੀ ਧੀਰਕ ਇਸੁ ਮਨਹਿ ਸਧਾਰੇ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਮੁਖ ਉਜਲਾਰੇ॥ 3॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਪ੍ਰਭਿ ਆਪਿ ਸਵਾਰੇ॥ ਸਰਣਿ ਨਾਨਕ ਤਿਨ ਸਦ ਬਲਿਹਾਰੇ॥ 4॥7॥13॥
Suhi Mehla 5: Ja kaiy ders(i) paap koat(i) ootaaray. Bhaytut sung(i), eh bhuvjul taaray. Oye saajun, oye meet humaaray. Jo hum kuou Hur(i) Naam(u) chitaaray. 1. Ruhaou. Ja ka Shabad(u) soonut sookh saaray. J akee tehl Jumdoot bidaaray. 2. J akee dheeruk iss(u) muneh(i) sadhaaray. Ja kaiy simrun(i) mookh oojlaaray. 3. Prubh kay sayvuk Prubh(i) Aap(i) suvaaray. Shern(i) Nanak, tinh sud bulihaaray. 4.7.13.
Word Meaning: Ders(i) = sight. Koat(i) = millions. Ootaaray = removes. Bhaytut = on meeting with. Bhuvjul = world sea. 1. Chitaaray = make to recite. Pause.
Tehl = in service. Jumdoot = assistants of the Angel of death. Bidaaray = destroys. 2. Dheeruk = encouragement. Sadhaaray = support. Oojlaaray = clean; pious. 3. Suvaaray = adorns (with noble qualities). 4.
MEANING: My real friends and well-wishers are those who make me recite Waheguru's Naam. Pause.
Their holy sight destroys countless sins, and one swims across the world-sea in their company. 1. One acquires all comforts by listening to their Shabad (in Waheguru's praise), and the service to them destroys all the agents of the Angel of death. 2.
Their succour strengthens the mind, and one's face acquires a glow (of purity of mind). 3. Waheguru Himself, adorns His devotees; I seek their shelter and will gladly sacrifice my life for them, oh Nanak. 4.7.13.

(ਅੰਗ 740)॥ ਸੂਹੀ ਮਹਲਾ 5॥ ਰਹਨੁ ਨ ਪਾਵਹਿ ਸੁਰਿ ਨਰ ਦੇਵਾ॥ ਊਠਿ ਸਿਧਾਰੇ ਕਰਿ ਮੁਨਿ ਜਨ ਸੇਵਾ॥ 1॥ ਜੀਵਤ ਪੇਖੇ ਜਿਨ੍ਹੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥ ਸਾਧ ਸੰਗਿ ਤਿਨ੍ਹੀ ਦਰਸਨੁ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਬਾਦਿਸਾਹ ਸਾਹ ਵਾਪਾਰੀ ਮਰਨਾ॥ ਜੋ ਦੀਸੈ ਸੋ ਕਾਲਹਿ ਖਰਨਾ॥ 2॥ ਕੂੜੈ ਮੋਹਿ ਲਪਟਿ ਲਪਟਾਨਾ॥ ਛੋਡਿ ਚਲਿਆ ਤਾ ਫਿਰਿ ਪਛੁਤਾਨਾ॥3॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਕਉ ਕਰਹੁ ਦਾਤਿ॥ ਨਾਮੁ ਤੇਰਾ ਜਪੀ ਦਿਨੁ ਰਾਤਿ॥ 4॥8॥14॥
(PAGE 740): **Suhi Mehla 5:** Rehn(u) na paaveh(i) soor(i), nur dayva, Ootth(i) sidhaaray kur(i) moon(i) jun sayva. 1. Jeevut paykhay jinhi Hur(i), Hur(i) dhiyaaya. Sadh sung(i) tinhi Dershun(u) paaya. 1. Ruhaou. Badshah, shah vapaari merna. Jo deesaiy so kaaleh(i) khurna. 2. Koorraiy moh(i), lupt(i), luptaana. Chhoad chulliya ta phir(i) puchhutaana. 3. Kirpa-Nidhaan, Nanak kuou kurhou daat(i). Naam(u) Tayra jupeen din raat(i). 4.8.14.
Word Meaning: Soor(i) = gods-like. Dayva = gods. Ootth(I) Sidhaaray = leave the world. Sayva = service; play their roles. Jeevut = spiritually alive. Paykhay = saw. Pause.

Shah = wealthy. Vapaari = businessmen. Kaaleh(i) = death. Khurna = take away. 2. Koorraiy Moh(i) = attachment with perishables. Lupt(i) = cling to. Puchhutana = repent. 3. Kirpa-Nidhaan = treasure (source) of mercy. Daat(i) = gift. 4.
MEANING: Nobody, including the gods-like men, the human beings, and the gods, stays here forever, and even the sages leave the world after playing their role in the world. 1. However, devotees are seen to live forever as they merge into Waheguru by reciting His Naam (and thereby become immortal). They get to have the holy sight of Waheguru (connect with Him) in the shelter of the Guru. Pause.
Be it a king, a wealthy man or a businessman, each has to die (wealth or power cannot save anyone). Every visible living being is taken away by death. 2.
The man clings to the perishable worldly attractions, but repents when he has to leave them behind. 3. Nanak humbly begs for the gift of Your Naam to recite it day and night, oh, the treasure of mercy, Waheguru. 4.8.14.

ਸੂਹੀ ਮਹਲਾ 5॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਬਸਾਰੇ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਸੂਤਿ ਤੁਮਾਰੇ॥ 1॥ ਤੂੰ ਪ੍ਰੀਤਮ ਤੂੰ ਪ੍ਰਾਨ ਅਧਾਰੇ॥ ਤੁਮ ਹੀ ਪੇਖਿ ਪੇਖਿ ਮਨੁ ਬਿਗਸਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਹਾਰੇ॥ ਓਟ ਗਹੀ ਅਬ ਸਾਧ ਸੰਗਾਰੇ॥ 2॥ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰੇ॥ ਨਾਨਕੁ ਸਿਮਰੈ ਦਿਨੁ ਰੈਨਾਰੇ॥ 3॥9॥15॥
Suhi Mehla 5: Ghut, ghut untar(i) Toomeh(i) busa ray. Sugul smuggri soot(i) Toomhaaray. 1. Toon Preetum, Toon praan adhaaray. Toom hee paykh(i), paykh(i), mun bigsaa ray. 1. Ruhaou. Anik joan(i) bherm(i), bherm(i) bherm(i) haaray. Oat guhhee ub Sadh sungaaray. 2. Agumm, Agochur(u), Alukh Apaaray. Nanak(u) simraiy din(u) raiynaaray. 3.9.15.
Word Meaning: Ghut = heart. Sugul Smuggri = everything = the whole world. Soot(i) = in Huqam. 1. Bigsaaray = blooms; feels blissful. Pause.
Anik Joan(i) = in countless lives. Bherm(i) = wandering through. Haaray = exhausted. Oat = shelter. Sadh Sungaaray = with the Guru. 2. Agumm = inaccessible. Agoachur = incomprehensible. Alukh = invisible. Apaaray = with no end; limitless. Raiyn = night. 3.
MEANING: You reside in every heart, and the whole world is under Your Huqam (control), oh Waheguru. 1. You are my dearest and the basis of my life. My mind blooms to see You. Pause. Going through countless lives, I have exhausted, and now I have sought the shelter of the Guru. 2. I recite the Naam of the inaccessible, incomprehensible, invisible, and limitless Waheguru day and night, oh Nanak. 3.9.15.

ਸੂਹੀ ਮਹਲਾ 5॥ ਕਵਨ ਕਾਜ ਮਾਇਆ ਵਡਿਆਈ॥ ਜਾ ਕਉ ਬਿਨਸਤ ਬਾਰ ਨ ਕਾਈ॥1॥ ਇਹੁ ਸੁਪਨਾ ਸੋਵਤ ਨਹੀ ਜਾਨੈ॥ ਅਚੇਤ ਬਿਵਸਥਾ ਮਹਿ ਲਪਟਾਨੈ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਮੋਹਿ ਮੋਹਿਓ ਗਾਵਾਰਾ॥ ਪੇਖਤ ਪੇਖਤ ਊਠਿ ਸਿਧਾਰਾ॥ 2॥ ਊਚ ਤੇ ਊਚ ਤਾ ਕਾ ਦਰਬਾਰਾ॥ ਕਈ ਜੰਤ ਬਿਨਾਹਿ ਉਪਾਰਾ॥ 3॥ ਦੂਸਰ ਹੋਆ ਨਾ ਕੋ ਹੋਈ॥ ਜਪਿ ਨਾਨਕ ਪ੍ਰਭ ਏਕੋ ਸੋਈ॥ 4॥10॥16॥
Suhi Mehla 5: Kuvun kaaj Maya vudiyaayi. Ja kuou binsut baar na kaayee. 1. Eh(u) soopna, sovut nuhhi jaanaiy. Achayt bivustha meh(i) luptaanaiy. 1. Ruhaou. Muhha moh(i) mohiyo gavaara. Paykhut, paykhut ootth(i) sidhaara. 2. Ooch tay ooch, Ta ka Durbaara. Kuyyi junt binaah(i) oopaara. 3. Doosur hoa, na ko hoyi. Jup(i) Nanak Prubh aiko soyi. 4.10.16.
Word Meaning: Kuvun Kaaj = of what use (purpose)? Vudiyaayi = praise; greatness. Binsut = vanishing. Baar Na Kaayi = takes no time. 1.
Sovut = sleeping. Achayt Bivustha = state of unawareness. Pause.

Gavaara = foolish. Ootth(i) Sidhaara = leaves the world. 2.
Junt = living beings. Binaah(i) = destroying. Oopaara = creates. 3.
MEANING: What is the greatness of wealth which takes no time to vanish? Intoxicated by his wealth, the man is asleep (is unaware) that the luxuries of Maya are like a dream (short-lived), and clings to them. 1 & Pause.
The foolish is captivated by its attractions and is robbed of his spirituality; he leaves the world while watching the attractions of the world (worldly possessions cannot save him from death). Waheguru's Court is higher than the highest, and He creates countless living beings like the man, and destroys them too. No one else has been like Him in the past, and no one ever will be like Him. So, recite His Naam (to enjoy the eternal bliss), on Nanak. 2-4.10.16.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਾ ਕਉ ਹਉ ਜੀਵਾ॥ ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ॥ 1॥ ਸੋ ਹਰਿ ਮੇਰਾ ਅੰਤਰਜਾਮੀ॥ ਭਗਤ ਜਨਾ ਕੈ ਸੰਗਿ ਸੁਆਮੀ॥ 1॥ ਰਹਾਉ॥ ਸੁਣਿ ਸੁਣਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਧਿਆਵਾ॥ ਆਠ ਪਹਰ ਤੇਰੇ ਗੁਣ ਗਾਵਾ॥ 2॥ ਪੇਖਿ ਪੇਖਿ ਲੀਲਾ ਮਨਿ ਅਨੰਦਾ॥ ਗੁਣ ਅਪਾਰ ਪ੍ਰਭ ਪਰਮਾਨੰਦਾ॥ 3॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਛੁ ਭਉ ਨ ਬਿਆਪੈ॥ ਸਦਾ ਸਦਾ ਨਾਨਕ ਹਰਿ ਜਾਪੈ॥ 4॥11॥17॥
Suhi Mehla 5: Simer(i), simer(i) Ta kuou huoun jeevaan. Churn Kumal Tayray dhoyay, dhoyay peevaan. 1. So Hur(i) mayra untarjaami. Bhagat junaa kaiy sung(i) Soami. 1. Ruhaou. Soon(i), soon(i) Amrit Naam(u) dhiyaavaan. Aatth pehr Tayray goon gaavaan. 2. Paykh(i), paykh(i) leela mun(i) anunda. Goon apaar Prubh permanunda. 3. Ja kaiy simrun(i) bhuou na biyaapaiy. Sudaa, sudaa Nanak Hur(i) jaapaiy. 4.11.17.
Word Meaning: Simer(i) = remembering. Churn Kumul = lotus-like Feet. 1.
Untarjaami = omniscient. Pause. Paykh(i) = seeing. Leela = amazing feats. Anunda = blissful. Apaar = endless. Permanunda = supreme bliss. 3.
Bhuou = fear. Biyaapaiy = affects. 4.
MEANING: My Lord (Waheguru) is omniscient and is always close to His devotees. **Pause.**
I survive by reciting His Naam, and wish to drink the wash of His Feet, which I want to wash with love (obey His Huqam with full reverence). 1.
Having listened to others, I recite His Amrit-like (immortalizing) Naam, and sing His praise all the twenty-four hours. 2. Singing the virtues of the limitless Waheguru is a source of supreme bliss, and blissful are His amazing feats to watch. 3.
I always recite the Naam of Waheguru because of which no worldly fear comes near you, oh Nanak. 4.11.17.

ਸੂਹੀ ਮਹਲਾ 5॥ ਗੁਰ ਕੈ ਬਚਨਿ ਰਿਦੈ ਧਿਆਨੁ ਧਾਰੀ॥ ਰਸਨਾ ਜਾਪੁ ਜਪਉ ਬਨਵਾਰੀ॥ 1॥ ਸਫਲ ਮੂਰਤਿ ਦਰਸਨ ਬਲਿਹਾਰੀ॥ ਚਰਨ ਕਮਲ ਮਨ ਪ੍ਰਾਨੁ ਅਧਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਜਨਮ ਮਰਣ ਨਿਵਾਰੀ॥ ਅੰਮ੍ਰਿਤ ਕਥਾ ਸੁਣਿ ਕਰਨ ਅਧਾਰੀ॥ 2॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਤਜਾਰੀ॥ ਦ੍ਰਿੜ ਨਾਮ ਦਾਨੁ ਇਸਨਾਨੁ ਸੁਚਾਰੀ॥ 3॥ ਕਹੁ ਨਾਨਕ ਇਹੁ ਤਤੁ ਬੀਚਾਰੀ॥ ਰਾਮ ਨਾਮ ਜਪਿ ਪਾਰਿ ਉਤਾਰੀ॥ 4॥12॥18॥
Suhi Mehla 5: Gur kaiy Buchan(i) ridaiy dhiyan(u) dhari. Rusna jaap(u) jupoun Bunvari. 1. Suful Moorut(i), Dershun bulihari. Churn Kumal mun praan adhaari. 1. Ruhaou. Sadh sung(i), junum, mern nivaari. Amrit Kutha soon(i), kern adhaari. 2. Kaam, kroadh, lobh, moh tujaari. Drirr Naam, daan(u), ishnaan, soochaari. 3. Kuhou Nanak, eh(u) tut(u) beechaari. Ram Naam jup(i), paar(i) ootaari. 4.12.18.
Word Meaning: Buchan(i) = Words; Shabad. Ridaiy = in heart. Rusna = tongue. Bunvari = Waheguru. 1. Suful = causing success. Moorut(i) = persona. Adhaari

= support. Pause. Sadh = Guru. Nivaari = removed; terminated. Kern = ears. 2. Tujaari = given up. Drirr = reinforce. Soochaari = pure. 3. Tut(u) = reality; gist. 4.
MEANING: I focus my mind on Guru's Shabad, and recite Waheguru's Naam. 1.
I am a sacrifice for Waheguru whose holy sight is the source of success (leads to union with Him), and His lotus-like Feet (His Naam) are the basis of my life. Pause.
One's birth-death cycle is terminated in the shelter of the Guru, and listening to Waheguru's immortalizing story (His praise) from the Guru is the support (basis) for my life. 2.
The Guru reinforces Waheguru's Naam in one's mind and advises to share it with others. Taking a dip in the Naam-Amrit (reciting the Naam with full devotion) purifies one's mind, and the demons of lust, fury, greed, and worldly attachments are destroyed. 3.
I have realized the truth, that Waheguru's Naam salvages everyone, oh Nanak. 4.12.18.

ਸੂਹੀ ਮਹਲਾ 5॥ ਲੋਭਿ ਮੋਹਿ ਮਗਨ ਅਪਰਾਧੀ॥
(ਅੰਗ 741)॥ ਕਰਣਹਾਰ ਕੀ ਸੇਵ ਨ ਸਾਧੀ॥ 1॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਨਾਮ ਤੁਮਾਰੇ॥ ਰਾਖਿ ਲੇਹੁ ਮੋਹਿ ਨਿਰਗੁਨੀਆਰੇ॥ 1॥ਰਹਾਉ॥ ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਕਾਚੀ ਦੇਹ ਮਾਨੁਖ ਅਭਿਮਾਨੀ॥ 2॥ ਸੁਆਦ ਬਾਦ ਈਰਖ ਮਦ ਮਾਇਆ॥ ਇਨ ਸੰਗਿ ਲਾਗਿ ਰਤਨ ਜਨਮੁ ਗਵਾਇਆ॥ 3॥ ਦੁਖ ਭੰਜਨ ਜਗਜੀਵਨ ਹਰਿ ਰਾਇਆ॥ ਸਗਲ ਤਿਆਗਿ ਨਾਨਕ ਸਰਣਾਇਆ॥ 4॥13॥19॥
Suhi Mehla 5: Lobh(i), moh(i), mugun upraadhi.
(PAGE 741): Kernhaar kee sayv na saadhi. 1. Putit-Paavun Prubh Naam Toomhaaray. Raakh(i) layhou moh(i) nirgooniaaray. 1. Ruhaou. Toon Daata Prubh untarjami. Kaachi dayh, manookh abhimani. 2. Sooaad, baad, eerukh, mud Maya. Inn sung(i) laag(i) ruttan junum(u) guvaaya. 3. Dookh-Bhunjun, Jugjeevun Hur(i) Raaya. Sugul tiyag(i) Nanak shernaaya. 4.13.19.
Word Meaning: Mugun = absorbed; rapt. Upraadhi = guilty; sinner. Kernhaar = Creator.1. Putit-Paavun = purifier of the immoral. Nirgooniaaray = having no virtues. Pause. Untarjami = omniscient. Kaach Dayh = perishable body. Abhimani = conceited. 2. Baad = worthless debates. Eerukh = jealousy. Mud Maya = intoxication of wealth. 3. Dookh-Bhunjun = destroyer of suffering. Jugjeevun = life of the world. Hur(i) Raaya = the emperor Waheguru. Tiyaag(i) = abandoning. 4.
MEANING: Rapt in his greed and worldly attachments, the sinner does not serve (sing praise of) the Creator. 1. I have no noble quality, but Your Naam purifies even the immoral, so kindly protect me (against the attacks of Maya), oh Waheguru. Pause.
You are the kind provider and omniscient, but the foolish and the egoist man does not realize Your benevolence and the fact that his stay here on earth is very short, oh Lord. 2.
Intoxicated in his wealth, the foolish man wastes away his precious human life in enjoying different tastes, worthless discussions, and jealousy. 3.
Realizing that the Royal Waheguru is the destroyer of all suffering and is the source of all life in the world, I have come to His shelter, oh Nanak. 4.13.19.

ਸੂਹੀ ਮਹਲਾ 5॥ ਪੇਖਤ ਚਾਖਤ ਕਹੀਅਤ ਅੰਧਾ ਸੁਨੀਅਤ ਸੁਨੀਐ ਨਾਹੀ॥ ਨਿਕਟਿ ਵਸਤੁ ਕਉ ਜਾਣੈ ਦੂਰੇ ਪਾਪੀ ਪਾਪ ਕਮਾਹੀ॥ 1॥ ਸੋ ਕਿਛੁ ਕਰਿ ਜਿਤੁ ਛੁਟਹਿ ਪਰਾਨੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿ ਅੰਮ੍ਰਿਤ ਬਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਘੋਰ ਮਹਲ ਸਦਾ ਰੰਗਿ ਰਾਤਾ॥ ਸੰਗਿ ਤੁਮ੍ਹਾਰੇ ਕਛੂ ਨ ਜਾਤਾ॥ 2॥ ਰਖਹਿ ਪੋਚਾਰਿ ਮਾਟੀ ਕਾ ਭਾਂਡਾ॥ ਅਤਿ ਕੁਚੀਲ ਮਿਲੈ ਜਮ ਡਾਂਡਾ॥ 3॥ ਕਾਮ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਬਾਧਾ॥ ਮਹਾ ਗਰਤ ਮਹਿ ਨਿਘਰਤ ਜਾਤਾ॥ 4॥ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਸੁਣੀਜੈ॥ ਡੂਬਤ ਪਾਹਨ ਪ੍ਰਭ ਮੇਰੇ ਲੀਜੈ॥ 5॥14॥20॥
Suhi Mehla 5: Paykhut, chaakhut, kuhhiut undha, sooniyut sooniyaiy naahi. Nickit vust(u)

kuou jaanaiy dooray, paapi paap kamaahi. 1. So kichh(u) kur(i) jit(u) chhooteh(i) praani. Hur(i), Hur(i) Naam(u) jup(i) Aamrit Bani. 1. Ruhaou. Ghor, mehl sudaa rung(i) raata. Sung(i) toomhaaray kuchhoo na jaata. 2. Rukheh(i) pochaar(i) maati ka bhaanda. Ut(i) koocheel, milaiy Jum daanda. 3. Kaam, kroadh(i), lobh(i), moh(i) baandha. Muhha gert meh(i) nighurt jaata. 4. Nanak kee ardaas(i) soonijaiy. Doobut paahun Prubh mayray leejaiy. 5.14.20.

Word Meaning: Paykhut = seeing. Chaakhut = tasting; examining. Nicket(i) = near. Vust(u) = thing; (Waheguru). 1. Chhooteh(i) = emancipate. Praani = man. Pause. Ghor = horses. Mehl = mansion. Rung(i) Raata = imbued in the love. Sung(i) = with. 2. Pochaar(i) = with love. Maati = earth. Bhaanda = vessel; body. Ut(i) Koocheel = extremely filthy. Daanda = punishment. 3. Baandha = tightly attached. Muhha Gert = deep pit (of Maya). Nighurt = sinking. 4. Doobut Paahun = sinking rock. Leejaiy = save. 5.

MEANING: Perform those deeds, and recite Guru's immortalizing Bani (Waheguru's Naam) by which you will attain salvation, oh man. Pause.

But, rapt in Maya, the man is so blind that even though he sees and tastes (the damaging effects of Maya), yet, he does not listen to any advice. He thinks Waheguru is far away even though He is always so close to him (in his heart). With this false belief, the sinner commits sinful deeds. 1. Not realizing that nothing accompanies him after his death, he stays imbued in the love for his horses and for his big mansion. 2.

He loves and nourishes his body, which is as perishable as an earthenware, and he is punished by the Angel of justice for his extremely filthy mind. 3.

Tightly attached to lust, fury, greed, and worldly attachments, he keeps sliding uncontrolled into the deep pit of the attractions of Maya. 4.

I am heavy like a rock with the burden of my sins, and am drowning in the sea of Maya; kindly save me, oh Waheguru, prays Nanak. 5.14.20.

ਸੂਹੀ ਮਹਲਾ 5॥ ਜੀਵਤ ਮਰੈ ਬੁਝੈ ਪ੍ਰਭੁ ਸੋਇ॥ ਤਿਸੁ ਜਨ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 1॥ਸੁਣਿ ਸਾਜਨ ਇਉ ਦੁਤਰੁ ਤਰੀਐ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਉਚਰੀਐ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਜਾਨੈ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਪਛਾਨੈ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਭਲ ਮਾਨੈ॥ ਆਦਿ ਅੰਤਿ ਕੀ ਕੀਮਤਿ ਜਾਨੈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਬਲਿਹਾਰੀ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਹਿ ਮੁਰਾਰੀ॥ 4॥5॥21॥

Suhi Mehla 5: Jeevut muraiy, boojhaiy Prubh(u) soyay. Tis(u) jun kem(i) praaput(i) hoyay. Soon(i) saajun, iyoun dootur(u) turiyaiy. Mil(i) Sadhu, Hur(i) Naam(u) oochuriyaiy. 1. Ruhaou. Aik binaa, dooja nuhhi jaaniay. Ghut, ghut untar(i) Parbraham puchhaanaiy. 2. Jo kichh(u) kuraiy, soyee bhul maanaiy. Aad(i) unt(i) kee keemut(i) jaanaiy. 3. Kuhhou Nanak tis(u) jun bulihaari. Ja kaiy hirdaiy vuseh(i) Mooraari. 4.5.21.

Word Meaning: Jeevut Muraiy= to kill one's desires while living in the family. Boojhaiy = realizes. Kerm(i) = with the benevolence of; with good fortune. Praaput(i) = acquire. 1. Dootur(u) = (world-sea) which is very difficult to swim across. Oochuriyaiy = recite. Pause. Aik Binaa = Without the "One". Jaanaiy = acknowledge. Ghut = heart. Puchhaanaiy = recognize. 2. Bhul Maanaiy = accept as favourable. Aad(i) Unt(i) = (Waheguru) which was present at the beginning, and will be there at the end. Keemut(i) = worth; importance. 3.

MEANING: An individual, who kills his desires while living in the world, acquires Waheguru's Naam with His benevolence, and realizes (merges into) Him. 1.

One should recite Waheguru's Naam in the shelter of the Guru; this is how you can swim across the world-sea (find salvation), oh my friend. Pause.

Such a devotee recognizes Waheguru in every heart and acknowledges no one else as Waheguru. 2. He believes that anything that Waheguru does is good for him and recognizes the worth of Waheguru, who was present at the beginning and will be present at the end. 3. I am a sacrifice for the devotee whose heart becomes a dwelling for Waheguru, oh Nanak. 4.5.21.

ਸੂਹੀ ਮਹਲਾ 5॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਕਰਣੈਹਾਰੁ॥ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕਉ ਦੇ ਆਧਾਰੁ॥1॥ ਗੁਰ ਕੇ ਚਰਣ ਕਮਲ ਮਨਿ ਧਿਆਇ॥ ਦੂਖੁ ਦਰਦੁ ਇਸ ਤਨ ਤੇ ਜਾਇ॥1॥ ਰਹਾਉ॥ ਭਵਜਲਿ ਡੂਬਤ ਸਤਿਗੁਰੁ ਕਾਢੈ॥ ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਢੈ॥ 2॥ ਗੁਰ ਕੀ ਸੇਵਾ ਕਰਹੁ ਦਿਨ ਰਾਤਿ॥ਸੂਖ ਸਹਜ ਮਨਿ ਆਵੈ ਸਾਤਿ॥ 3॥ ਸਤਿਗੁਰ ਕੀ ਰੇਨੁ ਵਡਭਾਗੀ ਪਾਵੈ॥ ਨਾਨਕ ਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਵੈ॥ 4॥16॥22॥

Suhi Mehla 5: Gur(u) Permayshur(u) kernaihaar(u). Sugul srishut(i) kuou day adhaar(u). 1. Gur kay Churn Kumul mun(i) dhiyaayay. Dookh(u) derd(u) iss tun tay jaayay. 1. Ruhaou. Bhuvjul(i) doobut Satgur(u) kaadhaiy. Junum, junum ka toota gaandhay. 2. Gur kee sayva kurhou din raat(i). Sookh sehj mun(i) aavaiy shaant(i). 3. Satgur kee rayn(u) vudbhaagi paavaiy. Nanak, Gur kuou sud bul(i) jaavaiy. 4.16.22.

Word Meaning: Permayshur(u) = Waheguru. Kernaiyhaar(u) = creator. Sugul Srishut(i) = the whole world. Adhaar(u) = support. 1. Bhuvjul(i) = the sea of Maya. Kaadhaiy = pulls out. Gaandhaiy = connects. 2. Shaant(i) = peace; contentment. Raiyn(u) = dust (of the Feet). Vudbhaagi = highly fortunate. 4.

MEANING: Waheguru is the Guru of all, and is the creator of the universe. He provides food to the whole world. 1.

All his sufferings and discomforts run away when one remembers the lotus-like Feet of the Guru (recites His Shabad) in his heart (deep from the soul). Pause.

Satguru pulls a drowning devotee out of the sea of Maya and connects the long-disconnected with Him. 2.

One attains peace of mind and blissfulness by serving the Guru (obeying Him) day and night. 3. Only some highly fortunate individual gets the dust of the Guru's Feet (an opportunity to serve Him). I am always a sacrifice for the Guru, oh Nanak. 4.16.22.

ਸੂਹੀ ਮਹਲਾ 5॥ ਗੁਰ ਅਪੁਨੇ ਊਪਰਿ ਬਲਿ ਜਾਈਐ॥ ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਜਸੁ ਗਾਈਐ॥ 1॥ ਸਿਮਰਉ ਸੋ ਪ੍ਰਭੁ ਅਪਨਾ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਸਾਚੀ ਪੂਰਨ ਨਿਰਮਲ ਰੀਤਿ॥ 2॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਵਸੈ ਮਨ ਮਾਹੀ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਜਾਹੀ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਨਾਨਕੁ ਮਾਗੈ ਸੰਤ ਰਵਾਲਾ॥ 4॥17॥23॥

Suhi Mehla 5: Gur apunay oopur(i) bul(i) jaayiyaiy. Aatth pehr Hur(i), Hur(i) jus(u) gaayiyaiy. 1. Simeroun so Prubh(u) apna Soami. Sugul ghutaan ka untarjaami. 1. Ruhaou. Churn Kumul siyoun laagi preet(i). Saachi, poorun, nirmul reet(i). 2. Sunt persad(i) vussaiy mun maahi. Junum, junum kay kilvikh jaahi. 3. Kur(i) kirpa Prubh deen duyaala. Nanak(u) maangaiy, Sunt ruvaala. 4.17.23.

Word Meaning: Aatth Pehr = twenty-four hours. Jus(u) = praise. 1. Sugul = all. Untarjaami = know-all; omniscient. Pause. Poorun = perfect. Reet(i) = custom. 2. Kilvikh = sins. Jaahi = go away; removed. 3. Ruvaala = dust (of the feet). 4.

MEANING: We should sacrifice our life (wealth, body, and mind) for Satguru, and sing Waheguru's praise day and night in His shelter. 1.

I recite the Naam of my omniscient Waheguru, who is aware of the situation of every heart (is present in every heart). Pause.

My mind has been attached to the lotus-like Feet of Waheguru (His Naam) with deep love for Him – the love which is perfectly pure (selfless) and everlasting. 2.
Love for Waheguru takes root in one's heart with the grace of the Guru as a result of which all his sins of many lives go away (are eradicated). 3.
I wish for the dust of the feet of the Guru (an opportunity to humbly serve Him), and pray to the kind Waheguru to fulfil my wish, begs Nanak. 4.17.23.

(ਅੰਗ 742)॥ ਸੂਹੀ ਮਹਲਾ 5॥ ਦਰਸਨੁ ਦੇਖਿ ਜੀਵਾ ਗੁਰ ਤੇਰਾ॥ ਪੂਰਨ ਕਰਮੁ ਹੋਇ ਪ੍ਰਭ ਮੇਰਾ॥ 1॥ ਇਹ ਬੇਨੰਤੀ ਸੁਨਿ ਪ੍ਰਭ ਮੇਰੇ॥ ਦੇਹਿ ਨਾਮੁ ਕਰਿ ਅਪਨੇ ਚੇਰੇ॥1॥ ਰਹਾਉ॥ ਅਪਨੀ ਸਰਣਿ ਰਾਖੁ ਪ੍ਰਭ ਦਾਤੇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕਿਨੈ ਵਿਰਲੈ ਜਾਤੇ॥ 2॥ ਸੁਨਹੁ ਬਿਨਉ ਪ੍ਰਭ ਮੇਰੇ ਮੀਤਾ॥ ਚਰਨ ਕਮਲ ਵਸਹਿ ਮੇਰੇ ਚੀਤਾ॥ 3॥ ਨਾਨਕੁ ਏਕੁ ਕਰੈ ਅਰਦਾਸਿ॥ ਵਿਸਰੁ ਨਾਹੀ ਪੂਰਨ ਗੁਣ ਤਾਸਿ॥ 4॥18॥24॥
(PAGE 742): Suhi Mehla 5: Dershun(u) daykh(i) jeevaan Gur Tayra. Poorun kerm(u) hoyay Prubh mayra. 1. Eh baynti soon(i) Prubh(u) mayray. Dayh(i) Naam(u), kur(i) Apnay chayray. 1. Ruhaou. Apni shern(i) raakh(u) Prubh daatay. Gur persad(i), kinaiy virlaiy jaatay. 2. Soonhou binou Prubh mayrya meeta. Churn Kumul vuseh(i) mayray cheeta. 3. Nanak(u) aik(u) kuraiy ardass(i). vissar(u) naahi, Poorun Goon-taas(i). 4.18.24.
Word Meaning: Kerm(u) = benevolence. Poorun = perfect. 1. Chayray = disciples. Pause. Virlaiy = rare. Jaatay = realized. 2. Cheeta = mind. 3. Goon-Taas(i) = Treasure of virtues (Waheguru). 4.
MEANING: I survive only with Your holy sight, oh my Guru Ji. Please be fully benevolent and grant my wish (to connect me with the Guru), oh my Waheguru. 1.
Listen to my prayer to accept me as Your disciple, and bestow Your Naam to me. Pause.
Keep me in Your shelter (keep me connected with You), oh the kind Waheguru; few individuals realize the worth of Your shelter through the benevolence of the Guru. 2.
Please listen to my request and make my heart a dwelling for Your Naam. 3.
I, Nanak, make only one request that I should never forget You, oh, the perfect treasure of all virtues, Waheguru. 4.18.24.

ਸੂਹੀ ਮਹਲਾ 5॥ ਮੀਤੁ ਸਾਜਨੁ ਸੁਤ ਬੰਧਪ ਭਾਈ॥ ਜਤ ਕਤ ਪੇਖਉ ਹਰਿ ਸੰਗਿ ਸਹਾਈ॥ 1॥ ਜਤਿ ਮੇਰੀ ਪਤਿ ਮੇਰੀ ਧਨੁ ਹਰਿ ਨਾਮੁ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਬਿਸਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਪਿ ਪਹਿਰਿ ਸਨਾਹ॥ ਕੋਟਿ ਆਵਧ ਤਿਸੁ ਬੇਧਤ ਨਾਹਿ॥ 2॥ ਹਰਿ ਚਰਣ ਸਰਣ ਗੜ ਕੋਟ ਹਮਾਰੈ॥ ਕਾਲੁ ਕੰਟਕੁ ਜਮੁ ਤਿਸੁ ਨ ਬਿਦਾਰੈ॥ 3॥ ਨਾਨਕੁ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰੀ॥ ਸੇਵਕ ਸੰਤ ਰਾਜਾ ਰਾਮ ਮੁਰਾਰੀ॥ 4॥19॥25॥
Suhi Mehla 5: Meet, saajun(u), soot, bundhup, bhaayi. Jut, kut, paykhoun, Hur(i) sung(i), suhaayi. 1. Jut(i) mayri, put(i) mayri, dhun(u) Hur(i) Naam(u). Sookh, sehj, anund, bisraam. 1. Ruhaou. Parbrahm(u) jup(i) pehr(i) snaah. Koat(i) aavudh tis(u) baydhut naah(i). 2. Hur(i) Churn shern, gurrh koat humaaraiy. Kaal(u) kuntuk(u), Jum(u), tis(u) na bidaaraiy. 3. Nanak(u) daas, suda bulihaari. Sayvuk Sunt Rajah Ram Mooraari. 4.19.25.
Word Meaning: Soot = sons. Bundhup = relatives. Jut Kut = wherever. Sung(i) = with. 1. Jut(i) = jaat; caste. Put(i) = dignity. Sehj = peace. Anund = bliss. Bisraam = stability of mind. Pause. Pehr(i) = by wearing. Sunaah = armour. Koat(i) = millions. Aavudh = weapons. Baydhut = pierce. 2. Gurrh = Koat = forts. Kuntuk = thorn. Jum(u) = Angel of death. Bidaaraiy = tears apart; destroy. 3. Mooraari = Waheguru. 4.
MEANING: My dear Waheguru is like my close friend, my companion, my son, my relative,

and my brother, and is always with me, supporting me everywhere. 1.
Waheguru's Naam is my (high) caste, my dignity, and my wealth because of which I enjoy comfort, peace of mind, bliss, and the stability of my mind (which does not wander anymore). Pause. Recitation of Waheguru's Naam is like wearing an armour which cannot be pierced by any of the countless weapons (attractions) of Maya. 2.
The shelter of Waheguru's Feet (His Naam) is like millions of forts for me which cannot be destroyed by the thornlike painful Angel of death. 3. I am always a sacrifice for the devotees and the saints of the Waheguru-Emperor, oh Nanak. 4.19.25.

ਸੂਹੀ ਮਹਲਾ 5॥ ਗੁਣ ਗੋਪਾਲ ਪ੍ਰਭ ਕੇ ਨਿਤ ਗਾਹਾ॥ ਅਨਦ ਬਿਨੋਦ ਮੰਗਲ ਸੁਖ ਤਾਹਾ॥ 1॥ ਚਲ ਸਖੀਏ ਪ੍ਰਭੁ ਰਾਵਣ ਜਾਹਾ॥ ਸਾਧ ਜਨਾ ਕੀ ਚਰਣੀ ਪਾਹਾ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਬੇਨਤੀ ਜਨ ਧੂਰਿ ਬਾਛਾਹਾ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਲਾਹਾ॥ 2॥ ਮਨੁ ਤਨੁ ਪ੍ਰਾਣ ਜੀਉ ਅਰਪਾਹਾ॥ ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਮਾਨੁ ਮੋਹੁ ਕਟਾਹਾ॥ 3॥ ਦੀਨ ਦਇਆਲ ਕਰਹੁ ਉਤਸਾਹਾ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਸਰਣਿ ਸਮਾਹਾ॥ 4॥20॥26॥
Suhi Mehla 5: Goon Gopal Prubh kay nit gaahaan. Anund, binoad, mungul sookh, taahaan. 1. Chull sukhiyay Prubh raavun jaahaan. Sadh junaa kee Churnee paahaan. 1. Ruhaou. Kur(i) baynti, jun dhoor(i) bachhaahaan. Junum, junum kay kilvikh laahaan. 2. Mun(u), tun(u), praan, jeeou arpaahaan. Hur(i) simer(i), simer(i), maan(u), moh(u) kutaahaan. 3. Deen-Duyyal kurhou ootshaaha. Nanak, daas Hur(i) shern(i) smaaha. 4.20.26.
Word Meaning: Nit = everyday; always. Binoad = zest. Mungul = happiness. Taahaan = there. 1. Sukhiyay = oh, friend. Raavun = to enjoy (Waheguru's Naam). Pause. Dhoor(i) = dust (of feet). Bachhaahaan = long for. Kilvikh = sins. Laahaan = remove. 2. Arpaahaan = offer. Maan(u) = pride; conceit. Kutaahaan = cut; remove. 3. Ootshaaha = (instil) zest. Smaaha = absorbed. 4.
MEANING: One attains bliss, zest, happiness, and all comforts by singing Waheguru's praise all the time. 1.
Let us go to take shelter of the Guru (surrender to Him), and enjoy the sweetness of Waheguru's Naam there, oh my friend. Pause.
Let us pray to acquire the dust of the feet of Waheguru's devotees (an opportunity to serve them) as a result of which the filth of our many, many lives will be washed away. 2.
I will offer my mind, my body, my life, and my soul to the Guru, and get rid of my ego and of my worldly attachments by reciting Waheguru's Naam. 3.
I have come to the shelter of Waheguru, who is very kind to the humble, and begs Him to instill zest in my mind (to worship Him), begs His devotee, Nanak. 4.20.26.

ਸੂਹੀ ਮਹਲਾ 5॥ ਬੈਕੁੰਠ ਨਗਰੁ ਜਹਾ ਸੰਤ ਵਾਸਾ॥ ਪ੍ਰਭ ਚਰਣ ਕਮਲ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ॥ 1॥ ਸੁਣਿ ਮਨ ਤਨ ਤੁਝੁ ਸੁਖ ਦਿਖਲਾਵਉ॥ ਹਰਿ ਅਨਿਕ ਬਿੰਜਨ ਤੁਝੁ ਭੋਗੁ ਭੁੰਚਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁੰਚੁ ਮਨ ਮਾਹੀ॥ ਅਚਰਜ ਸਾਦ ਤਾ ਕੇ ਬਰਨੇ ਨ ਜਾਹੀ॥ 2॥ ਲੋਭੁ ਮੂਆ ਤ੍ਰਿਸਨਾ ਬੁਝਿ ਥਾਕੀ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਸਰਣਿ ਜਨ ਤਾਕੀ॥ 3॥ ਜਨਮ ਜਨਮ ਕੇ ਭੈ ਮੋਹ ਨਿਵਾਰੇ॥ ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ॥ 4॥21॥27॥
Suhi Mehla 5: Baiykoontth nugur(u) jahaan Sunt vaasa. Prubh Churn Kumul, rid maah(i) nivaasa. 1. Soon(i), mun, tun, toojh(u) sookh dikhlaavoun. Hur(i) anik binjun, toojh(u) bhoag(u) bhoonnchaavoun. 1. Ruhaou. Amrit Naam(u) bhoonch(u) mun maaheen. Achurj saad ta kay bernay na jaahi. 2. Loabh(u) mooaa, trishna boojh(i) thaaki. Parbrahm kee shern(i) jun taaki. 3. Junum, junum kay bhaiy, moh, nivaaray. Nanak daas, Prubh kirpa dhaaray. 4.21.27.

Word Meaning: Baiykoontth = paradise. Rid Maah(i) = in heart. Nivaasa = dwelling. 1. Anik = countless. Binjun = delicious foods. Bhoag Bhoonchaavoun = serve for enjoyment. Pause. Achurj = amazing. Saad = tastes. Bernay Na = cannot be described. 2. Trishna = fire of desires. Boojh(i) Thaaki = extinguished completely. Jun = devotee. Taaki = hope for; took. 3. Nivaaray = removed; eradicated. 4.
MEANING: That city is a paradise where holy saints with Waheguru (His Naam) dwelling in their hearts, reside. 1. One acquires all comforts for his mind and body in the company of the holy saints, where he listens to Waheguru's Naam, which is like enjoying the tastes of countless delicious foods (for the mind). Pause.
Enjoy the drink of Waheguru's immortalizing Naam by your mind – the Naam which, like many amazing tastes, cannot be described. 2.
When one takes shelter of Waheguru, his greed is eradicated, and the fire of his desires is extinguished completely. 3. When Waheguru becomes kind to a devotee, all his worldly attachments, and his fears of many, many lives are eradicated, oh Nanak. 4.21.27.

ਸੂਹੀ ਮਹਲਾ 5॥ ਅਨਿਕ ਬੀਗ ਦਾਸ ਕੇ ਪਰਹਰਿਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਅਪਨਾ ਕਰਿਆ॥1॥ ਤੁਮਹਿ ਛਡਾਇ ਲੀਓ ਜਨੁ ਅਪਨਾ॥ ਉਰਝਿ ਪਰਿਓ ਜਾਲੁ ਜਗੁ ਸੁਪਨਾ॥ 1॥ ਰਹਾਉ॥ ਪਰਬਤ ਦੋਖ ਮਹਾ ਬਿਕਰਾਲਾ॥ ਖਿਨ ਮਹਿ ਦੂਰਿ ਕੀਏ ਦਇਆਲਾ॥ 2॥ ਸੋਗ ਰੋਗ ਬਿਪਤਿ ਅਤਿ ਭਾਰੀ॥ ਦੂਰਿ ਭਈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ॥ 3॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਲੀਨੋ ਲੜਿ ਲਾਇ॥
(ਅੰਗ 743)॥ ਹਰਿ ਚਰਣ ਗਹੇ ਨਾਨਕ ਸਰਣਾਇ॥ 4॥22॥28॥

Suhi Mehla 5: Anik beeng daas kay perhuriya. Kur(i) kirpa, Prubh(i) apna kuriya. 1. Toomheh chhudaayay leeou jun(u) apna. Oorjh puriyo, jaal(u) jug(u) soopna. 1. Ruhaou. Perbut doakh muhha bikraala. Khin meh(i) door(i) keeyay Duyyala. 2. Soag, roag, biput(i) ut(i) bhaari. Door(i) bhuyyi, jup(i) Naam(u) Mooraari. 3. Drisht(i) dhaar(i) leeno lurr(i) laayay.
(PAGE 743): Hur(i) Churn guhhay, Nanak, bulihaari. 4.22.28.
Word Meaning: Beeng = twisted (deceitful) thinking. Perhuriya = removes. 1. Chhudaayay Leeou = freed; emancipated. Oorjh = tangled (engrossed) in. Pause. Doakh = faults; accusations. Muhha Bikraala = highly frightening. Khin Meh(i) = in a moment. Duyyala = the munificewnt (Waheguru). 2. Soag = griefs. Biput(i) = disaster; misfortune. Bhaari = huge. 3. Deisht(i) Dhaar(i) = with kind sight. Lurr(i) Laayay = provide shelter. Guhhay = hold; drop on. 4.
MEANING: With His benevolence, Waheguru embraces His devotees as His own, and destroys their countless deceitful thoughts. 1.
The individual, who was trapped in the net of the world of Maya, which is actually like a dream, is emancipated by Waheguru when he becomes His devotee. Pause.
The munificent Waheguru destroys the mountain like huge and frightening faults of His devotee in a short moment. 2. When one recites Waheguru's Naam, all his griefs, ailments, and big misfortunes run away. 3.
I am all sacrifice for Waheguru and dropped on His feet (surrendered myself), who took me in His shelter with His kind sight, oh Nanak. 4.22.28.

ਸੂਹੀ ਮਹਲਾ 5॥ ਦੀਨੁ ਛਡਾਇ ਦੁਨੀ ਜੋ ਲਾਇ॥ ਦੁਹੀ ਸਰਾਈ ਖੁਨਾਮੀ ਕਹਾਏ॥ 1॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਨੁ॥ ਆਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਸਚਾ ਧਰਮੁ ਪੁੰਨੁ ਭਲਾ ਕਰਾਏ॥ ਦੀਨ ਕੈ ਤੋਸੈ ਦੁਨੀ ਨ ਜਾਏ॥ 2॥ ਸਰਬ ਨਿਰੰਤਰਿ ਏਕੋ ਜਾਗੈ॥ ਜਿਤੁ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਤਿਤੁ ਕੋ ਲਾਗੈ॥ 3॥

ਅਗਮ ਅਗੋਚਰੁ ਸਚੁ ਸਾਹਿਬੁ ਮੇਰਾ॥ ਨਾਨਕੁ ਬੋਲੈ ਬੋਲਾਇਆ ਤੇਰਾ॥ 4॥23॥29॥

Suhi Mehla 5: Deeb(u) chhudaayay, dooni jo laayay. Dooheen sraayeen khoonaami kuhaayay. 1. Jo Tis(u) bhaavaiy, so pervaan(u). Aapni koodrut(i) Aapay jaan(u). 1. Ruhaou. Sacha dherm(u), poonn(u), bhulaa kuraayay. Deen kaiy tosaiy, dooni na jaayay. 2. Serb niruntar(i) Aiko jaagaiy. Jit(u), jit(u) laaya, tit(u), tit(u) ko laagaiy. 3. Agumm agoachur(u) Sach(u) Sahib(u) mayra. Nanak(u) boalaiy, bolaaya Tayra. 4.23.29.

Word Meaning: Deen(u) = religion; service to God. Dooni = world. Doheen Sraayeen = in both worlds. Khoonaami = culprit; sinner. Kuhaayay = is called. 1. Pervaan(u) = acceptable. Koodrut(i) = creation. Pause. Sacha = eternal (Naam). Dherm(u) = Poonn(u) = noble deeds of high morality. Bhulaa = good; noble. Toasaiy = by accumulating Naam-wealth. 2. Serb Niruntar(i) = omnipresent (Waheguru). Jaagaiy = is watchful. 3. Agumm = inaccessible. Agoachur = incomprehensible.4.

MEANING: Ignoring service to God, an individual who gets attached to the world, is called a sinner in both the worlds (the present and the next. 1.

Waheguru knows everything about His creation. So, one should accept everything that He likes (He does). Pause.

The individual, whom Waheguru makes to perform noble deeds of high morality, does not lose anything in worldly affairs as he accumulates Waheguru's Naam-wealth. 2.

The omnipresent Waheguru is the only one who stays up (watches the world) all the time, and the people perform the kind of deeds He makes them do. 3.

My eternal Lord is inaccessible and incomprehensible. I only say the words He makes me say, oh Nanak. 4.23.29.

ਸੂਹੀ ਮਹਲਾ 5॥ ਪ੍ਰਾਤਹ ਕਾਲਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ॥ ਈਤ ਊਤ ਕੀ ਓਟ ਸਵਾਰੀ॥ 1॥ ਸਦਾ ਸਦਾ ਜਪੀਐ ਹਰਿ ਨਾਮੁ॥ ਪੂਰਨ ਹੋਵਹਿ ਮਨ ਕੇ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਰੈਨਿ ਦਿਨੁ ਗਾਉ॥ ਜੀਵਤ ਮਰਤ ਨਿਹਚਲੁ ਪਾਵਹਿ ਥਾਉ॥ 2॥ ਸੋ ਸਾਹੁ ਸੇਵਿ ਜਿਤੁ ਤੋਟਿ ਨ ਆਵੈ॥ ਖਾਤ ਖਰਚਤ ਸੁਖਿ ਅਨਦਿ ਵਿਹਾਵੈ॥ 3॥ ਜਗ ਜੀਵਨ ਪੁਰਖੁ ਸਾਧ ਸੰਗਿ ਪਾਇਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ 4॥24॥30॥

Suhi Mehla 5: Praateh kaal(i) Hur(i) Naam(u) oochaaree. Eat, oot kee oat suvaari. 1. Suda, suda, juppiyaiy Hur(i) Naam(u). Poorun hoveh(i) mun kay kaam. 1. Ruhaou. Prubh(u) abinaashi, raiyn(i), din gaaou. Jeevut, mert, nihchul(u) paaveh(i) thaaoun. 2. So Shah(u) sayv(i), jit(u) toat(i) na aavaiy. Khaat, kherchut, sookh(i) anund(i) vihaavaiy. 3. Jug-Jeevun Purakh(u), Sadh sung(i) paaya. Gur persad(i), Nanak, Naam(u) dhiyaaya. 4.24.30.

Word Meaning: Praateh Kaal(i) = early morning. Oochaari = recite. Eat Oot = here and there; this world, and the next. Oat= shelter; world. Suvaari = adorns; makes pleasant. 1. Kaam = wishes. Pause. Abinaashi = immortal. Jeevut Mert = kill desire while living in the world. Nihchul(u) = eternal. 2. Shah(u) = Lord (of Naam-wealth). Anund(i) = in bliss. Vihaavaiy = (life) spends. 3.

MEANING: A devotee, who recites Waheguru's Naam (with full dedication) in the early hours of the morning, makes his life very pleasant (blissful) in this world, and the next. 1.

All one's wishes are fulfilled by reciting Waheguru's Naam all the time. Pause.

When a devotee sings the praises of the immortal Waheguru day and night, he kills his worldly desires while living in the family and secures an eternal place (merges into Waheguru). 2.

Serve the Lord (of Naam), serving whom you will never run out of (the Naam wealth). You will spend your life in bliss when you use the Naam-wealth and share it with others, oh man.

3. I realized Waheguru. which is the soul of the whole world, in the shelter of the Guru, and I recite the Naam by the grace of the Guru, oh Nanak. 4.24.30.

ਸੂਹੀ ਮਹਲਾ 5॥ ਗੁਰ ਪੂਰੇ ਜਬ ਭਏ ਦਇਆਲ॥ ਦੁਖ ਬਿਨਸੇ ਪੂਰਨ ਭਈ ਘਾਲ॥ 1॥ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ ਦਰਸੁ ਤੁਮ੍ਹਾਰਾ॥ ਚਰਣ ਕਮਲ ਜਾਈ ਬਲਿਹਾਰਾ॥ ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਵਨ ਹਮਾਰਾ॥ 1॥ਰਹਾਉ॥ ਸਾਧ ਸੰਗਤਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਣਿ ਆਈ॥ ਪੂਰਬ ਕਰਮਿ ਲਿਖਤ ਧੁਰਿ ਪਾਈ॥ 2॥ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਚਰਜ ਪਰਤਾਪ॥ ਜਾਲਿ ਨ ਸਾਕਹਿ ਤੀਨੇ ਤਾਪ॥ 3॥ ਨਿਮਖ ਨ ਬਿਸਰਹਿ ਹਰਿ ਚਰਣ ਤੁਮ੍ਹਾਰੇ॥ ਨਾਨਕੁ ਮਾਗੈ ਦਾਨੁ ਪਿਆਰੇ॥ 4॥25॥31॥

Suhi Mehla 5: Gur Pooray jub bhuyyay duyyal. Dookh binsay, poorun bhuyyi ghaal. 1. Paykh(i), Pykh(i) jeevaan ders(u) Toomhaara. Churn Kumul jaayeen bulihaara. Toojh bin(u) Tthaakur kuvun hamaara. 1. Ruhaou. Sadh sungut(i) siyoun preet(i) bun(i) aayi. Poorub kerm(i) likhut Dhoor(i) paayee. 2. Jup(i) Hur(i), Hur(i) Naam(u), achurj pertap. Jaal(i) na saakehn teenay taap. 3. Nimukh na bisreh(i) Hur(i) Churn Toomhaaray. Nanak maangaiy daan(u) Piyaray. 4.25.31.

Word Meaning: Binsay = vanished. Poorun Bhuyyi = became successful. Ghaal = hard labour. 1. Paykh(i) = on seeing. Tthaakur = Master; Lord. Pause. Poorub Kerm(i) = previous deeds. Dhoor(i) = from the Source (Waheguru). 2. Achurj Pertap = amazing splendour. Jaal(i) = burn; torture. Teenay Taap = the three sufferings: mental, physical, and aggressions. 3. Bisreh(i) = forget. 4.

MEANING: All the (spiritual) hard labour of a devotee is recognized (rewarded) when the Perfect Guru becomes benevolent to him, and all his sufferings are eradicated. 1.

I survive by seeing the holy sight of the Guru, and I am always a sacrifice for Him. Who else is my Lord without Him? Pause. With my good fortune preordained by Waheguru, love for Guru's company (shelter) blossomed in my mind. 2.

With the recitation of Waheguru's Naam, I realized the amazing splendour of Waheguru, so that none of the three types of suffering – mental, physical, or aggression by others – could cause any harm to me. 3. I, Nanak, beg for the donation that I should never forget Your holy Feet (Your Naam), oh my dear Waheguru. 4.5.31.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸੇ ਸੰਜੋਗ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ॥ ਜਿਤੁ ਰਸਨਾ ਹਰਿ ਨਾਮੁ ਉਚਾਰੇ॥ 1॥ ਸੁਣਿ ਬੇਨਤੀ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਸਾਧ ਗਾਵਹਿ ਗੁਣ ਸਦਾ ਰਸਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਜੀਵਨ ਰੂਪ ਸਿਮਰਣੁ ਪ੍ਰਭੁ ਤੇਰਾ॥ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਬਸਹਿ ਤਿਸੁ ਨੇਰਾ॥ 2॥ ਜਨ ਕੀ ਭੂਖ ਤੇਰਾ ਨਾਮੁ ਆਹਾਰੁ॥ ਤੂੰ ਦਾਤਾ ਪ੍ਰਭ ਦੇਵਣਹਾਰੁ॥3॥ ਰਾਮ ਰਮਤ ਸੰਤਨ ਸੁਖੁ ਮਾਨਾ॥ ਨਾਨਕ ਦੇਵਨਹਾਰ ਸੁਜਾਨਾ॥ 4॥26॥32॥

Suhi Mehla 5: Say sunjog kurhou mayray Piyaray. Jit(u) rusna Hur(i) Naam(u) oochaaray.1. Soon(i) baynti Prubh deen duyyala. Sadh gaaveh(i) goon suda rusaala. 1. Ruhaou. Jeevun roop simrun(u) Prubh Tayra. Jis(u) Kirpa kureh(i) buseh(i) tis(u) nayra. 2. Jun kee bhookh Tayra Naam(u) ahaar(u). Toon daata, Prubh dayvunhaar(u). 3. Ram rumut, suntun sookh(u) maana. Nanak Dayvunhaar Soojaana. 4.26.32.

Word Meaning: Sunjog = auspicious opportunity for. Rusna = tongue. 1. Rusaala = full of sweetness. Pause. Buseh(i) = reside. Nayra = near. Ahaar(u) = food. 3. Rumut = reciting. Maana = enjoyed. Soojaana = know-all; wise. 4.

MEANING: Create the auspicious opportunity for me so that my tongue may recite Your Naam, oh my dear Waheguru. 1.

Please, listen to (and fulfil) my request, oh, my kind to the humble, Waheguru. I wish to sing your sweet virtues (praise) in the shelter of the Guru. Pause.

The recitation of Your Naam is like a new life. With Your benevolence, You reside close to (in the heart of) Your devotees. 2. Your Naam is the (spiritual food) for Your devotees; and You are the provider, oh Waheguru. 3.
Your saints enjoy bliss by reciting Your Naam, and the provider, Waheguru, knows everything about the needs of everyone. 4.26.32.

ਸੂਹੀ ਮਹਲਾ 5॥ ਬਹਤੀ ਜਾਤ ਕਦੇ ਦ੍ਰਿਸਟਿ ਨ ਧਾਰਤ॥ ਮਿਥਿਆ ਮੋਹ ਬੰਧਹਿ ਨਿਤ ਪਾਰਚ॥ 1॥ ਮਾਧਵੇ ਭਜੁ ਦਿਨ ਨਿਤ ਰੈਣੀ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿ ਹਰਿ ਸਰਣੀ॥ 1॥ ਰਹਾਉ॥ ਕਰਤ ਬਿਕਾਰ ਦੋਊ ਕਰ ਝਾਰਤ॥ ਰਾਮ ਰਤਨੁ ਰਿਦ ਤਿਲੁ ਨਹੀ ਧਾਰਤ॥ 2॥ ਭਰਣ ਪੋਖਣ ਸੰਗਿ ਅਉਧ ਬਿਹਾਣੀ॥ (ਅੰਗ 744)॥ ਜੈ ਜਗਦੀਸ ਕੀ ਗਤਿ ਨਹੀ ਜਾਣੀ॥ 3॥ ਸਰਣਿ ਸਮਰਥ ਅਗੋਚਰ ਸੁਆਮੀ॥ ਉਧਰੁ ਨਾਨਕ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ 4॥27॥33॥

Suhi Mehla 5: Behti jaat kuday drisht(i) na dhaarut. Mithiya moh, bundheh(i) nit paaruch. 1. Madhvay bhuj din nit raiyni. Junum pdaaruth(u) jeet(i) Hur(i) sherni. 1. Ruhaou. Kert bikaar doyoo ker jhaarut. Ram Rattan(u) rid til(u) nuhhi dhaarut. 2. Bhern pokhun sung(i) aoudh bihaani.
(PAGE 744): Jaiy Jugdeesh kee gut(i) nuhhi jaani. 3. Shern(i) sumruth, agoachur Soami. Oodhur Nanak, Prubh untarjaami. 4.27.33.
Word Meaning: Behti Jaat = the spending of life. Drisht(i) Na Dhaarut = pays no attention. Bundheh(i) Paaruch = bonds strongly. 1. Madhvay = Waheguru. Junum Pdaarith = the invaluable matter (objective) of life (Waheguru's Naam). Bikar = immoral acts. Doyoo Ker Jhaarut = fearing no further loss. Til(u) = (the size of a) sesame seed. 2. Bhern Pokhun = eating and nourishing. Aoudh = life. Jai Jugdeesh = hail to (the eternal) Waheguru. Gut(i) = transcendence. 3.
Sumruth = fully capable. Agoachur = incomprehensible. Untarjaami = omniscient. 4.
MEANING: The ignorant man pays no attention to his life, which is passing by quickly (and still ignores the Creator), and makes strong bonds with the perishable attractions of Maya. 1. Recite the Naam of Waheguru day and night, and win (acquire) the invaluable Waheguru's Naam (in your heart) in His shelter, oh man. Pause.
The ignorant man commits immoral deeds without any fear, but does not think of the invaluable Waheguru's Naam even for a short moment. 2.
He does not recognize the importance of the transcendence of the eternal Waheguru, and spends his whole life simply feeding and nurturing his body. Take shelter of the omnipotent, the inconceivable, and the omniscient Lord, and attain salvation, oh Nanak. 4.27.33.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸਾਧ ਸੰਗਿ ਤਰੈ ਭੈ ਸਾਗਰੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਿਮਰਿ ਰਤਨਾਗਰੁ॥ 1॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਾ ਨਾਰਾਇਣੁ॥ ਦੂਖ ਰੋਗ ਸੋਗ ਸਭਿ ਬਿਨਸੇ ਗੁਰ ਪੂਰੇ ਮਿਲਿ ਪਾਪ ਤਜਾਇਣ॥ 1॥ ਰਹਾਉ॥ ਜੀਵਨ ਪਦਵੀ ਹਰਿ ਕਾ ਨਾਉ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਸਾਚੁ ਸੁਆਉ॥ 2॥ ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈਐ॥ ਪੂਰਬਿ ਲਿਖਤੁ ਹੋਇ ਤਾ ਪਾਈਐ॥ 3॥ ਸਰਣਿ ਪਏ ਜਪਿ ਦੀਨ ਦਇਆਲਾ॥ ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰਵਾਲਾ॥ 4॥28॥34॥

Suhi Mehla 5: Sadh sung(i) turaiy bhaiy saagur(u). Hur(i), Hur(i) Naam(u) simer(i) rattanagur(u). 1. Simer(i), simer(i) jeevaan Narayin(u). Dookh, roag, soag, subh(i) binsay, Gur Pooray mil(i) paap tujaayin. 1. Ruhaou. Jeevun pudvee Hur(i) ka Naaoun. Mun(u), tun(u) nirmul, Saach sooaaou. 2. Aatth pehr Parbrahm(u) dhiyaayiyaiy. Poorub(i) likhut(u) hoyay ta paayiyaiy. 3. Shern(i) puyyay jup(i) Deen Duyyala. Nanak(u) jaachaiy Sunt ruvaala. 4.28.34.

Word Meaning: Bhaiy Saagur(u) = the frightening (world) sea. Rattangur(u) = mine of jewels (noble qualities). 1. Narayin(u) = Waheguru. Soag = griefs. Binsay = vanished. Tujaayin = gave up; left. Pause. Jeevun Pudvee = immortal state. Sooaaou = objective. 2. Poorub(i) Likhut(u) = prewritten (based on previous deeds). 3. Ruvaala = dust (of feet). 4.
MEANING: Recite the Naam of Waheguru, which is the mine of noble qualities, in the shelter of the Guru, and swim across the frightening sea of Maya, oh man. 1.
I survive only by remembering Waheguru in the shelter of the Perfect Guru, whereby all my sufferings, ailments, griefs, and sins have vanished. Pause.
One's body and mind get purified when he recites Waheguru's Naam (with full dedication) as his main objective of life, and he attains the immortal state (union with Waheguru). 2.
One should recite Waheguru's Naam all twenty-four hours, but he acquires the Naam in his heart only if it is prewritten in his fate. 3.
I long for an opportunity to serve the Guru in whose shelter I can worship the Naam of the kind-to-the-humble, Waheguru, oh Nanak. 4.28.34.

ਸੂਹੀ ਮਹਲਾ 5॥ ਘਰ ਕਾ ਕਾਜੁ ਨ ਜਾਣੀ ਰੂੜਾ॥ ਝੂਠੈ ਧੰਧੈ ਰਚਿਓ ਮੂੜਾ॥ 1॥ ਜਿਤੁ ਤੂ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ॥ ਜਾ ਤੂੰ ਦੇਹਿ ਤੇਰਾ ਨਾਉ ਜਪਨਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਦਾਸ ਹਰਿ ਸੇਤੀ ਰਾਤੇ॥ ਰਾਮ ਰਸਾਇਣਿ ਅਨਦਿਨੁ ਮਾਤੇ॥2॥ ਬਾਹ ਪਕਰਿ ਪ੍ਰਭਿ ਆਪੇ ਕਾਢੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ॥ 3॥ ਓਧਰੁ ਸੁਆਮੀ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰੇ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਸਰਣਿ ਦੁਆਰੇ॥ 4॥29॥35॥
Suhi Mehla 5: Ghur ka kaaj(u) na jaani roorra. Jhootthaiy dhundhaiy ruchiyo moorra. 1. Jit(u) Tu laaveh(i) tit(u), tit(u) lugnaa. Ja Toon dayh(i), Tayra Naaoun jupna. 1. Ruhaou. Hur(i) kay daas Hur(i) sayti raatay. Ram rusaayin(i) undin(u) maatay. 2. Baanh pukkar(i) Prubh(i) aapay kaadhay. Junum, junum kay tootay gaandhay. 3. Oodhur Soami, Prubh kirpa dhaaray. Nanak daas Hur(i) shern(i) Dooaray. 4.29.35.
Word Meaning: Ghur Ka Kaaj(u) = (noble) deed for the sake of one's heart (mind). Roorra Kaaj= beautiful deed; worthy cause. Moorra = foolish. 1. Sayti = with. Raatay = imbued in love. Rusaayin = the source of all sweetness. Maatay = intoxicated. 2. Kaadhay = pull out. Tootay Gaandhay = connects the disconnected. 3. Oodhur = salvage. Dooaray = at the door. 4.
MEANING: The foolish man does not recognize the worthy deed (union with Waheguru) for his mind (soul), and is engrossed in the perishable attractions of Maya. 1.
(But the man is also helpless) because he is constrained to the kind of deeds prewritten in his fate by Waheguru. Only those individuals recite His Naam whom He gives (prompts to do so). Pause. Waheguru's devotees are imbued with His love and stay intoxicated all the time with the Naam of Waheguru, which is the source of all sweet tastes. 2. He pulls out His devotees (from the deep sea of Maya) by holding their hand, and connects those with Him who had been separated from Him for many lives. 3.
I am a slave of Waheguru, and have come to His shelter with the request that He salvages me with His kindness, oh Nanak. 4.29.35.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਨਿਹਚਲੁ ਘਰੁ ਪਾਇਆ॥ ਸਰਬ ਸੂਖ ਫਿਰਿ ਨਹੀ ਡੋਲਾਇਆ॥ 1॥ ਗੁਰੂ ਧਿਆਇ ਹਰਿ ਚਰਨ ਮਨਿ ਚੀਨ੍ਹੇ॥ ਤਾ ਤੇ ਕਰਤੈ ਅਸਥਿਰੁ ਕੀਨ੍ਹੇ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ॥ ਤਾ ਤੇ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ॥ 2॥ ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਲੜਿ ਲਾਏ॥ ਸਦਾ ਅਨਦੁ ਨਾਨਕ ਗੁਣ ਗਾਏ॥ 3॥30॥36॥

Suhi Mehla 5: Sunt persad(i) nihchul(u) ghur(u) paaya. Serb sookh, phir(i) nuhhi dolaaya. 1. Guru dhiyaayay Hur(i) Churn mun(i) cheenay. Ta tay Kertaiy usthir(u) keenay. 1. Ruhaou. Goon gaavut Achoot, Abinaashi. Ta tay kaati Jum kee phaasi. 2. Kur(i) kirpa, leenay lurr(i) laayay. Suda anund(u), Nanak goon gaayay. 3.30.36.

Word Meaning: Nihchul(u) = permanent. Dolaaya = wavering of mind. 1. Cheenay = recognized; made a connection with. Kertaiy = Waheguru. Usthir(u) = stabilize. Guru Dhiyaayay = recite Guru's Shabad. Pause. Achoot = immortal = Abinaashi. Ta Tay = because of that. 2. Lurr(i) Laayay = provided shelter. Anund = bliss. 3.

MEANING: With the grace of the Guru, I have attained the spiritual state where my mind has found its permanent niche in Waheguru (has been connected with Him), and it does not wander anymore, and I feel blissful. 1.

With the recitation of Guru's Shabad, I have recognized (acquired) Waheguru's Feet (His Naam) in my heart, and the Creator has stabilized my mind (it has become peaceful). Pause.

By singing praise of the immortal Waheguru, the noose of the Angel of death has been severed for me (I will not be born ever again). 2.

With His grace, Waheguru has taken me into His shelter. It is always blissful to sing Waheguru's praise, oh Nanak. 3.30.36.

ਸੂਹੀ ਮਹਲਾ 5॥ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸਾਧ ਕੀ ਬਾਣੀ॥ ਜੋ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਤ ਰਸਨ ਬਖਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਕਲੀ ਕਾਲ ਕੇ ਮਿਟੇ ਕਲੇਸਾ॥ ਏਕੋ ਨਾਮੁ ਮਨ ਮਹਿ ਪਰਵੇਸਾ॥ 1॥ ਸਾਧੂ ਧੂਰਿ ਮੁਖਿ ਮਸਤਕਿ ਲਾਈ॥ ਨਾਨਕ ਉਧਰੇ ਹਰਿ ਗੁਰ ਸਰਣਾਈ॥ 2॥31॥37॥

Suhi Mehla 5: Amrit Bachan Sadh kee Bani. Jo, jo, jupaiy, tis kee gut(i) hovaiy, Hur(i), Hur(i) Naam nit rusn bukhaani. 1. Ruhaou. Kulie, kaal kay mitay klaysha. Aiko Naam(u) mun meh(i) pervaysha. 1. Sadhu dhoor(i) mookh(i), mustuk(i) laayi. Nanak, oodhray Hur(i) Gur shernaayi. 2.31.37.

Word Meaning: Buchan = Bani = words; Shabad. Gut(i) = high spiritual state. Rusn Bukhaani = utters the tongue. Pause. Kulie Kaal = (the eon) Kalyug (period of aggression). Kulaysha = disputes. Pervaysha = entered; enshrined. 1. Mustuk(i) = on the forehead. Oodhray = salvaged. Shernaayi = shelter. 2.

MEANING: Guru's Words, His Shabads, are immortalizing. Whoever recites Waheguru's Naam with Guru's Shabads all the time attains a high spiritual state. Pause.

When one recites Guru's Shabad, Waheguru's Naam enters (is enshrined in) his mind, and all the irritating disputes (which rob one of his peace of mind) are eradicated. 1.

When I put the dust of the Guru's Feet on my face and my forehead (obeyed His Huqam with reverence), I attained salvation in His shelter, oh Nanak. 2.31.37.

ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 3॥ ਗੋਬਿੰਦਾ ਗੁਣ ਗਾਉ ਦਇਆਲਾ॥ ਦਰਸਨੁ ਦੇਹੁ ਪੂਰਨ ਕਿਰਪਾਲਾ॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਾ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਮਾਲਾ॥ 1॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚਲੈ ਜਪਿ ਨਾਲਾ॥ ਨਾਨਕੁ ਜਾਚੈ ਸੰਤ ਰਵਾਲਾ॥ 2॥32॥38॥

Suhi Mehla 5, Ghur(u) 3: Gobinda goon gaaou Duyyala. Dershun(u) dayh(i) poorun Kirpala. Ruhaou. Kur(i) kirpa, Toom hee pritpala. Jeeou, pind(u) subh(u) Toomra maala. 1. Amrit Naam(u) chulaiy jup(i) naala. Nanak(u) jaachaiy sunt ruvaala. 2.32.38.

Word Meaning: Poorun = perfect; omnipresent. Pause. Pritpala = nourish and nurture. Maala = property. 1. Chulaiy Naala = accompanies. Jaachaiy = begs for.2.

MEANING: Kindly enable me to sing Your praise, and show me Your holy sight, oh the kind

and the omnipresent Waheguru. Pause. My body and my soul are Your property (are given by You), and You nourish and nurture me with Your benevolence. 1.
I, Nanak, beg for the dust of the Feet of the Guru (His Shabad) by which I may recite Your Naam which will accompany me to Your Court, oh Waheguru. 2.32.38.

ਸੂਹੀ ਮਹਲਾ 5॥ ਤਿਸੁ ਬਿਨੁ ਦੁਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਆਪੇ ਥੰਮੈ ਸਚਾ ਸੋਈ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੁ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਰੋਗ ਮਿਟਾਏ ਨਵਾ ਨਰੋਆ॥ ਨਾਨਕ ਰਖਾ ਆਪੇ ਹੋਆ॥ 2॥33॥39॥

Suhi Mehla 5: Tis(u) bin(u) dooja uver(u) na koyee. Aapay thummay Sacha Soyee. 1. Hur(i), Hur(i) Naam(u) mayra adhaar(u). Kern kaarun, sumruth, apaar(u). 1. Ruhaou. Subh roag mitaayay, nuvaa nuroa. Nanak, rukha Aapay hoa. 2.33.39.
Word Meaning: Uver Na = none other. Thummay = supports. 1. Adhaar = support. Kern Kaarun = creator of the universe. Sumruth(u) = omnipotent. Apaar(u) = endless. Pause. Nuvva Nuroa = young and healthy. Rukha = guardian. 2.
MEANING: The eternal Waheguru provides support to everybody. There is none other like him. 1. Waheguru is the creator of the universe, is omnipotent, and limitless. His Naam is the basis of my life. Pause.
Waheguru destroys all one's ailments, and he always feels young and healthy (hale and hearty). Waheguru Himself protects me (against the attacks of Maya), oh Nanak. 2.33.39.

(ਅੰਗ 745)॥ ਸੂਹੀ ਮਹਲਾ 5॥ ਦਰਸਨ ਕਉ ਲੋਚੈ ਸਭੁ ਕੋਈ॥ ਪੂਰੈ ਭਾਗਿ ਪਰਾਪਤਿ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਨੀਦ ਕਿਉ ਆਈ॥ ਮਹਾ ਮੋਹਨੀ ਦੂਤਾ ਲਾਈ॥ 1॥ ਪ੍ਰੇਮ ਬਿਛੋਹਾ ਕਰਤ ਕਸਾਈ॥ ਨਿਰਦੈ ਜੰਤੁ ਤਿਸੁ ਦਇਆ ਨ ਪਾਈ॥ 2॥ ਅਨਿਕ ਜਨਮ ਬੀਤੀਅਨ ਭਰਮਾਈ॥ ਘਰਿ ਵਾਸੁ ਨ ਦੇਵੈ ਦੁਤਰ ਮਾਈ॥ 3॥ ਦਿਨੁ ਰੈਨਿ ਅਪਨਾ ਕੀਆ ਪਾਈ॥ ਕਿਸੁ ਦੋਸੁ ਨ ਦੀਜੈ ਕਿਰਤੁ ਭਵਾਈ॥ 4॥ ਸੁਣਿ ਸਾਜਨ ਸੰਤ ਜਨ ਭਾਈ॥ ਚਰਣ ਸਰਣ ਨਾਨਕ ਗਤਿ ਪਾਈ॥ 5॥34॥40॥

(PAGE 745): **Suhi Mehla 5:** Dershun kuou loachaiy subh(u) koyee. Pooraiy bhaag(i) praaput(i) hoyee. 1. Ruhaou. Shiyam Sundar tuj(i) neend kiyoun aayi. Muhha mohini dootaan laayi. 1. Praym bichhoa kert kusaayi. Nirdaiy junt(u), tis(u) duyya na paayi. 2. Anik junum beetiun bhermaayi. Ghur(i) vaas(u) na dayvaiy, dootur Maayi. 3. Din(u) raiyn(i) apna keeya paayi. Kis(u) doash(u) deejaiy, kirt(u) bhuvaayi. 4. Soon(i) saajun, sunt, jun, bhaayi. Churn shern Nanak gut(i) paayi. 5.34.40.
Word Meaning: Loachaiy = longs for. Praaput(i) = acquire. Pause. Shiyam Sundar = handsome (attractive Waheguru). Muhha Mohini = highly captivating (Maya). Dootaan = the five demons (senses). 1. Bichhoha = (pain of) separation. Kusaayi = butcher; attraction. Nirdaiy = merciless. Junt(u) = living being. Duyya = mercy. 2. Bhermaayi = wandering (going) through. Vaas(u) = dwelling. Dootur = difficult; tough. Maayi = Maya. 3. Doash(u) = blame. Kirt(u) = deeds done. Bhuvaayi = causes to wander. 4. Gut(i) = high spiritual state. 5.
MEANING: Everybody longs for Waheguru's holy sight (His Naam), but one acquires it only with great fortune. Pause.
How can one sleep (enjoy peace) without the Naam of the attractive Waheguru? (Without His Naam), The charming Maya attracts (activates) the five senses of the man.1. Separation from Waheguru causes pain like a butcher. The butcher of separation is so merciless that it shows no mercy to the helpless man. 2.
(Due to his separation from Waheguru), The charming Maya (which is very tough to

overcome) does not allow one's mind to stay in its own home (let it be peaceful), as a result of which the man is taken through countless lives (he is born again, and again). 3.
But the man cannot blame others as he reaps the rewards of the deeds he had done previously which cause him to wander day and night (rob him of his mental peace). 4.
Listen you all, oh my saintly friends, the devotees of Waheguru, and my brothers, I have attained the high spiritual state in the shelter of the Guru, declares Nanak. 5.34.40.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਭਲੀ ਸੁਹਾਵੀ ਛਾਪਰੀ ਜਾ ਮਹਿ ਗੁਨ ਗਾਏ॥ ਕਿਤ ਹੀ ਕਾਮਿ ਨ ਧਉਲਹਰ ਜਿਤੁ ਹਰਿ ਬਿਸਰਾਏ॥ 1॥ ਰਹਾਉ॥ ਅਨਦੁ ਗਰੀਬੀ ਸਾਧ ਸੰਗਿ ਜਿਤੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ॥ ਜਲਿ ਜਾਉ ਏਹੁ ਬਡਪਨਾ ਮਾਇਆ ਲਪਟਾਏ॥ 1॥ ਪੀਸਨ ਪੀਸਿ ਓਢਿ ਕਾਮਰੀ ਸੁਖੁ ਮਨੁ ਸੰਤੋਖਾਏ॥ ਐਸੋ ਰਾਜੁ ਨ ਕਿਤੈ ਕਾਜਿ ਜਿਤੁ ਨਹ ਤ੍ਰਿਪਤਾਏ॥ 2॥ ਨਗਨ ਫਿਰਤ ਰੰਗਿ ਏਕ ਕੈ ਓਹੁ ਸੋਭਾ ਪਾਏ॥ ਪਾਟ ਪਟੰਬਰ ਬਿਰਥਿਆ ਜਿਹ ਰਚਿ ਲੋਭਾਏ॥ 3॥ ਸਭੁ ਕਿਛੁ ਤੁਮ੍ਹਰੇ ਹਾਥਿ ਪ੍ਰਭ ਆਪਿ ਕਰੇ ਕਰਾਏ॥ ਸਾਸਿ ਸਾਸਿ ਸਿਮਰਤ ਰਹਾ ਨਾਨਕ ਦਾਨੁ ਪਾਏ॥ 4॥1॥41॥
Raag(u) Suhi, Mehla 5, Ghur(u) 4: Ek Onkar Satgur Persad(i): Bhulie soohaavi chhaapri, ja meh(i) Goon gaayay. Kit hee kaam(i) na dhaulhur, jit(u) Hur(i) bisraayay. 1. Ruhaou. Anund, greebi Sadh sung(i), jit(u) Prubh chit(i) aayay. Jul(i) jaaou eh(u) budpunaa, Maya luptaayay. 1. Peesun pees(i) oadh(i) kaamri, sookh(u), mun(u) suntokh aayay. Aiyso raj(u) na kitaiy kaaj(i), jit(u) neh triptaayay. 2. Nugun phirt rung(i) Aik kaiy, oh(u) sobha paayay. Paat ptumbar birthiya, jih ruch(i) lobhaayay. 3. Subh(u) kichh(u) Toomray haath(i) Prubh, aap(i) kuray kuraayay. Saas(i), saas(i) simrut ruhhaan, Nanak daan(u) paayay. 4.1.41.
Word Meaning: Bhulie = good; comfortable. Soohaavi = pleasant; comforting. Chhaapri = mud hut. Dhaulhur = white (splendid) mansions. Bisraayay = forgotten. Pause. Anund = bliss. Greebi = poverty; humbleness. Chit(i) = in mimd. Budpuna = high status in society. Luptaayay = clings to. 1. Peesun = load to be grinded. Pees(i) = grind (with quern). Oadh(i) Kaamri = wearing an inexpensive blanket. Na Kitaiy kaaj(i) = of no use. Suntokh aayay = contentment = Triptaayay. 2. Rung(i) = in love. Sobha = praise. Paat Ptumbar = silk clothes. Birthiya = useless. Ruch(i) = engrossed in. Lobhaayay = feels greedy. 3.
MEANING: A hut of mud is highly comforting in which Waheguru's praise is sung, and the splendid mansions are worthless if Waheguru is forgotten in them. Pause.
Even poverty is blissful for a devotee if he is in the company of the Guru where Waheguru is remembered (His praise is sung). Let the high status in the society burn away because of which one clings to Maya. 1.
The reigning of a state is of no use if one is not contented; but, on the other hand, grinding grains in a quern (hand grinding mill) while wearing only an inexpensive blanket is blissful if one feels contented. 2.
Silk clothes are worthless if one gets greedy (and immoral) by wearing them, whereas a thinly-clad devotee earns praise if he is imbued in Waheguru's love. 3.
But we cannot blame anyone because it is Waheguru who makes the individuals perform deeds which He wishes them to perform. I only wish the gift from Waheguru that I should remember Him with every breath, oh Nanak. 4.1.41

ਸੂਹੀ ਮਹਲਾ 5॥ ਹਰਿ ਕਾ ਸੰਤ ਪਰਾਨ ਧਨ ਤਿਸ ਕਾ ਪਨਿਹਾਰਾ॥ ਭਾਈ ਮੀਤ ਸੁਤ ਸਗਲ ਤੇ ਜੀਅ ਹੂੰ ਤੇ ਪਿਆਰਾ॥ 1॥ ਰਹਾਉ॥ ਕੇਸਾ ਕਰਿ ਬੀਜਨਾ ਸੰਤ ਚਉਰੁ ਢੁਲਾਵਉ॥ ਸੀਸੁ ਨਿਹਾਰਉ ਚਰਣ ਤਲਿ ਧੁਰਿ ਮੁਖਿ ਲਾਵਉ॥ 1॥ ਮਿਸਟ ਬਚਨ ਬੇਨਤੀ ਕਰਉ ਦੀਨ ਕੀ ਨਿਆਈ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣੀ

ਪਰਉ ਹਰਿ ਗੁਣ ਨਿਧਿ ਪਾਈ॥ 2॥ ਅਵਲੋਕਨ ਪੁਨਹ ਪੁਨਹ ਕਰਉ ਜਨ ਕਾ ਦਰਸਾਰੁ॥ ਅੰਮ੍ਰਿਤ ਬਚਨ ਮਨ ਮਹਿ ਸਿੰਚਉ ਬੰਦਉ ਬਾਰ ਬਾਰ॥ 3॥ ਚਿਤਵਉ ਮਨਿ ਆਸਾ ਕਰਉ ਜਨ ਕਾ ਸੰਗੁ ਮਾਗਉ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਦਇਆ ਕਰਿ ਦਾਸ ਚਰਣੀ ਲਾਗਉ॥ 4॥2॥42॥

Suhi Mehla 5: Hur(i) ka Sunt praan dhun, tis ka punihaara. Bhaayi,meet, soot sugul tay, jea hoon tay piyara. 1. Ruhaou. Kaysaan kur(i) beejna, Sunt chaur dhoolaavoun. Sees(u) nihaaroun Churn tul(i), dhoor(i) mookh(i) laavoun. 1. Misht buchan baynti kuroun, deen kee niyaayeen. Tuj(i) abhiman(u) sherni puroun, Hur(i) goon-nidh(i) paayeen. 2. Uvlokun pooneh, pooneh kuroun, jun ka dersaar(u). Amrit Buchan mun meh(i) sinchoun, bundoun baar, baar. 3. Chitvoun, mun(i) aasa kuroun, jun ka sung(u) maangoun. Nanak kuou Prubh duyya kur(i), daas churnee laagoun. 4.2.42.

Word Meaning: Punihaara = water carrier (server); slave. Meet = friends. Sugul = all. Pause. Kays = hair. Beejna = fan. Chaur(u) = royal whisk (a sign of royalty). Dhoolaavoun = fan over the head. Sees(u) = head. Nihaaroun = lower down. 1. Misht Buchan = sweet language. Deen = poor; humble. Niyaayeen = like. Tuj(i) = giving up. Goon-Nidh(i) = treasure (source) of virtues. 2. Uvlokun = see. Pooneh = again. Dersaar = have a sight. Sinchoun = irrigate. Bundou = kneel down. 3. Chitvoun = think of. Sung(u) = company. Daas = slave; devotee. 4.

MEANING: I am a water server (a slave) of the saint of Waheguru (the Guru), and have dedicated my life and my wealth to Him. He is dearer to me than all my brothers, my friends, my sons, and my own life. Pause.

I would make my hair a whisk for Him, and fan over His head. I would lower my head, and put it under His feet, and put the dust of His feet on my face (all these are signs of deep affection and reverence for the Guru). 1.

Giving up all my ego, I would surrender to Him, and like a poor person, would request Him in sweet words to acquire the Naam of Waheguru, which is the treasure of all virtues. 2.

I would love to have His holy sight, and kneel down to Him again, and again. I would listen to His immortalizing Words and irrigate my mind with Waheguru's Naam-Amrit. 3.

I always think about the Guru, and wish to be in His company (shelter). I beg Waheguru that He becomes benevolent to me so that I could drop at the feet of the Guru (surrender myself to Him) with His grace, oh Nanak. 4.2.42.

ਸੂਹੀ ਮਹਲਾ 5॥ ਜਿਨਿ ਮੋਹੇ ਬ੍ਰਹਮੰਡ ਖੰਡ ਤਾ ਹੂ ਮਹਿ ਪਾਉ॥ ਰਾਖਿ ਲੇਹੁ ਇਹੁ ਬਿਖਈ ਜੀਉ ਦੇਹੁ ਅਪੁਨਾ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਤੇ ਨਾਹੀ ਕੋ ਸੁਖੀ ਤਾ ਕੈ ਪਾਛੈ ਜਾਉ॥ ਛੋਡਿ ਜਾਹਿ ਜੋ ਸਗਲ ਕਉ ਫਿਰਿ ਫਿਰਿ ਲਪਟਾਉ॥ 1॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਕਰੁਣਾਪਤੇ ਤੇਰੇ ਹਰਿ ਗੁਣ ਗਾਉ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਸਾਧ ਸੰਗਿ ਸਮਾਉ॥ 2॥3॥43॥

Suhi Mehla 5: Jinh(i) mohay brehmund, khund, ta hoo meh(i) paaoun. Raakh(i) layhou eh(u) bikhuyi jeao, dayh(i) Apuna Naaoun. 1. Ruhaou. Ja tay naahi ko sookhi, ta kaiy paachhaiy jaaoun. Chhoad(i) jaah(i) jo sugul kuou, phir(i), phir(i) luptaaoun. 1. Kurhou kirpa Kroonaputay, Tayray Hur(i) goon gaaoun. Nanak kee Prubh baynti, Sadh sung(i) smaaoun. 2.3.43.

Word Meaning: Mohay = enchanted. Brehmund = galaxies. Khund = parts; earths. Paaoun = find (myself). Bikhuyi Jeao = lustful man. Pause. Ja Tay = from whom. Paachhaiy Jaaoun = chase. Chhoad(i) Jaah(i) = which leaves. Sugul = all. Luptaaoun = cling to. 1. Kroonaputay = merciful. Smaaoun = get absorbed. 2.

MEANING: I am immoral, and find myself trapped in the same Maya which has captivated the living beings of all worlds and galaxies. Kindly protect me (from the attacks of Maya),

and bestow me with Your Naam, oh Waheguru. Pause.
I still pursue wealth, which has not provided any permanent comfort to anyone, and cling to the same again and again, which leaves everybody at the end. 1.
Please be kind to me so that I may sing Your praise, oh, the merciful Waheguru. I pray to You to put me in the shelter of the Guru so that I may get absorbed in You in His shelter, begs Nanak. 2.3.43.

(ਅੰਗ 746)॥ ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 5 ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪ੍ਰੀਤਿ ਪ੍ਰੀਤਿ ਗੁਰੀਆ ਮੋਹਨ ਲਾਲਨਾ॥ ਜਪਿ ਮਨ ਗੋਬਿੰਦ ਏਕੈ ਅਵਰੁ ਨਹੀ ਕੋ ਲੇਖੈ ਸੰਤ ਲਾਗੁ ਮਨਹਿ ਛਾਡੁ ਦੁਬਿਧਾ ਕੀ ਕੁਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਗੁਨ ਹਰੀਆ ਸਰਗੁਨ ਧਰੀਆ ਅਨਿਕ ਕੋਠਰੀਆ ਭਿੰਨ ਭਿੰਨ ਭਿੰਨ ਭਿਨ ਕਰੀਆ॥ ਵਿਚਿ ਮਨ ਕੋਟਵਰੀਆ॥ ਨਿਜ ਮੰਦਰਿ ਪਿਰੀਆ॥ ਤਹਾ ਆਨਦ ਕਰੀਆ॥ ਨਹ ਮਰੀਆ ਨਹ ਜਰੀਆ॥1॥ ਕਿਰਤਨਿ ਜੁਰੀਆ ਬਹੁ ਬਿਧਿ ਫਿਰੀਆ ਪਰ ਕਉ ਹਿਰੀਆ॥ ਬਿਖਨਾ ਘਿਰੀਆ॥ ਅਬ ਸਾਧੂ ਸੰਗਿ ਪਰੀਆ॥ ਹਰਿ ਦੁਆਰੈ ਖਰੀਆ॥ ਦਰਸਨੁ ਕਰੀਆ॥ ਨਾਨਕ ਗੁਰ ਮਿਰੀਆ॥ ਬਹੁਰਿ ਨ ਫਿਰੀਆ॥ 2॥1॥44॥

(PAGE 746): **Raag(u) Suhi Mehla 5, Ghur(u) 5, Purrtaal:** Ek Onkar Satgur Persad(i): Preet(i), preet(i) gooriya, Mohan Laalna Jup(i) mun Gobind Aikaiy, uver(u) nuhhi ko laykhaiy, Sunt laag(u) muneh(i) chhaad(u), doobidha kee kooriya. 1. Ruhaou. Nirgoon Huriya, sergoon dhuriya, anik koatthriya, bhinn, bhinn, bhinn, bhin kuriya. Vich(i) mun koatvuriya. Nij mundar(i) Piriya. Tuhha anund kuriya. Neh muriya, neh juriya. 1. Kirtun jooriya, buhhou bidh(i) phiriya, per kuou hiriya. Bikhna ghiriya. Ub Sadhu sung(i) puriya. Hur(i) Dooaaraiy khuriya. Dershun kuriya. Nanak Gur miriya. Buhour(i) na phiriya. 2.1.44.
Word Meaning: Purrtaal = music in which instruments are changed at regular intervals. Guriya = topmost. Mohan = Waheguru. Laalna = very dear. Laykhaiy = worth considering. Laag(u) = get attached. Doobidha = indecisiveness. Kooriya = trail; path. Pause. Nirgoon = formless; above the effects of Maya. Sergoon = the visible world. Kotthuriya = small room (heart). Bhinn, Bhinn = all different. Koatvuriya = the master of the body-fort (mind). Nij = personal. Mindar(i) = in the house (heart). Piriya = beloved (Waheguru). Tuhha = there. Neh Muriya = no death. Juriya = old age. 1. Kirtun = creation; Maya. Jooriya = attached to. Buhhou Bidh(i) = in many ways. Per Kuou = others. Hiriya = robbed. Bikhna Ghiriya = besieged by vices. Ub = now. Puriya = fell on the feet. Khuriya = waiting there. Miriya = got connected with. Buhour Na = no more. Phiriya = returns; rebirths. 2.
MEANING: Love for the mind-captivating and the dear Waheguru is the topmost love of all. Take shelter of the Guru, quit the path of indecisiveness, and keep only Waheguru in mind (recite only His Naam) because worshipping anyone else carries no spiritual value, oh man. Pause. The formless Waheguru shows Himself in His nature. He has created countless bodies of many different kinds in which the mind is the lord of the fortlike body. The man, who makes his heart a dwelling for Waheguru, enjoys bliss all the time, and does not suffer from the fear of old age or death (as he merges into Waheguru). 1.
On the other hand, the individual, who gets engrossed in Maya (which is the creation of Waheguru) is besieged (overpowered) by immoral activities, roams around in many different ways to rob others. (With good fortune) I sought the shelter of the Guru who embraced me, and with whose grace I reached the Door of Waheguru, and had His holy sight. Now I will not have to wander through any life form (will not be born again), oh Nanak. 2.1.44.

ਸੂਹੀ ਮਹਲਾ 5॥ ਰਾਸਿ ਮੰਡਲੁ ਕੀਨੋ ਆਖਾਰਾ॥ ਸਗਲੋ ਸਾਜਿ ਰਖਿਓ ਪਾਸਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਬਹੁ ਬਿਧਿ ਰੂਪ ਰੰਗ ਆਪਾਰਾ॥ ਪੇਖੈ ਖੁਸੀ ਭੋਗ ਨਹੀ ਹਾਰਾ॥ ਸਭਿ ਰਸ ਲੈਤ ਬਸਤ ਨਿਰਾਰਾ॥ 1॥ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਮੁਖੁ ਨ ਮਾਸਾਰਾ॥ ਕਹਨੁ ਨ ਜਾਈ ਖੇਲੁ ਤੁਹਾਰਾ॥ ਨਾਨਕ ਰੇਣ ਸੰਤ ਚਰਨਾਰਾ॥ 2॥2॥45॥

Suhi Mehla 5: Raas(i) mundul(u) keeno akhaara. Suglo saaj(i) rukhiyo pasaara. 1. Ruhaou. Buhhou bidh(i) roop rung Apaara. Paykhaiy khooshi, bhoag nuhhi haara. Subh(i) rus laiyt, bust niraara. 1. Bern(u), chihn naahi, mookh(u) na masaara. Kehn(u) na jaayi khayl(u) Toohaara. Nanak rayn Sunt churnaara. 2.2.45.

Word Meaning: Raas(i) Mundul(u) = the drama of the world. Akharra = arena. Saaj(i) Rukhiyo = created. Pasaara = expanse of the world. Pause.
Buhhou Bidh(i) = in many different ways. Paykhaiy = watches. Haara = exhausted. Rus = tastes. Laiyt = taking; enjoying. Niraara = unattached. 1. Bern(u) = colour. Chihn = physical features. Masaara = moustache. Churnaara = of the feet. 2.

MEANING: Waheguru has created the world as the arena for the living beings to act out in the drama of the world. Pause.
He has created the world in countless forms and colours. He is now happily watching and enjoying the drama of the world, and does not get tired of it. He enjoys all the drama's flavours, but remains detached from it. 1. He has no body colour, no physical features, no face, and no moustache. The drama of the world cannot be described. I simply wish for the dust of the feet of the Guru, oh Nanak. 2.2.45.

ਸੂਹੀ ਮਹਲਾ 5॥ ਤਉ ਮੈ ਆਇਆ ਸਰਨੀ ਆਇਆ॥ ਭਰੋਸੈ ਆਇਆ॥ ਕਿਰਪਾ ਆਇਆ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ॥ ਮਾਰਗੁ ਗੁਰਹਿ ਪਠਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਦੁਤਰ ਮਾਇਆ॥ ਜੈਸੇ ਪਵਨੁ ਝੁਲਾਇਆ॥ 1॥ ਸੁਨਿ ਸੁਨਿ ਹੀ ਡਰਾਇਆ॥ ਕਰਰੋ ਧ੍ਰਮਰਾਇਆ॥ 2॥ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪਾਇਆ॥ ਪਾਵਕੁ ਸਗਰਾਇਆ॥ 3॥ ਗਹੀ ਓਟ ਸਾਧਾਇਆ॥ ਨਾਨਕ ਹਰਿ ਧਿਆਇਆ॥ ਅਬ ਮੈ ਪੂਰਾ ਪਾਇਆ॥ 4॥3॥46॥

Suhi Mehla 5: Tuou mein aaya, sherni aaya. Bhuroasaiy aaya. Kirpa aaya. Jiyoun bhaavaiy, tiyoun raakhou Soami. Maarug Gureh(i) putthaaya. 1. Ruhaou. Muhha dootur Maya. Jaiysay puvun(u) jhoolaya. 1. Soon(i), soon(i) hee draaya. Kur-ro Dhermraaya. 2. Greh undh koopaaya. Paavuk sugraya. 3. Guhhi oat Sadhaya. Nanak Hur(i) shiyaaya. Ub mein Poora paayay. 4.3.46.

Word Meaning: Tuou Sherni = in Your shelter. Bhuroasaiy = with full faith. Gureh Putthaaya = the Guru sent me. Pause. Dootur = very difficult. Puvun Jhoolaya = wind gusts. 1. Kur-ro = tough; strict. 2. Greh = home; the world. Undh Koopaya = dark well. Paavuk Sugraya = the whole world is fire (of desires). 3. Oat = shelter. Sadhaya = of the Guru.4.

MEANING: My Satguru has put me on the journey to Your Door, oh Waheguru. So, I have come to Your shelter with full faith and with Your benevolence. Kindly protect me (from the attacks of Maya) in whichever way You, please, oh Lord. Pause.
The attractions of Maya are very difficult to resist, and they whip (stir) my mind the way the wind gusts hit the objects. 1.
I am very afraid of the Angel of justice, whom I have heard to be very strict. 2.
The whole world is a deep sea of fire (of human desires for the attractions of Maya). 3.
So, I sought shelter in the Guru, where I recited Waheguru's Naam, and have now realized the omnipresent Waheguru, oh Nanak. 4.3.46.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 6॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਤਿਗੁਰ ਪਾਸਿ ਬੇਨੰਤੀਆ ਮਿਲੈ ਨਾਮੁ ਆਧਾਰਾ॥ ਤੁਠਾ ਸਚਾ ਪਾਤਿਸਾਹੁ ਤਾਪੁ ਗਇਆ ਸੰਸਾਰਾ॥ 1॥ ਭਗਤਾ ਕੀ ਟੇਕ ਤੂੰ ਸੰਤਾ ਕੀ ਓਟ ਤੂੰ ਸਚਾ ਸਿਰਜਨਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਚੁ ਤੇਰੀ ਸਾਮਗਰੀ ਸਚੁ ਤੇਰਾ ਦਰਬਾਰਾ॥ ਸਚੁ ਤੇਰੇ ਖਾਜੀਨਿਆ ਸਚੁ ਤੇਰਾ ਪਾਸਾਰਾ॥ 2॥ ਤੇਰਾ ਰੂਪ ਅਗੰਮੁ ਹੈ ਅਨੂਪ ਤੇਰਾ ਦਰਸਾਰਾ॥ ਹਉ ਕੁਰਬਾਣੀ ਤੇਰਿਆ ਸੇਵਕਾ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਪਿਆਰਾ॥ 3॥
(ਅੰਗ 747)॥ ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਜਾ ਪਾਇਆ ਅਗਮ ਅਪਾਰਾ॥ ਗੁਰੁ ਨਾਨਕੁ ਮਿਲਿਆ ਪਾਰਬ੍ਰਹਮੁ ਤੇਰਿਆ ਚਰਣਾ ਕਉ ਬਲਿਹਾਰਾ॥ 4॥1॥47॥

Raag(u) Suhi, Mehla 5, Ghur(u) 6: Ek Onkar Satgur Persad(i): Satgur paas(i) baynuntiya, milaiy Naam adhaara. Toottha Sacha Patshah(u), taap(u) guyya sunsaara. 1. Bhugtaan kee tayk Toon, suntaan kee tayk Toon, Sacha Sirjunhaara. 1. Ruhaou. Sach(u) Tayri samuggri, Sach(u) Tayra Durbara. Sach(u) Tayray khaajeeniya, Sach(u) Tayra pasaara. 2. Tayra roop agumm(u) haiy, anoop Tayra dersaara. Huoun koorbani Tyariyaana sayvkaan, jinh Hur(i) Naam(u) piyaara. 3.

(PAGE 747): Subhay ichhaan pooriyaan, ja paaya Agumm Apaara. Gur(u) Nanak(u) miliya Parbrahm, Tayriyaan Churna kuou bulihaara. 4.1.47.

Word Meaning: Adhaara = basis; support. Toottha = pleased to be kind. Taap(u) = suffering. 1. Tayk = Oat = support; shelter. Sirjunhaara = creator. Pause.
Sach(u) = eternal. Samuggri = materials; world. Khajeeniya = treasures. Pasaara = expanse. 2. Roop = beauty; majesty. Agumm(u) = inaccessible. Anoop = unparalleled. Dersaara = holy sight. Koorbani = sacrifice. 3. Ichhaan Pooriyan = wishes fulfilled. Bulihaara = offer life. 4.

MEANING: The eternal Waheguru, who is the creator of the universe, is the support for His devotees and His saints. Pause.
I, too, pray to the Satguru that He gives me Waheguru's Naam (implants in my mind) as the basis for my life. When the eternal Waheguru is pleased to be kind, the suffering of the whole world goes away (with His Naam). 1.
Waheguru's world is eternal, and so is His Court (from where He controls the world); His treasures are eternal, and so is His whole expanse. 2.
The beauty of Your visible world (the nature) is inaccessible (unparalleled), and so is Your holy sight. I am all sacrifice for Your devotees, who love Your Naam, oh Waheguru. 3.
All one's wishes are fulfilled when he connects with the inaccessible and endless Waheguru. I am very fortunate to have been connected with the Guru, who is a manifestation of Waheguru. I, Nanak, am a sacrifice for Your Feet (Your Naam), oh Waheguru. 4..47.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 7॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤੇਰਾ ਭਾਣਾ ਤੂੰਹੈ ਮਨਾਇਹਿ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲਾ॥ ਸਾਈ ਭਗਤਿ ਜੋ ਤੁਧੁ ਭਾਵੈ ਤੂੰ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ॥ 1॥ ਮੇਰੇ ਰਾਮਰਾਇ ਸੰਤਾ ਟੇਕ ਤੁਮ੍ਹਾਰੀ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣੁ ਮਨਿ ਤਨਿ ਤੂਹੈ ਅਧਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਤੂੰ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਕ੍ਰਿਪਾਨਿਧਿ ਮਨਸਾ ਪੂਰਨਹਾਰਾ॥ ਭਗਤ ਤੇਰੇ ਸਭਿ ਪ੍ਰਾਣਪਤਿ ਪ੍ਰੀਤਮ ਤੂੰ ਭਗਤਨ ਕਾ ਪਿਆਰਾ॥ 2॥ ਤੂੰ ਅਥਾਹੁ ਅਪਾਰੁ ਅਤਿ ਊਚਾ ਕੋਈ ਅਵਰ ਨ ਤੇਰੀ ਭਾਤੇ॥ ਇਹ ਅਰਦਾਸਿ ਹਮਾਰੀ ਸੁਆਮੀ ਵਿਸਰੁ ਨਾਹੀ ਸੁਖਦਾਤੇ॥ 3॥ ਦਿਨੁ ਰੈਣਿ ਸਾਸਿ ਸਾਸਿ ਗੁਣ ਗਾਵਾ ਜੇ ਸੁਆਮੀ ਤੁਧੁ ਭਾਵਾ॥ ਨਾਮੁ ਤੇਰਾ ਸੁਖੁ ਨਾਨਕੁ ਮਾਗੈ ਸਾਹਿਬ ਤੁਠੇ ਪਾਵਾ॥ 4॥1॥48॥

Raag(u) Suhi, Mehla 5, Ghur(u) 7: Ek Onkar Satgur Persad(i): Tayra bhaana Toohaiyn munaayeh(i), jis nu hoyay duyyala. Saayi bhagat(i) jo Toodh(u) bhaavaiy, Toon serb jeeaan pritpala. 1. Mayray Ram Raayay, suntaan tayk Toomhaari. Jo Toodh(u) bhaavaiy, so

pervaan(u), mun(i), tun(i), Toohaiyn adhaari. 1. Ruhaou. Toon duyyaal, kirpal, kirpa-nidh(i), munsa poorunhaara. Bhagat Tayray subh(i) praanput(i) preetum, Toon bhagatan ka piyara. 2. Toon athaah(u), apaar(u), ut(i) oocha, koyi uver na Tayri bhaantay. Eh ardaas(i) humaari Soami, vissar naahi Sookhdaatay. 3. Din(u) raiyn(i) saas(i), saas(i) goon gaavaan, jay Soami Toodh(u) bhaavaan. Naam(u) Tayra sookh(u) Nanak(u) maangay, Sahib tootthay paavaan.4.1.48.

Word Meaning: Bhaana = Will; Huqam. Munaayeh(i) = make to accept. Bhaavaiy = is liked. Saayi = the same. Pritpala = nourish and nurture. 1.
Raayay = Royal. Pervaan(u) = acceptable. Adhaari = support. Pause. Munsa Poorunhaara = fulfiller of wishes. Prranput(i) = Lord of life. Preetum = beloved. 2.
Athaah(u) = unfathomable. Apaar(u) = endless. Bhaantay = like. Vissar = be forgotten. 3. Tootthaiy = pleased to be kind. 4.

MEANING: You enable the devotees whom You are kind to, to gladly obey Your Will (Huqam). You nourish and nurture all living beings, but only that individual becomes Your devotee whom You like, oh Waheguru. 1.
Your devotees depend upon Your support. You are the support of their body and mind, and they gladly accept what you wish, oh my Royal Waheguru. Pause.
You are highly benevolent, kind, a treasure (ocean) of kindness, and the fulfiller of all the wishes of your living beings. You love Your devotees who treat You as the dear Lord of their lives, and Your devotees love You. 2.
You are unfathomable, endless, and extremely high in transcendence; nobody else is like You. My only prayer to You is that I may never forget You, oh Waheguru. 3.
I wish to sing Your praise with every breath, day, and night, if You approve that. I, Nanak, beg for the comfort (bliss) of Your Naam, if You kindly grant it to me, oh Waheguru. 4.1.48.

ਸੂਹੀ ਮਹਲਾ 5॥ ਵਿਸਰਹਿ ਨਾਹੀ ਜਿਤੁ ਤੂ ਕਬਹੂ ਸੋ ਥਾਨੁ ਤੇਰਾ ਕੇਹਾ॥ ਆਠ ਪਹਰ ਜਿਤੁ ਤੁਧੁ ਧਿਆਈ ਨਿਰਮਲ ਹੋਵੈ ਦੇਹਾ॥ 1॥ ਮੇਰੇ ਰਾਮ ਹਉ ਥਾਨੁ ਭਾਲਣ ਆਇਆ॥ ਖੋਜਤ ਖੋਜਤ ਭਇਆ ਸਾਧ ਸੰਗੁ ਤਿਨ੍ਹ ਸਰਣਾਈ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਪੜੇ ਪੜਿ ਬ੍ਰਹਮੇ ਹਾਰੇ ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਈ॥ ਸਾਧਿਕ ਸਿਧ ਫਿਰਹਿ ਬਿਲਲਾਤੇ ਤੇ ਭੀ ਮੋਹੇ ਮਾਈ॥ 2॥ ਦਸ ਅਉਤਾਰ ਰਾਜੇ ਹੋਇ ਵਰਤੇ ਮਹਾਦੇਵ ਅਉਧੂਤਾ॥ ਤਿਨ ਭੀ ਅੰਤੁ ਨ ਪਾਇਓ ਤੇਰਾ ਲਾਇ ਥਕੇ ਬਿਭੂਤਾ॥ 3॥ ਸਹਜ ਸੂਖ ਆਨੰਦ ਨਾਮ ਰਸ ਹਰਿ ਸੰਤੀ ਮੰਗਲੁ ਗਾਇਆ॥ ਸਫਲ ਦਰਸਨੁ ਭੇਟਿਓ ਗੁਰੁ ਨਾਨਕ ਤਾ ਮਨਿ ਤਨਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥ 4॥2॥49॥

Suhi Mehla 5: Visereh(i) naahi jit(u) Toon kubhoon, so thaan Tayra kayha. Aatth pehr jit(u) Toodh dhiyaayi, nirmul hovaiy dayha. 1. Mayray Ram, huoun thaan bhaalun aaya. Khojut, khojut bhuyya Sadh sung(u), Tinh shernaayi paaya. 1. Ruhoau. Bayd purreh, purrh(i) Brahmay haaray, ikk(u) til(u) nuhhi keemut(i) paayi. Sadhik, Sidh phireh(i) bil-laatay, tay bhee mohay Maayi. 2. Dus Aoutaar, raajay hoyay vertay, Muhadev aoudhoota. Tinh bhee unt(u) na paayo Tayra, laayay thukkay bibhoota. 3. Sehj, sookh, anund, Naam rus, Hur(i) sunteen mungul(u) gaaya. Suful dershun(u) bhaytiyo Gur(u) Nanak, ta mun(i), tun(i) Hur(i), Hur(i) dhiyaaya. 4.2.49.

Word Meaning: Na Kubhoon = never. Thaan = place; residence. Aatth Pehr = 24 hours. Nirmul = pure. Dayha = body (mind). 1. Huoun = I; me. Bhaalun = to search. Khojut = by searching. Bhuyya = happened; became. Pause. Brahmay = of Brahma. Haaray = exhausted; surrendered. Sadhik = yogis. Sidh = accomplished yogis. Bil-laatay = wailing; trying desperately. Mohay Maayi = captivated by Maya. 2. Dus Aoutaar = the ten incarnations of Vishnu. Muhadev = Shiva. Aoudhoota = detached

from the world. Bibhoota = ash. 3. Sehj = high spiritual state (of blissfulness). Anund = bliss. Sunteen = holy saints. Mungul = song of happiness. Suful = causing success.4

MEANING: I was looking for the place where I would never forget You and recite Your Naam all the twenty-four hours whereby my mind would become pure, oh Waheguru. 1.

After searching for a long time, I found that such a place is the company of the Guru, and I took His shelter. Pause. I had found that pundits, who had exhausted themselves reading the Vedas of Brahma, had found absolutely nothing about Your majesty. Even the yogis and the Sidhis (the accomplished yogis), who were desperately trying to find Your limits (or connect with You), failed miserably because they were captivated by Maya (seeking supernatural powers). 2.

Even the ten incarnations (of Vishnu), who were recognized as holy bodies, and Shiva, who was believed to be detached from the world, and who coated his body with ash, could find no end to Your grandeur. 3.

The holy saints of Waheguru, who sing His praise in a high spiritual state, enjoy the real sweetness of His Naam, peace of mind, and blissfulness. I began to recite Waheguru's Naam by body and mind, after I had the holy sight of the Guru (took His shelter), because of which I was successful in connecting with Waheguru, oh Nanak. 4.2.49.

ਸੂਹੀ ਮਹਲਾ 5॥ ਕਰਮ ਧਰਮ ਪਾਖੰਡ ਜੋ ਦੀਸਹਿ ਤਿਨ ਜਮੁ ਜਾਗਾਤੀ ਲੂਟੈ॥ ਨਿਰਬਾਨ ਕੀਰਤਨੁ ਗਾਵਹੁ ਕਰਤੇ ਕਾ ਨਿਮਖ ਸਿਮਰਤ ਜਿਤੁ ਛੂਟੈ॥ 1॥ ਸੰਤਹੁ ਸਾਗਰੁ ਪਾਰਿ ਉਤਰੀਐ॥ ਜੇ ਕੋ ਬਚਨੁ ਕਮਾਵੈ ਸੰਤਨ ਕਾ ਸੋ ਗੁਰ ਪਰਸਾਦੀ ਤਰੀਐ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਤੀਰਥ ਮਜਨ ਇਸਨਾਨਾ ਇਸੁ ਕਲਿ ਮਹਿ ਮੈਲੁ ਭਰੀਜੈ॥ ਸਾਧ ਸੰਗਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋ ਨਿਰਮਲੁ ਕਰਿ ਲੀਜੈ॥ 2॥ ਬੇਦ ਕਤੇਬ ਸਿਮ੍ਰਿਤਿ ਸਭਿ ਸਾਸਤ ਇਨ੍ਹ ਪੜਿਆ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਏਕੁ ਅਖਰੁ ਜੋ ਗੁਰਮੁਖਿ ਜਾਪੈ ਤਿਸ ਕੀ ਨਿਰਮਲ ਸੋਈ॥ 3॥ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਉਪਦੇਸੁ ਚਹੁ ਵਰਨਾ ਕਉ ਸਾਝਾ॥
(ਅੰਗ 748)॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪੈ ਉਧਰੈ ਸੋ ਕਲਿ ਮਹਿ ਘਟਿ ਘਟਿ ਨਾਨਕ ਮਾਝਾ॥ 4॥3॥50॥

Suhi Mehla 5: Kerm Dherm paakhund jo deeseh(i), tinh Jum(u) jagaati lootaiy. Nirban keertun(u) gaavhou Kertay ka, nimukh simrut jit(u) chhootaiy. 1. Suntou(u), saagur(u) paar(i) ooturiyaiy. Jay ko Buchan kmaavaiy Suntun ka, so Gur persadi turiyaiy. 1. Ruhaou. Koat(i) teeruth, mujun ishnaana, iss(u) kul(i) meh(i) maiyl(u) bhureejaiy. Sadh sung(i) jo Hur(i) goon gaavaiy, so nirmul(u) kur(i) leejaiy. 2. Bayd Kutayb, Simrit subh(i) Shast, innh purriyaan mookt(i) na hoyee. Ek Ukkhur jo Gurmukh(i) jaapaiy, tis kee nirmul soyee. 3. Khatri Brahman, Shood, Vaiysh, oopdaysh chuhoun verna kuou saanjha.

(PAGE 748): Gurmukh(i) Naam(u) jupaiy oodhray so Kul(i) meh(i), ghut(i), ghut(i) Nanak maajha. 4.3.50.

Word Meaning: Kerm Dherm = religious rituals. Paakhund = hypocrisy. Jagaati = taxmen. Nirban = above the effects of Maya. Nimukh = a moment. Chhootaiy = attain emancipation. 1. Buchan Kmaavaiy = acts on the Advice. Turiyaiy = is salvaged. Pause. Koat(i) = millions; countless. Mujun = Ishnaana = dips; baths. 2. Kutayb = religious books of the western religions (Quran, Bible, Torah etc.) Mookt(i) = emancipation. Ek Ukkhur = one word (Waheguru). Jaapaiy = recites. Soyee = fame. 3. Verna = the four major castes. Saanjha = common. Kul Meh(i) = in this era. Maajha = in the middle. 4.

MEANING: Any credit for all those religious rituals which people are seen performing is taken away by the taxmen of the Angle of justice (meaning they carry no spiritual worth in Waheguru's Court). So, sing praise of Waheguru, which is above the effects of Maya and by

which you will find emancipation in no time, oh man. 1.
The only way to swim across the sea of Maya is to lead your life according to the Advice of the Guru, with whose grace one attains emancipation, oh my holy friends. Pause.
One's mind gets filthy (with evil thinking) even by taking countless dips at holy places, but one gets his mind purified when he sings Waheguru's praise in the shelter of the Guru. 2. One cannot find salvation just by reading religious books, maybe they are the Vedas, Quran, Bible, Torah, Simritis, or Shastras. But, a devotee, who recites the one word "Waheguru" (His Naam) in the shelter of the Guru, earns fame of purity (his mind becomes pure). 3. It is the same advice for all four major castes (Brahman, Khatri, Shood, and Vaish) that Waheguru resides in every heart, and a devotee, who recites His Naam in the shelter of the Guru, attains salvation in this world, oh Nanak. 4.3.50.

ਸੂਹੀ ਮਹਲਾ 5॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਪ੍ਰਭ ਮਾਨਹਿ ਓਇ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤੇ॥ ਤਿਨ੍ਹ ਕੀ ਸੋਭਾ ਸਭਨੀ ਥਾਈ ਜਿਨ੍ਹ ਪ੍ਰਭ ਕੇ ਚਰਣ ਪਰਾਤੇ॥ 1॥ ਮੇਰੇ ਰਾਮ ਹਰਿ ਸੰਤਾ ਜੇਵਡੁ ਨ ਕੋਈ॥ ਭਗਤਾ ਬਣਿ ਆਈ ਪ੍ਰਭ ਅਪਨੇ ਸਿਉ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਅਪ੍ਰਾਧੀ ਸੰਤ ਸੰਗਿ ਉਧਰੈ ਜਮੁ ਤਾ ਕੈ ਨੇੜਿ ਨ ਆਵੈ॥ ਜਨਮ ਜਨਮ ਕਾ ਬਿਛੁੜਿਆ ਹੋਵੈ ਤਿਨ੍ਹ ਹਰਿ ਸਿਉ ਆਣਿ ਮਿਲਾਵੈ॥ 2॥ ਮਾਇਆ ਮੋਹ ਭਰਮੁ ਭਉ ਕਾਟੈ ਸੰਤ ਸਰਣਿ ਜੋ ਆਵੈ॥ ਜੇਹਾ ਮਨੋਰਥੁ ਕਰਿ ਆਰਾਧੈ ਸੋ ਸੰਤਨ ਤੇ ਪਾਵੈ॥ 3॥ ਜਨ ਕੀ ਮਹਿਮਾ ਕੇਤਕ ਬਰਨਉ ਜੋ ਪ੍ਰਭ ਅਪਨੇ ਭਾਣੇ॥ ਕਹੁ ਨਾਨਕ ਜਿਨ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸੇ ਸਭ ਤੇ ਭਏ ਨਿਕਾਣੇ॥ 4॥4॥51॥

Suhi Mehla 5: Jo kichh(u) kuraiy soyee Prubh, maaneh(i), oye Ram Naam rung(i) raatay. Tinh kee sobha subhni thaayeen, jinh Prubh kay Churn praatay. 1. Mayray Ram, Hur(i) Suntaan jayvud(u) na koyee. Bhagtaan bun(i) aayi Prubh apnay siyoun, jul(i), thul(i) muhhiul(i) Soyee. 1. Ruhaou. Koat(i) upraadhi, Sunt sung(i) oodhraiy, Jum(u) ta kaiy nayrr(i) na aavaiy. Junum, junum ka bichhurriya hovaiy, tinh Hur(i) siyoun aan(i) milaavaiy. 2. Maya moh, bherm, bhuou kaataiy, Sunt shern jo aavaiy. Jayha munoruth(u) kur(i) araadhaiy, so Suntun tay paavaiy. 3. Jun kee mehma kaytuk bernoun, jo Prubh apnay bhaanay. Kuhhou Nanak, jinh Satgur(u) bhaytiya, say subh tay bhuyyay nikaanay. 4.4.51.
Word Meaning: Rung(i) Raatay = imbued in the love of. Sobha = praise. Churn Praatay = surrendered to; took shelter of. 1. Javud = as great as. Bun(i) Aayi = are in tune (in unison). Muhhiul(i) = in the sky. Pause. Upraadh(i) = sins; blunders. Oodhraiy = salvaged. Bichhurriya = separated. 2. Moh = attachment. Bherm = doubts; misbeliefs. Munoruth = objective; wish. Araadhaiy = remember; worship. Paavaiy = acquire. 3. Jun = devotee. Mehma = greatness. Kaytuk = how much. Bernoun = describe. Bhayiya = met with; took shelter of. Nikaanay = free from any obligation. 4.
MEANING: There is no one as great (holy) as the saints of Waheguru. His bhagats are spiritually in unison with Waheguru, and they see Him everywhere - in waters, on the land, and in the sky. **Pause.**
Waheguru's bhagats live in His shelter at all times and earn praise everywhere. They are always imbued in His love, and Waheguru approves everything they do. 1.
Countless sinners find salvation in their shelter, and the Angel of death does not even go near them (because they merge with God). They connect even those individuals with Waheguru, who had been separated from Him for many, many lives. 2.
All one's attachments with Maya, his misbeliefs, and his fears are eradicated if he seeks shelter of the holy saints. One gets any of his wishes that he has in mind fulfilled in the shelter of the Guru. 3. How much praise of the holy saints, who are liked by

Waheguru, can I sing? Those who come to the shelter of the Guru with full faith become completely independent of others (they become free from any obligation to others, or owe nothing to anyone), oh Nanak. 4.4.51.

ਸੂਹੀ ਮਹਲਾ 5॥ ਮਹਾ ਅਗਨਿ ਤੇ ਤੁਧੁ ਹਾਥ ਦੇ ਰਾਖੇ ਪਏ ਤੇਰੀ ਸਰਣਾਈ॥ ਤੇਰਾ ਮਾਨੁ ਤਾਨੁ ਰਿਦ ਅੰਤਰਿ ਹੋਰ ਦੁਜੀ ਆਸ ਚੁਕਾਈ॥ 1॥ ਮੇਰੇ ਰਾਮਰਾਇ ਤੁਧੁ ਚਿਤਿ ਆਇਐ ਉਬਰੇ॥ ਤੇਰੀ ਟੇਕ ਭਰਵਾਸਾ ਤੁਮ੍ਹਰਾ ਜਪਿ ਨਾਮੁ ਤੁਮ੍ਹਾਰਾ ਉਧਰੇ॥1॥ ਰਹਾਉ॥ ਅੰਧੁ ਕੂਪ ਤੇ ਕਾਢਿ ਲੀਏ ਤੁਮ ਆਪਿ ਭਏ ਕਿਰਪਾਲਾ॥ ਸਾਰਿ ਸਮ੍ਹਾਲਿ ਸਰਬ ਸੁਖ ਦੀਏ ਆਪਿ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ॥ 2॥ ਆਪਣੀ ਨਦਰਿ ਕਰੇ ਪਰਮੇਸਰੁ ਬੰਧਨ ਕਾਟਿ ਛਡਾਏ॥ ਆਪਣੀ ਭਗਤਿ ਪ੍ਰਭਿ ਆਪਿ ਕਰਾਈ ਆਪੇ ਸੇਵਾ ਲਾਏ॥ 3॥ ਭਰਮੁ ਗਇਆ ਭੈ ਮੋਹ ਬਿਨਾਸੇ ਮਿਟਿਆ ਸਗਲ ਵਿਸੂਰਾ॥ਨਾਨਕ ਦਇਆ ਕਰੀ ਸੁਖਦਾਤੈ ਭੇਟਿਆ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ 4॥5॥52

Suhi Mehla 5: Muhha ugun(i) tay toodh(u) haath day raakhay, puyyay tayri shernaayi. Tayra maan(u), taan(u), rid untar(I, hoar dooji aas chookaayi. 1. Mayray Ramraayay, Toodh(u) chit(i) aayaan oobraiy. Tayri tayk, bhervaasa Toomra, jup(i) Naam(u) Toomhaara oodhray. 1. Ruhaou. Undh(u) koop tay kaadh(i) leeyay toom, Aap(i) bhuyyay kirpala. Saar(i) smaahl(i), serb sookh deeyay, Aap(i) kuray pritpala. 2. Aapni nedr(i) kuray Permayshur(u), bundhun kaat(i) chhudaayay. Apni bhagat(i) Prubh(i) Aap(i) kuraayi, Aapay sayva laayay. 3. Bherm(u) guyya, bhaiy, moh binaasay, mitiya sugul visoora. Nanak, duyya kuree Sookh-Daataiy, bhaytiya Satgur Poora. 4.5.52.
Word Meaning: Muhha Ugun(i) = the huge fire (of desires). Maan(u) = pride. Taan(u) = power. Rid Untar(i) = in the heart. 1. Oobray = saved. Bhervaasa = full faith. Oodhray = salvaged. Pause. Undh Koop = the dark well (deep sea of Maya). Saar(i) Smaal(i) = looking after; taking care. Pritpala = nourishing and nurturing. 2. Bundhun = worldly bonds. Bhagat(i) = worship. 3. Binaasay = eradicated. Mitiya = erased; destroyed. Visoora = worries. Poora = Perfect. 4.
MEANING: One is protected from the attractions of Maya when he has the Royal Waheguru in his mind. Such a devotee has full faith in Waheguru and attains salvation by reciting His Naam in His shelter. **Pause.**
You protect those who come to Your shelter from the huge fire of their desires for worldly attractions by extending Your hand, oh Waheguru. I, too, have forsaken all other hopes, and now You are my pride, and the power for my mind, oh Waheguru. 1.
With Your kindness, You pull out Your devotees from the deep and the dark well (sea) of Maya. Looking after Your living beings, You nourish and nurture them, and provide all comforts to them, oh Waheguru. 2.
With His kind sight, Waheguru emancipates His devotees by cutting all their bonds with Maya. Waheguru Himself makes His devotees serve and worship Him. 3.
With His benevolence, the source of all comforts Waheguru, connects His devotees with the Perfect Satguru as a result of which all their misgivings, their fears, and their worldly attractions are dispelled, oh Nanak. 4.5.52.

ਸੂਹੀ ਮਹਲਾ 5॥ ਜਬ ਕਛੁ ਨ ਸੀਓ ਤਬ ਕਿਆ ਕਰਤਾ ਕਵਨ ਕਰਮ ਕਰਿ ਆਇਆ॥ ਅਪਨਾ ਖੇਲੁ ਆਪਿ ਕਰਿ ਦੇਖੈ ਠਾਕੁਰਿ ਰਚਨੁ ਰਚਾਇਆ॥ 1॥ ਮੇਰੇ ਰਾਮਰਾਇ ਮੁਝ ਤੇ ਕਛੂ ਨ ਹੋਈ॥ ਆਪੇ ਕਰਤਾ ਆਪਿ ਕਰਾਏ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਗਣਤੀ ਗਣੀ ਨ ਛੂਟੈ ਕਤਹੂ ਕਾਚੀ ਦੇਹ ਇਆਨੀ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਕਰਣੈਹਾਰੇ ਤੇਰੀ ਬਖਸ ਨਿਰਾਲੀ॥2॥ ਜੀਅ ਜੰਤ ਸਭ ਤੇਰੇ ਕੀਤੇ ਘਟਿ ਘਟਿ ਤੂਹੀ ਧਿਆਈਐ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂਹੈ ਜਾਣਹਿ ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਾਈਐ॥ 3॥ ਨਿਰਗੁਣੁ ਮੁਗਧੁ ਅਜਾਣੁ

ਅਗਿਆਨੀ ਕਰਮ ਧਰਮ ਨਹੀ ਜਾਣਾ॥ ਦਇਆ ਕਰਹੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਮਿਠਾ ਲਗੈ ਤੇਰਾ ਭਾਣਾ॥ 4॥6॥53॥

Suhi Mehla 5: Jub kuchh(u) na seeyo, tub kiyya kerta, kuvun kerm kur(i) aaya? Apna khayl(u) Aap(i) kur(i) daykhaiy, Tthaakur(i) ruchun(u) ruchaaya. 1. Mayray Ramraayay, moojh tay kuchhoo na hoyi. Aapay Kerta Aap(i) kuraayay, serb niruntar(i) Soyi. 1. Ruhaou. Guntee gunee na chhootaiy kut-hoon, kaachi dayh iyani. Kirpa kurhou Prubh kernaihaaray, Tayri bukhsh niraali. 2. Jea junt subh Tayray keetay, ghut(i), ghut(i) Toohi dhiyaayiyaiy. Tayri gut(i), mit(i), Toohaiyn jaaneh(i), koodrut(i) keem na paayiyaiy. 3. Nirgoon, moogudh, ajaan ugiyani, kerm dherm nuhhi jaana. Duyya kurhou Nanak(u) goon gaavaiy, mittha luggaiy Tayra bhaana.

Word Meaning: Jub = when. Seeyo = was. Tub = then. Kerm = (noble) deeds. Aaya = born. Khayl(u) = drama. Ruchun Ruchaaya = created the universe. 1. Niruntar(i) = continuous (omnipresent). Soyi = the same (God). Pause. Guntee Gunee = keeping account; citing (good deeds). Kut-hoon = not at all. Kaachi = lacking noble qualities. Iyani = ignorant. Bukhsh = largess. Niraali = unique. 2. Dhiyaayiyaiy = worshipped. Gut(i) = transcendence. Mit(i) = measurements. Keem = worth. 3. Nirgoon = having no noble qualities. Moogudh = foolish. Ajaan = ignorant. Ugiyani = no spiritual knowledge. Kerm dherm = religious rituals. Bhaana = Will. 4.

MEANING: (Some religious sects believe that one is born in the human form due to his previous noble deeds. Questioning this assertion, Guru Sahib asks): when the man did not have any existence yet, what could he have done, and what deeds could he have performed to be born as a human? In fact, it is the drama of the world created by Waheguru, which He also watches (looks after). 1.

I am not capable of doing anything, oh my Royal Waheguru. Waheguru, which is omnipresent, is the creator, and He makes the living beings do what they do. Pause.

One can find absolutely no emancipation by simply citing his good deeds; he is ignorant about Waheguru (as to how He grants emancipation), and his body (and mind) are not perfect – he lacks noble qualities (so, what account can he boast about). Emancipation is a unique gift (favour) from Waheguru (not available to everybody). So, I pray to Him to be kind to me (and grant me emancipation). 2. Waheguru has created all the living beings, and He is worshipped (present) in every heart. Only He knows His high transcendence and the limits of His expanse. Nobody else can evaluate His grandeur. 3.

I have no good qualities, am foolish, ignorant, and lack spiritual knowledge completely; I do not even know of any religious rituals to perform. I simply beg Waheguru to be kind to me so that I may sing His praise, and accept His Will as being sweet to me, oh Nanak. 4.6.53.

(ਅੰਗ 749)॥ ਸੂਹੀ ਮਹਲਾ 5॥ ਭਾਗਠੜੇ ਹਰਿ ਸੰਤ ਤੁਮ੍ਹਾਰੇ ਜਿਨ੍ਹ ਘਰਿ ਧਨੁ ਹਰਿ ਨਾਮਾ॥ ਪਰਵਾਨੁ ਗਣੀ ਸੇਈ ਇਹ ਆਏ ਸਫਲ ਤਿਨਾ ਕੇ ਕਾਮਾ 1॥ ਮੇਰੇ ਰਾਮ ਹਰਿ ਜਨ ਕੈ ਹਉ ਬਲਿ ਜਾਈ॥ ਕੇਸਾ ਕਾ ਕਰਿ ਚਵਰੁ ਢੁਲਾਵਾ ਚਰਣ ਧੂੜਿ ਮੁਖਿ ਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਮਰਨ ਦੁਹਹੂ ਮਹਿ ਨਾਹੀ ਜਨ ਪਰਉਪਕਾਰੀ ਆਏ॥ ਜੀਅ ਦਾਨੁ ਦੇ ਭਗਤੀ ਲਾਇਨਿ ਹਰਿ ਸਿਉ ਲੈਨਿ ਮਿਲਾਏ॥ 2॥ ਸਚਾ ਅਮਰੁ ਸਚੀ ਪਾਤਸਾਹੀ ਸਚੇ ਸੇਤੀ ਰਾਤੇ॥ ਸਚਾ ਸੁਖੁ ਸਚੀ ਵਡਿਆਈ ਜਿਸ ਕੇ ਸੇ ਤਿਨਿ ਜਾਤੇ॥3॥ ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਹਰਿ ਜਨ ਕੈ ਪੀਸਨੁ ਪੀਸਿ ਕਮਾਵਾ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਪਾਸਿ ਬੇਨੰਤੀ ਤੇਰੇ ਜਨ ਦੇਖਨੁ ਪਾਵਾ॥ 4॥7॥54॥

(PAGE 749): **Suhi Mehla 5:** Bhaagtthurray Hur(i) sunt Toomhaaray, jinh ghur(i) dhun(u) Hur(i) Naama. Pervaan gunee sayee eh aayay, suful tinha kay kaama. 1. Mayray Ram, Hur(i) jun kaiy huoun bul(i) jaayeen. Kaysaan ka kur(i) chuvur(u) dhoolaavaan, churn dhoorr(i) mookh(i) laayeen. 1. Ruhaou. Junum, mern doohoon meh(i) naahi, jun peroopkaari aayay. Jea-daan(u) day bhagti laayin(i), Hur(i) siyoun laiyn(i) milaayay. 2. Sacha amar(u), Sachi patshahi, Sachay sayti raatay. Sacha sookh(u), sachi vudiyaayi, Jis kay say, Tinh(i) jaatay. 3. Pukkha phayreen, paani dhovaan, Hur(i) jun kay peesun(u), pees(i) kmaavaan. Nanak kee Prubh paas(i) baynti, Tayray jun daykhun(u) paavaan. 4.7.54.

Word Meaning: Bhagtturray = fortunate. Pervaan Gunee = approved. Sayee = those. 1. Chuvur(u) = whisk. Dhoolaavaan = fan (over the head). Pause.
Per-oopkaari = serving others selflessly. Jea-Daan = gift of new life. Laayin = attach. 2. Amar = reign. Patshahi = kingship. Raatay = imbued. Jaatay = honoured. 3. Paani Dhovaan = haul water. Pesun(u) Pees = grind wheat in quern. 4.

MEANING: Waheguru's holy saints are highly fortunate who have the wealth of His Naam in their hearts. They are successful spiritually (perfectly worthy), and they are the ones who are approved by Waheguru. 1. I am all sacrifice for the holy saints of Waheguru, and wish to fan over their heads with the whisk made of my hair. I also wish to put the dust of their feet on my face (serve them humbly in any capacity). Pause.
The holy saints are free from any death or birth; they are born simply to render selfless service to humanity. They infuse them with love for Waheguru, make them worship Him, and connect them to Him. 2.
Being always imbued with the love for Waheguru, they have full control over worldly attachments and enjoy eternal kingship in their mind. They are honoured by Waheguru, who created them, and they enjoy eternal bliss and everlasting respect. 3.
I wish to fan them (in hot weather), haul water for them, and grind wheat with a quern (hand grinding mill) (serve them humbly in every way). I pray to Waheguru that He grants me the holy sight of His saints, oh Nanak. 4.7.54.

ਸੂਹੀ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਆਪੇ ਕਰਣੈਹਾਰਾ॥ ਚਰਣ ਧੂੜਿ ਤੇਰੀ ਸੇਵਕੁ ਮਾਗੈ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿਹਾਰਾ॥1॥ ਮੇਰੇ ਰਾਮਰਾਇ ਜਿਉ ਰਾਖਹਿ ਤਿਉ ਰਹੀਐ॥ ਤੁਧੁ ਭਾਵੈ ਤਾ ਨਾਮੁ ਜਪਾਵਹਿ ਸੁਖੁ ਤੇਰਾ ਦਿਤਾ ਲਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਤੇਰੀ ਸੇਵਾ ਜਿਸੁ ਤੂੰ ਆਪਿ ਕਰਾਇਹਿ॥ ਤਹਾ ਬੈਕੁੰਠੁ ਜਹ ਕੀਰਤਨੁ ਤੇਰਾ ਤੂੰ ਆਪੇ ਸਰਧਾ ਲਾਇਹਿ॥ 2॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਮੁ ਜੀਵਾ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲਾ॥ ਚਰਣ ਕਮਲ ਤੇਰੇ ਧੋਇ ਧੋਇ ਪੀਵਾ ਮੇਰੇ ਸਤਿਗੁਰ ਦੀਨ ਦਇਆਲਾ॥ 3॥ ਕੁਰਬਾਨੁ ਜਾਈ ਉਸੁ ਵੇਲਾ ਸੁਹਾਵੀ ਜਿਤੁ ਤੁਮਰੈ ਦੁਆਰੈ ਆਇਆ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥ 4॥8॥55॥

Suhi Mehla 5: Parbrahm Permayshur Satgur, Aapay kernaiyhaara. Churn dhoorr(i) sayvuk(u) maangaiy, Tayray dershun kuou bulihaara. 1. Mayray Ramraayay, jiyoun raakheh(i), tiyoun ruhhiyaiy. Toodh(u) bhaavaiy ta Naam(u) jupaaveh(i), sookh(u) Tayra ditta luhhiyaiy. 1. Ruahou. Mookt(i), bhoogt(i), joogt(i) Tayri sayva, jis(u) Toon Aap(i) kuraayeh(i). Tuhha baiykoontth(u), jeh keertun Tayra, Toon Aapay sherdha laayeh(i). 2. Simer(i). simer(i), simer(i) Naam(u) jeevaan, tun(u) mun(u) hoyay nihala. Churn Kumul Tayray dhoyay, dhoyay peevaan, mayray Satgur deen duyyala. 3. Koorban(u) jaayeen oos(u) vayla soohaavi jit(u) Toomraiy Dooaraiy aaya. Nanak kuou Prubh bhuyyay kirpala, Satgur Poora paaya. 4.8.55.

Word Meaning: Parbrahm = endless (God). Kernaiyhaara = creator. Sayvuk = slave;

devotee. 1. Jiyoun = as. Tiyoun = the same way. Luhhiyaiy = acquire. Pause. Bhoogt(i) = enjoying foods. Joogt(i) = technique. Baiykoonttha = paradise. Keertun(u) = singing praise. Sherdha = reverence; love. 2.
Nihala = blissful. 3. Oos(u) Vayla = that time. Soohaavi = pleasant; auspicious. 4.
MEANING: The endless Waheguru is the creator of the universe, and Himself is the Satguru. As a devotee, I am all sacrifice for Him and beg for the dust of His Feet (His Naam) and for His holy sight. 1. I will gladly spend my life the way You want me to lead, oh my Royal Waheguru. You make us recite Your Naam if You please, and we enjoy the comfort (bliss) as Your gift. Pause. Emancipation, enjoyment of delicious foods, and the noble way to lead our lives are all subsumed in Your service, which You make people perform if You please. It is paradise where Your praise is sung, but it is You who instils love for Your worship in the minds of the people. 2.
I survive spiritually by reciting Your Naam when my body and my mind feel blissful. You are my Satguru too, and I wish to wash Your lotus-like feet and drink the wash (a show of deep reverence), oh, the benevolent to the humble, Waheguru. 3.
I wish to sacrifice my life for the auspicious time (a highly fortunate time for me) when I came to Your shelter. Waheguru was richly benevolent to me when I came into contact with the Perfect Satguru, oh Nanak. 4.8.55.

ਸੂਹੀ ਮਹਲਾ 5॥ ਤੁਧੁ ਚਿਤਿ ਆਏ ਮਹਾ ਅਨੰਦਾ ਜਿਸੁ ਵਿਸਰਹਿ ਸੋ ਮਰਿ ਜਾਏ॥ ਦਇਆਲੁ ਹੋਵਹਿ ਜਿਸੁ ਊਪਰਿ ਕਰਤੇ ਸੋ ਤੁਧੁ ਸਦਾ ਧਿਆਏ॥1॥ ਮੇਰੇ ਸਾਹਿਬ ਤੂੰ ਮੈ ਮਾਣੁ ਨਿਮਾਣੀ॥ ਅਰਦਾਸਿ ਕਰੀ ਪ੍ਰਭ ਅਪਨੇ ਆਗੈ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਤੇਰੀ ਬਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਧੂੜਿ ਤੇਰੇ ਜਨ ਕੀ ਹੋਵਾ ਤੇਰੇ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਈ॥ ਅੰਮ੍ਰਿਤ ਬਚਨ ਰਿਦੈ ਉਰਿਧਾਰੀ ਤਉ ਕਿਰਪਾ ਤੇ ਸੰਗੁ ਪਾਈ॥ 2॥ ਅੰਤਰ ਕੀ ਗਤਿ ਤੁਧੁ ਪਹਿ ਸਾਰੀ ਤੁਧੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ॥ ਜਿਸ ਨੋ ਲਾਇ ਲੈਹਿ ਸੋ ਲਾਗੈ ਭਗਤੁ ਤੁਹਾਰਾ ਸੋਈ॥3॥ ਦੁਇ ਕਰ ਜੋੜਿ ਮਾਗਉ ਇਕੁ ਦਾਨਾ ਸਾਹਿਬ ਤੁਠੈ ਪਾਵਾ॥ ਸਾਸਿ ਸਾਸਿ ਨਾਨਕੁ ਆਰਾਧੇ ਆਠ ਪਹਰ ਗੁਣ ਗਾਵਾ॥ 4॥9॥56॥

Suhi Mehla 5: Toodh(u) chit(i) aayay, muhha anunda, jis(u) visreh(i) so mer(i) jaayay. Duyyal(u) hoveh(i) jis(u) oopur(i) Kertay, so Toodh(u) sudaa dhiyaayay. 1. Mayray Sahib, Toon mein maan(u) nimaani. Ardaas(i) kurie Prubh apnay aagaiy, soon(i),soon(i) jeevaan Tayri Bani. 1. Ruhaou. Churn dhoorr(i) Tayray jun kee hovaan, Tayray dershun kuou bul(i) jayeen. Amrit Buchan ridaiy oordhaareen, Tuou kirpa tay sung(u) paayeen. 2. Untar(i) kee gut(i) Toodh(u) peh(i) saari, Toodh jayvud uver(u) na koyee. Jis nu laayay laiyh(i) so laagaiy, bhagat(u) Toohaara soyee. 3. Dooyay ker joarr(i) maangoun ikk(u) daana, Sahib(i) tootthaiy paavaan. Saas(i), saas(i) Nanak(u) araadhay, aatth pehr goon gaavaan. 4.9.56.
Word Meaning: Chit Aayay = come to mind. Muhha Anunda = highly blissful. Visreh(i) = forgotten. 1. Nimaani = humble; having no pride. Bani = holy compositions. Pause. Oordhaareen = acquire in mind. Sung(u) = company; union. 2. Gut(i) = situation. Saari = revealed. Laayay Laiyh(i) = attach; prompt. 3.
Ker Joarr(i) = with forded (clasped) hands. Daana = gift; favour. Tootthaiy = pleased to be kind. Saas(i) Saas(i) = with every breath. Aatth Pehr = twenty-four hours. 4.
MEANING: It is a great bliss when You come to mind, and the individual who forgets You experiences spiritual death, oh Waheguru. The individual, whom You are kind to, always remembers You (keeps You in mind). 1.
You are the pride of this humble devotee, and I pray to the Lord that I should always listen to Your Bani (Guru's Shabad in Your praise) to survive, oh Waheguru. Pause.
I wish to be humble like the dust of the feet of Your devotee (Satguru), and wish to sacrifice

my life for Your holy sight. I further wish that I should enshrine the immortalizing Words of the Guru in my mind, and achieve union with You, with Your benevolence. 2.
There is no one as great as You are, and I have revealed the state of my mind to You (You know it all). Only that individual begins to worship You whom You prompt to do so, and he becomes Your faithful devotee. 3.
With clasped hands, I, Nanak, beg a donation (favour) from You that I should recite Your Naam all the twenty-four hours, if You please, oh Waheguru. 4.9.56.

ਸੂਹੀ ਮਹਲਾ 5॥ ਜਿਸ ਕੇ ਸਿਰ ਊਪਰਿ ਤੂੰ ਸੁਆਮੀ ਸੋ ਦੁਖੁ ਕੈਸਾ ਪਾਵੈ॥ ਬੋਲਿ ਨ ਜਾਣੈ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਮਰਣਾ ਚੀਤਿ ਨ ਆਵੈ॥ 1॥ ਮੇਰੇ ਰਾਮ ਰਾਇ ਤੂੰ ਸੰਤਾ ਕਾ ਸੰਤ ਤੇਰੇ॥
(ਅੰਗ 750)॥ ਤੇਰੇ ਸੇਵਕ ਕਉ ਭਉ ਕਿਛੁ ਨਾਹੀ ਜਮੁ ਨਹੀ ਆਵੈ ਨੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਤੇਰੇ ਰੰਗਿ ਰਾਤੇ ਸੁਆਮੀ ਤਿਨ੍ਹ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ॥ ਤੇਰੀ ਬਖਸ ਨ ਮੇਟੈ ਕੋਈ ਸਤਿਗੁਰ ਕਾ ਦਿਲਾਸਾ॥ 2॥ ਨਾਮੁ ਧਿਆਇਨਿ ਸੁਖ ਫਲ ਪਾਇਨਿ ਆਠ ਪਹਰ ਆਰਾਧਹਿ॥ ਤੇਰੀ ਸਰਣ ਤੇਰੈ ਭਰਵਾਸੈ ਪੰਚ ਦੁਸਟ ਲੈ ਸਾਧਹਿ॥ 3॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਿਛੁ ਕਰਮ ਨ ਜਾਣਾ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ॥ ਸਭ ਤੇ ਵਡਾ ਸਤਿਗੁਰੁ ਨਾਨਕੁ ਜਿਨਿ ਕਲ ਰਾਖੀ ਮੇਰੀ॥ 4॥10॥57॥
Suhi Mehla 5: Jis kay sir oopur(i) Toon Soami, so dookh(u) kaiysa paavaiy. Boal(i) na jaanaiy Maya mud(i) maata, merna cheet(i) na aavaiy. 1. Mayray Ramraayay, Toon suntaan ka, sunt Tayray.
(PAGE 750): Tayray sayvuk kuou bhuou kichh(u) naahi, Jum(u) nuhhi aavaiy nayray. 1. Ruhaou. Jo Tayray rung(i) raatay Soami, tinh ka junum, mern dookh(u) naasa. Tayri bukhsh na maytaiy koyee, Satgur ka dilaasa. 2. Naam dhiyayin, sookh ful paayin. Aatth pehr araadheh(i). Tayri shern, Tayraiy bhervaasaiy, punch doosht laiy saadheh(i). 3. Giyan(u), dhiyan(u) kichh(u) kerm na jaana, saar na jaana Tayri. Subh tay vudda Satgur(u) Nanak(u) jinh(i) kul raakhi mayri. 4.10.57
Word Meaning: Sir Oopur(i) = cover over the head (provide protection). Boal(i) Na Jaanaiy = does not sing praise. Mud Maata = intoxicated with the intoxicant of. 1. Bukhsh = largess. Maytaiy = erase; destroy. Dilaasa = assurance. 2. Ful = reward. Bhrvaasaiy = with faith. Saadheh(i) = fixed; controlled. 3. Saar = worth. Kul = power; respect; dignity.
MEANING: You are (the Lord of the saints), and the saints are Your favourites, oh my Royal Waheguru. Your devotees fear no one; even the Angel of death cannot go near them (as they are protected by Waheguru). Pause.
(Normally, the man is so engrossed in Maya) that intoxicated by it, he does not know how to sing Waheguru's praise. But, how could a man suffer in any way who has God's cover (shield) over his head (is protected by Him)? 1.
The suffering of death and birth of those who are imbued in Waheguru's love runs away (is eradicated); they have the assurance of Satguru, and nobody can erase (undo) the largess of Waheguru for them. 2.
They recite Waheguru's Naam all day and night, and enjoy blissfulness. With their faith in Waheguru, they overpower the five demons in His shelter. 3.
I have no spiritual knowledge, no concentration of mind, know of no religious ritual, and have no sense of Waheguru's grandeur, but fortunately, I was connected with the Greatest Guru Nanak, who protected my honour (against the attacks of Maya). 4.10.57.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸਗਲ ਤਿਆਗਿ ਗੁਰ ਸਰਣੀ ਆਇਆ ਰਾਖਹੁ ਰਾਖਣਹਾਰੇ॥ ਜਿਤੁ ਤੂ ਲਾਵਹਿ ਤਿਤੁ

ਹਮ ਲਾਗਹ ਕਿਆ ਏ ਜੰਤ ਵਿਚਾਰੇ॥ 1॥ ਮੇਰੇ ਰਾਮ ਜੀ ਤੂੰ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਦੇਵ ਦਇਆਲਾ ਗੁਣ ਗਾਵਾ ਨਿਤ ਸੁਆਮੀ॥ 1॥ ਰਹਾਉ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਅਪਨਾ ਧਿਆਈਐ ਗੁਰ ਪ੍ਰਸਾਦਿ ਭਉ ਤਰੀਐ॥ ਆਪੁ ਤਿਆਗਿ ਹੋਈਐ ਸਭ ਰੇਣਾ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ॥ 2॥ ਸਫਲ ਜਨਮੁ ਤਿਸ ਕਾ ਜਗ ਭੀਤਰਿ ਸਾਧ ਸੰਗਿ ਨਾਉ ਜਾਪੇ॥ ਸਗਲ ਮਨੋਰਥ ਤਿਸ ਕੇ ਪੂਰਨ ਜਿਸੁ ਦਇਆ ਕਰੇ ਪ੍ਰਭੁ ਆਪੇ॥ 3॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੇਰੀ ਸਰਣਿ ਦਇਆਲਾ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨਾ ਨਾਮੁ ਦੀਜੈ ਨਾਨਕ ਸਾਧ ਰਵਾਲਾ॥ 4॥11॥58॥

Suhi Mehla 5: Sugul tiyaag(i) Gur sherni aaya, raakhou Raakhunhaaray. Jit(u) Toon laaveh(i), tit(u) hum laageh(i), kiyya eh junt vichaaray. 1. Mayray Ram ji, Toon Prubh untarjaami. Kur(i) kirpa Gurdev duyyala, goon gaavaan nit Soami. 1. Ruhaou. Aatth pehr Prubh apna dhiyayiyaiy, Gur persad(i) bhuou turiyaiy. Aap(u) tiyaag(i) hoyiyaiy subh rayna, jeevutiyaan iyoun meriyaiy. 2. Suful junum(u) tis ka jug bheetur(i), Sadh sung(i) Naaoun jaapay. Sugul munoruth tis kay poorun, jis(u) duyya kuray Prubh Aapay. 3. Deen duyyal, kirpal Prubh Soami, Tayri shern(i) Duyyala. Kur(i) kirpa Apna Naam(u) deejaiy, Nanak, Sadh ruvaala. 4.11.58.

Word Meaning: Sugul Tiyaag(i) = abandoning everything. Raakhunhaary = saviour. Vichaaray = helpless. 1. Untarjaami = omniscient. Gurdev = great Guru. Pause. Bhuou = Bhuoujul (the world-sea). Rayna = dust of feet. Meriyaiy = be dead from worldly desires (kill them). 2. Jug Bheetur(i) = in the world. Munoruth = objectives. 3.

Deen Duyyal = kind to the humble. Ruvaala = Dhoorr(i) = dust of feet (humbleness). 4.

MEANING: We, the human beings, are helpless as we have no ability of our own, and do only the kind of deeds You make us do, oh Waheguru. So, abandoning everything, I have come to Your shelter; now protect me (against the attacks of Maya), oh our Saviour, Waheguru. 1. You are omniscient, oh my Waheguru Ji. Please be kind to me, and enable me to sing Your praise, oh the benevolent, great Guru. Pause.

We should remember our Waheguru all the twenty-four hours so as to be able to swim across the world-sea with the grace of the Guru. Giving up our selfishness and ego, we should be humble like the dust of everybody's feet; that is how we kill our worldly desires while living in the family. 2.

The individual, who recites Waheguru's Naam in the shelter of the Guru, makes his life successful in this world. All one's objectives are completed successfully when Waheguru is kind. 3.

Waheguru is kind and merciful to the humble. I have come to His shelter with the request that He implant His Naam in my heart so that I become humble like the dust of the feet of the Guru, oh Nanak. 4.11.58.

ਰਾਗ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਭਿ ਅਵਗਣ ਮੈ ਗੁਣੁ ਨਹੀ ਕੋਈ॥ ਕਿਉ ਕਰਿ ਕੰਤ ਮਿਲਾਵਾ ਹੋਈ॥ 1॥ ਨ ਮੈ ਰੂਪੁ ਨ ਬੰਕੇ ਨੈਣਾ॥ ਨ ਕੁਲ ਢੰਗੁ ਨ ਮੀਠੇ ਬੈਣਾ॥ 1॥ ਰਹਾਉ॥ ਸਹਜਿ ਸੀਗਾਰ ਕਾਮਣਿ ਕਰਿ ਆਵੈ॥ ਤਾ ਸੋਹਾਗਣਿ ਜਾ ਕੰਤੈ ਭਾਵੈ॥ 2॥ ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ॥ ਅੰਤਿ ਨ ਸਾਹਿਬੁ ਸਿਮਰਿਆ ਜਾਈ॥ 3॥ ਸੁਰਤਿ ਮਤਿ ਨਾਹੀ ਚਤੁਰਾਈ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਲਾਵਹੁ ਪਾਈ॥ 4॥ ਖਰੀ ਸਿਆਣੀ ਕੰਤ ਨ ਭਾਣੀ॥ ਮਾਇਆ ਲਾਗੀ ਭਰਮਿ ਭੁਲਾਣੀ॥ 5॥ ਹਉਮੈ ਜਾਈ ਤਾ ਕੰਤ ਸਮਾਈ॥ ਤਉ ਕਾਮਣਿ ਪਿਆਰੇ ਨਵਨਿਧਿ ਪਾਈ॥ 6॥ ਅਨਿਕ ਜਨਮ ਬਿਛੁਰਤ ਦੁਖੁ ਪਾਇਆ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਰਾਇਆ॥ 7॥ ਭਣਤਿ ਨਾਨਕੁ ਸਹੁ ਹੈ ਭੀ ਹੋਸੀ॥ ਜੈ ਭਾਵੈ ਪਿਆਰਾ ਤੈ ਰਾਵੇਸੀ॥ 8॥1॥

Raag(u) Suhi Ashtpudiaan, Mehla 1, Ghur(u) 1: Ek Satgur Persad(i):

Subh(i) uvgun mein, goon(u) nuhee koyee. Kiyoun kur(i) kunt milaava hoyee. 1. Na mein roop(u) na bunkay naiyna. Na kool, dhung(u) na meetthay baiyna. 1. Ruhaou. Sehj(i) sheengar kaamun(i) kur(i) aavaiy. Ta sohaagun(i) ja Kuntaiy bhaavaiy. 2. Na Tis(u) roop(u) na raykhiya kaayee. Unt(i) na Sahib(u) simeriya jaayee. 3. Soort mut(i) naahi chuturaayee. Kur(i) kirpa Prubh laavhou paayeen. 4. Khuree siyaani Kunt na bhaani. Maya laagi bherm(i) bhoolaani. 5. Haumein jaayee taa Kunt smaayee. Tuou kaamun(i) Piyaray nuvnidh(i) payee. 6. Anik junum bichhrut dookh paaya. Ker(u) geh(i) layhou Preetum Prubh Raaya. 7. Bhunut(I) Nanak(u) Shuhou haiy, bhee hoasi. Jaiy bhaavaiy Piyaara taiyn raavaysi. 8.1.

Word Meaning: Uvgun = ignoble qualities. Kiyoun Kur(i) = how? Kunt = husband (Waheguru). Milaava = union. 1.

Roop(u) = beauty. Bunkay = beautiful. Naiyna = eyes. Kool = clan. Dhung(u) = noble lifestyle. Meetthay Baiyna = sweet language. Pause. Sehj(i) = of high spiritual state. Sheengar = adornment. Kaamun(i) = human bride. Sohaagun = married; connected with. Kuntaiy = Husband; Waheguru. Bhaavaiy = is liked by. 2.

Tis(u) = His (of Waheguru). Raykhiya = physical features. Unt(i) = at the end. 3.

Soort(i) = high thinking. Mut(i) = wisdom. Chuturaayee = shrewdness. Paayeen = feet; (shelter). 4. Khuree = much. Siyaani = (over) clever. Bhaani = liked by. Laagi = attached to. Bherm(i) Bhoolaani = misguided in misbeliefs. 5.

Haumein = selfishness and ego. Smaayee = lost in (His thoughts). Nuv Nidh(i) = nine mythical treasures. 6.

Anik = countless. Bichhurut = stay disconnected. Ker(u) Geh(i) = hold hand. 7.

Bunut(i) = says. Shuhou = Husband; Waheguru. Hoasi = will be. Ravaysi = enjoy. 8.

MEANING: I have all ignoble qualities and none good ones. So, how can I connect with my Waheguru-Husband? 1.

I have no beauty, nor do I have beautiful eyes. I do not have a high clan, no noble lifestyle, and do not have sweetness in my language (conversation). Pause.

The only way for the human bride to connect with Waheguru is to adorn her body and mind with the high spiritual state - and that is possible only if she is liked by the Waheguru-Husband. 2. Waheguru has no physical beauty or features, so how can one worship Him at the time of her death? 3.

I have no high thinking, no wisdom, and no cleverness (to enable myself to be accepted by You), oh Waheguru. Kindly provide me with your shelter. 4.

Waheguru-Husband does not like those who show too much smartness (ego), as such individuals are misled by their misgivings in their attachment to Maya. 5.
Only that human bride who is absorbed in the thoughts of Waheguru gives up her selfishness and ego. In love with Waheguru, such a devotee feels as if she has acquired all the nine treasures of the world. 6.
I have suffered too much by staying detached from You for many lives, oh my dear and majestic Waheguru. Kindly hold my hand now (connect me with You). 7.
Waheguru has always been there, and will be there, oh Nanak. However, He enjoys union only with those whom He likes. 8.1.

(ਅੰਗ 751)॥ ਸੂਹੀ ਮਹਲਾ 1 ਘਰੁ 9॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਚਾ ਰੰਗੁ ਕਸੁੰਭ ਕਾ ਥੋੜ੍ਹਿਆ ਦਿਨ ਚਾਰਿ ਜੀਉ॥ ਵਿਣੁ ਨਾਵੈ ਭ੍ਰਮਿ ਭੁਲੀਆ ਠਗਿ ਮੁਠੀ ਕੂੜਿਆਰਿ ਜੀਉ॥ ਸਚੇ ਸੇਤੀ ਰਤਿਆ ਜਨਮੁ ਨ ਦੂਜੀ ਵਾਰ ਜੀਉ॥ 1॥ ਰੰਗੇ ਕਾ ਕਿਆ ਰੰਗੀਐ ਜੋ ਰਤੇ ਰੰਗੁ ਲਾਇ ਜੀਉ॥ ਰੰਗਣ ਵਾਲਾ ਸੇਵੀਐ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਚਾਰੇ ਕੁੰਡਾ ਜੇ ਭਵਹਿ ਬਿਨੁ ਭਾਗਾ ਧਨੁ ਨਾਹਿ ਜੀਉ॥ ਅਵਗਣਿ ਮੁਠੀ ਜੇ ਫਿਰਹਿ ਬਧਿਕ ਥਾਇ ਨ ਪਾਹਿ ਜੀਉ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਤੇ ਮਨ ਮਾਹਿ ਜੀਉ॥ 2॥ ਚਿਟੇ ਜਿਨ ਕੇ ਕਪੜੇ ਮੈਲੇ ਚਿਤ ਕਠੋਰ ਜੀਉ॥ ਤਿਨ ਮੁਖਿ ਨਾਮੁ ਨ ਊਪਜੈ ਦੂਜੈ ਵਿਆਪੇ ਚੋਰ ਜੀਉ॥ ਮੂਲੁ ਨ ਬੁਝਹਿ ਆਪਣਾ ਸੇ ਪਸੂਆ ਸੇ ਢੋਰ ਜੀਉ॥ 3॥ ਨਿਤ ਨਿਤ ਖੁਸੀਆ ਮਨੁ ਕਰੇ ਨਿਤ ਨਿਤ ਮੰਗੈ ਸੁਖ ਜੀਉ॥ ਕਰਤਾ ਚਿਤਿ ਨ ਆਵਈ ਫਿਰਿ ਫਿਰਿ ਲਗਹਿ ਦੁਖ ਜੀਉ॥ ਸੁਖ ਦੁਖ ਦਾਤਾ ਮਨਿ ਵਸੈ ਤਿਤੁ ਤਨਿ ਕੈਸੀ ਭੁਖ ਜੀਉ॥ 4॥ ਬਾਕੀ ਵਾਲਾ ਤਲਬੀਐ ਸਿਰਿ ਮਾਰੇ ਜੰਦਾਰੁ ਜੀਉ॥ ਲੇਖਾ ਮੰਗੈ ਦੇਵਣਾ ਪੁਛੈ ਕਰਿ ਬੀਚਾਰੁ ਜੀਉ॥ ਸਚੇ ਕੀ ਲਿਵ ਉਬਰੈ ਬਖਸੇ ਬਖਸਣਹਾਰੁ ਜੀਉ॥ 5॥ ਅਨ ਕੋ ਕੀਜੈ ਮਿਤੜਾ ਖਾਕੁ ਰਲੈ ਮਰਿ ਜਾਇ ਜੀਉ॥ ਬਹੁ ਰੰਗ ਦੇਖਿ ਭੁਲਾਇਆ ਭੁਲਿ ਭੁਲਿ ਆਵੈ ਜਾਇ ਜੀਉ॥ ਨਦਰਿ ਪ੍ਰਭੂ ਤੇ ਛੁਟੀਐ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਇ ਜੀਉ॥ 6॥ ਗਾਫਲ ਗਿਆਨ ਵਿਹੂਣਿਆ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਭਾਲਿ ਜੀਉ॥ ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਬੁਰਾ ਭਲਾ ਦੁਇ ਨਾਲਿ ਜੀਉ॥ ਬਿਨੁ ਸਬਦੈ ਭੈ ਰਤਿਆ ਸਭ ਜੋਹੀ ਜਮਕਾਲਿ ਜੀਉ॥ 7॥ ਜਿਨਿ ਕਰਿ ਕਾਰਣੁ ਧਾਰਿਆ ਸਭਸੈ ਦੇਇ ਆਧਾਰੁ ਜੀਉ॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਸਦਾ ਸਦਾ ਦਾਤਾਰੁ ਜੀਉ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਨਿਧਾਰਾ ਆਧਾਰੁ ਜੀਉ॥ 8॥1॥2॥

(PAGE 751): **Suhi Mehla 1, Ghur(9):** En Onkar Satgur Persad(i): Kuchcha rung(u) kusoombh ka, thoorr-rriyaan din chaar(i) jeeou. Vin(u) Naavaiy bherm(i) bhoolliyaan, tthug(i) mootthi koorriyaar(i) jeeou. Sachay sayti ruttiyaan junum na dooji vaar jeeou. 1. Rungay ka kiyya rungiyaiy, ji ruttay rung(u) laayay jeeou. Rungun vaala sayviyaiy, Sachay siyoun chit(u) laayay jeeou. 1. Ruhaou. Chaaray koondaan jay bhuveh(i), bin(u) bhaagaan dhun(u) naah(i) jeeou. Uvgun(i) mootthi jay phireh(i) budhik thaayay na paah(i) jeeou. Gur Raakhay say oobray, Shabad(i) ruttay mun maah(i) jeeou. 2. Chittay jinh kay kupprray, maiylay chit kutthoar jeeou. Tinh mookh(i) Naam(u) na oopjaiy doojaiy viyaapay choar jeeou. Mool(u) na boojheh(i) aapna, say pushooaan, say dhoar jeeou. 3. Nit, nit, khooshiyaan mun(u) kuray, nit, nit mungaiy sookh jeeou. Kerta chit(i) na aavyee phir(i), phur(i), luggeh(i) dookh jeeyo. Sookh, dookh Daata mun(i) vussaiy, tit(u) tun(i) kaiysi bhookh jeeou. 4. --------

Word Meaning: Kusoombh = a flower which has very attractive pink colour, but wilts away quickly. Din Chaar(i) = only a few days. Bherm(i) bhoolliyaan = misled by misgivings. Tthug(i) = by the thug (captivating Maya). Mootthi = robbed. Koorriyaar(i) = dealer in perishables. Sachay Sayti = with the immortal (God). Ruttiyaan = imbued. 1.
Rung(u) Laayay = fell in love. Uvguni = because of the ignoble qualities. Mootthi = robbed of (spirituality). Sayviayaiy = worship. Sachay = the immortal (God). Chit(u) = mind.

Pause. Chaaray Koondaan = the four directions. Bhuveh(i) = roam around. Bhaagaan = fortune. Dhun(u) = wealth of Naam. Budhik = trapped in. Thaayan Na Paayay = gets no recognition. Oobray = salvaged. Maan(i) = zest; enthusiasm. 2.
Chittay = white; clean. Chit Kutthoar = stone-hearted, merciless. Mookh Oopjaiy = comes on the tongue. Doojaiy = (because of love for) Maya. Viyaapay = attacks. Choar = thieves; the five demons. Mool(u) = origin; root. Boojheh(i) = recognize. Pushoo = Dhoar = animals. 3. Kerta = the Creator (God). Phir(i) Phir(i) = again and again. Kaiysi = what kind?4.
MEANING: (The enjoyment of Maya is like) the beauty of the *kusoombh* flower, which stays only for a very short time. Without Waheguru's Naam, the dealers in the perishable attractions of Maya are misled by their misgivings and are robbed of their noble qualities. But, if one gets imbued in the love for Waheguru, he is not born the second time (again). 1. Once, one's mind gets dyed (imbued) in the love for Waheguru, he (his mind) does not need to be dyed again (he stays imbued all the time). One should serve (sing praise) of the Dyer (the immortal Waheguru) with dedication. Pause.
If one wanders in all four directions in search of the Naam-wealth, he cannot acquire it without good fortune. Trapped in worldly attractions and thus robbed of good qualities, if one roams around (in search of the Naam-wealth), he does not get any recognition (by Waheguru). However, those whose minds are imbued with the Guru's Shabad are salvaged by the Guru. 2. Those who may have very clean clothes on them but have filth in their mind because of their love for Maya (sensual pleasures) and are merciless, do not recite Waheguru's Naam with their tongue, and are attacked by the five demons (lust, greed, etc.) (and are robbed of their noble qualities). They are like animals and beasts who do not recognize their root (Waheguru). 3.
The human mind wishes to enjoy the luxuries of life and comforts all the time. The man never remembers Waheguru and suffers again and again as a result. But the devotee, who has Waheguru's Naam enshrined in his heart in comfort as well as in suffering, has no appetite (desire) of any kind left in his mind. 4.
---------- Baaki vaala tulbiyaiy, sir maaray jundaar(u) jeeou. Laykha mungaiy dayvna, poochaaiy kur(i) beechaar(u) jeeou. Sachay kee liv oobraiy, bukhshay Bukhshunhaar(u) jeeou. 5. Un kuou keejaiy mittrra, khaak(u) rulaiy mur(i) jaayay jeeou. Buhou rung daykh(i) bhoolaaya, bhooll(i), bhooll(i) aavaiy jaayay jeeou. Nudr(i) Prubhoo tay chhoottiyaiy, nudri mayl(i) milaayay jeeou. 6. Gaaful, Giyaan-vihooniya, Gur bin(u) Giyaan na bhaal(i) jeeou. Khinchotaan(i) vigoochiyaiy, booraa, bhulaa, dooyay naal(i) jeeou. Bin(u) Shabdaiy bhaiy ruttiyaan, subh johi Jumkaal(i) jeeou. 7. Jin(i) kur(i) kaarun(u) dhaariya, subhsaiy dayay aadhaar(u) jeeou. So kiyoun munhoun visaariyaiy, sudaa, sudaa Dataar(u) jeeou. Nanak, Naam na veesraiy, nidhaaraan aadhaar(u) jeeou. 8.2.
Word Meaning: Baaki Vaala = those who owe (have debt of sins). Tulbiyaiy = are called in. Sir Maaray = hits on the head; punishes. Jundahay ar = the unkind Angel of justce. Laykha = account of deeds. Mungiyaiy = when demanded. Poochhaiy = ask an expert. Liv = focus on; connection with. 5. Un Kuou = someone else. Mittrra = friendship. Khaak Rulaiy = mixes with dust. Buhou Rung = many attractions of Maya. Bhoolaaya = misled. Aavaiy Jaayay = is born, and dies. 6.
Gaaful = unaware; ignorant. Vihooniya = devoid of. Khinchotaan = struggle to choose between Maya and Waheguru. Vigoochiyaiy = suffer humiliation. Booraa = bad. Bhulaa = noble. Bhaiy = fear (of Waheguru). Ruttiyaan = imbued. Johi = watched carefully. 7.

Kur(i) Kaarun = having created universe. Dhaariya = gave support. Aadhaar(u) = support; food. Visaariyaiy = forget. Dataar(u) = provider. Nidhaaraan = having no support. 8.
MEANING: Those who carry the debt of sins in their account are called in by the unkind Angel of justice and are punished. You can ask any holy man and discuss with him, and will find out that one has to pay for his sinful deeds. But one attains salvation by focusing one's mind on the Naam of the eternal Waheguru with reverence, as He forgives all one's sins. 5. If one befriends the other (Maya), he finds no room in Waheguru's Palace and mixes with dust after death. He is misled by the colourful attractions of Maya, and misled by them, he keeps taking births and dying. However, if Waheguru casts His kind gaze on someone, they become emancipated and connect with Waheguru through the Guru. 6.
Do not try to search for the Divine Knowledge without the Guru, oh, the unaware and the ignorant man. The man has both the noble and the ignoble qualities, but one suffers humiliation in his struggle to choose between the good (Waheguru) and the bad (Maya). Without the fear of Waheguru in mind, and without getting imbued in Guru's Shabad, one is watched very carefully by the Angel of spiritual death. 7.
Waheguru, which has created the universe and supports it, provides support (food) for all living beings. Why should He be forgotten from mind when He is the provider all the time? The man should never forget Waheguru's Naam, which is the support even for those who have no other support, oh Nanak. 8.1.2.

ਸੂਹੀ ਮਹਲਾ 1 ਕਾਫੀ ਘਰੁ 10॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਾਣਸ ਜਨਮੁ ਦੁਲੰਭੁ ਗੁਰਮੁਖਿ ਪਾਇਆ॥ ਮਨੁ ਤਨੁ ਹੋਇ ਚੁਲੰਭੁ ਜੇ ਸਤਿਗੁਰ ਭਾਇਆ॥ 1॥ ਚਲੈ ਜਨਮੁ ਸਵਾਰਿ ਵਖਰੁ ਸਚੁ ਲੈ॥ ਪਤਿ ਪਾਏ ਦਰਬਾਰਿ ਸਤਿਗੁਰ ਸਬਦਿ ਭੈ॥ 1॥ ਰਹਾਉ॥ ਮਨਿ ਤਨਿ ਸਚੁ ਸਲਾਹਿ ਸਾਚੇ ਮਨਿ ਭਾਇਆ॥ (ਅੰਗ 752)॥ ਲਾਲਿ ਰਤਾ ਮਨੁ ਮਾਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥ 2॥ ਹਉ ਜੀਵਾ ਗੁਣ ਸਾਰਿ ਅੰਤਰਿ ਤੂੰ ਵਸੈ॥ ਤੂੰ ਵਸਹਿ ਮਨ ਮਾਹਿ ਸਹਜੇ ਰਸਿ ਰਸੈ॥ 3॥ ਮੂਰਖ ਮਨ ਸਮਝਾਇ ਆਖਉ ਕੇਤੜਾ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ ਰੰਗਿ ਰੰਗੇਤੜਾ॥ 4॥ ਨਿਤ ਨਿਤ ਰਿਦੈ ਸਮਾਲਿ ਪ੍ਰੀਤਮੁ ਆਪਣਾ॥ ਜੇ ਚਲਹਿ ਗੁਣ ਨਾਲਿ ਨਾਹੀ ਦੁਖੁ ਸੰਤਾਪਣਾ॥ 5॥ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਣਾ ਨਾ ਤਿਸੁ ਰੰਗੁ ਹੈ॥ ਮਰਸੀ ਹੋਇ ਵਿਡਾਣਾ ਮਨਿ ਤਨਿ ਭੰਗੁ ਹੈ॥ 6॥ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ ਲਾਹਾ ਘਰਿ ਆਣਿਆ॥ ਗੁਰਬਾਣੀ ਨਿਰਬਾਣੁ ਸਬਦਿ ਪਛਾਣਿਆ॥ 7॥ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੇ ਤੁਧੁ ਭਾਵਸੀ॥ ਮੈ ਦੀਜੈ ਨਾਮੁ ਨਿਵਾਸੁ ਹਰਿ ਗੁਣ ਗਾਵਸੀ॥ 8॥1॥3॥

Suhi Mehla 1, Kaafi, Ghur(u) 10: Ek Onkar Satgur Persad(i): Maanus junum(u) doolumbh(u) Gurmukh(i) paaya. Mun(u), tun(u) hoyay choolumbh(u) jay Satgur bhaaya. 1. Chullaiy junum(u) suvaar(i) vukkhur(u) Sach(u) laiy. Put(i) paayay Durbaar(i) Satgur Shabad(i) bhaiy. 1. Ruhaou. Mun(i), tun(i) Sach(u) slaah(i) Saachay mun(i) bhaaya.
(PAGE 752): Laal(i) rutta mun(u) maaniya Gur(u) Poora paaya. 2. Huoun jeevaan goon saar(i) untar(i) Toon vussaiyn. Toon vusseh(i) mun maah(i) sehjay rus(i) rusaiy. 3. Moorukh mun sumjhaayay aakhoun kayturra. Gurmukh(i) Hur(i) goon gaayay rung(i) rungayturra. 4. Nit, nit ridaiy smaal(i), Preetum(u) aapna. Jay chulleh(i) goon naal(i), naahi dookh(u) suntaapna. 5. Munmukh bherm(i) bhoolaana, na tis(u) rung(u) haiy. Mursee hoyay vidaana, mun(i), tun(i) bhung(i) haiy. 6. Gur kee kaar kmaayay laaha ghur(i) aaniya. Gurbani nirbaan(u) Shabad puchhaaniya. 7. Ikk Nanak kee ardaas(i) jay Toodh bhaavsi. Mein deejaiy Naam(u) nivaas(u), Hur(i) goon gaavsi. 8.1.3.

Word Meaning: Kaafi = a subcategory of Raag Suhi. Doolumbh(u) = highly valuable; not easily available. Gurmukh(i) = in Guru's shelter. Choolumbh(u) = deep red (reflective of deep love). Bhaaya = liked by. 1.
Suvaar(i) = making successful. Vukkhur(u) = merchandize. Put(i) = honour. Ruhaou.
Slaah(i) = praise. Laal(i) Rutta = imbued in deep love. Maaniya = convinced. 2.
Saar(i) = by remembering. Sehjay = in the spiritually blissful state. Rus(i) Rusaiy = enjoys sweetness of Waheguru's Naam. 3. Kayturra = how much. Rungatturra = dyed. 4. Smaal(i) = keep in mind. Suntaapna = causes suffering. 5.
Bherm(i) Bhoolaana = misled by misgivings. Rung(u) = love. Vidaana = stranger; unrelated. Bhung(i) = shortage of noble qualities. 6.
Kaar Kmaayay = perform deeds. Laaha = profit. Ghur(i) = heart. Nirbaan(u) = detached from worldly attractions. Puchhaaniya = recognized; realized the importance. 7.
Bhaavsi = is liked. Nivaas(u) = dwelling; acquirement. 8.
MEANING: Human life is not easily available, but it can be made successful in the shelter of the Guru. One's mind and body get dyed deep red (reflective of deep love for Satguru) if He (Satguru) likes. 1.
If one leaves this world with the merchandise (wealth) of Waheguru's Naam, his life becomes successful (his objective of union with Waheguru is achieved). With Satguru's Shabad, and with love-filled fear for Waheguru in mind, he is accorded respect in His Court. Pause. Waheguru likes the individual who praises Him in his mind and in his body (on the tongue). When one's mind is convinced of Waheguru, it becomes dyed deep red with His love, and he becomes connected to the Perfect Guru. 2.
You reside in my heart, and I survive (spiritually) by remembering Your noble qualities, whereby I attain the high spiritual state, and I enjoy the sweetness of Your Naam, oh my Waheguru. 3.
My foolish mind does not listen to me, no matter how much I advise it, that if it sings Waheguru's praise in the shelter of the Guru, it will be dyed deeply in His love. 4.
One should keep the dear Waheguru in mind all the time because if he leaves this world with noble qualities (Waheguru's Naam), he will experience no suffering at all. 5.
The follower of his mind (Maya-engrossed) is lost in his misgivings and has no love for Waheguru. He will be a stranger to Waheguru when he dies, and will be detached from Him (Waheguru) by body and by mind. 6.
If one follows the Guru's advice, one reaps the benefit (of the Naam-wealth) in one's heart. When he recognizes the worth of Guru's Shabad, he feels detached from worldly attractions. 7. I have only one prayer to make, if You approve, oh Waheguru. Kindly enshrine Your Naam in my heart so that I may sing Your praise all the time, begs Nanak. 8.1.3.

ਸੂਹੀ ਮਹਲਾ 1॥ ਜਿਉ ਆਰਣਿ ਲੋਹਾ ਪਾਇ ਭੰਨਿ ਘੜਾਈਐ॥ ਤਿਉ ਸਾਕਤੁ ਜੋਨੀ ਪਾਇ ਭਵੈ ਭਵਾਈਐ॥ 1॥ ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਦੁਖੁ ਦੁਖੁ ਕਮਾਵਣਾ॥ ਹਉਮੈ ਆਵੈ ਜਾਇ ਭਰਮਿ ਭੁਲਾਵਣਾ॥ 1॥ ਰਹਾਉ॥ ਤੂੰ ਗੁਰਮੁਖਿ ਰਖਣਹਾਰੁ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ ਮੇਲਹਿ ਤੁਝਹਿ ਰਜਾਇ ਸਬਦੁ ਕਮਾਈਐ॥ 2॥ ਤੂੰ ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਆਪਿ ਦੇਹਿ ਸੁ ਪਾਈਐ॥ ਤੂ ਦੇਖਹਿ ਥਾਪਿ ਉਥਾਪਿ ਦਰਿ ਬੀਨਾਈਐ॥ 3॥ ਦੇਹੀ ਹੋਵਗਿ ਖਾਕੁ ਪਵਣੁ ਉਡਾਈਐ॥ ਇਹੁ ਕਿਥੈ ਘਰੁ ਅਉਤਾਕੁ ਮਹਲੁ ਨ ਪਾਈਐ॥ 4॥ ਦਿਹੁ ਦੀਵੀ ਅੰਧ ਘੋਰੁ ਘਬੁ ਮੁਹਾਈਐ॥ ਗਰਬਿ ਮੁਸੈ ਘਰੁ ਚੋਰੁ ਕਿਸੁ ਰੂਆਈਐ॥ 5॥ ਗੁਰਮੁਖਿ ਚੋਰੁ ਨ ਲਾਗਿ ਹਰਿ ਨਾਮਿ ਜਗਾਈਐ॥ ਸਬਦਿ ਨਿਵਾਰੀ ਆਗਿ ਜੋਤਿ ਦੀਪਾਈਐ॥ 6॥ ਲਾਲੁ ਰਤਨੁ ਹਰਿ ਨਾਮੁ ਗੁਰਿ ਸੁਰਤਿ

ਬੁਝਾਈਐ॥ ਸਦਾ ਰਹੈ ਨਿਹਕਾਮੁ ਜੇ ਗੁਰਮਤਿ ਪਾਈਐ॥ 7॥ ਰਾਤਿ ਦਿਹੈ ਹਰਿ ਨਾਉ ਮੰਨਿ ਵਸਾਈਐ॥ ਨਾਨਕ ਮੇਲਿ ਮਿਲਾਇ ਜੇ ਤੁਧੁ ਭਾਈਐ॥ 8॥2॥4॥

Suhi Mehla 1: Jiyoun aarun(i) loha paayay bhunn(i) ghurraayiyaiy. Tiyoun saakut(u) joani paayay, bhuvvaiy, bhuvaayiyaiy. 1. Bin(u) boojhaiy subh(u) dookh(u), dookh(u) kmaavna. Haumein aavaiy jaayay, bherm(i) bhoolaavna. 1. Ruhaou. Toon Gurmukh(i) rukhunhaar(u) Hur(i) Naam(u) dhiyaayiyaiy. Mayleh(i) Toojheh(i) rujaayay Shabad(u) kmaayiyaiy. 2. Toon kur(i), kur(i) vaykheh(i) Aap(i) dayhehn su paayiyaiy. Tu daykheh(i) thaap(i), oothaap(i) Dur(i) Beenaayiyaiy. 3. Dayhi hovug(i) khaak(u) puvun(u) oodaayiyaiy. Eh(u) kithaiy ghur(u) aoutaak(u) mehl(u) na paayiyaiy. 4. Dihoun deeveen undh(u) ghor(u), ghubb(u) moohaayiyaiy. Gerb(i) moossaiy ghur(u) choar(u) kis(u) rooaayiyaiy. 5. Gurmukh(i) choar(u) na laag(i), Hur(i) Naam(u) jugaayiyaiy. Shabad(i) nivaari aag(i) Jot(i) deepaayiyaiy. 6. Laal(u) ruttan Hur(i) Nam(u) Gur(i) soort(i) boojhaayiyaiy. Sudaa ruhaiy nihkaam(u) jay Gurmut(i) paayiyaiy. 7. Raat(i) dihaiy Hur(i) Naaoun, munn(i) vusaayiyaiy. Nanak mayl(i) mlaayay, jay Toodh(u) bhaayiyaiy. 8.2.4.

Word Meaning: Aarun(i) = in the kiln. Bhunn(i) Gurraayiyaiy = reshape by softening. Saakut(u) = worshipper of wealth (detached from God). Joani = in womb; in different life forms. Buvvaiy = goes through. Buvaayiyaiy = is taken through. 1.
Boojhaiy = understanding. Kmaavna = earn; work towards. Aavaiy Jaayay = is born, and dies. Bherm bhoolaavna = misled by misgivings. Pause.
Gurmukh(i) = in Guru's shelter. Rukhunhaar(u) = protector; guard. Rujaayay = by Will. 2.
Thaap(i) = create. Oothaap(i) = destroy. Dur(i) = at the Door; as per Your wish. Beenaayiyaiy = far sighted (Waheguru). 3.
Dayhi = body. Hovug(i) = will become. Khaak(u) = dust. Puvun = air; breaths. Oodaayiyiay = blows away (leave the body). Aoutaak(u) = sitting room. 4.
Dihoun = day. Deeveen = lamp. Undh(u) Ghor(u) = deep dark. Ghubb = wealth. Moohaayiyaiy = is robbed. Gerb(i) = ego; conceit. Moossaiy = robs. Rooaayiyaiy = complain. 5. Jugaayiyaiy = is awakened. Nivaari = removed. Aag(i) = fire (of desires). Jot(i) = Waheguru's Light. Deepaayiyaiy = lights up. 6.
Laal(u) = rubies. Ruttan = precious stones. Soort(i) = wisdom. Boojhaayiyaiy = enlightenment. Nihkaam = without any desires. 7.
Dihaiy = day. Vusaayiyaiy = embed. Mayl(i) = connection with the Guru. Bhaayiyaiy = like.8.

MEANING: Just like iron is remoulded into different shapes by softening it in a kiln, the Maya-loving individual is made to go through many different life forms in the kiln-type wombs of the mothers. 1. Without understanding (the purpose of human life, and how to make it successful), the man suffers in life, and continues to follow the lifestyle which results in more suffering. Misled by his haumein (selfishness and ego), he continues to reincarnate. Pause. You protect your humans (from the attacks of Maya) by putting them in the shelter of the Guru, where they recite Your Naam, oh Lord. If the man follows Guru's Shabad to lead his life, You connect him with You with Your sweet Will, oh Waheguru. 2.
You look after Your own creation, and we receive what you provide us with. You are perfectly far-sighted, and create and destroy as You please, oh Waheguru. 3.
When the man takes his last breath, his body turns into dust. Then he cannot find his past and future palace and the sitting rooms. 4.

The man is in deep darkness (of ignorance) even in the bright light, and lets the wealth of his spirituality be robbed by his ego and the five thieves (demons) of his own body. Whom can he cry to now (complain to)? 5.
No such thief can rob a devotee who stays alert by reciting Waheguru's Naam in the shelter of the Guru. The Guru lights up the lamp of Waheguru's Light in the heart of the devotee whose fire of worldly desires is put out by the Guru's Shabad. 6.
With the wisdom imparted by the Guru, the devotee comes to realize that Waheguru's Naam is the rubies and the precious stones for him, and he is left with no appetite for worldly desires. 7.
We must enshrine Waheguru's Naam in our heart day and night (permanently); Waheguru connects the devotees with Him through the Guru when He is pleased, oh Nanak. 8.2.4.

ਸੂਹੀ ਮਹਲਾ 1॥ ਮਨਹੁ ਨ ਨਾਮੁ ਵਿਸਾਰਿ ਅਹਿਨਿਸਿ ਧਿਆਈਐ॥ ਜਿਉ ਰਾਖਹਿ ਕਿਰਪਾ ਧਾਰਿ ਤਿਵੈ ਸੁਖੁ ਪਾਈਐ॥ 1॥ ਮੈ ਅੰਧੁਲੇ ਹਰਿ ਨਾਮੁ ਲਕੁਟੀ ਟੋਹਣੀ॥ ਰਹਉ ਸਾਹਿਬ ਕੀ ਟੇਕ ਨ ਮੋਹੈ ਮੋਹਣੀ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਦੇਖਉ ਤਹ ਨਾਲਿ ਗੁਰਿ ਦੇਖਾਲਿਆ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਭਾਲਿ ਸਬਦਿ ਨਿਹਾਲਿਆ॥ 2॥ ਸੇਵੀ ਸਤਿਗੁਰ ਭਾਇ ਨਾਮੁ ਨਿਰੰਜਨਾ॥ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਰਜਾਇ ਭਰਮੁ ਭਉ ਭੰਜਨਾ॥ 3॥ ਜਨਮਤ ਹੀ ਦੁਖੁ ਲਾਗੈ ਮਰਣਾ ਆਇ ਕੈ॥ ਜਨਮੁ ਮਰਣੁ ਪਰਵਾਣੁ ਹਰਿ ਗੁਣ ਗਾਇ ਕੈ॥ 4॥ ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਤੁਧੁ ਹੀ ਸਾਜਿਆ॥
(ਅੰਗ 753)॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪਿ ਸਬਦਿ ਨਿਵਾਜਿਆ॥ 5॥ ਦੇਹੀ ਭਸਮ ਰੁਲਾਇ ਨ ਜਾਪੀ ਕਹ ਗਇਆ॥ ਆਪੇ ਰਹਿਆ ਸਮਾਇ ਸੋ ਵਿਸਮਾਦੁ ਭਇਆ॥ 6॥ ਤੂੰ ਨਾਹੀ ਪ੍ਰਭ ਦੂਰਿ ਜਾਣਹਿ ਸਭ ਤੂ ਹੈ ॥ ਗੁਰਮੁਖਿ ਵੇਖਿ ਹਦੂਰਿ ਅੰਤਰਿ ਭੀ ਤੂ ਹੈ॥ 7॥ ਮੈ ਦੀਜੈ ਨਾਮੁ ਨਿਵਾਸੁ ਅੰਤਰਿ ਸਾਂਤਿ ਹੋਇ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕ ਦਾਸੁ ਸਤਿਗੁਰੁ ਮਤਿ ਦੇਇ॥ 8॥3॥5॥

Suhi Mehla 1: Munhoun na Naam(u) visaar(i), ehnis(i) dhiyaayiyaiy. Jiyoun raakheh(i) kirpa dhaar(i), tivaiyn sookh(u) paayiyaiy. 1. Main undhulay Hur(i) Naam(u) lukooti tohni. Rhuoun ISahib kee tayk, na mohaiy, Mohini. 1. Ruhaou. Jeh daykhoun teh naal(i), Gur(i) daykhaaliya. Untar(i) baahur(i) bhaal(i) Shabad(i) nihaaliya. 2. Sayveen Satgur bhaayay, Naam Nirunjuna. Toodh(u) bhaaaiy, tivaiy rujaayay bherm(u) bhuou bhunjna. 3. Junmut hee dookh(u) laagaiy, merna aayay kay. Junum(u) mern(u) pervaan(u) Hur(i) goon gaayay kaiy. 4. Huoun naahi, Tu hoveh(i), Toodh(u) hee saajiya.
(PAGE 753): Aapay thaap(i), oothaap(i) Shabad(i) nivaajiya. 5. Dayhi bhusm roolaayay na jaapi keh guyya. Aapay ruhhiya smaayay, so vismaad(u) bhuyya. 6. Toon naahi Prubh door(i), jaaneh(i) subh Tu haiyn. Gurmukh(i) vaykh(i) hudoor(i), untar(i) bhee Tu haiyn. 7. Mein deejaiy Naam(u) nivaas(u), untar(i) shaant(i) hoyay. Goon gaavaiy Nanak Daas(u) Satgur(u) mut(i) dayay. 8.3.5.
Word Meaning: Vissar(i) = forget. Ehnis(i) = day and night. 1.
Lukooti = small wooden stick. Tohni = support (with which one can find the way). Mohaiy = captivate. Mohini = captivating (Maya). Pause.
Bhaayay = as per the wish. Nirunjna = (Waheguru, which is) beyond the effects of Maya. Rujaayay = Will. Bherm Bhuou Bhunjna = the destroyer of all misgivings and fears. 3.
Junmut Hee = right from birth. Pervaan = acceptable. 4.
Huoun = I; selfishness. Saajiya = created. Oothaap(i) = destroy. Nivaajiya = honoured.5.
Bhusm = dust. Roolaayay = humiliated. Na Jaapi = cannot know. Vismaad = mesmerize. 6. Hudoor(i) = near; in front. Untar(i) = in (the body). Bhee = too. 7.

Shaant(i) = peace; contentment. Mut(i) = advice. 8.
MEANING: Do not lose Waheguru's Naam from your memory; rather, recite it day and night, oh my mind. We should take comfort in whatever way He protects us with His benevolence. 1. I am (spiritually) blind, and Waheguru's Naam is the lovely stick which shows me the path (of spirituality), and the captivating Maya does not attract me in His shelter. Pause.
The Guru has "shown" me Waheguru, and now I always find Him with me wherever I look for Him. After searching for Him inside and outside, I have seen Him with Guru's Shabad. 2. I serve (recite) Waheguru's Naam as per my Guru's advice, and gladly accept Your Will, whatever You like, oh the destroyer of all fears and misgivings, Lord. 3.
The man begins to suffer from the fear of death right from his birth. But the devotee, who sings Waheguru's praise, accepts both birth and death the same way. 4.
It is You who has created me, (but I am gripped by my ego and selfishness); when I get rid of my haumein, You appear in my heart, oh Lord. You create and destroy humans (giving them a new life based on their deeds), but You honour those who follow Guru's Shabad. 5. (After death) man's body suffers humiliation when it turns into dust, but nobody (other than God) knows where the soul goes. But the amazing thing is that You are present everywhere, oh Waheguru. 6.
You are not far from us and know everything. One realizes in the shelter of the Guru that not only are You close to us, but You are inside our body, oh Lord. 7. I, Nanak, am Your slave, and pray that Satguru imparts the wisdom (thinking) with which I may sing Your praise so that Your Naam is enshrined in my heart for it to become peaceful. 8.3.5.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 3 ਘਰੁ 1 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag Suhi Mehla 3, Ghur(u) 1, Ashtpuiaan: Ek Onkar Satgur Persad(i)

ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਕਿਛੁ ਹੋਆ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਮ ਨ ਜਾਪੈ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਬਿਨੁ ਚਾਖੇ ਸਾਦੁ ਨ ਜਾਪੈ॥ ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ ਗਵਾਇਆ ਚੀਨ੍ਹਸਿ ਨਾਹੀ ਆਪੈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤਾ ਏਕੋ ਜਾਣੈ ਹਉਮੈ ਦੁਖੁ ਨ ਸੰਤਾਪੈ॥ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਈ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਆਤਮੁ ਪਰਗਾਸਿਆ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਗੁਰਮੁਖਿ ਸਬਦੁ ਬੀਚਾਰੇ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਗੁਰ ਤੇ ਉਪਜੈ ਗੁਰਮੁਖਿ ਕਾਰਜ ਸਵਾਰੇ॥ ਮਨਮੁਖਿ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ ਬਿਖੁ ਖਟੇ ਸੰਸਾਰੇ॥ ਮਾਇਆ ਮੋਹਿ ਸਦਾ ਦੁਖੁ ਪਾਏ ਬਿਨੁ ਗੁਰ ਅਤਿ ਪਿਆਰੇ॥ 2॥ ਸੋਈ ਸੇਵਕੁ ਜੇ ਸਤਿਗੁਰ ਸੇਵੇ ਚਾਲੈ ਸਤਿਗੁਰ ਭਾਏ॥ ਸਾਚਾ ਸਬਦੁ ਸਿਫਤਿ ਹੈ ਸਾਚੀ ਸਾਚਾ ਮੰਨਿ ਵਸਾਇ॥ ਸਚੀ ਬਾਣੀ ਗੁਰਮੁਖਿ ਆਖੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ॥ ਆਪੇ ਦਾਤਾ ਕਰਮੁ ਹੈ ਸਾਚਾ ਸਾਚਾ ਸਬਦੁ ਸੁਣਾਏ॥ 3॥ ਗੁਰਮੁਖਿ ਘਾਲੇ ਗੁਰਮੁਖਿ ਖਟੇ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਾਏ॥ ਸਦਾ ਅਲਿਪਤੁ ਸਾਚੈ ਰੰਗਿ ਰਾਤਾ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਮਨਮੁਖ ਸਦ ਹੀ ਕੂੜੋ ਬੋਲੈ ਬਿਖੁ ਬੀਜੈ ਬਿਖੁ ਖਾਏ॥ ਜਮਕਾਲਿ ਬਾਧਾ ਤ੍ਰਿਸਨਾ ਦਾਧਾ ਬਿਨੁ ਗੁਰ ਕਵਣੁ ਛਡਾਏ॥ 4॥ ਸਚਾ ਤੀਰਥੁ ਜਿਤੁ ਸਤਸਰਿ ਨਾਵਣੁ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਏ॥ ਅਠਸਠਿ ਤੀਰਥ ਗੁਰ ਸਬਦਿ ਦਿਖਾਏ ਤਿਤੁ ਨਾਤੈ ਮਲੁ ਜਾਏ॥ ਸਚਾ ਸਬਦੁ ਸਚਾ ਹੈ ਨਿਰਮਲੁ ਨ ਮਲੁ ਲਗੈ ਨ ਲਾਏ॥ ਸਚੀ ਸਿਫਤਿ ਸਚੀ ਸਾਲਾਹ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਏ॥ 5॥ ਤਨੁ ਮਨੁ ਸਭੁ ਕਿਛੁ ਹਰਿ ਤਿਸੁ ਕੇਰਾ ਦੁਰਮਤਿ ਕਹਣੁ ਨ ਜਾਏ॥ ਹੁਕਮੁ ਹੋਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਏ॥ ਗੁਰ ਕੀ ਸਾਖੀ

ਸਹਜੇ ਚਾਖੀ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ ਸਹਜੇ ਰਹਿਆ ਸਮਾਏ॥ 6॥

(ਅੰਗ 754)॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਤਿ ਕਰਿ ਜਾਣੈ ਗੁਰ ਕੈ ਭਾਇ ਪਿਆਰੇ॥ ਸਚੀ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਚੈ ਨਾਇ ਪਿਆਰੇ॥ ਏਕੋ ਸਚਾ ਸਭ ਮਹਿ ਵਰਤੈ ਵਿਰਲਾ ਕੋ ਵੀਚਾਰੇ॥ ਆਪੇ ਮੇਲਿ ਲਏ ਤਾ ਬਖਸੇ ਸਚੀ ਭਗਤਿ ਸਵਾਰੇ॥ 7॥ ਸਭੋ ਸਚੁ ਸਚੁ ਸਚੁ ਵਰਤੈ ਗੁਰਮੁਖਿ ਕੋਈ ਜਾਣੈ॥ ਜੰਮਣੁ ਮਰਣਾ ਹੁਕਮੋ ਵਰਤੈ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ॥ ਨਾਮੁ ਧਿਆਏ ਤਾ ਸਤਿਗੁਰ ਭਾਏ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ॥ ਨਾਨਕ ਤਿਸ ਦਾ ਸਭੁ ਕਿਛੁ ਹੋਵੈ ਜਿ ਵਿਚਹੁ ਆਪ ਗਵਾਏ॥ 8॥1॥

Naamaiy hee tay subh(u) kichh(u) hoa, bin(u) Satgur Naam na jaapaiy. Gur ka Shabad(u) muhaa rus(u) meettha, bin(u) chaakhay saad(u) na jaapaiy. Kaudi budlaiy junum guvaaya, cheenus(i) naahi aapaiy. Gurmukh(i) hovaiy ta Aiko jaanaiy, haumein dookh(u) na suntaapaiy. 1. Bulihaari Gur apnay vit-houn Jin(i) Saachay siyoun liv laayee. Shabad cheen(i) aatum(u) pergaasiya, sehjay ruhhiya smaayee. 1. Ruhaou. Gurmukh(i) gaavaiy, Gurmukh(i) boojhaiy, Gurmukh(i) Shabad(u) beechaaray. Jeeou, pind(u), subh(u) Gur tay oopjaiy, Gurmukh(i) kaaruj suvaaray. Munmukh(i) undha, undh kumaavaiy, bikh(u) khuttay sunsaaray. Maya moh(i) sudaa dookh(u) paayay, bin(u) Gur ut(i) piyaaray. 2. Soyee sayvuk(u) jay Satgur sayvay, chaalaiy Satguru bhaayay. Saacha Shabad(u), Sift(i) haiy Saachi, Saacha munn(i) vusaayay. Sach Bani Gurmukh(i) aakhaiy, haumein vichoun jaayay. Aapay Daata, kerm(u) haiy saacha, saacha Shabad(u) soonaayay. 3. Gurmukh(i) ghaalay, Gurmukh(i) khuttay, Gurmukh(i) Naam(u) jupaayay. Sudaa ulipt(u), Saachaiy rung(i) raata, Gur kaiy sehj(i) soobhaayay. Munmukh(i) sud hee koorrou boalaiy, bikh(u) beejaiy, bikh(u) khaayay. Jumkaal(i) baandha, trishna daadha, bin(u) Gur kuvun(u) chhudaayay. 4. ----------

Word Meaning: Naamaiy = Waheguru's Huqam(u). Jaapaiy = realization. Muhaa = great. Rus(u) = sweet tasting. Meettha = sweet. Chaakhaiy =tasting. Kaudi = a worthless cowrie shell. Cheenus(i) = recognize; evaluate. Aapaiy = self. Suntaapaiy = causes suffering. 1. Bulihaari = sacrifice life. Vit-houn = for; from. Liv Laayee = focused mind on. Cheen(i) = by recognizing. Aatum = soul. Pergaasiya = enlightened. Sehjay = in the blissful state. Pause. Gurmukh(i) = in the shelter of the Guru. Jeeou = life. Pind(u) = body. Oopjaiy = comes into being. Kaaruj = tasks. Suvaaray = makes successful. Kumaavaiy = earns; engages in. Bikh(u) = poisonous Maya-related deeds. Khuttay = earns; gathers. Moh(i) = in love for. 2. Sayvuk = servant; devotee. Bhaayay = following (Guru's Will). Saacha = everlasting. Sift(i) = praise. Kerm(u) = benevolence; largess. 3. Ghaalay = works hard. Ulipt(u) = detached. Rung(i) Raata = imbued in the love of. Sehj(i) Soobhaayay = without any special effort. Koorrou = false; lies. Jumkaal(i) = Angel of death. Baandha = tied up; in control. Trisna Daadha = burnt in the fire of desires. Kuvun(u) = who. 4.

MEANING: Everything has come into being by Waheguru's Naam (Huqam), but the Naam cannot be realized without Satguru. Guru's Shabad (in praise of Waheguru) is extremely sweet-tasting, but it cannot be described without tasting it (reciting it). The man does not examine himself (as to what the objective of human life is and what kind of deeds he is performing) and is wasting away his precious human life pursuing (spiritually) worthless things. If he comes to Guru's shelter, he overcomes his selfishness and ego, and does not suffer from them; moreover, he cognizes the fact that there is only one Supreme Being. 1.

I am a sacrifice for my Guru, who has enabled me to focus my mind on the eternal Waheguru. By recognizing (and following) His Shabad, my mind has been enlightened, and His Naam has been embedded (enshrined) in my mind, whereby I have attained the high spiritual state. Pause. A devotee, who comes to the Guru's shelter, ponders on His Shabad, recognizes its spiritual worth, and sings Waheguru's praise with it. It is Guru's shelter where the devotee realizes the purpose of the human body and mind for which they came into being, and it is Guru's shelter where the devotee makes his life successful. On the other hand, the follower of his mind is blind (of spirituality) and continues to pursue deeds which keep him deprived of spirituality, and earns him (the wealth of poisonous) Maya in the world. Without taking shelter of the dear Satguru, he always suffers because of his love for Maya. 2.

Only that individual is a true devotee who serves the Guru and follows His Will in his life. Guru's Shabad is evergreen, and so is the praise of Waheguru because of which Waheguru's Naam gets enshrined in one's heart. When a devotee recites the evergreen Bani of the Guru in His shelter, he gets rid of his haumein (selfishness and ego). Waheguru is our eternal provider, and His gifts are everlasting, and He puts us in Guru's shelter where we listen to His everlasting Shabad (Huqam). 3.

A devotee works very hard to sing Waheguru's praise in the Guru's shelter, where he earns Waheguru's approval, and he makes others recite Waheguru's Naam. Following Guru's advice and imbued in Waheguru's love, such a devotee stays detached from worldly attachments. On the other hand, a Maya-engrossed individual always tells lies, plants the seeds of Maya-related poisonous tasks, and reaps poisonous rewards. Who can free (salvage) such an individual who is imprisoned by the Angel of (spiritual) death, and is burned by (suffers in) the fire of worldly desires? 4. ----------

---------- Sacha teeruth jit(u) Satsur(i) naavun, Gurmukh(i) Aap(i) boojhaayay. Utth-Sutth(i) teeruth Gur Shabad(i) dikhaayay, tit(u) naataiy mul(u) jaayay. Sacha Shabad(u), Sacha haiy nirmul(u), na mul(u) luggaiy, na laayay. Sachi sift(i), Sachi Salaah, Pooray Gur tay paayay. 5. Tun(u), mun(u) subh(u) kichh(u) Hur(i) Tis(u) kayra, doormat(i) kehn(u) na jaayay. Huqam(u) hovaiy, ta nirmul(u) hovaiy, haumein vichoun jaayay. Gur kee saakhi, sehjay chaakhi, trishna ugun(i) boojhaayay. Gur kaiy Shabad(i) raata, sehjay maata, sehjay ruhhiya smaayee. 6.

(PAGE 754): Hur(i) ka Naam(u) Sut(i) kur(i) jaanaiy, Gur kaiy bhaayay piyaaray. Sachi vudiyaayee Gur tay paayee, Sachaiy Naayay piyaaray. Aiko Sacha subh meh(i) vertaiy, virla ko veechaaray. Aapay mayl(i) luyyay ta bukhshay, Sachi bhugut(i) suvaaray. 7. Subho Sach(u), Sach(u), Sach(u) vertaiy, Gurmukh(i) koyee jaanaiy. Jummun, merna Huqamo vertaiy, Gurmukh(i) aap(u) puchhaanaiy. Naam(u) dhiyaayay, ta Satgur bhaayay, jo ichhaiy so ful(u) paayay. Nanak, tis ka subh(u) kichh(u) hovaiy, j(i) vichoun aap guvaayay. 8.1.

Word Meaning: Teeruth = holy place. Satsur(i) = in the eternal pool of holy gathering. Naavun = bathing; dip. Boojhaayay = gives the understanding. Utth-Sutth(i) = 68 (holy places). Mul(i) = filth of immoral acts. Nirmul(u) = pure. Salaah = Sift(i) = praise (of God). 5. Kayra = of. Doormut(i) = evil advice. Saakhi = advice; teaching Sehjay = in the blissful state. Chaakhi = tasted. Trishna Ugun(i) = fire of desires. Raata = imbued. Maata = intoxicated. 6.

Sut(i) = ever true. Vertaiy = operates. Virla Ko = rare someone. Bukhshay = grants. 7.

Bhaayay = is liked by. Ichhaiy = wishes. Aap = selfishness and ego. 8.1.
MEANING: The gathering of holy devotees in the shelter of the Guru is the true holy place where one takes a dip in Waheguru's Naam-Amrit and gains understanding about Waheguru from the Guru. Guru's Shabad (in praise of Waheguru) is the true holy place where one's filth of his evil deeds (thoughts) is washed away, and he "visits" all the 68 Hindu holy places in there (he does not need to visit them and take dips in them. Guru's Shabad is eternal, and purifies the mind, which becomes pure like the eternal Waheguru. A devotee who recites Guru Shabad never gets the filth of mind and never makes others filthy. Waheguru's praise is everlasting (accompanies the devotee everywhere), but one gets the Shabad of Waheguru's praise from the Perfect Guru. 5.
Once one surrenders his body and his mind to Waheguru, he will never utter even a single word of evilness. With Waheguru's Will, the devotee's mind becomes pure, and his selfishness and ego are eradicated. With Guru's Teachings, one's fire of desires is put out, and he tastes the blissfulness of a high spiritual state. Imbued in the sweetness of Guru's Shabad, and intoxicated in the state of bliss, the devotee stays in the high spiritual state. 6. Accepting Guru's Will is very sweet; the devotee believes firmly that Waheguru's Naam is eternal (which will always accompany him). He receives the Guru's eternal praise from Waheguru and begins to love His Naam. But it is a rare individual who realizes that it is Waheguru alone that operates in everybody (the Supreme Being Waheguru is not different across religions). Waheguru adorns His devotees with noble qualities by bestowing them with His everlasting worship and connecting them with Him. 7.
However, some rare devotee realizes in the shelter of the Guru that it is Waheguru alone that is operating everywhere. In the shelter of the Guru, the devotee recognizes his self (that he is a part of Waheguru and has to unite with Him) and realizes that birth and death happen by Waheguru's Huqam. If one recites Waheguru's Naam, he is loved by the Guru, and gets his wishes fulfilled. If one gets rid of his selfishness and ego, he feels as if the whole world belongs to him, oh Nanak. 8.1.

ਸੂਹੀ ਮਹਲਾ 3॥ ਕਾਇਆ ਕਾਮਣਿ ਅਤਿ ਸੁਆਲਿਓ ਪਿਰੁ ਵਸੈ ਜਿਸੁ ਨਾਲੇ॥ ਪਿਰ ਸਚੇ ਤੇ ਸਦਾ ਸੁਹਾਗਣਿ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮਾਲੇ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਹਉਮੈ ਵਿਚਹੁ ਜਾਲੇ॥ 1॥ ਵਾਹੁ ਵਾਹੁ ਪੂਰੇ ਗੁਰ ਕੀ ਬਾਣੀ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਉਪਜੀ ਸਾਚਿ ਸਮਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਅੰਦਰਿ ਸਭੁ ਕਿਛੁ ਵਸੈ ਖੰਡ ਮੰਡਲ ਪਾਤਾਲਾ॥ ਕਾਇਆ ਅੰਦਰਿ ਜਗਜੀਵਨ ਦਾਤਾ ਵਸੈ ਸਭਨਾ ਕਰੇ ਪ੍ਰਤਿਪਾਲਾ॥ ਕਾਇਆ ਕਾਮਣਿ ਸਦਾ ਸੁਹੇਲੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮ੍ਹਾਲਾ॥ 2॥ ਕਾਇਆ ਅੰਦਰਿ ਆਪੇ ਵਸੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ॥ ਮਨਮੁਖੁ ਮੁਗਧੁ ਬੂਝੈ ਨਾਹੀ ਬਾਹਰਿ ਭਾਲਣਿ ਜਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਤਿਗੁਰਿ ਅਲਖੁ ਦਿਤਾ ਲਖਾਈ॥ 3॥ ਕਾਇਆ ਅੰਦਰਿ ਰਤਨ ਪਦਾਰਥ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਉਖੰਡ ਪ੍ਰਿਥਮੀ ਹਾਟ ਪਟਣ ਬਾਜਾਰਾ॥ ਇਸੁ ਕਾਇਆ ਅੰਦਰਿ ਨਾਮੁ ਨਉਨਿਧਿ ਪਾਈਐ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਾ॥ 4॥
ਕਾਇਆ ਅੰਦਰਿ ਤੋਲਿ ਤੁਲਾਵੈ ਆਪੇ ਤੋਲਣਹਾਰਾ॥ ਇਹੁ ਮਨੁ ਰਤਨੁ ਜਵਾਹਰ ਮਾਣਕੁ ਤਿਸ ਕਾ ਮੋਲੁ ਅਫਾਰਾ॥ ਮੋਲਿ ਕਿਤ ਹੀ ਨਾਮੁ ਪਾਈਐ ਨਾਹੀ ਨਾਮੁ ਪਾਈਐ ਗੁਰ ਬੀਚਾਰਾ॥ 5॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਖੋਜੈ ਹੋਰ ਸਭ ਭਰਮਿ ਭੁਲਾਈ॥ ਜਿਸ ਨੋ ਦੇਇ ਸੋਈ ਜਨੁ ਪਾਵੈ ਹੋਰ ਕਿਆ ਕੋ ਕਰੇ ਚਤੁਰਾਈ॥ ਕਾਇਆ ਅੰਦਰਿ ਭਉ ਭਾਉ ਵਸੈ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈ॥ 6॥ ਕਾਇਆ ਅੰਦਰਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ ਸਭ ਓਪਤਿ ਜਿਤੁ ਸੰਸਾਰਾ॥ ਸਚੈ ਆਪਣਾ ਖੇਲੁ ਰਚਾਇਆ ਆਵਾਗਉਣ ਪਾਸਾਰਾ॥ ਪੂਰੈ ਸਤਿਗੁਰ ਆਪਿ ਦਿਖਾਇਆ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ॥ 7॥ ਸਾ ਕਾਇਆ ਜੋ ਸਤਿਗੁਰ ਸੇਵੈ ਸਚੈ ਆਪਿ ਸਵਾਰੀ॥ ਵਿਣੁ

ਨਾਵੈ ਦਰਿ ਢੋਈ ਨਾਹੀ ਤਾ ਜਮੁ ਕਰੇ ਖੁਆਰੀ॥ ਨਾਨਕ ਸਚੁ ਵਡਿਆਈ ਪਾਏ ਜਿਸ ਨੋ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ॥ 8॥2॥

Suhi Mehla 3: Kaaya kaamun(i) ut(i) sooaaliyo Pir(u) vussaiy jis(u) naalay. Pir Sachay tay sudaa soohaagun(i), Gur ka Shabad smaalay. Hur(i) kee bhugut sudaa rung(i) raata, haumein vichoun jaalay. 1. Wah(u), wah(u) Pooray Gur kee Bani. Pooray Gur tay oopji, Saach(i) smaani. 1. Ruhaou. Kaaya undar(i) subh(u) kichh(u) vussaiy, khund, mundul, pataala. Kaaya undar(i) Jugjeevun Daata vussaiy, subhna kuray pritpaala. Kaaya kaamun(i) sudaa soohayli, Gurmukh(i) Naam smaahla. 2. Kaaya undar(i) Aapay vussaiy, Ulukh(u) na lukhiya jaayee. Munmukh(u) moogudh(u) boojhaiy naahi, baahur(i) bhaalun(i) jaayee. Satgur sayvay sudaa sookh(u) paayay, Satgur(i) Ulukh(u) ditta lukhaayee. 3. Kaaya undar(i) ruttan pdaaruth, bhugut(i) bhuray bhundaara. Iss(u) kaaya undar(i) nuou-khund prithmi, haat, puttan, bazaara. Iss(u) kaaya undar(i) Naam(u) nuou-nidh(i) paayiyay, Gur kaiy Shabad(i) veechaara. 4. ------

Word Meaning: Kaaya = body. Kaamun(i) = woman; wife; human being. Ut(i) = extremely. Sooaaliyo = pretty. Pir(u) = husband (Waheguru). Soohaagun(i) = married; connected with. Smaalay = remember. Rung(i) Raata = imbued in the love. Jaalay = burn; eradicate. 1. Wah(u) = how amazing! Pooray = Perfect. Bani = Shabad. Oopji = came into being. Smaani = causes to be absorbed. Pause.

Vussaiy = resides; have the comprehension. Khund = parts of the universe. Mundul = galaxies. Pataala = underworlds. Jugjeevun = the life of the world (God). Daata = provider. Pritpaala = raising and nourishing. Soohayli = in comfort. Gurmukh(i) = in the shelter of the Guru. 2. Ulukh(u) = invisible (God). Lukhiya = seen. Moogudh(u) = foolish. Boojhaiy Naahi = does not understand. Bhaalun(i) = to search. 3.

Ruttan Pdaaruth = precious jewels (noble qualities). Bhugut(i) = of Waheguru's worship. Bhundaara = treasures. Nuou-Khund Prithmi = the earth of 9 regions. Haat = shops. Puttan = cities. Nuou-Nidh(i) = the mythical nine treasures. 4.

MEANING: The body of that human bride is extremely pretty (pure), which has Waheguru's Naam embedded in it. She always keeps Guru's Shabad in mind, which is why she is loved by (stays connected with) Waheguru. Such a devotee burns (kills) his (her) selfishness and ego, and stays imbued in the worship of Waheguru. 1.

How amazing is the Bani (Shabad) of the Perfect Guru!! It is created by the Perfect Guru and causes the devotee to get absorbed in Waheguru. Pause.

Such a pure human body acquires the knowledge about all the parts of the universe (planets, etc.), the galaxies, and the underworlds. Waheguru, which is the basis of life of the whole world, and which raises and nourishes all living beings, appears in such a pure body. The human body is always in a comfortable (blissful) state, which recites Waheguru's Naam in the shelter of the Guru. 2.

Waheguru Himself resides in the human body invisibly and cannot be seen. But the foolish follower of his mind does not realize this fact and goes out to search for Him. One always enjoys bliss when he serves Satguru, who "shows" him the invisible Waheguru. 3.

The human body is rich in jewels-like precious noble qualities, and is full of treasures of Waheguru's worship because of which he feels as if all the nine mythical treasures of the earth are present in his body, and there are shops, bazaars, and cities in the body where he can trade for noble qualities (he does not need to search for them outside). By acting on

the advice of the Guru's Shabad, one can realize that he has Waheguru's Naam, which is like the nine treasures, residing in his body. 4. ----------

---------- Kaaya Undar(i) toal(i) toolaavaiy, Aapay toalunhaara. Eh(u) mun(u) ruttan(u), juvaahur, maanuk(u), tis ka moal(u) afaara. Moal(i) kit hee Naam(u) paayiyaiy naahi, Naam(u) paayiyaiy Gur beechaara. 5. Gurmukh(i) hovaiy su kaayay khoajaiy, hoar subh bherm(i) bhoolaayee. Jis nu dayay soyee jun(u) paavaiy hoar kiyya ko kuray chuturaayee. Kaaya undar(i) bhuou bhaaou vussaiy, Gur persadi paayee. 6. Kaaya undar(i) Brahma, Bishan(u) Muhaysha, subh oput(i) jit(u) sunsaara. Suchaiy Apna khayl(u) ruchaaya, aavagaun pasaara. Pooraiy Satgur Aap(i) dikhaaya, Sach(i) Naam(i) nistaara. 7. Sa kaaya jo Satgur sayvaiy, Sachaiy Aap(i) suvaari. Vin(u) Naavaiy Dur(i) dhoyee naahi, ta Jum kuray khooaari. Nanak, Sach(u) vudiyaayee paayay, jis no Hur(i) kirpa dhaari. 8.2.

Word Meaning: Toal(i) = measurement. Toolaavaiy = weighs. Toalunhaara = the one who weighs (evaluates). Ruttan, Juvaahur, Maanuk = Waheguru's Naam, which is precious like jewels and pearls. Moal(u) = price. Afaara = immeasurable. Kit Hee = by any price. 5. Khoajaiy = searches. Bherm(i) Bhoolaayee = misled by misgivings. Chuturaayee = smartness. Bhuou = fear (of God). Bhaaou = love for. 6.
Bishan = Vishnu. Muhaysha = Shiva. Oput(i) = production. Sachaiy = God. Khayl(u) = drama of life. Aavagaun = birth and death. Pasaara = expanse; creation. Nistaara = salvation. 7. Sa = (only) that. Suvaari = adorned with noble qualities. Dhoyee = shelter. Khooaari = humiliate. Vudiyaayee = honour. 8.

MEANING: Waheguru is the evaluator (judge), and He evaluates the qualities in the body of the individual. The mind (devotee) which has Waheguru's Naam in it possesses noble qualities which are highly valuable like jewels, precious stones, and pearls. In fact, Waheguru's Naam is priceless, and no worldly wealth can buy it. Waheguru's Naam can be acquired only by pondering on the Guru's Shabad. 5.
But, only a devotee in the shelter of the Guru (with His advice) searches for Waheguru in his body; the rest of the world is lost in its misgivings. Only that individual acquires Waheguru's Naam whom He bestows to; what other smartness can one use? With Guru's grace, a devotee acquires (respectful) fear and love for Waheguru in his mind. 6.
The human body is a home to Waheguru, who has created Brahma, Vishnu, Shiva, and the whole universe. The eternal Waheguru has created the drama of the world with birth and death as its basic ingredients. The Perfect Satguru has clearly demonstrated that salvation (union with Waheguru) can be achieved only with His Naam. 7.
Only that human body is successful in achieving its objective which serves Satguru; such a body is adorned with noble qualities by the Lord Himself. There is no room in Waheguru's Palace (union with Him) without His Naam, and the Angel of justice humiliates (punishes) people who do not have Waheguru's Naam in them. That devotee earns the everlasting honour (union with Waheguru) whom He is benevolent to, oh Nanak. 8.2.

(ਅੰਗ 755)॥ ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 3 ਘਰੁ 10॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਦੁਨੀਆ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਵੰਞਸੀ॥ ਲੋਕਾ ਨ ਸਾਲਾਹਿ ਜੋ ਮਰਿ ਖਾਕੁ ਥੀਈ॥ 1॥ ਵਾਹੁ ਮੇਰੇ ਸਾਹਿਬਾ ਵਾਹੁ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਚਾ ਵੇਪਰਵਾਹੁ॥ 1॥ ਰਹਾਉ॥ ਦੁਨੀਆ ਕੇਰੀ ਦੋਸਤੀ ਮਨਮੁਖ ਦਝਿ ਮਰੰਨਿ॥ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਵੇਲਾ ਨ ਲਾਹੰਨਿ॥ 2॥ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਸਚੈ ਸਬਦਿ

ਲਗੰਨਿ॥ ਆਤਮਰਾਮੁ ਪ੍ਰਗਾਸਿਆ ਸਹਜੇ ਸੁਖਿ ਰਹੰਨਿ॥ 3॥ ਗੁਰ ਕਾ ਸਬਦੁ ਵਿਸਾਰਿਆ ਦੂਜੈ ਭਾਇ ਰਚੰਨਿ॥ ਤਿਸਨਾ ਭੁਖ ਨ ਉਤਰੈ ਅਨਦਿਨੁ ਜਲਤ ਫਿਰੰਨਿ॥ 4॥ ਦੁਸਟਾ ਨਾਲਿ ਦੋਸਤੀ ਨਾਲਿ ਸੰਤਾ ਵੈਰੁ ਕਰੰਨਿ॥ ਆਪਿ ਡੁਬੇ ਕੁਟੰਬ ਸਿਉ ਸਗਲੇ ਕੁਲ ਡੋਬੰਨਿ॥ 5॥ ਨਿੰਦਾ ਭਲੀ ਕਿਸੈ ਕੀ ਨਾਹੀ ਮਨਮੁਖ ਮੁਗਧ ਕਰੰਨਿ॥ ਮੁਹ ਕਾਲੇ ਤਿਨ ਨਿੰਦਕਾ ਨਰਕੇ ਘੋਰਿ ਪਵੰਨਿ॥ 6॥ ਏ ਮਨ ਜੈਸਾ ਸੇਵਹਿ ਤੈਸਾ ਹੋਵਹਿ ਤੇਹੇ ਕਰਮ ਕਮਾਇ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵਣਾ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ ਮਹਾ ਪੁਰਖਾ ਕਾ ਬੋਲਣਾ ਹੋਵੈ ਕਿਤੈ ਪਰਥਾਇ॥ ਓਇ ਅੰਮ੍ਰਿਤ ਭਰੇ ਭਰਪੂਰ ਹਹਿ ਓੰਨਾ ਤਿਲੁ ਨ ਤਮਾਇ॥ 8॥ ਗੁਣਕਾਰੀ ਗੁਣ ਸੰਘਰੈ ਅਵਰਾ ਉਪਦੇਸੇਨਿ॥ ਸੇ ਵਡਭਾਗੀ ਜਿ ਓਨਾ ਮਿਲਿ ਰਹੇ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਨਿ॥ 9॥ ਦੇਸੀ ਰਿਜਕੁ ਸੰਬਾਹਿ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ॥ ਏਕੋ ਹੈ ਦਾਤਾਰੁ ਸਚਾ ਆਪਿ ਧਣੀ॥ 10॥ ਸੋ ਸਚੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਗੁਰਮੁਖਿ ਨਦਰਿ ਨਿਹਾਲਿ॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਸਮਾਲਿ॥ 11॥ ਮਨੁ ਮੈਲਾ ਸਚੁ ਨਿਰਮਲਾ ਕਿਉਕਰਿ ਮਿਲਿਆ ਜਾਇ॥ ਪ੍ਰਭੁ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ 12॥
ਸੋ ਸਹੁ ਸਚਾ ਵੀਸਰੈ ਧ੍ਰਿਗੁ ਜੀਵਣ ਸੰਸਾਰਿ॥ ਨਦਰਿ ਕਰੇ ਨਾ ਵੀਸਰੈ ਗੁਰਮਤੀ ਵੀਚਾਰਿ॥ 13॥ ਸਤਿਗੁਰ ਮੇਲੇ ਤਾ ਮਿਲਿ ਰਹਾ ਸਾਚੁ ਰਖਾ ਉਰਧਾਰਿ॥ ਮਿਲਿਆ ਹੋਇ ਨ ਵੀਛੁੜੈ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ 14॥ ਪਿਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥ 15॥ ਮਨਮੁਖ ਮਨੁ ਨ ਭਿਜਈ ਅਤਿ ਮੈਲੇ ਚਿਤਿ ਕਠੋਰ॥ ਸਪੈ ਦੁਧੁ ਪੀਆਈਐ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ॥ 16॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ॥ ਗੁਰ ਸਬਦੀ ਮੈਲੁ ਉਤਰੈ ਤਾ ਸਚੁ ਬਣਿਆ ਸੀਗਾਰੁ॥17॥ (ਅੰਗ 756)॥ ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਓਥੈ ਕੂੜੇ ਨ ਟਿਕੰਨਿ॥ ਓਨ੍ਹਾ ਸਚੁ ਨ ਭਾਵਈ ਦੁਖ ਹੀ ਮਾਹਿ ਪਚੰਨਿ॥ 18॥ ਹਉਮੈ ਮੈਲਾ ਜਗੁ ਫਿਰੈ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ॥ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰ॥ 19॥ ਸੰਤਾ ਸੰਗਤਿ ਮਿਲਿ ਰਹੈ ਤਾ ਸਚਿ ਲਗੈ ਪਿਆਰੁ॥ ਸਚੁ ਸਾਲਾਹੀ ਸਚੁ ਮਨਿ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ॥ 20॥ ਗੁਰ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਇ॥ ਹਉਮੈ ਮੇਰਾ ਵਡ ਰੋਗੁ ਹੈ ਵਿਚਹੁ ਠਾਕਿ ਰਹਾਇ॥ 21॥ ਗੁਰੁ ਸਾਲਾਹੀ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਪਾਇ॥ ਤਨੁ ਮਨੁ ਸਉਪੀ ਆਗੈ ਧਰੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ 22॥ ਖਿੰਚੋਤਾਣਿ ਵਿਗੁਚੀਐ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਹਉਮੈ ਮੇਰਾ ਛਡਿ ਤੂ ਤਾ ਸਚਿ ਰਹੈ ਸਮਾਇ॥ ਸਤਿਗੁਰ ਨੋ ਮਿਲੇ ਸਿ ਭਾਇਰਾ ਸਚੈ ਸਬਦਿ ਦਿਸੰਨਿ॥ 24॥
ਸੇ ਭਾਈ ਸੇ ਸਜਣਾ ਜੋ ਸਚਾ ਸੇਵੰਨਿ॥ ਅਵਗਣ ਵਿਕਣਿ ਪਲ੍ਹਰਨਿ ਗੁਣ ਕੀ ਸਾਝ ਕਰੰਨਿ॥ 25॥ ਗੁਣ ਕੀ ਸਾਝ ਸੁਖੁ ਊਪਜੈ ਸਚੀ ਭਗਤਿ ਕਰੇਨਿ॥ ਸਚੁ ਵਣੰਜਹਿ ਗੁਰ ਸਬਦ ਸਿਉ ਲਾਹਾ ਨਾਮੁ ਲਏਨਿ॥ 26॥ ਸੁਇਨਾ ਰੁਪਾ ਪਾਪ ਕਰਿ ਕਰਿ ਸੰਚੀਐ ਚਲੈ ਨ ਚਲਦਿਆ ਨਾਲਿ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਸਭ ਮੁਠੀ ਜਮ ਕਾਲਿ॥ 27॥ ਮਨ ਕਾ ਤੋਸਾ ਹਰਿ ਨਾਮੁ ਹੈ ਹਿਰਦੈ ਰਖਹੁ ਸਮ੍ਹਾਲਿ॥ ਏਹੁ ਖਰਚੁ ਅਖੁਟੁ ਹੈ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਨਾਲਿ॥ 28॥ ਏ ਮਨ ਮੂਲਹੁ ਭੁਲਿਆ ਜਾਸਹਿ ਪਤਿ ਗਵਾਇ॥ਇਹੁ ਜਗਤੁ ਮੋਹਿ ਦੂਜੈ ਵਿਆਪਿਆ ਗੁਰਮਤੀ ਸਚੁ ਧਿਆਇ॥ 29॥ ਹਰਿ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਹਰਿ ਜਸੁ ਲਿਖਣੁ ਨ ਜਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨੁ ਤਨੁ ਰਪੈ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ॥ 30॥ ਸੋ ਸਹੁ ਮੇਰਾ ਰੰਗੁਲਾ ਰੰਗੇ ਸਹਜਿ ਸੁਭਾਇ॥ ਕਾਮਣਿ ਰੰਗੁ ਤਾ ਚੜੈ ਜਾ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਇ॥ 31॥ ਚਿਰੀ ਵਿਛੁੰਨੇ ਭੀ ਮਿਲਨਿ ਜੋ ਸਤਿਗੁਰੁ ਸੇਵੰਨਿ॥ ਅੰਤਰਿ ਨਵ ਨਿਧਿ ਨਾਮੁ ਹੈ ਖਾਨਿ ਖਰਚਨਿ ਨ ਨਿਖੁਟਈ ਹਰਿ ਗੁਣ ਸਹਜਿ ਰਵੰਨਿ॥ 32॥ ਨਾ ਓਇ ਜਨਮਹਿ ਨ ਮਰਹਿ ਨਾ ਓਇ ਦੁਖੁ ਸਹੰਨਿ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹਰਿ ਸਿਉ ਕੇਲ ਕਰੰਨਿ॥ 33॥ ਸਜਣ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਅਨਦਿਨੁ ਮਿਲੇ ਰਹੰਨਿ॥ ਇਸੁ ਜਗ ਮਹਿ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਨਾਨਕ ਸਚੁ ਲਹੰਨਿ॥ 34॥1॥3॥

(PAGE 755): Raag Suhi Mehla 3, Ghur(u) 10: Ek Onkar Satgur Persad(i).
Dooniya na salaah(i) jo mur(i) vunjsee. Loaka na salaah(i) jo mur(i) khaak(u) theeyee. 1. Wah(u) mayray Sahiba, wah(u)! Gurmukh(i) sudaa salaahiyaiy, Sacha vaypervaah(u). 1. Ruhaou. Dooniya kayri dosti, munmukh dujh(i) mern. Jumpur buddhay maarieh(i) vayla na laahun(i). 2. Gurmukh(i) junum(u) sukaartha, Sachaiy Shabad(i) lugun(i). Aatum Ram pergaasiya, sehjay sookh(i) rehun(i). 3. Gur ka Shabad(u) visaariya, doojaiy bhaayay

ruchun(i). Tishna bhookh na ootraiy, undin(u) jult phirun(i). 4. Dooshtaan naal(i) dosti, naal(i) Suntaan vaiyr(u) kurun(i). Aap(i) doobbay kootumb siyoun, suglay kool dobun(i). 5. Ninda bhulee kisaiy kee naahi, munmukh moogudh kurun(i). Mooh kaalay tin nindukaan, nerkay ghor(i) puvun(i). 6. Aiy mun jaiysa saveh(i) taiysa hoveh(i), tayhay kerm kmaayay. Aap(i) beej(i), aapay hee khaavna, kehna kichhoo na jaayay. 7. Muhaa Purkhaan ka boalna hovaiy kitaiy perthaayay. Oye Amrit bhuray, bhurpoor heh(i), ohna til(u) na tumaayay. 8. Goonkaari, goon sunghraiy, uvraan oopdayshayn(i). Say vudbhaagi j(i) ohna mil(i) ruhay, undin(u) Naam(u) luyyayn. 9. Daysi rijk(u) sumbaah(i) jin(i) oopaayee maydni, Aiko haiy Dataar(u), Sacha Aap(i) Dhunee. 10. So Sach(u) tayraiy naal(i) haiy, Gurmukh(i) nudr(i) nihaal(i). Aapay bukhshay mayl(i) luyyay, so Prubh sudaa smaal(i). 11. Mun(u) maiyla, Sach(u) nirmulaa, kiyoun kur(i) miliya jaayay**.** Prubh(u) maylay, ta mil(i) ruhhaiy, haumein Shabad(u) julaayay. 12. ----------

Word Meaning: Dooniya = world. Salaah(i) = praise; love. Vunjsee = will leave. Loaka = relatives and friends. Khaak(u) = dust. Theeyee = becomes. 1.
Wah(u) = how amazing! Vaypervaah(u) = carefree. Pause.
Kayri = with. Dujh = burn in the fire of worldly desires and jealousy. Buddhay = imprisoned. Maarieh(i) = are punished. Vayla = time; opportunity (to repent). Laahun(i) = get. 2.
Sukaartha = successful. Lugun(i) = get attached. Aatum Ram = God. Pergassiya = enlightened (appeared in mind). Sehjay = in a blissful state. 3.
Visaariya = forgotten. Doojaiy Bhaayay = in the love of the other (Maya). Ruchun(i) = get engrossed in. Trishna = desires. Bhookh = appetite. Jult = suffer in the fire of desires. 4.
Dooshtaan = evil. Dosti = friendship. Doobbay = drowned; ruined life. Suglay = all. Kootumb = family. Siyoun = with. Kool = clan. 5.
Ninda = vilification; malicious criticism. Bhulee = good. Moogudh = foolish. Nindukaan = vilifiers. Ghor = extreme; dark. 6.
Tayhay = similar. Kerm Kmaayay = engages in such activities. Beejaiy = seeds. 7.
Muhaa Purkhaan = great souls. Perthaayay = in some context. Bhurpoor = overflowing. Til(u) = the size of a sesame seed (minuscule). Tumaayay = desire; appetite. 8.
Goonkaari = bearer of noble qualities. Sunghraiy = accumulates. Uvraan = others. Oopdayshayn = preach. Vudghaagi = highly fortunate. 9.
Rijk(u) = necessities of life. Sumbaah(i) = delivers. Maydni = world. Dhunee = provider. 10. Sach(u) = everlasting God. Nudr(i) Nihaal(i) = see clearly. Bukhshay = with benevolence. 11. Kiyoun Kur(i) = how. Julaayay = burn; kill. 12.

MEANING: Do not praise (fall in love with) the world (its attractions) because it is perishable (like you) and will leave you when you die; likewise, do not fall in love with relatives and friends because they too will become a part of dust after death, oh man. 1.
Amazing You are, as you are eternal, carefree, and (the permanent Provider), oh my Lord! He is the only one whose praise should be sung in the shelter of the Guru, oh my friend. Pause. The followers of their mind, who love the world, burn in the fires of worldly desires. Imprisoned, they are punished by the Angel of Justice and have no opportunity to show remorse. 2.
But those who come to the Guru's shelter get attached to singing Waheguru's praise and make their life successful. Waheguru's presence enlightens their mind, and they enjoy blissfulness in a high spiritual state. 3. On the other hand, those who get

engrossed in Maya and forget Waheguru, never get satisfied with their worldly desires (which keep increasing), and they burn (suffer) day and night in that fire. 4.
They have a friendship with the evil and bear animosity towards the holy saints. They drown in the sea of worldly desires, and cause their associates to drown with them too. 5.
Vilification of anybody is no good, but the foolish followers of their minds do just that. The faces of such vilifiers are blackened (are humiliated), and thrown into dark hell. 6.
The human mind becomes just like the deity it serves (worships), and performs deeds which reinforce one's faith. He reaps the rewards of what he plants, and cannot blame anyone.7.
The words of great souls are in the context of some special situations (and not against any individual) as they are overflowing with Amrit (truthfulness and other noble virtues); and they have absolutely no desire for any worldly thing, not even the size of a sesame seed. 8.
The bearers of virtues accumulate more virtues and preach the same to others. Those who come in contact with them are highly fortunate and recite the Lord's Naam day and night. 9.
There is only one True Provider (God), and He delivers food to His whole creation. 10.
That Lord is always with you, and you can "see" Him clearly in the Guru's shelter. So, remember that Lord all the time who connects you with Him by His munificence. 11.
The human mind is filthy with selfishness and ego, so how can one connect with Waheguru, which is pure of any such filth? The man can connect with Waheguru when he burns away (gets rid of) his selfishness and ego with Guru's Shabad, when the Lord Himself connects one with Him. 12.
---------- So Shuhou Sacha veesraiy, dhrig(u) jeevun(u) sunsaar(i). Nudr(i) kuray na veesraiy, Gurmutee veechaar(i). 13. Satgur(u) maylay ta mil(i) ruhaan, Saach(u) rukkhaan oordhaar(i). Miliya hoyay na veechhurraiy, Gur kaiy hayt(i) piyaar(i). 14. Pir(u) salaaheen apna, Gur kaiy Shabad(i) veechaar(i). Mil(i) Preetum sookh(u) paaya, sobhavuntee naar(i). 15. Munmukh mun(u) na bhijyee, ut(i) maiylay, chit(i) kutthoar. Suppaiy doodh(u) peeyaayiyaiy, undar(i) viss(u) nikoar. 16. Aap(i) kuray, kis(u) aakhiyaiy, Aapay bukhshunhaar(u). Gur Shabadi maiyl(u) ootraiy, ta Sach(u) buniya sheengaar. 17.
(PAGE 756): Sacha Shah(u), sachay vunjaaray, oathaiy koorray na tikkun(i). Ohna Sach(u) na bhaavyee, dookh(u) hee maah(i) puchun(i). 18. Haumein maiyla jug(u) phiray, mur(i) jummaiy vaaro, vaar. Puyyiya kirt kmaavna, koyay na maytunhaar. 19. Suntaan sungut(i) mil(i) ruhhaiy, ta Sach(i) luggaiy piyaar(u). Sach(u) salaaheen, Sach(u) mun(i), Dur(i) Sachaiy Sachiyaar(u). 20. Gur Pooray, poori mut(i) haiy, ehinis(i) Naam(u) dhiyaayay. Haumein mayra vudd roag(u) haiy, vichoun tthaak(i) ruhaayay. 21. Gur salaaheen apna, niv(i), niv(i) laagaan paanyay. Tun(u), mun(u) saunpeen, aagaiy dhureen, vichoun aap(u) guvaayay. 22. Khinchoutaan(i) vigoochiyaiy, Aikus siyoun liv laayay. Haumein mayra chhudd tu, ta Sach(i) ruhhaiy smaayay. 23. Satgur nu milaiy s(i) bhaayayra, Sachaiy Shabad(i) lugunn(i). Sach(i) milay say na vichhurreh(i), Dur(i) Sachaiy disunn(i). 24. ----------
Word Meaning: Shuhou = husband; Waheguru. Veesraiy = forget. Dhrig(u) = condemnable. Nudr(i) = kind sight. Gurmutee = with Guru's Advice. 13.
Oordhaar(i) = enshrine in the heart. Veechhurraiy = disconnected. Hayt = with. 14.
Pir(u) = dear; husband. Sobhavuntee = praiseworthy; respectable. Naar(i) = woman. 15.
Bhijyee = imbued; convinced. Ut(i) Maiylay = extremely filthy in thoughts. Chit(i) = in mind.
Kutthoar = ruthless; stone-hearted. Viss(u) = poison. Nikoar = pure. 16.
Bukhshunhaar(u) = forgiving. Sheengaar = adornment. 17.

Vujaaray = traders (who deal in Waheguru's Naam). Koorray = dealers in falsehood. Tikken(i) = stay. Bhaavyee = like. Puchun(i) = burn; suffer. 18.
Vaaro, Vaar = again and again. Puyyiya = as per destiny. Kirt Kmaavnaa = perform deeds. Maytunhaar(u) = who can erase (undo). 19. Sach(i) = with the eternal Lord. Salaaheen = sing praise. Sachiyaar(u) = bearers of truth. 20.
Ehinis(i) = day and night. Vudd Roag(u) = serious disease. Tthaak Ruhaayay = prevent. 21. Niv(i) Niv(i) = by bowing to. Paanyay = feet. Saupeen = offer. Aagaiy Dhureen = place in front. Aap(u) = selfishness an ego. Guvaayay = get rid of. 22.
Khinchoutaan(i) = in the struggle to choose between Maya and God. Vigoochiyaiy = suffer humiliation. Aikus Siyoun = with the "One". Liv Laayay = focus on. Chhudd = give up. 23. Bhaayayra = brothers. Luggunn(i) = get attached to. Dissunn(i) = stand out. 24.
MEANING: The life of the individual is condemnable if he forgets the True Lord. However, if one ponders on the advice of the Guru (makes that the basis of his life), then with the kind sight (benevolence) of the Lord, one does not forget Him. 13.
I can stay connected with Waheguru if He connects me with the Guru, because I will enshrine His Naam in my heart, sheltered by the Guru. Once connected, a devotee never gets disconnected from Waheguru because of his love for the Guru. 14
I can sing praise of my Dear (Lord) by pondering on Guru's Shabad (Guru's Shabad and Waheguru's praise are the same). Such a human bride (who sings the Lord's praise) gets connected with Him and enjoys blissfulness. 15.
Like a snake which may be fed with milk, but still has pure poison in its body, the mind of a Maya-worshipper is filthy and ruthless, and cannot be imbued with Waheguru's love. 16.
Waheguru is independent in His decisions, does whatever He deems right, and forgives (our mistakes) Himself; there is no one else we can go to. One can adorn (purify) his body by washing away his filth with the Guru's Shabad so that it is fit for union with God. 17.
Waheguru is the True (Just) Lord, and the dealers in His Naam are also honest (pure-minded); the dealers in falsehood have no place there. They do not like the truth, and suffer badly. 18.
The world has filth of ego, and is born again, and again. People perform deeds as per their fate (nature based on their deeds of previous lives), and nobody can erase their nature. 19.
They begin to love Truth (Waheguru) if they stay in the company of the holy saints. If they sing the Lord's praise with a pure mind, they are approved to be pure (full of virtues) in His Court. 20 The Perfect Guru delivers perfect wisdom (advice) to recite Waheguru's Naam day and night, as a result of which the gravely serious disease of one's haumein is eradicated. 21. I wish to sing praise of my Guru, and kneel before Him to drop on His feet. Getting rid of my selfishness and ego, I wish to offer my body and mind before Him. 22. One suffers humiliation if he struggles to choose between Waheguru and Maya; he should keep only the "One" Supreme Being in mind. You can get absorbed in the eternal Waheguru only if you get rid of your selfishness and possessive nature, oh my friend. 23. Those who get connected with Satguru are like brothers to Him who get attached to His eternal Shabad. They connect with the eternal Waheguru; never get disconnected from Him, and they stand out (are honoured) in His Court. 24. ----------

---------- Say Bhaayee say sujjna jo Sacha sayvunn(i). Uvgun vicken(i) pullhrun(i) goon kee saanjh krunn(i). 25. Goon kee saanjh sookh(u) oopjaiy, Sachi bhugut(i) kurayn(i). Sach(u)

vunjeh(i) Gur Shabad siyoun, laaha Naam(u) luaayayn(i). 26. Soyina, rooppa, paap kur(i), kur(i) sunchiyaiy, chullaiy na chuldiyaan naal(i). Vin(u) Naavaiy naal(i) na chulsi, subh mootthi Jum kaal(i). 27. Mun ka toasa Hur(i) Naam(u) haiy, hirdaiy rukhou smaahl(i). Eh(u) khurch(u) akhoot(u) haiy, Gurmukh(i) nib-haiy naal(i). 28. Aiy mun moolhoun bhoolliya, jaaseh(i) put(i) guvaayay. Eh(u) jugut(u) moh(i) doojaiy viyaapiya, Gurmutee Sach(u) dhiyaayay. 29. Hur(i) kee keemut na puvvaiy, Hur(i) jus(u) likhun(u) na jaayay. Gur kaiy Shabad mun(u), tun rupaiy, Hur(i) siyoun ruhhaiy smaayay. 30. So Shuhou mayra rungulaa, rungay sehj(i) soobhaayay. Kaamun(i) rung(u) ta churrhaiy, ja Pir kaiy unk(i) smaayay. 31. Chireen vichhoonnay bhee miln(i) jo Satgur(u) sayvunn(i). Untar(i) nuv nidh(i) Naam haiy, khaan(i) khurchun(i) na nikhootyee, Hur(i) goon Sehj(i) ruvunn(i). 32. Na oye junmeh(i) na mureh(i), na oye dookh(u) sehn(i). Gur raakhay say oobray, Hur(i) siyoun kayl kurn(i). 33. Sujjun milay na vichhurreh(i) j(i) undin milay rehunn(i). Iss(u) jug meh(i) virlay jaanieh(i) Nanak Sach(u) lehunn(i). 34.1.3.

Word Meaning: Say = those. Sujjna = friends. Vicken(i) = get sold; gotten rid of. Pullhrun(i) = dispelled (are easily gotten rid of) like chaff. Saanjh = sharing. 25.
Oopjaiy = comes into being. Vunjeh(i) = deal in. Siyoun = with. Laaha = benefit. 26.
Rooppa = silver. Sunchiyaiy = accumulate. Mootthi = robbed by. 27.
Toasa = food. Journey expenses. Akhoot(u) = inexhaustible. Nib-haiy = supports all the way. 28 Moolhoun = from the root. Jaaseh(i) = will leave. Put(i) = dignity. Viyaapiya = affected. 29. Jus(u) = praise. Rupaiy = dye. Smaayay = absorbed. 30.
Shuhou = husband. Rungulaa = colourful. Soobhaayay = with love. Unk(i) = in heart (becomes one with). 31.
Chireen Vichhoonaiy = separated for life time. Bhee = too. Nuv Nidh(i) =the nine treasures. Khurchun(i) = spend; share. Nikhootyee = runs out. Ruvunn(i) = recite. 32.
Sehn(i) = endure. Oobray = salvaged. Kayl = enjoy bliss. 33.
Virlay = rare. Lehunn(i) = acquire. 34.

MEANING: One should stay in the company of those who serve the eternal Lord because only they are his true brothers and friends. Such holy saints share their noble qualities, while one's ignoble qualities are dispelled like the light chaff is carried away by the wind. 25. The true worship of Waheguru is to share noble qualities with others, which are a source of blissfulness. With Guru's Shabad, the devotees deal in Waheguru's eternal Naam and acquire spiritual benefit (wealth). 26. The man accumulates gold and silver by sinful ways, which do not accompany him after death because the Angel of death robs him of all his wealth other than Waheguru's Naam. 27.
The food for the mind (and the journey expense for the next world) is Lord's Naam, which one should keep safely in their mind. For a Sikh of the Guru, this wealth (Waheguru' Naam) is inexhaustible and lasts till the end. 28.
The mind, which has been misled from its root (Waheguru), leaves this world with the loss of his honour. This world is influenced by its love for Maya, but it can recite Waheguru's Naam with Guru's Advice. 29. Nobody can evaluate Waheguru's Grandeur, and His praise cannot be written (described). But, if one dyes his mind and body with love for Guru's Shabad, he stays absorbed in Waheguru. 30.

My Waheguru-Husband is very colourful (appears in many forms), and dyes His devotees in His love when they attain the blissful spiritual state. But the human bride gets dyed in His love only when she gets connected with the Lord (by reciting His Naam). 31.
Those, who have been disconnected with Waheguru for a long time (for many lives), can be reconnected with Him if they serve Satguru. Waheguru's Naam, which is the source of the nine treasures, resides in their mind; they keep reciting (also called spending) the Naam in the high spiritual state, and they share it with others which never runs out. 32.
Such devotees are protected from Maya's attacks and enjoy bliss by keeping Waheguru in mind. (They become a part of Waheguru), So they never take birth and die again, and never have to suffer in life. 33.
Such devotees are true friends of Waheguru, and once connected, they never get disconnected from the Lord. However, such devotees are rare who attain union with the eternal Lord, oh Nanak. 34. 1.3.

ਸੂਹੀ ਮਹਲਾ 3॥ ਹਰਿ ਜੀ ਸੂਖਮੁ ਅਗਮੁ ਹੈ ਕਿਤੁ ਬਿਧਿ ਮਿਲਿਆ ਜਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭ੍ਰਮੁ ਕਟੀਐ ਅਚਿੰਤੁ ਵਸੈ ਮਨਿ ਆਇ॥ 1॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਨਿ॥
(ਅੰਗ 757)॥ ਹਉ ਤਿਨ ਕੈ ਬਲਹਾਰਣੈ ਮਨਿ ਹਰਿ ਗੁਣ ਸਦਾ ਰਵੰਨਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੁ ਸਰਵਰੁ ਮਾਨ ਸਰੋਵਰੁ ਹੈ ਵਡਭਾਗੀ ਪੁਰਖ ਲਹੰਨ੍ਹਿ॥ ਸੇਵਕ ਗੁਰਮੁਖਿ ਖੋਜਿਆ ਸੇ ਹੰਸੁਲੇ ਨਾਮੁ ਲਹੰਨਿ॥ 2॥ ਨਾਮੁ ਧਿਆਇਨ੍ਹਿ ਰੰਗ ਸਿਉ ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੰਨਿ॥ ਧੁਰਿ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਗੁਰ ਭਾਣਾ ਮੰਨਿ ਲਏਨ੍ਹਿ॥ 3॥ ਵਡਭਾਗੀ ਘਰੁ ਖੋਜਿਆ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ॥ ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਪ੍ਰਭੁ ਆਤਮਰਾਮੁ ਪਛਾਨੁ॥ 4॥ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨਿ ਵਸੈ ਤਿਤੁ ਘਟਿ ਪਰਗਟੁ ਹੋਇ॥ 5॥ ਸਭੁ ਅੰਤਰਜਾਮੀ ਬ੍ਰਹਮੁ ਹੈ ਬ੍ਰਹਮੁ ਵਸੈ ਸਭ ਥਾਇ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਸਬਦਿ ਵੇਖਹੁ ਲਿਵ ਲਾਇ॥ 6॥ ਬੁਰਾ ਭਲਾ ਤਿਚਰੁ ਆਖਦਾ ਜਿਚਰੁ ਹੈ ਦੁਹੁ ਮਾਹਿ॥ ਗੁਰਮੁਖਿ ਏਕੋ ਬੁਝਿਆ ਏਕਸੁ ਮਾਹਿ ਸਮਾਇ॥ 7॥ ਸੇਵਾ ਸਾ ਪ੍ਰਭ ਭਾਵਸੀ ਜੋ ਪ੍ਰਭੁ ਪਾਏ ਥਾਇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਆਰਾਧਿਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥ 8॥2॥4॥9॥

Suhi Mehla 3: Hur(i) Ji sookhum(u), agumm(u) haiy, kit(u) bidh(i) miliyaa jaayay. Gur kaiy Shabad(i) bherm(u) kuttiyaiy, achint(u) vussaiy mun(i) aayay. 1. Gurmukh(i) Hur(i), Hur(i) Naam jupunn(i).

(PAGE 757): Houn tin kaiy bulihaarnaiy, mun(i) Hur(i) goon suda ruvunn(i). 1. Ruhaou. Gur(u) survur(u) Maan Surovar(u) haiy, vudbhaagi purukh lehunn(i). Sayvuk Gurmukh(i) khoajiya, say hunsulay Naam(u) lehunn(i). 2. Naam(u) dhiyaayin(i) rung siyoun, Gurmukh(i) Naam lugunn(i). Dhoor(i) poorub(i) hovaiy likhiya, Gur bhaana munn(i) luyyaynh. 3. Vudbhaageen ghur(u) khojiya, paaya Naam(u) nidhaan(u). Gur(i) Pooraiy vaykhaaliya, Prubh(u) Aatum Ram(u) puchhaan(u). 4. Subhna ka Prubh(u) aik(u) haiy, dooja uver(u) na koyay. Gur persadi mun(i) vussaiy, tit(u) ghut(i) pergut(u) hoyay. 5. Subh(u) untarjaami Braham(u) haiy, Braham(u) vussaiy subh thaayayn. Munda kis nu aakhiyaiy, Shabad(i) vaykhou liv laayay. 6. Boora, bhulaa tichur aakhda, jichur haiy dooh(u) maah(i). Gurmukh(i) Aiko boojhiya, Aikus(u) maah(i) smaayay. 7. Sayva sa Prubh bhaavsi, Jo Prubh paayay thaayayn. Jun Nanak, Hur(i) aaraadhiya, Gur Churnee chit(u) laayay. 8.2.4.9.

Word Meaning: Sookhum = nano-size; invisible. Agumm(u) = inaccessible. Kit(u) Bidh(i) = by what means. Bherm(u) = misgiving. Achint(u) = in a natural way. 1.
Jupunn(i) = recite (Naam). Bulihaarnaiy = sacrifice. Ruvunn(i) = remember; recite. Pause.

Survur(u) = pool (of Amrit). Maan Surovar = “holy” lake from where River Gunga originates. Lehunn(i) = acquire; take dip in. Khoajiya = searched for. Hunsulay = swan (holy saints). 2. Rung Siyoun = with love. Lugunn(i) = get attached to. Dhoor(i) = right from the source. Poorub(i) Likhiya = prewritten. Bhaana = Will. 3.
Ghur(i) = heart. Nidhaan(u) = treasure. Vaykhaaliya = described; illuminated. Aatum Ram = Waheguru. Puchhaan = recognize. 4.
Uver(u) = other. Tit(u) = that. Ghut(u) = heart. Pergut Hoyay = appears. 5.
Untarjaami = omniscient. Munda = bad. Vaykhou = see. 6.
Tichur = so long as. Jichur = as long as. Dooh(u) Maah(i) = caught between the two. Aikus Maah(i) = in the “One”. Smaayay = absorbed. 7. Bhaavsi = is liked by. Paavay Thaayayn = is recognized (given credit for). Chit(u) = mind. 8.

MEANING: Waheguru is invisible and inaccessible; so, what means should I use to get connected with Him? (The holy saints advised me) that the Lord comes to dwell in one’s mind without any special effort (on the part of the devotee) when his misgivings are dispelled by the Guru’s Shabad. 1.
Guru’s Sikhs recite Waheguru’s Naam; I shall be glad to offer my life in the service of the devotees who recite the Lord’s virtues in their minds all the time. Pause.
The Guru is a pool of the Amrit-like Waheguru’s Naam, or like the so-believed “holy” Maan-Sarovar lake, which is the source of the River Ganga, a holy River for the Hindus. The highly fortunate people take a dip in the Guru-Pool. The devotees of Waheguru search for Him in the shelter of the Guru, and become purified swans (holy) by acquiring Waheguru’s Naam. 2. If prewritten in their fortune, the followers of the Guru get imbued with the love for Waheguru, and begin to recite His Naam, and accept the Will of the Guru gladly. 3.
The fortunate search their own mind in the shelter of the Guru, and discover the treasure of Waheguru’s Naam in there. They recognize Waheguru as illuminated by the Guru. 4.
Everybody has the same Lord, and there is none other. But He appears in the devotee’s heart only with the grace of the Guru. 5.
Waheguru is omniscient and present everywhere and in everybody, so who can we call bad? You will find Him in everybody and everywhere when you focus on Guru’s Shabad. 6.
The man calls others good or bad only as long as he is caught in the struggle to choose between Waheguru and Maya. The follower of the Guru recognizes only the “One” Supreme Being and remains absorbed in the “One” (and does not discriminate between men). 7.
Only that service to Waheguru is recognized by Him which He approves. I have focused my mind on the Feet of the Guru (His Shabad) and worship Waheguru in His shelter, oh Nanak. 8.2.4.9.
NOTE: Guru Sahib is NOT certifying the holiness of the Lake Maan-Sarovar, or the River Ganga. He is simply praising the Guru and Waheguru’s Naam.

ਰਾਗ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ 4 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag Suhi Ashtpudiaan, Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਹਉ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਈ॥ 1॥ ਦਰਸਨੁ ਹਰਿ ਦੇਖਣ ਕੈ ਤਾਈ॥ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਾ ਸਤਿਗੁਰ ਮੇਲਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਜੇ ਸੁਖੁ ਦੇਹਿ ਤ ਤੁਝਹਿ ਅਰਾਧੀ ਦੁਖਿ ਭੀ ਤੁਝੈ ਧਿਆਈ॥ 2॥ ਜੇ ਭੁਖ ਦੇਹਿ ਤ ਇਤ ਹੀ ਰਾਜਾ ਦੁਖ ਵਿਚਿ ਸੂਖੁ ਮਨਾਈ॥ 3॥ ਤਨੁ ਮਨੁ ਕਾਟਿ ਕਾਟਿ ਸਭੁ ਅਰਪੀ ਵਿਚਿ ਅਗਨੀ ਆਪੁ ਜਲਾਈ॥ 4॥ ਪਖਾ ਫੇਰੀ ਪਾਣੀ ਢੋਵਾ ਜੋ ਦੇਵਹਿ ਸੋ ਖਾਈ॥ 5॥ ਨਾਨਕੁ ਗਰੀਬੁ ਢਹਿ ਪਇਆ ਦੂਆਰੈ ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਵਡਿਆਈ॥ 6॥ ਅਖੀ ਕਾਢਿ ਧਰੀ ਚਰਣਾ ਤਲਿ ਸਭ ਧਰਤੀ ਫਿਰਿ ਮਤ ਪਾਈ॥ 7॥ ਜੇ ਪਾਸ ਬਹਾਲਹਿ ਤਾ ਤੁਝਹਿ ਅਰਾਧੀ ਜੇ ਮਾਰਿ ਕਢਹਿ ਭੀ ਧਿਆਈ॥ 8॥ ਜੇ ਲੋਕੁ ਸਲਾਹੇ ਤਾ ਤੇਰੀ ਉਪਮਾ ਜੇ ਨਿੰਦੈ ਤ ਛੋਡਿ ਨ ਜਾਈ॥ 9॥ ਜੇ ਤੁਧੁ ਵਲਿ ਰਹੈ ਤ ਕੋਈ ਕਿਹੁ ਆਖਉ ਤੁਧੁ ਵਿਸਰਿਐ ਮਰਿ ਜਾਈ॥ 10॥ ਵਾਰਿ ਵਾਰਿ ਜਾਈ ਗੁਰ ਊਪਰਿ ਪੈ ਪੈਰੀ ਸੰਤ ਮਨਾਈ॥ 11॥ ਨਾਨਕੁ ਵਿਚਾਰਾ ਭਇਆ ਦਿਵਾਨਾ ਹਰਿ ਤਉ ਦਰਸਨ ਕੈ ਤਾਈ॥ 12॥ ਝਖੜ ਝਾਗੀ ਮੀਹੁ ਵਰਸੈ ਭੀ ਗੁਰੁ ਦੇਖਣ ਜਾਈ॥ 13॥ ਸਮੁੰਦੁ ਸਾਗਰੁ ਹੋਵੈ ਬਹੁ ਖਾਰਾ ਗੁਰਸਿਖੁ ਲੰਘਿ ਗੁਰ ਪਹਿ ਜਾਈ॥ 14॥ ਜਿਉ ਪ੍ਰਾਣੀ ਜਲ ਬਿਨੁ ਹੈ ਮਰਤਾ ਤਿਉ ਸਿਖੁ ਗੁਰ ਬਿਨੁ ਮਰਿ ਜਾਈ॥ 15॥ ਜਿਉ ਧਰਤੀ ਸੋਭ ਕਰੇ ਜਲੁ ਬਰਸੈ ਤਿਉ ਸਿਖੁ ਗੁਰ ਮਿਲਿ ਬਿਗਸਾਈ॥ 16॥ (ਅੰਗ 758)॥ ਸੇਵਕ ਕਾ ਹੋਇ ਸੇਵਕੁ ਵਰਤਾ ਕਰਿ ਕਰਿ ਬਿਨਉ ਬੁਲਾਈ॥ 17॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਹਰਿ ਪਹਿ ਗੁਰ ਮਿਲਿ ਗੁਰ ਸੁਖੁ ਪਾਈ॥ 18॥ ਤੂ ਆਪੇ ਗੁਰ ਚੇਲਾ ਹੈ ਆਪੇ ਗੁਰ ਵਿਚੁ ਦੇ ਤੁਝਹਿ ਧਿਆਈ॥ 19॥ ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਸੋ ਤੂਹੈ ਹੋਵਹਿ ਤੁਧੁ ਸੇਵਕ ਪੈਜ ਰਖਾਈ॥ 20॥ ਭੰਡਾਰ ਭਰੇ ਭਗਤੀ ਹਰਿ ਤੇਰੇ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਦੇਵਾਈ॥ 21॥ ਜਿਸੁ ਤੂੰ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਏ ਹੋਰ ਨਿਹਫਲ ਸਭ ਚਤੁਰਾਈ॥ 22॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਗੁਰੁ ਅਪੁਨਾ ਸੋਇਆ ਮਨੁ ਜਾਗਾਈ॥ 23॥ ਇਕੁ ਦਾਨੁ ਮੰਗੈ ਨਾਨਕੁ ਵੇਚਾਰਾ ਹਰਿ ਦਾਸਨਿ ਦਾਸੁ ਕਰਾਈ॥ 24॥ ਜੇ ਗੁਰੁ ਝਿੜਕੇ ਤ ਮੀਠਾ ਲਾਗੈ ਬਖਸੇ ਤ ਗੁਰ ਵਡਿਆਈ॥ 25॥ ਗੁਰਮੁਖਿ ਬੋਲਹਿ ਸੋ ਥਾਇ ਪਾਏ ਮਨਮੁਖਿ ਕਿਛੁ ਥਾਇ ਨ ਪਾਈ॥ 26॥ ਪਾਲਾ ਕਕਰੁ ਵਰਫ ਵਰਸੈ ਗੁਰਸਿਖ ਗੁਰ ਦੇਖਣ ਜਾਈ॥ 27॥ ਸਭੁ ਦਿਨਸੁ ਰੈਣਿ ਦੇਖਉ ਗੁਰੁ ਅਪੁਨਾ ਵਿਚਿ ਅਖੀ ਗੁਰ ਪੈਰ ਧਰਾਈ॥ 28॥ ਅਨੇਕ ਉਪਾਵ ਕਰੀ ਗੁਰ ਕਾਰਣਿ ਗੁਰ ਭਾਵੈ ਸੋ ਥਾਇ ਪਾਈ॥ 29॥ ਰੈਣਿ ਦਿਨਸੁ ਗੁਰ ਚਰਣ ਅਰਾਧੀ ਦਇਆ ਕਰਹੁ ਮੇਰੇ ਸਾਈ॥ 30॥ ਨਾਨਕ ਕਾ ਜੀਉ ਪਿੰਡੁ ਗੁਰੂ ਹੈ ਗੁਰ ਮਿਲਿ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥ 31॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਪੂਰਿ ਰਹਿਓ ਹੈ ਜਤ ਕਤ ਤਤ ਗੋਸਾਈ॥ 32॥1॥

Koyee aan(i) milaavaiy mayra Preetum(u) Piyaara, huoun tis(u) peh(i) aap(u) vaychaayeen. 1. Dershun(u) Hur(i) daykhun kaiy taayeen. Kirpa kureh(i) ta Satgur(u) mayleh(i), Hur(i), Hur(i) Naam dhiyaayeen. 1. Ruhaou. Jay sookh dayh(i) ta Toojheh(i) araadheen, dookh(i) bhee Toojhaiy dhiyaayeen. 2. Jay bhookh dayh(i) ta it hee raajaan, dookh vich(i) sookh munaayeen. 3. Tun(u), mun(u) kaat(i), kaat(i) subh(u) urpeen, vich(i) ugnee aap(u) julaayeen. 4. Pukkha phayreen, paani dhovaan, jo dayvehn so khaayeen. 5. Nanak(u) greeb(u) dheh(i) puyya Dooaaraiy, Hur(i) mayl(i) laiyhou vudiyaayee. 6. Ukheen kaadh(i) dhureen Churnaa tul(i), subh dhertee phir(i) mut paayeen. 7. Jay paas buhaalehn, ta Toojheh(i) araadheen, jay maar(i) kudheh(i) bhee dhiyaayeen. 8. Jay loak(u) salaahay, ta Tayri oopma, jay nindaiy ta chhoad(i) na jaayeen. 9. Jay Toodh(u) vull(i) ruhhaiy, ta koyee kihou aakhou, Toodh(u) vissriyain mur jaayeen. 10. Vaar(i), vaar(i) jaayeen Gur oopur(i), paiy paiyreen Sunt munaayeen. 11. Nanak(u) vichaara bhuyya divaana, Hur(i) Tuou dershun kaiy taayeen. 12. ---------

Word Meaning: Aan(i) = by bringing (taking). Preetum = very Dear (Waheguru). Huoun = me, I. Aap = self. Vaychaayeen = sell. 1.

Dershun = sight. Kaiy Taayeen = for that. Pause.

Araadheen = worship. Bhee = even in. Dhiyaayeen = recite (Lord's Naam). 2.

Raajaan = feel satisfied. Munaayeen = celebrate. 3. Urpeen = offer. Julaayeen = burn. 4. Pukkha Phayreen = I fan (the Guru). Paani Dhovaan = haul water. 5.

Greeb(u) = poor. Dheh(i) Puyya = sought shelter. Vudiyaayee = respect; honour. 6. Churnaa Tul(i) = underneath the feet. Mut = lest; perhaps. 7. Paas = near. Bhee = still. 8. Oopma = praise. Nindaiy = disapprove; criticize; condemn. 9. Vull(i) = towards. Kihou Aakhou = say whatever (they want to). 10. Vaar(i) Jaayeen = (I) lay down life. Sunt = Guru. Munaayeen = persuade; win favour. 11. Vichaara = poor; helpless. Bhuyya = became. Divaana = crazy; infatuated. 12.

MEANING: I will sell myself for free (be his slave for the rest of my life) to the individual who will take me to the Guru, and connect me with Him. 1.

If Waheguru is kind to connect me with Satguru, I will recite Waheguru's Naam in His shelter to have a holy sight of the Lord. Pause. I will recite His Naam whether He keeps me in comfort or puts me through difficult times. 2.

I will be content if He keeps me hungry, and will celebrate in my troubles. 3.

I will be glad to offer my body piece by piece, or burn myself in fire if it pleases Him. 4.

I will feel lucky to fan Him and to haul water for Him, and will be happy to eat whatever He gives me. 5. I am a poor devotee of Yours, and have come to seek Your shelter, oh dear Lord. It will be an honour for me if You would connect me (Nanak) with You. 6.

I will take out my eyes (vision) out so that I do not see any attractions of the world, and put them under my feet (to have the ability to walk with the speed that the eyes can see with) and to take me all over the earth with the hope that perhaps I may find You (or the Guru) somewhere, oh Waheguru. 7. I will worship You regardless of whether You bestow me the honour of sitting close to You, or You kick me away. 8.

If people praise me (for being Your devotee), it will be Your praise, but if they condemn me for that, I will not leave You. 9.

If my mind stays towards (is attached to) You, I will not care what people say about me, but I will die a spiritual death if I forget You. 10. I will repeatedly sacrifice my life for the Guru, and will win His favour by dropping on His feet.11.

The poor Nanak is infatuated to have a holy sight of Waheguru. 12. ---------

------- Jhukkhurr(u) jhaageen, meenh(u) versaiy, bhee Gur(u) daykhun jaayeen. 13. Samoond(u) saagur(u) hovaiy buhou khaara, GurSikh(u) lungh(i) Gur peh(i) jaayee. 14. Jiyoun praani jul bin(u) haiy murta, tiyoun Sikh(u) Gur bin(u) mur(i) jaayee. 15. Jiyoun dhertee soabh kuraiy, jul(u) bersaiy, tiyoun Sikh(u) Gur mil(i) bigsaayee. 16.

(PAGE 758): Sayvuk ka hoyay sayvuk(u) vertaan, kur(i), kur(i) binou boolaayeen. 17. Nanak kee bayntee Hur(i) peh(i), Gur mil(i) Gur sookh(u) paayeen. 18. Tu Aapay Gur(u), chayla haiyn Aapay, Gur vich(u) day Toojheh(i) dhiyaayeen. 19. Jo Toodh(u) sayveh(i), so Tuhaiy hoveh(i), Toodh(u) sayvuk paiyj rukhaayee. 20. Bhundaar bhuray bhugtee Hur(i) Tayray, jis(u) bhaavaiy tis(u) dayvaayeen. 21. Jis(u) Toon dayh(i), soyee jun(u) paayay, hoar nihful subh chuturaayee. 22. Simer(i), simer(i), simer(i) Gur(u) apuna, soya mun(u) jagaayeen. 23. Ikk(u) daan(u) mungaiy Nanak(u) vaychaara, Hur(i) daasun(i) daas(u) juraayeen. 24.

Word Meaning: Jhukkhurr(u) = storm. Jhaageen = (I) endure; face. Bhee = still. 13. Samoond(u) = Saagur = sea. Khaara = salty; detrimental; intimidating. 14. Praani = man. 15. Soabh Kuray = looks attractive. Jul(u) Bersaiy = rain falls. Bigsaayee = heart blooms. 16. Sayvuk = attendant; servant. Vertaan = function; act. Binou = request; talk politely. 17. Hur(i) Peh(i) = to Waheguru. 18. Chayla = disciple. Vich(u) Day = through. 19.

Tuhaiy Hoveh(i) = becomes like You. Paiyj = dignity. 20.
Bhundaar = treasures. Bhugtee = worship. Bhaavaiy = likes. 21.
Nihful = unsuccessful. Chuturaayee = cleverness; cunning. 22.
Soya Mun(u) = sleeping (unaware) mind Jagaayeen = awaken. 23.
Daan(u) = donation. 24.
MEANING: I will gladly weather any storm or any rain (any worldly obstacles in my way) to see the Guru. 13.
The Sikh of the Guru will clear any obstacle even in the form of an intimidating sea, and will go to see the Guru (obey His Huqam). 14. Like a man who dies without water, the Sikh of the Guru experiences spiritual death without the Guru. 15.
Just like the earth looks pretty after a rainfall, the heart of a Sikh blooms to see the Guru. 16. I will act like a servant to the devotees of Waheguru and address them in a very polite way. 17. I pray to Waheguru that He connect me with the Guru so that I may enjoy the comfort of His shelter, oh Nanak. 18.
You Yourself are the Guru, and Yourself the disciple, and can be worshipped only through the Guru (Guru is the mediator), oh Waheguru. 19. Those who serve You become like You; You protect the dignity of Your devotees, oh Lord. 20.
The treasures of Your worship are always full (they never suffer any shortage, no matter how many people use them, i.e. worship You). But only those get to use them who You prompt; any cunning on the part of anybody else is never successful. 21 and 22.
I awaken (enlighten) my sleeping (unaware or ignorant) mind by remembering my Guru. 23.
I, the humble Nanak, beg only one donation from (favour of) You that make me the slave of Your slaves (devotees), oh Lord. 24. ---------

-------- Jay Gur(u) jhirrkay ta meettha laagaiy, jay bukhshay ta Gur vudiyaayee. 25. Gurmukh(i) boaleh(i) so thaayayn paayay, munmukh(i) kichh(u) thaayayn na paayeen. 26. Paala kukkur(u) verf versaiy, Gur Sikh Gur daykhun jaayee. 27. Subh(u) dinus(u) raiyn(i) daykhoun Gur(u) apuna, vich(i) ukkheen Gur paiyr dhuraayeen. 28. Anayk oopaavay kureen Gur kaarun(i), Gur bhaavaiy so thaayayn paayeen. 29. Raiyn(i) dinus(u) Gur Churn araadheen, duyya kurhou mayray Saayeen. 30. Nanak ka jeeo pind(u) Guru haiy, Gur mil(i) triput(i) aghaayee. 31. Nanak ka Prubh(u) poor(i) ruhhiyo haiy, jut kut tut Gosaayeen. 32.1.
Word Meaning: Jhirrkay = rebuke; stern reprimand. Bukhshay = forgives. 25.
Thaayayn Paayay = is honoured. Munmukh(i) = follower of his mind. 26.
Paala = cold. Kukkur(u) = frost. Verf = snow. Versaiy = drops. 27.
Dinus(u) = day. Raiyn(i) = night. Dhuraayeen = place. 28.
Anayk = countless. Oopaayay = means; approaches. Kaarun(i) = for. Bhaavaiy = likes. 29. Raiyn(i) = night. Churn = feet; Shabad. Duyya = munificence. 30.
Jeeo = life. Pind(u) = body. Triput(i) Aghaayee = became contented. 31.
Poor(i) Ruhhiyo = is omnipresent. Jut, Kut,Tut = everywhere. Gosaayeen = provider of the earth (Waheguru). 32.

MEANING: I find it sweet when the Guru rebukes me, and it is His greatness when He forgives my mistakes. 25.
Waheguru honours the words of the Sikh of the Guru, but the words (even the prayer) of the Maya-engrossed individual get no credit. 26.

A Gur Sikh goes to see the Guru on a cold day, even in frosty, snowy weather (under highly unfavourable conditions). 27.
I also see my Guru day and night, and keep my eyes focused on His Feet (Shabad). 28.
I try many different approaches to please my Guru, but only that approach is successful which is liked by Him. 29. Please, be kind so that I may remember (keep in mind) the Shabad of the Guru, day and night, oh my Lord .30.
I owe my life and my body to the Guru (I have surrendered them to Him), and get contentment only when I see Him 31.
My Waheguru is omnipresent, and I find the Lord of the world present everywhere, oh Nanak. 32.1.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 4 ਅਸਟਪਦੀਆ ਘਰੁ 10॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਅੰਦਰਿ ਸਚਾ ਨੇਹੁ ਲਾਇਆ ਪ੍ਰੀਤਮ ਆਪਣੈ॥ ਤਨੁ ਮਨੁ ਹੋਇ ਨਿਹਾਲੁ ਜਾ ਗੁਰੁ ਦੇਖਾ ਸਾਮ੍ਹਣੇ॥ 1॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਿਸਾਹੁ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਅਗਮ ਅਥਾਹੁ॥ 1॥ ਰਹਾਉ॥ ਹਉ ਸਤਿਗੁਰੁ ਵੇਖਿ ਵਿਗਸੀਆ ਹਰਿਨਾਮੇ ਲਗਾ ਪਿਆਰੁ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲਿਅਨੁ ਪਾਇਆ ਮੋਖ ਦੁਆਰੁ॥ 2॥ ਸਤਿਗੁਰੁ ਬਿਰਹੀ ਨਾਮ ਕਾ ਜੇ ਮਿਲੈ ਤ ਤਨੁ ਮਨੁ ਦੇਉ॥ ਜੇ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਾ ਅੰਮ੍ਰਿਤੁ ਸਹਜਿ ਪੀਏਉ॥ 3॥ ਸੁਤਿਆ ਗੁਰੁ ਸਾਲਾਹੀਐ ਉਠਦਿਆ ਭੀ ਗੁਰੁ ਆਲਾਉ॥ ਕੋਈ ਐਸਾ ਗੁਰਮੁਖਿ ਜੇ ਮਿਲੈ ਹਉ ਤਾ ਕੇ ਧੋਵਾ ਪਾਉ॥ ਕੋਈ ਐਸਾ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਮੈ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪਾਇਆ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਇ॥ 5॥
(ਅੰਗ 759)॥ ਸਤਿਗੁਰੁ ਸਾਗਰੁ ਗੁਣ ਨਾਮ ਕਾ ਮੈ ਤਿਸੁ ਦੇਖਣ ਕਾ ਚਾਉ॥ 6॥ ਜਿਉ ਮਛੁਲੀ ਵਿਣੁ ਪਾਣੀਐ ਰਹੈ ਨ ਕਿਤੈ ਉਪਾਇ॥ ਤਿਉ ਹਰਿ ਬਿਨੁ ਸੰਤੁ ਨ ਜੀਵਈ ਬਿਨੁ ਹਰਿਨਾਮੈ ਮਰਿ ਜਾਇ॥ 7॥ ਮੈ ਸਤਿਗੁਰ ਸੇਤੀ ਪਿਰਹੜੀ ਕਿਉ ਗੁਰ ਬਿਨੁ ਜੀਵਾ ਮਾਉ॥ ਮੈ ਗੁਰਬਾਣੀ ਆਧਾਰੁ ਹੈ ਗੁਰਬਾਣੀ ਲਾਗਿ ਰਹਾਉ॥ 8॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਤੰਨੁ ਹੈ ਗੁਰੁ ਤੁਠਾ ਦੇਵੈ ਮਾਇ॥ ਮੈ ਧਰ ਸਚੇ ਨਾਮ ਕੀ ਹਰਿਨਾਮਿ ਰਹਾ ਲਿਵ ਲਾਇ॥ 9॥ ਗੁਰ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ ਹੈ ਹਰਿਨਾਮੋ ਦੇਇ ਦ੍ਰਿੜਾਇ॥ ਜਿਸੁ ਪਰਾਪਤਿ ਸੋ ਲਹੈ ਗੁਰ ਚਰਣੀ ਲਾਗੈ ਆਇ॥ 10॥ ਅਕਥ ਕਹਾਣੀ ਪ੍ਰੇਮ ਕੀ ਕੋ ਪ੍ਰੀਤਮੁ ਆਖੈ ਆਇ॥ ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਵਿ ਨਿਵਿ ਲਾਗਾ ਪਾਇ॥ 11॥ ਸਜਣੁ ਮੇਰਾ ਏਕੁ ਤੂੰ ਕਰਤਾ ਪੁਰਖੁ ਸੁਜਾਣੁ॥ ਸਤਿਗੁਰੁ ਮੀਤਿ ਮਿਲਾਇਆ ਮੈ ਸਦਾ ਸਦਾ ਤੇਰਾ ਤਾਣੁ॥ 12॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਦਾ ਸਦਾ ਨਾ ਆਵੈ ਨਾ ਜਾਇ॥ ਓਹੁ ਅਬਿਨਾਸੀ ਪੁਰਖੁ ਹੈ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਇ॥ 13॥ ਰਾਮਨਾਮ ਧਨੁ ਸੰਚਿਆ ਸਾਬਤੁ ਪੂੰਜੀ ਰਾਸਿ॥ ਨਾਨਕ ਦਰਗਹ ਮੰਨਿਆ ਗੁਰ ਪੂਰੇ ਸਾਬਾਸਿ॥ 14॥1॥2॥11॥

Raag(u) Suhi Mehla 4 Ashtpudiaan, Ghur(u) 10: Ek Onkar Satgur Persad(i). Undar(i) Sacha nayh(u), laaya Preetum aapnaiy. Tun(u), mun(u) hoyay nihaal(u), ja Gur(u) daykhaan saahmunay. 1. Mein Hur(i), Hur(i) Naam(u) visaah(u). Gur Pooray tay paaya, Amrit, agumm, athaah(u). 1. Ruhaou. Huoun Satgur(u) vaykh(i) vigsiya, Hur(i) Naamay lugga piyaar(u). Kirpa kur(i) kaiy mayliun(u), paaya moakh dooaar(u). 2. Satgur birhi Naam ka, jay milaiy ta tun(u), mun(u) dayoun. Jay poorub(i) hovaiy likhiya, ta Amrit(u) sehj(i) peeyayoun. 3. Soottiyaan Gur(u) salaahiyaiy, ootthdiyaan bhee Gur(u) alaaoun. Koyee aiysa Gurmukh(i) jay milaiy, huoun ta kay dhovaan paaoun. 4. Koyee aiysa sujjun(u) loarr(i) luhou, main Preetum(u) dayay milaayay. Satgur(i) miliyain Hur(i) paaya, miliya sejh(i) soobhaayay. 5.
(PAGE 759): Satgur(u) saagur goon, Naam ka, mein Tis(u) daykhun ka chaaou. 6. Jiyoun muchhulee vin(u) paaniyaiy, ruhhaiy na kitaiy oopaayay. Tiyoun Hur(i) bin(u) Sunt(u) na jeevyee, bin(u) Hur(i) Naamaiy mer(i) jaayay. 7. Mein Satgur sayti pirhurri, kiyoun Gur

bin(u) jeevaan, maaon. Mein Gurbani aadhaar haiy, Gurbani lag(i) ruhaaoun. 8. Hur(i), Hur(i) Naam ruttan(u) haiy, Gur toottha dayvaiy maayay. Mein dhur Sachay Naam kee, Hur(i) Naam(i) ruhhaan liv laayay. 9. Gur Giyan pdaaruth Naam haiy, Hur(i) Naamo dayay drirraayay. Jis(u) praaput(i) so luhhaiy, Gur Churni laagaiy aayay. 10. Akuth kuhaani praym kee, ko Preetum(u) aakhaiy aayay. Tis(u) dayvaan mun(u) aapna, niv(i), niv(i) laagaan paayayn. 11. Sujjun mayra aik(u) Toon, Kerta Purakh Soojaan(u). Satgur(u) Meet(i) milaaya, mein sudaa, sudaa Tayra taan(u). 12. Satgur(u) mayra sudaa, sudaa, na aavaiy, na jaayay. Oh(u) Abibaashi Purakh haiy, subh meh(i) ruhhiya smaayay. 13. Ram Naam dhun(u) sunchiya, saabut(u) poonji raas(i). Naank Durgeh munniya, Gur Pooray shaabaash(i). 14.1.2.11.

Word Meaning: Sacha = everlasting. Nayh(u) = love; affection. Preetum = Dear (God). Nihaal(u) = blissful. 1.
Visaah(u) = dealing in. Agumm = inaccessible. Athaah(u) = unfathomable. Pause.
Vigsiya = blooming of heart. Moakh Dooaar(u) = (door of) emancipation. 2.
Birhi = lover. Poorub(i) Likhiya = prewritten (by Waheguru). Amrit = Life-sustaining (Guru's Shabad or Waheguru's Naam). Sehj(i) = with peaceful mind. 3. Salaahiyaiy = praise. Bhee = too. Alaaoun = say; recite Naam. Gurmukh(i) = Guru's Sikh; in His shelter. 4. Loarr(i) Luhoun = need to find. Sehj(i) Soobhaayay = without any special effort. 5. Saagur = sea; treasure. Goon = noble qualities. Chaaou = enthusiasm. 6.
Oopaayay = means. 7. Sayti = with. Pirhurri = love. Maaon = mother. Adhaar = basis. 8. Ruttan = (invaluable like a) jewel. Toottha = pleased to be kind. Dhur = support. 9. Pdaaruth = valuable thing. Drirraayay = reinforce. Praaput(i) = in destiny. Luhhaiy = acquires. 10. Akuth = indescribable. Aakhaiy = narrate. Niv(i), niv(i) = by kneeling down. Paayayn = feet.11.
Soojaan(u) = wise; know-all. Meet(i) = friend. Taan(u) = force; support. 12.
Aavaiy Jaayay = takes birth and dies. Abinaashi = immortal. Smaayay = present. 13.
Dhun(u) = wealth. Sunchiya = accumulated. Saabut(u) = complete; never decreases. Poonji Raas(i) = capital; wealth. Durgeh = Waheguru's Court. Munniya = honoured. Shaabaash(i) = accolades to. 14.

MEANING: I have dealt in the Amrit-like Naam of Waheguru, which is otherwise inaccessible and unfathomable. I have acquired this wealth from the Perfect Guru (with His grace). **Pause.** My Guru has instilled the everlasting love for Waheguru in my heart. My body and mind feel blissful at the sight of the Guru right in front of me. 1.
My heart blooms to see my Satguru, because of whom I have fallen in love with Waheguru's Naam. Satguru has connected me with Waheguru by His benevolence, and I have reached the door to emancipation (freedom from worldly attachments). 2.
Satguru loves Waheguru's Naam; I will offer my body and my mind if I could see Him (be accepted for His shelter). If I have it prewritten in my fate, I too will drink the Naam-Amrit in the blissful state in His shelter. 3. If I can find a Gur Sikh who sings praise of the Guru while asleep, and recites His Naam while awake, I will wash his feet (with the request that he instills love for the Guru in my heart). 4.
I need to find a friend who can connect me with the Dear (Waheguru). I connected with Waheguru without any special effort when I was admitted to the Guru's shelter. 5. I am highly enthusiastic to see Satguru, which is a sea (source) of Waheguru's Naam and of

noble qualities. I cannot live without Him even for a moment, and I die spiritually without seeing Him. 6. Just as a fish cannot survive without water, no matter how many different means are used to keep it alive, the saints of Waheguru do not survive without Him, and die spiritually without His Naam. 7.
I have love for my Satguru, so how can I live without Him, oh my mother! Guru's Bani (Shabad) is the basis of my life, and I wish to stay connected with His Shabad. 8
Waheguru's Naam is the real jewel which the Guru gives to His Sikhs when He is pleased to be kind to them, oh my mother. Waheguru's eternal Naam is the basis of my life, and I want to stay focused on His Naam at all times. 9.
Waheguru's Naam is the valuable Divine Knowledge imparted by the Guru, which He reinforces among His Sikhs. But only that devotee acquires it who has it prewritten in his fate. Such a Sikh comes to drop at the Guru's feet (to seek His shelter). 10.
The story of love between a Sikh and Waheguru is indescribable. I wish a beloved devotee of Waheguru would narrate that to me. I will offer him my mind, and will kneel down to touch his feet. 11. You are my only friend, oh, the omnipresent creator and the perfectly wise, Waheguru. You have connected me with Satguru, oh my Lord. You are the permanent force behind me. 12. My Satguru is always there – neither He takes births, nor does He die. He is immortal and is present in everyone. 13.
Those who accumulate the wealth of Waheguru's Naam never experience any shortage of capital (the Naam-wealth), which always remains intact. Countless accolades to the Perfect Guru, because of whom such a devotee is honoured in Waheguru's Court. 14.1.2.11.

ਰਾਗੁ ਸੂਹੀ ਅਸਟਪਦੀਆ ਮਹਲਾ 5 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Suhi, Ashtpudiaan, Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਉਰਝਿ ਰਹਿਓ ਬਿਖਿਆ ਕੈ ਸੰਗਾ॥ ਮਨਹਿ ਬਿਆਪਤ ਅਨਿਕ ਤਰੰਗਾ॥ 1॥ ਮੇਰੇ ਮਨ ਅਗਮ ਅਗੋਚਰ॥ ਕਤ ਪਾਈਐ ਪੂਰਨ ਪਰਮੇਸਰ॥ 1॥ ਰਹਾਉ॥ ਮੋਹ ਮਗਨ ਮਹਿ ਰਹਿਆ ਬਿਆਪੇ॥ ਅਤਿ ਤ੍ਰਿਸਨਾ ਕਬਹੂ ਨਹੀ ਧ੍ਰਾਪੈ॥ 2॥ ਬਸਇ ਕਰੋਧੁ ਸਰੀਰਿ ਚੰਡਾਰਾ॥ ਅਗਿਆਨਿ ਨ ਸੂਝੈ ਮਹਾ ਗੁਬਾਰਾ॥ 3॥ ਭ੍ਰਮਤ ਬਿਆਪਤ ਜਰੇ ਕਿਵਾਰਾ॥ ਜਾਨੁ ਨ ਪਾਈਐ ਪ੍ਰਭ ਦਰਬਾਰਾ॥ 4॥ ਆਸਾ ਅੰਦੇਸਾ ਬੰਧਿ ਪਰਾਨਾ॥ ਮਹਲੁ ਨ ਪਾਵੈ ਫਿਰਤ ਬਿਗਾਨਾ॥ 5॥ ਸਗਲ ਬਿਆਧਿ ਕੈ ਵਸਿ ਕਰਿ ਦੀਨਾ॥ ਫਿਰਤ ਪਿਆਸ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ॥ 6॥ ਕਛੂ ਸਿਆਨਪ ਉਕਤਿ ਨ ਮੋਰੀ॥ ਏਕ ਆਸ ਠਾਕੁਰ ਪ੍ਰਭ ਤੋਰੀ॥ 7॥ ਕਰਉ ਬੇਨਤੀ ਸੰਤਨ ਪਾਸੇ॥ ਮੇਲਿ ਲੈਹੁ ਨਾਨਕ ਅਰਦਾਸੇ॥ 8॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਸਾਧਸੰਗੁ ਪਾਇਆ॥ ਨਾਨਕ ਤ੍ਰਿਪਤੇ ਪੂਰਾ ਪਾਇਆ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 1॥

Oorjh(i) ruhhiyo bikhiya kaiy sunga. Muneh(i) biyaaput anik trungaan. 1. Mayray mun, Agumm, Agoachur. Kut paayiyaiy Poorun Permayshur. 1. Ruhaou. Moh, mugun meh(i) ruhhiya biyaapay. Ut(i) trishna, kubhoon nuhee dhraapaiy. 2. Busay kroadh(u) sreer(i) chundaara. Ugiyaan(i), na soojhaiy, muhaa goobaara. 3. Bhermut biyaaput, juray kivaara. Jaan(u) na paayiyaiy Prubh Durbaara. 4. Aasa, andaysha, bundh(i) prana. Mehl(u) na paavaiy, firt bigaana. 5. Sugul biyaadh(i) kaiy vuss(i) kur(i) deena. Firt piyaas jiyoun jul bin(u) meena. 6. Kuchhoo siyaanup ookt(i) na mori. Aik aas Tthaakur Prubh Tori. 7. Kuroun

bayntee suntun paasay. Mayl(i) laiyhou, Nanak ardaasay. 8. Bhuyyo kirpaal(u), Sadh sung(u) paaya. Nanak triptay, Poora paaya. Ruhaou Dooja. 1.

Word Meaning: Oorjh(i) Ruhhiyo = deeply involved. Bikhiya = poisonous (immoral) sensual pleasures. Sunga = with. Biaaput = are affecting. Anik = countless. Trungaan = waves. 1. Agumm = inaccessible. Agoachur = incomprehensible. Kut = how? Poorun = omnipresent. Pause.

Moh Mugun = absorbed in worldly attachments. Biyaapay = is affected by. Ut(i) = extreme. Trishna = appetite (desires) for worldly attractions. Dhraapaiy = is contented. 2.

Busay = is present. Kroadh(u) = rage. Chundaara = butcher. Ugiyaan(i) = lacking (spiritual knowledge). Soojhaiy = can think of. Goobaara = darkness. 3.

Bhermut = misguided in confusion. Juray Kivaara = doors fastened (closed-mind). 4.

Andaysha = doubts; worries. Bundh(i) = in the bonds of. Praana = man. Mehl(u) = Waheguru's Palace (union with Him). Bigaana = stranger; without knowledge (ignorant). 5. Biyaadh(i) = diseases; vices. Vuss(i) = under the control of. Piyaas = thirsty; discontented. 6. Siyaanup = wisdom. Ookt(i) = logical defense. Mori = mine. 7. Paasay = to; with. 8. Bhuyyo = became. Kirpaal = kind; munificent. Triptay = fully contented. Poora = Perfect; Omnipresent Waheguru. Second Pause. 1.

MEANING: The man is deeply involved in the poisonous attractions of Maya (sensual pleasures) and is being influenced (guided) by the countless waves of worldly desires. 1.

(One can control his desires by Waheguru's Naam), but the omnipresent Waheguru is inaccessible and incomprehensible, so how can I get connected with Him? Pause.

The man is strongly influenced by his worldly attachments and is fully absorbed in them. His insatiable desires never get satisfied. 2.

Butcher-like rage resides in the body of the man. Devoid of spiritual knowledge, the ignorant man fails to understand the true purpose of life and lives in deep darkness. 3.

His mind is completely shut, and he is misguided in confusion as a result of which he cannot reach Waheguru's Court (cannot unite with Him). 4. He is caught in the bonds of hopes and worries, and being a stranger to Waheguru, he spends his life in ignorance (about spirituality), and cannot reach Waheguru's Residence. 5. He is controlled by all sorts of vices, and wanders around discontented like a fish without water. 6.

I have no cleverness or any logical defence; You are my only hope, oh Lord. 7.

I make a request to the holy saints that they connect me with Waheguru, oh Nanak. 8.

With His munificence, Waheguru connected me with the Guru by whose grace I realized the Perfect (omnipresent) Waheguru, and am fully contented now. 1. Second Pause. 1.

(ਅੰਗ 760)॥ ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਿਥਨ ਮੋਹ ਅਗਨਿ ਸੋਕ ਸਾਗਰ॥ ਕਰਿ ਕਿਰਪਾ ਉਧਰੁ ਹਰਿ ਨਾਗਰ॥ 1॥ ਚਰਣ ਕਮਲ ਸਰਣਾਇ ਨਰਾਇਣ॥ ਦੀਨਾਨਾਥ ਭਗਤ ਪਰਾਇਣ॥ 1॥ ਰਹਾਉ॥ ਅਨਾਥਾ ਨਾਥ ਭਗਤ ਭੈ ਮੇਟਨ॥ ਸਾਧ ਸੰਗਿ ਜਮਦੂਤ ਨ ਭੇਟਨ॥ 2॥ ਜੀਵਨ ਰੂਪ ਅਨੂਪ ਦਇਆਲਾ॥ ਰਵਣ ਗੁਣਾ ਕਟੀਐ ਜਮ ਜਾਲਾ॥ 3॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਨਿਤ ਜਾਪੈ॥ ਰੋਗ ਰੂਪ ਮਾਇਆ ਨ ਬਿਆਪੈ॥ 4॥ ਜਪਿ ਗੋਬਿੰਦ ਸੰਗੀ ਸਭਿ ਤਾਰੇ॥ ਪੋਹਤ ਨਾਹੀ ਪੰਚ ਬਟਵਾਰੇ॥ 5॥ ਮਨ ਬਚ ਕ੍ਰਮ ਪ੍ਰਭੁ ਏਕੁ ਧਿਆਏ॥ ਸਰਬ ਫਲਾ ਸੋਈ ਜਨੁ ਪਾਏ॥ 6॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪਨਾ ਕੀਨਾ॥ ਕੇਵਲ ਨਾਮੁ ਭਗਤਿ ਰਸੁ ਦੀਨਾ॥ 7॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ॥ ਨਾਨਕ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ 8॥1॥2॥

(PAGE 760): **Raag(u) Suhi, Mehla 5, Ghur(u) 3:** Ek Onkar Satgur Persad(i). Mithun moh, ugun soak saagur. Kur(i) kirpa oodhur(u) Hur(i) Naagur. 1. Churn Kumul shernaayay Naraayin. Deena Nath, bhugut praayin. 1. Ruhaou. Anaathaan Nath, bhugut bhaiy maytun. Sadh sung(i) Jumdoot na bhaytun. 2. Jeevun(u) roop, anoop Duyyaala. Ruvun Goona, kuttiyaiy Jum jaala. 3. Amrit Naam(u) rusn nit jaapaiy. Roag-roop Maya na biyaapaiy. 4. Jup(i) Gobind sungee subh(i) taaray. Pohut naahi punch butvaaray. 5. Mun, buch, kerm Prubh Aik(u) dhiyaayay. Serb fulaa soyee jun(u) paayay. 6. Dhaar(i) unugreh(u) Apna keena. Kaayvul Naam(u) bhugut(i) rus(u) deena. 7. Aad(i), mudh(i), unt(i) Prubh(u) soyee. Nanak Tis(u) bin(u) uver(u) na koyee. 8.1.2.

Word Meaning: Mithun = false; perishable. Moh = attachment. Ugun(i) = fire. Soak = soag = grief; worries. Saagur = sea; source. Oodhur(u) = salvage. Naagur = handsome; attractive 1. Shernaayay = shelter. Naraayin = a name for Waheguru. Deen = poor; weak. Nath = Lord. Praayin = support. Pause.
Anaath = orphan; without any guide. Bhaiy = worldly fears. Maytun = eradicator. Jum Doot = assistants of the Angel of death. Bhaytun = (to) face. 2.
Jeevun-Roop = lifelike. Anoop = of unparalleled beauty. Ruvun Goona = remembering noble qualities. Jaala = net. 3.
Rusn = tongue. Jaapaiy = recite. Roag-Roop = disease-like. Biyaapaiy = affect. 4.
Sungee = associates. Taaray =salvaged. Pohut = touch. Butvaaray = robbers; demons. 5. Buch = words. Kerm = actions. 6. Anugreh(u) = kindness. Rus(u) = sweetness. 7. Aad(i) = in the beginning. Mudh(i) = in the middle. Unt(i) = at the end. 8.

MEANING: The attachment to the perishables is a sea of grief and worries which acts like a fire to burn the peacefulness of the man. It is my request to the attractive (sweet and kind) Waheguru to salvage us (protect us from such attractions. 1.
Waheguru is the Guard of the weak (humble), and support for His devotees. So, seek the shelter of the lotus-like Feet of Waheguru (His Naam), oh man. Pause.
Waheguru is the Lord of the orphans (who have no spiritual support), and is the destroyer of all fears of His devotees. Even the agents of the Angel of death do not come near the devotees in the shelter of the Guru (the devotees have no fear of death). 2.
Waheguru is like the life of His devotees, has unparalleled beauty, and is kind. We can cut the net of the Angel of death by reciting His Naam (become “one” with Him) and will never die. 3. The disease-like Maya has no influence on the devotee who recites Waheguru’s Naam with His tongue all the time. 4.
All the companions of the devotee who recites Waheguru’s Naam are also salvaged, and the five demons (lust, rage, etc.) cannot even come near him. 5.
The individual, who worships Waheguru alone by his mind, by his words, and by his deeds, reaps all the rewards. 6. With His benevolence, Waheguru makes His devotees His own and gives them only the sweet-tasting Naam for His worship. 7.
Waheguru was there at the beginning (of the universe), has been here ever since (in the middle), and will be there at the end of the universe. There is none other than Him (as the Lord of the universe), oh Nanak. 8.1.2.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ ਘਰੁ 9॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਿਨ ਡਿਠਿਆ ਮਨੁ ਰਹਸੀਐ ਕਿਉ ਪਾਈਐ ਤਿਨ੍ਹ ਸੰਗੁ ਜੀਉ॥ ਸੰਤ ਸਜਨ ਮਨ ਮਿਤ੍ਰ ਸੇ ਲਾਇਨਿ ਪ੍ਰਭ ਸਿਉ ਰੰਗੁ ਜੀਉ॥

ਤਿਨ੍ਹ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਤੁਟਈ ਕਬਹੁ ਨ ਹੋਵੈ ਭੰਗੁ ਜੀਉ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਕਰਿ ਦਇਆ ਗੁਣ ਗਾਵਾ ਤੇਰੇ ਨਿਤ ਜੀਉ॥ ਆਇ ਮਿਲਹੁ ਸੰਤ ਸਜਣਾ ਨਾਮੁ ਜਪਹ ਮਨ ਮਿਤ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਦੇਖੈ ਸੁਣੇ ਨ ਜਾਣਈ ਮਾਇਆ ਮੋਹਿਆ ਅੰਧੁ ਜੀਉ॥ ਕਾਚੀ ਦੇਹਾ ਵਿਣਸਣੀ ਕੂੜੁ ਕਮਾਵੈ ਧੰਧੁ ਜੀਉ॥ ਨਾਮੁ ਧਿਆਵਹਿ ਸੇ ਜਿਣਿ ਚਲੇ ਗੁਰ ਪੂਰੇ ਸਨਬੰਧੁ ਜੀਉ॥ 2॥ ਹੁਕਮੇ ਜੁਗ ਮਹਿ ਆਇਆ ਚਲਣੁ ਹੁਕਮਿ ਸੰਜੋਗਿ ਜੀਉ॥ ਹੁਕਮੇ ਪਰਪੰਚੁ ਪਸਰਿਆ ਹੁਕਮਿ ਕਰੇ ਰਸ ਭੋਗ ਜੀਉ॥ ਜਿਸ ਨੋ ਕਰਤਾ ਵਿਸਰੈ ਤਿਸਹਿ ਵਿਛੋੜਾ ਸੋਗੁ ਜੀਉ॥ 3॥ ਆਪਨੜੇ ਪ੍ਰਭ ਭਾਣਿਆ ਦਰਗਹ ਪੈਧਾ ਜਾਣਿ ਜੀਉ॥ ਐਥੈ ਸੁਖੁ ਮੁਖੁ ਉਜਲਾ ਇਕੋ ਨਾਮੁ ਧਿਆਇ ਜੀਉ॥ ਆਦਰ ਦਿਤਾ ਪਾਰਬ੍ਰਹਮਿ ਗੁਰੁ ਸੇਵਿਆ ਸਤ ਭਾਇ ਜੀਉ॥ 4॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲ ਜੀਉ॥ ਸਚੁ ਖਜਾਨਾ ਸੰਚਿਆ ਏਕੁ ਨਾਮੁ ਧਨੁ ਮਾਲ ਜੀਉ॥ ਮਨ ਤੇ ਕਬਹੁ ਨ ਵੀਸਰੈ ਜਾ ਆਪੇ ਹੋਇ ਦਇਆਲੁ ਜੀਉ॥5॥

(ਅੰਗ 761)॥ ਆਵਣੁ ਜਾਣਾ ਰਹਿ ਗਏ ਮਨਿ ਵੁਠਾ ਨਿਰੰਕਾਰੁ ਜੀਉ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ ਊਚਾ ਅਗਮ ਅਪਾਰੁ ਜੀਉ॥ ਜਿਸੁ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਸਰੈ ਸੋ ਮਰਿ ਜੰਮੈ ਲਖ ਵਾਰ ਜੀਉ॥ 6॥ ਸਾਚੁ ਨੇਹੁ ਤਿਨ ਪ੍ਰੀਤਮਾ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਪਿ ਜੀਉ॥ ਗੁਣ ਸਾਝੀ ਤਿਨ ਸੰਗਿ ਬਸੇ ਆਠ ਪਹਰ ਪ੍ਰਭ ਜਾਪਿ ਜੀਉ॥ ਰੰਗਿ ਰਤੇ ਪਰਮੇਸਰੈ ਬਿਨਸੇ ਸਗਲ ਸੰਤਾਪ ਜੀਉ॥ 7॥ ਤੂੰ ਕਰਤਾ ਤੂੰ ਕਰਣਹਾਰੁ ਤੂਹੈ ਏਕੁ ਅਨੇਕ ਜੀਉ॥ ਤੂ ਸਮਰਥੁ ਤੂ ਸਰਬਮੈ ਤੂ ਹੈ ਬੁਧਿ ਬਿਬੇਕ ਜੀਉ॥ ਨਾਨਕ ਨਾਮੁ ਸਦਾ ਜਪੀ ਭਗਤ ਜਨਾ ਕੀ ਟੇਕ ਜੀਉ॥ 8॥1॥3॥

Raag(u) Suhi Mehla 5, Ashtpudiaan, Ghur(u) 9: Ek Onkar Satgur Persad(i). Jinh ditthiyaan mun(u) rehsiyaiy, kiyoun paayiyaiy tinh sung(u) jeeo. Sunt, sujjun, mun mittar say, laayin Prubh siyoun rung(u) jeeo. Tinh siyoun preet(i) na tootyee kubhoun na hovaiy bhung(u) jeeo. 1. Parbrahm Prubh kur(i) duyya, goon gaavaan Tayray nit jeeo. Aayay milhou Sunt sujjna, Naam jupeh mun mit jeeo. 1. Ruhaou. Daykhaiy, soonaiy na jaanyee, Maya mohiya undh(u) jeeo. Kaachi dayha vinsunee, koorr(u) kmaavaiy dhundh(u) jeeo. Naam(u) dhiyaaveh(i) say jin(i) chullay, Gur Pooray sunbundh(u) jeeo. 2. Huqamay joog meh(i) aaya, chullun Huqam(i) sunjog(i) jeeo. Huqamay perpunch pusriya, Huqam(i) kuray rus bhog jeeo. Jis nu Kerta vissraiy, tiseh(i) vichhoarra soag(u) jeeo. 3. Aapnurray Prubh bhaaniya, Durgeh paiyndha jaan(i) jeeo. Aiythaiy sookh(u), mookh(u) oojla, Ikko Naam(u) dhiyaayay jeeo. Aadur ditta Parbrahm(i), Gur(u) sayviya Sat bhaayay jeeo. 4. ----------

NOTE: "Jeeo" is a word of respect for others; otherwise, it does not mean anything.

Word Meaning: Rehsiyaiy = blooming (of heart); feel blissful. Kiyoun = how? Sung(u) = company. Sujjun = Mun Mittar = close friends. Say = those. Rung(u) = affection. Bhung(u) = break; separation. 1.

Mohiya = captivated. Kaachi = perishable. Dayha = body. Vinsunee = has to perish. Koorr(u) Kmaaviay= deals in perishable materials. Dhundh(u) = Maya-related deeds. Jin(i) Chullay = win the battle of life. Sunbundh = connection; relation. 2.

Huqamay = with Will of God. Joog = world. Sunjoag(i) = right combination of factors; as per the fortune. Perpunch = the universe. Pusriya = came into being. Rus Bhog = enjoy worldly luxuries. Vichhorra = separation. Soag = grief. 3.

Bhaaniya = liked. Paiyndha Jaan(i) = is honoured. Aiythaiy = here (in this world). Oojla = radiant; respectable. Aadur = respect. Sat Bhaayay = with pure love. 4.

MEANING: Only those are real saints and close friends who foster love for Waheguru in your mind, and can connect you with Waheguru. How can I earn the friendship of such devotees in whose company the mind feels blissful? I wish my love for them never ceases and my relationship with them is never broken. 1.

Please be kind to me so that I may sing Your praise day and night, and connect me with Your devotees so that I may recite Your Naam in the company of such friends, oh my Waheguru. Pause. Captivated by Maya, the man becomes blind to Waheguru, even though he sees and hears everything about truthful living. Despite the fact that the perishable body will die someday, he still remains involved in Maya-related tasks. But those who recite Waheguru's Naam stay connected with the Perfect Guru and win the battle of life before their death. 2.

The man comes to the world by the Will of God, and leaves the world as per His Will. The universe came into being by the Huqam of Waheguru, and the man enjoys the luxuries of life with his Huqam as well. But the individual who forgets the Creator suffers the discomfort of His separation. 3.

Those who are liked by Waheguru are honoured in His Court. Because of the recitation of the Naam of Waheguru alone, they have radiant faces (are blissful) and enjoy comfort in this world. Those who serve the Guru with pure love are accorded respect by Waheguru. 4.

---------- Thaan thununtar(i) ruv(i) ruhhiya, serb jeeaan pritpaal jeeo. Sach(u) khujaana sunchiya, Aik(u) Naam(u) dhun(u) maal jeeo. Mun tay kubhoun na veesraiy, ja Aapay hoyay duyyaal(u) jeeo. 5.

(PAGE 761): Aavun, jaana reh(i) guyyay, mun(i) voottha Nirunkaar jeeo. Ta ka unt(u) na paayiyaiy, Oocha, Agumm, Apaar jeeo. Jis(u) Prubh apna vissraiy, so mer(i) jummaiy lukh vaar jeeo. 6. Saach(u) nayh(u) tin preetumaa, jinh mun(i) voottha Aap(i) jeeo. Goon saanjhi tin sung(i) bussay, aatth pehr Prubh jaap(i) jeeo. Rung(i) ruttay Permayshuraiy, binsay sugul suntaap jeeo. 7. Toon Kerta, Toon kernhaar(u), Tuhaiy, Aik(u) anayk jeeo. Tu sumruth(u), Tu serbmaiy, Tu haiy boodh(i) bibayk jeeo. Nanak, Naam(u) sudaa jupeen, bhugut junaa kee tayk jeeo. 8.1.3.

Word Meaning: Thaan Thununtar(i) = everywhere. Ruv(i) Ruhhiya = is present. Pritpaal = to raise and nurture. Khujaana = treasure. Sunchiya = accumulated. Maal = wealth. 5.

Aavun Jaana = birth and death. Voottha = came to reside. Oocha = high (in transcendence). Agumm = inaccessible. Apaar = beyond limits. Lukh = hundred thousand (countless). 6.

Nayh(u) = love. Preetumaa = dears. Aap(i) = God. Goon Saanjhi = sharing of qualities. Aatth Pehr = twenty-four hours. Binsay = destroyed. Sugul Suntaap = all suffering. 7.

Kernhaar(u) = capable of doing everything; omnipotent. Tuhaiy = You are. Anayk = countless. Sumruth = capable. Serbmaiy = omnipresent. Boodh(i) Bibayk = wisdom to distinguish between good and bad. Tayk = support. 8.

MEANING: The Lord is present everywhere and raises and nourishes all the living beings. I have accumulated the everlasting treasure of Waheguru's Naam, which is my wealth and property. He is never forgotten when He is kind. 5.

When Waheguru comes to reside in a devotee's mind, his rebirths and deaths are left behind (he is never reborn). But the individual who forgets Waheguru takes countless births and dies. However, nobody can still find the limits of the Waheguru, which is highly transcendental, inaccessible, and beyond limits. 6.

The love of those for Waheguru is everlasting who are dear to Waheguru, and whose hearts become dwellings for Waheguru. They recite Waheguru's Naam all day and share

Waheguru's Noble qualities among themselves. They are imbued with the love for Waheguru, and all their troubles and sufferings get destroyed. 7.
You are the creator, capable of doing anything and everything. You are the only Supreme Being, yet You appear in countless different forms, oh Waheguru. Waheguru's Naam is the support of life of His devotees; I, too, recite His Naam all the time, oh Nanak. 8.1.3.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ ਘਰੁ 10 ਕਾਫੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜੇ ਭੁਲੀ ਜੇ ਚੁਕੀ ਸਾਈ ਭੀ ਤਹਿੰਜੀ ਕਾਢੀਆ॥ ਜਿਨ੍ਹਾ ਨੇਹੁ ਦੂਜਾਣੇ ਲਗਾ ਝੂਰਿ ਮਰਹੁ ਸੇ ਵਾਢੀਆ॥ 1॥ ਹਉ ਨ ਛੋਡਉ ਕੰਤ ਪਾਸਰਾ॥ ਸਦਾ ਰੰਗੀਲਾ ਲਾਲੁ ਪਿਆਰਾ ਏਹੁ ਮਹਿੰਜਾ ਆਸਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਜਣੁ ਤੂ ਹੈ ਸੈਣੁ ਤੂ ਮੈ ਤੁਝ ਉਪਰਿ ਬਹੁ ਮਾਣੀਆ॥ ਜਾ ਤੂ ਅੰਦਰਿ ਤਾ ਸੁਖੇ ਤੂੰ ਨਿਮਾਣੀ ਮਾਣੀਆ॥ 2॥ ਜੇ ਤੂ ਤੁਠਾ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾ ਦੂਜਾ ਵੇਖਾਲਿ॥ ਏਹਾ ਪਾਈ ਮੂ ਦਾਤੜੀ ਨਿਤ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ॥ 3॥ ਪਾਵ ਜੁਲਾਈ ਪੰਧ ਤਉ ਨੈਣੀ ਦਰਸੁ ਦਿਖਾਲਿ॥ ਸ੍ਰਵਣੀ ਸੁਣੀ ਕਹਾਣੀਆ ਜੇ ਗੁਰ ਥੀਵੈ ਕਿਰਪਾਲੁ॥ 4॥ ਕਿਤੀ ਲਖ ਕਰੋੜਿ ਪਿਰੀਏ ਰੋਮ ਨ ਪੁਜਨਿ ਤੇਰਿਆ॥ ਤੂ ਸਾਹੀ ਹੂ ਸਾਹੁ ਹਉ ਕਹਿ ਨ ਸਕਾ ਗੁਣ ਤੇਰਿਆ॥ 5॥ ਸਹੀਆ ਤਉ ਅਸੰਖ ਮੰਵਹੁ ਹਭਿ ਵਧਾਣੀਆ॥ ਹਿਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲਿ ਦੇਹਿ ਦਰਸੁ ਰੰਗੁ ਮਾਣੀਆ॥ 6॥ ਜੈ ਡਿਠੇ ਮਨੁ ਧੀਰੀਐ ਕਿਲਵਿਖ ਵੰਞਨ੍ਹਿ ਦੂਰੇ॥ ਸੋ ਕਿਉ ਵਿਸਰੈ ਮਾਉ ਮੈ ਜੋ ਰਹਿਆ ਭਰਪੂਰੇ॥ 7॥ ਹੋਇ ਨਿਮਾਣੀ ਢਹਿ ਪਈ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਇ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਨਾਨਕ ਸੰਤ ਸਹਾਇ॥ 8॥1॥4॥

Raag(u) Suhi Mehla 5, Ashtpudiaan, Ghur(u) 10, Kaafi: Ek Onkar Satgur Persad(i).
Jay bhoolli, jay chookki Saayeen, bhee Tehnji kaandhiyaan. Jinha nayh(u) doojaanaiy lugga, jhoor(i) murhou say vaandhiyaan. 1. Huoun na chhoadoun Kunt paasra. Sudaa rungeela Laal(u) Piyaara, Eh(u) mehnja aasra. 1. Ruhaou. Sujjun Tu haiyn, saiyn(u) Tu, mein Toojh oopur(i) buhou maaniya. Ja Tu undar(i) ta sookhay, Toon nimaani maaniya. 2. Jay Tu toottha Kirpa-Nidhaan, na dooja vaykhaal(i). Eha payee moo daatrri, nit hirdaiy rukhaan smaal(i). 3. Paanv joolaayeen, pundh Tuou, naiyni ders(u) dikhaal(i). Servnee soonee kuhaaniyaan, jay Gur theevaiy kirpaal(u). 4. Kitti lukh kroarr(i) piriyay, roam na poojjun(i) Tayriya. Tu Shaahi hoon Shaah(u), huoun keh(i) na sukaan goon Tayriya. 5. Suyyeen Tuou asunkh, munjhoun hubh(i) vudhaaniyaan. Hikk bhori nudr(i) nihaal(i), dayh(i) ders(u), rung(u) maaniyaan. 6. Jaiy ditthay mun(u) dheeriyaiy, kilvikh vunjun(i) dooray. So kiyoun vissraiy maaoun mein, Jo ruhhiya bhurpooray. 7. Hoyay nimaani dheh(i) puyyee, miliya sehj(i) soobhaayay. Poorub(i) likhiya paayay, Nanak Sunt suhaayay. 8.1.4.
Word Meaning: Bhoolli = forgotten. Chookki = mistaken. Bhee = still. Tehnji = Yours. Kaandhiyaan = am called. Doojaanaiy = with the other (Maya). Jhoor(i) = cry in repentance. Vaandhiyaan = separated; disconnected. 1.
Kunt = Husband; God. Paasra = closeness. Rungeela = colourful (appears in many forms). Laal(u) Piyaara = dear like a ruby (very dear). Mehnja = mine. Aasra = support. Pause. Saiyn(u) = close friend. Maaniya = pride. Nimaani = humble. 2.
Toottha = pleased to be kind. Kirpa-Nidhaan = source of benevolence. Moo = I; me. Daatrri = valuable gift. Smaal(i) = with great care. 3.
Julaayeen = go; walk. Pundh = path. Tuou = Yours. Ders(u) = sight. Servnee = with ears. Theevaiy = becomes. Kirpaal = kind. 4. Kitti = many. Roam = a pore in the skin (insignificant in size). Na Poojjun(i) = cannot match. Shaahi Hoon Shaah = King of kings. 5. Suyyeen = friends; devotees. Asunkh = countless. Munjhoun = (than) me. Vudhaaniyaan = better. Hikk = one. Bhori = (for a) very short (time). Nudr(i) Nihaal(u) = kind sight. Ders(i) = sight. Rung(u) Maaniyaan = enjoy (Your) love. 6.

Jaiy DItthaiy = seeing whom. Dheeriyaiy = becomes peaceful. Kilvikh = sins. Vunjun = go away. Dooray = far away. Maaoun = oh my mother. Bhurpooray = omnipresent. 7. Nimaani = humble. Dheh(i) Puyyee = dropped. Suhaayay = with the grace of the Guru.8.

MEANING: I will never leave the side (shelter) of my Waheguru-Husband. My dear Lord is always colourful (appearing in many attractive forms) and is my only support. **Pause.**
If I ever forget You or make mistakes, I am still Your humble devotee, oh my Waheguru. Those who love Maya are disconnected from Waheguru and die in repentance, crying. 1.
You are my friend, my close relative, and I take great pride in You, oh my Lord. When You reside in my heart, I enjoy the ultimate comfort, and You are the pride of this humble devotee. 2.
If You are pleased to be kind to me, please never make me vulnerable to the attractions of Maya. Your love is a valuable gift (possession) which I keep in my heart with great care all the time. 3.
Kindly give me the ability (faith) to walk on the path leading to union with You, and show Your holy sight to my eyes. With the grace of the Guru, I wish to listen to stories about You (Your praise) with my ears. 4.
There are millions of attractions in life, but none of them can match even a pore of Your body (a single virtue of Yours) in providing blissfulness. You are the King of kings; I have no ability to describe Your wonderful qualities. 5. You have countless friends (devotees), and they are all better than me. Kindly give me a brief glimpse of Yours so that I may enjoy Your Love, even for a short moment. 6.
Why should I forget the omnipresent Waheguru, seeing whom all the sins run far away (disappear), and the mind becomes peaceful, oh my mother? 7.
With the prewritten grace of the Guru, I, very humbly, dropped on the Feet of Waheguru (surrendered myself to Him), when He (the Guru) connected me with Him without any special effort on my part, oh Nanak. 8.1.4.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸਿਮ੍ਰਿਤਿ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਨਿ ਪੋਥੀਆ॥ ਨਾਮ ਬਿਨਾ ਸਭਿ ਕੂੜੁ ਗਾਲ੍ਹੀ ਹੋਛੀਆ॥ 1॥ ਨਾਮੁ ਨਿਧਾਨੁ ਅਪਾਰੁ ਭਗਤਾ ਮਨਿ ਵਸੈ॥ ਜਨਮ ਮਰਣ ਮੋਹੁ ਦੁਖੁ ਸਾਧੂ ਸੰਗਿ ਨਸੈ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਬਾਦਿ ਅਹੰਕਾਰਿ ਸਰਪਰ ਰੁੰਨਿਆ॥ ਸੁਖੁ ਨ ਪਾਇਨਿ ਮੂਲਿ ਨਾਮ ਵਿਛੁੰਨਿਆ॥ 2॥ ਮੇਰੀ ਮੇਰੀ ਧਾਰਿ ਬੰਧਨਿ ਬੰਧਿਆ॥ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ ਮਾਇਆ ਧੰਧਿਆ॥ 3॥ ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਤਤੁ ਬੀਚਾਰਿਆ॥ ਨਾਮ ਬਿਨਾ ਸੁਖੁ ਨਾਹਿ ਸਰਪਰ ਹਾਰਿਆ॥ 4॥
(ਅੰਗ 762)॥ ਆਵਹਿ ਜਾਹਿ ਅਨੇਕ ਮਰਿ ਮਰਿ ਜਨਮਤੇ॥ ਬਿਨੁ ਬੂਝੇ ਸਭੁ ਵਾਦਿ ਜੋਨੀ ਭਰਮਤੇ॥ 5॥ ਜਿਨ ਕਉ ਭਏ ਦਇਆਲ ਤਿਨ ਸਾਧੂ ਸੰਗੁ ਭਇਆ॥ ਅੰਮ੍ਰਿਤ ਹਰਿ ਕਾ ਨਾਮੁ ਤਿਨੀ ਜਨੀ ਜਪਿ ਲਇਆ॥ 6॥ ਖੋਜਹਿ ਕੋਟਿ ਅਸੰਖ ਬਹੁਤੁ ਅਨੰਤ ਕੇ॥ ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਨੇੜਾ ਤਿਸੁ ਹੇ॥ 7॥ ਵਿਸਰੁ ਨਾਹੀ ਦਾਤਾਰ ਆਪਣਾ ਨਾਮੁ ਦੇਹੁ॥ ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰਾਤਿ ਨਾਨਕ ਚਾਉ ਏਹੁ॥ 8॥2॥5॥16॥
Suhi Mehla 5: Simrit Bayd Puraan pookaarun(i) pothiyaan. Naam binaa subh(i) koorr(u) gaaleen hoachhiyaan. 1. Naam(u)-Nidhaan(u) Apaar(u) bhugtaan mun(i) vussaiy. Junum, mern, moh, dookh, Sadhu sung(i) nussaiy. 1. Ruhaou. Moh(i), baad(i) ahunkaar(i) surpur roonniya. Sookh(u) na paayin(i) mool(i) Naam(u) vichhoonniyaa. 2. Mayri, mayri dhaar(i) bundhun(i) bundhiyaa. Nerk(i), soorg(i) avtaar, Maya dhundhiya. 3. Sodhut, sodhut, sodh(i) Tutt(u) beecaariya. Naam binaa sookh(u) naah(i), surpur haariya. 4.

(PAGE 762): Aaveh(i) jaah(i) anayk mer(i), mer(i) junumtay. Bin(u) boojhay subh(u) vaad(i), joani bhermtay. 5. Jin kuou bhuyyay duyyaal, tin Sadhu sung(u) bhuyya. Amrit Hur(i) ka Naam(u), tinhi junee jup(i) luyya. 6. Khojeh(i) koat(i) asunkh buhout Anunt kay. Jis(u) boojhaayay Aap(i) nayrra tis(u) hey. 7. Vissur(u) naahi Daataar, Apna Naam(u) dayh(u). Goon gaavaan din(u) raat(i), Nanak chaaou eh(u). 8.2.5.16.

Word Meaning: Bayd = the Vedas. Simritis, Puraan = Hindu holy books. Pothiyaan = books. Pookaarun(i) = read aloud. Koorr(u) = (about perishables). Gaaleen = talks. Hoachhiyaan = weightless. 1. Baad(i) = aggressive debates. Surpur = for sure. Roonniya = cry; cause suffering. Na Mool(i) = not at all; never. Vichhoonniya = disconnected. 2. Mayri Mayri = selfishness. Dhaar(i) = focusing on; guided by. Bundhun(i) = in the bonds of. Avtaar = birth. Dhundhiya = deeds. 3.
Sodhut, Sodhut = by pondering on. Tutt(u) = the reality. Haariya = lost. 4.
Bin(u) Boojhay = without realizing. Vaad(i) = worthless. Bhermtay = go through. 5.
Bhuyya = happened; acquired. 6. Khojeh(i) = search. Koat(i) = millions. Asunkh = countless. Anunt = limitless God. Boojhaayay = gives understanding. Nayrra = close. 7. Dataar(u) = Provider; Lord. Chaaou = zest. 8.

MEANING: The Pundit reads religious books like the Vedas, the Simritis, and the Puranas aloud to the people, but all other talks other than Waheguru's Naam are very low in spirituality because they are all about the perishables. 1.
The treasure (source) of Naam (Waheguru) is beyond limits and resides in the hearts of the devotees. Their suffering of the birth-death cycle, and of worldly attachments, is dispelled (eradicated) in the Guru's shelter (with His Advice). Pause.
Those who stay disconnected from Waheguru's Naam never enjoy comfort because, due to their ego, they remain engrossed in worldly attachments and aggressive discussions, which are bound to make them cry (cause them suffering). 2.
Guided by their selfishness and ego, they stay engrossed in the deeds related to Maya, which create more traps for them in which they are caught, and as a result, they keep taking births in paradise-like or hell-like conditions. 3.
After pondering (on Guru's Shabad) deeply, I have realized that Waheguru is the provider for the whole world, and there is no comfort in life without His Naam. The man loses the game of life in the affairs of Maya. 4.
Countless people come and go in this world and die to take birth again and again. Without realizing the real purpose of human life, their life goes worthless. 5.
Those who Waheguru is benevolent to are connected with the Guru, and they recite the Amrit-like Naam of Waheguru in the Guru's shelter. 6.
Millions of people search for the limitless Waheguru, but only those find Him close to them who are enlightened by Him. 7. Kindly implant Your Naam in my mind so that I may never forget You, oh Waheguru. I, Nanak, have the only enthusiasm (craving) that I should sing Your praise day and night. 8.2.5.16.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 1 ਕੁਚਜੀ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Suhi Mehla 1, Koochujji: Ek Onkar Satguru Persad(i):

ਮੰਞੁ ਕੁਚਜੀ ਅੰਮਾਵਣਿ ਡੋਸੜੇ ਹਉ ਕਿਉ ਸਹੁ ਰਾਵਣਿ ਜਾਉ ਜੀਉ॥ ਇਕ ਦੂ ਇਕਿ ਚੜੰਦੀਆ ਕਉਣੁ ਜਾਣੈ ਮੇਰਾ ਨਾਉ ਜੀਉ॥ ਜਿਨ੍ਹੀ ਸਖੀ ਸਹੁ ਰਾਵਿਆ ਸੇ ਅੰਬੀ ਛਾਵੜੀਏਹਿ ਜੀਉ॥ ਸੇ ਗੁਣ ਮੰਞੁ ਨ ਆਵਨੀ ਹਉ ਕੈ ਜੀ ਦੋਸ ਧਰੇਉ ਜੀਉ॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਵਿਥਰਾ ਹਉ ਕਿਆ ਕਿਆ ਘਿਨਾ ਤੇਰਾ ਨਾਉ ਜੀਉ॥ ਇਕਤੁ ਟੋਲਿ ਨ ਅੰਬੜਾ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤੇਰੈ ਜਾਉ ਜੀਉ॥ ਸੁਇਨਾ ਰੁਪਾ ਰੰਗੁਲਾ ਮੋਤੀ ਤੈ ਮਾਣਿਕੁ ਜੀਉ॥ ਸੇ ਵਸਤੂ ਸਹਿ ਦਿਤੀਆ ਮੈ ਤਿਨ੍ਹ ਸਿਉ ਲਾਇਆ ਚਿਤੁ ਜੀਉ॥ ਮੰਦਰ ਮਿਟੀ ਸੰਦੜੇ ਪਥਰ ਕੀਤੇ ਰਾਸਿ ਜੀਉ॥ ਹਉ ਏਨੀ ਟੋਲੀ ਭੁਲੀਅਸੁ ਤਿਸੁ ਕੰਤ ਨ ਬੈਠੀ ਪਾਸਿ ਜੀਉ॥
ਅੰਬਰਿ ਕੂੰਜਾ ਕੁਰਲੀਆ ਬਗ ਬਹਿਠੇ ਆਇ ਜੀਉ॥ ਸਾਧਨ ਚਲੀ ਸਾਹੁਰੈ ਕਿਆ ਮੁਹੁ ਦੇਸੀ ਅਗੈ ਜਾਇ ਜੀਉ॥ ਸੁਤੀ ਸੁਤੀ ਝਾਲੁ ਥੀਆ ਭੁਲੀ ਵਾਟੜੀਆਸੁ ਜੀਉ॥ ਤੈ ਸਹ ਨਾਲਹੁ ਮੁਤੀਅਸੁ ਦੁਖਾ ਕੂੰ ਧਰੀਆਸੁ ਜੀਉ॥ ਤੁਧੁ ਗੁਣ ਮੈ ਸਭਿ ਅਵਗਣਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ॥ ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਮੈ ਡੋਹਾਗਣਿ ਕਾਈ ਰਾਤਿ ਜੀਉ॥ 1॥

Munj(u) koochujji, umaavun(i) doasrray; huoun kiyoun Shuhou raavun(i) jaaoun jeeo. Ikk doo ikk(i) churrundyiyaan, kaun jaanaiy mayra naaoun jeeo. Jinhi sukheen Shuou raaviya, say umbeen chhaavurriyeh(i) jeeo. Say ggon munj(u) na aavni, huoun kaiy ji doash dhurayoun jeeo. Kiyya goon Tayray vithraan, huoun kiyya kiyya ghinna Tayra naaoun jeeo. Ikutt(u) toal(i) na umbrraan, huoun sud koorbaanaiy jaaoun jeeo. Soyina, rooppa rungula, moati taiy maanuk(i) jeeo. Say vustoo Sheh dittiyaan, mein tinh siyoun laaya chit(u) jeeo. Mundar mitti sundrray, puthur keetay raas(i) jeeo. Huoun ehni toaleen bhoollius(u) Tis(u) Kunt na baiytthi paas(i) jeeo.
Umbur(i) koonjaan koorliyaan, bug behtthay aayay jeeo. Sadhun chulli sahooraiy, kiyya moonh(u) daysi uggaiy jaayay jeeo. Sootti, sootti, jhaal(u) theeya, bhoolli vaatrriaas(u) jeeo. Taiy Sheh naalon mootius, dookhaan koon dhuriaas(u) jeeo. Toodh(u) goon, mein subh(i) uvgunaa, ikk Nanak kee ardaas(i) jeeo. Subh(i) raateen sohaagni, mein dohaagun(i) kaayee raat(i) jeeo. 1.

Word Meaning: Koochujji = unskilled; inept; lacking good qualities. Umaavun = uncontainable. Doasrray = vices; blames; weaknesses. Shuhou = husband (Waheguru). Raavun(i) = enjoy union with Him. Ikk Doo Ikk Churrundiyaan = one better than the other. Umbee = mango tree; mother. Chhaavurriyeh(i) = shade; protection. Say = those. Munj(u) = I, me. Doash = blame. Dhurayoun = put; place. Vithraan = describe. Ghinna = hold; call; utter. Toal(i) = (gifted) valuable things. Umbrraan = reach; equalize. Koorbaaniy = sacrifice. Rooppa = silver. Rungula = colourful. Moati = pearls. Maanuk = rubies. Chit(u) = mind; get attached. Mundar = mansions. Mitti = earth. Sundrray = of. Raas(i) = wealth. Bhoollius = misled. Kunt = (Waheguru) husband.
Umbur(i) = sky; brain; mind. Koonjaan = a foreign bird which causes harm to crops; senses (sensual pleasures). Koorliyaan = to make noise (to provoke sensual desires). Bug = bugla (a heron which implies a hypocrite); grey hair (old age). Sa Dhun = that woman (human being). Sahooraiy = in-laws house (Waheguru's Court). Uggaiy = next world; Waheguru's Court. Sootti = asleep; unaware; ignorant. Jhaal(u) = morning light (end of life). Theeya = became. Vaatrri = the real path. Mootius = detached. Dhuriaas(u) = adopted. Dohaagun(i) = separated from husband. 1.

MEANING: I am so inept (at spirituality) that there is no room for more ignoble qualities (vices) in me. (With all such ignoble qualities), How can I enjoy union with Waheguru? There are many, many devotees of Waheguru, and one is better than the other; so, who will know me? Those who have enjoyed union with Waheguru feel blissful as if they are sitting in the

shelter (lap) of their mother. (Unfortunately), I do not have those noble qualities; so, whom can I blame for my inability to enjoy union with the Lord?
(You have so many great qualities), So which ones can I describe, and which of Your names can I describe? My praise cannot attain the level worthy of even a single gift (I cannot sing enough praise of even a single gift) of Yours (all of which are invaluable); I can only sacrifice my life for You, oh Lord. My mind has been attached to Your gifts like gold, silver, colourful pearls, and rubies; and the mansions made of earth and stone have become my wealth. Lost from my real path, I have forgotten You in the enjoyment of Your rich gifts, and have never come close to You.
The man gets old as white hair appears on his head and face, but his sensual desires still make noise in his mind (provoke him). The human bride is about to leave this world, to be taken before Waheguru; what face will she show Him (how will she face Him with all her ignoble qualities)?
Misled from the path of spirituality, the night of her life is spent in ignorance, and suddenly it is the morning light (the time of her death approaches). Disconnected from Waheguru, she adapts to (endures) the resulting suffering. You are the source of all virtues, and I have nothing but ignoble qualities, because of which I am unfortunate and disconnected from You, oh Waheguru. All the devotees connected with You, enjoy Your union every night (all the time), may I, Nanak, make one request to You that allow me too to spend a night (a short moment) with You, oh Lord. 1.

ਸੂਹੀ ਮਹਲਾ 1 ਸੁਚਜੀ॥ ਜਾ ਤੂ ਤਾ ਮੈ ਸਭੁ ਕੋ ਤੂ ਸਾਹਿਬੁ ਮੇਰੀ ਰਾਸਿ ਜੀਉ॥ ਤੁਧੁ ਅੰਤਰਿ ਹਉ ਸੁਖਿ ਵਸਾ ਤੂੰ ਅੰਤਰਿ ਸਾਬਾਸਿ ਜੀਉ॥ ਭਾਣੈ ਤਖਤਿ ਵਡਾਈਆ ਭਾਣੈ ਭੀਖ ਉਦਾਸਿ ਜੀਉ। ਭਾਣੈ ਥਲ ਸਿਰਿ ਸਰੁ ਵਹੈ ਕਮਲੁ ਫੁਲੈ ਆਕਾਸਿ ਜੀਉ॥ ਭਾਣੈ ਭਵਜਲੁ ਲੰਘੀਐ ਭਾਣੈ ਮੰਝਿ ਭਰੀਆਸੁ ਜੀਉ॥ ਭਾਣੈ ਸੋ ਸਹੁ ਰੰਗੁਲਾ ਸਿਫਤਿ ਰਤਾ ਗੁਣਤਾਸਿ ਜੀਉ॥ ਭਾਣੈ ਸਹੁ ਭੀਹਾਵਲਾ ਹਉ ਆਵਣਿ ਜਾਣਿ ਮੁਈਆਸਿ ਜੀਉ॥ ਤੂ ਸਹੁ ਅਗਮੁ ਅਤੋਲਵਾ ਹਉ ਕਹਿ ਕਹਿ ਢਹਿ ਪਈਆਸੁ ਜੀਉ॥ ਕਿਆ ਮਾਗਉ ਕਿਆ ਕਹਿ ਸੁਣੀ ਮੈ ਦਰਸਨ ਭੂਖਿ ਪਿਆਸਿ ਜੀਉ॥ ਗੁਰ ਸਬਦੀ ਸਹੁ ਪਾਇਆ ਸਚੁ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਜੀਉ॥2॥
Suhi Mehla 1, Soochujji: Ja Tu, ta mein subh(u) ko, Tu Sahib(u) mayri raas(i) jeeo. Toodh(u) untar(i) huoun sookh(i) vussaan, Tu untar(i) shaabaash(i) jeeo. Bhaanaiy tukhut(i) vudaayiyaan, bhaanaiy bheekh oodaas(i) jeeo. Bhaanaiy thul sir(i) sur(u) vuhhaiy kumul phoollaiy akaash(i) jeeo. Bhaanaiy bhuvjul lunghiyaiy, bhaanaiy munjh(i) bhuriaas(u) jeeo. Bhaanaiy so Shuou rungula, sift(i) rutta Goontaas(i) jeeo. Bhaanaiy Shuhou bheehaala, huoun aavun(i) jaan(i) mooyiaas(i) jeeo. Tu Shuhou agumm utoalvaan, huou keh(i), keh(i) dheh(i) puyee-aas(u) jeeo. Kiyya maangoun, kiyya keh(i) sooni, mein dershun bhookh(i), piyaas(i) jeeo. Gur Shabadeen Shuhou paaya, Sach(u) Nanak kee ardaas(i) jeeo. 2.
Word Meaning: Soochujji = well-mannered; wise in making choices; all-rounder. Raas(i) = wealth. Shaabaash(i) = earn accolades (praise). Bhaanaiy = by His Will. Tukhut(i) = royal throne. Bheekh(i) = to beg. Oodaas(i) = detached from the world. Thul = land. Sir(i) = on. Sur(u) = pool of water. Vuhhaiy = flows. Phollaiy = bloomed. Akaash(i) = in the sky (on the top of a high mountain). Bhuvjul = the world-sea. Munjh(i) = in. Bhuriyaas(u) = loaded with sins. Rungula = colourful; dear. Goontaas(i) = treasure of virtues. Bheehaavla = frightening. Aavun(i) Jaan(i) = birth and death. Mooyiaas(i) = in death. Agumm = inaccessible. Utoalvaan = immeasurable; unfathomable. Dheh(i) Puyee-aas(u) = dropped (on the feet). 2.

MEANING: When You are in my heart, then I feel that You are my real wealth, and I have every comfort of the world. When You appear in my heart, I live in comfort and earn praise of the world too. I will gladly accept Your Will, whether You put me on the throne (make me a king), or if I have to leave the worldly comforts and beg for my living. It is Your Will that there may be lakes in barren land, and lotus flowers may bloom on tall mountains (lotus flowers bloom in muddy waters). It is by Your Will that some of us can swim across the world-sea while others become so heavy with the load of sins that they drown in the middle. You are a treasure (source) of virtues; It is by Your Will that You become very dear to some who get imbued in Your love. It is also by Your Will that You look frightening to some (they do not fall in love with You), and they stay caught in the birth-death cycle, and suffer spiritual death.
Realizing the fact that You are inaccessible and unfathomable, I have fallen on Your feet (to seek Your shelter), oh Lord. What should I beg for, and what praise of Yours can I sing or may I listen to? I am hungry and thirsty for your holy sight only. I realized the Lord by constantly singing His praise with Guru's Shabad, which was also my prayer for Him, oh Nanak. 2.

(ਅੰਗ 763)॥ ਸੂਹੀ ਮਹਲਾ 5 ਗੁਣਵੰਤੀ॥ ਜੋ ਦੀਸੈ ਗੁਰ ਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਇ ਜੀਉ॥ ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਗੁਰ ਸਜਣੁ ਦੇਹਿ ਮਿਲਾਇ ਜੀਉ॥ ਸੋਈ ਦਸਿ ਉਪਦੇਸੜਾ ਮੇਰਾ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ ਜੀਉ॥ ਇਹੁ ਮਨੁ ਤੈ ਕੂੰ ਡੇਵਸਾ ਮੈ ਮਾਰਗ ਦੇਹੁ ਬਤਾਇ ਜੀਉ॥ ਹਉ ਆਇਆ ਦੂਰਹੁ ਚਲਿ ਕੈ ਮੈ ਤਕੀ ਤਉ ਸਰਣਾਇ ਜੀਉ॥ ਮੈ ਆਸਾ ਰਖੀ ਚਿਤ ਮਹਿ ਮੇਰਾ ਸਭੋ ਦੁਖੁ ਗਵਾਇ ਜੀਉ॥ ਇਤੁ ਮਾਰਗਿ ਚਲੇ ਭਾਈਅੜੇ ਗੁਰੁ ਕਹੈ ਸੁ ਕਾਰ ਕਮਾਇ ਜੀਉ॥ ਤਿਆਗੈ ਮਨ ਕੀ ਮਤੜੀ ਵਿਸਾਰੇ ਦੂਜਾ ਭਾਉ ਜੀਉ॥ ਇਉ ਪਾਵਹਿ ਹਰਿ ਦਰਸਾਵੜਾ ਨਹ ਲਗੈ ਤਤੀ ਵਾਉ ਜੀਉ॥ ਹਉ ਆਪਹੁ ਬੋਲਿ ਨ ਜਾਣਦਾ ਮੈ ਕਹਿਆ ਸਭੁ ਹੁਕਮਾਉ ਜੀਉ॥ ਹਰਿ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਆ ਗੁਰਿ ਨਾਨਕਿ ਕੀਆ ਪਸਾਉ ਜੀਉ॥ ਮੈ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਭੁਖੜੀ ਹਉ ਰਜਾ ਤ੍ਰਿਪਤਿ ਅਘਾਇ ਜੀਉ॥ ਜੋ ਗੁਰ ਦੀਸੈ ਸਿਖੜਾ ਤਿਸੁ ਨਿਵਿ ਨਿਵਿ ਲਾਗਉ ਪਾਉ ਜੀਉ॥ 3॥

(PAGE 763): **Suhi Mehla 5, Goonvunti:** Jo deesaiy Gur Sikhrra tis(u) niv(i), niv(i) laagoun paayay jeeo. Aakhaan birtha jea kee, Gur Sujjun(u) dayh(i) milaayay jeeo. Soyee duss(i) oopdayshrra, mayra mun(u) anut na kaahoo jaaya jeeo. Eh(u) mun(u) taiyn koon daiyvsaan, mein maarug dayh(u) butaayay jeeo. Huoun aaya doorhoun chull(i) kaiy, mein tukki tuou shernaayay jeeo. Mein aasa rukhee chit meh, mayra subho dookh(u) guvaayay jeeo. Itt(u) maarug(i) chullay bhaayee-urray, Gur kuhhaiy su kaar kmaayayn jeeo. Tiyaagaiyn mun kee mutrree, visaarayn dooja bhaaou jeeo. Iyoun paaveh(i) Hur(i) Dursaavrra, neh luggaiy tutti vaaou jeeo. Huoun aap-houn boal(i) na jaanda, mein kuhhiya subh(u) Huqamaaou jeeo. Hur(i) bhugut(i) khujaana bukhshiya, Gur(i) Nanak(i) keeya pusaaou jeeo. Mein Buhourr(i) na trishna bhookhrree, huoun rujja triput(i) aghaayay jeeo. Jo Gur deesaiy Sikhrra, tis(u) niv(i), niv(i) laagoun paaou jeeo. 3.

Word Meaning: Goonvuni = loaded with virtues. Sikhrra = devoted Sikh. Niv(i) Niv(i) = kneel down. Birtha = situation. Oopdayshurra = advice. Anut Na Kaahoo = nowhere else. Daiysaan = will offer. Maarug = path. Doorhoun = from a long distance; having visited many holy men. Shernaayay = shelter.
Bhaayee-urray = brother-like Sikhs. Kaar Kmaayay = perform deeds (act on advice). Mutrree = ignoble thinking. Dooja Bhaaou = love for the other (Maya). Dersaavrra = holy

sight. Tutti Vaaou = small discomfort. Aap-houn = myself. Huqamaaou = Waheguru's Will. Pusaaou = benevolence. Buhourr = again. Trishna Bhookhrri = appetite of desires. Rujja Triput(i) Aghaayay = fully contented. 3.

MEANING: Whenever I see a devoted Sikh of the Guru, I kneel down to touch his feet, and narrating the painful situation of my mind, I request him to connect me with the Guru who is a friend of all. I further ask him to advise me so that my mind does not feel attached to anyone (or anything) else. I assure him that I will offer my mind to him (I will follow his advice strictly) if he shows me the path to get connected with the Guru (by mind). I will explain to him that I have come from a long journey (visiting many holy men who did not win my heart) and that I have come to his shelter with great hope that he will remove all my suffering (caused by my disconnection from the Guru). At my request, he gave me this advice: "You must perform the deeds as advised by the Guru (follow His advice in life)." This is the path that our brother-like friends (Guru's devotees) tread (to connect with Him). It includes giving up your own ignoble thinking and breaking any bonds of love with Maya. This is how you will have a holy sight of Waheguru, and will not suffer even a small discomfort.

These are not my words (I do not even know how to offer any advice); I have shared only the Huqam of the Guru (Waheguru). It has been the benevolence of Guru Nanak who has bestowed the treasure of Waheguru's worship on me. Now I am fully contented and will not feel any appetite for worldly desire again. Whenever I see a devoted Sikh of the Guru, I kneel down to touch his feet. 3.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 1 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Suhi Chhunt Mehla 1, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਭਰਿ ਜੋਬਨਿ ਮੈ ਮਤ ਪੇਈਅੜੈ ਘਰਿ ਪਾਹੁਨੀ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਮੈਲੀ ਅਵਗਣਿ ਚਿਤਿ ਬਿਨੁ ਗੁਰ ਗੁਣ ਨ ਸਮਾਵਨੀ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਗੁਣ ਸਾਰ ਨ ਜਾਣੀ ਭਰਮਿ ਭੁਲਾਣੀ ਜੋਬਨੁ ਬਾਦਿ ਗਵਾਇਆ॥ ਵਰੁ ਘਰੁ ਦਰੁ ਦਰਸਨੁ ਨਹੀ ਜਾਤਾ ਪਿਰ ਕਾ ਸਹਜੁ ਨ ਭਾਇਆ॥ ਸਤਿਗੁਰ ਪੂਛਿ ਨ ਮਾਰਗਿ ਚਾਲੀ ਸੂਤੀ ਰੈਣਿ ਵਿਹਾਣੀ॥ ਨਾਨਕ ਬਾਲਤਣਿ ਰਾਡੇਪਾ ਬਿਨੁ ਪਿਰ ਧਨ ਕੁਮਲਾਣੀ॥ 1॥ ਬਾਬਾ ਮੈ ਵਰੁ ਦੇਹਿ ਮੈ ਹਰਿ ਵਰੁ ਭਾਵੈ ਤਿਸ ਕੀ ਬਲਿ ਰਾਮੁ ਜੀਉ॥ ਰਵਿ ਰਹਿਆ ਜੁਗ ਚਾਰਿ ਤ੍ਰਿਭਵਣ ਬਾਣੀ ਜਿਸ ਕੀ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਤ੍ਰਿਭਵਣ ਕੰਤ ਰਵੈ ਸੋਹਾਗਣਿ ਅਵਗਣਵੰਤੀ ਦੂਰੇ॥ ਜੈਸੀ ਆਸਾ ਤੈਸੀ ਮਨਸਾ ਪੂਰਿ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਹਰਿ ਕੀ ਨਾਰਿ ਸੁ ਸਰਬ ਸੁਹਾਗਣਿ ਰਾਡ ਨ ਮੈਲੈ ਵੇਸੇ॥ ਨਾਨਕ ਮੈ ਵਰੁ ਸਾਚਾ ਭਾਵੈ ਜੁਗਿ ਜੁਗਿ ਪ੍ਰੀਤਮ ਤੈਸੇ॥ 2॥

ਬਾਬਾ ਲਗਨੁ ਗਣਾਇ ਹੰਭੀ ਵੰਞਾ ਸਾਹੁਰੈ ਬਲਿਰਾਮ ਜੀਉ॥ ਸਾਹਾ ਹੁਕਮੁ ਰਜਾਇ ਸੋ ਨ ਟਲੈ ਜੋ ਪ੍ਰਭੁ ਕਰੈ ਬਲਿਰਾਮ ਜੀਉ॥ ਕਿਰਤੁ ਪਇਆ ਕਰਤੈ ਕਰਿ ਪਾਇਆ ਮੇਟਿ ਨ ਸਕੈ ਕੋਈ॥ ਜਾਵੀ ਨਾਉ ਨਰਹ ਨਿਹਕੇਵਲੁ ਰਵਿ ਰਹਿਆ ਤਿਹੁ ਲੋਈ॥ ਮਾਇ ਨਿਰਾਸੀ ਰੋਇ ਵਿਛੁੰਨੀ ਬਾਲੀ ਬਾਲੈ ਹੇਤੇ॥ ਨਾਨਕ ਸਾਚ ਸਬਦਿ ਸੁਖ ਮਹਲੀ ਗੁਰ ਚਰਣੀ ਪ੍ਰਭ ਚੇਤੇ॥ 3॥

(ਅੰਗ 764)॥ ਬਾਬੁਲਿ ਦਿਤੜੀ ਦੂਰਿ ਨ ਆਵੈ ਘਰਿ ਪੇਈਐ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਰਹਸੀ ਵੇਖਿ ਹਦੂਰਿ ਪਿਰਿ ਰਾਵੀ ਘਰਿ ਸੋਹੀਐ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਸਾਚੇ ਪਿਰ ਲੋੜੀ ਪ੍ਰੀਤਮ ਜੋੜੀ ਮਤਿ ਪੂਰੀ ਪਰਧਾਨੇ॥ ਸੰਜੋਗੀ ਮੇਲਾ ਥਾਨਿ ਸੁਹੇਲਾ ਗੁਣਵੰਤੀ ਗੁਰ ਗਿਆਨੇ॥ ਸਤੁ ਸੰਤੋਖੁ ਸਦਾ ਸਚੁ ਪਲੈ ਸਚੁ ਬੋਲੈ ਪਿਰ ਭਾਏ॥ ਨਾਨਕ ਵਿਛੁੜਿ ਨਾ ਦੁਖੁ ਪਾਏ ਗੁਰਮਤਿ ਅੰਕਿ ਸਮਾਏ॥ 4॥1॥

Bhur(i) jobun(i) maiy mut, payeeurray ghur(i) paahooni, bul(i) Ram jeeo. Maiyli uvgun(i) chit(i), bin(u) Gur goon na smaavni, bul(i) Ram jeeo. Goon saar na jaani, bherm(i) bhoolaani, jobun(u) baad(i) guvaayay. Vur(u), Ghur(u), Dur(u), Dershun(u) nuhee jaata, Pir ka sehj(u) na bhaaya. Satgur pooch(i) na maarug(i) chaali, sooti raiyn(i) vihaani. Nanak, baaltun(i) raandaypa, bin(u) Pir dhun koomlaani. 1. Baba, mein vur(u) dayh(i), mein Hur(i) Vur(u) bhaavaiy, Tis kee bul(i) Ram jeeo. Ruv(i) ruhhiya joog chaar(i), tirbhuvun Bani Tis kee Bul(i) Ram jeeo. Tirbhuvun Kunt ruvaiy sohaagun(i), uvgunvunti dooray. Jaiysi aasa, taiysi munsa, poor(i) ruhhiya bherpooray. Hur(i) kee naar(i) su serb sohaagun(i) raand na mailaiy vaysay. Nanak mein vur(u) Saacha bhaavaiy, joog(i), joog(i) Preetum taiysay. 2. ----------

Word Meaning: Bhur(i) Jobun(i) = in the prime of youth. Maiy Mut = intoxicated (with the liquor of Maya). Payeeurray = parents's home (this world). Paahooni = visitor. Maily = filthy. Uvgun(i) = with ignoble qualities. Chit(i) = in mind. Smaavni = absorb; acquire. Saar = worth. Bherm Bhoolaani = misled in misgivings. Baad(i) = worthlessly. Vur(u) = husband (Waheguru). Sehj(u) = nature. Bhaaya = liked. Baaltun(i) = in childhood. Raandaypa = being a widow; detached from husband (God). Koomlaani = wilts. 1 Baba = a wise (holy) man. Vur(u) = blessing. Vur(u) = husband. Tis Kee.= I am His. Ruv(i) Ruhhiya = is present. Joog Chaar(i) = in all the four eons; eternal. Tirbhuvun = the three-layered universe. Bani = Shabad; Huqam. Kunt = husband (Waheguru). Sohaagun(i) = married to; connected with (God). Uvgunvunti = bearer of ignoble qualities.

Aasa = expectation. Munsa = (fulfilment of) wishes. Bherpooray = omnipresent. Naar(i) = wife (connected with). Raand = widow; disconnected. Maiylay Vaysay = filthy dress (filthy mind). Taiysay = the same; never changing. 2.

MEANING: In the prime of her youth, the human bride (the man) is intoxicated with the liquor of (Maya) (worldly luxuries), and does not realize that she is only a visitor in this world. (Even though she should serve Waheguru by reciting His Naam because that is what the objective of human life is), She is filthy in her mind (because of her immoral thinking) (and cannot worship Waheguru until she acquires noble qualities). But she cannot acquire noble qualities without taking shelter of the Guru. She does not know the (spiritual) worth of noble qualities, and, misled by her misgivings, she wastes away her youth. She does not know the importance of Waheguru-Husband, of His Mansion (union with Him), or of His holy sight. She does not like Waheguru's nature (because she is unaware of His qualities). She does not seek the Guru's advice to follow the path leading to union with Waheguru, and spends her life in the sleep of ignorance. She remains disconnected from the Waheguru-Husband and spends her life as a widow, even in her childhood, and wilts away like a flower (loses the charm of life) without the Waheguru-Husband, oh Nanak. 1.

Bless me, so that I may love my Waheguru-Husband, sacrifice my life for Him, and may become His bride (He accepts me), oh, the holy man (Guru Ji). (The Guru advises) He is present in all four eons (He is eternal), and His Huqam is prevailing in the whole universe. Waheguru, which controls the whole universe, enjoys union with that human bride (connects her with Him) who has all the noble qualities in her, while He stays away from those who have ignoble qualities. The omnipresent Waheguru fulfils the desires of each human bride according to her wishes. The bride, who is connected with Waheguru, stays always married to Him, and never accumulates any filth of vices to become a widow again (detached from Him). I wish that I loved the eternal Waheguru, who remains the same in every eon as if He were my husband, oh Nanak. 2. ----------

--------- Baba, lugun gunaayay, humbhi vunjaan sahooraiy, bul(i) Ram jeeo. Saaha Huqam(u) rujaayay, so na tulaiy, jo Prubh(u) kuraiy, bul(i) Ram jeeo. Kirt(u) puyyaa, Kertaiy kur(i) paaya, mayt(i) na sukaiy koyee. Jaanji Naaoun Nureh Nihkayvul, ruv(i) ruhhiya tihou loyee. Maayay niraasi, roayay vichhoonni, baali, Baalaiy haytay. Nanak Saach Shabad(i) sookh Mehleen Gur Churni Prubh chaytay. 3.

(PAGE 764): Baabul(i) ditrri door(i), na aavaiy ghur(i) payiyay bul(i) Ram jeeo. Rehsi vaykh(i) hudoor(i), Pir(i) raavi, Ghur(i) sohiyaiy, bul(i) Ram jeeo. Saachay Pir lorri, Preetum jorri, mut(i) poori perdhanay. Sunjoageen mayla, thaan(i) soohayla, goonvuni Gur Giyaanay. Sut(u) suntoakh(u) sudaa Sach(u) pullaiy, Sach(u) boalaiy Pir bhaayay. Nanak vichhurr(i) na dookh(u) paayay, Gurmut(i) Unk(i) smaayay. 4.1.

Word Meaning: Lugun = auspicious time (for union with God). Gunaayay = calculate; determine. Humbhi = I too. Vunjaan = go. Sahooraiy = husband's house. Saaha = day and time for wedding (union). Huqam Rujaayay = Will of Waheguru. Na Tulaiy = cannot be avoided (changed). Kirt(u) Puyya = the result of the deeds done previously. Kertaiy = the Creator. Mayt(i) = erase; obliterate. Jaanji = the groom (Waheguru). Nureh = Nihkayvul = detached from Maya. Ruv(i) Ruhhiya = is present. Tihou Loyee = in the

three layers of the universe. Maayay = Maya. Niraasi = dejected; sad. Vichhoonni = separated; detached. Baali = human bride. Baalaiy = Husband (Waheguru). Haytay = love. Mehleen = Waheguru's Palace. Churni = Shabad. Chaytay = remember. 3.
Baabul(i) = father; Guru. Payiyaiy = parents' home; this world. Rehsi = mind blooms. Hudoor(i) = close by; in front. Raavi = enjoyed. Sohiyaiy = looks attractive. Lorri = desired; liked. Jorri = connected. Poori = perfect. Perdhaanay = leader. Sunjoageen = the appropriate time. Mayla = union. Thaan(i) = place; heart. Soohayla = pleasant; pure. Goovuntee = bearer of noble qualities. Sut(u) = high morality. Suntoakh(u) = contentment. Pullaiy = in possession. Unk(i) smaayay = merges in God's lap. 4.

MEANING: Kindly, determine the auspicious time (for my wedding with God) so that I may also go to my Husband's house, oh holy man (Guru Ji). I love Him so much that I want to offer my life to Him. (The Guru tells me) that the exact date and time of a devotee's wedding (union) with Waheguru is fixed by the Huqam (Will) of Waheguru, and cannot be avoided (changed), and it depends upon the deeds done by the devotee and is preprogrammed in her fortune, and nobody can erase it. The Husband, Waheguru, is fully detached from the worldly affairs (and cannot be bribed to change the time of union), and His Naam (Huqam) is prevailing in the whole universe. When a devotee loves Waheguru (and not Maya), the latter (Maya) becomes very sad because of the devotee's detachment from her and his love for Waheguru. But the devotee enjoys the real bliss in Waheguru's Palace (and not in worldly luxuries of Maya) when she gets connected with Him by remembering Waheguru by reciting Guru's eternal Shabad, oh Nanak. 3.
The Guru imparts all the noble qualities in the devotee, which take her far away from Maya (to Waheguru's Palace), from where she cannot come back to the world of Maya. Her heart blooms at the sight of Waheguru before her, and she likes the Residence of Waheguru, where Waheguru enjoys union with her. Waheguru connects the devotee with Him whom He chooses (likes), and she becomes a leader (guide for others) with perfect wisdom. With a pure heart and with the Divine Knowledge imparted by the Guru, the devotee acquires all the noble qualities and gets united with Waheguru at the appropriate time (as per her fortune). She acquires high moral character, contentment, and Waheguru's Naam (enshrined in her heart), and is liked by the Husband when she recites His Naam. With Guru's wisdom, she is absorbed into Waheguru's lap and never suffers the pain of separation from Him, oh Nanak. 4.1.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 1 ਛੰਤ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ॥ ਸਾਚੈ ਮੇਲਿ ਮਿਲਾਏ॥ ਸਹਜਿ ਮਿਲਾਏ ਹਰਿ ਮਨਿ ਭਾਏ ਪੰਚ ਮਿਲੇ ਸੁਖੁ ਪਾਇਆ॥ ਸਾਈ ਵਸਤੁ ਪਰਾਪਤਿ ਹੋਈ ਜਿਸੁ ਸੇਤੀ ਮਨੁ ਲਾਇਆ॥ ਅਨਦਿਨੁ ਮੇਲੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਘਰ ਮੰਦਰ ਸੋਹਾਏ॥ ਪੰਚ ਸਬਦ ਧੁਨਿ ਅਨਹਦ ਵਾਜੇ ਹਮ ਘਰਿ ਸਾਜਨ ਆਏ॥ 1॥ ਆਵਹੁ ਮੀਤ ਪਿਆਰੇ॥ ਮੰਗਲ ਗਾਵਹੁ ਨਾਰੇ॥ ਸਚੁ ਮੰਗਲੁ ਗਾਵਹੁ ਤਾ ਪ੍ਰਭ ਭਾਵਹੁ ਸੋਹਿਲੜਾ ਜੁਗ ਚਾਰੇ॥ ਅਪਨੈ ਘਰਿ ਆਇਆ ਥਾਨਿ ਸੁਹਾਇਆ ਕਾਰਜ ਸਬਦਿ ਸਵਾਰੇ॥ ਗਿਆਨ ਮਹਾ ਰਸੁ ਨੇਤ੍ਰੀ ਅੰਜਨੁ ਤ੍ਰਿਭਵਣ ਰੂਪੁ ਦਿਖਾਇਆ॥ ਸਖੀ ਮਿਲਹੁ ਰਸਿ ਮੰਗਲੁ ਗਾਵਹੁ ਹਮ ਘਰਿ ਸਾਜਨੁ ਆਇਆ॥ 2॥

ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤਿ ਭਿੰਨਾ॥ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਰਤੰਨਾ॥ ਅੰਤਰਿ ਰਤਨ ਪਦਾਰਥ ਮੇਰੈ ਪਰਮ ਤਤ ਵੀਚਾਰੋ॥ ਜੰਤ ਭੇਖ ਤੂ ਸਫਲਿਓ ਦਾਤਾ ਸਿਰਿ ਸਿਰਿ ਦੇਵਣਹਾਰੋ॥ ਤੂ ਜਾਨੁ ਗਿਆਨੀ ਅੰਤਰਜਾਮੀ ਆਪੇ ਕਾਰਣੁ ਕੀਨਾ॥ ਸੁਨਹੁ ਸਖੀ ਮਨੁ ਮੋਹਨਿ ਮੋਹਿਆ ਤਨੁ ਮਨੁ ਅੰਮ੍ਰਿਤਿ ਭੀਨਾ॥ 3॥ ਆਤਮਰਾਮੁ ਸੰਸਾਰਾ॥ ਸਾਚਾ ਖੇਲੁ ਤੁਮ੍ਹਾਰਾ॥ ਸਚੁ ਖੇਲੁ ਤੁਮ੍ਹਾਰਾ ਅਗਮ ਅਪਾਰਾ ਤੁਧੁ ਬਿਨੁ ਕਉਣੁ ਬੁਝਾਏ॥ ਸਿਧ ਸਾਧਿਕ ਸਿਆਣੇ ਕੇਤੇ ਤੁਝ ਬਿਨੁ ਕਵਣੁ ਕਹਾਏ॥ ਕਾਲੁ ਬਿਕਾਲੁ ਭਏ ਦੇਵਾਨੇ ਮਨੁ ਰਾਖਿਆ ਗੁਰਿ ਠਾਏ॥ ਨਾਨਕ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ ਗੁਣ ਸੰਗਮਿ ਪ੍ਰਭੁ ਪਾਏ॥ 4॥1॥2॥

Raag(u) Suhi, Mehla 1, Chhunt, Ghur(u) 2: Ek Onkar Satgur Persad(i). Hum ghur(i) Saajun aayay. Saachaiy mayl(i) milaayay. Sehj(i) milaayay, Hur(i) mun(i) bhaayay, punch milay sookh(u) paaya. Saayee vust(u) praaput(i) hoyee, jis(u) sayti mun(u) laaya. Undin(u) mayl(u) bhuyya mun(u) maaniya, ghur mundar sohaayay. Punch Shabad dhoon(i) unhud vaajay, hum ghur(i) saajun aayay. 1. Aavhou meet piyaaray. Mungul gaavhou naaray. Sach(u) mungul(u) gaavhou ta prubh bhaavhou, sohilurra joog chaaray. Apunaiy ghur(i) aaya, thaan soohaaya, kaaruj Shabad(i) suvaaray. Giyan muha rus(u) naytreen unjun(u), tirbhuvun roop(u) dikhaaya. Sukhee milhou rus(i) mungul gaavhou, hum ghur(i) Saajun(u) aayay. 2. ----------

Word Meaning: Ghur(i) = heart. Saajun = friend (Waheguru). Saachaiy = the eternal (Waheguru). Mayl(i) = by connecting with the Guru first. Sehj(i) = in the blissful state. Bhaayay = liked. Punch = the five senses. Milay = came together. Sayee Vust = that (valuable) thing (Waheguru's Naam). Praaput(i) = acquired. Sayti = with. Undin(u) = always. Mun Maaniya = mind got convinced. Ghur Mundar = heart. Sohaayay = became pleasant. Punch Shabad = the five musical instruments. Dhoon(i) = music. Unhud = uniform; never changing. 1.

Mungul = song of joy. Naaray = women. Ta = only then. Sohilurra = blissfulness. Thaan = heart. Kaaruj = (the desired) objective. Muha Rus(u) = the supreme bliss. Naytreen = in the eyes. Unjun(u) = kohl (medication to improve spiritual vision). Tirbhuvun = universe. Roop = beauty. Sukhee = friends; senses. Rus(i) = while enjoying. 2.

MEANING: My friend, Waheguru, has appeared in my heart; the eternal Waheguru connected me with Him by first connecting me with the Guru. Waheguru connected me with Him when I began to love Him, attained the spiritual state above the effects of Maya, and when all my senses came together (when my mind quit wandering in every direction), and I began to enjoy full comfort. I acquired the same valuable thing (union with Waheguru) with which my mind was attached. My mind was fully overcome by Waheguru's love, and I achieved union with Him forever, after which my heart and body became very beautiful (pure). When Waheguru appeared in my mind, I began to feel as if a uniform music of five kinds (produced by instruments operating on wire, metal, air, leather, and empty vessels) began to play. 1.

Come, all my senses, and join together to sing the song in praise of Waheguru that produces blissfulness in the mind. If you sing such a song in praise of Waheguru, which produces blissfulness in every eon, you will be liked by Waheguru. With the arrival of Waheguru in my heart, it has become an attractive (holy) place, and all my objectives have been achieved successfully with Guru's Shabad. Guru's Shabad has injected the

kohl of Divine Knowledge into my mind's eyes, giving it a special vision to see Waheguru's beauty everywhere in the universe, which produces supreme bliss in my mind. Come, sing the song of Waheguru's praise, oh my senses. My Waheguru friend has appeared in my heart. 2.

---------- Mun(u), tun(u) Amrit(i) bhinna. Untar(i) praym(u) rattanna. Untar(i) rattan pdaaruth mayraiy, Perm Tutt veechaaro. Junt bhaykh Tu sufliyo Daata, sir(i), sir(i) dayvunhaaro. Tu jaan(u) Giyaani, untarjaami, Aapay kaarun keena. Soonhou sukhee mun(u) Mohun(i) mohiya, tun(u), mun(u) Amrit(i) bheena. 3. Aatum Ram(u) sunsaara. Saacha khayl(u) Toomhaara. Sach(u) khayl(u) Toomhaara, Agumm, Apaara. Toodh(u) bin(u) kaun boojhaayay. Sidh, saadhik, siyaanay kaytay, Toojh bin(u) kuvun(u) kuhaayay. Kaal(u), bikaal(u) bhuyyay dayvaanay, mun(u) raakhiya Gur(i) tthaayayn. Nanak, uvgun Shabad(i) julaayay, goon sungum Prubh(u) paayay. 4.1.2.

Word Meaning: Amrit Bhinna = imbued in Waheguru's Naam. Ruttanna = jewel (Waheguru's Naam). Pdaaruth = valuable thing (Waheguru's Naam). Perm Tutt = supreme root (Waheguru). Junt = living beings. Bhaykh = beggars. Sufliyo = successful; never failing. Sir(i), sir(i) = individually (as per their needs). Jaan(u) = know-all. Giyaani = knowledgeable. Untarjaami = omniscient. Kaarun Keena = created the universe. Mohun(i) = captivating (Waheguru). 3.

Aatum Ram = Lord of life (Waheguru). Sunsaara = the world. Khayl(u) = drama. Agumm = inaccessible. Apaara = limitless. Boojhaayay = gives the understanding. Saadhik = followers of (Yogism). Siyaanay = wise. Kuhaayay = make to recite. Kaal(u) = death. Bikaal(u) = birth. Dayvaanay = crazy. Thaayayn = in its (peaceful) state (no wavering). Uvgun = ignoble qualities. Sungum = union; collection; accumulation. 4.

MEANING: Now, my mind is imbued in the Amrit-Naam of Waheguru as the jewel-like precious love of Waheguru has been enshrined in my mind. By pondering over the Supreme root of all (Waheguru), His precious Naam has been preserved in my mind. All the living beings are beggars at Your Door while You are the never-failing Provider for all of them, and You fulfil the needs of every individual, oh Waheguru. You know everything about Your creation, You are the source of all knowledge, and are omnipotent. You have created the universe all by Yourself. My mind has been captivated by the mind-captivating Waheguru, and my body and mind are imbued in Waheguru's Naam-Amrit, oh, my friends. 3.

Waheguru is the basis of life of the whole world, and the drama of the world which He has created, is everlasting. Waheguru is inaccessible and beyond limits. Nobody other than Him can give the wisdom to understand His drama of the world. There are too many people who are called the Sidh yogis, the followers of Yogism, and are considered wise, but none of them can make people sing Your virtues, oh Lord. Because of the instability of the human mind (which does not focus on Waheguru's Naam), births and deaths have gone crazy (countless people are taking birth and dying), but only the Guru can give stability to the human mind (with His Shabad). One gets his ignoble qualities burnt (destroyed) by Guru's Shabad, and realizes Waheguru (get connected with Him) by accumulating (acquiring) noble qualities, oh Nanak. 4.1.2

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 1 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਵਹੁ ਸਜਣਾ ਹਉ ਦੇਖਾ ਦਰਸਨੁ ਤੇਰਾ ਰਾਮ॥ ਘਰਿ ਆਪਨੜੈ ਖੜੀ ਤਕਾ ਮੈ ਮਨ ਚਾਉ ਘਨੇਰਾ ਰਾਮ॥ ਮਨਿ ਚਾਉ ਘਨੇਰਾ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰਾ ਮੈ ਤੇਰਾ ਭਰਵਾਸਾ॥ ਦਰਸਨੁ ਦੇਖਿ ਭਈ ਨਿਹਕੇਵਲ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ॥
(ਅੰਗ 765)॥ ਸਗਲੀ ਜੋਤਿ ਜਾਤਾ ਤੂ ਸੋਈ ਮਿਲਿਆ ਭਾਇ ਸੁਭਾਇ॥ ਨਾਨਕ ਸਾਜਨ ਕਉ ਬਲਿ ਜਾਈਐ ਸਾਚਿ ਮਿਲੇ ਘਰਿ ਆਏ॥ 1॥ ਘਰਿ ਆਇਅੜੇ ਸਾਜਨਾ ਤਾ ਧਨ ਖਰੀ ਸਰਸੀ ਰਾਮ॥ ਹਰਿ ਮੋਹਿਅੜੀ ਸਾਚ ਸਬਦਿ ਠਾਕੁਰ ਦੇਖਿ ਰਹੰਸੀ ਰਾਮ॥ ਗੁਣ ਸੰਗਿ ਰਹੰਸੀ ਖਰੀ ਸਰਸੀ ਜਾ ਰਾਵੀ ਰੰਗਿ ਰਾਤੈ॥ ਅਵਗਣ ਮਾਰਿ ਗੁਣੀ ਘਰੁ ਛਾਇਆ ਪੂਰੈ ਪੁਰਖਿ ਬਿਧਾਤੈ॥ਤਸਕਰ ਮਾਰਿ ਵਸੀ ਪੰਚਾਇਣਿ ਅਦਲ ਕਰੇ ਵੀਚਾਰੇ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਗੁਰਮਤਿ ਮਿਲਹਿ ਪਿਆਰੇ॥ 2॥ ਵਰੁ ਪਾਇਅੜਾ ਬਾਲੜੀਏ ਆਸਾ ਮਨਸਾ ਪੂਰੀ ਰਾਮ॥ ਪਿਰਿ ਰਾਵਿਅੜੀ ਸਬਦਿ ਰਲੀ ਰਵਿ ਰਹਿਆ ਨਹ ਦੂਰੀ ਰਾਮ॥ ਪ੍ਰਭੁ ਦੂਰਿ ਨ ਹੋਈ ਘਟਿ ਘਟਿ ਸੋਈ ਤਿਸ ਕੀ ਨਾਰ ਸਬਾਈ॥ ਆਪੇ ਰਸੀਆ ਆਪੇ ਰਾਵੇ ਜਿਉ ਤਿਸ ਦੀ ਵਡਿਆਈ॥ ਅਮਰ ਅਡੋਲੁ ਅਮੋਲੁ ਅਪਾਰਾ ਗੁਰਿ ਪੂਰੈ ਸਚੁ ਪਾਈਐ॥ ਨਾਨਕ ਆਪੇ ਜੋਗ ਸਜੋਗੀ ਨਦਰਿ ਕਰੇ ਲਿਵ ਲਾਈਐ॥ 3॥ ਪਿਰੁ ਉਚੜੀਐ ਮਾੜੜੀਐ ਤਿਹੁ ਲੋਆ ਸਿਰਤਾਜਾ ਰਾਮ॥ ਹਉ ਬਿਸਮ ਭਈ ਦੇਖਿ ਗੁਣਾ ਅਨਹਦ ਸਬਦ ਅਗਾਜਾ ਰਾਮ॥ ਸਬਦੁ ਵੀਚਾਰੀ ਕਰੀ ਸਾਰੀ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੋ॥ ਨਾਮ ਬਿਨਾ ਖੋਟੇ ਨਹੀ ਠਾਹਰ ਨਾਮੁ ਰਤਨੁ ਪਰਵਾਣੋ॥ ਪਤਿ ਮਤਿ ਪੂਰੀ ਪੂਰਾ ਪਰਵਾਨਾ ਨਾ ਆਵੈ ਨ ਜਾਸੀ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਪ੍ਰਭ ਜੈਸੇ ਅਵਿਨਾਸੀ॥ 4॥1॥3॥

Raag(u) Suhi, Mehla 1, Ghur(u) 3: Aavou sujjna, huoun daykhaan dershun(u) Tayra Ram. Ghur(i) aapunurray khurree tukkaan, mein mun(i) chaaou ghunayra Ram. Mun(i) chaaou ghunayra, soon(i) Prubh mayra, mein Tayra bhervaasa. Dershun(u) daykh(i) bhuyyee nihkayvul, junum, mern dookh(u) naasa.

(PAGE 765): Suglee Jot(i), Jaata Tu soyee, miliya bhaayay soobhaayay. Nanak, Saajun kuou bul(i) jaayiyaiy, Saach(i) milay ghur(i) aayay 1. Ghur(i) aayayurray saajna, ta dhun khuree sursi Ram. Hur(i) mohiurri, Saach Shabad(i) Tthaakur daykh(i) rehunsi Ram. Goon sung(i) rehunsi, khuree sursi, jaa raavi rung(i) raataiy. Uvgun maar(i) gooni ghur(u) Chhaaya, Pooraiy Purakh(i) Bidhaataiy. Tuskur maar(i) vussi Punchaayin(i), udul kuray veechaaray. Nanak, Ram Naam(i) nistaara, Gurmut(i) mileh(i) Piyaaray. 2.

Word Meaning: Sujjna = oh, dear friend (Waheguru). Ghur(i) = in my heart. Chaaou = zest; enthusiasm. Ghunayra = very much. Bhervaasa = faith. Nihkayvul = detached from worldly attractions. Naasa = ran away; dispelled. Jot(i) = God's Light (soul). Jaata = recognized. Bhaayay Soobhaayay = love and devotion. Saach(i) = eternal God. 1. Dhun = human bride. Khuree = very much. Sursi = blooming of heart. Mohiurri = captivated. Rehunsi = blessed. Raavi = enjoyed (union). Rung(i) Raatay = imbued in love. Gooni = the bearer (source) of virtues (God). Chhaaya = took control. Purakh Bidhaataiy = the omnipresent and the carver of our fates, Waheguru. Tuskur = robbers (the five demons). Vussi = made dwelling. Punchaayin = Waheguru. Udul = justice. Veechaaray = by careful consideration. Nistaara = salvation. Piyaaray = dear God. 2.

MEANING: Come to enlighten my heart so that I may enjoy Your holy sight, oh my dear Waheguru. I am waiting for Your arrival in my heart with great zest. Listen to my prayer, and come to my heart; I have great enthusiasm and full faith in You, oh my Lord. A devotee, who gets to have Your sight (becomes fully contented) and gets detached from the worldly attractions. Besides, the suffering of his rebirths is also eradicated. Your

Light is present in everybody, and You are known to be here, but one can connect with You only with love and devotion. One should offer his life to such a great friend (Waheguru) who comes to reside in his heart. 1.
When Waheguru-friend comes to enlighten the heart of a devotee, she feels highly blissful. Captivated by Waheguru with the everlasting Shabad of the Guru, she feels highly blessed to see the Lord. Loaded with noble qualities, the devotee feels highly blessed and blissful when imbued with her love. Waheguru enjoys union with her. The Perfect and the omnipresent carver of our fates, Waheguru, eradicates all the ignoble qualities of the devotee and injects noble qualities in her (before connecting her with Him). Before taking dwelling in a devotee's heart, Waheguru, which delivers his full justice after considering all aspects, destroys all the demons which rob the devotee of her good qualities. Waheguru's Naam is the only ship which ferries a devotee across the world-sea, but the dear Waheguru can be realized only with Guru's advice, oh Nanak. 2.

---------- Vur(u) paayayurra baalurriyay, aasa munsa poori Ram. Pir(i) raaviurri, Shabad(i) rulee, ruv(i) ruhhiya, neh doori Ram. Prubh door(i) na hoyee, ghut(i), ghut(i) Soyee, Tis kee naar subaayee. Aapay rusiya, Aapay raavay, jiyoun Tis dee vudiyaayi. Amar, Udoal, Umoal(u), Apaara, Gur(i) Pooraiy Sach(u) paayiyaiy. Nanak, Aapay,joag,sunjoagi, nudr(i) kuray liv laayiyaiy. 3.
Pir(u) oochrrirraiy, maarrirriayiy, tihou loaan Sirtaaja Ram. Huoun bism bhuyee daykh(i) goona, unhud Shabad agaaja Ram. Shabad(u) veechaari, kuree saari, Ram Naam(u) neeshaano. Naam bina khoatay nuhee tthaahur, Naam(u) ruttan(u) pervaano. Put(i), mut(i) poori, poora pervaana, na aavaiy, na jaasi. Nanak, Gurmukh(i) aap(u) puchhaanaiy Prubh jaiysay abinaashi. 4.1.3.
Word Meaning: Vur(u) = husband. Paayaurra = acquired. Baalurriyay = young (pure-hearted) bride. Aasa Munsa = wishes and desires. Poori = fulfilled. Raaviurri = enjoyed the union. Rulee = became part of. Ruv Ruhhiya = is present. Ghut(i) = heart. Soyee = the same (God). Naar = women = wives. Rusiya = source of bliss. Raavay = enjoys. Vudiyaayee = greatness; wish. Amar = immortal. Udoal(u) = never changing mind. Umoal(u) = priceless. Apaara = limitless. Sach(u) = eternal (God). Joag Sunjoagi = creator of union. Liv Laayay = deep focus of mind. 3.
Oocbrrirraiy = in very tall. Maarrirriayaiy = mansion. Tihou Loaan = the three worlds. Sirtaaja = emperor; Lord. Bism Bhuyyee = mesmerized. Unhud Shabad = uniform music (Huqam). Agaaja = roars. Veechaari = ponder on. Saari = look after. Neeshaano = identification. Khoatay = impure. Tthaahur = shelter. Pervaano = approved. Put(i) = dignity. Pervaana = written approval. Aap(u) Puchhaanaiy = self-analysis. Jaiysay = like. Abinaashi = immortal. 4.

MEANING: A devotee acquires Waheguru as Husband with child-like purity of mind, when all her wishes and desires are completely fulfilled. When connected with Waheguru by Guru's Shabad, the Lord enjoys union with her; she finds Him to be present everywhere, and all distances between them disappear. Everybody is Waheguru's wife (He is the Master), so He is present in every heart and is not far away from anyone. He

is the source of all bliss, and he enjoys His creation as He wishes. He is immortal, stable-minded (never changes his mind on anything), priceless, and limitless, and can be realized only through the Perfect Guru. He Himself creates the right opportunity for the union of devotees with Him, and one can meditate on His Naam with full concentration only with His kind sight. 3.
Waheguru's Residence is highly transcendental, and He is the Emperor of the three worlds (our earth, and the worlds above and below it). I became mesmerized by His high qualities and felt as if a uniform music was playing in my mind. It was after pondering Guru's Shabad that I realized that Waheguru looks after the whole universe, and that His Naam is the true identity for reaching His Palace. Without Waheguru's Naam, the man is impure and finds no shelter in Waheguru's Palace; only His Naam is the jewel that qualifies him to enter. Waheguru's Naam is the perfect identity card, and a devotee with Waheguru's Naam earns respect in Waheguru's Court and acquires perfect wisdom (thinking); such a devotee never takes a birth or dies again. When a devotee analyses himself (in terms of the objective of human life, and his good and bad qualities) in the shelter of the Guru, he becomes just like Him, oh Nanak. 4.1.3.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 1 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ ਲਾਇਆ॥ ਦਾਨਿ ਤੇਰੈ ਘਟਿ ਚਾਨਣਾ ਤਨਿ ਚੰਦੁ ਦੀਪਾਇਆ॥ ਚੰਦੋ ਦੀਪਾਇਆ ਦਾਨਿ ਹਰਿ ਕੈ ਦੁਖੁ ਅੰਧੇਰਾ ਉਠਿ ਗਇਆ॥ ਗੁਣ ਜੰਞ ਲਾੜੇ ਨਾਲਿ ਸੋਹੈ ਪਰਖਿ ਮੋਹਣੀਐ ਲਿਆ॥ ਵੀਵਾਹੁ ਹੋਆ ਸੋਭ ਸੇਤੀ ਪੰਚ ਸਬਦੀ ਆਇਆ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਜਗੁ ਧੰਧੜੈ ਲਾਇਆ॥ 1॥ ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ॥ ਇਹੁ ਤਨੁ ਜਿਨ ਸਿਉ ਗਾਡਿਆ ਮਨੁ ਲੀਅੜਾ ਦੀਤਾ॥ ਲੀਆ ਤ ਦੀਆ ਮਾਨੁ ਜਿਨ੍ਹ ਸਿਉ, ਸੇ ਸਜਨ ਕਿਉ ਵੀਸਰਹਿ॥ ਜਿਨ੍ਹ ਦਿਸਿ ਆਇਆ ਹੋਹਿ ਰਲੀਆ ਜੀਅ ਸੇਤੀ ਗਹਿ ਰਹਹਿ॥ ਸਗਲ ਗੁਣ ਅਵਗਣੁ ਨ ਕੋਈ ਹੋਹਿ ਨੀਤਾ ਨੀਤਾ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਾਜਨਾ ਮੀਤਾ ਅਵਰੀਤਾ॥ 2॥ ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ॥ ਜੇ ਗੁਣ ਹੋਵਨਿ ਸਾਜਨਾ ਮਿਲਿ ਸਾਝ ਕਰੀਜੈ॥
(ਅੰਗ 766)॥ ਸਾਝ ਕਰੀਜੈ ਗੁਣਹ ਕੇਰੀ ਛੋਡਿ ਅਵਗਣ ਚਲੀਐ॥ ਪਹਿਰੇ ਪਟੰਬਰ ਕਰਿ ਅਡੰਬਰ ਆਪਣਾ ਪਿੜੁ ਮਲੀਐ॥ ਜਿਥੈ ਜਾਇ ਬਹੀਐ ਭਲਾ ਕਹੀਐ ਝੋਲਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ ਗੁਣਾ ਕਾ ਹੋਵੈ ਵਾਸੁਲਾ ਕਢਿ ਵਾਸੁ ਲਈਜੈ॥ 3॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ॥ ਆਖਣੁ ਤਾ ਕਉ ਜਾਈਐ ਜੇ ਭੂਲੜਾ ਹੋਈ॥ ਜੇ ਹੋਇ ਭੂਲਾ ਜਾਇ ਕਹੀਐ ਆਪਿ ਕਰਤਾ ਕਿਉ ਭੂਲੈ॥ ਸੁਣੇ ਦੇਖੇ ਬਾਝੁ ਕਹਿਐ ਦਾਨੁ ਅਣਮੰਗਿਆ ਦਿਵੈ॥ ਦਾਨੁ ਦੇਇ ਦਾਤਾ ਜਗਿ ਬਿਧਾਤਾ ਨਾਨਕਾ ਸਚੁ ਸੋਈ॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਹੋਰੁ ਕਰੇ ਨ ਕੋਈ॥ 4॥1॥4॥

Raag(u) Suhi, Chhunt, Mehla 1, Ghur(u) 4: Ek Onkar Satgur Persad(i): Jin(i) keeya, Tin(i) daykhiya, jug dhundhrraiy laaya. Daan(i) Tayraiy ghut(i) chaanuna, tun(i) chund(u) deepaaya. Chundo deepaaya, daan(i) Hur(i) kaiy, dookh(u) undhayra ooth(i) guyya. Goon junj laarray naal(i) sohaiy, purkh(i) Mohiniyaiy liyya. Veevaah(u) hoaa sobh sayti, punch-shabadi aaya. Jin(i) keeya Tin(i) daykhiya, jug(u) dhundhrraiy laaya. 1. Huou bulihaari saajunaa, meetaan uvreeta. Eh(u) tun(u) jinh siyoun gaadiya, mun(u) leeurra deeta. Leeya ta deeya maan(u) jinh siyoun, say sujjun kiyon veesreh(i). Jinh dis(i) aayaan hoh(i) ruliyaan jea sayti geh(i) ruheh(i). Sugul goon, uvgoon(u) na koyee, hoh(i) neeta neeta. Huoun bulihaari saajnaa, meetaan uvreeta. 2. ---------

Word Meaning: Keeya = created. Daykhiya = looked after. Dhundhrraiy = tasks involving Maya. Daan(i) = with the gifts. Ghut(i) = in the heart. Chaanuna = light; enlightenment. Chund(u) = moon; peace; calmness of mind. Undhayra =darkness. Ootth(i) Guyya = ran away; dispelled. Junj = marriage party. Sohaiy = looks impressive. Purkh(i) = tested. Mohiniyaiy = mind captivating (Waheguru). Sobh Sayti = with praise-worthy performance. Punch-Shabadi = the five kinds of music. 1.
Saajun = Meet = friends. Uvreeta = the enlightened people. Jin Siyoun = with whom. Gaadiya = mixed well. Leeurra Deeta = exchanged. Maan(u) = pride; respect. Dis(i) Aayaan = on seeing. Ruliyaan = blissfulness. Jea Sayti = with soul; like one's own life. Geh(i) Ruheh(i) = keep holding; do not get separated. Neeta Neeta = always. 2.
MEANING: Waheguru, which has created the whole world, looks after it as well and engages people in Maya-related daily tasks. You enlighten some hearts with the priceless gift of Your Naam, and make their bodies (hearts) peaceful like the cool light of the moon. The suffering of darkness (ignorance) of those devotees whose hearts have been enlightened with moon-like cool light of Your Naam, is dispelled. Just as a marriage party looks attractive (authentic) with the groom, the noble qualities of a devotee attract the mind-captivating Waheguru, which tests and approves such qualities to wed the devotee (appears in her heart). Such a wedding earns praise all around, and the bride feels as if a uniform music of all five kinds plays in her mind. Waheguru, which has created the world, looks after it and puts it in the business of Maya-oriented tasks. 1.
I am a sacrifice for those devotee-friends whose minds have been enlightened, and with whom my mind has been attached to (and they like me). Those devotee-friends, who become your pride and whose sight becomes the source of blissfulness for you, should never be forgotten, and you should stay connected with them with the love of your life. I am a sacrifice to such devotee-friends who always have noble qualities, and have no ignoble quality at all. 2.
---------- Goona kaa hovaiy vaansula, kudh(i) vaas(u) luyyeejaiy. Jay goon hovun(i) saajna, mil(i) saanjh kurijaiy.
(PAGE 766): Saanjh kureejaiy gooneh kayri, chhoad(i) uvgun chulliyaiy. Pehray ptumbur, kur(i) adumbur, aapna pirr(u) mulliyiay. Jithaiy jaayay buhhiyaiy, bhulaa kuhhiyaiy, jhoal(i) Amrit(u) peejaiy. Goona ka hovaiy vaansula, kudh(i) vaas(u) luyyijaiy. 3. Aap(i) kuray, kis(u) aakhiyaiy, hoar(u) kuray na koyee. Aakhun ta kuou jaayiyaiy, jay bhoollrra hoyee. Jay hoyay bhoolla, jaayay kuhhiyaiy, Aap(i) Kerta kiyoun bhoollay. Soonay, daykhay, baajh kuhhiyaan, daan(u) unmunggiya divaiy. Daan(u) dayay Daata, jug(i) Bidhaata, Nanaka, Sach(u) Soyee. Aap(i) kuray kis(u) aakhiyaiy, hoar(u) kuray na koyee. 4.1.4.
Word Meaning: Vaas(u) = fragrance. Vaansula = a container for fragrant. Saanjh = share. Kayri = of. Ptumbur = silky clothes (reflecting politeness and sweet behaviour) Adumbur = decorations (with noble qualities). Pirr(u) = games rink; to fight against and win over the evils. Bhulaa Kuhhiyaiy = say good things; appreciate and encourage others. Jhoal(i) = stirring well (mixing with noble qualities). Amrit = Waheguru's Naam-water. 3. Kis(u) Aakhiyaiy = whom to complain. Bhoollrra = misled. Unmunggiya = unasked. Bidhaata = carver of our fates. Sach(u) = everlasting. 4.

MEANING: If a person has a container of some perfume of noble qualities, he should open the box and enjoy the sweet fragrance. Similarly, if your friends have noble qualities, you should seek to share such qualities and get rid of your ignoble qualities in life. (Life is a battlefield where the man has to fight evil and win over it). To win over your enemies in the form of evil, you should adopt politeness and sweet behaviour towards others, adorn your bodies with noble qualities like humility, compassion, and service to humanity, and control the battlefield. In addition, praise the good qualities of others, and encourage them wherever you go, and drink Waheguru's Naam-Amrit mixed with such good qualities. If you have a container of a perfume of noble qualities, you should open it to enjoy the fragrance. 3.

There is nobody else who can do things as God does; so, who can we go to for help, or say something to (advise) someone who is misled or makes mistakes (there is none like Waheguru for any help). But the Creator is infallible and never makes mistakes. Waheguru listens to everybody, sees everything, and gives gifts without us asking Him for them. He is the only eternal Supreme Being which is the carver of our fates in the world, and the provider of all gifts, oh Nanak. There is none other like Waheguru who can do things like Him, so, who can we go to for help? 4.1.4.

ਸੂਹੀ ਮਹਲਾ 1॥ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ॥ ਗੁਰ ਕੀ ਪਉੜੀ ਸਾਚ ਕੀ ਸਾਚਾ ਸੁਖੁ ਹੋਈ॥ ਸੁਖਿ ਸਹਜਿ ਆਵੈ ਸਾਚ ਭਾਵੈ ਸਾਚ ਕੀ ਮਤਿ ਕਿਉ ਟਲੈ॥ ਇਸਨਾਨੁ ਦਾਨੁ ਸੁਗਿਆਨੁ ਮਜਨੁ ਆਪਿ ਅਛਲਿਓ ਕਿਉ ਛਲੈ॥ ਪਰਪੰਚ ਮੋਹ ਬਿਕਾਰ ਥਾਕੇ ਕੂੜੁ ਕਪਟੁ ਨ ਦੋਈ॥ ਮੇਰਾ ਮਨੁ ਰਾਤਾ ਗੁਣ ਰਵੈ ਮਨਿ ਭਾਵੈ ਸੋਈ॥ 1॥ ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣ ਕੀਆ॥ ਮੈਲੁ ਲਾਗੀ ਮਨਿ ਮੈਲਿਐ ਕਿਨੈ ਅੰਮ੍ਰਿਤੁ ਪੀਆ॥ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਇਹੁ ਮਨੁ ਦੀਆ ਗੁਰ ਪਹਿ ਮੋਲੁ ਕਰਾਇਆ॥ ਆਪਨੜਾ ਪ੍ਰਭੁ ਸਹਜਿ ਪਛਾਤਾ ਜਾ ਮਨੁ ਸਾਚੈ ਲਾਇਆ॥ ਤਿਸੁ ਨਾਲਿ ਗੁਣ ਗਾਵਾ ਜੇ ਤਿਸੁ ਭਾਵਾ ਕਿਉ ਮਿਲੈ ਹੋਇ ਪਰਾਇਆ॥ ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ॥ 2॥ ਆਇ ਗਇਆ ਕੀ ਨ ਆਇਓ ਕਿਉ ਆਵੈ ਜਾਤਾ॥ ਪ੍ਰੀਤਮ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸੇਤੀ ਰਾਤਾ॥ ਸਾਹਿਬ ਰੰਗਿ ਰਾਤਾ ਸਚ ਕੀ ਬਾਤਾ ਜਿਨਿ ਬਿੰਬ ਕਾ ਕੋਟੁ ਉਸਾਰਿਆ॥ ਪੰਚ ਭੂ ਨਾਇਕੋ ਆਪਿ ਸਿਰੰਦਾ ਜਿਨਿ ਸਚ ਕਾ ਪਿੰਡੁ ਸਵਾਰਿਆ॥ ਹਮ ਅਵਗਣਿਆਰੇ ਤੂ ਸੁਣਿ ਪਿਆਰੇ ਤੁਧੁ ਭਾਵੈ ਸਚੁ ਸੋਈ॥ ਆਵਣ ਜਾਣਾ ਨਾ ਥੀਐ ਸਾਚੀ ਮਤਿ ਹੋਈ॥ 3॥

ਅੰਜਨੁ ਤੈਸਾ ਅੰਜੀਐ ਜੈਸਾ ਪਿਰ ਭਾਵੈ॥ ਸਮਝੈ ਸੁਝੈ ਜਾਣੀਐ ਜੇ ਆਪਿ ਜਾਣਾਵੈ॥ ਆਪਿ ਜਾਣਾਵੈ ਮਾਰਗਿ ਪਾਵੈ ਆਪੇ ਮਨੂਆ ਲੇਵਏ॥ ਕਰਮ ਸੁਕਰਮ ਕਰਾਏ ਆਪੇ ਕੀਮਤਿ ਕਉਣ ਅਭੇਵਏ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡੁ ਨ ਜਾਣਾ ਰਾਮੁ ਰਿਦੈ ਮਨੁ ਮਾਨਿਆ॥ ਅੰਜਨੁ ਨਾਮੁ ਤਿਸੈ ਤੇ ਸੂਝੈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਜਾਨਿਆ॥ 4॥ ਸਾਜਨ ਹੋਵਨਿ ਆਪਣੇ ਕਿਉ ਪਰ ਘਰ ਜਾਹੀ

॥ਸਾਜਨ ਰਾਤੇ ਸਚ ਕੇ ਸੰਗੇ ਮਨ ਮਾਹੀ॥ ਮਨ ਮਾਹਿ ਸਾਜਨ ਕਰਹਿ ਰਲੀਆ ਕਰਮ ਧਰਮ ਸਬਾਇਆ॥ ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਪੂਜਾ ਨਾਮੁ ਸਾਚਾ ਭਾਇਆ॥

(ਅੰਗ 767)॥ ਆਪਿ ਸਾਜੇ ਥਾਪਿ ਵੇਖੈ ਤਿਸੈ ਭਾਣਾ ਭਾਇਆ॥ ਸਾਜਨ ਰਾਗਿ ਰੰਗੀਲੜੇ ਰੰਗੁ ਲਾਲੁ ਬਣਾਇਆ॥ 5॥ ਅੰਧਾ ਆਗੂ ਜੇ ਥੀਐ ਕਿਉ ਪਾਧਰ ਜਾਣੈ॥ ਆਪਿ ਮੁਸੈ ਮਤਿ ਹੋਛੀਐ ਕਿਉ ਰਾਹੁ ਪਛਾਣੈ॥ ਕਿਉ ਰਾਹਿ ਜਾਵੈ ਮਹਲੁ ਪਾਵੈ ਅੰਧ ਕੀ ਮਤਿ ਅੰਧੁਲੀ॥ ਵਿਣੁ ਨਾਮ ਹਰਿ ਕੇ ਕਛੁ ਨ ਸੂਝੈ ਅੰਧੁ ਬੂਡੌ ਧੰਧਲੀ॥ ਦਿਨੁ ਰਾਤਿ ਚਾਨਣੁ ਚਾਉ ਉਪਜੈ ਸਬਦੁ ਗੁਰ ਕਾ ਮਨਿ ਵਸੈ॥ ਕਰ ਜੋੜਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਰਾਹੁ ਪਾਧਰੁ ਗੁਰ ਦਸੈ॥ 6॥

ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ॥ ਕਿਸੁ ਪਹਿ ਖੋਲ੍ਹਉ ਗੰਠੜੀ ਦੂਖੀ ਭਰਿ ਆਇਆ॥ ਦੂਖੀ ਭਰਿ ਆਇਆ ਜਗਤੁ ਸਬਾਇਆ ਕਉਨੁ ਜਾਣੈ ਬਿਧਿ ਮੇਰੀਆ॥ ਆਵਣੇ ਜਾਵਣੇ ਖਰੇ ਡਰਾਵਣੇ ਤੋਟਿ ਨ ਆਵੈ ਫੇਰੀਆ॥ ਨਾਮ ਵਿਹੂਣੇ ਊਣੇ ਝੂਣੇ ਨਾ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਮਨੁ ਪਰਦੇਸੀ ਜੇ ਥੀਐ ਸਭੁ ਦੇਸੁ ਪਰਾਇਆ॥ 7॥ ਗੁਰ ਮਹਲੀ ਘਰਿ ਆਪਣੈ ਸੋ ਭਰਪੁਰਿ ਲੀਣਾ॥ ਸੇਵਕੁ ਸੇਵਾ ਤਾ ਕਰੇ ਸਚ ਸਬਦ ਪਤੀਣਾ॥ ਸਬਦੇ ਪਤੀਜੈ ਅੰਕੁ ਭੀਜੈ ਸੁ ਮਹਲੁ ਮਹਲਾ ਅੰਤਰੇ॥ ਆਪਿ ਕਰਤਾ ਕਰੇ ਸੋਈ ਪ੍ਰਭੁ ਆਪਿ ਅੰਤਿ ਨਿਰੰਤਰੇ॥ ਗੁਰ ਸਬਦਿ ਮੇਲਾ ਤਾ ਸੁਹੇਲਾ ਬਾਜੰਤ ਅਨਹਦ ਬੀਣਾ॥ ਗੁਰ ਮਹਲੀ ਘਰਿ ਆਪਣੈ ਸੋ ਭਰਪੁਰਿ ਲੀਣਾ॥ 8॥ ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਵੇਖੈ ਸੋਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਜੇ ਲੋਚੈ ਕੋਈ॥ ਕੀਮਤਿ ਸੋ ਪਾਵੈ ਆਪਿ ਜਾਣਾਵੈ ਆਪਿ ਅਭੁਲੁ ਨ ਭੁਲਏ॥ ਜੈ ਜੈਕਾਰੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰ ਕੈ ਸਬਦ ਅਮੁਲਏ॥ ਹੀਣਉ ਨੀਚੁ ਕਰਉ ਬੇਨੰਤੀ ਸਾਚੁ ਨ ਛੋਡਉ ਭਾਈ॥ ਨਾਨਕ ਜਿਨਿ ਕਰਿ ਦੇਖਿਆ ਦੇਵੈ ਮਤਿ ਸਾਈ॥ 9॥2॥5॥

Suhi Mehla 1: Mayra mun(u) raata goon ruvaiy, mun(i) bhaavaiy Soyee. Gur kee paurri Saach kee, saacha sookh(u) hoyee. Sookh(i) sehj(i) aavaiy, Saach bhaavaiy, Saach kee mut(i) kiyoun tulaiy. Ishnaan(u), daan(u), soogiyan, mujun(u), Aap(i) achhuliyo, kiyoun chhulaiy. Perpunch moh, bikaar thaakay, koorr(u) kupt(u) na doyee. Mayra mun(u) raata, goon ruvaiy, mun(i) bhaavaiy Soyee. 1. Sahib(u) so salaahiyaiy, Jin(i) kaarun(u) keeya. Maiyl(u) laagi mun(i) maiyliyain, kinaiy Amrit peeya. Muth(i) Amrit(u) peeya, eh(u) mun(u) deeya, Gur peh(i) moal(u) kraaya. Aapnurra Prubh(u) sehj(i) puchhaata, ja mun(u) Saachaiy laaya. Tis(u) naal(i) goon gaavaan, jay Tis(u) bhaavaan, kiyoun milaiy hoyay praaya. Sahib(u) so salaahiyaiy, Jin(i) jugut(u) oopaaya. 2. Aaya guyya, kee na aayo, kiyoun aavaiy jaata. Preetum siyoun mun(u) maaniya, Hur(i) sayti raata. Sahib rung(i) raata, Sach kee baata, Jin(i) bimb ka koat(u) oosaariya. Punch bhoo Naayiko, Aap(i) sirunda,Jin(i) Sach ka pind(u) suvaariya. Hum uvgunaaray, Tu soon(i) Piyaaray, Toodh(u) bhaavaiy Sach(u) soyee. Aavun, jaana na theeyaiy, saachi mut(i) hoyee. 3.--

Word Meaning: Raata = imbued. Ruvaiy = recites. Soyee = the same (God). Paurri = ladder (steps towards union with God). Saach(u) = Waheguru. Saacha = eternal. Sehj(i) = in the peaceful state. Bhaavaiy = is liked. Tulaiy = avoided. Soogiyan = knowledge about goodness. Mujun(u) = dip at holy places. Achhuliyo = which cannot be fooled (robbed). Perpunch = worldly attractions. Moh = attachment. Bikaar = vices. Thaakay = exhausted. Koorr(u) = lies. Kupt(u) = deceit. Doyee = discrimination. 1. Sahib(u) = Lord. Kaarun Keeya = created the world. Maiyl(u) = filth. Kinaiy = some rare. Muth(i) = by churning well; by mixing with noble qualities. Moal(u) = worth. Puchhaata = recognized; made connection with. Praaya = stranger; disconnected. 2. Kee Na Aayo = what is left behind? Aavaiy Jaata = comes and goes (is born and dies). Maaniya = feel comfortable; mind is won over. Sayti = with. Baata = stories. Bimb = drop of liquid (semen). Koat(u) = fort; human body. Oosaariya = constructed. Punch Bhoo = the five basic elements (ingredients) to construct the universe. Naayiko = leader; Lord. Sirunda = creator. Pind(u) = body. Suvaariya = decorates with a beautiful finish. Uvgunaaray = full of ignoble qualities. Aavun Jaana = birth and death. 3.

MEANING: Guru's Teaching is a ladder to connect with the transcendental Waheguru, and is a source of eternal bliss. Now, I like (love) Waheguru, and imbued in His love, my mind sings praise of His virtues. When a devotee loves Waheguru, he acquires the blissfulness of a high spiritual state, and the wisdom imparted by the Guru to connect with

the eternal Waheguru cannot be avoided (it becomes an unerasable part of the devotee). Waheguru cannot be deceived (no one can win His approval) by any ritualistic cleansing, undeserving donations to Brahmans, any wisdom, or by taking dips at holy places. My love for worldly attractions, vices, lies, deceitful acts, and discrimination towards other humans has all exhausted (I am fed up with them). Now, I love Waheguru only, and imbued in His Love, I sing His praise. 1.

We should sing praise of the Lord who has created the universe. But, without Waheguru at heart, the man has a filthy mind, and his body becomes filthy too (he commits immoral acts with his body). It is rare for an individual to drink the Amrit of Waheguru's Naam. When I asked my Guru about the price to acquire Waheguru's Naam, He told me that I need to surrender my mind to Waheguru and acquire noble qualities to drink the Amrit of His Naam. I realized my Waheguru in the high spiritual state when I applied my mind to (recite the Naam of) the eternal Waheguru. I can sing His praise in my mind only if He likes me. Once connected, a devotee does not become a stranger to Him again (does not get disconnected). We should sing praise of the Lord who created the world. 2.

Once Waheguru appears in a devotee's mind, what is left behind to acquire? (He is left with no desire for anything else, and becomes fully contented), And he will not have to go through the birth-death cycle again. His mind is completely won over by the Dear Lord, and he gets imbued in Waheguru's love. On listening to the stories (praise of His virtues) about Waheguru, the devotee's mind gets imbued in His love, who creates the fort-like human body from a drop of liquid (the union of an egg with a sperm). The Lord of the five basic ingredients (earth, water, fire, air, and sky/enlightenment), who creates the human body, also adorns it with a beautiful finish. We are devoid of any noble qualities, but You still listen to fulfil our needs, oh Waheguru. The lucky devotees, whom You like, also become like You. They acquire the everlasting wisdom (thinking) to stay connected with You and their birth-death cycle comes to end. 3.

---------- Unjun(u) taiysa unjiyaiy, jaiysa Pir bhaavaiy. Sumjhaiy, soojhaiy, jaaniyaiy jay Aap(i) janaavaiy. Aap(i) jaanaavaiy, maarug(i) paavaiy, Aapay munooaa layvay. Kerm, sookerm kuraayay Aapay, keemut(i) kaun Abhayvay. Tunt(u), munt(u), paakhund na jaana, Ram(u) ridaiy, mun maaniya. Unjun(u) Naam(u) Tisaiy tay soojhaiy, Gur Shabadi Sach(u) jaaniya. 4. Saajun hovun(i) aapnay, kiyoun pur ghur jaahi? Saajun raatay Sach kay sungay mun maahi. Mun maah(i) saajun kureh(i) ruliyaan, kerm, dherm subaaya. Utth-sutth(i) teeruth, poonn, pooja, Naam(u) Saacha bhaaya.

(PAGE 767): Aap(i) saajay, thaap(i) vaykhaiy Tisaiy bhaana bhaaya. Saajun raang(i) rungeelurray, rung(u) laal(u) bunaaya. 5. Undha aagoo jay theeyay, kiyoun paadhur jaanaiy. Aap(i) moosaiy mut(i) hochhiyaiy, kiyoun raah(u) puchhaanaiy. Kiyoun raah(i) jaavaiy, Mehl(u) paavaiy, undh kee mut(i) undhulee. Vin(u) Naam Hur(i) kay kuchh(u) na soojhaiy, undh(u) boodou dhundhlee. Din(u) raat(i) chaanun(u) chaaou oopjaiy, Shabad Gur ka mun(i) vussaiy. Ker joarr(i) Gur peh(i) kur(i) binuntee, raah(u) paadhur(u) Gur dussaiy. 6. ---------

Word Meaning: Unjun(u) = kohl (usually used to beautify eyes). Janaavaiy = gives the understanding. Munooaa = mind. Kerm = deeds. Sookerm = noble deeds. Keemut(i)

= worth. Abhayvay = whose secrets cannot be known. Tunt(u) = incantation; magical spell. Munt(u) = mantra. Paakhund(u) = hypocritical acts. Maaniya = pleased. 4. Pur Ghur = other's shelter. Sungay = with. Ruliyaan = enjoyment. Kerm Dherm = religious rituals. Utth-sutth(i) Teeruth = 68 Hindu holy places. Poonn =charitable deeds. Bhaaya = liked. Thaap(i) = establish. Bhaana = Will. Rungeelurray = dyed in. 5. Aagoo = leader. Theeyay = becomes. Paadhur = the straight path. Moosaiy = deceived. Hochhiyaiy = vey low. Puchhaanaiy = recognize. Mehl(u) = (God's) Residence. Undhulee = blind. Soojhaiy = comes to mind. Boodou = drowns (fail to achieve objective). Chaaou = zest. Oopjaiy = arises. Ker Joarr(i) = with folded hands. 6.

MEANING: (Like a bride, who wears the kohl in her eyes which her husband likes), a devotee should perform the kind of worship which the Lord approves. But the understanding is that worship comes to the devotee only when the Lord Himself imparts it in his mind. Waheguru Himself bestows understanding, puts the devotee on the right path, and motivates his mind to enjoy worshipping Him. He Himself makes the devotee do the normal and the noble deeds, but who can find the worth of the Lord whose secrets can never be known? I know none of any incantation, any mantra, or any hypocritical act to charm the Lord; my mind just got pleased with Him. The real kohl to please the Lord is his Naam, which I came to realize from the Guru's Shabad. 4.

If a devotee has the Lord as his friend, why would he go to some other source to seek spirituality (or for any other help)? Such devotees stay imbued in the love of the Lord and enjoy the bliss of union with Him in their own mind. They do not need any religious rituals (to attain union with Waheguru). The love for Waheguru's Naam is like taking dips at the 68 holy places, performing charitable deeds, and worshipping some idol (such things mean nothing to them). Dyed in the love of the Lord, they acquire the deep red colour which reflects their everlasting love for Waheguru. 5.

If one's guide (guru) happens to be (spiritually) blind, how can the devotee find the straight and the right path for union with Waheguru? Because of his low wisdom, he loses his noble qualities and cannot find the right path. The wisdom of a spiritually blind man is also blinded, so how can he find the right path and reach the Residence of Waheguru? He cannot think of the right path without Waheguru's Naam, and drowns in the sea of Maya (in the Maya-oriented affairs). (On the other hand), If a devotee has the Guru's Shabad enshrined in his mind, his mind becomes highly enthusiastic to get connected with Waheguru, and his path is brightened by the Guru's Shabad. You should also pray to the Guru with folded hands when He shows you the path to union with Waheguru, oh my mind. 6. --------

---------- Mun(u) perdaysi jay theeyay, subh(u) days(u) puraaya. Kis(u) peh(i) khohloon guntthrri, dookheen bhur(i) aaya. Dookheen bhur(i) aaya, jugut subaaya, kaun jaanaiy bidh(i) mayriya. Aavnay, jaavnay khuray draavnay, toat(i) na aavaiy phayriya. Naam vihoonay, oonay, jhoonay, na Gur(i) Shabad(u) soonaaya. Mun(u) perdaysi jay theeyay, subh(u) days(u) puraaya. 7. Gur Mehleen Ghur(i) Aapnaiy, So bhurpoor(i) leena. Sayvuk(u), sayva taa kuray, Sach Shabad(i) puteena. Shabaday puteejaiy, unk(u) bheejaiy, su Mehl(u), mehlaan untray. Aap(i) Kerta, kuray Soyee, Prubh(u) Aap(i) unt(i)

niruntray. Gur Shabad mayla, ta soohayla, baajunt unhud beena. Gur Mehleen, Ghur(i) Aapnaiy, So bhurpoor(i) leena. 8. Keeta kiya salaahiyaiy, kur(i) vaykhaiy Soyee. Ta kee keemut(i) na puvaiy, jay loachaiy koyee. Keemut(i) so paavaiy, Aap(i) janaavaiy, Aap(i) abhooll(u), na bhoollay. Jaiy, jaiykaar(u) kureh(i) Toodh bhaaveh(i), Gur kaiy Shabad(i) amoollay. Heenou, neech(u) kuroun baynuntee, Saach(u) na chhoadoun bhaayee. Nanak, Jin(i) kur(i) daykhiya, dayvaiy mut(i) Saayee. 9.2.5.

Word Meaning: Perdaysi = wandering; stranger to Waheguru (disconnected with Him). Puraaya = strange. Khohloon Guntthrri = open bale (purse); share grief. Bidh(i) = situation. Khuray = much. Draavnay = scary; frightening. Toat(i) = shortage. Phariya = returns (to the world); birth-death cycle. Vihoonay = devoid of. Oonay = incomplete. Jhoonay = dejected; gloomy. Soonaaya = Sooniya = listened to. 7.
Bhurpoor(i) Leena = (in Waheguru) which is present everywhere. Sayvuk(u) = servant; devotee. Puteena = gets convinced (contented). Unk(u) = heart. Bheejay = imbued. Mehl(u) = Waheguru's Residence. Mehlaan Untray = in (devotees') heart. Niruntray = continuously (without exception). Mayla = union. Soohayla = comfortable; blissful. Baajunt = plays (music). Unhud = uniform. Beena = guitar. 8.
Keeta = whatever has been created. Vaykhaiy = looks after. Soyee = the same (God). Loachaiy = longs; wishes. Abhooll(u) = infallible. Jaiykaar(u) = sing praise. Amoollaiy = priceless. Heenou = lacking qualities. Neech(u) = low-caste; ignoble. 9.

MEANING: If a man loses control of his mind (it keeps wavering), he cannot connect with Waheguru, and the whole world seems to be stranger to him (because he cannot get rid of his nature of discriminating between people), and he suffers because of that. I am also disconnected with Waheguru, and am suffering, but who can he share my grief with (because there is no real friend of mine)? Disconnected with Waheguru, the whole world is suffering, so nobody has the time or patience to listen to my sad story. All those who are disconnected from Waheguru keep taking births and dying, and there is no shortage of their rebirths. Without Waheguru's Naam, everybody is incomplete (lacks noble qualities) and feels gloomy because they do not listen to the Guru's Shabad. If one is disconnected from Waheguru, the whole world seems stranger to him. 7.
The Guru resides in Waheguru (He is "one" with Waheguru), which is pervading the whole world; but He makes the devotee's heart His dwelling (appears in a devotee's heart) when the devotee is convinced with the Guru's Shabad; his mind gets imbued in it, and he serves Waheguru (recites His Naam). Waheguru is the creator, does everything, and is present in everybody without any exception. When a devotee gets connected with the Guru's Shabad, his mind becomes blissful, and he feels as if a uniform music of a guitar is playing in his mind. The Guru resides in Waheguru (they are one and the same), and Waheguru pervades the whole universe. 8.
We should sing praise of the Creator (worship Him) and not His creation because He is the one who looks after it. Nobody can determine the worth of Waheguru's creation even if he longs to do that. Waheguru is infallible and never makes any mistake; only that devotee can find the worth of His creation whom He gives the needed wisdom. Those who sing Waheguru's praise with the priceless Shabad of the Guru are loved by Him. I

lack noble qualities, and am an ignoble person, but I pray to Waheguru that I should never quit worshipping Him. Only Waheguru gives such wisdom who has created us, and looks after us, oh Nanak. 9.2.5.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 3 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Suhi, Chhunt Mehla 3, Ghur 2: Ek Onkar Satgur Persad(i):

ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਫਲੁ ਪਾਵਹੁ॥ ਗੁਰਮੁਖਿ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪਣੇ ਵਿਟਹੁ ਜਿਨਿ ਕਾਰਜ ਸਭ ਸਵਾਰੇ॥ ਹਰਿ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਜਾਪਹੁ ਸੁਖ ਫਲ਼ ਹਰਿ ਜਨ ਪਾਵਹੁ॥ ਨਾਨਕੁ ਕਹੈ ਸੁਣਹੁ ਜਨ ਭਾਈ ਸੁਖ ਸੋਹਿਲੜਾ ਹਰਿ ਧਿਆਵਹੁ॥ 1॥ ਸੁਣਿ ਹਰਿ ਗੁਣ ਭੀਨੇ ਸਹਜਿ ਸੁਭਾਏ॥ ਗੁਰਮਤਿ ਸਹਜੇ ਨਾਮੁ ਧਿਆਏ॥ ਜਿਨ੍ਹ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਤਿਨ੍ਹ ਗੁਰੁ ਮਿਲਿਆ ਤਿਨ ਜਨਮ ਮਰਣ ਭਉ ਭਾਗਾ॥ (ਅੰਗ 768)॥ ਅੰਦਰਹੁ ਦੁਰਮਤਿ ਦੂਜੀ ਖੋਈ ਸੋ ਜਨ ਹਰਿ ਲਿਵ ਲਾਗਾ॥ ਜਿਨ੍ਹ ਕਉ ਕ੍ਰਿਪਾ ਕੀਨੀ ਮੇਰੇ ਸੁਆਮੀ ਤਿਨ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਸੁਣਿ ਮਨ ਭੀਨੇ ਸਹਜ ਸੁਭਾਏ॥ 2॥ ਜੁਗ ਮਹਿ ਰਾਮੁ ਨਾਮੁ ਨਿਸਤਾਰਾ॥ ਗੁਰ ਤੇ ਉਪਜੈ ਸਬਦੁ ਵੀਚਾਰਾ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਾ ਰਾਮ ਨਾਮੁ ਪਿਆਰਾ ਜਿਸੁ ਕਿਰਪਾ ਕਰੇ ਸੁ ਪਾਏ॥ ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਕਿਲਵਿਖ ਸਭਿ ਗਵਾਏ॥ ਸਭੁ ਕੋ ਤੇਰਾ ਤੂ ਸਭਨਾ ਕਾ ਹਉ ਤੇਰਾ ਤੂ ਹਮਾਰਾ॥ ਜੁਗ ਮਹਿ ਰਾਮੁ ਨਾਮੁ ਨਿਸਤਾਰਾ॥3॥ ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰ ਮਾਹੀ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਤ੍ਰਿਪਤਿ ਅਘਾਹੀ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਤ੍ਰਿਪਤਾਸੀ ਫਿਰਿ ਭੂਖ ਨ ਲਾਗੈ ਆਏ॥ ਦਹਦਿਸਿ ਪੂਜ ਹੋਵੈ ਹਰਿ ਜਨ ਕੀ ਜੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਨਾਨਕ ਹਰਿ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਹਰਿ ਬਿਨੁ ਕੋ ਦੂਜਾ ਨਾਹੀ॥ ਸਾਜਨ ਆਇ ਵੁਠੇ ਘਰ ਮਾਹੀ॥ 4॥1॥

Sookh sohilurra Hur(i) dhiyaavhou. Gurmukh(i) Hur(i) ful(u) paahou. Gurmukj(i) ful(u) paavhou, Hur(i) Naam(u) dhiyaavhou, junum, junum kay dookh nivaaray. Bulihaari Gur apnay vit-houn jin(i) kaaruj subh suvaaray. Hur(i) Prubh kirpa kuray, Hur(i) jaap-hou, sookh ful Hur(i) jun paavhou. Nanak(u) kuhhaiy soonhou jun bhaayee, sookh sohilurra Hur(i) dhiyaavhou. 1. Soon(i) Hur(i) goon bheenay sehj(i) soobhaayay. Gurmut(i) sehjay Naam(u) dhiyaayay. Jinh kuou Dhoor(i) likhiya, tinh Gur(u) miliya, tin junum, mern bhuou bhaaga.

(PAGE 768): Undurhoun doormat(i) dooji khoyee, so jun Hur(i) liv laaga. Jinh kuou kirpa keeni mayray Soami, tinh undin(u) Hur(i) goon gaayay. Soon(i) mun bheenay sehj soobhaayay. ----------

Word Meaning: Sohilurra = song of bliss. Ful(u) = reward. Nivaaray = takes away; removes. Vit-houn = for. Kaaruj = tasks. Suvaaray = made successful. 1. Bheenay = imbued. Sehj(i) Soobhaayay = with love and peaceful state of mind. Dhoor(i) = by Waheguru. Doormut(i) = evil thinking. Dooji = the other (related to Maya and discrimination). Live Laaga = focus mind with full dedication. 2.

MEANING: Sing the song of praise of Waheguru (recite His Naam) in the shelter of the Guru, which is the source of blissfulness, and reap the reward of everlasting comfort. All one's sufferings of many lives are eradicated when he sings Waheguru's praise in the shelter of the Guru. I am a sacrifice for my Guru, who makes all my objectives successful.

When Waheguru becomes kind to His devotees, they recite His Naam and reap the reward of blissfulness. I urge all the devotees to listen to my request and recite the Naam of Waheguru, which is the source of all bliss, oh Nanak. 1.
Those (lucky people), who listen to the noble qualities of Waheguru, recite His Naam with the wisdom (enlightenment) imparted by the Guru, get imbued in His love, and attain the high spiritual state. However, only those lucky devotees who have the union prewritten in their fate by Waheguru are connected with Waheguru, and their fear of reincarnation is eradicated. They get the ignoble thoughts of Maya's attractions and discrimination against others eradicated from their minds, and they become concentrated on Waheguru's Naam with full dedication. Those who are kind to Waheguru listen to His noble qualities and sing His praise day and night, every day, whereby their minds get imbued with His love, and they enjoy the spiritual state of blissfulness. 2.

--------- Joog meh(i) Ram Naam(u) nistaara. Gur tay oopjaiy Shabad(u) veechaara. Gur Shabad veechaara, Ram Naam(u) piyaara jis kirpa kuray su paayay. Sehjay goon gaavaiy din(u) raati, kilvikh subh(i) guvaayay. Subh(u) ko Tayra, Tu subhna kaa, huoun Tayra, Tu humaara. Joog meh(i) Ram Naam(u) nistaara. 3. Saajun aayay vootthay ghur maaheen. Hur(i) goon gaaveh(i) triput(i) aghaahi. Hur(i) goon gaayay sudaa triptaasi, fir(i) bhookh na laagaiy aayay. Dehdis(i) pooj hovaiy Hur(i) jun kee, jo Hur(i) Hur(i) Naam(u) dhiyaayay. Nanak Hur(i) aapay joarr(i) vichhoarraiy, Hur(i) bin(u) dooja ko naahi. Saajun aayay vootthay ghur maaheen. 4.1.
Word Meaning: Joog Meh(i) = in the world. Nistaara = emancipation. Oopjay = is generated. Kilvikh = sins. Huoun = I am. 3.
Saajun = (Waheguru) friend. Vootthay = took dwelling. Ghur Maaheen = in my heart. Triput(i) Aghaayee = fully contented. Dehdis = in every direction. Pooj = worship; respect. Joaar(i) Vichhoarray = puts together and separates. Bin(u) = without. 4.
MEANING: Waheguru's Naam is the emancipator in the world, but the thought of Waheguru's worship is generated by the Guru's Shabad. Again, that lucky devotee gets to ponder on Guru's Shabad, and begins to love Waheguru, who is kind to him. He sings Waheguru's praise with a peaceful mind day and night, when all his sins get eradicated. Everybody is Yours, and You belong to everybody; I am also Yours, and You are mine, oh Waheguru. His Naam is the emancipator in this world. 3.
My dear friend, Waheguru, has taken dwelling in my heart (has appeared in there), and I have become fully contented by singing His praise. When one gets fully contented by singing His praise, he never feels any appetite for worldly attractions ever again. Waheguru's devotees, who recite His Naam, are worshipped (earn respect) in every direction (in the whole world). It is Waheguru, who connects or disconnects people with Him; there is none other who can do that. My Waheguru-friend has taken dwelling in my heart, oh Nanak. 4.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 3 ਘਰੁ 3॥ ਭਗਤ ਜਨਾ ਕੀ ਹਰਿ ਜੀਉ ਰਾਖੈ ਜੁਗਿ ਜੁਗਿ ਰਖਦਾ ਆਇਆ ਰਾਮ॥ ਸੋ ਭਗਤੁ ਜੋ ਗੁਰਮੁਖਿ ਹੋਵੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਰਾਮ॥ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ ਮੇਰੇ ਹਰਿ ਭਾਇਆ ਜਿਸ ਦੀ ਸਾਚੀ ਬਾਣੀ॥ ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ

ਰਾਤੀ ਗੁਰਮੁਖਿ ਆਖਿ ਵਖਾਣੀ॥ ਭਗਤਾ ਕੀ ਚਾਲ ਸਚੀ ਅਤਿ ਨਿਰਮਲ ਨਾਮੁ ਸਚਾ ਮਨਿ ਭਾਇਆ॥ ਨਾਨਕ ਭਗਤ ਸੋਹਹਿ ਦਰਿ ਸਾਚੈ ਜਿਨ੍ਹੀ ਸਚੋ ਸਚੁ ਕਮਾਇਆ॥ 1॥
ਹਰਿ ਭਗਤਾ ਕੀ ਜਾਤਿ ਪਤਿ ਹੈ ਭਗਤ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਣੇ ਰਾਮ॥ ਹਰਿ ਭਗਤਿ ਕਰਹਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਵਹਿ ਜਿਨ੍ਹ ਗੁਣ ਅਵਗਣ ਪਛਾਣੇ ਰਾਮ॥ ਗੁਣ ਅਉਗਣ ਪਛਾਣੈ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ ਭੈ ਭਗਤਿ ਮੀਠੀ ਲਾਗੀ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਘਰ ਹੀ ਮਹਿ ਬੈਰਾਗੀ॥ ਭਗਤੀ ਰਾਤੇ ਸਦਾ ਮਨੁ ਨਿਰਮਲੁ ਹਰਿ ਜੀਉ ਵੇਖਹਿ ਸਦਾ ਨਾਲੇ॥ ਨਾਨਕ ਸੇ ਭਗਤ ਹਰਿ ਕੈ ਦਰਿ ਸਾਚੇ ਅਨਦਿਨੁ ਨਾਮੁ ਸਮ੍ਹਾਲੇ॥ 2॥ ਮਨਮੁਖ ਭਗਤ ਕਰਹਿ ਬਿਨੁ ਸਤਿਗੁਰ ਵਿਣੁ ਸਤਿਗੁਰ ਭਗਤਿ ਨ ਹੋਈ ਰਾਮ॥ ਹਉਮੈ ਮਾਇਆ ਰੋਗਿ ਵਿਆਪੇ ਮਰਿ ਜਨਮਹਿ ਦੁਖੁ ਹੋਈ ਰਾਮ॥ ਮਰਿ ਜਨਮਹਿ ਦੁਖੁ ਹੋਈ ਦੂਜੈ ਭਾਇ ਪਰਜ ਵਿਗੋਈ ਵਿਣੁ ਗੁਰ ਤਤੁ ਨ ਜਾਨਿਆ॥ ਭਗਤਿ ਵਿਹੂਣਾ ਸਭੁ ਜਗੁ ਭਰਮਿਆ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਨਿਆ॥
(ਅੰਗ 769)॥ ਕੋਟਿ ਮਧੇ ਕਿਨੈ ਪਛਾਣਿਆ ਹਰਿ ਨਾਮਾ ਸਚੁ ਸੋਈ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ॥ 3॥ ਭਗਤਾ ਕੈ ਘਰਿ ਕਾਰਜੁ ਸਾਚਾ ਹਰਿ ਗੁਣ ਸਦਾ ਵਖਾਣੇ ਰਾਮ॥ ਭਗਤਿ ਖਜਾਨਾ ਆਪੇ ਦੀਆ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਸਮਾਣੇ ਰਾਮ॥ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿ ਸਮਾਣੇ ਹਰਿ ਮਨਿ ਭਾਣੇ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਪਾਇਆ॥ ਸਦਾ ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟੈ ਹਰਿ ਦੀਆ ਸਹਜਿ ਸੁਭਾਇਆ॥ ਹਰਿ ਜਨ ਊਚੇ ਸਦ ਹੀ ਊਚੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਹਾਇਆ॥ ਨਾਨਕ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਜੁਗਿ ਜੁਗਿ ਸੋਭਾ ਪਾਇਆ॥ 4॥1॥2॥

Ek Onkar Satgur Persad(i): Raag(u) Suhi, Mehla 3, Ghur(u) 3: Bhagat junaa kee Hur(i) jeeo raakhaiy, joog(i), joog(i) rukhda aaya, Ram. So bhagat(u), jo Gurmukh(i) hovaiy, haumein Shabad(i) julaaya Ram. Haumein Shabad(i) julaaya, mayray Hur(i) bhaaya, jis dee Saachi Bani. Sachi bhagat(i) kureh(i) din(u) raati, Gurmukh(i) aakh(i) vukhaani. Bhugtaan kee chaal Sachi, ut(i) nirmul, Naam(u) Sacha mun(i) bhaaya. Nanak, bhagat soheh(i) Dur(i) Saachaiy, jinhi Sacho, Sach(u) kmaaya. 1. Hur(i) bhugtaan kee jaat(i) put(i) haiy, bhagat Hur(i) kaiy Naam(i) smaanay Ram. Hur(i) bhagat(i) kureh(i), vichoun aap(u) guvaaveh(i), jinh goon, uvgun puchhaanaiy Ram. Goon, aougun puchhaanaiy, Hur(i) Naam(u) vukhaanaiy, bhaiy bhagat(i) meetthi laagi. Undin(u) bhagat(i) kureh(i) din(u) raati, ghur hee meh(i) baiyraagi. Bhugti raatay, sudaa mun(u) nirmul(u), Hur(i) Jeeo vaykheh(i) sudaa naalay. Nanak, say bhagat Hur(i) kaiy Dur(i) Saachay, undin(u) Naam(u) smaahlay. 2. ---------

Word Meaning: Raakhaiy = protects (dignity). Haumein = selfishness and ego. Bhaayaa = is liked. Saachi = everlasting. Aakh(i) Vukhaani = describes by speaking. Chaal = way of life. Ut(i) = extremely. Nirmul = pure; pious. Kmaaya = practised. 1. Put(i) = dignity. Smaanay = stay absorbed. Aap(u) = selfishness and ego. Uvgun = Aougun = ignoble qualities. Puchhaanaiy = recognized. Bhaiy = (respectful) fear. Baiyraagi = detached from the worldly bonds. Raatay = imbued. Smaalay = remember.2.

NOTE: Ram means Waheguru. It has been used in the next six chhunts to address Him.

MEANING: Waheguru protects the dignity of His devotees and has been doing so over the eons. (If someone asks what the devotees are like, the answer is): A devotee is the individual who burns away (gets rid of) his selfishness and ego in Guru's shelter with His Shabad. The devotee, who burns away his haumein with Guru's Shabad (in Waheguru's praise), which is true (relevant) over all eons, is liked by Waheguru. Such a devotee

recites Guru's Bani day and night in His shelter; that is the real worship of Waheguru. The lifestyle of the devotees is extremely pure and pious, and they love Waheguru's everlasting Naam. Such devotees, who spend their life reciting Waheguru's Naam and performing highly moral deeds, look elegant (exalted) in Waheguru's Court, oh Nanak. 1. For the devotees, Waheguru is their caste and their dignity, and they are always absorbed in His Naam. The devotees recognize their good and bad qualities and rid themselves of selfishness and ego by worshipping Waheguru. By reciting Waheguru's Naam, they identify their noble and ignoble qualities, and with respectful fear, they find Waheguru's worship to be sweet. They worship Waheguru (keep Him in mind) day and night, and stay detached from worldly attractions while living in the family. Absorbed in Waheguru's worship, they have a pure and pious mind, and always see Waheguru close to them. They remember Waheguru day and night, and are approved like Waheguru (they become like Him by acquiring noble qualities), in His Court, oh Nanak. 2. --------

-------- Munmukh(i) bhagat kureh(i) bin(u) Satgur, vin(u) Satgur bhagat(i) na hoyee Ram. Haumein Maya roag(i) viyaapay, mur(i) junmeh(i), dookh hoyee Ram. Mur(i) junmeh(i) dookh(u) hoyee, doojaiy bhaayay perj vigoyee, vin(u) Gur Tutt(u) na jaaniya. Bhagat(i)-vihoona subh(u) jug(u) bhermiya, unt(i) guyya puchhutaaniya.
(PAGE 769): Koat(i) mudhay kinaiy puchhaaniya, Hur(i) Naama, Sach(u) Soyee. Nanak, Naam(i) milaiy vudiyaayee, doojaiy bhaayay put(i) khoyee. 3. Bhagataan kaiy ghur(i) kaaruj(u) Saacha, Hur(i) goon sudaa vukhaanay Ram. Bhagat(i) khujaana Aapay deeya, kaal(u) kuntuk(u) maar(i) smaanay Ram. Kaal(u) kuntuk(u) maar(i) smaanay, Hur(i) mun(i) bhaanay, Naam nidhaan Sach(u) paaya. Sudaa akhoott(u), kuday na nikhoottaiy, Hur(i) deeya sehj(i) soobhaaya. Hur(i) jun oochay, sud hee oochay, Gur kaiy Shabad(i) soohaaya. Nanak Aapay bukhsh(i) milaayay, joog(i) joog(i) sobha paaya. 4.1.2.
Word Meaning: Munmukh(i) = follower of his own mind; Maya-engrossed. Bin(u) = Vin(u) = without. Viyaapay = impacts; causes suffering. Doojaiy Bhaayay = in the love of Maya. Perj = public. Vigoyee = misled. Tutt(u) = real purpose of life. Jaaniya = made connection. Vihoona = devoid of. Bhermiya = lost in misgivings. Unt(i) = at the end. Koat(i) Mudhay = among millions. Vudiyaayee = respect. Put(i) = dignity. 3. Kaaruj(u) = task; objective. Khujaana = Nidhaan = treasure. Aapay = God Himself. Kaal(u) Kuntuk(u) = thorn of the fear of death. Maar(i) = getting rid of. Bhaanay = liked. Akhoott(u) = inexhaustible. Nikhoottaiy = depletes. Oochay = high in morality. Sohaaya = adorned; exalted. Bukhsh(i) = by forgiving; with benevolence. Sobha = praise.
MEANING: The followers of their mind (disconnected with Waheguru) do worship some deity (other than Waheguru), and of course, without taking the advice of the Guru; but no worship without the Guru is approved by Waheguru. They suffer from the disease of haumein due to their attraction for Maya, and consequently go through the suffering of rebirths. The masses are misled by the false attractions of Maya, and suffer rebirths; they do not understand the reality (real purpose) of life (union with Waheguru). Without the worship of Waheguru, the whole world is misled by their misgivings, and they leave the world repenting. One in a million recognizes the fact that Waheguru and His Naam are the only everlasting, valuable things. One earns respect only with Waheguru's Naam,

and loses his dignity because of his love for someone (or something) else, oh Nanak. 3.

The devotees focus on the worship of Waheguru as their primary task, and they always sing His praise. Waheguru Himself gives them the treasure of His worship, and they stay absorbed in Him as they get rid of the fear of the thorny death. Waheguru likes His devotees and bestows the treasure of His everlasting Naam to them, whereby they kill the fear of the thorn-like death. The treasure of Waheguru's Naam is inexhaustible and never depletes; the devotees receive it in their high spiritual state. Waheguru's devotees are always very high in morality, and they look exalted as they are adorned with the Guru's Shabad. Waheguru connects them with His own benevolence, and they are respected over the eons, oh Nanak. 4.1.2.

ਸੂਹੀ ਮਹਲਾ 3॥ ਸਬਦਿ ਸਚੈ ਸਚੁ ਸੋਹਿਲਾ ਜਿਥੈ ਸਚੇ ਕਾ ਹੋਇ ਵੀਚਾਰੋ ਰਾਮ॥ ਹਉਮੈ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੇ ਸਾਚੁ ਰਖਿਆ ਉਰਿਧਾਰੇ ਰਾਮ॥ ਸਚੁ ਰਖਿਆ ਉਰਿਧਾਰੇ ਦੁਤਰੁ ਤਾਰੇ ਫਿਰਿ ਭਵਜਲੁ ਤਰਣੁ ਨ ਹੋਈ॥ ਸਚਾ ਸਤਿਗੁਰ ਸਚੀ ਬਾਣੀ ਜਿਨਿ ਸਚੁ ਵਿਖਾਲਿਆ ਸੋਈ॥ ਸਾਚੇ ਗੁਣ ਗਾਵੈ ਸਚਿ ਸਮਾਵੈ ਸਚੁ ਵੇਖੈ ਸਭੁ ਸੋਈ॥ ਨਾਨਕ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਸਚੁ ਨਿਸਤਾਰਾ ਹੋਈ॥ 1॥ ਸਾਚੈ ਸਤਿਗੁਰਿ ਸਾਚੁ ਬੁਝਾਇਆ ਪਤਿ ਰਾਖੈ ਸਚੁ ਸੋਈ ਰਾਮ॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚਾ ਹੈ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਰਾਮ॥ ਸਚੈ ਨਾਮਿ ਸੁਖੁ ਹੋਈ ਮਰੈ ਨ ਕੋਈ ਗਰਭਿ ਨ ਜੂਨੀ ਵਾਸਾ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ਸਚਿ ਸਮਾਈ ਸਚਿ ਨਾਇ ਪਰਗਾਸਾ॥ ਜਿਨੀ ਸਚੁ ਜਾਤਾ ਸੇ ਸਚੇ ਹੋਏ ਅਨਦਿਨੁ ਸਚੁ ਧਿਆਇਨਿ॥ ਨਾਨਕ ਸਚੁ ਨਾਮੁ ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਨਿ॥ 2॥ ਸਚੀ ਬਾਣੀ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਤਿਤੁ ਘਰਿ ਸੋਹਿਲਾ ਹੋਈ ਰਾਮ॥ ਨਿਰਮਲ ਗੁਣ ਸਾਚੇ ਤਨੁ ਮਨੁ ਸਾਚਾ ਵਿਚਿ ਸਾਚਾ ਪੁਰਖੁ ਪ੍ਰਭੁ ਸੋਈ ਰਾਮ॥ ਸਭੁ ਸਚੁ ਵਰਤੈ ਸਚੋ ਬੋਲੈ ਜੁ ਸਚੁ ਕਰੈ ਸੁ ਹੋਈ॥ ਜਹ ਦੇਖਾ ਤਹ ਸਚੁ ਪਸਰਿਆ ਅਵਰੁ ਨ ਦੂਜਾ ਕੋਈ॥ ਸਚੈ ਉਪਜੈ ਸਚਿ ਸਮਾਵੈ ਮਰਿ ਜਨਮੈ ਦੂਜਾ ਹੋਈ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪੇ ਕਰਤਾ ਆਪਿ ਕਰਾਵੈ ਸੋਈ॥ 3॥ ਸਚੇ ਭਗਤ ਸੋਹਹਿ ਦਰਵਾਰੇ ਸਚੋ ਸਚੁ ਵਖਾਣੇ ਰਾਮ॥ ਘਟ ਅੰਤਰੇ ਸਾਚੀ ਬਾਣੀ ਸਾਚੋ ਆਪਿ ਪਛਾਣੇ ਰਾਮ॥ ਆਪੁ ਪਛਾਣਹਿ ਤਾ ਸਚੁ ਜਾਣਹਿ ਸਾਚੇ ਸੋਝੀ ਹੋਈ॥ ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਸੋਭਾ ਸਾਚੇ ਹੀ ਸੁਖੁ ਹੋਈ॥ ਸਾਚਿ ਰਤੇ ਭਗਤ ਇਕ ਰੰਗੀ ਦੂਜਾ ਰੰਗੁ ਨ ਕੋਈ॥ ਨਾਨਕ ਜਿਸ ਕਉ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਸੁ ਸਚੁ ਪਰਾਪਤਿ ਹੋਈ॥ 4॥2॥3॥

Suhi Mehla 3: Shabad(i) Sachaiy, Sach(u) sohila, jithaiy Sachay ka hoyay veechaaro Ram. Haumein subh(i) kilvikh kaatay, Saach(u) rukhiya ooridhaaray Ram. Sach(u) rukhiya ooridhaaray, dootur(u) taaray, phir(i) bhuvjul(u) tern(u) na hoyee. Sacha Satgur, Sachi Bani, jin(i) Sach(u) vikhaaliya soyee. Saachay goon gaavaiy, Sach(i) smaavaiy, Sach(u) vaykhaiy subh(u) Soyee. Nanak Saacha Sahib(u), Saachi Naayee, Sach(u) nistaara hoyee. 1. Sachaiy Satgur(i) Saach(u) boojhaaya, put(i) raakhaiy Sach(u) soyee Ram. Sacha bhojun(u), bhaaou Sacha haiy, Sachaiy Naam(i) sookh(u) hoyee Ram. Sachaiy Naam(i) sookh(u) hoyee, muraiy na koyee, gerbh(i) na jooni vaasa. Joti Jot(i) milaayee, Sach(i) smaayee, Sach(i) Naayay pergaasa. Jinhi Sach(u) jaata, say Sachay hoyay, undin(u) Sach(u) dhiyaayin(i). Nanak, Sach(u) Naam(u) jinh hirdaiy vussiya, na veechhurr(I) dookh(u) paayin(i). 2. ----------

Word Meaning: Sacahiy = Such(u) = Sachay = everlasting. Sohila = blissfulness. Kilvikh = sins. Ooridhaaray = acquired (stored) in mind (has become a dwelling for God). Dootur = (the world-sea) which is very difficult to swim across. Bhuvjul = the world sea

(which leads to rebirths). Vikhaaliya = showed; illuminated. Naayee = praise; splendour. Nistaara = salvation. 1.
Boojhaaya = explained; gave understanding. Put(i) = dignity. Bhojun(u) = food; meal. Bhaaou = love. Gerbh(i) = womb. Jooni = different life forms. Vaasa = living. Joti = human soul. Jot(i) = Waheguru's Soul. Smaayee = got absorbed. Pergaasa = enlightenment. Jaata = realized. Sachay Hoyay = became like Waheguru. Dhiyaayin(i) = recite. Hirdaiy = in the heart. Vussiya = resides. Veechhurr = separate. 2.
MEANING: The heart (or the holy congregation) where Waheguru is remembered (His Naam is recited) with the eternal Shabad of the Guru (in praise of Waheguru) enjoys blissfulness. All the sins and the haumein (selfishness and ego) of the heart, which have become Waheguru's dwelling, are eradicated. The individual with such a pure heart swims across the sea of Maya, and he does not have to swim that again (he does not take any rebirths). The Guru is eternal like Waheguru, and so is His Bani (Shabad) by which He reveals Waheguru to His devotees (connects them with Waheguru). Such a devotee sings the virtues of Waheguru, sees Waheguru everywhere, and stays absorbed in Him. Waheguru is eternal, and so is His praise, which leads to the salvation of the devotees, oh Nanak. 1. The devotee acquires understanding about Waheguru (gets enlightened), and gets connected with Him in the shelter of the Guru, and Waheguru protects his dignity. With pure love for Waheguru in his mind, Waheguru's Naam becomes the everlasting food for the devotee's mind, as a result of which, he enjoys true comfort, and he never enters a mother's womb to be born again. The Guru enlightens the mind of the devotee with Waheguru's eternal Naam, and the soul of the devotee merges with the Soul of the Lord. Those who recognize Waheguru (get connected with Him), recite His Naam day and night, and become pure like Waheguru. Those who enshrine Waheguru's Naam in their heart never suffer the pain of separation from Him, oh Nanak.2

-------- Sach Bani, Sachay goon gaaveh(i), tit(u) ghur(i) sohila hoyee Ram. Nirmul goon Saachay, tun(u), mun(u) Saacha, vich(i) Saacha Purakh(u) Prubh(u) Soyee Ram. Subh(u) Sach(u) vertaiy, Sacho boalaiy, ju Sach(u) kuraiy, su hoyee. Jeh daykhaan, teh Sach(u) pusriya, uver(u) na dooja koyee. Sachaiy oopjaiy, Sach(i) smaavaiy, mur(i) junmaiy, dooja hoyee. Nanak subh(u) kichh(u) Aapay Kerta, Aap(i) kuraavaiy Soyee. 3. Sachay bhagat soheh(i) Durvaaray, Sacho, Sach(u) vukhaanay Ram. Ghut untray Sachi Bani, Sacho Aap(i) puchaanay Ram. Aap(u) puchaaneh(i), ta Sach(u) jaaneh(i), Saachay sojhi hoyee. Sacha Shabad(u), Sachi haiy sobha, Sachay hee sookh(u) hoyee. Saach(i) ruttay, bhagat ikk rungee, dooja rung(u) na koyee. Nanak, jis kuou mustuk(i) likhiya, tis(u) Sach(u) praaput(i) hoyee. 4.2.3.
Word Meaning: Tit(u) Ghur(i) = in that heart. Vertaiy = operates. Pusriya = spread over; present. Uver(u) = other. Oopjaiy = comes into being; takes new spiritual life. Smaavaiy = is absorbed. Dooja Hoyee = who worship the other (Maya). Kerta = God. 3. Bhagat = true devotees. Soheh(i) = look impressive (majestic). Durvaaray = in Waheguru's Court. Vukhaanay = utter; recite. Ghut Untray = in the heart. Puchhaanay = identified; connected with (Him). Jaaneh(i) = realize; get connected. Sojhi =

enlightenment. Sobha = praise; fame. Ruttay = imbued. Ikk Rungee = in love with "One". Mustuk(i) = on the forehead. Praaput(i) = acquirement. 4.

MEANING: The heart which sings Waheguru's praise with Guru's eternal Shabad enjoys blissfulness. By singing praise of the pure and eternal Waheguru, the devotee's body and mind also become pure, and the eternal Waheguru begins to reside in them. Such a devotee performs the deeds in accordance with the Will of God, which operates in him (guides him), and the devotee tells only the truth. He sees only Waheguru present everywhere, and no one else. The devotee takes a new spiritual life from Waheguru and merges with Him, but the money-worshipper keeps taking births and dying. The Creator Waheguru is in control of everything and makes others do whatever He wishes, oh Nanak. 3. The true devotees look majestic in the Court of Waheguru, and recite only Waheguru's Naam. Guru's eternal Shabad is enshrined in their mind with which they analyze themselves, and get fully enlightened about Waheguru with whom they make a deep connection. With Guru's evergreen Shabad, they earn everlasting praise and enjoy bliss with Waheguru enshrined in their heart. The true devotees are imbued in the love of only "One" Waheguru, and do not love anyone (or anything) else. But only those acquire Waheguru's Naam in their hearts who have it prewritten on their foreheads, oh Nanak. 4.2.3.

ਸੂਹੀ ਮਹਲਾ 3॥ ਜੁਗ ਚਾਰੇ ਧਨ ਜੇ ਭਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਹਾਗੁ ਨ ਹੋਈ ਰਾਮ॥
(ਅੰਗ 770)॥ ਨਿਹਚਲੁ ਰਾਜੁ ਸਦਾ ਹਰਿ ਕੇਰਾ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਮ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਸਦਾ ਸਚੁ ਸੋਈ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣਿਆ॥ ਧਨ ਪਿਰ ਮੇਲਾਵਾ ਹੋਆ ਗੁਰਮਤੀ ਮਨੁ ਮਾਨਿਆ॥ ਸਤਿਗੁਰ ਮਿਲਿਆ ਤਾ ਹਰਿ ਪਾਇਆ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਨਾਨਕ ਕਾਮਣਿ ਕੰਤੈ ਰਾਵੈ ਮਨਿ ਮਾਨਿਐ ਸੁਖੁ ਹੋਈ॥ 1॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਧਨ ਬਾਲੜੀਏ ਹਰਿ ਵਰੁ ਪਾਵਹਿ ਸੋਈ ਰਾਮ॥ ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ ਰਾਮ॥ ਫਿਰਿ ਮੈਲਾ ਵੇਸੁ ਨ ਹੋਈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ਹਉਮੈ ਮਾਰਿ ਪਛਾਣਿਆ॥ ਕਰਣੀ ਕਾਰ ਕਮਾਵੈ ਸਬਦਿ ਸਮਾਵੈ ਅੰਤਰਿ ਏਕੋ ਜਾਣਿਆ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਭੁ ਰਾਵੇ ਦਿਨ ਰਾਤੀ ਆਪਣਾ ਸਾਚੀ ਸੋਭਾ ਹੋਈ॥ ਨਾਨਕ ਕਾਮਣਿ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਈ॥ 2॥ ਗੁਰ ਕੀ ਕਾਰ ਕਰੇ ਧਨ ਬਾਲੜੀਏ ਹਰਿ ਵਰੁ ਦੇਇ ਮਿਲਾਏ ਰਾਮ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਰਤੀ ਹੈ ਕਾਮਣਿ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ਰਾਮ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਏ ਸਚਿ ਸਮਾਏ ਸਚੁ ਵਰਤੈ ਸਭ ਥਾਈ॥ ਸਚਾ ਸੀਗਾਰੁ ਕਰੇ ਦਿਨ ਰਾਤੀ ਕਾਮਣਿ ਸਚਿ ਸਮਾਈ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਸਬਦਿ ਪਛਾਤਾ ਕਾਮਣਿ ਲਇਆ ਕੰਠਿ ਲਾਏ॥ ਨਾਨਕ ਮਹਲੀ ਮਹਲੁ ਪਛਾਣੈ ਗੁਰਮਤੀ ਹਰਿ ਪਾਏ॥ 3॥ ਸਾ ਧਨ ਬਾਲੀ ਧੁਰਿ ਮੇਲੀ ਮੇਰੈ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਈ ਰਾਮ॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣੁ ਹੋਆ ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਰਾਮ॥ ਪ੍ਰਭੁ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਈ ਮੰਨਿ ਵਸਾਈ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ॥ ਸੇਜ ਸੁਖਾਲੀ ਮੇਰੇ ਪ੍ਰਭ ਭਾਣੀ ਸਚੁ ਸੀਗਾਰੁ ਬਣਾਇਆ॥ ਕਾਮਣਿ ਨਿਰਮਲ ਹਉਮੈ ਮਲੁ ਖੋਈ ਗੁਰਮਤਿ ਸਚਿ ਸਮਾਈ॥ ਨਾਨਕ ਆਪਿ ਮਿਲਾਈ ਕਰਤੈ ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਈ॥ 4॥3॥4॥

Suhi Mehla 3: Joog chaaray dhun jay bhuvay, bin(u) Satgur sohaag(u) na hoyee Ram.
(PAGE 770): Nihchul Raj(u) sudaa Hur(i) kayra, Tis(u) bin(u) uver(u) na koyee Ram. Tis(u) bin(u) uver(u) na koyee, sudaa Sach(u) Soyee, Gurmukh(i) Aiko jaaniya. Dhun, Pir maylaava hoa, Gurmutee mun(u) maaniya. Satgur miliya ta Hur(i) paaya, bin(u) Hur(i) Naavaiy mookt(i) na hoyee. Nanak, kaamun(i) Kuntaiy raavaiy, mun(i) maaniya sookh(u)

hoyee. 1. Satgur sayv(i) dhun baalurriyay, hur(i) Vur(u) paaveh(i) soyee Ram. Sudaa hoveh(i) sohaagni, phir(i) maiyla vays(u) na hoyee Ram. Phir(i) maiyla vays(u) na hoyee, Gurmukh(i) boojhaiy koyee, haumein maar(i) puchhaaniya. Kerni kaar kumaavaiy, Shabad(i) smaavaiy, untar(i) Aiko jaaniya. Gurmukh(i) Prubh(u) raavay din raati apna, saachi sobha hoyee. Nanak kaamun(i) Pir(u) raavay aapna, ruv(i) ruhhiya Prubh Soyee. 2. --------

Word Meaning: Joog Chaaray = all the four eons. Dhun = human bride. Bhuvay = goes through. Bin(u) = without. Sohaag(u) = marriage; union (with God). Nihchul = everlasting. Raj(u) = reign; Huqam(u). Kayra = of. Pir = husband (God). Maylaava = union. Mun Maaniya = bring faith in; is convinced. Mookt(i) = emancipation. Kaamun(i) = human bride. Kuntaiy = husband (Waheguru). Raavaiy = enjoys (the union). 1. Sayv(i) = serve. Baalurriyay = child; ignorant. Vur(u) = husband. Sohaagni = married (enjoys love of God). Maiyla Vays = dirty clothes (a sign of the widows). Gurmukh(i) = in the shelter of the Guru. Puchhaaniya = recognized. Kerni Kaar = performing the worthy deeds. Untar(i) = in the mind. Raavay = enjoys union with. Sobha = praise. Kaamun(i) = woman; human bride. Ruv Ruhhiya = is present. 2.

MEANING: No matter what the eon is, a devotee cannot get married to (get connected with) Waheguru even if she goes through all four eons in different life forms. Waheguru's Huqam (Laws) are eternal (do not change with time), and there is no one else who can change them. A devotee realizes in the shelter of the Guru that there is only one Supreme Being, and there is none else like Him. With the wisdom imparted by the Guru, the human bride (devotee) is fully convinced about the supremacy of Waheguru, and gets connected with Waheguru as the Husband. One realizes Waheguru only in the shelter of the Guru, and there is no emancipation without Waheguru's Naam. With her mind convinced about Waheguru, the human bride enjoys the blissfulness of the union with Waheguru, oh Nanak. 1. Serve the Satguru; only then can you acquire Waheguru as your Husband, oh ignorant woman (human). Once connected, she always remains married (connected) to Waheguru and never becomes a widow again (never gets separated from Him). But some rare devotee realizes Waheguru only after she has killed (gotten rid of) her haumein in the shelter of the Guru. Such a devotee recognizes only the "One" Waheguru, performs only deeds approved by the Guru, and remains absorbed in His Shabad. With the grace of the Guru, she enjoys union with God day and night, and earns everlasting praise. Such a devotee enjoys union with Waheguru, who is omnipresent, oh Nanak. 2.

---------- Gur kee kaar kuray dhun baalurriyay, Hur(i) Vur(u) dayay milaayay Ram. Hur(I kaiy rung(i) rutti haiy kaamun(i), mil(i) Preetum sookh(u) paayay Ram. Mil(i) Preetum sookh(u) paayay, Sach(i) smaayay, Sach(u) vertaiy subh thaayeen. Sacha seegaar(u) kuray din raati, kaamun(i) Sach(i) smaayee. Hur(i) Sookh Daata, Shabad(i) puchhaata, kaamun(i) luyya kuntth(i) laayay. Nanak, Mehli Mehl(u) puchhaanaiy, Gurmutee Hur(i) paayay. 3. Sa dhun baali, Dhoor(i) mayli, mayraiy Prubh(i) Aap(i) milaayee Ram. Gurmutee ghut(i) chaanun hoa, Prubh ruv ruhhiya subh thaayeen Ram. Prubh(u) ruv(i) ruhhiya subh thaayeen, munn(i) vusaayeen, poorub(i) likhiya paaya. Sayj sookhaali, mayray Prubh bhaanee, Sach(u) seegaar(u) bunaaya. Kaamun(i) nirmul haumein mul(u)

khoyee, Gurmut(i) Sach(i) smaayee. Nanak Aap(i) milaayee Kertaiy, Naam(u) nuvaiy nidh(i) paayee. 4.3.4.

Word Meaning: Rung(i) Rutti = imbued in the love. Vertaiy = operates. Seegaar(u) = adornment. Sookh-Daata = the source of all comforts (God). Kuntth(i) Laayay = held to the neck. Mehli = the Lord of the Palace. Mehl(u) = (Waheguru's) Palace. 3.
Dhoor(i) = by the source (Waheguru). Ghut(i) = in the heart (mind). Chaanun = enlightenment. Poorub(i) Likhiya = prewritten. Sayj = bed. Sookhaali = comforting. Bhaanee = liked. Nirmul = pure; pious. Mul(u) = filth. Khoyee = removed. Nuvaiy Nidh(i) = the nine mythical treasures of the world. 4.

MEANING: The Guru connects even an ignorant devotee who adopts the lifestyle as per the Guru's Advice (performs deeds approved by the Guru) with the Waheguru-Husband. The devotee gets imbued in Waheguru's love, enjoys the blissfulness of the union with Waheguru, and stays absorbed in the omnipresent Waheguru, which operates everywhere. (Like a bride, who adorns herself with ornaments to be attractive to her husband), a devotee adorns herself with everlasting noble qualities to be attractive to Waheguru, and stays absorbed in Him. When Waheguru embraces a devotee who has tightly enshrined the Guru's Shabad in her mind at His neck, she realizes that Waheguru is the source of all comforts and the Lord of the universe, and, with the Guru's advice, she connects with Him, oh Nanak. 3.
But only that childlike devotee gets connected with the Guru who has union with Waheguru prewritten in her fortune. Her heart is enlightened by the wisdom imparted by the Guru when she "sees" Waheguru to be present everywhere. As prewritten in her fortune, she enshrines the omnipresent Waheguru's Naam in her heart. She adorns herself with noble qualities with Waheguru's Naam, and is liked (loved) by Waheguru, because of which the bed of her heart becomes highly comforting due to her union with Waheguru. With Guru's advice, the devotee washes away the filth of her haumein (selfishness and ego) when her mind is purified, and she gets absorbed in Waheguru. Waheguru Himself connects such a devotee with Him, and she feels as if she has acquired all the nine treasures of the world, oh Nanak. 4.3.4.

ਸੂਹੀ ਮਹਲਾ 3॥ ਹਰਿ ਹਰੇ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਹਰਿ ਗੁਰਮੁਖੇ ਪਾਏ ਰਾਮ॥ ਅਨਦਿਨੋ ਸਬਦਿ ਰਵਹੁ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ਰਾਮ॥ ਅਨਹਦ ਸਬਦ ਵਜਾਏ ਹਰਿ ਜੀਉ ਘਰਿ ਆਏ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਨਾਰੀ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਗੁਰ ਆਗੈ ਸਾਧਨ ਕੰਤ ਪਿਆਰੀ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਸੇ ਜਨ ਸਬਦਿ ਸੁਹਾਏ॥ ਨਾਨਕ ਤਿਨ ਘਰਿ ਸਦ ਹੀ ਸੋਹਿਲਾ ਹਰਿ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਏ॥ 1॥ ਭਗਤਾ ਮਨਿ ਆਨੰਦ ਭਇਆ ਹਰਿ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ ਰਾਮ॥ ਗੁਰਮੁਖੇ ਮਨ ਨਿਰਮਲੁ ਹੋਆ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਏ ਰਾਮ॥ ਨਿਰਮਲ ਗੁਣ ਗਾਏ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ ਹਰਿ ਕੀ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਜਿਨ੍ਹ ਮਨਿ ਵਸਿਆ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਘਟਿ ਘਟਿ ਸਬਦਿ ਸਮਾਣੀ॥
(ਅੰਗ 771)॥ ਤੇਰੇ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸਮਾਵਹਿ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਏ॥ ਨਾਨਕ ਸਫਲ ਜਨਮੁ ਤਿਨ ਕੇਰਾ ਜਿ ਸਤਿਗੁਰਿ ਹਰਿ ਮਾਰਗਿ ਪਾਏ॥ 2॥ ਸੰਤ ਸੰਗਤਿ ਸਿਉ ਮੇਲੁ ਭਇਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ ਰਾਮ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦ ਜੀਵਨ ਮੁਕਤ ਭਏ ਹਰਿ ਕੈ ਨਾਮਿ ਲਿਵ ਲਾਏ ਰਾਮ॥ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਏ ਗੁਰਿ ਮੇਲਿ ਮਿਲਾਏ ਮਨੂਆ ਰਤਾ ਹਰਿ ਨਾਲੇ॥ ਸੁਖਦਾਤਾ ਪਾਇਆ ਮੋਹੁ

ਚੁਕਾਇਆ ਅਨਦਿਨੁ ਨਾਮੁ ਸਮਾਲੇ॥ ਗੁਰ ਸਬਦੇ ਰਾਤਾ ਸਹਜੇ ਮਾਤਾ ਨਾਮੁ ਮਨਿ ਵਸਾਏ॥ ਨਾਨਕ ਤਿਨ ਘਰਿ ਸਦ ਹੀ ਸੋਹਿਲਾ ਜਿ ਸਤਿਗੁਰ ਸੇਵਿ ਸਮਾਏ॥ 3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਜਗੁ ਭਰਮਿ ਭੁਲਾਇਆ ਹਰਿ ਕਾ ਮਹਲੁ ਨ ਪਾਇਆ ਰਾਮ॥ ਗੁਰਮੁਖੇ ਇਕਿ ਮੇਲਿ ਮਿਲਾਇਆ ਤਿਨ ਕੇ ਦੂਖ ਗਵਾਇਆ ਰਾਮ॥ ਤਿਨ ਕੇ ਦੂਖ ਗਵਾਇਆ ਜਾ ਹਰਿ ਮਨਿ ਭਾਇਆ ਸਦਾ ਗਾਵਹਿ ਰੰਗਿ ਰਾਤੇ॥ ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਜਨ ਨਿਰਮਲ ਜੁਗਿ ਜੁਗਿ ਸਦ ਹੀ ਜਾਤੇ॥ ਸਾਚੀ ਭਗਤਿ ਕਰਹਿ ਦਰਿ ਜਾਪਹਿ ਘਰਿ ਦਰਿ ਸਚਾ ਸੋਈ॥ ਨਾਨਕ ਸਚਾ ਸੋਹਿਲਾ ਸਚੀ ਸਚੁ ਬਾਣੀ ਸਬਦੇ ਹੀ ਸੁਖੁ ਹੋਈ॥ 4॥4॥5॥

Suhi Mehla 3: Hur(i), Huray, Hur(i) goon gaavhou, Hur(i) Gurmukhay paayay Ram. Undino Shabad(i) ruvhou, unhad shabad vujaayay Ram. Unhud shabad vujaayay, Hur(i)) Jeeo ghur(i) aayay, Hur(i) goon gaavhou naari. Undin(u) bhagat(i) kureh(i) Gur aagaiy, sa dhun Kunt piyaari. Gur ka Shabad(u) vussiya ghut untar(i), say jun Shabad(i) soohaayay. Nanak tinh ghur(i) sud hee sohila, Hur(i) kur(i) kirpa ghur(i) aayay. 1.

Bhugtaan mun(i) aanund bhuyya, Hur(i) Naam(i) ruhhay liv laayay Ram. Gurmukhay mun nirmul(u) hoa, nirmul Hur(i) goon gaayay Ram. Nirmul goon gaayay, Naam(u) munn(i) vusaayay, Hur(i) kee Amrit Bani. Jinh mun(i) vussiya, sayee jun nistray, ghut(i), ghut(i) Shabad(i) smaani.

(PAGE 771): Tayray goon gaaveh(i), sehj(i) smaaveh(i), Shabaday mayl(i) milaayay. Nanak, suful junum(u) tinh kayra, j(i) Satgur(i) Hur(i) maarug(i) paayay. 2.----------

Word Meaning: Gurmukhay = with the advice of the Guru. Ruvhou = recite. Unhud = auto playing and uniform. Shabad = Divine music. Ghur(i) = in the heart. Naari = woman; human bride. Undin(u) = everyday; always. Sa = that. Dhun = woman (devotee). Kunt = husband (Waheguru). Ghut(i) = in the heart. Soohaavay = adorned; look (spiritually) attractive. Sohila = blissfulness. 1.

Anund = blissfulness. Bhuyya = happened. Liv Laayay = mind focussed on. Amrit Bani = life-sustaining Shabad. Nistray = salvaged. Smaani = is present. 2.

MEANING: Sing Waheguru's praise in the shelter of the Guru to realize Waheguru, oh my friends. The devotee, who sings Waheguru's praise with Guru's Shabad, feels as if uniform Divine music plays in his mind. This Divine music plays in the mind of the devotee whose heart has been enlightened, and Waheguru has appeared in there when he sings His praise. The human bride (devotee) which worships Waheguru all the time in the shelter of the Guru, is loved by the Waheguru-Husband. The devotee, who gets Guru's Shabad enshrined in her heart, is adorned (with noble qualities) with the Shabad of the Guru. The heart which becomes a dwelling for Waheguru by His benevolence, becomes blissful for ever, oh Nanak. 1.

The devotees, whose minds stay focused on Waheguru's Naam, feel blissful. Their mind is purified in the shelter of the Guru, and they sing Waheguru's praise with a pure mind. When a devotee sings Waheguru's praise with the Amrit-like (immortalizing) Guru's Shabad in Waheguru's praise with a pure mind, Waheguru makes his heart His dwelling (appears in that heart). Waheguru's Shabad is present in every heart, but only those devotees find salvation (union with God) whose hearts become dwellings for Him. 2.

---------- Sunt sungut(i) siyoun mayl(u) bhuyya, Hur(i), Hur(i) Naam(i) smaayay Ram. Gur kaiy Shabad sud jeevun mookt bhuyyay, Hur(i) kaiy Naam(i) liv laayay Ram. Hur(i)

Naam(i) chit(u) laayay, Gur(i) mayl(i) milaayay, munooa rutta Hur(i) naalay. Sookh Daata paaya, moh(u) chookaaya, undin Naam(u) smaalay. Gur Shabady raata, sehjay maata, Naam(u) mun(i) vusaayay. Nanak tinh ghur(i) sud hee sohila, j(i) Satgur sayv(i) smaayay. 3. Bin Satgur jug(u) bherm(i) bhoolaaya, Hur(i) ka Mehl(u) na paaya Ram. Gurmukhay, ikk(i) mayl(i) milaaya, tinh kay dookh guvaaya Ram. Tinh kay dookh guvaaya, ja Hur(i) mun(i) bhaaya, sudaa gaaveh(i) rung(i) raatay. Hur(i) kay bhagat sudaa jun nirmul, joog(i), joog(i) sud hee jaatay. Saachi bhagat kureh(i) Dur(i) jaapeh(i), ghur(i) Dur(i) sacha soyee. Nanak, Sacha sohila, Sachi, Sach Bani, Shabaday hee sookh(u) hoyee. 4.4.5.

Word Meaning: Sunt Sungut(i) = company of the Guru (or holy saints). Mayl(u) = meeting; to join. Smaayay = absorbed. Jeevun Mookt = breaking worldly bonds. Chit(u) = mind. Munooa = mind. Rutta = imbued. Sookh Daata = the provider (source) of all comforts. Moh(u) = worldly attachments. Chookaaya = removed; got rid of. Sehjay = in the blissful spiritual state. Maata = intoxicated. J(i) = those. 3.
Jug(u) = world. Bherm Bhoolaaya = misled in misgivings. Mehl(u) = (Lord's) palace. Ikk(i) = many. Guvaaya = removed. Ja = when. Bhaaya = liked. Rung(i) Raatay = imbued in love. Nirmul = pure. Jaatay = are known. Jaapeh(i) = are honoured. Dur(i) = (at Waheguru's) Door. Sacha = God. Sacha = everlasting. 4.

MEANING: When a devotee gets to join the company of the Guru (or some holy saints), he gets absorbed in Waheguru's Naam. With Guru's Shabad, he stays focused on Waheguru's Naam and breaks all the worldly bonds while living in the family. When a devotee focuses his mind on Waheguru's Naam, He (Waheguru) connects the devotee first with the Guru before the devotee gets connected with Waheguru (this is Waheguru's Law), and his mind gets imbued in Waheguru's love. When a devotee keeps Waheguru's Naam in mind all the time, his bonds of worldly attachments are broken, and he becomes "one" with Waheguru, which is the source of all comforts. Imbued with the love for Guru's Shabad, the devotee enshrines Waheguru's Naam in his mind and attains the spiritual state of blissfulness in which he always feels intoxicated. The devotees, who serve the Satguru (act on His Advice), and stay absorbed in Waheguru's Naam, always feel blissfulness, oh Nanak. 3.
The world is misled by its misgivings, and the people cannot reach Waheguru's Palace (cannot get united with Him). Some devotees do connect with Him in the Guru's shelter, where all their troubles are eradicated. Their troubles disappear when they like Waheguru, and, imbued in His love, they sing His praise all the time. With the worship of Waheguru, the devotees become perfectly pure and are honoured in Waheguru's Court no matter what the eon is. With the true (honest) worship of Waheguru, such devotees are recognized at Waheguru's Door (in His Court), and the eternal Waheguru takes dwelling in their heart. With the eternal Shabad of the Guru, the devotee acquires everlasting blissfulness and true happiness, oh Nanak. 4.4.5.

ਸੂਹੀ ਮਹਲਾ 3॥ ਜੇ ਲੋੜਹਿ ਵਰੁ ਬਾਲੜੀਏ ਤਾ ਗੁਰ ਕੀ ਚਰਣੀ ਚਿਤੁ ਲਾਏ ਰਾਮ॥ ਸਦਾ ਹੋਵਹਿ ਸੋਹਾਗਣੀ ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਰਾਮ॥ ਹਰਿ ਜੀਉ ਮਰੈ ਨ ਜਾਏ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ ਸਾਧਨ ਕੰਤ ਪਿਆਰੀ॥ ਸਚਿ ਸੰਜਮਿ ਸਦਾ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ ਸੀਗਾਰੀ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ

ਸਾਚਾ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ॥ ਨਾਨਕ ਸਦਾ ਪਿਰੁ ਰਾਵੇ ਆਪਣਾ ਜਿਨਿ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਇਆ॥ 1॥ ਪਿਰੁ ਪਾਇਅੜਾ ਬਾਲੜੀਏ ਅਨਦਿਨੁ ਸਹਜੇ ਮਾਤੀ ਰਾਮ॥ ਗੁਰਮਤੀ ਮਨਿ ਅਨਦੁ ਭਇਆ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨਾ ਰਾਤੀ ਰਾਮ॥ ਤਿਤੁ ਤਨਿ ਮੈਲੁ ਨ ਰਾਤੀ ਹਰਿ ਪ੍ਰਭ ਰਾਤੀ ਮੇਰਾ ਪ੍ਰਭੁ ਮੇਲਿ ਮਿਲਾਏ॥ ਅਨਦਿਨੁ ਰਾਵੇ ਹਰਿ ਪ੍ਰਭੁ ਅਪਣਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਗੁਰਮਤਿ ਪਾਇਆ ਸਹਜਿ ਮਿਲਾਇਆ ਅਪਣੇ ਪ੍ਰੀਤਮ ਰਾਤੀ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪ੍ਰਭੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੀ॥ 2॥
ਪਿਰੁ ਰਾਵੇ ਰੰਗਿ ਰਾਤੜੀਏ ਪਿਰ ਕਾ ਮਹਲੁ ਤਿਨ ਪਾਇਆ ਰਾਮ॥ ਸੋ ਸਹੋ ਅਤਿ ਨਿਰਮਲੁ ਦਾਤਾ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ ਰਾਮ॥ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਹਰਿ ਭਾਇਆ ਹਰਿ ਕਾਮਣਿ ਮਨਿ ਭਾਣੀ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਕਥੇ ਅਕਥ ਕਹਾਣੀ॥ ਜੁਗ ਚਾਰੇ ਸਾਚਾ ਏਕੋ ਵਰਤੈ ਬਿਨੁ ਗੁਰ ਕਿਨੇ ਨ ਪਾਇਆ॥
(ਅੰਗ 772)॥ ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰੰਗਿ ਰਾਤੀ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇਆ॥ 3॥ ਕਾਮਣਿ ਮਨਿ ਸੋਹਿਲੜਾ ਸਾਜਨ ਮਿਲੇ ਪਿਆਰੇ ਰਾਮ॥ ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰੇ ਰਾਮ॥ ਹਰਿ ਰਾਖਿਆ ਉਰਿਧਾਰੇ ਅਪਨਾ ਕਾਰਜੁ ਸਵਾਰੇ ਗੁਰਮਤੀ ਹਰਿ ਜਾਤਾ॥ ਪ੍ਰੀਤਮ ਮੋਹਿ ਲਇਆ ਮਨੁ ਮੇਰਾ ਪਾਇਆ ਕਰਮ ਬਿਧਾਤਾ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਵਸਿਆ ਮੰਨਿ ਮੁਰਾਰੇ॥ ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪੁਨੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸਵਾਰੇ॥ 4॥5॥6॥

Suhi Mehla 3: Jay lorreh(i) vur(u) baalurriyay, ta Gur kee Churnee chit(u) laayay Ram. Sudaa hoveh(i) sohaagni, Hur(i) Jeeo muraiy, na jaayay Ram. Hur(i) Jeeo muraiy, na jaayay, Gur kaiy sehj(i) soobhaayay, sa dhun Kunt(i) piyaari. Sach(i) sunjum(i) sudaa haiy nirmul, Gur kaiy Shabad(i) seegaari. Mayra Prubh Saacha, sud hee Saacha, jinh(i) Aapay, Aap(u) oopaaya. Nanak, sudaa Pir(u) raavay aapna, jinh(i) Gur Churnee chit(u) laaya. 1. Pir(u) paayayurra baalurriyay, undin(u) sehjay maati Ram. Gurmutee, mun(i) anund bhuyya, tit(u) tun(i) maiyl(u) na raati Ram. Tit(u) tun(i) maiyl(u) na raati, Hur(i) Prubh raati, mayra Prubh(u) mayl(i) milaayay. Undin(u) raavay Hur(i) Prubh(u) apna, vichoun aap(u) guvaayay. Gurmut(i) paaya, sehj(i) milaaya, apnay preetum raati. Nanak, Naam(u) milaiy vudiyaayi, Prubh(u) raavay rung(i) raati. 2. ----------

Word Meaning: Jay Lorreh(i) = if you wish. Vur(u) = husband (Waheguru). Baalurri = ignorant young woman (devotee). Sohaagni = married (connected with Waheguru). Sehj(i) = in the blissful state (above the effects of Maya). Soobhaayay = with respectful love. Dhun = woman (devotee). Kunt = husband (Waheguru). Sunjum(i) = control on senses. Seegaari = adorned; groomed. Oopaaya = created. Raavay = enjoys. 1. Paayayurra = acquired; made connection with. Maati = intoxicated. Tit(u) = that. Na Raati = not even a little. Raati = intoxicated. Aap(u) = selfishness and ego. 2.

MEANING: If you wish to have Waheguru as your husband (connect with the Lord), then seek shelter at Guru's feet, oh, the young devotee. Because Waheguru never dies or leaves you, you will always remain married (connected with Him). The devotee, who takes the Guru's shelter with love and devotion, is loved by Waheguru, who never dies or leaves her, and she enjoys a state of bliss. Adorned with Guru's Shabad, her mind is purified, and she always exercises control over her senses and stays absorbed in Waheguru (His Naam). My Waheguru, who has created Himself, is always eternal. The devotee, who applies her mind to Guru's Feet (His Shabad), enjoys her union with Waheguru all the time, oh Nanak. 1.

The child-like devotee, who gets connected with Waheguru with Guru's advice, stays intoxicated in Waheguru's love and enjoys the spiritual state of blissfulness all the time. Such a devotee gets no filth of sensual pleasures at all. She is imbued with the love of Waheguru, who Himself connects her with Him through the Guru; such a devotee never gets any filth of sensual pleasures. She gets rid of her selfishness and ego and enjoys her union with Waheguru at all times. With the Guru's advice, when a devotee connects with Waheguru in a high spiritual state, she is imbued with the love of her Dear (Waheguru). A devotee is praised because of Waheguru's Naam in her heart, and imbued in His love, she enjoys union with Him, oh Nanak. 2.

---------- Pir(u) raavay rung(i) raaturriyay, Pir ka mehl(u) tinh paaya Ram. So Shuhou ut(i) nirmul(u) Daata, jinh(i) vichoun aap(u) guvaaya Ram. Vichoun Moh(u) chookaaya, ja Hur(i) bhaaya, Hur(i) kaamun(i) mun(i) bhaani. Undin(u) goon gaavaiy nit Saachay, kuthay akuth kuhaani. Joog chaaray Saacha Aiko vertaiy, bin(u) Gur kinay na paaya.
(PAGE 772): Nanak, rung(i) ruvaiy rung(i) raati, jinh(i) Hur(i) sayti chit(u) laaya. 3. Kaamun(i) mun(i) sohilurra, Saajun milay Piyaray Ram. Gurmutee, mun(u) nirmul(u) hoa, Hur(i) raakhiya oordhaaray Ram. Hur(i) raakhiya oor(i)dhaaray, apna kaaruj(u) suvaaray, Gurmutee Hur(i) jaata. Preetum moh(i) luyya mun(u) mayra, paaya Kerm-Bidhaata. Satgur sayv(i) sudaa sookh(u) paaya, Hur(i) vussiya munn(i) Mooraaray. Nanak, mayl(i) luyyee Gur(i) apunaiy, Gur kaiy Shabad(i) suvaaray. 4.5.6.
Word Meaning: Pir(u) Raavay = enjoys union with (Waheguru) husband. Mehl(u) = residence (Waheguru). Shuhou = husband; Lord. Ut(i) = extremely. Daata = Provider. Bhaaya = liked = Bhaani. Akuth = indescribable. Vertaiy = operates. Rung(i) = with love. Ruvaiy = enjoys (the union). 3.
Oordhaaray = enshrine in heart. Kaaruj = task; objective. Suvaaray = achieves successfully. Jaata = recognized; made strong bond. Moh(i) Luyya = captivated. Kerm Bidhaata = the carver of our fates (Waheguru). Mooraaray = a name for God. 4.
MEANING: The devotee, who gets rid of her selfishness and ego, gets connected with the Waheguru-Husband, who is perfectly pure, and is the Provider for us all. Such a devotee reaches the Palace of Waheguru (gets connected with Him), and, imbued in His love, she enjoys her union with Him. When she loves Waheguru, her bonds of worldly attachment get severed, and she is liked by Waheguru. She sings the praises of the eternal Waheguru and discusses His countless virtues, which can never be fully described. It is the same Waheguru which operates (rules the universe) in each of the four eons, but which cannot be realized without the Guru. However, the devotee who connects her mind to Waheguru enjoys His love and remains imbued in it, oh Nanak. 3.
When a devotee acquires her dear friend Waheguru in her mind, she enjoys blissfulness. Her mind is purified with Guru's advice, and she enshrines Waheguru's Naam in her heart. She recognizes Waheguru (gets connected with Him) with the advice of the Guru and achieves the objective of her life by enshrining Waheguru's Naam in her heart. Such a devotee says that my dear Waheguru has captivated my mind, and I have realized the Waheguru, who is the carver of our fates. The devotee enjoys blissfulness by serving the Guru (acting on His advice), and Waheguru comes to reside in her heart. Adorned by

Guru's Shabad, such a devotee is connected with Waheguru by the grace of the Guru, oh Nanak. 4.5.6.

ਸੂਹੀ ਮਹਲਾ 3॥ ਸੋਹਿਲੜਾ ਹਰਿ ਰਾਮ ਨਾਮੁ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੇ ਰਾਮ॥ ਹਰਿ ਮਨੁ ਤਨੋ ਗੁਰਮੁਖਿ ਭੀਜੈ ਰਾਮ ਨਾਮੁ ਪਿਆਰੇ ਰਾਮ॥ ਰਾਮ ਨਾਮੁ ਪਿਆਰੇ ਸਭਿ ਕੁਲ ਉਧਾਰੇ ਰਾਮ ਨਾਮੁ ਮੁਖਿ ਬਾਣੀ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖ ਪਾਇਆ ਘਰਿ ਅਨਹਦ ਸੁਰਤਿ ਸਮਾਣੀ॥ ਹਰਿ ਹਰਿ ਏਕੋ ਪਾਇਆ ਹਰਿ ਪ੍ਰਭੁ ਨਾਨਕ ਕਿਰਪਾ ਧਾਰੇ॥ ਸੋਹਿਲੜਾ ਹਰਿ ਰਾਮ ਨਾਮੁ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੇ॥ 1॥ ਹਮ ਨੀਵੀ ਪ੍ਰਭੁ ਅਤਿ ਊਚਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਜਾਏ ਰਾਮ॥ ਗੁਰਿ ਮੇਲੀ ਬਹੁ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਕੈ ਸਬਦਿ ਸੁਭਾਏ ਰਾਮ॥ ਮਿਲੁ ਸਬਦਿ ਸੁਭਾਏ ਆਪੁ ਗਵਾਏ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੇ॥ ਸੇਜ ਸੁਖਾਲੀ ਜਾ ਪ੍ਰਭੁ ਭਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਮਾਣੇ॥ ਨਾਨਕ ਸੋਹਾਗਣਿ ਸਾ ਵਡਭਾਗੀ ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਏ॥ ਹਮ ਨੀਵੀ ਪ੍ਰਭੁ ਅਤਿ ਊਚਾ ਕਿਉ ਕਰਿ ਮਿਲਿਆ ਜਾਏ ਰਾਮ॥ 2॥ ਘਟਿ ਘਟੇ ਸਭਨਾ ਵਿਚਿ ਏਕੋ ਏਕੋ ਰਾਮ ਭਤਾਰੋ ਰਾਮ॥ ਇਕਨ੍ਹਾ ਪ੍ਰਭੁ ਦੂਰਿ ਵਸੈ ਇਕਨ੍ਹਾ ਮਨਿ ਆਧਾਰੋ ਰਾਮ॥ ਇਕਨਾ ਮਨ ਆਧਾਰੋ ਸਿਰਜਣਹਾਰੋ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ॥ ਘਟਿ ਘਟਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਸੁਆਮੀ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਇਆ॥ ਸਹਜੇ ਅਨਦੁ ਹੋਆ ਮਨੁ ਮਾਨਿਆ ਨਾਨਕ ਬ੍ਰਹਮ ਬੀਚਾਰੋ॥ ਘਟਿ ਘਟੇ ਸਭਨਾ ਵਿਚਿ ਏਕੋ ਏਕੋ ਰਾਮ ਭਤਾਰੋ ਰਾਮ॥ 3॥ ਗੁਰੁ ਸੇਵਨਿ ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ ਰਾਮ॥ ਹਰਿ ਧੂੜਿ ਦੇਵਹੁ ਮੈ ਪੂਰੇ ਗੁਰ ਕੀ ਹਮ ਪਾਪੀ ਮੁਕਤ ਕਰਾਇਆ ਰਾਮ॥ ਪਾਪੀ ਮੁਕਤ ਕਰਾਏ ਆਪੁ ਗਵਾਏ ਨਿਜ ਘਰਿ ਪਾਇਆ ਵਾਸਾ॥ ਬਿਬੇਕ ਬੁਧੀ ਸੁਖਿ ਰੈਣਿ ਵਿਹਾਣੀ ਗੁਰਮਤਿ ਨਾਮਿ ਪ੍ਰਗਾਸਾ॥ ਹਰਿ ਹਰਿ ਅਨਦੁ ਭਇਆ ਦਿਨੁ ਰਾਤੀ ਨਾਨਕ ਹਰਿ ਮੀਠ ਲਗਾਏ॥ ਗੁਰੁ ਸੇਵਨਿ ਸਤਿਗੁਰੁ ਦਾਤਾ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਏ॥ 4॥6॥7॥5॥7॥12॥

Suhi Mehla 3: Sohilurra Hur(i) Ram Naam(u), Gur Shabadi veechaaray Ram. Hur(i) mun(u) tuno Gurmukh(i) bheejaiy, Ram Naam(u) Piyaaray Ram. Ram Naam(u) Piyaaray, subh(i) kool oodhaaray, Ram Naam(u) mookh(i) Bani. Aavun jaan ruhhay sookh paaya, ghur(i) Unhud soort(i) smaani. Hur(i), Hur(i) aiko paaya, Hur(i) Prubh(u), Nanak kirpa dhaaray. Sohilurra Hur(i) Ram Naam(u), Gur Shabadi veechaaray. 1. Hum neeveen, Prubh(u) ut(i) oocha, kiyoun kur(i) miliya jaayay Ram. Gur(i) mayli, buhou kirpa dhaari, Hur(i) kaiy Shabad(i) soobhaayay Ram. Mil(u) Shabad(i) soobhaayay, aap(u) guvaayay, rung siyoun ruliyaan maanay. Sayj sookhaali ja Prubh(u) bhaaya, Hur(i), Hur(i) Naam(u) smaanay. Nanak sohaagun(i) sa vudbhaagi, jay chullaiy Satgur bhaayay. Hum neeveen, Prubh(u) ut(i) oocha, kiyoun kur(i) miliya jaayay Ram. 2. ----------

Word Meaning: Sohilurra = (song of) happiness (blissfulness). Bheejaiy = get imbued. Kool = clan; associates. Oodhaaray = salvage. Aavun Jaan = birth and death. Ruhhay = left behind; end. Unhud = uniformly present (Waheguru). Soort(i) = thoughts. Smaani = absorbed. 1.

Neeveen = low (in qualities). Ut(i) Oocha = extremely high (transcendent). Kiyoun Kur(i) = how? Buhou = much. Soobhaayay = in love with. Aap(u) Guvaayay = lose (get rid of) selfishness and ego. Rung Siyoun = with love. Ruliyaan Maanay = enjoy blissfulness. Sayj = bed (heart). Sookhaali = comforting. Bhaaya = liked; loved. Sohaagun(i) = married (connected with Waheguru). Sa = that. Vudbhaagi = highly fortunate. Bhaayay = in love; as per the Will. 2.

MEANING: When a devotee ponders on Waheguru's Naam by reciting Guru's Shabad, he feels blissful at heart. The devotee feels deep love for Waheguru in the shelter of the

Guru, and gets drenched (imbued) by mind and by body in Waheguru's love. He loves the Naam of dear Waheguru, and recites it with his tongue and (makes his associate do the same) whereby all of them get salvaged. They stay fully absorbed in the thoughts of dear Waheguru, which is uniformly present everywhere. They do not suffer from births and deaths (which become the things of the past) and enjoy all comforts. When a devotee ponders on Waheguru's Naam with Guru's Shabad, Waheguru becomes kind to him, and he realizes "the only" Waheguru, and his mind feels blissfulness, oh Nanak. 1.
I am very low in noble qualities, whereas Waheguru is very high in them (is highly transcendent), so how can I reach Him? When a devotee begins to love Waheguru by pondering on the Guru's Shabad, the Guru becomes munificent to the devotee and connects him with Waheguru. With love for Guru's Shabad, the devotee overcomes his selfishness and ego and enjoys his union with Waheguru. When the devotee loves Waheguru and gets absorbed in His Naam, the bed of his heart becomes very enjoyable. The devotee who follows the advice of Satguru with devotion is highly fortunate and is always married to (stays connected with) Waheguru, oh Nanak. I am very low in noble qualities whereas Waheguru is highly transcendent, so how can I reach Him? 2.

---------- Ghut(i) ghutay, subhnaa vich(i) Aiko, Aiko Ram bhutaaro Ram. Ikkna Prubh(u) door(i) vussaiy, ikkna mun(i) aadhaaro Ram. Ikkna mun aadhaaro, Sirjunhaaro, vudbhaageen Gur(u) paaya. Ghut(i), ghut(i) Hur(i) Prubh(u) Aiko Soami, Gurmukh(i) Alukh(u) lukhaaya. Sehjay anund hoa mun(u) maaniya, Nanak Braham beechaaro. Ghut(i) ghutay subhnaa vich(i) Aiko, Aiko Ram bhutaaro Ram. 3. Gur(u) sayvun(i) Satgur Daata, Hur(i), Hur(i) Naam(i) samaaya, Ram. Hur(i) dhoorr(i) dayvhou mein Pooray Gur kee, hum paapi mookt(u) kuraaya Ram. Paapi mookt(u) kuraayay, aap(u) guvaayay, nij ghur(i) paaya vaasa. Bibayk boodhi, sookh(i) raiyn(i) vihaani, Gurmut(i) Naam(u) pergaasa. Hur(i), Hur(i) anund bhuyya din(u) raati, Nanak Hur(i) meetth lugaayay. Gur(u) sayvun(i) Satgur Daata, Hur(i), Hur(i) Naam(i) smaayay. 4.6.7.5.7.12.
Word Meaning: Ghut(i) Ghutay = in every heart. Bhutaaro = husband; Lord. Ikkna = some. Aadhaaro = support; basis. Sirjunhaaro = the Creator. Alukh(u) = invisible. Lukhaaya = showed. Sehjay = easily; without any special effort. Maaniya = convinced; bring faith in. Braham = God. 3.
Sayvun(i) = serve. Dhoorr(i) = dust (of the feet); opportunity to serve. Mookt(u) = freedom from worldly bonds; emancipation. Bibayk Boodhi = wisdom to differentiate between good and bad. Raiyn(i) = night (life). Vihaani = is spent. Pegaasa = enlightenment. Anund = blissfulness. Bhuyya = became; happened. Meetth = sweet. 4.
MEANING: Waheguru alone is present in every heart as the husband (Lord). For some, Waheguru resides somewhere far away, while for others, He is the basis of life. Those for whom Waheguru is the basis of their lives are highly fortunate, and they connect with the Guru. Even though Waheguru is present in every heart, only those who see the invisible Waheguru in Guru's shelter believe Him to be the basis of their life. When a devotee ponders on Waheguru's Naam so that his mind is convinced about His presence, he achieves the blissfulness of the high spiritual state. Waheguru alone is present in every heart as the husband (Lord), oh Waheguru. 3.

Those who serve Satguru, the source of Waheguru's Naam, get absorbed in the Naam. Kindly grant me the dust of the Feet of the Perfect Guru (an opportunity to serve Him) so that sinners like me may also get salvation, oh Waheguru. Service to the Guru enables a devotee (even if he has been a sinner before) to get rid of his selfishness and ego, and his mind comes to stay in itself (does not wander anymore), and he attains salvation. With Guru's advice, the devotee's mind is enlightened, and he acquires the wisdom by which he can distinguish between the good and the bad, as a result of which his life is spent in comfort. He finds Waheguru to be sweet, and he feels always blissful with Waheguru's Naam at heart, oh Nanak. Those who serve Satguru, which is the source of Waheguru's Naam, get absorbed in His Naam. 4.6.7.5.7.12.

(ਅੰਗ 773)॥ ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 4 ਛੰਤ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(PAGE 773): Raag Suhi Mehla 4, Chhunt, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇ ਅਵਗਣ ਵਿਕਣਾ ਗੁਣ ਰਵਾ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਗੁਰਬਾਣੀ ਨਿਤ ਨਿਤ ਚਵਾ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਗੁਰਬਾਣੀ ਸਦ ਮੀਠੀ ਲਾਗੀ ਪਾਪ ਵਿਕਾਰ ਗਵਾਇਆ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਭਉ ਭਾਗਾ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਇਆ॥ ਕਾਇਆ ਸੇਜ ਗੁਰਸਬਦਿ ਸੁਖਾਲੀ ਗਿਆਨ ਤਤਿ ਕਰਿ ਭੋਗੋ॥ ਅਨਦਿਨੁ ਸੁਖਿ ਮਾਣੇ ਨਿਤ ਰਲੀਆ ਨਾਨਕ ਧੁਰਿ ਸੰਜੋਗੋ॥ 1॥ ਸਤੁ ਸੰਤੋਖੁ ਕਰਿ ਭਾਉ ਕੁੜਮੁ ਕੁੜਮਾਈ ਆਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਸੰਤ ਜਨਾ ਕਰਿ ਮੇਲੁ ਗੁਰਬਾਣੀ ਗਾਵਾਈਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਬਾਣੀ ਗੁਰ ਗਾਈ ਪਰਮ ਗਤਿ ਪਾਈ ਪੰਚ ਮਿਲੇ ਸੋਹਾਇਆ॥ ਗਇਆ ਕਰੋਧੁ ਮਮਤਾ ਤਨਿ ਨਾਠੀ ਪਾਖੰਡੁ ਭਰਮੁ ਗਵਾਇਆ॥ ਹਉਮੈ ਪੀਰ ਗਈ ਸੁਖੁ ਪਾਇਆ ਆਰੋਗਤ ਭਏ ਸਰੀਰਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਬ੍ਰਹਮ ਪਛਾਤਾ ਨਾਨਕ ਗੁਣੀ ਗਹੀਰਾ॥ 2॥ ਮਨਮੁਖਿ ਵਿਛੁੜੀ ਦੂਰਿ ਮਹਲੁ ਨ ਪਾਏ ਬਲਿ ਗਈ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਅੰਤਰਿ ਮਮਤਾ ਕੂਰਿ ਕੂੜੁ ਵਿਹਾਝੇ ਕੂੜਿ ਲਈ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਕੂੜੁ ਕਪਟ ਕਮਾਵੈ ਮਹਾ ਦੁਖੁ ਪਾਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮਗੁ ਨ ਪਾਇਆ॥ ਉਝੜ ਪੰਥਿ ਭ੍ਰਮੈ ਗਾਵਾਰੀ ਖਿਨੁ ਖਿਨੁ ਧਕੇ ਖਾਇਆ॥ ਆਪੇ ਦਇਆ ਕਰੇ ਪ੍ਰਭੁ ਦਾਤਾ ਸਤਿਗੁਰ ਪੁਰਖੁ ਮਿਲਾਏ॥ ਜਨਮ ਜਨਮ ਕੇ ਵਿਛੁੜੇ ਜਨ ਮੇਲੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਏ॥ 3॥ ਆਇਆ ਲਗਨੁ ਗਣਾਇ ਹਿਰਦੈ ਧਨ ਓਮਾਹੀਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਪੰਡਿਤ ਪਾਧੇ ਆਣਿ ਪਤੀ ਬਹਿ ਵਾਚਾਈਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਪਤੀ ਵਾਚਾਈ ਮਨਿ ਵਜੀ ਵਧਾਈ ਜਬ ਸਾਜਨ ਸੁਣੇ ਘਰਿ ਆਏ॥ ਗੁਣੀ ਗਿਆਨੀ ਬਹਿ ਮਤਾ ਪਕਾਇਆ ਫੇਰੇ ਤਤੁ ਦਿਵਾਏ॥ ਵਰੁ ਪਾਇਆ ਪੁਰਖੁ ਅਗੰਮੁ ਅਗੋਚਰੁ ਸਦ ਨਵਤਨੁ ਬਾਲ ਸਖਾਈ॥ ਨਾਨਕ ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲੇ ਵਿਛੁੜਿ ਕਦੇ ਨ ਜਾਈ॥ 4॥1॥

Satgur(u) Purakh(u) milaayay, uvgun vikna, goon ruvaan, bul(i) Ram Jeeo. Hur(i), Hur(i) Naam(u) dhiyaayay, Gurbani nit, nit chuvaan, bul(i) Ram Jeeo. Gurbani sud meetthi laagi, paap vikaar guvaaya. Haumein roag(u) guyya, bhuou bhaaga, sehjay, sehj(i) milaaya. Kaaya sayj Gur Shabad(i) sookhaali, Giyan Tut(i) kur(i) bhogo. Undin(u) sookh(i) maanay nit ruliyaan, Nanak Dhoor(i) sunjoago. 1. Sat(u), suntokh(u) kur(i) bhaaou, koorrum, koorrmaayee aaya, bul(i) Ram Jeeo. Sunt junaa kur(i) mayl(u) Gurbani gaavaayiya, bul(i) Ram Jeeo. Bani Gur gaayee, perm gut(i) paayee, punch milay sohaaya. Guyya kroadh(u), mumta tun(i) naatthi, pakhund(u) bherm(u) guvaaya.

Haumein peer guyyee, sookh paaya, aaroagut bhuyyay sreera. Gur Persadi Braham puchhaata, Nanak, Gooni guheera. 2. ----------

Word Meaning: Purakh(u) = Great soul. Uvgun = ignoble qualities. Vikkna = by selling (gettin rid of). Ruvaan = remember. Bul(i) = sacrifice (offer) life. Vikaar = vices. Roag(u) = disease; ailment. Sehjay Sehj(i) = in high spiritual state. Kaaya Sayj = bed of body (heart). Sookhaali = comforting. Giyan = Divine knowledge. Tut(i) = root; source. (God). Bhogo = enjoy. Undin(u) = everyday; always. Ruliyaan = enjoyment of life (union with Waheguru). Sunjoago = union. Dhoor(i) = from the source (God). 1.

Sat(u) = high morality; service to mankind. Suntokh(u) = contentment. Bhaaou = love. Koorrum = in-law; the mediator (Guru). Koorrmaayee = to perform the marriage ceremony (union with Waheguru). Perm Gut(i) = supreme spiritual state. Punch = the five senses. Milay = came together (under control). Sohaaya = became attractive (pure). Kroadh(u) = rage. Mumta = love for worldly things. Pakhund(u) = hypocrisy. Bherm(u) = misgiving. Aaroagut = disease free; healthy. Sreera = body (mind). Puchhaata = recognized; made connection. Gooni = bearer of virtues. Guheera = whose mind does not waver. 2.

MEANING: Please, connect me with the Guru in whose shelter I may recite Your Naam and the Gurbani all the time, get rid of my ignoble qualities, and acquire noble qualities. Oh my dear Waheguru, I am a sacrifice for You. The devotee, who finds Gurbani to be sweet all the time, gets his sins and his vices (immoralities) eradicated. The disease of his haumein and all his worldly fears are eradicated, and Waheguru connects him in the high spiritual state with Him. With Guru's Shabad, his body becomes a comforting bed for enjoying union with the source of Divine Knowledge, Waheguru. With the union with Waheguru prewritten in his fortune, the devotee enjoys blissfulness all the time, oh Nanak. 1.

The devotee, whom the mediator, Satguru, takes under His shelter to connect him with Waheguru, imparts virtues like service to mankind, contentment, and universal love in him, and puts him in the company of the holy saints where he sings Gurbani, oh dear Waheguru; I am a sacrifice for You. With the recitation of Gurbani, the devotee is able to control all his five senses, whereby his mind and body become spiritually very attractive (pure), and he attains the high spiritual state. All his rage and his worldly attachments disappear, and all his hypocrisies and misgivings are dispelled. His suffering from his haumein is cured, and his body (mind) becomes perfectly healthy, and he enjoys blissfulness. With Guru's grace, he recognizes Waheguru (gets connected with Him) and becomes a bearer of noble qualities and wins control of his mind. 2.

---------- Munmukh(i) vichhurri door(i), Mehl(u) na paayay, bul(i) guyee, bul(i) Ram Jeeo. Untar(i) mumta koor(i), koorr(u) vihaajhay, koorr(i) luyyee, bul(i) Ram Jeeo. Koorr(u) kupt kumaavaiy, muhaa dookh(u) paavaiy, vin(u) Satgur mug(u) na paaya. Oojhurr punth(i) bhemaiy gaavaari, khin(u), khin(u) dhukkay khaaya. Aapay duyya kuray Prubh(u) Daata, Satgur Purakh(u) milaayay. Junum, junum, kay vichhurray jun maylay, Nanak sehj(i) soobhaayay. 3. Aaya lugun(u) gunaayay, hirdaiy dhun omaahiya bul(i) Ram Jeeo. Pundit paandhay aan(i) putti beh(i) vaachaayiya, bul(i) Ram Jeeo. Putti vaachaayee, mun(i) vujji

vudhaayee, jub Saajun soonay ghur(i) aayay. Gooni Giyani beh(i) mutaa pukaaya, phayray tut(u) divaayay. Vur(u) paaya Purakh Agumm(u) Agoachur(u), sud nuvtun(u) baal sukhaayee. Nanak, kirpa kur(i) kaiy maylay, vichhurr(i) kuday na jaayee. 4.1.

Word Meaning: Vichhurri = disconnected. Mehl(u) = (Waheguru's) Residence. Bul(i) = burned at heart; suffering in the fire of desires. Bul(i) = sacrifice life. Mumta = worldly attachments. Koor(i) = in falsehood (perishables). Koorr(u) = short-lived. Vihaajhay = deals in. Luyyee = possessed (controlled) by. Kupt = deceit. Kumaavaiy = earns; deals in. Mug(u) = path (of righteousness). Oojhurr = wilderness (leading away from success). Bhermaiy = wanders aimlessly. Gaavaari = foolish. Khin(u) = short moment. Dhukkay Khaayay = gets kicked; suffers humiliation. Duyya = compassion. Sehj(i) Soobhaayay = without any special effort. 3.

Lugun = auspicious moment. Gunaayay = calculations by fortune tellers. Dhun = woman (human bride). Omaahiya = zestful. Paandha = family Brahman. Putti = the book of astrology. Beh(i) = sitting (carefully). Vachaayiya = studied. Vujji Vudhaayee = heart reverberates with happiness; high spirits. Saajun = the friend (Waheguru). Gooni = having noble qualities. Giyani = having Divine knowledge (connected with God). Mutaa = resolution. Pukaaya = firmed. Pharay = circumambulating around one's deity (fire in case of Hindus, and Guru Granth Sahib in case of Sikhs) to perform marriage ceremony. Tut(u) = right away. Vur(u) = husband. Agumm(u) = inaccessible. Agoachur(u) = incomprehensible. Nuvtun = always in new spirits; with fresh love. Baal Sukhaayee = friend from childhood. 4.

MEANING: The Maya-worshipper individual burns in the fire of desires, cannot realize Waheguru, and stays disconnected with Him, oh my dear Waheguru; I am a sacrifice for You. The Maya-lover individual is attracted to perishables, deals in them, and his mind is controlled by this attraction. He performs deeds based on deceit and falsehood, and suffers hugely as a result. He cannot find the path of righteousness without the Guru. The foolish treads the path of wilderness where he wanders aimlessly (cannot reach his destination) and suffers humiliation every moment (all the time). But after he has gone through many, many lives disconnected from Waheguru, He (Waheguru) finally becomes kind to him and connects him with Satguru, in whose shelter he attains a high spiritual state and merges with Waheguru through his love for Him, oh Nanak. 3.

(Just as the family Brahman finds the auspicious moment by studying his book of astrology for the marriage of a young girl in a customary way), Satguru finds the right moment to connect the devotee with Waheguru, and appears in the devotee's heart, which sends a wave of zest in her heart. Her mind begins to dance with joy when she realizes that Satguru has appeared in her heart. At that moment, the holy saints connected with Waheguru (Satguru) decide to perform the devotee's marriage ceremony with Waheguru (connect her with the Lord) right away. The devotee-bride acquires Waheguru as the husband, who is inaccessible, incomprehensible, always in new spirits, and a friend right from childhood. With His grace, Satguru connects the devotee with Waheguru from whom the devotee never gets separated, oh Waheguru. 4.1.

ਸੂਹੀ ਮਹਲਾ 4॥ ਹਰਿ ਪਹਿਲੜੀ ਲਾਵ ਪਰਵਿਰਤੀ ਕਰਮ ਦ੍ਰਿੜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਬਾਣੀ

ਬ੍ਰਹਮਾ ਵੇਦੁ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਪਾਪ ਤਜਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਧਰਮੁ ਦ੍ਰਿੜਹੁ ਹਰਿ ਨਾਮ ਧਿਆਵਹੁ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਹੁ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਆ॥ ਸਹਜ ਅਨੰਦ ਹੋਆ ਵਡਭਾਗੀ ਮਨਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਇਆ॥

(ਅੰਗ 774)॥ ਜਨੁ ਕਹੈ ਨਾਨਕੁ ਲਾਵ ਪਹਿਲੀ ਆਰੰਭੁ ਕਾਜੁ ਰਚਾਇਆ॥ 1॥ ਹਰਿ ਦੂਜੜੀ ਲਾਵ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਨਿਰਭਉ ਭੈ ਮਨੁ ਹੋਇ ਹਉਮੈ ਮੈਲੁ ਗਵਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਨਿਰਮਲੁ ਭਉ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਹਰਿ ਵੇਖੈ ਰਾਮੁ ਹਦੂਰੇ॥ ਹਰਿ ਆਤਮ ਰਾਮੁ ਪਸਾਰਿਆ ਸੁਆਮੀ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਰਿ ਪ੍ਰਭੁ ਏਕੋ ਮਿਲਿ ਹਰਿ ਜਨ ਮੰਗਲ ਗਾਏ॥ਜਨ ਨਾਨਕ ਦੂਜੀ ਲਾਵ ਚਲਾਈ ਅਨਹਦ ਸਬਦ ਵਜਾਏ॥ 2॥

ਹਰਿ ਤੀਜੜੀ ਲਾਵ ਮਨਿ ਚਾਉ ਭਇਆ ਬੈਰਾਗੀਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਨਿਰਮਲੁ ਹਰਿ ਪਾਇਆ ਹਰਿ ਗੁਣ ਗਾਇਆ ਮੁਖਿ ਬੋਲੀ ਹਰਿ ਬਾਣੀ॥ ਸੰਤ ਜਨਾ ਵਡਭਾਗੀ ਪਾਇਆ ਹਰਿ ਕਥੀਐ ਅਕਥ ਕਹਾਣੀ॥ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਹਰਿ ਧੁਨਿ ਉਪਜੀ ਹਰਿ ਜਪੀਐ ਮਸਤਕਿ ਭਾਗੁ ਜੀਉ॥ ਜਨੁ ਨਾਨਕੁ ਬੋਲੇ ਤੀਜੀ ਲਾਵੈ ਹਰਿ ਉਪਜੈ ਮਨਿ ਬੈਰਾਗੁ ਜੀਉ॥ 3

ਹਰਿ ਚਉਥੜੀ ਲਾਵ ਮਨਿ ਸਹਜੁ ਭਇਆ ਹਰਿ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਸੁਭਾਇ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠਾ ਲਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਹਰਿ ਮੀਠਾ ਲਾਇਆ ਮੇਰੇ ਪ੍ਰਭੁ ਭਾਇਆ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਈ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਆ ਸੁਆਮੀ ਹਰਿ ਨਾਮਿ ਵਜੀ ਵਾਧਾਈ॥ ਹਰਿ ਪ੍ਰਭੁ ਠਾਕੁਰਿ ਕਾਜੁ ਰਚਾਇਆ ਧਨ ਹਿਰਦੈ ਨਾਮਿ ਵਿਗਾਸੀ॥ ਜਨੁ ਨਾਨਕ ਬੋਲੈ ਚਉਥੀ ਲਾਵੈ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਵਿਨਾਸੀ॥ 4॥2॥

Suhi Mehla 4: Hur(i) pehlurri laav, pervirti kerm drirraaya, bul(i) Ram Jeeo. Bani, Brahma Vayd(u) dherm drirrhou, paap tujaaya, bul(i) Ram Jeeo. Dherm drirrhou, Hur(i) Naam dhiyaavhou, Simrit(i) Naam(u) drirraaya. Satgur(u), Gur(u) Poora araadhou, subh(i) kilvikh paap guvaaya. Sehj anund hoa vudbhaageen, mun(i) Hur(i), Hur(i) meettha laaya.

(PAGE 774): Jun(u) kuhaiy Nanak(u), laav pehli, aarumbh(u) kaaj(u) ruchaaya. 1. Hur(i) doojurri laav, Satgur(u) Purakh(u) milaaya, bul(i) Ram Jeeo. Nirbhuou, bhaiy mun(u) hoyay, haumein maiyl(u) guvaaya, bul(i) Ram Jeeo. Nirmul(u) bhuou paaya, Hur(i) goon gaaya, Hur(i) vaikhaiy Ram(u) hudooray. Hur(i) Aatum Ram(u) pusaariya Soami, serb ruhhiya bherpooray. Untar(i), baahur(i) Hur(i) Prubh(u) Aiko, mil(i) Hur(i) jun mungul gaayay. Jun Nanak, dooji laav chulaayee, unhud Shabad vujaayay. 2. ---------

Word Meaning: Laav = Lugaaou = attachment; union. Pervirti = focus of mind on some new task (for example, marriage). Kerm = deeds to perform. At the time of marriage, the religious leader explains the responsibilities of marriage (some do's and some don'ts to the new couple – particularly the bride. (In case of union of a human bride with Waheguru, the most important deed to perform is to recite Waheguru's Naam which is the pervirti kerm for a Sikh). Drirraaya = reinforced. Vayd(u) = the Vedas. Dherm = responsibility – the first and the foremost duty. Tujaaya = given up; eradicated. Simrit(i) = Hindu holy books. Kilvikh = sins = Paap. Guvaaya = cleared; eradicated. Sehj Anund = blissfulness of the high spiritual state. Vudbhaageen = highly fortunate. Aarumbh = the beginning. Kaaj = the task (of union with the Lord). Ruchaaya = created; started. 1. Purakh(u) = Great Soul. Nirbhuou = fearless. Bhaiy = fear (of Waheguru). Haumein = selfishness and ego. Nirmul(u) = pure (without any pressure). Hudooray = close by. Aatum Ram = Waheguru. Pusaariya = spread out. Bherpooray = filling completely.

Mumgul = song of joy. Unhud Shabad = auto-playing Divine music. Vujaayay = reverberated. 2.

MEANING: I am a sacrifice for You for initiating the task of connecting the devotees with You, oh my dear Waheguru. When a devotee's dedication reaches the stage where he can be connected with Waheguru, Satguru arrives in his heart (spiritually or in person) and reiterates the importance of recitation of His Bani in praise of Waheguru, and makes the devotee recite it. It is the first stage in the path of the devotee to union with Waheguru, in which the Satguru advises the devotee that recitation of Gurbani is his first and foremost duty to perform. For a Sikh, Guru's Bani is the study of the Vedas of Brahma (a Sikh does not need to study the Vedas), and it is the religious duty of the Sikh to recite Guru's Bani by which all his sins are eradicated. Recitation of Waheguru's Naam is the religious duty of the Sikhs; even the Simritis emphasize the recitation of Waheguru's Naam. One must remember the Perfect Satguru (which is a manifestation of Waheguru), whereby all the sins of the devotee are destroyed. When a highly fortunate devotee recites Waheguru's Naam, he begins to find Waheguru sweet in his mind, and acquires the blissfulness of the high spiritual state. This is the first stage (of spiritual development) in the holy task of a devotee's union with God, oh Nanak. 1.

I am a sacrifice to You for initiating the task of connecting the devotees with You, oh my dear Waheguru. In the second stage, Waheguru connects the devotee with Satguru, who is a Great Soul (a manifestation of Waheguru), in whose shelter the devotee becomes fearless of all worldly problems. He fosters a pure fear for Waheguru (without any obligation or wish), and the filth of his selfishness and his ego is washed away, oh my dear God. By singing Waheguru's praise, the devotee develops a pure and respectful fear for God, and "sees" Waheguru very close to him. He also realizes that Waheguru has spread Himself everywhere in the universe. He sings the song of happiness in Waheguru's praise, and realizes that it is the same Waheguru inside him and outside. In the second stage (of spiritual development) initiated by Satguru, the devotee feels as if he is listening to the auto-playing Divine Music, oh Nanak. 2.

--------- Hur(i) teejurri laav mun(i) chaaou bhuyya baiyraagiyaan, bul(i) Ram Jeeo. Nirmul(u) Hur(i) paaya, Hur(i) goon gaaya, mookh(i) boalee Hur(i) Bani. Sunt junaa vudbhaageen paaya, Hur(i) kuthiyaiy Akuth kuhaani. Hirdaiy Hur(i), Hur(i), Hur(i) dhoon(i) oopji, Hur(i) juppiyaiy mustuk(i) bhaag(u) Jeeo. Jun(u) Nanak(u) boalay teeji laavaiy, Hur(i) oopjaiy mun(i) baiyraag(u) Jeeo. 3. Hur(i) chauthurri laav mun(i) sehj bhuyya, Hur(i) paaya bul(i) Ram Jeeo. Gurmukh(i) miliya soobhaayay, Hur(i) mun(i), tun(i) meettha laaya, bul(i) Ram Jeeo. Hur(i) meettha laaya, mayray Prubh bhaaya, undin(u) Hur(i) liv laayee. Mun chindiya ful(u) paaya Soami, Hur(i) Naam(i) vujji vadhaayee. Hur(i) Prubh(i) Tthaakur(i) kaaj(u) ruchaaya, dhun hirdaiy Naam(i) vigaasi. Jun(u) Nanak(u) boalay chauthi laavaiy, Hur(i) paaya Prubh(u) avinaashi. 4.2.

Word Meaning: Chaaou = zest; gusto. Bairaagi = an individual who renounces the world in the love of (Waheguru). Nirmul(u) = pure; perfect. Kuthiyaiy = describe. Akuth = indescribable. Kuhaani = story (virtues of Waheguru). Dhoon(i) Oopji = musical notes reverberate. Mustuk(i) = on the forehead. Bhaag(u) = fortune. 3.

Soobhaayay = with love. Bhaaya = liked; loved. Liv = focus mind on. Chindiya = as wished. Vujji Vadhaayee = became high-spirited. Tthaakur(i) = Lord. Dhun = woman-devotee. Vigaasi = blooming of heart. Avinaashi = immortal. 4.

MEANING: I wish to sacrifice my life for You, oh my dear Lord. In the third stage of the path of union with Waheguru, the devotee feels detached from worldly attractions and eager to be close to Waheguru. Such a devotee is highly fortunate, and he is connected with holy saints of Waheguru to be connected with Waheguru. In this stage, the devotees sing Waheguru's praise and recite Satguru's Bani in the company of the holy men when their mind gets fully purified to acquire Waheguru. With great fortune, the devotee gets into the company of the holy saints, where they discuss the virtues of Waheguru, which can never be described in full. With good fortune on their forehead, the devotees recite Waheguru's Naam, and musical notes of Waheguru's Naam reverberate in their hearts. The devotees feel detached from the worldly attractions (and acquire deep love for Waheguru) in the third stage, oh Nanak. 3.

The devotee's mind becomes completely peaceful (no thoughts of any worldly affairs arise in his mind), and he gets united with Waheguru in the fourth stage of his spiritual development, oh my dear Waheguru. With his love for Waheguru, and in Guru's shelter, the devotee becomes "one" with Waheguru, and finds Him to be sweet in his body and mind. Waheguru loves the devotee's dedication, and the devotee keeps his mind focused on Waheguru's Naam all the time. The devotee reaps his desired reward (union with Waheguru), and his mind dances in high spirits. The Lord Himself initiates the task of connecting the devotee with Him, and the devotee's heart blooms with Waheguru's Naam in it. The devotee realizes the immortal Waheguru in the fourth stage of his spiritual development, oh Nanak. 4.2.

NOTE (1): Even though Guru Ram Dass Ji has written his holy Shabad detailing the four spiritual stages of the devotee on his way to get married (connected) with Waheguru, this holy Shabad is sung to perform the marriage ceremony of would-be Sikh couples. The bride and the groom sit in front of Sri Guru Granth Sahib. A Sikh reads the first stanza of the holy Chhunt (Shabad) from Guru Granth Sahib. At the conclusion of the stanza, the would-be couple bows to Guru Granth Sahib and circumambulates Guru Granth Sahib (go around it) in the clockwise direction, led by the groom. After completing the circle, the couple bows to Guru Granth Sahib again and sits down. In the meantime, the musicians sing the same holy stanza until the couple has sat down. The attendant Sikh reads the second stanza, and the same steps are followed. The process is repeated four times to recite all four stanzas, and the marriage ceremony is completed after the prayer.

NOTE (2): In Jup(u) Ji Sahib, the first Bani of Guru Granth Sahib, Guru Nanak Sahib has described five Khunds (stages) for the union of human beings with Waheguru. The four stages detailed in the holy Chhunt by Guru Ram Dass Ji, under discussion, are basically the same as the five Khunds described by Guru Nanak Sahib, with one difference. The Second Khund (Giyaan Khund) or the stage of knowledge about the universe, is not discussed by Guru Ram Dass Ji.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 4 ਘਰੁ 2॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਹਿਰਦੈ ਰਸਨ ਰਸਾਏ॥ ਹਰਿ ਰਸਨ ਰਸਾਏ ਮੇਰੇ ਪ੍ਰਭ ਭਾਏ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਏ॥ ਅਨਦਿਨੁ ਭੋਗ ਭੋਗੇ ਸੁਖਿ ਸੋਵੈ ਸਬਦਿ ਰਹੈ ਲਿਵ ਲਾਏ॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਏ॥ ਸਹਜੇ ਸਹਜਿ ਮਿਲਿਆ ਜਗ ਜੀਵਨੁ ਨਾਨਕ ਸੁੰਨਿ ਸਮਾਏ॥ 1॥ ਸੰਗਤਿ ਸੰਤ ਮਿਲਾਏ॥ ਹਰਿ ਸਰਿ ਨਿਰਮਲਿ ਨਾਏ॥ ਨਿਰਮਲਿ ਜਲਿ ਨਾਏ ਮੈਲੁ ਗਵਾਏ ਭਏ ਪਵਿਤੁ ਸਰੀਰਾ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਕ੍ਰਮੁ ਭਾਗਾ ਹਉਮੈ ਬਿਨਠੀ ਪੀਰਾ॥ ਨਦਰਿ ਪ੍ਰਭੂ ਸਤਸੰਗਤਿ ਪਾਈ ਨਿਜ ਘਰਿ ਹੋਆ ਵਾਸਾ॥
(ਅੰਗ 775)॥ ਹਰਿ ਮੰਗਲ ਰਸਿ ਰਸਨ ਰਸਾਏ ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਗਾਸਾ॥ 2॥
ਅੰਤਰਿ ਰਤਨੁ ਬੀਚਾਰੇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਿਆਰੇ॥ ਹਰਿ ਨਾਮੁ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਅਗਿਆਨੁ ਅਧੇਰੁ ਗਵਾਇਆ॥ ਗਿਆਨੁ ਪ੍ਰਚੰਡੁ ਬਲਿਆ ਘਟਿ ਚਾਨਣੁ ਘਰ ਮੰਦਰ ਸੋਹਾਇਆ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ ਸੀਗਾਰ ਬਣਾਏ ਹਰਿ ਪ੍ਰਭ ਸਾਚੇ ਭਾਇਆ॥ ਜੋ ਪ੍ਰਭੁ ਕਹੈ ਸੋਈ ਪਰ ਕੀਜੈ ਨਾਨਕ ਅੰਕਿ ਸਮਾਇਆ॥ 3॥ ਹਰਿ ਪ੍ਰਭੁ ਕਾਜੁ ਰਚਾਇਆ॥ ਗੁਰਮੁਖਿ ਵੀਆਹਣਿ ਆਇਆ॥ ਵੀਆਹਣਿ ਆਇਆ ਗੁਰਮੁਖਿ ਹਰਿ ਪਾਇਆ ਸਾਧਨ ਕੰਤ ਪਿਆਰੀ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲ ਗਾਏ ਹਰਿ ਜੀਉ ਆਪਿ ਸਵਾਰੀ॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬ ਮਿਲਿ ਆਏ ਅਪੂਰਬ ਜੰਞ ਬਣਾਈ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ ਮੈ ਸਾਚਾ ਨਾ ਕਦੇ ਮਰੈ ਨ ਜਾਈ॥ 4॥1॥3॥

Ek Onkar Satgur Persad(i): Raag(u) Suhi Chhunt, Mehla 4, Ghur(u) 2: Gurmukh(i) Hur(i) goon gaayay. Hirdaiy, rusn rusaayay. Hur(i) rusn rusaayay, mayray Prubh bhaayay miliya sehj(i) soobhaayay. Undin(u) bhog, bhogay, sookh(i) sovaiy, Shabad(i) ruhhaiy liv laayay. Vuddaiy bhaag(i) Gur(u) Poora paayiyaiy, undin(u) Naam(u) dhiyaayay. Sehjay, sehj(i) miliya Jugjeevun(u), Nanak Soonn(i) smaayay. 1. Sungut(i) Sunt milaayay. Hur(i) Sur(i) nirmul(i) naayay. Nirmul(i) jul(i) naayay, maiyl(u) guvaayay, bhuyyay puvitt(u) sreera. Doomut(i) maiyl(u) guyee bherm(u) bhaaga, haumein bintthi peera. Nudr(i) Prubhoo Satsungut(i) paayee, nij ghur(i) hoa vaasa.

(PAGE 775): Hur(i) mungul rus(i) rusn rusaayay, Nanak Naam(u) Pergaasa. 2. -----

Word Meaning: Gurmukh(i) = in Guru's shelter. Rusn = tongue. Rusaayay = while enjoying. Sehj(i) = in high spiritual state. Soobhaayay = with love. Sehj(i) Soobhaayay = without any special effort. Bhog Bhogay = enjoys the gifts of Waheguru. Liv Laayay = focus mind on. Undin(u) = everyday; all the time. Jugjeevun(u) = (the source of) life of the world. Soonn(i) = in the spiritual state where no thoughts arise. 1.
Hur(i) Sur(i) = pool of Waheguru's Naam-Amrit. Naayay = takes dip. Puvitt(u) = pure; pious. Doomut(i) Maiyl(u) = filth of ignoble (evil) thinking. Bherm(u) = misgiving. Bintthi = destroyed. Peerra = pain; suffering. Nij Ghur(i) Vaasa = mind quits wandering and stays in own heart (gets focused on Waheguru's Naam). Pergaasa = brightens. 2.

MEANING: A devotee, who sings Waheguru's praise in the shelter of the Guru with his tongue while enjoying it, also enjoys its sweet taste in the heart. When a devotee sings Waheguru's praise with taste (love), he is liked by Waheguru, which connects the devotee with Him without any special effort on the part of the devotee. The devotee stays focused on Guru's Shabad, and feels as if he is enjoying all the wonderful gifts of Waheguru, and enjoys his sleep (life) in comfort. However, one gets the company of the Perfect Guru only with great fortune when he recites Waheguru's Naam constantly. He connects with the life of the world, Waheguru, in a high spiritual state where no worldly thoughts arise in his mind, and he stays in that state, oh Nanak. 1.

Waheguru connects His devotees to the company of the holy saints (the Guru), where the devotee takes a dip in the holy pool of Waheguru's Naam-Amrit and gets purified. By taking a dip in the holy pool of Waheguru's Naam, the devotee washes away the filth of his unholy thoughts, whereby his body (and mind) are purified. The filth of his evil wisdom (thoughts) is washed away, his misgivings are cleared, and the suffering of his haumein is destroyed. With the kind sight of Waheguru, the devotee gets connected with the company of the holy saints (the Guru) whereby his mind becomes peaceful (quits wandering and becomes focused on Waheguru's Naam). His mind is enlightened with Waheguru's Naam, and his tongue enjoys the sweet taste of the songs of Waheguru's praise, oh Nanak. 2.

---------- Untar(i) Rattan(u) Beechaaray. Gurmukh(i) Naam(u) Piyaaray. Hur(i) Naam(u) Piyaaray, Shabad(i) nistaaray, ugiyaan(u) undhayr(u) guvaaya. Giyaan(u) perchund(u) buliya ghut(i) chaanun(u), ghur mundar sohaaya. Tun, mun(u) urp(i) seegaar bunaayay, Hur(i) Prubh Saachay bhaaya. Jo Prubh(u) kuhhaiy, soyee pur keejaiy, Nanak unk(i) samaya. 3. Hur(i) Prubh(u) kaaj(u) ruchaaya. Gurmukh(i) veaahun(i) aaya. Veaahun(i) aaya, Gurmukh(i) Hur(i) paaya, sa dhun Kunt piyaari. Sunt junaa mil(i) mungul gaayay, Hur(i) Jeeo Aap(i) suvaari. Soor(i), nur, Gun, Gundhurb mil(i) aayay, upoorub junj bunaayee Nanak, Prubh paaya mein Saacha, na kuday muraiy, na jaayee. 4.1.3.

Word Meaning: Rattan(u) = the jewel-like invaluable noble qualities; Waheguru's Naam. Nistaaray = salvages. Ugiyaan = ignorance. Undhayr(u) = darkness. Perchund = bright. Buliya = lighted up. Ghut(i) = in the heart. Chaanun = light; brightness. Sohaaya = became attractive. Urp(i) = to offer. Seegaar = beautification. Pur = certainly. Unk(i) = in the heart. 3.

Sa Dhun = that human bride. Kunt = husband (Waheguru). Mungul = song of happiness (Waheguru's praise which is the source of eternal happiness). Suvaari = groomed (with noble qualities). Soor(i) = gods. Nur = humans. Gun Gundherb = assistants of gods. Upoorub = unmatched; unique. Junj = marriage party. 4.

MEANING: The devotees of the dear Waheguru explore the invaluable Naam of Waheguru and His virtues, which are always present in their mind – albeit unrecognized – in the shelter of the Guru. Guru's Shabad (Waheguru's Naam) dispels the darkness of ignorance of the devotees and salvages them (severs their worldly bonds). Guru's Shabad brightly enlightens their mind because of which their minds and bodies become highly attractive (pure). They adorn themselves by offering their body and mind to Waheguru, and are loved by Him. They do just that which is approved by Waheguru, and as a result, they merge into Him, oh Nanak. 3.

Waheguru initiates the holy task of marrying the devotee (connecting him) with Him through the Guru. The human bride (the devotee), who is liked (loved) by Waheguru, is connected with Him by the grace of the Guru. Waheguru Himself adorns such a devotee who sings His praise in the company of the holy saints (with noble qualities). Gods, humans, and the assistants of gods all come to watch the holy union. Such a marriage party is unique and unmatched. I also realized the eternal Waheguru, which never dies or leaves you, oh Nanak. 4.1.3.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 4 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਵਹੋ ਸੰਤ ਜਨਹੁ ਗੁਣ ਗਾਵਹ ਗੋਵਿੰਦ ਕੇਰੇ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਮਿਲਿ ਰਹੀਐ ਘਰਿ ਵਾਜਹਿ ਸਬਦ ਘਨੇਰੇ ਰਾਮ॥ ਸਬਦ ਘਨੇਰੇ ਹਰਿ ਪ੍ਰਭ ਤੇਰੇ ਤੂ ਕਰਤਾ ਸਭ ਥਾਈ॥ ਅਹਿਨਿਸ ਜਪੀ ਸਦਾ ਸਾਲਾਹੀ ਸਾਚ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ ਅਨਦਿਨੁ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਰਾਮ ਨਾਮੁ ਰਿਦ ਪੂਜਾ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਏਕੁ ਪਛਾਣੈ ਅਵਰੁ ਨ ਜਾਣੈ ਦੂਜਾ॥ 1॥ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ ਰਾਮ॥ ਗੁਰ ਸਬਦਿ ਰਵੈ ਰਵਿ ਰਹਿਆ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ ਰਾਮ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਘਟਿ ਘਟਿ ਰਵਿਆ ਸੋਈ॥ ਗੁਰਮਤਿ ਸਚੁ ਪਾਈਐ ਸਹਜਿ ਸਮਾਈਐ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਸਹਜੇ ਗੁਣ ਗਾਵਾ ਜੇ ਪ੍ਰਭ ਭਾਵਾ ਆਪੇ ਲਏ ਮਿਲਾਏ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਬਦੇ ਜਾਪੇ ਅਹਿਨਿਸਿ ਨਾਮੁ ਧਿਆਏ॥ 2॥

ਇਹੁ ਜਗੋ ਦੁਤਰੁ ਮਨਮੁਖੁ ਪਾਰਿ ਨ ਪਾਈ ਰਾਮ॥ ਅੰਤਰੇ ਹਉਮੈ ਮਮਤਾ ਕਾਮੁ ਕ੍ਰੋਧ ਚਤੁਰਾਈ ਰਾਮ॥ ਅੰਤਰਿ ਚਤੁਰਾਈ ਥਾਇ ਨ ਪਾਈ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਜਮ ਮਗਿ ਦੁਖੁ ਪਾਵੈ ਚੋਟਾ ਖਾਵੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇਆ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਬੇਲੀ ਨਾਹੀ ਪੁਤੁ ਕੁਟੰਬੁ ਸੁਤੁ ਭਾਈ॥ਨਾਨਕ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ ਆਗੈ ਸਾਥਿ ਨ ਜਾਈ॥ 3॥ ਹਉ ਪੂਛਉ ਅਪਨਾ ਸਤਿਗੁਰੁ ਦਾਤਾ ਕਿਨ ਬਿਧਿ ਦੁਤਰੁ ਤਰੀਐ ਰਾਮ॥ ਸਤਿਗੁਰ ਭਾਇ ਚਲਹੁ ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ ਰਾਮ॥ ਜੀਵਤਿਆ ਮਰੀਐ ਭਉਜਲੁ ਤਰੀਐ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਵੈ॥

(ਅੰਗ 776)॥ ਪੂਰਾ ਪੁਰਖੁ ਪਾਇਆ ਵਡਭਾਗੀ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਵੈ॥ ਮਤਿ ਪਰਗਾਸੁ ਭਈ ਮਨੁ ਮਾਨਿਆ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ ਸਬਦਿ ਮਿਲਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ 4॥1॥4॥

Raag(u) Suhi, Chhunt Mehla 4, Ghur(u) 3: Ek Onkar Satgur Persad(i): Aavhou sunt junhou, goon gaaveh Govind kayray Ram. Gurmukh(i) mil(i) ruhhiyaiy, ghur(i) vaajeh(i) Shabad ghunayray Ram. Shabad ghunayray, Hur(i) Prubh Tayray, Tu Kerta subh thaayeen. Ehinis(i) jupeen, sudaa salaaheen, Saach Shabad(i) liv laayee. Undin(u) sehj(i) ruhhaiy rung(i) raata, Ram Naam(u) rid pooja. Nanak, Gurmukh(i) Aik(u) puchaanaiy, uver(u) na jaanaiy dooja. 1. Subh meh(i) ruv(i) ruhhiya so Prubh(u) untarjaami Ram. Gur Shabad(i) ruvaiy, ruv(i) ruhhiya, so Prubh(u) mayra Soami Ram. Prubh(u) mayra untarjaami, ghut(i), ghut(i) ruvviya Soyee. Gurmut(i) Sach(u) paayiyaiy, sehj(i) smaayiyaiy, Tis(u) bin(u) uver(u) na koyee. Sehjay goon gaavaan jay Prubh bhaavaan, Aapay luyyay milaayay. Nanak, so Prubh Shabaday jaapay, ehinis(i) Naam(u) dhiyaayay. 2. ----------

Word Meaning: Govind Kayray = of Waheguru. Ghunayray = very many. Ehinis(i) = day and night. Salaaheen = sing praise. Liv = meditate on. Undin(u) = everyday; all the time. Sehj(i) = in peaceful mind. Rung(i) Raata = imbued in love. Rid = in the heart. Pooja = worship. Puchhaanaiy = recognizes. Uver(u) = other. 1.
Ruv(i) Ruhhiya = is present. Untarjaami = omniscient. Ruvaiy = recites. Soami = Lord. Ghut(i) = in the heart. Soyee = that (Lord). Tis(u) = that. Bhaavaan = liked. Jaapay = is comprehended; can be connected with. 2.

MEANING: Let us join together and sing His praise, oh, the holy devotees of Waheguru. Let us stay together in the shelter of the Guru (to sing Waheguru's praise) whereby you will feel as if many, many notes of Divine music are playing in your heart (mind). We should sing many songs of Waheguru's praise, who is the creator of the universe, and who is present everywhere. I wish to recite His Naam and sing His praise day and night

with full concentration of my mind. When a devotee worships Waheguru (recites His Naam) imbued in His love, he enjoys the blissfulness all the time. Also, in the shelter of the Guru, he recognizes (acknowledges) only "one" God, and no other deity, oh Nanak.1.

The omniscient Waheguru is present in everybody (invisibly). But when a devotee recites the Guru's Shabad, he "sees" the Lord, Waheguru, to be present everywhere. My omniscient Waheguru is present in every heart. The devotee realizes (connects with) Waheguru in the shelter of the Guru, does not recognize any other power, and becomes absorbed in the peaceful spiritual state. If Waheguru likes (with His benevolence), I also wish to sing His praise in the peaceful spiritual state, whereby He will connect me with Him. However, Waheguru can be comprehended (can be enshrined in the heart) only when one recites His Naam day and night, oh Nanak. 2.

--------- Eh(u) jugo dootur(u), munmukh(u) paar(i) na paayee Ram. Untray haumein, mumta, kaam(u) kroadh, chuturaayee Ram. Untar(i) chuturaayee, thaayayn na paayee, birtha junum guvaaya. Jum mug(i) dookh(u) paavaiy, choataan khaavaiy, unt(i) guyya puchhutaaya. Bin(u) Naavaiyn ko bayli naahi, poot(u), kootumb(u) soot(u) bhaayee. Nanak, Maya, moh pusaara, aagaiy saath(i) na jaayee. 3. Huoun poochhoun apna Satgur(u) Daata, kin bidh(i) dootur turiyaiy Ram. Satgur bhaayay chulhou, jeevutiyaan ivv muriyaiy. Jeevutiyaan muriyaiy, bhuoujul(u) turiyaiy, Gurmukh(i) Naam(i) smaavaiy. **(PAGE 776):** Poora Purakh(u) paaya vudbhaageen, Sach(i) Naam(i) liv laavaiy. Mut(i) pergaas(u) bhuyyee, mun(u) maaniya, Ram Naam(i) vudiyaayee. Nanak Prubh(u) paaya, Shabad(i) milaaya, joti Jot(i) milaayee. 4.1.4.

Word Meaning: Jugo = world (sea). Dootur(u) = very difficult to swim across. Paar(i) = the far end. Untray = inside. Mumta = love for worldly things (especially children). Kaam(u) = lust. Kroadh = rage. Chuturaayee = shrewdness; over cleverness. Thaayayn Na Paayee = gets no recognition; is rejected. Birtha = without any success; waste away. Jum Mug = the path leading to the Angel of death. Choataan Khaavaiy = gets punishment. Puchhutaaya = repenting. Bayli = friend; support. Kootumb = family. Soot(u) = Poot(u) = son. Bhaayee = brother. Moh = attachment. Pusaara = spread; network. Aagaiy = next world. 3.

Daata = provider; Lord. Kin Bidh = by what means; how. Bhaayay Chulhou = follow Guru's advice. Jeevutiyaan Muriyaiy = becomes detached from worldly attraction while living in the family. Bhuoujul = the world sea. Pergaas(u) Bhuyee = became enlightened. Maaniya = got convinced; got pleased. Vudiyaayee = praise; respect. Joti = human soul. Jot(i) = Supreme Soul. 4.

MEANING: The world-sea is next to impossible to swim across, and the Maya-worshipper cannot get to the far end because he has selfishness and ego, love for worldly things, lust, rage, and over-cleverness in his mind. With over cleverness (deceit) in mind, he cannot find any room in Waheguru's Court (is rejected there, i.e. his efforts are not recognized), and he wastes away his precious human life. Headed on the path leading to the Angel of Death, he suffers, gets punished, and leaves the world repenting. Without Waheguru's Naam, there is no one to support him, including his sons, his family, or his brothers. The world is simply a network of Maya and its attachments, none of which accompany him to the next world, oh Nanak. 3.

If I ask my Satguru, my Lord, about the means I can use to swim across the world sea, the answer is: Follow the advice of Satguru by which you will be detached from the worldly attractions while still living in the family; and when you stay absorbed in Waheguru's Naam following the advice of the Guru, you will be able to swim across the world-sea. However, one gets to enjoy the shelter of the Guru only with great fortune, which enables the devotee to meditate on Waheguru's Naam with full dedication. The devotee's wisdom (mind) is enlightened in Satguru's shelter, and he is convinced about the importance of Waheguru's Naam, which earns him praise (respect). The devotee connects with Waheguru through Satguru's Shabad when his soul merges with the Supreme Soul, oh Nanak. 4.1.4.

ਸੂਹੀ ਮਹਲਾ 4 ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੁਰੁ ਸੰਤ ਜਨੋ ਪਿਆਰਾ ਮੈ ਮਿਲਿਆ ਮੇਰੀ ਤ੍ਰਿਸਨਾ ਬੁਝਿ ਗਈਆਸੇ॥ ਹਉ ਮਨੁ ਤਨੁ ਦੇਵਾ ਸਤਿਗੁਰੈ ਮੈ ਮੇਲੇ ਪ੍ਰਭ ਗੁਣਤਾਸੇ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਵਡ ਪੁਰਖੁ ਹੈ ਮੈ ਦਸੇ ਹਰਿ ਸਾਬਾਸੇ॥ ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਵਿਗਾਸੇ॥ 1॥ ਗੁਰੁ ਸਜਣੁ ਪਿਆਰਾ ਮੈ ਮਿਲਿਆ ਹਰਿ ਮਾਰਗ ਪੰਥੁ ਦਸਾਹਾ॥ ਘਰਿ ਆਵਹੁ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ਮਿਲੁ ਸਬਦਿ ਗੁਰੂ ਪ੍ਰਭ ਨਾਹਾ॥ ਹਉ ਤੁਝ ਬਾਝਹੁ ਖਰੀ ਉਡੀਣੀਆ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨੁ ਮਰਾਹਾ॥ਵਡਭਾਗੀ ਹਰਿ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਹਾ॥ 2॥
ਮਨੁ ਦਹਿਦਿਸਿ ਚਲਿ ਚਲਿ ਭਰਮਿਆ ਮਨਮੁਖੁ ਭਰਮਿ ਭੁਲਾਇਆ॥ ਨਿਤ ਆਸਾ ਮਨਿ ਚਿਤਵੈ ਮਨ ਤ੍ਰਿਸਨਾ ਭੁਖ ਲਗਾਇਆ॥ ਅਨਤਾ ਧਨੁ ਧਰਿ ਦਬਿਆ ਫਿਰਿ ਬਿਖੁ ਭਾਲਣ ਗਇਆ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਬਿਨੁ ਨਾਵੈ ਪਚਿ ਪਚਿ ਮੁਇਆ॥ 3॥ ਗੁਰੁ ਸੁੰਦਰ ਮੋਹਨੁ ਪਾਇ ਕਰੇ ਹਰਿ ਪ੍ਰੇਮ ਬਾਣੀ ਮਨੁ ਮਾਰਿਆ॥ ਮੇਰੈ ਹਿਰਦੈ ਸੁਧਿ ਬੁਧਿ ਵਿਸਰਿ ਗਈ ਮਨ ਆਸਾ ਚਿੰਤ ਵਿਸਾਰਿਆ॥ ਮੈ ਅੰਤਰਿ ਵੇਦਨ ਪ੍ਰੇਮ ਕੀ ਗੁਰ ਦੇਖਤ ਮਨੁ ਸਾਧਾਰਿਆ॥ ਵਡਭਾਗੀ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਜਨੁ ਨਾਨਕੁ ਖਿਨੁ ਖਿਨੁ ਵਾਰਿਆ॥ 4॥1॥5॥

Suhi Mehla 4, Ghur(u) 5: Ek Onkar Satgur Persad(i). Gur(u) sunt juno, Piyaara mein miliya, mayri trishna boojh(i) guyyiyasay. Huoun mun(u), tun(u) dayvaan Satguriay, mein maylay Prubh Goontaasay. Dhun(u) dhunn(u) Gur(u) Vud Purakh(u) haiy, mein dussay Hur(i) shabaashay. Vudbhaageen Hur(i) paaya, jun Nanak Naam(i) vigaasay. 1. Gur(u) sujjun(u) piyaara mein miliya, Hur(i) maarug punth(u) dusaahaan. Ghur(i) aavhou chireen vichhooniyaan, mil(i) Shabad Guru Prubh Naaha. Huoun Toojh baajhoun khuree oodeeniyaan, jiyoun jul bin(u) meen(u) muraaha. 2. ----------

Word Meaning: Sunt Junhou = holy devotees. Trishna = appetite of desires. Boojh(i) Guyee = has been satisfied. Goon Taasay = source of virtues. Dhun(u), Dhunn(i) = great; worthy of worship. Vud Purakh = a real great soul. Shabaashay = accolades to (Him). Vigaasay = heart blooms. 1.

Sujjun(u) = friendly. Maarug = Punth(u) = path. Dusaahaan = I ask. Ghur(i) = in my heart. Chireen Vichhooniyaan = separated for a long time. Naaha = Lord. Baajhoun = without. Khuree = much. Oodeeniyaan = sad; in low spirits. Jul = water. Meen = fish. 2.

MEANING: (Luckily), I have acquired the shelter of my dear Satguru, and the appetite of all my worldly desires has been satisfied, oh, the holy devotees of the Guru. I will gladly offer my body and my mind to the service of Satguru because He is the one who connects the devotees with Waheguru, which is the source of all noble qualities. The Guru is a

Great Soul, worthy of worship, and deserving of all accolades because He enlightens one's mind to connect with Waheguru. The fortunate people connect with Waheguru, and their minds bloom with blissfulness, oh Nanak. 1.
My dear and friendly Guru has appeared in my mind; I will ask Him about the path to follow to realize Waheguru. The long-separated Lord, Waheguru, comes to your heart (appears in there) when you recite Guru's Shabad with dedication. I am in very low spirits and feel like a fish out of water without You, oh Lord. 2.

---------- Mun(u) dehidis(i) chull(i), chull(i), bhermiyaa, munmukh(i) bherm(i) bhoolaaya. Nit aasa mun(i) chitvaiy, mun trishna bhookh lugaaya. Anuta dhun(u) dhur(i) dubbiya, phir(i) bikh(u) bhaalun guyya. Jun Nanak Naam(u) slaah(i) tu, bin(u) Naavaiyn puch(i), puch(i), mooya. 3. Gur(u) soondar mohun(u) paayay kuray, Hur(i) praym baani mun(u) maariya. Mayraiy hirdaiy, soodh(i), boodh(i) visser(i) guyyee, mun aasa chint visaariya. Mein untar(i) vaydun praym kee, Gur daykhut mun(u) sadhaariya. Vudbhaageen Prubh aayay mil(u) jun(u) Nanak(u) khin(u) khin(u) vaariya. 4.1.5.
Word Meaning: Dehidis(i) = in every direction. Bhermiya = wandered aimlessly. Bherm Bhoolaaya = misled by misgivings. Nit = everyday; all the time. Aasa Chitvaiy = builds hopes. Anuta = unlimited. Dhur(i) = in the ground. Dubbiya = buried. Bikh(u) = poisonous (wealth). Bhaalun = in search of. Puch(i) Puch(i) = in suffering. 3.
Soondar = handsome. Mohun(u) = mind-captivating. Baani = (with) arrows. Mun Maariya = killed desires of the mind. Soodh(i) = consciousness. Boodh(i) = wisdom. Visser(i) Guyyee = forgotten; lost track of. Assa = hopes. Chint = worries. Vaydun = pain. Daykhut = on seeing. Sadhaariya = got support. Khin(u) Khin(u) = every moment.4.
MEANING: The follower of his mind (worshipper of Maya) is misled by his misgivings, and his mind wanders aimlessly (without any spiritual gain) in every direction. His mind is always hungry for worldly attractions, and he builds new hopes every day. He may have unlimited wealth buried in the ground, but still goes in search of more wealth, which is actually a poison (for spirituality). Without Waheguru's Naam, one suffers mentally and dies spiritual death; so, you sing Waheguru's praise (recite His Naam), oh Nanak. 3. When a devotee gets (spiritually) connected with the handsome and mind-captivating Guru, his mind is pierced with the arrows of the Guru's Shabad in the love for Waheguru. When that happened to me, I lost my consciousness and my wisdom, and all my hopes and worries were forgotten. I was suffering from the pain of love for Waheguru, but my mind found great relief as soon as I saw my Guru. Waheguru appears in the mind of the highly fortunate devotees; I am a sacrifice for such Great Waheguru, every moment, oh, Nanak. 4.1.5.

ਸੂਹੀ ਛੰਤ ਮਹਲਾ 4॥ ਮਾਰਹਿਸੁ ਵੇ ਜਨ ਹਉਮੈ ਬਿਖਿਆ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਿਲਣ ਨ ਦਿਤੀਆ। ਦੇਹ ਕੰਚਨ ਵੇ ਵੰਨੀਆ ਇਨਿ ਹਉਮੈ ਮਾਰਿ ਵਿਗੁਤੀਆ॥ ਮੋਹੁ ਮਾਇਆ ਵੇ ਸਭ ਕਾਲਖਾ ਇਨਿ ਮਨਮੁਖਿ ਮੂੜਿ ਸਜੁਤੀਆ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਗੁਰ ਸਬਦੀ ਹਉਮੈ ਛੁਟੀਆ॥ 1॥ ਵਸਿ ਆਣਿਹੁ ਵੇ ਜਨ ਇਸੁ ਮਨ ਕਉ ਮਨੁ ਬਾਸੇ ਜਿਉ ਨਿਤ ਭਉਦਿਆ॥ ਦੁਖਿ ਰੈਣਿ ਵੇ ਵਿਹਾਣੀਆ ਨਿਤ

ਆਸਾ ਆਸ ਕਰੇਦਿਆ॥ ਗੁਰੁ ਪਾਇਆ ਵੇ ਸੰਤ ਜਨੋ ਮਨਿ ਆਸ ਪੂਰੀ ਹੋਇ ਚਉਦਿਆ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਦੇਹੁ ਮਤੀ ਛਡਿ ਆਸਾ ਨਿਤ ਸੁਖਿ ਸਉਦਿਆ॥ 2॥
ਸਾਧਨ ਆਸਾ ਚਿਤਿ ਕਰੇ ਰਾਮ ਰਾਜਿਆ ਹਰਿ ਪ੍ਰਭ ਸੇਜੜੀਐ ਆਈ॥ ਮੇਰਾ ਠਾਕੁਰੁ ਅਗਮ ਦਇਆਲੁ ਹੈ ਰਾਮ ਰਾਜਿਆ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਮਿਲਾਈ॥
(ਅੰਗ 777)॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਲੋਚਾ ਗੁਰਮੁਖੇ ਰਾਮ ਰਾਜਿਆ ਹਰਿ ਸਰਧਾ ਸੇਜ ਵਿਛਾਈ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭ ਭਾਣੀਆ ਰਾਮ ਰਾਜਿਆ ਮਿਲਿਆ ਸਹਜਿ ਸੁਭਾਈ॥ 3॥ ਇਕਤੁ ਸੇਜੈ ਹਰਿ ਪ੍ਰਭੋ ਰਾਮ ਰਾਜਿਆ ਗੁਰੁ ਦਸੇ ਹਰਿ ਮੇਲੇਈ॥ ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਬੈਰਾਗੁ ਹੈ ਰਾਮ ਰਾਜਿਆ ਗੁਰੁ ਮੇਲੇ ਕਿਰਪਾ ਕਰੇਈ॥ ਹਉ ਗੁਰ ਵਿਟਹੁ ਘੋਲਿ ਘੁਮਾਇਆ ਰਾਮ ਰਾਜਿਆ ਜੀਉ ਸਤਿਗੁਰ ਆਗੈ ਦੇਈ॥ ਗੁਰੁ ਤੁਠਾ ਜੀਉ ਰਾਮ ਰਾਜਿਆ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲੇਈ॥
4॥ 2॥6॥5॥7॥6॥18॥

Suhi Chhunt Mehla 4: Maareh(i) su vay jun haumein bikhiya jin(i) Hur(i) Prubh milun na diteeya. Dayh kunchun vay vunniya,inn(i) haumein maar(i) vigootiya. Moh(u) Maya vay subh kaalkhaa, inn(i) munmukh(i) moorr(i) sujootiya. Jun Nanak Gurmukh(i) oobray, Gur Shabadi haumein chhoottiya. 1. Vuss(i) aanihou vay jun iss(u) mun kuou, mun(i) baashay jiyoun nit bhaundiyaan. Dookh(i) raiyn(i) vay vihaaniyaan nit aasa aas krayndiyaan. Gur(u) paaya vay sunt junhou, mun(i) aas poori hoyay chaundiyaan. Jun, Nanak Prubh dayhou mutee, chhudd(i) aasa nit sookh(i) suoundiyaan. 2.

Word Meaning: Maar(i) Su = kill; destroy. Vay = oh, hey. Haumein Bikhiya = poisonous selfishness and ego. Dayh = body. Kunchun = (valuable like) gold. Vigootiya = humiliated; discomfit. Moh(u) = attachment. Kaalkhaa = source of insult. Inn(i) = with it. Moorr(i) = foolish. Sujootiya = strongly connected (attracted). Oobray = salvaged. 1. Vuss(i) Aanihou = bring under control. Baasha = a bird of prey which rarely rests. Bhaundiyaan = roaming around. Raiyn(i) = night (life span). Vihaaniyaan = is spent. Nit everyday; all the time. Chaundiyaan = reciting (Waheguru's Naam). Sookh(i) Suoundiyaan = (wishing to) sleep in comfort. 2.

MEANING: Kill (get rid of) your selfishness and ego, which is a poison in the path to union with Waheguru, and does not allow you to get connected with Him, oh, my friends. The human body, which is beautiful (works perfectly) and is precious like gold, suffers humiliation because of one's haumein. The attachment to Maya is a source of disgrace (in the Court of Waheguru), but the foolish follower of his mind is strongly attached to Maya. The devotees of the Guru get salvaged with His Shabad because their haumein is eradicated with it, oh Nanak. 1.

Bring your mind under control, which takes flight like a *basha,* which keeps flying all the time aimlessly in search of its food. The life of the individual who has no control over his mind is spent in discomfort because he always builds new hopes (which are not always fulfilled). When one gets connected with the Guru, all his wishes are fulfilled by reciting Waheguru's Naam. I pray to God that He gives me the wisdom to let go of all my wishes so I can enjoy a good night's sleep (comfort). 2. ----------

---------- Sa dhun aasa chit(i) kuray, Ram Rajiya, Hur(i) Prubh sayjurriyaiy aayee. Mayra Tthaakur(u) agumm duyyaal(u) haiy, Ram Rajiya, kur(i) kirpa layhou milaayee.

(PAGE 777): Mayraiy mun(i) tun(i) loacha Gurmukhay, Ram Rajiya, Hur(i) sherdha sayj vichhaayee. Jun Nanak, Hur(i) Prubh bhaaniyaa, Ram Rajiya, miliya sehj(i) soobhaayee. 3. Ikutt(u) sayjaiy Hur(i) Prubho, Ram Rajiya, Gur(u) dussay Hur(i) maylayee. Mein mun(i), tun(i) praym baiyraag(u) haiy, Ram Rajiya, Gur(u) maylay kirpa kurayee. Huoun Gur vit-houn ghoal(i) ghoomaaya, Ram Rajiya, jeeo Satgur aagaiy dayee. Gur(u) toottha Jeeo Ram Rajiya, jun Nanak Hur(i) maylayee. 4.2.6.5.7.6.18.
Sa Dhun = that woman (devotee). Chit(i) = in mind. Ram Rajiya = Lord Waheguru (used just to keep the balance of the Raag). Sayjurriyaiy = on the beautiful bed. Agumm = inaccessible. Duyyaal(u) = kind. Loacha = longing. Gurmukhay = Guru's shelter. Sherdha = reverence; veneration. Vichhaayee = made. Bhaaniya = liked. 3.
Ikutt(u) = one; the same. Baiyraag(u) = deep affection. Ghoal(i) Ghoomaaya = wish to sacrifice life. Toottha = pleased to be kind. 4.
MEANING: The devotee, who wishes diligently with focussed mind for Waheguru to come to the bed of her heart, gets her wish fulfilled because the inaccessible Lord is kind and He connects the devotee with His benevolence. I have a strong longing to take shelter at the feet of the Guru (to connect me with Waheguru), and have made my heart the bed of reverence for Waheguru, oh my Royal Lord. Waheguru liked my dedication and kindly connected me with Him without any special effort on my part, oh Nanak. 3. The Guru explains to me that the devotee and Waheguru share the bed of the devotee's heart (Waheguru appears in the devotee's heart) when the Guru connects the devotee with Waheguru with His grace. My mind and my body are overwhelmed with the love-filled hope of uniting with Waheguru (and eagerly waiting) for the Guru to connect me with Him through His benevolence. I am always a sacrifice for my Guru, and have offered my heart to Him. The Guru has been pleased to be kind to me, and has connected me with Waheguru, oh Nanak. 4.2.6.5.7.6.18.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 5 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Suhi Chhunt, Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਸੁਣਿ ਬਾਵਰੇ ਤੂ ਕਾਇ ਦੇਖਿ ਭੁਲਾਨਾ॥ ਸੁਣਿ ਬਾਵਰੇ ਨੇਹੁ ਕੂੜਾ ਲਾਇਓ ਕੁਸੰਭ ਰੰਗਾਨਾ॥ ਕੂੜੀ ਡੇਖਿ ਭੁਲੋ ਅਢੁ ਲਹੈ ਨ ਮੁਲੋ॥ ਗੋਵਿਦ ਨਾਮੁ ਮਜੀਠਾ॥ ਥੀਵਹਿ ਲਾਲਾ ਅਤਿ ਗੁਲਾਲਾ ਸਬਦੁ ਚੀਨ੍ਹਿ ਗੁਰ ਮੀਠਾ॥ ਮਿਥਿਆ ਮੋਹਿ ਮਗਨੁ ਥੀ ਰਹਿਆ ਝੂਠ ਸੰਗਿ ਲਪਟਾਨਾ॥ ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਕਿਰਪਾਨਿਧਿ ਰਾਖੁ ਲਾਜ ਭਗਤਾਨਾ॥ 1॥ ਸੁਣਿ ਬਾਵਰੇ ਸੇਵਿ ਠਾਕੁਰੁ ਨਾਥੁ ਪਰਾਣਾ॥ਸੁਣਿ ਬਾਵਰੇ ਜੋ ਆਇਆ ਤਿਸੁ ਜਾਣਾ॥ ਨਿਹਚਲ ਹਭਿ ਵੈਸੀ ਸੁਣਿ ਪਰਦੇਸੀ ਸੰਤ ਸੰਗਿ ਮਿਲਿ ਰਹੀਐ॥ ਹਰਿ ਪਾਈਐ ਭਾਗੀ ਸੁਣਿ ਬੈਰਾਗੀ ਚਰਣ ਪ੍ਰਭੂ ਗਹਿ ਰਹੀਐ॥ ਏਹੁ ਮਨੁ ਦੀਜੈ ਸੰਕ ਨ ਕੀਜੈ ਗੁਰਮੁਖਿ ਤਜਿ ਬਹੁ ਮਾਣਾ॥ ਨਾਨਕ ਦੀਨ ਭਗਤ ਭਵ ਤਾਰਣ ਤੇਰੇ ਕਿਆ ਗੁਣ ਆਖਿ ਵਖਾਣਾ॥ 2॥
ਸੁਣਿ ਬਾਵਰੇ ਕਿਆ ਕੀਚੈ ਕੂੜਾ ਮਾਨੋ॥ ਸੁਣਿ ਬਾਵਰੇ ਹਭੁ ਵੈਸੀ ਗਰਬੁ ਗੁਮਾਨੋ॥ ਨਿਹਚਲ ਹਭ ਜਾਣਾ ਮਿਥਿਆ ਮਾਣਾ ਸੰਤ ਪ੍ਰਭੂ ਹੋਇ ਦਾਸਾ॥ ਜੀਵਤ ਮਰੀਐ ਭਉਜਲੁ ਤਰੀਐ ਜੇ ਥੀਵੈ ਕਰਮਿ ਲਿਖਿਆਸਾ॥ ਗੁਰੁ ਸੇਵੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਜਿਸੁ ਲਾਵਹਿ ਸਹਜਿ ਧਿਆਨੋ॥ ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ ਹਰਿ ਦੁਆਰੈ ਹਉ ਬਲਿ ਬਲਿ ਸਦ ਕੁਰਬਾਨੋ॥ 3॥ ਸੁਣਿ ਬਾਵਰੇ ਮਤੁ ਜਾਣਹਿ ਪ੍ਰਭੁ ਮੈ ਪਾਇਆ॥

ਸੁਣਿ ਬਾਵਰੇ ਥੀਉ ਰੇਨੂ ਜਿਨ੍ਹੀ ਪ੍ਰਭੁ ਧਿਆਇਆ॥ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਵਡਭਾਗੀ ਦਰਸਨੁ ਪਾਈਐ॥ ਥੀਉ ਨਿਮਾਣਾ ਸਦ ਕੁਰਬਾਣਾ ਸਗਲਾ ਆਪੁ ਮਿਟਾਈਐ॥ ਓਹੁ ਧਨੁ ਭਾਗੁ ਸੁਧਾ ਜਿਨਿ ਪ੍ਰਭੁ ਲਧਾ ਹਮ ਤਿਸੁ ਪਹਿ ਆਪੁ ਵੇਚਾਇਆ॥ ਨਾਨਕ ਦੀਨ ਸਰਣਿ ਸੁਖ ਸਾਗਰ ਰਾਖੁ ਲਾਜ ਅਪਨਾਇਆ॥ 4॥1॥

Soon(i) baavray, tu kaayay daykh(i) bhoolaana. Soon(i) baavray, nayh(u) koorra laayo koosumbh rungaana. Koorri daykh(i) bhoollo, udh(u) luhhaiy na moollo. Govind Naam(u) mujeettha. Theeveh(i) laala ut(i) goolaala, Shabad(u) cheenh(i) Gur meettha. Mithiya moh(i) mugun thee ruhhiya, jhootth sung(i) luptaana. Nanak deen, shern(i) Kirpanidh(i), raakh(u) laaj bhugtaana. 1. Soon baavaray, sayv(i) Tthaakur(u) Nath(u) praana. Soon(i) baavray, jo aaya, tis(u) jaana. Nihchul hubh(i) vaiysi, soon(i) perdaysi, Sunt sung(i) mil(i) ruhhiyaiy. Hur(i) paayiyaiy bhaageen, soon(i) baiyraagi, Churn Prubhoo geh(i) ruhhiyaiy. Eh(u) mun(u) deejaiy, shunk na keejaiy, Gurmukh(i) tuj(i) buhou maana. Nanak, deen bhagat Bhuv Taarun, Tayray kiyya goon aakh(i) vukhaana. 2. -------

Word Meaning: Baavray = crazy; daft; foolish. Bhoolana = misled. Nayh(u) = love. Koorra = short-lived. Koosumbh = a pretty flower which wilts away very quickly. Udh(u) = a worthless sea (cowrie) shell. Rungaana = in love with. Mujeettha = a deep red colour that never fades. Theeveh(i) = becomes. Goolaala = a deep red flower. Cheenh(i) = by recognizing. Mithiya = false; perishable. Moh(i) = in the love of. Mugun = fully absorbed. Luptaana = cling; deeply attached. Deen = poor; powerless. Kirpa Nidh(i) = source of compassion (God). Laaj = dignity. Bhugtaana = of the devotees. 1.

Nath(u) = Lord. Praana = of life. Nihchul = permanent; for sure. Hubh(i) = all. Vaiysi = will go. Perdaysi = foreigner; visitor (the man is a visitor in the world). Bhaageen = with luck. Baiyraagi = who has renounced the world in search of God. Churn = feet (shelter). Geh(i) = hold. Shunk = doubt; hesitation. Tuj(i) = give up. Maana = ego. Bhuv Taarun = the ship to ferry across the world sea (Waheguru). Vukhaana = describe. 2.

MEANING: Why are you misled (do not see the reality) by the false attractions of the world, oh foolish man? You are attracted to, and are deeply in love with, the worldly attractions which are as short-lived as a koosumbh flower. You have forgotten Waheguru in love for the perishables, which are as worthless as a cowrie shell in Waheguru's Court. Waheguru's Naam dyes your heart with never-fading colour like that of madder; you will acquire this colour of deep love for Waheguru when you find Him sweet with Guru's Shabad. But you are fully absorbed in the love of the false worldly attractions and are deeply attached to them. I am poor (powerless), and have taken the shelter of Waheguru, which is the source of compassion, and protects the dignity of His devotees, oh Nanak. 1. Serve Waheguru, who is the Lord of our lives, and only who is immortal; everything else which comes into being is sure to die (will be destroyed), oh foolish man. For that reason, we should stay in the company of holy saints (to recite Waheguru's Naam) because everything else is sure to die, including you, who is only a visitor in this world. But Waheguru can be realized only with great luck when we stay in His shelter, oh, the ignorant man in search of Waheguru. You need to get rid of your huge ego, which you can do only in the Guru's shelter; so, surrender your mind to Him without any hesitation. What praise of Yours can a poor (having no virtue) like me, sing, oh Waheguru! You, kindly, salvage Your devotees, oh Nanak. 2.

---------- Soon(i) baavray kiyya keechaiy koorra maano. Soon(i) baavray, hubh(u) vaiysi gerb(u) goomaano. Nihchul hubh jaana, mithiya maana, Sunt, Prubhoo hoyay daasa. Jeevut muriyaiy, bhuoujul(u) turiyaiy, jay theevaiy kerm(i) likhiyaasa. Gur(u) sayveejaiy Amrit(u) peejaiy, jis(u) laaveh(i) sehj(i) dhiyaano. Nanak(u) shern(i) puyya Hur(i) Dooaaraiy, huoun bul(i), bul(i) sud koorbaano. 3. Soon(i) baavray, mut(u) jaaneh(i) Prubh(u) mein paaya. Soon(i) baavray, theeou rayn(u) jinhi Prubh(u) dhiyaaya. Jin(i) Prubh(u) dhiyaaya, tin(i) sookh(u) paaya, vudbhaageen dershun paayiyaiy. Theeou nimaana, sud koorbaana, sugla aap(u) mitaayiyaiy. Oh(u) dhun(u) bhaag(u) soodha jin(i) Prubh luddha, hum tis(u) peh(i) aap(u) vaychaaya. Nanak deen, shern(i) Sookh Saagur, raakh(u) laaj upnaaya. 4.1.

Word Meaning: Keechaiy = do. Maano = pride. Gerb(u) Goomaano = ego; pride. Mithiya = false. Daasa = slave. Jeevut Muriyaiy = kill desires while living in the family. Theevaiy = become; is there. Kerm(i) Likhiyaasa = written in fortune. Sayveejaiy = serve. Amrit Peejaiy = enjoy the taste of Naam-Amri. Sehj(i) = in the peaceful state of mind. Dhiyaano = focus of mind. Bul(i) = Koorbaano = sacrifice life. 3.

Mut(u) Jaaneh(i) = do not be under the wrong impression. Theeou = become. Rayn(u) = dust of the feet (humble). Dershun = holy sight (of the Lord). Nimaana = humble. Aap(u) = selfishness and ego. Soodha = pure; good. Luddha = found; made connection. Vaychaaya = sold; gave up all rights. Upnaaya = Yours. 4.

MEANING: What are you conceited about, oh the foolish man? All those things which you are conceited about are perishable (and nothing will accompany you after death), and all your pride will be shattered. Everything that you think is permanent will get destroyed, so all your pride is short-lived; therefore, one should be a slave (devotee) of Waheguru and His holy saints. If one has good fortune prewritten for him (by Waheguru), he kills his worldly desires while living in the family, and swims across the world-sea. The devotee, whom Waheguru puts in the service of the Guru, drinks the Amrit of His Naam, and attains the spiritual state above the effects of Maya. I have sought the shelter of Waheguru, and am always a sacrifice for Him, oh Nanak. 3.

Do not ever think that you have realized Waheguru, oh, foolish man. (If you wish to realize God), be humble like the dust of the feet of the devotees who have worshipped Waheguru oh foolish man. Those who recite Waheguru's Naam stay blissful; only the fortunate people get to have their holy sight (come to their shelter). One should kill his selfishness and ego to be humble, and should always be ready to offer his life (in the service of the holy saints). Those who get connected with Waheguru are highly fortunate; I am completely sold to them (have given up all my rights to them). I am poor (have no virtue), and have come to the shelter of the source of all comforts (Waheguru), who protects the dignity of His devotees (saves them from the attacks of Maya), oh Nanak. 4.1.

ਸੂਹੀ ਮਹਲਾ 5॥ ਹਰਿ ਚਰਣ ਕਮਲ ਕੀ ਟੇਕ ਸਤਿਗੁਰਿ ਦਿਤੀ ਤੁਸਿ ਕੈ ਬਲਿ ਰਾਮ ਜੀਉ॥ (ਅੰਗ 778)॥ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਭਰੇ ਭੰਡਾਰ ਸਭੁ ਕਿਛੁ ਹੈ ਘਰਿ ਤਿਸ ਕੈ ਬਲਿ ਰਾਮ ਜੀਉ। ਬਾਬੁਲੁ ਮੇਰਾ ਵਡ ਸਮਰਥਾ ਕਰਣ ਕਾਰਣ ਪ੍ਰਭੁ ਹਾਰਾ॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਖੁ ਕੋਈ ਨ ਲਾਗੈ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਾ॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਉਸਤਤਿ ਕਰਿ ਕਰਿ ਜੀਵਾ॥ ਨਾਨਕ ਨਾਮੁ ਮਹਾ ਰਸੁ

ਮੀਠਾ ਅਨਦਿਨੁ ਮਨਿ ਤਨਿ ਪੀਵਾ॥ 1॥ ਹਰਿ ਆਪੇ ਲਏ ਮਿਲਾਇ ਕਿਉ ਵਿਛੋੜਾ ਥੀਵਈ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਟੇਕ ਸੋ ਸਦਾ ਸਦ ਜੀਵਈ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਤੇਰੀ ਟੇਕ ਤੁਝੈ ਤੇ ਪਾਈ ਸਾਚੇ ਸਿਰਜਣਹਾਰਾ॥ ਜਿਸ ਤੇ ਖਾਲੀ ਕੋਈ ਨਾਹੀ ਐਸਾ ਪ੍ਰਭੁ ਹਮਾਰਾ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਮੰਗਲ ਗਾਇਆ ਦਿਨੁ ਰੈਨਿ ਆਸ ਤੁਮ੍ਹਾਰੀ॥ ਸਫਲੁ ਦਰਸੁ ਭੇਟਿਆ ਗੁਰੁ ਪੂਰਾ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੀ॥ 2॥ ਸੰਮਲਿਆ ਸਚੁ ਥਾਨੁ ਮਾਨੁ ਮਹਤੁ ਸਚੁ ਪਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਦਇਆਲੁ ਗੁਣ ਅਬਿਨਾਸੀ ਗਾਇਆ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਗੁਣ ਗੋਬਿੰਦ ਗਾਉ ਨਿਤ ਨਿਤ ਪ੍ਰਾਣ ਪ੍ਰੀਤਮ ਸੁਆਮੀਆ॥ ਸੁਭ ਦਿਵਸ ਆਏ ਗਹਿ ਕੰਠ ਲਾਏ ਮਿਲੇ ਅੰਤਰਜਾਮੀਆ॥ ਸਤੁ ਸੰਤੋਖੁ ਵਜਹਿ ਵਾਜੇ ਅਨਹਦਾ ਝੁਣਕਾਰੇ॥ ਸੁਣਿ ਭੈ ਬਿਨਾਸੇ ਸਗਲ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਕਰਣੈਹਾਰੇ॥ 3॥ ਉਪਜਿਆ ਤਤੁ ਗਿਆਨੁ ਸਾਹੁਰੈ ਪੇਈਐ ਇਕੁ ਹਰਿ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਬ੍ਰਹਮੈ ਬ੍ਰਹਮੁ ਮਿਲਿਆ ਕੋਇ ਨ ਸਾਕੈ ਭਿੰਨ ਕਰਿ ਬਲਿ ਰਾਮ ਜੀਉ॥ ਬਿਸਮੁ ਪੇਖੈ ਬਿਸਮੁ ਸੁਣੀਐ ਬਿਸਮਾਦੁ ਨਦਰੀ ਆਇਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇਆ॥ ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸੁ ਮਾਹਿ ਸਮਾਇਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਏ॥ ਜਿਸ ਕੇ ਚਲਤ ਨ ਜਾਹੀ ਲਖਣੇ ਨਾਨਕ ਤਿਸਹਿ ਧਿਆਏ॥ 4॥2॥

Suhi Mehla 5: Hur(i) Churn Kumul kee tayk, Satgur(i) ditti toos(i) kaiy, bul(i) Ram Jeeo.
(PAGE 778): Hur(i) Amrit(i) bhuray bhundaar, subh(u) kichh(u) haiy ghur(i) Tis kaiy, bul(i) Ram Jeeo. Baabul(u) mayra vud sumrutha, Kern Kaarun Prubh(u) haara. Jis(u) simrut dookh(u) koyee na laagaiy, bhuoujul(u) paar(i) ootaara. Aad(i), joogaad(i) bhugtun ka raakha, oostut(i) kur(i), kur(i), jeevaan. Nanak, Naam(u) muhaa rus(u) meettha, undin(u) mun(i), tun(i) peevaan. 1. Hur(i) Aaapay luyyay, milaayay, kiyoun vichhorra theevyee, bul(i) Ram Jeeo. Jis nu Tayri tayk, so sudaa, sud jeevyee, bul(i) Ram Jeeo. Tayri tayk toojhaiy tay paayee, Saachay Sirjunhaara. Jis tay khaali koyee naahi, aiysa Prubhoo humaara. Sunt junaa mill(i) mungul gaaya, din(u) raiyn(i) aas Toomhaari. Suful(u) ders(u) bhaytiya, Gur(u) Poora, Nanak sud bulihaari. 2. ----------
Word Meaning: Churn Kumul = lotus-like feet (words of reverence). Tayk = shelter. Toos(i) = pleased to be kind. Bhundaar = treasures. Tis = His. Baabul(u) = father (God). Sumrutha = capable; omnipotent. Kern Kaarun-Haara = creator of everything. Bhuoujul(u) = the world-sea. Paar(i) Ootaara = ferries across. Aad(i) = from the very beginning. Joogaad(i) = beginning of the eons. Raakha = protector; guard. Oostut(i) = praise. Jeevaan = stay alive. 1.
Vichhorra = separation. Theevyee = happen; take place. Tay = from. Sirjunhaara = the Creator. Khaali = without. Mungul = song of happiness (source of blissfulness). Suful(u) = rewarding. Ders(u) = holy sight. Bhaytiya = got connected. 2.
MEANING: My Satguru was pleased to be kind to me, and provided me the shelter of Waheguru, who has feet soft like a lotus flower (just an expression of love and reverence). There is everything in the treasures of Waheguru, which are full of His Naam-Amrit; I am always a sacrifice for Him. My father (Waheguru) is fully capable of doing everything (is omnipotent) and is capable of creating the universe. One does not suffer from anything by reciting His Naam, and is salvaged. I live (spiritually) by singing His praise, which has been the guard (protector) of His devotees ever since the beginning, and from the beginning of the eons. Waheguru's Naam is highly tasteful (sweet), and I drink this Amrit with my body and my mind all the time, oh Nanak. 1.

I am a sacrifice to Waheguru, which connects His devotees with Him on His own, and once connected, the devotees do not suffer separation from Him. The devotee, who has Your support, lives forever (becomes immortal by merging with You), oh Waheguru. One gets Your support (shelter) by Your grace, oh the eternal Creator, Waheguru. My God is such that no one is without Him (He is present in everyone). Your holy saints have faith in Your support and sing Your praise day and night, which is the source of bliss for them, oh Lord. I am always a sacrifice for my Perfect Guru whose holy sight is richly rewarding (as it connects one with Waheguru), oh Nanak. 2.

-------- Sumliya Sach(u) Thaan(u), maan(u), meht(u), Sach(u) paaya, bul(i) Ram Jeeo. Satgur(u) miliya Duyyal(u), Goon Abinaashi gaaya, bul(i) Ram Jeeo. Goon Gobind gaaou, nit, nit praan Preetum Soamiya. Shoobh divus aayay, geh(i) kuntth laayay, milay Untarjaamiya. Sat(u), suntokh(u) vujjeh(i) vaajay, Unhuda jhoonkaaray. Soon(i) bhaiy binaasay, sugul, Nanak, Prubh Purakh Kernaiyhaaray. 3. Oopjiya Tut(u) Giyaan(u), saahooray, payiyaiy Ikk(u) Hur(i), bul(i) Ram Jeeo. Brahmaiy, Braham(u) miliya, koyay na saakaiy bhinn kur(i), bul(i) Ram Jeeo. Bism(u) paykahiy, bism(u) sooniyaiy, bismaad(u) nudree aaya. Jul(i), thul(i) muhhiul(i) Poorun Soami, ghut(i), ghut(i) ruhhiya smaaya. Jis tay oopjiya, Tis(u) maah(i) samaya, keemut(i) kehn(u) na jaayay. Jis kay chulut na jaahi lukhnay, Nanak, Tiseh(i) dhiyaayay. 4.2.

Word Meaning: Sumliya = remembered; acquired. Such(u) Thaan(u) = immortal state. Maan Meht = respect. Sach(u) = everlasting. Duyyal(u) = benevolent; munificent. Goon = source of all virtues. Abinaashi = immortal. Praan Preetum = dearer than life. Soamiya = Lord. Shoobh Divus = auspicious (lucky) days. Geh(i) = by holding. Kuntth Laayay = embraced to the neck. Untarjaamiya = omniscient (God). Sat(u) = service to mankind; high moral character. Suntokh(u) = contentment. Vaajay = musical instruments. Unhuda = the auto-playing Divine music. Jhoonkaaray = in sweet low notes. Bhaiy = worldly fears. Binaasay = got destroyed. Kernaiyhaaray = the Creator. 3. Oopjiya = came into being. Tut(u) Giyaan = knowledge of the origin (Waheguru). Saahooray = in-law's home (the next world). Payiyaiy = parental home (this world). Brahmaiy = human soul. Braham = the Supreme Soul. Bhinn Kur(i) = separate. Bism = mesmerizing (Waheguru). Paykhaiy = sees. Sooniyaiy = listens. Bismaad(u) = mind-captivating Waheguru. Muhhiul(i) = in the sky. Poorun = filling completely. Ghut(i), Ghut(i) = in every heart. Smaaya = present. Chulut = mind-captivating dramas. Lukhnay = see; comprehend; describe.

MEANING: I am a sacrifice for my Lord, reciting whose Naam, I acquired the everlasting high spiritual state, which earned me respect. I was connected with the benevolent Satguru, in whose shelter I sang the praises of the immortal Waheguru. I sing praise of Waheguru, who is dear to me like my own life, as a result of which, my lucky days arrived, and I got connected with my omniscient Waheguru, who held me to His neck to hug me. I began to feel as if a soft, sweet Divine music of contentment and service to mankind was playing in my mind. Listening to this Music, all my worldly fears were eradicated with the grace of the Creator, Waheguru, oh Nanak. 3.

I am a sacrifice for my Waheguru by whose grace Divine Knowledge enlightened my mind, and I realized that the same Waheguru was present in this and the next world. My

soul (or any devotee's soul for that matter) merged into the Supreme Soul, and nobody can tell the two apart. I saw the mesmerizing Waheguru, heard Him, and felt Him to be present in everybody on the land, in the waters, and in the sky. The devotee merges into the same Waheguru which had created him, and nobody can tell the worth (transcendence) of such a devotee. I sing praise of Waheguru, whose amazing dramas cannot be comprehended, oh Nanak. 4.2.

ਰਾਗ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੋਬਿੰਦ ਗੁਣ ਗਾਵਣ ਲਾਗੇ॥ ਹਰਿ ਰੰਗਿ ਅਨਦਿਨੁ ਜਾਗੇ॥ ਹਰਿ ਰੰਗਿ ਜਾਗੇ ਪਾਪ ਭਾਗੇ ਮਿਲੇ ਸੰਤ ਪਿਆਰਿਆ॥ ਗੁਰ ਚਰਣ ਲਾਗੇ ਭਰਮ ਭਾਗੇ ਕਾਜ ਸਗਲ ਸਵਾਰਿਆ॥ ਸੁਣਿ ਸ੍ਰਵਣ ਬਾਣੀ ਸਹਜਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਜਪਿ ਵਡਭਾਗੈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਭੁ ਆਗੈ॥ 1॥ ਅਨਹਤ ਸਬਦੁ ਸੁਹਾਵਾ॥ ਸਚੁ ਮੰਗਲੁ ਹਰਿ ਜਸੁ ਗਾਵਾ॥ ਗੁਣ ਗਾਇ ਹਰਿ ਹਰਿ ਦੂਖ ਨਾਸੇ ਰਹਸੁ ਉਪਜੈ ਮਨਿ ਘਣਾ॥ ਮਨੁ ਤੰਨੁ ਨਿਰਮਲ ਦੇਖਿ ਦਰਸਨੁ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਮੁਖਿ ਭਣਾ॥
(ਅੰਗ 779)॥ ਹੋਇ ਰੇਣ ਸਾਧੂ ਪ੍ਰਭੂ ਅਰਾਧੁ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਇਆ ਧਾਰਹੁ ਸਦਾ ਹਰਿ ਗੁਣ ਗਾਵਾ॥ 2॥ ਗੁਰ ਮਿਲਿ ਸਾਗਰੁ ਤਰਿਆ॥ ਹਰਿ ਚਰਣ ਜਪਤ ਨਿਸਤਰਿਆ॥ ਹਰਿ ਚਰਣ ਧਿਆਏ ਸਭਿ ਫਲ ਪਾਏ ਮਿਟੇ ਆਵਣ ਜਾਣਾ॥ ਭਾਇ ਭਗਤ ਸੁਭਾਇ ਹਰਿ ਜਪਿ ਆਪਣੇ ਪ੍ਰਭ ਭਾਵਾ॥ ਜਪਿ ਏਕੁ ਅਲਖ ਅਪਾਰ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਕੋਈ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਖੋਇਆ ਜਤ ਦੇਖਾ ਤਤ ਸੋਈ॥ 3॥ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਨਾਮਾ॥ ਪੂਰਨ ਸੰਤ ਜਨਾ ਕੇ ਕਾਮਾ॥ ਗੁਰੁ ਸੰਤੁ ਪਾਇਆ ਪ੍ਰਭੁ ਧਿਆਇਆ ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ॥ ਹਉ ਤਾਪ ਬਿਨਸੇ ਸਦਾ ਸਰਸੇ ਪ੍ਰਭ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਆ॥ ਮਨਿ ਸਾਤਿ ਆਈ ਵਜੀ ਵਧਾਈ ਮਨਹੁ ਕਦੇ ਨ ਵੀਸਰੈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਤਿਗੁਰਿ ਦ੍ਰਿੜਾਇਆ ਸਦਾ ਭਜੁ ਜਗਦੀਸਰੈ॥ 4॥1॥3॥

Raag(u) Suhi, Chhunt, Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i): Gobind goon gaavun laagay. Hur(i) rung(i) undin(u) jaagay. Hur(i) rung(i) jaagay, paap bhaagay, milay Sunt piyaariya. Gur Churn laagay, bherm bhaagay, kaaj sugul suvaariya. Soon(i) servun Bani, sehj(i) smaani, Hur(i) Naam(u) jup(i) vudbhaagaiy. Binvunt(i) Nanak shern(i) Soami, jeeo pind(u) Prubh(u) aagaiy. 1. Unhut Shabad(u) soohaava. Sach(u) mungul(u) Hur(i) jus(u) gaavaa. Goon gaayay, Hur(i), Hur(i) dookh naasay, rehus(u) oopjaiy, mun(i) ghunaa. Mun(u), tunn(u) nirmul, daykh(i) Dershun(u), Naam(u) Prubh ka mookh(i) bhunaa.

(PAGE 779): Hoyay rayn Saadhoo, Prubh(u) araadhoo, aapnay Prubh bhaavaan. Binvunt(i) Nanak duyya dhaarhou, sudaa Hur(i) goon gaavaan. 2. --------

Word Meaning: Rung(i) = in love. Bherm = misbeliefs. Kaaj = deeds; objectives. Suvaariya = completed successfully. Servun = ears. Sehj(i) = peaceful state. Smaani = leads to absorption. Bivunt(i) = requests. Jeeo = life; mind; soul. Pind(u) = body. 1. Unhut Shabad = auto-playing Divine Music. Soohaava = comforting. Mungul(u) = song of joy (praise of Waheguru). Rehus(u) = blooming of heart. Oopjaiy = is produced. Ghunna = immense. Bhunaa = utter; chant. Rayn = dust of feet (humbleness). Araadhoo = worship; recite (Naam). Bhaavaan = be liked. Duyya Dhaarou = be kind. 2.

MEANING: Those lucky devotees who get connected with the Guru (surrender their mind to the Guru), begin to sing Waheguru's praise, and stay alert (against the attacks of sensual desires) day and night in Waheguru's love, as a result of which all their sins run

away. By taking shelter of the Guru, all their misgivings are removed while their objectives are achieved successfully. The fortunate devotees recite Waheguru's Naam, and listen to Guru's Bani (Shabad) as a result of which they get absorbed in Waheguru (His Naam) in the peaceful state of mind (high spiritual state). I pray respectfully to Waheguru that He provides His shelter to me, and I offer my mind and body to Him, oh Nanak. 1. When a devotee sings Waheguru's praise, he feels as if he is listening to the comforting auto-playing Divine Music in his mind. His heart blooms immensely, and all his sufferings are destroyed. When a devotee recites Waheguru's Naam with his tongue, his body and mind get purified, and he is able to have a holy sight of the Lord. But all this happens when one becomes humble and serves the Guru by reciting Waheguru's Naam so that he is loved by the Lord. I humbly request that Waheguru be kind to me so that I may sing His praise at all times, oh Nanak. 2.

---------- Gur mil(i) saagur(u) turiya. Hur(i) Churn juput nisturiya. Hur(i) Churn dhiyaayay, subh(i) ful paayay, mitay aavun jaana. Bhaayay bhagat soobhaayay, Hur(i) jup(i) apnay Prubh bhaavaan. Jup(i) Aik(u) Alukh, Apaar, Poorun, Tis(u) binaa nuhee koyee. Binvunt Nanak, Gur(i) bherm(u) khoya, jut daykhaan, tut Soyee. 3. Putit paavun Hur(i) Naama. Poorun Sunt junaa kay kaama. Gur(u), Sunt(u), paaya, Prubh(u) dhiyaaya, sugul ichhaan poonniyaan. Huoun taap binsay, sudaa sursay, Prubh milay chireen vichhoonniyaan. Mun(i) shaant(i) aayee, vujji vudhaayee, munhoun kuday na veesraiy. Binvunt(i) Nanak, Satgur(i) drirraaya, sudaa bhuj(u) Jugdeeshraiy. 4.1.3.

Word Meaning: Saagur(u) = the sea of Maya. Turiya = swam across = salvaged = nisturiya. Hur(i) Churn = Waheguru's Naam. Mitay = is eradicated. Aavun Jaana = birth and death. Bhaayay = love. Soobhaayay = with love; with the spirit of (dedication). Alukh = invisible. Apaar = limitless. Poorun = perfect; omnipresent. Tis(u) = Him. Khoya = eradicated. Jut = where. Tut = there. 3.
Putit = immoral; filthy. Paavun = pure; holy. Poorun = successful. Kaama = objectives. Ichhaan = wishes. Poonniyaan = fulfilled. Huoun = haumein = selfishness and ego. Taap = diseases; suffering. Binsay = destroyed. Sursay = blissful. Chireen Vichhoonniyaan = separated for a long time. Shaant(i) = peace. Vujji Vudhaayee = in high spirits. Veesray = dropped; forgotten. Drirraaya = reinforced. Bhuj(u) = recite Naam. Jugdeeshraiy = Lord of the world (Waheguru).

MEANING: When a devotee is connected with the Guru, and recites Waheguru's Naam in His shelter, he swims across the world-sea, and is salvaged. By reciting Waheguru's Naam, the devotee reaps all the desired rewards, and the cycle of his rebirths and deaths is terminated. I also wish to recite Waheguru's Naam with love and dedication so that He may love me. One should worship only Waheguru, which is invisible, limitless, and omnipresent, and because there is none other like Him. I respectfully submit that my Guru has cleared all my misgivings, and now I find Waheguru wherever I look, oh Nanak. 3. Waheguru's Naam purifies even the immoral, and all the tasks that the Guru undertakes are perfect. When a devotee recites Waheguru's Naam in the shelter of the Guru, all his wishes are fulfilled. His disease (suffering from) haumein is eradicated, he always feels healthy and blissful, and gets connected with the long-separated Waheguru.

His mind becomes peaceful, he feels in high spirits, and never forgets Waheguru. I submit humbly that Satguru reiterates that the man should recite the Lord's Naam all the time, oh Nanak. 4.1.3.

ਰਾਗੁ ਸੂਹੀ ਛੰਤ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤੂ ਠਾਕੁਰੋ ਬੈਰਾਗਰੋ ਮੈ ਜੇਹੀ ਘਣ ਚੇਰੀ ਰਾਮ॥ ਤੂੰ ਸਾਗਰੋ ਰਤਨਾਗਰੋ ਹਉ ਸਾਰ ਨ ਜਾਣਾ ਤੇਰੀ ਰਾਮ॥ ਸਾਰ ਨ ਜਾਣਾ ਤੂ ਵਡ ਦਾਣਾ ਕਰਿ ਮਿਹਰੰਮਤਿ ਸਾਈ॥ ਕਿਰਪਾ ਕੀਜੈ ਸਾ ਮਤਿ ਦੀਜੈ ਆਠ ਪਹਰ ਤੁਧੁ ਧਿਆਈ॥ ਗਰਬੁ ਨ ਕੀਜੈ ਰੇਣ ਹੋਵੀਜੈ ਤਾ ਗਤਿ ਜੀਅਰੇ ਤੇਰੀ॥ ਸਭ ਊਪਰਿ ਨਾਨਕ ਕਾ ਠਾਕੁਰੁ ਮੈ ਜੇਹੀ ਘਣ ਚੇਰੀ ਰਾਮ॥ 1॥ ਤੁਮ੍ਹ ਗਉਹਰ ਅਤਿ ਗਹਿਰ ਗੰਭੀਰਾ ਤੁਮ ਪਿਰ ਹਮ ਬਹੁਰੀਆ ਰਾਮ॥ ਤੁਮ ਵਡੇ ਵਡੇ ਵਡ ਊਚੇ ਹਉ ਇਤਨੀਕ ਲਹੁਰੀਆ ਰਾਮ॥ ਹਉ ਕਿਛੁ ਨਾਹੀ ਏਕੋ ਤੂ ਹੈ ਆਪੇ ਆਪਿ ਸੁਜਾਨਾ॥ ਅੰਮ੍ਰਿਤ ਦ੍ਰਿਸਟਿ ਨਿਮਖ ਪ੍ਰਭ ਜੀਵਾ ਸਰਬ ਰੰਗ ਰਸ ਮਾਨਾ॥ ਚਰਣਹ ਸਰਨੀ ਦਾਸਹ ਦਾਸੀ ਮਨਿ ਮਉਲੈ ਤਨੁ ਹਰੀਆ॥ ਨਾਨਕ ਠਾਕੁਰ ਸਰਬ ਸਮਾਣਾ ਆਪਨ ਭਾਵਨ ਕਰੀਆ॥ 2॥ ਤੁਝੁ ਊਪਰਿ ਮੇਰਾ ਹੈ ਮਾਣਾ ਤੂ ਹੈ ਮੇਰਾ ਤਾਣਾ ਰਾਮ॥ ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਤੇਰੀ ਤੂ ਜਾਣਾਇਹਿ ਜਾਣਾ ਰਾਮ॥ ਸੋਈ ਜਾਣੈ ਸੋਈ ਪਛਾਣੈ ਜਾ ਕਉ ਨਦਰਿ ਸਿਰੰਦੇ॥ ਮਨਮੁਖਿ ਭੂਲੀ ਬਹੁਤੀ ਰਾਹੀ ਫਾਥੀ ਮਾਇਆ ਫੰਦੇ॥ ਠਾਕੁਰ ਭਾਣੀ ਸਾ ਗੁਣਵੰਤੀ ਤਿਨ ਹੀ ਸਭ ਰੰਗ ਮਾਣਾ॥ ਨਾਨਕ ਕੀ ਧਰ ਤੂ ਹੈ ਠਾਕੁਰ ਤੂ ਨਾਨਕ ਕਾ ਮਾਣਾ॥ 3॥ ਹਉ ਵਾਰੀ ਵੰਞਾ ਘੋਲੀ ਵੰਞਾ ਤੂ ਪਰਬਤੁ ਮੇਰਾ ਓਲ੍ਹਾ ਰਾਮ॥ ਹਉ ਬਲਿ ਜਾਈ ਲਖ ਲਖ ਲਖ ਬਰੀਆ ਜਿਨਿ ਝ੍ਰਮੁ ਪਰਦਾ ਖੋਲ੍ਹਾ ਰਾਮ॥

(ਅੰਗ 780)॥ ਮਿਟੇ ਅੰਧਾਰੇ ਤਜੇ ਬਿਕਾਰੇ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਮਾਨਾ॥ ਪ੍ਰਭ ਜੀ ਭਾਣੀ ਭਈ ਨਿਕਾਣੀ ਸਫਲ ਜਨਮੁ ਪਰਵਾਨਾ॥ ਭਈ ਅਮੋਲੀ ਭਾਰਾ ਤੋਲੀ ਮੁਕਤਿ ਜੁਗਤਿ ਦਰੁ ਖੋਲ੍ਹਾ॥ ਕਹੁ ਨਾਨਕ ਹਉ ਨਿਰਭਉ ਹੋਈ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਓਲ੍ਹਾ॥ 4॥1॥4॥

Raag(u) Suhi, Chhunt, Mehla 5, Ghur(u) 3: Ek Onkar Satguru Persad(i): Tu Tthaakuro Baiyraagro, mein jayhi ghun chayri, Ram. Toon, saagro, rutunaagro, huoun saar na jaana Tayri Ram. Saar na jaana, Tu vud Daana, kur(i) mihrumut(i) Saayeen. Kirpa keejaiy, sa mut(i) deejaiy, aatth pehr Toodh(u) dhiyaayeen. Gerb(u) na keejiay, rayn hoveejaiy, ta gut(i) jeeuray tayri. Subh oopur(i) Nanak ka Tthaakur(u), mein jayhi ghun chayri Ram. 1. Toomh gauhur ut(i) gehr, gumbheera, Toom Pir, hum buhouriya Ram. Toom vudday, vudday, vud oochay, huoun itneek luhouriya Ram. Huoun kichh(u) naahi, Aiyko Tu haiyn, Aapay, Aap(i) soojaana. Amrit drisht(i) nimukh, Prubh jeevaan, serb rung, rus maana. Churneh sherni, daaseh daasi, mun(i) maulaiy, tun(u) huriya. Nanak, Tthaakur serb smaana, Aapun bhaavun kuriya. 2. --------

Word Meaning: Baiyraagro = of the Baiyraagis = those who have renounced the world in love for God. Ghun = many; countless. Chayri = disciples. Rutunaagro = of jewels (noble qualities). Huoun = I, me. Saar = worth. Vud Daana = great Provider. Mihrurmut(i) = kindness. Sa = that. Mut(i) = wisdom. Aatth Pehr = twent-four hours. Toodh = You. Dhiyaayeen = worship; recite Naam. Gerb(u) = conceit. Rayn = dust of the feet (humble). Gut(i) = high spiritual state. Jeeurray = oh, my soul. 1.
Gauhur = an extremely valuable pearl. Gehr = deep; unfathomable (sea). Gumbheera = never changing. Pir = husband; Lod. Buhouriya = wife; extreme devotee. Itneek = tiny. Luhouriya = very small. Soojaana = very wise; know-all. Amrit Drisht(i) = sweet (kind) sight. Nimukh = for a short moment. Serb Rung = all enjoyments. Rus = tastes.

Maana = enjoy. Daaseh Daasi = slave of slaves. Maulaiy = blooms. Huriya = comes to life; rejuvenates. Bhaavun = wish; liking. 2.

MEANING: You are the Lord of the *baiyraagis*, and You have countless disciples like me, oh Waheguru. You are the ocean of countless jewel-like, invaluable, noble qualities; I have no knowledge of Your worth. I cannot measure Your worth; You are a great Provider, please be kind to me. Kindly give me the wisdom with which I may recite Your Naam all twenty-four hours. (Upon my request, I am given the advice): Quit your ego, and be humble like the dust of the feet of holy saints; only then will you attain the high spiritual level. My Lord is the highest (in transcendence) above all, and there are countless disciples of His like me, oh Nanak. 1.

You are like that pearl, extremely valuable, unfathomable, and never changing (staying uniform), oh Waheguru. You are the husband (Lord), whereas I am your wife (slave/devotee). (Being the Lord of the universe), You are huge in size and higher and higher (in transcendence), whereas I am very tiny and low (in virtues). I am a non-entity, and You are the only Supreme Being, and You are perfectly wise and know-all, oh Waheguru. I survive (spiritually) with a short glimpse of Yours because of which I enjoy the taste of all the luxuries of life. I am in Your shelter, and my mind blooms, and my body acquires fresh life (rejuvenates) when I serve Your slaves (devotees). Waheguru is omnipresent, and He does as He pleases, oh Nanak. 2.

---------- Toojh(u) oopur(i) mayra haiy maana, Tu mayra taana Ram. Soort(i), mut(i) chuturaayee Tayri, Tu jaanaaheh(i), jaana, Ram. Soyee jaanay, soyee puchhaanaiy, ja kuou nudr(i) Sirunday. Munmukh(i) bhooli buhouti raaheen, phaathi Maya funday. Tthaakur bhaani, sa goonvunti, tin hee subh rung maana. Nanak kee dhur Tu haiyn Tthaakur(u), Tu Nanak ka maana. 3. Huoun vaari vunjaan, ghoali vunjaan, Tu perbut(u), mayra ohla Ram. Huoun bul(i) bul(i) jaayeen lukh, lukh, lukh buriya, Jin(i) bhem(u) purdah khohla Ram.

(PAGE 780): Mitay undhaaray, tujay bikaaray, Tthaakur siyoun mun(u) maana. Prubh Ji bhaani, bhuyyee nikaani, suful junum(u) pervaana. Bhuyee amoali, bhaara toali, mookt, joogt(i) Dur(u) khohla. Kuhou Nanak, huoun nirbhuou hoyee, so Prubh mayra ohla. 4.1.4.

Word Meaning: Maana = pride; respect. Taana = force behind. Soort(i) = concentration of mind. Mut(i) = wisdom. Chuturaayee = intelligence. Jaanaaheh(i) = enlighten me. Puchhaanaiy = recognizes. Sirunday = creator. Phaathi = trapped. Funday = net; bonds. Bhaani = liked by. Goonvunti = full of virtues. Dhur = support. 3.

Vunjaan = go; to do. Vaari = Ghoali = Bul(i) = sacrifice life. Perbut(u) = montain. Ohla = shelter. Lukh = one-tenth of a million. Buriya = times. Bherm(u) Purdah = curtain of misbeliefs. Mitay = eradicated. Tujay = gave up. Bikaaray = immoral acts. Siyoun = with. Mun(u) Maana = mind got (convinced; pleased). Nikaani = owe nothing to anyone; free from all bligations. Suful = successful. Pervaana = approved. Amoali = priceless. Bhaara Toali = high in spirituality. Mookt = emancipation. Joogt(i) = techniques; path. Khohla = opened. Nirbhuou = fearless. 4.

MEANING: You are my pride, and You are the force behind me. I have no wisdom of my own; my ability to concentrate (on Your Naam), my wisdom, and my intelligence are all given by You (You are the source of all these), and I realize them when You enlighten

me. Only that devotee understands and recognizes those on whom the Creator (Waheguru) casts His kind sight. The mind of the Maya-engrossed individual is scattered in many directions as a result of which, he is completely misled and is trapped in the net of Maya. The devotee, who is liked by the Lord, is the one who is truly full of virtues and who is enabled to enjoy all the luxuries of life. Waheguru is my support and my pride, oh Nanak. 3.

You are my huge shelter like a mountain; I wish to sacrifice my life for You, oh Waheguru. I want to sacrifice my life millions of times for my Lord, who has removed the curtain of my misbeliefs. My mind has been convinced (pleased) with Waheguru's affection, all the darkness of my ignorance has been removed, and I have given up all my immoral acts. Loved by Waheguru, I have become completely free of all obligations (I do not owe anybody anything). My deeds have been approved by Waheguru, making my life successful. My life has become priceless; I have become rich in noble qualities, and the door to the path of emancipation has been opened for me. My Waheguru is my support as a result of which, I have become completely fearless, oh Nanak. 4.1.4.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸਾਜਨੁ ਪੁਰਖੁ ਸਤਿਗੁਰ ਮੇਰਾ ਪੂਰਾ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਰਾਮ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬੰਧਪ ਜੀਅ ਪ੍ਰਾਣ ਮਨਿ ਭਾਣਾ ਰਾਮ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸੁ ਕਾ ਦੀਆ ਸਰਬ ਗੁਣਾ ਭਰਪੂਰੇ॥ ਅੰਤਰਜਾਮੀ ਸੋ ਪ੍ਰਭੁ ਮੇਰਾ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਤਾ ਕੀ ਸਰਣਿ ਸਰਬ ਸੁਖ ਪਾਏ ਹੋਏ ਸਰਬ ਕਲਿਆਣਾ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭ ਕਉ ਬਲਿਹਾਰੈ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣਾ॥ 1॥ ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਈਐ ਜਿਤੁ ਮਿਲਿਐ ਪ੍ਰਭੁ ਜਾਪੈ ਰਾਮ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਉਤਰਹਿ ਹਰਿ ਸੰਤ ਧੂੜੀ ਨਿਤ ਨਾਪੈ ਰਾਮ॥ ਹਰਿ ਧੂੜੀ ਨਾਈਐ ਪ੍ਰਭੂ ਧਿਆਈਐ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਆਈਐ॥ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਭ੍ਰਮ ਭਉ ਭਾਗੇ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਈਐ॥ਹਰਿ ਗੁਣ ਨਿਤ ਗਾਏ ਨਾਮੁ ਧਿਆਏ ਫਿਰਿ ਸੋਗੁ ਨਾਹੀ ਸੰਤਾਪੈ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੂ ਜੀਅ ਕਾ ਦਾਤਾ ਪੂਰਾ ਜਿਸੁ ਪਰਤਾਪੈ॥ 2॥ ਹਰਿ ਹਰੇ ਹਰਿ ਗੁਣਨਿਧੇ ਹਰਿ ਸੰਤਨ ਕੈ ਵਸਿ ਆਏ ਰਾਮ॥ ਸੰਤ ਚਰਣ ਗੁਰ ਸੇਵਾ ਲਾਗੇ ਤਿਨ੍ਹੀ ਪਰਮ ਪਦ ਪਾਏ ਰਾਮ॥ ਪਰਮ ਪਦੁ ਪਾਇਆ ਆਪੁ ਮਿਟਾਇਆ ਹਰਿ ਪੂਰਨ ਕਿਰਪਾ ਧਾਰੀ॥ ਸਫਲ ਜਨਮੁ ਹੋਆ ਭਉ ਭਾਗਾ ਹਰਿ ਭੇਟਿਆ ਏਕੁ ਮੁਰਾਰੀ॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਮੇਲਿ ਲੀਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨ ਜਪੀਐ ਮਿਲਿ ਸਤਿਗੁਰ ਸੁਖੁ ਪਾਇਆ॥ 3॥ ਗਾਉ ਮੰਗਲੋ ਨਿਤ ਹਰਿ ਜਨਹੁ ਪੁੰਨੀ ਇਛ ਸਬਾਈ ਰਾਮ॥ ਰੰਗਿ ਰਤੇ ਅਪੁਨੇ ਸੁਆਮੀ ਸੇਤੀ ਮਰੈ ਨ ਆਵੈ ਜਾਈ ਰਾਮ॥ ਅਬਿਨਾਸੀ ਪਾਇਆ ਨਾਮੁ ਧਿਆਇਆ ਸਗਲ ਮਨੋਰਥ ਪਾਏ॥ ਸਾਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਏ॥ ਪੂਰਿ ਰਹਿਆ ਘਟਿ ਘਟਿ ਅਬਿਨਾਸੀ ਥਾਨ ਥਨੰਤਰਿ ਸਾਈ॥ ਕਹੁ ਨਾਨਕ ਕਾਰਜ ਸਗਲੇ ਪੂਰੇ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਈ॥ 4॥2॥5॥

Suhi Mehla 5: Saajun(u) Purakh(u) Satgur mayra Poora, Tis(u) bin(u) uver(u) na jaana Ram. Maat, pita, bhaayee, soot, bundhup, jea praan, mun(i) bhaana Ram. Jeeo, pind(u), subh(u) Tis(u) ka deeya, serb goonaa bhurpooray. Untarjaami so Prubh mayra, serb ruhhiya bhurpooray. Ta kee shern(i) serb sookh(u) paayay, hoyay serb kuliyaana. Sudaa, sudaa Prubh kuou bulihaaraiy, Nanak sud koorbaana. 1. Aiysa Gur(u) vudbhaageen paayiyaiy, Jit(u) miliyaiyn Prubh(u) jaapaiy Ram. Junum,junum kay kilvikh ootreh(i), Hur(i) Sunt dhoorri nit naapaiy Ram. Hur(i) dhoorri naayiyaiy, Prubhoo dhiyaayiyaiy, bahoorr(i) joan(i) na aayiyaiy. Gur Churnee laagay, bherm bhuou bhaagay,

mun(i) chindiya ful(u) paayiyaiy. Hur(i) goon nit gaayay, Naam dhiyaayay, phir(i) soag(u) naahi suntaapaiy. Nanak, so Prubh(u) jea ka Daata, poora Jis(u) pertaapaiy. 2. -------

Word Meaning: Saajun = friendly. Purakh Poora = a manifestation of the omnipresent Waheguru. Soot = sons. Bundhup = relatives. Mun Bhaana = favourite. Jeeo = life; soul. Pind(u) = body. Bhurpooray = overflowing. Untarjaami = omniscient. Kuliyaana = wellbeing. Bulihaaraiy = Koorbaana = wish to sacrifice. 1.

Jaapaiy = is recognized; appears (in mind). Kilvikh = sins. Ootreh(i) = come off; removed. Sunt Dhoorri = dust of the feet of the Guru (His Shabad). Naapaiy = take dip in. Bahoorr(i) = again. Joan = in life forms. Bherm = misgivings. Bhuou = fears. Mun Chindiya = desired. Soag(u) = grief. Suntaapaiy = tortures. Pertaapaiy = grandeur, majesty. 2.

MEANING: My Satgur is very friendly, and is a manifestation of the omnipresent Waheguru; I do not recognize anybody other than Him. He is my favourite, and is dear to me like my mother, father, brothers, sons, close relatives, and my own life. My life and my body are given by Him, and He is overflowing with noble qualities. My God is omnipresent and omniscient. One gets all the comforts in His shelter and enjoys all well-being. I am always a sacrifice for my Waheguru, oh Nanak. 1.

With great fortune, one gets connected with the Guru in whose shelter (with whose guidance) one achieves union with Waheguru. When a devotee takes a dip in the dust of the Feet of the Guru (serves Him with full devotion by following His advice), all his sins of many, many lives are washed away. When a devotee recites Waheguru's Naam in the shelter of the Guru, all his misgivings and his fears run away; all his wishes are fulfilled, and he is never born again in any life form. The devotee, who recites Waheguru's Naam and sings His praise, is never tortured by any grief. Waheguru is the Lord of our life and His Majesty is Perfect, oh Nanak. 2. ----------

---------- Hur(i) Huray, Hur(i) Goon-Nidhay, Hur(i) Suntun kaiy vuss(i) aayay Ram. Sunt Churn, Gur sayva laagay, tinhi perm pud(u) paayay Ram. Perm pud(u) paaya, aap(u) mitaaya, Hur(i) Poorun kirpa dhaari. Suful junum(u) hoa, bhuou bhaaga, Hur(i) bhaytiya Aik(u) Mooraari. Jis ka sa, Tin hee mayl(i) leeya, joti, Jot(i) samaya. Nanak, Naam(u) Nirunjun jupiyaiy, mil(i) Satgur sookh(u) paaya. 3. Gaaou Mungulo nit Hur(i) junhou, poonni ichh subaayee Ram. Rung(i) ruttay apunay Soami sayti, muraiy na aavaiy, jaayee Ram. Abinaashi paaya, Naam(u) dhiyaaya, sugul munoruth paayay. Shaant(i) sehj, aanund ghunayray, Gur Churni mun(u) laayay. Poor(i) ruhhiya ghut(i), ghut(i) Abinaashi, thaan thanuntar(i) Saayee. Kuhou Nanak, kaaruj suglay pooray, Gur Churni mun(u) laayee. 4.2.5.

Word Meaning: Goon-Nidhay = treasure of virtues. Vuss(i) = in control. Tinhi = those. Perm Pud(u) = supreme spiritual state (union with God). Aap(u) Mitaaya = eradicate one's selfishness and ego. Poorun = perfect; omnipresent. Suful(u) = successful. Bhaytiya = got connected with. Mooraari = a name for God. Mail(u) Leeya = connected with. Joti = human soul. Jot(i) = Supreme Soul. Nirunjun = unaffected by Maya. 3. Mungulo = song of joy (Waheguru's praise). Junhou = devotees. Poonni = fulfilled. Ichh = wishes. Subaayee = all. Rung(i) Ruttay = imbued in love. Sayti = with. Abinaashi

= immortal. Munoruth = objectives. Shaant(i) = peaceful = Sehj. Aanund = blissfulness. Ghunayray = immense. Thaan Thanuntur(i) = everywhere. Saayee = the same. 4.
MEANING: Waheguru, which is the ocean of all virtues, comes under the control of His devotees (He listens to them, and fulfils all their wishes). Those who come to the shelter of the Guru and serve Him attain the supreme spiritual state. With the benevolence of the Perfect Waheguru, the devotee gets rid of his selfishness and ego and attains the supreme spiritual state. All fears of such a devotee run away (are removed), and he achieves his objective of life successfully when he gets connected with the sole Supreme Being, Waheguru. Such a devotee gets connected to, and by Waheguru, to whom he belonged, and his soul merges with the Supreme Soul. We should recite the Naam of Waheguru, which is above the effects of Maya, in the shelter of the Guru, and we will enjoy all the comforts, oh Nanak. 3.
Imbued in His love, sing praise all the time of the Lord, who is the source of all joy (bliss), and who never dies or leaves you, oh the devotees of Waheguru, as all your wishes have been fulfilled (by union with Him). When a devotee recites Waheguru's Naam, he acquires the immortal Waheguru in his mind, and all his objectives are achieved successfully. When a devotee focuses his mind on the Feet (Shabad) of the Guru, he attains the high spiritual state, peace of mind, and extreme blissfulness. The immortal Waheguru is present in every heart and everywhere. When a devotee focuses his mind on the Guru's Shabad, all his objectives are achieved successfully, oh Nanak. 4.2.5.

ਸੂਹੀ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਪ੍ਰੀਤਮ ਸੁਆਮੀ ਨੇਤ੍ਰ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ ਰਾਮ॥ ਲਾਖ ਜਿਹਵਾ ਦੇਹੁ ਮੇਰੇ ਪਿਆਰੇ ਮੁਖੁ ਹਰਿ ਆਰਾਧੇ ਮੇਰਾ ਰਾਮ॥ ਹਰਿ ਆਰਾਧੇ ਜਮ ਪੰਥ ਸਾਧੇ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਈ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨ ਸੁਆਮੀ ਜਤ ਦੇਖਾ ਤਤ ਸੋਈ॥ ਭਰਮ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਪ੍ਰਭੁ ਨੇਰ ਹੂ ਤੇ ਨੇਰਾ॥
(ਅੰਗ 781)॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਨੇਤ੍ਰ ਦੇਖਹਿ ਦਰਸੁ ਤੇਰਾ॥ 1॥ ਕੋਟਿ ਕਰਨ ਦੀਜਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਹਰਿ ਗੁਣ ਸੁਣੀਅਹਿ ਅਬਿਨਾਸੀ ਰਾਮ॥ ਸੁਣਿ ਸੁਣਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਕਟੀਐ ਕਾਲ ਕੀ ਫਾਸੀ ਰਾਮ॥ ਕਟੀਐ ਜਮ ਫਾਸੀ ਸਿਮਰਿ ਅਬਿਨਾਸੀ ਸਗਲ ਮੰਗਲ ਸੁਗਿਆਨਾ॥ ਹਰਿ ਹਰਿ ਜਪੁ ਜਪੀਐ ਦਿਨੁ ਰਾਤੀ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨਾ॥ ਕਲਮਲ ਦੁਖ ਜਾਰੇ ਪ੍ਰਭੂ ਚਿਤਾਰੇ ਮਨ ਕੀ ਦੁਰਮਤਿ ਨਾਸੀ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਹਰਿ ਗੁਣ ਸੁਣੀਅਹਿ ਅਵਿਨਾਸੀ॥ 2॥ ਕਰੋੜਿ ਹਸਤ ਤੇਰੀ ਟਹਲ ਕਮਾਵਹਿ ਚਰਣ ਚਲਹਿ ਪ੍ਰਭ ਮਾਰਗਿ ਰਾਮ॥ ਭਵ ਸਾਗਰ ਨਾਵ ਹਰਿ ਸੇਵਾ ਜੋ ਚੜੈ ਤਿਸੁ ਤਾਰਗਿ ਰਾਮ॥ ਭਵਜਲੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਸਿਮਰਿਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥ ਮਹਾ ਬਿਕਾਰ ਗਏ ਸੁਖੁ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ ਮਨ ਬਾਛਤ ਫਲ ਪਾਏ ਸਗਲੇ ਕੁਦਰਤਿ ਕੀਮ ਅਪਾਰਗਿ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਜੈ ਮਨੁ ਸਦਾ ਚਲੈ ਤੇਰੈ ਮਾਰਗਿ॥ 3॥ ਏਹੋ ਵਰੁ ਏਹਾ ਵਡਿਆਈ ਇਹੁ ਧਨੁ ਹੋਇ ਵਡਭਾਗਾ ਰਾਮ॥ ਏਹੋ ਰੰਗੁ ਏਹੋ ਰਸ ਭੋਗਾ ਹਰਿ ਚਰਨੀ ਮਨੁ ਲਾਗਾ ਰਾਮ॥ ਮਨੁ ਲਾਗਾ ਚਰਣੇ ਪ੍ਰਭ ਕੀ ਸਰਣੇ ਕਰਣ ਕਾਰਣ ਗੋਪਾਲਾ॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਪ੍ਰਭ ਮੇਰਾ ਮੇਰੇ ਠਾਕੁਰ ਦੀਨ ਦਇਆਲਾ॥ ਮੋਹਿ ਨਿਰਗੁਣ ਪ੍ਰੀਤਮ ਸੁਖ ਸਾਗਰ ਸੰਤ ਸੰਗਿ ਮਨੁ ਜਾਗਾ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਕੀਨੀ ਚਰਣ ਕਮਲ ਮਨੁ ਲਾਗਾ॥ 4॥3॥6॥
Suhi Mehla 5: Kur(i) kirpa mayray Preetum Soami, naytur daykheh(i) ders(u) Tayra Ram. Laakh jihva dayh(u) mayray Piyaaray, mookh(u) Hur(i) aaraadhay mayra Ram. Hur(i) aaraadhay, Jum punth saadhay, dookh(u) na viyaapaiy koyee. Jul(i), thul(i)

muhhiul(i) Poorun Soami, jut daykhaan, tut soyee. Bherm, moh, bikaar naatthay, Prubh nayr hoo tay nayra.

(PAGE 781): Nanak kuou Prubh kirpa keejaiy, naytur daykheh(i) ders(u) Tayra. 1. Koat(i) kern deejeh(i) Prubh, Preetum, Hur(i) goon sooniyeh(i) Abinaashi Ram. Soon(i), soon(i) eh(u) mun(u) nirmul(u) hovaiy, kuttiyaiy kaal kee phaansi Ram. Kuttiyaiy Jum phaansi, simer(i) Abinaashi, sugul mungul soogiyaana. Hur(i), Hur(i) jup(u) jupiyaiy din(u) raati laagaiy sehj(i) dhiyaana. Kulmul, dookh jaaray, Prubhoo chitaaray, mun kee doormat(i) naasee. Kuhou Nanak, Prubh kirpa keejaiy, Hur(i) goon sooniyeh(i) Avinaashi. 2. ---------

Word Meaning: Naytur = eyes. Ders(u) = holy sight. Laakh = millions. Jihva = tongues. Jum Punth = path leading to the Angel of death. Saadhay = fix; to correct. Viyaapaiy = affect; torture. Muhhiul(i) = (in the) sky. Soyee = the same. Bikaar = immoral urges and acts. Naatthay = ran away. Nayra = close by. 1.

Koat(i) = ten million; countless. Kern = ears. Abinaashi = immortal. Nirml(u) = pure; pious. Kaal = death. Phaansi = noose; lasso. Soogiyaana = Divine Knowledge. Sehj(i) = in the high spiritual state. Kulmul = sins. Jaaray = burned; destroyed. Chitaaray = thinking about. Doormut(i) = evil thinking. 2.

MEANING: Please, be kind to me so that I may "see" You with my eyes, oh my dear Waheguru, and give me millions of tongues so that I may recite Your Naam with them. When one worships Waheguru, he is able to fix (correct) his wrong path leading to the Angel of death, as a result of which, no suffering ever affects him. Also, all his misgivings, fears, and his immoral thoughts (or acts) disappear, and he begins to see Waheguru present everywhere he looks - on the land, in the waters, and in the sky – and he finds that Waheguru is much closer than he had ever imagined. Please, be kind to me, Nanak, so that I may see You with my eyes, oh dear Waheguru. 1.

Give me millions of ears so that I may listen to Your praise, oh my dear and immortal God, so that my mind is purified, and the noose of the Angel of death is severed. The noose of one's death is severed, he feels blissful, and acquires Divine Knowledge when he recites the Naam of the immortal Waheguru. We should recite Waheguru's Naam day and night with a fully focused mind. When one keeps Waheguru in mind, the suffering caused by his sins is destroyed, and his evil thoughts are eradicated. I pray that Waheguru becomes kind to me so that I may listen to His virtues (praise), oh Nanak. 2.

---------- Kroar(i) hust Tayri tehl kmaaveh(i), churn chuleh(i) Prubh maarug(i) Ram. Bhuv saagur, naav Hur(i) sayva, jo churraiy tis(u) taarug(i) Ram. Bhuvjul(u) turiya, Hur(i) Hur(i) simeriya, sugul munoruth pooray. Muhaa bikaar guyyay sookh(u) oopjaiy, baajay Unhud tooray. Mun baanchhut ful paayay, suglay, koodrut(i) keem apaarug(i). Kuhou Nanak, Prubh kirpa keejaiy, mun(u) sudaa chullaiy Tayray maarug(i). 3. Ehou vur(u), eha vudiyaayee, eh(u) dhun(u) hoyay vudbhaaga Ram. Eho rung(u) eho rus bhoaga, Hur(i) Churni mun(u) laaga Ram. Mun(u) laaga Churnay, Prubh kee shernay, Kern Kaarun Gopala. Subh(u) kichh(u) Tayra, Tu Prubh mayra, mayray Tthaakur deen Duyyaala. Moh(i) nirgoon, Preetum sookh saagur, Sunt sung(i) mun(u) jaaga. Kuhou Nanak, Prubh kirpa keeni, Churn Kumul mun(u) laaga. 4.3.6.

Word Meaning: Kroar(i) = millions; contless. Hust = hands. Tehl Kmaaveh(i) = serve diligently. Churn = feet. Maarug(i) = path. Bhuv Saagur = Bhuvjul(u) = sea of Maya; world sea. Naav = boat. Taarug(i) = ferry across. Munoruth = objectives. Bikaar = vices; immoral thoughts (or acts). Unhud Tooray = auto-playing Divine music. Baanchhut = desired. Koodrut = nature; secrets. Keem = value; worth. Apaarug(i) = beyond limit. 3.
Vur(u) =blessing. Vudiyaayee = honour. Rung(u) Rus = luxuries of life. Bhoaga = enjoyed. Kern Kaarun = Creator of the universe. Gopala = God. Deen = poor; powerless. Duyyaala = kind. Nirgoon = without any virtue. Sookh Saagur = source of all comforts. Jaaga = enlightened. Laaga = attached to. 4.
MEANING: I wish I had millions of hands to serve you, and wish that my feet walked on the path which connects with You, oh my Waheguru. Service to Waheguru is the boat, on which one is ferried across the world sea. One swims across the sea of Maya by reciting Waheguru's Naam and achieves all his objectives successfully. His highly immoral thoughts (and acts) get destroyed, and comforts appear there to replace them; and one feels as if a uniform Divine Music is playing in his mind. All his desires are fulfilled, but no one can find the worth of Waheguru's secrets. I pray to Waheguru that He becomes so kind to me that my feet tread the path which leads to union with Him, oh Nanak. 3.
(The ability to walk on the path leading to union with Waheguru) is the true blessing, great respect, and the real wealth for a devotee who has great luck. Attachment with Waheguru's Feet (Shabad in His praise), and focus on that, is the real enjoyment of all luxuries of life for a devotee. Waheguru is the creator of all the basic materials in the creation of the universe, and I have sought His shelter, as a result of which, my mind has been attached to His Feet (Naam). Everything has been created by You, and You are very kind to the poor, and You are mine too, oh my Lord. My mind has been enlightened by the benevolence of the Guru, whereby I have realized that I have no noble quality whereas Waheguru is the ocean of all comforts. It has been a great kindness of Waheguru that my mind has been attached to His Feet (Naam), oh Nanak. 4.3.6.

ਸੂਹੀ ਮਹਲਾ 5॥ ਹਰਿ ਜਪੇ ਹਰਿ ਮੰਦਰੁ ਸਾਜਿਆ ਸੰਤ ਭਗਤ ਗੁਣ ਗਾਵਹਿ ਰਾਮ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਸਗਲੇ ਪਾਪ ਤਜਾਵਹਿ ਰਾਮ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਪਰਮ ਪਦੁ ਪਾਇਆ ਪ੍ਰਭ ਕੀ ਊਤਮ ਬਾਣੀ॥ ਸਹਜ ਕਥਾ ਪ੍ਰਭ ਕੀ ਅਤਿ ਮੀਠੀ ਕਥੀ ਅਕਥ ਕਹਾਣੀ॥ ਭਲਾ ਸੰਜੋਗੁ ਮੂਰਤੁ ਪਲੁ ਸਾਚਾ ਅਬਿਚਲ ਨੀਵ ਰਖਾਈ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਦਇਆਲਾ ਸਰਬ ਕਲਾ ਬਣਿ ਆਈ॥ 1॥ ਆਨੰਦਾ ਵਜਹਿ ਨਿਤ ਵਾਜੇ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਵੂਠਾ ਰਾਮ॥ ਗੁਰਮੁਖੇ ਸਚੁ ਕਰਣੀ ਸਾਰੀ ਬਿਨਸੇ ਭ੍ਰਮ ਭੈ ਝੂਠਾ ਰਾਮ॥ ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਵਖਾਣੀ ਜਸੁ ਸੁਣਿ ਸੁਣਿ ਮਨੁ ਤਨੁ ਹਰਿਆ॥ ਸਰਬ ਸੁਖਾ ਤਿਸ ਹੀ ਬਣਿ ਆਏ ਜੋ ਪ੍ਰਭਿ ਅਪਨਾ ਕਰਿਆ॥ ਘਰ ਮਹਿ ਨਵਨਿਧਿ ਭਰੇ ਭੰਡਾਰਾ ਰਾਮ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ॥ ਨਾਨਕ ਜਨ ਪ੍ਰਭੁ ਕਦੇ ਨ ਵਿਸਰੈ ਪੂਰਨ ਜਾ ਕੇ ਭਾਗਾ॥ 2॥ ਛਾਇਆ ਪ੍ਰਭਿ ਛਤ੍ਰਪਤਿ ਕੀਨੀ ਸਗਲੀ ਤਪਤਿ ਬਿਨਾਸੀ ਰਾਮ॥ ਦੂਖ ਪਾਪ ਕਾ ਡੇਰਾ ਢਾਠਾ ਕਾਰਜੁ ਆਇਆ ਰਾਸੀ ਰਾਮ॥ ਹਰਿ ਪ੍ਰਭਿ ਫੁਰਮਾਇਆ ਮਿਟੀ ਬਲਾਇਆ ਸਾਚੁ ਧਰਮੁ ਪੁੰਨੁ ਫਲਿਆ॥
(ਅੰਗ 782)॥ ਸੋ ਪ੍ਰਭੁ ਅਪੁਨਾ ਸਦਾ ਧਿਆਈਐ ਸੋਵਤ ਬੈਸਤ ਖਲਿਆ॥ ਗੁਣ ਨਿਧਾਨ ਸੁਖ ਸਾਗਰ ਸੁਆਮੀ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਈ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਭ ਕੀ ਸਰਣਾਈ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥

3॥ ਮੇਰਾ ਘਰੁ ਬਨਿਆ ਬਨੁ ਤਾਲੁ ਬਨਿਆ ਪ੍ਰਭ ਪਰਸੇ ਹਰਿ ਰਾਇਆ ਰਾਮ॥ ਮੇਰਾ ਮਨ ਸੋਹਿਆ ਮੀਤ ਸਾਜਨ ਸਰਸੇ ਗੁਣ ਮੰਗਲ ਹਰਿ ਗਾਇਆ ਰਾਮ॥ ਗੁਣ ਗਾਇ ਪ੍ਰਭੂ ਧਿਆਇ ਸਾਚਾ ਸਗਲ ਇਛਾ ਪਾਈਆ॥ ਗੁਰ ਚਰਣ ਲਾਗੇ ਸਦਾ ਜਾਗੇ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ ॥ ਕਰੀ ਨਦਰਿ ਸੁਆਮੀ ਸੁਖਹਗਾਮੀ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰਿਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਿਤ ਨਾਮੁ ਜਪੀਐ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਧਾਰਿਆ॥ 4॥4॥7॥

Suhi Mehla 5: Hur(i) jupay, Hur(i) mundar(u) saajiya, sunt bhugut goon gaaveh(i) Ram. Simer(i), simer(i) Soami Prubh(u) apna, suglay paap tujaaveh(i) Ram. Hur(i) goon gaayay Perm Pud(u) paaya, Prubh kee ootum Bani. Sehj kutha Prubh kee ut(i) meetthi, kuthi akuth kuhaani. Bhulaa sunjog(u), moorut(u), pul saacha, abichul neev rukhaayee. Jun Nanak Prubh bhuyyay duyaala, serb kulaa bun(i) aayee. 1. Aanunda vujeh(i) nit vaajay, Parbrahm mun(i) voottha Ram. Gurmukhay Sach(u) kurni saari, binsay bherm, bhaiy, jhootha Ram. Unhud Bani Gurmukh(i) vukhaani, jus(u) soon(i), soon(i) mun(u), tun(u) huriya. Serb sookha tis hee bun(i) aayay, jo Prubh(i) Apna kuriya. Ghur(i) meh(i) nuvnidh(i) bhuray bhundaara, Ram Naam(i) rung(u) laaga. Nanak jun Prubh(u) kuday na vissraiy, poorun ja kay bhaaga. 2. ----------

Word Meaning: Jupay = to recite (Naam). Mundar(u) = mansion (human body). Saajiya = created. Tujaaveh(i) = give up. Perm Pud(u) = highest spiritual state. Ootum = superior. Sehj Kutha = the story (description of virtues) of Waheguru which leads to the high spiritual state. Ut(i) = extreme. Kuthi = described. Akuth = indescribable. Sunjog = auspicious time (of union). Moorut(u) = Pul = moment. Abichul = everylasting. Neev = foundation. Bhuyyay = became. Kulaa = powers; art. 1.

Anunda = blissfulness. Vujeh(i) = play. Vaajay = musical instruments. Voottha = came to dwell; appeared. Gurmukhay = as per the advice of the Guru. Kurni = deeds. Saari = supreme. Binsay = destroyed. Bherm = misgivings. Bhaiy = fears. Jhoottha = falsehood. Unhud Bani = Divine Shabad. Huriya = comes to life; rejuvenates. Bun Aayay = became possible; are completed. Nuvnidh(i) = the nine mythical treasures of the world. Rung(u) = love; affection. Vissraiy = forgotten. Poorun = perfect. 2.

MEANING: Waheguru has created the human body as a temple for His worship. The holy saints and the devotees sing Waheguru's praise in human bodies. They get rid of their sins by reciting Waheguru's Naam repeatedly. They attain the supreme spiritual state by singing Waheguru's praise with His superior Bani (Satguru's words of praise for Waheguru). When they describe the story of the noble qualities of Waheguru and His splendour, which cannot be fully described, they find it to be very sweet (blissful). That time, that moment, is highly auspicious when they lay the foundation for a permanent union with Waheguru (attain the high spiritual state leading to that union). When Waheguru becomes kind, all the arts (techniques) to achieve union with Him work in unison (together). 1.

When Waheguru is embedded in a devotee's heart, he feels as if blissful divine music is always playing in his heart (ears). All his deeds of noble performance, according to the advice of the Guru to worship Waheguru, are approved as being supreme, and all his misgivings and his fears are eradicated as being false. He listens to the Divine Shabad of the Guru in His shelter, because of which, he attains new spiritual life. But only those

devotees enjoy such comforts (blissfulness), whom Waheguru makes His own (approves as His beloveds). With his mind imbued in the love of Waheguru, the devotee feels as if he owns all the nine worldly treasures. Those who never forget Waheguru are highly fortunate, oh Nanak. 2.

---------- Chhaaya Prubh(i) Chhutarput(i) keeni, sugli tupt(i) binaasi Ram. Dookh, paap ka dayra dhaattha, kaaruj(u) aaya raasi Ram. Hur(i) Prubh phoormaaya, mitee bulaaya, saach(u) dherm(u) poonn(u) fuliya.

(PAGE 782): So Prubh(u) apna sudaa dhiyaayiyaiy, sovut, baiysut khuliya. Goon-nidhaan, sookh saagur Soami, jul(i), thul(i) muhhiul(i) Soyee. Jun Nanak Prubh kee shernaayee, Tis(u) bin(u) uver(u) na koyee. 3. Mayra ghur(u) buniya, bun(u) taal(u) buniya, Prubh pursay Hur(i) Raaya Ram. Mayra mun sohiya, meet, saajun sursay, goon mungul Hur(i) gaaya Ram. Goon gaayay, Prubhoo dhiyaayay Saacha, sugul ichhaan paayiyaan. Gur Churn laagay, sudaa jaagay, mun(i) vujjiyaan vadhaayiyaan. Kuree nudr(i) Soami, Sookhehgaami, hult(u), pult(u) suvaariya. Binvunt(i) Nanak nit Naam(u) jupiyay, jeeo, pind(u) Jin(i) dhaariya. 4.

Word Meaning: Chhaaya = shade, protection. Chhutarput(i) = has canopy on the head; Emperor. Tupt(i) = thirst (for worldly attractions). Binaasi = destroyed. Dayra = home; root. Dhaattha = collapsed. Raasi = became successful. Phoormaaya = said; ordered. Bulaaya = crisis; trouble; danger. Poonn(u) = noble deeds. Fuliya = flourished. Goon-Nidhaan = treasure of virtues. Sookh Saagur = sea of comforts. Muhhiul = sky. 3. Ghur(i) = heart. Bun(u) = forest. Taal = Sarovar (pool of Waheguru's Naam-water). Pursay = touched. Raaya = Royal. Sohiya = adorned (with noble qualities). Meet, Saajun = friends; senses. Sursay = feel blissful. Goon Mungul = virtues producing bliss. Ichhaan = wishes. Jaagay = stay alert. Vadjaayiyaan = high spirits. Sookhehgaami = who delivers comforts. Hult(u) = this world. Pult = next world. Suvaariya = adorned; made successful. Binvunt(i) = prays. Pind(u) = body Dhaariya = supported. 4.

MEANING: When the Emperor Waheguru provides His shelter to a devotee, all the fire (suffering) of his desires is destroyed. The root of his suffering due to his sins is destroyed, and his objectives are achieved successfully. With Waheguru's orders (Huqam), his trouble is eradicated, and truthfulness, morality, and noble deeds flourish in the mind of the devotee. We should remember our Lord (keep Him in mind) at all times, whether we are standing, sitting, or even sleeping. The source of all virtues, and the ocean of all comforts, Waheguru, is present everywhere – in the waters, on the land, and in the sky. I have come to His shelter as there is none other than Him in this world, oh Nanak. 3. After touching the holy feet of the Royal Waheguru (having surrendered to Him) my body has become the forest (disconnected with Maya, I do not need to go to some forest to search for Waheguru), and my heart has become the pool (source) of Waheguru's Naam-Amrit (I do not need to go to some holy place for a dip). By singing praise of Waheguru, my mind has been adorned with noble qualities, and all my senses feel blissful (they are fully content now). By singing Waheguru's praise and reciting His Naam, all my wishes have been fulfilled. My mind has become alert (has been enlightened) against the attacks of Maya for good, and I feel in high spirits (enjoy blissfulness). My Lord, who delivers all comforts, cast a kind sight on me, and made this

and the next world successful for me. I submit humbly that we should always recite the Naam of the Lord, which supports our life and body, oh Nanak. 4.4.7.

ਸੂਹੀ ਮਹਲਾ 5॥ ਭੈ ਸਾਗਰੋ ਭੈ ਸਾਗਰੁ ਤਰਿਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਰਾਮ॥ ਬੋਹਿਥੜਾ ਹਰਿ ਚਰਣ ਅਰਾਧੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪਾਰਿ ਲੰਘਾਏ ਰਾਮ॥ ਗੁਰ ਸਬਦੀ ਤਰੀਐ ਬਹੁੜਿ ਨ ਮਰੀਐ ਚੂਕੇ ਆਵਣ ਜਾਣਾ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੋਈ ਭਲ ਮਾਨਉ ਤਾ ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ॥ ਦੂਖ ਨ ਭੂਖ ਨ ਰੋਗੁ ਵਿਆਪੈ ਸੁਖ ਸਾਗਰ ਸਰਣੀ ਪਾਏ॥ ਹਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ ਮਨ ਕੀ ਚਿੰਤ ਮਿਟਾਏ॥ 1॥ ਸੰਤ ਜਨਾ ਹਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਸਾਜਨ ਵਸਗਤਿ ਕੀਨੇ ਰਾਮ॥ ਆਪਨੜਾ ਮਨੁ ਆਗੈ ਧਰਿਆ ਸਰਬਸੁ ਠਾਕੁਰਿ ਦੀਨੇ ਰਾਮ॥ ਕਰਿ ਅਪੁਨੀ ਦਾਸੀ ਮਿਟੀ ਉਦਾਸੀ ਹਰਿ ਮੰਦਰਿ ਥਿਤਿ ਪਾਈ॥ ਅਨਦ ਬਿਨੋਦ ਸਿਮਰਹੁ ਪ੍ਰਭੁ ਸਾਚਾ ਵਿਛੁੜਿ ਕਬਹੂ ਨ ਜਾਈ॥ ਸਾ ਵਡਭਾਗਣਿ ਸਦਾ ਸੁਹਾਗਣਿ ਰਾਮ ਨਾਮ ਗੁਣ ਚੀਨ੍ਹੈ॥ ਕਹੁ ਨਾਨਕ ਰਵਹਿ ਰੰਗਿ ਰਾਤੇ ਪ੍ਰੇਮ ਮਹਾ ਰਸ ਭੀਨੇ॥ 2॥
ਅਨਦ ਬਿਨੋਦ ਭਏ ਨਿਤ ਸਖੀਏ ਮੰਗਲ ਸਦਾ ਹਮਾਰੈ ਰਾਮ॥ ਆਪਨੜੈ ਪ੍ਰਭਿ ਆਪਿ ਸੀਗਾਰੀ ਸੋਭਾਵੰਤੀ ਨਾਰੇ ਰਾਮ॥ ਸਹਜ ਸੁਭਾਇ ਭਏ ਕਿਰਪਾਲਾ ਗੁਣ ਅਵਗਣ ਨ ਬੀਚਾਰਿਆ॥ ਕੰਠਿ ਲਗਾਇ ਲੀਏ ਜਨ ਅਪੁਨੇ ਰਾਮ ਨਾਮ ਉਰਿ ਧਾਰਿਆ॥ ਮਾਨ ਮੋਹ ਮਦ ਸਗਲ ਬਿਆਪੀ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਨਿਵਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਭੈ ਸਾਗਰੁ ਤਰਿਆ ਪੂਰਨ ਕਾਜ ਹਮਾਰੇ॥ 3॥ ਗੁਣ ਗੋਪਾਲ ਗਾਵਹੁ ਨਿਤ ਸਖੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪਾਏ ਰਾਮ॥ ਸਫਲ ਜਨਮੁ ਹੋਆ ਮਿਲਿ ਸਾਧੂ ਏਕੰਕਾਰੁ ਧਿਆਏ ਰਾਮ॥ ਜਪਿ ਏਕ ਪ੍ਰਭੂ ਅਨੇਕ ਰਵਿਆ ਸਰਬ ਮੰਡਲਿ ਛਾਇਆ॥ ਬ੍ਰਹਮੋ ਪਸਾਰਾ ਬ੍ਰਹਮੁ ਪਸਰਿਆ ਸਭੁ ਬ੍ਰਹਮੁ ਨਦਰੀ ਆਇਆ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਪੂਰਨ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਜਾਏ॥
(ਅੰਗ 783)॥ ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕ ਬਿਗਸੇ ਆਪਿ ਲਏ ਮਿਲਾਏ॥ 4॥5॥8॥

Suhi Mehla 5: Bhaiy saagro, bhaiy saagur(u) turiya, Hur(i), Hur(i) Naam(u) dhiyaayay Ram. Bohithrra, Hur(i) Churn araadhay, mil(i) Satgur paar(i) lunghaayay Ram. Gur Shabadi turiyaiy, buhourr(i) na muriyaiy, chookay aavun jaana. Jo kichh(u) kuray, soyee bhul maanoun, ta mun(u) sehj(i) smaana. Dookh, na bhookh, na roag(u) viyaapaiy, Sookh Saagur sherni paayay. Hur(i) simer(i), simer(i) Nanak rung(i) raata, mun kee chint mitaayay. 1. Sunt junaa Hur(i) Muntar(u) drirraaya, Hur(i) Saajun vusgut(i) keenay Ram. Apunrra mun(u) aagaiy dhuriya, serbus(u) Tthaakur(i) deenay Ram. Kur(i) apuni daasi, mitee oodaasi, Hur(i) Mundar(i) thit(i) paayee. Anund, binod simerhou Prubh(u) Saacha, vichhurr(i) kubhoon na jaayee. Sa vudbhaagun(i), sudaa soohaagun(i), Ram Naam Goon cheenay. Kuhou Nanak, ruveh(i) rung(i) raatay, praym muhaa rus bheenay. 2. --------

Word Meaning: Bhaiy Saagro = the world sea. Bohithrra = a pretty ship. Churn = Feet (Naam). Paar(i) Lunghaayay = ferried across. Buhoourr(i) = again. Chookay = ended. Bhul = for my good. Roag(u) = disease. Sookh Saagur = the ocean of comforts (Waheguru). Rung(i) Raata = imbued in love. Chint = worries. Mitaayay = eradicate. 1. Muntar(u) = Shabad (Naam). Drirraaya = reinforced. Vusgut(i) Keenay = controlled over. Serbus(u) = everything. Daasi = slave. Oodaasi = sadness; misery. Mundar(i) = (in the) Palace. Thit(i) = stability; peace. Anund = blissfulness. Binod = entertainment; cheerfulness; exuberance. Kubhoon Na = never. Sohaagun(i) = married; connected with Waheguru. Cheenay = recognized. Ruveh(i) = recite Naam. Bheenay = imbued. 2.

MEANING: One swims across the frightening world sea by reciting Waheguru's Naam. Waheguru's Feet (His Naam) are the ship to ferry across the world-sea; whoever recites the Naam in Satguru's shelter is ferried across. One swims across the world sea with

Guru's Shabad when his birth-death cycle gets terminated, and he never dies again. When I gladly accept whatever Waheguru does, my mind attains a high spiritual state. When one takes the shelter of (surrenders his mind to) Waheguru, which is the ocean (source) of all comforts, no trouble, no appetite (for the worldly attractions), or no ailment can affect him. Imbued in His love, when a devotee recites Waheguru's Naam, all his worries are eradicated, oh Nanak. 1.

The holy saints reinforce (recite it again and again) Waheguru's Naam in their mind, as a result of which, they are able to control Waheguru as their friend (get any and all their wishes fulfilled). When they offer their pure mind to Waheguru, He gifts everything to them. When Waheguru accepts an individual as His slave (devotee), all his misery is eradicated, and his mind becomes peaceful (quits wandering aimlessly) in Waheguru's Palace (he gets connected with the Lord). When one remembers the eternal Waheguru, he enjoys bliss and cheerfulness (all the luxuries of life), and Waheguru never leaves him (disconnects from him). The human bride, who recognizes the importance of the virtues of Waheguru (sings His praise all the time), is highly fortunate and stays married to the Lord (connected with Him) forever. Imbued in the love and the sweet taste of His Naam, such devotees recite Waheguru's Naam all the time, oh Nanak. 2.

---------- Anund Binod bhuyyay nit sukhiyay, mungul sudaa humaaraiy Ram. Apunrraiy Prub(i) Aap(i) sheengaari, sobhavunti naaray Ram. Sehj soobhaayay bhuyyay Kirpaala, goon uvgun na beechaariya. Kuntth(i) lugaayay leeyay jun apunay, Ram Naam oor(i) dhaariya. Maan, moh, mud sugul biyaapi, kur(i) kirpa Aap(i) nivaaray. Kuhou Nanak, bhaiy saagur(u) turiya, poorun kaaj humaaray. 3. Goon Gopal gaavhou nit sukhiyay, sugul munoruth paayay Ram. Suful junum(u) hoa mil(i) Sadhu, Ekunkar(u) dhiyaayay Ram. Jup(i) Aik Prubh(u), anayk ruvviya, serb mundul(i) chhaaya. Brahmo pusaara, Braham pusriya, subh(u) Braham nudri aaya. Jul(i), thul(i) muhhiul(i) poor(i) Poorun, Tis(u) bina nuhee jaayay.

(PAGE 783): Paykh(i) Dershun(u) Nanak bigsay, Aap(i) luyyay milaayay. 4.5.8.

Word Meaning: Bhuyyay = happened; became. Sukhiyay = oh, my friend. Mungul = joy. Apunrraiy = my (our) own. Sheengaari = adorned (with noble qualities). Sobhavunti = praiseworthy; respected. Naaray = oh human bride. Sehj Soobhaayay = without any expectation. Uvgun = demerits. Kuntth(i) = with the neck. Jun = devotees. Oor(i) Dhaariya = embedded in mind. Mud = intoxication. Sugul = all. Biyaapi = affecting. Nivaaray = remove; eradicate. Bhaiy Saagur = the world sea. Poorun Kaaj = getting deeds to be successful. 3. Munoruth = objectives. Anayk Ruvviya = present in countless forms. Mundul = galaxies. Chhaaya = is pervading; providing support. Brahamo = only Braham (Waheguru). Pusaara = spread; extension. Poor(i) = is filling. Poorun = Perfect; omnipresent. Jaayay = place. 4.

MEANING: The devotee, whom Waheguru grooms Himself with noble qualities, earns praise, and enjoys blissfulness and happiness, and stays in high spirits, oh my friends. Without any expectation on the part of such a devotee, Waheguru becomes munificent to him and disregards his merits and demerits. The devotee enshrines Waheguru's Naam in his heart, and Waheguru embraces him tightly, making him His own (he becomes "one" with Waheguru). The intoxication of any pride and worldly attachments, which had been

impacting the devotee, is destroyed by Waheguru. With Waheguru's benevolence, I, too, have swum across the world sea, and all my objectives have been achieved, oh Nanak. 3. Sing praise of Waheguru all the time, whereby all your objectives will be achieved, oh, my friend. One's life becomes successful (he achieves union with God) when he recites Ekunkar (Waheguru's Naam) in the shelter of the Guru. Recite the Naam of the Waheguru, which is present in countless forms, and which is providing His support to the whole universe. When you do that, you will see that it is Waheguru present everywhere, and the whole universe is His own extension. He is fully pervading the waters, the land, and the sky, and there is no place without Him. My heart blooms to have a glimpse of Him, and He Himself connects His devotees with Him, oh Nanak. 4.5.8.

ਸੂਹੀ ਮਹਲਾ 5॥ ਅਬਿਚਲ ਨਗਰੁ ਗੋਬਿੰਦ ਗੁਰੂ ਕਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ ਰਾਮ॥ ਮਨ ਇਛੇ ਸੋਈ ਫਲ ਪਾਏ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਰਾਮ॥ ਕਰਤੈ ਆਪਿ ਵਸਾਇਆ ਸਰਬ ਸੁਖ ਪਾਇਆ ਪੁਤ ਭਾਈ ਸਿਖ ਬਿਗਾਸੇ॥ ਗੁਣ ਗਾਵਹਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਕਾਰਜੁ ਆਇਆ ਰਾਸੇ॥ ਪ੍ਰਭੁ ਆਪਿ ਸੁਆਮੀ ਆਪੇ ਰਖਾ ਆਪਿ ਪਿਤਾ ਆਪਿ ਮਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਏਹੁ ਥਾਨੁ ਸੁਹਾਇਆ॥ 1॥ ਘਰ ਮੰਦਰ ਹਟਨਾਲੇ ਸੋਹੇ ਜਿਸੁ ਵਿਚਿ ਨਾਮੁ ਨਿਵਾਸੀ ਰਾਮ॥ ਸੰਤ ਭਗਤ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਕਟੀਐ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ॥ ਕਾਟੀ ਜਮ ਫਾਸੀ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਪੁਰਨ ਹੋਈ ਮਨ ਇਛੇ ਫਲ ਪਾਏ॥ ਸੰਤ ਸਜਨ ਸੁਖਿ ਮਾਣਹਿ ਰਲੀਆ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਨਾਸੀ॥ ਸਬਦਿ ਸਵਾਰੇ ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਸੀ॥ 2॥ ਦਾਤਿ ਖਸਮ ਕੀ ਪੂਰੀ ਹੋਈ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ਰਾਮ॥ਪਾਰਬ੍ਰਹਮਿ ਖਸਮਾਨਾ ਕੀਆ ਜਿਸ ਦੀ ਵਡੀ ਵਡਿਆਈ ਰਾਮ॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤਨ ਕਾ ਰਾਖਾ ਸੋ ਪ੍ਰਭੁ ਭਇਆ ਦਇਆਲਾ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖੀ ਵਸਾਏ ਪ੍ਰਭਿ ਆਪੇ ਕਰਿ ਪ੍ਰਤਿਪਾਲਾ॥ ਦਹ ਦਿਸ ਪੂਰਿ ਰਹਿਆ ਜਸੁ ਸੁਆਮੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਕਹੁ ਨਾਨਕ ਸਤਿਗੁਰ ਬਲਿਹਾਰੀ ਜਿਨਿ ਅਬਿਚਲ ਨੀਵ ਰਖਾਈ॥ 3 ਗਿਆਨ ਧਿਆਨ ਪੂਰਨ ਪਰਮੇਸੁਰ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਤ ਸੁਣੀਐ ਰਾਮ॥ ਅਨਹਦ ਚੋਜ ਭਗਤ ਭਵਭੰਜਨ ਅਨਹਦ ਵਾਜੇ ਧੁਨੀਐ ਰਾਮ॥ ਅਨਹਦ ਝੁਣਕਾਰੇ ਤਤੁ ਬੀਚਾਰੇ ਸੰਤ ਗੋਸਟਿ ਨਿਤ ਹੋਵੈ॥ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਮੈਲੁ ਸਭ ਕਾਟਹਿ ਕਿਲਵਿਖ ਸਗਲੇ ਖੋਵੈ॥ ਤਹ ਜਨਮ ਨ ਮਰਣਾ ਆਵਣ ਜਾਣਾ ਬਹੁੜਿ ਨ ਪਾਈਐ ਜੋਨੀਐ॥ ਨਾਨਕ ਗੁਰੁ ਪਰਮੇਸੁਰ ਪਾਇਆ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਇਛੁ ਪੁਨੀਐ॥ 4॥6॥9॥

Suhi Mehla 5: Abichul nugur(u) Gobind Guru ka, Naam(u) juput sookh(u) paaya Ram. Mun ichhay soyee ful paayay, Kertaiy Aap(i) vusaaya Ram. Kertaiy Aap(i) vusaaya, serb sookh paaya, poot, bhaayee, Sikh bigaasay. Goon gaaveh(i) Poorun Permaysur, kaaruj(u) aaya raasay. Prubh Aap(i) Soami, Aapay rukha, Aap(i) pita, Aap(i) maaya. Kuhou Nanak, Satgur bulihaari, Jin(i) eh(u) thaan(u) sohaaya. 1. Ghur, mundar, hutnaalay sohay, jis(u) wich(i) Naam(u) nivaasi Ram. Sunt bhugut, Hur(i) Naam(u) araadheh(i), kuttiyaiy Jum kee phaasi Ram. Kaati Jum phaasi, Prubh(i) Abinaashi, Hur(i), Hur(i) Naam(u) dhiyaayay. Sugul smugree poorun hoyee, mun ichhay ful paayay. Sunt sujjun sookh(i) maaneh(i) ruliyaan, dookh, durd, bherm naassi. Shabad(i) suvaaray Satgur(i) Pooraiy, Nanak sud bul(i) jaasi. 2. --------

Word Meaning: Abichul = never moving; eternal. Nugur(u) = city; dwelling; gathering of holy saints. Ichhay = wished. Kertaiy = the Creator (God). Vusaaya = laid foundation. Poot = sons. Bhaayee = brothers. Bigaasay = their hearts blossomed (felt blissful).

Kaaruj = objective. Aaaya Raasay = achieved successfully. Rukha = guardian. Maaya = mother. Thaan(u) = heart. Sohaaya = made attractive (purified). 1.
Mundar = mansions. Hutnaalay = bazaars; cities. Sohay = get purified. Abinaashi = immortal. Smugree = needed materials (noble qualities). Maaneh(i) Ruliyaan = enjoy luxuries; spiritual blissfulness. Durd = pain; suffering. Bherm = misgivings. Naasi = ran away; were removed. Suvaaray = adorned (with noble qualities). 2.
MEANING: The gathering of holy saints (where Waheguru resides, and which is the true mint where the minds of the Sikhs are moulded in spirituality) is eternal, and one enjoys all comforts by reciting Waheguru's Naam there. Waheguru Himself has laid the foundation for such a gathering, and one gets all his wishes fulfilled there. One achieves all comforts in such a gathering, and all the Sikhs, who are like the sons and the brothers of the holy saints, have their hearts bloom in the high spiritual state. They sing praise of Waheguru in there, and their objective in life (union with God) is achieved. Waheguru, Himself is the Lord, the Guardian, the father, and the mother of his devotees; I am a sacrifice for my Satguru who adorns (blesses) such gatherings, oh Nanak. 1.
All the houses, the palaces, and the bazaars (all parts) of the city of the holy gatherings are purified (only honesty prevails there and Waheguru's Naam is recited) in which Waheguru resides. The holy saints and the devotees recite the Naam of the eternal Waheguru there, whereby the noose of death is cut off for them. All the needed virtues to cut away the noose are acquired by the saints and the devotees, and they reap their desired rewards. They enjoy all the spiritual luxuries, and all their sufferings, discomforts, and misgivings are removed. I am always a sacrifice for my Perfect Satguru who adorns them (purifies their minds) with His Shabad, oh Nanak. 2.
---------- Daat(i) Khusm kee poori hoyee, nit, nit churraiy suvaayee Ram. Parbraham(i) khusmaana keeya, Jis dee vuddi vudiyaayee Ram. Aad(i) joogaad(i) bhugtun ka raakha, so Prubh(u) bhuyya duyaala. Jea junt subh(i) sookhi vusaayay, Prubh(i) Aapay kuray pritpaala. Deh dis poor(i) ruhhiya jus(u) Soami, keemut(i) kehn(u) na jaayee. Kuhou Nanak Satgur bulihaari, Jin(i) abichul neev rukhaayee. 3. Giyan, dhiyaan Poorun Permayshur, Hur(i), Hur(i) kutha nit sooniyaiy Ram. Unhud choaj, bhugut Bhuv-Bhunjun, Unhud vaajay dhooniyaiy Ram. Unhud jhoonkaaray, Tut(u) beechaaray, Sunt gosht(i) nit hovaiy. Hur(i) Naam(u) araadheh(i) mail(u) subh kaateh(i), kilvikh suglay khovaiy. Teh junum na merna, aavun, jaana, buhourr(i) na paayiyaiy jooniyaiy. Nanak Gur(u) Permayshur paaya, Jis(u) persad(i) ichh(u) poonniyaiy. 4.6.9.
Word Meaning: Daat(i) = largess (of Naam). Khusm = Lord. Churraiy Suvaayee = increases in multiples. Khusmaana Keeya = played the role of the Lord. Vudiyaayee = greatness; grandeur. Aad(i) = from the very beginning. Joogaad(i) = from the beginning of the eons. Bhuyya = became. Jea Junt = all living beings. Sookhi Vusaayay = made life comfortable. Pritpaala = raising and nurturing. Deh Dis = in all the ten directions. Jus(u) = praise. Abichul = eternal. Neev Rukhaayee = laid foundation. 3.
Dhiyaan = concentration. Kutha = story; description of virtues. Unhud = divine. Choaj = amazing dramas. Bhuv-Bhunjun = destroyer of the birth-death cycle. Dhooniyaiy = musical notes. Jhoonkaaray = soft and sweet musical notes. Tut(u) = the root; God.

Gosht(i) = discussions. Mail(u) = filth. Kilvikh = sins. Khovaiy = lose; get rid of. Aavun Jaana = taking birth, and dying. Buhourr(i) = again. Jooniyaiy = life forms. 4.
MEANING: The gift of the Lord (His Naam) gets completed (when Waheguru takes dwelling in a devotee's heart), and this gift increases in multiples (when shared with others). Waheguru, whose greatness is unparalleled, fulfills His responsibility as the Lord (by taking residence in a devotee's heart). Waheguru, who is the guardian of His devotees ever since the beginning of the universe and of the eons, becomes kind and raises and nourishes His living beings, because of which all of them live happily. The praise of Waheguru is sung in each of the ten directions (everywhere), which cannot be measured for its worth. I am a sacrifice for my Satguru (Waheguru), who laid the foundation of his immortal worship in holy gatherings. 3.
One should listen to the stories of the omnipresent Waheguru's virtues (the description of His amazing dramas and His compassion) every day to acquire Divine Knowledge (make a connection with Him) by focusing the mind on His Naam. When one focuses one's mind on the Naam of Waheguru, which is the destroyer of the birth-death cycle of His devotees, and which performs countless Divine dramas, one feels as if one is listening to a uniform and sweet Divine music. When one contemplates Waheguru's Naam and has discussions with holy saints (to get his misgivings clarified), he feels like listening to soft and sweet Divine music. Recitation of Waheguru's Naam removes all one's filth of ignoble thoughts, and all his sins are washed away. His birth-and-death cycle is terminated, and he never takes birth in any life form again. I have realized the Guru, which is a manifestation of God, and all my wishes have been fulfilled, oh Nanak. 4.6.9.

ਸੂਹੀ ਮਹਲਾ 5॥ ਸੰਤਾ ਕੇ ਕਾਰਜ ਆਪਿ ਖਲੋਇਆ ਹਰਿ ਕੰਮੁ ਕਰਾਵਣਿ ਆਇਆ ਰਾਮ॥ ਧਰਤਿ ਸੁਹਾਵੀ ਤਾਲੁ ਸੁਹਾਵਾ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਰਾਮ॥ ਅੰਮ੍ਰਿਤ ਜਲੁ ਛਾਇਆ ਪੂਰਨ ਸਾਜੁ ਕਰਾਇਆ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥ ਜੈ ਜੈਕਾਰੁ ਭਇਆ ਜਗ ਅੰਤਰਿ ਲਾਥੇ ਸਗਲ ਵਿਸੂਰੇ॥ ਪੂਰਨ ਪੁਰਖ ਅਚੁਤ ਅਬਿਨਾਸੀ ਜਸੁ ਵੇਦ ਪੁਰਾਣੀ ਗਾਇਆ॥ ਅਪਨਾ ਬਿਰਦੁ ਰਖਿਆ ਪਰਮੇਸਰਿ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ॥ 1॥ ਨਵਨਿਧਿ ਸਿਧਿ ਰਿਧਿ ਦੀਨੇ ਕਰਤੇ ਤੋਟਿ ਨ ਆਵੈ ਕਾਈ ਰਾਮ॥
(ਅੰਗ 784)॥ ਖਾਤ ਖਰਚਤ ਬਿਲਛਤ ਸੁਖੁ ਪਾਇਆ ਕਰਤੇ ਕੀ ਦਾਤਿ ਸਵਾਈ ਰਾਮ॥ ਦਾਤਿ ਸਵਾਈ ਨਿਖੁਟਿ ਨ ਜਾਈ ਅੰਤਰਜਾਮੀ ਪਾਇਆ॥ ਕੋਟਿ ਬਿਘਨ ਸਗਲੇ ਉਠਿ ਨਾਠੇ ਦੂਖੁ ਨ ਨੇੜੈ ਆਇਆ॥ ਸਾਤਿ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਬਿਨਸੀ ਭੂਖ ਸਬਾਈ॥ ਨਾਨਕ ਗੁਣ ਗਾਵਹਿ ਸੁਆਮੀ ਕੇ ਅਚਰਜੁ ਜਿਸੁ ਵਡਿਆਈ ਰਾਮ॥ 2॥ ਜਿਸ ਕਾ ਕਾਰਜੁ ਤਿਨ ਹੀ ਕੀਆ ਮਾਣਸੁ ਕਿਆ ਵੇਚਾਰਾ ਰਾਮ॥ ਭਗਤ ਸੋਹਨਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਹਿ ਸਦਾ ਕਰਹਿ ਜੈਕਾਰਾ ਰਾਮ॥ ਗੁਣ ਗਾਇ ਗੋਬਿੰਦ ਅਨਦ ਉਪਜੇ ਸਾਧ ਸੰਗਤਿ ਸੰਗਿ ਬਨੀ॥ ਜਿਨਿ ਉਦਮੁ ਕੀਆ ਤਾਲ ਕੇਰਾ ਤਿਸ ਕੀ ਉਪਮਾ ਕਿਆ ਗਨੀ॥ ਅਠਸਠਿ ਤੀਰਥ ਪੁੰਨ ਕਿਰਿਆ ਮਹਾ ਨਿਰਮਲ ਚਾਰਾ॥ ਪਤਿਤ ਪਾਵਨੁ ਬਿਰਦੁ ਸੁਆਮੀ ਨਾਨਕ ਸਬਦ ਅਧਾਰਾ॥ 3॥ ਗੁਣ ਨਿਧਾਨ ਮੇਰਾ ਪ੍ਰਭੁ ਕਰਤਾ ਉਸਤਤਿ ਕਉਨੁ ਕਰੀਜੈ ਰਾਮ॥ ਸੰਤਾ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਜੈ ਰਾਮ॥ ਨਾਮੁ ਦੀਜੈ ਦਾਨੁ ਕੀਜੈ ਬਿਸਰੁ ਨਾਹੀ ਇਕ ਖਿਨੋ॥ ਗੁਣ ਗੋਪਾਲ ਉਚਰੁ ਰਸਨਾ ਸਦਾ ਗਾਈਐ ਅਨਦਿਨੋ॥ ਜਿਸੁ ਪ੍ਰੀਤਿ ਲਾਗੀ ਨਾਮੁ ਸੇਤੀ ਮਨੁ ਤਨੁ ਅੰਮ੍ਰਿਤ ਭੀਜੈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਇਛ ਪੁੰਨੀ ਪੇਖਿ ਦਰਸਨੁ ਜੀਜੈ॥ 4॥7॥10॥
Suhi Mehla 5: Suntaan kay kaaruj Aap(i) khloyaa, Hur(i) kumm(u) kraavun(i) aaya Ram. Dhert(i) soohaavi, taal(u) soohaava, vich(i) Amrit jul(u) chhaaya Ram. Amrit jul(u)

chhaaya, poorun saaj(i) kuraaya, sugul munoruth pooray. Jai, jaikaar(u) bhuyya jug(i) untar(i), laathay sugul visooray. Poorun Purakh, achoot abinaashi, jus(u) Vayd Pooraani gaaya. Apna bird(u) rukhiya Permayshur(i), Nanak, Naam(u) dhiyaaya. 1. Nuvnidh(i), sidh(i), ridh(i) deenay Kertay, toat(i) na aavaiy kaayee Ram.

(PAGE 784): Khaat, khurchut, bilchhit sookh(u) paaya, Kertay kee daat(i) suvaayee Ram. Daat(i) suvaayee, nikhoot(i) na jaayee, Untarjaami paaya. Koat(i) bighun suglay ootth(i) naatthay, dookh(u) na nayrraiy aaya. Shaant(i) sehj aanund ghunayray, binsee bhookh subaayee. Nanak goon gaaveh(i) Soami kay, achurj(u) jis(u) vudiyaayee Ram. 2. ----------

Word Meaning: Kaaruj = task; objective. Khloyaa = provided support. Dhert = body. Taal = heart. Chhaaya = became dominant. Saaj = preparation. Munoruth = objectives. Jai Jaikaar = accolades. Laathay = came off; removed. Visooray = worries. Poorun Purakh = Perfect (omnipresent) Waheguru. Achoot = Abinaashi = immortal. Vayd = the Vedas. Pooraani = the Puranas. Bird(u) = the innate noble quality (of love for His devotees). 1. Nuv Nidh(i) = the nine mythical treasures. Sidh(i) Ridh(i) = the supernatural powers. Toat(i) = shortage. Kaayee = any; none. Khaat = using. Khurchut = sharing. Bilchhit = enjoying. Suvaayee = increasing in multiples. Nikhoot(u) = run out. Untarjaami = omniscient. Koat(i) = millions. Bighun = obstacles. Ootth(i) Naatthay = run away. Shaant(i) = peacefulness. Sehj = stability (non-wavering) of mind. Anund = blissfulness. Ghunayray = immense. Binsee = is destroyed. Subaayee = all. Achurj = amazing. 2.

MEANING: Waheguru, Himself, appears to provide support and complete the tasks of His holy saints. He adorns the ground of the body of His holy saints with noble qualities and purifies it, and fills their adorned (purified) pool of heart with the Amrit of His Naam when all the preparations on the part of the holy saints (to purify their hearts by reciting Waheguru's Naam) result in the achievement of all their objectives. All their worries disappear, and the whole world praises them. The eternal Waheguru, which is Perfect in every way, and whose praise is sung by the Vedas and the Puranas, exhibits His innate virtue of loving His devotees (to connect them with Him). I, too, recite His Naam, oh Nanak. 1.

The Creator grants all nine treasures and the supernatural powers to His devotees, who never experience any shortage of them. Actually, they (the treasures) increase in multiples when the holy saints use them, share them with others, and enjoy them. (Any devotee, in whose heart the holy saints implant Waheguru's Naam, also acquires these gifts). When a devotee gets connected with the omniscient Waheguru by reciting His Naam, the gifts increase many times, and they never run out. Millions of impediments (like the attractions of Maya in their path to connect with Waheguru) are eradicated, and no trouble even comes near them. They attain the peaceful state of spirituality, and enjoy immense blissfulness, and all their appetite for worldly attractions is destroyed. I sing praise of the Lord which has amazing splendour, oh Nanak. 2.

-------- Jis ka kaaruj(u) Tin hee keeya, maanus(u) kiyya vaychaara Ram. Bhagat sohun(i) Hur(i) kay goon gaaveh(i), sudaa kureh(i) jaikaara Ram. Goon gaayay Gobind anund

oopjay, Sadh sungut(i) sung(i) bunee. Jin(i) oodum(u) keeya taal kayra, tis kee oopma kiyya gunee. Utth-sutth(i) teeruth, poonn kiriya, muhaa nirmul chaara. Putit paavun(u) bird(u) Soami, Nanak, Shabad adhaara. 3. Goon-Nidhaan mayra Prubh Kerta, oostut(i) kaun kureejaiy Ram. Suntaan kee bayntee Soami, Naam(u) muhaa rus(u) deejaiy Ram. Naam(u) deejaiy, daan(u) keejaiy, bissur(u) naahi ikk khino. Goon Gopal oochur(u) rusna, sudaa gaayiyaiy undino. Jis(u) preet(i) laagi Naam(u) sayti, mun(u) tun(u) Amrit bheejaiy. Binvunt(i) Nanak ichh poonni, paaykh(i) dershun(u) jeejaiy. 4.7.10.

Word Meaning: Maanus = man. Vaychaara = poor; helpless. Sohun(i) = look exalted; majestic. Sung Bunee = make bond with holy saints. Oodum(u) = take initiative. Taal Kayra = (to implant Waheguru's Naam in the) pool (of heart). Oopma = praise. Chaara = efforts. Putit Paavun(u) = to purify the immoral. Adhaara = basis; support. 3. Goon-Nidhaan = ocean of virtues. Oostut(i) = full praise. Muhaa Rus(u) = great tasting. Bissur(u) = forget. Khino = moment. Oochur(u) = chant; recite. Rusna = tongue. Undino = everyday; all the time. Sayti = with. Bheejaiy = drench with; get imbued with. Ichh Poonni = wish fulfilled. 4.

MEANING: Only Waheguru is capable (of connecting His devotees with Him) while the poor man has no such ability, and it is Waheguru which completes this task for his devotees. The devotees look exalted because of their singing Waheguru's praise, and they always hail Waheguru. They acquire blissfulness by singing Waheguru's praise, and they make a strong bond with the gathering of holy saints. Who can sing praise of the devotees who take the initiative to have a pool of their heart filled with Waheguru's Naam-Amrit? Their efforts (high morality and recitation of Waheguru's Naam) are much purer than all the prevalent noble deeds and the dip of the sixty-eight holy places. It is the innate kindness of God to purify even the immoral; Guru's Shabad is the basis of my life, oh Nanak. 3.

My Creator God is the treasure of all virtues; who can sing His praise in full? His saints request Him for the gift of His great-tasting Naam. They pray that He give His Naam as a gift to them, and that He should not be forgotten for even a short moment. We should recite Waheguru's virtues all the time, and sing His praise with our tongue. The devotee, who fosters love for Waheguru's Naam, gets imbued in its Amrit by body and by mind. I submit humbly that my wish has been fulfilled (of embedding Waheguru's Naam in my heart), and His holy sight has become the basis of my life, oh Nanak. 4.7.10.

ਰਾਗੁ ਸੂਹੀ ਮਹਲਾ 5 ਛੰਤ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਿਠਬੋਲੜਾ ਜੀ ਹਰਿ ਸਜਣੁ ਸੁਆਮੀ ਮੋਰਾ॥ ਹਉ ਸੰਮਲਿ ਥਕੀ ਜੀ ਓਹੁ ਕਦੇ ਨ ਬੋਲੈ ਕਉਰਾ॥ ਕਉੜਾ ਬੋਲਿ ਨ ਜਾਨੈ ਪੂਰਨ ਭਗਵਾਨੈ ਅਉਗਣੁ ਕੋ ਨ ਚਿਤਾਰੇ॥ ਪਤਿਤ ਪਾਵਨੁ ਹਰਿ ਬਿਰਦੁ ਸਦਾਏ ਇਕੁ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲੇ॥ ਘਟ ਘਟ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਨੇਰੈ ਹੀ ਤੇ ਨੇਰਾ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਣਾਗਤਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਸਜਣੁ ਮੇਰਾ॥ 1॥ ਹਉ ਬਿਸਮੁ ਭਈ ਜੀ ਹਰਿ ਦਰਸਨੁ ਦੇਖਿ ਅਪਾਰਾ॥ ਮੇਰਾ ਸੁੰਦਰੁ ਸੁਆਮੀ ਜੀ ਹਉ ਚਰਨ ਕਮਲ ਪਗ ਛਾਰਾ॥ ਪ੍ਰਭੁ ਪੇਖਤ ਜੀਵਾ ਠੰਢੀ ਥੀਵਾ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਰਵਿਆ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਈ॥ ਚਰਨ ਕਮਲ ਜਪਿ ਸਾਗਰੁ ਤਰਿਆ ਭਵਜਲ ਉਤਰੇ ਪਾਰਾ॥ ਨਾਨਕ ਸਰਣਿ ਪੂਰਨੁ ਪਰਮੇਸੁਰ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ॥ 2॥ ਹਉ ਨਿਮਖ ਨ ਛੋਡਾ ਜੀ

ਹਰਿ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰੋ॥ ਗੁਰਿ ਸਤਿਗੁਰ ਕਹਿਆ ਜੀ ਸਾਚਾ ਅਗਮ ਬੀਚਾਰੋ॥ ਮਿਲਿ ਸਾਧੂ ਦੀਨਾ ਤਾ ਨਾਮੁ ਲੀਨਾ ਜਨਮ ਮਰਣ ਦੁਖ ਨਾਠੇ॥ ਸਹਜ ਸੂਖ ਆਨੰਦ ਘਨੇਰੇ ਹਉਮੈ ਬਿਨਠੀ ਗਾਠੇ॥ (ਅੰਗ 785)॥ ਸਭ ਕੈ ਮਧਿ ਸਭ ਹੂ ਤੇ ਬਾਹਰਿ ਰਾਗ ਦੋਖ ਤੇ ਨਿਆਰੋ॥ ਨਾਨਕ ਦਾਸ ਗੋਬਿੰਦ ਸਰਣਾਈ ਹਰਿ ਪ੍ਰੀਤਮੁ ਮਨਹਿ ਸਧਾਰੋ॥ 3॥ ਮੈ ਖੋਜਤ ਖੋਜਤ ਜੀ ਹਰਿ ਨਿਹਚਲੁ ਸੁ ਘਰੁ ਪਾਇਆ॥ ਸਭਿ ਅਧ੍ਰ ਡਿਠੇ ਜੀਉ ਤਾ ਚਰਨ ਕਮਲ ਚਿਤੁ ਲਾਇਆ॥ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ ਹਉ ਤਿਸ ਕੀ ਦਾਸੀ ਮਰੈ ਨ ਆਵੈ ਜਾਏ॥ ਧਰਮ ਅਰਥ ਕਾਮ ਸਭਿ ਪੂਰਨ ਮਨਿ ਚਿੰਦੀ ਇਛ ਪੁਜਾਏ॥ ਸ੍ਰੁਤਿ ਸਿਮ੍ਰਿਤਿ ਗੁਨ ਗਾਵਹਿ ਕਰਤੇ ਸਿਧ ਸਾਧਿਕ ਮੁਨਿ ਜਨ ਧਿਆਇਆ॥ ਨਾਨਕ ਸਰਨਿ ਕ੍ਰਿਪਾਨਿਧਿ ਸੁਆਮੀ ਵਡਭਾਗੀ ਹਰਿ ਹਰਿ ਗਾਇਆ॥ 4॥1॥11॥

Raag(u) Suhi Mehla 5, Chhunt: Ek Onkar Satgur Persad(i). Mitthboalrra Ji, Hur(i) sujjun(u) Soami mora. Huoun summul(i) thukki Ji, oh(u) kuday na boalay kaura. Kaurra boal(i) na jaanaiy, Poorun Bugvaanaiy, aougun ko na chitaaray. Putit paavun(u) Hur(i) bird(u) sudaayay, ikk(u) til(u) nuhee bhunnaiy ghaalay. Ghut, ghut vaasi, serb nivaasi, nayraiy hee tay nayra. Nanak daas sudaa shernaagut(i), Hur(i) Amrit sujjun(u) mayra. 1. Huoun bism(u) bhuyyee Ji, Hur(i) dershun(u) daykh(i) Apaara. Mayra soondar(u) Soami Ji, huoun Churn Kumul pug chhaara. Prubh(u) paykhut jeevaan, tthundhi theevaan, Tis(u) jayvud uver(u) na koyee. Aad(i), unt(i), mudh(i) Prubh ruvviya, jul(i), thul(i), muhhiul(i) Soyee. Churn Kumul jup(i) Saagur(u) turiya, bhuvjul ootray paara. Nanak shern(i) Poorun(u) Permayshur, Tayra unt(u) na paaravaara. 2. -------

Word Meaning: Mitthboalrra = sweet-talking; polite. Mora = mine. Summul(i) = recall. Thukki = to exhaustion. Kaurra = bitter; impolite. Aougun = ignoble qualities; demerits. Chitaaray = keep in mind; consider. Putit Paavun(u) = purifier of the immoral. Bird(u) = innate quality. Til(u) Na = not even the size of a sesame seed. Bhunnaiy = not reward. Ghaalay = hard labour. Vaasi = resident = Nivaasi. Nayra = close by. 1.
Bism(u) = mesmerized. Apaara = (of the) limitless. Pug = feet. Chhaara = dust. Paykhut = to see. Tthundi = calm; peaceful. Theevaan = I become. Jayvud = as great. Aad(i) = the beginning. Unt(i) = at the end. Mudh(i) = in the middle. Ruvviya = is present. Bhuvjul = the world sea. Ootray Paara = reached the other end. 2.

MEANING: My Lord is highly friendly, and is very sweet at talking (is very polite); I have tried very hard to recall if He had ever been impolite, but the answer is no. The Perfect Waheguru does not know how to be impolite, and He does not keep our demerits in mind. He is known to have the innate virtue of purifying even the immoral, and does not ignore one's hard work (to recite His Naam) even for a short moment. He resides in every heart, is present everywhere, and is much closer than we think. My Waheguru friend is Amrit (sustains our lives, and is very sweet); I am His slave, and am always in His shelter, oh Nanak. 1.

I get mesmerized by having a holy sight of the limitless Waheguru. My Lord is highly attractive, and I am like the dust of His Feet. I survive to see Him (to connect with Him spiritually), and my mind achieves complete peace; there is no one else as great as He is. Waheguru was present at the beginning, is present now, and will be present at the end, and He is present in the waters, on the land, and in the sky. One swims across the world- see by reciting the Naam of Waheguru, which has lotus-like soft feet. I am in the shelter of the omnipresent Waheguru, which is beyond limits, oh Nanak. 2.

-------- Huoun Nimukh Na chhoadaan Ji, Hur(i) Preetum praan adhaaro. Gur(i), Satgur kuhhiya Ji, Saacha Agumm beechaaro. Mil(i) Sadhu deena, ta Naam(u) leena, junum mern dookh naatthay. Sehj sookh aanund ghunayray, haumein bintthi gaantthay.

(PAGE 785): Subh kaiy mudh(i), subh hoon tay baahur(i), raag doakh tay niyaaro. Nanak daas Gobind shernaayee, Hur(i) preetum(u) muneh(i) sadhaaro. 3. Mein khojut, khojut Ji, Hur(i) nihchul(u) su ghur(u) paaya. Subh(i) adhooruv ditthay Jeeo, ta Churn Kumul chit(u) laaya. Prubhoo abinaashi, huoun Tis kee daasi, muraiy na aavaiy jaayay. Dherm, urth, kaam subh(i) poorun, mun(i) chindi ichh poojaayay. Sroot(i), Simrit(i) goon gaaveh(i) Kertay, Sidh, Sadhik, moon(i), jun dhiyaaya. Nanak shern(i) Kirpa-Nidh(i) Soami, vudbhageen Hur(i), Hur(i) gaaya. 4.1.11.

Word Meaning: Nimukh = a short moment. Chhoadaan = leave alone. Adhaaro = support. Agumm = unreachable. Beechaaro = contemplate. Sehj = peaceful state. Aanund = blissfulness. Ghunayray = immense. Bintthi = destroyed. Gaantthay = knot; strong connection. Raag = love; attachment. Doakh = dislike; jealousy. Niyaaro = detached; aloof. Sudhaaro = dependable support. 3.

Khojut = searching. Nihchul = eternal. Ghur(u) = spiritual state. Adhooruv = non-dependable; short-living. Ditthay = saw; found out. Churn Kumul = lotus-like feet (of Waheguru); His Naam. Chit(u) = mind. Abinaashi = immortal. Huoun = I am. Daasi = slave; devotee. Dherm = high morality; religiosity. Urth = wealth. Kaam = wishes. Poorun = are fulfilled. Chindi = desired. Ichh = wish. Sroot(i) = the Vedas. Sadhik = on the way to become a Sidh yogi. Moon(i) = hermits. Jun = devotees. Kirpa-Nidh(i) = source of kindness. Udbhaageen = the lucky. 4.

MEANING: I do not quit reciting Waheguru's Naam even for a short moment as He is the basis of my (spiritual) life. My Satguru advised me to ponder on the Naam of the eternal and the inaccessible Waheguru. I received Waheguru's Naam from my Guru (He implanted it in my heart), and now I stay absorbed in it, as a result of which my suffering of births and deaths has run away (been eradicated). My strong bond with selfishness and ego has been shattered, and now I am enjoying the immense bliss of a high spiritual state. Even though Waheguru is present in every heart invisibly, He is far away from all (people do not make a connection with Him), and He is fully detached from worldly affairs (He does not interfere in worldly affairs). I am His slave, and am in His shelter; He is my Dear, and is the support of my mind (life), oh Nanak. 3.

By searching extensively for a permanent support in life, I found out that none of the worldly supports was dependable (they were all short-lived), and only Waheguru's Naam is the eternal support in man's life. Waheguru is eternal, which never dies, or comes and goes; and I am His slave. All one's objectives relating to high morality (religiosity), wealth, and wishes are fully achieved when one recites Waheguru's Naam, and his other wishes (if any) are also fulfilled. The Vedas and the Simritis sing praise of the Creator, and the Sidhs, the yogis, and the hermits, all recite Waheguru's Naam. But only the fortunate people recite Waheguru's Naam; I have sought the shelter of the Lord, which is the treasure of benevolence, oh Nanak. 4.1.11.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਵਾਰ ਸੂਹੀ ਕੀ ਸਲੋਕਾ ਨਾਲਿ॥ ਮਹਲਾ 3॥

Ek Onkar Satgur Persad(i): Vaar Suhi Kee, Sloakaan Naal(i): Mehla 3:

ਸਲੋਕੁ ਮ:3॥ ਸੂਹੈ ਵੇਸਿ ਦੋਹਾਗਣੀ ਪਰ ਪਿਰੁ ਰਾਵਣ ਜਾਇ॥ ਪਿਰੁ ਛੋਡਿਆ ਘਰਿ ਆਪਣੈ ਮੋਹੀ ਦੂਜੈ ਭਾਇ॥ ਮਿਠਾ ਕਰਿ ਕੈ ਖਾਇਆ ਬਹੁ ਸਾਦਹੁ ਵਧਿਆ ਰੋਗੁ॥ ਸੁਧੁ ਭਤਾਰੁ ਹਰਿ ਛੋਡਿਆ ਫਿਰਿ ਲਗਾ ਜਾਇ ਵਿਜੋਗੁ ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪਲਟਿਆ ਹਰਿ ਰਾਤੀ ਸਾਜਿ ਸੀਗਾਰਿ॥ ਸਹਜਿ ਸਚੁ ਪਿਰੁ ਰਾਵਿਆ ਹਰਿ ਨਾਮਾ ਉਰਧਾਰਿ॥ ਆਗਿਆਕਾਰੀ ਸਦਾ ਸੋਹਾਗਣਿ ਆਪਿ ਮੇਲੀ ਕਰਤਾਰਿ॥ ਨਾਨਕ ਪਿਰੁ ਪਾਇਆ ਹਰਿ ਸਾਚਾ ਸਦਾ ਸੋਹਾਗਣਿ ਨਾਰਿ॥ 1॥

Sloak(u) M:3: Soohaiy vays(i) dohaaguni, pur pir(u) raavun jaayay. Pir(u) chhoadiya ghur(i) aapnaiy, mohi doojaiy bhaayay. Mittha kur(i) kaiy khaaya, buhou saad-houn vudhiya roag(u). Shoodh(u) Bhutaar(u) Hur(i) chhoadiya, phir(i) lugga jaayay vijoag(u). Gurmukh(i) hovaiy su pultiya, Hur(i) raati saaj(i) seegaar(i). Sehj(i), Sach(u) Pir(u) raaviya, Hur(i) Naama oordhaar(i). Aagiyakaari sudaa sohaagun(i), Aap(i) mayli Kartar(i). Nanak, Pir(u) paaya Hur(i) Saacha, sudaa Sohaagun(i) Naar(i). 1.

Word Meaning: Soohaiy Vays(i) = Maya-lover. Dohaagni = condemned by the husband; disconnected with him. Pur = which belongs to others. Pir(u) = husband; master. Raavun = enjoy union with. Ghur(i) Aapnaiy = which resides in one's heart. Mohi = captivated. Doojaiy Bhaayay = in the love of the other. Saad-houn = tastes. Shoodh(u) Bhutaar = the pure (eternal) husband. Vijoag(u) = separation. Pultiya = turned around. Raati = imbued. Saaj(i) Sheegaar(i) = adorned (with noble qualities). Sehj(i) = in the peaceful state. Oordhaar(i) = by acquiring in heart. Aagiyakaari = obedient. Sohaagun(i) = married; loved by husband. Kartaar(i) = by the Lord. 1.

MEANING: A woman (man), who is in love with Maya (which is never hers forever, and thus is a stranger to her), and goes to enjoy it as her husband (master), is condemned (not loved) by the Waheguru-Husband. She is captivated by the love of the other (Maya), and ignores her real Husband (Waheguru), who resides in her heart. She treats the attractions of Maya as being sweet, but enjoying them too much leads to serious diseases (problems like haumein). She ignores the holy and perfect husband (Waheguru) and remains detached from Him (and eventually from the luxuries of Maya as well). But the woman who comes to the shelter of the Guru, is groomed with noble qualities by the Guru as a result of which her thinking makes a U-turn, and she gets imbued in Waheguru's love. She enshrines Waheguru's Naam in her heart and enjoys union with Waheguru in the blissful spiritual state. Because of her accepting Waheguru's Will all the time, He connects her with Him, and she stays married to (connected with) the Lord all the time. The woman, who gets connected with the eternal Waheguru, is always married to (lived by) Him, oh Nanak. 1.

ਮ: 3॥ ਸੂਹਵੀਏ ਨਿਮਾਣੀਏ ਸੋ ਸਹੁ ਸਦਾ ਸਮਾਲਿ॥ ਨਾਨਕ ਜਨਮੁ ਸਵਾਰਹਿ ਆਪਣਾ ਕੁਲੁ ਭੀ ਛੁਟੀ ਨਾਲਿ॥ 2॥

M:3: Soohveeyay, nimaaniyay, So Shuhou sudaa smaal(i). Nanak, junum(u) suvaareh(i) aapna, kool(u) bhee chhootti naal(i). 2.

Word Meaning: Soohveeyay = imbued in (Waheguru's) love. Nimaaniyay = having no ego. Shuhou = husband. Smaal(i) = keep in mind. Chhooti = is salvaged. 2.

MEANING: If you keep Waheguru's Naam in mind all the time, not only will you make your own life successful, but will also get all your associates salvaged, oh, the humble devotee imbued in the love of Waheguru. 2.

ਪਉੜੀ॥ ਆਪੇ ਤਖਤ ਰਚਾਇਓਨੁ ਆਕਾਸ ਪਾਤਾਲਾ॥ ਹੁਕਮੇ ਧਰਤੀ ਸਾਜੀਅਨੁ ਸਚੀ ਧਰਮਸਾਲਾ॥ ਆਪਿ ਉਪਾਇ ਖਪਾਇਦਾ ਸਚੇ ਦੀਨ ਦਇਆਲਾ॥ ਸਭਨਾ ਰਿਜਕ ਸੰਬਾਹਿਦਾ ਤੇਰਾ ਹੁਕਮੁ ਨਿਰਾਲਾ॥ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਪ੍ਰਤਿਪਾਲਾ॥ 1॥

Paurri: Aapay Tukht ruchaayon(u), aakaash, putaala. Huqamay dherti saajiun(u), Sachi dhermshaala. Aap(i) oopaayay, khupaayaynda, Sachay deen duyyala. Subhna rijk sumbaahinda, Tayra Huqam(u) niraala. Aapay Aap(i) vertda, Aapay pritpaala. 1.

Word Meaning: Tukht = throne. Putaala = the underworld. Sachi = eternal. Dhermshaala = the place to practise high morality, and religiosity (sing God's praise). Oopaayay = creates. Khupaayaynda = destroys. Rijk = necessities of life. Sumbaahinda = delivers. Niraala = amazing. Vertda = operates. Pritpaala = raises and nourishes. 1.

MEANING: Waheguru Himself created (the world) as His throne (to implement His Laws) and created the sky and the underworld. He created the earth as an eternal place to practise high morality and to sing Waheguru's praise. The eternal Waheguru, which is always kind to the humble, Himself creates and destroys the world. His Laws are unique (amazing) in that He delivers the necessities of life to all His living beings. He alone operates in the world, raising and nourishing His living beings. 1.

ਸਲੋਕ ਮ:3॥ ਸੂਹਬ ਤਾ ਸੋਹਾਗਣੀ ਜਾ ਮੰਨਿ ਲੈਹਿ ਸਚੁ ਨਾਉ॥ ਸਤਿਗੁਰੁ ਆਪਣਾ ਮਨਾਇ ਲੈ ਰੂਪ ਚੜੀ ਤਾ ਅਗਲਾ ਦੂਜਾ ਨਾਹੀ ਥਾਉ॥ ਐਸਾ ਸੀਗਾਰੁ ਬਣਾਇ ਤੂ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਅਹਿਨਿਸਿ ਲਾਗੈ ਭਾਉ॥ ਨਾਨਕ ਸੋਹਾਗਣਿ ਕਾ ਕਿਆ ਚਿਹਨੁ ਹੈ ਅੰਦਰਿ ਸਚੁ ਮੁਖੁ ਉਜਲਾ ਖਸਮੈ ਮਾਹਿ ਸਮਾਇ॥ 1॥

Sloak M:3: Soohub ta sohaagni, ja munn(i) laiyh(i) Sach(u) Naaoun. Satgur(u) aapna munaayay laiy, roop churri ta ugla, dooja naahi thaaoun. Aiysa sheegaar(u) bunaayay tu, maiyla kuday na hovyee, ehinis(i) laagaiy bhaaou. Nanak, sohaagun(i) ka kiya chihun haiy, undar(i) Sach(u), mookh(u) oojla, Khusmaiy maah(i) smaayay. 1.

Word Meaning: Soohub = imbued in love. Munn(i) Laiyh(i) = embeds in mind. Munaayay Laiy = please. Roop = beauty. Ugla = much. Sheegaar(u) = beautification. Ehinis(i) = day and night. Chihun(u) = sign. Oojla = clean; reflective of piety. 1.

MEANING: A devotee is considered to be truly imbued in Waheguru's love only if she embeds His Naam in her heart. If she pleases her Satguru (by reciting Waheguru's Naam), the beauty of her mind is enhanced many times, and she has no place for anyone else (Maya) in her heart. Her mind becomes so beautifully adorned (with Waheguru's Naam) that it never gets filthy, and she is in love with God, day and night. If you ask what the signs of the devotee are who is married to Waheguru, the answer is: she has Waheguru in her heart, has a radiant (holy) face, and is always absorbed in Waheguru, oh Nanak. 1.

ਮ:3॥ ਲੋਕਾ ਵੇ ਹਉ ਸੂਹਵੀ ਸੂਹਾ ਵੇਸ ਕਰੀ॥ ਵੇਸੀ ਸਹੁ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਵੇਸ ਰਹੀ॥ ਨਾਨਕ ਤਿਨੀ ਸਹੁ ਪਾਇਆ ਜਿਨੀ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਇਨ ਬਿਧਿ ਕੰਤ ਮਿਲੀ॥ 2॥

M:3: Loaka vay, huoun soohvi, sooha vays kuree. Vaysi Shuhou na paaya, kur(i), kur(i) vays ruhee. Nanak, tinhi Shuhou paaya, jinhi Gur kee sikh sooni. Jo Tis(u) bhaavaiy, so theeyaiy, inn bidh(i) Kunt milee. 2.

Word Meaning: Sooha = reflecting love for. Vays = garb. Shuhou = Waheguru. Sikh = Teaching. Tis(u) = Him (God). Theeyay = happens. Inn Bidh(i) = by such means. 2.

MEANING: I pretend to be in love with God by wearing a religious garb, but nobody has ever been connected with God only by wearing a religious garb. It is my personal experience as I am exhausted trying different garbs (without any success), oh folks. Only those who connect with Waheguru act on the Guru's advice, oh Nanak. The only way to get connected with the Waheguru-Husband is to believe in the fact that only that happens which Waheguru likes (one's efforts do not change anything). 2.

(ਅੰਗ 786)॥ ਪਉੜੀ॥ ਹੁਕਮੀ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਬਹੁ ਭਿਤਿ ਸੰਸਾਰਾ॥ ਤੇਰਾ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਸਚੇ ਅਲਖ ਅਪਾਰਾ॥ ਇਕਨਾ ਨੋ ਤੂ ਮੇਲਿ ਲੈਹਿ ਗੁਰ ਸਬਦਿ ਬੀਚਾਰਾ॥ ਸਚਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਹਉਮੈ ਤਜਿ ਵਿਕਾਰਾ॥ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲੈ ਸੋਈ ਸਚਿਆਰਾ॥ 2॥

(PAGE 786): Paurri: Huqami srishut(i) saajiun(u) buhou bhit(i) sunsaara. Tayra Huqam(u) na jaapi kayturra, Sachay Alukh Apaara. Ikkna nu tu mayl)i) laiyh(i) Gur Shabad beechaara. Sach(i) ruttay say nirmulay, haumein tuj(i) vikaara, Jis(u) Tu mayleh(i), so Toodh(u) milaiy, soyee Sachiyaara. 2.

Word Meaning: Srishut(i) = world. Saajiun = created. Buhou Bhit(i) = in many different ways. Kayturra = how big (great)? Alukh = invisible. Apaara = beyond limits. Ikkna = to some. Tuj(i) = by giving up. Bikaara = immoral activities. Sachiyaara = like God. 2.

MEANING: Waheguru has created the world in many different ways through His Command (Laws). But nobody knows the greatness of the Laws of the invisible and the limitless Waheguru. He connects some with Him who ponder on (act on) the Guru's Shabad. They rid themselves of selfishness, ego, and immoral activities and are imbued with Waheguru's love. But only those get connected with You whom You connect Yourself, and they become like You, oh Waheguru. 2.

ਸਲੋਕ ਮ:3॥ ਸੂਹਵੀਏ ਸੂਹਾ ਸਭੁ ਸੰਸਾਰ ਹੈ ਜਿਨ੍ਹ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ॥ ਖਿਨ ਮਹਿ ਝੂਠੁ ਸਭੁ ਬਿਨਸਿ ਜਾਇ ਜਿਉ ਟਿਕੈ ਨ ਬਿਰਖ ਕੀ ਛਾਉ॥ ਗੁਰਮੁਖਿ ਲਾਲੋ ਲਾਲੁ ਹੈ ਜਿਉ ਰੰਗਿ ਮਜੀਠ ਸਚੜਾਉ॥ ਉਲਟੀ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਈ ਮਨਿ ਵਸਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਉ॥ ਨਾਨਕ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਗੁਣ ਗਾਉ॥ 1॥

Sloak M:3: Soohviyay, sooha subh(u) sunsaar haiy, jinh doormat(i) dooja bhaaou. Khin meh(i) jhootth(u) subh(u) binus(i) jaayay, jiyoun tikaiy na birkh kee chaaoun. Gurmukh(i) laalo laal(u) haiy, jiyoun rung(i) mujeetth sachrraaou. Oolti shukt(i) Shivaiy ghur(i) aayee, mun(i) vussiya Hur(i) Amrit Naaoun. Nanak bulihaari, Gur aapnay jit(u) miiyaiy Hur(i) goon gaaoun. 1.

Word Meaning: Soohviyaiy = oh, imbued in the love (of Maya). Doormut(i) = distorted thinking. Dooja Bhaaou = love for the other (Maya). Khin = a short moment. Jhootth = falsehood. Binus(i) Jaayay = is destroyed. Tikaiy = stays. Birkh = tree. Mujeetth = madder. Sachrraaou = permanent. Oolti = turned around. Shukt(i) = Maya. Shivaiy = of God. Vussiya = took residence. 1.

MEANING: The world of Maya looks very attractive to those whose thinking is distorted by its attractions, oh, the lover of Maya. You do not realize that the false polish of attraction of the short-lived comforts of Maya comes off quickly, and does not stay for long like the shade of a tree (which changes direction with the sun). The love for Waheguru is everlasting, like the deep red colour of madder (which does not fade away); the Sikhs of the Guru are imbued in such love for Waheguru. They get Waheguru's Naam enshrined in their heart as a result of which, their love changes direction from Maya to Waheguru, and His Amrit-like Naam comes to reside in their heart. I am a sacrifice for my Guru in whose shelter I sing Waheguru's praise, oh Nanak. 1.

ਮ: 3॥ ਸੂਹਾ ਰੰਗੁ ਵਿਕਾਰੁ ਹੈ ਕੰਤੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਇਸੁ ਲਹਦੇ ਬਿਲਮ ਨ ਹੋਵਈ ਰੰਡ ਬੈਠੀ ਦੂਜੈ ਭਾਇ॥ ਮੁੰਧ ਇਆਣੀ ਦੁੰਮਣੀ ਸੂਹੈ ਵੇਸਿ ਲੁਭਾਇ॥ ਸਬਦਿ ਸਚੈ ਰੰਗੁ ਲਾਲੁ ਕਰਿ ਭੈ ਭਾਇ ਸੀਗਾਰੁ ਬਣਾਇ॥ ਨਾਨਕ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ॥ 2॥

M: 3: Sooha rung(u) vikaar(u) haiy, Kunt(u) na paaya jaayay. Iss lehunday bilm na hovyee, rund baitthee doojaiy bhaayay. Moondh iyaani doomni, soohaaiy vays(u) lobhaayay. Shabad(i) Sachaiy rung(u) laal(u) kur(i) bhaiy bhaayay sheegaar(u) bunaayay. Nanak sudaa sohaagni, j(i) chullun(i) Satgur bhaayay. 2.

Word Meaning: Vikaar(u) = pertaining to sensual pleasures. Kunt = husband (Waheguru). Lehnday = coming of. Bilm = delay. Rund = widow; disconnected with Waheguru. Doojay Bhaayay = in the love of the other (Maya). Moondh = young woman (attracted to sensual pleasures). Iyaani = ignorant. Doomni = caught between two opposing choices. Lobhaayay = in greed of; attracted to. Bhaiy = (respectful) fear. Bhaayay = love. Bhaayay = as per the wish of. 2.

MEANING: Love for Maya leads to immoral thinking and immoral activities, and one cannot connect with Waheguru. It does not take long for the attractions of Maya to disappear, and the woman (man) in love with Maya feels like a widow (without any protection). The young woman is ignorant (of the comforts of Waheguru's Naam) and captivated by the attractions of Maya, and cannot make the right choice. The devotees, who are imbued with the love of Guru's Shabad, are adorned with the noble qualities of respectful fear and love for Waheguru, and their love never fades away. Those who spend their lives according to the Will of Waheguru always remain connected to Him, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਆਪਿ ਉਪਾਇਅਨੁ ਆਪਿ ਕੀਮਤਿ ਪਾਈ॥ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਪਈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ॥ ਮਾਇਆ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਦੂਜੈ ਭਰਮਾਈ॥ ਮਨਮੁਖ ਠਉਰ ਨ ਪਾਇਨ੍ਹੀ ਫਿਰਿ ਆਵੈ ਜਾਈ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਸਭ ਚਲੈ ਚਲਾਈ॥ 3॥

Paurri: Aapay Aap(i) oopaayayun(u), Aap(i) keemut(i) paayee. Tis da unt(u) na jaapyee, Gur Shabad(i) boojhaayee. Maaya moh(u) goobaar(u) haiy, doojaiy bhermaayee. Munmukh tthaaur na paayaynee, phir(i) aavaiy jaayee. Jo Tis(u) bhaavaiy so theeyaiy, subh chulaiy chulaayee. 3.

Word Meaning: Oopaayayun(u) = created. Keemut Paayee = knows its worth (needs). Unt(u) = limits. Jaapyee = can see (find). Goobaar(u) = darkness. Bhermaayee = misled. Tthaaur = peace. Theeyaiy = happens. Chulaiy Chulaayee = live as per His Huqam (Will). 3.

MEANING: Waheguru, Himself creates the world, and Himself evaluates it (knows its needs). With Guru's wisdom, one realizes that nobody can ever find Waheguru's limits. Love for Maya creates darkness in the mind of the individual who gets misled (from the path of righteousness). The lovers of Maya never find peace (never get connected with Waheguru) and keep taking births and dying. Only that happens which Waheguru likes; everybody has to live by His Huqam. 3.

ਸਲੋਕ ਮ:3॥ ਸੂਹੈ ਵੇਸਿ ਕਾਮਣਿ ਕੁਲਖਣੀ ਜੋ ਪ੍ਰਭ ਛੋਡਿ ਪਰ ਪੁਰਖ ਧਰੇ ਪਿਆਰੁ॥ ਓਸੁ ਸੀਲੁ ਨ ਸੰਜਮੁ ਸਦਾ ਝੂਠੁ ਬੋਲੈ ਮਨਮੁਖਿ ਕਰਮ ਖੁਆਰ॥ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਭਤਾਰੁ॥ ਸੂਹਾ ਵੇਸੁ ਸਭੁ ਉਤਾਰਿ ਧਰੇ ਗਲਿ ਪਹਿਰੈ ਖਿਮਾ ਸੀਗਾਰੁ॥ ਪੇਈਐ ਸਾਹੁਰੈ ਬਹੁ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਪੂਜ ਕਰੇ ਸਭੁ ਸੈਸਾਰੁ॥ ਓਹੁ ਰਲਾਈ ਕਿਸੇ ਦੀ ਨ ਰਲੈ ਜਿਸੁ ਰਾਵੇ ਸਿਰਜਣਹਾਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਦਾ ਸੋਹਾਗਣੀ ਜਿਸੁ ਅਵਿਨਾਸੀ ਪੁਰਖੁ ਭਰਤਾਰੁ॥ 1॥

Sloak M:3: Soohaiy vays(i) kaamn(i) koolukhnee, jo Prubh(u) chhoad(i), pur purakh dhuray piyaar(u). Oas(u) seel na sunjum(u), sudaa jhootth(u) boaliy, mummukh(i) kerm khooaar. Jis(u) poorub(i) hovaiy likhiya, tis(u) Satgur(u) milaiy bhutaar(u). Sooha vays(u) subh(u) ootaar(i) dhuray, gul(i) pehraiy khima sheegaar(u). Payiyaiy, saahooraiy, buhou sobha paayay, tis(u) pooj kuray subh(u) saiynsaar. Oh(u) rulaayee kisay deen na rulaiy, jis(u) raavay Sirjunhaar(u). Nanak, Gurmukh(i) sudaa sohaagni, jis(u) Avinaashi Purakh(u) bhurtaar(u). 1.

Word Meaning: Soohaiy Vays(i) = Maya-lover. Kaamn(i) = woman (human being). Koolukhnee = having ignoble qualities. Pur Purakh = man other than the husband. Seal(u) = politeness. Sunjum = control over senses. Kerm = deeds. Khooaar = causing humiliation. Poorub(i) Likhiya = prewritten. Bhutaar = husband; lord. Sooha Vays(u) = religious garb just for show off. Pehraiy = wears. Khima = forgiveness. Payiyaiy = this world. Saahorraiy = the next world. Sobha Paayay = earns respect. Pooj Kuray = worship; show reverence. Rulaayee Na Rulaiy = nobody can rival her. Raavay = enjoys union. Avinaashi Purakh = immortal Waheguru. Bhurtaar(u) = husband; master. 1.

MEANING: The Maya-loving woman (human) has ignoble qualities who loves someone else (Maya) other than her real Husband (Waheguru). She has no politeness, no patience, and no control over her senses; she always tells lies and is disconnected from Waheguru, performing deeds that lead to humiliation at the end. But those who have it prewritten (by Waheguru) in their fortune get connected with Satguru as their husband (guide and support), under whose shelter she gives up her love for Maya and wears the adornment of forgiveness (and humility). Such a devotee earns praise in this world, and the next, and the whole world respects her. The Creator, Waheguru, enjoys her love, and nobody can rival her. Such a Sikh of the Guru is always connected with the eternal Waheguru as his husband (Lord), oh Nanak. 1.

ਮ: 1॥ ਸੂਹਾ ਰੰਗੁ ਸੁਪਨੈ ਨਿਸੀ ਬਿਨੁ ਤਾਗੇ ਗਲਿ ਹਾਰੁ॥ ਸਚਾ ਰੰਗੁ ਮਜੀਠ ਕਾ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ ਨਾਨਕ ਪ੍ਰੇਮ ਮਹਾ ਰਸੀ ਸਭਿ ਬੁਰਿਆਈਆ ਛਾਰੁ॥ 2॥

M: 1: Sooha rung(u) soopnaiy nisi, bin(u) taagay gul(i) haar(u). Sacha rung(u) mujeetth ka, Gurmukh(i) Braham beechaar(u). Nanak, prayn muh rusi, subh(i) booriyaayiyaan chhaar(u). 2.

Word Meaning: Sooha Rung(u) = love for the perishable. Nisi = at night. Taaga = thread. Haar(u) = necklace. Sacha Rung = love for Waheguru. Mujeetth = (fast like) madder. Muhaa Rusi = of many supreme tastes. Chhaar(u) = dust. 2.
MEANING: Love for the perishable (Maya) is short-lived like a night dream, or is like a necklace without the central thread (which cannot be worn). But love for Waheguru, which one acquires by pondering on His Naam in the shelter of the Guru, is permanent like the deep red colour of madder. Love for Waheguru is the source of many supreme tastes, whereas enjoyment of evils (sensual pleasures) turns into dust at the end, oh Nanak. 2.

ਪਉੜੀ ॥ ਏਹੁ ਜਗੁ ਆਪਿ ਉਪਾਇਓਨੁ ਕਰਿ ਚੋਜ ਵਿਡਾਨੁ॥ ਪੰਚ ਧਾਤੁ ਵਿਚਿ ਪਾਈਅਨੁ ਮੋਹੁ ਝੂਠੁ ਗੁਮਾਨੁ॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਮਨਮੁਖੁ ਅਗਿਆਨੁ॥ ਇਕਨ੍ਹਾ ਆਪਿ ਬੁਝਾਇਓਨੁ ਗੁਰਮੁਖਿ ਹਰਿ ਗਿਆਨੁ॥ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਓਨੁ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ॥ 4॥
Paurri: Eh(u) jug(u) Aap(i) oopaayayon(u) kur(i) choaj vidaan(u). Punch dhaat(u) vich(i) paayiun(u), moh(u), jhootth, goomaan(u). Aavaiy, jaayay bhuvaayiyaiy, mummukh(i) ugiyaan(u). Ikknah Aap(i) boojhaayayon(u), Gurmukh(i) Hur(i) Giyaan(u). Bhugut(i) khujaana bukhshiyon(u) Hur(i) Naam(u) nidhaan(u). 4.
Word Meaning: Oopaayayon(u) = Waheguru created it. Choaj Vidaan = amazing dramas. Punch Dhaat = the five demons (lust, greed etc.) Goomaan = ego; conceit. Bhuvaayiayiy = cycled through. Ugiyaan(u) = ignorant. Ikknah = to some. Boojhaayayon = enlightens. Bukhshiyon(u) = bestows. Nidhaan(u) = treasure.
MEANING: The creation of the world by Waheguru is an amazing drama. He has put the five demons (lust, rage, greed, attachments, and ego), including worldly attachments and false pride, in it. Those who love to enjoy these demons are ignorant and follow their mind, and are cycled through many, many different life forms. Waheguru enlightens some with His Divine Knowledge in the shelter of the Guru. He bestows the treasure of His Naam for them to worship (recite). 4.

ਸਲੋਕ ਮ:3॥ ਸੂਹਵੀਏ ਸੂਹਾ ਵੇਸੁ ਛਡਿ ਤੂ ਤਾ ਪਿਰ ਲਗੀ ਪਿਆਰੁ॥
(ਅੰਗ 787)॥ ਸੂਹੈ ਵੇਸਿ ਪਿਰੁ ਕਿਨੈ ਨ ਪਾਇਓ ਮਨਮੁਖਿ ਦਝਿ ਮੁਈ ਗਾਵਾਰਿ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸੂਹਾ ਵੇਸੁ ਗਇਆ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰਿ॥ ਮਨੁ ਤਨੁ ਰਤਾ ਲਾਲੁ ਹੋਆ ਰਸਨਾ ਰਤੀ ਗੁਣ ਸਾਰਿ॥ ਸਦਾ ਸੋਹਾਗਣਿ ਸਬਦੁ ਮਨਿ ਭੈ ਭਾਇ ਕਰੇ ਸੀਗਾਰੁ॥ ਨਾਨਕ ਕਰਮੀ ਮਹਲੁ ਪਾਇਆ ਪਿਰੁ ਰਾਖਿਆ ਉਰ ਧਾਰਿ॥ 1॥
Sloak M: 3: Soohveeyay, sooha vays(u) chhudd(i), tu ta Pir luggi piyaar(u).
(PAGE 787): Soohaiy vays(i) Pir(u) kinaiy na paayo, munmukh(i) dujh(i) mooyee gaavaar(i). Satgur(i) miliyain sooha vays(i) guyya, haumein vichoun maar(i). Mun(u), tun(u) rutta laal(u) hoa, rusna rutti goon saar(i). Sudaa sohaagun(i), Shabad(u) mun(i), bhaiy bhaayay kuraay sheegaar(u). Nanak, kermi Mehl(u) paaya, Pir(u) raakhiya oordhaar(i). 1.
Word Meaning: Pir = dear; husband. Dujh(i) Mooyee = died of suffering in the fire of desires. Gaavaar(i) = foolish. Goon Saar(i) = remember Waheguru's noble qualities (sing praise of Waheguru). Sohaagun(i) = married; connected with God. Bhaiy = respectful fear. Bhaayay = love. Kermi = by benevolence. Mehl(u) = Waheguru's Palace. Oordhaar(i) = enshrined in the heart. 1.
MEANING: Abandon the garb (thinking) of your love for Maya, only then can you foster love for the dear (Waheguru), oh, the worshipper of Maya. Nobody has ever realized God

while still in love with Maya; the foolish follower of his mind dies a spiritual death, suffering in the fire of desires. But when an individual comes to the Guru's shelter (acts on His advice), his selfishness and his ego are eradicated, and so is his love for money. By singing His praise, his mind, body, and tongue get imbued with the deep love for Waheguru. The devotee adorns her body and mind with the respectful fear and love for Waheguru with the Guru's Shabad, and stays connected with Waheguru forever. With enshrining Waheguru's Naam in her heart, she reaches Waheguru's Mansion (get connected with Him) with His benevolence, oh Nanak. 1.

ਮ: 3॥ ਮੁੰਧੇ ਸੂਹਾ ਪਰਹਰਹੁ ਲਾਲੁ ਕਰਹੁ ਸੀਗਾਰੁ॥ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਗੁਰਸਬਦੀ ਵੀਚਾਰੁ॥ ਮੁੰਧ ਸੁਹਾਵੀ ਸੋਹਣੀ ਜਿਸੁ ਘਰਿ ਸਹਜਿ ਭਤਾਰੁ॥ ਨਾਨਕ ਸਾਧਨ ਰਾਵੀਐ ਰਾਵੇ ਰਾਵਣਹਾਰੁ॥ 2॥

M: 3: Moondhay, sooha purhurou, laal(u) kurhou sheegaar(u). Aavun jaana veesraiy, Gur Shabadi veechaar(u). Moondh soohaavee, sohni jis(u) ghur(i) sehj(i) Bhutaar(u). Nanak, sa dhun raaviyaiy, raavay Raavunhaar(u). 2.

Word Meaning: Moondh = young woman proud of her beauty. Purhurou = throw away; remove. Sheggar(u) = adornment. Veesraiy = is forgotten; is averted. Ghur(i) = in the heart. Sehj(i) = blissful state. Bhutaar = Husband (Lord). Raavay = enjoys union. 2.

MEANING: Get rid of your love for Maya, and adorn your body with the deep love for Waheguru, which never fades away, oh, the youthful (conceited and ignorant) woman. Your rebirths will be averted (will come to an end) if you ponder on Waheguru with Guru's Shabad. That young woman is attractive and beautiful, who has Waheguru enshrined in her heart as her husband. Waheguru enjoys the love of such a devotee, oh Nanak. 2.

ਪਉੜੀ॥ ਮੋਹੁ ਕੂੜੁ ਕੁਟੰਬੁ ਹੈ ਮਨਮੁਖ ਮੁਗਧੁ ਰਤਾ॥ ਹਉਮੈ ਮੇਰਾ ਕਰਿ ਮੁਏ ਕਿਛੁ ਸਾਥਿ ਨ ਲਿਤਾ॥ ਸਿਰ ਉਪਰਿ ਜਮਕਾਲੁ ਨ ਸੁਝਈ ਦੂਜੈ ਭਰਮਿਤਾ॥ ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਜਮਕਾਲਿ ਵਸਿ ਕਿਤਾ॥ ਜੇਹਾ ਧੁਰਿ ਲਿਖਿ ਪਾਇਓਨੁ ਸੇ ਕਰਮ ਕਮਿਤਾ॥ 5॥

Paurri: Moh(u) koorr(u), kootumb(u) haiy, munmukh moogudh(u) rutta. Haumein, mayra, kur(i) mooyay, kichh(u) saath(i) na litta. Sir oopur(i) Jum kaal(u) na soojhyee, doojaiy bhermitta. Phir(i) vayla huth(i) na aavyee, Jum kaal(i) vuss(i) kitta. Jayha dhoor(i) likh(i) paayayon(u) say kerm kumitta. 5.

Word Meaning: Koorr(u) = false; short-lived. Kootumb(u) = family. Rutta = imbued. Soojhyee = realize. Bhermitta = misled. Vayla = time; opportunity. Kmitta = commits.5.

MEANING: The love for the family is short-lived, but the ignorant and the foolish man is imbued with its love. Such people die in their attachments to Maya and selfishness, but nothing accompanies them. They do not realize that the Angel of Death is hovering above their head, and they are misled by the love of the other (Maya). Under the control of the Angel of death, they will not get this opportunity again (human life) (to connect with Waheguru). But the humans are helpless; they are just doing the kind of deeds for which they are preprogrammed by Waheguru right from the beginning. 5.

ਸਲੋਕ ਮ: 3॥ ਸਤੀਆ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜੋ ਮੜਿਆ ਲਗਿ ਜਲੰਨ੍ਹਿ॥ ਨਾਨਕ ਸਤੀਆ ਜਾਣੀਅਨਿ ਜਿ ਬਿਰਹੇ ਚੋਟ ਮਰੰਨ੍ਹਿ॥ 1॥

Sloak M: 3: Sutiyaan eh(i) na aakhiun(i) jo murriyaan lug(i) julun(i). Nanak sutiyaan jaaniun(i) j(i) birhay choat murun(i). 1.

Word Meaning: Sutiyaan = of high moral character; those women who burn on the pyre of their husband. Murriyaan = dead body. Birhay = pain of separation. Choat = hurt. 1.
MEANING: (Hindu widows were forced to burn on the pyre of their husbands; this custom was greatly denounced by the Sikh Gurus. Commenting on this inhumane custom, Guru Amar Dass Ji writes): Those are not called (considered) to have high character who burn themselves with the dead husband. Those are considered to have true high morality who die just due to the pain of separation, oh Nanak. 1.

ਮ: 3॥ ਭੀ ਸੋ ਸਤੀਆ ਜਾਣੀਅਨਿ ਸੀਲ ਸੰਤੋਖਿ ਰਹੰਨ੍ਹਿ॥ ਸੇਵਨਿ ਸਾਈ ਆਪਣਾ ਨਿਤ ਉਠਿ ਸੰਮ੍ਹਾਲੰਨ੍ਹਿ॥ 2॥
M: 3: Bhee so sutiyaan jaaniun(i) seel suntokh(i) rehun(i). Sayvun Saayeen aapna, nit ootth(i) smaalhun(i). 2.
Word Meaning: Bhee = too. Seel = calm and pleasant disposition. Suntokh = contentment. Sayvun = serve. Saayeen = Lord. Smaalhun(i) = remember. 2.
MEANING: Those too are considered to be "*satees*" who lead their life with a peaceful mind and with a sweet disposition, and are fully contented. They remember their responsibility to meet their husband's needs with diligence every day. OR: Remember their True Husband (Waheguru) and serve Him. 2.

ਪਉੜੀ॥ ਤੁਧੁ ਦੁਖੁ ਸੁਖੁ ਨਾਲਿ ਉਪਾਇਆ ਲੇਖੁ ਕਰਤੈ ਲਿਖਿਆ॥ ਨਾਵੈ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਤਿਸੁ ਰੂਪੁ ਨ ਰਿਖਿਆ॥ ਨਾਮੁ ਅਖੁਰੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਮਨਿ ਵਸਿਆ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਦੇਵਸੀ ਫਿਰਿ ਲੇਖੁ ਨ ਲਿਖਿਆ॥ ਸੇਵਕ ਭਾਇ ਸੇ ਜਨ ਮਿਲੇ ਜਿਨ ਹਰਿ ਜਪੁ ਜਪਿਆ॥ 6॥
Paurri: Toodh(u) dookh(u), sookh(u) naal(i) oopaaya, laykh(u) Kertaiy likhiya. Naavaiy hayvud hoar data(i) naahi, Tis(u) roop(u) na rikhiya. Naam(u) Akhoor(u) nidhaan haiy, Gurmukh(i) mun(i) vussiya. Kur(i) kirpa Naam(u) dayvsi, phir(i) laykh(u) na likhiya. Sayvuk bhaayay say jun milay, jin Hur(i) Jup(u) juppiya. 6.
Word Meaning: Laykh(u) = Law. Jayvud = as great. Daat(i) = gift. Rikhiya = physical features. Akhoor(u) = which does not erode (run out); eternal. Sayvuk Bhaayay with the love and spirit of a devotee. Jup(u) = Waheguru's praise.
MEANING: It is a written (unerasable) Law of Waheguru that comforts and discomforts are created (come) with man's birth. But, Waheguru's Naam (is the best cure for discomforts), and there is no other cure as perfect as the Naam of Waheguru, which has no visible form or physical features. His Naam is an inexhaustible treasure, but can be enshrined in the heart only in the shelter of the Guru. Waheguru gives His Naam with His benevolence, and then no account of the deeds of the devotee is kept. Those get connected with Waheguru who recite His Naam with love and with the spirit of devotion. 6.

ਸਲੋਕ ਮ: 2॥ ਜਿਨ੍ਹੀ ਚਲਣੁ ਜਾਣਿਆ ਸੇ ਕਿਉ ਕਰਹਿ ਵਿਥਾਰ॥ ਚਲਣ ਸਾਰ ਨ ਜਾਣਨੀ ਕਾਜ ਸਵਾਰਣਹਾਰ॥ 1॥
Sloak M: 2: Jinhi chullun(u) jaaniya, say kiyoun kureh(i) vithaar. Chullun saar na jaan-ni, kaaj suvaarunhaar. 1.
Word Meaning: Chullun(u) = leave the world. Vithaar = expand holdings. Saar = worth; importance. Kaaj Suvaarunhaar = are interested only in worldly affairs. 1.

MEANING: Those who realize that death is inevitable, do not expand their holdings (and always keep Waheguru in mind), but those who do not realize this fact (forget Waheguru), keep busy in worldly affairs. 1.

ਮ: 2॥ ਰਾਤਿ ਕਾਰਣਿ ਧਨੁ ਸੰਚੀਐ ਭਲਕੇ ਚਲਣੁ ਹੋਇ॥ ਨਾਨਕ ਨਾਲਿ ਨ ਚਲਈ ਫਿਰਿ ਪਛੁਤਾਵਾ ਹੋਇ॥ 2॥

M: 2: Raat(i) kaarun(i) dhun(u) sunchiyaiy, bhulkay chullun(u) hoyay. Nanak, naal(i) na chullyee, phir(i) puchhutaava hoyay. 2.

Word Meaning: Raat(i) = the short span of life. Kaarun(i) = for the sake of. Sunchiyaiy = accumulate. Bhulkay = next day. Puchhutaava = repentance. 2.

MEANING: The man accumulates wealth just for the sake of a short lifespan despite the fact that he has to leave the next morning (when the night of life is over). He repents (to realize) when his (hard- earned) wealth does not accompany him, oh Nanak. 2.

ਮ: 2॥ ਬਧਾ ਚਟੀ ਜੋ ਭਰੇ ਨਾ ਗੁਣੁ ਨਾ ਉਪਕਾਰੁ॥ ਸੇਤੀ ਖੁਸੀ ਸਵਾਰੀਐ ਨਾਨਕ ਕਾਰਜ ਸਾਰੁ॥ 3॥

M: 2: Buddha chutti jo bhuray, na goon(u), na oopkaaar(u). Sayti khooshi suvaariyaiy, Nanak kaaruj saar(u). 3.

Word Meaning: Buddha = forced; obligated. Chutti Bhuray = pays (as a punishment). Sayti Khooshi = happily; zestfully. Saar(u) = supreme. 3.

MEANING: It is neither a noble deed nor a favour to someone when a person simply performs a forced obligation unhappily. Only that deed is the best which one performs happily (and honestly), oh Nanak. 3.

ਮ: 2॥ ਮਨ ਹਠਿ ਤਰਫ ਨ ਜਿਪਈ ਜੇ ਬਹੁਤਾ ਘਾਲੇ॥ ਤਰਫ ਜਿਣੈ ਸਤ ਭਾਉ ਦੇ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰੇ॥ 4॥

M: 2: Mun hutth(i) terf na jipyee, jay buhouta ghaalay. Terf jinaiy sat bhaaou day, jun Nanak Shabad(u) veechaaray. 4.

Word Meaning: Mun Hutth(i) = by sheer obstinacy of mind without its willingness. Terf = favour. Jipyee = win. Ghaalay = works hard. Sat Bhaaou = honest love. 4.

MEANING: (If a man does not have a real love for or faith in Waheguru) but tries to win His favour (love) by the sheer obstinacy of his mind, he cannot do so even if he works very hard. One can win His love only through honest dedication, and when he ponders on Guru's Shabad (acts on it), oh Nanak. 4.

ਪਉੜੀ॥ ਕਰਤੈ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਸੋ ਜਾਣੈ ਸੋਈ॥ ਆਪੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ ਆਪੇ ਫੁਨਿ ਗੋਈ॥ (ਅੰਗ 788)॥ ਜੁਗ ਚਾਰੇ ਸਭ ਭਵਿ ਥਕੀ ਕਿਨਿ ਕੀਮਤਿ ਹੋਈ॥ ਸਤਿਗੁਰਿ ਏਕੁ ਵਿਖਾਲਿਆ ਮਨਿ ਤਨਿ ਸੁਖੁ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥ 7॥

Paurri: Kertaiy, kaarun(u), Jin(i) keeya, so jaanaiy Soyee. Aapaiy srisht(i) oopaayiun(u), Aapay phoon(i) goyee.

(PAGE 788): Joog chaaray subh bhuv(i) thukee, kin(i) keemut(i) hoyee. Satgur(i) Aik(u) vikhaaliya, mun(i), tun(i) sookh(u) hoyee. Gurmukh(i) sudaa salaahiyaiy, Kerta kuray su hoyee. 7.

Word Meaning: Kaarun Keeya = created the universe. Srisht(i) = world. Phoon(i) = then; again. Goyee = destroys. Bhuv(i) Thukki = thought deeply. 7.
MEANING: Only Waheguru, which has created the universe, knows its worth (expanse; grandeur). He creates it, and then destroys it. Going carefully through the history of the world over the four eons, nobody is known to have found the limits of the universe. But, when Satguru "shows" us Waheguru, our body and mind feel great comfort (but still cannot know the limits of Waheguru). The only thing that we can do is, to sing His praise all the time in the shelter of the Guru; otherwise, only those things happen that Waheguru wishes to do. 7.

ਸਲੋਕ ਮਹਲਾ 2॥ ਜਿਨਾ ਭਉ ਤਿਨ੍ਹ ਨਾਹਿ ਭਉ ਮੁਚੁ ਭਉ ਨਿਭਵਿਆਹ॥ ਨਾਨਕ ਏਹੁ ਪਟੰਤਰਾ ਤਿਤੁ ਦੀਬਾਣਿ ਗਇਆਹ॥
Sloak Mehla 2: Jinha bhuou, tinh naah(i) bhuou, mooch(u) bhuou nibhviaah. Nabak eh(u) putuntra, Tit(u) Deebaan(i) guyyahn. 1.
Word Meaning: Bhuou = (God's) fear. Bhuou = (worldly) fears. Mooch(u) = much; great. Nibhviaah = lasts till the end. Putuntra = decision; reality. Tit(u) = His (Waheguru's). Deebaan(i) = Court. 1.
MEANING: Those who have God's respectful fear in their mind have no worldly fears, but those who have no fear of Waheguru spend their entire life in big fears. But one realizes this reality only in Waheguru's Court (where his deeds are evaluated), oh Nanak.1.

ਮ: 2॥ ਤੁਰਦੇ ਕਉ ਤੁਰਦਾ ਮਿਲੈ ਉਡਤੇ ਕਉ ਉਡਤਾ॥ ਜੀਵਤੇ ਕਉ ਜੀਵਤਾ ਮਿਲੈ ਮੂਏ ਕਉ ਮੂਆ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਾਰਣੁ ਕੀਆ॥ 2॥
M: 2: Toorday kuou toorda millaiy, oodtay kuou oodta. Jeevtay kuou jeevut milaiy, mooyay kuou mooaa. Nanak, So salaahiyaiy, Jin(i) kaarun(u) keeya. 2.
Word Meaning: Toorday = walking. Oodtay = flying. Jeevtay = spiritually enlightened. Mooaa = spiritually dead. Kaarun Keeya = created the universe. 2.
MEANING: **(**Every living being likes to be in the company of its own kind). For example, the living beings which walk like to be in the company of others which also walk, and the birds which fly like to be in the company of other flying birds. Likewise, a spiritually enlightened person seeks the company of other enlightened persons, while a spiritually dead (Maya-lover) person enjoys the company of other Maya-lovers. So, for the man to be like Waheguru, he should sing praise of the Creator. 2.

ਪਉੜੀ॥ ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ॥ ਹਉਮੈ ਮਾਰਿ ਮਨੁ ਨਿਰਮਲਾ ਹਰਿ ਨਾਮੁ ਉਰਿਧਾਰੀ॥ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਲਗਿ ਪਏ ਗਾਵਾਰੀ॥ ਜਿਨ੍ਹਿ ਕੀਏ ਤਿਸਹਿ ਨ ਜਾਣਨੀ ਮਨਮੁਖਿ ਗੁਬਾਰੀ॥ ਜਿਸੁ ਬੁਝਾਇਹਿ ਸੋ ਬੁਝਸੀ ਸਚਿਆ ਕਿਆ ਜੰਤ ਵਿਚਾਰੀ॥ 8॥
Paurri: Sach dhiyaayin(i) say Sachay, Gur Shabad(i) veechaari. Haumein maar(i) mun(u) nirmula, Hur(i) Naam ooridhari. Kotthay, mundup, maarriyaan, lug(i) puyyay gaavaari. Jinh(i) keeyay, Tiseh(i) na jaan-ni munmukh(i) goobaari. Jis(u) boojhaayeh(i) so boojhsee Sachiya, Kiyya junt vichaari. 8.
Word Meaning: Sach(u) = eternal (Waheguru). Sachay = pure; are full of virtues. Nirmula = pure. Ooridhaari = enshrine in heart. Kotthay = rooms. Mundup = decorated (houses).

Maarriyaan = mansions. Lug(i) Puyyay = get attached. Gaavaari = foolish. Goobaari = in darkness. 8.

MEANING: Those who worship Waheguru by pondering on Guru's Shabad get rid of their selfishness and ego and purify their mind to the extent that Waheguru's Naam is enshrined in their heart, and as a result, they become pure like Him. On the other hand, the foolish get attached to their homes, highly decorated houses and mansions. They are worshippers of Maya, are in complete darkness, and do not recognize the importance of the Creator. But the living beings are helpless (as they cannot do things on their own); only those get enlightened whom You enlighten, oh Waheguru. 8.

ਸਲੋਕ ਮ:3॥ ਕਾਮਣਿ ਤਉ ਸੀਗਾਰੁ ਕਰਿ ਜਾ ਪਹਿਲਾ ਕੰਤੁ ਮਨਾਇ॥ ਮਤੁ ਸੇਜੈ ਕੰਤੁ ਨ ਆਵਈ ਏਵੈ ਬਿਰਥਾ ਜਾਇ॥ ਕਾਮਣਿ ਪਿਰ ਮਨੁ ਮਾਨਿਆ ਤਉ ਬਣਿਆ ਸੀਗਾਰੁ॥ ਕੀਆ ਤਉ ਪਰਵਾਣੁ ਹੈ ਜਾ ਸਹੁ ਧਰੇ ਪਿਆਰੁ॥ ਭਉ ਸੀਗਾਰੁ ਤਬੋਲ ਰਸੁ ਭੋਜਨੁ ਭਾਉ ਕਰੇਇ॥ ਤਨੁ ਮਨੁ ਸਉਪੇ ਕੰਤ ਕਉ ਤਉ ਨਾਨਕ ਭੋਗੁ ਕਰੇਇ॥ 1॥

Sloak M: 3: Kaamun(i) tuou sheegaar(u) kur(i) ja pehlaan kunt(u) munaayay. Mut(u) sayjaiy kunt(u) na aavyee, aiyvain birtha jaayay. Kaamun(i), pir(u) mun(u) maaniya, tuou buniyaa sheegaar(u). Keeya tuou pervaan haiy ja shuhou dhuray piyaar(u). Bhuou sheegaar(u) tumboal rus(u), bhojun bhaaou krayay. Tun(u), mun(u) saunpay kunt kuou, tuou Nanak bhog(u) kurayay. 1.

Word Meaning: Kaamun(i) = woman (man). Tuou = only then. Munaayay = please. Mut(u) = lest; perhaps. Birtha = waste. Pervaan(u) = acceptable. Tumboal = a wrap of betel leaves containing some spices including areca nut (a sign of richness). Rus(u) = sweetness. Saunpay = offers. Bhog(u) kurayay = enjoys union. 1.

NOTE: Guru Amar Dass Ji uses situations in worldly unions in this holy Sloak to advise the devotees of Waheguru to make sure that they please the Lord, Waheguru (by acting on Guru's Advice), before they adorn their bodies with religious symbols.

MEANING: Make sure to please your husband before you beautify yourself; he may not come to your bed, in which case your adornment will go to waste (and cause hurt for you), oh, the young bride. Your adornment will look pretty only if your husband is pleased, and it will be acceptable if he loves you. You need to adorn your body with a respectful fear for him, use sweetness in your behaviour, which will be like offering Him a *tumboa*l to enjoy, and offer your love as the meal for him. If you offer your body and your mind to serve him, only then will he enjoy union with you, oh Nanak. (The same things apply to the devotees of Waheguru. Adorning one's body with religious symbols does not help).1

ਮ:3॥ ਕਾਜਲ ਫੂਲ ਤੰਬੋਲ ਰਸੁ ਲੇ ਧਨ ਕੀਆ ਸੀਗਾਰੁ॥ ਸੇਜੈ ਕੰਤੁ ਨ ਆਇਓ ਏਵੈ ਭਇਆ ਵਿਕਾਰੁ॥ 2॥

M: 3: Kaajul phool tumboal rus(u) lay dhun keeya sheegaar(u). Sayjaiy kunt(u) na aayo, aivaiyn bhuyya vikaar(u). 2.

Word Meaning: Kaakul = kohl; mascara. Dhun = young woman. Vikaar(u) = useless.

MEANING: The young bride wears mascara to beautify herself, offers her husband flowers and a tumboal to please him, but all such efforts go to waste if he does not go to her bed.2.

ਮ:3॥ ਧਨ ਪਿਰੁ ਏਹਿ ਨ ਆਖੀਅਨੁ ਬਹਨਿ ਇਕਠੇ ਹੋਇ॥ ਏਕ ਜੋਤਿ ਦੁਇ ਮੂਰਤੀ ਧਨ ਪਿਰੁ ਕਹੀਐ ਸੋਇ॥ 3॥

M: 3: Dhun, pir(u) eh(i) na aakhiun(u) behn(i) ikutthay hoyay. Aik jot(i) dooyay moorti, dhun, pir(u) kuhhiyaiy soyay. 3.

Word Meaning: Jot(i) = soul. Moorti = bodies. 3.

MEANING: A couple cannot be considered wife and husband simply because they sit (live) together. They make a real couple only if they have one soul in two bodies (and have deep respect for each other's feelings and needs). 3.

NOTE: The same situation applies to the devotees of Waheguru. Read the next Paurri.

ਪਉੜੀ ॥ ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਭਉ ਊਪਜੈ ਭੈ ਭਾਇ ਰੰਗੁ ਸਵਾਰਿ॥ ਤਨੁ ਮਨੁ ਰਤਾ ਰੰਗ ਸਿਉ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਅਤਿ ਸੋਹਣਾ ਭੇਟਿਆ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ॥ ਭਉ ਭਾਉ ਸਭੁ ਤਿਸ ਦਾ ਸੋ ਸਚੁ ਵਰਤੈ ਸੰਸਾਰਿ॥ 9॥

Paurri: Bhaiy bin(u) bhugut(i) na hovyee, Naam(i) na luggaiy piyaar(u). Satguru(i) miliyaiyb bhuou oopjaiy, bahiy, bhaayay rung(u) suvaar(i). Tun(u), mun(u) rutta rung siyoun, haumein trishna maar(i). Mun(u), tun(u) nirmul(u) ut(i) sohna, bhaytiya Krishan Mooraar(i). Bhuou, bhaaou subh(u) Tis da, So Sach(u) vertaiy sunsaar(i). 9.

Word Meaning: Bhaiy = Bhuou = (respectful) fear. Bhugut(i) = worship. Bhaayay = Bhaaou= Rung(u) = love. Suvaar(i) = adorning. Trishna = desires. Krishan Mooraar(i) = Waheguru.

Meaning: There is no worship of Waheguru if there is no (respectful) fear in the mind of the devotee for Him because one does not develop any love for His Naam without His fear. One fosters fear for Waheguru only in the shelter of the Guru, where the Guru adorns his body (mind) with fear and love for Waheguru, and where his selfishness, ego, and worldly desires are eradicated. His mind and body are purified and become attractive to Waheguru when He connects the devotee to Him**.** Waheguru is the source of all fear and love for Him, and He alone operates in the world. 9.

ਸਲੋਕ ਮ: 1॥ ਵਾਹੁ ਖਸਮ ਤੂ ਵਾਹੁ ਜਿਨਿ ਰਚਿ ਰਚਨਾ ਹਮ ਕੀਏ॥ ਸਾਗਰ ਲਹਰਿ ਸਮੁੰਦ ਸਰ ਵੇਲਿ ਵਰਸ ਵਰਾਹੁ॥ ਆਪਿ ਖੜੋਵਹਿ ਆਪਿ ਕਰਿ ਆਪੀਣੈ ਆਪਾਹੁ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਥਾਇ ਪਵੈ ਉਨਮਨਿ ਤਤੁ ਕਮਾਹੁ॥ ਮਸਕਤਿ ਲਹਹੁ ਮਜੂਰੀਆ ਮੰਗਿ ਮੰਗਿ ਖਸਮ ਦਰਾਹੁ॥ ਨਾਨਕ ਪੁਰ ਦਰ ਵੇਪਰਵਾਹੁ ਤਉ ਦਰਿ ਊਣਾ ਨਾਹਿ ਕੋ ਸਚਾ ਵੇਪਰਵਾਹੁ॥ 1॥

Sloak M: 1: Waah(u), Khusm, Tu wah(u), Jin(i) ruch(i) ruchna hum keeyay. Saagur lehr(i) sumoond sur, vayl(i) vers vuraah(u). Aap(i) khurroveh(i), Aap(i) kur(i) Aapinaiy aapaah(u). Gurmukh(i) sayva thaayayn puvvaiy, oonmun(i) Tut(u) kumaah(u). Muskut(i)
luhhou mujooriyaan, mung(i), mung(i) Khusm duraah(u). Nanak, pur Dur vaypervaah(u), Tuou Dur oona naah(i) ko, Sacha vaypervaah(u). 1.

Word Meaning: Wah(u) = great; amazing. Ruchna = creation. Lehr(i) = wave. Sur = pools (large bodes of water). Vayl(i) = vines (vegetation). Vers = rain. Vuraah(u) = clouds. Khurroveh(i) = supports. Aapaah(u) = unaffected; detached. Thaayayn Puvvaiy = is rewarded. Oonmun(i) = in high spirits; happily. Tut(u) = the origin; Waheguru. Muskut(i) = hard labour. Mujooriyaan = wages; compensation. Duraah(u) = from the door. Pur = filled. Oona = less than full. Vaypervaah = care-free (under no pressure).1.

MEANING: You are amazing! You are Great, who created the world and us, oh the wonderful Lord!! The oceans, the waves on them, the other large bodies of water, the vegetation, and the rain-causing clouds are all created and supported by You, and yet You are completely detached from Your creation. You reward the devotees for their hard work who ponder on Your Greatness in the shelter of the Guru. They beg at your Door for your Naam and for the fulfillment of their basic needs. Your Treasures are always full, and there is never a shortage of any kind in them, and yet You are care-free (have no pressure to replenish Your treasures), oh Nanak. 1.

ਮਹਲਾ: 1॥ ਉਜਲ ਮੋਤੀ ਸੋਹਣੇ ਰਤਨਾ ਨਾਲਿ ਜੁੜੰਨਿ॥ ਤਿਨ ਜਰੁ ਵੈਰੀ ਨਾਨਕਾ ਜਿ ਬੁਢੇ ਥੀਇ ਮਰੰਨਿ॥ 2॥

Mehla: 1: Oojul moti sohnay, ruttanaa naal(i) joorrunn(i). Tin jur(u) vaiyri Nanaka, j(i) booddhay theeyay murunn(i). 1.

Word Meaning: Oojul = shiny. Moti = pearls-like (teeth). Ruttnaa = jewels-like (eyes). Jooruunn(i) = look pretty. Jur(u) = old age. Theeyay = becoming. 2.

MEANING: When the man is young, he feels very conceited of the beauty of his shining teeth, his jewel-like big eyes, and other beautiful features (and does not remember Waheguru who gave him those). But, when he becomes old, the same beautiful teeth (and other beautiful features) become his enemies (because he had committed many immoral acts based on their beauty, and is bound to be punished by Waheguru for such deeds when he dies). 2.

(ਅੰਗ 789)॥ ਪਉੜੀ॥ ਹਰਿ ਸਾਲਾਹੀ ਸਦਾ ਸਦਾ ਤਨੁ ਮਨੁ ਸਉਪਿ ਸਰੀਰੁ॥ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਇਆ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ॥ ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਰਵਿ ਰਹਿਆ ਹਰਿ ਹੀਰਾ ਹੀਰੁ॥ ਜਨਮ ਮਰਣ ਕਾ ਦੁਖੁ ਗਇਆ ਫਿਰਿ ਪਵੈ ਨ ਫੀਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹਰਿ ਗੁਣੀ ਗਹੀਰੁ॥ 10॥

(PAGE 789): **Paurri:** Hur(i) salaaheen sudaa, sudaa, tun(u), mun(u) saunp(i) sreer(u). Gur Shabadi Sach(u) paaya, Sacha Gehr Gumbheer(u). Mun(i), tun(i) hirdaiy ruv(i) ruhhiya, Hur(i) heera heer(u). Junum, mern ka dookh(u) guyya, phir(i) puvvaiy na pheer(u). Nanak, Naam(u) salaah(i) tu, Hur(i) Gooni-Guheer(u). 10.

Word Meaning: Salaaheen = sing praise. Saunp(i) = offer; dedicate. Gehr = unfathomable. Gumbheer = never changing. Ruv(i) Ruhhiya = is present. Heera Heer(u) = most precious diamond among diamonds. Pheer(u) = return (to take birth again). Gooni-Guheer(u) = loaded with (source of) virtues. 10.

MEANING: One ought to sing Waheguru's praise all the time, and dedicate his body and mind to His service. One can connect with the eternal, unfathomable, and never-changing Waheguru by pondering (acting) on the Guru's Shabad. Waheguru is the most precious diamond among all others (which must be acquired by everyone), and is present in every heart. When a devotee connects with Waheguru, his suffering from rebirths is eradicated, and he is never born again in the world. So, sing praise of Waheguru, which is the source of all virtues, oh Nanak. 10.

ਸਲੋਕ ਮ:1 ॥ ਨਾਨਕ ਇਹੁ ਤਨੁ ਜਾਲਿ ਜਿਨਿ ਜਲਿਐ ਨਾਮੁ ਵਿਸਾਰਿਆ॥ ਪਉਦੀ ਜਾਇ ਪਰਾਲਿ ਪਿਛੈ ਹਥੁ ਨ ਅੰਬੜੈ ਤਿਤੁ ਨਿਵੰਧੈ ਤਾਲਿ॥ 1॥

Sloak M: 1: Nanak eh(u) tun(u) jaal(i), jin(i) juliyaiyn Naam(u) visaariya. Paundi jaaya puraal(i), pichhaiy huth(i) na umbrraiy, tit(u) nivundhaiy taal(i). 1.
Word Meaning: Praal(i) = useless stubs of the paddy crop. Pichhaiy = after. Huth(u) Na Umbrray = no effort will work. Nivundhaiy Taal = slippery pool (declining morality). 1.
MEANING: Burn your body (evil thoughts), which is burning in the fire of desires, and which has forgotten Waheguru's Naam, oh Nanak. You are accumulating the burden of worthless deeds; such living is a slippery slope in which the man digs himself deeper in sins, and no effort will work later to save you from punishment for such sins, oh man. 1.

ਮ: 1॥ ਨਾਨਕ ਮਨ ਕੇ ਕੰਮ ਫਿਟਿਆ ਗਣਤ ਨ ਆਵਹੀ॥ ਕਿਤੀ ਲਹਾ ਸਹੰਮ ਜਾ ਬਖਸੇ ਤਾ ਧਕਾ ਨਹੀ॥ 2॥
M: 1: Nanak, mun kay kumm phittiya gunut na aavhi. Kiti luhhaan sehum, ja bukhshay ta dhukka nuhhi. 2.
Word Meaning: Phittiya = condemnable. Kiti = how many? Luhaan = endure. Sehum = worries; fears. Dhukka = pushing away; injustice. 2.
MEANING: There are so many condemnable evil thoughts (and plans) in my mind that I cannot even keep count of them, and which have caused so many worries for me now, oh Nanak. How many fears can I endure (cannot endure them), but (if I take Guru's shelter), Waheguru may forgive me and will not throw me out of His Court. 2.

ਪਉੜੀ॥ ਸਚਾ ਅਮਰੁ ਚਲਾਇਓਨੁ ਕਰਿ ਸਚੁ ਫੁਰਮਾਨੁ॥ ਸਦਾ ਨਿਹਚਲੁ ਰਵਿ ਰਹਿਆ ਸੋ ਪੁਰਖ ਸੁਜਾਨੁ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਸੇਵੀਐ ਸਚੁ ਸਬਦਿ ਨੀਸਾਨੁ॥ ਪੂਰਾ ਥਾਟ ਬਣਾਇਆ ਰੰਗੁ ਗੁਰਮਤਿ ਮਾਨੁ॥ ਅਗਮ ਅਗੋਚਰ ਅਲਖੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਜਾਨੁ॥ 11॥
Paurri : Sacha Amar(u) chulaayion(u) kur(i) Sacha Foormaan(u). Sudaa nihchul ruv(i) ruhhiya, so Purakh Soojaan(u). Gur Persadi sayviyaiy, Sach(u) Shabad(i) Neeshaan(u). Poora thaat bunaaya, rung(u) Gurmut(i) maan(u). Agumm, Agoachur, Alukh(u) haiy, Gurmukh(i) Hur(i) Jaan(u). 11.
Word Meaning: Sacha = eternal. Amar(u) = reign. Foormaan = Huqam; Laws. Nihchul = permanent. Ruv(i) Ruhhiya = is present. Soojaan = wise; omniscient. Neeshaan(u) = identification. Thaat = construct (to sing Waheguru's praise). Agumm = inaccessible. Agoachur = incomprehensible. Alukh = invisible. Jaan(u) = bond with.
MEANING: Waheguru has established His eternal reign of the universe with His eternal Huqam(u) (Laws). The omniscient Waheguru is eternally present everywhere. We can serve Him (obey His Huqam and sing His praise) with the Guru's eternal Shabad, which is our means of connecting with Waheguru. Waheguru has made this a perfect (never-failing) Law that we can connect with Him through the Guru and enjoy His love (union). Waheguru is inaccessible, incomprehensible, and invisible, but we can recognize (bond with) Him in the shelter of the Guru. 11.

ਸਲੋਕ ਮ:1 ॥ ਨਾਨਕ ਬਦਰਾ ਮਾਲ ਕਾ ਭੀਤਰਿ ਧਰਿਆ ਆਣਿ॥ ਖੋਟੇ ਖਰੇ ਪਰਖੀਅਨਿ ਸਾਹਿਬ ਕੈ ਦੀਬਾਣੁ॥ 1॥
Sloak M:1 : Nanak,budra maal ka, bheetur(i) dhuriya aan(i). Khoatay khuray perkhiun(i) Sahib kaiy Deebaan(u). 1.

Word Meaning: Budra = bag. Maal = money; deeds performed. Bheetur(i) = in (Waheguru's) court. Khoatay = impure; faulty. Khuray = pure. Perkhiun(i) = examined.
MEANING: One carries his baggage (the account of his deeds) to Waheguru's Court, where his deeds are examined carefully by Waheguru, whether to be pure (moral) or impure (immoral), oh Nanak. 1.

ਮ:1 ॥ ਨਾਵਣ ਚਲੇ ਤੀਰਥੀ ਮਨਿ ਖੋਟੈ ਤਨਿ ਚੋਰ॥ ਇਕੁ ਭਾਉ ਲਥੀ ਨਾਤਿਆ ਦੁਇ ਭਾ ਚੜੀਅਸੁ ਹੋਰ॥ ਬਾਹਰਿ ਧੋਤੀ ਤੂਮੜੀ ਅੰਦਰਿ ਵਿਸੁ ਨਿਕੋਰ॥ ਸਾਧ ਭਲੇ ਅਣਨਾਤਿਆ ਚੋਰ ਸਿ ਚੋਰਾ ਚੋਰ॥ 2॥
M:1 : Naavun chullay teerutheen, mun(i) khoataiy, tun(i) choar. Ikk(u) bhaaou luthee naatiyaan, doyay bhaa churrius(u) hoar. Baahur(i) dhoti toombrri, undur(i) vis(u) nikoar. Sadh bhulay un-naatiyaan, choar s(i) choara choar. 2.
Word Meaning: Teeruthaan = at the holy places. Bhaaou = part. Luthee = comes off. Dooyay = two. Churrius(u) = added on. **Toombrri** = a vegetable that looks a lot like a cantaloupe but is extremely bitter. Vis(u) = poison; bitterness. Nikoar = pure; undiluted. Sadh = saintly people. Un-naatiyaan = without a bath (dip). 2.
MEANING: People go to holy places to take dips (with the belief that their sins will be washed away), but they have deceit in their minds and commit theft with their bodies. They may get the filth of their bodies removed by the dip as a part of their venture, but they put on twice as much filth because of their false ego of taking a dip at the holy place, and having false assurance that their future sins will also be washed away by another dip. Their dips are like washing a *toombrri* from outside because it still has pure poison (bitterness) inside. The saintly people are better off without such dips, while a thief will be a thief no matter how many dips he takes. 2.

ਪਉੜੀ ॥ ਆਪੇ ਹੁਕਮੁ ਚਲਾਇਦਾ ਜਗੁ ਧੰਧੈ ਲਾਇਆ॥ ਇਕਿ ਆਪੇ ਹੀ ਆਪਿ ਲਾਇਅਨੁ ਗੁਰ ਤੇ ਸੁਖੁ ਪਾਇਆ॥ ਦਹਦਿਸ ਇਹੁ ਮਨੁ ਧਾਵਦਾ ਗੁਰਿ ਠਾਕਿ ਰਹਾਇਆ॥ ਨਾਵੈ ਨੋ ਸਭ ਲੋਚਦੀ ਗੁਰਮਤੀ ਪਾਇਆ॥ ਧੁਰਿ ਲਿਖਿਆ ਮੇਟਿ ਨ ਸਕੀਐ ਜੋ ਹਰਿ ਲਿਖਿ ਪਾਇਆ॥ 12॥
Paurri : Aapay Huqam(u) chulaayaynda, jug(u) dhundhaiy laaya. Ikk(i) Aapay hee Aap(i) laayayun(u), Gur tay sookh(u) paaya. Dehdis eh(u) mun(u) dhaanvda, Gur(i) tthaak(i) ruhaaya. Naavaiy nu subh loachdi, Gurmutee paaya. Dhoor(i) likhiya mayt(i) na sukiyaiy, jo Hur(i) likh(i) paaya. 12.
Word Meaning: Dhundhaiy = in the routine business (of Maya). Laayayun(u) = make them do. Dehdis = in all the ten (every) directions. Dhaanvda = runs around. Tthaak(i) Ruhaayaa = stopped; controlled. Loachdi = longs for. Mayt(i) = erase. 12.
MEANING: Waheguru, Himself enforces His Laws, and puts people in the business of Maya. But He connects some of them with the Guru to recite His Naam whereby they attain blissfulness. The Guru puts a stop to (stabilizes) their mind which wanders in every direction. Everybody longs for Waheguru's Naam which one enshrines in his heart by Guru's advice. But not everyone can come to Guru's shelter to acquire Waheguru's Naam because no body can erase (act against) whatever Waheguru has written in their fate. 12.

ਸਲੋਕ ਮ: 1॥ ਦੁਇ ਦੀਵੇ ਚਉਦਹ ਹਟਨਾਲੇ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਣਜਾਰੇ॥ ਖੁਲੇ ਹਟ ਹੋਆ ਵਾਪਾਰੁ॥ ਜੋ ਪਹੁਚੈ ਸੋ ਚਲਣਹਾਰੁ॥ ਧਰਮੁ ਦਲਾਲੁ ਪਾਏ ਨੀਸਾਣੁ॥ ਨਾਨਕ ਨਾਮੁ ਲਾਹਾ ਪਰਵਾਣੁ॥ ਘਰਿ ਆਏ ਵਜੀ ਵਾਧਾਈ॥ ਸਚ ਨਾਮ ਕੀ ਮਿਲੀ ਵਡਿਆਈ॥ 1॥

Sloak M:1 : Doyay deevay, chaudah hutnaalay. Jaytay jea, taytay vunjaaray. Khoollay hut hoa vapaar(u). J puhounchaiy, so chullunhaar. Dherm(u) dulaal(u) paayay neeshaan(u). Nanak, Naam(u) laaha pervaan(u). Ghur(i) aayay vujji vadhaayee. Sach Naam kee milie vudiyaayee. 1.

Word Meaning: Doyay Deevay = two lamps (the sun and the moon). Chaudah Hutnaalay = fourteen bazaars (business centres – worlds) (according to belief of some faiths there are 14 skies (worlds – 7 above our earth, and 7 below it). Chullunhaar = visitors only. Dherm(u) = the Angel of justice. Dulaal(u) = mediator. Neeshaan = stamp of approval (or disapproval). Laaha = earnings. Pervaan(u) = approved. Ghur(i) = Waheguru's Door. Vadhaayee = high spirits; blissful. Vudiyaayee = respect; reward. 1.

MEANING: The world (universe), which has the sun and the moon as the two lamps, and has fourteen skies, is like a bazaar (business centre) where every human being is a businessman (or a trader) who deals in good or bad qualities (performs good or bad deeds), and the world is open for business. Whoever comes into the world is here only as a visitor (for a short period of time). The Angel of justice, as the mediator, puts his stamp of approval (or disapproval) on the deeds of the individuals, where only the earnings of Waheguru's Naam are approved. Those who are approved to reach Waheguru's Door are rewarded for their recitation of Waheguru's Naam, and they feel blissful. 1.

ਮ:1 ॥ ਰਾਤੀ ਹੋਵਨਿ ਕਾਲੀਆ ਸੁਪੇਦਾ ਸੇ ਵੰਨ॥ ਦਿਹੁ ਬਗਾ ਤਪੈ ਘਣਾ ਕਾਲਿਆ ਕਾਲੇ ਵੰਨ॥ ਅੰਧੇ ਅਕਲੀ ਬਾਹਰੇ ਮੂਰਖ ਅੰਧ ਗਿਆਨੁ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੇ ਕਬਹਿ ਨ ਪਾਵਹਿ ਮਾਨੁ॥ 2॥

M: 1 : Raateen hovun(i) kaaliyaan, soopaydaan say vunn. Dihoun bugga tupaiy ghunaa, kaaliyaan kaalay vunn. Undhay ukleen baahray, moorukh undh-giyaan(u). Nanak, nudri baahray, kub-heh(i) na paaveh(i) maan(u). 2.

Word Meaning: Soopaydaan = white objects (saintly people). Say Vunn = the same colour (black; indistinguishable). Dihoun = day. Bugga = bright. Ghunaa = immensely. Kaaliyaan = black objects (immoral people). Ukleen Baahray = without any wisdom. Undh-Giyaan(u) = blind of the Divine Knowledge. Kub-heh(i) Na = never. 2.

MEANING: Like a white object looks black (dark) in a dark night (a saintly person cannot be recognized when he is in a crowd of the immoral). On the other hand, a dark object looks dark (shows its true colour) in the immensely bright light of the day (an immoral person cannot hide himself in the company of the holy men because of his deceitful behaviour). Without any wisdom, the foolish are blind to Divine Knowledge and are completely ignorant. Without Waheguru's kind sight, such people never earn any respect, oh Nanak. 2.

ਪਉੜੀ ॥ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਆ ਹਰਿ ਸਚੈ ਆਪੇ॥ ਇਕਿ ਦੂਜੈ ਭਾਇ ਖੁਆਇਅਨੁ ਹਉਮੈ ਵਿਚਿ ਵਿਆਪੇ॥ ਇਹੁ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਸਾ ਮਨਮੁਖ ਸੰਤਾਪੇ॥ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ ਥਾਪੇ॥ ਸਭੁ ਜਗੁ ਖੇਲੁ ਰਚਾਇਓਨੁ ਸਭ ਵਰਤੈ ਆਪੇ॥ 13॥

Paurri : Kaaya koat(u) ruchaaya, Hur(i) Sachaiy Aapay. Ikk(i) doojaiy bhaayay khooyaayiun(u), haumein vich(i) viyaapay. Eh(u) maanus junum(u) doolumbh sa, munmukh suntaapay. Jis(u) Aap(i) boojhaayay so boojhsi, jis(u) Satgur(u) thaapay. Subh(u) jug(u) khayl(u) ruchaayon(u) subh vertaiy Aapay. 13.

Word Meaning: Kaaya = body. Koat(u) = fort; building. Ruchaaya = created. Doojaiy Bhaayay = in the love of the other (Maya). Khooyaayiun(u) = misled to suffer humiliation.

Viyaapay = are affected; overpowered. Doolumbh = rarely available. Suntaapay = suffer. Thaapay = blesses. Khayl(u) = drama. 13.

MEANING: The eternal Waheguru has created the fort-like body of humans for their souls. But Waheguru Himself misleads some into falling in love with Maya, where they are overpowered by their selfishness and ego, and suffer humiliation. (Without realizing) that human life is rare to acquire, such followers of their minds suffer greatly (due to their love for Maya). Only those who are blessed by the Guru with the Will of God acquire the wisdom to attain Divine Knowledge (connect with Waheguru). The world is a drama created by Waheguru, in which only He operates. 13.

(ਅੰਗ 790)॥ ਸਲੋਕ ਮਹਲਾ 1॥ ਚੋਰਾ ਜਾਰਾ ਰੰਡੀਆ ਕੁਟਣੀਆ ਦੀਬਾਨੁ॥ ਵੇਦੀਨਾ ਕੀ ਦੋਸਤੀ ਵੇਦੀਨਾ ਕਾ ਖਾਨੁ॥ ਸਿਫਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਸਦਾ ਵਸੈ ਸੈਤਾਨੁ॥ ਗਦਹੁ ਚੰਦਨਿ ਖਉਲੀਐ ਭੀ ਸਾਹੁ ਸਿਉ ਪਾਨੁ॥ ਨਾਨਕੁ ਕੂੜਾ ਕਤਿਐ ਕੂੜਾ ਤਣੀਐ ਤਾਨੁ॥ ਕੂੜਾ ਕਪੜੁ ਕਛੀਐ ਕੂੜਾ ਪੈਨਣੁ ਮਾਨੁ॥ 1॥

(PAGE 790): Sloak Mehla 1: Choaraan, yaaraan, rundiyaan, kootniyaan deeban(u). Vaydeena kee dosti, vaydeena ka khaan(u). Sifteen saar na jaan-ni, suda vussaiy shaitaan(u). Gudhoun chundun(i) khauliyaiy, bhee saahoo siyoun paan(u). Nanak(u) koorra kutiyain, koorra tuniyaiy taan(u). Koorra kuppurr(u) kuchhiyaiy, koorra pehnun(u) maan(u).1.

Word Meaning: Yaar = immoral man. Rundiyaan = prostitutes. Kootniyaan = pimps. Deebaan(u) = company. Vaydeen = unprincipled. Khaan(u) = eating (enjoying) together. Saar = worth. Shaitaan = Satan. Chundun = with sandal oil. Khauliyaiy = massage. Saahoo = ashes; dust. Paan(u) = to put on. Koorra = falsehood. Kutiyaiyn = spinning. Tuniyaiy = spread the warp. Kuchhiyaiy = to measure. Maan(u) = pride.

MEANING: The thieves, the immoral, the prostitutes, and the pimps are all unprincipled people, and so are those who give them company, and share meals with them (are partners with them). Such people have no knowledge of the worth of Waheguru's praise, and act in life as if Satan is controlling their minds. They are like the donkey which has no liking for a massage of sandal oil, but loves to roll in dust. If we spin a fabric of falsehood, we will have the warp of falsehood too to spread, and if we measure a fabric incorrectly, we will have a false pride because we will wear an imperfect cloth, oh Nanak. (One act of deceit leads to many other acts of deceitfulness, and such immoral people will get no respect in Waheguru's Court). 1.

ਮ: 1॥ ਬਾਗਾ ਬੁਰਗੂ ਸਿੰਙੀਆ ਨਾਲੇ ਮਿਲੀ ਕਲਾਣ॥ ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਨਾਮੁ ਤੇਰਾ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਜਿਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਉ ਤਿਨਾ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥ 2॥

M: 1: Baangaan, boorgoo, singiyaan, naalay mili klaan. Ikk(i) daatay, ikk(i) mungtay, Naam Tayra pervaan(u). Nanak jinhi soon(i) kaiy munniya, huoun tinha vit-houn koorbaan. 2.

Word Meaning: Baang = loud call for the mosque. Boorgoo = clarinet. Singi = bugle. Klaan = sing praise. Daatay = donors. Vit-houn = for. 2.

MEANING: A Muslim earns his living by giving a loud call to the other Muslims to come to the mosque, a sage blows his clarinet, a yogi blows his bugle, and a bard sings praise of people at their doors – all to beg for alms from the people. There are countless donors and countless such religious beggars in the world, but it is only Your Naam that is approved in Your Court, oh Waheguru. I am a sacrifice for all those who listen to Waheguru's Naam and act on it, oh Nanak. 2.

ਪਉੜੀ ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜੋ ਹੋਇ ਗਇਆ॥ ਹਉਮੈ ਝਗੜਾ ਪਾਇਓਨੁ ਝਗੜੈ ਜਗੁ ਮੁਇਆ॥ ਗੁਰਮੁਖਿ ਝਗੜੁ ਚੁਕਾਇਓਨੁ ਇਕੋ ਰਵਿ ਰਹਿਆ॥ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਣਿਆ ਭਉਜਲੁ ਤਰਿ ਗਇਆ॥ ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਵਿਚਿ ਹਰਿ ਨਾਮਿ ਸਮਇਆ॥ 14॥

Paurri: Maya moh(u) subh(u) koorr(u haiy, koorro hoyay guyya. Haumein jhugrra paayayon(u) jhugrraiy jug(u) mooya. Gurmukh(i) jhugurr(u) chookaayayon(u), Ikko ruv(i) ruhhiya. Subh(u) Aatum Ram(u) puchhaaniya, bhuoujul(u) tur(i) guyya. Jot(i) smaani Jot(i) vich(i), Hur(i) Naam9i) smuyya. 14.

Word Meaning: Jhuggra = dispute. Chookayayon(u) = is cleared. Ruv(i) Ruhhiya = is present. Aatum Ram(u) = God. Puchhaaniya = recognized. Bhuoujul = the world sea. Jot(i) = human soul. Jot(i) = the Supreme soul. Smuyya = present. 14.

MEANING: Love for Maya is all false (short-lived) and turns out to be so (because it does not accompany the man at his death). All fights (including religious fights) in the world are due to the selfishness and ego (which are just forms of Maya) of man, and the whole world suffers because of such meaningless disputes. But all such disputes are cleared (disappear) in the shelter of the Guru (who enlightens the devotees that one's haumein is the root of all evils and disputes, and that everybody is created by the same Supreme Being). (With that clarity in mind), The devotee sees Waheguru in everybody, and swims across the world-sea. His soul merges into Waheguru's Soul, and he stays absorbed in His Naam. 14.

ਸਲੋਕ ਮ:1॥ ਸਤਿਗੁਰ ਭੀਖਿਆ ਦੇਹਿ ਮੈ ਤੂੰ ਸੰਮ੍ਰਥੁ ਦਾਤਾਰੁ॥ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰੀਐ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥ ਲਬੁ ਲੋਭੁ ਪਰਜਾਲੀਐ ਨਾਮੁ ਮਿਲੈ ਆਧਾਰੁ॥ ਅਹਿਨਿਸਿ ਨਵਤਨ ਨਿਰਮਲਾ ਮੈਲਾ ਕਬਹੂੰ ਨ ਹੋਇ॥ ਨਾਨਕ ਇਹ ਬਿਧਿ ਛੁਟੀਐ ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਹੋਇ॥ 1॥

Sloak M: 1: Satgur bheekhiya dayh(i) mein, Toon sumruth daataar(u). Haumein gerb(u) nivaariyaiy, kaam(u), kroadh(u), ahunkaar(u). Lub(u), loabh(u) purjaaliyaiy, Naam(u) milaiy aadhaar(u). Ehinis(i) nuvtun nirmulaa, maiyla kubhoon na hoyay. Nanak, eh bidh(i) choottiyaiy, nudr(i) Tayri sookh hoyay. 1.

Word Meaning: Bheekhiya = alms; donation. Sumruth(u) = omnipotent. Gerb = conceit. Nivaariyaiy = is destroyed. Purjaaliyaiy = burn (destroy) completely. Ehinis(i) = day and night. Nuvtun = (in) new (spirits). Nirmula = pure. In Bidh(i) = by such means. Chhoottiyaiy = emancipated. 1.

MEANING: You are omnipotent; kindly give me the alms (of Your Naam) so that I may get rid of my selfishness, ego, lust, rage and my conceit, oh Waheguru. With the support of Your Naam, my gluttony (greed to eat more), and my worldly attachments will be burnt (destroyed) completely. With Your Naam at heart, a devotee feels in new spirits all the time, and his mind is purified, which never gets filthy (with evil thoughts). This is how a devotee gets emancipated and feels blissful with Waheguru's kind sight, oh Nanak. 1.

ਮ:1॥ ਇਕੋ ਕੰਤੁ ਸਬਾਈਆ ਜਿਤੀ ਦਰਿ ਖੜੀਆਹ॥ ਨਾਨਕ ਕੰਤੈ ਰਤੀਆ ਪੁਛਹਿ ਬਾਤੜੀਆਹ॥ 2॥

M: 1: Ikko Kunt(u) subaayiyaan jiti Dur(i) khurriahn. Nanak Kuntaiy ruttiyaan, poochheh(i) baaturriah. 2.

Word Meaning: Subaayiyaan = of all. Kuntaiy Ruttiyaan = imbued in the love of God. Poochheh(i) = ask; discuss. Baaturriah = stories of Waheguru. 2.

MEANING: All the devotees at the Door of Waheguru long for the same Husband – Waheguru. Imbued in His love, they always discuss (talk about) His virtues, oh Nanak. 2.

ਮ:1॥ ਸਭੇ ਕੰਤੈ ਰਤੀਆ ਮੈ ਦੋਹਾਗਣਿ ਕਿਤੁ॥ ਮੈ ਤਨਿ ਅਵਗਣ ਏਤੜੇ ਖਸਮੁ ਨ ਫੇਰੇ ਚਿਤੁ॥ 3॥

M: 1: Subhay Kuntaiy ruttiyaan, mein dohaagun(i) kit(u). Mein tun(i) uvgun aitrray, Khusm(u) na phayray chit(u). 3.

Word Meaning: Dohaagun(i) = disconnected with Waheguru. Mein Kit(u) = what is my standing? Uvgun = shortcomings. Phayray = turns around.

MEANING: All devotees are imbued in Waheguru's love; but, being disconnected with Him, I am nowhere on His list of devotees. Because of my so many shortcomings, the Lord does not turn His mind (sight) towards me. 3.

ਮ: 1॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਕਉ ਸਿਫਤਿ ਜਿਨ੍ਹਾ ਦੈ ਵਾਤਿ॥ ਸਭਿ ਰਾਤੀ ਸੋਹਾਗਣੀ ਇਕ ਮੈ ਦੋਹਾਗਣਿ ਰਾਤਿ॥ 4॥

M: 1: Huoun bulihaari tinh kuou sift(i) jinha daiy vaat(i). Subh(i) raati sohaagni, ikk mein dohaagun(i) raat(i). 4.

Word Meaning: Sift(i) = praise (of God). Vaat(i) = in the mouth (on the tongue). Dohaagun(i) = separated (disconnected) with the husband.

MEANING: I am a sacrifice for all those who have Waheguru's praise on their tongue. They are all connected to (loved by) the Lord and enjoy His company in their lives, but I am the one who spends every night like a widow. 4.

ਪਉੜੀ ॥ ਦਰਿ ਮੰਗਤੁ ਜਾਚੈ ਦਾਨੁ ਹਰਿ ਦੀਜੈ ਕ੍ਰਿਪਾ ਕਰਿ॥ ਗੁਰਮੁਖਿ ਲੇਹੁ ਮਿਲਾਇ ਜਨੁ ਪਾਵੈ ਨਾਮੁ ਹਰਿ॥ ਅਨਹਦ ਸਬਦੁ ਵਜਾਇ ਜੋਤੀ ਜੋਤਿ ਧਰਿ॥ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਾਏ ਜੈ ਜੈ ਸਬਦੁ ਹਰਿ॥ ਜਗ ਮਹਿ ਵਰਤੈ ਆਪਿ ਹਰਿ ਸੇਤੀ ਪ੍ਰੀਤਿ ਕਰਿ॥ 15॥

Paurri: Dur(i) mungut(u) jaachaiy daan(u) Hur(i), deejaiy kirpa kur(i). Gurmukh(i) layhou milaayay, jun(u) paavaiy Naam(u) Hur(i). Unhud Shabad vujaayay, joti Jot(i) dhur(i). Hirdaiy Hur(i) goon gaayay, jai, jai Shabad(u) Hur(i). Jug meh(i) vertaiy Aap(i) Hur(i) sayti preet(i) kur(i). 15.

Word Meaning: Dur(i) = (at God's) Door. Mungut(u) = beggar. Jaachaiy = begs. Unhud = Divine. Joti = human soul. Jot(i) = Supreme Soul. Jai, Jai = sing praise. Sayti = with.

MEANING: I am a beggar at Your door; kindly give me the gift of Your Naam, oh Waheguru. Kindly connect me with You by putting me in the shelter of the Guru so that I may embed (enshrine) Your Naam in my heart. I wish the Divine Shabad to reverberate in my mind, so, kindly place Your soul into mine (enlighten my heart), oh Lord. I wish to sing Your praise in my heart with full devotion. I wish to have strong love for You so that I may see You operating (present) in the whole world. 15.

ਸਲੋਕ ਮ:1॥ ਜਿਨੀ ਨ ਪਾਇਓ ਪ੍ਰੇਮ ਰਸੁ ਕੰਤ ਨ ਪਾਇਓ ਸਾਉ॥ ਸੁੰਞੇ ਘਰ ਕਾ ਪਾਹੁਣਾ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਉ॥1

Sloak M: 1: Jinhi na paayo praym rus(u), Kunt na paayo saaou. Soonjay ghur ka paahoona, jiyoun aaya, tiyoun jaaou. 1.

Word Meaning: Praym Rus(u) = bliss of Waheguru's love. Saaou = taste. Soonjay = empty; deserted. Pahoona = guest. 1.

MEANING: Those who cannot enjoy the bliss of Waheguru's love, and develop no taste for His Naam, are like the visitor of a deserted house who leaves the way he came. 1.

ਮ: 1॥ ਸਉ ਓਲਾਮੇ ਦਿਨੈ ਕੇ ਰਾਤੀ ਮਿਲਨਿ ਸਹੰਸ॥ ਸਿਫਤਿ ਸਲਾਹਣੁ ਛਡਿ ਕੈ ਕਰੰਗੀ ਲਗਾ ਹੰਸੁ॥ ਫਿਟੁ ਇਵੇਹਾ ਜੀਵਿਆ ਜਿਤੁ ਖਾਇ ਵਧਾਇਆ ਪੇਟੁ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਸਭੋ ਦੁਸਮਨੁ ਹੇਤੁ॥ 2॥

M: 1: Suou olahmay dinaiy kay, raati milun(i) suhuns. Sift(i) slaahun(u) chhudd(i) kaiy, kurungi lugga huns(u). Phit(u) evayha jeeviya, jit(u) khaayay vudhaaya payt(u). Nanak, Sachay Naam(u) vin(u), subho dooshman(u) hayt(u). 2.

Word Meaning: Olahmay = complaints. Suhuns = thousands. Kurungi Lugga = attached to the carcasses (unsuitable cheap tastes). Huns(u) = swan (which does not eat meat); a pure and noble man. Phit(u) = condemnable. Hayt(u) = love; attachment. 2.

MEANING: The man is born pure and noble like a swan; but abandoning Waheguru's praise, he begins to commit immoral deeds under the influence of Maya; it is like as if a swan has begun to eat carcasses. (Because of his immoral deeds) the man earns hundreds of complaints over the day, and thousands of them at night (he commits many more evil deeds in the darkness). Such a life is contemptible in which the man simply eats and enlarges his belly (and does not sing Waheguru's praise). Without Waheguru's Naam, all those things that the man loves become his enemies (because he gets severe punishment for them in Waheguru's Court), oh Nanak. 2.

ਪਉੜੀ ॥ ਢਾਢੀ ਗੁਣ ਗਾਵੈ ਨਿਤ ਜਨਮੁ ਸਵਾਰਿਆ॥ ਗੁਰਮੁਖਿ ਸੇਵਿ ਸਲਾਹਿ ਸਚਾ ਉਰਧਾਰਿਆ॥ (ਅੰਗ 791)॥ ਘਰੁ ਦਰੁ ਪਾਵੈ ਮਹਲੁ ਨਾਮੁ ਪਿਆਰਿਆ॥ ਗੁਰਮੁਖਿ ਪਾਇਆ ਨਾਮੁ ਹਉ ਗੁਰ ਕਉ ਵਾਰਿਆ॥ ਤੂ ਆਪਿ ਸਵਾਰਹਿ ਆਪਿ ਸਿਰਹਨਹਾਰਿਆ॥ 16॥

Paurri: Dhaadhi goon gaavaiy nit, junum(u) suvaariya. Gurmukh(i) sayv(i) slaah(i), Sacha oordhaariya.

(PAGE 791): Ghur(u) Dur(u) paavaiy Mehl(u), Naam(u) Piyaariya. Gurmukh(i) paaya Naam(u), huoun Gur kuou vaariya. Tu Aap(i) suvaareh(i) Aap(i) Sirjunhaariya. 16.

Word Meaning: Dhaadhi = a bard; who sings praise. Suvaariya = made successful. Oordhaariya = implanted in the heart. Suvaareh(i) = adorn. Sirjunhaariya = Creator. 16.

MEANING: A bard, who sings Waheguru's praise all the time, makes his life successful. By serving Waheguru with His praise in the shelter of the Guru, the devotee embeds Waheguru's Naam in his heart. By reciting the Naam of the dear Waheguru, he reaches Waheguru's Door, His Palace, which becomes his permanent residence. I am a sacrifice for my Guru in whose shelter I enshrined Waheguru's Naam in my heart. It is Waheguru, who Himself adorns His devotees with noble qualities. 16.

ਸਲੋਕ ਮ: 1॥ ਦੀਵਾ ਬਲੇ ਅੰਧੇਰਾ ਜਾਇ॥ ਬੇਦ ਪਾਠ ਮਤਿ ਪਾਪਾ ਖਾਇ॥ ਉਗਵੈ ਸੂਰੁ ਨ ਜਾਪੈ ਚੰਦੁ॥ ਜਹ ਗਿਆਨ ਪ੍ਰਗਾਸੁ ਅਗਿਆਨੁ ਮਿਟੰਤੁ॥ ਬੇਦ ਪਾਠ ਸੰਸਾਰ ਕੀ ਕਾਰ॥ ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਪੰਡਿਤ ਕਰਹਿ ਬੀਚਾਰ॥ ਬਿਨੁ ਬੂਝੈ ਸਭ ਹੋਇ ਖੁਆਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰਿ॥ 1॥

Sloak M: 1: Deeva bulay undhayra jaayay. Bayd paatth mut(i) paapaan khaayay. Oogvaiy soor, na jaapaiy chund(u). Jeh Giyaan pergaasu(u), ugiyaan mitunt(u). Bayd paatth sunsaar kee kaar. Purrh(i), purrh(i) Pundit kureh(i) beechaar. Bin(u) boojhaiy subh hoyay khooaar. Nanak, Gurmukh(i) ootrus(i) paar(i). 1.

Word Meaning: Deeva = lamp. Bayd Paatth = study of Vedas and acting on their principles. Oogvaiy = with rising of. Mitunt(u) = disappearance. Kaar = business; routine. Bojhaiy = understanding; making connection with God. Ootrus(i) Paar(i) = salvaged. 1.
MEANING: Just like darkness disappears when a lamp lights up, and just like the (light of the) moon becomes invisible with the rising of the sun, the darkness of ignorance disappears where there is enlightenment of knowledge; similarly, the wisdom of (thinking about) sins is destroyed by the study of the Vedas. (The Vedas emphasize the importance of deeds only, which are sinful and lead to hell, and which are approved and lead to paradise, but do not discuss the importance of God's Naam). It is the routine of the world to recite the Vedas, and the pundits ponder on them. But without realizing the importance of (Waheguru's Naam), all suffer humiliation. Those who come to Guru's shelter (and recite Waheguru's Naam) are salvaged, oh Nanak. 1.

ਮ:1: ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਨਾਮਿ ਨ ਲਗੋ ਪਿਆਰੁ॥ ਰਸਨਾ ਫਿਕਾ ਬੋਲਣਾ ਨਿਤ ਨਿਤ ਹੋਇ ਖੁਆਰੁ॥ ਨਾਨਕ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥ 2॥
M: 1: Shabadaiy saad(u) na aayo, Naam(i) na luggo piyaar(u). Rusna fikka boalna, nit, nit hoyay khooaar(u). Nanak, puyyaiy kirt(i) kmaavna, koyay na maytunhaar(u). 2.
Word Meaning: Fikka = impolite; lies. Khooaar(u) = suffer humiliation. Puyyiyaiy = prewritten in fortune. Kirt(i) = performing deeds. Maytunhaar(u) = ability to erase. 2.
MEANING: Those who do not find Guru's Shabad sweet-tasting, and foster no love for Waheguru's Naam, are also impolite (hurt the feelings of others) and are liars. As a result of all that, they suffer discomfiture. (But they are not fully to blame because) they are just pursuing the type of deeds for which they are preprogrammed (have prewritten in their fortune by Waheguru), and nobody can erase their fortune, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿ ਪ੍ਰਭੁ ਸਾਲਾਹੇ ਆਪਣਾ ਸੋ ਸੋਭਾ ਪਾਏ॥ ਹਉਮੈ ਵਿਚਹੁ ਦੂਰਿ ਕਰਿ ਸਚੁ ਮੰਨਿ ਵਸਾਏ॥ ਸਚੁ ਬਾਣੀ ਗੁਣ ਉਚਰੈ ਸਚਾ ਸੁਖੁ ਪਾਏ॥ ਮੇਲੁ ਭਇਆ ਚਿਰੀ ਵਿਛੁੰਨਿਆ ਗੁਰ ਪੁਰਖਿ ਮਿਲਾਏ॥ ਮਨੁ ਮੈਲਾ ਇਵ ਸੁਧੁ ਹੈ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ 17॥
Paurri : J(i) Prubh(u) salaahay aapna, so sobha paayay. Haumein vichoun door(i) kur(i), Sach(u) munn(i) vusaayay. Sach(u) Bani goon oochraiy, sacha sookh(u) paayay. Mayl(u) bhuyya chireen vichhoonniyaan, Gur Purakh(i) milaayay. Mun(u) maiyla ivv shoodh haiy, Hur(I Naam(u) dhiyaayay. 17.
Word Meaning: J(i) = those. Sobha = praise, respect. Oochraiy = recites. Chireen Vichhoonniyaan = separated for a long time. Shoodh(u) = purified. 17.
MEANING: Those who sing praise of their Lord (Waheguru) earn respect everywhere. They get rid of their selfishness and ego (by singing Waheguru's praise), and enshrine His Naam in their heart. They enjoy eternal bliss by reciting the eternal Bani and the virtues of Waheguru. Satguru, a manifestation of Waheguru, connects such devotees with Waheguru, from whom they had been separated for a long time. They recite Waheguru's Naam, whereby their filthy minds get purified. 17.

ਸਲੋਕ ਮ:1॥ ਕਾਇਆ ਕੂਮਲ ਫੁਲ ਗੁਣ ਨਾਨਕ ਗੁਪਸਿ ਮਾਲ॥ ਏਨ੍ਹੀ ਫੁਲੀ ਰਉ ਕਰੇ ਅਵਰ ਕਿ ਚੁਣੀਅਹਿ ਡਾਲ॥1॥

Sloak M: 1: Kaaya koomul, phooll goon, Nanak, goopus(i) maal. Ehni phoolleen ruou kuray, uver k(i) chooniyeh daal? 1.
Word Meaning: Koomul = buds; blooming. Goon = virtues. Goopus(i) Maal = make garland. Ruou = focus of mind; work hard. Uver K(i) = what else. Daal = branch; tree.
MEANING: (People make garlands of flowers to offer to their deities, but Guru Nanak Sahib advises in this holy Shabad that) purify your body to be like a shrub so that Waheguru's Naam begins to bloom in there, and enshrine noble qualities in your mind which will serve as flowers for the garland to please Waheguru (deity), oh my friends. If you focus your mind (work hard) to acquire noble qualities and Waheguru's Naam in your body (mind), you do not need to pick flowers from other trees or shrubs, oh Nanak. 1.

ਮਹਲਾ 2॥ ਨਾਨਕ ਤਿਨ੍ਹਾ ਬਸੰਤੁ ਹੈ ਜਿਨ੍ਹ ਘਰਿ ਵਸਿਆ ਕੰਤੁ॥ ਜਿਨ੍ਹ ਕੇ ਕੰਤ ਦਿਸਾਪੁਰੀ ਸੇ ਅਹਿਨਿਸਿ ਫਿਰਹਿ ਜਲੰਤ॥2॥
Mehla 2 : Nanak, tinha busunt(u) haiy, jinh ghur(i) vussiya kunt(u) . Jinh kay kunt dishapuri, say ehinis(i) phireh(i) julunt. 2.
Word Meaning: Tinha = those. Busunt(u) = spring (season of new life or new spirit). Kunt(u) = God. Dishapuri = in foreign land (separated). Ehinis(i) = day and night. 2.
MEANING: It is spring (new spiritual life) for those who have Waheguru's Naam embedded in their heart. But those suffer in the fire of worldly desires day and night who are separated from Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਬਖਸੇ ਦਇਆ ਕਰਿ ਗੁਰ ਸਤਿਗੁਰ ਬਚਨੀ॥ ਅਨਦਿਨੁ ਸੇਵੀ ਗੁਣ ਰਵਾ ਮਨੁ ਸਚੈ ਰਚਨੀ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਬੇਅੰਤੁ ਹੈ ਅੰਤੁ ਕਿਨੈ ਨ ਲਖਨੀ॥ ਸਤਿਗੁਰ ਚਰਣੀ ਲਗਿਆ ਹਰਿ ਨਾਮੁ ਨਿਤ ਜਪਨੀ॥ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇਸੀ ਸਭਿ ਘਰੈ ਵਿਚਿ ਜਚਨੀ॥ 18॥
Paurri: Aapay bukhshay duyya kur(i), Gur Satgur Buchnee. Undin(u) sayveen, goon ruvvaan, mun(u) Sachaiy ruchnee. Prubh(u) mayra bayunt(u) haiy, unt(u) kinaiy na lukhnee. Satgur Churni luggiyaan, Hur(i) Naam(u) nit jupnee. Jo ichhaiy so ful paayaysi, subh(i) ghuraiy vich(i) juchnee. 18.
Word Meaning: Bukhshay = forgives; bestows. Ruvaan = recite. Ruchnee = with full absorption (concentration). Lukhnee = find; comprehend. Jupnee = recite. Ichhaiy = wishes. Juchnee = begging.
MEANING: I wish to serve Waheguru by singing his praise with full concentration all the time, but it is possible only if Waheguru bestows His Naam by Satguru's Shabad (the devotee obeys Satguru's Will). My Waheguru is limitless, and nobody can find His limits. However, a devotee recites Waheguru's Naam all the time if he seeks Satguru's shelter. All the wishes of such a devotee are fulfilled, and his needs are met in his own heart (he feels contented, and does not need to go to any other door to beg). 18.

ਸਲੋਕ ਮ:1 ॥ ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਪਹਿਲਾ ਮਉਲਿਓ ਸੋਇ॥ ਜਿਤੁ ਮਉਲਿਐ ਸਭ ਮਉਲੀਐ ਤਿਸਹਿ ਨ ਮਉਲਿਹੁ ਕੋਇ॥ 1॥
Sloak M:1: Pehil busuntaiy aagmun(i), pehilaan mauliyo Soyay. Jit(u) mauliyaiyn subh mauleeyaiy koyay.
Word Meaning: Pehil = before. Aagmun(i) = arrival. Mauliyo = bloomed; came to life.

MEANING: Waheguru had bloomed (He had been there) even before the arrival of any spring. The whole world blooms (comes to life) because of Him, but nobody can make Him bloom (create) Him. 1.

ਮ: 2॥ ਪਹਿਲ ਬਸੰਤੈ ਆਗਮਨਿ ਤਿਸ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ॥ 2॥

M: 2: Pehil busuntaiy aagmun(i), Tis ka kurhou beechaar(u). Nanak, So salaahiyaiy j(i) subhsaiy day adhaar(u). 2.

MEANING: Think about Waheguru (ponder on His virtues) which was present before the arrival of any spring. One should sing His praise who supports everybody, oh Nanak.

ਮ: 2॥ ਮਿਲਿਐ ਮਿਲਿਆ ਨ ਮਿਲੈ ਮਿਲੈ ਮਿਲਿਆ ਜੇ ਹੋਇ॥ ਅੰਤਰ ਆਤਮੈ ਜੋ ਮਿਲੈ ਮਿਲਿਆ ਕਹੀਐ ਸੋਇ॥3॥

M: 2: Miliyain miliya na milaiy, milaiy miliya jay hoyay. Untar aatmaiy jo milaiy, miliya kuhhiyaiy soyay. 3.

Word Meaning: Miliyaiy = connected with. Untar Aatmay = by the soul.

MEANING: One does not become connected to Waheguru simply because he claims to be connected. Only that devotee is really connected with Him whose soul has become “one” with Waheguru. 3.

ਪਉੜੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਲਾਹੀਐ ਸਚੁ ਕਾਰ ਕਮਾਵੈ॥ ਦੂਜੀ ਕਾਰੈ ਲਗਿਆ ਫਿਰਿ ਜੋਨੀ ਪਾਵੈ॥ ਨਾਮਿ ਰਤਿਆ ਨਾਮੁ ਪਾਈਐ ਨਾਮੇ ਗੁਣ ਗਾਵੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਸਫਲ ਹੈ ਸੇਵਿਐ ਫਲ ਪਾਵੈ॥ 19॥

Paurri: Hur(i), Hur(i) Naam(u) salaahiyaiy, Sach(u) kaar kmaavaiy. Dooji kaaraiy luggiyaan, phir(i) joani paavaiy. Naam(i) ruttiyaan Naam(u) paayiyaiy, Naamay goon gaavaiy. Gur kaiy Shabad(i) salaahiyaiy, Hur(i) Naam(i) smaavaiy. Satgur sayva suful haiy, sayviyaiyn ful paavaiy. 19.

Word Meaning: Kaar Kmaavaiy = performance of deeds. Suful = successful. 19.

MEANING: The devotee, who sings Waheguru’s praise by reciting His Naam, is performing the true noble) deeds. A person who performs deeds related to Maya is reborn in many different life forms. A devotee, who is imbued in Waheguru’s Naam, and sings His praise, acquires His Naam (enshrines in his heart). A devotee, who sings Waheguru’s praise with Guru’s Shabad, gets absorbed in His Naam. The service to the Guru is perfectly successful, and one reaps that reward by serving Him (by acting on His Will). 19.

ਸਲੋਕ ਮ: 2॥ ਕਿਸ ਹੀ ਕੋਈ ਕੋਇ ਮੰਞ ਨਿਮਾਣੀ ਇਕੁ ਤੂ॥
(ਅੰਗ 792)॥ ਕਿਉ ਨ ਮਰੀਜੈ ਰੋਇ ਜਾ ਲਗ ਚਿਤਿ ਨ ਆਵਹੀ॥ 1॥

Sloak M: 2: Kis hee koyee Koyay, munj nimaani Ikk(u) Tu.

(PAGE 792): Kiyoun na mureejaiy royay, ja lug chit(i) na aavhi? 1.

Word Meaning: Munj = I, mine. Mureejaiy = die. Ja Lug = when. 1.

MEANING: Everybody has support of one or the other source, but I, a poor, have only Your support, oh Waheguru. So, why would I not cry to (spiritual) death when (if) I do not keep You in mind (who is my sole support), oh Lord? 1.

ਮ:2 ॥ ਜਾ ਸੁਖੁ ਤਾ ਸਹੁ ਰਾਵਿਓ ਦੁਖਿ ਭੀ ਸੰਮਾਲਿਓਇ॥ ਨਾਨਕੁ ਕਹੈ ਸਿਆਣੀਏ ਇਉ ਕੰਤ ਮਿਲਾਵਾ ਹੋਇ॥ 2॥

M: 2: Ja sookh(u) ta Shuou raaviyo, dookh(i) bhee sumaalioye. Nanak(u), kuhhaiy siyaaniyaiy, iyoun Kunt milaava hoyay. 2.

Word Meaning: Shuhou = (Waheguru) husband. Raaviyo = recite Naam. Sumaalioye = keep in mind. Kunt = husband (God).

MEANING: Recite the Naam of Waheguru when you are enjoying comforts, and keep Him in mind whenever you are in trouble too, oh wise devotee. And, this is how you can achieve union with the Waheguru husband, says Nanak. 2.

ਪਉੜੀ ॥ ਹਉ ਕਿਆ ਸਾਲਾਹੀ ਕਿਰਮ ਜੰਤੁ ਵਡੀ ਤੇਰੀ ਵਡਿਆਈ॥ ਤੂ ਅਗਮ ਦਇਆਲੁ ਅਗੰਮੁ ਹੈ ਆਪਿ ਲੈਹਿ ਮਿਲਾਈ॥ ਮੈ ਤੁਝ ਬਿਨੁ ਬੇਲੀ ਕੋ ਨਹੀ ਤੂ ਅੰਤਿ ਸਖਾਈ॥ ਜੋ ਤੇਰੀ ਸਰਣਾਗਤੀ ਤਿਨ੍ਹ ਲੈਹਿ ਛਡਾਈ॥ ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਈ॥ 20॥1॥

Paurri: Huoun kiyya salaaheen kirm junt(u), vuddi Tayri vudiyaayee. Tu agum, duyyal(u) agumm(u) haiyn, Aap(i) laiyeh(i) milaayee. Mein Toojh bin(u) bayli ko nuhee, Tu unt(i) sukhaayee. Jo Tayri shernaagti, tinh laiyeh(i) chhudaayee. Nanak, vaypervaah(u) haiy, Tis(u) til(u) na tumaayee. 20.1.

Word Meaning: Kiyya = how? in what words? Kirm Junt = insignificant like a worm. Vuddi = beyond description. Vidiyaayee = greatness; magnificence. Agumm(u) = inaccessible. Bayli = friend = Sukhaayee. Shernaagti = in the shelter. Chhudaayee = save from all sins. Til(u) = minuscule. Vaypervaah(u) = indifferent. Tumaayee = desire.

MEANING: Your magnificence is beyond description; so how can an insignificant worm-like person like me sing Your praise, oh Waheguru? You are inaccessible, but are very kind, and connect Your devotees with You on Your own. I have no friend other than You, and You are my reliable friend at the end. You save those from all sins who come to Your shelter. Waheguru is completely care-free (indifferent) and has no desire – not even the size of a sesame seed - oh Nanak. 20.1.

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀਉ ਤਥਾ ਸਭਨਾ ਭਗਤਾ ਕੀ॥

ਕਬੀਰ ਕੇ ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Suhi, Bani Bhagat Kabir Jeeo, thutha subhna Bhagtaan Kee.

Kabir Kay. Ek Onkar Satgur Persad(i).

ਅਵਤਰਿ ਆਇ ਕਹਾ ਤੁਮ ਕੀਨਾ॥ ਰਾਮ ਕੋ ਨਾਮੁ ਨ ਕਬਹੂ ਲੀਨਾ॥ 1॥ ਰਾਮ ਨ ਜਪਹੁ ਕਵਨ ਮਤਿ ਲਾਗੇ॥ ਮਰਿ ਜਇਬੇ ਕਉ ਕਿਆ ਕਰਹੁ ਅਭਾਗੇ॥ ਰਹਾਉ॥ ਦੁਖ ਸੁਖ ਕਰਿ ਕੈ ਕੁਟੰਬੁ ਜੀਵਾਇਆ॥ ਮਰਤੀ ਬਾਰ ਇਕਸਰ ਦੁਖੁ ਪਾਇਆ॥ 2॥ ਕੰਠ ਗਹਨ ਤਬ ਕਵਨ ਪੁਕਾਰਾ॥ ਕਹਿ ਕਬੀਰ ਆਗੇ ਤੇ ਨਾ ਸੰਮ੍ਹਾਰਾ॥ 3॥1॥

Avtur(i) aayay, kuhaa toom keena. Ram ko Naam(u) na Kubhoon leena. Ram na jup-hou, kuvun mut(i) laagay. Mur(i) jaayaybay, kuhou kiyya kurhou abhaagay. Ruhaou. Dookh, sookh kur(i) kaiy, kootumb(u) jeevaaya. Murtee baar ikksur dookh(u) paaya. 2. Kuntth gehn, tub kuvun pookaara. Keh(i) Kabir aagay tay na sumhaara. 3.1.

Word Meaning: Avtur(i) Aayay = having taken birth. Mur(i) Jaayaybay Kuou = for the time of death. Kootumb(u) = family. Jeevaayiya = kept alive; raised. Ikksur = alone. Kuntth Gehn = held by the neck. Aagay Tay = earlier; before. Sumhaara = remembered.
MEANING: You have never recited Waheguru's Naam; so, what good have you achieved since your birth, oh man? 1.
What has happened to your thinking that you do not recite Waheguru's Naam; what arrangements have you made to make your death easy, oh unfortunate person? Pause.
You suffered a lot, and had some comforts too to keep your family alive. But you will suffer alone at the time of death. Who will you pray to when the Angel of Death grabs you by the neck? So, why do you not remember Waheguru early in life, oh Kabir? 3.1.

ਸੂਹੀ ਕਬੀਰ ਜੀ॥ ਥਰਹਰ ਕੰਪੈ ਬਾਲਾ ਜੀਉ॥ ਨ ਜਾਨਉ ਕਿਆ ਕਰਸੀ ਪੀਉ॥ 1॥ ਰੈਨਿ ਗਈ ਮਤ ਦਿਨੁ ਭੀ ਜਾਇ॥ ਭਵਰ ਗਏ ਬਗ ਬੈਠੇ ਆਇ॥ 1॥ ਰਹਾਉ॥ ਕਾਚੈ ਕਰਵੈ ਰਹੈ ਨ ਪਾਨੀ॥ ਹੰਸੁ ਚਲਿਆ ਕਾਇਆ ਕੁਮਲਾਨੀ॥ 2॥ ਕੁਆਰ ਕੰਨਿਆ ਜੈਸੇ ਕਰਤ ਸੀਗਾਰਾ॥ ਕਿਉ ਰਲੀਆ ਮਾਨੈ ਬਾਝੁ ਭਤਾਰਾ॥ 3॥ ਕਾਗ ਉਡਾਵਤ ਭੁਜਾ ਪਿਰਾਨੀ॥ ਕਹਿ ਕਬੀਰ ਇਹ ਕਥਾ ਸਿਰਾਨੀ॥ 4॥2॥
Suhi Kabir Ji: Thurhur kumpaiy baala jeeo. Na jaanoun, kiyya kursi Peeo. 1. Raiyn guyyee, mut(i) din(u) bhee jaayay. Bhuvur guyyay bug baitthaiy aayay. 1. Ruhaou. Kaachaiy kurvaiy ruhhaiy na paani. Huns(u) chulliya, kaaya koomlaani. 2. Kooaar kunniya jaiysay kurt sheegaara. Kiyoun ruliyaan maanaiy baajh(u) bhutaara. 3. Kaag oodaavut bhooja piraani. Keh Kabir eh kutha siraani. 4.2.
Word Meaning: Thurhur Kumpaiy = trembles uncontrollably (afraid). Baala Jeeo = ignorant soul. Peeo = Husband (Waheguru). Raiyn(i) = night; young life (when the hair is black like night). Din(u) = old age (when the hair is white like daylight). Bhuvur = (black like) bumblebee. Bug = (white like) heron. Pause.
Kaachaiy Kurvaiy = in an unbaked earthen vessel. Huns(u) = soul. Koomlaani = wilts.2.
Kooaar Kunniya = unmarried girl. Ruliyaan Maanaiy = enjoy life. Bhutaara = husband.3.
Kaag Oodaavut = shooing away crows to send messages (to Waheguru). Bhooja Piraani = the arm is tired. Siraani = about to end. 4.
MEANING: My ignorant soul is trembling uncontrollably because I do not know how my dear Waheguru will treat me (because I haven't served Him) (recited His Naam). 1.
My young age, when I had black hair, has gone by, and I am worried lest my old age, when I have grey hair all over, may also go by (without Waheguru's Naam). Pause.
The human body is like an unbaked earthen vessel which cannot retain water (because it gets eroded); so, when the soul leaves the body, it wilts away (collapses). 2.
Life without making a connection with God (without reciting His Naam) is like the adornment of an unmarried woman who cannot enjoy the love of her husband. 3.
(It has been a belief that the crows deliver human messages) My arm has tired flying away crows to send messages to God, but He has not come to my heart yet, even though the story of my life is about to end. I can only pray to Him to please come and show me His holy sight, begs Kabir. 4.2.

ਸੂਹੀ ਕਬੀਰ ਜੀਉ॥ ਅਮਲੁ ਸਿਰਾਨੋ ਲੇਖਾ ਦੇਨਾ॥ ਆਏ ਕਠਿਨ ਦੂਤ ਜਮ ਲੇਨਾ॥ ਕਿਆ ਤੈ ਖਟਿਆ ਕਹਾ ਗਵਾਇਆ॥ ਚਲਹੁ ਸਿਤਾਬ ਦੀਬਾਨਿ ਬੁਲਾਇਆ॥ 1॥ ਚਲੁ ਦਰਹਾਲੁ ਦੀਵਾਨਿ ਬੁਲਾਇਆ॥ ਹਰਿ ਫੁਰਮਾਨੁ ਦਰਗਹ ਕਾ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਕਰਉ ਅਰਦਾਸਿ ਗਾਵ ਕਿਛੁ ਬਾਕੀ॥ ਲੇਹੁ ਨਿਬੇਰਿ ਆਜੁ

ਕੀ ਰਾਤੀ॥ ਕਿਛੁ ਭੀ ਖਰਚੁ ਤੁਮਾਰਾ ਸਾਰਉ॥ ਸੁਬਹ ਨਿਵਾਜ ਸਰਾਇ ਗੁਜਾਰਉ॥ 2॥ ਸਾਧ ਸੰਗਿ ਜਾ ਕਉ ਹਰਿ ਰੰਗ ਲਾਗਾ॥ ਧਨੁ ਧਨੁ ਸੋ ਜਨੁ ਪੁਰਖ ਸਭਾਗਾ॥ ਈਤ ਊਤ ਜਨ ਸਦਾ ਸੁਹੇਲੇ॥ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ ਅਮੋਲੇ॥ 3॥ ਜਾਗਤੁ ਸੋਇਆ ਜਨਮੁ ਗਵਾਇਆ॥ ਮਾਲੁ ਧਨੁ ਜੋਰਿਆ ਭਇਆ ਪਰਾਇਆ॥ ਕਹੁ ਕਬੀਰ ਤੇਈ ਨਰ ਭੂਲੇ ਖਸਮੁ ਬਿਸਾਰਿ ਮਾਟੀ ਸੰਗਿ ਰੂਲੇ॥ 4॥3॥

Suhi Kabir Jeeo. Amul siraano laykha dayna. Aayay kutthin doot Jum Layna. Kiyya taiyn khuttiya, kuhaa guvaaya. Chulhou shitaab, Deebaan(i) boolaaya. 1. Chul(u) durhaal(u), Deevaan(i) boolaaya. Hur(i) Foormaan(u) Durgah ka aaya. 1. Ruhaou. Kuroun ardaas(i) gaanv kichh(u) baaki. Layhoun nibayr(i) aaj(u) kee raati. Kichh(u) bhee khurch(u) toomhaara saaroun. Soobah nivaaj suraayay goojaaroun. 2. Sadh sung(i) ja kuou Hur(i) rung laaga. Dhun(u), dhun(u) so jun(u) purakh subhaaga. Eet, oot jun sudaa soohaylay. Junum pudaaruth(u) jeet(i) amolay. 3. Jaagut soya, junum guvaaya. Maal(u) dhun(u) joriya, bhuyya puraaya. Kuhou Kabir tayee nur bhoolay, Khusm(u) bisaar(i) maati sung(i) roolay.4.3

Word Meaning: Amul Siraano = the time to perform deeds is over. Laykha Dayna = give account of deeds. Kutthin = tough; very strict. Doot = assistants. Khuttiya = earned. Shitaab = quickly. Deebaan(i) = the ruler (Angel of justice). Durhaal = right away. 1.

Foormaan(u) = order. Durgah = God's Court. Pause.

Gaanv = villages (unfinished business). Nibayr(i) = finish. Khurch = journey expenses. Saaroun = make arrangement. Suraayay = inn (lodging for visitors). Nivaaj = prayer. Goojaaroun = offer. 2.

Dhun(u) = great; worthy of respect. Eet, Oot = in this world and the next. Soohaylay = in comfort. Junum Pudaaruth = objective of human life. Amolay = priceless. 3.

Maal Dhun(u) = wealth. Puraaya = property of others. Tayee Nur = those men. Bhoolay = misled. Bisaar(i) = forgetting. Roolay = suffer humiliation. 4.

MEANING: (The nights of a Maya-engrossed person are spent in discomfort as his mind is never at peace due to his immoral deals). (Even his dreams are nightmarish in which) he sees the tough agents of the Angel of death coming to him and asking him to go with them and telling him that the days of his deeds are over, and the Lord has called him in to appear before Him in His Court to find out what (virtues) he had acquired, and which ones he had lost. He has to leave immediately as the Lord has ordered them (the agents) to produce him quickly before Him. 1 and Pause.

(The Maya-engrossed person is shocked to see the agents in his dream, and thinking that he can bribe them just like most of the officers in authority in the world, he begins to make excuses to delay his departure) and begins to request that he has some unfinished business with some people in the village which he can finish tonight if they allow him to do so. To get concession, he tries to bribe the agents saying that by finishing his business in which he has to recover some debts, he would be able to raise some money for their journey expenses too, and that he will leave with them early in the morning (and to give them the false impression of his religiosity) he adds that he will offer his first prayer on their first stop at the inn. 2.

To spend nights in comfort, one needs to come to the shelter of the holy saints where one can sing God's praise and be imbued with His love. Such individuals are highly fortunate. They are in comfort in this world and the next. They become priceless (attain a high spiritual state) by winning (achieving) the objective of human life successfully. 3.

A man, who is asleep from the reality (purpose of human life) of life while his eyes are still open, wastes away his precious life. He accumulates wealth (with great hardships) which turns out to become the property of others. Such people are misled to forget God's Naam and suffer humiliation by becoming a part of dust after death, oh Kabir. 4.3.

(ਅੰਗ 793)॥ ਸੂਹੀ ਕਬੀਰ ਜੀਉ ਲਲਿਤ॥ ਥਾਕੇ ਨੈਨ ਸ੍ਰਵਨ ਸੁਨਿ ਥਾਕੇ, ਥਾਕੀ ਸੁੰਦਰਿ ਕਾਇਆ॥ ਜਰਾ ਹਾਕ ਦੀ ਸਭਿ ਮਤਿ ਥਾਕੀ ਏਕ ਨ ਥਾਕਸਿ ਮਾਇਆ॥ 1॥ ਬਾਵਰੇ ਤੈ ਗਿਆਨ ਬੀਚਾਰੁ ਨ ਪਾਇਆ॥ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ ਰਹਾਉ॥ਤਬ ਲਗੁ ਪ੍ਰਾਨੀ ਤਿਸੈ ਸਰੇਵਹੁ ਜਬ ਲਗ ਘਟ ਮਹਿ ਸਾਸਾ॥ ਜੇ ਘਟੁ ਜਾਇ ਤ ਭਾਉ ਨ ਜਾਸੀ ਹਰਿ ਕੇ ਚਰਨ ਨਿਵਾਸਾ॥ 2॥ ਜਿਸ ਕਉ ਸਬਦੁ ਬਸਾਵੈ ਅੰਤਰਿ ਚੂਕੈ ਤਿਸਹਿ ਪਿਆਸਾ॥ ਹੁਕਮੈ ਬੂਝੈ ਚਉਪੜਿ ਖੇਲੈ ਮਨੁ ਜਿਣਿ ਢਾਲੇ ਪਾਸਾ॥ 3॥ ਜੋ ਜਨ ਜਾਨਿ ਭਜਹਿ ਅਬਿਗਤ ਕਉ ਤਿਨ ਕਾ ਕਛੂ ਨ ਨਾਸਾ॥ ਕਹੁ ਕਬੀਰ ਤੇ ਜਨ ਕਬਹੂ ਨ ਹਾਰਹਿ ਢਾਲਿ ਜੁ ਜਾਨਹਿ ਪਾਸਾ॥ 4॥4॥

(PAGE 793): Suhi Kabir Jeeo, Lalit: Thaakay naiyn, servun soon(i) thaakay, thaaki soondar(i) kaaya. Juraa haak dee, subh(i) mut(i) thaaki, aik na thaakus(i) Maya. 1. Baavray, taiyn Giyaan beechaar(u) na paaya. Birtha junum(u) guvaaya. 1. Ruhaou. Tub lug(u) praani Tisaiy srayvhou, jub lug ghut meh(i) saasa. Jay ghut(u) jaayay, ta bhaaou na jaasi, Hur(i) kay Churn nivaasa. 2. Jis kuou Shabad(u) busaavaiy untar(i) chookay tiseh(i) piyaasa. Huqamaiy boojhaiy, chaupurr(i) khaylaiy, mun(u) jin(i) dhaalay paasha. 3. Jo jun jaan(i) bhujeh(i) Abigut kuou, tin ka kuchhoo na naasa. Kuhou Kabir tay jun kubhoon na haareh(i), dhaal(i) ju jaaneh(i) paasha. 4.4.

Word Meaning: Lalit = a subcategory of Suhi Raag. Thaakay = exhausted. Naiyn = eyes. Servun = ears; hearing. Kaaya = body. Juraa = old age. Haak Dee = announced. 1.
Baavray = foolish. Taiyn = you. Birtha = empty. Guvaayay = wasted away. Pause.
Tub Lug = so long as. Tisaiy = Waheguru. Srayhou = serve (recite Naam). Ghut(u) = heart; body. Bhaaou = love. Churn = Feet (Naam). 2.
Chookay = ends. Piyaasa = thirst (for worldly affairs). Chaupurr(i) = a game of dice (which was very popular at that time). Mun Jin(i) = control over mind. Paasha = die. 3.
Abigut(i) = invisible (God). Naasa = destruction; damage. Dhaal = throw die. 4.

MEANING: As old age announces its arrival (approaches), all man's vital organs, including his eyes, hearing, his attractive body, and his wisdom (thinking ability) get exhausted (become very weak); but, its appetite for Maya (worldly attractions) does not become weak (is not lessened). 1.
You did not foster any attraction for Divine Knowledge (pondering on the Guru's Shabad), and have wasted away your precious human life, oh foolish man. Pause.
You should serve Waheguru (recite His Naam) till your last breath because with God's Feet (His Naam) enshrined in your heart, your love for Him will not disappear even after your body goes away (after your death), oh man. 2.
The devotee, in whose heart God implants His Naam, loses all his thirst for Maya. Such a devotee understands the Will of God, and like an expert player at the game of dice, throws the die skillfully (controls his mind and performs deeds which are acceptable to God). 3.
The devotee, who understands God's Will and makes a connection with the invisible God (recites His Naam), can suffer no (spiritual) damage, and they never lose the game of life who cast the die skillfully (perform deeds in accordance with God's Will), oh Kabir. 4.4.

ਸੂਹੀ ਲਲਿਤ ਕਬੀਰ ਜੀਉ॥ ਏਕੁ ਕੋਟੁ ਪੰਚ ਸਿਕਦਾਰਾ ਪੰਚੇ ਮਾਗਹਿ ਹਾਲਾ॥ ਜਿਮੀ ਨਹੀ ਮੈ ਕਿਸੀ ਕੀ ਬੋਈ ਐਸਾ ਦੇਨੁ ਦੁਖਾਲਾ॥ 1॥ ਹਰਿ ਕੇ ਲੋਗਾ ਮੋ ਕਉ ਨੀਤਿ ਡਸੈ ਪਟਵਾਰੀ॥ ਊਪਰਿ ਭੁਜਾ ਕਰਿ ਮੈ ਗੁਰ ਪਹਿ ਪੁਕਾਰਿਆ ਤਿਨਿ ਹਉ ਲੀਆ ਉਬਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਨਉ ਡਾਡੀ ਦਸ ਮੁੰਸਫ ਧਾਵਹਿ ਰਈਅਤ ਬਸਨ ਨ ਦੇਹੀ॥ ਡੋਰੀ ਪੂਰੀ ਮਾਪਹਿ ਨਾਹੀ ਬਹੁ ਬਿਸਟਾਲਾ ਲੇਹੀ॥ 2॥ ਬਹਤਰਿ ਘਰ ਇਕੁ ਪੁਰਖ ਸਮਾਇਆ ਉਨਿ ਦੀਆ ਨਾਮੁ ਲਿਖਾਈ॥ ਧਰਮ ਰਾਇ ਕਾ ਦਫਤਰੁ ਸੋਧਿਆ ਬਾਕੀ ਰਿਜਮ ਨਾ ਕਾਈ॥ 3॥ ਸੰਤਾ ਕਉ ਮਤਿ ਕੋਈ ਨਿੰਦਹੁ ਸੰਤ ਰਾਮੁ ਹੈ ਏਕੋ॥ ਕਹੁ ਕਬੀਰ ਮੈ ਸੋ ਗੁਰੁ ਪਾਇਆ ਜਾ ਕਾ ਨਾਉ ਬਿਬੇਕੁ॥ 4॥5॥

Suhi Lalit, Kabir Jeeo: Aik koat(u), punch sikdaara, punchay maangeh(i) haala. Jimee nuhee mein kisee kee boyee, aiysa dayn(u) dookhaala. 1. Hur(i) kay loaga, mo kuou neet(i) dussaiy putvaari. Oopur(i) bhooja kur(i) mein Gur peh(i) pookaariya, tin(i) huoun leeya oobaari. 1. Ruhaou. Nuoun daadi, dus moonsuf dhaaveh(i), ruyyiut busn na dayhi. Dori poori maapay naahi, buhou bishtaala layhi. 2. Buhuttar(i) ghur(i) Ikk(u) Purakh samaya, oon(i) deeya Naam(u) likhaayee. Dherm Rayay ka duftur(u) sodhiya, baaki rijum na kaayee. 3. Suntaan kuou mut(i) koyee nind-hou, sunt Ram(u) haiyn Aiko.
Kuhou Kabir, mein so Gur paaya, ja ka naaoun Bibayko. 4.5.

Word Meaning: Koat(u) = fort (human body). Punch = five(demons). Sikdaara = rogues like leaders. Haala = tax (in terms of noble qualities). Jimee Nuhee Boyee = have not done any injustice to anyone. Dookhaala = painful. 1.
Dussaiy = stings; tortures. Patvaari = revenue officer of the lowest rank in the villages; the five demons (lust, rage, greed, attachments, and ego). Pookaariya = prayed to. Oobaari = emancipated. Pause. Nuoun = nine (body doors). Daadi = who measure land to meet needs; assessors. Dus = ten (five senses and five executers). Moonsuf = judges who decide whether the demons' needs are justified. Dhaaveh(i) = attack. Ruyyiut = subjects. Busn = let live. Dori = a unit of length. Bishtaala = filthy (immoral) tax .2.
Buhuttar Ghur = the human body with 72,000 veins and nerves. Ikk(u) Purakh = Waheguru. Duftur Sodhiya = cleared the account. Baaki = balance. Rijum = minuscule.3
Nind-hou = criticize maliciously. Bibayko = Divine Knowledge. 4.

NOTE: Kabir Sahib uses the village revenue officer (who is usually very corrupt) and his immoral ways to assess taxes as an example to illuminate the unfair demands of human senses and how to deal with them.

MEANING: The five demons always torture me (force me to commit immoral deeds), oh the holy saints. So, I raised my arm to call my Guru for help. He kindly emancipated me from them. **Pause.**
There is only one human body, but five rogue-like leaders in the form of demons, which demand tax (in the form of sensual pleasures) from it (they go way beyond limits in their demands). I have not caused them any injustice (I meet their just demands), so I find it painful to pay them unjust additional taxes (meet their unjust demands). 1.
There are nine assessors (in the form of 9 openings of the body) that determine the needs of the five demons, and there are ten judges (five senses and their five implementors) that decide whether the demands of the demons are just. They are all corrupt and rush to attack the human body, and do not let him live in peace. Their demands and assessments are not just, and they demand too much immoral tax in the form of filthy sensual pleasures. 2.
With His grace, the Guru implanted God’s Naam in the heart of my body which has 72 main arteries (the old religious books believed that there are 72000 veins and nerves in the human

body of which 72 are the major ones); with God's Naam in my heart (no demon was able to rob me of my noble qualities), so when the office of the Angel of justice looked at my account, he found no balance at all of immoral deeds left in my account. 3.
(I attained the above spiritual state by the grace of the Guru), so, nobody should ever vilify God's saints because they are just like Him. I have realized the Guru in the form of Divine Knowledge, oh Kabir. 4.5.

ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸ੍ਰੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag Suhi Bani Ravidas Jeeo Kee: Ek Onkar Satgur Persad(i):

ਸਹ ਕੀ ਸਾਰ ਸੁਹਾਗਨਿ ਜਾਨੈ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਸੁਖ ਰਲੀਆ ਮਾਨੈ॥ ਤਨੁ ਮਨੁ ਦੇਇ ਨ ਅੰਤਰੁ ਰਾਖੈ॥ ਅਵਰਾ ਦੇਖਿ ਨ ਸੁਨੈ ਅਭਾਖੈ॥ 1॥ ਸੋ ਕਤ ਜਾਨੈ ਪੀਰ ਪਰਾਈ॥ ਜਾ ਕੈ ਅੰਤਰਿ ਦਰਦੁ ਨ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਦੁਖੀ ਦੁਹਾਗਨਿ ਦੁਇ ਪਖ ਹੀਨੀ॥ ਜਿਨਿ ਨਾਹ ਨਿਰੰਤਰਿ ਭਗਤਿ ਨ ਕੀਨੀ॥ ਪੁਰਸਲਾਤ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ॥ ਸੰਗਿ ਨ ਸਾਥੀ ਗਵਨੁ ਇਕੇਲਾ॥ 2॥ ਦੂਖੀਆ ਦਰਦਵੰਦੁ ਦਰਿ ਆਇਆ॥ ਬਹੁਤੁ ਪਿਆਸ ਜਬਾਬੁ ਨ ਪਾਇਆ॥ ਕਹਿ ਰਵਿਦਾਸ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ॥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਕਰੁ ਗਤਿ ਮੇਰੀ॥ 3॥1॥

Sheh kee saar soohaagun(i) jaanaiy. Tuj(i) abhimaan, sookh ruliyaan maanaiy. Tun(u), mun(u) dayay, na untar(u) raakhaiy. Uvra daykh(i) na soonaiy abhaakhaiy. 1. So kut jaanaiy peer puraayee. Ja kaiy untar(i) durd(u) na paayee. 1. Ruhaou. Dookhi doohaagun(i) doyay pukh heeni. Jin(i) Naah niruntar(i) bhugut(i) na keeni. Purslaat ka punth doohayla. Sung(i), na, saathi, guvun(u) ikayla. 2. Dookhiyaa, durdvund(u) Dur(i) aaya, Buhout(u) piyaas, jubaab(u) na paaya. Keh(i) Ravidas shern(i) Prubh Tayri. Jiyoun jaanhou, tiyoun kur(u) gut(i) mayri. 3.1.

Word Meaning: Sheh = husband. Saar = worth. Soohaagun(i) = married (connected with Waheguru-Husband). Tuj(i) = give up. Ruliyaan Maanaiy = enjoys luxuries. Untar(u) = gap; separation; secret. Abhaakhaiy = bad language. 1.
Kut = how? Peer = pain. Puraayee = of others. Durd = pain. Paayee = a very small amount (of money). Pause.
Doohaagun(i) = separated from husband. Doyay Pukh = both sides (this world and the next). Heeni = devoid of. Naah = Nath = Lord. Niruntar(i) = uniformly (with focussed mind). Purslaat = an Islamic belief that everybody has to walk on the bridge with a width of the size of hair built on the fire of hell. Punth = path. Doohayla = difficult. Guvun = journey. Ikayla = alone. 2.
Durdvund(u) = needing sympathy. Dur(i) = (God's) Door. Piyaas = deep desire. Jubaab = response. Shern = refuge. Gut(i) = high (spiritual) state; salvation. 3.

MEANING: Only the devotee married to (spiritually connected with) Waheguru knows the true worth (transcendence) of her Husband. She enjoys the luxuries (blissfulness) of the love for God (Waheguru). She offers her body and mind in His service and keeps no secret from Him. She does not copy others (Maya-engrossed people) and does not listen to their language (in favour of Maya and against God). 1.
How can a person realize the pain of (separation from God) of others who do not suffer from even a slight pain themselves (who are totally disconnected from Him)? Pause.
The individual, who does not worship God with a focused mind (loves Maya too), gets devoid of comforts in both worlds (he does not enjoy the comforts of Maya in this world, and does

not get Allah's love in the next). The journey on *Purslaat* is extremely difficult, and he has to walk alone, with no friend or companion. 2.
Hearing about the many bad consequences of Maya, I feel deeply uncomfortable and need God's kindness. I went to His Door with my prayer with a deep desire to see Him, but did not get any response (because of my divided loyalties between Him and Maya). I pray to God that I have come to His shelter (with a pure mind now); kindly provide Your shelter, and grant me salvation in whatever way You deem fit, prays Ravidass. 3.1.

ਸੂਹੀ ॥ ਜੋ ਦਿਨ ਆਵਹਿ ਸੋ ਦਿਨ ਜਾਹੀ॥ ਕਰਨਾ ਕੂਚ ਰਹਨੁ ਥਿਰ ਨਾਹੀ॥ ਸੰਗ ਚਲਤ ਹੈ ਹਮ ਭੀ ਚਲਨਾ॥ ਦੂਰਿ ਗਵਨੁ ਸਿਰ ਊਪਰਿ ਮਰਨਾ॥ 1॥
(ਅੰਗ 794)॥ ਕਿਆ ਤੂ ਸੋਇਆ ਜਾਗੁ ਇਆਨਾ॥ ਤੈ ਜੀਵਨੁ ਜਗਿ ਸਚੁ ਕਰਿ ਜਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਜੀਉ ਦੀਆ ਸੁ ਰਿਜਕੁ ਅੰਬਰਾਵੈ॥ ਸਭ ਘਟ ਭੀਤਰਿ ਹਾਟੁ ਚਲਾਵੈ॥ ਕਰਿ ਬੰਦਗੀ ਛਾਡਿ ਮੈ ਮੇਰਾ॥ ਹਿਰਦੈ ਨਾਮੁ ਸਮ੍ਹ੍ਹਾਰਿ ਸਵੇਰਾ॥ 2॥ ਜਨਮੁ ਸਿਰਾਨੋ ਪੰਥੁ ਨ ਸਵਾਰਾ॥ ਸਾਝ ਪਰੀ ਦਹਦਿਸ ਅੰਧਿਆਰਾ॥ ਕਹਿ ਰਵਿਦਾਸ ਨਿਦਾਨਿ ਦਿਵਾਨੇ॥ ਚੇਤਸਿ ਨਾਹੀ ਦੁਨੀਆ ਫਨਖਾਨੇ॥ 3॥2॥
Suhi: Jo din aaveh(i) so din jaahi. Kerna kooch, rehn(u) thir naahi. Sung chult haiy, hum bhee chulna. Door(i) guvun(u) sir oopur(i) merna.
(PAGE 794): Kiyya tu soya, jaag(u) iyaana. Yaiyn jeevun(u) jug(i) Sach(u) kur(i) jaana. 1. Ruhaou. Jin(i) jeeo deeya, Su rijk(u) umbraavaiy. Subh ghut bheetur(i) haat(u) chulaavaiy. Kur(i) bundgi, chhaad(i) mein, mayra. Hirdaiy Naam(u) smaahr(i) suvayra. 2. Junum(u) siraano, punth(u) na suvaara. Saanjh puree, dehdis undhiyaara. Keh(i) Ravidass nidaan(i) divaanay. Chaytus naahi, dooniya phunkhaanay. 3.2.
Word Meaning: Kooch = leave. Rehn(u) = stay. Thir = for ever. Sung = companions. Guvun = journey. Sir Oopur(i) = (looming) over the head. Merna = death. 1.
Iyaana = ignorant. Jug(i) = in the world. Sach(u) = eternal. Pause.
Rijk(u) = necessities of life. Umbraavaiy = delivers. Bheetur(i) = inside. Haat(u) = store of supplies. Chulaavaiy = runs. Mein Mayra = discrimination. Suvayra = early. 2.
Siraano = near the end. Suvaara = decorated; made easy (to unite with God). Saanjh = evening. Dehdis = every direction. Nidaan(i) = at the end. Phunkhaanay = perishable.
MEANING: Every new day that starts, goes by (your life is slipping away by the day); we cannot live in the world forever, and have to leave one day, oh my friend. (You may think that) The journey of life is long (you still have a long life ahead to worship God), but our companions are leaving, and we have to leave too, as death is looming over our heads. 1.
Why are you sleeping away your life with the false belief that you are going to live in this world forever? Wake up (to the reality of life), oh, the ignorant man, and worship God. Pause.
God, which has given you the life, also delivers the necessities of life. He runs His store of supplies in your heart (He knows your needs, as He is present there). Give up your selfishness and discrimination against others, and worship the Lord, and keep Him in your mind all the time, oh man. 2.
Your life is nearing its end, but you have not done anything to make the journey to the next world comfortable (to have union with God). It is the evening of your life, and there is darkness (of ignorance) all around you. I, Ravidass, have only one piece of advice to offer at the end: that this world is perishable and you must keep God in mind, oh foolish man. 3.2.

ਸੂਹੀ॥ ਊਚੇ ਮੰਦਰ ਸਾਲ ਰਸੋਈ॥ ਏਕੁ ਘਰੀ ਫੁਨਿ ਰਹਨੁ ਨ ਹੋਈ॥ 1॥ ਇਹੁ ਤਨ ਐਸਾ ਜੈਸੇ ਘਾਸ ਕੀ ਟਾਟੀ॥ ਜਲਿ ਗਇਓ ਘਾਸੁ ਰਲਿ ਗਇਓ ਮਾਟੀ॥ 1॥ ਰਹਾਉ॥ ਭਾਈ ਬੰਧ ਕੁਟੰਬ ਸਹੇਰਾ॥ ਓਇ ਭੀ ਲਾਗੇ ਕਾਢੁ ਸਵੇਰਾ॥ 2॥ ਘਰ ਕੀ ਨਾਰਿ ਉਰਹਿ ਤਨ ਲਾਗੀ॥ ਉਹ ਤਉ ਭੂਤੁ ਭੂਤੁ ਕਰਿ ਭਾਗੀ॥ 3॥ ਕਹਿ ਰਵਿਦਾਸ ਸਭੈ ਜਗੁ ਲੂਟਿਆ॥ ਹਮ ਤਉ ਏਕ ਰਾਮ ਕਹਿ ਛੂਟਿਆ॥ 4॥3॥

Suhi : Oochay mundar shaal rusoyee. Aik ghuree phoon(i) rehn(u) na hoyee. 1. Eh(u) tun aiysa, jaiysay ghaas kee taati. Jul(i) guyyo ghaas(u) rul(i) guyyo maati. 1. Ruhaou. Bhaayee, bundh, kootumb, suhayra. Oye bhee laagay kaadh(u) suvayra. 2. Ghur kee naar(i) ooreh(i) tun laagi. Oh tuou bhoot(u), bhoot(u) kur(i) bhaagi. 3. Keh Ravidass subhaiy jug(u) lootiya. Hum tuou Aik Ram keh(i) chhootiya. 4.3.

Word Meaning: Mundar = mansions. Shaal Rusoyee = kitchen. Phoon(i) = again; at the time of death. 1.

Ghaas = graas; straw. Taati = mat. Rul(i) Guyyo = mixed well with. Maati = dust. Pause. Bundh = relatives. Suhayra = friends. Kaadh(u) = take out. Suvayra = early; quickly. 2.

Ooreh(i) Tun = chest. Bhoot(u) = ghost. Lootiya = robbed. Chhootiya = salvaged. 3-4.

MEANING: You have built tall mansions and a luxurious kitchen, but when death comes, you cannot stay there even for a short moment, oh man. 1.

The human body is like a mat of straws which burns quickly and mixes with dust. Pause.

Even all your brothers, relatives, family members, and friends (whom you love very much) start saying, “take the dead body out quickly.” 2.

Let alone everybody else, even the wife of the dead person, who always clung to his chest, runs away, calling him a ghost. 3.

The whole world is robbed of its spiritual wealth by its worldly attachments, but I have been salvaged by reciting God’s Naam, oh Ravidass. 4.3.

੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸੂਹੀ ਬਾਣੀ ਸੇਖ ਫਰੀਦ ਜੀ ਕੀ॥

Ek Onkar Satgur Persad(i): **Raag(u) Suhi Bani Sheikh Farid Ji Kee:**

ਤਪਿ ਤਪਿ ਲੁਹਿ ਲੁਹਿ ਹਾਥ ਮਰੋਰਉ॥ ਬਾਵਲਿ ਹੋਈ ਸੋ ਸਹੁ ਲੋਰਉ॥ ਤੈ ਸਹਿ ਮਨ ਮਹਿ ਕੀਆ ਰੋਸੁ॥ ਮੁਝੁ ਅਵਗਨ ਸਹ ਨਾਹੀ ਦੋਸੁ॥ 1॥ ਤੈ ਸਾਹਿਬ ਕੀ ਮੈ ਸਾਰ ਨ ਜਾਨੀ॥ ਜੋਬਨੁ ਖੋਇ ਪਾਛੈ ਪਛੁਤਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਕਾਲੀ ਕੋਇਲ ਤੂ ਕਿਤ ਗੁਨ ਕਾਲੀ॥ ਅਪਨੇ ਪ੍ਰੀਤਮ ਕੇ ਹਉ ਬਿਰਹੇ ਜਾਲੀ॥ ਪਿਰਹਿ ਬਿਹੂਨ ਕਤਹਿ ਸੁਖੁ ਪਾਏ॥ ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤਾ ਪ੍ਰਭੂ ਮਿਲਾਏ॥ 2॥ ਵਿਧਨ ਖੂਹੀ ਮੁੰਧ ਇਕੇਲੀ॥ ਨ ਕੋਈ ਸਾਥੀ ਨ ਕੋ ਬੇਲੀ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਸਾਧ ਸੰਗਿ ਮੇਲੀ॥ ਜਾ ਫਿਰਿ ਦੇਖਾ ਤਾ ਮੇਰਾ ਅਲਹੁ ਬੇਲੀ॥ 3॥ ਵਾਟ ਹਮਾਰੀ ਖਰੀ ਉਡੀਣੀ ਖੰਨਿਅਹੁ ਤਿਖੀ ਬਹੁਤੁ ਪਿਈਣੀ॥ ਉਸੁ ਊਪਰਿ ਹੈ ਮਾਰਗੁ ਮੇਰਾ॥ ਸੇਖ ਫਰੀਦਾ ਪੰਥੁ ਸਮ੍ਹਾਰਿ ਸਵੇਰਾ॥ 4॥1॥

Tup(i), tup(i), looh(i), looh(i) haath muroroun. Baavul(i) hoyee, so Shuhou loaroun. Taiyn Sheh(i) mun meh(i) keeya roas(u). Moojh(u) uvgun, Sheh naahi doash(u). 1. Taiyn Sahib kee mein saar na jaani. Jobun(u) khoyay, pacchaiy puchhutaani. 1. Ruhaou. Kaali koyil, tu kit goon kaali. Apnay preetum kay huoun birhay jaali. Pireh(i) bihoon kuteh(i) sookh(u) paayay. Ja hoyay kirpaal(u), ta Prubhu milaayay. 2. Vidhun khoohi, moondh ikayli. Na koyee saathi, na koyee bayli. Kur(i) kirpa Prubh(i) Sadh sung(i) mayli. Ja phir(i) daykhaan ta mayra Allhou bayli. 3. Vaat humaari khuree oodeeni. Khunniyoun tikhee, buhout piyeeni. Oos(u) oopur(i) haiy maarug(u) mayra. Sheikh Farida punth(u) smaarh(i) suvayra. 4.1.

Word Meaning: Tup(i) = suffer in the burning of heart. Looh(i) = suffer in pain. Haath Muroroun = repent. Baavul(i) = crazy. Shuhou =Sheh = (Allah) husband. Loaroun = wish for. Roas(u) = displeasure. Uvgun = bad qualities. Doash(u) = blame. 1.
Saar = worth. Jobun = young age. Khoyay = lost; gone. Paachaiy = after. Pause.
Koyil = a black songbird. Kit Goon = for what reason? Birhay Jaali = burning (suffering) in the pain of separation. Bihoon = without. Kuteh(i) = where? Kirpaal(u) = kind. 2.
Vidhun = frightening. Khoohi = well (world). Moondh = ignorant young woman. Bayli = friend. Mayli = connected with. Allhou = Allah; God. 3.
Vaat = journey. Khuree = much. Oodeeni = sad; hopeless; worrying. Khunniyoun = dagger. Tikhi = sharp. Piyeeni = thin. Maarug(u) = path. Suvayra = early; always. 4.
MEANING: My heart is burning, and I am suffering from the pain of separation from my dear Allah, and repenting (at my stupid deeds due to my attraction to Maya). I am crazily wishing for my dear Lord. I know, my Lord is displeased with my behaviour. I cannot blame Him for that because it is I who has all the faults (bad qualities). 1.
I did not value the worth of my Lord; now I am repenting after my young age has slipped away. Pause.
When I asked the black songbird for what reasons she was black, she replied that she was black because her heart was burning due to her separation from her dear mate. Like the songbird, how can a devotee find comfort anywhere without the Lord? But when Allah is kind, He connects the devotees with Him. 2.
The world is like a frightening, dark well, and the ignorant young woman is all alone without any friends or support (without any spiritual guidance). With His grace, Allah put me in the shelter of the Guru. Now, I find Allah as my friend everywhere. 3.
But, the path to union with Allah is extremely difficult and worrisome at an advanced age because it is very narrow and sharp like a dagger (where you can get hurt if you make a wrong move) (if you again get attracted by the allurement of Maya). So, one must start worshipping Allah early in life (so that you overcome the attractions of Maya early in life), oh Sheikh Farid. 4.1.

ਸੂਹੀ ਲਲਿਤ ॥ ਬੇੜਾ ਬੰਧਿ ਨ ਸਕਿਓ ਬੰਧਨ ਕੀ ਵੇਲਾ॥ ਭਰਿ ਸਰਵਰੁ ਜਬ ਊਛਲੈ ਤਬ ਤਰਣੁ ਦੁਹੇਲਾ॥ 1॥ ਹਥੁ ਨ ਲਾਇ ਕਸੁੰਭੜੈ ਜਲਿ ਜਾਸੀ ਢੋਲਾ॥ 1॥ ਰਹਾਉ॥ ਇਕ ਆਪੀਨੈ ਪਤਲੀ ਸਹ ਕੇ ਰੇ ਬੋਲਾ॥ ਦੁਧਾਥਣੀ ਨ ਆਵਈ ਫਿਰਿ ਹੋਇ ਨ ਮੇਲਾ॥ 2॥ ਕਹੈ ਫਰੀਦੁ ਸਹੇਲੀਓ ਸਹੁ ਅਲਾਏਸੀ॥ ਹੰਸੁ ਚਲਸੀ ਡੁੰਮਣਾ ਅਹਿ ਤਨ ਢੇਰੀ ਥੀਸੀ॥ 3॥2॥

Suhi Lulit : Bayrra bundh(i) na sukiyou, bundhun kee vayla. Bhur(i) survur(u) jub oochhlaiy, tub turn(u) doohayla. 1. Huth(u) na laayay kusoombhrraiy, jul(i) jaasi dhoala. 1. Ruhaou. Ikk aapinaiy putlee, Sheh kay ray Boala. Doodha thunee na aavyee, phir(i) hoyay na mayla. 2. Kuhhaiy Farid(u) suhaylio, Shuhou alaayaysi. Huns(u) chullsi doomna, eh(i) tun dhayri theesi. 3.2.
Word Meaning: Bayrra = boat (to swim across the world-sea). Bundh(i) = build. Vayla = time. Survur(u) = the pool of heart (mind). Jub = when. Oochhlaiy = overflows with sins. Tub = then. Turn = swimming. Doohayla = difficult. 1.
Kusoombhrraiy = a flower which looks very attractive, but is short-lived and wilts away upon touching. Maya is compared to this flower in its attraction and its short-lived comforts. Jul(i) Jaasi = will burn; will leave quickly. Dhoala = dear.

Aapinaiy = in themselves. Putlee = thin; weak in noble qualities. Ray Boala = words of insult. Doodha Thunee = union with (Allah) husband. 2. Alaayaysi = will say (order). Huns(u) = soul. Doomna = indecisive (caught between the attractions of Maya and the awaiting justice of Allah). Dhayri = pile of dirt. Theesi = become. 3.

MEANING: Do not touch Maya (do not fall in love with it), because you will suffer as it is like the Kusoombh flower, which looks very pretty but lives for a very short time and withers away on touch, oh my dear friend. (The comforts of Maya seem very pretty, but are short-lived, and could cause heart-burning for you), oh man. **Pause.**

One needs a boat of noble qualities to swim across the world-sea. (But, when the man is trapped in the attractions of Maya), The pool of his mind (which should have Naam-Amrit in it, or should be full of noble qualities) begins to overflow with sins (because one commits countless sins to accumulate wealth), and with such a heavy load of sins, he cannot swim across the world- sea. At that time, it became extremely difficult to swim across the world-sea without the boat of noble qualities which he could not build. 1.

Some of the people are weak in noble qualities and have to face the words of insult in Allah's Court. They cannot get connected with Him and enjoy His love. 2.

Farid says when the order of Allah comes for a man to leave this world, his soul leaves the world indecisively (caught between the attractions of Maya and love for Allah), while the body becomes a pile of dirt. 3.2.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 1 ਚਉਪਦੇ ਘਰੁ 1॥

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i):

RAAG BILAWAL(U) MEHLA 1, CHAUPUDAY, GHUR(U) 1:

(ਅੰਗ 795)॥ ਤੂ ਸੁਲਤਾਨ ਕਹਾ ਹਉ ਮੀਆ ਤੇਰੀ ਕਵਨ ਵਡਾਈ॥ ਜੋ ਤੂ ਦੇਹਿ ਸੁ ਕਹਾ ਸੁਆਮੀ ਮੈ ਮੂਰਖ ਕਹਨੁ ਨ ਜਾਈ॥ 1॥ ਤੇਰੇ ਗੁਣ ਗਾਵਾ ਦੇਹਿ ਬੁਝਾਈ॥ ਜੈਸੇ ਸਚ ਮਹਿ ਰਹਉ ਰਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸਭੁ ਕਿਛੁ ਤੁਝ ਤੇ ਤੇਰੀ ਸਭ ਅਸਨਾਈ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬ ਮੈ ਅੰਧੁਲੇ ਕਿਆ ਚਤੁਰਾਈ॥ 2॥ ਕਿਆ ਹਉ ਕਥੀ ਕਥੇ ਕਥਿ ਦੇਖਾ ਮੈ ਅਕਥੁ ਨ ਕਥਨਾ ਜਾਈ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਆਖਾ ਤਿਲੁ ਤੇਰੀ ਵਡਿਆਈ॥ 3॥ ਏਤੇ ਕੂਕਰ ਹਉ ਬੇਗਾਨਾ ਭਉਕਾ ਇਸੁ ਤਨ ਤਾਈ॥ ਭਗਤਿ ਹੀਨੁ ਨਾਨਕੁ ਜੇ ਹੋਇਗਾ ਤਾ ਖਸਮੈ ਨਾਉ ਨ ਜਾਈ॥ 4॥1

(PAGE 795): Tu Sultan, kuhhaan huoun Meeyaan, Tayri kuvun vudaayee. Jo Tu dayh(i) su kuhhaan Soami, mein moorukh kehn(u) na jaayee. 1. Tayray goon gaavaan, dayh(i) boojhaayee. Jaiysay Sach meh(i) ruhoun rujaayee. 1. Ruhaou. Jo kichh(u) hoa, subh(u) kichh(u) Toojh tay, Tayri subh usnaayee. Tayra unt(u) na jaana mayray Sahib, mein undhulay kiyya chuturaayee. 2. Kiyya huoun kutheen, kuthay kuth(i) daykhaan, mein Akuth(u) na kuthnaa jaayee. Jo Toodh bhaavaiy soyee aakhaan til(u) Tayri vudiyaayee. 3. Aitay kookur, huoun baygaana, bhaunkaan iss(u) tun(u) taayeen. Bhugut(i) heen(u) Nanak(u) jay hoyayga, ta Khusmaiy Naaoun na jaayee. 4.1.

Word Meaning: Chaupuday = Shabad with four stanzas. Sultan = king. Meeyaan = Mr. Sir. Vudaayee = praise. 1. Boojhaayee = wisdom; understanding. Sach Meh(i) = in Waheguru's (Naam). Rujaayee = Will. Pause.
Usnaayee = greatness; magnanimity. Chuturaayee = smartness. 2.
Kutheen = describe. Akuth(u) = indescribable. Bhaavaiy = liked by. Til(u) = the size of a sesame seed (extremely small amount). 3.
Aitay = so many. Kookur = dogs; worldly attractions. Baygaana = stranger. Bhaunkaan = bark; pray loudly (to defend myself). Bhugut(i) Heen(u) = devoid of Waheguru's worship. Naaoun = greatness. Na Jaayee = will not diminish. 4.

MEANING: (I am of low wisdom), and address You as Mr., whereas You are the Emperor of the universe, oh Lord. What kind of praise is this!! But, as I said, I am foolish and do not know more than this; I say use those words which my wisdom, given by You, allows me to say. 1. Please, give me the understanding so that I may appreciate Your magnanimity, sing Your praise, and stay absorbed in Your Naam with Your Will, oh Waheguru. Pause.
Whatever has happened (the creation of the universe), has been caused by Your Majesty. I am blind of wisdom, and have no smartness to know anything about Your limits (capabilities), oh Waheguru. 2.
What Grandeur of Yours can I describe and see it (appreciate that) by simple description? Your Splendour is indescribable. If, I am able to sing any small fraction of Your praise to Your liking, even that is only because of Your benevolence. 3.
There are so many dogs in the form of worldly attractions which attack my good qualities, and I am a stranger to them here (because, unlike most people who fall prey to such dogs, I do not yield easily to their demands), and bark loudly (pray to You) to keep them away to

protect myself. However, if I, Nanak, fail to resist their demands of sensual pleasures, and am unable to worship You, I am confident that Your Greatness (kindness to protect Your devotees) will not be any less, oh Waheguru. 4.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 1॥ ਮਨੁ ਮੰਦਰੁ ਤਨੁ ਵੇਸ ਕਲੰਦਰੁ ਘਟ ਹੀ ਤੀਰਥਿ ਨਾਵਾ॥ ਏਕੁ ਸਬਦੁ ਮੇਰੈ ਪ੍ਰਾਨਿ ਬਸਤੁ ਹੈ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਆਵਾ॥ 1॥ ਮਨੁ ਬੇਧਿਆ ਦਇਆਲ ਸੇਤੀ ਮੇਰੀ ਮਾਈ॥ ਕਉਨੁ ਜਾਣੈ ਪੀਰ ਪਰਾਈ॥ ਹਮ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ॥ 1॥ ਰਹਾਉ॥ ਅਗਮ ਅਗੋਚਰ ਅਲਖ ਅਪਾਰਾ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਿਪੁਰਿ ਲੀਣਾ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮ੍ਹ੍ਹਾਰੀ॥ 2॥ ਸਿਖ ਮਤਿ ਸਭ ਬੁਧਿ ਤੁਮ੍ਹ੍ਹਾਰੀ ਮੰਦਿਰ ਛਾਵਾ ਤੇਰੇ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਮੇਰੇ ਸਾਹਿਬਾ ਗੁਣ ਗਾਵਾ ਨਿਤ ਤੇਰੇ॥ 3॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮ੍ਹ੍ਹਾਰੀ ਸਰਬ ਚਿੰਤ ਤੁਧੁ ਪਾਸੇ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਚੰਗਾ ਇਕ ਨਾਨਕ ਕੀ ਅਰਦਾਸੇ॥ 4॥2॥

Bilawal(u) Mehla 1: Mun(u) mundar(u), tun(u) vays klundar(u), ghut hee teeruth(i) naavaan. Aik Shabad(u) mayraiy praan(i) bust(u) haiy, baahourr(i) junum(i) na aavaan. 1. Mun(u) baydhiya Duyyaal sayti mayri maayee. Kaun(u) jaaniay peer puraayee. Hum naahi chint puraayee. 1. Ruhaou. Agumm, Agoachur, Alukh, Apaara, chinta kurhou humaari. Jul(i), thul(i), muhhiyl(i), bhurpur(i) leena, ghut(i)l ghut(i) Jot(i) Toomhaari. 2. Sikh, mut(i) subh boodh(i) Toomhaari, mundir chhaavaa tayray. Toojh bin(u) uver(u) na jaana mayray Sahiba, goon gaavaan nit tayray. 3. Jea, junt subh(i) shern(i) Toomhaari, serb chint Toodh(u) paasay. Jo Toodh bhaavaiy soyee chunga, ikk Nanak kee ardaasay. 4.2.

Word Meaning: Mundar(u) = temple. Vays = garb. Klundar(u) = the highest-level saint in Islam; a roaming ascetic. Ghut Hee = in my own heart. Shabad(u) = Naam(u). Praan(i) = in my soul. Bust(u) = resides. Baahourr(i) = again. 1.

Baydhiya = pierced; stitched with. Duyyaal = kind (Waheguru). Sayti = with. Puraayee = of others. Chint = worry (that people will taunt me). Pause.

Agumm = inaccessible. Agoachur = incomprehensible. Alukh = invisible. Apaara = limitless. Chinta = look after. Muhhiul(i) = in the sky. Bhurpur(i) Leena = present everywhere. Ghut(i) = in heart. Jot(i) = light; Soul. 2.

Sikh = advice = Mut(i). Boodh(i) = wisdom. Mundar = human body. Chhaava = support.3. Paasay = with. Bhaavaiy = is liked. 4.

MEANING: (People wear garbs of holy saints, go to temples to worship their deities, and take dips at holy places), but my mind is the temple for me, my body itself is the garb of the roaming ascetics, and my heart is the holy place (where Waheguru's Naam resides) where I take dips in the Naam-Amrit. As Waheguru's Naam is enshrined in my mind, I will not take birth again in any form. 1.

My mind has been pierced (stitched) with Waheguru's Naam, and nobody knows the pain that my heart suffers in His separation (if I do not recite His Naam), oh my mother. (People taunt those who ignore the idols and worship the invisible Waheguru), But I do not care about such people. Pause.

The inaccessible, incomprehensible, invisible, and the limitless Waheguru looks after me. He is present everywhere - in the waters, on the land, and in the sky – and enlightens every heart. 2.

All the advice and the wisdom are given by Him, and He provides support to our bodies. I sing only His praise, and do not recognize anybody else as the supreme power. 3.

All the living beings are in Your shelter (You are their provider and the guard), and You worry about (look after) them, oh Waheguru. I, Nanak, pray only to You, and believe that whatever You do is for our good, oh Lord. 4.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 1॥ ਆਪੇ ਸਬਦੁ ਆਪੇ ਨੀਸਾਨੁ॥ ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਜਾਨੁ॥ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ ਤਾਨੁ॥ ਤੂ ਦਾਤਾ ਨਾਮੁ ਪਰਵਾਨੁ॥ 1॥
(ਅੰਗ 796)॥ ਐਸਾ ਨਾਮੁ ਨਿਰੰਜਨ ਦੇਉ॥ ਹਉ ਜਾਚਿਕੁ ਤੂ ਅਲਖ ਅਭੇਉ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਮੋਹੁ ਧਰਕਟੀ ਨਾਰਿ॥ ਭੂੰਡੀ ਕਾਮਣਿ ਕਾਮਣਿਆਰਿ॥ ਰਾਜੁ ਰੂਪੁ ਝੂਠਾ ਦਿਨ ਚਾਰਿ॥ ਨਾਮੁ ਮਿਲੈ ਚਾਨਣੁ ਅੰਧਿਆਰਿ॥ 2॥ ਚਖਿ ਛੋਡੀ ਸਹਸਾ ਨਹੀ ਕੋਇ॥ ਬਾਪੁ ਦਿਸੈ ਵੇਜਾਤਿ ਨ ਹੋਇ॥ ਏਕੇ ਕਉ ਨਾਹੀ ਭਉ ਕੋਇ॥ ਕਰਤਾ ਕਰੇ ਕਰਾਵੈ ਸੋਇ॥ 3॥ ਸਬਦਿ ਮੁਏ ਮਨੁ ਮਨ ਤੇ ਮਾਰਿਆ॥ ਠਾਕਿ ਰਹੇ ਮਨੁ ਸਾਚੈ ਧਾਰਿਆ॥ ਅਵਰੁ ਨ ਸੂਝੈ ਗੁਰ ਕਉ ਵਾਰਿਆ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਸਤਾਰਿਆ॥ 4॥3॥

Bilawal(u) Mehla 1: Aapay Shabad(u), Aapay neeshaan(u). Aapay soorta, Aapay jaan(u). Aapay kur(i), kur(i) vaykhaiy taan(u). Tu Daata, Naam(u) pervaan(u). 1.

(PAGE 796): Aiysa Naam(u) Nirunjun Dayo. Huoun jaachik, Tu Alukh, Abhayo. 1. Ruhaou. Maaya moh(u) dhurkutee naar(i). Bhoondi kaamun(i), kaamuniyaar. Raj(u), roop(u) jhoottha din chaar(i). Naam(u) milaiy, chaanun(u) undhiyaar(i). 2. Chukh(i) chhoadi, sehsa nuhee koyay. Baap(u) disaiy, vayjaat(i) na hoyay. Aikay kuou naahi bhuou koyay. Kerta kuray, kuraavaiy Soyay. 3. Shabad(i) mooyay, mun(u) mun tay maariya. Tthaak(i) ruhhay, mun(u) Saachaiy dhaariya. Uver(u) na soojhaiy, Gur kuou vaariya. Nanak, Naam(i) ruttay nistaariya. 4.3.

Word Meaning: Shabad = words of praise = Naam. Neeshaan(u) = identification (to be recognized in Waheguru's Court). Soorta = listener. Jaan(u) = know-all; omniscient. Taan(u) = power. Daata = provider; Lord. Pervaan(u) = approval. 1.

Nirunjun = above the effects of Maya (Waheguru). Dayo = enlightening. Jaachik = beggar. Alukh = invisible. Abhayo = whose secrets cannot be known. Pause.

Dhurkutee Naar(i) = immoral (unfaithful) woman. Bhoondi = filthy in character; immoral. Kaamuniyaar = one who practices witchcraft (bewitches). Jhoottha = short-lived. Din Chaar(i) = a few days. Chaanun(u) = light. Undhiyaar(i) = in darkness. 2.

Chukh(i) Chhoadi = have tasted (tested). Sehsa = doubt. Vayjaat = bastard. Aikay Kuou = who belongs to the "One" Waheguru. Bhuou = fear. Soyay = the same (God). 3.

Mooyay = dead towards (no connection with) Maya. Tthaak Ruhhay = stop; control mind. Dhaariya = supported by. Soojhaiy = can think of. Vaariya = sacrifice. Ruttay = imbued in love of. Nistaariya = salvaged. 4.

MEANING: Waheguru and His Naam are one and the same (His Naam is His manifestation), and His Naam is also the identification for recognition in His Court. He listens to the needs of His living beings and knows everything about them (He is omniscient). He creates things with His power and watches (enjoys) them. You are the Lord of the universe, and Your Naam is the only thing that is approved by You, oh God. 1. Even though Waheguru is invisible, and nobody can ever know His secrets, His Naam enlightens our minds. I am a beggar at His Door begging for His Naam. Pause.

Maya bewitches the man, but is like an immoral and unfaithful woman (who is never yours forever); so, love for Maya is deceitful too. Even the reign and the beauty are short-lived,

but Waheguru's Naam is like a powerful light in darkness (which is man's friend forever). 2. It has been tested and seen that there is never a fear (doubt) about the legitimacy of a child if his father is visible (known to everybody). Similarly, a man has no worldly fear if he is a devotee of the one and only Waheguru (which is his father). Waheguru Himself guides him and inspires him to perform noble deeds. 3.
Those who kill their mind (its desires) by Guru's Shabad (Waheguru's Naam), keep their mind in control (it quits wandering) with Waheguru's support. They cannot think of any other power, and are always willing to sacrifice their lives for the Guru (act only on His advice). Imbued in Waheguru's Naam, they are salvaged by the Lord, oh Nanak. 4.3.

ਬਿਲਾਵਲੁ ਮਹਲਾ 1॥ ਗੁਰ ਬਚਨੀ ਮਨੁ ਸਹਜ ਧਿਆਨੇ॥ ਹਰਿ ਕੈ ਰੰਗਿ ਰਤਾ ਮਨੁ ਮਾਨੇ॥ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲੇ ਬਉਰਾਨੇ॥ ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਗੁਰ ਸਬਦਿ ਪਛਾਨੇ॥ 1॥ ਬਿਨੁ ਦਰਸਨ ਕੈਸੇ ਜੀਵਉ ਮੇਰੀ ਮਾਈ॥ ਹਰਿ ਬਿਨੁ ਜੀਅਰਾ ਰਹਿ ਨ ਸਕੈ ਖਿਨੁ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ 1॥ ਰਹਾਉ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਬਿਸਰੈ ਹਉ ਮਰਉ ਦੁਖਾਲੀ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਅਪੁਨੇ ਹਰਿ ਭਾਲੀ॥ ਸਦ ਬੈਰਾਗਨਿ ਹਰਿ ਨਾਮੁ ਨਿਹਾਲੀ॥ ਅਬ ਜਾਨੇ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਲੀ॥ 2॥ ਅਕਥ ਕਥਾ ਕਹੀਐ ਗੁਰ ਭਾਇ॥ ਪ੍ਰਭੁ ਅਗਮ ਅਗੋਚਰੁ ਦੇਇ ਦਿਖਾਇ॥ ਬਿਨੁ ਗੁਰ ਕਰਣੀ ਕਿਆ ਕਾਰ ਕਮਾਇ॥ ਹਉਮੈ ਮੇਟਿ ਚਲੈ ਗੁਰ ਸਬਦਿ ਸਮਾਇ॥ 3॥ ਮਨਮੁਖੁ ਵਿਛੁੜੈ ਖੋਟੀ ਰਾਸਿ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਮਿਲੈ ਸਾਬਾਸਿ॥ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਦਾਸਨਿ ਦਾਸ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਨਾਮ ਧਨੁ ਰਾਸਿ॥ 4॥4॥

Bilawal(u) Mehla 1: Gur Buchnee mun(u) Sehj dhiyaanay. Hur(i) kaiy rung(i) rutta mun(u) maanay. Munmukh(i) bherm(i) bhoollay buouraanay. Hur(i) bin(u) kiyoun ruhhiyaiy, Gur Shabad puchhaanay. 1. Bin(u) dershun kaiysay jeevoun mayri maayee. Hur(i) bin(u) jeeura reh(i) na sukaiy khin(u), Satgur(i) boojh boojhaayee. 1. Ruhaou. Mayra Prubh(u) bisraiy, huoun muroun dookhaali. Saas(i), giraas(i) jupoun apunay Hur(i) bhaaleen. Sud baiyraagun(i), Hur(i) Naam(u) nihaaleen. Ub jaanay Gurmukh(i) Hur(i) naali. 2. Akuth Kutha kuhhiyaiy Gur bhaayay. Prubh(u) agumm, agoachur(u) dayay dhikhaayay. Bin(u) Gur kerni kiyaa kaar kmaayay. Haumein mayt(i) chullaiy, Gur Shabad(i) smaayay. 3. Munmukh(u) vichhurraiy, khoati raas(i). Gurmukh(i) Naam(i) milaiy shaabaash(i). Hur(i) kirpa dhaari, daasun(i) daas. Jun Nanak Hur(i) Naam dhun(u) raas(i). 4.4.

Word Meaning: Buchnee = words; advice. Sehj = spiritual state above the effects of Maya. Rung(i) = in love. Rutta = imbued. Maanay = is convinced. Bherm(i) Bhoollay = misled by misgivings. Buouraana = crazy. Bin(u) = without. Puchhaanay = recognize.1
Dershun = sight. Jeeurra = soul. Khin(u) = short moment. Boojh = understanding. Pause. Bisraiy = forgotten. Dookhaali = in pain. Giraas(i) = bite. Bhaaleen = I search for. Baiyraagun(i) = detached from worldly attractions. Nihaleen = I see. Naali = with. 2.
Akuth = indescribable. Kutha = description. Bhaayay = with love. Agumm = inaccessible. Agoachur(u) = incomprehensible. Gur Kerni = do as advised by the Guru.
Kaar Kmaayay = perform deeds. Mayt(i) = by eliminating. Chullaiy = follow the path. 3.
Munmukh(u) = follower of mind; Maya-engrossed; not follower of the Guru. Vichhurraiy = detached; disconnected. Khoati = impure; adulterated. Raas(i) = capital; wealth of ignoble qualities). Shaabaash(i) = earns accolades. Daasun(i) Daas = slave of slaves. 4.

MEANING: With Guru's Shabad, a devotee's mind stays focused on Waheguru's Naam, and he attains the high spiritual state above the effects of Maya. Imbued in Waheguru's love, his mind is fully convinced about Waheguru as the only Supreme Being. On the other hand, the followers of their mind are insane, who are misled in life by their misgivings. How

can one survive spiritually without Waheguru's Naam? We can recognize (connect with) Him with Guru's Shabad. 1.
How can I survive without having Waheguru's sight, oh my mother? Satguru has given me the wisdom to worship Waheguru, so now my soul (mind) cannot be peaceful even for a short moment without Waheguru (His Naam). Pause.
I suffer miserably when I forget my Waheguru. Searching for my Waheguru, I recite His Naam with every breath and every bite. In His love, I am fully detached from Maya, and "see" Him through His Naam. In the shelter of the Guru, now I see Him always with me. 2.
We can describe some virtues (sing praise) of the indescribable Waheguru with love for the Guru (as per His advice) who has "shown" me the inaccessible and the incomprehensible Waheguru. What kind of useful deeds can one perform other than those advised by the Guru? One should rid oneself of selfishness and ego to remain absorbed in the Guru's Shabad. 3. The followers of their mind are disconnected from Waheguru, and they have impure (unholy) wealth of ignoble qualities to take to Waheguru's Court. But the followers of the Guru earn accolades there because of Waheguru's Naam in their hearts. With Waheguru's grace, they are humble like the slaves of His slaves. I am also a slave of Waheguru, and possess His Naam as my wealth for His Court, oh Nanak. 4.4.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3 ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u) Mehla 3, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਖਾਇਆ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਸੋਇਆ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਕਾਪੜੁ ਅੰਗਿ ਚੜਾਇਆ॥ ਧ੍ਰਿਗੁ ਸਰੀਰੁ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਜਿਤੁ ਹੁਣਿ ਖਸਮੁ ਨ ਪਾਇਆ॥ ਪਉੜੀ ਛੁਟਕੀ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਅਹਿਲਾ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ ਦੂਜਾ ਭਾਉ ਨ ਦੇਈ ਲਿਵ ਲਾਗਣਿ ਜਿਨਿ ਹਰਿ ਕੇ ਚਰਣ ਵਿਸਾਰੇ॥ ਜਗ ਜੀਵਨ ਦਾਤਾ ਜਨ ਸੇਵਕ ਤੇਰੇ ਤਿਨ ਕੇ ਤੈ ਦੂਖ ਨਿਵਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਦਇਆਲੁ ਦਇਆਪਤਿ ਦਾਤਾ ਕਿਆ ਏਹਿ ਜੰਤ ਵਿਚਾਰੇ॥ ਮੁਕਤ ਬੰਧ ਸਭਿ ਤੁਝ ਤੇ ਹੋਏ ਐਸਾ ਆਖਿ ਵਖਾਣੇ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਮੁਕਤੁ ਕਹੀਐ ਮਨਮੁਖ ਬੰਧ ਵਿਚਾਰੇ॥ 2॥ ਸੋ ਜਨੁ ਮੁਕਤੁ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ ਸਦਾ ਰਹੈ ਹਰਿ ਨਾਲੇ॥ ਤਿਨ ਕੀ ਗਹਣ ਗਤਿ ਕਹੀ ਨ ਜਾਈ ਸਚੈ ਆਪਿ ਸਵਾਰੇ॥
(ਅੰਗ 797)॥ ਭਰਮਿ ਭੁਲਾਣੇ ਸਿ ਮਨਮੁਖ ਕਹੀਅਹਿ ਨਾ ਉਰਵਾਰਿ ਨ ਪਾਰੇ॥ 3॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰ ਕਾ ਸਬਦੁ ਸਮ੍ਹਾਲੇ॥ ਹਰਿ ਜਨ ਮਾਇਆ ਮਾਹਿ ਨਿਸਤਾਰੇ॥ ਨਾਨਕ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ ਮਸਤਕਿ ਕਾਲਹਿ ਮਾਰਿ ਬਿਦਾਰੇ॥ 4॥1॥

Dhrig(u), dhrig(u) khaaya, dhrig(u), dhrig(u) soya, dhrig(u), dhrig(u) kaapurr(u) ung(i) churraaya. Dhrig(u) sreer(u) kootumb sehit siyoun, jit(u) hoon(i) Khusm(u) na paaya. Paurri chhootki phir(i) haath(i) na aavaiy, ehila junum(u) guvaaya. 1. Dooja bhaaou na dayee liv laagun(i), jin(i) Hur(i) kay Churn visaaray. Jug--Jeevun Daata, jun sayvuk Tayray, tin kay Taiyn dookh nivaaray. 1. Ruhaou. Tu duyyaal(u) Duyya-Put(i) Daata, kiyya eh(i) junt vichaaray. Mookt bundh subh(i) Toojh tay hoyay, aiysa aakh(i) vukhaanay. Gurmukh(i) hovaiy so mookt(u) kuhhiyaiy, munmukh bundh vichaaray. 2. So jun(u) mookt(u) jis(u) Aik liv laagi, sudaa ruhhaiy Hur(i) naalay. Tin kee gehn gut(i) kuhee na jaayee, Sachaiy Aap(i) suvaaray.
(PAGE 797): Bherm(i) bhoolaanay s(i) munmukh kuhhiyeh(i), na oorvaar(i), na paaray. 3. Jis nu nudr(i) kuray soyee jun(u) paayay, Gur ka Shabad(u) smaahlay. Hur(i) jun Maya maah(i) nistaray. Nanak, bhaag(u) hovaiy jis(u) mustuk(i), kaaleh(i) maar(i) bidaaray. 4.1.

Word Meaning: Dhrig(u) = reprehensible; shameful. Ung(i) = body. Kootumb = family. Sehit = including. Siyoun = with. Paurri = ladder. Chhootki = dropped; disconnected. Ehila = highly valuable. Guvaaya = wasted away. 1.
Liv Laagun(i) = focus mind on; meditate. Churn = Feet = Naam. Jug-Jeevun = soul of the world (God). Daata = provider; Lord. Jun = devotees. Nivaaray = removed. Pause.
Duyya-Put(i) = Lord (source) of compassion. Junt = living beings. Vichaaray = poor; helpless. Mookt = freedom from worldly bonds. Bundh = worldly attachments. Vukhaanay = (holy saints) describe (advise) us. 2.
Aik = the "One" (God). Gehn Gut(i) = high spiritual state. Suvaaray = decorated (with noble qualities); purified. Bherm(i) Bhoolaanay = misled by misgivings. Oorvaar(i) = on this side of the world sea (worldly attachments). Paaray = on the other side of the sea.3.
Nudr(i) = kind sight. Smaahlay = remember. Nistaaray = salvaged. Bhaag(u) = fortune. Mutuk(i) = on the forehead. Kaaleh(i) = (fear of) death. Bidaaray = destroys. 4.
MEANING: Reprehensible is the eating, the sleeping. and the wearing of clothes, and shameful is the body and the family of the individual who does not make a connection with Waheguru in this human life. Such people waste away their precious human life, and like the person who cannot get back on the ladder he missed, they cannot get human life again. 1. Love for Maya, which causes the man to forget Waheguru's Naam in the first place, does not let him meditate on that (the Naam) again. Waheguru, which is the life (soul) of the world, and which is the Lord (provider for all living beings), eradicates all the troubles of His devotees. Pause.
You are compassionate, a source of mercy, and the provider for us all; the living beings are helpless and are at Your mercy, oh Waheguru. The holy saints are known to advise that it is entirely up to You who You emancipate from the bonds of Maya, and who You get trapped in worldly bonds, oh Lord. Those who come to Guru's shelter get salvaged, while the followers of their mind are helpless and get engrossed in Maya. 2.
Those devotees who stay connected with Waheguru and consider Him always close to them are emancipated. Waheguru Himself adorns them with noble qualities (purifies their mind), and no one can describe their high spiritual state. But, those, who are misled by their misgivings, follow their own mind, and they are successful neither on this side of the world-sea (cannot enjoy life here for ever), nor they reach the other side of the world-sea (swim across it to merge into Waheguru); they simply drown in the world-sea (stay trapped in the birth-death cycle). 3. Only that devotee recites Waheguru's Shabad (and acts on His advice) on whom Waheguru casts His kind sight. Waheguru's devotees are salvaged even when they spend their life in a family where they have to deal with Maya. Those who have good fortune prewritten on their foreheads destroy the fear of death, oh Nanak. 4.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3॥ ਅਤੁਲੁ ਕਿਉ ਤੋਲਿਆ ਜਾਇ॥ ਦੂਜਾ ਹੋਇ ਤ ਸੋਝੀ ਪਾਇ॥ ਤਿਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤਿਸ ਦੀ ਕੀਮਤਿ ਕਿਕੂ ਹੋਇ॥ 1॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਤਾ ਕੋ ਜਾਣੈ ਦੁਬਿਧਾ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਸਰਾਫੁ ਕਸਵਟੀ ਲਾਏ॥ ਆਪੇ ਪਰਖੇ ਆਪਿ ਚਲਾਏ॥ ਆਪੇ ਤੋਲੇ ਪੂਰਾ ਹੋਇ॥ ਆਪੇ ਜਾਣੈ ਏਕੋ ਸੋਇ॥ 2॥ ਮਾਇਆ ਕਾ ਰੂਪੁ ਸਭੁ ਤਿਸ ਤੇ ਹੋਇ॥ ਜਿਸ ਨੋ ਮੇਲੇ ਸੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਜਿਸ ਨੋ ਲਾਏ ਲਗੈ ਤਿਸੁ ਆਇ॥ ਸਭੁ ਸਚੁ ਦਿਖਾਲੇ ਤਾ ਸਚਿ ਸਮਾਇ॥ 3॥ ਆਪੇ ਲਿਵ ਧਾਤੁ ਹੈ ਆਪੇ॥ ਆਪਿ ਬੁਝਾਏ ਆਪੇ ਜਾਪੇ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਸਬਦੁ ਹੈ ਆਪੇ॥ ਨਾਨਕ ਆਖਿ ਸੁਣਾਏ ਆਪੇ॥ 4॥2॥

Bilawal(u) Mehla 3: Atooll(u) kiyoun toaliyaa jaayay. Dooja hoyay ta sojhi paayay. Tis tay dooja naahi koyay. Tis dee keemut(i) kikkoon hoyay. 1. Gur persad(i) vussaiy mun aayay. Ta ko jaanaiy, doobidha jaayay. 1. Ruhaou. Aap(i) sraaf(u), kusvutti laayay. Aapay purkhay, Aap(i) chulaayay. Aapay toalay, poora hoyay. Aaapay jaanaiy, Aiko Soyay. 2. Maya ka roop(u) subh(u) Tis tay hoyay. Jis nu maylay su nirmul(u) hoyay. Jis nu laayay, luggaiy tis(u) aayay. Subh(u) Sach(u) dikhaalay ta Sach(i) smaayay. 3. Aapay liv dhaat(u) haiy Aapay. Aap(i) boojhaayay, Aapay jaapay. Aapay Satgur(u), Shabad(u) haiy Aapay. Nanak, aakh(i) soonaayay Aapay.

Word Meaning: Atooll(u) = which cannot be weighed. Toaliya = to weigh. Dooja = some other (to compare). Sojhi = understanding; gain information. Kikkoon = how? 1.
Jaanaiy = understand; make connection. Doobidha = indecisiveness. Pause.
Sraaf(u) = goldsmith; assessor. Kusvutti = touch stone; testing device. Purkhay = tests. Chulaayay = approves. Aiko Soyay = the “One” God. 2.
Roop(u) = forms. Nirmul = pure. Laayay = motivates; puts to work. Sach(u) = eternal. 3.
Liv = concentration of mind. Dhaat(u) = (attraction for) Maya. Boojhaayay = gives understanding. Jaapay = recites Naam. 4.

MEANING: Waheguru cannot be weighed (His worth can never be known) (because there is none other like Him against which He can be compared), so, how can we weigh Him? Because there is none other like Him, how can we assess His worth? 1.
One can only enshrine Waheguru (His Naam) in one's heart by the grace of the Guru. Whoever makes a connection with Waheguru gets rid of his indecisiveness (struggle to choose between Him and Maya) and affirms his faith in Waheguru. Pause.
Waheguru, Himself, is the goldsmith (assessor of qualities) for the living beings, and tests them on His testing device. He Himself tests them (assesses their qualities) and approves (some of them) who turn out to be perfect. But only He knows who is perfect. 2.
All different forms of Maya have been created by Waheguru (to attract people to run the affairs of the world). (Most people are captivated by the attractions of Maya and accumulate the filth of immoral acts under its influence. But a few stay pure who are connected to Waheguru. But only those get attached to Waheguru (recite His Naam) whom He puts in the shelter of the Guru, who “shows” them the eternal Waheguru, as a result of which, they get absorbed in Him. 3. Waheguru Himself causes some people to meditate on Him, and some to pursue the gimmicks of Maya. He Himself gives the understanding about Him (enlightens their minds) and appears in their hearts. He Himself is the Shabad (His Naam) and Himself the Satgur. He disseminates His Message Himself (through Satguru, which is His manifestation), oh Nanak. 4.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3॥ ਸਾਹਿਬ ਤੇ ਸੇਵਕੁ ਸੇਵ ਸਾਹਿਬ ਤੇ ਕਿਆ ਕੋ ਕਹੈ ਬਹਾਨਾ॥ ਐਸਾ ਇਕੁ ਤੇਰਾ ਖੇਲੁ ਬਨਿਆ ਹੈ ਸਭ ਮਹਿ ਏਕੁ ਸਮਾਨਾ॥ 1॥ ਸਤਿਗੁਰਿ ਪਰਚੈ ਹਰਿ ਨਾਮਿ ਸਮਾਨਾ॥ ਜਿਸੁ ਕਰਮੁ ਹੋਵੈ ਸੋ ਸਤਿਗੁਰੁ ਪਾਏ ਅਨਦਿਨੁ ਲਾਗੈ ਸਹਜ ਧਿਆਨਾ॥ 1॥ ਰਹਾਉ॥ ਕਿਆ ਕੋਈ ਤੇਰੀ ਸੇਵਾ ਕਰੇ ਕਿਆ ਕੋ ਕਰੇ ਅਭਿਮਾਨਾ॥ ਜਬ ਅਪੁਨੀ ਜੋਤਿ ਖਿੰਚਹਿ ਤੂ ਸੁਆਮੀ ਤਬ ਕੋਈ ਕਰਉ ਦਿਖਾ ਵਖਿਆਨਾ॥ 2॥ ਆਪੇ ਗੁਰ ਚੇਲਾ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣੀ ਨਿਧਾਨਾ॥ ਜਿਉ ਆਪਿ ਚਲਾਏ ਤਿਵੈ ਕੋਈ ਚਾਲੈ ਜਿਉ ਭਾਵੈ ਭਗਵਾਨਾ॥ 3॥ ਕਹਤ ਨਾਨਕੁ ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਕਉਨੁ ਜਾਣੈ ਤੇਰੇ ਕਾਮਾ॥ ਇਕਨਾ ਘਰ ਮਹਿ ਦੇ ਵਡਿਆਈ ਇਕਿ ਭਰਮਿ ਭਵਹਿ ਅਭਿਮਾਨਾ॥ 4॥3॥

Bilawal(u) Mehla 3: Sahib tay sayvuk, sayv Sahib tay, kiyya ko kuhhaiy buhaana. Aiysa ikk(u) Tayra khayl(u) buniyaa haiy, subh meh(i) aik sumaana. 1. Satgur(i) perchaiy, Hur(i) Naam(i) smaana. Jis(u) kerm(u) hovai, so Satguru(u) paayay, undin laagaiy sehj dhiyaana. 1. Ruhaou. Kiyya koyee Tayri sayva kuray, kiyya ko kuray abhimaana. Jub Apuni Jot(i) khincheh(i) Tu Soami, tub koyee kurou dikha vukhiyaana. 2. Aapay Gur chayla haiy Aapay, Aapay Gooni-Nidhaana. Jiyoun Aap(i) chulaayay, tivaiy koyee chaalaiy, jiyoun bhaavaiy Bhugwaana. 3. Keht Nanak(u), Tu Saacha Sahib(u), kaun(u) jaanaiy Tayray kaama. Ikkna ghur meh(i) day vudiyaayee, ikk(i) bherm(i) bhuveh(i) abhimaana. 4.3.

Word Meaning: Sahib = Master. Sayvuk = servant; devotee. Buhaana = excuse; rationale. Khayl(u) = drama of the world. Aik Sumaana = uniform. 1.

Perchaiy = teachings. Kerm(u) = munificence. Undin(u) = everyday; always. Sehj = high spiritual state. Dhiyaana = focus of mind. Pause.

Abhimaana = pride; conceit. Jot(i) = Light; Soul. Khincheh(i) = pull out. Vukhiyaana = explanation. 2.

Chayla = disciple. Gooni-Nidhaana = treasure of virtues. Chulaayay = make perform deeds. Bhaavaiy = is liked. Bhugwaana = God. Kaama = tasks; plans. 4.

MEANING: An individual is recognized as a master only if he has a servant, and vice versa; this fact cannot be denied by any excuse. Similarly, Waheguru has created the drama of the world in which this principle applies everywhere uniformly – He is the Lord, and the masses are His slaves (dependent upon Him for their survival). 1.

A devotee becomes absorbed in Waheguru's Naam through the teachings of the Satguru and remains focused on His Naam at all times, in a high spiritual state. But only those devotees come to Satguru's shelter who have the benevolence of Waheguru. Pause.

But nobody can serve You, or feel conceited (of their abilities) on their own (they cannot function independently; You make the individuals do whatever You want them to do). Let them show (if they may) what they can do or describe when You pull Your light (their soul) out of them, oh Waheguru. 2.

(Being present in everybody), Waheguru Himself is the Guru, and Himself the disciple, and He Himself is the treasure of all noble qualities. Individuals perform only those kinds of things (deeds) which Waheguru likes, and which He wants them to perform. 3.

Waheguru is the eternal Lord, and no one knows what he has in store. He brings praise to some and misguides others by feeding them misgivings and ego, oh Nanak. 4.3.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3॥ ਪੂਰਾ ਥਾਟੁ ਬਣਾਇਆ ਪੂਰੈ ਵੇਖਹੁ ਏਕ ਸਮਾਨਾ॥ ਇਸੁ ਪਰਪੰਚ ਮਹਿ ਸਾਚੇ ਨਾਮ ਕੀ ਵਡਿਆਈ ਮਤੁ ਕੋ ਧਰਹੁ ਗੁਮਾਨਾ॥ 1॥ ਸਤਿਗੁਰ ਕੀ ਜਿਸ ਨੋ ਮਤਿ ਆਵੈ ਸੋ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਨਾ॥ ਇਹ ਬਾਣੀ ਜੋ ਜੀਅਹੁ ਜਾਣੈ ਤਿਸੁ ਅੰਤਰਿ ਰਵੈ ਹਰਿ ਨਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਚਹੁ ਜੁਗਾ ਕਾ ਹੁਣਿ ਨਿਬੇੜਾ ਨਰ ਮਨੁਖਾ ਨੋ ਏਕੁ ਨਿਧਾਨਾ॥ ਜਤੁ ਸੰਜਮ ਤੀਰਥ ਓਨ੍ਹਾ ਜੁਗਾ ਕਾ ਧਰਮੁ ਹੈ ਕਲਿ ਮਹਿ ਕੀਰਤਿ ਹਰਿ ਨਾਮਾ॥ 2॥ਜੁਗਿ ਜੁਗਿ ਆਪੇ ਆਪਣਾ ਧਰਮੁ ਹੈ ਸੋਧਿ ਦੇਖਹੁ ਬੇਦ ਪੁਰਾਨਾ॥ ਗੁਰਮੁਖਿ ਜਿਨ੍ਹੀ ਧਿਆਇਆ ਹਰਿ ਹਰਿ ਜਗਿ ਤੇ ਪੂਰੇ ਪਰਵਾਨਾ॥ 3॥

(ਅੰਗ 798)॥ ਕਹਤ ਨਾਨਕੁ ਸਚੇ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਏ ਚੂਕੈ ਮਨਿ ਅਭਿਮਾਨਾ॥ ਕਹਤ ਸੁਨਤ ਸਭੇ ਸੁਖ ਪਾਵਹਿ ਮਾਨਤ ਪਾਹਿ ਨਿਧਾਨਾ॥ 4॥4॥

Bilawal Mehla 3: Poora thaat(u) bunaaya Pooraiy, vaykhou aik sumaana. Iss(u) perpunch meh(i) Saachay Naam kee vudiyaayee, mut(u) ko dhurou goomaana. 1. Satgur kee jis nu mut(i) aavaiy, so Satgur maah(i) smaana. Eh Bani jo jeeoun jaanaiy, tis(u) untar(i) ruvaiy

Commented [DSS1]: a

Hur(i) Naama. 1. Ruhaou. Chuhouaan joogaana ka hoon(i) nibayrra, nur munukhaan nu Aik Nidhaana. Jut(u), sunjum, teeruth ohna joogaan ka dherm(u) haiy, Kul(i) meh(i) keerut(i) Hur(i) Naama. 2. Joog(i), joog(i) aapo aapna dherm(u) haiy soadh(i) daykhou Bayd Puraana. Gurmukh(i) jinhi dhiyaaya Hur(i), Hur(i), tay pooray pervaana. 3.

(PAGE 798): Keht Nanak(u) Sachay siyoun preet(i) laayay, chookaiy mun(i) abhimaana. Keht soonut subhay sookh paaveh(i), maanut paah(i) Nidhaana. 4.4.

Word Meaning: Poora = perfect. Thaat(u) = construct; system. Perpunch = world. 1. Jeeoun = from the depth of heart; with full faith. Ruvaiy = is present. Pause. Joogaan = of the (four) eons. Nibayrra = final decision; settle the issue. Aik Nidhaana = one source (Waheguru's Naam). Jut(u) = control over lust. Sunjum = control on sensual pleasures. Teeruth = pilgrimage. Dherm(u) = principle. Soadh(i) = study deeply. Bayd = Vedas. Gurmukh(i) = in Guru's shelter (guidance). Pooay = perfect. Pervaana = approved. 3. Chookay = is removed (eradicated). Abhimaana = conceit; ego. Maanut = those who obey (the Guru). Nidhaana = treasure (of Waheguru's Naam). 4.

MEANING: The perfect Waheguru has created a perfect system in the whole universe uniformly, so that only His praise (in the shelter of Satguru) is recognized (as the only way to connect with Him); so, let no one be proud of any other effort. 1.

Whoever acquires Satguru's wisdom (follows His advice from the depth of his heart), and recites His Bani (Shabad in Waheguru's praise), embeds Waheguru's Naam in his heart, and gets absorbed in Satguru (His Shabad). Pause.

Now (this eon - Kulyug) is the time to settle this issue (Waheguru's system as discussed above) for all four eons, no matter what the eon is. The first three yugas – Satyug, Treta and Duaapur – used the principles of control on lust, control on sensual pleasures, and pilgrimage as their way to connect with their deities (or God), but this is the eon in which (in fact in all eons) Waheguru's praise (recitation of His Naam) is the only approved means to connect with Him. 2.

You can study the Vedas and the Puranas carefully to find that each eon believed in, and used its own principle to connect with God, but the fact is, only those who recited His Naam in the shelter of the Guru were approved to be perfect by Waheguru. 3.

An individual who attaches his mind to the eternal Waheguru gets rid of his ego, oh Nanak. All those who recite or listen to Waheguru's Naam enjoy comfort, but only that individual gets connected with the treasure of all virtues (Waheguru), who obeys His Huqam, oh Nanak. 4.4.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਜਿਸ ਨੋ ਆਪੇ ਲਾਏ॥ ਤਿਤੁ ਘਰ ਬਿਲਾਵਲੁ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ॥ ਮੰਗਲੁ ਨਾਰੀ ਗਾਵਹਿ ਆਏ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਦਾ ਸੁਖੁ ਪਾਏ॥ 1॥ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਿਨ ਹਰਿ ਮੰਨਿ ਵਸਾਏ॥ ਹਰਿ ਜਨ ਕਉ ਮਿਲਿਆ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਹਜਿ ਸੁਭਾਏ॥ 1॥ ਰਹਾਉ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਤੇਰੈ ਚਾਏ॥ ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਏ॥ ਆਪੇ ਸੋਭਾ ਸਦ ਹੀ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਮੇਲੈ ਮੇਲਿ ਮਿਲਾਏ॥ 2॥ ਗੁਰਮੁਖਿ ਰਾਤੇ ਸਬਦਿ ਰੰਗਾਏ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਰੰਗਿ ਚਲੂਲੈ ਹਰਿ ਰਸ ਭਾਏ॥ ਇਹੁ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਸਾਚਿ ਸਮਾਏ॥ 3॥ ਅੰਤਰਿ ਸਬਦੁ ਮਿਟਿਆ ਅਗਿਆਨੁ ਅੰਧੇਰਾ॥ ਸਤਿਗੁਰ ਗਿਆਨੁ ਮਿਲਿਆ ਪ੍ਰੀਤਮੁ ਮੇਰਾ॥ ਜੋ ਸਚਿ ਰਾਤੇ ਤਿਨ੍ਹ ਬਹੁੜਿ ਨ ਫੇਰਾ॥ ਨਾਨਕ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਪੂਰਾ ਗੁਰੁ ਮੇਰਾ॥ 4॥5॥

Bilawal(u) Mehla 3: Gurmukh(i) preet(i) jis nu Aapay laayay. Tit(u) ghur bilawal(u) Gur Shabad(i) soohaayay. Mungul(u) naari gaaveh(i) aayay. Mil(i) Preetum, sudaa sookh(u)

paayay. 1. Huoun tin bulihaaraiy, jin Hur(i) munn(i) vusaayay. Hur(i) jun kuou miliyaan sookh(u) paayiyaiy, Hur(i) goon gaavaiy sehj(i) soobhaayay. 1. Ruhaou. Sudaa rung(i) raatay Tayraiy chaayay. Hur(i) Jeeo Aap(i) vussaiy mun(i) aayay. Aapay sobha sud hee paayay. Gurmukh(i) maylaiy, mayl(i) milaayay. 2. Gurmukh(i) raatay Shabad(i) rungaayay. Nij ghur(i) vaasa, Hur(i) goon gaayay. Rung(i) chuloolaiy, Hur(i) rus bhaayay. Eh(u) rung(u) kuday na ootraiy, Saach(i) smaayay. 3. Untar(i) Shabad(i) mitiya ugiyaan undhayra. Satgur Giyaan(u) miliya Preetum(u mayra. Jo Sach(i) raatay, tinh buhourr(i) na phayra. Nanak, Naam(u) drirrayay, Poora Gur(u) mayra. 4.5.

Word Meaning: Bilawal(u) = ecstasy; bliss. Soohaavay = attractive. Mungul = song of happiness. Naari = senses. Preetum = Dear (Waheguru). 1.

Tin = those. Bulihaaray = sacrifice life. Sehj(i) Soobhaayay = with love in the high spiritual state; in natural way (without any special effort). Pause.

Rung(i) Raatay = imbued in the love. Chaayay = zestfulness. Sobha = praise; honour.2.

Rungaayay = dye heart. Chuloolay = deep red (never-fading). Bhaayay = in love. 3.

Ugiyaan(u) = ignorance. Buhourr(i) = again. Phayra = rebirths. Drirraayay = reinforces. 4.

MEANING: The heart of the devotee, in which Waheguru implants His love through the Guru, feels blissful, and it becomes attractive (is purified) by the Guru's Shabad. Even the senses of the devotee begin to sing the song of happiness (they become ecstatic). Connected with Waheguru, the devotee enjoys blissfulness at all times. 1.

I would love to sacrifice my life for the devotees who embed (enshrine) Waheguru's Naam in their hearts. You also feel blissful in the company of such devotees, and you automatically begin to sing Waheguru's praise without any special effort on your part. Pause.

Such devotees are always imbued with Waheguru's love with zest for Him in their mind, and Waheguru comes to reside in their heart on His own. He puts them in the shelter of the Guru to connect them with Him, and bestows honour on them. 2.

Their hearts are dyed with Waheguru's love by Guru's Shabad; imbued with Waheguru's love, they sing His praise, whereby their mind stays in itself (quits wandering). With the sweetness of Waheguru's love in their mind, they acquire a deep red colour of Waheguru's love which never fades away, and they stay absorbed in His Naam. 3.

With Guru's Shabad in their mind, the darkness of ignorance is dispelled from their mind. With their minds enlightened by Satguru's Divine Knowledge, they connect with dear Waheguru. Those who are imbued in Waheguru's love are never born again. My Satguru reinforces Waheguru's Naam in us, oh Nanak. 4.5.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3॥ ਪੂਰੇ ਗੁਰ ਤੇ ਵਡਿਆਈ ਪਾਈ॥ ਅਚਿੰਤ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਈ॥ ਹਉਮੈ ਮਾਇਆ ਸਬਦਿ ਜਲਾਈ॥ ਦਰਿ ਸਾਚੈ ਗੁਰ ਤੇ ਸੋਭਾ ਪਾਈ॥ 1॥ ਜਗਦੀਸ ਸੇਵਉ ਮੈ ਅਵਰੁ ਨ ਕਾਜਾ॥ ਅਨਦਿਨੁ ਅਨਦੁ ਹੋਵੈ ਮਨਿ ਮੇਰੈ ਗੁਰਮੁਖਿ ਮਾਗਉ ਤੇਰਾ ਨਾਮੁ ਨਿਵਾਜਾ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਕੀ ਪਰਤੀਤਿ ਮਨ ਤੇ ਪਾਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸਬਦਿ ਬੁਝਾਈ॥ ਜੀਵਨੁ ਮਰਨੁ ਕੋ ਸਮਸਰਿ ਵੇਖੈ॥ ਬਹੁੜਿ ਨ ਮਰੈ ਨਾ ਜਮ ਪੇਖੈ॥ 2॥ ਘਰ ਹੀ ਮਹਿ ਸਭਿ ਕੋਟ ਨਿਧਾਨ॥ ਸਤਿਗੁਰਿ ਦਿਖਾਏ ਗਇਆ ਅਭਿਮਾਨੁ॥ ਸਦ ਹੀ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨ॥ ਅਨਦਿਨੁ ਗਾਵੈ ਏਕੋ ਨਾਮ॥ 3॥ ਇਸੁ ਜੁਗ ਮਹਿ ਵਡਿਆਈ ਪਾਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਧਿਆਈ॥ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ॥ ਸਦਾ ਸੁਖਦਾਤਾ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ 4॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥ ਅੰਤਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦਿਖਾਇਆ॥ਗੁਰ ਕਾ ਸਬਦੁ ਅਤਿ ਮੀਠਾ ਲਾਇਆ॥ ਨਾਨਕ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨਿ ਤਨਿ ਸੁਖੁ ਪਾਇਆ॥ 5॥6॥4॥6॥10॥

Bilawal(u) Mehla 3: Pooray Gur tay vudiyaayi paayee. Achint Naam(u) vussiya mun(i) aayee. Haumein, Maya Shabad(i) julaayee. Dur(i) Saachaiy Gur tay sobha paayee. 1. Jugdeesh sayvoun, mein uver(u na kaaja. Undin(u) anund(u) hovaiy mun(i) mayraiy, Gurmukh(i) maangoun Tayra Naam(u) nivaaja. 1. Ruhaou. Mun kee purteet(i) mun tay paayee. Pooray Gur tay Shabad(i) boojhaayee. Jeevun(u), mern(u) ko sumsur(i) vaykhaiy. Buhourr(i) na muraiy, na Jum paykhaiy. 2. Ghur hee meh(i) subh(i) koat nidhaan. Satgur(i) dikhaayay, guyya abhimaan. Sud hee laaga sehj(i) dhiyaan. Undin(u) gaavaiy Aiko Naam. 3. Iss(u) joog meh(i) vudiyaayee paayee. Pooray Gur tay Naam(u) dhiyaayee. Jeh daykhaan the ruhhiyya smaayee. Sudaa Sookh-Daata, keemut(i) nuhee paayee. 4. Pooray bhaag(i) Gur Poora paaya. Untar Naam(u)-Nidhaan dikhaaya. Gur ka Shabad(u) ut(i) meettha laaya. Nanak, trishun boojhee, mun(i), tun(i) sookh(u) paaya. 5.6.4.6.10.

Word Meaning: Tay = from. Vudiyaayee = praise; respect. Achint = without any effort.1.
Uver(u) = any other. Na Kaaja = nothing to do. Nivaaja = source of bliss. Pause.
Purteet(i) = trust; faith. Boojhaayee = got understanding. Sumsur(i) = the same; equal Paykhaiy = will face. 2.
Koat = millions. Nidhaan = treasures. Abhimaan = conceit. Sehj(i) = in blissful state. 3.
Joog = eon. Ruhhiyya Smaayee = is present. 4.
Ut(i) = extreme. Trishun = fire of desires. Boojhee = put out. 5.

MEANING: I earned respect at Waheguru's Door because of my Guru when I burned (got rid of) my selfishness, ego, and my love for Maya with His Shabad, and when Waheguru's Naam got enshrined in my heart without any effort on my part (with Guru's grace). 1.
I serve only Waheguru, and have nothing to do with any other (deity). I beg for Waheguru's Naam, which is the source of bliss, in the shelter of the Guru, so that I may enjoy blissfulness all the time (by reciting that). Pause.
When my mind was enlightened by Guru's Shabad, I won my mind's trust from within (that it would never waver again). Now my mind considers life and death the same way (because I am always connected with Waheguru, at which stage life or death do not matter). Now, I will not experience spiritual death and will not have to face the Angel of Death. 2.
My Guru has shown me millions of worldly treasures in my mind, and it feels as if I have acquired all of them, whereby all my pride (to own them) has been eradicated. Now my mind sings only Waheguru's Naam, and stays focused in the blissful state all the time. 3.
By reciting Waheguru's Naam in the shelter of the Guru, I have earned respect in this world, and now I see Waheguru everywhere, which is always the source of all comforts; but I am still unable to fully appreciate His largess. 4.
I realized (got connected with) my Guru with great fortune, who showed me the treasure of Waheguru's Naam in my own heart. With Waheguru's grace, I found Guru's Shabad to be extremely sweet as a result of which, all the fire of my worldly desires has been put out, and I feel blissfulness in my mind and my body, oh Nanak. 5.6.4.6.10.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 4 ਘਰੁ 3॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Bilawal(u) Mehla 4, Ghur(u) 3: Ek Onkar Satgur Persad(i):

ਉਦਮ ਮਤਿ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਜਿਉ ਪ੍ਰੇਰੇ ਤਿਉ ਕਰਨਾ॥ ਜਿਉ ਨਟੂਆ ਤੰਤੁ ਵਜਾਏ ਤੰਤੀ ਤਿਉ ਵਾਜਹਿ ਜੰਤ ਜਨਾ॥ 1॥

(ਅੰਗ 799)॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਰਸਨਾ॥ ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਹਿਰਦੈ ਹਰਿ ਬਸਨਾ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਗਿਰਸਤਿ ਭ੍ਰਮਤੁ ਹੈ ਪ੍ਰਾਨੀ ਰਖਿ ਲੇਵਹੁ ਜਨੁ ਅਪਨਾ॥ ਜਿਉ ਪ੍ਰਹਿਲਾਦੁ ਹਰਣਾਖਸਿ ਗ੍ਰਸਿਓ ਹਰਿ ਰਾਖਿਓ ਹਰਿ ਸਰਨਾ॥ 2॥ ਕਵਨ ਕਵਨ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀਐ ਹਰਿ ਕੀਏ ਪਤਿਤ ਪਵੰਨਾ॥ ਓਹੁ ਢੋਵੈ ਢੋਰ ਹਾਥਿ ਚਮੁ ਚਮਰੇ ਹਰਿ ਉਧਰਿਓ ਪਰਿਓ ਸਰਨਾ॥ 3॥ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ ਭਗਤ ਭਵ ਤਾਰਨ ਹਮ ਪਾਪੀ ਰਾਖੁ ਪਪਨਾ॥ ਹਰਿ ਦਾਸਨ ਦਾਸ ਦਾਸ ਹਮ ਕਰੀਅਹੁ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸੰਨਾ॥ 4॥1॥

Oodum, mut(i), Prubh untarjaami jiyoun prayray tiyoun kerna. Jiyoun nutooaa tunt(u) vujaayay tuntee, tiyoun vaajeh(i) junt junaa. 1.

(PAGE 799): Jup(i) mun Ram Naam(u) rusna. Mustuk(i) likhut likhay Gur paayaa, Hur(i) hirdaiy Hur(i) busna. 1. Ruhaou. Maya girust(i) bhermut(u) haiy praani, rukh(i) layvhou jun(u) Apna. Jiyoun Prehlad(u) Hernakhush(i) grussiyo, Hur(i) rakhiyo Hur(i) sherna. 2. Kuvun, kuvun kee gut(i), mit(i) kuhhiyaiy, Hur(i) keeyay putit puvunna. Oh(u) dhovaiy dhor haath(i) chum(u) chumray, Hur(i) oodhriyo puriyo sherna. 3. Prubh Deen-Duyyaal, bhugut bhuv-taarun, hum paapi, raakh(u) pupnaa. Hur(i) daasun, daas, daas hum kuriyo, jun Nanak daas dasunna. 4.1.

Word Meaning: Oodum = initiative; effort. Untarjaami = omniscient. Prayray = motivates; prompts. Nutooaa = actor; musician. Tuntee = guitar; lute. Tunt = wire. Vaajeh(i) = produce music. Junt = musical instruments. Junaa = devotees. 1.

Mustuk(i) = (fortune) on the forehead. Busna = resides. Pause.

Girust(i) = engrossed. Bhemut(u) = is misled. Grussiyo = controlled tightly. 2.

Gut(i), Mit(i) = level of spirituality. Putit = immoral. Puvunna = purified. Dhovaiy = haul. Dhor = (dead) cattle. Chum(u) = hides. Chumray = of the hauler (a low-caste person). 3.

Deen-Duyyaal = kind to the poor (humble). Bhuv-Taarun = ship to ferry across. Puppna = from sins. Daas Daasun= slave of slaves. 4.

MEANING: Like a musician who controls his musical instrument, which produces the kind of music that he wishes, the man is controlled (in the choice of his deeds) by Waheguru. The man acquires his initiative and wisdom (to recite Waheguru's Naam) from the omniscient Waheguru, and does only those things for which he is prompted by Him. 1.

Recite Waheguru's Naam with the tongue, oh my mind. One connects with the Guru as per his prewritten fortune (by Waheguru) on his forehead, as a result of which Waheguru takes residence in his heart (appears there). Pause.

On the other hand, the Maya-engrossed individual spends his life misled (by his misgivings), while the devotee is protected by Waheguru (from Maya's attacks). Waheguru protects the devotees in His refuge like He protected Prehlad from the clutches of his father, *Hernaakhsh* (See the full story in the "Introduction"). 2.

We cannot even count the number of individuals who were immoral to begin with, but were purified by Waheguru. We cannot describe their level of high spirituality. (Take the example of the low-caste Ravidass Ji) who used to do the menial job of hauling the dead cattle, but was salvaged when he came to Waheguru's shelter (surrendered to Him). 3.

Waheguru is always benevolent to the poor (with no ego), and is the ship to ferry His devotees across the world-sea (salvages them); we are sinners, and I beg Him to protect us from sins. I also beg Him to make me a slave of His slaves, oh Nanak. 4.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਹਮ ਮੂਰਖ ਮੁਗਧ ਅਗਿਆਨ ਮਤੀ ਸਰਣਾਗਤਿ ਪੁਰਖ ਅਜਨਮਾ॥ ਕਰਿ ਕਿਰਪਾ ਰਖਿ ਲੇਵਹੁ ਮੇਰੇ ਠਾਕੁਰ ਹਮ ਪਾਥਰ ਹੀਨ ਅਕਰਮਾ॥ 1॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮਨਾਮੈ ਰਾਮਾ॥ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਪਾਈਐ ਹੋਰਿ ਤਿਆਗਹੁ ਨਿਹਫਲ ਕਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਜਨ ਸੇਵਕ ਸੇ ਹਰਿ ਤਾਰੇ ਹਮ ਨਿਰਗੁਨ ਰਾਖੁ ਉਪਮਾ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਮੇਰੇ ਠਾਕੁਰ ਹਰਿ ਜਪੀਐ ਵਡੇ ਕਰੰਮਾ॥ 2॥ ਨਾਮ ਹੀਨ ਧ੍ਰਿਗੁ ਜੀਵਤੇ ਤਿਨ ਵਡ ਦੂਖ ਸਹੰਮਾ॥ ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮੰਦਭਾਗੀ ਮੂੜ ਅਕਰਮਾ॥ 3॥ ਹਰਿ ਜਨ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਧੁਰਿ ਪੂਰਬਿ ਲਿਖੇ ਵਡ ਕਰਮਾ॥ ਗੁਰਿ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਨ ਨਾਨਕ ਸਫਲੁ ਜਨੰਮਾ॥ 4॥2॥

Bilawal(u) Mehla 4: Hum moorukh, moogudh ugiyaan-mutee, shenaagut(i) Purakh Ajunma. Kur(i) kirpa rukh(i) layvhou mayray Tthaakur, hum paathur, heen, akerma. 1. Mayray mun, bhuj(u) Ram Naamaiy Rama. Gurmut(i) Hur(i) rus(u) paayiyaiy, hoar(i) tiyaag-hou nihful kaama. 1. Ruhaou. Hur(i) jun sayvuk, say Hur(i) taaray, hum nirgoon raakh(u) oopma. Toojh bin(u) uver(u) na koyee mayray Tthaakur, Hur(i) juppiyaiy vudday kerma. 2. Naam-heen dhrig(u) jeevtay, tin vud dookh sehumma. Oye phir(i), phir(i) joan(i) bhuvaayiyeh(i), mund-bhaagi, moor akerma. 3. Hur(i) jun Naam(u) adhaar(u) haiy, dhoor(i) poorub(i) likhay vud kerma. Gur(i) Satgur(i) Naam(u) drirraaya, jun Nanak suful junma. 4.2.

Word Meaning: Moogudh = foolish. Mutee = by wisdom. Shernaagut(i) = seeking refuge. Ajunma = which never takes births. Heen = lacking (noble qualities). Akerma = unfortunate. 1. Rus(u) = sweet tastes. Tiyaag-hou = abandon; give up. Nihful = worthless. Kaama = deeds; rituals. Pause.

Taaray = salvaged. Nirgoon = having to good qualities. Oopma = greatness. 2.

Dhrig(u) = condemnable. Sehumma = worries. Bhuvaayiyeh(i) = taken through. Mund-bhaagi = unfortunate. Moorr = foolish. 3.

Adhaar(u) = basis; support. Poorub(i) Likhay = prewritten. Dhoor(i) = right from the source (Waheguru). Drirraaya = reinforced. Suful(u) = successful. 4.

MEANING: I am foolish, unwise, and have wisdom which is devoid of any Divine Knowledge; but have come to the shelter of Waheguru, which never takes births, and beg the Lord to protect me (against the attacks of Maya) with His benevolence as I am an unfortunate stone-hearted sinner who lacks noble qualities. 1.

Give up all the (spiritually) worthless tasks, and recite Waheguru's Naam all the time, oh my mind. But one can enjoy the sweetness of Waheguru's Naam only with Guru's advice. Pause.

I have no good quality, but I am Your devotee and Your slave; it will be Your greatness if You would kindly protect me, oh Lord. I have no one other than You as my Lord, but I can worship You only with the great fortune (written for me by You), oh Waheguru. 2.

The life of those who do not recite Your Naam is condemnable, and they suffer from deep worries. Such unfortunate people are foolish, and are taken through many, many lives again, and again. 3.

Your Naam is the basis of Your devotees, and they stay connected with You because of their good fortune prewritten by You. Satguru reinforces Waheguru's Naam in the minds of the devotees who come to His shelter, because of which they make their life successful, oh Nanak. 4.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਹਮਰਾ ਚਿਤੁ ਲੁਭਤ ਮੋਹਿ ਬਿਖਿਆ ਬਹੁ ਦੁਰਮਤਿ ਮੈਲੁ ਭਰਾ॥ ਤੁਮ੍ਹਰੀ ਸੇਵਾ ਕਰਿ ਨ ਸਕਹ ਪ੍ਰਭ ਹਮ ਕਿਉਕਰਿ ਮੁਗਧ ਤਰਾ॥ 1॥ ਮੇਰੇ ਮਨ ਜਪਿ ਨਰਹਰ ਨਾਮੁ ਨਰਹਰਾ॥ ਜਨ

ਊਪਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮਿਲਿ ਸਤਿਗੁਰ ਪਾਰਿ ਪਰਾ॥ 1॥ ਰਹਾਉ॥ ਹਮਰੇ ਪਿਤਾ ਠਾਕੁਰ ਪ੍ਰਭ ਸੁਆਮੀ ਹਰਿ ਦੇਹੁ ਮਤੀ ਜਸ ਕਰਾ॥ ਤੁਮ੍ਹਰੈ ਸੰਗਿ ਲਗੇ ਸੇ ਊਧਰੇ ਜਿਉ ਸੰਗਿ ਕਾਸਟ ਲੋਹ ਤਰਾ॥ 2॥ ਸਾਕਤ ਨਰ ਹੋਛੀ ਮਤਿ ਮਧਿਮ ਜਿਨ ਹਰਿ ਹਰਿ ਸੇਵ ਨ ਕਰਾ॥ ਤੇ ਨਰ ਭਾਗਹੀਨ ਦੁਹਚਾਰੀ ਓਇ ਜਨਮਿ ਮੁਏ ਫਿਰਿ ਮਰਾ॥ 3॥ ਜਿਨ ਕਉ ਤੁਮ੍ਹ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਤੇ ਨ੍ਹਾਏ ਸੰਤੋਖ ਗੁਰ ਸਰਾ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਹਰਿ ਭਜਿਆ ਜਨ ਨਾਨਕ ਪਾਰਿ ਪਰਾ॥ 4॥3॥

Bilawal(u) Mehla 4: Humra chit(u) loobhut moh(i) bikhiya, buhou doormut(i) maiyl(u) bhuraa. Toomri sayva kur(i) na sukeh Prubh, hum kiyoun kur(i) moogudh turaa. 1. Mayray mun. jup(i) Nurhur Naam(u) Nurhura. Jun oopur(i) kirpa Prubh(i) dhaari, mil(i) Satgur paar(i) puraa. 1. Ruhaou. Humray pita Tthaakur Prubh Soami, Hur(i) dayhou mutee jus kuraa. Toomhray sung(i) lugay say oodhray, jiyoun sung(i) kaasht, loh turaa. 2. Saakut nur hochhi mut(i) mudhim, jin Hur(i) sayv na kura. Tay nur bhaag-heen doohchaari, oye junum(i) mooyay, phir(i) muraa. 3. Jin kuou toomh Hur(i) maylhou Soami, tay nahaayay suntokh Gur suraa. Doormut(i) maiyl(u) guyyee hur(i) bhujjiyaa, Nanak paar(i) puraa. 4.3.

Word Meaning: Chit(u) = mind. Loobhut = is greedy for. Bikhiya = (poisonous) Maya (sensual pleasures). Doormut(i) = evil thinking. Maiyl(u) = filth. Moogudh = foolish. 1.
Nurhur = God. Jun = devotee. Paar(i) Puraa = salvaged. Pause.
Jus Kuraan = sing praise. Sung(i) Lugay = attached to. Kaasht = wood. Loh = iron. 2.
Saakut Nur = Maya-engrossed man. Hochhi Mut(i) = low-level thinking. Mudhim = low quality. Bhaag-heen = unfortunate. Doohchaari = immoral. Phir(i) = again. 3.
Suntokh Suraa = pool of contentment. Paar(i) Puraa = swam across the world-sea. 4.

MEANING: My mind is guided by evil thinking, and is filthy with greed for the love of sensual enjoyments as a result of which I cannot serve you (recite Your Naam), oh Waheguru; so, how can the foolish me swim across the world-sea (get salvaged)? 1.
Recite the Naam of Waheguru, oh my mind, so that you may be connected with Satguru with Waheguru's benevolence, and swim across the world sea. Pause.
You are our father, oh Lord; please grant us the wisdom so that we may sing Your praise. Those who get attached to (get connected with) You are ferried across the world-sea like a piece of iron which floats on water when attached to a log of wood. 2.
A Maya-engrossed individual has very low (spiritual) wisdom and does not serve Waheguru (recite His Naam). Such people are highly unfortunate and immoral. They take birth, and die again, and again. 3.
Those whom You connect with the Guru, take dips in the pool of contentment in His shelter (they become fully contented by reciting Your Naam), oh Waheguru. The filth of their immoral thinking is washed away by the recitation of Waheguru's Naam, and they swim across the world sea, oh Nanak. 4.3.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ ਹਰਿ ਕਥਾ ਕਰਹੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬੋਹਿਥ ਹੈ ਕਲਜੁਗਿ ਖੇਵਟੁ ਗੁਰ ਸਬਦਿ ਤਰਹੁ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਗੁਣ ਹਰਿ ਉਚਰਹੁ॥ ਮਸਤਕਿ ਲਿਖਤ ਲਿਖੇ ਗੁਨ ਗਾਏ ਮਿਲਿ ਸੰਗਤਿ ਪਾਰਿ ਪਰਹੁ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 800)॥ ਕਾਇਆ ਨਗਰ ਮਹਿ ਰਾਮ ਰਸੁ ਊਤਮ ਕਿਉ ਪਾਈਐ ਉਪਦੇਸੁ ਜਨ ਕਰਹੁ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਫਲ ਹਰਿ ਦਰਸਨੁ ਮਿਲਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸੁ ਪੀਅਹੁ॥ 2॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਮੀਠਾ ਹਰਿ ਸੰਤਹੁ ਚਾਖਿ ਦਿਖਹੁ॥ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਮੀਠਾ ਲਾਗਾ ਤਿਨ੍ਹ ਬਿਸਰੇ ਸਭਿ ਬਿਖ

ਰਸਹੁ॥ 3॥ ਰਾਮ ਨਾਮੁ ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ ਹਰਿ ਸੇਵਹੁ ਸੰਤ ਜਨਹੁ॥ ਚਾਰਿ ਪਦਾਰਥ ਚਾਰੇ ਪਾਏ ਗੁਰਮਤਿ ਨਾਨਕ ਹਰਿ ਭਜਹੁ॥ 4॥4॥

Bilawal(u) Mehla 4: Aavhou sunt milhou mayray bhaayee, mil(i) Hur(), Hir(i) kutha kurhou. Hur(i), Hur(i) Naam(u) bohith haiy Kulyug(i), khayvut(u) Gur Shabad(i) turhou. 1. Mayray mun, Hur(i) goon, Hur(i) oochurhou. Mustuk(i) likhut, likhay goon gaayay, mil(i) sungut(i) paar(i) purhou. 1. Ruhaou.

(PAGE 800): Kaaya nugur meh(i) Ram rus(u) ootum, kiyoun paayiyaiy oopdaysh(u) jun kurhou. Satgur sayv(i) suful Hur(i) Dershun(u), mil(i) Amrit(u) Hur(i) rus(u) peeou. 2. Hur(i), Hur(i) Naam(u) Amrit(u) Hur(i) meettha, Hur(i) sunt-hou chaakh(i) dikhou. Gurmut(i) Hur(i) rus(u) meettha, laaga, tinh bisray subh(i) bikh rusou. 3. Ram Naam(u) rus(u) Ram rusaayin(u), Hur(i) sayvhou sunt junhou. Chaar(i) pudaaruth, chaaray paayay, Gurmut(i) Nanak Hur(i) bhujou. 4.4.

Word Meaning: Kutha Kurhou = narrate virtues (sing praise). Bohith = ship; boat. Khayvut = boatman. Turhou = swim across. 1.

Oochurhou = chant; recite. Paar(i) Purhou = swim to the other end (be salvaged). Pause.

Kaaya = body. Rus(u) = sweet-tasting. Ootum = supreme. Kiyoun Paayiyaiy = how to acquire. Oopdaysh(u) = advise. Suful = causing success. 2.

Chaakh Dikhou = see the taste. Bisray = forgotten. Bikh Rusou = tastes of poisonous sensual pleasures. 3.

Rusaayin(u) = source of all sweet tastes. **Chaar(i) Pudaaruth** = four desired things – religiosity (high principles), wealth, fulfilment of desires, and emancipation. 4.

MEANING: Let all of us join together to sing Waheguru's praise, oh, the holy devotees. Waheguru's Naam is like a ship in this eon of Kulyug (in the world), and the Guru is its captain; so, let us board this ship (recite Lord's Naam) to swim across the world sea. 1.

Discuss the virtues of Waheguru (recite His Naam) in the company of the holy devotees to swim across the world sea, oh my mind. But His praise can be sung only if you have such a fortune prewritten (by Waheguru) on your forehead. Pause.

The human body contains the supreme, sweet-tasting Waheguru's Naam (but it is hidden). When I asked the advice of the holy devotees as to how to extract (taste) the Naam, they advised that serve Satguru (act on His advice and sing Waheguru's praise in the company of the holy devotees) to drink the sweet Amrit of His Naam which will lead to Waheguru's holy sight (connect with Him) to make our life successful. 2.

Waheguru's Amrit-Naam is very sweet; taste it to feel (enjoy) its taste, oh, the holy devotees. With Guru's advice, one finds Waheguru's Naam to be so sweet that they forget all other tastes in life. 3.

Waheguru's Naam is the treasure (source) of all tastes, so serve Him (recite His Naam), oh, the holy devotees. There are four important things - religiosity (high principles), wealth, fulfilment of desires, and emancipation - that everybody wants in life; one acquires all four of them by reciting Waheguru's Naam with the advice of the Guru, oh Nanak. 4.4.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਵੈਸੁ ਕੋ ਜਾਪੈ ਹਰਿ ਮੰਤ੍ਰੁ ਜਪੈਨੀ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਕਰਿ ਪੂਜਹੁ ਨਿਤ ਸੇਵਹੁ ਦਿਨਸੁ ਸਭ ਰੈਨੀ॥ 1॥ ਹਰਿ ਜਨ ਦੇਖਹੁ ਸਤਿਗੁਰ ਨੈਨੀ॥ ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਹਰਿ ਬੋਲਹੁ ਗੁਰਮਤਿ ਬੈਨੀ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਉਪਾਵ ਚਿਤਵੀਅਹਿ ਬਹੁਤੇਰੇ ਸਾ ਹੋਵੈ ਜਿ ਬਾਤ ਹੋਵੈਨੀ॥ ਅਪਨਾ ਭਲਾ ਸਭੁ ਕੋਈ ਬਾਛੈ ਸੋ ਕਰੇ ਜਿ ਮੇਰੈ ਚਿਤਿ ਨ ਚਤੈਨੀ॥ 2॥ ਮਨ ਕੀ ਮਤਿ

ਤਿਆਗਹੁ ਹਰਿ ਜਨ ਏਹਾ ਬਾਤ ਕਠੈਨੀ॥ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਲੈਨੀ॥ 3॥ ਮਤਿ ਸੁਮਤਿ ਤੇਰੈ ਵਸਿ ਸੁਆਮੀ ਹਮ ਜੰਤ ਤੂ ਪੁਰਖ ਜੰਤੈਨੀ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਕਰਤੇ ਸੁਆਮੀ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਬੁਲੈਨੀ॥ 4॥5॥

Bilawal(u) Mehla 4: Khuttri, Brahman, shood(u) vaish(u), ko jaapaiy Hur(i) muntar(u) jupainy. Gur(u) Satgur(u) Parbraham kur(i) pooj-hou, nit sayvhou dinus(u) subh raiyni. 1. Hur(i) jun daykhou Satgur naiyni. Jo ichhou, soyee ful(u) paavhou, Hur(i) boalhou Gurmut(i) Baini. 1. Ruhaou. Anik oopaav chitviyeh(i) buhoutayray, sa hovaiy j(i) baat hovaiyni. Apna bhulaa subh(u) koyee baanchhaiy, so kuray j(i) mayray chit(i) na chitaiyni. 2. Mun kee mut(i) tiyaag-hou Hur(i) jun, eha baat kutthaiyni. Undin(u) Hur(i), Hur(i) Naam(u) dhiyaavhou, Gur Satgur kee mut(i) laiyni. 3. Mut(i) soomut(i) Tayraiy vuss(i) Soami, hum junt, Tu Purakh juntaiyni. Jun Nanak kay Prubh Kertay Soami, jiyoun bhaavaiy, tivaiy boolaiyni. 4.5.

Word Meaning: Brahman = the literati (uppermost caste). Khuttri = the warriors (the second topmost caste). Vaiysh = the businessmen and the farmers (the third topmost class). Shood = the Shoodras = the untouchables (those who perform the lowest type of tasks); the lowest class on the Indian system of castes. Jaapaiy = recite. Mutar(u) = the mantra (Waheguru's Naam). Jumpaiyni = worthy of recitation. Raiyni = night. 1.
Jo Ichhou = desired. Baini = words; Shabad. Pause.
Anik = countless. Oopaav = measures. Chitviyeh(i) = we plan. Hovaini = whatever has to happen. Bhulaa = wellbeing. Baanchhaiy = wishes. Chiyaiyni = in memory. 2.
Tiyaag-hou = abandon; give up. Kutthaiuni = difficult. 3.
Soomut(i) = noble wisdom (thinking). Vuss(i) = in control. Junt = instrument. Juntaiyni = musician. Boolaiyni = I utter. 4.

MEANING: Satguru is a manifestation of Waheguru; see Him with your own eyes (come to His shelter), and worship Him day and night, oh, the holy devotees. His Shabad is the mantra to control Waheguru (connect with Him); it does not matter whether one belongs to the high castes of the Khatris and the Brahmans, or to the lower castes of the Vaish or the Shudras – all get salvaged. So, recite Satguru's Shabad, and you will have any or all of your wishes fulfilled. 1 & the Pause.
A man may think of countless plans to achieve something, but only that which has to happen (by the Will of God) happens. Everybody wishes for their own well-being, but Waheguru does things that one might never have thought of. 2.
Even though it is very difficult, get rid of your own wisdom (do not follow your mind). Accept the advice of Satguru, and recite Waheguru's Naam all the time. 3.
Our noble or evil thinking is in Your control; it is as if we are the musical instruments, and You operate them, oh, the Supreme Lord. The Creator Waheguru is my Lord, and I utter only those words which He makes me say (I am His slave), oh Nanak. 4.5.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਅਨਦ ਮੂਲੁ ਧਿਆਇਓ ਪੁਰਖੋਤਮੁ ਅਨਦਿਨੁ ਅਨਦ ਅਨੰਦੇ॥ ਧਰਮਰਾਇ ਕੀ ਕਾਣਿ ਚੁਕਾਈ ਸਭਿ ਚੂਕੇ ਜਮ ਕੇ ਛੰਦੇ॥ 1॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੋਬਿੰਦੇ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਗੁਣ ਗਾਏ ਪਰਮਾਨੰਦੇ॥ 1॥ ਰਹਾਉ॥ ਸਾਕਤ ਮੂੜ ਮਾਇਆ ਕੇ ਬਧਿਕ ਵਿਚਿ ਮਾਇਆ ਫਿਰਹਿ ਫਿਰੰਦੇ॥ ਤ੍ਰਿਸਨਾ ਜਲਤ ਕਿਰਤ ਕੇ ਬਾਧੇ ਜਿਉ ਤੇਲੀ ਬਲਦ ਭਵੰਦੇ॥ 2॥ ਗੁਰਮੁਖਿ ਸੇਵ ਲਗੇ ਸੇ ਉਧਰੇ ਵਡਭਾਗੀ ਸੇਵ ਕਰੰਦੇ॥ ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਫਲੁ ਪਾਇਆ ਸਭਿ ਤੂਟੇ ਮਾਇਆ ਫੰਦੇ॥ 3॥ ਆਪੇ ਠਾਕੁਰੁ ਆਪੇ ਸੇਵਕੁ ਸਭੁ ਆਪੇ ਆਪਿ ਗੋਵਿੰਦੇ॥ ਜਨ ਨਾਨਕ ਆਪੇ ਆਪਿ ਸਭੁ ਵਰਤੈ ਜਿਉ ਰਾਖੈ ਤਿਵੈ ਰਹੰਦੇ॥ 4॥6॥

Bilawal(u) Mehla 4: Anund-Mool(u) dhiyaayo Purakhotum(u), undin(u) anund anunday. Dhermraayay kee kaan(i) chookaayee, subh(i) chookay Jum kay chhunday. 1. Jup(i) mun Hur(i), Hur(i) Naam(u) Gobinday. Vudbhaageen Gur(u) Satgur(u) paaya, goon gaayay Permanunday. 1. Ruhaou. Saakut moorr Maya kay budhik, vich(i) Maya phireh(i) phirunday. Trishna julut kirt kay baandhay, jiyoun tayli buld bhuvunday. 2. Gurmukh(i) sayv lugay say oodhray, vudbhaagi sayv kurunday. Jin Hur(i) juppiya, tin ful(u) paaya, subh(i) tootay Maya phunday. 3. Aapay Tthaakur, Aapay sayvuk(u), subh(u) Aapay Aap(i) Govinday. Jun Nanak, Aapay, Aap(i) subh(u) vertaiy, jiyoun raakhaiy tivaiy rehunday. 4.6.
Word Meaning: Anund-Mool = blissful; the source of bliss (Waheguru). Purakhotum(u) = the Supreme Being. Undin(u) = everyday; always. Dhermraayay = the (mythical) Angel of justice. Kaan(i) = owing; debt. Chookaayee = paid off. Jum = Angel of death. Chhunday = (false) praise to please. 1.
Vudbhaageen = fortunate. Permanunday = source of supreme bliss (Waheguru). Pause.
Saakut = Maya-worshipper. Moorr = foolish. Budhik = tied to (slave). Trishna = fire of desires. Kirt Kay Baandhay = programmed by the deeds of previous life. Tayli = who crushes seeds to get oils. Buld = oxen. Bhuvunday = go in circles to run the crusher. 2.
Phunday = nets; bonds of. 3.
Vertaiy = operates. Jiyoun Raakhaiy = whatever situation He put in. 4.
MEANING: When one recites the Naam of the source of bliss, the Supreme Lord, he enjoys only blissfulness in his mind, and all the debts of (any immoral deeds) in the accounts kept by the Angel of justice are cleared. Also, one does not yield to the demands of the five demons to please them for their unjust demands, which leads to the harsh and cruel treatment by the Angel of Death. 1.
Recite the Naam of Waheguru, oh my mind. However, only the fortunate get connected with Satguru (come to His shelter) where they sing Waheguru's praise. Pause.
The worshippers of Maya are foolish, strongly bound to Maya, and go around (spend life) with that mindset. They burn in the fire of desires because of their unchangeable nature formed by the deeds of their previous lives, and they go through the cycle of births and deaths like the oxen which go in circles driving the seed-crushing mill to extract oil. 2.
Those who serve Waheguru in the shelter of the Guru get salvaged; however, only the fortunate serve Waheguru. Those who recite Waheguru's Naam reap the rewards (get connected with Him), and all their bonds with Maya get severed. 3.
Waheguru Himself is the Lord, and Himself the devotee – He is everything Himself. Waheguru alone operates in the world, and the people have to live the way He keeps them, oh Nanak. 4.6.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 4 ਪੜਤਾਲ ਘਰੁ 13॥
ਬੋਲਹੁ ਭਈਆ ਰਾਮਨਾਮੁ ਪਤਿਤ ਪਾਵਨੋ॥ ਹਰਿ ਸੰਤ ਭਗਤ ਤਾਰਨੋ॥
(ਅੰਗ 801)॥ ਹਰਿ ਭਰਿਪੁਰੇ ਰਹਿਆ॥ਜਲਿ ਥਲੇ ਰਾਮ ਨਾਮੁ॥ ਨਿਤ ਗਾਈਐ ਹਰਿ ਦੂਖ ਬਿਸਾਰਨੋ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀਆ ਹੈ ਸਫਲ ਜਨਮੁ ਹਮਾਰਾ॥ ਹਰਿ ਜਪਿਆ ਹਰਿ ਦੂਖ ਬਿਸਾਰਨਹਾਰਾ॥ ਗੁਰੁ ਭੇਟਿਆ ਹੈ ਮੁਕਤਿ ਦਾਤਾ॥ ਹਰਿ ਕੀਈ ਹਮਾਰੀ ਸਫਲ ਜਾਤਾ॥ ਮਿਲਿ ਸੰਗਤੀ ਗੁਨ ਗਾਵਨੋ॥ 1॥ ਮਨ ਰਾਮ ਨਾਮ ਕਰਿ ਆਸਾ॥ ਭਾਉ ਦੂਜਾ ਬਿਨਸਿ ਬਿਨਾਸਾ॥ ਵਿਚਿ ਆਸਾ ਹੋਇ ਨਿਰਾਸੀ॥ ਸੋ ਜਨੁ ਮਿਲਿਆ ਹਰਿ ਪਾਸੀ॥ ਕੋਈ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵਨੋ॥ ਜਨੁ ਨਾਨਕੁ ਤਿਸੁ ਪਗਿ ਲਾਵਨੋ॥ 2॥1॥7॥4॥6॥17॥
Ek Onkar Satgur Persad(i): **Raag(u) Bilawal(u) Mehla 4, Purrtaal, Ghur(u) 13:**

Boalhou bhuyya Ram Naam(u), putit paavno. Hur(i) sunt bhugut taarno.

(PAGE 801): Hur(i) bhuripooray ruhhiyya. Jul(i) thulay Ram Naam(u). Nit gaayiyaiy Hur(i) dookh bisaarno. 1. Ruhaou. Hur(i) keeya haiy suful junum(u) humaara. Hur(i) juppiya, Hur(i) Hur(i) dookh Bisaarunhaara. Gur(u) bhaytiya haiy Mookt(i)-Daata. Hur(i) keeyee humaari suful jaata. Mil(i) sungtee goon gaavno. 1. Mun Ram Naam kur(i) aasa. Bhaaou dooja binus(i) binaasa. Vich(i) aasa hoyay niraasi. So jun(u) miliya, Hur(i) paasi. Koyee Ram Naam goon gaavno. Jun(u) Nanak(u) tis(u) pug(i) laavno. 2.1.7.4.6.17.

Word Meaning: Purrtaal = a music in which the instruments are changed in regular intervals. Putit Paavno = purifier of the immoral. Taarno = salvager. Bhuripooray = pervading everywhere. Bisaarno = destroyer. Pause.

Mookt(i)-Daata = emancipator. Jaata = journey of life. 1.

Aasa = hope; faith. Bhaaou Dooja = love for the other (Mayay). Binis(u) Binaasa = is destroyed completely. Aasa = hope (which sustains worldly affairs). Niraasi = detached. Paasi = with. Pug(i) Laavno = drop on the feet; seek shelter. 2.

MEANING: Recite the Naam of Waheguru which purifies the immoral, and salvages the holy devotees. Waheguru, in the form of His Naam (Huqam), is pervading the whole universe – on the land and in the waters. We should sing praise of Waheguru which destroys all our troubles. Pause.

If we recite the Naam of Waheguru, which is the destroyer of all suffering, we achieve success in our life (we get connected with Him). The Guru connects us with Waheguru which is our emancipator and which makes the journey of our life successful. We should sing His praise in the company of the holy saints. 1.

Have faith in Waheguru's Naam which eradicates our love for Maya, and because of which one stays detached from Maya while living in the family. Such an individual gets to sing Waheguru's praise. I would like to drop on the feet of such individual (serve him like a slave), oh Nanak. 2.1.7.4.6.17.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Bilawal(u) Mehla 5, Chaupuday, Ghur(u) 1: Ek Onkar, Satgur Persad(i):

ਨਦਰੀ ਆਵੈ ਤਿਸੁ ਸਿਉ ਮੋਹੁ॥ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਅਬਿਨਾਸੀ ਤੋਹਿ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਮਾਰਗਿ ਪਾਵਹੁ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਅੰਚਲਿ ਲਾਵਹੁ॥ 1॥ ਕਿਉ ਤਰੀਐ ਬਿਖਿਆ ਸੰਸਾਰੁ॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਪਾਵੈ ਪਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਪਵਨ ਝੁਲਾਰੇ ਮਾਇਆ ਦੇਇ॥ ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਥਿਰੁ ਸੇਇ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਰਾ॥ ਸਿਰ ਊਪਰਿ ਆਪਿ ਗੁਰੂ ਰਖਵਾਰਾ॥ 2॥ ਪਾਇਆ ਵੇੜੁ ਮਾਇਆ ਸਰਬ ਭੁਇਅੰਗਾ॥ ਹਉਮੈ ਪਚੇ ਦੀਪਕ ਦੇਖਿ ਪਤੰਗਾ॥ ਸਗਲ ਸੀਗਾਰ ਕਰੇ ਨਹੀ ਪਾਵੈ॥ ਜਾ ਹੋਇ ਕ੍ਰਿਪਾਲ ਤਾ ਗੁਰੂ ਮਿਲਾਵੈ॥ 3॥ ਹਉ ਫਿਰਉ ਉਦਾਸੀ ਮੈ ਇਕੁ ਰਤਨੁ ਦਸਾਇਆ॥ ਨਿਰਮੋਲਕ ਹੀਰਾ ਮਿਲੈ ਨ ਉਪਾਇਆ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਤਿਸੁ ਮਹਿ ਲਾਲੁ॥ ਗੁਰਿ ਖੋਲਿਆ ਪੜਦਾ ਦੇਖਿ ਭਈ ਨਿਹਾਲੁ॥ 4॥ ਜਿਨਿ ਚਾਖਿਆ ਤਿਸੁ ਆਇਆ ਸਾਦੁ॥ ਜਿਉ ਗੂੰਗਾ ਮਨ ਮਹਿ ਬਿਸਮਾਦੁ॥ ਆਨਦ ਰੂਪੁ ਸਭੁ ਨਦਰੀ ਆਇਆ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਣ ਆਖਿ ਸਮਾਇਆ॥ 5॥1॥

Nudree aavaiy tis(u) siyoun moh(u). Kiyoun miliyaiy Prubh abinaashi Toh(i). Kur(i) kirpa moh(i) maarug(i) paavhou. Sadh sungut(i) kaiy unchul(i) laavhou. 1. Kiyoun turiyaiy bikhiya sunsaar(u). Satgur(u) bohith(u), paavaiy paar(i). 1. Ruhaou. Puvun jhoolaaray Maya

dayay. Hur(i) kay bhugut suda thir(u) sayay. Herkh soag tay ruheh(i) niraara. Sir oopur(i) Aap(i) Gur(u) rukhvaara. 2. Paaya vayrr(u) Maya serb bhooyunga. Haumein puchay deepuk daykh(i) putunga. Sugul sheegar kuray nuhee paavaiy. Ja hoyay kirpal ta Gur(u) milaavaiy. 3. Huoun phiroun oodaasi, mein ikk(u) ruttan(u) dusaaya. Nirmoluk Heera, milaiy na oopaaya. Hur(i) ka mundar(u) tis(u) meh(i) laal(u). Gur(i) khohliya purrda daykh(i) bhuyyee nihaal(u). 4. Jin(i) chaakhiya, tis(u) aaya saad(u). Jiyoun goonga mun meh(i) bismaad(u). Anund-Roop(u) subh(u) nudri aaya. Jun Nanak Hur(i) goon aakh(i) sumaaya. 5.1.

Word Meaning: Chaupuday = Shabad with four stanzas. Abinaashi = immortal. Maarug(i) = path (of righteousness). Unchul(i) = in the shelter. 1.

Bikhiya Sunsaar(u) = the world trapped in the poisonous Maya. Bohith = boat. Pause.

Jhoolaaray Dayay = cause mood swings; intoxicates. Thir(u) = stable; unaffected. Herkh = happiness. Soag = sadness. Niraara = unaffected. Sir Oopur(i) = to provide support.2.

Vayrr(u) = wraps around; engulfs Bhooyunga = snake; poisonous. Puchay = burn; suffer. Putunga = moth. Sheegaar = beautification. 3.

Oodaasi = depressed; sad. Ruttan = jewel; Waheguru's Naam. Dusayaa = asked for. Nirmoluk = priceless. Heera = diamond (Naam). Oopaaya = by any means. Mundar(u) = dwelling (human body). Laal(u) = ruby (Naam). Nihaal(u) = blissful. 4.

Chaakhiya = tasted. Saad(u) = taste. Googa = mute; dumb. Bismaad = mesmerized. Anund Roop = source of bliss (God). Subh(u) = everywhere. Sumaaya = merged in. 5.

MEANING: The man falls in love with the things that he can see; (but You are invisible), so how can the man get connected with You, oh the immortal Waheguru? Please, show me the path of righteousness by providing shelter of the Guru (or His holy devotees). 1.

How can we swim across the poisonous sea of Maya (full of sensual attractions)? The answer is: Satguru is the ship which can ferry us across the world-sea. Pause.

Maya intoxicates (pollutes) the mind of the man (which wavers very fast), but the minds of the devotees of Waheguru stay stable (are unaffected by the captivating nature of Maya). Waheguru always stands guard for them, so they remain unaffected in moments of happiness or sadness. 2.

Maya is like a snake which wraps itself around the whole world (controls it). Like a moth that burns itself on the flame of a lamp, the worshipper of Maya suffers badly in the fire of selfishness and ego. Such a person can never get connected with Waheguru no matter how he may adorn himself (with visible religious symbols). However, with His benevolence, Waheguru may connect him with the Guru. 3.

I, too, was feeling very depressed, looking unsuccessfully for the jewel-like Waheguru, and sought the advice of the Guru, who told me that the priceless Waheguru cannot be acquired through any outward symbolism. Human body is the dwelling of the diamond-like Waheguru, and one should search for Him in his body. When the Guru removed the curtain of Maya between the Lord and me, I found Him within me and felt deeply blissful. 4.

Whoever tastes the sweetness of Waheguru's Naam enjoys that but cannot describe its taste like a mute who is only mesmerized to taste something delicious. I am a slave of Waheguru, and find Him everywhere by singing His praise, and get absorbed into Him, oh Nanak. 5.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਰਬ ਕਲਿਆਣ ਕੀਏ ਗੁਰਦੇਵ॥ ਸੇਵਕੁ ਅਪਨੀ ਲਾਇਓ ਸੇਵ॥ ਬਿਘਨੁ ਨ ਲਾਗੈ ਜਪਿ ਅਲਖ ਅਭੇਵ॥ 1॥ ਧਰਤਿ ਪੁਨੀਤ ਭਈ ਗੁਨ ਗਾਏ॥ ਦੁਰਤੁ ਗਇਆ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ 1॥ ਰਹਾਉ॥ ਸਭਨੀ ਥਾਈ ਰਵਿਆ ਆਪਿ॥ ਆਦਿ ਜੁਗਾਦਿ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ॥ ਗੁਰ ਪਰਸਾਦਿ ਨ ਹੋਇ ਸੰਤਾਪੁ॥ 2॥ ਗੁਰ ਕੇ ਚਰਨ ਲਗੇ ਮਨਿ ਮੀਠੇ॥ ਨਿਰਬਿਘਨ ਹੋਇ ਸਭ ਥਾਈ ਵੂਠੇ॥ ਸਭਿ ਸੁਖ ਪਾਏ ਸਤਿਗੁਰ ਤੂਠੇ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਰਖਵਾਲੇ॥
ਜਿਥੈ ਕਿਥੈ ਦੀਸਹਿ ਨਾਲੇ॥ ਨਾਨਕ ਦਾਸ ਖਸਮਿ ਪ੍ਰਤਿਪਾਲੇ॥ 4॥2॥

Bilawal(u) Mehla 5: Serb kulyaan keeyay Gurdev. Sayvuk(u) Apni laayo sayv. Bighun(u) na laagaiy jup(i) Alukh Abhayv. 1. Dhert(i) pooneet bhuyee Goon gaayay. Doort guyya Hur(i) Naam(u) dhiyaayay. 1. Ruhaou. Subhnee thaayeen ruvviya Aap(i). Aad(i) joogaad(i) Ja ka vud purtaap(u). Gur Persad(i) na hoyay suntaap(u). 2. Gur kay churn luggay mun(i) meetthay. Nirbighun hoyay subh thaayeen vootthay. Subh(i) sookh paayay, Satgur tootthay. 3. Parbraham Prubh bhuyyay rukhvaalay. Jithaiy kithaiy deeseh(i) naalay. Nanak Daas Khusm(i) pritpaalay. 4.2.

Word Meaning: Kulyaan = wellbeing. Bighun(u) = impediment. Alukh = invisible (Waheguru). Abhayv = whose secrets cannot be known (God). 1.
Dhert(i) = land (of heart). Pooneet = pure (purified). Doort = sins. Pause.
Aad(i) = right from the beginning. Joogaad(i) = from the beginning of the eons. Pertaap(u) = majesty. Suntaap = suffering. 2.
Churn = Feet = Shabad. Nirbighun = without any hinderance (gap). Vootthay = resides. Tootthay = pleased to be kind. 3.
Rukhvaalay = guard. Khusm(i) = Lord. Pritpaalay = nourishes and nurtures. 4.

MEANING: The ground of my heart has been purified by singing Waheguru's praise, and my sins have been washed away by reciting His Naam. **Pause.**
My revered Guru put me in His service (make me recite the Naam of the invisible Waheguru whose secrets can never be known) because of which all is wonderful for me. There will be no obstacle now in my path to connect with Waheguru. 1.
Now, I have realized that Waheguru, whose Majesty has been acknowledged right from the beginning, and from the beginning of the eons, is present everywhere. There is no suffering of any kind with the grace of the Guru. 2.
I have found Guru's Shabad (Naam of Waheguru), which resides (is present) everywhere without any hindrance (gap), to be very sweet. When Satguru is pleased to be kind, one acquires all the comforts. 3. Waheguru has become my guard, and I find Him with me everywhere. I am His slave, and the Lord nourishes and nurtures us, oh Nanak. 4.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸੁਖ ਨਿਧਾਨ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥
(ਅੰਗ 802)॥ ਅਗਨਤ ਗੁਣ ਠਾਕੁਰ ਪ੍ਰਭ ਤੇਰੇ॥ ਮੋਹਿ ਅਨਾਥ ਤੁਮਰੀ ਸਰਣਾਈ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਚਰਨ ਧਿਆਈ॥ 1॥ ਦਇਆ ਕਰਹੁ ਬਸਹੁ ਮਨਿ ਆਇ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਲੀਜੈ ਲੜਿ ਲਾਇ॥ ਰਹਾਉ॥ ਪ੍ਰਭੁ ਚਿਤਿ ਆਵੈ ਤਾ ਕੈਸੀ ਭੀੜ॥ ਹਰਿ ਸੇਵਕ ਨਾਹੀ ਜਮ ਪੀੜ॥ ਸਰਬ ਦੂਖ ਹਰਿ ਸਿਮਰਤ ਨਸੈ॥ ਜਾ ਕੈ ਸੰਗਿ ਸਦਾ ਪ੍ਰਭੁ ਬਸੈ॥ 2॥ ਪ੍ਰਭ ਕਾ ਨਾਮੁ ਮਨਿ ਤਨਿ ਆਧਾਰੁ॥ ਬਿਸਰਤ ਨਾਮੁ ਹੋਵਤ ਤਨੁ ਛਾਰੁ॥ ਪ੍ਰਭ ਚਿਤਿ ਆਏ ਪੂਰਨ ਸਭ ਕਾਜ॥ ਹਰਿ ਬਿਸਰਤ ਸਭ ਕਾ ਮੁਹਤਾਜ॥ 3॥ ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਬਿਸਰਿ ਗਈ ਸਭ ਦੁਰਮਤਿ ਰੀਤਿ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਮੰਤ॥ ਨਾਨਕ ਭਗਤਨ ਕੈ ਘਰਿ ਸਦਾ ਅਨੰਦ॥ 4॥3॥

Bilawal(u) Mehla 5: Sookh-Nidhaan Preetum Prubh mayray.

(PAGE 802): Ugunut goon Tthaakur Prubh Tayray. Moh(i) anaath Toomri shenaayee. Kur(i) kirpa Hur(i) Churn dhiyaayeen. 1. Duyya kurhou, bus-hou mun(i) aayay. Moh(i) nirgoon leejaiy lurr(i) laayay. Ruhaou. Prubh chit(i) aavaiy ta kaiysi bheerr. Hur(i) sayvuk, naahi Jum peerr. Serb dookh Hur(i) simrut nussaiy. Ja kaiy sung(i) sudaa Prubh(u) bussaiy. 2. Prubh ka Naam(u) mun(i), tun(i) aadhaar(u). Bisrut Naam(u) hovut tun chhaar(u). Prubh chit(i) aayay, poorun kaaj. Hur(i) bisrut subh ka moohtaaj. 3. Churn Kumul sung(i) laagi preet(i). Bissur(i) guyyee subh doormat(i) reet(i). Mun, tun untar(i) Hur(i), Hur(i) munt. Nanak bhagtun kaiy ghur(i) sudaa anund. 4.3.

Word Meaning: Sookh-Nidhaan = treasure (source) of comfort. Ugunut = countless. Anaath = orphan (without spiritual guide). Shernaayee = shelter. 1.
Nirgoon = lacking virtues. Lurr(i) Laayay = make Your own; provide shelter. Pause.
Bheerr(u) = difficult situation; calamity. Peerr = suffering. Simrut = remembering. 2.
Aadhaar(u) = support. Bisrut = on forgetting. Chhaar(u) = dust. Kaaj = tasks; objectives. Moohtaaj = debtor; dependent. 3.
Churn Kumul = lotus-like Feet (Shabad). Doormat(i) = evil thinking. Reet(i) = custom. Munt = mantra (Naam). Anund = blissfulness. 4.

MEANING: My dear Waheguru is the treasure (source) of all comforts, and the Lord has countless virtues (merciful qualities). I am an orphan (have no spiritual guide), and am in Your shelter. Please, be kind to me so that I may recite Your Naam. 1.
I have no good quality, kindly accept me as Your own (provide me Your shelter), and come to reside (appear) in my heart, oh compassionate Waheguru. Pause.
No calamity can befall the devotee of Waheguru who keeps Him in mind, and he experiences no suffering at the hands of the Angel of death (he cannot frighten the devotee). All sufferings disappear when a devotee recites Waheguru's Naam as Waheguru begins to reside in his heart all the time. 2.
Waheguru's Naam is the basis of a devotee's body and mind; his body feels like a pile of dirt (lifeless) when he forgets Waheguru's Naam. All his objectives are achieved when he keeps Waheguru in mind, but he becomes subservient to others (dependent on others' support) when he forgets the Lord. 3.
The devotees of Waheguru have deep love for Waheguru's Naam, whereby their customs (routine tasks) based on ignoble thinking become a thing of the past. They have Lord's Naam in their body and mind, and enjoy blissfulness all the time, oh Nanak. 4..3.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਘਰੁ 2 ਯਾਨੜੀਏ ਕੈ ਘਰਿ ਗਾਵਣਾ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੈ ਮਨਿ ਤੇਰੀ ਟੇਕ ਮੇਰੇ ਪਿਆਰੇ ਮੈ ਮਨਿ ਤੇਰੀ ਟੇਕ॥ ਅਵਰ ਸਿਆਣਪਾ ਬਿਰਥੀਆ ਪਿਆਰੇ ਰਾਖਨ ਕਉ ਤੁਮ ਏਕ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਪੂਰਾ ਜੇ ਮਿਲੈ ਪਿਆਰੇ ਸੋ ਜਨੁ ਹੋਤ ਨਿਹਾਲਾ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਕਰੇ ਪਿਆਰੇ ਜਿਸ ਨੋ ਹੋਇ ਦਇਆਲਾ॥ ਸਫਲ ਮੂਰਤਿ ਗੁਰਦੇਉ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਭਰਪੂਰੇ॥ ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸਦਾ ਸਦਾ ਹਜੂਰੇ॥ 1॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤਿਨਾ ਕੀ ਜਿਨ੍ਹ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਨਾਮੁ ਵਖਾਣਹਿ ਹਰਿਨਾਮੇ ਹੀ ਮਨੁ ਰਾਤਾ॥ ਸੇਵਕੁ ਜਨ ਕੀ ਸੇਵਾ ਮਾਗੈ ਪੂਰੈ ਕਰਮਿ ਕਮਾਵਾ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ ਤੇਰੇ ਜਨ ਦੇਖਣੁ ਪਾਵਾ॥ 2॥ ਵਡਭਾਗੀ ਸੇ ਕਾਢੀਅਹਿ ਪਿਆਰੇ ਸੰਤ ਸੰਗਤਿ ਜਿਨਾ ਵਾਸੋ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਰਾਧੀਐ ਨਿਰਮਲੁ ਮਨੈ ਹੋਵੈ ਪਰਗਾਸੋ॥ ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਾਟੀਐ ਪਿਆਰੇ ਚੂਕੈ ਜਮ ਕੀ ਕਾਣੇ॥ ਤਿਨ੍ਹਾ ਪਰਾਪਤਿ ਦਰਸਨੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਅਪਣੇ ਭਾਣੇ॥ 3॥ ਊਚ ਅਪਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਕਉਣੁ ਜਾਣੈ ਗੁਣ ਤੇਰੇ॥ ਗਾਵਤੇ ਉਧਰਹਿ ਸੁਣਤੇ ਉਧਰਹਿ ਬਿਨਸਹਿ ਪਾਪ

ਘਨੇਰੇ॥ ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਕਉ ਤਾਰੇ ਪਾਹਨ ਪਾਰਿ ਉਤਾਰੈ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੈ॥ 4।1।4।

Raag(u) Bilawal(u) Mehla 5, Ghur(u) 2, Yaanrriyaiy Kaiy Ghur(i) Gaavna:

Ek Onkar Satgur Persad(i): Mein mun(i) tayri tayk mayray piyaaray, mein mun(i) Tayri tayk. Uver siyaanpaan birtheeyaan Piyaaray, raakhun kuou Toom Aik. 1. Ruhaou. Satgur Poora jay milaiy Piyaaray, so jun(u) hoat nihaala. Gur kee sayva so kuray Piyaaray, jis nu hoyay duyyaala. Suful Moorut(i) Gurdeou Soami, Serb Kulaa bhurpooray. Nanak, Gur(u) Parbraham Permayshur(u), sudaa, sudaa hujooray. 1. Soon(i), soon(i) jeevaan soyay tinha kee, jinh apuna Prubh jaata. Hur(i) Naam(u) araadheh(i), Naam(u) vukhaaneh(i), Hur(i) Naamay hee mun(u) raata. Sayvuk(u) Jun kee sayva maangaiy, pooraiy kerm(i) kmaavaan. Nanak kee baynti Soami, Tayray jun daykhun(u) paavaan. 2. Vudbhaagee say kaandhiyeh(i) Piyaaray sunt sungut(i) jinha vaaso. Amrit Naam(u) araadhiyaiy nirmul(u), munaiy hovaiy pergaaso. Junum mern dookh(u) kaatiyaiy Piyaaray, chookaiy Jum kee kaanay. Tinha praaput(i) Dershun(u) Nanak jo Prubh aapnay bhaanay. 3. Ooch apaar, bayunt Soami, kaun(u) jaanaiy Goon Tayray. Gaavtay oodhreh(i), soontay oodhreh(i) binseh(i) paap ghunayray. Pushoo prayt moogudh kuou taaray, paahun paar(i) ootaaraiy. Nanak daas Tayri shernaayee, sudaa, sudaa bulihaaraiy. 4.1.4.

Word Meaning: Yaanrriyaiy Kaiy Ghur(i) = We are advised to sing this Shabad on the same tune as Guru Nanak Sahib's Shabad in Raag Tilung on page 722 (Iyaanurriyaiy Maanurra kaahay kuray). Tayk = support. Birtheeyaan = worthless. Pause.

Nihaala = blissful. Suful = causing success. Moorut(i) = Persona. Serb-Kulaa = omnipotent. Bhurpooray = omnipresent. Hujooray = present in front of you. 1.

Soyay = praise. Jaata = recognized; made connection with. Araadheh(i) = worship. Vukhaaneh(i) = recite. Raata = imbued. Pooraiy Kerm(i) = with complete benevolence.2.

Kaandhiyeh(i) = are called. Vaaso = dwelling; company. Pergaaso = enlightenment. Kaanay = owing; debt. Bhaanay = are liked. 3.

Ooch = transcendent. Apaar = beyond limits. Bayunt = unlimited. Oodhreh(i) = salvaged= Taaray. Binseh(i) = destroyed. Ghunayray = immense. Prayt = ghost-like. Moogudh = foolish. Paahun = stone-like; ruthless. Bulihaaraiy = wish to sacrifice. 4.

MEANING: You are the support of my body and my life, oh dear Waheguru. All other wisdoms (thoughts) are hollow (worthless), and You are my only protector (shield) against the attacks of Maya, oh Lord. Pause.

A devotee, who gets connected with the Perfect Satguru, is always blissful. However, only that devotee can serve the Guru whom Waheguru is benevolent toward. The Lord, Waheguru, is the great Guru, and the persona (source) of success. The omnipotent Waheguru is present everywhere. The Guru is a manifestation of the Supreme Being (Waheguru), and is always close to His devotees, oh Nanak. 1.

I survive (spiritually) by listening to the praise of the holy saints who have recognized Waheguru (acquired Him in their heart). They worship and recite His Naam, and their mind is imbued in His love. I am a slave of Waheguru, and wish to serve His devotees, which I can do only with the munificence of the Lord. I pray to the Lord that He gives me an opportunity to have their holy sight, oh Nanak. 2.

Those devotees are considered truly fortunate who live in the company of the holy saints. With their minds enlightened, they recite Waheguru's Naam with dedication. Their suffering from the birth-death cycle is eradicated, and any debt for their ignoble deeds in the records

of the Angel of Death is fully cleared (the Angel can cause them to be hurt as they merge with Waheguru). But only those get to have the holy sight of Waheguru (get connected with Him) who are liked by Him, oh Nanak. 3.
Waheguru is highly transcendent, beyond limits and is limitless, so who can know all His virtues? But His devotees find salvation by singing or listening to His praise as their immense sins are destroyed. Waheguru's Naam emancipates the cattle-like (highly selfish), the ghost-like (who cling to Maya like a ghost), the foolish, and the stone-like (ruthless) people. I have sought Waheguru's shelter, and am always a sacrifice for Him, oh Nanak. 4.1.4.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਬਿਖੈ ਬਨੁ ਫੀਕਾ ਤਿਆਗਿ ਰੀ ਸਖੀਏ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਓ॥ ਬਿਨੁ ਰਸ ਚਾਖੇ ਬੁਡਿ ਗਈ ਸਗਲੀ ਸੁਖੀ ਨ ਹੋਵਤ ਜੀਓ॥ ਮਾਨੁ ਮਹਤੁ ਨ ਸਕਤਿ ਹੀ ਕਾਈ ਸਾਧਾ ਦਾਸੀ ਥੀਓ॥
(ਅੰਗ 803) ਨਾਨਕ ਸੇ ਦਰਿ ਸੋਭਾਵੰਤੇ ਜੋ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕੀਓ॥ 1॥ ਹਰਿਚੰਦਉਰੀ ਚਿਤ ਭ੍ਰਮੁ ਸਖੀਏ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਦ੍ਰੁਮ ਛਾਇਆ॥ ਚੰਚਲਿ ਸੰਗਿ ਨ ਚਾਲਤੀ ਸਖੀਏ ਅੰਤਿ ਤਜਿ ਜਾਵਤ ਮਾਇਆ॥ ਰਸਿ ਭੋਗਣ ਅਤਿ ਰੂਪ ਰਸ ਮਾਤੇ ਇਨ ਸੰਗਿ ਸੂਖੁ ਨ ਪਾਇਆ॥ ਧੰਨਿ ਧੰਨਿ ਹਰਿ ਸਾਧ ਜਨ ਸਖੀਏ ਨਾਨਕ ਜਿਨ੍ਹੀ ਨਾਮੁ ਧਿਆਇਆ॥ 2॥ ਜਾਇ ਬਸਹੁ ਵਡਭਾਗਣੀ ਸਖੀਏ ਸੰਤਾ ਸੰਗਿ ਸਮਾਈਐ॥ ਤਹ ਦੂਖੁ ਨ ਭੂਖੁ ਨ ਰੋਗੁ ਬਿਆਪੈ ਚਰਨ ਕਮਲ ਲਿਵ ਲਾਈਐ॥ ਤਹ ਜਨਮ ਨ ਮਰਣੁ ਨ ਆਵਣ ਜਾਣਾ ਨਿਹਚਲੁ ਸਰਣੀ ਪਾਈਐ॥ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ਨ ਮੋਹੁ ਬਿਆਪੈ ਨਾਨਕ ਹਰਿ ਏਕੁ ਧਿਆਈਐ॥ 3॥ ਦ੍ਰਿਸਟਿ ਧਾਰਿ ਮਨ ਬੇਧਿਆ ਪਿਆਰੇ ਰਤੜੇ ਸਹਜਿ ਸੁਭਾਏ॥ ਸੇਜ ਸੁਹਾਵੀ ਸੰਗਿ ਮਿਲਿ ਪ੍ਰੀਤਮ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਏ॥ ਸਖੀ ਸਹੇਲੀ ਰਾਮ ਰੰਗਿ ਰਾਤੀ ਮਨ ਤਨ ਇਛ ਪੁਜਾਏ॥ ਨਾਨਕ ਅਚਰਜੁ ਅਚਰਜ ਸਿਉ ਮਿਲਿਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਏ॥ 4॥2॥॥5॥

Bilawal(u) Mehla 5: Bikhaiy bun(u) pheeka, tiyaag(i) ree sukhiyay, Naam(u) muhaa rus(u) peeou. Bin(u) rus chaakhay bood(i) guyyee suglee, sookhi na hovut jeeou. Maan(u), meht(u) na shukut(i) hee kaayee, saadhaan daasi theeou.

(PAGE 803): Nanak say Dur(i) sobhavuntay jo Prubh(i) apunaiy keeyou. 1. Hurchundauri chit bherm(u) sukhiyay, mirg trishna, droom chhaaya. Chunchul(i) sung(i) na chaalti sukhiyay, unt(i) tuj(i) jaavut Maya. Rus(i) bhogun ut(i) roop rus maatay, inn sung(i) sookh(u) na paaya. Dhunn(i), dhunn(i) Hur(i) Sadh jun sukhiyay, Nanak jinhi Naam(u) dhiyaaya. 2. Jaayay bus-hou vudbhaagni, sukhiyay, suntaan sung(i) smaayiyaiy. Teh dookh(u) na, bhookh na, roag biyaapaiy, churn kumul liv laayiyaiy. Teh junum na mern(u) na aavun jaana, Nihchul(u) Shernee paayiyaiy. Praym bichhoh(u), na moh(u) biyaapaiy, Nanak, Hur(i) Aik dhiyaayiyaiy. 3. Drisht(i) dhaar(i) mun baydhiya piyaaray, ruttrray sehj(i) soobhaayay. Sayj soohaavi sung(i) mil(i) Preetum, anund mungul goon gaayay. Sukhee suhayli, Raam rung(i) raati, mun, tun ichh poojaayay. Nanak, achurj(u) Achurj siyoun miliya kehna kuchhoo na jaayay. 4.2.5.

Word Meaning: Bikhaiy Bun(u) = the poisonous world (of Maya). Pheeka = distasteful. Tiyaag(i) = abandon; give up. Muhaa Rus(u) = great taste. Bin(u)) = without. Chaakhay = to taste. Bood(i) = drowned. Suglee = the whole world. Maan(u) Meht(u) = respect and honour. Shukut(i) = power. Theeou = become. Sobhavuntee = praise worthy. 1.
Hurchundauri = an imaginary castle in the sky (mirage) = Mirg Trishna. Chit Bherm(u) = the mind is captivated. Droom Chhaaya = the shade of tree. Chunchul(i) = changing constantly. Unt(i) = in the end. Tuj(i) = gives up; abandons. Bhogun = to enjoy. Ut(i) = extreme. Roop = beauty. Maatay = intoxicated. Dhunn(i) = great; praise worthy. 2.

Bus-hou = live with. Vudbhaagni = very fortunate. Sukhiyay = oh, my friend. Smaayiyaiy = get absorbed (in Waheguru). Teh = there. Biyaapaiy = affect. Liv = meditate. Nihchul(u) = stable for ever. Praym Bichhoh(u) = the pangs of love. 3.
Drisht(i) Dhaar(i) = by casting a kind sight. Baydhiya = pierced. Sehj(i) Soobhaayay = with love in the blissful state. Sahj = the bed (of heart). Soohaavi = comforting. Anund Mungul = blissfulness and happiness. Sukhee Suhayli = friends. Rung(i) Raati = imbued in the love. Ichh = wishes. Poojaayay = fulfills. Achurj(u) = one who attains amazingly high (spiritual state). Achurj = the amazing (awe-inspiring) Lord. 4.
MEANING: The world is like a forest where the human mind is lost in the attractions of poisonous Maya, which are in abundance. They do look attractive, but spiritually they are distasteful. So, abandon them, and drink the great and sweet-tasting Naam of Waheguru, oh my friend. Without tasting Waheguru's Naam, the whole world is drowning in the sea of Maya, and cannot enjoy the blissfulness of the mind. No worldly respect, pride, or power can provide spiritual comfort, so become a slave of the holy saints (serve them with the spirit of a slave). Those who Waheguru has accepted as His own (connected with Him), earn praise (honour) in His Court, oh Nanak. 1.
The attractions of Maya are like an imaginary castle in the sky, are like a mirage, or are like the shifting shade of a tree because wealth changes hands constantly, and deserts the man as it does not accompany him at the time of his death. One does not get any mental comfort in the enjoyment of different tastes of life, or of beauty, or in getting intoxicated by them. Those holy saints are worthy of praise (worship) who recite Waheguru's Naam, oh Nanak. 2. Be fortunate, and run to join the company of the holy saints, where you will get absorbed in Waheguru's Naam, and where no discomfort, appetite for Maya, or any disease affects you when you meditate on Waheguru's Naam. By taking shelter of the eternal Waheguru, one's birth and death cycle comes to an end, and the devotee is never born again. There is no suffering because of any separation from Waheguru, or due to any worldly attachments, when one recites the Naam only of Waheguru, oh Nanak. 3.
The devotee's mind is pierced with Waheguru's love when He casts a kind sight on him, and he gets imbued in His love to attain the high spiritual state. The bed of the devotee's heart becomes highly comforting because of his union with Waheguru, and he feels ecstatic and blissful by singing His praise. Even the friends of the devotee who stay imbued in the love of the Lord get all their wishes fulfilled. Such devotees, who attain the amazingly high spiritual state, merge into the amazing Waheguru to become "one" with Him, but their spiritual states cannot be described, oh Nanak. 4.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਘਰੁ 4॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਏਕ ਰੂਪ ਸਗਲੋ ਪਾਸਾਰਾ॥ ਆਪੇ ਬਨਜੁ ਆਪਿ ਬਿਉਹਾਰਾ॥ 1॥ ਐਸੋ ਗਿਆਨੁ ਬਿਰਲੋ ਈ ਪਾਏ॥ ਜਤ ਜਤ ਜਾਈਐ ਤਤ ਦ੍ਰਿਸਟਾਏ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਰੰਗ ਨਿਰਗੁਨ ਇਕ ਰੰਗਾ॥ ਆਪੇ ਜਲੁ ਆਪਿ ਹੀ ਤਰੰਗਾ॥ 2॥ ਆਪ ਹੀ ਮੰਦਰੁ ਆਪਹਿ ਸੇਵਾ॥ ਆਪ ਹੀ ਪੂਜਾਰੀ ਆਪ ਹੀ ਦੇਵਾ॥ 3॥ ਆਪਹਿ ਜੋਗ ਆਪ ਹੀ ਜੁਗਤਾ॥ ਨਾਨਕ ਕੋ ਪ੍ਰਭ ਸਦ ਹੀ ਮੁਕਤਾ॥ 4॥1॥6॥

Raag(u) Bilawal(u) 5, Ghur(u) 4: Ek onkar Satgur Persad(i): Aik Roop, suglo pasaara. Aapay bunuj(u), Aap(i) biyouhaara. 1. Aiyso Giyaan(u) birlo hee paayay. Jut kut jaayiyaiy, tut drishtaayay. 1. Ruhaou. Anik rung, Nirgoon ikk runga. Aapay jul(u), Aap(i) hee turunga.

2. Aap hee mundar(u), Aapeh(i) sayva. Aap hee poojari, Aap he Dayva. 3. Aapeh(i) joag, Aap hee joogta. Nanak kay Prubh sud hee mookta. 4.1.6.

Word Meaning: Roop = forms. Pasaara = spread; expanse. Bunuj = trading; business. Biyouhaara = transactions; businessman. 1.

Birlo = some rare. Jut = where. Tut = there. Drishtaayay = shows self. Pause.

Rung = forms. Nirgoon = formless (Waheguru). Trunga = waves. 2.

Mundar(u) = temple. Poojaari = priest. Dayva = deity. 3.

Joag(u) = yogi. Joogta = the path (practices) of the yogis. Mookta = fully detached. 4.

MEANING: Waheguru has created the whole expanse of the universe in many different forms from Himself, in which He, Himself, is the business and Himself the businessman. 1.

But some rare individuals acquire this Divine Knowledge (by connecting with Waheguru) and see Him in different forms wherever they go. Pause.

The formless Waheguru appears in countless different colours and forms. He, Himself, is the water (ocean), and Himself the waves on it (Himself the world, and Himself the attractive Maya which causes waves of desires among the living beings). 2.

(Being present in everything), He Himself is the temple, and Himself the service. He, Himself, is the priest, and Himself the deity. 3.

Similarly, He Himself is the yogi, and Himself the path of the yogis. Yet, my Waheguru is always free from worldly bonds (He is fully detached), oh Nanak. 4.1.6.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਆਪਿ ਉਪਾਵਨ ਆਪਿ ਸਧਰਨਾ॥ ਆਪਿ ਕਰਾਵਨੁ ਦੋਸੁ ਨ ਲੈਨਾ॥ 1॥ ਆਪਨ ਬਚਨੁ ਆਪ ਹੀ ਕਰਨਾ॥ ਆਪਨ ਬਿਭਉ ਆਪ ਹੀ ਜਰਨਾ॥ 1॥ ਰਹਾਉ॥ ਆਪ ਹੀ ਮਸਟਿ ਆਪ ਹੀ ਬੁਲਨਾ॥ ਆਪ ਹੀ ਅਛਲੁ ਨ ਜਾਈ ਛਲਨਾ॥ 2॥ ਆਪ ਹੀ ਗੁਪਤ ਆਪਿ ਪਰਗਟਨਾ॥ ਆਪ ਹੀ ਘਟਿ ਘਟਿ ਆਪਿ ਅਲਿਪਨਾ॥ 3॥ ਆਪੇ ਅਵਿਗਤੁ ਆਪ ਸੰਗਿ ਰਚਨਾ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਕੇ ਸਭਿ ਜਚਨਾ॥ 4॥2॥7॥

Bilawal(u) Mehla 5: Aap(i) oopaavun, Aap(i) sudherna. Aap(i) kraavun(u) doash(u) na laiyna. 1. Aapun Buchun, Aap hee kerna. Aapun bibhuou Aap(i) hee jerna. 1. Ruhaou. Aap(i) hee musht(i), Aap hee boolna. Aap(i) hee achhull(u), na jaayee chhulna. 2. Aap hee goopt, Aap(i) pegutna. Aap hee ghut(i), ghut(i), Aap(i) alipna. 3. Aapay uvigut(u) Aap sung(i) ruchna. Kuhou Nanak, Prubh kay subh(i) juchna. 4.2.7.

Word Meaning: Oopaavun = the creator. Suderna = provides support. Kraavun = makes humans do. Doash(u) = blame. 1.

Buchun = Huqam; Command. Bibhuou = grandeur. Jerna = enjoy with control. Pause.

Musht(i) = quiet. Boolna = talks. Achull(u) = which cannot be deceived. 2.

Goopt = hidden. Pergutna = appears; visible. Alipna = detached. 3.

Avigut(u) = invisible. Aap Sung(i) = with self. Ruchna = mixed with. Juchna = amazing feats. 4.

MEANING: Waheguru, Himself creates the world, and Himself supports it. He makes people do things, but takes no blame (for any things that go bad because people commit deeds as per their natures based on their deeds of previous lives). 1.

He issues orders, and (being present in living beings), Waheguru Himself carries them out. Also, He enjoys His own grandeur with full control (without becoming conceited about it). Pause.

Sometimes He is quiet (issues no fresh orders and lets His laws run the universe), and sometimes He speaks (brings about changes). He is non-deceivable and cannot be cheated. 2. He is hidden, but does show His existence in many ways. He resides in every heart, yet He is fully detached from worldly bonds. 3.
He is invisible, yet mixed with (present hidden in) everything. All these are the amazing feats of Waheguru, oh Nanak. 4.2.7.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਭੂਲੇ ਮਾਰਗੁ ਜਿਨਹਿ ਬਤਾਇਆ॥ ਐਸਾ ਗੁਰੁ ਵਡਭਾਗੀ ਪਾਇਆ॥ 1॥ ਸਿਮਰਿ ਮਨਾ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੇ॥ ਬਸਿ ਰਹੇ ਹਿਰਦੈ ਗੁਰ ਚਰਨ ਪਿਆਰੇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 804)॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਮਨੁ ਲੀਨਾ॥ ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨਾ॥ 2॥ ਦੁਖ ਸੁਖ ਕਰਤ ਜਨਮਿ ਫੁਨਿ ਮੂਆ॥ ਚਰਨ ਕਮਲ ਗੁਰਿ ਆਸ੍ਰਮ ਦੀਆ॥ 3॥ ਅਗਨਿ ਸਾਗਰ ਬੂਡਤ ਸੰਸਾਰਾ॥ ਨਾਨਕ ਬਾਹ ਪਕਰਿ ਸਤਿਗੁਰਿ ਨਿਸਤਾਰਾ॥ 4॥3॥8॥

Bilawal(u) Mehla 5: Bhoolay maarug(u) jineh(i) butaaya. Aiysa Gur(u) vudbhaageen paaya. 1. Simer(i) munaa, Ram Naam(u) chitaaray. Bus(i) ruhhay hirdaiy, Gur Churn piyaaray. 1. Ruhaou.
(PAGE 804): Kaam(i), kroadh(i), loabh(i), moh(i) mun(u) leena. Bundhun kaat(i) mookt(i) Gur(i) keena. 2. Dookh, sookh kert junum(i) phoon(i) mooaa. Churn Kumul Gur(i) aashrum deeya. 3. Ugun(i) saagur boodut sunsaara. Nanak, baanh pukur(i) Satguru(i) nistaara. 4.3.8.
Word Meaning: Bhoolay Maarug(i) = misled on the wrong path. Butaaya = guided. 1. Chitaaray = call to memory. Gur Churn = Guru's Feet (Shabad). Pause.
Kaam(i) = in lust. Leena = absorbed; focussed. Bundhun = bonds. Mookt(i) = free. 2. Phoon(i) = again. Churn Kumul = lotus-like Feet (of Waheguru). Aashrum = shelter. 3. Ugun Saagur = the sea of fire (of desires). Boodut = drowning. Nistaara = salvaed. 4.
MEANING: Only highly fortunate individuals get connected with (come to the shelter of) the Guru who shows the right path to them when they were misled to follow the wrong spiritual path. 1. Recite and remember Waheguru's Naam with the Shabad of the dear Guru, which is residing in your heart, oh my mind. Pause.
Man's mind is fully absorbed in (intoxicated with) lust, rage, greed, and worldly attachments. The Guru severs all such bonds and frees the devotees. 2.
The man takes birth, and then dies experiencing comforts and discomforts. The Guru provides the shelter of His Shabad to all men (to unite them with Waheguru). 3.
The world drowns in the fire of worldly desires, but the Guru salvages everybody in His shelter by holding their arm (hand), oh Nanak. 4.3.8.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤਨੁ ਮਨੁ ਧਨੁ ਅਰਪਉ ਸਭੁ ਅਪਨਾ॥ ਕਵਨ ਸੁਮਤਿ ਜਿਤੁ ਹਰਿ ਹਰਿ ਜਪਨਾ॥ 1॥ ਕਰਿ ਆਸਾ ਆਇਓ ਪ੍ਰਭ ਮਾਗਨਿ॥ ਤੁਮ ਪੇਖਤ ਸੋਭਾ ਮੇਰੈ ਆਗਨਿ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਜੁਗਤ ਕਰਿ ਬਹੁਤੁ ਬੀਚਾਰਉ॥ ਸਾਧ ਸੰਗਿ ਇਸੁ ਮਨਹਿ ਉਧਾਰਉ॥ 2॥ ਮਤਿ ਬੁਧਿ ਸੁਰਤਿ ਨਾਹੀ ਚਤੁਰਾਈ॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ॥ 3॥ ਨੈਨ ਸੰਤੋਖੇ ਪ੍ਰਭ ਦਰਸਨੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਫਲੁ ਸੋ ਆਇਆ॥ 4॥4॥9॥

Bilawal(u) Mehla 5: Tun(u), mun(u), dhun(u) urpoun subh(u) apna. Kuvun soomut(i) jit(u) Hur(i), Hur(i) jupna. 1. Kur(i) aasa aayo Prubh maangun(i). Toom paykhut sobha mayraiy aagun(i). 1. Ruhaou. Anik joogt kur(i) buhout(u) beechaaroun. Sadh sung(i) iss(u) muneh(i)

oodhaaroun. 2. Mut(i), boodh(i), soort(i) naahi chuturaayee. Ta miliyaiy ja luyyay milaayee. 3. Naiyn suntokhay Prubh Dershun(u) paaya. Kuhou Nanak, suful(u) so aayaa. 4.4.9.

Word Meaning: Urpoun = I offer. Soomut(i) = noble advice. 1.
Maangun(i) = beg. Paykhut = on seeing. Sobha = respect; adornment. Aangun(i) = the yard of my heart. Pause.
Anik = many. Joogt = approaches. Muneh(i) = mind. Oodhaaroun = emancipation. 2.
Soort(i) = concentration of mind. Chuturaayee = shrewdness. 3.
Suntokhay = became contented. Suful(u) = successful. 4.

MEANING: I will offer my body, mind, wealth, and all that I have to acquire the noble wisdom to recite Waheguru's Naam. 1.
I have come with the great hope to beg (and to receive) for such wisdom, oh Waheguru. The yard of my heart is adorned (becomes holy) to see You. Pause.
I have tried many different approaches and pondered them (to recite Waheguru's Naam), and learned that I can (recite His Naam) and emancipate my mind (from worldly bonds) only in the company of the Guru. 2. I have no noble thinking, wisdom, the required concentration, or intelligence to recite Waheguru's Naam to connect with Him. One can connect with Him only when He, Himself, connects the devotee with Him. 3.
The eyes of the devotee become fully contented (have no desire left to see the worldly attractions any more) when he gets the holy sight of Waheguru. The birth (life) of such a devotee in this world is truly successful, oh Nanak. 4.4.9.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਸਾਥਿ ਨ ਮਾਇਆ॥ ਸਾਧ ਸੰਗਿ ਸਭੁ ਦੂਖੁ ਮਿਟਾਇਆ॥ 1॥ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸਭ ਮਹਿ ਆਪੇ॥ ਹਰਿ ਜਪੁ ਰਸਨਾ ਦੁਖੁ ਨ ਵਿਆਪੇ॥ 1॥ ਰਹਾਉ॥ ਤਿਖਾ ਭੂਖ ਬਹੁ ਤਪਤਿ ਵਿਆਪਿਆ॥ ਸੀਤਲ ਭਏ ਹਰਿ ਹਰਿ ਜਸੁ ਜਾਪਿਆ॥ 2॥ ਕੋਟਿ ਜਤਨ ਸੰਤੋਖੁ ਨ ਪਾਇਆ॥ ਮਨੁ ਤ੍ਰਿਪਤਾਨਾ ਹਰਿ ਗੁਣ ਗਾਇਆ॥ 3॥ ਦੇਹੁ ਭਗਤਿ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਸੁਆਮੀ॥ 4॥5॥10॥

Bilawal(u) Mehla 5: Maat, pitaa, soot saath(i) na Maya. Sadh sung(i) subh(u) dookh(u) miyaaya. 1. Ruv(i) ruhhiya Prubh(u) subh meh(i) Aapay. Hur(i) jup(u) rusna dookh(u) na viyaapay. 1. Ruhaou. Tikha bhookh buhou tupt(i) viyaapiya. Seetul bhuyyay Hur(i), Hur(i) jus(u) jaapiya. 2. Koat(i) jutun suntokh(u) na paaya. Mun triptaana, Hur(i) goon gaaya. 3. Dayh(u) bhugut(i) Prubh untarjaami. Nanak kee baynti Soami. 4.5.10.

Word Meaning: Soot = sons. Mitaaya = eradicated. 1.
Ruv(i) Ruhhiya = is present. Rusna = tongue. Viyaapay = affect; cause (harm). Pause.
Tikha = thirst. Tupt(i) = heat; fire; suffering. Seetul = calm; peace of mind. 2.
Koat(i) = millions. Jutun = efforts. Suntokh(u) = contentment. Triptaana = contented. 3.
Bhugut(i) = worship. Untarjaani = omnipotent. 4.

MEANING: None of the mother, the father, the sons, or even the wealth accompanies the man on his death. But all sufferings are destroyed in the shelter of the Guru (where he recites Waheguru's Naam). 1. Waheguru is present in everybody; no trouble can befall him when a devotee recites His Naam with his tongue. Pause.
Thirst and appetite for worldly desires cause great suffering for the man, but his mind becomes peaceful (no longer has any desire for worldly attractions) when he recites Waheguru's sweet Naam. 2. The man cannot find contentment in worldly comforts

no matter how many millions of different ways he tries. But one's mind gets fully contented when he sings Waheguru's praise. 3.
I pray to the omniscient Lord to grant me the gift of his worship, oh Nanak. 4.5.10.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਗੁਰੁ ਪੂਰਾ ਵਡਭਾਗੀ ਪਾਈਐ ॥ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਤੇਰੀ ਸਰਨਾ॥ ਕਿਲਬਿਖ ਕਾਟੈ ਭਜੁ ਗੁਰ ਕੇ ਚਰਨਾ॥ 1॥ ਰਹਾਉ॥ ਅਵਰਿ ਕਰਮ ਸਭਿ ਲੋਕਾਚਾਰ॥ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਹੋਇ ਉਧਾਰ॥ 2॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਬੀਚਾਰੇ॥ ਜਪੀਐ ਨਾਮੁ ਜਿਤੁ ਪਾਰਿ ਉਤਾਰੇ॥ 3॥ ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਕਰੀਐ॥ ਸਾਧੂ ਧੂਰਿ ਮਿਲੈ ਨਿਸਤਰੀਐ॥ 4॥6॥11॥

Bilawal(u) Mehla 5: Gur Poora vudbhaageen paayiyaiy. Mil(i) Sadhu, Hur(i) Naam(u) dhiyaayiyaiy. 1. Parbraham Prubh Tayri sherna. Kilbikh kaataiy bhuj(u) Gur kay Churna. 1. Ruhaou. Uver(i) kerm subh(i) loakachaar. Mil(i) Sadhu sung(i) hoyay oodhaar. 2. Simrit(i) Shast, Bayd beechaaray. Jupiyaiy Naam(u) jit(u) paar(i) ootaaray. 3. Jun Nanak kuou Prubh kirpa kuriyaiy. Sadhu dhoor(i) milaiy nisturiyaiy. 4.6.11.
Word Meaning: Poora = Perfect. Vudbhaageen = great fortune. Sadhu = Guru. 1.
Kilbikh = sins. Bhuj(u) = recite. Churna = Shabad. Pause.
Uver(i) = other. Kerm = rituals. Loakachaar = societal norm. 2.
Bayd = the Vedas. Paar(i) Ootaaray = ferry to the other end of the sea of Maya. 3.
Sadhu Dhoor(i) = dust of the feet (service to the Guru). Nisturiyaiy = find salvation. 4.
MEANING: One acquires the Perfect Guru's shelter with great fortune only where he recites Waheguru's Naam. 1.
One's sins are eradicated by the recitation of the Guru's holy Shabad, and he acquires Waheguru's shelter (gets connected with Him). Pause.
All rituals (other than Waheguru's Naam) are simply the norm of the society (which do not lead to salvation); one gets salvation only in the shelter of the Guru. 2.
People ponder religious texts such as the Vedas, the Shrimad Bhagavat Gita, and the Shastras, but one finds salvation only in Waheguru's Naam. 3.
As His slave, I pray to Waheguru to provide me with the opportunity to serve the Guru (sing Lord's praise with Guru's Shabad) with which one finds salvation, oh Nanak. 4.6.11.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਿਦੈ ਮਹਿ ਚੀਨ੍ਹਾ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਆਸੀਨਾ॥ 1॥ ਸੰਤ ਜਨਾ ਕਾ ਮੁਖੁ ਊਜਲੁ ਕੀਨ੍ਹਾ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਨਾਮੁ ਦੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਅੰਧ ਕੂਪ ਤੇ ਕਰੁ ਗਹਿ ਲੀਨਾ॥ ਜੈ ਜੈਕਾਰੁ ਜਗਤ ਪ੍ਰਗਟੀਨਾ॥ 2॥ ਨੀਚਾ ਤੇ ਊਚ ਊਨ ਪੂਰੀਨਾ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਲੀਨਾ॥ 3॥ ਮਨ ਤਨ ਨਿਰਮਲ ਪਾਪ ਜਲਿ ਖੀਨਾ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਪ੍ਰਸੀਨਾ॥ 4॥7॥12॥

Bilawal(u) Mehla 5: Gur ka Shabad(u) ridaiy meh(i) cheena. Sugul munoruth poorun aaseena. 1. Sunt junaa ka mookh(u) oojul(u) keena. Kur(i) kirpa Apuna Naam(u) deena. 1. Ruhaou. Undh koop tay ker(u) geh(i) leena. Jai, jaikaar(u) jugut pergteena. 2. Neechaan tay ooch, oon pooreena. Amrit Naam(u) muhaa rus(u) leena. 3. Mun, tun, nirmul, paap jul(i) kheena. Kuhou Nanak Prubh bhuyyay perseena. 4.7.12.
Word Meaning: Ridaiy Meh(i) = in the heart. Cheena = recognized (enshrined). Sugul = all. Munoruth = objectives. Poorun = completed. Aaseena = wishes. 1
Sunt Junaa = holy saints. Oojul = radiant (pure); honourable. Pause.
Undh Koop = the dark well (of Maya). Ker(u) = hand. Geh(i) = by holding. Jai Jaikaar = sing praise. Jugut = world. Pergteena = made to appear (famous). 2.

Neechaan Tay = from the low. Ooch = of high class. Oon = incomplete. Pooreena = completed. Muhaa Rus = great essence of the Naam. Leena = get absorbed. 3. Nirmul = pure. Paap = sins. Jul(i) = the water (Naam-Amrit). Kheena = (made) weak; removed. Perseena = pleased. 4.

MEANING: When one enshrines the Guru's Shabad in his mind, all his objectives and his wishes are fulfilled. 1.

With His benevolence, Waheguru implants His Naam (in the hearts of) His holy saints who recite it with their tongue, whereby their faces radiate with the purity of their mind. Pause.

Waheguru pulls His devotees from the deep, dark well of Maya (where their minds can see no spiritual light) by holding their hands. Waheguru makes them famous worldwide, and people sing their praise. 2.

He transforms the low-castes (with no respect) to the high-castes (where they earn respect) and completes the incompletes (with noble qualities) because of which they get absorbed in the great-tasting Amrit-like Naam of Waheguru. 3.

With the water of Waheguru's Naam-Amrit, all their sins are weakened (washed away), and their mind and body are purified, which pleases Waheguru, oh Nanak. 4.7.12.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਗਲ ਮਨੋਰਥ ਪਾਈਅਹਿ ਮੀਤਾ॥
(ਅੰਗ 805)॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਈਐ ਚੀਤਾ॥ 1॥ ਹਉ ਬਲਿਹਾਰੀ ਜੋ ਪ੍ਰਭੂ ਧਿਆਵਤ॥ ਜਲਨਿ ਬੁਝੈ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਤ॥ 1॥ ਰਹਾਉ॥ ਸਫਲ ਜਨਮੁ ਹੋਵਤ ਵਡਭਾਗੀ॥ ਸਾਧ ਸੰਗਿ ਰਾਮਹਿ ਲਿਵ ਲਾਗੀ॥ 2॥ ਮਤਿ ਪਤਿ ਧਨੁ ਸੁਖ ਸਹਜ ਅਨੰਦਾ॥ ਇਕ ਨਿਮਖ ਨ ਵਿਸਰਹੁ ਪਰਮਾਨੰਦਾ॥ 3॥ ਹਰਿ ਦਰਸਨ ਕੀ ਮਨਿ ਪਿਆਸ ਘਨੇਰੀ॥ ਭਨਤਿ ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭ ਤੇਰੀ॥ 4॥8॥13॥

Bilawal(u) Mehla 5: Sugul munoruth paayiyeh(i) meeta.

(PAGE 805): Churn Kumul siyoun laayiyaiy cheeta. 1. Huoun bulihaari jo Prubhoo dhiyaavut. Julun(i) boojhaiy Hur(i), Hur(i) goon gaavut. 1. Ruhaou. Suful junum(u) hovut vudbhaagee. Sadh sung(i) Raameh(i) liv laagi. 2. Mut(i), put(i), dhun(u), sookh, sehj anunda. Ikk nimukh na visserhou Permanunda. 3. Hur(i) dershun kee mun(i) piyaas ghunayri. Bhunut(i) Nanak shern(i) Prubh Tayri. 4.8.13

Word Meaning: Munoruth = objectives. Meeta = oh, friend. Churn Kumul = lotus-like Feet (Waheguru's Naam). Cheeta = mind. 1.

Diyaavut = recite Naam. Julun(i) = burning of mind (in the fire of desires). Boojhaiy = put out. Goon Gaavut = by singing Waheguru's praise. Pause.

Vudbhaageen = with great fortune. Rameh(i) = with Waheguru. Liv = concentration. 2.

Put(i) = respect. Sehj Anunda = bliss of the high spiritual state. Nimukh = a short moment. Visserhou = be forgotten. Permanunda = source of supreme bliss (God). 3.

Piyaas = thirst; longing. Ghunayri = immense. Bhunut(i) = says. Shern(i) = shelter. 4.

MEANING: If you attach your mind to the lotus-like holy Feet of Waheguru (His Naam), all your objectives will be achieved, oh, my friend. 1.

I am all sacrifice for those who recite Waheguru's Naam because the fire of one's worldly desires is put out by singing His praise. Pause.

Such people are highly fortunate, and they make their lives successful (achieve the objective of life) when they meditate on Waheguru's Naam in the shelter of the Guru. 2.

They do not forget the source of all comfort, Waheguru, even for a short moment, and acquire noble wisdom, earn respect, and the wealth of bliss of a high spiritual state. 3.

I have an immense thirst (longing) for a holy sight of Waheguru, and have come to His shelter, oh Nanak. 4.8.13.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮੋਹਿ ਨਿਰਗੁਨ ਸਭ ਗੁਣਹ ਬਿਹੂਨਾ॥ ਦਇਆ ਧਾਰਿ ਅਪੁਨਾ ਕਰਿ ਲੀਨਾ॥ 1॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿ ਗੋਪਾਲਿ ਸੁਹਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭੁ ਘਰ ਮਹਿ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਨਹਾਰੇ॥ ਸੰਸਾਰ ਸਾਗਰ ਅਬ ਉਤਰੇ ਪਾਰੇ॥ 2॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਬੇਦਿ ਲੇਖਿਆ॥ ਪਾਰਬ੍ਰਹਮ ਸੋ ਨੈਨਹੁ ਪੇਖਿਆ॥ 3॥ ਸਾਧ ਸੰਗਿ ਪ੍ਰਗਟੇ ਨਾਰਾਇਣ॥ ਨਾਨਕ ਦਾਸ ਸਭਿ ਦੂਖ ਪਲਾਇਣ॥ 4॥9॥14॥

Bilawal(u) Mehla 5: moh(i) nirgoon, subh gooneh(i) bihoona. Duyya dhaar(i), Apuna kur(i) leena. 1. Mayra mun(u), tun(u), Hur(i) Gopal(i) soohaayaa. Kur(i) kirpa Prubh(u) ghur meh(i) aaya. 1. Ruhou. Bhugut(i) vuchhul bhaiy kaatunhaaray. Sunsaar saagur ub ootray paaray. 2. Putit-Paavun Prubh bird(u) Bayd(i) laykhiya, Parbraham so naiynhou paykhiya. 3. Sadh sung(i) pergtay Naraayin. Nanak daas, subh(i) dookh pulaayin. 4.9.14.

Word Meaning: Nirgoon = Gooneh Bihoona = with any noble quality. 1.
Gopal(i) = Waheguru. Soohaaya = adorned. Ghur Meh(i) = in my heart. Pause.
Bhugut(i) Vuchhul = lover of His worship. Bhaiy Kaatunhaara = destroyer of fear. 2.
Putit Paavun = purifier of the immoral. Bird(u) = innate virtue. Bayd(i) = in the Vedas. 3.
Pergtay = appeared. Narrayin = Waheguru. Pulaayin = disappear. 4.

MEANING: I was without any noble quality - in fact, had none of them - but Waheguru became benevolent to me and made me His own (connected me with Him). 1.
My mind and my body have been adorned (with noble qualities) (have been purified) by Waheguru's munificence, and He has come to reside in my heart. Pause.
Waheguru loves His worship (His devotees), and is the destroyer of all fears. I have now been able to swim across the sea of Maya with His benevolence. 2.
I have seen that Waheguru with my own (mental) eyes, about whom it is written even in the Vedas that He purifies the immoral. 3.
Waheguru's slave, Nanak, submits politely that He appears in the company (shelter) of the Guru, and all one's troubles disappear. 4.9.14.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਕਵਨੁ ਜਾਨੈ ਪ੍ਰਭ ਤੁਮ੍ਹਰੀ ਸੇਵਾ॥ ਪ੍ਰਭ ਅਵਿਨਾਸੀ ਅਲਖ ਅਭੇਵਾ॥ 1॥ ਗੁਣ ਬੇਅੰਤ ਪ੍ਰਭ ਗਹਿਰ ਗੰਭੀਰੇ॥ ਊਚ ਮਹਲ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ॥ ਤੂ ਅਪਰੰਪਰ ਠਾਕੁਰ ਮੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ॥ ਤੁਮ੍ਹ ਹੀ ਜਾਨਹੁ ਅਪਨੀ ਪੂਜਾ॥ 2॥ ਆਪਹੁ ਕਛੂ ਨ ਹੋਵਤ ਭਾਈ॥ ਜਿਸੁ ਪ੍ਰਭੁ ਦੇਵੈ ਸੋ ਨਾਮੁ ਪਾਈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜੋ ਜਨੁ ਪ੍ਰਭ ਭਾਇਆ॥ ਗੁਣ ਨਿਧਾਨ ਪ੍ਰਭੁ ਤਿਨ ਹੀ ਪਾਇਆ॥ 4॥10।15॥

Bilawal(u) Mehla 5: Kuvun(u) jaanaiy Prubh Toomri sayva. Prubh avinaashi alukh abhayva. 1. Goon bayunt, Prubh gehir gumbheeray. Ooch Mehl Soami, Prubh mayray. Tu uprumpur Tthaakur mayray. 1. Ruhaou. Aikus bin(u) naahi ko dooja. Toomh hee jaanhou Apni pooja. 2. Aap-houn kuchhoo na hovut bhaayee. Jis(u) Prubh dayvaiy, so Naam(u) paayee. 3. Kuhou Nanak, jo jun(u) prubh bhaaya. Goon-Nidhaan Prubh(u) tinh hee paaya. 4.10.15.

Word Meaning: Sayva = service; worshipping (recitation of Naam). Avinaashi = eternal. Alukh = invisible; incomprehensible. Abhayva = whose secrets cannot be known. 1.
Bayunt = countless. Gehir = unfathomable. Gumbheeray = never changing. Uprumpur = beyond limits. Tthakur(u) = Master. Pause.

Aikus = the “One”. Pooja = worship. 2.
Aap-houn = by oneself. Bhaaya = liked by. Goon-Nidhaan = treasure of virtues. 3 & 4.
MEANING: The eternal Waheguru is invisible, so very few people know how to serve Him (sing His praise). 1. Waheguru is limitless and unfathomable, and He never changes (is unaffected by any change). You are beyond limits, oh my Lord. Pause.
There is none other than the “One Supreme Being”; only He knows (and teaches us) how to worship Him. 2. No one can do anything on their own; only devotees get to recite His Naam, whom Waheguru enables to do so. 3.
Only that individual gets connected with the source of virtues, Waheguru, who is liked (loved) by Him, oh Nanak. 4.10.15.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਾਤ ਗਰਭ ਮਹਿ ਹਾਥ ਦੇ ਰਾਖਿਆ॥ ਹਰਿ ਰਸੁ ਛੋਡਿ ਬਿਖਿਆ ਫਲੁ ਚਾਖਿਆ॥ 1॥ ਭਜੁ ਗੋਬਿੰਦ ਸਭ ਛੋਡਿ ਜੰਜਾਲ॥ ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਮੂੜੇ ਤਬ ਤਨੁ ਬਿਨਸਿ ਜਾਇ ਬੇਹਾਲੁ॥ 1॥ ਰਹਾਉ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਆਪਨਾ ਕਰਿ ਥਾਪਿਆ॥ ਕਰਨਹਾਰੁ ਇਕ ਨਿਮਖ ਨ ਜਾਪਿਆ॥ 2॥ ਮਹਾ ਮੋਹ ਅੰਧ ਕੂਪ ਪਰਿਆ॥ ਪਾਰਬ੍ਰਹਮੁ ਮਾਇਆ ਪਟਲਿ ਬਿਸਰਿਆ॥3॥ ਵਡੈ ਭਾਗਿ ਪ੍ਰਭ ਕੀਰਤਨੁ ਗਾਇਆ॥ ਸੰਤ ਸੰਗਿ ਨਾਨਕ ਪ੍ਰਭੁ ਪਾਇਆ॥ 4॥11॥16॥
Bilawal(u) Mehla 5: Maat gerbh meh(i) haath day raakhiya. Hur(i) rus(u) chhoad(i), bikhiya ful(u) chaakhiya. 1. Bhuj(u) Gobind, subh chhoad(i) junjaal. Jub Jum(u) aayay sunghaaraiy moorray, tub tun(u) binus(i) jaayay bayhaal(u). 1. Ruhaou. Tun(u), mun(u), dhun(u) aapna kur(i) thaapiya. Kernhaar(u) ikk nimukh na jaapiya. 2. Muhaa moh undh koop puriya. Parbraham(u) Maya putul(i) bissriya. 3. Vuddaiy bhaag(i) Prubh keertun(u) gaaya. Sunt sung(i) Nanak Prubh(u) paaya. 4.11.16.
Word Meaning: Gerbh = womb. Raakhiya = protected. Rus(u) = sweet essence (Waheguru’s Naam). Bikhiya Ful(u) = poisonous Maya. 1. Junjaal = bonds (of worldly attractions). Sunghaaraiy = destroys; gives severe punishment. Moorray = foolish. Binus(i) Jaayay = is destroyed. Bayhaal(u) = in very bad condition. Pause.
Thaapiya = establishes; nurtures. Kernhaar = the Creator. Nimukh = short moment. 2.
Muhaa = huge. Undh Koop = deep dark well of Maya (without any light of spirituality). Putul(i) = behind the curtain. Bissriya = forgotten. Keeertun = praise. 3 & 4.
MEANING: Waheguru protects the fetus in the mother’s womb with His own hands (by providing protection); but when the fetus comes into the world, he gives up the sweetness of Waheguru’s protection and begins to taste the poisonous enjoyments of Maya. 1.
(Because of the enjoyment of sensual pleasures), The man has to face the punishment of the Angel of Death, which destroys the body while the soul suffers badly. Pause.
The man nurtures his body and mind, and loves his wealth as if they are going to be his own forever, and does not recite the Naam of the creator, God, even for a moment. 2.
He falls into the dark, deep well of worldly attachments and forgets Waheguru behind the curtain of Maya. 3.
But, a fortunate individual, who sings Waheguru’s praise in the shelter of the Guru, realizes Waheguru (gets connected with Him), oh Nanak. 4.11.16.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਭਾਈ॥ ਨਾਨਕ ਹੋਆ ਪਾਰਬ੍ਰਹਮੁ ਸਹਾਈ॥ 1॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇ॥ ਗੁਰੁ ਪੂਰਾ ਪੂਰੀ ਜਾ ਕੀ ਬਾਣੀ ਅਨਿਕ ਗੁਣਾ ਜਾ ਕੇ ਜਾਹਿ ਨ ਗਣੇ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਸਰੰਜਾਮ ਕਰੇ ਪ੍ਰਭ ਆਪੇ॥ ਭਏ ਮਨੋਰਥ ਸੋ ਪ੍ਰਭੁ ਜਾਪੇ॥ 2॥ ਅਰਥ ਧਰਮ ਕਾਮ ਮੋਖ ਕਾ ਦਾਤਾ॥

(ਅੰਗ 806)॥ ਪੂਰੀ ਭਈ ਸਿਮਰਿ ਸਿਮਰਿ ਬਿਧਾਤਾ॥ 3॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕਿ ਰੰਗੁ ਮਾਣਿਆ॥ ਘਰਿ ਆਇਆ ਪੂਰੇ ਗੁਰਿ ਆਣਿਆ॥ 4॥12॥17॥

Bilawal(u) Mehla 5: Maat, pita, soot, bundhup bhaayee. Nanak, hoa Parbraham suhaayee. 1. Sookh(u), sehj, aanund ghunay. Gur(u) Poora, poori Ja kee Bani, anik goona, Ja kay jaah(i) na gunay. 1. Ruhaou. Sugul srunjaam kuray Prubh Aapay. Bhuyyay munoruth so Prubh jaapa. 2. Urth, dherm, kaam, moakh ka Daata.

(PAGE 806): Poori bhuyyee, simer(i), simer(i) Bidhaata. 3. Sadh sung(i) Nanak(i) rung(u) maaniya. Ghur(i) aaya, Pooray Gur(i) aaniya. 4.12.17.

Word Meaning: Soot = sons. Bundhup = relatives. Suhaayee = supporter. 1.
Sehj = peace of mind. Aanund = blissfulness. Ghunay = immense. Anik = many. Pause.
Srunjaam = arrangements. Munoruth = objectives (achieved). Jaapay = worship. 2.
Urth = wealth. Dherm = religiosity; principles. Kaam = fulfilment of wishes. Moakh = emancipation. Daata = provider; Lord. Poori Bhuyyee = objectives achieved. Bidhaata = the carver of our fates (Waheguru). 3.
Rung(i) Maaniya = enjoyed love. Aaniya = brought. 4.

MEANING: (if one sings Waheguru's praise), He (Waheguru) supports him as his mother, father, sons, or other close relatives do, oh Nanak. 1.
If one serves the Guru, which is Perfect Himself, (is the manifestation of Waheguru) and whose Bani (Shabad) is also Perfect, and who has countless virtues, he (the devotee) enjoys immense comfort and bliss of the high spiritual state. Pause.
All the objectives of a devotee are achieved when he recites Waheguru's Naam. (And the great thing is) that Waheguru Himself makes all such arrangements for the devotee. 2.
Waheguru is the Lord of wealth and religiosity (one's principles) and is the fulfiller of all wishes, and is the emancipator (i.e. He is the Lord of all the four most desired things), which can be achieved by reciting the Naam of the Waheguru, which is the carver of our fates. 3.
The devotee enjoys love of Waheguru in the shelter of the Perfect Guru, who brings (implants) His Naam in the devotee's heart, oh Nanak. 4.12.17.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸ੍ਰਬ ਨਿਧਾਨ ਪੂਰਨ ਗੁਰਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਨਰ ਜੀਵੇ॥ ਮਰਿ ਖੁਆਰੁ ਸਾਕਤ ਨਰ ਥੀਵੇ॥ 1॥ ਰਾਮ ਨਾਮੁ ਹੋਆ ਰਖਵਾਰਾ॥ ਝਖ ਮਾਰਉ ਸਾਕਤੁ ਵੇਚਾਰਾ॥ 2॥ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਪਚੇ ਘਨੇਰੇ॥ ਮਿਰਤਕ ਫਾਸ ਗਲੈ ਸਿਰਿ ਪੈਰੇ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਪਹਿ ਜਨ ਨਾਮ॥ ਤਾ ਕੇ ਨਿਕਟਿ ਨ ਆਵੈ ਜਾਮ ॥ 4॥13॥18॥

Bilawal(u) Mehla 5: Serb nidhaan Poorun Gurdev. 1. Ruhaou. Hur(i), Hur(i) Naam(u) juput Nur jeevay. Mur(i) khooaar(u) saakut nur theevay. 1. Ram Naam(u) hoa rukhvaara. Jhukh maarou saakut vaychaaa. 2. Ninda kur(i), kur(i) puchay ghunayray. Mirtuk, phaas gulaiy sir(i) paiyray. 3. Kuhou Nanak, jupeh(i) jun Naam. Ta kay nicket(i) na aavaiy Jaam. 4.13.18.

Word Meaning: Serb Nidhaan = all treasures. Poorun = Perfect. Pause.
Nur = man. Jeevay = lives for ever. Khoaar(u) = suffer humiliation. Saakut = worshipper of Maya. Theevay = becomes. 1. Rukhvaara = guardian. Jhukh Maarou = talk nonsense; futile effort to vilify some one. Vaychaara = wretched. 2.
Ninda = vilification. Puchay = suffer; hurt themselves. Ghunayray = many. Mirtuk = dead. Phaas = noose. Nicket(i) = near. Jaam = Angel of death. 3 & 4.

MEANING: The Perfect and the Great Guru (God) is the treasure of everything. Pause.

By reciting Waheguru's Naam, a devotee lives forever (becomes part of the eternal Waheguru) while the Maya-worshipper suffers humiliation on his death. 1.
Waheguru's Naam is always the guard of the devotees and protects them even if a wretched Maya-worshipper tries (in futility) to vilify them. 2.
Many people burn (suffer) in the fire of the vilification of others; they die a spiritual death with the noose around their neck and from head to toe. 3.
The Angel of (spiritual) death does not even go near the devotees who recite Waheguru's Naam, oh Nanak. 4.3.18.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਘਰੁ 4 ਦੁਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਵਨ ਸੰਜੋਗ ਮਿਲਉ ਪ੍ਰਭ ਅਪਨੇ॥ ਪਲੁ ਪਲੁ ਨਿਮਖ ਸਦਾ ਹਰਿ ਜਪਨੇ॥ 1॥ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਕੇ ਨਿਤ ਧਿਆਵਉ॥ ਕਵਨ ਸੁਮਤਿ ਜਿਤੁ ਪ੍ਰੀਤਮ ਪਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਐਸੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਮੇਰੇ॥ ਹਰਿ ਨਾਨਕ ਬਿਸਰੁ ਨ ਕਾਹੂ ਬੇਰੇ॥ 2॥1॥19॥
Raag(u) Bilawal(u) Mehla 5, Ghur(u) 4, Doopuday: Ek Onkar Satgur Persad(i):
Kuvun sunjoag miloun Prubh apnay. Pul(u), pul(u), nimukh, sudaa Hur(i) jupnay. 1. Churn Kumul Prubh kay nit dhiyaavhoun. Kuvun soomut(i) jit(u) Preetum paavoun. 1. Ruhaou. Aiysi kirpa kurhou Prubh mayray. Hur(i) Nanak bissur(u) na kaahoo bayray. 2.1.19.
Word Meaning: Sunjoag = means for union. Pul(u) = Nimkh = a short moment. 1. Churn Kumul = lotus-like Feet (Naam). Soomut(i) = noble wisdom (advice). Pause. Bissur(u) = forget. Bayray = time. 2.
MEANING: (When I asked the Holy saints) what means should I use to unite with Waheguru, (they advised me) that I should recite His Naam every single moment. 1.
The noble advice that I received to connect with God was to worship Waheguru's lotus-like Feet (recite His Naam) all the time. Pause.
Please be kind to me, oh my Waheguru, so that I may never forget You any time, begs Nanak. 2.1.19.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਹਿਰਦੈ ਧਿਆਏ॥ ਰੋਗ ਗਏ ਸਗਲੇ ਸੁਖ ਪਾਏ॥ 1॥ ਗੁਰਿ ਦੁਖੁ ਕਾਟਿਆ ਦੀਨੋ ਦਾਨੁ॥ ਸਫਲ ਜਨਮੁ ਜੀਵਨ ਪਰਵਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਅਕਥ ਕਥਾ ਅੰਮ੍ਰਿਤ ਪ੍ਰਭ ਬਾਨੀ॥ ਕਹੁ ਨਾਨਕ ਜਪਿ ਜੀਵੇ ਗਿਆਨੀ॥ 2॥2॥20॥
Bilawal(u) Mehla 5: Churn Kumul Prubh hirdaiy dhiyaayay. Roag guyyay, suglay sookh paayay. 1. Gur(i) dookh(u) kaatiya, deeno daan(u). Suful junum(u), jeevun pervaan(u). 1. Ruhaou. Akuth kutha, Amrit Prubh Bani. Kuhou Nanak, jup(i) jeevay Giyani. 2.2.20.
Word Meaning: Daan(u) = gift. Suful = successful. Pervann(u) = approved. Pause. Akuth = indescribable. Kutha = description of virtues. Bani = Naam. 2.
MEANING: When one recites Waheguru's Naam from the core of his heart, all his diseases (troubles) go away, and he acquires all comforts. 1.
The Guru gives the gift (of Waheguru's Naam) to the devotee (implants His Naam in his heart), and destroys all his suffering whereby the life of the devotee becomes successful, and he finds approval (in Waheguru's Court). Pause.
Waheguru's story (how He runs the universe, and what noble qualities He possesses) is indescribable, but His Naam is the liquid of immortality (connects the devotee with Him). The devotee acquires Divine Knowledge (becomes "one" with God) by reciting His Naam, oh Nanak. 2.2.20.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਾਂਤਿ ਪਾਈ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੂਰੇ॥ ਸੁਖ ਉਪਜੇ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ 1॥ ਰਹਾਉ॥ ਤਾਪ ਪਾਪ ਸੰਤਾਪ ਬਿਨਾਸੇ॥ ਹਰਿ ਸਿਮਰਤ ਕਿਲਬਿਖ ਸਭਿ ਨਾਸੇ॥ 1॥ ਅਨਦੁ ਕਰਹੁ ਮਿਲਿ ਸੁੰਦਰ ਨਾਰੀ॥ ਗੁਰਿ ਨਾਨਕਿ ਮੇਰੀ ਪੈਜ ਸਵਾਰੀ॥ 2॥3॥21॥

Bilawal(u) Mehla 5: Shaant(i) paayee Gur(i) Satgur(i) Pooray. Sookh oopjay, baajay unhud tooray. 1. Ruhaou. Taap, paap, suntaap binaasay. Hur(i) simrut kilbikh subh(i) naasay. 1. Anund kurhou mil(i) soondar naari. Gur(i) Nanak(i) mayri paiyj suvaari. 2.3.21.

Word Meaning: Shaant(i) = peace of mind. Pooray = Perfect. Unhud = auto-playing Divine music. Tooray = musical instruments. Pause.

Taap = heat; fire of desires. Suntaap = suffering. Binaasay = destroyed. Kilbikh = sins.1.

Anund Kurhou = enjoy bliss. Soondar = beautiful; who have beautified their minds with noble qualities (connected with Waheguru). Naari = women (devotees). Paiyj = dignity.2.

MEANING: The Perfect Guru brings peace to the mind of the devotee (his mind quits wandering and becomes fully content); he acquires all comforts and feels as if many musical instruments begin to play Divine music in his mind. Pause.

His fire of worldly desires, his sins, and his suffering, all get destroyed when he recites Waheguru's Naam. 1.

He feels blissful (when he recites Waheguru's Naam) in the company of the holy saints who have purified their minds (by getting connected with God). Guru Nanak has beautified (purified) my mind as a result of which I will find dignity (in Waheguru's court). 2.3.21.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਮਤਾ ਮੋਹ ਧ੍ਰੋਹ ਮਦਿ ਮਾਤਾ ਬੰਧਨਿ ਬਾਧਿਆ ਅਤਿ ਬਿਕਰਾਲ॥ ਦਿਨੁ ਦਿਨੁ ਛਿਜਤ ਬਿਕਾਰ ਕਰਤ ਅਉਧ ਫਾਹੀ ਫਾਥਾ ਜਮ ਕੈ ਜਾਲ॥ 1॥ ਤੇਰੀ ਸਰਣਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਮਹਾ ਬਿਖਮ ਸਾਗਰੁ ਅਤਿ ਭਾਰੀ ਉਧਰਹੁ ਸਾਧੂ ਸੰਗਿ ਰਵਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਸੁਖਦਾਤੇ ਸਮਰਥ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਮਾਲ॥ ਭ੍ਰਮ ਕੇ ਬੰਧਨ ਕਾਟਹੁ ਪਰਮੇਸਰ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦਾ ਕ੍ਰਿਪਾਲ॥ 2॥4॥22॥

Bilawal(u) Mehla 5: Mumta, moh, dhuroh mud(i) maata, bundhun(i) baandhiya, ut(i) bikraal. Din(u), din(u) chhijut bikaar kert aoudh, phaahi phaatha, Jum kaiy jaal. 1. Tayri Shern(i) Prubh Deen Duyyaala. Muhaa bikhum saagur(u) ut(i) bhaari, oodhrou Sadhu sung(i) ruvaala. 1. Ruhaou. Prubh sookh-Daatay, sumruth Soami, jeeo pind(u) subh(u) Toomra maal. Bherm kay bundhun kaat-hou Permayshur, Nanak kay Prubh sudaa kirpal. 2.4.22.

Word Meaning: Mumta = Moh = worldly attachments. Dhuroh = deceit. Mud = liquor; intoxicant. Maata = intoxicated. Bundhun(i) = in bonds. Baandhiya = trapped. Ut(i) = extremely. Bikraal = frightening. Chhijut = weakens. Bikaar = immoral activities. Aoudh = life. Phaahi Phaatha = trapped in. Jum = Angel of (spiritual) death.1.

Deen Duyyaala = kind to the poor (humble). Muhaa Bikhum = very tough. Saagur(u) = the world sea. Oodhrou = kindly salvage. Ruvaala = (humble like the) dust of Guru's feet. Pause. Sookh-Daatay = the source of all comforts. Sumruth =fully capable. Soami = Lord. Jeeo = soul; life. Pind(u) = body. Maal = property. Bherm Kay Bundhun = the bonds (net) of misgivings. Permayshur = Waheguru. Kirpal = munificent. 2.

MEANING: Intoxicated with the liquor of love for worldly attachments and deceit, the man is trapped in the worldly bonds and looks extremely frightening (in spirituality). Committing immortal deeds, his morality is weakening, and his life is shortening with the passing of each

day, and caught in the net of the Angel of death, the noose of (spiritual death) is getting tighter and tighter around his neck. 1.
The sea of Maya is extremely difficult to swim across, so I have come to Your shelter, oh kind to the poor (humble), Waheguru. Kindly salvage this humble, dust-like devotee of Yours by providing the shelter of the Guru (begs Nanak). Pause.
You are the Lord of all comforts, and are omnipotent, oh Lord; my life and my body are Your property (given by You). You are always very kind, please sever the bonds of my misgivings, oh Waheguru, begs Nanak. 2.4.22.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਗਲ ਅਨੰਦ ਕੀਆ ਪਰਮੇਸਰਿ ਆਪਣਾ ਬਿਰਦੁ ਸਮ੍ਹਾਰਿਆ॥ ਸਾਧ ਜਨਾ ਹੋਏ ਕਿਰਪਾਲਾ ਬਿਗਸੇ ਸਭਿ ਪਰਵਾਰਿਆ॥ 1॥ ਕਾਰਜੁ ਸਤਿਗੁਰ ਆਪਿ ਸਵਾਰਿਆ॥
(ਅੰਗ 807)॥ ਵਡੀ ਆਰਜਾ ਹਰਿਗੋਬਿੰਦ ਕੀ ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਬੀਚਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਵਣ ਤ੍ਰਿਣ ਤ੍ਰਿਭਵਣ ਹਰਿਆ ਹੋਏ ਸਗਲੇ ਜੀਅ ਸਾਧਾਰਿਆ॥ ਮਨ ਇਛੇ ਨਾਨਕ ਫਲ ਪਾਏ ਪੂਰਨ ਇਛ ਪੁਜਾਰਿਆ॥ 2॥5॥23॥

Bilawal(u) Mehla 5: Sugul anund keeya Permayshur(i), Aapna bird(u) sumaariya. Sadh junaa hoyay kirpala, bigsay subh(i) pervaariya. Kaaruj Satguru Aap(i) suvaariya.
(PAGE 807): Vuddi aarja Hergobind kee, sookh mungul kuliyaan beechaariya. 1. Ruhaou. Vun, trin, tirbhuvun huriya hoyay, suglay jea saadhaariya. Mun ichhay Nanak ful paayay, poorun ichh poojaariya. 2.5.23.

Word Meaning: Sugul = all. Bird(u) = innate nature (to love His devotees). Sumaariya = take charge; discharges responsibility. Bigsay = bloomed; became ecstatic. 1.
Kaaruj(u) = task; objective. Suvaariya = finished successfully. Aarja = life (span). Hargobind = the only son of Guru Arjun Dev Ji who suffered a severe attack of small-pox in his infant years. Mungul = happiness. Kuliyaan = wellbeing. Pause.
Vun = forests. Trin = leaves; vegetation. Tirbhuvun = of the three-layered universe. Huriya Hoyay = got a new life. Sadhaariya = supported. Mun Ichhay = as desired. Poorun Ichh = all wishes. Poojaariya = delivered; fulfilled. 2.

NOTE: Many villages to the west of Amritsar suffered a severe attack of smallpox around 1596-97. Guru Arjun Dev Ji (Mehla 5) left Amritsar to help the affected villages. He had to take His only son (and the only child), Hargobind, with Him whose life was in danger at the hands of Guru Sahib's elder brother, Pirthi Chand, who wanted to have Hargobind Ji killed, and had tried many times to take his life, but had been unsuccessful so far. Hargobind Ji was only about 1-2 years old at the time. The infant child was also infected by the fatal disease. In those days (and even now), most people believed that smallpox was caused by a goddess – *Seetla* Devi – who must be appeased by worshipping her to avoid her wrath. So, many people approached Guru Arjun Dev Ji and advised Him to worship the goddess, but Guru Sahib never believed in such myths; He believed only in Waheguru. He explained to the people that no disease is caused by any god or goddess, that they should not believe in such myths, and that they should believe only in Waheguru and recite His Naam. Despite the persistent suggestions of the people, Guru Sahib refused to worship any goddess and kept advising them to have faith in Waheguru. In a few weeks, the infant Hargobind recovered fully. Guru Sahib has written many Shabads – mostly in Raag Bilawal(u), and a few in Raag Soritth – to thank Waheguru, and to instil and reaffirm faith in Waheguru in the hearts of the people. This holy Shabad is just one of the many.

MEANING: Waheguru discharges the responsibility of His innate nature of loving His devotees as a result of which there is blissfulness (in the hearts of His devotees). The holy saints show kindness to the devotees, whereby all their families and their senses become very joyful. Satguru completes this holy task (of connecting the devotees with Waheguru and bringing joy in their families) with His own efforts. Similarly, keeping the comfort, joyfulness, and well-being for His devotee in His Mind, Satguru completely cured the sick child Hargobind and lengthened his lifespan. Pause.
Satguru (and Waheguru) provides support to all life, and with His benevolence, even the forests, vegetation, and the whole universe receive new life. The devotees get all their desires and wishes fulfilled with the munificence of Satguru, oh Nanak. 2.5.23.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜਿਸੁ ਊਪਰਿ ਹੋਵਤ ਦਇਆਲੁ॥ ਹਰਿ ਸਿਮਰਤ ਕਾਟੈ ਸੋ ਕਾਲੁ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਭਜੀਐ ਗੋਪਾਲੁ॥ ਗੁਨ ਗਾਵਤ ਤੂਟੈ ਜਮ ਜਾਲੁ॥ 1॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪੇ ਪ੍ਰਤਿਪਾਲ॥ ਨਾਨਕੁ ਜਾਚੈ ਸਾਧ ਰਵਾਲ॥ 2॥6॥24॥
Bilawal(u) Mehla 5: Jis(u) oopur(i) hovut Duyyaal(u). Hur(i) simrut kaataiy so kaal(u). 1. Ruhaou. Sadh sung(i) bhujjiyaiy Gopal(u). Goon gaavut tootaiy Jum jaal(u). 1. Aapay Satgur(u), Aapay Pritpaa. Nanak(u) jaachaiy Sadh ruvaal. 2.6.24.
Word Meaning: Duyyaal(u) = kind. So = that (devotee). Kaal(u) = death. Pause.
Gopal(u) = God. Jaal(u) = net. 1.
Pritpaal = raiser and nourisher. Jaachaiy = begs; wishes. Ruvaal = dust of Guru's Feet.2.
MEANING: The devotee, whom Waheguru becomes benevolent to, recites His Naam, and gets his noose of (spiritual death) severed. Pause.
We should recite Waheguru's Naam in the company of the Guru. The net of the Angel of (spiritual) death is cut off when we sing Waheguru's praise. 1.
Waheguru, Himself is Satguru (He resides in Him), and He Himself raises and nurtures all the living beings. I beg for the dust of the Feet of the Guru (an opportunity to serve Him for His Shabad), oh Nanak(u). 2.6.24.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਨ ਮਹਿ ਸਿੰਚਹੁ ਹਰਿ ਹਰਿ ਨਾਮ॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਹਰਿ ਗੁਣ ਗਾਮ॥ 1॥ ਐਸੀ ਪ੍ਰੀਤਿ ਕਰਹੁ ਮਨ ਮੇਰੇ॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਜਾਨਹੁ ਨੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਨਿਰਮਲ ਭਾਗ॥ ਹਰਿ ਚਰਨੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ॥ 2॥7॥25॥
Bilawal(u) Mehla 5: Mun meh(i) sinchou Hur(i), Hur(i) Naam. Undin(u) keertun(u), Hur(i) goon gaam. 1. Aiysi preet(i) kurhou mun mayray. Aatth pehr Prubh jaanhou nayray. 1. Ruhaou. Kuhou Nanak, ja kay nirmul bhaag. Hur(i) Churnee ta ka mun(u) laag. 2.7.25.
Word Meaning: Sinchou = irrigate; let flourish. Undin(u) = everyday. Gaam = sing. 1.
Aatth Pehr = 24 hours. Nirmul(u) = pure; good. Laag = gets attached to. Pause and 2.
MEANING: Implant Waheguru's Naam in your heart and let it flourish by singing His praise and reciting His Naam, oh my friend. 1.
Foster such love for Him so that you feel Him close to you all the time. Pause.
But only those devotees get their mind attached to Waheguru's Feet (His Naam) who have good fortune, oh Nanak. 2.7.25.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਰੋਗੁ ਗਇਆ ਪ੍ਰਭਿ ਆਪਿ ਗਵਾਇਆ॥ ਨੀਦ ਪਈ ਸੁਖ ਸਹਜ ਘਰੁ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਰਜਿ ਰਜਿ ਭੋਜਨੁ ਖਾਵਹੁ ਮੇਰੇ ਭਾਈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਾਹਿ ਧਿਆਈ॥ 1॥ ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਸਰਨਾਈ॥ ਜਿਨਿ ਆਪਨੇ ਨਾਮ ਕੀ ਪੈਜ ਰਖਾਈ॥ 2॥8॥26॥

Bilawal(u) Mehla 5: Roag(u) guyya, Prubh(i) Aap(i) guvaaya. Neend puyyee, sookh sehj ghur(u) aaya. 1. Ruhaou. Rujj(i), rujj(i) bhojun(u) khaavhou mayray bhaayee. Amrit Naam(u) rid maah(i) dhiyaayeen. 1. Nanak Gur Pooray shernaayee. Jin(i) Aapnay Naam kee paiyj rukhaayee. 2.8.26.

Word Meaning: Roag(u) = immoral habits. Guvaaya = removed. Sehj = bliss. Pause. Rujj(i) = to full satisfaction. Bhojun(u) = (spiritual) food. Paiyj = honour. 1 & 2.

MEANING: Remember (recite) Waheguru's Amrit-like Naam in your heart as the spiritual food for you, and consume it to your fill (to the satisfaction of your mind), oh my friends. 1. When you do that, all your vices (sensual pleasures and attractions for Maya) are eradicated by Waheguru Himself, and you enjoy peaceful sleep and the comfort of the high spiritual state of your mind, oh my friends. Pause.

I have come to the shelter of the Perfect Guru (Waheguru) who protects the dignity of His Naam (saves the devotee from immoral activities), oh Nanak. 2.8.26.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਕਰਿ ਦੀਨੇ ਅਸਥਿਰ ਘਰ ਬਾਰ॥ ਰਹਾਉ॥ ਜੋ ਜੋ ਨਿੰਦਾ ਕਰੈ ਇਨ ਗ੍ਰਿਹਨ ਕੀ ਤਿਸੁ ਆਗੈ ਹੀ ਮਾਰੈ ਕਰਤਾਰ॥ 1॥ ਨਾਨਕ ਦਾਸ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਕੋ ਸਬਦੁ ਅਖੰਡ ਅਪਾਰ॥ 2॥9॥27॥

Bilawal(u) Mehla 5: Satgur kur(i) deenay usthir ghur baar. Ruhaou. Jo, jo ninda kuraiy inn grehin kee, tis(u) aagaiy hee maaraiy Kartar. 1. Nanak daas Ta kee shernaayee, Ja ko Shabad(u) akhund apaar. 2.9.27.

Word Meaning: Usthir = stabilize; fortify. Ghur = hearts (minds). Baar = doors (of human body); senses. Ninda = vilification. Grehin = human houses (bodies). Aagaiy Hee = even before; earlier. Kartar = the Creator. 1.

Shabad = Huqam(u). Akhund = unbreakable. Apaar = beyond limits (comprehension).2.

MEANING: Satguru fortifies the minds and the senses of His devotees (they come under their full control), oh my friends. Pause.

Whosoever maliciously criticize (vilifies) such purified hearts (devotees), have already been (spiritually) killed by Waheguru (only some spiritually dead person will vilify such saintly people). 1.

I am a slave of God, and have come to the shelter of Waheguru, whose Huqam cannot be broken (it must be accepted), and who is beyond our comprehension, oh Nanak. 2.9.27.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤਾਪ ਸੰਤਾਪ ਸਗਲੇ ਗਏ ਬਿਨਸੇ ਤੇ ਰੋਗ॥ ਪਾਰਬ੍ਰਹਮਿ ਤੂ ਬਖਸਿਆ ਸੰਤਨ ਰਸ ਭੋਗ॥ ਰਹਾਉ॥ ਸਰਬ ਸੁਖਾ ਤੇਰੀ ਮੰਡਲੀ ਤੇਰਾ ਮਨੁ ਤਨੁ ਆਰੋਗ॥ ਗੁਨ ਗਾਵਹੁ ਨਿਤ ਰਾਮ ਕੇ ਇਹ ਅਵਖਦ ਜੋਗ॥ 1॥ ਆਇ ਬਸਹੁ ਘਰ ਦੇਸ ਮਹਿ ਇਹ ਭਲੇ ਸੰਜੋਗ॥ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਲਹਿ ਗਏ ਬਿਓਗ॥ 2॥10॥28॥

Bilawal(u) Mehla 5: Taap, suntaap suglay guyyay, binsay tay roag. Parbraham(i) tu bukhshiya, suntun rus bhoag. Ruhaou. Serb sookha tayri mundlee, mun(u), tun(u) aaroag. Goon gaavhou nit Ram kay, eh avkhud joag. 1. Aayay busou ghur days meh(i), eh bhulay sunjoag. Nanak Prubh supersunn bhuyyay, leh(i) guyyay biyoag. 2.10.28.

Word Meaning: Taap = heat; fire (of worldly desires). Suntaap = suffering. Binsay = destroyed. Tay = all those. Roag = (mental) diseases. Bukhshiya = bestowed.
Suntun = saints. Rus Bhoag = enjoy the (spiritual) tastes. Pause.
Mundlee = company. Aaroag = healthy. Avkhud = medication. Joag = effective. 1.
Ghur Days = land of heart. Bhulay = suitable. Sunjoag = opportunity of union with God. Supesunn = overly pleased. Leh(i) Guyyay = removed. Biyoag = pain of separation. 2.
MEANING: Waheguru has kindly bestowed you with His Naam; now you should enjoy its spiritual taste (blissfulness) like the holy saints, oh, the lucky man. When you do that, all your worldly desires, all sufferings, and all your mental sickness will be eliminated. Pause.
You will have a healthy body and mind, and you will be friends only with those who enjoy the comfort of Waheguru's Naam. Sing praise of Waheguru all the time; this is the most effective medication for all your mental worries. 1. Control your mind so that it stays in its own home (does not wander around) which will generate the most suitable opportunity to be "one" with Waheguru. This will please Waheguru to the maximum, and all your pain of separation from Him will disappear, oh Nanak. 2.10.28.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਕਾਹੂ ਸੰਗਿ ਨ ਚਾਲਹੀ ਮਾਇਆ ਜੰਜਾਲ॥ ਊਠਿ ਸਿਧਾਰੇ ਛਤ੍ਰਪਤਿ ਸੰਤਨ ਕੈ ਖਿਆਲ॥ ਰਹਾਉ॥ ਅਹੰਬੁਧਿ ਕਉ ਬਿਨਸਨਾ ਇਹ ਧੁਰ ਕੀ ਢਾਲ॥ ਬਹੁ ਜੋਨੀ ਜਨਮਹਿ ਮਰਹਿ ਬਿਖਿਆ ਬਿਕਰਾਲ॥ 1॥ ਸਤਿ ਬਚਨ ਸਾਧੂ ਕਹਹਿ ਨਿਤ ਜਪਹਿ ਗੁਪਾਲ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਤਰੇ ਹਰਿ ਕੇ ਰੰਗ ਲਾਲ॥ 2॥11॥29॥
Bilawal(u) Mehla 5: Kaahoo sung(i) na chaalhi, Maya junjaal. Ootth(i) sidhaaray chhuturput(i), suntun kaiy khiyaal. Ruhaou. Uhunboodh(i) kuou binsunaa, eh Dhoor kee dhaal. Buhou joani junmeh(i) mureh(i), bikhiya bikraal. 1. Sat(i) Buchun Sadhu kuheh(i) nit jupeh(i) Gopal. Simer(i), simer(i) Nanak turay, Hur(i) kay rung laal. 2.11.29.
Word Meaning: Kaahoo Na = (with) no one. Junjaal = Annoying worldly tasks. Ootth(i) Sidhaaray = leave the world. Chutturput(i) = those, who have royal canopies over their heads (rulers). Khiyaal = knowledge; are aware. Pause.
Uhunboodh(i) = egoism. Binsunaa = get destroyed. Dhoor(i) = right from the beginning. Dhaal = custom; practice. Bikhiya = Maya; immoral deeds. Bikraal = frightening. 1.
Sat(i) Buchun = evergreen words. Sadhu = Guru. Gopal = God. Turay = got salvaged. Rung Laal = dyed (imbued) in deep love. 2.
MEANING: The wealth accompanies no one after death, and the worldly tasks related to Maya become simply annoying. The holy saints are fully aware that even the rulers have to leave this world (empty-handed). Pause.
This has been the practice of the world right from its inception that egoism never lasts forever and must be destroyed. Maya (which is the basis of all immoral acts) is very frightening because it leads to repeated births and deaths for the man. 1.
The Guru's Words, which He always advises us to follow, are evergreen; one must recite Waheguru's Naam (to control the spiritually fatal effects of Maya). Those who are imbued in the deep love of Waheguru, recite His Naam, find salvation, oh Nanak. 2.11.29.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਹਜ ਸਮਾਧਿ ਅਨੰਦ ਸੂਖ ਪੂਰੇ ਗੁਰਿ ਦੀਨ॥ ਸਦਾ ਸਹਾਈ ਸੰਗਿ ਪ੍ਰਭ ਅੰਮ੍ਰਿਤ ਗੁਣ ਚੀਨ੍ਹ॥ ਰਹਾਉ॥

(ਅੰਗ 808)॥ ਜੈ ਜੈਕਾਰੁ ਜਗਤ੍ਰ ਮਹਿ ਲੋਚਹਿ ਸਭਿ ਜੀਆ॥ ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਤਿਗੁਰ ਪ੍ਰਭੂ ਕਛੁ ਬਿਘਨੁ ਨ ਥੀਆ॥ 1॥ ਜਾ ਕਾ ਅੰਗੁ ਦਇਆਲ ਪ੍ਰਭ ਤਾ ਕੇ ਸਭ ਦਾਸ॥ ਸਦਾ ਸਦਾ ਵਡਿਆਈਆ ਨਾਨਕ ਗੁਰ ਪਾਸਿ॥ 2॥12॥30॥

Bilawal(u) Mehla 5: Sehj smaadh(i), anund, sookh Pooray Gur(i) deen. Sudaa suhaayee sung(i) Prubh, Aamrit Goon cheenh. Ruhaou.

(PAGE 808): Jai, Jaikaar(u) jugtur meh(i), loacheh(i) subh(u) jeeaa. Supersunn bhuyyay Satgur, Prubhoo, kuchhoo bighun(u) na theeya. 1. Ja ka ung(u) Duyyaal Prubh, ta kay subh daas. Sudaa, sudaa vudiyaayiyaan, Nanak, Gur paas(i). 2.12.30.

Word Meaning: Smaadh(i) = meditative state. Anund = blissfulness. Suhaayee = supporter. Amrit Goon = immortal virtues. Cheen = by recognizing (pondering on). Pause. Jai Jaikaar = praise; acclamation. Loacheh(i) = long for (their sight). Bighun(u) = hurdle. Theeya = comes up. 1.
Ung(u) = favour. Daas = slaves; admirers. Vudiyaayiyaan = praises. 2.

MEANING: When a devotee ponders on the Amrit-like virtues of Waheguru (sings His praise with Guru's Shabad), He finds Waheguru to be always with him and highly supportive of him. The Perfect Guru becomes the source of all comforts, joyfulness, and causes the devotee to attain a high spiritual state by meditating on His Naam, in which he finds bliss and peace. Pause.
Satguru and Waheguru become overly pleased with the devotee so much so that the devotee faces no obstacle in his spiritual life, earns praise in the world, and everybody longs for his sight (to meet with him). 1.
Everybody acts like a slave (shows great respect) to the devotee who is favoured by the kind Waheguru. A devotee, who comes to the shelter of the Guru, earns great respect of the people all the time, oh Nanak. 2.12.30.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਘਰੁ 5 ਚਉਪਦੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮ੍ਰਿਤ ਮੰਡਲ ਜਗੁ ਸਾਜਿਆ ਜਿਉ ਬਾਲੂ ਘਰ ਬਾਰ॥ ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗਈ ਜਿਉ ਕਾਗਦ ਬੂੰਦਾਰ॥ 1॥ ਸੁਨਿ ਮੇਰੀ ਮਨਸਾ ਮਨੈ ਮਾਹਿ ਸਤਿ ਦੇਖੁ ਬੀਚਾਰਿ॥ ਸਿਧ ਸਾਧਿਕ ਗਿਰਹੀ ਜੋਗੀ ਤਜਿ ਗਏ ਘਰ ਬਾਰ॥ 1॥ ਰਹਾਉ॥ ਜੈਸਾ ਸੁਪਨਾ ਰੈਨਿ ਕਾ ਤੈਸਾ ਸੰਸਾਰ॥ ਦ੍ਰਿਸਟਿਮਾਨ ਸਭੁ ਬਿਨਸੀਐ ਕਿਆ ਲਗਹਿ ਗਵਾਰ॥ 2॥ ਕਹਾ ਸੁ ਭਾਈ ਮੀਤ ਹੈ ਦੇਖੁ ਨੈਨ ਪਸਾਰਿ॥ ਇਕਿ ਚਾਲੇ ਇਕਿ ਚਾਲਸਹਿ ਸਭਿ ਅਪਨੀ ਵਾਰ॥ 3॥ ਜਿਨ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਸੇ ਅਸਥਿਰੁ ਹਰਿ ਦੁਆਰਿ॥ ਜਨੁ ਨਾਨਕ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਰਾਖੁ ਪੈਜ ਮੁਰਾਰਿ॥ 4॥1॥31॥

Raag(u) Bilawal(u) Mehla 5, Ghur(u) 5, Chaupuday. Ek Onkar Satgur Persad(i). Mirt mundul jug(u) saajiya, jiyoun baaloo ghur baar. Binsut baar na laaguyee, jiyoun kaagud boondaar. 1. Soon(i) mayri munsa munaiy maah(i), sat(i) daykh(u) beechaar(i). Sidh, saadhik, girhee, yogi tuj guyyay ghur baar. 1. Ruhaou. Jaiysa soopna raiyn(i) ka, taiysa sunsaar. Drishtmaan subh(u) binsiyaiy, kiyya lugeh(i) guvaar. 2. Kuhaan su bhaayee, meet haiyn, daykh(u) naiyn pusaar(i). Ikk(i) chaalay, ikk(i) chaalseh(i), subh(i) apuni vaar. 3. Jin Poora Satgur(u) sayviya, say usthir(u) Hur(i) Dooaar(i). Jun(u) Nanak, Hur(i) ka daas(u) haiy, raakh(u) paiyj Mooraar(i). 4.1.31.

Word Meaning: Mirt Mundul = encircled by (subject to) death. Baaloo = sand. Baar = very short time. Kaagud = paper. Boondaar = rain drops. 1.

Munsa = wish (idea of mind). Sat(i) = truth. Saadhik = those who purify their bodies. making. Girhee = family men. Tuj Guyyay = renounced. Ghur Baar = all belongings. Pause. Raiyn(i) Ka = (dream) at night. Drishtmaan = every visible thing. Guvaar = foolish. 2. Su = those. Meet = friends. Pusaar(i) = by opening wide; carefully. Ikk(i) = many. Chaalay = left already. Chaalseh(i) = will leave. Vaar = turn. 3.
Sayviya = obeyed. Usthir = immortal. Paiyj = dignity. Mooraar(i) = oh, God. 4.
MEANING: Waheguru has created the world so that it is subject to death (destruction) (everything is perishable), like a house of sand that collapses in the rain. 1. Listen to this idea, and note and ponder on this eternal truth that be it an accomplished Sidh, (who could prolong their lives by holding their breath for long times), a yogi, a family man, or some other ascetic, they all had to leave their house holds (and the world) sooner or later, oh my friend. Pause.
This world is like a dream at night (in sleep), which is short-lived and not a reality. Every visible thing is perishable; so, what are you attached to, oh, the foolish man? 2.
Open your eyes wide, and see carefully where all your brothers and friends are. Many have already left this world, and others will leave too, as per their turn. 3.
Those who serve the Perfect Guru (obey His Teachings) become immortal at Waheguru's Door (in His Court). I am a slave of Waheguru, and request Him that He save my dignity (protect me from the attacks of sensual pleasures), oh Nanak. 4.1.31.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਲੋਕਨ ਕੀਆ ਵਡਿਆਈਆ ਬੈਸੰਤਰਿ ਪਾਗਉ॥ ਜਿਉ ਮਿਲੈ ਪਿਆਰਾ ਆਪਨਾ ਤੇ ਬੋਲ ਕਰਾਗਉ॥ 1॥ ਜਉ ਪ੍ਰਭ ਜੀਉ ਦਇਆਲ ਹੋਇ ਤਉ ਭਗਤੀ ਲਾਗਉ॥ ਲਪਟਿ ਰਹਿਓ ਮਨੁ ਬਾਸਨਾ ਗੁਰ ਮਿਲਿ ਇਹ ਤਿਆਗਉ॥ 1॥ ਰਹਾਉ॥ ਕਰਉ ਬੇਨਤੀ ਅਤਿ ਘਨੀ ਇਹੁ ਜੀਉ ਹੋਮਾਗਉ॥ ਅਰਥ ਆਨਿ ਸਭਿ ਵਾਰਿਆ ਪ੍ਰਿਅ ਨਿਮਖ ਸੋਹਾਗਉ॥ 2॥ ਪੰਚ ਸੰਗੁ ਗੁਰ ਤੇ ਛੁਟੇ ਦੋਖ ਅਰੁ ਰਾਗਉ॥ ਰਿਦੈ ਪ੍ਰਗਾਸੁ ਪ੍ਰਗਟ ਭਇਆ ਨਿਸਿ ਬਾਸੁਰ ਜਾਗਉ॥ 3॥ ਸਰਣਿ ਸੋਹਾਗਨਿ ਆਇਆ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗਉ॥ ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਪਾਇਆ ਤਨੁ ਮਨੁ ਸੀਤਲਾਗਉ॥ 4॥2॥32॥
Bilawal(u) Mehla 5: Loakun keeyaan vudiyaayiyaan baiysubtar(i) paagoun. Jiyoun milaiy Piyaara aapna, tay boal kraagoun. 1. Juou Prubh Jeeo duyyaal hoyay, tuou bhugti laagoun. Lupt(i) ruhhiyo mun(u) baashna, Gur mil(i) eh tiyaagoun. 1. Ruhaou. Kuroun baynti ut(i) ghunee, eh(u) jeeo homaagoun. Urth aan(i) subh(i) vaariya, Priyay nimukh sohaagou. 2. Punch sung(u) Gur tay chhootay, doakh ur(u) raagou. Ridaiy pergaas(u) pergut bhuyya, nis(i) baasur jaagoun. 3. Shern(i) sohaagun(i) aaya, jis(u) mustuk(i) bhaagou. Kuhou Nanak, tin(i) paaya, tun(u), mun(u) seetlaagou. 4.2.32.
Word Meaning: Loakun = people. Vudiyaayiyaan = praise. Baiysuntar(i) = in the fire. Paagoun = I will put into. Tay = those. Boal = words. Kraagoun = will say. 1.
Juou = when. Tuou = then. Lupt(i) = cling to; attracted to. Baashna = lust. Pause.
Ut(i) Ghunee = very much; sincere. Jeeou = (desires of) mind. Homaagoun = burn in fire; sacrifice. Urth = wealth. Aan(i) = by bringing. Vaariya = sacrifice; offer. Sohaagou = union with Waheguru. 2.
Punch = five (demons). Doakh = jealousy. Raagou = love. Pergaas = enlightenment. Pergut = appear. Nis(i) = night. Baasur = day. Jaagoun = stay awake; stay alert. 3.
Sohaagun(i) = of the married (connected with God). Bhaagou = good fortune. Tin(i) = those. Seetlaagou = peaceful; blissful. 4.

MEANING: Earning praise of the people by saying words which they like is worth nothing to me; I will gladly burn that in the fire. I want to say only those words that can connect me to my Dear (Waheguru). 1.
But I can start worshipping Him only when Waheguru is benevolent to me. Right now, my mind is attached to lust (sensual pleasures); but I will be able to abandon my lust in the shelter of the Guru (when Waheguru becomes benevolent to me). Pause.
I will make a sincere request to the Guru (to connect me with Waheguru), and will sacrifice my life for Him. I will take all my wealth too to sacrifice for the Guru if He would connect me with Waheguru, even for only a short moment. 2.
One can control his five demons (senses) and get rid of his jealousy and his love for others in the shelter of the Guru when his heart is enlightened (Waheguru appears in there), and he stays alert day and night against the attacks of Maya. 3.
The devotee, who has good fortune on his forehead, seeks the shelter of the holy saints who are already connected with Waheguru. Such devotees realize Waheguru, and their body and their mind become blissful, oh Nanak. 4.2.32.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਲਾਲ ਰੰਗ ਤਿਸ ਕਉ ਲਗਾ ਜਿਸ ਕੇ ਵਡਭਾਗਾ॥ ਮੈਲਾ ਕਦੇ ਨ ਹੋਵਈ ਨਹ ਲਾਗੈ ਦਾਗਾ॥ 1॥ ਪ੍ਰਭੁ ਪਾਇਆ ਸੁਖਦਾਈਆ ਮਿਲਿਆ ਸੁਖ ਭਾਇ॥ ਸਹਜ ਸਮਾਨਾ ਭੀਤਰੇ ਛੋਡਿਆ ਨਹੀ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਜਰਾ ਮਰਾ ਨਹ ਵਿਆਪਈ ਫਿਰਿ ਦੂਖੁ ਨ ਪਾਇਆ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਆਘਾਨਿਆ ਗੁਰਿ ਅਮਰ ਕਰਾਇਆ॥ 2॥ ਸੋ ਜਾਨੈ ਜਿਨਿ ਚਾਖਿਆ ਹਰਿ ਨਾਮੁ ਅਮੋਲਾ॥ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ ਕਿਆ ਕਹਿ ਮੁਖਿ ਬੋਲਾ॥ 3॥ ਸਫਲ ਦਰਸੁ ਤੇਰਾ ਪਾਰਬ੍ਰਹਮ ਗੁਣਨਿਧਿ ਤੇਰੀ ਬਾਣੀ॥
(ਅੰਗ 809)॥ ਪਾਵਉ ਧੂਰਿ ਤੇਰੇ ਦਾਸ ਕੀ ਨਾਨਕ ਕੁਰਬਾਣੀ॥ 4॥3॥33॥

Bilawal(u) Mehla 5: Laal rung tis kuou lugga jis kay vudbhaaga. Maiyla kuday na hovyee, neh laagaiy daaga. 1. Prubh(u) paaya Sookhdaayiya, miliya sookh bhaayay. Sehj smaana bheetray, chhoadiya nuhee jaayay. 1. Ruhaou. Juraa, muraa neh viyaapyee, phir(i) dookh(u) na paaya. Pea Amrit(u) aghaaniya, Gur(i) amer kraaya. 2. So jaanaiy jin(i) chaakhiya, Hur(i) Naam amoala. Keemut(i) kuhee na jaayiyaiy, kiyya keh(i) mookh(i) boalaan. 3. Suful ders(u) Tayra Parbraham, goon-nidh(i) Tayri Bani.
(PAGE 809): Paavoun dhoor(i) Tayray daas kee,Nanak koorbaani. 4.3.33.
Word Meaning: Laal Rung = deep red colour (reflective of deep love for Waheguru). Maiyla = dirty; unclean. Daaga = stains. 1.
Sookhdaayiya = source of comforts. Bhaayay = with love. Sehj Smaana = staying absorbed in the high spiritual state. Bheetray = inside. Pause.
Juraa = old age. Muraa = death. Viyaapyee = influences. Aghaaniya = contented. 2.
Chaakhiya = tasted. Amoala = priceless. 3.
Suful = causing success. Ders(u) = sight. Goon-Nidh(i) = source of virtues. 4.
MEANING: Only that devotee's mind gets dyed deep red (gets deeply imbued in Waheguru's love) who is highly fortunate. Such a dark red colour (deep love for Waheguru) never gets dirty (fades away) or gets stained (is always pure; there is never any selfishness). 1. A devotee, who gets connected with the source of all comforts, Waheguru, stays blissful in His love. He cannot forget Him, and stays in a high, blissful spiritual state. Pause.
Old age and fear of death have no effect on him, and he never suffers mental anguish again. The Guru makes such a devotee immortal when he drinks Waheguru's Naam-Amrit and gets spiritually fully contented. 2.

Commented [DSS2]:
Commented [DSS3]:

Waheguru's Naam is priceless (it cannot be bought for any price), and only he who tastes it knows its worth. Nobody can put a price on it (it can be bought only by singing His praise), but I do not know what words of praise to use for Him. 3.
Your holy sight makes life successful, and the words in Your praise are a source of great virtues. I am a sacrifice for You and long for the dust of the feet of Your devotees (an opportunity to serve them), oh Nanak. 4.3.33.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਰਾਖਹੁ ਅਪਨੀ ਸਰਣਿ ਪ੍ਰਭ ਮੋਹਿ ਕਿਰਪਾ ਧਾਰੇ॥ ਸੇਵਾ ਕਛੂ ਨ ਜਾਨਊ ਨੀਚੁ ਮੂਰਖਾਰੇ॥ 1॥ ਮਾਨੁ ਕਰਉ ਤੁਧੁ ਊਪਰੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰੇ॥ ਹਮ ਅਪਰਾਧੀ ਸਦ ਭੂਲਤੇ ਤੁਮ੍ਹ ਬਖਸਨਹਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਅਵਗਨ ਕਰਹ ਅਸੰਖ ਨੀਤਿ ਤੁਮ੍ਹ ਨਿਰਗੁਨ ਦਾਤਾਰੇ॥ ਦਾਸੀ ਸੰਗਤਿ ਪ੍ਰਭੂ ਤਿਆਗਿ ਏ ਕਰਮ ਹਮਾਰੇ॥ 2॥ ਤੁਮ੍ਹ ਦੇਵਹੁ ਸਭੁ ਕਿਛੁ ਦਇਆ ਧਾਰਿ ਹਮ ਅਕਿਰਤਘਨਾਰੇ॥ ਲਾਗਿ ਪਰੇ ਤੇਰੇ ਦਾਨ ਸਿਉ ਨਹ ਚਿਤਿ ਖਸਮਾਰੇ॥ 3॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਭਵ ਕਾਟਨਹਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਸਰਣਿ ਦਇਆਲ ਗੁਰ ਲੇਹੁ ਮੁਗਧ ਉਧਾਰੇ॥ 4॥4॥34॥

Bilawal(u) Mehla 5: Raakhou Apni shern(i) Prubh moh(i) kirpa dhaaray. Sayva kuchhoo na jaanou neech(u) moorkhaaray. 1. Maan(u) kuroun Toodh(u) oopray, mayray Preetum Piyaray. Hum upraadhi sud bhooltay, Toomh bukhshunhaaray. 1. Ruhaou. Hum uvgun kureh asunkh neet(i), Toomh nirgoon Dataaray. Daasi sungut(i), Prubhoo tiyaag(i), eh kerm humaaray. 2. Toomh dayvhou subh(u) kichh(u) duyya dhaar(i), hum akirtghunaaray. Laag(i) puray Tayray daan siyoun neh chit(i) Khusmaaray. 3. Toojh tay baahur(i) kichh(u) nuhee, bhuv kaatunhaaray. Kuhou Nanak, shern(i) Duyyaal Gur, layhou moogdh oodhaaray. 4.4.34.

Word Meaning: Kirpa Dhaaray = be benevolent. Sayva = serving (obeying Will). Neech(u) = ignoble. Moorkhaaray = foolish. 1.
Maan(u) = pride. Upraadhi = guilty. Bukhshunhaaray = forgiving. Pause.
Uvgun Kureh = commit mistakes. Asunkh = countless. Nirgoon = having no good quality. Daataaray = provder; Lord. Daasi = slave (Maya). Sungut(i) = company; friendship. 2.
Akirtghunaaray = ungrateful. Laag(i) Puray = got attached to. Daan = largesse. 3.
Bhuv Kaatunhaaray = eradicator of rebirths. Moogdh = foolish. Oodhaaray = salvage. 4.

MEANING: Please, be kind to me, and keep me in Your shelter, oh Waheguru. I am foolish, and do not know how to serve You. 1.
I do take great pride in being Your devotee (have great faith in You), oh, my dear Waheguru. I am guilty of making mistakes all the time, but You always forgive me. Pause.
I have no good quality and do make countless mistakes every day, but You are my kind, Lord. I have a friendship with Maya, and I ignore you; such are my ignoble deeds!! 2.
You are very kind to provide everything we need, but we are deeply ungrateful not to be thankful to You. We, humans, get attached to Your largesse and do not keep the Lord in our minds. 3.
There is nothing in this world which is not Yours, oh, the eradicator of our rebirths, Waheguru. I am in the shelter of the kind Guru, and beg Him to salvage the foolish me, oh Nanak. 4.4.34.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਦੋਸੁ ਨ ਕਾਹੂ ਦੀਜੀਐ ਪ੍ਰਭੁ ਅਪਨਾ ਧਿਆਈਐ॥ ਜਿਤੁ ਸੇਵਿਐ ਸੁਖੁ ਹੋਇ ਘਨਾ ਮਨ ਸੋਈ ਗਾਈਐ॥ 1॥ ਕਹੀਐ ਕਾਇ ਪਿਆਰੇ ਤੁਝੁ ਬਿਨਾ॥ ਤੁਮ੍ਹ ਦਇਆਲ ਸੁਆਮੀ ਸਭ ਅਵਗਨ ਹਮਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਤੁਮ੍ਹ ਰਾਖਹੁ ਤਿਉ ਰਹਾ ਅਵਰੁ ਨਹੀ ਚਾਰਾ॥ ਨੀਧਰਿਆ ਧਰ ਤੇਰੀਆ ਇਕ

ਨਾਮ ਅਧਾਰਾ॥ 2॥ ਜੋ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲਾ ਮਨਿ ਲੇਤਾ ਮੁਕਤਾ॥ ਸਗਲ ਸਮਗ੍ਰੀ ਤੇਰੀਆ ਸਭ ਤੇਰੀ ਜੁਗਤਾ॥ 3॥ ਚਰਨ ਪਖਾਰਉ ਕਰਿ ਸੇਵਾ ਜੇ ਠਾਕੁਰ ਭਾਵੈ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਪ੍ਰਭ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ॥ 4॥5॥35॥

Bilawal(u) Mehla 5: Doash(u) na kaahoo deejiyaiy, Prubh(u) apna dhiyaayiyaiy. Jit(u) sayviyain sookh(u) hoyay ghunaa, mun Soyee gaayiyaiy. 1. Kuhhiyaiy kaayay Piyaaray Toojh(u) binaa. Toomh Duyyaal Soami, subh uvgun humaa. 1. Ruhaou. Jiyoun Toomh raakhou tiyoun ruhhaan, uver(u) nuhee chaara. Needhuriyaan dhur Tayriya, ikk Naam adhaara. 2. Jo Toom kurhou soyee bhulaa, mun(i) layta mookta. Sugul smuggri Tayriya, subh Tayri joogta. 3. Churn pukhaaroun kur(i) sayva, jay Tthaakur bhaavaiy. Hovhou kirpaal Duyyaal Prubh, Nanak(u) goon gaavaiy. 4.5.35.

Word Meaning: Doash = blame. Kaahoo = someone else. Ghunaa = immense. 1.
Kaayay = whom. Binaa = without. Uvgun = ignoble qualities; faults. Pause.
Chaara = option. Needhuriyaan = without any support. Adhaara = support. 2.
Bhulaa = for our good. Mookta = free from all worries. Smuggri = all matter that we use. Joogta = planning; schemes. 3.
Pukhaaroun = wash. Bhaavaiy = liked by. Kirpaal = Duyyaal = kind; merciful. 4.

MEANING: I should not blame someone else for my faults (and for things which do not go my way), and should recite the Naam of Waheguru, oh my mind. I should sing praise of Waheguru, reciting whose Naam, one gets immense comfort. 1.
Whom should we pray to without You, oh my dear Lord? You are compassionate, and I have all the shortcomings. Pause.
I wish to live by Your Will (in whichever situation You put me through) because there is no other option. You support those who have no other support, and Your Naam is their biggest support. 2.
I have full faith that whatever You do is for our good, and whoever accepts Your Will becomes free from all worries. Everything that we need is provided by You, and even the planning about their delivery to us is Yours, oh Waheguru. 3.
I wish to wash Your Feet (serve You; recite Your Naam) if You like (approve) that. Please be kind, oh, merciful Lord, so that I may sing Your praise, begs Nanak. 4.5.35.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਿਰਤੁ ਹਸੈ ਸਿਰ ਊਪਰੇ ਪਸੂਆ ਨਹੀ ਬੂਝੈ॥ ਬਾਦ ਸਾਦ ਅਹੰਕਾਰ ਮਹਿ ਮਰਣਾ ਨਹੀ ਸੂਝੈ॥ 1॥ ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਆਪਨਾ ਕਾਹੇ ਫਿਰਹੁ ਅਭਾਗੇ॥ ਦੇਖਿ ਕਸੁੰਭਾ ਰੰਗੁਲਾ ਕਾਹੇ ਭੂਲਿ ਲਾਗੇ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਰਿ ਪਾਪ ਦਰਬੁ ਕੀਆ ਵਰਤਣ ਕੈ ਤਾਈ॥ ਮਾਟੀ ਸਿਉ ਮਾਟੀ ਰਲੀ ਨਾਗਾ ਉਠਿ ਜਾਈ॥ 2॥ ਜਾ ਕੈ ਕੀਐ ਸ੍ਰਮੁ ਕਰੈ ਤੇ ਬੈਰ ਬਿਰੋਧੀ॥ ਅੰਤ ਕਾਲਿ ਭਜਿ ਜਾਹਿਗੇ ਕਾਹੇ ਜਲਹੁ ਕਰੋਧੀ॥ 3॥ ਦਾਸ ਰੇਨੁ ਸੋਈ ਹੋਆ ਜਿਸੁ ਮਸਤਕਿ ਕਰਮਾ॥ ਕਹੁ ਨਾਨਕ ਬੰਧਨ ਛੁਟੇ ਸਤਿਗੁਰ ਕੀ ਸਰਨਾ॥ 4॥6॥36॥

Bilawal(u) Mehla 5: Mirt(u) hussaiy sir oopray, pusooaa nuhee boojhaiy. Baad, saad, uhunkaar meh(i), merna nuhee soojhaiy. 1. Satgur(u) sayvhou aapna, kaahay phirhou abhaagay. Daykh(i) kusoombha rungula, kaahay bhool(i) laagay. 1. Ruhaou. Kur(i), kur(i) paap derb(u) keeya, vertun kaiy taayeen. Maati siyoun maati rulee, naanga ootth(i) jaayee. 2. Ja kaiy keeyaiy sherm(u) kuraiy, tay baiyr birodhi. Unt kaal(i) bhuj(i) jaahayngay, kaahay julhou kroadhi. 3. Daas rayn(u) soyee hoa, jis(u) mustuk(i) kerma. Kuhou Nanak, bundhun chhootay, Satgur kee sherna. 4.6.36.

Word Meaning: Mirt(u) = death. Hussaiy = smiles (at the fate of). Pusooaa = animal. Boojhaiy = understand. Baad = disputes. Saad = tastes. Soojhaiy = think of. 1.
Abhaagaiy = unfortunate. Kusoombha = a flower which looks pretty, but has a very short life (Maya). Rungula = colourful; attractive. Bhool Laagay = misled. Pause.
Derb(u) = wealth. Vertun = for use. Maati = human body. Naanga = empty-handed. 2.
Sherm(u) = hard work. Baiyr Birodhi = enemies; opponents. Kroadhi = mad in anger. 3.
Rayn(u) = (humble like) dust of feet. Mustuk(i) = on the forehead. Kerma = good fortune. Bundhun Chhootay = worldly bonds broken. 4.
MEANING: The man acts like an animal and gets deeply involved in disputes in the enjoyment of different tastes of life and due to his ego, and does not realize or think of death, which smiles over his head (can kill him any time) to watch his foolish behaviour. 1.
You are just running around in the worthless pursuit of Maya, oh, the unfortunate man. You are being misled by Maya's short-lived attractions. Why don't you serve your Satguru (follow His advice to lead a noble life)? Pause.
You accumulate wealth for your use by sinful means, but when you die, your body will be reduced to dirt, will mix with the earth, and you will leave the world empty-handed. 2.
The wealth for which you work so hard to earn becomes your opponent and your enemy at the end (because you will be punished for your sins in Waheguru's Court). It will not accompany you, so why are you suffering in a fit of rage to accumulate it? 3.
But only that individual acquires humility to serve the holy saints who have good fortune prewritten on their forehead. All his worldly bonds get broken when one comes to Guru's shelter, oh Nanak. 4.6.36.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਪਿੰਗੁਲ ਪਰਬਤ ਪਾਰਿ ਪਰੇ ਖਲ ਚਤੁਰ ਬਕੀਤਾ॥ ਅੰਧੁਲੇ ਤ੍ਰਿਭਵਣ ਸੂਝਿਆ ਗੁਰ ਭੇਟਿ ਪੁਨੀਤਾ॥ 1॥ ਮਹਿਮਾ ਸਾਧੂ ਸੰਗ ਕੀ ਸੁਨਹੁ ਮੇਰੇ ਮੀਤਾ॥ ਮੈਲੁ ਖੋਈ ਕੋਟਿ ਅਘ ਹਰੇ ਨਿਰਮਲ ਭਏ ਚੀਤਾ॥ 1॥ ਰਹਾਉ॥ ਐਸੀ ਭਗਤਿ ਗੋਬਿੰਦ ਕੀ ਕੀਟਿ ਹਸਤੀ ਜੀਤਾ॥ ਜੋ ਜੋ ਕੀਨੋ ਆਪਨੋ ਤਿਸੁ ਅਭੈ ਦਾਨੁ ਦੀਤਾ॥ 2॥ ਸਿੰਘੁ ਬਿਲਾਈ ਹੋਇ ਗਇਓ ਤ੍ਰਿਣ ਮੇਰੁ ਦਿਖੀਤਾ॥
(ਅੰਗ 810)॥ ਸ੍ਰਮੁ ਕਰਤੇ ਦਮ ਆਢ ਕਉ ਤੇ ਗਨੀ ਧਨੀਤਾ॥ 3॥ ਕਵਨ ਵਡਾਈ ਕਹਿ ਸਕਉ ਬੇਅੰਤ ਗੁਨੀਤਾ॥ ਕਰਿ ਕਿਰਪਾ ਮੁਹਿ ਨਾਮੁ ਦੇਹੁ ਨਾਨਕ ਦਰ ਸਰੀਤਾ॥ 4॥7॥37॥

Bilawal(u) Mehla 5: Pingul perbut paar(i) puray, khul chutur bukeeta. Undhulay tirbhuvun soojhiya, Gur bhayt(i) pooneeta. 1. Mehima Sadhu sung kee, soonhou mayray meeta. Maiyl(u) khoyee, koat(i) ugh huray, nirmul bhuyyay cheeta. 1. Ruhaou. Aiysi bhugut(i) Gobind kee, keet(i) hustee jeeta. Jo, jo keeno Aapno, tis(u) abhaiy daan(u) deeta. 2. Singh(u), bilaayee hoyay guyyo, trin mayr(u) dikheeta.
(PAGE 810): Sherm kurtay dum aadh kuou tay gunee dhuneeta. 3. Kuvun vudaayee keh(i) sukoun, Bayunt - Gooneeta. Kur(i) Kirpa mooh(i) Naam(u) dayhou, Nanak Dur sreeta. 4.7.37.
Word Meaning: Pingul = (spiritually cripple). Perbut = mountain (of ego). Khul = foolish. Chutur = clever; deft. Bukeeta = a speaker. Undhulay = spiritually blind. Tirbhuvun = the three-layered universe. Soojhiya = understands. Pooneeta = pure. 1.
Mehima = greatness. Maiyl(u) = filth of immorality. Koat(i) = countless. Ugh = sins. Huray = removed. Cheeta = mind. Pause.
Keet(i) = ant (a symbol of humility). Hustee = elephant (a symbol of conceit). Abhaiy = state of fearlessness. 2. Singh(u) = lion (a symbol of tyranny). Bilaayee = cat (a

symbol of humbleness). Trin = a dry leaf or straw. Mayr(u) = a very tall mountain. Sherm = hard work; toiling. Dum Aadh = insignificant amount of money. Tay = those. Gunee = are considered. Dhuneeta = wealthy .3.
Bayunt-Gooneeta = Lord of countless virtues. Sreeta = slave. 4.
MEANING: Listen to the greatness of the company (shelter) of the Guru, oh my friend. One's countless sins are eradicated; the filth of his evil thinking is washed away, and his mind is completely purified**. Pause.**
A spiritually cripple can climb the mountain of his ego (becomes humble), and a foolish person becomes a deft speaker (in the shelter of the Guru). The mind of a spiritually blind person is purified (spiritually enlightened) upon meeting the Guru, and he acquires an understanding of the functioning of the universe. Pause.
The worship of Waheguru is such that the devotee becomes humble and overcomes his ego. Waheguru gives the gift of fearlessness to all those whom He makes His own. 2.
A lion-like tyrant is tamed to be like a loving cat, and a powerless man, who is like a dry leaf, acquires so much mental strength that he becomes invincible like a tall mountain. Similarly, those who toil hard to earn even an insignificant amount of money are considered wealthy (because they enjoy much more peace of mind than the rich). 3.
What praise of the Guru can I sing because He has countless noble qualities! I am a slave at Satguru's door, and pray to Him to grant me Waheguru's Naam, oh Nanak. 4.7.37

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਹੰਬੁਧਿ ਪਰਬਾਦ ਨੀਤ ਲੋਭ ਰਸਨਾ ਸਾਦਿ॥ ਲਪਟਿ ਕਪਟਿ ਗ੍ਰਿਹਿ ਬੇਧਿਆ ਮਿਥਿਆ ਬਿਖਿਆਦਿ॥ 1॥ ਐਸੀ ਪੇਖੀ ਨੇਤ੍ਰ ਮਹਿ ਪੂਰੇ ਗੁਰ ਪਰਸਾਦਿ॥ ਰਾਜ ਮਿਲਖ ਧਨ ਜੋਬਨਾ ਨਾਮੈ ਬਿਨੁ ਬਾਦਿ॥1॥ ਰਹਾਉ॥ ਰੂਪ ਧੂਪ ਸੋਗੰਧਤਾ ਕਾਪਰ ਭੋਗਾਦਿ॥ ਮਿਲਤ ਸੰਗਿ ਪਾਪਿਸਟ ਤਨ ਹੋਏ ਦੁਰਗਾਦਿ॥ 2॥ ਫਿਰਤ ਫਿਰਤ ਮਾਨੁਖੁ ਭਇਆ ਖਿਨ ਭੰਗਨ ਦੇਹਾਦਿ॥ ਇਹ ਅਉਸਰ ਤੇ ਚੂਕਿਆ ਬਹੁ ਜੋਨਿ ਭ੍ਰਮਾਦਿ॥ 3॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਗੁਰਿ ਮਿਲੇ ਹਰਿ ਹਰਿ ਬਿਸਮਾਦ॥ ਸੂਖ ਸਹਜ ਨਾਨਕ ਆਨੰਦ ਤਾ ਕੈ ਪੂਰਨ ਨਾਦ॥ 4॥8॥38॥
Bilawal(u) Mehla 5: Uhunboodh(i), perbaad neet, loabh, rusna saad(i). Lupt(i), kupt(i) greh(i) baydhiya, mithiya bikhiyaad(i).1. Aiysi paykhi naytur meh(i), Pooray Gur persad(i). Raj, milkh, dhun, jobna, Naamaiy bin(u) baad(i). 1. Ruhaou. Roop, dhoop, sogundhta, kaapur bhoagaad(i). Milt sung(i) paapisht tun, hoyay doorgaad(i). 2. Phirt, phirt manookh(u) bhuyya, khin bhungun dayhaad(i). Eh aousur tay chookiya, buhou joan(i) bhermaad(i). 3. Prubh kirpa tay Gur(i) milay, Hur(i), Hur(i) bismaad. Sookh, sehj aanund, ta kaiy poorun naad. 4.8.38.
Word Meaning: Uhunboodh(i) = thoughts of ego and selfishness. Perbaad = vilification of others. Neet = always. Rusna Saad = tastes of the tongue. Lupt(i) = cling to; deeply involved. Kupt(i) = in deceit. Greh(i) = in house-hold. Baydhiya = attached to; engrossed in. Mithiya = short-lived. Bikhiyaad = sensual pleasures etc. 1.
Paykhi = saw. Naytur Meh(i) = with eyes. Milkh = estates. Jobna = youthfulness. Bin(u) = without. Baad(i) = worthless. Pause.
Roop = beauty. Dhoop = incense. Sogundhta = fragrances. Bhogaad(i) = enjoyments. Milt = on touching. Paapisht = gravely sinful. Doorgaad(i) = foul smell. 2.
Phirt, Phirt = having gone through many different life forms. Khin Bhungun = destructible in a moment. Dayhaad(i) = body. Aousar = opportunity. Chookiya = missed. Bhermaad(i) = goes through. 3.

Bismaad = mesmerizing. Ta Kaiy = in his mind. Naad = music. 4.
MEANING: With the grace of the Perfect Guru, I have seen with my own eyes (realized) that the reign of a state, ownership of big estates, wealth, and youthfulness are all worthless without Waheguru's Naam. **Pause.** However, (ignoring the Naam), the man spends his life with thoughts of selfishness and ego on his mind, vilifying others, in greed, and enjoying different tastes with his tongue every day. He is deeply attached to his family and uses deceitful means to enjoy the short-lived sensual pleasures. 1.
He uses incense, different fragrances, and wears expensive clothes to look attractive so as to satisfy his sensual desires, but as soon as they touch the gravely sinful body, they become foul-smelling (repulsive, because he commits sins with his body). 2.
Having gone through many different life forms, the man gets (is given) a human body which can perish in a moment. If he loses this opportunity (to perform noble deeds to connect with God), he will have to go through many, many lives (before he becomes a man again). 3.
With Waheguru's benevolence, one is connected to the Guru, who connects him to the mesmerizing Waheguru. Such a devotee enjoys comforts, blissfulness of the high spiritual state, and feels as if Divine music is playing in his mind. 4.8.38.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਚਰਨ ਭਏ ਸੰਤ ਬੋਹਿਥਾ ਤਰੇ ਸਾਗਰੁ ਜੇਤ॥ ਮਾਰਗ ਪਾਏ ਉਦਿਆਨ ਮਹਿ ਗੁਰ ਦਸੇ ਭੇਤ॥ 1॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰਿ ਹਰਿ ਹੇਤੁ ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤੇ ਹਰਿ ਹਰਿ ਹਰਿ ਚੇਤ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਚੋਰ ਆਗੈ ਭਗੇ ਜਬ ਸਾਧ ਸੰਗੇਤ॥ ਪੂੰਜੀ ਸਾਬਤੁ ਘਣੋ ਲਾਭੁ ਗ੍ਰਿਹਿ ਸੋਭਾ ਸੇਤ॥ 2॥ ਨਿਹਚਲ ਆਸਣੁ ਮਿਟੀ ਚਿੰਤ ਨਾਹੀ ਡੋਲੇਤ॥ ਭਰਮੁ ਭੁਲਾਵਾ ਮਿਟਿ ਗਇਆ ਪ੍ਰਭ ਪੇਖਤ ਨੇਤ॥ 3॥ ਗੁਣ ਗਭੀਰ ਗੁਣ ਨਾਇਕਾ ਗੁਣ ਕਹੀਅਹਿ ਕੇਤ॥ ਨਾਨਕ ਪਾਇਆ ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰੇਤ॥ 4॥9॥39॥
Bilawal(u) Mehla 5: Churn bhuyyay Sunt bohitha, turay saagur(u) jayt. Maarug paayay oodiyaan meh(i), Gur dussay bhayt. 1. Hur(i), Hur(i), Hur(i), Hur(i), Hur(i) Huray, Hur(i), Hur(i), Hur(i) hayt(u). Ootthut, baiytthut, sovtay, Hur(i), Hur(i), Hur(i) chayt. 1. Ruhaou. Punch choar aagaiy bhugay, jub Sadh sungayt. Poonji saabut(u), ghuno laabh(u), greh(i) sobha sayt. 2. Nihchul aasun(u), mitee chint, naahi dolayt. Bherm(u) bhoolaava mit(i) guyya, Prubh paykhut nayt. 3. Goon Gumbheer, goon Naayika, goon kuhhieh(i) kayt. Nanak, paaya Sadh sung(i), Hur(i), Hur(i) Amrayt. 4.9.39.
Word Meaning: Bohitha = ship. Saagur(u) = the world sea. Jayt = with which. Oodiyaan = wikderness. Bhayt = secrets (to connect with God). 1.
Hayt(u) = love. Chayt = remember. Pause.
Aagaiy Bhugay = ran away; disappeared. Sungayt = company. Poonji = the wealth of spirituality. Saabut(u) = fully preserved. Ghuno Laabh(u) = great profit. Greh(i) = house; Waheguru's Court. Sobha Sayt = with respect. 2.
Nihchul = eternal. Aasun = seat; spiritual stage. Dolayt = weakening of mind. Bherm(u) Bhoolaava = misguided by misgivings. Paykhut = on seeing. 3.
Gumbheer = deep (sea). Naayika = Lord. Kayt = how many? Amrayt = Amrit. 4.
MEANING: Whether you are standing, sitting, or sleeping, you should remember Waheguru, Waheguru, and only Waheguru with love, oh my friend. Pause.
Guru's holy Feet (His Shabad to sing Waheguru's praise) is the ship to swim across the world sea. Satguru guides His devotees on the path to connect with Waheguru in this world, which is like a wilderness full of distractions. 1.

The five demons (lust, rage, etc.) run away (disappear) quickly in the shelter of the Guru. In Guru's shelter, not only does the (spiritual) wealth of the devotee stay intact, he earns a lot of (spiritual) profit on top of that (enhances his noble qualities significantly), and goes to Waheguru's Court with respect. 2.
All his worries are eradicated; he attains an eternal spiritual state (is enabled to merge with Waheguru), and his mind never weakens. On seeing (getting connected with) Waheguru, he no longer gets misled by any misgivings (which are completely eradicated). 3.
The Guru is a deep ocean and the Lord of virtues, which are so many that they all cannot be described. I have sought the shelter of the Guru, where Waheguru's Amrit-like Naam is recited constantly, oh Nanak. 4.9.39.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਬਿਨੁ ਸਾਧੂ ਜੋ ਜੀਵਨਾ ਤੇਤੋ ਬਿਰਥਾਰੀ॥ ਮਿਲਤ ਸੰਗ ਸਭਿ ਭ੍ਰਮ ਮਿਟੇ ਗਤਿ ਭਈ ਹਮਾਰੀ॥ 1॥ ਜਾ ਦਿਨ ਭੇਟੇ ਸਾਧ ਮੋਹਿ ਉਆ ਦਿਨ ਬਲਿਹਾਰੀ॥ ਤਨੁ ਮਨੁ ਅਪਨੋ ਜੀਅਰਾ ਫਿਰਿ ਫਿਰਿ ਹਉ ਵਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਏਤ ਛਡਾਈ ਮੋਹਿ ਤੇ ਇਤਨੀ ਦ੍ਰਿੜਤਾਰੀ॥ ਸਗਲ ਰੇਨ ਇਹੁ ਮਨੁ ਭਇਆ ਬਿਨਸੀ ਅਪਧਾਰੀ॥ 2॥ ਨਿੰਦ ਚਿੰਦ ਪਰ ਦੂਖਨਾ ਏ ਖਿਨ ਮਹਿ ਜਾਰੀ॥ ਦਇਆ ਮਇਆ ਅਰੁ ਨਿਕਟਿ ਪੇਖੁ ਨਾਹੀ ਦੂਰਾਰੀ॥ 3॥ ਤਨ ਮਨ ਸੀਤਲ ਭਏ ਅਬ ਮੁਕਤੇ ਸੰਸਾਰੀ॥ ਹੀਤ ਚੀਤ ਸਭ ਪ੍ਰਾਨ ਧਨ ਨਾਨਕ ਦਰਸਾਰੀ॥ 4॥10॥40॥

Bilawal(u) Mehla 5: Bin(u) Sadhu jo jeevna, tayto birthaari. Milt sung subh(i) bherm mitay, gut(i) bhuyyee humaari. 1. Ja din bhaytay Sadh moh(i), ooa din bulihaari. Tun(u), mun(u), apno jeeura, phir(i), phir(i) huoun vaari. 1. Ruhaou. Ait chhudaayee moh(i) tay, itnee drirrtaari. Sugul rayn eh(u) mun(u) bhuyya, binsee updhaari. 2. Nind, chind, pur-dookhna, eh khin meh(i) jaari. Duyya, muyya, ur(u) nicket(i) paykh(u), naahi dooraari. 3. Tun, mun seetul bhuyyay, ub mooktay sunsaari. Heet, cheet subh praan, dhun, Nanak dersaari. 4.10.40.

Word Meaning: Birthaari = empty; is wasted. Gut(i) = high spiritual state. 1.
Ja = which. Ooa = that. Jeeura = life. Vaari = sacrifice. Pause.
Ait = this. Drirrtaari = firmness. Updhaari = attachment. 2.
Nind = vilification. Chind = worry. Pur-Dookhna = expose faults of others. Jaari = burnt; destroyed. Muyya = compassion. Paykh(u) = see. Dooraari = distance. 3.
Seetul = peaceful. Mooktay = free. Sunsaari = from the world. Heet = love. Dersaari = with holy sight of the Guru. 4.

MEANING: All that life which is spent without taking shelter of the Guru goes to waste. But when I met the Guru (took His shelter), all my misgivings disappeared, and I achieved a high spiritual state. 1.
I am a sacrifice for the day (that day was lucky for me) on which I came to the Guru's shelter. I wish to sacrifice (offer for service) my body, mind, and life for the Guru again and again. Pause. The Guru made my mind so firm (strong) that all my bonds of worldly attachments are broken, and my mind has become very humble. 2.
In a moment, I have burnt (gotten rid of) all my worries, vilification of others, and the habit of exposing faults of others. I have acquired kindness and compassion for others, and I see Waheguru close to me all the time; there is no distance between Him and me. 3.
I am free from all worldly bonds, and my body and mind have become peaceful. Waheguru's holy sight is my love, my mind, my life, and my wealth, oh Nanak. 4.10.40.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਟਹਲ ਕਰਉ ਤੇਰੇ ਦਾਸ ਕੀ ਪਗ ਝਾਰਉ ਬਾਲ॥ ਮਸਤਕੁ ਅਪਨਾ ਭੇਟ ਦੇਉ ਗੁਨ ਸੁਨਉ ਰਸਾਲ॥ 1॥ ਤੁਮ ਮਿਲਤੇ ਮੇਰਾ ਮਨੁ ਜੀਓ ਤੁਮ ਮਿਲਹੁ ਦਇਆਲ॥ ਨਿਸਿ ਬਾਸਰੁ ਮਨਿ ਅਨਦੁ ਹੋਤ ਚਿਤਵਤ ਕਿਰਪਾਲ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 811)॥ ਜਗਤ ਉਧਾਰਨ ਸਾਧ ਪ੍ਰਭ ਤਿਨ ਲਾਗਉ ਪਾਲ॥ ਮੋ ਕਉ ਦੀਜੈ ਦਾਨੁ ਪ੍ਰਭ ਸੰਤਨ ਪਗ ਰਾਲ॥ 2॥ ਉਕਤ ਸਿਆਨਪ ਕਛੁ ਨਹੀ ਨਾਹੀ ਕਛੁ ਘਾਲ॥ ਭ੍ਰਮ ਭੈ ਰਾਖਹੁ ਮੋਹ ਤੇ ਕਾਟਹੁ ਜਮ ਜਾਲ॥ 3॥ ਬਿਨਉ ਕਰਉ ਕਰੁਣਾਪਤੇ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲ॥ ਗੁਣ ਗਾਵਉ ਤੇਰੇ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਸੁਖ ਸਾਲ॥ 4॥11॥41॥

Bilawal(u) Mehla 5: Tehl kuroun Tayray daas kee, pug jhaaroun baal. Mustuk(u) apna bhayt dayoun, Goon soonoun Rusaal. 1. Toom miltay mayra mun(u) jeeo, Toom milhou Duyyaal. Nis(i) baasur(u) mun(i) anund(u) hoat, chitvut Kirpaal. 1. Ruhaou.

(PAGE 811): Jugut oodhaarun Sadh Prubh, tin laagoun paal. Mo kuou deejaiy daan(u) Prubh, Suntun pug raal. 2. Ookt, siyaanup kuchhoo nuhee, naahi kuchh(u) ghaal. Bherm bhaiy raakhou moh tay, kaat-hou Jum jaal. 3. Binou kuroun Kroonaputay, Pitaa, Pritpaal. Goon gaavoun Tayray Sadh sung(i), Nanak sookh saal. 4.11.41.

Word Meaning: Tehl Kuruon = serve. Daas = slave; devotee. Pug = feet. Jhaaroun = dust off. Bhayt Dayoiun = offer. Rusaal = source of sweetness. 1.
Jeeo = comes to life. Nis(i) = night. Baasur(u) = day. Chitvut = think of. Pause.
Oodhaarun = salvage. Paal = shelter; support. Pug Raal = dust of the feet. 2.
Ookt = logic. Ghaal = hard labour. Bherm = misgiving. Jaal = net. 3.
Kroonaputay = the Lord of mercy. Pritpaal = the raiser and nourisher. Saal = supreme.4.

MEANING: Kindly connect me with You because my (spiritually dead) mind comes to life on meeting with You, oh kind Waheguru. I feel blissful day and night when I think of the kind Waheguru. **Pause.** I wish to serve Your devotees, and dust off their feet with my hair (expression of deep reverence), oh Waheguru. I wish to offer my forehead (my wisdom), and listen to Your noble qualities (praise) from them. 1.
I wish to seek the shelter of the holy saints who come to the earth to salvage the world. Kindly give me the gift of the dust of the feet of the holy saints (opportunity to serve them). 2. I have no logic (to make a plea), no wisdom, and have done no hard work (to please You); please be kind, and protect me from misbeliefs, worldly fears, and worldly attachments, and cut the net of the Angel of death (reincarnations), oh Waheguru. 3.
I have only one request to make to the Lord of mercy, Waheguru, who raises and nurtures us like a father, that He give me the shelter of the Guru where I may sing His praise, which is the supreme comfort, oh Nanak. 4.11.41

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਕਰਹਿ ਤੁਝ ਬਿਨੁ ਕਛੁ ਨਾਹਿ॥ ਪਰਤਾਪੁ ਤੁਮ੍ਹਾਰਾ ਦੇਖਿ ਕੈ ਜਮਦੂਤ ਛਡਿ ਜਾਹਿ॥ 1॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਛੂਟੀਐ ਬਿਨਸੈ ਅਹੰਮੇਵ॥ ਸਰਬ ਕਲਾ ਸਮਰਥ ਪ੍ਰਭੁ ਪੂਰੇ ਗੁਰਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਖੋਜਿਆ ਨਾਮੈ ਬਿਨੁ ਕੂਰੁ॥ ਜੀਵਨ ਸੁਖੁ ਸਭੁ ਸਾਧ ਸੰਗਿ ਪ੍ਰਭ ਮਨਸਾ ਪੂਰੁ॥ 2॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹੁ ਤਿਤੁ ਤਿਤੁ ਲਗਹਿ ਸਿਆਨਪ ਸਭ ਜਾਲੀ॥ ਜਤ ਕਤ ਤੁਮ੍ਹ ਭਰਪੂਰ ਹਹੁ ਮੇਰੇ ਦੀਨ ਦਇਆਲੀ॥ 3॥ ਸਭੁ ਕਿਛੁ ਤੁਮ ਤੇ ਮਾਗਨਾ ਵਡਭਾਗੀ ਪਾਏ॥ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ ਪ੍ਰਭ ਜੀਵਾ ਗੁਨ ਗਾਏ॥ 4॥12॥42॥

Bilawal(u) Mehla 5: Keeta lorreh(i) so kureh(i), Toojh bin(u) kuchhoo Naah(i). Pertaap(u) Toomhaara daykh(i) kaiy Jum doot chhudd(i) jaah(i). 1. Toomri kirpa tay chhootiyaiy, binsaiy unhunmayv. Serb kulaa sumruth Prubh(u), Pooray Gurdev. 1. Ruhaou. Khojut,

khojut, khojiya, Naamaiy bin(u) koor(u). Jeevun, sookh subh(u) Sadh sung(i) Prubh munsa poor. 2. Jit(u), jit(u) laavhou, tit(u), tit(u) lugeh(i), siyaanup subh jaali. Jut, kut Toomh bherpoor huou, mayray Deen Duyaali. 3. Subh(u) kichh(u) Toom tay maangna, vudbhaagi paayay. Nanak kee ardaas(i) Prubh, jeevaan goon gaayay. 4.12.42.

Word Meaning: Lorreh(i) = needs to do. Pertaap(u) = majesty. 1.
Chhootiyaiy = emancipate. Binsaiy = is destroyed. Uhunmayv = ego. Kula = powers. Sumruth = capable; omnipotent. Pause.
Khojut, Khojut = with deep search. Koorr(u) = false. Munsa Poor = fulfiller of wishes. 2.
Jit = where. Laavhou = put to. Jaali = burned; got rid of. Bherpoor = omnipresent. 3.

MEANING: Waheguru does whatever He needs to do; nothing happens outside His wish (plans). Even the agents of the Angel of death run away to see His majesty. 1.
The Perfect great Guru (Waheguru) is capable of all powers, and it is with His grace that one overcomes one's ego and is emancipated. Pause.
After a deep search, I have realized that everything is false (short-lived) without Waheguru's Naam. One acquires a high spiritual state, and all comforts in the shelter of the Guru, and Waheguru is the fulfiller of all one's wishes. 2.
The man pursues only those things in which You create his interest. I, too, accept Your Will, and have burned away (gotten rid of) my own wisdom. You are omnipresent and always kind to the humble (the weak), oh my Waheguru. 3.
The man begs everything from You, but only some lucky devotee begs for Your Naam. It is my prayer to Waheguru that I should live only to sing His praise, oh Nanak. 4.12.42.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਬਾਸਬੈ ਕਲਮਲ ਸਭਿ ਨਸਨਾ॥ ਪ੍ਰਭ ਸੇਤੀ ਰੰਗਿ ਰਾਤਿਆ ਤਾ ਤੇ ਗਰਭਿ ਨ ਗ੍ਰਸਨਾ॥ 1॥ ਨਾਮੁ ਕਹਤ ਗੋਵਿੰਦ ਕਾ ਸੂਚੀ ਭਈ ਰਸਨਾ॥ ਮਨ ਤਨ ਨਿਰਮਲ ਹੋਈਹੈ ਗੁਰ ਕਾ ਜਪੁ ਜਪਨਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਰਸੁ ਚਾਖਤ ਧ੍ਰਾਪਿਆ ਮਨਿ ਰਸੁ ਲੈ ਹਸਨਾ॥ ਬੁਧਿ ਪ੍ਰਗਾਸ ਪ੍ਰਗਟ ਭਈ ਉਲਟਿ ਕਮਲੁ ਬਿਗਸਨਾ॥ 2॥ ਸੀਤਲ ਸਾਂਤਿ ਸੰਤੋਖੁ ਹੋਇ ਸਭ ਬੂਝੀ ਤ੍ਰਿਸਨਾ॥ ਦਹ ਦਿਸ ਧਾਵਤ ਮਿਟਿ ਗਏ ਨਿਰਮਲ ਥਾਨਿ ਬਸਨਾ॥ 3॥ ਰਾਖਨਹਾਰੈ ਰਾਖਿਆ ਭਏ ਖ੍ਮ ਭਸਨਾ॥ ਨਾਮੁ ਨਿਧਾਨ ਨਾਨਕ ਸੁਖੀ ਪੇਖਿ ਸਾਦ ਦਰਸਨਾ॥ 4॥13॥43॥

Bilawal(u) Mehla 5: Sadh sungut(i) Kaiy baasbaiy, kulmul subh(i) nusna. Prubh sayti rung(i) raatiya, ta tay gerbh(i) na grussna. 1. Naam(u) keht Govind ka soochi bhuyyee rusna. Mun, tun, nirmul hoyeehaiy, Gur ka jup(u) jupna. 1. Ruhaou. Hur(i) rus(u) chaakhut dhraapiya, mun(i) rus(u) laiy husna. Boodh(i) pergaas pergut bhuyyee, oolt(i) kumul(u) bigusna. 2. Seetul, shaant(i), suntokh(u) hoyay, subh boojhi trishna. Deh dis dhaavut mit(i) guyyay, nirmul thaan(i) busna. 3. Raakhunhaaraiy raakhiya, bhuyyay bherm bhusna. Naam(u) nidhaan, Nanak sookhi, paykh(i) saad dershna. 4.13.43.

Word Meaning: Baasbaiy = residing with. Kulmul = sins. Sayti = with. Rung(i) Raatiya = imbued in love. Ta Tay = from that. Grussna = grabbed; captured. 1.
Soochi = pure. Rusna = tongue. Jup(u) Jupna = recite His Shabad. Pause.
Rus(u) = sweetness. Dhraapiya = contented. Husna = feel joyfulness. Boodh(i) = wisdom. Pergaas Pergut Bhuyyee = enlightened. Oolt(i) = reverses direction. Kumul(u) = lotus-like heart. Bigsuna = blooms. 2.
Seetul Shaant(i) = peaceful. Suntokh(u) = contentment. Trishna = fire of desires. Boojhi = put out. Dhaavut = running fast. Thaan = spiritual state. 3.
Bhusna (Bhusma) = ash. Saad = taste. Paykh(i) = to see. Dershna = holy sight. 4.

MEANING: All his sins run away (are removed) when a devotee lives in the company (shelter) of the Guru. One is never captured to go into the womb again (takes rebirth) when he is imbued with the love for Waheguru. 1.
The tongue that recites Waheguru's Naam is purified (becomes holy), and the body and the mind of the individual get purified when he recites Guru's Shabad. Pause.
One gets fully contented and acquires mental joy (bliss) when he tastes the sweetness of Waheguru's Naam. His wisdom (mind) is enlightened with Waheguru's Light, and it reverses its direction (from attachment with Maya to attachment with Waheguru), and the lotus of his heart blooms. 2.
The fire of the worldly desires of the devotee is put out, and his mind gets fully contented, becomes peaceful, quits wandering around in every direction, and takes residence in the holy spiritual state of high morality. 3.
The saviour Waheguru protects him from Maya's attacks, and all his misgivings about Maya turn to ash (are destroyed). He acquires the treasure of Waheguru's Naam and feels blissful to see the holy sight of the Guru, oh Nanak. 4.13.43.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਪਾਣੀ ਪਖਾ ਪੀਸੁ ਦਾਸ ਕੈ ਤਬ ਹੋਹਿ ਨਿਹਾਲੁ॥ ਰਾਜ ਮਿਲਖ ਸਿਕਦਾਰੀਆ ਅਗਨੀ ਮਹਿ ਜਾਲੁ॥ 1॥ ਸੰਤ ਜਨਾ ਕਾ ਛੋਹਰਾ ਤਿਸੁ ਚਰਣੀ ਲਾਗਿ॥ ਮਾਇਆਧਾਰੀ ਛਤ੍ਰਪਤਿ ਤਿਨ੍ਹ ਛੋਡਉ ਤਿਆਗਿ॥ 1॥ ਰਹਾਉ॥ ਸੰਤਨ ਕਾ ਦਾਨਾ ਰੂਖਾ ਸੋ ਸਰਬ ਨਿਧਾਨ॥ ਗ੍ਰਿਹਿ ਸਾਕਤ ਛਤੀਹ ਪ੍ਰਕਾਰ ਤੇ ਬਿਖੂ ਸਮਾਨ॥ 2॥ ਭਗਤ ਜਨ੍ਹਾ ਕਾ ਲੂਗਰਾ ਓਢਿ ਨਗਨ ਨ ਹੋਈ॥ ਸਾਕਤ ਸਿਰਪਾਉ ਰੇਸਮੀ ਪਹਿਰਤ ਪਤਿ ਖੋਈ॥ 3॥ ਸਾਕਤ ਸਿਉ ਮੁਖਿ ਜੋਰਿਐ ਅਧ ਵੀਚਹੁ ਟੂਟੈ॥ ਹਰਿ ਜਨ ਕੀ ਸੇਵਾ ਜੋ ਕਰੇ ਇਤ ਊਤਹਿ ਛੂਟੈ॥ 4॥ ਸਭ ਕਿਛੁ ਤੁਮ ਹੀ ਤੇ ਹੋਆ ਆਪਿ ਬਣਤ ਬਣਾਈ॥ ਦਰਸਨੁ ਭੇਟਤ ਸਾਧ ਕਾ ਨਾਨਕ ਗੁਣ ਗਾਈ॥ 5॥14॥44॥
Bilawal(u) Mehla 5: Paani, pukkha pees(u) daas kaiy, tub hoyay nihaal(u). Raj milkh sikdaariyaan, ugnee meh(i) jaal(u). 1. Sunt junaa ka chhohra, tis(u) churnee lag(i). Mayadhaari, chhutur-put(i) tinh chhoadoun tiyaag(i). 1. Ruhaou. Suntun ka daana rookha, so serb nidhaan. Greh(i) saakut chhuttee perkaar, tay bikhoo smaan. 2. Bhugut junaa ka loogra, oadh(i) nugun na hoyee. Saakut sirpaaou rayshmi, pehirut put(i) khoyee. 3. Saakut siyoun mookh(i) joriyaiyn, udh veechoun tootaiy. Hur(i) jun kee sayva jo kuray, it ooteh(i) chhootaiy. 4. Subh kichh(u) Toom hee tay hoa, Aap(i) bunut bunaayee. Dershun(u) bhaytut Sadh ka, Nanak goon gaayee. 5.14.44.
Word Meaning: Pees(u) = milling wheat. Daas = devotee. Nihaal(u) = blissful. Milkh = estates. Sikdaariyaan = positions of power. Jaal(u) = burn. 1.
Chhohra = servant. Mayadhaari = wealthy. Chhutur-put(i) = rulers. Pause.
Daana = grain; roti. Rookha = without any vegetable dish or spices. Nidhaan = treasure. Saakut = worshipper of wealth; a nonbeliever. Chhuttee Perkaar = foods of 36 kinds. Bikhoo = poison. 2.
Loogra = a worn-out blanket. Oadh(i) = wearing. Nugun = naked; ashamed. Sirpaaou = robe of honour. Rayshmi = silky. Put(i) Khoyee = lose respect. 3.
Mookh(i) Joriyaiyn = befriend. Udh Veechoun = in the middle. It Ooteh(i) = both worlds.4. Bunut Bunaayee = created the system. Bhaytut = on meeting with. 5.
MEANING: I will burn away (give them up as worthless) the reign of a state, ownership of large estates, and positions of power in favour of serving the devotees of Waheguru by

fetching water for them, fanning them in high temperatures, and milling grains for them, which makes me feel blissful. 1.
I will drop on the feet (take shelter) of the devotee of the holy saints (for spiritual advice) while giving up serving the wealthy and the rulers. Pause.
The uncoated (without butter) roti of the holy saints, even if it is without any vegetable dish, is like all the nine treasures for me, whereas the 36 kinds of delicious foods at the house of a money-worshipper are like poison for me. 2.
If I have only a worn-out blanket donated to me by a devotee of Waheguru to wear, I will never feel naked (ashamed); but I will lose all my dignity if I have to wear a silky robe of honour given to me by a worshipper of wealth (who does not believe in Waheguru). 3.
Friendship with a money-lover never lasts till the end, and is broken up in the middle. But a man who serves a holy saint of Waheguru is emancipated in this and the next world. 4.
(But the man is helpless for whatever he does) because it is You who make him do things that You want, and such is the way by which You have created the system of the world, oh Waheguru. I sing Your praise to see the Guru (acquire His shelter), oh Nanak. 5.14. 44.

(ਅੰਗ 812)॥ ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸ੍ਰਵਨੀ ਸੁਨਉ ਹਰਿ ਹਰਿ ਹਰੇ ਠਾਕੁਰ ਜਸੁ ਗਾਵਉ॥ ਸੰਤ ਚਰਣ ਕਰ ਸੀਸ ਧਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਉ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਦਇਆਲ ਪ੍ਰਭ ਇਹ ਨਿਧਿ ਸਿਧਿ ਪਾਵਉ॥ ਸੰਤ ਜਨਾ ਕੀ ਰੇਨੁਕਾ ਲੈ ਮਾਥੈ ਲਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਨੀਚ ਤੇ ਨੀਚੁ ਅਤਿ ਨੀਚੁ ਹੋਇ ਕਰਿ ਬਿਨਉ ਬੁਲਾਵਉ॥ ਪਾਵ ਮਲੋਵਾ ਆਪੁ ਤਿਆਗਿ ਸੰਤ ਸੰਗਿ ਸਮਾਵਉ॥ 2॥ ਸਾਸਿ ਸਾਸਿ ਨਹ ਵੀਸਰੈ ਅਨ ਕਤਹਿ ਨ ਧਾਵਉ॥ ਸਫਲ ਦਰਸਨ ਗੁਰ ਭੇਟੀਐ ਮਾਨੁ ਮੋਹੁ ਮਿਟਾਵਉ॥ 3॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੀਗਾਰੁ ਬਨਾਵਉ॥ ਸਫਲ ਸੁਹਾਗਣਿ ਨਾਨਕਾ ਅਪੁਨੇ ਪ੍ਰਭ ਭਾਵਉ॥ 4॥15॥45॥

(PAGE 812): **Bilawal(u) Mehla 5:** Servnee soonoun, Hur(i), Hur(i), Huray, Tthaakur jus(u) gaaoun. Sunt Churn ker sees dhur(i), Hur(i) Naam(u) dhiyaavhoun. 1. Kur(i) Kirpa Duyyaal Prubh, eh nidh(i), sidh(i) paavoun. Sunt Junaa kee raynuka, laiy maathaiy laavoun. 1. Ruhaou. Neech tay neech(u) ut(i) neech(u) hoyay, kur(i) binou boolaavoun. Paanv muloavaan, aap(u) tiyaag(i), Sunt sung(i) smaavoun. 2. Saas(i), saas(i) neh veesraiy, un kuteh(i) na dhaavoun. Suful dershun Gur bhaytiyaiy, maan(u), moh(u) mitaavoun. 3. Sat(u), suntokh(u), duyya, dherm(u), seegaar(u) bunaavoun. Suful Soohaagun(i) Nanaka, apunay Prubh bhaavoun. 4.15.45.
Word Meaning: Servnee = with ears. Churn = feet. Ker = hands. Sees = head. 1.
Nidh(i) = the 9 treasures. Sidh(i) = the 18 supernatural powers. Raynuka = dust. Pause.
Ut(i) Neech = extremely low (humble). Boolaavoun = address. Muloavaan = rub; massage. Aap(u) = selfishness and ego. Tiyaag(i) = giving up. Smaavoun = absorbed.2.
Un Kuteh(i) = nowhere else. Dhaavoun = chase; rush. Suful = causing success. 3.
Sat(u) = high morality; service to others. Suntokh(u) = contentment. Duyya = kindness. Dherm(u) = human obligations. Seegaar(u) = adornment. Soohagun(i) = married. connected with Waheguru. 4.
MEANING: I wish to listen to Waheguru's praise with my ears, sing that with the tongue, and recite His Naam by touching the feet of the Guru, and putting my head on them (the feet of the Guru) (surrender myself completely). 1.
Please be kind to me, oh, my Waheguru, so that I may put the dust of the feet of Your holy saints on my forehead (follow their advice), which will be like having all the nine treasures of the world, and the 18 supernatural powers for me. Pause.

I want to be humbler than the humblest and address the holy saints with the utmost politeness. I wish to get rid of my selfishness and ego, and to massage the feet of the Guru (serve Him) so that I may get absorbed in Your thoughts with His grace, oh Waheguru. 2.
My mind should not chase other thoughts, and should recite Your Naam with every breath. Guru's holy sight makes my life a success, whereby all my worldly attachments and my pride (ego) are eradicated. 3.
I wish that high moral character, contentment, compassion, and human obligations should be my adornments. I wish my Waheguru liked me so that I have a successful union with Him, oh Nanak. 4.15.45.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਟਲ ਬਚਨ ਸਾਧੂ ਜਨਾ ਸਭ ਮਹਿ ਪ੍ਰਗਟਾਇਆ॥ ਜਿਸੁ ਜਨ ਹੋਆ ਸਾਧ ਸੰਗੁ ਤਿਸੁ ਭੇਟੈ ਹਰਿ ਰਾਇਆ॥ 1॥ ਇਹ ਪਰਤੀਤਿ ਗੋਵਿੰਦ ਕੀ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ॥ ਅਨਿਕ ਬਾਤਾ ਸਭਿ ਕਰਿ ਰਹੇ ਗੁਰੁ ਘਰਿ ਲੈ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਸਰਣਿ ਪਰੇ ਕੀ ਰਾਖਤਾ ਨਾਹੀ ਸਹਸਾਇਆ॥ ਕਰਮ ਭੂਮਿ ਹਰਿ ਨਾਮੁ ਬੋਇ ਅਉਸਰੁ ਦੁਲਭਾਇਆ॥ 2॥ ਅੰਤਰਜਾਮੀ ਆਪਿ ਪ੍ਰਭੁ ਸਭ ਕਰੇ ਕਰਾਇਆ॥ ਪਤਿਤ ਪੁਨੀਤ ਘਣੇ ਕਰੇ ਠਾਕੁਰ ਬਿਰਦਾਇਆ॥ 3॥ ਮਤ ਭੂਲਹੁ ਮਾਨੁਖ ਜਨ ਮਾਇਆ ਭਰਮਾਇਆ॥ ਨਾਨਕ ਤਿਸੁ ਪਤਿ ਰਾਖਸੀ ਜੋ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ॥ 4॥16॥46॥

Bilawal(u) Mehla 5: Uttull Buchun Sadhu junaa, subh meh(i) pergtaaya. Jis(u) jun hoa Sadh sung(u), tis(u) bhaytaiy Hur(i) Raaya. 1. Eh perteet(i) Govind kee, jup(i) Hur(i) sookh(u) paaya. Anik baataan subh kur(i) ruhhay, Gur(u) ghur(i) laiy aaya. 1. Ruhaou. Shern(i) puray kee raakhta, naahi sehsaaya. Kerm bhoom(i) Hur(i) Naam boyay, aousur doolbhaaya. 2. Untarjaami Aap(i) Prubh(u), subh kuray kuraaya. Putit pooneet ghunay kuray, Tthaakur birdaaya. 3. Mut bhoolou maanookh jun Maya bhermaaya. Nanak tis(u) put(i) raakhsi, jo Prubh pehraaya. 4.16.46.

Word Meaning: Uttull = eternally true. Buchun = words. Pergtaaya = made clear. 1. Perteet(i) = firm faith. Anik = countless. Ghur(i) = in the heart. Pause.
Raakhta = protects dignity. Sehsaaya = doubt. Kerm Bhoom = ground of deeds (heart). Boyay = sow the seed. Aousur = opportunity. Doolbhaaya = not easily available. 2.
Untarjaami = omniscient. Putit = immoral. Pooneet = purified. Birdaaya = innate virtue.3.
Bhemaaya = captivating. Pehraaya = given the robe of honour. 4.

MEANING: Waheguru has made it clear to everybody that the words of the holy saints are universally and eternally true (time and place have no effect on them). A devotee, who takes the shelter of the Guru (follows His advice), gets connected with the Royal Lord. 1.
This is a firm faith among the devotees that whoever recites Waheguru's Naam enjoys blissfulness. Everybody talks a lot about different ways to connect with Waheguru, but the Guru implants Waheguru's Naam in the heart of the devotee. Pause.
There should be no doubt that Waheguru protects the dignity (against the attacks of Maya) of the devotee who comes to the shelter of the Guru. Human life is a rare opportunity for a man to seed Waheguru's Naam in his heart (mind), which is the ground of deeds (where deeds are planned). 2. Waheguru is omniscient, and everything is done by Him (He makes individuals do things of His choice). It is an innate virtue of the Lord to purify even the immoral (who come to His shelter). 3.
Do not forget that man is captivated by the attractions of Maya, but Waheguru protects the dignity of His devotees against the attacks of Maya, who are honoured by Him, oh Nanak. 4.16.46.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਾਟੀ ਤੇ ਜਿਨਿ ਸਾਜਿਆ ਕਰਿ ਦੁਰਲਭ ਦੇਹ॥ ਅਨਿਕ ਛਿਦ੍ਰ ਮਨ ਮਹਿ ਢਕੇ ਨਿਰਮਲ ਦ੍ਰਿਸਟੇਹ॥ 1॥ ਕਿਉ ਬਿਸਰੈ ਪ੍ਰਭੁ ਮਨੈ ਤੇ ਜਿਸ ਕੇ ਗੁਣ ਏਹ॥ ਪ੍ਰਭ ਤਜਿ ਰਚੇ ਜਿ ਆਨ ਸਿਉ ਸੋ ਰਲੀਐ ਖੇਹ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਹੁ ਸਿਮਰਹੁ ਸਾਸਿ ਸਾਸਿ ਮਤ ਬਿਲਮ ਕਰੇਹ॥ ਛੋਡਿ ਪ੍ਰਪੰਚੁ ਪ੍ਰਭ ਸਿਉ ਰਚਹੁ ਤਜਿ ਕੂੜੇ ਨੇਹ॥ 2॥ ਜਿਨਿ ਅਨਿਕ ਏਕ ਬਹੁ ਰੰਗ ਕੀਏ ਹੈ ਹੋਸੀ ਏਹ॥ ਕਰਿ ਸੇਵ ਤਿਸੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਤੇ ਮਤਿ ਲੇਹ॥ 3॥ ਊਚੇ ਤੇ ਊਚਾ ਵਡਾ ਸਭ ਸੰਗਿ ਬਰਨੇਹ॥ ਦਾਸ ਦਾਸ ਕੋ ਦਾਸਰਾ ਨਾਨਕ ਕਰਿ ਲੇਹ॥ 4॥17॥47॥

Bilawal(u) Mehla 5: Maati tay Jinh(i) saajiya kur(i) doorlubh dayh. Anik chhider mun meh(i) dhukkay, nirmul drishteh. 1. Kiyoun bisseraiy Prubh munaiy tay, Jis kay goon eh? Prubh tuj(i) ruchay j(i) aan siyoun, so ruliyaiy khayh 1. Ruhaou. Simerhou, simerhou saas(i), saas(i) mut bilm kureh. Chhoad(i) perpunch prubh siyoun ruchou, tuj(i) koorray nayh. 2. Jin(i) anik Ek buhou rung keeyay, haiy, hoasi Eh. Kur(i) sayv Tis(u) Parbraham, Gur tay mut(i) layh. 3. Oochay tay oocha Vudda, subh sung(i) bernayh. Daas, daas ko daasra, Nanak kur(i) layh. 4.17.47.

Word Meaning: Saajiya = created. Chhider = holes; faults. Dhukkay = covered. Nirmul = clean; pure. Drishteh = looks. 1.
Bisseraiy = forgotten. Tuj(i) = give up. Ruchay = gets involved (attached to). Aan = other (Maya). Khayh = dust. Pause.
Bilm = delay. Perpunch = the world creation. Koorray = false. Nayh(u) = love. 2.
Anik = countless. Buhou = many. Rung = colourful forms (shapes). Hoasi = will be. 3.
Vudda = the Great (Lord). Bernayh = is described. Daas = slave. 4.

MEANING: Waheguru creates the rarely available human body from earth, and covers our countless faults so that we look very clean (pure) outwardly. 1.
How can we forget Waheguru, which has such noble virtues? An individual who forgets Waheguru and gets attached to Maya mixes with dust (after death) and gets no recognition in Waheguru's Court. Pause.
Remember Waheguru with every breath, and do not delay, oh my friends. Giving up your short-lived attachments with the world, get attached to Waheguru. 2.
The lone Waheguru, who shows Himself in countless colours and forms, is now here and will always be here. Follow the advice of the Guru, and serve the Lord. 3.
The great Lord is higher than the highest, and is described as being present in everybody. Kindly make me a slave of Your slaves, oh, Waheguru, begs Nanak. 4.17.47.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਏਕ ਟੇਕ ਗੋਵਿੰਦ ਕੀ ਤਿਆਗੀ ਅਨ ਆਸ॥ ਸਭ ਊਪਰਿ ਸਮਰਥ ਪ੍ਰਭ ਪੂਰਨ ਗੁਣਤਾਸ॥ 1॥ ਜਨ ਕਾ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਪ੍ਰਭ ਸਰਣੀ ਪਾਹਿ॥ ਪਰਮੇਸਰ ਕਾ ਆਸਰਾ ਸੰਤਨ ਮਨ ਮਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਰਖੈ ਆਪਿ ਦੇਵਸੀ ਆਪੇ ਪ੍ਰਤਿਪਾਰੈ॥
(ਅੰਗ 813॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਨਿਧੇ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਰੇ॥ 2॥ ਕਰਣਹਾਰੁ ਜੋ ਕਰਿ ਰਹਿਆ ਸਾਈ ਵਡਿਆਈ॥ ਗੁਰਿ ਪੂਰੈ ਉਪਦੇਸਿਆ ਸੁਖੁ ਖਸਮ ਰਜਾਈ॥ 3॥ ਚਿੰਤ ਅੰਦੇਸਾ ਗਣਤ ਤਜਿ ਜਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥ ਨਹ ਬਿਨਸੈ ਨਹ ਛੋਡਿ ਜਾਇ ਨਾਨਕ ਰੰਗਿ ਰਾਤਾ॥ 4॥18॥48॥

Bilawal(u) Mehla 5: Aik tayk Govind kee, Tiyaagi un aas. Subh oopur(i) sumruth Prubh, poorun goontaas. 1. Jun ka Naam(u) adhaar(u) haiy, Prubh sherni paah(i). Permayshur ka aasra, suntun mun maah(i). 1. Ruhaou. Aap(i) rukhaiy, Aap(i) daysi, Aapay pritpaaraiy

(PAGE 813): Deen Duyyaal, Kirpa-nidhay, saas(i), saas(i) smaarhay. 2. Kernhaar(u) jo kur(i) ruhhiya, saayee vudiyaayee. Gur(i) Pooraiy oopdayshiya, sookh(u) Khusm rujaayee. 3. Chint, undaysha, gunut tuj(i), jun(i) Huqam(u) puchhaata. Neh binsaiy, neh chhoad(i) jaayay, Nanak rung(i) raata. 4.18.48.

Word Meaning: Tayk = support; shelter. Tiyaagi = rejected. Un Aas = hope of others. Sumruth = perfectly capable. Poorun = full of. Goontaas = the treasure of virtues. 1.
Adhaar(u) = basis. Sherni Paah(i) = take shelter of. Pause.
Daysi = will provide. Pritpaaraiy = raises and nourishes. Kirpa-Nidhay = the treasure (source) of compassion. Smaarhay = remember. 2.
Kernhaar = the Creator. Vudiyaayee = greatness; praise. Rujaayee = Will. 3.
Chint = worry. Undaysha = doubts. Gunut = account of good and bad deeds. Tuj(i) = giving up. Puchhaata = recognized. Binsaiy = destroyed. Raata = imbued (in love). 4.

MEANING: I have rejected all other sources of hope and have taken shelter of Waheguru only, because the treasure of all virtues, Waheguru, is fully capable of doing everything, and is above everybody else. 1.
Waheguru's Naam is the basis of the (spiritual) life of His devotees, and they take His shelter. The holy saints have faith in Waheguru's support in their minds. Pause.
Waheguru protects His devotees, provides for all their needs, and raises and nurtures them. Waheguru, which is kind to the helpless (humble), and is the source of compassion, looks after His devotees with their every breath. 2.
The Perfect Guru advises that obeying the Will of the Lord is the source of all comforts; so, the devotees praise the Creator, Waheguru, for everything He does. 3.
The devotee disregards his worries, any doubts, and the calculations about his good or bad deeds, and recognizes (accepts) the Huqam(u) of the Lord gladly. I am imbued in the love of Waheguru, which never dies, and which never leaves you, oh Nanak. 4.18.48.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਹਾ ਤਪਤਿ ਤੇ ਭਈ ਸਾਂਤਿ ਪਰਸਤ ਪਾਪ ਨਾਠੇ॥ ਅੰਧ ਕੂਪ ਮਹਿ ਗਲਤ ਥੇ ਕਾਢੇ ਦੇ ਹਾਥੇ॥ 1॥ ਓਇ ਹਮਾਰੇ ਸਾਜਨਾ ਹਮ ਉਨ ਕੀ ਰੇਨ॥ ਜਿਨ ਭੇਟਤ ਹੋਵਤ ਸੁਖੀ ਜੀਅ ਦਾਨੁ ਦੇਨ॥ 1॥ ਰਹਾਉ॥ ਪਰਾ ਪੂਰਬਲਾ ਲੀਖਿਆ ਮਿਲਿਆ ਅਬ ਆਇ॥ ਬਸਤ ਸੰਗਿ ਹਰਿ ਸਾਧ ਕੈ ਪੂਰਨ ਆਸਾਇ॥ 2॥ ਭੈ ਬਿਨਸੇ ਤਿਹੁ ਲੋਕ ਕੇ ਪਾਏ ਸੁਖ ਥਾਨ॥ ਦਇਆ ਕਰੀ ਸਮਰਥ ਗੁਰਿ ਬਸਿਆ ਮਨਿ ਨਾਮ॥ 3॥ ਨਾਨਕ ਕੀ ਤੂ ਟੇਕ ਪ੍ਰਭ ਤੇਰਾ ਆਧਾਰ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਹਰਿ ਅਗਮ ਅਪਾਰ॥ 4॥19॥49॥

Bilawal(u) Mehla 5: Muhaa tupt(i) tay bhuyyee shaant(i), persut paap naatthay. Undh koop meh(i) gult thay, kaadhay day haathay. 1. Oye humaaray saajna, hum oonn kee rayn. Jin bhaytut hovut sookhee, jea daan(u) dayn. 1. Ruhaou. Puraa poorubla leekhiya, miliya ub aayay. Bust sung(i) Hur(i) Sadh kaiy, poorun aasaayay. 2. Bhaiy binsay tihou loak kay, paayay sookh thaan. Duyya kuree sumruth Gur(i), bussiya mun(i) Naam. 3. Nanak kee Tu tayk Prubh, Tayra aadhaar. Kern Kaarun sumruth Prubh, Hur(i) agumm apaar. 4.9.49.

Word Meaning: Muhaa Tupt(i) = the severe heart burning (mental torture due to the fire of desires). Shaant(i) = peacefulness; blissfulness. Persut = by touching (feet); taking shelter. Undh Koop = the dark well (of Maya). Gult = fully absorbed. 1.
Oye = those (holy saints). Saajna = friends, benefactors. Rayn = dust of feet. Pause.
Puraa Poorubla = of previous lives. Bust Sung(i) = live with. Aasaayay = wishes. 2.
Binsay = disappeared. Tihou Loak = the three-layered universe. Thaan = state. 3.

Tayk = Aadhaar = support, shelter. Kern Kaarun = the creator of the universe. Agumm = inaccessible. Apaar = beyond limits. 4.

MEANING: The holy saints of Waheguru are my benefactors, and I am the dust of their feet (a humble slave). They give the gift of life (inject a new spiritual life in you with Waheguru's Naam), and you feel blissful on meeting with them. Pause.

You come to their (the devotees') shelter when it is time for them to reap the rewards of their prewritten fortune based on their deeds of previous lives. All your wishes are fulfilled when you live in the shelter of the Guru (and recite Waheguru's Naam there). 2.

All one's fears of the world are eradicated, and he attains the blissful spiritual state. With the Grace of the fully capable Guru, Waheguru's Naam is enshrined in his heart. 3.

Even though You are inaccessible and beyond limits, yet You are the support and the shelter of Nanak, oh the Creator, Waheguru. 4.9.49.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸੋਈ ਮਲੀਨੁ ਦੀਨੁ ਹੀਨੁ ਜਿਸੁ ਪ੍ਰਭੁ ਬਿਸਰਾਨਾ॥ ਕਰਨੈਹਾਰੁ ਨ ਬੂਝਈ ਆਪੁ ਗਨੈ ਬਿਗਾਨਾ॥ 1॥ ਦੂਖੁ ਤਦੇ ਜਦਿ ਵੀਸਰੈ ਸੁਖੁ ਪ੍ਰਭ ਚਿਤਿ ਆਏ॥ ਸੰਤਨ ਕੈ ਆਨੰਦੁ ਏਹੁ ਨਿਤ ਹਰਿ ਗੁਣ ਗਾਏ॥ 1॥ ਰਹਾਉ॥ ਊਚੈ ਤੇ ਨੀਚਾ ਕਰੈ ਨੀਚ ਖਿਨ ਮਹਿ ਥਾਪੈ॥ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈਐ ਠਾਕੁਰ ਪਰਤਾਪੈ॥ 2॥ ਪੇਖਤ ਲੀਲਾ ਰੰਗ ਰੂਪ ਚਲਨੈ ਦਿਨੁ ਆਇਆ॥ ਸੁਪਨੇ ਕਾ ਸੁਪਨਾ ਭਇਆ ਸੰਗਿ ਚਲਿਆ ਕਮਾਇਆ॥ 3॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਤੇਰੀ ਸਰਣਾਈ॥ ਹਰਿ ਦਿਨਸੁ ਰੈਣਿ ਨਾਨਕੁ ਜਪੈ ਸਦ ਸਦ ਬਲਿ ਜਾਈ॥ 4॥20॥50॥

Bilawal(u) Mehla 5: Soyee muleen(u), deen, heen, jis(u) Prubh(u) bisraana. Kernaiyhaar(u) na boojhyee, aap(u) gunaiy bigaana. 1. Dookh tuday jud(i) veesraiy, sookh(u) Prubh chit(i) aayay. Suntun kaiy aanund(u) eh(u), nit Hur(i) goon gaayay. 1. Ruhaou. Oochaiy tay neecha kuraiy, neech khin meh(i) thaapaiy. Keemut(i) kuhee na jaayiyaiy, Tthaakur pertaapaiy. 2. Paykhut leela, rung roop, chulnaiy din(u) aaya. Soopnay ka soopna bhuyya, sung(i) chulliya kumaaya. 3. Kern kaarun sumruth Prubh, Tayri shernaayee. Hur(i) dinus(u) raiyn(i) Nanak(u) jupaiy, sud, sud bul(i) jaayee. 4.20.50.

Word Meaning: Muleen = filthy at mind. Deen(u) = poor. Heen(u) = lacking all qualities. Bisraana = forget. Gunaiy = thinks of highly. Bigaana = without knowledge, ignorant. 1.

Tuday = then. Veesraiy = forgotten. Aanund = blissfulness. Pause.

Neech = low-caste (with no respect). Khin Meh(i) = in a moment. Thaapaiy = makes respectful. Keemut(i) = worth. Pertaapaiy = majesty. 2.

Leela = colourful dramas. Chulnaiy Din(u) = day of death. Kumaaya = deeds done. 3.

Kern Kaarun = creator of the universe. Bul(i) Jaayee = sacrifice life. 4.

MEANING: Only that individual is filthy by mind, is poor, and hollow (lacks all qualities) who forgets Waheguru. The ignorant (foolish) does not understand the majesty of the Creator and thinks highly of himself. 1.

One suffers only when he forgets Waheguru, but feels blissful when he remembers Him. The holy saints sing Waheguru's praise all the time, and that is the source of their blissfulness. Pause.

Waheguru can transform a highly placed individual in society into an unknown, ignoble person, and can turn an ignoble person into a highly respectable person in a moment. The worth (level) of Waheguru's majesty cannot be known. 2.

The day of death of the individual arrives in the middle of his enjoyment of colourful dramas and of beautiful things which are like a dream (short-lived); but his deeds accompany him to the next world. 3.
I have come to the shelter of the Creator and the omnipotent Waheguru. I am always a sacrifice for You, and wish to recite Your Naam all the time, begs Nanak. 4.20.50.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜਲੁ ਢੋਵਉ ਇਹ ਸੀਸ ਕਰਿ ਕਰ ਪਗ ਪਖਲਾਵਉ॥ ਬਾਰਿ ਜਾਉ ਲਖ ਬੇਰੀਆ ਦਰਸੁ ਪੇਖਿ ਜੀਵਾਵਉ॥ 1॥ ਕਰਉ ਮਨੋਰਥ ਮਨੈ ਮਾਹਿ ਅਪਨੇ ਪ੍ਰਭ ਤੇ ਪਾਵਉ॥ ਦੇਉ ਸੁਹਨੀ ਸਾਧ ਕੈ ਬੀਜਨੁ ਢੋਲਾਵਉ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਗੁਣ ਸੰਤ ਬੋਲਤੇ ਸੁਣਿ ਮਨਹਿ ਪੀਲਾਵਉ॥ ਉਆ ਰਸ ਮਹਿ ਸਾਤਿ ਤ੍ਰਿਪਤਿ ਹੋਇ ਬਿਖੇ ਜਲਨਿ ਬੁਝਾਵਉ॥ 2॥ ਜਬ ਭਗਤ ਕਰਹਿ ਸੰਤ ਮੰਡਲੀ ਤਿਨ੍ਹ ਮਿਲਿ ਹਰਿ ਗਾਵਉ॥ ਕਰਉ ਨਮਸਕਾਰ ਭਗਤ ਜਨ ਧੂਰਿ ਮੁਖਿ ਲਾਵਉ॥ 3॥ ਊਠਤ ਬੈਠਤ ਜਪਉ ਨਾਮੁ ਇਹੁ ਕਰਮੁ ਕਮਾਵਉ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਸਰਨਿ ਸਮਾਵਉ॥ 4॥21॥51॥

Bilawal(u) Mehla 5: Jul(u) dhovoun eh sees kur(i), ker pug pukhlaavoun. Baar(i) jaaoun lukh bayriyaan, ders(u) paykh(i) jeevaavoun. 1. Kuroun munoruth munaiy maah(i), apnay Prubh tay paavoun. Dayvoun soohni Sadh kaiy, beejun dholaavoun. 1. Ruhaou. Amrit goon Sunt boltay, soon(i) muneh(i) peelaavoun. Ooa rus meh(i) shaant(i), triput(i) hoyay, bikhaiy julun(i) boojhaavoun. 2. Jub bhugut kureh(i) Sunt mundlee, tinh mil(i) Hur(i) gaavoun. Kuroun numuskaar bhugut jun, dhoor(i) mookh(i) laavoun. 3. Ootthut,baiytthut jupoun Naam(u), eh(u) kerm kmaavoun. Nanak kee Prubh baynti, Hur(i) shern(i) smaavoun. 4.21.51.

Word Meaning: Dhovoun = I haul. Ker = hands. Pug = feet. Pukhlaavoun = I wash. Lukh Bayriyaan = millions of times. Ders(u) = sight. Paykh(i) = to see. 1.
Munoruth = objective. Tay = from. Soohni = broom (sweep floor). Beejun = fan. Dholaavoun = to fan. Pause.
Amrit Goon = life-sustaining virtues (of Waheguru). Ooa = that. Rus(u) = sweet taste. Shaant(i) = peace. Triput(i) = contentment. Bikhaiy = sensual pleasures. Julun = fire. 2.
Mundlee = gathering. Numuskaar = show respect. Dhoor(i) = dust of feet. 3.
Kerm Kmaavoun = perform deeds daily. Smaavoun = get absorbed. 4.

MEANING: I wish to serve the Guru by hauling water for Him on my head, and washing His feet with my hands (show full reverence). I wish to sacrifice my life for Him countless times, as I survive spiritually through His holy sight. 1.
I pray to my Waheguru to fulfil my wish to give me an opportunity to serve the Guru by sweeping His floors, and fanning Him with a hand fan (on a hot day). Pause.
I wish to listen to the Amrit-like words of the Guru (in praise of Waheguru), and feed my soul with them. Because the sweetness of Guru's Words leads to the peacefulness of mind and contentment, the fire of sensual pleasures is put out by itself. 2.
I wish to sing praise of Waheguru in the company of the holy saints when they worship Waheguru (chant His Naam). I wish to bow to the holy saints and put the dust of their feet on my face (an expression of deep reverence). 3.
I wish to make it a daily practice to recite Waheguru's Naam, whether I am standing or sitting (all the time). It is my prayer to Waheguru that I should be absorbed in the recitation of His Naam in His shelter, oh Nanak. 4.21.51.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਇਹੁ ਸਾਗਰੁ ਸੋਈ ਤਰੈ ਜੋ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਸੰਗਿ ਵਸੈ ਵਡਭਾਗੀ ਪਾਏ॥ 1॥
(ਅੰਗ 814)॥ ਸੁਨਿ ਸੁਨਿ ਜੀਵੈ ਦਾਸੁ ਤੁਮ ਬਾਣੀ ਜਨ ਆਖੀ॥ ਪ੍ਰਗਟ ਭਈ ਸਭ ਲੋਅ ਮਹਿ ਸੇਵਕ ਕੀ ਰਾਖੀ॥ 1॥ ਰਹਾਉ॥ ਅਗਨਿ ਸਾਗਰ ਤੇ ਕਾਢਿਆ ਪ੍ਰਭਿ ਜਲਨ ਬੁਝਾਈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਜਲੁ ਸੰਚਿਆ ਗੁਰ ਭਏ ਸਹਾਈ॥ 2॥ ਜਨਮ ਮਰਣ ਦੁਖ ਕਾਟਿਆ ਸੁਖ ਕਾ ਥਾਨ ਪਾਇਆ॥ ਕਾਟੀ ਸਿਲਕ ਭ੍ਰਮ ਮੋਹ ਕੀ ਅਪਨੇ ਪ੍ਰਭ ਭਾਇਆ॥ 3॥ ਮਤ ਕੋਈ ਜਾਣਹੁ ਅਵਰੁ ਕਛੁ ਸਭ ਪ੍ਰਭ ਕੈ ਹਾਥਿ॥ ਸਰਬ ਸੂਖ ਨਾਨਕ ਪਾਏ ਸੰਗਿ ਸੰਤਨ ਸਾਥਿ॥ 4॥22॥52॥

Bilawal(u) Mehla 5: Eh(u) saagur(u) soyee turaiy, jo Hur(i) goon gaayay. Sadh sungut(i) kaiy sung(i) vussaiy, vudbhaagi paayay. 1.

(PAGE 814): Soon(i), soon(i) jeevaiy daas(u) Toom, bani jun aakhi. Pergut bhuyyee subh loe meh(i), sayvuk kee raakhi. 1. Ruhaou. Ugun(i) saagur(i) tay kaadhiya, Prubh(i) julun boojhaayee. Amrit Naam(u) jul(u) sunchiya, Gur bhuyyay suhaayee. 2. Junum, mern, dookh kaatiya, sookh(u) ka thaan paaya. Kaati silk bherm moh kee, apnay Prubh bhaaya. 3. Mut koyee jaanhou uver kuchh(u), subh Prubh kaiy haath(i). Serb sookh Nanak paayay, sung(i) suntun saath(i). 4.22.52.

Word Meaning: Eh(u) Saagur(u) = the world sea; sea of Maya. Turaiy = swims across. Sung(i) = with; in the company. Vudbhaagi = highly fortunate. 1.
Jeevaiy = lives spiritually. Pergut = appears; enlightens. Loe = world. Ruhaou.
Ugun(i) Saagur = the sea of fire (worldly desires). Julun = burning. Sunchiya = irrigate. 2
Thaan = state. Silk = chain. Bherm = misgiving. Moh = attachment. Bhaaya = liked.3.
Mut = lest you may think. Uver = other. Haath(i) = in control. 4.22.52.

MEANING: Only that individual can swim across the sea of Maya who sings Waheguru's praise in the company of the Guru (or of a holy gathering); but Guru's company can be joined (acquired) only with great fortune. 1.
Your devotees survive (spiritually) by listening to the words that the Guru sings in Your praise, oh Waheguru. The Words of the Guru enlighten the whole world and protect the dignity of the devotees (against the attacks of Maya) when they follow them. Pause.
With Guru's grace, the devotees irrigate their mind with His Amrit-like Words, and God pulls them out of the fire of worldly desires, which is put out (desires are killed). 2.
Such a devotee is loved by Waheguru, who breaks the chains of his misgivings and of his worldly attachments, and the suffering of the devotee due to rebirths is destroyed, and he attains the state of blissfulness (merges with Waheguru). 3.
Nobody should ever be under the wrong impression that there is some other power; it is only Waheguru which controls everything, oh my friend. I have realized all comforts by singing Waheguru's praise in the company of the holy saints, oh Nanak. 4.22.52.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਬੰਧਨ ਕਾਟੇ ਆਪਿ ਪ੍ਰਭਿ ਹੋਆ ਕਿਰਪਾਲ॥ ਦੀਨ ਦਇਆਲ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਤਾ ਕੀ ਨਦਰਿ ਨਿਹਾਲ॥ 1॥ ਗੁਰਿ ਪੂਰੈ ਕਿਰਪਾ ਕਰੀ ਕਾਟਿਆ ਦੁਖੁ ਰੋਗੁ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਸੁਖੀ ਭਇਆ ਪ੍ਰਭ ਧਿਆਵਨ ਜੋਗੁ॥ 1॥ ਰਹਾਉ॥ ਅਉਖਧੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤ ਰੋਗੁ ਨ ਵਿਆਪੈ॥ ਸਾਧ ਸੰਗਿ ਮਨਿ ਤਨਿ ਹਿਤੈ ਫਿਰਿ ਦੁਖੁ ਨ ਜਾਪੈ॥ 2॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਾਪੀਐ ਅੰਤਰਿ ਲਿਵ ਲਾਈ॥ ਕਿਲਵਿਖ ਉਤਰਹਿ ਸੁਧੁ ਹੋਇ ਸਾਧੂ ਸਰਣਾਈ॥ 3॥ ਸੁਨਤ ਜਪਤ ਹਰਿ ਨਾਮੁ ਜਸੁ ਤਾ ਕੀ ਦੂਰਿ ਬਲਾਈ॥ ਮਹਾ ਮੰਤ੍ਰ ਨਾਨਕੁ ਕਥੈ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ॥ 4॥23॥53॥

Bilawal(u) Mehla 5: Bundhun kaatay Aap(i) Prubh, hoa kirpaal. Deen-Duyyaal Prubh Parbraham, Ta kee nudr(i) nihaal. 1. Gur(i) Pooraiy kirpa kuree, kaatiya dookh(u) roag(u). Mun, tun, seetul sookhi bhuyya, Prubh dhiyaavun joag(u). 1. Ruhaou. Aukhudh(u) Hur(i) ka Naam(u) haiy, jit roag(u) na viyaapaiy. Sadh sung(i), mun(i), tun(i) hitaiy, phir(i) dookh(u) na jaapaiy. 2. Hur(i), Hur(i), Hur(i), Hur(i), jaapiyaiy, untar(i) liv laayee. Kilvikh ootureh(i), shoodh(u) hoyay, Sadhu shernaayee. 3. Soonut, juput, Hur(i) Naam(u), jus(u), ta kee door(i) bulaayee. Muhaa Muntar(u) Nanak(u) kuthaiy, Hur(i) kay Goon gaayee. 4.23.53.

Word Meaning: Bundhun = chains. Ta Kee Nudr(i) = with His Sight. Nihaal = blissful. 1.
Roag(u) = suffering. Seetul = cool; peaceful. Joag(u) = worthy of. Pause.
Aukhudh(u) = medication. Viyaapaiy = affects. Hitaiy = in love. Jaapaiy = feels. 2.
Liv Laayee = full focus; meditation. Kilvikh = sins. Shoodh(u) = purified. 3.
Jus(u) = praise. Bulaayee = troubles. Muhaa Muntar = the supreme Mantra. 4.

MEANING: Waheguru is always kind to the weak (ego-free), and one becomes blissful with His kind sight. Very kindly, He severs all the worldly chains of His devotees. 1.
The Perfect Guru eradicates the suffering of the devotees by connecting them with Waheguru, which is worthy of worship. The devotee acquires blissfulness by his body and mind by singing Waheguru's praise. Pause.
Waheguru's Naam is the panacea because of which no disease (suffering) can be caused to the devotee. One fosters love for Waheguru by body and mind in the company of the Guru because of which he feels no suffering. 2.
When one recites Waheguru's Naam in the shelter of the Guru with full concentration, his mind is purified, and all his sins disappear. 3.
All the troubles of the devotee, who recites and listens to Waheguru's Naam (His praise), are eradicated. The supreme mantra to please Waheguru is to sing His praise (recite His Naam) oh, Nanak. 4.23.53.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਭੈ ਤੇ ਉਪਜੈ ਭਗਤਿ ਪ੍ਰਭ ਅੰਤਰਿ ਹੋਇ ਸਾਂਤਿ॥ ਨਾਮੁ ਜਪਤ ਗੋਵਿੰਦ ਕਾ ਬਿਨਸੈ ਭ੍ਰਮ ਭ੍ਰਾਂਤਿ॥ 1॥ ਗੁਰੁ ਪੂਰਾ ਜਿਸੁ ਭੇਟਿਆ ਤਾ ਕੇ ਸੁਖਿ ਪਰਵੇਸੁ॥ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੀਐ ਸੁਣੀਐ ਉਪਦੇਸੁ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਤ ਸਿਮਰਤ ਸਿਮਰੀਐ ਸੋ ਪੁਰਖੁ ਦਾਤਾਰੁ॥ ਮਨ ਤੇ ਕਬਹੂ ਨ ਵੀਸਰੈ ਸੋ ਪੁਰਖ ਅਪਾਰੁ॥ 2॥ ਚਰਨ ਕਮਲ ਸਿਉ ਰੰਗੁ ਲਗਾ ਅਚਰਜ ਗੁਰਦੇਵ॥ ਜਾ ਕਉ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਤਾ ਕਉ ਲਾਵਹੁ ਸੇਵ॥ 3॥ ਨਿਧਿ ਨਿਧਾਨ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਮਨਿ ਤਨਿ ਆਨੰਦ॥ ਨਾਨਕ ਕਬਹੁ ਨ ਵੀਸਰੈ ਪ੍ਰਭ ਪਰਮਾਨੰਦ॥ 4॥24॥54॥

Bilawal(u) Mehla 5: Bhaiy tay oopjaiy bhugut(i) Prubh, untar(i) hoyay shaant(i). Naam(u) juput Govind ka, binsaiy bherm, bhuraant(i). 1. Gur Poora jis(u) bhaytiya, ta kay sookh(i) pervaysh(u). Mun kee mut(i) tiyaagiyaiy, sooniyaiy oopdaysh(u). 1. Ruhaou. Simrut, simrut, simeriyaiy, so Purakh Daataar(u). Mun tay kubhoon na veesraiy, so Purakh Apaar(u). 2. Churn Kumul siyoun rung(u) lugga, achurj Gurdev. Ja kuou kirpa kurhou Prubh, ta kuhou laavhou sayv. 3. Nidh(i) nidhaan Amrit(u) peeya, mun(i), tun(i) aanund. Nanak kubhhoon na veesraiy Prubh Permanund. 4.24.54.

Word Meaning: Bhaiy = fear of the Lord. Oopjaiy = comes into being. Shaant(i) = peaceful. Binsaiy = are destroyed. Bherm Bhraant(i) = misled by misgivings. 1.
Bhaytiya = met; took shelter. Pervaysh(u) = enters; blessed with. Pause.
Purakh = the omnipresent Lord. Dataar = provider. Apaar(u) = beyond limits. 2.
Churn Kumul = (Waheguru's) lotus-like soft feet. Achurj = amazing. 3.

Nidh(i) = Nidhaan = treasures. Permanund (Perm +Anund) = (source of) supreme bliss. 4.
MEANING: The fear of Waheguru generates His worship in the mind of the devotee who attains peace of mind, and all the misgivings that mislead him are eradicated. 1.
A devotee, who gets connected with the Perfect Guru (comes to His shelter), abandons his own wisdom, listens to His advice, and is blessed with comfort. Pause.
One should remember the omnipresent Waheguru, who is always our provider. The limitless Waheguru should never be forgotten from the mind. 2.
The Great Guru is amazing, who instills love for Waheguru in devotees' minds. But only that devotee serves Waheguru (in the shelter of the Guru) whom He is kind to. 3.
The devotee, who drinks the Naam-Amrit, which is the most valuable treasure of all treasures, acquires blissfulness by body and mind. Waheguru, which is the source of supreme bliss, should never be forgotten, oh Nanak. 4.24.54.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਮਤਾ ਗਈ ਨਾਠੇ ਭੈ ਭਰਮਾ॥ ਥਿਤਿ ਪਾਈ ਆਨਦੁ ਭਇਆ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ॥ 1॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਬਿਨਸੀ ਮੇਰੀ ਪੀਰ॥ ਤਨੁ ਮਨੁ ਸਭੁ ਸੀਤਲ ਭਇਆ ਪਾਇਆ ਸੁਖੁ ਬੀਰ॥ 1॥ ਰਹਾਉ॥ ਸੋਵਤ ਹਰਿ ਜਪਿ ਜਾਗਿਆ ਪੇਖਿਆ ਬਿਸਮਾਦੁ॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਤ੍ਰਿਪਤਾਸਿਆ ਤਾ ਕਾ ਅਚਰਜ ਸੁਆਦੁ॥ 2॥ ਆਪਿ ਮੁਕਤੁ ਸੰਗੀ ਤਰੇ ਕੁਲ ਕੁਟੰਬ ਉਧਾਰੇ॥ ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵ ਕੀ ਨਿਰਮਲ ਦਰਬਾਰੇ॥ 3॥ ਨੀਚੁ ਅਨਾਥੁ ਅਜਾਨੁ ਮੈ ਨਿਰਗੁਣ ਗੁਣਹੀਨੁ॥
(ਅੰਗ 815)॥ ਨਾਨਕ ਕਉ ਕਿਰਪਾ ਭਈ ਦਾਸੁ ਅਪਨਾ ਕੀਨੁ॥ 4॥25॥55॥

Bilawal(u) Mehla 5: Trishan boojhee, mumta guyyee, naatthay bhaiy bherma. Thit(i) paayee, aanund bhuyya, Gur(i) keenay dherma. 1. Gur(u) Poora araadhiya, binsee mayri peer. Tun, mun, subh(u) seetul bhuyya, paaya sookh(u) beer. 1. Ruhaou. Sovut Hur(i) jup(i) jaagiya, paykhiya bismaad(u). Pea Amrit(u) triptaasiya, ta ka achurj sooaad(u). 2. Aap(i) mookt(u), sungee turay, kool kootumb oodhaaray. Suful sayva Gurdev kee, nirmul Durbaaray. 3. Neech(u), anaath(u), ajaan(u) mein, nirgoon, goonheen(u).
(PAGE 815): Nanak kuou kirpa bhuyyee, daas(u) Apuna keen(u). 4.25.55.
Word Meaning: Trishna = fire (appetite) of sensual desires. Boojhi = quenched. Mumta = parental love; attachment. Bhaiy = fears. Bherma = misgivings. Thit(i) = stability (peace) of mind; state of bliss. Dhema = noble deed. 1.
Araadhiya = worshipped. Binsee = got destroyed. Peer = Peerr = suffering. Pause.
Bismaad = Mesmerizing Waheguru. Triptaasiya = got contented. Achurj = amazing. 2.
Sungee = companions. Kool = clan. Kootumb =family. Oodhaaray = gets salvaged. 3.
Anaath = (spiritually) orphan. Ajaan(u) = ignorant. Goon-heen = without virtues. 4.
MEANING: The Guru has performed His noble deed and has eradicated my worldly attachments, and put out the fire of my sensual desires. Also, all my worldly fears and misgivings have disappeared, and I have attained the state of blissfulness. 1.
All my suffering has disappeared ever since I worshipped the Perfect Guru (followed His advice), oh my brother. My mind and body have become peaceful (my mind no longer wanders aimlessly), and I have realized comfort (blissfulness). Pause.
A devotee who recites Waheguru's Naam while asleep. and wakes up to see the mesmerizing nature of Waheguru, becomes fully contented (free from all worldly desires). He drinks the Naam-Amrit (with his tongue), which has an amazing taste. 2.

He fully emancipates himself and rescues his companions, his clan, and his family. The service to the Guru leads to a successful life, and the devotee is approved in Waheguru's Court as pure and holy. 3.
I am ignoble, spiritually orphan, ignorant, and have no virtue, but Waheguru was very kind to me, and He made me His own (connected me with Him), oh Nanak. 4.25.55.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5: ਹਰਿ ਭਗਤਾ ਕਾ ਆਸਰਾ ਅਨ ਨਾਹੀ ਠਾਉ॥ ਤਾਨੁ ਦੀਬਾਨੁ ਪਰਵਾਰ ਧਨੁ ਪ੍ਰਭ ਤੇਰਾ ਨਾਉ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਣੀ ਅਪਨੇ ਦਾਸ ਰਖਿ ਲੀਏ॥ ਨਿੰਦਕ ਨਿੰਦਾ ਕਰਿ ਪਚੇ ਜਮਕਾਲਿ ਗ੍ਰਸੀਏ॥ 1॥ ਰਹਾਉ॥ ਸੰਤਾ ਏਕੁ ਧਿਆਵਨਾ ਦੁਸਰ ਕੋ ਨਾਹਿ॥ ਏਕਸੁ ਆਗੈ ਬੇਨਤੀ ਰਵਿਆ ਸ੍ਰਬ ਥਾਇ॥ 2॥ ਕਥਾ ਪੁਰਾਤਨ ਇਉ ਸੁਣੀ ਭਗਤਨ ਕੀ ਬਾਨੀ॥ ਸਗਲ ਦੁਸਟ ਖੰਡ ਖੰਡ ਕੀਏ ਜਨ ਲੀਏ ਮਾਨੀ॥ 3॥ ਸਤਿ ਬਚਨ ਨਾਨਕੁ ਕਹੈ ਪਰਗਟ ਸਭ ਮਾਹਿ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਸਰਣਿ ਪ੍ਰਭ ਤਿਨ ਕਉ ਭਉ ਨਾਹਿ॥ 4॥26॥56॥
Bilawal(u) Mehla 5: Hur(i) bhugtaan ka aasra, un naahee tthaaoun. Taan(u) deebaan(u), pervaar, dhun(u), Prubh Tyara Naaoun. 1. Kur(i) kirpa Prubh(i) Aapni, Apunay daas rukh(i) leeyay. Ninduk, ninda kur(i) puchay, Jum-kaal(i) grussiyay. 1. Ruhaou. Suntaan Aik(u) dhiyaavna, doosur ko naah(i). Aikus(u) aagaiy baynti, ruvviya serb thaayayn. 2. Kutha pooratun iyoun sooni bhugtun kee Bani. Sugul doosht khund, khund keeyay, jun leeyay maani. 3. Sat(i) Buchun Nanak(u) kuhhaiy, pergut subh maah(i). Prubh kay sayvuk shern(i) Prubh, tin kuou bhuou naah(i). 4.16.56.
Word Meaning: Un = other. Tthaaoun = place; shelter. Taan(u) = force; power. Deebaan(u) = court; rule. Pervaar = family. 1.
Ninduk = vilifiers. Ninda = vilification. Puchay = burn; suffer. Grussiyaiy = captured; in the claws of. Pause. Aik(u) = the "One" God. Ruvviya = is present. 2.
Kutha Pooraatun = the old (ever true) story (truth). Doosht = evil. Khund, Khund = cut into pieces; destroy. Maani = acknowledges; honours. 3.
Pergut = appear; apply. Bhuou = worldly fear. 4.
MEANING: Waheguru alone is the support of His devotees; they do not have (believe in) any other support. Waheguru's Naam is the power, the reign of a state, the family, and the wealth for them. 1.
Waheguru protects His devotees with His benevolence; their vilifiers burn in the fire of jealousy while vilifying them (without any effect on the devotees), and are captured in the claws of the Angel of (spiritual) death. Pause.
The holy saints keep only Waheguru in mind and none other, and pray only to Him, who is present everywhere. 2.
We listen to the Words of devotees about the ever-true story of Waheguru: that He always destroys the enemies (the five demons) of His devotees and honours them. 3.
I share with you the ever-true words of the Guru, which apply to everyone who is a devotee of Waheguru and seeks only His shelter and has no worldly fear, oh Nanak. 4.16.56.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਬੰਧਨ ਕਾਟੈ ਸੋ ਪ੍ਰਭੂ ਜਾ ਕੈ ਕਲ ਹਾਥ॥ ਅਵਰ ਕਰਮ ਨਹੀ ਛੂਟੀਐ ਰਾਖਹੁ ਹਰਿ ਨਾਥ॥ 1॥ ਤਉ ਸਰਣਾਗਤਿ ਮਾਧਵੇ ਪੂਰਨ ਦਇਆਲ॥ ਛੂਟਿ ਜਾਇ ਸੰਸਾਰ ਤੇ ਰਾਖੈ ਗੋਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਆਸਾ ਭਰਮ ਬਿਕਾਰ ਮੋਹ ਇਨ੍ਹ ਮਹਿ ਲੋਭਾਨਾ॥ ਝੂਠੁ ਸਮਗ੍ਰੀ ਮਨਿ ਵਸੀ ਪਾਰਬ੍ਰਹਮੁ ਨ ਜਾਨਾ॥ 2॥ ਪਰਮ ਜੋਤਿ ਪੂਰਨ ਪੁਰਖ ਸਭਿ ਜੀਅ ਤੁਮ੍ਹਾਰੇ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰੇ॥

3॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਪ੍ਰਭ ਦੇਹਿ ਅਪਨਾ ਨਾਉ॥ ਨਾਨਕ ਤਰੀਐ ਸਾਧ ਸੰਗਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਉ॥ 4॥27॥57॥

Bilawal(u) Mehla 5: Bundhun kaataiy so Prubhoo, ja kaiy kul haath. Uver kerm nuhee chhootiyaiy, raakhou Hur(i) Naath. 1. Tuou shernaagut Maadhvay, poorun duyyaal. Chhoot(i) jaayay sunsaar tay, raakhaiy Gopal. 1. Ruhaou. Aasa, bherm, bikaar moh, innh meh(i) lobhaana. Jhootth, smuggri mun(i) vussi, Parbraham(u) na jaana. 2. Perm Jot(i) Poorun Prubh, subh(i) jea Toomhaaray. Jiyoun Tu raakheh(i) tiyoun ruhaan, Prubh agumm apaaray. 3. Kern kaarun sumruth Prubh, dayh(i) apna Naaoun. Nanak turiyaiy Sadh sung(i), Hur(i), Hur(i) goon gaaoun. 4.27.57.

Word Meaning: Bundhun = worldly attachments. Kul = power. Uver Kerm = other deeds (rituals). Chhootiyaiy = emancipation. Naath = Lord. 1.
Shenaagut(i) = in shelter. Maadhvay = Gopal = Lord. Poorun = perfect. Pause.
Aasa = hopes. Bherm = misgivings. Bikaar = sensul pleasures. Lobhaana = engrossed.
Jhootth = false. Smuggri = worldly things (attractions of Maya). 2.
Perm Jot(i) = Supreme Light (Soul). Poorun Purakh = omnipresent God. Agumm = inaccessible. Apaaray = beyond limits. 3.
Kern Kaarun = creator of the universe. Sumruth = fully capable. 4.

MEANING: Only Waheguru has the power to sever the worldly bonds of His devotees; no other religious ritual can emancipate one. So, I pray only to the Lord to protect me. 1.
I have come to the shelter of the perfectly benevolent Waheguru (the Husband of Maya), because only He can free one from the chains of the world. Pause.
The man has the attraction of Maya ingrained in his mind and is engrossed in worldly hopes, misbeliefs, sensual pleasures, and attachments, and makes no connection with God. 2.
The omnipresent Waheguru is the Supreme Soul, and all the living beings are His (so, whatever He does is good for all of us). I pray to the inaccessible and limitless Waheguru that I should be happy in whatever situation He keeps me in. 3.
Waheguru is the creator of the universe and is omnipotent; I pray to Him to implant His Naam in my heart because one finds salvation when he recites His Naam (sings Waheguru's praise) in the company of the Guru, oh Nanak. 4.27.57.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਕਵਨੁ ਕਵਨੁ ਨਹੀ ਪਤਰਿਆ ਤੁਮਰ੍ਹੀ ਪਰਤੀਤਿ॥ ਮਹਾ ਮੋਹਨੀ ਮੋਹਿਆ ਨਰਕ ਕੀ ਰੀਤਿ॥ 1॥ ਮਨ ਖੁਟਹਰ ਤੇਰਾ ਨਹੀ ਬਿਸਾਸੁ ਤੂ ਮਹਾ ਉਦਮਾਦਾ॥ ਖਰ ਕਾ ਪੈਖਰੁ ਤਉ ਛੁਟੈ ਜਉ ਊਪਰਿ ਲਾਦਾ॥ 1॥ ਰਹਾਉ॥ ਜਪ ਤਪ ਸੰਜਮ ਤੁਮ੍ਹ ਖੰਡੇ ਜਮ ਕੇ ਦੁਖ ਡਾਡ॥ ਸਿਮਰਹਿ ਨਾਹੀ ਜੋਨਿ ਦੁਖ ਨਿਰਲਜੇ ਭਾਡ॥ 2॥ ਹਰਿ ਸੰਗਿ ਸਹਾਈ ਮਹਾ ਮੀਤੁ ਤਿਸੁ ਸਿਉ ਤੇਰਾ ਭੇਦੁ॥ ਬੀਧਾ ਪੰਚ ਬਟਵਾਰਈ ਉਪਜਿਓ ਮਹਾ ਖੇਦੁ॥ 3॥ ਨਾਨਕ ਤਿਨ ਸੰਤਨ ਸਰਣਾਗਤੀ ਜਿਨ ਮਨੁ ਵਸਿ ਕੀਨਾ॥ ਤਨੁ ਧਨੁ ਸਰਬਸੁ ਆਪਨਾ ਪ੍ਰਭਿ ਜਨ ਕਉ ਦੀਨਾ॥ 4॥ 28॥58॥

Bilawal(u) Mehla 5: Kuvun, kuvun, nuhee putriya, toomhri perteet(i). Muhaa Mohini mohiya, nerk kee reet(i). 1. Mun khoot-hur tayra nuhee bisaas(u), tu muhaa oodmaada. Khur ka paiykhur tuou chhootaiy, juou oopur(i) laada. 1. Ruhaou. Jup, tup, sunjum toomh khunday, Jum kay dookh daand. Simereh(i) naahi, joan(i) dookh, nilujjay bhaand. 2. Hur(i) sung(i) suhaayee, muhaa meet, Tis(u) siyoun Tayra bhayd(u). Beedha punch butvaaryeen, oopjiyo muhaa khayd(u). 3. Nanak, tin suntun shernaagti, jin mun(u) vuss(i) keena. Tun(u), dhun(u), serbus(u) aapna, Prubh(i) jun kuou deena. 4.28.58.

Word Meaning: Putriya = deceived; disgraced. Perteet(i) = trust. Muhaa Mohini = highly bewitching (Maya). Mohiya = captivated. Reet(i) = practice; path to. 1.
Khoot-hur = impure; unreliable. Bisaas(u) = trust. Oodmaada = lose mind in intoxication; uncontrolled. Khur = donkey. Paiykhur = a rope tied to the legs to control an animal. Laada = loaded. Pause. Jup = recitation of matras. Tup = torturing self to please some deity. Sunjum = efforts to control one's senses. Khunday = break. Daand = punishment. Joan(i) = different life forms. Nirlujjay = shameless. Bhaand = a jester. 2.
Bhayd = difference; separation. Beedha = pierced (engrossed in). Punch Butvaayeen = the five robbers (demons). Oopjiyo = produced; caused. Khayd = suffering. 3.
Shernaagti = in the shelter of. Serbus(u) = all. Deena = gave. 4.
MEANING: You are so much beyond control that you cannot be trusted, oh, the unreliable mind. You are like the donkey whose rope, tying his legs to restrict his movements, is removed only after he has been fully loaded. **Pause.**
Countless people have been disgraced because they put their trust in you, oh human mind. You are bewitched by the captivating Maya, and your path leads to hell. 1.
You have destroyed all the efforts of people to worship their deities, including recitation of mantras, self-torturing, and the efforts to control senses, as a result of which they have to suffer the punishment by the Angel of justice. You are such a shameless jester that you do not remember Waheguru, and you suffer the pain of many lives. 2.
You are separated (disconnected) from Waheguru, who is always with you to support you; you are rather engrossed in the enjoyment of sensual pleasures enjoyed by the five demons (lust, greed, etc.), as a result of which you have to suffer a great deal. 3.
I have taken the shelter of those holy saints who have Waheguru embedded in their hearts, oh Nanak. I have offered my body and all wealth to the devotees of Waheguru. 4.28.58.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਉਦਮੁ ਕਰਤ ਆਨਦੁ ਭਇਆ ਸਿਮਰਤ ਸੁਖੁ ਸਾਰੁ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਗੋਬਿੰਦ ਕਾ ਪੂਰਨ ਬੀਚਾਰੁ॥ 1॥ ਚਰਨ ਕਮਲ ਗੁਰ ਕੇ ਜਪਤ ਹਰਿ ਜਪਿ ਹਉ ਜੀਵਾ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਰਾਧਤੇ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸੁਖਿ ਬਸੇ ਸਭ ਕੈ ਮਨਿ ਲੋਚ॥ ਪਰਉਪਕਾਰੁ ਨਿਤ ਚਿਤਵਤੇ ਨਾਹੀ ਕਛੁ ਪੋਚ॥ 2॥
(ਅੰਗ 816)॥ ਧੰਨੁ ਸੁ ਥਾਨੁ ਬਸੰਤ ਧੰਨੁ ਜਹ ਜਪੀਐ ਨਾਮੁ॥ ਕਥਾ ਕੀਰਤਨੁ ਹਰਿ ਅਤਿ ਘਨਾ ਸੁਖ ਸਹਜ ਬਿਸ੍ਰਾਮੁ॥ 3॥ ਮਨ ਤੇ ਕਦੇ ਨ ਵੀਸਰੈ ਅਨਾਥ ਕੋ ਨਾਥ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕੈ ਸਭੁ ਕਿਛੁ ਹਾਥ॥ 4॥29॥59॥

Bilawal(u) Mehla 5: Oodum(u) kert aanund(u) bhuyya, simrut sookh(u) saar(u). Jup(i), jup(i) Naam(u) Gobind ka poorun beechaar(u). 1. Churn Kumul Gur kay juput, Hur(i) jup(i) huoun jeevaan. Parbraham(u) aaraadhtay, mookh(i) Amrit peevaan. 1. Ruhaou. Jea, junt subh(i) sookh(i) bussay, subh kaiy mun(i) loach. Per-oopkaar(u) nit chitvutay, naahi kuchh(u) poach. 2.
(PAGE 816): Dhunn(u) su thaan, busunt dhunn(u), jeh juppiyaiy Naam(u). Kutha keertun Hur(i) ut(i) ghunaa, sookh sehj bisraam(u). 3. Mun tay kuday na veesraiy, anaath ko Naath. Nanak Prubh shernaagti, Ja kaiy subh(u) kichh(u) haath. 4.29.59.
Word Meaning: Oodum(u) = initiative; effort. Saar(u) = supreme. Beechaar(u) = thought. 1.
Churn Kumul = Guru's lotus-like feet (His Shabad). Aaraadhtay = worshipping. Pause.

Junt = living beings. Loach = longing. Per-oopkaar = favour to others. Chitvutay = think of. Poach = show off. 2.
Dhunn(u) = wordy of praise; great. Thaan = place. Busunt = residents. Kutha = story of Waheguru's virtues. Keertun = sing praise. Ut(i) Ghunaa = extremely high. Sehj = blissfulness. Bisraam(u) = peaceful mind. 3.
Anaath = (spiritually) orphan. Naath = Lord. 4.
MEANING: When a man takes initiative (to recite Waheguru's Naam), he begins to feel blissful and enjoys supreme bliss when he actually recites the Naam. By reciting Waheguru's Naam continuously, one's objective to embed His memory in the mind is fully achieved. 1.
I survive spiritually by reciting Guru's Shabad and by drinking Waheguru's Naam-Amrit by reciting His Naam. Pause.
All the living beings that have a longing for Waheguru's Naam enjoy bliss and comfort by reciting His Naam. They always keep the interests of others in mind, and there is never a selfish motive in their actions to do favours to others. 2. The people and the place are worthy of praise where Waheguru's Naam is recited. There is immense comfort, blissfulness and peace where Waheguru's virtues are discussed and His praise is sung. 3. Waheguru, which is the Lord of the (spiritually) orphans, should never be forgotten.
I have come to the shelter of Waheguru, which controls everything, oh Nanak. 4.29.59.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜਿਨਿ ਤੂ ਬੰਧਿ ਕਰਿ ਛੋਡਿਆ ਫੁਨਿ ਸੁਖ ਮਹਿ ਪਾਇਆ॥ ਸਦਾ ਸਿਮਰਿ ਚਰਣਾਰਬਿੰਦ ਸੀਤਲ ਹੋਤਾਇਆ॥ 1॥ ਜੀਵਤਿਆ ਅਥਵਾ ਮੁਇਆ ਕਿਛੁ ਕਾਮਿ ਨ ਆਵੈ॥ ਜਿਨਿ ਏਹੁ ਰਚਨੁ ਰਚਾਇਆ ਕੋਊ ਤਿਸੁ ਸਿਉ ਰੰਗੁ ਲਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਰੇ ਪ੍ਰਾਣੀ ਉਸਨ ਸੀਤ ਕਰਤਾ ਕਰੈ ਘਾਮ ਤੇ ਕਾਢੈ॥ ਕੀਰੀ ਤੇ ਹਸਤੀ ਕਰੈ ਟੂਟਾ ਲੇ ਗਾਢੈ॥ 2॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜਾ ਪ੍ਰਭ ਕੀ ਇਹ ਕਿਰਤਿ॥ ਕਿਰਤ ਕਮਾਵਨ ਸਰਬ ਫਲ ਰਵੀਐ ਹਰਿ ਨਿਰਤਿ॥ 3॥ ਹਮ ਤੇ ਕਛੁ ਨ ਹੋਵਨਾ ਸਰਣਿ ਪ੍ਰਭ ਸਾਧ॥ ਮੋਹ ਮਗਨ ਕੂਪ ਅੰਧ ਤੇ ਨਾਨਕ ਗੁਰ ਕਾਢ॥ 4॥30॥60॥
Bilawal(u) Mehla 5: Jin(i) tu bubdh(i) kur(i) chhoadiya, phoonn(i) sookh meh(i) paayaa. Sudaa simer(i) Churnaarbind, seetul hotaaya. 1. Jeevutiyaan uthvaa mooyiyaan, kichh(u) kaam(i) na aavaiy. Jin(i) eh(u) ruchun ruchaaya, koyooTis(u) siyoun rung(u) laavaiy. 1. Ruhaou. Ray praani, oosn, seet Kerta kuraiy, ghaam tay kaadhaiy. Keeri tay hustee kuraiy, toota lay gaandhaiy. 2. Unduj, jayruj, saytuj, ootbhooja, Prubh kee eh kirt(i). Kirt kmaaaavun serb ful, ruvviyaiy Hur(i) nirut(i). 3. Hum tay kuchhoo na hovna, shern(i) Prubh Sadh. Moh mugun koop undh tay, Nanak Gur kaadh. 4.30.60.
Word Meaning: Bundh Kur(i) = incarcerated in the womb. Chhoadiya = released in the world. Phoon(i) = then. Churnaarbind = (Churn + arbind) = lotus like soft feet. Seetul = calm; peaceful. Hotaaya = become. 1.
Uthva = or. Ruchun = creation; world. Rung(u) Laavaiy = fall in love. Koyoo = rare. Pause. Oosn = heat (suffering). Seet = cold (comforts). Ghaam = heat; fire (of worldly desires). Keeri = ant. Tay = from. Hustee = elephant. Toota = disconnected. Gaandhaiy = connects. 2.
Unduj ----Ootbhooj = the four sources of reproduction. Kirt(i) = creation. Kirt Kmaavun = performing deeds approved (predetermined) by Waheguru. Nirut(i) = without love for the creation. 3.
Mugun = absorbed in love. Koop Undh = the dark well (of Maya). Kaadh = pull out. 4.

MEANING: You should always remember Waheguru, who has lotus-like soft feet, and who released you from the incarceration of your mother's womb and set you free in the world (caused your birth), and provided all the necessities of life. Also, you will feel blissful when you recite His Naam, oh man.
The man stays attached to wealth, which serves no one (brings no peace of mind) forever, while living or after death. Some rare individuals foster love for Waheguru, who has created the universe. Pause.
It is Waheguru which causes suffering, or provides comforts, and pulls us out of the fire of worldly desires, oh man. It is He who transforms an ant-like weak man into a powerful individual like an elephant, and who connects the disconnected with Him. 2.
The four sources of reproduction (live births, from eggs, vegetation, and from the air) have been created by Waheguru. One gets fully rewarded when he performs deeds, staying fully detached from His creation. So, one should love Him without any worldly bonds. 3.
I am unable to do anything on my own; so, I have come to the shelter of the Guru, and pray to Him to pull me out of the dark well of Maya in which I have fallen due to my love for worldly attachment, oh Nanak. 4.30.60.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਖੋਜਤ ਖੋਜਤ ਮੈ ਫਿਰਾ ਖੋਜਉ ਬਨ ਥਾਨ॥ ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਪ੍ਰਭ ਐਸੇ ਭਗਵਾਨ॥ 1॥ ਕਬ ਦੇਖਉ ਪ੍ਰਭੁ ਆਪਨਾ ਆਤਮ ਕੈ ਰੰਗਿ॥ਜਾਗਨ ਤੇ ਸੁਪਨਾ ਭਲਾ ਬਸੀਐ ਪ੍ਰਭ ਸੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਬਰਨ ਆਸ੍ਰਮ ਸਾਸਤ੍ਰ ਸੁਨਉ ਦਰਸਨ ਕੀ ਪਿਆਸ॥ ਰੂਪ ਨ ਰੇਖ ਨ ਪੰਚ ਤਤ ਠਾਕੁਰ ਅਬਿਨਾਸ॥ 2॥ ਓਹੁ ਸਰੂਪ ਸੰਤਨ ਕਹਹਿ ਵਿਰਲੇ ਜੋਗੀਸੁਰ॥ ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮਿਲੇ ਧਨਿ ਧਨਿ ਤੇ ਈਸੁਰ॥ 3॥ ਸੋ ਅੰਤਰਿ ਸੋ ਬਾਹਰੇ ਬਿਨਸੇ ਭੈ ਭਰਮਾ॥ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭੁ ਭੇਟਿਆ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮਾ॥ 4॥31॥61॥

Bilawal(u) Mehla 5: Khojut, khojut, mein phiraan, khojoun bun thaan. Achhull(u), achhayd, abhayd Prubh, aiysay Bhugvaan. 1. Kub daykhoun Prubh aapna, aatum kaiy rung(i). Jaagun tay soopna bhulaa, bussiyaiy Prubh sung(i). 1. Ruhaou. Bern, ashrum, Shastar soonoun, Dershun kee piyaas. Roop, na raykh, na punch tut, Tthaakur abinaash. 2. Oh(u) sroop suntun kuheh(i), virlay jogishur. Kur(i) kirpa ja kuou milay, dhun(i), dhun(i) tay eesur. 3. So untar(i), So bahray, binsay bhaiy bherma. Nanak tis(u) Prubh bhaytiya ja kay poorun kerma. 4.31.61.

Word Meaning: Khojut = searching. Achhll(u) = which cannot be deceived. Acchayd = which cannot be pierced (unattackable). Abhayd = whose secrets cannot be known. 1.
Aatum kaiy rung(i) = with love deep from the soul (heart). Bhulaa = better. Pause.
Bern = the four major categories of castes. Ashrum = the four stages in life (virgin, family, going to forests, and renouncing the world). Shastar = Hindu religious books. Piyaas = thirst; longing. Raykh = physical features. Abinaash = immortal. 2.
Oh(u) Sroop = the same looks (no looks). Virlay = rare. Jogishur = the top yogis. Dhun(i) = highly fortunate. Eesur = great souls. 3.
Binsay = destroyed. Bhaiy = fears. Poorun Kema = full benevolence. 4.

MEANING: Waheguru is unattackable, is non-deceivable, and His secrets can never be known. (But rather than searching Him inside their heart where He resides), The foolish search for Him in forests and other places. 1.

When will I see my Waheguru with love for Him from the core of my heart? It is better to see Him in a dream and enjoy His company than to stay awake and not see Him (because of countless distractions). Pause.
I listen to the Shastras, which explain the obligations of different castes, and of different stages of life of the society, but my thirst to see Waheguru, which has no form, no physical feature, and is not made of the five basic elements, and is immortal, is not satisfied. 2.
The holy saints and some rare top yogis also describe Waheguru the same way (as having no form or physical features). But those are highly fortunate great souls whom Waheguru connects with Him. 3. With His benevolence, Waheguru connects His devotees with Him when they see Him inside and out, and because of which all their fears and misbeliefs are eradicated, oh Nanak. 4.31.61.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜੀਅ ਜੰਤ ਸੁਪ੍ਰਸੰਨ ਭਏ ਦੇਖਿ ਪ੍ਰਭ ਪਰਤਾਪ॥ ਕਰਜੁ ਉਤਾਰਿਆ ਸਤਿਗੁਰੂ ਕਰਿ ਆਹਰੁ ਆਪ॥ 1॥ ਖਾਤ ਖਰਚਤ ਨਿਬਹਤ ਰਹੈ ਗੁਰ ਸਬਦੁ ਅਖੂਟ॥ ਪੂਰਨ ਭਈ ਸਮਗਰੀ ਕਬਹੂ ਨਹੀ ਤੂਟ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਆਰਾਧਨਾ ਹਰਿ ਨਿਧਿ ਅਪਾਰ॥ ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਦੇਤੇ ਨਹੀ ਬਾਰ॥ 2॥ ਭਗਤ ਅਰਾਧਹਿ ਏਕ ਰੰਗਿ ਗੋਬਿੰਦ ਗੁਪਾਲ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਸੰਚਿਆ ਜਾ ਕਾ ਨਹੀ ਸੁਮਾਰੁ॥ 3॥ ਸਰਨਿ ਪਰੇ ਪ੍ਰਭ ਤੇਰੀਆ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ॥ ਨਾਨਕ ਅੰਤੁ ਨ ਪਾਈਐ ਬੇਅੰਤ ਗੁਸਾਈ॥ 4॥32॥62॥

Bilwal(u) Mehla 5: Jea, junt, soopersunn bhuyyay, daykh(i) Prubh pertaap. Kurj ootaariya, Satgur(u), kur(i) aahur(u) Aap. 1. Khaat, khurchut, nib-hut ruhhaiy, Gur Shabad akhoot. Poorun bhuyyee smuggree, khbhoon nuhee toot. 1. Ruhaou. Sadh sung(i) aaraadhna, Hur(i) nidh(i) apaar. Dherm, urth, ur(u) kaam, moakh, daytay nuhee baar. 2. Bhugut araadheh(i) aik rung(i). Gobind, Goopal. Ram Naam dhun(u) sunchiya, ja ka nuhee shoomaar(u). 3. Shern(i) puray Prubh Tayriya, Prubh kee vudiyaayee. Nanak unt(u) na paayiyaiy, bayunt Goosaayeen. 4.32.62.

Word Meaning: Jea Junt = living beings. Soopersonn = overly joyed. Bhuyyay = became. Pertaap = majesty. Kurj = debt of ignoble deeds. Aahur(u) = initiative. 1.
Khurchut = sharing. Nib-hut Ruhhaiy = goes along. Akhoot = inexhaustible. Smuggree = the needed ingredients (supply). Kubhoon Nuhee = never. Toot = shortage. Pause.
Aaraadhna = worship. Nidh(i) = treasure. Apaar = limitless. Dherm = noble deeds. Urth = wealth. Kaam = wishes. Moakh = emancipation. Baar = delay. 2.
Aik Rung(u) = love with full focus. Sunchiya = accumulated. Nuhee Shoomar(u) = unlimited. Vudiyaayee = greatness. Goosaayeen = the Lord of the earth (God). 3 & 4.

MEANING: All living beings are overjoyed (over impressed) to see the majesty of Waheguru. Satguru clears all the debts of the ignoble deeds of His devotees on His own initiative. 1.
The wealth of Guru's Shabad is inexhaustible and lasts till the end, whether one uses it for oneself or shares it with others. There is never a shortage of it, and it is enough for all one's needs. Pause.
The treasure of Waheguru's Naam is limitless, and it should be recited in the shelter of the Guru. It does not take Waheguru any time to grant the ability to perform religious obligations, acquire wealth, have one's wishes fulfilled, and attain emancipation. 2.
Waheguru's devotees worship Him with full focus on His Naam, and accumulate the unlimited wealth of His Naam. 3.

It is the greatness of Waheguru that He provided His shelter to me. Waheguru is limitless and nobody can find his limits, oh Nanak. 4.32.62.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਪ੍ਰਭੂ ਕਾਰਜ ਭਏ ਰਾਸਿ॥ ਕਰਤਾਰ ਪੁਰਿ ਕਰਤਾ ਵਸੈ ਸੰਤਨ ਕੈ ਪਾਸਿ॥ 1॥ ਰਹਾਉ॥ ਬਿਘਨ ਨ ਕੋਈ ਲਾਗਤਾ ਗੁਰ ਪਹਿ ਅਰਦਾਸਿ॥ ਰਖਵਾਲਾ ਗੋਬਿੰਦ ਰਾਇ ਭਗਤਨ ਕੀ ਰਾਸਿ॥ 1॥
(ਅੰਗ 817)॥ ਤੋਟਿ ਨ ਆਵੈ ਕਦੇ ਮੂਲਿ ਪੂਰਨ ਭੰਡਾਰ॥ ਚਰਨ ਕਮਲ ਮਨਿ ਤਨਿ ਬਸੇ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ॥ 2॥ ਬਸਤ ਕਮਾਵਤ ਸਭਿ ਸੁਖੀ ਕਿਛੁ ਊਨ ਨ ਦੀਸੈ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਭੇਟੇ ਪ੍ਰਭੂ ਪੂਰਨ ਜਗਦੀਸੈ॥ 3॥ ਜੈ ਜੈਕਾਰ ਸਭੈ ਕਰਹਿ ਸਚੁ ਥਾਨੁ ਸੁਹਾਇਆ॥ ਜਪਿ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨ ਸੁਖ ਪੂਰਾ ਗੁਰੁ ਪਾਇਆ॥ 4॥33॥63॥

Bilawal(u) Mehla 5: Simer(i), simer(i), Poorun Prubhoo, kaaruj bhuyyay raas(i). Kartar Pur(i) Kerta vussaiy, suntun kaiy paas(i). 1. Ruhaou. Bighun na koyoo laagta, Gur peh(i) ardaas(i). Rukhvaala, Gobind Raayay, bhugtun kee raas(i). 1.
(PAGE 817): Toat(i) na aavaiy kuday mool(i) poorun bhundaar. Churn Kumul mun(i), tun(i) busay, Prubh agumm, apaar. 2. Bust kmaavut, subh(i) sookhi, kichh(u) oon na deesaiy. Sunt persad(i) bhaytay Prubhoo, Poorun Jugdeeshaiy. 3. Jai, jai kaar subhaiy kureh(i), Sach(u) thaan soohaaya. Jup(i) Nanak Naam(u) nidhaan, sookh, Poora Gur paaya. 4.33.63.
Word Meaning: Kaaruj = tasks; objectives. Raas(i) = suited; successful. Kartar Pur = the city of Waheguru's residence. Pause.
Bighun = impediment; obstacle. Raas(i) = wealth. 1.
Toat(i) = shortage. Na Mool(i) = not at all. Bhundaar = treasures. Agumm = inaccessible.
Bust = residents. Kmaavut = those who earn Naam-wealth. Oon = shortage. 2 &3.
Jai Jaikaar = sing praise. Sach(u) Thaan = eternal place. Soohaaya = beautiful; holy. 4.
MEANING: The Creator, Waheguru, resides in the hearts (and in the gatherings) of His saints (devotees), which is the city of His residence. Pause.
When one prays to the Guru, he faces no impediment in achieving his objectives as the Royal Waheguru protects His devotees in every way, and His Naam is the wealth of His devotees. (All one's objectives are achieved when he recites Waheguru's Naam). 1..
Waheguru is inaccessible and limitless; when one has His lotus-like soft Feet (His Naam) enshrined in his heart, he faces absolutely no shortage of any kind, as Waheguru's treasures are always full. 2. Those who reside in the City of Waheguru (live in the company of the holy saints) get connected with the Perfect (omnipresent) Waheguru with the grace of the holy saints, and earn Waheguru's Naam wealth whereby they enjoy blissfulness, and never face any shortage of any kind. 3.
They attain the eternal spiritual state and look highly dignified (noble souls), and earn the praise of everybody. When one recites Waheguru's Naam, he gets connected with the Perfect Guru and acquires a treasure full of comforts, oh Nanak. 4.33.63.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਹਰਿ ਆਰਾਧੀਐ ਹੋਈਐ ਆਰੋਗ॥ ਰਾਮਚੰਦ ਕੀ ਲਸਟਿਕਾ ਜਿਨਿ ਮਾਰਿਆ ਰੋਗੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੁ ਪੂਰਾ ਹਰਿ ਜਾਪੀਐ ਨਿਤ ਕੀਚੈ ਭੋਗੁ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਵਾਰਣੈ ਮਿਲਿਆ ਸੰਜੋਗੁ॥ 1॥ ਜਿਸੁ ਸਿਮਰਤ ਸੁਖੁ ਪਾਈਐ ਬਿਨਸੈ ਬਿਓਗੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਕਰਣ ਕਾਰਣ ਜੋਗੁ॥ 2॥34॥64॥

Bilawal(u) Mehla 5: Hur(i), Hur(i), Hur(i) aaraahiyaiy, hoyiyaiy aaroag. Ram Chund kee lushtika jin(i) maariya roag(u). 1. Ruhaou. Gur(u) Poora Hur(i) jaapiyaiy, nit keechaiy bhoag(u). Sadh sungut(i) kaiy vaarnaiy, miliya sunjog(u). 1. Jis(u) simrut sookh(u) paayiyaiy, binsaiy biyoag(u). Nanak Prubh shernaagti, kern kaarun joag(u). 2.34.64.
Word Meaning: Aaroag = healthy. Lushtika = stick. Maariya = destroyed. Pause.
Bhoag = enjoyment; blissfulness. Sunjog(u) = opportunity for union. 1.
Biyoag(u) = (pain of) separation. Kern Kaarun Joag = capable of creating anything. 2.
MEANING: We should recite Waheguru's Naam to become spiritually healthy. Waheguru's Naam is the real stick of Ram Chand (Waheguru), which destroys all discomforts. Pause.
We should recite the Shabad of the Perfect Guru to experience blissfulness at all times. I am a sacrifice for the company of the Guru (or holy saints), which creates the opportunity for union with Waheguru. 1.
I have sought the shelter of Waheguru, who is fully capable (omnipotent) to create anything. By remembering Him (reciting His Naam), one attains the state of blissfulness, and the pain of separation from Waheguru is eradicated, oh Nanak. 2.34.64.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਦੁਪਦੇ ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਅਵਰਿ ਉਪਾਵ ਸਭਿ ਤਿਆਗਿਆ ਦਾਰੂ ਨਾਮੁ ਲਇਆ॥ ਤਾਪ ਪਾਪ ਸਭਿ ਮਿਟੇ ਰੋਗ ਸੀਤਲ ਮਨੁ ਭਇਆ॥ 1॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਸਗਲਾ ਦੁਖੁ ਗਇਆ॥ ਰਾਖਨਹਾਰੇ ਰਾਖਿਆ ਅਪਨੀ ਕਰਿ ਮਇਆ॥ 1॥ ਰਹਾਉ॥ ਬਾਹ ਪਕੜਿ ਪ੍ਰਭਿ ਕਾਢਿਆ ਕੀਨਾ ਅਪਨਇਆ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਮਨ ਤਨ ਸੁਖੀ ਨਾਨਕ ਨਿਰਭਇਆ॥ 2॥1॥65॥
Raag(u) Bilawal(u) Mehla 5, Dopuday, Ghur(u) 5: Ek Onkar Satgur Persad(i): Uver(i) oopaav subh(i) tiyaagiya, daaroo Naam(u) luyya.Taap, paap, subh(i) mitay roag, seetul mun(u) bhuyya. 1. Gur(u) Poora aaraadhiya, sugla dookh(u) guyya. Raakhun-haaray raakhiya, Apni kur(i) muyya. 1. Ruhaou. Baanh pukurr(i) Prubh(i) kaadhiya, keena Apnuyya. Simer(i), simer(i) mun, tun, sookhi, Nanak nirbhuyya. 2.1.65.
Word Meaning: Uver(i) = other. Oopaav = measures. Tiyaagiya = abandoned. Daaroo = medication. Taap = suffering; fire of desires. Seetul = calm; peaceful. 1.
Raakhun-haaray = the protector. Muyya = compassion. Pause.
Kaadhiya = pulled out. Apnuyya = His own. Nirbhuyya = fearless. 2.
MEANING: I have abandoned all other measures, and taken the medication of Waheguru's Naam which eradicates the fire of desires, all suffering and sins, and causes peace of mind. 1. All my discomforts disappeared when I worshipped the Perfect Guru. The Protecting Waheguru saved me (from suffering caused by Maya) with His benevolence. Pause.
Waheguru pulled me from the deep sea of Maya by holding my hand, and made me His own. My mind and body enjoy comfort (blissfulness) now, and I have become fearless by reciting Waheguru's Naam, oh Nanak. 2.1.65.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਕਰੁ ਧਰਿ ਮਸਤਕਿ ਥਾਪਿਆ ਨਾਮੁ ਦੀਨੋ ਦਾਨਿ॥ ਸਫਲ ਸੇਵਾ ਪਾਰਬ੍ਰਹਮ ਕੀ ਤਾ ਕੀ ਨਹੀ ਹਾਨਿ॥ 1॥ ਆਪੇ ਹੀ ਪ੍ਰਭੁ ਰਾਖਤਾ ਭਗਤਨ ਕੀ ਆਨਿ॥ ਜੋ ਜੋ ਚਿਤਵਹਿ ਸਾਧ ਜਨ ਸੋ ਲੇਤਾ ਮਾਨਿ॥ 1॥ ਰਹਾਉ॥ ਸਰਣਿ ਪਰੇ ਚਰਣਾਰਬਿੰਦ ਜਨ ਪ੍ਰਭ ਕੇ ਪ੍ਰਾਨ॥ ਸਹਜਿ ਸੁਭਾਇ ਨਾਨਕ ਮਿਲੇ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨ॥ 2॥2॥66॥
Bilawal(u) Mehla 5: Ker(u) dhur(i) mustuk(i) thaapiya, Naam(u) deeno daan(i). Suful sayva Parbrahm kee ta kee nuhee haan(i). Aapay hee Prubhoo rakhtaa bhugtun kee aan(i). Jo,

jo chitveh(i) Sadh jun, so layta maan(i). 1. Ruhaou. Shern(i) puray Churnaarbind, jun Prubh kay praan. Sehj soobhaayay Nanak milay, joti Jot(i) smaan. 2.2.

Word Meaning: Kur(u) = hand. Mustuk = forehead (head). Thaapiya = approved; stabilized (spiritually). Suful = rewarding. Haan(i) = loss. 1.
Aan(i) = dignity. Chitveh(i) = think of. Maan(i) = accepts. Pause.
Churnaarbind = (Waheguru which has) lotus-like soft feet. Praan = life. Sehj Soobhaayay = without any special effort. Smaan = get absorbed. 2.

MEANING: Waheguru stabilizes (the minds of) His devotees spiritually by placing His hand on their head (providing His support) and bestows His Naam to them. Service to Waheguru is fully rewarding, and there is never a loss in it (it is never unrewarded). 1.
Waheguru Himself protects the dignity of His devotees (protects them against attacks of Maya, and grants all their wishes, whatever they think of). Pause.
Whoever takes shelter of Waheguru, which has lotus-like soft feet, is loved by Him like His own life. They connect with Waheguru and are absorbed in Him without any special effort on their part, oh Nanak. 2.2.66.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਚਰਣ ਕਮਲ ਕਾ ਆਸਰਾ ਦੀਨੋ ਪ੍ਰਭਿ ਆਪਿ॥ ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਜਨ ਪਰੇ ਤਾ ਕਾ ਸਦ ਪਰਤਾਪੁ॥ 1॥ ਰਾਖਨਹਾਰ ਅਪਾਰ ਪ੍ਰਭ ਤਾ ਕੀ ਨਿਰਮਲ ਸੇਵ॥ ਰਾਮ ਰਾਜ ਰਾਮਦਾਸ ਪੁਰਿ ਕੀਨੇ ਗੁਰਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹੀਐ ਭਇ ਦੁਸਮਨ ਭਾਗੈ॥ 2॥3॥67॥

Bilawal(u) Mehla 5: Churn Kumul ka aasra deeno Prubh Aap(i). Prubh shernaagut(i) jun puray Ta ka sud pertaap(u). 1. Raakhunhaar apaar Prubh, Ta kee nirmul sayv. Ram raj Ramdaas Pur(i) keenay Gurdev. 1. Ruhaou. Sudaa, sudaa Hur(i) diyaayiyaiy, kichh(u) bighun(u) na laagaiy. Nanak Naam(u) slaahiyaiy, bhaiy dooshmun bhaagaiy. 2.3.67.

Word Meaning: Shernaagut(i) = in the shelter. Pertaap(u) = majesty. 1.
Nirmul = pure; purifying. Ram Raj = perfectly just reign; spiritual reign. Ram Daas Pur(i) = in the city of the holy saints; in the holy gathering. Pause.
Bighun(u) = impediment; obstacle. Bhaiy = fear (causing). Dooshmun = demons. 2.

MEANING: When a devotee takes shelter of Waheguru, who has lotus-like soft feet and eternal majesty, He provides His support to the devotee on His own. 1.
The limitless Waheguru is our protector (guard) and service to Him purifies our mind. The Great Guru (Waheguru) establishes the reign of spirituality in the gathering of holy saints (only Waheguru's Naam is recited there, and there is no discrimination of any kind against anyone). Pause. A devotee, who recites Waheguru's Naam all the time, faces no obstacle (in the path of his union with Waheguru). When we sing Waheguru's praise, all the fear-causing demons (lust, greed, etc.) run away. 2.3.67.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਨਿ ਤਨਿ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਮਿਲਿ ਸਾਧ ਸਮਾਗੈ॥ ਉਚਰਤ ਗੁਨ ਗੋਪਾਲ ਜਸੁ ਦੂਰ ਤੇ ਜਮੁ ਭਾਗੈ॥ 1॥ ਰਾਮ ਨਾਮੁ ਜੋ ਜਨੁ ਜਪੈ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ॥
(ਅੰਗ 818)॥ ਤੰਤੁ ਮੰਤੁ ਨਹ ਜੋਹਈ ਤਿਤੁ ਚਾਖੁ ਨ ਲਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਦ ਮਾਨ ਮੋਹ ਬਿਨਸੇ ਅਨ ਰਾਗੈ॥ ਆਨੰਦ ਮਗਨ ਰਸਿ ਰਾਮ ਰੰਗਿ ਨਾਨਕ ਸਰਨਾਗੈ॥ 2॥4॥68॥

Bilawal(u) Mehla 5: Mun(i), tun(i) Prubh(u) aaraadhiyaiy mil(i) Sadh smaagaiy. Oochrut goon Gopal jus(u), door(i) tay Jum(u) bhaagaiy. 1. Ram Naam(u) jo jun(u) jupaiy, undin(u) sud jaagaiy.

(PAGE 818): Tunt(u) munt(u) na johee, tit(u) chaakh(u) na laagaiy. 1. Ruhaou. Kaam, kroadh, mud maan, moh, binsay un raagaiy. Aanund mugun rus(i) Ram rung(i), Nanak shernaagaiy. 2.4.68.

Word Meaning: Sadh = Guru; holy saints. Smaagaiy = gathering; company. Oochrut = reciting. Jus(u) = praise. Jum(u) = Angel of death. 1.

Undin(u) = everyday; always. Jaagaiy = stays alert. Tunt(u) Munt(u) = magic spell; witch-craft. Chaakh(u) = evil sight. Na Johee = cannot cast (evil eye). Pause.

Mud = intoxication. Maan = ego. Un = other. Raagaiy = attractions. Mugun = absorbed. Rus(i) = enjoying sweetness. Shernaagaiy = in the shelter. 68.

MEANING: When a devotee sings Waheguru's praise, the Angel of death runs away even from a distance. So, one should worship Waheguru by body and by mind in the gathering of holy saints. 1.

A devotee, who always recites Waheguru's Naam, stays alert (against the attacks of Maya) and no witchcraft or evil sight can have any effect on him. Pause.

A devotee, who stays absorbed in the sweetness of Waheguru's love, enjoys blissfulness in His shelter, and all his evil qualities like lust, rage, intoxication of his ego, greed, and his love for other worldly attachments, are destroyed, oh Nanak. 2.4.68.

Commented [DSS4]:

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜੀਅ ਜੁਗਤਿ ਵਸਿ ਪ੍ਰਭੂ ਕੈ ਜੋ ਕਹੈ ਸੁ ਕਰਨਾ॥ ਭਏ ਪ੍ਰਸੰਨ ਗੋਪਾਲਰਾਇ ਭਉ ਕਿਛੁ ਨਹੀ ਕਰਨਾ॥ 1॥ ਦੂਖ ਨ ਲਾਗੈ ਕਦੇ ਤੁਧੁ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਾਰੇ॥ ਜਮ ਕੰਕਰੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰ ਸਿਖ ਪਿਆਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਹੋਰੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਸਾਚਾ ਮਨਿ ਜੋਰੁ॥ 2॥5॥69॥

Bilawal(u) Mehla 5: Jea joogut(i) vuss(i) Prubh(u) kaiy jo kuhhaiy su kerna. 1. Bhuyyay persunn Gopal Raayay, bhuou kichh(u) nuhee kerna. 1. Dookh na laagaiy kuday Toodh(u) Parbraham(u) chitaaray. Jum kunkkur(u) nayrr(i) na aavyee, Gur Sikh piyaaray. 1. Ruhaou. Kern Kaarun sumruth(u) haiy, tis(u) bin(u) nuhee hoar(u). Nanak Prubh shernaagti, Saacha mun(i) joar(u). 2.5.69.

Word Meaning: Joogut(i) = lifestyle. Vuss(i) = in control. Persunn = pleased. 1.

Chitaaray = thinking about. Kunkur(u) = assistant. Pause.

Kern Kaarun = creation of the universe. Sumruth(u) = fully capable. Joar(u) = power. 2.

MEANING: The lifestyle of living beings (the arrangements He has made for them) is controlled by Waheguru, and they do just what He commands (they follow the arrangements He has made). One need not fear anything when Waheguru is pleased. 1.

The assistant of the Angel of Death does not even go near the dear Sikh of the Guru, and he faces no suffering when he keeps Waheguru in mind. Pause.

Waheguru is fully capable of creating the universe, and there is no other power like Him. I am in the shelter of the eternal Waheguru, and He is the basis of the power (ability) of my mind, oh Nanak. 2.5.69.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪ੍ਰਭਿ ਆਪਨਾ ਨਾਠਾ ਦੁਖ ਠਾਉ॥ ਬਿਸ੍ਰਾਮ ਪਾਏ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਤਾ ਤੇ ਬਹੁੜਿ ਨ ਧਾਉ॥ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਨੇ ਚਰਨਨ੍ਹ ਬਲਿ ਜਾਉ॥ ਅਨਦ ਸੂਖ ਮੰਗਲ ਬਨੇ ਪੇਖਤ ਗੁਨ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਕਥਾ ਕੀਰਤਨੁ ਰਾਗ ਨਾਦ ਧੁਨਿ ਬਨਿਓ ਸੁਆਉ॥ ਨਾਨਕ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਬਾਛਤ ਫਲ ਪਾਉ॥ 2॥6॥70॥

Bilawal(u) Mehla 5: Simer(i), simer(i) Prubh(i) aapna, naattha dookh tthaaoun. Bisram paayay, mil(i) Sadh sung(i), ta tay buhourr(i) na dhaaoun. 1. Bulihaari Gur aapnay, Churnun bul(i) jaaoun. Anund, sookh, mungul, bunay, paykhut goon gaaoun. 1. Ruahou. Kutha, keertun, raag, naad, dhoon(i) buniyo sooaaou. Nanak, Prubh soopersunn bhuyyay, baancchut ful paaoun. 2.6.70.

Word Meaning: Tthaaoun = place; origin; root. Bisraam = peacefulness. Buhourr(i) = again.1. Mungul = joyfulness. Paykhut = on seeing. Pause.
Kutha =description. Naad = Shabad. Dhoon(i) = concentration of mind. Sooaaou = taste; objective. Baanchhut = desired. Ful = reward. 2.

MEANING: When you recite the Naam of Waheguru, all kinds of suffering is destroyed right from its root. The mind becomes peaceful when one sings Waheguru's praise in the company of the holy men, and it no longer runs after (pursues) worldly enjoyments. 1.
I wish to sacrifice my life for the Feet of my Guru (His Shabad), and I sing Waheguru's praise at the holy sight (glimpse) of the Guru whereby I attain blissfulness, all comforts, and joyfulness. Pause.
To describe Waheguru's virtues, to recite His Naam, and to get absorbed in His Shabad have become the objective of my life. Now, Waheguru is so overpleased with me that He can fulfill any of my wishes, oh Nanak. 2.6.70.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਦਾਸ ਤੇਰੇ ਕੀ ਬੇਨਤੀ ਰਿਦ ਕਰਿ ਪਰਗਾਸੁ॥ ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਪਾਰਬ੍ਰਹਮ ਦੋਖਨ ਕੋ ਨਾਸੁ॥ 1॥ ਚਰਨ ਕਮਲ ਕਾ ਆਸਰਾ ਪ੍ਰਭ ਪੁਰਖ ਗੁਣਤਾਸੁ॥ ਕੀਰਤਨ ਨਾਮੁ ਸਿਮਰਤ ਰਹਉ ਜਬ ਲਗ ਘਟਿ ਸਾਸੁ॥ 1॥ ਰਹਾਉ॥ ਮਾਤ ਪਿਤਾ ਬੰਧਪ ਤੂ ਹੈ ਤੂ ਸਰਬ ਨਿਵਾਸੁ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕੋ ਨਿਰਮਲ ਜਾਸੁ॥ 2॥7॥71॥

Bilawal(u) Mehla 5: Daas tayray kee baynti, rid kur(i) pergaas(u). Toomri kirpa tay Parbraham doakhun ko naas(u). 1. Churn Kumul ka aasra, Prubh Purakh Goontaas(u). Keertun Naam(u) simrut ruhoun jub lug ghut(i) saas(u). 1. Ruhaou. Maa, pita, bundhup Tu haiy, Tu serb nivaas(u). Nanak, Prubh shernaagti, Ja ko nirmul jaas(u). 2.7.71.

Word Meaning: Daas = slave; devotee. Rid = heart; mind. Doakhun = vices. 1.
Goon-Taas(u) = source of virtues. Jub Lug = as long as. Ghut(i) = in the body. Pause.
Bundhup = relative. Nivaas(u) = dwelling. Nirmul = pure; purifying. Jaas(u) = praise. 2.

MEANING: As His devotee, I pray to Waheguru that He enlightens my mind. All the vices of the devotee are destroyed with the benevolence of Waheguru. 1.
I seek the shelter of Waheguru, which has lotus-like feet and which is the source of all virtues. I wish to recite His Naam as long as I have breath in my body. Pause.
Waheguru is my mother, my father, and my close relative; He is present in everybody and everywhere. I am in the shelter of the Lord whose praise purifies the mind, oh Nanak. 2.7.71.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਰਬ ਸਿਧਿ ਹਰਿ ਗਾਈਐ ਸਭਿ ਭਲਾ ਮਨਾਵਹਿ॥ ਸਾਧੁ ਸਾਧੁ ਮੁਖ ਤੇ ਕਹਹਿ ਸੁਣਿ ਦਾਸ ਮਿਲਾਵਹਿ॥ 1॥ ਸੂਖ ਸਹਜ ਕਲਿਆਣ ਰਸ ਪੂਰੇ ਗੁਰਿ ਕੀਨ॥ ਜੀਅ ਸਗਲ ਦਇਆਲ ਭਏ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚੀਨ੍ਹ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਿ ਰਹਿਓ ਸਰਬਤ੍ਰ ਮਹਿ ਪ੍ਰਭ ਗੁਣੀ ਗਹੀਰ॥ ਨਾਨਕ ਭਗਤ ਆਨੰਦਮੈ ਪੇਖਿ ਪ੍ਰਭ ਕੀ ਧੀਰ॥ 2॥8॥72॥

Bilawal(u) Mehla 5: Serb Sidh(i) Hur(i) gaayiyaiy, subh(i) bhulaa munaveh(i). Sadh(u), sadh(u) mookh tay kuheh(i), soon(i) daas milaaveh(i). 1. Sookh, sehj, kulyaan rus, Pooray

Gur(i) keen. Jea sugul duyyaal bhuyyay, Hur(i), Hur(i) Naam(u) cheen. 1. Ruhaou. Poor(i) ruhhiyo serbtur meh(i), Prub gooni guheer. Nanak, bhugut aanundmaiy, paykh(i) Prubh kee dheer. 2.8.72.

Word Meaning: Serb Sidh(i) = (the Lord) of all powers. Bhulaa Munaaveh(i) = wish all well. Sadh(u) = holy saint. Daas = devotees. Milaaveh(i) = connects with. 1.

Sehj = state of bliss. Kulyaan = wellbeing. Rus = sweetness. Keen = creates. Cheen = to recognize; to make connection. Pause.

Poor(i) Ruhhiyo = is omnipresent. Serbtur = in everybody. Goono Guheer = treasure of noble qualities. Aanundmaiy = in blissful state. Dheer = support. 2.

MEANING: Everybody wishes him all well when one sings praise of Waheguru, who is the Lord of all (supernatural) powers. They call him a holy saint, and listen to him in the spirit of his devotees to be connected with Waheguru. 1.

The Perfect Guru creates the sweetness of all comforts, blissfulness, and well-being in the mind of His devotees. All living beings who recognize Waheguru in their mind (make a connection with Him) become very kind to others. Pause.

The treasure of all virtues, Waheguru, is present in everybody and everywhere. All devotees attain blissfulness on finding the support of Waheguru, oh Nanak. 2.8.72.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਹੋਏ ਕਿਰਪਾਲ॥ ਰਾਖਿ ਲੀਆ ਅਪਨਾ ਸੇਵਕੋ ਮੁਖਿ ਨਿੰਦਕ ਛਾਰੁ॥ 1॥ ਤੁਝਹਿ ਨ ਜੋਹੈ ਕੋ ਮੀਤ ਜਨ ਤੂੰ ਗੁਰ ਕਾ ਦਾਸ॥ ਪਾਰਬ੍ਰਹਮਿ ਤੂ ਰਾਖਿਆ ਦੇ ਅਪਨੇ ਹਾਥ॥ 1॥ ਰਹਾਉ॥ ਜੀਅਨ ਕਾ ਦਾਤਾ ਏਕੁ ਹੈ ਬੀਆ ਨਹੀ ਹੋਰੁ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀਆ ਮੈ ਤੇਰਾ ਜੋਰੁ॥ 2॥9॥73॥

Bilawal(u) Mehla 5: Ardaas(i) sooni Dataar(i) Prubh(i), hoyay kirpaal. Raakh(i) leeya Apna sayvko, mookh(i) ninduk chhaar(u). Toojh(i) na johaiy,ko meet, jun, toon Gur ka daas. Parbraham tu raakhiya, day Apnay haath. 1. Ruhaou. Jeeun ka Daata Aik(u) haiy, beeya nuhee hoar(u). Nanak kee baynuntiya, mein Tayra joar(u). 2.9.73.

Word Meaning: Dataar(i) = the Provider. Ninduk = vilifier. Chhaar(u) = dust. 1.

Johaiy = watch with evil eye. Meet = oh my friend. Pause.

Jeeun = living beings. Beeya = other. Joar = power (behind). 2.

MEANING: Waheguru listens to the prayer of his devotees and becomes very kind to them. He protects His devotees, and their vilifiers have to lick dust (suffer humiliation). 1.

Nobody can cast an evil eye on the devotees of the Guru, and Waheguru protects them by extending His hand. Pause.

Waheguru is the only Lord of all living beings, and there is none other. I pray only to Him, and He is the power behind me, oh Nanak. 2.9.73.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮੀਤ ਹਮਾਰੇ ਸਾਜਨਾ ਰਾਖੇ ਗੋਵਿੰਦ॥ ਨਿੰਦਕ ਮਿਰਤਕ ਹੋਇ ਗਏ ਤੁਮ ਹੋਹੁ ਨਿਚਿੰਦ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਮਨੋਰਥ ਪ੍ਰਭਿ ਕੀਏ ਭੇਟੇ ਗੁਰਦੇਵ॥

(ਅੰਗ 819)॥ ਜੈ ਜੈਕਾਰ ਜਗਤ ਮਹਿ ਸਫਲ ਜਾ ਕੀ ਸੇਵ॥ 1॥ ਊਚ ਅਪਾਰ ਅਗਨਤ ਹਰਿ ਸਭਿ ਜੀਅ ਜਿਸੁ ਹਾਥਿ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਤ ਕਤ ਮੇਰੇ ਸਾਥਿ॥ 2॥10॥74॥

Bilawal(u) Mehla 5: Meet humaaray saajna, raakhay Govind. Ninduk mirtuk hoyay guyyay, toom hoh(u) nichind. 1. Ruhaou. Sugul munoruth Prubh(i) keeyay, bhaytay Gurdev.

(PAGE 819): Jai Jaikaar jugut meh(i), suful Ja kee sayv. 1. Ooch apaar, agunut Hur(i), subh(i) jea Jis(u) haath(i). Nanak Prubh shernaagti, jut, kut, mayray saath(i). 2.10.74.
Word Meaning: Mirtuk = (spiritually) dead. Nichind = worry-free. Pause.
Munoruth = objectives. Bhaytay = connected with. Gurdev = the great Guru. Jai Jaikaar = sing praise. Suful = rewarding. 1.
Ooch = transcendent. Apaar = beyond limits. Agunut = immeasurable. Jut Kut = wherever; every where. 2.
MEANING: Waheguru is my friend and pal, and protects me everywhere. The vilifiers suffer (spiritual) death, so you should be worry-free, oh my mind. Pause.
Waheguru connected me with the Perfect Guru, whose praise is sung throughout the world and whose service is always rewarding. I achieved all my objectives by serving Him. 1.
Waheguru is transcendent, limitless, immeasurable, and controls the fate of all living beings. I am in His shelter, and He is with me everywhere, oh Nanak. 2.10.74.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਗੁਰੁ ਪੂਰਾ ਆਰਾਧਿਆ ਹੋਏ ਕਿਰਪਾਲ॥ ਮਾਰਗੁ ਸੰਤ ਬਤਾਇਆ ਤੂਟੇ ਜਮ ਜਾਲ॥ 1॥ ਦੂਖ ਸੰਸਾ ਮਿਟਿਆ ਗਾਵਤ ਪ੍ਰਭ ਨਾਮ॥ ਸਹਜ ਸੂਖ ਆਨੰਦ ਰਸ ਪੂਰਨ ਸਭਿ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲ ਭਏ ਰਾਖੇ ਪ੍ਰਭਿ ਆਪ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪ॥ 2॥11॥75॥
Bilawal(u) Mehla 5: Gur(u) Poora aaraadhiya, hoyay Kirpaal. Maarug(u) Sunt butaaya, tootay Jum jaal. 1. Dookh, sunsa, mitiya, gaavut Prubh Naam. Sehj, sookh, aanund, rus, poorun subh(i) kaam. 1. Ruhaou. Julun(i) boojhi, seetul bhuyyay, raakahy Prubh(i) Aap. Nanak Prubh shernaagti, Ja ka vud pertaap(u). 2.11.75.
Word Meaning: Araadhiya = worshipped. Maarug(u) = the path to unity with God. 1.
Sunsa = doubts. Poorun = successful. Pause.
Julun(i) = burning of heart (due to desires). Seetul = peaceful. Pertaap = majesty. 2.
MEANING: I worshipped the Perfect Guru when He became very kind to me, and put me on the path of (union with) Waheguru because of which all the nets (traps) of the Angel of death were broken. 1. All one's troubles and doubts are eradicated when he sings Waheguru's Naam; all his objectives are achieved, and he enjoys the sweetness and comfort of blissfulness. Pause.
Waheguru protects him in all situations, and all his suffering due to the fire of desires is put out, and his mind becomes peaceful. I, too, have come to the shelter of Waheguru whose majesty is supreme (beyond description), oh Nanak. 2.11.75.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਧਰਤਿ ਸੁਹਾਵੀ ਸਫਲ ਥਾਨੁ ਪੂਰਨ ਭਏ ਕਾਮ॥ ਭਉ ਨਾਠਾ ਭ੍ਰਮੁ ਮਿਟਿ ਗਇਆ ਰਵਿਆ ਨਿਤ ਰਾਮ॥ 1॥ ਸਾਧ ਜਨਾ ਕੇ ਸੰਗਿ ਬਸਤ ਸੁਖ ਸਹਜ ਬਿਸ੍ਰਾਮ॥ ਸਾਈ ਘੜੀ ਸੁਲਖਣੀ ਸਿਮਰਤ ਹਰਿ ਨਾਮ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਗਟ ਭਏ ਸੰਸਾਰ ਮਹਿ ਫਿਰਤੇ ਪਹਨਾਮ॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਘਟ ਘਟ ਸਭ ਜਾਨ॥ 2॥12॥76॥

Bilawal(u) Mehla 5: Dhert(i) soohaavi, suful thaan(u), poorun bhuyyay kaam. Bhuou naattha, bherm(u) mit(i) guyya, ruvviya nit Ram. 1. Sadh junaa kay sung(i) bust, sookh, sehj, bisraam. Saayee ghurri soolukhni, simrut hur(i) Naam. 1. Ruhaou. Pergut bhuyya sunsaar meh(i) phirtay pehnaam. Nanak Tis(u) shernaagti, ghut, ghut, subh jaan. 2.12.76

Word Meaning: Dhert(i) = ground; body. Soohaavi = pleasant; comforting. Thaan(u) = heart. Poorun Bhuyyay = became successful. Bherm(u) = misgivng. Ruvviya = recited. 1. Bust = residing with. Bisraam = peace of mind. Saayee = that. Ghurri = moment. Soolukhni = fortunate. Pause.
Pergut Bhuyyay = became famous. Pehnaam = unknown. Jaan = knowledgeable. 2.
MEANING: The moment when a devotee recites Waheguru's Naam in the company of the holy saints is highly fortunate for him, and he attains the state of comfort of blissfulness, and his mind becomes peaceful (quits wandering). **Pause.**
The ground of his heart becomes very pleasant, and he attains the state of success (union with Waheguru), and all his objectives are achieved successfully. By always reciting Waheguru's Naam, all his worldly fears and his doubts are eradicated. 1.
An individual, who is unknown to the world, becomes very famous by reciting Waheguru's Naam. I, too, am in the shelter of Waheguru, which knows the situation of every heart, oh Nanak. 2.12.76.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਰੋਗੁ ਮਿਟਾਇਆ ਆਪਿ ਪ੍ਰਭਿ ਉਪਜਿਆ ਸੁਖੁ ਸਾਂਤਿ॥ ਵਡ ਪਰਤਾਪੁ ਅਚਰਜ ਰੂਪੁ ਹਰਿ ਕੀਨ੍ਹੀ ਦਾਤਿ॥ 1॥ ਗੁਰਿ ਗੋਵਿੰਦਿ ਕ੍ਰਿਪਾ ਕਰੀ ਰਾਖਿਆ ਮੇਰਾ ਭਾਈ॥ ਹਮ ਤਿਸ ਕੀ ਸਰਣਾਗਤੀ ਜੋ ਸਦਾ ਸਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਬਿਰਥੀ ਕਦੇ ਨ ਹੋਵਈ ਜਨ ਕੀ ਅਰਦਾਸਿ॥ ਨਾਨਕ ਜੋਰੁ ਗੋਵਿੰਦ ਕਾ ਪੂਰਨ ਗੁਣਤਾਸਿ॥ 2॥13॥77॥
Bilawal(u) Mehla 5: Roag(u) mitaaya Aap(i) Prubh(i), oopjiya sookh(u) shaant(i). Vud pertaap(u), achurj roop(u), Hur(i) keeni daat(i). 1. Gur(i) Govind(i) kirpa kuree, raakhiya mayra bhaayee, Hum Tis kee shernaagti,Jo sudaa suhaayee. 1. Ruhaou. Birthi kuday na hovyee, jun kee ardaas(i). Nanak joar(u) Govind ka, Poorun Goontaas(i). 2.13.77.
Word Meaning: Roag(u) = suffering. Oopjiya = came into being. Shaant(i) = peace; bliss. Achurj Roop = amazing looks (beauty). Daat(i) = gift. 1.
Raakhiya = protected. Bhaayee = brother; dear. Shernaagti = in shelter. Pause.
Birthi = empty; unrewarded. Poorun = omnipresent. Goontaas(i) = source of virtues. 2.
MEANING: Waheguru protected my brother (a devotee friend) with His benevolence. I have also come to the shelter of Waheguru, which is always your benefactor. **Pause.**
Waheguru removes the suffering (of worldly desires) of his devotees as a result of which they acquire comfort and peace of mind. These (peace and comfort) are the gifts of Waheguru, which have amazing forms and great majesty. 1.
The prayer of a devotee never goes unrewarded. (The reward) is the power (support) of Waheguru which is the treasure of all (powers) and virtues, oh Nanak. 2.13.77.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਰਿ ਮਰਿ ਜਨਮੇ ਜਿਨ ਬਿਸਰਿਆ ਜੀਵਨ ਕਾ ਦਾਤਾ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਨਿ ਸੇਵਿਆ ਅਨਦਿਨੁ ਰੰਗਿ ਰਾਤਾ॥ 1॥ ਸਾਂਤਿ ਸਹਜੁ ਆਨਦ ਘਨਾ ਪੂਰਨ ਭਈ ਆਸ॥ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਸਾਧ ਸੰਗਿ ਸਿਮਰਤ ਗੁਣਤਾਸ॥ 1॥ ਰਹਾਉ॥ ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਜਨ ਤੁਮ੍ਹ ਅੰਤਰਜਾਮੀ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹੇ ਨਾਨਕ ਕੇ ਸੁਆਮੀ॥ 2॥14॥78॥
Bilawal(u) Mehla 5: Mur(i), mur(i) junmay jin bisriya jeevun ka Daata. Parbraham(u) jun(i) sayviya, undin(u) rung(i) raata. 1. Shaant(i), sehj(u), aanund ghunaa, poorun bhuyee aas. Sookh paaya Hur(i) Sadh sung(i) simrut Goon-Taas. 1. Ruhaou. Soon(i) Soami ardaas(i) jun, Toomh untarjaami. Thaan thununtar(i) ruv(i) ruhhay, Nanak kay Soami. 2.14.78.
Word Meaning: Jeevun Ka Daata = giver of life. Rung(i) Raata = imbued in love. 1.

Shaant(i) = peace. Ghunaa = immense. Goon-Taas = treasure of virtues. Pause.
Untarjaami = know-all. Thaan Thununtar(i) = every place. Ruv(i) Ruhhay = present. 2.
MEANING: Those who forget Waheguru, which is the Lord (giver) of our life, die spiritual death many times to continue living; but the devotee, who serves Waheguru (recites His Naam), is always imbued in His love. 1
When a devotee remembers (sings praise of) Waheguru, which is the treasure of all virtues, in the company of the Guru, he acquires all comforts, attains a high spiritual state, enjoys blissfulness and peace of mind, and all his wishes are fulfilled. Pause.
You are omniscient and omnipresent, oh Waheguru. Please listen to Nanak's prayer (and connect me with You, oh my Lord. 2.14.78.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤਾਤੀ ਵਾਉ ਨ ਲਗਈ ਪਾਰਬ੍ਰਹਮ ਸਰਣਾਈ॥ ਚਉਗਿਰਦ ਹਮਾਰੈ ਰਾਮਕਾਰ ਦੁਖੁ ਲਗੈ ਨ ਭਾਈ॥ 1॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਭੇਟਿਆ ਜਿਨਿ ਬਣਤ ਬਣਾਈ॥ ਰਾਮ ਨਾਮੁ ਅਉਖਧੁ ਦੀਆ ਏਕਾ ਲਿਵ ਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਰਾਖਿ ਲੀਏ ਤਿਨਿ ਰਖਨਹਾਰਿ ਸਭ ਬਿਆਧਿ ਮਿਟਾਈ॥ ਕਹੁ ਨਾਨਕ ਕਿਰਪਾ ਭਈ ਪ੍ਰਭ ਭਏ ਸਹਾਈ॥ 2॥15॥79॥
Bilawal(u) Mehla 5: Taati vaaou na lugyee, Parbraham shernaayee. Chaugird humaaraiy Ramkaar, dookh(u) luggaiy na bhaayee. 1. Satgur(u) Poora bhatiya, jin(i) bunut bunaayee. Ram Naam(u) aukhudh deeya, Aika liv laayee. 1. Ruhaou. Raakh(i) leeyay Tin(i) Rukhunhaar(i), subh biyaadh(i) mitaayee. Kuhou Nanak kirpa bhuyee, Prubh bhuyyay suhaayee. 2.15.79.
Word Meaning: Taati Vaaou = hot air; slight discomfort. Chaugird = around. Ramkaar = the line (shield) of protection. (There is a story in Ramayana that at one point Laxman had to leave their hut to go to help Ram Ji, and had to leave Seeta behind. Fearing some dangers for Seeta, Luxman drew a line around the hut with the confidence that as long as Seeta stayed inside the line, she would be safe. That line is called the Luxman Line or the Ramkaar. 1.
Bunut Bunaayee = created the system. Aukhudh = medication. Liv = meditation. Pause.
Biyaadh(i) = mental ailments. Mitaayee = eradicated. 2.
MEANING: Not even a slight trouble comes near a devotee who comes to the shelter of Waheguru, which is the real *Ramkaar* (shield of protection) around him. 1.
The Perfect Guru (Waheguru) has created this system, in which meditating on Waheguru's Naam is the panacea of all diseases, which the Guru (implants) in devotees' minds. Pause.
The Guard Waheguru protects His devotees and eradicates all their mental ailments. Waheguru is always benevolent and supports his devotees, oh Nanak. 2.15.79.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਪਣੇ ਬਾਲਕ ਆਪਿ ਰਖਿਅਨੁ ਪਾਰਬ੍ਰਹਮ ਗੁਰਦੇਵ॥ ਸੁਖ ਸਾਤਿ ਸਹਜ ਆਨਦ ਭਏ ਪੂਰਨ ਭਈ ਸੇਵ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 820)॥ ਭਗਤ ਜਨਾ ਕੀ ਬੇਨਤੀ ਸੁਣੀ ਪ੍ਰਭਿ ਆਪਿ॥ ਰੋਗ ਮਿਟਾਇ ਜੀਵਾਲਿਅਨੁ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ॥ 1॥ ਦੋਖ ਹਮਾਰੇ ਬਖਸਿਅਨੁ ਆਪਣੀ ਕਲ ਧਾਰੀ॥ ਮਨ ਬਾਛਤ ਫਲ ਦਿਤਿਅਨੁ ਨਾਨਕ ਬਲਿਹਾਰੀ॥ 2॥16॥80॥
Bilawal(u) Mehla 5: Apnay baaluk Aap(i) rukhiun(u), Parbraham Gurdev. Sookh, shaant(i), sehj, aanund bhuyyay, poorun bhuyee sayv. 1. Ruhaou.

(PAGE 820): Bhugut junaa kee baynti, sooni Prubh(i) Aap(i). Roag mitaayay jeevaaliun(u), Ja ka vud pertaap(u). 1. Doakh humaaray bukhshiun(u) aapni kul dhaari. Mun baanchhut ful ditiun(u), Nanak bulihaari. 2.16.80.

Word Meaning: Baaluk = children. Poorun Bhuyee = successful. Sayv = service. Pause. Jeevaaliun = gave spiritual life. Pertaap(u) = majesty. 1.
Doakh = faults. Kul Dhaari = uses power. Baanchhut = desired. Ful = rewards. 2.

MEANING: The Great Guru, Waheguru, protects His devotees like His children. Their service (recitation of His Naam, and accepting Waheguru's Will gladly) is fully rewarded, and they achieve a high spiritual state, peace, and bliss. Pause.
Waheguru, which has unparalleled majesty, listens to the prayer of His devotees and gives them a new (spiritual) life after eradicating all their sufferings. 1.
He forgives our faults with His power and rewards us by fulfilling all our wishes. I am always a sacrifice for Him, oh Nanak. 2.16.80.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ 6॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੇਰੇ ਮੋਹਨ ਸ੍ਰਵਨੀ ਇਹ ਨ ਸੁਨਾਏ॥ ਸਾਕਤ ਗੀਤ ਨਾਦ ਧੁਨਿ ਗਾਵਤ ਬੋਲਤ ਬੋਲ ਅਜਾਏ॥ 1॥ ਰਹਾਉ॥ ਸੇਵਤ ਸੇਵਿ ਸੇਵਿ ਸਾਧ ਸੇਵਉ ਸਦਾ ਕਰਉ ਕਿਰਤਾਏ॥ ਅਭੈ ਦਾਨੁ ਪਾਵਉ ਪੁਰਖ ਦਾਤੇ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਣ ਗਾਏ॥ 1॥ ਰਸਨਾ ਅਗਹ ਅਗਹ ਗੁਨ ਰਾਤੀ ਨੈਨ ਦਰਸ ਰੰਗੁ ਲਾਏ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਮੋਹਿ ਚਰਣ ਰਿਦੈ ਵਸਾਏ॥ 2॥ ਸਭ ਹੂ ਤਲੈ ਤਲੈ ਸਭ ਊਪਰਿ ਏਹ ਦ੍ਰਿਸਟਿ ਦ੍ਰਿਸਟਾਏ॥ ਅਭਿਮਾਨੁ ਖੋਇ ਖੋਇ ਖੋਇ ਖੋਈ ਹਉ ਮੋ ਕਉ ਸਤਿਗੁਰ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ॥ 3॥ ਅਤੁਲੁ ਅਤੁਲੁ ਅਤੁਲੁ ਨਹ ਤੁਲੀਐ ਭਗਤਿ ਵਛਲੁ ਕਿਰਪਾਏ॥ ਜੋ ਜੋ ਸਰਣਿ ਪਰਿਓ ਗੁਰ ਨਾਨਕ ਅਭੈ ਦਾਨੁ ਸੁਖ ਪਾਏ॥ 4॥1॥81॥

Raag(u) Bilawal(u) Mehla 5, Chaupuday, Doopuday, Ghur(u) 6: Ek Onkar, Satgur Persad(i): Mayray Mohan servnee eh na soonaayay. Shaakut, geet, naad, dhoon(i), gaavut, boalut, boal ajaayay. 1. Ruhaou. Sayvut, sayv(i), sayv(i), sayv(i), Sadh sayvoun sudaa kuroun, kirtaayay. Abhaiy daan(u) paavoun Purakh Daatay, mil(i) sungut(i) Hur(i) goon gaayay. 1. Rusna ugeh,ugeh, goon raati, naiyn Ders rung laayay. Hoh(u) kirpaal, Deen, Dookh-Bhunjun, moh(i) Churn ridaiy vusaayay. 2. Subh hoo tulaiy, tulaiy, subh oopur(i), eh drisht drishtaayay. Abhimaan(u), khoyay, khoyay, khoyay, khoyee, huoun mo kuou Satgur Muntar(u) drirraayay. 3. Atool(u), atool(u), atool(u), neh tooliyaiy, Bhugut(i)-Vuchhul kirpaayay. Jo, jo, shern(i) puriyo Gur Nanak, abhaiy daan(u) sookh paayay. 4.1.81.

Word Meaning: Mohan = mind captivating (Waheguru). Servnee = ears. Shaakut = worshipper of Maya; disconnected with God. Naad = music. Dhoon(i) = tunes. Ajaayay = meaningless; useless. Pause. Kirtaayay = deeds. Abhaiy = fearlessness. Daan(u) = donation; gift. Purakh Daatay = omnipresent Lord. 1.

Ugeh = which cannot be held; inaccessible. Raati = imbued. Rung Laayay = enjoying the love. Deen = poor; humble. Dookh-Bhunjun = destroyer of suffering. Moh(i) = mine. 2.

Subh Hoo = all. Tulaiy = below. Drisht = sight; wisdom. Drishtaayay = show; grant. Khoyay = lose; get rid of. Muntar(u) = Shabad. Drirraayay = reinforce. 3.

Atool(u) = immeasurable. Bhugut(i) Vuchhul = love of worship (devotees). 4.

MEANING: Please never make me listen to the meaningless (filthy) words, songs, or different tunes of music which are spoken, sung, or are played by a worshipper of Maya, oh my mind-captivating Waheguru. Pause.

I wish to serve the Guru at all times, sing Your praise in His company, and receive the gift of Your Naam so as to attain the spiritual state of fearlessness. I wish to perform such deeds (service to the Guru) all the time, oh my omnipresent Lord. 1.

Please be kind so that imbued in Your love, I may sing Your praise and I may enjoy the blissfulness of Your holy sight with my eyes, oh the inaccessible Waheguru. Please fulfil my wish to embed Your holy Feet (Your Naam) in my heart, oh, the destroyer of all sufferings of your humble devotees, Waheguru. 2.

Kindly grant me the vision (wisdom) so that I may think myself to be the lowliest and treat all others as my superiors. Kindly reinforce Guru's Shabad in my mind so that I may get rid of all my ego. 3. Waheguru is highly benevolent and loves His devotees; His greatness can never be measured. Whosoever comes to Guru's shelter, attains the spiritual state of fearlessness as Waheguru's gift to him, and acquires all comforts, oh Nanak. 4. 1.81.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਜੀ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰੈ॥ ਨਮਸਕਾਰ ਡੰਡਉਤਿ ਬੰਦਨਾ ਅਨਿਕ ਬਾਰ ਜਾਉ ਬਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਇਹੁ ਮਨੁ ਤੁਝਹਿ ਚਿਤਾਰੈ॥ ਸੁਖ ਦੂਖ ਇਸੁ ਮਨ ਕੀ

ਬਿਰਥਾ ਤੁਝ ਹੀ ਆਗੈ ਸਾਰੈ॥ 1॥ ਤੂ ਮੇਰੀ ਓਟ ਬਲ ਬੁਧਿ ਧਨੁ ਤੁਮ ਹੀ ਤੁਮਹਿ ਮੇਰੈ ਪਰਵਾਰੈ॥ ਜੋ ਤੁਮ ਕਰਹੁ ਸੋਈ ਭਲ ਹਮਰੈ ਪੇਖਿ ਨਾਨਕ ਸੁਖ ਚਰਨਾਰੈ॥ 2॥2॥82॥

Bilawal(u) Mehla 5: Prubh Ji, Tu mayray praan adhaaraiy. Numskaar, dundaut(i) bundna, anik baar jaaoun baaraiy. 1, Ruhaou. Ootthut, baiytthut, sovut, jaagut, eh(u) mun(u) Toojheh(i) chitaaraiy. Sookh, dookh, iss(u) mun kee birtha, Toojh hee aagaiy saaraiy. 1. Tu mayri oat, bul, boodh(i), dhun(u) Toom hee, Toomeh(i) mayraiy pervaaraiy. Jo Toom kurhou, soyee bhul humraiy, paykh(i) Nanak sookh Churnaaraiy. 2.2.82.

Word Meaning: Praan Adhaaraiy = support of life. Numuskaar = bowing to. Dundaut(i) Bundna = lying down flat on the floor to express respect. Baaraiy = sacrifice. Pause. Chitaaraiy = think of. Birtha = situation. Saaraiy = disclose 1.

Oat = shelter; support. Bul = power. Boodh(i) = wisdom. Pervaaraiy = family. Bhul = for my good. Paaykh(i) = to see. Churnaaraiy = feet. 2.

MEANING: You are the support (basis) of my life, oh Waheguru. I bow to you by lying down flat on the ground, and put my head on Your Feet (to show my deep reverence), and I will be glad to sacrifice my life for You countless times. Pause.

I wish that I always think about You (recite Your Naam) whether I am standing, sitting, sleeping, or awake. You are my only confidante before whom I can disclose all my comforts, discomforts, and the situation of my mind, oh Lord. 1.

You are my shelter, the power behind me, my wisdom, my wealth, and my family. I am fully confident that whatever You do is for my good. I feel blissful to have a holy sight of Your Feet (Naam), oh Nanak. 2.2.82.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸੁਨੀਅਤ ਪ੍ਰਭ ਤਉ ਸਗਲ ਉਧਾਰਨ॥ ਮੋਹ ਮਗਨ ਪਤਿਤ ਸੰਗਿ ਪ੍ਰਾਨੀ ਐਸੇ ਮਨਹਿ ਬਿਸਾਰਨ॥ 1॥ ਰਹਾਉ॥ ਸੰਚਿ ਬਿਖਿਆ ਲੇ ਗ੍ਰਾਹਜੁ ਕੀਨੀ ਅੰਮ੍ਰਿਤੁ ਮਨ ਤੇ ਡਾਰਨ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਰਤ ਨਿੰਦਾ ਸਤੁ ਸੰਤੋਖੁ ਬਿਦਾਰਨ॥ 1॥ ਇਨ ਤੇ ਕਾਢਿ ਲੇਹੁ ਮੇਰੇ ਸੁਆਮੀ ਹਾਰਿ ਪਰੇ ਤੁਮ੍ਹ ਸਾਰਨ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਪਹਿ ਸਾਧ ਸੰਗਿ ਰੰਕ ਤਾਰਨ॥ 2॥3॥83॥

Bilawal(u) Mehla 5: Sooniut, Prubh tuou sugul oodhaarun. Moh mugun putit sung(i) praani, aiysay muneh(i) bisaarun. 1. Ruhaou. Sunch(i) bikhiya kay grahuj(u) keeni, Amrit munt ay daarun. Kaam, kroadh, lobh rut, ninda, sat(u), suntokh(u) bidaarun. 1. Inn tay kaadh(i) layhou mayray Soami, haar(i) puray Toomh shaarun. Nanak kee baynti Prubh peh(i), Sadh sung(i) runk taarun. 2.3.83.

Word Meaning: Sooniut = if we listen to. Tuou = then. Oodharun = salvager. Mugun = fully engrossed. Putit = immoral. Aiysay = in such situations. Bisaarun = forget. Pause. Sunch(i) = accumulate. Bikhiya = poisonous (wealth). Grahuj(u) = essential; worthy of accumulation. Amrit(u) = Waheguru's Naam. Daarun = throw away; reject. Rut = imbued. Sat(u) = high moral character. Suntokh = contentment. Bidaarun = destroy. 1.

Inn Tay = from these evils. Shaarun = shelter. Runk = (spiritually) pauper. 2.

MEANING: If people listen to Waheguru (His praise) then everybody is salvaged. However, when fully engrossed in worldly attachments, the man becomes immoral and forgets Waheguru. Pause.

The man considers worldly enjoyments to be essential, and accumulates the poisonous wealth of sensual pleasures, and drops (forgets) Waheguru's Naam from his mind. He gets imbued in the enjoyment of lust, rage, greed, and vilification of others, whereby his high moral character and his mental contentment are ruined. 1.

I am spiritually a pauper (have no good quality at all) and have finally come to Waheguru's shelter with the request that He pulls me out of the pool of vices, which I am tired of now, and salvages me in the shelter of the Guru, begs Nanak. 2.3.83.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸੰਤਨ ਕੈ ਸੁਨੀਅਤ ਪ੍ਰਭ ਕੀ ਬਾਤ॥ ਕਥਾ ਕੀਰਤਨੁ ਆਨੰਦ ਮੰਗਲ ਧੁਨਿ ਪੂਰਿ ਰਹੀ ਦਿਨਸੁ ਅਰੁ ਰਾਤਿ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੇ ਪ੍ਰਭਿ ਕੀਨੇ ਨਾਮ ਅਪੁਨੇ ਕੀ ਕੀਨ੍ਹੀ ਦਾਤਿ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਵਤ ਪ੍ਰਭ ਕੇ ਕਾਮ ਕ੍ਰੋਧ ਇਸੁ ਤਨ ਤੇ ਜਾਤ॥ 1॥
(ਅੰਗ 821)॥ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਪੇਖਿ ਦਰਸਨੁ ਅੰਮ੍ਰਿਤ ਹਰਿ ਰਸੁ ਭੋਜਨੁ ਖਾਤ॥ ਚਰਨ ਸਰਨ ਨਾਨਕ ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਸੰਗਿ ਮਿਲਾਤ॥ 2॥4॥84॥

Bilawal(u) Mehla 5: Suntun kaiy sooniut Prubh kee baat. Kutha, keertun(u), aanund, mungul dhoon(i), poor(i) ruhhi dinus(u) ur(u) raat(i). 1. Ruhaou. Kur(i) kirpa apnay Prubh(i) keenay, Naam Apunay kee keeni data(i). Aatth Pehr Goon gaavut Prubh kay, kaam, kroadh iss(u) tun tay jaat. 1.

(PAGE 821): Triput(i) aghaayay paykh(i) Dershun(u), Amrit Hur(i) rus(u) bhojun(u) khaat. Churn, shern Nanak Prubh Tayri, kur(i) kirpa Sunt sung(i) milaat. 2.4.84.

Word Meaning: Baat = description (of virtues); praise. Kutha = story telling. Keertun(u) = praise. Mungul = joyfulness. Dhoon(i) = concentration. Dinus = day. Pause.
Triput Aghaayay = fully contented. Paykh(i) = to see. Rus = sweetness. 2.

MEANING: One should listen to the description of Waheguru's virtues from the holy saints where His praise is sung, and His Naam is recited day and night, and where it is always blissfulness and joyfulness due to meditation on His Naam. Pause.
When that happens, Waheguru becomes very kind to His devotees, makes them His own, and grants the gift of His Naam to them with His benevolence. One's lust and his rage, etc., disappear when He sings Waheguru's praise day and night. 1.
The devotee takes the meal of the sweetness of the Amrit-like Naam of Waheguru for his soul, and gets fully contented to see His holy sight (in his mind). I am in the shelter of Your holy Feet (Naam), oh Waheguru, kindly connect me with the Guru, prays Nanak. 2.4.84.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਰਾਖਿ ਲੀਏ ਅਪਨੇ ਜਨ ਆਪ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਨੋ ਬਿਨਸਿ ਗਏ ਸਭ ਸੋਗ ਸੰਤਾਪ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਗੋਵਿੰਦ ਗਾਵਹੁ ਸਭਿ ਹਰਿ ਜਨ ਰਾਗ ਰਤਨ ਰਸਨਾ ਆਲਾਪ॥ ਕੋਟਿ ਜਨਮ ਕੀ ਤ੍ਰਿਸਨਾ ਨਿਵਰੀ ਰਾਮ ਰਸਾਇਣਿ ਆਤਮ ਧ੍ਰਾਪ॥ 1॥ ਚਰਣ ਗਹੇ ਸਰਣਿ ਸੁਖਦਾਤੇ ਗੁਰ ਕੈ ਬਚਨਿ ਜਪੇ ਹਰਿ ਜਾਪ॥ ਸਾਗਰ ਤਰੇ ਭਰਮ ਭੈ ਬਿਨਸੇ ਕਹੁ ਨਾਨਕ ਠਾਕੁਰ ਪਰਤਾਪ॥ 2॥5॥85॥

Bilawal(u) Mehla 5: Raakh(i) leeyay Apnay jun Aap. Kur(i) kirpa Hur(i), Hur(i) Naam(u) deeno, binus(i) guyyay subh soag, suntaap. 1. Ruhaou. Goon Govind gaavhou subh(i) Hur(i) jun, raag ruttan rusna aalaap. Koat(i) junum kee trishna niveree, Ram rusaayin aatum dhuraap. 1. Churn guhhay shern(i) Sookh-Daatay, Gur kaiy Buchun(i) jupay Hur(i) jaap. Saagur turay, bherm, bhaiy binsay, kuhou Nanak Tthaakur pertaap. 2.5.85.

Word Meaning: Jun = devotees. Aap = Himself. Binus(i) = eradicated. Soag = griefs. Suntaap = sufferings. Pause.
Raag Ruttan = precious (full of Waheguru's praise) songs. Aalaap = sing. Trishna = desires for worldly possessions. Niveree = removed; eradicated. Rusaayin = source of sweetness. Aatum = soul. Dhuraap = contentment. 1.
Churn Guyyay = hold Feet; take shelter. Saagur = the world sea. Bherm = misbeliefs. 2.

MEANING: Waheguru protects His devotees with His benevolence, and implants His Naam in their hearts because of which all their griefs and sufferings are eradicated. Pause.
Sing praise and the songs of the precious (highly Divine) qualities of Waheguru with your tongue, oh, all the devotees. As a result of that, your soul will be fully satisfied with His Naam, which is the source of all comforts, and your appetite for worldly attractions of many, many lives will disappear. 1.
I have held the Feet (come to the shelter) of the source of all comforts, Waheguru, and I recite His Naam with Guru's Shabad. It is the majesty of the Lord that one swims across the sea of Maya and all his worldly fears and his misgivings are eradicated with Waheguru's Naam, oh Nanak. 2.5.85.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤਾਪੁ ਲਾਹਿਆ ਗੁਰ ਸਿਰਜਨਹਾਰਿ॥ ਸਤਿਗੁਰ ਅਪਨੇ ਕਉ ਬਲਿ ਜਾਈ ਜਿਨਿ ਪੈਜ ਰਖੀ ਸਾਰੈ ਸੰਸਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿ ਬਾਲਿਕੁ ਰਖਿ ਲੀਨੋ॥ ਪ੍ਰਭਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਹਾ ਰਸੁ ਦੀਨ੍ਹੋ॥ 1॥ ਦਾਸ ਕੀ ਲਾਜ ਰਖੈ ਮਿਹਰਵਾਨੁ॥ ਗੁਰੁ ਨਾਨਕੁ ਬੋਲੈ ਦਰਗਹ ਪਰਵਾਨੁ॥ 2॥6॥86॥
Bilawal(u) Mehla 5: Taap laahiya Gur Sirjunhaar(i). Satgur apnay kuou bul(i) jaayeen, Jin(i) paiyj rukhee saaraiy sunsaar(i). 1. Ruhaou. Ker(u) mustuk(i) dhaar(i) baalik rukh(i) leeno. Prubh(i) Amrit Naam(u) muhaa rus(u) deeno. 1. Daas kee laaj rukhaiy Mehrvaan. Gur(u) Nanak(u) boalaiy Durgeh pervaan(u). 2.6.86.
Word Meaning: Taap(u) = suffering. Laahiya = removed. Sirjunhaar = the Creator. Paij = dignity. Pause.
Ker(u) = hand. Mustuk(i) = on the forehead. Muhaa Rus(u) = the great sweet taste. Mehrvaan = merciful. Boalaiy = speaks (His words). Pervaan = are accepted. 2.
MEANING: The Creator, Guru, eradicated my suffering with His benevolence. I am a sacrifice to my Satguru, who protected my dignity throughout the world. Pause.
He protected His child by placing His kind hand on His child's forehead. Waheguru gifted me the supreme sweetness of His Amrit-like Naam. 1.
The benevolent Satguru protects the dignity of His devotee, and whatever Satguru Nanak says is accepted in Waheguru's Court. 2.6.86.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਚਉਪਦੇ ਦੁਪਦੇ ਘਰੁ 7॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਤਿਗੁਰ ਸਬਦਿ ਉਜਾਰੋ ਦੀਪਾ॥ ਬਿਨਸਿਓ ਅੰਧਕਾਰ ਤਿਹ ਮੰਦਰਿ ਰਤਨ ਕੋਠੜੀ ਖੁਲ੍ਹੀ ਅਨੂਪਾ॥ 1॥ ਰਹਾਉ॥ ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਜਉ ਪੇਖਿਓ ਕਹਨੁ ਨ ਜਾਇ ਵਡਿਆਈ॥ ਮਗਨ ਭਏ ਊਹਾ ਸੰਗਿ ਮਾਤੇ ਓਤਿ ਪੋਤਿ ਲਪਟਾਈ॥ 1॥ ਆਲ ਜਾਲ ਨਹੀ ਕਛੂ ਜੰਜਾਰਾ ਅਹੰਬੁਧਿ ਨਹੀ ਭੋਰਾ॥ ਊਚਨ ਊਚਾ ਬੀਚੁ ਨ ਖੀਚਾ ਹਉ ਤੇਰਾ ਤੂ ਮੋਰਾ॥ 2॥ ਏਕੰਕਾਰੁ ਏਕੁ ਪਾਸਾਰਾ ਏਕੈ ਅਪਰ ਅਪਾਰਾ॥ ਏਕੁ ਬਿਸਥੀਰਨੁ ਏਕੁ ਸੰਪੂਰਨੁ ਏਕੈ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 3॥ ਨਿਰਮਲ ਨਿਰਮਲ ਸੂਚਾ ਸੂਚੋ ਸੂਚਾ ਸੂਚੋ ਸੂਚਾ॥ ਅੰਤ ਨ ਅੰਤਾ ਸਦਾ ਬੇਅੰਤਾ ਕਹੁ ਨਾਨਕ ਊਚੋ ਊਚਾ॥ 4॥1॥87॥
Raag(u) Bilawal(u) Mehla 5, Chaupuday, Doopuday, Ghur(u) 7: Ek Onkar, Satgur Persad(i). Satgur Shabad(i) oojaaro deepa. Binsiyo undhkaar tih mundar(i), Ruttan koatthrri khoolhi anoopa. 1. Ruhaou. Bismun, bism bhuyyay juou paykhiyo, kehn(u) na jaayay vudiyaayee. Mugun bhuyyay oohaan sung(i) maatay, oat(i), poat(i) luptaayee. 1. Aal, jaal nuhee kuchhoo junjaara, uhunboodh(i) nuhee bhora. Oochun oocha, beech na kheecha, huoun Tayra, Tu mora. 2. Ekunkaar(u), Ek(u) pasaara, Ekaiy Apur Apaara. Ek(u) bistheerun(u), Ek(u) sumpoorun(u), Ekaiy praan adhaara. 3. Nirmul, nirmul, Soocha,

soocho, Soocha soocho, Soocha. Unt na unta, sudaa bayunta, kuhou Nanak oocho oocha. 4.1.87.

Word Meaning: Oojaaro Deepa = the lamp to enlighten. Binsiyo = disappears. Teh Mundar(i) = in that heart. Ruttan = Guru's precious Words (Waheguru's Naam). Koattri = a small room (treasure). Anoopa = of unparalleled worth; precious. Pause.

Bismun Bism = fully mesmerized. Mugun = absorbed. Maatay = intoxicated. Oat(i) Poat(i) = like the cross threads in fabrics. Luptayee = inter-mingled. 1.

Aal Jaal = family (worldly) bonds. Junjaara = annoying chains. Uhunboodh(i) = thoughts of ego. Bhora = negligible amount. Kheecha = stretched (curtain). 2.

Ekunkaar = the only Supreme Being Pasaara = Bistheerun (u) = spread; extension; creation. Apur = with no end. Apaara = limitless. Sumpoorun(u) = omnipresent. Praan Adhaara = support of life. 3.

Nirmul = Soocha = pure; pious. Unt = end. Bayunta = unlimited. 4.

MEANING: Satguru's Shabad is that lamp which enlightens the heart. The darkness of ignorance disappears from the heart which is enlightened by Satguru's Shabad, and the door to the treasure of Guru's precious Words in praise of God opens wide. Pause.

When the devotee "sees" those precious gems (Waheguru's Naam) in his heart, he just becomes mesmerized and is unable to describe their magnanimity. He simply gets intoxicated by those Words and is absorbed in their thought, like the cross threads of a fabric that cannot be told apart. 1.

He forgets the world around him, and there are no family bonds or annoying chains of worldly attractions to influence him. Not even a slight thought of ego is left in his mind, and he sees only the most transcendent Waheguru around him with no curtain between the two, and he becomes "one" with Waheguru. 2.

He sees only one Supreme Being, which has no end, and is limitless, while the rest of the universe is simply His own extension. He alone is the support of all life, and He fully pervades His entire creation. 3.

Waheguru is purer than the purest, and more pious than the most pious. He is limitless, and there is no end to His creation. He is the most highly transcendent, oh Nanak. 4.1.87.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਬਿਨੁ ਹਰਿ ਕਾਮਿ ਨ ਆਵਤ ਹੇ॥ ਜਾ ਸਿਉ ਰਾਚਿ ਮਾਚਿ ਤੁਮ੍ਹ ਲਾਗੇ ਓਹ ਮੋਹਨੀ ਮੋਹਾਵਤ ਹੇ॥ 1॥ ਰਹਾਉ॥ ਕਨਿਕ ਕਾਮਿਨੀ ਸੇਜ ਸੋਹਨੀ ਛੋਡਿ ਖਿਨੈ ਮਹਿ ਜਾਵਤ ਹੇ॥ ਉਰਝਿ ਰਹਿਓ ਇੰਦ੍ਰੀ ਰਸ ਪ੍ਰੇਰਿਓ ਬਿਖੈ ਠਗਉਰੀ ਖਾਵਤ ਹੇ॥ 1॥ ਤ੍ਰਿਣ ਕੋ ਮੰਦਰੁ ਸਾਜਿ ਸਵਾਰਿਓ ਪਾਵਕੁ ਤਲੈ ਜਰਾਵਤ ਹੇ॥ ਐਸੇ ਗੜ ਮਹਿ ਐਠਿ ਹਠੀਲੋ ਫੂਲਿ ਫੂਲਿ ਕਿਆ ਪਾਵਤ ਹੇ॥ 2॥ ਪੰਚ ਦੂਤ ਮੂਡ ਪਹਿ ਠਾਢੇ ਕੇਸ ਗਹੇ ਫੇਰਾਵਤ ਹੇ॥

(ਅੰਗ 822)॥ ਦ੍ਰਿਸਟਿ ਨ ਆਵਹਿ ਅੰਧ ਅਗਿਆਨੀ ਸੋਇ ਰਹਿਓ ਮਦ ਮਾਵਤ ਹੇ॥ 3॥ ਜਾਲੁ ਪਸਾਰਿ ਚੋਗ ਬਿਸਥਾਰੀ ਪੰਖੀ ਜਿਉ ਫਾਹਾਵਤ ਹੇ॥ ਕਹੁ ਨਾਨਕ ਬੰਧਨ ਕਾਟਨ ਕਉ ਮੈ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਧਿਆਵਤ ਹੇ॥ 4॥2॥88॥

Bilawal(u) Mehla 5: Bin(u) Hur(i) kaam(i) na aavut hay. Ja siyoun raach(i), maach(i) toomh laagay, oh mohini mohaavut hay. 1. Ruhaou. Kunik, kaamini, sayj sohni, chhoad(i) khinaiy meh(i) jaavut hay. Oorjh(i) ruhhiyo indri rus prayriyo, bikhaiy tthugauri khaavut hay. 1. Trin ko mundar(i) saaj(i) suvaario, paavuk tulaiy juraavut hay. Aiysay gurrh meh(i) aiytth(i) huttheelo, phool(i), phool(i) kiyya paavut hay. 2. Punch doot moond peh(i) tthaandhay, kays guhhay phayraavut hay.

(PAGE 822): Drisht(i) na aaveh(i) undh ugiyaani, soyay ruhhiyo mud maavut hay. 3. Jaal(u) pusaar(i) choag bisthaari, punkhi jiyoun phaahaavut hay. Kuhou Nanak, bundun kaatun kuou, mein Satgur(u) Purakh(u) dhiyaavut hay. 4.2.88.

Word Meaning: Kaam Na = of no use. Raach(i) Maach(i) = fully mixed; friendly. Mohini = mind-captivating. Mohaavut = is captivating. Pause.

Kunik = gold (wealth). Kaamini = woman, wife. Sayj = bed. Khinaiy = in a moment. Oorjh(i) = tangled up; deeply involved. Indri Rus = sensual pleasures. Prayriyo = motivated; prompted. Bikhaiy = sensual pleasures. Tthugauri = deceitful. 1.

Trin = dry grass. Mundar = house. Suvaariyo = decorated. Paavuk = fire. Gurrh = fort. Aiytth(i) = with ego. Huttheelo = obstinate; mule-headed. Phool(i) = swelled-headed. 2.

Punch Doot = the five demons. Moond = head. Tthaandhay = standing; controlling. Phayraavut = misleads. Mud Maavut = intoxicated (with liquor of sensual pleasures). 3.

Choag = bait. Phaahaavut = trapped. Budhun = chains of attachments. 4.

MEANING: Nothing, other than Waheguru (His Naam) is worth anything for you (in Waheguru's Court), oh man. The captivating Maya you are fully engrossed in is simply deceiving you. Pause.

Wealth, your wife, and the beautiful and comfortable bed are left behind in a short moment. Prompted by the enjoyments of sensual pleasures, you are deeply involved in their pursuit, and are feeding on the poison of the deceitful Maya. 1.

God has created the human body like a dwelling of dry grass, which is adorned to look attractive, but beneath which he has kindled a fire of worldly desires. So, what does the mule-headed man achieve while living in such a short-lived dwelling (which he considers to be a fort), enjoying life with an inflated ego and swelled head? 2.

The blind and the ignorant man does not see (realize) that his head (thinking) is being controlled by the five demons (lust, greed, etc.) which hold him by the hair (have full control over him) and make him run around in the pursuit of sensual pleasures, and he is asleep (unaware) under their intoxication. 3.

Just like a bird-hunter spreads his net and puts some bait to trap birds, the demons have trapped the man in their net with the bait of sensual pleasures. (However, the man cannot get freedom from the worldly bonds with his own efforts), So, I have worshipped my Satguru, the omnipresent Waheguru, to sever my worldly bonds, oh Nanak. 4.2.88.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਪਾਰ ਅਮੋਲੀ॥ ਪ੍ਰਾਨ ਪਿਆਰੋ ਮਨਹਿ ਅਧਾਰੋ ਚੀਤਿ ਚਿਤਵਉ ਜੈਸੇ ਪਾਨ ਤੰਬੋਲੀ॥ 1॥ ਰਹਾਉ॥ ਸਹਜਿ ਸਮਾਇਓ ਗੁਰਹਿ ਬਤਾਇਓ ਰੰਗਿ ਰੰਗੀ ਮੇਰੇ ਤਨ ਕੀ ਚੋਲੀ॥ ਪ੍ਰਿਅ ਮੁਖਿ ਲਾਗੋ ਜਉ ਵਡਭਾਗੋ ਸੁਹਾਗੁ ਹਮਾਰੋ ਕਤਹੁ ਨ ਡੋਲੀ॥ 1॥ ਰੂਪ ਨ ਧੂਪ ਨ ਗੰਧ ਨ ਦੀਪਾ ਓਤਿ ਪੋਤਿ ਅੰਗ ਅੰਗ ਸੰਗਿ ਮਉਲੀ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਿਅ ਰਵੀ ਸੁਹਾਗਨਿ ਅਤਿ ਨੀਕੀ ਮੇਰੀ ਬਨੀ ਖਟੋਲੀ॥ 2॥3॥89॥

Bilawal(u) Mehla 5: Hur(i), Hur(i) Naam(u) apaar amoali. Praan piyaro, muneh(i) adhaaro, cheet(i) chitvoun jaiysay paan tumboali. 1. Ruhaou. Sehj smaayo, Gureh(i) butaayo, rung(i) rungee mayray tun kee choali. Priyay mookh(i) laago, juou vudbhaago, Soohaag(u) humaaro kut-houn na doali. 1. Roop na, dhoop, na gundh, na deepa, oat(i) poat(i) ung, ung sung(i) mauli. Kuhou Nanak, Priyay ruvvee soohaagun(i), ut(i) neeki mayri bunee khutoali. 2.3.89.

Word Meaning: Apaar = without end. Amoali = priceless; which cannot be bought. Chitvoun = think of. Paan Tumboali = seller of a wrap of areca nuts. Pause.

Sehj(i) = in blissful state. Choali = robe. Mookh(i) Laago = have a sight. Juou = when. Soohaag(u) = husband. Doali = waver; go away. 1.
Roop = beautiful (gifts to offer). Dhoop = incense. Gundh = fragrances. Deepa = lamp. Oat(i) Poat(i) = cross threads in a fabric (warp and weft). Ung Sung(i) = fully absorbed. Mauli = blooming (of heart). Ruvvi = enjoyed union. Soohaagun(i) = loved by husband. Neeki = beautiful. Khutoali = a small cot (bed of heart). 2.
MEANING: The Naam of the limitless Waheguru is priceless and cannot be bought with any valuable product. He is dear to me like my own life, and I keep Him in mind just like a person who never forgets wraps of areca nuts in betel leaves which he chews and enjoys after meals. Pause.
As per the advice of the Guru, I keep Waheguru in my mind as a result of which my body (mind) is imbued in His love, and I stay in the spiritual state of blissfulness. I was able to "see" (get connected with) my dear (Waheguru) when my good fortune matured; now I am happily married to Him, and He will never leave me. 2.
People try to please their deities by offering them beautiful gifts, incense, fragrances, and lamps in a platter; I have none of such things – not even physical beauty –, but I am fully absorbed in His love like the cross threads in a fabric, and cannot be told apart from Him; and my heart has bloomed. I am now "married," and my Waheguru is enjoying my union with Him, and the bed of my heart has become beautiful (blissful), oh Nanak. 2.3.89.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਮਈ॥ ਜਬ ਤੇ ਭੇਟੇ ਸਾਧ ਦਇਆਰਾ ਤਬ ਤੇ ਦੁਰਮਤਿ ਦੂਰਿ ਭਈ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸੰਪੂਰਨ ਸੀਤਲ ਸਾਂਤਿ ਦਇਆਲ ਦਈ॥ ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਅਹੰਕਾਰਾ ਤਨ ਤੇ ਹੋਏ ਸਗਲ ਖਈ॥ 1॥ ਸਤੁ ਸੰਤੋਖੁ ਦਇਆ ਧਰਮੁ ਸੁਚਿ ਸੰਤਨ ਤੇ ਇਹੁ ਮੰਤੁ ਲਈ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਮਨਹੁ ਪਛਾਨਿਆ ਤਿਨ੍ਹ ਕਉ ਸਗਲੀ ਸੋਝ ਪਈ॥ 2॥4॥90॥
Bilawal(u) Mehla 5: Gobind, Gobind, Gobind muyyee. Jub tay bhaytay Sadh duyyaara, tub tay doormat(i) door(i) bhuyyee. 1. Ruhaou. Poorun, poor(i) ruhhiyo sumpoorun, seetul, shaant(i) duyyaal Duyyee. Kaam, kroadh, trishna, uhunkaara, tun tay hoyay sugul khuyyee. 1. Sat(u), suntokh(u), duyyaa, dherm(u), sooch(i), Suntun tay eh(u) munt(u) luyyee. Kuhou Nanak, jin(i) munhou puchhaaniya, tinh kuou suglee soajh puyyee. 2.4.90.
Word Meaning: Gobind Muyee = like Waheguru. Jub Tay = since. Sadh = Guru. Duyyaara = kind. Doormut(i) = evil thinking. Door(i) Bhuyyee = went away. Pause.
Poorun = omnipresent. Sumpoorun = everywhere. Seetul Shaant(i) = calm and peaceful. Duyyee = merciful (God). Trishna = worldly desires. Khuyyee = destroyed. 1.
Sat(u) = service to mankind. Sooch(i) = purity of mind. Munt(u) = mantra. Puchhaaniya = recognized; made connection. Soajh = understanding. 2.
MEANING: Ever since I got connected with the kind Guru, my evil wisdom has gone far away from me, and I have become like Waheguru (by always reciting his Naam). Pause.
Now I see that the calm, peaceful, benevolent, and omnipresent Waheguru is present everywhere, and lust, rage, appetite for worldly desires, and my ego have all been eradicated from my mind. 1.
With the advice of the holy saints, I have acquired virtues like service to mankind, contentment, compassion, religiosity (high moral principles), and purity of mind. But only those individuals attain such a high level of understanding (wisdom) who are mentally connected to Waheguru, oh Nanak. 2.4.90.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਕਿਆ ਹਮ ਜੀਅ ਜੰਤ ਬੇਚਾਰੇ ਬਰਨਿ ਨ ਸਾਕਹ ਏਕ ਰੋਮਾਈ॥ ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਬੇਅੰਤ ਠਾਕੁਰ ਤੇਰੀ ਗਤਿ ਨਹੀ ਪਾਈ॥ 1॥ ਕਿਆ ਕਥੀਐ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਮਹਾ ਭਇਆਨ ਦੂਖ ਜਮ ਸੁਣੀਐ ਤਹ ਮੇਰੇ ਪ੍ਰਭ ਤੂ ਹੈ ਸਹਾਈ॥ ਸਰਨਿ ਪਰਿਓ ਹਰਿ ਚਰਨ ਗਹੇ ਪ੍ਰਭ ਗੁਰਿ ਨਾਨਕ ਕਉ ਬੂਝ ਬੁਝਾਈ॥ 2॥5॥91॥

Bilawal(u) Mehla 5: Kiyya hum jea junt baychaaray, bern(i) na saakeh(i) aik roamaayee. Braham, Mahesh, Sidh, Moon(i) Indra, bayunt Tthaakur Tayri gut(i) nuhee paayee. 1. Kiyya kuthiyaiy, kichh(u) kuthun(u) na jaayee. Jeh, jeh daykhaan, teh ruhhiya smaayee. 1. Ruhaou. Jeh muhaa bhuyyan, dookh Jum sooniyaiy, teh mayray Prubh Tu haiy suhaayee. Shern(i) puriyo, Hur(i) Churn guhhay Prubh, Gur(i) Nanak kuou boojh boojhaayee. 2.5.91.

Word Meaning: Baychaaray = helpless; ignorant. Bern(i) = describe. Romaayee = body pours (hair); an extremely small amount. Moon(i) = sages who stay quiet for very long times; hermits. Gut(i) = transcendence. 1.

Kuthiyaiy = describe; say. Smaayee = present. Pause.

Muhaa Bhuyyaan = frightening wilderness. Boojh Boojhaayee = gave understanding. 2.

MEANING: What ability do we ignorant creatures have to describe the magnanimity of Waheguru? We cannot even describe the body-pour size of His magnanimity. (Let alone us), Even the popular gods like Brahma, Shiva, Indra, the Sidh yogis, and the hermits do not know anything about His transcendence. 1.

What should I say about Waheguru's magnanimity? Even though I see Him everywhere I look, I am unable to say even a single word. Pause.

My Waheguru is my saviour even in the extremely frightening wilderness where the Angel of death is believed to give punishments. The Guru has given understanding that one should take Waheguru's shelter to enjoy blissfulness and be "one" with Him; so, I have done just that, and taken Waheguru's shelter, oh Nanak. 2.5.91.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਗਮ ਰੂਪ ਅਬਿਨਾਸੀ ਕਰਤਾ ਪਤਿਤ ਪਵਿਤ ਇਕ ਨਿਮਖ ਜਪਾਈਐ॥ ਅਚਰਜੁ ਸੁਨਿਓ ਪਰਾਪਤਿ ਭੇਟੁਲੇ ਸੰਤ ਚਰਨ ਚਰਨ ਮਨੁ ਲਾਈਐ॥ 1॥ ਕਿਤੁ ਬਿਧੀਐ ਕਿਤੁ ਸੰਜਮਿ ਪਾਈਐ॥ ਕਹੁ ਸੁਰਜਨ ਕਿਤੁ ਜੁਗਤੀ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਮਾਨੁਖ ਮਾਨੁਖ ਕੀ ਸੇਵਾ ਓਹੁ ਤਿਸ ਕੀ ਲਈ ਲਈ ਫੁਨਿ ਜਾਈਐ॥ ਨਾਨਕ ਸਰਨਿ ਸਰਣਿ ਸੁਖ ਸਾਗਰ ਮੋਹਿ ਟੇਕ ਤੇਰੋ ਇਕ ਨਾਈਐ॥ 2॥6॥92॥

Bilawal(u) Mehla 5: Agumm roop, abinaashi Kerta, putit puvit, ikk nimukh jupaayiyaiy. Achurj(u) sooniyo, praaput(i) bhaytulay, Sunt Churn mun(u) laayiyaiy. 1. Kit(u) bidhiyaiy, kit(u) sunjum(i) paayiyaiy. Kuhou Soorjun kit(u) joogtee dhiyaayiyaiy. 1. Ruhaou. Jo manookh(u), manookh kee sayva, oh(u) tis kee luyyee, luyee phoon(i) jaayiyaiy. Nanak, shern(i), shern(i) Sookh-Saagur, moh(i) tayk Tayro ikk Naayiyaiy. 2.6.92.

Word Meaning: Agumm = inaccessible. Abinaashi = immortal. Kerta = creator. Putit = immoral; impious. Puvit = purified; pious. Nimukh = a short moment. Achurj(u) = amazing. Praaput(i) = has in luck. Bhaytulay = gets connected. 1.

Bidhiyaiy = means. Sunjum(i) = control on senses. Soorjun = wise; noble men. Pause.

Luyyee, Luyyee phonon(i) Jaayiyaiy = continues to remind. Sookh-Saaguru = treasure of comforts (Waheguru). Tayk = support. Naayiyaiy = Naam. 2.

MEANING: If we ask the wise and noble men (holy saints) what means, what controls, and what techniques should we exercise to realize Waheguru, then the answer is: **Pause.**

The Creator, Waheguru, is inaccessible in His physical form, but He is immortal and purifies even the immoral in a short moment. So, we must recite His Naam all the time. Waheguru, which is said to be amazing, can be realized if one has the good fortune to connect with the Guru. So, we must attach our mind with the holy Feet (Shabad) of the Guru (Waheguru's Naam). 1. If a man gets a favour from some other man, then the latter reminds the former about that favour again, and again, (but Waheguru never reminds us of any of His countless favours). I have faith only in the support of Waheguru, which is the treasure of all comforts. So, I have sought His shelter, oh Nanak. 2.6.92.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸੰਤ ਸਰਣਿ ਸੰਤ ਟਹਲ ਕਰੀ॥ ਧੰਧੁ ਬੰਧੁ ਅਰੁ ਸਗਲ ਜੰਜਾਰੋ ਅਵਰ ਕਾਜ ਤੇ ਛੂਟਿ ਪਰੀ॥ 1॥ ਰਹਾਉ॥ ਸੂਖ ਸਹਜ ਅਰੁ ਘਨੋ ਅਨੰਦਾ ਗੁਰ ਤੇ ਪਾਇਓ ਨਾਮੁ ਹਰੀ॥ (ਅੰਗ 723)॥ ਐਸੋ ਹਰਿ ਰਸੁ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਉਲਟਿ ਧਰੀ॥ 1॥ ਪੇਖਿਓ ਮੋਹਨੁ ਸਭ ਕੈ ਸੰਗੇ ਊਨ ਨ ਕਾਹੂ ਸਗਲ ਭਰੀ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਕਿਰਪਾ ਨਿਧਿ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਪੂਰੀ ਪਰੀ॥ 2॥7॥93॥

Bilawal(u) Mehla 5: Sunt shern(i), Sunt tehl kuree. Dhundh(u), bundh(u), ur(u) sugul junjaaro, uver kaaj tay chhoot (i) puree. 1. Ruhaou. Sookh, sehj, ur(u) ghuno anunda, Gur tay paayo, Naam(u) Huree.

(PAGE 723): Aiyso Hur(i) rus(u) bern(i) na saakoun, Gur(i) Pooraiy mayri oolt(i) dhuree. 1. Paykhiyo Mohun(u) subh kaiy sungaiy, oon na kaahoo, sugul bhuree. Poorun, poor(i) ruhhiyo Kirpa-Nidh(i), kuhou Nanak mayri poori puree. 2.7.93.

Word Meaning: Tehl = service. Dhundh(u) = routine tasks. Bundh(u) = chains. Junjaaro = the annoying worldly bonds. Uver Kaaj = other tasks. Pause.

Ghuno = immense. Anunda = blissfulness. Bern(i) = describe. Oolt(i) Dhuree = changed the direction of my thinking. 1.

Mohun(u) = mind captivating God. Oon = shortage. Sugul Bhuree = all full. Poorun = omnipresent. Kirpa-Nidh(i) = treasure of munificence. Poori Puree = achieved objective.2.

MEANING: When I took the shelter of Waheguru, and served Him with dedication, He turned my thinking around, and implanted Waheguru's Naam in my heart as a result of which I acquired the comfort of the high spiritual state, and immense blissfulness. I cannot describe the sweet taste of Waheguru's Naam because of which I got free from all the worldly chains of my daily tasks, annoying worldly attachments, and bonds of other routine tasks.

Pause and 1.

Now, I see the captivating Waheguru in everyone, and do not see anyone short of (without) Him. The objective of my life has been achieved successfully, and now I see the treasure of kindness, Waheguru, everywhere, oh Nanak. 2.7.93.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਨ ਕਿਆ ਕਹਤਾ ਹਉ ਕਿਆ ਕਹਤਾ॥ ਜਾਨ ਪ੍ਰਬੀਨ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ ਤਿਸ ਆਗੈ ਕਿਆ ਕਹਤਾ॥ 1॥ ਰਹਾਉ॥ ਅਨਬੋਲੇ ਕਉ ਤੂਹੀ ਪਛਾਨਹਿ ਜੋ ਜੀਅਨ ਮਹਿ ਹੋਤਾ॥ ਰੇ ਮਨ ਕਾਇ ਕਹਾ ਲਉ ਡਹਕਹਿ ਜਉ ਪੇਖਤ ਹੀ ਸੰਗਿ ਸੁਨਤਾ॥ 1॥ ਐਸੋ ਜਾਨਿ ਭਏ ਮਨਿ ਆਨਦ ਆਨ ਨ ਬੀਓ ਕਰਤਾ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਭਏ ਦਇਆਰਾ ਹਰਿ ਰੰਗੁ ਨ ਕਬਹੂ ਲਹਤਾ॥ 2॥8॥94॥

Bilawal(u) Mehla 5: Mun kiyya kehta, huoun kiyya kehta. Jaan Purbeen Tthaakur Prubh mayray, Tis aagaiy kiyya kehta. 1. Ruhaou. Unboalay kuou Toohi puchhaaneh(i), jo jeeun meh(i) hota. Ray mun, kaayay luou dehkeh(i), juou paykhut hee sung(i) soonta. 1. Aiyso

jaan(i) bhuyyay mun(i) aanund, aan na beeyo kerta. Kuhou Nanak, Gur bhuyyay duyyaara, Hur(i) rung(u) na kub-hoon lehta. 2.8.94.

Word Meaning: Huoun = I. Jaan = Purbeen= fully knowledgeable. Pause.
Unboalay = unspoken. Puchhaaneh(i) = recognize. Kuhaa Luou = for what? Dehkeh(i) = deceive. Juou = when. 1. Aiysay = such (Waheguru). Jaan(i) = to know. Aan = beeou = some other. Duyyaara = kind; munificent. Rung(u) = colour of love. 2.

MEANING: The fully knowledgeable Waheguru knows what my mind has (or what I have) to say; so, what can I say before Him? Pause.
You recognize (know) what goes on in the minds of the people without them saying even a single word, oh Waheguru. So, what for are you deceiving others when you know that Waheguru is with you, and that He watches and hears everything you do, oh my mind? 1.
One feels blissful when he realizes that Waheguru is such (that He knows everything about us), and that none other can do that. My Guru has become so kind to me that He has dyed my mind with love for God, which never wears off, oh Nanak. 2.8.94.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਨਿੰਦਕੁ ਐਸੇ ਹੀ ਝਰਿ ਪਰੀਐ॥ ਇਹ ਨੀਸਾਨੀ ਸੁਨਹੁ ਤੁਮ ਭਾਈ ਜਿਉ ਕਾਲਰ ਭੀਤਿ ਗਿਰੀਐ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਦੇਖੈ ਛਿਦ੍ਰ ਤਉ ਨਿੰਦਕੁ ਉਮਾਹੈ ਭਲੋ ਦੇਖਿ ਦੁਖ ਭਰੀਐ॥ ਆਠ ਪਹਰ ਚਿਤਵੈ ਨਹੀ ਪਹੁਚੈ ਬੁਰਾ ਚਿਤਵਤ ਚਿਤਵਤ ਮਰੀਐ॥ 1॥ ਨਿੰਦਕੁ ਪ੍ਰਭੂ ਭੁਲਾਇਆ ਕਾਲੁ ਨੇਰੈ ਆਇਆ ਹਰਿ ਜਨ ਸਿਉ ਬਾਦੁ ਉਠਰੀਐ॥ ਨਾਨਕ ਕਾ ਰਾਖਾ ਆਪਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ਕਿਆ ਮਾਨਸ ਬਪੁਰਾ ਕਰੀਐ॥ 2॥9॥95॥

Bilawal(u) Mehla 5: Ninduk(u) Aiysay hee jhur(i) puriyaiy. Eh neeshaani soonhou toom bhaayee, jiyoun kaallur bheet(i) giriyaiy. 1. Ruhaou. Juou daykhaiy chhidur(u) tuou ninduk(u) oomaahaiy, bhulo daykh(i) dookh bhuriyaiy. Aatth pehr chitvaiy nuhee puhounchaiy, boora chitvut, chitvut muriyaiy. 1. Ninduk(u), Prubhoo bhoolaaya, kaal(u) nayraiy aaya, Hur(i) jun siyoun baad(u) ootthriyaiy. Nanak ka raakha Aap(i) Prubh(u) Soami, kiyya maanus bupura kuriyaiy. 2.9.95.

Word Meaning: Ninduk(u) = vilifier; malicious critic. Jhur(i) Puriyaiy = falls in morality.
Neeshaani = recognition. Kaalur Bheet(i) = wall of saltpetre. Giriyaiy = collapses. Pause.
Juou = when. Chhidur(u) = weakness; fault. Oomaahaiy = feels gusty; zestful. Bhulo = good quality. Dookh Bhuriyaiy = feels uncomfortable; jealous. Aatth Pehr = twenty-four hours. Chitvaiy = thinks of; plans. Nuhee Puhounchaiy = cannot achieve objective. 1.
Kaal(u) = death. Baad(u) = dispute. Oothuriyaiy = raises; initiates. Bupura = helpless. 2.

MEANING: A malicious critic loses his morality easily even on non-issues, and is recognized by the fact that his morality crashes (drops) like a wall of saltpetre. Pause.
A vilifier feels gusty (zesty) when he notes even a minor weakness in someone, but is disappointed (feels jealous) to note something good in others. He keeps planning to attack others, but cannot achieve his objective and dies while still planning. 1.
Actually, the vilifiers are misled by Waheguru (based on their previous misdeeds), and they initiate disputes with devotees of Waheguru and invite their spiritual death, which gets closer and closer. But Waheguru is the shield for His devotees, so what harm can a poor human cause to them, oh Nanak? 2.9.95.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਐਸੇ ਕਾਹੇ ਭੂਲਿ ਪਰੇ॥ ਕਰਹਿ ਕਰਾਵਹਿ ਮੁਕਰਿ ਪਾਵਹਿ ਪੇਖਤ ਸੁਨਤ ਸਦਾ ਸੰਗਿ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਾਚ ਬਿਹਾਝਨ ਕੰਚਨ ਛਾਡਨ ਬੈਰੀ ਸੰਗਿ ਹੇਤੁ ਸਾਜਨ ਤਿਆਗਿ ਖਰੇ॥ ਹੋਵਨੁ

ਕਉਰਾ ਅਨਹੋਵਨ ਮੀਠਾ ਬਿਖਿਆ ਮਹਿ ਲਪਟਾਇ ਜਰੇ॥ 1॥ ਅੰਧ ਕੂਪ ਮਹਿ ਪਰਿਓ ਪਰਾਨੀ ਭਰਮ ਗੁਬਾਰ ਮੋਹ ਬੰਧਿ ਪਰੇ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਹੋਤ ਦਇਆਰਾ ਗੁਰੁ ਭੇਟੈ ਕਾਢੈ ਬਾਹ ਫਰੇ॥ 2॥10॥96॥

Bilawal(u) Mehla 5: Aiysay kaahay bhool(i) puray? Kureh(i) kraaveh(i), mookur(i) paaveh(i), paykhut, soonut, sudaa sung(i) Huray. 1. Ruhaou. Kaanch bihaajun, kunchun chhaadun, baiyri sung(i) hayt(u) saajun tiyaag(i) khuray. Hovun(u) kaura, unhovun meettha, bikhiya meh(i) luptaayay, juray. 1. Undh koop meh(i) puriyo praani, bherm goobaar, moh bundh(i) puray. Kuhou Nanak, Prubh hoat duyyaara, Gur(u) bhaytaiy, kaadhaiy baanh phuray. 2.10.96.

Word Meaning: Aiysay Kaahay = how and why? Mookur(i) Paaveh(i) = denies. Pause. Kaanch = glass; short-lived comforts. Bihaajun = does business; buys. Kunchun = gold; Waheguru's Naam. Hayt(u) = love. Saajun Khuray = sincere friends. Tiyaag(i) = break away. Hovun(u) = immortal; which exists all the time (Waheguru). Kaura = bitter. Unhovun = mortal; wealth etc. Bikhiya = poisonous sensual pleasures. Juray = burns; suffers. 1. Undh Koop = dark well of Maya. Bherm Goobaar = darkness of doubts. Moh = worldly attachments. Duyyaara = kind. Bhaytay = connects with. Kaadhay = pulls out. 2.

MEANING: How can a man make such mistakes when he knows that Waheguru is always with Him and sees and listens to all his acts and his (evil) thoughts? The man commits evil deeds, and yet denies them. Pause.

Ignoring gold-like (valuable) Waheguru's Naam, the man deals in short-lived comforts; he loves (is attached to) vices which become his enemies, and breaks connection with noble qualities which are his true friends in the long run. He finds immortal Waheguru's Naam to be bitter, but finds the temporary comforts of perishable Maya to be sweet. He gets engrossed in the poisonous sensual pleasures and suffers in mental agony. 1.

The man falls into the deep and dark well of Maya and becomes trapped in the chains of misgivings, the darkness of ignorance, and worldly attachments. But when Waheguru becomes kind to someone, He connects him with the Guru who pulls the man out of the dark well by holding him by the arm, oh Nanak. 2.10.96.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਨ ਤਨ ਰਸਨਾ ਹਰਿ ਚੀਨ੍ਹਾ॥ ਭਏ ਅਨੰਦਾ ਮਿਟੇ ਅੰਦੇਸੇ ਸਰਬ ਸੂਖ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨ੍ਹਾ॥ 1॥ ਰਹਾਉ॥ ਇਆਨਪ ਤੇ ਸਭ ਭਈ ਸਿਆਨਪ ਪ੍ਰਭੁ ਮੇਰਾ ਦਾਨਾ ਬੀਨਾ॥ ਹਾਥ ਦੇਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਕਾਹੂ ਨ ਕਰਤੇ ਕਛੁ ਖੀਨਾ॥ 1॥ ਬਲਿ ਜਾਵਉ ਦਰਸਨ ਸਾਧੂ ਕੈ ਜਿਹ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਲੀਨਾ॥ ਕਹੁ ਨਾਨਕ ਠਾਕੁਰ ਭਾਰੋਸੈ ਕਹੂ ਨ ਮਾਨਿਓ ਮਨਿ ਛੀਨਾ॥ 2॥11॥97॥

Bilawal(u) Mehla 5: Mun, tun, rusna, Hur(i) cheena. Bhuyyay anunda, mitay undayshay, seb sookh mo kuou Gur(i) deena. 1. Ruhaou. Iyaanup tay subh bhuyyee siyaanup, Prubh(u) mayra daana, beena. Haath dayay raakhaiy Apnay kuou, kaahoo na kertay kuchh(u) kheena. 1. Bul(i) jaavoun dershun Sadhu kaiy, jih persad(i) Hur(i) Naam(u) leena. Kuhou Nanak, Tthaakur bharosaiy, kuhoo na maaniyo mun(i) chheena. 2.11.97.

Word Meaning: Cheena = recognized; made connection. Undayshay = doubts. Pause. Iyaanup = ignorance. Siyaanup = wisdom. Daana Beena = wise and know-all. Kaahoo Na = nobody. Kheena = harm. 1.

Bhaarosaiy = with faith in. Kuhoo Na = nobody else. Chheena = even for a moment. 2.

MEANING: When I got connected with Waheguru by my body, mind and by my tongue (began to recite His Naam with full dedication) in the shelter of the Guru, all my doubts were dispelled, and the Guru endowed me with all comforts, and my mind became fully blissful.

Pause. My ignorance has been transformed into wisdom, and I have realized that my Waheguru is perfectly wise, and He knows everything. He protects His devotees by extending his kind hand, and nobody can cause any harm to them. 1.
I am a sacrifice for the holy sight of my Guru, because of whose grace I have enshrined Waheguru's Naam in my heart. I have so much faith in my Waheguru that I do not recognize (acknowledge) anyone else, even for a short moment, oh Nanak. 2.11.97.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਗੁਰਿ ਪੂਰੈ ਮੇਰੀ ਰਾਖਿ ਲਈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦੇ ਮਹਿ ਦੀਨੋ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਗਈ॥ 1॥ ਰਹਾਉ॥ ਨਿਵਰੇ ਦੂਤ ਦੁਸਟ ਬੈਰਾਈ ਗੁਰ ਪੂਰੇ ਕਾ ਜਪਿਆ ਜਾਪੁ॥ (ਅੰਗ 824)॥ ਕਹਾ ਕਰੈ ਕੋਈ ਬੇਚਾਰਾ ਪ੍ਰਭ ਮੇਰੇ ਕਾ ਬਡ ਪਰਤਾਪੁ॥ 1॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖੁ ਪਾਇਆ ਚਰਨ ਕਮਲ ਰਖੁ ਮਨ ਮਾਹੀ॥ ਤਾ ਕੀ ਸਰਨਿ ਪਰਿਓ ਨਾਨਕ ਦਾਸੁ ਜਾ ਤੇ ਊਪਰਿ ਕੋ ਨਾਹੀ॥ 2॥12॥98॥

Bilawal(u) Mehla 5: Gur(i) Pooriay mayri raakh(i) luyyee. Amrit Naam(u) riday meh(i) deeno, junum, junum kee maiyl(u) guyyee. 1. Ruhaou. Niveray doot, doosht, baiyraayee, Gur Pooray ka juppiya Jaap(u).
(PAGE 824): Kuhaa kuraiy koyee baychaara, Prubh mayray ka bud pertaap(u). 1. Simer(i), simer(i), simer(i) sookh(u) paaya, Churn Kumul rukh(u) mun maahi. Ta kee shern(i) puriyo Nanak Daas(u), Ja tay oopur(i) ko naahi. 2.12.98.
Word Meaning: Mayri = my (dignity). Riday Meh(i) = in heart (mind). Pause.
Niveray = removed; eradicated. Doot = (the five) demons. Doost = evil. Baiyraayee = enemies. Jaap(u) = Shabad. Baychaara = helpless. Pertaap(u) = majesty. 1.
Churn Kumul = lotus-like Feet (Waheguru's Naam). Oopur(i) = higher than. 2.
MEANING: The Perfect Guru has protected my dignity (against the attacks of Maya) by implanting Waheguru's Amrit-like Naam in my heart as a result of which the filth of my many, many lives has been washed away. Pause.
All my evil demons (lust, greed, etc.), which were my real enemies, have been eradicated on reciting the Shabad of the Perfect Guru (Waheguru's Naam). All my enemies have been rendered helpless by the majesty of my Waheguru, and they can cause no harm to me now. 1. By keeping Waheguru's lotus-like Feet (His Naam) in mind, and by continuously reciting His Naam, one realizes all comforts. As a humble devotee, I, too, have sought the shelter of Waheguru, who has no one above Him (His superior), oh Nanak. 2.12.98.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਦਾ ਸਦਾ ਜਪੀਐ ਪ੍ਰਭ ਨਾਮ॥ ਜਰਾ ਮਰਾ ਕਛੁ ਦੂਖੁ ਨ ਬਿਆਪੈ ਆਗੈ ਦਰਗਹ ਪੂਰਨ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਆਪੁ ਤਿਆਗੁ ਪਰੀਐ ਨਿਤ ਸਰਨੀ ਗੁਰ ਤੇ ਪਾਈਐ ਏਹੁ ਨਿਧਾਨੁ॥ ਜਨਮ ਮਰਣ ਕੀ ਕਟੀਐ ਫਾਸੀ ਸਾਚੀ ਦਰਗਹ ਕਾ ਨੀਸਾਨੁ॥ 1॥ ਜੋ ਤੁਮ੍ਹ ਕਰਹੁ ਸੋਈ ਭਲ ਮਾਨਉ ਮਨ ਤੇ ਛੂਟੈ ਸਗਲ ਗੁਮਾਨੁ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਸਰਣਾਈ ਜਾ ਕਾ ਕੀਆ ਸਗਲ ਜਹਾਨੁ॥ 2॥ 13॥ 99॥

Bilawal(u) Mehla 5: Sudaa, sudaa, jupiyaiy Prubh Naam. Juraa, muraa, kuchh(u) dookh(u) na biyaapaiy, aagaiy Durgeh poorun kaam. 1. Ruhaou. Aap(u) tiyaag(u) puriyaiy nit shernee, Gur tay paayiyaiy eh(u) nidhaan(u). Junum, mern kee kuttiyaiy phaasi, Saachi Durgeh ka neeshaan(u). 1. Jo Toomh kurhou, soyee bhul maanoun, mun tay chhootaiy sugul goomaan(u). Kuhou Nanak Ta kee shernaayee, Ja ka keeya sugul juhaan(u). 2.13.99.
Word Meaning: Juraa = (problems of) old age. Muraa = death. Biyaapaiy = affects. Poorun Kaam = objective achieved. Pause.

Tiyaag(u) = giving up. Nidhaan(u) = wealth. Neeshaan(u) = recognition; certificate. 1.
Bhul = (for my) good. Goomaan(u) = conceit. Keeya = created. 2.
MEANING: We should recite Waheguru's Naam all the time because no suffering is caused by old age and death (the fear of death is eradicated), and one earns respect in Waheguru's court. Pause. Giving up our selfishness and ego, we should seek Guru's shelter (act on His advice) all the time because we can acquire the wealth of Waheguru's Naam only from Him, which abolishes the net of the birth-death cycle, and which is the certificate of respect (approval) in Waheguru's Court. 1. One's ego is eradicated when one accepts the Will of Waheguru as being good for oneself. I am in the shelter of the Supreme Being who has created the whole world, oh Nanak. 2.13.99.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੁ ਆਹੀ॥ ਹਰਿ ਗੁਨ ਗਾਵਤ ਪਰਉਪਕਾਰ ਨਿਤ ਤਿਸੁ ਰਸਨਾ ਕਾ ਮੋਲੁ ਕਿਛੁ ਨਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਕੁਲ ਸਮੂਹ ਉਧਰੇ ਖਿਨ ਭੀਤਰਿ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਲਾਹੀ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪਨਾ ਅਨਤ ਸੇਤੀ ਬਿਖਿਆ ਬਨੁ ਗਾਹੀ॥ 1॥ ਚਰਨ ਪ੍ਰਭੂ ਕੇ ਬੋਹਿਥ ਪਾਏ ਭਵਸਾਗਰੁ ਪਾਰਿ ਪਰਾਹੀ॥ ਸੰਤ ਸੇਵਕ ਭਗਤ ਹਰਿ ਤਾ ਕੇ ਨਾਨਕ ਮਨੁ ਲਾਗਾ ਹੈ ਤਾਹੀ॥ 2॥14॥100॥
Bilawal(u) Mehla 5: Mun, tun untar(i) Prubh(u) aahee. Hur(i) goon gaavut pur-oopkaar nit, tis(u) rusna ka moal(u) kichh(u) naahi. 1. Ruhaou. Kool smooh oodhray khin bheetur(i), junum, junum kee mul(u) laahi. Simer(i), simer(i) Soami Prubh(u) apna, unut sayti bikhiya bun(u) gaahi. 1. Churn Prubhoo kay bohith paayay, bhuv-saagur(u) paar(i) puraahi. Sunt sayvuk, bhugut Hur(i) Ta kay, Nanak mun(u) laaga haiy taahi. 2.14.100.
Word Meaning: Aahee = is (present). Per-oopkaar = deeds for the good of others. Rusna = tongue. Moal(u) = price. Pause.
Kool = clans (associates); total. Smooh = all. Khin Bheetur(i) = in no time. Unut = anund = blissfulness. Sayti = with. Bikhiya Bun = the forest (wilderness) of Maya. Gaahi = covered well under feet. 1.
Bohith = ship. Bhuv-Saagur(u) = the world sea. Taahi = with that (God). 2.
MEANING: The devotee who "sees" Waheguru in his body and his mind, and sings His praise for the good of others (explains it to others) serves them to such an extent that no price is sufficient for his service and for his tongue which recites Waheguru's Naam. Pause. His preaching washes away the filth of many, many lives of his associates in holy gatherings, and they get salvaged in no time. They crush the forest (world) of poisonous Maya, and enjoy bliss by reciting the Naam of their Lord. 1.
Waheguru's Feet (His Naam) is the ship that ferries us across the world-sea. My mind has been stitched with the holy devotees of Waheguru, oh Nanak. 2.14.100.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਧੀਰਉ ਦੇਖਿ ਤੁਮਾਰੇ ਰੰਗਾ॥ ਤੂਹੀ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਤੂਹੀ ਵਸਹਿ ਸਾਧ ਕੈ ਸੰਗਾ॥ 1॥ ਰਹਾਉ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਨਿਵਾਜੇ ਠਾਕੁਰ ਨੀਚ ਕੀਟ ਤੇ ਕਰਹਿ ਰਾਜੰਗਾ॥ 1॥ ਕਬ ਹੂ ਨ ਬਿਸਰੈ ਹੀਏ ਮੋਰੇ ਤੇ ਨਾਨਕ ਦਾਸ ਇਹੀ ਦਾਨੁ ਮੰਗਾ॥ 2॥15॥101॥
Bilawal(u) Mehla 5: Dheeroun daykh(i) Toomhaaray runga. Toohi Soami untarjaami, Toohi, vuseh(i) Sadh kaiy sunga. 1. Ruhaou. Khin meh(i) thaap(i) nivaajay Tthaakur, neech keet tay kureh raajunga. 1. Kub-hoon na biseraiy heeyay moray tay Nanak Daas ehee daan(u) munga. 2.5.101.
Word Meaning: Dheeroun = my mind gains strength. Runga = amazing feats. Pause.

Khin = a moment. Thaap(i) = gives distinguished status. Nivaajay = accords respect. Keet = ants (an insignificant person). Rajunga = rajahs. 1.
Kub-hoon Na = never. Biseray = forgotten. Heeyay = heart. 2.
MEANING: My mind gains strength (has more faith in You) to see Your amazing feats, oh Waheguru. You are the Lord, are omniscient, and reside in the Guru. Pause.
You can give a distinguished status to an insignificant person, make him a ruler from a pauper in a short moment, and enable him to command respect, oh Lord. 1.
The only donation that I beg of You is that I should never forget You, prays Nanak. 2.15.101.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਚੁਤ ਪੂਜਾ ਜੋਗ ਗੋਪਾਲ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਰਖਉ ਹਰਿ ਆਗੈ ਸਰਬ ਜੀਆ ਕਾ ਹੈ ਪ੍ਰਤਿਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਸਰਨਿ ਸਮ੍ਰਥ ਅਕਥ ਸੁਖਦਾਤਾ ਕਿਰਪਾਸਿੰਧੁ ਬਡੋ ਦਇਆਲ॥ ਕੰਠਿ ਲਾਇ ਰਾਖੈ ਅਪਨੇ ਕਉ ਤਿਸ ਨੋ ਲਗੈ ਨ ਤਾਤੀ ਬਾਲ॥ 1॥ ਦਾਮੋਦਰ ਦਇਆਲ ਸੁਆਮੀ ਸਰਬਸੁ ਸੰਤ ਜਨਾ ਧਨ ਮਾਲ॥ ਨਾਨਕ ਜਾਚਿਕ ਦਰਸੁ ਪ੍ਰਭ ਮਾਗੈ ਸੰਤ ਜਨਾ ਕੀ ਮਿਲੈ ਰਵਾਲ॥ 2॥16॥102॥
Bilawal(u) Mehla 5: Achoot pooja joag Gopal. Mun(u), tun(u) urp(i) rukhoun Hur(i) aggaiy, serb jee-aan ka haiy pritpaal. 1. Ruhaou. Shern(i) sumruth, akuth, Sookh-Daata, kirpa-sindh(u), buddo duyaal. Kuntth(i) laayay raakhaiy Apnay kuou, tis no luggaiy na taati baal. 1. Damodur, duyyaal Soami, serbus(u) sunt junaa dhun maal. Nanak jaachik ders(u) Prubh maangaiy, sunt junaa kee milaiy ruvaal. 2.16.102.
Word Meaning: Achoot = non-perishable; eternal. Pooja Joag = worthy of worship. Urp(i) = offer. Pritpaal = raising and nourishing. Pause.
Sumruth = omnipotent. Akuth = indescribable. Kirpa-Sindh(u) = ocean (source) of mercy. Buddo = hugely. Kuntth(i) Laayay = hugging. Baal = cause burning (suffering). 1.
Damodur = Waheguru. Serbus = all. Jaachik = beggar. Ruvaal = dust of feet. 2.
MEANING: Only the immortal Waheguru is worthy of worship. He raises and nourishes all living beings. I offer my mind and my body in His service. Pause.
Waheguru is capable of (providing) shelter to the seekers, is indescribable, is the source of all comforts, is an ocean of mercy, and is very kind. He protects His devotees by holding them to his neck (lovingly) so that they do not suffer at all. 1.
Waheguru is compassionate, Lord of everyone, and (His Naam) is the wealth of His holy saints. I am a beggar of His holy sight, and ask for the dust of His saints (an opportunity to serve them), oh Nanak. 2.16.102.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸਿਮਰਤ ਨਾਮੁ ਕੋਟਿ ਜਤਨ ਭਏ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਨ ਗਾਏ ਜਮ ਦੂਤਨ ਕੋ ਤ੍ਰਾਸ ਅਹੇ॥ 1॥ ਰਹਾਉ॥ ਜੇਤੇ ਪੁਨਹਚਰਨ ਸੇ ਕੀਨ੍ਹੇ ਮਨਿ ਤਨਿ ਪ੍ਰਭ ਕੇ ਚਰਣ ਗਹੇ॥ ਆਵਣ ਜਾਣੁ ਭਰਮੁ ਭਉ ਨਾਠਾ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦਹੇ॥ 1॥ ਨਿਰਭਉ ਹੋਇ ਭਜਹੁ ਜਗਦੀਸੈ ਏਹੁ ਪਦਾਰਥੁ ਵਡਭਾਗਿ ਲਹੇ॥
(ਅੰਗ 825)॥ ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਪ੍ਰਭ ਦਾਤੇ ਨਿਰਮਲ ਜਸੁ ਨਾਨਕ ਦਾਸ ਕਹੇ॥ 2॥17॥103॥
Bilawal(u) Mehla 5: Simrut Naam(u) koat(i) jutun bhuyyay. Sadh sung(i) mil(i) Hur(i) goon gaayay, Jum dootun ko traas uhhay. 1. Ruhaou. Jaytay pooneh-churn say keenay, mun(i), tun(i) Prubh kay Churn guhhay. Aavun jaan(u), bherm(u) bhuou naattha, junum, junum kay kilvikh duhhay. 1. Nirbhuou hoyay bhujhou Jugdeeshaiy, eh(u) pdaaruth(u) vudbhaag(i) luhhay.

(PAGE 825): Kur(i) kirpa Poorun Prubh Daatay, nirmul jus(u) Nanak Daas kuhhay. 2.17.103.

Word Meaning: Koat(i) = millions. Jutun = efforts. Bhuyyay = come into being. Jum Dootun = agents of the Angel of death. Traas = fear. Uhhay = is. Pause.
Pooneh-Churn = rituals for penitence (atonement). Kilvikh = sins. Duhhay = burned. 1.
Pdaruth = valuable thing. Vudbhaag(i) = with great fortune. Luhhay = acquires. 2.

MEANING: Recitation of Waheguru's Naam is more effective than countless other ways to attain peace of mind or acquire comforts. When a person sings Waheguru's praise in the company of the holy saints, it causes fear even among the agents of the Angel of Death. Pause. Enshrining Waheguru's lotus-like Feet (His Naam) in the heart is more effective than all those rituals of atonement that one performs; besides, all misgivings, all fears, and the suffering caused by rebirths, and the sins of many, many lives are burned (eradicated) by reciting Waheguru's Naam. 1. One should recite Waheguru's Naam without any worldly fear; but the invaluable thing (Waheguru's Naam) can be acquired only with great fortune. Your slave, Nanak, sings Your mind-purifying praise, and begs Your Kindness to bestow Your Naam to him, oh, the Perfect and the Provider, Waheguru. 2.17.103.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਸੂਲਹੀ ਤੇ ਨਾਰਾਇਣ ਰਾਖੁ॥ ਸੂਲਹੀ ਕਾ ਹਾਥੁ ਕਹੀ ਨ ਪਹੁਚੈ ਸੂਲਹੀ ਹੋਇ ਮੂਆ ਨਾਪਾਕੁ॥ 1॥ ਰਹਾਉ॥ ਕਾਢਿ ਕੁਠਾਰੁ ਖਸਮਿ ਸਿਰ ਕਾਟਿਆ ਖਿਨ ਮਹਿ ਹੋਇ ਗਇਆ ਹੈ ਖਾਕੁ॥ ਮੰਦਾ ਚਿਤਵਤ ਚਿਤਵਤ ਪਚਿਆ ਜਿਨਿ ਰਚਿਆ ਤਿਨਿ ਦੀਨਾ ਧਾਕੁ॥ 1॥ ਪੁੜੁ ਮੀਤ ਧਨੁ ਕਿਛੁ ਨ ਰਹਿਓਸੁ ਛੋਡਿ ਗਇਆ ਸਭ ਭਾਈ ਸਾਕੁ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਪ੍ਰਭ ਬਲਿਹਾਰੀ ਜਿਨਿ ਜਨ ਕਾ ਕੀਨੋ ਪੂਰਨ ਵਾਕੁ॥ 2॥18॥104॥

Bilawal(u) Mehla 5: Soolhi tay Narayan raakh(u), Soolhi ka haath(u) kuhee na puhounchay, Soolhi hoyay mooaa naapaak(u). 1. Ruhaou. Kaadh(i) lootthaar(u) Khusm(i) sir kaatiya, khin meh(i) hoyay guyya haiy khaak(u). Munda chitvut, chitvut puchiya, jin(I) ruchiya, tin(i) deena dhaak(u). 1. Poottur, meet, dhun(u) kichh(u) na ruhhiyos(u), chhoad(i) guyya, subh bhaayee saak(u). Kuhou Nanak Tis(u) Prubh bulihaari, jin(i) jun ka keeno poorun Waak(u). 2.18.104.

Word Meaning: Soolhi = an army general of Mughal empire at Lahore at the time of Guru Arjun Dev Ji. Narayan = oh, Waheguru. Haath Kuhee Na Puhounchay = His force should not reach anywhere (to hurt Guru Sahib). Naapaak = unholy; disgraced. Pause.
Kootthaar(u) = ax. Khusm(i) = Lord. Khaak(u) = ash. Chitvut = planning. Puchiya = burned; suffered. Dhaak(u) = push; kick. 1. Ruhhiyos = left of his. Vaak = word; prayer. 2.

NOTE: Ever since Sri Arjun Dev Ji, who was the youngest son of Guru Ram Dass Ji, was given the Guruship by Him, His eldest son, Pirthi Chand, who expected Guruship for him as his right, became highly jealous and a big enemy of Guru Arjun Dev Ji. He tried every way – legal and illegal – to take away Guruship from Guru Arjun Dev Ji. He tried many times to have the infant son of Guru Arjun Dec Ji, Sri Hargobind Ji, killed, but was unsuccessful. He was friends with the army general of Lahore forces, *Soolhi* Khan, and approached him to attack Guru Arjun Sahib either to kill Him, or to put Him in jail so that Pirthi Chand could become the Guru. However, Soolhi needed some solid excuse to attack Guru Sahib. Pirthi Chand suggested that Guru Sahib was building Harmandir Sahib at Amritsar for which He was baking bricks, and the brick-kiln was located on the road between Amritsar and Lahore, and that Soolhi should approach (Guru) Arjun (Sahib) and ask for all the bricks meant for the

construction of Harmandir Sahib, for the construction of a mosque in Lahore. (Guru) Arjun (Sahib) would refuse to give the bricks to Soolhi, who could use Guru Sahib's refusal as a valid excuse to attack Him. Soolhi agreed and planned an attack on Guru Sahib.
When the Sikhs heard about the impending attack, they panicked and advised negotiating with Soolhi to find some way out, but Guru Sahib had full faith in Waheguru and told the Sikhs not to worry, as Waheguru would protect him, and Soolhi would not be able to cause Him any harm.
Soolhi took some soldiers with him and left Lahore to attack Guru Sahib. When he reached near the brick-kiln, he decided to check it out. As he rode his horse on the wall of the brick-kiln, a big flame from the kiln seemed to approach the horse, which got frightened, and jumped into the fire, whereby both the horse and Soolhi Khan were killed right away, and turned into ash. Thinking it was the Guru's wrath, the soldiers ran back to Amritsar. Guru Sahib wrote this Shabad to express His gratitude to Waheguru for protecting Him from the wrath of Soolhi Khan, and also to reinforce faith in Waheguru among His Sikhs when they have no recourse left to solve some problems. There is one more holy Shabad by Guru Arjun Sahib in Raag Assa on this incident.
MEANING: I prayed to, and had full faith in Waheguru that He would protect me from the wrath of Soolhi Khan, who would not reach me to cause any harm. (Waheguru listened to my prayer) And Soolhi died an unholy death by being burned. (Death by burning is considered very unholy in Islam). Pause.
The Lord cut his head with the axe (of fire), and Soolhi turned into ash in no time. He had evil plans in his mind, and suffered unholy death; the Lord, who created him, pushed him (into the fire). 1. He was left with nothing, and left everybody – his sons, friends, brothers, all relatives and his wealth – behind. I am a sacrifice to my Waheguru, who upheld my words (and prayer) (to protect me from the wrath of Soolhi), oh Nanak. 2.18.104.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਸੇਵ॥ ਆਪੇ ਆਪਿ ਵਰਤੈ ਸੁਆਮੀ ਕਾਰਜੁ ਰਾਸਿ ਕੀਆ ਗੁਰਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਆਦਿ ਮਧਿ ਪ੍ਰਭੁ ਅੰਤਿ ਸੁਆਮੀ ਅਪਨਾ ਥਾਟੁ ਬਨਾਇਓ ਆਪਿ॥ ਅਪਨੇ ਸੇਵਕ ਕੀ ਆਪੇ ਰਾਖੈ ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਵਡ ਪਰਤਾਪੁ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰ ਸਤਿਗੁਰ ਵਸਿ ਕੀਨੇ ਜਿਨਿ ਸਗਲੇ ਜੰਤ॥ ਚਰਨ ਕਮਲ ਨਾਨਕ ਸਰਣਾਈ ਰਾਮ ਨਾਮ ਜਪਿ ਨਿਰਮਲ ਮੰਤ॥ 2॥19॥105॥
Bilawal(u) Mehla 5: Pooray Gur kee poori sayv. Aapay, Aap(i) vertaiy Soami, kaaruj(u) raas(i) keeya Gurdayv. 1. Pause. Aad(i), mudh(i) Prubh(u) unt(i) Soami, Aapna thaat(u) bunaayo Aap(i). Apnay sayvuk kee Aapay raakhaiy, Prubh mayray ko vud pertaap(u). 1. Parbraham Permayshur Satgur, vuss(i) keenay jin(i) suglay junt. Churn Kumul Nanak shernaayee, Ram Naam jup(i) nirmul munt. 2.19.105.
Word Meaning: Poori Sayv = perfectly rewarding service. Raas(i) = favourable; completed successfully. Gurdev = the Great Guru. Pause. Aad(i) = from the beginning. Mudh(i) = in the middle (present). Thhat(u) = construct; universe. Pertaap(u) = majesty. 1.
Vuss(i) Keenay = brought under control. Nirmul Munt = the mantra that purifies. 2.
MEANING: The service to the Perfect Guru is fully rewarding. (With the grace of the Guru), The Great Guru, the Lord, who operates alone in the universe, completed my task successfully (connected me with Him). Pause.
The Lord, Waheguru, who was present at the beginning, who is present now, and who

will be present till the end, has created the universe as a dwelling for Him. His Majesty is so magnanimous that He protects the dignity of his devotees. 1.
Waheguru is also Satguru (resides in Satguru), and it controls all living beings. I am in the shelter of Waheguru who has lotus-like soft Feet (has immortalizing Naam), and I recite His mind- purifying Mantra (His Naam), oh Nanak. 2. 19.105.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤਾਪ ਪਾਪ ਤੇ ਰਾਖੇ ਆਪ॥ ਸੀਤਲ ਭਏ ਗੁਰਚਰਨੀ ਲਾਗੇ ਰਾਮ ਨਾਮ ਹਿਰਦੇ ਮਹਿ ਜਾਪ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਹਸਤ ਪ੍ਰਭਿ ਦੀਨੇ ਜਗਤ ਉਧਾਰ ਨਵਖੰਡ ਪ੍ਰਤਾਪ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਅਨਦ ਪ੍ਰਵੇਸਾ ਤ੍ਰਿਸਨ ਬੁਝੀ ਮਨ ਤਨ ਸਚੁ ਧ੍ਰਾਪ॥ 1॥ ਅਨਾਥ ਕੋ ਨਾਥੁ ਸਰਣਿ ਸਮਰਥਾ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੋ ਮਾਈ ਬਾਪੁ॥ ਭਗਤਿ ਵਛਲ ਭੈ ਭੰਜਨ ਸੁਆਮੀ ਗੁਣ ਗਾਵਤ ਨਾਨਕ ਆਲਾਪ॥ 2॥20॥106॥
Bilawal(u) Mehla 5: Taap, paap tay raakhay Aap. Seetul bhuyyay Gur Churnee laagay, Ram Naam hirday meh(i) jaap. 1. Ruhaou. Kur(i) kirpa hust Prubh deenay, jugut oodhaar nuvkhund pertaap. Dookh binsay, sookh anund pervaysa, trishn boojhi, mun tun Sach(u) dhuraap. 1. Anaath ko Nath(u), shern(i) sumrutha, sugul srisht(i) ko maayee baap(u). Bhugut(i) vuchhul bhaiy-bhunjun Soami, goon gaavut Nanak aalaap. 2.20.106.
Word Meaning: Taap = suffering. Seetul = peaceful. Pause.
Hust = hands. Oodhaar = the salvager. Nuvkhund = the nine regions of the earth. Doakh = weaknesses; faults. Pervaysha = enter; come. Trishan = fire of desires. Sach(u) = Waheguru (His Naam). Dhuraap = contented. 1.
Anaath = (spiritually) orphan. Shern(i) Sumrutha = capable of providing shelter. Srisht(i) = world. Bhugut(i) Vuchhul = lover of His worship (devotees). Bhaiy-Bhunjun = destroyer of all fears. Aalaap = chant; recite. 2.
MEANING: When a devotee comes to the Guru's shelter and recites Waheguru's Naam there, he is protected by Him from all suffering and sins, and his mind becomes peaceful. Pause. Waheguru, which is the emancipator of the whole world, and whose majesty is visible in all the nine regions of the earth, extends His kind hand to the devotees whereby all their troubles are eradicated, their appetite for worldly desires is satisfied, they become blissful, and Waheguru's Naam brings full contentment to their body and mind. 1.
Waheguru is the father and mother of the entire world, the guardian of the spiritually orphans, and provides His shelter to the seekers. The Lord loves His devotees and is the destroyer of all their fears. I sing praise of the Lord, and recite His Naam, oh Nanak. 2.20.106.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜਿਸ ਤੇ ਉਪਜਿਆ ਤਿਸਹਿ ਪਛਾਨੁ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਧਿਆਇਆ ਕੁਸਲ ਖੇਮ ਹੋਏ ਕਲਿਆਨ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਬਡਭਾਗੀ ਅੰਤਰਜਾਮੀ ਸੁਘੜੁ ਸੁਜਾਨੁ॥ ਹਾਥ ਦੇਇ ਰਾਖੇ ਕਰਿ ਆਪਨੇ ਬਡ ਸਮਰਥੁ ਨਿਮਾਣਿਆ ਕੋ ਮਾਨੁ॥ 1॥ ਭ੍ਰਮ ਭੈ ਬਿਨਸਿ ਗਏ ਖਿਨ ਭੀਤਰਿ ਅੰਧਕਾਰ ਪ੍ਰਗਟੇ ਚਾਨਾਨੁ॥ ਸਾਸਿ ਸਾਸਿ ਆਰਾਧੈ ਨਾਨਕੁ ਸਦਾ ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ 2॥21॥107॥
Bilawal(u) Mehla 5: Jis tay oopjiya, Tiseh(i) puchhaan(u). Parbraham, Permayshur(u) dhiyaaya, kooshul khaym hoyay kulyaan. 1. Ruhaou. Gur Poora bhaytiyo budbhaageen, untarjaami, sooghurr(u), soojaan(u). Haath dayay raakhay kur(i) Aapnay, bud sumruth(u) nimaaniyaan ko maan(u). 1. Bherm bhaiy binus(i) guyyay khin bheetur undhkaar, pergtay chaanaan(u). Saas(i), saas(i) aaraadhaiy Nanak(u) sudaa, sudaa jaayiyaiy koorbaan. 2.21.107.
Word Meaning: Oopjiya = came into being. Puchhaan(u) = recognize; get connected. Kooshul Khaym = wellbeing = Kulyaan. Pause.

Untarjaami = omniscient. Sooghurr(u) = well designed; handsome. Soojaan(u) = wise. Bud Sumruth(u) = fully capable. Nimaaniyaa = humble. Maan(u) = pride. 1.
Bherm = misgivings. Binus(i) = destroyed. Khin Bheetur(i) = in a moment. Pergtay = appeared. Chaanaan(u) = light. Aaraadhaiy = remember. 2.
MEANING: Get connected with (recite the Naam of) the Lord who created you, oh man. You achieve all well-being (comforts) when you recite the Naam of the Lord. Pause.
Waheguru, which is omniscient, handsome, and wise (knows our needs), connects the fortunate devotees with the Perfect Guru. Waheguru, which is fully capable of doing any and everything, and is the pride of the humble, makes His devotees His own (becomes their guard), and protects them in every way. 1.
When He enlightens the mind of a devotee (appears in his heart), all his misgivings, all his fears, and the darkness of his ignorance get destroyed in a moment. I recite His Naam with every breath, and I am always a sacrifice for Him, oh Nanak. 2.21.107.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਦੋਵੇ ਥਾਵ ਰਖੇ ਗੁਰ ਸੂਰੇ॥ ਹਲਤ ਪਲਤ ਪਾਰਬ੍ਰਹਮਿ ਸਵਾਰੇ ਕਾਰਜ ਹੋਏ ਸਗਲੇ ਪੂਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਤ ਸੁਖ ਸਹਜੇ ਮਜਨੁ ਹੋਵਤ ਸਾਧੂ ਧੂਰੇ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਥਿਤਿ ਪਾਈ ਜਨਮ ਮਰਣ ਕੇ ਮਿਟੇ ਬਿਸੂਰੇ॥ 1॥ ਭ੍ਰਮ ਭੈ ਤਰੇ ਛੁਟੇ ਭੈ ਜਮ ਕੇ ਘਟਿ ਘਟਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰੇ॥
(ਅੰਗ 826)॥ ਨਾਨਕ ਸਰਣਿ ਪਰਿਓ ਦੁਖ ਭੰਜਨ ਅੰਤਰਿ ਬਾਹਰਿ ਪੇਖਿ ਹਜੂਰੇ॥ 2॥22॥108॥

Bilawal(u) Mehla 5: Dovaiyn thaanv rukhay Gur Sooray. Hult, pult, Parbraham(i) suvaaray, kaaruj hoyay suglay pooray. 1. Ruhaou. Hur(i), Hur(i), Naam(u) juput sookh sehjay, mujun hovut Sadhu dhooray. Aavun, jaan ruhhay thit(i) paayee, junum, mern kay mitay bisooray. 1. Bherm, bhaiy turay, chhoottay bhaiy Jum kay, ghut(i), ghut(i) Aik ruhhiya bherpooray.
(PAGE 826): Nanak, shern(i) puriyo Dookh-Bhunjun, untar(i), baahur(i) paykh(i) hujooray. 2.22.108.
Word Meaning: Dovaiyn Thaanv = Hult and Pult = this world, and the next. Sooray = brave; fearless. Suvaaray = decorates with virtues. Kaaruj = tasks; objectives. Pause.
Sehjay = of the high spiritual state. Mujun = bath; dip at a holy place. Dhooray = dust of the feet. Thit(i) = stability; peace. Bisooray = worries. 1.
Turay = swam over; rose above. Ghut(i) = in heart. Paykh(i) = to see. Hujooray = close by; right in front. 2.
MEANING: The fearless Guru protects the dignity of His devotees in both the worlds – this one, and the next. Waheguru decorates the life of His devotee with noble qualities, whereby all the objectives of the devotee are achieved successfully. Pause.
When a devotee recites Waheguru's Naam in the shelter of the Guru and takes a dip in the dust of His holy feet (moulds his life according to His Shabad), he enjoys the blissfulness of the high spiritual state. His birth-death cycle is terminated, he achieves stability (no more births) by merging into Waheguru, and all his worries of rebirths are eradicated. 1.
He swims across the sea of misbeliefs and fears (the world-sea), becomes free from the fear of the Angel of death, and sees Waheguru alone in every heart, and everywhere. I, too, have come to the shelter of Waheguru, which is the destroyer of all fears, and I see Him inside me, outside, and right in front of me, oh Nanak. 2.22.108.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਦਰਸਨੁ ਦੇਖਤ ਦੋਖ ਨਸੇ॥ ਕਬਹੁ ਨ ਹੋਵਹੁ ਦ੍ਰਿਸਟਿ ਅਗੋਚਰ ਜੀਅ ਕੈ ਸੰਗਿ ਬਸੇ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰ ਸੁਆਮੀ॥ ਪੂਰਿ ਰਹੇ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ 1॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਸਾਰਿ ਸਮ੍ਹਾਰੀ॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭ ਤੁਝਹਿ ਚਿਤਾਰੀ॥ 2॥ ਕਿਰਪਾ ਨਿਧਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਜੀਅ ਜੰਤ ਕੀ ਕਰਹੁ ਪ੍ਰਤਿਪਾਲਾ॥ 3॥ ਆਠ ਪਹਰ ਤੇਰਾ ਨਾਮੁ ਜਨੁ ਜਾਪੇ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਪ੍ਰਭਿ ਆਪੇ॥ 4॥23॥109॥

Bilawal(u) Mehla 5: Dershun(u) daykhut doakh nussay. Kubhoon na hovhou drisht(i) agoachur, jea kaiy sung(i) bussay. 1. Ruhaou. Preetum praan-adhaar Soami. Poor(i) ruhhay Prubh untarjaami. 1. Kiyya goon Tayray saar smaareen. Saas(i), saas(i) Prubh Toojheh(i) chitaareen. 2. Kirpa-Nidh(i) Prubh deen-duyyaala. Jea, junt kee kurhou pritpaala. 3. Aatth pehr Tayra Naam(u) jun(u) jaapay. Nanak, preet(i) laayee Prubh(i) Aapay. 4.23.109.

Word Meaning: Dershun(u) = have sight. Doakh = vices. Drisht(i) Agoachur = away from sight. Jea = soul. Sung(i) = with. Pause.
Praan-Adhaar = basis of life. Poor(i) Ruhhay = present everywhere. 1.
Saar(i) = remember. Smaareen = take care; embed in mind. Chitaareen = remember. 2.
Kirpa-Nidh(i) = treasure (source) of compassion. Deen-Duyyaala = kind to the weak. 3.
Aatth Pehr = twenty-four hours. Jun(u) = devotee. Jaapay = recite. 4.

MEANING: My dear and omniscient Lord is the basis of my life, and is pervading the whole world**. 1.**
All my vices disappear in His holy sight. I pray to Him that he should never be out of my sight, and should reside in my heart all the time. **Pause.**
(You have countless noble qualities) So, which ones should I use to remember You and enshrine Your Naam in my heart? I think of You with every breath, oh Waheguru. 2.
You are an inexhaustible source of compassion, are always kind to the weak, and You raise and nurture all the living beings. I, Nanak, am Your devout slave, and I recite Your Naam all the time. You have kindly instilled Your love in my heart, oh Lord. 4.23.109.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤਨੁ ਧਨੁ ਜੋਬਨੁ ਚਲਤ ਗਇਆ॥ ਰਾਮ ਨਾਮ ਕਾ ਭਜਨੁ ਨ ਕੀਨੋ ਕਰਤ ਬਿਕਾਰ ਨਿਸਿ ਭੋਰੁ ਭਇਆ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਨਿਤ ਖਾਤੇ ਮੁਖ ਦੰਤਾ ਘਸਿ ਖੀਨ ਖਇਆ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕਰਿ ਮੂਠਉ ਪਾਪ ਕਰਤ ਨਹ ਪਰੀ ਦਇਆ॥ 1॥ ਮਹਾ ਬਿਕਾਰ ਘੋਰ ਦੁਖ ਸਾਗਰ ਤਿਸੁ ਮਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ ਪਇਆ॥ ਸਰਨਿ ਪਰੇ ਨਾਨਕ ਸੁਆਮੀ ਕੀ ਬਾਹ ਪਕਰਿ ਪ੍ਰਭਿ ਕਾਢਿ ਲਇਆ॥ 2॥24॥110॥

Bilawal(u) Mehla 5: Tun(u), dhun(u), jobun(u) chult guyya. Ram Naam ka bhujun(u) na keeno, kert bikaar nis(i) bhoar(u) bhuyya. 1. Ruhaou. Anik perkaar bhojun nit khaatay, mookh duntaa ghus(i) kheen khuyya. Mayri, mayri, kur(i), kur(i) mootthou, paap kert neh puree duyya. 1. Muhaa bikaar, ghoar dookh saagur, tis(u) meh(i) praani gult(u) puyya. Shern(i) puray Nanak Soami kee, baanh pukur(i) Prubh(i) kaadh(i) luyya. 2.24.110.

Word Meaning: Jobun(u) = youthfulness. Chult Guyya = goes away slowly. Bikaar = evil (immoral) deeds. Nis(i) = (dark like) night; young age when the hair is black. Bhoar(u) = (bright like) day; old age when the hair is grey. Pause.
Dunta = teeth. Ghus(i) = wear off. Kheen = weak. Khuyya = are destroyed. Mootthou = is deceived. Duyya = merciful; sorry for. 1.
Muhaa Bikaar = big vices. Ghoar Dookh = deep trouble (suffering). Saagur = the world-sea. Gult(u) = intoxicated; engrossed. 2.

MEANING: My body (its energy), wealth, and my youthfulness have all left me slowly. My young age has changed into old age while committing immoral deeds (enjoying sensual pleasures), but I never recited Waheguru's Naam. Pause.
My mouth and my teeth have worn out, become weak, and been destroyed, enjoying countless kinds of food every day; I was deceived by selfishness and never felt sorry while committing sins. 1. This world is a sea of huge immoral attractions and of huge troubles; the ignorant man stays drowned (intoxicated) in it. But Waheguru pulls those out of the sea who come to His shelter by holding them by the arm, oh Nanak. 2.24.110.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਆਪਨਾ ਪ੍ਰਭੁ ਆਇਆ ਚੀਤਿ॥ ਦੁਸਮਨ ਦੁਸਟ ਰਹੇ ਝਖ ਮਾਰਤ ਕੁਸਲੁ ਭਇਆ ਮੇਰੇ ਭਾਈ ਮੀਤ॥ 1॥ ਰਹਾਉ॥ ਗਈ ਬਿਆਧਿ ਉਪਾਧਿ ਸਭ ਨਾਸੀ ਅੰਗੀਕਾਰੁ ਕੀਓ ਕਰਤਾਰਿ॥ ਸਾਂਤਿ ਸੂਖ ਅਰੁ ਅਨਦ ਘਨੇਰੇ ਪ੍ਰੀਤਮ ਨਾਮੁ ਰਿਦੇ ਉਰਹਾਰਿ॥ 1॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਰਾਸਿ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਸਮਰਥੁ ਸੁਆਮੀ ਮੇਰਾ॥ ਦਾਸ ਅਪੁਨੇ ਕਉ ਰਾਖਨਹਾਰਾ ਨਾਨਕ ਦਾਸ ਸਦਾ ਹੈ ਚੇਰਾ॥ 2॥25॥111॥
Bilawal(u) Mehla 5: Aapna Prubh(u) aaya cheet(i). Dooshmun, doosht ruhhay jhukh maarut, kooshul(u) bhuyya mayray bhaayee, meet. 1. Ruhaou. Guyyee biyaadh(i), oopadh(i) subh naasi, ungeekaar(u) keeyo Kartar(i). Shaant(i), sookh, ur(u) anund ghunayray, Preetum Naam(u) ridaiy oorhaar(i). 1. Jeeyo, pind(u) dhun(u), raas(i), Prubh Tayri, Tu sumruth(u), Soami mayra. Daas Apunay kuou raakhunhaara, Nanak daas sudaa haiy chayra. 2.25.111.
Word Meaning: Cheet(i) = in mind. Doosht = evil. Ruhhay = exhausted. Jhukh Maarut = vilifying; saying things which may come back to haunt the individual. Kooshul(u) = wellbeing. Pause.
Biyaadh(i) = physical ailment. Oopaadh(i) = worldly troubles – disputes, deception etc. Ungeekaar(u) = favour; support. Kartar(i) = Waheguru. Shaant(i) = peace of mind. Ghunayray = immense. Oorhaar(i) = implant; embed. 1.
Jeeyo = soul. Pind(u) = body. Raas(i) = wealth. Chayra = disciple; slave. 2.
MEANING: Despite all sorts of vilification against me by all the evil people, it is all well for me when I keep the Lord in mind, oh, my brothers and friends. Pause.
With Waheguru's favouring me, all my physical ailments have disappeared, and all worldly troubles (disputes, deception, etc.) have run away (I do not get into them). By enshrining dear Waheguru's Naam in the heart, now I enjoy immense peace of mind, all comforts, and blissfulness. 1.
My Waheguru is omnipotent, and my life, body, property, and wealth are all given by Him. He protects His devotees, and I am always His slave, oh Nanak. 2.25.111.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਗੋਬਿੰਦੁ ਸਿਮਰਿ ਹੋਆ ਕਲਿਆਨੁ॥ ਮਿਟੀ ਉਪਾਧਿ ਭਇਆ ਸੁਖੁ ਸਾਚਾ ਅੰਤਰਜਾਮੀ ਸਿਮਰਿਆ ਜਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਸ ਕੇ ਜੀਅ ਤਿਨਿ ਕੀਏ ਸੁਖਾਲੇ ਭਗਤ ਜਨਾ ਕਉ ਸਾਚਾ ਤਾਨੁ॥ ਦਾਸ ਅਪੁਨੇ ਕੀ ਆਪੇ ਰਾਖੀ ਭੈ ਭੰਜਨ ਊਪਰਿ ਕਰਤੇ ਮਾਨੁ॥ 1॥ ਭਈ ਮਿੜਾਈ ਮਿਟੀ ਬੁਰਾਈ ਦੂਸਟ ਦੂਤ ਹਰਿ ਕਾਢੇ ਛਾਨਿ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇਰੇ ਨਾਨਕ ਜੀਵੈ ਹਰਿ ਗੁਣਹ ਵਖਾਨਿ॥ 2॥26॥112॥
Bilawal(u) Mehla 5: Gobind simer(i) hoa kulyaan(u). Mitee oopaadh(i), bhuyya sookh(u) saacha, Untarjaami simeriya Jaan(u). 1. Ruhaou. Jis kay jea, Tin(i) kaayay sookhaalay, bhugut junaa kuou Saacha taan(u). Daas Apunay kee Aapay raakhi, Bhaiy-Bhunjun oopur(i) kertay maan(u). 1. Bhuyyee mitraayee, mitee booraayee, droosht, doot Hur(i) kaadhay

chhaan(i). Sookh, sehj, anund ghunayray, Nanak jeevaiy, Hur(i) gooneh vukhaan(i). 2.26.112.

Word Meaning: Kulyaan(u) = wellbeing; good fortune. Jaan(u) = know-all. Pause. Sookhaalay = comfortable. Saacha = everlasting. Taan(u) = force. Bhaiy-Bhunjun = destroyer of all fears. Maan(u) = pride. 1.

Mitraayee = friendship. Droost = evil. Doot = enemies; demons. Chaan(i) = selectively. Jeevaiy = survives. Vukhaan(i) = utter; sing; describe. 2.

MEANING: All is well when one remembers Waheguru, who knows everything about us, and all his (devotee's) worldly troubles disappear, and he acquires eternal comfort. Pause.

Waheguru, who is the Lord of all the living beings, makes the life of His devotees comfortable who have His everlasting support. Waheguru is the destroyer of all fears and protects His devotees (against the attacks of Maya) who take pride in Him. 1.

Waheguru selectively pulls out the evil demons (lust, greed, etc.) out of the mind of His devotees, and transforms them (the demons) into friends (they stay within their limits). I survive by reciting the virtues of Waheguru (His praise), because of which, I enjoy the comforts and blissfulness of a high spiritual state, oh Nanak. 2.26.112.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲ॥ ਕਾਰਜ ਸਗਲ ਸਵਾਰੇ ਸਤਿਗੁਰ ਜਪਿ ਜਪਿ ਸਾਧੂ ਭਏ ਨਿਹਾਲ॥ 1॥ ਰਹਾਉ॥ ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਦੋਖੀ ਸਗਲੇ ਭਏ ਰਵਾਲ॥ ਕੰਠਿ ਲਾਇ ਰਾਖੇ ਜਨ ਅਪਨੇ ਉਧਰਿ ਲੀਏ ਲਾਇ ਅਪਨੈ ਪਾਲ॥ 1॥

(ਅੰਗ 827)॥ ਸਹੀ ਸਲਾਮਤਿ ਮਿਲਿ ਘਰਿ ਆਏ ਨਿੰਦਕ ਕੇ ਮੁਖ ਹੋਏ ਕਾਲ॥ ਕਹੁ ਨਾਨਕ ਮੇਰਾ ਸਤਿਗੁਰ ਪੂਰਾ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭ ਭਏ ਨਿਹਾਲ॥ 2॥27॥113॥

Bilawal(u) Mehla 5: Parbraham Prubh bhuyyay kirpaal. Kaaruj sugul suvaaray Satgur, jup(i), jup(i) Sadhu bhuyyay nihaal. 1. Ruhaou. Ungikaar(u) keeya Prubh(i) apnaiy, doakhi suglay bhuyyay ruvaal. Kuntth(i) laayay raakhay jun Apnay, oodhur leeyay laayay Apnaiy paal. 1.

(PAGE 827): Suhhee slaamut(i) mil(i) ghur(i) aayay, ninduk kay mookh oyay kaal. Kuhou Nanak mayra Satgur Poora, Gur persad(i) Prubh bhuyyay nihal. 2.27.113.

Word Meaning: Suvaaray = made successful. Nihaal = blissful; contented. Pause. Ungikaar(u) = favour; support. Doakhi = jealous; vilifiers. Ruvaal = (became) dust; humiliated. Kuntth(i) = neck; chest. Oodhur(i) = salvaged. Paal = provide shelter. 1.

Suhee Slaamut(i) = safe and sound (with more faith). Ghur(i) Aayay = came to self; felt peaceful. Ninduk = vilifiers. Kaal = black. 2.

MEANING: With the grace of Satguru, all the objectives of the devotees are achieved successfully by the benevolence of Waheguru, and they feel blissful when they recite Waheguru's Naam (sing His praise) with Guru's Shabad. Pause.

With the support of Waheguru, all the vilifiers of the devotees suffer humiliation. Waheguru protects His devotees by holding them to His chest (with affection), and salvages them in His protection. 1. (With Waheguru's benevolence) The vilifiers get their faces blackened (suffer disgrace) while the devotees feel peaceful (blissful) in their minds, and all becomes well for them (with their faith strengthened). My Satgur is perfect, with whose grace Waheguru becomes benevolent to the devotees, oh Nanak. 2.27.113.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮੂ ਲਾਲਨ ਸਿਉ ਪ੍ਰੀਤਿ ਬਨੀ ॥ਰਹਾਉ॥ ਤੋਰੀ ਨ ਤੂਟੈ ਛੋਰੀ ਨ ਛੂਟੈ ਐਸੀ ਮਾਧੋ ਖਿੰਚ ਤਨੀ॥ 1॥ ਦਿਨਸੁ ਰੈਨਿ ਮਨ ਮਾਹਿ ਬਸਤੁ ਹੈ ਤੂ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਅਪਨੀ॥ 2॥ ਬਲਿ ਬਲਿ ਜਾਉ ਸਿਆਮ ਸੁੰਦਰ ਕਉ ਅਕਥ ਕਥਾ ਜਾ ਕੀ ਬਾਤ ਸੁਨੀ॥ 3॥ ਜਨ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਹੀਅਤ ਹੈ ਮੋਹਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਠਾਕੁਰ ਅਪੁਨੀ॥ 4॥28॥114॥

Bilawal(u) Mehla 5: Moo Laalun siyoun preet(i) bunee. Ruhaou. Toari na tootay, chhori na chhootay, aiysi Madho khinch tunee. 1. Dinus(u) raiyn(i) mun maah(i) bust(u) haiy, Tu kur(i) kirpa Prubh Apni. 2. Bul(i), bul(i) jaaoun Siyaam Soondar kuou, akuth kutha, J akee baat sooni. 3. Jun Nanak daasun(i) daas(u) kuhhiut haiy, moh(i) kurhou kirpa Tthaakur Apuni. 4.28.114.

Word Meaning: Moo = I, mine. Laalun = extremely dear (God). Siyoun = with. Pause.
Toari = to break. Chhori = withdraw. Khinch = attraction. 1.
Siyaam Soondar = handsome God. Akuth Kutha = the indescribable story. 3.

MEANING: I have cultivated an affection for my extremely dear Waheguru. Pause.
The attraction between the two of us is so strong that it cannot be broken or withdrawn even when trying hard. 1.
Please be kind to me so that You dwell in my heart day and night, oh Waheguru. 2.
I am a sacrifice for the handsome Waheguru whose indescribable story (praise) I have listened to. 3.
I am a slave of Waheguru's slaves, and pray to Him for His kindness, oh Nanak. 4.28.114.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਚਰਨ ਜਪਿ ਜਾਉ ਕੁਰਬਾਨੁ॥ ਗੁਰੁ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰੁ ਤਾ ਕਾ ਹਿਰਦੈ ਧਰਿ ਮਨ ਧਿਆਨੁ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਜਾ ਕਾ ਕੀਆ ਸਗਲੁ ਜਹਾਨੁ॥ ਰਸਨਾ ਰਵਹੁ ਏਕੁ ਨਾਰਾਇਣੁ ਸਾਚੀ ਦਰਗਹ ਪਾਵਹੁ ਮਾਨੁ॥ 1॥ ਸਾਧੂ ਸੰਗੁ ਪ੍ਰਾਪਤਿ ਜਾ ਕਉ ਤਿਨ ਹੀ ਪਾਇਆ ਏਹੁ ਨਿਧਾਨੁ॥ ਗਾਵਉ ਗੁਣ ਕੀਰਤਨੁ ਨਿਤ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਦੀਜੈ ਦਾਨੁ॥ 2॥29॥115॥

Bilawal(u) Mehla 5: Hur(i) kay Churn jup(i) jaaoun koorbaan. Gur(u) mayra Parbraham Permayshur(u), Ta ka hirdaiy dhur(i) mun dhiyaan(u). Ruhaou. Simer(i), simer(i), simer(i) Sookh-Daata Ja ka keeya sugul(u) juhaan. Rusna ruvhou Aik(u) Naraayin(u), Saachi Durgeh paavhou maan(u). 1. Sadhu sung(u) praaput(i) ja kuou, tin hee paaya eh(u) Nidhaan(u). Gaavoun goon, keertun(u) nit Soami, kur(i) kirpa, Nanak deejaiy daan(u). 2.29.115.

Word Meaning: Churn = feet; Naam. Koorbaan(u) = offer to sacrifice. Pause.
Simer(i) = remember; to recite (Naam). Ruvhou = recite. Naraayin(u) = Waheguru. 1.
Praaput(i) = in fortune. Nidhaan(u) = treasure. Daan(u) = donation; gift. 2.

MEANING: (Waheguru's Naam is so blissful) that I feel like sacrificing my life for Him to recite it. My Guru is a manifestation of Waheguru; so, I focus my mind on Him. Pause.
Remember (recite the Naam of) Waheguru, who is the source of all comforts, and who has created the whole world, oh man. Recite the Naam of the "One and the Only" Waheguru to earn respect in His eternal Court, oh my friend. 1.
But only that devotee is able to acquire the treasure of Waheguru's Naam in the shelter of the Guru who has it in his fortune. I beg Waheguru to bestow the gift of His Naam to me so that I may sing His praise all the time, oh Nanak. 2.29.115.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਰਾਖ ਲੀਏ ਸਤਿਗੁਰ ਕੀ ਸਰਣ॥ ਜੈ ਜੈਕਾਰ ਹੋਆ ਜਗ ਅੰਤਰਿ ਪਾਰਬ੍ਰਹਮੁ ਮੇਰੋ ਤਾਰਣ ਤਰਣ॥ 1॥ ਰਹਾਉ॥ ਬਿਸ੍ਵੰਭਰ ਪੂਰਨ ਸੁਖਦਾਤਾ ਸਗਲ ਸਮਗ੍ਰੀ ਪੋਖਣ ਭਰਣ॥ ਥਾਨ ਥਨੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਬਲਿ ਬਲਿ ਜਾਈ ਹਰਿ ਕੇ ਚਰਣ॥ 1॥ ਜੀਅ ਜੁਗਤਿ ਵਸਿ ਮੇਰੇ ਸੁਆਮੀ ਸਰਬ ਸਿਧਿ ਤੁਮ ਕਾਰਣ ਕਰਣ॥ ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਭੁ ਰਖਦਾ ਆਇਆ ਹਰਿ ਸਿਮਰਤ ਨਾਨਕ ਨਹੀ ਡਰਣ॥ 2॥30॥116॥

Bilawal(u) Mehla 5: Raakh leeyay Satguru kee shern. Jaiy, jaiykaar hoa jug untar(i) Parbraham mayro taarun Tern. 1. Ruhaou. Bisvumbhur, Poorun Sookh-Daata, sugul smuggri, pokhun bhern. Thaan thununtar(i) serb niruntar(i) bul(i), bul(i) jaayeen Hur(i) kay Churn. 1. Jea joogut(i) vuss(i) mayray Soami, serb sidh(i), Toom Kaarun-kern. Aad(i) joogaad(i) Prubh(u) rukhda aaya, Hur(i) simrut Nanak nuhee dern. 2.30.116.

Word Meaning: Jaiy Jaiykaar = accolades; praise. Tern = ship; boat. Pause.
Bisvumbhur = the raiser and nourisher of the whole world = Pokhun Bhern. Smuggri = ingredients; needed materials. Thununtar(i) = everywhere. Niruntur(i) = continuously. 1.
Jea Joogut(i) = life style of living beings. Vuss(i) = in control. Sidh(i) = supernatural powers. Kaarun-Kern = the creator of the universe. Aad(i) = from the beginning. 2.

MEANING: My Waheguru is the ship to ferry us across the world sea, and the whole world sings His praise. He protects us by putting us in the shelter of the Guru. Pause.
He is the raiser and the nourisher of the whole world, and has created the needed materials to nourish it. He is present everywhere without any break; I am a sacrifice for the Feet (immortalizing Naam) of the Lord. 1.
My Lord has all the powers (is omnipotent) and is the creator of the universe. He controls the lifestyle of all the living beings. He has been protecting His devotees right from the beginning of the universe and the four eons; worldly fears have no effect on the devotees who recite His Naam, oh Nanak. 2.30.116.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਦੁਪਦੇ ਘਰੁ 8॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਮੈ ਨਾਹੀ ਪ੍ਰਭ ਸਭ ਕਿਛੁ ਤੇਰਾ॥ ਈਐ ਨਿਰਗੁਨ ਊਐ ਸਰਗੁਨ ਕੇਲ ਕਰਤ ਬਿਚਿ ਸੁਆਮੀ ਮੇਰਾ॥ ਰਹਾਉ॥ ਨਗਰ ਮਹਿ ਆਪਿ ਬਾਹਰਿ ਫੁਨਿ ਆਪਨ ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਬਸੇਰਾ॥ ਆਪੇ ਹੀ ਰਾਜਨ ਆਪੇ ਹੀ ਰਾਇਆ ਕਹ ਕਹ ਠਾਕੁਰੁ ਕਹ ਕਹ ਚੇਰਾ॥ 1॥ ਕਾ ਕਉ ਦੁਰਾਉ ਕਾ ਸਿਉ ਬਲਬੰਚਾ ਜਹ ਜਹ ਪੇਖਉ ਤਹ ਤਹ ਨੇਰਾ॥ ਸਾਧ ਮੂਰਤਿ ਗੁਰੁ ਭੇਟਿਓ ਨਾਨਕ ਮਿਲਿ ਸਾਗਰ ਬੂੰਦ ਨਹੀ ਅਨ ਹੇਰਾ॥ 2॥21॥117॥

Bilawal(u) Mehla 5, Doopuday, Ghur(u) 8: Ek Onkar, Satgur Persad(i):
Mein naahi, Prubh subh kichh(u) Tayra. Eenghaiy Nirgoon, oonghaiy Surgoon, kayl kert bich(i) Soami mayra. Ruhaou. Nugur meh Aap(i), Baahur(i) phoon(i) Aapun, Prubh mayray ko sugul busayra. Aapay hee raajun, Aapay hee raaya, keh keh Tthaakur, keh keh chayra. 1. Ka kuou dooraaou, ka siyoun bulbuncha, jeh, jeh paykhoon teh, teh nayra. Sadh moorut(i) Gur(u) bhaytiyo Nanak, mil(i) saagur, boond nuhee un hayra. 2.21.117.

Word Meaning: Eenghaiy = here. Nirgoon = formless (above the effects of Maya). Oonghaiy = there. Surgoon = in nature (universe) (the visible world is a manifestation of God). Kayl Kert = enjoys His amazing feats (the world). Pause.
Nugur = body. Phoonn(i) = too. Busayra = dwelling. Raaya = subjects. 1.
Dooraaou = hiding. Bulbuncha = deceit. Paykhoon = I see. Teh = there. Sadh Moorut(i) = having qualities of a holy saint. Boond = drop. Un = separate. Hayra = is seen. 2.

MEANING: Nothing is mine; everything that I have is Yours (is given by You), oh Waheguru. You are formless and visible in Your creation, and You enjoy Your amazing feats in both forms. Pause.
Waheguru is present inside the bodies of all living beings as well as outside; the whole universe is the dwelling place of my Lord. He Himself is the emperor, and Himself the subjects. He is the Lord here (at one place) and a disciple (servant) at some other. 1.
He is very close wherever I look; so, how can you hide something from Him, and who can you deceive, oh man? Waheguru connected me with the saint-like Guru, with whose grace I have become "one" with Waheguru, and just as a drop in the ocean cannot be seen apart from the ocean, I cannot be seen apart from Waheguru, oh Nanak. 2.21.117.

(ਅੰਗ 828)॥ ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਤੁਮ੍ਹ ਸਮਰਥਾ ਕਾਰਨ ਕਰਨ॥ ਢਾਕਨ ਢਾਕਿ ਗੋਬਿੰਦ ਗੁਰ ਮੇਰੇ ਮੋਹਿ ਅਪਰਾਧੀ ਸਰਨ ਚਰਨ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜੋ ਕੀਨੋ ਸੋ ਤੁਮ੍ਹ ਜਾਨਿਓ ਪੇਖਿਓ ਠਉਰ ਨਾਹੀ ਕਛੁ ਢੀਠ ਮੁਕਰਨ॥ ਬਡ ਪਰਤਾਪੁ ਸੁਨਿਓ ਪ੍ਰਭ ਤੁਮ੍ਹਰੋ ਕੋਟਿ ਅਘਾ ਤੇਰੋ ਨਾਮ ਹਰਨ॥ 1॥ ਹਮਰੋ ਸਹਾਉ ਸਦਾ ਸਦ ਭੂਲਨ ਤੁਮ੍ਹਰੋ ਬਿਰਦੁ ਪਤਿਤ ਉਧਰਨ॥ ਕਰੁਣਾਮੈ ਕਿਰਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਜੀਵਨ ਪਦ ਨਾਨਕ ਹਰਿ ਦਰਸਨ॥ 2॥2॥118॥

(PAGE 828): Bilawal(u) Mehla 5: Toomh sumrutha, Kaarun-Kern. Dhaakun dhaak(i) Gobind Gur mayray, moh(i) upraadhi shern Churn. 1. Ruhoau. Jo, jo keeno, so Toomh jaaniyo paykhiyo, tthaur naahi kuchh(u) dheetth mookrun. Bud pertaap(u) sooniyo Prubh Toomhrou, koat(i) ugha Tayro Naam hern. 1. Humro suhaaou sudaa, sud bhoolun, Toomhrou bird(i) putit oodhrun. Kroonamaiy, Kirpaal, Kirpa-Nidh(i), jeevun pud Nanak Hur(i) Dershun. 2.2.118.
Word Meaning: Sumrutha = perfectly capable. Kaarun-Kern = creator of the universe. Dhaakun = secrets. Dhaak(i) = to cover. Apraadhi = criminal; sinner. Pause.
Tthaur = room. Dheetth = obstinate; mule-headed. Mookrun = to deny. Pertaap(u) = majesty; splendour. Ugha = sins. Hern = remover; destroyer. 1.
Suhaaou = nature. Bhoolun = make mistakes. Bird(u) = innate virtue. Putit = immoral. Oodhrun = salvage. Kroonamaiy = compassionate. Jeevun Pud = high spiritual state. 2.
MEANING: You are omnipotent and the creator of the universe, oh Waheguru. I am a sinner, but have come to Your shelter; please cover all my secrets, oh Lord. Pause.
You saw and knew everything that I did; even though I am a mule-headed, I have no room (possibility) to deny my evil deeds. I heard about Your great splendour that Your Naam destroys millions of sins (that is why I have come to Your shelter), oh Waheguru. 1.
It is human nature to make mistakes all the time, but it is Your innate virtue to salvage even the immoral. Waheguru is a persona of compassion and kindness, and is a source of benevolence. His holy sight (His benevolence) enables the devotee to attain a high spiritual state, oh Nanak. 2.2.118.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਐਸੀ ਕਿਰਪਾ ਮੋਹਿ ਕਰਹੁ॥ ਸੰਤਹ ਚਰਣ ਹਮਾਰੋ ਮਾਥਾ ਨੈਨ ਦਰਸੁ ਤਨਿ ਧੂਰਿ ਪਰਹੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੋ ਸਬਦੁ ਮੇਰੈ ਹੀਅਰੈ ਬਾਸੈ ਹਰਿਨਾਮਾ ਮਨ ਸੰਗਿ ਧਰਹੁ॥ ਤਸਕਰ ਪੰਚ ਨਿਵਾਰਹੁ ਠਾਕੁਰ ਸਗਲੋ ਭਰਮਾ ਹੋਮਿ ਜਰਹੁ॥ 1॥ ਜੋ ਤੁਮ੍ਹ ਕਰਹੁ ਸੋਈ ਭਲ ਮਾਨੈ ਭਾਵਨੁ ਦੁਬਿਧਾ ਦੂਰਿ ਟਰਹੁ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਤੁਮ ਹੀ ਦਾਤੇ ਸੰਤ ਸੰਗਿ ਲੇ ਮੋਹਿ ਉਧਰਹੁ॥ 2॥3॥119॥

Bilawal(u) Mehla 5: Aiysi kirpa moh(i) kurhou. Suntah Churn, humaaro maatha, naiyn ders(u) tun(i) dhoor(i) purhou. 1. Ruhaou. Gur ko Shabad mayraiy hearaiy baasaiy, Hur(i) Naama mun sung(i) dhurhou. Tuskur punch nivaarhou Tthaakur,suglo bherma hoam(i) jurhou. 1. Jo Toomh kurhou soyee bhul maanaiy, bhaavun(u) doobidha door(i) turhou. Nanak kay Prubh Toom hee Daatay, sunt sung(i) lay moh(i) oodhurhou. 2.3.119.

Word Meaning: Aiysi = such. Moh(i) = to me. Dhoor(i) = dust of feet; advice. Pause.
Hearaiy = in heart. Baasaiy = dwell. Sung(i) = with. Dhurou = place; inject. Tuskur Punch = the five robbers (demons). Nivaahou = remove. Hoam Jurhou = burn in fire. 1.
Bhul = good (for me). Maanaiy = accept; respect. Bhaavun(u) = personal choices. Doobidha = indecisiveness (to choose between God and Maya). Turhou = avoid. 2.

MEANING: Please, be kind to me so that I may put my head on the feet of the Guru (surrender to Him), see Him with my eyes, and bathe in the dust of His feet (serve Him with reverence), oh Lord. Pause
I wish to enshrine Guru's Shabad in my heart, and pray to You that You inject Your Naam in my mind, oh Waheguru. Kindly destroy my five robbers (lust, rage, greed, worldly attachments, and ego), and burn all my misbeliefs in the fire (of Huvun). 1.
I should gladly accept Your Will as being good for me, and avoid (destroy) my own choices and my indecisiveness. You are my Lord (provider); kindly salvage me by putting me in the company of the Guru, begs Nanak. 2.3.119.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਐਸੀ ਦੀਖਿਆ ਜਨ ਸਿਉ ਮੰਗਾ॥ ਤੁਮ੍ਹਰੋ ਧਿਆਨੁ ਤੁਮ੍ਹਾਰੋ ਰੰਗਾ॥ ਤੁਮ੍ਹਰੀ ਸੇਵਾ ਤੁਮ੍ਹਾਰੇ ਅੰਗਾ॥ 1॥ ਰਹਾਉ॥ ਜਨ ਕੀ ਟਹਲ ਸੰਭਾਖਨੁ ਜਨ ਸਿਉ ਊਠਨੁ ਬੈਠਨੁ ਜਨ ਕੈ ਸੰਗਾ॥ ਜਨ ਚਰ ਰਜ ਮੁਖਿ ਮਾਥੈ ਲਾਗੀ ਆਸਾ ਪੂਰਨ ਅਨਤ ਤਰੰਗਾ॥ 1॥ ਜਨ ਪਾਰਬ੍ਰਹਮ ਜਾ ਕੀ ਨਿਰਮਲ ਮਹਿਮਾ ਜਨ ਕੇ ਚਰਨ ਤੀਰਥ ਕੋਟਿ ਗੰਗਾ॥ ਜਨ ਕੀ ਧੂਰਿ ਕੀਓ ਮਜਨੁ ਨਾਨਕ ਜਨਮ ਜਨਮ ਕੇ ਹਰੇ ਕਲੰਗਾ॥ 2॥4॥120॥

Bilawal(u) Mehla 5: Aiysi deekhiya jun siyoun mungaan. Toomrou dhiyaan(u), Toomhaaro runga. Toomri sayva, Toomhaaray unga. 1. Ruhaou. Jun kee tehl, sumbhaakhun(u) Jun siyoun, ootthun(u), baiytthun(u) Jun kaiy sunga. Jun chur ruj mookh(i) maathaiy laagi, aasa poorun Unut Trunga. 1. Jun Parbraham, Ja kee nirmul mehma, Jun kay churn teeruth koat(i) Gunga. Jun kee dhoor(i) keeyo mujun(u) Nanak, junum, junum kay huray klunga. 2.4.120.

Word Meaning: Deekhiya = advice. Jun = devotees; holy saints; Guru. Runga = love. Ungaa = company; connection with. Pause.
Tehl = service to. Sumbhaajhun(u) = conversation. Ootthun Baiytthun = interaction. Chur Ruj = dust of feet; advice. Maathaiy Laagi = obey with deep reverence. Unut Trungaan = Waheguru (with countless waves of looking after the world). 1.
Nirmul = holy; spiritual. Mehma = praise; greatness. Teeruth Gunga = Holy Ganges River. Mujun = take dips. Huray = removes. Klunga = vices; disgraces. 2.

MEANING: I ask for such advice from the Guru which may cultivate love for You in my mind, and by which my mind may stay focused on Your Naam, I may serve You, and stay connected with You, oh Waheguru. Pause.
Now I serve the Guru, have spiritual conversations with Him, and interact only with Him. I obey His advice with deep reverence as a result of which I have been connected with the Lord, who fulfills all one's wishes, and who has countless waves (desires) of plans to look after His creation. 1.

The Guru, which is a manifestation of Waheguru, has high spiritual greatness, and His Feet (Shabad) are holier than millions of holy places like the river Ganga. I have taken a dip in the dust of the holy feet of the Guru (cleaned my mind with His holy words), which have eradicated my disgraces of several lives, oh Nanak. 2.4.120.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਮੋਹਿ ਪ੍ਰਤਿਪਾਲ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰ ਸਤਿਗੁਰ ਹਮ ਬਾਰਿਕ ਤੁਮ੍ਹ ਪਿਤਾ ਕਿਰਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਨਾਹੀ ਕੋਈ ਪਹੁਚਿ ਨ ਸਾਕਉ ਤੁਮ੍ਹਰੀ ਘਾਲ॥ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਤੁਮ ਹੀ ਜਾਨਹੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰੋ ਮਾਲ॥ 1॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖ ਸੁਆਮੀ ਅਨਬੋਲਤ ਹੀ ਜਾਨਹੁ ਹਾਲ॥ ਤਨੁ ਮਨੁ ਸੀਤਲ ਹੋਇ ਹਮਾਰੋ ਨਾਨਕ ਪ੍ਰਭ ਜੀਉ ਨਦਰਿ ਨਿਹਾਲ॥ 2॥5॥121॥

Bilawal(u) Mehla 5: Jiyoun bhaavaiy tiyoun moh(i) pritpaal. Parbraham, Permayshur Satgur, hum baarik, Toomh pita kirpaal. 1. Ruhaou. Moh(i) nirgoon, goon(u) naahi koyee, puhounch(i) na saakoun Toomri ghaal. Toomri gut(i) mit(i) Toomh hee jaanhou, jeeo, pind(u) subh(u) Toomrou maal. 1. Untarjaami, Purakh Soami, unboalut hee jaanhou haal. Tun(u), mun(u) seetul hoyay humaaro, Nanak Prubh Jeeou nudr(i) nihaal. 2.5.121.

Word Meaning: Jiyoun Bhaavaiy = as You please. Pritpaal = nurture spiritually. Pause. Nirgoon = having no virtue. Toomri Ghaal = service (that You deserve). Gut(i) = transcendence. Mit(i) = measurements; splendour. Maal = property. 1.
Untarjaami = omniscient. Unboalut = without saying. Seetul = peaceful. Nihaal = blissful.2.

MEANING: We are your children, and You are our kind father, oh Satguru, oh the Supreme Being (Waheguru). Please nurture me spiritually as You please. Pause.
I am devoid of all virtues and cannot attain the level of service to You which You deserve. You know Your transcendence and Your splendour; my life and my body are Your property (given by You). 1.
You are omnipresent and omniscient, and You know my mental condition without me telling You, oh Waheguru. My mind and my body become peaceful when You cast a kind sight on me, oh Nanak. 2.5.121.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਰਾਖੁ ਸਦਾ ਪ੍ਰਭ ਅਪਨੈ ਸਾਥ॥ ਤੂ ਹਮਰੋ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨੁ ਤੁਝ ਬਿਨੁ ਜੀਵਨੁ ਸਗਲ ਅਕਾਥ॥ 1॥ ਰਹਾਉ॥ ਰੰਕ ਤੇ ਰਾਉ ਕਰਤ ਖਿਨ ਭੀਤਰਿ ਪ੍ਰਭੁ ਮੇਰੋ ਅਨਾਥ ਕੋ ਨਾਥ॥ ਜਲਤ ਅਗਨਿ ਮਹਿ ਜਨ ਆਪਿ ਉਧਾਰੇ ਕਰਿ ਅਪੁਨੇ ਦੇ ਰਾਖੇ ਹਾਥ॥ 1॥ ਸੀਤਲ ਸੁਖੁ ਪਾਇਓ ਮਨ ਤ੍ਰਿਪਤੇ ਹਰਿ ਸਿਮਰਤ ਸ੍ਰਮ ਸਗਲੇ ਲਾਥ॥ ਨਿਧਿ ਨਿਧਾਨ ਨਾਨਕ ਹਰਿ ਸੇਵਾ ਅਵਰ ਸਿਆਨਪ ਸਗਲ ਅਕਾਥ॥ 2॥6॥122॥

Bilawal(u) Mehla 5: Raakh(u) sudaa Prubh Apnaiy saath. Tu humrou Preetum Munmohun(u), Toojh bin(u) jeevun(u) sugul akaath. 1. Ruhaou. Runk tay raaou kert khin bheetur(i), Prubh mayro anaath ko Nath. Jult ugun(i) meh(i) jun Aap(i) oodhaaray kur(i) Apunay day raakhay haath. 1. Seetul, sookh(u) paayo mun triptay, Hur(i) simrut sherm suglay laath. Nidh(i), nidhaan, Nanak Hur(i) sayva, uver siyaanup sugul akaath. 2.6.122.

Word Meaning: Munmohun(u) = mind captivating. Akaath = meaningless. Pause.
Runk = pauper. Raaou = rajah. Khin Bheetur(i) = in a moment. Anaath = (spiritually) orphan. Nath = Lord. Ugun(i) = fire of worldly desires. Oodhaaray = salvages. 1.
Seetul = peaceful. Triptay = contented. Sherm = mental hardships. Laath = come off; removed. Uver Siyaanup = other wisdoms. Sugul = all. Akaath = useless. 2.

MEANING: You are the mind-captivating and very dear to me, oh Waheguru. Life without You is meaningless; so, kindly keep me in Your shelter all the time. Pause.
My Waheguru is the Lord of the (spiritually) orphans (helpless); He can transform a pauper into a rajah in a moment. He makes His devotees His own and protects them from the fire of worldly desires by extending His hand and salvages them. 1.
All one's mental hardships are removed when he recites His Naam; he becomes fully content and peaceful in mind, and acquires all comforts. Service to Him (recitation of His Naam) is the treasure of all comforts, while all other wisdoms are useless, oh Nanak. 2.6.122.

(ਅੰਗ 829)॥ ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਕਬਹੁ ਨ ਬਿਸਾਰਹੁ॥ ਉਰਿ ਲਾਗਹੁ ਸੁਆਮੀ ਪ੍ਰਭ ਮੇਰੇ ਪੂਰਬ ਪ੍ਰੀਤਿ ਗੋਬਿੰਦ ਬੀਚਾਰਹੁ॥ 1॥ ਰਹਾਉ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਤੁਮ੍ਹਾਰੋ ਹਮਰੇ ਦੋਖ ਰਿਦੈ ਮਤ ਧਾਰਹੁ॥ ਜੀਵਨ ਪ੍ਰਾਨ ਹਰਿ ਧਨੁ ਸੁਖੁ ਤੁਮ ਹੀ ਹਉਮੈ ਪਟਲੁ ਕਿਰਪਾ ਕਰਿ ਜਾਰਹੁ॥ 1॥ ਜਲ ਬਿਹੂਨ ਮੀਨ ਕਤ ਜੀਵਨ ਦੂਧ ਬਿਨਾ ਰਹਨੁ ਕਤ ਬਾਰੋ॥ ਜਨ ਨਾਨਕ ਪਿਆਸ ਚਰਨ ਕਮਲਨ੍ਹ ਕੀ ਪੇਖਿ ਦਰਸੁ ਸੁਆਮੀ ਸੁਖੁ ਸਾਰੋ॥ 3॥7॥123॥
(PAGE 829): Bilawal(u) Mehla 5: Apnay sayvuk kuou kubhoon na bisaarhou. Oor(i) laag-hou Soami Prubh mayray, poorub preet(i) Gobind beechaarhou. 1. Ruhaou. Putit paavun Prubh bird(u) Toomhaaro, humray doakh ridaiy mut dhaarhou. Jeevun praan Hur(i) dhun(u), sookh(u) Toom hee, haumein putul(u) kirpa kur(i) jaarhou. 1. Jul bihoon meen kut jeevun, doodh bina rehnu kut baaro. Jun Nanak piyaas Churn Kumlun kee, paykh(i) ders(u) Soami sookh(u) saaro. 3.7.123.
Word Meaning: Kubhoon Na = never. Bisaarhou = forget. Oor(i) Laag-hou = hold to the (chest); embrace. Poorub = former; earlier. Pause.
Putit = immoral. Paavun = pure; purify. Bird(u) = innate virtue. Doakh = faults. Ridaiy = in heart. Mut = do not. Putul(u) = curtain. Jaarhou = burn. 1.
Bihoon = without. Meen = fish. Kut = where? (no life). Baaro = child. Saaro = all. 2.
MEANING: I am a devotee of Yours, please never drop me from Your mind; kindly consider my earlier love (of previous lives) for you, and embrace me, oh my dear Lord. Pause.
You have the innate virtue of purifying the immoral, so please, do not keep my faults (weaknesses) in mind. You are my life, my breath, my wealth, and all the comforts in life; kindly burn the curtain of my selfishness and ego (which separates me from You), oh Lord. 1. How can a fish survive without water, and how can a child survive without milk? (I am like the fish and the child), and have a big thirst (longing) for Your lotus-like Feet (Your Sight), and I acquire all comforts to see You, says Nanak. 3.7.123.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਆਗੈ ਪਾਛੈ ਕੁਸਲੁ ਭਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਸਭ ਰਾਖੀ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭਿ ਕੀਨੀ ਮਇਆ॥ 1॥ ਰਹਾਉ॥ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਹਰਿ ਪ੍ਰੀਤਮੁ ਦੁਖ ਦਰਦ ਸਗਲਾ ਮਿਟਿ ਗਇਆ॥ ਸਾਤਿ ਸਹਜ ਆਨਦ ਗੁਣ ਗਾਏ ਦੂਤ ਦੁਸਟ ਸਭਿ ਹੋਏ ਖਇਆ॥ 1॥ ਗੁਨ ਅਵਗੁਨੁ ਪ੍ਰਭਿ ਕਛੁ ਨ ਬੀਚਾਰਿਓ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨਾ ਕਰਿ ਲਇਆ॥ਅਤੁਲ ਬਡਾਈ ਅਚੁਤ ਅਬਿਨਾਸੀ ਨਾਨਕੁ ਉਚਰੈ ਹਰਿ ਕੀ ਜਇਆ॥ 2॥8॥124॥
Bilawal(u) Mehla 5: Aagaiy, paachhaiy kooshul(u) bhuyya. Gur(i) Pooraiy, poori subh raakhi, Parbraham Prubh(i) keeni muyya. 1. Ruhaou. Mun(i), tun(i) ruv(i) ruhhiya Hur(i) Preetum(u), dookh durd sugla mit(i) guyya. Shaant(i), sehj, anund goon gaayay, doot, doosht subh(i) hoyay khuyya. 1. Goon, uvgoon(u) Prubh(i) kuchh(u) na beechaaroyo, kur(i) kirpa

Apuna kur(i) luyya. Atooll budaayee, Achoot, Abinaashi, Nanak(u) oochraiy Hur(i) kee juyya. 2.8.124.

Word Meaning: Aagaiy = ahead (next world). Paachhaiy = behind (this world). Poori Raakhi = protected completely. Muyya = kindness. Pause.

Ruv(i) Ruhhiya = is present. Mit(i) Guyya = eradicated. Shaant(i) = peaceful. Sehj = high spiritual state. Doot = enemies. Doosht = evil. Khuyya = destroyed. 1.

Uvgoon(u) = bad (ignoble) quality. Atooll = immeasurable. Budaayee = greatness; praise. Achoot = Abinaashi = immortal. Juyya = to hail; sing praise. 2.

MEANING: The Perfect Guru completely saved my dignity (protected me from evil deeds), and Waheguru was very kind to me as a result of which both the worlds – present and the next - have become blissful for me. Pause.

My dear Waheguru is present in my body and my mind because of which all my troubles and sufferings have been eradicated. I attained peace, a high spiritual state, and bliss by singing Waheguru's praise, whereby all my evil enemies (the five demons) have been destroyed. 1. Waheguru did not consider any of my good or bad qualities, and made me His own (devotee) with His benevolence. Waheguru is immortal and has immeasurable greatness (splendour); I always sing His praise, oh Nanak. 2.8.124.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਬਿਨੁ ਭੈ ਭਗਤੀ ਤਰਨੁ ਕੈਸੇ॥ ਕਰਹੁ ਅਨੁਗ੍ਰਹੁ ਪਤਿਤ ਉਧਾਰਨ ਰਾਖੁ ਸੁਆਮੀ ਆਪ ਭਰੋਸੇ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਨੁ ਨਹੀ ਆਵਤ ਫਿਰਤ ਮਾਇਆ ਮਦ ਮਾਵਤ ਬਿਖਿਆ ਰਾਤਾ ਸੁਆਨ ਜੈਸੇ॥ ਅਉਧ ਬਿਹਾਵਤ ਅਧਿਕ ਮੋਹਾਵਤ ਪਾਪ ਕਮਾਵਤ ਬੁਡੇ ਐਸੇ॥ 1॥ ਸਰਨਿ ਦੁਖ ਭੰਜਨ ਪੁਰਖ ਨਿਰੰਜਨ ਸਾਧੂ ਸੰਗਤਿ ਰਵਨੁ ਜੈਸੇ॥ ਕੇਸਵ ਕਲੇਸ ਨਾਸ ਅਘ ਖੰਡਨ ਨਾਨਕ ਜੀਵਤ ਦਰਸ ਦਿਸੇ॥ 2॥9॥125॥

Bilawal(u) Mehla 5: Bin(u) bhaiy bhugtee tern(u) kaiysay. Kurhou unugruhou, Putit Oodhaarun, rakh(u) Soami Aap bhuroasay. 1. Ruhaou. Simrun nuhee aavut, phirt Maya mud maavut, bikhiya raata sooaan jaiysay. Aoudh bihaavut, adhik mohaavut, paap kmaavut, booday aiysay. 1. Shern(i) Dookh-Bhunjun, Purakh Nirunjun, Sadhu sungut(i) ruvun(u) jaiysay. Kayshuv, Klaysh-Naas, Ugh-Khundun, Nanak jeevut ders disay. 2.9.125

Word Meaning: Tern(u) = swim across the sea of Maya; salvation. Unugruou = favour; show kindness. Bhuroasay = faith; support. Pause.

Mud = liquor. Maavut = intoxicated. Bikhiya = poisonous (sensual pleasures). Raata = imbued. Sooaan = dog. Aoudh Bihaavut = life goes by. Adhik = more. Mohaavut = greedy; captivated. Kmaavut = earning; committing. Booday = drowns (in word sea). 1.

Dookh-Bhunjun = destroyer of suffering. Purakh = omnipresent God. Nirunjun = not subject to the effects of Maya (God). Ruvun(u) = recitation of Naam. Kayshuv = God. Klaysh-Naas = destroyer of disputes (troubles) (God). Ugh-Khundun = destroyer of sins. 2.

MEANING: How can one swim across the sea of Maya (find emancipation) without Waheguru's fear and His worship? You are the emancipator even of the immoral, so be merciful and protect me (from attacks of Maya) by providing Your support, oh Lord. Pause.

The man does not recite Waheguru's Naam; he goes around intoxicated with the liquor of Maya like a dog, and is imbued (engrossed) in sensual pleasures. As his life goes by, he gets more and more captivated (robbed) by the poison of sensual pleasures, and, committing sins, gets drowned in the sea of Maya. 1.

You are omnipresent, above the effects of Maya, and the destroyer of all suffering, oh Waheguru. Please be kind to me too, and provide me the shelter of the Guru by whatever means You may so that I may recite Your Naam. Waheguru has beautiful hair, is the destroyer of all unrest and of all sins. Nanak survives only by His sight. 2.9.125.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਦੁਪਦੇ ਘਰੁ 9॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਪਹਿ ਮੇਲਿ ਲਏ॥ ਜਬ ਤੇ ਸਰਨਿ ਤੁਮ੍ਹਾਰੀ ਆਏ ਤਬ ਤੇ ਦੋਖ ਗਏ॥ 1॥ ਰਹਾਉ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਅਰੁ ਚਿੰਤ ਬਿਰਾਨੀ ਸਾਧਹ ਸਰਨ ਪਏ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਤੁਮ੍ਹਾਰੋ ਪ੍ਰੀਤਮ ਤਨ ਤੇ ਰੋਗ ਖਏ॥ 1॥ ਮਹਾ ਮੁਗਧ ਅਜਾਨ ਅਗਿਆਨੀ ਰਾਖੇ ਧਾਰਿ ਦਏ॥ ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਆਵਨ ਜਾਨ ਰਹੇ॥ 2॥1॥126॥

Raag Bilawal(u) Mehla 5, Doopuday, Ghur(u) 9: Ek Onkar, Satgur Persad(i). Aapeh(i) mayl(i) luyyay. Jub tay shern(i) Toomhaari aayay, tub tay doakh guyyay. 1. Ruhaou. Tuj(i) abhimaan(u) ur(u) chint biraani, Sadheh shern puyyay. Jup(i), jup(i) Naam(u) Toomhaaro Preetum, tun tay roag khuyyay. 1. Muhaa moogudh, ajaan, ugiyaani, raakhay dhaar(i) Duyyay. Kuhou Nanak, Gur(u) Poora bhaytiyo, aavun jaan ruhhay. 2.1.126.

Word Meaning: Mayl(i) Luyyay = connects. Doakh = faults; sins. Pause.
Tuj(i) = give up. Chint = worries; shame. Biraani = of others. Khuyyay = destroyed. 1.
Moogudh = foolish. Ajaan = ignorant. Ugiyaani = having no (divine) knowledge. Duyyay = the compassionate God. Aavun Jaan = rebirths. Ruhhay = ended. 2.

MEANING: Waheguru connects His devotees with Him on His own. Ever since I sought Waheguru's shelter, all my sins have been washed away. Pause.
Giving up all my pride and worries (shame) of others (about what kinds of taunting I will have to face), I came to the shelter of the holy saints (the Guru); and all the suffering of my body (and mind) got eradicated when I continuously recited dear Waheguru's Naam. 1.
I am extremely foolish, ignorant, and have no divine Knowledge, but Waheguru protected me with His munificence. Waheguru connected me with the Perfect Guru as a result of which my birth-death cycle has ended, oh Nanak. 2.1.126.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਜੀਵਉ ਨਾਮੁ ਸੁਨੀ॥ ਜਉ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੁਰ ਪੂਰੇ ਤਬ ਮੇਰੀ ਆਸ ਪੁਨੀ॥ 1॥ ਰਹਾਉ॥ ਪੀਰ ਗਈ ਬਾਧੀ ਮਨਿ ਧੀਰਾ ਮੋਹਿਓ ਅਨਦ ਧੁਨੀ॥ ਉਪਜਿਓ ਚਾਉ ਮਿਲਨ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਰਹਨੁ ਨ ਜਾਇ ਖਿਨੀ॥ 1॥
(ਅੰਗ 830)॥ ਅਨਿਕ ਭਗਤ ਅਨਿਕ ਜਨ ਤਾਰੇ ਸਿਮਰਹਿ ਅਨਿਕ ਮੁਨੀ॥ ਅੰਧੁਲੇ ਟਿਕ ਨਿਰਧਨ ਧਨੁ ਪਾਇਓ ਪ੍ਰਭ ਨਾਨਕ ਅਨਿਕ ਗੁਨੀ॥ 2॥2॥127॥

Bilawal(u) Mehla 5: Jeevoun Naam(u) sooni. Juou supersunn bhuyyay Gur Pooray, tub mayri aas pooni. 1. Ruhaou. Peer guyyee, baandhi mun(i) dheera, mohiyo anund dhooni. Oopjiyo chaaou miln Prubh Preetum, rehn(u) na jaayay khini. 1.

(PAGE 830): Anik bhugut, anik jun taaray, simereh(i) anik mooni. Undhulay tik nirdhun paayo, Prubh Nanak anik gooni. 2.2.127.

Word Meaning: Jeevoun = survive. Juou = when. Supersunn = overly pleased. Pause.
Peer = pain; suffering. Baandhi = built. Dheera = peace; encouragement. Mohiyo = captivated. Anund Dhooni = wave of blissfulness. Chaaou = zest; excitement. 1.
Anik = countless. Jun = devotees. Mooni = hermits; sages. Tik = support; eyesight. 2.

MEANING: I survive by listening to Waheguru's Naam. However, my wish (to connect with Him) was fulfilled only when the Perfect Guru was overly pleased with me. Pause.

I was captivated by the wave of blissfulness (of Waheguru's Naam) whereby my mind gained strength and became peaceful (quit wavering), and all my suffering disappeared. My heart became zestful, and now I cannot live without my dear Lord even for a moment. 1.
Waheguru has salvaged his countless bhagats and devotees, and countless sages recite His Naam. Having realized Waheguru with countless virtues, I feel blissful as if a blind man has regained his eyesight, or as if a pauper has received a huge sum of wealth, oh Nanak. 2.2.127.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਘਰੁ 13 ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੋਹਨ ਨੀਦ ਨ ਆਵੈ ਹਾਵੈ ਹਾਰ ਕਜਰ ਬਸਤ੍ਰ ਅਭਰਨ ਕੀਨੇ॥ ਉਡੀਨੀ ਉਡੀਨੀ ਉਡੀਨੀ॥ ਕਬ ਘਰਿ ਆਵੈ ਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਰਨਿ ਸੁਹਾਗਨਿ ਚਰਨ ਸੀਸੁ ਧਰਿ ਲਾਲਨੁ ਮੋਹਿ ਮਿਲਾਵਹੁ॥ ਕਬ ਘਰਿ ਆਵੈ ਰੀ॥ 1॥ ਸੁਨਹੁ ਸਹੇਰੀ ਮਿਲਨ ਬਾਤ ਕਹਉ ਸਗਰੋ ਅਹੰ ਮਿਟਾਵਹੁ॥ ਤਉ ਘਰ ਹੀ ਲਾਲਨੁ ਪਾਵਹੁ॥ ਤਬ ਰਸ ਮੰਗਲ ਗੁਨ ਗਾਵਹੁ॥ ਆਨਦ ਰੂਪ ਧਿਆਵਹੁ॥ ਨਾਨਕ ਦੁਆਰੈ ਆਇਓ॥ ਤਉ ਮੈ ਲਾਲਨੁ ਪਾਇਓ ਰੀ॥ 2॥ ਮੋਹਨ ਰੂਪ ਦਿਖਾਵੈ॥ ਅਬ ਮੋਹਿ ਨੀਦ ਸੁਹਾਵੈ॥ ਸਭ ਮੇਰੀ ਤਿਖਾ ਬੁਝਾਨੀ॥ ਅਬ ਮੈ ਸਹਜਿ ਸਮਾਨੀ॥ ਮੀਠੀ ਪਿਰਹਿ ਕਹਾਨੀ॥ ਮੋਹਨੁ ਲਾਲਨੁ ਪਾਇਓ ਰੀ॥ ਰਹਾਉ ਦੂਜਾ॥ 1॥128॥

Raag(u) Bilawal(u) Mehla 5, Ghur(u) 13, Purrtaal: Ek Onkar Satgur Persad(i). Mohun neend na aavaiy, haavaiy, haar, kujr, bustar, abhern keenay. Oodini, oodini, oodini. Kub ghur(i) aavaiy ree. 1. Ruhaou. Shern(i) soohaagun(i), churn sees(u) dhur(u) Laalun(u) moh(i) milaavhou. Kub ghur(i) aavaiy ree. 1. Soonhou suhayri miln baat kuhoun, sugro uhun mitaavhou. Tuou ghur hee Laalun paavhou. Tub rus mungul goon gaavhou. Anund roop dhiaavhou. Nanak Dooaaraiy aayo. Tuou mein Laalun(u) paayo ree. 2. Mohun roop dikhaavaiy. Ub moh(i) neend soohaavaiy. Subh mayri tikha boojhaani. Ub mein sehj(i) smaani. Meetthi Pireh(i) kuhaani. Mohun(u) Laalun(u) paayo ree. Ruhaou Dooja. 1.128.

Word Meaning: Purrtaa= changing of music at regular intervals. Mohun = mind-captivating (God). Haavaiy = to sigh in separation. Haar = necklace; beautify. Kujr = mascara. Abhern = ornaments. Oodini = sad. Pause.
Soohaagun(i) = married; connected with Waheguru. Laalun = extremely dear Lord. 1.
Sugro = all. Uhun = ego. Rus = (with) sweetness. Mungul = (in) bliss. Anund Roop = source of bliss (Waheguru). Dooaaraiy = at the Door (seeking shelter). Tuou = then. 2.
Roop Dikhaavaiy = shows His sight. Soohaavaiy = comforting. Tikha = thirst; longing. Boojhaani = quenched; fulfilled. Smaani = absorbed. Second Pause.

MEANING: Like a young bride whose husband is away, and who expresses her feelings in such words: I am sighing in Your separation, and cannot go to sleep, oh my dear. I have beautified myself with a necklace, mascara, beautiful clothes, and ornaments, and I am feeling sad while waiting for your arrival. When will you come home? (A devotee-bride feels exactly the same way about her Waheguru-Husband). Pause.
The devotee says to herself: I will go to the shelter of the devotees who are married to Waheguru (connected with Him; the Guru), put my head on their feet (surrender all my ego to them) and beg them to connect me too with Waheguru. When will He visit my heart? 1.
The devotees advise me to listen to their advice to get connected with Waheguru, that I must get rid of my haumein completely when Waheguru comes to dwell in my heart on His own. Sing His praise to achieve sweet bliss, and recite the Naam of Waheguru, which is the source of all bliss. I have come to the shelter of (the Guru) and have realized my dear Waheguru by obeying His advice, oh Nanak. 2.

Now, the mind-captivating Waheguru shows His Sight to me whereby all my longing to see Him has been fulfilled, and now I sleep in comfort. Now, I find the story of Waheguru (His praise) very sweet; I have realized the mind-captivating Waheguru, and I stay absorbed in the high spiritual state all the time. Second Pause. 1.128.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਮੋਰੀ ਅਹੰ ਜਾਇ ਦਰਸਨ ਪਾਵਤ ਹੇ॥ ਰਾਚਹੁ ਨਾਥ ਹੀ ਸਹਾਈ ਸੰਤਨਾ॥ ਅਬ ਚਰਨ ਗਹੇ॥ 1॥ ਰਹਾਉ॥ ਆਹੇ ਮਨ ਅਵਰੁ ਨ ਭਾਵੈ ਚਰਨਾਵੈ ਚਰਨਾਵੈ ਉਲਝਿਓ ਅਲਿ ਮਕਰੰਦ ਕਮਲ ਜਿਉ॥ ਅਨ ਰਸ ਨਹੀ ਚਾਹੈ ਏਕੈ ਹਰਿ ਲਾਹੈ॥ 1॥ ਅਨ ਤੇ ਟੂਟੀਐ ਰਿਖ ਤੇ ਛੂਟੀਐ॥ ਮਨ ਹਰਿ ਰਸ ਘੂਟੀਐ ਸੰਗਿ ਸਾਧੂ ਉਲਟੀਐ॥ ਅਨ ਨਾਹੀ ਨਾਹੀ ਰੇ॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਚਰਨ ਸਰਨ ਹੇ॥ 2॥2॥129॥

Bilawal(u) Mehla 5: Mori uhun jaayay Dershun paavut hay. Raachou, Nath hee suhaayee suntuna. Ub Churn guhhay. 1. Ruhaou. Aahay mun uver na bhaavaiy, Churnaavaiy, Churnaavaiy ooljhiyo ul(i) mukrund kumul jiyoun. Un rus nuhee chaahaiy, aikaiy Hur(i) laahaiy. 1. Un tay tootiyaiy, rich tay chhootiyaiy. Mun Hur(i) rus ghootiyaiy, sung(i) Sadhu ooltiyaiy. Un naahi, naahi ray. Nanak preet(i) Churn shern hay. 2.2.129.

Word Meaning: Uhun = ego. Raachou = get connected. Nath = Lord. Ruhaou.
Aahay = like. Bhaavaiy = pleases. Churnaavaiy = runs to the Feet (of Waheguru). Ooljhiyo = tangled in. Ul(i) = bumble bee. Mukrund = pollen. Laahaiy = looks for. 1.
Un Tay = from others. Tootiyaiy = disconnect. Rikh = senses; sensual pleasures. Ghootiyaiy = take sips; suck. Ooltiyaiy = turn the direction of thinking (from Maya to Waheguru). 2.

MEANING: Get connected with the Lord, who is the support of His saints, oh my friends. My ego disappeared to see my Waheguru, and I have come to His shelter. Pause.
I like Waheguru, and nobody else pleases me. Like a bumblebee which gets tangled with (attracted to) the pollen of the lotus flower, my mind rushes for the Feet of Waheguru. I do not like any other sweet taste, and I look only for the “One” Waheguru. 1.
Disconnect with (forget) other attractions, and get rid of the sensual pleasures, oh my mind. Change the direction of your thinking (from worldly attractions to Waheguru) in the shelter of Guru, and take sips of the sweet Naam-Amrit. I am attached to the Feet of Waheguru in the shelter of the Guru, and have nothing to do with anybody else, oh Nanak. 2.2.129.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 9 ਦੁਪਦੇ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(U) Bilawal(u) Mehla 9, Doopuday: Ek Onkar Satgur Persad(i):

ਦੁਖ ਹਰਤਾ ਹਰਿ ਨਾਮੁ ਪਛਾਨੋ॥ ਅਜਾਮਲ ਗਨਿਕਾ ਜਿਹ ਸਿਮਰਤ ਮੁਕਤਿ ਭਏ ਜੀਅ ਜਾਨੋ॥ 1॥ ਰਹਾਉ॥ ਗਜ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਛਿਨ ਹੂ ਮਹਿ ਜਬ ਹੀ ਰਾਮੁ ਬਖਾਨੋ॥ ਨਾਰਦ ਕਹਤ ਸੁਨਤ ਧ੍ਰੂ ਬਾਰਿਕ ਭਜਨ ਮਾਹਿ ਲਪਟਾਨੋ॥ 1॥ ਅਚਲ ਅਮਰ ਨਿਰਭੈ ਪਦੁ ਪਾਇਓ ਜਗਤ ਜਾਹਿ ਹੈਰਾਨੋ॥ ਨਾਨਕ ਕਹਤ ਭਗਤ ਰਛਕ ਹਰਿ ਨਿਕਟਿ ਤਾਹਿ ਤੁਮ ਮਾਨੋ॥ 2॥1॥

Dookh-Herta Hur(i) Naam(u) puchhaano. Ajamul, Gunika jih simrut, mookt bhuyyay jea jaano. 1. Ruhaou. Guj kee traas mitee chhin hoo meh(i) jub hee Ram(u) bukhaano. Naarud keht, soonut Dhuroo baarik, bhujun maah(i) luptaano. 1. Achull, amar, nirbhaiy pud(u) paayo, jugut jaah(i) hairaano. Nanak keht bhugut ruchhuk Hur(i) nicket(i) taah(i) toom maano. 2.1.

Word Meaning: Doopuday = Shabad with two stanzas. Dookh-Herta = remover (eradicator) of suffering. Puchhaano = recognize; make connection. Ajamul, Gunika and

Guj (elephant) = stories in the Purans used as parables in Guru Granth Sahib to glorify Waheguru (see “Introduction” at the beginning). Jea Jaano = accept (make a connection) with full faith. Pause.
Traas = fear. Chhin = short moment. Bukhaano = said; remembered. Nard = a sage- son of Brahama – who was born out of a thigh of Brahma. Dhuroo = a devotee of Waheguru. Luptaano = cling to. embraced. 1.
Achull = Amar = immortal. Nirbhaiy = fearless. Pud(u) = stage. Haiyraano = surprised; amazed. Bhugut Ruchhuk = lover (protector) of devotees. Nicket(i) = near. 2.1.
MEANING: Get connected with the Naam of Waheguru, the eradicator of all suffering. Believe it with full faith that sinners like *Ajamul* and *Gunika* found salvation by remembering the Lord (Reciting Waheguru’s Naam). Pause.
Similarly, the fear of the elephant (which was trapped in the tentacles of a huge octopus and was about to drown) disappeared the moment he remembered God. When the child *Dhuroo* listened to Nard's advice, he embraced (fell in love with) God. 1.
(By worshipping God) *Dhuroo* attained the immortal, fearless spiritual state, which surprised the world. Waheguru is very close to you, and He protects His devotees, oh Nanak. 2.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 9॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਦੁਖੁ ਪਾਵੈ॥ ਭਗਤਿ ਬਿਨਾ ਸਹਸਾ ਨਹੀ ਚੂਕੈ ਗੁਰੁ ਇਹੁ ਭੇਦੁ ਬਤਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਕਹਾ ਭਇਓ ਤੀਰਥ ਬ੍ਰਤ ਕੀਏ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ॥
(ਅੰਗ 831)॥ ਜੋਗ ਜਗ ਨਿਹਫਲ ਤਿਹ ਮਾਨਉ ਜੋ ਪ੍ਰਭ ਜਸੁ ਬਿਸਰਾਵੈ॥ 1॥ ਮਾਨ ਮੋਹ ਦੋਨੋ ਕਉ ਪਰਹਰਿ ਗੋਬਿੰਦ ਕੇ ਗੁਨ ਗਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਇਹਿ ਬਿਧਿ ਕੋ ਪ੍ਰਾਨੀ ਜੀਵਨ ਮੁਕਤਿ ਕਹਾਵੈ॥ 2॥2॥
Bilawal(u) Mehla 5: Hur(i) kay Naam binaa dookh paavaiy. Bhugut(i) binaa sehsa nuhee chookaiy, Gur(u) eh(u) bhayd(u) butaavaiy. 1. Ruhaou. Kuhaa bhuyyo teeruth, bert keeyay, Ram shern(i) nuhee aavaiy.
(PAGE 831): Joag, jug nihful tih maanou, jo Prubh jus(u) bisraavaiy. 1. Maan,moh dono kuou purhur(i) Gobind kay goon gaavaiy. Kuhou Nanak eh(i) bidh(i) ko praani, jeevun mookt(i) kuhaavaiy. 2.2.
Word Meaning: Sehsa = doubts; worries. Bhayd(u) = (informational) secret. Pause.
Kuhaa Bhuyyo = so what? insignificant. Bert = commitments (to do or not to do certain things like fasting). Joag = yogic practices. Nihful = futile. Tih = those. Jus = praise. 1
Maan = pride. Moh = worldly attachments. Purhur(i) = remove; get rid of. Bidh(i) = means; life-style. Jeevun Mookt(i) = emancipated while living in the family. 2.
MEANING: The Guru reveals the deep spiritual secret that man’s worries and his misgivings never go away, and he suffers without Waheguru’s Naam. Pause.
So, what does he gain spiritually if he undertakes pilgrimages to holy places and makes some commitments (like fasting, etc.) if he does not seek the shelter of Waheguru? His yogic practices are worthless if he forgets (ignores) to sing Waheguru’s praise. 1.
The man who renounces his pride (conceit) and worldly attachments, sings Waheguru’s praise, and spends his life that way is considered to be emancipated while still living in the family, oh Nanak. 2.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 9॥ ਜਾ ਮਹਿ ਭਜਨ ਰਾਮ ਕੋ ਨਾਹੀ॥ ਤਿਹ ਨਰ ਜਨਮ ਅਕਾਰਥੁ ਖੋਇਆ ਯਹ ਰਾਖਹੁ ਮਨ ਮਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਤੀਰਥ ਕਰੈ ਬ੍ਰਤ ਫੁਨਿ ਰਾਖੈ ਨਹ ਮਨੂਆ ਬਸਿ ਜਾ ਕੋ॥ ਨਿਹਫਲ ਧਰਮੁ ਤਾਹਿ ਤੁਮ ਮਾਨਹੁ ਸਾਚੁ ਕਹਤ ਮੈ ਯਾ ਕਉ॥ 1॥ ਜੈਸੇ ਪਾਹਨੁ ਜਲ ਮਹਿ ਰਾਖਿਓ ਭੇਦੈ ਨਾਹਿ ਤਿਹ

ਪਾਨੀ॥ ਤੈਸੇ ਹੀ ਤੁਮ ਤਾਹਿ ਪਛਾਨਹੁ ਭਗਤਿ ਹੀਨ ਜੋ ਪ੍ਰਾਨੀ॥ 2॥ ਕਲਿ ਮਹਿ ਮੁਕਤਿ ਨਾਮ ਤੇ ਪਾਵਤ ਗੁਰੁ ਯਹ ਭੇਦੁ ਬਤਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਸੋਈ ਨਰ ਗਰੂਆ ਜੋ ਪ੍ਰਭ ਕੇ ਗੁਨ ਗਾਵੈ॥ 3॥3॥

Bilawal(u) Mehla 9: Ja meh(i) bhujun Ram ko naahi. Tih nur junum akaaruth khoya, yeh raakhou mun maahi. 1. Ruhaou. Teeruth kuraiy, bert phoon(i) raakhaiy, neh munooa bus(i) ja ko. Nihful dherm(u) taah(i) toom maanhou, saach(u) keht mein ya kuou. 1. Jaiysay paahun(u) jul meh(i) raakhyo, bhaydaiy naah(i) tih paani. Taisay hee toom Taah(i) puchhaanou, bhugut(i) heen jo praani. 2. Kul(i) meh mookt(i), Naam tay paavut, Gur(u) yeh bhayd(u) butaavaiy. Kuhou Nanak, soyee nur gurooaa, jo Prubh kay goon gaavaiy. 3.3.

Word Meaning: Ja = who. Akaaruth = uselessly. Khoya = wasted. Pause.
Phoon(i) = also. Munooa = mind. Nihful = worthless. Dherm = religious rituals. 1.
Paahun(u) = stone. Bhaydaiy = pierce; penetrate. Heen = without. Praani = man. 2.
Kul(i) = the present eon; world. Gurooa = heavy (with virtues); with a strong mind. 3.3.

MEANING: Keep this in mind that the man who does not worship Waheguru wastes away his human life worthlessly, oh my friends. Pause.
Believe it as an eternal truth that a man who visits holy places and makes some commitments, but has no control over his mind, has all his religious rituals go to waste. 1.
A man who is devoid of Waheguru's worship is like a stone which cannot be penetrated by water if it is kept in there 2. The Guru reveals the spiritual secret that one achieves emancipation only by Waheguru's Naam. Only that man is loaded with good qualities and has a strong mind (which does not waver) who sings Waheguru's praise, oh Nanak. 3.3.

ਬਿਲਾਵਲੁ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 10॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u) Ashtpudiyaan, Mehla 1, Ghur(u) 10: Ek Onkar Satgur Persad(i):

ਨਿਕਟਿ ਵਸੈ ਦੇਖੈ ਸਭੁ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ ਵਿਣੁ ਭੈ ਪਇਐ ਭਗਤਿ ਨ ਹੋਈ॥ ਸਬਦਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ 1॥ ਐਸਾ ਗਿਆਨੁ ਪਦਾਰਥੁ ਨਾਮੁ॥ ਗੁਰਮੁਖਿ ਪਾਵਸਿ ਰਸਿ ਰਸਿ ਮਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਗਿਆਨੁ ਗਿਆਨੁ ਕਥੈ ਸਭੁ ਕੋਈ॥ ਕਥਿ ਕਥਿ ਬਾਦੁ ਕਰੇ ਦੁਖੁ ਹੋਈ॥ ਕਥਿ ਕਹਣੈ ਤੇ ਰਹੈ ਨ ਕੋਈ॥ ਬਿਨੁ ਰਸ ਰਾਤੇ ਮੁਕਤਿ ਨ ਹੋਈ॥ 2॥ ਗਿਆਨੁ ਧਿਆਨੁ ਸਭੁ ਗੁਰ ਤੇ ਹੋਈ॥ ਸਾਚੀ ਰਹਤ ਸਾਚਾ ਮਨਿ ਸੋਈ॥ ਮਨਮੁਖ ਕਥਨੀ ਹੈ ਪਰੁ ਰਹਤ ਨ ਹੋਈ॥ ਨਾਵਹੁ ਭੂਲੇ ਥਾਉ ਨ ਕੋਈ॥ 3॥ ਮਨੁ ਮਾਇਆ ਬੰਧਿਓ ਸਰ ਜਾਲਿ॥ ਘਟਿ ਘਟਿ ਬਿਆਪਿ ਰਹਿਓ ਬਿਖੁ ਨਾਲਿ॥ ਜੋ ਆਜੈ ਸੋ ਦੀਜੈ ਕਾਲਿ॥ ਕਾਰਜੁ ਸੀਧੋ ਰਿਦੈ ਸਮਾਲਿ॥ 4॥

ਸੋ ਗਿਆਨੀ ਜਿਨਿ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ ਮਨਮੁਖਿ ਹਉਮੈ ਪਤਿ ਗਵਾਈ॥ ਆਪੇ ਕਰਤੈ ਭਗਤਿ ਕਰਾਈ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ॥ 5॥ ਰੈਣਿ ਅੰਧਾਰੀ ਨਿਰਮਲ ਜੋਤਿ॥ ਨਾਮ ਬਿਨਾ ਝੂਠੇ ਕੁਚਲ ਕਛੋਤਿ॥ ਬੇਦੁ ਪੁਕਾਰੈ ਭਗਤਿ ਸਰੋਤਿ॥ ਸੁਣਿ ਸੁਣਿ ਮਾਨੈ ਵੇਧੈ ਜੋਤਿ॥ 6॥ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਨਾਮੁ ਦ੍ਰਿੜਾਮੰ॥ ਗੁਰਮੁਖਿ ਸਾਤਿ ਊਤਮ ਕਰਾਮੰ॥ ਮਨਮੁਖਿ ਜੋਨੀ ਦੂਖ ਸਹਾਮੰ॥ ਬੰਧਨ ਤੂਟੇ ਇਕੁ ਨਾਮੁ ਵਸਾਮੰ॥ 7॥ ਮੰਨੇ ਨਾਮੁ ਸਚੀ ਪਤਿ ਪੂਜਾ॥ ਕਿਸੁ ਵੇਖਾ ਨਾਹੀ ਕੋ ਦੂਜਾ॥ ਦੇਖਿ ਕਹਉ ਭਾਵੈ ਮਨਿ ਸੋਇ॥ ਨਾਨਕੁ ਕਹੈ ਅਵਰੁ ਨਹੀ ਕੋਇ॥ 8॥1॥

Nicket(i) Vussaiy, daykhaiy subh(u) Soyee. Gurmukh(i) virla boojhaiy koyee. Vin(u) bhaaiy puyyiyain bhugut(i) na hoyee. Shabad(i) ruttay sudaa sookh(u) hoyee. 1. Aiysa Giyan(u) paaaruth(u) Naam(u). Gurmukh(i) paavus(i) rus(i), rus(i) maan(u). 1. Ruhaou. Giyan(u), Giyan(u) kuthaiy subh(u) koyee. Kuth(i), kuth(i), baad(u) kuray, dookh(u) hoyee. Kuth(i),

kehnaiy tay ruhhaiy na koyee. Bin(u) rus raatay mookt(i) na hoyee. 2. Giyan(u) dhiyan(u) subh(u) Gur tay hoyee. Saachi reht, Saacha mun(i) Soyee. Munmukh(i) kuthnee haiy, pur(u) reht na hoyee. Naavhoun bhoolay, thaaoun na koyee. 3. Mun(u) Maya bundhiyo, sur jaal(i). Ghut(i), ghut(i) biyaap(i) ruhhiyo bikh(u) naal(i). Jo aanjaiy, so deejaiy kaal(i). Kaaruj(u) seedhou, ridaiy smaal(i). 4. ----------

Word Meaning: Nicket(i) = near. Vussaiy = dwells. Soyee = that (God). Virla = rare. Boojhaiy = understands; unlocks. Ruttay = imbued in. 1.

Giyan = Waheguru's Knowledge (Naam). Pdaaruth = valuable (sweet) thing. Rus(i) = reciting while enjoying (the sweetness). Maan(u) = respect; recognition. Pause.

Kuthaiy = says. Baad(u) Kuray = gets into useless discussions. Raatay = imbued. 2.

Dhiyan(u) = concentration of mind. Reht = living style. Saacha = pure; pious. Kuthnee = utterings. Thaaoun = shelter; peace. 3.

Bundhiyo = bonded strongly. Sur = arrows (of worldly attractions). Jaal(i) = net. Ghut(i) = heart. Biyaap(i) = is affected. Bikh(u) = poisonous vices. Annjaiy = is brought (to the world). Deekaiy Kaa(i) = given (subject) to death. Seedho = successful. 4.

MEANING: Some rare individual realizes that Waheguru dwells very close to us, and watches everything. But no one can worship Waheguru without His (respectful) fear in mind. Those who are imbued in Guru's Shabad (Waheguru's praise), enjoy bliss. 1.

Waheguru's Naam is such a sweet thing that the devotee earns respect while enjoying its recitation in the shelter of the Guru. Pause. Everybody talks about Divine knowledge, but only to engage in worthless discussions and to earn suffering. Still, nobody goes without saying or talking about divine knowledge. But nobody can obtain emancipation without getting imbued in the sweetness of Waheguru's Naam. 2.

Only Satguru is the source of Divine Knowledge and of techniques of concentration on Waheguru's Naam. Only Guru's lifestyle and His mind are pure. The follower of his mind (disconnected with Waheguru) may talk a lot about divine knowledge, but does not have a pure lifestyle. Those who forget Waheguru find no support anywhere. 3.

The human mind is pierced with the arrows of the attractions of Maya, which has stretched (cast) its net on everybody. Every heart is affected by the poison of sensual pleasures (which never last forever), and whoever comes into the world (is born) is subject to death. Only that individual achieves his objective who keeps Waheguru's Naam in his heart. 4.

---------- So Giyani, jin(i) Shabad(i) liv laayee. Munmukh(i) haumein put(i) guvaayee. Aapay Kertaiy bhugut(i) kuraayee. Gurmukh(i) Aapay day vudiyaayee. 5. Raiyn(i) undhaari, nirmul Jot(i). Naam binaa jhootthay koochul kuchhoat(i). Bayd(u) pookaaraiy bhugut(i) sroat(i). Soon(i), soon(i) maanaiy vaykhaiy Jot(i). 6. Shastar, Simrit(i) Naam(u) drirraamun(g). Gurmukh(i) shaant(i), ootum kraamun(g). Munmukh(i) joani dookh suhaamun(g). Bundhun tootay Ikk(u) Naam(u) vusaamun(g). 7. Munnay Naam(u), Sachi Put(i) pooja. Kis(u) vaykhaan, naahi ko dooja. Daaykh(i) kuhhoun, bhaavaiy mun(i) Soyay. Nanak(u) uver(u) nuhee koyay. 8.1.

Word Meaning: Giyani = having divine knowledge. Liv Laayee = focused mind on. Put = dignity. Vudiyaayee = respect. 5.

Raiyn(i) = night (life). Nirmul = pure; bright. Jot(i) = Waheguru's Light (Soul). Jhootthay = impure. Koochul = ignoble life style. Kuchhoat(i) = undeserving of socialization. Bayd(u) = Giyani. Sroat(i) = preach. Maanaiy = obeys. 6.

Shastar, Simrit(i) = Hindu holy books. Drirraamun(g) = reinforce; emphasize. Shaant(i) = peaceful. Ootum Kraamun(u) = noble deeds. Joani = of different life forms. Suhaamun(g) = endure. Vusaamun(g) = enshrine. 7.
Put(i) = husband; Lord. Soyay = the same (Lord). 8.
MEANING: Only that devotee is the bearer of Divine Knowledge who meditates on the Guru's Shabad with full dedication. The follower of his mind loses respect because of his selfishness and ego. However, Waheguru Himself makes some individuals worship Him and bestows honour on the devotees of the Guru. (So, we cannot entirely blame the followers-of-their-mind for not worshipping Waheguru because that is the way their character has been designed by Waheguru). 5.
The night (of life) of the man is dark, which is lighted up by the bright light of Waheguru (His Naam). Without Waheguru's Naam, the humans are impure, have an ignoble lifestyle, and are undeserving of socialization (because they could be a bad influence on others). The *Giyanis* preach loudly to worship Waheguru. Those who listen to their advice and act on that are able to see Waheguru's Light (become one with Him). 6.
Even the Hindu holy books emphasize (Waheguru's) Naam. The devotees of the Guru are always peaceful and perform noble deeds, whereas the followers of their mind endure the suffering of repeated births in many life forms. The bonds of worldly attachments are broken only by enshrining Waheguru's Naam in the mind. 7.
The true worship of the Lord is to believe in His Naam (act on it). There is none other like Him to see. Waheguru is the only Living Power that pleases my mind, and I can say (sing) only His praise. There is no one like Him, oh Nanak. 8.1

(ਅੰਗ 832)॥ ਬਿਲਾਵਲੁ ਮਹਲਾ 1॥ ਮਨ ਕਾ ਕਹਿਆ ਮਨ ਸਾ ਕਰੈ॥ ਇਹੁ ਮਨੁ ਪੁੰਨੁ ਪਾਪੁ ਉਚਰੈ॥ ਮਾਇਆ ਮਦਿ ਮਾਤੇ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ॥ ਤ੍ਰਿਪਤਿ ਮੁਕਤਿ ਮਨਿ ਸਾਚਾ ਭਾਵੈ॥ 1॥ ਤਨੁ ਧਨੁ ਕਲਤੁ ਸਭੁ ਦੇਖੁ ਅਭਿਮਾਨਾ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਛੁ ਸੰਗਿ ਨ ਜਾਨਾ॥1॥ ਰਹਾਉ॥ ਕੀਚਹਿ ਰਸ ਭੋਗ ਖੁਸੀਆ ਮਨ ਕੇਰੀ॥ ਧਨੁ ਲੋਕਾ ਤਨੁ ਭਸਮੈ ਢੇਰੀ॥ ਖਾਕੂ ਖਾਕੁ ਰਲੈ ਸਭੁ ਫੈਲੁ॥ ਬਿਨੁ ਸਬਦੈ ਨਹੀ ਉਤਰੈ ਮੈਲੁ॥ 2॥ ਗੀਤ ਰਾਗ ਘਨ ਤਾਲ ਸਿ ਕੂਰੇ॥ ਤ੍ਰਿਹੁ ਗੁਣ ਉਪਜੈ ਬਿਨਸੈ ਦੂਰੈ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਦਰਦ ਨ ਜਾਇ॥ ਛੂਟੈ ਗੁਰਮੁਖਿ ਦਾਰੂ ਗੁਣ ਗਾਇ॥ 3॥ ਧੋਤੀ ਊਜਲ ਤਿਲਕੁ ਗਲਿ ਮਾਲਾ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਪੜਹਿ ਨਾਟਸਾਲਾ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਮਾਇਆ ਮਦ ਪੀਆ॥ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨਾਹੀ ਸੁਖੁ ਥੀਆ॥ 4॥ ਸੂਕਰ ਸੁਆਨ ਗਰਧਭ ਮੰਜਾਰਾ॥ ਪਸੂ ਮਲੇਛ ਨੀਚ ਚੰਡਾਲਾ॥ ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ ਤਿਨ੍ਹ ਜੋਨਿ ਭਵਾਈਐ॥ ਬੰਧਨਿ ਬਾਧਿਆ ਆਈਐ ਜਾਈਐ॥ 5॥ ਗੁਰ ਸੇਵਾ ਤੇ ਲਹੈ ਪਦਾਰਥੁ॥ ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਕਿਰਤਾਰਥੁ॥ ਸਾਚੀ ਦਰਗਹ ਪੂਛ ਨ ਹੋਇ॥ ਮਾਨੇ ਹੁਕਮੁ ਸੀਝੈ ਦਰਿ ਸੋਇ॥ 6॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਤਿਸ ਕਉ ਜਾਣੈ॥ ਰਹੈ ਰਜਾਈ ਹੁਕਮੁ ਪਛਾਣੈ॥ ਹੁਜਮੁ ਪਛਾਣਿ ਸਚੈ ਦਰਿ ਵਾਸੁ॥ ਕਾਲ ਬਿਕਾਲ ਸਬਦਿ ਭਏ ਨਾਸੁ॥ 7॥ ਰਹੈ ਅਤੀਤੁ ਜਾਣੈ ਸਭੁ ਤਿਸ ਕਾ॥ ਤਨੁ ਮਨੁ ਅਰਪੈ ਹੈ ਇਹੁ ਜਿਸ ਕਾ॥ ਨਾ ਓਹੁ ਆਵੈ ਨਾ ਓਹੁ ਜਾਇ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਇ॥ 8॥2॥

(PAGE 832): **Bilawal(u) Mehla 1:** Mun ka kuhhiya mun sa kuraiy. Eh(u) mun(u) poonn(u), paap(u) oochraiy. Maya mud(i) maatay, triput(i) na aavaiy. Triput(i) mookt(i), mun(i) Saacha bhaavaiy. 1. Tun, dhun, klut(u), subh(u) daykh(u) abhimaana. Bin(u) Naavaiy kichh(u) sung(i) na jaana. 1. Ruhaou. Keecheh(i) rus bhoag, khooshiyaan mun kayri. Dhun loakaan, tun(u) bhusmaiy dhayri. Khaakoo, khaak(u) rulaiy subh(u) phaiyl(u). Bin(u) Shabadaiy nuhee ootraiy maiyl(u). 2. Geet, raag, ghun taal s(i) kooray. Trihou goon oopjaiy binsaiy, dooray. Dooji doormut(i) durd na jaayay. Chhootay Gurmukh(i), daaroo Goon

gaayay. 3. Dhoti oojul, tilk(u), gul(i) maala. Untar(i) kroadh(u), purreh(i) naatshaala. Naam(u) visaar(i), Maya mud peeya. Bin(u) Gur bhugut(i) naahi sookh(u) theeya. 4. ----------

Word Meaning: Kuhhiya = said; thinking. Sa = the same. Oochraiy = says; thinks. Mud(i) = liquor. Maatay = intoxicated. Triput(i) = contentment. Mookt(i) = free from. 1.
Klut(u) = wife. Abhimaana = conceited. Sung(i) = with. Pause.
Keecheh(i) = does; enjoys. Kaayri = of. Bhusmaiy dhayri = pile of dust. Khaakoo = dust; filth (earned by filthy means). Phaiyl(u) = expanse; holdings. 2.
Taal = dances. Ghun = countless. S(i) = those. Kooray = short-lived. Trihou Goon = the three effects of Maya (mental stages). Oopjaiy = comes into being. Bisaiy = is destroyed; dies. Dooray = detached from God. Dooji = the other (Maya). Doormut(i) = evil thinking. Durd = pain; suffering. Chhootaiy = is emancipated. Daaroo = medication. 3.
Oojul = clean. Tilk = anointment. Maala = rosary. Naatshaala = school of acting. 4.

MEANING: According to the religious books, the human mind thinks about deeds which are the basis of sins or of nobility, and makes the body perform the same deeds. The individuals intoxicated with the liquor of wealth never find contentment. They get freedom from contentment (or discontentment) when they love Waheguru by mind. 1.
They become conceited to see the beauty of their body, their wealth, and their wife, but do not realize that nothing other than Waheguru's Naam accompanies them after death. Pause. They follow their minds to enjoy different tastes of life without realizing that, eventually, their bodies will become a pile of dust, and their wealth will become the property of others. All their belongings, which they raised by filthy (dishonest) means, leave them with filth on their mind, which cannot be removed without the Guru's Shabad. 2.
The man enjoys countless songs, different kinds of music and dances, but all such entertainments are false (short-lived). Under the influence of the three effects of Maya, the man keeps taking births and dying, and stays away (detached) from Waheguru. Because of his attachment to Maya, his thinking becomes evil, and his suffering does not go away. Waheguru's praise is the medication to break the bonds of Maya (get emancipation), which one should sing in the Guru's shelter. 3.
The Brahman, who is the religious leader of the masses, wears a clean dhoti, an anointment on his forehead, and a rosary around his neck (to show off his religiosity) and reads religious books aloud to the masses, but harbours rage inside. So, all his seemingly religious deeds are like acts which one learns in a school of acting. Forgetting Waheguru's Naam, he stays intoxicated with the liquor of Maya, but he cannot have peace and comfort without Waheguru's worship in the shelter of the Guru. 4.

--------- Sookur, sooaan, gerdhub, munjaara. Pushoo, mulaychh, neech, chundaala. Gur tay mooh(u) phayray, tinh joan(i) bhuvaayiyaiy. Bundhun baandhiya aayiyaiy jaayiyaiy. 5. Gur sayva tay luhhaiy Pdaaruth(u). Hirdaiy Naam(u) sudaa kirtaaruth(u). Saachi Durgeh poochh na hoyay. Maanay Huqam(u) seejhaiy Dur(i) soyay. 6. Satgur(u) milaiy ta Tis kuou jaanaiy. Ruhhaiy rujaayee, Huqam(u) puchhaanaiy. Huqam(u) puchhaan(i) Sachaiy Dur(i) vaas(u). Kaal, bikaal, Shabad(i) bhuyyay naas(u). 7. Ruhhaiy ateet(u), jaanaiy subh(u) Tis kaa. Tun(u), mun(u) urpaiy, haiy eh(u) Jis kaa. Na oh(u) aavaiy, na oh(u) jaayay. Nanak saachay Saach(i) smaayay. 8.2.

Word Meaning: Sookur = pig. Sooaan = dog. Gerdubh = donkey. Munjaara = cat. Pushoo =cattle. Mulaychh = filthy. Neech = low caste. Chundaal = wicked; butcher. 5.

Luhhaiy = acquires. Pdaaruth = the valuable thing (Waheguru's Naam). Kirtaaruth(u) = successful. Poochh = questioning. Seejhaiy = is successful. Soyay = that. 6.
Tis = Waheguru. Rujaayee = Will; Huqam. Vaas(u) = dwelling. Kaal = death. Bikaal = anti-kaal (birth). Naas(u) = destruction. 7.
Ateet(u) = detached from (Maya). Urpaiy = offer. Aavaiy = comes; is born. Saachay = truthful; purified. Saach(i) = in the eternal Waehguru. 8.
MEANING: A person who turns his face away from the Guru (does not follow His advice) is taken through many different life forms like the pig, the dog, the donkey, the cat, the cattle, or is born to perform filthy, low-caste or butcher-like jobs. Because of his strong bond with Maya, he keeps being born and dying. 5. One acquires the invaluable Waheguru's Naam by serving the Guru in his heart, as a result of which he achieves the objective of life (union with God) successfully, and is not questioned in Waheguru's Court. The devotees who obey Waheguru's Huqam (His Will) become successful in Waheguru's Court. 6.
One makes a connection with Waheguru only when he comes to the Guru's shelter, where he learns to recognize Waheguru's Huqam and live by His Will. When one recognizes Waheguru's Huqam (lives by His Will), he finds room to live in Waheguru's Court (merges with Him), and his birth-death cycle is terminated. 7.
The individual, who believes that everything that he owns actually belongs to Waheguru (is given by Him), stays detached from the worldly attractions, and offers everything to Him (Waheguru), who is not born, or dies again. He becomes pure like Waheguru, and merges into Him, oh Nanak. 8.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3 ਅਸਟਪਦੀ ਘਰੁ 10॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u) Mehla 3, Ashtpudi, Ghur(u) 10: Ek Onkar Satgur Persad(i):

ਜਗੁ ਕਊਆ ਮੁਖਿ ਚੁੰਚ ਗਿਆਨੁ॥ ਅੰਤਰਿ ਲੋਭੁ ਝੂਠੁ ਅਭਿਮਾਨੁ॥ ਬਿਨੁ ਨਾਵੈ ਪਾਜੁ ਲਹਗੁ ਨਿਦਾਨਿ॥ 1॥ ਸਤਿਗੁਰ ਸੇਵਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਚੀਤਿ॥ ਗੁਰੁ ਭੇਟੇ ਹਰਿ ਨਾਮੁ ਚੇਤਾਵੈ ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਝੂਠੁ ਪਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਸਹਜ ਘਰਿ ਆਵਹੁ॥ ਸਾਚੈ ਨਾਇ ਵਡਾਈ ਪਾਵਹੁ॥ 2॥ ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਵੈ ਮਨ ਕਾ ਅੰਧਾ ਅੰਧੁ ਕਮਾਵੈ॥ ਦਰੁ ਘਰੁ ਮਹਲੁ ਠਉਰੁ ਕੈਸੇ ਪਾਵੈ॥ 3॥ ਹਰਿ ਜੀਉ ਸੇਵੀਐ ਅੰਤਰਜਾਮੀ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਜਿਸ ਕੀ ਜੋਤਿ ਸਮਾਨੀ॥ ਤਿਸੁ ਨਾਲਿ ਕਿਆ ਚਲੈ ਪਹਨਾਮੀ॥ 4॥

(ਅੰਗ 833)॥ ਸਾਚਾ ਨਾਮੁ ਸਾਚੈ ਸਬਦਿ ਜਾਨੈ॥ ਆਪੈ ਆਪੁ ਮਿਲੈ ਚੂਕੈ ਅਭਿਮਾਨੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਦਾ ਸਦਾ ਵਖਾਨੈ॥ 5॥ ਸਤਿਗੁਰ ਸੇਵਿਐ ਦੂਜੀ ਦੁਰਮਤਿ ਜਾਈ॥ ਅਉਗਣ ਕਾਟਿ ਪਾਪਾ ਮਤਿ ਖਾਈ॥ ਕੰਚਨ ਕਾਇਆ ਜੋਤੀ ਜੋਤਿ ਸਮਾਈ॥ 6॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਵਡੀ ਵਡਿਆਈ॥ ਦੁਖੁ ਕਾਟੈ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ॥ 7॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਕਰਣੀ ਸਾਰੁ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਮੋਖ ਦੁਆਰੁ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਮਾਨਿਆ ਪਰਵਾਰੈ ਸਾਧਾਰੁ॥ 8॥1॥3॥

Jug kuooaa, mookh(i) choonch giyan(u). Untar(i) loabh(u), jhootth(u), abhimaan(u). Bin(u) Naavaiy, paaj(u) lehg(u) nidaan(i). 1. Satgur sayv(i) Naam(u) vussaiy mun(i) cheet(i). Gur(u) bhaytay, Hur(i) Naam(u) chaytaavaiy, bin(u) Naavaiy hoar jhootth preet(i). 1. Ruhaou. Gur(i) kuhhiya, sa kaar kmaavhou. Shabad(u) cheen(i), sehj ghur(i) aavhou. Saachaiy Naayay vudaayee paavhou. 2. Aap(i) na boojhaiy loak boojhaavaiy, mun kaa undha, undh(u) kmaavaiy. Dur(u), Ghur(u), Mehl(u), tthaur(u) kaiysay paavaiy. 3. Hur(i) Jeeo sayviyaiy Untarjaami. Ghut, ghut untar(i) Jis kee Jot(i) smaani. Tis(u) naal(i) kiyya chullaiy pehnaami. 4. ----------

Word Meaning: Kuooaa = crow (which makes too much noise). Chooch Giyan = knowledge only for discussions to boost ego but not spirituality. Abhimaan(u) = ego. Paaj = mask to cover reality. Lehg(u) = comes off. Nidaan(i) = eventually, at the end. 1.
Cheet(i) = in the mind. Chaytaavaiy = reminds; makes to recite. Jhootth = mortal. Pause.
Kaar Kmaavhou = perform deeds. Cheen(i) = recognize; make connection with. Sehj = blissful spiritual state. Vudaayee = respect; honour. 2.
Boojhaiy = understand. Undha = blind; ignorant. Dur(u) = Ghur(u) = Mehl(u) = Waheguru's places of dwelling (God Himself). Tthaur = peace. 3.
Untarjaami = know-all. Ghut, ghut = every heart. Pehnaami = deceit. 4.
MEANING: The world is like a crow (which makes a lot of noise without making any sense), which has knowledge on its tongue (not in mind, i.e. its mind is not enlightened), only to take part in worthless discussions. and not to apply to self. Inside, it is full of greed, lies and conceit. But eventually, its mask does come off. 1.
The man can embed Waheguru's Naam in his mind and memory when he gets connected with the Guru (comes to His shelter). The Guru makes him recite Waheguru's Naam. Love for anything other than for Waheguru's Naam is false (short-lived). Pause.
Perform only those deeds which are advised by the Guru. Make a connection with Guru's Shabad (enshrine it in your mind), attain the spiritual state of blissfulness (above the effects of Maya), and earn respect with Waheguru's eternal Naam, oh my friends. 2.
The Brahman tries to enlighten the people, but himself does not understand a thing about divinity. The blind of Waheguru's Knowledge, he performs deeds of ignorance; so how can he reach Waheguru's Residence (get connected with Him) and attain peace? 3.
We should serve the omniscient Waheguru whose Light (Soul) is present in every heart. How can anyone cheat Him? 4.
(PAGE 833): ---------- Saacha Naam(u) Saachaiy Shabad(i) jaanaiy. Aapaiy Aap(u) milaiy, chookaiy abhimaanaiy. Gurmukh(i) Naam(u) sudaa, sudaa vukhaanaiy. 5. Satgur sayviyaiyn dooji doormut(i) jaayee. Aougun kaat(i), paapaan mut(i) khaayee. Kunchun kaayaan joti Jot(i) smaayee. 6. Satgur(i) miliyain, vuddi vudiyaayee. Dookh(u) kaataiy, hirdaiy Naam(u) vusaayee. Naam(i) ruttay sudaa sookh(u) paayee. 7. Gurmut(i) maaniya kerni saar(u). Gurmut(i) maaniya moakh dooaar(u). Nanak Gurmut(i) maaniya, pervaaraiy sadhaar(u). 8.1.3.
Word Meaning: Jaanaiy = understand; make connection with. Aapaiy Aap(u) Milaiy = purified soul merges into Waheguru. Chookay = is removed. Abhimaanaiy = conceit. Vukhaanaiy = recites. 5.
Sayviyaiyn = serving. Dooji = the other (of Maya). Doormut(i) = evil thinking. Aougun = bad qualities. Kaat(i) = remove. Kunchun = (pure like) gold. Joti = human soul. 6.
Vudiyaayee = respect; praise. Vusaayee = embeds. Ruttay = imbued. 7.
Kerni = performance. Saar(u) = supreme. Moakh Dooaar = door to emancipation. 8.
MEANING: Waheguru's Naam is recognized (enshrined in mind) by the Guru's eternal Shabad. When the devotee recites Waheguru's Naam all the time in the shelter of the Guru, his ego is eradicated, and his purified soul becomes like that of Waheguru and merges into itself (with Waheguru, as Waheguru also resides in his body). 5.
Man's evil thinking, due to its attachment with Maya, goes away when he serves Satguru. His ignoble qualities and his sinful thinking are killed, and his Gold-like purified soul merges into the Supreme Soul. 6.

One earns huge praise on connecting with Satguru, and all his sufferings are eradicated when he embeds Waheguru's Naam in his heart. Those who are imbued in Waheguru's Naam always enjoy comforts (blissfulness). 7.
One's performance of his deeds becomes pure (honest) when he follows the Guru's advice, and he reaches the door of emancipation. The follower of Guru's advice gets salvation for his family (associates) too, oh Nanak. 8.1.3.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4 ਅਸਟਪਦੀਆ ਘਰੁ 11॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u) Mehla 4, Ashtpudiyaan Ghur(u) 11: Ek Onkar, Satgur Persad(i):

ਆਪੈ ਆਪੁ ਖਾਇ ਹਉ ਮੇਟੈ ਅਨਦਿਨੁ ਹਰਿ ਰਸ ਗੀਤ ਗਵਈਆ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਕੰਚਨ ਕਾਇਆ ਨਿਰਭਉ ਜੋਤੀ ਜੋਤਿ ਮਿਲਈਆ॥ 1॥ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ ਰਮਈਆ॥ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਨਾਵੈ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਪਾਠ ਪੜਈਆ॥ 1॥ ਰਹਾਉ॥ ਏਕੁ ਗਿਰਹੁ ਦਸ ਦੁਆਰ ਹੈ ਜਾ ਕੇ ਅਹਿਨਿਸਿ ਤਸਕਰ ਪੰਚ ਚੋਰ ਲਗਈਆ॥ ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਹਿਰਿ ਲੇ ਜਾਵਹਿ ਮਨਮੁਖ ਅਪੁੰਲੇ ਖਬਰਿ ਨ ਪਈਆ॥ 2॥ ਕੰਚਨ ਕੋਟੁ ਬਹੁ ਮਾਣਕਿ ਭਰਿਆ ਜਾਗੇ ਗਿਆਨ ਤਤਿ ਲਿਵ ਲਈਆ॥ ਤਸਕਰ ਹੇਰੂ ਆਇ ਲੁਕਾਨੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਕੜਿ ਬੰਧਿ ਪਈਆ॥ 3॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੋਤੁ ਬੋਹਿਥਾ ਖੇਵਟੁ ਸਬਦੁ ਗੁਰੁ ਪਾਰਿ ਲੰਘਈਆ॥ ਜਮੁ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਵੈ ਨ ਕੋ ਤਸਕਰੁ ਚੋਰੁ ਲਗਈਆ॥ 4॥ਹਰਿ ਗੁਣ ਗਾਵੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਮੈ ਹਰਿ ਜਸੁ ਕਹਤੇ ਅੰਤੁ ਨ ਲਹੀਆ॥ ਗੁਰਮੁਖਿ ਮਨੂਆ ਇਕਤੁ ਘਰਿ ਆਵੈ ਮਿਲਉ ਗੁੋਪਾਲ ਨੀਸਾਨੁ ਬਜਈਆ॥ 5॥ ਨੈਨੀ ਦੇਖਿ ਦਰਸੁ ਮਨੁ ਤ੍ਰਿਪਤੈ ਸ੍ਰਵਨ ਬਾਣੀ ਗੁਰ ਸਬਦੁ ਸੁਣਈਆ॥ ਸੁਨਿ ਸੁਨਿ ਆਤਮਦੇਵ ਹੈ ਭੀਨੇ ਰਸਿ ਰਸਿ ਰਾਮ ਗੋਪਾਲ ਰਵਈਆ॥ 6॥ ਤ੍ਰੈ ਗੁਣ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਤੁਰੀਆ ਗੁਣੁ ਹੈ ਗੁਰਮੁਖਿ ਲਹੀਆ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਸਭ ਸਮ ਕਰਿ ਜਾਣੈ ਨਦਰੀ ਆਵੈ ਸਭੁ ਬ੍ਰਹਮੁ ਪਸਰਈਆ॥ 7॥ ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਗੁਰਮੁਖਿ ਆਪੇ ਅਲਖੁ ਲਖਈਆ॥ ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਭਗਤਿ ਭਾਇ ਹਰਿ ਨਾਮਿ ਸਮਈਆ॥ 8॥1॥4॥

Aapaiy, aap(u) khaayay, huoun maytaiy, undin Hur(i) rus geet guvuyyiya. Gurmukh(i) perchaiy kunchun kaayaan, nirbhuou joti Jot(i) miluyyiya. 1. Mein Hur(i), Hur(i) Naam(u) adhaar(u) Rumuyyiya. Khin(u) pul(u) reh(i) na sukoun, bin(u) Naavaiy Gurmukh(i) Hur(i) Hur(i) paatth purruyyiya. 1. Ruhaou. Aik(u) greh(u), dus dooaar haiy ja kay, ehinis(i) tuskur punch choar luguyyiya. Dherm(u), urth(u), subh(u) hir(i) lay jaaveh(i), munmukh(i) undhulay, khubur(i) na puyyiya. 2. Kunchun koat(u) buhou maanik bhuriya, jaagay Giyan Tut(i) liv luyyiya. Tuskur, hayroo aayay lookaanay, Gur kaiy Shabad(i) pukurr(i) bundh(i) puyyiya. 3. Hur(i), Hur(i) Naam(u) poat(u) bohitha, khayvut(u) Shabad(u) Gur(u) paar lunghuyyiya. Jum(u) jagaati nayrr(i) na aavaiy, na ko tuskur choar luguyyiya. 4. ----------

Word Meaning: Aap(u) = selfishness and ego = Huoun. Maytaiy = eradicates.
Rus = sweetness. Guvuyyiya = sings. Perchaiy = with the advice. Kunchun Kaaya = gold-like pure body (soul). Nirbhuou = fearless. Jot(i) = the Supreme Soul. 1.
Adhaar(u) = support; basis. Rumuyyiya = omnipresent (God). Paatth = advice. Pause.
Greh(u) = house (human body). Ehinis(i) = day and night. Punch Tuskur = the five robbers (demons). Dherm Urth = wealth of noble qualities. Hir(i) = steal away. 2.
Kunchun Koat(u) = treasure of gold. Maanik = pearls (noble qualities). Jaagay = stays alert. Tut(i) = the root (Waheguru). Liv = focus of mind. Hayroo = robbers; the demons. Lookaanay = stay hidden. Bundh = arrest. 3.
Poat = Bohitha = ship. Khayvut = boatman; captain. Jagaati = taxman. 4.

MEANING: With the advice of the Guru, when a devotee sings Waheguru's praise with the sweetness of mind all the time, his selfishness and ego are killed, his soul becomes pure like gold, and he merges into the Soul of the fearless Waheguru. 1.
With Guru's advice, Waheguru's Naam has become the basis of my life, and now I cannot live without His Naam even for a short moment. Pause.
The human body, which has ten doors, is attacked by the five demons as thieves who keep stealing away the wealth of its noble qualities, day and night, but the ignorant and the blind followers of its mind have no such awareness. 2.
The human mind is like a treasure of gold, which is full of pearls of noble qualities of which the man is not aware, and the five demons stay hidden in there. However, he comes to realize (awakens to) their (the noble qualities) and the demons when he focuses his mind on the root of the universe – Waheguru (His Naam) – and stays alert. With the Shabad of the Guru, he arrests and ties up the five demons (controls them). 3.
Waheguru's Naam is the boat, the ship, while Guru's Shabad is the boatman (the captain) who ferries us across the sea of Maya. No taxman in the form of an angel of death can come near the devotees, and no robber can rob them of their noble qualities. 4.
--------- Hur(i) goon gaavaiy sudaa din(u) raati, mein Hur(i) jus(u) kehtay, unt(u) na luhhiya. Gurmukh(i) munooaa Ikutt(u) ghur(u) aavaiy, miloun Gopal neeshaan bujuyyiya. 5. Naiyni daykh(i) Ders(u), mun(u) triptaiy, servun Bani Gur Shabad(u) soonuyyiya. Soon(i), soon(i) Aatumdev haiy bheenay, rus(i), rus(i) Ram Gopal ruvuyyiya. 6. Traiy goon Maya moh(i) viyaapaiy, tooriya goon(u) haiy Gurmukh(i) luhhiya. Aik drisht(i) subh sum kur(i) jaanaiy, nudree aavaiy subh(u) Braham pusruyyiya. 7. Ram Naam(u) haiy Jot(i) subaayee, Gurmukh(i) aapay Alukh(u) lukhuyyiya. Nanak Deen-Duyyaal bhuyyay haiyn, bhugut(i) bhaayay Hur(i) Naam(i) smuyyiya. 8.1.4.
Word Meaning: Unt(u) = end; limit. Luhhiya = found. Gurmukh(i) = in the shelter of the Guru. Munooa = mind. Ikutt(u) Ghur(u) = the same residence (with God). Neeshaan Bujuyyiya = beating of the drum; publically (without any shame). 5.
Triptaiy = is contented. Servun = with ears. Aatumdev = Waheguru (His Naam). Bheenay = melts; is moved. Russ(i) = while enjoying. Ruvuyyiya = recites. 6.
Traiy Goon = the three effects of Maya (see the "INTRODUCTION") at the beginning. Moh(i) = attachments. Viyaapaiy = affect. Tooriya Goon = above the effects of Maya. Luhhiya = acquired. Drisht(i) = sight. Sum = equal. Pusruyyiya = expanse; universe. 7.
Subaayee = everywhere. Alukh(u) = incomprehensible (Lord). Lukhuyyiya = saw. Bhuyyay = became. Bhaayay = with the spirit of. Smuyyiya = got absorbed. 8.
MEANING: My mind sings Waheguru's praise day and night, but I cannot find the limits of His greatness. With Guru's grace, when my mind becomes "one" with Waheguru, I will meet with Him with the beating of a drum (announce my union to the public without any shame of being ridiculed). (In those days, Waheguru's devotees, who did not perform idol worship, were ridiculed). 5. Now, I listen to the Shabad of the Guru with my ears, and find contentment to see Him with my eyes. My mind is moved to listen to the praise of Ram, Gopal (names of Waheguru), and I recite His Naam while enjoying its sweetness. 6.
Normally, the man performs all his tasks under the influence of the three qualities of Maya and his worldly attachments, but a devotee attains the spiritual state above the effects of Maya in the shelter of the Guru. He sees that the whole universe is the creation of the omnipresent Waheguru, so he treats everyone the same. 7.

In the shelter of the Guru, the devotee realizes that Waheguru's Naam (His laws) are the same throughout the world and His Light is present everywhere, in which he sees the invisible Waheguru. Waheguru, which is kind to the humble, has become kind to me as well, and I have been absorbed into Him with His love-filled worship, oh Nanak. 8.1.4.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਧਿਆਵਹੁ ਹਰਿ ਚੰਦਨ ਵਾਸੁ ਸੁਗੰਧ ਗੰਧਈਆ॥ (ਅੰਗ 834)॥ ਮਿਲਿ ਸਤ ਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਮੈ ਹਿਰਡ ਪਲਾਸ ਸੰਗਿ ਹਰਿ ਬੁਹੀਆ॥ 1॥ ਜਪਿ ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਈਆ॥ ਸਰਣਿ ਪਰੇ ਸੋਈ ਜਨ ਉਬਰੇ ਜਿਉ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰਿ ਸਮਈਆ॥ 1॥ ਰਹਾਉ॥ ਭਾਰ ਅਠਾਰਹ ਮਹਿ ਚੰਦਨੁ ਊਤਮ ਚੰਦਨ ਨਿਕਟਿ ਸਭ ਚੰਦਨੁ ਹੁਈਆ॥ ਸਾਕਤ ਕੂੜੇ ਊਭਸੁਕ ਹੂਏ ਮਨਿ ਅਭਿਮਾਨੁ ਵਿਛੁੜਿ ਦੂਰਿ ਗਈਆ॥ 2॥ ਹਰਿ ਗਤਿ ਮਿਤਿ ਕਰਤਾ ਆਪੇ ਜਾਣੈ ਸਭ ਬਿਧਿ ਹਰਿ ਹਰਿ ਆਪਿ ਬਨਈਆ॥ ਜਿਸੁ ਸਤਿਗੁਰੁ ਭੇਟੇ ਸੁ ਕੰਚਨੁ ਹੋਵੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮਿਟੈ ਨ ਮਿਟਈਆ॥ 3॥ ਰਤਨ ਪਦਾਰਥ ਗੁਰਮਤਿ ਪਾਵੈ ਸਾਗਰ ਭਗਤਿ ਭੰਡਾਰ ਖੁਲ੍ਹਈਆ॥ ਗੁਰ ਚਰਣੀ ਇਕ ਸਰਧਾ ਉਪਜੀ ਮੈ ਹਰਿ ਗੁਣ ਕਹਤੇ ਤ੍ਰਿਪਤਿ ਨ ਭਈਆ॥ 4॥ ਪਰਮ ਬੈਰਾਗੁ ਨਿਤਿ ਨਿਤ ਹਰਿ ਧਿਆਏ ਮੈ ਹਰਿ ਗੁਣ ਕਹਤੇ ਭਾਵਨੀ ਕਹੀਆ॥ ਬਾਰ ਬਾਰ ਖਿਨੁ ਖਿਨੁ ਪਲੁ ਕਹੀਐ ਹਰਿ ਪਾਰੁ ਨ ਪਾਵੈ ਪਰੈ ਪਰਈਆ॥ 5॥ ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ ਪੁਕਾਰਹਿ ਧਰਮੁ ਕਰਹੁ ਖਟੁ ਕਰਮ ਦ੍ਰਿੜਈਆ॥ ਮਨਮੁਖਿ ਪਾਖੰਡਿ ਭਰਮਿ ਵਿਗੂਤੇ ਲੋਭ ਲਹਰਿ ਨਾਵ ਭਾਰਿ ਬੁਡਈਆ॥ 6॥ਨਾਮੁ ਜਪਹੁ ਨਾਮੇ ਗਤਿ ਪਾਵਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਨਾਮੁ ਦ੍ਰਿੜਈਆ॥ ਹਉਮੈ ਜਾਇ ਤ ਨਿਰਮਲ ਹੋਵੈ ਗੁਰਮੁਖਿ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਈਆ॥ 7॥ ਇਹੁ ਜਗੁ ਵਰਨ ਰੂਪੁ ਸਭੁ ਤੇਰਾ ਜਿਉ ਲਾਵਹਿ ਸੇ ਕਰਮ ਕਮਈਆ॥ ਨਾਨਕ ਜੰਤ ਵਜਾਏ ਵਾਜਹਿ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲਈਆ॥ 8॥2॥5॥

Bilawal(u) Mehla 4: Hur(i), Hur(i), Naam(u) seetul jul(u) dhiyaavhou, Hur(i) Chundun vaas(u) soogundh gundhuyyiya.

(PAGE 834): Mil(i) Sat sungut(i) perm pud(u) paaya, mein hird plaas, sung(i) Hur(i) boohhiya. 1. Jup(i) Jugunath Jugdeesh, Goosuyyiyaan. Shern(i) puray sayee jun oobray, jiyoun Prahalad oodhaar(i) smuyyiya. 1. Ruhaou. Bhaar atthaarah meh(i) chundun(u) ootum, chundun nicket(i), subh chundun(u) hooyyiya. Saakut koorray oobhsook hooyay, mun(i) abhimaan(u), vichhurr(i) door(i) guyyiya. Hur(i) gut(i), mit(i) Kerta Aapay jaanaiy, subh bidh(i) Hur(i), Hur(i) Aap(i) bunuyyiya. Jis(u) Satgur bhaytay su kunchun hovaiy, jo Dhoor(i) likhiya, su mitaiy na mituyyiya. 3. Ruttan Pdaaruth Gurmut(i) paavaiy, saagur bhugut(i) bhundaar khoolhuyyiya. Gur Churnee ikk sherdha oopji, mein Hur(i) goon kehtay, triput(i) na bhuyyiya. 4.

Word Meaning: Seetul = cool; which causes calmness. Chundun = sandal tree. Vaas(u) = fragrance= Soogundh. Gundhuyyiya = imparts fragrance. Perm Pud(u) = the supreme spiritual state. Hird = castor plant which is short and has ugly smell. Plaas = a tall tree which is of not much use other than its shade. Boohhiya = gets fragranced. 1.

Jugun Nath = Jugdeesh = Goosaayeen = are all names for God. Sayee = those. Oobray = salvaged. Prehlaad = a supreme devotee of God. (See "Introduction"). Pause.

Bhaar Atthaarah = all vegetation; an old belief that if one leaf from each kind of vegetation is weighed the total weight of all leaves amounts to 18 weights (about 1310 kg). Ootum = superior. Hooyyiya = become. Saakut = worshipper of Maya (disconnected with God) Oobhsook = trees that die while still standing. Vichhurr(i) = separated from. 2.

Gut(i) = transcendence. Mit(i) = measurements. Bidh(i) = ways; means. Dhoor(i) = right from the source (from birth). Mitaiy = erase. 3.

Ruttan Pdaaruth = valuable thing (Waheguru's Naam). Saagur = sea. Bhundaar = treasure. Khoohhuyyiya = opened. Sherdha = reverence; faith. Oopji = was cultivated. Triput(i) = tiredness. Bhuyyiya = happen; become. 4.

MEANING: Recite the Naam of Waheguru, which is like cool water (which quenches one's thirst for worldly desires and causes calmness or peace in the mind), and is like the sandal tree, which imparts sweet fragrance in one's mind, oh my friend. I was like a castor plant (which has an offensive smell) or like a useless *plass* tree (which has no smell), but was imparted a lovely fragrance (of Waheguru's Naam) when I got connected with Waheguru, and attained the highest spiritual state in the shelter of the Guru. 1.

Recite the Naam of Waheguru, which is the Lord of the whole world; those devotees who come to His shelter are salvaged like Prahalad, who was salvaged and who got absorbed into Waheguru (became one with Him). Pause.

The sandal tree is considered to be the most superior in all vegetation because all trees that grow near a sandal tree begin to smell like that. The Maya-worshippers are like those fake trees that dry up when left standing on the ground. They are full of ego and are detached from Waheguru; they go far away from Him. 2.

But only Waheguru knows His transcendence and measurements, and He creates means to connect some individuals with Him, and to push others away from Him. Nobody's fortune, which Waheguru has written for Him right from his birth, can be erased, and the individuals whom He connects with Satguru become pure like gold. 3.

One acquires the jewel-like, valuable Naam of Waheguru only with the Guru's advice when He opens the ocean-like treasure of Waheguru's worship for the devotees. A deep reverence for Waheguru was cultivated in my mind in the shelter of the Guru, so that I never get tired of singing His praise. 4.

---------- Perm baiyraag(u), nit, nit, Hur(i) dhiyaayay, mein Hur(i) goon kehtay bhaavni kuhhiya. Baar, baar, khin(u), khin(u), pul(u) kuhhiyaiy, Hur(i) paar(u) na paavaiy, purhaiy, pruyyiya. 5. Shast, Bayd, Puran pookaareh(i), dherm(u) kurhou khut(u) kerm drirruyyiya. Munmukh(i) paakhund(i) bherm(i) vigootay, loabh lehr(i), naav bhaar(i) booduyyiya. 6. Naam(u) jup-hou, Naamay gut(i) paavhou, Simrit(i) Shastar Naam(u) drirruyyiya. Haumein jaayay ta nirmul hovaiy, Gurmukh(i) perchaiy, Perm Pud(u) puyyiya. 7. Eh(u) jug(u) vern, roop(u) subh(u) Tayra, jiyoun laaveh(i), say kerm kmuyyiya. Nanak junt vujaayay, vaajeh(i), jit(u) bhaavaiy, tit(u) raah(i) chuluyyiya. 8.2.5.

Word Meaning: Baiyraag(u) = pangs of love. Bhaavni = feelings of mind. Khin(u) = moment = Pul. Paar = the other end. Purhaiy Pruyyiya = further and further. 5.

Khut Kerm = the six duties of Brahmans: to study and teach Vedas; to perform and to help in the performance of yugs (to feed Brahmans in the area); to receive and give donations. Drirruyyiya = reinforce. Paakhund = to show off; hypocrisy. Vigootay = misled. Lehr(i) = wave. Naav = boat (of life). Booduyyiya = sinks. 6.

Gut(i) = high spiritual state. Perchaiy = with the guidance of. 7.

Jug(u) = world. Vern = colours. Roop = forms. Say Kerm = thise deeds. Junt = musical instrument. Bhaavaiy = likes. Raah(i) = path (of life). Chuluyyiya = follow. 8.

MEANING: A devotee, who recites Waheguru's Naam all the time gets so much attached to Him that he begins to feel the unbearable pangs of love for Him. I express my deep feelings of love for Waheguru when I sing His praise. We should sing Waheguru's praise every moment, but we cannot find His limits; He is further and further with no end. 5.

The Hindu holy books, such as the Shastras, Vedas, and Puranas, simply emphasize performing religious rituals and the six duties of the Brahmans. Such deeds become mere rituals of show-off, and people are misled by their misgivings. They are overcome by the powerful waves of greed and become Maya-worshippers as a result of which the boat of their life sinks in the sea of Maya with the load (burden) of their misdeeds. 6.
One must recite Waheguru's Naam to attain a high spiritual state. Even the Simritis and the Shastras emphasize the recitation of Naam. One attains the highest spiritual state when one gets rid of one's haumein in the Guru's shelter. 7.
This world of different colours and forms is Waheguru's (He has created it), and the living beings perform only those deeds which they are made to perform. The living beings are like musical instruments which produce only those tunes which the musician (Waheguru) plays on them, and they tread the path of life which they are put on, oh Nanak. 8.2.5.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਗੁਰਮੁਖਿ ਅਗਮ ਅਗੋਚਰੁ ਧਿਆਇਆ ਹਉ ਬਲਿ ਬਲਿ ਸਤਿਗੁਰ ਸਤਿ ਪੁਰਖਈਆ॥ ਰਾਮ ਨਾਮੁ ਮੇਰੈ ਪ੍ਰਾਣਿ ਵਸਾਏ ਸਤਿਗੁਰ ਪਰਸਿ ਹਰਿ ਨਾਮਿ ਸਮਈਆ॥ 1॥ ਜਨ ਕੀ ਟੇਕ ਹਰਿ ਨਾਮੁ ਟਿਕਈਆ॥ ਸਤਿਗੁਰ ਕੀ ਧਰ ਲਾਗਾ ਜਾਵਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਦਰੁ ਲਹੀਆ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਸਰੀਰੁ ਕਰਮ ਕੀ ਧਰਤੀ ਗੁਰਮੁਖਿ ਮਥਿ ਮਥਿ ਤਤੁ ਕਢਈਆ॥ ਲਾਲੁ ਜਵੇਹਰ ਨਾਮੁ ਪ੍ਰਗਾਸਿਆ ਭਾਡੈ ਭਾਉ ਪਵੈ ਤਿਤੁ ਅਈਆ॥ 2॥ ਦਾਸਨਿ ਦਾਸ ਦਾਸ ਹੋਇ ਰਹੀਐ ਜੋ ਜਨ ਰਾਮ ਭਗਤ ਨਿਜ ਭਈਆ॥ ਮਨੁ ਬੁਧਿ ਅਰਪਿ ਧਰਉ ਗੁਰ ਆਗੈ ਗੁਰ ਪਰਸਾਦੀ ਮੈ ਅਕਥੁ ਕਥਈਆ॥ 3॥ ਮਨਮੁਖ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੇ ਇਹੁ ਮਨੁ ਤ੍ਰਿਸਨਾ ਜਲਤ ਤਿਖਈਆ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਜਲੁ ਪਾਇਆ ਅਗਨਿ ਬੁਝੀ ਗੁਰ ਸਬਦਿ ਬੁਝਈਆ॥ 4॥ ਇਹੁ ਮਨੁ ਨਾਚੈ ਸਤਿਗੁਰ ਆਗੈ ਅਨਹਦ ਸਬਦ ਧੁਨਿ ਤੂਰ ਵਜਈਆ॥
(ਅੰਗ 835)॥ ਹਰਿ ਹਰਿ ਉਸਤਤਿ ਕਰੈ ਦਿਨੁ ਰਾਤੀ ਰਖਿ ਰਖਿ ਚਰਣ ਹਰਿ ਤਾਲ ਪੂਰਈਆ॥ 5॥ ਹਰਿ ਕੈ ਰੰਗਿ ਰਤਾ ਮਨੁ ਗਾਵੈ ਰਸਿ ਰਸਾਲ ਰਸਿ ਸਬਦੁ ਰਵਈਆ॥ ਨਿਜ ਘਰ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਜਿਨਿ ਪੀਆ ਤਿਨ ਹੀ ਸੁਖੁ ਲਹੀਆ॥ 6॥ ਮਨ ਹਠਿ ਕਰਮ ਕਰੈ ਅਭਿਮਾਨੀ ਜਿਉ ਬਾਲਕ ਬਾਲੂ ਘਰ ਉਸਰਈਆ॥ ਆਵੈ ਲਹਰਿ ਸਮੁੰਦ ਸਾਗਰ ਕੀ ਖਿਨ ਮਹਿ ਭਿੰਨ ਭਿੰਨ ਢਹਿ ਪਈਆ॥ 7॥ ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਹਰਿ ਹੈ ਆਪੇ ਇਹੁ ਜਗੁ ਹੈ ਸਭੁ ਖੇਲੁ ਖੇਲਈਆ॥ ਜਿਉ ਜਲ ਤਰੰਗ ਜਲੁ ਜਲਹਿ ਸਮਾਵਹਿ ਨਾਨਕ ਆਪੇ ਆਪਿ ਰਮਈਆ॥ 8॥3॥6॥

Bilawal(u) Mehla 4: Gurmukh(i), Agumm, Agoachur(u) dhiyaaya, huoun bul(i), bul(i) Satgur, Sat(i) Purkhuyyiya. Ram Naam(u) mayraiy praan(i) vusaayay, Satgur pers(i), Hur(i) Naam(i) smuyyiya. 1. Jun kee tayk Hur(i) Naam(u) tikuyyiya. Satgur kee dhur laaga jaavaan, Gur kirpa tay Hur(i) Dur(u) luhhiya. 1. Ruhaou. Eh(u) sreer(u) kerm kee dherti, Gurmukh(i) muth(i), muth(i) Tutt(u) kudhuyyiya. Laal(u) juvayhur Naam(u) pergaasiya, bhaandaiy bhaaou puvvaiy titt(u) uyyiya. 2. Daasun(i) daas, daas, hoyay ruhhiyaiy, jo jun Ram bhugut nij bhuyyiya. Mun(u), boodh(i) urp(i) dhuroun Gur aagaiy, Gur persadi mein Aakuth kuthuyyiya. 3. Munmukh(i) Maya moh(i) viyaapay, eh(u) mun(u) trishna julut tikhuyyiya. Gurmut(i) Naam(u) Amrit jul(u) paaya, ugun(i) boojhi, Gur Shabad boojhuyyiya. 4.
Word Meaning: Agumm = physically inaccessible. Agoachur(u) = incomprehensible. Sat Pukhuyyiya = the eternal and omnipresent Waheguru. Praan(i) = in my soul (mind). Vusaayay = embedded. Pers(u) = by touching feet. Smuyyiya = got absorbed. 1.
Tayk = support; shelter. Tikuyyiya = fixed; created. Dhur = support. Laaga Jaavaan = walk on the path of life. Dur(u) = Door; Residence. Luhhiya = acquired. Pause.

Kerm Kee dherti= ground for deeds. Muth(i), Muth(i) = churning well. Tutt(u) = the required valuable object; union with Waheguru. Kudhuyyiya = obtained. Laal(u) Juvayhur = rubies and jewels (Waheguru's Naam). Pergaasiya = appeared; enlightened. Bhaandaiy = vessel; heart. Bhaaou. Titt(u) = in that. 2.
Nij = His personal; special. Bhuyyiya = become. Boodh(i) = wisdom. Urp(i) = offer. Akuth = indescribable. Kuthuyyiya = describe (sing praise). 3.
Tishna = fire of desires. Julut = burning. Tikhuyyiya = thirst. Boojhuyyiya = put out. 4.
MEANING: I am a sacrifice to my Satguru who implanted the Naam of the inaccessible, incomprehensible, omnipresent, and the eternal Waheguru in my mind when I touched His feet (took His shelter). Now I am reciting Waheguru's Naam in Satguru's shelter, and staying absorbed in the Naam. 1.
Waheguru's Naam has become the basis of my life now, and I am following the path of life supported by Satguru, which has led me to the Residence of Waheguru. Pause.
The human body is the ground to sow the seeds of deeds, and just like butter is obtained by churning yogurt, the devotee achieves union with Waheguru by churning his deeds (analyzing them well, saving the good, and rejecting the bad). Waheguru's Naam, which is precious like rubies and jewels, enlightens the heart which is full of love for Him. 2.
One should serve the devotees of Waheguru like a slave of His slaves (with full faith and dedication). I wish to offer my mind and wisdom before the Guru, with whose grace I am singing praise of the indescribable Waheguru. 3.
The follower of his mind is impacted (influenced) by worldly attachments, and his mind burns (suffers) in the fire of worldly desires for which he has a big thirst. But when an individual pours the water of Waheguru's Naam-Amrit with Guru's Shabad on the fire, it is put out. 4.
---------- Eh(u) mun(u) naachaiy Satgur aagaiy, Unhud Shabad dhoon(i) toor vujuyyiya.
(**PAGE 835):** Hur(i), Hur(i) oostut(i) kuraiy din(u) raati, rukh(i), rukh(i) Churn Hur(i) taal pooruyyiya. 5. Hur(i) kaiy rung(i) rutta mun(u) gaavaiy, rus(i) rusaal, rus(i) Shabad(u) ruvuyyiya. Nij ghur dhaar chooyaiy ut(i) nirmul, jin(i) peeya, tin jee sookh(u) luhhiya. 6. (Mun hutth(i) kerm kuraiy abhimaani, jiyoun baaluk baaloo ghur oosruyyiya. Aavaiy lehr(i) smoond saagur kee, khin meh(i) bhinn, bhinn dheh(i) puyyiya. 7. Hur(i) sur(u) saagur(u) Hur(i) haiy Aapay, eh(u) jug(u) haiy subh(u) khayl(u) khayluyyiya. Jiyoun jul trung jul(u) juleh(i) smaaveh(i), Nanak Aapay, Aap(i) Rumuyyiya. 8.3.6.
Word Meaning: Unhud = auto-playing Divine Music. Dhoon(i) = tunes. Toor = musical instruments. Oostut(i) = praise. Churn Hur(i) = Waheguru's Naam. Taal Pooruyyiya = place steps. Nij = own. Dhaar Choovaiy = stream trickles. Ut(i) = very. 6.
Mun Hutth(i) = only with mind's obstinacy. Baaloo = of sand. Lehr(i) = wave. Bhinn, Bhinn = in different pieces. Dheh(i) Puyyiya = collapses. 7.
Sur(u) = pool. Khayl(u) Khayluyyiya = drama; play. Trung = wave. Rummuyyiya = God.8.
MEANING: (Some people try to please their deity by dancing before the idols, but Guru Sahib does not believe in such rituals, so He advises that the devotee's mind should dance in zest with Guru's Shabad when he will feel as if sweet tunes of auto-playing Divine Music are playing in his mind. He should sing Waheguru's praise while keeping His Naam in mind, which serves for dancing steps. 5.
Imbued in Waheguru's love, one should sing Guru's sweet Shabad while enjoying its taste when the extremely pure stream of Waheguru's Naam-Amrit trickles in his mind. Those who taste this sweet Naam-Amrit acquire blissfulness. 6.

The conceited man (has no real love for Waheguru); all the rituals that he performs are simply due to the persistence of his mind, the result of which is like the house of sand that a child builds on the shore of a sea, which collapses into many different pieces when a wave hits it. 7. Waheguru Himself is the pool of life and Himself the sea; the whole world is like a drama to play. Like a wave of water which gets absorbed back in the water of the sea, a devotee realizes that Waheguru Himself is all in all in the universe when he gets absorbed into Him, oh Nanak. 8.3.6.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਸਤਿਗੁਰੁ ਪਰਚੈ ਮਨਿ ਮੁੰਦ੍ਰਾ ਪਾਈ ਗੁਰ ਕਾ ਸਬਦੁ ਤਨਿ ਭਸਮ ਦ੍ਰਿੜਈਆ॥ ਅਮਰ ਪਿੰਡ ਭਏ ਸਾਧੂ ਸੰਗਿ ਜਨਮ ਮਰਨ ਦੋਊ ਮਿਟਿ ਗਈਆ॥ 1॥ ਮੇਰੇ ਮਨ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਰਹੀਆ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮਧਸੂਦਨ ਮਾਧਉ ਮੈ ਖਿਨੁ ਖਿਨੁ ਸਾਧੂ ਸੰਗਿ ਪਖਈਆ॥ 1॥ ਰਹਾਉ॥ ਤਜੈ ਗ੍ਰਿਸਤ ਭਇਆ ਬਨਵਾਸੀ ਇਕੁ ਖਿਨ ਮਨੂਆ ਟਿਕੈ ਨ ਟਿਕਈਆ॥ ਧਾਵਤੁ ਧਾਇ ਤਦੇ ਘਰਿ ਆਵੈ ਹਰਿ ਹਰਿ ਸਾਧੂ ਸਰਣਿ ਪਵਈਆ॥ 2॥ ਧੀਆ ਪੂਤ ਛੋਡਿ ਸੰਨਿਆਸੀ ਆਸਾ ਆਸ ਮਨਿ ਬਹੁਤੁ ਕਰਈਆ॥ ਆਸਾ ਆਸ ਕਰੈ ਨਹੀ ਬੂਝੈ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਰਾਸ ਸੁਖੁ ਲਹੀਆ॥ 3॥ ਉਪਜੀ ਤਰਕ ਦਿਗੰਬਰੁ ਹੋਆ ਮਨੁ ਦਹਦਿਸ ਚਲਿ ਚਲਿ ਗਵਨੁ ਕਰਈਆ॥ ਪ੍ਰਭਵਨੁ ਕਰੈ ਬੂਝੈ ਨਹੀ ਤ੍ਰਿਸਨਾ ਮਿਲਿ ਸੰਗਿ ਸਾਧ ਦਇਆ ਘਰੁ ਲਹੀਆ॥ 4॥
ਆਸਣ ਸਿਧ ਸਿਖਹਿ ਬਹੁਤੇਰੇ ਮਨਿ ਮਾਗਹਿ ਰਿਧਿ ਸਿਧਿ ਚੇਟਕ ਚੇਟਕਈਆ॥ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਮਨਿ ਸਾਤਿ ਨ ਆਵੈ ਮਿਲਿ ਸਾਧੂ ਤ੍ਰਿਪਤਿ ਹਰਿ ਨਾਮਿ ਸਿਧਿ ਪਈਆ॥ 5॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਸਭਿ ਵਰਨ ਰੂਪ ਜੀਅ ਜੰਤ ਉਪਈਆ॥ ਸਾਧੂ ਸਰਣਿ ਪਰੈ ਸੋ ਉਬਰੈ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਵੈਸੁ ਚੰਡਾਲੁ ਚੰਡਈਆ॥ 6॥ ਨਾਮਾ ਜੈਦੇਉ ਕੰਬੀਰ ਤ੍ਰਿਲੋਚਨੁ ਅਉਜਾਤਿ ਰਵਿਦਾਸੁ ਚਮਿਆਰੁ ਚਮਈਆ॥ ਜੋ ਜੋ ਮਿਲੈ ਸਾਧੂ ਜਨ ਸੰਗਤਿ ਧਨੁ ਧੰਨਾ ਜਟੁ ਸੈਨੁ ਮਿਲਿਆ ਹਰਿ ਦਈਆ॥ 7॥ ਸੰਤ ਜਨਾ ਕੀ ਹਰਿ ਪੈਜ ਰਖਾਈ ਭਗਤਿ ਵਛਲੁ ਅੰਗੀਕਾਰੁ ਕਰਈਆ॥ ਨਾਨਕ ਸਰਣਿ ਪਰੇ ਜਗਜੀਵਨ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਰਖਈਆ॥ 8॥4॥7॥

Bilawal(u) Mehla 4: Satgur perchaiy mun(i) moondra paayee, Gur ka Shabad tun(i) bhusm drirruyyiya. Amar pind bhuyyay Sadhu sung(i), junum, mern doyoo mit(i) guyyiya. 1. Mayray mun, Sadh sungut(i) mil(i) ruhhiya. Kirpa kurhou Mudhsoodun Maadho, mein khin(u), khin(u) Sadhu sung(i) pukhuyyiya. 1. Ruhaou. Tujaiy grist, bhuyya bunvaasi, ikk(u) khin munooaa tikaiy na tikuyyiya. Dhaavut, dhaayay, tuday ghur(i) aavaiy, Hur(i), Hur(i) Sadhu shern(i) puvuyyiya. 2. Dheeyaan, poot chhoad(i) sanyasi, aasa, aas mun(i) buhout(u) kuruyyiya. Aasa, aas kuraiy nuhee boojhaiy, Gur kaiy Shabad(i) niraas, sookh luhhiya. 3. Oopji terk, digumbur(u) hoa, mun(u) dehdis chull(i), chull(i) guvun kuruyyiya. Perbhuvun kuraiy, boojhaiy nuhee trishna, mil(i) sung(i) Sadh, Duyya Ghur(u) luhhiya. 4.----------

Word Meaning: Perchaiy = (convinced) with the advice. Moondra = earrings. Bhusm = ash. Drirruyyiya = reinforce. Amar = immortal. Pind = bodies (humans). Mit(i) = finished. 1. Mudhsoodun = Maadho = (names for) Waheguru. Pukhuyyiya = wash (mind). Pause. Tujaiy = renounces. Grist = family. Bunvaasi = resident of jungle. Tikay Na = does not focus. Dhaavut Dhaayay = keeps running around. Tuday = only then. Ghur(i) Aavaiy = stays in itself (becomes peaceful). 2.
Sanyasi = who has renounced the world. Boojhaiy = understands. Niraas = free from hopes and desires; detached from the world. Luhhiya = acquires. 3.
Oopji = arose. Terk = reasoning; belief. Digumbur = clothe-less; naked. Dehdis = in all directions. Guvun Kuruyyiya = roaming around. Perbhuvun = journey to other parts of the world. Duyya Ghur(u) = the house (source) of mercy (God). 4.

MEANING: (The yogis wear big glass earrings and cover their bodies with ash (to look unattractive to women) with the belief that they will get connected with God by such means), disapproving such approaches, Guru Ram Dass ji writes that acting on Satguru's advice is the earrings which I wear not on my ears, but in my mind, and reinforcing Guru's Shabad in my mind is the ash that I coat my mind with (to keep the evil thoughts away), and not my body. The devotees, who practise these principles in the shelter of the Guru, become immortal (by merging into Waheguru), and their births and deaths both get eradicated. 1.
Stay in the company of the Guru, oh, my mind, and pray to Waheguru to be kind to you so that I may keep washing the filth of my mind every moment in His shelter. Pause.
Some people renounce their family and live in the forest, but despite their best efforts, their minds do not find peace, even for a short moment. The fast-wandering mind comes under control only when Waheguru puts it in the shelter of the Guru. 2.
Even though they leave their children behind to become a sanyasi, they do not understand the real approach to connecting with Waheguru and building hope after hope in life. They achieve detachment from the world in a real sense only when they come to the shelter of the Guru and attain the state of blissfulness. 3.
Some others acquire the belief (are convinced) that real renunciation means that they should not even wear clothes, and go naked, but they too do not achieve the peace of mind, and keep roaming on the earth (in search of God). They may roam all over the world, but the fire of their desires is not put out. They realize Waheguru, which is the source of mercy, only in the shelter of the Guru. 4.
--------- Aasun Sidh sikheh(i) buhoutayray, mun(i) maangeh(i) ridh(i), sidh(i), chaytuk, chaytkuyyiya. Triput(i), suntokh, mun(i) shaant(i) na aavaiy, mil(i) Sadhu triput(i) Hur(i) Naam(i), sidh(i) puyyiya. 5. Unduj, jayruj, saytuj, ootbhooj, subh(i) vern, roop, jea, junt oopuyyiya. Sadhu shern(i) puraiy so oobray, Khuttri, Brahman(u), shood(u), vaish(u), chundaal, chunduyyiya. 6. Naama, Jai Deo, Kumbir,Tirloachun, aoujaat(i) Ravidass, chumiyaar chumuyyiya. Jo, jo milaiy Sadhu jun sungut(i), dhun(u) Dhunna Jatt(u), Saiyn(u) miliya Hur(i) Duyyiya. 7. Sunt junaa kee Hur(i) paiyj rukhaayee, bhugut(i) vuchhul(u) ungikaar(u) kuruyyiya. Nanak, shern(i) puray Jugjeevun, Hur(i), Hur(i) kirpa dhaar(i) rukhuyyiya. 8.4.7.
Word Meaning: Aasun Sidh = meditative postures of yogis. Ridh(i) Sidh(i) = supernatural powers. Chaytuk = amazing feats. Suntokh = contentment. Shaant(i) = peace. Sidh(i) = success. Puyyiya = achieves. 5. Uuduj = from eggs. Jayruj = live births. Saytuj = from air. Ootbhooj = from vegetation (the four sources of reproduction). Vern = colours. Roop = forms. Oopuyyiya = created. Shood(u) = the lowliest. Vaish = the third-level castes (farmers, businessmen). Chundaal = merciless; butchers; savage. 6.
Aoujaat(i) = lower caste. Chumiyaar = cobbler. Duyyiya = kind; merciful. 7.
Paiyj = dignity. Bhugut(i) Vuchhul(u) = lover of His devotees. Ungikaar = favour. 8.
MEANING: The Sidh yogis learn many postures of meditation, but ask Waheguru (not for His Naam but) for supernatural powers to use them to perform amazing feats (to impress people, and earn accolades). They, too, get no mental contentment and peace. They achieve success in contentment and peace of mind only with Waheguru's Naam in the shelter of the Guru. 5. All living beings of different colours and forms are created by Waheguru through the four major sources of reproduction. All human beings have been

created by Waheguru (as equals), even though some cunning people divided the Indians into four major castes – Brahmans, Khatris, Vaish (which, among others, include farmers and the businessmen), and the Shood (the untouchables, including the ignoble butchers and savages) – in the descending order of status in the society. But regardless of the caste, only those get salvation who come to the shelter of the Guru. 6.

Among Waheguru's top devotees are Naama (Nam Dev) (a low-caste washerman), Jai Deo (a Brahman), Kambir (Kabir Ji) (a weaver), Tirlochan (a Vaish), Ravidass (a low-caste cobbler), Dhanna (a farmer), and Sain (a barber). All of them are worthy of our respect, but they realized the merciful Waheguru only in the shelter of the Guru. 7.

Waheguru loves His devotees, and He saves their dignity with His favours (kindness). I have come to the shelter of the Lord of the World, Waheguru, and pray to Him that He protects me too, with His benevolence, oh Nanak. 8.4.7.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਅੰਤਰਿ ਪਿਆਸ ਉਠੀ ਪ੍ਰਭ ਕੇਰੀ ਸੁਣਿ ਗੁਰ ਬਚਨ ਮਨਿ ਤੀਰ ਲਗਣੀਆ॥ (ਅੰਗ 836)॥ ਮਨ ਕੀ ਬਿਰਥਾ ਮਨ ਹੀ ਜਾਣੈ ਅਵਰੁ ਕਿ ਜਾਣੈ ਕੋ ਪੀਰ ਪਰਈਆ॥ 1॥ ਰਾਮ ਗੁਰਿ ਮੋਹਨਿ ਮੋਹਿ ਮਨੁ ਲਈਆ॥ ਹਉ ਆਕਲ ਬਿਕਲ ਭਈ ਗੁਰ ਦੇਖੇ ਹਉ ਲੋਟ ਪੋਟ ਹੋਇ ਪਈਆ॥ 1॥ ਰਹਾਉ॥ ਹਉ ਨਿਰਖਤ ਫਿਰਉ ਸਭਿ ਦੇਸ ਦਿਸੰਤਰ ਮੈ ਪ੍ਰਭ ਦੇਖਨ ਕਉ ਬਹੁਤੁ ਮਨਿ ਚਈਆ॥ ਮਨੁ ਤਨੁ ਕਾਟਿ ਦੇਉ ਗੁਰ ਆਗੈ ਜਿਨਿ ਹਰਿ ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਈਆ॥ 2॥ ਕੋਈ ਆਣਿ ਸਦੇਸਾ ਦੇਇ ਪ੍ਰਭ ਕੇਰਾ ਰਿਦ ਅੰਤਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਈਆ॥ ਮਸਤਕੁ ਕਾਟਿ ਦੇਉ ਚਰਣਾ ਤਲਿ ਜੋ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲੇ ਮੇਲਿ ਮਿਲਈਆ॥ 3॥ ਚਲੁ ਚਲੁ ਸਖੀ ਹਮ ਪ੍ਰਭੁ ਪ੍ਰਬੋਧਹ ਗੁਣ ਕਾਮਣ ਕਰਿ ਹਰਿ ਪ੍ਰਭ ਲਹੀਆ॥ ਭਗਤਿ ਵਛਲੁ ਉਆ ਕੋ ਨਾਮੁ ਕਹੀਅਤੁ ਹੈ ਸਰਣਿ ਪ੍ਰਭੂ ਤਿਸੁ ਪਾਛੈ ਪਈਆ॥ 4॥

ਖਿਮਾ ਸੀਗਾਰ ਕਰੇ ਪ੍ਰਭ ਖੁਸੀਆ ਮਨਿ ਦੀਪਕ ਗੁਰ ਗਿਆਨੁ ਬਲਈਆ॥ ਰਸਿ ਰਸਿ ਭੋਗ ਕਰੇ ਪ੍ਰਭ ਮੇਰਾ ਹਮ ਤਿਸੁ ਆਗੈ ਜੀਉ ਕਟਿ ਕਟਿ ਪਈਆ॥ 5॥ ਹਰਿ ਹਰਿ ਹਾਰੁ ਕੰਠਿ ਹੈ ਬਨਿਆ ਮਨੁ ਮੋਤੀਚੂਰੁ ਵਡ ਗਹਨ ਗਹਨਈਆ॥ ਹਰਿ ਹਰਿ ਸਰਧਾ ਸੇਜ ਵਿਛਾਈ ਪ੍ਰਭੁ ਛੋਡਿ ਨ ਸਕੈ ਬਹੁਤੁ ਮਨਿ ਭਈਆ॥ 6॥ ਕਹੈ ਪ੍ਰਭ ਅਵਰੁ ਅਵਰੁ ਕਿਛੁ ਕੀਜੈ ਸਭੁ ਬਾਦਿ ਫੋਕਟ ਫੋਕਟਈਆ॥ ਕੀਓ ਸੀਗਾਰੁ ਮਿਲਣ ਕੈ ਤਾਈ ਪ੍ਰਭੁ ਲੀਓ ਸੁਹਾਗਨਿ ਥੂਕ ਮੁਖਿ ਪਈਆ॥ 7॥ ਹਮ ਚੇਰੀ ਤੂ ਅਗਮ ਗੁਸਾਈ ਕਿਆ ਹਮ ਕਰਹ ਤੇਰੈ ਵਸਿ ਪਈਆ॥ ਦਇਆ ਦੀਨ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਨਾਨਕ ਹਰਿ ਗੁਰ ਸਰਣਿ ਸਮਈਆ॥ 8॥5॥8॥

Bilawal(u) Mehla 4: Untar(i) piyaas ootthi Prubh kayri, soon(i) Gur Buchun, mun(i) teer luguyyiya.

(PAGE 836): Mun kee birtha mun hee jaanaiy, uver(u) k(i) jaanaiy ko peer puruyyiya. 1. Ram, Gur(i), Mohun(i) moh(i) mun(u) luyyiya. Huoun aakul, bikul bhuyyee Gur daykhay, houn loat, poat hoyay puyyiya. 1. Ruhaou. Huoun nirkhut phiroun subh(i) days, disuntar, mein Prubh daykhun kuou buhout(u) mun(i) chuyyiya. Mun(u), tun(u) kaat(i) dayoun Gur aagaiy, jin(i) Hur(i) maarug(u) punth(u) dihuyyiya. 2. Koyee aan(i) sundaysha dayay Prubh kayra, rid untar(i) mun(i), tun(i) meetth luguyyiya. Mustuk(u) kaat(i) dayoun Churnaa tul(i), jo Hur(i) Prubh(u) maylay, mayl(i) miluyyiya. 3. Chull(u), chull(u) sukhee,hum Prubh perboadheh, goon kaamun kur(i) Hur(i) Prubh luhhiya. Bhugut(i) vuchhul(u) Ooaa ko Naam(u) kuhhiut(u) haiy, shern(i) Prubhoo, Tis(u) paachhaiy puyyiya. 4. ----------

Word Meaning: Untar(i) = in (the mind). Piyaas = thirst; longing. Ootthi = arose. Kayri = of; for. Buchun = Word; Shabad. Teer = arrow. Birtha = situation. Uver = other. K(i) = what. Ko = someone else. Puruyyiya = of the other. 1.

Moh(i) = captivated. Aakul Bikul = losing mind. Loat Poat = overexcited. Pause.

Nirkhut = look for. Days Disuntar(u) = far and near. Chuyyiya = zestfulness. Maarug(u) Punth(u) = path to union with Waheguru. Dikhuyyiya = showed. 2.
Sundaysha = message. Kayra = off. Mustuk = forehead; wisdom. Tul(u) = under. 3.
Perbodheh = lighten up love for. Kaamun = magic spell to control someone (win his love.) Luhhiya = acquire; win over Bhugut(i) Vuchhul(u) = lover of devotees. Kuhhiut(u) = said. Paachhaiy Puyyiya = follow. 4.
MEANING: Guru's Shabad pierced my mind like an arrow, and a strong longing arose in my mind to see the Guru. I cannot describe the situation (feelings) of my mind because only the mind knows its condition; who else can feel the pain of others? 1.
The mind-captivating Guru has captivated me, oh Waheguru. I am so overexcited to see my Guru that I am losing my mind. Pause.
With Guru's grace, I feel so zestful to "see" Waheguru, whom I was looking for far and near. (Now, that I see Him everywhere), I wish to offer every part of my body and mind to the Guru who has shown me the path to unite with Waheguru. 2.
Waheguru has become so sweet to my body and mind that I always wait to receive His message from someone (discuss His virtues with someone). I will cut off my forehead (wisdom) for the Gur Sikh who is connected with Waheguru, and connects me with Him. 3.
Let us acquire the virtues required to win over (please) Waheguru, and let our minds be filled with love for Him, oh my friend. Waheguru is known to be the lover of His worship (worshippers), so I have come to His shelter. 4.
---------- Khima sheegaar kuray Prubh Khooshiya, mun(i) deepuk Gur Giyan buluyyiya. Rus(i), rus(i), bhoag kuray Prubh mayra, hum Tis(u) aagaiy jeeou kut(i), kut(i) puyyiya. 5.
Hur(i), Hur(i), haar(u) kuntth(i) haiy buniya, mun(u) motichoor vud gehn, gehnuyyiya. Hur(i), Hur(i) sherdha sayj vichhaayee, Prubh(u) choad(i) na sukaiy, buhout mun(i) bhuyyiya. 6.
Kuhhaiy Prubh uver(u), uver(u) kichh(u) keejaiy, subh(u) baad(i) phokut, phoktuyyiya. Keeyo sheegaar(u) milun kaiy taayeen, Prubh(u) leeyo soohaagun(i), thook mookh(i) puyyiya. 7.
Hum chayri, Tu agumm Goosaayeen, kiyya hum kureh, Tayraiy vuss(i) puyyiyaan. Duyya, deen, kurhou rukh(i) layvhou, Nanak Hur(i) Gur shern(i) smuyyiya. 8.5.8.
Word Meaning: Khima = forgiveness. Sheegaar = adornment. Khooshiya = happy; please. Buluyyiya = light up. Rus(i) = with sweetness. 5.
Haar(u) = necklace. Kuntth(i) = neck. Motichoor = an ornamental headpiece (a sign of high status). Vud Gehn = a great ornament. Gehnuyyiya = to wear ornament. Sherdha = reverence. Sayj Vichhaayee = made bed. Bhuyyiya = is liked. 6.
Uver(u) = other; different. Baad(i) = useless. Phokut = tasteless. Thook = spittle. 7.
Chayri = disciple; slave. Agumm = inaccessible. Goosaayeen = Lord of the world. 8.
MEANING: When a devotee adorns her mind with the ornament of forgiveness, and lights up her mind with the lamp of Guru's Knowledge (Shabad), Waheguru is so pleased that He enjoys the union with the devotee with great sweetness. I will gladly cut my mind (thinking) in pieces, and offer to Him (surrender my wisdom completely). 5.
Waheguru's Naam has become the necklace of my throat (tongue) (I recite His Naam all the time), and exercising control on my mind is the great ornament for my head (high spiritual wisdom). I like Waheguru so much that I have spread the bed of my heart with great reverence for Him so that He may never leave my heart. 6.
But if an individual does things contrary to the Will of Waheguru, all her adornments to please Waheguru become worthless and tasteless. Waheguru goes to the bed of the devotees who

are connected with Him, while the follower of her mind gets spit (shame or insult) on her face. 7. I am a slave of the Lord of the world (Waheguru), and am completely under His control (cannot disobey Him). Please be kind to the poor Nanak, and keep me in the shelter of the Guru all the time, oh Waheguru. 8.5.8.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4॥ ਮੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਅਗਮ ਠਾਕੁਰ ਕਾ ਖਿਨੁ ਖਿਨੁ ਸਰਧਾ ਮਨਿ ਬਹੁਤ ਉਠਈਆ॥ ਗੁਰ ਦੇਖੇ ਸਰਧਾ ਮਨ ਪੂਰੀ ਜਿਉ ਚਾਤ੍ਰਿਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਬੂੰਦ ਮੁਖਿ ਪਈਆ॥ 1॥ ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਹਰਿ ਕਥਾ ਸੁਨਈਆ॥ ਸਤਿਗੁਰ ਦਇਆ ਕਰੇ ਪ੍ਰਭੁ ਮੇਲੇ ਮੈ ਤਿਸੁ ਆਗੈ ਸਿਰੁ ਕਟਿ ਕਟਿ ਪਈਆ॥ 1॥ ਰਹਾਉ॥ ਰੋਮਿ ਰੋਮਿ ਮਨਿ ਤਨਿ ਇਕ ਬੇਦਨ ਮੈ ਪ੍ਰਭ ਦੇਖੇ ਬਿਨੁ ਨੀਦ ਨ ਪਈਆ॥ ਬੈਦਕ ਨਾਟਿਕ ਦੇਖਿ ਭੁਲਾਨੇ ਮੈ ਹਿਰਦੈ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਲਗਈਆ॥ 2॥ ਹਉ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਪ੍ਰੀਤਮ ਜਿਉ ਬਿਨੁ ਅਮਲੈ ਅਮਲੀ ਮਰਿ ਗਈਆ॥ ਜਿਨ ਕਉ ਪਿਆਸ ਹੋਇ ਪ੍ਰਭ ਕੇਰੀ ਤਿਨ੍ਹ ਅਵਰੁ ਨ ਭਾਵੈ ਬਿਨੁ ਹਰਿ ਕੋ ਦੁਈਆ॥ 3॥ ਕੋਈ ਆਨਿ ਆਨਿ ਮੇਰਾ ਪ੍ਰਭੂ ਮਿਲਾਵੈ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ ਬਲਿ ਘੁਮਿ ਗਈਆ॥ ਅਨੇਕ ਜਨਮ ਕੇ ਵਿਛੁੜੇ ਜਨ ਮੇਲੇ ਜਾ ਸਤਿ ਸਤਿ ਸਤਿਗੁਰ ਸਰਣਿ ਪਵਈਆ॥ 4॥ (ਅੰਗ 837)॥ ਸੇਜ ਏਕੋ ਏਕੋ ਪ੍ਰਭ ਠਾਕੁਰੁ ਮਹਲੁ ਨ ਪਾਵੈ ਮਨਮੁਖ ਭਰਮਈਆ॥ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਰਣਿ ਜੇ ਆਵੈ ਪ੍ਰਭੁ ਆਇ ਮਿਲੈ ਖਿਨੁ ਢੀਲ ਨ ਪਈਆ॥ 5॥ ਕਰਿ ਕਰਿ ਕਿਰਿਆਚਾਰ ਵਧਾਏ ਮਨਿ ਪਾਖੰਡ ਕਰਮੁ ਕਪਟ ਲੋਭਈਆ॥ ਬੇਸੁਆ ਕੈ ਘਰਿ ਬੇਟਾ ਜਨਮਿਆ ਪਿਤਾ ਤਾਹਿ ਕਿਆ ਨਾਮੁ ਸਦਈਆ॥ 6॥ ਪੂਰਬ ਜਨਮ ਭਗਤਿ ਕਰਿ ਆਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਭਗਤਿ ਜਮਈਆ॥ ਭਗਤਿ ਭਗਤਿ ਕਰਤੇ ਹਰਿ ਪਾਇਆ ਜਾ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਈਆ॥ 7॥ ਪ੍ਰਭਿ ਆਣਿ ਆਣਿ ਮਹਿੰਦੀ ਪੀਸਾਈ ਆਪੇ ਘੋਲਿ ਘੋਲਿ ਅੰਗਿ ਲਈਆ॥ ਜਿਨ ਕਉ ਠਾਕੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਬਾਹ ਪਕਰਿ ਨਾਨਕ ਕਢਿ ਲਈਆ॥ 8॥6॥2॥1॥6॥9॥

Bilawal(u) Mehla 4: Mein mun(i), tun(i) praym(u) ugumm Tthaakur ka khin(u), khin(u) sherdha mun(i) buhout ootthuyyiya. Gur daykhay sherdha mun poori, jiyoun chaatrik priyo, priyo boond mookh(i) puyyiya. 1. Mil(u), mil(u) Sukhee Hur(i) kutha soonuyyiya. Satgur duyya kuray Prubh maylay, mein tis(u) aagaiy sir(u) kut(i), kut(i) puyyiya. 1. Ruhaou. Roam(i), roam(i), mun(i), tun(i) ikk baydun mein Prubh daykhay bin(u) neend na puyyiya. Baiydik naatik daykh(i) bhoolaanay, mein hirdaiy mun(i), tun(i) praym luguyyiya. 2. Huoun khin(u) pul(u) reh(i) na sukoun bin(u) Preetum jiyoun bin(u) umlaiy, umlee mur(i) guyyiya. Jin kuou piyaas hoyay Prubh kayri, tinh uver(u) na bhaavaiy bin(u) Hur(i) ko dooyiya. 3. Koyee aan(i), aan(i) mayra Prubhoo milaavaiy, huoun tis(u) vit-houn bul(i), bul(i) ghoomm(i) guyyiya. Anayk junum kay vichhoorray jun maylay, ja Sat(i), Sat(i) Satgur shern(i) puvuyyiya. 4. ----------

Word Meaning: Ugumm = inaccessible. Sherdha = wish; reverence. Ootthuyyiya = sprouts. Chaatrik = rainbird, a bird which is believed to drink only the first drop of rain. Priyo Priyo = beloved; badly needed. Boond = drop. 1.
Roam = body pours. Baydun = pain (of separation). Baiydik = physicians. Naatik = pulse. Bhoolaanay = misdiagnosed. Hirdaiy = at heart. 2.
Umlaiy = addiction drug. Umlee = addict. Kayri = of. Dooyiya = some other. 3.
Huoun = I, me. Tis(u) = him/her. Vit-houn = for. Bul(i) = Ghoomm(i) = sacrifice life. Sat Sat = eternal (a manifestation of Waheguru). 4.

MEANING: I have so much love for the inaccessible Lord by my body and my mind that deep reverence for Him sprouts in my mind every moment. Like the rainbird, which feels contentment only when it gets its beloved first drop of rain, my wish is met in full when I see my Guru. 1. Let us listen to the praise of Waheguru together with the hope that

Satguru will be very kind to us, and connect us with Waheguru, oh my friends. I will cut my head (wisdom) into pieces, and offer it to my Guru for His such benevolence. Pause.
There is pain of separation in every pore (part) of my body, and I cannot go to sleep without seeing my Guru. When the physicians check my pulse to find my ailment, they misdiagnose me, not realizing that the pain is not due to some pathological reason; it is the pain of love for my Guru. 2. Like an addict who cannot survive without the addictive drug, I cannot survive without my dear Waheguru even for a moment. Those who have thirst (yearning) for the Guru, do not like anything other than Him. 3.
I will lay down my life for the individual who can connect me with Waheguru. The Satguru, which is a manifestation of Waheguru, can connect individuals who have been separated from Him for many, many lives if they come to His shelter. 4.

(PAGE 837): ---------- Sayj aiko, aiko Prubh Tthaakur, Mehl(u) na paavaiy, munmookh(i) bhermuyyiya. Gur(u), Gur(u) kert shern(i) jay aavaiy, Prubh(u) aayaiy, khin(u) dheel(u) na puyyiya. 5. Kur(i), kur(i) kiriyachaar vudhaayay, mun(i) paakhund kerm(u), kupt lobhuyyiya. Baysooaa kaiy ghur(i) bayta junmiya, pitaa taah(i) kiyya Naam(u) suduyyiya. 6. Poorub junum bhugut(i) kur(i) aayay, Gur(i) Hur(i), Hur(i), Hur(i), Hur(i), Naam(i) smuyyiya. 7. Prubh(i) aan(i), aan(i) mehndi peesaayee, aapay ghoal(i), ghoal(i) ung(i) luyyiya. Jin kuou Tthaakur(i) kirpa dhaari, baanh pukur(i), Nanak kudh(i) luyyiya. 8.6.2.1.6.9.

Word Meaning: Sayj = bed. Mehl(u) = God's Residence. Bhemuyyiya = misled. Khin = a moment. Dheel = delay. 5.
Kiriyachaar = rituals. Paakhund Kerm = rituals for show-off (of hypocrisy). Kupt = deceit. Lobuyyiya = loves; engrossed in. Baysooaa = prostitute. Suduyyiya = called. 6.
Poorub Junum = previous lives. Smuyyiya = got absorbed. 7.
Mehandi = henna. Peesaayee = grinded. Ghoal(i) = mix well. Ung Luyyiya = applied to the body (applying henna to hands and feet is a sign of a newlywed bride). 8.

MEANING: Even though the Lord resides in the bed of every heart, the Maya - worshipping individual is misled in life, and cannot reach Waheguru's Residence (cannot get connected with Him). However, if he comes to the shelter of the Guru with full faith, Waheguru appears in his mind without the delay of a single moment. 5.
Such a man (Maya-worshipper) performs more and more rituals, but embraces hypocrisy and deceit. A person who worships more than one power is like the son of a prostitute who is not sure who his father is. 6.
Those, who had served Waheguru in their previous incarnation (but not enough to merge with Him), and are reborn as humans in this life, are provided Guru's shelter (by Him) who (the Guru) transforms their life into that of the supreme devotees of Waheguru. They merge into Waheguru by worshipping Him and reciting His Naam. 7.
The brides-to-be graze henna, and apply it on their hands and feet themselves, but for the would-be brides of Waheguru, He Himself grazes henna of His love for them, and Himself lovingly applies it on their minds. Waheguru pulls His devotees, whom He is kind to, out of the sea of Maya by holding them by the arm, oh Nanak. 8.6.2.1.6.9.

ਰਾਗੁ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਅਸਟਪਦੀ ਘਰੁ 12॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Bilawal(u) Mehla 5, Ashtpudi, Ghur(u) 12: Ek Onkar Satgur Persad(i):

ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ ਮੇਰੇ ਪ੍ਰਭ ਕੀ ਉਪਮਾ ਜਾਤ ਨ ਕਹੀ॥ ਤਜਿ ਆਨਿ ਸਰਣਿ ਗਹੀ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਚਰਨ ਕਮਲ ਅਪਾਰ॥ ਹਉ ਜਾਉ ਸਦ ਬਲਿਹਾਰ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਲਾਗੀ ਤਾਹਿ॥ ਤਜਿ ਆਨ ਕਤਹਿ ਨ ਜਾਹਿ॥ 1॥ ਹਰਿ ਨਾਮ ਰਸਨਾ ਕਹਨ॥ ਮਲ ਪਾਪ ਕਲਮਲ ਦਹਨ॥ ਚੜਿ ਨਾਵ ਸੰਤ ਉਧਾਰਿ॥ ਭੈ ਤਰੇ ਸਾਗਰ ਪਾਰਿ॥ 2॥ ਮਨਿ ਡੋਰਿ ਪ੍ਰੇਮ ਪਰੀਤਿ॥ ਇਹ ਸੰਤ ਨਿਰਮਲ ਰੀਤਿ॥ ਤਜਿ ਗਏ ਪਾਪ ਬਿਕਾਰ॥ ਹਰਿ ਮਿਲੇ ਪ੍ਰਭ ਨਿਰੰਕਾਰ॥ 3॥ ਪ੍ਰਭ ਪੇਖੀਐ ਬਿਸਮਾਦ॥ ਚਖਿ ਅਨਦ ਪੂਰਨ ਸਾਦ॥ ਨਹ ਡੋਲੀਐ ਇਤ ਊਤ॥ ਪ੍ਰਭ ਬਸੇ ਹਰਿ ਹਰਿ ਚੀਤ॥ 4॥
ਤਿਨ੍ਹ ਨਾਹਿ ਨਰਕ ਨਿਵਾਸੁ॥ ਨਿਤ ਸਿਮਰਿ ਪ੍ਰਭ ਗੁਣਤਾਸੁ॥ ਤੇ ਜਮੁ ਨ ਪੇਖਹਿ ਨੈਨ॥ ਸੁਨਿ ਮੋਹੇ ਅਨਹਤ ਬੈਨ॥ 5॥ ਹਰਿ ਸਰਣਿ ਸੂਰ ਗੁਪਾਲ॥ ਪ੍ਰਭ ਭਗਤ ਵਸਿ ਦਇਆਲ॥ ਹਰਿ ਨਿਗਮ ਲਹਹਿ ਨ ਭੇਵ॥ ਨਿਤ ਕਰਹਿ ਮੁਨਿ ਜਨ ਸੇਵ॥ 6॥ ਦੂਖ ਦੀਨ ਦਰਦ ਨਿਵਾਰ॥ ਜਾ ਕੀ ਮਹਾ ਬਿਖੜੀ ਕਾਰ॥ ਤਾ ਕੀ ਮਿਤਿ ਨ ਜਾਨੈ ਕੋਇ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ॥ 7॥ ਕਰਿ ਬੰਦਨਾ ਲਖ ਬਾਰ॥ ਥਕਿ ਪਰਿਓ ਪ੍ਰਭ ਦਰਬਾਰ॥ ਪ੍ਰਭ ਕਰਹੁ ਸਾਧੂ ਧੂਰਿ॥ ਨਾਨਕ ਮਨਸਾ ਪੂਰਿ॥ 8॥1॥

Oopma jaat na kuhee mayray Prubh kee, oopma jaat na kuhee. Tuj(i) aan(i), shern(i) guhhee. 1. Ruhaou. Prubh Churn Kumul apaar. Huoun jaaoun sud bulihaar. Mun(i) preet(i) laagi taah(i). Tuj(i), aan kuteh(i) na jaah(i). 1. Hur(i) Naam(u) rusna kehn. Mul paap kulmul dehn. Churrh(i) naav Sunt oodhaar(i). Bhaiy turay saagur paar(i). 2. Mun(i) doar(i) praym preet(i). Eh Sunt nirmul reet(i). Tuj(i) guyyay paap bikaar. Hur(i) milay Prubh Nirunkaar. 3. Prubh paykhiyaiy bismaad. Chukh(i) anund, poorun saad. Neh doaliyaiy it oot. Prubh busay, Hur(i), Hur(i) cheet. 4. ----------

Word Meaning: Oopma = praise; greatness. Kuhee = describe. Tuj(i) = by abandoning. Aan(i) = other. Guhee = held; sought. Pause.
Apaar = endless. Taah(i) = with that. Tuj(i) = give up. Aan Kuteh Na = nowhere else. 1.
Mul = filth. Kulmul = sins. Dehn = burned completely. Naav = boat. Bhaiy Saagur = sea of Maya (which takes to rebirths). 2.
Doar(i) = string. Nirmul = pure; holy. Reet(i) = custom. Paap Bikaar = sinful vices. 3.
Paykhiyaiy = see. Bismaad = mesmerize. Chukh = to taste. Poorun = perfect taste. Doaliyaiy = weakening of mind. It Oot = here and there. 4.

MEANING: Waheguru has so many virtues that nobody can sing His praise in full. So, giving up all other hopes, I have come to Him and have sought His shelter. Pause.
I am always willing to sacrifice my life for the lotus-like soft Feet (His Naam) of the limitless Waheguru. My mind has been attached to Him with love. I will never leave Him to seek some other support. 1. Waheguru's devotees recite His Naam with their tongue, whereby all the filth of their sins gets burned down completely. They are ferried across the sea of Maya by the Guru, who serves as the boat. 2.
The saints have this holy custom (routine of reciting Waheguru Naam), which serves as the strong string (bond) by which they are attached to Waheguru. Their sins, due to any immoral acts (or thoughts), run away and merge with the formless Waheguru. 3.
By tasting the blissful and sweet Naam of Waheguru, one can see the mesmerizing Waheguru as a result of which the devotee's mind never weakens for any attraction of Maya, and Waheguru comes to reside in his mind forever. 4.

-------- Tinh naah(i) nerk nivaas(u). Nit simer(i) Prubh Goontaas. Tay Jum(u) na paykheh(i) naiyn. Soon(i) mohay Unhut Baiyn. 5. Hur(i) shern(i) Soor Goopaal. Prubh bhugut vus(i) Duyyaal. Hur(i) Nigum luheh(i) na bhayv. Nit kureh(i) mun(i) jun sayv. 6. Dookh deen durd nivaar. Ja kee muhaa bikhrri kaar. Ta kee mit(i) na jaanaiy koyay. Jul(i) thul(i) muhhiul

Soyay. 7. Kur(i) bundnaa lukh baar. Thuk(i) puriyo Prubh Durbar. Prubh kurhou Sadhu dhoor(i). Nanak munsa poor(i). 8.1.

Word Meaning: Tinh = those. Nerk Nivaas(u) = go to hell. Goontaas = treasure of virtues. Unhut Baiyn = Unhud Shabad = auto-playing Divine Music. 5.

Soor = brave; omnipotent. Vus(i) = in control. Nigum = Vedas. Bhayv = secrets. 6.

Nivaar = remove; eradicate. Bikhrri = difficult. Kaar = service. Mit(i) = measurements. Thul(i) = on the land. Muhhiul = in the sky. Soyay = that (God). 7.

Bundnaa = bowing to. Thuk(i) = having exhausted. Munsa Poor = fulfil wish. 8.

MEANING: Those who recite the Naam of Waheguru, which is the source of all virtues, are captivated by Him and feel as if they are listening to the auto-playing Divine Music. They never go to hell and do not see the Angel of death with their eyes (because their soul merges into the Supreme Soul). 5.

Commented [DSS1]:

Waheguru is so deeply bonded to His devotees that He is under their control. And, the devotees always stay in the shelter of the omnipotent Waheguru, whose secrets are not known even to the Vedas, and Whom the hermits and the bhagats serve all the time. 6.

Waheguru eradicates the suffering of the poor and the humble, serving whom is otherwise extremely difficult. Nobody knows the limits of Waheguru, which is present in the waters, on the land, and in the sky. 7. Finally, I have come to the shelter of Waheguru, and kneel before Him millions of times, praying that He fulfils my wish to make me as humble as the dust of the feet of the Guru (grants me the opportunity to humbly serve Him), oh Nanak. 8.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ॥ ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ॥ ਗਹਿ ਚਰਨ ਸਾਧੂ ਸੰਗ॥ ਮਨ ਮਿਸਟਿ ਹਰਿ ਹਰਿ ਰੰਗ॥

(ਅੰਗ 838)॥ ਕਰਿ ਦਇਆ ਲੇਹੁ ਲੜਿ ਲਾਇ॥ ਨਾਨਕਾ ਨਾਮੁ ਧਿਆਇ॥ 1॥ ਦੀਨਾ ਨਾਥ ਦਇਆਲ ਮੇਰੇ ਸੁਆਮੀ ਦੀਨਾ ਨਾਥ ਦਇਆਲ॥ ਜਾਚਉ ਸੰਤ ਰਵਾਲ॥ 1॥ ਰਹਾਉ॥ ਸੰਸਾਰ ਬਿਖਿਆ ਕੂਪ॥ ਤਮ ਅਗਿਆਨ ਮੋਹਤ ਘੂਪ॥ ਗਹਿ ਭੁਜਾ ਪ੍ਰਭ ਜੀ ਲੇਹੁ॥ ਹਰਿਨਾਮੁ ਅਪੁਨਾ ਦੇਹੁ॥ ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਠਾਉ॥ ਨਾਨਕਾ ਬਲਿ ਬਲਿ ਜਾਉ॥ 2॥ ਲੋਭਿ ਮੋਹਿ ਬਾਧੀ ਦੇਹ॥ ਬਿਨੁ ਭਜਨ ਹੋਵਤ ਖੇਹ॥ ਜਮਦੂਤ ਮਹਾ ਭਇਆਨ॥ ਚਿਤ ਗੁਪਤ ਕਰਮਹਿ ਜਾਨ॥ ਦਿਨੁ ਰੈਨਿ ਸਾਖਿ ਸੁਨਾਇ॥ ਨਾਨਕਾ ਹਰਿ ਸਰਨਾਇ॥ 3॥ ਭੈਭੰਜਨਾ ਮੁਰਾਰਿ॥ ਕਰਿ ਦਇਆ ਪਤਿਤ ਉਧਾਰਿ॥ ਮੇਰੇ ਦੋਖ ਗਨੇ ਨ ਜਾਹਿ॥ ਹਰਿ ਬਿਨਾ ਕਤਹਿ ਸਮਾਹਿ॥ ਗਹਿ ਓਟ ਚਿਤਵੀ ਨਾਥ॥ ਨਾਨਕਾ ਦੇ ਰਖੁ ਹਾਥ॥ 4॥ ਹਰਿ ਗੁਣ ਨਿਧੇ ਗੋਪਾਲ॥ ਸਰਬ ਘਟ ਪ੍ਰਤਿਪਾਲ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਦਰਸਨ ਪਿਆਸ॥ ਗੋਬਿੰਦ ਪੂਰਨ ਆਸ॥ ਇਕ ਨਿਮਖ ਰਹਨੁ ਨ ਜਾਇ॥ ਵਡਭਾਗਿ ਨਾਨਕ ਪਾਇ॥ 5॥

ਪ੍ਰਭ ਤੁਝ ਬਿਨਾ ਨਹੀ ਹੋਰ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਚੰਦ ਚਕੋਰ॥ ਜਿਉ ਮੀਨ ਜਲ ਸਿਉ ਹੇਤੁ॥ ਅਲਿ ਕਮਲ ਭਿੰਨੁ ਨ ਭੇਤੁ॥ ਜਿਉ ਚਕਵੀ ਸੂਰਜ ਆਸ॥ ਨਾਨਕ ਚਰਨ ਪਿਆਸ॥ 6॥ ਜਿਉ ਤਰੁਨਿ ਭਰਤ ਪਰਾਨ॥ ਜਿਉ ਲੋਭੀਐ ਧਨੁ ਦਾਨੁ॥ ਜਿਉ ਦੂਧ ਜਲਹਿ ਸੰਜੋਗੁ॥ ਜਿਉ ਮਹਾ ਖੁਧਿਆਰਥ ਭੋਗੁ॥ ਜਿਉ ਮਾਤ ਪੂਤਹਿ ਹੇਤੁ॥ ਹਰਿ ਸਿਮਰਿ ਨਾਨਕ ਨੇਤ॥ 7॥ ਜਿਉ ਦੀਪ ਪਤਨ ਪਤੰਗ॥ ਜਿਉ ਚੋਰੁ ਹਿਰਤ ਨਿਸੰਗ॥ ਮੈਗਲਹਿ ਕਾਮੈ ਬੰਧੁ॥ ਜਿਉ ਗ੍ਰਸਤ ਬਿਖਈ ਧੰਧੁ॥ ਜਿਉ ਜੂਆਰ ਬਿਸਨੁ ਨ ਜਾਇ॥ ਹਰਿ ਨਾਨਕ ਇਹੁ ਮਨੁ ਲਾਇ॥ 8॥ ਕੁਰੰਕ ਨਾਦੈ ਨੇਹੁ॥ ਚਾੜ੍ਹਿਕੁ ਚਾਹਤ ਮੇਹੁ॥ ਜਨ ਜੀਵਨਾ ਸਤਸੰਗਿ॥ ਗੋਬਿੰਦੁ ਭਜਨਾ ਰੰਗਿ॥ ਰਸਨਾ ਬਖਾਨੈ ਨਾਮੁ॥ ਨਾਨਕ ਦਰਸਨ ਦਾਨੁ॥ 9॥ ਗੁਨ ਗਾਇ ਸੁਨਿ ਲਿਖਿ ਦੇਇ॥ ਸੋ ਸਰਬ ਫਲ ਹਰਿ ਲੇਇ॥ ਕੁਲ ਸਮੂਹ ਕਰਤ ਉਧਾਰੁ॥ ਸੰਸਾਰੁ ਉਤਰਸਿ ਪਾਰ॥ ਹਰਿ ਚਰਨ ਬੋਹਿਥ ਤਾਹਿ॥ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਜਸੁ ਗਾਹਿ॥ ਹਰਿ ਪੈਜ ਰਖੈ ਮੁਰਾਰਿ॥ ਹਰਿ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰ॥ 10॥2॥

Bilawal(u) Mehla 5: Prubh, junum mern nivaar(i). Haar(i) puriyo Dooaar(i). Geh Churn Sadhu sung. Mun misht(i) Hur(i) Hur(i) rung.

(PAGE 838): Kur(i) duyya layh(u) lurr(i) laayay. Nanaka Naam(u) dhiyaayay. 1. Deena Nath duyyaal mayray Soami, deena Nath duyyal. Jaachoun Sunt ruvaal. 1. Ruhaou. Sunsaar bikhiya koop. Tum ugiyaan mohut ghoop. Geh(i) bhooja Prubh Ji layh(u). Hur(i) Naam(u) Apna dayh(u). Prubh Toojh binaa nuhee tthaaoun. Nanaka, bul(i), bul(i) jaaoun. 2. Loabh(i), moh(i) baandhi dayh. Bin(u) bhujun hovut khayh. Jum doot muhaa bhuyyan. Chit, Goopt kermeh(i) jaan. Din(u) raiyn saakh(i) soonaayay. Nanaka Hur(i) shernaayay. 3. Bhaiy-Bhunjuna Mooraar(i). Kur(i) duyya putit oodhaar(i). Mayray doakh gunay na jaah(i). Hur(i) binaa kuteh(i) smaah(i). Geh(i) oat chitvee Nath. Nanaka day rukh(u) haath. 4. Hur(i) goon-nidhay Gopal. Serb ghut pritpaal. Mun(i) preet(i) Dershun piyaas. Gobind poorun aas. Ikk nimukh rehn(u) na jaayay. Vudbhaag(i) Nanak paayay. 5. ----------

Word Meaning: Nivaaar(i) = eradicate. Haar(i) = finally. Geh(i) Churn = by holding the feet (taking shelter). Misht(i) = sweet. Rung = love. Lurr(i) Laayay = provide shelter. 1.
Deena Nath = Lord of the poor. Jaachoun = I beg for. Ruvaal = dust of the feet. Pause.
Bikhiya Koop = well of vices. Tum = darkness. Ghoop = deep. Ugiyaan = ignorance. Mohut = is captivating. Geh(i) = by holding. Bhooja = arm. Layh(u) = take (pull out). 2.
Baandhi = trapped in. Dayh = body. Khayh = dirt. Bhuyyan = frightening. Chit, Goopt = two mythical agents of the Angel of justice who record the deeds of humans. Kermeh(i) = deeds. Saakh = witness. Shernaayay = in the shelter. 3.
Bhaiy-Bhunjuna = destroyer of fears. Mooraar(i) = Lord. Putit = immoral. Doakh = faults; vices. Kuteh(i) = where? Smaah(i) = be forgiven. Oat = shelter. Chitvee = thought of.4.
Goon-Nidhay = treasure of virtues. Pritpaal = raiser and nourisher. Piyaas = thirst; longing. Nimukh = moment. Vud Bhaag(i) = with great fortune. 5.

MEANING: By holding Guru's feet (taking His shelter), I have finally come to Your shelter, oh Waheguru. Please be kind to me so that I may find Your Naam very sweet; also, eradicate my suffering from rebirths. Please be kind, and accept me in Your shelter, oh Waheguru. I wish to recite Your Naam, oh Lord. 1. Please be kind to the poor and the humble, oh my Lord. I wish to have an opportunity to serve the Guru. Pause.

The world is a deep well of vices (attractions of Maya), and because of the deep darkness of ignorance, the man is captivated by them. Please pull me out of this deep, dark well by holding me by the arm, and implant Your Naam in my heart, oh Waheguru. I, Nanak, have no shelter other than Yours, and am a sacrifice for You, oh Lord. 2.

The human body is deeply gripped by greed and worldly attachments, and it becomes worthless like dust without Waheguru's worship. Chit and Goopt (Waheguru Himself) know your deeds and the frightening agents of death are waiting for you, oh man. Days and nights will also be witnesses to your immoral and sinful deeds. So, take Waheguru's shelter, oh Nanak. 3. I have countless faults (vices), and there is no place other than Waheguru's shelter where they can be forgiven. So, I have come to the shelter of Waheguru, which is the eradicator of all fears, begging Him to salvage the immoral me, with His kindness. After deep thought, I have come to Waheguru's shelter, and beg Him to protect me by extending His hand, oh Nanak. 4.

Waheguru is the treasure (source) of all virtues who raises and nourishes all the living beings. My mind has a deep longing for the holy sight of Waheguru, which fulfills the wishes

of His devotees. I cannot live without His sight even for a short moment. But one gets connected with Him only with great fortune, oh Nanak. 5.

---------- Prubh, Toojh binaa nuhee hoar. Mun(i) preet(i) chund chukor. Jiyoun meen jul siyoun hayt(u). Ul(i) kumul bhinn(u) na bhayt(u). Jiyoun chukvee sooruj aas. Nanak Churn piyaas. 6. Jiyoun turoon(i) bhert praan. Jiyoun loabhiyaiy dhun(u) daan(u). Jiyoun doodh juleh(i) sunjoag(u). jiyoun muhaa khoodhiyaaruth bhoag(u). Jiyoun maat pooteh(i) hayt(u). Hur(i) simer(i) Nanak nayt. 7. Jiyoun deep putun ptung. Jiyoun choar hirt nisung. Maiygleh(i) kaamaiy bundh(u). Jiyoun grust bikhuyyee dhundh(u). Jiyoun jooaar bisun(u) na jaayay. Hur(i) Nanak eh(u) mun(u) laayay. 8. Koorunk naadaiy nayh(u). Chaatrik(u) chaahut mayh(u). Jun jeevna Satsung(i). Gobind(u) bhujna rung(i). Rusna bukhaanaiy Naam(u). Nanak Dershun daan(u). 9. Goon gaayay soon(i) likh(i) dayay. So serb ful Hur(i) layay. Kool smooh kert oodhaar(u). Sunsaar ootrus(i) paar(i). Hur(i) Churn bohith taah(i). Mil(i) Sadh sung(i) jus(u) gaah(i). Hur(i) paiyj rukhaiy Mooraar(i). Hur(i) Nanak shern(i) Dooaar(i). 10.2.

Word Meaning: Chukor = the Greek partridge (which is believed to love the moon very deeply). Meen = fish. Hayt(u) = love. Ul(i) = bumblebee. Bhinn(u) = difference. Bhayt(u) = distance; gap. Chukvee = ruddy duck. Aas = hope. 6.

Taroon = young bride. Bhert = husband. Praan = life. Lobjiyaiy = to the greedy. Daan = donation. Sunjoag(u) = union. Khoodhiyaaruth = hungry. Bhoag(u) = food. Hayt(u) = love. Nayt = everyday; all the time. 7.

Putun = drops. Ptung = mooth. Hirt = steals. Nisung = without shame. Maiygleh(i) = elephant. Kaamaiy = lust. Bundh(u) = trap. Grust = gripped in. Bikhuyee = lustful. Dhundh(u) = net of vices. Jooaar = gambler. Bishun = habit; addiction. 8.

Koorunk = (musk) deer. Naadaiy = (a special) music. Chaatrik = rainbird. Mahyh(u) = rain. Jun = devotees. Rusna = tongue. 9.

Smooh = collection. Bohith = boat. Paiyj = dignity. Mooraar(i) = Waheguru. 10.

MEANING: I have no one else whom I love as much as I love You; my mind is always thirsty for seeing Your holy Feet, oh Waheguru. My love for You is like the love of the Greek partridge for the moon; or like the love of fishes for water; or like the love of bumblebee for the lotus flower in which it becomes indistinguishable (by getting trapped in it); or like the impatience of the ruddy duck which cannot wait to see the sunrise when it can meet with its partner which gets separated from her at night, oh Nanak. 6.

My love for You is like the love of a young bride for her husband who is her life, oh Waheguru; or my love for You is like the man greedy of money who loves (becomes overjoyed) to have money donated to him; or like the union of milk and water; or like the way an extremely hungry man loves to have food; or like the love of a mother for her son. I wish to recite Your Naam with the same passion, oh Waheguru, says Nanak. 7.

My love for Waheguru is like the love of the moth for the light which it drops on; or like the urge of a thief who steals without any shame; or like the craziness of the elephant which gets trapped because of its lust; or like a lustful person who is gripped by his immoral acts. I am attached to my Waheguru, just as a gambler cannot give up his habit, oh Nanak. 8.

My love for Waheguru is like the love of the musk deer for a special type of music under the attraction of which it gets killed; or like the way the rainbird is believed to love the first drop of rain; or like the way the company of the holy saints becomes the life of a devotee, where he worships Waheguru with love. I wish to recite Waheguru's Naam with my tongue and pray for His holy sight, oh Nanak. 9.

A devotee, who sings Waheguru's praise, listens to it, or writes it to share with others, reaps all the rewards. Not only does he cross the world sea himself, but he also rescues all his associates. Waheguru's Feet (His Naam) becomes the ship (to ferry one across the world sea) for the devotee who sings His praise in the company of the holy saints. I, too, have come to the shelter of the Waheguru with the request that He protect my dignity as well, oh Nanak. 10.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 1 ਥਿਤੀ ਘਰੁ 10 ਜਤਿ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Bilawal(u) Mehla 1, Thiti, Ghur(u) 10, Jut(u): Ek Onkar Satgur Persad(i):

NOTE: The Brahmans created the misconception that times (days and moments) are auspicious or inauspicious, and misguide the innocent and the ignorant to make money. Every day and every moment were either auspicious or inauspicious according to them, and they had suggested ways (in most cases donations to them) to avoid the effects of such inauspicious days. They labelled every first day of the Hindu month, the day of the new moon, the day of the full moon and some days after the new and the full moon as being auspicious. Guru Sahiban never approved of such division of days into two categories, and preached to the masses that every moment or day when they remembered Waheguru (God) was auspicious, and inauspicious when they ignored Him. There are many holy compositions in Guru Granth Sahib to negate the importance of such categorization. The lunar months are divided into two halves – one starting with the new moon and the days following it until the full moon, but not including that. The other half starts with the full moon and the 14 days following it. The days are numbered and are called thities – the day of the new moon and that of the full moon are called day one, and they go up to 14 after the new and the full moon. In this holy composition on Thities, Guru Nanak Sahib stresses the importance of Waheguru's Naam on each day, negating the effects of any particular day.

ਏਕਮ ਏਕੰਕਾਰੁ ਨਿਰਾਲਾ॥ ਅਮਰੁ ਅਜੋਨੀ ਜਾਤਿ ਨ ਜਾਲਾ॥ ਅਗਮ ਅਗੋਚਰੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥ ਖੋਜਤ ਖੋਜਤ ਘਟਿ ਘਟਿ ਦੇਖਿਆ॥
(ਅੰਗ 839)॥ ਜੋ ਦਿਖਾਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਈ॥ 1॥

Ekum, Ekunkaar(u) niraala. Amar(u), Ajoani, jaat(i) na jaala. Agumm, agoachur(u), roop(u) na raykhiya. Khojut, khojut, ghut(i), ghut(i) daykhiya.
(PAGE 839): Jo dikhaavaiy, tis kuou bul(i) jaayeen. Gur persad(i) Perm Pud(u) paayeen.
Word Meaning: Jut(i) = a special way to play the tabors.
Ekum = the first day (new or full moon). Ekunkaar(u) = Waheguru. Niraala = detached. Ajoani = never takes a life form. Jaala = net of bonds (of attachment). Agumm = inaccessible. Agoachur(u) = incomprehensible. Roop(u) = form. Raykhiya = physical features. Perm Pud(u) = the highest spiritual state. 1.
MEANING: Remember the "One and Only" Supreme Being (Waheguru), which is fully detached from the world. He is immortal, takes no life, has no caste, and has no worldly bonds. He is inaccessible, incomprehensible, and has no physical features. When one searches for Him, he finds Him in every heart. I will offer my life to the individual who can show Him to me. One attains the highest spiritual state with the grace of the Guru.

ਕਿਆ ਜਪੁ ਜਾਪਉ ਬਿਨੁ ਜਗਦੀਸੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਹਲੁ ਘਰੁ ਦੀਸੈ॥ ਰਹਾਉ॥
Kiyya jup(u) jaapoun bin(u) Jugdeeshaiy. Gur kaiy Shabad(i) Mehl(u), Ghur(u) deesaiy. Ruhaou.
MEANING: What other bani than Waheguru's Naam is useful to recite? (None). One can see (access) Waheguru's Residence only through the Guru's Shabad. Pause.

ਦੂਜੈ ਭਾਇ ਲਗੇ ਪਛੁਤਾਣੇ॥ ਜਮ ਦਰਿ ਬਾਧੇ ਆਵਣ ਜਾਣੇ॥ ਕਿਆ ਲੈ ਆਵਹਿ ਕਿਆ ਲੇ ਜਾਹਿ॥ ਸਿਰਿ ਜਮਕਾਲੁ ਸਿ ਚੋਟਾ ਖਾਹਿ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਛੂਟਸਿ ਕੋਇ॥ ਪਾਖੰਡਿ ਕੀਨ੍ਹੈ ਮੁਕਤਿ ਨ ਹੋਇ॥ 2॥
Doojaiy bhaayay lugay, puchhutaanay. Jum dur(i) baandhay, aavun jaanay. Kiyya laiy aaveh(i), kiyya lay jaah(i). Sir(i) Jumkaal(u) s(i) choataan khaah(i). Bin(u) Gur Shabad na chootus(i) koyay. Paakhund(i) keenaiy mookut(i) na hoyay. 2.
Word Meaning: Doojaiy Bhaayay = love for the other (Maya). Jum Kaal(u) = Angel of death. S(i) = those. Chhootus(i) = is emancipated. Paakhund(i) = hypocrisy. 2.
MEANING: Those who love Maya repent at the end. Tied at the door of the Angel of death, they continue to take births and deaths. With the Angel of Death watching them closely, they receive punishments. What is a man born with, and what can he take with him at the time of death? One cannot get emancipated by the acts of hypocrisy. Emancipation can be achieved only by the Guru's Shabad. 2.

ਆਪੇ ਸਚੁ ਕੀਆ ਕਰ ਜੋੜਿ॥ ਅੰਡਜ ਫੋੜਿ ਜੋੜਿ ਵਿਛੋੜਿ॥ ਧਰਤਿ ਅਕਾਸੁ ਕੀਏ ਬੈਸਣ ਕਉ ਥਾਉ॥ ਰਾਤਿ ਦਿਨੰਤੁ ਕੀਏ ਭਉ ਭਾਉ॥ ਜਿਨਿ ਕੀਏ ਕਰਿ ਵੇਖਣਹਾਰਾ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਸਿਰਜਣਹਾਰਾ॥ 3॥
Aapay Sach(u) keeya kur joarr(i). Unduj phoarr(i), joarr(i), vichhoarr(i). Dhert(i), akaash(u) keeyay baiysun kuou thaaoun. Raat(i) dinunt(u) keeyay bhuou, bhaaou. Jin(i) keeyay, kur(i) vaykhunhaara. Uver(u) na dooja, sirjunhaara. 3.
Word Meaning: Sach(u) = the eternal Lord. Kur(i) Joarr(i) = put together (with extreme care). Unduj = the egg-shaped universe. Phoarr(i) = by breaking up; by destroying. Joarr(i) = putting together. Vichhoarr(i) = separates; destroys. Bhuou = fear. Bhaaou = love. 3.
MEANING: Waheguru, Himself, put together (created) the universe with extreme care. He breaks up (destroys) the egg-shaped universe, puts it back together, and then separates it (breaks it up) again. He created the earth and the sky as dwellings for Him and for the living beings. He created nights and days, as well as fear and affection among the living beings. Waheguru, who created the universe, also looks after it. There is none other who can create the universe. 3.

ਤ੍ਰਿਤੀਆ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ॥ ਦੇਵੀ ਦੇਵ ਉਪਾਏ ਵੇਸਾ॥ ਜੋਤੀ ਜਾਤੀ ਗਣਤ ਨ ਆਵੈ॥ ਜਿਨਿ ਸਾਜੀ ਸੋ ਕੀਮਤਿ ਪਾਵੈ॥ ਕੀਮਤਿ ਪਾਇ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰਿ॥ 4॥
Triteeya Brahma, Bishan(u) Mahesha. Dayvi, dayv oopaayay vaysa. Joti, jaati gunut na aavaiy. Jin(i) saaji, so keemut(i) paavaiy. Keemut(i) paayay ruhhiya bhurpoor(i). Kis(u) nayrraiy,kis(u) aakhaan door(i). 4.
Word Meaning: Triteeya = the third day. Vaysa = appearance; different kinds. Joti Jaati = categories of gods and goddesses.
MEANING: It is Waheguru who created Brahma, Vishnu, Shiva and the gods and goddesses of many kinds. There is no limit to the categories of gods and goddesses which

are believed to enlighten the world. Only Waheguru, who created them, knows their worth (number). He is present everywhere, so how can I say that He is close to some and far away from others? 4.

ਚਉਥਿ ਉਪਾਏ ਚਾਰੇ ਬੇਦਾ॥ ਖਾਣੀ ਚਾਰੇ ਬਾਣੀ ਭੇਦਾ॥ ਅਸਟ ਦਸਾ ਖਟੁ ਤੀਨਿ ਉਪਾਏ॥ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ॥ ਤੀਨਿ ਸਮਾਵੈ ਚਉਥੈ ਵਾਸਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ॥ 5॥

Chauth oopaayay charay Bayda. Khaani chaaray, baani bhayda. Usht dusaa, khut(u) teen(i) oopaayay. So boojhaiy, jis(u) Aap(i) boojhaayay. Teen(i) smaavaiy, chauthaiy vaasa. Prunvut(i) Nanak, hum ta kay daasa. 5.

Word Meaning: Chauth(i) = the fourth day. Khaani = the sources of reproduction. Baani Bhayda = different ways to communicate. Usht Dusa = eight and ten (the eighteen Puranas). Khut = (the) six (Shastras). Teen(i) = (the) three (effects of Maya). 5.

MEANING: Waheguru also prompted some people to write the Vedas and created the four sources of reproduction and the languages (means of communication) of many different kinds. Similarly, (at His prompt, some sages) created the eighteen Puranas, and the three effects of Maya. But only that individual comes to understand such secrets who He gives the understanding. I will be a slave of the holy person who rises above the three effects of Maya to attain the fourth state above them, oh Nanak. 5.

ਪੰਚਮੀ ਪੰਚ ਭੂਤ ਬੇਤਾਲਾ॥ ਆਪਿ ਅਗੋਚਰੁ ਪੁਰਖੁ ਨਿਰਾਲਾ॥ ਇਕਿ ਭ੍ਰਮਿ ਭੂਖੇ ਮੋਹ ਪਿਆਸੇ॥ ਇਕਿ ਰਸੁ ਚਾਖਿ ਸਬਦਿ ਤ੍ਰਿਪਤਾਸੇ॥ ਇਕਿ ਰੰਗਿ ਰਾਤੇ ਇਕਿ ਮਰਿ ਧੂਰਿ॥ ਇਕਿ ਦਰਿ ਘਰਿ ਸਾਚੈ ਦੇਖਿ ਹਦੂਰਿ॥ 6॥

Punchmi, punch bhoot bataala. Aap(i) agoachur(u) Purakh(u) niraala. Ikk(i) bherm(i) bhookahiay, moh piyaasay. Ikk(i) rus(u) chaakh(i), Shabad(i) triptaasay. Ikk(i) rung(i) raatay, ikk mur(i) dhoor(i). Ikk(i) Dur(i), Ghur(i) Saachaiy daykh(i) hudoor(i). 6.

Word Meaning: Punchmi = the fifth day. Punch Bhoot = the five demons. Baytaala = out of step; chaotic. Agoachur(u) = incomprehensible. Purakh(u) = the omnipresent Lord. Ikk(i) = many. Bherm(i) = under misgivings. Moh = attachment. Triptaasay = contented. Rung(i) Raatay = imbued in love. Dhoor(i) = dust. Hudoor(i) = close by. 6.

MEANING: The five demons cause the man to be out of step with spiritual life. But they cannot affect the incomprehensible Waheguru, which is impenetrable by them. Because of their misgivings about the effects of Maya, many people are hungry and thirsty (discontented) because of their love for worldly attractions, while many others feel fully contented to taste the sweetness of the Guru's Shabad. Some are imbued in Waheguru's love, while many others die and become part of dust (without love for Him). Many "see" Waheguru close to them, and reach His Residence. 6.

ਝੂਠੇ ਕਉ ਨਾਹੀ ਪਤਿ ਨਾਉ॥ ਕਬਹੂ ਨ ਸੂਚਾ ਕਾਲਾ ਕਾਉ॥ ਪਿੰਜਰਿ ਪੰਖੀ ਬੰਧਿਆ ਕੋਇ॥ ਛੇਰੀ ਭਰਮੈ ਮੁਕਤਿ ਨ ਹੋਇ॥ ਤਉ ਛੂਟੈ ਜਾ ਖਸਮ ਛਡਾਏ॥ ਗੁਰਮਤਿ ਮੇਲੇ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ 7॥

Jhootthay kuou naahi put(i) Naaoun. Kub-hoon na soocha kaala kaaoun. Pinjur(i), punkhi bundhiya koyay. Chhayreen bhermaiy, mookut(i) na hoyay. Tuou chhootaiy ja khusm chhudaayay. Gurmut(i) maylay, bhugut(i) drirraayay. 7.

Word Meaning: Jhoottha = liar; dishonest; impure. Soocha = pure; honest. Kaala Kaaoun = (an immoral person who loves filth like a) black crow. Pinjur(i) = caged. Chhayreen =

through the holes. Bhemaiy = going around; flying around. Mookut(i) = free. Drirraayay = reinforces. 7.

MEANING: The dishonest are never pure at heart like a black crow (which always falls for filth), and cannot enshrine Waheguru's Naam in their heart and earn respect. They are caught in a net of worldly bonds and cannot attain freedom like a caged bird that cannot fly out through the holes in the cage (it can be freed only by its master). Like the bird, the money-loving person gets freedom (from the bonds of Maya) only when the Lord sets him free. (With His benevolence) Waheguru connects some money-loving persons with the Guru who advises them and reinforces the Lord's worship in them. 7.

ਖਸਟੀ ਖਟੁ ਦਰਸਨ ਪ੍ਰਭ ਸਾਜੇ॥ ਅਨਹਦ ਸਬਦੁ ਨਿਰਾਲਾ ਵਾਜੇ॥ ਜੇ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਮਹਲਿ ਬੁਲਾਵੈ॥ ਸਬਦੇ ਭੇਦੇ ਤਉ ਪਤਿ ਪਾਵੈ॥ ਕਰਿ ਕਰਿ ਵੇਸ ਖਪਹਿ ਜਲਿ ਜਾਵਹਿ॥ ਸਾਚੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵਹਿ॥8॥

Khushtee, khut(u) Dershan Prubh saajay. Unhud Shabad(u) niraala vaajay. Jay Prubh bhaavaiy, ta Mehl(i) boolaavaiy. Shabaday bhayday, tuou put(i) paavaiy. Kur(i), kur(i) vays khupeh(i) jul(i) jaaveh(i). Saachaiy, Sachay, Saach(i) smaaveh(i). 8.

Word Meaning: Khushtee = the sixth day. Khut(u) Dershun = the six philosophies of the yogis, sanyasis, Budhism, Jainism, Baiyraagis, and the Jungums. Saajay = created; written. Unhud Shabad = Guru's Divine Shabad in Waheguru's praise. Niraala = separate; detached. Bhayday = get pierced. Put(i) = husband; Lord. Vays = religious garb. Khupeh(i) = irritated with self. Jul(i) Jaaveh(i) = burns; suffers. Saachaiy = in the eternal (Lord). Saachay = God-like. Saach(i) = by reciting Waheguru's Naam. 8.

MEANING: (Prompted by Waheguru), some sages created the philosophies of the six different main faiths of Hindus, but Guru's Divine Shabad (which connects the man with Waheguru) is different from them. The followers of the six faiths get irritated with themselves in different religious garbs and suffer because of their unsuccessful efforts (to connect with God). However, when a devotee's mind gets pierced with Guru's Shabad, He is liked by Waheguru, and He calls the devotee to His Residence (connects with Him) by His own Will, and accords respect to him. One merges into Waheguru when He recites His Naam to acquire noble qualities like Him. 8.

ਸਪਤਮੀ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਿ॥ ਸਾਤ ਸਮੁੰਦ ਭਰੇ ਨਿਰਮਲ ਨੀਰਿ॥ ਮਜਨੁ ਸੀਲੁ ਸਚੁ ਰਿਦੈ ਵੀਚਾਰਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਾਵੈ ਸਭਿ ਪਾਰਿ॥ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਉ ਭਾਇ॥ ਸਚੁ ਨੀਸਾਣੈ ਠਾਕ ਨ ਪਾਇ॥9॥

Suptumi, sat(u), suntokh(u) sreer(i). Saat smoond bhuray, nirmul neer(i). Mujun(u) seel(u), Sach(u) ridaiy veechaar(i). Gur kaiy Shabad(i) paavaiy subh(i) paar(i). Mun(i) Saacha, mookh(i) Saachau bhaayay. Sach(u) neeshaanaiy, tthaak na paayay. 9.

Word Meaning: Suptumi = the seventh day. Sat(u) = service to mankind. Suntokh(u) = contentment. Saat Smoond = seven seas (five senses, mind, and wisdom). Nirmul Neer(i) = Naam-water. Mujun = dip; purify mind. Seel(u) = calmness; great patience. Bhaayay = with love. Neeshaanaiy = identification. Tthaak = impediment. 9.

Meaning: When a devotee acquires the virtues of serving humanity and of contentment by reciting Guru's Shabad, his five senses, his mind, and his wisdom get filled with the holy water of Waheguru's Naam; his mind is purified, and he attains peace of mind by pondering on Guru's Shabad. He swims across the world sea along with all his associates. He has

Waheguru at heart, and His Naam on his tongue with love. With the identification of Waheguru's Naam, he faces no impediment to his union with God. 9.

ਅਸਟਮੀ ਅਸਟ ਸਿਧਿ ਬੁਧਿ ਸਾਧੈ॥ ਸਚੁ ਨਿਹਕੇਵਲੁ ਕਰਮਿ ਅਰਾਧੈ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਬਿਸਰਾਉ॥ ਤਹੀ ਨਿਰੰਜਨੁ ਸਾਚੋ ਨਾਉ॥ ਤਿਸੁ ਮਹਿ ਮਨੂਆ ਰਹਿਆ ਲਿਵ ਲਾਇ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ॥ 10॥

Ushtumi, usht sidh(i) boodh(i) saadhaiy. Sach(u) nihkayvul(u), kerm(i) araadhaiy. Paun, paani, ugnee bisraaou. Tuhhi Nirunjun(u) Saacho Naaoun. Tis(u) meh(i) munooaa ruhhiya liv laayay. Prunvut(i) Nanak(u), kaal(u) na khaayay. 10.

Word Meaning: Ushtumi = the eighth day. Usht Sidh(i) = the 8 supernatural powers. Boodh(i) = thinking. Saadhaiy = rectifies. Nihkayvul(u) = detached from worldly attractions. Kerm(i) = with the benevolence. Paun, Paani, Ugnee = these three elements represent the three effects of Maya. Bisraaou = unaffected. Naaoun = existence. 10.

Meaning: If a devotee controls his desires to acquire the eight supernatural powers that the yogis seek, and sings praise of the fully detached Waheguru with His benevolence, he attains the spiritual state above the three effects of Maya, where Waheguru, which is above the effects of Maya, and which has eternal existence, resides. The fear of death cannot come near the devotee whose mind stays focused on such Waheguru (who stays connected with Him), oh Nanak. 10.

ਨਾਉ ਨਉਮੀ ਨਵੇ ਨਾਥ ਨਵ ਖੰਡਾ॥ ਘਟਿ ਘਟਿ ਨਾਥੁ ਮਹਾ ਬਲਵੰਡਾ॥ (ਅੰਗ 940)॥ ਆਈ ਪੂਤਾ ਇਹੁ ਜਗੁ ਸਾਰਾ॥ ਪ੍ਰਭ ਆਦੇਸੁ ਆਦਿ ਰਖਵਾਰਾ॥ ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਗੁ॥ ਓਹੁ ਅਪਰੰਪਰੁ ਕਰਣੈ ਜੋਗੁ॥ 11॥

Naaoun naumi, nuvay nath, nuv khunda. Ghut(i), ghut(i) Nath(u) muhaa Bulvunda.

(PAGE 940): Aayee poota eh(u) jug(u) saara. Prubh aadays(u), aad(i) Rukhvaara. Aad(i), joogadi haiy bhee hoag(u). Oh(u) uprumpur(u), kernaiy-joag(u). 11.

Word Meaning: Naumi = the ninth day. Nath = master. Nuvay Nath = the 9 leading Naths (lords) of the Sidh yogis. Nuv Khunda = the 9 regions of the earth. Nath(u) = the True Lord (Waheguru). Muhaa Bulvunda = the great and powerful. Aayee = Maya. Poota = son; worshipper. Aadays(u) = bowing to. Aad(i) = from the beginning. Rukhvaara = protector; guard. Uprumpur(u) = further and further. Kernaiy Joag(u) = fully capable. 11.

MEANING: Waheguru is the most powerful Lord who is present in every heart, and whose Naam is recited by all the nine top leaders of the yogis and all over the nine regions of the earth. This world is a worshipper of Maya, but one needs to bow to (worship) Waheguru, which is our protector (benefactor) from the very beginning. He has been here ever since the beginning of the world, and the beginning of the eons; is here now; and will be here in the future. The endless Lord is fully capable of doing everything. 11.

ਦਸਮੀ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥ ਅਨਦਿਨੁ ਮਜਨੁ ਸਚਾ ਗੁਣ ਗਿਆਨੁ॥ ਸਚਿ ਮੈਲੁ ਨ ਲਾਗੈ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ॥ ਬਿਲਮੁ ਨ ਤੂਟਸਿ ਕਾਚੈ ਤਾਗੈ॥ ਜਿਉ ਤਾਗਾ ਜਗੁ ਏਵੈ ਜਾਣਹੁ॥ ਅਸਥਿਰੁ ਚੀਤੁ ਸਾਚਿ ਰੰਗੁ ਮਾਣਹੁ॥ 12॥

Dusmi, Naam(u), daan(u), ishnaan(u). Undin(u) mujun(u), Sacha Goon Giyaan(u). Sach(i) maiyl(u) na laagaiy, bherm(u), bhuou bhaagaiy. Bilm(u) na tootus(i) kaachaiy taagaiy. Jiyoun taaga, jug aivaiy jaanhou. Usthir cheet(u), Saach(i) rung(u) maanhou. 12.

Word Meaning: Dusmi = the tenth day. Daan(u) = service to others. Ishnaan(u) = dip in the Naam-water. Goon Giyan = knowledge of Waheguru's virtues. Bilum(u) = delay. Kaachaiy Taagaiy = the unspun thread. Usthir = stable (which does not wander). 12.

MEANING: Recitation of Waheguru's Naam is the true donation and the holy dip that the Hindus do on this day. Singing praise of the virtues of Waheguru is the real holy dip that the devotee takes all the time. With Waheguru's Naam at heart, one gathers no filth of immorality on his mind, and all his worldly fears and misgivings run away. Life in the world is short like an unspun thread, which does not take long to break. So, enjoy the love for God by reciting His Naam with a stable (focused) mind. 12.

ਏਕਾਦਸੀ ਇਕੁ ਰਿਦੈ ਵਸਾਵੈ॥ ਹਿੰਸਾ ਮਮਤਾ ਮੋਹੁ ਚੁਕਾਵੈ॥ ਫਲੁ ਪਾਵੈ ਬ੍ਰਤੁ ਆਤਮ ਚੀਨੈ॥ ਪਾਖੰਡਿ ਰਾਚਿ ਤਤੁ ਨਹੀ ਬੀਨੈ॥ ਨਿਰਮਲੁ ਨਿਰਾਹਾਰੁ ਨਿਹਕੇਵਲੁ॥ ਸੂਚੈ ਸਾਚੇ ਨਾ ਲਾਗੈ ਮਲੁ॥ 13॥

Ekaadshi, Ikk(u) ridaiy vusaavaiy. Hinsa, mumta, moh(u) chookaavaiy. Ful paavaiy bert(u), aatum cheenaiy. Paakhund(i) raach(i) Tut(u) nuhee beenaiy. Nirmul(u), nirahaar(u),nihkayvul(u). Soochaiy, Saachaiy na laagaiy mul(u). 13.

Word Meaning: Ekaadshi = the eleventh day (considered holy). Ikk(u) = the One Lord. Hinsa = violence; rage. Mumta = attachments. Bert(u) = commitments. Aatum Cheenaiy = self realization. Raach(i) = getting absorbed (lost). Tut(u) = reality. Beenaiy = recognize. Nirmul(u) = pure. Nirahaar(u) = without food. Nihkayvul = detached. 13.

NOTE: Hindus consider the eleventh day very pious and observe many rituals, such as fasting and donating to Brahmins.

MEANING: The man should embed Waheguru's Naam in his heart and get rid of his rage, parental love, and worldly attachments, and analyze himself. These should be his commitments for which he reaps the reward of contentment and blissfulness. Other rituals like fasting, taking dips at holy places, or donating to Brahmans are simply acts of show-off, and the individual does not recognize the reality. Those who purify their minds by reciting Waheguru's Naam remain detached from the worldly attractions and are better than those who do not eat on this day. They are pure, honest, and collect no filth. 13.

ਜਹ ਦੇਖਉ ਤਹ ਏਕੋ ਏਕਾ॥ ਹੋਰਿ ਜੀਅ ਉਪਾਏ ਵੇਕੋ ਵੇਕਾ॥ ਫਲੋਹਾਰ ਕੀਏ ਫਲੁ ਜਾਇ॥ ਰਸ ਕਸ ਖਾਏ ਸਾਦੁ ਗਵਾਇ॥ ਕੂੜੈ ਲਾਲਚਿ ਲਪਟੈ ਲਪਟਾਇ॥ ਛੂਟੈ ਗੁਰਮੁਖਿ ਸਾਚੁ ਕਮਾਇ॥ 14॥

Jeh daykhoun, teh Aiko, Aika. Hoar(i) jea oopaayay vayko, vayka. Fulohaar keeyay ful(u) jaayay. Rus(u) kus khaayay, saad(u) guvaayay. Koorraiy laaluch(i) luptaiy, luptaayay. Chhootaiy Gurmukh(i) Saach(u) kmaayay. 14.

Word Meaning: Jeh = where. Teh = there. Aiko Aika = only Waheguru. Vayko Vayka = of different kinds. Fulohaar = meal of fruits only. Ful(u) = reward. Rus Kus = many tasty foods. Luptaiy Luptaayay = keeps attached to. Chhootaiy = breaks bonds. 14.

MEANING: I see only the "One" Lord wherever I look, but He has created humans of many different kinds and beliefs, some of whom are misled by their misgivings. By eating only fruits, they lose the expected reward of fasting and the taste of eating many different kinds of food. They are greedy for the expected false rewards and remain absorbed in rituals

because of their greed. But a Sikh of the Guru finds salvation by leading his life with honesty while reciting Waheguru's Naam. 14.

ਦੁਆਦਸਿ ਮੁਦ੍ਰਾ ਮਨੁ ਅਉਧੂਤਾ॥ ਅਹਿਨਿਸਿ ਜਾਗਹਿ ਕਬਹਿ ਨ ਸੂਤਾ॥ ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਗੁਰ ਪਰਚੈ ਤਿਸੁ ਕਾਲੁ ਨ ਖਾਇ॥ ਅਤੀਤ ਭਏ ਮਾਰੇ ਬੈਰਾਈ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਤਹ ਲਿਵ ਲਾਈ॥ 15॥

Dooaadus(i) moodra, mun(u) aoudhoota. Ehinis(i) jaageh(i), kubheh(i) na soota. Jaagut(u) jaag(u) ruhhaiy liv laayay. Gur perchaiy, tis(u) kaal(u) na khaayay. Ateet bhuyyay, maaray baiyraayee. Prunvut(i) Nanak, teh liv laayee. 15.

Word Meaning: Dooaadus(i) = the twelfth day; the twelve religious symbols of different faiths. Moodra = religious sign. Aoudhoota = renouncer. Ehinis(i) = day and night. Jaageh(i) = stays awake (alert). Liv Laayay = meditate. Perchaiy = attachment with (Guru's advice). Kaal(u) = (spiritual) death. Ateet = detached. Bairaayee = enemies (the five demons). Prunvut(i) = says respectfully. Teh = that. 15.

MEANING: A devotee, who is a renouncer of worldly attractions by heart, needs none of the 12 religious symbols. He stays awake (alert) against Maya's attacks by focusing his mind on Waheguru, and never sleeps (becomes negligent). A devotee who follows the Guru's advice never dies spiritually. He stays detached from worldly attractions, and destroys (controls) his enemies – the five demons. He is the one who is really connected with Waheguru. 15.

ਦੁਆਦਸੀ ਦਇਆ ਦਾਨੁ ਕਰਿ ਜਾਣੈ॥ ਬਾਹਰਿ ਜਾਤੋ ਭੀਤਰਿ ਆਣੈ॥ ਬਰਤੀ ਬਰਤ ਰਹੈ ਨਿਹਕਾਮ॥ ਅਜਪਾ ਜਾਪੁ ਜਪੈ ਮੁਖਿ ਨਾਮ॥ ਤੀਨਿ ਭਵਣ ਮਹਿ ਏਕੋ ਜਾਣੈ॥ ਸਭਿ ਸੁਚਿ ਸੰਜਮ ਸਾਚੁ ਪਛਾਣੈ॥ 16॥

Dooadusi, duyya daan(u) kur(i) jaanaiy. Baahur(i) jaato, bheetur(i) aanaiy. Berti, bert ruhhaiy nihkaam. Ajupa, jaap(u) jupaiy mookh(i) Naam. Teen(i) bhuvun meh(i) Aiko jaanaiy. Subh(i) sooch(i) sunjum, Saach(u) puchhaanaiy. 16.

Word Meaning: Baahur(i) Jaato = wandering around (mind). Bheetur(i) Aanaiy = brings inside (controls it). Berti = the one who undertakes fasting. Nihkaam = control on sensual desires. Ajupa Jaap(u) = remembering without reciting. Sooch(i) = purity. Sunjum = control on senses. Saach(u) Puchhaanaiy = makes connection with God. 16.

MEANING: A devotee, who is compassionate and is able to control his wandering mind, is the one who knows what true donations are. The fast of such a devotee is to stay desireless, and to recite Waheguru's Naam with his tongue without any special effort (so that it becomes automatic). He recognizes only the "One" Waheguru in all three layers of the universe. All acts of keeping everything clean and practising control on senses are subsumed in making a connection with Waheguru. 16.

ਤੇਰਸਿ ਤਰਵਰ ਸਮੁਦ ਕਨਾਰੈ॥ ਅੰਮ੍ਰਿਤੁ ਮੂਲੁ ਸਿਖਰਿ ਲਿਵ ਤਾਰੈ॥ ਡਰ ਡਰਿ ਮਰੈ ਨ ਬੂਡੈ ਕੋਇ॥ ਨਿਡਰੁ ਬੂਡਿ ਮਰੈ ਪਤਿ ਖੋਇ॥ ਡਰ ਮਹਿ ਘਰੁ ਘਰ ਮਹਿ ਡਰੁ ਜਾਣੈ॥ ਤਖਤਿ ਨਿਵਾਸੁ ਸਚੁ ਮਨਿ ਭਾਣੈ॥ 17॥

Tayrus(i), turvur smoond kunaaraiy. Amrit(u) mool(u) sikhur(i) liv taaraiy. Dur, dur(i) muraiy, na booday koyay. Nidur(u) bood(i) muraiy, put(i) khoyay. Dur meh(i) ghur(u), ghur meh(i) dur(u) jaanaiy. Tukhut(i) nivaas(u) Sach(u) mun(i) bhaanaiy. 17.

Word Meaning: Tayrus(i) = the thirteenth day. Turvur = tree. Amrit = the Naam. Mool(u) = the origin. Sikhur(i) = at the top (Waheguru's Residence). Liv = focus of mind. Dur = Waheguru's fear. Boodaiy = drown in the world sea. Nidur(u) = fearless (of Waheguru). Ghur(u) = mind. Tukhut(i) Nivaas(u) = on the throne of mind. 17.
MEANING: (People perform rituals of many different kinds to please some deity), but Waheguru is pleased when a devotee truly believes that human life is as short as that of a tree which is on the shore of a sea (river) where waves can uproot it at any time. Such a devotee considers Waheguru's Naam to be the root (basis) of his spiritual life and takes his mind to the top (transcendental Waheguru) by concentrating on His Naam. If a devotee dies with Waheguru's fear in mind, he does not drown in the world sea (he merges into Him), but if a person dies with no fear for Waheguru in mind, he drowns in the world sea and loses his dignity (takes countless rebirths). When a devotee lives in Waheguru's fear, has his fear at mind, and loves Waheguru, he is put on the high spiritual throne to live forever. 17.

ਚਉਦਸਿ ਚਉਥੇ ਥਾਵਹਿ ਲਹਿ ਪਾਵੈ॥ ਰਾਜਸ ਤਾਮਸ ਸਤ ਕਾਲ ਸਮਾਵੈ॥ ਸਸੀਅਰ ਕੈ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਕੀਮਤਿ ਪਾਵੈ॥ ਚਉਦਸਿ ਭਵਨ ਪਾਤਾਲ ਸਮਾਏ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਰਹਿਆ ਲਿਵ ਲਾਏ॥ 18॥

Chaudus(i), chauthay thaaveh(i) leh(i) paavaiy. Raajus, taamus, sat kaal smaavaiy. Sussiur kaiy ghur(i) soor(u) smaavaiy. Joag joogut(i) kee keemut(i) paavaiy. Chaudus(i) bhuvun, pataal smaayay. Khund, brahmund ruhhiya liv laayay. 18.
Word Meaning: Chaudus(i) = the fourteenth day. Chauthay Thaanveh(i) = the spiritual state above the three effects of Maya. Leh(i) Paavaiy = attains. Raajus, Taamus, Sut = the three effects of Maya. Kaal Smaavaiy = die down; become ineffective. Sussiur = moon (coolness or peace of mind). Soor(u) = sun (the brightness of Divine Knowledge). Joag Joogut(i) = means to get connected (with God). Keemut(i) Paavaiy = understand the worth. 18. Chaudus(i) Bhuvun = fourteen layers of the universe.
MEANING: While reciting Waheguru's Naam, a devotee overcomes the three effects of Maya and attains the fourth level of spiritual state, the three effects of Maya die down, and Divine Knowledge brightens his peaceful mind. He realizes the value of the path to union with Waheguru and stays connected to Waheguru, which is present in all the fourteen worlds (a Muslim belief), in galaxies, and everywhere else. 18.

ਅਮਾਵਸਿਆ ਚੰਦੁ ਗੁਪਤੁ ਗੈਣਾਰਿ॥ ਬੂਝਹੁ ਗਿਆਨੀ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਸਸੀਅਰੁ ਗਗਨਿ ਜੋਤਿ ਤਿਹੁ ਲੋਈ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰਤਾ ਸੋਈ॥ ਗੁਰ ਤੇ ਦੀਸੈ ਸੋ ਤਿਸ ਹੀ ਮਾਹਿ॥ ਮਨਮੁਖਿ ਭੂਲੇ ਆਵਹਿ ਜਾਹਿ॥ 19॥

Amaavussiya, chund(u) goopt(u) gaiynaar(i). boojhou Giyani Shabad(u) beechaar(i). Sussiur(u), guggun(i) Jot(i) tihou loyee. Kur(i), kur(i) vaykhaiy kerta soyee. Gur tay deesaiy, so Tis hee maah(i). Munmukh(i) bhoolay aaveh(i) jaah(i). 19.
Word Meaning: Ammvussiya = the day of the new moon. Gooput(i) = hidden; invisible. Gaiynnar(i) = in the sky. Sussiur(u) = moon. 19.
MEANING: Just like the moon, which becomes invisible in the sky on the night of the new moon, Waheguru is invisible in the world, but the Light of the Waheguru-Moon brightens the whole universe. However, only a spiritually enlightened person discovers this fact by pondering on the Guru's Shabad. He also realizes that it is Waheguru that creates the world

and looks after it. The individual who receives this divine knowledge from the Guru remains absorbed in Waheguru, but a follower of his mind is misled and keeps taking births and dying. 19.

ਘਰੁ ਦਰੁ ਥਾਪਿ ਥਿਰੁ ਥਾਨਿ ਸੁਹਾਵੈ॥ ਆਪੁ ਪਛਾਣੈ ਜਾ ਸਤਿਗੁਰੁ ਪਾਵੈ॥ ਜਹ ਆਸਾ ਤਹ ਬਿਨਸਿ ਬਿਨਾਸਾ॥ ਛੂਟੈ ਖਪਰੁ ਦੁਬਿਧਾ ਮਨਸਾ॥ ਮਮਤਾ ਜਾਲ ਤੇ ਰਹੈ ਉਦਾਸਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਹਮ ਤਾ ਕੇ ਦਾਸਾ॥ 20॥1॥

Ghur(u), Dur(u) thaap(i) thir(u) thaan(i) soohaavaiy. Aap(u) puchhaanaiy ja Satgur(u) paavaiy. Jeh aasa, teh binus(i) binaasa. Phootaiy khuppur(u) doobidha munsa. Mumta jaal tay ruhhaiy oodaasa. Prunvut(i) Nanak hum ta kay daasa. 20.1.

Word Meaning: Ghur(u) Dur(u) = Waheguru's Door. Thaap(i) = establishes; makes. Thir(u) Thaan(i) = the eternal place. Sohhavaiy = comforting. Aasa = hopes; wishes. Binus(i) = eradication. Binaasa = without hopes. Phootaiy = shatters. Khuppur(u) = vessel. Doobidha = indecisiveness. Munsa = thoughts of mind. Oodaasa = shows no interest. Daasa = slave. 20.1.

MEANING: When a devotee comes to the Guru's shelter, he recognizes self (what his real objective in life is, and what qualities he has), and burns down all his wishes and desires, and makes Waheguru's shelter his permanent dwelling (stays connected with Him), which he finds to be highly blissful. The vessel of his mind, which was home to indecisiveness and worldly wishes, shatters completely, and he becomes fully detached from the net of worldly attractions. I submit humbly that I am a slave of such a holy man, oh Nanak. 20.1.

(ਅੰਗ 841)॥ ਬਿਲਾਵਲੁ ਮਹਲਾ 3 ਵਾਰ ਸਤ ਘਰੁ 10॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 841): Bilawal(u) Mehla 3, Vaar Sut, Ghur(u) 10: Ek Onkar Satgur Persad(i):

ਆਦਿਤ ਵਾਰਿ ਆਦਿ ਪੁਰਖੁ ਹੈ ਸੋਈ॥ ਆਪੈ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਈ॥ ਓਤਿ ਪੋਤਿ ਜਗੁ ਰਹਿਆ ਪਰੋਈ॥ ਆਪੇ ਕਰਤਾ ਕਰੈ ਸੁ ਹੋਈ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ 1॥

Aadit Vaar(i) Aad(i) Purakh(u) haiy Soyee. Aapaiy vertaiy, uver(u) na koyee. Oat(i), poat(i) jug ruhhiya puroyee. Aapay Kerta kuraiy su hoyee. Naam(i) ruttay sudaa sookh(u) hoyee. Gurmukh(i) virla boojhaiy koyee. 1.

Word Meaning: Vaar sut = the seven days of the week. Adit Vaar(i) = Sunday. Aad(i) Purakh = Waheguru, who is the beginning of everything. Vertaiy = operates. Oat Poat = like warp and weft. Puroyee = stitched. Virla = rare. 1.

MEANING: Some rare individual in the shelter of the Guru realizes that (regardless of what day of the week it is) Waheguru is the origin of everything, and He alone operates in the world. He is as closely stitched to (mingled with) the world as the cross-threads (warp and weft) of the fabric. He is the creator of the universe, and only that which He wishes to do happens. Those who are imbued with the Lord's love are blessed. 1.

ਹਿਰਦੈ ਜਪਨੀ ਜਪਉ ਗੁਣਤਾਸਾ॥ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਜਨ ਪਗਿ ਲਗਿ ਧਿਆਵਉ ਹੋਇ ਦਾਸਨਿ ਦਾਸਾ॥ 1॥ ਰਹਾਉ॥

Hirdaiy juppni, jupoun Goon-Taasa. Hur(i) agumm, agoachur(u), uprumpur Soami, jun pug(i) lug(i) dhiyavhoun hoyay daasun(i) daasa. Ruhoau.

Word Meaning: Juppni = rosary. Goon-Taasa = the treasure of virtues (God). Agumm = inaccessible. Agoachur(u) = incomprehensible. Pug(i) Lug(i) = at the Feet. Pause.

MEANING: (People hold some form of rosaries in their hands to worship their deities), but singing praise of the treasure of virtues, Waheguru, is my rosary, which I hold in my heart. Waheguru is inaccessible, incomprehensible and limitless, so I recite His Naam by dropping on the feet of (serving) His devotees as their slave. Pause.

ਸੋਮਵਾਰਿ ਸਚਿ ਰਹਿਆ ਸਮਾਇ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਆਖਿ ਆਖਿ ਰਹੇ ਸਭਿ ਲਿਵ ਲਾਇ॥ ਜਿਸੁ ਦੇਵੈ ਤਿਸੁ ਪਲੈ ਪਾਇ॥ ਅਗਮ ਅਗੋਚਰੁ ਲਖਿਆ ਨ ਜਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਰਹਿਆ ਸਮਾਇ॥ 2॥

Soamvaar(i) Sach(i) ruhhiya smaayay. Tis kee keemut(i) kuhhi na jaayay. Aakh(i), aakh(i) ruhhay subh(i) liv laayay. Jis(u) dayvaiy, tis(u) pullaiy paayay. Agumm, Agoachur(u) lukhiya na jaayay. Gur kaiy Shabad(i) Hur(i) ruhhiya smaayay. 2.

Word Meaning: Soamvaar(i) = Monday. Sach(i) = in the eternal (Waheguru). Pullaiy = in the bag (in mind). Lukhiya = seen; comprehend. Smaayay = present. 2.

MEANING: Nobody can describe the transcendental state of the devotee who stays absorbed in Waheguru's Naam. Many people claim to recite Waheguru's Naam and meditate on it, but only that individual, whom Waheguru bestows, gets to enshrine it in his heart. Waheguru is inaccessible and incomprehensible, and cannot be seen. It is only with the Guru's Shabad that one realizes that Waheguru is present everywhere. 2.

ਮੰਗਲ ਮਾਇਆ ਮੋਹੁ ਉਪਾਇਆ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਇਆ॥ ਆਪਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਦਰੁ ਘਰੁ ਸੂਝੈ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਕਰੇ ਲਿਵ ਲਾਇ॥ ਹਉਮੈ ਮਮਤਾ ਸਬਦਿ ਜਲਾਇ॥ 3॥

Mungul, Maya moh(u) oopaaya. Aapay sir(i), sir(i) dhundhaiy laayaa. Aap(i) boojhaayay, soyee boojhaiy, Gur kaiy Shabad(i) Dur(u), Ghur(u) soojhaiy. Praym bhugut(i) kuray liv laayay. Haumein, mumta Shabad(i) julaayay. 3.

Word Meaning: Mungul = Tuesday. Moh = attachment. Oopaaya = created. Dhundhaiy = in worldly affairs. Sir(i) Sir(i) = individually. Liv Laayay = by meditating. 3.

MEANING: Waheguru, Himself, has created attachment to Maya among living beings, and has Himself made people perform tasks centred on Maya. Only that individual receives enlightenment about His residence and His door (how to connect with Him), whom He gives understanding through the Guru's Shabad. Such an individual burns his selfishness, ego, and worldly attachments (gets rid of them) by the Guru's Shabad, and worships Waheguru with full focus of mind. 3.

ਬੁਧਿਵਾਰ ਆਪੇ ਬੁਧਿ ਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਸਬਦੁ ਵੀਚਾਰੁ॥ ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਹਉਮੈ ਮਲੁ ਖੋਇ॥ ਦਰਿ ਸਚੈ ਸਦ ਸੋਭਾ ਪਾਏ॥ ਨਾਮਿ ਰਤੇ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ॥ 4॥

Boodh(i) Vaar, Aapay boodh(i) saar(u). Gurmukh(i) kerni Shabad(u) veechaar(u). Naam(i) ruttay mun(u) nirmul(u) hoyay. Hur(i) goon gaavaiy, haumein mul(u) khoyay. Dur(i) Sachaiy sud sobha paayay. Naam(I) ruttay Gur Shabad(i) soohaayay. 4.

Word Meaning: Boodh(i) Vaar(i) = Wednesday. Saar(u) = supreme. Kerni = performance. Haumein = selfishness and ego. Sobha = praise. Sohaayay = magnificent.

MEANING: Waheguru Himself bestows the supreme wisdom to His devotees with which they ponder on Guru's Shabad in His shelter, and which becomes their prime objective. Those who are imbued in Waheguru's Naam become pure in mind, and wash the filth of their

selfishness and ego by singing His praise. They always get respect in Waheguru's Court, and imbued in His Naam, they look magnificent (exalted). 4.

ਲਾਹਾ ਨਾਮੁ ਪਾਏ ਗੁਰ ਦੁਆਰਿ॥ ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰੁ॥ ਜੋ ਦੇਵੈ ਤਿਸ ਕਉ ਬਲਿ ਜਾਈਐ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਗਵਾਈਐ॥ ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰਧਾਰਿ॥ ਦੇਵਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ॥ 5॥

Laaha Naam(u) paayay Gur Dooaar(i). Aapaiy dayvaiy Dayvunhaar(u). Jo dayvaiy, tis kuou bul(i) jaayiyaiy. Gur Persadi aap(u) guvaayiyaiy. Nanak Naam(u) rukhou oordhaar(i). Dayvunhaaraykuou jaikaar(u). 5.

Word Meaning: Laaha = benefit; wealth. Aap(u) = selfishness and ego. Jaikaar(u) = sing praise.

MEANING: They earn the wealth of Waheguru's Naam in the shelter of the Guru when the Lord Himself bestows His Naam to them. We should sacrifice our lives for the Lord who implants His Naam in our hearts when we get rid of our selfishness and ego by the grace of the Guru. We should sing praise of Waheguru and secure His Naam in our hearts, oh Nanak. 5.

ਵੀਰਵਾਰਿ ਵੀਰ ਭਰਮ ਭੁਲਾਏ॥ ਪ੍ਰੇਤ ਭੂਤ ਸਭਿ ਦੂਜੈ ਲਾਏ॥ ਆਪਿ ਉਪਾਏ ਕਰਿ ਵੇਖੈ ਵੇਕਾ॥ ਸਭਨਾ ਕਰਤੇ ਤੇਰੀ ਟੇਕਾ॥ ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ॥ ਸੋ ਮਿਲੈ ਜਿਸੁ ਲੈਹਿ ਮਿਲਾਈ॥ 6॥

Veervaar(i) Veer bherm bhoolaayay. Prayt, bhoot, subh(i) doojaiy laayay. Aap(i) oopaayay kur(i) vaykha vayka. Subhna Kertay Tayri tayka. Jea junt Tayri shernaayee. So milaiy, jis(u) laiyh(i) milaayee. 6.

Word Meaning: Veervaar(i) = Thursday. Veer = valiant; the fifty-two Veers (braves) including Hanuman and Nandi etc. as listed by Bhai Kahan Singh Ji Nabha. Prayt = Bhoot = ghosts. Doojaiy = in Maya. Vayka = different. Tayka = support; dependence. 6.

MEANING: Even the fifty-two valiant, including Hanuman, are misled by Maya because of their misgivings. All those who are misled by Maya are like ghosts or phantoms. God creates the living beings with many different characteristics, and looks after them. All those depend upon Waheguru for survival, and are in His shelter. But only those are connected with Him who are connected by His benevolence. 6.

ਸੁਕ੍ਰਵਾਰਿ ਪ੍ਰਭੁ ਰਹਿਆ ਸਮਾਈ॥ ਆਪਿ ਉਪਾਇ ਸਭ ਕੀਮਤਿ ਪਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਰੈ ਬੀਚਾਰੁ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹੈ ਕਾਰ॥ ਵਰਤੁ ਨੇਮੁ ਨਿਤਾਪ੍ਰਤਿ ਪੂਜਾ॥ ਬਿਨੁ ਬੂਝੈ ਸਭੁ ਭਾਉ ਹੈ ਦੂਜਾ॥ 7॥

Shookkur Vaar(i) Prubh(u) ruhhiya smaayee. Aap(i) oopaayay, subh keemut(i) paayee. Gurmukh(i) hovaiy su kuraiy beechaar(u). Sach(u), sunjum(u) kerni haiy kaar. Vert(u) naym(u) nitaprut(i) pooja. Bin(u) boojhaiy subh(u) bhaaou haiy dooja. 7.

Word Meaning: Shookkur Vaar(i) = Friday. Keemut(i) = needs. Sunjum(u) = control on senses. Kaar = tasks (worth performing). Vert(u) Naym = commitments and principles. Nitaprut(i) = everyday. Bhaaou Dooja = love for Maya. 7.

MEANING: Waheguru is present everywhere. He creates the universe and knows its worth (needs). A Sikh of the Guru realizes that the most important thing is to exercise control over his senses and stay connected to Waheguru. These are his daily commitments, principles, and his worship of Waheguru. Without realizing this, everything else (performance of any rituals) is simply love for Maya. 7.

ਛਨਿਛਰਵਾਰਿ ਸਉਣ ਸਾਸਤ ਬੀਚਾਰੁ॥ ਹਉਮੈ ਮੇਰਾ ਭਰਮੈ ਸੰਸਾਰੁ॥ ਮਨਮੁਖੁ ਅੰਧਾ ਦੂਜੈ ਭਾਇ॥ ਜਮ ਦਰਿ ਬਾਧਾ ਚੋਟਾ ਖਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਦਾ ਸੁਖੁ ਪਾਏ॥ ਸਚੁ ਕਰਣੀ ਸਾਚਿ ਲਿਵ ਲਾਏ॥ 8॥

Chhunichhur Vaar(i) Saun Shast beechaar(u). Haumein, mayra bhermaiy sunsaar(u). Munmukh(u) undha, doojaiy bhaayay. Jum Dur(i) baabdha choataan khaayay. Gur Persadi sudaa sookh(u) paayay. Sach kerni, Saach(i) liv laayay. 8.

Word Meaning: Chhunichhur Vaar(i) = Saturday. Saun Shast = the book which describes auspicious and inauspicious moments. Mayra = mine. 8.

MEANING: Those who just ponder on the book of auspicious and inauspicious days (book of horoscope), are simply lost in selfishness, ego and discrimination. The follower of his mind is blind to spirituality and is lost in the love for Maya. Tied at the door of the Angel of Death, he is given severe punishment. On the contrary, a devotee in the shelter of the Guru is always blissful because he leads a life of truthfulness and stays connected with God. 8.

ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ॥ ਹਉਮੈ ਮਾਰਿ ਸਚਿ ਲਿਵ ਲਾਗੀ॥ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸੁਭਾਇ॥ (ਅੰਗ 842)॥ ਤੂ ਸੁਖਦਾਤਾ ਲੈਹਿ ਮਿਲਾਇ॥ ਏਕਸ ਤੇ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਇ॥ 9॥

Satgur sayveh(i) say vudbhaagi. Haumein maar(i), Sach(i) liv laagi. Tayraiy rung(i) raatay sehj soobhaayay.

(PAGE 842): Tu Sookh Daata laiyeh(i) milaayay. Aikus tay dooja naahi koyay. Gurmukh(i) boojhaiy, soajhi hoyay. 9.

Word Meaning: Rung Raatay = imbued in love. Sehj Soobhaaayay = in a natural way; without any special deefort. Sookh-Daata = source of comforts (Waheguru).

MEANING: Those who serve Satguru are highly fortunate. They kill their selfishness and ego, and stay focused on Waheguru's Naam. They are imbued in Your love, and You connect them with You with Your benevolence, oh, the source of bliss, Waheguru. There is none other than Waheguru (which is the Lord of the universe), but only a Sikh of the Guru realizes this truth. 9.

ਪੰਦ੍ਰਹ ਥਿਤੀ ਤੈ ਸਤ ਵਾਰ॥ ਮਾਹਾ ਰੁਤੀ ਆਵਹਿ ਵਾਰ ਵਾਰ॥ ਦਿਨਸੁ ਰੈਣਿ ਤਿਵੈ ਸੰਸਾਰੁ॥ ਆਵਾਗਉਨੁ ਕੀਆ ਕਰਤਾਰਿ॥ ਨਿਹਚਲੁ ਸਾਚੁ ਰਹਿਆ ਕਲ ਧਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋ ਸਬਦੁ ਵੀਚਾਰਿ॥10॥1॥

Pundreh thiti taiy sut vaar. Maaha rootti aaveh(i) vaar vaar. Dinus(u) raiyn(i), tivaiyn sunsaar(u). Aava gaun(u) keeya Kartar(i). Nihchul(u) Saach(u) ruhhiya kul dhaar(i). Nanak, Gurmukh(i) boojhaiy ko Shabad(u) veechaar(i). 10.1.

Word Meaning: Pundreh = fifteen. Thitis = the changing phases of the moon. Vaar Vaar = again and again. Aava Gaaun(u) = birth and death. Kartar(i) = God. Nihchul(u) = never changing; immortal. Kul Dhaar(i) = supporting with power. 10.

MEANING: The fifteen thities (the changing phases of the moon), the seven days of the week, months, and the seasons come (and go) in cycles. The world is like the days and the nights (which come and go). Waheguru has created the world in such a way that the living beings continue to take births and to die. Only Waheguru is immortal, who keeps the world in order by His power. But some rare individual understands this by pondering on Guru's Shabad, oh Nanak. 10.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 3॥ ਆਦਿ ਪੁਰਖੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਾਜੇ॥ ਜੀਅ ਜੰਤ ਮਾਇਆ ਮੋਹਿ ਪਾਜੇ॥ ਦੂਜੈ ਭਾਇ ਪਰਪੰਚਿ ਲਾਗੇ॥ ਆਵਹਿ ਜਾਵਹਿ ਮਰਹਿ ਅਭਾਗੇ॥ ਸਤਿਗੁਰਿ ਭੈਟਿਐ ਸੋਝੀ ਪਾਇ॥ ਪਰਪੰਚੁ ਚੂਕੈ ਸਚਿ ਸਮਾਇ॥ 1॥

Bilawal(u) Mehla 3: Aad(i) Purakh(u) Aapay srisht(i) saajay. Jea, junt Maya moh(i) paajay. Doojaiy bhaayay perpunch(i) laagay. Aaveh(i), jaaveh(i), mureh(i) abhaagay. Satgur(i) bhaytiyaiyn soajhi paayay. Perpunch chookaiy Sach(i) smaayay. 1.

Word Meaning: Aad(i) Purakh(u) = Waheguru. Srisht(i) = world. Saajay = creates. Paajay = puts into. Perpunch(i) = in the affairs of the world. Abhaagay = unfortunate. 1.

MEANING: Waheguru, Himself, creates the universe and gets the living beings to be attracted to Maya. So, because of their love for Maya, the living beings become engrossed in worldly affairs. As a result, the unfortunate keep taking births and dying. But they get the spiritual enlightenment in the shelter of Satguru, whereby they win over the attraction of Maya, and get absorbed in Waheguru. 1.

ਜਾ ਕੈ ਮਸਤਕਿ ਲਿਖਿਆ ਲੇਖੁ॥ ਤਾ ਕੈ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭੁ ਏਕੁ॥ 1॥ ਰਹਾਉ॥

Ja kaiy mustuk(i) likhiya laykh(u). Ta kaiy mun(i) vussiya Prubh(u) Aik(u). Pause.

Word Meaning: Mustuk (i) = on the forehead (in fortune). Laykh(u) = decision. Pause.

MEANING: Those who have good fortune written on their forehead, embed the Lord's Naam in their hearts. Pause.

ਸ੍ਰਿਸਟਿ ਉਪਾਏ ਆਪੇ ਸਭੁ ਵੇਖੈ॥ ਕੋਇ ਨ ਮੇਟੇ ਤੇਰੈ ਲੇਖੈ॥ ਸਿਧ ਸਾਧਿਕ ਜੇ ਕੋ ਕਹੈ ਕਹਾਏ॥ ਭਰਮੇ ਭੂਲਾ ਆਵੈ ਜਾਏ॥ ਸਤਿਗੁਰ ਸੇਵੈ ਸੋ ਜਨੁ ਬੂਝੈ॥ ਹਉਮੈ ਮਾਰੇ ਤਾ ਦਰੁ ਸੂਝੈ॥ 2॥

Srisht(i) oopaayay Aapay subh(u) vaykhaiy. Koyay na maytay Tayraiy lakhaiy. Sidh, saadhik jay ko kuhhaiy kuhhaayay. Bhermay bhoola, aavaiy jaayay. Satgur sayvaiy, so jun(u) boojaiy, haumein maaray ta Dur(u) soojhaiy. 2.

Word Meaning: Oopaayay = having created. Laykhaiy = written judgment. 2.

MEANING: After creating the world, Waheguru looks after it, and nobody can erase His judgment written for them (His Huqam). Those who call themselves Sidh yogis, or practise yogism, are misled in their misgivings and keep taking births and dying. But those who serve Satguru realize the true objective of human life and get enlightened about Waheguru's Door (union with Him) by killing their selfishness and ego. 2.

ਏਕਸ ਤੇ ਸਭੁ ਦੂਜਾ ਹੋਆ॥ ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਬੀਆ॥ ਦੂਜੇ ਤੇ ਜੇ ਏਕੋ ਜਾਣੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਦਰਿ ਨੀਸਾਣੈ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਤਾ ਏਕੋ ਪਾਏ॥ ਵਿਚਹੁ ਦੂਜਾ ਠਾਕਿ ਰਹਾਏ॥ 3॥

Aikus tay subh(u) dooja hoa. Aiko vertaiy, uver(u) na beeya. Doojay tay jay Aiko jaanaiy. Gur kaiy Shabad(i) Hur(i) Dur(i) neeshaanaiy. Satgur bhaytay ta Aiko paayay. Vichoun dooja tthaak(i) ruhaayay. 3.

Word Meaning: Dooja = Maya. Beeya = other. Neeshaanaiy = identification. Tthaak(i) Ruhaayay = keeps at bay; prevents attacks. 3.

MEANING: Waheguru created Maya Himself; He is the sole operator (Lord) of the universe, and there is none other like Him. While living in the world of Maya, if one recognizes Waheguru (makes a connection with Him), he receives the mark of identification (approval) for Waheguru's Door. If one gets connected with Satguru, he realizes the "One" God, and prevents Maya from attacking (captivating) him. 3.

ਜਿਸ ਦਾ ਸਾਹਿਬੁ ਡਾਢਾ ਹੋਇ॥ ਤਿਸ ਨੋ ਮਾਰਿ ਨ ਸਾਕੈ ਕੋਇ॥ ਸਾਹਿਬ ਕੀ ਸੇਵਕੁ ਰਹੈ ਸਰਣਾਈ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ॥ ਤਿਸ ਤੇ ਊਪਰਿ ਨਾਹੀ ਕੋਇ॥ ਕਉਨੁ ਡਰੈ ਡਰੁ ਕਿਸ ਕਾ ਹੋਇ॥ 4॥

Jis da sahib(u) daadha hoyay. Tis nu maar(i) na saakaiy koyay. Sahib kee sayvuk(u) ruhhaiy shernaayee. Aapay bukhshay, day vudiyaayee. Tis tay oopur(i) naahi koyay. Kaun(u) deraiy, der(u) kis ka hoyay? 4.

Word Meaning: Daadha = powerful. Bukhshay = forgives; grants. 4.

MEANING: Nobody can kill (cause any harm) to the individual who has a powerful master. If, a servant (a devotee) lives in the shelter (obeys orders strictly) of his Master (Waheguru), the Master (Waheguru) accords him honour. There is no power above Waheguru, so who will the devotee be afraid of, or whose fear will he have? 4.

ਗੁਰਮਤੀ ਸਾਤਿ ਵਸੈ ਸਰੀਰ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਫਿਰਿ ਲਗੈ ਨ ਪੀਰ॥ ਆਵੈ ਨਾ ਜਾਇ ਨ ਦੁਖੁ ਪਾਏ॥ ਨਾਮੇ ਰਾਤੇ ਸਹਜਿ ਸਮਾਏ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਵੇਖੈ ਹਦੂਰਿ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਦ ਰਹਿਆ ਭਰਪੂਰਿ॥ 5॥

Gurmutee shaant(i) vussaiy sreer. Shabad(u) cheen(i) phir(i) luggaiy na peer. Aavaiy, na jaayay, na dookh paayay. Naamay raatay sehj(i) smaayay. Nanak Gurmukh(i) vaykhaiy hudoor(i). Mayra prubh(u) sud ruhhiya bherpoor(i). 5.

Word Meaning: Shaant(i) = peace. Cheen(i) = recognize; make connection. Peer = pain; suffering. Sehj(i) = in blissful state. Hudoor(i) = near. 5.

MEANING: One's body and mind become peaceful (blissful) with the Guru's advice. He no longer suffers from any mental agony when he ponders on Guru's Shabad. He does not undergo rebirths again because, imbued with Waheguru's Naam, he remains absorbed in the high spiritual state (merges into Waheguru). In Guru's shelter, he "sees" Waheguru close to him because my Lord is omnipresent, oh Nanak. 5.

ਇਕਿ ਸੇਵਕ ਇਕਿ ਭਰਮਿ ਭੁਲਾਏ॥ ਆਪੇ ਕਰੇ ਹਰਿ ਆਪਿ ਕਰਾਏ॥ ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਕੋਇ॥ ਮਨਿ ਰੋਸੁ ਕੀਜੈ ਜੇ ਦੂਜਾ ਹੋਇ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਕਰਣੀ ਸਾਰੀ॥ ਦਰਿ ਸਾਚੈ ਸਾਚੇ ਵੀਚਾਰੀ॥ 6॥

Ikk(i) sayvuk, ikk(i) bherm(i) bhoolaayay. Aapay kuray Hur(i) Aap(i) kuraayay. Aiko vertaiy, uver(u) na koyay. Mun(i) roas(u) keejaiy jay dooja hoyay. Satgur sayvay kerni saari. Dur(i) Saachaiy, saachi veechaari. 6.

Word Meaning: Ikk(i) =some. Bherm(i) Bhoolaayay = misled in misgivings. Roas(u) = resentment. Keni = performance; deeds. Saari = supreme. Veechaari = thoughtful. 6.

MEANING: While some serve Waheguru (obey His Huqam), many are misled by their misgivings. But we cannot blame them, because it is Waheguru who does everything and makes others do what He wishes. He is the only Lord in the universe, and there is none other. You can resent (things that go against your wishes) only if there is someone else to complain to (but there is none), oh my mind. So, only serving Satguru is the supreme performance of an individual. Those who ponder on the virtues of the Lord reach the Court of Waheguru. 6.

ਥਿਤੀ ਵਾਰ ਸਭਿ ਸਬਦਿ ਸੁਹਾਏ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਫਲ ਪਾਏ॥ ਥਿਤੀ ਵਾਰ ਸਭਿ ਆਵਹਿ ਜਾਹਿ॥ ਗੁਰ ਸਬਦੁ ਨਿਹਚਲੁ ਸਦਾ ਸਚਿ ਸਮਾਹਿ॥ ਥਿਤੀ ਵਾਰ ਤਾ ਜਾ ਸਚਿ ਰਾਤੇ॥ ਬਿਨੁ ਨਾਵੈ ਸਭਿ ਭਰਮਹਿ ਕਾਚੇ॥ 7॥

Thiti, vaar subh(i) Shabad(i) soohaayay. Satgur(u) sayvay, ta ful paayay. Thiti, vaar subh(i) aaveh(i) jaah(i). Gur Shabad(u) nihchul(u), sudaa Sach(i) smaayay. Thiti, vaar ja Sach(i) raatay. Bin(u) Naavaiy subh(i) bhermeh(i) kaachay. 7.

Word Meaning: Soohaayay = attractive; comforting. Nihchul(u) = everlasting. Raatay = imbued in. Kaachay = unprepared; lacking noble qualities. 7.

MEANING: Changing phases of the moon and the days of the week are all pleasant to those who recite the Guru's Shabad. A devotee who serves Satguru reaps the rewards of pleasantness on all days. Phases of the moon and the days of the week keep changing and repeat periodically, but Guru's Shabad is eternal (true in every eon) and leads to the union of the devotee with Waheguru. All such days are pleasant for those who are imbued with Waheguru's love. Without Waheguru's Naam, individuals are unprepared (for union with the Lord) and keep taking rebirths. 7.

ਮਨਮੁਖ ਮਰਹਿ ਮਰਿ ਬਿਗਤੀ ਜਾਹਿ॥ ਏਕੁ ਨ ਚੇਤਹਿ ਦੂਜੈ ਲੋਭਾਇ॥ ਅਚੇਤ ਪਿੰਡੀ ਅਗਿਆਨ ਅੰਧਾਰੁ॥ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਪਾਏ ਪਾਰੁ॥ ਆਪਿ ਉਪਾਏ ਉਪਾਵਣਹਾਰੁ॥ ਆਪੇ ਕੀਤੋਨੁ ਗੁਰ ਵੀਚਾਰੁ॥ 8॥

Munmukh(i) myreh(i), mer(i) bigutti jaah(i). Aik(u) na chayteh(i), doojaiy lobhaayay. Achayt pindi ugiyaan undhaar(u). Bin(u) Shabadaiy kiyoun paayay paar(u). Aap(i) oopaayay, Oopaavunhaara. Aapay keetoun Gur Veechar(u). 8.

Word Meaning: Bigutti = without spirituality. Lobhaayay = attracted to. Achayt = unaware. Pindi = bodily; mentally. Paayay Paar = swim across the world sea. 8.

MEANING: The followers of their mind are attracted to Maya, and do not remember Waheguru, and leave the world without any spirituality after death. They are unaware (ignorant) of spirituality and are in complete darkness. How can they swim across the sea of Maya without Guru's Shabad? Waheguru Himself has created such individuals, and has made pondering on the Guru's Shabad a requirement for salvation. 8.

ਬਹੁਤੇ ਭੇਖ ਕਰਹਿ ਭੇਖਧਾਰੀ॥ ਭਵਿ ਭਵਿ ਭਰਮਹਿ ਕਾਚੀ ਸਾਰੀ॥ ਐਥੈ ਸੁਖੁ ਨ ਆਗੈ ਹੋਇ॥ (ਅੰਗ 843)॥ ਮਨਮੁਖ ਮੁਏ ਅਪਣਾ ਜਨਮੁ ਖੋਇ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਭਰਮੁ ਚੁਕਾਏ॥ ਘਰ ਹੀ ਅੰਦਰਿ ਸਚੁ ਮਹਲ ਪਾਏ॥9

Buhoutay bhaykh kureh(i) bhaykhdhaari. Bhuv(i), bhuv(i) bhermeh(i) kaachi saari. Aithaiy sookh(u), na aagaiy hoyay.

(PAGE 843): Munmukh(i) mooyay apna junum(u) khoyay. Satgur sayvay, bherm(u) chookaayay. Ghur(i) hee undur(i) Sach(u) Mehl paayay. 9.

Word Meaning: Bhaykh = religious garb. Bhaykhdhaari = an actor; imposter. Kaachi = unqualified. Saari = (like a) pawn at the game of dice. Khoyay = loses opportunity. Chookaayay = get rid of. 9.

MEANING: A person who changes his religious symbols too often is an imposter, and like a pawn at the game of dice, which continues to go in circles, never making it to the goal, continues to go through birth and death cycles. He never attains comfort in this world or the next. The follower of his mind wastes away his human life and dies. But he can acquire the eternal Lord in his heart if he gets rid of his misgivings by serving Satguru. 9.

ਆਪੇ ਪੂਰਾ ਕਰੇ ਸੁ ਹੋਇ॥ ਏਹਿ ਥਿਤੀ ਵਾਰ ਦੂਜਾ ਦੋਇ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਅੰਧੁ ਗੁਬਾਰੁ॥ ਥਿਤੀ ਵਾਰ ਸੇਵਹਿ ਮੁਗਧ ਗਵਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਪਾਇ॥ ਇਕਤੁ ਨਾਮਿ ਸਦਾ ਰਹਿਆ ਸਮਾਇ॥ 10॥2॥

Aapay Poora kuray su hoyay. Eh(i) thiti, vaar dooja doyay. Satgur baajhoun undh(u) goobaar(u). Thiti, vaar sayveh(i) moogudh guvaar. Nanak, Gurmukh(i) boojhaiy, soajhi paayay. Ikutt(u) Naam(i) sudaa ruhhiya smaayay. 10.2.

Word Meaning: Poora = perfect (God). Doyay = basis of discrimination. Goobaar = darkness. Moogudh = foolish. Guvaar = ignorant. 10.

MEANING: Belief in the changing phases of the moon and the days of the week as being auspicious or inauspicious is the result of the attractions of Maya, which lead to discrimination. Only the foolish and the ignorant serve (believe in) these special days. It is complete darkness of ignorance without Satguru. A devotee understands these facts in the shelter of the Guru, gets enlightenment, and stays absorbed in the Naam, oh Nanak. 10.2.

ਬਿਲਾਵਲੁ ਮਹਲਾ 1 ਛੰਤ ਦਖਣੀ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u) Mehla 1, Chhunt Dukhni: Ek Onkar Satgur Persad(i):

ਮੁੰਧ ਨਵੇਲੜੀਆ ਗੋਇਲਿ ਆਈ ਰਾਮ॥ ਮਟੁਕੀ ਡਾਰਿ ਧਰੀ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ॥ ਲਿਵ ਲਾਇ ਹਰਿ ਸਿਉ ਰਹੀ ਗੋਇਲਿ ਸਹਜਿ ਸਬਦਿ ਸੀਗਾਰੀਆ॥ ਕਰ ਜੋੜਿ ਗੁਰ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲਹੁ ਸਾਚਿ ਪਿਆਰੀਆ॥ ਧਨ ਭਾਇ ਭਗਤੀ ਦੇਖਿ ਪ੍ਰੀਤਮ ਕਾਮ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿਆ॥ ਨਾਨਕ ਮੁੰਧ ਨਵੇਲ ਸੁੰਦਰਿ ਦੇਖਿ ਪਿਰੁ ਸਾਧਾਰਿਆ॥ 1॥ ਸਚਿ ਨਵੇਲੜੀਏ ਜੋਬਨਿ ਬਾਲੀ ਰਾਮ॥ ਆਉ ਨ ਜਾਉ ਕਹੀ ਅਪਨੇ ਸਹ ਨਾਲੀ ਰਾਮ॥ ਨਾਹ ਅਪਨੇ ਸੰਗਿ ਦਾਸੀ ਮੈ ਭਗਤਿ ਹਰਿ ਕੀ ਭਾਵਏ॥ ਅਗਾਧਿ ਬੋਧਿ ਅਕਥੁ ਕਥੀਐ ਸਹਜਿ ਪ੍ਰਭ ਗੁਣ ਗਾਵਏ॥ ਰਾਮ ਨਾਮ ਰਸਾਲ ਰਸੀਆ ਰਵੈ ਸਾਚਿ ਪਿਆਰੀਆ॥ ਗੁਰਿ ਸਬਦੁ ਦੀਆ ਦਾਨੁ ਕੀਆ ਨਾਨਕਾ ਵੀਚਾਰੀਆ॥ 2॥

ਸ੍ਰੀਧਰ ਮੋਹਿਅੜੀ ਪਿਰ ਸੰਗਿ ਸੂਤੀ ਰਾਮ॥ ਗੁਰ ਕੈ ਭਾਇ ਚਲੋ ਸਾਚਿ ਸੰਗੂਤੀ ਰਾਮ॥ ਧਨ ਸਾਚਿ ਸੰਗੂਤੀ ਹਰਿ ਸੰਗਿ ਸੂਤੀ ਸੰਗਿ ਸਖੀ ਸਹੇਲੀਆ॥ ਇਕ ਭਾਇ ਇਕ ਮਨਿ ਨਾਮੁ ਵਸਿਆ ਸਤਿਗੁਰੂ ਹਮ ਮੇਲੀਆ॥ ਦਿਨੁ ਰੈਨਿ ਘੜੀ ਨਾ ਚਸਾ ਵਿਸਰੈ ਸਾਸਿ ਸਾਸਿ ਨਿਰੰਜਨੋ॥ ਸਬਦਿ ਜੋਤਿ ਜਗਾਇ ਦੀਪਕੁ ਨਾਨਕਾ ਭਉ ਭੰਜਨੋ॥ 3॥ ਜੋਤਿ ਸਬਾਇੜੀਏ ਤ੍ਰਿਭਵਣ ਸਾਰੇ ਰਾਮ॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਅਲਖ ਅਪਾਰੇ ਰਾਮ॥ ਅਲਖ ਅਪਾਰ ਅਪਾਰੁ ਸਾਚਾ ਆਪੁ ਮਾਰਿ ਮਿਲਾਈਐ॥ ਹਉਮੈ ਮਮਤਾ ਲੋਭੁ ਜਾਲਹੁ ਸਬਦਿ ਮੈਲੁ ਚੁਕਾਈਐ॥ ਦਰਿ ਜਾਇ ਦਰਸਨੁ ਕਰੀ ਭਾਣੈ ਤਾਰਿ ਤਾਰਣਹਾਰਿਆ॥ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਤ੍ਰਿਪਤੀ ਨਾਨਕਾ ਉਰਧਾਰਿਆ॥ 4॥1॥

Moondh nuvaylurriya goyil(i) aayee Ram. Mutukee daar(i) dhuree, Hur(i) liv laayee Ram. Liv laayay Hur(i) siyoun, ruhhi goyil(i), sehj(i) Shabad(i) sheengaariya. Ker joarr(i) Gur peh kur(i) binunti, milhoun Saach(i) piyaariya. Dhun bhaayay bhugtee, daykh(i) Preetum, kaam kroadh(u) nivaariya. Nanak, moondh nuvayl soondar(i), daykh(i) Pir(u) sadhaariya. 1. Sach(i) nuvalurriyay, jobun(i) baali Ram. Aaou na jaaou kuheen, apnay Sheh naali Ram. Naah apnay sung(i) daasi, mein bhugut(i) Hur(i) kee bhaavyay. Agaadh(i), bodh(i) Akuth(u) kuthiyaiy, sehj(i) Prubh goon gaavyay. Ram Naam rusaal rusiya, ruvaiy Sach(i) piyaariya. Gur(i) Shabad(u) deeya, daan(u) keeya, Nanaka veechaariya. 2. ----------

Word Meaning: Moondh = young woman (devotee). Nuvaylurriya = detached from the world. Goyil(i) = a temporary stay. Mutukee = the vessel of Maya-related affairs. Daar(i) Dhuree = broke and throw away. Liv = focus of mind. Sehj(i) = in the blissful state of mind. Shaagaariya = beautified. Ker Joarr(i) = with folded hands. Bhaayay = with the spirit of. Nivaariya = got rid of. 1.

Jobun(i) = in youth. Baali = child-like; innocent. Naah = Lord. Daasi = slave; devotee. Agaadh(i) Bodh(i) = unfathomable beyond comprehension. Akuth(u) = the indescribable (Waheguru). Kuthiyaiy = discuss; sing praise. Rusaal = source of all enjoyments = Rusiya. Ruvaiy = enjoys union. Veechaariya = thoughtful.

MEANING: If a young devotee who is detached from the attractions of Maya (has not gathered filth of any vices yet) realizes that her visit in the world is temporary, meditates on Waheguru's Naam, gets rid of her worldly attractions, and beautifies her mind with Guru's Shabad, attains the spiritual state of blissfulness (above the effects of Maya). She keeps praying to the Guru with folded hands that He connect her to Him so that she may be connected to Waheguru through His benevolence. With her love for Waheguru and with the spirit of worship, she gets to "see" her Dear (Waheguru), and gets rid of her lust and rage. Such a young devotee, detached from worldly affairs, has a beautiful mind that

becomes even stronger (purer) when she sees her Dear, oh Nanak. 1. (You are lucky and innocent like a child if you are detached from the attractions of Maya, oh, the young devotee. Make sure that you stay in the shelter of the Lord like a slave, and do not seek any other source of support, and pray to Him that You should keep enjoying worshipping Him. We should discuss the virtues of the unfathomable (beyond our wisdom to comprehend) Waheguru, and sing His praise in the peaceful state (with focussed mind). Waheguru, which is the source of all enjoyments, enjoys the union of those whom He loves. Those who the Guru gives the gift of His Shabad, which is full of praise of Waheguru, become highly thoughtful, oh Nanak. 2.

---------- Sridhur mohiurri, Pir sung(i) sooti Ram. Gur kaiy bhaayay chulo, Saach(i) sungooti Ram. Dhun Saach(i) sungooti, Hur(i) sung sooti, sung(i) sukhee suhayliyaan. Ikk bhaayay, Ikk mun(i) Naam(u) vussiya, Satguru hum mayliya. Din(u) raiyn(i) na chusa vissraiy, saas(i), saas(i) Nirunjuno. Shabad Jot(i) jugaayay deepuk(u), Nanaka bhuou bhunjuno. 3. Jot(i) subaayayrriyay tirbhuvun saaray Ram. Ghut(i), ghut(i) ruv(i) ruhhiya, Alukh Apaaray Ram. Alukh apaar, Apaar(u) Saacha, aap(i) maar(i) milaayiyaiy. Haumein, mumta, loabh(u) jaalhou, Shabad(i) maiyl(u) chookaayiyaiy. Dur(i) jaayay dershun(u) kureen Bhaanaiy, taar(i) Taarunhaariya. Hur(i) Naam(u) Amrit(u) chaakh(i) triputee, Nanaka, oordhaariya. 4.

Word Meaning: Sridhur = creator of Maya (Waheguru). Mohiurri = captivated by. Sungooti = Sung(i) Sooti = connected with. Bhaayay = as per the Wish. Sukhee Suhayliyaan = holy companions. Bhaayay = affection. Vussiya = embedded. Chusaa = moment. Nirunjuno = unaffected by Maya (Waheguru). Bhuou Bhunjuno = the destroyer of all fears (God). 3.

Subaayayrriyay = everywhere. Tirbhuvun = the three-layered universe. Ruv(i) Ruhhiya = is present. Alukh = incomprehensible. Apaaray = limitless. Aap(i) Maar(i) = by killing one's selfishness and ego. Mumta = attachments. Loabh(u) = greed. Jaalhou = burn; destroy. Bhaanaiy = Will. Taar(i) = salvage. Chaakh(i) = by tasting. Triputee = contented. Oordhaariya = enshrined in heart. 4.

MENING: The devotee who is captivated by Waheguru gets connected with Him and spends her life according to His Will (obeys Guru's Teachings). Such a devotee connects with Waheguru in the company of her holy friends, in the shelter of Satguru, who implants love for Waheguru and His Naam in her mind. Satguru enlightens their mind with the lamp of His Shabad to connect them with Waheguru, which is the destroyer of all fears, oh Nanak. 3.

Waheguru's Light shines everywhere, and the invisible and the limitless Waheguru is present in every heart. One can connect with the limitless Waheguru by killing (getting rid of) his selfishness, ego, worldly attachments, and greed, the filth of which can be burned (washed away) with the Guru's Shabad. But one can reach His Door only when He wishes, and when the emancipator Waheguru ferries him across the world sea. I got fully contented when I tasted His Amrit-like Naam and enshrined it in my heart, oh Nanak. 4.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 1॥ ਮੈ ਮਨਿ ਚਾਉ ਘਣਾ ਸਾਚਿ ਵਿਗਾਸੀ ਰਾਮ॥ ਮੋਹੀ ਪ੍ਰੇਮ ਪਿਰੇ ਪ੍ਰਭਿ ਅਬਿਨਾਸੀ ਰਾਮ॥ ਅਵਿਗਤੋ ਹਰਿ ਨਾਥੁ ਨਾਥਹ ਤਿਸੈ ਭਾਵੈ ਸੋ ਥੀਐ॥ ਕਿਰਪਾਲੁ ਸਦਾ ਦਇਆਲੁ ਦਾਤਾ ਜੀਆ

ਅੰਦਰਿ ਤੂੰ ਜੀਐ॥
(ਅੰਗ 844)॥ ਮੈ ਅਵਰੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਪੂਜਾ ਹਰਿ ਨਾਮੁ ਅੰਤਰਿ ਵਸਿ ਰਹੇ॥ ਭੇਖੁ ਭਵਨੀ ਹਠੁ ਨ ਜਾਨਾ ਨਾਨਕਾ ਸਚੁ ਗਹਿ ਰਹੇ॥ 1॥ ਭਿੰਨੜੀ ਰੈਣਿ ਭਲੀ ਦਿਨਸ ਸੁਹਾਏ ਰਾਮ॥ ਨਿਜ ਘਰਿ ਸੂਤੜੀਏ ਪਿਰਮੁ ਜਗਾਏ ਰਾਮ॥ ਨਵਹਾਣਿ ਨਵ ਧਨ ਸਬਦਿ ਜਾਗੀ ਆਪਣੇ ਪਿਰ ਭਾਣੀਆ॥ ਤਜਿ ਕੂੜੁ ਕਪਟੁ ਸੁਭਾਉ ਦੂਜਾ ਚਾਕਰੀ ਲੋਕਾਣੀਆ॥ ਮੈ ਨਾਮ ਹਰਿ ਕਾ ਹਾਰੁ ਕੰਠੇ ਸਾਚੁ ਸਬਦੁ ਨੀਸਾਣਿਆ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਸਾਚੁ ਮਾਗੈ ਨਦਰਿ ਕਰਿ ਤੁਧ ਭਾਣਿਆ॥2॥
ਜਾਗੁ ਸਲੋਨੜੀਏ ਬੋਲੈ ਗੁਰਬਾਣੀ ਰਾਮ॥ ਜਿਨਿ ਸੁਣਿ ਮੰਨਿਅੜੀ ਅਕਥ ਕਹਾਣੀ ਰਾਮ॥ ਅਕਥ ਕਹਾਣੀ ਪਦੁ ਨਿਰਬਾਣੀ ਕੋ ਵਿਰਲਾ ਗੁਰਮੁਖਿ ਬੂਝਏ॥ ਓਹੁ ਸਬਦਿ ਸਮਾਏ ਆਪੁ ਗਵਾਏ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਸੂਝਏ॥ ਰਹੈ ਅਤੀਤੁ ਅਪਰੰਪਰਿ ਰਾਤਾ ਸਾਚੁ ਮਨਿ ਗੁਣ ਸਾਰਿਆ॥ ਓਹੁ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ਨਾਨਕਾ ਉਰਧਾਰਿਆ॥ 3॥ ਮਹਲਿ ਬੁਲਾਇੜੀਏ ਭਗਤਿ ਸਨੇਹੀ ਰਾਮ॥ ਗੁਰਮਤਿ ਮਨਿ ਰਹਸੀ ਸੀਝਸਿ ਦੇਹੀ ਰਾਮ॥ ਮਨੁ ਮਾਰਿ ਰੀਝੈ ਸਬਦਿ ਸੀਝੈ ਤ੍ਰੈ ਲੋਕ ਨਾਥੁ ਪਛਾਣਏ॥ ਮਨੁ ਡੀਗਿ ਡੋਲਿ ਨ ਜਾਇ ਕਤਹੀ ਆਪਣਾ ਪਿਰੁ ਜਾਣਏ॥ ਮੈ ਆਧਾਰੁ ਤੇਰਾ ਤੂ ਖਸਮੁ ਮੇਰਾ ਮੈ ਤਾਣੁ ਤਕੀਆ ਤੇਰਓ॥ ਸਾਚਿ ਸੂਚਾ ਸਦਾ ਨਾਨਕ ਗੁਰ ਸਬਦਿ ਝਗਰੁ ਨਿਬੇਰਓ॥ 4॥2॥

Billawal(u) Mehla 1: Mein mun(i) chaaou ghunaa, Saach(i) vigaasi Ram. Mohi praym Piray, Prubh(i) abinaashi Ram. Aviguto, Hur(i) Naath(u) naatheh, Tisaiy bhaavaiy, so theeyaiy. Kirpal(u), sudaa duyyaal(u) Daata, jeeyaan undar(i) Toon jeayaiy.

(PAGE 844): Mein uver(u) giyan(u), na dhiyaan pooja, Hur(i) Naam(u) untar(i) vuss(i) ruhhay Bhaykh(u) bhuvnee, hutth(u) na jaana, Nanaka Sach(u) geh(i) ruhhay. 1. Bhinnrri raiyn(i) bhulee, dinus soohaayay Ram. Nij ghur(i) sooturriyaiy, Pirm(u) jugaayay Ram. Nuv haan(i) nuv dhun Shabad(i) jaagi, aapnay Pir bhaaniya. Tuj(i) koorr(u), kupt, soobhaaou dooja, chaakri lokaaniya. Mein Naam Hur(i) ka haar(u) kuntthay, Saach(u) Shabad(u) neeshaaniya. Ker joarr(i) Nanak Saach(u) maangaiy, nudr(i) kur(i) Toodh bhaaniya. 2. ----------

Word Meaning: Chaaou = excitement. Ghunaa = immense. Vigaasi = blooming of heart. Mohi = captivated. Abinaashi = immortal. Aviguto = invisible. Naath = Lord. Theeyaiy = happens. Daata = provider. Jeayaiy = life. Uver(u) = other. Bhaykh(u) = religious symbols. Bhuvnee = pilgrimage. Hutth(u) = unmotivated persistence. 1. Bhinnrri Raiyn(i) =night imbued in the sweetness of Naam(u). Soohaavay = attractive. Nij Ghur(i) = in own mind (thoughts). Pirm(u) = Dear. Jugaayay = awakens. Nuv Haan(i) = of young age (free from any vices). Nuv Dhun = fresh devotee. Bhaaniya = is liked by. Tuj(i) = by giving up. Koorr(u) = falsehood; show off. Kupt = deceit. Soobhaaou = love for Maya. Chaakri = subservience. Lokaaniya = of people. Haar(u) = necklace. Kuntthay = around the neck (on the tongue). Neeshaaniya = identity. Bhaaniya = liked by. 2.

MEANING: My heart has bloomed to get connected with Waheguru, and my mind is full of immense excitement. I am captivated by the immortal Waheguru and have a deep love for Him. The Lord of lords, Waheguru, is invisible, but only that happens which He likes. He is the source of life in all living beings and is always kind and compassionate. Waheguru's Naam is embedded in my heart, and I do not know of any other power to worship or to focus my mind on. I do not believe in any religious garb or symbols, in any pilgrimage, or in any unmotivated persistence of mind to worship Waheguru. I simply have Waheguru as my support. 1.

Lost in your own world, the dear Waheguru awakens you spiritually so that your night is drenched with love for Waheguru's Naam, and your days become pleasant, oh, the young devotee. The new (inexperienced) devotee who is still pure at body and mind, is awakened by Guru's Shabad, and is liked (loved) by her Dear (Waheguru). Abandoning my falsehood, deceitfulness, love for Maya, and subservience to others, Waheguru's Naam has become the necklace (ornament to beautify) of my tongue (I recite His Naam). Guru's eternal Shabad has become my identification (to have access to Waheguru's Court). I pray to Waheguru with folded hands to give His Naam to me with His kind sight, oh Nanak. 2.

---------- Jaag(u) sulonurriyay, boalaiy Gurbani Ram. Jin(i) soon(i) munniurri, akuth kuhaani Ram. Akuth kuhaani, pud(u) nirbaani, ko virla Gurmukh(i) boojhay. Oh(u) Shabad(i) smaayay, aap(u) guvaayay, tirbhuvun soajhi soojhay. Ruhhaiy uteet(u) Uprumpur(i) raata, Saach(i) mun(i) goon saariya. Oh(u) poor(i) ruhhiya serb tthaayeen, Nanaka oordhaariya. 3. Mehl(i) boolaayayrriyay, bhugut(i) sunayhi Ram. Gurmut(i) mun(i) rehsi, seejhus(i) dayhi Ram. Mun(u) Maar(i) reejhaiy, Shabad(i) seejhaiy, traiy loak Naath(u) puchhaanay. Mun(u) deeng(i) doal(i) na jaayay kut-hee, aapna Pir(u) jaanay. Mein aadhaar(u) Tayra, Tu Khusm(u) mayra, mein taan(u) tukiya Tayriyo. Saach(i), soocha sudaa Nanak, Gur Shabad(i) jhuggur(u) nibayriyo. 4.2.

Word Meaning: Sulonurriyay = having beautiful eyes. Munniurri = obeyed. Akuth Kuhaani = the story (of virtues) of the indescribable Lord. Pud(u) Nirnaani = spiritual state above the effects of Maya. Soajhi = understanding (connects with God). Soojhaiy = realizes. Uteet(u) = detached. Uprumpur(i) Raata = imbued in Waheguru's love. Saariya = remembers. Oh(u) = that (Lord). Poor(i) Ruhhiya = filling (present) everywhere. 3. Bolaayayrriyay = called in; connected with. Bhugut(i) Sunayhi = lover of His worship. Rehsi = joyful. Seejhus(i) = succeeds. Dayhi = body. Reejhaiy = attains bliss. Traiy Loak Naath = the Lord of the three-layered universe. Puchhaanaiy = makes connection. Deeng = on the immoral path. Doal(i) = by wavering. Na Kut-hee = nowhere. Aadhaar(u) = support. Khusm(u) = Master. Taan(u) = force behind. Tukiya = support. Jhuggur(u) Nibayriyo = ends the dispute; gives the final decision. 4.

MEANING: That young devotee has beautiful eyes who wakes up from her deep sleep of ignorance, recites Waheguru's Naam with Guru's Shabad, listens to the indescribable virtues of Waheguru, and obeys His Command (Will). But some rare devotee understands, in Guru's shelter, that an unshakable belief in the indescribable story of Waheguru enables her to attain a high spiritual state above the effects of Maya. Such a devotee gets rid of her selfishness and ego, becomes absorbed in Guru's Shabad, and connects with Waheguru, the Lord of the three-layered universe. Imbued in the love of the Lord, she stays fully detached from the attractions of the world and recounts the virtues of Waheguru in her mind. I, too, have acquired the Naam of the omnipresent Waheguru in my mind, oh Nanak. 3.

Waheguru, which loves His worshippers, calls them into His Palace (connects them with Him). Their minds blossom with Guru's advice (Shabad), and they make their human lives successful. She (the devotee) enjoys bliss by killing her desires, achieves spiritual success with the Guru's Shabad, and makes a connection with the Lord of the three

worlds. Her mind does not waver for anything to follow an immoral path, and she realizes her Dear Lord. You are my Lord, and I have Your support, and You are the force behind me, oh Waheguru. Guru's Shabad delivers the final decision that a devotee, who is connected with God, is always pure like Him, oh Nanak. 4.2.

ਛੰਤ ਬਿਲਾਵਲੁ ਮਹਲਾ 4 ਮੰਗਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Chhunt Bilawal(u) Mehla 4, Mungul: Ek Onkar Satgur Persad(i):

ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੇਜੈ ਆਇਆ ਮਨੁ ਸੁਖਿ ਸਮਾਣਾ ਰਾਮ॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਰੰਗਿ ਰਲੀਆ ਮਾਣਾ ਰਾਮ॥ ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਹਰਿ ਮਸਤਕਿ ਮਾਣਾ ਰਾਮ॥ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਸੋਹਾਗੁ ਹੈ ਨਾਨਕ ਮਨਿ ਭਾਣਾ ਰਾਮ॥ 1॥ ਨਿੰਮਾਣਿਆ ਹਰਿ ਮਾਣੁ ਹੈ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਆਪੈ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਗਵਾਇਆ ਨਿਤ ਹਰਿ ਹਰਿ ਜਾਪੈ ਰਾਮ॥ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭੁ ਭਾਵੈ ਸੋ ਕਰੈ ਹਰਿ ਰੰਗਿ ਹਰਿ ਰਾਪੈ ਰਾਮ॥ ਜਨੁ ਨਾਨਕੁ ਸਹਜਿ ਮਿਲਾਇਆ ਹਰਿ ਰਸਿ ਹਰਿ ਧ੍ਰਾਪੈ ਰਾਮ॥2॥ ਮਾਣਸ ਜਨਮਿ ਹਰਿ ਪਾਈਐ ਹਰਿ ਰਾਵਣ ਵੇਰਾ ਰਾਮ॥ ਗੁਰਮੁਖਿ ਮਿਲੁ ਸੋਹਾਗਣੀ ਰੰਗੁ ਹੋਇ ਘਣੇਰਾ ਰਾਮ॥ ਜਿਨ ਮਾਣਸ ਜਨਮਿ ਨ ਪਾਇਆ ਤਿਨ੍ਹ ਭਾਗੁ ਮੰਦੇਰਾ ਰਾਮ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਾਖੁ ਪ੍ਰਭ ਨਾਨਕੁ ਜਨੁ ਤੇਰਾ ਰਾਮ॥ 3॥ ਗੁਰਿ ਹਰਿ ਪ੍ਰਭੁ ਅਗਮੁ ਦ੍ਰਿੜਾਇਆ ਮਨੁ ਤਨੁ ਰੰਗਿ ਭੀਨਾ ਰਾਮ॥ (ਅੰਗ 845)॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਲੀਨਾ ਰਾਮ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਜੀਵਦੇ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ ਰਾਮ॥ ਸਫਲ ਜਨਮੁ ਹਰਿ ਪਾਇਆ ਨਾਨਕ ਪ੍ਰਭਿ ਕੀਨਾ ਰਾਮ॥ 4॥1॥3॥

Mayra Hur(i) Prubh(u) sayjaiy aaya, mun(u) sookh(i) smaana Ram. Gur(i) tootthaiy Hur(i) Prubh(u) paaya, rung(i) ruliyaan maana Ram. Vudngaagiyaan, sohaagni, Hur(i) mustuk(i) maana Ram. Hur(i) Prubh(u), Hur(i) Sohaag(u) haiy, Nanak mun(i) bhaana Ram. 1. Nimaaniyaan Hur(i) maan(u) haiy, Hu(i) Prubh Hur(i) aapaiy Ram. Gurmukh(i) aap(u) guvaaya, nit Hur(i), Hur(i) jaapaiy Ram. Mayray Hur(i) Prubh bhaavaiy so kuraiy, Hur(i) rung(i), Hur(i) raapaiy Ram. Jun(u) Nanak(u) sehj(i) milaaya, Hur(i) rus(i), Hur(i) dhuraapaiy Ram. 2.

Maanus junum(i) Hur(i) paayiyaiy, Hur(i) raavun vayra Ram. Gurmukh(i) mil(u) sohaagni, rung(u) hoyay ghunayra Ram. Jin maanus junum(i) na paaya, tinh bhaag(u) mundayra Ram. Hur(i), Hur(i), Hur(i), Hur(i) raakh(u) Prubh Nanak(u) jun(u) Tayra Ram. 3. Gur(i) Hur(i) Prubh(u) agumm(u) drirraaya, mun(u), tun(u) rung(i) bheena Ram.

(PAGE 845): Bhagat(i) vuchhul(u) Hur(i) Naam(u) haiy, Gurmukh(i) Hur(i) leena Ram. Bin(u) Hur(i) Naam na jeenvday, jiyoun jul bin(u) meena Ram. Suful junum(u) Hur(i) paaya, Nanak Prubh(i) keena Ram. 4.1.3.

Word Meaning: Tootthaiy = pleased to be kind. Rung(i) Ruliyaan = blissfulness of love (union). Sohaagni = married (connected with God). Mustuk (i) = on the forehead. Maana = (shining) pearl (fortune). Mun Bhaana = favourite; beloved. 1.

Nimaaniyaan = humble; no self-pride. Aap(u) = selfishness and ego. Bhaavaiy = liked. Raapaiy = is dyed. Rus(i) = sweetness. Dhuraapaiy = is contented. 2.

Maanus Junum (i) = in human form. Raavun Vayra = time (opportunity) to worship. Ghunayra = immense. Bhaag(u) Mundayra = bad luck. 3.

Agumm(u) = inaccessible. Drirraaya = reinforced. Bheena = imbued. Bhugut(i) Vuchhul = lover of His worship. Leena =absorbed. Meena = fish. Keena = did; connected. 4.

MEANING: My Waheguru has come to the bed of my heart because of which my mind is feeling blissful. I am enjoying the bliss of union with Waheguru by the grace of my Guru. The fortunate devotees, whose fortune shines on their foreheads, get connected with their husband, their beloved Waheguru, oh Nanak. 1.
Waheguru is the pride of the humble devotees who have no self-pride. They overcome their selfishness and ego with the Guru's advice and recite Waheguru's Naam all the time. But it is Waheguru which does everything; nothing happens without His approval. It is with His benevolence that the mind of some devotees is dyed with His love. Waheguru connects those devotees with Him who have attained a high spiritual state; they get fully contented with the sweetness of Waheguru's Naam, oh Nanak. 2.
Human life is the opportunity for man to realize Waheguru. The devotees become immensely imbued with Waheguru's love and get married to (connected with Him in Guru's shelter). Those who do not get connected with Waheguru in human life are highly unfortunate. I am in Your shelter, kindly protect me (from the attacks of Maya), oh Waheguru, begs Nanak. 3.
The Guru reinforces the Naam of the inaccessible Waheguru in the mind of the devotee, because of which his body and his mind get imbued in Waheguru's love. Lover of His worship is the name of Waheguru (He is known for that), and the devotee gets absorbed in His Naam in the shelter of the Guru. Like the fish which cannot survive without water, the devotees of Waheguru survive only with Waheguru's Naam. Those who realize Waheguru make their life successful by His benevolence, oh Nanak. 4.1.3.

ਬਿਲਾਵਲੁ ਮਹਲਾ 4 ਸਲੋਕੁ॥ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣ ਲੋੜਿ ਲਹੁ ਮਨਿ ਵਸੈ ਵਡਭਾਗੁ॥ ਗੁਰਿ ਪੂਰੈ ਵੇਖਾਲਿਆ ਨਾਨਕ ਹਰਿ ਲਿਵ ਲਾਗੁ॥ 1॥ ਛੰਤ॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭ ਰਾਵਣਿ ਆਈਆ ਹਉਮੈ ਬਿਖੁ ਝਾਗੈ ਰਾਮ॥ ਗੁਰਮਤਿ ਆਪੁ ਮਿਟਾਇਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੇ ਰਾਮ॥ ਅੰਤਰਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਗੁਰ ਗਿਆਨੀ ਜਾਗੇ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ ਪੂਰੈ ਵਡਭਾਗੇ ਰਾਮ॥ 1॥ ਹਰਿ ਪ੍ਰਭੁ ਹਰਿ ਮਨਿ ਭਾਇਆ ਹਰਿ ਨਾਮੁ ਵਧਾਈ ਰਾਮ॥ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਭੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ॥ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਕਟਿਆ ਜੋਤਿ ਪਰਗਟਿਆਈ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਹਰਿ ਨਾਮਿ ਸਮਾਈ ਰਾਮ॥ 2॥
ਧਨ ਹਰਿ ਪ੍ਰਭਿ ਪਿਆਰੈ ਰਾਵੀਆ ਜਾ ਹਰਿ ਪ੍ਰਭ ਭਾਈ ਰਾਮ॥ ਅਖੀ ਪ੍ਰੇਮ ਕਸਾਈਆ ਜਿਉ ਬਿਲਕ ਮਸਾਈ ਰਾਮ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਮੇਲਿਆ ਹਰਿ ਰਸਿ ਆਘਾਈ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਨਾਮਿ ਵਿਗਸਿਆ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਰਾਮ॥ 3॥ ਹਮ ਮੂਰਖ ਮੁਗਧ ਮਿਲਾਇਆ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਰਾਮ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਸਾਬਾਸਿ ਹੈ ਜਿਨਿ ਹਉਮੈ ਮਾਰੀ ਰਾਮ॥ ਜਿਨ ਵਡਭਾਗੀਆ ਵਡਭਾਗੁ ਹੈ ਹਰਿ ਹਰਿ ਉਰਧਾਰੀ ਰਾਮ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਨਾਮੇ ਬਲਿਹਾਰੀ ਰਾਮ॥ 4॥2॥4॥

Bilawal(u) Mehla 4, Sloak: Hur(i) Prubh(u) sujjun loarr(i) luhou mun(i) vussaiy vudbhaag(u). Gur(i) Pooraiy vaykhaaliya, Nanak Hur(i) liv laag(u). 1.
Chhunt: Mayraa Hur(i) Prubh raavun(i) aayiyaan haumein bikh(u) jhaagaiy, Ram. Gurmut(i) aap(u) mitaaya, Hur(i), Hur(i) liv laagay Ram. Untar(i) kumul(u) pergaasiya, Gur Giyaani jaagay, Ram. Jun Nanak Hur(i) Prubh(u) paaya, Hur(i), Hur(i) liv laayee, Ram. 1. Hur(i) Prubh(u) Hur(i) jun(i) bhaaya, Hur(i) Naam(u) vudhaayee, Ram. Gur(i) Pooraiy Prubh(u) paaya, Hur(i), Hur(i) liv laayee, Ram. Ugiyaan undhayra kuttiya, Jot(i) pergutyaayi Ram. Jun Nanak Naam(u) adhaar(u) haiy, Hur(i) Naam(i) smaayee, Ram. 2.

Dhun, Hur(i) Prubh(i) Piyaraiy raaviya, ja Hur(i) Prubh bhaayee, Ram. Ukheen praym kusaayiyaan jiyoun bilk musaayee, Ram. Gur(i) Pooraiy Hur(i) mayliya, Hur(i) rus(i) aaghaayi, Ram. Jun Nanak Naam(i) vigsiya, Hur(i), Hur(i) liv laayee, Ram. 3.
Hum moorukh, moogudh milaaya, Hur(i) kirpa dhaari Ram. Dhun(u), dhunn(u) Guru shabaash(i) haiy, jin(i) haumein maari Ram. Jin vudbhaagiyaan vudbhaag(u) haiy, Hur(i), Hur(i) oordhaari Ram. Jun Nanak Naam(u) sulaah(i) tu, Naamay bulihaari, Ram. 4.2.4.
Word Meaning: Sloak: Loarr(i) Luhou = acquire; foster love for. Liv = focus of mind.
Chhunt: Raavun = enjoy the bliss of union. Bikh(u) = poisonous vices. Jhaagaiy = enduring. Kumul(u) = heart. Pergaasiya = bloomed. Jaagay = became alert. 1.
Bhaaya = liked by. Vudhaayee = mental happiness. Jot(i) = Waheguru's Light (presence). Pergutyaayi = appeared. Adhaar = basis. Smaayee = absorbed. 2.
Raaviya = enjoyed the union. Ja = when. Kusaayiyaan = attracted; intoxicated with joy. Bilk = cat. Musaayee = mouse. Rus(i) = in sweet taste. Aghaayee = contented. 3.
Moogudh = foolish. Dhun(u), Dhunn(u) = great; worthy of worship. Shabaash(i) = deserves acclamation. Oordhaari = embedded in heart. Sulaah(i) = sing praise. 4.
MEANING: Sloak: Wish for (foster love for) Waheguru, who is your real friend, oh my friends. However, He (His Naam) is implanted in the heart only with great fortune when one fully focuses his mind on His Naam and when the Guru enlightens it. 1.
Chhunt: Those devotees enjoy the bliss of union with God who come to His shelter by enduring the difficulty (by struggling) to overcome their selfishness, ego, and the poisonous, immoral activities. They do so by the advice of the Guru, and by meditating on Waheguru's Naam. With the Divine knowledge imparted by the Guru, the devotees become watchful against the attacks of Maya, and their minds bloom in bliss. I realized Waheguru by meditating on His Naam, oh Nanak. 1.
Waheguru is loved by His devotees, and they are praised for it. One realizes Waheguru in the shelter of the Perfect Guru when he meditates on Waheguru's Naam, whereby the darkness of his ignorance is dispelled, and Waheguru brightens his mind. Waheguru's Naam is the basis of my life, and I stay absorbed in His Naam, oh Nanak. 2.
Waheguru enjoys the union of a devotee when He loves her. The eyes of the devotee are filled with joy and love for Waheguru in the same way as the eyes of a cat feel (react) to see a mouse. When the Perfect Guru connects the devotee with Waheguru, she gets fully contented with the sweetness of her union with Him. Her mind blooms with Waheguru's Naam, and she stays absorbed in His Naam, oh Nanak. 3.
With His benevolence, Waheguru connects even a foolish and an unwise person like me with Him. The Guru is worthy of worship and deserves acclaim who eradicates the selfishness and ego of the devotees. Those devotees are highly fortunate who embed Waheguru's Naam in their hearts. I am a sacrifice for Waheguru's Naam, and I sing Waheguru's praise, oh Nanak. 4.2.4.

Commented [DSS1]:

ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਛੰਤ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Bilawal(u) Mehla 5, Chhunt: Ek Onkar Satgur Persad(i):

ਮੰਗਲ ਸਾਜੁ ਭਇਆ ਪ੍ਰਭੁ ਅਪੁਨਾ ਗਾਇਆ ਰਾਮ॥ ਅਬਿਨਾਸੀ ਵਰੁ ਸੁਣਿਆ ਮਨਿ ਉਪਜਿਆ ਚਾਇਆ ਰਾਮ॥ ਮਨਿ ਪ੍ਰੀਤਿ ਲਾਗੈ ਵਡੈ ਭਾਗੈ ਕਬ ਮਿਲੀਐ ਪੂਰਨ ਪਤੇ॥ ਸਹਜੇ ਸਮਾਈਐ ਗੋਵਿੰਦੁ ਪਾਈਐ ਦੇਹੁ ਸਖੀਏ ਮੋਹਿ ਮਤੇ॥ ਦਿਨੁ ਰੈਣਿ ਠਾਢੀ ਕਰਉ ਸੇਵਾ ਪ੍ਰਭੁ ਕਵਨ ਜੁਗਤੀ ਪਾਇਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਲੈਹੁ ਮੋਹਿ ਲੜਿ ਲਾਇਆ॥ 1॥ ਭਇਆ ਸਮਾਹੜਾ ਹਰਿ ਰਤਨੁ ਵਿਸਾਹਾ ਰਾਮ॥ ਖੋਜੀ ਖੋਜਿ ਲਧਾ ਹਰਿ ਸੰਤਨ ਪਾਹਾ ਰਾਮ॥ ਮਿਲੇ ਸੰਤ ਪਿਆਰੇ ਦਇਆ ਧਾਰੇ ਕਥਹਿ ਅਕਥ ਬੀਚਾਰੋ॥ ਇਕ ਚਿਤਿ ਇਕ ਮਨਿ ਧਿਆਇ ਸੁਆਮੀ ਲਾਇ ਪ੍ਰੀਤਿ ਪਿਆਰੋ॥ ਕਰ ਜੋੜਿ ਪ੍ਰਭ ਪਹਿ ਕਰਿ ਬਿਨੰਤੀ ਮਿਲੈ ਹਰਿ ਜਸੁ ਲਾਹਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਦਾਸੁ ਤੇਰਾ ਮੇਰਾ ਪ੍ਰਭ ਅਗਮ ਅਥਾਹਾ॥2॥ (ਅੰਗ 846)॥ ਸਾਹਾ ਅਟਲੁ ਗਣਿਆ ਪੂਰਨ ਸੰਜੋਗੋ ਰਾਮ॥ ਸੁਖਹ ਸਮੂਹ ਭਇਆ ਗਇਆ ਵਿਜੋਗੋ ਰਾਮ॥ ਮਿਲਿ ਸੰਤ ਆਏ ਪ੍ਰਭ ਧਿਆਏ ਬਣੇ ਅਚਰਜ ਜਾਵੀਆ॥ ਮਿਲਿ ਇਕਤ੍ਰ ਹੋਏ ਸਹਜਿ ਢੋਏ ਮਨਿ ਪ੍ਰੀਤਿ ਉਪਜੀ ਮਾਵੀਆ॥ ਮਿਲਿ ਜੋਤਿ ਜੋਤੀ ਓਤਿ ਪੋਤੀ ਹਰਿ ਨਾਮੁ ਸਭਿ ਰਸ ਭੋਗੋ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਭ ਸੰਤਿ ਮੇਲੀ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਜੋਗੋ॥ 3॥ ਭਵਨੁ ਸੁਹਾਵੜਾ ਧਰਤਿ ਸਭਾਗੀ ਰਾਮ॥ ਪ੍ਰਭੁ ਘਰਿ ਆਇਅੜਾ ਗੁਰ ਚਰਣੀ ਲਾਗੀ ਰਾਮ॥ ਗੁਰ ਚਰਣ ਲਾਗੀ ਸਹਜਿ ਜਾਗੀ ਸਗਲ ਇਛਾ ਪੁੰਨੀਆ॥ ਮੇਰੀ ਆਸ ਪੂਰੀ ਸੰਤ ਧੂਰੀ ਹਰਿ ਮਿਲੇ ਕੰਤ ਵਿਛੁੰਨਿਆ॥ ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਅਹੰ ਮਤਿ ਮਨ ਕੀ ਤਿਆਗੀ॥ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਸੰਤ ਸੰਗਿ ਲਿਵ ਲਾਗੀ॥ 4॥1॥

Mungul saaj(u) Bhuyya, Prubh(u) apuna gaaya, Ram. Abinaashi Vur(u) sooniya, mun(i) oopjiya chaaya, Ram. Mun(i) preet(i) laagaiy, vuddaiy bhaagaiy, kub miliyaiy Poorun Putay. Sehjay smaayiyaiy, Govind(u) paayiyaiy, dayh(u) sukhiyay moh(i) mutay. Din(u) raiyn(i) tthaandhi kuroun sayva, Prubh(u) kuvun joogti paaya. Binvunt Nanak kurhou kirpa, Laiyh(u) moh(i) lurr(i) laaya. 1. Bhuyya smaahrra, Hur(i) Rattan(u) vissaha, Ram. Khoajeen, khoaj(i) ludha, Hur(i) suntun paaha, Ram. Milay Sunt piyaray, duyya dhaaray, kutheh(i) Akuth beecharo. Ikk chit(i), ikk mun(i) djiyaayay Soami, laayay preet(i) Piyaro. Ker joarr(i) Prubh peh(i) kur(i) binunti, milaiy Hur(i) jus(u) laaha. Binvunt(i) Nanak daas(u) Tayra, mayra Prubh agumm, athaaha. 2. ----------

Word Meaning: Mungul = blissfulness. Saaj(u) = musical instruments; environment. Abinaashi = immortal. Vur(u) = husband (Waheguru). Chaaya = zest; excitement. Putay = husband; Lord. Sehjay = in blissful state. Mutay = advice. Tthaandhi = standing; with dedication. Joogti = technique; means. Lurr(i) Laaya = take under wings. 1. Smaahrra = zest; blissfulness. Rattan = jewel-like; precious. Visaaha = bought; acquired. Khoajeen = the searchers. Ludha = found; acquired. Paaha = from. Akuth = indescribable. Chit(i) = mind. Kur = hands. Binunti = prayer. Laaha = benefit. 2.

MEANING: It becomes an environment of blissfulness in the heart of the devotee when she sings her Waheguru's praise, and her mind is filled with excitement when she listens to the praise of her immortal Waheguru-Husband. She fosters a love for Waheguru with great fortune and becomes impatient to see Him. Sharing her impatience with her "married" (already connected with Waheguru) friend, and asking for her advice about the technique to realize the Lord, the fresh devotee gets the advice, "serve Him (obey His Will) day and night with full dedication to attain the state of high spiritual state above the effects of Maya, when Waheguru will appear in your heart on His own". I, too, pray to my Waheguru that He takes me under His wings with His benevolence, oh Nanak. 1.

My mind became blissful when I acquired the jewel-like, precious Naam of Waheguru in my heart. The devotees, who search for Waheguru, find that His Naam can be acquired

only from the holy saints (the Guru). But one can connect with the Guru only with the benevolence of Waheguru when he ponders on the virtues (sings praise) of the indescribable Waheguru. The Guru implants love for the Dear (Lord) when the devotee recites only Waheguru's Naam with full concentration of his mind. I, too, pray to the inaccessible and unfathomable Waheguru with folded hands that I am His slave, and that He gives me the strength and the motivation to sing His praise by which I may gain spiritual benefit (enlightenment), oh Nanak. 2.

(PAGE 846): --------- Saaha atull(u) gunniya, Poorun sunjogo, Ram. Sookheh smooh bhuyya, guyya vijogo, Ram. Mil(i) sunt aayay, Prubh dhiyaayay, bunay uchurj jaanjiyaan. Mil(i) ikuttar hoyay, sehj(i) dhoyay, mun(i) preet(i) oopji maanjiyaan. Mil(i) Jot(i) joti, oat(i), poati, Hur(i) Naam subh(i) rus bhogo. Binvunt(i) Nanak subh Sunt mayli, Prubh kern kaarun jogo. 3. Bhuvun(u) soohaavurra, dhert(i) subhaagi, Ram. Prubh(u) ghur(i) aayayrra, Gur Churnee laagi, Ram. Gur Churn laagi, sehj(i) jaagi, sugul ichhaan poonniyaan. Mayri aas poori, Sunt dhoori, Hur(i) milay Kunt vichhoonniyaan. Aanund undin(u) vujeh(i) vaajay, uhun mut(i) mun kee tiyaagi. Binvunt(i) Nanak shern(i) Soami, Sunt sung(i) liv laagi. 4.1

Word Meaning: Saaha = the date of marriage. Atull(u) = unchangeable. Poorun sunjogo = union with Perfect Waheguru. Vijogo = separation; disconnection. Uchurj = amazing. Jaanjiyaan = marriage party. Ikuttar = get together. Dhoyay = arrived. Oopji = appeared. Maanjiyaan = family of the bride (mind, wisdom, and senses of the bride). Jot(i) = Waheguru's Soul. Joti = human soul. Oat(i), Poati = like warp and weft of fabric. Rus Bhogo = enjoy all sweetness. Binvunt(i) = prays. Kern Kaarun = creator of the universe. Jogo = fully capable. 3.

Bhuvun = heart. Dhert(i) = body. Aayayrra = arrived; appeared. Jaagi = awoke; became watchful. Ichhaan = wishes. Poonniyaan = fulfilled. Dhoorri = dust of feet. Kunt = husband (God). Vichhoonniyaan = separated. Aanund = blissfulness. Undin(u) = everyday; always. Vujeh(i) = played. Vaajeh(i) = musical instruments. Uhun Mut(i) = ego-filled thinking. Tiyaagi = abandoned. Binvunt(i) = prays. 4.

MEANING: Waheguru fixes the unchangeable time and the moment to connect His devotees with Him for complete union, whereby the separation between the devotee and the Lord is eliminated, and the devotee enjoys the whole bunch of comforts. The amazing marriage party includes holy saints who chant Waheguru's Naam, and together they arrive at the bride's house (the purified heart of the devotee in the blissful spiritual state). The whole family of the bride (her mind, wisdom, and the five senses) becomes full of love for the Groom (Waheguru). With the union of the devotee with Waheguru, they become "one" like the warp and weft of fabric, and the devotee enjoys the sweetness of Waheguru's Naam. Nanak submits respectfully that the union of the devotee with Waheguru, which is fully capable of all creation, is brought about by the Guru. 3.

When I dropped at the feet of the Guru (recited His Shabad with full reverence), Waheguru appeared in my heart too, as a result of which my body has become highly blissful, and my heart has become very fortunate (to think of noble things). Since taking Guru's shelter, I have attained a high spiritual state, am now always alert to Maya's attacks, and all my wishes have been fulfilled. With the dust of the feet of the Guru (by serving Him), my

wish to get connected with my long- separated Waheguru-husband has been fulfilled. Now, I have gotten rid of my ego-filled thinking, and I feel blissful all the time, as if auto-playing Divine music is playing in my mind. I humbly submit that I have acquired the shelter of Waheguru (got connected with Him) in the company of the Guru, and now am fully absorbed in God, oh Nanak. 4.1.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਭਾਗ ਸੁਲਖਣਾ ਹਰਿ ਕੰਤੁ ਹਮਾਰਾ ਰਾਮ॥ ਅਨਦਿਨੁ ਬਾਜਿੜਾ ਤਿਸੁ ਧੁਨਿ ਦਰਬਾਰਾ ਰਾਮ॥ ਆਨੰਦ ਅਨਦਿਨੁ ਵਜਹਿ ਵਾਜੇ ਦਿਨਸੁ ਰੈਣਿ ਉਮਾਹਾ॥ ਤਹ ਰੋਗ ਸੋਗ ਨ ਦੂਖ ਬਿਆਪੈ ਜਨਮ ਮਰਣੁ ਨ ਤਾਹਾ॥ ਰਿਧਿ ਸਿਧਿ ਸੁਧਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਭਰੇ ਭੰਡਾਰਾ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਬਲਿਹਾਰਿ ਵੰਞਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 1॥ ਸੁਣਿ ਸਖੀਅ ਸਹੇਲੜੀਓ ਮਿਲਿ ਮੰਗਲੁ ਗਾਵਹ ਰਾਮ॥ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮੁ ਕਰੇ ਤਿਸੁ ਪ੍ਰਭ ਕਉ ਰਾਵਹ ਰਾਮ॥ ਕਰਿ ਪ੍ਰੇਮੁ ਰਾਵਹ ਤਿਸੈ ਭਾਵਹ ਇਕ ਨਿਮਖ ਪਲਕ ਨ ਤਿਆਗੀਐ॥ ਹਰਿ ਕੰਠਿ ਲਾਈਐ ਨਹ ਲਜਾਈਐ ਚਰਨ ਰਜ ਮਨੁ ਪਾਗੀਐ॥ ਭਗਤਿ ਠਗਉਰੀ ਪਾਇ ਮੋਹਹ ਅਨਤ ਕਤਹੂ ਨ ਧਾਵਹ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲਿ ਸੰਗਿ ਸਾਜਨ ਅਮਰ ਪਦਵੀ ਪਾਵਹ॥ 2॥
ਬਿਸਮਨ ਬਿਸਮ ਭਈ ਪੇਖਿ ਗੁਣ ਅਬਿਨਾਸੀ ਰਾਮ॥ ਕਰੁ ਗਹਿ ਭੁਜਾ ਗਹੀ ਕਟਿ ਜਮ ਕੀ ਫਾਸੀ ਰਾਮ॥ ਗਹਿ ਭੁਜਾ ਲੀਨ੍ਹੀ ਦਾਸਿ ਕੀਨ੍ਹੀ ਅੰਕੁਰਿ ਉਦੋਤੁ ਜਣਾਇਆ॥ ਮਲਨ ਮੋਹ ਬਿਕਾਰ ਨਾਠੇ ਦਿਵਸ ਨਿਰਮਲ ਆਇਆ॥ ਦ੍ਰਿਸਟਿ ਧਾਰੀ ਮਨਿ ਪਿਆਰੀ ਮਹਾ ਦੁਰਮਤਿ ਨਾਸੀ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਭਈ ਨਿਰਮਲ ਪ੍ਰਭ ਮਿਲੇ ਅਬਿਨਾਸੀ॥ 3॥ ਸੂਰਜ ਕਿਰਣਿ ਮਿਲੇ ਜਲ ਕਾ ਜਲੁ ਹੂਆ ਰਾਮ॥ ਜੋਤੀ ਜੋਤਿ ਰਲੀ ਸੰਪੂਰਨੁ ਥੀਆ ਰਾਮ॥ ਬ੍ਰਹਮੁ ਦੀਸੈ ਬ੍ਰਹਮੁ ਸੁਣੀਐ ਏਕੁ ਏਕੁ ਵਖਾਣੀਐ॥ ਆਤਮ ਪਸਾਰਾ ਕਰਣਹਾਰਾ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਜਾਣੀਐ॥ ਆਪਿ ਕਰਤਾ ਆਪਿ ਭੁਗਤਾ ਆਪਿ ਕਾਰਣੁ ਕੀਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸੋਈ ਜਾਣਹਿ ਜਿਨ੍ਹੀ ਹਰਿ ਰਸੁ ਪੀਆ॥ 4॥2॥

Bilawal(u) Mehla 5: Bhaag soolukhna,Hur(i) Kunt humaara, Ram. Undin(u) bajitra Tis(u) dhoon(i)) Durbaara Ram. Aanund undin(u), vujeh(i) vaajay, dinus(u) raiyn(i) oomaaha. Teh roag, soag, na dookh biyaapaiy, junum, mern(u) na taaha. Ridh(i), sidh(i) soodha rus(u), Amrit bhuray bhundaara. Binvunt Nanak, bulihaar vunjaan, Parbraham praan adhaara. 1. Soon(i) sukhee suhaylurriyo, mil(i) mungul(u) gaaveh Ram. Mun(i), tun(i) praym(u) kuray, Tis Prubh kuou raaveh Ram. Kur(i) praym(u) raaveh, Tisaiy bhaaveh, ikk nimukh, pulk na tiyaagiyaiy. Hur(i) kuntth(i) laayiyaiy, neh lujaayiyaiy, Churn ruj mun(u) paagiyaiy. Bhugut(i) tthagauri paayay moheh, unut kut-houn na dhaaveh. Binvunt(i) Nanak, mil(i) sung(i) Saajun amar pudvee paaveh. 2. ----------

Word Meaning: Bhaag Sulakhana = good fortune. Kunt = husband; master. Bajitra = (plays music). Dhoon(i) = Shabad; divine music. Vaajay = musical instruments. Oomaaha = zest; excitement. Teh = there = Taaha. Roag = illness (physical or mental). Soag = grief. Biyaapaiy = influences. Ridh(i) = supernatural powers. Soodha = amrit; all comforts. Vunjaan = go. Bulihaar(i) Vunjaan = ever ready to sacrifice. 1.
Mungul(u) = song of blissfulness. Gaaveh = let us sing together. Raaveh = let us recite (His Naam). Bhaaveh = we be liked. Pulk = twinkling of eye. Tiyaagiyaiy = forget. Kuntth(i) Laayiyaiy = embrace. Lujaayiyaiy = feel hesitant. Ruj = powder; dust. Paagiyaiy = apply. Tthagauri = a plant (mechanism) to hypnotize. Moheh = let us captivate. Unut = somewhere else. Dhaaveh = rush to. Amar = immortal. 2.

MEANING: It is my great fortune that Waheguru, at whose Court Divine music plays all the time, has become my husband (I have been connected to Him). Divine music plays there, and blissfulness and zest are there all the time. No illness (physical or mental), and no grief can have any influence there, and there is no birth and death in that spiritual state. All supernatural powers, and the sweetness of Amrit (all conceivable comforts) are there, and the treasures of Amrit (Waheguru's Naam) are full there. Waheguru is the basis of my life, and I am always a sacrifice for Him, oh Nanak. 1.

Let us all join together and sing Waheguru's praise, which brings blissfulness to the mind, oh, my friends. Let us recite His Naam with our body and mind full of love for Him. Waheguru loves the devotees who recite His Naam with love and do not forget Him even for a short moment. Disregarding any worldly shame, let us embrace our Lord (show full affection), and apply the dust of His Feet to our mind (embed His Naam in our heart). Let us captivate Him by the hypnotizing power of our reverence for Him, and not wander around for some other power (deity), and attain the immortal spiritual state by connecting with Him, begs Nanak. 2.

---------- Bismun, bism bhuyyee, paykh(i) goon Abinaashi, Ram. Ker(u) geh(i) bhooja guhhee, kut(i) Jum kee phaasi, Ram. Geh(i) bhooja leeni, daas(i) keeni, unkoor(i) oodoat(u) junaaya. Muln, moh, bikaar naatthay, divus nirmul aaya. Drisht(i) dhaari, mun(i) piyaari, muhaa doormut(i) naasi. Binvunt(i) Nanak bhuyyee nirmul. Prubh milay abinaashi. 3. Sooruj, kirn(i) milay, jul ka jul(u) hooaa, Ram. Joti, Jot(i) mili, sumpoorun theeya, Ram. Braham(u) deesaiy, Braham(u) sooniyaiy, Aik(u), Aik(u) vukhaaniyaiy. Aatum pusaara Kernhaara, Prubh bina nuhee jaaniyaiy. Aap(i) Kerta, Aap(i) bhoogta, Aap(i) kaarun(u) keeya. Binvunt(i) Nanak sayee jaaneh(i), jinhi Hur(i) rus(u) peeya. 4.2.

Word Meaning: Bismun = amazement. Abinaashi = the immortal Lord. Ker(u) = hand. Geh(i) = by holding. Bhooja = arm. Guhhee = held. Phaasi = noose. Unkoor(i) = sprouting (of previous noble deeds). Oodoat(u) = enlightenment. Junaaya = recognized. Muln = filth (of evil thoughts). Bikaar = immoral activities. Naatthay = ran away. Divus = day; time. Drisht(i) = (kind) sight. Muhaa = extreme. Doormut(i) = evil thinking. 3.

Kirn(i) = ray. Joti = human soul. Jot(i) = Supreme Soul. Sumpoorun = complete. Theeya = became. Braham(u) = God. Vukhaaniyaiy = describe. Aatum Pusaara = expanse of Waheguru. Kernhaara = Creator. Jaaniyaiy = recognize. Bhoogta = who enjoys. 4.2.

MEANING: Waheguru held me by the arm and made me His own (connected me with Him), thereby severing the noose of the Angel of death. I was completely mesmerized by the great virtues of Waheguru. Recognizing (giving credit to) my previous noble deeds, Waheguru held me by the arm and made me His slave (devotee) as a result of which the seed of His Naam, which had been previously planted in my heart, sprouted to become a full plant of His Naam, and my mind was enlightened. All the filth of my immoral activities and of worldly attractions was completely gone, and it was time for my life to be pure from then on. Waheguru loved me and cast a kind gaze on me, so my extremely evil thoughts ran away. With my mind fully purified, I got connected with the immortal Waheguru, oh Nanak. 3.

My union with Waheguru was like the union of a ray of light with the sun, or like the mixing of water in two different containers (which cannot be distinguished from each other). My

soul merged into the Supreme Soul, and I also became perfect like Waheguru. Now, I see Waheguru and listen to His Shabad everywhere, and find Him discussed (talked about) everywhere. In that state, the devotee realizes that the whole universe is His expanse, and He alone is the creator, and recognizes no other power. He realizes that being present everywhere, Waheguru Himself is the creator of the universe, and He is the one to enjoy everything in His creation. But only that individual realizes all these facts who has tasted the sweet Naam-Amrit of Waheguru, oh Nanak. 4.2.

(ਅੰਗ 847)॥ ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਛੰਤ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਖੀ ਆਉ ਸਖੀ ਵਸਿ ਆਉ ਸਖੀ ਅਸੀ ਪਿਰ ਕਾ ਮੰਗਲ ਗਾਵਹ॥ ਤਜਿ ਮਾਨੁ ਸਖੀ ਤਜਿ ਮਾਨੁ ਸਖੀ ਮਤੁ ਆਪਣੇ ਪ੍ਰੀਤਮ ਭਾਵਹ॥ ਤਜਿ ਮਾਨੁ ਮੋਹੁ ਬਿਕਾਰੁ ਦੂਜਾ ਸੇਵਿ ਏਕੁ ਨਿਰੰਜਨੋ॥ ਲਗੁ ਚਰਣ ਸਰਣ ਦਇਆਲ ਪ੍ਰੀਤਮ ਸਗਲ ਦੁਰਤ ਬਿਖੰਡਨੋ॥ ਹੋਇ ਦਾਸ ਦਾਸੀ ਤਜਿ ਉਦਾਸੀ ਬਹੁੜਿ ਬਿਧੀ ਨ ਧਾਵਾ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਕਰਹੁ ਕਿਰਪਾ ਤਾਮਿ ਮੰਗਲੁ ਗਾਵਾ॥ 1॥ ਅੰਮ੍ਰਿਤੁ ਪ੍ਰਿਅ ਕਾ ਨਾਮੁ ਮੈ ਅੰਧੁਲੇ ਟੋਹਨੀ॥ ਓਹ ਜੋਹੈ ਬਹੁ ਪਰਕਾਰੁ ਸੁੰਦਰਿ ਮੋਹਨੀ॥ ਮੋਹਨੀ ਮਹਾ ਬਚਿਤ੍ਰਿ ਚੰਚਲਿ ਅਨਿਕ ਭਾਵ ਦਿਖਾਵਏ॥ ਹੋਇ ਢੀਠ ਮੀਠੀ ਮਨਹਿ ਲਾਗੈ ਨਾਮੁ ਲੈਣ ਨ ਆਵਏ॥ ਗ੍ਰਿਹ ਬਨਹਿ ਤੀਰੇ ਬਰਤ ਪੂਜਾ ਬਾਟ ਘਾਟੈ ਜੋਹਨੀ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਦਇਆ ਧਾਰਹੁ ਮੈ ਨਾਮੁ ਅੰਧੁਲੇ ਟੋਹਨੀ॥ 2॥ ਮੋਹਿ ਅਨਾਥ ਪ੍ਰਿਅ ਨਾਥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਖਹੁ॥ ਚਤੁਰਾਈ ਮੋਹਿ ਨਾਹਿ ਰੀਝਾਵਉ ਕਹਿ ਮੁਖਹੁ॥ ਨਹ ਚਤੁਰਿ ਸੁਘਰਿ ਸੁਜਾਨ ਬੇਤੀ ਮੋਹਿ ਨਿਰਗੁਨਿ ਗੁਨੁ ਨਹੀ॥ ਨਹ ਰੂਪ ਧੂਪ ਨ ਨੈਣ ਬੰਕੇ ਜਹ ਭਾਵੈ ਤਹ ਰਖੁ ਤੁਹੀ॥ ਜੈ ਜੈ ਜਇਅੰਪਹਿ ਸਗਲ ਜਾ ਕਉ ਕਰੁਣਾਪਤਿ ਗਤਿ ਕਿਨਿ ਲਖਹੁ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੇਵ ਸੇਵਕੁ ਜਿਉ ਜਾਨਹੁ ਮੋਹਿ ਰਖਹੁ॥ 3॥
ਮੋਹਿ ਮਛੁਲੀ ਤੁਮ ਨੀਰ ਤੁਝ ਬਿਨੁ ਕਿਉ ਸਰੈ॥ ਮੋਹਿ ਚਾਤ੍ਰਿਕ ਤੁਮ੍ਹ ਬੂੰਦ ਤ੍ਰਿਪਤਉ ਮੁਖਿ ਪਰੈ॥ ਮੁਖਿ ਪਰੈ ਹਰੈ ਪਿਆਸ ਮੇਰੀ ਜੀਅ ਹੀਆ ਪ੍ਰਾਨਪਤੇ॥ ਲਾਡਿਲੇ ਲਾਡ ਲਡਾਇ ਸਭ ਮਹਿ ਮਿਲੁ ਹਮਾਰੀ ਹੋਇ ਗਤੇ॥ ਚੀਤਿ ਚਿਤਵਉ ਮਿਟੁ ਅੰਧਾਰੇ ਜਿਉ ਆਸ ਚਕਵੀ ਦਿਨੁ ਚਰੈ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਪ੍ਰਿਅ ਸੰਗਿ ਮੇਲੀ ਮਛੁਲੀ ਨੀਰੁ ਨ ਵੀਸਰੈ॥ 4॥ ਧਨਿ ਧੰਨਿ ਹਮਾਰੇ ਭਾਗ ਘਰਿ ਆਇਆ ਪਿਰੁ ਮੇਰਾ॥ ਸੋਹੇ ਬੰਕ ਦੁਆਰ ਸਗਲਾ ਬਨੁ ਹਰਾ॥ ਹਰ ਹਰਾ ਸੁਆਮੀ ਸੁਖਹਗਾਮੀ ਅਨਦ ਮੰਗਲ ਰਸੁ ਘਣਾ॥ ਨਵਲ ਨਵਤਨ ਨਾਹੁ ਬਾਲਾ ਕਵਨ ਰਸਨਾ ਗੁਨ ਭਨਾ॥ ਮੇਰੀ ਸੇਜ ਸੋਹੀ ਦੇਖਿ ਮੋਹੀ ਸਗਲ ਸਹਸਾ ਦੁਖੁ ਹਰਾ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਮੇਰੀ ਆਸ ਪੂਰੀ ਮਿਲੇ ਸੁਆਮੀ ਅਪਰੰਪਰਾ॥ 5॥1॥3॥

(PAGE 847): **Bilawal(u) Mehla 5, Chhunt:** Ek Onkar Satgur Persad(i).
Sukhee aaou sukhee, vuss(i) aaou sukhee, useen Pir ka Mungul gaaveh. Tuj(i) maan(u) sukhee, tuj(i) maan(u) Sukhee, mut(u) aapnay Preetum bhaaveh. Tuj(i) maan(u), moh(u), bikaar dooja, sayv(i) Aik(u) Nirunjuno. Lug(u) churn, shern Duyaal Preetum, sugul doort bikhunduno. Hoyay daas daasi, tuj(i) oodaasi, bhuourr(i) bidhi na dhaavaan. Nanak(u) payumpaiy, kurhou kirpa, taam(i) Mungul(u) gaavaan. 1.
Amrit(u) Priyay ka Naam mein undhulay tohni. Oh(u) johaiy buhou perkaar(u), soondar(i) Mohini. Mohini, muhaa buchitar(i), chunchul(i), anik bhaav dikhaayay. Hoyay dheetth meetthi munheh(i) laagaiy, Naam(u) laiyn na aavyay. Greh, buneh(i), teeray, bert pooja, baat, ghaataiy johni. Nanak(u) payumpaiy duyya dhaarhou mein Naam(u) undhulay tohni. 2. Moh(i) anaath, Priyay Naath, jiyoun jaanhou, tiyoun rukhou. Chuturaayi moh(i) naah(i), reejhaavhoun keh(i) mookhoun. Neh chutur(i) sooghur(i), soojaan bayti, moh(i) nirgoon(i) goon(u) nuhee. Neh roop, dhoop, na naiyn bunkay, jeh bhaavaiy, teh rukh(u) Toohi. Jai,

jai jaiumpaiy sugul Ja kuou, Kroonaput(i), gut(i) kin(i) lukhoun. Nanak(u) payumpaiy, sayv sayvuk(u), jiyoun jaabhou, moh(i) rukhou. 3.

Word Meaning: Sukhee = friend. Vuss(i) = by controlling (your mind); live by His Will. Mungul = song which brings bliss. Gaaveh = let us sing. Tuj(i) = abandoning. Maan(u) = false pride. Mut(u) = maybe. Bhaaveh = loved by. Bikaar Dooja = vices rooted in Maya. Nirunjuno = (God) above the effects of Maya. Doort = sins. Bikhunduno = destroyer. Daas = slave. Oodaasi = detachment. Buhoourr(i) = again. Bidhi = different ways. Dhaavaan = misled. Payumpaiy = submits respectfully. Taam(i) = only then. 1.
Tohni = blind man's stick. Oh(u) = Maya. Johaiy = tries to influence. Mohini = mind captivating. Bachitar(i) = strange. Chunchul(i) = fickle; unfaithful. Bhaav = seductive (attractive) forms. Dheetth = shameless. Buneh(i) = in forests. Teeray = river banks. Bert = commitments like fasting. Baat = on the way. Ghaataiy = boat launch; shallow place by a river where people have access to the water. 2.
Anaath = orphan. Naath = Master; Lord. Chuturaayi = shrewdness. Raajhaahoun = to please. Sooghurr = Soojaan = wise. Bayti = knowledgeable. Dhoop = fragrances. Bunkay = beautiful. Jaiyumpaiy = sing praise. Kroonaput(i) = Lord (source) of compassion. Gut(i) = transcendence. Lukhoun = see; comprehend. 3.

MEANING: Come all my friends with control on your mind, and let us all join together to sing praise of Waheguru, which brings joy to our mind, and learn to live by His Will. Let us get rid of our false pride, and maybe our Dear Waheguru will like us then. Give up all your false pride, worldly attractions, and the immorality rooted in Maya, and serve the only Lord who is above the effects of Maya. Come to the shelter of (surrender to) the compassionate Waheguru, and drop at the feet of the Lord who destroys all sins. Overcome your displeasure (detachment) with Waheguru, and serve Him like a slave of His slaves, and do not let your mind wander beyond control. But, one can sing Waheguru's praise only with His benevolence, submits Nanak respectfully. 1.
Dear Waheguru's Naam is the liquid of immortality (makes the devotee immortal as he merges into Waheguru), and is like the blind man's stick for me. Maya is highly attractive and captivates people in many different ways. Maya influences people in many strange ways, is fickle (never yours forever), and seduces people in many ways. It is very persistent, and people find its effects to be so sweet that they forget to recite Waheguru's Naam. It influences people in their homes, in forests, at the banks of rivers, while they are fasting or worshipping, on the way, or at some river ford. I respectfully pray to Waheguru to be kind to me as His Naam is the stick for the blind, me, oh Nanak. 2.
I am an orphan spiritually (have no guide), and my Dear (Waheguru) is the Master. I pray to him to protect me in whatever way He can. I have no shrewdness, so I may please Him with my words. I am not clever, wise, or knowledgeable; in fact, I have no good quality at all. I am not pretty, do not use fragrances, nor do I have beautiful eyes; please keep me in whatever situation You like, oh Waheguru. How can I comprehend the level of transcendence of the compassionate Lord whose praise is sung by everybody? I am a slave of His slaves and beg Him respectfully to protect me (against worldly attractions) in whatever way He can, oh Nanak. 3.

---------- Moh(i) muchhuli, Toom neer, Toojh bin(u) kiyoun suraiy. Moh(i) chaatrik, Toom boond, triptoun mookh(i) puraiy. Mookh(i) puraiy, huraiy piyaas mayri, jea, heeya, Praanputay. Laadilay, laad ludaayay subh meh(i), mil(u) humaari hoyay gutay. Cheet(i) chitvoun, mit(u) undhaaray, jiyoun aas chukvee din(u) churaiy. Nanak(u) payumpay, Priayay sung(i) mayli, muchhli neer(u) na veesraiy. 4.
Dhun(i), dhunn(i) humaaray bhaag, ghur(i) aaya Pir(u) mayra. Sohay bunk dooaar, sugla bun(u) huraa. Hur, huraa Soami, Sookhehgaami, anund, mungul, rus(u) ghunaa. Nuvul, nuvtun, Naah(u) baala, kuvun rusna goon bhuna. Mayri sayj sohi, daykh(i) mohi, sugul sehsa dookh(u) huraa. Nanak(u) payumpaiy, mayri aas poori, milay Soami uprumpura. 5.1.3.

Word Meaning: Muchhuli = fish. Neer = water; ocean. Suraiy = succeed; survive. **Chaatrik** = rainbird; a bird which is believed to drink only the first drop of rain. Triptoun = be contented. Huraiy = remove. Piyaas = thirst. Jea = soul. Heeya = heart. Praanputay = Lord of life. Laadilay = dear. Laad = affectionate acts. Gutay = high spiritual state. Chitvoun = think of; wish for. Mit(u) = dispel. **Chukvee** = (ruddy duck), a bird which is believed to stay awake all night calling her mate which gets separated at night and reunites at sunrise. 4. Dhun(i) Bhaag = great fortune. Sohay = became attractive. Bunk Dooaar = beautiful doors (the nine body doors). Bun(u) = forest. Hura = came to life. Hur Huraa = always green (life giver). Sookhehgaami = provider of all comforts. Ghunaa = immense. Nuvul, Nuvtun = always fresh. Naah = Lord. Baala = child-like; clear-hearted. Sayj = bed; heart. Sohi = became attractive. Mohi = captivated. Sehsa = doubts; worries. Huraa = removed. 5.

MEANING: I am like a fish, whereas you are like the ocean. How can I survive without you, oh my Lord? I am like the rainbird, and You are (Your Naam is) like the first rain drop for me; I will be contented only if I get to recite Your Naam with my tongue, which will quench my thirst to see You, oh Waheguru. You are the Lord of my soul, my heart, and my life. You are dear to everyone, and You are pleasing everybody with Your love-filled acts. Please connect me with You so that I may attain a high spiritual state. Like the ruddy duck, which waits for the sun to rise so that she can be united with her mate, I always wish (and wait) for Your appearance in my heart so that the darkness of my mind is dispelled. I humbly pray that my dear Waheguru connects me with Him, and I never forget Him, like the fish that never forgets (goes away from) water, oh Nanak. 4.
I am highly fortunate that my Waheguru has appeared in my heart, and all the nine doors of my body (senses) have become beautiful (with noble thinking), and the deserted forest of my mind has come to life again. My Waheguru is always green (injector of new life), who injects new spiritual life in His devotees and provides all kinds of comforts because of which His devotees enjoy the sweetness of immense blissfulness. He is always young, fresh, and unbiased like a child; how can I sing praise of all his virtues with my tongue? I am captivated by His sight, and the bed of my heart has become highly attractive. All my doubts and worries have been dispelled. I humbly submit that my wish has been fulfilled by connecting with the limitless Waheguru, oh Nanak. 5.1.3.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5 ਛੰਤ ਮੰਗਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਲੋਕ॥ ਸੁੰਦਰ ਸਾਂਤਿ ਦਇਆਲ ਪ੍ਰਭ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਪੀਉ।
(ਅੰਗ 848)॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਭੇਟਿਐ ਨਾਨਕ ਸੁਖੀ ਹੋਤ ਇਹੁ ਜੀਉ॥ 1॥

Bilawal(u) Mehla 5, Chhunt Mungul: Ek Onkar Satgur Persad(i):
Sloak: Soondar shaant(i), duyaal Prubh, serb sookhaan nidh(i) Peeou.
(PAGE 848): Sookh-Saagur Prubh bhaytiyain, Nanak sookhi hoat eh(u) jeeou. 1.
Word Meaning: Shaant(i) = peaceful; blissful. Nidh(i) = treasure. Peeou = Husband.
MEANING: My Dear Husband (God) is very pretty, always blissful, compassionate, and a source of all comforts. When one connects with such an ocean (source) of comforts, Waheguru, his soul (life) becomes highly blissful, oh Nanak. 1.

ਛੰਤ॥ ਸੁਖ ਸਾਗਰ ਪ੍ਰਭ ਪਾਈਐ ਜਬ ਹੋਵੈ ਭਾਗੋ ਰਾਮ॥ ਮਾਨਨਿ ਮਾਨੁ ਵਞਾਈਐ ਹਰਿ ਚਰਣੀ ਲਾਗੋ ਰਾਮ॥ ਛੋਡਿ ਸਿਆਨਪ ਚਾਤੁਰੀ ਦੁਰਮਤਿ ਬੁਧਿ ਤਿਆਗੋ ਰਾਮ॥ ਨਾਨਕ ਪਉ ਸਰਣਾਈ ਰਾਮ ਰਾਇ ਥਿਰੁ ਹੋਇ ਸੁਹਾਗੋ ਰਾਮ॥ 1॥ ਸੋ ਪ੍ਰਭੁ ਤਜਿ ਕਤ ਲਾਗੀਐ ਜਿਸੁ ਬਿਨੁ ਮਰਿ ਜਾਈਐ ਰਾਮ॥ ਲਾਜ ਨ ਆਵੈ ਅਗਿਆਨ ਮਤੀ ਦੁਰਜਨ ਬਿਰਮਾਈਐ ਰਾਮ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭੁ ਤਿਆਗਿ ਕਰੇ ਕਹੁ ਕਤ ਠਹਿਰਾਈਐ ਰਾਮ॥ ਨਾਨਕ ਭਗਤਿ ਭਾਉ ਕਰਿ ਦਇਆਲ ਕੀ ਜੀਵਨੁ ਪਦੁ ਪਾਈਐ ਰਾਮ॥ 2॥ ਸ੍ਰੀ ਗੋਪਾਲ ਨ ਉਚਰਹਿ ਬਲਿ ਗਈਏ ਦੁਹਚਾਰਣਿ ਰਸਨਾ ਰਾਮ॥ ਭ੍ਰਮਿ ਮੋਹੀ ਦੂਖ ਨ ਜਾਣਹੀ ਕੋਟਿ ਜੋਨੀ ਬਸਨਾ ਰਾਮ॥ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਅਵਰੁ ਜਿ ਚਾਹਨਾ ਬਿਸਟਾ ਕ੍ਰਿਮ ਭਸਮਾ ਰਾਮ॥ 3॥ ਲਾਇ ਬਿਰਹੁ ਭਗਵੰਤ ਸੰਗੇ ਹੋਇ ਮਿਲੁ ਬੈਰਾਗਨਿ ਰਾਮ॥ ਚੰਦਨ ਚੀਰ ਸੁਗੰਧ ਰਸਾ ਹਉਮੈ ਬਿਖੁ ਤਿਆਗਨਿ ਰਾਮ॥ ਈਤ ਊਤ ਨ ਡੋਲੀਐ ਹਰਿ ਸੇਵਾ ਜਾਗਨਿ ਰਾਮ॥ ਨਾਨਕ ਜਿਨਿ ਪ੍ਰਭੁ ਪਾਇਆ ਆਪਣਾ ਸਾ ਅਟਲ ਸੁਹਾਗਨਿ ਰਾਮ॥ 3॥1॥4॥

Chhunt: Sookh-Saagur Prubh paaayiyaiy, jub hovaiy bhaago, Ram. Maanun(i) maan(u) vunjaayiyaiy, Hur(i) Churni laago, Ram. Chhoad(i) siyaanup, chaaturi, doormut(i), boodh(i) tiyaago Ram. Nanak, puou shernaayee Ram Raayay, thir(u) hoyay soohaago, Ram. 1. So Prubh(u) tuj(i) kut laagiyaiy. Jis(u) bin(u) mur(i) jaayiyaiy, Ram. Laaj na aavaiy ugiyaan mutee, doorjun bermaayiyaiy Ram. Putit-Paavun Prubh tiyaag(i) kuray, kuhou kut tthehraayiyaiy Ram. Nanak, bhugut(i) bhaaou kur(i) Duyaal kee, jeevun pud(u) paayiyaiy, Ram. 2. Sri Gopal na oochreh(i), bul(i) guyyiyay doohchaarun(i) rusna, Ram. Bherm(i) mohi, dookh na jaanhi, koat(i) joani busna, Ram. Nanak, bin(u) Hur(i) uver(u) j(i) chaahna, bishta kirm bhusma, Ram. 3. Laayay birhoun Bhugwunt sungay, hoyay mil(u) baiyraagun(i), Ram. Chundun, cheer, soogundh rusaa, haumein bikh(u) tiyaagun(i) Ram. Eet, oot na doliyaiy, Hur(i) sayva jaagun(i) Ram. Nanak, jin(i) Prubh paaya aapna, sa atull soohaagun(i), Ram. 3.1.4.

Word Meaning: Maanun(i) = full of pride; highly proud. Vunjaayiyaiy = get rid of. Chaaturi = shrewdness. Boodh(i) = wisdom. Tiyaago = abandon. Ram Raayay = the Royal God. Thir(u) = permanent. Suhaago = husband. 1.
Tuj(i) = disconnecting with. Kut = where? Laaj = shame. Ugiyaan Mutee = who is lacking spiritual knowledge. Doorjun = evil men. Birmaayiyaiy = find comfort. Putit-Paavun = who purifies even the immoral. Tthehraayiyaiy = find peace. Bhaaou = with love. Jeevun Pud(u) = high spiritual state. 2.
Oochreh(i) = recite. Doohchaarun(i) = immoral. Bherm Mohi = robbed by misgivings. Koat(i) Joani = in million life forms. Bishta Kirm = worm of feces. Bhusma = ash. 3.

Birhoun = attachment. Bhugwunt = Waheguru. Baiyraagun(i) = detached from the world. Chundun = (fragrance of) of sandalwood. Cheer = clothes. Rusaa = delicious foods. Bikh(u) = poison. Eat, Oot Na = neither here, nor there; nowhere. Doliyaiy = weakening of mind. Jaagun(i) = stay alert. Atull = forever. 4.

MEANING: Only a highly fortunate devotee gets connected with the ocean of blissfulness - Waheguru. Get rid of your false pride, and drop on the feet of Waheguru (come to His shelter), oh, the highly proud young woman. Give up your wisdom, cunning, and evil thinking, and come to the shelter of Waheguru and get an everlasting connection with Him, oh Nanak. 1.

Where else can you get shelter like that of Waheguru, without whom you become spiritually dead? Do not you feel ashamed of your behaviour when you find comfort in the company of evil people, oh, the young woman (human being) whose thinking is devoid of any Divine Knowledge? Where else can your mind find peace if you abandon (ignore) Waheguru, which purifies even the immoral? Worship the compassionate Waheguru with full reverence to attain the high spiritual state, oh Nanak. 2.

The tongue, which does not chant Waheguru's Naam, burns (earns disgrace) by singing immoral songs or maliciously criticizing others. Robbed of good qualities by his misgivings, the man does not realize the suffering he has to endure by going through countless life forms. The man who likes some power other than Waheguru is like a worm of feces that loves ash (filth), oh Nanak. 3.

Feeling fully detached from worldly attractions, one should cultivate love for Waheguru in one's heart. Those who love Waheguru give up their selfishness, ego, and the poisonous luxuries of fancy clothes, various fragrances, and delicious foods. They stay alert to Maya's attacks and do not allow their minds to show any weakness. Those who realize their Waheguru get connected with Him forever, oh Nanak. 3.1.4.

ਬਿਲਾਵਲੁ ਮਹਲਾ 5॥ ਹਰਿ ਖੋਜਹੁ ਵਡਭਾਗੀਹੋ ਮਿਲਿ ਸਾਧੂ ਸੰਗੇ ਰਾਮ॥ ਗੁਨ ਗੋਵਿਦ ਸਦ ਗਾਈਅਹਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗੇ ਰਾਮ॥ ਸੋ ਪ੍ਰਭੁ ਸਦ ਹੀ ਸੇਵੀਐ ਪਾਈਅਹਿ ਫਲ ਮੰਗੇ ਰਾਮ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਪਿ ਅਨਤ ਤਰੰਗੇ ਰਾਮ॥ 1॥

ਇਕੁ ਤਿਲੁ ਪ੍ਰਭੂ ਨ ਵੀਸਰੈ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਨਾ ਰਾਮ॥ ਵਡਭਾਗੀ ਮੇਲਾਵੜਾ ਗੁਰਮੁਖਿ ਪਿਰੁ ਚੀਨ੍ਹਾ ਰਾਮ॥ ਬਾਹ ਪਕੜਿ ਤਮ ਤੇ ਕਾਢਿਆ ਕਰਿ ਅਪੁਨਾ ਲੀਨਾ ਰਾਮ॥ ਨਾਮੁ ਜਪਤ ਨਾਨਕ ਜੀਵੈ ਸੀਤਲੁ ਮਨੁ ਸੀਨਾ ਰਾਮ॥ 2॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਕਹਿ ਸਕਉ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਰਾਮ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਰਾਇਣੈ ਭਏ ਪਾਰਗਰਾਮੀ ਰਾਮ॥ ਗੁਨ ਗਾਵਤ ਗੋਵਿੰਦ ਕੇ ਸਭ ਇਛਾ ਪੁਜਾਮੀ ਰਾਮ॥ ਨਾਨਕ ਉਧਰੇ ਜਪਿ ਹਰੇ ਸਭਹੂ ਕਾ ਸੁਆਮੀ ਰਾਮ॥ 3॥ ਰਸ ਭਿੰਨਿਅੜੇ ਅਪੁਨੇ ਰਾਮ ਸੰਗੇ ਸੇ ਲੋਇਣ ਨੀਕੇ ਰਾਮ॥ ਪ੍ਰਭ ਪੇਖਤ ਇਛਾ ਪੁੰਨੀਆ ਮਿਲਿ ਸਾਜਨ ਜੀ ਕੇ ਰਾਮ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਪਾਇਆ ਬਿਖਿਆ ਰਸ ਫੀਕੇ ਰਾਮ॥ ਨਾਨਕ ਜਲੁ ਜਲਹਿ ਸਮਾਇਆ ਜੋਤੀ ਜੋਤਿ ਮੀਕੇ ਰਾਮ॥ 4॥2॥5॥9॥

Bilawal(u) Mehla 5: Hur(i) khoaj-hou vudbhaagihou, mil(i) Sadhu sungay, Ram. Goon Govind sud gaayiyeh(i) Parbraham kaiy rungay, Ram. So Prubh sud hee sayviyaiy, paayiyeh(i) ful mungay, Ram. Nanak Prubh shernaagti, jup(i) Anut-Trungay, Ram. 1. Ikk(u) til(u) Prubh(u) na veesraiy, Jin(i) subh(u) kichh(u) deena, Ram. Vudbhaagi maylaavrra, Gurmukh(i) Pir(u) cheena, Ram. Baanh pukurr(i) tum tay kaadhiya, kur(i) Apuna leena, Ram. Naam juput Nanak jeevaiy, seetul(u) mun(u) seena Ram. 2. Kiyya

goon Tayray keh(i) sukoun, Prubh untarjaami, Ram. Simer(i), simer(i) Naraayinaiy, bhuyyay pargraami, Ram. Goon gaavut Govind kay, subh ichha poojaami, Ram. Nanak oodhray jup(i) Huray, subh-hoon ka Soami, Ram. 3. Rus bhinniurray apunay Ram sungay, say loyin neekay, Ram. Prubh paykhut ichhaan poonniyaan, mil(i) Saajin Ji kay, Ram. Amrit rus(u) Hur(i) paaya, bikhiya rus pheekay Ram. Nanak, jul(u) juleh(i) samaya, joti, Jot(i) meekay, Ram. 4.2.5.9.

Word Meaning: Khoaj-hou = search for. Vudbhaagihou = highly fortunate. Rungay = in love with. Shernaagti = in shelter. Anut-Trungay = causing countless waves. 1.
Ikk(u) Til(u) Na = not even for a moment. Maylaavrra = union. Cheena = recognized; made connection. Tum Tay = from darkness. Seetul = peaceful. Seena = heart. 2.
Untarjaami = omniscient. Naraayinaiy = God. Pargraami = eligible for salvation. Poojaami = fulfilled. Oodhray = salvaged. Subh-hoon Ka = of all. 3.
Rus Bhinniurray = imbued in the sweetness (of Waheguru's love). Loyin = eyes. Neekay = pretty. Paykhut = on seeing. Poonniyaan = fulfilled. Bikhiya Rus = sweetness of Maya. Pheekay = tasteless. Jul(u) = water. Meekay = equalize; mix to become one entity. 4.

MEANING: Search for Waheguru in the company of the Guru, oh, the fortunate friends. Imbued in Waheguru's love, we should always sing His praise. We should serve God at all times to have our wishes fulfilled. I have sought His shelter to recite the Naam of Waheguru, which causes countless waves of amazement in the minds of the devotees. 1. We should not forget Waheguru, even for a short moment, who has given us everything. Some highly fortunate people recognize Waheguru and get connected with Him in the shelter of the Guru. Waheguru pulls His devotees from the darkness of ignorance by holding them by the arm and makes them His own (connects them with Him). I survive spiritually by reciting Waheguru's Naam when my heart and my mind acquire blissfulness, oh Nanak. 2.
What virtues of Waheguru can I count on? (I am unable to do that.) But being omniscient, He knows my feelings. One becomes eligible for salvation by reciting Waheguru's Naam, and all one's wishes are fulfilled when he sings His praise. Even though Waheguru is the Lord of everybody, only those who worship Him find salvation, oh Nanak. 3.
Only those eyes are beautiful that are imbued with the sweetness of the company of Waheguru (only see Him everywhere). All one's wishes are fulfilled when she sees her dear Waheguru near her. When a devotee tastes the Amrit-like sweet Naam of Waheguru, he finds all other attractions of Maya to be tasteless. At that point, the devotee's soul mixes with the Supreme Soul to become "one," just like one body of water mixes with another to become inseparable, oh Nanak. 4.2.5.9.

(ਅੰਗ 849)॥ ਬਿਲਾਵਲੁ ਕੀ ਵਾਰ ਮਹਲਾ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 849): Bilawal(u) Kee Vaar, Mehla 4: Ek Onkar Satgur Persad(i).

ਸਲੋਕ ਮ: 4॥ ਹਰਿ ਉਤਮੁ ਹਰਿ ਪ੍ਰਭੁ ਗਾਵਿਆ ਕਰਿ ਨਾਦੁ ਬਿਲਾਵਲੁ ਰਾਗੁ॥ ਉਪਦੇਸੁ ਗੁਰੂ ਸੁਣਿ ਮੰਨਿਆ ਧੁਰਿ ਮਸਤਕਿ ਪੂਰਾ ਭਾਗੁ॥ ਸਭ ਦਿਨਸੁ ਰੈਣਿ ਗੁਣ ਉਚਰੈ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਿ ਲਿਵ ਲਾਗੁ॥ ਸਭੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਮਨੁ ਖਿੜਿਆ ਹਰਿਆ ਬਾਗੁ॥ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਮਿਟਿ ਗਇਆ ਗੁਰ ਚਾਨਣੁ ਗਿਆਨੁ ਚਰਾਗੁ॥ ਜਨੁ ਨਾਨਕੁ ਜੀਵੈ ਦੇਖਿ ਹਰਿ ਇਕ ਨਿਮਖ ਘੜੀ ਮੁਖਿ ਲਾਗੁ॥ 1॥

Sloak M: 4: Hur(i) ootum(u) Hur(i) Prubh(u) gaaviya, kur(i) naad(u) Bilawal(u) Raag(u). Oodaysh Guru soon(i) munniya, dhoor(i) mustuk(i) poora bhaag(u). Subh dinus(u) raiyn(i) Goon oochraiy, Hur(i), Hur(i), Hur(i), oor(i) liv lag(u). Subh(u) tun(u), mun(u) huriya hoya, mun(u) khirriya huriya baag(u). Ugiyaan undhayra mit(i) guyya, Gur chaanun(u), Giyan(u) Chirag(u). Jun(u) Nanak jeevaiy daykh(i) Hur(i), ikk nimukh ghurri mookh(i) laag(u). 1.

Word Meaning: Ootum(u) = supreme. Naad(u) = Shabad. Oopdaysh = teachings. Dhoor(i) = right from birth. Oor(i) = heart. Huriya = green; came to life. Chirag = lamp.

MEANING: Those who have good fortune prewritten on their forehead listen to and obey the Guru's Teachings. They sing praise of the Supreme Waheguru with Guru's Shabad in Raag(u) Bilawal(u) (which produces blissfulness). They recite Waheguru's virtues day and night with full concentration of mind because of which they acquire a new spiritual life, and their mind blooms like a flower garden. The darkness of their ignorance is dispelled by the lamp of the Guru's Divine Knowledge. Waheguru's devotees survive by His sight even if they get it for a short moment, oh Nanak. 1.

ਮ:3॥ ਬਿਲਾਵਲੁ ਤਬ ਹੀ ਕੀਜੀਐ ਜਬ ਮੁਖਿ ਹੋਵੈ ਨਾਮੁ॥ ਰਾਗ ਨਾਦ ਸਬਦਿ ਸੋਹਣੇ ਜਾ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥ ਰਾਗ ਨਾਦ ਛੋਡਿ ਹਰਿ ਸੇਵੀਐ ਤਾ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰੀਐ ਚੂਕੈ ਮਨਿ ਅਭਿਮਾਨੁ॥ 2॥

M: 3: Bilawal(u) tub hee keejiyaiy, jub mookh(i) hovaiy Naam(u). Raag, naad, Shabad(i) sohnay, ja laagaiy sehj(i) dhiyaan(u). Raag, naad, chhoad(i) Hur(i) sayviyaiy, taa Durgeh paayiyaiy maan(u). Nanak Gurmukh(i) Braham beechaariyaiy, chookaiy mun(i) abhimaan(u). 2.

Word Meaning: Bilawal(u) = blissfulness; mental peace. Sehj(i) = in high spiritual state.

MEANING: One can enjoy blissfulness only if he has Waheguru's Naam on his tongue. (Some people sing and play music to please their deity), But singing and playing music is attractive (to Waheguru) only if one sings His praise with Guru's Shabad with a peaceful mind. One is honoured in Waheguru's Court only if he serves Him, disregarding the ritualistic singing and playing of music. One ought to ponder on God's virtues in the shelter of the Guru to get rid of one's ego, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂ ਹਰਿ ਪ੍ਰਭੁ ਆਪਿ ਅਗੰਮੁ ਹੈ ਸਭਿ ਤੁਧੁ ਉਪਾਇਆ॥ ਤੂ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ॥ ਤੁਧੁ ਆਪੇ ਤਾੜੀ ਲਾਈਐ ਆਪੇ ਗੁਣ ਗਾਇਆ॥ ਹਰਿ ਧਿਆਵਹੁ ਭਗਤਹੁ ਦਿਨਸੁ ਰਾਤਿ ਅੰਤਿ ਲਏ ਛਡਾਇਆ॥ ਜਿਨਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ 1॥

Paurri: Tu, Hur(i) Prubh(u) Aap(i) agumm(u) haiyn, subh(i) Toodh(u) oopaaya. Tu Aapay, Aap(i) vertda, subh(u) jugut(u) subaaya. Toodh(u) Aapay taarri laayiyaiy, Aapay

Goon gaaya. Hur(i) dhiyaavhou bhugtou dinus(u) raat(i), unt(i) luyyay chhudaaya. Jin(i) sayviya, tin(i) sookh(u) paaya, Hur(i) Naam(i) smaaya. 1.
Word Meaning: Agumm(u) = inaccessible. Vertda = operate. Taarri Laayiyaiy = state of infinite meditation. Unt(i) = at the end.
MEANING: You are (physically) inaccessible, and You have created the whole world, oh Waheguru. You alone operate in the whole world. (Being present in everybody) It is You who goes in the infinite meditative state, and it is You who sings Your own praise. It is Waheguru which emancipates you at the end; so, sing His praise day and night, oh the devotees of the Lord. The devotee, who serves Waheguru, stays absorbed in His Naam and enjoys all comforts. 1.

ਸਲੋਕ ਮ:3॥ ਦੂਜੈ ਭਾਇ ਬਿਲਾਵਲੁ ਨ ਹੋਵਈ ਮਨਮੁਖਿ ਥਾਇ ਨ ਪਾਇ॥ ਪਾਖੰਡਿ ਭਗਤਿ ਨ ਹੋਵਈ ਪਾਰਬ੍ਰਹਮ ਨ ਪਾਇਆ ਜਾਇ॥ ਮਨ ਹਠਿ ਕਰਮ ਕਮਾਵਣੇ ਥਾਇ ਨ ਕੋਈ ਪਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਆਪੁ ਬੀਚਾਰੀਐ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਆਪੇ ਆਪਿ ਪਾਰਬ੍ਰਹਮ ਹੈ ਪਾਰਬ੍ਰਹਮ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਜੰਮਣੁ ਮਰਣਾ ਕਟਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥1॥
Sloak M:3: Doojaiy bhaayay bilawal(u) na hovyee, munmukh(i) thaayayn na paayay. Paakhund(i) bhugut(i) na hovyee, Parbraham na paaya jaayay. Mun hutth kerm kmaavnay, thaayayn na koyee paayay. Nanak, Gurmukh(i) aap(u) beechaariyaiy, vichoun aap(u) guvaayay. Aapay. Aap(i) Parbraham haiy, Parbraham vussiya mun(i) aayay. Jummun(u), merna kuttiya, joti, Jot(i) milaayay. 1.
Word Meaning: Thaayayn Na Paayay = unwelcome; earns disrespect. Pakhund(i) = with hypocrisy. Hutth(i) = forced persistence. Aap(u) = self. 1.
MEANING: One cannot acquire bliss while in love with the attractions of Maya; the wealth-worshipper earns disrespect (in Waheguru's Court). One cannot worship Waheguru by hypocrisy, and cannot realize Him. Performing forced ritualistic deeds (against one's own wishes) earns one no respect. The true ritual to perform is to analyze oneself in the shelter of the Guru, whereby one can get rid of one's selfishness and ego, oh Nanak. By doing so, Waheguru, which is present everywhere, appears in the devotee's heart when his soul merges into the Supreme soul of Waheguru, and his birth-death cycle is eradicated. 1.

ਮ:3॥ ਬਿਲਾਵਲੁ ਕਰਿਹੁ ਤੁਮ੍ਹ ਪਿਆਰਿਹੋ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਜਨਮ ਮਰਣ ਦੁਖੁ ਕਟੀਐ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ ਸਦਾ ਬਿਲਾਵਲੁ ਅਨੰਦੁ ਹੈ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥ ਸਤਸੰਗਤੀ ਬਹਿ ਭਾਉ ਕਰਿ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇ॥ ਨਾਨਕ ਸੇ ਜਨ ਸੋਹਣੇ ਜਿ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਇ॥ 2॥
M:3: Bilawal(u) kurihou toom piyaariho, Aikus(u) siyoun liv laayay. Junum, mern dookh kuttiyaiy, Sachay ruhaiy smaayay. Sudaa bilawal(u) anund(u) haiy, jay chulleh(i) Satgur bhaayay. Satsungtee beh(i) bhaaou kur(i), sudaa Hur(i) kay Goon gaayay. Nanak, say jun sohnay, j(i) Gurmukh(i) mayl(i) milaayay. 2.
Word Meaning: Bhaayay = by His Will. Beh(i) = sitting down (with focussed mind). 2.
MEANING: Enjoy blissfulness by fully focussing you mind on Waheguru's Naam, oh dear friends; you will stay absorbed in the eternal Waheguru, and your suffering of rebirths will be terminated. One feels always blissful if he leads his life according to the Guru's

Teachings, and sings Waheguru's praise with love and a focused mind in the company of a holy gathering. Those devotees have a beautiful spiritual life who connect with Waheguru in Guru's shelter and stay absorbed in His Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭਨਾ ਜੀਆ ਵਿਚਿ ਹਰਿ ਆਪਿ ਸੋ ਭਗਤਾ ਕਾ ਮਿਤੁ ਹਰਿ॥ ਸਭੁ ਕੋਈ ਹਰਿ ਕੈ ਵਸਿ ਭਗਤਾ ਕੈ ਅਨੰਦੁ ਘਰਿ॥ ਹਰਿ ਸਭਨਾ ਕਾ ਮੇਲੀ ਸਰਬਤ ਸਉ ਨਿਸੁਲ ਜਨ ਟੰਗ ਧਰਿ॥ ਹਰਿ ਸਭਨਾ ਕਾ ਹੈ ਖਸਮੁ ਸੋ ਭਗਤ ਜਨ ਚਿਤਿ ਕਰਿ॥ ਤੁਧੁ ਅਪੜਿ ਕੋਇ ਨ ਸਕੈ ਸਭ ਝਖਿ ਝਖਿ ਪਵੈ ਝੜਿ॥2॥

Paurri: Subhna jeeaan vich(i) Hu(i) Aap(i), so bhugtaan ka mit(u) Hur(i). Subh(u) koyee Hur(i) kaiy vuss(i), bhugutaan kaiy anund ghur(i). Hur(i) subhna ka mayli serbut, suoun nisul jun tung dhur(i). Hur(i) subhna ka haiy Khusm(u), so bhugut jun chit(i) kur(i). Toodh(u) uppurr(i) koyay na sukaiy, subh jhukh(i), jhukh(i) puvaiy jhurr(i). 2.

Word Meaning: Mit(u) = friend. Vuss(i) = in control. Mayli = friend. Serbut = everywhere. Nisul Tung Dhur(i) = worry-free. Uppurr(i) = reach; cause. Jhukh(i) = talk rubbish. Puvaiy Jhurr(i) = fail badly. 2.

MEANING: Waheguru, which is present in every living being, is the real friend of His devotees. The devotees feel blissful because they know Waheguru controls everybody. Waheguru is the friend (supporter) of everybody everywhere, so the devotees enjoy worry-free sleep. The devotees always keep in mind that Waheguru is the Lord of everybody, and nobody can cause any harm to His devotees, no matter how much rubbish their vilifiers talk against them; they fail badly at the end. 2.

(ਅੰਗ 850)॥ ਸਲੋਕ ਮ:3॥ ਬ੍ਰਹਮੁ ਬਿੰਦਹਿ ਤੇ ਬ੍ਰਾਹਮਣਾ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਹਰਿ ਵਸੈ ਹਉਮੈ ਰੋਗੁ ਗਵਾਇ॥ ਗੁਣ ਰਵਹਿ ਗੁਣ ਸੰਗ੍ਰਹਹਿ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਵਿਰਲੇ ਬ੍ਰਾਹਮਣ ਬ੍ਰਹਮ ਬਿੰਦਹਿ ਚਿਤਿ ਲਾਇ॥ ਨਾਨਕ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਕਰੇ ਹਰਿ ਸਚਾ ਸੇ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ 1॥

(PAGE 850): **Sloak M:3:** Braham bindeh(i) tay Brahmna jay chulleh(i) Satgur bhaayay. Jin kaiy hirdaiy Hur(i) vussaiy, haumein roag(u) guvaayay. Goon ruveh(i), Goon sungreheh(i), joti Jot(i) milaayay. Iss(u) joog meh(i) virlay Brahman Brahm bindeh(i) chit(i) laayay. Nanak jinh kuou nudr(i) kuray Hur(i) Sacha, say Naam(i) ruhay liv laayay.1.

Word Meaning: Braham = God. Bindeh(i) = recognize; make connection. Tay = those. Brahmana = spiritually enlightened. Ruveh(i) = recite. Sungreheh(i) = acquire. 1.

MEANING: (There are so many people who call them Brahman), but the real Brahman (spiritually enlightened) is the individual who recognizes Waheguru (gets connected with Him), and follows the Teachings of Satguru in life. Such Brahmans enshrine Waheguru's Naam in their hearts and rid themselves of selfishness and ego. They recite Waheguru's virtues and acquire such virtues themselves so as to unite their soul with the Supreme Soul. But such Brahmans are rare in this world who make a connection with Waheguru with a focused mind. Only those devotees stay connected with Waheguru who the eternal Lord is kind to, oh Nanak. 1.

ਮ:3॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਤੀਆ ਸਬਦਿ ਨ ਲਾਗੋ ਭਾਉ॥ ਹਉਮੈ ਰੋਗੁ ਕਮਾਵਣਾ ਅਤਿ ਦੀਰਘੁ

Commented [DSS2]:

ਬਹੁ ਸੁਆਉ॥ ਮਨ ਹਠਿ ਕਰਮ ਕਮਾਵਣੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਪਾਇ॥ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਫਲੁ ਹੈ ਜਿਸ ਨੋ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ ਤਾ ਨਾਮ ਧਨੁ ਪਲੈ ਪਾਇ॥ 2॥

M:3: Satgur kee sayv na keetiyaa, Shabad(i) na laago bhaaou. Haumein roag(u) kmaavna, ut(i) deerugh(u) buhou sooaaou. Mun hutth(i) kerm kmaavnay, phir(i), phir(i) joani paayay. Gurmukh(i) junum(u) suful haiy, jis nu Aapay luyyay milaayay. Nanak, nudri nudr(i) kuray ta Naam dhun(u) pullaiy paayay. 2.

Word Meaning: Deerugh(u) = serious. Sooaaou = likeable. Mun Hutth(i) = sheer persistence of mind against wishes. Nudri = having kind sight (Waheguru).

MEANING: Those who do not serve Waheguru, and do not have love for Guru's Shabad, attract (are gripped by) the serious disease of selfishness and ego, which may be highly tasteful (attractive) in the beginning. They may perform the prevalent religious rituals under pressure (but against their deep desires), which become the basis of their rebirths again and again. But a devotee's life in Gur's shelter is successful when Waheguru connects with Him. If the kind Waheguru casts His kind sight on a devotee, he acquires the wealth of His Naam in his heart, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭ ਵਡਿਆਈਆ ਹਰਿ ਨਾਮ ਵਿਚਿ ਗੁਰਮੁਖਿ ਧਿਆਈਐ॥ ਜਿ ਵਸਤੁ ਮੰਗੀਐ ਸਾਈ ਪਾਈਐ ਜੇ ਨਾਮਿ ਚਿਤੁ ਲਾਈਐ॥ ਗੁਹਜ ਗਲ ਜੀਅ ਕੀ ਕੀਚੈ ਸਤਿਗੁਰ ਪਾਸਿ ਤਾ ਸਰਬ ਸੁਖੁ ਪਾਈਐ॥ ਗੁਰੁ ਪੂਰਾ ਹਰਿ ਉਪਦੇਸੁ ਦੇਇ ਸਭ ਭੁਖ ਲਹਿ ਜਾਈਐ॥ ਜਿਸੁ ਪੂਰਬਿ ਹੋਵੈ ਲਿਖਿਆ ਸੋ ਹਰਿ ਗੁਣ ਗਾਈਐ॥ 3॥

Paurri: Subh vudiyaayiyaan Hur(i) Naam vich(i), Gurmukh(i) dhiyaayiyaiy. J(i) vust(u) mungiyaiy saayee paayiyaiy, jay Naam(i) chit(u) laayiyaiy. Goohj gull je akee keechaiy Satgur paas(i), ta serb sookh(u) paayiyaiy. Gur(u) Poora Hur(i) Oopdaysh(u) dayay, subh bhookh leh(i) jaayiyaiy. Jis(u) poorub(i) hovaiy likhiya, so Hur(i) Goon gaayiyaiy. 3.

Word Meaning: Vudiyaayiyaan = praises; compliments. Saayee = the same. Goohj Gull = secret talk.

MEANING: Waheguru's Naam, which earns one all praise, should be recited in the Guru's shelter. If one focuses his mind on Waheguru's Naam with full faith, he acquires anything he wishes for. If one discloses his secrets to the Guru (wishes or problems), he acquires all comforts (his wishes are fulfilled, or his problems are solved). One gets fully contented (his desires are fulfilled) with the Guru's Teachings. But one sings Waheguru's praise only if it is prewritten in his fortune. 3.

ਸਲੋਕ ਮ:3॥ ਸਤਿਗੁਰ ਤੇ ਖਾਲੀ ਕੋ ਨਹੀ ਮੇਰੈ ਪ੍ਰਭਿ ਮੇਲਿ ਮਿਲਾਇ॥ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨੁ ਸਫਲੁ ਹੈ ਜੇਹਾ ਕੋ ਇਛੇ ਤੇਹਾ ਫਲੁ ਪਾਏ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਭ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਏ॥ ਹਰਿ ਰਸ ਪੀ ਸੰਤੋਖੁ ਹੋਆ ਸਚੁ ਵਸਿਆ ਮਨਿ ਆਏ॥ ਸਚੁ ਧਿਆਇ ਅਮਰਾਪਦੁ ਪਾਇਆ ਅਨਹਦ ਸਬਦ ਵਜਾਏ॥ ਸਚੋ ਦਹਦਿਸਿ ਪਸਰਿਆ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਏ॥ ਨਾਨਕ ਜਿਨ੍ਹ ਅੰਦਰਿ ਸਚੁ ਹੈ ਸੇ ਜਨ ਛਪਹਿ ਨ ਕਿਸੈ ਦੇ ਛਪਾਏ॥ 1॥

Sloak M: 3: Satgur tay khaali ko nuhhi, mayraiy Prubh(i) mayl(i) milaayay. Satgur ka dershun(u) suful(u) haiy, jayha ko ichhaiy, tayha ful(u) paayay. Gur ka Shabad(u) Amrit haiy, subh trshna bhookh guvaayay. Hur(i) rus pee suntokh(u) hoa, Sach(u) vussiya

mun(i) aayay. Sach(u) dhiyaayay Amra Pud(u) paaya, Unhud Shabad vujaayay. Sacho dehdis(i) pusriya, Gur kaiy sehj(i) soobhaayay. Nanak, jinh undar(i) Sach(u) haiy, say jun chhupeh(i) na kisaiy day chhupaayay. 1.

Word Meaning: Tay = from. Khaali = empty; without. Suful = causing success. Jayha = whichever. Ichhaiy = wishes. Tayha = the same. Trishna = fire of desires. Suntokh(u) = contentment. Amra Pud(u) = the highest spiritual state. Unhud Shabad = uniform Divine music. Sacho = God. Pusriya = spread. Chhupeh(i) = (stay) hidden. 1.

MEANING: Nobody is without Satguru's kindness, but one gets connected with Him only by Waheguru's grace. The sight of Satguru (spiritual connection with Him) is always successful for His Sikhs, who get the desired reward. Guru's Shabad is the Amrit which satisfies all one's desires. One gets fully contented by taking in the sweetness of Waheguru's Naam when He comes to reside in the devotee's mind. One attains the highest spiritual state by reciting Waheguru's Naam when he feels as if a uniform Divine music is playing in his mind. With love for the Guru in his blissful spiritual state, he sees that it is Waheguru who has spread Himself (is present) everywhere. Those who have embedded Waheguru's Naam in their hearts never remain hidden (unknown), even if they try very hard, oh Nanak. 1.

ਮ: 3॥ ਗੁਰ ਸੇਵਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ ਮਾਨਸ ਤੇ ਦੇਵਤੇ ਭਏ ਸਚੀ ਭਗਤਿ ਜਿਸੁ ਦੇਇ॥ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਅਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਚੇਇ॥ ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਨਾਮੁ ਵਡਿਆਈ ਦੇਇ॥ 2॥

M:3: Gur sayva tay Hur(i) paayiyaiy, ja kuou nudr(i) kuray. Maanus tay dayvtay bhuyyay, Sachi bhugut(i) jis(u) dayay. Haumein maar(i) milaayayun(u) Gur kaiy Shabad(i) soochay. Nanak, sehjay mil(i) ruhhay, Naam(u) vudiyaayi dayay. 2.

Word Meaning: Maanus = human. Soochay = purified.

MEANING: When Waheguru casts His kind sight on a devotee, he gets connected with Him by serving the Guru (obeying His Will). The individual whom Waheguru makes to worship Him without any expected reward is transformed from a human being into a god (holy man). Waheguru destroys his selfishness and ego with Guru's mind-purifying Shabad before connecting him with Himself. Waheguru gives the honour of His Naam to the devotee who stays connected with Him in the peaceful state of mind, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰ ਸਤਿਗੁਰ ਵਿਚਿ ਨਾਵੈ ਕੀ ਵਡੀ ਵਡਿਆਈ ਹਰਿ ਕਰਤੈ ਆਪਿ ਵਧਾਈ॥ ਸੇਵਕ ਸਿਖ ਸਭਿ ਵੇਖਿ ਵੇਖਿ ਜੀਵਨਿ ਓਨ੍ਹਾ ਅੰਦਰਿ ਹਿਰਦੈ ਭਾਈ॥ ਨਿੰਦਕ ਦੁਸਟ ਵਡਿਆਈ ਵੇਖਿ ਨ ਸਕਨਿ, ਓਨ੍ਹਾ ਪਰਾਇਆ ਭਲਾ ਨ ਸੁਖਾਈ॥ ਕਿਆ ਹੋਵੈ ਕਿਸ ਹੀ ਕੀ ਝਖ ਮਾਰੀ ਜਾ ਸਚੇ ਸਿਉ ਬਣਿ ਆਈ॥ ਜਿ ਗਲ ਕਰਤੇ ਭਾਵੈ ਸਾ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਈ ਸਭ ਝਖਿ ਝਖਿ ਮਰੈ ਲੋਕਾਈ॥ 4॥

Paurri: Gur Satgur vich(i) Naavaiy kee vuddi vudiyaayi, Hur(i) Kertaiy Aap(i) vudhaayee. Sayvuk Sikh subh(i) vaykh(i), vaykh(i) jeevun(i), ohna undar(i) hirdaiy bhaayee. Ninduk, doosht, vudiyaayi vaykh(i) na sukun(i), ohna puraaya bhulaa na sookhaayee. Kiyya hovaiy kis hee kee jhukh maari, ja Sachay siyoun bun(i) aayee. J(i) gull Kertaiy bhaavaiy, sa nit, nit churrhaiy suvaayee, subh jhukh(i), jhukh(i) muraiy lokaayee. 4.

Word Meaning: Vudhaayee = enhanced. Bhaayee = liked. Doosht = evil. Puraaya = of others. Bhulaa = wellbeing; benefit. Na Sookhaayee = does not suit; irritates. 4.
MEANING: Satguru has the honour of granting Waheguru's Naam to the devotee, and the Creator Waheguru Himself has enhanced (given) this honour to Satguru. The devotee Sikhs like this honour of the Guru, and take pride in noting this special capability of the Satguru. But the vilifiers and the evil cannot accept such honour of Satguru, as praise of others irritates them. But what bad can happen to Satguru when vilifiers talk rubbish about Satguru, who is a friend (manifestation) of Waheguru? Anything that Waheguru likes enhances its worth many-fold; the whole world may try unsuccessfully to vilify Waheguru's devotees. 4.

ਸਲੋਕ ਮ:3॥ ਧ੍ਰਿਗੁ ਏਹ ਆਸਾ ਦੂਜੈ ਭਾਵ ਕੀ ਜੋ ਮੋਹ ਮਾਇਆ ਚਿਤੁ ਲਾਏ॥ ਹਰਿ ਸੁਖੁ ਪਲ੍ਹਰਿ ਤਿਆਗਿਆ ਨਾਮੁ ਵਿਸਾਰਿ ਦੁਖੁ ਪਾਏ॥
(ਅੰਗ 851)॥ ਮਨਮੁਖਿ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਜਨਮਿ ਮਰਹਿ ਫਿਰਿ ਆਵੈ ਜਾਏ॥ ਕਾਰਜ ਸਿਧਿ ਨ ਹੋਵਨ੍ਹੀ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਏ॥ ਜਿਸੁ ਕਰਮੁ ਹੋਵੈ ਤਿਸੁ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਨਾਮਿ ਰਤੇ ਜਨ ਸਦਾ ਸੁਖੁ ਪਾਇਨ੍ਹਿ ਜਨ ਨਾਨਕ ਤਿਨ ਬਲਿ ਜਾਏ॥ 1॥
Sloak M:3: Dhrig(u), eh aasa doojaiy bhaav kee, jo moh Maya chit(u) laayay. Hur(i) sookh(u) pullhur(i) tiyaagiya, Naam(u) visaar(i) dookh(u) paayay.
(PAGE 851): Munmukh(i) ugiyaani, undhulay, junum(i), mureh(i) phir(i) aavaiy, jaayay. Kaaruj sidh(i) na hovni, unt(i) guyya puchhutaayay. Jis(u) kerm(u) hovaiy, tis(u) Satgur(u) milaiy, so Hur(i), Hur(i) Naam(u) dhiyaayay. Naam(i) ruttay jun sudaa sookh(u) paayin(i), jun Nanak tin bul(i) jaayay. 1.
Word Meaning: Dhrig(u) = condemnable. Aasa = dependence. Dooja Bhaav = love for Maya. Pullhur(i) = worthless husk of grains. Tiyaagiya = discarded. Sidh(i) = successful.
MEANING: Such hope or dependence on any other source (than Waheguru) is condemnable, which attaches one with Maya. An individual who discards the comforts provided by Waheguru, like the worthless husk of grains, suffers badly by forgetting Waheguru's Naam. The Maya-lovers are ignorant and spiritually blind; they keep taking births and dying again and again. They do not achieve success (in realizing Waheguru) and leave this world repenting. Those who are fortunate get connected with the Guru and recite Waheguru's Naam in His shelter. Those who are imbued in Waheguru's love are always blissful; I am always a sacrifice for such devotees, oh Nanak. 1.

ਮ:3॥ ਆਸਾ ਮਨਸਾ ਜਗਿ ਮੋਹਣੀ ਜਿਨਿ ਮੋਹਿਆ ਸੰਸਾਰੁ॥ ਸਭੁ ਕੋ ਜਮ ਕੇ ਚੀਰੇ ਵਿਚਿ ਹੈ ਜੇਤਾ ਸਭੁ ਆਕਾਰੁ॥ ਹੁਕਮੀ ਹੀ ਜਮੁ ਲਗਦਾ ਸੋ ਉਬਰੈ ਜਿਸੁ ਬਖਸੈ ਕਰਤਾਰੁ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਏਹੁ ਮਨੁ ਤਾ ਤਰੈ ਜਾ ਛਡੈ ਅਹੰਕਾਰੁ॥ ਆਸਾ ਮਨਸਾ ਮਾਰੇ ਨਿਰਾਸੁ ਹੋਇ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ॥ 2॥
M: 3: Aasa munsa jug(i) Mohini, jin(i) mohiya sunsaar(u). Subh(u) ko Jum kay cheeray vich(i) haiy, jayta subh(u) aakaar. Huqami hee Jum(u) lugda, so oobraiy, jis(u) bukhshaiy Kartar(u). Nanak, Gur Persadi eh(u) mun(u) ta turaiy, ja chhoadaiy ahunkaar(u). Aasa, munsa maaray niraas(u) hoyay, Gur Shabadi veechaar(u). 2.
Word Meaning: Aasa Munsa = hopes and wishes; worldly attractions. Mohini = captivating. Cheeray = control. Aakaar(u) = creation. Niraas(u) = detached. 2.

MEANING: The attractions of Maya are captivating, and they have captivated the whole world. (But man's all wishes may not be fulfilled in his lifetime, and nothing accompanies him after his death; and the) The whole visible world is under the control (is the subject) of the Angel of death. However, the Angel is a slave of Waheguru and destroys only those whom Waheguru allows, but those whom Waheguru is kind to find salvation. However, the mind (man) finds salvation only if he gets rid of his selfishness and ego by the grace of the Guru and abandons all his hopes and wishes (attractions of the world) and gets detached from the world by pondering on the Guru's Shabad, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਥੈ ਜਾਈਐ ਜਗਤ ਮਹਿ ਤਿਥੈ ਹਰਿ ਸਾਈ॥ ਅਗੈ ਸਭੁ ਆਪੇ ਵਰਤਦਾ ਹਰਿ ਸਚਾ ਨਿਆਈ॥ ਕੂੜਿਆਰਾ ਕੇ ਮੁਹ ਫਿਟਕੀਅਹਿ ਸਚੁ ਭਗਤਿ ਵਡਿਆਈ॥ ਸਚੁ ਸਾਹਿਬੁ ਸਚਾ ਨਿਆਉ ਹੈ ਸਿਰਿ ਨਿੰਦਕ ਛਾਈ॥ ਜਨ ਨਾਨਕ ਸਚੁ ਆਰਾਧਿਆ ਗੁਰਮੁਖਿ ਸੁਖ ਪਾਈ॥ 5॥

Paurri: Jithaiy jaayiyaiy jugut meh(i), tithaiy Hur(i) saayee. Uggaiy subh(u) Aapay vertda, Hur(i) Sacha niyaayeen. Koorriaaraan kay mooh phitkiyeh(i), Sach(u) bhugut(i) vudiyayi. Sach(u) Sahib(u), Sacha niyaaoun haiy, sir(i) ninduk chhaayee. Jun Nanak Sach(u) aaraadhiya, Gurmukh(i) sookh paayee. 5.

Word Meaning: Saayeen = the Lord. Uggaiy = in the next world. Koorriyaar = liars and deceitful. Phitkiyeh(i) = are condemned. Chhaayee = ash.

MEANING: Wherever you go in this world, you will find the same Waheguru there as the Lord. He rules even in the next world and delivers perfect justice. The liars and the deceitful are condemned, but the worshippers of Waheguru earn praise. The Lord is Perfect and so is His justice; the vilifiers get ash in their head (are disgraced). I have worshipped Waheguru in the shelter of the Guru, and am enjoying bliss, oh Nanak. 5.

ਸਲੋਕ ਮ:3॥ ਪੂਰੈ ਭਾਗਿ ਸਤਿਗੁਰੁ ਪਾਈਐ ਜੇ ਹਰਿ ਪ੍ਰਭੁ ਬਖਸ ਕਰੇਇ॥ ਓਪਾਵਾ ਸਿਰਿ ਓਪਾਉ ਹੈ ਨਾਉ ਪਰਾਪਤਿ ਹੋਇ॥ ਅੰਦਰੁ ਸੀਤਲੁ ਸਾਂਤਿ ਹੈ ਹਿਰਦੈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਅੰਮ੍ਰਿਤੁ ਖਾਣਾ ਪੈਨ੍ਹਣਾ ਨਾਨਕ ਨਾਇ ਵਡਿਆਈ ਹੋਇ॥ 1॥

Sloak M: 3: Pooraiy bhaag(i) Satgur(u) paayiyaiy, jay Hur(i) Prubh(u) bukhsh kuray. Opaavaan sir(i) opaaou haiy, Naaoun praput(i) hoyay. Undar(u) seetul(u) shaant(i) haiy, hirdaiy sudaa sookh(u) hoyay. Amrit khaana, pehnuna, Nanak, Naayay vudiyayi hoyay.1.

Word Meaning: Bukhsh = grace. Oopaav = measures. Seetul Shaant(i) = peaceful.

MEANING: If one has good fortune, he gets connected with Satguru by Waheguru's grace. Connection with Satguru is the best means of all to enshrine Waheguru's Naam in the heart, whereby one acquires internal peace and feels blissful all the time. Waheguru's Naam becomes His spiritual food and his wearing of fancy clothes; one earns respect and praise with Waheguru's Naam, oh Nanak. 1.

ਮ:3॥ ਏ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣਿ ਪਾਇਹਿ ਗੁਣੀ ਨਿਧਾਨੁ॥ ਸੁਖ ਦਾਤਾ ਤੇਰੈ ਮਨਿ ਵਸੈ ਹਉਮੈ ਜਾਇ ਅਭਿਮਾਨੁ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਅੰਮ੍ਰਿਤੁ ਗੁਣੀ ਨਿਧਾਨੁ॥ 2॥

M:3: Eh mun Gur kee sikh soon(i), paayeh(i) Gooni-Nidhaan(u). Sookh-Daata tayraiy mun(i) vussaiy, haumein jaayay abhimaan(u). Nanak nudri paayiyaiy Amrit Gooni-Nidhaan(u). 2.

Word Meaning: Gooni-Nidhaan(u) = the treasure of virtues (God).
MEANING: Listen to (and obey) Guru's advice so as to acquire the Naam of Waheguru, which is the treasure of all virtues, oh my mind. That way, you will get rid of your ego, and the source of all comforts, Waheguru, will appear in your heart, oh my friend. But one can acquire the immortalizing Naam of Waheguru only with His grace, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਤਨੇ ਪਾਤਸਾਹ ਸਾਹ ਰਾਜੇ ਖਾਨ ਉਮਰਾਵ ਸਿਕਦਾਰ ਹਹਿ ਤਿਤਨੇ ਸਭਿ ਹਰਿ ਕੇ ਕੀਏ॥ ਜੋ ਕਿਛੁ ਹਰਿ ਕਰਾਵੈ ਸੁ ਓਇ ਕਰਹਿ ਸਭਿ ਹਰਿ ਕੇ ਅਰਥੀਏ॥ ਸੋ ਐਸਾ ਹਰਿ ਸਭਨਾ ਕਾ ਪ੍ਰਭੁ ਸਤਿਗੁਰ ਕੈ ਵਲਿ ਹੈ ਤਿਨਿ ਸਭਿ ਵਰਨ ਚਾਰੇ ਖਾਣੀ ਸਭ ਸ੍ਰਿਸਟਿ ਗੋਲੇ ਕਰਿ ਸਤਿਗੁਰ ਅਗੈ ਕਾਰ ਕਮਾਵਣ ਕਉ ਦੀਏ॥ ਹਰਿ ਸੇਵੇ ਕੀ ਐਸੀ ਵਡਿਆਈ ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜਿਨਿ ਵਿਚਹੁ ਕਾਇਆ ਨਗਰੀ ਦੁਸਮਨ ਦੂਤ ਸਭਿ ਮਾਰਿ ਕਢੀਏ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾਲੁ ਹੋਆ ਭਗਤ ਜਨਾ ਉਪਰਿ ਹਰਿ ਆਪਣੀ ਕਿਰਪਾ ਕਰਿ ਹਰਿ ਆਪਿ ਰਖਿ ਲੀਏ॥ 6॥
Paurri: Jitnay paatshah, shah, rajay, khan, oomraav, sikdaar heh(i), titnay subh(i) Hur(i) kay keeyay. Jo kichh(u) Hur(i) kuraavaiy, su oye kureh(i), subh(i) Hur(i) kay erthiyay. So aiysa Hur(i) subhna ka Prubh(u) Satgur kaiy vull(i) haiy, Tin(i) subh(i) vern, chaaray khaani, subh srisht(i), goalay kur(i) Satgur uggaiy kaar kumaavun kuou deeyay. Hur(i) sayvay kee aiysi vudiyaayi daykhou Hur(i) sunt-hou(u) jin(i) vichoun kaaya nugree dooshmun, doot subh(i) maar(i) kudheeyay. Hur(i), Hur(i) kirpal(u) hoa bhugut junaa oopur(i), Hur(i) Aapni kirpa kur(i) Hur(i) Aap(i) rukh leeyay. 6.
Word Meaning: Jitnay = all those. Paatshah = maharajahs. Khan = wealthy = Oomraav. Sikdaar = leader; officer. Erthiyay = subservient. Vull(i) = on side; supporter. Vern = the four categories of castes. Khaani = the four sources of reproduction. Goalay = slaves. Kaaya Nugree = human body. Dooshmun Doot = the five demons. 6.
MEANING: All the maharajahs, the sultans, the rajahs, the wealthy, and the officers are created by Waheguru. They do only what Waheguru wants them to do – they are all His subservient. Such Waheguru, who controls everyone, is a huge support behind Satguru, and He has made all the people from all the four major castes, all living beings of all the four sources of reproduction, and the whole universe, slaves of Satguru to serve Him. Watch the great reward of serving Waheguru, oh, His holy saints. The Lord destroys and throws away all five evil demons, which are enemies of man, from his body. Waheguru is always kind to His devotees and protects them (from the attacks of sensual pleasures) with His grace. 6.

ਸਲੋਕ ਮ:3॥ ਅੰਦਰਿ ਕਪਟੁ ਸਦਾ ਦੁਖੁ ਹੈ ਮਨਮੁਖ ਧਿਆਨੁ ਨ ਲਾਗੈ॥ ਦੁਖ ਵਿਚਿ ਕਾਰ ਕਮਾਵਣੀ ਦੁਖੁ ਵਰਤੈ ਦੁਖੁ ਆਗੈ॥ ਕਰਮੀ ਸਤਿਗੁਰੁ ਭੇਟੀਐ ਤਾ ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੈ॥ ਨਾਨਕ ਸਹਜੇ ਸੁਖੁ ਹੋਇ ਅੰਦਰਹੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ॥1॥
Sloak M:3: Undar(i) kupt sudaa dookh(u) haiy, munmukh(I) dhiyaan(u) na laagaiy. Dookh vich(i) kaar kmaavni, dookh(u) vertaiy, dook(u) aagaiy. Kermi Satgur(u) bhaytiyaiy ta Sach(i) Naam(i) liv laagaiy. Nanak, sehjay sookh(u) hoyay, undarhoun bherm(u), bhuou bhaagaiy. 1.
Word Morning: Kupt = deceit. Kaar Kmaavni = perform deeds (routine tasks). Kermi = with good fortune. Bherm(u) = misgiving. Bhuou = worldly fears.

MEANING: The worshippers of Maya always have deceit in their minds and suffer because of that; they cannot focus on Waheguru's Naam. All their deeds become a source of suffering in their present life, and they also suffer in the next world. If, by good fortune, they connect with Satguru, they can focus on Waheguru's Naam with dedication. They attain the peaceful spiritual state because of which all their misgivings and their worldly fears are dispelled, and they enjoy blissfulness, oh Nanak. 1.

ਮ:3॥ ਗੁਰਮੁਖਿ ਸਦਾ ਹਰਿ ਰੰਗੁ ਹੈ ਹਰਿ ਕਾ ਨਾਉ ਮਨਿ ਭਾਇਆ॥
(ਅੰਗ 852)॥ ਗੁਰਮੁਖਿ ਵੇਖਣੁ ਬੋਲਣਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਪ੍ਰਗਾਸਿਆ ਤਿਮਰ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਚੁਕਾਇਆ॥ 2॥

M:3: Gurmukh(i) sudaa Hur(i) rung(u) haiy, Hur(i) ka Naaoun mun(i) bhaaya.
(PAGE 852): Gurmukh(i) vaykhun(u), boalna, Naam(u) juput sookh(u) paaya. Nanak, Gurmukh(i) Giyaan(u) pergaasiya, timmer ugiyaan(u) undhayr(u) chookaaya. 2.
Word Meaning: Rung(u) = love. Bhaaya = liked. Pergaasiya = enlightened. Tmmer = darkness. Ugiyaan(u) = ignorance. Chookaayay = removed; cleared.
MEANING: A Guru's Sikh is always imbued in his love for Waheguru and loves His Naam. He sees Waheguru everywhere, talks about Him, and enjoys blissfulness by reciting His Naam. His mind is enlightened with the Guru's Divine Knowledge whereby the darkness of his ignorance is cleared, oh Nanak. 2.

ਮ:3॥ ਮਨਮੁਖ ਮੈਲੇ ਮਰਹਿ ਗਵਾਰ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਰਾਖਿਆ ਉਰਧਾਰਿ॥ ਭਨਤਿ ਨਾਨਕ ਸੁਣਹੁ ਜਨ ਭਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵਿਹੁ ਹਉਮੈ ਮਲੁ ਜਾਈ॥ ਅੰਦਰਿ ਸੰਸਾ ਦੂਖੁ ਵਿਆਪੇ ਸਿਰਿ ਧੰਧਾ ਨਿਤ ਮਾਰ॥ ਦੂਜੈ ਭਾਇ ਸੂਤੇ ਕਬਹੁ ਨ ਜਾਗਹਿ ਮਾਇਆ ਮੋਹ ਪਿਆਰ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ ਇਹੁ ਮਨਮੁਖ ਕਾ ਬੀਚਾਰ॥ ਹਰਿ ਨਾਮੁ ਨ ਭਾਇਆ ਬਿਰਥਾ ਜਨਮ ਗਵਾਇਆ ਨਾਨਕ ਜਮੁ ਮਾਰਿ ਕਰੇ ਖੁਆਰ॥ 3॥

M:3: Munmukh(i) maiylay mureh(i) guvaar. Gurmukh(i) nirmul Hur(i) raakhiya oordhaar(i). Bhunut(i) Nanak soonhou jun bhaayee. Satgur(u) sayvihou, haumein mul(u) jaayee. Undar(i) sunsa dookh(u) viyaapay, sir(i) dhundha nit maar. Doojaiy bhaayay sootay kubhoon na jaageh(i), Maya moh piyaar. Naam(u) na chayteh(i), Shabad na veechaareh(i), eh(u) munmukh ka beechaar. Hur(i) Naam(u) na bhaaya, birtha junum guvaaya, Nanak Jum(u) maar(i) kuray khooaar. 3.
Word Meaning: Maiylay = filthy-minded. Guvaar = foolish. Bhunut(i) = says. Sunsa = doubts; worries. Viyaapay = prevails. Dhundha = attractions of Maya. Chayteh(i) = remembers; recites. Beechaar = thinking. Khooaar = suffer humiliation.
MEANING: The foolish followers of their mind die with a filthy mind. On the other hand, the Sikhs of the Guru purify their mind by embedding Waheguru's Naam in their heart. Nanak humbly suggests that you serve Satguru to wash away the filth of your selfishness and ego, oh my devotee friends. Normally, the man suffers because of his misgivings and doubts, which reign in his mind, and the possible punishment of his deeds rooted in Maya looms over his head all the time. The man is in deep slumber because of his deep love for Maya, and never wakes up (never realizes his wrong choice). The thinking of the follower of his mind is such that he does not remember Waheguru's Naam, and does not

ponder on Guru's Shabad. He does not like Waheguru's Naam, and wastes away his precious human life because of which he suffers humiliation at the hands of the Angel, oh Nanak. 3.

ਪਉੜੀ॥ ਜਿਸ ਨੋ ਹਰਿ ਭਗਤਿ ਸਚੁ ਬਖਸੀਅਨੁ ਸੋ ਸਚਾ ਸਾਹੁ॥ ਤਿਸ ਕੀ ਮੁਹਤਾਜੀ ਲੋਕੁ ਕਢਦਾ ਹੋਰਤੁ ਹਟਿ ਨ ਵਥੁ ਨ ਵੇਸਾਹੁ॥ ਭਗਤ ਜਨਾ ਕਉ ਸਨਮੁਖੁ ਹੋਵੈ ਸੁ ਹਰਿ ਰਾਸਿ ਲਏ ਵੇਮੁਖ ਭਸੁ ਪਾਹੁ॥ ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਵਾਪਾਰੀ ਹਰਿ ਭਗਤ ਹਹਿ ਜਮ ਜਾਗਾਤੀ ਤਿਨਾ ਨੇੜਿ ਨ ਜਾਹੁ॥ ਜਨ ਨਾਨਕਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਲਦਿਆ ਸਦਾ ਵੇਪਰਵਾਹੁ॥ 7॥

Paurri: Jis nu Hur(i) bhugut(i) Sach(u) bukhshiun(u) so Sacha shah(u). Tis kee moohtaaji loak(u) kuddhda, hoarut(u) hutt(i) na vuth(u), na vaysaah(u). Bhugut junaa kuou sunmukh(i) hovaiy, su Hur(i) raas(i) luyyay vaymukh bhus(u) paah(u). Hur(i) kay Naam kay vapaari Hur(i) bhugut heh(i), Jum jagaati tinha nayrr(i) na jaah(u). Jun Nanak(i) Hur(i) Naam(u) dhun(u) luddiya, sudaa vaypervaah(u). 7.

Word Meaning: Sacha = true. Shah(u) = wealthy. Moohtaaji = subservience. Hutt(i) = in shop. Vuth(u) = the thing (Waheguru's Naam). Vaysaah(u) = business. Sunmukh(i) = obeys them; becomes faithful. Raas(i) = wealth. Bhus(u) = ash; dirt. Jagaati = tax man. Luddiya = carried; accumulated.

MEANING: That devotee is truly wealthy to whom Waheguru bestows His worship. People serve him to acquire Waheguru's Naam, which otherwise is not available at any shop or business. Only that individual acquires the wealth of Waheguru's Naam who seeks the shelter of His devotees; the worshippers of money get only dirt (spiritually worthless things). Waheguru's devotees are the only dealers in His Naam; the taxmen of the Angel of death do not even go near them (to check accounts of their deeds). I have accumulated the wealth of Waheguru's Naam, so I am always worry-free, oh Nanak. 7.

ਸਲੋਕ ਮ:3॥ ਇਸੁ ਜੁਗ ਮਹਿ ਭਗਤੀ ਹਰਿ ਧਨੁ ਖਟਿਆ ਹੋਰੁ ਸਭੁ ਜਗਤੁ ਭਰਮਿ ਭੁਲਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਆ॥ ਬਿਖਿਆ ਮਾਹਿ ਉਦਾਸ ਹੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ॥ ਆਪਿ ਤਰਿਆ ਕੁਲ ਉਧਰੇ ਧੰਨੁ ਜਣੇਦੀ ਮਾਇਆ॥ ਸਦਾ ਸਹਜੁ ਸੁਖੁ ਮਨਿ ਵਸਿਆ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹਾਦੇਉ ਤ੍ਰੈ ਗੁਣ ਭੁਲੇ ਹਉਮੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ॥ ਪੰਡਿਤ ਪੜਿ ਪੜਿ ਮੋਨੀ ਭੁਲੇ ਦੂਜੈ ਭਾਇ ਚਿਤੁ ਲਾਇਆ॥ ਜੋਗੀ ਜੰਗਮ ਸੰਨਿਆਸੀ ਭੁਲੇ ਵਿਣੁ ਗੁਰ ਤਤੁ ਨ ਪਾਇਆ॥ ਮਨਮੁਖ ਦੁਖੀਏ ਸਦਾ ਭ੍ਰਮਿ ਭੁਲੇ ਤਿਨ੍ਹੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇਈ ਜਨ ਸਮਧੇ ਜਿ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਆ॥ 1॥

Sloak M:3: Iss joog meh(i) bhagateen Hur(i) dhun(u) khuttiya, hoar(u) subh(u) jugut(u) bherm(i) bhoolaaya. Gur Persadi Naam(u) mun(i) vussiya, undin(u) Naam(u) dhiyaaya. Bikhiya maah(i) oodaas haiy, haumein Shabad(i) julaaya. Aap(i) turiya, kool oodhray, dhunn(u) junayndi maya. Sudaa sehj(u) sookh(u) mun(i) vussiya, Sachay siyoun liv laaya. Brahma, Bishun(u), Mahadeo, traiy-goon bhoollay, haumein, Maya moh(u) vudhaaya. Pundit, purrh(i), purrh(i) moani bhoollay, doojaiy bhaayay chit(u) laaya. Jogi, jungum, sanyasi bhoollay, vin(u) Gur Tutt(u) na paaya. Munmukh dookhiyay, sudaa bherm(i) bhoollay, tinhi birtha junum(u) guvaaya. Nanak Naam(i) ruttay sayee jun smudhay, j(i) Aapay bukhsh(i) milaaya. 1.

Word Meaning: Joog = world. Khuttia = earned. Bikhiya = sensual enjoyments. Oodaas = detached. Kool = clan (associates). Traiy-goon = the three effects of Maya (see "Introduction"). Jungum = a sect of yogis. Tutt(u) = reality (God). Birtha = empty; without any spiritual gain. Smudhay = in deep meditation; connected with God.
MEANING: Only the devotees of Waheguru earn the wealth of Waheguru's Naam in this world, while the rest of the world is misled by its misbeliefs. The devotees enshrine Waheguru's Naam in their hearts by the Guru's grace, and recite it all the time. They kill their selfishness and ego with Guru's Shabad, and stay detached from worldly attractions while living in the family. Their mothers are worthy of respect who give birth to such noble souls who swim across the sea of Maya themselves, and ferry their associates too, across the world-sea. By staying connected with Waheguru, they always enjoy blissfulness.

Brahma, Vishnu, and Shiva are considered the gods who rule the whole world, but they, too, are misled by the three effects of Maya, as a result of which their love for Maya and their selfishness and ego grew (flourished) in their minds. The pundits, who do read their religious books, and the ascetics who stay quiet for long times are also misled by their love for Maya, which they keep in mind all the time. Similarly, the Yogis, *Jungums* (a sect of Yogis), and the Sanyasis are also misled and cannot realize Waheguru without the Guru. The followers of their minds are always unhappy because of their misbeliefs and waste away their precious human lives. Only the devotees who are imbued with Waheguru's love get connected with Him with His benevolence, oh Nanak. 1.

ਮ:3॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਸਿ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਤਿਸਹਿ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀਹੋ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਮਨਿ ਵਸੈ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 2॥
M:3: Nanak, so salaahiyaiy, jis(u) vuss(i) subh(u) kichh(u) hoyay. Tiseh(i) surayvhou praanihou, Tis(u) bin(u) uver(u) na koyay. Gurmukh(i) untar(i) mun(i) vussaiy sudaa, sudaa sookh(u) hoyay. 2.
MEANING: We should sing praise only of Waheguru, who controls the whole universe, oh Nanak. Serve only Waheguru, for none other like Him, oh man. He can be embedded in the mind only in the shelter of the Guru when one acquires bliss forever. 2.

ਪਉੜੀ ॥ ਜਿਨ੍ਹੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮ ਧਨੁ ਨ ਖਟਿਓ ਸੇ ਦੇਵਾਲੀਏ ਜੁਗ ਮਾਹਿ॥ ਓਇ ਮੰਗਦੇ ਫਿਰਹਿ ਸਭ ਜਗਤ ਮਹਿ ਕੋਈ ਮੁਹਿ ਥੁਕ ਨ ਤਿਨ੍ਹ ਕਉ ਪਾਹਿ॥ ਪਰਾਈ ਬਖੀਲੀ ਕਰਹਿ ਆਪਣੀ ਪਰਤੀਤਿ ਖੋਵਨਿ ਸਗਵਾ ਭੀ ਆਪੁ ਲਖਾਹਿ॥ ਜਿਸ ਧਨ ਕਾਰਣਿ ਚੁਗਲੀ ਕਰਹਿ ਸੋ ਧਨੁ ਚੁਗਲੀ ਹਥਿ ਨ ਆਵੈ ਓਇ ਭਾਵੈ ਤਿਥੈ ਜਾਹਿ॥
(ਅੰਗ 853)॥ ਗੁਰਮਖਿ ਸੇਵਕ ਭਾਇ ਹਰਿ ਧਨੁ ਮਿਲੈ ਤਿਥਹੁ ਕਰਮਹੀਣ ਲੈ ਨ ਸਕਹਿ ਹੋਰਥੈ ਦੇਸ ਦਿਸੰਤਰਿ ਹਰਿ ਧਨ ਨਾਹਿ॥ 8॥
Paurri: Jinhi Gurmukh(i) Hur(i) Naam dhun(u) na khuttiyo, say dayvaaliyay joog maah(i). Oye mungday phireh(i) subh jugut meh(i), koyee mooh(i) thook na tinh kuou paah(i). Puraayee bukheeli kureh(i), aapni perteet(i) khovun(i) sugwaan bhee aap(u) lukhaah(i). Jis dhun kaarun(i) choogli kureh(i), so dhun(u) choogli huth(i) na aavaiy, oye bhaavaiy tithaiy haah(i).

(PAGE 853): Gurmukh(i) sayvuk bhaayay Hur(i) dhun(u) milaiy, tithoun kermheen laiy na sukeh(i), hoarthaiy days, disuntar(i) Hur(i) dhun naah(i). 8.
Word Meaning: Dayvaaliyay = (spiritually) bankrupt. Joog = world. Oye = those. Thook = (not even) spittle (only disgrace). Bukheeli = vilification; jealousy. Perteet(i) = trust. Khovun(i) = lose. Sugwaan = on the other hand. Lukhaah(i) = exposed.
MEANING: Those who do not earn the wealth of Waheguru's Naam in the shelter of the Guru are spiritually bankrupt. They search and beg for peace (Naam wealth) all over the world, and get nothing but disgrace. They lose their trust by vilifying others. On the other hand, they expose their own evil nature. They cannot acquire the wealth (of Naam and peace) by vilifying others, no matter where they go. The wealth of Waheguru's Naam can be acquired only by serving the Guru with the spirit of a loyal servant. The unfortunate (Maya-lovers) cannot acquire the Naam-wealth from the Guru who is its only source, and it is (the Naam-wealth) not available anywhere else in the world. 8.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਸੰਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਚਿੰਤਾ ਵਿਚਹੁ ਜਾਇ॥ ਜੋ ਕਿਛੁ ਹੋਇ ਸੁ ਸਹਜੇ ਹੋਇ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ ਨਾਨਕ ਤਿਨ੍ਹ ਕਾ ਆਖਿਆ ਆਪਿ ਸੁਣੇ ਜਿ ਲਇਅਨੁ ਪੰਨੈ ਪਾਇ॥ 1॥
Sloak M:3: Gurmukh(i) sunsa mool(i) na hovyee, chinta vichoun jaayay. Jo kichh(u) hoyay, su sehjay hoyay, kehna kichhoo na jaayay. Nanak, tinh ka aakhiya Aap(i) soonay j(i) luyyiun(u) punnaiy paayay. 1.
Word Meaning: Sunsa = doubt; illusion; worry. Mool Na = not at all. Sehjay = in a natural way. J(i) = those. Punnaiy Paayay = are given shelter.
MEANING: A Guru's Sikh does not suffer from any illusion, and all his worries disappear. Everything happens naturally to them, and they have no complaints about it. Waheguru, Himself listens to the devotees whom He has provided shelter as to what they have to say, oh Nanak. 1.

ਮ:3॥ ਕਾਲੁ ਮਾਰਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਣੀ ਅੰਤਰਿ ਨਿਰਮਲੁ ਨਾਉ॥ ਅਨਦਿਨੁ ਜਾਗੈ ਕਦੇ ਨ ਸੋਵੈ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪਿਆਉ॥ ਮੀਠਾ ਬੋਲੇ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਅੰਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਉ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਸੋਹਦੇ ਨਾਨਕ ਤਿਨ ਮਿਲਿਆ ਸੁਖੁ ਪਾਉ॥ 2॥
M:3: Kaal(u) maar(i) munsa muneh(i) smaani, Untar(i) nirmul(u) naaoun. Undin(u) jaagaiy, kuday na sovaiy, sehjay Amrit(u) piyaaou. Meettha boalay Amrit Baani, undin(u) Hur(i) goon gaaou. Nij ghur(i) vaasa sudaa sohnday, Nanak tin miliyaan sookh(u) paaou.
Word Meaning: Kaal(u) = (fear of) death. Munsa = wishes. Amrit(u) = Waheguru's Naam. Nij Ghur(i) Vaasa = mind stays in itself (quits wandering). Sohnday = look noble.
MEANING: Waheguru's devotees have His holy Naam in their heart; they overcome the fear of death, and keep their wishes in their mind (under control). They always stay awake (alert) and never become unaware of the attractions of Maya. They drink the Naam-Amit of Waheguru in their high spiritual state. They always talk sweetly and sing Waheguru's praise with the immortalizing Shabad of the Guru. They have full control of their minds (which no longer wander), and they always look noble; one feels blissful in their company, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਧਨੁ ਰਤਨ ਜਵੇਹਰੀ ਸੋ ਗੁਰਿ ਹਰਿ ਧਨੁ ਹਰਿ ਪਾਸਹੁ ਦੇਵਾਇਆ॥ ਜੇ ਕਿਸੈ ਕਿਹੁ ਦਿਸਿ ਆਵੈ ਤਾ ਕੋਈ ਕਿਹੁ ਮੰਗਿ ਲਏ ਅਕੈ ਕੋਈ ਕਿਹੁ ਦੇਵਾਏ ਏਹੁ ਹਰਿ ਧਨੁ ਜੋਰਿ ਕੀਤੈ ਕਿਸੈ ਨਾਲਿ ਨ ਜਾਇ ਵੰਡਾਇਆ॥ ਜਿਸ ਨੋ ਸਤਿਗੁਰ ਨਾਲਿ ਹਰਿ ਸਰਧਾ ਲਾਏ ਤਿਸੁ ਹਰਿ ਧਨ ਕੀ ਵੰਡ ਹਥਿ ਆਵੈ ਜਿਸ ਨੋ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ ਇਸੁ ਹਰਿ ਧਨ ਕਾ ਕੋਈ ਸਰੀਕੁ ਨਾਹੀ ਕਿਸੈ ਕਾ ਖਤੁ ਨਾਹੀ ਕਿਸੈ ਕੈ ਸੀਵ ਬੰਨੈ ਰੋਲੁ ਨਾਹੀ ਜੇ ਕੋ ਹਰਿ ਧਨ ਕੀ ਬਖੀਲੀ ਕਰੇ ਤਿਸ ਕਾ ਮੁਹੁ ਹਰਿ ਚਹੁ ਕੁੰਡਾ ਵਿਚਿ ਕਾਲਾ ਕਰਾਇਆ॥ ਹਰਿ ਕੇ ਦਿਤੇ ਨਾਲਿ ਕਿਸੈ ਜੋਰੁ ਬਖੀਲੀ ਨ ਚਲਈ ਦਿਹੁ ਦਿਹੁ ਨਿਤ ਨਿਤ ਚੜੈ ਸਵਾਇਆ॥ 9॥

Paurri: Hur(i) dhun(u) ruttan juvayhri, so Gur(i) Hur(i) dhun(u) Hur(i) paas-houn dayvaayay. Jay kisaiy kihou dis(i) aavaiy, ta koyee kihou mung(i) luyyay, ukaiy, koyee kihou dayvaayay; eh(u) dhun(u) joar(i) keetaiy kisaiy naal(i) na jaayay vundaaya. Jis nu Satgur naal(i) Hur(i) sherdha laayay, tis(u) Hur(i) dhun kee vund huth(i) aavaiy, jis nu Kertaiy dhoor(i) likh(i) paaya. Iss(u) dhun ka koyee sureek(u) naahi kisaiy ka khut(u) naahi, kisaiy kaiy seev bunnaiy roal naahi, jay ko Hur(i) dhun kee bukheeli kuray, tis ka mooh(u) Hur(i) chuhoun koondaan vich(i) kaala kuraaya. Hur(i) kay ditay naal(i) kisaiy joar(u) bukheeli na chullyee, dihoun, dihoun, nit, nit churraiy suvaaya. 9.

Word Meaning: Ruttan Juvayhri = jewels and rubies. Ukaiy = or. Vundaaya = shared. Sherdha = faith; love. Huth(i) Aavaiy = acquires. Sureek(u) = partner. Khut(u) = written (legal) right. Seev Bunnaiy = boundary. Roal = dispute. Bukheeli = jealousy; resentment. Chuhoun Koondaan = all directions. Kaala Kuraaya = to disgrace. Suvaaya = multiplies.

MEANING: Waheguru respects the wishes of the Guru and bestows the wealth of His Naam, which is precious like jewels and rubies, to the Sikhs whom the Guru recommends kindly. The Naam wealth is not visible, so nobody can borrow it because only visible things can be borrowed from others or can be given to them. Nobody can even force to get a share of this wealth. Only that individual can receive this wealth who has it prewritten in his fortune by Waheguru when He instils reverence for the Guru in the mind of the individual. Nobody is a partner to this wealth; has any legal right, or (unlike the farmers) has a shared boundary to dispute. If someone maliciously criticizes a devotee for His Naam-wealth, Waheguru blackens his face (disgraces him) in all the four directions (all over). No force or vilification works to get a share of the Naam-wealth which Waheguru has bestowed on His devotees - actually, it increases every day in multiples. 9.

ਸਲੋਕ ਮ:3॥ ਜਗਤੁ ਜਲੰਦਾ ਰਖਿ ਲੈ ਆਪਣੀ ਕਿਰਪਾ ਧਾਰਿ॥ ਜਿਤੁ ਦੁਆਰੈ ਉਬਰੈ ਤਿਤੈ ਲੇਹੁ ਉਬਾਰਿ॥ ਸਤਿਗੁਰ ਸੁਖੁ ਵੇਖਾਲਿਆ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਨਾਨਕ ਅਵਰੁ ਨ ਸੁਝਈ ਹਰਿ ਬਿਨੁ ਬਖਸਣਹਾਰੁ॥ 1॥

Sloak M:3: Jugut(u) julunda rukh(i) laiy Apni kirpa dhaar(i). Jit(u) dooaaraiy oobraiy, titaiy layhou oobaar(i). Satgur sookh(u) vaykhaaliya, Sacha Shabad beechaar(i). Nanak, uver(u) na soojhyee, Hur(i) bin(u) Bukhshunhaar(u). 1.

Word Meaning: Julunda = burning in the fire of desires and jealousy. Dooaaraiy = shelter; faith. Titaiy = the same. Soojhyee = can think of.

MEANING: The world is burning in the fire of desires and jealousy; please save it with Your kindness, regardless of the faith of the individuals, oh benevolent Lord. Satguru has shown us the way to real comfort (blissfulness) – which is to ponder on (act on) His

Shabad (and sing Waheguru's praise). I cannot think of any power other than Waheguru that can forgive our sins, oh Nanak. 1.

ਮ:3॥ ਹਉਮੈ ਮਾਇਆ ਮੋਹਣੀ ਦੂਜੈ ਲਗੈ ਜਾਇ। ਨਾ ਇਹ ਮਾਰੀ ਨ ਮਰੈ ਨਾ ਇਹ ਹਟਿ ਵਿਕਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਰਜਾਲੀਐ ਤਾ ਇਹ ਵਿਚਹੁ ਜਾਇ॥ ਤਨੁ ਮਨੁ ਹੋਵੈ ਉਜਲਾ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਮਾਇਆ ਕਾ ਮਾਰਣੁ ਸਬਦੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ 2॥

M:3: Haumein Maya Mohini, doojaiy luggaiy jaayay. Na eh maari, na muraiy, na eh hutt(i) vikaayay. Gur kaiy Shabad(i) perjaaliyaiy, ta eh vichoun jaayay. Tun(u), mun(u) hovaiy oojla, Naam(u) vussaiy mun(i) aayay. Nanak, Maya ka maarun(u) Shabad(u) haiy, Gurmukh(i) paaya jaayay. 2.

Word Meaning: Mohini = mind-captivating. Perjaaliyaiy = burn fully. Maarun = antidote.

MEANING: Man's haumein (selfishness and ego, which are kinds of Maya), captivates his mind, due to which he gets engrossed in Mayas. Haumein cannot be killed (destroyed) or sold at a shop. One can get rid of it only by burning it well with Guru's Shabad when one's mind gets purified, and Waheguru's Naam gets implanted in there. The antidote for haumein is only Guru's Shabad, which can be acquired only in His shelter, oh Nanak. 2.

ਪਉੜੀ॥ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ ਸਤਿਗੁਰਿ ਦਿਤੀ ਧੁਰਹੁ ਹੁਕਮੁ ਬੁਝਿ ਨੀਸਾਣੁ॥ ਪੁਤੀ ਭਾਤੀਈ ਜਾਵਾਈ ਸਕੀ ਅਗਹੁ ਪਿਛਹੁ ਟੋਲਿ ਡਿਠਾ ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਾ ਅਭਿਮਾਨੁ॥ ਜਿਥੈ ਕੋ ਵੇਖੈ ਤਿਥੈ ਮੇਰਾ ਸਤਿਗੁਰੂ ਹਰਿ ਬਖਸਿਓਸੁ ਸਭੁ ਜਹਾਨੁ॥ ਜਿ ਸਤਿਗੁਰ ਨੋ ਮਿਲਿ ਮੰਨੇ ਸੁ ਹਲਤਿ ਪਲਤਿ ਸਿਝੈ ਜਿ ਵੇਮੁਖੁ ਹੋਵੈ ਸੁ ਫਿਰੈ ਭਰਿਸਟ ਥਾਨੁ॥

(ਅੰਗ 854)॥ ਜਨ ਨਾਨਕ ਕੈ ਵਲਿ ਹੋਆ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਸਜਣ ਪੁਰਖੁ ਸੁਜਾਨੁ॥ ਪਉਦੀ ਭਿਤਿ ਦੇਖਿ ਕੈ ਸਭਿ ਆਇ ਪਏ ਸਤਿਗੁਰ ਕੀ ਪੈਰੀ ਲਾਹਿਓਨੁ ਸਭਨਾ ਕਿਅਹੁ ਮਨਹੁ ਗੁਮਾਨੁ॥ 10॥

Paurri: Satgur kee vudiyaayee Satgur(i) ditti, Dhoorhoun Huqam(u) boojh(i) neeshaan(u) Pootteen, bhaateeyeen, jawaayee sukeen, ug-houn, pichh-houn toal(i) dittha, laahayoun subhnaa ka abhimaan(u). Jithaiy ko vaykhaiy, tithaiy mayra Satgur(u), Hur(i) bukhshiyous(u) subh(u) juhaan(u). J(i) Satgur nu mil(i) munnay, su hult(i), pult(i) sijhaiy, j(i) vaymukh(u) hovaiy, su phiraiy bhrisht thaan(u).

(PAGE 854): Jun Nanak kaiy vull(i) hoa mayra Soami, Hur(i) sujjun Purakh Soojaan(u), Paundi bhitt(i) daykh(i) kaiy, subh(i) aayay puyyay Satgur kee paiyreen, laahiyoun subhnaa kihoun munhoun goomaan(u). 10.

Word Meaning: Neeshaan(i) = document of identification. Bhateeyeen = nephews. Sukeen = relatives. Ug-houn Pichh-houn = other possible candidates. Toal(i) Dittha = searched. Abhimaan(u) = false pride. Bukhshiyos(u) = gave the control (to the Guru). J(i) = Jo = whoever. Sijhaiy = succeeds. Bhrisht = impurifies; makes unholy. Vull(i) Hoa = takes side with; gives full support. Bhit(i) = (spiritual food). Laahiyoun = removed.

MEANING: The honour of Guruship was given to Guru Amar Dass Ji by Guru Angad Dev Ji as if a written document to that effect had been issued by Waheguru to Guru Angad Dev Ji. But before giving the Guruship to Guru Amar Dass Ji, Guru Angad Dev Ji searched for and tested all possible candidates, including his sons, nephews, sons-in-law, relatives, and other potential claimants, and cleared their false pride. Waheguru brings the whole world under the spiritual control of Satguru, and His presence can be felt everywhere.

Whoever comes to the shelter of the Guru and obeys His Teachings succeeds spiritually in this world, and the next, but the follower of his mind (money-worshipper) makes the place unholy on which he walks (pollutes the environment with his evil thoughts). The omnipresent, friendly, and wise Waheguru fully backs the Satguru. Waheguru removes the false pride of the world when people note that Satguru is the provider (source) of spiritual food, and all the desirous people drop on His feet (come to His shelter) to receive Waheguru's Naam. 10.

ਸਲੋਕ ਮ:1॥ ਕੋਈ ਵਾਹੈ ਕੋ ਲੁਣੈ ਕੋ ਪਾਏ ਖਲਿਹਾਨਿ॥ ਨਾਨਕ ਏਵ ਨ ਜਾਪਈ ਕੋਈ ਖਾਇ ਨਿਦਾਨਿ॥ 1॥

Sloak M: 1: Koyee vaahaiy, ko loonaiy, ko paayay khulihaan(i). Nanak aiv na jaapyee, koyee khaayay nidaan(i). 1

Word Meaning: Vaahaiy = plows; cultivates. Loonaiy = cuts. Khulhaan(i) = threshes; harvests. Nidaan(i) = at the end.

MEANING: Highlighting the system created by Waheguru to feed people, Guru Nanak Sahib writes: It is one person who prepares the land for cultivation and seeds it; someone else cuts the crop, and still a different party harvests it. But nobody knows who consumes it at the end.

ਮ:1॥ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਤਰਿਆ ਸੋਇ॥ ਨਾਨਕ ਜੋ ਭਾਵੈ ਸੋ ਹੋਇ॥ 2॥

M: 1: Jis(u) mun(i) vussiya, turiya soyay. Nanak, jo bhaavaiy, so hoyay. 2.

MEANING: The individual, who embeds Waheguru's Naam in his heart, swims across the world-sea. But, everything happens as per the Will of God, oh Nanak. 2.

ਪਉੜੀ॥ ਪਾਰਬ੍ਰਹਮਿ ਦਇਆਲਿ ਸਾਗਰੁ ਤਾਰਿਆ॥ ਗੁਰਿ ਪੂਰੈ ਮਿਹਰਵਾਨੁ ਭਰਮੁ ਭਉ ਮਾਰਿਆ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਬਿਕਰਾਲੁ ਦੂਤ ਸਭਿ ਹਾਰਿਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਿਧਾਨੁ ਕੰਠਿ ਉਰਿ ਧਾਰਿਆ॥ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਜਨਮੁ ਮਰਣੁ ਸਵਾਰਿਆ॥ 11॥

Paurri: Paarbraham(i) Duyyaal(i) saagur(u) taariya. Gur(i) Pooraiy mehrvaan(u) bherm(u) bhuou maariya. Kaam kroadh(u) bikraal(u), doot subh(i) haariya. Amrit Naam(u) nidhaan(u) kuntth(i) oordhaariya. Nanak, Sadhu sung(i) junum(u), mern(u) suvaariya. 11.

Word Meaning: Bikraal(u) = frightening: Doot = the five demons. Kuntth(i) = throat. Tongue. Oodhaariya = enshrined in the mind. Suvaariya = made successful.

MEANING: The kind Waheguru ferries people across the world-sea (salvages them) while the benevolent Guru frees the people from their misgivings and from worldly fears, as a result of which all the frightening demons (lust, rage, greed, etc.) are defeated. The devotees embed Waheguru's immortalizing Naam-treasure in their mind by reciting it with their tongue. They make their birth and death (life) successful in the shelter of the Guru, oh Nanak. 11.

ਸਲੋਕ ਮ:3॥ ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੈ ਕਹਣ ਕਹੰਨ੍ਹਿ॥ ਪੰਚ ਚੋਰ ਤਿਨਾ ਘਰੁ ਮੁਹਨ੍ਹਿ ਹਉਮੈ ਅੰਦਰਿ ਸੰਨ੍ਹਿ॥ ਸਾਕਤ ਮੁਠੇ ਦੁਰਮਤੀ ਹਰਿ ਰਸੁ ਨ ਜਾਣੰਨ੍ਹਿ॥ ਜਿਨ੍ਹੀ ਅੰਮ੍ਰਿਤੁ ਭਰਮਿ ਲੁਟਾਇਆ ਬਿਖੁ

ਸਿਉ ਰਚਹਿ ਰਚੰਨ੍ਹਿ॥ ਦੁਸਟਾ ਸੇਤੀ ਪਿਰਹੜੀ ਜਨ ਸਿਉ ਵਾਦੁ ਕਰੰਨ੍ਹਿ॥ ਨਾਨਕ ਸਾਕਤ ਨਰਕ ਮਹਿ ਜਮਿ ਬਧੇ ਦੁਖ ਸਹੰਨ੍ਹਿ॥ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਜਿਵ ਰਾਖਹਿ ਤਿਵੈ ਰਹੰਨ੍ਹਿ॥ 1॥

Sloak M:3: Jinhi Naam(u) visaariya, koorraiy kehn kehunh(i). Punch choar tinha ghur(u) moohunh(i), haumein undar(i) sunnh(i). Saakut mootthay doormutee, Hur(i) rus(u) na jaanunh(i). Jinhi Amrit(u) bherm(i) lootaaya, bikh(u) siyoun rucheh(i) ruchunh(i). Dooshtaan sayti pirhurri, jun siyoun vaad(u) kernh(i). Nanak, saakut nerk meh(i), Jum(i) buddhay dookh sehunh(i). Puyyaiy kirt(i) kummavnday jiv raakheh(i), tivaiyn rehunh(i).1.

Word Meaning: Koorraiy = of short-lived worldly things. Kehn = words; talks. Kehunh(i) = talk about. Moohunh(i) = rob. Sunnh(i) = dig a hole to enter. Saakut = money-lovers. Doormutee = evil thinking. Bherm(i) = in misgivings. Lootaaya = lost to. Rucheh(i) Rehunh(i) = stay engrossed. Dooshtaan Sayti = with the evil. Pirhurri = love. Vaad(u) = oral fight (aggression). Puyyaiy Kirt = prewritten type of deeds. 1.

MEANING: Those who forget Waheguru's Naam always think and talk about the false (short-lived) worldly comforts. The five demons (lust, rage, etc.) rob them of their good qualities, and selfishness and ego break into their mind. The Maya-worshippers get robbed because of their evil (ignoble) thinking, and they are not aware of the sweetness of Waheguru's Naam. Those who have lost the Amrit-like sweetness of Waheguru's Naam because of their misbeliefs stay engrossed in poisonous sensual pleasures. They love the company of the evil and show aggressive behaviour towards the holy devotees of God. Tied up by the Angel of death, such money-lovers suffer severe punishments in hell, oh Nanak. But they cannot be fully blamed because (based on their previous behaviour) they do just what they are programmed to do by Waheguru. 1.

ਮ:3॥ ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਸੇਵਿਆ ਤਾਨੁ ਨਿਤਾਣੇ ਤਿਸੁ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਸਦਾ ਮਨਿ ਵਸੈ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਤਿਸੁ॥ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸੁ ਕਵਲਾ ਸੇਵਕਿ ਤਿਸੁ॥ ਹਰਿ ਦਾਸਾ ਕਾ ਦਾਸੁ ਹੋਇ ਪਰਮ ਪਦਾਰਥੁ ਤਿਸੁ॥ ਨਾਨਕ ਮਨਿ ਤਨਿ ਜਿਸੁ ਪ੍ਰਭੁ ਵਸੈ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਤਿਸੁ॥ ਜਿਨ੍ਹ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਰਸੁ ਸੰਤ ਜਨਾ ਸਿਉ ਤਿਸੁ॥ 2॥

M:3: Jinhi Satgur(u) sayviya, taan(u) nitaanay tis(u). Saas(i), giraas(i), sudaa mun(i) vussaiy, Jum(u) joh(i) na sukaiy tis(u). Hirdaiy Hur(i), Hur(i) Naam rus(u), Kuvlaa sayvik(i) Tis(u). Hur(i) daasaan ka daas(u) hoyay, perm pdaaruth(u) tis(u). Nanak, mun(i), tun(i) jis(u) Prubh(u) vussaiy, huoun sud koorbaanaiy tis(u). Jinh kuou poorub(i) likhiya, rus(u) sunt junaa siyoun tis(u). 2.

Word Meaning: Taan = force; power. Nimaanay = powerless. Tis(u) = that. Giraas(i) = with every bite. Joh(i) = watch with evil eye. Kuvlaa = Maya. Perm Pudaruth = the supreme Naam.

MEANING: Satguru becomes the force behind the powerless devotees who serve Him. They remember Him (keep in mind) with every breath and every bite, because of which the Angel of death cannot watch them with an evil eye. They always have the sweetness of Waheguru's Naam in their heart, and Maya serves them like a slave. The devotee, who serves Waheguru like a slave of His slaves, acquires His Supreme Naam. I am always a sacrifice for the devotee who has Waheguru's Naam enshrined in his mind and his

body, oh Nanak. Those who have it prewritten in their fortune enjoy the sweetness of the company of the holy saints. 2.

ਪਉੜੀ॥ ਜੋ ਬੋਲੈ ਪੂਰਾ ਸਤਿਗੁਰੂ ਸੋ ਪਰਮੇਸਰਿ ਸੁਣਿਆ॥ ਸੋਈ ਵਰਤਿਆ ਜਗਤ ਮਹਿ ਘਟਿ ਘਟਿ ਮੁਖਿ ਭਣਿਆ॥ ਬਹੁਤੁ ਵਡਿਆਈਆ ਸਾਹਿਬੈ ਨਹ ਜਾਹੀ ਗਣੀਆ॥ ਸਚੁ ਸਹਜੁ ਅਨਦੁ ਸਤਿਗੁਰੂ ਪਾਸਿ ਸਚੀ ਗੁਰ ਮਣੀਆ॥ ਨਾਨਕ ਸੰਤ ਸਵਾਰੇ ਪਾਰਬ੍ਰਹਮਿ ਸਚੇ ਜਿਉ ਬਣਿਆ॥ 12॥

Paurri: Jo boalaiy Poora Satguru so Permayshur(i) sooniya. Soyee vertiya jugut meh(i), ghut(i), ghut(i) mookh(i) bhuniya. Buhout vudiyaayiyaan Sahibaiy, neh jaahi guniyaan. Sach(u), sehj(u), anund Satguru paas(i), sachi Gur muniyaan. Nanak, sunt suvaaray Parbraham(i), Sachay jiyoun buniyaan. 12.

Word Meaning: Poora = Perfect. Vertiya = happens. Bhuniya = is recited. Muniyaan = jewel (Shabad). Suvaaray = grroms. Jiyoun = like. 12.

MEANING: Waheguru pays full attention to every word that the Guru speaks, and the same Words become effective in the world, and everyone recites them. Waheguru has so many virtues that they cannot be counted. Satguru's Word is the real jewel, and He is the source of Waheguru's Naam, peace, and spiritual bliss. Waheguru grooms the holy saints who become just like Him, oh Nanak. 12.

ਸਲੋਕ ਮ:3॥ ਆਪਣਾ ਆਪੁ ਨ ਪਛਾਣਈ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ਦੂਰਿ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਵਿਸਰੀ ਕਿਉ ਮਨੁ ਰਹੈ ਹਜੂਰਿ॥ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ਝੂਠੈ ਲਾਲਚਿ ਕੂਰਿ॥ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਸਚੈ ਸਬਦਿ ਹਦੂਰਿ॥ 1॥

Sloak M: 3: Aapna aap(u) na puchhaanyee, Hur(i) Prubh(u) jaata door(i). Gur kee sayva visree, kiyoun mun(u) ruhhaiy hujoor(i). Munmukh(i) junum(u) guvaaya, jhootthaiy laaluch(i) koor(i). Nanak, bukhsh milaayayin(u), Sachaiy Shabad hudoor(i). 1.

MEANING: The Maya-engrossed individual does not analyze self (that he is a part of Waheguru and is disconnected from Him) and considers that Waheguru is somewhere far, far away. How can his mind focus on Waheguru when he has ignored service to the Guru (following His advice)? He wastes away his precious human life in the greed of the short-lived worldly comforts. But with His benevolence, Waheguru can connect him with Him if he follows Satguru's Shabad, and always thinks Him to be close to him, oh Nanak.1.

ਮ:3: ਹਰਿ ਪ੍ਰਭੁ ਸਚਾ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਗੋਵਿੰਦੁ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਣਾ ਹਰਿ ਜਪਿਆ ਮਨਿ ਆਨੰਦ॥ ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਪੂਰਨ ਪਰਮਾਨੰਦੁ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿਆ ਬਹੁੜਿ ਨ ਮਨਿ ਤਨਿ ਭੰਗੁ॥ 2॥

M:3: Hur(i) Prubh(u) Sacha sohila, Gurmukh(i) Naam(u) Govind(u). Undin(u) Naam(u) sulaahna, Hur(i) juppiyaan mun(i) aanund. Vudbhaageen Hur(i) paaya, Poorun Permanund(u). Jun Nanak Naam(u) sulaahiya, buhourr(i) na mun(i), tun(i) bhun(u). 2.

Word Meaning: Sacha = eternal. Sohila = source of bliss. Permanund = source of ultimate bliss. Bhung(u) = separation.

MEANING: Waheguru's Naam is the eternal source of bliss if one recites it in the Guru's shelter. One should recite the Naam (sing Waheguru's praise) all the time because one attains complete bliss by reciting the Naam. But only the fortunate realize Waheguru,

which is the source of complete bliss. The true devotees recite Waheguru's Naam with full dedication and never get separated from Him, oh Nanak. 2.

(ਅੰਗ 855)॥ ਪਉੜੀ॥ ਕੋਈ ਨਿੰਦਕੁ ਹੋਵੈ ਸਤਿਗੁਰੂ ਕਾ ਫਿਰਿ ਸਰਣਿ ਗੁਰ ਆਵੈ॥ ਪਿਛਲੇ ਗੁਨਹ ਸਤਿਗੁਰੂ ਬਖਸਿ ਲਏ ਸਤਸੰਗਤਿ ਨਾਲਿ ਰਲਾਵੈ॥ ਜਿਉ ਮੀਹਿ ਵੁਠੈ ਗਲੀਆ ਨਾਲਿਆ ਟੋਭਿਆ ਕਾ ਜਲੁ ਜਾਇ ਪਵੈ ਵਿਚਿ ਸੁਰਸਰੀ ਸੁਰਸਰੀ ਮਿਲਤ ਪਵਿਤ੍ਰ ਹੋਇ ਜਾਵੈ॥ ਏਹ ਵਡਿਆਈ ਸਤਿਗੁਰ ਨਿਰਵੈਰ ਵਿਚਿ ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਉਤਰੈ ਹਰਿ ਸਾਂਤਿ ਤੜ ਆਵੈ॥ ਨਾਨਕ ਇਹੁ ਅਚਰਜੁ ਦੇਖਹੁ ਮੇਰੇ ਹਰਿ ਸਚੇ ਸਾਹ ਕਾ ਜਿ ਸਤਿਗੁਰੂ ਨੋ ਮੰਨੈ ਸੁ ਸਭਨਾ ਭਾਵੈ॥ 13॥1॥ ਸੁਧੁ॥

(PAGE 855): **Paurri:** Koyee ninduk(u) hovaiy Satguru ka, phir(i) shern(i) Gur aavaiy. Pichhlay guneh Satguru bukhsh(i) luyyay, Satsungut(i) naal(i) rulaavaiy. Jiyoun meenh(i) vootthaiy guliyaan, naaliyaan, tobhiyaan ka jul(u) jaayay puvaiy vich(i) Soorsuri, Soorsuri milt puvittar(u) hoyay jaavaiy. Eh vudiyaayee Satgur nirvair vich(i), Jit(u) miliyaiyn tishna bhookh ootraiy, Hur(i) shaant(i) turr aavaiy. Nanak, eh(u) achurj daykhou mayray Hur(i) Sachay Shah ka j(i) Satguru nu munnaiy, su subhnaa bhaavaiy. 13.1. Shoodh(u).

Word Meaning: Pichhlay = previous. Guneh = misdeeds; sins. Naaliyaan = of creeks. Tobhiyaan = small lakes. Soorsuri = the River Ganga (Ganges). Puvittar(u) = pure; holy. Shaant(i) = peace; bliss. Turr = right away. Achurj = strangeness. Bhaavaiy = is liked.

MEANING: Like the filthy rain water of streets, creeks, and of small lakes which flows into River, Ganga, and becomes pure (after mixing with the water of the River (a Hindu belief), if a former vilifier of Satguru comes to His shelter, Satguru forgives him for his previous sins and accepts him as a member of the holy congregation (he becomes pure too). Such is the greatness of the impartial Satguru which bears no ill-feelings toward anyone; all one's appetite for worldly desires is satisfied, and he feels blissfulness and peace of mind right away. This is an amazing feature of the True Lord, Waheguru, that an individual, who obeys Satguru, is liked by everyone, oh Nanak. 13.1. Verified.

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ਕਬੀਰ ਜੀਉ ਕੀ ॥ ੧ੴਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u) Bani Bhagtaan Kee. Kabir Jeeo Kee:

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Gur Persad(i):

ਐਸੋ ਇਹੁ ਸੰਸਾਰੁ ਪੇਖਨਾ ਰਹਨੁ ਨ ਕੋਊ ਪਈ ਹੈ ਰੇ॥ ਸੂਧੇ ਸੂਧੇ ਰੇਗਿ ਚਲਹੁ ਤੁਮ ਨਤਰ ਕੁਧਕਾ ਦਿਵਈ ਹੈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਾਰੇ ਬੂਢੇ ਤਰੁਨੇ ਭਈਆ ਸਭਹੂ ਜਮੁ ਲੈ ਜਈ ਹੈ ਰੇ॥ ਮਾਨਸੁ ਬਪੁਰਾ ਮੂਸਾ ਕੀਨੋ ਮੀਚੁ ਬਿਲਈਆ ਖਈ ਹੈ ਰੇ॥ 1॥ ਧਨਵੰਤਾ ਅਰੁ ਨਿਰਧਨ ਮਨਈ ਤਾ ਕੀ ਕਛੂ ਨ ਕਾਨੀ ਰੇ॥ ਰਾਜਾ ਪਰਜਾ ਸਮ ਕਰਿ ਮਾਰੈ ਐਸੋ ਕਾਲੁ ਬਡਾਨੀ ਰੇ॥ 2॥ ਹਰਿ ਕੇ ਸੇਵਕ ਜੋ ਹਰਿ ਭਾਏ ਤਿਨ੍ਹ ਕੀ ਕਥਾ ਨਿਰਾਰੀ ਰੇ॥ ਆਵਹਿ ਨ ਜਾਹਿ ਨ ਕਬਹੂ ਮਰਤੇ ਪਾਰਬ੍ਰਹਮ ਸੰਗਾਰੀ ਰੇ॥ 3॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਲਛਿਮੀ ਮਾਇਆ ਇਹੈ ਤਜਹੁ ਜੀਅ ਜਾਨੀ ਰੇ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਮਿਲਿ ਹੈ ਸਾਰਿਗਪਾਨੀ ਰੇ॥ 4॥1॥

Aiyso eh(u) sunsar(u) paykhna, rehn na koyoo puyyee haiy, ray. Soodhay, soodhay rayg(i) chulhou toom, nutur koodhukka divuyyee haiy, ray. 1. Ruhaou. Baaray, boodhay, turunay bhuyya, subhoon Jum laiy juyyee, ray. Maanus(u) bupura moosa keeno,

meech(u) biluyya khuyyee haiy, ray. 1. Dhunvunta, ur(u) nirdhun munyee, ta kee kuchhoo na kaani, ray. Rajah, purja sum kur(i) maaraiy, aiyso kaal(u) budaani, ray. 2. Hur(i) kay sayvuk, jo Hur(i) bhaayay, tinh kee kutha niraari, ray. Aaveh(i) na jaah(i), na kubhoon mertay, Parbrahm sungaari, ray. 3. Poottar, kluttar, Luchhimi, Maaya, ihaiy tuj-hou jea jaani, ray. Keht Kabir, soonhou ray sunt-hou, mil(i) haiy Saaringpaani, ray. 4.1.

Word Meaning: Aiyso = like that. Paykhna = view. Soodhay = straight; right. Rayg(i) = path. Nutur = otherwise. Koodhukka = bad (violent) push. Pause.

Baaray = children. Turunay = young. Moosa = mouse. Meech(u) = death. Biluyya = cat. Khuyyee = eats up. 1.

Munyee= man. Kaani = indebtedness; favour. Sum = equal. Budaani = powerful. 2.

Bhaayay = are liked. Niraari = unique; different. Sungaari = with (them). 3.

Kluttar = wife. Luchhimi = Laxmi = Maaya = Maya. Ihaiy = these. Tuj-hou = give up. Jea Jaani = love like own life. Saaringpaani = a name for God. 4.

MEANING: View this world in such a way that nobody is going to live here forever, oh my friends. Follow the straight path (of righteousness) of life, otherwise you will get a violent push (will be punished). Pause.

The helpless man is like a mouse being eaten by the cat of death. Be it children, young or old, all of them are taken away by the Angel of death. 1.

Death is so powerful that it does not favour anyone - they may be wealthy, poor, rulers, or common masses – they are all equal before death. 2.

On the other hand, the treatment given to the devotees who are liked by Waheguru is completely different. With Waheguru always with them (they become part of Waheguru), they do not die and never take rebirths. 3.

You can also unite with Waheguru if you give up (break) your strong attachment to your sons, your wife, and your wealth, which you treat as the love of your life, oh Kabir. 4.1.

ਬਿਲਾਵਲੁ॥ ਬਿਦਿਆ ਨ ਪਰਉ ਬਾਦੁ ਨਹੀ ਜਾਨਉ॥ ਹਰਿ ਗੁਨ ਕਥਤ ਸੁਨਤ ਬਉਰਾਨੋ॥ 1॥ ਮੇਰੇ ਬਾਬਾ ਮੈ ਬਉਰਾ ਸਭ ਖਲਕ ਸੈਆਨੀ ਮੈ ਬਉਰਾ॥ ਮੈ ਬਿਗਰਿਓ ਬਿਗਰੈ ਮਤਿ ਅਉਰਾ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਨ ਬਉਰਾ ਰਾਮ ਕੀਓ ਬਉਰਾ॥ ਸਤਿਗੁਰੁ ਜਾਰਿ ਗਇਓ ਭ੍ਰਮੁ ਮੋਰਾ॥ 2॥ ਮੈ ਬਿਗਰੇ ਅਪਨੀ ਮਤਿ ਖੋਈ॥ ਮੇਰੇ ਭਰਮਿ ਭੂਲਉ ਮਤਿ ਕੋਈ॥ 3॥ ਸੋ ਬਉਰਾ ਜੋ ਆਪੁ ਨਾ ਪਛਾਨੈ॥ ਆਪੁ ਪਛਾਨੈ ਤ ਏਕੈ ਜਾਨੈ॥ 4॥ ਅਬਹਿ ਨ ਮਾਤਾ ਸੁ ਕਬਹੁ ਨ ਮਾਤਾ॥ ਕਹਿ ਕਬੀਰ ਰਾਮੈ ਰੰਗਿ ਰਾਤਾ॥ 5॥2॥

Bilawal(u): Bidiya na purhoun, baad(u) nuhee jaanoun. Hur(i) Goon kuthut, soonut, buouraano. 1. Mayray Baba, mein baura, subh khulk saiyaani, mein baura. Mein bigriyo, bigraiy mut(i) aura. 1. Ruhaou. Aap(i) nab aura, Ram keeyo baura. Satgur(u) jaar(i) guyyo bherm(u) mora. 2. Mein bigraiy, apuni mut(i) khoyee. Mayray bherm(i) bhoolou mut(i) koyee. 3. So baura, jo aap(u) na puchhaanaiy. Aap(u) puchhaanaiy, ta Aikaiy jaanaiy. 4. Ub-heh(i) na maata, su kubhoon na maata. Keh(i) Kabir, Ramaiy rung(i) raata. 5.2.

Word Meaning: Baad(u) = discussions. Kuthut = describing. Buouraano = eccentric. 1.

Khulk = masses. Bigriyo = spoiled; eccentric. Aura = others. Pause.

Jaar(i) Guyyo = eradicated. Bherm(u) = misgivings. 2.

Puchhaanaiy = recognize; analyze. Maata = intoxicated. Raata = imbued. 4 & 5.

MEANING: (Pundits read religious books to acquire knowledge to take part in discussions to win them), but I do not value such knowledge and do not take part in such discussions. I have become eccentric (in love of God) to describe and to listen to His virtues. 1.
(People think that I am eccentric), Yes, I am eccentric, and the rest of the world is wise. If I am eccentric, please make sure that no one else becomes eccentric. Pause.
But I did not become eccentric on my own; God made me eccentric as Satguru destroyed all my misgivings. 2. I am eccentric because I abandoned my own wisdom (which loved Maya), and have acquired Satguru's wisdom. But, please do not be misled by my steps (if you do not like them), oh folks. 3.
However, I must clarify that only the individual who does not recognize (analyze) himself is eccentric. If one recognizes oneself, he will start believing in only "one" God. 4.
If one does not get intoxicated with God's love now (in human life), he will never be intoxicated (will get no other opportunity). But I am imbued in God's love, oh Kabir. 5.2.

ਬਿਲਾਵਲੁ॥ ਗ੍ਰਿਹੁ ਤਜਿ ਬਨ ਖੰਡ ਜਾਈਐ ਚੁਨਿ ਖਾਈਐ ਕੰਦਾ॥ ਅਜਹੁ ਬਿਕਾਰ ਨ ਛੋਡਈ ਪਾਪੀ ਮਨ ਮੰਦਾ॥ 1॥ ਕਿਉ ਛੂਟਉ ਕੈਸੇ ਤਰਉ ਭਵਜਲ ਨਿਧਿ ਭਾਰੀ॥ ਰਾਖੁ ਰਾਖੁ ਮੇਰੇ ਬੀਠੁਲਾ ਜਨੁ ਸਰਨਿ ਤੁਮਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਬਿਖੈ ਬਿਖੈ ਕੀ ਬਾਸਨਾ ਤਜੀਅ ਨਹ ਜਾਈ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਾਖੀਐ ਫਿਰਿ ਫਿਰਿ ਲਪਟਾਈ॥ 2॥
(ਅੰਗ 856)॥ ਜਰਾ ਜੀਵਨ ਜੋਬਨੁ ਗਇਆ ਕਿਛੁ ਕੀਆ ਨ ਨੀਕਾ॥ ਇਹੁ ਜੀਅਰਾ ਨਿਰਮੋਲਕੋ ਕਉਡੀ ਲਗਿ ਮੀਕਾ॥ 3॥ ਕਹੁ ਕਬੀਰ ਮੇਰੇ ਮਾਧਵਾ ਤੂ ਸਰਬ ਬਿਆਪੀ॥ ਤੁਮ ਸਮਸਰਿ ਨਾਹੀ ਦੁਇਆਲੁ ਮੋਹਿ ਸਮਸਰਿ ਪਾਪੀ॥ 4॥3॥

Bilawal(u): Greh(u) tuj(i) bun khund jaayiyaiy, choon(i) khaayiyaiy kunda. Ujhoun bikaar na chhoadyee, paapi mun munda. 1. Kiyoun chhootoun, kaiysay turoun, bhuvjul nidh(i) bhaari. Raakh(u), raakh(u) mayray Beetthula, jun(u) shern(i) Toomhaari. 1. Ruhaou. Bikhaiy, bikhaiy kee baashna tujee neh jaayee. Anik jutun kur(i) raakhiyaiy, phir(i), phir(i) luptaaye. 2.
(PAGE 856): Juraa, jeevun, jobun(u), guyya, kichh(u) keeya na neeka. Eh(u) jeeura nirmolko, kaudi lug(i) meeka. 3. Kuhou Kabir mayray Maadhwa, Tu serb biyaapi. Toom sumsur(i) naahi duyyaal(u), moh(i) sumsur(i) paapi. 4.3
Word Meaning: Tuj(i) = abandon. Bun Khund = some part of the forest. Kunda = vegetables that grow under the soil (carrots, radishes etc.) Ujhoun = still. Bikaar = immoral acts (or thinking). Munda = bad. 1.
Chhootoun = break worldly bonds. Turoun = find salvation. Bhuvjul Nidh(i) = the world sea. Bhaari = huge; unfathomable. Beetthula = God. Pause.
Bikhaiy Kee Baashna = attractions of sensual pleasures. Luptaayay = clings. 2.
Juraa = old age. Jobun = youth years. Neeka = noble. Jeeura = Life. Nirmolko = priceless. Kaudi = worthless cowrie shells. Meeka = equal. 3.
Maadhwa = Husband of Maya (Lord). Serb Biyaapi = omnipresent. Sumsur(i) = equal. 4.
MEANING: Some people renounce the world to settle down in some part of a forest, and live only on the vegetables that grow under the soil with the belief that they do not waste any time even to cook their meals (save time to worship God); but they cannot stop their sinful mind from thinking about evil and immoral acts. 1.

How can I emancipate myself to be able to swim across the world sea, which otherwise is extremely difficult to swim across? So, I have come to the shelter of God, asking that He protect me against the attacks of Maya (only He is capable of providing such protection). Pause. Maya captivates us in many different ways, which we find very difficult to resist. No matter how hard one tries to resist such attractions, he clings to them again and again. 2.
Man's prime life goes away without doing anything noble, and he becomes old; he lowers the great worth of human life to the level of worthless cowrie seashells. 3.
There is no one else who is as compassionate as the omnipresent God, and there is no other sinner like me, oh Kabir. 4.3.

ਬਿਲਾਵਲੁ॥ ਨਿਤ ਉਠਿ ਕੋਰੀ ਗਾਗਰ ਆਨੈ ਲੀਪਤ ਜੀਉ ਗਇਓ॥ ਤਾਨਾ ਬਾਨਾ ਕਛੂ ਨ ਸੂਝੈ ਹਰਿ ਹਰਿ ਰਸਿ ਲਪਟਿਓ॥ 1॥ ਹਮਾਰੇ ਕੁਲ ਕਉਨੇ ਰਾਮੁ ਕਹਿਓ॥ ਜਬ ਕੀ ਮਾਲਾ ਲਈ ਨਿਪੂਤੇ ਤਬ ਤੇ ਸੁਖੁ ਨ ਭਇਓ॥ 1॥ ਰਹਾਉ॥ ਸੁਨਹੁ ਜਿਠਾਨੀ ਸੁਨਹੁ ਦਿਰਾਨੀ ਅਚਰਜੁ ਏਕੁ ਭਇਓ॥ ਸਾਤ ਸੂਤ ਇਨਿ ਮੁਡੀਏ ਖੋਏ ਇਹੁ ਮੁਡੀਆ ਕਿਉ ਨ ਮੁਇਓ॥2॥ ਸਰਬ ਸੁਖਾ ਕਾ ਏਕੁ ਹਰਿ ਸੁਆਮੀ ਸੋ ਗੁਰਿ ਨਾਮੁ ਦਇਓ॥ ਸੰਤ ਪ੍ਰਹਲਾਦ ਕੀ ਪੈਜ ਜਿਨਿ ਰਾਖੀ ਹਰਨਾਖਸੁ ਨਖ ਬਿਦਰਿਓ॥ 3॥ ਘਰ ਕੇ ਦੇਵ ਪਿਤਰ ਕੀ ਛੋਡੀ ਗੁਰ ਕੋ ਸਬਦੁ ਲਇਓ॥ ਕਹਤ ਕਬੀਰ ਸਗਲ ਪਾਪ ਖੰਡਨੁ ਸੰਤਹ ਲੈ ਉਧਰਿਓ॥ 4॥4॥

Bilawal(u): Nit ootth(i) kori gaagur aanaiy, leeput jeo guyyo. Taana, baana, kuchhoo na soojhaiy, Hur(i), Hur(i) rus(i) luptiyo. 1. Humaaray kool kaunay Ram(u) kuhhiyo? Jub kee maala luyyee nipootay, tub tay sookh(u) na bhuyyo. 1. Ruhaou. Soonhou jitthaani, soonhou diraani, achurj(u) aik bhuyyo. Saat, soot, inn(i) moondiyay khoyay, eh(u) moondiya, kiyoun na mooyiou. 2. Serb sookhaan ka aik Hur(i) Soami, so Gur(i) Naam(u) duyyo. Sunt Prehlad kee paiyj jin(i) raakhi, Hernaakhsh nukh bidriyo (bidaariyo). 3. Ghur kay dayv, pittar kee chhoadi, Gur ko Shabad(u) luyyo. Keht Kabir sugul paap khundun(u), sunteh laiy oodhriyo. 4.4.
NOTE: In this holy Shabad, Kabir Sahib expresses his mother's displeasure when he began worshipping God and devoted less time to his family's handloom weaving business, which led to a drop in family income. Her complaining is highly typical of all Indian mothers. The interesting thing is that she expresses her displeasure in terms of the prevalent Hindu practices of worshipping deities, which Kabir Sahib did not even follow. Enjoy the Shabad.
Word Meaning: Kori = brand new; weaver. Gaagur = a vessel to store water to bathe the Idol, and to mop floors. Jeo Guyyo = gets exhausted. Taana Baana = weaving. 1. Kool = clan; family. Maala = rosary. Nipootay = childless. Pause.
Jitthaani Diraani = wives of husband's brothers. Achurj(u) = strange thing. Saat Soot = cotton threads and other things (related to weaving). Moodiya = young man. 2.
Prehlad = a devout devotee of God. Hernaakhsh = His evil father who did not approve Prehlad's devotion to God, and tried many times to have him killed. Paiyj = dignity. Nukh = paws. Bidaariyo = destroyed. 3.
Dayv = gods. Pittar = ancestors. Khundun(u) = destroyer. Oodhriyo = salvaged. 4.

MEANING: Who (nobody) ever recited God's Naam in our family. But, ever since my weaver, childless son (may he never have any child – curses Kabir Sahib) took rosary in his hand (began to worship God), we have not experienced any comfort. Pause.
Every day, he rises early in the morning, fetches a vessel of water to bathe the idol and gets exhausted mopping the floors (to purify the room for worshipping) (which Kabir Sahib did not believe in). He does not think of weaving, and enjoys the (sweet) taste of worshipping his God. 1.
This young son of mine has lost all interest in the weaving business, but why is he not dead yet! Listen to this strange thing, oh, my sisters-in-law. 2.
(Kabir Sahib reacts) The Guru has given me the Naam of God, which is the source of all comforts. This is the same God who protected the dignity of Prehlad and tore apart the evil king, Hernakhsh, with His paws. 3.
(My mother complains that I have given up the worship of our ancestors and of our family guru, and have begun to recite Guru's Shabad, about which she is right), But I recite the Naam of God in the company of the holy saints, which is the destroyer of all sins, and I have been emancipated, oh Kabir. 4.4.

ਬਿਲਾਵਲੁ॥ ਕੋਊ ਹਰਿ ਸਮਾਨਿ ਨਹੀ ਰਾਜਾ॥ ਏ ਭੂਪਤ ਸਭ ਦਿਵਸ ਚਾਰਿ ਕੇ ਝੂਠੇ ਕਰਤ ਦਿਵਾਜਾ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੋ ਜਨੁ ਹੋਇ ਸੋਇ ਕਤ ਡੋਲੈ ਤੀਨਿ ਭਵਨ ਪਰ ਛਾਜਾ॥ ਹਾਥੁ ਪਸਾਰਿ ਸਕੈ ਕੋ ਜਨ ਕਉ ਬੋਲਿ ਸਕੈ ਨ ਅੰਦਾਜਾ॥ 1॥ ਚੇਤਿ ਅਚੇਤ ਮੂੜ ਮਨ ਮੇਰੇ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ॥ ਕਹਿ ਕਬੀਰ ਸੰਸਾ ਭ੍ਰਮੁ ਚੂਕੋ ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦ ਨਿਵਾਜਾ॥ 2॥5॥
Bilawal(u): Koyoo Hur(i) smaan(i) huhee raja. Eh bhooput subh divus chaar(i) kay, jhootthay kert divaaja. 1. Ruhaou. Tayro jun(u) hoyay, soyay kut doalaiy, teen(i) bhuvun pur chhaaja. Haath(u) pusaar(i) sukaiy ko jun kuou, boal(i) sukaiy na undaaja. 1. Chayt(i), uchayt moor mun mayray, baajay unhud baaja. Keh(i) Kabir sunsa bherm(u) chooko, Dhuroo Prehlaad nivaaja. 2.5.
Word Meaning: Smaan(i) = equal. Bhooput = rajahs. Divus Chhar(i) = a short time. Jhootthay = false; short-lived. Divaajay = show offs. Pause.
Doalaiy = weakening of mind. Chhaaja = decorated; respected. Haath(u) Pusaar (i) = lay hand; hurt. Undaaja = disrespectful language; malign. 1.
Chayt(i) = think of; remember. Uchayt = unaware; ignorant. Moorr = foolish. Unhud Baja = auto-playing Divine music. Sunsa Bherm = doubts and worries. Dhuroo = another devotee of God. 2.
MEANING: There is no King like God. These worldly kings are rulers for a few days, and all their acts of showmanship are short-lived. Pause.
Your devotees enjoy respect in the whole world, and do not allow their minds to show any weakness (show no fear) before the people. Nobody can lay any hand on (hurt) them, or use disrespectful language for them (or malign them). 1.
Keep His Naam in mind, oh my ignorant and foolish mind, and you will feel as if auto-playing Divine music is playing in your mind. All my misgivings and worries have disappeared by worshipping God, who bestowed honour on Dhuroo and Prehlad, oh Kabir. 2.5.

ਬਿਲਾਵਲੁ॥ ਰਾਖਿ ਲੇਹੁ ਹਮ ਤੇ ਬਿਗਰੀ॥ ਸੀਲੁ ਧਰਮੁ ਜਪੁ ਭਗਤਿ ਨ ਕੀਨੀ ਹਉ ਅਭਿਮਾਨ ਟੇਢ ਪਗਰੀ॥ 1॥ਰਹਾਉ॥ ਅਮਰ ਜਾਨਿ ਸੰਚੀ ਇਹ ਕਾਇਆ ਇਹ ਮਿਥਿਆ ਕਾਚੀ ਗਗਰੀ॥ ਜਿਨਹਿ ਨਿਵਾਜਿ ਸਾਜਿ ਹਮ ਕੀਏ ਤਿਸਹਿ ਬਿਸਾਰਿ ਅਵਰ ਲਗਰੀ॥ 1॥ ਸੰਧਿਕ ਤੋਹਿ ਸਾਧ ਨਹੀ ਕਹੀਅਹੁ ਸਰਨਿ ਪਰੇ ਤੁਮਰੀ ਪਗਰੀ॥ ਕਹਿ ਕਬੀਰ ਇਹ ਬਿਨਤੀ ਸੁਨੀਅਹੁ ਮਤ ਘਾਲਹੁ ਜਮ ਕੀ ਖਬਰੀ॥ 2॥6॥

Bilawal(u): Raakh(i) layhou hum tay bigree. Seel(u), dherm, jup(u), bhugut(i) na keeni, huoun abhimaan, taydh pugree. 1. Ruhaou. Amar jaan(i) sunchee eh kaaya, mithiya kaachi guggree. Jineh(i) nivaaj(i), saaj(i) hum keeyay, tiseh(i) bisaar(i), uver lugree. 1. Sundhik Toh(i), sadh nuhee kuhhiyo, shern(i) puray, Toomree pugree. Keh(i) Kabir, eh bintee sooniyo, mut ghaalhou Jum kee khubree. 2.6.

Word Meaning: Bigree = ruined; mistakes. Seel(u) = calm disposition. Jup(u) = recitation of the Naam. Abhimaan = conceit. Tedh Pugree = wear turban to one side (a sign of conceit or arrogance). Pause.

Amar Jaan(i) = thinking to be immortal. Sunchee = nurtured. Kaaya = body. Mithiya = false; short-lived. Kaachi Guggri = (destructible like an) unbaked earthenware. Nivaaj(i) = bestowed honour (kindness). Saaj = create. Uver = other. Lugree = got attached to.1. Sundhik = thief; guilty. Pugree = feet; shelter. Mut Ghaalhou = do not send. Jum = Angel of death. Khubree = news. 2.

MEANING: Please forgive me for my mistakes, oh kind Lord. I could not maintain a calm disposition, did not do any things pious (noble deeds), nor did I perform Your worship; to the contrary, I have been highly conceited and wore my turban to the side, which is another display of false machismo, oh Lord. Pause.

I nurtured my body as if I were going to live forever, never realizing it was short-lived and as perishable as an unbaked earthenware. I forgot You, who created us and bestowed honour on us, and became attached to the other (Maya). 1.

I am your thief (sinner), and cannot call myself a saint, but have come to Your shelter, oh Lord. Please, listen to my request, and do not send me any news about the Angel of death (about my reincarnations), begs Kabir. 2.6.

ਬਿਲਾਵਲੁ॥ ਦਰਮਾਦੇ ਠਾਢੇ ਦਰਬਾਰਿ॥ ਤੁਝ ਬਿਨੁ ਸੁਰਤਿ ਕਰੈ ਕੋ ਮੇਰੀ ਦਰਸਨੁ ਦੀਜੈ ਖੋਲ੍ਹਿ ਕਿਵਾਰ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਧਨ ਧਨੀ ਉਦਾਰ ਤਿਆਗੀ ਸ੍ਰਵਨਨ ਸੁਨੀਅਤ ਸੁਜਸੁ ਤੁਮਾਰ॥ ਮਾਗਉ ਕਾਹਿ ਰੰਕ ਸਭ ਦੇਖਉ ਤੁਮ ਹੀ ਤੇ ਮੇਰੋ ਨਿਸਤਾਰੁ॥ 1॥ ਜੈਦੇਉ ਨਾਮਾ ਬਿਪ ਸੁਦਾਮਾ ਤਿਨ ਕਉ ਕ੍ਰਿਪਾ ਭਈ ਹੈ ਅਪਾਰ॥ ਕਹਿ ਕਬੀਰ ਤੁਮ ਸੰਮ੍ਰਥ ਦਾਤੇ ਚਾਰਿ ਪਦਾਰਥ ਦੇਤ ਨ ਬਾਰ॥ 2॥7॥

Bilawal(u): Dermaanday thaandhay Durbar(i). Toojh bin(u) soort(i) kuraiy ko mayri, dershun deejaiy khohl(i) kivaar. 1. Ruhaou. Toom dhun, dhunee, oodaar, tiyaagi, servnun sooniut soojus(u) Toomhaar. Maangoun kaah(i), runk subh daykhoun, Toom hee tay mayro nistaar. 1. Jaideo, Naama, Bip Sudama, tin kuou kirpa bhuyye haiy apaar. Keh(i) Kabir, Toom sumruth Daatay, chaar(i) pdaaruth dayt na baar. 2.7.

Word Meaning: Dermaanday = beggars. Tthaandhay = standing; waiting. Soort(i) = thought; care. Ko = who. Khohl(i) Kivaar = by opening the doors (of my mind). Pause.

Oodaar = kind. Tiyaagi = renouncer; donor. Servun = ears. Soojus(u) = sweet praise. Kaah(i) = whom from. Runk = pauper. Nistaar = emancipator. Jaideo = a supreme devotee of Waheguru. His two Shabads are enshrined in Guru Granth Sahib. Naama = Nam Dev Ji = a well-known devotee of Waheguru. His 62 Shabads are enshrined in Guru Granth Sahib. Bip Soodaama = a Brahman friend of Krishna. Apaar = limitless. Sumruth = capable; omnipotent. Chaar(i) Pdaaruth = religiosity (high morality), wealth, fulfilment of wishes, and emancipation. Na Baar = no time (delay).

MEANING: I am a beggar waiting at Your door, oh Lord. Who else cares about me other than You, oh my Lord!! Kindly show me Your holy sight by opening the doors of my dark mind. Pause.

I have heard Your great praise with my ears that You are the Master of real wealth (of Your Naam), are compassionate, and a great donor, oh God. Whom else can I beg for Your Naam, because they are all paupers in this respect, but You are my emancipator. 1. You have shown limitless kindness to Jai Dev, Nam Dev, and the Brahman, Sudama. You are omnipotent in kindness, and take no time to give all the four important things – high morality, wealth, fulfilment of wishes, and emancipation – which are the most sought-after things, acknowledges Kabir. 2.7.

ਬਿਲਾਵਲੁ॥ ਡੰਡਾ ਮੁੰਦ੍ਰਾ ਖਿੰਥਾ ਆਧਾਰੀ॥ ਭ੍ਰਮ ਕੈ ਭਾਇ ਭਵੈ ਭੇਖਧਾਰੀ॥ 1॥
(ਅੰਗ 857)॥ ਆਸਨੁ ਪਵਨ ਦੂਰਿ ਕਰਿ ਬਵਰੇ॥ ਛੋਡਿ ਕਪਟੁ ਨਿਤ ਹਰਿ ਭਜੁ ਬਵਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਿਹ ਤੂ ਜਾਚਹਿ ਸੋ ਤ੍ਰਿਭਵਨ ਭੋਗੀ॥ ਕਹਿ ਕਬੀਰ ਕੇਸੌ ਜਗਿ ਜੋਗੀ॥ 2॥8॥

Bilawal(u): Dunda, moondraan, khintha, aadhaari. Bherm kaiy bhaayay, bhuvvaiy bhaykhdhaari.

(PAGE 857): Aasun(u), puvun, door(i) kur(i), buvray. Chhoad(i) kupt(u), nit Hur(i) bhuj(i) buvray. 1. Ruhaou. Jih tu jaacheh(i), so tirbhuvun bhogi. Keh(i) Kabir Kaysou jug(i) jogi. 2.8.

Word Meaning: Dunda = a stick; baton. Moondraan = earrings. Khindha = a quilt of rags. Aadhaari = a fabric bag to collect alms (These are the religious symbols of the yogis). Bherm = misgivings. Bhaayay = in love for. Bhaykhdhaari = religious garb. 1. Aasun(u) = special posture. Puvun = air; breaths (the yogis hold and release breath to perform many exercises in the name of God). Buvray = foolish. Kupt = deceit. Pause. Jih = which. Jaacheh(i) = wish for. Tirbhuvun = universe. Bhogi = enjoy. Kaysou = God.

MEANING: A yogi carries a stick (to keep the devil away), wears big glass earrings, a quilt of rags (to show his poor lifestyle), and a fabric bag to collect alms as symbols of his faith. Misguided by his love for his faith, he roams around in that garb. 1.

Quit the deceitful (spiritually worthless) acts of your meditating postures, and your exercises of holding and releasing breaths, and worship God all the time, oh foolish yogi. Pause.

Your ultimate misplaced goal is to collect wealth by impressing people of your supernatural powers, but people all over the world enjoy wealth anyway. (So, what do you gain?) The real thing to beg for is God's Naam, oh yogi. 2.8.

ਬਿਲਾਵਲੁ॥ ਇਨਿ ਮਾਇਆ ਜਗਦੀਸ ਗੁਸਾਈ ਤੁਮਰੇ ਚਰਨ ਬਿਸਾਰੇ॥ ਕਿੰਚਤ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਜਨ ਕਉ ਜਨ ਕਹਾ ਕਰਹਿ ਬੇਚਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਧ੍ਰਿਗੁ ਤਨੁ ਧ੍ਰਿਗੁ ਧਨੁ ਧ੍ਰਿਗੁ ਇਹ ਮਾਇਆ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਮਤਿ ਬੁਧਿ ਫੰਨੀ॥ ਇਸ ਮਾਇਆ ਕਉ ਦ੍ਰਿੜੁ ਕਰਿ ਰਾਖਹੁ ਬਾਧੇ ਆਪ ਬਚੰਨੀ॥ 1॥ ਕਿਆ ਖੇਤੀ ਕਿਆ ਲੇਵਾ ਦੇਈ ਪਰਪੰਚ ਝੂਠੁ ਗੁਮਾਨਾ॥ ਕਹਿ ਕਬੀਰ ਤੇ ਅੰਤਿ ਬਿਗੂਤੇ ਆਇਆ ਕਾਲੁ ਨਿਦਾਨਾ॥ 2॥9॥

Bilawal(u): Inn(i) Maya, Jugdeesh, Goosaayeen, Toomray Churn bisaaray. Kinchut preet(i) na oopjaiy jun kuou, jun kuhaa kureh(i) baychaaray. 1. Ruhaou. Dhrig(u) tun(u), dhrig(u) dhun(u), dhrig(u) eh Maya, dhrig(u), dhrig(u) mut(i), boodh(i) phunny. Iss Maya kuou drirr(u) kur(i) raakhou, baandhay Aap Buchni. 1. Kiyya khayti, kiyya layva dayee, perpunch jhootth(u) goomaana. Keh(i) Kabir tay unt(i) bigootay, aaya kaal(u) nidaana.2.9

Word Meaning: Goosaayeen = God. Kinchut = not even small amount. Jun = devotee; humans. Dhrig(u) = condemnable. Phunny = attached to. Drirr(u) = under control. Buchni = Words; Huqam. Layva Dayee = trading. Perpunch = the world. Bigootay = suffered humiliation. Kaal(u) = death. Nidaana = at the end.

MEANING: This Maya has caused the people to forget Your Naam, oh Lord. They are so helpless before Maya that they cannot cultivate any love for You in their mind even if they wish to. So, what can the poor humans do? Pause.

Condemnable are the wealth, the human body, the Maya, and the wisdom (mind) which are attracted to Maya. Please tie up (control) this Maya with Your Words (Huqam). 1.

Be it farming, trading, or any other business – the pride of all such show-offs in the world is false because death comes to everybody at the end, and such people suffer humiliation (in God's Court), oh Kabir. 2.9.

ਬਿਲਾਵਲੁ॥ ਸਰੀਰ ਸਰੋਵਰ ਭੀਤਰੇ ਆਛੈ ਕਮਲ ਅਨੂਪ॥ ਪਰਮ ਜੋਤਿ ਪੁਰਖੋਤਮੋ ਜਾ ਕੈ ਰੇਖ ਨ ਰੂਪ॥ 1॥ ਰੇ ਮਨ ਹਰਿ ਭਜੁ ਭ੍ਰਮੁ ਤਜਹੁ ਜਗਜੀਵਨ ਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਆਵਤ ਕਛੂ ਨ ਦੀਸਈ ਨਹ ਦੀਸੈ ਜਾਤ॥ ਜਹ ਉਪਜੈ ਬਿਨਸੈ ਤਹੀ ਜੈਸੇ ਪੁਰਿਵਨ ਪਾਤ॥ 2॥ ਮਿਥਿਆ ਕਰਿ ਮਾਇਆ ਤਜੀ ਸੁਖ ਸਹਜਿ ਬੀਚਾਰਿ॥ ਕਹਿ ਕਬੀਰ ਸੇਵਾ ਕਰਹੁ ਮਨ ਮੰਝਿ ਮੁਰਾਰਿ॥ 3॥10॥

Bilawal(u): Sreer surovar bheetray, aachhaiy Kumul Anoop. Perm Jot(i) Purkhotamo, ja kaiy raykh na roop. 1. Ray mun, Hur(i) bhuj(u), bherm(u) tuj-hou Jugjeevun Ram. 1. Ruhaou. Aavut kuchhoo na deesyee, neh deesay jaat. Jeh oopjaiy, binsaiy tuhee, jaiysay poorivun paat. 2. Mithiya kur(i) Maya tujee, sookh sehj(i) beechaar(i). Keh Kabir sayva kurhou, mun munjh(i) Mooraar(i). 3.10.

Word Meaning: Surovar = pool of heart. Bheetray = inside. Aachhaiy = is (present). Kumul = lotus (like feet of God) (His Naam). Anoop = unparalleled in beauty. Perm Jot(i) = Supreme Light (Soul). Purkhotmo = of God. Raykh Roop = physical features. 1.

Bherm Tuj-hou = get rid of misgivings. Jugjeevun = the life of the world (God). Pause.

Binsaiy = is destroyed. Poorivun = a creeping vine which wilts away quickly when out of water. Paat = leaves. 2.

Mithiya = false. Sehj(i) = with peaceful mind. Munjh = inside. Mooraar(i) = God. 3.

MEANING: The Light of the Supreme God, which has unparalleled beauty (noble qualities) but no visible physical features, is always present in man's mind in the form of His Naam. 1.

Get rid of your misgivings by worshipping God - the life of the universe - oh man. Pause. God's Light is not visible when it appears in, or disappears from, a heart; like the leaves of the *Poorivun* vine, which come to life in water and wilt away when away from it, God's Light appears from Him and gets absorbed in Him. 2. A devotee who ponders on God's Naam with a peaceful mind realizes that the attractions of Maya are short-lived and abandons them. Serve God with dedication in your own mind, oh Kabir. 3.10.

ਬਿਲਾਵਲੁ॥ ਜਨਮ ਮਰਨ ਕਾ ਭ੍ਰਮੁ ਗਇਆ ਗੋਬਿੰਦ ਲਿਵ ਲਾਗੀ॥ ਜੀਵਨ ਸੁੰਨਿ ਸਮਾਨਿਆ ਗੁਰ ਸਾਖੀ ਜਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਕਾਸੀ ਤੇ ਧੁਨਿ ਊਪਜੈ ਧੁਨਿ ਕਾਸੀ ਜਾਈ॥ ਕਾਸੀ ਫੂਟੀ ਪੰਡਿਤਾ ਧੁਨਿ ਕਹਾ ਸਮਾਈ॥ 1॥ ਤ੍ਰਿਕੁਟੀ ਸੰਧਿ ਮੈ ਪੇਖਿਆ ਘਟ ਹੂ ਘਟ ਜਾਗੀ॥ ਐਸੀ ਬੁਧਿ ਸਮਾਚਰੀ ਘਟ ਮਾਹਿ ਤਿਆਗੀ॥ 2॥ ਆਪੁ ਆਪ ਤੇ ਜਾਨਿਆ ਤੇਜ ਤੇਜੁ ਸਮਾਨਾ॥ ਕਹੁ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੋਬਿਦ ਮਨ ਮਾਨਾ॥ 3॥11॥

Bilawal(u): Junum, mern ka bherm(u) guyya, Gobind liv laagi. Jeevun Soonn(i) smaaniya, Gur Saakhi jaagi. 1. Ruhaou. Kaansi tay dhoon(i) oopjaiy, dhoon(i) kaansi jaayee. Kaansi phooti pundita, dhoon(i) kuhaan smaayee. 1. Tirkooti sundh(i) mein paykhiya, ghut hoon, ghut jaagi. Aiysi boodh(i) smaachuree, ghut maah(i) tiyaagi. 2. Aap(u), aap tay jaaniya, tayj, tayj(u) smaana. Khuou Kabir ub jaaniya, Gobind mun maana. 3.11.

Word Meaning: Liv = deep focus of mind. Soonn(i) = in God. Smaaniya = fully absorbed. Saakhi = advice. Jaagi = woke up; enlightened. Pause.
Kaansi = bronze. Dhoon(i) = sound. Phooti = broke into pieces. 1.
Tirkooti = the three effects of Maya. Sundh(i) = by breaking into. Ghut-Hoon Ghut = in every heart. Boodh(i) = wisdom. Smaachuree = sprouts. Tiyaagi = renouncer. 2.
Tayj = light (soul). Tayj(u) = God's Light (the Supreme Soul). Maana = become one. 3.

MEANING: When a devotee meditates on (God's Naam) with a fully focused mind, his misgivings about birth and death are fully dispelled. His mind is illuminated by the Guru's advice, and he remains absorbed in God. Pause.
(The pundits mislead the people with the fears about hell, or the comforts of heaven after death, to fleece them) Such fears of hell and comforts of heaven arise in the mind of people for as long as their misgivings are kept alive, but they go away when one's mind is enlightened with the Guru's Advice. Like a sound that arises when a bronze object is rattled and is absorbed when rattling stops or when the bronze object is shattered, the human soul originates from God and is absorbed in Him at death. (Only God knows what happens to the souls after death, and nobody else), oh pundit. 1.
With the advice of the Guru, I have seen the truth by breaking through the three effects of Maya (rising above them), and now I see God's Light in every heart. Also, I have acquired such wisdom that I have renounced all attractions of Maya. 2.
With Guru's advice, one analyzes and recognizes oneself (that one's soul is a part of the Supreme Soul) and merges into the Supreme Soul. I have also realized that, and my mind has become "one" with God, oh Kabir. 3.11.

ਬਿਲਾਵਲੁ॥ ਚਰਨ ਕਮਲ ਜਾ ਕੈ ਰਿਦੈ ਬਸਹਿ ਸੋ ਕਿਉ ਡੋਲੈ ਦੇਵ॥ ਮਾਨੌ ਸਭ ਸੁਖ ਨਉ ਨਿਧਿ ਤਾ ਕੈ ਸਹਜਿ ਸਹਜਿ ਜਸੁ ਬੋਲੈ ਦੇਵ॥ ਰਹਾਉ॥ ਤਬ ਇਹ ਮਤਿ ਜਉ ਸਭ ਮਹਿ ਪੇਖੈ ਕੁਟਿਲ ਗਾਠਿ ਜਬ ਖੋਲੈ ਦੇਵ॥ ਬਾਰੰ ਬਾਰ ਮਾਇਆ ਤੇ ਅਟਕੈ ਲੈ ਨਰਜਾ ਮਨੁ ਤੋਲੈ ਦੇਵ॥ 1॥ ਜਹ ਉਹ ਜਾਇ ਤਹੀ ਸੁਖ ਪਾਵੈ ਮਾਇਆ ਤਾਸੁ ਨ ਝੋਲੈ ਦੇਵ॥ ਕਹਿ ਕਬੀਰ ਮੇਰਾ ਮਨੁ ਮਾਨਿਆ ਰਾਮ ਪ੍ਰੀਤਿ ਕੀਓ ਲੈ ਦੇਵ॥ 2॥12॥

Bilawal(u): Churn Kumul ja kaiy ridaiy buseh(i), so kiyoun doalaiy Dayv (Dev). Maanou subh sookh nuou nidh(i) ta kaiy, sehj(i), sehj(i) jus(u) boalaiy Dayv. Ruhaou. Tub eh mut(i), juou subh meh(i) paykhaiy, kootil gaantth(i) jub khohlaiy Dayv. Baarum baar Maya tay utkaiy, laiy nerja mun(u) toalaiy Dayv. 1. Jeh oh jaayay, tuhee sookh paavaiy, Maya taas(u) na jhoalaiy Dayv. Keh Kabir mayra mun(u) maaniya, Ram preet(i) keeyo laiy Dayv. 2.12.

Word Meaning: Ridaiy = in heart. Buseh(i) = dwell; are embedded. Doalaiy = weakness (wavering) of mind. Nuou Nidh(i) = nine treasures of the world. Dayv = hey God. Pause. Paykhaiy = see. Kootil Gaantth = the bag of deceit. Utkaiy = is obstructed (attracted) by. Nerja = scale. 1. Taas(u) = him. Jhoalaiy = captivates. Dayv = God's Naam. 2.

MEANING: Why would the mind of a devotee who has God's Naam embedded in his heart, become weak (begin to waver) before the attractions of Maya, oh Lord? The devotee, who sings Waheguru's praise with a peaceful (fully focused) mind, feels as if he has acquired the comforts of all the nine treasures of the world. Pause.

But one acquires such wisdom (thinking) when he sees God's Light in everybody, and loosens the bag of his deceitfulness (let it disappear), oh God. Maya captivates his mind again, and again, but he always weighs the strength of his mind (strengthens it). 1.

He is happy (contented) wherever he goes, and Maya cannot weaken his mind (captivate him) anymore. My mind has been fully convinced by God's supremacy, and I have developed love for Him, oh Kabir. 2.12.

ਬਿਲਾਵਲੁ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u), Bani Bhugut Nam Dev Ji kee: Ek Onkar Satgur Persad(i):

ਸਫਲ ਜਨਮੁ ਮੋ ਕਉ ਗੁਰ ਕੀਨਾ॥

(ਅੰਗ 858)॥ ਦੁਖ ਬਿਸਾਰਿ ਸੁਖ ਅੰਤਰਿ ਲੀਨਾ॥ 1॥ ਗਿਆਨ ਅੰਜਨੁ ਮੋ ਕਉ ਗੁਰਿ ਦੀਨਾ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਜੀਵਨੁ ਮਨ ਹੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਮਦੇਇ ਸਿਮਰਨੁ ਕਰਿ ਜਾਨਾ॥ ਜਗਜੀਵਨੁ ਸਿਉ ਜੀਉ ਸਮਾਨਾ॥ 2॥1॥

Suful junum(u) mo kuou Gur keena.

(PAGE 858): Dookh bisaar(i), sookh untar(i) leena. 1. Giyan unjun(u) mo kuou Gur(i) deena. Ram Naam bin(u) jeevun, mun, heena. 1. Ruhaou. Nam Dayay simrun kur(i) jaana. Jugjeevun siyoun jeeo smaana. 2.1.

Word Meaning: Suful = successful. Keena = made. Leena = acquired. 1.

Giyan Unjun = kohl of Divine Knowledge (to enlighten). Heena = without; empty. Pause.

MEANING: My Guru has made my life successful such that I have forgotten all my sufferings, and I feel blissfulness inside me. 1.
My Guru gave me the kohl of Divine Knowledge (to improve the vision of my mind), because of which I have realized that my mind and my life are empty without God's Naam. Pause.
I have learnt to recite God's Naam, and my soul has merged into the Soul of the whole world, God, oh Nam Dev. 2.1.

ਬਿਲਾਵਲੁ ਬਾਣੀ ਰਵਿਦਾਸ ਭਗਤ ਕੀ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bilawal(u), Bani Ravidass Bhagat Kee: Ek Onkar Satgur Persad(i):

ਦਾਰਿਦੁ ਦੇਖਿ ਸਭੁ ਕੋ ਹਸੈ ਐਸੀ ਦਸਾ ਹਮਾਰੀ॥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਕਰ ਤਲੈ ਸਭ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥ 1॥ ਤੂ ਜਾਨਤ ਮੈ ਕਿਛੁ ਨਹੀ ਭਵਖੰਡਨ ਰਾਮ॥ ਸਗਲ ਜੀਅ ਸਰਨਾਗਤੀ ਪ੍ਰਭ ਪੂਰਨ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਤੇਰੀ ਸਰਨਾਗਤਾ ਤਿਨ ਨਾਹੀ ਭਾਰੁ॥ ਊਚ ਨੀਚ ਤੁਮ ਤੇ ਤਰੇ ਆਲੁਜ ਸੰਸਾਰੁ॥ 2॥ ਕਹਿ ਰਵਿਦਾਸ ਅਕਥ ਕਥਾ ਬਹੁ ਕਾਇ ਕਰੀਜੈ॥ ਜੈਸਾ ਤੂ ਤੈਸਾ ਤੁਹੀ ਕਿਆ ਉਪਮਾ ਦੀਜੈ॥ 3॥1॥

Daarid(u) daykh(i) subh(u) ko hussaiy, aiysi dushaa humaari. Asht dusaa, sidh(i) ker(i) tulaiy, subh kirpa Toomhaari. 1. Tu jaanut mein kichh(u) nuhhi, Bhuvkhundun Ram. Sugul jea shernaagti, Prubh poorun kaam. 1. Ruhaou. Jo Tayri shernaagta, tin naahi bhaar(u). Ooch, neech Toom tay turay, aaluj(u) sunsaar(u). 2. Keh(i) Ravidaas Akuth kutha, buhou kaayay kureejaiy. Jaiysa Tu, taiysa Toohi, kiyya oopma deejaiy. 3.1.

Word Meaning: Daarid Dushaa = the pathetic situation due to poverty. Asht Dusaa = eight plus ten = 18. Sidh(i) = supernatural powers. Ker(i) Tulaiy = palm of hand. 1.
Bhuvkhundun = destroyer of rebirths. Poorun Kaam = fulfiller of wishes. Pause.
Bhaar(u) = burden (of sins). Aaluj(u) = Aalya = home (net) of worldly bonds. 2.
Akuth Kutha = the indescribable story (of virtues of God). Oopma = comparison. 3.

MEANING: My monetary situation was so pathetic that everybody was laughing at it (making fun of it). But, with Your benevolence, it has changed so much that all the 18 supernatural powers are in the palm of my hand (fully at my command). 1.
You know that I am a non-entity, oh, the destroyer of the birth-death cycle, God. All living beings are in Your shelter (at Your mercy), and You fulfil their wishes. Pause.
Those who come to Your shelter carry no burden of sins. The world is a net of strong worldly bonds, but You salvage the high and the low. 2.
There is no need for any other ritual, just sing praise of God, which has indescribable virtues, oh Ravidass. There is none like You against whom You can be compared, oh God. 3.1.

Commented [DS3]:

ਬਿਲਾਵਲੁ॥ ਜਿਹ ਕੁਲ ਸਾਧੁ ਬੈਸਨੋ ਹੋਇ॥ ਬਰਨ ਅਬਰਨ ਰੰਕੁ ਨਹੀ ਈਸੁਰੁ ਬਿਮਲ ਬਾਸੁ ਜਾਨੀਐ ਜਗਿ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮਨ ਬੈਸ ਸੂਦ ਅਰੁ ਖਤ੍ਰੀ ਡੋਮ ਚੰਡਾਰ ਮਲੇਛ ਮਨ ਸੋਇ॥ ਹੋਇ ਪੁਨੀਤ ਭਗਵੰਤ ਭਜਨ ਤੇ ਆਪੁ ਤਾਰਿ ਤਾਰੇ ਕੁਲ ਦੋਇ॥ 1॥ ਧੰਨਿ ਸੁ ਗਾਉ ਧੰਨਿ ਸੁ ਨਾਉ ਧੰਨਿ ਪੁਨੀਤ ਕੁਟੰਬ ਸਭ ਲੋਇ॥ ਜਿਨਿ ਪੀਆ ਸਾਰ ਰਸੁ ਤਜੇ ਆਨ ਰਸ ਹੋਇ ਰਸ ਮਗਨ ਡਾਰੇ ਬਿਖੁ

ਖੋਇ॥ 2॥ ਪੰਡਿਤ ਸੂਰ ਛਤ੍ਰਪਤਿ ਰਾਜਾ ਭਗਤ ਬਰਾਬਰਿ ਅਉਰੁ ਨ ਕੋਇ॥ ਜੈਸੇ ਪੁਰੈਨ ਪਾਤ ਰਹੇ ਜਲ ਸਮੀਪ ਭਨਿ ਰਵਿਦਾਸ ਜਨਮੇ ਜਗਿ ਓਇ॥ 3॥2॥

Bilawal(u): Jih kool sadh(u) Baishno hoyay. Bern abern, runk nuhhi eesur(u), bimul baas(u) jaaniyaiy jug(i) soyay. 1. Ruhaou. Brahman, baiysh, shood, ur(u) khatri, doam chundaar, mulaychh mun Soyay. Hoyay pooneet, Bhugwant bhujun tay, aap(u) taar(i), taaray kool doyay. 1. Dhunn(i) so gaaoun, dhunn(i) so tthaaoun, dhunn(i) pooneet, kootumb subh loyay. Jin(i) peeya saar rus(u), tujay aan rus(u), hoyay Rus mugun, daaray bikh(u) khoyay. 2. Pundit, soor, chhutarput(i) rajah, bhugut buraabur(i) aur(u) na koyay. Jaiysay pooraiyn paat ruhhay jul smeep, bhun(i) Ravidass, junmay jug(i) oye. 3.2.

Word Meaning: Sadh(u) = holy man. Baishno = devotee of God. Bern = high caste. Abern = lower caste. Runk = pauper. Eesur(u) = wealthy. Bimul Baas = pure fragrance; sweet praise. Soyay = his. Pause.

Baiysh = second lowest cast (farmers, traders, employees etc.). Shood = lowest caste. Khatri = warriors. Doam = lower caste bards. Chundaar = butchers; savages. Mulaysh = ignoble. Soyay = the same (God). Puneet = purified. Kool = clans. 1.

Dhunn(i) = deserving respect. Kootumb = family. Subh Loyay = all over the world. Sar Rus(u) = the supreme taste (God's Naam). Tujay = abandons. Daaray Khoyay = kills. 2. Pundit = well-educated. Soor = valiant. Chhutarput(i) Rajah = an emperor. Pooraiyn Paat = the leaves of a vine which thrives in (or near) water. Smeep = near. Bhun(i) = says. 3.

MEANING: A devotee of God, or a holy man, enjoys sweet praise (respect) all over the world, regardless of his high or low clan, or whether he is wealthy or a pauper. Pause.

Be it a Brahman, a *Baiysh* (Vaish), a low-caste untouchable, a warrior, a low-caste bard, a butcher, or an ignoble person, God is present in all of them. One purifies his mind by worshipping God, and not only does he find salvation for himself, but he also emancipates both his clans (paternal and maternal) (a Hindu belief). 1.

The village, the place, and the clan all enjoy respect all over the world where a devotee of God is born. Enjoying the supreme sweet taste of God's Naam, the devotees stay intoxicated and abandon all other tastes of poisonous Maya. 2.

No well-educated pundit, valiant, or an emperor can match the transcendental height of a devotee of God. Only the birth of God's devotees is welcome in this world; like the leaves of the vine which stay fresh in or near water, they survive by staying connected with God, oh Ravidass. 3.2.

ਬਾਣੀ ਸਧਨੇ ਕੀ ਰਾਗੁ ਬਿਲਾਵਲੁ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bani Sadhnay Kee, Raag(u) Bilawal(u): Ek Onkar Satgur Persad(i).

ਨ੍ਰਿਪ ਕੰਨਿਆ ਕੇ ਕਾਰਨੈ ਇਕੁ ਭਇਆ ਭੇਖਧਾਰੀ॥ ਕਾਮਾਰਥੀ ਸੁਆਰਥੀ ਵਾ ਕੀ ਪੈਜ ਸਵਾਰੀ॥ 1॥ ਤਵ ਗੁਨ ਕਹਾ ਜਗਤ ਗੁਰਾ ਜਉ ਕਰਮ ਨ ਨਾਸੈ॥ ਸਿੰਘ ਸਰਨ ਕਤ ਜਾਈਐ ਜਉ ਜੰਬੁਕੁ ਗ੍ਰਾਸੈ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਬੂੰਦ ਜਲ ਕਾਰਨੇ ਚਾਤ੍ਰਿਕੁ ਦੁਖੁ ਪਾਵੈ॥ ਪ੍ਰਾਨ ਗਏ ਸਾਗਰੁ ਮਿਲੈ ਫੁਨਿ ਕਾਮਿ ਨ ਆਵੈ॥ 2॥ ਪ੍ਰਾਨ ਜੁ ਥਾਕੇ ਥਿਰੁ ਨਹੀ ਕੈਸੇ ਬਿਰਮਾਵਉ॥ ਬੂਡਿ ਮੂਏ ਨਉਕਾ ਮਿਲੈ ਕਹੁ ਕਾਹਿ

ਚਢਾਵਉ॥ 3॥ ਮੈ ਨਾਹੀ ਕਛੁ ਹਉ ਨਹੀ ਕਿਛੁ ਆਹਿ ਨ ਮੋਰਾ॥ ਅਉਸਰ ਲਜਾ ਰਾਖਿ ਲੇਹੁ ਸਧਨਾ ਜਨੁ ਤੋਰਾ॥ 4॥1॥

Nrip kunniya kay kaarnaiy, ikk(u) bhuyya bhaykhdhaari. Kaamaarthi, sooaarthi, vaa kee paiyj suvaari. 1. Tuv Goon kuhaa jugut Gura, juou kerm na naasaiy. Singh shern kut jaayiyaiy, juou jumbook(u) graasaiy. 1. Ruhaou. Ek boond jul kaarnay, chaatrik(u) dookh(u) paavaiy. Praan guyyay, saagur(u) milaiy, phoon(i) kaam(i) na aavaiy. 2. Praan ju thaakay, thir(u) nuhhi, kaiysay birmaavoun. Bood(i) mooyay nauka milaiy, kuhou kaah(i) chudhaavoun. 3. Mein naahi, kuchh(u) huoun nuhhi, kichh(u) aah(i) na mora. Aousar lujja raakh(i) layhou, Sudhna jun(u) Tora. 4.1.

NOTE: According to a popular story, the beautiful daughter of a king vowed to marry Shri Vishnu. The son of a carpenter heard about it, donned himself like Vishnu, and married the beautiful girl, and began to live in the King's palace to hide his identity as a poor carpenter. After some time, a neighbourly king attacked the King. The King asked his son-in-law to lead his forces, but the coward and inexperienced carpenter stayed behind the army lines and did not fight. However, the local King won the battle, and the dignity of the fake god was saved.

Word Meaning: Nrip = rajah. Kunniya = a girl (daughter). Bhaykhdhaari = an imposter. Kaamaarthi = lustful. Sooaarthi = selfish. Vaa Kee = his. Paiyj = dignity. 1.

Tuv = Yours. Goon = benefit. Kerm = the consequences of the previous deeds. Singh = lion. Jumbook(u) = jackal. Graasaiy = eat up. Pause.

Chaatrik = a bird which is believed to drink only the first drop of rain. Phoon(i) = then. 2.

Thir(u) = stable. Birmaavoun = pick up courage. Nauka = boat. 3.

Huoun = pride. Aah(i) = is. Aousar Lujja = time to save my honour. Jun = slave. 4.

MEANING: Even though a lustful and selfish man married the beautiful daughter of a king as an imposter of Shri Vishnu, You still saved his honour, oh God (so protect me too against the attacks of Maya before it is too late). What is the use of singing Your praise if the consequences of my previous bad deeds are not erased? What is the use of taking shelter of a lion if even a jackal eats you up? Pause.

The rainbird *(chaatrik*) suffers for a single drop of water; of what use will that be for him if he receives the whole ocean of water after he is dead? 2.

How can I pick up courage (be contented) when my life has exhausted, and my mind is no longer strong enough to fight against immoral acts of sensual pleasures if You do not protect me now? Whom will I put in the boat of your kindness if I drown in the world sea now? You know that I am insignificant, have no self-pride, and own nothing at all, but I, Sadhna, am Your slave. Please protect me against the attacks of Maya, which are happening now, oh my dear God. 4.1.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
(ਅੰਗ 859)॥ ਰਾਗੁ ਗੌਂਡ ਚਉਪਦੇ ਮਹਲਾ 4 ਘਰੁ 1॥

Ek Onkar Sat Naam(u) Kerta Purakh Nirbhuou Nirvaiyr(u)
Akaal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

(PAGE 859): Raag Gaund, Chaupuday Mehla 4, Ghur(u) 1:

ਜੇ ਮਨ ਚਿਤਿ ਆਸ ਰਖਹਿ ਹਰਿ ਊਪਰਿ ਤਾ ਮਨਚਿੰਦੇ ਅਨੇਕ ਅਨੇਕ ਫਲ ਪਾਈ॥ ਹਰਿ ਜਾਣੈ ਸਭ ਕਿਛੁ ਜੋ ਜੀਇ ਵਰਤੈ ਪ੍ਰਭੁ ਘਾਲਿਆ ਕਿਸੈ ਕਾ ਇਕੁ ਤਿਲੁ ਨ ਗਵਾਈ॥ ਹਰਿ ਤਿਸ ਕੀ ਆਸ ਕੀਜੈ ਮਨ ਮੇਰੇ ਜੋ ਸਭ ਮਹਿ ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਈ॥ 1॥ ਮੇਰੇ ਮਨ ਆਸਾ ਕਰਿ ਜਗਦੀਸ ਗੁਸਾਈ॥ ਜੋ ਬਿਨੁ ਹਰਿ ਆਸ ਅਵਰ ਕਾਹੂ ਕੀ ਕੀਜੈ ਸਾ ਨਿਹਫਲ ਆਸ ਸਭ ਬਿਰਥੀ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਦੀਸੈ ਮੋਹ ਮਾਇਆ ਕੁਟੰਬੁ ਸਭੁ ਮਤ ਤਿਸ ਕੀ ਆਸ ਲਗਿ ਜਨਮੁ ਗਵਾਈ॥ ਇਨ੍ਹ ਕੈ ਕਿਛੁ ਹਾਥਿ ਨਹੀ ਕਹਾ ਕਰਹਿ ਇਹਿ ਬਪੁੜੇ ਇਨ ਕਾ ਵਾਹਿਆ ਕਛੁ ਨ ਵਸਾਈ॥ ਮੇਰੇ ਮਨ ਆਸ ਕਰਿ ਹਰਿ ਪ੍ਰੀਤਮ ਅਪੁਨੇ ਕੀ ਜੋ ਤੁਝ ਤਾਰੈ ਤੇਰਾ ਕੁਟੰਬੁ ਸਭੁ ਛਡਾਈ॥ 2॥ ਜੇ ਕਿਛੁ ਆਸ ਅਵਰ ਕਰਹਿ ਪਰਮਿੜ੍ਹੀ ਮਤ ਤੂ ਜਾਣਹਿ ਤੇਰੈ ਕਿਤੈ ਕੰਮਿ ਆਈ॥ ਇਹ ਆਸ ਪਰਮਿੜ੍ਹੀ ਭਾਉ ਦੂਜਾ ਹੈ ਖਿਨ ਮਹਿ ਝੂਠੁ ਬਿਨਸਿ ਸਭ ਜਾਈ॥ ਮੇਰੇ ਮਨ ਆਸਾ ਕਰਿ ਹਰਿ ਪ੍ਰੀਤਮ ਸਾਚੇ ਕੀ ਜੋ ਤੇਰਾ ਘਾਲਿਆ ਸਭੁ ਥਾਇ ਪਾਈ॥ 3॥ ਆਸਾ ਮਨਸਾ ਸਭ ਤੇਰੀ ਮੇਰੇ ਸੁਆਮੀ ਜੈਸੀ ਤੂ ਆਸ ਕਰਾਵਹਿ ਤੈਸੀ ਕੋ ਆਸ ਕਰਾਈ॥
(ਅੰਗ 860)॥ ਕਿਛੁ ਕਿਸੀ ਕੈ ਹਥਿ ਨਾਹੀ ਮੇਰੇ ਸੁਆਮੀ ਐਸੀ ਮੇਰੈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਜਨ ਨਾਨਕ ਕੀ ਆਸ ਤੂ ਜਾਣਹਿ ਹਰਿ ਦਰਸਨੁ ਦੇਖਿ ਹਰਿ ਦਰਸਨਿ ਤ੍ਰਿਪਤਾਈ॥ 4॥1॥

Jay mun chit(i) aas rukheh(i) Hur(i) oopur(i), ta munchinday anayk, anayk ful paayee. Hur(i) jaanaiy subh kichh(u) jo jeayay vertaiy, Prubh(u) ghaaliya kisaiy ka ikk(u) til(u) na guvaayee. Hur(i) Tis kee aas keejaiy mun mayray, jo subh meh(i) Soami ruhhiya smaayee. 1. Mayray mun, aasa kur(i) Jugdeesh Goosaayeen. Jo bin(u) Hur(i) aas uver kaahoo kee keejaiy, sa nihful aas subh birthi jaayee. 1. Ruhaou. Jo deesaiy moh Maya kootumb(u) subh(u), mut tis kee ass lug(i) junum(u) guvaayee. Innh kaiy kichh(u) haath(i) nuhhi, kuhaa kuray eh(i) bupurray, inn ka vaahiya kuchhoo na vusaayee. Mayray mun, aas kur(i) Hur(i) Preetum apunay kee, jo toojh taaraiy, tayra kootumb(u) subh(u) chhudaayee. 2. Jay kichh(u) aas uver kureh(i) permitree, mut tu jaanaiy tayraiy kitaiy kumm(i) aayee. Eh aas permitree, bhaaou dooja haiy, khin meh(i) jhootth binus(i) subh jaayee. Mayray mun, aasa kur(i) Hur(i) Preetum Saachay kee, Jo tayra ghaaliya subh(u) thaayayn paayee. 3. Aasa, munsa subh Tayri, mayray Soami, jaiysi Tu kraaveh(i) taiysi ko aas kuraayee.

(PAGE 860): Kichh(u) kisi kaiy huth(i) naahi mayray Soami, aiysi mayraiy Satgur(i) boojh boojhaayee. Jun Nanak kee aas Tu jaaneh(i), Hur(i) dershun(u) daykh(i) Hur(i) dershun(i) triptaayee. 4.1.

Word Meaning: Chit(i) = in mind. Aaas = hope; faith. Munchinday = as wished. Anayk = countless. Ful = rewards. Vertaiy = takes place. Ghaaliya = hard work. Til(u) = insignificantly small. 1. Jugdeesh Gosaayeen = the Lord of the earth (God). Nihful = unrewarded. Birthi = empty; waste. Pause.
Kootumb(u) = family. Mut = lest; do not. Bupurray = poor; helpless. Vaahiya = efforts. Vusaayee = in control. Chhudaayee = emancipates. 2.
Uver = other. Pemitree = Maya. Kumm(i) Aayee = serves purpose. Khin Meh(i) = in a moment. Jhootth = short-lived. Binus(i) = gets destroyed. Thaayan Paayee = rewards.3. Boojh Boojhaayee = given the understanding; enlightenment. Triptaayee = contented. 4.

MEANING: There is only one Supreme Living Being; He has an immortal existence. His laws or Huqam always prevail) He is the creator of the universe and is omnipresent. He is fearless (because He has no equal, and is above all the natural laws; bears no enmity with anyone (is perfectly just); time has no bearing on Him (is always uniform); never takes a life form and is self-illuminating; can be realized only by the grace of the Guru. If you have faith only in Waheguru, you will get all your countless wishes fulfilled, oh my mind. Waheguru knows everything that goes through the mind of a person (his wishes), and He never lets the hard labour of a devotee go unrewarded, even by a small amount. Have faith only in the Lord, who is present in everybody, oh my mind. 1.
Have faith only in Waheguru; if one has faith in any other power or person than Waheguru, all his hard work goes to waste (unrewarded), oh my mind. Pause.
Do not depend upon any of the visible members of the family, or any other attraction of Maya and waste away your spiritual life, oh my mind. What can these helpless people do for you? They have no power or control over anything (to enhance your spirituality). So, seek dependence on your Dear (Waheguru), which will salvage not just you, but all the members of your family (your associates), oh my mind. 2.
If you ever think that dependence on anybody else or Maya (wealth or other possessions which you can donate to please some deity) will help you in the enhancement of your spirituality, be assured, they will be of no help (or of use) to you. The dependence on Maya is only a short-lived attachment which disappears in a moment. Have dependence (faith) only on the immortal Lord, who recognizes and rewards your hard work, oh man. 3.
However, even the different kinds of hopes and wishes originate in one's mind by the Will of Waheguru (depend upon the nature of the individual given to him by Waheguru); a person wishes only those things for which his mind has been reprogrammed by Waheguru. My Satguru has imparted this wisdom to me that one has no control even over his wishes, oh my Lord. I, Nanak, am your devotee, and you know my wish, which is only to have your holy sight, which gives contentment to me, oh my Waheguru. 4.1.

ਗੌਡ ਮਹਲਾ 4॥ ਐਸਾ ਹਰਿ ਸੇਵੀਐ ਨਿਤ ਧਿਆਈਐ ਜੋ ਖਿਨ ਮਹਿ ਕਿਲਵਿਖ ਸਭਿ ਕਰੇ ਬਿਨਾਸਾ॥ ਜੇ ਹਰਿ ਤਿਆਗਿ ਅਵਰ ਕੀ ਆਸ ਕੀਜੈ ਤਾ ਹਰਿ ਨਿਹਫਲ ਸਭ ਘਾਲ ਗਵਾਸਾ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਸੇਵਿਹੁ ਸੁਖਦਾਤਾ ਸੁਆਮੀ ਜਿਸੁ ਸੇਵਿਐ ਸਭ ਭੁਖ ਲਹਾਸਾ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਊਪਰਿ ਕੀਜੈ ਭਰਵਾਸਾ॥ ਜਹ ਜਾਈਐ ਤਹ ਨਾਲਿ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਅਪਨੀ ਪੈਜ ਰਖੈ ਜਨ ਦਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਜੇ ਅਪਨੀ ਬਿਰਥਾ ਕਹਹੁ ਅਵਰਾ ਪਹਿ ਤਾ ਆਗੈ ਅਪਨੀ ਬਿਰਥਾ ਬਹੁ ਬਹੁਤੁ ਕਢਾਸਾ॥ ਅਪਨੀ ਬਿਰਥਾ ਕਹਹੁ ਹਰਿ ਅਪੁਨੇ ਸੁਆਮੀ ਪਹਿ ਜੋ ਤੁਮ੍ਹਰੇ ਦੂਖ ਤਤਕਾਲ ਕਟਾਸਾ॥ ਸੋ ਐਸਾ ਪ੍ਰਭੁ ਛੋਡਿ ਅਪਨੀ ਬਿਰਥਾ ਅਵਰਾ ਪਹਿ ਕਹੀਐ ਅਵਰਾ ਪਹਿ ਕਹਿ ਮਨ ਲਾਜ ਮਰਾਸਾ॥ 2॥ ਜੋ ਸੰਸਾਰੈ ਕੇ ਕੁਟੰਬ ਮਿਤ੍ਰ ਭਾਈ ਦੀਸਹਿ ਮਨ ਮੇਰੇ ਤੇ ਸਭਿ ਅਪਨੈ ਸੁਆਇ ਮਿਲਾਸਾ॥ ਜਿਤੁ ਦਿਨਿ ਉਨ ਕਾ ਸੁਆਉ ਹੋਇ ਨੇੜੈ ਕੋ ਨ ਢੁਕਾਸਾ॥ ਮਨ ਮੇਰੇ ਅਪਨਾ ਹਰਿ ਸੇਵਿ ਦਿਨੁ ਰਾਤੀ ਜੋ ਤੁਧੁ ਉਪਕਰੈ ਦੂਖਿ ਸੁਖਾਸਾ॥ 3॥ ਤਿਸ ਕਾ ਭਰਵਾਸਾ ਕਿਉ ਕੀਜੈ ਮਨ ਮੇਰੇ ਜੋ ਅੰਤੀ ਅਉਸਰਿ ਰਖਿ ਨ ਸਕਾਸਾ॥ ਹਰਿ ਜਪੁ ਮੰਤੁ ਉਪਦੇਸ ਲੈ ਜਾਪਹੁ ਤਿਨ੍ਹ ਅੰਤਿ ਛਡਾਏ ਜਿਨ੍ਹ ਹਰਿ ਪ੍ਰੀਤਿ ਚਿਤਾਸਾ॥ ਜਨ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਹਰਿ ਸੰਤਹੁ ਇਹੁ ਛੁਟਣ ਕਾ ਸਾਚਾ ਭਰਵਾਸਾ॥ 4॥2॥

Gaund Mehla 4: Aiysa Hur(i) sayviyaiy, nit dhiyaayiyaiy, jo khin meh(i) kilvikh subh(i) kuray binaasa. Jay Hur(i) tiyaag(i), uver kee aas keejaiy, ta Hur(i) nihful subh ghaal guvaasa. Mayray mun(i) Hur(i) sayvihou Sookhdaata Soami, jis sayviyaiyn subh bhookh

luhaasa. 1. Mayray mun, Hur(i) oopur(i) keejaiy bhervaasa. Jeh jaayiyaiy, teh naal(i) mayra Soami, Hur(i) Apni paiyj rukhaiy jun daasa. 1. Ruhaou. Jay apni birtha kuhou uveraan peh(i), ta aagaiy apni birtha buhou, buhout(u) kudhaasa. Apni birhta kuhou Hur(i) apunay Soami peh(i), Jo toomhray dookh tutkaal kutaasa. So aiysa Prubh(u) Chhoad(i) apni birtha uveraan peh(i) kuhhiyaiy, uveraan peh(i) keh(i) mun laaj muraasa. 2. Jo sunsaaraiy kay kootumb, mittar, bhaayee, deeseh(i) mun mayray, tay subh(i) apnaiy sooyayaiy milaasa. Jit(u) din(i) oonn ka sooaaou hoyay, nayrraiy ko na dhookaasa. Mun mayray, apna Hu(i) sayv(i) din(u) raati, Jo toodh oopkuraiy dookh(i), sookhaasa. 3. Tis ka bhervaasa kiyoun keejaiy mun mayray, jo untee aousur(i) rukh(i) na sukaasa. Hur(i) jup(u) munt(u) oopdaysh laiy jaap-hou, tin unt(i) chudaaayay, jinh Hur(i) preet(i) chitaasa. Jun Nanak undin(u) Naam(u) jup-hou Hur(i) sunt-hou, eh(u) chhootun ka saacha bhervaasa. 4.2.

Word Meaning: Dhiyaayiyaiy = remember; recite Naam. Kilvikh = sins. Binaasa = destroys. Tiyaag(i) = give up; disregard. Nihful = goes unrewarded. Ghaal = hard work.Sookhdaata = source of all comforts. Bhookh = appetite. Luhaasa = comes off. 1Bhervaasa = faith. Paiyj = dignity. Jun Daasa = slaves; devotees. Pause.Birtha = condition. Aagaiy = the other party facing you. Kudhaasa = lets out. Tutkaal = right away. Kutaasa = removes. Chhoad(i) = leave aside; bypass. Laaj Muraasa = dies of shame (feels humiliated). 2. Sunsaaraiy Kay = worldly. Kootumb(u) = family. Sooyayaiy = for selfish reasons. Milaasa = see you. Sooaaou Hovay = objective fulfilled. Nayrraiy Dhookaasa = come near. Oopkuraiy = appear to help. Sookhaasa = in good times. 3. Untee Aousur = at the time of end. Rukh(i) Na Sukaasa = cannot save. Munt(u) = mantra; advice. Chitaasa = in mind. Chhootun Ka = of emancipation. Saacha = real; sure. Bhervaasa = faith; dependence. 4.

MEANING: We should serve and recite the Naam of Waheguru, which can destroy all the sins in a short moment, oh my mind. If disregarding Waheguru, one seeks dependence of someone else, all his hard labour goes unrewarded in Waheguru's Court. Serve Waheguru only, who is the source of all comforts, and serving whom all one's appetites for worldly things disappear (are satisfied). 1.

Have dependence on (faith in) Waheguru, oh my mind. He accompanies His devotees wherever they go to protect their dignity. Pause.

If you tell someone your problem to seek help, rather than listening to you and helping you, he tells you many, many of his own painful stories. So, tell your problems to Waheguru, who removes them in no time. If you tell your problems to someone other than Waheguru (rather than helping you), they shame you to death. 2.

All the worldly family members and friends, or even brothers, that you see, come to see you only for their selfish objectives. The day their objectives are achieved, they do not even come near you, oh my mind. Serve only your own Waheguru, which comes to help you in difficult and happy times, oh my mind. 3.

Why to have faith in someone who cannot protect you at the time of your end, oh my mind? With the advice (Shabad) of the Guru, recite Waheguru's Naam, which salvages the devotees who have love for Him, oh my mind. Nanak advises that one should recite Waheguru's Naam all the time, which is the guaranteed means of your emancipation, oh the holy saints. 4.2.

ਗੌਡ ਮਹਲਾ 4॥ ਹਰਿ ਸਿਮਰਤ ਸਦਾ ਹੋਇ ਅਨੰਦ ਸੁਖੁ ਅੰਤਰਿ ਸਾਤਿ ਸੀਤਲ ਮਨੁ ਅਪਨਾ॥ ਜੈਸੇ ਸਕਤਿ ਸੂਰੁ ਬਹੁ ਜਲਤਾ ਗੁਰ ਸਸਿ ਦੇਖੇ ਲਹਿ ਜਾਇ ਸਭ ਤਪਨਾ॥ 1॥ ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਨਾਮੁ ਹਰਿ ਜਪਨਾ॥ ਜਹਾ ਕਹਾ ਤੁਝੁ ਰਾਖੈ ਸਭ ਠਾਈ ਸੋ ਐਸਾ ਪ੍ਰਭੁ ਸੇਵਿ ਸਦਾ ਤੂ ਅਪਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਮਹਿ ਸਭਿ ਨਿਧਾਨ ਸੋ ਹਰਿ ਜਪਿ ਮਨ ਮੇਰੇ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹਹੁ ਹਰਿ ਰਤਨਾ॥ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਤਿਨ ਹਰਿ ਪਾਇਆ ਮੇਰਾ ਸੁਆਮੀ ਤਿਨ ਕੇ ਚਰਣ ਮਲਹੁ ਹਰਿ ਦਸਨਾ। 2॥ ਸਬਦੁ ਪਛਾਣਿ ਰਾਮ ਰਸੁ ਪਾਵਹੁ ਓਹੁ ਊਤਮ ਸੰਤੁ ਭਇਓ ਬਡ ਬਡਨਾ॥ ਤਿਸੁ ਜਨ ਕੀ ਵਡਿਆਈ ਹਰਿ ਆਪਿ ਵਧਾਈ ਓਹ ਘਟੈ ਨ ਕਿਸੈ ਕੀ ਘਟਾਈ ਇਕੁ ਤਿਲੁ ਤਿਲੁ ਤਿਲਨਾ॥ 3॥

(ਅੰਗ 861)॥ ਜਿਸ ਤੇ ਸੁਖ ਪਾਵਹਿ ਮਨ ਮੇਰੇ ਸੋ ਸਦਾ ਧਿਆਇ ਨਿਤ ਕਰ ਜੁਰਨਾ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਾਨੁ ਇਕੁ ਦੀਜੈ ਨਿਤ ਬਸਹਿ ਰਿਦੈ ਹਰੀ ਮੋਹਿ ਚਰਨਾ॥ 4॥3॥

Gaund Mehla 4: Hur(i) simrut sudaa hoyay anund sookh, untar(i) shaant(i), seetul mun(u) apna. Jaiysay shukut(i) soor(u) buhou julta, Gur sus(i) daykhay leh jaayay subh tupna. 1. Mayray mun undin(u) dhiyaayay Naam(u) Hur(i) jupna. Juhaan, kuhaan toojh raakhaiy subh tthaayeen, so aiysa Prubh(u) sayv sudaa tu apna. 1. Ruhaou. Ja meh(i) subh(i) nidhaan, so Hur(i) jup(i) mun mayray, Gurmukh(i) khoaj(i) luhou Hur(i) Ruttana. Jin Hur(i) dhiyaaya, tin Hur(i) paaya mayra Soami, tin kay churn mulhou Hur(i) dusna. 2. Shabad(u) puchhaan(i) Ram rus(u) paavhou, oh(u) ootum sunt bhuyyo bud, budna. Tis jun kee vudiyaayee, Hur(i) Aap(i) vudhaayee, oh ghutaiy na kisaiy kee ghutaayee ikk(u) til(u), til(u), tilna. 3.

(PAGE 861): Jis tay sookh paaveh(i) mun mayray, so sudaa dhiyaayay nit ker joorna. Jun Nanak kuou Hur(i) daan(u) ikk(u) deejaiy, nit buseh(i) ridaiy Huri moh(i) Churna. 4.3.

Word Meaning: Anund = blissfulness. Shaant(i) = calm; peaceful. Seetul = cool; unagitated. Shukut(i) = of Maya. Soor(u) = sun. Julta = hot. Sus(i) = (cool) moon. Tupna = hotness; suffering from Maya. 1.

Undin(u) = every day = always. Jupna = recite. Subh Tthaayeen = everywhere. Pause. Nidhaan = treasures. Khoaj(i) = search for. Gurmukh(i) = in the shelter of the Guru. Ruttna = jewel (like). Churn Mulhou = massage feet (serve). Dusna = (like a) slave. 2. Puchhaan(i) = recognizing; making a connection with. Bud Budna = greatest of all. 3. Ker Joorna = with folded hands. Buseh(i) = dwell. Huri Churna = God's Naam. 4.

MEANING: One feels blissful and contented, enjoys internal peace, and his mind becomes calm (quits wandering) when he remembers Waheguru. Like a burning caused by the hot sun, one burns (suffers) in the fire of desires for worldly attractions (of Maya); but the holy sight of the Guru serves like the moon to cool them down (to put out the fire of suffering). 1. Recite such Waheguru's Naam all the time, which protects you everywhere at all places, oh my mind. Pause.

Recite the Naam of Waheguru, which is the source of all treasures, and search for the jewel-like precious Waheguru in the shelter of the Guru. Massage the feet of (serve them diligently like a slave) the devotees of Waheguru who have acquired Waheguru by reciting His Naam, oh my mind. 2. That holy saint is supreme who enjoys the sweetness of Waheguru by making a connection with Him with Guru's Shabad, and is greater than the greatest. Waheguru, Himself, exalts such devotees whose grandeur cannot be lowered by anyone, not even by a small amount like the size of a sesame seed. 3.

Remember Waheguru with folded hands, from whom you acquire all comforts, oh my mind. I beg for only one favour from Waheguru that He implants His feet (His Naam) in my heart, oh Nanak. 4.3.

ਗੌਂਡ ਮਹਲਾ 4॥ ਜਿਤਨੇ ਸਾਹ ਪਾਤਿਸਾਹ ਉਮਰਾਵ ਸਿਕਦਾਰ ਚਉਧਰੀ ਸਭਿ ਮਿਥਿਆ ਝੂਠੁ ਭਾਉ ਦੂਜਾ ਜਾਨੁ॥ ਹਰਿ ਅਬਿਨਾਸੀ ਸਦਾ ਥਿਰੁ ਨਿਹਚਲੁ ਤਿਸੁ ਮੇਰੇ ਮਨ ਭਜੁ ਪਰਵਾਨੁ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਹਰੀ ਭਜੁ ਸਦਾ ਦੀਬਾਨੁ॥ ਜੋ ਹਰਿ ਮਹਲੁ ਪਾਵੈ ਗੁਰ ਬਚਨੀ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨਾਹੀ ਕਿਸੈ ਦਾ ਤਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਤਨੇ ਧਨਵੰਤ ਕੁਲਵੰਤ ਮਿਲਖਵੰਤ ਦੀਸਹਿ ਮਨ ਮੇਰੇ ਸਭਿ ਬਿਨਸਿ ਜਾਹਿ ਜਿਉ ਰੰਗੁ ਕਸੁੰਭ ਕਚਾਨੁ॥ ਹਰਿ ਸੰਤ ਨਿਰੰਜਨੁ ਸਦਾ ਸੇਵਿ ਮਨ ਮੇਰੇ ਜਿਤੁ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਤੂ ਮਾਨੁ॥ 2॥ ਬ੍ਰਾਹਮਣ ਖਤ੍ਰੀ ਸੂਦ ਵੈਸ ਚਾਰਿ ਵਰਨ ਚਾਰਿ ਆਸ੍ਰਮ ਹਹਿ ਜੋ ਹਰਿ ਧਿਆਵੈ ਸੋ ਪਰਧਾਨੁ॥ ਜਿਉ ਚੰਦਨ ਨਿਕਟਿ ਵਸੈ ਹਿਰਡ ਬਪੁੜਾ ਤਿਉ ਸਤਸੰਗਤਿ ਮਿਲਿ ਪਤਿਤ ਪਰਵਾਨੁ॥ 3॥ ਓਹੁ ਸਭ ਤੇ ਊਚਾ ਸਭ ਤੇ ਸੂਚਾ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਭਗਵਾਨੁ॥ ਜਨ ਨਾਨਕ ਤਿਸ ਕੇ ਚਰਨ ਪਖਾਲੈ ਜੋ ਹਰਿ ਜਨੁ ਨੀਚੁ ਜਾਤਿ ਸੇਵਕਾਨੁ॥4॥4॥

Gaund Mehla 4: Jitnay shah, paatishaah, oomraav, sikdaar, chaudhry, subh(i) mithiya, jhootth, bhaaou dooja jaan(u). Hur(i) abinnaashi, sudaa thir(u) nihchul(u), Tis(u) maray mun bhuj(u) pervaan(u). 1. Mayray mun, Naam(u) Hari bhuj(u), sudaa deebaan(u). Jo Hur(i) Mehl(u) paavaiy Gur Bachnee, tis(u) jayvud(u) uver(u) naahi kisaiy da taan(u). 1. Ruhaou. Jitnay dhunvunt, koolvunt, milkhvunt deeseh(i) mun mayray, subh(i) binus(i) jaah(i), jiyoun rung(u) koosumbh(u) kuchaan(u). Hur(i) Sunt, Nirunjun(u) sudaa sayv(i) mun mayray, jit Hur(i) Durgeh paaveh(i) tu maan(u). 2. Brahman, Khatri, Shood, Vaiysh, chaar(i) vern, chaar(i) ashram heh(i), jo Hur(i) dhiyaavaiy, so perdhaan(u). Jiyoun chundun nicket(i) vussaiy hird buppurra, tiyoun Satsungut(i) mil(i) putit pervaan(u). 3. Oh(u) subh tay oocha, subh tay soocha, ja kaiy hirdaiy vussiya Bhugwan(u). Jun Nanak tis kay churn pukhaalaiy, jo Hur(i) jun(u) neech(u) jaat(i) sayvkaan(u). 4.4.

Word Meaning: Shah = rajahs. Paatishaah = emperors. Oomraav = wealthy. Sikdaar = leaders with authority; high officials. Chaudhry = leaders. Mithiya = Jhootth = short-lived. Bhaaou Dooja = love for Maya (which is also short-lived). Abinaashi = Suda Thir(u) = Nihchul = non-perishable; immortal. Pervaan(u) = acceptable. 1.
Deebaan(u) = judge-cum-ruler; support. Taan(u) = power; ability. Pause.
Dhunvunt = wealthy; Koolvunt = of high clan. Milkhvunt = landlords. Binus(i) = destruction. Koosumbh(u) = a pretty flower which wilts away quickly. Kuchaan(u) = temporary. Nirunjun = above the effects of Maya (God). Maan(u) = respect. 2.
Shood = the lowest caste in Indian system. Vaish = the second lowest caste. Vern = major castes. Chaar(i) Ashram = four stages of life: childhood (unmarried); family man; forest (leave home to worship gods); and sanyas (renunciation). Perdhaan(u) = supreme; approved by Waheguru. Hird = castor plant. Putit = immoral. 3.
Soocha = pure. Pukhaalaiy = washes. Neech Jaat(i) = of the lowest caste. 4.

MEANING: The love (or loyalty) for all (or any) of the rajahs, emperors, high officials, and leaders is just love for Maya (personal interests), is short-lived, and does nothing for one's spirituality. On the other hand, Waheguru is immortal and is always there to help you; so, recite His Naam to be approved in His Court, oh my mind. 1.
Recite Waheguru's Naam, which is your support forever. No one can match the power (spiritual height) of the devotee who connects with Waheguru with the Guru's Shabad. Pause. All those wealthy members of high clans and landlords that we see will

eventually perish like the temporary beauty of the *koosumbh* flower (and will have no power left at all, so why should you respect them), oh my mind? Always serve (recite the Naam of) Waheguru, which is always calm (never gets offended), and is above the effects of Maya; one is honoured in His Court when he recites His Naam, oh my mind. 2.
There are four major castes (Brahman, Khatri, Vaish, and Shood), and the four stages of life (childhood, family life, leaving home to worship some deity, and renunciation) in the Indian system, but only that caste, or that stage, is supreme (approved by Waheguru) which one uses to recite His Naam. Like a castor plant (which is short and somewhat thorny) acquires sweet fragrance near a sandal tree, an immoral person gets purified in the company of holy saints, and gets approval in Waheguru's Court. 3.

That individual is the greatest and the most pious who embeds Waheguru's Naam in his heart. I will be glad to wash the feet of (show full respect to) the devotee of Waheguru (even if) he belongs to the lowest caste in the Indian system, oh Nanak. 4.4.

ਗੌਡ ਮਹਲਾ 4॥ ਹਰਿ ਅੰਤਰਜਾਮੀ ਸਭ ਤੈ ਵਰਤੈ ਜੇਹਾ ਹਰਿ ਕਰਾਏ ਤੇਹਾ ਕੋ ਕਰਣੀਐ॥ ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਿ ਸਦਾ ਮਨ ਮੇਰੇ ਜੋ ਤੁਧੁ ਨੋ ਸਭਦੂ ਰਖਿ ਲਈਐ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਜਪਿ ਹਰਿ ਨਿਤ ਪੜਈਐ॥ ਹਰਿ ਬਿਨੁ ਕੋ ਮਾਰਿ ਜੀਵਾਲਿ ਨ ਸਾਕੈ ਤਾ ਮੇਰੇ ਮਨ ਕਾਇਤੁ ਕੜਈਐ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਪਰਪੰਚੁ ਕੀਆ ਸਭੁ ਕਰਤੈ ਵਿਚਿ ਆਪੇ ਆਪਣੀ ਜੋਤਿ ਧਰਈਐ॥ ਹਰਿ ਏਕੋ ਬੋਲੈ ਹਰਿ ਏਕੁ ਬੁਲਾਏ ਗੁਰ ਪੂਰੈ ਹਰਿ ਏਕੁ ਦਿਖਈਐ॥ 2॥ ਹਰਿ ਅੰਤਰਿ ਨਾਲੇ ਬਾਹਰਿ ਨਾਲੇ ਕਹੁ ਕਿਸੁ ਪਾਸਹੁ ਮਨ ਕਿਆ ਚੋਰਈਐ॥ ਨਿਹਕਪਟ ਸੇਵਾ ਕੀਜੈ ਹਰਿ ਕੇਰੀ ਤਾ ਮੇਰੇ ਮਨ ਸਰਬ ਸੁਖ ਪਈਐ॥ 3॥ ਜਿਸ ਦੈ ਵਸਿ ਸਭੁ ਕਿਛੁ ਸੋ ਸਭਦੂ ਵਡਾ ਸੋ ਮੇਰੇ ਮਨ ਸਦਾ ਧਿਅਈਐ॥ ਜਨ ਨਾਨਕ ਸੋ ਹਰਿ ਨਾਲਿ ਹੈ ਤੇਰੈ ਹਰਿ ਸਦਾ ਧਿਆਇ ਤੂ ਤੁਧੁ ਲਏ ਛਡਈਐ॥ 4॥5॥

Gaund Mehla 4: Hur(i) untarjaami subhtaiy vertaiy, jayha Hur(i) kuraayay, tayha ko kruyyiyaiy. So aiysa Hur(i) sayv(i) sudaa mun mayray, jo toodh(u) nu subhdoon rukh(i) luyyiyaiy. 1. Mayray mun, Hur(i) jup(i), Hur(i) nit purruyyiyaiy. Hur(i) bin(u) ko maar(i) jeevaal(i) na saakaiy, ta mayray mun kaayit(u) kurruyyiyaiy. 1. Ruhaou. Hur(i) perpunch(u) keeya subh(u) Kertaiy, vich(i) aapay aapni Jot(i) dhuruyyiyaiy. Hur(i) Aiko boalaiy, Hur(i) Aik(u) boolaayay, Gur Pooraiy, Hur(i) Aik(u) dikhuyyiyaiy. 2. Hur(i) untar(i) naalay, baahur(i) naalay, kuhou kis(u) paas-houn mun kiyya choruyyiyaiy. Nihkupt sayva keejaiy Hur(i) kayri, ta mayray mun serb sookh puyyiyaiy. 3. Jis daiy vuss(i) subh(u) kichh(u), so subhdoon vudda, so mayray mun sudaa dhiyyuyiyaiy. Jun Nanak so Hur(i) naal(i) haiy tayraiy, Hur(i) sudaa dhiyaayay tu, toodh(u) luyyay chhuduyyiyaiy. 4.5.

Word Meaning: Untarjaami = know-all; omniscient. Subhtaiy = everywhere. Vertaiy = operates. Subhdoon = from every thing (trouble). 1. Purruyyiyaiy = read about Him. Jeevaal(i) = keep alive. Kaayit(u) = what for? Why? Kurruyyiyaiy = suffer from anxiety. Pause.
Perpunch = creation of universe. Dikhuyyiyaiy = shows. 2.
Choryyiyaiy = hide. Nihkupt = without any deceit (hidden objective). Kayri = of. 3.

MEANING: The omniscient Waheguru operates (is present) everywhere; living beings do only what Waheguru makes them do. So, always serve Waheguru, which protects you from everything (trouble), oh my mind. 1. Always recite Waheguru's Naam and read about Him, oh my mind. No one can kill you or keep you

alive without Waheguru, so why should you suffer from any anxiety, oh my mind? Pause.
Waheguru has created the universe and has placed His Light in it (is present everywhere). The Perfect Guru utters the Naam of the “One” Waheguru, and makes others recite only His Naam; He has shown the “One” Waheguru everywhere. 2.
Waheguru is always with you, inside and outside, so how can we hide anything from Him, oh my mind? One needs to serve Waheguru without any hidden objective to enjoy all comforts, oh my mind. 3.
One should always remember (recite the Naam of) Waheguru, which is the greatest (most powerful) of all, and which controls everything in the universe, oh my mind. Waheguru is always with you, and emancipates you; so always recite His Naam, oh Nanak. 4.5.

ਗੌਡ ਮਹਲਾ 4॥ ਹਰਿ ਦਰਸਨ ਕਉ ਮੇਰਾ ਮਨ ਬਹੁ ਤਪਤੈ ਜਿਉ ਤ੍ਰਿਖਾਵੰਤ ਬਿਨੁ ਨੀਰ॥ 1॥ ਮੇਰੇ ਮਨਿ ਪ੍ਰੇਮੁ ਲਗੋ ਹਰਿ ਤੀਰ॥ ਹਮਰੀ ਬੇਦਨ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ ਮੇਰੇ ਮਨ ਅੰਤਰ ਕੀ ਪੀਰ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੇ ਹਰਿ ਪ੍ਰੀਤਮ ਕੀ ਕੋਈ ਬਾਤ ਸੁਨਾਵੈ ਸੋ ਭਾਈ ਸੋ ਮੇਰਾ ਬੀਰ॥
(ਅੰਗ 862)॥ ਮਿਲੁ ਮਿਲੁ ਸਖੀ ਗੁਣ ਕਹੁ ਮੇਰੇ ਪ੍ਰਭ ਕੇ ਲੇ ਸਤਿਗੁਰ ਕੀ ਮਤਿ ਧੀਰ॥ 3॥ ਜਨ ਨਾਨਕ ਕੀ ਹਰਿ ਆਸ ਪੁਜਾਵਹੁ ਹਰਿ ਦਰਸਨਿ ਸਾਂਤਿ ਸਰੀਰ॥ 4॥6॥ ਛਕਾ 1॥
Gaund Mehla 4: Hur(i) dershun kuou mayra mun buhou tuptaiy, jiyoun trikhvunt bin(u) neer. 1. Mayray mun(i) praym(u) luggo Hur(i) teer. Humri baydun Hur(i) Prubh(u) jaanaiy. Mayray mun untar kee peer. 1. Ruhaou. Mayray Hur(i) Preetum kee koyee baat soonaaaiy, so bhaayee, so mayra beer. 2.
(PAGE 862): Mil(u), mil(u) sukhee goon kuhou mayray Prubh kay, lay Satgur kee mut(i) dheer. 3. Jun Nanak kee Hur(i) aas poojaavhou, Hur(i) dershun(i) shaant(i) sreer. 4.6. Chhaka 1.
Word Meaning: Tuptaiy = yearns; craves. Trikhvunt = thirsty. Neer = water. 1. Teer = arrow. Baydun = pain = peer. Pause. Beer = brother. Mut(i) = advice. Dheer = comfort; solace. Shaant(i) = peaceful. 2-4.
MEANING: Like a thirsty person who has a strong need for water, I have a strong yearning to have a sight of Waheguru. 1.
My mind has been pierced with the arrow of love for Waheguru. Only Waheguru knows the pain of my separation from Him. Pause. I will love anyone as much as my brother, who talks about my dear Waheguru to me. 2. Let us join and sing praise of Waheguru with the comforting advice of the Guru, oh, my friends. 3. My mind and body become peaceful (blissful) at Your holy sight, oh Waheguru. So, please, fulfil my strong desire to see You, begs Nanak. 4.6. (Set of six Shabads).

ਰਾਗੁ ਗੌਡ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaund, Mehla 5, Chaupuday Ghur(u) : Ek Onkar Satgur Persad(i):

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ਸਭੁ ਕਰਤਾ ਸਭੁ ਭੁਗਤਾ॥ 1॥ ਰਹਾਉ॥ ਸੁਨਤੋ ਕਰਤਾ ਪੇਖਤ ਕਰਤਾ॥ ਅਦ੍ਰਿਸਟੋ ਕਰਤਾ ਦ੍ਰਿਸਟੋ ਕਰਤਾ॥ ਓਪਤਿ ਕਰਤਾ ਪਰਲਉ ਕਰਤਾ॥ ਬਿਆਪਤ ਕਰਤਾ ਅਲਿਪਤੋ ਕਰਤਾ॥ 1॥ ਬਕਤੋ ਕਰਤਾ ਬੂਝਤ ਕਰਤਾ॥ ਆਵਤੁ ਕਰਤਾ ਜਾਤੁ ਭੀ ਕਰਤਾ॥ ਨਿਰਗੁਨ ਕਰਤਾ ਸਰਗੁਨ ਕਰਤਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸਮਦ੍ਰਿਸਟਾ॥ 2॥1॥

Subh(u) Kerta, subh(u) bhoogta. 1 Ruhaou. Soonto Kerta, paykhut Kerta. Adrishto Kerta, drishto Kerta. Oaput(i) Kerta,purluou Kerta. Biyaaput Kerta, alipto Kerta. 1. Bukto Kerta, boojhut Kerta. Aavut Kerta, jaat(u) bhee Kerta. Nirgoon Kerta, sergoon Kerta. Gur Persad(I) Nanak sumdrishta. 2.1.

Word Meaning: Kerta = creator. Bhoogta = consumer. Pause.
Paykhut = sees. Adrishto = invisible (world). Drishto = visible (world). Oaput(i) = creates. Purluou = destroys. Biyaaput = present. Alipto = detached. 1.
Bukto = speaker. Boojhut = understands. Aavut = takes births. Jaavut = leaves theworld. Nirgoon = formless. Sergoon = visible form. Sumdrishta = one who treats everybody the same without any bias.

MEANING: It is Waheguru, who is the creator of the universe, and also, He is the one who (being present in every living being) enjoys all His gifts. Pause.
He is the one who listens to the prayers of His creation and sees what happens in the universe. He is present in the invisible world as well as in the visible world. He creates the world and destroys it. He is present in everything, but is fully detached from the world. 1.
(Being present in every living being), He is the one who talks and understands everything. He is the one who comes into the world (take births) and the one to go (die). He is formless (invisible) as well as visible in His creation. It is with Guru's grace that one connects with Waheguru and "sees" him present everywhere, oh Nanak. 2.1.

ਗੌਡ ਮਹਲਾ 5॥ ਫਾਕਿਓ ਮੀਨ ਕਪਿਕ ਕੀ ਨਿਆਈ ਤੂ ਉਰਝਿ ਰਹਿਓ ਕੁਸੰਭਾਇਲੇ॥ ਪਗ ਧਾਰਹਿ ਸਾਸੁ ਲੇਖੈ ਲੈ ਤਉ ਉਧਰਹਿ ਹਰਿ ਗੁਣ ਗਾਇਲੇ॥ 1॥ ਮਨ ਸਮਝੁ ਛੋਡਿ ਆਵਾਇਲੇ॥ ਅਪਨੇ ਰਹਨ ਕਉ ਠਉਰੁ ਨ ਪਾਵਹਿ ਕਾਏ ਪਰ ਕੈ ਜਾਇਲੇ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਮੈਗਲੁ ਇੰਦ੍ਰੀ ਰਸਿ ਪ੍ਰੇਰਿਓ ਤੂ ਲਾਗਿ ਪਰਿਓ ਕੁਟੰਬਾਇਲੇ॥ ਜਿਉ ਪੰਖੀ ਇਕਤ੍ਰ ਹੋਇ ਫਿਰਿ ਬਿਛੁਰੈ ਥਿਰੁ ਸੰਗਤਿ ਹਰਿ ਹਰਿ ਧਿਆਇਲੇ॥ 2॥ ਜੈਸੇ ਮੀਨੁ ਰਸਨ ਸਾਦਿ ਬਿਨਸਿਓ ਓਹੁ ਮੂਠੌ ਮੂੜੁ ਲੋਭਾਇਲੇ॥ ਤੂ ਹੋਆ ਪੰਚ ਵਾਸਿ ਵੈਰੀ ਕੈ ਛੂਟਹਿ ਪਰੁ ਸਰਨਾਇਲੇ॥ 3॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਸਭਿ ਤੁਮ੍ਹਰੇ ਜੀਅ ਜੰਤਾਇਲੇ॥ ਪਾਵਉ ਦਾਨੁ ਸਦਾ ਦਰਸੁ ਪੇਖਾ ਮਿਲੁ ਨਾਨਕ ਦਾਸ ਦਸਾਇਲੇ॥ 4॥2॥

Gaund Mehla 5: Phaankiyo meen kupik kee niyaayeen, tu oorjh(i) ruhhiyo koosumbhaayaylay. Pug dhaareh(i), saas(u) laykhaiy laiy, tuou oodhray Hur(i) goon gaayaylay. 1. Mun sumjh(u), chhoad(i) aavaayaylay. Apnay rehn kuou tthaur na paaveh(i), kaayay pur kaiy jaayaylay. 1. Ruhaou. Jiyoun maiygul inderi rus(i) prayriyo, tu lag(i) puriyo kootumbaayaylay. Jiyounn punkhi ikuttar hoyay, phir(i) bichhuraiy, thir(u) sungut(i), Hur(i), Hur(i) dhiyaayaylay. 2. Jaiysay meen(u) rusn saad(i) binsiyo, oh(u) mootthou moor(u) lobhaayaylay. Tu hoa punch(i) vaas(i) vaiyri kaiy, chhooteh(i) pur(u) shernaayaylay. 3. Hohou kirpal deen Dookh-Bhunjun, subh(i) Toomhray jea juntaayaylay. Paavou daan(u) sudaa ders(u) paykhaan, mil(u) Nanak daas dusaayaylay. 4.2.

Word Meaning: Phaankiyo = trapped. Meen = fish. Kupik = monkey. Niyaayeen = like. Oorjh Ruhhiyo = entangled; deeply involved. Kosumbhaayaylay = Maya, the comforts of which are short-lived like the short-lived beauty of the koosumbh flower. Pug Dhaareh(i) =

take steps. Saas(u) Laiy = the breaths you take. Laykhaiy = are recorded. Tuou = only then. Oodhray = get salvaged. 1.
Chhoad(i) = quit. Aavaayaylay = bad habits. Tthaur = shelter; permanent home. Kaahay = what for? why? Pur Kaiy = others' (house). Pause.
Maiygul = elephant. Inderi Rus = sensual enjoyment. Prayriyo = motivated; instigated.
Kootumbaayaylay = family. Ikuttar = get together. Bichhuraiy = separate. Thir(u) = non-perishable. Sungut(i) = in holy gathering. 2.
Rusn = tongue. Binsiyo = destroyed. Mootthou = deceived. Moorr(u) = foolish. Lobhaayaylay = in the greed of. Vaas(i) = under the control of. Pur(u) = take. 3.
Dookh-Bhunjun = destroyer of suffering. Juntaayaylay = living beings. 4.
MEANING: Realize the fact that this world is not a permanent home for you, oh man. So, give up all your bad habits, and quit keeping an evil eye on others' houses (their wealth and their women). **Pause.** Like the fish and the monkey, which get trapped because of their greed for the bait, you are entangled in the short-lived attractions of the world, oh man. Waheguru keeps account of every step and of every breath you take (to commit some deed); you will find salvation only if you sing Waheguru's praise. 1.
As the elephant, motivated by his lust, gets trapped, you are trapped in the love of your family, the union of which is short-lived, like the gathering of birds at a tree at night, which fly away in different directions the next morning. Only the gatherings of holy men are permanent (because only Waheguru's praise is sung there, regardless of who the members are, and how many there are), so sing Waheguru's praise there, oh man. 2.
Like the foolish fish which is deceived by the bait and loses its life in that greed, you love (enjoy) your sensual pleasures as a result of which you are under the full control of the five demons, which are your enemies, in fact. You can find freedom from them only by taking shelter in Waheguru, oh man. 3.
You are the destroyer of all troubles of the poor (humble), oh Waheguru; so, be kind to all the living beings as they are Your children (have been created by You). I beg only for Your holy sight, oh Waheguru. Kindly give me the company of your slaves (devotees), so that I may serve them as their slave, and thus see You, prays Nanak. 4.2.

ਰਾਗੁ ਗੌਂਡ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜੀਅ ਪ੍ਰਾਨ ਕੀਏ ਜਿਨਿ ਸਾਜਿ॥ ਮਾਟੀ ਮਹਿ ਜੋਤਿ ਰਖੀ ਨਿਵਾਜਿ॥ ਬਰਤਨ ਕਉ ਸਭੁ ਕਿਛੁ ਭੋਜਨ ਭੋਗਾਇ॥ ਸੋ ਪ੍ਰਭੁ ਤਜਿ ਮੂੜੇ ਕਤ ਜਾਇ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਲਾਗਉ ਸੇਵ॥ ਗੁਰ ਤੇ ਸੂਝੈ ਨਿਰੰਜਨ ਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਕੀਏ ਰੰਗ ਅਨਿਕ ਪਰਕਾਰ॥ ਓਪਤਿ ਪਰਲਉ ਨਿਮਖ ਮਝਾਰ॥ ਜਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਸੋ ਪ੍ਰਭੁ ਮੇਰੇ ਸਦਾ ਧਿਆਇ॥ 2॥ ਆਇ ਨ ਜਾਵੈ ਨਿਹਚਲੁ ਧਨੀ॥ ਬੇਅੰਤ ਗੁਨਾ ਤਾ ਕੇ ਕੇਤਕ ਗਨੀ॥ (ਅੰਗ 863)॥ ਲਾਲ ਨਾਮ ਜਾ ਕੈ ਭਰੇ ਭੰਡਾਰ॥ ਸਗਲ ਘਟਾ ਦੇਵੈ ਆਧਾਰ॥ 3॥ ਸਤਿਪੁਰਖ ਜਾ ਕੋ ਹੈ ਨਾਉ॥ ਮਿਟਹਿ ਕੋਟਿ ਅਘ ਨਿਮਖ ਜਸੁ ਗਾਉ॥ ਬਾਲ ਸਖਾਈ ਭਗਤਨ ਕੋ ਮੀਤ॥ ਪ੍ਰਾਨ ਅਧਾਰ ਨਾਨਕ ਹਿਤ ਚੀਤ॥ 4॥1॥3॥

Raag(u) Gaund Mehla 5, Chaupuday Ghur(u) 2: Ek Onkar Satgur Persad(i):
Jea praan keeyay Jin(i) saaj(i). Maati meh(i) Jot(i) rukhi nivaaj(i). Bertun kuou subh(u) kichh(u) bhojun bhogaayay. So Prubh(u) tuj(i), moorray kut jaayay. 1. Parbraham kee laagoun sayv. Gur tay soojhaiy Nirunjun Dayv. 1. Ruhaou. Jin(i) keeyay rung anik perkaar. Oaput(i) perluou nimukh mujhaar. Ja kee gut(i) mit(i) kuhhi na jaayay. So Prubh(u) mun

mayray sudaa dhiyaayay. 2. Aayay na jaavaiy, nihchul(u) dhunee. Bayunt goona Ta kay, kaytuk gunee.

(PAGE 863): Laal Naam Ja kaiy bhuray bhundaar. Sugul ghutaan dayvaiy aadhaar. 3. Sat(i) Purakh Ja ko haiy naaoun. Miteh(i) koat(i) ugh nimukh jus(u) gaaoun. Baal sukhaayee, bhugtun ko meet. Praan adhaar, Nanak hit cheet. 4.1.3.

Word Meaning: Saaj(i) = by creating. Nivaaj(i) = honoured. Bertun Kuou = to use. 1. Soojhaiy = get understanding. Nirunjun Dayv = unaffected by Maya (Waheguru). Pause. Rung = beautiful colours (things). Ooput(i) = creation. Perluou = destruction. Nimukh Mujhaar = in a moment. Gut(i) = transcendence. Mit(i) = measurements. 2. Nihchul(u) = always there; non-perishable. Dhunee = Lord. Kaytuk = how many? Laal = precious like jewel. Ghutaan = hearts; living beings. Aadhaar = support; food. 3. Koat(i) = millions. Ugh = sins. Baal Sukhaayee = friend since birth. Hit = love. 4.

MEANING: Disregarding Waheguru, which created your body and life and honoured you by infusing His Light in your body of earth, and provided you with everything of necessity, including delicious foods to enjoy, where else are you seeking comfort from, oh foolish man? 1. I am serving Waheguru in the shelter of the Guru which imparts the wisdom to understand (realize) God which is above the effects of Maya. Pause.

Always worship Waheguru, who has created the universe in many different forms and colours, who can create or destroy anything in a moment, and whose transcendence and measurements cannot be described, oh my mind. 2. The immortal Lord, who never takes birth or dies, has countless virtues; so, how many can I describe? His treasures are full of His priceless Naam, and He provides food to every living being. 3.

The omnipresent Lord is immortal, and countless sins are eradicated by singing His praise (with full faith and concentration) even for a moment. He is a friend of His devotees from birth; He is the support of my life, and I have love for Him in my mind, oh Nanak. 4.1.3.

ਗੌਡ ਮਹਲਾ 5॥ ਨਾਮ ਸੰਗਿ ਕੀਨੋ ਬਿਉਹਾਰੁ॥ ਨਾਮੋ ਹੀ ਇਸੁ ਮਨ ਕਾ ਅਧਾਰੁ॥ ਨਾਮੋ ਹੀ ਚਿਤਿ ਕੀਨੀ ਓਟ॥ ਨਾਮੁ ਜਪਤ ਮਿਟਹਿ ਪਾਪ ਕੋਟਿ॥ 1॥ ਰਾਸਿ ਦੀਈ ਹਰਿ ਏਕੋ ਨਾਮੁ॥ ਮਨ ਕਾ ਇਸਟੁ ਗੁਰ ਸੰਗਿ ਧਿਆਨੁ॥ 1। ਰਹਾਉ॥ ਨਾਮੁ ਹਮਾਰੇ ਜੀਅ ਕੀ ਰਾਸਿ॥ ਨਾਮੋ ਸੰਗੀ ਜਤ ਕਤ ਜਾਤ॥ ਨਾਮੋ ਹੀ ਮਨਿ ਲਾਗਾ ਮੀਠਾ॥ ਜਲਿ ਥਲਿ ਸਭ ਮਹਿ ਨਾਮੋ ਡੀਠਾ॥ 2॥ ਨਾਮੋ ਦਰਗਹ ਮੁਖ ਉਜਲੇ॥ ਨਾਮੋ ਸਗਲੇ ਕੁਲ ਉਧਰੇ॥ ਨਾਮਿ ਹਮਾਰੇ ਕਾਰਜ ਸੀਧ॥ ਨਾਮ ਸੰਗਿ ਇਹੁ ਮਨੂਆ ਗੀਧ॥ 3॥ ਨਾਮੇ ਹੀ ਹਮ ਨਿਰਭਉ ਭਏ॥ ਨਾਮੇ ਆਵਨ ਜਾਵਨ ਰਹੇ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲੇ ਗੁਣਤਾਸ॥ ਕਹੁ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਨਿਵਾਸੁ॥ 4॥2॥4॥

Gaund Mehla 5: Naam sung(i) keeno biyohaar(u). Naamo hee iss(u) mun ka adhaar(u). Naamo hee chit(i) keeni oat. Naam(u) juput miteh(i) paap koat(i). 1. Raas(i) deeyee Hur(i) Aiko Naam. Mun ka isht(u) Gur sung(i) dhiyaan(u). 1. Ruhaou. Naam(u) humaaray jea kee raas(i). Naamo sungi jut kut jaat. Naamo hee mun(i) laaga meettha. Jul(i), thul(i) subh meh(i) Naamo deettha. 2. Naamay Durgeh mookh oojlay. Naamo suglay kool oodhray. Naam(i) humaaray kaaruj seedh. Naam sung(i) eh(u) munooa geedh. 3. Naamay hee hum nirbhuou bhuyyay. Naamay aavun, jaavun ruhhay. Gur(i) Pooraiy maylay Goontaas. Kuhou Nanak sookh(i) sehj(i) nivaas(u). 4.2.4.

Word Meaning: Sung(i) = with. Biyohaar(u) = dealings. Chit(i) = mind. Oat = shelter. 1. Raas(i) = capital; wealth. Isht(u) = Love; deity; worthy of worship. Pause.Sungee = companion. Jut Kut = wherever. Deettha = saw. 2Oojlay = clean; pure; pious. Seedh =

successful. Geedh = is settled; is pleased. 3.Nirbhuou = fearless. Aavun Jaavun = birth and death. Ruhhay = ended. Goontaas = the treasure of virtues (Waheguru). Sehj(i) = in peaceful mind. Nivaas(u) = dwelling. 4.

MEANING: I deal only in Waheguru's Naam (listen to it, and sing for others), which is the only support of my mind (soul). I have sought the shelter of the Naam in my mind. Millions of sins are eradicated by reciting the Naam. 1.

The Guru has given me the wealth of Waheguru's Naam, and meditating on His Naam in the shelter of the Guru is my only Love. Naam is the wealth of my soul, and is my companion wherever I go. Waheguru's Naam is the sweetest thing for me, and I have seen Waheguru everywhere – on the land, and in the waters – by reciting His Naam. 2.

One is recognized as being pious in Waheguru's Court if he has His Naam enshrined in his heart, and it is because of the Lord's Naam that one can find salvation for his clan of associates as well. All my tasks are completed successfully with the Naam, and my mind gets settled (finds peace) with the Naam. 3.

One becomes fearless with Waheguru's Naam, and it is because of the Naam that one's rebirths come to an end. My Perfect Guru connected me with the Lord, who is the treasure of all virtues, and now I am living in the blissful spiritual state, oh Nanak. 4.2.4.

ਗੌਡ ਮਹਲਾ 5॥ ਨਿਮਾਨੇ ਕਉ ਜੋ ਦੇਤੋ ਮਾਨੁ॥ ਸਗਲ ਭੂਖੇ ਕਉ ਕਰਤਾ ਦਾਨੁ॥ ਗਰਭ ਘੋਰ ਮਹਿ ਰਾਖਨਹਾਰੁ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਸਦਾ ਨਮਸਕਾਰੁ॥ 1॥ ਐਸੋ ਪ੍ਰਭੁ ਮਨ ਮਾਹਿ ਧਿਆਇ॥ ਘਟਿ ਅਵਘਟਿ ਜਤ ਕਤਹਿ ਸਹਾਇ॥ 1॥ ਰਹਾਉ॥ ਰੰਕੁ ਰਾਉ ਜਾ ਕੈ ਏਕ ਸਮਾਨਿ॥ ਕੀਟ ਹਸਤਿ ਸਗਲ ਪੂਰਾਨ॥ ਬੀਓ ਪੂਛਿ ਨਾ ਮਸਲਤਿ ਧਰੈ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਆਪਹਿ ਕਰੈ॥ 2॥ ਜਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨਸਿ ਕੋਇ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਇ॥ ਆਪਿ ਅਕਾਰੁ ਆਪਿ ਨਿਰੰਕਾਰੁ॥ ਘਟ ਘਟ ਘਟਿ ਸਭ ਘਟ ਆਧਾਰੁ॥ 3॥ ਨਾਮ ਰੰਗਿ ਭਗਤ ਭਏ ਲਾਲ॥ ਜਸੁ ਕਰਤੇ ਸੰਤ ਸਦਾ ਨਿਹਾਲ॥ ਨਾਮ ਰੰਗਿ ਜਨ ਰਹੇ ਅਘਾਇ॥ ਨਾਨਕ ਤਿਨ ਜਨ ਲਾਗੈ ਪਾਇ॥ 4॥3॥5॥

Gaund Mehla 5: Nimaanay kuou Jo dayto maan(u). Sugul bhookhay kuou kerta daan(u). Gerbh ghor meh(i) raakhunhaar(u). Tis(u) Tthaakur kuou sudaa numuskaar(u). 1. Aiyso Prubh(u) mun maah(i) dhiyaayay. Ghut(i) uvghut(i) jut kuteh(i) suhaayay. 1. Ruhaou. Runk(u), raaou Ja kaiy aik smaan(i). Keet hust(i) sugul pooraan. Beeou poochh(i) na muslut(i) dhuraiy. Jo kichh(u) kuraiy, su Aapeh(i) kuraiy. 2. Ja ka unt(u) na jaanus(i) koyay. Aapay Aap(i) Nirunjun(u) soyay. Aap(i) akaar(u), Aap(i) nirunkaar(u). Ghut, ghut, ghut(i), subh ghut adhaar(u). 3. Naam rung(i) bhugut bhuyyay laal. Jus(u) kertay sunt sudaa nihaal. Naam rung(i) jun ruhhay aghaayay. Nanak tin jun laagaiy paayay. 4.3.5.

Meaning: Nimaana = having no respect; neglected. Gerbh Ghor = frightening womb. Raakhunhaar(u) = saviour. Tthaakur = Lord. 1.

Ghut(i) = inside body. Uvghut(i) = ousdide body. Suhaayay = supports. Pause.

Runk(u) = pauper. Raaou = rajah. Smaan(i) = equal. Keet = ants; worms. Hust(i) = elephant. Pooraan = fills completely; is present. Beeou = others. Poochh(i) = ask. Muslut(i) = consultation. 2. Unt(u) = limits. Akaar(u) = visible world. Nirunkaar(u) = formless. 3.

Rung(i) = in love. Laal = imbued in permanent colour (love); in bliss. Nihaal = blessed. Aghaayay = contented. Laagaiy Paayay = drops on feet; become slave. 4.

MEANING: I salute the Lord who confers honour on the neglected, provides food to the hungry, and protects us in the highly frightening (dark and hot) womb of the mother. 1.

Always remember Waheguru, which supports you everywhere - inside and outside your body, oh my friends. Pause. Waheguru, which treats the pauper and the rajah the same way, is present uniformly in all living beings from as small as worms to as large as the elephant. He does not ask anyone for consultation, and does everything on His own. 2. Nobody knows His limits; Waheguru, which is above the effects of Maya, is all by Himself. He is visible in His creation, and is also formless. He supports every heart (living being). 3. His devotees are always imbued with His love and feel blissful to sing His praise. His devotees are always content in the love of His Naam. I touch the feet of such devotees (seek their shelter with respect), oh Nanak. 4.3.5.

ਗੌਂਡ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਸੰਗਿ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ॥ ਜਾ ਕੈ ਸੰਗਿ ਹਰਿ ਹਰਿ ਸਿਮਰਨੁ॥ ਜਾ ਕੈ ਸੰਗਿ ਕਿਲਬਿਖ ਹੋਹਿ ਨਾਸ॥ ਜਾਕੈ ਸੰਗਿ ਰਿਦੈ ਪਰਗਾਸ॥1॥ ਸੇ ਸੰਤਨ ਹਰਿ ਕੇ ਮੇਰੇ ਮੀਤ॥ ਕੇਵਲ ਨਾਮੁ ਗਾਈਐ ਜਾ ਕੈ ਨੀਤ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਮੰਤ੍ਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸੈ॥ ਜਾ ਕੈ ਉਪਦੇਸਿ ਭਰਮੁ ਭਉ ਨਸੈ॥ ਜਾ ਕੈ ਕੀਰਤਿ ਨਿਰਮਲ ਸਾਰ॥ ਜਾ ਕੀ ਰੇਨ ਬਾਛੈ ਸੰਸਾਰ॥ 2॥ ਕੋਟਿ ਪਤਿਤ ਜਾ ਕੈ ਸੰਗਿ ਉਧਾਰ॥ ਏਕੁ ਨਿਰੰਕਾਰੁ ਜਾ ਕੈ ਨਾਮ ਅਧਾਰ॥ ਸਰਬ ਜੀਆ ਕਾ ਜਾਨੈ ਭੇਉ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਿਰੰਜਨ ਦੇਉ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਕ੍ਰਿਪਾਲ॥ ਤਬ ਭੇਟੇ ਗੁਰ ਸਾਧ ਦਇਆਲ॥

(ਅੰਗ 864)॥ ਦਿਨੁ ਰੈਣਿ ਨਾਨਕੁ ਨਾਮੁ ਧਿਆਏ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਏ॥ 4॥4॥6॥

Gaund Mehla 5: Ja kaiy sung(i) eh(u) mun(u) nirmul(u). Ja kaiy sung(i) Hur(i), Hur(i) simrun(u). Ja kaiy sung(i) kilbikh hoh(i) naas. Ja kaiy sung(i) ridaiy pergaas. 1. Say suntun Hur(i) kay mayray meet. Kayvul Naam(u) gaayiyaiy ja kaiy neet. 1. Ruhaou. Ja kaiy muntar(i) Hur(i), Hur(i) mun(i) vussaiy. Ja kaiy oopdaysh(i) bherm bhuou nussaiy. Ja kaiy keerut(i) nirmul saar. Ja kee rayn baanchhaiy sunsaar. 2. Koat(i) putit ja kaiy sung(i) oodhaar. Aik Nirunkaar ja kaiy Naam adhaar. Serb jeeaan ka jaanaiy bhayo. Kirpa nidhaan Nirunjun Dayo. 3. Parbraham jub bhuyyay kirpal. Tub bhaytay Gur Sadh duyyal.

(PAGE 864): Din(u) raiyn(i) Nanak Naam(u) dhiyaayay. Sookh sehj(i) aanund Hur(i) Naayay. 4.4.6.

Word Meaning: Sung(i) = with. Kilbikh = sins. Pergaas = enlightenment. 1.
Say = those. Kayvul = only. Pause.
Muntar(i) = mantra; Shabad. Oopdaysh = advice. Bherm = misgiivngs. Saar = supreme.
Rayn = dust of feet; opportunity to serve. Baanchhaiy = wishes for. 2.
Koat(i) = millions. Putit = immoral. Nirunkaar = formless God. Bhayo = secrets; situations.
Nirunjun = above the effects of Maya (God). Dayo = light-like. 3.
Bhaytay = got connected with. Sadh = Guru. Sehj(i) Aanund = in blissful state. 4.

MEANING: My friends are the holy saints of Waheguru who only sing Waheguru's praise all the time. Pause.

In their company, one sings Waheguru's Naam, whereby his mind is purified; all his sins are destroyed, and his mind is enlightened. 1.

My saintly friends are such that Waheguru's Naam is implanted in one's mind in their company, and all his misgivings and fears are dispelled. My holy saint-friends are such that everything gets purified to its maximum when they sing Waheguru's praise. The whole world longs for the dust of their feet (an opportunity to serve them). 2.

My holy friends are such that the only meal (for their soul) is the Naam of the formless Waheguru, who knows the secrets (their inner feelings) of all living beings and millions of

immoral get salvaged by His Naam, which is recited in the holy gathering. The light-like Waheguru is above the effects of Maya, and is the treasure (source of) compassion. 3.
One connects with the Guru only through the benevolence of Waheguru. One attains a high spiritual state and enjoys bliss with Waheguru's Naam. I recite Waheguru's Naam day and night, oh Nanak. 4.4.6.

ਗੌਡ ਮਹਲਾ 5॥ ਗੁਰ ਕੀ ਮੂਰਤਿ ਮਨ ਮਹਿ ਧਿਆਨੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮੰਤ੍ਰੁ ਮਨੁ ਮਾਨ॥ ਗੁਰ ਕੈ ਚਰਨ ਰਿਦੈ ਲੈ ਧਾਰਉ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ ਸਦਾ ਨਮਸਕਾਰਉ॥ 1॥ ਮਤ ਕੋ ਭਰਮਿ ਭੂਲੈ ਸੰਸਾਰਿ॥ ਗੁਰ ਬਿਨੁ ਕੋਇ ਨ ਉਤਰਸਿ ਪਾਰ॥ 1॥ ਰਹਾਉ॥ ਭੂਲੇ ਕਉ ਗੁਰਿ ਮਾਰਗਿ ਪਾਇਆ॥ ਅਵਰ ਤਿਆਗਿ ਹਰਿ ਭਗਤੀ ਲਾਇਆ॥ ਜਨਮ ਮਰਨ ਕੀ ਤ੍ਰਾਸ ਮਿਟਾਈ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਬੇਅੰਤ ਵਡਾਈ॥ 2॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਊਰਧ ਕਮਲ ਬਿਗਾਸ॥ ਅੰਧਕਾਰ ਮਹਿ ਭਇਆ ਪ੍ਰਗਾਸ॥ ਜਿਨਿ ਕੀਆ ਸੋ ਗੁਰ ਤੇ ਜਾਨਿਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮੁਗਧ ਮਨ ਮਾਨਿਆ॥ 3॥ ਗੁਰ ਕਰਤਾ ਗੁਰ ਕਰਣੈ ਜੋਗੁ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਹੈ ਭੀ ਹੋਗੁ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਇਹੈ ਜਨਾਈ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਪਾਈਐ ਭਾਈ॥ 4॥5॥7॥

Gaund Mehla 5: Gur kee moorut(i) mun meh(i) dhiyaan(u). Gur kaiy Shabad(i) muntar(u) mun(u) maan. Gur kaiy Churn ridaiy laiy dhaaroun. Gur Parbraham sudaa numuskaaroun. 1. Mut ko bherm(i) bhoolaiy sunsaar(i). Gur bin(u) koyay na ootrus(i) paar. 1. Ruhaou. Bhoolay kuou Gur(i) maarug(i) paaya. Uver tiyaag(i) Hur(i) bhugti laaya. Junum, mern kee traas miyaayee. Gur Pooray kee bayunt vudaayee. 2. Gur persad(i) oordh kumul bigaas. Undhkaar meh(i) bhuyya pergaas. Jin(i) keeya, so Gur tay jaaniya. Gur kirpa tay moogdh mun maaniya. 3. Gur Kerta, Gur kernaiy joag(u). Gur(u) Permayshur(u) haiy bhee hoag(u). Kuhou Nanak Prubh(i) ehaiy junaayee. Bin(u) Gur mookut(i) na paayiyaiy bhaayee. 4.5.7.

Word Meaning: Moorut(i) = persona; Shabad. Muntar(u) = Shabad. Maan = is convinced. Churn = feet; Shabad. Dhaaroun = enshrine. Numuskaaroun = kneel down. 1 Mut = lest. Bherm Bhoolay = misled by misgivings. Ootrus(i) Paar = ferried across. Pause Maarug(i) Paaya = put on the right path. Uver Tiyaag(i) = disregarding others. Traas = fear. Mitaayee = eradicated. Bayunt = unlimited. Vudiyaayee = greatness. 2.
Oordh Kumul = lotus-like mind turned away from Maya. Bigaas = blooms. Jin Keeya = who created (God). Tay = from. Moogudh = foolish. Maaniya = got convinced. 3.
Kernaiy Joag = fully capable of doing. Hoag = will be there. Junaayee = gave wisdom. 4.

MEANING: Let no one be misled by any misgiving that (someone ever will), and someone ever has swum across the world-sea (found salvation) without the Guru. Pause.
So, I always keep Guru's Shabad in my mind and ponder on it. My mind has been convinced by Guru's Shabad. I have enshrined Guru's Shabad in my mind, and always salute Him (show reverence for Him) as a manifestation of Waheguru. 1.
The Guru puts the misled on the right path; so, abandoning (disregarding) everyone else, the devotee begins to worship Waheguru. There is no limit to the greatness of the Guru; He eradicates the fear of birth and death from the devotee's mind 2.
With the benevolence of the Guru, the devotee's mind is enlightened to dispel the darkness of ignorance, and gets turned away from Maya towards Waheguru, because of which, the lotus of his heart begins to bloom. Even one's foolish mind is convinced by the Guru's Shabad, and he recognizes (gets connected with) the Creator by the grace of the Guru. 3.
The Guru is a manifestation of the immortal Creator, which is present now and will always be there in the future, and which is fully capable (omnipotent) of doing anything and

everything. Waheguru has given the wisdom that one cannot attain salvation without the Guru, oh Nanak. 4.5.7.

ਗੌਂਡ ਮਹਲਾ 5॥ ਗੁਰੂ ਗੁਰੂ ਗੁਰੁ ਕਰਿ ਮਨ ਮੋਰ॥ ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰ॥ ਗੁਰ ਕੀ ਟੇਕ ਰਹਹੁ ਦਿਨੁ ਰਾਤਿ॥ ਜਾ ਕੀ ਕੋਇ ਨ ਮੇਟੈ ਦਾਤਿ॥ 1॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਏਕੋ ਜਾਨੁ॥ ਜੋ ਤਿਸ ਭਾਵੈ ਸੋ ਪਰਵਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਚਰਣੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗੈ॥ ਦੂਖੁ ਦਰਦ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਪਾਇ ਮਾਨੁ॥ ਗੁਰ ਊਪਰਿ ਸਦਾ ਕੁਰਬਾਨੁ॥ 2॥ ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥ ਗੁਰ ਕੇ ਸੇਵਕ ਕੀ ਪੂਰਨ ਘਾਲ॥ ਗੁਰ ਕੇ ਸੇਵਕ ਕਉ ਦੁਖੁ ਨ ਬਿਆਪੈ॥ ਗੁਰ ਕਾ ਸੇਵਕੁ ਦਹਦਿਸਿ ਜਾਪੈ॥ 3॥ ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ॥ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਰਹਿਆ ਸਮਾਇ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰੈ ਭਾਗ॥ ਗੁਰ ਚਰਣੀ ਤਾ ਕਾ ਮਨੁ ਲਾਗ॥ 4॥6॥8॥

Gaund Mehla 5: Guru, Guru, Gur(u) kur(i) mun moar. Guru bina mein naahi hoar. Gur kee tayk ruhhou din(u) raat(i). Ja kee koyay na maytay data(i). 1. Gur(u) Permayshur(u) aiko jaan(u). Jo Tis bhaavaiy, so pervaan(u). 1. Ruhaou. Gur Churnee ja ka mun(u) laagaiy. Dookh(u), durd, bherm(u) ta ka bhaagaiy. Gur kee sayva paayay maan(u). Gur oopur(i) sudaa koorbaan(u). 2. Gur ka dershun(u) daykh(i) nihaal. Gur kay sayvuk kee poorun ghaal. Gur kay sayvuk kuou dookh(u) na biyaapaiy. Gur ka sayvuk(u) dehdis(i) jaapaiy. 3. Gur kae mehma kuthun(u) na jaayay. Parbraham(u) Gur(u) ruhhiya smaayay. Kuhou Nanak ja kay pooraiy bhaag. Gur Churnee ta ka mun(u) lag. 4.6.8.

Word Meaning: Moar = my; mine. Tayk = support. Maytay = erase. Daat(i) = largess.1. Jaan(u) = recognize. Bhaavaiy = is liked. Pervaan(u) = acceptable. Pause.
Nihaal = blessed. Poorun Ghaal = hard work is rewarded. Jaapaiy = is known. 3.
Mehma = praise; greatness. Kuthun(u) Na Jaayay = cannot be described. Smaayay = present everywhere. Ja Kay = whose. Pooraiy Bhaag = great fortune. 4.

MEANING: Sing praise (with the Shabad) of the Guru, oh my mind. I do not believe in any other deity than the Guru. Be it day or night, I always stay in the shelter of the Guru whose largess cannot be erased by anyone. 1. Recognize the Guru and Waheguru as being the same, as Waheguru approves everything that is liked by the Guru. Pause.
All the suffering, the pain, and the misgivings of the devotee are dispelled who attaches with (focuses his mind on) the Shabad of the Guru. One earns respect everywhere by serving the Guru. I am always ready to make a sacrifice for my Guru. 2.
Guru's devotee feels blissful to have His holy sight, and his hard work is fully rewarded. No trouble can befall a devotee of the Guru, and He is recognized everywhere. 3.
No one can describe the greatness of the Guru, who is a manifestation of Waheguru; He is present everywhere. A man, who is highly fortunate, gets his mind stitched strongly to Guru's Shabad, oh Nanak. 4.6.8.

ਗੌਂਡ ਮਹਲਾ 5॥ ਗੁਰ ਮੇਰੀ ਪੂਜਾ ਗੁਰ ਗੋਬਿੰਦੁ॥ ਗੁਰ ਮੇਰਾ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਭਗਵੰਤੁ॥ ਗੁਰੁ ਮੇਰਾ ਦੇਉ ਅਲਖ ਅਭੇਉ॥ ਸਰਬ ਪੂਜ ਚਰਨ ਗੁਰ ਸੇਉ॥ 1॥ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨਾਹੀ ਮੈ ਥਾਉ॥ ਅਨਦਿਨੁ ਜਪਉ ਗੁਰੂ ਗੁਰ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੁ ਮੇਰਾ ਗਿਆਨੁ ਗੁਰੁ ਰਿਦੈ ਧਿਆਨੁ॥ ਗੁਰੁ ਗੋਪਾਲੁ ਪੁਰਖੁ ਭਗਵਾਨੁ॥ ਗੁਰ ਕੀ ਸਰਣਿ ਰਹਉ ਕਰ ਜੋਰਿ॥ ਗੁਰੂ ਬਿਨਾ ਮੈ ਨਾਹੀ ਹੋਰੁ॥ 2॥ ਗੁਰੁ ਬੋਹਿਥੁ ਤਾਰੇ ਭਵ ਪਾਰਿ॥ ਗੁਰ ਸੇਵਾ ਜਮ ਤੇ ਛੁਟਕਾਰਿ॥ ਅੰਧਕਾਰ ਮਹਿ ਗੁਰ ਮੰਤ੍ਰੁ ਉਜਾਰਾ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਸਗਲ ਨਿਸਤਾਰਾ॥ 3॥ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਦੂਖੁ ਨ ਲਾਗੀ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਮੇਟੈ ਕੋਇ॥ ਗੁਰੁ ਨਾਨਕੁ ਨਾਨਕੁ ਹਰਿ ਸੋਇ॥ 4॥7॥9॥

Gaund Mehla 5: Gur mayri pooja, Gur Gobind. Gur mayra Parbraham(u), Gur(u) Bhugvunt(u). Gur(u) mayra Dayo, alukh, abhayo. Serb pooj Churn Gur sayo. 1. Gur bin(i) uver(u) naahi mein thaaoun. Undin(u) jupoun Guru, Gur Naaoun. 1. Ruhaou. Gur(u) mayra Giyan(u), Gur ridaiy dhiyan(u). Gur(u) Gopal(u), Purakh Bhugvaan(u). Gur kee shern(i) ruhoun ker joar(i). Guru bina mein naahi hoar(u). 2. Gur(u) bohith(u) taaraiy bhuv paar(i). Gur sayva Jum tay chhootkaar(i). Undhkaar meh(i) Gur muntar(u) oojaara. Gur kaiy sung(i) sugul nistaara. 3. Gur(u) Poora paayiyaiy vudbhaageen. Gur kee sayva dookh(u) na laagi. Gur ka Shabad(u) na maytaiy koyay. Gur(u) Nanak(u), Nanak(u) Hur(i) Soyay. 4.7.9.

Word Meaning: Pooja = worship. Parbraham = Bhugvunt = Waheguru. Dayo = light-like; deity. Alukh = incomprehensible. Abhayo = whose secrets cannot be known. 1.Uver(u) = other. Thaaoun = shelter. Undin(u) = everyday, always. Pause.Giyan(u) = Divine Knowledge. Purakh = Supreme Being. Ker Joar(i) = folded hands. 2.
Bohith = ship. Bhuv = the world-sea. Taaraiy Paar(i) = ferries across. Chhootkaar = freedom. Muntar(u) = Shabad. Oojaara = light. Sung(i) = with. Nistaara = salvation. 3.
Vudbhaageen = with great luck. Maytaiy = erase; make ineffective. Soyay = same. 4.

MEANING: My Guru is a manifestation of Waheguru, and singing His praise (Shabad) is my worship of Him. My Guru is my Lord and my God. My light-like Guru is incomprehensible, whose secrets cannot be known, and He is my Deity. Serving the Feet of the Guru (obeying His Will and singing His Shabad) includes all types of worship (there is no need for any other type of worship). 1.
I have no other shelter than that of the Guru, and I recite His Naam all the time. Pause.
Guru's Shabad is my Divine Knowledge, and I always ponder on it in my mind. My Guru is a manifestation of the Supreme Being, Waheguru. I have no faith in any other deity, and I take shelter in the Guru with folded hands (in deep reverence). 2.
My Guru is the ship that ferries me across the world sea (to grant salvation), and one gains freedom from the Angel of Death by serving the Guru. Guru's Shabad is the light in the darkness of ignorance; everybody can find salvation by His Shabad. 3.
One gets connected with the Perfect Guru with great fortune, and he suffers no trouble by serving the Guru. Guru Nanak and Waheguru are one and the same, and nobody can erase Guru's Shabad (His Huqam or Will). 4.7.9.

(ਅੰਗ 865)॥ ਗੌਂਡ ਮਹਲਾ 5॥ ਰਾਮ ਰਾਮ ਸੰਗਿ ਕਰਿ ਬਿਉਹਾਰੁ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਪ੍ਰਾਨ ਅਧਾਰ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਕੀਰਤਨ ਗਾਇ॥ ਰਮਤ ਰਾਮੁ ਸਭ ਰਹਿਓ ਸਮਾਇ॥ 1॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਬੋਲਹੁ ਰਾਮ॥ ਸਭ ਤੇ ਨਿਰਮਲ ਪੂਰਨ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਰਾਮ ਧਨੁ ਸੰਚਿ ਭੰਡਾਰ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਕਰਿ ਆਹਾਰ॥ ਰਾਮ ਰਾਮ ਵੀਸਰਿ ਨਹੀ ਜਾਇ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਆ ਬਤਾਇ॥ 2॥ ਰਾਮ ਰਾਮ ਰਾਮ ਸਦਾ ਸਹਾਇ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਲਿਵ ਲਾਇ॥ ਰਾਮ ਰਾਮ ਜਪਿ ਨਿਰਮਲ ਭਏ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਗਏ॥ 3॥ ਰਮਤ ਰਾਮ ਜਨਮ ਮਰਨੁ ਨਿਵਾਰੈ॥ ਉਚਰਤ ਰਾਮ ਭੈ ਪਾਰਿ ਉਤਾਰੈ॥ ਸਭ ਤੇ ਊਚ ਰਾਮ ਪਰਗਾਸ॥ ਨਿਸਿ ਬਾਸੁਰ ਜਪਿ ਨਾਨਕ ਦਾਸ॥ 4॥8॥10॥

(PAGE 865): **Gaund Mehla 5:** Ram, Ram sung(i) kur(i) biyohaar(u). Ram, Ram, Ram praan adhaar. Ram, Ram, Ram keertun gaayay. Rumut Ram(u) subh ruhhiyo smaayay. 1. Sunt junaa mil(i) boalhou Ram. Subh tay nirmul poorun kaam. 1. Ruhaou. Ram, Ram dhun(u) sunch(i) bhundaar. Ram, Ram, Ram kur(i) aahaar. Ram, Ram, veesur(i) nuhee jaayay. Kur(i) kirpa Gur(i) deeya butaayay. 2. Ram, Ram, Ram sudaa suhaayay. Ram, Ram, Ram liv laayay. Ram, Ram jup(i) nirmul bhuyyay. Junum, junum kay kilbikh

guyyay. 3. Rumut Ram junum mern(u) nivaaraiy. Oochrut Ram bhaiy paar(i) ootaaraiy. Subh tay ooch Ram pergaas. Nis(i) baasur jup(i) Nanak daas. 4.8.10.

Word Meaning: Biyohaar = deal in. Praan Adhaar = support of life. Rumut Ram = reciting Waheguru's Naam. Smaayay = is present. 1.

Sunt Junaa = holy devotees. Nirmul = pious. Poorun Kaam = successful objective. Pause.

Sunch(i) = accumulate. Bhundaar = treasures. Aahaar = meal. Veesur(i) = forget. 2.

Suhaayay = supporter. Liv Laayay = meditate with full focus. Kilbikh = sins. 3.

Nivaaraiy = removed; eradicated. Oochrut = reciting. Bhaiy = world-sea. Paar(i)) Ootaaraiy = is ferried across. Pergaas = enlightenment. Nis(i) = night. Baasur = day. 4.

MEANING: Waheguru is the support of one's life; so, everybody should deal in His Naam (trade immoral thinking and habits for His Naam). When one recites Waheguru's Naam, he "sees" that He is present everywhere. 1. Reciting Waheguru's Naam in the company of the holy saints is the most pious and successful deed. Pause.

Make Waheguru's Naam the food for your soul and accumulate this wealth to fill your treasures. It is with the grace of the Guru that one gets connected with Waheguru, so one should never forget Him (the Guru). 2.

Waheguru is always your support, so meditate on His Naam with full focus. One's mind gets purified by reciting His Naam when all his sins of many lives get eradicated. 3.

Recitation of Waheguru's Naam terminates one's cycle of rebirths, and ferries him across the world- sea (gets him emancipated). Enlightenment by Waheguru's Naam is the supreme thing to achieve; I recite His Naam day and night, oh Nanak. 4.8.10.

ਗੌਂਡ ਮਹਲਾ 5॥ ਉਨ ਕਉ ਖਸਮਿ ਕੀਨੀ ਠਾਕ ਹਾਰੇ॥ ਦਾਸ ਸੰਗ ਤੇ ਮਾਰ ਬਿਦਾਰੇ॥ ਗੋਬਿੰਦ ਭਗਤ ਕਾ ਮਹਲੁ ਨ ਪਾਇਆ॥ ਰਾਮ ਜਨਾ ਮਿਲਿ ਮੰਗਲ ਗਾਇਆ॥ 1॥ ਸਗਲ ਸ੍ਰਿਸਟਿ ਕੇ ਪੰਚ ਸਿਕਦਾਰ॥ ਰਾਮ ਭਗਤ ਕੇ ਪਾਨੀਹਾਰ॥ 1॥ ਰਹਾਉ॥ ਜਗਤ ਪਾਸ ਤੇ ਲੇਤੇ ਦਾਨੁ॥ ਗੋਬਿੰਦ ਭਗਤ ਕਉ ਕਰਹਿ ਸਲਾਮੁ॥ ਲੂਟਿ ਲੇਹਿ ਸਾਕਤ ਪਤਿ ਖੋਵਹਿ॥ ਸਾਧ ਜਨਾ ਪਗ ਮਲਿ ਮਲਿ ਧੋਵਹਿ॥ 2॥ ਪੰਚ ਪੂਤ ਜਣੇ ਇਕ ਮਾਇ॥ ਉਤਭੁਜ ਖੇਲੁ ਕਰਿ ਜਗਤ ਵਿਆਇ॥ ਤੀਨਿ ਗੁਣਾ ਕੈ ਸੰਗਿ ਰਚਿ ਰਸੇ॥ ਇਨ ਕਉ ਛੋਡਿ ਊਪਰਿ ਜਨ ਬਸੇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਜਨ ਲੀਏ ਛਡਾਇ॥ ਜਿਸ ਕੇ ਸੇ ਤਿਨਿ ਰਖੇ ਹਟਾਇ॥ ਕਹੁ ਨਾਨਕ ਭਗਤਿ ਪ੍ਰਭ ਸਾਰੁ॥ ਬਿਨੁ ਭਗਤੀ ਸਭ ਹੋਇ ਖੁਆਰੁ॥ 4॥9॥11॥

Gaund Mehla 5: Oonn kuou Khusm(i) keeni tthaak, haaray. Daas sung tay maar bidaaray. Gobind bhugut ka mehl(u) na paaya. Ram junaa mil(i) mungul gaaya. 1. Sugul srisht(i) kay punch sikdaar. Ram bhugut kay paanihaar. 1. Ruhaou. Jugut paas tay laytay daan(u). Gobind bhugut kuou kureh(i) slaam(u). Loot(i) layh(i) saakut, put(i) khoveh(i). Sadh junaa pug mul(i), mul(i) dhoveh(i). 2. Punch poot junay ikk Maayay. Ootbhooj khayl(u) kur(i) jugut viyaayay. Teen(i) goona kaiy sung(i) ruch(i) rusay. Inn kuou chhoad(i) oopur(i) jun busay. 3. Kur(i) kirpa jun leeyay chhudaayay. Jis kay say, Tin(i) rukhay hutaayay. Kuhou Nanak bhugut(i) Prubh saar(u). Bin(u) bhugtee subh hoyay khooaar(u). 4.9.11.

Word Meaning: Oonn = those (the five demons). Tthaak = put stoppage. Haaray = lost. Maar Bidaaray = destroyed fully. Mehl(u) = residence (body and mind). Na Paaya = cannot reach (attack). Mungul = song of happiness. 1.

Srisht(i) = world. Sikdaar = controllers. Paanihaar = subservient. Pause.

Daan(u) = tax (in terms of noble qualities). Slaam = salutation. Saakut = disconnected with God. Put(i) = respect. Pug Dhoveh(i) = wash feet (act like slaves). 2.

Punch Poot = the five demons. Junay = gave birth to; produced; Maayay = mother (Maya). Ootbhooj Khayl = the drama of reproduction. Viyaayay = married; deeply connected with. Teen Goona = the three effects of Maya (see “Introduction” at the beginning). Ruch(i) Rusay = join the company to enjoy. Jun = devotees. 3.
Chudaayay = liberated. Jis Kay = under whose control. Rukhay Hutaayay = kept in check. Bhugut(i) = worship. Saar(u) = supreme. Khooaar(u) = suffer humiliation. 4.
MEANING: The whole world is controlled by the five demons (lust, rage, greed, worldly attachments, and ego), but they are subservient to the devotees of Waheguru. **Pause.**
The Lord puts the brake on them, and they lose their ability. The Lord completely destroys their influence on His devotees, and they cannot reach (influence) the body and the mind of the devotees, and the devotees join to sing the song of happiness in (Waheguru’s praise). 1. The demons levy tax on the world (rob them of their noble qualities), but they salute Waheguru’s devotees (are their subservient). They rob the ones of their virtues who are disconnected with Waheguru, and they (the followers of their mind) lose their dignity; but they (the demons) respectfully serve the holy saints. 2.
Waheguru created Maya, which gives birth to the five demons (they are different forms of Maya), which, by Waheguru’s Huqam, marry the world to reproduce the species (the living beings are born because of the demons – they are the root cause of reproduction of the species). They mix well with the three other effects of Maya (and become the source of) the enjoyment of sensual pleasures for the world. But Waheguru’s devotees rise above such pleasures and reside in a high spiritual state. 3.
Waheguru, who has created the five demons, protects His devotees from their attacks. Waheguru’s worship is supreme (to control anything) without which everybody suffers humiliation, oh Nanak. 4.9.11.

ਗੌਂਡ ਮਹਲਾ 5॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਹਰਿ ਨਾਇ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਨੋ ਠਾਉ॥ ਜਪਿ ਜਪਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਘਾਏ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਸਗਲ ਫਲ ਪਾਏ॥ 1॥ ਰਾਮ ਜਪਤ ਜਨ ਪਾਰਿ ਪਰੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੇ ਚਰਨ ਰਿਦੈ ਉਰਿਧਾਰੇ॥ ਅਗਨਿ ਸਾਗਰ ਤੇ ਉਤਰੇ ਪਾਰੇ॥ ਜਨਮ ਮਰਣ ਕੀ ਮਿਟੀ ਉਪਾਧਿ॥ ਪ੍ਰਭ ਸਿਉ ਲਾਗੀ ਸਹਜਿ ਸਮਾਧਿ॥ 2॥ ਥਾਨ ਥਨੰਤਰਿ ਏਕੋ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ॥ ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮਤਿ ਦੇਇ॥ ਆਠ ਪਹਰ ਹਰਿ ਕਾ ਨਾਉ ਲੇਇ॥ 3॥ ਜਾ ਕੈ ਅੰਤਰਿ ਵਸੈ ਪ੍ਰਭੁ ਆਪਿ॥ ਤਾ ਕੇ ਹਿਰਦੈ ਹੋਇ ਪ੍ਰਗਾਸੁ॥ ਭਗਤਿ ਭਾਇ ਹਰਿ ਕੀਰਤਨੁ ਕਰੀਐ॥ ਜਪਿ ਪਾਰਬ੍ਰਹਮੁ ਨਾਨਕ ਨਿਸਤਰੀਐ॥ 4॥10॥12॥
Gaund Mehla 5: Kul(i) klaysh mitay Hur(i) Naayay. Dookh binsay, sookh keeno tthaaoun. Jup(i), jup(i) Amrit Naam aghaayay. Sunt persad(i) sugul ful paayay. 1. Ram rumut jun paar(i) puray. Junum, junum kay paap huray. 1. Ruhaou. Gur kay Churn ridaiy oordhaaray. Ugun(i) saagur tay ootray paaray. Junum, mern kee mitee oopaadh(i). Prubh siyoun laagi sehj(i) smaadh(i). 2. Thaan thununtur(i) Aiko Soami. Sugul ghutaan ka untarjaami. Kur(i) kirpa ja kuou mut(i) dayay. Aatth pehr Hur(i) ka
Naaoun layay. 3. Ja kaiy untar(i) vussaiy Prubh(u) aap(i). Ta kay hirdaiy hoyay pergaas(u). Bhugut(i) bhaayay Hur(i) keertun(u) kuriyaiy. Jup(i) Parbraham(u) Nanak nisturiyaiy. 4.10.12.
Word Meaning: Kul(i) = of the world. Klaysh = irritating disputes. Binsay = eradicated. Keeno Thaaoun = took their place. Aghaayay = contented. Sunt = Guru. 1.Rumut = by reciting. Paar Puyyay = ferried across. Huray = removed. Pause

Churn = Feet = Shabad. Ugun = fire (of worldly desires). Oophaad(i)= discomfort; mental irritation. Sehj(i) Smaadh(i) = connection (with the Lord) in the peaceful state. 2.
Thaan Thununtar = everywhere. Untarjaami = know-all. Aatth Pehr = twenty-four hours.3.
Bhugut(i) Bhaayay = with the spirit of dedication. Nisturiyaiy = get emancipated. 4.
MEANING: All the sins of many lives of the devotees of Waheguru are eradicated, and they swim across the world-sea (find salvation by reciting His Naam. **Pause.**
All the irritating disputes of the world get eradicated by Waheguru's Naam, and all sufferings disappear, and comforts take their place. The devotees get completely contented by the recitation of Waheguru's Naam, and they reap all the rewards by the grace of the Guru. 1.
When one enshrines the Guru's Shabad in his heart, he gets ferried across the sea of fire of worldly desires and jealousy (is salvaged). His mental discomfort of the birth-death cycle is eliminated, and he gets connected with Waheguru in a peaceful state. 2.
The devotees see the same Lord, who knows everything about all hearts, to be present everywhere. The devotee, whom Waheguru gives wisdom by His grace, recites His Naam twenty-four hours. 3. The heart, which is enlightened (by Guru's Shabad) becomes a permanent dwelling of Waheguru. We should sing Waheguru's praise with the spirit of a dedicated devotee, whereby we can find salvation by reciting His Naam, oh Nanak. 4.10.12.

(ਅੰਗ 866)॥ ਗੌਂਡ ਮਹਲਾ 5॥ ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰਿ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਮਾਰਿ॥ ਹੋਇ ਰਹੀਐ ਸਗਲ ਕੀ ਰੀਨਾ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਸਭ ਮਹਿ ਚੀਨ੍ਹਾ॥ 1॥ ਇਨਿ ਬਿਧਿ ਰਮਹੁ ਗੋਪਾਲ ਗੋਬਿੰਦੁ॥ ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ॥ 1॥ ਰਹਾਉ॥ ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥ ਜੀਅ ਪ੍ਰਾਨ ਕੋ ਇਹੈ ਸੁਆਉ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਜਾਨੁ ਪ੍ਰਭੁ ਸੰਗਿ॥ ਸਾਧ ਪ੍ਰਸਾਦਿ ਹਰਿ ਸਿਉ ਮਨੁ ਰੰਗਿ॥ 2॥ ਜਿਨਿ ਤੂ ਕੀਆ ਤਿਸ ਕਉ ਜਾਨੁ॥ ਆਗੈ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲ ਹੋਇ ਨਿਹਾਲੁ॥ ਰਸਨਾ ਨਾਮੁ ਜਪਤ ਗੋਪਾਲ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਮੇਰੇ ਦੀਨ ਦਇਆਲਾ॥ ਸਾਧੂ ਕੀ ਮਨੁ ਮੰਗੈ ਰਵਾਲਾ॥ ਹੋਹੁ ਦਇਆਲ ਦੇਹੁ ਪ੍ਰਭ ਦਾਨੁ॥ ਨਾਨਕੁ ਜਪਿ ਜੀਵੈ ਪ੍ਰਭ ਨਾਮੁ॥ 4॥11॥13॥

(PAGE 866): Gaund Mehla 5: Gur kay Churn kumul numuskaar(i). Kaam(u), kroadh(u) iss(u) tun tay maar(i). Hoyay ruhhiyaiy sugul kee reena. Ghut(i), ghut(i) Rummuyiya subh meh(i) cheena. 1. Inn(i) bidh(i) rumhou Gopal, Gobind(u). Tun(u), dhun(u) Prubh ka, Prubh kee jind(u). 1. Ruhaou. Aatth pehr Hur(i) kay goon gaaou. Jea, praan ka ihaiy sooaaou. Tuj(i) abhimaan(u), jaan(u) Prubh(u) sung(i). Sadh persad(i) Hur(i) siyoun mun(u) rung(i). 2. Jin(i) tu keeya, Tis kuou jaan(u). Aagaiy Durgeh paavaiy maan(u). Mun(u), tun(u) nirmul hoyay nihaal(u). Rusna Naam(u) juput Gopal. 3. Kur(i) kirpa mayray deen Duyyala. Sadhu kee mun(u) mungaiy ruvaala. Hoh(u) duyaal, dayh(u) Prubh daan(u). Nanak(u) jup(i) jeevaiy Prubh Naam(u). 4.11.13.
Word Meaning: Numuskaar(i) = saluting; show reverence. Reena = dust of feet; extremely humble. Rummuyiya = omnipresent Waheguru. Cheena = recognized. 1.Inn(i) Bidh(i) = by such means; with the faith. Rumhou = recite His Naam; remember. Gopal Gobind = names of Waheguru. Pause.Jea, Praan = soul; life. Sooaaou = objective. Tuj(i) = abandon. Jaan(u) = recognize. 2. Keeya = created. Nihaal(u) = blissful. Rusna = tongue. 3.Ruvaala = dust of feet. Daan(u) = alms; donation. 4.
MEANING: Recite the Naam of Waheguru with the faith that our body, our wealth, and our life are all his property (are given by Him). **Pause.**

Kill (get rid of) your lust and your rage by showing reverence for (serving) the lotus-like soft feet of Waheguru (His Naam), oh my friend. One should be extremely humble and recognize Waheguru to be present in every heart. 1.
Sing Waheguru's praise all the twenty-four hours, as this is the objective of one's life and soul, oh my friend. With Guru's grace, imbue your mind with the love for Waheguru, get rid of your ego, and consider Waheguru to be with you all the time. 2.
Make a connection with Waheguru, who created you, and you will be honoured in His Court. Your body and mind will be purified by reciting Waheguru's Naam with the tongue, and you will feel blissful. 3. I wish for the dust of the feet of the Guru (an opportunity to serve Him), kindly fulfil my wish, oh kind to the poor, Waheguru. Be kind and grant me another donation that I, Nanak, should survive only by reciting Your Naam. Oh Waheguru. 4.11.13.

ਗੌਂਡ ਮਹਲਾ 5॥ ਧੂਪ ਦੀਪ ਸੇਵਾ ਗੋਪਾਲ॥ ਅਨਿਕ ਬਾਰ ਬੰਦਨ ਕਰਤਾਰ॥ ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹੀ ਸਭ ਤਿਆਗਿ॥ ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਭਏ ਵਡਭਾਗਿ॥ 1॥ ਆਠ ਪਹਰ ਗਾਈਐ ਗੋਬਿੰਦੁ॥ ਤਨੁ ਧਨੁ ਪ੍ਰਭ ਕਾ ਪ੍ਰਭ ਕੀ ਜਿੰਦੁ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗੁਣ ਰਮਤ ਭਏ ਅਨੰਦ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਬਖਸੰਦ॥ ਕਰਿ ਕਿਰਪਾ ਜਨ ਸੇਵਾ ਲਾਏ॥ ਜਨਮ ਮਰਣ ਦੂਖ ਮੇਟਿ ਮਿਲਾਏ॥ 2॥ ਕਰਮ ਧਰਮ ਇਹੁ ਤਤੁ ਗਿਆਨੁ॥ ਸਾਧ ਸੰਗਿ ਜਪੀਐ ਹਰਿ ਨਾਮੁ॥ ਸਾਗਰ ਤਰਿ ਬੋਹਿਥ ਪ੍ਰਭ ਚਰਣ॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਕਾਰਣ ਕਰਣ॥ 3॥ ਰਾਖਿ ਲੀਏ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰਿ॥ ਪੰਚ ਦੂਤ ਭਾਗੇ ਬਿਕਰਾਲ॥ ਜੂਐ ਜਨਮੁ ਨ ਕਬਹੂ ਹਾਰਿ॥ ਨਾਨਕ ਕਾ ਅੰਗੁ ਕੀਆ ਕਰਤਾਰਿ॥ 4॥12॥14॥

Gaund Mehla 5: Dhoop, deep sayva Gopal. Anik baar bundun Kartar. Prubh kee shern(i) guhhee subh tiyaag(i). Gur soopersunn bhuyyay vudbhaag(i). 1. Aatth pehr gaayiyaiy Gobind(u). Tun(u), dhun(u) Prubh ka, Pubh kee jind(u). 1. Ruhaou. Hur(i) goon rumut bhuyyay anund. Parbraham Poorun bukhshund. Kur(i) kirpa jun saya laayay. Junum mern dookh mayt(i) milaayay. 2. Kerm, dherm, eh(u) Tut(u) Giyan(u). Sadh sung(i) jupiyaiy Hur(i) Naam(u). Saagur tur(i) bohith Prubh Churn. Untarjaami Prubh karan kern. 3. Raakh(i) leeyay Apni kirpa dhaar(i). Punch doot bhagay bikraal. Jooyayj unum(u) na kubhoon haar(i). Nanak ka ung(u) keeya Kartar(i). 4.12.14.

MEANING: Service to Waheguru (recitation of His Naam) is the incense, and the lamp (for His Aarti) for me. I bow to Him countless times. Renouncing everything, I have come to the shelter. It was my great fortune that the Lord was overpleased with me. 1.
I sing His praise day and night, and my body, wealth, and my life have all been given to me by the Lord. Pause.
The omnipresent Waheguru is very kind and forgiving, and I feel blissful to recite His Naam. With His grace, He makes His devotees to serve Him (recite His Naam and accept His Will), and by eliminating their discomfort of births and deaths, He connects them with Him. 2.
Acquiring Divine Knowledge (connecting with God) includes all the traditional religious rituals; we should recite Waheguru's Naam in the shelter of the Guru. Waheguru's Naam is the ship boarding on which one can get across the world-sea (get salvaged). The creator, Waheguru, is also omniscient and knows the wishes and intentions of everyone. 3.
With His benevolence, He protects His devotees from the attacks of the five frightening demons, who run away in fear. Waheguru has done me a great favour, and now I will not waste away my life in the gamble to enjoy the luxuries of Maya, oh Nanak. 4.12.14.

ਗੌਂਡ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਸੁਖ ਅਨਦ ਕਰੇਇ॥ ਬਾਲਕ ਰਾਖਿ ਲੀਏ ਗੁਰਦੇਇ॥ ਪ੍ਰਭ ਕਿਰਪਾਲ ਦਇਆਲ ਗੋਬਿੰਦ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਬਖਸਿੰਦ॥ 1॥ ਤੇਰੀ ਸਰਣਿ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ॥ ਪਾਰਬ੍ਰਹਮ ਜਪਿ ਸਦਾ ਨਿਹਾਲ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਦਇਆਲ ਦੂਸਰ ਕੋਈ ਨਾਹੀ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਸਮਾਹੀ॥ ਅਪਨੇ ਦਾਸ ਕਾ ਹਲਤੁ ਪਲਤੁ ਸਵਾਰੈ॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਬਿਰਦੁ ਤੁਮ੍ਹਾਰੇ॥ 2॥ ਅਉਖਧ ਕੋਟਿ ਸਿਮਰਿ ਗੋਬਿੰਦ॥ ਤੰਤੁ ਮੰਤੁ ਭਜੀਐ ਭਗਵੰਤ॥ ਰੋਗ ਸੋਗ ਮਿਟੇ ਪ੍ਰਭ ਧਿਆਏ॥ ਮਨ ਬਾਛਤ ਪੂਰਨ ਫਲ ਪਾਏ॥ 3॥ ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਦਇਆਰ॥ ਸਰਬ ਨਿਧਾਨ ਮਹਾ ਬੀਚਾਰ॥
ਨਾਨਕ
ਬਖਸਿ ਲੀਏ ਪ੍ਰਭ ਆਪਿ॥ ਸਦਾ ਸਦਾ ਏਕੋ ਹਰਿ ਜਾਪਿ॥ 4॥13॥15॥

Gaund Mehla 5: Kur(i) kirpa sookh anund kurayay. Baaluk raakh(i) leeyay Gurdayay. Prubh kirpal duyaal Gobind(u). Jea junt suglay bukhshind. 1. Tayri shern(i) Prubh deen Duyyaal. Parbraham jup(i) sudaa nihaal. 1. Ruhaou. Prubh duyyaal doosur koyee naahi. Ghut, ghut untar(i) serb smaahi. Apnay daas ka hult(u), pult(u) suvaaraiy. Putit- paavun Prubh bird(u) Toomhaaraiy. 2. Aukhudh koat(i) simer Gobind. Tunt(u), munt(u) bhujjiyaiy Bhugvunt. Roag, soag, mitay Prubh dhiyaayay. Mun baanchhut, poorun ful paayay. 3. Kern-Kaarun sumruth duyyaar. Serb nidhaan muhha beechaar. Nanak bukhsh(i) leeyay Prubh Aap(i). Sudaa, sudaa Aiko Hur(i) jaap(i). 4.13.15.

Word Meaning: Anund = blissfulness. Kurayay = created. Gurdayay = the great Guru.1. Ghut = heart. Smaahi = present. Hult(u) = this world. Pult(u) = next world. Suvaaraiy = refined; made successful. Putit-Paavun = purifier of the immoral. Bird(u) = innate virtue.2. Aukhudh = medication. Koat(i) = millions. Tunt(u) = an amulet; talisman. Munt(u) = mantra. Baanchhut = as wished. 3.
Duyyaar = kind. Serb Nidhaan = all treasures. Muhaa Beechaar = pondering on the great virtues of Waheguru. 4.

MEANING: One always feels blissful when he recites Waheguru's Naam. So, I have come to Your shelter, oh, the benevolent to the poor and powerless, Waheguru. **Pause.**
The Great Guru has protected His children with His munificence, and has created all comforts and blissfulness for us. Waheguru is kind and compassionate, and forgives all His living beings. 1.
Waheguru is merciful, and there is none other like Him. He is present in every heart and everywhere. He makes this, and the next world, successful for His devotees. Purifying the immoral is Your innate virtue, oh Waheguru. 2.
When one recites Waheguru's Naam, he creates medications for millions of discomforts, and any talisman or mantra become insignificant for the devotee. All discomforts and griefs are eradicated by remembering Waheguru, and one reaps his desired rewards. 3.
The kind and the omnipotent Waheguru is the creator of the universe, and one acquires all the treasures by pondering on His Naam. One should recite the Naam of the "one and the only" Waheguru all the time because He forgives us all, oh Nanak. 4.13.15.

ਗੌਂਡ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਮੀਤ॥
(ਅੰਗ 867)॥ ਰਮਲ ਹੋਇ ਤੁਮ੍ਹਾਰਾ ਚੀਤ॥ ਮਨ ਤਨ ਕੀ ਸਭ ਮਿਟੈ ਬਲਾਇ॥ ਦੂਖੁ ਅੰਧੇਰਾ ਸਗਲਾ ਜਾਇ॥ 1॥ ਹਰਿ ਗੁਣ ਗਾਵਤ ਤਰੀਐ ਸੰਸਾਰੁ॥ ਵਡਭਾਗੀ ਪਾਈਐ ਪੁਰਖੁ ਅਪਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜਨ ਕਰੈ ਕੀਰਤਨ ਗੋਪਾਲ॥ ਤਿਸ ਕਉ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ॥ ਜਗ ਮਹਿ ਆਇਆ ਸੋ ਪਰਵਾਨੁ॥ ਗੁਰਮੁਖਿ ਅਪਨਾ ਖਸਮੁ ਪਛਾਨੁ॥ 2॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੰਤ ਪ੍ਰਸਾਦਿ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਿਟਹਿ ਉਨਮਾਦ॥

ਸਦਾ ਹਜੂਰਿ ਜਾਨੁ ਭਗਵੰਤ॥ ਪੂਰੈ ਗੁਰ ਕਾ ਪੂਰਨ ਮੰਤ॥ 3॥ ਹਰਿ ਧਨੁ ਖਾਟਿ ਕੀਏ ਭੰਡਾਰ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਸਭਿ ਕਾਜ ਸਵਾਰ॥ ਹਰਿ ਕੇ ਨਾਮ ਰੰਗ ਸੰਗਿ ਜਾਗਾ॥ ਹਰਿ ਚਰਣੀ ਨਾਨਕ ਮਨੁ ਲਾਗਾ॥ 4॥14॥16॥

Gaund Mehla 5: Hur(i), Hur(i) Naam(u) jup-hou mayray meet.

(PAGE 867): Nirmul hoyay toomhaara cheet. Mun, tun, kee subh mitaiy bulaayay. Dookh(u) undhayra suglaa jaayay. 1. Hur(i) goon gaavut turiyaiy sunsaar(u). Vudbhaageen paayiyaiy Purakh(u) Apaar(u). 1. Ruhaou. Jo jun kuraiy keertun(u) Gopal. Tis kuou poh(i) na sukaiy Jumkaal(u). Jug meh(i) aaya so pervaan(u). Gurmukh(i) apna Khusm(u) puchhaan(u). 2. Hur(i) goon gaavaiy Sunt persad(i). Kaam, kroadh miteh(i) Oonmaad. Sudaa hujoor(i) jaan(u) Bhugvunt. Pooraiy Gur ka Poorun Munt. 3. Hur(i) Dhun(u) khaat(i) keeyay bhundaar. Mil(i) Satgur, subh kaaj suvaar. Hur(i) kay Naam rung sung(i) jaaga. Hur(i) Churnee Nanak mun(u) laaga. 4.14.16.

Word Meaning: Cheet = mind. Bulaayay = uninvited troubles. 1. Sunsaar(u) = world (world sea). Purakh Apaar(u) = the limitless Waheguru. Pause. Poh(i) Na = cannot even come near. Jumkaal(u) = Angel of death. Pervaan(u) = approved. Khusm(u) = Master; Lord. Puchhaan(u) = recognize; make connection. 2. Persad(i) = with the grace of. Oonmaad = insanity; absurdity. Hujoor(i) = near; close by.3. Khaat(i) = by earning. Bhundaar = treasures. Kaaj = tasks; objectives. Suvaar = make successful. Rung = love. Sung(i) = with. Jaaga = awoke; enlightened. 4.

MEANING: Recite Waheguru's Naam, which will purify your mind, oh my friends. With the recitation of Waheguru's Naam, the suffering of the darkness of ignorance is dispelled, and all the uninvited troubles of one's body and mind are eradicated. 1.

One finds salvation by singing Waheguru's praise, but one gets connected with the omnipresent Waheguru, which is beyond limits, with great fortune only. Pause.

The Angel of (spiritual) death cannot even go near the devotee who sings Waheguru's Praise. Only that individual's birth in this world is approved by Waheguru, who recognizes (makes connection) with the Lord in the shelter of the Guru. 2.

Such a devotee sings Waheguru's praise with the grace of the Guru, and decimates lust, rage, and his insanity from his mind and body. With the perfect Shabad of the Perfect Guru, he sees Waheguru always close to him. 3.

He fills his treasures with the wealth of Waheguru's Naam, and all his objectives are achieved successfully in the Guru's shelter. His mind is enlightened by his love for Waheguru, and his mind is attached to His Feet (Naam), oh Nanak. 4.14.16.

ਗੌਂਡ ਮਹਲਾ 5॥ ਭਵ ਸਾਗਰ ਬੋਹਿਥ ਹਰਿ ਚਰਣ॥ ਸਿਮਰਤ ਨਾਮੁ ਨਾਹੀ ਫਿਰਿ ਮਰਣ॥ ਹਰਿ ਗੁਣ ਰਮਤ ਨਾਹੀ ਜਮ ਪੰਥ॥ਮਹਾ ਬੀਚਾਰ ਪੰਚ ਦੂਤਹ ਮੰਥ॥ 1॥ ਤਉ ਸਰਣਾਈ ਪੂਰਨ ਨਾਥ॥ ਜੰਤ ਅਪਨੇ ਕਉ ਦੀਜਹਿ ਹਾਥ॥ 1॥ ਰਹਾਉ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਕਰਹਿ ਵਿਖਿਆਣ॥ ਜੋਗੀ ਜਤੀ ਬੈਸਨੋ ਰਾਮਦਾਸ॥ ਮਿਤਿ ਨਾਹੀ ਬ੍ਰਹਮ ਅਬਿਨਾਸ॥ 2॥ ਕਰਣ ਪਲਾਹ ਕਰਹਿ ਸਿਵ ਦੇਵ॥ ਤਿਲੁ ਨਹੀ ਬੂਝਹਿ ਅਲਖ ਅਭੇਵ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਜਿਸੁ ਆਪੇ ਦੇਇ॥ ਜਗ ਮਹਿ ਵਿਰਲੇ ਕੇਈ ਕੇਇ॥ 3॥ ਮੋਹਿ ਨਿਰਗੁਣ ਗੁਣੁ ਕਿਛਹੂ ਨਾਹਿ॥ ਸਰਬ ਨਿਧਾਨ ਤੇਰੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ॥ ਨਾਨਕੁ ਦੀਨੁ ਜਾਚੈ ਤੇਰੀ ਸੇਵ॥ ਕਰਿ ਕਿਰਪਾ ਦੀਜੈ ਗੁਰਦੇਵ॥ 4॥15॥17॥

Gaund Mehla 5: Bhuv saagur bohith Hur(i) Churn. Simrut Naam(u), naahi phir(i) mern. Hur(i) goon rumut naahi Jum punth. Muhaa beechaar, punch doorteh munth. 1. Tuou shernaayee Poorun Nath. Junt Apnay kuou deejaiy haath. 1. Pause. Simrit(i), Shastar, Bayd, Puraan, Parbraham ka kureh(i) vukhiyaan. Jogi, Jutee, Baiyshno, Ram daas. Mit(i) naahi Braham abinaash. 2. Kern plaah kureh(i) Shiv Dayv. Til(u) nuhee boojheh(i) Alukh Abhayv. Praym bhugut(i) jis(u) Aapay dayay. Jug meh(i) virlay kayee kayay. 3. Moh(i) nirgoon, goon(u) kichh-hoon naah(i). Serb nidhaan Tayri drishti maah(i). Nanak(u) deen(u) jaachaiy Tayri sayv. Kur(i) kirpa deejaiy Gurdev. 4.15.17.

Word Meaning: Bhuv Saagur = the world sea. Bohith = ship. Churn = Feet = Naam. Rumut = while reciting. Jum Punth = path leading to the Angel of death. Muhaa Beechaar = pondering on Waheguru's Naam. Punch Dooteh = five demons. Munth = destroyer. 1.
Poorun Nath = the Perfect (omnipresent) Lord. Junt = living being; devotee. Pause.
Vukhiyaan = explanation. Jutee = the celibate. Baishno = devotee of Vishnu. Ram Daas = a sect of sanyasis who dance to please their deity; the devotees of Rama Mit(i) = measurement; end. Abinaash = immortal Waheguru. 2.
Kern Plaah = try every which way; cry for help. Shiv Dayv = Shiva and other gods. Til(u) = miniscule amount. Alukh = incomprehensible. Abhayv = whose secrets cannot be known. Virlay = rare = Kayee Kayay. 3.
Moh(i) = I. Nirgoon = having no virtue. Drishti = sight. Jaachaiy = longs for. 4.

MEANING: The world is a sea of Maya, and Waheguru's Naam is the ship to swim across this sea, and the devotee is not subjected to rebirths (the birth-death cycle comes to end for him). With the recitation of Waheguru's Naam, one does not follow the path leading to the Angel of death, and pondering on the Naam, he destroys the five demons. 1.
I am in Your shelter; kindly extend Your hand to protect me, oh the Perfect Lord. Pause.
The Hindu holy books, like the Simritis, the Shastras, the Vedas, and the Puranas, try to explain the virtues of Waheguru, but along with the Yogis, the Celibates, the devotees of Shri Vishnu, and of Shri Rama, can find no limits to the immortal Waheguru. 2.
Shiva and the other gods also try their best to acquire knowledge about Waheguru, but cannot find even a minuscule of the secrets of the incomprehensible Waheguru. Only those lucky devotees acquire His Divine Knowledge (get connected with Him) in whose mind Waheguru Himself implants His worship with love for Him, but such lucky individuals are very rare. 3.
I am virtue-less and have no virtue, but I will feel as if I have acquired all the treasures of the world if You cast Your kind sight on me, oh Lord. Poor Nanak begs to serve You. Kindly grant me this opportunity, oh, the Great Guru. 4.5.17.

ਗੌਂਡ ਮਹਲਾ 5॥ ਸੰਤ ਕਾ ਲੀਆ ਧਰਤਿ ਬਿਦਾਰਉ॥ ਸੰਤ ਕਾ ਨਿੰਦਕੁ ਅਕਾਸ ਤੇ ਟਾਰਉ॥ ਸੰਤ ਕਉ ਰਾਖਉ ਅਪਨੇ ਜੀਅ ਨਾਲਿ॥ ਸੰਤ ਉਧਾਰਉ ਤਤਖਿਣ ਤਾਲਿ॥ 1॥ ਸੋਈ ਸੰਤੁ ਜਿ ਭਾਵੈ ਰਾਮ॥ ਸੰਤ ਗੋਬਿੰਦ ਕੈ ਏਕੈ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਕੈ ਊਪਰਿ ਦੇਇ ਪ੍ਰਭੁ ਹਾਥ॥ ਸੰਤ ਕੈ ਸੰਗਿ ਬਸੈ ਦਿਨੁ ਰਾਤਿ॥ ਸਾਸਿ ਸਾਸਿ ਸੰਤਹ ਪ੍ਰਤਿਪਾਲਿ॥ ਸੰਤ ਕਾ ਦੋਖੀ ਰਾਜ ਤੇ ਟਾਲਿ॥ 2॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਕਰਹੁ ਨ ਕੋਇ॥ ਜੋ ਨਿੰਦੈ ਤਿਸ ਕਾ ਪਤਨੁ ਹੋਇ॥ ਜਿਸ ਕਉ ਰਾਖੈ ਸਿਰਜਨਹਾਰੁ॥ ਝਖ ਮਾਰਉ ਸਗਲ ਸੰਸਾਰੁ॥ 3॥ ਪ੍ਰਭ ਅਪਨੇ ਕਾ ਭਇਆ ਬਿਸਾਸੁ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕੀ ਰਾਸਿ॥ ਨਾਨਕ ਕਉ ਉਪਜੀ ਪਰਤੀਤਿ॥ ਮਨਮੁਖ ਹਾਰ ਗੁਰਮੁਖ ਸਦ ਜੀਤਿ॥ 4॥16॥18॥

Gaund Mehla 5: Sunt ka leeya, dhert(i) bidaaroun. Sunt ka ninduk(u) akaash tay taaroun. Sunt kuou raakhoun apnay jea naal(i). Sunt oodhaaroun tutkhin taal(i). 1. Soyee sunt j(i) bhaaaiy Ram. Sunt, Gobind kaiy aikaiy kaam. 1. Ruhaou. Sunt kaiy oopur(i) dayay Prubh(u) haath. Sunt kaiy sung(i) busaiy din(u) raat(i). Saas(i), saas(i) Sunteh pritpaal(i). Sunt ka doakhi raaj tay taal(i). 2. Sunt kee ninda kurhou na koyay. Jo nindaiy, tis ka putun(u) hoyay. Jis kuou raakhaiy Sirjunhaar(u). Jhukh maarou sugul sunsaar(u). 3. Prubh apnay ka bhuyya bisaas(u). Jeeo, pind(u) subh(u) Tis kee raas(i). Nanak kuou oopji perteet(i). Munmukh haar, Gurmukh sud jeet(i). 4.16.18.

Word Meaning: Leeya = condemned. Dhert = from the earth. Bidaaroun = destroy. Akaash Tay = from the sky (very high position). Taaroun = drop; push down. Jea = life. Oodhaaroun = salvage; grant glorious success. Tutkhin = instantaneously. Taal(i) = right away. 1. Kaam = objective. Pause.
Pritpaal(i) = nourishes and nurtures; gives strength and protects. Doakhi = jealous; opponents. Tall(i) = deprives of. 2.
Putun(u) = fall. Sirjunhaar(u) = the creator. Jhukh = bad mothing. Sugul = whole. 3.
Bisaas(u) = faith. Raas(i) = wealth. Perteet(i) = trust. 4.

MEANING: (Waheguru loves and protects His beloved holy saints so much so that He says): I will uproot the individual from the earth who has been condemned (rejected) by some of my holy saints, and push down (fell) the malicious critics (vilifiers) of my saints, from very high positions. I protect my saints with my life and grant them instant glorious success. 1. The holy saint (Guru) is the one whom Waheguru loves. Waheguru and the holy saint both have the same objectives. Pause.
Waheguru gives His protective hand to the Guru and resides with Him day and night. Waheguru gives strength to, and protects His saints with every breath, and deprives Guru's opponents from reigning (removes them from the throne). 2.
No one should ever vilify the Guru, for such critics will quickly experience their downfall. The devotee, who is loved by Waheguru, is protected by Him even if the whole world badmouths him. 3. I have come to realize that my life and my body are the property of Waheguru (given by Him), and I have full faith in His protection. I have developed full faith that Guru's devotees are successful in Waheguru's Court, whereas the Maya-lovers are the losers, oh Nanak. 4.16.18.

ਗੌਂਡ ਮਹਲਾ 5॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨੀਰਿ ਨਰਾਇਣ॥ ਰਸਨਾ ਸਿਮਰਤ ਪਾਪ ਬਿਲਾਇਣ॥ 1॥ ਰਹਾਉ॥ (ਅੰਗ 868)॥ ਨਾਰਾਇਣ ਸਭ ਮਾਹਿ ਨਿਵਾਸ॥ ਨਾਰਾਇਣ ਘਟਿ ਘਟਿ ਪਰਗਾਸ॥ ਨਾਰਾਇਣ ਕਹਤੇ ਨਰਕਿ ਨ ਜਾਹਿ॥ ਨਾਰਾਇਣ ਸੇਵਿ ਸਗਲ ਫਲ ਪਾਹਿ॥ 1॥ ਨਾਰਾਇਣ ਮਨ ਮਾਹਿ ਅਧਾਰ॥ ਨਾਰਾਇਣ ਬੋਹਿਥ ਸੰਸਾਰ॥ ਨਾਰਾਇਣ ਕਹਤ ਜਮੁ ਭਾਗਿ ਪਲਾਇਣ॥ ਨਾਰਾਇਣ ਦੰਤ ਭਾਨੇ ਡਾਇਣ॥ 2॥ ਨਾਰਾਇਣ ਸਦ ਸਦ ਬਖਸਿੰਦ ਨਾਰਾਇਣ ਕੀਨੇ ਸੂਖ ਆਨੰਦ॥ ਨਾਰਾਇਣ ਪ੍ਰਗਟ ਕੀਨੋ ਪਰਤਾਪ॥ ਨਾਰਾਇਣ ਸੰਤ ਕੋ ਮਾਈ ਬਾਪ॥ 3॥ ਨਾਰਾਇਣ ਸਾਧ ਸੰਗਿ ਨਰਾਇਣ॥ ਬਾਰੰਬਾਰ ਨਰਾਇਣ ਗਾਇਣ॥ ਬਸਤੁ ਅਗੋਚਰ ਗੁਰ ਮਿਲਿ ਲਹੀ॥ ਨਾਰਾਇਣ ਓਟ ਨਾਨਕ ਦਾਸ ਗਹੀ॥ 4॥17॥19॥

Gaund Mehla 5: Naam(u) Nirunjun(u), neer(i) Naraayin. Rusna simrut paap bilaayin. 1. Ruhaou.

(PAGE 868): Naaraayin subh maah(i) nivaas. Naaraayin ghut(i), ghut(i) pergaas. Naaraayin kehtay nerk(i) na jaah(i). Naaraayin sayv sugul ful paah(i). 1. Naaraayin, mun maah(i) adhaar. Naaraayin bohith sunsaar. Naaraayin keht Jum(u) bhaag(i) pulaayin.

Naaraayin, dunt bhaanay daayin. 2. Naaraayin, sud, sud bhukhshind. Naaraayin keenay sookh aanund. Naaraayin pergut keeno pertaap. Naaraayin, sunt ko maayee, baap. 3. Naaraayin, Sadh sung(i) Naraayin. Baarumbaar Naraayin gaayin. Bust(u) agoachur Gur mil(i) luhhee. Naaraayin oat Nanak daas guhhee. 4.17.19.

Word Meaning: Nirunjun(u) = Above the effects of Maya. Neer(i) = with (Ambrosial) water. Naraayin = God; Waheguru. Bilaayin = dispelled; washed away. Pause.
Adhaar = support. Bhaag(i) Pulaayin = run away; disappear. Dunt Bhaanay = break teeth; makes ineffective. Daayin = a witch (Maya). 2.
Bukhshind = provider; forgiving. Keenay = creates. Pertaap = majesty. 3.
baarumbaar = again, and again. Gaayin = sing praise. Agoachur = incomprehensible. 4.

MEANING: Waheguru's Naam is such Ambrosial water which cleanses one's mind to attain the spiritual state above the effects of Maya, and with which all sins are washed away when one recites it with his tongue. Pause.
Waheguru resides everywhere and enlightens every mind. By reciting His Naam, one does not go to hell; rather, one reaps all the rewards. 1.
Waheguru is one's mental support, and is the ship to ferry across the world sea. With the recitation of Waheguru's Naam, the Angel of death runs away to disappear, and His Naam makes the witch – Maya toothless. 2. Waheguru is always forgiving and is the provider, and He causes (is the source of) comfort and blissfulness. Waheguru is the mother and the father of His saints, and He enhances their majesty in the world. 3.
Waheguru can be realized in the company of the Guru where His praise is sung again and again (all the time). I acquired the priceless Naam of the incomprehensible Waheguru in the shelter of the Guru, and have taken his shelter as His slave, oh Nanak. 4.17.19.

ਗੌਂਡ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਰਾਖੈ ਰਾਖਣਹਾਰੁ॥ ਤਿਸ ਕਾ ਅੰਗੁ ਕਰੇ ਨਿਰੰਕਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਅਗਨਿ ਨ ਜੋਹੈ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨ ਪੋਹੈ॥ ਸਾਧ ਸੰਗਿ ਜਪੈ ਨਿਰੰਕਾਰੁ॥ ਨਿੰਦਕੁ ਕੈ ਮੁਹਿ ਲਾਗੈ ਛਾਰੁ॥ 1॥ ਰਾਮ ਕਵਚੁ ਦਾਸ ਕਾ ਸੰਨਾਹੁ॥ ਦੂਤ ਦੁਸਟ ਤਿਸੁ ਪੋਹਿਤ ਨਾਹਿ॥ਜੋ ਜੋ ਗਰਬ ਕਰੇ ਸੋ ਜਾਇ॥ ਗਰੀਬ ਦਾਸ ਕੀ ਪ੍ਰਭੁ ਸਰਣਾਇ॥ 2॥ ਜੋ ਜੋ ਸਰਣਿ ਪਇਆ ਹਰਿ ਰਾਇ॥ ਸੋ ਦਾਸੁ ਰਖਿਆ ਆਪਣੈ ਕੰਠਿ ਲਾਇ॥ ਜੇ ਕੋ ਬਹੁਤੁ ਕਰੇ ਅਹੰਕਾਰੁ॥ ਓਹੁ ਖਿਨ ਮਹਿ ਰੁਲਤਾ ਖਾਕੂ ਨਾਲਿ॥ 3॥ ਹੈ ਭੀ ਸਾਚਾ ਹੋਵਣਹਾਰੁ॥ ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰ॥ ਅਪਣੇ ਦਾਸ ਰਖੇ ਕਿਰਪਾ ਧਾਰਿ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪ੍ਰਾਣ ਅਧਾਰ॥ 4॥18॥20॥

Gaund Mehla 5: Ja kuou raakahiy, Raakhunhaar(u). Tis ka ung(u) kuray Nirunkaar(u). 1. Ruhaou. Maat, gerbh meh(i) ugun(i) na johaiy. Kaam(u), kroadh(u)), loabh(u), moh(u) na pohaiy. Sadh sung(i) jupaiy Nirunkaar(u). Ninduk(u) kaiy mooh(i) laagaiy chhaar(u). 1. Ram kuvuch(u) daas ka sunaah(u). Doot, doosht tis(u) pohit naah(i). Jo, jo gerb kuray so jaayay. Greeb daas kee Prubh(u) shernaayay. 2. Jo, jo shern(i) puyya, Hur(i) Raayay. So, daas(u) rukhiya Apnaiy kuntth(i) laayay. Jay ko buhout kuray ahunkaar(u). Oh(u) khin meh(i) roolta khaakoo naal(i). 3. Haiy bhee Saacha, hovunhaar(u). Sudaa, sudaa jaayeen bulihaar. Apnay daas rukhay kirpa dhaar(i). Nanak kay Prubh praan adhaar. 4.18.20.

Word Meaning: Ung(u) = favour; provide help. Pause.
Johaiy = cast evil eye. Pohaiy = come near. Chaar(u) = dirt; humiliation. 1.
Kuvuch(u) = Sunaah(u) = armour. Doot = the (five) demons. Doosht = evil. Gerb = conceit. Jaayay = goes away; dies spiritually. Greeb = poor; powerless. 2.

Hur(i) Raayay = the Royal Waheguru. Kuntth(i) = with the neck (chest). Khin Meh(i) = in a moment. Roolta = suffers humiliation. Khaakoo = dust. 3.
Hovunhaar(u) = will always be there. Bulihaar = offer to sacrifice. 4.
MEANING: Waheguru helps the individual whom He wants to protect. Pause.
The womb's fire (normally unbearable heat) (rebirths) cannot cast an evil eye on, and lust, rage, greed, and worldly attachments cannot even come near the devotee who recites Waheguru's Naam in the shelter of the Guru, and whom Waheguru provides His protection. Any vilifier of such a devotee gets dirt in his mouth (is humiliated). 1.
Waheguru's Naam is the armour for the devotee, which protects him from any attack by the evil demons (lust, greed, etc.), and they cannot even come near him. Whoever shows any conceit suffers spiritual death. Waheguru is the shelter for the humble devotee. 2.
Whoever seeks shelter of the Royal Waheguru, the Lord protects him by holding him to His chest (provides full loving protection). If someone shows too much conceit, he suffers a great humiliation, as if he were dirt. 3.
The eternal Waheguru is present now and will always be; I am always a sacrifice for Him. He protects His devotees with His benevolence. He is the basis of my life, oh Nanak. 4.18.20.

ਗੌਂਡ ਮਹਲਾ 5॥ ਅਚਰਜ ਕਥਾ ਮਹਾ ਅਨੂਪ॥ ਪ੍ਰਾਤਮਾ ਪਾਰਬ੍ਰਹਮ ਕਾ ਰੂਪੁ॥ ਰਹਾਉ॥ ਨਾ ਇਹੁ ਬੂਢਾ ਨਾ ਇਹੁ ਬਾਲਾ॥ ਨਾ ਇਸੁ ਦੂਖੁ ਨਹੀ ਜਮ ਜਾਲਾ॥ ਨਾ ਇਹੁ ਬਿਨਸੈ ਨ ਇਹੁ ਜਾਇ॥ ਆਦਿ ਜੁਗਾਦੀ ਰਹਿਆ ਸਮਾਇ॥ 1॥ ਨਾ ਇਸੁ ਓਸਨੁ ਨਹੀ ਇਸੁ ਸੀਤੁ॥ ਨਾ ਇਸੁ ਦੁਸਮਨੁ ਨਾ ਇਸੁ ਮੀਤੁ॥ ਨਾ ਇਸੁ ਹਰਖੁ ਨਹੀ ਇਸੁ ਸੋਗੁ॥ ਸਭੁ ਕਿਛੁ ਇਸ ਕਾ ਇਹੁ ਕਰਨੈ ਜੋਗੁ॥ 2॥ ਨਾ ਇਸੁ ਬਾਪੁ ਨਹੀ ਇਸੁ ਮਾਇਆ॥ ਇਹੁ ਅਪਰੰਪਰੁ ਹੋਤਾ ਆਇਆ॥ ਪਾਪ ਪੁੰਨ ਕਾ ਇਸੁ ਲੇਪੁ ਨ ਲਾਗੈ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਦ ਹੀ ਜਾਗੈ॥ 3॥ ਤੀਨਿ ਗੁਣਾ ਇਕ ਸਕਤਿ ਉਪਾਇਆ॥ ਮਹਾ ਮਾਇਆ ਤਾ ਕੀ ਹੈ ਛਾਇਆ॥ ਅਛਲ ਅਛੇਦ ਅਭੇਦ ਦਇਆਲ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਛੂ ਨ ਪਾਇ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਇ॥ 4॥19॥21॥
Gaund Mehla 5: Achurj kutha Muhaa Anoop. Permaatma, Parbraham ka roop(u). Ruhaou. Na eh(u) boodha, na eh(u) baala. Na iss(u) dookh(u), nuhee Jum jaala. Na eh(u) binsaiy, na eh(u) jaayay. Aad(i), joogaadi ruhhiya smaayay. 1. Na iss(u) oosn(u), nuhee iss(u) seet(u). Na iss(u) dooshman, na iss(u) meet(u). Na iss(u) herkh(u), nuhee iss(u) soag(u). Subh(u) kichh(u) iss ka, eh(u) kernaiy joag(u). 2. Na iss(u) baap(u), nuhee iss(u) maaya. Eh(u) uprumpur(u) hoata aayaa. Paap, poonn ka iss(u) layp(u) na laagaiy. Ghut, ghut untar(i) sud hee jaagaiy. 3. Teen(i) goona ikk Shukut(i) oopaaya. Muhaa Maya, ta kee haiy chhaaya. Achhull, achayd, abhayd Duyyaal. Deen Duyyaal, sudaa kirpal. Ta kee gut(i), mit(i) kuchhoo na paayay. Nanak Ta kaiy bul(i), bul(i) jaayay. 4.19.21.
Word Meaning: Achurj = amazing. Anoop = unique. Muhaa = great. Peraatma = The Supreme Soul of which the human soul is a part. Roop(u) = form. Pause.
Jum Jaala = traps leading to the Angel of Death. Binsaiy = dies. Jaayay = disappears. Aad Joogaad(i) = from the very beginning and before the eons. 1.
Oosn(u) = feeling of hotness. Seet(u) = coldness. Herkh(u) = happiness. Soag = sadness; grief. Kernaiy Joag(u) = omnipotent. 2.
Maaya = mother. Uprumpur = endless. Hota Aaya = has always been there. Layp(u) = coating; effect. Jaagaiy = alive; present. 3.

Teen(i) Goonaa = three effects of Maya. Shukut(i) = Maya. Muhaa = powerful. Chhaaya = reflection. Achhull = which cannot be deceived. Achayd = impermeable. Abhayd = whose secrets cannot be known. Gut(i) = transcendence. Mit(i) = measurements. 4.

MEANING: The description of Waheguru's virtues is unique and amazing. The human soul is a form (part) of Waheguru's Supreme Soul. Pause.

The human soul is a part of Waheguru, which does not go through different phases of life. He is never a child nor an old person. He does not fall into any trap of Maya that leads to the Angel of Death, and he suffers no discomfort. He never dies, nor does He ever disappear. He has been here ever since and before the beginning of the eons. 2.

Waheguru feels neither hot nor cold and has neither enemies nor friends. He has no special occasions to be happy or to be sad. Everything belongs to Him, and He is omnipotent. He has no father or mother; He is limitless and has been here ever since. He is not affected by noble or bad deeds (they do not mean anything to Him). He is alive in every heart. 3.

Maya is His own reflection, which means He created Maya with the three effects. The kind Waheguru cannot be deceived, is impermeable (unattackable), and His secrets cannot be known, and He is always kind to the weak (humble). Nobody can find His transcendence, or His measurements (limits). I am always a sacrifice for Him, oh Nanak. 4.19.21.

(ਅੰਗ 869)॥ ਗੌਡ ਮਹਲਾ 5॥ ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਸੰਤਨ ਕੈ ਸੰਗਿ ਰਾਮ ਗੁਨ ਗਾਉ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਿਲਵਿਖ ਸਭਿ ਗਏ॥ ਸੰਤ ਸਰਣਿ ਵਡਭਾਗੀ ਪਏ॥ 1॥ ਰਾਮੁ ਜਪਤ ਕਛੁ ਬਿਘਨੁ ਨ ਵਿਆਪੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਜਾਪੈ॥ 1॥ ਰਹਾਉ॥ ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਦਇਆਲ॥ ਸਾਧੂ ਜਨ ਕੀ ਕਰੈ ਰਵਾਲ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਇਸੁ ਤਨ ਤੇ ਜਾਇ॥ ਰਾਮ ਰਤਨੁ ਵਸੈ ਮਨਿ ਆਇ॥ 2॥ ਸਫਲੁ ਜਨਮੁ ਤਾ ਕਾ ਪਰਵਾਨੁ॥ ਪਾਰਬ੍ਰਹਮੁ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ॥ ਭਾਇ ਭਗਤਿ ਪ੍ਰਭ ਕੀਰਤਨਿ ਲਾਗੈ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ॥ 3॥ ਚਰਨ ਕਮਲ ਜਨ ਕਾ ਆਧਾਰੁ॥ ਗੁਣ ਗੋਵਿੰਦ ਰਉ ਸਚੁ ਵਾਪਾਰੁ॥ ਦਾਸ ਜਨਾ ਕੀ ਮਨਸਾ ਪੂਰਿ॥ ਨਾਨਕ ਸੁਖੁ ਪਾਵੈ ਜਨ ਧੂਰਿ॥ 4॥20॥22॥6॥28॥

(PAGE 869): **Gaund Mehla 5:** Suntun kaiy bulihaaraiy jaaoun. Suntun kaiy sung(i) Ram goon gaaoun. Sunt persad(i) kilvikh subh guyyay. Sunt sherni vudbhaagi puyyay. 1. Ram juput kuchh(u) bighun(u) na viyaapaiy. Gur persad(i) apuna Prubh(u) jaapaiy. 1. Ruhaou. Parbraham jub bhuyyay duyyaal. Sadhu jun kee kuraiy ruvaal. Kaam(u), kroadh(u) iss(u) tun tay jaayay. Ram Ruttan(u) vussaiy mun aayay. 2. Suful(u) junum(u) ta ka pervaan(u). Parbraham(u) nicket(i) kur(i) jaan(u). Bhaayay bhugut(i) Prubh keertun(i) laagaiy. Junum, junum ka soya jaagaiy. 3. Churn kumul jun ka aadhaar(u). Goon Govind ruvoun Sach(u) vaapaar(u). Daas junaa kee munsa poor(i). Nanak sookh(u) paavaiy jun dhoor(i). 4.20.22.6.28.

Word Meaning: Kilvikh = sins. 1.

Bighun Na Viyaapaiy = faces no obstacles. Jaapaiy = seems; becomes visible. Pause.

Bhaayay Bhugut(i) = with the spirit (love) for worship. Soya Jaagaiy = is enlightened. 3.

Ruvoun = I remember. Sach(u) Vaapaar(u) = true (everlasting) deal. Munsa = wish. 4.

MEANING: I would like to lay down my life for the holy saints (serve them with deep reverence) who motivate you to sing Waheguru's praise in their company. All one's sins are eradicated by their grace. But only some lucky people come to their shelter. 1.

One faces no obstacle to worship God as he can "see" Him (in his heart) by the grace of the Guru. Pause. When Waheguru becomes benevolent, He transforms one into a humble devotee as if He were the dust of Guru's feet (serve Him like a slave). Lust and rage

Commented [DS1]:

disappear from the body of such devotees, and Waheguru's jewel-like precious Naam gets embedded in their mind. 2.
The devotee experiences Waheguru as close to him, and his life becomes successful and approved by Waheguru. He begins to worship Waheguru with love, and his mind, which had suffered the darkness of ignorance for many lives, gets enlightened. 3.
Waheguru's lotus-like soft Feet (His Naam) have become the basis of my life, and I remember Him (recite His Naam) all the time, which is the everlasting deal. I pray to Waheguru that He fulfils the wishes of His devotees, so that they enjoy bliss by serving His holy saints, oh Nanak. 4.20.22.6.28.

The numbers at the end mean as follows:
4 = the stanzas of this Shabad.
20 = the number of Shabads of Ghur(u) 2.
22 = the total number of Shabad of Mehla 5 in Gaund Raag.
6 = the number of Shabads of Mehla 4.
28 = the total number of Shabads in Gaund Raag so far.

ਰਾਗੁ ਗੌਡ ਅਸਟਪਦੀਆ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaund, Ashtpudiyaan, Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i).

ਕਰਿ ਨਮਸਕਾਰ ਪੂਰੇ ਗੁਰਦੇਵ॥ ਸਫਲ ਮੂਰਤਿ ਸਫਲ ਤਾ ਕੀ ਸੇਵ॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਆਠ ਪਹਰ ਨਾਮ ਰੰਗਿ ਰਾਤਾ॥ 1॥ ਗੁਰੁ ਗੋਬਿੰਦ ਗੁਰੂ ਗੋਪਾਲ॥ ਅਪਨੇ ਦਾਸ ਕਉ ਰਾਖਨਹਾਰ॥ 1॥ ਰਹਾਉ॥ ਪਾਤਿਸਾਹ ਸਾਹ ਉਮਰਾਉ ਪਤੀਆਏ॥ ਦੁਸਟ ਅਹੰਕਾਰੀ ਮਾਰਿ ਪਚਾਏ॥ ਨਿੰਦਕ ਕੈ ਮੁਖਿ ਕੀਨੋ ਰੋਗੁ॥ ਜੈ ਜੈਕਾਰੁ ਕਰੈ ਸਭੁ ਲੋਗੁ॥ 2॥ ਸੰਤਨ ਕੈ ਮਨਿ ਮਹਾ ਅਨੰਦੁ॥ ਸੰਤ ਜਪਹਿ ਗੁਰਦੇਉ ਭਗਵੰਤੁ॥ ਸੰਗਤਿ ਕੈ ਮੁਖ ਊਜਲ ਭਏ॥ਸਗਲ ਥਾਨ ਨਿੰਦਕ ਕੇ ਗਏ॥ 3॥ ਸਾਸਿ ਸਾਸਿ ਜਨੁ ਸਦਾ ਸਲਾਹੇ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਬੇਪਰਵਾਹੇ॥ ਸਗਲ ਭੈ ਮਿਟੇ ਜਾ ਕੀ ਸਰਨਿ॥ ਨਿੰਦਕ ਮਾਰਿ ਪਾਏ ਸਭਿ ਧਰਨ॥ 4॥ ਜਨ ਕੀ ਨਿੰਦਾ ਕਰੈ ਨ ਕੋਇ॥ ਜੋ ਕਰੈ ਸੋ ਦੁਖੀਆ ਹੋਇ॥ ਆਠ ਪਹਰ ਜਨੁ ਏਕੁ ਧਿਆਏ॥ ਜਮੂਆ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਜਾਏ॥ 5॥ ਜਨ ਨਿਰਵੈਰ ਨਿੰਦਕ ਅਹੰਕਾਰੀ॥ ਜਨ ਭਲ ਮਾਨਹਿ ਨਿੰਦਕ ਵੇਕਾਰੀ॥ ਗੁਰ ਕੈ ਸਿਖਿ ਸਤਿਗੁਰੂ ਧਿਆਇਆ॥ ਜਨ ਉਬਰੇ ਨਿੰਦਕ ਨਰਕਿ ਪਾਇਆ॥ 6॥ ਸੁਣਿ ਸਾਜਨ ਮੇਰੇ ਮੀਤ ਪਿਆਰੇ॥ ਸਤਿ ਬਚਨ ਵਰਤਹਿ ਹਰਿ ਦੁਆਰੇ॥ ਜੈਸਾ ਕਰੇ ਸੁ ਤੈਸਾ ਪਾਏ॥ ਅਭਿਮਾਨੀ ਕੀ ਜੜ ਸਰਪਰ ਜਾਏ॥ 7॥ ਨੀਧਰਿਆ ਸਤਿਗੁਰ ਧਰ ਤੇਰੀ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਜਨ ਕੇਰੀ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਗੁਰ ਬਲਿਹਾਰੀ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਪੈਜ ਸਵਾਰੀ॥ 8॥1॥29॥

Kur(i) numuskaar Pooray Gurdev. Suful moorut(i), suful Ta kee sayv. Untarjaami, Purakh Bidhaata. Aatth pehr Naam rung(i) raata. 1. Gur(u) Gobind, Gur(u) Gopal. Apnnay daas kuou raakhunhaar. 1. Ruhaou. Paatshah, Shah, oomraaou putiyaayay. Doosht ahunkaari maar(i) puchaayay. Ninduk kaiy mookh(i) keeno roag(u). Jai, jaikaar(u) kuraiy subh(u) loag(u). 2. Suntun kaiy mun(i) muhaa anund(u). Sunt jupeh(i) Gurdeo Bhugvunt(u). Sungut(i) kaiy mookh oojul bhuyyay. Sugul thaan ninduk kay guyyay. 3. Saas(i), saas(i) jun(u) sudaa slaahay. Parbraham Gur baypervaahay. Sugul bhaiy mitay Ja kee shern(i). Ninduk maar(i) paayay subh(i) dhern. 4. Jun kee ninda kuraiy na koyay. Jo kuhhaiy so dookhiya hoyay. Aatth pehr jun(u) Aik(u) dhiyaayay. Jumooaa ta kaiy nicket(i) na jaayay. 5. Jun nirvaiyr, ninduk ahunkaari. Jun bhul maaneh(i) ninduk vaykaari. Gur kaiy Sikh(i) Satguru dhiyaaya. Jun oobray, ninduk nerk(i) paaya. 6. Soon(i) saajun mayray meet piyaray. Sat(i)

Buchun verteh(i) Hur(i) Dooaaray. Jaiysa kuray, su taiysa paayay. Abhimaani kee jurrh surpur jaayay. 7. Needhuriyaan, Satgur dhur Tayri. Kur(i) kirpa, raakhou jun kayri. Kuhhou Nanak tis(u) Satgur bulihaari. Ja kaiy simrun paiyj suvaari. 8.1.29.

Word Meaning: Ashtpudi = a Shabad with 8 stanzas. Dev = light-like (source of enlightenment). Suful = which causes success. Moorut(i) = persona (holy sight) Untarjaami = omniscient. Purakh = living power. Bidhaata = carver of our fates. Aatth Pehr = twenty-four hours. Rung(i) Raata = imbued in love. 1.

Paatshah = emperor. Shah = rajah. Oomraaou = wealthy. Putiyaayay = won over. Doosht = evil. Ahunkaari = conceited. Puchaayay = humiliated. Ninduk = vilifier.

Keeno = creates. Roag(u) = inability to talk ill of. Jai Jaikaar = sing praise. 2.

Muhaa Anund(u) = great bliss. Oojul = radiate with internal purity. Guyyay = loses. 3.

Baypervaahay = worry-free. Bhaiy Mitay = all fears eradicated. Paayay Dhern = thrown on the ground; causes big humiliation. 4.

Jumooa = Jum = Angel of death. Nicket(i) = near. 5.

Nirvaiyr = harbours no enmity. Bhul(i) Maaneh(i) = wishes all well. Vaykaari = lustful. 6.

Sat Buchun = true command; pure justice. Verteh(i) = is the rule. Jurr = root; support.Surpur = for sure. 7. Needhuriyaan = with no support. Dhur = support. Kayri = of. Paiyj = honour; dignity. Suvaari = enhances. 8.

MEANING: The Guru is a manifestation of Waheguru and protects His devotees. Pause. Guru's persona (His holy sight) makes devotee's life successful (rewarding), and so does service to Him. So, kneel down to Him (show reverence for the Perfect Guru, which is a source of enlightenment), oh my friend. The Guru is always imbued with the love for Naam of Waheguru, which is omnipotent, living power (omnipresent), and the carver of our fates. 1. The Guru wins over the minds of the emperors, the rajahs, and the wealthy with His spiritual advice, while the evil and the conceited are defeated and humiliated. The vilifiers are rendered speechless so that they lose the ability to vilify Him anymore. The whole world sings praise of the Guru. 2. The holy saints recite the Naam of Waheguru, which is the Great Guru, and always enjoy great blissfulness. Their faces radiate the purity (piousness) of their mind, whereas the vilifiers lose all their shelters (supports). 3.

The devotees sing Waheguru's praise with every breath, but the Lord is worry-free. All the fears pf the devotees disappear in Waheguru's shelter; but the slanderers are reduced to dust on the ground (are humiliated as all their pride is destroyed). 4.

No one should ever vilify a saint; whoever does that suffers at the end. The holy saints recite the Naam of Waheguru all the time because of which the Angel of (spiritual) death does not even go near them. 5.

The saints bear no enmity towards anyone, but the slanderers are highly conceited. The saints wish well-being for everyone, while the vilifiers are immoral (and always think to cause harm to good people). Guru's Sikhs remember Him (recite His Shabad) as a result of which they are salvaged, while the vilifiers are sent to hell. 6.

Listen to the everlasting fact that only perfect justice is delivered in Waheguru's Court, oh my dear friend. One reaps the rewards of his own deeds, and one thing is certain: the conceited get no support at all. 7

Satguru is the support of the weak (ego-free) who have no other support. Kindly protect the dignity of Your devotee, oh Satguru. I am a sacrifice to the Satguru who exalts the dignity of His devotees who recite His Shabad, oh Nanak. 8.1.29.

(ਅੰਗ 870)॥ ਰਾਗੁ ਗੌਂਡ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ਕਬੀਰ ਜੀ ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 870): Raag(u) Gaund, Bani Bhagataan Kee, Kabir Ji, Ghur(u) 1:

ਸੰਤ ਮਿਲੈ ਕਿਛੁ ਸੁਨੀਐ ਕਹੀਐ॥ ਮਿਲੈ ਅਸੰਤੁ ਮਸਟਿ ਕਰਿ ਰਹੀਐ॥ 1॥ ਬਾਬਾ ਬੋਲਨਾ ਕਿਆ ਕਹੀਐ॥ ਜੈਸੇ ਰਾਮ ਨਾਮ ਰਵਿ ਰਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਸੰਤਨ ਸਿਉ ਬੋਲੇ ਉਪਕਾਰੀ॥ ਮੂਰਖ ਸਿਉ ਬੋਲੇ ਝਖ ਮਾਰੀ॥ 2॥ ਬੋਲਤ ਬੋਲਤ ਬਢਹਿ ਬਿਕਾਰਾ॥ ਬਿਨੁ ਬੋਲੇ ਕਿਆ ਕਰਹਿ ਬਿਚਾਰਾ॥ 3॥ ਕਹੁ ਕਬੀਰ ਛੂਛਾ ਘਟੁ ਬੋਲੈ॥ ਭਰਿਆ ਹੋਇ ਸੁ ਕਬਹੂ ਨ ਡੋਲੈ॥ 4॥1॥

Ek Onkar Satgur Persad(i): Sunt milaiy kichh(u) sooniyaiy, kuhhiyaiy. Milaiy asunt(u), musht(i) kur(i) ruhhiyaiy. 1. Baba, boalna, kiyya kuhhiyaiy. Jaiysay Ram Naam ruv(i) ruhhiyaiy. 1. Ruhaou. Suntun siyoun boalaiy oopkaari. Moorukh siyoun boalay jhukh maari. 2. Boalut, boalut budheh(i) bikaara. Bin(u) boalay kiyya kureh(i) Bichaara. 3. Kuhhou Kabir, chhoochha ghut(u) boalaiy. Bhuriya hoyay, su kub-hoon na doalaiy. 4.1.

Word Meaning: Asunt = unholy man; Maya worshipper. Musht(i) = quietness. 1.
Baba = a respectable man. Ruv(i) = recite (Naam). Pause.
Oopkaari = beneficial for others. Jhukh Maari = a rubbish talk; frustrating experience. 2.
Budheh(i) = increase. Bikaara = immoral thoughts. Bichaara = sharing ideas. 3.
Chhoochha = empty. Ghut(u) = vessel. Doalaiy = loses patience. 4.

MEANING: When we talk, what should we talk about, oh noble man? Answer: When we talk, select a topic so that we are led only to recite God's Naam (sing His praise). Pause.
If we meet a holy person, we should listen to their wisdom and say something (seek clarification). But if we bump into some unholy person, it is best to keep quiet. 1.
Because when we converse with a holy man, it is for the betterment of others, but when we discuss something with a foolish person (a Maya-worshipper), it turns out to be a frustrating experience. 2. Too much talking leads to immoral thoughts, but some talking is essential because, without talking, what ideas can we share? 3.
But we must remember one thing that, as the saying goes, it is an empty vessel that makes noise; it is a shallow person who talks too much; an enlightened person does not lose patience (fall prey to excessive talking), oh Kabir. 4.1.

ਗੌਂਡ॥ ਨਰੁ ਮਰੈ ਨਰੁ ਕਾਮਿ ਨ ਆਵੈ॥ ਪਸੂ ਮਰੈ ਦਸ ਕਾਜ ਸਵਾਰੈ॥ 1॥ ਅਪਨੇ ਕਰਮ ਕੀ ਗਤਿ ਮੈ ਕਿਆ ਜਾਨਉ॥ ਮੈ ਕਿਆ ਜਾਨਉ ਬਾਬਾ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਾਡ ਜਲੇ ਜੈਸੇ ਲਕਰੀ ਕਾ ਤੂਲਾ॥ ਕੇਸ ਜਲੇ ਜੈਸੇ ਘਾਸ ਕਾ ਪੂਲਾ॥ 2॥ ਕਹੁ ਕਬੀਰ ਤਬ ਹੀ ਨਰੁ ਜਾਗੈ॥ ਜਮ ਕਾ ਡੰਡੁ ਮੂੰਡ ਮਹਿ ਲਾਗੈ॥ 3॥2॥

Gaund: Nuroo muraiy, nur(u) kaam(i) na aavaiy. Pushoo muraiy, dus kaaj suvaaraiy. 1. Apnay kerm kee gut(i) mein kiyya jaanoun, mein kiyya jaanou baba ray. 1. Ruhaou. Haad julay jaiysay lukkri ka toola. Kays julay, jaiysay ghaas ka poola. 2. Kuhhou Kabir, tub hee nur jaagaiy. Jum ka dund(u) moond meh(i) laagaiy. 3.2.

Word Meaning: Nuroo = Nur(u) = human being. Pushoo = cattle. Kaaj = tasks. Suvaaraiy = fulfils needs; finds many uses. 1.
Kerm = deeds of previous lives. Gut(i) = situation; consequences. Pause.
Toola = raft; bale. Kays = hair. Poola = bundle. 2.
Tub = then. Jaagaiy = is awakened. Dund(u) = stick. Moond = head. 3.

MEANING: When a man dies, his dead body is of no use, but when a cattle dies, its body finds many uses (for example, its hide is used to make shoes and other leather goods; its bones are used in fertilizers, and so on).
What do I know about the results of my previous deeds, oh noble man? (whether I will be born a human being again, or an animal). Pause.
The man does not realize that (after death), his bones burn like a bundle of wood, and his hair like a bale of grass (so, even his body does not accompany him). 2.
He is awakened (realizes the reality) only after he is struck with the heavy stick of the Angel of Death (punished by him), oh Kabir. 3.2.

ਗੌਂਡ॥ ਆਕਾਸਿ ਗਗਨੁ ਪਾਤਾਲਿ ਗਗਨੁ ਹੈ, ਚਹੁ ਦਿਸਿ ਗਗਨੁ ਰਹਾਇਲੇ॥ ਆਨਦ ਮੂਲੁ ਸਦਾ ਪੁਰਖੋਤਮੁ ਘਟੁ ਬਿਨਸੈ ਗਗਨੁ ਨ ਜਾਇਲੇ॥ 1॥ ਮੋਹਿ ਬੈਰਾਗੁ ਭਇਓ॥ ਇਹੁ ਜੀਉ ਆਇ ਕਹਾ ਗਇਓ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ ਤਤੁ ਕਹਾ ਤੇ ਕੀਨੁ ਰੇ॥ ਕਰਮ ਬਧ ਤੁਮ ਜੀਉ ਕਹਤ ਹੌ ਕਰਮਹਿ ਕਿਨਿ ਜੀਉ ਦੀਨੁ ਰੇ॥ 2॥ ਹਰਿ ਮਹਿ ਤਨੁ ਹੈ ਤਨਿ ਮਹਿ ਹਰਿ ਹੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ ਰੇ॥ ਕਹਿ ਕਬੀਰ ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਉ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਇ ਰੇ॥ 3॥3॥

Gaund: Aakaash(i) guggun(u), paataal(i) guggun(u) haiy, chuhoun dis(i) guggun(u) ruhaayaylay. Aanund mool(u), sudaa Purkhotum(u), ghut(u) binsaiy, guggun(u) na jaayaylay. 1. Moh(i) baiyraag(u) bhuyyiyo. Eh(u) jeeou aayay, kuhaa guyyiyo. 1. Ruhaou. Punch tut(u) mil(i) kaaya keeni, tutu(u) kuhaa tay keen(u) ray. Kerm budh toom jeeou keht huou, kermeh(i) kin(i) jeeou deen(u) ray. 2. Hur(i) meh(i) tun(u) haiy, tun(i) meh(i) Hur(i) haiy, serb niruntar(i) Soyay ray. Keh(i) Kabir Ram Naam(u) na chhoad-houn, sehjay hoyay su hoyay ray. 3.3.

Word Meaning: Guggun(u) = awareness; soul; Supreme Soul. Pataal(i) = underworld. Ruhaayaylay = is present. Aanund Mool = source of bliss. Purakhotum(u) = God. 1. Biyraag(u) = detachment with worldly attractions and love for God. Jeeou = soul. Pause. Keen = created. Kerm Budh = bonded (restricted) by previous deeds. Kermeh = deeds.2. Niruntar(i) = without any gap. Soyay = God. Sehjay = in a natural way. 3.

MEANING: The Supreme Soul is present everywhere - in the sky, in the underworld, and in all the four directions. The Supreme Soul is a manifestation of the Supreme Being, God, which is the source of all bliss. When a body dies, it gets destroyed, but the Supreme Soul does not go anywhere. 1. To understand where the human soul comes from and where it goes after it dies, love for God has sprouted in my mind. Pause.
They say God created the human body by combining the five elements (basic ingredients), but I wonder who created those ingredients in the first place. Similarly, they say that the man is restrained from performing future deeds by the kinds of deeds of his previous life, but who made the man do such deeds? 2.
(After getting answers to all my questions by making a connection with God), I have come to know that man's body belongs to God, and God resides in man's heart and is uniformly present everywhere. So, I will never stop reciting His Naam, and will gladly accept things (His Will) as they come in a natural way, oh Kabir. 3.3.

ਰਾਗੁ ਗੌਂਡ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਭੁਜਾ ਬਾਧਿ ਭਿਲਾ ਕਰਿ ਡਾਰਿਓ॥ ਹਸਤੀ ਕ੍ਰੋਪਿ ਮੂੰਡ ਮਹਿ ਮਾਰਿਓ॥ ਹਸਤਿ ਭਾਗ ਕੈ ਚੀਸਾ ਮਾਰੈ॥ ਇਆ ਮੂਰਤਿ ਕੈ ਹਉ ਬਲਿਹਾਰੈ॥ 1॥ ਆਹਿ ਮੇਰੇ ਠਾਕੁਰ ਤੁਮਰਾ ਜੋਰੁ॥ ਕਾਜੀ ਬਕਿਬੋ ਹਸਤੀ ਤੋਰੁ॥

1॥ਰਹਾਉ॥ ਰੇ ਮਹਾਵਤ ਤੁਝ ਡਾਰਉ ਕਾਟਿ॥ ਇਸਹਿ ਤੁਰਾਵਹੁ ਘਾਲਹੁ ਸਾਟਿ॥ ਹਸਤਿ ਨ ਤੋਰੈ ਧਰੈ ਧਿਆਨੁ॥ ਵਾ ਕੈ ਰਿਦੈ ਬਸੈ ਭਗਵਾਨੁ॥ 2॥ ਕਿਆ ਅਪਰਾਧ ਸੰਤ ਹੈ ਕੀਨ੍ਹਾ॥ ਬਾਧਿ ਪੋਟ ਕੁੰਚਰ ਕਉ ਦੀਨਾ॥ ਕੁੰਚਰੁ ਪੋਟ ਲੈ ਲੈ ਨਮਸਕਾਰੈ॥ ਬੂਝੀ ਨਹੀ ਕਾਜੀ ਅੰਧਿਆਰੈ॥ 3॥ ਤੀਨਿ ਬਾਰ ਪਤੀਆ ਭਰਿ ਲੀਨਾ॥

(ਅੰਗ 871)॥ ਮਨ ਕਠੋਰੁ ਅਜਹੂ ਨ ਪਤੀਨਾ॥ ਕਹਿ ਕਬੀਰ ਹਮਰਾ ਗੋਬਿੰਦੁ॥ ਚਉਥੈ ਪਦ ਮਹਿ ਜਨ ਕੀ ਜਿੰਦੁ॥ 4॥1॥4॥

Raag(u) Gaund, Bani Kabir Jeeou Kee, Ghur(u) 2: Ek Onkar Satgur Persad(i).

Bhooja bandh(i), bhila kur(i) daariyo. Hustee kroap(i) moond meh(i) maariyo. Hust(i) bhaag kaiy cheesaan maaraiy. Iyya moorut(i) kaiy huoun bulihaaraiy. 1. Aah(i) mayray Tthaakur Toomra joar(u). Qazi bukibo hustee toar(u). 1. Ruhaou. Ray muhaavut toojh daaroun kaat(i). Iseh(i) tooraavhou, ghaalhou saat(i). Hust(i) na toaraiy, dhuraiy dhiyaan(u). Vaa kaiy ridaiy busaiy Bhugvaan(u). 2. Kiyya upraadh Sunt haiy keena. Baandh(i) poat, koonchur kuou deena. Koonchur(u) poat laiy, laiy numuskaaraiy. Boojhi nuhee Qazi undhiyaaraiy. 3. Teen baar putiya bhur(i) leena.

(PAGE 871): Mun kutthoar ujhoon na puteena. Keh(i) Kabir, humra Gobind(u). Chauthaiy pud meh(i), jun kee jind(u). 4.1.4.

NOTE: In this holy Shabad, Kabir Sahib narrates a true story from His life. It is very difficult for the elite to accept the teachings of holy saints because they expose the misdeeds and injustices committed by the elite against the common masses. Naturally, the local ruler of the day must have been offended by Kabir Sahib's teachings and ordered that Kabir Sahib be put to death by being trampled over by an elephant. Apparently, the Qazi supervised the execution of the order and ordered the mahout to move the elephant so it could trample Kabir Sahib. However, the elephant refused to do that three times before the Qazi got frustrated and let Kabir Sahib go.

Word Meaning: Bhooja = arms. Baandh(i) = tied up. Bhila Kur(i) = making a bundle Daariyo = threw. Hustee = Hust(i) = elephant. Kroap(i) = with rage. Moond = head. Cheesaan = cries of pain. Moorut(i) = beautiful image (holy person). 1.

Aah(i) = is. Joar(u) = power; support. Bukibo = yelling in anger. Pause.

Muhaavut = mahout; the elephant jockey. Daaroun Kaat(i) = cut you in pieces. Ghaalhou Saat(i) = hit him. Dhuraiy Dhiyaan(u) = focus mind on God. 2.

Upraaddh = crime. Baandh Poat = tie like a bundle. Koonchur = elephant. Numuskaaraiy = salute. Boojhi = understood; realized. Undhiyaaray = blind (of wisdom). 3.

Putiya = test. Mun Kutthoar = stone-like heart. Puteena = melted; convince. Chautahiy Pud = the highest spiritual level (above the three effects of Maya) – one with God. 4.

MEANING: My arms were tied around me to make an irregular bundle of me and they threw me on the ground in front of the elephant. The mahout hit the elephant hard on the head as if in fit of rage to move him. But the elephant ran to a side, crying as if in pain, saying that I am a sacrifice to this beautiful soul. 1.

The Qazi was yelling in anger at the mahout to move the elephant, but wow, it was Your power working behind the elephant, oh my Lord. Pause.

The Qazi yelled again at the mahout, asking him to hit the elephant hard to move him; otherwise, the Qazi would cut him (the mahout) down into pieces. But the elephant would not move as if God was living in his heart, and his mind was focused on Him. 2.

What crime had the saint (Kabir Sahib) committed so as to throw him like a bundle before the elephant? However, the elephant was saluting Kabir Sahib in the bundle (with his trunk) again, and again, but, blind to reality, the Qazi did not realize that. 3.
The Qazi tested it three times, but his stone-like mind did not melt (he remained unconvinced). My support was my God in whom my soul resides (whom I am always connected with), oh Kabir. 4.1.4.

ਗੌਂਡ॥ ਨਾ ਇਹੁ ਮਾਨਸੁ ਨ ਇਹੁ ਦੇਉ॥ ਨਾ ਇਹੁ ਜਤੀ ਕਹਾਵੈ ਸੇਉ॥ ਨਾ ਇਹੁ ਜੋਗੀ ਨ ਅਵਧੂਤਾ॥ ਨ ਇਸੁ ਮਾਇ ਨ ਕਾਹੂ ਪੂਤਾ॥ 1॥ ਇਆ ਮੰਦਰ ਮਹਿ ਕੌਨ ਬਸਾਈ॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਕੋਊ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਇਹੁ ਗ੍ਰਿਹੀ ਨਾ ਓਦਾਸੀ॥ ਨਾ ਇਹੁ ਰਾਜ ਨ ਭੀਖ ਮੰਗਾਸੀ॥ ਨਾ ਇਸੁ ਪਿੰਡੁ ਨ ਰਕਤੁ ਰਾਤੀ॥ ਨਾ ਇਹੁ ਬ੍ਰਹਮਨੁ ਨਾ ਇਹੁ ਖਾਤੀ॥ 2॥ ਨਾ ਇਹੁ ਤਪਾ ਕਹਾਵੈ ਸੇਖੁ॥ ਨਾ ਇਹੁ ਜੀਵੈ ਨ ਮਰਤਾ ਦੇਖੁ॥ ਇਸੁ ਮਰਤੇ ਕਉ ਜੇ ਕੋਊ ਰੋਵੈ॥ ਜੋ ਰੋਵੈ ਸੋਈ ਪਤਿ ਖੋਵੈ॥ 3॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮੈ ਡਗਰੋ ਪਾਇਆ॥ ਜੀਵਨ ਮਰਨੁ ਦੋਊ ਮਿਟਵਾਇਆ॥ ਕਹੁ ਕਬੀਰ ਇਹੁ ਰਾਮ ਕੀ ਅੰਸੁ॥ ਜਸ ਕਾਗਦ ਪਰ ਮਿਟੈ ਨ ਮੰਸੁ॥ 4॥2॥5॥

Gaund: Na eh(u) maanus, na eh(u) dayo. Na eh(u) jutee kuhaavaiy Sayo. Na eh(u) yogi, na uvdhoota. Na iss(u) maayay, na kahoo poota. 1. Iyya mundar meh(i) kaun busaayee. Ta ka unt(u) na koyoo paayee. 1. Ruhaou. Na eh(u) girhee, na oodaasi. Na eh(u) raj, na bheekh mungaasi. Na iss(u) pind(u), na ruktoo raati. Na eh(u) Brahman(u), na eh(u) Khaati. 2. Na eh(u) tupaa, kuhaavaiy Sheikh. Na eh(u) jeevaiy, na merta daykh(u). Iss(u) mertay kuou jay koyoo rovaiy. Jo rovaiy, soyee put(i) khovaiy. 3. Gur persad(i) mein dugro paaya. Jeevun, mern(u) doyoo mitvaaya. Kuhou Kabir, eh(u) Ramkee uns(u). Jus kaagud pur mitaiy na muns. 4.2.5.

Word Meaning: Maanus = human being. Dayo = god. Jutee = Celibates (a sect of yogis). Sayo = devotee of Shiva. Uvdhoota = one who has renounced the world; a sanyasi. Maayay = mother. 1.
Iyya Mundar = this mansion; human body. Busaayee = resides. Pause.
Girhee = family man. Oodaasi = turned away from the world. Raj = rajah. Bheekh Mungaasi = beggar. Pind(u) = body. Ruktoo = blood. Raati = miniscule amount. 2.
Tupaa = a self-inflictor who tortures himself to please some deity. Sheikh = an elite Muslim. Dugro = right path; destination. Uns(u) = offspring; part. Muns = ink. 3 & 4.

MEANING: Nobody has ever found the limits of the power that resides in our bodies and guides us. **Pause.**
This (invisible power) is neither a man nor a god. Neither is it a celibate nor a devotee of Shiva. Neither is it a yogi, nor is it a sanyasi (it is not different in different people; it is the same in everybody). It has no mother, and it is not a son of anybody. 1.
Neither is it a family man, nor is it detached from the world. Neither is it a rajah, nor is it a beggar. It has neither a body nor any blood, not even a drop. Neither is it a Brahman, nor is it a Khatri. 2. Neither is it called a self-inflictor devotee, nor an elite Muslim. It is seen neither to live nor to die. If someone cries to see it dying, he loses his dignity (because it is stupid to cry over the death of an invisible power). 3.
I have found the right path (to my destination) with the grace of the Guru, and my birth and death both have been eradicated. This hidden power is actually a part of God, and it cannot be separated from Him, just like ink is inseparable from the paper, oh Kabir. 4.2.5.

ਗੌਂਡ॥ ਤੂਟੇ ਤਾਗੇ ਨਿਖੁਟੀ ਪਾਨਿ॥ ਦੁਆਰ ਊਪਰਿ ਝਿਲਕਾਵਹਿ ਕਾਨ॥ ਕੂਚ ਬਿਚਾਰੇ ਫੂਏ ਫਾਲ॥ ਇਆ ਮੁੰਡੀਆ ਸਿਰਿ ਚਢਿਬੋ ਕਾਲ॥ 1॥ ਇਹੁ ਮੁੰਡੀਆ ਸਗਲੋ ਦ੍ਰਬੁ ਖੋਈ॥ ਆਵਤ ਜਾਵਤ ਨਾਕ ਸਰ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਤੁਰੀ ਨਾਰਿ ਕੀ ਛੋਡੀ ਬਾਤਾ॥ ਰਾਮ ਨਾਮ ਵਾ ਕਾ ਮਨੁ ਰਾਤਾ॥ ਲਰਿਕੀ ਲਰਿਕਨ ਖੈਬੋ ਨਾਹਿ॥ ਮੁੰਡੀਆ ਅਨਦਿਨੁ ਧਾਪੇ ਜਾਹਿ॥ 2॥ ਇਕ ਦੁਇ ਮੰਦਰਿ ਇਕ ਦੁਇ ਬਾਟ॥ ਹਮ ਕਉ ਸਾਥਰੁ ਊਨ ਕਉ ਖਾਟ॥ ਮੂਡ ਪਲੋਸਿ ਕਮਰ ਬਧਿ ਪੋਥੀ॥ ਹਮ ਕਉ ਚਾਬਨੁ ਊਨ ਕਉ ਰੋਟੀ॥ 3॥ ਮੁੰਡੀਆ ਮੁੰਡੀਆ ਹੂਏ ਏਕ॥ ਏ ਮੁੰਡੀਆ ਬੂਡਤ ਕੀ ਟੇਕ॥ ਸੁਨਿ ਅੰਧੁਲੀ ਲੋਈ ਬੇਪੀਰਿ॥ ਇਨ੍ਹ ਮੁੰਡੀਅਨ ਭਜਿ ਸਰਨਿ ਕਬੀਰ॥ 4॥2॥6॥

Gaund: Tootay taagay, nikhooti paan(i). Dooaar oopur(i) jhilkaaveh(i) kaan. Kooch bichaaray phooyay phaal. Iyya moondiya sir(i) chudhibo kaal. 1. Eh(u) moondiya suglo derb(u) khoyee. Aavut, jaavut, naak sur hoyee. 1. Ruhaou. Toori, naar(i) kee chhoadi baata. Ram Naam vaa ka mun(u) raata. Lurikee, lurikun khaiybo naah(i). Moondiya undin(u) dhaapay jaah(i). 2. Ikk doyay mundar(i), ikk doyay baat. Hum kuou saathur oonn kuou khaat. Moond ploas(i), kumur bundh(i) poathi. Hum kuou chaabun(u), oonn kuou roti. 3. Moodiya, moondiya hhooyay aik. Eh moondiya boodut kee tayk. Soon(i) undhuli Loyee baypeer(i). Innh moondiun bhuj(i) shern(i) Kabir. 4.2.6.

NOTE: Earlier, in Raag(u) Bilawal(u), Kabir Sahib wrote about the complaint by his mother about Kabir Sahib not paying the needed attention to his weaver's job, as a result of which, the family was suffering economic hardships. Now, it is His wife, Loyee, who also complains about Kabir Sahib spending too much time with and entertaining his holy friends, as a result of which the family does not have enough food to eat or beds to sleep. She also complains that Kabir Sahib is not spending enough time on weaving to earn enough money. (Kabir Sahib was a weaver by trade).

Word Meaning: Taagay = threads. Nikhooti = ran out. Paan(i) = starch that is applied to the cotton threads before weaving. Jhilkaaveh(i) = shine. Kaan = reeds. Kooch = brushes. Phooyay Phaal = fell apart. Moondiya = followers of Rama Nand; a sanyasi ascetic with shaved head. Sir(i) Chudhibo Kaal = death is looming over his head. 1.

Derb(u) = money. Aavut Jaavut = with coming and going (of visitors). Naak Sur = (life) has become miserable. Pause. Toori Naar(i) = tools of weaving. Chhoadi Baata = has forgotten completely. Vaa Ka = his. Raata = imbued. Lurikee = girl. Lurikun = boys. Khaibo Naah(i) = do not get to eat. Dhaapay Jaah(i) = eat to their fill. 2.

Mundar(i) = in the house. Baat = on the way. Saathur = bare floor. Khaat = bed. Moond Ploas(i) = massage head gently. Kumur Bundh(i) = waste band. Poathi = religious book. Chaabun(u) = roasted beans. Roti = full meal. 3.

Hooyay Aik = have same views. Boodut = drowning in the world sea. Tayk = support. Loyee = Kabir Sahib's wife. Baypeer(i) = without the Guru. Bhuj(i) = rush to. 4.

MEANING: Kabir Sahib's wife, *Loyee,* complains: The weaving threads have broken, the starch has run out, and reeds are shining on the door (of the handloom) (because the door is not being opened to weave). The brushes (large combs used to compress the warp threads) have fallen apart into individual teeth. (He has become so careless about his business) as if death were looming over his head. 1.

This sage (Kabir Sahib) is wasting away all his money. The coming and going (visiting) of his ascetic friends with their heads shaved has made my life miserable. Pause.

He has forgotten all about his weaving tools, and his mind is imbued with God's Naam. Our daughter and sons do not get to eat, whereas his (Kabir Sahib's) sage friends eat to their fill every day. 2.

One or two of them are already at our house daily, and one or two are on their way to come. We have to sleep on the floor, whereas they get beds. With the religious books on their waists, they arrive, gently massaging their shaven heads. They get cooked meals, whereas we get only roasted beans. 3.

Kabir Sahib responds: All of us, as devotees of God, have the same thinking, and they are the saviours of the people who are drowning in the sea of Maya. Listen to Kabir, oh you, blind of wisdom, Loyee, and rush to take the shelter of these holy men (to be emancipated). 4.2.6.

ਗੌਂਡ॥ ਖਸਮੁ ਮਰੈ ਤਉ ਨਾਰਿ ਨ ਰੋਵੈ॥ ਉਸੁ ਰਖਵਾਰਾ ਅਉਰੋ ਹੋਵੈ॥ ਰਖਵਾਰੇ ਕਾ ਹੋਇ ਬਿਨਾਸ॥ ਆਗੈ ਨਰਕੁ ਈਹਾ ਭੋਗ ਬਿਲਾਸ॥ 1॥ ਏਕ ਸੁਹਾਗਨਿ ਜਗਤ ਪਿਆਰੀ॥ ਸਗਲੇ ਜੀਅ ਜੰਤ ਕੀ ਨਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸੋਹਾਗਨਿ ਗਲਿ ਸੋਹੈ ਹਾਰੁ॥ ਸੰਤ ਕਉ ਬਿਖੁ ਬਿਗਸੈ ਸੰਸਾਰੁ॥ ਕਰਿ ਸੀਗਾਰੁ ਬਹੈ ਪਖਿਆਰੀ॥ ਸੰਤ ਕੀ ਠਿਠਕੀ, ਫਿਰੈ ਬਿਚਾਰੀ॥ 2॥ ਸੰਤ ਭਾਗਿ ਓਹ ਪਾਛੈ ਪਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਾਰਹੁ ਡਰੈ॥ ਸਾਕਤ ਕੀ ਓਹ ਪਿੰਡ ਪਰਾਇਣਿ॥ ਹਮ ਕਉ ਦ੍ਰਿਸਟਿ ਪਰੈ ਤ੍ਰੁਖਿ ਡਾਇਣਿ॥ 3॥ ਹਮ ਤਿਸ ਕਾ ਬਹੁ ਜਾਨਿਆ ਭੇਉ॥ ਜਬ ਹੂਏ ਕ੍ਰਿਪਾਲ ਮਿਲੇ ਗੁਰਦੇਉ॥ ਕਹੁ ਕਬੀਰ ਅਬ ਬਾਹਰਿ ਪਰੀ॥ ਸੰਸਾਰੈ ਕੈ ਅੰਚਲਿ ਲਰੀ॥ 4॥4॥7॥

Gaund: Khusm(u) muraiy, tuou naar(i) na rovaiy. Oos rukhvaara aurou hovaiy. Rukhvaaray ka hoyay binaas. Aagaiy nerk(u), eehaan bhog bilaas. 1. Aik soohaagun(i) jugut piyaari. Suglay jea junt kee naari. 1. Ruhaou. Sohaagun(i) gul(i) sohaiy haar(u). Sunt kuou bikh, bigsaiy sunsaar(u). Kur(i) sheengaar(u) buhhaiy pukhiyaari. Sunt kee tthitthkee, phiraiy bichaari. 2. Sunt bhaag(i), oh paachhaiy puraiy. Gur persadi maarhoun duraiy. Saakut kee oh pind puraayin(i). Hum kuou drisht(i) puraiy trukh(i) daayin. 3. Hum, tis ka buhou jaaniya bhayo. Jub hooyay kirpal, milay Gurdayo. Kuhou Kabir ub baahur(i) puree. Sunsaaraiy kaiy unchul(i) luree. 4.4.7.

Word Meaning: Khusm(u) = husband; the owner. Naar(i) = wife (Maya or wealth). Rukhvaara = guard; owner. Aurou = other. Binaas = death. Aagaiy = next world. Eehaan = in this world. Bhog Bilaas = enjoyment of sensual pleasures. 1.

Soohaagun(i) = wife (Maya, which stays married all the time because there is always someone who is her husband who owns it). Pause.

Sohaiy Haar(u) = looks very attractive. Bikh = poison. Bigsaiy = blooms at heart; feels very happy. Sheengaar(u) = adornment. Pukhiyaari = prostitute (because it has many owners). Tthitthkee = frightened by. Bichaari = helpless. 2.

Paachhaiy Puraiy = chases them. Saakut = Maya-lover. Pind Purrayin = support of life. Drisht(i) = as I see. Trukh(i) = sharp; powerful. Daayin = witch. 3.

Bhayo = secret. Gurdayo = enlightening Guru. Unchul Luree = in the shelter.4.

MEANING: There is one woman (wealth) who is loved by the whole world, and who always stays married (because she always has a husband – some owner). **Pause.**

When Maya's husband dies, she does not cry because someone else becomes her guard (husband or owner). When the guard dies, he goes to hell in the next world because of his immoral deeds of sensual enjoyment with Maya in this world, which he had enjoyed. 1.

This ever-married woman (Maya) looks very attractive, and the minds of the world bloom to see her, but the holy saints think of her as being poisonous. She looks adorable, like a prostitute (which, too, like wealth, has many husbands), but the poor Maya feels frightened of the saints. 2.
She rushes to chase the saints as well, but is afraid of any punishment, as the saints are protected by the grace of the Guru. On the other hand, she is the life of the money-lovers. But the saints see her as a powerful witch. 3.
With God's benevolence, when I came into contact with the mind-enlightening Guru, I came to know her deep secrets (and discarded her). Now, away from me, she is in the shelter of the world, oh Kabir. 4.4.7.

(ਅੰਗ 872)॥ ਗੌਂਡ॥ ਗ੍ਰਿਹਿ ਸੋਭਾ ਜਾ ਕੈ ਰੇ ਨਾਹਿ॥ ਆਵਤ ਪਹੀਆ ਖੂਧੈ ਜਾਹਿ॥ ਵਾ ਕੈ ਅੰਤਰਿ ਨਹੀ ਸੰਤੋਖੁ॥ ਬਿਨੁ ਸੋਹਾਗਨਿ ਲਾਗੈ ਦੋਖੁ॥ 1॥ ਧਨੁ ਸੋਹਾਗਨਿ ਮਹਾ ਪਵੀਤ॥ ਤਪੇ ਤਪੀਸਰ ਡੋਲੈ ਚੀਤ॥ 1॥ ਰਹਾਉ॥ ਸੋਹਾਗਨਿ ਕਿਰਪਨ ਕੀ ਪੂਤੀ॥ ਸੇਵਕ ਤਜਿ ਜਗਤ ਸਿਉ ਸੂਤੀ॥ ਸਾਧੂ ਕੈ ਠਾਢੀ ਦਰਬਾਰਿ॥ ਸਰਨਿ ਤੇਰੀ ਮੋ ਕਉ ਨਿਸਤਾਰਿ॥ 2॥ ਸੋਹਾਗਨਿ ਹੈ ਅਤਿ ਸੁੰਦਰੀ॥ ਪਗ ਨੇਵਰ ਛਨਕ ਛਨਹਰੀ॥ ਜਉ ਲਗੁ ਪ੍ਰਾਨ ਤਉ ਲਗੁ ਸੰਗੇ॥ ਨਾਹਿ ਤ ਚਲੀ ਬੇਗਿ ਉਠਿ ਨੰਗੇ॥ 3॥ ਸੋਹਾਗਨਿ ਭਵਨ ਤ੍ਰੈ ਲੀਆ॥ ਦਸ ਅਠ ਪੁਰਾਣ ਤੀਰਥ ਰਸ ਕੀਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਰ ਬੇਧੇ॥ ਬਡੇ ਭੂਪਤ ਰਾਜੇ ਹੈ ਛੇਧੇ॥ 4॥ ਸੋਹਾਗਨਿ ਉਰਵਾਰਿ ਨ ਪਾਰਿ॥ ਪਾਚ ਨਾਰਦ ਕੇ ਸੰਗਿ ਬਿਧ ਵਾਰਿ॥ ਪਾਚ ਨਾਰਦ ਕੇ ਮਿਟਵੇ ਫੂਟੇ॥ ਕਹੁ ਕਬੀਰ ਗੁਰ ਕਿਰਪਾ ਛੂਟੇ॥ 5॥5॥8॥

(PAGE 872): **Gaund:** Greh(i) sobha ja kaiy ray naah(i). Aavut puhhiya,khoodhaiy jaah(i). Vaa kaiy untar(i) nuhee suntokh(u). Bin(u) sohaagun(i) laagaiy doakh(u). 1. Dhun(u) sohaagun(i) muhaa puveet. Tupay, tupeesur doalaiy cheet. 1. Ruhaou. Sohaagun(i) kirpun kee pooti. Sayvuk tuj(i), jugut siyoun sooti. Sadhu kaiy tthaandhi durbar(i). Shern(i) tayri, mo kuou nistaar(i). 2. Sohaagun haiy ut(i) soondari. Pug nayvur, chhunuk. Chhunkhuree. Juou lug(u) praan, tuou lug(u) sungay. Naah(i) taa chulee bayg(i) ootth(i) nungay. 3. Sohaagun(i), bhuvun traiy leeya. Dus-utth Puraan, teeruth rus keeya. Brahma, Bishun(u), Muhayshur baydhay. Budday bhooput, raajay haiyn chhaydhay. 4. Sohaagun(i), oorvaar(i), na paar(i). Paanch naarud kay sung(i) bidhvaar(i). Paanch naarud kay mitvay phootay. Kuhou Kabir, Gur kirpa chhootay. 5.5.8.
unaad(i) Tthaakur mun(u) maaniya. 4.8.11.
Word Meaning: Greh(i) Sobha = adornment of the family (wealth). Puhhiya = (saintly) guests. Khoodhay = hungry. Vaa = their; them. Suntokh(u) = contentment. Sohaagun(i) = wealth. Doakh(u) = blame. 1. Puveet = pure; holy. Tupay = self-inflictors who endure hardships to please some deity. Doalaiy Cheet = show weakness of mind. Pause. Kirpun = money-lover. Pooti = (loved like a) daughter. Tuj(i) = excepting. Sooti = is loved by. Tthaandhi = waiting. Nistaar(i) = salvage. 2.
Ut(i) Soondari = extremely beautiful. Pug Nayver = anklet on the feet. Chhunuk Chhunhuree = making musical sounds. Juou Lug(u) = as long as. Tuou Lug(u) = till then. Sungay = with. Bayg(i) = in a rush. Nungay = naked; empty. 3.
Bhuvun Traiy = all the three layers of the universe. Leeya = acquired; controlled. Rus = enjoy the luxuries. Baydhay = Chhayday = pierced; controlled. Bhooput = landlords. 4.

Oorvaar(i) = this world. Paar(i) = the next world. Punch Naarud = the five senses. Bidhvaar = mixed well. Mitvay = earthen wares; support. Phootay = broken. 5.

MEANING: (Despite many evil effects of money (Maya), it is essential for survival, and is an adornment in the family. Acknowledging the essentiality of money, Kabir Sahib says): From the household which does not have the adornment (benefit) of money, the visiting guests (holy men in particular) go away hungry. The family cannot be content without money, and it is blamed (for its inability to perform any noble deed). 1.
(If used in a responsible way) Money could be highly pious and worthy of praise (because one can use it for holy purposes). It is also pious in another sense that even the worshippers of gods become weak before it (and rather than bowing to the gods, they bow to Maya). Pause.
Maya is (loved like) a daughter by the money-lovers, and with the exception of the holy devotees, it is married to (is loved by) the whole world. It waits at the door of the Guru, requesting Him to emancipate her too (save her from being hated). 2.
Maya is extremely beautiful (attractive), like a beautiful woman who is wearing anklets, making musical sounds. However, it is with the owner only as long as he is alive; otherwise, it leaves him naked (without any wealth) in a rush. 3.
Maya has conquered all three levels of the universe. Even the eighteen Puranas and the holy places promote their attractions (people worship them to acquire Maya). Maya has pierced (captivated) the minds of even the gods like Brahma, Vishnu and Shiva, and has not spared even the big landlords and the rajahs. 4.
Maya fully cooperates (is very friendly) with the five senses of the man, and keeps him trapped by its attractions; however, it does not provide everlasting comfort in this world, and does not permit its lovers to swim across its sea (find salvation). But, with Guru's grace, all my five demons, as the perishable containers (of Maya), have broken, and I have been emancipated, oh Kabir. 5.5.8.

ਗੌਂਡ॥ ਜੈਸੇ ਮੰਦਰ ਮਹਿ ਬਲਹਰ ਨਾ ਠਾਹਰੈ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਪਾਰਿ ਉਤਰੇ॥ ਕੁੰਭ ਬਿਨਾ ਜਲ ਨ ਟੀਕਾਵੈ॥ ਸਾਧੂ ਬਿਨੁ ਐਸੇ ਅਬਗਤੁ ਜਾਵੈ॥ 1॥ ਜਾਰਉ ਤਿਸੈ ਜੁ ਰਾਮੁ ਨ ਚੇਤੈ॥ ਤਨ ਮਨ ਰਮਤ ਰਹੈ ਮਹਿ ਖੇਤੈ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਹਲਹਰ ਬਿਨਾ ਜਿਮੀ ਨਹੀ ਬੋਈਐ॥ ਸੂਤ ਬਿਨਾ ਕੈਸੇ ਮਣੀ ਪਰੋਈਐ॥ ਘੁੰਡੀ ਬਿਨੁ ਕਿਆ ਗੰਠਿ ਚੜ੍ਹਾਈਐ॥ ਸਾਧੂ ਬਿਨੁ ਤੈਸੇ ਅਬਗਤੁ ਜਾਈਐ॥ 2॥ ਜੈਸੇ ਮਾਤ ਪਿਤਾ ਬਿਨੁ ਬਾਲੁ ਨ ਹੋਈ॥ ਬਿੰਬ ਬਿਨਾ ਕੈਸੇ ਕਪਰੇ ਧੋਈ॥ ਘੋਰ ਬਿਨਾ ਕੈਸੇ ਅਸਵਾਰ॥ ਸਾਧੂ ਬਿਨੁ ਨਾਹੀ ਦਰਵਾਰ॥ 3॥ ਜੈਸੇ ਬਾਜੇ ਬਿਨੁ ਨਹੀ ਲੀਜੈ ਫੇਰੀ॥ ਖਸਮਿ ਦੁਹਾਗਨਿ ਤਜਿ ਅਉਹੇਰੀ॥ ਕਹਿ ਕਬੀਰ ਏਕੈ ਕਰਿ ਕਰਨਾ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਬਹੁਰਿ ਨਹੀ ਮਰਨਾ॥ 4॥6॥9॥

Gaund: Jaiysay mundar meh(i) bulhur, na tthaahraiy. Naam binaa kaiysay paar(i) ootray. Koombh binaa jul na teekaavaiy. Sadhu bin(u) aiysay ubgut(u) jaavaiy. 1. Jaaroun tisaiy ju Ram(u) na chaytaiy. Tun, mun, rumut ruhaiy meh(i) khaytaiy. 1. Ruhaou. Jaiysay hulhur binaa jimeen nuhee boyiyaiy. Soot binaa kaiysay munee proyiyaiy. Ghoondi bin(u) kiyya guntth churraayiyaiy. Sadhu bin(u) taiysay ubgut(u) jaayiyaiy. 2. Jaiysay maat pitaa bin(u) baal(u) na hoyee. Bimb binaa kaiysay kuppray dhoyee. Ghor binaa kaiysay usvaar. Sadhu binaa naahi Durvaar. 3. Jaiysay baajay bin(u) nuhee leejaiy phayri. Khusm(i) doohaagun(i) tuj(i) aouhayri. Keh(i) Kabir aikaiy kur(i) kurna. Gurmukh(i) hoyay buhour(i) nuhee merna. 4.6.9.

Word Meaning: Mundar = house. Bulhur = joist; beam. Tthaahraiy = stay. Paar Ootriay = swim across; find salvation. Koombh = vessel. Ubgut(u) = without emancipation. 1. Jaaroun = burn. Rumut Ruhaiy = enjoys sensual pleasures. Khaytaiy = in the field of body. Pause. Hulhur = tiller. Boyiyaiy = seeded. Soot = thread. Munee Proyiyaiy = string the beads. Ghoondi = twist. Guntth = knot. Churraayiyaiy = raise; make. Sadhu = Guru. 2. Baal = child. Bimb = water. Ghor = horse. Usvaar = rider. Durvaar = God's Court. 3. Phayri = dancing steps. Doohaagun(i) = widow; unfortunate; bad-tempered. Tuj(i) = disregard. Aouhayri = rejected; insulted. Kur(i) Kerna = task worth performing. 4.

MEANING: Like (the roof of) a house, which cannot stay without a beam, a man cannot find salvation without God's Naam. Just as water cannot remain (in control) without a vessel, the human mind cannot remain in control without the Guru, and the man leaves this world without being salvaged (burdened with bad deeds). 1.

I will burn the mind which simply enjoys sensual pleasure for the body, and does not remember God's Naam. Pause.

Like a field, which cannot be seeded without ploughing it, and beads cannot be strung without a thread; and just like a knot cannot be made without twisting the rope, one leaves the world unsalvaged (still attached to Maya) without the Guru. 2.

Just as a child cannot be produced without a mother and a father, and clothes cannot be washed without water, and just like there can be no rider without a horse, one cannot have access to God's Court without the Guru. 3.

Just as there is no dancing without music, and a woman cannot be married without a husband (there is no spirituality without the Guru). There is only one thing worth doing to acquire spirituality - and that is, to take shelter of the Guru whereby the devotee will not have to die again, oh Kabir. 4.6.9.

ਗੌਂਡ॥ ਕੂਟਨੁ ਸੋਇ ਜੁ ਮਨ ਕਉ ਕੂਟੈ॥ ਮਨ ਕੂਟੈ ਤਉ ਜਮ ਤੇ ਛੂਟੈ॥ ਕੁਟਿ ਕੁਟਿ ਮਨੁ ਕਸਵਟੀ ਲਾਵੈ॥ ਸੋ ਕੂਟਨੁ ਮੁਕਤਿ ਬਹੁ ਪਾਵੈ॥ 1॥ ਕੂਟਨੁ ਕਿਸੈ ਕਹਹੁ ਸੰਸਾਰ॥ ਸਗਲ ਬੋਲਨ ਕੇ ਮਾਹਿ ਬੀਚਾਰ॥ 1॥ ਰਹਾਉ॥ ਨਾਚਨੁ ਸੋਇ ਜੁ ਮਨ ਸਿਉ ਨਾਚੈ॥ ਝੂਠਿ ਨ ਪਤੀਐ ਪਰਚੈ ਸਾਚੈ॥ ਇਸੁ ਮਨ ਆਗੈ ਪੂਰੈ ਤਾਲ॥ ਇਸੁ ਨਾਚਨ ਕੇ ਮਨ ਰਖਵਾਲ॥ 2॥ ਬਜਾਰੀ ਸੋ ਜੁ ਬਜਾਰਹਿ ਸੋਧੈ॥ ਪਾਚ ਪਲੀਤਹ ਕਉ ਪਰਬੋਧੈ॥ ਨਉ ਨਾਇਕ ਕੀ ਭਗਤਿ ਪਛਾਨੈ॥ ਸੋ ਬਾਜਾਰੀ ਹਮ ਗੁਰ ਮਾਨੈ॥ 3॥ ਤਸਕਰੁ ਸੋਇ ਜਿ ਤਾਤਿ ਨ ਕਰੈ॥ ਇੰਦ੍ਰੀ ਕੈ ਜਤਨਿ ਨਾਮੁ ਉਚਰੈ॥ ਕਹੁ ਕਬੀਰ ਹਮ ਐਸੇ ਲਖਨ॥ ਧੰਨੁ ਗੁਰਦੇਵ ਅਤਿ ਰੂਪ ਬਿਚਖਨ॥ 4॥7॥10॥

Gaund: Kootun(u) soyay ju mun kuou kootaiy. Mun kuou kootaiy, tuou Jum tay chhootaiy. Koott(i), koott(i) mun(u) kusvutti laavaiy. So kootun(u) mookut(i) buhou paavaiy. 1. Kootun(u) kisaiy kuhou sunsaar. Sugul boalun kay maah(i) beechaar. 1. Ruhaou. Naachun(u) soyay ju mun siyoun naachaiy. Jhootth(i) na putiyaiy, perchaiy Saachaiy. Iss(u) mun aagaiy pooraiy taal. Iss(u) naachun kay mun rukhvaal. 2. Bajaari so, su bajaareh(i) sodhaiy. Paanch puleeteh kuou perbodhaiy. Nuou Naayik kee bhugut(i) puchhaanaiy. So bajaari hum Gur maanaiy. 3. Tuskur soyay, j(i) taat(i) na kuraiy. Inderi kaiy jutun(i) Naam(u) oochraiy. Kuhou Kabir hum aiysay lukhun. Dhunn(u) Gurdev, ut(i) roop, bichukhun. 4.7.10.

Word Meaning: Kootun(u) = pimp; rogue; one who thrashes others. Kootaiy = beats to control. Kusvutti = touch stone; test. Mookut(u) Buhou = complete freedom (emancipation). 1. Naachun(u) = dancer. Putiyaiy = Perchaiy = is pleased. Saachaiy = with honest love. Pooraiy Taal = plays the correct tune (to motivate the mind). Rukhvaal = God. 2.

Bajaari = street entertainer. Bajaarh(i) = the street-like body. Sodhaiy = purifies. Paanch Puleeteh = the five impure senses. Perbodhaiy = awakens; purifies. Naou Naayik = the Lord of the earth with nine regions. 3.
Tuskur = thief. Taat(i) = jealousy. Inderi Kaiy Jutun = with the efforts to control the senses. Lukhun = virtues. Ut(i) Roop = extremely handsome. Bichukhun = wise. 4.
MEANING: What a word means all depends upon the way you interpret it. For example, the world believes that the word "Kootun(u)" means a rogue. **Pause.**
But I believe a "Kootun(u)" is a person who beats up his mind (to stop it from immoral thinking). If one beats up his mind, he becomes free from the Angel of spiritual death. A person who beats up his mind and tests it again and again achieves complete freedom (emancipation). 1.
(Some people believe that they can please their deity by dancing as a ritualistic act), But I believe that a true dancer is the one who dances from the heart, because God cannot be pleased with falsehood. He can be pleased only with honest love. A real dancer is the devotee who plays the correct tune (to Guru's Shabad) so that his mind dances (blooms) with joy of union with God, who becomes the guard of the mind of such a dancer. 2.
Similarly, a true street entertainer is one who entertains and purifies his street-like body (a stage for performance) and his five impure senses. He recognizes the worship of God, who is the Lord of the earth with nine regions. I will acknowledge such an entertainer as Guru. 3. Likewise, a true thief is the one who steals (controls) his feeling of jealousy, and recites God's Naam with the effort to steal (control) his five senses. My mind-enlightening Guru is praise-worthy, extremely handsome, and wise, with whose grace I have acquired noble virtues, oh Kabir. 4.7.10.

(ਅੰਗ 873)॥ ਗੌਂਡ॥ ਧੰਨੁ ਗੁਪਾਲ ਧੰਨੁ ਗੁਰਦੇਵ॥ ਧੰਨੁ ਅਨਾਦਿ ਭੂਖੇ ਕਵਲੁ ਟਹਕੇਵ॥ ਧਨੁ ਓਇ ਸੰਤ ਜਿਨ ਐਸੀ ਜਾਨੀ॥ ਤਿਨ ਕਉ ਮਿਲਿਬੋ ਸਾਰਿੰਗਪਾਨੀ॥ 1॥ ਆਦਿ ਪੁਰਖ ਤੇ ਹੋਇ ਅਨਾਦਿ॥ ਜਪੀਐ ਨਾਮੁ ਅੰਨ ਕੈ ਸਾਦਿ॥ 1॥ ਰਹਾਉ॥ ਜਪੀਐ ਨਾਮੁ ਜਪੀਐ ਅੰਨੁ॥ ਅੰਭੈ ਕੈ ਸੰਗਿ ਨੀਕਾ ਵੰਨੁ॥ ਅੰਨੈ ਬਾਹਰਿ ਜੋ ਨਰ ਹੋਵਹਿ॥ ਤੀਨਿ ਭਵਨ ਮਹਿ ਅਪਨੀ ਖੋਵਹਿ॥ 2॥ ਛੋਡਹਿ ਅੰਨੁ ਕਰਹਿ ਪਾਖੰਡ॥ ਨਾ ਸੋਹਾਗਨਿ ਨਾ ਓਹਿ ਰੰਡ॥ ਜਗ ਮਹਿ ਬਕਤੇ ਦੂਧਾਧਾਰੀ॥ ਗੁਪਤੀ ਖਾਵਹਿ ਵਟਿਕਾ ਸਾਰੀ॥ 3॥ ਅੰਨੈ ਬਿਨਾ ਨ ਹੋਇ ਸੁਕਾਲੁ॥ ਤਜਿਐ ਅੰਨਿ ਨ ਮਿਲੈ ਗੁਪਾਲੁ॥ ਕਹੁ ਕਬੀਰ ਹਮ ਐਸੇ ਜਾਨਿਆ॥ ਧੰਨੁ ਅਨਾਦਿ ਠਾਕੁਰ ਮਨੁ ਮਾਨਿਆ॥ 4॥8॥11॥
(PAGE 873): **Gaund:** Dhunn(u) Gopal, Dhunn(u) Gurdev. Dhunn(u) unaad(i) bhookhay kuvul tehkayv. Dhun(u) oye sunt jin aiysi jaani. Tin kuou milibo Saaringpaani. 1. Aad(i) Purakh tay hoyay unaad(i). Juppiyaiy Naam(u) unn kaiy saad(i). 1. Ruhaou. Juppiyaiy Naam(u), juppiyaiy unn(u). Umbhaiy kaiy sung(i) neeka vunn(u). Unnaiy baahur(i) jo nur hoveh(i). Teen(i) bhuvun meh(i) apni khoveh(i). 2. Chhoadeh(i) unn(u), kureh(i) Paakhund. Na sohaagun(i), na oh(i) rund. Jug meh(i) buktay doodhadhaari. Goopti khaaveh(i) vutika saari. 3. Unnaiy binaa na hoyay sookaal(u). Tujjiyaiyn unn(i) na milaiy Goopal(u). Kuhou Kabir hum aiysay jaaniya. Dunn(u) unaad(i) Tthaakur mun(u) maaniya. 4.8.11.
Word Meaning: Gopal = God. Unaad(i) = grains. Kuvul = lotus-like (heart). Tehkayv = blooms. Milibo = get connected with. Saaringpaani = God. 1.
Aad(i) Purakh = the Supreme Being; God. Unn = food. Saad(i) = while enjoying. Pause.
Umbhaiy = water. Neeka = beautiful. Vunn(u) = colour. Teen(i) Bhuvun = universe. 2.

Paakhund = hypocrisy. Rund = without husband. Buktay = call (promote) themselves. Doodhadhaari = who live only on milk. Goopti = in hiding. Vutika = a delicious ball of cooked ingredients. 3.
Sookaal(u) = good times; no suffering due to shortage of food. Tujiyain = giving up. 4.
NOTE: Some people believe that one can realize God by not eating grain-based foods. Kabir Sahib strongly disapproves of this belief and calls such people hypocrites.
MEANING: God, as the Great Guru, deserves our respect as He has created food grains for us. Food grains also deserve respect because the heart of a hungry person blooms like a lotus when he eats food made of grains. Those holy saints are also great who recognize the importance of grain food and recognize God by thankfully worshipping Him. 1.
Food grains are created by the Supreme Being, and we should thankfully recite His Naam while enjoying the taste of different foods. Pause.
A man who lives without food grains loses respect in the entire world because he does not give up water, which gives attractive colours to food grains, so what is the justification to give up eating food grains, which cannot grow without water? In fact, we should be thankful to God for providing us with the food grains, which we must respect, and recite Waheguru's Naam for His kindness. 2. A man who gives up eating food grains is a hypocrite; he is like a woman who is neither married (loved by her husband) nor a widow. Such people promote themselves as consumers of milk products only, but in hiding, eat the whole ball of delicious cooked grains. 3.
We cannot have good times (live comfortably) without grain foods, and one cannot realize God by giving them up. I have fully realized in my mind that the Lord is Great and worthy of our worship, who has created food grains, which we must show respect for, oh Kabir. 4.8.11.

ਰਾਗੁ ਗੋਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaund, Bani Namdayo Ji kee, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਅਸੁਮੇਧ ਜਗਨੇ॥ ਤੁਲਾ ਪੁਰਖ ਦਾਨੇ॥ ਪ੍ਰਾਗ ਇਸਨਾਨੇ॥ 1॥ ਤਉ ਨ ਪੂਜੇ ਹਰਿ ਕੀਰਤਿ ਨਾਮਾ॥ ਅਪੁਨੇ ਰਾਮਹਿ ਭਜੁ ਰੇ ਮਨ ਆਲਸੀਆ॥ 1॥ ਰਹਾਉ॥ ਗਇਆ ਪਿੰਡੁ ਭਰਤਾ॥ ਬਨਾਰਸਿ ਅਸਿ ਬਸਤਾ॥ ਮੁਖਿ ਬੇਦ ਚਤੁਰ ਪੜਤਾ॥ 2॥ ਸਗਲ ਧਰਮ ਅਛਿਤਾ॥ ਗੁਰ ਗਿਆਨੁ ਇੰਦ੍ਰੀ ਦ੍ਰਿੜਤਾ॥ ਖਟੁ ਕਰਮ ਸਹਿਤ ਰਹਤਾ॥ 3॥ ਸਿਵਾ ਸਕਤਿ ਸੰਬਾਦੰ॥ ਮਨ ਛੋਡਿ ਛੋਡਿ ਸਗਲ ਭੇਦੰ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਗੋਬਿੰਦੰ॥ ਭਜੁ ਨਾਮਾ ਤਰਸਿ ਸਿੰਧੰ॥ 4॥1॥

Asumaydh jugnay. Toola Purakh daanay. Praag isnaanay. 1. Tuou na poojay Hur(i) keerut(i) Naama. Apunay Rameh(i) bhuj(u) ray mun aalsiya. 1. Ruhaou. Guyya pind(u) bherta. Banaras Us(i) busta. Mookh(i) Bayd chatur purrta. 2. Sugul dherm uchhita. Gur Giyan(u) inderi drirrta. Khut(u) kerm sehit rehta. 3. Shiva Shakut(i) sumbaadun(g). Mun Chhoad(i), chhoad(i) sugul bhaydun(g). Simer(i), simer(i) Gobindun(g). Bhuj(u) Naama Turs(i) sindhun(g). 4.1.
NOTE: The ignorant masses had been so misled by the religious leaders that some of them were willing to do anything to please their deities, or to have some other wishes fulfilled. In asumaydh yugs, horses were sacrificed. Normally, the rajahs used to perform such yagnas. Some other rituals included donating gold equal in weight to the deity or taking dips at holy places, like Prayag (present Allahabad, which is at the confluence of

the rivers Ganga and Yamuna), and the like. Nam Dev Ji strongly disapproves of such meaningless practices in this Shabad.

Word Meaning: Toola Purakh Daanay = donate gold equal to one's own weight. 1. Tuou = those. Poojay = match. Keerut(i) = praise. Aalsiya = lazy. Pause. Guyya = another holy place. Pind(u) Bherta = distribute small balls of barley or rice flour with the belief that they reach their ancestors. Us(i) = a river near Banaras (Varanasi). 2. Uchhita = is; has; obeys. Drirrta = keeps under control. Khut Kerm = the six responsibilities of Brahmans = receive, and provide education; perform yagnas, and make others do it; give and receive donations. Sehit = with. 3. Shiva Shukut(i) Sumbaadun(g) = narration of the whole Ramayana by Shiva to Parbati before its actual happening. Sugul = all. Bhaydun(g) = acts that cause separation from God. Turs(i) = to swim across. Sindhun(g) = sea (of Maya).

MEANING: People may perform yagna with the sacrifice of a horse, or may donate gold equal to their own weight, or may take dips at the holy city of Prayag (Allahabad), but none of such acts can match praising God, or reciting His Naam. Remember your true Lord, God, oh my lazy mind. 1 & Pause.

One may distribute balls made of barley or rice flour at the holy place of Guyya, or live on the bank of the holy river Us(i), which flows by Banaras, or may recite all four Vedas by heart (none of such acts connects him with God). 2.

One may observe all the religious rituals, or control his senses with the advice of his Guru, or may perform all six assigned responsibilities (none of which is approved by God). 3.

One may study the whole Ramayana, but all such acts create more distance between God and the man. So, quit all such rituals, and recite God's Naam by which you will be able to swim across the sea of Maya (and find salvation), oh my mind. 4.1.

ਗੋਂਡ॥ ਨਾਦ ਭ੍ਰਮੇ ਜੈਸੇ ਮਿਰਗਾਏ॥ ਪ੍ਰਾਨ ਤਜੇ ਵਾ ਕੋ ਧਿਆਨੁ ਨ ਜਾਏ॥ 1॥ ਐਸੇ ਰਾਮਾ ਐਸੇ ਹੇਰਉ॥ ਰਾਮ ਛੋਡਿ ਚਿਤੁ ਅਨਤ ਨ ਫੇਰਉ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਮੀਨਾ ਹੇਰੈ ਪਸੂਆਰਾ॥ ਸੋਨਾ ਗਢਤੇ ਹਿਰੈ ਸੁਨਾਰਾ॥ 2॥ ਜਿਉ ਬਿਖਈ ਹੇਰੈ ਪਰ ਨਾਰੀ॥ ਕਉਡਾ ਡਾਰਤ ਹਿਰੈ ਜੁਆਰੀ॥ 3॥ ਜਹ ਦੇਖਉ ਤਹ ਤਹ ਰਾਮਾ॥ ਹਰਿ ਕੇ ਚਰਨ ਨਿਤ ਧਿਆਵੈ ਨਾਮਾ॥ 4॥2॥

Gaund: Naad bhermay jaiysay mirgaayay. Praan tujay, vaa ko dhiyaan(u) na jaayay.1. Aiysay Rama aiysay hayroun. Ram chhoad(i) chit(u) unut na phayroun. Ruhaou.. Ruhaou. Jiyoun meena hayraiy pushooaara. Sona gudhtay hiraiy soonaara. 2. Jiyoun bikhuyyi hayraiy pur naari. Kaudaan daarut hiraiy jooaari. 3. Jeh daykhoun, teh, teh Rama. Hur(i) kay Churn nit dhiyaavaiy Nama. 4.2.

Word Meaning: Naad = music. Bhermay = captivates. Mirgaayay = the musk deer. Tujaiy = gives up. Vaa Ko = of that. 1. Hayroun = (I) see; view. Unut = some other side. Phayroun = turn. Pause. Meena = fish. Pushooaara = fisherman. Gudhtay = designing. Soonaara = goldsmith. 2. Bikhuyyi = lustful. Pur Naari = other women. Kaudaan = cowrie shells. Daarut = throwing. Jooaari = gambler. 3.

MEANING: Like a special music captivates the musk deer to the extent that he may lose his life, but does not take his mind away from the music, I see God the same way, and do not turn my mind to any other idea to forget God. 1 & Pause.

Commented [DS2]:

Like a fisherman who keeps a sharp eye on the fish; and a like a goldsmith who watches the gold ornament carefully when designing it; and like a lustful man who watches other women; and like a gambler who focuses his mind when casting the cowrie shells (like casting dice), I recite God's Feet (His Naam) with full concentration, and see Him in every direction in which I look, oh Naama (Nam Dev). 3 &4.2.

ਗੋਂਡ॥ ਮੋ ਕਉ ਤਾਰਿ ਲੇ ਰਾਮਾ ਤਾਰਿ ਲੇ॥ ਮੈ ਅਜਾਨੁ ਜਨੁ ਤਰਿਬੇ ਨ ਜਾਨਉ॥ ਬਾਪ ਬੀਠੁਲਾ ਬਾਹ ਦੇ॥ 1॥ ਰਹਾਉ॥ ਨਰ ਤੇ ਸੁਰ ਹੋਇ ਜਾਤ ਨਿਮਖ ਮੈ ਸਤਿਗੁਰ ਬੁਧਿ ਸਿਖਲਾਈ॥ ਨਰ ਤੇ ਉਪਜਿ ਸੁਰਗ ਕਉ ਜੀਤਿਓ ਸੋ ਅਵਖਧ ਮੈ ਪਾਈ॥ 1॥ ਜਹਾ ਜਹਾ ਧੂਅ ਨਾਰਦੁ ਟੇਕੈ ਨੈਕੁ ਟਿਕਾਵਹੁ ਮੋਹਿ॥ ਤੇਰੇ ਨਾਮ ਅਵਿਲੰਬਿ ਬਹੁਤੁ ਜਨ ਉਧਰੇ ਨਾਮੇ ਕੀ ਨਿਜ ਮਤਿ ਏਹ॥ 2॥3॥

Gaund: Mo kuou taar(i) lay Rama, taar(i) lay. Mein ajaan(u) jun(u), turibay na jaanou. Baap Beetthula baanh day. 1. Ruhaou. Nur tay soor hoyay jaat nimukh meh(i). Satgur Boodh(i) sikhlaayee. Nur tay oopuj(i) soorg kuou jeetiyo, so uvkhudh mein paayee. 1. Juhaan, juhaan Dhoo, Naarud(u) taykaiy, naiyk(u) tikaavhou moh(i). Tayray Naam Uvilumb(i) buhout(u) jun oodhray, Namay kee nij mut(i) eh. 2.3.

Word Meaning: Mo kuou = me. Taar(i) lay = salvage. Ajaan(u) = inexperienced. Turibay = swimming. Beetthula = oh, Lord. Baanh day = support with your arm. Pause. Soor = god. Jaat = transforms. Nimukh Meh(i) = in a moment. Boodh(i) = wisdom. Sikhlaayee = taught. Oopuj(i) = born as. Uvkhudh = medication. 1.
Dhoo = Dhroo = a devotee in the Satyug eon. Naarud(u) = a son of Brahma, and a devotee of God. Taykaiy = stabilized. Naiyk(u) = always. Avilumbh(i) = pillar; support.2.

MEANING: I am inexperienced and do not know how to swim. I am drowning in the sea of Maya, so save me, and extend Your arm to ferry me across the sea of Maya, oh God. Pause. With the Guru's advice, one can transform from a human to a god in no time. Born as a human, I have killed the desire to go to paradise with the medication that I have received from the Guru in the form of His advice. (Paradise in no match for the blissfulness that one attains from union with God). 1.
Kindly grant me forever that spiritual state where You have stabilized Dhuroo and Nard, oh Lord. It is my personal belief that many people have found salvation with God's Naam, which supports one's mind (protects it from weakening) like a pillar supports a building, oh Nama (Nam Dev). 2.3.

(ਅੰਗ 874)॥ ਗੋਂਡ॥ ਮੋਹਿ ਲਾਗਤੀ ਤਾਲਾਬੇਲੀ॥ ਬਛਰੇ ਬਿਨੁ ਗਾਇ ਅਕੇਲੀ॥ 1॥ ਪਾਨੀਆ ਬਿਨੁ ਮੀਨੁ ਤਲਫੈ॥ ਐਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪਰੋ ਨਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਗਾਇ ਕਾ ਬਾਛਾ ਛੂਟਲਾ॥ ਥਨ ਚੋਖਤਾ ਮਾਖਨੁ ਘੂਟਲਾ॥ 2॥ ਨਾਮਦੇਉ ਨਾਰਾਇਨੁ ਪਾਇਆ॥ ਗੁਰੁ ਭੇਟਤ ਅਲਖੁ ਲਖਾਇਆ॥ 3॥ ਜੈਸੇ ਬਿਖੈ ਹੇਤ ਪਰ ਨਾਰੀ॥ ਐਸੇ ਨਾਮੇ ਪ੍ਰੀਤਿ ਮੁਰਾਰੀ॥ 4॥ ਜੈਸੇ ਤਾਪਤੇ ਨਿਰਮਲ ਘਾਮਾ॥ ਤੈਸੇ ਰਾਮ ਨਾਮਾ ਬਿਨੁ ਬਾਪੁਰੋ ਨਾਮਾ॥ 5॥4॥

(PAGE 874): Gaund: Moh(i) laagti taalabayli. Buchhray bin(u) gaayay ukayli. 1. Paaniya bin(u) meen(u) tulphaiy. Aiysay Ram Naama bin(u) baapro Nama. 1. Ruhaou. Jaiysay gaayay ka baachha chhootla. Thun choakhta, maakhun ghootla. 2. Namdayo Naraayin(u) paaya. Gur(u) bhaytut Alukh(u) lukhaaya. 3. Jaiysay bikhaiy hayt pur naari. Aiysay Namay preet(i) Mooraari. 4. Jaiysay taaptay nirmul ghaama. Taiysay Ram Naama bin(u) baapro Nama. 5.4.

Word Meaning: Taalabayli = nervousness. Buchhray = calf. Gaayay = cow. Ukayli = alone; lonely. 1.
Tulphaiy = wriggles; suffers badly. Baapro = poor; weak; helpless. Pause.
Chhootla = gets free. Thun Chokhta = sucks the udder. Ghootla = takes sips. 2.
Naraayin = God. Alukh(u) = invisible; incomprehensible. Lukhaaya = showed. 3.
Bikhaiy Hayt = in the love for lust. Pur Naari = other women. Mooraari = God. 4.
Taaptay = burn; suffer. Nirmul Ghaama = pure (unobstructed, intense) heat. 5.
MEANING: like a cow which feels lonely without her Calf, and like a fish which wriggles (suffers) without water. I, Nam Dev, feel nervous without God's Naam. 1 & Pause.
Like a calf, which feels enjoyment while sucking the udder of his mother, and takes sips of butter (milk) when he is let loose; I feel blissful to get connected with the Lord when the Guru showed me the incomprehensible God, oh Nam Dev. 2 &3.
Like a lustful man, who looks for other women for the love of his gratification, I love God like that. And just like the unobstructed heat burns one's skin (causes discomfort), I feel wretched without God's Naam, oh Nama (Nam Dev). 4 &5. 4.

ਰਾਗੁ ਗੌਂਡ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਹਰਿ ਕਰਤ ਮਿਟੇ ਸਭ ਭਰਮਾ॥ ਹਰਿ ਕੋ ਨਾਮੁ ਲੈ ਊਤਮ ਧਰਮਾ॥ ਹਰਿ ਹਰਿ ਕਰਤ ਜਾਤਿ ਕੁਲ ਹਰੀ॥ ਸੋ ਹਰਿ ਅੰਧੁਲੇ ਕੀ ਲਾਕਰੀ॥ 1॥ ਹਰਏ ਨਮਸਤੇ ਹਰਏ ਨਮਹ॥ ਹਰਿ ਹਰਿ ਕਰਤ ਨਹੀ ਦੁਖੁ ਜਮਹ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਨਾਖਸ ਹਰੇ ਪਰਾਨ॥ ਅਜੈਮਲ ਕੀਓ ਬੈਕੁੰਠਹਿ ਥਾਨ॥ ਸੂਆ ਪੜਾਵਤ ਗਨਿਕਾ ਤਰੀ॥ ਸੋ ਹਰਿ ਨੈਨਹੁ ਕੀ ਪੂਤਰੀ॥ 2॥ ਹਰਿ ਹਰਿ ਕਰਤ ਪੂਤਨਾ ਤਰੀ॥ ਬਾਲ ਘਾਤਨੀ ਕਪਟਹਿ ਭਰੀ॥ ਸਿਮਰਨ ਦ੍ਰੋਪਦ ਸੁਤ ਉਧਰੀ॥ ਗਊਤਮ ਸਤੀ ਸਿਲਾ ਨਿਸਤਰੀ॥ 3॥ ਕੇਸੀ ਕੰਸ ਮਥਨੁ ਜਿਨਿ ਕੀਆ॥ ਜੀਅ ਦਾਨੁ ਕਾਲੀ ਕਉ ਦੀਆ॥ ਪ੍ਰਣਵੈ ਨਾਮਾ ਐਸੋ ਹਰੀ॥ ਜਾਸੁ ਜਪਤ ਭੈ ਅਪਦਾ ਟਰੀ॥ 4॥1॥5॥
Raag(u) Gaund Bani NamDayo Ji Kee Ghur(u) 2: Ek Onkar Satgur Persad(i):
Hur(i), Hur(i) kert mitay subh bherma. Hur(i) ko Naam laiy ootum dherma. Hur(i), Hur(i) kert jaat(i), kool huree. So Hur(i) undhulay kee laakri. 1. Huray numustay, Huray numeh. Hur(i), Hur(i) kert nuhee dookh(u) Jumeh. 1. Ruhaou. Hur(i) Hernakhush Huray praan Ajaiy Mul keeyo baiykoonttheh(i) thaan. Sooaa purravut Gunika turee. So, Hur(i) naiynou kee pootri. 2. Hur(i), Hur(i) kert Pootna turee. Baal ghaatni kupteh(i) bhuree. Simrun Droapud soot oodhri. Gautum sutee, silaa nisturee. 3. Kaysi, Kuns muthun(u) jinh(i) keeya. Jea daan(u) kaali kuou deeya. Pernvaiy Nama aiyso Huree. Jaas(u) juput bhaiy updaa turee. 4.1.5.
Word Meaning: Mitay = clearedd. Bherma = misgivings. Ootum = superior. Dherma = noble deeds. Kool = clanship. Huree = removed; becomes meaningless. Undhulay Kee Laakri = the guide stick of the blind; support. 1.
Numustay = Numeh = bow to; salute. Jumeh = of the Angel of death. Pause.
Henakhush = en evil king and the father of bhugut Prehlaad. Ajaiy Mul = A Brahman condemned as immoral because he married a prostitute!!! Baiykoontthay = in paradise. Sooaa = parrot. Gunika = a prostitute whom a sage gave a parrot to teach him to say God. While teaching the parrot, Gunika herself was reciting God's Name, so she was salvaged. Naiynou = of eyes. Pootri = lashes (apple of eye). 2.
Pootna = a witch who was hired by Kuns to kill the child Krishna; but Krishna forgave her. Baal Ghaatni = child-killer. Kupteh Bhuree = full of deceit. Droapud Soot = the daughter of king Droapud, and the wife of the five Pandvaas. Gautum Sutee = (the highly moral Ahilliya, the wife of sage Gautum, who was raped by god Indra with the moon as an

accomplice. The sage cursed his wife to become a stone; she was brought back to life by Rama. Silaa = stone. 3.
Kaysi = a wrestler of Kuns who was the maternal uncle of Krishna and wanted to have Krishna killed. Muthun = destruction. Jea-Daan(u) = spared life. Kaali = a dangerous snake in River Yamuna which had struck terror among the people. Pernvaiy = submits respectfully. Jaas(u) = whom. Bhaiy = fears. Upda = trouble. Turee = avoided. 4.
MEANING: All my misgivings were cleared by reciting God's Naam. You, too, recite God's Naam, as this is the supreme deed, oh my friend. One's lower caste or clan become redundant (nobody pays any attention to them) when one recites God's Naam, which is the guiding stick for the blind (ignorant mind). 1.
When one bows to God with reverence, one does not have any fear of the Angel of Death. Pause. God took the life of evil Hernakhsh, and granted room to "the sinner" Ajaiy Mulin in Paradise (emancipated Him). Gunika also got emancipated when she taught a parrot to utter "God". Such God is the apple of my eye. 2.
The deceitful and the child-killer, *Pootna*, also found salvation by reciting God's Naam. Likewise, the daughter of King *Droapud* was also liberated when she recited God's Naam. And Ahilliya, the wife of sage Gautam, was emancipated for her faith in God. 3.
It was God who destroyed Kaysi, and Kuns, and spared the life of snake Kaali, which had struck terror among the people living near the River Yamuna. Nam Dev humbly submits that God is such that all one's fears and troubles disappear by reciting His Naam. 4.1.5.

ਗੌਂਡ॥ ਭੈਰਉ ਭੂਤ ਸੀਤਲਾ ਧਾਵੈ॥ ਖਰ ਬਾਹਨ ਉਹੁ ਛਾਰੁ ਉਡਾਵੈ॥ 1॥ ਹਉ ਤਉ ਏਕੁ ਰਮਈਆ ਲੈਹਉ॥ ਆਨ ਦੇਵ ਬਦਲਾਵਨਿ ਦੈ ਹਉ॥ 1॥ ਰਹਾਉ॥ ਸਿਵ ਸਿਵ ਕਰਤ ਜੋ ਨਰੁ ਧਿਆਵੈ॥ ਬਰਦ ਚਢੇ ਡਉਰੂ ਢਮਕਾਵੈ॥ 2॥ ਮਹਾ ਮਾਈ ਕੀ ਪੂਜਾ ਕਰੈ॥ ਨਰ ਸੈ ਨਾਰਿ ਹੋਇ ਅਉਤਰੈ॥ 3॥ ਤੂ ਕਹੀਅਤ ਹੀ ਆਦਿ ਭਵਾਨੀ॥ ਮੁਕਤਿ ਕੀ ਬਰੀਆ ਕਹਾ ਛਪਾਨੀ॥ 4॥ ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਗਹੁ ਮੀਤਾ॥ ਪ੍ਰਣਵੈ ਨਾਮਾ ਇਉ ਕਹੈ ਗੀਤਾ॥ 5॥2॥6॥
Gaund: Bhairon bhoot, Seetal dhaavaiy. Khur baahun, oh(u) chhaar(u) oodaavvaiy. 1. Huoun tuou aik(u) Rumuyyiya laiyhou. Aaan Dayv budlaavun(i) daiyhoun. 1. Ruhaou. Shiv, Shiv kert, jo nur dhiyaavaiy. Burd chudhay, duooroo dhumkaavaiy. 2. Muha Maayee kee pooja kuraiy. Nur saiy naar(i) hoyay aouturaiy. 3. Tu kuhhiut hee aad(i) Bhuvaani. Mookut(i) kee buriya kuhaa chhupaani. 4. Gurmut(i) Ram Naam guhhou meeta. Pernvaiy Nama iyoun kuhhaiy Geeta. 5.2.6.
Word Meaning: Bhairon = an incarnation of Shiva, and is an ugly and scary figure. His temples are found in Southern India. Bhoot = ghost; a frightening figure. Seetla = a goddess believed to cause smallpox. She rides a donkey. Bahn = ride; vehicle.
Chhaar(u) = dirt. Oodaavaiy = spreads; raises. Huoun = I. Rumuyyiya = God. Laiyhoun = opt for. Aan = other. Dayv = gods. Budlaavun(i) = in trade. Pause.
Dhiyaavaiy = remembers. Burd Chudhay = rides an ox. Duouroo = tambourine. Dhumkaavaiy = rattles. 2.
Muhaa Maayee = Parbati (wife of Shiva). Aouturaiy = is born. Aad(i) = primal.
Kuhhiut = is said. Bhuvaani = goddess Durga (Chandi), an incarnation of Parbati. Mookut Kee Buriya = at the time of granting emancipation. Chhupaani = hide. Guhhou = hold on to. Pernvaiy = says respectfully. Iyoun = like this. Geeta = song (in God's praise).
NOTE: It is a common belief that a devotee becomes like the deity he worships. Bhairon,

an incarnation of Shiva, has ghost-like looks. The goddess Seetla, is believed to be the root of smallpox and rides a donkey. Shiva rides an ox and rattles a tambourine.
MEANING: A person who worships Bhairon, will begin to look like an ugly ghost, and the devotee of goddess Seetla, will, at the most, ride a donkey and spread around dirt.1.
If I could, I would opt for God only and would trade all other gods for him. Pause.
An individual who worships Shiva by uttering “Shiva, Shiva”, will, at the most, ride a bull and rattle a tambourine (a dumb-bell-shaped small drum). 2.
A person who worships Parbati (a goddess) will be born as a female in their next life. 3.
The goddess Durga is considered to be the primal power, but at the time of emancipation, she too goes in hiding somewhere (has no power to emancipate her devotees). 4.
So, it is my humble submission that hold on to (sing with full faith) God’s praise (recite His Naam) with Guru’s advice, oh Nam Dev. 5.2.6.

ਬਿਲਾਵਲੁ ਗੌਂਡ॥ ਆਜੁ ਨਾਮੇ ਬੀਠਲੁ ਦੇਖਿਆ ਮੂਰਖ ਕਉ ਸਮਝਾਉ ਰੇ॥ ਰਹਾਉ॥ ਪਾਡੇ ਤੁਮਰੀ ਗਾਇਤ੍ਰੀ ਲੋਧੇ ਕਾ ਖੇਤੁ ਖਾਤੀ ਥੀ॥ ਲੈ ਕਰਿ ਠੇਗਾ ਟਗਰੀ ਤੋਰੀ ਲਾਗਤ ਲਾਗਤ ਜਾਤੀ ਥੀ॥ 1॥ ਪਾਡੇ ਤੁਮਰਾ ਮਹਾਦੇਉ ਧਉਲੇ ਬਲਦ ਚੜਿਆ ਆਵਤ ਦੇਖਿਆ ਥਾ॥ ਮੋਦੀ ਕੇ ਘਰ ਖਾਣਾ ਪਾਕਾ ਵਾ ਕਾ ਲੜਕਾ ਮਾਰਿਆ ਥਾ॥ 2॥
(ਅੰਗ 875)॥ ਪਾਡੇ ਤੁਮਰਾ ਰਾਮ ਚੰਦੁ ਸੋ ਭੀ ਆਵਤ ਦੇਖਿਆ ਥਾ॥ ਰਾਵਨ ਸੇਤੀ ਸਰਬਰ ਹੋਈ ਲੜਾਈ ਘਰ ਕੀ ਜੋਇ ਗਵਾਈ ਥੀ॥ 3॥ ਹਿੰਦੂ ਅੰਨ੍ਹਾ ਤੁਰਕੂ ਕਾਣਾ॥ ਦੁਹਾ ਤੇ ਗਿਆਨੀ ਸਿਆਣਾ॥ ਹਿੰਦੂ ਪੂਜੈ ਦੇਹੁਰਾ ਮੁਸਲਮਾਣੁ ਮਸੀਤਿ॥ ਨਾਮੇ ਸੋਈ ਸੇਵਿਆ ਜਹ ਦੇਹੁਰਾ ਨਾ ਮਸੀਤਿ॥ 4॥3॥7॥
Bilawal(u) Gaund: Aaj(u) Namay Beetthul(u) daykhiya, moorukh kuou sumjhaaoun ray. Ruhaou. Paanday, toomri Gayatri lodhay ka khayt(u) khaati thee. Laiykur(i) tthaynga, Tungree toari, laangut, laangut jaati thee. 1. Paanday, toomra Mahadeo dhaulay buld churriya, aavut daykhiya thaa Modi kay ghur khaana paaka, vaa ka lurrka maariya tha.2.
(PAGE 875): Paanday, toomra Ram Chand(u), so bhee aavut daykhiya thaa. Raavun sayti surbur hoyee, ghur kee joyay guvaayee thee. 3. Hindu unnah, Turkoo kaana. Doohaan tay Giyani siyaana. Hindu poojaiy dayhoora, Muslman(u) museet(i). Namay soyee sayviya, jeh dayhoora na museet(i). 4.3.7.
Word Meaning: Aaj = today; in this life. Beetthul(u) = God. Pause.
Paanday = oh Pundit. Gaayaytri = a three-line holy mantra of Hindus. She was cursed by a sage to become a Cow. Lodhay = of a farmer. Tthaynga = a heavy stick. Tungree = leg. Laangut = limping. 1. Mahadeo = Shiva. Modi = some devotee. Vaa Ka = His. 2. Surbur = battle. Joyay = wife. Guvaayee = lost. 3.
Turkoo = Muslim. Giyani = devotee of God. Dayhoora = temple. Museet(i) = mosque. 4.
MEANING: (You have too many gods to worship, but none of them is even close to God, oh, Pundit). I have seen (realized) the true God recently, and have found out that He is like none of your popular gods, which have so many weaknesses. Let me explain to you the weakness in your gods and goddesses, oh, the ignorant, Pundit. Pause.
Gayatri, whom you worship by reciting her Mantra, which you believe to be very holy, is actually a cursed goddess who was transformed into a cow by Brahma. Once, she was grazing in a farmer’s field when she broke her leg with a stick, and she was seen limping.
1. I also saw (leant about) your Shiva riding a white bull. A devotee arranged a feast in his honour, but rather than being kind and thankful to him, Shiva killed his son in anger. 2.

I saw your god Ram Chand(u) too. He fought a battle against Ravun because he had lost his wife to him (Ravun). (Such are your gods!!). 3.
So, as far as Divinity is concerned, the Hindu is completely blind (ignorant), and the Muslim is blind of one eye (half ignorant because he does believe in one God, Allah, but believes He is to reside on the seventh sky, and in Mecca only. The Knowledgeable (connected with God is wiser than both. Hindu worships idols in the temple, while the Muslim worships Allah In the Mosque. But I worship the "One" which resides neither in the temple, nor in the Mosque only), oh Nam Dev. 4.3.7.

ਰਾਗੁ ਗੌਂਡ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Gaund, Bani Ravidass Jeo Kee, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਮੁਕੰਦ ਮੁਕੰਦ ਜਪਹੁ ਸੰਸਾਰ॥ ਬਿਨੁ ਮੁਕੰਦ ਤਨੁ ਹੋਇ ਅਉਹਾਰ। ਸੋਈ ਮੁਕੰਦੁ ਮੁਕਤਿ ਕਾ ਦਾਤਾ॥ ਸੋਈ ਮੁਕੰਦੁ ਹਮਰਾ ਪਿਤ ਮਾਤਾ॥ 1॥ ਜੀਵਤ ਮੁਕੰਦੇ ਮਰਤ ਮੁਕੰਦੇ॥ ਤਾ ਕੇ ਸੇਵਕ ਕਉ ਸਦਾ ਅਨੰਦੇ॥ 1॥ ਰਹਾਉ॥ ਮੁਕੰਦ ਮੁਕੰਦ ਹਮਾਰੇ ਪ੍ਰਾਨੰ॥ ਜਪਿ ਮੁਕੰਦ ਮਸਤਕਿ ਨੀਸਾਨੰ॥ ਸੇਵ ਮੁਕੰਦ ਕਰੈ ਬੈਰਾਗੀ॥ ਸੋਈ ਮੁਕੰਦੁ ਦੁਰਬਲ ਧਨੁ ਲਾਧੀ॥ 2॥ ਏਕੁ ਮੁਕੰਦੁ ਕਰੈ ਉਪਕਾਰੁ॥ ਹਮਰਾ ਕਹਾ ਕਰੈ ਸੰਸਾਰੁ॥ ਮੇਟੀ ਜਾਤਿ ਹੂਏ ਦਰਬਾਰਿ॥ ਤੂਹੀ ਮੁਕੰਦ ਜੋਗ ਜੁਗ ਤਾਰਿ॥ 3॥ ਉਪਜਿਓ ਗਿਆਨੁ ਹੂਆ ਪਰਗਾਸ॥ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕੀਟ ਦਾਸ॥ ਕਹੁ ਰਵਿਦਾਸ ਅਬ ਤ੍ਰਿਸਨਾ ਚੂਕੀ॥ ਜਪਿ ਮੁਕੰਦ ਸੇਵਾ ਤਾਹੂ ਕੀ॥ 4॥1॥

Mookund, Mookund, jup-hou sunsaar. Bin(u) Mookund tun hoyay aouhaar. Soyee Mookund(u) mookut(i) ka Daata. Soyee Mookund(u) humra pit maata. 1. Jeevut Mookunday, mert Mookunday. Ta kay sayvuk kuou sudaa anunday. 1. Ruhaou. Mookund, mookund, humaaray praanun(g). Jup(i) Mookund mustuk(i) neeshaanun(g). Sayv Mookund kuraiy baiyraagi.Soyee Mookund(u) doorbul dhun(u) laadhi. 2. Aik(u) Mookund(u) kuraiy oopkaar(u). Humra kuhaa kuraiy sunsaar(u). Mayti jaat(i), hooyay Durbar(i). Toohi Mookund joag, joog taar(i). 3. Oopjiyo Giyan(u), hooaa pergaas. Kur(i) kirpa leenay keet daas. Kuhhou Ravidass, ub trishna chooki. Jup(i) Mookund sayva Taahoo kee. 4.1.

Word Meaning: Mookund = the liberator; God. Aouhaar = perishable. 1. Anunday = bliss. Pause. Praanun(g) = life. Neeshaanun(g) = stamp of approval. Baiyraagi = worldly detached. Doorbul = weak; poor. Dhun(u) = wealth. Laadhi = acquired. 2. Oopkaar = favour. Mayti = removed; is rendered irrelevant. Durbaar(i) = a resident of God's Court. Joag, Joog = in every eon. 3. Oopjiyo = came into being, appeared. Pergaas = enlightenment. Keet = worm. Daas = slave; devotee. Trishna = worldly desires. Chooki = ended. Taahoo Kee = His. 4.

MEANING: Recite the Naam of God; without reciting His Naam, the human body simply goes to waste, oh folks. God is our emancipator, and is our father and mother. 1.
A devotee, who recites God's Naam while living and at the time of death, is always blissful. Pause. God is (the source of) our life. When a devotee recites His Naam, he gets the stamp of God's approval on his forehead. Serving God makes one fully detached from worldly attractions. Also, His Naam is the wealth for the weak (humble). 2.
If God favours someone (one has His support), what harm can the world cause to him? His low caste becomes irrelevant (nobody cares about his caste), and he is given room in God's Court (becomes "one" with God). You are the emancipator in every eon, oh God. 3.
God became benevolent to this worm (me) and accepted me as his devotee. Now, my mind has been enlightened with the Divine Knowledge, and my worldly desires have ended.

Reciting His Naam is the best service to God, oh Ravidass. 4.1.

ਗੌਂਡ॥ ਜੇ ਓਹੁ ਅਠਸਠਿ ਤੀਰਥ ਨ੍ਹਾਵੈ॥ ਜੇ ਓਹੁ ਦੁਆਦਸ ਸਿਲਾ ਪੂਜਾਵੈ॥ ਜੇ ਓਹੁ ਕੂਪ ਤਟਾ ਦੇਵਾਵੈ॥ ਕਰੈ ਨਿੰਦ ਸਭ ਬਿਰਥਾ ਜਾਵੈ॥ 1॥ ਸਾਧ ਕਾ ਨਿੰਦਕੁ ਕੈਸੇ ਤਰੈ॥ ਸਰਪਰ ਜਾਨਹੁ ਨਰਕ ਹੀ ਪਰੈ॥ 1॥ ਰਹਾਉ॥ ਜੇ ਓਹੁ ਗ੍ਰਹਨ ਕਰੈ ਕੁਲਖੇਤਿ॥ ਅਰਪੈ ਨਾਰਿ ਸੀਗਾਰ ਸਮੇਤਿ॥ ਸਗਲੀ ਸਿੰਮ੍ਰਿਤਿ ਸ੍ਰਵਨੀ ਸੁਨੈ॥ ਕਰੈ ਨਿੰਦ ਕਵਨੈ ਨਹੀ ਗੁਨੈ॥ 2॥ ਜੇ ਓਹੁ ਅਨਿਕ ਪ੍ਰਸਾਦ ਕਰਾਵੈ॥ ਭੂਮਿ ਦਾਨ ਸੋਭਾ ਮੰਡਪਿ ਪਾਵੈ॥ ਅਪਨਾ ਬਿਗਾਰਿ ਬਿਰਾਨਾ ਸਾਢੈ॥ ਕਰੈ ਨਿੰਦ ਬਹੁ ਜੋਨੀ ਹਾਢੈ॥ 3॥ ਨਿੰਦਾ ਕਹਾ ਕਰਹੁ ਸੰਸਾਰਾ॥ ਨਿੰਦਕ ਕਾ ਪਰਗਟਿ ਪਾਹਾਰਾ॥ ਨਿੰਦਕੁ ਸੋਧਿ ਸਾਧਿ ਬੀਚਾਰਿਆ॥ ਕਹੁ ਰਵਿਦਾਸ ਪਾਪੀ ਨਰਕਿ ਸਿਧਾਰਿਆ॥ 4॥2॥11॥7॥2॥49॥ ਜੋੜੁ॥

Gaund: Jay oh(u) utth-sutth(i) teeruth naavhaiy. Jay oh(u) dooaadus silaa poojaavaiy. Jay oh(u) koop, tutaa dayvaavaiy. Kuraiy nind, subh birtha jaavaiy. 1. Sadh ka ninduk(u) kaisay turaiy. Surpur jaanhou, nerk hee puraiy. 1. Ruhaou. Jay oh(u) grehn kuraiy Koolkhayt(i), urpaiy naar(i) sheengaar smayt(i). Suglee Simrit(i) servnee soonaiy. Kuraiy nind, kuvnaiy nuhee goonaiy. 2. Jay oh(u) anik persaad kuraavaiy. Bhoom(i) daan, sobha mundup(I) paavaiy. Apna bigaar(i), biraana saandhaiy. Kuraiy nind, buhou joani haandhaiy. 3. Ninda kuhaa kurhou sunsaara. Ninduk ka pergut pahaara. Ninduk(u) soadh(i), saadh beechaariya. Kuhou Ravidass, paapi nerk(i) sidhaariya. 4.2.11.7.2.49.

Word Meaning: Sadh = holy saint; Guru. Ninduk(u) = malicious critic; vilifier. Tyraiy = find salvation. Surpur = for sure. **Pause.**

Oh(u) = that; the vilifier. Utth-Sutth(i) = 8+60 = 68. Dooadus Silaa = the 12 Shiva-Lingums (his genitals) which are worshipped by the Hindus. Koop = wells. Tutaa = safe access to some river or lake for water. Nind = vilification. Birtha = unrewarded. 1. Grehn = eclipse. Koolkhayt(i) = Kurukshetra (a Hindu holy city where, according to Mahabharat, the war between the Kaurvas and the Paandvas is believed to have taken place. It is believed that a visit to Kurukshetra during the solar eclipse is a holy deed. Urpaiy = offer. Naar(i) = wife. Servnee = with ears. Nuhee Goonaiy = is of no use. 2. Persaad = food for the idols. Sobha = praise; respect. Mundup(i) = in the world. Bigaar(i) = suffer loss. Biraana Saandhaiy = helps others in solving their problems. Joani = lives.3. Pergut(i) = becomes infamous. Pahaara = shop (business) of meanness. Soadh(i) Saadh = after careful analysis. Nerk(i) Sidhaariya = goes to hell. Joarr(u) = total sum.

MEANING: How can a malicious critic (vilifier) of the Guru (or a holy saint) find salvation? Be assured that he will go to hell for sure. **Pause**.

Even if a vilifier takes dips at all sixty-eight holy places, or worships at all the twelve temples housing the lingams of Shiva, or if he digs wells or pools to provide water to the public, he wastes all that credit if he vilifies the Guru. 1.

If he visits Kurukshetra during solar eclipses and offers his wife (to the Brahmans) along with all her ornaments, or if he listens to all the Simritis with his ears, but vilifies the Guru, he gets no credit for any of such “virtuous” deeds. 2.

If he offers a variety of rich foods to the idols, donates land in charity, and earns praise in the world, or if he suffers personal loss to help others, he still goes through countless life forms (takes rebirths in many different life forms) if he slanders the Guru. 3.

Why do you vilify a holy saint, oh world! A vilifier becomes highly infamous in the world for his business of meanness. After careful analysis, it has been found out that a vilifier is that sinner which goes to hell for sure, oh Ravidass. 4.2.11.7.2.49.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 1 ਘਰੁ 1 ਚਉਪਦੇ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

RAAG(U) RAMKALI MEHLA 1, GHUR(U) 1, CHAUPUDAY

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr
Akal Moorut(i) Ajooni Saiybhun(g) Gur persad(i):

(ਅੰਗ 876)॥ ਕੋਈ ਪੜਤਾ ਸਹਸਕਿਰਤਾ ਕੋਈ ਪੜੈ ਪੁਰਾਨਾ॥ ਕੋਈ ਨਾਮੁ ਜਪੈ ਜਪਮਾਲੀ ਲਾਗੈ ਤਿਸੈ ਧਿਆਨਾ॥ ਅਬਹੀ ਕਬਹੀ ਕਿਛੂ ਨ ਜਾਨਾ॥ ਤੇਰਾ ਏਕੋ ਨਾਮੁ ਪਛਾਨਾ॥ 1॥ ਨ ਜਾਣਾ ਹਰੇ ਮੇਰੀ ਕਵਨ ਗਤੇ॥ ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਸਰਨਿ ਪ੍ਰਭ ਤੇਰੀ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮੇਰੀ ਲਾਜ ਪਤੇ॥ 1॥ ਰਹਾਉ॥ ਕਬਹੂ ਜੀਅੜਾ ਊਭਿ ਚੜਤੁ ਹੈ ਕਬਹੂ ਜਾਇ ਪਇਆਲੇ॥ ਲੋਭੀ ਜੀਅੜਾ ਥਿਰੁ ਨ ਰਹਤ ਹੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੇ॥ 2॥ ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ ਜੀਵਣ ਸਾਜੇ ਮਾਈ॥ ਏਕਿ ਚਲੇ ਹਮ ਦੇਖਹ ਸੁਆਮੀ ਭਾਹਿ ਬਲੰਤੀ ਆਈ॥ 3॥ ਨ ਕਿਸੀ ਕਾ ਮੀਤੁ ਨ ਕਿਸੀ ਕਾ ਭਾਈ ਨ ਕਿਸੈ ਬਾਪੁ ਨ ਮਾਈ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਜੇ ਤੂ ਦੇਵਹਿ ਅੰਤੇ ਹੋਇ ਸਖਾਈ॥ 4॥1॥

(PAGE 876): Koyee purrhta Sehskrita, koyee purrhaiy Purana. Koyee naam(u) jupiay jupmaali, laagaiy tisaiy dhiyaana. Ubhee, kubhee, kichhoo na jaana. Tayra Aiko Naam(u) puchhaana. 1. Na jaana Huray mayri kuvun gutay. Hum moorukh ugiyan, shern(i) Prubh Tayri, kur(i) kirpa raakhou mayri laaj putay. 1. Ruhaou. Kubhoun, jeeurra oobh(i) churrut haiy, kubhoun jaayay puyyaalay. Lobhi jeeurra thir(u) na reht haiy, chaaray koondaa bhaalay. 2. Mern(u) likhaayay mundul meh(i) aayay, jeevun saajay maayee. Aik(i) chulay, hum Daykheh Soami, bhaah(i) bulunti aayee. 3. Na kisee ka meet, na kisee ka bhaayee, na kisaiy baap(u) na maayee. Prunvut(i) Nanak(u) jay Tu dayveh(i), untay hoyay sukhaayee. 4.1.

Word Meaning: Sehsktita = a form of Sanskrit (The holy books of Buddhism and Jainism are written in Sehskrita). Jupmaali = rosary. Ubhee = now. Kubhee = any time. 1.
Gutay = level of spirituality. Ugiyan = ignorant. Laaj = dignity. Putay = oh Lord. Pause.
Kubhoun = sometimes. Jeeurra = mind. Oobh(i) Chuurrt Haiy = is in n the sky (high spirits). Puyyaalay = in low spirits. Lobhi = greedy. Thir(u) = stable. Chaaray Koondaan = in all four directions. Bhaalay = searches. 2.
Mern(u) = death. Mundul = world. Saajaiy = makes big plans. Aik(u) = some. Bhaah(i) Bulunti = burning fire. Aayee = is approaching. 3.
Meet = friend. Prunvut(i) = submits respectfully. Untay = at the end. Sukhaayee = friend.

MEANING: Some people study the holy books of Buddhism and Jainism, while others study the Puranas; yet others recite mantras using a rosary to focus their minds. But, now, or ever, I do not recognize (the worship of) any other power; I recognize (have faith in) only Your Naam, oh Waheguru. 1.
I have no idea what my spiritual level will be, as I am foolish and ignorant, but I have come to Your shelter. Kindly protect my dignity (from Maya's attacks), oh Lord. Pause.
Sometimes my mind is in high spirits, while at other times it is very low. My greedy mind does not become stable (contented) and wanders in all four directions. 2.
We come to this world with death written (certain) for us, yet the man makes big plans for his life, oh my mother. We watch many people leave this world, and the burning fire of death is approaching us, too. 3. No friend, no brother, no father, and no mother can save one from the fire of death. However, if Waheguru kindly bestows His Naam to someone, it certainly saves him from future rebirths, humbly submits Nanak. 4.1.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਸਰਬ ਜੋਤਿ ਤੇਰੀ ਪਸਰ ਰਹੀ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਨਰਹਰੀ॥ 1॥ ਜੀਵਨ ਤਲਬ ਨਿਵਾਰਿ ਸੁਆਮੀ ॥ ਅੰਧ ਕੂਪਿ ਮਾਇਆ ਮਨੁ ਗਾਡਿਆ ਕਿਉ ਕਰਿ ਉਤਰਉ ਪਾਰਿ ਸੁਆਮੀ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਭੀਤਰਿ ਘਟ ਭੀਤਰਿ
ਬਸਿਆ ਬਾਹਰਿ ਕਾਹੇ ਨਾਹੀ॥ ਤਿਨ ਕੀ ਸਾਰ ਕਰੇ ਨਿਤ ਸਾਹਿਬੁ ਸਦਾ ਚਿੰਤ ਮਨ ਮਾਹੀ॥ 2॥ ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ॥ ਆਪੇ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਸਤਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥
(ਅੰਗ 877)॥ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥ 3॥ ਅੰਤਰਿ ਸਹਸਾ ਬਾਹਰਿ ਮਾਇਆ ਨੈਣੀ ਲਾਗਸਿ ਬਾਣੀ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਪਰਤਾਪਹਿਗਾ ਪ੍ਰਾਣੀ॥ 4॥2॥

Ramkali Mehla 1: Serb Jot(i) Tayri pusur ruhhee. Jeh, jeh daykhaan, teh Nurhuri. 1. Jeevun tulb nivaar(i) Soami. Undh koop Maya mun gaadiya, kiyoun kur(i) ooturou paar(i) Soami. 1. Ruhaou. Jeh bheetur(i) ghut bheetur(i) bussiya, baahur(i) kaahay naahi. Tin Kee saar kuray nit Sahib(u), sudaa chint mun maahi. 2. Aapay nayrraiy, Aapay door(i), Aapay serb ruhhiya bhurpoor(i). Satgur(u) milaiy undhayra jaayay.
(PAGE 877): Jeh daykhaan teh ruhhiya smaayay. 3. Untar(u) sehsa, baahur(i) Maya, naiyni laagus(i) baani. Prunvut(i) Nanak(u) daasun(i) daasa, pertaapehinga praani. 4.2.
Word Meaning: Jot(i) = Soul; Light. Pusur Ruhee = is spread. Nurhuri = Waheguru. 1. Tulub = demands; desires. Nivaar(i) = remove; eradicate. Soami = Lord. Undh Koop(i) = in the dark well. Gaadiya = is engrossed. Ooturoun Paar(i) = get emancipated. Pause. Bheetur(i) = inside. Ghut = heart. Kaahay = why. Saar Kuray = looks after. Chint = worries; thinks of. 2. Serb Bhurpoor(i) = present everywhere. Undhayra = darkness. Smaayay = present. 3.
Sehsa = worries; misgivings. Baani = (attractions of) nature (world). Pertaapehanga = will suffer. Praani = oh, man. 4.
MEANING: It is Your Light which has spread everywhere, and I see You wherever I look, oh Waheguru. 1. My mind is engrossed in the deep and dark well (of Maya, where I cannot see any spiritually guiding light); so how can I cross the sea of Maya, oh my Lord? Kindly remove (rid me of) my worldly desires, oh Waheguru. Pause.
Why cannot Waheguru, which is present in every heart, be present outside (in the world)? (He is everywhere). He worries about everyone all the time (knows their needs) and looks after them. 2. Waheguru is fully present everywhere, yet He is close to some people but far away from others. When one connects with the Guru, the darkness of his mind disappears, and he finds Waheguru everywhere he looks. 3.
The man is captivated by the worldly attractions of Maya, which always leave him worried inside. Nanak submits humbly that serve Waheguru like a slave of His slaves, otherwise you will suffer badly, oh, man. 4.2.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਜਿਤੁ ਦਰਿ ਵਸਹਿ ਕਵਨੁ ਦਰੁ ਕਹੀਐ॥ ਦਰਾ ਭੀਤਰਿ ਦਰੁ ਕਵਨੁ ਲਹੈ॥ ਜਿਸੁ ਦਰ ਕਾਰਣਿ ਫਿਰਾ ਉਦਾਸੀ ਸੋ ਦਰੁ ਕੋਈ ਆਇ ਕਹੈ॥ 1॥ ਕਿਨਿ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ॥ ਜੀਵਤਿਆ ਨਹ ਮਰੀਐ॥ 1॥ ਰਹਾਉ॥ ਦੁਖੁ ਦਰਵਾਜਾ ਰੋਹੁ ਰਖਵਾਲਾ ਆਸਾ ਅੰਦੇਸਾ ਦੁਇ ਪਟ ਜੜੇ॥ ਮਾਇਆ ਜਲ ਖਾਈ ਪਾਣੀ ਘਰੁ ਬਾਧਿਆ ਸਤ ਕੈ ਆਸਣਿ ਪੁਰਖੁ ਰਹੈ॥ 2॥ ਕਿੰਤੇ ਨਾਮਾ ਅੰਤੁ ਨ ਜਾਣਿਆ ਤੁਮ ਸਰਿ ਨਾਹੀ ਅਵਰੁ ਹਰੇ॥ ਊਚਾ ਨਹੀ ਕਹਣਾ ਮਨ ਮਹਿ ਰਹਣਾ ਆਪੇ ਜਾਣੈ ਆਪਿ ਕਰੇ॥ 3॥ ਜਬ ਆਸਾ ਅੰਦੇਸਾ ਤਬ ਹੀ ਕਿਉ ਕਰਿ ਏਕੁ ਕਹੈ॥ ਆਸਾ ਭੀਤਰਿ ਰਹੈ ਨਿਰਾਸਾ ਤਉ ਨਾਨਕ ਏਕੁ ਮਿਲੈ॥ 4॥ ਇਨ ਬਿਧਿ ਸਾਗਰੁ ਤਰੀਐ॥ ਜੀਵਤਿਆ ਇਉ ਮਰੀਐ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 3॥

Ramkali Mehla 1: Jit(u) dur(i) vuseh(i), kuvun Dur(u) kuhhiyaiy. Duraan bheetur(i) Dur(u) kuvun luhhaiy. Jis(u) Dur kaarun(i) phiraan oodaasi, so Dur(u) koyee aayay kuhaiy. 1. Kin(i) bidh(i) saagur turiyaiy. Jeevutiyaan neh muriyaiy. 1. Ruahou. Dookh(u) durvaaja, roh rukhvaala, aasa, undaysa dooyay putt jurray. Maya jul khaayee, paani ghur(u) baandhiya Sat kaiy aasun(i) Purakh(u) ruhhaiy. 2. Kintay naama, unt(u) na jaaniya, Toom sur(i) naahi

uver(u) Huray. Oocha nuhee kehna, mun meh(i) rehna, Aapay jaanaiy, Aap(i) kuray. 3. Jub aasa, undaysa tub hee, kiyoun kur(i) Aik(u) kuhhaiy. Aasa bheetur(i) ruhhaiy niraasa, tuou Nanak Aik(u) milaiy. 4. Inn bidh(i) saagur(u) turiyaiy. Jeevutiyaan, iyoun muriyaiy. 1. Ruhaou Dooja. 3.

Word Meaning: Dur(i) = door; residence. Bheetur(i) = inside. Duraan Bheetur = behind the doors; hidden. Luhhaiy = acquires; reaches. Kaarun(i) = for the sake of. Oodaasi = sad; depressed. 1. Kin Bidh(i) = by what means. Jeevutiyaan Muriyaiy = kill desires while living. Pause.

Roh(u) = rage. Rukhvaala = guard. Aasa = hopes; wishes. Undaysa = despair; worries. Putt = panels (of the door). Jurray = secured firmly. Maya jul = glamour of Maya. Khaayee = ditch. Paani = water (of vices). Ghur Baandhiya = built residence. Sat Kaiy Aasun(i) = seat of pure (pious) heart. 2.

Kintay = countless. Sur(i) = equal to. Uver(u) = other. Huray = oh, Waheguru. 3.

Kuyoun Kur(i) = how can? Aik(u) = One Lord. Kuhhaiy = recite Naam. Jub = when. Undaysa = worries; doubts. Tub Hee = only then. Niraasa = detached from the world. 4.

MEANING: How can one describe Waheguru's residence where He lives? Who can reach the residence of God, who lives hidden behind many doors? 1. Can someone, please, guide me to the Residence for which I am feeling so depressed? Pause.

The residence (human heart) where Waheguru resides has the door of suffering, which is guarded by rage, and which has the two panels of hope and worries (despair). Waheguru resides hidden at the throne which He has made in the human heart. His throne is like a fort with a ditch of Maya's glamour, filled with the water of vices. He appears when the human heart becomes pure of all the above vices (obstacles). 2.

Many people worship You by countless names, but nobody has ever found Your limits. There is nobody like You, oh Waheguru. There is no need to tell Waheguru your problems aloud as He resides in your mind, and knows all about them; He solves them in His own way, oh my mind. 3. When a man has hopes, he has worries (and doubts) too, so how can he recite the Naam of the Lord (with doubts in his mind)? He can realize Waheguru only when he remains detached from the world where man always has big hopes and desires, oh Nanak. 4. This is how (by overcoming hopes and desires) one can swim across the world sea, and kill desires while living in the family. Second Pause.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਸੁਰਤਿ ਸਬਦੁ ਸਾਖੀ ਮੇਰੀ ਸਿੰਙੀ ਬਾਜੈ ਲੋਕੁ ਸੁਣੇ॥ ਪਤੁ ਝੋਲੀ ਮੰਗਣ ਕੈ ਤਾਈ ਭੀਖਿਆ ਨਾਮੁ ਪੜੇ॥ 1॥ ਬਾਬਾ ਗੋਰਖੁ ਜਾਗੈ॥ ਗੋਰਖੁ ਸੋ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ ਕਰਤੇ ਬਾਰ ਨ ਲਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਪਾਣੀ ਪ੍ਰਾਣ ਪਵਣਿ ਬੰਧਿ ਰਾਖੇ ਚੰਦੁ ਸੂਰਜੁ ਮੁਖਿ ਦੀਏ॥ ਮਰਣ ਜੀਵਣ ਕਉ ਧਰਤੀ ਦੀਨੀ ਏਤੇ ਗੁਣ ਵਿਸਰੇ॥ 2॥ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਜੋਗੀ ਜੰਗਮ ਪੀਰ ਪੁਰਸ ਬਹੁਤੇਰੇ॥ ਜੇ ਤਿਨ ਮਿਲਾ ਤ ਕੀਰਤਿ ਆਖਾ ਤਾ ਮਨੁ ਸੇਵ ਕਰੇ॥ 3॥ ਕਾਗਦੁ ਲੂਣੁ ਰਹੈ ਘ੍ਰਿਤ ਸੰਗੇ ਪਾਣੀ ਕਮਲੁ ਰਹੈ॥ ਐਸੇ ਭਗਤ ਮਿਲਹਿ ਜਨ ਨਾਨਕ ਤਿਨ ਜਮੁ ਕਿਆ ਕਰੈ॥ 4॥4॥

Ramkali Mehla 1: Soort(i) Shabad(u), Saakhi mayri singi, baajaiy loak(u) soonaiy. Put(u) jhoali, mungun kaiy taayeen, bheekhiya Naam(u) purray. 1. Baba Gorakh(u) Jaagaiy. Gorukh(u) so Jin(i) goyay ootthali, kurtay baar na laagaiy. 1. Ruhaou. Paani, praan, puvun(i) bundh(i) raakhay, chund(u), sooruj(u) mookh(i) deeyay. Mern, jeevun kuou dherti deeni, aitay goon visray. 2. Sidh, Saadhik, ur(u) Yogi, Jungam, peer, poorsh buhoutayray. Jay tin milaan, taan keerut(i) aakhaan, ta mun(u) sayv kuray. 3. Kaagud(u), loon(u) ruhhaiy ghirt sungay, paani kumul ruhhaiy. Aiysay bhugut mileh(i) jun Nanak, tin Jum(u) kiyya kuraiy. 4.4.

Word Meaning: Soort(i) = concentration of mind. Shabad = Waheguru's Huqam.

Saakhi = Guru's Teachings. Singi = the trumpet that the yogis blow into to glorify their Faith, and to show their presence. Put = a shallow bowl to collect alms. Jhoali = a sack containing the dry food collected as donations that that the yogis hang on their shoulders. Bheekhiya = alms; donation. 1.
Gorakh(u) = a spiritual guru of the yogis; the Lord of the earth, Waheguru. Jaagaiy = is awake. Goyay = earth. Otthaali = created and looks after. Baar Na = no time. Pause.
Praan = life, breaths. Mookh(i) = major. Deeyay = lamps. Aitay = these many. 2.
Saadhik = practising yogism. Ur(u) = and. Jungam = devotees of Shiva who hold bells in their hands and wear a metal snake and a metal moon on their heads. Poorsh = holy men. Keerut(i) Aakhaan = sing Waheguru's praise. Sayv = serve. 3.
Kaagud = paper. Ghirt = ghee; butter-oil. Jum(u) = Angel of death. 4.
MEANING: (The yogis meditate on Shiva or on their Guru Gorakh Nath, and blow their trumpet to glorify their faith, and to announce their arrival; they also carry a shallow dish to collect alms, and hang a sack on their shoulder to collect dry food). Guru Sahib says that I also meditate, but on Waheguru's Huqam (Naam), and that the Guru's Teachings are my trumpet, which I blow for the whole world to listen. My focused mind is my shallow dish, and my sack is to receive the donation of Waheguru's Naam, which I beg for. 1.
My Waheguru is awake all the time, and is the Lord of the earth which He created and which He looks after, and He took no time to create it, oh baba (yogi). Pause.
Waheguru has created life by putting the basic elements – like water and air – together, and has given us the moon and the sun as the major lamps. He has given us the earth to live on and to die on. (But we are so ungrateful that) Despite all these favours to us, we forget Him. 2. There are many people like the accomplished yogis, practising Yogism, Jungams, Muslim holy men, and other religious leaders who worship God in their own ways, but I will only sing Waheguru's praise with them if I ever meet them; this is my way to serve the Lord. 3. Just like paper and the salt, which are not harmed (dissolved) by water when they are covered by ghee, and whereas the lotus flower flourishes (Is protected) in water, the Angel of death can cause no harm to the devotees who are connected to (protected by) Waheguru's saints, oh Nanak. 4.4.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਨਾਨਕੁ ਬੋਲੈ॥ ਵਸਗਤਿ ਪੰਚ ਕਰੇ ਨਹ ਡੋਲੈ॥ ਐਸੀ ਜੁਗਤਿ ਜੋਗ ਕਉ ਪਾਲੇ॥
ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ॥ 1॥ ਸੋ ਅਉਧੂਤੁ ਐਸੀ ਮਤਿ ਪਾਵੈ॥ ਅਹਿਨਿਸਿ ਸੁੰਨਿ ਸਮਾਧਿ ਸਮਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਭਿਖਿਆ ਭਾਇ ਭਗਤਿ ਲੈ ਚਲੈ॥ ਹੋਵੈ ਸੁ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖਿ ਅਮੁਲੈ॥ ਧਿਆਨ ਰੂਪਿ ਹੋਇ ਆਸਣ ਪਾਵੈ॥ ਸਚਿ ਨਾਮਿ ਤਾੜੀ ਚਿਤੁ ਲਾਵੈ॥ 2॥ ਨਾਨਕ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਸੁਣਿ ਮਾਛਿੰਦ੍ਰਾ ਅਉਧੂ ਨੀਸਾਣੀ॥ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਵਲਾਏ॥ਨਿਹਚਲੁ ਨਾਨਕ ਕਰਤੇ ਪਾਏ॥ 3॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਅਗਮੁ ਸੁਣਾਏ॥ ਗੁਰ ਚੇਲੇ ਕੀ ਸੰਧਿ ਮਿਲਾਏ॥ ਦੀਖਿਆ ਦਾਰੂ ਭੋਜਨੁ ਖਾਇ॥
(ਅੰਗੁ 878)॥ ਛਿਅ ਦਰਸਨ ਕੀ ਸੋਝੀ ਪਾਇ॥ 4॥5॥

Ramkali Mehla 1: Soon(i) Maachhindera, Nanak(u) boalaiy. Vusgut(i) punch kuray nuhee doalaiy. Aiysi joogut(i) joag kuou paalaiy. Aap(i) turaiy, suglay kool taaray. 1. So aoudhoot aiysi mut(i) paavaiy. Ehnis(i), soonn(i) smaadh(i) smaavaiy. 1. Ruhoau.
Bhikhiya bhaayay bhugut(i) laiy chullaiy. Hovaiy su tripit(i) suntokh(i) amoollaiy. Dhiyaan Roop(i) hoyay aasun paavaiy. Sach(i) Naam(i) taarri chit(u) laavaiy. 2. Nanak boalaiy Amrit Bani. Soon(i) Machhindera, aoudhoo neeshaani. Aasa maah(i) niraas(u) vulaayay. Nihchul(u) Nanak Kertay paayay. 3. Prunvut(i) Nanak(u) Agumm soonaayay. Gur chaylay kee sundh(i) milaayay. Deekhiya daaroo bhojun khaayay.
(PAGE 978): Chhay Dershun kee sojhi paayay. 4.5.

Word Meaning: Machhinder = the founder of yogism; a popular yogi at the time of Guru Nanak Sahib. Vusgut(i) = control. Punch = the five demons. Doalaiy = weakening of mind. Aiysi Joogut(i) = such technique. Paalaiy = live by. Kool = clan; associates. 1.
Aoudhoot = detached from the worldly affairs. Ehinis(i) = day and night. Soonn(i) Smaadh(i) Smaavaiy = fully absorbed in the state of stable mind. Pause.
Bhikhiya = begging. Bhaayay Bhugut(i) = with the love (spirit of) worship. Chullaiy = leads life. Tripit(i) = satisfied. Suntokh(i) = contentment. Amoolaiy = priceless. Dhiyaan Roop = with focus of mind on Waheguru. Aasun Paavaiy = sit to meditate. Taarri = deep meditation. 2.
Amrit Bani = which immortalizes (praise of Waheguru). Aasa = hopes. Niraas(i) = have no hopes (desires). Vulaayay = spend life. Nihchul = for sure. Kertaiy = God. 3.
Agumm = (Word of) Waheguru. Chaylay = of disciple. Sundh(i) = union. Deekhiya = Teaching. Daaroo = medication. Bhojun = meal. Chhay Dershun = the six ascetic sects. Sojhi Paayay = acquires the understanding (does not need them).
NOTE: In this holy Shabad, Guru Nanak Sahib advises a prominent yogi, Macchinder, that the path that the yogis follow does not lead to union with Waheguru. Only by enshrining Waheguru's Naam in the heart and by living a life of high moral values leads to the union.
MEANING: The person who is really detached from the world is the one who practices the wisdom of meditating on Waheguru in the spiritual state above the effects of Maya day and night. **Pause**.
Listen to Nanak, oh Machhinder; a true yogi is the one who controls all five demons so that his mind does not show any weakness for any sensual pleasure, and he practices this principle over his whole life. Not only does such a yogi find salvation for himself, but he also does so for his associates. 1.
He begs for the alms of Waheguru's Naam with the spirit of worship, which becomes his way of life. Such a yogi acquires the priceless contentment and satisfaction. He sits in meditation on Waheguru with full concentration and remains in that state, reciting Waheguru's Naam. 2.
Listen, oh Machhinder, such a yogi is recognized by the fact that he sings Waheguru's immortalizing praise, oh Nanak. He spends his life staying detached from the world, which lives on hopes. (He does not leave home to connect with Waheguru). He realizes Waheguru for sure. 3.
This is the Word (Law) which I have shared with you, oh Machhinder. Waheguru connects such a yogi with the Guru, and the yogi takes the Guru's Shabad as his spiritual food and understands the philosophy of the six sects of the ascetics (that they do not connect one with Waheguru, oh Nanak). 4.5.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਹਮ ਡੋਲਤ ਬੇੜੀ ਪਾਪ ਭਰੀ ਹੈ ਪਵਣੁ ਲਗੈ ਮਤੁ ਜਾਈ॥ ਸਨਮੁਖ ਸਿਧ ਭੇਟਣ ਕਉ ਆਏ ਨਿਹਚਉ ਦੇਹਿ ਵਡਿਆਈ॥ 1॥ ਗੁਰ ਤਾਰਿ ਤਾਰਣਹਾਰਿਆ॥ ਦੇਹਿ ਭਗਤਿ ਪੂਰਨ ਅਵਿਨਾਸੀ ਹਉ ਤੁਝ ਕਉ ਬਲਿਹਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਸਿਧ ਸਾਧਿਕ ਜੋਗੀ ਅਰੁ ਜੰਗਮ ਏਕੁ ਸਿਧੁ ਜਿਨਿ ਧਿਆਇਆ॥ ਪਰਸਤ ਪੈਰ ਸਿਝਤ ਤੇ ਸੁਆਮੀ ਅਖਰੁ ਜਿਨ ਕਉ ਆਇਆ॥ 2॥ ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਨ ਜਾਨਾ ਨਾਮੁ ਜਪੀ ਪ੍ਰਭ ਤੇਰਾ॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਨਾਨਕ ਭੇਟਿਓ ਸਾਚੈ ਸਬਦਿ ਨਿਬੇਰਾ॥ 3॥6॥
Ramkali Mehla 1: Hum doalut bayrri paap bhuree haiy, puvun lugaiy mut(u) jaayee. Sunmukh Sidh bhaytun khou aayay, nihchou dayh(i) vudiyaayee. 1. Gur taar(i) Taarunhaariya. Dayh(i) bhugut(i) Poorun Avinaashi, huoun Toojh kuou bulihaariya. 1. Ruhaou. Sidh Saadhik, Yogi ur(u) Jungam, Aik(u) Sidh(u) jin(i) dhiyaaya. Persut paiyr sijhut tay Soami, Akkhur(u) jin kuou aaya. 2. Jup, tup, sunjum, kerm na jaana, Naam jupeen Prubh Tayra. Gur(u) Permayshur(u) Nanak bhaytiou, Saachaiy Shabad(i) nibayra. 3.6.
Word Meaning: Hum Doalut = my heart is sinking; I am afraid. Bayrri = the body = boat. Mut(u) = lest; may not. Sunmukh(i) = in front of (in Your shelter). Sidh = Waheguru.
Bhaytun Kuou = to meet with. Nihchou = for sure. Vudiyaayi = honour. 1.

Taarunhaariya = capable of salvaging. Bhugut(i) = worship. Poorun = Perfect; omnipresent. Avinaashhi = immortal. Pause.
Sidh = accomplished yogis. Saadhik = practising yogism. Jungam = devotees of Shiva. They hold bells in their hands and feathers of peacocks, and a metal snake on their heads. Aik(u) Sidh(u) = Waheguru. Persun Paiyr = touching Feet; surrendering to. Sijhut = become successful. Akkhur(u) = Waheguru's Naam. 2.
Jup = recitation of ritualistic mantras. Tup = self-affliction to please a deity. Sunjum = efforts to control the senses. Kerm = rituals. Bhaytiou = met. Nibayra = decision. 4.
MEANING: You are fully capable of emancipating people; kindly salvage me too, oh my Guru. I love You so much that I can lay down my life for You; kindly grant me the worship of (enable me to worship) the omnipresent and the eternal Waheguru. **Pause.**
My body-boat is full of sins, and I am afraid that a wind of vices may hit it to sink it. I have come to Your shelter to connect with Waheguru, and I have faith that You will certainly bestow this honour on me, oh my dear Guru. 1.
May it be an accomplished yogi, a practising yogi, or a Jungam, whoever worships the "One" Yogi (Waheguru), by reciting His Naam, becomes successful in their objective when they touch the Feet of (surrender to) Waheguru. 2.
I know nothing about (I do not acknowledge) reciting any mantras, self-torturing, trying to keep control of my senses, or any other religious ritual; I only recite Your Naam, oh Waheguru. Waheguru has connected me with the Guru, who advised me that a man's union with God is determined solely by whether he recites His Shabad (Naam), oh Nanak. 3.6.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਸੁਰਤੀ ਸੁਰਤਿ ਰਲਾਈਐ ਏਤੁ॥ ਤਨੁ ਕਰਿ ਤੁਲਹਾ ਲੰਘਹਿ ਜੇਤੁ॥ ਅੰਤਰਿ ਭਾਹਿ ਤਿਸੈ ਤੂ ਰਖੁ॥ ਅਹਿਨਿਸਿ ਦੀਵਾ ਬਲੈ ਅਥਕੁ॥ 1॥ ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ॥ ਜਿਤੁ ਦੀਵੈ ਸਭ ਸੋਝੀ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਹਛੀ ਮਿਟੀ ਸੋਝੀ ਹੋਇ॥ ਤਾ ਕਾ ਕੀਆ ਮਾਨੈ ਸੋਇ॥ ਕਰਣੀ ਤੇ ਕਰਿ ਚਕਹੁ ਢਾਲਿ॥ ਐਥੈ ਓਥੈ ਨਿਬਹੀ ਨਾਲਿ॥ 2॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਜਾ ਸੋਇ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ ਤਿਤੁ ਘਟਿ ਦੀਵਾ ਨਿਹਚਲੁ ਹੋਇ॥ ਪਾਣੀ ਮਰੈ ਨ ਬੁਝਾਇਆ ਜਾਇ॥ ਐਸਾ ਦੀਵਾ ਨੀਰਿ ਤਰਾਇ॥ 3॥ ਡੋਲੈ ਵਾਉ ਨ ਵਡਾ ਹੋਇ॥ ਜਾਪੈ ਜਿਉ ਸਿੰਘਾਸਣਿ ਲੋਇ॥ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣੁ ਸੂਦੁ ਕਿ ਵੈਸੁ॥ ਨਿਰਤਿ ਨ ਪਾਈਆ ਗਣੀ ਸਹੰਸ॥ ਐਸਾ ਦੀਵਾ ਬਾਲੈ ਕੋਇ॥ ਨਾਨਕ ਸਾ ਪਾਰੰਗਤਿ ਹੋਇ॥ 4॥7॥
Ramkali Mehla 1: Soortee, soort(i) rulaayiyaiy ait(u). Tun kur(i) toolha lugngheh(i) jayt(u). Untar(i) bhaah(i), tisaiy tu rukh(u). ehinis(i) deeva bulaiy athuck(u). 1. Aiysa deeva neer(i) turaayay. Jit(u) deevaiy subh sojhi paayay. 1. Ruhaou. Huchhi mitti sojhi hoyay. Ta ka keeya maanaiy Soyay. Kerni tay kur(i) chuck-houn dhaal(i). Aiythaiy, oathaiy nibh-hee naal(i). 2. Aapay nudr(i) kuray ja Soyay. Gurmukh(i) virla boojhaiy koyay. Tit(u) ghut(i) deeva nihchul(u) hoyay. Paani muraiy, na, boojhaaya jaayay. Aiysa deeva neer(i) turaayay. 3. Doalaiy vaaou, na, vudda hoyay. Jaapaiy jiyoun singhaasun(i) loyay. Khatri, Brahman, Shood(u), k(i) Vaiysh(u). Nirt(i) na paayiya, gunee sehuns. Aiysa deeva baalaiy koyay. Nanak, sa paarungut(i) hoyay. 4.7.
Word Meaning: Soortee = the deity on which the mind is focused (Waheguru). Soort(i) = concentration of mind. Rulaayiyaiy = mix well; meditate deeply. Ait(u) = like this. Toolha = raft, a crude boat. Lungheh(i) = cross over. Jayt(u) = with which. Bhaah(i) = fire (yearning to see Waheguru). Ehinis(i) = day and night. Deeva = lamp. Athuck = tirelessly. 1.
Neer(i) = on water. Turaayay = to float. Sojhi = understanding. Pause.
Huchhi mitti = acceptable mud; pure mind. Sojhi = noble wisdom. Soyay = that (Waheguru). Kerni = noble deeds. Chuck-houn = potter's wheel. Dhaal(i) = mould. Aithaiy = in this world. Oathaiy = the next world. Nibh-hee Naal(i) = will accompany. 2.
Nudr(i) = kind sight. Gurmukh(i) = in the shelter of the Guru. Virla = rare. Tit(u) Ghut = in that heart. Nihchul(u) Hoyay = stable; permanently. Boojhaaya = blow out. 3.

Doalaiy = weakens; wavers. Vudda Hoyay = goes out; is put out. Jaapaiy = becomes visible. Singhaasun(u) = on the throne (of heart). Loyay = in the light. Nirt(i) = decide; count. Sehuns = thousands. Paarungut(u) = eligible for salvation. 4.

NOTE: On the night of the full moon in the month of Kutik (October- November), Hindu women make lamps of wheat flour and float them in water on a raft, believing their light reaches their ancestors to guide them, or will guide them after their death.

MEANING: (Stressing on the insignificance of such rituals, Guru Nanak Sahib advises us): One should float such a lamp on water by which he acquires Divine Knowledge. Pause.

He should focus his mind on Waheguru in such a way that his body is so purified (has no load of sins to cause it to sink in the world-sea) that it becomes the raft (ship) to ferry him across this sea. Save the fire (yearning to connect with Waheguru) burning inside you, so that this lamp keeps lighting tirelessly (never fades or dims), oh man. 1.

Use the Divine Knowledge as the clay to make the lamp, which is recognized (given credit) by Waheguru. Like a potter moulds the earthen lamps on his wheel, the devotee should mould this lamp (design it) on the wheel of noble deeds, and it will last with him (will enlighten his mind) in this world, and the next. 2.

However, only some rare person, whom Waheguru is kind to, understands these qualities of the lamp in the shelter of the Guru. Float such a lamp on the water; it will never die or be put out by water. Such a lamp will enlighten the mind of the devotee forever. 3.

Such a lamp will never flicker in the wind (of calamities or worldly attractions) and will never be put out, and the devotee will be able to see Waheguru sitting on the throne of his heart in the light of this lamp. Be it a Khatri, a Brahman, an untouchable, a businessman, a farmer, or a member of any of the other thousands of castes (which cannot be counted), anyone who lights up such a lamp becomes eligible for salvation, oh Nanak. 4.7

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਤੁਧ ਨੋ ਨਿਵਨੁ ਮੰਨਨੁ ਤੇਰਾ ਨਾਉ॥ ਸਾਚੁ ਭੇਟ ਬੈਸਣ ਕਉ ਥਾਉ॥ ਸਤੁ ਸੰਤੋਖੁ ਹੋਵੈ ਅਰਦਾਸਿ॥ ਤਾ ਸੁਣਿ ਸਦਿ ਬਹਾਲੇ ਪਾਸਿ॥ 1॥ ਨਾਨਕ ਬਿਰਥਾ ਕੋਇ ਨ ਹੋਇ॥ ਐਸੀ ਦਰਗਹ ਸਾਚਾ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਾਪਤਿ ਪੋਤਾ ਕਰਮੁ ਪਸਾਉ॥ ਤੂ ਦੇਵਹਿ ਮੰਗਤ ਜਨ ਚਾਉ॥ ਭਾਡੈ ਭਾਉ ਪਵੈ ਤਿਤੁ ਆਇ॥ ਧੁਰਿ ਤੈ ਛੋਡੀ ਕੀਮਤਿ ਪਾਇ॥ 2॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋ ਕਿਛੁ ਕਰੈ॥ ਅਪਨੀ ਕੀਮਤਿ ਆਪੇ ਧਰੈ॥ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਆ ਹਰਿ ਰਾਇ॥ ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਇ॥ 3॥ ਲੋਕੁ ਧਿਕਾਰੁ ਕਹੈ ਮੰਗਤ ਜਨ ਮਾਗਤ ਮਾਨੁ ਨ ਪਾਇਆ॥ ਸਹ ਕੀਆ ਗਲਾ ਦਰ ਕੀਆ ਬਾਤਾ ਤੈ ਤਾ ਕਹਨੁ ਕਹਾਇਆ॥ 4॥8॥

Ramkali Mehla 1: Toodh nu nivun(u), munnun(u) Tayra Naaoun. Saach(u) bhayt baiysun kuou thaaoun. Sat(u), suntokh(u) hovaiy ardaas(i). Ta soon(i) sud(i) buhaalay paas(i). 1. Nanak, birtha koyay na hoyay. Aiysi Durgeh Saacha Soyay. 1. Ruhaou. Praaput(i) poata, kerm pusaaou. Tu dayveh(i), mungut jun chaaou. Bhaanday bhaaou,puvvaiy tit(u) aayay. Dhoor(i) Taiyn chhoadi keemut(i) paayay. 2. Jin(i) kichh(u) keeya, So kichh(u) kuraiy. Apni keemut(i) aapay dhuraiy. Gurukh(i) pergut(u) hoa Hur(i) Raayay. Na ko aavaiy, na ko jaayay. 3. Loak(u) dhikkaar kuhaiy mungut jun, maangut maan(u) na paaya. Shah keeyaan gullaan, Dur keeyaan baataan, Taiyn ta kehn(u) kuhaaya. 4.8.

Word Meaning: Nivun(u) = bowing to. Munnun(u) = accept; have faith. Naaoun = Huqam; Will. Saach(u) = purity of mind; singing praise of the Lord. Bhayt = offering. Baiysun = to sit down; get approval. Sat(u) = high morality. Suntokh(u) = contentment. Sud(i) = invites in. Buhaalay Paas(i) = gives seat next to Him; accords honour. 1.

Birtha = empty; without reward. Saacha Soyay = eternal Waheguru. Pause.

Praaput(i) = in fortune. Poata = treasure. Kerm Pusaaou = with benevolence. Mungut Jun = the begging devotee. Chaaou = zestful; full of excitement. Bhaanday = in the vessel of heart. Bhaaou = affection. Puvvaiy Tit(u) Aayay = drops in (comes to) his heart. Dhoor(i) = from the very beginning. Taiyn = You (God). Keemut(i) Paayay = gives the befitting reward. 2. Dhuraiy = decides. Gurmukh(i) = in Guru's shelter. Pergut(u) Hoyay = appears. Hur(i) Raayay = the Royal Waheguru. Aavaiy Jaayay = takes rebirths and dies. 3. Loak(u) = the world. Dhikkaar Kuhaiy = put down; disapprove; rebuke. Maan(u) = respect. Shah = Lord. Dur = His Court (His Laws). Kehn(u) = my words. 4.

MEANING: Accepting Your Huqam gladly is the true bowing to (kneeling before) You, and singing Your praise with a pure mind is the true gift for You with which one gets a room in Your Court (is accorded honour by You), oh Waheguru. When one prays to Him with high morality and contentment, Waheguru calls him in and offers a seat next to Him. 1.

Waheguru is so kind (and just) that nobody leaves His Court unrewarded. Pause.

The devotee, whom You are kind to, receives the treasure of Your Naam. But only that devotee receives Your Naam in whose heart You have cultivated Your love, and whom You have given the ability to value the worth of Your Naam. I, Nanak, am also a beggar at Your Door, and am very excited about receiving Your Naam, oh Lord. 2.

Only Waheguru has the capability to do anything and everything, and He does things that He finds worth doing. The Royal Waheguru appears in the heart of those who come to the Guru's shelter, and they realize that when one merges into Waheguru, he never takes rebirths and dies. 3. Anybody who begs just to have his needs fulfilled does not get any respect; he is indeed rebuked by the people. (So, I beg only from You, oh Waheguru). Whatever I have stated about Your Laws, and about whatever happens in Your Court, I have stated only because You enabled me to do so, oh Waheguru. 4.8.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਸਾਗਰ ਮਹਿ ਬੂੰਦ ਬੂੰਦ ਮਹਿ ਸਾਗਰੁ ਕਵਨੁ ਬੁਝੈ ਬਿਧਿ ਜਾਣੈ॥ ਉਤਭੁਜ ਚਲਤ ਆਪਿ ਕਰਿ ਚੀਨੈ ਆਪੇ ਤਤੁ ਪਛਾਣੈ॥ 1॥

(ਅੰਗ 879)॥ ਐਸਾ ਗਿਆਨ ਬੀਚਾਰੈ ਕੋਈ॥ ਤਿਸ ਤੇ ਮੁਕਤਿ ਪਰਮਗਤਿ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਦਿਨ ਮਹਿ ਰੈਣਿ ਰੈਣਿ ਮਹਿ ਦਿਨੀਅਰੁ ਉਸਨ ਸੀਤ ਬਿਧਿ ਸੋਈ॥ ਤਾ ਕੀ ਗਤਿ ਮਿਤਿ ਅਵਰੁ ਨ ਜਾਣੈ ਗੁਰ ਬਿਨੁ ਸਮਝ ਨ ਹੋਈ॥ 2॥ ਪੁਰਖ ਮਹਿ ਨਾਰਿ ਨਾਰਿ ਮਹਿ ਪੁਰਖਾ ਬੂਝਉ ਬ੍ਰਹਮ ਗਿਆਨੀ॥ ਧੁਨਿ ਮਹਿ ਧਿਆਨੁ ਧਿਆਨ ਮਹਿ ਜਾਨਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਨੀ॥ 3॥ ਮਨ ਮਹਿ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਮਨੂਆ ਪੰਚ ਮਿਲੇ ਗੁਰ ਭਾਈ॥ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਬਲਿਹਾਰੀ ਜਿਨ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ 4॥9॥

Ramkali Mehla 1: Saagur meh(i) boond, boond meh(i) saagur(u), kuvun boojhaiy, bidh(i) jaanaiy. Ootbhooj chult Aap(i) kur(i) cheenaiy, Aapay Tut(u) puchhaanaiy. 1.

(PAGE 879): Aiysa Giyan beecharaiy koyee. Tis tay mookut(i), permgut(i) hoyee. 1. Ruhaou. Din meh(i) raiyn(i), raiyn(i) meh(i) diniur(u), oosun, seet bidh(i) soyee. Ta kee gut(i), mit(i) uver(u) na jaanaiy, Gur bin(u) sumjh na hoyee. 2. Purakh meh(i) naar(i), naar(i) meh(i) purkha, boojhou Braham Giyani. Dhoon(i) meh(i) dhiyan(u), dhiyan meh(i) jaaniya, Gurmukh(i) Akuth kahaani. 3. Mun meh(i) Jot(i), Jot(i) meh(i) munooa, punch milay Gur bhaayee. Nanak tin kaiy sud bulihaari, jin Aik Shabad(i) liv laayee. 4.9.

Word Meaning: Saagur = ocean. Boond = droplet. Kuvun = who; some rare. Boojhaiy = understands. Bidh(i) = ways. Ootbhooj = sources of reproduction. Chult = amazing feats. Chhenaiy = Puchhaanaiy = recognizes (their needs, and looks after them). 1.

Aiysa Giyan = such knowledge. Koyee = rare. Permgut(i) = highest spiritual state. Pause. Raiyn(i) = night. Diniur(u) = the sun; day. Oosun = heat. Seet = cold. Bidh(i) Soyee = the same way. Ta Kee = His (Lord's). Gut(i) = transcendence. Mit(i) = measurements.2.

Purakh = male. Naar(i) = female. Dhoon(i) = concentration of mind. Dhiyaan = thinking. Akuth Kahaani = indescribable story of God's wonders. 3.

Jot(i) = God's Light. Munooa = mind. Punch = the five senses. Milay = come together. Gur Bhaayee = disciples of the same guru (mind). Live Laayee = focus on. 4.

MEANING: Like a droplet and the ocean are two forms of the same water (human soul and the Supreme Soul are two forms of the same Waheguru), but only a rare person understands this secret (the way of operation of Waheguru). With His amazing feats, Waheguru has created the four sources of reproduction, and knows the needs of all the living beings (and looks after them). 1. Some rare individuals contemplate such deep feats of Waheguru and attain the highest spiritual state and become emancipated. Pause.

Similarly, day and night are two forms of the same source, light, and merge into each other; so are heat and cold, which are forms of the same source, energy, and change into each other the same way day and night do. Nobody knows the transcendence and measurements of Waheguru without the Guru. 2.

Only a devotee with Divine Knowledge understands that male and female, too, are forms of the same source - sperms and eggs, and awareness - and most of their characteristics are the same and can be transformed into each other (surgeons have proved it now when they transform a male into a female and vice-versa with the use of surgery and hormones). Waheguru's wonders are beyond description, but a devotee can know such secrets when he gets connected with Waheguru by meditating on the Guru's Shabad with full focus. 3.

I will gladly offer my life (serve the) devotees who meditate only on Guru's Shabad (Waheguru's Naam) with full focus, oh Nanak. They have Waheguru's Light in their minds, and their minds stay focused on His Light (Waheguru), and they are able to control all five senses as they become the disciples of the same guru (enlightened mind). 4.9.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਜਾ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਤਾ ਹਉਮੈ ਵਿਚਹੁ ਮਾਰੀ॥ ਸੋ ਸੇਵਕਿ ਰਾਮ ਪਿਆਰੀ॥ ਜੋ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰੀ॥ 1॥ ਸੋ ਹਰਿ ਜਨੁ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥ ਅਹਿਨਿਸਿ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਲਾਜ ਛੋਡਿ ਹਰਿ ਕੈ ਗੁਣ ਗਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਧੁਨਿ ਵਾਜੇ ਅਨਹਦ ਘੋਰਾ॥ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਰਸਿ ਮੋਰਾ॥ ਗੁਰ ਪੂਰੈ ਸਚੁ ਸਮਾਇਆ॥ ਗੁਰੁ ਆਦਿ ਪੁਰਖੁ ਹਰਿ ਪਾਇਆ॥ 2॥ ਸਭਿ ਨਾਦ ਬੇਦ ਗੁਰਬਾਣੀ॥ ਮਨੁ ਰਾਤਾ ਸਾਰਿਗਪਾਣੀ॥ ਤਹ ਤੀਰਥ ਵਰਤ ਤਪ ਸਾਰੇ॥ ਗੁਰ ਮਿਲਿਆ ਹਰਿ ਨਿਸਤਾਰੇ॥3॥ ਜਹ ਆਪੁ ਗਇਆ ਭਉ ਭਾਗਾ॥ ਗੁਰ ਚਰਣੀ ਸੇਵਕੁ ਲਾਗਾ॥ ਗੁਰ ਸਤਿਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਬਦਿ ਮਿਲਿਆਇਆ॥ 4॥10॥

Ramkali Mehla 1: Ja Hur(i) Prubh(i) kirpa dhaari. Ta haumein vichoun maari. So sayvuk(i) Ram Piyaari. Jo Gur Shanbadi beechaari. So Hur(i) jun, Hur(i) Prubh bhaavaiy. Ehinis(i) bhugut(i) kuray din raati, laaj choad(i) Hur(i) kaiy goon gaavaiy. 1. Ruhaou. Dhoon(i) vaajay unhud ghora. Mun(u) maaniya Hur(i) rus(i) mora. Gur Pooraiy Sach(u) samaaya. Gur(u) Aad(i) Purakh(u), Hur(i) paaya. 2. Subh(i) naad, Bayd Gurbani. Mun(u) raata Saaringpaani. Teh teeruth, vert, tup saaray. Gur miliyaan Hur(i) nistaaray. 3. Jeh aap(u) guyya, bhuou bhaaga, Gur Churni sayvuk(u) Laaga. Gur Satgur(i) bherm(u) chookaaya. Kuhou Nanak, Shabad(i) milaaya. 4.10.

Word Meaning: Ja = when. Kirpa Dhaari = became benevolent. Haumein = selfishness and ego. Sayvuk(i) = female devotee. 1.

Bhaavaiy = is liked. Ehinis(i) = day and night. Laaj = (the fear of being) shamed. Pause.

Ubhud Dhoon(i) Vaajay = auto-playing Divine music. Ghora = immense. Maaniya = won over. Rus(i) = in sweetness. Sach(u) = eternal Lord. Smaaya = absorbed fully. Aad(i) Purakh(u) = the origin of everything (God). 2.

Naad = music. Bayd = the Vedas. Raata = imbued. Saaringpaani = Waheguru. Teh = there. Teeruth = holy places. Vert = commitments (like fasting). Tup = self-affliction. 3.

Aap(u) = selfishness and ego. Bhuou = fear. Churni = feet; shelter. Bherm(u) = doubts.4.

MEANING: That devotee of Waheguru is liked (loved) by Him who does not care about being shamed by the world, and sings His praise day and night. **Pause.**
Such a devotee, who contemplates on the Guru's Shabad, is loved by God. The selfishness and the ego of such a devotee are destroyed when Waheguru becomes benevolent to him. 1. With the grace of the Perfect Guru, my mind has been won over by the sweetness of Waheguru's Naam, and I have been connected with the root of everything (God). Now, I am fully absorbed in Him, and feel as if immensely sweet Divine music is playing automatically in my mind. 2.
My mind has been imbued in Waheguru's love, and Gurbani (singing praise of Waheguru) subsumes all music and all other ways, including the study of the Vedas, pilgrimage to holy places, all ritualistic commitments, and self-affliction, which people use to please their deities (I do not need them). Waheguru salvages all His devotees who take the Guru's shelter. 3. When a devotee surrenders his wisdom to the Guru and, with His benevolence, gets rid of his selfishness and ego, all his fears disappear. Satguru dispels all his doubts, and the devotee connects with Waheguru through the Guru's Shabad, oh Nanak. 4.10.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਛਾਦਨੁ ਭੋਜਨੁ ਮਾਗਤੁ ਭਾਗੈ॥ ਖੁਧਿਆ ਦੁਸਟ ਜਲੈ ਦੁਖੁ ਆਗੈ॥ ਗੁਰਮਤਿ ਨਹੀ ਲੀਨੀ ਦੁਰਮਤਿ ਪਤਿ ਖੋਈ॥ ਗੁਰਮਤਿ ਭਗਤਿ ਪਾਵੈ ਜਨੁ ਕੋਈ॥ 1॥ ਜੋਗੀ ਜੁਗਤਿ ਸਹਜਿ ਘਰਿ ਵਾਸੈ॥ ਏਕ ਦ੍ਰਿਸਟਿ ਏਕੋ ਕਰਿ ਦੇਖਿਆ ਭੀਖਿਆ ਭਾਇ ਸਬਦਿ ਤ੍ਰਿਪਤਾਸੈ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਬੈਲ ਗਡੀਆ ਦੇਹ ਧਾਰੀ॥ ਰਾਮ ਕਲਾ ਨਿਬਹੈ ਪਤਿ ਸਾਰੀ॥ ਧਰ ਟੂਟੀ ਗਾਡੋ ਸਿਰ ਭਾਰਿ॥ ਲਕਰੀ ਬਿਖਰਿ ਜਰੀ ਮੰਝ ਭਾਰਿ॥ 2॥ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ ਜੋਗੀ॥ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਣਾ ਸੋਗ ਬਿਓਗੀ॥ ਭੁਗਤਿ ਨਾਮੁ ਗੁਰ ਸਬਦਿ ਬੀਚਾਰੀ॥ ਅਸਥਿਰੁ ਕੰਧੁ ਜਪੈ ਨਿਰੰਕਾਰੀ॥ 3॥ ਸਹਜ ਜਗੋਟਾ ਬੰਧਨ ਤੇ ਛੂਟਾ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਗੁਰ ਸਬਦੀ ਲੂਟਾ॥ ਮਨ ਮਹਿ ਮੁੰਦ੍ਰਾ ਹਰਿ ਗੁਰ ਸਰਣਾ॥ ਨਾਨਕ ਰਾਮ ਭਗਤਿ ਜਨ ਤਰਣਾ॥ 4॥11॥
Ramkali Mehla 1: Chhaadun(u) bhojun(u) maangut(u) bhaagaiy. Khoodhiya doosht julaiy, dookh(u) aagaiy. Gurmut(i) nuhee leeni, doormut(i) put(i) khoyee. Gurmut(i) bhugut(i) paavaiy jun(u) koyee. 1. Yogi joogut(i) sehj(i) ghur(i) vaasaiy. Aik drisht(i) Aiko kur(i) daykhiya, bheekhiya bhaayay Shabad(i) triptaasaiy. 1. Ruhaou. Punch baiyl gudeeya dayh dhaari. Ram kulaa nibhaiy put(i) saari. Dhur tooti, gaado sir bhaar(i). Lukkri bikhur(i) juree munjh bhaar(i). 2. Gur ka Shabad veechaar(i) yogi. Dookh(u), sookh(u) sum kurna, soag biyogi. Bhoogt(i) Naam(u) Gur Shabad(i) beechaari. Usthir(u) kundh(u) jupaiy Nirunkaari. 3. Sehj jugota, bundhun tay chhoota. Kaam(u), kroadh(u) Gur Shabadi loota. Mun meh(i) moondraan, Hur(i) Gur sherna, Nanak Ram bhugut(i) jun turna. 4.11.
Word Meaning: Chhaadun = clothes. Bhojun = food. Khoodhiya = appetite (for worldly attractions). Doosht = evil. Julaiy = burns in the fire of (suffers). Aagaiy = next world. Doormut(i) = ill advice. Put(i) = dignity. Khoyee = loses. Koyee = some rare. 1.
Joogut(i) = lifestyle. Sehj(i) Ghur(i) = peaceful mind. Drisht(i) = sight. Bheekhiya = alms. Bhaayay = with love for (Waheguru). Shabad(i) = with Guru's Shabad. Triptaasay = contented. Pause.
Punch Baiyl = five oxen (senses). Gudeeya = vehicle. Dayh = human body. Kulaa = power. Nibhhaiy = lasts (is maintained) till the end. Put(i) = respect. Dhur = support. Sir Bhaar(i) = turns on the side. Bikhur(i) = scattered. Juree = burns; rots. Munjh = in.2.
Sum = equal. Soag = grief; sadness. Biyogi = pain of detachment. Bhoogut(i) = food. Usthir(u) = stable. Kundh = body; mind. Nirunkaari = devotee of Waheguru. 3.
Jugota = a woollen waste band worn by yogis. Bundhun = worldly bonds. Chhoota = emancipated. Loota = robbed; eradicated. Moonderaan = glass earrings. 4.

MEANING: A real yogi is the one whose lifestyle is such that he always has a peaceful mind (fully contented). Such a yogi sees everyone with the same eye and sees Waheguru in everybody. (Rather than going door to door for alms), he begs for Waheguru's Naam with love, and stays contented with Guru's Shabad. **Pause.**

But, in reality, a yogi burns (suffers) in the fire of evil appetite for worldly desires, and runs around begging for clothes and food, as a result of which he acquires no spirituality, and suffers even in the next world. He does not seek the Guru's advice, and loses respect because of his ill-advice (immoral thinking). Only a rare individual worships Waheguru with the Guru's advice. 1.

The man is given a human body as the vehicle (to reach Waheguru), which is pulled by his five senses as the oxen. As long as he uses Waheguru as the power (stays connected with him), his body-vehicle reaches Waheguru's Court with dignity. But, when he loses Waheguru's support (becomes disconnected with Him), his body-vehicle becomes disabled just like a wooden-cart which turns on the side when its axle is broken, and just like the disabled wooden-cart which rots under its weight, the disabled human body rots under the weight of its evil deeds, and does not reach Waheguru's Court. 2.

(If you want to get connected with Waheguru), Then ponder on Guru's Shabad, and accept comforts and discomforts, and grief and the detachment from worldly attractions the same way; and let Waheguru's Naam and pondering on Guru's Shabad be your spiritual food, oh yogi. Also, recite Waheguru's Naam with a stable (fully focused) mind to be the devotee of Waheguru. 3.

Let a peaceful mind be your woollen waistband, which will liberate you from worldly bonds; and get rid of your lust and greed with the Guru's Shabad. Rather than wearing glass earrings in your ears (which remind him of their deity – Shiva), wear Waheguru's Naam in your heart (to keep Him in mind) and take Waheguru's, Guru's shelter. Such a yogi will find salvation, on Nanak. 4.11.

(ਅੰਗ 880)॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਮਕਲੀ ਮਹਲਾ 3 ਘਰੁ 1॥

(PAGE 880): Ek Onkar Satgur Persad(i): **Ramkali Mehla 3, Ghur(u) 1:**

ਸਤਜੁਗਿ ਸਚੁ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਘਰਿ ਘਰਿ ਭਗਤਿ ਗੁਰਮੁਖਿ ਹੋਈ॥ ਸਤਜੁਗਿ ਧਰਮੁ ਪੈਰ ਹੈ ਚਾਰਿ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋ ਬੀਚਾਰਿ॥ 1॥ ਜੁਗ ਚਾਰੇ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ॥ ਜਿ ਨਾਮਿ ਲਾਗੈ ਸੋ ਮੁਕਤਿ ਹੋਵੈ ਗੁਰ ਬਿਨੁ ਨਾਮੁ ਨ ਪਾਵੈ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈਤੈ ਇਕ ਕਲ ਕੀਨੀ ਦੂਰਿ॥ ਪਾਖੰਡੁ ਵਰਤਿਆ ਹਰਿ ਜਾਣਨਿ ਦੂਰਿ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੋਝੀ ਹੋਈ॥ ਅੰਤਰਿ ਨਾਮੁ ਵਸੈ ਸੁਖੁ ਹੋਈ॥ 2॥ ਦੁਆਪਰਿ ਦੂਜੈ ਦੁਬਿਧਾ ਹੋਇ॥ ਭਰਮਿ ਭੁਲਾਨੇ ਜਾਣਹਿ ਦੋਇ॥ ਦੁਆਪਰਿ ਧਰਮਿ ਦੁਇ ਪੈਰ ਰਖਾਏ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਏ॥ 3॥ ਕਲਜੁਗਿ ਧਰਮ ਕਲਾ ਇਕ ਰਹਾਏ॥ ਇਕ ਪੈਰਿ ਚਲੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਏ॥ ਮਾਇਆ ਮੋਹੁ ਅਤਿ ਗੁਬਾਰੁ॥ ਸਤਗੁਰੁ ਭੇਟੈ ਨਾਮਿ ਉਧਾਰੁ॥ 4॥ ਸਭ ਜੁਗ ਮਹਿ ਸਾਚਾ ਏਕੋ ਸੋਈ॥ ਸਭ ਮਹਿ ਸਚੁ ਦੂਜਾ ਨਹੀ ਕੋਈ॥ ਸਾਚੀ ਕੀਰਤਿ ਸਚੁ ਸੁਖੁ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣੈ ਕੋਈ॥ 5॥ ਸਭ ਜੁਗ ਮਹਿ ਨਾਮੁ ਊਤਮੁ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਏ ਭਗਤੁ ਜਨੁ ਸੋਈ॥ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਨਾਮਿ ਵਡਿਆਈ ਹੋਈ॥ 6॥1॥

Satjoog(i) Sach(u) kuhhaiy subh(u koyee. Ghur(i), ghur(i) bhugut(i) Gurmukh(i) hoyee. Satjoog(i) dherm(u) paiyr haiy chaar(i). Gurmukh(i) boojhaiy ko beechaar(i). 1. Joog chaaray Naam(i) vudiyaayee hoyee. J(i) Naam(i) laagaiy so mookut(i) hovaiy, Gur bin(u) Naam(u) na paavavaiy koyee. 1. Ruhaou. Traytaiy ikk kul keeni door(i). Paakhund(u) vertiya, Hur(i) jaanun(i) door(i). Gurmukh(i) boojhaiy, sojhi hoyee. Untar Naam(u) vusaiy sookh(u) hoyee.

2. Dooaapur(i) doojaiy, doobidha hoyay. Bherm(i) bhoolaanay jaaneh(i) doyay. Dooaapur(i) dherm(i) dooyay paiyr rukhaayay. Gurmukh(i) hovaiy ta Naam(u) drirraayay. 3. Kuljoog(i) dherm kulaa ikk ruhaayay. Ikk paiyr(i) chullaiy, Maya moh(u) vudhaayay. Maya moh(u) ut(i) goobaar(u). Satgur(u) bhaytaiy Naam(i) oodhaar(u). 4. Subh joog meh(i) Saacha Aiko Soyee. Subh meh(i) Sach(u), dooja nuhee koyee. Saachi keerut Sach(u) sookh(u) hoyee. Gurmukh(i) Naam(u) vukhaanaiy koyee. 5. Subh joog meh(i) Naam(u) ootum(u) hoyee. Gurmukh(i) virla boojhaiy koyee. Hur(i) Naam(u) dhiyaayay bhugut(u) jun(u) soyee. Nanak joog(i), joog(i) Naam(i) vudiyaayee hoyee. 6.1.

Word Meaning: Satjoog = the first and the best of the four eons (Hindu holy books). Hindu books believe that the earth is supported by an ox. With every successive eon, the ox (which has its roots in dherma – the morals of the people), loses one of its legs.1. Vudiyaayee = respect. J(i) = those. Pause. Traytaiy = in the second eon. Kul = power; support (leg). Paakhund(u) = hypocrisy. Vertiya = became the common practice. Sojhi = understanding. Vusaiy = resides; is present. 2. Dooaapur(i) = in the third eon. Doojay = the other; Maya. Doobidha = indecisiveness. Bherm(i) Bhoolaanay = misled by misgivings. Doyay = belief in some other power than God. Drirraayay = reinforces; firms up belief. 3. Moh(i) = love for. Ut(i) = extreme. Goobaar(u) = darkness. Oodhaar(u) = salvation. 4. Keerut = praise. Vukhaanaiy = recites. Koyee = some (rare). 5. Ootum(u) = supreme. Virla = rare. Soyee = that. 6.

MEANING: (The Hindu holy books believe that the very first eon, Satjoog (Sat yuga), was the best eon of the four yugas in which everybody spoke truth and was honest. They believe that people had different characters in different eras, and that there were different beliefs about how to find salvation. The mythical ox that supports the earth loses one leg with every successive eon. But Guru Amar Dass Ji does not agree with such a division of time. He defines a yuga not as a particular time period, but by the character of the people. According to Him, it is Satjoog when people recite Waheguru's Naam, and every household worships Him in Guru's shelter (with His Shabad). The ox that supports the earth is not an animal, but it is the morality of the people. When people have the highest moral character, it is the Sat Yuga. But some rare devotee realizes it in the shelter of the Guru. 1.

It does not matter which yuga it is; one earns respect only with Waheguru's Naam. Those who recite Waheguru's Naam get emancipated, but no one can acquire Waheguru's Naam without the Guru. Pause. (According to the Hindu books), The ox lost one leg in the Trayta yuga, and hypocrisy became the rule of the land; but a Sikh of the Guru learns and understands that one enjoys bliss when Waheguru's Naam takes dwelling in his heart (whether the ox loses one leg or not or whether it is hypocrisy everywhere or not). 2.

The Hindu books say that in the third yuga, Dooaapur (Duapar), the ox is left with only two legs, but according to Guru Sahib, it is Dooaapur when people lose faith in Waheguru and, misled by their misgivings, begin to accept some power other than Waheguru. However, a devotee of the Guru reinforces Waheguru's Naam in his heart. 3.

According to the Hindu Shastras, the ox is left with only one leg, and people's love for Maya increases. Love for Maya leads to an immense darkness of mind (no light of spirituality), but, regardless of increased love for Maya in Kalyug, a devotee who connects with the Guru is salvaged. 4. No matter what the yuga (or eon it is), it is the Huqam (power) of Waheguru that prevails in every eon. It is Waheguru, and none else, which is present in everybody. One enjoys eternal bliss by singing Waheguru's praise, but very few people recite Waheguru's Naam in the Guru's shelter. 5.

Some rare individual understands this in Guru's shelter that regardless of the eon, Waheguru's Naam is supreme, and only he is the true devotee who recites Waheguru's Naam. One earns respect only with Waheguru's Naam in every yuga, oh Nanak. 6.1.

ਰਾਮਕਲੀ ਮਹਲਾ 4॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 4: Ek Onkar Satgur Persad(i):

ਜੇ ਵਡਭਾਗ ਹੋਵਹਿ ਵਡਭਾਗੀ ਤਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਨਾਮੁ ਜਪਤ ਨਾਮੇ ਸੁਖੁ ਪਾਵੈ ਹਰਿਨਾਮੇ ਨਾਮਿ ਸਮਾਵੈ॥ 1॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਕਰਹੁ ਸਦ ਪ੍ਰਾਣੀ॥ ਹਿਰਦੈ ਪ੍ਰਗਾਸੁ ਹੋਵੈ ਲਿਵ ਲਾਗੈ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਣੀ॥ ਰਹਾਉ॥ ਹੀਰਾ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕ ਬਹੁ ਸਾਗਰ ਭਰਪੂਰ ਕੀਆ॥ ਜਿਸੁ ਵਡਭਾਗੁ ਹੋਵੈ ਵਡ ਮਸਤਕਿ ਤਿਨਿ ਗੁਰਮਤਿ ਕਢਿ ਕਢਿ ਲੀਆ॥ 2॥ ਰਤਨੁ ਜਵੇਹਰ ਲਾਲੁ ਹਰਿ ਨਾਮਾ ਗੁਰਿ ਕਾਢਿ ਤਲੀ ਦਿਖਲਾਇਆ॥ ਭਾਗਹੀਣ ਮਨਮੁਖਿ ਨਹੀ ਲੀਆ ਤ੍ਰਿਣ ਓਲ੍ਹੈ ਲਾਖੁ ਛਪਾਇਆ॥ 3॥ ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ ਧੁਰਿ ਲਿਖਿਆ ਤਾ ਸਤਗੁਰੁ ਸੇਵਾ ਲਾਏ॥ ਨਾਨਕ ਰਤਨ ਜਵੇਹਰ ਪਾਵੇ ਧਨੁ ਧਨੁ ਗੁਰਮਤਿ ਹਰਿ ਪਾਏ॥ 4॥1॥

Jay vudbhaag hoveh(i) vudbhaagee, ta Hur(i), Hur(i) Naam(u) dhiyaavaiy. Naam(u) juput, Naamay sookh(u) paavaiy, Hur(i) Naamay, Naam(i) smaavaiy. 1. Gurmukh(i) bhugut(i) kurhou sud praani. Hirdaiy pergaash(u) hovaiy, liv laagaiy, Gurmut(i) Hur(i), Hur(i) Naam(i) smaani. Ruhaou. Heera, ruttan, juvayhur, maanuk, buhou saagur bhurpoor keeya. Jis(u) vudbhaag(u) hovaiy vud mustuk(i), tin(i) gurmut(i) kudh(i), kudh(i) leeya. 2. Ruttan, juvayhur, laal(u), Hur(i) Naama, Gur(i) kaadh(i) tulee dikhlaaya. Bhaagheen, munmukh(i) nuhee leeya, trin ohlay laakh(u) chhupaaya. 3. Mustuk(i) bhaag(u) hovaiy dhoor(i) likhiya, ta Satgur(u) sayva laayay. Nanak, ruttan, juvayhur paavaiy, dhun(u), dhun(u) Gurmut(i) Hur(i) paayay. 4.1.

Word Meaning: Vudbhaag = good fortune. Naamay = with Naam. Smaavaiy = absorbed.1. Praani = oh man. Pergaash(u) Hovaiy = is enlightened. Liv = deep meditation. Pause.
Heera = diamond. Ruttan = rubies. Juvayhur = jewels. Maanuk = pearls. Saagur = human heart. Bhurpoor = full to brim. Mustuk(i) = on the forehead. 2.
Tulee = on the palm (clearly visible). Bhaagheen = unlucky. Trin = straw; worthless (Maya). Ohlaiy = behind. Laakh(u) = million; Waheguru, which is worth more than countless millions. Chhupaaya = hidden. 3.
Dhoor(i) = right from the beginning. Dhun(u) = praise worthy; great. 4.

MEANING: If a person is highly fortunate, he recites Waheguru's Naam, enjoys blissfulness and gets absorbed in it. 1.

Worship Waheguru in the shelter of the Guru all the time, whereby your heart will be enlightened when you fully focus your mind on Waheguru's Naam with Guru's advice, and you will be fully absorbed in the Naam, oh man. Pause.

Waheguru has filled the human heart to its capacity with His Naam and with virtues which are precious like diamonds, rubies, jewels, and pearls (and which connect one with Waheguru), but are hidden. A devotee, who has great fortune on his forehead, brings them to the surface (they are reflected in his character) with the advice of the Guru. 2.

Waheguru's Naam, which is precious like jewels and rubies, makes the devotee feel as if they were in the palm of His hand. But, the unfortunate lovers of Maya cannot acquire the invaluable Naam (worth countless money) because it is hidden behind the strong curtain of worthless Maya. 3.

Waheguru puts those devotees in the service of the Guru who have good fortune written on their foreheads right from their birth. Waheguru's advice is great, with which one acquires Waheguru's Naam, which is precious like rubies and jewels, oh Nanak. 4.1.

ਰਾਮਕਲੀ ਮਹਲਾ 4॥ ਰਾਮ ਜਨਾ ਮਿਲਿ ਭਇਆ ਅਨੰਦਾ ਹਰਿ ਨੀਕੀ ਕਥਾ ਸੁਨਾਇ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਨੀਕਲਿ ਸਤਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਪਾਇ॥ 1॥

(ਅੰਗ 881)॥ ਰਾਮ ਜਨ ਗੁਰਮਤਿ ਰਾਮੁ ਬੋਲਾਇ॥ ਜੋ ਜੋ ਸੁਣੈ ਕਹੈ ਸੋ ਮੁਕਤਾ ਰਾਮ ਜਪਤ ਸੋਹਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੇ ਵਡਭਾਗ ਹੋਵਹਿ ਮੁਖਿ ਮਸਤਕਿ ਹਰਿ ਰਾਮ ਜਨਾ ਭੇਟਾਇ॥ ਦਰਸਨੁ ਸੰਤ ਦੇਹੁ ਕਰਿ ਕਿਰਪਾ ਸਭੁ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ॥ 2॥ ਹਰਿ ਕੇ ਲੋਗ ਰਾਮ ਜਨ ਨੀਕੇ ਭਾਗਹੀਣ ਨ ਸੁਖਾਇ॥ ਜਿਉ ਜਿਉ ਰਾਮ ਕਹਹਿ ਜਨ ਊਚੇ ਨਰ ਨਿੰਦਕ ਡੰਸੁ ਲਗਾਇ॥ 3॥ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਨਰ ਨਿੰਦਕ ਜਿਨ ਜਨ ਨਹੀ ਭਾਏ ਹਰਿ ਕੇ ਸਖਾ ਸਖਾਇ॥ ਸੇ ਹਰਿ ਕੇ ਚੋਰ ਵੇਮੁਖ ਮੁਖ ਕਾਲੇ ਜਿਨ ਗੁਰ ਕੀ ਪੈਜ ਨ ਭਾਇ॥ 4॥ ਦਇਆ ਦਇਆ ਕਰਿ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਹਮ ਦੀਨ ਤੇਰੀ ਸਰਣਾਇ॥ ਹਮ ਬਾਰਿਕ ਤੁਮ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਜਨ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇ॥ 5॥2॥

Ramkali Mehla 4: Ram junaa mil(i) bhuyya anunda, Hur(i) neeki kutha soonaayay. Doormut(i) maiyl(u) guyyee subh neekul(i), Sat sungut(i) mil(i) boodh(i) paayay. 1.

(PAGE 881): Ram jun Gurmut(i) Ram(u) bolaayay. Jo, jo soonaiy, kuhhaiy, so mookta, Ram juput sohaayay. 1. Ruhaou. Jay vudbhaag hoveh(i) mookh(i) mustuk(i), Hur(i) Ram junaa bhaytaayay. Dershun(u) Sunt dayhou kur(i) kirpa, subh daalud(u), dookh(u) leh(i) jaayay. 2. Hur(i) kay loag, Ram jun neekay, bhaagheen na sookhayay. Jiyoun, jiyoun Ram kuheh(i) jun oochay, nur ninduk duns(u) lugaayay. 3. Dhrig(u), dhrig(u), nur ninduk, jin jun nuhee bhaayay, Hur(i) kay sukhaa sukhaayay. Say Hur(i) kay choar vaymookh, mookh kaalay, jin Gur kee paiyj na bhaayay. 4. Duyya, duyya, kur(i) raakhou Hur(i) Jeeou, hum deen Tayri shernaayay. Hum baarik, Toom pitaa Prubh mayray, jun Nanak bukhsh milaayay. 5.2.

Word Meaning: Ram Junaa = devotees of Waheguru. Bhuyya = happened; took place. Anunda = blissfulness. Neeki = good; lovable. Kutha = story; praise of virtues. Doormut(i) = ill advice. Maiyl(u) = filth. Neekul(i) = eradicated. Boodh(i) = wisdom. 1.

Bolaayay = chant. Mookta = liberated. Sohaayay = look dignified. Pause.

Mustuk(i) = on the forehead. Bhaytaayay = connects with. Daalud = poverty. Dookh(u) = suffering. Leh Jaayay = gets removed (eradicated). 2.

Neekay = good; noble. Na Sookhaayay = unsuitable; disliked. Jiyoun = just when. Oochay = of high spirituality; the noble. Ninduk = vilifier. Duns(u) = sting. 3.

Dhrig(u) = condemnable; shame on those. Bhaayay = like. 4.

Duyya = mercy; compassion. Deen = poor; helpless. Shernaayay = in shelter. Baarik = children. Bukhsh = by forgiving; with benevolence. 5.

MEANING: The devotees of Waheguru chant (recite) Waheguru's Naam with the advice of the Guru. Whosoever listens to Waheguru's Naam or recites it, gets emancipated; those who recite Waheguru's Naam, look exalted. **Pause.**

The devotees of Waheguru feel highly blissful when they join together to sing Waheguru's beautiful (blissful) praise. A man's filth of his evil wisdom (thinking) is washed away in the company of the holy saints, and he acquires a healthy (pious) wisdom. 1.

A man who has good fortune on his forehead gets connected with Waheguru's devotees. Kindly show me the sight of the holy saints (connect me with them) so that all my spiritual poverty may be eradicated, oh Waheguru. 2.

Waheguru's devotees are good (noble) people, but are not to the liking of the unfortunate (vilifiers). As the noble devotees continue to recite Waheguru's Naam, their vilifiers sting them more with their malicious comments. 3.

Shame on those who vilify Waheguru's devotees, who are really friends with Waheguru. The vilifiers, who do not like the respect accorded to the Guru, have their faces turned away from the Guru, and are actually the thieves of Waheguru as well (they ungratefully use His gifts) and have black faces (are disgraced) because of their evil deeds. 4.

I have come to Your shelter; kindly protect the poor me, oh Waheguru. I, Nanak, am Your child, and You are my father. Please be kind and connect me with You, oh Lord. 5.2.

ਰਾਮਕਲੀ ਮਹਲਾ 4॥ ਹਰਿ ਕੇ ਸਖਾ ਸਾਧ ਜਨ ਨੀਕੇ ਤਿਨ ਊਪਰਿ ਹਾਥੁ ਵਤਾਵੈ॥ ਗੁਰਮੁਖਿ ਸਾਧ ਸੋਈ ਪ੍ਰਭ ਭਾਏ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਮਿਲਾਵੈ॥ 1॥ ਰਾਮ ਮੋ ਕਉ ਹਰਿ ਜਨ ਮੇਲਿ ਮਨਿ ਭਾਵੈ॥ ਅਮਿਉ ਅਮਿਉ ਹਰਿ ਰਸੁ ਹੈ ਮੀਠਾ ਮਿਲਿ ਸੰਤ ਜਨਾ ਮੁਖਿ ਪਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਲੋਗ ਰਾਮ ਜਨ ਊਤਮ ਮਿਲਿ ਊਤਮ ਪਦਵੀ ਪਾਵੈ॥ ਹਮ ਹੋਵਤ ਚੇਰੀ ਦਾਸ ਦਾਸਨ ਕੀ ਮੇਰਾ ਠਾਕੁਰੁ ਖੁਸੀ ਕਰਾਵੈ॥ 2॥ ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ ਰਿਦ ਮਨਿ ਤਨਿ ਪ੍ਰੀਤਿ ਲਗਾਵੈ॥ ਬਿਨੁ ਪ੍ਰੀਤੀ ਕਰਹਿ ਬਹੁ ਬਾਤਾ ਕੂੜੁ ਬੋਲਿ ਕੂੜੋ ਫਲੁ ਪਾਵੈ॥ 3॥ ਮੋ ਕਉ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗ ਜੀਵਨ ਦਾਤੇ ਹਰਿ ਸੰਤ ਪਗੀ ਲੇ ਪਾਵੈ॥ ਹਉ ਕਾਟਉ ਕਾਟਿ ਬਾਢਿ ਸਿਰੁ ਰਾਖਉ ਜਿਤੁ ਨਾਨਕ ਸੰਤੁ ਚੜਿ ਆਵੈ॥ 4॥3॥

Ramkali Mehla 4: Hur(i) kay sukhaa, Sadh jun neekay, tin oopur(i) haath(u) vutaavaiy. Gurmukh(i) Sadh sayee Prubh bhaayay, kur(i) kirpa Aap(i) milaavaiy. 1. Ram, mo kuou Hur(i) jun mayl(i) mun(i) bhaavaiy. Amiyo, amiyo, Hur(i) rus(u) meettha, mil(i) sunt junaa mookh(i) paavaiy. 1. Ruhaou. Hur(i) kay loag Ram jun ootum, mil(i) ootum pudvee paavaiy. Hum hovut chayri daas, daasun kee, mayra Tthaakur(u) khooshi kuraavaiy. 2. Sayvuk jun sayveh(i), say vudbhaagee, rid, mun(i), tun(i), preet(i) lugaavaiy. Bin(u) preeti kureh(i) buhou baataan, koorr(u) boal(i), koorrou ful(u) paavaiy. 3. Mo kuou dhaar(i) kirpa Jug Jeevun Daatay, Hur(i) Sunt pugeen lay paavaiy. Huoun kaatoun, kaat(i), baadh(i) sir(u) raakhoun, jit(u) Nanak Sunt(u) churrh(i) aavaiy. 4.3.

Word Meaning: Sukhaa = friends; connected with. Neekay = noble. Haath(u) Vutaavaiy = places kind hand; always supports. Bhaayay = like; love. Milaayay = connects with.1.
Ram = oh, Waheguru. Amiyo = Amrit. Rus(u) = essence. Pause.
Ootum = supreme; transcendent. Pudvee = spiritual state. Chayri = disciple; devotee. Daas = slave; devotee. Tthaakur(u) = Lord. Khooshi Kuraavaiy = is pleased with. 2.
Rid = heart. Tun(i) = body. Baataan = talks. Koorr(u) = lies; falsehood. Ful(u) = reward.3.
Mo Kuou = to me. Jug Jeevun = life of the world; Waheguru. Daatay = provider. Pugeen = feet; shelter. Baadh(i) = sever. Jit(u) = on which. 4.

MEANING: Kindly connect me with the holy men so that my mind begins to like (love) You, oh Waheguru. The essence of Your Amrit-like Naam is so sweet that I want to taste it in their company. **Pause.**
The holy saints are noble (transcendent), and are friends with (connected with) Waheguru. Waheguru always places His kind hand on them. But only those are saints who are liked by Waheguru, and whom He connects with Him with His benevolence through the Guru. 1.
Waheguru's devotees are highly transcendent, and one attains the highest spiritual state in their company. I wish to be a slave of the slaves of the holy saints whom God is pleased with (He is kind to). 2.
Those who serve the holy saints and have love for Waheguru cultivated in their heart, mind, and body are fortunate. Those who talk a lot without love for Waheguru, tell lies, and talk only about material things may get short-lived rewards (but no spirituality). 3.
Please, be kind to me, and put me in the shelter of the holy saints, oh Lord. I will gladly sever my head to offer it as a vehicle if they would kindly come to me (I will kill my own wisdom, put my head on their feet, and serve them selflessly), oh Nanak. 4.3.

ਰਾਮਕਲੀ ਮਹਲਾ 4॥ ਜੇ ਵਡਭਾਗ ਹੋਵਹਿ ਵਡ ਮੇਰੇ ਜਨ ਮਿਲਦਿਆ ਢਿਲ ਨ ਲਾਈਐ॥ ਹਰਿ ਜਨ ਅੰਮ੍ਰਿਤ ਕੁੰਟ ਸਰ ਨੀਕੇ ਵਡਭਾਗੀ ਤਿਤੁ ਨਾਵਾਈਐ॥ 1॥ ਰਾਮ ਮੋ ਕਉ ਹਰਿ ਜਨ ਕਾਰੈ ਲਾਈਐ॥ ਹਉ ਪਾਣੀ ਪਖਾ ਪੀਸਉ ਸੰਤ ਆਗੈ ਪਗ ਮਲਿ ਮਲਿ ਧੂਰਿ ਮੁਖਿ ਲਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਜਨ ਵਡੇ ਵਡੇ

ਵਡ ਊਚੇ ਜੋ ਸਤਗੁਰ ਮੇਲਿ ਮਿਲਾਈਐ॥ ਸਤਗੁਰ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਈ ਮਿਲਿ ਸਤਗੁਰ ਪੁਰਖ ਧਿਆਈਐ॥ 2॥ ਸਤਗੁਰ ਸਰਣਿ ਪਰੇ ਤਿਨ ਪਾਇਆ ਮੇਰੇ ਠਾਕੁਰ ਲਾਜ ਰਖਾਈਐ॥ ਇਕਿ ਅਪਨੈ ਸੁਆਇ ਆਇ ਬਹਹਿ ਗੁਰ ਆਗੈ ਜਿਉ ਬਗੁਲ ਸਮਾਧਿ ਲਗਾਈਐ॥ 3॥ ਬਗੁਲਾ ਕਾਗ ਨੀਚ ਕੀ ਸੰਗਤਿ ਜਾਇ ਕਰੰਗ ਬਿਖੂ ਮੁਖਿ ਲਾਈਐ॥ ਨਾਨਕ ਮੇਲਿ ਮੇਲਿ ਪ੍ਰਭ ਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹੰਸੁ ਕਰਾਈਐ॥ 4॥4॥

Ramkali Mehla 4: Jay vudbhaag hoveh(i) vud mayray, jun mildiyaan dhill na laayiyaiy. Hur(i) jun Amrit koont sur neekay, vudbhaagi tit(u) navaayiyaiy. 1. Ram, mo kuou Hur(i) jun kaaraiy laayiyaiy. Huoun paani, pukkha peesoun Sunt aagaiy, pug mul(i), mul(i) dhoor(i) mookh(i) laayiyaiy. 1. Ruhaou. Hur(i) jun vudday, vudday, vud oochay, jo Satgur mayl(i) milaayiyaiy. Satgur jayvud uver(u) na koyee, mil(i) Satgur Purakh dhiyaayiyaiy. 2. Satgur shern(i) puray tin paaya, mayray Tthaakur, laaj rukhaayiyaiy. Ikk(i) apnaiy sooaayay, aayay buheh(i) Gur aagaiy, jiyoun bugul smaadh(i) lugaayiyaiy. 3. Bugula, kaag, neech kee sungut(i), jaayay kurng bikhoo mookh(i) laayiyaiy. Nanak, mayl(i), mayl(i) Prubh Sungut(i), mil(i) Sungut(i) huns(u) kuraayiyaiy. 4.4.

Word Meaning: Jun = holy saint. Dhill = delay; in no time. Koont = Sur = pool. Neekay = beautiful; purifying. Tit(u) = in those. 1 Kaaraiy = in the service of. Pukkha = hand fan. Peesoun = I grind; mill. Pug = feet. Dhoor(i) = dust of the feet. Pause.
Vudday = Oochay = transcendent. Purakh = omnipresent Waheguru. 2.
Shern(i) = shelter; to surrender. Laaj = dignity. Sooaayay = selfish interest. Bugul = heron; an imposter. Smaadh(i) = (pretend to be in) deep meditation. 3.
Kaag = crow. Neech = of low character. Kurung = carcass. Bikhoo = poison; feces; filth. Huns(u) = swan = a holy man.

MEANING: If I am very fortunate, it will not take any time for me to get connected with a holy saint. The holy saints are pools (sources) of mind-purifying Amrit (Waheguru's Naam); but only the highly fortunate take a dip in such pools (join their company). 1.
Put me in the service of Your holy saints so that I may haul water for them, fan them in hot weather, grind flour for them, wash their feet, rub them well, and drink the wash (a commonly used expression of respect), oh Waheguru. Pause.
Waheguru's holy saints are highly transcendent and connect you with Satguru. There is no one else as great as Satguru; it is only in the shelter of Satguru that one can recite Waheguru's Naam. 2. I have come to the shelter of Satguru with the kindness of the holy saints; now protect my dignity (against the attacks of Maya) and connect me with You, oh Waheguru. But many join the gathering of the Satguru for selfish reasons. They are impostors who pretend to sit there in deep meditation like a heron which does not move (to give the impression of a swan which does not catch fish) while catching fish. 3.
Such impostors are like herons and crows, which like the company of other low-level birds which nibble on carcasses and filth. I pray to Waheguru to put me in the company of the holy saints because it is the gathering of holy men where even a heron-like imposter is transformed into a swan-like holy man, oh Nanak. 4.4.

(ਅੰਗ 882)॥ ਰਾਮਕਲੀ ਮਹਲਾ 4॥ ਸਤਗੁਰ ਦਇਆ ਕਰਹੁ ਹਰਿ ਮੇਲਹੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਣ ਹਰਿ ਰਾਇਆ॥ ਹਮ ਚੇਰੀ ਹੋਇ ਲਗਹ ਗੁਰ ਚਰਣੀ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭ ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਾਇਆ॥1॥ ਰਾਮ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਮਨਿ ਭਾਇਆ॥ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੇਲੀ ਮੇਰਾ ਪਿਤਾ ਮਾਤਾ ਹਰਿ ਸਖਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੇ ਇਕੁ ਖਿਨੁ ਪ੍ਰਾਨ ਨ ਰਹਹਿ ਬਿਨੁ ਪ੍ਰੀਤਮ ਬਿਨੁ ਦੇਖੇ ਮਰਹਿ ਮੇਰੀ ਮਾਇਆ॥ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਗੁਰ ਸਰਣੀ ਆਏ ਹਰਿ ਗੁਰ ਮਿਲਿ ਦਰਸਨੁ ਪਾਇਆ॥ 2॥ ਮੈ ਅਵਰੁ ਨ ਕੋਈ ਸੂਝੈ ਬੂਝੈ ਮਨਿ ਹਰਿ ਜਪੁ ਜਪਉ ਜਪਾਇਆ॥ ਨਾਮਹੀਣ ਫਿਰਹਿ ਸੇ ਨਕਟੇ ਤਿਨ ਘਸਿ ਘਸਿ ਨਕ

ਵਢਾਇਆ॥ 3॥ ਮੋ ਕਉ ਜਗ ਜੀਵਨ ਜੀਵਾਲਿ ਲੈ ਸੁਆਮੀ ਰਿਦ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ॥ ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ ਪੂਰਾ ਮਿਲਿ ਸਤਿਗੁਰ ਨਾਮੁ ਧਿਆਇਆ॥ 4॥5॥

(PAGE 882): **Ramkali Mehla 4:** Satgur duyya kurhou Hur(i) maylhou, mayray Preetum praan Hur(i) Raaya. Hum chayri hoyay lugeh Gur Churni, jin(i) Hur(i) Prubh maarug(u) punth(u) dikhaaya. 1. Ram, mein Hur(i), Hur(i) Naam(u) mun(i) bhaaya. Mein Hur(i) bin(u) uver(u) na koyee bayli, mayra pitaa, maata Hur(i) sukhaaya. 1. Ruhaou. Mayray ikk(u) khin(u) praan na ruheh(i) bin(u) Preetum, bin(u) daykhay mureh(i), mayri maaya. Dhun(u), dhun(u) vudbhaag Gur shernee aayay, Hur(i) Gur mil(i) dershun(u) paaya. 2. Mein uver(u) na koyee soojhaiy, boojhaiy, mun(i) Hur(i) jup(u) jupoun jupaaya. Naam-heen phireh(i), say nuckutay, tin ghus(i), ghus(i) nuck vudhaaya. 3. Mo kuou Jug Jeevun jeavaal(i) laiy Soami, rid untar(i) Naam(u) vusaaya. Nanak, Guru, Guru haiy Poora, mil(u) Satgur Naam(u) dhiyaaya. 4.5.

Word Meaning: Duyya Kurhou = be kind. Preetum Praan = dear to life. Raaya = Royal. Chayri = disciple; slave. Maarug(u) = Punth = path. 1.
Bhaaya = liked. Uver(u) = other. Bayli = (trustworthy) friend. Sukhaaya = friend. Pause.
Khin(u) = a short moment. Bin(u) = without. Shernee = in shelter. Dershun = sight. 2.
Soojhaiy = think of. Boojhaiy = understand; solution. Jup(u) = recitation. Jupoun = to recite. Jupaaya = made to recite. Heen =devoid of. Nuckutay = without nose; disgraced.
Ghus(i), Ghus(i) = cut from the root; with full disgrace. 3.
Jug Jeevun = life of the world (Waheguru). Jeevaal(i) Laiy = infuse new life. Rid Untar(i) = in the heart. Vusaayay = embeds. Poora = perfect. Dhiyaaya = worship. 4.

MEANING: Be kind to me, and connect me with the Royal Waheguru, which is dear to me like my own life, oh Satguru. Like a slave, I wish to drop at the feet of the Guru who shows me the path to unite with Waheguru. 1.
I love Your Naam, and am friends with no one other than You (do not acknowledge anyone else), oh my Waheguru. You are my father, mother, and friend. Pause.
I cannot survive even for a short moment without my Dear, and suffer spiritual death without seeing Him, oh my mother. I am highly fortunate that I came to the shelter of the Guru because it is with the Guru's benevolence that I have had a sight of Waheguru. 2.
I cannot think of, and do not understand anything else other than reciting Waheguru's Naam, which I recite with His benevolence. Those who are devoid of Waheguru's Naam earn a huge disgrace. 3. Kindly infuse a new spiritual life in me by implanting Your Naam in my heart, oh, the life of the word, Waheguru. My Guru is perfect in whose shelter I recite Waheguru's Naam, oh Nanak. 4.5.

ਰਾਮਕਲੀ ਮਹਲਾ 4॥ ਸਤਗੁਰੁ ਦਾਤਾ ਵਡਾ ਵਡ ਪੁਰਖੁ ਹੈ ਜਿਤੁ ਮਿਲਿਐ ਹਰਿ ਉਰਿ ਧਾਰੇ॥ ਜੀਅ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਮ੍ਹਾਰੇ॥ 1॥ ਰਾਮ ਗੁਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕੰਠਿ ਧਾਰੇ॥ ਗੁਰਮੁਖਿ ਕਥਾ ਸੁਣੀ ਮਨਿ ਭਾਈ ਧਨੁ ਧਨੁ ਵਡਭਾਗ ਹਮਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਧਿਆਵਹਿ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਵਹਿ ਪਾਰੇ॥ ਹਿਰਦੈ ਕਾਮ ਕਾਮਨੀ ਮਾਗਹਿ ਰਿਧਿ ਮਾਗਹਿ ਹਾਥੁ ਪਸਾਰੇ॥ 2॥ ਹਰਿ ਜਸੁ ਜਪਿ ਜਪੁ ਵਡਾ ਵਡੇਰਾ ਗੁਰਮੁਖਿ ਰਖਉ ਉਰਿ ਧਾਰੇ॥ ਜੇ ਵਡਭਾਗ ਹੋਵਹਿ ਤਾ ਜਪੀਐ ਹਰਿ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੇ॥ 3॥ ਹਰਿ ਜਨ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਜਨ ਹੈ ਹਰਿ ਰਾਖੈ ਕੰਠਿ ਜਨ ਧਾਰੇ॥ ਨਾਨਕ ਪਿਤਾ ਮਾਤਾ ਹੈ ਹਰਿ ਪ੍ਰਭੁ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪ੍ਰਤਿਪਾਰੇ॥ 4॥6॥18॥

Ramkali Mehla 4: Satgur Daata vudda, vud Purakh haiy, Jit(u) miliyaiyn Hur(i) oor(i) dhaaray. Jea daan(u) Gur(i) Pooraiy deeya, Hur(i) Amrit Naam(u)) smaahray. 1. Ram, Gur(i) Hur(i), Hur(i) Naam(u) kuntth(i) dhaaray. Gurmukh(i) kutha sooni mun(i) bhaayee, dhun(u),

dhun(u) vudbhaag humaaray. 1. Ruhaou. Koat(i), koat(i) taytees dhiyaaveh(i), ta ka unt(u) na paaveh(i) paaray. Hirdaiy kaam, kaamini maangeh(i), ridh(i) maangeh(i) haath(u) pusaaray. 2. Hur(i) jus(u) jup(i) jup(u) vudda vudayra, Gurukh(i) rukhou oor(i) dhaaray. Jay vudbhaag hoveh(i) ta jupiyaiy, Hur(i) bhuoujul(u) paar(i) ootaaray. 3. Hur(i) jun nicket(i), nicket(i) Hur(i) jun haiy, Hur(i) raakhaiy kuntth(i) jun dhaaray. Nanak, pitaa, maata haiy Hur(i) Prubh(u), hum baarik Hur(i) pritpaaray. 4.6.18.

Word Meaning: Daata = provider. Vudda = great (saint). Oor(i) Dhaaray = enshrine in heart. Jea Daan(u) = the gift of spiritual life. Pooraiy = perfect. Smaahray = remember.1. Kuntth(i) Dhaaray = acquire on the tongue; commit to memory; embed in heart. Kutha = the description of Waheguru's virtues. Bhaayee = loved. Dhun(u) = it is great. Pause. Koat(i) = millions. Koat(i) Taytees = 330 million gods (of Hindus). Dhiyaaveh(i) = remember, worship. Ta Ka = His (God's). Paaray = of the other end. Kaam = lust. Kamini = woman. Ridh(i) = wealth; success. Haath(u) pusaaray = by spreading hand. 2. Vudda Vudayra = supreme. Gurmukh(i) = in Guru's shelter. Bhuoujul = the world sea. 3. Nicket(i) = close by. Jun = holy man. Kuntth(i) Dhaaray = have on the tongue. Baarik = children. Pritpaaray = raises and nourishes. 4.

MEANING: The Lord, Satguru, is the greatest living being in whose shelter one embeds Waheguru's Naam in his heart. The Perfect Guru has given me the gift of new spiritual life, and now I remember (recite) Waheguru's Amrit (immortalizing) Naam all the time. 1.

I am highly fortunate that I listened to the story of Waheguru's virtues (His praise) from the Guru, whom I loved to the core of my heart. It is because of the Guru that I have committed Waheguru's Naam to memory (recited by the tongue). Pause.

The 330 million gods and countless others remember Waheguru, but can find no end to His limits. They have lust in mind, and beg for women and other luxuries of life with their hands spread. 2. One attains spiritual height by reciting Waheguru's Naam, which one should enshrine in his heart in the shelter of the Guru. But one recites Waheguru's Naam only with great fortune when the Lord ferries him across the world sea. 3.

Waheguru's saints are close to Him, and He is close to them, and Waheguru's Naam is always on their tongue. Waheguru is our father and our mother, and he raises and nourishes us like His children, oh Nanak. 4.6.18.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 5 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Ramkali, Mehla 5, ghur(u) 1: Ek Onkar Satgur Persad(i).

ਕਿਰਪਾ ਕਰਹੁ ਦੀਨ ਕੇ ਦਾਤੇ ਮੇਰਾ ਗੁਨੁ ਅਵਗਨੁ ਨ ਬੀਚਾਰਹੁ ਕੋਈ॥ ਮਾਟੀ ਕਾ ਕਿਆ ਧੋਪੈ ਸੁਆਮੀ ਮਾਣਸ ਕੀ ਗਤਿ ਏਹੀ॥ 1॥ ਮੇਰੇ ਮਨ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਹੋਈ॥ ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ ਫਿਰਿ ਦੂਖੁ ਨ ਵਿਆਪੈ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਕਾਚੇ ਭਾਡੇ ਸਾਜਿ ਨਿਵਾਜੇ ਅੰਤਰਿ ਜੋਤਿ ਸਮਾਈ॥ ਜੈਸਾ ਲਿਖਤੁ ਲਿਖਿਆ ਧੁਰਿ ਕਰਤੈ ਹਮ ਤੈਸੀ ਕਿਰਤਿ ਕਮਾਈ॥ 2॥ ਮਨੁ ਤਨੁ ਥਾਪਿ ਕੀਆ ਸਭੁ ਅਪਨਾ ਏਹੋ ਆਵਣ ਜਾਣਾ॥ ਜਿਨਿ ਦੀਆ ਸੋ ਚਿਤਿ ਨ ਆਵੈ ਮੋਹਿ ਅੰਧੁ ਲਪਟਾਣਾ॥ 3॥

(ਅੰਗ 883)॥ ਜਿਨਿ ਕੀਆ ਸੋਈ ਪ੍ਰਭੁ ਜਾਣੈ ਹਰਿ ਕਾ ਮਹਲੁ ਅਪਾਰਾ॥ ਭਗਤਿ ਕਰੀ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ ਨਾਨਕ ਦਾਸ ਤੁਮਾਰਾ॥ 4॥1॥

Kirpa kurhou deen kay Daatay, mayra goon(u) uvgun(u) na beechaarhou koyee. Maati ka kiyya dhopaiy Soami, maanus kee gut(i) ehi. 1. Mayray mun, Satgur sayv sookh(u) hoyee. Jo ichhou, soyee ful(u) paavhou, phir(i) dookh(u) na viyaapaiy koyee. 1. Ruhaou. Kaachay bhaanday saaj, nivaajay, untar(u) Jot(i) sumaayee. Jaiysa likhut(u) likhiya dhoor(i) Kertaiy, hum taiysi kirt(i) kumaayee. 2. Mun(u), tun(u) thaap(i) keeya subh(u) apna, eho aavun jaana. Jin(i) deeya so chit(i) na aaviay, moh(i) undh(u) luptaana. 3.

(PAGE 883): Jin(i) keeya Soyee Prubh jaanaiy, Hur(i) ka Mehl(u) apaara. Bhugut(i) kuree Hur(i) kay goon gaavaan, Nanak daas Toomhaara. 4.1.
Word Meaning: Deen = poor; helpless. Daatay = provider; Lord. Goon(u) = virtue. Uvhun(u) = bad quality. Beechaarhou = consider. Maati = mud. Dhopaiy = wash. Maanus = human. Gut(i) = condition. Ehi = the same. 1.
Ichhou = wish for. Viyaapaiy = happens; affects; troubles. Pause.
Kaachay Bhaanday = (perishable like) earthenware. Saaj(i) = by creating. Nivaajay = are dignified. Jot(i) = Waheguru's Light (Soul). Smaayee = placed. Jaiysa = whatever. Likhut(u) = writing. Dhoor(i) = from the source. Kertaiy = the creator (God). Taiysi = the same. Kirt(i) Kumaayee = perform deeds. 2.
Thaap(i) = believed in. Aavun Jaana = birth and death. Chjit(i) = in mind. Moh(i) = worldly attachments. Luptaana = clings to; is trapped by 3.
Mehl(u) = Residence; access to His secrets. Appara = beyond reach. 4.
MEANING: Serve Satguru (obey His advice), and you will enjoy bliss, oh my mind. You will realize you desired reward, and will not suffer again. **Pause.**
Please be kind to me, and disregard my virtues and my bad qualities, oh, kind to the helpless, Waheguru. The condition of the human body (mind) is very similar to mud that cannot be washed. The human mind, too, cannot be washed free of filth by washing the body. 1.
Waheguru creates the human body to be perishable like earthenware, and dignifies it by placing His Light in it. We perform only those kinds of deeds for which we are programmed as per the prewritten fortune by the Creator (Waheguru). 2.
We believe that our body and mind are ours forever – the belief which becomes the root cause of our rebirths and deaths. The (spiritually) blind man does not remember the Lord who has given our body and mind, and is trapped in the love for his body. 3.
(Regardless of how the man treats his body), Only the Creator, Waheguru, knows the future of our bodies because we have no access to His secrets. I am a slave (devotee) of Waheguru, and sing His praise to worship Him, oh Nanak. 4.1.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਪਵਹੁ ਚਰਣਾ ਤਲਿ ਊਪਰਿ ਆਵਹੁ ਐਸੀ ਸੇਵ ਕਮਾਵਹੁ॥ ਆਪਸ ਤੇ ਊਪਰਿ ਸਭ ਜਾਣਹੁ ਤਉ ਦਰਗਹ ਸੁਖੁ ਪਾਵਹੁ॥ 1॥ ਸੰਤਹੁ ਐਸੀ ਕਥਹੁ ਕਹਾਣੀ॥ ਸੁਰ ਪਵਿਤ੍ਰ ਨਰ ਦੇਵ ਪਵਿਤ੍ਰਾ ਖਿਨੁ ਬੋਲਹੁ ਗੁਰਮੁਖਿ ਬਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਪਰਪੰਚੁ ਛੋਡਿ ਸਹਜ ਘਰਿ ਬੈਸਹੁ ਝੂਠਾ ਕਹਹੁ ਨ ਕੋਈ॥ ਸਤਿਗੁਰ ਮਿਲਹੁ ਨਵੈ ਨਿਧਿ ਪਾਵਹੁ ਇਨ ਬਿਧਿ ਤਤੁ ਬਿਲੋਈ॥ 2॥ ਭਰਮੁ ਚੁਕਾਵਹੁ ਗੁਰਮੁਖਿ ਲਿਵ ਲਾਵਹੁ ਆਤਮੁ ਚੀਨਹੁ ਭਾਈ॥ ਨਿਕਟਿ ਕਰਿ ਜਾਣਹੁ ਸਦਾ ਪ੍ਰਭੁ ਹਾਜਰੁ ਕਿਸੁ ਸਿਉ ਕਰਹੁ ਬੁਰਾਈ॥ 3॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਾਰਗੁ ਮੁਕਤਾ ਸਹਜੇ ਮਿਲੇ ਸੁਆਮੀ॥ ਧਨੁ ਧਨੁ ਸੇ ਜਨ ਜਿਨੀ ਕਲਿ ਮਹਿ ਹਰਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨੀ॥ 4॥2॥
Ramkali Mehla 5: Puvhou churna tul(i), oopur(i) aavhou, aiysi sayv kumaavhou. Aapus tay oopur(i) subh jaanhou, tuou Durgeh sookh(u) paavhou. 1. Sunt-hou, aiysi kuthou kuhaani. Soor pavittar, nur dayv puvitta, khin(u) boalhou Gurmukh(i) Bani. 1. Ruhaou. Perpunch(u) chhoad(i) sehj ghur(i) baiysou, jhoottha kuhou na koyee. Satgur milhou, nuvaiy nidh(i) paavhou, in bidh(i) tut(u) biloyee. 2. Bherm(u) chookaavhou, Gurmukh(i) liv laavhou, aatum(u) chheen-hou bhaayee. Nicket(i) kur(i) jaanhou sudaa Prubh(u) haajur(u), kis(u) siyoun kurhou booraayee. 3. Satgur miliyain maarug(u) mookta, sehjay milay Soami. Dhun(u), dhun(u) say jun jinhi Kul(i) meh(i) Hur(i) paaya, jun Nanak sud koorbaani. 4.2.
Word Meaning: Puvhou Churna tul(i) = drop on the feet (be humble). Oopur(i) aavhou = raise your spiritual level. Sayv = serve. Tuou = only then. Durgeh = in God's Court. 1.
Kuthou Kuhaani = narrate the story; sing praise. Soor = Dayv = god. Nur = human. Puvittar = holy; pious. Khin(u) = short moment. Bani = Guru's Shabad. Pause.

Perpunch(u) = attractions of the world. Sehj Ghur = stable (contented) mind. Nuvaiy Nidh(i) = the nine treasures. In bidh(i) = this is how. Tut(u) = essence; Waheguru. Biloyee = churn; find; realize. 2. Bherm Chookaavhou = clear up (get rid of) all doubts. Liv Laavhou = meditate deeply. Aatum Cheenhou = do self-analysis. Nicket(i) = near. Haajur(u) = present. Booraayee = bad dealing; mistreatment. 3.
Maarug(u) = path. Mookta = free of obstacles. Sehjay = without any special effort. 4.
MEANING: Sing praise of Waheguru by Guru's Shabad in His shelter, oh, the devotees of Waheguru. The hearts of men and gods get purified by singing Waheguru's praise even if it is for a short moment (when they sing with full faith and a focused mind). **Pause.**
Serve the world (and the Guru) by being so humble as if you are the dust of everybody's feet, and raise your spiritual level. Consider everybody superior to you; only then will you get recognition in Waheguru's Court. 1.
Take Satguru's shelter (surrender your wisdom to Him), and churn your mind (analyze it); ignore all the worldly attractions to control your mind so that it is peaceful (quits wavering), and do not call anyone a liar. This is how you will find reality (get connected with Waheguru), the source of all the nine treasures of the world. 2.
Analyze your mind in the shelter of Satguru, and meditate deeply on Waheguru's Naam to clear all your doubts, oh my brothers. If you believe that Waheguru is close to you, you will find Him present in everybody. Then, how will you be able to mistreat (or hurt) anybody? 3.
When you connect with Satguru, you will find no obstacle on your path to union with Waheguru, and you will connect with Him without any special effort. Those devotees are great who realize Waheguru in this iron age (full of jealousy and aggression); I am always a sacrifice for them, oh Nanak. 4.2.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਆਵਤ ਹਰਖ ਨ ਜਾਵਤ ਦੂਖਾ ਨਹ ਬਿਆਪੈ ਮਨ ਰੋਗਨੀ॥ ਸਦਾ ਆਨੰਦੁ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਤਉ ਉਤਰੀ ਸਗਲ ਬਿਓਗਨੀ॥ 1॥ ਇਹ ਬਿਧਿ ਹੈ ਮਨੁ ਜੋਗਨੀ॥ ਮੋਹੁ ਸੋਗੁ ਰੋਗੁ, ਲੋਗੁ ਨ ਬਿਆਪੈ ਤਹ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸ ਭੋਗਨੀ॥ 1॥ ਰਹਾਉ॥ ਸੁਰਗ ਪਵਿਤ੍ਰਾ ਮਿਰਤ ਪਵਿਤ੍ਰਾ ਪਇਆਲ ਪਵਿਤ੍ਰ ਅਲੋਗਨੀ॥ ਅਗਿਆਕਾਰੀ ਸਦਾ ਸੁਖੁ ਭੁੰਚੈ ਜਤ ਕਤ ਪੇਖਉ ਹਰਿ ਗੁਨੀ॥ 2॥ ਨਹ ਸਿਵ ਸਕਤੀ ਜਲੁ ਨਹੀ ਪਵਨਾ ਤਹ ਅਕਾਰੁ ਨਹੀ ਮੇਦਨੀ॥ ਸਤਿਗੁਰ ਜੋਗ ਕਾ ਤਹਾ ਨਿਵਾਸਾ ਜਹ ਅਵਿਗਤ ਨਾਥੁ ਅਗਮ ਧਨੀ॥ 3॥ ਤਨੁ ਮਨੁ ਹਰਿ ਕਾ ਧਨੁ ਸਭੁ ਹਰਿ ਕਾ ਹਰਿ ਕੇ ਗੁਣ ਹਉ ਕਿਆ ਗਨੀ॥ ਕਹੁ ਨਾਨਕ ਹਮ ਤੁਮ ਗੁਰ ਖੋਈ ਹੈ ਅੰਭੈ ਅੰਭੁ ਮਿਲੋਗਨੀ॥ 4॥3॥
Ramkali Mehla 5: Aavut herkh, na jaavut dookha, neh biyaapaiy mun roagni. Sudaa aanund Gur(u) Poora paaya, tuou ootri sugul biyogni. 1. Eh bidh(i) haiy mun(u) joagni. Moh(u), soag(u), roag(u), loag(u) na biyaapaiy, teh Hur(i), Hur(i), Hur(i) rus bhoagni. 1. Ruhaou. Soorg puvittra, mirt puvittra, puyyaal puvittar aloagni. Aagiyakaari sudaa sookh(u) bhoonchaiy, jut kut paykhoun Hur(i) Gooni. 2. Neh Shiv shakti, jul nuhee, puvna, teh akaar(u) nuhee maydni. Satgur joag ka tuhaa nivaasa, jeh avigut Nath(u) Agumm Dhunee. 3. Tun(u), mun(u) Hur(i) ka, dhun(u) subh(u) Hur(i) ka, Hur(i) kay goon huoun kiyya gunee. Kuhou Nanak hum – toom Gur khoyee haiy, umbhaiy umbh(u) miloagni. 4.3.
Word Meaning: Aavut = comes. Herkh = joy. Jaavut = leaves. Biyaapaiy = affects. Roagni = sickness. Aanund = blissfulness. Tuou = then. Sugul = all. Biyogni = pain of separation.1. Bidh(i) = means. Joagni = connected with God. Soag(u) = grief. Loag(u) = (taunting of the) people. Rus = sweetness (of union). Bhoagni = enjoy. Pause.
Soorg = paradise (sky). Mirt = our earth. Puyyaal = the underworlds. Aloagni = detached. Aagiyakari = obedient; devotee. Bhoonchaiy = enjoy. Jut Kut = wherever. Paykhoun = see. 2 Shiv Shakti = Waheguru's Power; Maya. Akaar(u) = heavenly bodies (the whole creation). Maydni = world. Joag = union. Tuhaa = there. Jeh = where. Avigut = invisible (God). Nath = Dhunee = Lord. Agumm = in accessible. 3.

Gunee = count. Hum-Toom = I and you; discrimination. Umbh(u) = water. Miloagni = mixes.4
NOTE: At the time of Guru Sahiban, worship of idols was the norm; anyone who worshipped God was ridiculed.
MEANING: Ever since I have been connected with the Perfect Guru (come to his shelter), I have been connected with Waheguru, and my pain of separation from Him has been eliminated. Now I do not feel any excitement about wealth coming to me, nor any pain if it leaves me. I am always blissful now. 1.
This is how I realized Waheguru in my heart. Now, I am enjoying the sweetness of His union in the spiritual state, and am totally unaffected by any worldly attachment, grief, (mental) sickness, or taunting of the people. Pause.
Detached from the worldly attractions, I see Waheguru, which is the source of all virtues to be present everywhere, and feel the sky, the earth, and the underworld to be equally pure (because of Waheguru's presence in them), and nothing in the three worlds attracts me, which may cause me to commit any immoral act. 2.
In this high spiritual state (union with Waheguru), I find my Satguru, and the invisible, inaccessible, and the Lord, Waheguru, to be permanently present in my mind; and no Maya, beauty of animals in the water, in the air, or on the land can distract me. 3.
My body, my mind, and my wealth all belong to Waheguru (are given by Him); so, how can I keep account of His countless virtues (favours)? Just as water mixes with another body of water and becomes indistinguishable, my Satguru has caused me to merge into Waheguru, where I cannot distinguish between friends and foes, oh Nanak. 4.3.

Commented [DSS1]:

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਤ੍ਰੈ ਗੁਣ ਰਹਤ ਰਹੈ ਨਿਰਾਰੀ ਸਾਧਿਕ ਸਿਧ ਨ ਜਾਨੈ॥ ਰਤਨ ਕੋਠੜੀ ਅੰਮ੍ਰਿਤ ਸੰਪੂਰਨ ਸਤਿਗੁਰ ਕੈ ਖਜਾਨੈ॥ 1॥ ਅਚਰਜੁ ਕਿਛੁ ਕਹਣ ਨ ਜਾਈ॥ ਬਸਤੁ ਅਗੋਚਰ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਮੋਲੁ ਨਾਹੀ ਕਛੁ ਕਰਣੈ ਜੋਗਾ ਕਿਆ ਕੋ ਕਹੈ ਸੁਣਾਵੈ॥ ਕਥਨ ਕਹਣ ਕਉ ਸੋਝੀ ਨਾਹੀ ਜੋ ਪੇਖੈ ਤਿਸੁ ਬਣਿ ਆਵੈ॥ 2॥ ਸੋਈ ਜਾਣੈ ਕਰਣੈਹਾਰਾ ਕੀਤਾ ਕਿਆ ਬੇਚਾਰਾ॥ ਆਪਣੀ ਗਤਿ ਮਿਤਿ ਆਪੇ ਜਾਣੈ ਕਰਣੈ ਹਰਿ ਆਪੇ ਪੂਰ ਭੰਡਾਰਾ॥ 3॥ ਐਸਾ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਮਨਿ ਚਾਖਿਆ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੀ ਆਸਾ ਪੂਰੀ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਈ॥ 4॥4॥
Ramkali Mehla 5: Traiy-goon reht, ruhhaiy niraari, Sadhik, Sidh na jaanaiy. Ruttan koatthrri Amrit sumpoorun, Satgur kaiy khujaanaiy. 1. Achurj(u), kichh(u) kehn na jaayee. Bust(u) agoachur bhaayee. 1. Ruhaou. Moal(u) naahi kuchh(u) kernaiy joga, kiyya ko kuhhaiy soonaavaiy. Kuthun, kehn kuou soajhi naahi, jo paykhaiy tis(u) bun(i) aavaiy. 2. Soyee jaanaiy Kernaiyhaara, keeta kiyya baychaara. Aapni gu(i), mit(i) Aapay jaanaiy Hur(i), Aapay poor bhundaara. 3. Aiysa rus(u) Amrit(u) mun(i) chaakhiya, triput(i) ruhhay aaghaayee. Kuhou Nanak, mayri aasa poori, Satgur kee shernaayee. 4.4.
Word Meaning: Traiy-Goon = the three effects of Maya (see "Introduction" at the beginning). Reht = free from. Niraari = unaffected. Ruttan = jewel-like (virtues; Waheguru's Naam). Koatthrri = a beautiful room. Amrit-Sumpoorun (full of Amrit). Khujaanaiy = in the treasure.1. Achurj = amazing. Bust = thing (Naam-Amrit). Agoachur = incomprehensible. Pause.
Moal(u) = to value; find worth. Kernaiy Joga = capable of. Kuthun Kehn = to describe. Soajhi = wisdom; knowledge. Paykhaiy = see; experience. Bun(i) Aavaiy = is qualified. 2. Soyee = that. Kernaiyhaara = the creator. Keeta Kiyya = created. Bachaara = poor; helpless. Gut(i) = transcendence. Mit(i) = measurements. Poor Bhundaara = full treasure.3. Rus(u) = sweet taste. Triput(i) = Aaghaayee = contented. 4.
MEANING: Satguru has a beautiful room (treasure) full of jewel-like virtues (Waheguru's Naam) in His treasure (heart). The precious contents in this room are above the three effects of Maya about which the accomplished yogis or those who practise yogism know nothing about. 1.

The contents of the treasure are amazing and are physically inaccessible. They are beyond description, oh my friends. Pause.
Nobody can put any material value on those virtues, so what can be said about them? No one has the wisdom (or the knowledge) to describe them; only the individual who experiences them is qualified to say something about them (describe them). 2.
Only the Creator knows about His virtues; what can the poor man who has been created by Him know about them? Only Waheguru, which has His treasures full of precious virtues, knows about His transcendence, and His measurements 3.
Whoever tastes the Amrit-like sweet taste of His Naam, becomes fully contented. My wish (of tasting Lord's Naam) has been fulfilled since I came to Satguru's shelter, oh Nanak. 4.4.

(ਅੰਗ 884)॥ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਅੰਗੀਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਬੈਰੀ ਸਗਲੇ ਸਾਧੇ॥ ਜਿਨਿ ਬੈਰੀ ਹੈ ਇਹੁ ਜਗੁ ਲੂਟਿਆ ਤੇ ਬੈਰੀ ਲੈ ਬਾਧੇ॥ 1॥ ਸਤਿਗੁਰੁ ਪਰਮੇਸਰੁ ਮੇਰਾ॥ ਅਨਿਕ ਰਾਜ ਭੋਗ ਰਸ ਮਾਣੀ ਨਾਉ ਜਪੀ ਭਰਵਾਸਾ ਤੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਚੀਤਿ ਨ ਆਵਸਿ ਦੂਜੀ ਬਾਤਾ ਸਿਰ ਊਪਰਿ ਰਖਵਾਰਾ॥ ਬੇਪਰਵਾਹੁ ਰਹਤ ਹੈ ਸੁਆਮੀ ਇਕ ਨਾਮ ਕੈ ਆਧਾਰਾ॥ 2॥ ਪੂਰਨ ਹੋਇ ਮਿਲਿਓ ਸੁਖਦਾਈ ਊਨ ਨ ਕਾਈ ਬਾਤਾ॥ ਤਤੁ ਸਾਰੁ ਪਰਮ ਪਦੁ ਪਾਇਆ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਤਾ॥ 3॥ ਬਰਨਿ ਨ ਸਾਕਉ ਜੈਸਾ ਤੂ ਹੈ ਸਾਚੇ ਅਲਖ ਅਪਾਰਾ॥ ਅਤੁਲ ਅਥਾਹ ਅਡੋਲ ਸੁਆਮੀ ਨਾਨਕ ਖਸਮ ਹਮਾਰਾ॥ 4॥5॥

(PAGE 884): **Ramkali Mehla 5:** Ungeekaar(u) keeya Prubh(i) apnaiy, baiyri suglay saadhay. Jin(i) baiyreen haiy eh(u) jug(u) lootiya, tay baiyri laiy baandhay. 1. Satgur(u) Permayshur(u) mayra. Anik raj bhoag rus maani, Naaoun jupeen bhervaasa Tayra. 1. Ruhaou. Cheet(i) na aavus(i) dooji baata, sir oopur(i) Rukhvaara. Baypervaah(u) reht haiy Soami, ikk Naam kaiy aadhaara. 2. Poorun hoyay miliyo sookhdaayee, oon na kaayee baata. Tut(u) saar(u) Perm Pud paaya, chhoad(i) na kut-hoon jaata. 3. Bern(i) na saakoun jaiysa Tu haiyn, Saachay Alukh Apaara. Atooll, athaah, adoal Soami, Nanak Khusm humaara. 4.5.
Word Meaning: Ungeekaar(u) = kind favour. Bairy = enemies; the five demons. Saadhay = fixed; brought under control. Lootiya = plundered. Tay = those. Baandhay = arrested. 1. Anik = countless. Maani = enjoy. Bhervaasa = faith. Pause.
Cheet(i) = in mind. Dooji Baata = thoughts about any other. Rukhvaara = Guard. Baypervaah(u) = worry-free. Reht = lives. Aadhaara = on the support of. 2.
Poorun Hoyay = fully purified; like Waheguru. Oon = shortage; deficiency. Tut(u) Sar(u) = the Supreme reality (God). Perm Pud(u) = highest spiritual state. Na Kut-houn = nowhere.3. Bern(i) = describe. Alukh = incomprehensible. Apaara = beyond limits. Atooll = which cannot be weighed (limitless). Athaah = unfathomable. Adoal = unwavering. 4.
MEANING: Waheguru was so benevolent to me that I was able to bring my enemy demons under control. The demons, which have plundered the whole world and robbed it of its virtues, have been arrested for me. 1.
My Satguru is a manifestation of Waheguru. By reciting His Naam with full faith, I feel as if I am enjoying the reign and luxuries of countless countries. Pause.
With Waheguru as the guard over my head, I cannot think of anybody else. With Your Naam as my support, I lead a worry-free life, oh my Lord. 2.
When a man becomes perfect with noble qualities, he gets connected with Waheguru, which is the source of all comforts, and the man feels no deficiency of anything. I have attained the highest spiritual state and realized the ultimate reality: Waheguru, who does not leave one to go elsewhere. 3.
I cannot describe how wonderful You are, oh my eternal, incomprehensible, and limitless, Waheguru. My Lord is immeasurable, unfathomable, and unwavering, oh Nanak. 4.5.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਤੂ ਦਾਨਾ ਤੂ ਅਬਿਚਲੁ ਤੂਹੀ ਤੂ ਜਾਤਿ ਮੇਰੀ ਪਾਤੀ॥ ਤੂ ਅਡੋਲੁ ਕਦੇ ਡੋਲਹਿ ਨਾਹੀ ਤਾ ਹਮ ਕੈਸੀ ਤਾਤੀ॥1॥ ਏਕੈ ਏਕੈ ਏਕ ਤੂਹੀ॥ ਏਕੈ ਏਕੈ ਤੂ ਰਾਇਆ॥ ਤਉ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਸਾਗਰੁ ਹਮ ਹੰਸ ਤੁਮਾਰੇ ਤੁਮ ਮਹਿ ਮਾਣਕ ਲਾਲਾ॥ ਤੁਮ ਦੇਵਹੁ ਤਿਲ ਸੰਕ ਨ ਮਾਨਹੁ ਹਮ ਭੁੰਚਹਿ ਸਦਾ ਨਿਹਾਲਾ॥ 2॥ ਹਮ ਬਾਰਿਕ ਤੁਮ ਪਿਤਾ ਹਮਾਰੇ ਤੁਮ ਮੁਖਿ ਦੇਵਹੁ ਖੀਰਾ॥ ਹਮ ਖੇਲਹਿ ਸਭਿ ਲਾਡ ਲਡਾਵਹ ਤੁਮ ਸਦ ਗੁਣੀ ਗਹੀਰਾ॥ 3॥ ਤੁਮ ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਸੰਪੂਰਨ ਹਮ ਭੀ ਸੰਗਿ ਅਘਾਏ॥ ਮਿਲਤ ਮਿਲਤ ਮਿਲਤ ਮਿਲਿ ਰਹਿਆ ਨਾਨਕ ਕਹਨੁ ਨ ਜਾਏ॥ 4॥6॥

Ramkali Mehla 5: Tu Daana, Tu ubichul(u) Tu hee, Tu jaat(i) mayri paati. Tu adoal(u), kuday doaleh(i) nahee, ta hum kaiysi taati. 1. Aikaiy, aikaiy aik Tu hee. Aikaiy, aikaiy Tu Raaya. Tuou kirpa tay sookh paaya. 1. Ruhaou. Tu saagur(u), hum huns Toomhaaray, Toom meh(i) maanuk laala. Toom dayvhou, til shunk na maanhou, hum bhooncheh(i) sudaa nihaala. 2. Hum baarik, Toom pitaa humaaray, Toom mookh(i) dayvhou kheera. Hum khayleh(i), subh laad ludaaveh, Toom sud Gooni guheera. 3. Toom Poorun, poor(i) ruhhay sumpoorun, hum bhee sung(i) aghaayay. Milt, milt, milt, mil(i) ruhhiya, Nanak kehn(u) na jaayay. 4.6.

Word Meaning: Daana = know-all. Ubichul(u) = everlasting. Jaat(i) = caste. Paati = clan. Adoal =unyielding; firm. Taati = dependence on others; worry. 1.

Aikaiy = only one. Raaya = Royal Waheguru. Tuou = Your. Kirpa = benevolence. Pause. Saagur = sea; lake. Huns = swans (they are believed to feed on pearls). Maanuk Laala = pearls and rubies. Til = small amount. Shunk = suspicion; mistrust. Bhoonchaiy = enjoy. Nihaala = blessed. 2. Baarik = children. Kheera = milk. Laad Ludaaveh = enjoy love. Gooni = possessing all virtues. Guheera = deep (sea). 3.

Poorun = perfect; omnipresent. Ppor(i) Ruhhaiy Sumpoorun = with You treasures full to capacity. Aghaayay = contented. Milt = in the process of uniting. Mil(i) Ruhhiya = merges completely. 4.

MEANING: You are the only one who is the Emperor of the universe, oh Waheguru. I enjoy all comforts (bliss) because of Your benevolence. **Pause.**

You are the know-all (omniscient), everlasting, my caste, and my clan (I have my existence and my honour because of You). You are unyielding and never lose confidence; so why should I be worried about anything? 1.

You are the lake which is full of pearls and rubies (are the source of all virtues), and we are Your swans in the lake (devotees) who feed on peals (noble qualities) for our spiritual survival. You provide us with the needed peals, and never doubt our faith in You; we enjoy Your largesse and stay blessed. 2.

We are Your children, and You are our father who feeds us milk (fulfill our needs). We enjoy life in Your love (and make many mistakes), but You are a deep sea of all virtues (including kindness, and You forgive us for our rudeness, oh Lord. 3.

You are Perfect, and omnipresent; and Your treasures are always full to meet all our needs; so, we are fully content too, in Your shelter. With our persistent trying, You become benevolent, and connect us with You, oh Lord. I, Nanak, cannot fully describe Your benevolence. 4.6.

NOTE: Swans are believed to feed on pearls.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਰ ਕਰਿ ਤਾਲ ਪਖਾਵਜੁ ਨੈਨਹੁ ਮਾਥੈ ਵਜਹਿ ਰਬਾਬਾ॥ ਕਰਨਹੁ ਮਧੁਰ ਬਾਸਰੀ ਬਾਜੈ ਜਿਹਵਾ ਧੁਨਿ ਅਗਾਜਾ॥ ਨਿਰਤਿ ਕਰੇ ਕਰਿ ਮਨੂਆ ਨਾਚੈ ਆਣੇ ਘੂਘਰ ਸਾਜਾ॥ 1॥ ਰਾਮ ਕੋ ਨਿਰਤਿਕਾਰੀ॥ ਪੇਖੈ ਪੇਖਨਹਾਰੁ ਦਇਆਲਾ ਜੇਤਾ ਸਾਜੁ ਸੀਗਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਆਖਾਰ ਮੰਡਲੀ ਧਰਣਿ

ਸਬਾਈ ਊਪਰਿ ਗਗਨੁ ਚੰਦੋਆ॥ ਪਵਨੁ ਵਿਚੋਲਾ ਕਰਤ ਇਕੇਲਾ ਜਲ ਤ ਓਪਤਿ ਹੋਆ॥ ਪੰਚ ਤਤੁ ਕਰਿ ਪੁਤਰਾ ਕੀਨਾ ਕਿਰਤ ਮਿਲਾਵਾ ਹੋਆ॥ 2॥ ਚੰਦ ਸੂਰਜੁ ਦੁਇ ਜਰੇ ਚਰਾਗਾ ਚਹੁ ਕੁੰਟ ਭੀਤਰਿ ਰਾਖੇ॥ ਦਸ ਪਾਤਉ ਪੰਚ ਸੰਗੀਤਾ ਏਕੈ ਭੀਤਰਿ ਸਾਥੇ॥ ਭਿੰਨ ਭਿੰਨ ਹੁਇ ਭਾਵ ਦਿਖਾਵਹਿ ਸਭਹੁ ਨਿਰਾਰੀ ਭਾਖੇ॥ 3॥ ਘਰਿ ਘਰਿ ਨਿਰਤਿ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ ਘਟਿ ਘਟਿ ਵਾਜੈ ਤੂਰਾ॥ ਏਕਿ ਨਚਾਵਹਿ ਏਕਿ ਭਵਾਵਹਿ ਇਕਿ ਆਇ ਜਾਇ ਹੋਏ ਧੂਰਾ॥ ਕਹੁ ਨਾਨਕ ਸੋ ਬਹੁਰਿ ਨ ਨਾਚੈ ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਪੂਰਾ॥ 4॥7॥

Ramkali Mehla 5: Ker kur(i) taal, pukhaavuj(u) naiynhou, maathaiy vujeh(i) rubaaba. Kernhou mudh(u) baansuri baajaiy, jihva dhoon(i) agaaja. Nirt(i) kuray, kur(i) munooa naachaiy, aanay ghoonghur saaja. 1. Ram ko nirtkaari. Paykhaiy Paykhuhaar Duyyala, jayta saaj(u) sheengaari. 1. Ruhaou. Aakhaar mundlee dhern(i) subaayee, oopur(i) guggun(u) chundoa. Puvun vichola, kert ikayla, jul tay oaput(i) hoa. Punch tut(u) kur(i) pootra keena, kirt milaava hoa. 2. Chund, sooruj(u) dooyay juray churaaga, chuhoun koont bheetur(i) raakhay. Dus paatou, punch sungeeta, aikaiy bheetur(i) saathaiy. Bhinn, bhinn hooyay bhaav dikhaaveh(i), subh-hou niraari bhaakhay. 3. Ghur(i), ghur(i) nirt(i) hovaiy din(u) raati, ghut(i), ghut(i) vaajaiy toora. Aik(i) nuchaaveh(i), aik(i) bhuvaaveh(i), ikk(i) aayay jaayay hoyay dhoora. Kuhou Nanak, so buhour(i) na naachaiy, jis(u) Gur(u) bhaytaiy Poora. 4.7.

Word Meaning: Ker = hands. Kur(i) = by making. Taal = cymbals. Pukhaavuj = tabor. Naiynhou = by the eyes. Maathaiy = on the forehead. Rubaaba = a lute-like wire instrument. Kernhou = from the ears. Mudh(u) = honey-like sweet. Baansuri = flute. Jihva = tongue. Dhoon(i) = musical sound. Agaaja = plays aloud. Nirt(i) = dance. Ghoonghur = bells. 1. Paykhaiy = watches. Saaj Sheengaari = instruments and other decorations. Pause.
Aakhaar Mundlee = arena for dancing. Subaayee = all. Guggun(u) = sky. Chundoa = canopy. Puvun = air; noise of worldly attractions. Vichola = mediator. Ikayla = alone. Jul = water; the sea of Maya. Oaput = originated. Punch Tut(u) = the five basic elements. Pootra = the puppet; human body. Kirt = former deeds. Milaava = union. 2.
Juray = burn; inlaid. Churaaga = lamps. Chuhoun Koont = the four directions. Bheetur(i) = in. Dus Paatou = the ten senses. Punch = the five demons. Sungeeta = low-caste; mean. Aikaiy = in the one (same) body. Saathaiy = together. Bhinn = different. Bhaav Dikhaayay = try to seduce. Niraari = their own; unique. Bhaakhay = language; signs. 3.
Ghur(i) = in heart. Vaajaiy Toora = plays music (of worldly attractions). Aik(i) = many. Nuchaaveh(i) = make humans to dance to their tune. Bhuvaaveh(i) = mislead. Dhoora = are reduced to dust (are humiliated). Buhour = again. Bhaytay = gets connected. 4.

MEANING: [Some people believe that they can please Waheguru (or their deities) by dancing; but disapproving this practice (and belief), Guru Sahib says that everybody is already dancing non-stop in nature – albeit they are dancing at the hands of Maya].
Everybody is dancing in Waheguru's world (for Maya), and the Creator is watching this dance with all the musical instruments and other decorations. **Pause.**
Man's hands are acting as cymbals when they earn money by fair or unfair means, and his eyes are acting as tabors when they view the world with lust and greed. The fortune on his forehead, as the result of his previous deeds, plays as a lute, and his ears feel as if they are listening to the sweet tunes of a flute when he enjoys malicious criticism about others or to filthy songs. His tongue seems to sing sweet tunes aloud when it enjoys tastes of delicious foods. 1. The whole earth is the arena for humans (their minds) to dance, while the sky is the canopy over the world-arena. Air* (the loud noise of worldly desires, which originate from the sea of Maya), is the only mediator between the human mind and its dancing (worldly attractions make the mind dance). Waheguru created the puppet-like humans from the five basic elements, and their souls are connected to the corresponding bodies according to their previous deeds. 2.

The moon and the sun are two lamps that burn to create light in all four directions. The ten human senses (five basic and five implementers), and the five low-caste demons all reside together in the human mind. All of them try to seduce the human mind with their own unique language (characters). 3.
The music of Maya is playing, and such dancing is taking place in every heart, day and night. Maya's music makes many people dance like puppets and misleads many others to roam from place to place to earn wealth, while many others are humiliated when they have to go through many, many life forms. But a person who is fortunate enough to connect with the Guru (acts on His advice) never has to dance on the hands of Maya again, oh Nanak. 4.7.
***NOTE:** Farid Sahib has also used Puvun (air) as the loud noise of Maya (worldly desires) in his sloaks. Read the following Sloak as an example:

- **ਸਲੋਕ ਫਰੀਦ ਜੀ (1382)॥ ਫਰੀਦਾ ਇਹੁ ਤਨ ਭਉਕਣਾ ਨਿਤ ਨਿਤ ਦੁਖੀਐ ਕਉਨੁ॥ ਕੰਨੀ ਬੁਜੇ ਦੇ ਰਹਾ ਕਿਤੀ ਵਗੈ ਪਉਨੁ*॥**

MEANING: Barking for the attractions of Maya is the innate nature of the mind. Who can afford to suffer meeting its demands, oh Farid? I will simply plug my ears (refuse to listen), no matter how loud noise do the worldly attractions make.

(ਅੰਗ 885)॥ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਓਅੰਕਾਰਿ ਏਕ ਧੁਨਿ ਏਕੈ, ਏਕੈ ਰਾਗੁ ਅਲਾਪੈ॥ ਏਕਾ ਦੇਸੀ ਏਕੁ ਦਿਖਾਵੈ ਏਕੋ ਰਹਿਆ ਬਿਆਪੈ॥ ਏਕਾ ਸੁਰਤਿ ਏਕਾ ਹੀ ਸੇਵਾ ਏਕੋ ਗੁਰ ਤੇ ਜਾਪੈ॥ 1॥ ਭਲੋ ਭਲੋ ਰੇ ਕੀਰਤਨੀਆ॥ ਰਾਮ ਰਮਾ ਰਾਮਾ ਗੁਨ ਗਾਉ॥ ਛੋਡਿ ਮਾਇਆ ਕੇ ਧੰਧ ਸੁਆਉ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਬਜਿਤ੍ਰ ਕਰੇ ਸੰਤੋਖਾ ਸਾਤ ਸੁਰਾ ਲੈ ਚਾਲੈ॥ ਬਾਜਾ ਮਾਨੁ ਤਾਨੁ ਤਜਿ ਤਾਨਾ ਪਾਉ ਨ ਬੀਗਾ ਘਾਲੇ॥ ਫੇਰੀ ਫੇਰੁ ਨ ਹੋਵੈ ਕਬ ਹੀ॥ ਏਕੁ ਸਬਦੁ ਬੰਧਿ ਪਾਲੈ॥ 2॥ ਨਾਰਦੀ ਨਰਹਰ ਜਾਣਿ ਹਦੂਰੈ॥ ਘੂੰਘਰ ਖੜਕੁ ਤਿਆਗਿ ਵਿਸੂਰੇ॥ ਸਹਜ ਅਨੰਦ ਦਿਖਾਵੈ ਭਾਵੈ॥ ਏਹੁ ਨਿਰਤਿਕਾਰੀ ਜਨਮਿ ਨ ਆਵੈ॥ 3॥ ਜੇ ਕੋ ਅਪਨੇ ਠਾਕੁਰ ਭਾਵੈ॥ ਕੋਟਿ ਮਧਿ ਏਹੁ ਕੀਰਤਨੁ ਗਾਵੈ॥ 3॥ ਸਾਧ ਸੰਗਤਿ ਕੀ ਜਾਵਉ ਟੇਕ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਕੀਰਤਨੁ ਏਕ॥ 4॥8॥

(PAGE 885): Ramkali Mehla 5: Onkar(i) aik dhoon(i), Aikaiy, Aikaiy raag(u) alaapaiy. Aika daysi, Aik(u) dikhaavaiy, Aiko ruhhiyaa biyaapaiy. Aika soort(i), Aika hee sayva, Aiko Gur tay jaapaiy. 1. Bhulo, bhulo ray keertuniyaa. Ram, Ruma, Rama goon gaaou. Chhoad(i) Maya kay dhundh sooaaou. 1. Ruhaou. Punch bujittar kuray suntokha, saat soora laiy chaalaiy. Baaja, maan(u), taan(u) tuj(i) taana, paaoun na beenga ghaalay. Phayri, phayr(u) na hovaiy kub hee, Aik(u) Shabad(u) bundh(i) paalaiy. 2. Naardi, Nurhur jaan(i) hudooraiy. Ghoonghur khurruk(u) tiyaag(i) visooraiy. Sehj anund dikhaavaiy, bhaavaiy. Eh(u) nirtkaari junum(i) na aavaiy. 3. Jay ko apnay Tthaakur bhaavaiy. Koat(i) mudh(i) eh(u) keertun gaavaiy. Sadh sungut(i) kee jaavoun tayk. Kuhou Nanak, tis(u) keertun Aik. 4.8.
Word Meaning: Bhulo = noble; acceptable to God. Keertuniya = street dancer; singer of Lord's praise. Ram, Ruma, Rama = only of omnipresent Waheguru. Dhundh = tasks. Sooaaou = selfish interests. **Pause.**
Onkar(i) = in Waheguru. Dhoon(i) = focus of mind = Soort)i). Alaapaiy = chants. Aika Daysi = resident of only one country (Waheguru). Dhikhaavaiy = shows (Waheguru's path). Biyaapaiy = prevails; present. Aiko = only one (Waheguru). Jaapaiy = appears. 1.
Punch Bujittra = the five kinds of musical instruments (percussion, woodwind, string, brass, and keyboards). Suntokha = contentment. Saat Soora = the seven notes of the keyboard. Laiy = full absorption; full focus of mind. Chaalaiy = leads life. Maan(u) Taan(u) = pride and power. Tuj(i) = gives up. Taana = changing of music. Paaoun Na ghaala = does not set foot. Beenga = on the immoral path. Phayri = spinning. Phayr(u) = return to the world; rebirth. Bundh Paalaiy = remember always. 2.

Naardi = worship of a deity as preached by Nard (a son of Brahma). Nurhur = Waheguru. Hudooraiy = right in front. Ghooghu Khurruk(u) = clinking of anklets. Visooray = worries. Sehj = peaceful mind. Anund = blissfulness. Bhaavaiy = is liked. Nirtkaari = dancer. 3. Koat(i) Mudh(i) = one in millions. Tayk = shelter. Aik = of the "One". 4.

MEANING: That street dancer is noble and liked by Waheguru who dissociates himself from the bonds of Maya, and sings praise of the omnipresent Waheguru. **Pause.**

Such a dancer focuses his mind on the "One" Supreme Being, and sings the song in praise of the "One". He calls himself a citizen of the "One", shows the people the path to connecting with the "One", and sees the "One" as present everywhere. 1.

Such a dancer brings contentment and high morality. and other virtues, his instruments of five different kinds (percussion, woodwind, strings, brass, and the keyboard), and his deep meditation on Waheguru become his lifestyle, which serves as the seven notes of the keyboard. Giving up his pride and power serves as his musical instrument, and not setting foot on the path of immorality marks a sudden change in his music. When he remembers Guru's Shabad as his firm commitment, he never takes birth again. 2.

He performs the Nardi dance when he believes Waheguru is present before him, and forgetting his worries is like the melodious clinking of the anklets. He is loved by Waheguru when he controls his mind and enjoys blissfulness. Such a dancer is never born again. 3.

But only one in millions sings Waheguru praise to be loved by Waheguru. I have taken shelter of the holy saints because singing Waheguru's praise is the only thing they do there, oh Nanak. 4.8.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕੋਈ ਬੋਲੈ ਰਾਮ ਰਾਮ ਕੋਈ ਖੁਦਾਇ॥ ਕੋਈ ਸੇਵੈ ਗੁਸਈਆ ਕੋਈ ਅਲਾਹਿ॥ 1॥ ਕਾਰਣ ਕਰਣ ਕਰੀਮ॥ ਕਿਰਪਾ ਧਾਰਿ ਰਹੀਮ॥ 1॥ ਰਹਾਉ॥ ਕੋਈ ਨਾਵੈ ਤੀਰਥਿ ਕੋਈ ਹਜ ਜਾਇ॥ ਕੋਈ ਕਰੈ ਪੂਜਾ ਕੋਈ ਸਿਰੁ ਨਿਵਾਇ॥ 2॥ ਕੋਈ ਪੜੈ ਬੇਦ ਕੋਈ ਕਤੇਬ॥ ਕੋਈ ਓਢੈ ਨੀਲ ਕੋਈ ਸੁਪੇਦ॥ 3॥ ਕੋਈ ਕਹੈ ਤੁਰਕੁ ਕੋਈ ਕਹੈ ਹਿੰਦੂ॥ ਕੋਈ ਬਾਛੈ ਭਿਸਤੁ ਕੋਈ ਸੁਰਗਿੰਦੂ॥ 4॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਹੁਕਮੁ ਪਛਾਤਾ॥ ਪ੍ਰਭ ਸਾਹਿਬ ਕਾ ਤਿਨਿ ਭੇਦੁ ਜਾਤਾ॥ 5॥9॥

Ramkali Mehla 5: Koyee boalaiy Ram, Ram, koyee Khudaayay. Koyee sayvaiy Goosuyyiyaan koyee Alaah(i). 1. Kaarun kern Kureem. Kirpa dhaar(i) Ruheem. 1. Ruhaou. Koyee naavaiy teeruth(i), koyee hajj jaayay. Koyee kuraiy pooja, koyee sir(u) nivaayay. 2. Koyee purraiy Bayd, koyee Kutayb. Koyee oadhay neel, koyee soopayd. 3. Koyee kuhhaiy Turk, koyee kuhhaiy Hindu. Koyee baanchhaiy Bhisht(u), koyee Soorgindu. 4. Kuhou Nanak, jin(i) Huqam(u) puchhaata. Prubh Sahib ka tin(i) bhayd(u) jaata. 5.9.

Word Meaning: Khudaayay = Allah(i) = Allah = God. Goosuyyiyaan = a name of God. 1. Kern Kaarun = the Creator. Kureem = benevolent; provider. Ruheem = forgiving; compassionate. Pause.

Hujj = pilgrimage to Mecca by Muslims. Sir Nivaayay = bows down. 2.

Kutayb = the holy books of the Western religions (Quran, Bible, Torah etc.) Oadhaiy = wears. Neel = blue (Muslims). Soopayd = white (Hindus or Parsees). 3.

Baanchhaiy = longs for. Bhisht(u) = paradise. Soogindu = paradise of Indra. 4.

Puchhaata = recognized. Bhayd(u) = secrets. Jaata = came to know.

MENING: People worship their God by different names – some chant the name of Rama, some call Him Khuda, while some serve Him in the name of *Goosuyyiyaan*, and yet some others call Him Allah. 1.

But the creator of the universe is benevolent to, and the provider for all. No matter what name the people use for Him, He is forgiving and compassionate. Pause.

Some people serve Him by taking dips at holy places, while others undertake a pilgrimage to Mecca. Some worship the idols, while some others bow to Him while offering Nivaj (Muslim prayer). 2.

Some people study the Vedas, while some others study the Quran, the Bible or the Torah. Some people wear blue clothes while others wear white as per their beliefs. 3.
Some people call themselves Turks, while others are Hindus. Some long for Paradise, while others wish for the paradise of Indra. 4. But only those know the mystery of the Lord who recognize His Huqam (live by His Will), oh Nanak. 5.9.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਪਵਨੈ ਮਹਿ ਪਵਨੁ ਸਮਾਇਆ॥ ਜੋਤੀ ਮਹਿ ਜੋਤਿ ਰਲਿ ਜਾਇਆ॥ ਮਾਟੀ ਮਾਟੀ ਹੋਈ ਏਕ॥ ਰੋਵਨਹਾਰੇ ਕੀ ਕਵਨ ਟੇਕ॥ 1॥ ਕਉਨੁ ਮੂਆ ਰੇ ਕਉਨੁ ਮੂਆ॥ ਬ੍ਰਹਮ ਗਿਆਨੀ ਮਿਲਿ ਕਰਹੁ ਬੀਚਾਰਾ ਇਹੁ ਤਉ ਚਲਤੁ ਭਇਆ॥ 1॥ ਰਹਾਉ॥ ਅਗਲੀ ਕਿਛੁ ਖਬਰਿ ਨ ਪਾਈ॥ ਰੋਵਨਹਾਰੁ ਭਿ ਊਠਿ ਸਿਧਾਈ॥ ਭਰਮ ਮੋਹ ਕੇ ਬਾਧੇ ਬੰਧ॥ ਸੁਪਨੁ ਭਇਆ ਭਖਲਾਏ ਅੰਧ॥ 2॥ ਇਹੁ ਤਉ ਰਚਨੁ ਰਚਿਆ ਕਰਤਾਰਿ॥ ਆਵਤ ਜਾਵਤ ਹੁਕਮਿ ਅਪਾਰਿ॥ ਨਹ ਕੋ ਮੂਆ ਨ ਮਰਣੈ ਜੋਗੁ॥ ਨਹ ਬਿਨਸੈ ਅਬਿਨਾਸੀ ਹੋਗੁ॥ 3॥ ਜੋ ਇਹੁ ਜਾਣਹੁ ਸੋ ਇਹੁ ਨਾਹਿ॥ ਜਾਨਣਹਾਰੇ ਕਉ ਬਲਿ ਜਾਉ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਨਾ ਕੋਈ ਮਰੈ ਨ ਆਵੈ ਜਾਇਆ॥ 4॥10॥

Ramkali Mehla 5: Puvnaiy meh(i) puvun(u) samaya. Joti meh(i) Jot(i) rul(i) jaaya. Maati, maati hoyee aik. Rovunhaaray kee kuvun tayk. 1. Kaun mooaa ray, kaun mooaa? Braham Giyani, mil(i) kurhou beechaara, eh(u) tuou chult(u) bhuyya. 1. Ruhaou. Uglee kichh(u) khubur na paayee. Rovunhaar(u) bh(i) ootth(i) sidhaayee. Bherm moh kay baandhay bundh. Soopun(u) bhuyya, bhukhlaayay undh. 2. Eh(u) tuou ruchun(u) ruchiya Kartaar(i). Aavut, jaavut Huqam(i) Apaar(i). Neh ko mooaa, na Mernaiy joag. Neh binsaiy, abinaashi hoag(u). 3. Jo eh(u) jaanhou, so eh(u) naah(i). Jaanunhaaray kuou bul(u) jaaoun. Kuhou Nanak, Gur(i) bherm(u) chookaaya, Na koyee muraiy, na aavaiy, jaaya. 4.10.

Word Meaning: Puvun(u) = air, breaths. Smaaya = mixes with. Joti = the source of Divine Light (Waheguru). Jot(i) = light; soul. Maati = body soil. Tayk = basis. 1.
Braham Giyani = connected with Waheguru. Chult = amazing feat; an illusion. Pause.
Uglee = to happen in future. Ootth(i) Sidhaayee = leaves the world. Bherm = misgivings Moh = worldly attachments. Bundh = bonds. Bhukhlaayay = talks gibberish. Undh = blind.2.
Ruchun(u) = creation. Kartar(i) = the Creator. Aavut Jaavut = coming and going; birth and death. Huqam = laws. Apaar(i) = of the limitless God. Mernaiy Joag = subject to death. Binsaiy = is destroyed. Abinaashi = immortal. Hoag(u) = being. 3.
Eh(u) = human soul. Jaanhou = as you understand. Chookaaya = removed; cleared. 4.

NOTE: Most people grieve too much at the death of a relative. Some degree of grief is natural, but Guru Arjun Dev Ji explains the reality behind death: it is a law of Waheguru that every visible thing in the world is perishable, so humans have to die as well. Also, the body is perishable, but, being a part of the Supreme Soul, the human soul is immortal. So, we should accept Waheguru's Huqam.

MEANING: Who has died? (In fact, none). We should discuss it with a holy saint to find the truth behind death, that it is only an illusion created by Waheguru. **Pause.**
What really happens is that the breaths of the deceased person mix with the air, and his soul mixes with (reaches) the Supreme Soul, Waheguru (who decides what to do with that soul depending upon the deeds performed by it when it was in human body. A pure soul becomes a permanent part of Waheguru, while an immoral soul is reincarnated). The soil of the body mixes with the ground soil; so, what is the basis for the survivors to grieve? 1.
Before anyone knows anything about what happens in the future (the next world), even the grieving persons have to leave the world. Life is like a dream, and we are all blindly bound to false attachments to our relatives. So, grieving at some death is like unintelligible talking in dreams. 2. This is how the Creator, Waheguru, has created the world in which

coming and going (births and deaths) take place as per the Huqam of the limitless Lord. No one dies forever (he is born again) – in fact, nobody is subject to death forever (as the soul is immortal). Being immortal, the soul is never destroyed. 3.
The soul is not what you think it is. I am a sacrifice to Waheguru (or the Guru), who knows everything. The Guru has cleared my doubts, and I have come to know that nobody dies or is born (to live here forever), oh Nanak. 4.10.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਜਪਿ ਗੋਬਿੰਦੁ ਗੋਪਾਲ ਲਾਲੁ॥ ਰਾਮ ਨਾਮ ਸਿਮਰਿ ਤੂ ਜੀਵਹਿ ਫਿਰਿ ਨਾ ਖਾਈ ਮਹਾ ਕਾਲੁ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਓ॥
(ਅੰਗ 886)॥ ਬਡੈ ਭਾਗਿ ਸਾਧ ਸੰਗੁ ਪਾਇਓ॥ 1॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਨਾਹੀ ਉਧਾਰੁ॥ ਬਾਬਾ ਨਾਨਕੁ ਆਖੈ ਏਹੁ ਬੀਚਾਰੁ॥ 2॥11॥
Ramkali Mehla 5: Jup(i) Gobind(u), Gopal, Laal(u). Ram Naam simer tu jeeveh(i), phir(i) na khaayee, muha kaal(u). 1. Ruhaou. Koat(i) junum bherm(i), bherm(i), aayo.
(PAGE 886): Buddaiy bhaag(i) Sadh sung(u) paayo. Bin(u) Gur Pooray naahi oodhaar(u). Baba Nanak(u) aakhaiy eh(u) beechaar(u). 2.11.
Word Meaning: Jup(i) = recite the Naam. Gobind(u) = Gopal = names of Waheguru. Laal(u) = Dear. Simer(i) = remember; recite. Muha Kaal(u) = powerful death. Pause.
Bherm(i), Bherm(i) = wandering through. Buddaiy Bhaag = great fortune. 1.
Bin(u) = without. Oodhaar(u) = emancipation. Baba = the Great Guru. 2.
MEANING: Remember (worship) the Dear Lord all the time, oh my friends. If you lead your life by remembering Him, the powerful death will not consume (kill) you spiritually. Pause.
The man travels through many, many lives before he is born as a human, but he comes to Guru's shelter only with great fortune. 1.
I only share this idea (fact) with the world that no one can be emancipated (united with Waheguru) without the Guru, oh Nanak. 2.11.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 5 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਚਾਰਿ ਪੁਕਾਰਹਿ ਨ ਤੂ ਮਾਨਹਿ॥ ਖਟੁ ਭੀ ਏਕਾ ਬਾਤ ਵਖਾਨਹਿ॥ ਦਸ ਅਸਟੀ ਮਿਲਿ ਏਕੋ ਕਹਿਆ॥ ਤਾ ਭੀ ਜੋਗੀ ਭੇਦੁ ਨ ਲਹਿਆ॥ 1॥ ਕਿੰਕੁਰੀ ਅਨੂਪ ਵਾਜੈ॥ ਜੋਗੀਆ ਮਤਵਾਰੋ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਥਮੇ ਵਸਿਆ ਸਤ ਕਾ ਖੇੜਾ॥ ਤ੍ਰਿਤੀਏ ਮਹਿ ਕਿਛੁ ਭਇਆ ਦੁਤੇੜਾ॥ ਦੁਤੀਆ ਅਰਧੇ ਅਰਧ ਸਮਾਇਆ॥ ਏਕੁ ਰਹਿਆ ਤਾ ਏਕੁ ਦਿਖਾਇਆ॥ 2॥ ਏਕੈ ਸੂਤਿ ਪਰੋਏ ਮਣੀਏ॥ ਗਾਠੀ ਭਿਨਿ ਭਿਨਿ ਭਿਨਿ ਭਿਨਿ ਤਣੀਏ॥ ਫਿਰਤੀ ਮਾਲਾ ਬਹੁ ਬਿਧਿ ਭਾਇ॥ ਖਿੰਚਿਆ ਸੂਤੁ ਤ ਆਈ ਥਾਇ॥ 3॥ ਚਹੁ ਮਹਿ ਏਕੋ ਮਟੁ ਹੈ ਕੀਆ॥ ਤਹ ਬਿਖੜੇ ਥਾਨ ਅਨਿਕ ਖਿੜਕੀਆ॥ ਖੋਜਤ ਖੋਜਤ ਦੁਆਰੇ ਆਇਆ॥ ਤਾ ਨਾਨਕ ਜੋਗੀ ਮਹਲੁ ਘਰੁ ਪਾਇਆ॥ 4॥ ਇਉ ਕਿੰਕੁਰੀ ਆਨੂਪ ਵਾਜੈ॥ ਸੁਣ ਜੋਗੀ ਕੈ ਮਨਿ ਮੀਠੀ ਲਾਗੈ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 1॥12॥
Raag(u) Ramkali Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persaad(i). Chaar(i) pookaareh(i), na tu maaneh(i). Khut(u) bhee aika baat vukhaaneh(i). Dus-Ushteen mil(i) Aiko kuhhiya. Ta bhee yogi bhayd(u) na luhhiya. 1. Kinkuri anoop vaajaiy. Yogiya mutvaaro ray. 1. Ruhaou. Pruthmay vussiya sat ka khayrra. Tritiyay meh(i) kichh(u) bhuyya dootayrra. Dootiya urdho urdh(i) samaya. Aik(u) ruhhiya ta Aik(u) dikhaaya. 2. Aikaiy soot(i) puroyay muniyay. Gaantthi bhinn(i), bhinn(i),bhunn(i), bhinn(i) tuniyay. Phirti maala buhou bidh(i) bhaayay. Khinchiya soot ta aayee thaayayn. 3. Chuhoun meh(i) aiko mutt(u) haiy keeya. Teh bikkhrray thaan, anik khirrkiyaan. Khojut, khojut Dooaaray aaya. Ta Nanak, yogi Mehl(u) Ghur(u) paaya. 4. Iyoun kinkuri aanoop vaajaiy. Soon(i) yogi kaiy mun(i) meetthi laagaiy. Ruhaou Dooja. 1.12.
Word Meaning: Chaar(i) = the four (Vedas). Maaneh(i) = convinced. Khut(u) = the six (Shastras). Vukhaaneh(i) = explain. Dus-Ushteen = the 18 (Puranas). Bhayd(u) = secret.1. Kinkuri = a small lute. Anoop = extremely beautiful. Mutvaaro = intoxicated. Pause.

Pruthmay = (in the) first (eon); in Satyug. Vussiya = was settled. Sat = truthfulness. Khayrra = palace; city. Tritiyay = in the second eon (Trayta). Dootayrra = difference. Dootiya = the second eon (Dooaapur). Urdho-Urdh = half and half; the ox of morality lost two legs. Aik(u) Ruhhiya = only one leg was left (in the fourth eon of Kulyug). Aik(u) = one God. 2.
Aikaiy Soot(i) = the common thread. Proyay Muniyay = beads are strung. Gaantthi = knots. Bhinn(i), Bhinn(i) = different. Tuniyay = spread. Maala = necklace. Buhou Bidh(i) = in many ways. Khinchiya Soot(u) = pulled out the thread (of His power). Aayee Thaayayn = the beads fall into their appropriate places. 3.
Chuhoun = in all the four eons. Mutt(u) = the home of the yogis. Bikkhrray Thaan = difficult places; attractions of Maya. Anik = countless. Khirrkiyaan = windows for evils to attack through. Khojut, Khojut = while searching. Dooaaray = at Waheguru's Door. 4.
Iyoun = like this. Meetthi = sweet. Pause Second.
MEANING: An extremely sweet lute is always playing in nature, but you cannot hear it because you are so intoxicated (lost) in playing at your own small lute, oh yogi. **Pause.**
The four Vedas say it aloud, and the six Shastras also say the same thing (that there is only one Creator), but your mind is not convinced. The eighteen Puranas also say in one voice that there is only one Supreme Being, but you do not understand this secret, oh yogi. 1.
(People believed that there was a different supreme power, and people had different characters in each eon; also, there was a different way to realize that power in each eon). They believed that in the first eon, Satyug, the whole world was a city of truthful people, while things changed (were different) in the second eon, Trayta. In the third eon, Dooaapur, the morality of the people was reduced to half of its original level (and the ox supporting the earth lost two of its legs). But in the present eon, Kulyug, when the ox has been left with only one leg, the Guru has shown us only the "One" Waheguru. 2.
Just like the beads of a necklace are strung on a common thread, the whole world (all living beings are connected to the thread of (the common power of) Waheguru to form a necklace. They are tied to the Waheguru thread in many different ways (with varying degrees of freedom), so the necklace (beads) can move along the thread in many different ways. But when Waheguru pulls the thread of His power from the living beings, all of them merge into Him. 3. No matter what the eon is, the same Waheguru has made his dwelling in each of them (is always present there). The world has very tough environment to live in where there are so many entrances for the demons (lust, greed, rage, etc.) and other attractions of Maya, to attack human beings and to rob them of their noble qualities. While searching for some safe place where one can protect himself from such attacks, the real yogi finds the Residence of Waheguru, oh Nanak. 4. This is how the melodious lute plays, and which the yogi finds to be very sweet. Pause Two. 1.12.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਤਾਗਾ ਕਰਿ ਕੈ ਲਾਈ ਥਿਗਲੀ॥ ਲਉ ਨਾੜੀ ਸੂਆ ਹੈ ਅਸਤੀ॥ ਅੰਭੈ ਕਾ ਕਰਿ ਡੰਡਾ ਧਰਿਆ॥ ਕਿਆ ਤੂ ਜੋਗੀ ਗਰਬਹਿ ਪਰਿਆ॥ 1॥ ਜਪਿ ਨਾਥੁ ਦਿਨੁ ਰੈਨਾਈ॥ ਤੇਰੀ ਖਿੰਥਾ ਦੋ ਦਿਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਗਹਰੀ ਬਿਭੂਤ ਲਾਇ ਬੈਠਾ ਤਾੜੀ॥ ਮੇਰੀ ਤੇਰੀ ਮੁੰਦ੍ਰਾ ਧਾਰੀ॥ ਮਾਗਹਿ ਟੂਕਾ ਤ੍ਰਿਪਤਿ ਨ ਪਾਵੈ॥ ਨਾਥੁ ਛੋਡਿ ਜਾਚਹਿ ਲਾਜ ਨ ਆਵੈ॥ 2॥ ਚਲਚਿਤ ਜੋਗੀ ਆਸਨੁ ਤੇਰਾ॥ ਸਿੰਙੀ ਵਾਜੈ ਨਿਤ ਉਦਾਸੇਰਾ॥ ਗੁਰ ਗੋਰਖ ਕੀ ਤੈ ਬੂਝ ਨ ਪਾਈ॥ ਫਿਰਿ ਫਿਰਿ ਜੋਗੀ ਆਵੈ ਜਾਈ॥ 3॥ ਜਿਸ ਨੋ ਹੋਆ ਨਾਥੁ ਕ੍ਰਿਪਾਲਾ॥ ਰਹਰਾਸਿ ਹਮਾਰੀ ਗੁਰ ਗੋਪਾਲਾ॥ ਨਾਮੇ ਖਿੰਥਾ ਨਾਮੇ ਬਸਤਰੁ॥ ਜਨ ਨਾਨਕ ਜੋਗੀ ਹੋਆ ਅਸਥਿਰੁ॥ 4॥ ਇਉ ਜਪਿਆ ਨਾਥੁ ਦਿਨੁ ਰੈਨਾਈ॥ ਹੁਣਿ ਪਾਇਆ ਗੁਰੁ ਗੋਸਾਈ॥ ਰਹਾਉ ਦੂਜਾ॥ 2॥13॥

Ramkali Mehla 5: Taaga kur(i) kaiy laayee thiglee. Luou naarri, sooaa haiy ustee. Umbhaiy ka kur(i) dunda dhuriya. Kiyya tu yogi gurbeh(i) puriya. 1. Jup(i) Nath(u) din(u) raiynaayee. Tayri khintha do dihaayee. 1. Ruhaou. Gehri bibhoot laayay baittha taarri. Mayri, tayri moondra dhaari. Maangeh(i) tooka, triput(i) na paavaiy. Nath(u) chhoad(i) jaacheh(i), laaj na aavaiy. 2. Chulchit yogi aasun tayra. Singi vaajaiy, nit oodasayra. Gur Gorukh kee taiyn boojh na paayee. Phir(i), phir(i) yogi aavaiy, jaayee. 3. Jis no hoa Nath(u) kirpaala. Rehraas(i) humaari, Gur Gopala. Naamaiy khintha, Naamaiy bustur(u). Jun Nanak, yogi hoa usthir(u). 4. Iyoun juppiya Nath(u) din(u) raiynaayee. Hoon(i) paaya Gur(u) Gosaayeen. Ruhaou Dooja. 2.13.

Word Meaning: Taaga = thread; veins. Thiglee = patches. Luou = stitches. Naarri = veins. Sooaa = large needle. Ustee = bones. Umbhaiy = of water (and other basic elements). Dunda = stick-like (human body). Dhuriya = put together. Gurbeh(i) = conceited. 1.
Nath(u) = the Lord of the world. Raiynaayee = night. Khintha = quilt of rags; body. Do Dihaayee = of a couple of days; short-lived Pause. Gehri = deep; thick. Bibhoot = ash. Taarri = in meditation. Mayri Tayri = discriminative. Moondra = earrings. Dhaari = wearing. Tooka = food. Triput(i) = contentment. Jaacheh(i) = begs for. Laaj = shame. 2.
Chulchit = fickle; quick-changing. Aasun = seat; meditative state. Singi = harp. Oodasayra = depression. Gur Gorukh = the Great Lord. Boojh = understanding. 3.
Rehraas(i) = bowing to with reverence. Khintha = quilt that the yogis wear. Bustur(u) = clothes (robes of honour). Usthir(u) = stability (peace) of mind. 4.
Iyoun = like this. Hoon(i) = now. Gosaayeen = Lord of the earth.

MEANING: (The Yogis wear a quilt of rags, and glass earrings; they put ash on their body, and like these things as symbols of their faith, and beg for worldly luxuries from their deity as if they are going to live forever. Explaining that their visit here in this world will be short, Guru Sahib teaches them the reality and the purpose of human life.

Your body, like your quilt, is here only for a few days (for a short period); so, worship the true Lord, day and night, oh yogi. **Pause.** ike your quilt, your body is also a patchwork of flesh and bones in which the veins and nerves function as threads and stitches, and the bones serve as a big needle for stitching. The stick-like human body is made of water (and other elements). So, what are you so conceited about, oh yogi? 1.

With your body coated with ash, you sit in deep meditation, but you are wearing earrings of discrimination of mine and of others, in your mind. You beg for food, but do not find contentment. Rather than wishing for (union with Waheguru), you wish for worldly luxuries; do not you feel ashamed of your wish? 2.

Your seat (meditative state) is very unstable (your mind keeps wavering all the time). You blow your harp (to tell the world about the arrival of your deity), but you always suffer from depression. You have no understanding of the Great Lord, as a result of which you keep taking births, dying again, and again, oh yogi. 3.

The yogi, whom Waheguru becomes kind to, achieves stability (peace) of mind (high spiritual state), bows only to Him, and prays only before Him, saying, “Your Naam is the quilt and the clothes for me, oh the Lord of the earth.” 4.

This is how I recite the Naam of the Lord of the earth day and night, and have achieved union with Him, oh Nanak. Pause Second. 2.13.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਰਨ ਕਰਾਵਨ ਸੋਈ॥ ਆਨ ਨ ਦੀਸੈ ਕੋਈ॥ ਠਾਕੁਰੁ ਮੇਰਾ ਸੁਘੜੁ ਸੁਜਾਨਾ॥ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਰੰਗੁ ਮਾਨਾ॥ 1॥ ਐਸੋ ਰੇ ਹਰਿ ਰਸੁ ਮੀਠਾ॥ ਗੁਰਮੁਖਿ ਕਿਨੈ ਵਿਰਲੈ ਡੀਠਾ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਮਲ ਜੋਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਮ॥

(ਅੰਗ 887)॥ ਪੀਵਤ ਅਮਰ ਭਏ ਨਿਹਕਾਮ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਅਗਨਿ ਨਿਵਾਰੀ॥ ਅਨਦ ਰੂਪ ਪ੍ਰਗਟੇ ਸੰਸਾਰੀ॥ 2॥ ਕਿਆ ਦੇਵਉ ਜਾ ਸਭੁ ਕਿਛੁ ਤੇਰਾ॥ ਸਦ ਬਲਿਹਾਰਿ ਜਾਉ ਲਖ ਬੇਰਾ॥ ਤਨੁ ਮਨੁ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨੀਚੁ ਨਿਵਾਜਿਆ॥ 3॥ ਖੋਲਿ ਕਿਵਾਰਾ ਮਹਲਿ ਬੁਲਾਇਆ॥ ਜੈਸਾ ਸਾ ਤੈਸਾ ਦਿਖਲਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਸਭੁ ਪੜਦਾ ਤੂਟਾ॥ ਹਉ ਤੇਰਾ ਤੂ ਮੈ ਮਨਿ ਵੂਠਾ॥ 4॥3॥14॥

Ramkali Mehla 5: Kern-Kraavun Soyee. Aan na deesaiy koyee. Tthaakur(u) mayra sooghurr(u) soojaana. Gurmukh(i) miliya, rung(u) maana. 1. Aiyso ray Hur(i) rus(u) meettha. Gurmukh(i) kinaiy virlaiy deettha. 1. Ruhaou. Nirmul Jot(i), Amrit(u) Hur(i) Naam.

(PAGE 887): Peevut amar, bhuyyay nihkaam. Tun(u), mun(u) seetul(u), ugun(i) nivaari. Anund-roop, pergtay sunsaari. 2. Kiyya dayvoun, ja subh(u) kichh(u) Tayra. Sud bulihaar(i), jaaoun lukh bayra. Tun(u), mun(u), jeeou pind(u) day saajiya. Gur kirpa tay, neech(u) nivaajiya. 3. Khohl(i) kivaara, Mehl(i) boolaaya. Jaisya sa, tiaysa dikhlaaya. Kuhou Nanak, subh(u) purrda toota. Huoun Tayra, Tu mein mun(i) voottha. 4.3.14.

Word Meaning: Kern-Kraavun = the Creator of the universe. Soyee = the same (God). Aan = other. Tthaakur(u) = Lord. Sooghurr(u) = wise. Soojaana = know-all. Rung Maana = enjoyed His love. 1.

Aiyso = such is. Hur(i) Rus(u) = sweetness of God's Naam. Virlaiy = some rare. Pause.

Nirmul = perfectly pure. Jot(i) = God's Light; Supreme Soul. Peevut = on drinking. Amar = immortal. Nihkaam = no desires. Seetul(u) = peaceful. Ugun(i) = fire (of worldly desires). Nivaari = removed; destroyed. Anund-Roop = blissful. Pergtay = become famous. 2.

Dayvoun = offer. Lukh Bayra = million times. Jeeou = life. Pind(u) = body. Saajiya = created. Neech(u) = low-caste; ignoble. Nivaajiya = honoured. 3.

Kivaarra = door. Boolaaya = called in. Jaisya Sa Taiysa = as is. Dikhlaaya = showed. Purrda = curtain. Toota = broken; removed. Voottha = dwelt; got embedded. 4.

MEANING: Waheguru alone is the creator of the universe; I do not see any other power (like Him). My Lord is wise and knows everything. I enjoy the love of His union in the shelter of the Guru. 1. Such is the sweetness of the union with Waheguru, but some rare (lucky) individual tastes it in the shelter of the Guru. Pause.

Waheguru's Light (His Soul) is perfectly pure, and immortalizing is His Naam. A devotee becomes immortal (his soul merges into the Supreme Soul) on drinking the Amrit-like Naam, and one is left with no worldly desires. One's body and his mind become peaceful, and the fire of his desires is put out. Such blissful devotees become very famous worldwide. 2.

What can I offer Waheguru when everything is given by Him? I can only offer my life millions of times. He created me by giving me body, mind, and life; and honoured me, an ignoble, by the grace of the Guru. 3.

Waheguru opened the door of His Palace, called me in, and showed Himself as He is. Now the curtain between Him and me has been removed. I am His (slave), and He has taken dwelling in my mind, oh Nanak. 4.3.14.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਸੇਵਕੁ ਲਾਇਓ ਅਪੁਨੀ ਸੇਵ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਦੀਓ ਮੁਖਿ ਦੇਵ॥ ਸਗਲੀ ਚਿੰਤਾ ਆਪਿ ਨਿਵਾਰੀ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦ ਬਲਿਹਾਰੀ॥ 1॥ ਕਾਜ ਹਮਾਰੇ ਪੂਰੇ ਸਤਿਗੁਰ॥ ਬਾਜੇ ਅਨਹਦ ਤੂਰੇ ਸਤਗੁਰ॥ 1॥ ਰਹਾਉ॥ ਮਹਿਮਾ ਜਾ ਕੀ ਗਹਰ ਗੰਭੀਰ॥ ਹੋਇ ਨਿਹਾਲੁ ਦੇਇ ਜਿਸੁ ਧੀਰ॥ ਜਾ ਕੇ ਬੰਧਨ ਕਾਟੇ ਰਾਇ॥ ਸੋ ਨਰੁ ਬਹੁਰਿ ਨ ਜੋਨੀ ਪਾਇ॥ 2॥ ਜਾ ਕੈ ਅੰਤਰਿ ਪ੍ਰਗਟਿਓ ਆਪ॥ ਤਾ ਕਉ ਨਾਹੀ ਦੂਖ ਸੰਤਾਪ॥ ਲਾਲੁ ਰਤਨੁ ਤਿਸੁ ਪਾਲੈ ਪਰਿਆ॥ ਸਗਲ ਕੁਟੰਬ ਓਹੁ ਜਨੁ ਲੈ ਤਰਿਆ॥ 3॥ ਨਾ ਕਿਛੁ ਭਰਮੁ ਨ ਦੁਬਿਧਾ ਦੂਜਾ॥ ਏਕੋ ਏਕੁ ਨਿਰੰਜਨ ਪੂਜਾ॥ ਜਤ ਕਤ ਦੇਖਉ ਆਪਿ ਦਇਆਲ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਮਿਲੇ ਰਸਾਲ॥ 4॥4॥15॥

Ramkali Mehla 5: Sayvuk laayo Apuni sayv. Amrit(u) Naam deeyo mookh(i) Dayv. Suglee chinta Aap(i) nivaari. Tis(u) Gur kuou huoun sud bulihaari. 1. Kaaj humaaray pooray Satgur. Baajay unhud tooray Satgur. 1. Ruhaou. Mehima Ja kee gehr gumbheer. Hoyay nihaal(u) dayay jis(u) dheer. Ja kay bundhun kaatay Raayay. So nur(u) buhour(i) na joani paayay. 2. Ja kaiy untar(i) pergutiyo Aap. Ta kuou naahi dookh suntaap. Laal(u) Ruttan(u) tis(u) paalaiy puriya. Sugul kootumb oh(u) jun(u) laiy turiya. 3. Na kichh(u) bherm(u), na doobidha dooja. Aiko, Aik(u) Nirunjun pooja. Jut, kut daykhoun Aap(i) Duyyaal. Kuhou Nanak, Prubh milay rusaal. 4.4.15.

Word Meaning: Sayvuk = servant; devotee. Dayv = the light-like Lord. Suglee = whole; all Chinta = worries. Nivaari = removed. Sud Bulihaari = always a sacrifice. 1.

Kaaj Pooray = completed all tasks; met all needs. Baajay = plays (music). Unhud = Divine (music). Tooray = musical instruments. Pause.

Mehima = praise; greatness. Gehr Gumbheer = very deep; beyond description. Nihaal = blissful. Dheer = encouragement. Bundhun = worldly bonds. Raayay = Royal Lord. Buhour(i) = again. Joani Paayay = goes in womb; is born. 2.

Pergutiyo = appears. Aap = Himself. Suntaap = suffering. Laal(u) Rittan(u) = jewel-like Naam. Paalaiy Puriya = acquires. Kootumb = family; associates. Turiya = salvaged. 3.

Bherm(u) = misgiving. Doobidha = indecisiveness; dilemma. Dooja = other (power). Nirunjun = unaffected by Maya (God). Jut Kut = wherever. Rusaal = source of bliss. 4.

MEANING: My Satguru causes all my tasks to be fully completed (connects me with Waheguru), and I am so blissful that I feel as if Divine music is playing in my mind. **Pause.**

My Satguru puts His devotee in His service (to obey His advice and recite Waheguru's Naam) and implants Waheguru's Naam on His devotee's tongue. He has removed (eradicated) all my worries. I am always a sacrifice for such a Great Guru. 1.

His greatness is beyond description. The devotee, whom the Satguru gives encouragement, becomes blissful. The devotee, whose worldly bonds are severed by the Royal Waheguru, never takes births again. 2.

The devotee, whose heart becomes a dwelling for Waheguru, never suffers from any discomfort. He acquires the jewel-like precious Naam of Waheguru, and is ferried across the world sea (is salvaged) along with his family (associates). 3.

Such a devotee experiences no misgivings or indecision and recognizes no power other than Waheguru. He worships only Waheguru, which is above the effects of Maya. I, too, have been connected with Waheguru, which is the source of all sweetness (blissfulness), and I see the benevolent Lord in every direction, oh Nanak. 4.4.15.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਤਨ ਤੇ ਛੁਟਕੀ ਅਪਨੀ ਧਾਰੀ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਲਗੀ ਪਿਆਰੀ॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਮਨਿ ਮੇਰੈ ਮੀਠਾ॥ ਤਾ ਇਹੁ ਅਚਰਜੁ ਨੈਨਹੁ ਡੀਠਾ॥ 1॥ ਅਬ ਮੋਹਿ ਜਾਨੀ ਰੇ ਮੇਰੀ ਗਈ ਬਲਾਇ॥ ਬੁਝਿ ਗਈ ਤ੍ਰਿਸਨ ਨਿਵਾਰੀ ਮਮਤਾ ਗੁਰਿ ਪੂਰੈ ਲੀਓ ਸਮਝਾਇ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਗੁਰਿ ਸਰਨਾ॥ ਗੁਰਿ ਪਕਰਾਏ ਹਰਿ ਕੇ ਚਰਨਾ॥ ਬੀਸ ਬਿਸੁਏ ਜਾ ਕਾ ਮਨ ਠਹਰਾਨੇ॥ ਗੁਰ ਪਾਰਬ੍ਰਹਮ ਏਕੈ ਹੀ ਜਾਨੇ॥ 2॥ ਜੋ ਜੋ ਕੀਨੋ ਹਮ ਤਿਸ ਕੇ ਦਾਸ॥ ਪ੍ਰਭ ਮੇਰੇ ਕੋ ਸਗਲ ਨਿਵਾਸ॥ ਨਾ ਕੋ ਦੂਤੁ ਨਹੀ ਬੈਰਾਈ॥ ਗਲਿ ਮਿਲਿ ਚਾਲੈ ਏਕੈ ਭਾਈ॥ 3॥ ਜਾ ਕਉ ਗੁਰਿ ਹਰਿ ਦੀਏ ਸੂਖਾ॥ ਤਾ ਕਉ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਦੂਖਾ॥ ਆਪੇ ਆਪਿ ਸਰਬ ਪ੍ਰਤਿਪਾਲ॥ ਨਾਨਕ ਰਾਤਉ ਰੰਗਿ ਗੋਪਾਲ॥ 4॥5॥16॥

Ramkali Mehla 5: Tun tay chhootki apni dhaari. Prubh kee Aagiya luggi piyari. Jo kichh(u) kuraiy su mun(i) mayraiy meettha. Ta eh(u) achurj(u) nainhou deettha. 1. Ub moh(i) jaani ray mayri guyyi bulaayay. Boojh(i) guyyee trishun, nivaari mumta, Gur(i) Pooraiy leeyo sumjhaayay. 1. Ruhaou. Kur(i) kirpa raakhiyo Gur(i) sherna, Gur(i) pukraayay Hur(i) kay

Churna. Bees bisuyay, ja ka mun tthehraanay. Gur, Parbraham aikaiy hee jaanay. 2. Jo, jo keeno, hum ta kay daas. Prubh mayray ko sugul nivaas. Na ko doot, nuhee baiyraayee. Gul(i) mil(i) chaalaiy aikaiy bhaayee. 3. Ja kuou Gur(i) Hur(i) deeyay sookha. Ta kuou buhour(i) na laageh(i) dookha. Aapay Aap(i), serb pritpal. Nanak raatou rung(i) Gopal. 4.5.16.

Word Meaning: Chhootki = dropped; discarded. Apni Dhaari = personal plans. Aagiya = Huqam; Will. Achurj(u) = amazing event. Naiynou Deettha = saw with eyes. 1.

Ub = now. Moh(i) = I. Bulaayay = uninvited trouble. Boojh(i) Guyyee = put out. Trishun = fire of desires. Nivaari = removed. Mumta = worldly attachments. Pause.

Churna = Feet; shelter. Bees Bisuyay = hundred percent. Tthehraanay = peaceful; unwavering. Parbraham = Waheguru. 2.

Keeno = created. Daas = (respect like a) slave. Nivaas = dwelling. Doot = enemy. Baiyraayee = enmity. Chaalaiy = lead life. Aikaiy Bhaayee = like brothers. 3.

Sookha = comfort. Buhour(i) = again. Aapay Aap(i) = all by Himself. Raatou = imbued. 4.

MEANING: I have found Waheguru's Will to be so dear to me that I have dropped (discarded) all my personal plans. I find everything He does to be very sweet in my mind. It is an amazing happening that I have seen (experienced) with my own eyes. 1.

With the advice of the Perfect Guru, I have realized that my uninvited trouble (my worldly desires) has disappeared. The fire of my worldly desires has been put out, and my worldly attachments have been eradicated. Pause.

With His benevolence, Waheguru put me in the shelter of the Guru, and the Guru connected me with Waheguru's Feet (His Naam). A devotee, whose mind becomes one hundred percent (perfectly) peaceful, realizes that the Guru and Waheguru are one and the same. 2. Waheguru resides in every human heart, so I am a slave of all those who have been created by Him. So, no one is my enemy, and I have enmity with none. I treat all those who come to Guru's shelter like my brothers. 3.

Whoever is given comfort by the Guru, or Waheguru, never experiences any suffering again. Waheguru is all by Himself (is omnipresent) and raises and nourishes everybody. I am imbued in His love, oh Nanak. 4.5.16.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਮੁਖ ਤੇ ਪੜਤਾ ਟੀਕਾ ਸਹਿਤ॥ ਹਿਰਦੈ ਰਾਮੁ ਨਹੀ ਪੂਰਨ ਰਹਤ॥ ਉਪਦੇਸੁ ਕਰੇ ਕਰਿ ਲੋਕ ਦ੍ਰਿੜਾਵੈ॥ ਅਪਨਾ ਕਹਿਆ ਆਪਿ ਨ ਕਮਾਵੈ॥ 1॥ ਪੰਡਿਤ ਬੇਦੁ ਬੀਚਾਰਿ ਪੰਡਿਤ॥ ਮਨ ਕਾ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਪੰਡਿਤ॥ 1॥ ਰਹਾਉ॥ ਆਗੈ ਰਾਖਿਓ ਸਾਲਗਿਰਾਮੁ॥

(ਅੰਗ 888)॥ ਮਨੁ ਕੀਨੋ ਦਹਦਿਸ ਬਿਸ੍ਰਾਮੁ॥ ਤਿਲਕੁ ਚਰਾਵੈ ਪਾਈ ਪਾਇ॥ ਲੋਕੁ ਪਚਾਰਾ ਅੰਧੁ ਕਮਾਇ॥ 2॥ ਖਟੁ ਕਰਮਾ ਅਰੁ ਆਸਨੁ ਧੋਤੀ॥ ਭਾਗਠਿ ਗ੍ਰਿਹਿ ਪੜੈ ਨਿਤ ਪੋਥੀ॥ ਮਾਲਾ ਫੇਰੇ ਮੰਗੈ ਬਿਭੂਤ॥ ਇਹ ਬਿਧਿ ਕੋਇ ਨ ਤਰਿਓ ਮੀਤ॥ 3॥ ਸੋ ਪੰਡਿਤੁ ਗੁਰ ਸਬਦੁ ਕਮਾਇ॥ ਤ੍ਰੈ ਗੁਣ ਕੀ ਓਸੁ ਉਤਰੀ ਮਾਇ॥ ਚਤੁਰ ਬੇਦ ਪੂਰਨ ਹਰਿ ਨਾਇ॥ ਨਾਨਕ ਤਿਸ ਕੀ ਸਰਣੀ ਪਾਇ॥ 4॥6॥17॥

Ramkali Mehla 5: Mookh tay purrhta teeka sehit. Hirdaiy Ram nuhee, poorun reht. Oopdaysh(u) kuray, kur(i) loak drirraavaiy. Apna kuhhiya, aap(i) na kumaaaiy. 1. Pundit, Bayd(u) beechaar(i), Pundit. Mun ka kroadh(u) nivaar(i) Pundit. 1. Ruhaou. Aagaiy raakhiyo saaligram(u).

(PAGE 888): Mun(u) keeno dehdis bisraam(u). Tilk(u) churaavaiy, paayeen paayay. Loak puchaara undh(u) kumaayay. 2. Khut(u) kerma, ur(u) aasun(u) dhoti. Bhaagutth(i) greh(i) purrhaiy nit poathi. Maala phayray, mungaiy bibhoot. Eh bidh(i) koyay na turiyo meet. 3. So Pundit(u), Gur Shabad(u) kmaayay. Traiy goon kee oas(u) ootri Maayay. Chatur Bayd, Poorun Hur(i) Naayay. Nanak, tis kee sherni paayay. 4.6.17.

Word Meating: Teeaka = translation. Sehit = with. Poorun = perfect. Reht = following principles of the Faith. Oopdaysh(u) = teachings. Drirraavaiy = convinces. Kumaavaiy = puts into practice. 1. Kroadh(u) = rage; fury. Nivaar(i) = remove; get rid of. Pause.

Saaligram = a stone (idol) with origin in Nepal which is believed to be an incarnation of Vishnu. Dehdis = in every direction. Bisraam = resting. Tilk(u) = anointment. Paayeen Paayay = drops on the feet. Loak Puchaara = a show-off to please masses. Undh(u) = blind. 2.
Khut(u) Kerma = the six ritualistic deeds (see “Introduction”). Aasun = a special mat to sit on. Bhaagutth(i) Greh(i) = in the houses of the wealthy. Poathi = religious books. Maala = rosary. Bibhoot = wealth. Eh Bidh(i) = by such means. Turiyo = salvaged. 3.
Traiy-Goon Maayay = Maya with three effects. Oas(u) = his. Ootri = comes off. 4.
MEANING: The Pundit does read the holy books aloud along with their meaning to the people, but his heart is empty of any faith for or memory of God, and he follows no religious principles in spirit. He preaches to others and convinces people, but does not follow his own preaching. 1.
Ponder on the Vedas, and get rid of (control) your rage, oh Pundit. Pause.
He stands before the stone idol of Vishnu, but his mind wanders in all ten directions. He anoints his forehead and drops on the feet of the idol (to show fake reverence) – but the blind (ignorant) does all that only to impress the people. 2.
He performs the six required religious rituals and has a special mat to sit on; he wears a dhoti (a symbol of holiness) and reads the holy books in the homes of the wealthy. He does move the beads in the rosary, but begs for the luxuries of the world. But nobody has ever found salvation by such practices, oh Pundit. 3. The true Pundit is the one who lives by the Shabad of the Guru and shows no interest in Maya, which has three effects. All four Vedas are subsumed in Waheguru’s Naam (one does not need to study them). I will gladly drop on the feet (show reverence) of such a true Pundit, oh Nanak. 4.6.17.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕੋਟਿ ਬਿਘਨ ਨਹੀ ਆਵਹਿ ਨੇਰਿ॥ ਅਨਿਕ ਮਾਇਆ ਹੈ ਜਾ ਕੀ ਚੇਰਿ॥ ਅਨਿਕ ਪਾਪ ਤਾ ਕੇ ਪਾਨੀਹਾਰ॥ ਜਾ ਕਉ ਮਇਆ ਭਈ ਕਰਤਾਰ॥ 1॥ ਜਿਸਹਿ ਸਹਾਈ ਹੋਇ ਭਗਵਾਨ॥ ਅਨਿਕ ਜਤਨ ਉਆ ਕੇ ਸਰੰਜਾਮ॥ 1॥ ਰਹਾਉ॥ ਕਰਤਾ ਰਾਖੈ ਕੀਤਾ ਕਉਨੁ॥ ਕੀਰੀ ਜੀਤੋ ਸਗਲਾ ਭਵਨੁ॥ ਬੇਅੰਤ ਮਹਿਮਾ ਤਾ ਕੀ ਕੇਤਕ ਬਰਨ॥ ਬਲਿ ਬਲਿ ਜਾਈਐ ਤਾ ਕੇ ਚਰਨ॥ 2॥ ਤਿਨ ਹੀ ਕੀਆ ਜਪੁ ਤਪੁ ਧਿਆਨੁ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਕੀਆ ਤਿਨਿ ਦਾਨੁ॥ ਭਗਤੁ ਸੋਈ ਕਲਿ ਮਹਿ ਪਰਵਾਨੁ॥ ਜਾ ਕਉ ਠਾਕੁਰਿ ਦੀਆ ਮਾਨੁ॥ 3॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਭਏ ਪ੍ਰਗਾਸ॥ ਸਹਜ ਸੂਖ ਆਸ ਨਿਵਾਸ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬਿਸਾਸ॥ ਨਾਨਕ ਹੋਏ ਦਾਸਨਿ ਦਾਸ॥ 4॥7॥18॥

Ramkali Mehla 5: Koat(i) bighun nuhee aaveh(i) nayr(i). Anik Maya haiy ja kee chayr(i). Anik paap ta kay paanihaar. Ja kuou muyya bhuyyi Kartar. 1 Jiseh(i) suhaayee hoyay Bhugvaan. Anik jutun ooa kay srunjaam. 1. Ruhaou. Kerta raakhaiy, keeta kaun? Keeri jeeto sugla bhuvun(u). Bayunt mehima ta kee kaytuk bern. Bul(i), bul(i) jaayiyaiy ta kay Churn. 2. Tin hee keeya jup(u), tup(u) dhiyaan(u). Anik perkaar keeya tin(i) daan(u). Bhugut(u) soyee Kul(i) meh(i) pervaan(u). Ja kuou Tthaakur(i) deeya maan(u). 3. Sadh sung(i) mil(i) bhuyyay pergaas. Sehj sookh aas nivaas. Pooraiy Satgur(i) deeya bisaas. Nanak hoyay daasun(i) daas. 4.7.18.
Word Meaning: Koat(i) = millions. Bighun = obstacles. Nayr(i) = near. Anik = unlimited. Paanihaar = slaves. Muyya = benevolence. Bhuyyi = happened. Kartar = Waheguru. 1. Suhaayee = supporter. Bhugvaan = God. Jutun = efforts. Ooa Kay = his. Srunjaam = successful. Pause. Kerta = Creator. Keeta = created. Kaun = who? Keerri = ant; a poor, humble man. Bhuvun = universe. Bayunt = limitless. Mehima = greatness; glory. Kaytuk = how much. Bern = describe. Bul(i), Bul(i) = offer to sacrifice. Churn = Feet (Naam). 2.
Jup(u) = recitation of some mantras. Tup(u) = endure hardships. Dhiyaan = deep meditation. Kul(i) = Kulyug; world. Pervaan = approved. Tthaakur(i) = the Lord. Maan(u) = honour. 3.

Pergaas = light; enlightenment. Sehj Sookh = comfort of high spiritual state. Aas Nivaas = the source (fulfiller) of wishes. Bisaas = assurance. 4.

MEANING: None of the millions of obstacles comes even near the devotee to whom Waheguru is benevolent. Countless forms of Maya become his slaves (cannot attract him), and countless possible sins begin to serve him (cannot mislead him). 1.

Each effort – even if there are millions of devotees of Waheguru- becomes successful (every one of his tasks is completed successfully) with Waheguru's support. Pause.

What harm can anyone, created by Waheguru, cause to the devotee who is protected by Him? Even a poor man can conquer the whole universe (overcome his desires to enjoy the luxuries of the whole universe). Waheguru's greatness is beyond description; how can I describe it? I am simply a sacrifice for His holy Feet (His Will). 2.

Only that devotee is approved by Waheguru in the world who is honoured by Him. Such a devotee is considered to have recited all the ritualistic mantras, endured all the hardships to please God, done all the meditations, and given countless donations (he does not need any of those). 3. One's mind is enlightened in the company of the Perfect Satguru who assures His devotees that only Waheguru is the source of complete bliss, and He is the one who fulfils the wishes of everybody. I am a slave of the slaves of Waheguru, oh Nanak. 4. 7.18.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਦੋਸੁ ਨ ਦੀਜੈ ਕਾਹੂ ਲੋਗ॥ ਜੋ ਕਮਾਵਨੁ ਸੋਈ ਭੋਗ॥ ਆਪਨ ਕਰਮ ਆਪੇ ਹੀ ਬੰਧ॥ ਆਵਨੁ ਜਾਵਨੁ ਮਾਇਆ ਧੰਧ॥ 1॥ ਐਸੀ ਜਾਨੀ ਸੰਤ ਜਨੀ॥ ਪਰਗਾਸੁ ਭਇਆ ਪੂਰੇ ਗੁਰ ਬਚਨੀ॥ 1॥ ਰਹਾਉ॥ ਤਨੁ ਧਨੁ ਕਲਤੁ ਮਿਥਿਆ ਬਿਸਥਾਰ॥ ਹੈਵਰ ਗੈਵਰ ਚਾਲਨਹਾਰ॥ ਰਾਜ ਰੰਗ ਰੂਪ ਸਭਿ ਕੂਰ॥ ਨਾਮ ਬਿਨਾ ਹੋਇ ਜਾਸੀ ਧੂਰ॥ 2॥ ਭਰਮਿ ਭੂਲੇ ਬਾਦਿ ਅਹੰਕਾਰੀ॥ ਸੰਗਿ ਨਾਹੀ ਰੇ ਸਗਲ ਪਸਾਰੀ॥ ਸੋਗ ਹਰਖ ਮਹਿ ਦੇਹ ਬਿਰਧਾਨੀ॥ ਸਾਕਤ ਇਵ ਹੀ ਕਰਤ ਬਿਹਾਨੀ॥ 3॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਕਲਿ ਮਾਹਿ॥ ਏਹੁ ਨਿਧਾਨਾ ਸਾਧੂ ਪਾਹਿ॥ ਨਾਨਕ ਗੁਰੁ ਗੋਵਿਦੁ ਜਿਸੁ ਤੂਠਾ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਤਿਨ ਹੀ ਡੀਠਾ॥ 4॥8॥19॥

Ramkali Mehla 5: Doash na deejaiy kaahoo loag. Jo kumaavun(u), soyee bhoag. Aapun kerm aap hee bundh. Aavun(u), jaavun(u) Maya dhundh. 1. Aiysi jaani Sunt junee. Pergaas(u) bhuyya Pooray Gur Buchni. 1. Ruahou. Tun(u), dhun(u), klut(u), mithiya bisthaar. Haiyvur, gaiyvur, chaalunhaar. Raj, rung, roop subh(i) koor. Naam binaa hoyay jaasi dhoor. 2. Bherm(i) bhoolay baad(i) ahunkaari. Sung(i) naahi ray sugul pusaari. Soag, herkh meh(i) dayh birdhaani. Shaakut iv hee kert bihaani. 3. Hur(i) ka Naam(u) Amrit Kul(i) maah(i). Eh(u) nidhaana Sadhu paah(i). Nanak Gur(u) Govind(u) jis(u) toottha. Ghut(i), ghut(i) Rumuyyiya tin hee deettha. 4.8.19.

Word Meaning: Doash = blame. Kahoo = to someone. Bhoag = live with. Bundh = tied up. Aavun Jaavun = birth and death. Maya Dhundh = Maya related tasks. 1.

Jaani = understood. Sunt Junee = holy saints. Buchnee = Words; Shabads. Pause.

Klut(u) = wife. Mithiya = false; short-lived. Bisthaar = developments; relations. Haiyvur = best horses. Gaiyvur = best elephants. Chaalunhaar = perishable. Rung Roop = beauty; luxuries. Koor = flase. Hoyay Jaasi = will become. Dhoor = dust. 2.

Bherm(i) Bhoolay = misled by misgivings. Baad(i) = worthless. Ahunkaari = conceited. Sung(i) = with. Sugul = all. Pusaari = expanse (wealth; rich belongings). Soag = griefs. Herkh = happiness. Birdhani = old age. Shaakut = money-lover. Bihaani = is spent. 3.

Kul(i) = the present eon. Nidhaana = treasure. Paah(i) = with. Toottha = pleased to be kind. Ghut(i), Ghut(i) = in every heart. Rumuyyiya = Waheguru. Deettha = saw. 4.

MEANING: Do not blame others (for your troubles), and live with the result of your own deeds, oh man. Your own deeds, performed due to the attractions of Maya, become traps for you, as a result of which you are caught in the long cycle of births and deaths. 1.

The holy saints, whose minds have been enlightened by the Words (Shabads) of the Perfect Guru, have realized the above truth about the deeds done by man. Pause.
Man's body, his wealth, and his wife are all short-lived relations that the man develops. All the best horses and best elephants are perishable, and his reign and worldly luxuries are all false (short-lived) because without Waheguru's Naam, everything else eventually becomes a part of dust. 2. The conceited man is misled by his misbeliefs and does not realize that all his developments (expansions) are worthless, as none is going to accompany him at the time of his death. The Maya-engrossed becomes old among happy and sad occasions, and this is how all his life is spent. 3.
Only Waheguru's Naam is immortalizing in the world, and Satguru possesses this treasure. The devotee, whom Waheguru becomes kind to, sees Him in every heart, oh Nanak. 4.18.19.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਪੰਚ ਸਬਦ ਤਹ ਪੂਰਨ ਨਾਦ॥ ਅਨਹਦ ਬਾਜੇ ਅਚਰਜ ਬਿਸਮਾਦ॥ ਕੇਲ ਕਰਹਿ ਸੰਤ ਹਰਿ ਲੋਗ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਨਿਰਜੋਗ॥ 1॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਭਵਨ॥ ਸਾਧ ਸੰਗਿ ਬੈਸਿ ਗੁਣ ਗਾਵਹਿ ਤਹ ਰੋਗ ਸੋਗ ਨਹੀ ਜਨਮ ਮਰਨ॥ 1॥ ਰਹਾਉ॥ ਊਹਾ ਸਿਮਰਹਿ ਕੇਵਲ ਨਾਮੁ॥ ਬਿਰਲੇ ਪਾਵਹਿ ਓਹੁ ਬਿਸ੍ਰਾਮ॥ ਭੋਜਨੁ ਭਾਉ ਕੀਰਤਨ ਆਧਾਰੁ॥
(ਅੰਗ 889)॥ ਨਿਹਚਲ ਆਸਨੁ ਬੇਸੁਮਾਰੁ॥ 2॥ ਡਿਗਿ ਨ ਡੋਲੈ ਕਤਹੂ ਨ ਧਾਵੈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਇਹੁ ਮਹਲੁ ਪਾਵੈ॥ ਭ੍ਰਮੁ ਭੈ ਮੋਹ ਨ ਮਾਇਆ ਜਾਲ॥ ਸੁੰਨ ਸਮਾਧਿ ਪ੍ਰਭੂ ਕਿਰਪਾਲ॥ 3॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਪਾਸਾਰੁ॥ ਜਾ ਕੈ ਅੰਤਰਿ ਹਰਿ ਹਰਿ ਸੁਆਦੁ॥ ਕਹਨੁ ਨ ਜਾਈ ਨਾਨਕ ਬਿਸਮਾਦੁ॥ 4॥9॥20॥

Ramkali Mehla 5: Punch Shabad teh poorun naad. Unhud baajay achurj bismaad. Kayl kureh(i) Sunt Hur(i) loag. Parbraham Poorun nirjoag. 1. Sookh, sehj, aanund bhuvun. Sadh sung(i) baiys(i) goon gaaveh(i), teh roag, soag, nuhee junum, mern. 1. Ruhaou. Oohaan simereh(i) kayvul Naam(u). Birlay paaveh(i) oh(u) bisraam. Bhojun bhaaou keertun aadhar(u).
(PAGE 889): Nihchul aasun(u(bayshoomaar. 2. Dig(i), na doalaiy, kut-hoon na dhaavaiy. Gur Persad(i) ko eh(u) Mehl(u) paavaiy. Bherm(u), bhaiy, moh, na Maya jaal. Soonn smaadh(i) Prubhoo kirpal. 3. Ta ka unt(u) na paaravaar(u). Aapay goopt, Aapay pasaar. Ja kaiy untar(i), Hur(i), Hur(i) sooaad. Kehn na jaayee Nanak bismaad. 4.9.20.
Word Meaning: Punch Shabad = the five kinds of musical instruments. Poorun Naad = the perfect music. Unhud = auto-playing. Baajay = plays. Achurj = amazing. Bismaad = mesmerisation. Kayl Kuray = enjoy bliss. Parbraham = Waheguru. Nirjoag = unattached. 1. Bhuvun = gathering. Baiys(i) = sit with focused mind. Teh = there. Soag = griefs. Pause. Oohaan = there. Kayvul = only. Birlay = rare. Bisraam = peace. Bhaaou = love. Keertun = praise of God. Aadhaar = support; food. Nihchul = stable. Bayshoomaar = beyond description. 2. Dig(i) = weaken. Doalaiy = wavers. Dhaavaiy = rushes. Mehl(u) = spiritual state. Bherm(u) = misgiving. Moh = attachments. Jaal = net. Soon Smaadh(i) = spiritual state above Maya. 3.
Ta Ka = of that (God). Unt Na Paraavaar = no end to limits. Goopt = hidden. Paasaar(u) = creation. Sooaad(u) = (sweet) taste. Bismaad(u) = amazement. 4.
MEANING: When a devotee sings Waheguru's praise with a fully focused mind in the company (shelter) of the Guru, he attains the high spiritual state in which he feels all comforts and blissfulness, and no ailment or sad situations, and no rebirth or death. **Pause.**
He feels as if all five kinds of musical instruments are playing the perfect and mesmerizing Divine music in his ears. The holy saints sing praise of the Perfect Waheguru, which is fully detached from the worldly attractions, and enjoy blissfulness in that state. 1.

Commented [DSS2]:

Only Waheguru's Naam is recited at the holy gathering of the saints, but only a few rare individuals attain a high spiritual state. Singing Waheguru's praise, and love for all become the mental food and support of life in that state. The devotee's mind becomes perfectly stable (does not waver at all) in that state which is beyond description. 2.
In that state, man's mind does not weaken and does not waver; nor does it wander, but some rare devotee attains this state with the Guru's grace. There is no misgiving, no fear, no worldly attachments, or no traps of Maya in that state. Rather, the devotee's mind stays focused on the compassionate Waheguru in the spiritual state above the effects of Maya. 3.
Waheguru is limitless, and there is no end to His Limits. He is hidden as well as visible in His creation. The transcendence of the devotee who is blessed with the presence of Waheguru in his heart cannot be described. Such a blessing is mesmerizing, oh Nanak. 4.9.20.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਭੇਟਤ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮੁ ਚਿਤਿ ਆਇਆ॥ ਸੰਗਤਿ ਕਰਤ ਸੰਤੋਖੁ ਮਨਿ ਪਾਇਆ॥ ਸੰਤਹ ਚਰਨ ਮਾਥਾ ਮੇਰੋ ਪਉਤ॥ ਅਨਿਕ ਬਾਰ ਸੰਤਹ ਡੰਡਉਤ॥ 1॥ ਇਹੁ ਮਨ ਸੰਤਨ ਕੈ ਬਲਿਹਾਰੀ॥ ਜਾ ਕੀ ਓਟ ਗਹੀ ਸੁਖੁ ਪਾਇਆ ਰਾਖੇ ਕਿਰਪਾ ਧਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸੰਤਹ ਚਰਣ ਧੋਇ ਧੋਇ ਪੀਵਾ॥ ਸੰਤਹ ਦਰਸੁ ਪੇਖਿ ਪੇਖਿ ਜੀਵਾ॥ ਸੰਤਹ ਕੀ ਮੇਰੈ ਮਨਿ ਆਸ॥ ਸੰਤ ਹਮਾਰੀ ਨਿਰਮਲ ਰਾਸਿ॥ 2॥ ਸੰਤ ਹਮਾਰਾ ਰਾਖਿਆ ਪੜਦਾ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋਹਿ ਕਬਹੂ ਨ ਕੜਦਾ॥ ਸੰਤਹ ਸੰਗੁ ਦੀਆ ਕਿਰਪਾਲ॥ ਸੰਤ ਸਹਾਈ ਭਏ ਦਇਆਲ॥ 3॥ ਸੁਰਤਿ ਮਤਿ ਬੁਧਿ ਪਰਗਾਸੁ॥ ਗਹਿਰ ਗੰਭੀਰ ਅਪਾਰ ਗੁਣ ਤਾਸੁ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਾਲ॥ ਨਾਨਕ ਸੰਤਹ ਦੇਖਿ ਨਿਹਾਲ॥ 4॥10॥21॥

Ramkali Mehla 5: Bhaytut sung(i), Parbraham(u) chit(i) aaya. Sungut(i) kert suntokh(u) mun(i) paaya. Suntah churn maatha mayro paout. Anik baar Suntah dundaut. 1. Eh(u) mun Suntun kaiy bulihaari. Ja kee oat guhhi sookh(u) paaya, raakhay kirpa dhaari. 1. Ruhaou. Suntah churn dhoyay, dhoyay peevaan. Suntah ders(u) paykh(i), jeevaan. Suntah kee mayraiy mun(i) aas. Sunt humaari nirmul raas(i). 2. Sunt humaara raakhiya purrdah. Sunt persad(i) moh(i) kubhoon na kurrda. Suntah sung(u) deeya Kirpal. Sunt suhaayee, bhuyyay duyyaal. 3. Soort(i), mut(i), boodh pergaas(u). Gehr, gumbheer, Apaar, Goon-taas. Jea junt suglay pritpal. Nanak Suntah daykh(i) nihaal. 4.10.21.

Word Meaning: Bhaytut Sung(i) = meeting with. Sungut(i) Kert = in the company. Suntokh(u) = contentment. Paout = put on; place. Anik Baar = countless times. Dundaout = lie flat with head on the feet (show deep respect). 1.
Bulihaari = to sacrifice. Oat = shelter. Guhhi = took. Kirpa Dhaari = with kindness. Pause.
Paykh(i) = to see. Jeevaan = survive. Nirmul Raas(i) = holy wealth. 2.
Purrdah = secret; dignity. Kubhoon Na = never. Kurrda = grumble. Kirpal = (the) Kind (Waheguru). Suhaayee = supporter. Duyyal = merciful. 3.
Soort(i) = thoughts. Mut(i) = advice.; thinking. Boodh(i) = wisdom. Pergaas(u) = enlightenment. Gehr = deep; unfathomable. Gumbheer = never changing. Apaar = beyond limits. Goon-Taas(u) = source of virtues. Nihaal = blissful. 4.

MEANING: I offer to sacrifice my mind for the holy saints in whose shelter I acquire all comforts, and who protect me (against attacks of Maya) with their kindness. **Pause.**
One thinks of Waheguru as soon as he meets the holy saints, and one achieves mental contentment in their company. I have so much reverence for the holy saints that I wish to place my head on their feet countless times while lying down flat. 1.
I wish to wash the feet of the saints and to drink the wash (a feeling of deep reverence). I live by having sight of the holy saints. I always have the wish to serve the saints, which is my holy wealth. 2.

My Guru covers all my weaknesses, and with His grace, I never have to grumble. It is by the munificence of Waheguru that I enjoy the shelter of the Guru, who is very kind and my strong support. 3. Waheguru is unfathomable and never changes with time. He is the source of virtues, but is beyond limits. He has enlightened my thinking, my mind, and my wisdom. Waheguru raises and nourishes all living beings. I feel blessed to see my Guru, who connected me with Waheguru, oh Nanak. 4.10.21.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਤੇਰੈ ਕਾਜਿ ਨ ਗ੍ਰਿਹੁ ਰਾਜੁ ਮਾਲੁ॥ ਤੇਰੈ ਕਾਜਿ ਨ ਬਿਖੈ ਜੰਜਾਲੁ॥ ਇਸਟ ਮੀਤ ਜਾਣੁ ਸਭ ਛਲੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੰਗਿ ਤੇਰੈ ਚਲੈ॥ 1॥ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਲੇ ਮੀਤਾ ਹਰਿ ਸਿਮਰਤ ਤੇਰੀ ਲਾਜ ਰਹੈ॥ ਹਰਿ ਸਿਮਰਤ ਜਮੁ ਕਛੁ ਨ ਕਹੈ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਹਰਿ ਸਗਲ ਨਿਰਾਰਥ ਕਾਮ॥ ਸੁਇਨਾ ਰੁਪਾ ਮਾਟੀ ਦਾਮ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਜਪਿ ਮਨ ਸੁਖਾ॥ ਈਹਾ ਊਹਾ ਤੇਰੋ ਊਜਲ ਮੁਖਾ॥ 2॥ ਕਰਿ ਕਰਿ ਥਾਕੇ ਵਡੇ ਵਡੇਰੇ॥ ਕਿਨ ਹੀ ਨ ਕੀਏ ਕਾਜ ਮਾਇਆ ਪੂਰੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਨੁ ਕੋਇ॥ ਤਾ ਕੀ ਆਸਾ ਪੂਰਨ ਹੋਇ॥ 3॥ ਹਰਿ ਭਗਤਨ ਕੋ ਨਾਮੁ ਅਧਾਰੁ॥ ਸੰਤੀ ਜੀਤਾ ਜਨਮੁ ਅਪਾਰੁ॥ ਹਰਿ ਸੰਤੁ ਕਰੇ ਸੋਈ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਕੁਰਬਾਣੁ॥ 4॥11॥22॥

Ramkali Mehla 5: Tayraiy kaaj(i) na greh(u), raj(u) maal(u). Tayraiy kaaj(i) na bikhaiy junjaal(u). Isht meet jaan(u) subh chhulaiy. Hur(i), Hur(i) Naam(u) sung(i) tayraiy chullaiy. 1. Ram Naam goon gaayay lay meeta, Hur(i) simrut tayri laaj ruhhaiy. Hur(i) simrut Jum(u) kuchh(u) na kuhhaiy. 1. Ruhaou. Bin(u) Hur(i) sugul niraaruth kaam. Soyina, roopa, maai,daam. Gur ka Shabad(u) jup(i) mun sookha. Eehaan, oohaan tayro oojul mookha. 2. Kur(i), kur(i) thaakay vudday, vudayray. Kin hee na keeyay kaaj Maya pooray. Hur(i), Hur(i) Naam(u) jupaiy jun(u) koyay. Ta kee aasa poorun hoyay. 3. Hur(i) bhugtun ko Naam(u) adhaar(u). Sunteen jeeta junum(u) apaar(u). Hur(i) Sunt(u) kuray soyee pervaan. Nanak daas(u) ta kaiy koorbaan(u). 4.11.22.

Word Meaning: Kaaj(i) Na = of no use. Greh(u) = house; household. Maal(u) = wealth. Bikhaiy Junjaal = tasks related to poisonous Maya. Isht = dear. Meet = friends. Jaan(u) = believe. Chhulaiy = deceptive; illusory. Sung(i) Chullaiy = accompany. 1.
Simrut = by reciting. Laaj = dignity. Jum(u) = Angel of death. Pause.
Bin(u) = without. Niraaruth = meaningless; worthless. Roopa = silver. Maati = dust. Daam = money. Sookha = comforts. Eahaan = here; this world. Oohaan = there; next world. Oojul Mookha = pure (unblemished) face; honourable. 2.
Thaakay = exhausted (without success). Vudday Vudayray = ancestors. Kaaj Pooray = serve purpose. Ta Kee = his. Aasa Poorun = wish fulfilled. 3.
Sunteen = the saints. Apaar(u) = not easily available; precious. Pervaan(u) = approved. 4.

MEANING: The household, the reign, and the wealth are of no use to you after your death; nor are the tasks related to Maya, oh man. Believe it or not, all your dears and friends are an illusion. Waheguru's Naam is the only thing that accompanies you. 1.
Recite Waheguru's Naam, and sing His praise, oh my friend. Your dignity will be protected by remembering Waheguru, and the Angel of death cannot question you. Pause.
All deeds other than Waheguru's Naam are meaningless, and gold, silver and money are like dust for you, oh man. Chant Guru's Shabad, which is the source of all mental comforts, and by which you will have an honourable face (will earn respect) in this world and the next. 2.
Your ancestors worked themselves to the bone to earn wealth, but it did not serve its real purpose (mental peace). If someone recites Waheguru's Naam, all his wishes are fulfilled. 3. Waheguru's Naam is the support of the life of Waheguru's devotees, and the holy saints win (achieve) the prime objective of the precious human life (union with God). Waheguru approves everything that His holy saints do (or wish for). I am a slave of the holy saints, and will gladly sacrifice my life for them, oh Nanak. 4.11.22.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਸਿੰਚਹਿ ਦਰਬੁ ਦੇਹਿ ਦੁਖੁ ਲੋਗ॥ ਤੇਰੈ ਕਾਜਿ ਨ ਅਵਰਾ ਜੋਗ॥ ਕਰਿ ਅਹੰਕਾਰੁ ਵਰਤਹਿ ਅੰਧ॥ ਜਮ ਕੀ ਜੇਵੜੀ ਤੂ ਆਗੈ ਬੰਧ॥ 1॥ ਛਾਡਿ ਵਿਡਾਣੀ ਤਾਤਿ ਮੂੜੇ॥ ਈਹਾ ਬਸਨਾ ਰਾਤਿ ਮੂੜੇ॥ ਮਾਇਆ ਕੇ ਮਾਤੇ ਤੈ ਉਠਿ ਚਲਨਾ॥ ਰਾਚਿ ਰਹਿਓ ਤੂੰ ਸੰਗਿ ਸੁਪਨਾ॥ 1॥ ਰਹਾਉ॥ ਬਾਲ ਬਿਵਸਥਾ ਬਾਰਿਕੁ ਅੰਧ॥ ਭਰਿ ਜੋਬਨਿ ਲਾਗਾ ਦੁਰਗੰਧ॥
(ਅੰਗ 890)॥ ਤ੍ਰਿਤੀਅ ਬਿਵਸਥਾ ਸਿੰਚੇ ਮਾਇ॥ ਬਿਰਧਿ ਭਇਆ ਛੋਡਿ ਚਲਿਓ ਪਛੁਤਾਇ॥ 2॥ ਚਿਰੰਕਾਲ ਪਾਈ ਦੁਲਭ ਦੇਹ॥ ਨਾਮ ਬਿਹੂਨੀ ਹੋਈ ਖੇਹ॥ ਪਸੂ ਪਰੇਤ ਮੁਗਧ ਤੇ ਬੁਰੀ॥ ਤਿਸਹਿ ਨ ਬੂਝੈ ਜਿਨਿ ਇਹੁ ਸਿਰੀ॥ 3॥ ਸੁਣਿ ਕਰਤਾਰ ਗੋਵਿੰਦ ਗੋਪਾਲ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ॥ ਤੁਮਹਿ ਛਡਾਵਹੁ ਛੁਟਕਹਿ ਬੰਧ॥ ਬਖਸਿ ਮਿਲਾਵਹੁ ਨਾਨਕ ਜਗ ਅੰਧ॥ 4॥12॥23॥

Ramkali Mehla 5: Sincheh(i) derb(u) dayh(i) dookh(u) loag. Tayraiy kaaj(i) na, uvraan joag. Kur(i) ahunkaar(i) verteh(i) undh. Jum kee jayvurri tu aagaiy bundh. 1. Chhaad(i) vidaani taat(i) moorray. Eehaan busna raat(i) moorray. Maya kay maatay taiyn ootth(i) chulna. Raach(i) ruhhiyo toon sung(i) soopna. 1. Ruhaou. Baal bivustha baarik(u), undh. Bhur(i) joabun(i) laaga doorgundh.

(PAGE 890): Tritiah bivustha sinchay Mayay. Birdh(i) bhuyya, chhoad(i) chulliyo, puchhutaayay. 2. Chirunkaal paayee doorlubh dayh. Naam-bihooni hoyee khayh. Pushoo, prayt, moogudh tay boorie. Tiseh(i) na boojhaiy, jin(i) eh(u) siree. 3. Soon(i) Kartar, Govind, Gopaal. Deen Duyyaal sudaa kirpal. Toomeh(i) chhudaavhou chhootkeh(i) bundh. Bukhsh(i) milaavhou, Nanak jug undh. 4.12.23.

Word Meaning: Sincheh(i) = accumulates. Derb(u) = wealth. Kaaj(i) Na = of no use. Uvraan Joag = for others. Verteh(i) = deals. Jayvurri = chain. Aagaiy = next world. 1.
Vidaani = of others. Taat = dependence upon others. Moorray = oh, foolish. Eehaan = here (in this world). Busna = live. Maatay = intoxicated. Ootth(i) Chulna = have to leave. Raach(i) = engaged; engrossed. Soopna = dream; unreal. Pause.
Bivustha = age. Bhur(i) Joabun(i) = in prime youth. Doorgundh = foul-smelling; sensual enjoyments. Tritiah = third stage; middle age. Birdh = old age. Puchhutaayay = repents.2.
Chirunkaal = after a long time. Doorlubh = not easily available. Dayh = human body. Bihooni = without; devoid of. Khayh = dust. Pushoo = animals. Prayt = ghosts which never find peace. Moogudh = foolish. Boojhaiy = understands. Siree = created. 3.
Deen-Duyaal = kind to the downtrodden. Bundh = worldly bonds. Jug = world. 4.

MEANING: The man hurts other people to accumulate wealth, which eventually does not stay with him and is used by others. Not realizing that, tied up by the chains of his own bad deeds, he will be taken to the next world by the Angel of Death, the blind (of wisdom) man deals with the world in ways that boost his ego. 1.
You are here to spend the night of your short life; so, give up your dependence upon others, oh, foolish man. You are deeply involved in the dream-like world and are intoxicated with the liquor of Maya without realizing that you have to leave the world, oh, ignorant man. Pause.
In early life, a man is a child and is blind (unaware of the purpose of human life). But he begins to enjoy the foul-smelling (toxic) sensual pleasures in the prime of his youth. In the third stage of life (the middle age), the man begins to accumulate wealth, and in his old age, when he is about to leave the world, he repents (that he did not worship God). 2.
The man gets the precious human body (which is not easily available) after a long time, only to have it turn to dust again without Waheguru's Naam. If the man does not understand (makes connection with Waheguru) his Creator, his human body becomes worse than the animals, the ghosts (which never find peace), and the foolish (because they are unaware of God and cannot be blamed for not worshipping Him). 3.

(But the man cannot be blamed entirely because he cannot break his worldly bonds on his own), He needs to pray to the Lord. Oh, kind to the poor, and always benevolent, Waheguru, only You can free the man from worldly bonds; he cannot do it on his own. The world is blind (ignorant about You). Be merciful, and kindly connect it with You, prays Nanak. 4.12.23.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਰਿ ਸੰਜੋਗੁ ਬਨਾਈ ਕਾਛਿ॥ ਤਿਸੁ ਸੰਗਿ ਰਹਿਓ ਇਆਨਾ ਰਾਚਿ॥ ਪ੍ਰਤਿਪਾਰੈ ਨਿਤ ਸਾਰਿ ਸਮਾਰੈ॥ ਅੰਤ ਕੀ ਬਾਰ ਊਠਿ ਸਿਧਾਰੈ॥ 1॥ ਨਾਮ ਬਿਨਾ ਸਭੁ ਝੂਠੁ ਪਰਾਨੀ॥ ਗੋਵਿਦ ਭਜਨ ਬਿਨੁ ਅਵਰ ਸੰਗਿ ਰਾਤੇ ਤੇ ਸਭਿ ਮਾਇਆ ਮੂਠੁ ਪਰਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਤੀਰਥ ਨਾਇ ਨ ਉਤਰਸਿ ਮੈਲੁ॥ ਕਰਮ ਧਰਮ ਸਭਿ ਹਉਮੈ ਫੈਲੁ॥ ਲੋਕ ਪਚਾਰੈ ਗਤਿ ਨਹੀ ਹੋਇ॥ ਨਾਮ ਬਿਹੂਣੇ ਚਲਸਹਿ ਰੋਇ॥ 2॥ ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਨ ਟੂਟਸਿ ਪਟਲ॥ ਸੋਧੇ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਸਗਲ॥ ਸੋ ਨਾਮੁ ਜਪੈ ਜਿਸੁ ਆਪਿ ਜਪਾਏ॥ ਸਗਲ ਫਲਾ ਸੇ ਸੂਖਿ ਸਮਾਏ॥ 3॥ ਰਾਖਨਹਾਰੇ ਰਾਖਹੁ ਆਪਿ॥ ਸਗਲ ਸੁਖਾ ਪ੍ਰਭੁ ਤੁਮਰੈ ਹਾਥਿ॥ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਲਾਗਹ ਸੁਆਮੀ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਅੰਤਰਜਾਮੀ॥ 4॥13॥24॥

Ramkali Mehla 5: Kur(i) sunjoag(u), bunaayee kaachh(i). Tis(u) sung(i) ruhhiyo iyaana raach(i). Pritpaaraiy, nit saar(i) smaaraiy. Unt kee baar ootth(i) sidhaaraiy. 1. Naam binaa subh(u) jhootth(u) praani. Govinbd bhujun bin(u) uver sung(i) raatay, tay subh(i) Maya mootth(u) praani. 1. Ruhaou. Teeruth naayay na ootrus(i) maiyl(u). Kerm dherm subh(i) haumein phaiyl(u). Loak puchaaraiy gut(i) nuhee hoyay. Naam bihoonay chulseh(i) royay. 2. Bin(u) Hur(i) Naam(u) na tootus(i) putul. Soadhay Shastar Simrit(i) sugul. So Naam(u) jupaiy jis(u) Aap(i) jupaayay. Sugul fulaa say sookh(i) smaayay. 3. Raakhunhaaray, raakhou Aap(i). Sugul sookha Prubh(u) Toomraiy haath(i). Jit(u) laaveh(i) laageh Soami. Nanak, Sahib untarjaami. 4.13.24.

Word Meaning: Sunjog(u) = putting together (the basic elements). Kaachh(i) = by measuring and mixing in right amounts (just like a tailor does). Iyaana = ignorant. Raach(i) = keeps busy. Saar(i) Smaaraiy = looks after well. Ootth(i) Sidhaaraiy = leaves the world. 1. Jhootth(u) = false. Raatay = imbued. Tay Subh(i) = all those. Mootth(u) = robbed. Pause. Kerm Dherm = religious rituals. Phaiyl = deeds. Puchaaraiy = to please; to convince. Gut(i) = high spiritual state. Bihoonaiy = without. Chulseh(i) = leave the world. 2.
Tootus = are broken. Putul = curtain. Soadhay = studied thoroughly. Fulaa = rewards. 3. Laaveh(i) = make (to recite Naam). Untarjaami = omniscient. 4.

MEANING: Putting all the basic elements together in the right proportions at the appropriate time, Waheguru creates the human body with which the ignorant man keeps himself busy. He raises, nourishes, and looks after it well, but has to leave the world at the end. 1.
Everything excepting Waheguru's Naam is false (short-lived), oh man. Ignoring Waheguru's worship, all those who are imbued in the love of the other (Maya), are robbed by its attractions, oh man. Pause. The filth of the mind cannot be washed away by taking dips at holy places, and all the religious rituals are deeds only to boost one's ego. One does not attain a high spiritual state by pleasing (or convincing) people. People without Waheguru's Naam will cry when they leave the world. 2.
After carefully pondering the Shastras and the Simritis, I have realized that the curtains of ego (between Waheguru and the man) are not broken without Waheguru's Naam. But only that individual recites Waheguru's Naam whom He makes to do so. Such a devotee reaps all the rewards, and all the comforts come to stay in his heart. 3.
But the man is helpless and cannot do anything on his own; he performs only the kind of deeds which Waheguru interests him in; He is omniscient, and knows the nature of the person as to what kind of deeds match his personality, oh Nanak. So, one needs to pray to Him like this: All the comforts are in Your hand, oh Waheguru; kindly protect me. 4.13.24.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੋਈ ਸੁਖੁ ਜਾਨਾ॥ ਮਨੁ ਅਸਮਝੁ ਸਾਧ ਸੰਗਿ ਪਤੀਆਨਾ॥ ਡੋਲਨ ਤੇ ਚੂਕਾ ਠਹਰਾਇਆ॥ ਸਤਿ ਮਾਹਿ ਲੇ ਸਤਿ ਸਮਾਇਆ॥ 1॥ ਦੂਖੁ ਗਇਆ ਸਭੁ ਰੋਗੁ ਗਇਆ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਨ ਮਹਿ ਮਾਨੀ ਮਹਾ ਪੁਰਖ ਕਾ ਸੰਗੁ ਭਇਆ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਪਵਿਤ੍ਰ ਸਰਬ ਨਿਰਮਲਾ॥ ਜੋ ਵਰਤਾਏ ਸੋਈ ਭਲਾ॥ ਜਹ ਰਾਖੈ ਸੋਈ ਮੁਕਤਿ ਥਾਨੁ॥ ਜੋ ਜਪਾਏ ਸੋਈ ਨਾਮੁ॥ 2॥ ਅਠਸਠਿ ਤੀਰਥ ਜਹ ਸਾਧ ਪਗ ਧਰਹਿ॥ ਤਹ ਬੈਕੁੰਠੁ ਜਹ ਨਾਮੁ ਉਚਰਹਿ॥ ਸਰਬ ਅਨੰਦ ਜਬ ਦਰਸਨੁ ਪਾਈਐ॥ ਰਾਮ ਗੁਣਾ ਨਿਤ ਨਿਤ ਹਰਿ ਗਾਈਐ॥ 3॥ ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਬਿਆਪਿ॥ ਦਇਆਲ ਪੁਰਖ ਪਰਗਟ ਪਰਤਾਪ॥ ਕਪਟੁ ਖੁਲਾਨੇ ਭ੍ਰਮ ਨਾਠੇ ਦੂਰੇ॥ ਨਾਨਕ ਕਉ ਭੇਟੇ ਗੁਰ ਪੂਰੇ॥ 4॥14॥25॥

Ramkali Mehla 5: Jo kichh(u) kuraiy soyee sookh(u) jaana. Mun(u) asumujh(u), Sadh sung(i) putiyaana. Dolun tay chooka, tthehraaya. Sut(i) maah(i) lay Sut(i) samaya. 1. Dookh(u) guyya, subh(u) roag(u) guyya. Prubh kee aagiya, mun meh(i) maani, Muhaa Purakh ka sung(u) bhuyya. 1. Ruhaou. Sugul puvittar, serb nirmulaa. Jo vertaayay soyee bhulaa. Jeh raakhaiy, soyee mookt(i) thaan(u). Jo jupaayay, soyee Naam(u). 2. Utth-sutth(i) teeruth jeh Sadh pug dhureh(i). Teh baiykoontth,jeh Naam(u) oochreh(i). Serb anund jub dershun(u) paayiyaiy. Ram goona nit, nit Hur(i) gaayiyaiy. 3. Aapay ghut(i), ghut(i) ruhhiya biyaap(i). Duyyal Purakh pergut pertaap. Kupt(u) khoolaanay, bherm naatthay dooray. Nanak kuou bhaytay Gur Pooray. 4.14.25.

Word Meaning: Jaana = accepted. Asumujh(u) = ignorant. Putiyaana = won over. Dolun Tay = from weakening. Chooka = stopped. Tthehraaya = stabilized. Sut(i) = eternal Waheguru's Naam. Sut(i) = in the eternal Waheguru. Smaaya = absorbed. 1.
Guyya = disappeared. Aagiya = Will. Maani = accepted. Muhaa Purakh = the Great Soul = Sarguru. Sung(u) = company. Pause.
Puvittar = holy. Nirmulaa = pure; pious. Vertaayay = does. Bhulaa = good. Mookt(i) Thaan = place (state) of emancipation. Soyee = the same; that. 2.
Utth-sutth(i) Teeruth = the 68 accepted holy places. Pug = foot. Teh = there. Baiykoontth = paradise. Jeh = where. Oochreh(i) = recited. Anund = bliss. Dershun = holy sight. 3.
Aapay = Himself. Biyaap(i) = present. Duyyal Purakh = Waheguru. Pergut Pertaap = Majesty is visible. Kupt = Khollanay = doors opened (mind enlightened). Bherm = misgivings. Naatthay = ran away; disappeared. Bhaytay = met; got connected. 4.14.25.

MEANING: When I came to the shelter of the Guru, I found Waheguru's Will to be sweet with His grace whereby all my troubles and ailments disappeared. **Pause.**
Now, my ignorant mind has been convinced (enlightened) in the shelter of the Guru, and I feel comfort in whatever Waheguru does (whatever happens naturally). My mind has become peaceful and has stopped wavering (becoming weak before the attractions of Maya). It has merged into the eternal Waheguru ever since I began to recite His eternal Naam. 1.
(Now I see Waheguru everywhere, therefore) Everything seems to be holy and pious, and whatever He does (whatever happens naturally) feels favourable to me. I believe every place, wherever (in whatever situation) He keeps me, to be the place for emancipation (paradise), and whatever words I use to sing his praise, are His true Naam(u) for me. 2.
Any place where the Guru sets foot becomes holy as if all the 68 holy places are present there, and the place where Waheguru's Naam is recited is the paradise. It is all blissfulness when I have the holy sight of the Guru (because Waheguru's praise is always sung in His shelter). 3. Waheguru is present in every heart, and His majesty is visible everywhere. I have taken the shelter of the Perfect Guru who has opened the doors of my mind (enlightened it), and all my misgivings have been dispelled, oh Nanak. 4.14.25.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕੋਟਿ ਜਾਪ ਤਾਪ ਬਿਸ੍ਰਾਮ॥ ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਸੁਰ ਗਿਆਨ॥ ਅਨਿਕ ਰੂਪ ਰੰਗ ਭੋਗ ਰਸੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਮਖ ਰਿਦੈ ਵਸੈ॥ 1॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਵਡਿਆਈ॥ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਸੂਰਬੀਰ ਧੀਰਜ ਮਤਿ ਪੂਰਾ॥

(ਅੰਗ 891)॥ ਸਹਜ ਸਮਾਧਿ ਧੁਨਿ ਗਹਿਰ ਗੰਭੀਰਾ॥ ਸਦਾ ਮੁਕਤੁ ਤਾ ਕੇ ਪੂਰੇ ਕਾਮ॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਹਰਿ ਨਾਮ॥ 2॥ ਸਗਲ ਸੂਖ ਆਨੰਦ ਅਰੋਗ॥ ਸਮਦਰਸੀ ਪੂਰਨ ਨਿਰਜੋਗ॥ ਆਇ ਨ ਜਾਇ ਡੋਲੈ ਕਤ ਨਾਹੀ॥ ਜਾ ਕੈ ਨਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ॥ 3॥ ਦੀਨ ਦਇਆਲ ਗੋਪਾਲ ਗੋਵਿੰਦ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਉਤਰੈ ਚਿੰਦ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਦੀਆ ਨਾਮੁ॥ ਸੰਤਨ ਕੀ ਟਹਲ ਸੰਤ ਕਾ ਕਾਮੁ॥ 4॥15॥26॥

Ramkali Mehla 5: Koat(i) jaap, taap, bisraam. Ridh(i), boodh(i), sidh(i) soor giyan. Anik roop, rung, bhoag rusaiy. Gurmukh(i) Naam(u) nimukh ridaiy vusaiy.1. Hur(i) kay Naam kee vudiyaayee. Keemut(i) kehn(u) na jaayee. 1. Ruhaou. Soorbeer, dheeruj, mut(i) poora.

(PAGE 891): Sehj smaadh(i), dhoon(i) gehr, gumbheera. Sudaa mookt(i), ta kay pooray kaam. Ja kaiy ridaiy vusaiy Hur(i) Naam. 2. Sugul sookh(u), anund, aroag. Sumdersi, poorun nirjoag. Aayay, na jaayay, doalaiy kut naahi. Ja kaiy Naam(u) busaiy mun maahi. 3. Deen-Duyyal Gopal Govind. Gurmukh(i) juppiyaiy, ootraiy chind. Nanak kuou Gur(i) deeya Naam(u). Suntun kee tehl, Sunt ka Kaam(u). 4.15.26.

Word Meaning: Koat(i) = millions. Jaap = recitation of mantras. Taap = enduring hardships. Bisram = come to stay. Ridh(i) Sidh(i) = supernatural powers. Boodh(i) = wisdom. Soor Giyan = knowledge like the gods have. Roop Rung = mind-pleasing luxuries. Bhoag = delicious foods. Nimukh(u) = moment. Ridaiy = in the heart. 1.
Vudiyaayi = ascendancy. Keemut(i) = worth. Pause.
Soorbeer = chivalrous. Dheeruj = patience. Mut(i) = wisdom. Sehj Smaadh(i) = meditation in high spiritual state. Dhoon(i) = concentration. Gehr Gumbheera = deep (peaceful), and never changing. Mookut(i) = free from worldly bonds. Poorun Kaam = perfect deeds. 2.
Aroag = (mentally) healthy. Sumdersi = unbiased; unprejudiced. Nirjoag = fully detached.
Doalaiy Kut Naahi = does not allow his mind to weaken, even a little. 3.
Ootraiy = go away. Chind = worries. Tehl = service to. Kaam = follow advice. 4.

MEANING: The transcendence of Waheguru's Naam is so great that nobody can describe its worth. **Pause.**
By the grace of the Guru, a devotee, who gets Waheguru's Naam embedded in his heart even for a short moment, feels as if he has won the reward of millions of mantras, and of countless self-imposed hardships (which people endure to please their deities). He feels as if he has acquired all the supernatural powers, pure wisdom, and the gods' knowledge. In addition, he also feels as if he is enjoying countless beauties (luxuries) and tastes of delicious foods. 1. The devotee, with Waheguru's Naam in his heart, becomes a valiant (to fight against the five demons), patient, peaceful, perfectly wise, and never changes with situations (is not overcome by emotions, and stays calm even in adversity). His mind stays focused in a high spiritual state; he is peaceful and free of emotions. He is always free from worldly bonds, and all his deeds are perfect (noble). 2.
He always feels comfortable, is blissful, and mentally healthy (strong). He is completely unbiased and fully detached from worldly bonds. He never takes rebirths or dies, and he never allows his mind to weaken (to worldly attractions). 3.
Waheguru is always kind to the weak and the poor, and all one's worries disappear if he recites His Naam in the shelter of the Guru. My Guru has implanted Waheguru's Naam in my heart, and now I serve the holy saints and follow their advice, oh Nanak. 4. 15.26.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਬੀਜ ਮੰਤ੍ਰ ਹਰਿ ਕੀਰਤਨੁ ਗਾਉ॥ ਆਗੈ ਮਿਲੀ ਨਿਥਾਵੇ ਥਾਉ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਚਰਣੀ ਲਾਗੁ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੁ॥ 1॥ ਹਰਿ ਹਰਿ ਜਾਪੁ ਜਪਲਾ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਿਰਦੈ ਵਾਸੈ ਭਉਜਲੁ ਪਾਰਿ ਪਰਲਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਇ ਮਨ ਅਟਲ॥ ਤਾ ਛੂਟਹਿ ਮਾਇਆ

ਕੇ ਪਟਲ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਉ॥ ਤਾ ਤੇਰਾ ਹੁਇ ਨਿਰਮਲ ਜੀਉ॥ 2॥ ਸੋਧਤ ਸੋਧਤ ਸੋਧਿ ਬੀਚਾਰਾ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨਹੀ ਛੁਟਕਾਰਾ॥ ਸੋ ਹਰਿ ਭਜਨੁ ਸਾਧ ਕੈ ਸੰਗਿ॥ ਮਨੁ ਤਨੁ ਰਾਪੈ ਹਰਿ ਕੈ ਰੰਗਿ॥ 3॥ ਛੋਡਿ ਸਿਆਣਪ ਬਹੁ ਚਤੁਰਾਈ॥ ਮਨ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਜਾਇ ਨ ਕਾਈ॥ ਦਇਆ ਧਾਰੀ ਗੋਵਿਦ ਗੁਸਾਈ॥ ਹਰਿ ਹਰਿ ਨਾਨਕ ਟੇਕ ਟਿਕਾਈ॥ 4॥16॥27॥

Ramkali Mehla 5: Beej Muntar(u) Hur(i) Keertun gaaou. Aagaiy milie nithaavayn thaaoun. Gur Pooray kee Churni lag(u). Junum, junum ka soya jaag(u). 1. Hur(i), Hur(i) jaap(u) juplaa. Gur kirpa tay hirdaiy vaasaiy, bhuoujul(u) paar(i) purla. 1. Ruhaou. Naam(u) nidhaan(u) mun atull. Ta chhooteh(i) Maya kay putul. Gur ka Shabad Aamrit rus(u) peeyo. Ta tayra hoyay nirmul jeeyo. 2. Sodhut, sodhut sodh(i) beechaara. Bin(u) Hur(i) bhugut(i) nuhee chhootkaara. So Hur(i) bhujun(u) Sadh kaiy sung(i). Mun(u), tun(u) raapaiy Hur(i) kaiy rung(i). 3. Chhoad(i) siyaanup buhou chuturaayee. Mun bin(u) Hur(i) Naavaiy jaayay na kaayee. Duyya dhaari Govind, Gosaayeen. Hur(i), Hur(i) Nanak tayk tikaayee. 4.16.27.

Word Meaning: Beej Muntar(u) = the root of all mantras; the supreme mantra. Keertun = praise. Aagaiy = in the next world. Nithaavayn = shelter-less; unknown. Thaaoun = place (of honour); recognition. Soya Jaag(u) = awake; get enlightened. 1.

Juplaa = recite (Naam). Bhuoujul(u) = the world sea. Paar(i) Purla = swim across. Pause. Atull = inexhaustible. Chhooteh(i) = removed. Putul = curtains. Rus(u) = sweet tasting. 2. Sodhut Sodhut = pondering on. Chhootkaara = freedom form worldly bonds. Raapaiy = dye. Rung(i) = in the love of. 3.

Siyaanup = wisdom. Chuturaayee = shrewdness. Jaayay = place. Kaayee = filth. Duyya Dhaari = became munificent. Tayk = support. Tikaayee = have faith. 4.

MEANING: Recite Waheguru's Naam (in the shelter of the Guru), oh my friend. With Satguru's grace, the Naam will be enshrined in your heart, and you will be salvaged. **Pause.** Sing Waheguru's praise, which is the supreme Mantra, and with which even an unknown individual receives honour in the next world (in Waheguru's Court). Drop on the feet of the Perfect Guru, who will enlighten your mind, which has been in the dark for countless lives. 1. Recite the Naam, which is the treasure (source) of immortality, and which removes the curtains of Maya. Drink the sweet Amrit of Guru's Shabad, which will cleanse your soul. 2. After pondering over and over again, it has been found that one cannot find salvation without worshipping Waheguru. But one can worship Waheguru only in the shelter of the Guru, which dyes one's body and mind with Waheguru's love. 3.

Quit all your wisdom and shrewdness, oh my mind; there is no place without Waheguru (where you can have your own will). With His munificence, I have developed full faith in the shelter of Waheguru (to achieve salvation), oh Nanak. 4.16.27.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਸੰਤ ਕੈ ਸੰਗਿ ਰਾਮ ਰੰਗ ਕੇਲ॥ ਆਗੈ ਜਮ ਸਿਉ ਹੋਇ ਨ ਮੇਲ॥ ਅਹੰਬੁਧਿ ਕਾ ਭਇਆ ਬਿਨਾਸ॥ ਦੁਰਮਤਿ ਹੋਈ ਸਗਲੀ ਨਾਸ॥ 1॥ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਇ ਪੰਡਿਤ॥ ਕਰਮ ਕਾਡ ਅਹੰਕਾਰੁ ਨ ਕਾਜੈ ਕੁਸਲ ਸੇਤੀ ਘਰਿ ਜਾਹਿ ਪੰਡਿਤ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਾ ਜਸੁ ਨਿਧਿ ਲੀਆ ਲਾਭ॥ ਪੂਰਨ ਭਏ ਮਨੋਰਥ ਸਾਭ॥ ਦੁਖੁ ਨਾਠਾ ਸੁਖੁ ਘਰ ਮਹਿ ਆਇਆ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਮਲੁ ਬਿਗਸਾਇਆ॥ 2॥ ਨਾਮੁ ਰਤਨੁ ਜਿਨਿ ਪਾਇਆ ਦਾਨੁ॥ ਤਿਸੁ ਜਨ ਹੋਏ ਸਗਲ ਨਿਧਾਨ॥ ਸੰਤੋਖੁ ਆਇਆ ਮਨਿ ਪੂਰਾ ਪਾਇ॥ ਫਿਰਿ ਫਿਰਿ ਮਾਗਨ ਕਾਹੈ ਜਾਇ॥ 3॥ ਹਰਿ ਕੀ ਕਥਾ ਸੁਨਤ ਪਵਿਤ॥ ਜਿਹਵਾ ਬਕਤ ਪਾਈ ਗਤਿ ਮਤਿ॥ ਸੋ ਪਰਵਾਣੁ ਜਿਸੁ ਰਿਦੈ ਵਸਾਈ॥ ਨਾਨਕ ਤੇ ਜਨ ਊਤਮ ਭਾਈ॥ 4॥17॥28॥

Ramkali Mehla 5: Sunt kaiy sung(i) Ram rung kayl. Aagaiy Jum siyoun hoyay na mayl. Ahunboodh(i) ka bhuyya binaas. Doormut(i) hoyee suglee naas. 1. Ram Naam, Goon gaayay, pundit. Kerm-kaand ahunkaar(u) na kaajaiy, kooshul saytee ghur(i) jaah(i), pundit.

1. Ruhaou. Hur(i) ka jus(u) nidh(i) leeya laabh. Poorun bhuyyay munoruth saabh. Dookh(u) naattha, sookh(u) ghur(i) meh(i) aaya. Sunt persad(i) kumul(u) bigsaaya. 2. Naam(u) ruttan(u) jin(i) paaya daan(u). Tis(u) jun hoyay sugul nidhaan. Suntokh(u) aaya, mun(i) Poora paayay. Phir(i), phir(i) maangun kaahaiy jaayay. 3. Hur(i) kee kutha soonut puvit. Jihva bukut paayee gut(i), mut(i). So pervaan(u) jis(u) ridaiy vusaayee. Nanak tay jun ootum bhaayee. 4.17.28.

Word Meaning: Ram Rung = love for Waheguru. Kayl = enjoy bliss. Aagaiy = next world; after death. Jum = Angel of death. Mayl = meeting. Ahunboodh(i) = thinking of ego. Binaas = Naas = destruction. Doormut(i) = evil thinking. 1.

Kerm-Kaand = religious rituals. Na Kaajaiy = of no use. Kooshul = happiness; worry-free. Sayti = with. Ghur(i) Jaah(i) = go to Waheguru's shelter. Pundit = oh, literary man. Pause. Jus(u) = praise. Nidh(i) = personal. Laabh = benefit. Poorun Bhuyyay = achieved successfully. Munoruth = objectives. Ghur = heart. Bigsaaya = bloomed. 2.

Ruttan(u) = jewel-like. Daan(u) = gift. Nidhaan = treasures. Suntokh(u) = contentment. Poora = Perfect (Waheguru). Maangun = begging. Kaahaiy = for what? 3.

Kutha = description (of virtues). Puvit = pure; pious. Bukut = chanting. Gut(i) = high spiritual state. Mut(i) = noble thinking. Pervaan(u) = approved. Tay = those. Ootum = noble. 4.

MEANING: You preach and reinforce the religious rituals among your followers, and get conceited. They are of no use to you (are worthless) for your spirituality, oh Pundit. Sing Waheguru's praise, which will take you happy and worry-free to the next world. **Pause.**

If one enjoys the bliss of Waheguru's love in the shelter of the Guru, he will not see the Angel of death in the next world. All his egoistic thinking and his evil wisdom (thinking) are completely annihilated. 1. The benefit of singing Waheguru's praise is purely your personal gain (nobody can lay any claim on that), and all your objectives are achieved successfully. With Guru's grace, all your troubles run away (disappear) and comforts take their place in your heart, which will bloom like a lotus flower, oh man. 2.

The lucky devotee, who acquires the jewel-like Waheguru's Naam as His gift in his heart, feels as if he has secured all the treasures. With the Perfect Waheguru appearing in his heart, he feels fully contented, and he never begs for anything again. 3.

One's mind is purified on listening to the virtues and the amazing powers of Waheguru, and reciting His praise with the tongue, he acquires a high spiritual state and noble thinking. The devotees, who embed Waheguru in their hearts, are approved in His Court. Such devotees are really noble people, oh Nanak. 4.17.28.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਗਹੁ ਕਰਿ ਪਕਰੀ ਨ ਆਈ ਹਾਥਿ॥ ਪ੍ਰੀਤਿ ਕਰੀ ਚਾਲੀ ਨਹੀ ਸਾਥਿ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਤਿਆਗਿ ਦਈ॥ ਤਬ ਓਹ ਚਰਣੀ ਆਇ ਪਈ॥ 1॥ ਸੁਣਿ ਸੰਤਹੁ ਨਿਰਮਲ ਬੀਚਾਰ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਗਤਿ ਨਹੀ ਕਾਈ ਗੁਰੁ ਪੂਰਾ ਭੇਟਤ ਉਧਾਰ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 892)॥ ਜਬ ਉਸ ਕਉ ਕੋਈ ਦੇਵੈ ਮਾਨੁ॥ ਤਬ ਆਪਸ ਊਪਰਿ ਰਖੈ ਗੁਮਾਨੁ॥ ਜਬ ਉਸ ਕਉ ਕੋਈ ਮਨਿ ਪਰਹਰੈ॥ ਤਬ ਓਹ ਸੇਵਕਿ ਸੇਵਾ ਕਰੈ॥ 2॥ ਮੁਖਿ ਬੇਰਾਵੈ ਅੰਤਿ ਠਗਾਵੈ॥ ਇਕਤੁ ਠਉਰ ਓਹ ਕਹੀ ਨ ਸਮਾਵੈ॥ ਉਨਿ ਮੋਹੇ ਬਹੁਤੇ ਬ੍ਰਹਮੰਡ॥ ਰਾਮ ਜਨੀ ਕੀਨੀ ਖੰਡ ਖੰਡ॥ 3॥ ਜੋ ਮਾਗੈ ਸੋ ਭੂਖਾ ਰਹੈ॥ ਇਸੁ ਸੰਗਿ ਰਾਚੈ ਸੁ ਕਛੂ ਨ ਲਹੈ॥ ਇਸਹਿ ਤਿਆਗਿ ਸਤਸੰਗਤਿ ਕਰੈ॥ ਵਡਭਾਗੀ ਨਾਨਕ ਓਹੁ ਤਰੈ॥ 4॥18॥29॥

Ramkali Mehla 5: Guhou kur(i) pukree, na aayee haath(i). Preet(i) kuree, chaali nuhee saath(i). Kuhou Nanak, juou tiyaag(i) duyee. Tub oh churnee aayay puyee. 1. Soon(i) sunthou nirmul beechaar. Ram Naam bin(u) gut(i) nuhee kaayee, Gur bhaytut oodhaar. 1. Ruhaou.

(PAGE 892): Jub oos kuou koyee dayvaiy maan(u). Tub aapus oopur(i) rukhaiy goomaan(u). Jub oos kuou koyee mun(i) purhuraiy. Tub oh savuk(i) sayva kuraiy. 2. Mookh(i) bayraavaiy, unt(i) tthugaavaiy. Ikut(u) tthaur oh kuhee na smaaaiy. Oon(i) mohay buhoutay brehmund. Ram junee keeni khund, khund. 3. Jo maangaiy so bhookha ruhaiy. Iss(u) sung(i) raachaiy, su kuchh(u) na luhaiy. Iseh(i) tiyaag(i) Sutsungut kuraiy. Vudbhaagi, Nanak, oh(u) turaiy. 4.18.29.

Word Meaning: Guhou Kur(i) = carefully; tried hard. Pukree = keep (wealth) in possession; acquire. Tiyaag Duyee = abandoned; ignored. Churnee Puyyee = became slave. 1.
Nirmul = pure; true (eternal). Gut(i) = high spiritual state. Bhaytut = on meeting. Pause.
Maan(u) = respect. Goomaa(u) = conceit. Purhuraiy = pushes (keeps) away. 2.
Mookh(i) = by face; on the surface. Bayraavaiy = placates, pleases. Ttjugaavaiy = deceives. Ikut(u) Tthaur = stay at one place. Oon(i) = Maya. Mohay = captivated. Brehmund = (the living beings of the) world. Ram Junee = Waheguru's devotees. Khund, Khund = smashed into small pieces. 3.
Raachaiy = gets deeply involved. Luhaiy = gains. Tiyaag(i) = by abandoning. 4.

MEANING: I tried hard to keep wealth in my possession (acquire it), but it stayed beyond my reach; it did not stay with me even when I loved it. But when I ignored it, it became my slave, oh Nanak. 1.

Listen to the eternal advice of the holy saints who tell you that one cannot attain any spirituality without Waheguru's Naam, and one finds salvation on meeting the Guru. Pause.

When someone shows respect to wealth, it becomes conceited (and stays away from him), but when a person pushes it away (disregards it), it serves him like a slave. 2.

It pleases everybody on the surface (by its looks), but deceives them in the end. It does not stay in any one place forever. It has captivated countless people worldwide, but the holy saints have shattered it into small pieces. 3.

Whoever begs for it, stays hungry (discontented), and does not acquire anything by getting deeply involved in it. But, ignoring wealth (Maya), if a person attends gatherings of holy saints, he is highly fortunate and finds salvation, oh Nanak. 4.18.29.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਆਤਮਰਾਮੁ ਸਰਬ ਮਹਿ ਪੇਖੁ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭ ਏਕੁ॥ ਰਤਨੁ ਅਮੋਲੁ ਰਿਦੇ ਮਹਿ ਜਾਨੁ॥ ਅਪਨੀ ਵਸਤੁ ਤੂ ਆਪਿ ਪਛਾਨੁ॥ 1॥ ਪੀ ਅੰਮ੍ਰਿਤੁ ਸੰਤਨ ਪਰਸਾਦਿ॥ ਵਡੇ ਭਾਗ ਹੋਵਹਿ ਤਉ ਪਾਈਐ ਬਿਨੁ ਜਿਹਵਾ ਕਿਆ ਜਾਣੈ ਸੁਆਦੁ॥ 1॥ ਰਹਾਉ॥ ਅਠ ਦਸ ਬੇਦ ਸੁਨੇ ਕਹ ਡੋਰਾ॥ ਕੋਟਿ ਪ੍ਰਗਾਸ ਨ ਦਿਸੈ ਅੰਧੇਰਾ॥ ਪਸੂ ਪਰੀਤਿ ਘਾਸ ਸੰਗਿ ਰਚੈ॥ ਜਿਸੁ ਨਹੀ ਬੁਝਾਵੈ ਸੋ ਕਿਤੁ ਬਿਧਿ ਬੂਝੈ॥ 2॥ ਜਾਨਣਹਾਰੁ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਨਿ॥ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਾਨਿ॥ ਬਿਗਸਿ ਬਿਗਸਿ ਅਪੁਨਾ ਪ੍ਰਭੁ ਗਾਵਹਿ॥ ਨਾਨਕ ਤਿਨ ਜਮ ਨੇੜਿ ਨ ਆਵਹਿ॥ 3॥19॥30॥

Ramkali Mehla 5: Aatum Ram(u) serb meh(i) paykh(u). Poorun poor(i) ruhhiya Prubh Aik(u). Ruttan amoal(u) riday meh(i) jaan(u). Apni vust(u) tu aap(i) puchhaan(u). 1. Pea Amrit Suntun persad(i). Vudday bhaag hoveh(i) tuou paayiyaiy, bin(u) jihva kiyya jaanaiy sooaad(u). 1. Ruhaou. Utth-dus, Bayd soonay keh dora. Koat(i) pergaas, na disaiy undhayra. Pushoo preet(i) ghaas sung(i), ruchaiy. Jis(u) nuhee boojhaavaiy, so kit(u) bidh(i) boojhaiy. 2. Jaanunhaar(u) ruhhiya Prubh(u) jaan(i). Oat(i), poat(i), bhugtun sungaan(i). Bigus(i), bigus(i) apuna Prubh(u) gaaveh(i). Nanak, tin Jum nayrr(i) na aaveh(i). 3.19.30.

Word Meaning: Aatum Ram(u) = Waheguru. Paykh(u) = see. Poorun = perfect; omnipresent. Ruttan Amoal(u) = priceless jewel (Waheguru's Naam). Jaan(u) = recognize. Vust(u) = (invaluable) thing (Naam). Puchhaan = recognize; make connection with. 1.
Amrit(u) = the immortalizing (Naam). Jihva = tongue. Pause.

Utth-Dus = 18 (Puranas). Dora = deaf. Undhayra = dark; blind. Pushoo = cattle. Ghaas = grass. Ruchaiy = becomes interested in. Bidh(i) = means. Boojhaiy = understand. 2. Oat(i) Poat(i) = mixed well like the cross threads in fabric. Bigus(i) = with blooming heart. 3.
MEANING: The Perfect Waheguru is fully present everywhere; so, recognize Him in everybody, oh man. Recognize the priceless jewel – Waheguru – in your mind, and establish a connection with Him because He is your personal possession (friend). 1.
Drink the Amrit of Waheguru's Naam with the grace of the holy saints. Just like one cannot enjoy the taste of delicious foods without their tongue, one cannot drink Naam-Amrit without good fortune. Pause. Like a deaf, who cannot hear anything even if all the 18 Puranas and the four Vedas are read aloud to him, or a blind man cannot see even if millions of lamps are lighted in front of him; or the cattle cannot enjoy any delicious food other than grass which they are interested in (enjoy), how can the individual understand the blissfulness of Waheguru's Naam unless He gives such understanding to the individual? 2.
The omniscient Waheguru knows everything and is closely mingled with His devotees like the cross threads in fabric. Those who sing Waheguru's praise with blooming (blissful) hearts, the Angel of Death does not even go near them (because they merge into Waheguru), oh Nanak. 3.19.30.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਦੀਨੋ ਨਾਮੁ ਕੀਓ ਪਵਿਤੁ॥ ਹਰਿ ਧਨੁ ਰਾਸਿ ਨਿਰਾਸ ਇਹ ਬਿਤੁ॥ ਕਾਟੀ ਬੰਧਿ ਹਰਿ ਸੇਵਾ ਲਾਏ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਰਾਮ ਗੁਣ ਗਾਏ॥ 1॥ ਬਾਜੇ ਅਨਹਦ ਬਾਜਾ॥ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਵਹਿ ਹਰਿ ਜਨ ਅਪਨੈ ਗੁਰਦੇਵਿ ਨਿਵਾਜਾ॥ 1॥ ਰਹਾਉ॥ ਆਇ ਬਨਿਓ ਪੂਰਬਲਾ ਭਾਗੁ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੁ॥ ਗਈ ਗਿਲਾਨਿ ਸਾਧ ਕੈ ਸੰਗਿ॥ ਮਨੁ ਤਨੁ ਰਾਤੋ ਹਰਿ ਕੈ ਰੰਗਿ॥ 2॥ ਰਾਖੇ ਰਾਖਨਹਾਰ ਦਇਆਲ॥ ਨ ਕਿਛੁ ਸੇਵਾ ਨ ਕਿਛੁ ਘਾਲ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੀ ਦਇਆ॥ ਬੂਡਤ ਦੁਖ ਮਹਿ ਕਾਢਿ ਲਇਆ॥ 3॥ ਸੁਣਿ ਸੁਣਿ ਉਪਜਿਓ ਮਨ ਮਹਿ ਚਾਉ॥ ਆਠ ਪਹਰ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥ ਗਾਵਤ ਗਾਵਤ ਪਰਮ ਗਤਿ ਪਾਈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਲਿਵ ਲਾਈ॥ 4॥20॥31॥
Ramkali Mehla 5: Deeno Naam(u) keeyo, puvit(u). Hur(i) dhun(i) raas(i), niraas eh bit(u). Kaati bundh(i), Hur(i) sayva laayay. Hur(i), Hur(i) bhugut(i), Ram goon gaayay. 1. Baajay, unhud baaja. Rusk(i), rusk(i) goon gaaveh(i) Hur(i) jun, apnaiy Gurdev(i) nivaaja. 1. Ruhaou. Aayay buniyo poorbla bhaag(u). Junum, junum ka soya jaag(u). Guyyi gilaan(i) Sadh kaiy sung(i). Mun(u), tun(u) raatou Hur(i) kaiy rung(i). 2. Raakhay Raakhunhaar Duyyal. Na kichh(u) sayva, na kichh(u) ghaal. Kur(i) kirpa Prubh(i) keeni duyya. Boodut dookh meh(i), kaadh(i) luyya. 3. Soon(i), soon(i) oopjiyo mun meh(i) chaaou. Aatth pehr Hur(i) kay goon gaaou. Gaavut, gaavut Perm gut(i) paayee. Gur Persad(i), Nanak liv laayee. 4.20.31.
Word Meaning: Puvit = pure; holy. Raas(i) = (everlasting) wealth. Niraas = detached. Bit(u) = worldly wealth. Bundh(i) = bonds. 1.
Unhud = auto-playing Divine Music. Rusk(i) = with taste; while enjoying. Gurdev(i) = the Great Guru. Nivaaja = honoured. Pause.
Poorbla Bhaag = good fortune due to deeds from previous lives. Gilaan(i) = hatred. 2.
Ghaal = hard work. Boodut = drowning. Dookh Meh(i) = in misery. Kaadh Luyya = saved.3. Oojiyo = sprouted. Chaaou = excitement; zest. Perm Gut(i) = the highest spiritual state. Liv Laayee = deep meditation. 4.
MEANING: Waheguru severs the worldly bonds of His devotees and puts them in His service so as to sing His praise. Their hearts become pure with Waheguru's Naam, which becomes their real wealth, and they become fully detached from worldly wealth. 1.
Honoured by the Great Guru, Waheguru's devotees sing His praise, enjoying His blissful taste. They feel as if auto-playing Divine music plays in their mind. Pause.

Because of the good fortune based on his noble deeds of previous lives, a devotee's mind, which had been in the dark for many lives, is enlightened with Satguru's grace. His hatred (jealousy) for others is eradicated in the shelter of the Guru, and he gets imbued in Waheguru's love by body and mind. 2.
The benevolent, guard-like Waheguru protects His devotees without any special service or hard work on their part. With His kindness, Waheguru pulls out His devotees which are drowning in the sea of troubles. 3.
Listening to such benevolence of Waheguru towards His devotees, I have also felt the sprouting of excitement for Waheguru's worship in my mind, as a result of which I am singing Waheguru's praise all twenty-four hours. Singing Waheguru's praise all the time, I have attained the high spiritual state with Guru's grace, and am always in deep meditation reciting Waheguru's Naam, oh Nanak. 4.20.31.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਉਡੀ ਬਦਲੈ ਤਿਆਗੈ ਰਤਨੁ॥ ਛੋਡਿ ਜਾਇ ਤਾਹੂ ਕਾ ਜਤਨੁ॥ ਸੋ ਸੰਚੈ ਜੋ ਹੋਛੀ ਬਾਤ॥ ਮਾਇਆ ਮੋਹਿਆ ਟੇਢਹੁ ਜਾਤ॥ 1॥ ਅਭਾਗੈ ਤੈ ਲਾਜ ਨਾਹੀ॥ ਸੁਖ ਸਾਗਰ ਪੂਰਨ ਪਰਮੇਸਰੁ ਹਰਿ ਨ ਚੇਤਿਓ ਮਨ ਮਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤੁ ਕਉਰਾ ਬਿਖਿਆ ਮੀਠੀ॥ ਸਾਕਤ ਕੀ ਬਿਧਿ ਨੈਨਹੁ ਡੀਠੀ। ਕੂੜਿ ਕਪਟਿ ਅਹੰਕਾਰਿ ਰੀਝਾਨਾ॥
(ਅੰਗ 893)॥ ਨਾਮੁ ਸੁਨਤ ਜਨੁ ਬਿਛੂਅ ਡਸਾਨਾ॥ 2॥ ਮਾਇਆ ਕਾਰਣਿ ਸਦ ਹੀ ਝੂਰੈ॥ ਮਨਿ ਮੁਖਿ ਕਬਹਿ ਨ ਉਸਤਤਿ ਕਰੈ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰ ਦਾਤਾਰੁ॥ ਤਿਸੁ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਕਰੈ ਗਵਾਰੁ॥ 3॥ ਸਭ ਸਾਹਾ ਸਿਰਿ ਸਾਚਾ ਸਾਹੁ॥ ਵੇਮੁਹਤਾਜੁ ਪੂਰਾ ਪਾਤਿਸਾਹੁ॥ ਮੋਹ ਮਗਨ ਲਪਟਿਓ ਭ੍ਰਮ ਗਿਰਹ॥ ਨਾਨਕ ਤਰੀਐ ਤੇਰੀ ਮਿਹਰ॥ 4॥21॥32॥

Ramkali Mehla 5: Kaudi budlaiy tiyaagaiy Ruttan(u). Chhoad(i) jaayay, tahoo ka jutun. So sunchaiy jo hoachhi baat. Maaya mohiya taydhou jaat. 1. Abhaagaiy, taiyn laaj naahi. Sookh Saagur, Poorun Permayshur(u), Hur(i) na chaytiyo mun maahi. 1. Ruhaou. Amrit kaura, bikhiya meetthi. Shaakut kee bidh(i) naiynhou deetthi. Koorr(i), kupt(i), ahunkaar(i) reejhaana.
(PAGE 893): Naam(u) soonut jun(u), bichhoo dusaana. 2. Maya kaarun(i) sud hee jhooray. Mun(i), mookh(i) kubheh(i) na oostut(i) kuraiy. Nirbhuou, Nirunkaar, Dataar(u). Tis(u) siyoun preet(i) na kuraiy guvaar(u). 3. Subh shaahaan sir(i) Saacha Shaah(u). Vaymoohtaaj, Poora Paatshaah(u). Moh mugun, luptiyo bherm gireh. Nanak turiyaiy Tayri mehr. 4.21.32.
Word Meaning: Kaudi = a cowrie shell (worthless wealth). Tiyaagaiy = abandons. Ruttan(u) = precious jewel (Waheguru's Naam). Taahoo Ka = of (for) that. Jutun = efforts. Sunchaiy = accumulates. Hoachhi = superficial; of low quality. Baat = talk; thing. Mohiya = captivated. Taydhou Jaat = follows the wrong (immoral) path. 1.
Abhaagaiy = oh, unfortunate. Laaj = shame. Sookh Saagur = sea (source) of comforts. Chaytiyo = remembered. Pause.
Amrit(u) = Waheguru's Naam. Bikhiya = Maya; worldly attractions. Shaakut = the worshipper of money. Bidh(i) = condition. Naiynhou = with own eyes. Deetthi = saw. Koorr(i) = in perishable things. Kupt(i) = deceptiveness. Ahunkaar(i) = in conceit. Reejhaana = is pleased with. Jun(u) = as if. Bichhoo Dusama = sting of a scorpion. 2.
Kaarun(i) = for the sake of. Jhooraiy = sulks; frets. Oostut(i) = praise. Guvaar(u) = foolish.3. Shaahaan Sir(i) = above the rajahs. Vaymoohtaaj = does not owe anyone any favour. Poora = perfect; supreme. Paatshaah = Emporer. Mugun = fully lost in. Luptiyo = clinging to; deeply attached. Bherm = uncertainty. Gireh = knot; bond. Mehr = kindness. 4.21.32.

Commented [DSS3]:

MEANING: Captivated by Maya, the foolish person follows the wrong path (engrossment in Maya) in life. He abandons the jewel-like, precious Naam and trades it for cowrie shell-like, worthless Maya. He makes all efforts to accumulate wealth, which is of very low quality in the realm of spirituality, and which leaves him anyway. 1.
Do you not feel ashamed of yourself that you do not think of the omnipresent and the Perfect Waheguru, which is the sea (source) of all comforts, oh unfortunate man? Pause.
We have seen with our own eyes the sad (spiritual) situation of the Maya-worshipper, who finds Waheguru's Amrit-like Naam bitter and the poisonous Maya sweet. He is pleased (happy) with falsehood, deceptiveness, and his ego, and feels as if he is stung by a scorpion when he hears Waheguru's Naam. 2. He longs for wealth all the time, but never sings Waheguru's praise with his mind or his tongue. The foolish does not love the formless and fearless Waheguru, who is the provider for all of us. 3.
Waheguru is the true Emperor and is the King over all the kings. He is the perfect Sovereign, does not owe anyone any favour (or any taxes like some rajahs have to pay to their emperor). The man, who is deeply attached to the world by the bonds of his misgivings, is salvaged by Waheguru's benevolence, oh Nanak. 4.21.32.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰੈਣਿ ਦਿਨਸੁ ਜਪਉ ਹਰਿ ਨਾਉ॥ ਆਗੈ ਦਰਗਹ ਪਾਵਉ ਥਾਉ॥ ਸਦਾ ਅਨੰਦ ਨ ਹੋਵੀ ਸੋਗੁ॥ ਕਬਹੂ ਨ ਬਿਆਪੈ ਹਉਮੈ ਰੋਗੁ॥ 1॥ ਖੋਜਹੁ ਸੰਤਹੁ ਹਰਿ ਬ੍ਰਹਮ ਗਿਆਨੀ॥ ਬਿਸਮਨ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦਾ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ਹਰ ਸਿਮਰਿ ਪਰਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਗਨਿ ਮਿਨਿ ਦੇਖਹੁ ਸਗਲ ਬੀਚਾਰਿ॥ ਨਾਮ ਬਿਨਾ ਕੋ ਸਕੈ ਨ ਤਾਰਿ॥ ਸਗਲ ਉਪਾਵ ਨ ਚਾਲਹਿ ਸੰਗਿ॥ ਭਵਜਲੁ ਤਰੀਐ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥ 2॥ ਦੇਹੀ ਧੋਇ ਨ ਊਤਰੈ ਮੈਲੁ॥ ਹਉਮੈ ਬਿਆਪੈ ਦੁਬਿਧਾ ਫੈਲੁ॥ ਹਰਿ ਹਰਿ ਅਉਖਧੁ ਜੋ ਜਨੁ ਖਾਇ॥ ਤਾ ਕਾ ਰੋਗੁ ਸਗਲ ਮਿਟਿ ਜਾਇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਦਇਆਲ॥ ਮਨ ਤੇ ਕਬਹੁ ਨ ਬਿਸਰੁ ਗੋਪਾਲ॥ ਤੇਰੇ ਦਾਸ ਕੀ ਹੋਵਾ ਧੂਰਿ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਰਧਾ ਪੂਰਿ॥ 4॥22॥33॥
Ramkali Mehla 5: Raiyn(i) dinus(u) jupoun Hur(i) Naaoun. Aagaiy Durgeh paavoun thaaoun. Sudaa anund, na hovee soag(u). Kubhoon na biyaapaiy haumein roag(u). 1. Khojhou sunt-hou Hur(i) Braham Giyani. Bismun, bism bhuyyay bismaada, perm gut(i) paaveh(i) Hur(i) simer(i) praani. 1. Ruhaou. Gun(i), min(i) daykhou sugul beechaar(i). Naam bina ko sukaiy na taar(i). Sugul oopaav na chaaleh(i) sung(i). Bhuvjul(u) turiyaiy Prubh kaiy rung(i). 2. Dayhi dhoyay, na ootraiy maiyl(u). Haumein biyaapaiy, doobidha phaiyl(u). Hur(i), Hur(i) aoukhudh(u) jo jun khaayay. Ta ka roag(u) sugul mit(i) jaayay. 3. Kur(i) kirpa Parbraham duyyaal. Mun tay kubhoon na bisur(u) Gopaal. Tayray daas kee hovaan dhoor(i). Nanak kee Prubh sherdha poor(i). 4.22.33.
Word Meaning: Raiyn(i) = night. Tthoun = room; shelter; recognition. Anund = blissfulness. Soag(u) = grief; sadness. Kubhoon Na = never. Biyaapaiy = occur; suffer. 1.
Khojou = look for. Bimun, Bism = mesmerizing. Bismaada = mesmerized. Perm Gut(i) = the highest spiritual state. Prani = oh, man. Pause.
Gun(i) Min(i) = counting and making measurements (study the situations around carefully). Taar(i) = ferry across (the world sea); salvage. Oopaav = measures; efforts. Sung(i) = with. Bhuvjul = world sea. Rung(i) = with love. 2. Dayhi = body. Doobidha = indecisiveness. Phaiyl(u) = increased. Aoukhudh = medication. 3.
Bisur(u) = get forgotten. Dhoor(i) = dust of feet; serve like a slave. Sherdha = wish; reverence. Poor(i) = fulfil. 4.
MEANING: Desirous of acquiring Divine Knowledge, keep searching for Waheguru, oh, the holy saints. Always remember Waheguru (recite His Naam) whereby you will attain the mesmerizing supreme spiritual state, oh, holy man. **Pause.**

I, too, recite Waheguru's Naam day and night as a result of which I will be honoured in the next world (in Waheguru's Court), and will always be blissful, and will not experience any grief. Also, one never suffers from mental sicknesses such as ego and selfishness. 1.
You can study all situations around you carefully if you wish, but you will find that no power other than Waheguru's Naam can salvage you. No other measure accompanies you; one swims across the world sea only with love for Waheguru. 2.
Some people wash their bodies at holy places, but the filth of their minds does not wash away; rather, they get a boost to their selfishness and ego, and suffer from increased indecisiveness. But a person who takes the medication of Waheguru's Naam gets all his troubles eradicated. 3.
Kindly do me one big favour, and never be forgotten from my mind, oh merciful Waheguru. Please fulfil my wish to humbly serve Your slaves (devotees), begs Nanak. 4.22.33.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਤੇਰੀ ਸਰਣਿ ਪੂਰੈ ਗੁਰਦੇਵ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਤੂ ਸਮਰਥੁ ਪੂਰਨ ਪਾਰਬ੍ਰਹਮੁ॥ ਸੋ ਧਿਆਏ ਪੂਰਾ ਜਿਸੁ ਕਰਮੁ॥ 1॥ ਤਰਣ ਤਾਰਣ ਪ੍ਰਭ ਤੇਰੋ ਨਾਉ॥ ਏਕਾ ਸਰਣਿ ਗਹੀ ਮਨ ਮੇਰੈ ਤੂਧੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਠਾਉ॥ 1॥ ਰਹਾਉ॥ ਜਪਿ ਜਪਿ ਜੀਵਾ ਤੇਰਾ ਨਾਉ॥ ਆਗੈ ਦਰਗਹ ਪਾਵਉ ਠਾਉ॥ ਦੂਖੁ ਅੰਧੇਰਾ ਮਨ ਤੇ ਜਾਇ॥ ਦੁਰਮਤਿ ਬਿਨਸੈ ਰਾਚੈ ਨਾਇ॥ 2॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਨਿਰਮਲ ਰੀਤਿ॥ ਭਉ ਭਾਗਾ ਨਿਰਭਉ ਮਨਿ ਬਸੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨਾ ਨਿਤ ਜਪੈ॥ 3॥ ਕੋਟਿ ਜਨਮ ਕੇ ਕਾਟੇ ਫਾਹੇ॥ ਪਾਇਆ ਲਾਭੁ ਸਚਾ ਧਨੁ ਲਾਹੇ॥ ਤੋਟਿ ਨ ਆਵੈ ਅਖੁਟ ਭੰਡਾਰ॥ ਨਾਨਕ ਭਗਤ ਸੋਹਹਿ ਹਰਿ ਦੁਆਰ॥ 4॥23॥34॥

Ramkali Mehla 5: Tayri shern(i) Pooraiy Gurdev. Toodh bin(u) dooja naahi koyay. Tu sumruth, Poorun Parbraham(u). So dhiyaayay, poora jis(u) kerm(u). 1. Turn-Taarun Prubh Tayro Naaoun. Aika shern(i) guhhi mun mayraiy, Toodh(u) bin(u) dooja naahi tthaaoun. 1. Ruhaou. Jup(i), jup(i) jeevaan Tayra Naaoun. Aagaiy Durgeh paavoun tthaaoun. Dookh(u) undhayra mun tay jaayay. Doormut(i) binsaiy, raachaiy Naayay. 2. Churn kumul siyoun laagi preet(i). Gur Pooray kee nirmul reet(i). Bhuou bhaaga, Nirbhuou mun(i) busaiy. Amrit Naam(u) rusna jupaiy. 3. Koat(i) junum kay kaatay phaahay. Paaya laabh(u), Sacha dhun(u) laahay. Toat(i) na aavaiy, akhoott bhundaar. Nanak bhugut soheh(i) Hur(i) Dooaar. 4.23.34.
Word Meaning: Shern(i) = shelter. Pooraiy = perfect. Gurdev = The Great Guru; Waheguru. Poorun Sumruth = omnipotent. Kerm(u) = munificence; kindness. 1.
Turn-Taarun = ship to ferry. Guhhi = held; come to. Thaaoun = shelter. Pause.
Aagaiy = next world (Waheguru's Court). Tthaaoun = room; shelter. Doomut(i) = ill advice; evil thinking. Binsaiy = is eradicated. Raachaiy = gets engrossed. 2.
Churn Kumul = lotus like feet (Waheguru's Naam). Reet(i) = custom; practice. Bhuou = fear. Bhaaga = runs away. Nirbhuou = fearless Waheguru. Busaiy = is embedded. 3.
Phaahay = worldly bonds. Laabh(u) = profit. Laahay = acquires. Toat(i) = shortage. Akhoott Bhundaar = inexhaustible treasure. Soheh(i) = look dignified. 4.
MEANING: Your Naam is the ship to ferry us across the world sea (salvage us), oh Waheguru. You are my only shelter; I have no other place (to go for salvation). Pause.
I have come to Your shelter, oh the Perfect Great Guru (God); there is no one else like You. You are perfectly omnipotent, oh Waheguru, but only that individual recites Your Naam who has Your full benevolence. 1.
I survive only by reciting Your Naam, and will be given room (will be approved) in Your Court, oh dear Waheguru. The suffering of the darkness of the mind of Your devotees is eradicated, and their ill-advice (evil thinking) is uprooted as they get absorbed in Your Naam. 2.
With the customary grace of the Guru, love for the lotus-like feet of Waheguru (His Naam) has been implanted in my heart. With my tongue reciting the Amrit-like Naam of Waheguru, the fearless Lord has taken dwelling in my heart, and all my fears have disappeared. 3.

My worldly bonds of millions of my previous lives have been severed, and I have acquired the eternal wealth of (Waheguru's Naam) as my additional profit (wealth). The treasure of this wealth is inexhaustible, and there is never a shortage of it. Waheguru's devotees look dignified (are given special treatment) in Waheguru's Court, oh Nanak. 4.23.34.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰਤਨ ਜਵੇਹਰ ਨਾਮ॥ ਸਤੁ ਸੰਤੋਖੁ ਗਿਆਨ॥ ਸੂਖ ਸਹਜ ਦਇਆ ਕਾ ਪੋਤਾ॥ ਹਰਿ ਭਗਤਾ ਹਵਾਲੈ ਹੋਤਾ॥ 1। ਮੇਰੇ ਰਾਮ ਕੋ ਭੰਡਾਰੁ॥ ਖਾਤ ਖਰਚਿ ਕਛੁ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤੁ ਨਹੀ ਹਰਿ ਪਾਰਾਵਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਕੀਰਤਨ ਨਿਰਮੋਲਕ ਹੀਰਾ॥ ਆਨੰਦ ਗੁਣੀ ਗਹੀਰਾ॥ ਅਨਹਦ ਬਾਣੀ ਪੂੰਜੀ॥ ਸੰਤਨ ਹਥਿ ਰਾਖੀ ਕੂੰਜੀ॥ 2॥
(ਅੰਗ 894)॥ ਸੁੰਨ ਸਮਾਧਿ ਗੁਫਾ ਤਹ ਆਸਨੁ॥ ਕੇਵਲ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਤਹ ਬਾਸਨੁ॥ ਭਗਤ ਸੰਗਿ ਪ੍ਰਭੁ ਗੋਸਟਿ ਕਰਤ॥ ਤਹ ਹਰਖ ਨ ਸੋਗ ਨ ਜਨਮ ਨ ਮਰਤ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪਿ ਦਿਵਾਇਆ॥ ਸਾਧ ਸੰਗਿ ਤਿਨਿ ਹਰਿ ਧਨੁ ਪਾਇਆ॥ ਦਇਆਲ ਪੁਰਖ ਨਾਨਕ ਅਰਦਾਸਿ॥ ਹਰਿ ਮੇਰੀ ਵਰਤਣਿ ਹਰਿ ਮੇਰੀ ਰਾਸਿ॥ 4॥24॥35॥

Ramkali Mehla 5: Rattan juvayhur Naam. Sat(u), suntokh(u) Giyan. Sookh, sehj duyya ka poata. Hur(i) ghugtaan huvaalaiy hoata. 1. Mayray Ram ko bhundaar(u). Khaat khurch(i), kuchhoo toat(i) na aavaiy, unt(u) nuhee Hur(i) paaravaar(u). 1. Ruhaou. Keertun nirmoluk heera. Anund, gooni, guheera. Unhud Bani poonji. Suntun huth(i) raakhi koonji. 2.
(PAGE 894): Soonn smaadh(i) goofa, teh aasun(u). Kayvul Parbraham Poorun teh baasun(u). Bhugut sung(i) Prubh(u) gosht(i) kert. Teh herkh, na, soag, na junum, na mert. 3. Kur(i) kirpa jis(u) Aap(i) divaaya. Sadh sung(i) tin(i) Hur(i) dhun(u) paaya. Duyyaal Purakh, Nanak ardaas(i). Hur(i) mayri vertun(i), Hur(i) mayri raas(i). 4.24.35.
Word Meaning: Rattan, Juvayhur = jewels. Sat(u) = high morality; service to people. Suntokh(u) = contentment. Sehj = peaceful state of mind. Poata = treasure. Huvaalaiy Keeta = have the control. 1.
Bhundaar = treasure. Khurch(i) = sharing. Toat(i) = shortage. Paaravaar(u) = limits. Pause. Keertun = praise (of Waheguru). Nirmoluk = priceless. Anund = bliss. Gooni = having noble qualities. Guheera = unfathomable. Unhud = Divine. Poonji = wealth. Koonji = key.2. Soonn Smaadh(i) = meditative state above the thoughts of Maya. Goofa = cave; heart. Aasun(u) = seat; stay. Teh = there. Baasun(u) = dwelling. Gosht(i) = union. Herkh = joy. Soag = sadness. Mert = death. 3.
Aap(i) = God Himself. Divaaya = awarded. Dhun(u) = wealth. Purakh = Waheguru. Vertun(i) = daily dealings. Raas(i) = wealth. 4.
MEANING: My Waheguru's Naam is such an inexhaustible treasure that it never experiences any shortage no matter how much you consume it (recite the Naam) or share it with others (make others recite it). Like my Waheguru, even His Naam-Treasure has no limits. **Pause.** Waheguru's Treasure is full of jewels-like precious Naam, and is the source of high morality, service to humanity, contentment, and Divine Knowledge. It is also full of comforts, blissfulness, and compassion. Waheguru has given the control of this treasure to His supreme devotees. 1.
The Treasure can be accessed by singing Waheguru's praise, which is a priceless diamond, and which connects the devotee with Waheguru, and which is an unfathomable sea of virtues and blissfulness. The Divine Word of the Guru in praise of Waheguru is the wealth in the Treasure for which the Guru has the key. 2.
Some people live in mountain caves to worship their deities, but for Waheguru's devotees, their heart is the cave where they sit to meditate in a spiritual state above the effects of Maya, and only the Perfect Waheguru dwells there. The devotees enjoy union with Waheguru in that state where there is no happy or sad occasion, and no birth or death (because the

devotee merges into Waheguru). 3. The devotee, whom Waheguru is benevolent to, acquires the Naam-wealth by the grace of the Guru. I pray to Waheguru that His Naam becomes my daily dealings and my wealth, oh Nanak. 4.24.35.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਮਹਿਮਾ ਨ ਜਾਨਹਿ ਬੇਦ॥ ਬ੍ਰਹਮੇ ਨਹੀ ਜਾਨਹਿ ਭੇਦ॥ ਅਵਤਾਰ ਨ ਜਾਨਹਿ ਅੰਤੁ॥ ਪਰਮੇਸਰੁ ਪਾਰਬ੍ਰਹਮ ਬੇਅੰਤੁ॥ 1॥ ਅਪਨੀ ਗਤਿ ਆਪਿ ਜਾਨੈ॥ ਸੁਣਿ ਸੁਣਿ ਅਵਰ ਵਖਾਨੈ॥ 1॥ ਰਹਾਉ॥ ਸੰਕਰਾ ਨਹੀ ਜਾਨਹਿ ਭੇਵ॥ ਖੋਜਤ ਹਾਰੇ ਦੇਵ॥ ਦੇਵੀਆ ਨਹੀ ਜਾਨੈ ਮਰਮ॥ ਸਭ ਊਪਰਿ ਅਲਖ ਪਾਰਬ੍ਰਹਮ॥ 2॥ ਅਪਨੈ ਰੰਗਿ ਕਰਤਾ ਕੇਲ॥ ਆਪਿ ਬਿਛੋਰੈ ਆਪੇ ਮੇਲ॥ ਇਕਿ ਭਰਮੇ ਇਕਿ ਭਗਤੀ ਲਾਏ॥ ਅਪਣਾ ਕੀਆ ਆਪਿ ਜਣਾਏ॥ 3॥ ਸੰਤਨ ਕੀ ਸੁਣਿ ਸਾਚੀ ਸਾਖੀ॥ ਸੋ ਬੋਲਹਿ ਜੋ ਪੇਖਹਿ ਆਖੀ॥ ਨਹੀ ਲੇਪੁ ਤਿਸੁ ਪੁੰਨਿ ਨ ਪਾਪਿ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ ਆਪਿ॥ 4॥25॥36॥

Ramkali Mehla 5: Mehma na jaanaeh(i) Bayd. Brahmay nuhee jaaneh(i) bhayd. Avtaar na jaaneh(i) unt(u). Permayshur(u), Parbraham bayunt(u). 1. Apni gut(i) Aap(i) jaanaiy. Soon(i), soon(i), uver vukhaanaiy. 1. Ruhaou. Shankara nuhee jaaneh(i) bhayv. Khojut haaray dayv. Dayviyaa nuhee jaanaiy merm. Subh oopur(i) Alukh Parbraham. 2. Apnaiy rung(i) kerta kayl. Aap(i) bichhoaraiy, aapay mayl. Ikk(i) bhermay ikk(i) bhugtee laayay. Apna keeya, Aap(i) junaayay. 3. Suntun kee soon(i) saachi saakhi. So boleh(i) jo paykheh(i) aankheen. Nuhee layp(u) Tis(u), poonn(i), na, paap(i). Nanak ka Prubh(u) Aapay, Aap(i). 4.25.36.

Word Meaning: Mehma = greatness; grandeur. Bhayd = Bhayv = secrets. Avtaar = gods. Bayunt(u) = limitless. Gut(i) = transcendence. Uver = others. Vukhaanaiy = describe. 1. Shankara = Shiva and his incarnations. Dayv = gods. Dayviyaa = any of the goddesses. Merm = secrets. Alukh = invisible; incomprehensible. Parbraham = God. 2.
Rung(i) = pleasing self. Kayl = amazing feats. Bichhoaraiy = disconnects. Mayl = connects. Bhermay = misled in misbeliefs. Junaayay = gives understanding. 3.
Saachi Saakhi = eternal advice. Paykheh(i) Aankheen = see with own eyes; experience.
Layp(u) = coating; effect. Poon(i) = of noble deeds. Paap(i) = of sins. 4.

MEANING: Only Waheguru knows His transcendence; people listen to His grandeur and explain in their own different ways. **Pause**.
Waheguru is limitless; the Vedas do not know His secrets, nor do the other gods like Brahma. The gods have no idea of His limits. 1.
The gods have exhausted their search for the secrets of Waheguru, and Shiva does not know the ways in which Waheguru operates in the universe. None of the goddesses knows His secrets. Waheguru is above the comprehension of all of the gods and goddesses. 2.
Waheguru performs His amazing feats in the ways He pleases; He Himself connects and disconnects people from Him. As per His Will, some of them are misled in their misgivings, while some others worship Him. He Himself gives the understanding to some (enlightens them) about His feats. 3.
Listen to the eternal advice of the holy saints (the Guru), because they preach only what they have seen with their own eyes (have experienced personally). Noble deeds, or sins, have no effect on Waheguru; He is all by Himself (above everything), oh Nanak. 4.25.36.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਿਛਹੂ ਕਾਜੁ ਨ ਕੀਓ ਜਾਨਿ॥ ਸੁਰਤਿ ਮਤਿ ਨਾਹੀ ਕਿਛੁ ਗਿਆਨੁ॥ ਜਾਪ ਤਾਪ ਸੀਲ ਨਹੀ ਧਰਮ॥ ਕਿਛੁ ਨਾ ਜਾਨਉ ਕੈਸਾ ਕਰਮ॥ 1॥ ਠਾਕੁਰ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ ਭੂਲਹ ਚੂਕਹ ਪ੍ਰਭ ਤੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਰਿਧਿ ਨ ਬੁਧਿ ਨ ਸਿਧਿ ਪ੍ਰਗਾਸੁ॥ ਬਿਖੈ ਬਿਆਧਿ ਕੋ ਗਾਵ ਮਹਿ ਬਾਸੁ॥ ਕਰਣਹਾਰ ਮੇਰੇ ਪ੍ਰਭ ਏਕ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਮਨ ਮਹਿ ਟੇਕ॥ 2॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਉ ਮਨਿ ਇਹੁ ਬਿਸ੍ਰਾਮੁ॥ ਪਾਪ ਖੰਡਨ ਪ੍ਰਭ ਤੇਰੋ ਨਾਮੁ॥ ਤੂ ਅਗਨਤੁ ਜੀਅ ਕਾ ਦਾਤਾ॥ ਜਿਸਹਿ ਜਣਾਵਹਿ ਤਿਨਿ ਤੂ ਜਾਤਾ॥ 3॥ ਜੋ ਉਪਾਇਓ ਤਿਸੁ ਤੇਰੀ ਆਸ॥ ਸਗਲ ਅਰਾਧਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੈ ਕੁਰਬਾਨੁ॥ ਬੇਅੰਤ ਸਾਹਿਬ ਮੇਰਾ ਮਿਹਰਵਾਨੁ॥ 4॥26॥37॥

Ramkali Mehla 5: Kichhooh kaaj(u) na keeyo jaan(i). Soort(i), mut(i) naahi kichh(u) giyaan(u). Jaap, taap, seel, nuhee dherm. Kichhoo na jaanoun kaiysa kerm. 1. Tthaakur Preetum Prubh mayray. Toojh bin(u) uver nuhee koyee, bhooleh, chookeh Prubh Tayray. 1. Ruhaou. Ridh(i), na, boodh(i), na sidh(i) pergaas(u). Bikhaiy biyaadh(i) kay gaanv meh(i) baas(u). Kernhaar mayray Prubh Aik. Naam Tayray kee mun meh(i) tayk. 2. Soon(i), soon(i) jeevoun mun(i) eh(u) bisraam(u). Paap - khundun Prubh Tayro Naam(u). Tu agunut(u) jea ka Daata, Jiseh(i) junaaveh(i) tin(i) Tu jaata. 3. Jo oopaayo, tis(u) Tayri aas. Sugul araadheh(i) Prubh Goon-taas. Nanak daas Tayraiy koorbaan(u). Bayunt Sahib mayra mehrvaan(u). 4.26.37.

Word Meaning**:** Kichhooh Na = none. Kaaj(u) = deed. Jaan(i) = with knowledge. Soort(i) = meditating ability. Mut(i) = wisdom. Giyan = knowledge. Jaap = recitation of mantras. Taap = enduring self-inflicted hardships. Seel = patience. Dherm Kerm = religious rituals. 1. Bhooleh = misled. Chookeh = making mistakes. Pause.

Ridh(i) Sidh(i) = supernatural powers. Boodh(i) = wisdom. Peraas(u) = enlightened. Bikhaiy = sensual pleasures. Biyaadh(i) = (source of) ailments. Gaanv = village; world. Baas(u) = living. Kernhaar = the creator. Tayk = support. 2.

Bisraam(u) = faith; satisfaction. Paap-Khundun = destroyer of sins. Agunut(u) = limitless. Daata = Provider. Junaayay = give understanding. Jaata = recognized; made connection.3. Oopaayo = created. Aas = hope; dependence. Goon-Taas = treasure of virtues. 4.

MEANING: My dear Waheguru is my only Lord (provider and guard). I have no one else to go to; whether I am misled or make mistakes, I am only Yours, oh Waheguru. **Pause.**

I know no religious rituals (do not believe in any of them) and do not believe in reciting mantras or in self-torture, but I am also ignorant about patience and other virtues. I have no ability to focus my mind on You, no wisdom, and no spiritual knowledge. I do not perform any deed with the required knowledge. 1.

I have no enlightenment (knowledge) about supernatural powers or about superior wisdom. I always live in the village (world) of sensual pleasures, which are the root of many ailments. I believe in Waheguru alone, the creator, and I have faith only in His support. 2.

I live by listening to Your Naam with the satisfaction that it is the destroyer of all sins. You are the limitless Provider for all the living beings, but only that individual learns Your secrets (makes a connection with You) who You give the understanding, oh Lord. 3.

Everybody whom You have created depends upon You, and everybody worships You, oh, the source of all virtues and compassion, God. My limitless Waheguru is merciful, and I am His slave, and always willing to sacrifice my life for Him, oh Nanak. 4.26.37.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰਾਖਨਹਾਰ ਦਇਆਲ॥ ਕੋਟਿ ਭਵ ਖੰਡੇ ਨਿਮਖ ਖਿਆਲ॥ ਸਗਲ ਆਰਾਧਹਿ ਜੰਤ॥ ਮਿਲੀਐ ਪ੍ਰਭ ਗੁਰ ਮਿਲਿ ਮੰਤ॥ 1॥ ਜੀਅਨ ਕੋ ਦਾਤਾ ਮੇਰਾ ਪ੍ਰਭੁ॥ ਪੂਰਨ ਪਰਮੇਸਰੁ ਸੁਆਮੀ ਘਟਿ ਘਟਿ ਰਾਤਾ ਮੇਰਾ ਪ੍ਰਭੁ॥ 1॥ ਰਹਾਉ॥ ਤਾ ਕੀ ਗਹੀ ਮਨ ਓਟ॥ ਬੰਧਨ ਤੇ ਹੋਈ ਛੋਟ॥ ਹਿਰਦੈ ਜਪਿ ਪਰਮਾਨੰਦ॥ਮਨ ਮਾਹਿ ਭਏ ਅਨੰਦ॥ 2॥ ਤਾਰਣ ਤਰਣ ਹਰਿ ਸਰਣ॥ ਜੀਵਨ ਰੂਪ ਹਰਿ ਚਰਣ॥ (ਅੰਗ 895)॥ ਸੰਤਨ ਕੇ ਪ੍ਰਾਣ ਅਧਾਰ॥ ਊਚੇ ਤੇ ਊਚ ਅਪਾਰ॥ 3॥ ਸੁ ਮਤਿ ਸਾਰੁ ਜਿਤੁ ਹਰਿ ਸਿਮਰੀਜੈ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਆਪੇ ਦੀਜੈ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਹਰਿ ਨਾਉ॥ ਨਾਨਕ ਜਪਿਆ ਗੁਰ ਮਿਲਿ ਨਾਉ॥ 4॥27॥38॥

Ramkali Mehla 5: Raakhunhaar Duyyaal. Koat(i) bhuv khunday nimukh khiyaal. Sugul araadheh(i) junt. Miliyaiy Prubh, Gur mil(i) Munt. 1. Jeeun ka Daata mayra Prubh(u). Poorun Permayshur(u) Soami, ghut(i), ghut(i) raata mayra Prubh. 1. Ruhaou. Ta kee guhhi mun oat. Bundhun tay hoyee chhoat. Hirdaiy jup(i) Permanund. Mun maah(i) bhuyyay anund. 2. Taarun-Tern Hur(i) shern. Jeevun roop Hur(i) Churn.

(PAGE 895): Suntun kay praan adhaar. Oochay tay ooch Apaar. 3. Su mut(i) saar(u) jit(u) Hur(i) simereejaiy. Kur(i) kirpa jis(u) Aap(i) deejaiy. Sookh, sehj, aanund Hur(i) Naaoun. Nanak juppiya Gur mil(i) Naaoun. 4.27.38.

Word Meaning: Raakhunhaa = saviour; protector. Bhuv = births. khunday = destroys. Nimukh = a moment. Aaraadhe(i) = worship. Junt = living beings. Munt = Shabad. 1.
Daata = provider. Ghut(i) = in heart. Raata = imbued in love; present. Pause.
Guhhi = hold; taken. Oat = shelter. Bundhun = worldly bonds. Chhoat = freedom. Permanund = (the source of) supreme bliss (God). Bhuyyay = became; acquired. 2.
Taarun-Tern = ship to ferry across. Jeevun-Roop = life-like; life-sustaining. Praan Adhaar = source of life. Apaar = beyond limits (God). 3.
Saar(u) = supreme. Simereejaiy = remember; recite Naam. Sehj = spiritual blissfulness. 4.

MEANING: My Waheguru is the Lord of (provider for) all living beings, and the Perfect Lord is lovingly present in every heart. **Pause.**

The merciful Waheguru is the saviour of all of us, and countless birth-death cycles are eradiated if He comes to our mind (makes it His dwelling) even for a short moment. All human beings worship Him and get connected with Him by following the teachings of the Guru. 1.
I have sought His shelter because of which I have become free from all my worldly bonds. By worshipping the source of bliss (God), I have acquired blissfulness. 2.
The shelter of Waheguru is the ship to ferry us across the world sea (for our salvation), and His Feet are (His Naam is) life-sustaining (source of spiritual life). The limitless Waheguru is higher than the highest (in transcendence), and is the basis of the life of the holy saints. 3.
That wisdom (thinking) is supreme by which one recites His Naam, but only that devotee acquires such wisdom who Waheguru imparts to them with His benevolence. Waheguru's Naam is the source of all comforts, a peaceful state of mind, and blissfulness; I recite it in the shelter of the Guru, oh Nanak. 4.27.38.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਸਗਲ ਸਿਆਨਪ ਛਾਡਿ॥ ਕਰਿ ਸੇਵਾ ਸੇਵਕ ਸਾਜਿ॥ ਅਪਨਾ ਆਪੁ ਸਗਲ ਮਿਟਾਇ॥ ਮਨ ਚਿੰਦੇ ਸੇਈ ਫਲ ਪਾਇ॥ 1॥ ਹੋਹੁ ਸਾਵਧਾਨ ਅਪੁਨੇ ਗੁਰ ਸਿਉ॥ ਆਸਾ ਮਨਸਾ ਪੂਰਨ ਹੋਵੈ ਪਾਵਹਿ ਸਗਲ ਨਿਧਾਨ ਗੁਰ ਸਿਉ॥ 1॥ ਰਹਾਉ॥ ਦੂਜਾ ਨਹੀ ਜਾਨੈ ਕੋਇ॥ ਸਤਗੁਰੁ ਨਿਰੰਜਨੁ ਸੋਇ॥ ਮਾਨੁਖ ਕਾ ਕਰਿ ਰੂਪੁ ਨ ਜਾਨੁ॥ ਮਿਲੀ ਨਿਮਾਨੇ ਮਾਨੁ॥ 2॥ ਗੁਰ ਕੀ ਹਰਿ ਟੇਕ ਟਿਕਾਇ॥ ਅਵਰ ਆਸਾ ਸਭ ਲਾਹਿ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਾਗੁ ਨਿਧਾਨ॥ ਤਾ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ 3॥ ਗੁਰ ਕਾ ਬਚਨੁ ਜਪਿ ਮੰਤੁ॥ ਏਹਾ ਭਗਤ ਸਾਰ ਤਤੁ॥ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ॥ ਨਾਨਕ ਦਾਸ ਨਿਹਾਲ॥ 4॥28॥39॥

Ramkali Mehla 5: Sugul siyaanup chhaad(i). Kur(i) sayva, sayvuk saaj(i). Apna aap(u) sugul mitaayay. Mun chinday sayee ful paayay. 1. Hohou saavdhaan apunay Gur siyoun. Aasa, munsa poorun hovaiy, paaveh(i) sugul nidhaan Gur siyoun. 1. Ruhaou. Dooja nuhee jaanaiy koyay. Satgur(u) Nirunjun(u) Soyay. Manookh ka kur(i) roop(u) na jaan(u). Milee nimaanay maan(u). 2. Gur kee Hur(i) tayk tikaayay. Uver aasa subh laah(i). Hur(i) ka Naam(u) maang(u) nidhaan. Ta Durgeh paaveh(i) maan(u). 3. Gur ka Buchan(u) jup(i) Munt(u). Eha bhugut saar tutt(u). Satgur bhuyyay duyyaal. Nanak daas nihaal. 4.28.39.

Word Meaning: Siyaanup = shrewdness. Chaad(i) = get rid of. Sayvuk Saaj(i) = with the spirit of a servant. Aap(u) = selfishness and ego. Mitaayay = erase; kill. Chinday = wished.1.
Saavdhaan = pay full attention. Siyoun = with; from. Munsa = wishes. Pause.
Jaanaiy = acknowledge. Nirunjun = above the effect of Maya (God). Soay = the same. Roop = form. Milee = will receive. Nimaanay = with no respect. 2. Tayk = shelter. Tikaayay =seek (with full faith). Nidhaan = treasure. Durgeh = God's Court. 3.
Buchan(u) = Word; Shabad. Munt(u) = mantra; teaching. Saar Tutt(u) = supreme gist (essence). Nihaal = blissful. 4.

MEANING: Pay full attention to and respect the Guru, and all your hopes and wishes will be fulfilled. You can acquire all treasures from the Guru, oh my friend. **Pause.**
However, you will have to give up all your shrewdness and serve the Guru like a slave. You will have to get rid of your selfishness and ego, and you will receive all the rewards you wish for. 1. Do not think of the Guru just as a human being; He is indeed a manifestation of Waheguru, which is above the effects of Maya. So do not acknowledge any other power. Serving the Guru earns one respect, even though he might not have been accorded any respect before. 2. Take shelter of the Guru with full faith, and quit your hopes that someone else can fulfil them. Beg for Waheguru's Naam, which is the source of all treasures from the Guru, and you will be honoured in Waheguru's Court, oh my friend. 3.
Recite Guru's Shabad as the best Mantra; this is the best way to worship Waheguru. By reciting Guru's Shabad, I am enjoying blissfulness by His grace, oh Nanak. 4.28.39.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਹੋਵੈ ਸੋਈ ਭਲ ਮਾਨੁ॥ ਆਪਨਾ ਤਜਿ ਅਭਿਮਾਨੁ॥ ਦਿਨੁ ਰੈਨਿ ਸਦਾ ਗੁਨ ਗਾਉ॥ ਪੂਰਨ ਏਹੀ ਸੁਆਉ॥ 1॥ ਆਨੰਦ ਕਰਿ ਸੰਤ ਹਰਿ ਜਪਿ॥ ਛਾਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਗੁਰ ਕਾ ਜਪਿ ਮੰਤੁ ਨਿਰਮਲ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਕੀ ਕਰਿ ਆਸ ਭੀਤਰਿ॥ ਨਿਰਮਲ ਜਪਿ ਨਾਮੁ ਹਰਿ ਹਰਿ॥ ਗੁਰ ਕੇ ਚਰਨ ਨਮਸਕਾਰਿ॥ ਭਵਜਲੁ ਉਤਰਹਿ ਪਾਰਿ॥ 2॥ ਦੇਵਨਹਾਰ ਦਾਤਾਰ॥ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰ॥ ਜਾ ਕੈ ਘਰਿ ਸਰਬ ਨਿਧਾਨ॥ ਰਾਖਨਹਾਰ ਨਿਦਾਨ॥ 3॥ ਨਾਨਕ ਪਾਇਆ ਏਹੁ ਨਿਧਾਨ॥ ਹਰੇ ਹਰਿ ਨਿਰਮਲ ਨਾਮਿ॥ ਜੋ ਜਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥ ਨਾਨਕ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 4॥29॥40॥

Ramkali Mehla 5: Hovaiy, soyee bhul maan(u). Aapna tuj(i) abhimaan(u). Din raiyn(i) sudaa goon gaaou. Poorun ehi sooaaou. 1. Aanund kur(i) Sunt Hur(i) jup(i). Chhaad(i) siyaanup buhou chuturaayee, Gur ka jup(i) Munt(u) nirmul. 1. Ruhaou. Aik kee kur(i) aas bheetur(i). Nirmul jup(i) Naam(u) Hur(i), Hur(i). Gur kay Churn numuskaar(i). Bhuvjul(u) ootreh(i) paar(i). 2. Dayvunhaar Dataar. Unt(u) na paaravaar. Ja kaiy ghur(i) serb nidhaan. Raakhunhaar nidaan. 3. Nanak paaya eh(u) nidhaan. Huray, Hur(i) nirmul Naam(i). Jo jupaiy tis kee gut(i) hoyay. Nanak, kerm(i) praaput(i) hoyay. 4.29.40.
Word Meaning: Hovaiy = (whatever) happens. Bhul Maan(u) = accept as good for you. Tuj(i) = give up. Abhimaan(u) = ego. Raiyn(i) = night. Poorun = best. Sooaaou = objective.1. Sunt = the source of peace (God). Siyaanup, Chuturaayee = shrewdness; cunningness. Munt(u) = Shabad; Teaching. Nirmul = mind purifying. Pause.
Bheetur(i) = inside. Churn = feet; Shabad. Numuskaar(i) = bow to; obey. Bhuvjul(u) = the world sea. Ootreh(i) Paar = get across; get salvaged. 2.
Daataar = the Provider Waheguru. Raakhunhaar = saviour. Nidaan = at the end. 3.
Huray Hur(i) = of Waehguru. Gut(i) = high spiritual state. Kerm(i) = benevolence. 4.
MEANING: Get rid of your ego, and whatever happens to you naturally, think of that as being good for you, oh my friend. Sing Waheguru's praise day and night; this should be your topmost objective. 1.
Give up your wisdom and shrewdness, and recite Guru's Shabad, which purifies your mind; and enjoy bliss by reciting Waheguru's Naam, which is the source of peace. Pause.
Rest your hopes only on the "One" God, in your mind, and recite His mind-purifying Naam. Put your head on Guru's feet (surrender your wisdom to Him), and you will find salvation. 2.
The endless Waheguru is our provider, who has all the treasures in His power, and who is our saviour at the end. 3.
I have acquired the mind-purifying treasure of Waheguru's Naam, oh Nanak. Whosoever recites Waheguru's Naam attains a high spiritual state. But one can acquire Waheguru's Naam only with His benevolence, oh Nanak. 4.29.40.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਦੁਲਭ ਦੇਹ ਸਵਾਰਿ॥ ਜਾਹਿ ਨ ਦਰਗਹ ਹਾਰਿ॥ ਹਲਤਿ ਪਲਤਿ ਤੁਧੁ ਹੋਇ ਵਡਿਆਈ॥ ਅੰਤ ਕੀ ਬੇਲਾ ਲਏ ਛਡਾਈ॥ 1॥ ਰਾਮ ਕੇ ਗੁਨ ਗਾਉ॥ ਹਲਤੁ ਪਲਤੁ ਹੋਹਿ ਦੋਵੈ ਸੁਹੇਲੇ ਅਚਰਜ ਪੁਰਖੁ ਧਿਆਉ॥ 1॥ ਰਹਾਉ॥ ਊਠਤ ਬੈਠਤ ਹਰਿ ਜਾਪੁ॥ ਬਿਨਸੈ ਸਗਲ ਸੰਤਾਪੁ॥ ਬੈਰੀ ਸਭਿ ਹੋਵਹਿ ਮੀਤ॥ ਨਿਰਮਲੁ ਤੇਰਾ ਹੋਵੈ ਚੀਤ॥ 2॥ ਸਭ ਤੇ ਊਤਮ ਇਹੁ ਕਰਮ॥ ਸਗਲ ਧਰਮ ਮਹਿ ਸ੍ਰੇਸਟ ਧਰਮੁ॥ ਹਰਿ ਸਿਮਰਨਿ ਤੇਰਾ ਹੋਇ ਉਧਾਰ॥ ਜਨਮ ਜਨਮ ਕਾ ਉਤਰੈ ਭਾਰੁ॥ 3॥ ਪੂਰਨ ਤੇਰੀ ਹੋਵੈ ਆਸ॥ ਜਮ ਕੀ ਕਟੀਐ ਤੇਰੀ ਫਾਸ॥ ਗੁਰ ਕਾ ਉਪਦੇਸੁ ਸੁਨੀਜੈ॥ ਨਾਨਕ ਸੁਖਿ ਸਹਜਿ ਸਮੀਜੈ॥ 4॥30॥41॥

Ramkali Mehla 5: Doolubh dayh suvaar(i). Jaah(i) na Durgeh haar(i). Hult(i), pult(i) toodh(u) hoyay vudiyaayee. Unt kee bayla luyyay chhudaayee. 1. Ram kay goon gaaou. Hult(u), pult(u) hoh(i) dovaiy soohaylay, achurj Purakh dhiyaaou. 1. Ruhaou. Ootthut, baiytthut Hur(i) jaap(u). Binsaiy sugul suntaap(u). Baiyri subh(i) hoveh(i) meet. Nirmul(u) tayra hovaiy cheet. 2. Subh tay ootum eh(u) kerm. Sugul dherm meh sraysht dherm(u). Hur(i) simrun(i) tayra hoyay oodhaar. Junum, junum ka ootraiy bhaar(u). 3. Poorun tayri hovaiy aas. Jum kee kuttiyaiy tayri phaas. Gur ka Oopdaysh sooneejaiy. Nanak, sookh(i), sehj, sumeejaiy. 4.30.41.

Word Meaning: Doolubh = not easily (rarely) available. Suvaar(i) = decorate with Waehguru's Naam. Haar(i) = as a loser. Hult(i) = this world. Pult(i) = next world. Vudiyaayee = praise; respect. Bayla = time. Chhudaayee = liberate. 1.
Soohaylay = comforting. Achurj = amazing. Purakh = (living) Waheguru. Pause.
Ootthut = while standing. Baithut = while sitting. Jaap(u) = recite. Binsaiy = are eradicated. Sugul Suntaap = all suffering. Baiyri = enemy. Meet = friend. Cheet = mind. 2.
Ootum = superior. Kerm = action; deed. Sraysht = supreme. Dherm(u) = religion; principles. Oodhaar = salvation. Bhaar(u) = burdens (debts) of immoral deeds. 3.
Poorun Hovaiy = fulfilled. Jum Kee Phaas = noose of the Angel of death. Soneejaiy = listen to. Sumeejaiy = will get absorbed; will attain. 4.

MEANING: Waheguru's Naam frees one from worldly bonds (liberates) at the end. So, adorn (purify) your (human) body, which is rarely available, by Waheguru's Naam so that you do not go to His Court as a loser, but rather earn respect in this world and the next, oh man. 1. Sing praise of the amazing Waheguru who is always awake, and worship Him so that both the worlds – the present and the next – become comforting for you. Pause.
Recite His Naam, whether you are standing or sitting, so that all your sufferings are eradicated. Your mind will be purified, and your demon enemies (lust, rage, greed, etc.) will become your friends (will be in your control). 2. Reciting Waheguru's Naam is the best religion among all, and is the best act to perform. All the debts of your sins of countless previous lives will be paid off, and you will find salvation by reciting the Naam, oh my friend. 3. All your wishes will be fulfilled, and the noose of the Angel of death will be severed (you will merge into Waheguru). Listen to the Teachings of the Guru, and you will be absorbed in (will attain) the blissfulness of the high spiritual state, oh Nanak. 4.30.41.

(ਅੰਗ 896)॥ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਜਿਸ ਕੀ ਤਿਸ ਕੀ ਕਰਿ ਮਾਨੁ॥ ਆਪਨ ਲਾਹਿ ਗੁਮਾਨੁ॥ ਜਿਸ ਕਾ ਤੂ ਤਿਸ ਕਾ ਸਭੁ ਕੋਇ॥ ਤਿਸਹਿ ਅਰਾਧਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 1॥ ਕਾਹੇ ਭ੍ਰਮਿ ਭ੍ਰਮਹਿ ਬਿਗਾਨੇ॥ ਨਾਮ ਬਿਨਾ ਕਿਛੁ ਕਾਮ ਨ ਆਵੈ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਬਹੁਤੁ ਪਛੁਤਾਨੇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜੋ ਕਰੈ ਸੋਈ ਮਾਨਿ ਲੇਹੁ॥ ਬਿਨੁ ਮਾਨੇ ਰਲਿ ਹੋਵਹਿ ਖੇਹ॥ ਤਿਸ ਕਾ ਭਾਣਾ ਲਾਗੈ ਮੀਠਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਵਿਰਲੇ ਮਨਿ ਵੂਠਾ॥ 2॥ ਵੇਪਰਵਾਹੁ ਅਗੋਚਰੁ ਆਪਿ॥ ਆਠ ਪਹਰ ਮਨ ਤਾ ਕਉ ਜਾਪਿ॥ ਜਿਸੁ ਚਿਤਿ ਆਏ ਬਿਨਸਹਿ ਦੁਖਾ॥ ਹਲਤਿ ਪਲਤਿ ਤੇਰਾ ਊਜਲ ਮੁਖਾ॥ 3॥ ਕਉਨ ਕਉਨ ਉਧਰੇ ਗੁਨ ਗਾਇ॥ ਗਨਣੁ ਨ ਜਾਈ ਕੀਮ ਨ ਪਾਇ॥ ਬੂਡਤ ਲੋਹ ਸਾਧ ਸੰਗਿ ਤਰੈ॥ ਨਾਨਕ ਜਿਸਹਿ ਪਰਾਪਤਿ ਕਰੈ॥ 4॥31॥42॥

(PAGE 896): **Ramkali Mehla 5:** Jis kee, tis kee kur(i) maan(u). Aapun laah(i) goomaan(u). Jis ka tu, Tis ka subh(u) koyay. Tiseh(i) araadh(i) sudaa sookh(u) hoyay. 1. Kaahay bherm(i) bhermeh(i) bigaanay. Naam binaa kichh(u) kaam(u) na aavaiy, mayra, mayra, kur(i) buhout(u) puchhutaanay. 1. Ruhaou. Jo, jo kuraiy soyee maan(i) layh(u). Bin(u) maanay, rul(i) hoveh(i) khayh. Tis ka bhaana laagaiy meettha. Gur Persad(i) virlay mun(i) voottha. 2. Vaypervaah(u), agoachur(u), Aap(i). Aatth pehr mun ta kuou jaap(i). Jis(u) chit(i) aayay, binseh(i) dookha. Hult(i), pult(i), tayra oojul mookha. 3. Kaun, kaun, oodhray goon gaayay. Gunun(u) na jaayee, keem na paayay. Boodut loh, Sadh sung(i) turaiy. Nanak jiseh(i) praaput(i) kuraiy. 4.31.42.

Word Meaning: Jis Kee = of which (Waheguru). Tis Kee = His. Maan(u) = accept. Laah(i) Goomaan(u) = give up your ego. Araadh(i) = worship. 1.

Bherm(i) = in misgivings. Bhermeh(i) = being misled. Bigaanay = without knowledge; ignorant. Kaam Na Aavaiy = is of no use. Puchhutaanay = repent. Pause.

Rul(i) Hovaiy Khayh = mixes with dust; suffers humiliation. Bhaana = Will. Virlay = rare. Mun Voottha = takes dwelling in the mind. 2.

Vaypervaah(u) = worry-free. Agoachur(u) = incomprehensible. Aap(i) = (God) Himself. Aatth Pehr = all twenty-four hours. Jaap(i) = recite. Chit(i) = in mind. Binseh(i) = are destroyed. Oojul Mookha = faces exude a high level of spirituality. 3.

Kaun Kaun = countless. Gunun(u) Na Jaayay = cannot be counted. Keem = value. Boodut = drowning. Loh = iron (like hard at heart); (ruthless). Praaput(i) Kuraiy = makes available. 4.

MEANING: Do not be conceited of your success because it is not the result of your ability or hard work alone, as everything is controlled by Waheguru and is given by Him. So, quit your conceit and be thankful to Him who is behind your successes. Waheguru, who created you, also created everybody else. So, worship Him to enjoy an eternal comfort, oh man. 1.

Why are you misled by your misbeliefs, oh, the ignorant man? Nothing, other than Waheguru's Naam, is useful for you. Countless people who claimed their belongings as theirs forever had to repent at the end (because nothing accompanies them). Pause.

Whatever Waheguru does, accept that as His Will because if you do not accept that, you will suffer disgrace (humiliation) at the end. Some rare devotees, who have Waheguru's Naam enshrined in their hearts with Guru's grace, accept Waheguru's Will to be sweet. 2.

Waheguru is worry-free and incomprehensible. Recite His Naam all the twenty-four hours from the depth of your mind, as a result of which all your troubles will be destroyed, and you will have a radiant face (due to the purity of your mind) and will earn respect in both worlds. 3. Countless people have found salvation by worshipping Waheguru, but no one can gauge the value of their spirituality. Even the iron-hearted (ruthless) individuals, who will otherwise drown in the world sea, but are put in the shelter of the Guru by Waheguru's benevolence, swim across the sea in His company, oh Nanak. 4.31.42.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਮਨ ਮਾਹਿ ਜਾਪਿ ਭਗਵੰਤੁ॥ ਗੁਰਿ ਪੂਰੈ ਇਹੁ ਦੀਨੋ ਮੰਤੁ॥ ਮਿਟੇ ਸਗਲ ਭੈ ਤ੍ਰਾਸ॥ ਪੂਰਨ ਹੋਈ ਆਸ॥ 1॥ ਸਫਲ ਸੇਵਾ ਗੁਰਦੇਵਾ॥ ਕੀਮਤਿ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ ਸਾਚੇ ਅਲਖ ਅਭੇਵਾ॥ 1॥ ਰਹਾਉ॥ ਕਰਨ ਕਰਾਵਨ ਆਪਿ॥ ਤਿਸ ਕਉ ਸਦਾ ਮਨ ਜਾਪਿ॥ ਤਿਸ ਕੀ ਸੇਵਾ ਕਰਿ ਨੀਤ॥ ਸਚੁ ਸਹਜੁ ਸੁਖੁ ਪਾਵਹਿ ਮੀਤ॥ 2॥ ਸਾਹਿਬੁ ਮੇਰਾ ਅਤਿ ਭਾਰਾ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਜਨ ਕਾ ਰਾਖਾ ਸੋਈ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਅਰਦਾਸਿ ਸੁਣੀਜੈ॥ ਅਪਣੇ ਸੇਵਕ ਕਉ ਦਰਸਨੁ ਦੀਜੈ॥ ਨਾਨਕ ਜਾਪੀ ਜਪੁ ਜਾਪੁ॥ ਸਭ ਤੇ ਊਚਾ ਜਾ ਕਾ ਪਰਤਾਪੁ॥ 4॥32॥43॥

Ramkali Mehla 5: Mun maah(i) jaap(i) Bhugvunt(u). Gur(i) Pooraiy eh(u) deeno Munt(u). Mitay sugul bhaiy traas. Poorun hoyee aas. 1. Suful sayva Gurdeva. Keemut(i) kichh(u) kehn(u) na jaayee, Sachay Alukh abhayva. 1. Ruhaou. Kern kuraavun Aap(i). Tis kuou

sudaa mun jaap(i). Tis kee sayva kur(i) neet. Sach(u) sehj(u) sookh(u) paaveh(i) meet. 2. Sahib(u) mayra ut(i) bhaara. Khin meh(i) thaap(i) oothaapunhaara. Tis(u) bin(u) uver(u) na koyee. Jun ka raakha Soyee. 3. Kur(i) kirpa ardaas(i) sooneejaiy. Apnay sayvuk kuou dershun(u) deejaiy. Nanak jaapeen jup(u) jaap(u). Subh tay oocha Ja ka pertaap(u). 4.32.43.

Word Meaning: Jaaap(i) = recite. Bhugvunt(u) = Waheguru. Munt(u) = mantra; teaching. Mitay = destroyed; disappeared. Bhaiy = Traas = fears. 1.

Suful = causing (source of) success. Gurdeva = of the Great Guru (God). Alukh = incomprehensible. Abhayva = whose secrets cannot be known. Pause.

Kern = the doer. Kuraavun = making others do. Neet = every day. Sehj = peaceful state.2.

Ut(i) = extremely. Bhaara = heavy; fully potent. Khin = a moment. Thaap(i) = create. Oothaapunhaara = destroyer. Uver(u) = other. Jun = devotee. Raakha = guard. 3.

Sooneejaiy = please, listen. Jaap(u) = recitation. Pertaap = majesty; grandeur. 4.

MEANING: The Perfect Guru has given us Waheguru's Naam to be the (real) Mantra; so, recite it in your mind whereby all your fears will disappear, and all your wishes will be fulfilled, oh, my friend. 1.

Nobody can determine the worth (greatness) of the incomprehensible and eternal Waheguru, whose secrets cannot be known, but service to Him always grants one success. Pause.

Always recite the Naam of Waheguru, which is the doer (creator) of everything, and which makes others do (whatever He wishes them to do). Serve Him every day (always) as a result of which you will enjoy the eternal comfort of the high spiritual state, oh my friend. 2.

My Lord is extremely capable of doing anything, and can create and destroy them in a short moment. There is none other like Him, and He is the guard of His devotees. 3.

I am Your slave (devotee), kindly listen to my prayer, and show me Your holy sight, oh Lord. Your majesty is greater than the greatest, and I, Nanak, also beg that You grant me the ability to recite Your Naam all the time, oh Waheguru. 4.32.43.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਬਿਰਥਾ ਭਰਵਾਸਾ ਲੋਕ॥ ਠਾਕੁਰ ਪ੍ਰਭ ਤੇਰੀ ਟੇਕ॥ ਅਵਰ ਛੂਟੀ ਸਭ ਆਸ॥ ਅਚਿੰਤ ਠਾਕੁਰ ਭੇਟੇ ਗੁਣਤਾਸ॥1॥ ਏਕੋ ਨਾਮੁ ਧਿਆਇ ਮਨ ਮੇਰੇ॥ ਕਾਰਜੁ ਤੇਰਾ ਹੋਵੈ ਪੂਰਾ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਇ ਮਨ ਮੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਹੀ ਕਾਰਨ ਕਰਨ॥ ਚਰਨ ਕਮਲ ਹਰਿ ਸਰਨ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਓਹੀ ਧਿਆਇਆ॥ ਆਨੰਦ ਹਰਿ ਰੂਪ ਦਿਖਾਇਆ॥ 2॥ ਤਿਸ ਹੀ ਕੀ ਓਟ ਸਦੀਵ॥ ਜਾ ਕੇ ਕੀਨੇ ਹੈ ਜੀਵ॥ ਸਿਮਰਤ ਹਰਿ ਕਰਤ ਨਿਧਾਨ॥ ਰਾਖਨਹਾਰ ਨਿਦਾਨ॥ 3॥ ਸਰਬ ਕੀ ਰੇਣ ਹੋਵੀਜੈ॥ ਆਪੁ ਮਿਟਾਇ ਮਿਲੀਜੈ॥ ਅਨਦਿਨੁ ਧਿਆਈਐ ਨਾਮੁ॥ ਸਫਲ ਨਾਨਕ ਇਹੁ ਕਾਮੁ॥ 4॥33॥44॥

Ramkali Mehla 5: Birtha bhervaasa loak. Tthaakur Prubh Tayri tayk. Uver chhooti subh aas. Achint Tthaakur bhaytay Goon-Taas. 1. Aiko Naam(u) dhiyaayay mun mayray. Kaaruj(u) tayra hovaiy poora, Hur(i), Hur(i), Hur(i) goon gaayay mun mayray. 1. Ruhaou. Toom hee Kaarun-Kern. Churn kumul Hur(i) sherm. Mun(i), tun(i) Hur(i) Ohee dhiyaaya. Anund Hur(i) roop dikhaaya. 2. Tis hee kee oat sudeev. Ja kay keenay haiyn jeev. Simrut Hur(i) kert nidhaan. Raakhunhaar nidaan. 3. Serb kee raiyn hoveejaiy. Aap(u) mitaayay milijaiy. Undin(u) dhiyaayiyaiy Naam(u). Suful Nanak eh(u) Kaam(u). 4.33.44.

Word Meaning: Birtha = worthless. Bhervaasa = faith; dependence. Tayk = support. Chhooti = ended. Achint = without any special effort. Bhaytay = met; got connected with. Goon-Taas = source of all virtues (God). 1.

Kaaruj Poora = objective achieved successfully. Pause.

Kaarun-Kern = creator. Churn Kumul = lotus-like Feet (Waheguru's Naam). Ohee = the same (God). Anund-Roop = blissful form. Dikhaaya = showed. 2.

Oat = shelter. Sudeev = permanent. Keenay Haiyn = are created. Jeev = living beings. Hur(i) Kert = reciting Waheguru (Naam). Nidhaan = treasures. Nidaan = at the end. 3.

Raiyn = (humble like) dust of feet. Hoveejaiy = become. Aap(u) = selfishness and ego. Mitaayay = by getting rid of. Milijaiy = get connected. Undin = always. 4.

MEANING: Support of the Lord, Waheguru, alone is trustworthy, while dependence upon people is worthless (not trustworthy). (With His benevolence), And without any special effort on my part, I have been connected to Waheguru, the source of all noble qualities. I have abandoned the fulfillment of my hopes from all other sources. 1.

Sing praise of Waheguru alone, and recite only His Naam whereby all your objectives will be achieved successfully, oh my mind. Pause. f

You, alone, are the creator of the universe, and everybody survives in the shelter of Your lotus-like soft feet (lives by Your Naam), oh Waheguru. I recite His Naam by body and mind, and He has appeared to me in His blissful form (His holy sight is the source of bliss). 2.

Waheguru's shelter, who has created all the living beings, is eternal. One acquires all the treasures by reciting His Naam. He is our saviour at the end. 3.

One can connect with Waheguru by being humble, like the dust on others' feet, and by getting rid of one's selfishness and ego. One should recite His Naam all the time, because this is the hard work which gives success to the individual (connects Him with God), oh Nanak. 4.33.44.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਾਰਨ ਕਰਨ ਕਰੀਮ॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲ ਰਹੀਮ॥ ਅਲਹ ਅਲਖ ਅਪਾਰ॥ ਖੁਦਿ ਖੁਦਾਇ ਵਡ ਬੇਸੁਮਾਰ॥ 1॥

(ਅੰਗ 897)॥ ਓ ਨਮੋ ਭਗਵੰਤ ਗੁਸਾਈ॥ ਖਾਲਕੁ ਰਵਿ ਰਹਿਆ ਸਰਬ ਠਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਗੰਨਾਥ ਜਗ ਜੀਵਨ ਮਾਧੋ॥ ਭਉ ਭੰਜਨ ਰਿਦ ਮਾਹਿ ਅਰਾਧੋ॥ ਰਿਖੀਕੇਸ ਗੋਪਾਲ ਗੁਵਿੰਦ॥ ਪੂਰਨ ਸਰਬਤ੍ਰ ਮੁਕੰਦ॥ 2॥ ਮਿਹਰਵਾਨ ਮਉਲਾ ਤੂਹੀ ਏਕ॥ ਪੀਰ ਪੈਕਾਬਰ ਸੇਖ॥ ਦਿਲਾ ਕਾ ਮਾਲਕੁ ਕਰੇ ਹਾਕੁ॥ ਕੁਰਾਨ ਕਤੇਬ ਤੇ ਪਾਕੁ॥3॥ ਨਾਰਾਇਨ ਨਰਹਰ ਦਇਆਲ॥ ਰਮਤ ਰਾਮ ਘਟ ਘਟ ਆਧਾਰ॥ ਬਾਸੁਦੇਵ ਬਸਤ ਸਭ ਠਾਇ॥ ਲੀਲਾ ਕਿਛੁ ਲਖੀ ਨ ਜਾਇ॥ 4॥ ਮਿਹਰ ਦਇਆ ਕਰਨੈਹਾਰ॥ ਭਗਤਿ ਬੰਦਗੀ ਦੇਹਿ ਸਿਰਹਣਹਾਰ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਖੋਏ ਭਰਮ॥ ਏਕੋ ਅਲਹੁ ਪਾਰਬ੍ਰਹਮ॥ 5॥34॥45॥

Ramkali Mehla 5: Kaarun-Kern Kureem. Serb pritpal Ruheem. Allah, Alukh, Apaar. Khood(i) Khoodaayay vud bayshoomaar. 1.

(PAGE 897): Oa(n) Namo Bhugvunt Goosaayeen. Khaaluk(u) ruv(i) ruhhiya serb tthaayeen. 1. Ruhaou. Jugunath Jug Jeevun Madho. Bhuou-Bhunjun rid maah(i) araadho. Rikhikesh, Gopal, Govind. Poorun serbtur Mookund. 2. Mehrvaan, Maula, Toohi Aik. Peer, paiykaambur, sheikh. Dilaan ka Maaluk(u) kuray haak(u). Koran, Kutayb tay paak(u). 3. Narayan, Nurhur duyyaal. Rumut Ram ghut, ghut aadhaar. Baasudev bust subh tthaayay. Leela kichh(u) lukhee na jaayay. 4. Mehr, duyya Kernaiyhaar. Bhugut(i) bundgee dayh(i) Sirjunhaar. Kuhou Nanak Gur(i) khoyay bherm. Aiko Allhou Parbraham. 5.34.45.

NOTE: In this holy Shabad, Guru Arjun Sahib claims that only Waheguru is the Supreme Being even though people of different faiths remember Him by many different names, like Kureem, Ruheem, Khooda, Goosaayeen, Gopal, Madho, Naraayin, Baasudev etc.

Word Meaning: Kaarun-Kern = the creator. Kureem = kind; donor of all largesse = Ruheem. Alukh = incomprehensible. Apaar = beyond limits. Khood(i) = Himself. Khoodaayay = Lord. Vud = greatest. Bayshoomaar = unlimited. 1.

Om = the Hindu sacred word. Namo = I bow to Him. Goosaayeen = the Lord of the earth. Khaaluk = creator of the world. Ruv(i) Ruhhiya = is present. Pause.

Jugunath = Lord of the world. Jug Jeevun = life of the world. Madho = husband of Maya. Bhuou-Bhunjun = destroyer of fears. Rid = heart. Araadho = worship. Rikhikesh = sage (Lord) of senses. Gopal = provider for the earth. Govind(u) = Lord of the earth. Poorun Serbtur = omnipresent. Mookund = the liberator. 2.

Mehrvaan = compassionate. Maula = emancipator. Peer = a Muslim holy man. Paiykaambur = prophet. Sheikh = a literary Muslim. Kuray Haak = delivers justice. Kutayb = the holy books of the Western religions (Koran, Bible, Torah, etc.). Paak = holy. 3.
Naraayin = Nurhur = names for Vishnu Ji. Rumut Ram = God is present. Adhaar = support. Baasudev = dwelling for everybody (God); Krishna. Bust = dwells. Leela = amazing feats.4.
Bundgee = worship. Sirjunhaar = oh, the creator (Waheguru). Khoyay = removed. 5.
MEANING: The kind Waheguru is the creator of all, and the donor of all largesse raises and nurtures all living beings. Allah (God) is incomprehensible and beyond limits. The Lord is all by Himself, is limitless, and the greatest. 1. I bow to the Supreme Being, who is the Lord of the world, is the creator, and is present everywhere. Pause.
The husband of Maya, God, is the Lord, and the source of life of the world. Worship the destroyer of all fears in your mind. He is the Lord of our senses and of the world, and raises and nourishes all living beings. The emancipator is present everywhere 2.
The compassionate Lord is the only emancipator for all, be it a holy Muslim, a prophet, or a literary Muslim. The Lord of our hearts delivers perfect justice and is holier than the Koran, the Bible, the Torah or any other religious book of the Western world. 3.
The Lord, whom you may call Narayan or Nurhur, is always very kind, is present in every heart, and provides support to everybody (the basis of their life). The provider of shelter for everybody is omnipresent; His amazing feats cannot be understood. 4.
I pray to the kind and compassionate Lord to grant me His worship. The Guru has cleared all my misgivings and explained to me that Allah and God are one and the same, oh Nanak. 5.34.45.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕੋਟਿ ਜਨਮ ਕੇ ਬਿਨਸੇ ਪਾਪ॥ ਹਰਿ ਹਰਿ ਜਪਤ ਨਹੀ ਸੰਤਾਪ॥ ਗੁਰ ਕੇ ਚਰਨ ਕਮਲ ਮਨਿ ਵਸੇ॥ ਮਹਾ ਬਿਕਾਰ ਤਨ ਤੇ ਸਭਿ ਨਸੇ॥ 1॥ ਗੋਪਾਲ ਕੋ ਜਸੁ ਗਾਉ ਪ੍ਰਾਣੀ॥ ਅਕਥ ਕਥਾ ਸਾਚੀ ਪ੍ਰਭ ਪੂਰਨ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰਿਸਨਾ ਭੂਖ ਸਭ ਨਾਸੀ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਜਪਿਆ ਅਬਿਨਾਸੀ॥ ਰੈਨਿ ਦਿਨਸੁ ਪ੍ਰਭ ਸੇਵ ਕਮਾਨੀ॥ ਹਰਿ ਮਿਲਣੈ ਕੀ ਏਹ ਨੀਸਾਨੀ॥ 2॥ ਮਿਟੇ ਜੰਜਾਲ ਹੋਏ ਪ੍ਰਭ ਦਇਆਲ॥ ਗੁਰ ਕਾ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲ॥ ਪਰਾ ਪੂਰਬਲਾ ਕਰਮੁ ਬਣਿ ਆਇਆ॥ ਹਰਿ ਕੇ ਗੁਣ ਨਿਤ ਰਸਨਾ ਗਾਇਆ॥ 3॥ ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ ਪ੍ਰਵਾਨੁ॥ ਸੰਤ ਜਨਾ ਮਸਤਕਿ ਨੀਸਾਨੁ॥ ਦਾਸ ਕੀ ਰੇਨੁ ਪਾਏ ਜੇ ਕੋਇ॥ ਨਾਨਕ ਤਿਸ ਕੀ ਪਰਮ ਗਤਿ ਹੋਏ॥ 4॥35॥46॥
Ramkali Mehla 5: Koat(i) junum kay binsay paap. Hur(i), Hur(i) juput nuhee suntaap. Gur kay Churn kumul mun(i) vussay. Muhaa bikaar tun tay subh(i) nussay. 1. Gopal ko jus(u) gaaou praani. Akuth kutha saachi Prubh Poorun, joti Jot(i) sumaani. 1. Ruhaou. Trishna bhookh subh naasi. Sunt Persad(i) juppiya Abinaashi. Raiyn(i) dinus(u) Prubh sayv kmaani. Hur(i) milnaiy kee eh neeshaani. 2. Mitay junjaal, hoyay Prubh duyyaal. Gur ka dershun(u) daykh(i) nihaal. Puraa poorbla kerm(u) bun(i) aaya. Hur(i) kay goon nit rusna gaaya. 3. Hur(i) kay sunt sudaa pervaan(u) Sunt junaa mustuk(i) neeshaan(u). Daas kee rayn(u) paayay jay koyay. Nanak tis kee perm gut(i) hoyay. 4.35.46.
Word Meaning: Koat(i) = millions. Binsay = destroyed. Suntaap = sufferings. Muhaa = grave. Bikaar = immoral acts (thoughts). Churn Kumul = sot feet; (Shabad). 1.
Praani = oh, man. Akuth Kutha = indescribable story. Poorun = perfect; omnipresent. Joti = human light (soul). Jot(i) = Supreme Soul. Sumaani = merges with. Pause.
Trishna = worldly desires. Bhookh = appetite. Abinaashi = immortal. Raiyn(i) = night. Sayv Kmaani = serve (Waheguru). Neeshaani = sign; recognition. 2.
Mitay = eradicated. Junjaal = unwelcome nets (bonds) of Maya. Nihaal = blissful. Puraa Poorbla = of previous lives. Kerm(u) = benevolence of Waheguru; fortune. Bun Aaya = appeared; flourished. Nit = everyday; always. Rusna = tongue. 3.

Pervaan(u) = approved (by God). Mustuk(i) Neeshaan = sign on the forehead; in fortune. Rayn(u) = dust of feet. Perm Gut(i) = highest spiritual state. 4.
MEANING: Sing praise of Waheguru, oh man. The indescribable story of the omnipresent Waheguru is eternal, and singing His praise makes the human soul merge into His Soul. **Pause.** When a devotee recites Waheguru's Naam, the sins of his millions of previous lives are eradicated, and he experiences no suffering at all. When Guru's Shabad is enshrined in a devotee's heart, all his grave immoral acts and thoughts disappear (are forgiven). 1.
When a devotee recites Waheguru's Naam with the grace of the Guru, all his appetite for worldly desires disappears, and he begins to serve Waheguru (recite His Naam and accept His Will) day and night. All these are the signs of his union with Waheguru. 2.
With the benevolence of Waheguru, all the unwelcome nets (bonds) of worldly affairs of the devotee are broken, and he feels blissful to see the holy sight of the Guru (Waheguru). With his fortune (based on his deeds in previous lives), the devotee begins to show its effects; he begins to sing Waheguru's praise with his tongue. 3.
Waheguru's saints have the holy saintly signs on their foreheads, and they are always approved (honoured) everywhere. If someone gets the dust of such holy saints (acts on their advice), he achieves the highest spiritual state, oh Nanak. 4.35.46.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਦਰਸਨ ਕਉ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਧਰਿ ਧਿਆਨੁ॥ ਧੂਰਿ ਸੰਤਨ ਕੀ ਮਸਤਕਿ ਲਾਇ॥ ਜਨਮ ਜਨਮ ਕੀ ਦੁਰਮਤਿ ਮਲੁ ਜਾਇ॥ 1॥ ਜਿਸੁ ਭੇਟਤ ਮਿਟੈ ਅਭਿਮਾਨੁ॥ ਪਾਰਬ੍ਰਹਮ ਸਭੁ ਨਦਰੀ ਆਵੈ ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਭਗਵਾਨ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੀ ਕੀਰਤਿ ਜਪੀਐ ਹਰਿ ਨਾਉ॥ ਗੁਰ ਕੀ ਭਗਤਿ ਸਦਾ ਗੁਣ ਗਾਉ॥ ਗੁਰ ਕੀ ਸੁਰਤਿ ਨਿਕਟਿ ਕਰਿ ਜਾਨੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਤਿ ਕਰਿ ਮਾਨੁ॥ 2॥ ਗੁਰ ਬਚਨੀ ਸਮਸਰਿ ਸੁਖ ਦੂਖ॥ ਕਦੇ ਨ ਬਿਆਪੈ ਤ੍ਰਿਸਨਾ ਭੂਖ॥ ਮਨਿ ਸੰਤੋਖੁ ਸਬਦਿ ਗੁਰ ਰਾਜੇ॥ ਜਪਿ ਗੋਬਿੰਦੁ ਪੜਦੇ ਸਭਿ ਕਾਜੇ॥ 3॥ ਗੁਰੁ ਪਰਮੇਸਰੁ ਗੁਰੁ ਗੋਵਿੰਦੁ॥ ਗੁਰੁ ਦਾਤਾ ਦਇਆਲ ਬਖਸਿੰਦੁ॥ ਗੁਰ ਚਰਨੀ ਜਾ ਕਾ ਮਨੁ ਲਾਗਾ॥ ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਪੂਰਨ ਭਾਗਾ॥ 4॥36॥47॥
Ramkali Mehla 5: Dershun kuou jaayiyaiy koorbaan. Churn kumul hirdaiy dhur(i) dhiyaan. Dhoor(i) suntun kee mustuk(i) laayay. Junum. Junum kee doormut(i) mul(u) jaayay. 1. Jis(u) bhaytut mitaiy abhimaan(u). Parbraham subh(u) nudree aavaiy, kur(i) kirpa Poorun Bhugvaan. 1. Ruhaou. Gur kee keerut(i) juppiyaiy Hur(i) Naaoun. Gur kee bhugut, sudaa goon gaaou. Gur kee soort(i) nicket(i) kur(i) jaan(u). Gur ka Shabad(u) sut(i) kur(i) maan(u). 2. Gur Buchanee sumsur(i) sookh, dookh. Kuday na biyaapaiy trishna bhookh. Mun(i) suntokh(u) Shabad(i) Gur raajay. Jup(i) Gobind(u) purrday subh(i) kaajay. 3. Gur(u) Permayshur(u) Gur(u) Govind(u). Gur(u) Daata, duyyaal, bukhshind(u). Gur Churnee ja ka mun(u) laaga. Nanak Daas tis(u) poorun bhaaga. 4.36.47.
Word Meaning: Kuou = for. Koorbaan = sacrifice. Dhur(i) Dhiyaan = focus on. Mustuk(i) Laayay = put on the forehead; show reverence. Doormut(i) Mul(u) = filth of evil thoughts. 1. Bhaytut = on meeting with. Abhimaan(u) = ego. Subh(u) Nudree Aavaiy = visible everywhere. Pause.
Keerut(i) = praise. Soort(i) = to listen (to Advice). Nicket(i) = near. Sut(i) = eternal. 2. Buchanee = Words; Shabad. Sumsur(i) = the same; equal. Kuday Na = never. Biyaapaiy = influence. Trishna Bhookh = appetite for worldly desires. Suntokh(u) = contentment. Raajay = is satisfied. Purrday = secrets. Kaajay = are covered. 3.
Daata = provider. Bukhshind (u) = forgiving. Poorun Bhaaga = perfect fortune. 4.
MEANING: Sacrificing one's life to have a sight of a holy saint (of the Guru) is a good deal. (But one needs to) Focus his mind only on His Shabad to have His holy sight. If one puts the dust of the feet of the Guru on his forehead (acts on His Shabad with respect), all the filth of his evil thoughts of many lives goes away (is eradicated). 1.

I pray to Waheguru that He kindly connects me with the Guru, in whose shelter one's ego is eradicated, and one begins to see Waheguru everywhere. Pause.
Reciting Waheguru's Naam is the praise of the Guru, and singing Waheguru's praise all the time is the worship of the Guru (because they are one and the same). Keep Guru's Teaching close to your mind, and believe in Guru's Shabad to be an eternal truth. 2.
With Guru's Shabad, one does not distinguish between comforts and discomforts (he treats them the same way), and never experiences the appetite for worldly attractions. He becomes contented and satisfied with Guru's Shabad, and all his secrets (weaknesses) remain covered when he recites Waheguru's Naam. 3.
The Guru is a manifestation of Waheguru, which is the Lord of the earth. The Guru is the source of all largesse and is always kind and forgiving. The devotee, who gets attached to the Feet of the Guru (His Shabad), is perfectly fortunate, oh Nanak. 4.36.47.

(ਅੰਗ 898)॥ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਿਸੁ ਭਰਵਾਸੇ ਬਿਚਰਹਿ ਭਵਨ॥ ਮੂੜ ਮੁਗਧ ਤੇਰਾ ਸੰਗੀ ਕਵਨ॥ ਰਾਮੁ ਸੰਗੀ ਤਿਸੁ ਗਤਿ ਨਹੀ ਜਾਨਹਿ॥ ਪੰਚ ਬਟਵਾਰੇ ਸੇ ਮੀਤ ਕਰਿ ਮਾਨਹਿ॥ 1॥ ਸੋ ਘਰੁ ਸੇਵਿ ਜਿਤੁ ਉਧਰਹਿ ਮੀਤ॥ ਗੁਣ ਗੋਵਿੰਦ ਰਵੀਅਹਿ ਦਿਨੁ ਰਾਤੀ ਸਾਧ ਸੰਗਿ ਕਰਿ ਮਨ ਕੀ ਪ੍ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਬਿਹਾਨੋ ਅਹੰਕਾਰਿ ਅਰੁ ਵਾਦਿ॥ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਬਿਖਿਆ ਸਾਦਿ॥ ਭਰਮਤ ਭਰਮਤ ਮਹਾ ਦੁਖੁ ਪਾਇਆ॥ ਤਰੀ ਨ ਜਾਈ ਦੁਤਰ ਮਾਇਆ॥ 2॥ ਕਾਮਿ ਨ ਆਵੈ ਸੁ ਕਾਰ ਕਮਾਵੈ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਵੈ॥ ਰਾਖਨ ਕਉ ਦੂਸਰ ਨਹੀ ਕੋਇ॥ ਤਉ ਨਿਸਤਰੈ ਜਉ ਕਿਰਪਾ ਹੋਇ॥ 3॥ ਪਤਿਤ ਪੁਨੀਤ ਪ੍ਰਭ ਤੇਰੋ ਨਾਮੁ॥ ਅਪਨੇ ਦਾਸ ਕਉ ਕੀਜੈ ਦਾਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਗਤਿ ਕਰਿ ਮੇਰੀ॥ ਸਰਣਿ ਗਹੀ ਨਾਨਕ ਪ੍ਰਭ ਤੇਰੀ॥ 4॥37॥48॥

(PAGE 898): **Ramkali Mehla 5:** Kis(u) bhervaasay bichreh(i) bhuvun. Moorr, moogdh tayra sungee kuvun. Ram(u) sungee, tis(u) gut(i) nuhee jaaneh(i). Punch butvaaray say meet kur(i) maaneh(i). 1. So ghur(u) sayv(i) jit(u) oodhreh(i) meet. Goon Govind ruvviyeh(i) din(u) raati, Sadh sung(i) kur(i) mun kee preet(i). 1. Ruhaou. Junum bihaano ahunkaar(i) ur(u) vaad(i) Triput(i) na aavaiy, bikhiya saad(i). Bhermut, bhermut muhaa dookh(u) paaya. Turee na jaayee dootur Maya. 2. Kaam(i) na aavaiy, su kaar kumaavaiy. Aap(i) beej(i), aapay hee khaavaiy. Raakhun kuou doosur nuhee koyay. Tuou nisturaiy,juou kirpa hoyay. 3. Putit pooneet Prubh tayro Naam(u). Apnay daas kuou keejaiy daan(u). Kur(i) kirpa Prubh gut(i) mayri. Shern(i) guhhee Nanak Prubh Tayri. 4.37.48.
Word Meaning: Bhervaasay = support; trust. Bichreh(i) = go around; spend life. Bhuvun = world. Moorr = Moogdh = foolish. Sungee = companion. Gut(i) = transcendence. Punch = the five (demons). Butvaaray = robbers. Meet = friends. Maaneh(i) = treat; recognize. 1. Ghur(u) = house (of worship); holy book. Oodhreh(i) = get salvation. Ruvviyeh(i) = remember. Sadh = Guru. Sung(i) = with; in the company. Pause.
Bihaano = is being spent. Vaad(i) = in meaningless disputes. Triput(i) = contentment. Bikhiya = poisonous sensual pleasures. Saad(i) = tasting; enjoying. Bhermut = misled. Muhaa Dookh = grave suffering. Turee = swim across. Dootur = tough; challenging. 2. Kaar Kumaavaiy = pursue objectives. Beej(i) = sow the seeds. Nisturaiy = salvaged. 3. Putit = immoral. Pooneet = purifying. Daan(u) = donation. Gut(i) = high spiritual state. 4.
MEANING: Take shelter and serve in that house of worship (follow the advice of that Guru) by which you will be able to get emancipation, oh my friend. (And that Guru is Waheguru) whom we should remember (sing His praise) day and night. Also, attach your mind to the Shabad of the Guru with love and respect. Pause.
On whose support are you going around in the world, and who is your companion (supporter)? Have you ever thought about these important questions, oh, the foolish and the ignorant man? Do you know that your true companion is Waheguru, about whom you know

nothing in terms of His transcendence? You believe that the five demons (lust, greed, rage etc.) are your friends, which in deed, are the robbers to rob you of good qualities. 1.
Your life is being spent in ego and in useless disputes. You think you are enjoying the poisonous sensual pleasures, yet you never feel contentment. Misled by your senses, you have suffered gravely (in terms of spirituality), as a result of which, you will not be able to swim across the very tough sea of Maya. 2.
You are pursuing those objectives which will be of no use to you. But remember, you will reap only the rewards of what you sow. There is nobody else (other than God) who can protect you. You will be salvaged only if Waheguru is kind to you. 3.
Your Naam purifies the minds of even the immoral; so, kindly, grant that to me, oh, Waheguru. I have come to Your shelter as Your slave, kindly grant me the high spiritual state, begs Nanak. 4.37.48.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਇਹ ਲੋਕੇ ਸੁਖੁ ਪਾਇਆ॥ ਨਹੀ ਭੇਟਤ ਧਰਮ ਰਾਇਆ॥ ਹਰਿ ਦਰਗਹ ਸੋਭਾਵੰਤ॥ ਫੁਨਿ ਗਰਭਿ ਨਾਹੀ ਬਸੰਤ॥ 1॥ ਜਾਨੀ ਸੰਤ ਕੀ ਮਿਤ੍ਰਾਈ॥ ਕਰਿ ਕਿਰਪਾ ਦੀਨੋ ਹਰਿ ਨਾਮਾ ਪੂਰਬਿ ਸੰਜੋਗਿ ਮਿਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੈ ਚਰਣਿ ਚਿਤੁ ਲਾਗਾ॥ ਧੰਨਿ ਧੰਨਿ ਸੰਜੋਗੁ ਸਭਾਗਾ॥ ਸੰਤ ਕੀ ਧੂਰਿ ਲਾਗੀ ਮੇਰੈ ਮਾਥੇ॥ ਕਿਲਵਿਖ ਦੁਖ ਸਗਲੇ ਮੇਰੇ ਲਾਥੇ॥ 2॥ ਸਾਧ ਕੀ ਸਚੁ ਟਹਲ ਕਮਾਨੀ॥ ਤਬ ਹੋਏ ਮਨ ਸੁਧ ਪਰਾਨੀ॥ ਜਨ ਕਾ ਸਫਲ ਦਰਸੁ ਡੀਠਾ॥ ਨਾਮੁ ਪ੍ਰਭੂ ਕਾ ਘਟਿ ਘਟਿ ਵੂਠਾ॥ 3॥ ਮਿਟਾਨੇ ਸਭਿ ਕਲਿ ਕਲੇਸ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸੁ ਮਹਿ ਪਰਵੇਸ॥ ਪ੍ਰਗਟੇ ਆਨੂਪ ਗੋਵਿੰਦ॥ ਪ੍ਰਭ ਪੂਰੇ ਨਾਨਕ ਬਖਸਿੰਦ॥ 4॥38॥49॥

Ramkali Mehla 5: Eh loakay sookh(u) paaya. Nuhee bhaytut Dherm Raaya. Hur(i) Durgeh sobhavunt. Phoon(i) gerbh(i) naahi busunt. 1. Jaani Sunt kee mitraayee. Kur(i) kirpa deeno Hur(i) Naama, poorub(i) sunjog(i) milaayee. 1. Ruhaou. Gur kaiy Churn(i) chit(u) laaga. Dhunn(i), dhunn(i) sunjog subhaaga. Sunt kee dhoor(i) laagi mayraiy maathay. Kilvikh dookh suglay mayray laathay. 2. Sadh kee Sach(u) tehl kumaani. Tub hoyay mun shoodh praani. Jun ka suful ders(u) deettha. Naam(u) Prubhoo ka ghut(i), ghut(i) voottha. 3. Mitaanay subh(i) kul(i) klaysh. Jis tay oopjay, tis meh(i) pervaysh. Pergtay aanoop Govind. Prubh, Pooray Nanak bukhshind. 43.8.49.

Word Meaning: Loakay = world. Bhaytut = deal with. Dherm Raaya = Angel of justice. Sobhavunt = honourable. Phoonn(i) = again. Gerbh(i) = in womb. Busunt = resides; goes.1. Jaani = realized. Mitraayee = friendship. Poorub(i) Sunjog(i) = fortune based on deeds of previous lives. Milaayee = connected with. Pause.
Dhunn(i) = great. Sunjog(u) = (time of) union. Soobhaaga = fortunate. Dhoor(i) = dust of feet. Maathaiy = on the forehead. Kilvikh = sins. Suglay = all. Laathaiy = removed. 2.
Sach(u) = eternal (bliss). Tehl Kumaani = serve (the Guru). Shoodh = pure. Praani = oh man. Suful = rewarding. Ders(u) = sight. Deettha = saw. Voottha = is present. 3.
Kul(i) = disputes. Klaysh = troubles. Oopjay = came into being. Pervaysh = enter; merge. Pergtay = appeared. Aanoop = of unparalleled qualities. Bukhshind = forgiving. 4.

MEANING: Based on my fortune resulting from the deeds of my previous lives, I got connected with the Guru, who, with His benevolence, implanted Waheguru's Naam in my heart. Now, I have realized the importance of the Guru's friendship (kindness). **Pause.**
With Waheguru's Naam at heart, I am enjoying all comforts in this world, and will not have to deal with the Angel of justice in the next world. I will also be honoured in Waheguru's Court, and will never have to go into the womb (take birth) again. 1.
I love my great fortune, and the time when my mind got attached to Guru's Shabad. I put the dust of the feet of the Guru on my forehead (was lucky to get an opportunity to serve Him), as a result of which, all my sins and troubles were removed (eradicated). 2.

Serving the Guru is a source of eternal bliss, whereby one's mind is purified. The sight of the Guru is highly rewarding, and His devotee sees Waheguru to be present in every heart. 3. All one's disputes and troubles are eradicated, and he merges into Waheguru who created him. Waheguru is fully forgiving, and He appears in the heart of His devotees in the form of blissfulness, oh Nanak. 43.8.49.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਗਊ ਕਉ ਚਾਰੇ ਸਾਰਦੂਲੁ॥ ਕਉਡੀ ਕਾ ਲਖ ਹੂਆ ਮੂਲੁ॥ ਬਕਰੀ ਕਉ ਹਸਤੀ ਪ੍ਰਤਿਪਾਲੇ॥ ਅਪਨਾ ਪ੍ਰਭੁ ਨਦਰਿ ਨਿਹਾਲੇ॥ 1॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਬਹੁ ਗੁਨ ਤੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਦੀਸਤ ਮਾਸੁ ਨ ਖਾਇ ਬਿਲਾਈ॥ ਮਹਾ ਕਸਾਬਿ ਛੁਰੀ ਸਟਿ ਪਾਈ॥ ਕਰਣਹਾਰ ਪ੍ਰਭੁ ਹਿਰਦੇ ਵੂਠਾ॥ ਫਾਥੀ ਮਛੁਲੀ ਕਾ ਜਾਲਾ ਤੂਟਾ॥ 2॥ ਸੂਕੇ ਕਾਸਟ ਹਰੇ ਚਲੂਲ॥ ਊਚੈ ਥਲਿ ਫੂਲੇ ਕਮਲ ਅਨੂਪ॥ ਅਗਨਿ ਨਿਵਾਰੀ ਸਤਿਗੁਰ ਦੇਵ॥ ਸੇਵਕੁ ਲਾਇਓ ਅਪੁਨੀ ਸੇਵ॥ 3॥ ਅਕਿਰਤਘਣਾ ਕਾ ਕਰੇ ਉਧਾਰੁ॥ ਪ੍ਰਭ ਮੇਰਾ ਹੈ ਸਦਾ ਦਇਆਰੁ॥ ਸੰਤ ਜਨਾ ਕਾ ਸਦਾ ਸਹਾਈ॥ ਚਰਨ ਕਮਲ ਨਾਨਕ ਸਰਣਾਈ॥ 4॥39॥50॥

Ramkali Mehla 5: Guou kuou chaaray saardool. Kaudi ka lukh(u) hooaa mool(u). Bukkri kuou hustee pritpaalay. Apna Prubh(u) nudr(i) nihaalay. 1. Kirpa-nidhaan preetum Prubh mayray. Bern(i) na saakoun,buhou goon Tayray. 1. Ruhaou. Deesut maas(u) na khaayay bilaayee. Muhaa kusaab(i) chhoori sutt(i) paayee. Kernhaar Prubh hirday voottha. Phaathi muchhuli ka jaala toota. 2. Sookay kaasht huray chulool. Oochaiy thul(i) phoolay kumul anoop. Ugun(i) nivaari Satgur Dayv. Sayvuk(u) laayo apuni sayv. 3. Akirtghunaa ka kuray oodhaar(u). Prubh mayra haiy sudaa duyyaar(u). Sunt junaa ka sudaa suhaayee. Churn Kumul Nanak shernaayee. 4.39.50.

Word Meaning: Guou = senses. Chaaray = grazes; keeps under control. Sardool = lion; the strong mind. Kaudi = (worthless) cowrie shell. Lukh = millions. Bukkri = goat (humble mind). Hustee = elephant (like conceited mind). Pritpaaay = nourishes. Nudr(i) Nihaalay = blesses with His kind sight. 1.

Kirpa-nidhaan = treasure of benevolence. Preetum = Dear. Bern(i) = describe. Pause. Deesut = visible. Maas(u) = meat; worldly attractions. Bilaayee = cat; appetite for worldly attractions. Kusaab(i) = butcher; ruthless mind. Chhoori = knife. Voottha = came to reside. Phaathi = trapped. Muchhuli = fish. Jaala = net. 2.

Sookay Kaasht = dead trees; heartless man. Huray Chulool = lush green; kind heart. Oochaiy Thul(i) = tall mound; desert (like heart). Phoolay = bloomed. Kumul Anoop = beautiful lotus flowers. Ugun(i) = fire (of worldly desires). Nivaari = removed; put out. 3. Akirtghunaa = thankless; ingratitude. Oodhaar(u) = emancipation. Duyyaar(u) = benevolent. Suhaayee = supporter. Shernaayee = in the shelter. 4.

MEANING: My dear Waheguru is a treasure (source) of benevolence. He has so many virtues that I cannot count them all. Pause.

When Waheguru casts His blissful sight on His devotee, his otherwise weak mind becomes strong like a lion, and rather than yielding to the worldly attractions, his mind acquires full control of his senses (sensual pleasures). Whereas the devotee was almost worthless like a cowrie shell in terms of spirituality before, he becomes worth millions after Waheguru's benevolence. His mind, which once was conceited like an elephant, now nourishes (adopts) the humbleness of a goat. 1.

Blessed by Waheguru, now the cat-like mind, which always had the appetite for worldly attractions, does not care for them even if they are offered to him; and the former extremely ruthless mind throws away the knife to kill his prey (it becomes compassionate and merciful). The Creator Waheguru gets embedded in his heart, and the devotee is emancipated like a fish whose net gets broken in which it was trapped. 2.

His dry heart comes to life, and blooms as if a dead tree has become lush green, or as if extremely beautiful lotus flowers have blossomed on a tall dry mound. Satguru puts out the fire of the worldly desires of the devotee, and puts him in His service (makes him recite Waheguru's Naam and accept His Will). 3.
My Waheguru is always merciful and salvages even the thankless. He always supports His holy saints, and I am in the shelter of His lotus-like feet, oh Nanak. 4.39.50.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥
(ਅੰਗ 899)॥ ਪੰਚ ਸਿੰਘ ਰਾਖੇ ਪ੍ਰਭਿ ਮਾਰਿ॥ ਦਸ ਬਘਿਆੜੀ ਲਈ ਨਿਵਾਰਿ॥ ਤੀਨ ਆਵਰਤ ਕੀ ਚੂਕੀ ਘੇਰ॥ ਸਾਧ ਸੰਗਿ ਚੂਕੈ ਭੈ ਫੇਰ॥ 1॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਾ ਗੋਵਿੰਦ॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖਿਓ ਦਾਸੁ ਅਪਨਾ ਸਦਾ ਸਦਾ ਸਾਚਾ ਬਖਸਿੰਦ॥ 1॥ ਰਹਾਉ॥ ਦਾਝਿ ਗਏ ਤ੍ਰਿਣ ਪਾਪ ਸੁਮੇਰ॥ ਜਪਿ ਜਪਿ ਨਾਮੁ ਪੂਜੈ ਪ੍ਰਭ ਪੈਰ॥ ਅਨਦ ਰੂਪ ਪ੍ਰਗਟਿਓ ਸਭ ਥਾਨਿ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਜੋਰੀ ਸੁਖ ਮਾਨਿ॥ 2॥ ਸਾਗਰੁ ਤਰਿਓ ਬਾਛਰ ਖੋਜ॥ ਖੇਦੁ ਨ ਪਾਇਓ ਨਹ ਫੁਨਿ ਰੋਜ॥ ਸਿੰਧੁ ਸਮਾਇਓ ਘਟੁਕੇ ਮਾਹਿ॥ ਕਰਣਹਾਰ ਕਉ ਕਿਛੁ ਅਚਰਜੁ ਨਾਹਿ॥ 3॥ ਜਉ ਛੂਟਉ ਤਉ ਜਾਇ ਪਇਆਲ॥ ਜਉ ਕਾਢਿਓ ਤਉ ਨਦਰਿ ਨਿਹਾਲ॥ ਪਾਪ ਪੁੰਨ ਹਮਰੈ ਵਸਿ ਨਾਹਿ॥ ਰਸਕਿ ਰਸਕਿ ਨਾਨਕ ਗੁਣ ਗਾਹਿ॥ 4॥40॥51॥
Ramkali Mehla 5:
(PAGE 899): Punch singh raakhay Prubh(i) maar(i). Dus bughiyaarri luyyee nivaar(i). Teen aavert kee chooki ghayr. Sadh sung(i) chookaiy bhaiy phayr. 1. Simer(i), simer(i) jeevaan Govind. Kur(i) kirpa raakhiyo daas(u) apuna, sudaa, sudaa Saacha bukhshind. 1. Ruhaou. Daajh(i) guyyay trin paap Sumayr. Jup(i), jup(i) Naam(u) poojaiy Prubh Paiyr. Anund-roop pergutiyo subh thaan(i). Praym bhugut(i) joari, sookh maan(i). 2. Saagur(u) turiyo baachhur khoaj. Khayd(u) na paayo, neh phoon(i) roaj. Sindh(u) smaayo ghutukay maah(i). Kernhaar kuou kichh(u) achurj naah(i). 3. Juou chhootou tuou jaayay puyyaal. Juou kaadhiyo tuou nudr(i) nihaal. Paap, poonn humraiy vuss(i) naah(i). Rusk(i), rusk(i) Nanak goon gaah(i). 4.40.51.
Word Meaning: Punch = the five (demons). Singh = lion (like powerful). Maar(i) = killed; brought under control. Dus Bughiyaarri = the ten wolf - (like senses – five sensing and five implementing). Nivaar(i) = removed; transformed to be useful. Teen Aavert = the three (whirl-pool-like) effects of Maya. Chooki = ended. Ghayr = dizziness. Phayr = rebirths. 1.
Daajh(i) Guyyay = burned down. Trin = a blade of dry grass. Sumayr = a tall mountain. Anund-Roop = in the form of bliss. Pergutiyo = appeared; can be seen. Praym Bhugut = worship with love. Joari = focused mind. Maan(i) = enjoy. 2.
Baachhur = a calf. Khoaj = foot print. Khayd(u) = suffering Phoonn(i) = again. Roaj = complaints about suffering. Sindh(u) = sea. Smaayo = contained. Ghutukay = in small vessel. Achurj(u) = amazing; surprising. 3.
Juou = when. Chhootou = lose the support. Puyyaal = underworld (very low spirits). Kaadhiyo = pulled out. Tuou = then. Nihaal = blissful. Poonn = noble deeds. Rusk(i) = enjoying the taste. 4.
MEANING: I survive by remembering Waheguru (reciting His Naam), who is always forgiving, and who protected me as His slave (against the attacks of Maya). **Pause.**
Waheguru protected me by killing all of my five demons (lust, greed, etc.), and enabled me to control my ten wolf-like senses. He put me in the shelter of the Guru, where the dizziness of my mind due to the whirlpool-like three effects of Maya has been eradicated, and my birth-death cycle has been terminated. 1.
With the recitation of Waheguru's Naam, and by worshipping His Feet (with full reverence), all my mountain-like sins have been burnt like the dry blades of grass. Now, I see Him in His blissful form everywhere. Worshipping Him with deep love and with a fully focused mind, I am enjoying all comforts. 2.

I swam the huge sea of Maya with such ease, as if the sea were like water in the footprint of a calf. There was no suffering for me at all, and now, I have nothing more to complain about. There is nothing strange (or amazing) about the Creator Waheguru's feats (they are normal for Him); He has taken up dwelling in my heart as if the ocean has been held in a small vessel. 3. When one loses support of Waheguru, he feels as if he has fallen (morally) deep into the underworld, but when he is pulled out, he feels blissful with Waheguru's kind sight. Actually, we have no control over our deeds – sinful or noble – oh, Nanak. I just sing Waheguru's praise while enjoying it. 4.40.51.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਨਾ ਤਨੁ ਤੇਰਾ ਨਾ ਮਨੁ ਤੋਹਿ॥ ਮਾਇਆ ਮੋਹਿ ਬਿਆਪਿਆ ਧੋਹਿ॥ ਕੁਦਮ ਕਰੈ ਗਾਡਰ ਜਿਉ ਛੇਲ॥ ਅਚਿੰਤੁ ਜਾਲੁ ਕਾਲੁ ਚਕ੍ ਪੇਲ॥ 1॥ ਹਰਿ ਚਰਨ ਕਮਲ ਸਰਨਾਇ ਮਨਾ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸੰਗਿ ਸਹਾਈ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਸਾਚੁ ਧਨਾ॥ 1॥ ਰਹਾਉ॥ ਊਨੇ ਕਾਜ ਨ ਹੋਵਤ ਪੂਰੇ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਦਿ ਸਦ ਹੀ ਝੂਰੇ॥ ਕਰੈ ਬਿਕਾਰ ਜੀਅਰੇ ਕੈ ਤਾਈ॥ ਗਾਫਲ ਸੰਗਿ ਨਾ ਤਸੂਆ ਜਾਈ॥ 2॥ ਧਰਤ ਧੋਹ ਅਨਿਕ ਛਲ ਜਾਨੈ॥ ਕਉਡੀ ਕਉਡੀ ਕਉ ਖਾਕੁ ਸਿਰਿ ਛਾਨੈ॥ ਜਿਨਿ ਦੀਆ ਤਿਸੈ ਨ ਚੇਤੈ ਮੂਲਿ॥ ਮਿਥਿਆ ਲੋਭੁ ਨ ਉਤਰੈ ਸੂਲੁ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਦਇਆਲ॥ ਇਹੁ ਮਨੁ ਹੋਆ ਸਾਧ ਰਵਾਲ॥ ਹਸਤ ਕਮਲ ਲੜਿ ਲੀਨੋ ਲਾਇ॥ ਨਾਨਕ ਸਾਚੈ ਸਾਚਿ ਸਮਾਏ॥ 4॥41॥52॥

Ramkali Mehla 5: Na tun(u) tayra, na mun(u) toh(i). Maya moh(i) biyaapiya dhoh(i). Koodum kuraiy gaader jiyoun chhayl. Achint(u) Jaal(u), kaal(u), chukkur payl. 1. Hur(i) Churn, kumul shernaayay munaa. Ram Naam(u) jup(i) sung(i) suhaayee, Gurmukh(i) paaveh(i) Saach(u) dhunaa. 1. Ruhaou. Oonay kaaj na hovut pooray. Kaam(i), kroadh(i), mud(i), sud hee jhooray. Kuraiy bikaar jeeuray kaiy taayeen. Gaaful sung(i) na tusooaa jaayee. 2. Dhert dhoh, anik chhul jaanaiy. Kaudi, kaudi kuou khaak sir(i) chhaanaiy. Jin(i) deeya, Tisaiy na chaytaiy mool(i). Mithiya, loabh, na ootraiy sool(u). 3. Parbrahm jub bhuyyay duyyaal. Eh(u) mun(u) hoa Sadh ruvaal. Hust kumul lurr(i) leeno laayay. Nanak Saachaiy, Saach(i) smaayay. 4.41.52.

Word Meaniing: Toh(i) = yours. Moh(i) = in the love of. Biyaapiya = influenced; engrossed in. Dhoh(i) = in conceit. Koodum = has fun. Gaader = sheep. Chhayl = lamb. Achint(u) = suddenly. Jaal(u) Kaal(u) = net of death. Chukkur = cycle. Payl = pushes into. 1.
Suhaayee = benefactor. Saach(u) Dhunaa = eternal wealth. Pause.
Oonay = incomplete. Kaaj = tasks. Mud(i) = in intoxication. Jhooraiy = repents. Bikaar = vices, immoral acts. Jeeuray Kaiy Taayee = to please mind (senses). Gaaful = unaware; negligent. Tusooaa = a very small amount. 2.
Dhert Dhoh = deceives. Chhul = deceiving acts. Kaudi Kuou = for a penny. Khaak(u) = ash. Sir(i) Chhaanaiy = gets in the hair (earns disgrace). Chaytaiy = remembers. Na Mool(i) = not at all. Mithiya = false; short-lived. Loabh = greed. Sool(u) = spur. 3.
Ruvaal = dust of the feet (humble). Hust Kumul = lotus like soft hands. Lurr(i) Laayay = provides shelter. Saachaiy = in the eternal God. Saach(i) = by His eternal Naam. 4.

MEANING: Neither the body, nor the mind is yours (forever), oh man. (Still) engrossed in Maya (worldly attractions), you are deceiving others. (Unaware of the impending consequences of your actions) You are being playful and having fun like a little lamb. But, suddenly, the cycle of time will push you into the trap of death. 1.
You should take shelter of the lotus-like Feet (Naam) of Waheguru. Recite His Naam, which is always with you to support you; Waheguru's Naam is the eternal wealth which can be acquired only in the shelter of the Guru, oh my mind. Pause.
Intoxicated with lust and rage, one's incomplete objective (union with Waheguru) is never achieved, and the man repents all the time. He commits immoral acts to please his body, but nothing – absolutely nothing, not even his body – accompanies him after death. 2.

The man knows many deceitful acts and deceives people, but eventually gets ash in his hair (earns disgrace) because of such acts to earn pennies. He does not remember Waheguru, who created him, at all, and the greed of perishable things stays in his mind, which always spurs him. 3.
But, when Waheguru becomes kind to someone, his mind becomes humble so as to dust off the feet of the holy saints. Waheguru provides His shelter to the devotee with His lotus-like hands when he merges into the eternal Waheguru by reciting His Naam, oh Nanak. 4.41.52.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰਾਜਾ ਰਾਮ ਕੀ ਸਰਣਾਇ॥ ਨਿਰਭਉ ਭਏ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵਤ ਸਾਧ ਸੰਗਿ ਦੁਖੁ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੇ ਰਾਮੁ ਬਸੈ ਮਨ ਮਾਹੀ॥ ਸੋ ਜਨੁ ਦੂਤਰੁ ਪੇਖਤ ਨਾਹੀ॥ ਸਗਲੇ ਕਾਜ ਸਵਾਰੇ ਅਪਨੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਸਨ ਨਿਤ ਜਪਨੇ॥ 1॥ ਜਿਸ ਕੈ ਮਸਤਕਿ ਹਾਥੁ ਗੁਰੁ ਧਰੈ॥ ਸੋ ਦਾਸੁ ਅਦੇਸਾ ਕਾਹੇ ਕਰੈ॥ ਜਨਮ ਮਰਣ ਕੀ ਚੂਕੀ ਕਾਣਿ॥ ਪੂਰੈ ਗੁਰ ਊਪਰਿ ਕੁਰਬਾਣ॥ 2॥ ਗੁਰ ਪਰਮੇਸਰੁ ਭੇਟਿ ਨਿਹਾਲ॥ ਸੋ ਦਰਸਨੁ ਪਾਏ ਜਿਸੁ ਹੋਇ ਦਇਆਲੁ॥ ਪਾਰਬ੍ਰਹਮ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ॥ ਸਾਧ ਸੰਗਿ ਸੋ ਭਵਜਲੁ ਤਰੈ॥ 3॥ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹੁ ਸਾਧ ਪਿਆਰੇ॥ ਮੁਖ ਊਜਲ ਸਾਚੈ ਦਰਬਾਰੇ॥ ਅਨਦ ਕਰਹੁ ਤਜਿ ਸਗਲ ਬਿਕਾਰ॥ ਨਾਨਕ ਹਰਿ ਜਪਿ ਉਤਰਹੁ ਪਾਰਿ॥ 4॥42॥53॥

Ramkali Mehla 5: Raja Ram kee shernaayay. Nirbhuou bhuyyay Govind goon gaavut, Sadh sung(i) dookh(u) jaayay. 1. Ruhaou. Ja kay Ram(u) bussaiy mun maahi. So jun(u) dootur(u) paykhut naahi. Suglay kaaj suvaaray apnay. Hur(i), Hur(i) Naam(u) rusn nit jupnay. 1. Jis kaaiy mustuk(i) haath(u) Gur(u) dhuraiy. So daas(u) undaysha kaahay kuraiy. Junum, mern kee chooki kaan(u). Pooraiy Gur oopur(i) koorbaan. 2. Gur Permayshur(u) bhayt(i) nihaal. So dershun(u) paayay jis(u) hoyay duyyaal(u). Parbrahm jis(u) kirpa kuraiy. Sadh sung(i) so bhuvjul(u) turaiy. 3. Amrit(u) peevhou sadh piyaaray. Mookh oojul Saachaiy Durbaaray. und kurhou tuj(i) sugul bikaar. Nanak, Hur(i) jup(i) ooturou paar(i). 4.42.53.
Word Meaning: Raja Ram = Royal Waheguru. Shernaayay = in the shelter. Nirbhuou = fearless. Bhuyyay = became. Sadh Sung(i) = with the Guru. Pause.
Bussaiy = resides; has been enshrined. Dootur = difficult situations. Paykhut = see. Suglay = all. Kaaj Suvaaray = achieves objectives. Rusn = tongue. Jupnay = recites. 1.
Mustuk(i) = on the forehead. Undaysha = doubt; worries. Kaahay = why. Chooki = ended. Kaan(i) = any obligations; weaknesses. 2.
Bhayt(i) = on meeting with. Nihaal = blissful. Bhuvjul(u) = the world sea. 3.
Amrit = Waheguru's Naam. Mookh Oojul = clean (pure) face deserving respect. Anund Kurhou = enjoy blissfulness. Tuj(i) = by getting rid of. Bikaar = vices. 4.
MEANING: The shelter of the Royal Waheguru is such that a devotee becomes fearless (like Him) when he sings His praise in the shelter of the Guru, and all his troubles disappear. Pause. A devotee, who has Waheguru (His Naam) embedded in his heart, faces no difficult situations. By reciting Waheguru's Naam with the tongue, he gets all his tasks completed successfully. 1.
Why would a devotee worry about anything when Waheguru places His kind hand on his forehead (blesses him)? His forced obligation (punishment) to go through the cycle of births and deaths comes to an end. I would like to offer my life for such a Guru. 2.
One feels blissful when one comes to the shelter of the Guru, which is a manifestation of God. But only that devotee gets to have a sight of the Guru (serve Him) whom Waheguru is kind to. Such a devotee swims across the world sea (gets salvaged) in the shelter of the Guru. 3.
Drink Waheguru's Naam-Amrit, and go to Waheguru's Court with shining faces (with pure, respectable minds), oh, the dear devotees of Waheguru. Give up all your immoral activities to feel blissful, and get emancipation by reciting Waheguru's Naam, oh Nanak. 4.42.53.

(ਅੰਗ 900)॥ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਈਧਨ ਤੇ ਬੈਸੰਤਰੁ ਭਾਗੈ॥ ਮਾਟੀ ਕਉ ਜਲੁ ਦਹਦਿਸ ਤਿਆਗੈ॥ ਊਪਰਿ ਚਰਨ ਤਲੈ ਆਕਾਸੁ॥ ਘਟ ਮਹਿ ਸਿੰਧੁ ਕੀਓ ਪਰਗਾਸ॥ 1॥ ਐਸਾ ਸੰਮ੍ਰਥੁ ਹਰਿ ਜੀਉ ਆਪਿ॥ ਨਿਮਖ ਨ ਬਿਸਰੈ ਜੀਅ ਭਗਤਨ ਕੈ, ਆਠ ਪਹਰ ਮਨ ਤਾ ਕਉ ਜਾਪਿ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਥਮੇ ਮਾਖਨੁ ਪਾਛੈ ਦੂਧੁ॥ ਮੈਲੂ ਕੀਨੋ ਸਾਬੁਨੁ ਸੂਧੁ॥ ਭੈ ਤੇ ਨਿਰਭਉ ਡਰਤਾ ਫਿਰੈ॥ ਹੋਦੀ ਕਉ ਅਣਹੋਦੀ ਹਿਰੈ॥ 2॥ ਦੇਹੀ ਗੁਪਤ ਬਿਦੇਹੀ ਦੀਸੈ॥ ਸਗਲੇ ਸਾਜਿ ਕਰਤ ਜਗਦੀਸੈ ਠਗਣਹਾਰ ਅਣਠਗਦਾ ਠਾਗੈ॥ ਬਿਨੁ ਵਖਰ ਫਿਰਿ ਫਿਰਿ ਉਠਿ ਲਾਗੈ॥ 3॥ ਸੰਤ ਸਭਾ ਮਿਲਿ ਕਰਹੁ ਬਖਿਆਣ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਬੇਦ ਪੁਰਾਣ॥ ਬ੍ਰਹਮ ਬੀਚਾਰੁ ਬੀਚਾਰੇ ਕੋਇ॥ ਨਾਨਕ ਤਾ ਕੀ ਪਰਮਗਤਿ ਹੋਇ॥ 4॥43॥54॥

(PAGE 900): **Ramkali Mehla 5:** Eendhun tay baiysuntur bhaagaiy. Maati kuou jul(u) dehdis tiyaagaiy. Opur(i) churn, tulaiy aakaash. Ghut meh(i) sindh(u) keeyo pergaash. 1. Aiysa sumruth(u) Hur(i) Jeeyo Aap(i). Nimukh na bisraiy jea bhugtun kaiy, aatth pehr mun Ta kuou jaap(i). 1. Ruhaou. Pruthmay maakhun(u), paachhaiy doodh(u). Maiyloo keeno saabun soodh(u). Bhaiy tay nibhuou derta phiraiy. Hoandi kuou unhoandi hiraiy. 2. Dayhi goopt, bidayhi deesaiy. Suglay saaj(i) kert Jugdeesaiy. Tthuggunhaar, untthugda tthaagaiy. Bin(u) vukkhur phir(i), phir(i) ootth(i) laagaiy. 3. Sunt subhaa mil(i) kurhou bukhiyaan. Simrit(i) Shaast, Bayd, Puran. Braham beechaar(u) beechaaray koyay. Nanak ta kee perm gut(i) hoyay. 4.43.54.

Word Meaning: Eendhun = fuel; wood. Baisuntar = fire. Bhaagaiy = stays away; avoids. Maati = land. Jul(u) = water; ocean. Dehdis = in all directions. Tiyaagaiy = abandons; stays away. Churn = feet; branches (of trees). Tulaiy = beneath. Aakaash = head (hair like roots of trees). Sindh(u) = ocean- (like limitless Waheguru). Ghut = heart. Pergaash = light. 1. Sumruth(u) = capable; omnipotent. Nimukh Na = not even for a moment. Bisraiy = forgotten. Aatth Pehr = twenty-four hours. Ta Kuou = Him. Jaap(i) = recite Naam. Pause.
Pruthmay = first. Maakhun(u) = butter; Waheguru. Paachhaiy = after. Doodh = milk; world. Maiyloo = the unattractive and the disorganized ingredients to create the world. Saabun = soap which cleans. Soodh(u) = pure; highly beautiful and orderly universe. Bhaiy = fear (of loss or of death). Nirbhuou = fearless; human soul (because it is a part of the fearless God). Hoandi = which has existence. Unhoandi = imaginary; false. Hiraiy = robs. 2.
Dayhi = master of the body (soul). Goopt = hidden. Bidayhi = without soul (body). Deesaiy = is visible. Saaj(i) = creations. Jugdeesaiy = Waheguru. Ttuggunhaar = deceiving (Maya). Untthugda = (which should be) undeceivable (man). Vukkhur = merchandise (wealth of Waheguru's Naam). Ootth(i) Laagaiy = gets attached to (Maya). 3.
Sunt Subhaa = gathering of holy saints. Bukhiyaan = explain. Beechaar(u) = ideas; principles. Perm Gur(i) = supreme spiritual state. 4.

MEANING: Waheguru is so capable of doing any and everything (that His feats are amazing). His devotees do not forget His Naam even for a short moment. You, too, should recite His Naam all the twenty-four hours, oh, my mind. Pause.
(Some of His amazing feats include): Wood contains fire (you can ignite fire by rubbing two pieces of wood hard against each other), yet the fire inside the wood stays away from it (does not burn it). Similarly, the ocean spares (does not devour) the land surrounding it in each direction. Contrary to other living beings, the tree has its feet (branches) above (upwards) and its head (hair like roots) beneath. The ocean-like limitless Waheguru enlightens (fits in) every heart. 1.
Normally, butter is created (made) by churning yogurt (made from milk) i.e. milk is there before its essence, butter, but the essence of the universe, God, is there before its creation - the universe. Like soap removes the filth from clothes, Waheguru used His soap-like laws to transform the unattractive and disorderly ingredients (the five classical elements) to create the beautiful and perfectly organized universe (which includes beautiful mountains, springs, rivers, beautiful flowers of many different colours, green crops, animals and birds of many

different colours and shapes, and lovely humans of many kinds, and so on.) The man, which is a part of the fearless Waheguru, should also be fearless, but he is afraid of many things including loss of wealth and of life; and the living man is cheated by the false attractions of Maya, which will not accompany him. 2.
The master of the body, the soul, is invisible, whereas, the master-less body (without the soul) is visible. All such situations are created by Waheguru. The mind-captivating, but false Maya (because it does not accompany the dead) deceives humans who should be undeceivable (as they are a part of God). Without the wealth of Waheguru's Naam, the man gets attracted to Maya again, and again. 3.
If you study the Vedas, the Simritis, the Shastras, and the Puranas, you will find that pondering on the virtues of Waheguru in the company of the holy saints is the only way to attain the highest spiritual state, oh Nanak. 4.43.54.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਆ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਕੀ ਸਰਣਾਈ ਪ੍ਰਭ ਬਿਨੁ ਨਾਹੀ ਆਨ ਬੀਆ॥ 1॥ ਰਹਾਉ॥ ਪੁਤੁ ਕਲਤ੍ਰ ਲਖਿਮੀ ਦੀਸੈ॥ ਇਨ ਮਹਿ ਕਿਛੁ ਨ ਸੰਗਿ ਲੀਆ॥ ਬਿਖੈ ਠਗਉਰੀ ਖਾਇ ਭੁਲਾਨਾ ਮਾਇਆ ਮੰਦਰੁ ਤਿਆਗਿ ਗਇਆ॥ 1॥ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਬਹੁਤੁ ਬਿਗੂਤਾ ਗਰਭ ਜੋਨਿ ਮਹਿ ਕਿਰਤਿ ਪਇਆ॥ ਪੂਰਬ ਕਮਾਣੇ ਛੋਡਹਿ ਨਾਹੀ ਜਮ ਦੂਤਿ ਗ੍ਰਾਸਿਓ ਮਹਾ ਭਇਆ॥ 2॥ ਬੋਲੈ ਝੂਠੁ ਕਮਾਵੈ ਅਵਰਾ ਤ੍ਰਿਸਨ ਨ ਬੂਝੈ ਬਹੁਤੁ ਹਇਆ॥ ਅਸਾਧ ਰੋਗੁ ਉਪਜਿਆ ਸੰਤ ਦੂਖਨਿ ਦੇਹ ਬਿਨਾਸੀ ਮਹਾ ਖਇਆ॥ 3॥ ਜਿਨਹਿ ਨਿਵਾਜੇ ਤਿਨ ਹੀ ਸਾਜੇ ਆਪੇ ਕੀਨੇ ਸੰਤ ਜਇਆ॥ ਨਾਨਕ ਦਾਸ ਕੰਠਿ ਲਾਇ ਰਾਖੇ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਮਇਆ॥ 4॥44॥55॥

Ramkali Mehla 5: Jo Tis(u) bhaavaiy, so theeya. Sudaa, sudaa, Hur(i) kee shernaayee, Prubh bin(u) naahi aan beeya. 1. Ruhaou. Poott(u), kluttar(u), Lukhimi deesaiy. Inn meh(i) kichhoo na sung(i) leeya. Bikhaiy tthugauri khaayay bhoolaana, Maya, mundur(u) tiyaag(i) guyya. 1. Ninda kur(i), kur(i), buhout(u) bigoota, gerbh joan(i) meh(i) kirt(i) puyya. Poorub kmaanay chhoadeh(i) naahi, Jum doot(i) graasiyo muhaa bhuyya. 2. Boalaiy jhootth, kumaavaiy uveraa, trishan na boojhaiy, buhout(u) huyya. Asadh roag(u) oopjiya, sunt dookhun(i) dayh binaasi, muhaa khuyya. 3. Jinheh(i) nivaajay, Tin hee saajay, Aapay keenay Sunt juyya. Nanak daas kuntth(i) laayay raakhay, kirpa Parbrahm muyya. 4.44.55.
Word Meaning: Tis = Him (God). Bhaavaiy = is liked by. Theeya = happens. Shernaayee = shelter. Bin(u) = without. Beeya = other. Pause.
Kluttar(u) = wife. Lukhimi = wealth. Sung(i) = with. Bikhaiy Tthugauri = a plant (stramonium or thorn-apple) which causes temporary enchantment on the person (used for Maya). Bhoolaana = misled. Mundur(u) = mansion. Tiyaag(i) = renounces; leaves behind. 1.
Ninda = malicious criticism; vilification. Bigoota = suffered humiliation. Gerbh Joan(i) = in womb. Kirt(i) = deeds done. Poorub Kmaanay = deeds done in previous lives. Chhoadeh Naahi = do not spare him. Graasiyo = snared by. Muhaa Bhuyya = very frightening. 2.
Kumaavaiy = practices. Uveraa = different. Trishan = appetite for wealth. Huyya = sighing. Asadh Roag(u) = incurable disease. Oopjiya = grows. Sunt Dookhun = hurting saints. Dayh = body. Binaasi = destroyed; rots. Khuyya = tuberculosis. 3.
Jinhe(u) = who (God). Nivaajay = gave respect; glorified. Saajaiy = created. Juyya = hailing; acclaiming. Kuntth(i) Laayay = holding to neck (chest); embrace; provide protection with love. Muyya = kindness. 4.
MEANING: There is no other power in the universe than Waheguru, and only that takes place in the world which He wishes. I always stay in His shelter. Pause.
The man is so misled by the captivating Maya that he seems to have been hypnotized by thorn-apple, and he enjoys sensual pleasures without any thought that he will leave the world without his beautiful palace and all his wealth. Nothing that is visible, including his son, his wife, and his wealth, will accompany him. 1.

He suffers big humiliations because of his malicious criticism of others (holy saints), and goes through many lives because of his evil deeds. His deeds of previous lives do not spare him, and he is snared by the frightening assistants of the Angel of Death. 2.
He lies to the people about his (covers his ignoble) deeds, but practises something entirely different. His appetite for worldly possessions is never satisfied, which always spurs him (to try even harder to acquire them). Because of hurting the saintly people, he develops a tuberculosis-like incurable disease, as a result of which, his body gets rotten. 3.
Waheguru, which created and glorified (honoured) His holy saints, also ensures their acclamation in the world. With His kindness, Waheguru protects His saints with deep love, oh Nanak. 4.44.55.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਐਸਾ ਪੂਰਾ ਗੁਰਦੇਉ ਸਹਾਈ॥ ਜਾ ਕਾ ਸਿਮਰਨੁ ਬਿਰਥਾ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਦਰਸਨੁ ਪੇਖਤ ਹੋਇ ਨਿਹਾਲੁ॥ ਜਾ ਕੀ ਧੂਰਿ ਕਾਟੈ ਜਮ ਜਾਲੁ॥ ਚਰਨ ਕਮਲ ਬਸੇ ਮੇਰੋ ਮਨ ਕੇ॥ ਕਾਰਜ ਸਵਾਰੇ ਸਗਲੇ ਤਨ ਕੇ॥ 1॥ ਜਾ ਕੈ ਮਸਤਕਿ ਰਾਖੈ ਹਾਥੁ॥ ਪ੍ਰਭੁ ਮੇਰੇ ਅਨਾਥ ਕੋ ਨਾਥੁ॥ ਪਤਿਤ ਉਧਾਰਨੁ ਕ੍ਰਿਪਾ ਨਿਧਾਨੁ॥ ਸਦਾ ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ 2॥ ਨਿਰਮਲ ਮੰਤੁ ਦੇਇ ਜਿਸੁ ਦਾਨੁ॥ ਤਜਹਿ ਬਿਕਾਰ ਬਿਨਸੈ ਅਭਿਮਾਨੁ॥ ਏਕੁ ਧਿਆਈਐ ਸਾਧ ਕੈ ਸੰਗਿ॥ ਪਾਪ ਬਿਨਾਸੇ ਨਾਮ ਕੈ ਰੰਗਿ॥ 3॥ ਗੁਰ ਪਰਮੇਸੁਰ ਸਗਲ ਨਿਵਾਸ॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਗੁਣਤਾਸ॥ ਦਰਸੁ ਦੇਹਿ ਧਾਰਉ ਪ੍ਰਭ ਆਸ॥ ਨਿਤੁ ਨਾਨਕੁ ਚਿਤਵੈ ਸਚੁ ਅਰਦਾਸਿ॥ 4॥45॥56॥

Ramkali Mehla 5: Aiysa Poora Gurdayo suhaayee. Ja ka simrun(u) birtha na jaayee. 1. Ruhaou. Dershun(u) paykhut hoyay nihaal(u) Ja kee dhoor(i) kaataiy Jum jaal(u). Churn Kumul bussay mayro mun kay. Kaaruj suvaaray suglay tun kay. 1. Ja kaiy mustuk(i) raakhaiy haath(u). Prubh(u) mayray anaath ko Nath(u). Putit-oodhaarun Kirpa-nidhaan(u). Sudaa, sudaa jaayiyaiy koorbaan(u). 2. Nirmul Munt(u) dayay jis(u) daan(u). Tujeh(i) bikaar, binsaiy abhimaan(u). Aik(u) dhiyaayiyaiy Sadh kaiy sung(i). Paap binaasay Naam kaiy rung(i). 3. Gur Permayshur sugul nivaas. Ghut(i), ghut(i) ruv(i) ruhhiya Goontaas. Ders(u) dayh(i) dhaaroun Prubh aas. Nit(u) Nanak(u) chitvaiy Sach(u) ardaas(i). 4.45.56.
Word Meaning: Aiysa = such is. Suhaayee = supporter. Birtha = unrewarded. Pause. Paykhut = on seeing. Nihaal = blissful. Dhoor(i) = dust of feet (His Naam). Churn Kumul = lotus-like feet (Naam). Kaaruj = tasks; objectives. Suvaaray = makes successful. 1. Mustuk(i) = on the forehead. Anaath = orphan; weak; humble. Nath(u) = Lord; guard. Putit = the immoral. Oodhaarun = emancipator. Kirpa Nidhaan = merciful. 2.
Munt(u) = Shabad. Daan(u) = donation. Tujeh(i) = gives up. Bikaar = vices; immoral acts. Binsaiy = is eradicated. Abhimaan(u) = ego. Aik(u) = the “One” (God). Rung(i) = love. 3. Sugul = everywhere. Nivaas = dwelling; presence. Ruv(i) Ruhhiya = is present. Goontaas = treasure of virtues. Dhaaroun Aas = have wish. Chitvaiy = remember. Sach(u) = God. 4.
MEANING: The Great Guru (God) is such a benefactor that remembering Him (reciting His Naam) never goes unrewarded. Pause.
One feels blissful to have His holy sight, and His Naam cuts the net of the Angel of death (one does not have to deal with him). His Naam has been enshrined in my heart, whereby all the objectives of my life have been achieved successfully. 1.
My Waheguru places His kind hand on His humble devotee and becomes His guard (provides His shelter). He is a treasure (source) of compassion, and purifies even the immoral. One should be willing to sacrifice one's life for Waheguru all the time. 2.
The devotee, whom Waheguru grants His Shabad (Naam) as a donation, quits all his immoral acts, and his ego is eradicated. If one recites His Naam in the shelter of the Guru, all his sins are destroyed with his love for the Naam. 3.

The Guru, Waheguru, is a source of all virtues, is omnipresent, and is even present in every heart. I have this prayer before Waheguru: that He fulfil my wish to see His holy sight, and that I keep remembering Him (reciting His Naam) all the time, oh Nanak. 4.45.56.

(ਅੰਗ 901)॥ ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 5 ਘਰੁ 2 ਦੁਪਦੇ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗਾਵਹੁ ਰਾਮ ਕੇ ਗੁਣ ਨੀਤ॥ ਨਾਮੁ ਜਪਤ ਪਰਮ ਸੁਖੁ ਪਾਈਐ ਆਵਾਗਉਨੁ ਮਿਟੈ ਮੇਰੇ ਮੀਤ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਗਾਵਤ ਹੋਵਤ ਪਰਗਾਸੁ॥ ਚਰਨ ਕਮਲੁ ਮਹਿ ਹੋਇ ਨਿਵਾਸੁ॥ 1॥ ਸੰਤ ਸੰਗਤਿ ਮਹਿ ਹੋਇ ਉਧਾਰੁ॥ ਨਾਨਕ ਭਵਜਲੁ ਉਤਰਸਿ ਪਾਰਿ॥ 2॥1॥57॥

(PAGE 901): Raag(u) Ramkali, Mehla 5, Ghur(u) 2, Doopuday:

Ek Onkar Satgur Persad(i). Gaavhou Ramkay goon neet. Naam(u) juput perm sookh(u) paayiyaiy, aavagaun(u) mitaiy mayray meet. 1. Ruhaou. Goon gaavut hovut pergaas(u). Churn Kumul(u) meh(i) hoyay nivaas(u). Sunt sungut(i) meh(i) hoyay odhaar(u). Nanak bhuvjul(u) ootrus(i) paar(i). 2.1.57.

Word Meaning: Doopuday = (Shabads with) two stanzas. Neet = everyday; always. Perm = supreme. Avaagaun = birth and death cycle. Mitaiy = is eradicated. Pause.
Pergaas(u) = enlightenment. Nivaas(u) = dwelling (of mind). Bhuvjul(u) = sea of Maya. 2.

MEANING: Sing Waheguru's praise all the time because reciting His Naam provides the supreme comfort (bliss), and one's birth-death cycle is terminated, oh my friend. Pause.
One's mind is enlightened by singing Waheguru's praise, and he finds dwelling at His lotus-like soft Feet (his mind stays absorbed in His Naam). 1.
One swims across the sea of Maya in the shelter of the Guru, oh Nanak. 2.1.57.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਗੁਰੁ ਪੂਰਾ ਮੇਰਾ ਗੁਰੁ ਪੂਰਾ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ ਸਦਾ ਸੁਹੇਲੇ ਸਗਲ ਬਿਨਾਸੇ ਰੋਗ ਕੂਰਾ॥ 1॥ ਰਹਾਉ॥ ਏਕੁ ਅਰਾਧਹੁ ਸਾਚਾ ਸੋਇ॥ ਜਾ ਕੀ ਸਰਨਿ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 1॥ ਨੀਦ ਸੁਹੇਲੀ ਨਾਮ ਕੀ ਲਾਗੀ ਭੂਖ॥ ਹਰਿ ਸਿਮਰਤ ਬਿਨਸੇ ਸਭ ਦੂਖ॥ 2॥ ਸਹਜਿ ਅਨੰਦ ਕਰਹੁ ਮੇਰੇ ਭਾਈ॥ ਗੁਰਿ ਪੂਰੈ ਸਭ ਚਿੰਤ ਮਿਟਾਈ॥ 3॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਕਾ ਜਪੁ ਜਾਪਿ॥ ਨਾਨਕ ਰਾਖਾ ਹੋਆ ਆਪਿ॥ 4॥2॥58॥

Ramkali Mehla 5: Gur(u) Poora, mayra Gur(u) Poora. Ram Naam(u) jup(i) sudaa soohaylay, sugul binaasay roag koora. 1. Ruhaou. Aik(u) araadhou Saacha Soyay. Ja kee shern(i) sudaa sookh(u) hoyay. 1. Neend soohayli, Naam kee laagi bhookh. Hur(i) simrut binsay subh dookh. 2. Sehj(i) anund kurhou mayray bhaayee. Gur(i) Pooraiy subh chint mitayee. 3. Aatth pehr Prubh ka jup(u) jaap(i). Nanak raakha hoa Aap(i). 4.2.58.

Word Meaning: Poora = perfect. Soohaylay = in blissful state. Binaasay = is eradicated. Roag = ailment. Koora = of falsehood (of perishable things). Pause.
Aik(u) = the "One" (God). Araadhou = worship. Saacha = eternal. Soyay = that. 1.
Soohayli = comforting; blissful. Bhookh = appetite. Simrut = remembering. 2.
Sehj(i) = in the blissful spiritual state. Anund = blissfulness. Chint = worries. 3.
Aatth Pehr = twenty-four hours. Jaap(i) = recite. 4.

MEANING: My Satguru is perfect; when one recites Waheguru's Naam in the shelter of the Guru, he feels blissful all the time, and all his ailments (due to his attachment with the perishable worldly attractions) are eradicated. Pause.
Worship "one and the only" Waheguru, which is eternal, and in whose shelter, one acquires all the comforts forever, oh my friend. 1.
One enjoys the sleep of comfort when he has an appetite for Waheguru's Naam, and all his troubles are eradicated by reciting His Naam. 2. The Perfect Guru removes all the worries of His devotees, and one enjoys the bliss of the high spiritual state. 3.
When one recites Waheguru's Naam all the twenty-four hours, He becomes his guard (against the attacks of Maya), oh, Nanak. 4.2.58.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 5 ਪੜਤਾਲ ਘਰੁ 3॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨਰ ਨਰਹ ਨਮਸਕਾਰੰ॥ ਜਲਨ ਥਲਨ ਬਸੁਧ ਗਗਨ ਏਕ ਏਕੰਕਾਰੰ॥ 1॥ ਰਹਾਉ॥ ਹਰਨ ਧਰਨ ਪੁਨ ਪੁਨਹ ਕਰਨ॥ ਨਹ ਗਿਰਹ ਨਿਰੰਹਾਰੰ॥ 1॥ ਗੰਭੀਰ ਧੀਰ ਨਾਮ ਹੀਰ ਊਚ ਮੂਚ ਅਪਾਰੰ॥ ਕਰਨ ਕੇਲ ਗੁਣ ਅਮੋਲ ਨਾਨਕ ਬਲਿਹਾਰੰ॥ 2॥1॥59॥

Raag(u) Ramkali Mehla 5, Purrtaal. Ghur(u) 3: Ek Onkar Satgur(u) Persad(i). Nur Nureh numuskaarun(g). Julun, thulun, bsoodh(u), guggun, Aik Ekunkaarun(g). 1. Ruahou. Hern, dhern, poon, pooneh Kern. Neh greh(i), nirunhaarun(g). 1. Gumbheer, dheer, Naam heer, ooch, mooch, apaarun(g). Kern kayl, Goon amoal, Nanak bulihaarun(g). 2.1.59.

Word Meaning: Purrtaal = abrup change in music at regular intervals. Nur Nureh = the supreme living power. Numuskaarun(g) = bowing to. Julun = in waters. Thulun = on land ontinents) Bsoodh(u) = earth. Guggun = in the sky. Ekunkaarung(u) = God. Pause.
Hern = remover; destroyer. Dhern = put back; create. Poon Pooneh = again and again. Neh Greh(i) = no house. Niruhaarun(g) = without food. 1.
Gumbheer = never changing with situations. Dheer = perfectly patient. Heer = (invaluable) diamond. Ooch = transcendent. Mooch = extremely large. Apaarun(g) = beyond limits. Kkern Kayl = performer of amazing feats. Amoal = priceless. Bulihaarun(g) = sacrifice. 2.

MEANING: I bow to Waheguru, which is the Supreme living power in the whole universe. He is the “one” who is present in waters, on the continents, on the earth, and in the sky. Pause. He destroys, and recreates again, and again. He has no particular dwelling and does not need any food. 1.
He does not change with situations, is perfectly patient, and His Naam is a priceless diamond (which cannot be bought for any price). He is highly transcendent, extremely large, and limitless. He has invaluable virtues and performs amazing feats. I am always a sacrifice for Him, oh Nanak. 2.1.59.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰੂਪ ਰੰਗ ਸੁਗੰਧ ਭੋਗ ਤਿਆਗਿ ਚਲੇ॥ ਮਾਇਆ ਛਲੇ ਕਨਿਕ ਕਾਮਨੀ॥ 1॥ ਰਹਾਉ॥ ਭੰਡਾਰ ਦਰਬ ਅਰਬ ਖਰਬ ਪੇਖਿ ਲੀਲਾ ਮਨੁ ਸਧਾਰੈ॥ ਨਹ ਸੰਗਿ ਗਾਮਨੀ॥ 1॥ ਸੁਤ ਕਲਤ੍ਰ ਭ੍ਰਾਤ ਮੀਤ ਉਰਝਿ ਪਰਿਓ ਭਰਮਿ ਮੋਹਿਓ ਇਹ ਬਿਰਖ ਛਾਮਨੀ॥ ਚਰਨ ਕਮਲ ਸਰਨ ਨਾਨਕ ਸੁਖੁ ਸੰਤ ਭਾਵਨੀ॥ 2॥2॥60॥

Ramkali Mehla 5: Roop, rung, soogundh, bhoag tiyaag(i) chulay. Maaya chhulay, kunik, kaamni. 1. Ruhaou. Bhundaar, derb, erb, kherb, paykh(i) leela, mun(u) sudhaaraiy. Neh sung(i) gaamni. 1. Soot, kluttar, bharaat, meet, oorjh(i) puriyo, bherm(i) mohiyo, eh birkh chhaamni. Churn Kumul shern Nanak, sookh(u) sunt bhaavni. 2.2.60.

Word Meaning: Roop = beauty. Rung = enjoyments. Soogundh = fragrances. Bhoag = delicious foods. Tiyaag(i) = giving up; deprived of. Chulay = leave the world. Chhulay = deceived by (Maya). Kunik = gold; wealth. Kamini = wife. Pause.
Bhundaar = treasures. Derb = wealth. Erb Kherb = billions. Paykh(i) = to see. Leela = amazing effects; charm. Sudhaaraiy = encouragement; satisfaction. Gaamni = go with. 1. Soot = sons. Kluttar = wife. Bharaat = brothers. Meet = friends. Oorjh(i) Puriyo = stays engrossed. Bherm = misgivings. Mohiyo = in the love of. Birkh Chhamni = (changing) shade of tree. Bhaavni = is liked by.

MEANING: Deceived (misled) by the love for Maya, wealth, and wife, the man leaves this world, giving up the enjoyments of beauties, and of fragrances of many kinds. Pause.
He feels encouraged and satisfied with his treasures of wealth worth billions, but absolutely nothing goes with him. 1. Misled by the love of his sons, wife, brothers, and his friends, the man stays engrossed in their affairs, but their love is like the shade of a tree which disappears (in the darkness). That’s why the saints of Waheguru love to stay in His shelter because they get comfort there, oh Nanak. 2.2.60.

ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 9 ਤਿਪਦੇ॥

Ek Onkar Satgur Persad(i): Raag(u) Ramkali Mehla 9, Tipuday

ਰੇ ਮਨ ਓਟ ਲੇਹੁ ਹਰਿ ਨਾਮਾ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਰਮਤਿ ਨਾਸੈ ਪਾਵਹਿ ਪਦੁ ਨਿਰਬਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਬਡਭਾਗੀ ਤਿਹ ਜਨ ਕਉ ਜਾਨਹੁ ਜੋ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵੈ॥ ਜਨਮ ਜਨਮ ਕੇ ਪਾਪ ਖੋਇ ਕੈ ਫੁਨਿ ਬੈਕੁੰਠਿ ਸਿਧਾਵੈ॥ 1॥

(ਅੰਗ 902)॥ ਅਜਾਮਲੁ ਕਉ ਅੰਤ ਕਾਲ ਮਹਿ ਨਾਰਾਇਨ ਸੁਧਿ ਆਈ॥ ਜਾ ਗਤਿ ਕਉ ਜੋਗੀਸੁਰ ਬਾਛਤ ਸੋ ਗਤਿ ਛਿਨ ਮਹਿ ਪਾਈ॥ 2॥ ਨਾਹਿਨ ਗੁਨੁ ਨਾਹਿਨ ਕਛੁ ਬਿਦਿਆ ਧਰਮੁ ਕਉਨੁ ਗਜਿ ਕੀਨਾ॥ ਨਾਨਕ ਬਿਰਦੁ ਰਾਮ ਕਾ ਦੇਖਹੁ ਅਭੈ ਦਾਨੁ ਤਿਹ ਦੀਨਾ॥ 3॥1॥

Ray mun oat layhou Hur(i) Naama. Ja kaiy simrun(i) doormut(i) naasaiy, paaveh(i) pud(u) nirbaana. 1. Ruhou. Budbhaagee teh jun kuou jaanhou jo Hur(i) kay goon gaavaiy. Junum, Junum kay paap khoyay kaiy, phoon(i) baiykoontth(i) sidhaavaiy. 1.

(PAGE 902): Ajamul(u) kuou unt kaal meh(i) Naraayin soodh(i) aayee. Ja gut(i) kuou jogishur baanchhut, so gut(i) chin meh(i) paayee. 2. Naahin goon, nahin kuchh(u) bidiya, dherm(u) kaun(u) Guj(i) keena. Nanak bird(u) Ram ka daykhou, abhaiy daan(u) tih deena. 3.1.

Word Meaning: Oat = shelter. Doomut(i) = evil thinking. Naasaiy = runs away; disappears. Pud(u) Nirbaana = spiritual state where one is fully detached from worldly bonds. Pause. Budbhaagee = fortunate. Phoon(i) = then. Baiykoontth(i) = paradise. Sidhaaaiy = goes. 1.

Ajamul = a Brahman who is considered a grave sinner because he married a prostitute. A sage advised him to name his son Naraayin (God) to atone for his sins. Soodh(i) = understanding. Gut(i) = high spiritual state. Jogishur = accomplished yogis. Baanchhut = wish for. Chhin meh = in a moment. 2.

Bidiya = education; knowledge. Dherm(u) = noble deeds. **Guj** = an elephant. A musician of the gods who was cursed to be an elephant. Once, he was drinking water in a pool when an octopus pulled him down. When the elephant was about to drown, he held a lotus flower in his trunk, and prayed to God, and was saved. Bird(u) = an innate greatness. Abhaiy = fearless state of mind.

NOTE: Many stories from the Hindu Granths have been quoted in the Guru Granth Sahib, but only to glorify God. Guru Granth Sahib does not certify the truth of such stories.

MEANING: Seek the shelter (support) of Waheguru's Naam with which one's evil thinking is eradicated, and he attains the spiritual state free from all worldly bonds, oh my mind. Pause.

The devotee, who sings Waheguru's praise, is highly fortunate. Such a devotee gets all the sins of his many lives eradicated and is taken to paradise. 1.

Ajamul, who was considered a grave sinner, realized Waheguru at the end and attained, in no time, that high level of spirituality that accomplished yogis long for. 2.

The musician of the gods, who was cursed to be an elephant, had no virtue, no Divine knowledge, and had not performed any noble deed; but look at the innate greatness of Waheguru that He granted the elephant the fearless state of spirituality, when the latter prayed to Him, oh Nanak. 3.1.

ਰਾਮਕਲੀ ਮਹਲਾ 9॥ ਸਾਧੋ ਕਉਨ ਜੁਗਤਿ ਅਬਿ ਕੀਜੈ॥ ਜਾ ਤੇ ਦੁਰਮਤਿ ਸਗਲ ਬਿਨਾਸੈ ਰਾਮ ਭਗਤਿ ਮਨੁ ਭੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਮਾਇਆ ਮਹਿ ਉਰਝਿ ਰਹਿਓ ਹੈ ਬੂਝੈ ਨਹ ਕਛੁ ਗਿਆਨਾ॥ ਕਉਨੁ ਨਾਮੁ ਜਾ ਕੈ ਸਿਮਰੈ ਪਾਵੈ ਪਦੁ ਨਿਰਬਾਨਾ॥ 1॥ ਭਏ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਸੰਤ ਜਨ ਤਬ ਇਹ ਬਾਤ ਬਤਾਈ॥ ਸਰਬ ਧਰਮ ਮਾਨੋ ਤਿਹ ਕੀਏ ਜਿਹ ਪ੍ਰਭ ਕੀਰਤਿ ਗਾਈ॥ 2॥ ਰਾਮ ਨਾਮੁ ਨਰੁ ਨਿਸਿ ਬਾਸੁਰ ਮਹਿ ਨਿਮਖ ਏਕ ਉਰਿਧਾਰੈ॥ ਜਮ ਕੋ ਤ੍ਰਾਸੁ ਮਿਟੈ ਨਾਨਕ ਤਿਹ ਅਪੁਨੋ ਜਨਮੁ ਸਵਾਰੈ॥ 3॥2॥

Ramkali Mehla 9: Sadho, kaun joogut(i) ub(i) keejaiy. Ja tay doormut(i) sugul binaasaiy, Ram bhugut(i) mun(u) bheejaiy. 1. Ruhaou. Mun(u) Maya meh(i) oorjh(i) ruhhiyo haiy,

boojhaiy neh kuchh(u) Giyaana. Kaun(u) Naam(u) ja kaiy simeraiy, paavaiy pud(u) nirbaana. 1. Bhuyyay duyyaal, kirpaal Sunt jun, tub eh baat butaayee. Serb Dherm maano tih keeyay, jih Prubh keerut(i) gaayee. 2. Ram Naam(u), nur(u) nis(i) baasur meh(i), nimukh aik oordhaaraiy. Jum ko traas mitaiy Nanak tih, apuno junum(u) suvaaraiy. 3.2.

Word Meaning: Kaun Joogut(i) = what means? Ub(i) = now. Ja Tay = by which. Doormut(i) = evil thinking. Binaasaiy = destroyed. Bheejaiy = imbues in love. Pause.
Oorjh(i) Ruhhiyo = is engrossed. Boojhaiy = understand. Giyaana = Divine Knowledge; Guru's Shabad. Pud(u) Nirbaana = spiritual state free from all worldly bonds. 1.
Duyyaal = Kirpaal = kind. Tub = then. Dherm = religious rituals. Keerut(i) = praise. 2.
Nur(u) = man. Nis(i) = night. Baasur = day. Oordhaaraiy = embeds in heart. Traas(u) = fear; worry. Tih = his. Suvaaraiy = makes life successful; achieves his objective. 3.

MEANING: Guide me as to what means I should use to have my evil thinking destroyed, and get imbued in the love for worship of Waheguru, oh holy saints. Pause.
My mind is engrossed in Maya, and has no understanding of Divine Knowledge. What naam should I recite so as to attain the high spiritual state above the attractions of Maya? 1.
When the holy saints became kind to me, they advised me that singing Waheguru's Naam is the best of all deeds, which supersedes all the other prevalent religious deeds. 2.
The individual, who enshrines Waheguru's Naam in his heart - even for a moment - achieves the objective of his life (union with Waheguru), and no longer fears death, oh Nanak. 3.2.

ਰਾਮਕਲੀ ਮਹਲਾ 9॥ ਪ੍ਰਾਨੀ ਨਾਰਾਇਨ ਸੁਧਿ ਲੇਹਿ॥ ਛਿਨੁ ਛਿਨੁ ਅਉਧ ਘਟੈ ਨਿਸਿ ਬਾਸੁਰ ਬ੍ਰਿਥਾ ਜਾਤੁ ਹੈ ਦੇਹ॥ 1॥ ਰਹਾਉ॥ ਤਰੁਨਾਪੋ ਬਿਖਿਅਨੁ ਸਿਉ ਖੋਇਓ ਬਾਲਪਨ ਅਗਿਆਨਾ॥ ਬਿਰਧਿ ਭਇਓ ਅਜਹੂ ਨਹੀ ਸਮਝੈ ਕਉਨੁ ਕੁਮਤਿ ਉਰਝਾਨਾ॥ 1॥ ਮਾਨਸ ਜਨਮ ਦੀਓ ਜਿਹ ਠਾਕੁਰਿ ਸੋ ਤੈ ਕਿਉ ਬਿਸਰਾਇਓ॥ ਮੁਕਤੁ ਹੋਤ ਨਰ ਜਾ ਕੈ ਸਿਮਰੈ ਨਿਮਖ ਨ ਤਾ ਕਉ ਗਾਇਓ॥ 2॥ ਮਾਇਆ ਕੋ ਮਦੁ ਕਹਾ ਕਰਤੁ ਹੈ ਸੰਗਿ ਨ ਕਾਹੂ ਜਾਈ॥ ਨਾਨਕੁ ਕਹਤੁ ਚੇਤਿ ਚਿੰਤਾਮਨਿ ਹੋਇ ਹੈ ਅੰਤਿ ਸਹਾਈ॥ 3॥3॥81॥

Ramkali Mehla 9: Praani, Naraayin soodh(i) layh(i). Chhin(u), chhin(u) aoudh ghutaiy nis(i) baasur, birtha jaat(u) haiy dayh. 1. Ruhaou. Turunaapo bikhiun(u) siyoun khoyo, baalpun ugiyaana. Birdh(i) bhuyyo ujhoon nuhee sumjhaiy, kaun(u) koomut(i) oorjhaana. 1. Maanus junum deeyo jih Tthaakur(i), So taiyn kiyoun bisraayo. Mookt(u) hoat nur ja kaiy simeraiy, nimukh na ta kuou gaayo. 2. Maya ko mud(u) kuhaa kert(u) haiy, sung(i) na kaahoo jaayee. Nanak(u) keht(u) chayt(i) Chintamun(i), hoyay haiy unt(i) suhaayee. 3.3.81.

Word Meaning: Praani = (oh), man. Naraayin = God. Soodh(i) Layh(i) = acquire knowledge; make connection. Chhin(u) = moment. Aoudh = life span. Ghutaiy = is shortened. Birtha = empty; going worthlessly (waste). Dayh = human body. Pause.
Turunaapo = youth; young age. Bikhiun Siyoun = in poisonous sensual pleasures. Khoyo = wasted. Baalpun = childhood. Ugiyaana = in ignorance. Birdh(i) = old age. Ujhoon Nuhee = still not. Koomut(i) = ill advice. Oorjhaana = entangled; trapped in. 1.
Maanus = human. Bisraayo = forgotten. Mookut(u) = emancipate. Ta Kuou = Him. 2.
Mud(u) = intoxication; pride; conceit. Kuhaa = why? Chayt = remember. Chintamun(i) = a mythical stone which is believed to fulfil all wishes; Waheguru. Suhaayee = supporter. 3.

MEANING: Your life span is shortening every second, and your precious human life is going to waste (without Waheguru's Naam); so, make a connection with Waheguru, oh man. Pause. You lost your youth years in enjoying the poisonous sensual desires, and your childhood in ignorance. You have grown old now, but you still do not understand (the urgency of Waheguru's Naam); what ill-advice is your mind trapped in, oh man? 1.
Why have you ignored the Lord who gave you human life? You did not sing praise even for a moment of the Lord, remembering from whom one gets emancipation, oh man. 2.

Why are you feeling intoxicated (conceited) about your wealth, which does not accompany you, not even a small part of that? Keep Waheguru in mind (recite His Naam), which will be your real supporter at the end, oh Nanak. 3.3.81.

ਰਾਮਕਲੀ ਮਹਲਾ 1 ਅਸਟਪਦੀਆ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 1, Ashtpudiyaan: Ek Onkar Satgur Persad(i):

ਸੋਈ ਚੰਦੁ ਚੜਹਿ ਸੇ ਤਾਰੇ ਸੋਈ ਦਿਨੀਅਰੁ ਤਪਤ ਰਹੈ॥ ਸਾ ਧਰਤੀ ਸੋ ਪਉਣੁ ਝੁਲਾਰੇ ਜੁਗ ਜੀਅ ਖੇਲੇ ਥਾਵ ਕੈਸੇ॥ 1॥ ਜੀਵਨ ਤਲਬ ਨਿਵਾਰਿ॥ ਹੋਵੈ ਪਰਵਾਣਾ ਕਰਹਿ ਧਿਙਾਣਾ ਕਲਿ ਲਖਣ ਵੀਚਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਕਿਤੇ ਦੇਸਿ ਨ ਆਇਆ ਸੁਣੀਐ ਤੀਰਥ ਪਾਸਿ ਨ ਬੈਠਾ॥ ਦਾਤਾ ਦਾਨੁ ਕਰੈ ਤਹ ਨਾਹੀ ਮਹਲ ਉਸਾਰ ਨ ਬੈਠਾ॥ 2॥ ਜੇ ਕੋ ਸਤੁ ਕਰੇ ਸੋ ਛੀਜੈ ਤਪ ਘਰਿ ਤਪੁ ਨ ਹੋਈ॥ ਜੇ ਕੋ ਨਾਉ ਲਏ ਬਦਨਾਵੀ ਕਲਿ ਕੇ ਲਖਣ ਏਈ॥ 3॥ ਜਿਸੁ ਸਿਕਦਾਰੀ ਤਿਸਹਿ ਖੁਆਰੀ ਚਾਕਰ ਕੇਹੇ ਡਰਣਾ॥ ਜਾ ਸਿਕਦਾਰੈ ਪਵੈ ਜੰਜੀਰੀ ਤਾ ਚਾਕਰ ਹਥਹੁ ਮਰਣਾ॥ 4॥

(ਅੰਗ 903)॥ ਆਖੁ ਗੁਣਾ ਕਲਿ ਆਈਐ॥ ਤਿਹੁ ਜੁਗ ਕੇਰਾ ਰਹਿਆ ਤਪਾਵਸੁ ਜੇ ਗੁਣ ਦੇਹਿ ਤਾ ਪਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਕਲਿ ਕਲਵਾਲੀ ਸਰਾ ਨਿਬੇੜੀ ਕਾਜੀ ਕ੍ਰਿਸਨਾ ਹੋਆ॥ ਬਾਣੀ ਬ੍ਰਹਮਾ ਬੇਦੁ ਅਥਰਬਣੁ ਕਰਣੀ ਕੀਰਤਿ ਲਹਿਆ॥ 5॥ ਪਤਿ ਵਿਣੁ ਪੂਜਾ ਸਤ ਵਿਣੁ ਸੰਜਮੁ ਜਤ ਵਿਣੁ ਕਾਹੇ ਜਨੇਊ॥ ਨਾਵਹੁ ਧੋਵਹੁ ਤਿਲਕੁ ਚੜਾਵਹੁ ਸੁਚ ਵਿਣੁ ਸੋਚ ਨ ਹੋਈ॥ 6॥ ਕਲਿ ਪਰਵਾਣੁ ਕਤੇਬ ਕੁਰਾਣੁ॥ ਪੋਥੀ ਪੰਡਿਤ ਰਹੇ ਪੁਰਾਣ॥ ਨਾਨਕ ਨਾਉ ਭਇਆ ਰਹਮਾਣੁ॥ ਕਰਿ ਕਰਤਾ ਤੂ ਏਕੋ ਜਾਣੁ॥ 7॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਏਦੂ ਉਪਰਿ ਕਰਮੁ ਨਹੀ॥ ਜੇ ਘਰਿ ਹੋਦੇ ਮੰਗਣਿ ਜਾਈਐ ਫਿਰਿ ਓਲਾਮਾ ਮਿਲੈ ਤਹੀ॥ 8॥1॥

Soyee chund(u) churreh(i), say taaray, soyee diniur(u) tupt ruhhaiy. Sa dherti, so paun(u) jhoolaaray, joog- jea khaylay thaanv kaisay. 1. Jeevun tulb nivaar(i). Hovaiy pervaana kureh(i) dhingaana, Kul(i) lukkhun veechaar(i). 1. Ruhaou. Kitaiy days(i) na aaya sooniyaiy, teeruth paas(i) na baiyttha. Daata daan(u) kuraiy, teh naahi, mehl oosaar na baiyttha. 2. Jay ko sut(u) kuraiy so chheejaiy, tup ghur(i) tup na hoyee. Jay ko Naaoun luyyay budnaaveen, Kul(i) kay lukkhun ehee. 3. Jis(u) sikdaari, tiseh(i) khooaari, chaakur kaahay derna. Ja sikdaariay puvvaiy junjeeri, ta chaakur huthoun merna. 4.

NOTE: Since the advent of humanity on Earth, Hindu Granths have divided time into four eras – Satyug, Treta (Trayta), Duapar (Dooaapur), and Kaliyug (Kalyug). Kalyug, the present eon, is considered to be the worst of the four in terms of religiosity and morality. They also believe that, like Satan, the demon-like Kaliyug can take a human form and influence the minds of the people to force them to perform immoral deeds. Guru Nanak Sahib does not believe in this type of categorization of time; He, rather, believes that it is the behaviour of the people that defines any time period.

Word Meaning: Soyee = Say = Sa= the same. Diniur(u) = sun. Tupt = shines hot. Paun Jhoolaaray = wind blows. Joog Jea = the human form of Kalyug. Khaylay = plays tricks. 1. Tulb = demands; wishes. Nivaar(i) = get rid of. Pervaana = accepted. Dhingaana = aggression. Lukkhun = qualities; symptoms. Pause.

Teeruth = holy places. Daata = donors. Daan(u) = donations. Oosaar = construct. 2. Sut(u) = high morality; service to people. Chheejaiy = loses (respect); is demoralized. Tup = enduring hardships. Tup Na = not real; only show off. Naaoun = Waheguru's Naam. Budnaaveen = earn bad name. 3.

Sikdaari = position of authority. Khooaari = humiliation. Chaakur = servant (Waheguru's devotee). Kaahay = what for? Junjeeri = chain (of justice). Huthoun = at the hands of. Merna = given punishment.

MEANING: (You claim that Kulyug - In the form of a human - has arrived in the world, that's why the people are becoming less religious and more immoral, oh pundit. But I do not see him anywhere. Like in any eon, it is the same moon and the same stars that rise in the sky, and the same sun that shines hot. It is the same earth, the same wind that blows; so, where is Kalyug playing his tricks on the minds of the people? 1.

It is the real Kalyug when the people in power cause aggression against the weaker, and such aggression is accepted (as justified). These are the symptoms of the arrival of Kalyug. You need to get rid of your unjust demands (and you will not see any Kalyug), oh pundit. Pause.

I have not heard him come to any part of the country or sit by any holy place. Nobody has seen him near the donors where they are making donations (to stop them), nor has he been seen building some palace to live in. 2.

It is the real Kalyug when a person, who serves humanity, is demoralized by others; and when a person seemingly endures self-afflicted hardships (to please his deity), but only to impress people (when he is not honest about his pursuit); or when a devotee recites Waheguru's Naam, but is given a bad name (is ridiculed). 3.

(There is no Kalyug as you believe, oh Pundit. **Waheguru's laws are always the same, no matter what the era is, even if the aggressors or the corrupt justify their immoral practices**. If a person in power is corrupt, he will suffer humiliation (be punished in Waheguru's Court) while Waheguru's servants (devotees) are not afraid of anything (and why should they be?). When the corrupt official is tried in Waheguru's Court, Waheguru's devotees do not testify in his favour (even though his actions were approved in the world) as a result of which the corrupt official is given punishment (we can say that he suffered at the hands of the devotees). **In other words, only the guilty are punished, not the innocent, no matter what the crime and the era is.** 4.

NOTE: The word "Chaakur" used after Sikdaari in stanza four seems to mean the servants of the Sikdaar. But it does not fit the intent of the sentence because most likely the assistants of a corrupt official are also corrupt, and they should also be afraid of the possible consequences of their corrupt practices. Read the following Shabad carefully.

ਸਲੋਕ ਮਹਲਾ 1, ਮਲਾਰ ਕੀ ਵਾਰ (1288)॥ ------- ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ॥ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ॥ ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ੍ਹਿ ਘਾਉ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟੁ ਜਾਉ॥ ----

Meaning: The rajahs have become (are acting like) lions, and their tax collectors have become dogs (to suck the blood of the public, i.e., to rob them forcibly of their wealth), and they arrive at any inconvenient time to torture them. Their servants (assistants) wound the public like dogs and suck their remaining blood and eat flesh.

It is clear from the above holy Sloak that if a high official is corrupt, their assistants will also be corrupt. So, it is highly unlikely that the assistants of a corrupt "sikdaar" will be honest. So, "chaakur" means a servant (a devotee) of Waheguru in this Shabad; only a devotee of Waheguru can be fearless.

(PAGE 903): ---------- Aakh(u) Goonaa Kul(i) aayiyaiy. Tihoun joog kayra ruhhiya tupaavus(u), jay goon dayh(i), ta paayiyaiy. 1. Ruhaou. Kul(i) kulvaali, Shurah nibaayrri, qazi Krishna hoa. Bani Brahma, Bayd(u) Atherbun(u), kerni keerut(i) luhhiya. 5. Put(i) vin(u) pooja, sut vin(u) sunjum, jut vin(u) kaahay junayoo? Naavhou, dhovhou, tilk churravhou, sooch vin(u), soach na hoyee. 6. Kul(i) pervaan(u) Kutayb, Koran(u). Pothi, Pundit ruhhay Puraan. Nanak naaoun bhuyya Rehman(u). Kur(i) Kerta tu Aiko jaan(u). 7. Nanak, Naam(u) milaiy vudiyaayee, aidoon oopur(i) kerm(u) nuhee. Jay ghur(i) hoanday mungun jaayiyaiy, phir(i) olaahma milaiy tuhee. 8.1.

Word Meaning: Aakh Goonaa = sing Waheguru's praise. Kul(i) = Kulyug. Tihoun = the three. Kayra = of. Tupaavus(u) = decision. Pause.

Kulvaali = source of disputes. Shurah = the Muslim law. Nibayrri = the judge. Qazi = religious leader and judge. Krishna = black (Krishna was of dark colour); immoral; corrupt. Bayd(u) Atherbun(u) = the Veda of Kulyug. It contains mantras on magic and witch-craft. Kerni = noble deeds. Keerut(i) = singing praise of Waheguru. Luhhiya = come off. 5.

Put(i) = husband; Lord; Waheguru. Vin(u) = without. Sut = high morality. Sunjum = effort to control on senses. Jut = control on lust. Tilk = anointment. Sooch = mental purity. Soach = external cleanliness. 6.
Pervaan(u) = approved. Kutayb = Bible, Torah etc. Pothi = Hindu Granths. Ruhhay = lowered in status. Kur(i) Kerta = the doer and the creator. Jaan(u) = recognize. 7.
Vudiyaayee = respect. Aidoon = than this. Kerm(u) = deed. Hoanday = having in possession. Olaahma = blame; shame. Tuhee = there. 8.

MEANING: No matter how the people in the other three eons worshipped their deities, the final decision is that only Waheguru's praise emancipates people. So, now that Kalyug is here, it is time to sing Waheguru's virtues (recite His Naam), oh Pundit. However, we can do that only if Waheguru kindly gives His Naam to us (implants in our hearts). Pause.
Now, under the rule of the Muslims, the judgments are delivered under the Islamic Laws (which promote disputes), and the Qazis, who are also the judges, have become corrupt. The Vedas of Brahma, including the Atherban(u) Veda (which promotes magic and witchcraft), have become popular (among the Hindus) while the high moral character and Waheguru's praise have been brushed aside. 5.
What kind of worship is it without Waheguru (as the deity), and what kind of control on senses is it without high moral character? And what is the use of wearing janayoo if one has no control over his lust? The pundit bathes and washes his body every day, and anoints his forehead, but what kind of purity is that if the mind is not pure? 6.
It is Kalyug(i) when the books of the West, like the Koran and the Bible, become the official religious books of the land, and the importance of the Hindu Granths, the Pundit, and the Puranas has been reduced. Now God is known as Rehman. However, one must remember that there is only one doer and the creator (Waheguru). 7.
One earns respect only with Waheguru's Naam, and there is no deed higher than this. If one goes begging for things he has at home, he faces shame (If we worship Allah under coercion when we believe in our Perfect Waheguru, it is certainly a matter of shame for us), oh Nanak. 8.1.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਜਗੁ ਪਰਬੋਧਹਿ ਮੜੀ ਬਧਾਵਹਿ॥ ਆਸਣੁ ਤਿਆਗਿ ਕਾਹੇ ਸਚੁ ਪਾਵਹਿ॥ ਮਮਤਾ ਮੋਹੁ ਕਾਮਣਿ ਹਿਤਕਾਰੀ॥ ਨਾ ਅਉਧੂਤੀ ਨ ਸੰਸਾਰੀ॥ 1॥ ਜੋਗੀ ਬੈਸਿ ਰਹਹੁ ਦੁਬਿਧਾ ਦੁਖੁ ਭਾਗੈ॥ ਘਰਿ ਘਰਿ ਮਾਗਤ ਲਾਜ ਨ ਲਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਗਾਵਹਿ ਗੀਤ ਨ ਚੀਨਹਿ ਆਪੁ॥ ਕਿਉ ਲਾਗੀ ਨਿਵਰੈ ਪਰਤਾਪੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਚੈ ਮਨ ਭਾਇ॥ ਭਿਖਿਆ ਸਹਜ ਵੀਚਾਰੀ ਖਾਇ॥ 2॥ ਭਸਮ ਚੜਾਇ ਕਰਹਿ ਪਾਖੰਡੁ॥ ਮਾਇਆ ਮੋਹੁ ਸਹਹਿ ਜਮ ਡੰਡੁ॥ ਫੂਟੈ ਖਾਪਰੁ ਭੀਖ ਨ ਭਾਇ॥ ਬੰਧਨਿ ਬਾਧਿਆ ਆਵੈ ਜਾਇ॥ 3॥ ਬਿੰਦੁ ਨ ਰਾਖਹਿ ਜਤੀ ਕਹਾਵਹਿ॥ ਮਾਈ ਮਾਗਤ ਤ੍ਰੈ ਲੋਭਾਵਹਿ॥ ਨਿਰਦਇਆ ਨਹੀ ਜੋਤਿ ਉਜਾਲਾ॥ ਬੂਡਤ ਬੂਡੇ ਸਰਬ ਜੰਜਾਲਾ॥ 4॥ ਭੇਖ ਕਰਹਿ ਖਿੰਥਾ ਬਹੁ ਥਟੂਆ॥ ਝੂਠੋ ਖੇਲੁ ਖੇਲੈ ਬਹੁ ਨਟੂਆ॥ ਅੰਤਰਿ ਅਗਨਿ ਚਿੰਤਾ ਬਹੁ ਜਾਰੇ॥ ਵਿਣੁ ਕਰਮਾ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰੇ॥ 5॥ ਮੁੰਦ੍ਰਾ ਫਟਕ ਬਨਾਈ ਕਾਨਿ॥ ਮੁਕਤਿ ਨਹੀ ਬਿਦਿਆ ਬਿਗਿਆਨੁ॥ ਜਿਹਵਾ ਇੰਦ੍ਰੀ ਸਾਦਿ ਲੁਭਾਨਾ॥ ਪਸੂ ਭਏ ਨਹੀ ਮਿਟੈ ਨੀਸਾਨਾ॥ 6॥ ਤ੍ਰਿਬਿਧਿ ਲੋਗਾ ਤ੍ਰਿਬਿਧ ਜੋਗਾ॥ ਸਬਦੁ ਵੀਚਾਰੈ ਚੂਕਸਿ ਸੋਗਾ॥ ਊਜਲ ਸਾਚੁ ਸੁ ਸਬਦੁ ਹੋਇ॥ ਜੋਗੀ ਜੁਗਤਿ ਵੀਚਾਰੇ ਸੋਇ॥ 7॥ ਤੁਝ ਪਹਿ ਨਉਨਿਧਿ ਤੂ ਕਰਣੈ ਜੋਗੁ॥ ਥਾਪਿ ਉਥਾਪੇ ਕਰੇ ਸੁ ਹੋਗੁ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਚੁ ਸੁਚੀਤੁ॥ ਨਾਨਕ ਜੋਗੀ ਤ੍ਰਿਭਵਣ ਮੀਤੁ॥ 8॥2॥

Ramkali Mehla 1: Jug(u) perbodheh(i) murri budhaaveh(i). Aasun(u) tiyaag(i) kaahay Sach(u) paaveh(i). Mumta moh(u), kaamun(i) hitkaari. Na aoudhooti, na sunsaari. 1. Jogi baiys(i) ruhou, doobidha dookh(u) bhaagaiy. Ghur(i), ghur(i) maangut, laaj na laagaiy. 1. Ruhaou. Gaaveh(i) geet, na cheeneh(i) aap(u). Kiyoun laagi niveraiy pertaap(u). Gur kaiy

Shabad(i) ruchaiy mun bhaayay. Bhikhiya sehj veechaari khaayay. 2. Bhusm churrayay, kuraiy paakhund(u). Maya moh(u), suheh(i) Jum dund(u). Phootaiy khaapur(u) bheekh na bhaayay. Bundhun(i) baandhiya, aavaiy jaayay. 3. Bind(u) na raakheh(i) jutee kuhaaveh(i). Maayee maangut, traiy lobhaaveh(i). Nirduyya, nuhee Jot(i) oojaala. Boodut booday, serb junjaala. 4.

Word Meaning: Perbodheh(i) = preaches. Murri = body; belly. Budhaaveh(i) = nourishes well. Aasun(u) = seat; Waheguru's support (Naam). Tiyaag(i) = by relinquishing. Sach(u) = Waheguru. Mumta Moh(u) = affection for worldly things. Kaamun(i) = woman; wife. Hitkaari = loves. Aoudhooti = detached from the world. Sunsaari = family man. 1.

Baiys Ruhou = stay with focused mind. Doobidha = indecisiveness (Maya or God?). Bhaagaiy = goes away. Maangut = beg. Laaj = shame. Pause.

Geet = songs. Cheeneh(i) = recognize; analyze. Aap(u) = self. Niveraiy = be removed. Pertaap(u) = heat; fire of desires. Ruchaiy = get absorbed. Bhaayay = like. Bhikhiya = Bheekh = alms. Sehj(i) Veechaari = pondering on the high spiritual state. 2.

Bhusm churraayay = coats body with ash. Paakhund(u) = show off. Dund(u) = punishment. Phootaiy = broken. Khaapur = a dish to collect alms; heart. Bhaayay = love for God. Bundhun Baandhiya = tied in worldly bonds. Aavaiy Jaayay = takes birth and dies. 3.

Bind = semen; lust. Jutee = celibate. Maayee = wealth. Traiy = the three effects of Maya. Lobhaaveh(i) = is engrossed. Nirduyya = merciless. Jot(i) Oojaala = brightness of God's Light (enlightenment). Boodut Boday = drowns slowly. Serb Junjaala = all worldly nets. 4.

MEANING: Don't you feel ashamed of begging from door to door, oh yogi? Stay in Waheguru's shelter with a focused mind, and your indecisiveness (wavering of mind to choose between Waheguru and Maya) will go away. Pause.

The yogi preaches to the world, but nourishes his body well, because of which his belly grows big. How can he get connected with God when he relinquishes His support (does not sing His praise)? He is strongly bonded to his family and other worldly attractions, and loves his wife. That way, he is neither detached from the world nor a family man in the true sense. 1.

He does sing religious songs (to preach to the people), but does not recognize himself (his own weaknesses). How can the fire of his worldly desires, from which he is suffering, be put out by singing songs only as a show off? He can connect with Waheguru (and kill his desires) only if he likes Guru's Shabad, and gets absorbed in that; and rather than begging from door to door, he begs for (ponders on) Guru's Shabad to attain the high spiritual state. 2.

He hypocritically coats his body with ash (to look unattractive to women), but has to endure the punishment of the Angel of justice for his love for Maya. Just as alms cannot be held in a broken dish, Waheguru's Naam does not stay in a heart that is divided into many pieces of thoughts; and bonded with worldly attractions, he continues to take births, and to die. 3.

He does not control his lust, but calls himself a celibate, and engrossed in Maya, he keeps begging for that. Unenlightened about spirituality, he is merciless and caught in many nets of Maya; he drowns slowly in the world sea. 4. ----------

---------- Bhaykh kureh(i), khintha, buhou thutooa. Jhoottho khayl(u) khaylaiy buhou nutooa. Untar(i) ugun(i) chinta buhou jaaray. Vin(u) kerma kaisay ootrus(i) paaray. 5. Moondraan phutuk bunaayee kaan(i). Mookt(i) nuhee bidiya bigiyaan. Jihva inderi saad(i) loobhaana. Pushoo bhuyay, nuhee mitaiy nishaana. 6. Tribidh(i) loga, tribidh(i) yoga. Shabad(u) veechaaraiy, chookus(i) soga. Oojul Saach(u), su Shabad(u) hoyay. Yogi joogt(i) veechaaray soyay. 7. Toojh peh(i) nuou nidh(i) Tu kernaiy joag(u). Thaap(i) oothaapay,

kuray su hoag(u). Jut(u), sut(u) sunjum(u), Sach(u) su cheet(i). Nanak yogi tirbhuvun meet(u). 8.2.

Word Meaning: Bhaykh = religious symbols. Khintha = a quilt of rags that the yogis wear. Thutooa = things for show off. Jhoottho = false. Khayl(u) = dramas. Nutooa = acrobat. Ugun(i) = fire (of worldly attractions). Chinta = worry. Jaaray = burns; causes discomfort. Kerma = Waheguru's benevolence; noble deeds. Ootrus(i) Paaray = find salvation. 5.

Moondraan Phutuk = glass earrings. Bidiya = divine knowledge. Bigiyaan = without knowledge. Jihva = tongue. Inderi = senses. Loobhaana = engrossed. Pushoo Bhuyyay = have animal-like behaviour. Nishaana = signs. 6.

Tribidh(i) = of three qualities (Maya). Loga = people. Chookus = is removed. Soga = sadness; worries. Oojul = pure. Saach(u) = the eternal God. Joogt(i) = technique. 7.

Nuou Nidh(i) = the nine treasures. Kernaiy Joag(u) = fully capable. Thaap(i) = create. Oothaapay = destroys. Hoag(u) = happens. Jut(i) = control on senses. Sut = high morality. Sunjum = efforts to control senses. Cheet(i) = in mind. Tirbhuvun = in the three worlds. 8.

MEANING: He wears a quilt of rags and other religious symbols just to show off. Like an acrobat, he performs many false (dishonest) acts (to please God), but his worries burn him inside (cause huge pain). How can he find salvation without noble deeds (or Waheguru's benevolence)? 5.

He wears glass earrings to show his faith in Shiva, but he is uneducated due to his lack of Divine Knowledge and remains bound to the world. His tongue and his other senses are engrossed in different tastes; his animal-like signs cannot be erased (are always visible). 6.

Just like the rest of the world, the yogi is also possessed by the attractions of Maya with three qualities. He can overcome his sadness (grief) of his inability to acquire it by pondering over the Guru's Shabad (when he will realize that Maya has no importance). Only Waheguru is pure, with whom he can become "one" with the Guru's Shabad. The true yogi is the one who ponders on this approach (of reciting the Guru's Shabad). 7.

You are capable of doing everything (are omnipotent), and You have control over the nine treasures, oh Waheguru. Waheguru creates and destroys at His Will, and only that which He wishes happens. The yogi, who has Waheguru in his mind at all times, controls his senses without any special effort and is the true celibate with high moral character. Such a yogi is the friend of everybody in the three worlds, oh Nanak. 8.2.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਖਟੁ ਮਟੁ ਦੇਹੀ ਮਨੁ ਬੈਰਾਗੀ॥ ਸੁਰਤਿ ਸਬਦੁ ਧੁਨਿ ਅੰਤਰਿ ਜਾਗੀ॥ ਵਾਜੈ ਅਨਹਦੁ ਮੇਰਾ ਮਨੁ ਲੀਣਾ॥ ਗੁਰ ਬਚਨੀ ਸਚਿ ਨਾਮੁ ਪਤੀਣਾ॥ 1॥ ਪ੍ਰਾਣੀ ਰਾਮ ਭਗਤਿ ਸੁਖੁ ਪਾਈਐ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਗੈ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈਐ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 904) ਮਾਇਆ ਮੋਹੁ ਬਿਵਰਜਿ ਸਮਾਏ॥ ਸਤਿਗੁਰੁ ਭੇਟੈ ਮੇਲਿ ਮਿਲਾਏ॥ ਨਾਮੁ ਰਤਨ ਨਿਰਮੋਲਕ ਹੀਰਾ॥ ਤਿਤੁ ਰਾਤਾ ਮੇਰਾ ਮਨੁ ਧੀਰਾ॥ 2॥ ਹਉਮੈ ਮਮਤਾ ਰੋਗੁ ਨ ਲਾਗੈ॥ ਰਾਮ ਭਗਤਿ ਜਮ ਕਾ ਭਉ ਭਾਗੈ॥ ਜਮੁ ਜੰਦਾਰੁ ਨ ਲਾਗੈ ਮੋਹਿ॥ ਨਿਰਮਲ ਨਾਮੁ ਰਿਦੈ ਹਰਿ ਸੋਹਿ॥ 3॥ ਸਬਦੁ ਬੀਚਾਰਿ ਭਏ ਨਿਰੰਕਾਰੀ॥ ਗੁਰਮਤਿ ਜਾਗੇ ਦੁਰਮਤਿ ਪਰਹਾਰੀ॥ ਅਨਦਿਨੁ ਜਾਗਿ ਰਹੇ ਲਿਵ ਲਾਈ॥ ਜੀਵਨ ਮੁਕਤਿ ਗਤਿ ਅੰਤਰਿ ਪਾਈ॥ 4॥ ਅਲਿਪਤ ਗੁਫਾ ਮਹਿ ਰਹੇ ਨਿਰਾਰੇ॥ ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ॥ ਪਰ ਘਰ ਜਾਇ ਨ ਮਨੁ ਡੋਲਾਏ॥ ਸਹਜ ਨਿਰੰਤਰਿ ਰਹਉ ਸਮਾਏ॥ 5॥ ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਅਉਧੂਤਾ॥ ਸਦ ਬੈਰਾਗੀ ਤਤੁ ਪਰੋਤਾ॥ ਜਗੁ ਸੂਤਾ ਮਰਿ ਆਵੈ ਜਾਇ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਸੋਝੀ ਪਾਇ॥ 6॥ ਅਨਹਦ ਸਬਦੁ ਵਜੈ ਦਿਨੁ ਰਾਤੀ॥ ਅਵਿਗਤ ਕੀ ਗਤਿ ਗੁਰਮੁਖਿ ਜਾਤੀ॥ ਤਉ ਜਾਨੀ ਜਾ ਸਬਦਿ ਪਛਾਨੀ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਨਿਰਬਾਨੀ॥ 7॥ ਸੁੰਨ ਸਮਾਧਿ ਸਹਜਿ ਮਨੁ ਰਾਤਾ॥ ਤਜਿ ਹਉ ਲੋਭਾ ਏਕੋ ਜਾਤਾ॥ ਗੁਰ ਚੇਲੇ ਅਪਨਾ ਮਨੁ ਮਾਨਿਆ॥ ਨਾਨਕ ਦੂਜਾ ਮੇਟਿ ਸਮਾਨਿਆ॥ 8॥3॥

Ramkali Mehla 1: Khut(u) mut(u) dayhi, mun(u) baiyraagi. Soort(i) Shabad(u), dhoon(i) untar(i) jaagi. Vaajaiy unhud(u), mayra mun(u) leena. Gur Bachni Sach(i) Naam(u) puteena. 1. Praani, Ram bhugut(i) sookh(u) paayiyay. Gurmukh(i), Hur(i), Hur(i) meettha laagaiy, Hur(i), Hur(i) Naam(i) smaayiyaiy. 1. Ruhaou.
(PAGE 904): Maya moh(u) bivurj(i) smaayay. Satgur(u) bhaytaiy mayl(i) milaayay. Naam(u) ruttan, nirmoluk heera. Tit(u) raata, mayra mun(u) dheera. 2. Haumein, mumta, roag(u) na laagaiy. Ram bhugut(i) Jum ka bhuou bhaagaiy. Jum jundaar(u) na laagaiy moh(i). Nirmul Naam(u) ridaiy Hur(i) soh(i). 3. Shabad(u) beechaar(i) bhuyyay Nirunkaari, Gurmut(i) jaagay, doormut(i) purhaari. Undin(u) jaag(i) ruhhay liv laayee. Jeevun mookt(i) gut(i) untar(i) paayee. 4.
Word Meaning: Khut(u) = six; six-circled human body (yogis believe that there are six circles in the body through which the breath travels to the Tenth Door). Mut(u) = the communal place of the yogis. Baiyraagi = detached from the world. Soort(i) = thoughts. Dhoon(i) = focus of mind. Jaagi = awakened; enlightened. Unhud = auto-playing divine music. Leena = fully absorbed. Puteena = won over; convinced. 1.
Praani = oh, man. Gurmukh(i) = with Guru's advice. Smaayiyaiy = be absorbed. Pause.
Bivurj(i) = by stopping (controlling). Bhaytaiy = connects with. Ruttan = jewel-like precious. Nirmoluk = priceless (which cannot be bought). Heera = diamond. Tit(u) = (with) that. Raata = imbued. Dheera = contented. 2.
Mumta = parental love. Jum = death. Jundaar = killer. Moh(i) = me. Soh(i) = adorns. 3.
Nirunkaari = merges into Waheguru. Jaagay = appears. Doormut(i) = evil thoughts. Purhaari = kicked out. Jaag(i) Ruhhay= stay alert. Live Laayee = with fully focused mind. Jeevun-Mookt(i) = free from worldly bonds. Gut(i) = high spiritual state. Untar(i) = inside. 4.
MEANING: One enjoys blissfulness by worshipping Waheguru, oh man. One finds Waheguru's Naam to be very sweet, and he gets fully absorbed in the Naam. **Pause**
For me, my body is like the communal place of the yogis, and my mind is fully detached from worldly attractions. Guru's Shabad is always in my thoughts, and my mind stays focused on it, by which it has been enlightened. My mind is absorbed in Guru's Shabad, and I feel as if Divine music is playing in my mind. My mind has been completely won over by Waheguru's Naam, which I recite with Guru's Shabad. 1.
One gets absorbed in Waheguru's Naam by keeping one's attachments with Maya at bay (controlling them). Waheguru connects His devotees with the Guru, who connects them with Waheguru (It is the Law of Waheguru that one can realize Him only by the grace of the Guru). Waheguru's Naam is a priceless diamond which cannot be bought for any price. Imbued in that, my mind is fully contented now. 2.
When a devotee worships Waheguru, his fear of death disappears, and he does not suffer from selfishness, ego, and worldly attractions, which are the root of mental sickness. With my mind adorned with the mind-purifying Waheguru's Naam, the killer Angel of (spiritual) death will not even come near me. 3.
When a devotee ponders on Guru's Shabad, his mind is enlightened with Guru's advice, his evil thinking is kicked out, and he becomes "one" with Waheguru. With his mind focused on Waheguru's Naam, he stays alert (against the attacks of Maya), and he attains the spiritual state where he is completely free from worldly bonds. 4.

---------- Alipt goofa meh(i) ruhhay niraaray. Tuskur punch, Shabad(i) sunghaary. Pur ghur jaayay na mun doalaayay. Sehj Niruntar(i) ruhou smaayay. 5. Gurmukh(i) jaag(i) ruhhay aoudhoota. Sud baiyraagi, Tut(u) puroata. Jug(u) soota, mur(i) aavaiy jaayay. Bin(u) Gur

Shabad na sojhi paayay. 6. Unhud Shabad(u) vujaiy din(u) raati. Uvgut kee gut(i) Gurmukh(i) jaati. Tuou jaani ja Shabad(i) puchhaani. Aiko ruv(i) ruhhiya Nirbaani. 7. Soonn smaadh(i), sehj(i) mun(u) raata. Tuj(i) huoun lobha, Aiko jaata. Gur chaylay apna mun(u) maaniya. Nanak, dooja mayt(i) smaaniya. 8.3.

Word Meaning: Alipt = Niraaray = fully detached. Goofa = cave, heart. Tuskur Punch = the five robbers (demons). Sunghaaray = destroyed. Pur Ghur = cast an evil eye on others' belongings. Dolaayay = allow weakening of mind. Sehj = high spiritual state. Niruntar(i) = omnipresent Waheguru (His Naam); continuous; always. 5.

Aoudhoota = detached from the worldly affairs = Baiyraagi. Tut(u) = the root of the universe (God). Proata = mind stitched with. Soota = asleep (in the love of worldly attachments). Sojhi = understanding; enlightenment. 6.

Uvgut = incomprehensible God. Gut(i) = transcendence. Jaati = realized. Tuou = only then. Puchhaani = recognized. Ruv(i) Ruhhiya = is present. Nibaani = fully detached, God. 7.

Soonn Smaadh(i) = meditative state where no ideas come to mind. Raata = imbued. Tuj(i) = by giving up. Huoun = selfishness and ego. Lobha = greed. Jaata = realized; made connection with. Gur Chaylay = disciple of the Guru; a Sikh. Dooja = love for the other (Maya). Mayt(i) = eradicating. Smaaniya = got absorbed. 8.

MEANING: The devotee kills (controls) his five demons (lust, greed, etc.) with the Guru's Shabad, and stays fully detached from worldly attractions while living in the family (he does not need to go to some cave to be detached). He does not allow his mind to be weak, keeping an evil eye on others' belongings, and, absorbed in Waheguru's Naam, he stays in a high spiritual state. 5. With his mind stitched with Waheguru in the shelter of the Guru (with His Shabad), the devotee always stays detached from worldly attractions. Asleep (engrossed) in worldly affairs, the world gets no spiritual enlightenment without the Guru's Shabad, and keeps taking births and dying. 6.

One understands the transcendence of the incomprehensible Waheguru in the shelter of the Guru with His Shabad, and realizes that it is the fully-detached Waheguru alone, which is present everywhere. He also begins to feel as if Divine music plays in his mind. 7.

Imbued in Waheguru's Naam, such a devotee overcomes his selfishness, ego, and greed, and stays in the meditative state above the effects of Maya. The mind of the disciple of the Guru is convinced with His Shabad, and free from the attractions of Maya, he gets absorbed in Waheguru, oh Nanak. 8.3.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਸਾਹਾ ਗਣਹਿ ਨ ਕਰਹਿ ਬੀਚਾਰੁ॥ ਸਾਹੇ ਊਪਰਿ ਏਕੰਕਾਰੁ॥ ਜਿਸੁ ਗੁਰੁ ਮਿਲੈ ਸੋਈ ਬਿਧਿ ਜਾਣੈ॥ ਗੁਰਮਤਿ ਹੋਇ ਤ ਹੁਕਮੁ ਪਛਾਣੈ॥ 1॥ ਝੂਠੁ ਨ ਬੋਲਿ ਪਾਡੇ ਸਚੁ ਕਹੀਐ॥ ਹਉਮੈ ਜਾਇ ਸਬਦਿ ਘਰੁ ਲਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਗਣਿ ਗਣਿ ਜੋਤਕੁ ਕਾਡੀ ਕੀਨੀ॥ ਪੜੈ ਸੁਣਾਵੈ ਤਤੁ ਨ ਚੀਨੀ॥ ਸਭਸੈ ਊਪਰਿ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੁ॥ ਹੋਰ ਕਥਨੀ ਬਦਉ ਨ ਸਗਲੀ ਛਾਰੁ॥ 2॥ ਨਾਵਹਿ ਧੋਵਹਿ ਪੂਜਹਿ ਸੈਲਾ॥ ਬਿਨੁ ਹਰਿ ਰਾਤੇ ਮੈਲੋ ਮੈਲਾ॥ ਗਰਬੁ ਨਿਵਾਰਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸਾਰਥਿ॥ ਮੁਕਤਿ ਪ੍ਰਾਨ ਜਪਿ ਹਰਿ ਕਿਰਤਾਰਥਿ॥3॥ ਵਾਚੈ ਵਾਦੁ ਨ ਬੇਦੁ ਬੀਚਾਰੈ॥ ਆਪਿ ਡੁਬੈ ਕਿਉ ਪਿਤਰਾ ਤਾਰੈ॥ ਘਟਿ ਘਟਿ ਬ੍ਰਹਮੁ ਚੀਨੈ ਜਨੁ ਕੋਇ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੋਝੀ ਹੋਇ॥ 4॥ ਗਣਤ ਗਣੀਐ ਸਹਸਾ ਦੁਖੁ ਜੀਐ॥ ਗੁਰ ਕੀ ਸਰਣਿ ਪਵੈ ਸੁਖੁ ਥੀਐ॥ ਕਰਿ ਅਪਰਾਧ ਸਰਣਿ ਹਮ ਆਇਆ॥ ਗੁਰ ਹਰਿ ਭੇਟੇ ਪੁਰਬਿ ਕਮਾਇਆ॥ 5॥ ਗੁਰ ਸਰਣਿ ਨ ਆਈਐ ਬ੍ਰਹਮੁ ਨ ਪਾਈਐ॥ ਭਰਮਿ ਭੁਲਾਈਐ ਜਨਮਿ ਮਰਿ ਆਈਐ॥ ਜਮ ਦਰਿ ਬਾਧਉ ਮਰੈ ਬਿਕਾਰੁ॥ ਨ ਚਿਦੈ ਨਾਮੁ ਨ ਸਬਦੁ ਅਚਾਰੁ॥ 6॥ ਇਕਿ ਪਾਧੇ ਪੰਡਿਤ ਮਿਸਰ ਕਹਾਵਹਿ॥ ਦੁਬਿਧਾ ਰਾਤੇ ਮਹਲੁ ਨ ਪਾਵਹਿ॥
(ਅੰਗ 905)॥ ਜਿਸੁ ਗੁਰ ਪਰਸਾਦੀ ਨਾਮੁ ਅਧਾਰੁ॥ ਕੋਟਿ ਮਧੇ ਕੋ ਜਨੁ ਆਪਾਰੁ॥ 7॥ ਏਕੁ ਬੁਰਾ ਭਲਾ ਸਚੁ ਏਕੈ॥ ਬੂਝੁ ਗਿਆਨੀ ਸਤਿਗੁਰ ਕੀ ਟੇਕੈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੀ ਏਕੋ ਜਾਣਿਆ॥ ਆਵਣੁ ਜਾਣਾ

ਮੇਟਿ ਸਮਾਣਿਆ॥ 8॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਏਕੰਕਾਰੁ॥ ਸਰਬ ਗੁਣੀ ਸਾਚਾ ਬੀਚਾਰੁ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਕਰਮ ਕਮਾਵੈ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵੈ॥ 9॥4॥

Ramkali Mehla 1: Saaha guneh(i) na kureh(i) beechaar(u). Saahay oopur(i) Ekunkaar(u). Jis(u) Gur(u) milaiy, soyee bidh(i) jaanaiy. Gurmut(i) hoyay ta Huqam(u) puchhaanaiy. 1. Jhootth(i) na boal(i) paanday, sach(u) kuhhiyaiy. Haumein jaayay, Shabad(i) Ghur(u) luhhiyaiy. 1. Ruhaou. Gun(i), gun(u) jotuk(u) kaandi keeni. Purraiy soonaavaiy, Tutt(u) na cheeni. Subhsaiy oopur(i) Gur Shabad(u) beechaar(u). Hoar kuthni budoun na, suglee chhaar(u). 2. Naaveh(i) dhoveh(i) poojeh(i) saiyla. Bin(u) Hur(i) raatay, maiylo, maiyla. Gerb(u) nivaar(i) milaiy Prubh(u) saaruth(i). Mookt(i) praan jup(i) Hur(i) kirtaaruth(i). 3. Vaachaiy vaad(u), na Bayd(u) beechaaraiy. Aap(i) doobay, kiyoun pitraan taaraiy. Ghut(i), ghut(i) Braham cheenaiy jun(u) koyay. Satgur(u) milaiy, ta soajhi hoyay. 4. Gunut guniyaiy, sehsa dookh(u) jeeyaiy. Gur kee shern(i) puvvaiy, sookh(u) theeyaiy. Kur(i) upraadh, shern(i) hum aaya. Gur Hur(i) bhaytay, poorb(i) kmaaya. 5. Gur shern(i) na aayiyaiy, Braham na paayiyaiy. Bherm(i) bhoolaayiyaiy, junum(i) mur(i) aayiyaiy. Jum dur baadhou muraiy bikaar(u). Na ridaiy Naam(u), na Shabad(u) achaar(u). 6. Ikk(i) paandhay, pundit, misher kuhaaveh(i). Doobidha raatay Mehl(u) na paaveh(i).

(PAGE 905): Jis(u) Gur persadi Naam(u) adhaar(u). Koat(i) mudhay ko jun aapaar(u). 7. Aik(u) boora, bhulaa, Sach(u) aikaiy. Boojh(u) giyaani Satgur kee taykaiy. Gurmukh(i) virleen Aiko jaaniya. Aavun(u) jaana mayt(i) smaaniya. 8. Jin kaiy hirdaiy Ekunkaar(u). Serb gooni, Saacha beechaar(u). Gur kaiy bhaanaiy kerm kmaavaiy. Nanak Sachay, Saach(i) smaavaiy. 9.4.

Word Meaning: Saaha = auspicious time for some ceremony. Guneh = calculate; consider. Beechaar(u) = worry. Bidh(i) = ways (Will). Huqam(u) = (Waheguru's) laws, Will. 1. Paanday = oh, pundit. Ghur(u) = Waheguru's Residence. Luhhiyaiy = acquire. Pause. Jotuk = fortune telling; astrology. Kaandi = the document of fortune; horoscope. Tutt(u) = the reality. Kuthni = whatever is said. Budoun Na = do not acknowledge. Chhaar = dirt; worthless. 2. Saila = rock, idol. Raatay = imbued. Maiylo Maiyla = only dirty; unholy. Gerb = ego. Nivaar(i) = getting rid of. Saaruth(i) = charioteer (of life). Praan = man. Kirtaaruth(i) = causing success. 3.
Vaachaiy = studies. Vaad(u) = aggressive discussions. Pitraan = ancestors. Cheenaiy = recognizes. Koyay = rare. Soajhi = enlightenment. 4.
Gunut Guniyaiy = going by astrology. Sehsa = worries. Jeeyaiy = mind. Theeyaaiy = happens. Upraadh = crime; sin. Bhaytay = connected with. Poorb(i) Kmaaya = based on previous deeds. 5.
Braham = Waheguru. Bherm(i) Bholaayiyaiy = misled by doubts. Dur = door. Baadhou = tied up. Bikaar(u) = worthlessly. Ridaiy = at heart. Achaar(u) = moral character. 6.
Ikk(i) = some. Doobidha = in indecisiveness. Mehl(u) = Waheguru's Residence. Adhaar(u) = support; basis. Mudhay = among. Ko = rare. Apaar(u) = great. 7.
Boora = bad. Bhulaa = good; noble. Sach(u) = Waheguru. Boojh(u) = get understanding. Taykaiy = in the shelter. Virleen = rare. Mayt(i) = eliminating. Smaaniya = get absorbed. 8. Serb-Gooni = having all qualities (Waheguru). Bhaanaiy = as per His Will. Saach(i) = by Waheguru's Naam. 9.

MEANING: A Guru's Sikh recognizes Waheguru's Huqam (His Will), and unlike most people, does not pay any attention to auspicious (or inauspicious) times because He knows that Waheguru's Will is above all such man-predicted good or bad times. But only that Sikh understands Waheguru's Huqam who comes to the Guru's shelter. 1.
(The Pundit misguides people by stressing on the importance of auspicious and inauspicious times for ceremonies, to fleece them; so, Guru Sahib advises him): Do not lie to people, and

tell them the truth (that there are no good or bad times per se), oh pundit. You should rather overcome your ego so as to have access to Waheguru's Palace (to get connected with Him). You make a few calculations to construct a horoscope for people, and you do read your holy books to educate the masses, but you do not realize the reality of Waheguru. Pondering on Guru's Shabad is the supreme of all deeds of worship; I do not acknowledge anything else that is said by people like you, as it is all dirt (meaningless) for me, oh pundit. 2.
The pundit takes his bath, washes himself to cleanse his body and clothes, and worships idols. But without getting imbued in Waheguru's Naam, his mind stays filthy. When he gets rid of his ego, he can connect with Waheguru, the charioteer (controller) of our lives. By reciting Waheguru's Naam, the man can successfully achieve emancipation. 3.
The pundit studies the Vedas solely for discussion and does not ponder them for spiritual purposes. How can he ferry his ancestors across the world sea when he himself is drowning in it? A rare person attains enlightenment in the shelter of the Guru, recognizing the presence of Waheguru in every heart. 4. If one believes in astrology and makes calculations about auspicious times, he suffers from worries (about losing the "auspicious" time or being hit by the "inauspicious" time) in his mind. But, by taking Guru's shelter, he achieves comfort (blissfulness). After committing many sins, I have come to the Guru's shelter, and, based on my deeds in a previous life, the Guru connected me with Waheguru. 5.
We cannot get connected with Waheguru if we do not take the Guru's shelter (His advice). Misled by our misgivings, we keep taking births and dying. The individual, who does not have Guru's Shabad or Waheguru's Naam at heart, and does not have good character, suffers punishment tied at the door of the Angel of death, and dies worthlessly (without any achievement in spirituality). 6. Many Brahmans call themselves astrologers, learned pundits, or family gurus, but trapped in indecisiveness, they cannot have access to Waheguru's Residence (cannot connect with Him). There is rarely one devotee in millions who, by the grace of the Guru, makes Waheguru's Naam the basis of his life. 7.
If one wishes to acquire Divine knowledge, he needs to take the Guru's shelter to recognize that, be it a bad or a good person in his judgment, Waheguru is present in all of them. Some rare individual recognizes this fact in the shelter of the Guru: that there is Waheguru alone, present everywhere. The birth-death cycle of such a devotee is terminated, and he gets absorbed in Waheguru. 8.
The devotee, who has only the treasure of all virtues - Waheguru - at his heart, has pure thinking, and performs all deeds according to the Will of the Guru (approved by Him), and merges into Waheguru by reciting His Naam, oh Nanak. 9.4.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਹਠੁ ਨਿਗ੍ਰਹੁ ਕਰਿ ਕਾਇਆ ਛੀਜੈ॥ ਵਰਤੁ ਤਪਨੁ ਕਰਿ ਮਨੁ ਨਹੀ ਭੀਜੈ॥ ਰਾਮ ਨਾਮ ਸਰਿ ਅਵਰੁ ਨ ਪੂਜੈ॥ 1॥ ਗੁਰ ਸੇਵਿ ਮਨਾ ਹਰਿ ਜਨ ਸੰਗੁ ਕੀਜੈ॥ ਜਮੁ ਜੰਦਾਰੁ ਜੋਹਿ ਨਹੀ ਸਾਕੈ ਸਰਪਨਿ ਡਸਿ ਨ ਸਕੈ ਹਰਿ ਕਾ ਰਸੁ ਪੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਵਾਦੁ ਪੜੈ ਰਾਗੀ ਜਗੁ ਭੀਜੈ॥ ਤ੍ਰੈ ਗੁਣ ਬਿਖਿਆ ਜਨਮਿ ਮਰੀਜੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਦੂਖੁ ਸਹੀਜੈ॥ 2॥ ਚਾੜਸਿ ਪਵਨੁ ਸਿੰਘਾਸਨੁ ਭੀਜੈ॥ ਨਿਉਲੀ ਕਰਮ ਖਟ ਕਰਮ ਕਰੀਜੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥਾ ਸਾਸੁ ਲੀਜੈ॥ 3॥ ਅੰਤਰਿ ਪੰਚ ਅਗਨਿ ਕਿਉ ਧੀਰਜੁ ਧੀਜੈ॥ ਅੰਤਰਿ ਚੋਰੁ ਕਿਉ ਸਾਦੁ ਲਹੀਜੈ॥ ਗੁਰਮੁਖਿ ਹੋਏ ਕਾਇਆ ਗੜੁ ਲੀਜੈ॥ 4॥ ਅੰਤਰਿ ਮੈਲੁ ਤੀਰਥ ਭਰਮੀਜੈ॥ ਮਨੁ ਨਹੀ ਸੂਚਾ ਕਿਆ ਸੋਚ ਕਰੀਜੈ॥ ਕਿਰਤੁ ਪਇਆ ਦੋਸੁ ਕਾ ਕਉ ਦੀਜੈ॥ 5॥ ਅੰਨੁ ਨ ਖਾਹਿ ਦੇਹੀ ਦੁਖੁ ਦੀਜੈ॥ ਬਿਨੁ ਗੁਰ ਗਿਆਨ ਤ੍ਰਿਪਤਿ ਨਹੀ ਥੀਜੈ॥ ਮਨਮੁਖਿ ਜਨਮੈ ਜਨਮਿ ਮਰੀਜੈ॥ 6॥ ਸਤਿਗੁਰ ਪੂਛਿ ਸੰਗਤਿ ਜਨ ਕੀਜੈ॥ ਮਨੁ ਹਰਿ ਰਾਚੈ ਨਹੀ ਜਨਮਿ ਮਰੀਜੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਕਿਆ ਕਰਮੁ ਕੀਜੈ॥7॥ ਊਦਰ ਦੁੰਦਰ ਪਾਸਿ ਧਰੀਜੈ॥ ਧੁਰ ਕੀ ਸੇਵਾ ਰਾਮੁ ਰਵੀਜੈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਕਿਰਪਾ ਪ੍ਰਭ ਕੀਜੈ॥ 8॥5॥

Ramkali Mehla 1: Hutth(u) nigreh(u) kur(i) kaaya chheejaiy. Vert(u) tupun(u) kur(i) mun(u) nuhee bheejaiy. Ram Naam sur(i) uver(u) na poojaiy. 1. Gur sayv(i) munaa, Hur(i) jun sung(u) keejaiy. Jum(u) jundaar(u) joh(i) nuhee saakaiy, surpun(i) duss(i) na sukaiy, Hur(i) ka rus(u) peejaiy. 1. Ruhaou. Vaad(u) purray, raageen jug(u) bheejaiy. Traiy goon bikhiya junum(i) mureejaiy. Ram Naam bin(u) dookh suheejaiy. 2. Chaarrus(i) puvun(u) singhaasun(u) bheejaiy. Niyouli kerm, khut kerm kureejaiy. Ram Naam bin(u) birtha saas(u) leejaiy. 3. Untar(i) punch ugun(i), kiyoun dheeruj dheejaiy. Untar(i) choar kiyoun saad luheejaiy. Gurmukh(i) hoyay, kaaya gurrh(u) leejaiy. 4. Untar(i) maiyl(u), teeruth bhermeejaiy. Mun(u) nuhee soocha, kiya soach kureejaiy. Kirt(u) puyya doas(u) ka kuou deejaiy. 5. Unn(u) na khaah(i), dayhi dookh(u) deejaiy. Bin(u) Gur Giyaan, triput(i) nuhee theejaiy. Munmukh(i) junmaiy, junum(i) mureejaiy. 6. Satgur pooch(i) sungut(i) jun keejaiy. Mun(u) Hur(i) raachaiy, nuhee junum(i) mureejaiy. Ram Naam bin(u) kiyya kerm(u) keejaiy. 7. Oondur, doondur paas(i) dhureejaiy. Dhoor kee sayva Ram(u) ruveejaiy. Nanak Naam(u) milaiy,kirpa Prubh keejaiy. 8.5.

Word Meaning: Hutth = persistence of mind without natural inclination. Nigreh(u) = efforts to control senses. Kaayaan = body; mind. Chheejaiy = weakens. Vert(u) = commitments. Tupun(u) = self-affliction. Bheejaiy = gets imbued. Sur(i) = equal. Poojaiy = matches. 1.
Hur(i) Jun = Waheguru's devotees. Sung(u) = company. Jum(u) Jundaar(u) = killer (wicked) Angel of death. Joh(i) = keep an evil eye. Surpun(i) = snake (poisonous Maya). Duss(i) = sting. Rus(u) = sweet taste (of Naam). Pause.
Vaad(u) = discussions. Raageen = in entertainments. Jug(u) = world. Bheejaiy = enjoys. Traiy-Goon = with three effects. Bikhiya = Maya. Suheejaiy = endures; suffers. 2.
Chaarrus(i) Puvun(i) = breath exercises of yogis (Guru Sahiban do not give them any credit towards spirituality). Singhasun(u) = his seat. Bheejaiy = drenched in sweat. Niyouli Kerm = exercises to keep the stomach clean (the yogis swirl their stomach veins). Khut Kerm = six yogic exercises to keep the stomach and the body (internally) clean. Birtha = worthless. 3.
Punch Ugun(i) = the fire of the five demons. Choar = robber; worries. Saad(u) = comfort. Luheejaiy = acquire; enjoy. Kaaya Gurrh = the fort of body. Leejaiy = have control. 4.
Teeruth Bhermeejaiy = misled, goes to holy places. Soach = cleanliness. Kirt(u) Puyya = result of the deeds done. Doas(u) = blame. Ka Kuou = whom. 5.
Unn(u) = food. Dayhi = body. Triput(i) = contentment. Theejaiy. Happens; takes place. 6.
Pooch(i) = seeking advice. Raachaiy = to get absorbed. Kerm(u) = rituals. 7.
Oodur = mouse. Doondur = noise. Paas(i) Dhureejaiy = put aside; disregard. Dhoor Kee = from the Source – Waheguru. Ruveejaiy = recite. 8.

MEANING: The body (and spirit) of the people who try to control their senses by the sheer obstinacy (persistence) of their mind actually suffer weakening of their mind (due to their inability to control). And the mind of those who make forced commitments and suffer self-inflicted torture does not get imbued with love for Waheguru. Nothing comes even close to Waheguru's Naam. 1.
Serve the Guru, and stay in the company of Waheguru's devotees to drink Waheguru's Naam-Amrit; oh, my mind. Also, the wicked Angel of death will not keep an evil eye on you, and the poisonous snake of Maya will not sting you. Pause.
The pundit studies the Vedas only for discussion and enjoys worldly entertainments, the source of which is Maya with its three effects; as a result, he keeps taking births and dying. He suffers discomfort without Waheguru's Naam. 2.

The yogi gets drenched in sweat in his seat while performing breathing exercises, and performs the six tough yogic tasks to keep his stomach and body clean and healthy (for which Guru Sahiban give no credit in the realm of spirituality). All his breaths go to waste without Waheguru's Naam. 3. How can he find peace when the fire of the five demons (lust, greed, etc.) is burning inside him? How can he enjoy the taste of Waheguru's Naam when the worldly attractions are stealing his peace? But a devotee can control his fort-like body (senses and mind) in the Guru's shelter. 4.
The Brahman goes to holy places to take dips to cleanse his body, but has filth in mind. What purpose will his outside cleanliness serve when his mind is not clean? But whom can he blame, when he is reaping the reward of his own previous deeds? 5.
He does not eat food and causes suffering to his body, but without the Guru's Knowledge (Advice), he does not find contentment. Disconnected with Waheguru, he keeps taking births and dying. What other ritual can he perform (to please God) than reciting His Naam? 6.
Seeking the advice of the Guru, the man should stay in the company of the holy saints so that his mind gets absorbed in Waheguru's Naam, and he does not suffer from rebirths. What better spiritual deeds can one perform than reciting Waheguru's Naam? 7.
One should disregard the distracting noise raised by the mouse-like senses and recite Waheguru's Naam, which is the service assigned to him from Waheguru. I pray to Waheguru that He kindly grants me His Naam, oh, Nanak. 8.5.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਅੰਤਰਿ ਉਤਭੁਜੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਜੋ ਕਹੀਐ ਸੋ ਪ੍ਰਭ ਤੇ ਹੋਈ॥ ਜੁਗਹ ਜੁਗੰਤਰਿ ਸਾਹਿਬੁ ਸਚੁ ਸੋਈ॥ ਉਤਪਤਿ ਪਰਲਉ ਅਵਰੁ ਨ ਕੋਈ॥ 1॥ ਐਸਾ ਮੇਰਾ ਠਾਕੁਰੁ ਗਹਿਰ ਗੰਭੀਰੁ॥ ਜਿਨਿ ਜਪਿਆ ਤਿਨ ਹੀ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ ਨਾਮਿ ਨ ਲਗੈ ਜਮ ਤੀਰੁ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਰਤਨੁ ਹੀਰਾ ਨਿਰਮੋਲੁ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਅਮਰੁ ਅਤੋਲੁ॥ ਜਿਹਵਾ ਸੂਚੀ ਸਾਚਾ ਬੋਲੁ॥ ਘਰਿ ਦਰਿ ਸਾਚਾ ਨਾਹੀ ਰੋਲੁ॥ 2॥ ਇਕਿ ਬਨ ਮਹਿ ਬੈਸਹਿ ਡੂਗਰਿ ਅਸਥਾਨੁ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਪਚਹਿ ਅਭਿਮਾਨੁ॥ ਨਾਮ ਬਿਨਾ ਕਿਆ ਗਿਆਨੁ ਧਿਆਨੁ॥ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਦਰਗਹਿ ਮਾਨੁ॥ 3॥ ਹਠੁ ਅਹੰਕਾਰੁ ਕਰੈ ਨਹੀ ਪਾਵੈ॥ ਪਾਠ ਪੜੈ ਲੇ ਲੋਕ ਸੁਣਾਵੈ॥
(ਅੰਗ 906)॥ ਤੀਰਥਿ ਭਰਮਸਿ ਬਿਆਧਿ ਨ ਜਾਵੈ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਸੁਖੁ ਪਾਵੈ॥ 4॥ ਜਤਨ ਕਰੈ ਬਿੰਦੁ ਕਿਵੈ ਨ ਰਹਾਈ॥ ਮਨੂਆ ਡੋਲੈ ਨਰਕੇ ਪਾਈ॥ ਜਮ ਪੁਰਿ ਬਾਧੋ ਲਹੈ ਸਜਾਈ॥ ਬਿਨੁ ਨਾਵੈ ਜੀਉ ਜਲਿ ਬਲਿ ਜਾਈ॥ 5॥ ਸਿਧ ਸਾਧਿਕ ਕੇਤੇ ਮੁਨਿ ਦੇਵਾ॥ ਹਠਿ ਨਿਗ੍ਰਹਿ ਨ ਤ੍ਰਿਪਤਾਵਹਿ ਭੇਵਾ॥ ਸਬਦੁ ਵੀਚਾਰਿ ਗਹਹਿ ਗੁਰ ਸੇਵਾ॥ ਮਨਿ ਤਨਿ ਨਿਰਮਲ ਅਭਿਮਾਨ ਅਭੇਵਾ॥ 6॥ ਕਰਮਿ ਮਿਲੈ ਪਾਵੈ ਸਚੁ ਨਾਉ॥ ਤੁਮ ਸਰਣਾਗਤਿ ਰਹਉ ਸੁ ਭਾਉ॥ ਤੁਮ ਤੇ ਉਪਜਿਓ ਭਗਤੀ ਭਾਉ॥ ਜਪੁ ਜਾਪਉ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਉ॥ 7॥ ਹਉਮੈ ਗਰਬੁ ਜਾਇ ਮਨ ਭੀਨੈ॥ ਝੂਠਿ ਨ ਪਾਵਸਿ ਪਾਖੰਡਿ ਕੀਨੈ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨਹੀ ਘਰੁ ਬਾਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰੁ॥ 8॥6॥

Ramkali Mehla 1: Untar(I) ootbhooj(u) uver(u) na koyee. Jo kuhhiyaiy, so Prubh tay hoyee. Joogeh(i) jooguntar(i) Sahib Sach(u) soyee. Ootput(i) purlou uver(u) na koyee. 1. Aiysa mayra Tthaakur(u) gehr gumbheer(u). Ji(i) juppiya, tin hee sookh(u) paaya, Hur(i) kaiy Naam(i) na luggaiy Jum teer(u). 1. Ruhaou. Naam(u) ruttan(u), heera nirmoal(u). Saacha Sahib(u), amar(u) atoal(u). Jihva soochi, Saacha boal(u). Ghur(i), Dur(i) Saacha, naahi roal(u). 2. Ikk(i) bun meh(i) baiseh(i) doogur(i) usthaan(u). Naam(u) bisaar(i) pucheh(i) abhimaan(u). Naam binaa kiyya giyaan, dhiyaan(u). Gurmukh(i) paaveh(i) Durgeh(i) maan(u). 3. Hutth(u) ahunkaar(u) kuraiy, nuhee paavaiy. Paatth purrhaiy, lay loak soonaavaiy.
(PAGE 906): Teeruth(i) bhermus(i), biyaadh(i) na jaavaiy. Naam binaa kaiysay sookh(u) paavaiy. 4. Jutun kuraiy, bind(u) kivaiy na ruhaayee. Munooaa doalaiy, nerkay paayee. Jum Pur(i) baadhou luhhaiy sujaayee. Bin(u) Naavaiy jeeou jul(i), bul(i) jaayee. 5.

Sidh, saadhik, kaytay moon(i) dayva. Hutth(i) nigreh(i) na triptaaveh(i) bhayva. Shabad(u) veechaar(i) guheh(i) Gur sayva. Mun(i), tun(i) nirmul, abhimaan abhayva. 6. Kerm(i) milaiy paavaiy Sach(u) Naaoun. Toom shernaagut(i) ruhoun su bhaaou. Toom tay oopjiyo bhugtee bhaaou. Jup(u) jaapoun Gurmukh(i) Hur(i) Naaoun. 7. Haumein gerb jaayay mun bheenaiy. Jhootth(i) na paavus(i), paakhund(i) keenaiy. Bin Gur Shabad nuhee Ghur(u) Baar(u). Nanak Gurmukh(i) Tutt(u) beechaar(u). 8.6.

Word Meaning: Ootbhooj(u) = all living beings. Uver(u) = other. Joogeh(i) Jooguntur(i) = throughout the eons. Ootput(i) = creation. Purlou = destruction. 1.

Aiysa = such is. Gehr = deep; unfathomable. Gumbheera = never changing with conditions. Luggaiy = attacks; pierces. Teer(u) = arrow. Pause.

Ruttan = jewel. Heera = diamond. Nirmoal(u) = priceless. Amar(u) = immortal. Atoal(u) = immeasurable. Jihva = tongue. Soochi = holy. Boal(u) = Naam(u). Roal = impurity; doubt. 2.

Ikk(i) = some. Baiyseh(i) = live. Doogur(i) = mountainous. Usthaan(u) = place. Bisaar(i) = forgetting. Pucheh(i) = suffers. Abhimaan(u) = ego. Dhiyaan(u) = meditation. 3.

Hutth(u) = persistence of mind without being convinced. Lay = uses. Bhermus(i) = by roaming (visiting). Biyaadh(i) = disease; mental sickness. Jutun = efforts. Bind(u) = lust. Ruhaayee = controlled. Munooaa = mind. Doalaiy = weakens; wavers. Pur(i) = in the city; under control. Luhhaiy Sujaayee = receives punishment. Jul(i) Bul(i) = gets roasted. 4 & 5.

Saadhik = on way to become Sidh yogi. Moon(i) = hermits. Dayva = gods. Nigreh(i) = efforts to control senses. Triptaaveh(i) = contends. Bhayva = separation. Guheh(i) = acquire. Abhimaan Abhayva = unaffected by ego. 6.

Kerm(i) = with benevolence. Shernaagut(i) = in shelter. Su = that. Bhaaou = affection. Oopjiyo = sprouts. Jup(i) = recitation. Gurmukh(i) = in the shelter of the Guru. 7.

Gerb = ego. Bheenaiy = imbues. Paavus(i) = acquire; realize. Paakhund(i) = hypocrisy. Ghur(u) Baar(u) = Waheguru's Residence (shelter). Tutt(u) = the root (Waheguru). 8.

MEANING: There is no other power than Waheguru in the entire creation (universe). Everything that we talk about has been created by Waheguru. It is the same eternal Lord controlling the universe throughout all the eons. There is no one else who creates and destroys. 1. Such unfathomable and never-changing is my Waheguru. Whoever recites His Naam enjoys blissfulness, and the arrow of the Angel of Death does not hit him (he is not afraid of death). Pause.

Waheguru's Naam is a jewel, a priceless diamond (which cannot be bought for any price). The eternal Lord is immeasurable. When one recites Waheguru's Naam, his tongue gets purified. He gets access to Waheguru's Door - His Residence - beyond any doubt. 2.

Some people live in forests or on high mountains to worship God, but they ignore His Naam, and burn (suffer) in their conceit (of having renounced the world). What is the use of any knowledge or any medication without Waheguru's Naam? A devotee of the Guru earns respect in Waheguru's Court. 3.

The pundit reads holy books aloud to preach to people, and undertakes pilgrimages, but the disease of his selfishness and ego does not go away. One cannot realize Waheguru if he is suffering from his ego, or if he is simply persisting in his mind without love for Him. How can he enjoy comfort (peace of mind) without Waheguru's Naam? 4.

He cannot control his lust, no matter how hard he tries. His mind weakens (without Waheguru's Naam), and he goes to hell. Tied up in the court of the Angel of Death, he receives punishment. His mind burns (suffers badly) without Waheguru's Naam. 5.

Countless Sidhs, yogis, hermits, and gods try to control their senses by the persistence of their mind so as to get connected with Waheguru, but they do not get the satisfaction to

eliminate the distance between them and Waheguru (they fail to do so). But, when they ponder on the Guru's Shabad, they start serving the Guru when their body and mind get purified, and they get rid of their ego. 6.
With good fortune, they come to Waheguru's shelter, where, by His benevolence, love for His worship sprouts in their mind, and His Naam is enshrined in their heart. I, too, pray to Waheguru that he becomes kind to me so that I may recite His Naam in Guru's shelter. 7.
One does not realize Waheguru by falsehood and by hypocrisy. One's mind gets imbued in Waheguru's love only when one gets rid of one's selfishness and ego. Without Guru's Shabad, one cannot have access to Waheguru's Door - His Residence (cannot connect with Him). So, one needs to ponder on Waheguru's Naam in the shelter of the Guru, oh Nanak. 8.6.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਜਿਉ ਆਇਆ ਤਿਉ ਜਾਵਹਿ ਬਉਰੇ ਜਿਉ ਜਨਮੇ ਤਿਉ ਮਰਣ ਭਇਆ॥ ਜਿਉ ਰਸ ਭੋਗ ਕੀਏ ਤੇਤਾ ਦੁਖੁ ਲਾਗੈ ਨਾਮੁ ਵਿਸਾਰਿ ਭਵਜਲਿ ਪਇਆ॥ 1॥ ਤਨੁ ਧਨੁ ਦੇਖਤ ਗਰਬਿ ਗਇਆ॥ ਕਨਿਕ ਕਾਮਨੀ ਸਿਉ ਹੇਤੁ ਵਧਾਇਹਿ ਕੀ ਨਾਮੁ ਵਿਸਾਰਹਿ ਭਰਮਿ ਗਇਆ॥ 1॥ ਰਹਾਉ॥ ਜਤੁ ਸਤੁ ਸੰਜਮ ਸੀਲੁ ਨ ਰਾਖਿਆ ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਕਾਸਟੁ ਭਇਆ॥ ਪੁੰਨੁ ਦਾਨੁ ਇਸਨਾਨੁ ਨ ਸੰਜਮੁ ਸਾਧ ਸੰਗਤਿ ਬਿਨੁ ਬਾਦਿ ਜਇਆ॥ 2॥ ਲਾਲਚ ਲਾਗੈ ਨਾਮੁ ਬਿਸਾਰਿਓ ਆਵਤ ਜਾਵਤ ਜਨਮੁ ਗਇਆ॥ ਜਾ ਜਮੁ ਧਾਇ ਕੇਸ ਗਹਿ ਮਾਰੈ ਸੁਰਤਿ ਨਹੀ ਮੁਖਿ ਕਾਲ ਗਇਆ॥ 3॥ ਅਹਿਨਿਸਿ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ ਹਿਰਦੈ ਨਾਮੁ ਨ ਸਰਬ ਦਇਆ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਗਤਿ ਪਤਿ ਪਾਵਹਿ ਰਾਮ ਨਾਮ ਬਿਨੁ ਨਰਕਿ ਗਇਆ॥ 4॥ ਖਿਨ ਮਹਿ ਵੇਸ ਕਰਹਿ ਨਟੂਆ ਜਿਉ ਮੋਹ ਪਾਪ ਮਹਿ ਗਲਤੁ ਗਇਆ॥ ਇਤ ਉਤ ਮਾਇਆ ਦੇਖਿ ਪਸਾਰੀ ਮੋਹ ਮਾਇਆ ਕੈ ਮਗਨੁ ਭਇਆ॥ 5॥ ਕਰਹਿ ਬਿਕਾਰ ਵਿਥਾਰ ਘਨੇਰੇ ਸੁਰਤਿ ਸਬਦ ਬਿਨੁ ਭਰਮਿ ਪਇਆ॥ ਹਉਮੈ ਰੋਗੁ ਮਹਾ ਦੁਖ ਲਾਗਾ ਗੁਰਮਤਿ ਲੇਵਹੁ ਰੋਗੁ ਗਇਆ॥ 6॥ ਸੁਖ ਸੰਪਤਿ ਕਉ ਆਵਤ ਦੇਖੈ ਸਾਕਤ ਮਨਿ ਅਭਿਮਾਨੁ ਭਇਆ॥ ਜਿਸ ਕਾ ਇਹੁ ਤਨੁ ਧਨੁ ਸੋ ਫਿਰਿ ਲੇਵੈ ਅੰਤਰਿ ਸਹਸਾ ਦੂਖੁ ਪਇਆ॥ 7॥ ਅੰਤਿ ਕਾਲਿ ਕਿਛੁ ਸਾਥਿ ਨ ਚਾਲੈ ਜੋ ਦੀਸੈ ਸਭੁ ਤਿਸਹਿ ਮਇਆ॥ ਆਦਿ ਪੁਰਖੁ ਅਪਰੰਪਰੁ ਸੋ ਪ੍ਰਭੁ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਲੈ ਪਾਰਿ ਪਇਆ॥ 8॥ ਮੂਏ ਕਉ ਰੋਵਹਿ ਕਿਸਹਿ ਸੁਣਾਵਹਿ ਭੈ ਸਾਗਰ ਅਸਰਾਲਿ ਪਇਆ॥ ਦੇਖਿ ਕੁਟੰਬੁ ਮਾਇਆ ਗ੍ਰਿਹ ਮੰਦਰੁ ਸਾਕਤੁ ਜੰਜਾਲਿ ਪਰਾਲਿ ਪਇਆ॥ 9॥ (ਅੰਗ 907)॥ ਜਾ ਆਏ ਤਾ ਤਿਨਹਿ ਪਠਾਏ ਚਾਲੈ ਤਿਨੈ ਬੁਲਾਇ ਲਇਆ॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਬਖਸਣਹਾਰੈ ਬਖਸਿ ਲਇਆ॥ 10॥ ਜਿਨਿ ਏਹੁ ਚਾਖਿਆ ਰਾਮ ਰਸਾਇਣੁ ਤਿਨ ਕੀ ਸੰਗਤਿ ਖੋਜੁ ਭਇਆ॥ ਰਿਧਿ ਸਿਧਿ ਬੁਧਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਇਆ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਰਣਿ ਪਇਆ॥ 11॥ ਦੁਖੁ ਸੁਖੁ ਗੁਰਮੁਖਿ ਸਮ ਕਰਿ ਜਾਣਾ ਹਰਖ ਸੋਗ ਤੇ ਬਿਰਕਤੁ ਭਇਆ॥ ਆਪੁ ਮਾਰਿ ਗੁਰਮਖਿ ਹਰਿ ਪਾਏ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇ ਲਇਆ॥ 12॥7॥

Ramkali Mehla 1: Jiyoun aaya, tiyoun jaaveh(i) bauray, jiyoun junmay, tiyoun mern bhuyya. Jiyoun rus bhoag keeyay, tayta dookh(u) laagaiy, Naam(u) visaar(i), buvjul(i) puyya. 1. Tun(u), dhun(u) dakhut(i) gerb(i) guyya. Kunuk, kaamini siyoun hayt(u) vudhaayeh(i), kee Naam(u) visaareh(i) bherm(i) guyya. 1. Ruhaou. Jut(u), sut(u) sunjum, seel na raakhiya, prayt pinjur meh(i) kaasht(u) bhuyya. Poonn(i), daan(u), ishnaan(u), na sunjum(u), Sadh Sungut(i) bin(u) baad(i) juyya. 2. Laaluch laagaiy, Naam(u) bisaariyo, aavut, jaavut, junum(u) guyya. Ja Jum dhaayay, kays geh(i) maaraiy, soort(i) nuhee mookh(i) kaal guyya. 3. Ehinis(i) ninda, taat(i) puraayee, hirdaiy Naam(u) na, serb duyya. Bin(u) Gur Shabad, na gut(i) put(i) paaveh(i), Ram Naam bin(u) nerk(i) guyya. 4. Khin meh(i) vays kureh(i) nutooaa jiyoun, moh, paap meh(i) gult(u) guyya. It, oot Maya daykh(i) pusaari, moh Maya kaiy mugun bhuyya. 5.
Word Meaning: Jiyoun = just as *(loaded with vices). Tiyoun = in the same state. Bhuyya. Rus Bhoag = enjoy luxuries. Tayta = the same. Bhuvjul = the sea of rebirths. 1.
Kunuk = gold; wealth. Kaamini = wife. Siyoun = with. Hayt(u) = attachment. Vudhaaveh(i) = increases; shows. Kee = why? Visaar(i) = forgetting. Bherm(i) = doubts. Pause.

Jut(u) = control on lust. Sut(u) = control on moral character. Sunjum = control on senses. Seel = calmness; pleasant demeanor. Prayt Pinjur = body without virtues. Kaasht(u) = merciless heart like dry wood. Poonn(u) = virtuous deeds. Daan(u) = helping the needy. Ishnaan(u) = mental purity. Baad(i) = useless; wasteful. Juyya = life as human. 2.
Laaluch = greed. Bisaariyo = forgotten. Aavut Jaavut = coming and going; births and deaths. Dhaayay = in a rush. Kays = hair. Geh(i) = holding. Soort(i) = consciousness. Kaal = death.3.
Ehinis(i) = day and night. Ninda = vilification. Taat(i) = jealousy. Puraayee = of others. Duyya = kindness. Gut(i) = high spiritual state. Put(i) = respect. Nerk(i) = in hell. 4.
Khin = moment. Vays = garbs; personality. Nutooaa = actor. Moh = attachments. Gult(i) = fully absorbed; engrossed. It Oot = everywhere. Pusaari = holdings. Mugun = lost in. 5.
Meaning: You leave the world (die) as *loaded with vices as you were when you came into this world (were born), oh, the foolish man. You will suffer as much as the luxuries you enjoyed, and will be put in the sea of rebirths if you ignore Waheguru's Naam. 1.
You get conceited to see your youthful body and your wealth. Your attachment to your wealth and your wife keeps increasing (with time). Why are you being misled by forgetting Waheguru's Naam? Pause. You did retain (look after) your high character, high morality, control of your senses, and your calmness (pleasant demeanour) with the result that there is a dry, wood-like stone heart in your unholy body. You did not do any noble deed, help the needy, cleanse your mind, and had no control over your sensual desires. Without the company of the holy saints, your life as a human being has been wasted. 2.
You ignored Waheguru's Naam in your greed for worldly comforts, and you wasted your life, with the result that you will have to stay in the birth-death cycle. When the Angel of Death rushes to take you away, he will hold you roughly by the hair, and you will lose your consciousness and be swallowed by death. 3.
You have no compassion at heart, are jealous of others, and criticize them maliciously day and night. Without the Guru's Shabad, you cannot attain a high spiritual state, and can earn no respect. Without Waheguru's Naam, you are sent to hell, oh man. 4.
Like an actor who changes his costumes frequently to suit his role, deeply absorbed in worldly attachments and greed, you change your personality in a moment to suit your objective (to earn more wealth). Deeply engrossed in the love of wealth, you continue to expand your holdings everywhere. 5. ----------

NOTE: Based on their deeds of previous lives, some humans are born loaded with vices. Pay attention to the following holy Sloak of Guru Amar Dass Ji
ਸਲੋਕ ਮਹਲਾ 3 (554)॥ ਮਾਣਸੁ ਭਰਿਆ ਆਣਿਆ ਮਾਣਸ ਭਰਿਆ ਆਇ॥ ਜਿਤੁ ਪੀਤੈ ਮਤਿ ਦੂਰਿ ਹੋਇ ਬਰਲ ਪਵੈ ਵਿਚਿ ਆਇ॥ ---------
Meaning: The man, who is brought into the world (is born) loaded with vices, continues to commit more vices, like consuming intoxicants like alcohol, which cause insanity.

----------Kureh(i) bikaar, vithaar ghunayray, soort(i) Shabad bin(u) bherm(i) puyya. Haumein roag(u), muhaa dookh laaga, Gurmut(i) layvhou, roag(u) guyya. 6. Sookh sumput(i) kuou aavut daykhay, shaakut mun(i) abhimaan(u) bhuyya. Jis ka eh(u) tun(u), dhun(u) so phir(i) layvaiy, untar(i) sehsa dookh(u) puyya. 7. Unt(i) kaal(i) kichh(u) saath(i) na chaalaiy, jo deesaiy, subh(u) Tiseh(i) muyya. Aad(i) Purakh, uprumpur so Prubh, Hur(i) Naam(u) ridaiy laiy paar(i) puyya. 8. Mooyay kuou roveh(i), kisay soonaaveh(i), bhaiy saagur usraal(i) puyya. Daykh(i) kootumb(u) Maaya Greh(i) Mundar(u), shaakut(u) junjaal(i) puraal(i) puyya.9
(PAGE 907): Ja aayay ta Tineh(i) putthaayay, chaalaiy Tinaiy boolaayay luyya. Jo kichh(u) kerna, so kur(i) ruhhiya, Bukhshunhaaraiy, bukhsh(i) luyya. 10. Jin(i) eh(u)

chaakhiya Ram Rusaayin(u), tin kee sungut(i), khoaj(u) bhuyya. Ridh(i), sidh(i), boodh(i), Giyaan Guru tay paayay, mookt(i) pudaaruth(u) shern(i) puyya. 11. Dookh(u), sookh(u) Gurmukh(i) sum kur(i) jaana, herkh soag tay birukut bhuyya. Aap(u) maar(i) Gurmukh(i) Hur(i) paayay, Nanak sehj(i) smaayay luyya. 12.7.

Bikaar = useless. Vithaar = expansions. Ghunayray = too many. Soort(i) = thoughts; mind. Bherm(i) = in doubts(misgivings). Muhaa = serious. Gurmut(i) = Guru's Advice. 6.

Sumput(i) = wealth. Shaakut(i) = worshipper of wealth. Abhimaan(u) = ego. Phir(i) = back. Sehsa = worries. 7.

Unt(i) Kaal = at the time of death. Tiseh(i) = His (Waheguru's). Muyya = benevolence. Aad(i) Purakh = the root (beginning) of the universe, Waheguru. Uprumpur = limitless. 8.

Bhaiy Saagur = the frightening sea. Usraal(i) = like a python. Kootumb(u) = family. Greh(i) = house holds. Mundar(u) = mansion. Junjaal(i) = unwanted bonds. Puraal = worthless. 9.

Tineh = Him. Putthaayay = sent. Boolaayay = calls back. Bukhshunhaaray = forgiving. 10.

Chaakhiya = tasted. Ram Rusaayin = the source of all sweets (bliss), God. Khoaj(u) = learn the secrets. Ridh(i) Sidh(i) = supernatural powers. Mookt(i) Pudaaruth = the article (Waheguru's Naam) that emancipates. Shern Puyya = is in His possession. 11.

Sum = equal; the same. Jaana = takes them. Herkh = happiness. Soag = sadness; grief. Birukut = detached. Bhuyya = becomes. Aap(u) = selfishness and ego. Maar(i) = by killing (controlling). Sehj(i) = in the high spiritual state. Smaayay = absorption. 12.

MEANING: Without putting his mind to Guru's Shabad, the man is caught in many misgivings, and commits many immoral acts in order to expand his holdings of wealth. (Without Guru's Shabad) He suffers from the serious disease of selfishness and ego, which, however, goes away when he seeks the Guru's Advice. 6. When the Maya-loving man sees wealth coming, he feels very happy and becomes conceited, but also worries that he may lose it the same way, because Waheguru, who gave him life and the wealth, could take it back. 7.

Whatever we see in the world (wealth and relatives) is given by the grace of Waheguru, but nothing goes with the man at the time of his death. But the devotee, who has the root of the universe, the limitless Waheguru, at his heart, swims across the world sea. 8.

(Without Guru's Shabad, one does not understand the Will of Waheguru) and cries at the death of a relative; but who is he crying before (because Waheguru already knows it), and there is nobody else to help him); so, as a result of such attachments, he is drowning in the frightening world-sea. On seeing his family, household, and wealth, the Maya-loving man is caught in the worthless, unwanted nets of worldly attractions. 9.

When Waheguru sends us in the world, we take birth, and we leave the world when He calls us back. He is forgiving and forgives the deserving. He does whatever He has to do. 10.

Seek the company of those who have tasted the Naam of Waheguru, which is the source of all sweetness (bliss), oh man. Satguru is the source of the emancipating Naam of Waheguru, and one acquires supernatural powers, spiritual wisdom, and knowledge from the Guru. 11.

Guru's Sikh treats comforts and discomforts the same way (is stoic) and is fully detached from happiness and sadness. He acquires Waheguru's Naam in the shelter of the Guru by getting rid of his selfishness and ego, and gets absorbed in the high spiritual state, oh Nanak. 12.7.

ਰਾਮਕਲੀ ਦਖਣੀ ਮਹਲਾ 1॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਾਚੁ ਦ੍ਰਿੜਾਇਆ ਸਾਚ ਸਬਦਿ ਰਸਿ ਲੀਣਾ॥ 1॥ ਮੇਰਾ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਰੰਗਿ ਲੀਣਾ॥ ਅਹਿਨਿਸਿ ਰਹੈ ਏਕ ਲਿਵ ਲਾਗੀ ਸਾਚੇ ਦੇਖਿ ਪਤੀਣਾ॥ 1॥ ਰਹਾਉ॥ ਰਹੈ ਗਗਨਪੁਰਿ ਦ੍ਰਿਸਟਿ ਸਮੈ ਸਰਿ ਅਨਹਤ ਸਬਦਿ ਰੰਗੀਣਾ॥ 2॥ ਸਤੁ ਬੰਧੁ ਕੁਪੀਨ ਭਰਿਪੁਰਿ ਲੀਣਾ ਜਿਹਵਾ ਰੰਗਿ ਰੰਗੀਣਾ॥3॥ ਮਿਲੈ ਗੁਰ ਸਾਚੇ ਜਿਨਿ ਰਚੁ ਰਾਚੇ ਕਿਰਤੁ ਵੀਚਾਰਿ ਪਤੀਣਾ॥ 4॥ ਏਕ ਮਹਿ

ਸਰਬ ਸਰਬ ਮਹਿ ਏਕਾ ਏਹ ਸਤਿਗੁਰਿ ਦੇਖਿ ਦਿਖਾਈ॥ 5॥ ਜਿਨਿ ਕੀਏ ਖੰਡ ਮੰਡਲ ਬ੍ਰਹਮੰਡਾ ਸੋ ਪ੍ਰਭ ਲਖਨੁ ਨ ਜਾਈ॥ 6॥ ਦੀਪਕ ਤੇ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਦਿਖਾਈ॥ 7॥ ਸਚੈ ਤਖਤਿ ਸਚ ਮਹਲੀ ਬੈਠੇ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ॥ 8॥ ਮੋਹਿ ਗਇਆ ਬੈਰਾਗੀ ਜੋਗੀ ਘਟਿ ਘਟਿ ਕਿੰਗੁਰੀ ਵਾਈ॥ 9॥ ਨਾਨਕ ਸਰਣਿ ਪ੍ਰਭੂ ਕੀ ਛੂਟੈ ਸਤਿਗੁਰ ਸਚੁ ਸਖਾਈ॥ 10॥8॥

Ramkali Dukkhni, Mehla 1: Jut(u), sut(u) sunjum(u), Saach(u) drirraaya, Saach Shabad(i) rus leena. 1. Mayra Gur(u) duyyal(u), suda rung(i) leena. Ehinis(i) ruhhaiy Aik liv laagi, Saachay daykh(i) puteena. 1. Ruhaou. Ruhhaiy guggunpur(i), drisht(i) sumaiysur(i), unhut Shabad(i) rungeena. 2. Sut(u) bundh(u) koopeen, bhurpur(i) leena, jihva rung(i) rungeena. 3. Milaiy Gur Saachay, Jin(i) ruch(u) raachay, kirt(u) veechaar(i) puteena. 4. Aik meh(i) serb, serb meh(i) Aika, eh Satgur(i) daykh(i) dikhaayee. 5. Jin(i) keeyay khund, mundul Brehmunda, so Prubh lukhun na jaayee. 6. Deepuk tay deepuk(u) pergaasiya, tirbhuvun Jot(i) dikhaayee. 7. Sachaiy Tukhut(i) Sach Mehlee baiytthay, nirbhuou taarri laayee. 8. Moh(i) guyya, baiyraagi yogi, ghut(i), ghut(i) kinguree vaayee. 9. Nanak, shern(i) Prubh kee chhootaiy, Satgur Sach(u) sukhaayee. 10.8.

Word Meaning: Jut(u) = control on lust. Sut(u) = high morality. Sunjum = control on senses. Drirraaya = reinforced. Rus = sweetness. Leena = absorbed. 1.
Rung(i) = in love. Ehinis(i) = day and night. Liv = mind focused. Puteena = won over. Pause.
Guggunpur(i) = connected with Waheguru. Drisht(i) = sight. Sumaiysur(i) = the same (without any discrimination). Unhut Shabad = divine Shabad. Rungeena = dyed; imbued. 2.
Koopeen = loin cloth. Bhurpur(i) = in the omnipresent (God). Leena = absorbed. 3.
Saachay = eternal; perfect. Ruch(u) Raachay = created the world. Kirt(u) = deeds. 4.
Serb = all. Aika = the “One” Waheguru. Daykh(i) = having seen. 5.
Khund = planets. Mundul = galaxies. Brehmunda = universe. Lukhun = comprehend. 5.
Deepuk = lamp; Waheguru’s light. Pergaasiya = lighted up. Tirbhuvun = three worlds. 7.
Mehlee = the Lord of the Palace. Nirbhuou = fearless. Taarri = deep meditation. 8.
Baiyraagi = detached from worldly affairs. Kinguree = veena. Vaayee = played. 9.
Chhootaiy = emancipate. Sach(u) = eternal God. Sukhaayee = friend. 10.

MEANING: My Guru is kind and always absorbed in the love for Waheguru. His mind is overcome by Waheguru’s majesty when the Guru sees Him (gets connected with Him), and His mind stays deeply meditated on Waheguru day and night. **Pause**.

My Guru reinforces (emphasizes) control over lust, high moral character, control over senses, and Waheguru’s Naam. He stays absorbed in the sweetness of Waheguru’s Naam. 1.

My Guru’s mind is dyed with the love of the Divine Shabad (Waheguru’s Naam) and stays connected with Waheguru all the time; He casts the same kind sight on everybody. 2.

Wearing a loincloth of high morality, my Satguru stays absorbed in the omnipresent Waheguru, and His tongue is dyed in the love of Waheguru’s Naam. 3.

My Guru’s mind was won over by Waheguru’s majesty when He pondered over the deeds of the Lord. Now He stays connected with God, who has created the whole universe. 4.

My Guru saw that the whole universe was present in Waheguru (Waheguru looks after the whole universe), that Waheguru is present in everybody, and that this fact has been shown to all. 5. The man cannot comprehend the Lord who has created the planets, the galaxies, and the universe on his own. 6.

But the Guru has enlightened our minds with His Divine Light, and has shown Waheguru’s Light in the three-layered universe. 7.

In the fearless spiritual state, Satguru stays deeply meditated on the eternal Waheguru, who occupies His eternal Throne. 8.

With all his attachments to worldly attractions eradicated, my Guru is the true yogi, fully detached from worldly bonds, and He has enlightened every heart that feels as if the veena

of Divine music is playing there. 9. Waheguru is the eternal friend of the Guru in whose shelter one finds emancipation, oh Nanak. 10.8.

ਰਾਮਕਲੀ ਮਹਲਾ 1॥ ਅਉਹਠਿ ਹਸਤ ਮੜੀ ਘਰੁ ਛਾਇਆ ਧਰਣਿ ਗਗਨ ਕਲ ਧਾਰੀ॥ 1॥ ਗੁਰਮੁਖਿ ਕੇਤੀ ਸਬਦਿ ਉਧਾਰੀ ਸੰਤਹੁ॥ 1॥ ਰਹਾਉ॥ ਮਮਤਾ ਮਾਰਿ ਹਉਮੈ ਸੋਖੈ ਤ੍ਰਿਭਵਣਿ ਜੋਤਿ ਤੁਮਾਰੀ॥ 2॥ ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਮਹਿ ਰਾਖੈ ਸਤਿਗੁਰ ਸਬਦਿ ਵੀਚਾਰੀ॥ 3॥ ਸਿੰਙੀ ਸੁਰਤਿ ਅਨਾਹਦਿ ਵਾਜੈ ਘਟਿ ਘਟਿ ਜੋਤਿ ਤੁਮਾਰੀ॥ 4॥ ਪਰਪੰਚ ਬੇਨੁ ਤਹੀ ਮਨ ਰਾਖਿਆ ਬ੍ਰਹਮ ਅਗਨਿ ਪਰਜਾਰੀ॥ 5॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਅਹਿਨਿਸਿ ਦੀਪਕੁ ਨਿਰਮਲ ਜੋਤਿ ਅਪਾਰੀ॥ 6॥ ਰਵਿ ਸਸਿ ਲਉਕੇ ਇਹੁ ਤਨੁ ਕਿੰਗੁਰੀ ਵਾਜੈ ਸਬਦੁ ਨਿਰਾਰੀ॥ 7॥ ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣੁ ਅਉਧੂ ਅਲਖੁ ਅਗੰਮ ਅਪਾਰੀ॥ 8॥ ਕਾਇਆ ਨਗਰੀ ਇਹੁ ਮਨੁ ਰਾਜਾ ਪੰਚ ਵਸਹਿ ਵੀਚਾਰੀ॥ 9॥ ਸਬਦਿ ਰਵੈ ਆਸਣਿ ਘਰਿ ਰਾਜਾ ਅਦਲੁ ਕਰੇ ਗੁਣਕਾਰੀ॥ 10॥ ਕਾਲੁ ਬਿਕਾਲੁ ਕਹੇ ਕਹਿ ਬਪੁਰੇ ਜੀਵਤ ਮੂਆ ਮਨੁ ਮਾਰੀ॥ 11॥
(ਅੰਗ 908)॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸ ਇਕ ਮੂਰਤਿ ਆਪੇ ਕਰਤਾ ਕਾਰੀ॥ 12॥ ਕਾਇਆ ਸੋਧਿ ਤਰੈ ਭਵ ਸਾਗਰੁ ਆਤਮ ਤਤੁ ਵੀਚਾਰੀ॥ 13॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਣਕਾਰੀ॥ 14॥ ਆਪੇ ਮੇਲਿ ਲਏ ਗੁਣਦਾਤਾ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥ 15॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੇ ਚਉਥੈ ਵਰਤੈ ਏਹਾ ਭਗਤਿ ਨਿਰਾਰੀ॥ 16॥ ਗੁਰਮੁਖਿ ਜੋਗ ਸਬਦਿ ਆਤਮੁ ਚੀਨੈ ਹਿਰਦੈ ਏਕੁ ਮੁਰਾਰੀ॥ 17॥ ਮਨੂਆ ਅਸਥਿਰੁ ਸਬਦੇ ਰਾਤਾ ਏਹਾ ਕਰਣੀ ਸਾਰੀ॥ 18॥ ਬੇਦੁ ਬਾਦੁ ਨ ਪਖੰਡੁ ਅਉਧੂ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵੀਚਾਰੀ॥ 19॥ ਗੁਰਮੁਖਿ ਜੋਗੁ ਕਮਾਵੈ ਅਉਧੂ ਜਤੁ ਸਤੁ ਸਬਦਿ ਵੀਚਾਰੀ॥ 20॥ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਅਉਧੂ ਜੋਗ ਜੁਗਤਿ ਵੀਚਾਰੀ॥ 21॥ ਮਾਇਆ ਮੋਹੁ ਭਵਜਲੁ ਹੈ ਅਉਧੂ ਸਬਦਿ ਤਰੈ ਕੁਲ ਤਾਰੀ॥ 22॥ ਸਬਦਿ ਸੂਰ ਜੁਗ ਚਾਰੇ ਅਉਧੂ ਬਾਣੀ ਭਗਤਿ ਵੀਚਾਰੀ॥ 23॥ ਏਹੁ ਮਨੁ ਮਾਇਆ ਮੋਹਿਆ ਅਉਧੂ ਨਿਕਸੈ ਸਬਦਿ ਵੀਚਾਰੀ॥ 24॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਮਿਲਾਏ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ॥ 25॥9॥

Ramkali Mehla 1: Aouhutth(i) hust murri ghur(u) chhaaya, dhern(i) guggun kul dhaari. 1. Gurmukh(i) kayti Shabad(i) oodhaari, Sunt-hou. 1. Ruhaou. Mumta maar(i) haumein soakhaiy, tirbhuvun Jot(i) Toomhaari. 2. Munsa maar(i) munaiy meh(i) raakhaiy, Satgur Shabad(i) veechaari. 3. Singee, soort(i), anaahud(i) vaajaiy, ghut(i), ghut(i) Jot(i) Toomhaari. 4. Perpunch bayn(u), tuhhee mun raakhiya, Braham ugun(i) purjaari. 5. Punch tut(u) mil(i) ehinis(i) deepuk(u), nirmul Jot(i) Apaari. 6. Ruv(i) sus(i) laukay, eh(u) tun(u) kinguree, vaajaiy Shabad(u) niraari. 7. Shiv nugree meh(i) aasun(u) aoudhu, Alukh, Agumm Apaari. 8. Kaaya nugree, eh(u) mun rajah, punch vuseh(i) veechaari. 9. Shabad(i) ruvaiy, aasun(i) ghur(i) rajah, udul kuray goonkaari. 10. Kaal(u), bikaal(u) kuhhay keh(i) bupurray, jeevut mooaa mun(u) maari. 11. ----------

Word Meaning: Aouhutth(i) = in the heart. Hust = is (present). Murri = body. Chhaaya = hidden; covered. Kul = power. 1.
Kayti = how much; countless. Oodhaari = salvaged. Pause.
Mumta = strong bonds. Soakhaiy = absorb; get rid of. Tirbhuvun = the three worlds. 2.
Munsa = desires. Veechaari = thoughtful. 3.
Singee = bugle. Soort(i) = thoughts; mind. Anaahud = Divine music. Jot(i) = Light. 4.
Perpunch = (the creator of the) universe (Waheguru). Bayn(u) = lute. Tuhhee = there. Braham Ugun(i) = Waheguru's energetic (but blissful) Light. Purjaari = lights up brightly. 5.
Punch Tut(u) = Human body made up of the five basic elements. Ehinis(i) = day and night; continuous. Deepuk = lamp. Apaari = of the limitless Waheguru. 6.
Ruv(i) = the sun. Sus(i) = the moon. Laukay = the two spherical supports of veena (sitar). Kinguree = veena. Niraari = unique; amazing. 7.
Shiv Nugree = Lord's city. Aasun(u) = seat. Aoudhu = detached from the word; connected with God. Alukh = incomprehensible. Agumm = inaccessible. Apaari = limitless. 8.
Kaaya = body. Punch = the five senses. Veechaari = thoughtful. 9.
Ruvaiy =remembers; recites. Udul = justice. Goonkaari = useful for others. 10.

Kaal = death. Bikaal(u) = birth. Keh(i) = what? Buppuray = poor; helpless. 11.

MEANING: Waheguru, which is providing its support to the earth and the sky, is also present hiddenly in everybody's heart, but when an individual takes Guru's shelter, he is emancipated (the hidden Waheguru appears in his heart). Countless people have been emancipated by the Guru, oh holy saints. 1 & Pause.
When a devotee kills (gets rid of) his selfishness and ego (in the shelter of the Guru), all his worldly bonds get broken, and he sees Waheguru's Light in all the three worlds (universe). 2.
By pondering over Guru's Shabad (by acting on it), he buries (kills) all his wishes in his mind. 3. He sees Waheguru's Light (Soul) in every heart, and feels as if the bugle of Divine music is playing in his thoughts. 4.
Such a devotee lights up the fire of Waheguru's energetic (powerful) but blissful Light in his heart, and focuses his mind where he feels to listen to the lute playing the Divine music of Waheguru's Shabad. 5. The holy Light of the limitless Waheguru keeps the mind of the devotee enlightened all the twenty-four hours. 6.
The devotee thinks of the sun (enlightenment of mind) and the moon (peace and calmness of mind) as the two round supports of the veena of his body, which plays the unique music of Waheguru's Shabad (His Huqam or praise). 7.
Such a devotee is the real yogi (connected with Waheguru) who sets his seat (sits to meditate) on the Naam of the incomprehensible, inaccessible, and the limitless Waheguru. 8.
With a strengthened mind, such a devotee becomes the rajah in his body (controls all the senses), where all the five demons live thoughtfully (behave morally). 9.
(Sitting on the throne of the heart, the mind-rajah recites Waheguru's Naam and delivers full justice, whereby all his senses become useful for others (perform helpful deeds for others). 10. Such a devotee kills all his worldly desires while living in the family; so, what can birth, and death do to him? (His cycle of births and deaths is terminated). 11.

(PAGE 908): ---------- Brahma, Bishun, Muhaysh ikk moorut(i), Aapay Kerta Kaari. 12. Kaaya soadh(i) turaiy bhuv saagur(u), aatum Tut(u) veechaari. 13. Gur sayva tay sudaa sookh(u) paaya, untar(i) Shabad(u) ruvviya Goonkaari. 14. Aapay mayl(i) luyyay Goondaata, haumein trishna maari. 15. Traiy goon maytay, chauthaiy vertaiy, eha bhugut(i) niraari. 16. Gurmukh(i) joag Shabad(i) aatum cheenaiy, hirdaiy Aik Mooraari. 17. Munooaa usthir(u), Shabaday raata, eha kerni saari. 18. Bayd(u), baad(u), na pakhund(u) aoudhu, jut(u), sut(u) Shabad(i) veechaari. 20. Shabad(i) muraiy, mun(u) maaraiy aoudhu, joag joogut(i) veechaari. 21. Maya moh(u) bhuvjul(u) haiy aoudhu, Shabad(i) turaiy, kool taari. 22. Shabad(i) soor joog chaaray aoudhu, Bani bhugut(i) veechaari. 23. Eh(u) mun(u) Maya mohiyaa aoudhu, niksaiy Shabad(i) veechaari. 24. Aapay bukhshay mayl(i) milaayay, Nanak shern(i) Toomhaari. 25.9.
Word Meaning: Ikk Moorut(i) = one entity. Aapay = (Waheguru) Himself. Kerta Kaari = creator. 12. Soadh(i) = purify. Bhuv Saagur(u) = the world sea. Aatum Tut = the root of soul; God. 13. Ruvviya = remembered. Goonkaari = source of bliss. 14. Goon Daata = the source of all virtues. Trishna = the fire of desires. 15.
Traiy Goon = the three effects of Maya (see "Introduction"). Maytay = eradicates. Chauthaiy = the spiritual state above the effects of Maya. Vertaiy = deals with. Niraari = unique. 16. Joag Shabad = Shabad that connects with God. Cheenaiy = analyze. Mooraari = god. 17. Usthir = stable. Raata = imbued in. Kerni = deeds. Saari = supreme. 18.

Baad(u) = discussions. Pakhund(u) = hypocrisy. Aoudhu = detached from Maya. 19.
Jog(u) Kmaavaiy = follows the path to union with God. Jut(u) = control on lust. Sut(u) = high morality. Aoudhu = yogi. 20.
Joag Joogut(i) = Aoudhu = yogi. the technique (means) to achieve union with God. 21.
Bhuvjul = the sea of rebirths; world sea. Kool = clan (of associates). Taari = salvaged. 22.
Soor = sun (to guide in dark). Bani = Guru's Shabad. 23.
Mohiyaa = captivated. Niksaiy = is set free. 24.
Bukhshay = with benevolence. Mayl(i) = by connecting with the Guru. Shern = shelter. 25.
MEANING: Some people believe that the three major gods (Brahma, Vishnu, and Shiva) collectively represent the supreme power, but Waheguru alone is Supreme and is the sole creator (does not need assistance from anyone). 12.
The individual, who purifies his body (soul) by pondering on the root of all souls (Waheguru), swims across the world sea (is salvaged). 13.
He recites Satguru's Shabad, which is the source of all bliss, and always enjoys blissfulness by serving the Guru. 14.
When the individual overcomes his selfishness and the fire of his desires, the source of all virtues – Waheguru- Himself, connects the devotee with Him. 15.
The uniqueness of Waheguru's worship is that the devotee overcomes the three effects of Maya and deals with the world in the fourth stage (above the effects of Maya). 16.
With God at heart, the devotee analyses his soul with the Shabad that connects with God. 17.
Imbued in Guru's Shabad, the devotee controls his mind, which is the supreme deed of all. 18. He does not read the Vedas, and does not take part in egoistic discussions, nor does he show any hypocrisy, oh yogi. 19. He controls his lust and high morality by pondering on the Guru's Shabad. 20. Such a devotee kills the desires of his mind by pondering on the Guru's Shabad, which is the true technique (path) to realize Waheguru, oh yogi. 21.
The attachment with Maya is the sea (source; root) of rebirths, oh yogi. Not only does a devotee swim across this sea by the Guru's Shabad, but he also ferries his associates across the sea. 22. Guru's Shabad is the sun (source of enlightenment) in all the four eons, and pondering on the Bani (Waheguru's praise) is the real worship of Waheguru. 23.
The human mind is captivated by Maya; it becomes free when one ponders the Guru's Shabad. 24. I have come to Waheguru's Shelter; with His benevolence, he connects the devotee with the Guru, who in turn, connects him with Waheguru, on Nanak. 25.9.

ਰਾਮਕਲੀ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 3, Ashtpudiyaan: Ek Onkar Satgur Persad(i)

ਸਰਮੈ ਦੀਆ ਮੁੰਦ੍ਰਾ ਕੰਨੀ ਪਾਇ ਜੋਗੀ ਖਿੰਥਾ ਕਰਿ ਤੂ ਦਇਆ॥ ਆਵਣੁ ਜਾਣੁ ਬਿਭੂਤਿ ਲਾਇ ਜੋਗੀ ਤਾ ਤੀਨਿ ਭਵਣ ਜਿਣਿ ਲਇਆ॥ 1॥ ਐਸੀ ਕਿੰਗੁਰੀ ਵਜਾਇ ਜੋਗੀ॥ ਜਿਤੁ ਕਿੰਗੁਰੀ ਅਨਹਦੁ ਵਾਜੈ ਹਰਿ ਸਿਉ ਰਹੈ ਲਿਵ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਤੁ ਸੰਤੋਖ ਪਤੁ ਕਰਿ ਝੋਲੀ ਜੋਗੀ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੁਗਤਿ ਪਾਈ॥ ਧਿਆਨ ਕਾ ਕਰਿ ਡੰਡਾ ਜੋਗੀ ਸਿੰਙੀ ਸੁਰਤਿ ਵਜਾਈ॥ 2॥ ਮਨੁ ਦ੍ਰਿੜੁ ਕਰਿ ਆਸਣਿ ਬੈਸੁ ਜੋਗੀ ਤਾ ਤੇਰੀ ਕਲਪਣਾ ਜਾਈ॥ ਕਾਇਆ ਨਗਰੀ ਮਹਿ ਮੰਗਣਿ ਚੜਹਿ ਜੋਗੀ ਤਾ ਨਾਮੁ ਪਲੈ ਪਾਈ॥ 3॥ ਇਤੁ ਕਿੰਗੁਰੀ ਧਿਆਨੁ ਨ ਲਾਗੈ ਜੋਗੀ ਨਾ ਸਚੁ ਪਲੈ ਪਾਇ॥ ਇਤੁ ਕਿੰਗੁਰੀ ਸਾਤਿ ਨ ਆਵੈ ਜੋਗੀ ਅਭਿਮਾਨੁ ਨ ਵਿਚਹੁ ਜਾਇ॥ 4॥ ਭਉ ਭਾਉ ਦੁਇ ਪਤ ਲਾਇ ਜੋਗੀ ਇਹੁ ਸਰੀਰ ਕਰਿ ਡੰਡੀ॥ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਤਾ ਤੰਤੀ ਵਾਜੈ ਇਨ ਬਿਧਿ ਤ੍ਰਿਸਨਾ ਖੰਡੀ॥ 5॥ ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਜੋਗੀ ਕਹੀਐ ਏਕਸ ਸਿਉ ਚਿਤੁ ਲਾ ਏ॥ ਸਹਸਾ

ਤੂਟੇ ਨਿਰਮਲ ਹੋਵੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਏ॥ 6॥ ਨਦਰੀ ਆਵਦਾ ਸਭ ਕਿਛੁ ਬਿਨਸੈ ਹਰਿ ਸੇਤੀ ਚਿਤੁ ਲਾਇ॥ ਸਤਿਗੁਰ ਨਾਲਿ ਤੇਰੀ ਭਾਵਨੀ ਲਾਗੈ ਤਾ ਇਹ ਸੋਝੀ ਪਾਇ॥ 7॥
(ਅੰਗ 909)॥ ਏਹੁ ਜੋਗੁ ਨ ਹੋਵੈ ਜੋਗੀ ਜਿ ਕੁਟੰਬੁ ਛੋਡਿ ਪਰਭਵਣੁ ਕਰਹਿ॥ ਗ੍ਰਿਹ ਸਰੀਰ ਮਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਰ ਪਰਸਾਦੀ ਅਪਣਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹਹਿ ॥ 8॥ ਇਹੁ ਜਗਤੁ ਮਿਟੀ ਕਾ ਪੁਤਲਾ ਜੋਗੀ ਇਸੁ ਮਹਿ ਰੋਗੁ ਵਡਾ ਤ੍ਰਿਸਨਾ ਮਾਇਆ॥ ਅਨੇਕ ਜਤਨ ਭੇਖ ਕਰੈ ਜੋਗੀ ਰੋਗੁ ਨ ਜਾਇ ਗਵਾਇਆ॥ 9॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਉਖਧੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਮੰਨਿ ਵਸਾਏ। ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋਈ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਸੋ ਪਾਏ॥ 10॥ ਜੋਗੈ ਕਾ ਮਾਰਗੁ ਬਿਖਮੁ ਹੈ ਜੋਗੀ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਵੇਖੈ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ॥ 11॥ ਵਿਣੁ ਵਜਾਈ ਕਿੰਗੁਰੀ ਵਾਜੈ ਜੋਗੀ ਸਾ ਕਿੰਗੁਰੀ ਵਜਾਇ॥ ਕਹੈ ਨਾਨਕੁ ਮੁਕਤਿ ਹੋਵਹਿ ਜੋਗੀ ਸਾਚੇ ਰਹਹਿ ਸਮਾਇ॥ 12॥1॥

Shermaiy deeyaan moondraan kunni paayay yogi, khintha kur(i) tu duyya. Aavun(u), jaan(u) bibhoot(i) laayay yogi, ta teen(i) bhuvun jin(i) luyya. 1. Aiysi kinguree vujaayay yogi. Jit kinguree unhud(u) vaajaiy, Hur(i) siyoun ruhhaiy liv laayay. 1. Ruhaou. Sut(u), suntokh, putt(u) kur(i) jhoali, Amrit Naam(u) bhoogt(i) paayee. Dhiyaan ka kur(i) dunda yogi, singee soort(i) vujaayee. 2. Mun(u) drirr(u) kur(i) aasun(i) baiys(u) yogi, ta tayri kulpna jaayee. Kaaya nugree meh(i) mungun(i) churreh(i) yogi, ta Naam(u) pullaiy paayee. 3. It(u) kinguree dhiyaan na laagaiy yogi, na Sach(u) pullaiy paayay. It(i) kinguree shaant(i) na aavaiy yogi, abhimaan(u) na vjchoun jaayay. 4. Bhuou, bhaaou dooyay putt laayay yogi, eh(u) sreer kur(i) dundee. Gurmukh(i) hoveh(i) ta tuntee vaajaiy, inn bidh(i) trishna khundee. 5. Huqam(u) boojhaiy, so yogi kuhhiyaiy, Aikus siyoun chit(u) laayay. Sehsa tootay, nirmul hovaiy, joag joogut(i) ivv paayay. 6. Nudree aanvda subh kichh(u) binsaiy, Hur(i) sayti chit(u) laayay. Satgur naal(i) tayri bhaavni laagaiy, ta eh soajhi paayay. 7. ----------

Word Meaning: Shermaiy = of dignity; of high moral character. Moondraan = earrings. Khintha = a quilt of rag which the yogis wear to show their humbleness. Duyya = mercy. Bibhoot(l) = ash (with which the yogis coat their bodies to look unattractive. Teen Bhuvun = (desires) of the three worlds. 1. Kinguree = veena (the yogis play veena to focus their mind). Unhud = the auto-playing Divine music). Liv = meditate on (stay connected with). Pause. Sut(u) = high morality. Putt(u) = a dish to collect alms. Jhoali = a bag which the yogis hang on their shoulder to store dry food collected as alms. Bhoogt(i) = sweet food. Dunda = a stick that the yogis carry. Singee = bugle. Soort(i) = in mind. 2.
Drirr(u) = focused. Aasun Baiys(u) = sit to meditate. Kulpna = constructs of mind. Kaaya Nugree = the city of body. Maangun Churreh(i) = go for begging. Pullaiy Paayay = acquire. 3. It(u) = this. Shaant(i) = peace. Abhimaan(u) = ego. 4.
Bhuou = fear (of God). Bhaaou = love. Putt = the round hollow supports of veena. Dundee = the long wire of veena stretched on the supports. Tuntee = wire (of veena). Inn Bidh(i) = by such means. Trishna = fire of desires. Khundee = shattered; destroyed. 5.
Huqam(u) = God's Will (Laws). Aikus Siyoun = with the "One". Sehsa = doubts; worries. Tootay = broken; eradicated. Nirmul = pure. Joag Joogut(i) = the way to connect with God.6. Nudree Aanvda = visible. Binsaiy = perishes. Saaayti = with. Bhaavni = reverence; love. 7.

MEANING: Rather than wearing glass earrings, wear the rings of high morality in your mind, and make compassion the quilt of rags that you wear, oh yogi. And rather than coating your body with ash, always keep the birth-death cycle in mind (that your ignoble deeds will keep you in this cycle). If you practise these things, you will have overcome the desire to enjoy the luxuries of the whole universe. 1.
You play on the veena (lute) to focus your mind on your deity (without any spiritual gain), but if you meditate on Waheguru's Naam with full focus, you will enjoy the auto-playing Divine music in your mind, oh yogi. Pause. Make high moral character and contentment

the dish and the bag in which you collect and store alms, and you will receive the food of Waheguru's Naam-Amrit as the alms. If you use the focus of your mind as your baton to keep the vices away, the lute of Waheguru's Naam will play in your mind. 2.
If you settle down for meditation (on Waheguru's Naam) with the full focus of your mind, all your mental constructs will disappear; and rather than begging from door to door, if you beg (search) for Waheguru in your own body (mind), you will acquire His Naam, oh yogi. 3.
You cannot meditate, and you cannot acquire Waheguru (His Naam) by playing on this veena, and you cannot acquire peace of mind, and you cannot get rid of your ego with this veena. 4.
Build your own veena by using fear of God and love for Him as the two round supports for the veena, with your body as the major wire, oh yogi. This wire will automatically play (Guru's Shabad) in His shelter, whereby the fire of your desires will be put out. 5.
The true yogi is the one who focuses his mind on the "One" (Waheguru), and obeys His Huqam (Will) as a result of which all his doubts and worries will disappear, and his mind will be purified. This is the technique (path) to union with Waheguru, oh yogi. 6.
Every visible thing in the world is perishable, so attach your mind to Waheguru. But one acquires this understanding only when one serves Waheguru with love and reverence. 7.

(PAGE 909): ---------- Eh(u) joag(u) na hovaiy yogi j(i) kootumb(u) chhoad(i) perbhuvun(u) kureh(i). Greh(i) sreer meh(i) Hur(i), Hur(i) Naam(u), Gur persadi apna Hur(i) Prubh(u) luheh(i). 8. Eh(u) jugut(u) mitti ka pootla yogi, iss(u) meh(i) roag(u) vudda trishna Maya. Anayk jutun, bhaykh kuraiy yogi, roag(u) na jaayay guvaaya. 9. Hur(i) ka Naam(u) aoukhudh(u) haiy yogi, jis nu munn(i) vusaayay. Gurmukh(i) hovaiy, soyee boojhaiy, joag joogut(i) so paayay. 10. Joagaiy ka maarug(u) bikhum(u) haiy yogi, jis(u) nu nudr(i) kuray so paayay. Untar(i) baahur(i) Aiko vaykhaiy, vichoun bherm(u) chookaayay. 11. Vin(u) vujaayee kinguree vaajaiy yogi, sa kinguree vujaayay. Kuhhaiy Nanak(u) mookut(i) hoveh(i) yogi, Saachay ruheh(i) smaayay. 12.1.
Word Meaning: Joag(u) = union (with God). Kootumb(u) = family. Perbhuvun = roaming around. Greh(i) Sreer = house of body; mind. Luheh(i) = acquires; realizes. 8.
Pootla = puppet; structure. Anayk = countless. Jutun = efforts. Bhaykh = symbols of faith. 9.
Aoukhudh = medication. Boojhaiy = understands. Joogut(i) = technique; means. 10.
Maarug(u) = path. Bikhum = very tough. Nudr(i) = sight of kindness. Bherm(u) = doubts. 11
Vin(u) = without. Kinguree = Veena. Mookut(i) = free from worldly bonds. 12.
MEANING: One does not achieve union with (or acquire love for) God if he renounces his family and roams around in the world. There is Waheguru's Naam in your body, and you can realize that by the grace of the Guru. 8. This world (the man) is a body of earth (mud) which suffers from the serious sickness of worldly desires. No matter how many efforts one may make or wear symbols of many faiths, this sickness does not go away, oh yogi. 9.
Waheguru's Naam is the only medication for this sickness, provided it is embedded in the mind. But only that individual understands and follows such means to union with Waheguru, who takes the Guru's shelter, oh yogi. 10.
The path to union with Waheguru is very tough, oh yogi. Only that individual follows it on whom Waheguru casts His kind sight. Such a devotee overcomes all his doubts (illusions), and sees only Waheguru inside and out. 11.
You too play on that veena which plays (Waheguru's Naam) without being plucked (by itself), oh yogi. Such a yogi becomes free from all worldly bonds and stays absorbed in Waheguru, oh Nanak. 12.1.

ਰਾਮਕਲੀ ਮਹਲਾ 3॥ ਭਗਤਿ ਖਜਾਨਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਤਿਗੁਰਿ ਬੂਝਿ ਬੁਝਾਈ॥ 1॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਦੇਇ ਵਡਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਸਚਿ ਰਹਹੁ ਸਦਾ ਸਹਜੁ ਸੁਖੁ ਉਪਜੈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਵਿਚਹੁ ਜਾਈ॥ 2॥ ਆਪੁ ਛੋਡਿ ਨਾਮ ਲਿਵ ਲਾਗੀ ਮਮਤਾ ਸਬਦਿ ਜਲਾਈ॥ 3॥ ਜਿਸ ਤੇ ਉਪਜੈ ਤਿਸ ਤੇ ਬਿਨਸੈ ਅੰਤੇ ਨਾਮੁ ਸਖਾਈ॥ 4॥ ਸਦਾ ਹਜੂਰਿ ਦੂਰਿ ਨਹ ਦੇਖਹੁ ਰਚਨਾ ਜਿਨਿ ਰਚਾਈ॥ 5॥ ਸਚਾ ਸਬਦੁ ਰਵੈ ਘਟ ਅੰਤਰਿ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਈ॥ 6॥ ਸਤ ਸੰਗਤਿ ਮਹਿ ਨਾਮੁ ਨਿਰਮੋਲਕੁ ਵਡੈ ਭਾਗਿ ਪਾਇਆ ਜਾਈ॥ 7॥ ਭਰਮਿ ਨ ਭੂਲਹੁ ਸਤਿਗੁਰੁ ਸੇਵਹੁ ਮਨੁ ਰਾਖਹੁ ਇਕ ਠਾਈ॥ 8॥ ਬਿਨੁ ਨਾਵੈ ਸਭ ਭੂਲੀ ਫਿਰਦੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ॥ 9॥ ਜੋਗੀ ਜੁਗਤਿ ਗਵਾਈ ਹੰਢੈ ਪਾਖੰਡਿ ਜੋਗੁ ਨ ਪਾਈ॥ 10॥ ਸਿਵ ਨਗਰੀ ਮਹਿ ਆਸਣਿ ਬੈਸੈ ਗੁਰ ਸਬਦੀ ਜੋਗੁ ਪਾਈ॥ 11॥ ਧਾਤੁਰ ਬਾਜੀ ਸਬਦਿ ਨਿਵਾਰੇ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਈ॥ 12॥ ਏਹੁ ਸਰੀਰੁ ਸਰਵਰੁ ਹੈ ਸੰਤਹੁ ਇਸਨਾਨੁ ਕਰੇ ਲਿਵ ਲਾਈ॥ 13॥ ਨਾਮਿ ਇਸਨਾਨੁ ਕਰਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਸਬਦੈ ਮੈਲੁ ਗਵਾਈ॥ 14॥ ਤ੍ਰੈ ਗੁਣ ਅਚੇਤ ਨਾਮੁ ਚੇਤਹਿ ਨਾਹੀ ਬਿਨੁ ਨਾਵੈ ਬਿਨਸਿ ਜਾਈ॥ 15॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਮੂਰਤਿ ਤ੍ਰਿਗੁਣਿ ਭਰਮਿ ਭੁਲਾਈ॥ 16॥ ਗੁਰ ਪਰਸਾਦੀ ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਚਉਥੈ ਪਦਿ ਲਿਵ ਲਾਈ॥ 17॥ ਪੰਡਿਤ ਪੜਹਿ ਪੜਿ ਵਾਦੁ ਵਖਾਣਹਿ ਤਿੰਨਾ ਬੂਝ ਨ ਪਾਈ॥ 18॥ ਬਿਖਿਆ ਮਾਤੇ ਭਰਮਿ ਭੁਲਾਏ ਉਪਦੇਸੁ ਕਹਹਿ ਕਿਸੁ ਭਾਈ॥ 19॥ ਭਗਤ ਜਨਾ ਕੀ ਊਤਮ ਬਾਣੀ ਜੁਗਿ ਜੁਗਿ ਰਹੀ ਸਮਾਈ॥ 20॥ ਬਾਣੀ ਲਾਗੈ ਸੋ ਗਤਿ ਪਾਏ ਸਬਦੇ ਸਚਿ ਸਮਾਈ॥ 21॥
(ਅੰਗ 910)॥ ਕਾਇਆ ਨਗਰੀ ਸਬਦੇ ਖੋਜੇ ਨਾਮੁ ਨਵੰਨਿਧਿ ਪਾਈ॥ 22॥ ਮਨਸਾ ਮਾਰਿ ਮਨੁ ਸਹਜਿ ਸਮਾਣਾ ਬਿਨੁ ਰਸਨਾ ਉਸਤਤਿ ਕਰਾਈ॥ 23॥ ਲੋਇਣ ਦੇਖਿ ਰਹੇ ਬਿਸਮਾਦੀ ਚਿਤੁ ਅਦਿਸਟਿ ਲਗਾਈ॥ 24॥ ਅਦਿਸਟੁ ਸਦਾ ਰਹੈ ਨਿਰਾਲਮੁ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ 25॥ ਹਉ ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ ਆਪਣਾ ਜਿਨਿ ਸਾਚੀ ਬੂਝ ਬੁਝਾਈ॥ 26॥ ਨਾਨਕੁ ਏਕ ਕਹੂ ਬੇਨੰਤੀ ਨਾਵਹੁ ਗਤਿ ਪਤਿ ਪਾਈ॥ 27॥2॥

Ramkali Mehla 3: Bhagat(i) khujaana Gurmukh(i) jaata, Satgur(i) boojh(i) boojhaayee. 1. Sunt-hou Gurmukh(i) dayay vudiyaayee. 1. Ruhaou. Sach(i) ruhou, sudaa sehj(u), sookh(u) oopjaiy, kaam(u) kuroadh(u) vichoun jaayee. 2. Aap(u) chhoad(i) Naam liv laagi, mumta Shabad(i) julaayee. 3. Jis tay oopjaiy, Tis tay binsaiy, untay Naam(u) sukhaayee. 4. Sudaa hujoor(i), door(i) neh daykhou, ruchna Jin(i) ruchaayee. 5. Sacha Shabad(u) ruvaiy ghut untar(i), Sachay siyoun liv laayee. 6. Sut sungut(i) meh(i) Naam(u) nirmoluk(u), vuddaiy bhaag(i) paaya jaayee. 7. Bherm(i) na bhoolhou, Satgur(u) sayvhou, mun(u) raakhou ikk tthaayeen. 8. Bin Naavaiy subh bhooli phirdi, birtha junum(u) guvaayee. 9. ----------

Word Meaning: Bhagat(i) Khujaana = treasure of worship. Jaata = recognized; acquired. 1. Vudiyaayee. Sach(i) = in Waheguru's (Naam). Sehj(u) = blissfulness. Oopjaiy = sprouts. Kaam(u) = lust. Kuroadh(u) = rage. Pause & 2.

Aap(u) Chhoad(i) = giving up selfishness and ego. Liv Laagi = meditated on; got connected with. Mumta = strong attachments. Julaayee = burned; destroyed. 3.

Oopjaiy = were born. Tis = that (God). Binsaiy = perished. Sukhaayee = friend. 4.

Hujoor(i) = close by. Ruchna = creation. Ruchaayee = created. 5.

Ruvaiy = is present. Sut Sungut(i) = congregation of holy saints. Nirmoluk = priceless. 6 & 7.

Bherm = doubt. Bhoolhou = be misled. Ikk Tthaayeen = at one place (destination); God. 8.

Subh = the whole world. Birtha = useless. Guvaayee = wastes. 9.

MEANING: The importance of the treasure (source) of worship (Waheguru) is realized only in the shelter of the Guru, which gives us spiritual understanding. 1.

Waheguru bestows honour on that devotee only who comes to the Guru's shelter. Pause.

If you stay absorbed in Waheguru's Naam, you will enjoy the comfort of the blissful state, and you will get rid of your lust and rage. 2.

All one's worldly attachments get eradicated with the Guru's Shabad, and he begins to meditate on Waheguru's Naam by getting rid of his selfishness and ego. 3.

Waheguru, which creates us, also takes us away, and His Naam is one's friend at the end .4.

Always believe that Waheguru, which has created the world, is near you and not away from you, and you will realize that Waheguru in the form of the Shabad (Naam) is present in your heart, and you will begin to meditate on the eternal Waheguru. 5 & 6.
Waheguru's priceless Naam is always recited in the holy congregation, but only a highly fortunate individual gets to join such a holy gathering. 7.
Do not be misled by your doubts (about the illusions) of Maya; serve Satguru by focusing your mind solely on Waheguru. 8. Without Waheguru's Naam, the whole world is misled by the illusions of Maya, and wastes away the precious human life. 9.

---------- Yogi, joogut(i) guvaayee hundhaiy, paakhund(i) joag(u) na paayee. 10. Shiv nugree meh(i) aasun(i) baiysaiy, Gur Shabadi joag paayee. 11. Dhaatur baaji Shabad(i) nivaaray, Naam(u) vussaiy mun(i) aayee. 12. Eh(u) sreer(u) survur haiy sunt-hou, ishnaan kuray liv laayee. 13. Naam(i), ishnaan(u) kureh(i) say jun nirmul, Shabdaiy maiyl(u) guvaayee. 14. Traiy goon achayt, Naam(i) chayteh(i) naahi, bin(u) Naavaiy binus(i) jaayee. 15. Brahma, Bishun(u), Muhesh(u) traiy moorut(i), tirgoon bherm(i) bhoolaayee. 16. Gur persadi tirkooti chhootaiy, chauthaiy pud(i) liv laayee. 17. Pundit purreh(i), purr(i) vaad(u) vukhaaneh(i), tinnhaan boojh na paayee. 18. ----------
Word Meaning: Joogut(i) = technique; right path. Guvaayee = lost. Hundaiy = roams around. Paakhund(i) = (with) hypocrisy. 10.
Shiv Nugree = Waheguru's City (residence); His Naam. Aasun Baiysaiy = sit to meditate. 11.
Dhaatur Baaji = running around for Maya. Nivaaray = eradicate; end. 12.
Survur = pool of (Naam-Amrit). Liv Laayee = with focused mind. Nirmul = pure. 13 &14.
Traiy Goon = three effects of Maya. Achayt = unaware (of God). Chayteh(i) = remember. 15.
Traiy = the three. Moorut(i) = (believed to be a form) of the super power. Tirgoon = in the three effects of Maya. Bherm(i) Bhoolaayee = misled by the illusion. 16.
Tirkooti = the three effects of Maya. Chhootaiy = removed; rises above. Chautha Pud(u) = spiritual state above Maya. 17.
Vaad(u) Vukhaaneh(i) = takes part in discussions. Boojh = understanding. 18.
MEANING: One cannot achieve union with Waheguru by hypocrisy. Having lost the real path to union with God, you are roaming around purposelessly in the world, oh yogi. 10.
One can achieve union (with Waheguru) only by meditating on Waheguru's Naam with the Guru's Shabad. 11. Running around for Maya can be stopped by Guru's Shabad when Waheguru's Naam gets enshrined in the devotee's mind. 12.
Your body is a pool of Waheguru's Naam-Amrit; so, take a dip in the pool by focusing on His Naam, oh holy saints. 13. A devotee, who takes a dip in the pool of Waheguru's Naam, gets his mind purified, and the filth of his mind is removed by Guru's Shabad. 14.
Engrossed in the three effects of Maya, the man is unaware of Waheguru (ignores Him), and does not recite His Naam; without Waheguru's Naam, he dies without any spirituality. 15.
Brahma, Vishnu, and Shiva are believed to be the three manifestations of the superpower, but they, too, are misled by Maya's attractions. 16.
With Guru's grace, a devotee rises above the three effects of Maya and recites Waheguru's Naam with a focused mind in the fourth state (above Maya). 17.
The pundit studies the Vedas only to win discussions, and does not understand the real purpose of human life. 18.

---------- Bikhiya maatay bherm(i) bhoolaayay, oopdaysh(u) kureh(i) kis(u) bhayee. 19. Bhugut junaa kee ootum Bani, joog(i), joog(i) ruhhi smaayee. 20. Bani laagaiy so gut paayay, Shabaday Sach(i) smaayee. 21.

(PAGE 910): Kaayaan nugree Shabaday khojay, Naam nuvun-nidh(i) paayee. 22. Munsa maar(i) mun(u) sehj(i) smaana, bin(u) rusna oostut(i) kuraayee. 23. Loyin daykh(i) ruhhay bismaadi, chit(u) Adisht(i) lugaayee. 24. Adisht sudaa ruhhaiy niraalum(u) joti Jot(i) milaayee. 25. Huoun Gur(u) salaaheen sudaa aapna, Jin(i) Saachi boojh boojhaayee. 26. Nanak aik kuhou baynti, Naavhoun gut(i), put(i) paayee. 27.2.

Word Meaning: Bikhiya = poisonous sensual enjoyments. Raatay = imbued (engrossed) in. Bherm(i) Bhoolay = lost in illusions. Oopdaysh(u) = preaching. 19.

Ootum = superior. Bani = words in praise of Waheguru. Joog(i), Joog(i) = in every eon. Smaayee = is present; has the same effect. 20.

Laagaiy = attached to. Gut(i) = high spiritual state. Sach(i) = in Waheguru. 21.

Kaayaa Nugree = body. Khojay = search. Nuvun – Nidh(i) = the nine treasures. 22.

Munsa = desires. Sehj(i) = in the blissful state. Rusna = tongue. Oostut(i) = praise. 23.

Loyin = eyes. Bismaadi = mesmerised. Adisht(i) = in the invisible (God). 24.

Niraalum(u) = detached; aloof. Joti = human soul. Jot(i) = Waheguru's Soul. 25.

Baynti = request; humble suggestion. Put(i) = dignity. 27.

MEANING: Himself engrossed in poisonous sensual enjoyments, whom is the pundit preaching, oh my brothers? 19.

The words in praise of Waheguru written by the holy saints are supreme, and have been equally effective (in cleansing one's mind and connecting him with God) in every eon. 20.

Those devotees who are attached to the Bani attain a high spiritual state and stay absorbed in Waheguru with the Guru's Shabad. 21.

The devotee, who analyzes his body (self) with Guru's Shabad (advice), acquires (enshrines) Waheguru's Naam, which includes all the nine treasures. 22.

Such a devotee kills all his worldly desires in his mind (they do not affect him), and becomes absorbed in the peaceful state, and sings Waheguru's praise with his mind, and not with the tongue only (the Naam gets enshrined in his mind). 23.

His eyes are mesmerized by the beauty of nature, and his mind is focused on the invisible God. His soul merges into the invisible Waheguru, which is always detached from the world. 24 & 25. I always sing praise of my Guru, who imparted the real (eternal) wisdom about Waheguru. 26.

I want to make a humble suggestion: one attains a high spiritual state and earns respect in both worlds through Waheguru's Naam, oh Nanak. 27.2.

ਰਾਮਕਲੀ ਮਹਲਾ 3॥ ਹਰਿ ਕੀ ਪੂਜਾ ਦੁਲੰਭ ਹੈ ਸੰਤਹੁ ਕਹਣਾ ਕਛੂ ਨ ਜਾਈ॥ 1॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਪੂਰਾ ਪਾਈ॥ ਨਾਮੋ ਪੂਜ ਕਰਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਬਿਨੁ ਸਭੁ ਕਿਛੁ ਮੈਲਾ ਸੰਤਹੁ ਕਿਆ ਹਉ ਪੂਜ ਚੜਾਈ॥ 2॥ ਹਰਿ ਸਾਚੈ ਭਾਵੈ ਸਾ ਪੂਜਾ ਹੋਵੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ॥ 3॥ ਪੂਜਾ ਕਰੈ ਸਭੁ ਲੋਕ ਸੰਤਹੁ ਮਨਮੁਖਿ ਥਾਇ ਨ ਪਾਈ॥ 4॥ਸਬਦਿ ਮਰੈ ਮਨੁ ਨਿਰਮਲੁ ਸੰਤਹੁ ਏਹ ਪੂਜ ਥਾਇ ਪਾਈ॥ 5॥ ਪਵਿਤ ਪਾਵਨ ਸੇ ਜਨ ਸਾਚੇ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ 6॥ ਬਿਨੁ ਨਾਵੈ ਹੋਰ ਪੂਜ ਨ ਹੋਵੀ ਭਰਮਿ ਭੁਲੀ ਲੋਕਾਈ॥ 7॥ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੈ ਸੰਤਹੁ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 8॥ ਆਪੇ ਨਿਰਮਲੁ ਪੂਜ ਕਰਾਏ ਗੁਰ ਸਬਦੀ ਥਾਇ ਪਾਈ॥ 9॥ ਪੂਜਾ ਕਰਹਿ ਪਰੁ ਬਿਧਿ ਨਹੀ ਜਾਣਹਿ ਦੂਜੈ ਭਾਇ ਮਲੁ ਲਾਈ॥ 10॥ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਪੂਜਾ ਜਾਣੈ ਭਾਣਾ ਮਨਿ ਵਸਾਈ॥ 11॥ ਭਾਣੇ ਤੇ ਸਭਿ ਸੁਖ ਪਾਵੈ ਸੰਤਹੁ ਅੰਤੇ ਨਾਮੁ ਸਖਾਈ॥ 12॥ਆਪਣਾ ਆਪੁ ਨ ਪਛਾਣਹਿ ਸੰਤਹੁ ਕੂੜਿ ਕਰਹਿ ਵਡਿਆਈ॥ 13॥ ਪਾਖੰਡਿ ਕੀਨੈ ਜਮੁ ਨਹੀ ਛੋਡੈ ਲੈ ਜਾਸੀ ਪਤਿ ਗਵਾਈ॥ 14॥ ਜਿਨ ਅੰਤਰਿ ਸਬਦੁ ਆਪੁ ਪਛਾਣਹਿ ਗਤਿ ਮਿਤਿ ਤਿਨ ਹੀ ਪਾਈ॥ 15॥ ਏਹੁ ਮਨੂਆ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਵੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ 16॥ ਸੁਣਿ ਸੁਣਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਖਾਣਹਿ ਸਤਸੰਗਤਿ ਮੇਲਾਈ॥ 17॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਆਪੁ ਗਵਾਵੈ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਈ॥ 18॥ ਸਾਚੀ ਬਾਣੀ ਸਚੁ ਵਖਾਣੈ

ਸਚਿ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 19॥ ਭੈਭੰਜਨੁ ਅਤਿ ਪਾਪ ਨਿਖੰਜਨੁ ਮੇਰਾ ਪ੍ਰਭੁ ਅੰਤਿ ਸਖਾਈ॥ 20॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈ॥ 21॥3॥

Ramkali Mehla 3: Hur(i) kee pooja doolumbh haiy sunt-hou, kehna kuchhoo na aayee.1. Sunt-hou Gurmukh(i) Poora paayee. Naamo pooj kuraayee. 1. Ruhaou. Hur(i) bin(u) subh(u) kichh(u) maiyla sunt-hou, kiyya huoun pooj churrayeen. 2. Hur(i) Saachaiy bhaavaiy, sa pooja hovaiy, Bhaana mun(i) vusaayee. 3. Pooja kuraiy subh(u) loak sunt-hou, munmukh(i) thaayayn na paayee. 4. Shabad(i) muraiy, mun(u) nirmul(u) sunt-hou eh pooj thaayan paayee. 5. Puvit paavun say jun saachay, Aik Shabad(i) liv laayee. 6. Bin Naavaiy hoar pooj na hovee, bherm(i) bhooli loakaayee. 7. Gurmukh(i) aap(u) puchhaanay sunt-hou, Ram Naam(i) liv laayee. 8. Aapay Nirmul(u) pooj kuraayay, Gur Shabadi thaayayn paayee. 9. Pooja kureh(i) pur(u) bidh(i) nuhee jaaneh(i) doojaiy bhaayay mul(u) laayee. 10. ----------

Word Meaning: Pooja = worship. Doolumbh = not easily available; precious. 1.
Gurmukh(i) = in the shelter of the Guru. Poora = Perfect; omnipresent (God). Pause.
Churrayee = offer. Bhaavaiy = liked. Bhaana = His Will. Thaayan Paayee = is given credit; is approved. Muraiy = die; kill worldly desires. Nirmul(u) = pure. 2-5.
Puvit Paavun = pure; pious. Bherm Bhooli = misled in misgivings (illusions). Loakaayee = world; masses. Aap(u) Puchhaanaiy = self-analysis. Liv = meditate. 6-8
Nirmul(u) = pure; perfect (Waheguru). Bidh(i) = real means (honesty and dedication). Doojaiy Bhaayay = in the love for the other (Maya). 9-10

MEANING: Worship of Waheguru is not easily available (not everybody can do it because of the powerful attractions of Maya); nothing can be explained about it in words. It can be performed only by Waheguru's Naam, which connects one with the omnipresent Waheguru, and which can be acquired only by the grace of the Guru, oh the holy men. 1.& Pause.
Everything is filthy (has the poisonous effects of Maya on it) without Waheguru's Naam; so, what can I offer (in the traditional way which most people use to offer to their deities) to Waheguru? 2. Only that worship is approved by Waheguru, which He likes, and when the devotees accept His Will by their mind (with reverence). 3.
Everybody worships some power in some way, but Waheguru gives no credit to Maya-lovers (who are disconnected from Him). 4. Only the worship by which the devotee kills his worldly desires and by which his mind is cleansed is given credit by Waheguru. 5.
Those devotees who meditate only on Guru's Shabad (in praise of Waheguru) become pure and pious, and eventually become eternal (by merging with Waheguru). 6.
No other worship is accepted by Waheguru without His Naam; the whole world is misled by their misgivings (about Maya). 7.
The Sikhs of the Guru recognize themselves (as to who they are and what the objective of human life is) by meditating on Waheguru's Naam, oh, the holy men. 8.
Waheguru, Himself, makes His devotees worship Him by the Guru's Shabad, and gives them credit for that. 9. The Maya-lovers do worship, but do not know how to worship Waheguru. They worship (love) Maya, whereby they get more filth on their mind. 10.

---------- Gurmukh(i) hovaiy, su pooja jaanaiy, Bhaana mun(i) vusaayee. 11. Bhaanay tay subh(i) sookh paavaiy sunt-hou, untay Naam(u) sukhaayee. 12. Appna aap(u) puchhaaneh(i) sunt-hou, koorr(i) kureh(i) vudiyaayee. 13. Paakhund(i) keenaiy Jum(u) nuhee chhoadaiy, laiy jaasi put(i) guvaayee. 14. Jin untar(i) Shabad(u) aap(u) puchhaaneh(i) gut(i) mit(i) tin hee paayee. 15. Eh(u) munooaa soon(i) smaadh(i) lugaavaiy, joti Jot(i) milaayee. 16. Soon(i), soon(i) Gurmukh(i) Naam(u) vukhaaneh(i), Sutsungut(i) maylaayee. 17. Gurmukh(i) gaavaiy, aap(u) guvaavaiy, Dur(i) Saachaiy sobha paayee. 18. Saachi Bani, Sach(u) vukhaanaiy, Sach(i) Naam(i) liv laayee. 19. Bhaiy-Bhunjun(u), ut(i) Paap-Nikhunjun, mayra

Prubh(u) unt(i) sukhaayee. 20. Subh(u) kichh(u) Aapay, Aap(i) vertaiy, Nanak, Naam(i) vudiyaayee. 21.3.

Word Meaning: Bhaana = Huqam; Will. Untay = at the end. Sukhaayee = friend.11-12 Koorr(i) = of the perishable. Vudiyaayee = praise. Paakhund(i) = hypocrisy; show off. Jum = Angel of death. Put(i) Guvaayee = disgracefully. Gut(i) = high spiritual state. Mit(i) = measurements. Munooa = mind. Soonn(i) Smaadh(i) = meditate in the spiritual state where no worldly thoughts arise. Joti = human soul. Jot(i) = Supreme Soul. 13-16.
Vukhaanaiy = recite. Aap(u) = selfishness and ego. Guvaavaiy = lose; get rid of. Dur(i) Saachaiy = at God's Door. Sobha = praise; approval. Bhaiy-Bhunjun = destroyer of all fears (Waheguru). Ut(i) = extremely. Vertaiy = operates. Vudiyayee = respect. 17-21.

MEANING: The Sikhs of the Guru know exactly how to worship (Waheguru); they accept Waheguru's Huqam (Will) by the mind (diligently). 11.
They acquire all the comforts by accepting Waheguru's Huqam as He is their real friend at the end, oh holy men. 12. If an individual recognizes himself in the shelter of the Guru, he realizes that he has been praising (valuing) only the perishables. 13.
He further realizes that the Angel of Death does not spare him for his hypocritical worship and takes him away, disgracing him. 14.
Those who recognize themselves in Guru's Shabad become connected to Waheguru and come to know that His high transcendence and His limits cannot be found. 15.
They focus their minds on the spiritual state beyond the effects of Maya when their souls merge with the Supreme Soul (Waheguru). 16.
They listen to Waheguru's Naam in the company of the holy saints and then recite it. 17. Guru's Sikh sings Waheguru's praise, gets rid of his selfishness and ego, and is honoured in Waheguru's Court. 18. They sing Waheguru's praise by the eternal Bani (Shabad of the Guru), and stay focused on Waheguru's Naam. 19.
My Waheguru, which is the destroyer of all fears and of grave sins, is my real friend at the end. 20. Waheguru Himself operates everywhere, and one earns respect with His Naam, oh Nanak. 21.3.

ਰਾਮਕਲੀ ਮਹਲਾ 3॥ ਹਮ ਕੁਚਲ ਕੁਚੀਲ ਅਤਿ ਅਭਿਮਾਨੀ ਮਿਲਿ ਸਬਦੈ ਮੈਲੁ ਉਤਾਰੀ॥ 1॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਨਿਸਤਾਰੀ॥ ਸਚਾ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਕਰਤੈ ਆਪਿ ਸਵਾਰੀ॥ 1॥ ਰਹਾਉ॥ (ਅੰਗ 911)॥ ਪਾਰਸ ਪਰਸੇ ਫਿਰਿ ਪਾਰਸੁ ਹੋਏ ਹਰਿ ਜੀਉ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ॥ 2॥ ਇਕਿ ਭੇਖੁ ਕਰਹਿ ਫਿਰਹਿ ਅਭਿਮਾਨੀ ਤਿਨ ਜੂਐ ਬਾਜੀ ਹਾਰੀ॥ 3॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਰਾਮ ਨਾਮੁ ਉਰਿ ਧਾਰੀ॥ 4॥ ਅਨਦਿਨੁ ਰਾਤੇ ਸਹਜੇ ਮਾਤੇ ਸਹਜੇ ਹਉਮੈ ਮਾਰੀ॥ 5॥ ਭੈ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ ਕਬ ਹੀ ਭੈ ਭਾਇ ਭਗਤਿ ਸਵਾਰੀ॥ 6॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ ਗਿਆਨੁ ਤਤਿ ਬੀਚਾਰੀ॥ 7॥ ਆਪੇ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਬਖਸਿ ਭੰਡਾਰੀ॥ 8॥ ਤਿਸ ਕਿਆ ਗੁਣਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ ਹਉ ਗਾਵਾ ਸਬਦਿ ਵੀਚਾਰੀ॥ 9॥ ਹਰਿ ਜੀਉ ਜਪੀ ਹਰਿ ਜੀਉ ਸਾਲਾਹੀ ਵਿਚਹੁ ਆਪੁ ਨਿਵਾਰੀ॥ 10॥ ਨਾਮੁ ਪਦਾਰਥ ਗੁਰ ਤੇ ਪਾਇਆ ਅਖੁਟ ਸਚੇ ਭੰਡਾਰੀ॥ 11॥ ਆਪਣਿਆ ਭਗਤਾ ਨੋ ਆਪੇ ਤੁਠਾ ਅਪਣੀ ਕਿਰਪਾ ਕਰਿ ਕਲ ਧਾਰੀ॥ 12॥ ਤਿਨ ਸਾਚੇ ਨਾਮ ਕੀ ਸਦਾ ਭੁਖ ਲਾਗੀ ਗਾਵਨਿ ਸਬਦਿ ਵੀਚਾਰੀ॥ 13॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਕਿਛੁ ਹੈ ਤਿਸ ਕਾ ਆਖਣੁ ਬਿਖਮੁ ਬੀਚਾਰੀ॥ 14॥ ਸਬਦਿ ਲਗੇ ਸੇਈ ਜਨ ਨਿਸਤਰੇ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰੀ॥ 15॥ ਬਿਨੁ ਹਰਿ ਸਾਚੇ ਕੋ ਪਾਰਿ ਨ ਪਾਵੈ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ॥ 16॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੋਈ ਪਾਇਆ ਮਿਲਿ ਹਰਿ ਸਬਦਿ ਸਵਾਰੀ॥ 17॥ ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੇ ਰਾਤੀ ਸਾਚੈ ਨਾਇ ਪਿਆਰੀ॥ 18॥ ਕਾਇਆ ਅੰਮ੍ਰਿਤਿ ਰਹੀ ਭਰਪੂਰੇ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰੀ॥ 19॥ ਜੋ ਪ੍ਰਭੁ ਖੋਜਹਿ ਸੇਈ ਪਾਵਹਿ ਹੋਰਿ ਫੂਟਿ ਮੂਏ ਅਹੰਕਾਰੀ॥ 20॥
ਬਾਦੀ ਬਿਨਸਹਿ ਸੇਵਕ ਸੇਵਹਿ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰੀ॥ 21॥ ਸੋ ਜੋਗੀ ਤਤੁ ਗਿਆਨੁ ਬੀਚਾਰੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥ 22॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਤਿਨੈ ਪਛਾਤਾ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਤੁਮਾਰੀ॥ 23॥ ਸਤਿਗੁਰੁ ਨ ਸੇਵਹਿ

ਮਾਇਆ ਲਾਗੇ ਡੂਬਿ ਮੂਏ ਅਹੰਕਾਰੀ॥ 24॥ ਜਿਚਰੁ ਅੰਦਰਿ ਸਾਸੁ ਤਿਚਰੁ ਸੇਵਾ ਕੀਚੇ ਜਾਇ ਮਿਲੀਐ ਰਾਮ ਮੁਰਾਰੀ॥ 25॥ ਅਨਦਿਨੁ ਜਾਗਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਅਪਨੇ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪਿਆਰੀ॥ 26॥ ਤਨੁ ਮਨੁ ਵਾਰਿ ਘੁਮਾਈ ਅਪਨੇ ਗੁਰ ਵਿਟਹੁ ਬਲਿਹਾਰੀ॥ 27॥ ਮਾਇਆ ਮੋਹੁ ਬਿਨਸਿ ਜਾਇਗਾ ਉਬਰੇ ਸਬਦਿ ਵੀਚਾਰੀ॥ 28॥ ਆਪਿ ਜਗਾਏ ਸੋਈ ਜਾਗੇ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ॥ 29॥ ਨਾਨਕ ਸੇਈ ਮੁਏ ਜਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਭਗਤ ਜੀਵੇ ਵੀਚਾਰੀ॥ 30॥4॥13॥

Ramkali Mehla 3: Hum koochul, koocheel, ut(i) abhimaani, mil(i) Shabadaiy maiyl(u) ootaari. 1. Sunt-hou, Gurmukh(i) Naam(i) nistaari. Sacha Naam(u) vussiya ghut untar(i), Kertaiy Aap(i) suvaari. 1. Ruhaou.

(PAGE 911): Paarus persay, phir(i) paarus(u) hoyay, Hur(i) Jeeo Apni kirpa dhaari. 2. Ikk(i) bhaykh(u) kureh(i), phireh(i) abhimaani, tin jooyay baaji haari. 3. Undin(u) bhugut(i) kureh(i) din(u) raati, Ram Naam(u) oor(i) dhaari. 4. Undin(u) raatay, sehjay maatay, sehjay haumein maari. 5. Bhaiy bin(u) bhugut(i) na hoyee kub-hee, bhaiy bhaayay bhugut(i) suvaari. 6. Maaya moh(u) Shabad(i) julaaya, Giyan(u) Tut(i) beechaari. 7. Aapay Aap(i) kuraayay Kerta, Aapay bukhsh(i) bhundaari. 8. Tis kiyyaan Goona ka unt(u) na paaya, huoun gaavaan Shabd(i) veechaari. 9. Hur(i) Jeeou jupeen Hur(i) Jeeou salaaheen, vichoun aap(u) nivaari. 10. ----------

Word Meaning: Koochul = followers of immoral path. Koocheel = filthy at mind. Ut(i) = extreme. Abhimaani = egoist. Mil(i) = by connecting with the Guru. Maiyl(u) = filth. 1.
Nistaari = emancipation. Ghut = heart. Suvaari = groomed with noble qualities. Pause.
Paarus = elixir-stone (Guru) which transforms immoral into holy people. Persay = touch; come in contact. Kirpa Dhaari = showed benevolence. Bhaykh(u) Kureh(i) = don religious symbols. Jooyay = in the gamble (choice between love for Maya or for God). Baaji = game (of life). Haari = lost. Undin(u) = everyday; always. 2 - 4.
Raatay = imbued. Sehjay = in the high spiritual state. Maatay = intoxicated. 5.
Bhaiy = fear. Na Kub-hee = never. Bhaayay = love. Suvaari = adorned; made successful. Tut(u) = essence; reality (Waheguru). Bhundaari = treasures. 6 – 8.
Tis Kiyyaan = His. Unt(u) = end. Huoun = I. Jupeen = recite (Naam). Salaaheen = sing praise. Aap(u) = selfishness and ego. Nivaari = removed; eradicated. 9 -10.

MEANING: We follow the path of immorality, are filthy in mind, and we are egoists. But we can wash away the filth of our immoral thinking by Guru's Shabad in His shelter. 1.
Waheguru's Naam emancipates one in the shelter of the Guru, oh, the holy saints. His Naam gets implanted in our heart when we recite it, and Waheguru Himself completes this task. Pause. With Waheguru's benevolence, the devotee connects with the elixir-stone-like Guru, and, like an elixir stone, the Guru converts a base metal into gold; the devotee becomes a holy saint, like the Guru. 2. Many don religious symbols and roam around full of ego (that they are saints); but such people lose their precious human life in the gamble (they trade their noble qualities or spirituality for the short-lived attractions of Maya). 3.
But the devotees acquire Waheguru's Naam in their heart and worship Him day and night. 4. Intoxicated in the high spiritual state, they are imbued in Waheguru's love, and kill their selfishness and ego with Waheguru's Naam. 5.
Waheguru can never be worshipped without love and (respectful) fear for Him, but He Himself adorns His worship (purifies to be acceptable). 6.
Attachment for Maya can be burned with Guru's Shabad, and Divine Knowledge is acquired (connection is made with Waheguru) when one ponders over the essence of the universe (Waheguru) (by the Guru's Shabad). 7. Waheguru Himself makes individuals worship Him, and Himself bestows the treasures of worship on them. 8.

Nobody can find the end to His virtues; I simply sing His praise by pondering over the Guru's Shabad. 9. I recite Waheguru's Naam and sing His praise, whereby I have eradicated my selfishness and ego. 10.

--------- Naam(u) Pudaaruth Gur tay paaya, akhoot Sachay bhundaari. 11. Aapniyaa bhugtaan nu Aapay toottha, Apni kirpa kur(i) kul(i) dhaari. 12. Tin Saachay Naam kee sudaa bhookh laagi, gaavun Shabad(i) veechaari. 13. Jeeou, pind(u) subh(u) kichh(u) haiy Tis ka, aakhun(u) bikhum(u) beechaari. 14. Shabad(i) luggay sayee jun nisturay, bhuoujul paar(i) ootaari. 15. Bin(u) Hur(i) Saachay ko paar(i) na paavaiy, boojhaiy ko veechaari. 16. Jo Dhoor(i) likhiya, soyee paaya, mil(i) Hur(i) Shabad(i) suvaari. 17. Kaaya kunchun(u) Shabaday raati, Saachaiy Naayay piyaari. 18. Kaaya Amrit(i) ruhhee Bhurpooray, paayiyaiy Shabad(i) veechaari. 19. Jo Prubh(u) khojeh(i) sayee paaveh(i), hoar(i) phoot(i) mooyay ahunkaari. 20. ----------

Word Meaning: Pudaaruth = the desired valuable thing. Akhoot = inexhaustible. Bhundaari = treasures. Toottha = over pleased to be kind. Kul(i) = power. Dhaari = supports. Bhookh = appetite. Veechaari = Beechaari = pondering over. 11-13.

Jeeou = life. Pind(u) = body. Tis Ka = His (God's). Aakhun(u) = description. Bikhum = very tough. Luggay = attached to. Nisturay = emancipated. Bhuoujul = the world sea.

Paar(i) Ootaari = gets ferried across. Boojhaiy = understands; realizes. 14 – 16.

Kaaya = body. Kunchun(u) = (pure like) gold. Dhoor(i) = right from the source (Waheguru). Paaya = received; acquired. Suvaari = adorned; made successful. Raati = imbued. Naayay = with the Naam. Amrit(i) = in Waheguru's Naam. Bhurpooray = full to the brim. Khojeh(i) = searches for. Phoot(i) Mooyay = died (spiritually) because of the scattered (wavering) mind. Ahunkaari = egoist. 20.

MEANING: Waheguru's treasures are always full; I have acquired the invaluable Naam from the Guru. 11. Overly pleased with His devotees, Waheguru becomes very kind to them and gives them the power (ability) to worship Him. 12. Waheguru's devotees are always hungry for His Naam, and sing His praise by pondering over the Guru's Shabad. 13.

Life and body are both given by Him. It is very difficult to describe all His largesse. 14.

The individuals, who are attached to Guru's Shabad (ponder on that), are ferried across the world-sea and are salvaged. 15. Only some thoughtful people realize that nobody can cross the world's oceans without Waheguru's Naam. 16.

One receives only those comforts (or discomforts) which have been prewritten in his fate right from the Source (by Waheguru), but his life becomes a success when he gets connected with Waheguru by the Guru's Shabad. 17. The human body, which is imbued in Dear Waheguru's Naam with Guru's Shabad, becomes pure like gold. 18.

The human body, which has Waheguru's Naam-Amrit enshrined in it, stays full with it all the time (recites Waheguru's Naam all the time), but Waheguru's Naam is acquired only by pondering over the Guru's Shabad. 19.

Only those individuals get connected with God who search for Him in their own bodies. Others, who pursue the attractions of Maya, drown in the world-sea because of their ego and their scattered (ever-wandering) mind (which never focuses on God). 20.

---------- Baadeen binseh(i), sayvuk sayveh(i) Gur kaiy hayt(i) piyaari. 21. So jogi, Tut(u) Giyan(u) beechaaray, haumein trishna maari. 22. Satgur(u) Daata tinaiy puchhaata jis nu kirpa Toomhaari. 23. Satgur(u) na sayveh(i), Maya laagay, doob(i) mooyay ahunkaari. 24. Jichur(u) undar(i) saas(u), tichur(u) sayva keechay, jaayay miliyaiy Ram Moraari. 25.

Undin(u) jaagut ruhhaiy din raati, Apnay Priyay preet(i) piyaari. 26. Tun, mun vaar(i) ghoomaayeen apnay Gur vit-houn bulihaari. 27. Maya moh(u) binus(i) jaayayga, oobray Shabad(i) veechaari. 28. Aap(i) jugaayay, soyee jaagay, Guru kaiy Shabad(i) veechaari. Nanak sayee mooyay, j(i) Naam(u) na chayteh(i), bhugut jeevay veechaari. 30.4.13.

Word Meaning: Baadeen = in useless discussions. Binseh(i) = (spirituality) is destroyed. Sayvuk = devotee. Hayt(i) = for the love of. Trishna = fire of desires. 21-22.
Daata = provider. Tinaiy = he. Puchhaata = recognized; made connection with. 23.
Jichur(u) = as long as. Tichur(u) = till then. Ram Mooraari = God. Jaagut Ruhhaiy = stay awake (alert against the attacks of Maya). Priyay = Dear. Preet(i) = in love. 24-26.
Vaar(i) Ghoomaayee = offer to sacrifice. Vit-houn = from; for. Bulihaari = sacrifice. 27.
Moh(u) = attachment. Binus(i) = destoyed. Oobray = salvaged. Jugaayay = awaken.
Sayee = those. Chayteh(i) = remember. Jeevaiy = survive spiritually. 28 - 30.

MEANING: The devotees of the Guru serve Waheguru for the love of the Guru; but the egoist pundits lose their spirituality in worthless discussions. 21.
The real yogi (connected with Waheguru) is the one who kills his selfishness, ego, and the fire of his worldly desires by pondering over the root (basis) of the Divine Knowledge - Waheguru's Naam. 22. Only that individual makes a connection with Satguru, who is the source of Waheguru's Naam, whom You are kind to, oh Waheguru. 23.
But those who are engrossed in Maya are egoists, and they drown in the sea of Maya.24.
One should serve Waheguru (recite His Naam) for as long as his last breath so as to get connected with Him. 25.
He should be alert day and night in the love of his dear Waheguru. 26.
I will gladly sacrifice my body and my mind for my Satguru. 27.
When a devotee ponders on the Guru's Shabad, his attachment with Maya is destroyed, and he gets salvaged. 28. Only that individual stays alert who is awakened by Waheguru to ponder on the Guru's Shabad. 29.
Waheguru's devotees survive by pondering on Guru's Shabad, but those who do not remember Waheguru (recite His Naam) experience spiritual death, oh Nanak. 30.4.13.

ਰਾਮਕਲੀ ਮਹਲਾ 3॥ ਨਾਮੁ ਖਜਾਨਾ ਗੁਰ ਤੇ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ॥ 1॥ ਸੰਤਹੁ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਗਤਿ ਪਾਈ॥
(ਅੰਗ 912)॥ ਏਕੁ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਪੂਰੇ ਕੀ ਵਡਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ ਦੇਦਾ ਰਿਜਕ ਸਬਾਈ॥ 2॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੋ ਕਰਿ ਰਹਿਆ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ॥ 3॥ ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਈ॥ 4॥ ਤਿਸਹਿ ਸਰੇਵਹੁ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ॥ 5॥ ਆਪਣਾ ਆਪੁ ਆਪਿ ਉਪਾਏ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ॥ 6॥ ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਆਪੇ ਤਿਸ ਨੋ ਤਿਲੁ ਨ ਤਮਾਈ॥ 7॥ ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਕੀਤੇ ਆਪੇ ਭਗਤਿ ਕਰਾਈ॥ 8॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੋ ਜਾਤਾ ਸਚੇ ਰਹੇ ਸਮਾਈ॥ 9॥ ਆਪਿ ਸਰੂਪੁ ਸਿਆਣਾ ਆਪੇ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ 10॥
ਆਪੇ ਦੁਖੁ ਸੁਖੁ ਪਾਏ ਅੰਤਰਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਈ। 11॥ ਵਡਾ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਨਿਗੁਰੀ ਅੰਧ ਫਿਰੈ ਲੋਕਾਈ॥ 12॥ ਜਿਨੀ ਚਾਖਿਆ ਤਿਨਾ ਸਾਦੁ ਆਇਆ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ 13॥ ਇਕਨਾ ਨਾਵਹੁ ਆਪਿ ਭੁਲਾਏ ਇਕਨਾ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਈ॥ 14॥ ਸਦਾ ਸਦਾ ਸਾਲਾਹਿਹੁ ਸੰਤਹੁ ਤਿਸ ਦੀ ਵਡੀ ਵਡਿਆਈ॥ 15॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਰਾਜਾ ਕਰਿ ਤਪਾਵਸੁ ਬਣਤ ਬਣਾਈ॥ 16॥ ਨਿਆਉ ਤਿਸੈ ਕਾ ਹੈ ਸਦ ਸਾਚਾ ਵਿਰਲੇ ਹੁਕਮੁ ਮਨਾਈ॥ 17॥ ਤਿਸ ਨੋ ਪ੍ਰਾਣੀ ਸਦਾ ਧਿਆਵਹੁ ਜਿਨਿ ਗੁਰਮੁਖਿ ਬਣਤ ਬਣਾਈ॥ 18॥ ਸਤਿਗੁਰ ਭੇਟੈ ਸੋ ਜਨੁ ਸੀਝੈ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਈ॥ 19॥ ਸਚਾ ਆਪਿ ਸਦਾ ਹੈ ਸਾਚਾ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਈ॥ 20॥ ਨਾਨਕ ਸੁਣਿ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ ਮੇਰਾ ਪ੍ਰਭੁ ਰਵਿਆ ਸ੍ਰਬ ਥਾਈ॥ 21॥5॥14॥

Ramkali Mehla 3: Naam(u) khujaana Gur tay paaya, triput(i) ruhhay aaghaayee. 1. Sunthou, Gurmukh(i) mookt(i) gut(i) paayee.
(PAGE 912): Aik Naam(u) vussiya ghut untar(i), Pooray kee vudiyaayee. 1. Ruhaou. Aapay Kerta, Aapay bhoogta, daynda rijk subaayee. 2. Jo kichh(u) kerna, so kur(i) ruhhiya, uver(u) na kerna jaayee. 3. Aapay saajay, srisht(i) oopaayay, sir(i), sir(i) dhundhaiy laayee. 4. Tiseh(i) surayvou ta sookh(u) paavhou, Satgur(i) mayl(i) milaayee. 5. Aapna Aap(u), Aap(i) oopaayay, Alukh, na lukhna jaayee. 6. Aapay maar(i) jeevaalay, Aapay Tis nu til(u) na tumaayee. 7. Ikk(i) daatay, ikk(i) mungtay keetay, Aapay bhugut(i) kuraayee. 8. Say vudbhaagee, jinhi Aiko jaata, Sachay ruhhay smaayee. 9. Aap(i) sroop(u) siyaana Aapay, keemut(i) kehn(u) na jaayee. 10. ----------
Word Meaning: Khujaana = treasure. Triput(i) = contented. Aghaayee = satisfied. 1.
Mookt(i) Gut(i) = spiritual state above any bonds. Vussiya = embedded. Ghut = heart. Pooray = Perfect. Vudiyaayee = greatness. Pause.
Bhoogta = one who enjoys. Rijk = food and other necessities. Subaayee = to all. 2.
Saajay = creates. Srisht(i) = world. Sir, Sir = as appropriate. Dhundhaiy = worldly affairs. Surayvou = serve (obey His Huqam). Milaayee = connects with. 4 – 5.
Oopaayay = creates. Alukh(u) = invisible; indiscernible. Lukhna = see; comprehend. 6.
Maar(i) = kills worldly desires. Jeevaalay = gives new (spiritual) life. Til(u) = very small, the size of a sesame seed. Tumaayee = greed; desire. 7.
Ikk(i) = some. Daatay = altruists. Mungtay = beggars. Vudbhaagi = fortunate. 8-9.
Sroop(u) = handsome. Keemut = worth. 10.
MEANING: I realized (acquired) the treasure of Waheguru's Naam from the Guru as a result of which I am fully content and satisfied, oh holy saints. 1.
It is the greatness of the Perfect Guru that Waheguru's Naam has been embedded in my heart, and I have attained the high spiritual state and emancipation. Pause.
Waheguru Himself is the creator, and Himself the recipient to enjoy His gifts. He provides food and the other necessities of life to all the living beings. 2.
He is doing what needs to be done, and nobody else can do that. 3.
He creates the world and puts everybody in the kind of business appropriate to their nature (to match their nature). 4.
Serve Waheguru to acquire blissfulness; Satguru connects individuals with Him. 5.
Waheguru self-illuminates Himself. He is indiscernible and cannot be comprehended. 6.
Waheguru kills the desires of his select devotees and gives them new spiritual life. He, Himself, has no greed or desire – not even the size of a sesame seed. 7.
Waheguru has created some people to be altruists, while some others to be beggars; He, Himself, makes his devotees worship Him. 8.
Those who are fortunate make a spiritual connection only with Waheguru and stay absorbed in Him. 9. Waheguru is the most handsome and the wisest in the world, but the worth (the level) of His qualities cannot be described. 10.

---------- Aapay dookh(u), sookh(u) paayay untar(i), Aay bherm(i) bhoolaayee. 11. Vudda Daata, Gurmukh(i) jaata, niguree phiraiy loakaayee. 12. Jinhi chaakhiya, tinha saad(u) aaya, Satgur(i) boojh boojhaayee. 13. Ikkna Naavhoun Aap(i) bhoolaayay, ikkna Gurmukh(i) dayay boojhaayee. 14. Sudaa, sudaa salaahihou sunt-hou Tis dee vuddi vudiyaayee. 15. Tis(u) bin(u) uver(u) na koyee rajah, kur(i) tupaavus(u), bunut bunaayee. 16. Niyaaoun Tisaiy ka haiy sud Saacha, virlay Huqam(u) munaayee. 17. Tis nu praani sudaa dhiyaavhou Jin(i) Gurmukh(i) bunut nunaayee. 18. Satgur bhaytaiy, so jun seejhaiy, jis(u) hirdaiy Naam(u)

vusaayee. 19. Sacha Aap(i) sudaa hai Saacha, Bani Shabad(i) soonaayee. 20. Nanak soon(i) vaykh(i) ruhhiya vismaad(u), mayra Prubh(u) ruvviya serb thaayeen. 21.5.14.
Word Meaning: Untar(i)= inside. Bherm(i) Bhoolaayay = misguided in misbeliefs (illusions). 11. Niguree = without the Guru. Loakaayee = masses. 12.
Chaakhiya = tasted. Saad(u) = (enjoyed the) taste. Boojh Boojhaayee = gave the understanding. 13. Ikkna = some. Sallaahihou = sing praise. Tis = Him (god). 14-15.
Tupaavus(u) = justice. Bunut Bunaayee = created the universe. 16.
Saacha = perfect (never changing). Virlay = rare. 17. Praani = oh man. 18.
Bhaytay = get connected with. Seejhaiy = becomes successful. 19. Bani = creation; Waheguru's Huqam (laws). 20. Vismaad(u) = mesmerized. Ruvviyaa = present. 21.
MEANING: Waheguru Himself writes comforts and discomforts in the fate of the individuals, and Himself misguides people in misbeliefs and illusions of Maya. 11.
The whole world spends its life without the Guru (for spiritual guidance), but the Great Provider (Waheguru) can be realized only in the shelter of the Guru. 12.
Satguru imparts the understanding about Waheguru to His devotees (connects with Him), but only to those who experience it (recite it). 13.
Waheguru Himself misguides some people away from His Naam and puts some in the shelter of the Guru from where they get enlightenment about Him. 14.
Always sing praise of Waheguru whose splendour is great, oh holy men. 15.
There is no ruler like Him who has created the universe based on perfect justice. 16.
His justice is always perfect, but based on that, only some rare devotees obey His Huqam. 17. Recite His Naam all the time, who has created the system that one can realize Him only in the shelter of the Guru, oh man. 18.
A devotee achieves success (of uniting with Waheguru) only in the shelter of the Guru who implants Waheguru's Naam in his heart. 19.
Waheguru is eternal, whose Laws (magnanimity) are expressed in the Guru's Shabad. 20.
I am simply mesmerized to listen to His magnanimity, and to see Him present everywhere, oh Nanak. 21.5.14.

ਰਾਮਕਲੀ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Ramkali Mehla 5, Ashtpudiyaan: Ek Onkar Satgur Persad(i):

ਕਿਨ ਹੀ ਕੀਆ ਪਰਵਿਰਤਿ ਪਸਾਰਾ॥ ਕਿਨ ਹੀ ਕੀਆ ਪੂਜਾ ਬਿਸਥਾਰਾ॥ ਕਿਨ ਹੀ ਨਿਵਲ ਭੁਇਅੰਗਮ ਸਾਧੇ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਰਾਧੇ॥ 1॥ ਤੇਰਾ ਭਰੋਸਾ ਪਿਆਰੇ॥ ਆਨ ਨ ਜਾਨਾ ਵੇਸਾ॥ 1॥ ਰਹਾਉ॥ ਕਿਨ ਹੀ ਗ੍ਰਿਹੁ ਤਜਿ ਵਣਖੰਡਿ ਪਾਇਆ॥ ਕਿਨ ਹੀ ਮੋਨਿ ਅਉਧੂਤੁ ਸਦਾਇਆ॥ ਕੋਈ ਕਹਤਉ ਅਨੰਨਿ ਭਗਉਤੀ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਓਟ ਲੀਤੀ॥ 2॥ ਕਿਨ ਹੀ ਕਹਿਆ ਹਉ ਤੀਰਥ ਵਾਸੀ॥ ਕੋਈ ਅੰਨੁ ਤਜਿ ਭਇਆ ਉਦਾਸੀ॥ ਕਿਨ ਹੀ ਭਵਨੁ ਸਭ ਧਰਤੀ ਕਰਿਆ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਦਰਿ ਪਰਿਆ॥ 3॥ ਕਿਨ ਹੀ ਕਹਿਆ ਮੈ ਕੁਲਹਿ ਵਡਿਆਈ॥
(ਅੰਗ 913)॥ ਕਿਨ ਹੀ ਕਹਿਆ ਬਾਹ ਬਹੁ ਭਾਈ॥ ਕੋਈ ਕਹੈ ਮੈ ਧਨਹਿ ਪਸਾਰਾ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਆਧਾਰਾ॥ 4॥ਕਿਨ ਹੀ ਘੂਘਰ ਨਿਰਤਿ ਕਰਾਈ॥ ਕਿਨ ਹੂ ਵਰਤ ਨੇਮ ਮਾਲਾ ਪਾਈ॥ ਕਿਨ ਹੀ ਤਿਲਕੁ ਗੋਪੀ ਚੰਦਨ ਲਾਇਆ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥ 5॥ ਕਿਨ ਹੀ ਸਿਧ ਬਹੁ ਚੇਟਕ ਲਾਏ॥ ਕਿਨ ਹੀ ਭੇਖ ਬਹੁ ਥਾਟ ਬਨਾਏ॥ ਕਿਨ ਹੀ ਤੰਤ ਮੰਤ ਬਹੁ ਖੇਵਾ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸੇਵਾ॥ 6॥ ਕੋਈ ਚਤੁਰੁ ਕਹਾਵੈ ਪੰਡਿਤ॥ ਕੋ ਖਟੁ ਕਰਮ ਸਹਿਤ ਸਿਉ ਮੰਡਿਤ॥ ਕੋਈ ਕਰੈ ਆਚਾਰ ਸੁ ਕਰਣੀ॥ ਮੋਹਿ ਦੀਨ ਹਰਿ ਹਰਿ ਹਰਿ ਸਰਣੀ॥ 7॥ ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸੋਧੇ॥ ਬਿਨੁ ਨਾਵੈ ਇਹੁ ਮਨੁ ਨ ਪ੍ਰਬੋਧੇ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਸਾਧ ਸੰਗੁ ਪਾਇਆ॥ ਬੂਝੀ ਤ੍ਰਿਸਨਾ ਮਹਾ ਸੀਤਲਾਇਆ॥ 8॥1॥

Kin hee keeya pervirt(i) pusaara. Kin hee keeya pooja bisthaara. Kin hee nivul bhooyungum saadhay. Moh(i) deen Hur(i), Hur(i) aaraadhay. 1. Tayra bhurosa Piyaray. Aan na jaana vaysa. 1. Ruhaou. Kin hee greh(u) tuj(i) vunkhund(i) paaya. Kin hee moan(i) aoudhoot(u) sudaaya. Koyee kehtou anunn(i) bhugauti. Moh(i) deen Hur(i) Hur(i) oat leeti. 2. Kin hee kuhhiya, huoun teeruth vaasi. Koyee unn(u) tuj(i) bhuyya oodaasi. Kin hee bhuvun(u) subh dherti kuriyaa. Moh(i) deen Hur(i), Hur(i) Dur(i) puriya. 3. Kin hee kuhhiya, mein kooleh(i) vudiyaayee.

(PAGE 913): Kin hee kuhhiya baanh buhou bhaayee. Koyee kuhhaiy mein dhuneh(i) pusaara. Moh(i) deen Hur(i), Hur(i) aadhaara. 4. ----------

Word Meaning: Pervirt(i) = family life. Pusaara = Bisthaara = expanse. Nivul Bhooyungum = yoga exercises to maintain the body's health. Sadhay = practised. Moh(i) = I; me. Deen = poor; powerless; humble. 1.

Bhurosa = faith; dependence. Vaysa = religious garbs. Pause.

Greh(i) = home. Tuj(i) = renouncing. Vunkhund(i) = part of some forest. Moan(i) = hermits who stay quiet for long times. Aoudhoot(u) = detached from worldly bonds. Sudaaya = called himself. Anunn(i) = exclusively. Bhugauti = devotee of Waheguru. Oat Leeti = sought shelter. 2. Teeruth Vaasi = living at holy places. Unn(u) = food. Bhuyya = became. Oodaasi = disillusioned from Maya, detached from the world. Bhuvun(u) = roaming around. 3.

Kooleh(i) = of the noble clan. Baanh = arm (strength). Dhuneh(i) = of wealth. Aadhaara = support. 4.

MEANING: (People pursue different interests in life, and in some cases, feel very proud of them. Some people expand their resources for their family, while others worship as a big show-off. Some cleanse their bodies with yogic exercises, but I simply worship Waheguru (and have nothing to brag about). 1.

I have full faith only in You, and do not believe in any other faith so as to wear its symbols. Pause. Some people renounce their family life and settle in some part of a forest (to achieve emancipation), while others call themselves hermits to show their detachment from the world. Some claim that they are devotees of only one deity, but I, as a poor man with no such resources to brag about, have taken shelter of Waheguru alone. 2.

Some claim to live only at holy places, while others give up food to show their disillusionment with Maya. Some roam about on the whole earth, but poor me, I have taken shelter only at Waheguru's Door. 3. Some brag about the high class of their clan, while others claim that they are powerful as they have the support of many brothers. Yet others are proud to have a large expanse of property, but I have faith in Waheguru alone. 4.

---------- Kin hee ghoonghur nirt(i) kuraayee. Kin hoo vert naym maala paayee. Kin hee tilk gopi chundun laaya. Moh(i) deen Hur(i), Hur(i), Hur(i) dhiyaaya. 5. Kin hee sidh buhou chaatuk laayay. Kin hee bhaykh buhou thaat bunaayay. Kin hee tunt, munt buhou khayva. Moh(i) deen Hur(i), Hur(i), Hur(i) sayva. 6. Koyee chutur(u) kuhaavaiy pundit. Ko khut kerm sehit siyoun mundit. Koyee kuraiy aachaar sukernee. Moh(i) deen Hur(i), Hur(i), Hur(i) shernee. 7. Suglay kerm dherm joog sodhay. Bin(u) Naavaiy, eh(u) mun(u) na perbodhay. Kuhou Nanak, juou Sadh sung(u) paaya. Boojhi trishna, muhaa seetulaaya. 8.1.

Word Meaning: Ghoonghur = anklets with bells. Nirt(i) = dancing. Vert = commitments. Naym = principles. Maala = rosary. Tilk = anointment. Gopi Chundun = of the yellow mud of the pool of Dwarka. 5.

Sidh = of the Sidh yogis. Chaatuk = display of supernatural powers. Thaat = constructs; show-offs. Tunt, Munt = incantations and mantras. 6.

Chutur = wise. Pundit = highly literate. Khut Kerm = the accepted six religious tasks (duties) of the Brahmans and the Khatris. Sehit Siyoun = with. Mundit = decorations. Aachaar = the religious rituals. Sukernee = the noblest deed. 7.
Kerm Dherm = religious rituals. Joog = the world. Sodhay = examined; tested. Perbodhay = gets enlightened. Juou = when. Trishna = desires. Seetulaaya = calm.8.
MEANING: Some people dance wearing anklets with bells to please their deity, while others observe some principles and commitments and wear rosaries around their necks. Some anoint their foreheads with the yellow mud from the pool in Dwarka. But being poor in such show-offs, I simply recite Waheguru's Naam. 5.
Some people impress the masses with their yogic powers, while, some others display show-offs of many faiths. Some run the business of incantations and mantras, but I have nothing to show off, and serve only Waheguru (live by His Will). 6.
Some people consider themselves very wise and highly literate, while others are big show-offs practising the six accepted religious duties. Some people perform religious rituals faithfully and consider it the noblest deed, but I take only Waheguru's shelter. 7.
I have examined all the religious deeds of the world, but the human mind cannot be enlightened without Waheguru's Naam. When I got connected with the Guru (in His holy gathering), the fire of my worldly desires was put out, and my mind became perfectly peaceful, oh Nanak. 8.1.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਇਸੁ ਪਾਨੀ ਤੇ ਜਿਨਿ ਤੂ ਘਰਿਆ॥ ਮਾਟੀ ਕਾ ਲੇ ਦੇਹੁਰਾ ਕਰਿਆ॥ ਉਕਤਿ ਜੋਤਿ ਲੈ ਸੁਰਤਿ ਪਰੀਖਿਆ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਤੂ ਰਾਖਿਆ॥ 1॥ ਰਾਖਨਹਾਰੁ ਸਮ੍ਹ੍ਹਾਰਿ ਜਨਾ॥ ਸਗਲੇ ਛੋਡਿ ਬੀਚਾਰ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਾਪ ਮਹਿਤਾਰੀ॥ ਜਿਨਿ ਦੀਏ ਭ੍ਰਾਤ ਪੁਤ ਹਾਰੀ॥ ਜਿਨਿ ਦੀਏ ਤੁਧੁ ਬਨਿਤਾ ਅਰੁ ਮੀਤਾ॥ ਤਿਸੁ ਠਾਕੁਰ ਕਉ ਰਖਿ ਲੇਹੁ ਚੀਤਾ॥ 2॥ ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਵਨੁ ਅਮੋਲਾ॥ ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਨੀਰੁ ਨਿਰਮੋਲਾ॥ ਜਿਨਿ ਦੀਆ ਤੁਧੁ ਪਾਵਕੁ ਬਲਨਾ॥ ਤਿਸੁ ਠਾਕੁਰ ਕੀ ਰਹੁ ਮਨ ਸਰਨਾ॥ 3॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਜਿਨਿ ਭੋਜਨ ਦੀਏ॥ ਅੰਤਰਿ ਥਾਨ ਠਹਰਾਵਨ ਕਉ ਕੀਏ॥ ਬਸੁਧਾ ਦੀਓ ਬਰਤਨਿ ਬਲਨਾ॥ ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਚਿਤਿ ਰਖੁ ਚਰਨਾ॥4॥
ਪੇਖਨ ਕਉ ਨੇਤ੍ਰ ਸੁਨਨ ਕਉ ਕਰਨਾ॥ ਹਸਤ ਕਮਾਵਨ ਬਾਸਨ ਰਸਨਾ॥ ਚਰਨ ਚਲਨ ਕਉ ਸਿਰੁ ਕੀਨੋ ਮੇਰਾ॥ ਮਨ ਤਿਸੁ ਠਾਕੁਰ ਕੇ ਪੂਜਹੁ ਪੈਰਾ॥ 5॥ ਅਪਵਿਤ੍ਰ ਪਵਿਤ੍ਰ ਜਿਨਿ ਤੂ ਕਰਿਆ॥ ਸਗਲ ਜੋਨਿ ਮਹਿ ਤੂ ਸਿਰਿ ਧਰਿਆ॥ ਅਬ ਤੂ ਸੀਝੁ ਭਾਵੈ ਨਹੀ ਸੀਝੈ॥ ਕਾਰਜੁ ਸਵਰੈ ਮਨ ਪ੍ਰਭੁ ਧਿਆਈਜੈ ॥ 6॥ ਈਹਾ ਊਹਾ ਏਕੈ ਓਹੀ॥ ਜਤ ਕਤ ਦੇਖੀਐ ਤਤ ਤਤ ਤੋਹੀ॥ ਤਿਸੁ ਸੇਵਤ ਮਨਿ ਆਲਸ ਕਰੈ॥ ਜਿਸੁ ਵਿਸਰਿਐ ਇਕ ਨਿਮਖ ਨ ਸਰੈ॥ 7॥ ਹਮ ਅਪਰਾਧੀ ਨਿਰਗੁਨੀਆਰੇ॥ ਨਾ ਕਿਛੁ ਸੇਵਾ ਨ ਕਰਮਾਰੇ॥ ਗੁਰੁ ਬੋਹਿਥੁ ਵਡਭਾਗੀ ਮਿਲਿਆ॥ ਨਾਨਕ ਦਾਸ ਸੰਗਿ ਪਾਥਰ ਤਰਿਆ॥ 8॥2॥
Ramkali Mehla 5: Iss(u) paani tay Jin(i) tu ghuriya. Maati ka lay dayhura kuriya. Ookut(i) jot(i) soort(i) preekhiya. Maat gerbh meh(i) jin(i) tu raakhiya. 1. Raakhunhaar(u) smaarh(i) junaa. Suglay chhoad(i) beechaar munaa. 1. Ruhaou. Jin(i) deeyay toodh baap mehtaari. Jin(i) deeyay bhuraat, poot, haari. Jin(i) deeyay toodh bunita ur(u) meeta. Tis(u) Tthaakur kuou rukh(i) layhou cheeta. 2. Jin(i) deeya toodh(u) puvun(u) amola. Jin(i) deeya toodh(u) neer(u) nirmola. Jin(i) deeya toodh(u) paavuk(u) bulna. Tis(u) Tthaakur kee ruhou mun sherna. 3. Chhuteeh amrit jin(i) bhojun deeyay. Untar(i) thaan tthehraavun kuou keeyay. Bsoodha deeyo burtun(i) bulna. Tis(u) Tthaakur kay chit(i) rukh(u) churna. 4. ----------
Word Meaning:
Ghuriya = moulded; created. Dayhura = body. Ookut(i) = schematic way. Jot(i) = soul. Soort(i) = awareness. Preekhiya = tested; found fit. Gerbh = womb. 1.
Raakhuhaar(u) = saviour. Smaarh(i) = remember. Junaa = oh man. Pause.
Mehtaari = mother. Haari = mind-captivating. Bunita = wife. Cheeta = in mind. 2.

Amola = priceless. Neer(u) = water. Nirmola = priceless; clean (pure). Paavuk(u) = fire. Bulna = fuel. Sherna = shelter. 3.
Chhutee = thirty-six. Amrit = delicious. Bhojun = meals. Thaan = places. Tthehraavun Kuou = to digest and convert into energy and blood. Bsoodha = earth. Burtun(i) Bulna = things for daily use. Tthaakur = Lord. Churna = feet (Shabad).
MEANING: Leaving everything else aside, remember always your saviour (Waheguru), oh my mind. **Pause.**
(Remember Waheguru) Who created you from water and earth (mud), and who injected life and awareness in you in a highly schematic way to make you fit for the environment, and who protected you in your mother's womb with the Naam of Waheguru 1.
Remember God who gave you mind-captivating (dear) father, mother, brothers (sisters), sons (daughters) and who gave you wife (husband) and (caring) friends, oh man. 2.
Remember the Lord who gave you priceless air and water, and who gave you fuel for fire, oh my friends. 3. Keep the Feet (Naam) of Waheguru in mind, which provides you with thirty-six different kinds of delicious foods (the Hindu Granths list 36 types of food) and gave you the organs which convert the food into energy and blood inside your body, and who gave you countless other things for daily use, oh man. 4..

---------- Paykhun kuou naytur, soonun kuou kerna. Hust kmaavun, baasun, rusna. Churn chullun kuou, sir(u) keeno mayra. Mun, Tis(u) Tthaakur kay pooj-hou paiyra. 5. Upvittar, puvittar Jin(i) tu kuriya. Sugul joan(i) meh(i) tu sir(i) dhuriya. Ub tu seejh(u) bhaavaiy nuhee seejhaiy. Kaaruj(u) suvraiy mun Prubh(u) dhiyayijaiy. 6. Eehaan, oohaan Aikaiy Ohee. Jut, kut daykhiyaiy, tut, tut tohee. Tis(u) sayvut mun(i) aalus kuraiy. Jis(u) vissriyain ikk nimukh na suraiy. 7. Hum upraadhi, nirgooniyaaray. Na kichh(u) sayva, na kermaaray. Gur(u) bohith(u) vudbhaagi miliya. Nanak daas sung(i) paathur turiya. 8.2.
Word Meaning: Paykhun = to see. Naytur = eyes. Kerna = ears. Hust = hands. Baasun = nose. Rusna = tongue. Churn = feet. Chullun = to walk. Sir = head. 5.
Upvittar = unholy. Puvittar = holy. Joan(i) = life forms. Sir(i) = on the head (top). Seejh(u) = succeed. Bhaavaiy Na = may not. Kaaruj(u) = task; objective. Suvraiy = successful. Dhiyaayijaiy = worship. 6.
Eehaan = here (in this world). Oohaan = there (next world). Ohee = the same. Jut Kut = wherever. Tut, Tut = there. Tohee = You (Waheguru). Aalus = laziness. Visseriyain = forgetting. Nimukh = moment. Na Suraiy = cannot function. 7.
Upraadhi = guilty. Nirgooniyaaray = have no qualities. Kermaaray = noble deeds. Bohith(u) = ship. Vudbhaageen = with great luck. Paathur = stone; heavy with sins. 8.

MEANING: Worship the Feet of the Lord (recite His Naam) who gave you eyes to see, ears to listen; hands to earn a living (and to perform other tasks), feet to walk, and gave you a head to think (and to bow to Him), oh my friends. 5.
(Remember Waheguru) who purifies your impure mind, and who has placed you above all other life forms (made you the supreme among all living beings). Now, it is up to you whether you want to be successful (to get connected with Waheguru) or not. You need to recite Waheguru's Naam to connect with Him, oh man. 6.
It is the same Waheguru here (in this world) and there (in the next world); He is present everywhere where you look. (It is pitiful that) The human mind shows laziness in worshiping Waheguru, without whom it cannot function even for a short moment. 7.
We are guilty (of not remembering Waheguru), and are without any noble quality. I have neither served Waheguru nor His living beings, nor performed any noble deeds. Fortunately,

I have been connected with the Guru, who is the ship that ferries us across the world sea (gives us salvation). I am His slave even though I am heavy like a stone because I am loaded with sins, but I, too, can be saved by the Guru, oh Nanak. 8.2.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਕਾਹੂ ਬਿਹਾਵੈ ਰੰਗ ਰਸ ਰੂਪ॥
(ਅੰਗ 914)॥ ਕਾਹੂ ਬਿਹਾਵੈ ਮਾਇ ਬਾਪ ਪੂਤ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਿਲਖ ਵਾਪਾਰਾ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਨਾਮ ਅਧਾਰਾ॥ 1॥ ਰਚਨਾ ਸਾਚੁ ਬਨੀ॥ ਸਭ ਕਾ ਏਕੁ ਧਨੀ॥ 1॥ ਰਹਾਉ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਬੇਦ ਅਰੁ ਬਾਦਿ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਰਸਨਾ ਸਾਦਿ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਲਪਟਿ ਸੰਗਿ ਨਾਰੀ॥ ਸੰਤ ਰਚੇ ਕੇਵਲ ਨਾਮ ਮੁਰਾਰੀ॥ 2॥ ਕਾਹੂ ਬਿਹਾਵੈ ਖੇਲਤ ਜੂਆ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਅਮਲੀ ਹੂਆ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਪਰ ਦਰਬ ਚੋਰਾਏ॥ ਹਰਿ ਜਨ ਬਿਹਾਵੈ ਨਾਮ ਧਿਆਏ॥ 3॥ ਕਾਹੂ ਬਿਹਾਵੈ ਜੋਗ ਤਪ ਪੂਜਾ॥ ਕਾਹੂ ਰੋਗ ਸੋਗ ਭਰਮੀਜਾ॥ ਕਾਹੂ ਪਵਨ ਧਾਰ ਜਾਤ ਬਿਹਾਏ॥ ਸੰਤ ਬਿਹਾਵੈ ਕੀਰਤਨੁ ਗਾਏ॥ 4॥ ਕਾਹੂ ਬਿਹਾਵੈ ਦਿਨੁ ਰੈਨਿ ਚਾਲਤ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਸੋ ਪਿੜੁ ਮਾਲਤ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਬਾਲ ਪੜਾਵਤ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਜਸੁ ਗਾਵਤ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਨਟ ਨਾਟਿਕ ਨਿਰਤੇ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਜੀਆ ਇਹ ਹਿਰਤੇ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਰਾਜ ਮਹਿ ਡਰਤੇ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਜਸੁ ਕਰਤੇ॥ 6॥ ਕਾਹੂ ਬਿਹਾਵੈ ਮਤਾ ਮਸੂਰਤਿ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਸੇਵਾ ਜਰੂਰਤਿ॥ ਕਾਹੂ ਬਿਹਾਵੈ ਸੋਧਿਤ ਜੀਵਤ॥ ਸੰਤ ਬਿਹਾਵੈ ਹਰਿ ਰਸੁ ਪੀਵਤ॥ 7॥ ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਗਾਨਾ॥ ਨਾ ਕੋ ਮੂੜੁ ਨਹੀ ਕੋ ਸਿਆਨਾ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸ ਦੇਵੇ ਨਾਉ॥ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਉ॥ 8॥3॥

Ramkali Mehla 5: Kaahoo bihaavaiy rung, rus, roop.
(PAGE 914): Kaahoo bihaavaiy maayay, baap, poot. Kaahoo bihaavaiy raj, milkh, vapaara. Sunt bihaavaiy, Hur(i) Naam adhaara. 1. Ruchna saach(u) bunee. Subh ka Aik(u) Dhunee. 1. Ruhaou. Kaahoo bihaavaiy Bayd, ur(u) baad(i). Kaahoo bihaavaiy rusna saad(i). Kaahoo bihaavaiy lupt(i) sung(i) naari. Sunt ruchay kayvul Naam Mooraari. 2. Kaahoo bihaavaiy khaylut jooaa. Kaahoo bihaavaiy umlee hooaa. Kaahoo bihaavaiy pur derb choraayay. Hur(i) jun bihaavaiy Naam dhiyaayay. 3. Kaahoo bihaavaiy joag, tup, pooja. Kaahoo roag, soag, bhermeeja. Kaahoo puvun dhaar jaat bihaayay. Sunt bihaavaiy keertun(u) gaayay. 4. ----------
Word Meaning: Kahoo = some. Buhaavaiy = spend life. Rung = enjoyments. Rus = different tastes. Roop = beauties. Maayay = mother. Milkh = estates; holdings. Vapaara = businesses. Sunt = saint (connected with God). Adhaara = support. 1.
Ruchna = creation. Saach(u) = eternal; perfect. Dhunee = Lord; Provider. Pause.
Bayd = the Vedas. Baad(i) = in hostile discussions. Lupt(i) = cling to. Naari = wife. Ruchay = absorbed. Kayvul = only. Mooraari = Waheguru. 2.
Khaylut Jooaa = gambling. Umlee = addict. Pur Derb = wealth of others. 3.
Joag = in the faith of yogis. Tup = self-torturing. Roag = sickness. Soag = grieving. Bhermeeja = roaming around in search of God. Bhuvun-Dhaar = the yogic breath exercises. Jaat Bihaayay = is spent. Keertun = Waheguru's praise. 4.
MEANING: Some people spend their lives in the enjoyment of luxuries, different delicious tastes, and of beauties. Some spend their life enjoying the company of their mother, father, and children. Some people spend their lives looking after (and enjoying) their state, estates, and their businesses. But holy men spend their lives making Waheguru's Naam the basis of their lives. 1.
Waheguru has created the perfect world in which He is the only Lord (Provider). Pause.
Some spend their life studying the Vedas and taking part in hostile discussions, while others spend their life enjoying different foods. Some spend their life clinging to their wife (in winning her love); but the holy saints stay absorbed in Waheguru's Naam all their life. 2.

Some spend their life in gambling (taking monetary risks) while others are chronic addicts. Some people spend their lives stealing the wealth of others. But devotees of Waheguru spend their lives reciting Waheguru's Naam. 3.
Some spend their life practising yoga, torturing themselves to please some deity, or worshipping idols. Some spend their life in sickness (suffering), misery, or in roaming around, while others spend their life practising yogic exercises. But the holy saints spend their lives singing Waheguru's praise. 4.

---------- Kaahoo bihaavaiy din(u), raiyn(i) chaalut. Kaahoo bihaavaiy so pirr(u) maalut. Kaahoo bihaavaiy baal purrahvut. Sunt bihaavaiy Hur(i) jus(u) gaavut. 5. Kaahoo bihaavaiy nut naatik nirtay. Kaahoo bihaavaiy jeeyaan eh hirtay. Kaahoo bihaavaiy raj meh(i) dertay. Sunt bihaavaiy Hur(i) jus(u) kertay. 6. Kaahoo bihaavaiy mutaa musoorut(i). Kaahoo bihaavaiy sayva juroorut(i). Kaahoo bihaavaiy sodhit jeevut. Sunt bihaavaiy Hur(i) rus(u) peevut. 7. Jit(u) ko laaya, tit hee lugaana. Na ko moor(u), nuhee ko siyaana. Kur(i) kirpa jis dayvay Naaoun. Nanak, ta kaiy bul(i), bul(i) jaaoun. 8.3.
Word Meaning: Pirr(u) Maalut = staying at one place. Jus(u) = praise. 5.
Nut = acrobatics. Naatik = as a stage actor. Nirtay = dancing. Jeeyaan = people. Hirtay = stealing from, or cheating others. 6.
Mutaa Musoorut(i) = in giving and seeking advice. Juroorut(i) = of the needy. Sodhit = testing; searching. Jeevut = for as long as they live. 7.
Tit Hee Lugaana = pursue the kind of business. Moorr(u) = foolish. Bul(i) = sacrifice. 8.
MEANING: Some spend their life walking day and night, while some others sit (stay) only at one place (never visit other places). Some people spend their lives teaching children, but the holy saints spend their lives singing Waheguru's praise. 5.
Some people spend their lives performing acrobatics, as stage actors, or simply dancing (to please some deity), while others cheat others out of their wealth all their lives. The life of some others is spent in fear of the country's laws (because of their bad deeds). But the holy saints spend their lives singing Waheguru's praise. 6.
Some people spend their lives giving and receiving advice, while others serve the needy all their lives. Some people spend their lives in search of things that are important to them (wealth, peace of mind, success for the children, etc.), but the holy saints spend their lives enjoying the sweetness of Waheguru's Naam-Amrit. 7.
(But the human beings have no control over their choice of things that they pursue). It is Waheguru that puts people into the kinds of activities they qualify for (based on the deeds of their previous lives). So, no one can be considered foolish or wise. I am a sacrifice for the devotee who is given Waheguru's Naam by the grace of the Guru, oh Nanak. 8.3.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਦਾਵਾ ਅਗਨਿ ਰਹੇ ਹਰਿ ਬੂਟ॥ ਮਾਤ ਗਰਭ ਸੰਕਟ ਤੇ ਛੂਟ॥ ਜਾ ਕਾ ਨਾਮੁ ਸਿਮਰਤ ਭਉ ਜਾਇ॥ ਤੈਸੇ ਸੰਤ ਜਨਾ ਰਾਖੈ ਹਰਿ ਰਾਇ॥ 1॥ ਐਸੇ ਰਾਖਨਹਾਰ ਦਇਆਲ॥ ਜਤ ਕਤ ਦੇਖਉ ਤੁਮ ਪ੍ਰਤਿਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਜਲੁ ਪੀਵਤ ਜਿਉ ਤਿਖਾ ਮਿਟੰਤ॥ਧਨ ਵਿਗਸੈ ਗ੍ਰਿਹਿ ਆਵਤ ਕੰਤ॥ ਲੋਭੀ ਕਾ ਧਨੁ ਪ੍ਰਾਣ ਅਧਾਰ॥ ਤਿਉ ਹਰਿਜਨ ਹਰਿ ਹਰਿ ਨਾਮ ਪਿਆਰੁ॥ 2॥ ਕਿਰਸਾਨੀ ਜਿਉ ਰਾਖੈ ਰਖਵਾਲਾ॥ ਮਾਤ ਪਿਤਾ ਦਇਆ ਜਿਉ ਬਾਲਾ॥ ਪ੍ਰੀਤਮੁ ਦੇਖਿ ਪ੍ਰੀਤਮੁ ਮਿਲਿ ਜਾਇ॥ ਤਿਉ ਹਰਿ ਜਨ ਰਾਖੈ ਕੰਠਿ ਲਾਇ॥ 3॥ ਜਿਉ ਅੰਧੁਲੇ ਪੇਖਤ ਹੋਇ ਅਨੰਦ॥ ਗੁੰਗਾ ਬਕਤ ਗਾਵੈ ਬਹੁ ਛੰਦ॥ ਪਿੰਗੁਲ ਪਰਬਤ ਪਰਤੇ ਪਾਰਿ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਸਗਲ ਉਧਾਰਿ॥ 4॥
ਜਿਉ ਪਾਵਕ ਸੰਗਿ ਸੀਤ ਕੋ ਨਾਸ॥ ਐਸੇ ਪ੍ਰਾਛਤ ਸੰਤ ਸੰਗਿ ਬਿਨਾਸ॥ ਜਿਉ ਸਾਬੁਨਿ ਕਾਪਰ ਊਜਲ ਹੋਤ॥ ਨਾਮ ਜਪਤ ਸਭੁ ਕ੍ਰਮੁ ਭਉ ਖੋਤ॥ 5॥ ਜਿਉ ਚਕਵੀ ਸੂਰਜ ਕੀ ਆਸ॥ ਜਿਉ ਚਾਤ੍ਰਿਕ ਬੂੰਦ ਕੀ ਪਿਆਸ॥ ਜਿਉ ਕੁਰੰਕ ਨਾਦ ਕਰਨ ਸਮਾਨੇ॥ ਤਿਉ ਹਰਿਨਾਮ ਹਰਿ ਜਨ ਮਨਹਿ ਸੁਖਾਨੇ॥ 6॥

(ਅੰਗ 915)॥ ਤੁਮਰੀ ਕਿਰਪਾ ਤੇ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਦਇਆਲ ਭਏ ਤਾ ਆਏ ਚੀਤਿ॥ ਦਇਆ ਧਾਰੀ ਤਿਨਿ ਧਾਰਣਹਾਰ॥ ਬੰਧਨ ਤੇ ਹੋਈ ਛੁਟਕਾਰ॥ 7॥ ਸਭਿ ਥਾਨ ਦੇਖੇ ਨੈਣ ਅਲੋਇ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਭ੍ਰਮ ਭੈ ਛੂਟੇ ਗੁਰ ਪਰਸਾਦ॥ ਨਾਨਕ ਪੇਖਿਓ ਸਭੁ ਬਿਸਮਾਦ॥ 8॥4॥

Ramkali Mehla 5: Daava ugun(i) ruhhay hur(i) boot. Maat gerbh sunkut tay chhoot. Ja ka Naam(u). Ja ka Naam(u) simrut bhuou jaayay. Taiysay sunt junaa raakhaiy Hur(i) Raayay. 1. Aiysay Raakhunhaar Duyyal. Jut, kut daykhoun Toom Pritpaal. 1. Ruhaou. Jul(u) peevut jiyoun tikha mitunt. Dhun vigsaiy greh(i) aavut kunt. Lobhi ka dhun(u) praan adhaar. Tiyoun Hur(i) jun Hur(i), Hur(i) Naam piyaar(u). 2. Kirsaani jiyoun raakhaiy rukhvaala. Maat, pitaa duyya jiyoun baala. Preetum(u) daykh(i), preetum(u) mil(i) jaayay. Tiyoun Hur(i) jun raakhaiy kuntth(i) laayay. 3. Jiyoun undhulay paykhut hoyay anund. Goonga bukut, gaavaiy buhou chhund. Pingul perbut pertay paar(i). Hur(i) kaiy Naam(i) sugul oodhaar(i). 4.

Word Meaning: Daava Ugun(i) = forest fire. Hur(i) Boot = green plants. Gerbh = womb. Sunkut = serious trouble. Chhoot = become free. Raayay = Royal. 1.
Raakhunhaar = saviour. Jut Kut = wherever. Pritpaal = raise and nourish. Pause.
Jiyoun = just as. Tikha = thirst. Mitunt = goes away; removed. Dhun = wife. Vigsaiy = mind blooms. Greh(i) = home. Kunt = husband. Lobhi = greedy. 2.
Kirsaani = crops. Duyya = mercy; kind. Preetum = dear; love. Kuntth(i) = with neck. 3.
Paykhut = to see. Goonga = mute; dumb. Bukut = to talk. Chhund = lyrics. Pingul = lame. Perbut = mountain. Sugul = all. Oodhaar(i) = salvation. 4.

MEANING: Just as Waheguru protects small green plants which survive even in wildfires, and just as a fetus stays safe even in the hostile conditions of the mother's womb by Waheguru's grace, and is born safely to become free from the harsh, troublesome situation, the Royal Waheguru protects His devotees from the hostile (captivating) attacks of Maya. Also, all fears are dispelled by reciting His Naam. 1. Such is the kind Waheguru, who is our saviour! He is the one who raises and nurtures all His living beings wherever I look. Pause. Just as one's thirst is quenched on drinking water, and just as a wife's heart blooms when her husband arrives home, and just as wealth is the basis of the life of a greedy person, Waheguru's Naam is dear to His devotees. 2.
Just as a farmer guards his crops, and just as the parents are merciful to (are watchful for the needs of) their child, and just as a lover is excited to meet his dear, Waheguru protects His devotees by holding them to His neck (chest). 3.
Just as a blind person feels blissful to see, and just like a mute does not get tired of singing lyrics when he gets his voice, and just as a lame person is beyond himself to climb a mountain, Waheguru's Naam salvages everybody. 4.

---------- Jiyoun paavuk sung(i) seet ko naas. Aiysay praachhut Sunt sung(i) binaas. Jiyoun saabun(i) kaapur oojul hoat. Naam juput, subh(u) bherm(u), bhuou khoat. 5. Jiyoun chukvee sooruj kee aas. Jiyoun chaatrik boond kee piyaas. Jiyoun koorunk naad kern smaanay. Tiyoun Hur(i) Naam Hur(i) jun muneh(i) sookhaanay. 6.

(PAGE 915): Toomri kirpa tay laagi preet(i). Duyyaal bhuyyay, ta aayay cheet(i). Duyya dhaari Tin(i) Dhaarunhaar. Bundhun tay hoyee chhootkaar. 7. Subh(i) thaan daykhay naiyn aloyay. Tis(u) bin(u) dooja uver(u) na koyay. Bherm, bhaiy chhootay Gur persad(i). Nanak paykhiyo subh(u) bismaad. 8.4.

Word Meaning: Paavuk = fire. Sung(i) = with. Seet = coldness. Naas = eradication = Binaas. Praachhut = sins. Kaapur = clothes. Oojul = clean; shiny. Bherm = misgivings; illusions. Bhuou = fears. Khoat = lost. 5.

Chukvee = the ruddy duck. Chaatrik = the rainbird which drinks only the first drop of water. Koorunk = deer. Naad = music. Kern = ears. Smaanay = gets lost in the music. (See "Introduction" for all these birds and animals). Sookhaanay = finds comforting. 6.
Dhaarunhaar = the supporter (God). Bundhun = bonds. Chhootkaar = emancipation.7.
Naiyn = (with eyes). Aloyay = saw carefully. Tis(u) = Him. Paykhiyo = saw. Bismaad = mesmerization.
MEANING: Just as coldness is dispelled near a fire, one's sins are destroyed in the company of the Guru. Just as soap makes clothes clean and shiny, all illusions and fears are lost (eradicated) on reciting Waheguru's Naam. 5.
Just as a ruddy duck waits for the sun to rise (she gets united with her separated companion in the light of the sun), and just as the rainbird has a strong yearning for the first drop of rain, and just as the deer gets absorbed in the music when he hears that, Waheguru's devotees find His Naam very comforting to their mind. 6.
One gets to love Waheguru by His grace, and he remembers Him (recites His Naam) with His benevolence. When the benevolent Waheguru is kind to His devotees, they are emancipated from the worldly bonds. 7.
I have looked carefully everywhere, and there is none other than Waheguru (who controls the world). I have experienced this mesmerizing truth that all misgivings and fears are left behind (are dispelled) by the grace of the Guru, oh Nanak. 8. 4.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਜੀਅ ਜੰਤ ਸਭਿ ਪੇਖੀਅਹਿ ਪ੍ਰਭ ਸਗਲ ਤੁਮਾਰੀ ਧਾਰਨਾ॥ 1॥ ਇਹੁ ਮਨ ਹਰਿ ਕੈ ਨਾਮਿ ਉਧਾਰਨਾ॥ 1॥ ਰਹਾਉ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪੇ ਕੁਦਰਤਿ ਸਭਿ ਕਰਤੇ ਕੇ ਕਾਰਨਾ॥ 2॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਝੂਠੁ ਨਿੰਦਾ ਸਾਧੂ ਸੰਗਿ ਬਿਦਾਰਨਾ॥ 3॥ ਨਾਮੁ ਜਪਤ ਮਨ ਨਿਰਮਲ ਹੋਵੈ ਸੂਖੇ ਸੂਖਿ ਗੁਦਾਰਨਾ॥ 4॥ ਭਗਤ ਸਰਣਿ ਜੋ ਆਵੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਈਹਾ ਊਹਾ ਨ ਹਾਰਨਾ॥ 5॥ ਸੂਖ ਦੂਖ ਇਸੁ ਮਨ ਕੀ ਬਿਰਥਾ ਤੁਮ ਹੀ ਆਗੈ ਸਾਰਨਾ॥ 6॥ ਤੂ ਦਾਤਾ ਸਭਨਾ ਜੀਆ ਕਾ ਆਪਨ ਕੀਆ ਪਾਲਨਾ॥ 7॥ ਅਨਿਕ ਬਾਰ ਕੋਟਿ ਜਨ ਊਪਰਿ ਨਾਨਕ ਵੰਞੈ ਵਾਰਨਾ॥ 8॥5॥

Ramkali Mehla 5: Jea junt subh(i) paykhiyeh(i), Prubh sugul Toomhaari dhaarna. 1. Eh(u) mun Hur(i) kaiy Naam(i) oodhaarna. 1. Ruhaou. Khin meh(i) thaap(i), oothaapay koodrut(i), subh(i) Kertay kay kaarna. 2. Kaam(u), krodh(u), lobh(u), jhootth(u), ninda, Sadhu sung(i) bidaarna. 3. Naam(u) juput mun nirmul hovaiy, sookhay, sookh(i) goodaarna. 4. Bhugut shern(i) jo aavaiy praani, tis(u) eehaan, oohaan na harna. 5. Sookh, dookh, iss(u) mun kee birtha, Toom hee aagaiy saarna. 6. Tu Daata subhna jeeyaan ka, Aapun keeya paalna. 7. Anik baar, kot(i) jun oopur(i), Nanak vunjaiy varna. 8.5.
Word Meaning: Jea Junt = living beings. Paykhiyeh(i) = see. Dhaarna = support. 1.
Oodhaarna = (purify for) salvation. Pause. Khin = moment. Thaap(i) = having created. Oothaapaiy = destroys. Kaarna = tasks; doings. 2.
Ninda = malicious criticism of others. Bidaarna = destroy. 3.
Nirmul = clean; pure. Goodaarna = spend life. 4.
Eehaan = here (this world). Oohaan = there (next world). Harna = lose (respect). 5.
Birtha = situation; condition. Saarna = describe. 6.
Aapun Keeya = own creation. Paalna = look after. 7.
Anik Baar = countless times = Kot(i). Jun = devotee. Vunjaiy Vaarna = offer life. 8.
MEANING: All the living beings that are seen have Waheguru as the support for their living. 1. This mind (man) can be salvaged by Waheguru's Naam (only). Pause.
All these are the amazing tasks (feats) of the Creator, Waheguru, that He can create and destroy his nature in a moment. 2. All the ignoble qualities like lust, rage, greed, lies, and malicious criticism of others are eradicated in the shelter of the Guru. 3.

One's mind is purified by reciting Waheguru's Naam, and one spends their life in comforts. 4.
An individual who comes to the shelter of a holy saint does not lose (the game of life) and is, in fact, a winner in this world and the next. 5.
Waheguru is the only one before whom one can express his comforts, discomforts, and the condition of his mind (and be rewarded). 6. You are the Lord (and the provider) for all Your living beings, and You look after Your own creation, oh Waheguru. 7.
I can sacrifice my life countless times for the devotee of Waheguru, oh Nanak. 8.5.

ਰਾਮਕਲੀ ਮਹਲਾ 5 ਅਸਟਪਦੀ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦਰਸਨੁ ਭੇਟਤ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਹਰਿ ਸਿਉ ਦੇਇ ਮਿਲਾਈ॥ 1॥ ਮੇਰਾ ਗੁਰੁ ਪ੍ਰਮੇਸਰੁ ਸੁਖਦਾਈ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅੰਤੇ ਹੋਇ ਸਖਾਈ॥ 1॥ ਰਹਾਉ। ਸਗਲ ਦੂਖ ਕਾ ਡੇਰਾ ਭੰਨਾ ਸੰਤ ਧੂਰਿ ਮੁਖਿ ਲਾਈ॥ 2॥ ਪਤਿਤ ਪੁਨੀਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਵੰਞਾਈ॥ 3॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸੁਆਮੀ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਈ॥ 4॥ ਬੰਧਨ ਤੋੜਿ ਚਰਨ ਕਮਲ ਦ੍ਰਿੜਾਏ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ 5॥ ਅੰਧ ਕੂਪ ਬਿਖਿਆ ਤੇ ਕਾਢਿਓ ਸਾਚ ਸਬਦਿ ਬਣਿ ਆਈ॥ 6॥ ਜਨਮ ਮਰਣ ਕਾ ਸਹਸਾ ਚੂਕਾ ਬਾਹੁੜਿ ਕਤਹੂ ਨ ਧਾਈ॥ 7॥ ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਰਾਤਾ ਅੰਮ੍ਰਿਤੁ ਪੀ ਤ੍ਰਿਪਤਾਈ॥ 8॥ ਸੰਤ ਸੰਗਿ ਮਿਲਿ ਕੀਰਤਨ ਗਾਇਆ ਨਿਹਚਲ ਵਸਿਆ ਜਾਈ॥ 9॥ ਪੂਰੈ ਗੁਰਿ ਪੂਰੀ ਮਤਿ ਦੀਨੀ ਹਰਿ ਬਿਨੁ ਆਨ ਨਾ ਭਾਈ॥ 10॥ ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ ਵਡਭਾਗੀ ਨਾਨਕ ਨਰਕਿ ਨ ਜਾਈ॥ 11॥
ਘਾਲ ਸਿਆਣਪ ਉਕਤਿ ਨ ਮੇਰੀ ਪੂਰੈ ਗੁਰੂ ਕਮਾਈ॥ 12॥ ਜਪ ਤਪ ਸੰਜਮ ਸੁਚਿ ਹੈ ਸੋਈ ਆਪੇ ਕਰੇ ਕਰਾਈ॥ 13॥ ਪੁੜੁ ਕਲੜੁ ਮਹਾ ਬਿਖਿਆ ਮਹਿ ਗੁਰਿ ਸਾਚੈ ਲਾਇ ਤਰਾਈ॥ 14॥
(ਅੰਗ 916)॥ ਆਪਣੇ ਜੀਅ ਤੈ ਆਪਿ ਸਮ੍ਹਾਲੇ ਆਪਿ ਲਏ ਲੜਿ ਲਾਈ॥ 15॥ ਸਾਚ ਧਰਮ ਕਾ ਬੇੜਾ ਬਾਧਿਆ ਭਵਜਲੁ ਪਾਰਿ ਪਵਾਈ॥ 16॥ ਬੇਸੁਮਾਰ ਬੇਅੰਤ ਸੁਆਮੀ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਈ॥ 17॥ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੰਭਉ ਕਰਿ ਅੰਧਕਾਰ ਦੀਪਾਈ॥ 18॥ ਅੰਤਰਜਾਮੀ ਜੀਅਨ ਕਾ ਦਾਤਾ ਦੇਖਤ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥ 19॥ ਏਕੰਕਾਰੁ ਨਿਰੰਜਨੁ ਨਿਰਭਉ ਸਭ ਜਲਿ ਥਲਿ ਰਹਿਆ ਸਮਾਈ॥ 20॥ ਭਗਤਿ ਦਾਨੁ ਭਗਤਾ ਕਉ ਦੀਨਾ ਹਰਿ ਨਾਨਕੁ ਜਾਚੈ ਮਾਈ॥ 21॥1॥6॥

Ramkali Mehla 5: Ek Onkar Satgur Persad(i). Dershun bhaytut paap subh(i) naseh(i), Hur(i) siyoun dayay milaayee. 1. Mayra Gur(u) Permayshur(u) sookhdaayee. Parbraham ka Naam drirraayay, untay hoyay sukhaayee. 1. Ruhaou. Sugul dookh ka dayra bhuna, Sunt dhoor(i) mookh(i) laayee. 2. Putit pooneet keeyay khin bheetur(i), ugiyaan(u) undhayr(u) vunjaayee. 3. Kern Kaarun sumruth(u) Soami, Nanak Tis(u) shernaayee. 4. Bundhun torr(i) Churn Kumul drirraayay, Aik Shabad(i) liv laayee. 5. Undh koop bikhiya tay kaadhiyo, Saach Shabad(i) bun(i) aayee. 6. Junum mern ka sehsa chooka, baahourr(i) na kut-hoon dhaayee. 7. Naam Rusaayin(i) eh(u) mun(u) raata, Amrit(u) pea triptaayee. 8. Sunt sung(i) mil(i) Keertun gaaya, nihchul vussiya jaayee. 9. Pooraiy Gur(i) poori mut(i) deeni, Hur(i) bin(u) aan na bhaayee. 10. Naam nidhaan(u) paaya vudbhaageen, Nanak, Nerk(i) na jaayee. 11. ----------

Word Meaning: Bhaytut = on meeting (seeing). 1. Sookhdaayee = source of comforts. Drirraayay = reinforces. Untay = at the end. Sukhaayee = friend. Pause.
Dayra = home; root. Bhunaa = destroyed. Dhoor(i) = dust of feet (Guru's Shabad). 2.
Putit = immoral; filthy. Pooneet = pure; pious. Khin Bheetur(i) = in a moment. Ugiyaan(u) = lack of (Divine) knowledge; ignorance. Vunjaayee = dispels. 3.
Kern Kaarun = creator. Sumruth = perfectly capable. Tis(u) = His. 4.
Bundhun = worldly bonds. Churn Kumul = lotus-like Feet (Naam). Liv = meditation. 5.
Undh Koop = dark well. Bikhiya = poison (Maya). Bun(i) Aayee = love for. 6.
Sehsa = worries. Chooka = removed. Baahourr(i) = again. Dhaayee = rushes. 7.
Rusaayin(i) = source of all tastes (bliss). Raata = imbued. Triptaayee = contented. 8.

Keertun = Waheguru's praise. Nihchul Jaayee = eternal place (Waheguru's shelter). 9.
Pooraiy = Perfect. Aan = other. Bhaayee = like. 10.
Nidhaan(u) = treasure. Vudbhaageen = highly fortunate. Nerk(i) = in hell. 11.

MEANING: My Guru is a manifestation of Waheguru, and is the source of all comforts. He reinforces Waheguru's Naam in the heart of the devotees, which becomes their friend (support) at the end. **Pause.**
All one's sins run away (are washed away) on seeing (connecting with) the Guru who connects one with Waheguru. 1. The root of all discomforts is destroyed when one puts the dust of the Guru's Feet on his face (acts on His Shabad with love and diligence). 2.
The Guru dispels the darkness of ignorance and purifies the immoral in a moment. 3.
I, Nanak, am in the shelter of the Lord, who is the creator of the universe, and is fully capable (omnipotent) of doing everything. 4.
He breaks one's bonds of worldly attachments, and reinforces Waheguru's Naam in the devotees' mind when they start meditating deeply only on the Guru's Shabad. 5.
The Guru pulls His devotees out of the deep well of poisonous Maya, and implants love for the eternal Shabad (Waheguru's Naam) in the devotee's heart. 6.
The devotee's worries about reincarnations are eradicated, and he does not rush to any other shelter (or deity) for spirituality or for worldly comforts. 7.
The devotee's mind gets imbued in Waheguru's Naam, which is the source of all tastes (comforts), and he gets fully contented to drink the Amrit of Waheguru's Naam. 8.
When a devotee sings Waheguru's praise in the shelter of the Guru, he acquires the eternal shelter at Waheguru's Feet (he merges into Him). 9.
The Perfect Guru gave me the Perfect advice because of which I do not like any other power than Waheguru now. 10. One receives the treasure of Waheguru's Naam with great fortune, and such a devotee does not go to hell, oh Nanak. 11. ----------

--------- Ghaal, siyaanup, ookt(i) na mayri, Pooraiy Guru kmaayee. 12. Jup, tup, sunjum, sooch(i) haiy soyee, Aapay kuray kuraayee. 13. Pootur, kluttar, muhaa bikhiya meh(i), Gur(i) Saachaiy laayay turaayee. 14.
(PAGE 916): Apnay jea Taiyn Aap(i) smaahlay, Aap(i) luyyay lurr(i) laayee. 15. Saach, Dherm ka bayrra baandhiya, bhuvjul(u) paar(i) puvaayee. 16. Bayshoomaar, bayunt Soami, Nanak bul(i), bul(i) jaayee. 17. Akal Moorut(i), Ajooni, Sumbhuou, kur(i) undhkaar deepaayee. 18. Untarjaami, jeaun ka Daata, daykhut triput(i) aghaayee. 19. Ekunkaar(u), Nirunjun, Nirbhuou, jul(i), thul(i) ruhhiya smaayee. 20. Bhugut(i) daan(u) bhugtaan kuou deena, Hur(i) Nanak(u) jaachaiy, maayee. 21.1.6.
Word Meaning: Ghaal = hard labour. Ookt(i) = logical reasoning. Kmaayee = earnings; reward. 12. Jup = recitation of some mantras. Tup = self-torturing. Sunjum = to control senses (sensual pleasures). Sooch(i) = external purity. Soyee = the same. 13.
Kluttar = wife. Muhaa Bikhiya = powerful Maya. Saachaiy = (with) Waheguru. 14.
Jea = living beings. Taiyn = You. Smaahlay = look after. Lurr(i) = provide support. 15.
Saach = The Naam. Dherm = high morals. Bayrra = boat. Baandhiya = assembled.16.
Bayshoomaar = Bayunt = limitless. Bul(i) Jaayee = offer to sacrifice. 17.
Akal Moorut(i) = timeless. Ajooni = no life form. Sumbhuou = self-illuminating. 18.
Untarjaami = omniscient. Daata = Provider. Triput(i) Aghaayee = contentment. 19.
Ekunkaar = the only Supreme Being. Nirunjun = unaffected by Maya. Thul(i) = land. 20
Jaachaiy = wishes for; begs. Maayee = oh mother. 21.

MEANING: I had not put in any hard labour (to get connected with God), and I had no wisdom, nor did I have any ability of logical reasoning; any of my spiritual achievement is simply the reward (gift) of the Perfect Guru because of my full faith in Him. 12.
Only that recitation of any mantra, any self-torturing, any effort to control one's senses, or any external purity is worthwhile (approved by Waheguru) which He makes His devotees to undertake. 13. The Perfect Guru ferries His devotees across the world sea, which is full of love for one's sons, his wife, and great attractions of poisonous Maya. 14.
The Lord looks after His living beings, and provides them shelter (without being asked). 15.
The Guru assembles the boat of Waheguru's Naam and of high morals to ferry the world across the sea of Maya. 16.
Waheguru is limitless; I am always a sacrifice for Him, oh Nanak. 17.
Waheguru, which is timeless, which never takes any life form, and which is self-illuminating, sends the Guru to enlighten the world to dispel the darkness of ignorance. Waheguru is omniscient, and the provider for all living beings. One gets fully contented to have His holy sight. 18 & 19.
The only Supreme Being, Waheguru, which is above the effects of Maya, and which is fearless, is present in the waters and on the land. 20. He gives the gift of His Naam to the devotees, and I, Nanak, too long (beg) for His Naam, oh my mother. 21.1.6.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਸਲੋਕੁ॥ ਸਿਖਹੁ ਸਬਦੁ ਪਿਆਰਿਹੋ ਜਨਮ ਮਰਨ ਕੀ ਟੇਕ॥ ਮੁਖੁ ਊਜਲੁ ਸਦਾ ਸੁਖੀ ਨਾਨਕ ਸਿਮਰਤ ਏਕ॥ 1॥
ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਪਿਆਰੇ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਬਣਿ ਆਈ ਸੰਤਹੁ॥ 1॥ ਸਤਿਗੁਰਿ ਖੇਪ ਨਿਬਾਹੀ ਸੰਤਹੁ॥ ਹਰਿ ਨਾਮੁ ਲਾਹਾ ਦਾਸ ਕਉ ਦੀਆ ਸਗਲੀ ਤ੍ਰਿਸਨ ਉਲਾਹੀ ਸੰਤਹੁ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਲਾਲੁ ਇਕੁ ਪਾਇਆ ਹਰਿ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਈ ਸੰਤਹੁ॥ 2॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਧਿਆਨਾ ਸਾਚੈ ਦਰਸਿ ਸਮਾਈ ਸੰਤਹੁ॥ 3॥ ਗੁਣ ਗਾਵਤ ਗਾਵਤ ਭਏ ਨਿਹਾਲਾ ਹਰਿ ਸਿਮਰਤ ਤ੍ਰਿਪਤਿ ਅਘਾਈ ਸੰਤਹੁ॥ 4॥ ਆਤਮਰਾਮੁ ਰਵਿਆ ਸਭ ਅੰਤਰਿ ਕਤ ਆਵੈ ਕਤ ਜਾਈ ਸੰਤਹੁ॥ 5॥ ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਭ ਜੀਆ ਕਾ ਸੁਖਦਾਈ ਸੰਤਹੁ॥ 6॥ ਆਪਿ ਬੇਅੰਤੁ ਅੰਤੁ ਨਹੀ ਪਾਈਐ ਪੂਰਿ ਰਹਿਆ ਸਭ ਠਾਈ ਸੰਤਹੁ॥ 7॥ ਮੀਤ ਸਾਜਨ ਮਾਲੁ ਜੋਬਨੁ ਸੁਤ ਹਰਿ ਨਾਨਕ ਬਾਪੁ ਮੇਰੀ ਮਾਈ ਸੰਤਹੁ॥ 8॥2॥7॥
Ramkali Mehla 5: Sloak(u): Sikhou Shabad(u) piyaariho, junum, mern kee tayk. Mookh oojul sudaa sookhi, Nanak simrut Aik. 1.
Mun, tun, raata Ram Piyaaray, Hur(i) praym bhugut(i) bun(i) aayee sunt-hou. 1. Satgur(i) khayp nibaahi sunt-hou. Hur(i) Naam(u) laaha daas kuou deeya, sugli trishun oolaahi sunt-hou. 1. Ruhaou. Khojut,khojut, Laal(u) ikk(u) paaya, Hur(i) keemut(i) kehn(u) na jaayee sunt-hou. 2. Churn Kumul siyoun laago dhiyaana, Saachaiy ders(i) smaayee sunt-hou. 3. Goon gaavut, gaavut, bhuyyay nihaala, Hur(i) simrut triput(i) aghaayee sunt-hou. 4. Aatum Ram(u) ruvviya subh untar(i), kut aavaiy, kut jaayee sunt-hou. 5. Aad(i) jogaadi, haiy bhee, hosi, subh jeeyaan ka sookhdaayee sunt-hou. 6. Aap(i) bayunt, unt nuhee paayiyaiy, poor(i) ruhhiya subh tthaayeen sunt-hou. 7. Meet, saajun, maal(u), jobun(u), soot, Hur(i), Nanak, baap mayri maayee, sunthou. 8.2.7.
Word Meaning: Sloak(u): Sikhou = learn (to act on). Tayk = basis. Oojul = clean; unblemished. Simrut = by remembering.
Raata = imbued. Bun(i) Aayee = come into being. 1. Khayp = merchandize (worship of Waheguru). Nibaahi = carried through to the end. Laaha = profit; credit. Daas = slave; devotee. Trishun = fire of desires. Oolaahi = removed; put out. Pause.
Khojut = searching. Laal(u) = invaluable ruby (Waheguru's Naam). Keemut(i) = worth.2.
Churn Kumul = lotus-like Feet (Waheguru's Naam). Ders(i) = in the holy Sight. 3.
Nihaala = blissful. Simrut = remembering. Triput(i) Aghaayee = fully contented. 4.

Aatum Ram(u) = omnipresent Waheguru. Ruvviya = present. Kut = where. 5.
Aad(i) = right from the beginning. Joogaadi = from the beginning of the yugas. Hosi = will be (present). Sookhdaayee = source of comforts. 6.
Bayunt = unlimited. Unt = end. Poor Ruhhiya = is fully present. 7.
Maal(u) = all property. Jobun = youthfulness. Soot = sons. Maayee = mother. 8.

MEANING: Sloak: Learn to recite, and to act on Guru's Shabad (Waheguru's Naam), which is your support from birth to death, oh the dear devotees. One's face (mind) is always clean and radiant (due to the purity of mind), and he enjoys comforts when he recites Waheguru's Naam. 1.
Ashtpudi: My mind and my body are imbued in the love of dear Waheguru, and I have come to love Waheguru's worship, oh, the holy saints. 1.
Satguru becomes the medium for delivering devotees' worship (of Waheguru) to His Door (Satguru connects the devotee with Waheguru). Waheguru gives the credit of his worship by the devotee to him, whereby all the fire of his worldly desires is put out. Pause.
By searching with full faith, I have realized the invaluable ruby (Waheguru's Naam), the worth of which cannot be described. 2. With Guru's grace, my thoughts are focused on Waheguru's Naam, and I am always absorbed in the thoughts of His holy sight. 3.
I feel blissful with the continuous singing of Waheguru's praise. And feel fully contented by reciting His Naam, oh, the holy saints. 4.
Waheguru is present everywhere, so where would one go searching for Him? 5.
Waheguru has been here from the very beginning, and from the start of the eons; He is here now, and will always be here, and is the source of all comforts for all. 6.
Waheguru is limitless; His limits cannot be found, but He is present everywhere. 7.
Waheguru is everything for me (Nanak) - friend, pal, wealth, youth, son, my father, and my mother, oh, the holy saints. 8.2.7.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਮਨ ਬਚ ਕ੍ਰਮਿ ਰਾਮ ਨਾਮੁ ਚਿਤਾਰੀ॥ ਘੂਮਨਘੇਰਿ ਮਹਾ ਅਤਿ ਬਿਖੜੀ ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਸੂਖਾ ਬਾਹਰਿ ਸੂਖਾ ਹਰਿ ਜਪਿ ਮਲਨ ਭਏ ਦੁਸਟਾਰੀ॥ 1॥ ਜਿਸ ਤੇ ਲਾਗੇ ਤਿਨਹਿ ਨਿਵਾਰੇ ਪ੍ਰਭ ਜੀਉ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੀ॥ 2॥ ਉਧਰੇ ਸੰਤ ਪਰੇ ਹਰਿ ਸਰਨੀ ਪਚਿ ਬਿਨਸੇ ਮਹਾ ਅਹੰਕਾਰੀ॥ 3॥ ਸਾਧੂ ਸੰਗਤਿ ਇਹੁ ਫਲੁ ਪਾਇਆ ਇਕੁ ਕੇਵਲ ਨਾਮੁ ਅਧਾਰੀ॥ 4॥ ਨ ਕੋਈ ਸੂਰੁ ਨ ਕੋਈ ਹੀਣਾ ਸਭ ਪ੍ਰਗਟੀ ਜੋਤਿ ਤੁਮ੍ਹ੍ਹਾਰੀ॥ 5॥ ਤੁਮ੍ਹ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਰਵਿਆ ਏਕੁ ਮੁਰਾਰੀ॥ 6॥ ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਤੇਰੀ ਕਰਤੇ ਪ੍ਰਭ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੀ॥ 7॥ ਨਾਮ ਦਾਨੁ ਨਾਨਕ ਵਡਿਆਈ ਤੇਰਿਆ ਸੰਤ ਜਨਾ ਰੇਣਾਰੀ॥ 8॥3॥8॥22॥

Ramkali Mehla 5: Mun, buch, kerm(i), Ram Naam(u) chitaari. Ghoomunghayr(i) muhaa ut(i) bikhrri, Gurmukh(i) Nanak, paar(i) ootaari. 1. Ruhaou. Untar(i) sookha, baahur(i) sookha, Hur(i) jup(i) mulun bhuyyay dooshtaari. 1. Jis tay laagay, Tineh(i) nivaaray, Prubh Jeeo, Apni kirpa dhaari. 2. Oodhray, Sunt puray Hur(i) sherni, puch(i) binsaaay muhaa ahunkaari. 3. Sadhu sungut(i) eh(u) ful(u) paaya, Ikk(u) kayvul Naam(u) adhaari. 4. Na koyee soor(u) na koyee heena, subh perguti Jot(i) Toomhaari. 5. Toomh sumruth, akuth, agoachur, ruvviya Aik Mooraari. 6. Keemut(i) kaun(u) kuray Tayri Kertay, Prubh unt(u) na paaravaari. 7. Naam daan(u) Nanak vudiyaayi, Tayriyaan sunt junaa raiynaari. 8.3.8.22.
Word Meaning: Buch = (by) words. Kerm(i) = by deeds. Chitaari = think of. Ghoomunghayr(i) = the whirlpool (of Maya). Ut(i) = extremely. Bikhrree= tough. Pause.
Untar(i) = inside (the mind). Sookha = comfort; wellbeing. Baahur(i) = in the outside world. Mulun Buyyay = split into pieces. Dooshtaari = evil (demons); enemies. 1.

Jis Tay = by the Will of which (Waheguru). Laagay = attached; victimize people. Nivaaray = removed. 2. Oodhray = salvaged. Puch(i) = suffering badly. Binaasay = got destroyed. Ahunkaari = the egoist. 3.
Ful(u) Paaya = got the reward. Adhaari = support. 4.
Soor(u) = valiant; powerful. Heena = weak. Perguti = visible. 5.
Sumruth = perfectly capable. Akuth = indescribable. Agoachur = incomprehensible. Ruvviya = is present. Mooraari = Waheguru. 6.
Kertay = the creator. Unt(u) = end. Paaravaari = beyond limits. 7.
Daan(u) = gift. Vudiyaayi = respect. Raiynaari = dust of the feet. 8.

MEANING: The whirlpool in the sea of powerful Maya is very tough to get out from, but, one can swim out of it and get to the other end if he ponders (and acts) on Waheguru's Naam by his mind, his words (in Waheguru's praise), and his deeds (actions) in the shelter of the Guru (with His guidance). Pause. By reciting Waheguru's Naam, the evil demons, which act like one's enemies, are split into pieces (destroyed completely), and one enjoys comforts in one's mind and in the outside world. 1.
Waheguru, with whose Will these demons get attached to people (victimize them), also removes (destroys) them with His kindness from His devotees. 2.
The holy saints attain salvation by taking shelter in Waheguru, whereas the egoists are eliminated (die spiritually) while suffering greatly. 3. The devotee, who receives the reward of Waheguru's Naam in the company (shelter) of the Guru, makes the Naam his only support in life. 4. No one is a real valiant (who controls the demons) by himself, nor does anyone lack the necessary strength completely; it is Waheguru's enlightenment that appears in everybody (to varying degrees). 5.
It is Waheguru alone who is present everywhere, and who is omnipotent; yet He is indescribable and incomprehensible. 6.
Nobody can determine the worth of the Creator, Waheguru, which has no end. 7.
Waheguru's Naam is a gift which one receives when he becomes the dust of the feet of His holy saints (serves them with humility); and then earns respect with Waheguru's Naam, oh Nanak. 8.3.8.22.

ਰਾਮਕਲੀ ਮਹਲਾ 3 ਅਨੰਦ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 3 Anund: Ek Onkar Satgur Persad(i)

(ਅੰਗ 917)॥ ਅਨੰਦੁ ਭਇਆ ਮੇਰੀ ਮਾਏ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥ ਸਤਿਗੁਰ ਤ ਪਾਇਆ ਸਹਜ ਸੇਤੀ ਮਨਿ ਵਜੀਆ ਵਾਧਾਈਆ॥ ਰਾਗ ਰਤਨ ਪਰਵਾਰ ਪਰੀਆ ਸਬਦ ਗਾਵਣ ਆਈਆ॥ ਸਬਦੋ ਤ ਗਾਵਹੁ ਹਰੀ ਕੇਰਾ ਮਨਿ ਜਿਨੀ ਵਸਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਅਨੰਦੁ ਹੋਆ ਸਤਿਗੁਰੂ ਮੈ ਪਾਇਆ॥ 1॥

(PAGE 917): Anund(u) bhuyya mayri maayay, Satguru mein paaya. Satgur(u) ta paaya sehj sayti, mun(i) vujjiyaan vadhaayiyaan. Raag ruttan pervaar puriyaan, Shabad gaavun aayiyaan. Shabado ta gaaavhou Huri kayra, mun(i) jinhi vusaayiya. Kuhhaiy Nanak(u), anund hoa, Satguru mein paaya. 1.
Word Meaning: Anund(u) = Joyfulness; blissfulness. Sehj = high spiritual state. Sayti = with. Vadhaayiaan = high spirits; blooming of heart. Rattan = of (jewel-like) high quality. Pervaar = family. Puriyaan = princesses and queens (subcategories). Kayra = of. 1.

MEANING: I have realized (made a connection with) Satguru and am feeling blissful, oh my mother. My mind has also attained a high spiritual state, and it is blooming in ecstasy (in high spirits). I feel as if high-quality Ragas, along with their family of princesses and queens (their sub-categories), have appeared in my mind to sing songs in praise of Waheguru. You, too, sing the Shabad in Waheguru's praise, and you will feel the same way (blissful) when Waheguru's Naam is embedded in your heart, oh, my friends. I have realized Waheguru and am feeling blissful, says Nanak(u). 1.

ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥ ਹਰਿ ਨਾਲ ਰਹੁ ਤੂ ਮੰਨ ਮੇਰੇ ਦੂਖ ਸਭਿ ਵਿਸਾਰਣਾ॥ ਅੰਗੀਕਾਰੁ ਓਹੁ ਕਰੇ ਤੇਰਾ ਕਾਰਜ ਸਭਿ ਸਵਾਰਣਾ॥ ਸਭਨਾ ਗਲਾ ਸਮਰਥ ਸੁਆਮੀ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੇ॥ ਕਹੈ ਨਾਨਕੁ ਮੰਨ ਮੇਰੇ ਸਦਾ ਰਹੁ ਹਰਿ ਨਾਲੇ॥ 2॥

Eh mun mayriya, tu sudaa ruhou Hur(i) naalay. Hur(i) naal ruhou tu munn mayray, dookh subh(i) visaarna. Ungeekaar(u) Oh(u) kuray tayra, kaaruj subh(i) suvaarna. Subhna gullaan sumruth Soami, so kiyoun munhou visaaray. Kuhhaiy Nanak(u), munn mayray, sudaa ruhou Hur(i) naalay. 2.

Word Meaning: Ruhou Hur(i) Naalay = stay (connected) with God. Visaarna = remover; destroyer. Ungeekaar(u) = to favour; support. Suvaarna = make successful. Sumruth = fully capable. Visaaray = drop from mind; forget. 2.

MEANING: Stay connected with Waheguru, which destroys all your irritating discomforts, oh my mind. He supports you and helps you succeed with all your tasks. Why should you ever forget Waheguru, which is perfectly capable of doing everything, oh my mind? Stay always connected with Waheguru, oh my (Nanak's) mind. 2.

ਸਾਚੇ ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੈ॥ ਘਰਿ ਤ ਤੇਰੈ ਸਭੁ ਕਿਛੁ ਹੈ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਵਏ॥ ਸਦਾ ਸਿਫਤਿ ਸਲਾਹ ਤੇਰੀ ਨਾਮੁ ਮਨਿ ਵਸਾਵਏ॥ ਨਾਮੁ ਜਿਨ ਕੈ ਮਨ ਵਸਿਆ ਵਾਜੇ ਸਬਦ ਘਨੇਰੇ॥ ਕਹੈ ਨਾਨਕੁ ਸਚੇ
ਸਾਹਿਬਾ ਕਿਆ ਨਾਹੀ ਘਰਿ ਤੇਰੇ॥ 3॥

Saachay Sahiba, kiyya naahi ghur(i) Tayraiy. Ghur(i) ta Tayraiy subh(u) kichh(u) haiy, jis(u) dayh(i) su paavay. Sudaa sift(i) salaah Tayri, Naam(u) mun(i) vusaavay. Naam(u) jin kaiy mun vssiya, vaajay Shabad ghunayray. Kuhhaiy Nanak(u) Sachay Sahiba,kiyya naahi ghur(i) Tayray. 3.

Word Meaning: = Ghur(i) = in the house (treasures). Sift(i) Salaah = praise. Vusaayay = embed; enshrine. Vaajay = play. Shabad = music. Ghunayray = countless. 3.

MEANING: What is there which is not in Your treasures, oh my eternal Lord? Your treasures are full of everything, but only that individual receives them whom You donate to, as a result of which he sings Your praise all the time, and enshrines Your Naam in his heart, oh Lord. Those devotees who have enshrined Your Naam in their hearts feel as if countless musical instruments are playing in their hearts. What is there that is missing from your treasures (nothing!), oh Lord, says Nanak(u). 3.

ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਆਧਾਰੋ॥ ਸਾਚੁ ਨਾਮੁ ਅਧਾਰੁ ਮੇਰਾ ਜਿਨਿ ਭੁਖਾ ਸਭਿ ਗਵਾਈਆ॥ ਕਰਿ ਸਾਤ ਸੁਖ ਮਨਿ ਆਇ ਵਸਿਆ ਜਿਨਿ ਇਛਾ ਸਭਿ ਪੁਜਾਈਆ॥ ਸਦਾ ਕੁਰਬਾਨੁ ਕੀਤਾ ਗੁਰੂ ਵਿਟਹੁ ਜਿਸ ਦੀਆ ਏਹਿ ਵਡਿਆਈਆ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਬਦਿ ਧਰਹੁ ਪਿਆਰੋ॥ ਸਾਚਾ ਨਾਮੁ ਮੇਰਾ ਅਧਾਰੋ॥ 4॥

Saacha Naam(u) mayra aadhaaro. Saach(u) Naam(u) adhaar(u) mayra, jin(i) bhookhaan subh(i) guvaayiyaan. Kur(i) shaant, sookh, mun(i) aayay vussiya, Jin(i) ichhaan subh(i) poojaayiyaan. Sudaa koorbaan(u) keeta Guru vit-houn Jis deeyaan eh(i) vudiyaayiyaan.

Kuhhaiy Nanak(u) soonhou sunt-hou, Shabad9i) dhurou piyaaro. Saacha Naam(u) mayra adhaaro. 4.

Word Meaning: Aadhaaro = basis. Bhookhaan = appetites; desires. Shaant = calm; peace. Ichhaan = wishes. Poojaayiyaan = delivered; fulfilled. Koorbaan = sacrifice. Vit-houn = for. Vudiyaayee = greatness. 4.

MEANING: Waheguru's Naam is the basis of my life, which has fulfilled all my wishes and has removed all my appetites for worldly desires. The Naam has created peace in my mind, and all comforts have made my heart their home. All these comforts are due to the greatness (kindness) of the Guru for whom I am always a sacrifice. Waheguru's Naam is the basis of my (Nanak's) life; you, too, should get in love with Guru's Shabad, oh, the holy saints. 5.

ਵਾਜੇ ਪੰਚ ਸਬਦ ਤਿਤੁ ਘਰਿ ਸਭਾਗੈ॥ ਘਰਿ ਸਭਾਗੈ ਸਬਦ ਵਾਜੇ ਕਲਾ ਜਿਤੁ ਧਾਰੀਆ॥ ਪੰਚ ਦੂਤ ਤੁਧੁ ਵਸਿ ਕੀਤੇ ਕਾਲੁ ਕੰਟਕੁ ਮਾਰਿਆ॥ ਧੁਰਿ ਕਰਮਿ ਪਾਇਆ ਤੁਧੁ ਜਿਨ ਕਉ ਸਿ ਨਾਮਿ ਹਰਿ ਕੈ ਲਾਗੇ॥ ਕਹੈ ਨਾਨਕੁ ਤਹ ਸੁਖੁ ਹੋਆ ਤਿਤੁ ਘਰਿ ਅਨਹਦ ਵਾਜੇ॥ 5॥

Vaajay punch shabad tit(u) ghur(i) subhaagaiy. Ghur(i) subhaagaiy, Shabad vaajay, kulaa jit(u) dhaariya. Punch doot Toodh(u) vuss(i) keetay, kaal(u) kuntuk(u) maariya. Dhoor(i) kerm(i) paaya, Toodh(u) jin kuou, s(i) Naam(i) Hur(i) kaiy laagay. Kuhhaiy Nanak(u), teh sookh(u) hoa, tit(u) ghur(i) vaajay. 5.

Word Meaning: Punch Shabad = the five kinds of musical instruments. Tit(u) Ghur(i) = in that house (heart). Subhaagaiy = highly fortunate. Kulaa = power. Dhaariya = provided; put in. Punch Doot = the five demons (lust, greed etc.). Vuss(i) Keetay = brought under control. Kaal(u) = death. Kuntuk(u) = thorn. Dhoor(i) = right from the beginning. Kerm(i) = gift by benevolence. Teh = there (in that heart). Unhud = auto-playing Divine music. 5.

MEANING: The lucky heart in which Waheguru places His power (His Naam), begins to feel as if all the five different kinds of musical instruments are playing in his mind. Because of Waheguru's benevolence, all five demons come under the control of the devotee, and the thorn (the irritating fear) of death is removed from his mind. Those devotees begin to recite Waheguru's Naam, who had such good fortune, prewritten by the benevolent Waheguru, right from the beginning. Such devotees enjoy blissfulness and feel as if they are listening to the auto-playing Divine music, oh Nanak(u). 5.

ਸਾਚੀ ਲਿਵੈ ਬਿਨੁ ਦੇਹ ਨਿਮਾਣੀ॥ ਦੇਹ ਨਿਮਾਣੀ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥ ਤੁਧੁ ਬਾਝੁ ਸਮਰਥ ਕੋਇ ਨਾਹੀ ਕ੍ਰਿਪਾ ਕਰਿ ਬਨਵਾਰੀਆ॥ ਏਸ ਨਉ ਹੋਰੁ ਥਾਉ ਨਾਹੀ ਸਬਦਿ ਲਾਗਿ ਸਵਾਰੀਆ॥ ਕਹੈ ਨਾਨਕੁ ਲਿਵੈ ਬਾਝਹੁ ਕਿਆ ਕਰੇ ਵੇਚਾਰੀਆ॥ 6॥

Saachi livaiy bin(u) dayh nimaani. Dayh nimaani livaiy baajhoun, kiyya kuray vaychaariya. Toodh(u) baajh(u) sumruth koyay naahi, kirpa kur(i) bunvaariya. Es nuou hoar(u) thaaoun naahi, Shabad(i) lag(i) suvaariya. Kuhhaiy Nanak(u) livaiy baajhoun, kiyya kuray vaychaariya. 6.

Word Meaning: Saachi = eternal; true. Liv = pondering on the Naam with a fully focused mind. Bin(u) = without. Nimaani = powerless without any strong support. Vaychaariya = poor; helpless. Bunvaariya = oh, Waheguru. Thaaoun = shelter; support. Suvaariya = adorned; becomes successful. 6.

MEANING: The Human body, which does not ponder diligently on Waheguru's Naam, feels powerless (has no strong moral support); so, what can such a poor soul achieve? There is none other capable like You, oh Waheguru; kindly show compassion for such people. The human mind has no shelter other than Yours, and can become successful (achieve salvation) only by getting attached to Guru's Shabad (by singing Your praise), oh Waheguru. What can the poor soul achieve without pondering on Waheguru's Naam, oh Nanak(u)? 6.

ਆਨੰਦੁ ਆਨੰਦੁ ਸਭ ਕੋ ਕਹੈ ਆਨੰਦ ਗੁਰੂ ਤੇ ਜਾਣਿਆ॥ ਜਾਣਿਆ ਆਨੰਦ ਸਦਾ ਗੁਰ ਤੇ ਕ੍ਰਿਪਾ ਕਰੇ ਪਿਆਰਿਆ॥ ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਕਟੇ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਿਆ॥ ਅੰਦਰਹੁ ਜਿਨ ਕਾ ਮੋਹੁ ਤੁਟਾ ਤਿਨ ਕਾ ਸਬਦੁ ਸਚੈ ਸਵਾਰਿਆ॥ ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਅਨੰਦ ਹੈ ਆਨੰਦ ਗੁਰ ਤੇ ਜਾਣਿਆ॥ 7॥

Aanund, aanund, subh ko kuhhaiy, Aanund Guru tay jaaniya. Jaaniya Aanund sudaa Gur tay, kirpa kuray Piyaariya. Kur(i) kirpa, kilvikh kuttay, Giyaan unjun(u) saariya. Undehoun jin ka moh(u) tootta, tin ka Shabad Sachaiy suvaariya. Kuhhaiy Nanak(u), eh(u) anund haiy, Anund Gur tay jaaniya. 7.

Word Meaning: Jaaniya = experienced. Piyaariya = Dear (Waheguru). Kilvikh = sins. Kuttay = eradicate. Unjun(u) = kohl. Saariya = puts in. Moh(u) = worldly attachments. Shabad(u) = words (in praise of Waheguru). Suvaariya = approved; made successful. 7.

MEANING: Everybody talks about mental joy (bliss), but the real (eternal) blissfulness can be experienced (achieved) only through the Guru. But such eternal bliss can be realized through the Guru only with the benevolence of the dear Waheguru. With Guru's benevolence, one puts the kohl of Divine Knowledge in His mind (not eyes) when all his sins are eradicated. Those who are able to break the bonds of their worldly attachments get their words of praise for Waheguru approved by Him. This is what real bliss is, and this bliss can be realized only through the Guru, oh Nanak(u). 7.

(ਅੰਗ 918)॥ ਬਾਬਾ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਵੈ॥ ਪਾਵੈ ਤ ਸੋ ਜਨੁ ਦੇਹਿ ਜਿਸ ਨੋ ਹੋਰਿ ਕਿਆ ਕਰਹਿ ਵੇਚਾਰਿਆ॥ ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਦਹਦਿਸਿ ਇਕਿ ਨਾਮਿ ਲਾਗਿ ਸਵਾਰਿਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਭਇਆ ਨਿਰਮਲੁ ਜਿਨਾ ਭਾਣਾ ਭਾਵਏ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਸੁ ਦੇਹਿ ਪਿਆਰੇ ਸੋਈ ਜਨ ਪਾਵਏ॥ 8॥

(PAGE 918): Baaba, jis(u) Tu dayh(i) soyee jun(u) paavaiy. Paavaiy ta so jun(u), dayh(i) jis nu hoar(i) kiyya kureh(h) vaychaariya. Ikk(i) bherm(i) bhoolay, phireh(i) dehdis(i), ikk(i) Naam(i) laag(i) suvaariya. Gur persadi mun(u) bhuyya nirmul(u), jinha Bhaana bhaavay. Kuhhaiy Nanak(u) jis(u) dayh(i) Piayaray, soyee jun paavay. 8.

Word Meaning: Baaba = a respectable man (Waheguru). Vaychaariya = poor; helpless. Bherm(i) Bhoolay = lost in illusions (misgivings). Dehdes(i) = in all directions. Laag(i) = attached to; get connected with. Suvaariya = become noble (successful). Bhuyya = becomes. Nirmul(u) = pure. Bhaana = Will; Huqam. Bhaavay = like. 8.

MEANING: Only that devotee acquires Your Naam whom You give (implant in his mind) with Your benevolence, oh the respectable (revered) Waheguru; what else can the other poor people do who cannot resist the temptations of Maya? Misguided by their illusions of Maya, some individuals roam around in every direction (looking unsuccessfully for You); while some others achieve success, and get connected with You, whom You prompt to recite Your Naam, oh Lord. Those who come to like Your Will with the Guru's grace get their minds purified. (Guru) Nanak(u) says that only that individual acquires Your Naam, whom You give kindly, oh Waheguru. 8.

ਅਵਹੁ ਸੰਤ ਪਿਆਰਿਹੋ ਅਕਥ ਕੀ ਕਰਹ ਕਹਾਣੀ॥ ਕਰਹ ਕਹਾਣੀ ਅਕਥ ਕੇਰੀ ਕਿਤੁ ਦੁਆਰੇ ਪਾਈਐ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਸਭੁ ਸਉਪਿ ਗੁਰ ਕਉ ਹੁਕਮਿ ਮੰਨਿਐ ਪਾਈਐ॥ ਹੁਕਮੁ ਮੰਨਿਹੁ ਗੁਰੂ ਕੇਰਾ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਕਥਿਹੁ ਅਕਥ ਕਹਾਣੀ॥ 9॥

Aavhou sunt piyaariyo, Akuth kee kureh kuhaani. Kureh kuhaani Akuth kayri, kit(u) dooaaray paayiyaiy. Tun(u), mun(u), dhun(u) subh(u) saunp(i) Gur kuou, Huqam(i) munniyaiyn paayiyaiy. Huqam(u) munnihou Guru kayra, gaavhou Sachi Bani. Kuhhaiy Nanak(u), soonhou sunt-hou kuthihou Akuth kuhaani. 9.

Word Meaning: Akuth = indescribable. Kuhaani = story (of virtues of God). Kit(u) Dooaaray = through which faith. Saunp(i) = offer. Munniyaiyn = obeying. Kayra = of. Sachi Bani = Guru's Shabad (Waheguru's praise). 9.
MEANING: Let us join together and discuss the great virtues and the favours of the indescribable Waheguru, and also discuss by which faith we can connect with Him, oh dear saints. (The answer is): Waheguru can be realized by offering one's body, mind, and wealth in Guru's service, and by obeying His Command (Will; Huqam). Obey the Huqam of the Guru, and sing Waheguru's praise (to connect with Him). (Guru) Nanak(u) advises the devotees to discuss the virtues and the favours of the indescribable Waheguru. 9.

ਏ ਮਨ ਚੰਚਲਾ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥ ਚਤੁਰਾਈ ਨ ਪਾਇਆ ਕਿਨੈ ਤੂ ਸੁਣਿ ਮੰਨ ਮੇਰਿਆ॥ ਏਹ ਮਾਇਆ ਮੋਹਣੀ ਜਿਨਿ ਏਤੁ ਭਰਮਿ ਭੁਲਾਇਆ॥ ਮਾਇਆ ਤ ਮੋਹਣੀ ਤਿਨੈ ਕੀਤੀ ਜਿਨਿ ਠਗਉਲੀ ਪਾਈਆ॥ ਕੁਰਬਾਣੁ ਕੀਤਾ ਤਿਸੈ ਵਿਟਹੁ ਜਿਨਿ ਮੋਹੁ ਮੀਠਾ ਲਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਮਨ ਚੰਚਲ ਚਤੁਰਾਈ ਕਿਨੈ ਨ ਪਾਇਆ॥ 10॥
Eh mun chunchulaa, chuturaayee kinaiy na paaya. Chuturaayee na paaya kinaiy, tu soon(i) munn mayriya. Eh Maya Mohini, jin(i) ait(u) bhem(i) bhoolaaya. Maya ta Mohini Tinaiy keeti, Jin(i) tthagauli paayiya. Koorbaan keeta, Tisaiy vit-houn, Jin(i) moh(u) meettha laaya. Kuhhaiy Nanak(u), mun chunchul, chuturaayee, kinaiy na paaya. 10.
Word Meaning: Chunchulaa = fickle; wavering all the time. Chuturaayee = shrewdness; cunning. Mohini = mind captivating. Ait(u) = this. Tinaiy = Him (God). Tthagauli = a vine that produces a temporary confusion in one's mind on smelling. 10.
MEANING: listen to me, oh my friends: With the fickle (ever wavering and restless) mind, nobody can get connected with Waheguru with his cunning thinking. Maya is highly captivating, which has misled people through its illusions. But it is Waheguru who has given such mind-captivating ability to Maya, which, like the thornapple, has the effect of enchantment on the people. So, rather than loving Maya, I am always a sacrifice for Waheguru which has made the attachment with Maya to be so sweet. Nobody can realize Waheguru with his shrewdness, oh Nanak(u). 10.

ਏਹ ਮਨ ਪਿਆਰਿਆ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥ ਏਹੁ ਕੁਟੰਬੁ ਤੂ ਜਿ ਦੇਖਦਾ ਚਲੈ ਨਾਹੀ ਤੇਰੈ ਨਾਲੇ॥ ਸਾਥਿ ਤੇਰੈ ਚਲੈ ਨਾਹੀ ਤਿਸੁ ਨਾਲਿ ਕਿਉ ਚਿਤੁ ਲਾਈਐ॥ ਐਸਾ ਕੰਮੁ ਮੂਲੇ ਨ ਕੀਚੈ ਜਿਤੁ ਅੰਤਿ ਪਛੋਤਾਈਐ॥ ਸਤਿਗੁਰੂ ਕਾ ਉਪਦੇਸੁ ਸੁਣਿ ਤੂ ਹੋਵੈ ਤੇਰੈ ਨਾਲੇ॥ ਕਹੈ ਨਾਨਕੁ ਮਨ ਪਿਆਰੇ ਤੂ ਸਦਾ ਸਚੁ ਸਮਾਲੇ॥ 11॥
Eh(u) mun piyaariya, tu sudaa Sach(u) smaalay. Eh(u) kootumb(u) tu j(i) daykhda, chullay naahi tayraiy naalay. Saath(i) tayraiy chullaiy naahi, tis(u) naal(i) kiyoun chit(u) laayiyaiy. Aisa kumm(u) moolay na keechaiy, jit(u) unt(i) puchhotaayiyaiy. Satguru ka oopdaysh(u) soon(i) tu, hovaiy tayraiy naalay. Kuhhaiy Nanak(u) mun piyaaray, tu sudaa Sach(u) smaalay. 11.
Word Meaning: Sach(u) = eternal Waheguru (His Naam). Smaalay = remember. Kootumb(u) = family. Chit(u) = mind; attachment. Moolay Na = not at all. Keechaiy = do. Puchhotaayiyaiy = to repent. Oopdaysh(u) = teaching. 11.
MEANING: Remember the eternal Waheguru (which will always be with you) all the time, oh my mind. The family that you see will not accompany you after your death. So, why get attached to something that will not accompany you? One should never do anything for which one has to repent. Listen to (and act on) the advice of Satguru, which will always be with you. Remember Waheguru at all times, oh Nanak(u). 11.

ਅਗਮ ਅਗੋਚਰਾ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਅੰਤੋ ਨ ਪਾਇਆ ਕਿਨੈ ਤੇਰਾ ਆਪਣਾ ਆਪੁ ਤੂ ਜਾਣਹੇ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਖੇਲੁ ਤੇਰਾ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣਏ॥ ਆਖਹਿ ਤ ਵੇਖਹਿ ਸਭੁ ਤੂ ਹੈ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਤੂ ਸਦਾ ਅਗੰਮੁ ਹੈ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ 12॥

Agumm, Agochura, Tayra unt(u) na paaya. Unto na paaya kinaiy Tayra, Apna Aap(u) Tu jaanhay. Jea junt subh(i) khayl(u) Tayra, kiyya ko aakh(i) vukhaanay. Aakheh(i) ta vaykheh(i) subh(u) Tu haiyn, Jin(i) jugut oopaaya. Kuhhaiy Nanak(u), Tu sudaa agumm haiyn, Tayra unt(u) na paaya. 12.

Word Meaning: Agumm = inaccessible. Agochura = oh, the incomprehensible. Khayl = drama. Aakjh(i) = in words. Vukhaanay = explain. 12.

MEANING: Nobody has ever found your limits, oh, the inaccessible and the incomprehensible Waheguru. Only You know Your greatness. You have created all the living beings as a drama (they play their roles and disappear), what can anyone say about this (they have no ability to describe this drama? (Being present in everybody), It is You who says and sees everything about the world You created. You are always inaccessible, and nobody has ever found Your limits, submits Nanak(u). 12.

ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਅੰਮ੍ਰਿਤੁ ਖੋਜਦੇ ਸੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਕ੍ਰਿਪਾ ਕੀਨੀ ਸਚਾ ਮਨਿ ਵਸਾਇਆ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਧੁ ਉਪਾਏ, ਇਕਿ ਵੇਖਿ ਪਰਸਣਿ ਆਇਆ॥ ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਚੂਕਾ ਸਤਿਗੁਰੂ ਭਲਾ ਭਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਸ ਨੋ ਆਪਿ ਤੁਠਾ ਤਿਨਿ ਅੰਮ੍ਰਿਤੁ ਗੁਰ ਤੇ ਪਾਇਆ॥ 13॥

Soor(i), nur, moon(i) jun amrit(u) khojday, su Amrit(u) Gur tay paaya. Paaya Amrit(u), Gur(i) kirpa keeni, Sacha mun(i) vusaaya. Jea, junt subh(i) Toodh oopaayay, ikk(i) vaykh(i) persun(i) aaya. Lub(u), lobh(u), ahunkaar(u) chooka, Satguru bhulaa bhaaya. Kuhhaiy Nanak(u) jis nu Aap(i) toottha, tin(i) Amrit(u) Gur tay paaya. 13.

Word Meaning: Soor(i) Nur = gods-like men. Moon(i) Jun = hermits. Amrit(u) = the mythical liquid of immortality. Amrit(u) = the truly immortalizing substance (Waheguru's Naam). Khojday = search for. Oopaayay = created. Ikk(i) = many. Persun(i) = to have a sight. Lub = gluttony. Lobh = greed. Chooka = ended. Bhulaa = noble; loving. Bhaaya = liked. Toottha = over-pleased to be kind. 13.

MEANING: Gods, gods-like men, hermits, and sages search for the mythical *amrit*, but one acquires the real Amrit (Waheguru's Naam) from the Guru. The Guru, with His grace, implants the real Amrit (Waheguru's Naam) in the heart of the devotee. Realizing that all the living beings are created by You, many people come to (Guru's Shelter) to have Your holy sight, oh Waheguru. They like the Guru, whom they find loving and compassionate, and they rid themselves of their gluttony, greed, and ego in His shelter. Only those acquire Amrit (Waheguru's Naam) from the Guru whom Waheguru is kind to, oh Nanak(u). 13.

ਭਗਤਾ ਕੀ ਚਾਲ ਨਿਰਾਲੀ॥ ਚਾਲਾ ਨਿਰਾਲੀ ਭਗਤਾਹ ਕੇਰੀ ਬਿਖਮ ਮਾਰਗਿ ਚਲਣਾ॥ਲਬੁ ਲੋਭੁ ਅਹੰਕਾਰੁ ਤਜਿ ਤ੍ਰਿਸਨਾ ਬਹੁਤੁ ਨਾਹੀ ਬੋਲਣਾ॥ ਖੰਨਿਅਹੁ ਤਿਖੀ ਵਾਲਹੁ ਨਿਕੀ ਏਤੁ ਮਾਰਗਿ ਜਾਣਾ॥ (ਅੰਗ 919)॥ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨ੍ਹੀ ਆਪੁ ਤਜਿਆ ਹਰਿ ਵਾਸਨਾ ਸਮਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਚਾਲ ਭਗਤਾ ਜੁਗਹ ਜੁਗੁ ਨਿਰਾਲੀ॥ 14॥

Bhugtaan kee chaal niraali. Chaala niraali bhugtaah kayri, bikhum maarug(i) chullna. Lub(u), lobh(u), ahunkar(u), tuj(i) trishna, buhout(u) naahi boalna. Khunnihoun tikkhi, vaalhoun nikki, ait(u) maarug(i) jaana.

(PAGE 919): Gur Persadi jinhi aap(u) tujiya, Hur(i) vaashna smaani. Kuhhaiy Nanak(u) chaal bhugtaan, joogeh, joog(u) niraali. 14.

Word Meaning: Bhagat = supreme devotees. Chaal = lifestyle. Niraali = unique; detached from Maya. Kayri = of. Bikhum = very tough. Maarug(i) = on the path. Khunnihoun = (compared to) dagger. Tikkhi = sharp. Vaalhoun =(than) hair. Ait(u) = this. Aap(u) = selfishness and ego. Tujiya = abandoned; gave up. Vaasna = sensual desires. Smaani = absorbed. Joog = eon. 14.
MEANING: The bhagats of Waheguru have a unique lifestyle (they are detached from Maya), which is a very tough thing to do. They have to overcome their gluttony, greed, ego, and worldly desires, and not talk much. The path they walk on is so difficult that it is sharp like a dagger and thin as a hair (there is a great risk of going astray because of the captivating attractions of Maya). However, the thoughts of sensual pleasures of those who get rid of their selfishness and ego with the grace of the Guru, are absorbed in Waheguru's Naam (they stay suppressed). The lifestyle of the bhagats is unique (is the same) no matter what the eon is, oh Nanak 14.

ਜਿਉ ਤੂ ਚਲਾਇਹਿ ਤਿਵ ਚਲਹ ਸੁਆਮੀ ਹੋਰੁ ਕਿਆ ਜਾਣਾ ਗੁਣ ਤੇਰੇ॥ ਜਿਵ ਤੂ ਚਲਾਇਹਿ ਤਿਵੈ ਚਲਹ ਜਿਨਾ ਮਾਰਗਿ ਪਾਵਹੇ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਨ ਨਾਮਿ ਲਾਇਹਿ, ਸਿ ਹਰਿ ਹਰਿ ਸਦਾ ਧਿਆਵਹੇ॥ ਜਿਸ ਨੋ ਕਥਾ ਸੁਣਾਇਹਿ ਆਪਣੀ ਸਿ ਗੁਰਦੁਆਰੈ ਸੁਖ ਪਾਵਹੇ॥ ਕਹੈ ਨਾਨਕੁ ਸਚੇ ਸਾਹਿਬ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹੇ॥ 15॥
Jiyoun Tu chulaayeh(i) tiv chulleh Soami, hoar(u) kiyya jaana goon Tyaray. Jiv Tu chulaayeh(i) tivaiy chulleh, jinha maarug(i) paaveh. Kur(i) kirpa jin Naam laayeh(i), s(i) Hur(i), Hur(i) sudaa dhiyaahay. Jis nu kutha soonaayeh(i) Aapni, s(i) Gur Dooaaraiy sookh paavehay. Kuhhaiy Nanak(u) Sachay Sahib, jiyoun bhaavaiy, tivaiy chulaavhay.15
Word Meaning: Chullyeh(i) = guide; make follow a path. Hoar(u) = other. Kutha = the story of virtues, and of managing the universe. Gur Dooaaraiy = through (in the shelter of) the Guru. 15.
MEANING: I follow the lifestyle that You choose for me, but I know nothing about Your virtues and kindnesses, oh Lord. All those whom You show the path of life to follow, obey You, and follow the path shown by You. Those who You prompt to recite Your Naam, remember You all the time with Your benevolence. Those who are put in the Guru's shelter to listen to the story of Your splendour enjoy blissfulness. The eternal Lord runs the world the way He likes, oh Nanak(u). 15.

ਏਹੁ ਸੋਹਿਲਾ ਸਬਦੁ ਸੁਹਾਵਾ॥ ਸਬਦੋ ਸੁਹਾਵਾ ਸਦਾ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ॥ ਏਹੁ ਤਿਨ ਕੈ ਮੰਨਿ ਵਸਿਆ ਜਿਨ ਧੁਰਹੁ ਲਿਖਿਆ ਆਇਆ॥ ਇਕਿ ਫਿਰਹਿ ਘਨੇਰੇ ਕਰਹਿ ਗਲਾ ਗਲੀ ਕਿਨੈ ਨ ਪਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਸੋਹਿਲਾ ਸਤਿਗੁਰੂ ਸੁਣਾਇਆ॥ 16॥
Eh(u) Sohila Shabad(u) soohaava. Shabado soohaava sudaa Sohila, Satguru soonaaya. Eh(u) tin kaiy munn(i) vussiya, jin Dhoorhoun likhiya aaya. Ikk(i) phireh(i) ghunayray, kueh(i) gullaan, gulleen kinaiy na paaya. Kuhhaiy Nanak(u) Shabad(u) Sohila, Satguru soonaaya.16.
Word Meaning: Sohila = song of joy (blissfulness). Soohaava = pleasing. Dhoorhoun = right from the source (God). Ikk(i) = many = Ghunayray. Gullaan = talking. 16.
MEANING: Guru's soothing Shabad is the source of bliss, and is always so. But only those who embed (enshrine) Guru's Shabad (Waheguru's Naam) in their heart who have it prewritten in their fate by Waheguru. Some people talk a lot about Waheguru (without having much faith in Him), but nobody has ever realized Him (made a connection with Him) by just talking about Him. Only Satguru recites (preaches) the soothing Shabad (Waheguru's Naam), which is the source of bliss, oh Nanak(u). 16.

ਪਵਿਤੁ ਹੋਏ ਸੇ ਜਨਾ ਜਿਨੀ ਹਰਿ ਧਿਆਇਆ॥ ਹਰਿ ਧਿਆਇਆ ਪਵਿਤੁ ਹੋਏ ਗੁਰਮੁਖਿ ਜਿਨੀ ਧਿਆਇਆ॥ ਪਵਿਤੁ ਮਾਤਾ ਪਿਤਾ ਕੁਟੰਬ ਸਹਿਤ ਸਿਉ ਪਵਿਤ ਸੰਗਤਿ ਸਬਾਈਆ॥ ਕਹਦੇ ਪਵਿਤੁ ਸੁਣਦੇ ਪਵਿਤੁ ਸੇ ਪਵਿਤ ਜਿਨੀ ਮੰਨਿ ਵਸਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਸੇ ਪਵਿਤੁ ਜਿਨੀ ਗੁਰਮੁਖਿ ਹਰਿ ਧਿਆਇਆ॥ 17॥

Puvit(u) hoyay say junaa, jinhi Hur(i) dhiyaaya. Hur(i) dhiyaaya, puvit(u) hoyay, Gurmukh(i) jinhi dhiyaaya. Puvit(u) maata, pitaa, kootumb sehit siyoun, puvit sungut(i) subaayeeya. Kehnday puvit(u), soonday puvit, say puvit(u), jinhi munn(i) vusaaya. Kuhhaiy Nanak(u), say puvit(u), jinhi Gurmukh(i) Hur(i) dhiyaaya. 17.

Word Meaning: Puvit(u) = holy; pure. Junaa = devotees. Gurmukh(i) = in the shelter (guidance) of the Guru. Kootumb = family. Sehit = along with = Siyoun. Sungut(i) = gathering. Vusaaya = embedded. 17.

MEANING: Those devotees who recite Waheguru's Naam in Guru's shelter get their mind purified (free of any immoral thinking). Even their mothers, fathers, and the whole family, along with all other devotees who recite Waheguru's Naam with them, get their minds purified. All those who recite Waheguru's Naam, listen to it, and embed it in their hearts, and get their thinking purified. Those who recite Waheguru's Naam in Guru's shelter become pure, oh Nanak(u). 17.

ਕਰਮੀ ਸਹਜੁ ਨ ਊਪਜੈ ਵਿਣੁ ਸਹਜੈ ਸਹਸਾ ਨ ਜਾਇ॥ ਨਹ ਜਾਇ ਸਹਸਾ ਕਿਤੈ ਸੰਜਮਿ ਰਹੇ ਕਰਮ ਕਮਾਏ॥ ਸਹਸੈ ਜੀਉ ਮਲੀਣੁ ਹੈ ਕਿਤੁ ਸੰਜਮਿ ਧੋਤਾ ਜਾਏ॥ ਮੰਨੁ ਧੋਵਹੁ ਸਬਦਿ ਲਾਗਹੁ ਹਰਿ ਸਿਉ ਰਹਹੁ ਚਿਤੁ ਲਾਇ॥ ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੁ ਊਪਜੈ ਇਹੁ ਸਹਸਾ ਇਵ ਜਾਇ॥ 18॥

Kermeen sehj(u) na oopjaiy, vin(u) sehjaiy,sehsa na jaayay. Neh jaayay sehsa, kitaiy sunjum(i), ruhhay kerm kmaayay. Sehsaiy jeeou muleen(u) haiy, kit(u) sunjum(i) dhota jaayay. Munn dhovhou Shabad(i) laagou, Hur(i) siyoun ruhhou chit(u) laayay. Kuhhaiy Nanak(u), Gur persadi sehj(u) oopjaiy, eh(u) sehsa ivv jaayay. 18.

Word Meaning: Kermeen = by religious rituals. Sehj(u) = the high spiritual state. Oopjaiy = generated. Vin(u) = without. Sehsa = worries; doubts. Kitaiy = by any. Sunjum(i) = means. Muleen(u) = filthy. Kit(u) = by what (means)? Ivv = like this. 18.

MEANING: One cannot attain the high spiritual state by performing the prevalent religious rituals, and one's misgivings and worries are not eradicated without attaining the high spiritual state, no matter how many efforts one puts in and how many rituals one performs. One's mind is filthy because of his misgivings (illusions about Maya); what means can one use to cleanse his mind? (The answer is) that one can wash away the filth of his mind by the Guru's Shabad to keep Waheguru in mind all the time. One attains the high spiritual state by the grace of the Guru, whereby his worries and his misgivings go away, oh Nanak(u). 18.

ਜੀਅਹੁ ਮੈਲੇ ਬਾਹਰਹੁ ਨਿਰਮਲ॥ ਬਾਹਰਹੁ ਨਿਰਮਲ ਜੀਅਹੁ ਤ ਮੈਲੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥ ਏਹ ਤਿਸਨਾ ਵਡਾ ਰੋਗੁ ਲਗਾ ਮਰਣੁ ਮਨਹੁ ਵਿਸਾਰਿਆ॥ ਵੇਦਾ ਮਹਿ ਨਾਮੁ ਉਤਮੁ ਸੋ ਸੁਣਹਿ ਨਾਹੀ ਫਿਰਹਿ ਜਿਉ ਬੇਤਾਲਿਆ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਸਚੁ ਤਜਿਆ ਕੂੜੈ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਜੂਐ ਹਾਰਿਆ॥ 19॥

Jeehoun maiylay, baahuroun nirmul. Baahuroun nirmul jeehou tay maiylay, tinhi junum jooyaiy haariya. Eh tishna vudda roag(u) lugga, mern(u) munhou visaariya. Vaydaan meh(i) Naam(u) ootum(u), so sooneh(i) naahi, phireh(i) jiyoun baytaaliya. Kuhhaiy Nanak(u), jin Sach(u) tujiya, koorraiy laagay, tinhi junum(u) jooyaiy haariya. 19.

Word Meaning: Jeehoun = by the soul (mind). Mailay = filthy. Nirmul = clean. Jooyaiy Haariya = lost (wasted away) in the gamble. Tisna = appetite for worldly attractions. Roag(u)

= disease. Mern(u) = death. Visaariya = forgot. Ootum = supreme. Baytaaliya = ghosts; out of step in life. Tujiya = abandoned. Koorraiy = in the perishable. 19.
MEANING: Those who keep their looks clean, but have a filthy mind, waste away their precious human life in the gamble (to attain peace and content by acquiring more and more wealth while losing their spirituality). Appetite for worldly desires is a serious disease whereby one forgets about one's inevitable death. Even the Vedas admit that Waheguru's Naam is supreme, yet people do not listen to that and go around in the world like a ghost (out of step with reality). Those who abandon Waheguru and get attached to the perishable things waste away their precious life in the gamble, oh Nanak(u). 19.

ਜੀਅਹੁ ਨਿਰਮਲ ਬਾਹਰਹੁ ਨਿਰਮਲ॥ ਬਾਹਰਹੁ ਤ ਨਿਰਮਲ ਜੀਅਹੁ ਨਿਰਮਲ ਸਤਿਗੁਰ ਤੇ ਕਰਣੀ ਕਮਾਣੀ॥ ਕੂੜ ਕੀ ਸੋਇ ਪਹੁਚੈ ਨਾਹੀ ਮਨਸਾ ਸਚਿ ਸਮਾਣੀ॥ ਜਨਮੁ ਰਤਨੁ ਜਿਨੀ ਖਟਿਆ ਭਲੇ ਸੇ ਵਣਜਾਰੇ॥ ਕਹੈ ਨਾਨਕੁ ਜਿਨ ਮੰਨੁ ਨਿਰਮਲੁ ਸਦਾ ਰਹਹਿ ਗੁਰ ਨਾਲੇ॥ 20॥
Jeehoun nirmul, baahuroun nirmul. Baahuroun ta nirmul, jeehoun nirmul, Satgur tay kerni, kmaani. Koorr kee soyay puhouchaiy naahi, munsa Sach(i) smaani. Junum(u) ruttan(u) jinhi khuttiya, bhulay say vunjaaray. Kuhhaiy Nanak(u), jin munn(u) nirmul(u), sudaa ruheh(i) Gur Naalay. 20.
Word Meaning: Kerni = following the path (of righteousness). Kmaani = perform. Soyay = news. Puhounchaiy Naahi = does not reach (do not listen to). Munsa = desires of mind. Sach(i) = in Waheguru. Junum(u) Ruttan = precious human life. Khuttiya = earned; made successful. Bhulay = noble. Say = those. Vunjaaray = businessmen. 20.
MEANING: Those who follow the path of righteousness as advised by the Guru are clean in their looks and have pure minds (they are not affected by the attractions of Maya). In fact, the news of the glory of such attractions does not even reach them (they pay no attention to such talk) as their desires are absorbed (are suppressed) in Waheguru's Naam). Those who make their precious human life successful (achieve the objective of connecting with Waheguru) are the noble businessmen (acceptable to God). Those who have pure minds stay in the shelter of the Guru, oh Nanak(u). 20.

ਜੇ ਕੋ ਸਿਖੁ ਗੁਰੂ ਸੇਤੀ ਸਨਮੁਖੁ ਹੋਵੈ॥ ਹੋਵੈ ਤ ਸਨਮੁਖੁ ਸਿਖੁ ਕੋਈ ਜੀਅਹੁ ਰਹੈ ਗੁਰ ਨਾਲੇ॥ ਗੁਰ ਕੇ ਬਚਨ ਹਿਰਦੈ ਧਿਆਏ ਅੰਤਰ ਆਤਮੈ ਸਮਾਲੇ॥ ਆਪੁ ਛਡਿ ਸਦਾ ਰਹੈ ਪਰਣੈ ਗੁਰ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ॥
(ਅੰਗ 920)॥ ਕਹੈ ਨਾਨਕੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸੋ ਸਿਖੁ ਸਨਮੁਖੁ ਹੋਏ॥ 21॥
Jay ko Sikh(u) Guru sayti sunmukh(u) hovaiy. Hovaiy ta sunmukh(u) Sikh(u) koyee, jeeoun tuhhaiy Gur naalay. Gur kay Buchan hirdaiy dhiyaayay, untar aatmaiy smaalay. Aap(u) Chhudd(i), sudaa ruhhaiy pernaiy, Gur bin(u) uver na jaanaiy koyay.
(PAGE 920): Kuhhaiy Nanak(u) soonhou sunt-hou, so Sikh(u) sunmukh(u) hoyay. 21.
Word Meaning: Sayti = with; of. Sunmukh(i) = to be a devotee; obey (the Guru). Jeeoun = by mind. Buchan = Words; Shabad. Untar = inside. Aatmaiy = deep from the soul (heart). Smaalay = remembers. Aap(u) = selfishness. Pernaiy = shelter. 21.
MEANING: If a Sikh obeys the Guru, his mind stays connected with the Guru. He recites Guru's Shabad (in Waheguru's praise) and remembers Him by his soul. Getting rid of his selfishness and ego, he spends his life in the shelter of the Guru (obeys His advice rather than follow his own wisdom), and does not recognize (worship) any other power. Such a Sikh is a true devotee of the Guru, oh, the holy men. 21.

ਜੇ ਕੋ ਗੁਰ ਤੇ ਬੇਮੁਖੁ ਹੋਵੈ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਵੈ॥ ਪਾਵੈ ਮੁਕਤਿ ਨ ਹੋਰਥੈ ਕੋਈ ਪੁਛਹੁ ਬਿਬੇਕੀਆ ਜਾਏ॥ ਅਨੇਕ ਜੂਨੀ ਭਰਮਿ ਆਵੈ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ॥ ਫਿਰਿ ਮੁਕਤਿ ਪਾਏ ਲਾਗਿ ਚਰਣੀ ਸਤਿਗੁਰੂ ਸਬਦੁ ਸੁਣਾਏ॥ ਕਹੈ ਨਾਨਕੁ ਵੀਚਾਰਿ ਦੇਖਹੁ ਵਿਣੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਨ ਪਾਏ॥ 22॥

Jay ko Gur tay baymukh(u) hovaiy, bin(u) Satgur mookt(i) na paavaiy. Paavaiy mookt(i) na hoarthaiy, koyee poochhou bibaykiyaan jaayay. Anayk jooni bherm(i) aavaiy, vin(u) Satgur mookt(i) na paayay. Phir(i) mookt(i) paayay lag(i) Churnee, Satguru Shabad(u) soonaayay. Kuhhaiy Nanak(u) veechaar(i) daykhou, vin(u) Satgur mookt(i) na paayay.22

Word Meaning: Baymukh(i) = non-devotee; disobey (the Guru). Mookt(i) = salvation. Hoarthaiy = some other place. Bibaykiyaan = spiritually knowledgeable. Jooni = life forms. Bherm(i) = go through. Phir(i) = then. Laag(i) Churnee = taking shelter.

MEANING: On the other hand, if a person disobeys the Guru (does not recognize Him as the spiritual guide, and follows his own mind), he never finds emancipation anywhere else. The holy saints, having Divine Knowledge, will attest to this fact. He will go through many life forms, but will not find salvation without the Guru. He will find salvation only when He takes the Guru's shelter and listens to His Shabad (acts on that). If you think carefully and do your research, you will find that no one can find salvation without the Guru, oh Nanak(u). 22.

ਆਵਹੁ ਸਿਖ ਸਤਿਗੁਰੂ ਕੇ ਪਿਆਰਿਹੋ ਗਾਵਹੁ ਸਚੀ ਬਾਣੀ॥ ਬਾਣੀ ਤ ਗਾਵਹੁ ਗੁਰੂ ਕੇਰੀ ਬਾਣੀਆ ਸਿਰਿ ਬਾਣੀ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਮੁ ਹੋਵੈ ਹਿਰਦੈ ਤਿਨਾ ਸਮਾਣੀ॥ ਪੀਵਹੁ ਅੰਮ੍ਰਿਤ ਸਦਾ ਰਹਹੁ ਹਰਿ ਰੰਗਿ ਜਪਿਹੁ ਸਾਰਿਗਪਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਸਦਾ ਗਾਵਹੁ ਏਹ ਸਚੀ ਬਾਣੀ॥ 23॥

Aavhou Sikh Satguru kay piyaariyo, gaavhou Sachi Bani. Bani ta gaavhou Guru kayri, Baniyaan sir(i) Bani. Jin kuou nudr(i) kerm(u) hovaiy, hirdaiy tinha smaani. Peevhou Amrit, sudaa ruhhou Hur(i) rung(i), jupihou Saaringpaani. Kuhhaiy Nanak(u), sudaa gaavhou, eh Sachi Bani. 23.

Word Meaning: Sachi Bani = Guru's eternal Shabad (Waheguru's Naam). Sir(i) = topmost; supreme. Nudr(i) = God's kind sight. Smaani = gets implanted. Amrit = Waheguru's Naam. Rung(i) = in love. Saaringpaani = a name for God.

MEANING: Let all of you, the beloved of the Satguru, get together and sing Guru's eternal Shabad (Waheguru's Naam), which is the supreme among all other shabads (songs). Those who have Waheguru's kind sight on them can embed it in their hearts. Waheguru's Naam is the real Amrit one drinks when he recites it, and it stays imbued with His love. Sing Waheguru's Naam, which is eternal (connects one with Him), oh Nanak(u). 23.

ਸਤਿਗੁਰੂ ਬਿਨਾ ਹੋਰ ਕਚੀ ਹੈ ਬਾਣੀ॥ ਬਾਣੀ ਤ ਕਚੀ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥ ਕਹਦੇ ਕਚੇ ਸੁਣਦੇ ਕਚੇ ਕਚੀ ਆਖਿ ਵਖਾਣੀ॥ ਹਰਿ ਹਰਿ ਨਿਤ ਕਰਹਿ ਰਸਨਾ ਕਹਿਆ ਕਿਛੂ ਨ ਜਾਣੀ॥ ਚਿਤੁ ਜਿਨ ਕਾ ਹਿਰਿ ਲਇਆ ਮਾਇਆ ਬੋਲਨਿ ਪਏ ਰਵਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਸਤਿਗੁਰੂ ਬਾਝਹੁ ਹੋਰ ਕਚੀ ਬਾਣੀ॥ 24॥

Satguru binaa, hoar kuchi haiy bani. Kehnday kuchay, soonday kuchay, kucheen aakh(i) vukhaani. Chit(u) jin ka hir(i) luyya Maya, bolun(i) puyyay ruvaani. Kuhhaiy Nanak(u) Satguru baajhoun, hoar kuchi Bani. 24.

Word Meaning: Kuchi = non-spiritual; about the perishable (Maya). Kucheen = Maya-lovers. Baajhoun = without. Vukhaani = explain. Jaani = understand. Chit(u) = mind. Hir(i) = robbed. Ruvaani = just by words.

MEANING: All shabads, other than those of Satguru, are about the perishable (Maya and ego); those who recite them, or listen to them, get even more attached to the perishables because they are spoken and explained by Maya-lovers. They may chant "god" in their tongue all the time, but know nothing about what they chant. Those whose minds (wisdom)

have been robbed (captivated) by Maya, utter “god” only by the tongue. All shabads, other than those of the Guru, are about the perishable, oh Nanak(u). 24.

ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨ ਹੈ ਹੀਰੇ ਜਿਤੁ ਜੜਾਉ॥ ਸਬਦੁ ਰਤਨੁ ਜਿਤੁ ਮੰਨੁ ਲਾਗਾ ਏਹੁ ਹੋਆ ਸਮਾਉ॥ ਸਬਦ ਸੇਤੀ ਮਨੁ ਮਿਲਿਆ ਸਚੈ ਲਾਇਆ ਭਾਉ॥ ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਆਪੇ ਜਿਸ ਨੋ ਦੇਇ ਬੁਝਾਏ॥ ਕਹੈ ਨਾਨਕੁ ਸਬਦੁ ਰਤਨੁ ਹੈ ਹੀਰਾ ਜਿਤੁ ਜੜਾਉ॥ 25॥

Gur ka Shabad ruttan haiy, heeray jit(u) jurraaou. Shabad(u) ruttan(u), jit(u) munn(u) laaga, eh(u) hoaa smaaou. Shabad sayti mun(u) miliya, Sachaiy laaya bhaaou, Aapay Heera, ruttan(u) Aapay, jis nu dayay boojhaayay. Kuhhaiy Nanak(u), Shabad(u) Ruttan haiy, heera jit(u) jurraaou. 25.

Word Meaning: Ruttan = jewel-like precious. Jurraaou = inlaid. Smaaou = absorption (in the Naam). Sayti = with. Sachaiy = with Waheguru. Bhaaou = love.

MEANING: Guru’s Shabad is highly valuable like a jewel (in terms of its spiritual wealth), which has diamonds (noble qualities) inlaid in it. Love for Waheguru is generated in the mind of a devotee who gets attached to the jewel-like Guru’s Shabad, and he stays absorbed in Waheguru. The devotee, who gets the understanding from the Guru, realizes that Waheguru Himself is the diamonds and the jewels. Guru’s Shabad is such a jewel that has diamonds (noble qualities) inlaid in it, oh Nanak(u). 25.

ਸਿਵ ਸਕਤਿ ਆਪਿ ਉਪਾਏ ਕੈ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਵਰਤਾਏ॥ ਹੁਕਮੁ ਵਰਤਾਏ ਆਪਿ ਵੇਖੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਏ॥ ਤੋੜੇ ਬੰਧਨ ਹੋਵੈ ਮੁਕਤੁ ਸਬਦੁ ਮੰਨਿ ਵਸਾਏ॥ ਗੁਰਮੁਖਿ ਜਿਸ ਨੋ ਆਪਿ ਕਰੇ ਸੁ ਹੋਵੈ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ॥ ਕਹੈ ਨਾਨਕ ਆਪਿ ਕਰਤਾ ਆਪੇ ਹੁਕਮੁ ਬੁਝਾਏ॥ 26॥

Shiv shakut(i) Aap(i) oopaayay kaiy, Kerta Aapay Huqam(u) vertaayay. Huqam(u) vertaayay, Aap(i) vaykhaiy, Gurmukh(i) kisaiy boojhaayay. Torray bundhun, hovaiy mookt(u), Shabad(u) munn(i) vusaayay. Gurmukh(i) jis nu Aap(i) kuray, su hovaiy, Aikus siyoun liv laayay. Kuhhaiy Nanak(u), Aap(i) Kerta, Aapay Huqam(u) boojhaayay. 26.

Word Meaning: Shiv Shukut(i) = God and Maya; peace (contentment), and fire of desires. Kerta = Creator. Vertaayay= operates. Kisaiy = rare. Boojhaayay = gives understanding. Bundhun = bonds. Mookt(i) = free from bonds; emancipation. Vusaayay = enshrine. Aikus Siyoun = only with “One” God. Live Laayay = focus mind on.

MEANING: Waheguru creates Himself and Maya, and reigns the universe with His Huqam (Laws), and looks after it. But He gives this understanding (knowledge) only to some rare individuals through the Guru. Such devotees enshrine the Guru’s Shabad in their mind, whereby all their worldly bonds are broken. But only those individuals come to Guru’s shelter who are prompted to do so by Waheguru; they meditate only on the Naam of the “One” Supreme Being (Waheguru). The Creator, Himself, gives the understanding of His Huqam, oh Nanak(u). 26.

ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੁੰਨ ਪਾਪ ਬੀਚਾਰਦੇ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ ਗੁਰੂ ਬਾਝਹੁ ਤਤੈ ਸਾਰ ਨ ਜਾਣੀ॥ ਤਿਹੀ ਗੁਣੀ ਸੰਸਾਰੁ ਭ੍ਰਮਿ ਸੁਤਾ ਸੁਤਿਆ ਰੈਣਿ ਵਿਹਾਣੀ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੇ ਜਨ ਜਾਗੇ ਜਿਨਾ ਹਰਿ ਮਨ ਵਸਿਆ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਕਹੈ ਨਾਨਕੁ ਸੋ ਤਤੁ ਪਾਏ ਜਿਸ ਨੋ ਅਨਦਿਨੁ ਹਰਿ ਲਿਵ ਲਾਗੈ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ॥ 27॥

Simrit(i) Shastar poonn paap beechaarday, Tuttaiy saar na jaani. Tuttaiy saar naa jaani Guru baajhoun, Tuttaiy saar na jaani. Tiheen goonee sunsaar bhem(i) soota, sootiyaan raiyn(i) vihaani. Gur Kirpa tay say jun jaagay, jinha Hur(i) mun vussiya, boleh(i) Amrit Bani. Kuhhaiy Nanak(u) so Tut(u) paayay, jis nu undin(u) Hur(i) liv laagaiy, jaagut raiyn(i) vihaani. 27.

Word Meaning: Simrit(i) Shastar = Hindu holy books. Tuttaiy = of reality; of the Root (Waheguru). Saar = information; worth. Tiheen Goonee = the three effects of Maya (see INFORMATION). Bherm(i) = illusions of Maya. Soota = asleep; ignorant. Rain(i) = night of life. Vihaani = is spent. Jaagay = got enlightened. Undin = always.
MEANING: The Hindu holy books discuss only the noble and the sinful deeds, but have no understanding of the Root of the universe (God). Nobody, other than the Guru, knows the worth (high transcendence) of Waheguru. The world is asleep under the influence of the three effects of Maya, and their life spends in such ignorance. However, some people get enlightened by the grace of the Guru, and recite His Amrit-like Shabad whereby Waheguru's Naam is enshrined in their hearts. Those devotees acquire the Root of the universe (Waheguru) in their mind (get connected with Waheguru), and meditate on His Naam all the time, and stay awake against the attacks of Maya throughout their life, oh Nanak(u). 27.

ਮਾਤਾ ਕੇ ਉਦਰ ਮਹਿ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ॥ ਮਨਹੁ ਕਿਉ ਵਿਸਾਰੀਐ ਏਵਡ ਦਾਤਾ ਜਿ ਅਗਨਿ ਮਹਿ ਆਹਾਰੁ ਪੁਚਾਵਏ॥ ਓਸ ਨੋ ਕਿਹੁ ਪੋਹਿ ਨ ਸਕੀ ਜਿਸ ਨੋ ਆਪਣੀ ਲਿਵ ਲਾਵਏ॥ (ਅੰਗ 921)॥ ਆਪਣੀ ਲਿਵ ਆਪੇ ਲਾਏ ਗੁਰਮੁਖਿ ਸਦਾ ਸਮਾਲੀਐ॥ ਕਹੈ ਨਾਨਕੁ ਏਵਡ ਦਾਤਾ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ॥ 28॥
Maata kay oodur meh(i) pritpaal kuray, so kiyoun munhoun visaariyaiy. Munhoun kiyoun visaariyaiy aivud Daata, j(i) ugun(i) meh(i) aahaar(u) poovchaavay, Oas nu kihou poh(i) na sukee, jis nu Aapni liv laavay.
(PAGE 921): Aapni liv Aapay laayay, Gurmukh(i) sudaa smaaliyaiy. Kuhhaiy Nanak(u) aivud Daata, so kiyoun munhou visaariyaiy. 28.
Word Meaning: Oodur = womb. Pritpal = raises and nourishes. Visaariyaiy = forget. Aivud = so great. Daata = Lord. Ugun(i) = fire (in the womb). Aahaar(u) = food. Poochaavay = delivers. Poh(i) = touch; affect. Liv = focus of mind.
MEANING: Why should we forget the Great Lord which protects, and raises us in the womb of the mother, and which delivers food for us even in there. No trouble can touch (come near) the individual whom He makes to meditate on His Naam. Waheguru Himself, implants His love in His devotees' hearts; we should always remember Him in Guru's shelter (by reciting His Shabad). Why should we forget such great Lord, oh Nanak(u)? 28.

ਜੈਸੀ ਅਗਨਿ ਉਦਰ ਮਹਿ ਤੈਸੀ ਬਾਹਰਿ ਮਾਇਆ॥ ਮਾਇਆ ਅਗਨਿ ਸਭ ਇਕੋ ਜੇਹੀ ਕਰਤੈ ਖੇਲੁ ਰਚਾਇਆ॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜੰਮਿਆ ਪਰਵਾਰਿ ਭਲਾ ਪਾਇਆ॥ ਲਿਵ ਛੁੜਕੀ ਲਗੀ ਤ੍ਰਿਸਨਾ ਮਾਇਆ ਅਮਰੁ ਵਰਤਾਇਆ॥ ਏਹ ਮਾਇਆ ਜਿਤੁ ਹਰਿ ਵਿਸਰੈ ਮੋਹੁ ਉਪਜੈ ਭਾਉ ਦੂਜਾ ਲਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਜਿਨਾ ਲਿਵ ਲਾਗੀ ਤਿਨੀ ਵਿਚੇ ਮਾਇਆ ਪਾਇਆ॥ 29॥
Jaiysi ugun(i) oodur meh(i), taiysi baahur(i) Maya. Maya ugun(i) subh ikko jayhi, Kertaiy khayl(u) ruchaaya. Ja Tis(u) bhaana ta jummiyaa, pervaar(i) bhulaa paaya. Liv chhoorrki, luggi trishna, Maya amar(u) vertaaya. Eh(u) Maya, jit(u) Hur(i) visraiy, moh(u) oopjaiy, bhaaou dooja laaya. Kuhhaiy Nanak, Gur Persadi jinha liv laagi, tinhi vichay Maya paaya. 29.
Word Meaning: Ugun(i) = fire (heat). Oodur = womb. Khayl(u) = drama. Ruchaaya = created. Bhaana = liked. Bhulaa = loved. Liv Chhorrki = the connection broke. Trishna = fire of desires. Amar(u) = control. Vertaaya = exercised.
MEANING: The effect of the heat in the mother's womb is the same as that of Maya in the outside world (they both are necessary for survival, and provide comfort in their own ways, and are loved; but both keep one in the dark and in ignorance). It is a drama of the Creator that they are both similar. When the fetus becomes a full child as per the Will of Waheguru

(as per His Laws) and takes birth, the family loves the newborn. But the focus of the mind on Waheguru that the fetus had in the womb is broken after his birth, when Maya begins to reign over his thinking, and worldly attractions begin to captivate him. It is Maya, because of which Waheguru is forgotten, and the man begins to love other things in life. But those who get attached to Waheguru by the grace of the Guru, find emancipation even in the midst of the attractions of Maya, oh Nanak(u). 29.

ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ॥ ਮੁਲਿ ਨ ਪਾਇਆ ਜਾਇ ਕਿਸੈ ਵਿਟਹੁ ਰਹੇ ਲੋਕ ਵਿਲਲਾਏ॥ ਐਸਾ ਸਤਿਗੁਰੁ ਜੇ ਮਿਲੈ ਤਿਸ ਨੋ ਸਿਰੁ ਸਉਪੀਐ ਵਿਚਹੁ ਆਪੁ ਜਾਇ॥ ਜਿਸ ਦਾ ਜੀਉ ਤਿਸੁ ਮਿਲਿ ਰਹੈ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਹਰਿ ਆਪਿ ਅਮੁਲਕੁ ਹੈ ਭਾਗ ਤਿਨਾ ਦੇ ਨਾਨਕਾ ਜਿਨ ਹਰਿ ਪਲੈ ਪਾਇ॥ 30॥

Hur(i) Aap(i) amooluk(u) haiy, mooll(i) na paayay jaayay. Mool(i) na paaya jaayay kisaiy vit-houn, ruhhay loak vil-laayay. Aisa Satgur(u) jay milay, tis nu sir(u) saunpiyaiy, vichoun aap(u) jaayay. Jis da jeeou, Tis(u) mil(i) ruhhaiy, Hur(i) vussaiy mun(i) aayay. Hur(i) Aap(i) amooluk haiy, bhaag tinha day Nanaka, jin Hur(i) pullaiy paayay. 30.

Word Meaning: Amooluk(u) = priceless. Vit-houn = by. Vil-laayay = (work hard to the extent of) crying and wailing. Sir(u) = head; wisdom. Saunpiyaiy = surrender. Aap(u) = selfishness and ego. Jeeou = life; soul. Tis(u) = Him. Pullaiy Paayay = acquires.

MEANING: Waheguru is priceless, and nobody can assess His worth; many people try in vain to the extent of crying (for their failure) to find Waheguru's worth, but fail. (A devotee's objective is not to find the worth of Waheguru), He should simply surrender his wisdom to such a Satguru by whose grace he can get rid of his selfishness and ego (to connect with God). When the devotee makes a connection with Waheguru (focuses his mind on Him), His Naam gets enshrined in the devotee's heart. Waheguru is priceless; those are highly fortunate who acquire Waheguru's Naam, oh Nanak(u). 30.

ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ॥ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਵਣਜਾਰਾ ਸਤਿਗੁਰ ਤੇ ਰਾਸਿ ਜਾਣੀ॥ ਹਰਿ ਹਰਿ ਨਿਤ ਜਪਿਹੁ ਜੀਅਹੁ ਲਾਹਾ ਖਟਿਹੁ ਦਿਹਾੜੀ॥ ਏਹੁ ਧਨੁ ਤਿਨਾ ਮਿਲਿਆ ਜਿਨ ਹਰਿ ਆਪੇ ਭਾਣਾ॥ ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਰਾਸਿ ਮੇਰੀ ਮਨੁ ਹੋਆ ਵਣਜਾਰਾ॥ 31॥

Hur(i) raas(i) mayri, mun(u) vunjaara. Hur(i) raas(i) mayri, mun(u) vunjaara, Satgur tay raas(i) jaani. Hur(i), Hur(i) nit jupihou jeehou, laaha khutihou dihaarri. Eh(u) dhun(u) tinha miliya, jin Hur(i) Aapay bhaana. Kuhhaiy Nanak(u), Hur(i) raas(i) mayri, mun(u) vunjaara. 31.

Word Meaning: Raas(i) = capital; wealth. Vunjaara = trader. Jaani = realized. Jeehou = deep from the soul. Laaha = benefit. Khutihou = earn. Dihaarri = everyday. Dhun(u) = wealth. Bhaana = liked.

MEANING: My mind is a trader (which trades its ignoble qualities for spirituality), and Waheguru's Naam is my capital, which I acquired from Satguru. You, too, recite Waheguru's Naam to earn spiritual benefit (wealth) every day, oh my friends. But only those lucky devotees acquire this wealth of Waheguru's Naam whom He likes. Waheguru's Naam is my capital, and my mind is the trader, oh Nanak(u). 31.

ਏ ਰਸਨਾ ਤੂ ਅਨ ਰਸਿ ਰਾਚਿ ਰਹੀ ਤੇਰੀ ਪਿਆਸ ਨ ਜਾਇ॥ ਪਿਆਸ ਨ ਜਾਇ ਹੋਰਤ ਕਿਤੈ ਜਿਚਰੁ ਹਰਿ ਰਸੁ ਪਲੈ ਨ ਪਾਇ॥ ਹਰਿ ਰਸੁ ਪਾਇ ਪਲੈ ਪੀਐ ਹਰਿ ਰਸੁ ਬਹੁੜਿ ਨ ਤ੍ਰਿਸਨਾ ਲਾਗੈ ਆਇ॥ ਏਹੁ ਹਰਿ ਰਸੁ ਕਰਮੀ ਪਾਈਐ ਸਤਿਗੁਰ ਮਿਲੈ ਜਿਸੁ ਆਇ॥ ਕਹੈ ਨਾਨਕੁ ਹੋਰਿ ਅਨ ਰਸ ਸਭਿ ਵੀਸਰੇ ਜਾ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥ 32॥

Eh rusna, tu un rus(i) raach(i) ruhhi, tayri piyaas na jaayay. Piyaas na jaayay, hoarut kitaiy, jichur Hur(i) rus(u) pullaiy na paayay. Hur(i) rus(u) paaya pullaiy, peeyaiy Hur(i) rus(u),

buhourr(i) na trishna laagaiy aayay. Eh(u) Hur(i) rus(u) kermee paayiyaiy, Satgur milaiy jis(u) aayay. Kuhhaiy Nanak(u) hoa(i) un rus subh(i) veesray, ja Hur(i) vussaiy mun(i) aayay. 32.
Word Meaning: Rusna = tongue. Un = other. Rus(i) = sweet tastes; blissfulness; enjoyments. Raach(i) = engrossed. Piyaas = thirst; appetite. Hoarut Kitaiy = somewhere else. Jichur = unless. Pullaiy Paayay = acquire. Buhourr(i) = again. Trishna = fire of desires. Kermee = with good fortune. Veesray = forgotten.
MEANING: You are engrossed in enjoying many other tastes (than Waheguru's Naam), yet your appetite for them is never satisfied, oh my tongue. Such appetite is never satisfied unless one acquires the sweetness of Waheguru's Naam. When one acquires the sweetness of Waheguru's Naam and enjoys it, he never experiences the appetite for other tastes again. However, one acquires Waheguru's sweet Naam only with great fortune when one comes to the shelter of the Guru. One forgets all other tastes when Waheguru's Naam is embedded in his heart, oh Nanak(u). 32.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਹਰਿ ਤੂਮ ਮਹਿ ਜੋਤਿ ਰਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ ਹਰਿ ਜੋਤਿ ਰਖੀ ਤੁਧ ਵਿਚਿ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ ਹਰਿ ਆਪੇ ਮਾਤਾ ਆਪੇ ਪਿਤਾ ਜਿਨਿ ਜੀਉ ਉਪਾਇ ਜਗਤੁ ਦਿਖਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਤਾ ਚਲਤੁ ਹੋਆ ਚਲਤੁ ਨਦਰੀ ਆਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਸ੍ਰਿਸਟਿ ਕਾ ਮੂਲੁ ਰਚਿਆ ਜੋਤਿ ਰਾਖੀ ਤਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ 33॥
Eh sureera mayriya, Hur(i) toom meh(i) Jot(i) rukhee, ta tu jug meh(i) aaya. Hur(i) Jot(i) rukhee toodh vich(i) ta tu jug jug meh(i) aaya. Hur(i) Aapay maata, Aapay pitaa, Jin(i) jeeou oopaayay, jugut(u) dikhaaya. Gur Persadi boojhiya, ta chult(u) hoa, chult(u) nudri aaya. Kuhhaiy Nanak(u), srisht(i) ka mool(u) ruchiya, Jot(i) raakhi, ta tu jug meh(i) aaya.
Word Meaning: Jot(i) = Waheguru's Soul. Jeeou = living beings. Oopaayay = by creating. Chult(u) = amazing feat; drama. Mool(u) = foundation. Ruchiya = laid down.
MEANING: You came into the world (were born) when Waheguru placed His Light (a part of His Soul) inside you, oh my body. Waheguru, which creates the man and shows him (exposes him to) the world (His creation to appreciate), is our mother, and our father. By Guru's grace, one realizes that the whole world is a drama created by Waheguru. The man is born when Waheguru places His Light in his body after having laid the foundation of the universe, oh Nanak(u). 33.

ਮਨਿ ਚਾਉ ਭਇਆ ਪ੍ਰਭ ਆਗਮੁ ਸੁਣਿਆ॥ ਹਰਿ ਮੰਗਲ ਗਾਉ ਸਖੀ ਗ੍ਰਿਹਿ ਮੰਦਰੁ ਬਣਿਆ॥ ਹਰਿ ਗਾਉ ਮੰਗਲੁ ਨਿਤ ਸਖੀਏ ਸੋਗੁ ਦੂਖੁ ਨ ਵਿਆਪਏ॥ ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਆਪਣਾ ਪਿਰੁ ਜਾਪਏ॥ ਅਨਹਤ ਬਾਣੀ ਗੁਰ ਸਬਦਿ ਜਾਣੀ ਹਰਿ ਨਾਮੁ ਹਰਿ ਰਸੁ ਭੋਗੋ॥
(ਅੰਗ 922)॥ ਕਹੈ ਨਾਨਕੁ ਪ੍ਰਭੁ ਆਪਿ ਮਿਲਿਆ ਕਰਣ ਕਾਰਣ ਜੋਗੋ॥ 34॥
Mun(i) chaaou bhuyya, Prubh aagum(u) sooniya. Hur(i) mungul gaaou sukhee, greh(i) mundar(u) buniya. Hur(i) gaaou mungul(u) nit sukhiyay, soag(u), dookh(u) na viyaapay. Gur Churn laagay, din subhaagay, aapna Pir(u) jaapay. Unhut Bani, Gur Shabad(i) jaani, Hur(i) Naam(u), Hur(i) rus(u) bhogo.
(PAGE 922): Kuhhaiy Nanak(u) Prubh(u) Aap(i) miliya, Kern Kaarun jogo. 34.
Word Meaning: Chaaou = excitement; zest. Aagum(u) = arrival. Mungul = song of joy. Sukhee = friends; senses. Greh(i) = house; heart. Mundar(u) = place of worship. Nit = always. Viyaapay = happen; affect. Subhaagay = lucky; fortunate. Jaapay = becomes visible; discernible. Jaani = acquires. Unhut = nonperishable; eternal. Bhogo = enjoy.
MEANING: My mind became highly excited when I heard (realized) that Waheguru had appeared in my mind. Sing the song of joy (blissfulness) as my body has been transformed into a place of worship, oh my senses. Sing the song of blissfulness (Waheguru's praise) all

the time, whereby no grief or discomfort will affect you, oh my friends. It is a highly auspicious day when one “sees” (gets connected with) the Lord in the shelter of the Guru. One acquires the eternal Bani (Guru’s Shabad in praise of Waheguru). With Guru’s Shabad in his mind, he enjoys the sweetness of Waheguru’s Naam. Waheguru, who is omnipotent to create anything in the universe, Himself, appears in the heart of the devotee, oh Nanak(u). 34.

ਏ ਸਰੀਰਾ ਮੇਰਿਆ ਇਸੁ ਜਗ ਮਹਿ ਆਇ ਕੈ ਕਿਆ ਤੁਧੁ ਕਰਮ ਕਮਾਇਆ॥ ਕਿ ਕਰਮ ਕਮਾਇਆ ਤੁਧੁ ਸਰੀਰਾ ਜਾ ਤੂ ਜਗ ਮਹਿ ਆਇਆ॥ ਜਿਨਿ ਹਰਿ ਤੇਰਾ ਰਚਨੁ ਰਚਿਆ ਸੋ ਹਰਿ ਮਨਿ ਨ ਵਸਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮੰਨਿ ਵਸਿਆ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਏਹੁ ਸਰੀਰੁ ਪਰਵਾਣੁ ਹੋਆ ਜਿਨਿ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥35

Eh sureera mayriya, iss(u) jug meh(i) aayay kaiy, kiyya toodh(u) kerm kmaaya? K(i) kerm kmaay, toodh(u) sureera, ja tu jug meh(i) aaya. Jin(i) Hur(i) tayra ruchun(u) ruchiya, so Hur(i) mun(i) na vusaaya. Gur persadi, Hur(i) munn(i) vussiya, poorub(i) likhiya paaya. Kuhhaiy Nanak(u) eh(u) sureer(u) pervaan(u) hoa, jin(i) Satgur siyoun chitu) laaya. 35.

Word Meaning: Jug = world. Kerm Kmaaya = deeds performed. K(i) = what? Ruchun(u) Ruchiya = created body. Vusaaya = embedded. Poorub(i) LIkhiya = previously written (based on deeds of previous lives). Pervaan = approved.

MEANING: What noble deeds have you performed since you came into the world, oh my body? You have not enshrined the Naam of Waheguru, which created you. But, Waheguru’s Naam is implanted in one’s mind with Guru’s grace as a result of his prewritten fate (based on his deeds of previous lives). The human body, which attaches its mind to Satguru (obeys His Shabad), gets approved (by Waheguru), oh Nanak(u). 35.

ਏ ਨੇਤ੍ਰਹੁ ਮੇਰਿਹੋ ਹਰਿ ਤੁਮ ਮਹਿ ਜੋਤਿ ਧਰੀ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ॥ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਦੇਖਹੁ ਕੋਈ ਨਦਰੀ ਹਰਿ ਨਿਹਾਲਿਆ॥ ਏਹੁ ਵਿਸੁ ਸੰਸਾਰੁ ਤੁਮ ਦੇਖਦੇ ਏਹੁ ਹਰਿ ਕਾ ਰੂਪੁ ਹੈ ਹਰਿ ਰੂਪੁ ਨਦਰੀ ਆਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝਿਆ ਜਾ ਦੇਖਾ ਹਰਿ ਇਕੁ ਹੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਕਹੈ ਨਾਨਕੁ ਏਹਿ ਨੇਤ੍ਰ ਅੰਧ ਸੇ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਦਿਬ ਦ੍ਰਿਸਟਿ ਹੋਈ॥ 36॥

Eh nayturou mayriyo, Hur(i) toom meh(i) Jot(i) dhuree, Hur(i) bin(u) uver(u) na daykhou koyee. Hur(i) bin(u) uver(u) na daykhou koyee, nudri Hur(i) nihaaliya. Eh(u) viss(u) sunsaar(u) toom daykhday, eh(u) Hur(i) ka roop(u) haiy, Hur(i) roop(u) nudri aaya. Gur persadi boojhiya, ja daykhaan Hur(i) Ikk(u) haiy, Hur(i) bin(u) uver(u) na koyee. Kuhhaiy Nanak(u) eh(i) naytur undh say, Satgur(i) miliyain dib drishti hoyee. 36.

Word Meaning: Naturou = eyes. Jot(i) = Waheguru’s soul. Nudri = with kind sight. Nihaaliya = see deeply. Viss(u) = Vishuv = world = Sunsaar(u). Roop(u) = form. Dib = of gods.

MEANING: Waheguru has placed His Light in you, so do not see (recognize) any other power than Waheguru, oh my eyes. You are given to “see” only Waheguru in everything. (My Guru explains that) The whole world, that I see, is a form (manifestation) of Waheguru; when I saw it carefully with Guru’s grace, I realized that it is Waheguru alone who is present everywhere, and there is none other like Him. My eyes were blind (to this reality), but I acquired the god-like vision (to see Waheguru) when I came to the shelter of the Guru, oh Nanak(u). 36.

ਏ ਸ੍ਰਵਣਹੁ ਮੇਰਿਹੋ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ॥ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ ਸਰੀਰਿ ਲਾਏ ਸੁਣਹੁ ਸਤਿ ਬਾਣੀ॥ ਜਿਤੁ ਸੁਣੀ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਆ ਰਸਨਾ ਰਸਿ ਸਮਾਣੀ॥ ਸਚੁ ਅਲਖੁ ਵਿਡਾਣੀ ਤਾ ਕੀ ਗਤਿ ਕਹੀ ਨ ਜਾਏ॥ ਕਹੈ ਨਾਨਕੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਣਹੁ ਪਵਿਤ੍ਰ ਹੋਵਹੁ ਸਾਚੈ ਸੁਨਣੈ ਨੋ ਪਠਾਏ॥ 37॥

Eh servunhou mayriyo, Saachaiy soon-naiy nu putthaayay. Saachaiy soon-naiy nu putthaayay, sureer(i) laayay, soonhou Sat(i) Bani. Jit(u) sooni, mun(u), tun(u) huriya hoa, rusna rus(i) smaani. Sach(u) alukh(u) vidaani, Ta kee gut(i) kuhhi na jaayay. Kuhhaiy Nanak(u), Amrit Naam(u) soonhou, puvittar hovhou, Saachaiy soon-naiy nu putthaayay. 37.
Word Meaning: Servunhou = ears. Saachaiy = (for) Waheguru. Putthaayay = sent. Sat(i) Bani = Guru's eternal Shabad. Huriya Hoa = came to life; bloomed. Smaani = got absorbed. Alukh(u) = incomprehensible God. Vidaani = amazing. Gut(i) = transcendental state. Puvattar = pure; holy.
MEANING: You have been sent into the world only to listen to the praise of Waheguru, oh my ears. So, listen to the eternal Shabad of the Guru (in Waheguru's praise) because that is why you have been attached to the body, oh my ears. By listening to Waheguru's praise, one's mind and body acquire a new spiritual life, and the tongue gets absorbed in the sweetness of His Naam. The high transcendence of Waheguru, which is incomprehensible and amazing, cannot be described. So, simply listen to the Amrit-like Naam of Waheguru, which purifies the mind; that's why you have been sent into the world, oh Nanak(u). 37.

ਹਰਿ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥ ਵਜਾਇਆ ਵਾਜਾ ਪਉਣ ਨਉ ਦੁਆਰੇ ਪਰਗਟੁ ਕੀਏ ਦਸਵਾ ਗੁਪਤੁ ਰਖਾਇਆ॥ ਗੁਰ ਦੁਆਰੈ ਲਾਇ ਭਾਵਨੀ ਇਕਨਾ ਦਸਵਾ ਦੁਆਰੁ ਦਿਖਾਇਆ॥ ਤਹ ਅਨੇਕ ਰੂਪ ਨਾਉ ਨਵ ਨਿਧਿ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਜਾਈ ਪਾਇਆ॥ ਕਹੈ ਨਾਨਕੁ ਹਰਿ ਪਿਆਰੇ ਜੀਉ ਗੁਫਾ ਅੰਦਰਿ ਰਖਿ ਕੈ ਵਾਜਾ ਪਵਣੁ ਵਜਾਇਆ॥ 38॥
Hur(i), Jeeou goofa undar(i) rukh(i) kaiy, vaaja, puvun(u) vujaayiya. Vujaayiya vaaja paun(u), nuoun dooaaray pergut(u) keeyay, dusvaan goopt(u) rukhaaya. Gur Dooaaraiy laayay bhaavni, ikkna dusvaan dooaar(u) dikhaaya. Teh anayk roop, naaoun, nuv nidh(i), Tis da unt(u) na jaayee paaya. Kuhhaiy Nanak(u), Hur(i) Piyaaray jeeou, Goofa Undar rukh(i) kaiy, vaaja puvun(u) vujaaya. 38.
Word Meaning: Jeeou = life. Goofa = cave; body. Vaaja Puvun(u) = the music of air (breaths). Vujaaya = played. Nuoun Dooaaray = the nine body doors. Pergut(u) = visible. Goopt(u) = hidden. Baavni = love; reverence. Ikkna = to some. Dusvaan = the tenth door (through which Waheguru enters). Teh = there. Anayk = countless. Roop = forms. Naaoun = Naam. Nuv Nidh(i) = the nine mythical treasures.
MEANING: Waheguru injects life into the cave-like human body, and the air causes the body to breathe. Nine openings of the body are visible, but the tenth door (to connect with Waheguru) is kept hidden. But some devotees are able to see (realize) the tenth door when Waheguru injects love for Him in the devotee's mind in the shelter of the Guru. In that high spiritual state, the devotee sees countless forms of Waheguru and acquires His Naam, the source of the nine mythical treasures, yet finds no end to His limits. The Dear Waheguru infuses life into the cave-like human body, and the air makes the body breathe, oh Nanak. 38.

ਏਹੁ ਸਾਚਾ ਸੋਹਿਲਾ ਸਾਚੈ ਘਰਿ ਗਾਵਹੁ॥ ਗਾਵਹੁ ਤ ਸੋਹਿਲਾ ਘਰਿ ਸਾਚੈ ਜਿਥੈ ਸਦਾ ਸਚੁ ਧਿਆਵਹੇ॥ ਸਚੋ ਧਿਆਵਹਿ ਜਾ ਤੁਧੁ ਭਾਵਹਿ ਗੁਰਮੁਖਿ ਜਿਨਾ ਬੁਝਾਵਹੇ॥ ਇਹੁ ਸਚੁ ਸਭਨਾ ਕਾ ਖਸਮੁ ਹੈ ਜਿਸ ਬਖਸੇ ਸੋ ਜਨੁ ਪਾਵਹੇ॥ ਕਹੈ ਨਾਨਕੁ ਸਚੁ ਸੋਹਿਲਾ ਸਚੈ ਘਰਿ ਗਾਵਹੇ॥ 39॥
Eh(u) Saacha Sohila Saachaiy ghur(i) gaavhou. Gaavhou ta Sohila ghur(i) Saachaiy, sudaa Sach(u) dhiyaavhay. Sacho dhiyaaveh(i), ja Toodh(u) bhaaveh(i), Gurmukh(i) jinha boojhaavhay. Eh(u) Sach(u) subhna ka Khusm(u) haiy, Jis bukhshay, so jun(u) paavhay. Kuhhaiy Nanak(u), Sach(u) Sohila, Sachaiy ghur(i) gaavhay. 39.

Word Meaning: Saachaiy Ghur(i) = where Waheguru's praise is sung (gathering of holy saints). Khusm(u) = Lord. Bukhshay = gifts; bestows.
MEANING: Sing this song of eternal blissfulness in the company of the holy saints, where Waheguru's praise is sung all the time. But only those devotees sing Waheguru's praise who are liked by Him, and who are given the spiritual understanding (wisdom) by the Guru. Waheguru is the Lord of everybody, but only those devotees acquire His Naam who are gifted it by Waheguru. The devotees sing the song of eternal bliss in the company of holy men, oh Nanak(u). 39.

ਅਨਦੁ ਸੁਣਹੁ ਵਡਭਾਗੀਹੋ ਸਗਲ ਮਨੋਰਥ ਪੂਰੇ॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਪਾਇਆ ਉਤਰੇ ਸਗਲ ਵਿਸੂਰੇ॥ ਦੂਖ ਰੋਗ ਸੰਤਾਪ ਉਤਰੇ ਸੁਣੀ ਸਚੀ ਬਾਣੀ॥ ਸੰਤ ਸਾਜਨ ਭਏ ਸਰਸੇ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੀ॥ ਸੁਣਤੇ ਪੁਨੀਤ ਕਹਤੇ ਪਵਿਤੁ ਸਤਿਗੁਰੁ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਬਿਨਵੰਤ ਨਾਨਕੁ ਗੁਰ ਚਰਣ ਲਾਗੇ ਵਾਜੇ ਅਨਹਦ ਤੂਰੇ॥ 40॥1॥
Anund(u) soonhou vudbhaagihou, sugul munoruth pooray. Parbraham(u) Prubh(u) paaya, ootray sugul visooray. Dookh, roag, suntaap ootray, sooni Sachi Bani. Sunt, saajun bhuyyay sersay, Pooray Gur tay jaani. Soontay pooneet, kehtay puvit(u), Satgur(u) ruhhiya bherpooray. Binvunt Nanak(u), Gur Churn laagay, vaajay Unhud tooray. 40.1.
Word Meaning: Anund(u) = (source of) blissfulness; Waheguru. Munoruth = objectives. Pooray = achieved successfully. Ootray = came off; got removed. Visooray = worries; misconceptions. Suntaap = suffering. Sersay = blissful. Jaani = realized. Puneet = Puvit = pure; pious. Bherpooray = omnipresent. Binvunt = submits respectfully. Gur Churn = Guru's shelter (His Shabad). Unhud = Divine. Tooray = musical instruments (Guru's Shabad).
MEANING: Listen to the eternal Naam of Waheguru when all your objectives will be realized, oh, the fortunate folks. (By doing so, Waheguru will take dwelling in your heart, and all your worries (and illusions) will disappear. All one's discomforts, illnesses, and sufferings are eradicated by listening to the Guru's eternal Shabad. The holy saints and other noble people feel blissful when they get the understanding of Waheguru's greatness from the Guru (by His Shabad). They realize that all those who listen to the Guru's Shabad, and those who recite it, get their minds purified, and they find that the Guru, and Waheguru, are present everywhere (they appear wherever one remembers them). (Guru) Nanak(u) makes this humble submission that all those who come to the shelter of the Guru begin to feel as if the Divine Shabad of the Guru is playing in their mind. 40.1.

(ਅੰਗ 923)॥ ਰਾਮਕਲੀ ਸਦੁ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(PAGE 923): Ramkali Sud(U): Ek Onkar Satgur Persad(i)

NOTE: Sud(u) means a call in Punjabi. Here, Sud(u) means call of Waheguru for Guru Amar Dass Ji. Before the advent of Guru Nanak Sahib, all ceremonies (religious and cultural) were performed by Brahmans according to their Granths (which have also been written by Brahmans). Guru Nanak Sahib preached against such practices where gods were worshipped and meaningless rituals were performed. When it was time for Guru Amar Dass Ji (the Third Master) to leave this mortal world, He called a meeting of His family members and prominent Sikhs and instructed them strictly against following any Hindu rituals, which was the standard practice at the time of a person's death. Guru Sahib left clear instructions to follow at His physical death that nobody will cry, and only the Sikh practices will be observed in which holy Sikhs should perform kirtan (sing Gurus' Shabads in praise of God).

At the death of a Hindu person, his dead body is laid down on the floor, and a lamp, made of wheat flour, is placed on his hand with the belief that it will show him light in the darkness on his journey to his ancestors, which takes a full year. If the dead person is an old man, his bier is decorated with silky cloth and with balloons, and some nuts and dry sweets are given away. This is called "*baybaan*". Before subjecting the dead body to fire, the family places some balls made of wheat or barley flower on large leaves near the body with the belief that they will serve as food for the dead on their journey. The Brahman recites some mantras at this time. This is called the process of the "pinds (the balls) and the puttals (leaves)". After the cremation, the ashes and the small bones left unburnt are disposed of in the River Ganga with the belief that the dead person does not get emancipation unless his remnants are disposed of in the Ganga. In the meantime, the Brahman reads the "Guroorr Purana" for a few days at the family house.

Guru Sahib did use the same names as were prevalent at the time for different practices, but changed their meanings to imply Sikh practices.

Sundar Ji, a great-grandson of Guru Amar Dass Ji, documented Guru Sahib's instructions for the Sikhs to follow in future, and Guru Arjun Dev Ji (the Fifth Master), who compiled the holy Granth Sahib, enshrined this historical document in Guru Granth Sahib.

It is noteworthy that Guru Sahib did not use the word "Brahman" in His instructions; He, rather, used the word "Pundit" which means a learned (having some Divine knowledge), implying Guru's Sikhs. The word "Pundit" has been used for Gur Sikhs in other Shabads as well, for example, in Suhi Chhunt M:4.

There is another event of historical importance highlighted in this holy Document (Shabad) that Guru Amar Dass Ji passed the Guruship to Shri Ram Dass Ji (named Bhai Jettha from childhood), who was His son-in-law, bypassing His own sons.

ਜਗਿ ਦਾਤਾ ਸੋਇ ਭਗਤਿ ਵਛਲੁ ਤਿਹੁ ਲੋਇ ਜੀਉ॥ ਗੁਰ ਸਬਦਿ ਸਮਾਵਏ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ ਜੀਉ॥ ਅਵਰੋ ਨ ਜਾਣਹਿ ਸਬਦਿ ਗੁਰ ਕੈ ਏਕੁ ਨਾਮ ਧਿਆਵਹੇ॥ ਪਰਸਾਦਿ ਨਾਨਕ ਗੁਰੂ ਅੰਗਦ ਪਰਮ ਪਦਵੀ ਪਾਵਹੇ॥ ਆਇਆ ਹਕਾਰਾ ਚਲਣਵਾਰਾ ਹਰਿ ਰਾਮ ਨਾਮਿ ਸਮਾਇਆ॥ ਜਗਿ ਅਮਰੁ ਅਟਲੁ ਅਤੋਲੁ ਠਾਕੁਰੁ ਭਗਤਿ ਤੇ ਹਰਿ ਪਾਇਆ॥ 1॥

ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਗੁਰੁ ਜਾਵੈ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ॥ ਸਤਿਗੁਰੁ ਕਰੇ ਹਰਿ ਪਹਿ ਬੇਨਤੀ ਮੇਰੀ ਪੈਜ ਰਖਹੁ ਅਰਦਾਸਿ ਜੀਉ॥ ਪੈਜ ਰਾਖਹੁ ਹਰਿ ਜਨਹ ਕੇਰੀ ਹਰਿ ਦੇਹੁ ਨਾਮੁ ਨਿਰੰਜਨੋ॥ ਅੰਤਿ ਚਲਦਿਆ ਹੋਇ ਬੇਲੀ ਜਮਦੂਤ ਕਾਲੁ ਨਿਖੰਜਨੋ॥ ਸਤਿਗੁਰੂ ਕੀ ਬੇਨਤੀ ਪਾਈ ਹਰਿ ਪ੍ਰਭੁ ਸੁਣੀ ਅਰਦਾਸਿ ਜੀਉ॥ ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੁ ਮਿਲਾਇਆ ਧਨੁ ਧਨੁ ਕਹੈ ਸਾਬਾਸਿ ਜੀਉ॥ 2॥

ਮੇਰੇ ਸਿਖ ਸੁਣਹੁ ਪੁਤ ਭਾਈਹੋ ਮੇਰੈ ਹਰਿ ਭਾਣਾ ਆਉ ਮੈ ਪਾਸਿ ਜੀਉ॥ ਹਰਿ ਭਾਣਾ ਗੁਰ ਭਾਇਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਕਰੇ ਸਾਬਾਸਿ ਜੀਉ॥ ਭਗਤੁ ਸਤਿਗੁਰ ਪੁਰਖੁ ਸੋਈ ਜਿਸੁ ਹਰਿ ਪ੍ਰਭ ਭਾਣਾ ਭਾਵਏ॥ ਅਨੰਦ ਅਨਹਦ ਵਜਹਿ ਵਾਜੇ ਹਰਿ ਆਪਿ ਗਲਿ ਮੇਲਾਵਏ॥ ਤੁਸੀ ਪੁਤ ਭਾਈ ਪਰਵਾਰੁ ਮੇਰਾ ਮਨਿ ਵੇਖਹੁ ਕਰਿ ਨਿਰਜਾਸਿ ਜੀਉ॥ ਧੁਰਿ ਲਿਖਿਆ ਪਰਵਾਣਾ ਫਿਰੈ ਨਾਹੀ ਗੁਰੁ ਜਾਇ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ ਜੀਉ॥ 3॥

ਸਤਿਗੁਰਿ ਭਾਣੈ ਆਪਣੈ ਬਹਿ ਪਰਵਾਰੁ ਸਦਾਇਆ॥ ਮਤ ਮੈ ਪਿਛੈ ਕੋਈ ਰੋਵਸੀ ਸੋ ਮੈ ਮੂਲਿ ਨ ਭਾਇਆ॥ ਮਿਤੁ ਪੈਝੈ ਮਿਤੁ ਬਿਗਸੈ ਜਿਸੁ ਮਿਤ ਕੀ ਪੈਜ ਭਾਵਏ॥ ਤੁਸੀ ਵੀਚਾਰਿ ਦੇਖਹੁ ਪੁਤ ਭਾਈ ਹਰਿ ਸਤਿਗੁਰੂ ਪੈਨਾਵਏ॥ ਸਤਿਗੁਰੂ ਪਰਤਖਿ ਹੋਦੈ ਬਹਿ ਰਾਜ ਆਪਿ ਟਿਕਾਇਆ॥ ਸਭਿ ਸਿਖ ਬੰਧਪ ਪੁਤ ਭਾਈ ਰਾਮਦਾਸ ਪੈਰੀ ਪਾਇਆ॥ 4॥

ਅੰਤੇ ਸਤਿਗੁਰ ਬੋਲਿਆ ਮੈ ਪਿਛੈ ਕੀਰਤਨੁ ਕਰਿਅਹੁ ਨਿਰਬਾਨੁ ਜੀਉ॥ ਕੇਸੋ ਗੋਪਾਲ ਪੰਡਿਤ ਸਦਿਅਹੁ ਹਰਿ ਹਰਿ ਕਥਾ ਪੜਹਿ ਪੁਰਾਨੁ ਜੀਉ॥ ਹਰਿ ਕਥਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਸੁਣੀਐ ਬੇਬਾਨੁ ਹਰਿ ਰੰਗੁ ਗੁਰ ਭਾਵਏ॥ ਪਿੰਡੁ ਪਤਲਿ ਕਿਰਿਆ ਦੀਵਾ ਫੁਲ ਹਰਿ ਸਰਿ ਪਾਵਏ॥ ਹਰਿ ਭਾਇਆ ਸਤਿਗੁਰੁ ਬੋਲਿਆ ਹਰਿ ਮਿਲਿਆ ਪੁਰਖੁ ਸੁਜਾਨੁ ਜੀਉ॥ ਰਾਮਦਾਸ ਸੋਢੀ ਤਿਲਕੁ ਦੀਆ ਗੁਰ ਸਬਦੁ ਸਚੁ ਨੀਸਾਨੁ ਜੀਉ॥ 5॥

(ਅੰਗ 924)॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਜਿ ਬੋਲਿਆ ਗੁਰਸਿਖਾ ਮੰਨਿ ਲਈ ਰਜਾਇ ਜੀਉ॥ ਮੋਹਰੀ ਪੁਤੁ ਸਨਮੁਖੁ ਹੋਇਆ ਰਾਮਦਾਸੈ ਪੈਰੀ ਪਾਇ ਜੀਉ॥ ਸਭ ਪਵੈ ਪੈਰੀ ਸਤਿਗੁਰੂ ਕੇਰੀ ਜਿਥੈ ਗੁਰੂ ਆਪੁ ਰਖਿਆ॥ ਕੋਈ ਕਰੇ ਬਖੀਲੀ ਨਿਵੈ ਨਾਹੀ ਫਿਰਿ ਸਤਿਗੁਰੂ ਆਣਿ ਨਿਵਾਇਆ॥ ਹਰਿ ਗੁਰਹਿ ਭਾਣਾ ਦੀਈ ਵਡਿਆਈ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਰਜਾਇ ਜੀਉ॥ ਕਹੈ ਸੁੰਦਰੁ ਸੁਣਹੁ ਸੰਤਹੁ ਸਭੁ ਜਗਤੁ ਪੈਰੀ ਪਾਇ ਜੀਉ॥ 6॥1॥

Jug(i) Daata Soyay, bhagat(i) vuchhul(u) tihou loyay jeeou. Gur Shabad(i) smaavay, uver(u) na jaanaiy koyay jeeou. Uvro na jaaneh(i) Shabad(i) Gur kaiy, Aik(u Naam dhiyaaveh(i). Persad(i) Nanak, Guru, Angad, perm pudvee paaveh(i). Aaya hukaara chullunvaara, Hur(i) Ram Naam(i) samaaya. Jug(i) Amar(u), atull(u), atoal(u) Tthaakur(u), bhugut(i) tay Hur(i) paaya. 1. ----------

Word Meaning: Jug(i) = in the world. Daata = provider; Lord. Soyay = the same. Bhugut(i) Vuchhul(u) = lover of His worship. Tihou Loyay = the three layers of the universe. Smaavay = stays absorbed. Uvro = uver(u) = other. Persad(i) = with the grace of. Perm Pudvee = the highest spiritual state. Hukaara = call. Chullunvaara = to leave. Amar(u) = immortal. Atull(u) = never changing. Atoal(u) = immeasurable. 1.

MEANING: Guru Amar Dass Ji stayed absorbed in Guru's Shabad, and did not recognize any other power than Waheguru which is the only Lord in the world, and who loves His worship (and His devotees) everywhere in the universe. Guru Amar Dass Ji did not recognize any other power than Guru's Shabad (praise of Waheguru), and used to recite only Waheguru's Naam. With the grace of Guru Nanak and Guru Angad, Guru Amar Dass attained the highest spiritual state. The Guru, who was fully absorbed in Waheguru's Naam, and who had acquired (enshrined it in His heart) the immortal, the never-changing, and the immeasurable Waheguru, received the call from Waheguru to leave this mortal world. 1.

---------- Hur(i) Bhaana Gur bhaaya, Gur(u) jaavaiy Hur(i) Prubh paas(i) jeeou. Satgur(u) kuray Hur(i) peh(i) baynti, mayri paiyj rukhou ardaas(i) jeeou. Paiyj rukhou Hur(i) juneh(i) kayri, Hur(i) dayhou Naam(u) Nirunjuno. Unt(i) chuldiyaan hoyay bayli, Jumdoot kaal(u) nikhunjno. Satguru kee baynti paayee, Hur(i) Prubh(i) sooni ardaas(i) jeeou. Hur(i) dhaar(i) kirpa Satgur(u) milaaya, dhun(u), dhun(u) kuhhaiy shabaash(i) jeeou. 2. -------

Word Meaning: Bhaana = Will. Bhaaya = liked. Peh(i) = to; with. Paiyj = dignity. Kayri = of. Nirunjuno = of the Nirunjun (Waheguru) which is above the effects of Maya. Bayli = friend; supporter. Jumdoot = Angel of death. Nikhunjno = destroyer. Dhun(u) = great. Shabaash(i) = blessing in appreciation. 2.

MEANING: Guru Amar Dass Ji gladly accepted the Will of Waheguru to go to Him (merge with Him). The Guru prayed to Waheguru to protect the dignity of His devotee (Guru Amar Dass Ji) (by allowing merger with Him), and to grant His Naam which will be Guru Sahib's friend at the time of His physical death, and which destroys the Angel of death (makes him ineffective). Waheguru listened to the prayer of the Guru, showered Him with praise that He is great, and accepted Guru Sahib's merger with Him. 2.

---------- Mayray Sikh soonhou poott, bhaayiho, mayraiy Hur(i) bhaana, aaou mein paas(i) jeeou. Hur(i) Bhaana Gur bhaaya, mayra Hur(i) Prubh(u) kuray shabaash(i) jeeou. Bhagat(u) Satgur(u) Purakh(u) soyee, jis(u) Hur(i) Prubh(u) Bhaana bhaavay. Aanund, Unhud vujeh(i) vaajay, Hur(i) Aap(i) gul(i) maylaavay. Tooseen poott, bhaayee, pervaar(u) mayra, mun(i) vaykhou kur(i) nirjaas(i) jeeou. Dhoor(i) likhiya Pervaana phiraiy naahi, Gur(u) jaayay Hur(i) Prubh paas(i) jeeou. 3. ----------

Word Meaning: Bhaana = Will. Bhaaya = liked. Satgur(u) Purakh(u) = Guru as a manifestation of Waheguru. Aanund = blissfulness. Unhud = Divine. Vaajay = musical

instruments. Gul(i) Maylaavay = hug; embrace. Pervaar(u) = family. Nirjaas(i) = decide; verify. Dhoor(i) = from the source (Waheguru). Pervaana = letter; order. Phiraiy Naahi = cannot be changed. 3.

MEANING: Guru Sahib called His Sikhs, who were like sons and brothers to Him, and told them to listen to the Will of Waheguru. "I like the Will of my Lord, which is all His praise for me. He is the real devotee of Waheguru or Satgur(u) who likes (honours) the Will of Waheguru. When one does that, Waheguru hugs him with love, and the devotee feels blissful, as if Divine music is playing in his mind. All of you Sikhs, who are my sons, my brothers, and my family, can decide for yourselves that the order written by Waheguru cannot be changed; so, I have to go to Him". 3.

------ Satgur(i), bhaanaiy Aapnaiy, beh(i) pervaar(u) sudaaya. Mut mein pichhaiy koyee roavsi, so mein mool(i) na bhaaya. Mit(u) paijhay, mit(u) bigsaiy jis(u) mit kee paiyj bhaavay. Tooseen veechaar(i) daykhou poott, bhaayee, Hur(i) Satguru paiynaavay. Satguru pertukh(i) hoandaiy, beh(i) raj Aap(i) tikaaya. Subh(i) Sikh bundhup, poott, bhaayee, Ram Dass paiyreen paaya. 4. ----------

Word Meaning: Bhaanaiy = with own will. Mut = lest; do not. Mein Pichhaiy = after I am gone. Mool(i) Na = not at all. Paijhaiy = honoured. Bigsaiy = feels overjoyed. Paiyj = respect. Paiynaavay = honours. Pertukh(i) = visible; alive. Raj = spiritual kingdom. Tikaaya = established. Bundhup = relatives. Paiyreen Paaya = make touch feet. 4.

MEANING: Satguru called His family and the Sikhs to Him by His own will, and told them that nobody would cry after He was gone because He did not like any crying at all. If a person is honoured, his friends (and well-wishers) should feel overjoyed if they like the honour being accorded to their friend. Now, I am being honoured by Waheguru, so you decide for yourselves (whether you should cry or be happy). Satguru, while still alive, decided and appointed His successor in the spiritual kingdom, and made all the Sikhs, relatives, sons, and brothers to drop at the feet of (Guru) Ram Dass Ji. 4.

---------- Untay Satgur(u) boliya, mein pichhaiy keertun kurihou nirbaan(u) jeeou. Kaysho, Gopal, Pundit sudihou Hur(i), Hur(i), kutha purreh(i) Puraan jeeyo. Hur(i) kutha purriyaiy, Hur(i) Naam(u) sooniyaiy, baybaan(u) Hur(i) rung(u) Gur bhaavyay. Pind(u), puttal(i), kiriya deeva, phooll. Hur(i) Sur(i) paavyay. Hur(i) bhaaya Satguru(u) boliya, Hur(i) miliya Purakh soojaan(u) jeeou. Ram Dass Sodhi Tilk deeya, Gur Shabad, Sach(u) neeshaan(u) jeeou. 5. ----------

Word Meaning: Untay = at the end. Nirbaan(u) = emancipating. Kaysho, Gopal = (the Sikhs of) Waheguru. Pundit = (spiritually) educated (enlightened). Sudihou = call in. Puraan = Puranas. Baybaan(u) = decorated bier. Rung(u) = love. Bhaavyay = likes. Pind Putta(i) Kirya = placing balls of wheat or barley flour on leaves (see the note above). Deeva = lamp (of wheat flour). Phooll = ashes. Hur(i) Sur(i) = Waheguru's Holy Pool (Holy gathering where His praise is sung). Purakh(u) = living power. Soojaan = perfectly wise. Tilk Deeya = appointed the Guru. Neeshaan(u) = identification. 5.

MEANING: At the end, Satguru told the gathering to sing only Waheguru's praise, which emancipates us. He advised calling the learned Sikhs to explain the virtues of Waheguru, which will be the reading of the Groorr Purana for us (we do not need to read the Purana). Rather than decorating my bier, sing and listen to the story of Waheguru's countless virtues; love for Waheguru is the decoration of the bier, which I like. I prefer the holy gathering of Guru's Sikhs, where Waheguru's praise is sung, to the useless rituals of the wheat balls placed on leaves, the lamp of wheat flower to be placed on my hand, and disposing of my

ashes after the cremation in the River Ganga. Loved by Waheguru, the Satguru said that He had realized the perfectly wise living power of Waheguru. He anointed (appointed) Ram Dass Sodhi Ji His successor, and implanted Guru's Shabad in His (Ram Dass Ji's) heart as the eternal sign of identification (as the Guru). 5.

(PAGE 924): ---------- Satgur(u) Purakh(u) j(i) boliya, Gur Sikhaan munn(i) luyyee rujaayay jeeou. Mohri Poott(u) sunmukh(u) hoya, Ram Dassaiy paiyreen paayay jeeou. Subh puvaiy paiyreen Satguru kayri, jithaiy Guru Aap(u) rukhiya. Koyee kur(i) bukheeli nivaiy naahi, phir(i) Satguru aan(i) nivaaya. Hur(i) Gureh(i) Bhaana, deeyee vudiyaayee, Dhoor(i) likhiya laykh(u) rujaayay jeeou. Kuhhaiy Sundar(u), soonhou sunt-hou, subh(u) jugut(u) paiyreen paayay jeeou. 6.1.

Word Meaning: J(i) = which. Rujaayay = Will. Sunmukh(u) = came forwarf. Kayri = of. Jithaiy = where. Aap(u) = self; own Soul. Bukheeli = jealousy. Nivaiy = bow to. Aan(i) = brought. Dhoor(i) = from the source; by Waheguru. Laykh(u) = writing. Rujaayay = Will.

MEANING: The Gur Sikhs gladly obeyed whatever Satguru had said, and first of all, His son, Mohri, came forward to touch the feet of Ram Dass Ji. After that, everybody dropped at the feet of Ram Dass Ji, in whom the Satguru had placed His soul (Waheguru's Naam). If, for reasons of jealousy, some people did not touch Ram Dass Ji's feet (accept Him as the new Guru), Guru Amar Dass Ji forced them to do so. As per Waheguru's prewritten Will, Guru Amar Dass Ji honoured Waheguru's Will and accorded the respect of Guruship to Shri Ram Dass Ji. Sundar (Ji) tells all the holy Sikhs that the whole world came to drop at the feet of Ram Dass Ji. 6.1.

ਰਾਮਕਲੀ ਮਹਲਾ 5 ਛੰਤ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 5 Chhunt: Ek Onkar Satgur Persad(i):

ਸਾਜਨੜਾ ਮੇਰਾ ਸਾਜਨੜਾ ਨਿਕਟਿ ਖਲੋਇਅੜਾ ਮੇਰਾ ਸਾਜਨੜਾ॥ ਜਾਨੀਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ ਨੈਣ ਅਲੋਇਅੜਾ ਹਰਿ ਜਾਨੀਅੜਾ॥ ਨੈਣ ਅਲੋਇਆ ਘਟਿ ਘਟਿ ਸੋਇਆ ਅਤਿ ਅੰਮ੍ਰਿਤ ਪ੍ਰਿਅ ਗੂੜਾ॥ ਨਾਲਿ ਹੋਵੰਦਾ ਲਹਿ ਨ ਸਕੰਦਾ ਸੁਆਉ ਨ ਜਾਣੈ ਮੂੜਾ॥ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਹੋਛੀ ਬਾਤਾ ਮਿਲਣੁ ਨ ਜਾਈ ਭਰਮ ਧੜਾ॥ ਕਹੁ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਨਾਹੀ ਸੂਝੈ ਹਰਿ ਸਾਜਨੁ ਸਭ ਕੈ ਨਿਕਟਿ ਖੜਾ॥ 1॥

ਗੋਬਿੰਦਾ ਮੇਰੇ ਗੋਬਿੰਦਾ ਪ੍ਰਾਣ ਅਧਾਰਾ ਮੇਰੇ ਗੋਬਿੰਦਾ॥ ਕਿਰਪਾਲਾ ਮੇਰੇ ਕਿਰਪਾਲਾ ਦਾਨ ਦਾਤਾਰਾ ਮੇਰੇ ਕਿਰਪਾਲਾ॥ ਦਾਨ ਦਾਤਾਰਾ ਅਪਰ ਅਪਾਰਾ ਘਟ ਘਟ ਅੰਤਰਿ ਸੋਹਨਿਆ॥ ਇਕ ਦਾਸੀ ਧਾਰੀ ਸਬਲ ਪਸਾਰੀ ਜੀਅ ਜੰਤ ਲੈ ਮੋਹਨਿਆ॥ ਜਿਸ ਨੋ ਰਾਖੈ ਸੋ ਸਚੁ ਭਾਖੈ ਗੁਰ ਕਾ ਸਬਦੁ ਬੀਚਾਰਾ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਕਉ ਭਾਣਾ ਤਿਸ ਹੀ ਕਉ ਪ੍ਰਭੁ ਪਿਆਰਾ॥2॥

ਮਾਣੋ ਪ੍ਰਭ ਮਾਣੋ ਮੇਰੇ ਪ੍ਰਭ ਕਾ ਮਾਣੋ॥ ਜਾਣੋ, ਪ੍ਰਭ ਜਾਣੋ ਸੁਆਮੀ ਸੁਘੜੁ ਸੁਜਾਣੋ॥ ਸੁਘੜ ਸੁਜਾਨਾ ਸਦ ਪਰਧਾਨਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮਾ॥ ਚਾਖਿ ਅਘਾਣੇ ਸਾਰਿਗਪਾਣੇ ਜਿਨ ਕੈ ਭਾਗ ਮਥਾਨਾ॥ ਤਿਨ ਹੀ ਪਾਇਆ ਤਿਨਹਿ ਧਿਆਇਆ ਸਗਲ ਤਿਸੈ ਕਾ ਮਾਣੋ॥ ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਤਖਤਿ ਨਿਵਾਸੀ ਸਚੁ ਤਿਸੈ ਦੀਬਾਣੋ॥ 3॥ ਮੰਗਲਾ ਹਰਿ ਮੰਗਲਾ ਮੇਰੇ ਪ੍ਰਭ ਕੈ ਸੁਣੀਐ ਮੰਗਲਾ॥ ਸੋਹਿਲੜਾ ਪ੍ਰਭ ਸੋਹਿਲੜਾ ਅਨਹਦ ਧੁਨੀਐ ਸੋਹਿਲੜਾ॥ ਅਨਹਦ ਵਾਜੇ ਸਬਦ ਅਗਾਜੇ ਨਿਤ ਨਿਤ ਜਿਸਹਿ ਵਧਾਈ॥ ਸੋ ਪ੍ਰਭੂ ਧਿਆਈਐ ਸਭੁ ਕਿਛੁ ਪਾਈਐ ਮਰੈ ਨ ਆਵੈ ਜਾਈ॥ ਚੂਕੀ ਪਿਆਸਾ ਪੂਰਨ ਆਸਾ ਗੁਰਮੁਖਿ ਮਿਲੁ ਨਿਰਗੁਨੀਐ॥ ਕਹੁ ਨਾਨਕ ਘਰਿ ਪ੍ਰਭ ਮੇਰੇ ਕੈ ਨਿਤ ਨਿਤ ਮੰਗਲੁ ਸੁਨੀਐ॥4॥1॥

Saajunrra, mayra saajunrra, nicket(i) khuloyayrra mayra saajunrra. Jaaniurra, Hur(i) jaaniurra, naiyn aloyayrra Hur(i) jaaniurra. Naiyn aloya, ghut(i) ghut(i) soya, ut(i) Amrit Priyay goohrra. Naal(i) hovunda, leh(i) na skunda, sooaaou na jaanaiy moorra. Maya mud(i) maata,

hoachhi baata, milun na jaayee, bherm dhurra. Kuhou Nanak, Gur bin(u) naahi soojhaiy, Hur(i) saajun(u) subh kaiy nicket(i) khurra. 1.
Gobinda, mayray Gobinda, praan adhaara mayray Gobinda. Kirpaala, mayray kirpala, daan Dataara mayray kirpaala. Daan Dataara, upper apaara, ghut, ghut untar(i) sohniya. Ikk daasi dhaari, subul pusaari, jea junt laiy mohniya. Jis nu raakhaiy, so Sach(u) bhaakhaiy, Gur ka Shabad beechaara. Kuhou Nanak, jo Prubh bhaana, tis hee kuou Prubh piyaara. 2. -------
Word Meaning: Saajunrra = dear friend. Nicket(i) = near by. Khuloyayrra = stands by (in support). Jaaniurra = dear like life. Naiyn = (with) eyes. Aloyayrra = saw. Soya = is resting. Ut(i) = extreme. Amrit = sweet; life giving. Priyay = Dear. Goorra = reliable. Naal(i) Hovunda = being with. Leh(i) = acquire. Skunda = can. Sooaaou = taste; blissfulness. Moorra = foolish. Mud(i) = liquor. Maata = intoxicated. Hoacchi Baata = low-quality thinking. Bherm = illusions. Dhurra = too many. Soojhaiy = have knowledge. 1. Praan Adhaara = life-supporting. Kirpaala = kind; merciful. Dataara = Provider. Upper Apaara = with no ends. Sohniya = adorning. Daasi = slave (Maya). Dhaari = supported; created. Subul = very powerful. Pusaari = influencing everywhere. Mohniya = captivating. Sach(u) Bhaakhaiy = recites Waheguru's Naam. Beechaara = ponders on. Bhaana = liked. 2.
MEANING: My Waheguru is my closest friend, always with me, providing support. He is dear to me like my own life, and I have "seen" Him with my own eyes. I have seen with my own eyes that He is resting (present) in every heart; He is my extremely reliable friend who injects new spiritual life to immortalize His devotees. Even though Waheguru resides in every heart, the foolish (and egoist) man does not realize that, and cannot enjoy the blissfulness of union with Him. Intoxicated with the liquor of Maya, he enjoys the low-quality life (of immoral activities and of ignoble thinking). Misled by too many illusions of Maya, he cannot have union with God. Even though the Lord is close to everybody, a man cannot have any knowledge about Him without the Guru. 1.
Waheguru is the basis of my life. He is very merciful and the provider who fulfils all our needs. The provider Waheguru is endless and adorns every heart. He has also created a slave of His (fully under His control), which (Maya) is very powerful, present everywhere, and captivating everybody (everyone is trapped in its net). However, the devotee, who ponders on Guru's Shabad and recites Waheguru's Naam, is protected by Waheguru from the attractions of Maya. But only those devotees love Waheguru who are liked by Him, oh Nanak. 2.
---------- Maano, Prubh maano, mayray Prubh ka maano. Jaano, Prubh jaano, Soami sooghurr(u) soojaano. Sooghurr soojaana, sud perdhaana, Amrit Hur(i) ka Naama. Chhakh(i) aghaanay Saaringpaanay, jin kaiy bhaag muthaana. Tin hee paaya, tineh(i) dhiyaaya, sugul Tisaiy ka maano. Kuhou Nanak thir(u) Tukhut nivaasi, Sach(u) Tisaiy Deebaano. 3.
Mungla, Hur(i) mungla, mayray Prubh kaiy sooniyaiy mungla. Sohilrra Prubh sohilrra, Unhud dhooniyaiy sohilrra. Unhud vaajay Shabad agaajay, nit, nit, Jiseh(i) vudhaayee. So Prubhu dhiyaayiyaiy, subh(u) kichh(u) paayiyaiy, muraiy na aavaiy jaayee. Chooki piyaasa, poorun aasa, Gurmukh(i) mil(u) nirgooniyaiy. Kuhou Nanak, ghur(i) Prubh mayray kaiy, nit, nit, mungul(u) sooniyaiy. 4.1.
Word Meaning: Maano = pride. Jaano = omniscient. Sooghurr(u) = wise. Soojaano = know-all; wise. Perdhaana = Guide; Lord. Chaakh(i) = by tasting. Aghaanay = contented. Saaringpaanay = a name for Waheguru. Muthaana = on the forehead. Thir(u) = eternal. Tukhut(i) Nivaasi = sitting on the throne. Deebaano = reign; court. 3.

Commented [DSS1]:

Mungla = joyfulness. Sohilrra = song of joy in God's praise. Unhud = Divine. Dhooniyaiy = musical tunes. Agaajay = roaring; thundering. Jiseh = of Waheguru. Vudhaayee = high spirits. Chooki = removed; ended. Nirgooniyaiy = above the effects of Maya. 4.

MEANING: My Waheguru is my pride. The Lord is omniscient, wise, knows everything, and is our guide. His Naam is immortalizing; those who have good fortune on their forehead, taste it, and get fully contented. Waheguru is the pride of everybody, but only those who recite His Naam and are embedded in their hearts take pride in Him. Waheguru is the occupant of the eternal throne, and eternal is His reign, oh Nanak. 3.

It is said (by the holy saints) that there is always joy in Waheguru's home, and that blissful Divine music with many sweet tunes is playing there all the time. Divine music and Waheguru's praise-filled Shabad produce thunder in His home, where high spirits always prevail. We should worship Waheguru, who never dies, never takes birth, or never goes away, and from whom one acquires all comforts. All the worldly appetites of the devotee who worships Waheguru are removed (he feels fully contented), and all his wishes are fulfilled. One can connect with Waheguru, which is above the effects of Maya, in the shelter of the Guru. It is heard from the holy saints that there is always joy in Waheguru's home, oh Nanak. 4.1.

(ਅੰਗ 925)॥ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਧਿਆਇ ਮਨਾ ਖਿਨੁ ਨ ਵਿਸਾਰੀਐ॥ ਰਾਮ ਰਾਮਾ ਰਾਮ ਰਮਾ ਕੰਠਿ ਉਰਧਾਰੀਐ॥ ਉਰਧਾਰਿ ਹਰਿ ਹਰਿ ਪੁਰਖੁ ਪੂਰਨੁ ਪਾਰਬ੍ਰਹਮ ਨਿਰੰਜਨੋ॥ ਭੈ ਦੂਰਿ ਕਰਤਾ ਪਾਪ ਹਰਤਾ ਦੁਸਹ ਦੁਖ ਭਵ ਖੰਡਨੋ॥ ਜਗਦੀਸ ਈਸ ਗੋਪਾਲ ਮਾਧੋ ਗੁਣ ਗੋਵਿੰਦ ਵੀਚਾਰੀਐ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਿਲਿ ਸੰਗਿ ਸਾਧੂ ਦਿਨਸੁ ਰੈਣਿ ਚਿਤਾਰੀਐ॥ 1॥ ਚਰਨ ਕਮਲ ਆਧਾਰੁ ਜਨ ਕਾ ਆਸਰਾ॥ ਮਾਲੁ ਮਿਲਖ ਭੰਡਾਰ ਨਾਮੁ ਅਨੰਤ ਧਰਾ॥ ਨਾਮੁ ਨਰਹਰ ਨਿਧਾਨੁ ਜਿਨ ਕੈ ਰਸ ਭੋਗ ਏਕ ਨਰਾਇਣਾ॥ ਰਸ ਰੂਪ ਰੰਗ ਅਨੰਤ ਬੀਠਲ ਸਾਸਿ ਸਾਸਿ ਧਿਆਇਣਾ॥ ਕਿਲਵਿਖ ਹਰਣਾ ਨਾਮ ਪੁਨਹਚਰਣਾ ਨਾਮੁ ਜਮ ਕੀ ਤ੍ਰਾਸ ਹਰਾ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਰਾਸਿ ਜਨ ਕੀ ਚਰਨ ਕਮਲਹ ਆਸਰਾ॥ 2॥ ਗੁਣ ਬੇਅੰਤ ਸੁਆਮੀ ਤੇਰੇ ਕੋਇ ਨ ਜਾਨਈ॥ ਦੇਖਿ ਚਲਤ ਦਇਆਲ ਸੁਨਿ ਭਗਤ ਵਖਾਨਈ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੁਝੁ ਧਿਆਵਹਿ ਪੁਰਖਪਤਿ ਪਰਮੇਸਰਾ॥ ਸਰਬ ਜਾਚਿਕ ਏਕੁ ਦਾਤਾ ਕਰੁਣਾਮੈ ਜਗਦੀਸਰਾ॥ ਸਾਧੁ ਸੰਤੁ ਸੁਜਾਣੁ ਸੋਈ ਜਿਸਹਿ ਪ੍ਰਭ ਜੀ ਮਾਨਈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਕਰਹੁ ਕਿਰਪਾ ਸੋਇ ਤੁਝਹਿ ਪਛਾਨਈ॥ 3॥ਮੋਹਿ ਨਿਰਗੁਣ ਅਨਾਥੁ ਸਰਣੀ ਆਇਆ॥ ਬਲਿ ਬਲਿ ਬਲਿ ਗੁਰਦੇਵ ਜਿਨਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ ਗੁਰਿ ਨਾਮੁ ਦੀਆ ਕੁਸਲ ਥੀਆ ਸਰਬ ਇਛਾ ਪੁੰਨੀਆ॥ ਜਲਨੇ ਬੁਝਾਈ ਸਾਂਤਿ ਆਈ ਮਿਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥ ਆਨੰਦ ਹਰਖ ਸਹਜ ਸਾਚੇ ਮਹਾ ਮੰਗਲ ਗੁਣ ਗਾਇਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਭ ਕਾ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ॥ 4॥2॥

(PAGE 925): **Ramkali Mehla 5:** Hur(i), Hur(i) dhiyaayay munaa, khin(u) na visaariyaiy. Ram, Rama, Ram, Rumaa, kuntth(i) oordhaariyaiy. Oordhaar(i) Hur(i), Hur(i) Purakh(u) Poorun(u), Parbrahm Nirunjuno. Bhaiy door(i) kerta, paap herta, dooseh dookh, Bhuv-Khunduno. Jugdeesh, Eesh, Gopal, Madho, goon Govind veechaariyaiy. Binvunt(i) Nanak, mil(i) sung(i) Sadhu, dinus(u), raiyn(i) chitaariyaiy. 1.

Churn Kumul aadhaar(u) jun ka aasra. Maal(u), milkh, bhundaar, Naam(u) anunt dhuraa. Naam(u) Nurhur, nidhaan(u) jin kaiy, rus bhog Aik Naraayina. Rus, roop, rung, anunt Beetthul, saas(i), saas(i) dhiyayayna. Kilvikh herna, Naam pooneh-churna, Naam(u) Jumkee traas huraa. Binvunt(i) Nanak,raas(i) jun kee, Churn Kumlaah aasra. 2. --------

Word Meaning: Khin(u) = moment. Rumaa = present. Kuntth(i) = throat; tongue. Oodhaariyaiy = embed in heart. Purakh = living power. Poorun(u) = Perfect; omnipresent. Nirunjuno = above the effects of Maya. Herta = remover; destroyer. Dooseh = unbearable. Bhuv Khunduno = destroyer of birth-death cycle. Eash = Lord. Gopal, Maadho, Govind = names for Waheguru. Chitaariyaiy = remember; ponder on. 1.

Churn Kumul = lotus-like Feet (of Waheguru) (His Naam). Aadhaar(u) = support; basis. Jun = devotee. Maal(u) = wealth. Milkh = estate; properties. Bhundaar = treasures. Anunt = (of the) limitless God. Dhuraa = place; acquire. Nurhur = Waheguru. Rus Bhog = enjoy sweetness (of worldly luxuries). Anunt = limitless. Beetthul = above the effects of Maya. Kilvikh = sins. Herna = remover. Pooneh Churna = deeds for penance; atonement. Traas = fear. Huraa = remover; destroyer. Raas(i) = capital; wealth. 2.

Commented [DSS2]:

MEANING: Remember Waheguru all the time, and do not forget Him even for a short moment, oh my mind. Recite the Naam of Waheguru, which is present everywhere, and embed (enshrine) His Naam in the heart, oh man. Embed the Naam of Waheguru, which is the Perfect living power, and which is above the effects of Maya. Waheguru is the destroyer of all fears, all sins, unbearable suffering, and of the birth-death cycle. We should ponder on the virtues of Waheguru, who is the Lord of the whole world and of everybody, and who is also known as Gopal and Madho. We should remember Waheguru day and night in the shelter of the Guru, submits Nanak humbly. 1.
Waheguru's lotus-like Feet are (His Naam is) the basis of the life of His devotees. To acquire the Naam of the limitless Waheguru in the heart is the wealth, the estate, and all the treasures for the devotees. For them, the treasure of Waheguru's Naam in their heart - the Naam of the "One" Supreme Being - is the enjoyment of all luxuries in the world. Reciting the Naam of the Lord, which is above the effects of Maya with each breath, is the enjoyment of all sweet tastes, all beauty, and of all entertainments for the devotees. Waheguru's Naam is the destroyer of all sins, and of the fear of the Angel of death; it is also the best way to atone for one's sins. The support of the lotus-like Feet of Waheguru (His Naam) is the wealth of their life for the devotees, oh Nanak. 2.

---------- Goon bayunt Soami Tayray, koyay na jaanyee. Daykh(i) chult Duyyal, soon(i), bhugut vukhaanyee. Jea junt subh(i) Toojh(u) dhiyaaveh(i), Purakhput(i) Permayshura. Serb jaachik, Aik(u) Daata, Kroonamaiy, Jugdeeshra. Sadhu, sunt, soojaan(u) soyee, jiseh(i) Prubh Ji maanyee. Binvunt(i) Nanak kurhou kirpa, soyay Toojheh(i) puchhaanyee. 3.
Moh(i) nirgoon, anaath sherni aaya. Bul(i), bul(i), bul(i) Gurdev, Jin(i) Naam(u) drirraaya. Gur(i) Naam(u) deeya, kooshul theeya, serb ichhaan poonniyaan. Julnay boojhaayee, shaant(i) aayee, milay chireen vichhoonniya. Aanund, herkh, sehj, Saachay, muhaa Mungul gaaya. Binvunt(i) Nanak, Naam(u) Prubh ka, Gur Pooray tay paaya. 4.2.
Word Meaning: Bayunt = countless. Chult = amazing feats. Vukhaanyee = explain. Dhiyaaveh(i) = worship. Purakhput(i) = Lord of men (living beings). Jaachik = beggars. Daata = Provider; Lord. Kroonamaiy = merciful; compassionate. Soojaan(u) = wise. Soyee = that. Maanyee = acknowledges; honours. Puchhaanyee = recognizes. 3.
Nirgoon = with no quality. Anaath = without any (spiritual) support. Bul(i) = sacrifice. Drirraaya = reinforced. Kooshul = wellbeing. Theeya = became. Poonniyaan = fulfilled. Julnay = fire (of desires and of jealousy). Shaant(i) = peacefulness. Chireen Vichhoonniya = separated for a long time. Aanund = blissfulness. Herkh = happiness. Sehj = high spiritual state. Muhaa Mungul = song generating great bliss. 4.
MEANING: You have countless noble qualities, but nobody can ever know them, oh dear Lord. Your devotees note Your amazing feats, listen to the holy saints' accounts of Your virtues, and then explain them to others. All the living beings worship You, oh the Supreme Lord and the Master of all men (living beings). All living beings are beggars at the Door of the only provider and the merciful Lord of the universe. Only that individual is a holy man, a saint,

or a wise person who is acknowledged (honoured) by Waheguru. And, only that devotee recognizes (makes connection with) Waheguru, whom He is kind to, oh Nanak. 3.
I have no quality, and am without any spiritual support (guide), but I have come to the shelter of the God-like Guru who reinforces Waheguru's Naam. The Guru has given me (implanted in my mind) Waheguru's Naam because of which, everything is perfectly fine for me, and all my wishes have been fulfilled. I have been connected with the Guru from whom I had been separated for a long time; He has put out the fire of my worldly desires, and all my wishes have been fulfilled. Now, I feel blissful and joyful, and have attained the eternal high spiritual state, and my mind is singing the song of great blissfulness (Waheguru's praise). I want to make it clear that I have acquired Waheguru's Naam from the Guru, oh Nanak. 4.2.

ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰੁਣਝੁਣੋ ਸਬਦੁ ਅਨਾਹਦੁ ਨਿਤ ਉਠਿ ਗਾਈਐ ਸੰਤਨ ਕੈ॥ ਕਿਲਵਿਖ ਸਭਿ ਦੋਖ ਬਿਨਾਸਨੁ ਹਰਿ ਨਾਮੁ ਜਪੀਐ ਗੁਰ ਮੰਤਨ ਕੈ॥ ਹਰਿ ਨਾਮੁ ਲੀਜੈ ਅਮਿਉ ਪੀਜੈ ਰੈਣਿ ਦਿਨਸੁ ਅਰਾਧੀਐ॥ ਜੋਗ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਲਗਿ ਚਰਣ ਕਮਲਹ ਸਾਧੀਐ॥ ਭਾਉ ਭਗਤਿ ਦਇਆਲ ਮੋਹਨ ਦੂਖ ਸਗਲੇ ਪਰਹਰੈ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਤਰੈ ਸਾਗਰੁ ਧਿਆਇ ਸੁਆਮੀ ਨਰਹਰੈ॥ 1॥ ਸੁਖ ਸਾਗਰ ਗੋਬਿੰਦ ਸਿਮਰਨੁ ਭਗਤ ਗਾਵਹਿ ਗੁਣ ਤੇਰੇ ਰਾਮ॥ ਅਨਦ ਮੰਗਲ ਗੁਰ ਚਰਣੀ ਲਾਗੇ ਪਾਏ ਸੂਖ ਘਨੇਰੇ ਰਾਮ॥ ਸੁਖ ਨਿਧਾਨੁ ਮਿਲਿਆ ਦੂਖ ਹਰਿਆ ਕਿਰਪਾ ਕਰਿ ਪ੍ਰਭਿ ਰਾਖਿਆ॥ ਹਰਿ ਚਰਣ ਲਾਗਾ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ ਹਰਿ ਨਾਮੁ ਰਸਨਾ ਭਾਖਿਆ॥ ਹਰਿ ਏਕੁ ਚਿਤਵੈ ਪ੍ਰਭੁ ਏਕੁ ਗਾਵੈ ਹਰਿ ਏਕੁ ਦ੍ਰਿਸਟੀ ਆਇਆ॥
(ਅੰਗ 926)॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਕਰੀ ਕਿਰਪਾ ਪੂਰਾ ਸਤਿਗੁਰੁ ਪਾਇਆ॥ 2॥
ਮਿਲਿ ਰਹੀਐ ਪ੍ਰਭ ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿ ਕੀਰਤਨੁ ਸੁਨੀਐ ਰਾਮ॥ ਦਇਆਲ ਪ੍ਰਭੂ ਦਾਮੋਦਰ ਮਾਧੋ ਅੰਤੁ ਨ ਪਾਈਐ ਗੁਨੀਐ ਰਾਮ॥ ਦਇਆਲ ਦੁਖਹਰ ਸਰਣਿ ਦਾਤਾ ਸਗਲ ਦੋਖ ਨਿਵਾਰਣੇ॥ ਮੋਹ ਸੋਗ ਵਿਕਾਰ ਬਿਖੜੇ ਜਪਤ ਨਾਮ ਉਧਾਰਣੇ॥ ਸਭਿ ਜੀਅ ਤੇਰੇ ਪ੍ਰਭੂ ਮੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸਭ ਰੇਣ ਥੀਵਾ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਪ੍ਰਭ ਮਇਆ ਕੀਜੈ ਨਾਮੁ ਤੇਰਾ ਜਪਿ ਜੀਵਾ॥ 3॥ ਰਾਖਿ ਲੀਏ ਪ੍ਰਭਿ ਭਗਤ ਜਨਾ ਅਪਣੀ ਚਰਣੀ ਲਾਏ ਰਾਮ॥ ਆਠ ਪਹਰ ਅਪਨਾ ਪ੍ਰਭ ਸਿਮਰਹ ਏਕੋ ਨਾਮੁ ਧਿਆਏ ਰਾਮ॥ ਧਿਆਇ ਸੋ ਪ੍ਰਭ ਤਰੇ ਭਵਜਲ ਰਹੇ ਆਵਣ ਜਾਣਾ॥ ਸਦਾ ਸੁਖੁ ਕਲਿਆਣ ਕੀਰਤਨੁ ਪ੍ਰਭ ਲਗਾ ਮੀਠਾ ਭਾਣਾ॥ ਸਭ ਇਛ ਪੁੰਨੀ ਆਸ ਪੂਰੀ ਮਿਲੇ ਸਤਿਗੁਰ ਪੂਰਿਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੇ ਫਿਰਿ ਨਾਹੀ ਦੂਖ ਵਿਸੂਰਿਆ॥ 4॥3॥

Ramkali Mehla 5: Roonjhoono Shabad(u) Anaahud(u) nit ootth(i) gaayiyaiy Suntan kaiy. Kilvikh subh(i) doakh binaasun(u) Hur(i) Naam(u) juppiyaiy Gur Muntan kaiy. Hur(i) Naam(u) leejaiy, Amiyo peejaiy, raiyn(i) dinus(u) araadhiyaiy. Yog, daan, anayk kiriya lug(i) Churn Kumlah saadhiyaiy. Bhaaou bhugut(i) Duyyal Mohun, dookh suglay perhuraiy. Binvunt(i) Nanak turaiy saagur(u) dhiyaayay Soami Nurhuraiy. 1.
Sookh-Saagur Gobind simrun(u), bhugut gaaveh(i) goon Tayray Ram. Anund, mungul, Gur Churnee laagay, paayay sookh ghunayray Ram. Sookh-Nidhaan miliya, dookh huriya, kur(i) kirpa Prubh(i) raakhiya. Hur(i) Churn laaga, bherm(u) bhuou bhaaga, Hur(i) Naam(u) rusna bhaakhiya. Hur(i) Aik(u) chitvaiy,Prubh(u) Aik(u) gaavaiy, Hur(i) Aik(u) drishti aaya.
(PAGE 926): Binvunt(i) Nanak Prubh(i) kuree kirpa, Poora Satgur(u) Paaya. 2. ---
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Word Meaning: Roonjhoono = sweet and soft. Anaahud = auto-playing Divine (music). Nit = everyday. Kilvikh = sins. Doakh = vices; allegations. Binaasun(u) = destroyer. Muntan = Shabad; Bani. Amiyo = Amrit (Waheguru's Naam). Raiyn(i) = night. Yog = yogic exercises. Kiriya = acts; rituals. Saadhiyaiy = perform service. Bhaaou Bhugut = worship with love (devotion). Mohun = mind-captivating Waheguru. Perhuray = remove. Nurhuraiy = Waheguru. 1.
Sookh-Saagur = ocean (source) of comforts. Simrun(u) = remembering. Anund = blissulness. Mungul = happiness. Ghunayray = immense. Huriya = removed. Rakhiya =

protected. Bherm = misgivings; illusions. Bhuou = fears. Bhaakhiya = uttered. Chitvaiy = think of. Drishti Aaya = became visible. 2.
MEANING: Sing Guru's Shabad (in Waheguru's praise) in the company of the holy saints in the early morning hours everyday whereby you will feel as if sweet and soft Divine music is playing in your ears, oh my friends. When one recites Waheguru's Naam with the Shabad of the Guru, all his sins and his vices are destroyed. Take in the Naam-Amrit day and night by reciting Waheguru's Naam, oh my friends. One does not need any yogic practices, donations (to Brahmans), or to perform any of the countless religious rituals when He serves the holy Feet of the Guru (sings Waheguru's praise). Worship of the kind and the mind-captivating Waheguru with love destroys all suffering. One swims across the world-sea by reciting the Naam of Waheguru, oh Nanak. 1.
Remembering Waheguru (recitation of His Naam) is the sea (source) of all comforts; His devotees sing His praise. When one takes the Guru's shelter, he acquires blissfulness, joyfulness, and countless comforts. When one gets connected with the treasure of all comforts, Waheguru, by the grace of the Guru, He protects His devotee (from the attacks of Maya). All one's misgivings and fears disappear when one comes to Waheguru's shelter and recites His Naam with the tongue. When a devotee thinks of only the "One" Supreme Being, and sings only His praise, he "sees" only Him everywhere. Waheguru was very kind to me and I realized (got connected) with the Perfect Guru, oh Nanak. 2.

---------- Mil(i) ruhhiyaiy Prubh Sadh junaa, mil(i) Hur(i) keertun(u) sooniyaiy Ram. Duyyaal, Prubh(u) Damodar, Madho, unt(u) na paayiyaiy gooniyaiy Ram. Duyyal, dookh hur, shern(i) Daata, sugul doakh nivaarno. Moh, soag, vikaar bikhrray, juput Naam oodhaarno. Subh jea Tayray, Prubh(u) mayray, kur(i) kirpa subh raiyn theevaan. Binvunt Nanak Prubh muyya keejaiy, Naam Tayra jup(i), jup(i) jeevaan. 3.
Raakh(i) leeyay Prubh(i) bhugut junaa Apnee Churnee laayay Ram. Aatth pehr apna Prubh simreh, Aiko Naam(u) dhiyaayay Ram. Dhiyaayay so Prubh turay bhuvjul, ruhhay aavun jaana. Sudaa sookh(u) kulyaan keertun(u), Prubh lugga meettha bhaana. Subh ichh poonni, aas poori, milay Satgur Pooriya. Binvunt(i) Nanak, Prubh(i) Aap(i) maylay, phir(i) naahi dookh visooriya. 4.3.
Word Meaning: Junaa = devotees; holy men. Damodar, Madho = names of Waheguru. Gooniyaiy = of virtues. Dookh Hur = destroyer of discomforts. Doakh = bad habits. Nivaaro = remove. Moh = attachments. Vikaar = vices. Bikhrray = difficult to get rid of. Oodharno = emancipator; saviour. Raiyn = (humble like) the dust of feet. Theevaan = I may become. Muyya = take pity. 3.
Aatth Prehr = twenty-four hours. Bhujul = the world sea (of Maya). Ruhhay = come to end. Aavun Jaana = birth and death. Kulyaan = wellbeing. Bhaana = Will. Ichh Poonni = wishes fulfilled = Aas Poori. Pooriya = Perfect. Visooriya = worries; repentances. 4.
MEANING: We should stay in the company of the holy saints and listen to the praise of Waheguru there. Nobody can find the end to the noble qualities of the merciful Waheguru, who is also known by many other names. The kind Waheguru is the destroyer of all vices and is the provider of His shelter. All one's worldly attachments, his griefs, and his very tough immoral habits are eradicated, and he is salvaged when he recites Waheguru's Naam. You are the creator of all living beings, please be kind to me so that I may become so humble as to be the dust of everybody's feet, oh Waheguru. Also, be benevolent to me so that recitation of Your Naam becomes the basis of my life, begs Nanak. 3.
Waheguru protects His devotees (from the attacks of Maya) by making them come to His shelter where they remember and recite the Naam of the "One" Waheguru all twenty-four

hours. They swim across the world-sea by keeping Waheguru in mind, thereby ending their birth-death cycle. They enjoy all comforts and wellbeing all the time by singing Waheguru's praise, and find Waheguru's Will to be sweet (accept it gladly). All their wishes are fulfilled, and all their hopes are met when they come to the shelter of the Perfect Satguru. (Guru) Nanak submits humbly that Waheguru Himself connects His devotees with Satguru, and they never suffer from any discomfort or worry. 4.3.

ਰਾਮਕਲੀ ਮਹਲਾ 5 ਛੰਤ॥ ਸਲੋਕੁ॥ ਚਰਨ ਕਮਲ ਸਰਨਾਗਤੀ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਮ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਆਰਾਧੀਐ ਬਿਪਤਿ ਨਿਵਾਰਣ ਰਾਮ॥ 1॥ ਛੰਤੁ॥ ਪ੍ਰਭ ਬਿਪਤਿ ਨਿਵਾਰਣੋ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ ਜੀਉ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਸਿਮਰੀਐ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੋਇ ਜੀਉ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਿ ਰਹਿਆ ਇਕ ਨਿਮਖ ਮਨਹੁ ਨ ਵੀਸਰੈ॥ ਗੁਰ ਚਰਨ ਲਾਗੇ ਦਿਨ ਸਭਾਗੇ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ॥ ਕਰਿ ਸੇਵ ਸੇਵਕ ਦਿਨਸੁ ਰੈਣੀ ਤਿਸੁ ਭਾਵੈ ਸੋ ਹੋਇ ਜੀਉ॥ ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸੁਖਹ ਦਾਤੇ ਪਰਗਾਸੁ ਮਨਿ ਤਨਿ ਹੋਇ ਜੀਉ॥ 1॥
ਸਲੋਕੁ॥ ਹਰਿ ਸਿਮਰਤ ਮਨੁ ਤਨੁ ਸੁਖੀ ਬਿਨਸੀ ਦੁਤੀਆ ਸੋਚ॥ ਨਾਨਕ ਟੇਕ ਗੁੋਪਾਲ ਕੀ ਗੋਵਿੰਦ ਸੰਕਟ ਮੋਚ॥ 1॥
ਛੰਤੁ॥ ਭੈ ਸੰਕਟ ਕਾਟੇ ਨਾਰਾਇਣ ਦਇਆਲ ਜੀਉ॥ ਹਰਿ ਗੁਣ ਅਨੰਦ ਗਾਏ ਪ੍ਰਭ ਦੀਨਾ ਨਾਥ ਪ੍ਰਤਿਪਾਲ ਜੀਉ॥ ਪ੍ਰਤਿਪਾਲ ਅਚੁਤ ਪੁਰਖੁ ਏਕੋ ਤਿਸਹਿ ਸਿਉ ਰੰਗੁ ਲਾਗਾ॥ ਕਰ ਚਰਨ ਮਸਤਕੁ ਮੇਲਿ ਲੀਨੇ ਸਦਾ ਅਨਦਿਨ ਜਾਗਾ ਜੀਉ॥ ਪਿੰਡੁ ਗ੍ਰਿਹੁ ਥਾਨੁ ਤਿਸ ਕਾ ਤਨੁ ਜੋਬਨੁ ਧਨੁ ਮਾਲੁ ਜੀਉ॥ ਸਦ ਸਦਾ ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲ ਜੀਉ॥2॥
ਸਲੋਕੁ॥ ਰਸਨਾ ਉਚਰੈ ਹਰਿ ਹਰੇ ਗੁਣ ਗੋਵਿੰਦ ਵਖਿਆਨ॥ਨਾਨਕ ਪਕੜੀ ਟੇਕ ਏਕ ਪਰਮੇਸਰੁ ਰਖੇ ਨਿਦਾਨ॥ 1॥
ਛੰਤੁ॥ ਸੋ ਸੁਆਮੀ ਪ੍ਰਭੁ ਰਖਕੋ ਅੰਚਲਿ ਤਾ ਕੈ ਲਾਗੁ ਜੀਉ॥ ਭਜੁ ਸਾਧੂ ਸੰਗਿ ਦਇਆਲ ਦੇਵ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗੁ ਜੀਉ॥
(ਅੰਗ 927)॥ ਇਕ ਓਟ ਕੀਜੈ ਜੀਉ ਦੀਜੈ ਆਸ ਇਕ ਧਰਣੀਧਰੈ॥ ਸਾਧ ਸੰਗੇ ਹਰਿ ਨਾਮ ਰੰਗੇ ਸੰਸਾਰੁ ਸਾਗਰੁ ਸਭੁ ਤਰੈ॥ ਜਨਮ ਮਰਣ ਬਿਕਾਰ ਛੂਟੈ ਫਿਰਿ ਨ ਲਾਗੈ ਦਾਗੁ ਜੀਉ॥ ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਪੁਰਖੁ ਪੂਰਨ ਥਿਰੁ ਜਾ ਕਾ ਸੋਹਾਗੁ ਜੀਉ॥3॥
ਸਲੋਕੁ॥ ਧਰਮ ਅਰਥ ਅਰੁ ਕਾਮ ਮੋਖ ਮੁਕਤਿ ਪਦਾਰਥ ਨਾਥ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਿਆ ਨਾਨਕ ਲਿਖਿਆ ਮਾਥ॥ 1॥
ਛੰਤੁ॥ ਸਗਲ ਇਛ ਮੇਰੀ ਪੁੰਨਿਆ ਮਿਲਿਆ ਨਿਰੰਜਨ ਰਾਇ ਜੀਉ॥ ਅਨਦੁ ਭਇਆ ਵਡਭਾਗੀਹੋ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟੇ ਪ੍ਰਭ ਆਇ ਜੀਉ॥ ਗ੍ਰਿਹਿ ਲਾਲ ਆਏ ਪੁਰਬਿ ਕਮਾਏ ਤਾ ਕੀ ਉਪਮਾ ਕਿਆ ਗਣਾ॥ ਬੇਅੰਤ ਪੂਰਨ ਸੁਖ ਸਹਜ ਦਾਤਾ ਕਵਨ ਰਸਨਾ ਗੁਣ ਭਣਾ॥ ਆਪੇ ਮਿਲਾਏ ਗਹਿ ਕੰਠਿ ਲਾਏ ਤਿਸੁ ਬਿਨਾ ਨਹੀ ਜਾਇ ਜੀਉ॥ ਬਲਿ ਜਾਇ ਨਾਨਕੁ ਸਦਾ ਕਰਤੇ ਸਭਿ ਮਹਿ ਰਹਿਆ ਸਮਾਇ ਜੀਉ॥ 4॥4॥

Ramkali Mehla 5, Chhunt: Sloak(u): Churn Kumul shernaagti, anund, mungul goon gaam. Nanak Prubh(u) Aaraadhiyaiy, bipit(i) nivaarun Ram. 1.

Word Meaning: Shernaagti = shelter-seeking. Bipit Nivvarun = destroyer of misfortunes.

MEANING: Sloak: Waheguru is the destroyer of all misfortunes; so, one should worship Him, oh Nanak. I am in the shelter of Waheguru, which has lotus-like soft feet; one acquires blissfulness and joyfulness by singing His praise.

Chhunt(u): Prubh bipit(i) nivaarno, Tis(u) bin(u) uver(u) na koyay jeeou. Sudaa, sudaa, Hur(i) simriyaiy, jul(i), thul(i) muhhiul(i) Soyay jeeou. Jul(i), thul(i), muhhiul(i) poor(i) ruhhiya, ikk nimukh munhou na visraiy. Gur Churn laagay, din subhaagay, serb goon Jugdeeshraiy. Kur(i) sayv, sayvuk dinus(u) raiyni, Tis(u) bhaavaiy, so hoyay jeeou. Bul(i) jaayay Nanak Sookhah-Daatay, pergaas(u) mun(i), tun(i) hoyay jeeou. 1.

Word Meaning: **Jeeou** = a respectful way to address some one. Thul(i) = on the land. Muhhiul(i) = in the sky. Poor Ruhhiya = filling completely. Nimukh = a moment. Jugdeeshraiy = Waheguru. Subhaagay = lucky. Sayvuk = like a slave. Bhaavaiy = likes. Sookhah Daatay = the Lord (source) of comforts. 1.
MEANING: Waheguru alone is the destroyer of all misfortunes, and there is none like Him. One should always recite the Naam of Waheguru, who is fully present in the waters, on the land, and in the sky, and one should not forget Him even for a short moment. It is a lucky day for a devotee when he gets connected with the Guru, who is a manifestation of Waheguru, which is the treasure of all noble qualities. One should serve Waheguru day and night like a slave; however, only that which He likes happens. I am always a sacrifice for Waheguru, which is the source of all comforts, and whose Naam enlightens one's body and mind, oh Nanak. 1.

Sloak(u): Hur(i) simrut, mun(u), tun(u) sookhi, binsee dootiya soach. Nanak, tayk Gopal kee, Govind sunkut-moach. 1.
Word Meaning: Binsee = disappeared. Dootiya Soach = thoughts (worries) of the other (Maya). Tayk = support. Sunkut = misfortune. Moach = destroyer.
MEANING: One's mind and his body enjoy bliss, and all his thoughts (worries) about Maya are eradicated when he keeps Waheguru in mind all the time. I have full faith in the support of the Lord, who is the destroyer of all misfortunes, oh Nanak. 1.
Chhunt(u): Bhaiy sunkut kaatay Naraayin, Duyyal jeeou. Hur(i) goon, anund gaayay, Prubh Deena-Nath pritpal jeeou. Pritpal achoot Purakh Aiko, Tiseh(i) siyoun rung(u) laaga. Ker, churn, mustuk(u), mayl(i) leenay, sudaa undin jaaga. Jeeou, pind(u), grih(u), thaan(u) Tis ka, tun(u), jobun(u), dhun(u), maal jeeou. Sudaa, sudaa bul(i) jaayay Nanak(u), serb jeeyaan pritpal jeeou. 2.
Word Meaning: Bhaiy = fears. Sunkut = misfortunes; troubles. Naraayin = Waheguru. Duyyaal = kind. Deena-Nath = Lord of the weak. Pritpal = raiser and nourisher. Achoot = never failing. Rung(u) = love. Ker = hands. Churn = feet. Mustuk(u) = forehead. Mayl(i) Leenay = brought them together to focus on Waheguru. Undin = always. Jaaga = stays awake (alert). Jeeou = life. Pind(u) = body. Grih(u) = home. Thaan(u) = place; land. Jobun(u) = youthfulness. Maal = wealth; properties. 2.
MEANING: The kind Waheguru destroys all one's fears and troubles. Waheguru is the Lord (guard) of the weak, and the raiser and the nourisher of all the living beings; one feels blissful to sing His praise. I have fallen in love with Waheguru, who alone is the raiser and the nourisher, and who never fails in His commitments. He has brought my hands, feet, and my forehead (my thinking) under my control (they all obey me and do not commit any evil deed), and I am now alert day and night (towards the attractions of Maya). My life, my body, my heart, and my land, my youthfulness, wealth, and my properties are all given by Him. I am always a sacrifice for Waheguru, who raises and nourishes all living beings, oh Nanak. 2.

Sloak(u): Rusna oochraiy Hur(i), Huray, goon Govind vukhiyaan. Nanak, pukrri tayk Aik, Permayshur(u) rukhaiy nidaan.
Word Meaning: Oochraiy = chant; recite. Tayk = shelter. Nidaan = at the end.
MEANING: I have taken the shelter of the one and the only Waheguru (have faith only in Him) who protects us at the end. Now, my tongue is reciting His Naam and I am singing His praise, oh Nanak. 1.

Commented [DSS3]:

Chhunt(u): So Soami Prubh Rukhko, unchul(i) Ta kaiy laag(u) jeeyo. Bhuj(u) Sadhu sung(i) Duyyal Dayv, mun kee mut(i) tiyaag(u) jeeou. Ikk oat keejaiy, jeeou deejaiy, aas Ikk Dhurnee-dhuray. Sadh sungay, Hur(i) Naam rungay, sunsaar(u) saagur(u) subh(u) turaiy. Junum, mern, bikaar chhootay phir(i) na laagaiy daag(u) jeeou. Bul(i) jaayay Nanak(u), Purakh Poorun, thir(u) ja ka sohaag(u) jeeou. 3.
Word Meaning: Rukhko = protector; saviour. Unchul(i) Laag(u) = seek shelter. Bhuj(u) = recite (Naam). Duyyal Dayv = kind and light-like. Tiyaag(u) = give up. Oat = shelter. Dhurnee-Dhuray = supporter of the earth (God). Rungay = to dye. Bikaar = vices; immoral activities. Chootay = came to end. Daag(u) = blemish. Purakh Poorun = Perfect Waheguru. Thir(u) = eternal. Sohaag(u) = husband-like support.
MEANING: The Lord is our saviour, so seek His shelter, oh my friends. Give up your own wisdom, and worship the light-like and the compassionate Waheguru in the company of the Guru. Seek the shelter of, offer your mind to, and have faith only in Waheguru which is supporting the earth (the universe). All those who get imbued in the love of Waheguru in the shelter of the Guru, swim across the world-sea. Their cycles of rebirth and their immoral habits are all eradicated, and they never get blemishes of immorality again. I am always a sacrifice for the Perfect Waheguru, whose support as the Husband (Lord) is eternal, oh Nanak. 3.

Sloak(u): Dherm, urth, ur(u) kaam, moakh, mookut(i) pudaaruth Nath. Sugul munoruth pooriya, Nanak, likhiya maath. 1.
Word Meaning: Dherm = morality. Urth = wealth. Kaam = fulfilment of wishes. Moakh = Mookut(i) = liberation. Pudaaruth = valuable article. Munoruth = objectives. 1.
MEANING: The Lord, Waheguru, is the provider (source) of all the desired things – morality, wealth, fulfilment of wishes, and emancipation. One acquires all four desired products as prewritten on his forehead (in his fate). 1.

Chhunt(u): Sugul ichh mayri poonniya, miliya Nirunjun Raayay jeeou. Anund(u) bhuyya vudbhaagiyo, greh(i) pergutay Prubh aayay jeeou. Greh(i) Laal aayay, poorub(i) kmaayay, Ta kee oopma kiyya gunaa. Bayunt, Poorun, Sookh-Sehj Daata, kuvun rusna, goon bhuna. Aapay milaayay, geh(i) kuntth(i) laayay, Tis(u) binaa nuhee jaayay jeeou. Bul(i) jaayay Nanak(u) sudaa Kertay, subh meh(i) ruhhiya smaayay jeeou. 4.4.
Word Meaning: Ichh = wishes. Poonniya = fulfilled. Nirunjun Raayay = the Royal Waheguru which is above the effects of Maya. Bhuyya = happened. Greh(i) = house; heart. Pergutay = appeared. Laal = extremely dear Waheguru. Poorub(i) Kmaayay = deeds performed in previous lives. Oopma = praise; greatness. Gunaa = give account of. Bhuna = say; utter. Kuntth(i) Laayay = holds to the neck (chest). Jaayay = place. Kertay = the Creator. Smaayay = present. 4.
MEANING: All my wishes were fulfilled when I got connected with (realized) the Royal Waheguru, which is above the effects of Maya. Listen, oh, the fortunate devotees, it was all bliss in my mind when Waheguru appeared in my heart. My extremely dear Waheguru appeared in my heart as a result of the noble deeds of my previous lives; I am unable to sing His praise in full. He is limitless, perfect, and is the source of the blissfulness of the high spiritual state; I do not have the tongue capable of singing all His virtues. There is no place without Him; He Himself connects His devotees with Him and holds them to His chest with affection. I am always a sacrifice for the Creator, who is present everywhere, oh Nanak. 4.4.

ਰਾਗੁ ਰਾਮਕਲੀ ਮਹਲਾ 5॥ ਰਣ ਝੂੰਝੜਾ ਗਾਉ ਸਖੀ ਹਰਿ ਏਕੁ ਧਿਆਵਹੁ॥ ਸਤਿਗੁਰ ਤੁਮ ਸੇਵਿ ਸਖੀ ਮਨਿ ਚਿੰਦਿਅੜਾ ਫਲੁ ਪਾਵਹੁ॥

Raag(u) Ramkali Mehla 5: Run jhoonjhurra gaaou sukhee, Hur(i) Aik(u) dhiyaavhou. Satgur toom sayv(i) sukhee, mun(i) chindiurra ful(u) paavhou.

Word Meaning: Run = battle-field. Jhoonjhurra = winning. Chindiurra = as wished.

MEANING: Sing praise of the "One" (Waheguru) which ensures your victory against the five demons, oh my friends. You can acquire the desired reward by serving Satguru, oh my friends.

NOTE: It seems that Guru Arjun Dev Ji deliberately left this Chhunt incomplete. As you can see, the word "Nanak" does not appear to complete the Chhunt, and there is no number (integer) at the end either.

ਰਾਮਕਲੀ ਮਹਲਾ 5 ਰੁਤੀ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 5, Rooti: Ek Onkar Satgur Persad(i)

ਸਲੋਕੁ॥ ਕਰਿ ਬੰਦਨ ਪ੍ਰਭ ਪਾਰਬ੍ਰਹਮ ਬਾਛਉ ਸਾਧਹ ਧੁਰਿ॥ ਆਪੁ ਨਿਵਾਰਿ ਹਰਿ ਹਰਿ ਭਜਉ ਨਾਨਕ ਪ੍ਰਭ ਭਰਪੂਰਿ॥1॥ ਕਿਲਵਿਖ ਕਾਟਣ ਭੈ ਹਰਣ ਸੁਖ ਸਾਗਰ ਹਰਿ ਰਾਇ॥ ਦੀਨ ਦਇਆਲ ਦੁਖ ਭੰਜਨੋ ਨਾਨਕ ਨੀਤ ਧਿਆਇ॥ 2॥

ਛੰਤੁ॥ ਜਸੁ ਗਾਵਹੁ ਵਡਭਾਗੀਹੋ ਕਰਿ ਕਿਰਪਾ ਭਗਵੰਤ ਜੀਉ॥ ਰੁਤੀ ਮਾਹ ਮੂਰਤ ਘੜੀ ਗੁਣ ਉਚਰਤ ਸੋਭਾਵੰਤ ਜੀਉ॥ ਗੁਣ ਰੰਗਿ ਰਾਤੇ ਧੰਨਿ ਤੇ ਜਨ ਜਿਨੀ ਇਕ ਮਨ ਧਿਆਇਆ॥ ਸਫਲ ਜਨਮੁ ਭਇਆ ਤਿਨ ਕਾ ਜਿਨੀ ਸੋ ਪ੍ਰਭੁ ਪਾਇਆ॥ ਪੁੰਨ ਦਾਨ ਨਾ ਤੁਲਿ ਕਿਰਿਆ ਹਰਿ ਸਰਬ ਪਾਪਾ ਹੰਤ ਜੀਉ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਸਿਮਰਿ ਜੀਵਾ ਜਨਮ ਮਰਣ ਰਹੰਤ ਜੀਉ॥ 1॥

Sloak: Kur(i) bundun Prubh, Parbrahm, baanchoun sadhah dhoor(i). Aap(u) nivaar(i), Hur(i), Hur(i) bhujoun, Nanak Prubh bhurpoor(i). 1. Kilvikh-kaatun, bhaiy-hern,
sookh-saagur Hur(i) Raayay. Deen-Duyyal, dookh-bhunjuno, Nanak neet dhiyaayay. 2.

Word Meaning: Bundun = prayer with bowing. Baanchhoun = wish for. Sadhah Dhoor(i) = dust of the feet of the Guru; an opportunity to serve Him with respect. Aap(u) = selfishness and ego. Nivaar(i) = getting rid of. Bhurpoor(i) = omnipresent. 1.
Kilvikh = sins. Kaatun = destroyer. Hern = remover; eradicator. Sookh-Saagur = ocean (source) of comforts. Raayay = royal. Bhunjuno = destroyer. Neet = always. 2.

NOTE: There are six distinct Rooties (seasons) in northern India: Spring (March and April); Summer (May and June); Rainy (July and August); Pre-winter or Fall (Sept and October); Winter (November and December); Severe Winter = January and February). Guru Sahib maintains that all seasons are beautiful if one remembers Waheguru.

MEANING: After bowing to, and praying to the Guru, I wish for an opportunity to serve Him with reverence. I wish to get rid of my selfishness and ego, and worship Waheguru which is uniformly present everywhere, oh Nanak. 1.
The Royal Waheguru is the destroyer of all sins and fears, and is the source of all comforts. Worship Waheguru which is merciful to the weak (humble), and is the destroyer of all suffering, oh Nanak. 2.

Chhunt(u): Jus gaavhou vudbhaagiho, kur(i) kirpa Bhugvunt jeeou. Rooti, maah, moorut, ghurri, Goon oochrut sobhavunt jeeou. Goon, rung(i) raatay dhunn(i) tay jun, jinhi ikk mun dhiyaaya. Suful junum(u) bhuyya tin ka, jinhi so Prubh(u) paaya. Poonn, daan, na tool(i) kiriya, Hur(i) serb paapaan hunt jeeou. Binvunt(i) Nanak simer(i) jeevaan, junum, mern ruhunt jeeou. 1.

Word Meaning: Jus = praise (of God). Bhugvunt = God. Jeeou = a respectful way to address someone. Rooti = season. Maah = month. Moorut = about an hour's time. Ghurri = 24-minute period. Oochrut = chanting. Sobhavunt = praise-worthy; pleasant. Rung(i) = in love. Raatay = imbued. Tay = those. Suful = successful. Tin Ka = of those. Poonn = noble deeds. Tool(i) = equal. Kiriya = religious rituals. Hunt = destroyer. Binvunt = prays (submits) humbly. Ruhunt = left behind; comes to end.
MEANING: With the grace of Waheguru, the fortunate people sing Waheguru's praise. All periods of time - long and short - become pleasant when one sings the virtues of Waheguru (His praise). Those devotees, who, imbued in His love, sing praise of the virtues of Waheguru with focussed mind, are great (fortunate). Those who connect with the Lord make their lives a success. God is the destroyer of all sins, and no noble deed, no charitable donations, and no prevalent religious ritual can match the recitation of His Naam with love and dedication. I pray to the Lord that He gives me the ability to recite His Naam by which the cycle of my rebirths will end, oh Nanak. 1.

ਸਲੋਕ॥ ਓਦਮੁ ਅਗਮੁ ਅਗੋਚਰੋ ਚਰਨ ਕਮਲ ਨਮਸਕਾਰ॥ ਕਥਨੀ ਸਾ ਤੁਧੁ ਭਾਵਸੀ ਨਾਨਕ ਨਾਮ ਅਧਾਰ॥ 1॥ ਸੰਤ ਸਰਣਿ ਸਾਜਨ ਪਰਹੁ ਸੁਆਮੀ ਸਿਮਰਿ ਅਨੰਤ॥ ਸੂਕੇ ਤੇ ਹਰਿਆ ਥੀਆ ਨਾਨਕ ਜਪਿ ਭਗਵੰਤ॥2
ਛੰਤੁ॥ ਰੁਤਿ ਸਰਸ ਬਸੰਤ ਮਾਹ ਚੇਤੁ ਵੈਸਾਖ ਸੁਖ ਮਾਸੁ ਜੀਉ॥ ਹਰਿ ਜੀਉ ਨਾਹੁ ਮਿਲਿਆ ਮਉਲਿਆ ਮਨੁ ਤਨੁ ਸਾਸੁ ਜੀਉ॥ ਘਰਿ ਨਾਹੁ ਨਿਹਚਲੁ ਅਨਦ ਸਖੀਏ ਚਰਨ ਕਮਲ ਪ੍ਰਫੁਲਿਆ॥
(ਅੰਗ 928)॥ ਸੁੰਦਰੁ ਸੁਘੜੁ ਸੁਜਾਣੁ ਬੇਤਾ ਗੁਣ ਗੋਵਿੰਦ ਅਮੁਲਿਆ॥ ਵਡਭਾਗਿ ਪਾਇਆ ਦੁਖੁ ਗਵਾਇਆ ਭਈ ਪੂਰਨ ਆਸ ਜੀਉ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਣਿ ਤੇਰੀ ਮਿਟੀ ਜਮ ਕੀ ਤ੍ਰਾਸ ਜੀਉ॥ 2॥
Sloak: Oodum, Agumm, Agoachro, Churn Kumul numuskaar. Kuthni sa Toodh(u) bhaavsi, Nanak Naam adhaar(u). 1. Sunt shern(i) saajun purhou, Soami, simer(i) Anunt. Sookay tay huriya theeya, Nanak jup(i) Bhugvunt. 2.
Word Meaning: Oodum = take initiative; always reeay. Agumm = inaccessible. Agoachuro = incomprehensible. Kuthni = narration. Sa = is that (meaningful). Bhaavsi = liked by. 1. Simer(i) = remember; recite Naam. Anunt = limitless. Sookay = dead heart; lifeless. Huriya = return to a new life. Theeya = became. Bhugvunt = God. 2.
MEANING: I bow to Waheguru, who has lotus-like soft feet, who is always ready to look after His creation, is inaccessible, and is incomprehensible. I pray to Him that I may say only those words in His praise which are to His liking, and His Naam may become the basis of my life, begs Nanak. 1.
My dead mind (without any compassion for others) has come to life by reciting Waheguru's Naam, oh Nanak. You, too, take shelter of the Guru, and recite the Naam of the limitless Waheguru, oh my holy friends. 2.

Chhunt(u): Root(i) sers basunt, maah Chayt(u), Vaisaakh, sookh maas(u) jeeou. Hur(i) Jeeou, Naah(u) miliya, mauliya mun(u, tun(u) saas(u) jeeou. Ghur(i) Naah(u), nihchul(u) anund sukhiyay, Churn Kumul perphoolliya.
(PAGE 928): Soondar(u), sooghurr(u), soojaan(u) bayta, goon Govind amoolliya. Vudbhaag(i) paaya, dookh(u) guvaayiya, bhuyyee poorun aas jeeou. Binvunt(i) Nanak, shern(i) Tayri, mitee Jum kee traas jeeou. 2.
Word Meaning: Root(i) = season. Sers = pleasant; mind-blooming. Basant = spring. Maah = maas = month. Chayt(u) Vaisaakh = (Mid March to Mid may). Naah(u) = Lord. Nihchul(u) = permanent; everlasting. Anund = blissfulness. Mauliya = bloomed. Churn Kumul = with lotus-like feet (God). Perphoolliya = flourished. Sooghurr(u) = wise = Soojaa.

Bayta = knowledgeable. Amolliya = priceless. Poorun Aas = wish fulfilled. Mitee = eradicated. Traas = fear. 2.

MEANING: The spring season is pleasant and comfortable for everyone, but it becomes more comfortable for those who get connected with the Lord, Waheguru, whereby their mind, body, and breath bloom (feel zestful). One's heart feels eternal bliss when the Lord, with lotus-like soft feet, flourishes in his mind, oh my friends. By singing praise of the priceless virtues of Waheguru, the devotee becomes beautiful (by mind), wise, clever, and (spiritually) knowledgeable. With great fortune, a devotee who acquires Waheguru in her heart gets all her sufferings eradicated and has all her wishes fulfilled. I humbly submit that when one comes to Waheguru's shelter, all his fears about the Angel of death are eradicated, oh Nanak. 2.

ਸਲੋਕ॥ ਸਾਧ ਸੰਗਤਿ ਬਿਨੁ ਭ੍ਰਮਿ ਮੁਈ ਕਰਤੀ ਕਰਮ ਅਨੇਕ॥ ਕੋਮਲ ਬੰਧਨ ਬਾਧੀਆ ਨਾਨਕ ਕਰਮਹਿ ਲੇਖ॥ 1॥

ਜੋ ਭਾਣੇ ਸੇ ਮੇਲਿਆ ਵਿਛੋੜੇ ਭੀ ਆਪਿ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤੀ ਜਾ ਕਾ ਵਡ ਪਰਤਾਪੁ॥ 2॥

ਛੰਤੁ॥ ਗ੍ਰੀਖਮ ਰੁਤਿ ਅਤਿ ਗਾਖੜੀ ਜੇਠ ਅਖਾੜੈ ਘਾਮ ਜੀਉ॥ ਪ੍ਰੇਮ ਬਿਛੋਹੁ ਦੁਹਾਗਣੀ ਦ੍ਰਿਸਟਿ ਨ ਕਰੀ ਰਾਮ ਜੀਉ॥ ਨਹ ਦ੍ਰਿਸਟਿ ਆਵੈ ਮਰਤ ਹਾਵੈ ਮਹਾ ਗਾਰਬਿ ਮੁਠੀਆ॥ ਜਲ ਬਾਝੁ ਮਛੁਲੀ ਤੜਫੜਾਵੈ ਸੰਗਿ ਮਾਇਆ ਰੁਠੀਆ॥ ਕਰਿ ਪਾਪ ਜੋਨੀ ਭੈ ਭੀਤੁ ਹੋਈ ਦੇਇ ਸਾਸਨ ਜਾਮੁ ਜੀਉ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਓਟ ਤੇਰੀ ਰਾਖੁ ਪੂਰਨ ਕਾਮ ਜੀਉ॥ 3॥

Sloak: Sadh sungut(i) bin(u) bherm(i) mooyee, kerti kerm anayk. Komul bundhun baandhiya, Nanak, Kermeh(i) laykh(u): 1. Jo bhaanay say mayliya, vichhoarray bhee Aap(i). Nanak, Prubh shernaagti, Ja ka vud pertaap(u). 2.

Word Meaning: Bherm(i) = in misgivings. Mooyee = dies (spiritual death). Kerm = rituals. Anayk = countless. Komal = soft; fragile. Bundhun Baandhiya = trapped in bonds. Kermeh(i) Laykh = prewritten fortune (based on previous deeds). 1.

Bhaanay = liked. Vichhoarray = separated; disconnected. Pertaap(u) = majesty. 2.

MEANING: Without the Guru's shelter, the world is misled by its misgivings, and performs countless worthless rituals, and dies a spiritual death; and as per the prewritten fate based on its previous deeds, it stays trapped in the fragile bonds of Maya (which are easily broken at one's death). 1.

Waheguru connects those devotees with Him whom He likes, and keeps some away (disconnected) (as they are engrossed in Maya). I am in the shelter of Waheguru who has great majesty. 2.

Chhut(u): Greekhum root(i) ut(i) gaakhrri, Jaytth, Akhaarraiy, ghaam jeeou. Praym bichhoh(u) doohaagni, drisht (i) na kuree Ram jeeou. Neh drisht(i) aavaiy, mert haavaiy, muhaa gaarub(i) moottheeya. Jul baajh(u) muchhuli turrphurraavaiy, sung(i) Maya rootthiya. Kur(i) paap joani bhaiy bheet(u) hoyee, dayay saasun Jaam(u) jeeou. Binvunt(i) Nanak oat Tayri, raakh(u) poorun kaam jeeou. 3.

Word Meaning: Greekhum = summer. Ut(i) Gaakhrri = extremely tough (uncomfortable). Jaytth(u) Akhaarraiy = (Mid May to mid July). Ghaam = heat. Praym Bichhoh(u) = pain of separation. Dohaaggni = condemned by the husband; unfortunate. Drisht(i) = kind sight. Mert = dies (suffers) while sighing. Gaarub(i) = in conceit (ego). Moottheeya = robbed (of noble qualities). Jul Baajh(u) = without water. Turrphurraavaiy = shake (suffer) in pain. Rootthiya = estranged; alienated. Joani = in life forms. Bhaiy Bheet(u) = frightened to death. Saasun = punishment. Jaam(u) = Jum = Angel of death.

Oat = support; shelter. Poorun Kaam = Oh, the fulfiller of wishes. 3.

MEANING: The life of those unfortunate humans who are devoid of Waheguru's kind sight is as uncomfortable in the form of pain of separation as the hot summer season in the months of May and June. Such humans are robbed of their spirituality due to their huge ego, and without the kind sight of the Lord, they die (spiritually), and spend their life in sighing (suffering). With their love for Maya, they are estranged from Waheguru and squirm in the pain of separation, like a fish wriggling in pain without water. Because of his sins, the man stays frightened to death due to the possible punishment by the Angel of death and due to the fear of rebirths in many different life forms. I, Nanak, have come to Your shelter, oh, the fulfiller of all wishes, Waheguru; please keep me in Your shelter. 3.

ਸਲੋਕ॥ ਸਰਧਾ ਲਾਗੀ ਸੰਗਿ ਪ੍ਰੀਤਮੈ ਇਕੁ ਤਿਲੁ ਰਹਣੁ ਨ ਜਾਇ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਰਵਿ ਰਹੇ ਨਾਨਕ ਸਹਜਿ ਸੁਭਾਇ॥ 1॥ ਕਰੁ ਗਹਿ ਲੀਨੀ ਸਾਜਨਹਿ ਜਨਮ ਜਨਮ ਕੇ ਮੀਤ॥ ਚਰਨਹ ਦਾਸੀ ਕਰਿ ਲਈ ਨਾਨਕ ਪ੍ਰਭ ਹਿਤ ਚੀਤ॥ 2॥

ਛੰਤੁ॥ ਰੁਤਿ ਬਰਸੁ ਸੁਹੇਲੀਆ ਸਾਵਣ ਭਾਦਵੇ ਆਨੰਦ ਜੀਉ॥ ਘਣ ਉਨਵਿ ਵੁਠੇ ਜਲ ਥਲ ਪੂਰਿਆ ਮਕਰੰਦ ਜੀਉ॥ ਪ੍ਰਭ ਪੂਰਿ ਰਹਿਆ ਸਰਬ ਠਾਈ ਹਰਿ ਨਾਮ ਨਵ ਨਿਧਿ ਗ੍ਰਿਹ ਭਰੇ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਕੁਲ ਸਮੂਹਾ ਸਭ ਤਰੇ॥ ਪ੍ਰਿਅ ਰੰਗਿ ਜਾਗੇ ਨਹ ਛਿਦ੍ਰ ਲਾਗੇ ਕ੍ਰਿਪਾਲ ਸਦ ਬਖਸਿੰਦੁ ਜੀਉ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਕੰਤੁ ਪਾਇਆ ਸਦਾ ਮਨਿ ਭਾਵੰਦੁ ਜੀਉ॥ 4॥

Sloak: Sherdha laagi sung(i) Preetumaiy, ikk(u) til(u) rehn(u) na jaayay. Mun, tun Untar(i) ruv(i) ruhhay, Nanak, sehj(i) soobhaayay. 1. Kur(u) geh(i) leeni Saajuneh(i), junum, junum kay meet. Churnah daasi kur(i) luyyee, Nanak, Prubh hit cheet. 2.

Word Meaning: Sherdha = reverence; love. Preetumaiy = with the Dear (God). Til(u) = for a short moment. Ruv(i) Ruhhay = is present. Sehj(i) Soobhaayay = in natural way.1
Kur(u) = hand. Geh(i) = hold. Saajneh(i) = friend (Waheguru). Meet = friend. Daasi = slave. Hit = love. Cheet = (in) mind. 2.

MEANING: I have come to love my Dear, Waheguru; now I cannot live without Him even for a short moment. He is present in my body and mind naturally (without any special effort on my part). 1.
Waheguru, which is everybody's friend for many, many lives, held me with His hand and made me His slave (devotee) because I had love for Him in my mind. 2.

Chhunt(u): Root(i) bers(u) soohayliya, Saavun, Bhaadvayn aanund jeeou. Ghun oonuv(i) vootthay, jul, thul, pooriya, mukrund jeeou. Prubh poor(i) ruhhiya serb tthaayeen Hur(i) Naam nuv nidh(i) greh bhuray. Simer(i) Soami untarjaami, kool smoohaan subh turay. Priyay rung(i) jaagay, neh chhider laagay, Kirpal sud bukhshind(u) jeeou. Binvunt(i) Nanak, Hur(i) kunt(u) paaya, sudaa mun bhaavund(u) jeeou. 4.

Word Meaning: Bers(u) Root(i) = rainy season. Soohayliya = pleasant; comforting. Saavun Bhaadvayn = (mid July to mid September). Aanund = blissful; enjoyable. Ghun = clouds. Oonuv(i) = very low. Vootthay = cause rain. Pooriya = filled with. Mukrund = fragranced water. Nuv Nidh(i) = the nine treasures. Greh = home; heart. Untarjaami = omniscient. Kool Smoohaan = all clans (associates). Turay = salvaged. Priyay Rung(i) = in the love of the Dear. Jaagay = became alert. Chhider = blemish of vices. Bukhshind(u) = forgiving. Kunt(u). Bhaavund(u) = favourite. 4.

MEANING: The rainy season in the months of July and August is very pleasant and enjoyable. The clouds come very low, causing rain and filling the land and water storage (lakes, ponds, pools, etc.) with fragranced water. Waheguru is present everywhere, and every heart is filled (hiddenly) with His Naam, which is the source of all the nine treasures. The devotees of Waheguru and all their associates find salvation by reciting the Naam of the

omniscient Lord. Waheguru is always kind and forgiving, and those devotees who stay alert in His love never get blemished with vices. I have realized the Lord who has always been my favourite, oh Nanak. 4.

ਸਲੋਕ॥ ਆਸ ਪਿਆਸੀ ਮੈ ਫਿਰਉ ਕਬ ਪੇਖਉ ਗੋਪਾਲ॥ ਹੈ ਕੋਈ ਸਾਜਨੁ ਸੰਤ ਜਨੁ ਨਾਨਕ ਪ੍ਰਭ ਮੇਲਣਹਾਰ॥ 1॥ ਬਿਨੁ ਮਿਲਬੇ ਸਾਂਤਿ ਨ ਊਪਜੈ ਤਿਲੁ ਪਲੁ ਰਹਣੁ ਨ ਜਾਇ॥ ਹਰਿ ਸਾਧਹ ਸਰਣਾਗਤੀ ਨਾਨਕ ਆਸ ਪੁਜਾਇ॥ 2॥
ਛੰਤੁ॥ ਰੁਤਿ ਸਰਦ ਅਡੰਬਰੋ ਅਸੂ ਕਤਕੇ ਹਰਿ ਪਿਆਸ ਜੀਉ॥ ਖੋਜੰਤੀ ਦਰਸਨੁ ਫਿਰਤ ਕਬ ਮਿਲੀਐ ਗੁਣਤਾਸ ਜੀਉ॥ ਬਿਨੁ ਕੰਤ ਪਿਆਰੇ ਨਹ ਸੂਖ ਸਾਰੇ ਹਾਰ ਕੰਙਣ ਧ੍ਰਿਗੁ ਬਨਾ॥ ਸੁੰਦਰਿ ਸੁਜਾਣਿ ਚਤੁਰਿ ਬੇਤੀ ਸਾਸ ਬਿਨਾ ਜੈਸੇ ਤਨਾ॥ ਈਤ ਊਤ ਦਹਦਿਸ ਅਲੋਕਨ ਮਨਿ ਮਿਲਨ ਕੀ ਪ੍ਰਭ ਪਿਆਸ ਜੀਉ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਧਾਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਪ੍ਰਭ ਗੁਣਤਾਸ ਜੀਉ॥ 5॥
Sloak: Aas piyaasi mein phiroun, kub paykhoun Gopal. Haiy, koyee saajun(u), sunt jun(u), Nanak, Prubh maylunhaar. 1. Bin(u) milbay shaant(i) na oopjaiy, til(u) pul(u) rehn(u) na jaayay. Hur(i) Sadhah shernaagti, Nanak aas poojaayay. 2.
Word Meaning: Aas Piyaasi = unfulfilled wish. Paykhoun = see. 1.
Milbay = to meet. Shaant(i) = peace; blissfulness. Oopjaiy = generated; acquire; have. Til(u) Pul(u) = a short moment. Shernaagti = in shelter. 2.
MEANING: I have been roaming around with my unfulfilled wish; I do not know when I will have a holy sight of Waheguru. Is there any friendly saint who would connect me with Waheguru, oh Nanak? 1.
I cannot have peace without seeing Waheguru, and cannot live without Him even for a short moment. I have come to the shelter of the holy saints of Waheguru, hoping that they will fulfil my wish (and connect me with Him), oh Nanak. 2.
Chhunt(u): Root(i) serd udumbro, Assoo, Kutkay Hur(i) piyaas jeeou. Khojunti dershun(u) phirt, kub miliyaiy Goontaas jeeou. Bin(u) Kunt Piyaray, neh sookh saaray, haar, kungun dhrig(u) bunaa. Soondar(i), soojaan(i), chutur(i), bayti, saas binaa jaiysay tunaa. Eet, oot dehdis aloakun, mun(i) milun kee Prubh piyaas jeeou. Binvunt Nanak dhaar(i) kirpa, maylhou Prubh Goon-Taas jeeou. 5.
Word Meaning: Serd = cool. Udumbro = beginning. Assoo, Kutkay (mid Sept to mid November). Piyaas = thirst; strong wish. Khojunti = searching for. Goon-Taas = source of virtues (God). Kunt = husband; Lord. Saaray = enquire about. Kungun = bracelets. Dhrig(u) = condemnable; torturing. Soojaan(i) = wise. Chutur(i) = clever. Bayti = knowledgeable; highly literate. Tunaa = body. Eet, Oot = here and there; everywhere. Aloakun = look around. 5.
MEANING: It is the month of September, and the wintery season is about to begin, and I have a yearning to see my Waheguru. I have been looking around for His holy sight, and do not know when I will have the sight of Waheguru, which is the source of all virtues. Without the dear Lord, there is nobody to enquire about me so as to provide any comfort; and wearing of necklaces and bracelets has become a condemnable adornment for me. Even if a woman is pretty, wise, clever, and highly literate, she is like a hollow body without any breath (life) (without her husband to love her). I look around for my Waheguru (husband), who is the source of all virtues everywhere and in every direction, with a strong desire to meet Him, and I pray to the holy men to have mercy on me and connect me with Him, oh, Nanak. 5.

ਸਲੋਕ॥ ਜਲਨਿ ਬੁਝੀ ਸੀਤਲ ਭਏ ਮਨਿ ਤਨਿ ਉਪਜੀ ਸਾਂਤਿ॥ ਨਾਨਕ ਪ੍ਰਭ ਪੂਰਨ ਮਿਲੇ ਦੁਤੀਆ ਬਿਨਸੀ ਭ੍ਰਾਂਤਿ॥ 1॥

(ਅੰਗ 929)॥ ਸਾਧ ਪਠਾਏ ਆਪਿ ਹਰਿ ਹਮ ਤੁਮ ਤੇ ਨਾਹੀ ਦੂਰਿ॥ ਨਾਨਕ ਭ੍ਰਮ ਭੈ ਮਿਟਿ ਗਏ ਰਮਣ ਰਾਮ ਭਰਪੂਰਿ॥ 2॥
ਛੰਤੁ॥ ਰੁਤਿ ਸਿਸੀਅਰ ਸੀਤਲ ਹਰਿ ਪ੍ਰਗਟੇ ਮੰਘਰ ਪੋਹਿ ਜੀਉ॥ ਜਲਨਿ ਬੁਝੀ ਦਰਸੁ ਪਾਇਆ ਬਿਨਸੇ ਮਾਇਆ ਧ੍ਰੋਹ ਜੀਉ॥ ਸਭਿ ਕਾਮ ਪੂਰੇ ਮਿਲਿ ਹਜੂਰੇ ਹਰਿ ਚਰਣ ਸੇਵਕਿ ਸੋਵਿਆ॥ ਹਾਰ ਡੋਰ ਸੀਗਾਰ ਸਭਿ ਰਸ ਗੁਣ ਗਾਉ ਅਲਖ ਅਭੇਵਿਆ॥ ਭਾਉ ਭਗਤਿ ਗੋਵਿੰਦ ਬਾਛਤ ਜਮੁ ਨ ਸਾਕੈ ਜੋਹਿ ਜੀਉ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਪ੍ਰਭਿ ਆਪਿ ਮੇਲੀ ਤਹ ਨ ਪ੍ਰੇਮ ਬਿਛੋਹ ਜੀਉ॥ 6॥

Sloak: Julun boojhi, seetul bhuyyay, mun(i), tun(i) oopji shaant(i). Nanak, Prubh Poorun milay, dootiya binsee bhuraant(i). 1.
(PAGE 929): Sadh putthaayay Aap(i) Hur(i), hum, toom tay naahi door(i). Nanak bherm bhaiy mit guyyay, rumun Ram bhurpoor(i). 2.
Word Meaning: Julun(i) = burning (fire) of desires. Boojhi = put out; disappeared. Seetul = peaceful. Shaant(i) = peacefulness. Dootiya = the other (of Maya). Binsee = destroyed. Bhuraant(i) = aimless wandering of mind. 1.
Putthaayay = sent. Bherm = illusions; misgivings. Rumun = reciting Naam. 2.
MEANING: The fire of my desires has been put out, and my mind and my body have become peaceful on getting connected with the Perfect Waheguru, and the aimless wandering of my mind to enjoy the luxuries of Maya has come to an end. 1.
Waheguru Himself sends His holy saints to the world who tell us that Waheguru is not far from us. All my illusions and my fears have disappeared on reciting the Naam of the omnipresent Waheguru. 2.

Chhunt(u): Root(i) sissiur seetul Hur(i) pergutay Munghur, Poh(i) jeeou. Julun(i) boojhi, ders(u) paaya, binsay Maya dhuroh jeeou. Subh(i) kaam pooray, mil(i) hujooray, Hur(i) Churn sayvuk(i) sayviya. Haar, doar, sheengaar, subh(i) rus, goon gaaou Alukh, Abhayviya. Bhaaou bhugut(i) Govind baanchhut, Jum(u) na saakaiy joh(i) jeeou. Binvunt(i) Nanak, Prubh(i) Aap(i) mayli, teh na praym bichhoh jeeou. 6.
Word Meaning: Sissiur = wintery. Seetul = cool. Pergutay = appeared (in heart). Munghur Poh (Mid November to mid January). Ders(u) = sight. Binsay = disappeared. Dhuroh = deceitfulness. Kaam = wishes. Hujooray = near; close by. Doar = wide bracelets. Sheengaar = adornments. Rus = different tastes. Alukh = incomprehensible. Abhayviya = whose secrets cannot be known. Bhaaou = with love. Baanchhut = wishing for. Joh(i) = cast an evil eye. Teh = there. Bichhoh = pain of separation. 6.
MEANING: Like the cold months of Mughur and Poh (November and December), which make the environment cold (cool), the mind where Waheguru appears becomes cool and peaceful as the fire of worldly desires is put out, and all the deceptive tactics of Maya are destroyed. When a devotee serves at the feet of Waheguru like a slave, he “sees” Him very close, and all his wishes are fulfilled. By singing the virtues of Waheguru, which is incomprehensible, and whose secrets cannot be known, the devotee feels as if she has adorned herself with a necklace and wide bracelets, and she is enjoying all the different tastes of life. When a devotee wishes for the worship of Waheguru with love and reverence, the Angel of death cannot cast an evil eye on her. When Waheguru connects a devotee with Him, she does not suffer the pain of separation, oh Nanak. 6.

ਸਲੋਕ॥ ਹਰਿ ਧਨੁ ਪਾਇਆ ਸੋਹਾਗਣੀ ਡੋਲਤ ਨਾਹੀ ਚੀਤ॥ ਸੰਤ ਸੰਜੋਗੀ ਨਾਨਕਾ ਗ੍ਰਿਹਿ ਪ੍ਰਗਟੇ ਪ੍ਰਭ ਮੀਤ॥ 1॥ ਨਾਦ ਬਿਨੋਦ ਅਨੰਦ ਕੋਡ ਪ੍ਰਿਅ ਪ੍ਰੀਤਮ ਸੰਗਿ ਬਨੇ॥ ਮਨ ਬਾਛਤ ਫਲ ਪਾਇਆ ਹਰਿ ਨਾਨਕ ਨਾਮ ਭਨੇ॥ 2॥

ਛੰਤੁ॥ ਹਿਮਕਰ ਰੁਤਿ ਮਨਿ ਭਾਵਤੀ ਮਾਘੁ ਫਗਣੁ ਗੁਣਵੰਤ ਜੀਉ॥ ਸਖੀ ਸਹੇਲੀ ਗਾਉ ਮੰਗਲੋ ਗ੍ਰਿਹਿ ਆਏ ਹਰਿ ਕੰਤ ਜੀਉ॥ ਗ੍ਰਿਹਿ ਲਾਲ ਆਏ ਮਨਿ ਧਿਆਏ ਸੇਜ ਸੁੰਦਰਿ ਸੋਹੀਆ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣ ਭਏ ਹਰਿਆ ਦੇਖਿ ਦਰਸਨ ਮੋਹੀਆ॥ ਮਿਲੇ ਸੁਆਮੀ ਇਛ ਪੁੰਨੀ ਮਨਿ ਜਪਿਆ ਨਿਰਮਲ ਮੰਤ ਜੀਉ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਨਿਤ ਕਰਹੁ ਰਲੀਆ ਹਰਿ ਮਿਲੇ ਸ੍ਰੀਧਰ ਕੰਤ ਜੀਉ॥ 7॥

Sloak: Hur(i) dhun(u) paaya sohaagni, doalut naahi cheet. Sunt sunjogi Nanaka, greh(i) pergutay Prubh meet. 1. Naad, binoad, anund koad, Priayay Preetum sung(i) bunay. Mun baancchut ful paaya, Hur(i) Nanak Naam bhunay. 2.

Word Meaning: Dhun(u) = wealth. Sohaagni = fortunate; connected with God. Doalut Naahi = does not waver. Cheet = mind. Sunjogi = in the company of. Pergutay = appeared.1 Naad = music. Binoad = enjoyments. Koad = fun activities. Bhunay = reciting Naam.2.

MEANING: A fortunate devotee, who is married to (is connected with) God, acquires the wealth of Waheguru's Naam, and her mind never wavers (weakens for the attractions of Maya). The friend, Waheguru, appears in her mind in the company of the Guru, oh Nanak. 1. When one gets connected with the dear Waheguru, he feels as if he is listening to sweet music, is enjoying the luxuries of life and of many fun activities; and one reaps the reward of his wishes when he recites Waheguru's Naam, oh Nanak. 2.

Chhunt(u): Himkur root(i) mun(u) bhaavti, Maagh(u) Phuggun(u) goonvunt jeeou. Sukhee suhayli gaaou mungulo, greh(i) aayay Hur(i) kunt jeeou. Greh(i) Laal aayay, mun(i) dhiyaayay, sayj soondar(i) soheeya. Vun(u) trin(u), tirbhuvun bhuyyay huriya, daykh(i) dershun moheeya. Milay Soami, ichh poonni, mun(i) juppiya nirmul Munt jeeou. Binvunt(i) Nanak, nit kurhou ruliyaan, Hur(i) milay Sri Dhur kunt jeeou. 7.

Word Meaning: Himkur = icy. Bhaati = favourite. Maagh Phuggun (mid January to mid March). Goonvunt = having virtuous qualities. Sukhee Suhayli = friends; senses. Mungulo = song of joy. Greh(i) = in the heart. Kunt = husband; Lord. Laal = Dear (Waheguru). Sayj = bed (of heart). Soheeya = attractive. Trin(u) = vegetation. Tirbhuvun = the three-layered universe. Huriya = green; come to life. Moheeya =captivated. Ichh Poonni = wish fulfilled. Nirmul = pure; holy. Munt = Guru's Shabad. Ruliyaan = enjoyments. Sri-Dhur = creator of Maya (God). 7.

MEANING: Even though the months of January and February are ice-cold, it is a pleasant season for the virtuous people who acquire Waheguru's Naam, which generates warmth in their hearts. Their senses also begin to sing the song of joy when the Husband, in the form of Waheguru, appears in their heart. When a devotee remembers Waheguru in her heart, the Dear appears in there. The already decorated bed of her purified heart becomes highly attractive, and she feels as if the forest, all the vegetation, and the whole universe have come to life and have been captivated by the holy sight of Waheguru. By reciting the holy Shabad of the Guru, all her wishes are fulfilled when she gets connected with Waheguru. Those who get connected with the creator of Maya, Waheguru, enjoy each other's love all the time, oh Nanak. 7.

ਸਲੋਕ॥ ਸੰਤ ਸਹਾਈ ਜੀਅ ਕੇ ਭਵਜਲ ਤਾਰਨਹਾਰ॥ ਸਭ ਤੇ ਊਚੇ ਜਾਣੀਅਹਿ ਨਾਨਕ ਨਾਮ ਪਿਆਰ॥ 1॥ ਜਿਨ ਜਾਨਿਆ ਸੇਈ ਤਰੇ ਸੇ ਸੂਰੇ ਸੇ ਬੀਰ॥ ਨਾਨਕ ਤਿਨ ਬਲਿਹਾਰਣੈ ਹਰਿ ਜਪਿ ਉਤਰੇ ਤੀਰ॥ 2॥ ਛੰਤੁ॥ ਚਰਣ ਬਿਰਾਜਿਤ ਸਭ ਊਪਰੇ ਮਿਟਿਆ ਸਗਲ ਕਲੇਸੁ ਜੀਉ॥ ਆਵਣ ਜਾਵਣ ਦੁਖ ਹਰੇ ਹਰਿ ਭਗਤਿ ਕੀਆ ਪਰਵੇਸੁ ਜੀਉ॥ ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਮਾਤੇ ਤਿਲੁ ਨ ਮਨ ਤੇ ਬੀਸਰੈ॥ ਤਜਿ ਆਪੁ ਸਰਣੀ ਪਰੇ ਚਰਨੀ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ॥ ਗੋਵਿੰਦ ਗੁਣਨਿਧਿ ਸ੍ਰੀ ਰੰਗ ਸੁਆਮੀ ਆਦਿ ਕਉ ਆਦੇਸੁ ਜੀਉ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਮਇਆ ਧਾਰਹੁ ਜੁਗ ਜੁਗੋ ਇਕ ਵੇਸੁ ਜੀਉ॥ 8॥1॥6॥8॥

Sloak: Sunt suhaayee jea kay, bhuvjul taarunhaar. Subh tay oochay jaaniyeh(i), Nanak Naam piyaar. 1. Jin jaaniya sayee turay, say sooray, say beer. Nanak, tin bulihaarnaiy, Hur(i) jup(i) ootray teer. 2.
Word Meaning: Suhaayee = supporter. Jea = life. Bhuvjul = the world sea. Taarunhaar = capable of ferrying across (ships). 1.
Jaaniya = recognized; made connection. Sooray = Beer = valiant. Teer = shore. 2.
MEANING: The holy saints are the supporters of our life, and are ships to ferry us across the world sea (they are the emancipators). Because of their love for Waheguru's Naam, they are above everybody else in spirituality, oh Nanak. 1.
Those who make a connection with Waheguru are emancipated, and they are the true valiant and gallant (who overpower their sensual desires). I am a sacrifice for all those who swim across the world-sea by reciting Waheguru's Naam, oh Nanak. 2.

Chhut(u): Churn biraajit subh oopray, mitiya sugul klaysh(u) jeeou. Aavun, jaavun dookh huray, Hur(i) bhugut(i) keeya pervaysh(u) jeeou. Hur(i) rung(i) raatay, sehj(i) maatay, til(u) na mun tay beesraiy. Tuj(i) aap(u) shernee, puray Churnee, serb goon Jugdeeshraiy. Govind, Goon-Nidh(i) Sri-Rung, Soami. Aad(i) kuou aadays(u) jeeou. Binvunt(i) Nanak, muyya dhaarhou, joog, joogo, ikk vays jeeou. 8.1.6.8.
Word Meaning: Biraajit = enjoy respect. Mitiya = eradicated. Klaysh(u) = uninvited disputes. Aavun Jaavun = births and deaths. Huray = removed. Pervaysh(u) = entrance; came in. Rung(i) Raatay = imbued in love of. Sehj(i) Maatay = intoxicated in the high spiritual state. Beesraiy = forget. Tuj(i) = give up. Aap(u) = selfishness and ego. Goon-Nidh(i) = treasure (source) of virtues (Waheguru). Sri-Rung = husband of Maya (God). Aad(i) = the origin (root) (Waheguru). Aadays = bowing with reverence. Joog Joogo = all through the eons. Vays = appearance. 8.
MEANING: Waheguru's devotees stay imbued in His love and are always intoxicated in the high spiritual state as they do not forget Him even for a short moment. Giving up their selfishness and ego, they come to the shelter of Waheguru, which is the source of all virtues. They enjoy the most respect, and all their worldly disputes are eliminated (they rise above them all). Their suffering of the birth-death cycle is terminated as Waheguru's worship makes entrance (is implanted) in their heart. I, too, bow with respect to Waheguru, who is the treasure (source) of all virtues, is the husband of Maya, is the Lord of the universe, and is the origin of all. I pray to the Lord, who has the same persona (character) over the eons, to be kind to me, oh Nanak. 8.1.6.8.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਰਾਮਕਲੀ ਮਹਲਾ 1 ਦਖਣੀ
ਓਅੰਕਾਰੁ

Ek Onkar Satgur Persad(i)
Ramkali Mehla 1, Dukkhni
ONKAR(U)

NOTE: During His first odyssey in south-western India, Guru Nanak Sahib visited a temple "Omkareshwar or Onkar" in Madhya Pradesh on the bank of the river Narbada, where people were worshipping an idol of god Shiva, believing it to be "Onkar" (the Supreme Being). Even the Pundits were teaching their students to worship this idol as the Onkar. Guru Nanak Sahib enlightened the ignorant pundits and the people about the real "Onkar," which is the creator of the whole universe, including god Brahma, who is believed to be the creator of the whole world. Guru Nanak Sahib wrote the following holy composition for humanity, explaining who the real Supreme Being is. Guru Sahib used the letters of the Gurmukhi alphabet to start each paurri (stanza).

ਓਅੰਕਾਰਿ ਬ੍ਰਹਮਾ ਉਤਪਤਿ॥ ਓਅੰਕਾਰੁ ਕੀਆ ਜਿਨਿ ਚਿਤਿ॥ ਓਅੰਕਾਰਿ ਸੈਲ ਜੁਗ ਭਏ॥ ਓਅੰਕਾਰਿ ਬੇਦ ਨਿਰਮਏ॥
(ਅੰਗ 930)॥ ਓਅੰਕਾਰਿ ਸਬਦਿ ਉਧਰੇ॥ ਓਅੰਕਾਰਿ ਗੁਰਮੁਖਿ ਤਰੇ॥ ਓਨਮ ਅਖਰ ਸੁਣਹੁ ਬੀਚਾਰੁ॥ ਓਨਮ ਅਖਰੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ ॥1॥
Onkar(i) Brahma ootput(i). Onkar(u) keeya jin(i) chit(i). Onkar(i) saiyl joog bhuyyay. Onkar(i) Bayd nirmuyyay.
(PAGE 930): Onkar(i) Shabad(i) oodhray. Onkar(i) Gurmukh(i) turay. Onum **Akkhur** soonhou beechaar(u). Onum Akkhur(u) tirbhuvun saar(u). 1.
Word Meaning: Onkar(u) = the Supreme Being, which is uniformly present everywhere. Ootput(i) = creation; created. Chit(i) = in mind. Saiyl = (countless) rocks (mountains); the world. Joog = eons. Bayd = religious texts such as the Vedas. Nirmuyyay = came into being. Oodhray = Turay = salvaged. Gurmukh(i) = in the shelter of the Guru. Akkhur = word. Tirbhuvun = the whole universe. Saar(u) = supreme. 1.
.
MEANING: (You believe this idol of Shiva to be the Onkar (the Supreme Being), oh pundit). But, let me tell you about the real "Onkar". He is the one who created even Brahma, whom you think to be the creator of the world, and whom Brahma keeps in mind. "Onkar" is the creator of the universe, and the Vedas came into being because of the wisdom given to their authors by Onkar. People find salvation by reciting the Guru's Shabad (Naam of Onkar). Listen to, and ponder on the idea of the word "Onum". This Word is the supreme in the three worlds. 1.
ਸੁਣਿ ਪਾਡੇ ਕਿਆ ਲਿਖਹੁ ਜੰਜਾਲਾ॥ ਲਿਖੁ ਰਾਮ ਨਾਮ ਗੁਰਮੁਖਿ ਗੋਪਾਲਾ॥ 1॥ ਰਹਾਉ॥
Soon(i) paanday kiyya likhou junjaala. Likh(u) Ram Naam Gurmukh(i) Gopala. Ruhaou.
Word Meaning: Paanday = oh, pundit. Junjaala = traps of Maya (affairs of the world).
MEANING: What (useless) things are you writing (teaching your students) which will simply become traps of Maya for them, oh pundit? The only thing to teach them is Waheguru's Naam. Pause.

ਸਸੈ ਸਭੁ ਜਗੁ ਸਹਜਿ ਉਪਾਇਆ ਤੀਨਿ ਭਵਨ ਇਕ ਜੋਤੀ॥ ਗੁਰਮੁਖਿ ਵਸਤ ਪਰਾਪਤਿ ਹੋਵੈ ਚੁਣਿ ਲੈ ਮਾਣਕ ਮੋਤੀ॥ ਸਮਝੈ ਸੂਝੈ ਪੜਿ ਪੜਿ ਬੂਝੈ ਅੰਤਿ ਨਿਰੰਤਰਿ ਸਾਚਾ॥ ਗੁਰਮੁਖਿ ਦੇਖੈ ਸਾਚੁ ਸਮਾਲੇ ਬਿਨੁ ਸਾਚੇ ਜਗੁ ਕਾਚਾ॥ 2॥

Sussaiy subh(u) jug(u) sehj(i) oopaaya, teen(i) bhuvun Ikk Joti. Gurmukh(i) vust praaput(i) hovaiy, choon(i) laiy maanuk moti. Sumjhaiy, soojhaiy, purr(i), purr(i) boojhaiy, unt(i) niruntur(i) Saacha. Gurmukh(i) daykhaiy Saach(u) smaalay, bin(u) Saachay jug(u) kaacha. 2.

Word Meaning: Sussaiy = the letter "S" of Gurmukhi (Punjabi). Sehj(i) = without any special effort. Joti = Waheguru's Light (Soul). Vust = the invaluable thing (Waheguru's Naam). Maanuk Moti = pearls (wealth of the Naam). Soojhaiy = ponders on. Boojhaiy = acquires the understanding. Unt(i) = at the end. Niruntar(i) = continuous. Saacha = the eternal Waheguru (God). Smaalay = remembers. Kaacha = loves perishables. 2.

MEANING: Waheguru created the whole world without any special effort. His Light (Soul) is sustaining all living beings in all three worlds – the earth, the sky, and the underworld. His pearls-like invaluable Naam can be acquired from the Guru; so, seek the Guru's shelter to pick up the noble qualities just like a swan (a clean bird) picks up pearls (a belief of Hindu Granths). When a devotee ponders on the Guru's Shabad, he comes to realize at the end that it is only the uniform Waheguru which is eternal. A devotee, who comes to the Guru's shelter, realizes that without Waheguru's Naam, the world loves the perishables; so, he always keeps Him in mind. 2.

ਧਧੈ ਧਰਮੁ ਧਰੇ ਧਰਮਾਪੁਰਿ ਗੁਣਕਾਰੀ ਮਨੁ ਧੀਰਾ॥ ਧਧੈ ਧੂਲਿ ਪੜੈ ਮੁਖਿ ਮਸਤਕਿ ਕੰਚਨ ਭਏ ਮਨੂਰਾ॥ ਧਨੁ ਧਰਣੀਧਰੁ ਆਪਿ ਅਜੋਨੀ ਤੋਲਿ ਬੋਲਿ ਸਚੁ ਪੂਰਾ॥ ਕਰਤੇ ਕੀ ਮਿਤਿ ਕਰਤਾ ਜਾਣੈ, ਕੈ ਜਾਣੈ ਗੁਰੁ ਸੂਰਾ॥ 3॥

Dhudhaiy dherm(u) dhuray Dhemapur(i),goonkaari mun(u) dheera. Dhudhaiy, dhool(i) purraiy much(i) mustuk(i), kunchun bhuyyay munoora. Dhun(u) Dhernidhur, Aap(i) ajoani, toal(i), boal(i) Sach(u) Poora. Kertaiy kee mit(i) Kerta jaanaiy, kaiy jaanaiy Gur(u) soora. 3.

Word Meaning: Dhudhaiy = the Gurmukhi letter "Dh". Dherm = divinity and high morality. Dhermapur(i) = in holy gatherings. Dheera = becomes contented. Dhool(i) = the dust of Guru's Feet (Shabad). Mookh(i) = in the mouth. Mustuk(i) = on the forehead (mind). Kunchun = gold. Munoora = burnt (scrap) iron. Dhun(u) = great; worthy of worship. Dhrndhur(u) = the support of the earth (Waheguru). Ajoani = never takes a life form. Toal(i) = in spirituality. Boal(i) = in words. Sach(u) = eternal God. Mit(i) = transcendence. Kaiy = or. Soora = valiant (who has defeated the demons); Perfect. 3.

MEANING: The Perfect Guru preaches divinity and high morality in holy gatherings, which are full of virtues, and are a source of contentment. When an individual, who has a heart like useless scrap iron, recites the Guru's Shabad and ponders on it, becomes pure like gold, at heart. The Guru, which is a manifestation of Waheguru, which never takes a life form, is perfect in His spirituality and in His words. Only Waheguru, or the Perfect Guru, knows Waheguru's transcendence. 3.

ਞਿਆਨੁ ਗਵਾਇਆ ਦੂਜਾ ਭਾਇਆ ਗਰਬਿ ਗਲੇ ਬਿਖੁ ਖਾਇਆ॥ ਗੁਰ ਰਸੁ ਗੀਤ ਬਾਦ ਨਹੀ ਭਾਵੈ ਸੁਣੀਐ ਗਹਿਰ ਗੰਭੀਰੁ ਗਵਾਇਆ॥ ਗੁਰਿ ਸਚੁ ਕਹਿਆ ਅੰਮ੍ਰਿਤ ਲਹਿਆ ਮਨਿ ਤਨਿ ਸਾਚੁ ਸੁਖਾਇਆ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ਆਪੇ ਅੰਮ੍ਰਿਤ ਪੀਆਇਆ॥ 4॥

Gniyaan(u) guvaaya, dooja bhaaya, gerb(i) gulay, bikh(u) khaaya. Gur rus(u), geet, baad, nuhee bhaavaiy sooniyaiy, Gehr, Gumbheer guvaaya. Gur(i) Sach(u) kuhhiya, Amrit luhhiya, mun(i), tun(i) Saach(u) sookhaaya. Aapay Gurmukh(i), Aapay dayvaiy, Aapay Amrit peeyaaya. 4.

Gniyaan(u) = Divine Knowledge; Guru's Shabad. Guvaaya = lost; did not follow. Dooja = Maya's attractions. Bhaaya = liked. Gerb(i) Gulay = rot in conceit. Bikh(u) Khaaya = enjoyed the poisonous luxuries of Maya. Rus(u) = sweetness; blissfulness. Baad = words. Gehr = unfathomable Waheguru. Gumbheer = never-changing God. Sach(u) = eternal Waheguru. Luhhiya = acquired. Sookhaaya = finds comforting. 4.

MEANING: The individual, who does not follow the Guru's Shabad and loves (enjoys) the poisonous attractions of Maya, loses Divine Knowledge (spirituality), and rots in his ego. He does not like to listen to Guru's Words (Shabad), and does not enjoy their sweetness (blissfulness), and loses connection with the unfathomable and never-changing Waheguru. But, a devotee, who believes in the Words of the Guru in praise of Waheguru, acquires the Amrit-like (immortalizing) Naam of Waheguru in his heart, and finds it comforting to his body and mind. Waheguru Himself puts His devotees in Guru's shelter and gives His Amrit-like Naam to them. 4.

ਏਕੋ ਏਕੁ ਕਹੈ ਸਭੁ ਕੋਈ ਹਉਮੈ ਗਰਬੁ ਵਿਆਪੈ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਪਛਾਣੈ ਇਉ ਘਰੁ ਮਹਲੁ ਸਿਞਾਪੈ॥ ਪ੍ਰਭੁ ਨੇੜੈ ਹਰਿ ਦੂਰਿ ਨ ਜਾਣਹੁ ਏਕੋ ਸ੍ਰਿਸਟਿ ਸਬਾਈ॥ ਏਕੰਕਾਰੁ ਅਵਰੁ ਨਹੀ ਦੂਜਾ ਨਾਨਕ ਏਕੁ ਸਮਾਈ॥ 5॥

Aiko, Aik(u) kuhhaiy subh(u) koyee, haumein gerb(u) viyaapaiy. Untar(i), baahur(i), Aik(u) puchhaanaiy, iyoun Ghur(u), Mehl(u) sinyaapaiy. Prubh(u) nayrraiy, Hur(i) door(i) na jaanhou, Aiko srisht(i) subaayee. Ekunkar(u), uver(u) nuhee dooja, Nanak Aik(u) smaayee. 5.

Word Meaning: Haumein = selfishness and ego. Gerb(u) = conceit. Viyaapaiy = happens; affects. Ghur(u) = Mehl = Waheguru's Residence. Sinyaapaiy = recognizes. Subaayee = the whole. Ekunkar(u) = Waheguru. Uver(u) = other. Smaayee = present.

MEANING: As far as chanting is concerned, everybody says that there is only one Supreme Being, but internally, they are highly selfish and egoistic. But, a devotee, who recognizes the "one" Supreme Being in his heart and also in the outside world with full faith, recognizes Waheguru's Residence (gets connected with Him). Do not think Waheguru (God) to be far away from you, oh pundit; in fact, He is very close to you, and He alone is present in the whole universe. There is no one else, but only Ek Onkar (Waheguru), which is omnipresent, oh Nanak. 5.

ਇਸੁ ਕਰਤੇ ਕਉ ਕਿਉ ਗਹਿ ਰਾਖਉ ਅਫਰਿਓ ਤੁਲਿਓ ਨ ਜਾਈ॥ ਮਾਇਆ ਕੇ ਦੇਵਾਨੇ ਪ੍ਰਾਣੀ ਝੂਠਿ ਠਗਉਰੀ ਪਾਈ॥ ਲਬਿ ਲੋਭਿ ਮੁਹਤਾਜਿ ਵਿਗੂਤੇ ਇਬ ਤਬ ਫਿਰਿ ਪਛੁਤਾਈ॥ ਏਕੁ ਸਰੇਵੈ ਤਾ ਗਤਿ ਮਿਤਿ ਪਾਵੈ, ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ॥6

Iss(u) Kertaiy kuou kiyoun geh(i) raakhoun afuriyo, tooliyo na jaayee. Maya kay dayvaanay praani, jhootth(i) tthugauri paayee. Lub(i), lobh(i), moohtaaj(i) vigootay, ibb, tub, phir(i) puchhutaayee. Aik(u) surayvaiy, ta gut(i), mit(u) paavaiy, aavun(u), jaan(u) ruhaayee. 6.

Word Meaning: Geh(i) Raakhoun = keep holding (in mind). Afuriyo = which cannot be held (caught). Tooliyo = be weighed (evaluated). Dayvaanay = crazy; insane. Jhootth(i) = of the perishable. Tthugauri = a vine that produces temporary mesmerisation. Lub(i) = in gluttony. Moohtaaj(i) = subservient. Vigootay = suffer humiliation. Ibb, Tub, Phir(i) = now, then, and again; always. Puchhutaayee = repent. Gut(i) Mit(u) = high spiritual state. Aavun(u) Jaan(u) = rebirths. Ruhaayee = ends.

MEANING: The Creator is uncatchable (is inaccessible) and His qualities and measurements can never be known; so how can one catch (enshrine) Him in his heart? The man is insane about the attractions of Maya and is mesmerized by it. Subservient (slave) to gluttony and greed, he suffers humiliation and repents all the time. However, he can attain a high spiritual

state by serving the “One” Waheguru, and have his birth-death cycle terminated, oh, pundit ji. 6.

ਏਕੁ ਅਚਾਰੁ ਰੰਗੁ ਇਕੁ ਰੂਪੁ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਅਸਰੂਪੁ॥ ਏਕੋ ਭਵਰੁ ਭਵੈ ਤਿਹੁ ਲੋਇ॥ ਏਕੋ ਬੂਝੈ ਸੂਝੈ ਪਤਿ ਹੋਇ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਲੇ ਸਮਸਰਿ ਰਹੈ॥ ਗੁਰਮੁਖਿ ਏਕੁ ਵਿਰਲਾ ਕੋ ਲਹੈ॥ ਜਿਸ ਨੋ ਦੇਇ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਏ॥ ਗੁਰੂ ਦੁਆਰੈ ਆਖਿ ਸੁਣਾਏ॥ 7॥

Aik(u) achaar(u), rung, Ikk(u) roop(u). Paun, paani, ugnee asroop(u). Aiko bhuvur(u) bhuvvaiy tihou loyay. Aiko boojhaiy, soojhaiy, put(i) hoyay. Giyan(u), dhiyan(u) lay sumsur(i) ruhhaiy. Gurmukh(i) Aik(u), virla ko luhhaiy. Jis nu dayay, kirpa tay sookh(u) paayay. Guru Dooaaraiy aakh(i), soonaayay. 7.

Word Meaning: Achaar(u) = character; moral behaviour; source of all virtues. Rung Roop = looks. Asroop = manifestation. Bhuvur(u) = (Supreme) Soul. Bhuvvaiy = travels; is present. Tihou Loyay = in the three worlds – earth, underworld, and the sky. Boojhaiy = understands (makes connection). Soojhaiy = ponders on. Put(i) = dignity. Sumsur(i) = balanced. Virla = rare. Luhhaiy = acquires (Waheguru’s Naam). 7.

MEANING: Waheguru alone is the source of all virtues, and the whole world is His own colour and features (visible form). Air, water, and fire are his own manifestations; (so, worship Him, rather than any idol), oh Pundit. Only His Soul is travelling through (is present) in the three worlds. A person who ponders on His Naam and connects with Him earns respect. With focus on His Naam, and with the Divine Knowledge, such a devotee leads a fully balanced life (sadness and happiness do not affect him). However, there is a rare individual who connects with Waheguru. The individual, who Waheguru gives His Naam with His munificence through the Guru’s advice, enjoys blissfulness. 7.

ਊਰਮ ਧੂਰਮ ਜੋਤਿ ਉਜਾਲਾ॥ ਤੀਨਿ ਭਵਣ ਮਹਿ ਗੁਰ ਗੋਪਾਲਾ॥ ਊਗਵਿਆ ਅਸਰੂਪੁ ਦਿਖਾਵੈ॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੈ ਘਰਿ ਆਵੈ॥ ਊਨਵਿ ਬਰਸੈ ਨੀਝਰ ਧਾਰਾ॥ ਊਤਮ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ॥ ਇਸੁ ਏਕੇ ਕਾ ਜਾਣੈ ਭੇਉ॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਦੇਉ॥ 8॥

Oorum, dhoorum Jot(i) oojaala. Teen(i) bhuvun meh(i) Gur Gopala. Oogviya asroop(u) dikhaavaiy. Kur(i) kirpa, apunaiy ghur(i) aavaiy. Oonuv(i) bersaiy neejhur dhaara. Ootum Shabad(i) suvaarunhaara. Iss(u) Aikay ka jaanaiy bhayo. Aapay Kerta, Aapay Dayou. 8.

Word Meaning: Oorum = ocean (water). Dhoorum = earth. Oojaala = light; enlightening. Oogviyaa = by being visible. Asroop = self. Ghur(i) = in the heart. Oonuv(i) = coming down. Bersaiy = showers. Neejhur Dhaara = continuous rain. Suvaarunhaara = causing success. Bhayo = secret. Dayou = source of light. 8.

MEANING: Waheguru’s Soul enlightens (removes darkness) of the living beings in water and on the land. Waheguru, as Guru, is present in all three worlds. He shows Himself by being visible in the form of His creation. With His benevolence, He takes up dwelling in some human hearts. Waheguru causes rain of His Naam-Amrit continuously and from close in such hearts (in which He takes dwelling) through Guru’s Supreme Shabad, which makes their life successful. Such devotees learn the secret that Waheguru Himself is the creator, and Himself, the source of enlightenment, oh pundit. 8.

ਉਗਵੈ ਸੂਰੁ ਅਸੁਰ ਸੰਘਾਰੈ॥ ਊਚਉ ਦੇਖਿ ਸਬਦਿ ਬੀਚਾਰੈ॥ ਊਪਰਿ ਆਦਿ ਅੰਤਿ ਤਿਹੁ ਲੋਇ॥ ਆਪੇ ਕਰੈ ਕਥੈ ਸੁਣੈ ਸੋਇ॥

(ਅੰਗ 931)॥ ਓਹੁ ਬਿਧਾਤਾ ਮਨੁ ਤਨੁ ਦੇਇ॥ ਓਹੁ ਬਿਧਾਤਾ ਮਨਿ ਮੁਖਿ ਸੋਇ॥ ਪ੍ਰਭੁ ਜਗਜੀਵਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਪਤਿ ਹੋਇ॥ 9॥

Oogvaiy soor(u), asoor sunghaaraiy. Oochou daykh(i), Shabad(i) beechaaraiy. Oopur(i), aad(i), unt(i) tihou loyay. Aapay kuraiy, kuthaiy, soonaiy, Soyay.

(PAGE 931): Oh(u) Bidhaata, mun(u), tun(u) dayay. Oh(u) Bidhaata, mun(i), mookh(i) Soyay. Prubh Jugjeevun(u), uver(u) na koyay. Nanak, Naam(i) ruttay, put(i) hoyay. 9.
Word Meaning: Oogvaiy = rises. Soor(u) = sun; enlightenment. Asoor = demons (lust, greed etc.) Sunghaaraiy = destroys. Oochou = high (in transcendence). Aad(i) Unt(i) = from the beginning to the end. Tihou Loyay = the three worlds. Kuthaiy = describes. Soyay = that (Waheguru). Bidhaata = carver of our fates. Jugjeevun = the life of the world. 9.
MEANING: When a devotee's mind gets enlightened with Guru's sun-like Shabad, he destroys the effectiveness of the demons (lust, greed, etc.) and "sees" the highly transcendent Waheguru. By pondering on Guru's Shabad, such a devotee realizes that it is Waheguru in all the three worlds, which is over the heads of all of us (to raise, nourish, and protect us) from the beginning to the end. And, (being present in the living beings), it is He who does everything, talks, and listens. He is the carver of our fates, and gives us bodies and mind. Also, he is the one who is in our minds, and on our tongues (knows all about our thoughts and our words). He is the life of the whole world, and there is none like Him. Those who are imbued in His Naam earn respect, oh Nanak. 9.

ਰਾਜਨ ਰਾਮ ਰਵੈ ਹਿਤਕਾਰਿ॥ ਰਣ ਮਹਿ ਲੂਝੈ ਮਨੂਆ ਮਾਰਿ॥ ਰਾਤਿ ਦਿਨੰਤਿ ਰਹੈ ਰੰਗਿ ਰਾਤਾ॥ ਤੀਨਿ ਭਵਨ ਜੁਗ ਚਾਰੇ ਜਾਤਾ॥ ਜਿਨਿ ਜਾਤਾ ਸੋ ਤਿਸ ਹੀ ਜੇਹਾ॥ ਅਤਿ ਨਿਰਮਾਇਲੁ ਸੀਝਸਿ ਦੇਹਾ॥ ਰਹਸੀ ਰਾਮੁ ਰਿਦੈ ਇਕ ਭਾਇ॥ ਅੰਤਰਿ ਸਬਦੁ ਸਾਚਿ ਲਿਵ ਲਾਇ॥ 10॥
Raajun, Ram ruvaiy hitkaar(i). Run meh(i) loojhaiy munooa maar(i). Raat(i) dinunt(i) ruhhaiy rung(i) raata. Teen(i) bhuvun joog chaaray jaata. Jin(i) jaata, so Tis hee jayha. Ut(i) nirmaayil(u), seejhus(i) dayha. Rehsi Ram(u) ridaiy Ikk bhaayay. Untar(i) Shabad(u) Saach(i) liv laayay. 10.
Word Meaning: Raajun = the Royal (Waheguru). Ruvaiy = recites (Naam); remembers. Hitkaar(i) = with affection. Run = battlefield. Loojhaiy = fights. Munooa Maar(i) = by controlling mind. Dinunt(i) = day. Rung(i) Raata = imbued in love. Tis Hee Jayha = like Him. Nirmaayil(u) = clean; pure. Seejhus(i) = becomes successful. Rehsi = source of bliss. Ikk Bhaayay = uniform; never changing. 10.
MEANING: A devotee, who recites Waheguru's (God's) Naam with love and reverence, is able to control his mind and successfully fight against vices (the five demons). He stays imbued in the love of God day and night, and recognizes only the one Supreme Being in all the three worlds, and in all the four eons. Such a devotee, who recognizes Waheguru (makes a connection with God), becomes like Him. His body and mind become extremely pure, and he achieves success (his objective) in life. The never-changing, and the source of bliss, Waheguru, makes the devotee's heart His permanent residence. With Guru's Shabad (Waheguru's Naam) in his heart, the devotee stays focused on Waheguru (connected with Him) all the time, oh pundit. 10.

ਰੋਸੁ ਨ ਕੀਜੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਰਹਣੁ ਨਹੀ ਸੰਸਾਰੇ॥ ਰਾਜੇ ਰਾਇ ਰੰਕ ਨਹੀ ਰਹਣਾ ਆਇ ਜਾਇ ਜੁਗ ਚਾਰੇ॥ ਰਹਣ ਕਹਣ ਤੇ ਰਹੈ ਨ ਕੋਈ ਕਿਸੁ ਪਹਿ ਕਰਉ ਬਿਨੰਤੀ॥ ਏਕੁ ਸਬਦੁ ਰਾਮ ਨਾਮ ਨਿਰੋਧਰੁ ਗੁਰੁ ਦੇਵੈ ਪਤਿ ਮਤੀ॥ 11॥
Roas na keejaiy, Amrit(u) peejaiy, rehn(u) nuhee sunsaaray. Raajay, raayay, runk nuhhi rehna, aayay, jaayay, joog chaaray. Rehn, kehn tay ruhhaiy na koyee, kis(u) peh(i) kuroun binuntee. Aik(u) Shabad(u), Ram Naam nirodhur(u), Guru dayvaiy put(i) mutee.
Word Meaning: Roas(u) = resentment; complain. Amrit(u) Peejiay = recite Waheguru's immortalizing Naam. Raayay = wealthy. Runk = pauper. Rehn = to live (longer). Kehn =

by saying (wishing). Binunti = request; pray. Nirodhur(u) = protector (from vices). Put(i) Mutee = the advice to earn respect. 11.
MEANING: Nobody is going to live in the world forever, oh pundit; so, do not complain if things do not go your way. Nothing lives forever, so even your troubles will be over, too. So, recite Waheguru's immortalizing Naam. Be it a rajah, a wealthy person, or a pauper, everyone born will have to go, no matter what the eon is. Nobody stays any longer (than his predetermined age) simply by wishing, no matter whom he prays to. The Guru advises that only Waheguru's Naam protects one against the attacks of Maya and earns him respect in His Court. 11.

ਲਾਜ ਮਰੰਤੀ ਮਰਿ ਗਈ ਘੂਘਟੁ ਖੋਲਿ ਚਲੀ॥ ਸਾਸੁ ਦਿਵਾਨੀ ਬਾਵਰੀ ਸਿਰ ਤੇ ਸੰਕ ਟਲੀ॥ ਪ੍ਰੇਮਿ ਬੁਲਾਈ ਰਲੀ ਸਿਉ ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ॥ ਲਾਲਿ ਰਤੀ ਲਾਲੀ ਭਈ ਗੁਰਮੁਖਿ ਭਈ ਨਿਚਿੰਦੁ॥ 12॥
Laaj muruntee mue(i) guyyee, ghoonghut khohl(i) chulee. Saas(u) divaani, baavri, sir tay, shunk tulee. Praym(i) boolayee, rulee siyoun, mun meh(i) Shabad(u) anund(u). Laal(i) rutti, laali bhuyyee, Gurmukh(i) bhuyyee nichind(u). 12.
Word Meaning: Laaj Muruntee = (the fear of (unwarranted) public criticism. Mur(i) Guyyee = disappeared. Ghoonghut Khohl(i) = publicly; in open. Chulee = followed the lifestyle. Saas(u) = mother-in-law (Maya). Divaani Baavri = crazy. Shunk = worry; unnecessary pressure. Tulee = avoided; disappear. Rulee Siyoun = with excitement. Laal(i) = in Dear (Waheguru). Laali Bhuyyee = enhanced self-esteem. Nichind(u) = worry-free. 12.
MEANING: The devotee, who overcomes the fear of the possible unwarranted criticism by the people (people made cruel fun of the devotees who worshipped any other power than the accepted idols in those days), and disregarding it, begins to worship Waheguru publicly, considers the attractions of Maya to be a craze, and all her mental worries disappear. Called in by Waheguru with affection, she feels very excited and feels blissful with Guru's Shabad (Waheguru's Naam) in her mind. Imbued with the love of the Dear (Waheguru), she develops a strong sense of self-esteem and becomes worry-free. 12.

ਲਾਹਾ ਨਾਮੁ ਰਤਨੁ ਜਪਿ ਸਾਰੁ॥ ਲਬੁ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰੁ॥ ਲਾੜੀ ਚਾੜੀ ਲਾਇਤਬਾਰੁ॥ ਮਨਮੁਖ ਅੰਧਾ ਮੁਗਧੁ ਗਵਾਰੁ॥ ਲਾਹੇ ਕਾਰਣਿ ਆਇਆ ਜਗਿ॥ ਹੋਇ ਮਜੂਰੁ ਗਇਆ ਠਗਾਇ ਠਗਿ॥ ਲਾਹਾ ਨਾਮੁ ਪੂੰਜੀ ਵੇਸਾਹੁ॥ ਨਾਨਕ ਸਚੀ ਪਤਿ ਸਚਾ ਪਾਤਿਸਾਹੁ॥ 13॥
Laaha Naam(u) ruttan(u) jup(i) saar(u). Lub(u), lobh(u) boora, ahunkaar(u). Laarri, chaarri, la-itbaar. Munmukh undha, moogudh(u) guvaar(u). Laahay kaarun(i) aaya jug(i). Hoyay mujoor(u), guyya tthugaayay, tthug(i). Laaha Naam(u), poonji vaysaah(u). Nanak sachi put(i), sacha Paat(i) Shaah(u). 13.
Word Meaning: Laaha = benefit; gain (in spirituality). Saar(u) = supreme. Laarri Chaarri = unwarranted criticism and praise. La-itbaar = untrustworthy. Moogudh(u) = foolish. Guvaar = unrefined. Kaarun(i) = for the sake of. Mujoor(u) = slave. Tthugaayay = cheated. Tthug(i) = by the deceitful Maya. Poonji = wealth. Vaysaah(u) = trust. 13.
MEANING: Whereas gluttony, greed and conceit are highly detrimental to spirituality, one gains (enhances his) spirituality by reciting the jewel-like precious Naam of Waheguru, which is the supreme; oh pundit. Undeserving criticism or praise from others makes one untrustworthy. The Maya-engrossed person is (spiritually) blind, foolish, and unrefined. He comes to the world to gain spirituality, but becomes a slave of Maya, and leaves the world robbed (of spirituality) by the deceitful Maya. Waheguru's Naam is the real wealth by which one gains spirituality, and wins trust, and the eternal Waheguru bestows him with eternal respect, oh Nanak. 13.

ਆਇ ਵਿਗੁਤਾ ਜਗੁ ਜਮ ਪੰਥੁ॥ ਆਈ ਨ ਮੇਟਣ ਕੋ ਸਮਰਥੁ॥ ਆਥਿ ਸੈਲ ਨੀਚ ਘਰਿ ਹੋਇ॥ ਆਥਿ ਦੇਖਿ ਨਿਵੈ ਜਿਸੁ ਦੋਇ॥ ਆਥਿ ਹੋਇ ਤਾ ਮੁਗਧੁ ਸਿਆਨਾ॥ ਭਗਤਿ ਬਿਹੂਨਾ ਜਗੁ ਬਉਰਾਨਾ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਇ॥ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਤਿਸੁ ਪਰਗਟੁ ਹੋਇ॥ 14॥

Aayay vigoota, jug(u) Jum(u) punth(u). Aayee na maytun ko sumruth(u). Aath(i) saiyl neech ghur(i) hoyay. Aath(i) daykh(i) nivaiy jis(u) doyay. Aath(i) hoyay ta moogudh(u) siyaana. Bhugut(i) vihoona, jug(u) buouraana. Subh meh(i) vertaiy Aiko Soyay. Jis nu kirpa kuray, tis(u) pergut(u) hoyay. 14.

Word Meaning: Aayay = after birth. Vigoota = misled; suffers humiliation. Jum Punth = on the path to the Angel of death. Aayee = Aath(i) = wealth. Maytun Ko = to eliminate. Sumruth = capable. Aath(i) Saiyl = mountain of wealth. Neech = ignoble; immoral. Nivaiy = bow to; acknowledge. Doyay = both – the rich and the poor. Moogudh = foolish. Vihoona = without; devoid of. Buouraana = crazy. Vertaiy = operates. 14.

MEANING: The man believes that wealth is everything in the world. For that reason, even a wealthy idiot is treated like a wise man, and both – the rich and the poor – bow to him (accord him respect) even if he had earned that money by immoral means. So, the man makes every effort to accumulate wealth, be it by fair or unfair means. Without Waheguru's worship, the world is crazy after wealth, and uses means which put him on the path leading to moral death, and he suffers humiliation. Moreover, wealth cannot save him from spiritual death. It is the same Waheguru that operates in everybody, but appears only in that heart to which He is kind, oh pundit. 14.

ਜੁਗਿ ਜੁਗਿ ਥਾਪਿ ਸਦਾ ਨਿਰਵੈਰੁ॥ ਜਨਮਿ ਮਰਨਿ ਨਹੀ ਧੰਧਾ ਧੈਰੁ॥ ਜੋ ਦੀਸੈ ਸੋ ਆਪੇ ਆਪਿ॥ ਆਪਿ ਉਪਾਇ ਆਪੇ ਘਟ ਥਾਪਿ॥ ਆਪਿ ਅਗੋਚਰੁ ਧੰਧੈ ਲੋਈ॥ ਜੋਗ ਜੁਗਤਿ ਜਗਜੀਵਨੁ ਸੋਈ॥ ਕਰਿ ਆਚਾਰੁ ਸਚੁ ਸੁਖੁ ਹੋਈ॥ ਨਾਮ ਵਿਹੂਣਾ ਮੁਕਤਿ ਕਿਵ ਹੋਈ॥ 15॥

Joog(i), joog(i), thaap(i), sudaa nirvaiyr(u). Junum(i), mern(i), nuhee dhundha dhaiyr(u). Jo deesaiy, so Aapay, Aap(i). Aap(i) oopaayay, Aapay ghut thaap(i). Aap(i) agoachur(u), dhundhaiy loyee. Joag, joogut(i), Jugjeevun(u) Soyee. Kur(i) aachaar(u), such(u) sookh(u) hoyee. Naam vihoona, mookt(i) kiv hoyee. 15.

Word Meaning: Thaap(i) = set up; create. Nirvaiyr(u) = bears no enmity. Dhundha = bonds of Maya. Dhaiyr(u) = misgivings; illusions. Ghut = hearts. Agoachur(u) = incomprehensible; above the effects of Maya. Loyee = world. Joag Joogut(i) = the means to have union with Him. Sach(u) Achaar(u) = to follow the high moral principles (as per Guru's advice). Vihoona = without.

MEANING: Waheguru creates life in every eon (always), and bears no enmity with anyone (evaluates everybody's deeds with impartiality). He does not take births and does not die. He is not involved in any worldly affair, and does not suffer from any illusions. He puts the world to work based on the attractions of Maya, but Himself is beyond comprehension (is above the effects of Maya). He also guides people on how to connect with Him, oh pundit. Nobody can be emancipated without His Naam, so, you too, should develop high moral character (by reciting His Naam) so as to enjoy eternal bliss, oh pundit. 15.

ਵਿਣੁ ਨਾਵੈ ਵੇਰੋਧੁ ਸਰੀਰ॥ ਕਿਉ ਨ ਮਿਲਹਿ ਕਾਟਹਿ ਮਨ ਪੀਰ॥ ਵਾਟ ਵਟਾਊ ਆਵੈ ਜਾਇ॥ ਕਿਆ ਲੇ ਆਇਆ ਕਿਆ ਪਲੈ ਪਾਇ॥ ਵਿਣੁ ਨਾਵੈ ਤੋਟਾ ਸਭ ਥਾਇ॥ ਲਾਹਾ ਮਿਲੈ ਜਾ ਦੇਇ ਬੁਝਾਇ॥ ਵਣਜੁ ਵਾਪਾਰੁ ਵਣਜੈ ਵਾਪਾਰੀ॥ ਵਿਣੁ ਨਾਵੈ ਕੈਸੀ ਪਤਿ ਸਾਰੀ॥ 16॥

Vin(u) Naavaiy vayrodh(u) sureer. Kiyoun na mileh(i), kaateh(i) mun peer. Vaat, vutaaoo, aavaiy jaayay. Kiyya lay aaya, kiyya pullaiy paayay. Vin(u) Naaaiy toata subh thaayayn.

Laaha milaiy ja dayay boojhayay. Vunuj(u), vapaar(u) vunjaiy vapaari. Vin(u) Naavaiy, kaiysi put(i) saari? 16.

Word Meaning: Vayrodh(u) = opposition; conflict. Kaateh(i) = eradicate. Vaat = journey. Vataaoo = travellers. Pullaiy Paayay = acquire. Toata = loss. Laaha = benefit. Boojhaayay = gives understanding. Vunuj(u) Vapaar(u) = trading; business. Put(i) = respect. Saari = good; true. 16.

MEANING: Man's senses are in conflict with his rational thinking (are not in his control) without Waheguru's Naam. So, why shouldn't the man make a connection with Waheguru (His Naam) to terminate his mental anguish? The man is a traveller on the journey of life, and keeps taking births and dying. What wealth is he born with, and what wealth does he take with him (after his death)? Without Waheguru's Naam, there is loss (of spirituality and morality) everywhere, but one makes gains (in spirituality) when Waheguru gives him the understanding. The man is a trader in this world, and he normally does business in Maya-related things (for which he may earn some respect in society), but there is no true respect without Waheguru's Naam, oh pundit ji. 16.

ਗੁਣ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਇ॥ ਗੁਣ ਮਹਿ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਗੁਣਦਾਤਾ ਵਿਰਲਾ ਸੰਸਾਰਿ॥ ਸਾਚੀ ਕਰਣੀ ਗੁਰ ਵੀਚਾਰਿ॥ ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਇ॥
(ਅੰਗ 932)॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਇ॥ ਗੁਣਵੰਤੀ ਗੁਣ ਸਾਰੇ ਨੀਤ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਮਿਲੀਐ ਮੀਤ॥ 17॥

Goon veechaaraiy, Giyani soyay. Goon meh(i) Giyaan(u) praaput(i) hoyay. Goon-daata virla sunsaar(i). Saachi kerni, Gur veechaar(i). Agumm, agoachur(u), keemut(i) nuhhi paayay.

(PAGE 932): Ta miliyaiy, ja luyyay milaayay. Goonvunti, goon saaray neet. Nanak Gurmut(i), miliyaiy meet. 17.

Word Meaning: Soyay = that. Giyan(u) = Divine Knowledge; connection with God. Praaput(i) = acquirement. Goon-daata = virtuous (who has made connection with Waheguru). Virla = rare. Kerni = performance; service. Agumm = inaccessible. Agoachur(u) = incomprehensible. Saaray = takes good care; maintains. Neet = always. 17.

MEANING: (Traditional education does not make a man knowledgeable in divinity, oh pundit ji). Only that individual acquires Divine Knowledge who ponders on the virtues of Waheguru (makes a connection with Him), and acquires those virtues. But such virtuous people are rare in the world. Pondering on Guru's Shabad is true service to Waheguru. Waheguru is inaccessible and incomprehensible, and nobody can ever measure His true worth. However, one can certainly connect with Him with His benevolence (when He Himself connects the individuals). A virtuous devotee remembers the virtues of Waheguru and can unite with the friendly God with Guru's advice, oh pundit. 17.

ਕਾਮੁ ਕ੍ਰੋਧੁ ਕਾਇਆ ਕਉ ਗਾਲੈ॥ ਜਿਉ ਕੰਚਨ ਸੋਹਾਗਾ ਢਾਲੈ॥ ਕਸਿ ਕਸਵਟੀ ਸਹੈ ਸੁ ਤਾਉ॥ ਨਦਰਿ ਸਰਾਫ ਵੰਨੀਸ ਚੜਾਉ॥ ਜਗਤੁ ਪਸੂ ਅਹੰ ਕਾਲੁ ਕਸਾਈ॥ ਕਰਿ ਕਰਤੈ ਕਰਣੀ ਕਰਿ ਪਾਈ॥ ਜਿਨਿ ਕੀਤੀ ਤਿਨਿ ਕੀਮਤਿ ਪਾਈ॥ ਹੋਰ ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ॥ 18॥

Kaam(u) kroadh(u), kaaya kuou gaalaiy. Jiyoun kunchun sohaaga dhaalaiy. Kus(i) kusvutti suhhay su taaou. Nudr(i) sraaf, vunnees charraou. Jugut(u) pushoo, ahun kaal(u) kusaayee. Kur(i) Kertaiy, kerni kur(i) paayee. Jin(i) keeti, tin(i) keemut(i) paayee. Hoar kiyya kuhhiyaiy, kichh(u) kehn(u) na jaayee. 18.

Word Meaning: Kaam(u) = lust. Kroadh(u) = rage. Gaalaiy = weakens. Kunchun = gold. Sohaaga = borax. Dhaalaiy = softens. Kusvutti = the touchstone. Suhhaiy = endures. Su = that gold. Taaou = heat. Sraaf = goldsmith. Vunees = of beautiful colour (lustre). Churraaou

= approved. Jugut(u) = world. Pushoo = animal. Ahun = ego. Kaal(u) = death. Kusaayee = butcher; ruthless. Kur(i) = in the hand; hands over to. Kerni = performance. Kur(i) Paayee = writes in their fate. 18.

MEANING: Just like borax softens (weakens) gold in a cupel (without Waheguru's Naam), the human body and mind rot (weaken) because of his lust and rage, oh pundit. Just like gold, which has to endure heat before it becomes pure and acquires beautiful shine, and before the goldsmith tests it on the touchstone and approves it, the man has to suffer many hardships to discipline his body before he is approved by Waheguru. Normally, the world is undisciplined like an animal, and its ego is like a butcher who brings about its spiritual death. The Creator has created this world so that one reaps the rewards of one's own deeds, but Waheguru has set very high standards for union with Him. Only the Creator knows His standards; man cannot argue against them. 18.

ਖੋਜਤ ਖੋਜਤ ਅੰਮ੍ਰਿਤੁ ਪੀਆ॥ ਖਿਮਾ ਗਹੀ ਮਨੁ ਸਤਗੁਰਿ ਦੀਆ॥ ਖਰਾ ਖਰਾ ਆਖੈ ਸਭੁ ਕੋਇ॥ ਖਰਾ ਰਤਨੁ ਜੁਗ ਚਾਰੇ ਹੋਇ॥ ਖਾਤ ਪੀਅੰਤ ਮੂਏ ਨਹੀ ਜਾਨਿਆ॥ ਖਿਨ ਮਹਿ ਮੂਏ ਜਾ ਸਬਦੁ ਪਛਾਨਿਆ॥ ਅਸਥਿਰੁ ਚੀਤੁ ਮਰਨਿ ਮਨੁ ਮਾਨਿਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਪਛਾਨਿਆ॥ 19॥

Khojut, khojut, Amrit(u) peeya. Khima guhhi, mun(u) Satgur(i) deeya. Khuraa, khuraa, aakhaiy subh(u) koyay. Khuraa ruttan(u), joog chaaray hoyay. Khaat, peeunt, mooyay, nuhhi jaaniya. Khin meh(i) mooyay ja Shabad(u) puchhaaniya. Usthir(u) cheet(u), mern(i) mun(u) maaniya. Gur kirpa tay Naam(u) puchhaaniya. 19.

Word Meaning: Khojut, Khojut = searching continuously. Khima = forgiveness. Guhhee = acquires. Khuraa = pure; noble. Ruttan(u) = invaluable (pure) like jewel. Mooyay = spiritually dead. Nuhhi Jaaniya = do not make connection with Waheguru. Khin Meh(i) = in a moment. Mooyay = dead from worldly attractions. Shabad Puchhaniya = made a connection with the Guru's Shabad. Usthir(u) Cheet(u) = stable mind (never wavers). Mern(i) = in killing selfishness and ego. 19.

MEANING: After searching for a long time, I realized the Naam-Amrit of Waheguru when I surrendered my body and my mind to Satguru, and made forgiveness a part of my personality. Everybody calls such a devotee pure with high morality. Such a devotee is pure like a jewel, no matter what the eon is. The man suffers spiritual death when he simply enjoys eating and drinking without making any connection with Waheguru, which provides him with everything. However, he is able to kill (control) his worldly enjoyments the moment he makes a connection with the Guru's Shabad. At that point, his mind becomes stable (quits wavering), and he gladly accepts death from (shows disinterest in) the worldly attractions, oh Pundit Ji. He acquires Waheguru's Naam through the grace of the Guru. 19.

ਗਗਨ ਗੰਭੀਰੁ ਗਗਨੰਤਰਿ ਵਾਸੁ॥ ਗੁਣ ਗਾਵੈ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ॥ ਗਇਆ ਨ ਆਵੈ, ਆਇ ਨ ਜਾਇ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਗਗਨੁ ਅਗੰਮੁ ਅਨਾਥੁ ਅਜੋਨੀ॥ ਅਸਥਿਰੁ ਚੀਤੁ ਸਮਾਧਿ ਸਗੋਨੀ॥ ਹਰਿ ਨਾਮੁ ਚੇਤਿ ਫਿਰਿ ਪਵਹਿ ਨ ਜੂਨੀ॥ ਗੁਰਮਤਿ ਸਾਰੁ ਹੋਰ ਨਾਮ ਬਿਹੂਨੀ॥ 20॥

Guggun, gumbhee(u), gugnuntur(i) vaas(u). Goon gaavaiy, sookh sehj(i) nivaas(u). Guyya na aavaiy, aayay na jaayay. Gur persad(i) ruhhaiy liv laayay. Guggun, agumm, anath(u) ajoani. Usthir(u) cheet(u) smaadh(i) sugoani. Hur(i) Naam(u) chayt(i) phir(i) puveh(i) na jooni. Gurmut(i), saar(u), hoar Naam bihooni. 20.

Word Meaning: Guggun = sky; high in transcendence (Waheguru). Gumbheer = never-changing. Vaas(u) = Nivaas(u) = living; constant connection. Sehj(i) = in high spiritual state. Liv Laayay = mentally connected with God. Agumm(u) = inaccessible. Anaath = which has no parents (is self-illuminated). Ajoani = which never takes any life form. Usthir(u) = stable.

Smaadh(i) = deep meditative state. Sugoani = full of virtues. Chayt(i) = remember. Saar(u) = supreme.
MEANING: A devotee, whose mind always stays connected with the Lord, who is very high in transcendence and who never changes, sings His praise and enjoys comfort in a high spiritual state all the time. Once he leaves the world, he never takes birth again, and if he is born, he never suffers death (as he becomes "one" with Waheguru), and stays connected with Him with Guru's grace. His mind becomes stable (never wavers), and he stays in the meditative state, which is full of virtues and becomes a part of Waheguru, which is inaccessible, is self-illuminated, and which never takes a life form. With Waheguru's Naam in his mind, the devotee also never takes births again. Guru's advice is supreme, and all other advice (including worldly education) is spiritually worthless as they are without Waheguru's Naam, oh pundit ji. 20.

ਘਰ ਦਰ ਫਿਰਿ ਥਾਕੀ ਬਹੁਤੇਰੇ॥ ਜਾਤਿ ਅਸੰਖ ਅੰਤ ਨਹੀ ਮੇਰੇ॥ ਕੇਤੇ ਮਾਤ ਪਿਤਾ ਸੁਤ ਧੀਆ॥ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਫੁਨਿ ਹੂਆ॥ ਕਾਚੇ ਗੁਰ ਤੇ ਮੁਕਤਿ ਨ ਹੂਆ॥ ਕੇਤੀ ਨਾਰਿ ਵਰੁ ਏਕੁ ਸਮਾਲਿ॥ ਗੁਰਮੁਖਿ ਮਰਣੁ ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲਿ॥ ਦਹਦਿਸ ਢੂਢਿ ਘਰੈ ਮਹਿ ਪਾਇਆ॥ ਮੇਲੁ ਭਇਆ ਸਤਿਗੁਰੂ ਮਿਲਾਇਆ॥ 21॥
Ghur dur phir(i) thaaki buhoutaray. Jaat(i) asunkh, unt nuhee mayray. Kaytay maat, pita, soot dheeyaan. Kaytay gur chaylay phoon(i) hooaa. Kaachay gur tay mookut9i) nah ooaa. Kayti naar(i), Vur(u) Aik smaal(i). Gurmukh(i), mern(u), jeevun(u) Prubh(u) naal(i). Dehdis dhoondh(i) ghuraiy meh(i) paaya. Mayl(u) bhuyya, Satguru milaaya. 21.
Word Meaning: Ghur Dur = houses and doors; life forms. Thaaki = exhausted. Jaat(i) = different life forms. Asunkh = countless. Soot = sons. Chaylay = disciples. Phoon(i) = that too. Kaachay Gur = the Maya-engrossed guru. Naar(i) = women; human beings. Vur(u) = husband; Lord. Smaal(i) = looks after. Gurmukh(i) = Guru's Sikh. Mern(u) Jeevun(u) = (death and life (basis of life). Dehdis = in all the ten directions (everywhere). Dhoondh(i) = searching. Ghuraiy Meh(i) = in the heart. Mayl(u) = union.
MEANING: (Without Waheguru's Naam), the man keeps taking births and dying, and gets exhausted of such countless repeated births and deaths in many different life forms of which no one can have any account, oh pundit ji. The man does not know how many times he has been a mother, a father, a son, or a daughter; or how many times was he a guru and a devotee. He cannot find emancipation from worldly bonds (which are the basis of his rebirths) through a guru who is a slave of Maya, himself. There are countless such women (human beings), but only one Husband (Lord) – Waheguru – which looks after everybody. Waheguru is the basis of life for Guru's Sikhs. The man searches for Waheguru in every direction, but when he comes to Satguru's shelter, he finds Him in his own heart with Satguru's grace. 21.

ਗੁਰਮੁਖਿ ਗਾਵੈ ਗੁਰਮੁਖਿ ਬੋਲੈ॥ ਗੁਰਮੁਖਿ ਤੋਲਿ ਤੁਲਾਵੈ ਤੋਲੈ॥ ਗੁਰਮੁਖਿ ਆਵੈ ਜਾਇ ਨਿਸੰਗੁ॥ ਪਰਹਰਿ ਮੈਲੁ ਜਲਾਇ ਕਲੰਕ॥ ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ॥ ਗੁਰਮੁਖਿ ਮਜਨੁ ਚਜੁ ਅਚਾਰੁ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਸਾਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਵੈ ਪਾਰੁ॥ 22॥
Gurmukh(i) gaavaiy, Gurmukh(i) boalaiy. Gurmukh(i), toal(i), tolaavaiy toalaiy. Gurmukh(i) aavaiy, jaayay nisung(u). Purhur)i) maiyl(u), julaayay klunk. Gurmukh(i) naad, Bayd, beechaar(u). Gurmukh(i) mujun, chujj(u) achaar(u). Gurmukh(i) Shabad(u) Amrit(u) haiy saar(u). Nanak, Gurmukh(i) paavaiy paar(u). 22.
Word Meaning: Toal(i) = evaluates. Tolaavaiy = makes others do. Nisung(u) = free from worldly bonds. Purhur(i) = getting rid of. Klunk = blemishes of vices. Mujun = bathing (at holy places). Chujj(u) Achaar(u) = high living. Saar(u) = supreme.
MEANING: Guru's Sikh sings praise of Waheguru and recites His Naam. He evaluates (ponders on) Guru's Shabad, and makes others do the same. Guru's Sikh comes to this world

free from all worldly bonds, and leaves the world free from them (He comes only to spread Waheguru's Message). He had already washed away the filth of his mind, and had burnt away (erased) any blemishes of vices with Waheguru's Naam before he takes such births (if any). For a Sikh of the Guru, pondering on the Guru's Shabad is the ritualistic music and reading of the Vedas (he does not need them); and for him, high moral living is the ritualistic dips at the holy places. Waheguru's Naam is the supreme Amrit for Guru's Sikh, which (and no idol) ferries him across the sea of Maya, oh, Nanak. 22

ਚੰਚਲੁ ਚੀਤੁ ਨ ਰਹਈ ਠਾਇ॥ ਚੋਰੀ ਮਿਰਗੁ ਅੰਗੂਰੀ ਖਾਇ॥ ਚਰਨ ਕਮਲ ਉਰਧਾਰੇ ਚੀਤ॥ ਚਿਰੁ ਜੀਵਨੁ ਚੇਤਨੁ ਨਿਤ ਨੀਤ॥ ਚਿੰਤਤ ਹੀ ਦੀਸੈ ਸਭੁ ਕੋਇ॥ ਚੇਤਹਿ ਏਕੁ ਤਹੀ ਸੁਖੁ ਹੋਇ॥ ਚਿਤਿ ਵਸੈ ਰਾਚੈ ਹਰਿ ਨਾਇ॥ ਮੁਕਤਿ ਭਇਆ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥ 23॥

Chunchul(u) cheet(u) na ruhhi tthaayayn. Chori mirg(u) angoori khaayay. Churn, Kumul oordhaaray cheet. Chir(u) jeevun(u), chaytun nit neet. Chintut hee deesaiy subh(u) koyay. Chayteh(i) Aik(u), tuhhee sookh(u) hoyay. Chit(i) vusaiy, raachaiy Hur(i) Naayay. Mookut(i) bhuyya, put(i) siyoun ghur(i) jaayay. 23.

Word Meaning: Chunchul Cheet(u) = the capricious (ever-wavering) mind. Tthaayayn = in control; stable. Mirg(u) = deer (like mind). Angoori = fresh new leaves; different enjoyments. Oordhaaray = enshrine; acquire. Chir(u) Jeevun = eternal life. Chaytun(u) = alert. Chintut = worried. Chayteh(i) = keep in mind. Vusaiy = present. Raachaiy = gets absorbed. Mookut(i) Bhuyya = emancipated. Ghur(i) = God's Palace.

MEANING: (Without Waheguru's Naam), the human mind is so capricious that it is uncontrollable, and loves to enjoy different luxuries of life while hiding them from the world (and Waheguru), oh pundit ji. But, if he embeds Waheguru's lotus-like Feet (His Naam) in his heart, he always stays alert against the attractions of Maya, and attains eternal life (by merging into Waheguru). (Because of the attractions and the pressures of Maya), Everybody seems to be worried, but one can be blissful if one remembers Waheguru. With Waheguru's Naam in his mind, he gets absorbed in Him, whereby he becomes completely emancipated, and goes to Waheguru's Court with dignity. 23.

ਛੀਜੈ ਦੇਹ ਖੁਲੇ ਇਕ ਗੰਢਿ॥ ਛੇਆ ਨਿਤ ਦੇਖਹੁ ਜਗਿ ਹੰਢਿ॥ ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਜਾਣੈ॥ ਬੰਧਨ ਕਾਟਿ ਮੁਕਤਿ ਘਰਿ ਆਣੈ॥ ਛਾਇਆ ਛੂਛੀ ਜਗਤੁ ਭੁਲਾਨਾ॥ ਲਿਖਿਆ ਕਿਰਤੁ ਧੁਰੇ ਪਰਵਾਨਾ॥ ਛੀਜੈ ਜੋਬਨੁ ਜਰੂਆ ਸਿਰਿ ਕਾਲੁ॥
(ਅੰਗ_933)॥ ਕਾਇਆ ਛੀਜੈ ਭਈ ਸਿਬਾਲੁ॥ 24॥

Chheejaiy dayh, khoolay ikk gundh(i). Chhay-ya nit, daykhou jug(i) hundh(i). Dhoop, chhanv jay sum kur(i) jaanaiy. Bundhun kaat(i) mookut(i) ghur(i) aanaiy. Chhaaya chhoochhi, jugut(u) bhoolaana. Likhiya, kirt(u) Dhooray pervaana. Chheejaiy jobun(u), jurooaa sir(i) kaal(u).

(PAGE 933): Kaaya chheejaiy, bhuyyi sibaal(u). 24.

Word Meaning: Chheejaiy Dayh = the body weakens to near death. Gundh(i) = knot (of life). Chhay-ya = destruction. Hundh(i) = by roaming around. Dhoop Chhaanv = sun and shade (comforts and discomforts). Sum = the same. Bundhun = shackles (of Maya). Chhaaya = Maya. Chhoochhi = hollow; temporary. Bhoolaana = misled. Kirt(u) = the deeds to do (attractions of Maya). Dhooray = from the source (Waheguru). Pervaana = letter. Jobun(u) = youth. Jurooaa = old age. Sir(i) Kaal(u) = death looms over the head. Kaaya = body. Sibaal(u) = skin loosens like algae on the surface of water.

MEANING: (While enjoying the luxuries of life), the human body eventually weakens to the extent of its destruction, and one's knot of life gets broken (life is over). If you travel around,

you will see such destruction in the world all the time. The world is misled by the illusions of Maya, which are hollow inside (are temporary). But it is the Will of Waheguru that the world be attracted to Maya. One's youth is spent enjoying the attractions of Maya, and death, in the form of old age, begins to loom over one's head. However, if (with Waheguru's Naam), one treats comforts and discomforts the same way, he breaks all his worldly bonds, and thus emancipated, he reaches Waheguru's Court. 24.

ਜਾਪੈ ਆਪਿ ਪ੍ਰਭੂ ਤਿਹੁ ਲੋਇ॥ ਜੁਗਿ ਜੁਗਿ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹਿ ਰਾਖੁ॥ ਜਸੁ ਜਾਚਉ ਦੇਵੈ ਪਤਿ ਸਾਖੁ॥ ਜਾਗਤੁ ਜਾਗਿ ਰਹਾ ਤੁਧੁ ਭਾਵਾ॥ ਜਾ ਤੂ ਮੇਲਹਿ ਤਾ ਤੁਝੈ ਸਮਾਵਾ॥ ਜੈ ਜੈਕਾਰੁ ਜਪਉ ਜਗਦੀਸ॥ ਗੁਰਮਤਿ ਮਿਲੀਐ ਬੀਸ ਇਕੀਸ॥ 25॥

Jaapaiy Aap(i) Prubh(u) tihou loyay. Joog(i), joog(i) Daata, uver(u) na koyay. Jiyoun bhaavaiy, tiyoun raakh(i) raakh(u). Jus(u) jaachoun, dayvaiy put(i) saakh(u). Jaagut(u) jaag(i) ruhaan Toodh(u) bhaavaan. Ja Tu mayleh(i) ta Toojhaiy smaavaan. Jaiy, jaiykaar(u) jupoun Jugdeesh. Gurmut(i) miliyaiy, bees ikkees. 25.

Word Meaning: Jaapaiy = visible. Uver(u) = other. Bhaavaiy = like. Jus(u) = praise. Jaachoun = wish for. Put(i) = respect. Saakh(u) = trust. Jaag(i) = awake; alert. Bhaavaan = be liked. Smaavaan = get absorbed. Jaiy Jaiykaar(u) = accolades to; sing praise. Jugdeesh = Waheguru. Bees = for sure. Ikkees = One God. 25.

MEANING: Waheguru is visible in His nature in the whole universe, and He is the lone provider in every eon, oh pundit ji; so, I pray to Him like this, "Keep me under whatever circumstances You like, and give me the strength to accept Your Will, oh Waheguru. I beg that I sing Your praise because it grants me respect and trust (in Your Court). I should stay alert against the attacks of Maya so that You like me, and I will be absorbed in Your Naam if You kindly connect me with You". I always sing praise of His greatness. If one follows the Guru's advice, he is sure to get connected with the "One" Lord, oh pundit. 25.

ਝਖਿ ਬੋਲਣੁ ਕਿਆ ਜਗ ਸਿਉ ਵਾਦੁ॥ ਝੂਰਿ ਮਰੈ ਦੇਖੇ ਪਰਮਾਦੁ॥ ਜਨਮਿ ਮੂਏ ਨਹੀ ਜੀਵਣ ਆਸਾ॥ ਆਇ ਚਲੇ ਭਏ ਆਸ ਨਿਰਾਸਾ॥ ਝੁਰਿ ਝੁਰਿ ਝਖਿ ਮਾਟੀ ਰਲਿ ਜਾਇ॥ ਕਾਲੁ ਨ ਚਾਪੇ ਹਰਿ ਗੁਨ ਗਾਇ॥ ਪਾਈ ਨਵਨਿਧਿ ਹਰਿ ਕੈ ਨਾਇ॥ ਆਪੇ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ॥ 26॥

Jhukh(i) boalun(u), kiyya jug siyoun vaad(u). Jhoor(i) muraiy, daykhay permaad(u). Junum(i), mooyay, nuhhi jevun aasa. Aayay chullay, bhuyyay aas niraasa. Jhoor(i), jhoor(i) jhukh(i), maati rul(i) jaayay. Kaal(u) na chaanpay Hur(i) goon gaayay. Paayee nuvnidh(i), Hur(i) kaiy Naayayn. Aapay dayvaiy sehj(i) soobhaayay. 26.

Word Meaning: Jhukh(i) = meaningless talk; garbage. Vaad(u) = useless discussions. Jhoor(i) Muraiy = regrets and suffers. Permaad(u) = intoxication; insanity. Aas Niraasa = disappointment due to unfulfilled hopes. Jhukh(i) = suffer humiliation. Chaanpay = pushes around. Nuv Nidh(i) = the nine treasures. Sehj(i) Soobhaayay = without any special effort.

MEANING: Intoxicated in Maya, and to boost his ego, the man enters into meaningless and spiritually destructive debates, which is all garbage, and for which he has to repent at the end, oh pundit. Such people are spiritually dead from birth, and there is no hope of their spiritual revival. They build many hopes (desires) after they are born, but leave the world without the fulfillment of their desires (as wealth does not accompany them). They repent, regret, and suffer humiliation, and become a part of dust. But the individual, who sings Waheguru's praise, is not pushed around by the fear of death. When one recites Waheguru's Naam with devotion, he feels as if he has acquired all the nine treasures of the world. But one does not acquire His Naam as his right; Waheguru grants His Naam to His devotees without any special effort on their part. 26.

ਵਿਆਨੋ ਬੋਲੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਸਮਝੈ ਆਪੇ ਸੂਝੈ॥ ਗੁਰ ਕਾ ਕਹਿਆ ਅੰਕਿ ਸਮਾਵੈ॥ ਨਿਰਮਲ ਸੂਚੇ ਸਾਚੋ ਭਾਵੈ॥ ਗੁਰੁ ਸਾਗਰੁ ਰਤਨੀ ਨਹੀ ਤੋਟ॥ ਲਾਲ ਪਦਾਰਥ ਸਾਚੁ ਅਖੋਟ॥ ਗੁਰਿ ਕਹਿਆ ਸਾ ਕਾਰ ਕਮਾਵਹੁ॥ ਗੁਰ ਕੀ ਕਰਣੀ ਕਾਹੇ ਧਾਵਹੁ॥ ਨਾਨਕ ਗੁਰਮਤਿ ਸਾਚਿ ਸਮਾਵਹੁ॥ 27॥

Giyaano boalaiy, aapay boojhaiy, aapay sumjhaiy, aapay soojhaiy. Gur ka kuhhiya unk(i) smaavaiy. Nirmul, soochay Saacho bhaavaiy. Gur(u) saagur(u), ruttani nuhhi toat. Laal pudaaruth, saach(u) akhoat. Gur(i) kuhhiya sa kaar kmaavhou. Gur kee sherni, kaahay dhaavhou. Nanak, Gurmut(i) Saach(i) smaavhou. 27

Word Meaning: Giyaano Boalaiy = (Waheguru) delivers His Knowledge. Aapay = as Guru. Soojhaiy = The Guru ponders on. Gur Ka Kuhhiya = Guru's Shabad. Unk(i) Smaavaiy = embeds in heart. Nirmul Soochay = pure and of high morality. Saacho = Waheguru. Bhaavaiy = like. Ruttani = of noble qualities. Toat = shortage. Laal Pudaaruth = jewels; virtues. Saach(u) = Waheguru-like. Akhoat = inexhaustible. Kerni = advice about high living. Kaahay Dhaavou = will not run after (Maya). Saach(i) = in Waheguru. 27.

MEANING: Waheguru delivers His Knowledge to the Guru who understands it and ponders on it. An individual who enshrines the Guru's advice in his heart becomes pure and highly moral and begins to love Waheguru. The Guru is an ocean of jewels (noble qualities) that never runs short. The Guru is a manifestation of Waheguru and is an inexhaustible source of noble qualities. If a person leads his life with high morality as per the Guru's advice, he never rushes to acquire the short-lived worldly comforts, oh, pundit. With Guru's advice, he gets absorbed in Waheguru, oh Nanak. 27.

ਟੂਟੈ ਨੇਹੁ ਕਿ ਬੋਲਹਿ ਸਹੀ॥ ਟੂਟੈ ਬਾਹ ਦੁਹੂ ਦਿਸ ਗਹੀ॥ ਟੂਟਿ ਪਰੀਤਿ ਗਈ ਬੁਰ ਬੋਲਿ॥ ਦੁਰਮਤਿ ਪਰਹਰਿ ਛਾਡੀ ਢੋਲਿ॥ ਟੂਟੈ ਗੰਠਿ ਪੜੈ ਵੀਚਾਰਿ॥ ਗੁਰ ਸਬਦੀ ਘਰਿ ਕਾਰਜੁ ਸਾਰਿ॥ ਲਾਹਾ ਸਾਚੁ ਨ ਆਵੈ ਤੋਟਾ॥ ਤ੍ਰਿਭਵਨ ਠਾਕੁਰੁ ਪ੍ਰੀਤਮ ਮੋਟਾ॥ 28॥

Tootaiy nayhou ki boaleh(i) suhhi. Tootaiy baanh, doohoo dis guhhi. Toot(i) preet(i) guyyee boor boal(i). Doomut(i) purhur(i) chhaadi dhoal(i). Tootaiy guntth(i) purray veechaar(i). Gur Shabadi ghur(i) kaaruj(u) saar(i). Laaha Saach(u), na aavaiy tota. Tirbhuvun Tthaakur(u) Preeum mota.

Word Meaning: Nayhou = love. Suhhi = truth. Doohoo Dis = in the two (opposite) directions. Boor Boal(i) = toxic words. Doormut(i) = ill-natured. Purhur(i) = push away; ditch. Dhoal(i) = husband. Guntth(i) = difficult problem. Ghur(i) = in the heart. Kaaruj(u) = task; objective. Saar(i) = meet the need. Laaha = benefit. Saach(u) = Waheguru (His Naam). Toata = gap. Tirbhuvun = universe. Mota = great. 28.

MEANING: It is a fact of life that one's love for a friend is broken if he tells the truth (about the latter's weaknesses), and an arm gets broken when pulled in the opposite direction. Similarly, the use of toxic words breaks love between two people, and an ill-natured wife is ditched by her husband. A difficult problem is broken down (is solved) when an idea lights up one's mind. Similarly, all problems are solved (objectives achieved) when one enshrines the Guru's Shabad in his heart. An added benefit of enshrining Guru's Shabad in the heart is that he gets connected with Waheguru with no gap (break). The Great Lord is present in the whole universe, oh pundit ji. 28.

ਠਾਕਹੁ ਮਨੂਆ ਰਾਖਹੁ ਠਾਇ। ਠਹਕਿ ਮੁਈ ਅਵਗੁਣਿ ਪਛੁਤਾਇ॥ ਠਾਕੁਰੁ ਏਕੁ ਸਬਾਈ ਨਾਰਿ॥ ਬਹੁਤੇ ਵੇਸ ਕਰੇ ਕੂੜਿਆਰਿ॥ ਪਰ ਘਰ ਜਾਤੀ ਠਾਕਿ ਰਹਾਈ॥ ਮਹਲਿ ਬੁਲਾਈ ਠਾਕ ਨ ਪਾਈ॥ ਸਬਦਿ ਸਵਾਰੀ ਸਾਚਿ ਪਿਆਰੀ॥ ਸਾਈ ਸੋਹਾਗਣਿ ਠਾਕੁਰਿ ਧਾਰੀ॥ 29॥

Tthaak-hou munooaa, raakhou tthaayayn. Tthehk(i) mooyee, uvgoon(i) puchhutaayay. Tthaakur(u) Aik(u), subaayee naar(i). Buhoutayvays kuray koorriyaar(i). Pur ghur jaati, tthaak(i) ruhhaayee. Mehl(i) boolaayee, tthaak na paayee. Shabad(i) suvaari, Saach(i) piyaari. Saayee sohaagun(i) Tthaakur dhaari. 29.

Word Meaning: Tthaak-hou = control. Tthaayan = in its place; stable. Tthehk Mooyee = dies spiritual death while competing. Uvgoon(i) = ill-qualities. Pucchutaayay = repents. Tthaakur(u) = master; Lord. Subbayee = the whole world. Naar(i) = wives. Vays = external outlook; semblance. Koorriyar(i) = deceitful; imposter; Maya-engrossed. Pur Ghur = support of some other. Tthhak = obstacle. Suvaari = groomed. Sohaagun(i) = married; fortunate. Dhaari = supported by; approved by.

MEANING: Those are, in fact, impostors engrossed in Maya who have many religious semblances. The whole world is suffering from jealousy and from competing with one another, which are grave qualities, and for which one has to repent. The important thing is to control your mind from weakening to the attractions of Maya and from jealousy. All humans are wives of the "One" Lord. He stops (restrains) His devotees from being attracted to the other (Maya), and when He calls His devotees to His Palace, no one can erect any obstacle in their path to reach Him. The devotee, who is groomed by Satguru's Shabad, is dear to Waheguru, and she is the lucky one who gets His support and gets married to (connected with) Him, oh pundit ji. 29.

ਡੋਲਤ ਡੋਲਤ ਹੇ ਸਖੀ ਫਾਟੇ ਚੀਰ ਸੀਗਾਰ॥ ਡਾਹਪਣਿ ਤਨਿ ਸੁਖੁ ਨਹੀ ਬਿਨੁ ਡਰ ਬਿਣਠੀ ਡਾਰ॥ ਡਰਪਿ ਮੁਈ ਘਰਿ ਆਪਣੈ ਡੀਠੀ ਕੰਤਿ ਸੁਜਾਣਿ॥ ਡਰੁ ਰਾਖਿਆ ਗੁਰਿ ਆਪਣੈ ਨਿਰਭਉ ਨਾਮੁ ਵਖਾਣਿ॥ ਡੂਗਰਿ ਵਾਸੁ ਤਿਖਾ ਘਣੀ ਜਬ ਦੇਖਾ ਨਹੀ ਦੂਰਿ॥ ਤਿਖਾ ਨਿਵਾਰੀ ਸਬਦੁ ਮੰਨਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਭਰਪੂਰਿ॥ ਦੇਹਿ ਦੇਹਿ ਆਖੈ ਸਭੁ ਕੋਈ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ ਗੁਰੂ ਦੁਆਰੈ ਦੇਵਸੀ ਤਿਖਾ ਨਿਵਾਰੈ ਸੋਇ॥ 30॥

Dolut, dolut hay sukhee, phaatay cheer sheengaar. Daahpun(i), tun(i) sookh(u) nuhhi, bin(u) der bintthi daar. Derp(i) mooyee ghur(i) aapnaiy, deetthi Kunt(i) Soojaan(i). Der(u) raakhiya Gur(i) aapnaiy, Nirbhuou Naam(u) vukhaan(i). Doogur vaas(u), tikha ghunee, jub daykhaan nuhhi door(i). Tikha nivaari, Shabad(u) munn(i) Amrit peeya Bhurpoor(i). Dayh(i), dayh(i) aakhaiy subh(u) koyee, jaiy bhaavaiy taiyn dayay. Guru Dooaaraiy dayvsi, tikha nivaaraiy soyay. 30.

Word Meaning: Dolut Dolut = weakening of mind due to attractions of Maya. Cheer Sheengaar = religious adornments (symbols). Daahpun(i) = in jealousy; in fire of desires. Der = fear (of God). Bintthi = got destroyed. Daar = large groups. Mooyee = killed worldly desires. Deetthee = observed. Kunt(i) = husband (Waheguru). Soojaan(i) = know-all. Nirbhuou Naam(u) = Naam of the fearless (God). Vukhaan(i) = by chanting (reciting). Doogur(i) = on the mountain (huge ego). Vaas(u) = stay. Tikha = thirst (for Maya). Ghunee = immense. Nivaari = removed. Bhurpoor(i) = to satisfaction. Soyay = the same (God).

MEANING: Without Waheguru's fear in mind, the religious symbols of those who do wear them but have weak minds which yield to the attractions of Maya, get torn (lose their shine. With the fire of desires (and of jealousy) burning in their mind, and with no fear of God, large groups of such people get destroyed (spiritually). But, the devotee, who recites Waheguru's Naam in Guru's shelter (with His Shabad), and has fear for Waheguru in his mind, kills his worldly desires, and is looked kindly upon by the know-all (omniscient) Waheguru–husband. The mountain-sized ego and the huge thirst for worldly desires of the devotee, who had not yet connected with Waheguru by Guru's Shabad, get fully destroyed by Guru's Shabad, and he sees Waheguru very close to him, and drinks Waheguru's Naam-Amrit to his fill. Everybody begs for Waheguru's Naam, but He grants it only to those whom He likes. Also,

He grants His Naam through the Guru, who quenches his thirst for worldly things, oh pundit. 30.

ਢੰਢੋਲਤ ਢੂਢਤ ਹਉ ਫਿਰੀ ਢਹਿ ਢਹਿ ਪਵਨ ਕਰਾਰਿ॥ ਭਾਰੇ ਢਹਤੇ ਢਹਿ ਪਏ ਹਉਲੇ ਨਿਕਸੇ ਪਾਰਿ॥ ਅਮਰ ਅਜਾਚੀ ਹਰਿ ਮਿਲੇ ਤਿਨ ਕੈ ਹਉ ਬਲਿ ਜਾਉ॥ ਤਿਨ ਕੀ ਧੂੜਿ ਅਘੁਲੀਐ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਉ॥ ਮਨੁ ਦੀਆ ਗੁਰਿ ਆਪਣੇ ਪਾਇਆ ਨਿਰਮਲ ਨਾਉ॥
(ਅੰਗ 934)॥ ਜਿਨਿ ਨਾਮੁ ਦੀਆ ਤਿਸੁ ਸੇਵਸਾ ਤਿਸੁ ਬਲਿਹਾਰੇ ਜਾਉ॥ ਜੋ ਉਸਾਰੇ ਸੋ ਢਾਹਸੀ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਤਿਸੁ ਸੰਮ੍ਹਲਾ ਤਾ ਤਨਿ ਦੂਖੁ ਨ ਹੋਇ॥ 31॥

Dhundholut dhoondhut huou phiree, dheh(i), dheh(i) puvun kuraar(i). Bhaaray dhehtay dheh(i) puyyay, haulay niksay paar(i). Amar ajaachi Hur(i) milay, tin kaiy huoun bul(i) jaaoun. Tin kee dhoorr(i) aghooliyaiy, sungut(I) mayl(i) milaaou. Mun(u) deeya Gur(i) aapnay, paaya nirmul(u) Naaoun.

(PAGE 934): Jin(i) Naam(u) deeya, Tis(u) sayvsaan, Tis(u) bulihaaray jaaoun. Jo oosaaray, So dhaahsi, Tis(u) bin(u) uver(u) na koyay. Gur persadi Tis(u) summhlaan, ta tun(i) dookh(u) na hoyay. 31.

Word Meaning: Dhundholut = searching. Dheh(i) = collapse; buried drown. Kuraar(i) = confidence; shore. Bhaaray = heavy (with sins). Dheh(i) Puyyay = collapsed; drown in the world sea. Haulay = light (with no burden of sins). Ajaachi = who has no demand; fully contented. Milay = connected with. Dhoorr(i) = dust of the feet; an opportunity to serve them. Aghooliyaiy = emancipate. Sayvsaan = I will serve. Oosaaray = creates. Dhaahsi = will destroy. Tis(u) = Him (God). Summhlaan = remember.

MEANING: Searching around for a long time, I found out that (without Waheguru's Naam), the people commit so many sins that they get buried down under their weight on the near-shore of the world-sea. But those who are light (with no burden of sins) get across to the other shore of the world-sea (on the boat of Waheguru's Naam). I will sacrifice my life for those (holy saints) who have no worldly desires and have become eternal by connecting with Waheguru. One gains emancipation by serving them with dedication, becoming connected with Waheguru in their company. When one surrenders his mind to Satguru, he acquires the mind-purifying (Waheguru's) Naam. I will gladly serve the (Guru) who gave Waheguru's Naam to me (implanted in my mind). Waheguru, who creates the world, also demolishes it; there is none other like Him. If one remembers Him (recites his Naam) with the Guru's grace, he never suffers any trouble. (So, you too, recite His Naam, oh pundit). 31.

ਨਾ ਕੋ ਮੇਰਾ ਕਿਸੁ ਗਹੀ ਨਾ ਕੋ ਹੋਆ ਨ ਹੋਗੁ॥ ਆਵਣਿ ਜਾਣਿ ਵਿਗੁਚੀਐ ਦੁਬਿਧਾ ਵਿਆਪੈ ਰੋਗੁ॥ ਨਾਮ ਵਿਹੂਣੇ ਆਦਮੀ ਕਲਰ ਕੰਧ ਗਿਰੰਤ॥ ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੂਟੀਐ ਜਾਇ ਰਸਾਤਲਿ ਅੰਤਿ॥ ਗਣਤ ਗਣਾਵੈ ਅਖਰੀ ਅਗਣਤ ਸਾਚਾ ਸੋਇ॥ ਅਗਿਆਨੀ ਮਤਿ ਹੀਣੁ ਹੈ ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਨ ਹੋਇ॥ ਤੂਟੀ ਤੰਤੁ ਰਬਾਬ ਕੀ ਵਾਜੈ ਨਹੀ ਵਿਜੋਗਿ॥ ਵਿਛੁੜਿਆ ਮੇਲੈ ਪ੍ਰਭੂ ਨਾਨਕ ਕਰਿ ਸੰਜੋਗ॥ 32॥

Na ko mayra, kis(u) guhheen, na ko hoa, na hoag(u). Aavun(i), jaan(i) vigoochiyaiy, doobidha viyaapaiy roag(u). Naam vihoonay aadmi, kullur kundh girunt. Vin(u) Naavaiy kiyoun chhootiyaiy, jaayay rusaatul(i) unt(i). Gunut gunaavaiy akkhureen, ugunut Saacha Soyay. Ugiyaani mut(i) heen(u) haiy, Gur bin(u) Giyaan(u) na hoyay. Tooti tunt(u) rubaab kee vaajaiy nuhee vijoag(i). Vichhurriyaan maylaiy Prubhoo, Nanak kur(i) sunjoag. 32.

Word meaning: Guheen = seek shelter of. Hoag(i) = will not be. Vigoochiyaiy = suffer humiliation. Doobidha = indecisiveness. Roag(u) = sickness. Vihoonay = devoid of. Kullur Kundh = wall of saltpetre (which erodes very fast). Girunt = fall down; lose morality. Rusaatul(i) = lowest level; in hell. Gunut Gunaavaiy = describes by counting. Ugunt = beyond numbers. Ugiyaani = ignorant. Mut(i) Heen(i) = lacks wisdom. Tunt = wire. Rubaab = a

small guitar-like instrument; lute. Vijoag(i) = disconnected. Vichhurriyaan = disconnected. Sunjoag = suitable conditions for union.
MEANING: There is no one (other than Waheguru) in this world whom I (or anybody else) can depend upon for support forever; there has never been anyone like that, and there will never be even in future. Man's indecisiveness (to choose between Maya and Waheguru) is a serious sickness which he suffers from, and because of which he suffers humiliation when he has to take rebirths. The man, without Waheguru's Naam in his mind, erodes in morality like a wall of saltpetre. He cannot find emancipation without Waheguru's Naam, and eventually drops into hell, oh pundit. Such people (pretend to be religious), and define Waheguru by a few qualities of His, but the eternal Lord is unlimited in qualities. The ignorant man has no (spiritual) wisdom, which can be acquired only from the Guru. Just like a veena (lute), which has its wire broken, cannot produce any music in its absence, the man, who is disconnected from Waheguru, cannot sing His praise. However, Waheguru connects the disconnected people to Him by creating conditions favourable for union, oh Nanak. 32.

ਤਰਵਰੁ ਕਾਇਆ ਪੰਖਿ ਮਨੁ ਤਰਵਰਿ ਪੰਖੀ ਪੰਚ॥ ਤਤੁ ਚੁਗਹਿ ਮਿਲਿ ਏਕਸੇ ਤਿਨ ਕਉ ਫਾਸ ਨ ਰੰਚ॥ ਉਡਹਿ ਤ ਬੇਗੁਲ ਬੇਗੁਲੇ ਤਾਕਹਿ ਚੋਗ ਘਣੀ॥ ਪੰਖ ਤੁਟੇ ਫਾਹੀ ਪੜੀ ਅਵਗੁਣਿ ਭੀੜ ਬਣੀ॥ ਬਿਨੁ ਸਾਚੇ ਕਿਉ ਛੂਟੀਐ ਹਰਿ ਗੁਣ ਕਰਮਿ ਮਣੀ॥ ਆਪਿ ਛਡਾਏ ਛੂਟੀਐ ਵਡਾ ਆਪਿ ਧਣੀ॥ ਗੁਰ ਪਰਸਾਦੀ ਛੂਟੀਐ ਕਿਰਪਾ ਆਪਿ ਕਰੇਇ॥ ਅਪਣੈ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 33॥

Turvur(u) kaaya, punkh(i) mun(u), turvur(i) punkhi punch. Tutt(u) choogeh(i) mil(i) Aiksay, tin kuou phaas na runch. Oodeh(i) ta baygul, baygulay, taakeh(i) choag ghunee. Punkh tootay, phaahi purri, uvgoon(i) bheerr bunee. Bin(u) Saachay kiyoun chhootiyaiy, Hur(i) goon kerm(i) munee. Aap(i) chhudaayay chhootiyaiy, vudda Aap(i) Dhunee. Gur Persaadi chhootiyaiy, kirpa Aap(i) kuray. Apnaiy haath(i) vudaayiyaan, jaiy bhaavaiy taiy dayay. 33.
Word Meaning: Turvur(u) = tree. Kaaya = body. Punkhi = bird. Punch = the five (senses). Tutt(u) = the root (Waheguru). Choogeh(i) = pick; eat. Aiksay = the "One". Phaas = trapping. Na Runch = not even a little. Oodeh(i) = fly; roam around. Baygul = in a rush. Taakeh(i) = looking for. Choag = food (of many kinds). Ghunee = many. Punkh = feathers. Phaahi Purri = get trapped. Uvgoon(i) = bad qualities. Bheerr Bunee = big trouble. Kerm(i) = by benevolence. Munee = fortune on the forehead. Dhunee = Lord. Vudaayiyaan = honours. Jaiy Bhaavaiy = whom (He) likes.
MEANING: The human body is like a tree in which the mind is like a bird with five senses as its offspring. If all of them unite together and feed on the Root of the universe (Waheguru's Naam), they are absolutely in no danger of being caught in the net (of worldly bonds). But if they fly quickly (rush) to find and enjoy a variety of delicious foods (enjoy worldly attractions), they get their feathers broken (are unable to fly or get free), and cannot get free from the net of Maya in which they are trapped, and get into a big trouble because of their bad qualities (sensual pleasures). One cannot find emancipation (from worldly attractions) without Waheguru's Naam, which one acquires only if he has good fortune prewritten on his forehead by the benevolence of Waheguru, oh pundit. Waheguru is the greatest Lord who controls all the honours and bestows only on those whom He chooses. One gets emancipated only by His benevolence, and by the grace of the Guru, oh pundit. 33.

ਥਰਥਰ ਕੰਪੈ ਜੀਅੜਾ ਥਾਨ ਵਿਹੂਣਾ ਹੋਇ॥ ਥਾਨਿ ਮਾਨਿ ਸਚੁ ਏਕੁ ਹੈ ਕਾਜੁ ਨ ਫੀਟੈ ਕੋਇ॥ ਥਿਰੁ ਨਾਰਾਇਣੁ ਥਿਰੁ ਗੁਰੂ ਥਿਰ ਸਾਚਾ ਬੀਚਾਰੁ॥ ਸੁਰਿ ਨਰ ਨਾਥਹ ਨਾਥੁ ਤੂ ਨਿਧਾਰਾ ਆਧਾਰੁ॥ ਸਰਬੇ ਥਾਨ ਥਨੰਤਰੀ ਤੂ ਦਾਤਾ ਦਾਤਾਰੁ॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕ ਤੂ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਥਾਨ ਥਨੰਤਰਿ ਰਵਿ ਰਹਿਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ ਅਣਮੰਗਿਆ ਦਾਨੁ ਦੇਵਸੀ ਵਡਾ ਅਗਮ ਅਪਾਰੁ॥ 34॥

Thurthur kumpaiy jeeurra,thaan vihoona hoyay. Thaan(i) maan(i) Sach(u) Aik(u) haiy, kaaj(u) na pheetay koyay. Thir Naraayin(u), thir(u) Gur(u), thir saacha beechaar(u). Soor(i), nur naathaah Naath Tu, nidhaaraan aadhaar(u). Serbay thaan thununturi, Tu Daata Daataar(u). Jeh daykhaan, teh Aik Tu, unt(u) na paaravaar(u). Thaan thununtar(i) ruv(i) ruhhiya, Gur Shabadi veechaar(i). Unmungiya daan(u) dayvsi, vudda Agumm, Apaar(u). 34.

Word Meaning: Thurthur Kumpaiy = trembles like a leaf. Jeeurra = soul. Thaan = shelter (of Waheguru). Vihoona = without. Maan(u) = pride. Kaaj = task. Pheetay = suffer damage. Thir = stable; eternal. Soor(i) = of gods. Naathah = of the gurus of the yogis. Nath = Master. Nidhaaraan = support less. Thaan Thununturi = everywhere. Daata = provider. Paaravaar(u) = limitless. Ruv Ruhhiya = is present. Unmungiya = without asking for. Dayvsi = will give. Agumm = inaccessible. Apaar(u) = beyond limits.

MEANING: When one loses the shelter of Waheguru, his soul (mind) becomes weak and begins to tremble like a leaf (loses moral strength). One's permanent shelter and pride are granted only by Waheguru, with whose support one's tasks (objectives) never suffer any damage (are completed successfully). Only Waheguru, the Guru, and His Shabad are eternal (while everything else is perishable), oh pundit. Waheguru is the Lord of the gods, of men, and even of the gurus of the yogis. (So, remember Him, and recite His Naam, oh pundit ji). Waheguru is the provider of everything and is present everywhere; no matter where I look, there is no end to His limits. One can see His presence everywhere by pondering on the Guru's Shabad. He is the greatest, is inaccessible, beyond limits, and gives His gifts even without being asked, oh pundit. 34.

ਦਇਆ ਦਾਨੁ ਦਇਆਲੁ ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਣਹਾਰੁ॥ ਦਇਆ ਕਰਹਿ ਪ੍ਰਭ ਮੇਲਿ ਲੈਹਿ ਖਿਨ ਮਹਿ ਢਾਹਿ ਉਸਾਰਿ॥ ਦਾਨਾ ਬੀਨਾ ਤ੍ਰੁਹੀ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ॥ ਦਾਲਦ ਭੰਜਨ ਦੁਖ ਦਲਣ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ॥ 35॥

Duyya daan(u), duyyal Tu, kur(i), kur(i) Daykhunhaar(u). Duyya kureh(i) Prubh mayl(i) laiyh(u), khin meh(i) dhaah(i) oosaar(i). Daana, beena Toohi, daana kaiy sir(i) daan(u). Daalud-bhunjun dookh-dulun, Gurmukh(i) Giyan(u), dhiyan(u). 35.

Word Meaning: Duyya = mercy; merciful. Daan(u) = donate; donor. Daykhunhaar(u) = looking after happily. Khin = moment. Dhaah(i) = demolish. Daana = noble; wise. Beena = know-all; wise. Kaiy Sir(i) = above all; supreme. Daalud-Bhunjun = destroyer of poverty. Dulun = grinder; destroyer.

MEANING: You are very kind, look after all Your living beings, give Your donations benevolently to the whole world, and take pleasure in that, oh Waheguru. You can create and destroy in a moment, and can connect humans with You with Your benevolence. You are very wise, know-all (omniscient), and wiser than the wisest. Waheguru is the destroyer of poverty and of misery, and delivers His Divine Knowledge, and the ability to concentrate on His Naam through the Guru, oh pundit ji. 35.

ਧਨਿ ਗਇਐ ਬਹਿ ਝੂਰੀਐ ਧਨ ਮਹਿ ਚੀਤੁ ਗਵਾਰ॥ ਧਨੁ ਵਿਰਲੀ ਸਚੁ ਸੰਚਿਆ ਨਿਰਮਲੁ ਨਾਮੁ ਪਿਆਰਿ॥ ਧਨੁ ਗਇਆ ਤਾ ਜਾਣ ਦੇਹਿ ਜੇ ਰਾਚਹਿ ਰੰਗਿ ਏਕ॥ ਮਨੁ ਦੀਜੈ ਸਿਰੁ ਸਉਪੀਐ ਭੀ ਕਰਤੇ ਕੀ ਟੇਕ॥ ਧੰਧਾ ਧਾਵਤ ਰਹਿ ਗਏ ਮਨ ਮਹਿ ਸਬਦੁ ਅਨੰਦੁ॥ ਦੁਰਜਨ ਤੇ ਸਾਜਨ ਭਏ ਭੇਟੇ ਗੁਰ ਗੋਵਿੰਦ॥ ਬਨੁ ਬਨੁ ਫਿਰਤੀ ਢੂਢਤੀ ਬਸਤੁ ਰਹੀ ਘਰਿ ਬਾਰਿ॥ ਸਤਿਗੁਰ ਮੇਲੀ ਮਿਲਿ ਰਹੀ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਿਵਾਰਿ॥ 36॥

Dhun(i) guyyiyain beh(i) jhooriyaiy, dhun meh(i) cheet(u) guvaar. Dhun(u) virleen Sach(u) sunchiya, nirmul Naam(u) piyaar(i). dhun(u) guyya ta jaan dayh(i), jay raacheh(i) rung(i) Aik(u). Mun(u) deejaiy sir(u) saunpiyaiy, bhee kertay kee tayk. Dhundha dhaavut reh(i)

guyyay, mun meh(i) Shabad(u) anund(u). Doorjun tay saajun bhuyyay, bhaytay Gur Govind. Bun(u), bun(u) phirtee dhoondhtee, Bust(u) ruhhi ghur(i) baar(i). Satgur mayli, mil(i) ruhhi, junum, mern, dookh(u) nivaar(i). 36.

Word Meaning: Jhooriyaiy = feels traumatized. Guvaar = foolish. Virleen = rare. Sunchiya = accumulate. Piyaar(i) = with love. Raacheh(i) = absorbed; imbued. Rung(i) = in love. Saunpiyaiy = offer. Bhee = still. Tayk = support. Dhundha Dhaavut = rush for worldly affairs. Anund = bliss. Doorjun = evil; enemies. Saajun = friends. Bust(u) = (the valuable) article (Naam). Nivaar(i) = remove; eradicate.

MEANING: The man feels traumatized at the loss of his wealth, but they are fools who always have wealth on their mind. The real and pure wealth is Waheguru's Naam, which only a few people accumulate with love. If one is imbued with Waheguru's love, one pays no attention to the loss of wealth. He surrenders his mind and his head (wisdom) to the Guru, and has full faith in His support. The worldly business no longer interests him as he feels blissful with the Guru's Shabad in mind. When one comes to the Guru's shelter, all his senses, which were acting as his enemies in the realm of spirituality, become his friends (come under his control). Such a devotee realizes that the real thing (Waheguru), which he had been looking for in the forests, was actually present in his heart. Connected with Waheguru by the grace of the Guru, the devotee stays connected with Him, and his suffering of rebirths is terminated, oh pundit ji. 36.

ਨਾਨਾ ਕਰਤ ਨ ਛੂਟੀਐ ਵਿਣੁ ਗੁਣ ਜਮ ਪੁਰਿ ਜਾਹਿ॥ ਨ ਤਿਸੁ ਏਹੁ ਨ ਓਹੁ ਹੈ ਅਵਗੁਣਿ ਫਿਰਿ ਪਛੁਤਾਹਿ॥ (ਅੰਗ 935)॥ ਨਾ ਤਿਸੁ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਨਾ ਤਿਸੁ ਧਰਮੁ ਧਿਆਨੁ॥ ਵਿਣੁ ਨਾਵੈ ਨਿਰਭਉ ਕਹਾ ਕਿਆ ਜਾਣਾ ਅਭਿਮਾਨੁ॥ ਥਾਕਿ ਰਹੀ ਕਿਵ ਅਪੜਾ ਹਾਥ ਨਹੀ ਨ ਪਾਰੁ॥ ਨਾ ਸਾਜਨ ਸੇ ਰੰਗੁਲੇ ਕਿਸੁ ਪਹਿ ਕਰੀ ਪੁਕਾਰ॥ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਜੇ ਕਰੀ ਮੇਲੇ ਮੇਲਣਹਾਰੁ॥ ਜਿਨਿ ਵਿਛੋੜੀ ਸੋ ਮੇਲਸੀ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ 37॥

Na na kert na chhootiyaiy, vin(u) goon Jum Pur(i) jaah(i). Na tis(u) eh(u), na oh(u) haiy, uvgoon(i) phir(i) puchhutaah(i).

(PAGE 935): Na tis(u) giyaan(u), na dhiyaan(u) haiy, na tis(u) dherm(u), dhiyaan(u). Vin(u) Naavaiy, nirbhuou kuhaan, kiyya jaana abhimaan(u). Thaak(i) ruhhi, kiv upprraan, haath nuhhi, na paar(u). Na saajun say rungulay, kis(u) peh(i) kureen pookaar. Nanak, priyo, priyo jay kureen, maylay Malunhaar(u). Jin(i) vichhorri, So maylsi, Gur kaiy hayt(i) apaar(i). 37.

Word Meaning: Na Na = various (rituals). Chhootiyaiy = emancipate. Jumpur(i) = the city (court) of the Angel of death. Tis(u) = (for) him. Eh(u) = this world. Oh(u) = the next world. Uvgoon(i) = for bad qualities. Puchhutaah(i) = repents. Dherm = religiosity; morality. Nirbhuou = fearless. Kuhaan = where; no way. Abhimaan(u) = ego. Thaak Ruhhi = stopped (prevented) (by Waheguru). Kiv Upprraan = how to reach (to the other shore). Haath = depth; limit. Paar(u) = other shore. Saajun Rungulay = friends who enjoyed luxuries with him. Priyo = Dear (Waheguru). Malunhaar(u) = who has the ability to connect (Waheguru). Vichhorri = separated. Hayt(i) Apaar(u) = unlimited love.

MEANING: One cannot achieve emancipation by performing various religious rituals. Without acquiring noble qualities (which come only with Waheguru's Naam), one is taken to the court of the Angel of Death. Such a person does not enjoy mental bliss in this world or the next, and repents for his ill qualities, oh pundit. He has neither the Divine Knowledge nor the ability to meditate, nor does he have high moral character. Possessed by his ego, what Divine Knowledge can one acquire, and how can he become fearless without Waheguru's Naam? How can one reach Waheguru's Door on the far shore of the world-sea, when he is already exhausted working hard for wealth; also, he does not have any idea of the depth of the sea

and of the far shore. Whom can he call for help? Even his colourful friends, who enjoyed life on his money, are nowhere near him now. However, if he calls the Guru, who is the mediator, with deep love, Waheguru, which had disconnected the individual from Him, reconnects him to Him again because of the Guru's unlimited love for the Guru, oh Nanak. 37.

ਪਾਪੁ ਬੁਰਾ ਪਾਪੀ ਕਉ ਪਿਆਰਾ॥ ਪਾਪਿ ਲਦੇ ਪਾਪੇ ਪਾਸਾਰਾ॥ ਪਰਹਰਿ ਪਾਪੁ ਪਛਾਣੈ ਆਪੁ॥ ਨਾ ਤਿਸੁ ਸੋਗੁ ਵਿਜੋਗੁ ਸੰਤਾਪੁ॥ ਨਰਕਿ ਪੜੰਤਉ ਕਿਉ ਰਹੈ ਕਿਉ ਬੰਚੇ ਜਮਕਾਲੁ॥ ਕਿਉ ਆਵਣ ਜਾਣਾ ਵੀਸਰੈ ਝੂਠੁ ਬੁਰਾ ਖੈ ਕਾਲੁ॥ ਮਨੁ ਜੰਜਾਲੀ ਵੇੜਿਆ ਭੀ ਜੰਜਾਲਾ ਮਾਹਿ॥ ਵਿਣੁ ਨਾਵੈ ਕਿਉ ਛੁਟੀਐ ਪਾਪੇ ਪਚਹਿ ਪਚਾਹਿ॥ 38॥

Paap(u) boora, paapi kuou piyaara. Paap(i) ludday, paapay pasaara. Purhur(i) paap(u), puchhaanaiy aap(u). Na tis(u) soag(u), vijoag(u), suntaap(u). Nerk(i) purruntuou kiyoun ruhhaiy, kiyoun bunchay Jumkaal(u). Kiyoun aavun jaana veesraiy, jhootth(u) boora, khaiy kaal(u). Mun(u) junjaaleen vayhrriya, bhee junjaalaan maah(i). Vin(u) Naavaiy kiyoun chootiyaiy, paapay pucheh(i) puchaah(i). 38.

Word Meaning: Ludday = loaded. Pasaara = expand. Purhur(i) = remove; give up. Puchhaanaiy Aap(u) = analyzes self to identify strengths and weaknesses. Soag = grief. Vijoag(u) = separation (from Waheguru). Suntaap(u) = suffering. Pirruntuou = fall into. Bunchay = deceive; avoid. Veesraiy = forget; get rid of. Khaiy Kaal(u) = destroying spiritual) death. Junjaaleen = in worldly nets. Vayhrriya = wrapped (engrossed) in. Bhee = again; still. Pucheh(i) Puchaah(i) = suffer again, and again.

MEANING: Committing sins is very bad, but the sinner loves them. Loaded with sins, he expands them further. But if, by giving up his sins, the sinner analyzes himself (in terms of his good and bad qualities, and what the purpose of human life is), he will experience no grief, no separation from God, and no suffering of any kind, oh pundit. How can one save him from going to hell, and how can he avoid the Agent of death, and how can one get rid of his rebirths when lies and deceit are ruining his spiritual life? Man’s mind is badly wrapped (trapped) in worldly affairs, and continues to do so. One cannot find emancipation without Waheguru’s Naam, and he continues to suffer because of his sins. 38.

ਫਿਰਿ ਫਿਰਿ ਫਾਹੀ ਫਾਸੈ ਕਉਆ॥ ਫਿਰਿ ਪਛੁਤਾਨਾ ਅਬ ਕਿਆ ਹੂਆ॥ ਫਾਥਾ ਚੋਗ ਚੁਗੈ ਨਹੀ ਬੂਝੈ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤਾ ਆਖੀ ਸੂਝੈ॥ ਜਿਉ ਮਛੁਲੀ ਫਾਥੀ ਜਮਜਾਲਿ॥ ਵਿਣੁ ਗੁਰ ਦਾਤੇ ਮੁਕਤਿ ਨ ਭਾਲਿ॥ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਫਿਰਿ ਫਿਰਿ ਜਾਇ॥ ਇਕ ਰੰਗਿ ਰਚੈ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਇਵ ਛੂਟੈ ਫਿਰਿ ਫਾਸ ਨ ਪਾਇ॥ 39॥

Fir(i), fir(i) phaahi phaasay kuooaa. Fir(i) puchhutaana, ub kiyya hooaa. Phaatha, choag choogaiy, nuhhi boojhaiy. Satgur milaiy, ta aakheen soojhaiy. Jiyoun muchhuli phaathi Jumjaal(i). Vin(u) Gur Daatay, mookut(i) na bhaal(i). Fir(i), fir(i) aavaiy, fir(i), fir(i) jaayay. Ikk rung(i) ruchaiy, ruhhaiy liv laayay. Ivv chhootaiy, fir(i) phaas na paayay. 39.

Word Meaning: Fir(i) Fir(i) = again, and again. Phaahi Phaasaiy = gets trapped. Kuooaa = crow-like (man with bad habits). Ub = now. Phaatha = trapped. Choag = bait. Aakhee = Words (of the Guru). Jumjaal(i) = in the net of the Angel of death. Bhaal(i) = look for. Rung(i) Ruchaiy = absorbed (imbued) in love. Liv Laayay = stay focused (connected). Ivv = like this.

MEANING: The man is like the crow; just as the crow is attracted to filth, the man is also attracted to filthy activities which please his senses, and gets trapped in the net of the captivating Maya again and again. He does not realize what he does now, so what does he gain when he repents later? Trapped in sensual pleasures, he keeps feeding on the bait of such attractions and does not realize their sad consequences. However, if he is lucky enough to come to Satguru’s shelter, he understands the consequences of His Words (Advice). Just

like a fish caught in a death-like net cannot get free by itself, a man cannot seek freedom from worldly bonds without the kind help of the Guru. (Without the support of the Guru), The man keeps taking births, and dying again, and again, oh, pundit. But, imbued with Waheguru's love, a few individuals remain absorbed in Him (and are emancipated). Those who get emancipation never get trapped in worldly attractions, oh, Pundit Ji. 39.

ਬੀਰਾ ਬੀਰਾ ਕਰਿ ਰਹੀ ਬੀਰ ਭਏ ਬੈਰਾਇ॥ ਬੀਰ ਚਲੇ ਘਰਿ ਆਪਣੈ ਬਹਿਣ ਬਿਰਹਿ ਜਲਿ ਜਾਇ॥ ਬਾਬਲੁ ਕੈ ਘਰਿ ਬੇਟੜੀ ਬਾਲੀ ਬਾਲੈ ਨੇਹਿ॥ ਜੇ ਲੋੜਹਿ ਵਰੁ ਕਾਮਣੀ ਸਤਿਗੁਰ ਸੇਵਹਿ ਤੇਹਿ॥ ਬਿਰਲੋ ਗਿਆਨੀ ਬੂਝਣਉ ਸਤਿਗੁਰੁ ਸਾਚਿ ਮਿਲੇਇ॥ ਠਾਕੁਰ ਹਾਥਿ ਵਡਾਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ ਬਾਣੀ ਬਿਰਲਉ ਬੀਚਾਰਸੀ ਜੇ ਕੋ ਗੁਰਮੁਖਿ ਹੋਇ॥ ਇਹ ਬਾਣੀ ਮਹਾਪੁਰਖ ਕੀ ਨਿਜ ਘਰ ਵਾਸਾ ਹੋਇ॥ 40॥

Beera, beera kur(i) ruhhi, beer bhuyyay bairaayay. Beer chulay ghur(i) aapnaiy, behn(i) bireh(i) jul jaayay. Baabul kaiy ghur(i) baytrri, baali, baalaiy nayh(u). Jay lorreh(i) Vur(u) kaamni, Satgur sayv hitayh(i). Birlo giyaani boojhnuou, Satgur(u) Saach(i) milay. Tthaakur haath(i) vudaayiyaan, jaiy bhaavaiy taiyn dayay. Bani birlou beechaarsi, jay ko Gurmukh(i) hoyay. Eh Bani Muhaa Purakh kee, nij ghur(i) vaasa hoyay. 40.

Word Meaning: Beera Beera = (the human body) calls her soul, addressing that as brother. Bireh(i) = in separation. Jul(i) Jaayay = gets destroyed. Baali Baalay = with dolls; worldly attractions. Nayh(i) = in love. Vur(u) = husband. Kaamni = woman. Tayh(i) = with love. Birlo = rare. Boojhnuou = understands. Saach(i) = with the grace of God. Bani = Guru's Shabad. Muhaa Purakh Kee = of the Guru about Waheguru. Nij Ghur = own heart. Vaasa = stay.

MEANING: The human body (sister) never wants to get separated from its soul (brother). When the man dies, and the soul leaves the body, the body implores the soul to come back, but the soul must depart to go to its real home (Waheguru's Court). Separated from the soul, the body gets destroyed too. In her parents' home (this world), the man (human being) has love for worldly attractions (which must come to an end). If the human bride wishes to attain eternal life, she must find (connect with) her permanent husband (Waheguru), which she can realize by serving the Guru with deep reverence. But very few people realize that they can be connected with the Guru only by the benevolence of Waheguru.

All honours (noble qualities) are controlled by the Lord, and He gives only to those whom He likes. Only a rare individual ponders on the Guru's Shabad with full faith in Him. Guru's Shabad is the praise of Waheguru, which connects the devotee with Him in his own heart (Waheguru takes residence in his heart). 40.

ਭਨਿ ਭਨਿ ਘੜੀਐ ਘੜਿ ਘੜਿ ਭਜੈ॥ ਢਾਹਿ ਉਸਾਰੇ ਉਸਰੇ ਢਾਹੈ॥ ਸਰ ਭਰਿ ਸੋਖੈ ਭੀ ਭਰਿ ਪੋਖੈ ਸਮਰਥ ਵੇਪਰਵਾਹੈ॥ ਭਰਮਿ ਭੁਲਾਨੇ ਭਏ ਦਿਵਾਨੇ ਵਿਣੁ ਭਾਗਾ ਕਿਆ ਪਾਈਐ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਡੋਰੀ ਪ੍ਰਭਿ ਪਕੜੀ ਜਿਨ ਖਿੰਚੈ ਤਿਨ ਜਾਈਐ॥ ਹਰਿ ਗੁਣ ਗਾਇ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਬਹੁੜਿ ਨ ਪਛੋਤਾਈਐ॥ ਭਭੈ ਭਾਲਹਿ ਗੁਰਮੁਖਿ ਬੂਝਹਿ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਈਐ॥ ਭਭੈ ਭਉਜਲ ਮਾਰਗੁ ਵਿਖੜਾ ਆਸ ਨਿਰਾਸਾ ਤਰੀਐ॥ ਗੁਰਪਰਸਾਦੀ ਆਪੋ ਚੀਨੈ ਜੀਵਤਿਆ ਇਵ ਮਰੀਐ॥ 41॥

Bhunn(i), bhunn(i) ghurriyaiy, ghurr(i), ghurr(i) bhujjaiy. Dhaah(i) oosaaray, oosray dhaahaiy. Sur bhur(i) soakhaiy, bhee bhur(i) poakhaiy Sumruth vaypurvaahaiy. Bherm(i) bhoolaanay, bhuyyay divaanay, vin(u) bhaagaan kiyya paayiyaiy. Gurmukh(i), Giyaan(u) doari Prubh(i) pukrri, jin khinchaiy, tin jaayiyaiy. Hur(i) goon gaayay sudaa rung(i) raatay, buhourr(i) na puchhotaayiyaiy. Bhubhaiy bhaaleh(i), Gurmukh(i) boojheh(i), ta nij ghur(i) vaasa paayiyaiy. Bhubhaiy bhuoujul maarug(u) vikkhrra, aas niraasa turiyaiy. Gur persadi aapo cheenaiy, jeevtiyaan ivv muriyaiy. 41.

Word Meaning: Bhunn(i) = break; destroy. Ghurriyaiy = build; construct. Dhaah(i) = demolishes. Oosaaray = construct. Sur = bodies of water. Soakhaiy = absorbs; dries up.

Bhur(i) Poakhaiy = fills to the brim. Sumruth = perfectly capable. Vaypurvaahaiy = worries-free. Bherm(i) = misled in misgivings. Divaanay = crazy. Doari = string; control. Jin = whom. Khinchaiy = pulls. Rung(i) Raatay = imbued in love. Bhaaleh(i) = search for. Boojhaiy = understands. Nij Ghur(i) = in own heart. Vaasa = dwelling. Bhuojul = the world sea. Maarug(u) = journey. Vikkhrra = difficult. Niraasa = detached. Aapo = self. Cheenaiy = recognize; analyze. Ivv = like this.

MEANING: The world is destroyed and reconstructed, and is destroyed after being constructed. Waheguru builds the demolished, and demolishes the built. He dries up the world-pool, and fills it again to the brim. He is capable of doing everything; yet He is worry-free. Those who do not have faith in Waheguru, and are misled by their misgivings, are insane; (but it may not be entirely their fault, because) one can achieve nothing without his good fortune. The string of the Divine Knowledge, which He delivers through the Guru, is held by Waheguru in His hand; those who are pulled with this string towards Him get attracted to Him, oh pundit. Those who are attracted to Waheguru sing His praise and are always imbued in His love, as a result of which they never have the need to repent (because they do not commit any sins). They always search to connect with Him, and when they follow the path as advised by the Guru, they acquire Waheguru in their own heart. The journey through the sea of the world is very tough, and one swims across it only when he gets detached from the worldly hopes (he gets rid of them). When one recognizes himself by the grace of the Guru, he overcomes his worldly desires; this is how one is called living-dead, oh pundit ji. 41.

ਮਾਇਆ ਮਾਇਆ ਕਰਿ ਮੁਏ ਮਾਇਆ ਕਿਸੈ ਨ ਸਾਥਿ॥ ਹੰਸੁ ਚਲੈ ਉਠਿ ਛੁਮਣੋ ਮਾਇਆ ਭੂਲੀ ਆਥਿ॥ ਮਨੁ ਝੂਠਾ ਜਮਿ ਜੋਹਿਆ ਅਵਗੁਣ ਚਲਹਿ ਨਾਲਿ॥ ਮਨ ਮਹਿ ਮਨੁ ਉਲਟੋ ਮਰੈ ਜੇ ਗੁਣ ਹੋਵਹਿ ਨਾਲਿ॥ (ਅੰਗ 936)॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਮੁਏ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਭਾਲਿ॥ ਗੜ ਮੰਦਰ ਮਹਲਾ ਕਹਾ ਜਿਉ ਬਾਜੀ ਦੀਬਾਣੁ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਝੂਠਾ ਆਵਣ ਜਾਣੁ॥ ਆਪੇ ਚਤੁਰੁ ਸਰੂਪੁ ਹੈ ਆਪੇ ਜਾਣੁ ਸੁਜਾਣੁ॥ 42॥

Maaya, maaya kur(i) mooyay, Maya kisaiy na saath(i). Huns(u) chullaiy ootth(i) doomno, Maya bhooli aath(i). Mun(u) jhoottha, Jum(i) johiya,uvgoon chulleh(i) naal(i). Mun meh(i), mun(u) oolto muraiy, jay goon hoveh(i) naal(i).

(PAGE 936): Mayri, mayri kur(i) mooyay, vin(u) Naavaiy dookh bhaal(i). Gurrh, mundar, mehla kuhaan, jiyoun baaji deebaan(u). Nanak, Suchay Naam vin(u), jhoottha, aavun jaan(u). Aapay chutur(u) suroop(u) haiy, Aapay jaan(u), soojaan(u). 42.

Word Meaning: Maya --- Kur(i) = crying for Maya. Huns(u) = soul. Doomno = in indecisiveness. Aath(i) = Maya. Jhoottha = attached to the perishable. Johiya = is punished. Uvgoon = bad qualities. Oolto = reversed. Muraiy = feels detached. Bhaal(i) = look for. Gurrh = fort. Mundar = mansions. Mehla = palaces. Baaji Deebaan(u) = stage of an acrobat or a stage actor. Chutur Suroop(u) = with wise persona. Jaan(u Soojaan(u) = wise and know-all. 42.

MEANING: Countless people die crying for wealth, which does not accompany anyone. When the soul leaves in indecision (choosing between wealth and Waheguru), wealth is forgotten (becomes a thing of the past, as it does not go with the departed soul). The Maya-engrossed man takes his ill qualities with him and is watched and punished by the Angel of justice. But the devotee of Waheguru, who had the thinking of his mind reversed from Maya, and had killed his worldly desires, takes the noble qualities with him to Waheguru's Court, oh pundit ji.

Those who leave this world without Waheguru's Naam and with the claim that everything was theirs are bound to find trouble. Like the temporary performing stage of a stage actor, their fort-like mansions and palaces are left behind without Waheguru's Naam. The life of such a person is wasted (he gains no spirituality). But the man is ignorant on his own. Only

Waheguru is smart, wise, and know-all, and only He can give understanding to the ignorant man (to follow Guru's advice). 42.

ਜੋ ਆਵਹਿ ਸੇ ਜਾਹਿ ਫੁਨਿ ਆਏ ਗਏ ਪਛੁਤਾਹਿ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਘਟੈ ਨ ਵਧੈ ਉਤਾਹਿ॥ ਸੇ ਜਨ ਉਬਰੇ ਜਿਨ ਹਰਿ ਭਾਇਆ॥ ਧੰਧਾ ਮੁਆ ਵਿਗੂਤੀ ਮਾਇਆ॥ ਜੋ ਦੀਸੈ ਸੋ ਚਾਲਸੀ ਕਿਸ ਕਉ ਮੀਤੁ ਕਰੇਉ॥ ਜੀਉ ਸਮਪਉ ਆਪਣਾ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥ ਅਸਥਿਰੁ ਕਰਤਾ ਤੂ ਧਨੀ ਤਿਸ ਹੀ ਕੀ ਮੈ ਓਟ॥ ਗੁਣ ਕੀ ਮਾਰੀ ਹਉ ਮੁਈ ਸਬਦਿ ਰਤੀ ਮਨਿ ਚੋਟ॥ 43॥

Jo aaveh(i), say jaah(i) phoon(i), aayay, guyyay, puchhutaah(i). Lukh chauraaseeh maydni, ghutaiy na vudhaiy ootaah(i). Say jun oobray jin Hur(i) bhaaya. Dhundha mooaa, vigooti Maya. Jo deesaiy so chaalsi, kis kuou meet(u) kurayoun. Jeeo sumpoun aapna, tun(u), mun(u) aagaiy dayoun. Usthir(u) Kerta Tu Dhunee, Tis(u) hee kee mein oat. Goon kee maari, huoun mooyee, Shabad(i) rutti, mun(i) choat. 43.

Word Meaning: Aaveh(i) = come (into the world). Phoon(i) = also. Lukh Chauraaseeh = 8.4 million life forms. Maydni = world. Ootaah(i) = upwards. Oobray = salvaged. Bhaaya = like. Dhundha = affairs of the world. Vigooti = suffers humiliation. Chaalsi = will leave the world (is perishable). Sumpoun = I will offer. Aagaiy = before. Usthir(u) = immortal. Dhunee = Lord. Oat = shelter; support. Maari = killed by. Huoun = selfishness and ego. Rutti = imbued. Choat = hurt to realize.

MEANING: The man, who comes into this world, has also to leave, and (without Waheguru's Naam) repents for his repeated births and deaths. The number of 8.4 million life forms he has to go through does not decrease or increase. For those who worship Waheguru, the worldly affairs (running around for wealth) become dead (become insignificant), and Maya suffers humiliation (feels insulted at being ignored), and they find salvation. Whom can I make my permanent friend when everything that is visible is perishable? Only the Creator, Waheguru, is immortal. So, I will offer my soul, my body, and my mind before Him. Only He is my support. I realized my hurt due to my ego when I pondered on Guru's Shabad, and my selfishness and my ego were destroyed when I acquired noble qualities with the Shabad, oh pundit. 43.

ਰਾਣਾ ਰਾਉ ਨ ਕੋ ਰਹੈ ਰੰਗੁ ਨ ਤੁੰਗੁ ਫਕੀਰੁ॥ ਵਾਰੀ ਆਪੋ ਆਪਣੀ ਕੋਇ ਨ ਬੰਧੈ ਧੀਰ॥ ਰਾਹੁ ਬੁਰਾ ਭੀਹਾਵਲਾ ਸਰ ਡੂਗਰ ਅਸਗਾਹ॥ ਮੈ ਤਨਿ ਅਵਗਣ ਝੁਰਿ ਮੁਈ ਵਿਣੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਹ॥ ਗੁਣੀਆ ਗੁਣ ਲੇ ਪ੍ਰਭ ਮਿਲੇ ਕਿਉ ਤਿਨ ਮਿਲਉ ਪਿਆਰਿ॥ ਤਿਨ ਹੀ ਜੈਸੀ ਥੀ ਰਹਾ ਜਪਿ ਜਪਿ ਰਿਦੈ ਮੁਰਾਰਿ॥ ਅਵਗੁਣੀ ਭਰਪੂਰ ਹੈ ਗੁਣ ਭੀ ਵਸਹਿ ਨਾਲਿ॥ ਵਿਣੁ ਸਤਿਗੁਰ ਗੁਣ ਨ ਜਾਪਨੀ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੈ ਬੀਚਾਰੁ॥ 44॥

Raana, raaou na ko ruhhaiy, rung(u), na toong(u), faqeer(u). Vaari aapo, aapno, koyay na bundhaiy dheer. Raah(u) boora, bheehaavla, sur, doogur, usgaah. Mein tun(i) uvgoon jhoor(i) mooyee, vin(u) goon kiyoun ghur(i) jaah. Gooniyaan goon lay Prubh milay, kiyoun tin miloun piyaar(i). Tin hee jaiysi thee ruhhaan, jup(i), jup(i) ridaiy Mooraar(i). Uvgooni bhurpoor haiy, goon bhee vuseh(i) naal(i). Vin(u) Satgur, goon na jaapni, jichur(u) Shabad(i) na kuraiy beechaar(u). 44.

Word Meaning: Raana Raaou = rajah. Rung(u) = Runk(u) = pauper. Faqeer = an ascetic. Bundhaiy Dheer = give assurance. Raah(i) = journey. Boora = dangerous. Bheehaavla = frightening. Sur = ocean. Doogur = mountain. Usgaah = unfathomable. Piyaar(i) = dears. Thee Ruhhaan = wish to become. Mooraar(i) = God. Bhurpoor = overflowing. Vuseh(i) = live. Jaapni = visible; appear. Jichur(u) = as long as.

MEANING: Nobody lives in this world forever; one may have been a rajah, a pauper, a wealthy person, or an ascetic, oh pundit ji (he has to leave). Everybody leaves when his turn comes, and nobody is there to console him (to give assurance of a longer life). The journey

of life is very dangerous and frightening, like an unfathomable sea or a high mountain (there is always a risk of falling into bad habits). I am repenting to death because of my ignoble qualities; how can I reach my real home (Waheguru's Residence) without noble qualities? The virtuous people have connected with Waheguru because of their noble qualities. How can I get connected with such dear people? I wish to become like them by reciting Waheguru's Naam. The man is full of ignoble qualities, but he also has some good qualities. However, his noble qualities do not appear until he ponders on Guru's Shabad in His shelter, oh pundit ji. 44.

ਲਸਕਰੀਆ ਘਰ ਸੰਮ੍ਹਲੇ ਆਏ ਵਜਹੁ ਲਿਖਾਇ॥ ਕਾਰ ਕਮਾਵਹਿ ਸਿਰਿ ਧਣੀ ਲਾਹਾ ਪਲੈ ਪਾਇ॥ ਲਬੁ ਲੋਭੁ ਬੁਰਿਆਈਆ ਛੋਡੇ ਮਨਹੁ ਵਿਸਾਰਿ॥ ਗੜਿ ਦੋਹੀ ਪਾਤਿਸਾਹ ਕੀ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥ ਚਾਕਰੁ ਕਹੀਐ ਖਸਮ ਕਾ ਸਹੁਏ ਉਤਰ ਦੇਇ॥ ਵਜਹੁ ਗਵਾਏ ਆਪਣਾ ਤਖਤਿ ਨ ਬੈਸਹਿ ਸੇਇ॥ ਪ੍ਰੀਤਮ ਹਥਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ ਆਪਿ ਕਰੇ ਕਿਸੁ ਆਖੀਐ ਅਵਰੁ ਨ ਕੋਇ ਕਰੇਇ॥ 45॥

Lushkuriyaan ghur summhlay, aayay vuj-hou likhaayay. Kaar kmaaveh(i) sir(i) Dhunee, laaha pullaiy paayay. Lub(u), lobh(u), booriyayeeyaan, chhoaday munhoun visaar(i). Gurrh(i) dohi Paatshah kee, kuday na aavaiy haar(i). Chaakur(u) kuhhiyaiy Khusm ka, Shuhouyay oottar dayay. Vuj-hou guvaayay aapna, tukhut(i) na baiseh(i) sayay. Preetum huth(i) vudiyaayiyaan, jaiy bhaavaiy taiyn dayay. Aap(i) kuray kis(u) aakhiyaiy, uver(i) na koyay kuray. 45.

Word Meaning: Lushkuriyaan = the soldiers (who fight against sensual desires). Ghur Summhlay = take positions. Vuj-hou = the deeds to perform. Kaar Kmaaveh(i) Sir(i) Dhunee = perform deeds under Waheguru's supervision (as per His instructions). Laaha = benefit. Pullaiy Paayay = earn; acquire. Chhoaday = give up. Visaar(i) = drop them from mind. Gurrh(i) = in the fort of heart. Dohee = praise. Chaakur(u) = servant. Shuhouayay = to the Lord. Oottar Dayay = refuses to accept. Vuj-hou = wages. Tukhut(i) = on the throne. Sayay = that. 45.

MEANING: The devotee-soldiers take positions to fight against the vices as prewritten in their fate by Waheguru to perform noble deeds. They perform noble deeds under the supervision of Waheguru (as per His orders) and earn the benefit (of high spirituality). They give up all the vices of gluttony, greed, and the like, and drop them (the vices) completely from their mind, oh pundit. By singing Waheguru's praise in their bodies, they never face defeat in their fight against vices. On the other hand, an individual who calls him a servant (devotee) of God, but refuses to listen to His advice, loses his wage (in spirituality) and never gets to sit on the throne of his heart (control his senses) (and thus never gets to connect with God). Waheguru controls all honours and bestows only on those whom He likes. He is the only one who is the Lord, and nobody else can do things like Him. So, who can we complain to, oh pundit ji? 45.

ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ਬਹੈ ਦੁਲੀਚਾ ਪਾਇ॥ ਨਰਕ ਨਿਵਾਰਣੁ ਨਰਹ ਨਰੁ ਸਾਚਉ ਸਾਚੈ ਨਾਇ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਢੂਢਤ ਫਿਰਿ ਰਹੀ ਮਨ ਮਹਿ ਕਰਉ ਬੀਚਾਰੁ॥ ਲਾਲ ਰਤਨ ਬਹੁ ਮਾਣਕੀ ਸਤਿਗੁਰ ਹਾਥਿ ਭੰਡਾਰੁ॥ ਊਤਮ ਹੋਵਾ ਪ੍ਰਭੁ ਮਿਲੈ ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ॥ ਨਾਨਕ ਪ੍ਰੀਤਮ ਰਸਿ ਮਿਲੇ ਲਾਹਾ ਲੈ ਪਰਥਾਇ॥ ਰਚਨਾ ਰਾਚਿ ਜਿਨਿ ਰਚੀ ਜਿਨਿ ਸਿਰਿਆ ਆਕਾਰੁ॥ ਗੁਰਮੁਖਿ ਬੇਅੰਤ ਧਿਆਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ 46॥

Beejou soojhaiy ko nuhhi, buhhaiy dooleecha paayay. Nerk-nivaarun(u), nureh-Nur(u), Saachou, Saachaiy Naayay. Vun(u), trin(u) dhoondhut phir(i) ruhhi, mun meh(i) kuroun beechaar(u). Laal, ruttan, buhou maanki. Satgur haath(i) bhundaar(u). Ootum hovaan, Prubh(u) milaiy, ikk mun(i), Aikaiy bhaayay. Nanak, Preetum rus(i) milay, laaha laiy purthaayay. Ruchna, raach(i) jin(i) ruchee, jin(i) siriya akaar(u). Gurmukh(i) bayunt dhiyaayiyaiy, unt(u) na paaravaar(u). 46.

Word Meaning: Beejou = other. Soojhaiy = think of. Dooleecha Paayay = seat of judge. Nivaarun(u) = preventor. Nureh-Nur(u) = king of men. Saachaiy Naayay = by Waheguru's Naam. Vun(u) Trin(u) = forests and jungles. Dhoondhut = searching for. Laal Ruttan, Maanki = jewels-like noble qualities. Bhundaar(u) = treasure. Ootum = pure; loaded with good qualities. Aikaiy Bhaayay = with love for the "One". Rus(i) = enjoying (His) sweetness. Laaha = benefit. Purthaayay = for the (next) world. Ruchna = creation. Siriya = created. Aakaar(u) = visible world. Bayunt = limitless. 46.

MEANING: Waheguru, which is the King of all human beings and the protector (saviour) for the people who could be sent to Hell, is the only eternal judge who decides the outcomes of the deeds of the people, and who can be realized only by the recitation of His Naam, oh pundit. I cannot think of anybody else who can be an eternal judge like Waheguru. I had been looking for Waheguru in forests and jungles, but when I pondered on Satguru's Shabad, I realized that He controls the treasure of all the noble (divine) qualities. If I purify my mind by acquiring the noble qualities and reciting Waheguru's Naam with a focused mind and with reverence, I can connect with Him. The dear Waheguru can be realized only by enjoying the sweetness of His Naam; in addition, one earns the benefit (wealth of high spirituality) for the next world, oh Nanak. (To realize Him) One should recite the Naam of the limitless Waheguru who has no end, and who has created the whole universe (in the shelter of the Guru), oh pundit ji. 46.

ੜਾੜੈ ਰੂੜਾ ਹਰਿ ਜੀਉ ਸੋਈ॥ ਤਿਸੁ ਬਿਨੁ ਰਾਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ੜਾੜੈ ਗਾਰੁੜ ਤੁਮ ਸੁਣਹੁ ਹਰਿ ਵਸੈ ਮਨ ਮਾਹਿ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਪਾਈਐ ਮਤੁ ਕੋ ਭਰਮਿ ਭੁਲਾਇ॥ ਸੋ ਸਾਹੁ ਸਾਚਾ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ॥ ਗੁਰਮੁਖਿ ਪੂਰਾ ਤਿਸੁ ਸਾਬਾਸਿ॥ ਰੂੜੀ ਬਾਣੀ ਹਰਿ ਪਾਇਆ ਗੁਰ ਸਬਦੀ ਬੀਚਾਰਿ॥
(ਅੰਗ 937)॥ ਆਪੁ ਗਇਆ ਦੁਖੁ ਕਟਿਆ ਹਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰਿ॥ 47॥

Rraarraiy roorra Hur(i) Jeeou Soyee. Tis(u) bin(u) rajah uver(u) na koyee. Rraarraiy, Gaaroorr toom soonhou, Hur(i) vusaiy mun maah(i). Gur persadi Hur(i) paayiyaiy mut ko bherm(i) bhoolaayay. So, shah saacha, jis(u) Hur(i) dhun(u) raas(i). Gurmukh(i) poora, tis(u) shaabaash(i). Roorri Bani Hur(i) paaya, Gur Shabadi beechaar(i).

(PAGE 937): Aap(u) guyya, dookh(u) kuttiya, Hur(i) vur(u) paaya naar(i). 47.

Word Meaning: Rraarra = the last letter of the Gurmukhi alphabet. Roorra = beautiful; supreme. Gaaroorr = a mantra which is believed to be an antidote to snake's poison (Guru's Shabad which makes Maya's attractions ineffective). Mut(u) = lest; let no one. Shaah(u) Saacha = truly wealthy. Poora = perfect. Shaabaash(i) = deserves acclamations. Aap(u) = selfishness and ego. Vur(u) = husband. Naar(i) = the human bride.

MEANING: Waheguru is supreme; there is no other King (like Him) in the universe. If you listen to Guru's Shabad, which makes all the captivating effects of Maya ineffective, Waheguru will appear in your heart, oh pundit ji. Let no one be misled by any misgiving. Waheguru can be realized only by the Guru's grace. That individual is truly wealthy who has Waheguru's Naam-wealth in his mind. Such a devotee deserves much acclaim who becomes perfect in the shelter of the Guru. One realizes Waheguru by the supreme Bani (Word of the Guru) by pondering on His Shabad. When the human bride renounces her selfishness and ego, all her suffering is eradicated, and she wins Waheguru as her husband. 47.

ਸੁਇਨਾ ਰੁਪਾ ਸੰਚੀਐ ਧਨੁ ਕਾਚਾ ਬਿਖੁ ਛਾਰੁ॥ ਸਾਹੁ ਸਦਾਏ ਸੰਚਿ ਧਨੁ ਦੁਬਿਧਾ ਹੋਇ ਖੁਆਰੁ॥ ਸਚਿਆਰੀ ਸਚੁ ਸੰਚਿਆ ਸਾਚਉ ਨਾਮੁ ਅਮੋਲੁ॥ ਹਰਿ ਨਿਰਮਾਇਲੁ ਊਜਲੋ ਪਤਿ ਸਾਚੀ ਸਚੁ ਬੋਲੁ॥ ਸਾਜਨੁ ਮੀਤੁ ਸੁਜਾਣੁ ਤੂ ਤੂ ਸਰਵਰੁ ਤੂ ਹੰਸੁ॥ ਸਾਚਉ ਠਾਕੁਰੁ ਮਨਿ ਵਸੈ ਹਉ ਬਲਿਹਾਰੀ ਤਿਸੁ॥ ਮਾਇਆ ਮਮਤਾ ਮੋਹਣੀ ਜਿਨਿ ਕੀਤੀ ਸੋ ਜਾਣੁ॥ ਬਿਖਿਆ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਬੂਝੈ ਪੁਰਖੁ ਸੁਜਾਣੁ॥ 48॥

Soyina, roopa sunchiyaiy, dhun(u) kaacha, bikh(u) chhar(u). Shah(u) sudaayay sunch(i) dhun, doobidha hoyay khooaar(u). Sachiyaareen, Such(u) sunchiya, Saachou Naam(u) amoal(u). Hur(i) nirmaayil(u) oojlo, put(i) saachi, Sach(u) boal(u). Saajun(u), meet(u), soojaan(u) Tu, Tu survur(u), Tu huns(u). Saachou Tthaakur(u) mun(i) vussaiy, huoun bulihaar tis(u). Maya mumta mohini, Jin(i) keeti, So jaan(u). Bikhiya, Amrit aik haiy, boojhaiy purakh(u) soojaan(u). 48.

Word Meaning: Soyina = gold. Roopa = silver. Sunchiyaiy = accumulate. Kaacha = perishable. Bikh(u) = poisonous. Chhaar(u) = dust. Sadaayay = calls himself. Doobidha = in indecisiveness. Khooaar(u) = suffer humiliation. Sachiyaareen = devotees with purified mind. Amoal(u) = invaluable. Oojlo = purifying. Put(i) = dignity. Saachi = eternal. Boal(u) = Guru's Word; Waheguru's Naam. Survur = pool (of Amrit). Huns(u) = swan (a devout faithful of Waheguru). Tthaakur(u) = Lord. Mumta = attraction for. Mohini = mind-captivating. Bikhiya = poisonous Maya. Boojhaiy = understands. Soojaan(u) = wise.

MEANING: The gold and silver, which the man accumulates, are short-lived wealth, which is like dust (worthless) and is actually poisonous (for spirituality). Such a man may call him wealthy, but he suffers humiliation (in Waheguru's Court) because of his indecisiveness. But, the devotees of Waheguru who have their minds purified, accumulate His Naam, which is priceless and the real wealth (no collection of gold and silver can match it). Waheguru's Naam is eternal wealth (never loses its worth), which purifies one's mind and earns him everlasting respect. You are the real friend and the buddy, are wise, are the pool of Amrit, and are the swan (holy Satguru which drinks the Naam-Amrit), oh Waheguru. I am a sacrifice for the devotee who embeds Waheguru's Naam in his heart. (Rather than loving Maya), recognize (make connection with) Waheguru, who has created the captivating Maya, oh pundit. The wise people understand that Waheguru's Amrit-Naam is the real Maya (wealth) for them. 48.

ਖਿਮਾ ਵਿਹੂਣੇ ਖਪਿ ਗਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ॥ ਗਣਤ ਨ ਆਵੈ ਕਿਉ ਗਣੀ ਖਪਿ ਖਪਿ ਮੁਏ ਬਿਸੰਖ॥ ਖਸਮੁ ਪਛਾਣੈ ਆਪਣਾ ਖੂਲੈ ਬੰਧੁ ਨ ਪਾਇ॥ ਸਬਦਿ ਮਹਲੀ ਖਰਾ ਤੂ ਖਿਮਾ ਸਚੁ ਸੁਖ ਭਾਇ॥ ਖਰਚੁ ਖਰਾ ਧਨੁ ਧਿਆਨੁ ਤੂ ਆਪੇ ਵਸਹਿ ਸਰੀਰਿ॥ ਮਨਿ ਤਨਿ ਮੁਖਿ ਜਾਪੈ ਸਦਾ ਗੁਣ ਅੰਤਰਿ ਮਨਿ ਧੀਰ॥ ਹਉਮੈ ਖਪੈ ਖਪਾਇਸੀ ਬੀਜਉ ਵਥੁ ਵਿਕਾਰੁ॥ ਜੰਤ ਉਪਾਇ ਵਿਚਿ ਪਾਇਅਨੁ ਕਰਤਾ ਅਲਗੁ ਅਪਾਰੁ॥ 49॥

Khima vihoonay khup(i) guyyay, khoohun(i) lukh asunkh. Gunut na aavaiy kiyoun gunee, khup(i), khup(i) mooyay bisunkh. Khusm(u) puchhaanaiy aapna, khoolaiy, bundh(u) na paayay. Shabad(i), Mehlee khura Tu, khima, Sach(u) sookh bhaayay. Khurch(u) khura dhun(u) dhiyaan(u) Tu Aapay vuseh(i) sureer(i). Mun(i), tun(i), mookh(i) jaapaiy sudaa, goon untar(i) mun dhur(i). Haumein khupaiy khupaayaysi, beejou vuth(u) vikaar(u). Junt oopaayay vich(i) paayayun(u), Kerta alug(u) apaar(u). 49.

Word Meaning: Khima = forgiveness. Vihoonay = devoid of. Khup(i) Guyyay = died suffering. Khoohun, Lukh, Asunkh, Bisunkh = countless. Khup(i) Mooyay = died with unsuccessful efforts. Khoolaiy = free of bonds. Bundh(u) = restrictions. Mehleen = in Waheguru's Court. Khuraa = pure; qualified. Sookh Bhaayay = easily. Khurch(u) = daily needs of living beings. Dheer = satisfaction; contentment. Beejou Vuth(u) = the other thing (Maya). Vikaar = vices. Kerta = Creator; God. Alug = detached.

MEANING: Without the ability to forgive, countless people have died suffering in their unsuccessful efforts (to connect with Waheguru). The number of such people cannot be counted, and what is the use of counting them anyway? However, if they recognize the Lord (and recite His Naam), they get free from worldly bonds, and there is no obstacle in their path to unite with Waheguru. With Guru's Shabad and with Waheguru's Naam in mind, such a devotee acquires the quality of forgiveness and is easily declared to be pure (qualified for union with Waheguru). He also realizes that Waheguru is the provider of the daily needs of

the living beings, of the wealth of purity and concentration, and Himself takes dwelling in the devotee's heart with His kindness. With recitation of Waheguru's Naam by body, mind and by the tongue, and with noble qualities inside, the devotee feels fully contented. But the Maya-worshippers indulge in vices (sensual pleasures) and suffer in their selfishness and ego, oh, Pundit Ji. The Creator, Waheguru, implants haumein (selfishness and ego) in all living beings, but He Himself remains detached from Maya. 49.

ਸ੍ਰਿਸਟੇ ਭੇਉ ਨ ਜਾਣੈ ਕੋਇ॥ ਸ੍ਰਿਸਟਾ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਇ॥ ਸੰਪੈ ਕਉ ਈਸਰੁ ਧਿਆਈਐ॥ ਸੰਪੈ ਪੁਰਬਿ ਲਿਖੇ ਕੀ ਪਾਈਐ॥ ਸੰਪੈ ਕਾਰਣਿ ਚਾਕਰ ਚੋਰ॥ ਸੰਪੈ ਸਾਥਿ ਨ ਚਾਲੈ ਹੋਰ॥ ਬਿਨੁ ਸਾਚੇ ਨਹੀ ਦਰਗਹ ਮਾਨੁ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਛੂਟੈ ਨਿਦਾਨਿ॥ 50॥

Srishtay bhayou na jaanaiy koyay. Srishta kuraiy, su nihchuou hoyay. Sumpaiy kuou Eeshur(u) djiyaayiyaiy. Sumpaiy poorub(i) likhaiy kee paayiyaiy. Sumpaiy kaarun(i) chaakur, choar. Sumpaiy saath(i) na chaalaiy hoar. Bin(u) Saachay nuhhi Durgah maan(u). Hur(i) rus(u) peevaiy, chhootaiy nidaan(i). 50.

Word Meaning: Srishta = the Creator; God. Bhayou = secrets. Nihchuou = for sure. Sumpaiy = wealth. Kuou = for. Eeshur(u) = God. Poorub(i) Likhay = prewritten by Waehguru. Kaarun = for the sake of. Chaakur = servant. Hoar = beyond life. Saachay = Waheguru's Naam. Rus(u) = sweet Naam-Amrit. Nidaan(i) = at the end.

MEANING: (Getting connected with Waheguru) does not mean that one can know the secrets of the Creator, Waheguru; nobody can ever know His secrets. Whatever the Creator wishes to do will happen for sure. Most people worship the Lord (or their deities) solely for wealth, but they do not realize that they will acquire the wealth preordained by their fate (so one should not worship Waheguru just for the sake of wealth). People become servants of others or even thieves to acquire wealth, but wealth does not accompany them anymore (after their death). One does not earn any respect in Waheguru's Court without His Naam, oh pundit. Only those who find emancipation at the end drink Waheguru's Naam-Amrit with reverence. 50.

ਹੇਰਤ ਹੇਰਤ ਹੇ ਸਖੀ ਹੋਇ ਰਹੀ ਹੈਰਾਨੁ॥ ਹਉ ਹਉ ਕਰਤੀ ਮੈ ਮੁਈ ਸਬਦਿ ਰਵੈ ਮਨਿ ਗਿਆਨੁ॥ ਹਾਰ ਡੋਰ ਕੰਕਨ ਘਣੇ ਕਰਿ ਥਾਕੀ ਸੀਗਾਰੁ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਆ ਸਗਲ ਗੁਣਾ ਗਲਿ ਹਾਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਪਿਆਰੁ॥ ਹਰਿ ਬਿਨੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਦੇਖਹੁ ਮਨਿ ਬੀਚਾਰਿ॥ ਹਰਿ ਪੜਣਾ ਹਰਿ ਬੁਝਣਾ ਹਰਿ ਸਿਉ ਰਖਹੁ ਪਿਆਰੁ॥ ਹਰਿ ਜਪੀਐ ਹਰਿ ਧਿਆਇਐ ਹਰਿ ਕਾ ਨਾਮੁ ਅਧਾਰੁ॥ 51॥

Hayrut, hayrut hey sukhee, hoyay ruhhi haiyraan(u). Huoun, huoun kerti mein mooyee, Shabad(i) ruvvaiy, mun(i) Giyaan(u). Haar, doar, kunkun ghunay, kur(i) thaaki sheengaar(u). Mil(i) Preetum sookh(u) paaya, sugul goona gul(i) haar(u). Nanak, Gurmukh(i) paayiyaiy, Hur(i) siyoun preet(i), piyaar(u). Hur(i) bin(u) kin(i) sookh(u) paaya daykhou mun(i) beechaar(i). Hur(i) purrhna, Hur(i) boojhna, Hur(i) siyoun rukhou piyaar(u). Hur(i) juppiyaiy, Hur(i) dhiyaayiyaiy, Hur(i) ka Naam(u) adhaar(u). 51.

Word Meaning: Hayrut = by watching; over time. Sukhee = hey friend. Mein = selfishness and ego. Haar = necklaces. Doar = wide but thin bracelets. Kunkun = narrow, but thick bracelets. Thaaki = got tired. Sheengaar(u) = adornments. Gurmukh(i) = in the shelter of the Guru. Adhaar(u) = support; basis.

Word Meaning: It was a big surprise for me to note how my selfishness and my ego died (were eradicated) over time when my mind was enlightened with the recitation of the Guru's Shabad (in praise of Waheguru), oh my friend. Just like a young bride who beautifies herself by wearing different necklaces and wide and thick bracelets to win her dear's love, I adorned

my body with religious symbols to please my deity, but got tired of all adornment (because I did not achieve any peace). I realized the real bliss when I connected with the dear Lord, wearing the necklace of noble qualities around my neck (His Naam on my tongue). However, love and affection for Waheguru is realized only in the shelter of the Guru, oh Nanak. By pondering on Guru's Shabad in mind, you will learn that nobody can enjoy any comfort without Waheguru. So, one should study, understand, and have love for Waheguru. We should recite Waheguru's Naam and worship Him because His Naam is the basis of our life, oh pundit ji.51.

ਲੇਖੁ ਨ ਮਿਟਈ ਹੇ ਸਖੀ ਜੋ ਲਿਖਿਆ ਕਰਤਾਰਿ॥ ਆਪੇ ਕਾਰਣੁ ਜਿਨਿ ਕੀਆ ਕਰਿ ਕਿਰਪਾ ਪਗੁ ਧਾਰਿ॥ ਕਰਤੇ ਹਥਿ ਵਡਿਆਈਆ ਬੂਝਹੁ ਗੁਰ ਬੀਚਾਰਿ॥ ਲਿਖਿਆ ਫੇਰਿ ਨ ਸਕੀਐ ਜਿਉ ਭਾਵੀ ਤਿਉ ਸਾਰਿ॥ ਨਦਰਿ ਤੇਰੀ ਸੁਖੁ ਪਾਇਆ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਮਨਮੁਖਿ ਭੂਲੇ ਪਚਿ ਮੁਏ ਉਬਰੇ ਗੁਰ ਬੀਚਾਰਿ॥ ਜਿ ਪੁਰਖ ਨਦਰਿ ਨ ਆਵਈ ਤਿਸ ਕਾ ਕਿਆ ਕਰਿ ਕਹਿਆ ਜਾਇ॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਹਿਰਦੈ ਦਿਤਾ ਦਿਖਾਇ॥ 52॥

Laykh(u) na mityee hey sukhee, jo likhiya Kartar(i). Aapay kaarun(u) jin(i) keeya, kur(i) kirpa pug(u) dhaar(i). Kertayy huth(i) vudiyaayiyaan, boojhou Gur beechaar(i). Likhiya phayr(i) na sukiyaiy, jiyoun bhaavee, tiyoun saar(i). Nudr(i) Tayri sookh(u) paaya, Nanak, Shabad(u) veechaar(i). Munmukh(i) bhoolay, puch(i) mooyay, oobray Gur beechaar(i). J(i) Purakh nudr(i) na aavuyyee, Tis ka kiyya kur(i) kuhhiya jaayay. Bulihaari Gur aapnay, jin(i) hirdaiy ditta dikhaayay. 52.

Word Meaning: Laykh(u) = writing. Mityee = erase. Kaarun(u) Keeya = created the needed ingredients for the universe. Pug(u) Dhaar(i) = with firm footing (laws). Huth(i) = in control. Phayr(i) = reverse; change. Saar(i) = look after. Puch(i) = in suffering. J(i) = Jo = which. Purakh = living power.

MEANING: The writing, which Waheguru has inscribed in one's fate, cannot be erased by his own efforts because Waheguru, who has created the universe with His benevolence, has firm (strict) laws, oh my friends. You can learn from Guru's Words that the Creator has control over all honours. We cannot change His inscription, so we should pray to Him that He take care of us in whatever way He pleases. One can enjoy blissfulness with His kind sight and by reflecting on Guru's Shabad, oh Nanak. The followers of their mind are misled, and suffer spiritual death; but those who ponder on the Guru's Shabad get salvaged, oh pundit. What can anyone say about the living Supreme Being, which is not visible? (No one can describe Him). I am a sacrifice for my Guru who has shown me Waheguru in my heart. 52.

ਪਾਧਾ ਪੜਿਆ ਆਖੀਐ ਬਿਦਿਆ ਬਿਚਰੈ ਸਹਜਿ ਸੁਭਾਇ॥
(ਅੰਗ 938)॥ ਬਿਦਿਆ ਸੋਧੈ ਤਤੁ ਲਹੈ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਇ॥ ਮਨਮੁਖੁ ਬਿਦਿਆ ਬਿਕ੍ਰਦਾ ਬਿਖੁ ਖਟੇ ਬਿਖੁ ਖਾਇ॥ ਮੂਰਖੁ ਸਬਦੁ ਨ ਚੀਨਈ ਸੂਝ ਬੂਝ ਨਹ ਕਾਇ॥ 53॥

Paandha purrhiya aakhiyaiy, bidiya bichraiy sehj soobhaayay.

(PAGE 938): Bidiya sodhaiy, Tutt(u) luhhaiy, Ram Naam liv laayay. Munmukh(i) bidiya bikurda, bikh(u) khuttay, bikh(i) khaayay. Moorukh(u) Shabad(u) na cheenyee, soojh, boojh neh kaayay.

Word Meaning: Paandha = teacher. Bidiya = Guru's Teachings. Bichraiy = leads life. Sehj(i) Soobhaayay = without any special effort; make it a normal routine (part of his character). Sodhaiy = purifies mind. Tutt(u) = reality; Waheguru (His Naam). Luhhaiy = acquires. Liv Laayay = with full meditation. Bikurda = sells. Bikh(u) = poisonous money. Cheenyee = recognize. Soojh Boojh = wisdom and understanding.

MEANING: Only that teacher deserves to be called educated who spends his life according to the Teachings of the Guru, and makes them a part of his character. Such a teacher purifies

his mind through the education received from the Guru and acquires Waheguru's Naam with a focused mind. But the worshipper of Maya sells his education, earns poisonous money, and spends poisonous money. The foolish does not recognize (makes connection with) Guru's Shabad, and has no spiritual wisdom, or understanding, oh pundit ji. 53.

ਪਾਧਾ ਗੁਰਮੁਖਿ ਆਖੀਐ ਚਾਟੜਿਆ ਮਤਿ ਦੇਇ॥ ਨਾਮੁ ਸਮਾਲਹੁ ਨਾਮੁ ਸੰਗਰਹੁ ਲਾਹਾ ਜਗ ਮਹਿ ਲੇਇ॥ ਸਚੀ ਪਟੀ ਸਚੁ ਮਨਿ ਪੜੀਐ ਸਬਦੁ ਸੁ ਸਾਰੁ॥ ਨਾਨਕ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਗਲਿ ਹਾਰੁ॥ 54॥1॥

Paandha Gurmukh(i) aakhiyaiy, chaatrriyaan mut(i) dayay. Naam(u) smaalhou, Naam(u) sungruhou, laaha jug meh(i) layay. Sachi putti, Sach(u) mun(i), purrhiyaiy Shabad(u) su saar(u). Nanak, so purrhiya, so pundit beena, jis(u) Ram Naam(u) gul(i) haar(u). 54.1.

Word Meaning: Chaatrriyaan = students. Smaalhou = remember. Sungruhou = accumulate Naam; recite it. Laaha = benefit. Putti = the wooden writing board. Saar(u) = supreme. Beena = wise. Gul(i) = neck; tongue.

MEANING: The teacher who passes on the Guru's Teachings to his students is the true devotee of the Guru. He advises his students to remember Waheguru and recite His Naam to earn spiritual benefit (wealth) in the world. To enshrine Waheguru's Naam in the heart is the true board to write on, and Guru's Shabad is the supreme word to read, oh pundit ji. Only that individual is a true Pundit(u), is truly educated, and wise, who has the necklace of Waheguru's Naam around his neck (Naam on the tongue), oh Nanak. 54.1.

ਰਾਮਕਲੀ ਮਹਲਾ 1 ਸਿਧ ਗੋਸਟਿ

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Ramkali Mehla 1, Sidh Gosht(i)

Ek Onkar Satgur Persad(i)

NOTE: Even though the name Sidh has been used for accomplished yogis, it has also been used for the Almighty. Gosht(i) means 'conversation'; it has also been used for 'union'. So, Sidh Gosht(i) has two meanings: conversation (discussion) with Yogis and union with Waheguru (God). At the time of Guru Nanak Sahib, the Yogic faith was very influential in northern India. The main objective of the yogis was to purify their bodies and acquire some supernatural powers by focusing their mind on their deity – Shiva, on their gurus, or on some supreme power - so that they could impress people, and force them to give them huge donations. People were more afraid of their powers than they had any reverence for them. The yogis were devotees of god Shiva and were recognized by their resemblance to many symbols of their faith. Their main symbols included ash on their bodies, big glass earrings, a quilt of rags, a bugle to blow into, a stick (baton), a large bag to collect dry food, and a shallow dish to receive alms. They would go from door to door to collect alms. Most of them stayed unmarried throughout their life, but a few were also married. Normally, they lived in large groups in communal housing.

To acquire powers, they would meditate for long hours to build concentration of mind, which they used to display their powers.

Guru Nanak Sahib had many meetings with the Yogis, during which they tried to impress Guru Sahib with their supernatural powers and, sometimes, even with their logic, but they failed every time. Guru Sahib advised them at every meeting to change their objective and work for the betterment of humanity. They could do this only by acquiring noble qualities by focusing their minds on Waheguru's Naam. Guru Sahib told them that the display of powers simply boosts their ego, which is an enemy of spirituality. Most of those meetings took place in isolated places where there were very few people, if any, to listen to the discussions. However, some of the yogis were won over by Guru Sahib even though they did not admit it publicly.

The last meeting between the Yogis and Guru Nanak Sahib took place at the Village of Achchul, near Batala, in Feb-March 1539. The Yogis used to visit the temple of god Shiva in that village every year on the same days. Guru Nanak Sahib made a special effort to be there at the same time to educate the yogis. A large number of people had gathered there to see the yogis. The Yogis were trying to impress the people with their tricks.

Guru Nanak Sahib had become a well-known Divine Messenger by then and had earned tremendous respect from the people. When they heard that Guru Nanak Sahib had also arrived in Achchul, they flocked around Him. This made the yogis very jealous and angry. They unleashed all their powers to impress the people and win them back, but they failed miserably. Then they went to Guru Sahib and began a discussion to show their spiritual supremacy. But they failed again miserably, which really broke their back, and their influence in Punjab was almost wiped out.

Guru Sahib recorded the proceedings of this decisive and important meeting later under the title "Sidh Gosht(i)" which Guru Arjun Dev Ji enshrined in Guru Granth Sahib for our spiritual guidance. It is not just a record of the Meeting: it is a rich treasure of Divine information for all of us. All the questions by the Yogis, and the answers by Guru Sahib, are given next as recorded by Guru Sahib. There were many Yogis present there, but Churput, Loharipa, and Bhungar Nath were the main leaders. Enjoy the holy

ਸਿਧ ਸਭਾ ਕਰਿ ਆਸਣਿ ਬੈਠੇ ਸੰਤ ਸਭਾ ਜੈਕਾਰੋ॥ ਤਿਸੁ ਆਗੈ ਰਹਿਰਾਸਿ ਹਮਾਰੀ ਸਾਚਾ ਅਪਰ ਅਪਾਰੋ॥ ਮਸਤਕੁ ਕਾਟਿ ਧਰੀ ਤਿਸੁ ਆਗੈ ਤਨੁ ਮਨੁ ਆਗੈ ਦੇਉ॥ ਨਾਨਕ ਸੰਤ ਮਿਲੈ ਸਚੁ ਪਾਈਐ ਸਹਜ ਭਾਇ ਜਸੁ ਲੇਉ॥1॥ ਕਿਆ ਭਵੀਐ ਸਚਿ ਸੂਚਾ ਹੋਇ॥ ਸਾਚ ਸਬਦੁ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਇ॥ 1॥ ਰਹਾਉ॥

Sidh subhaa kur(i) aasun(i) baithaiy, Sunt subha jaikaaro. Tis(u) aagaiy rehraas(i) humaari, Saacha appur appur, apaaro. Mustuk(u) kaat(i) dhureen Tis(u) aagaiy, tun(u), mun(u) aagaiy dayoun. Nanak, Sunt milaiy Sach(u) paayiyaiy, sehj bhaayay jus(u) layoun. 1.

Kiyya bhuvviyaiy, Sach(i), Soocha hoyay. Saach Shabad(u) bin(u) mookut(i) na hoyay. 1. Ruhaou**.**

Word Meaning: Sidh = Waheguru. Subha = gathering. Kur(i) Aasun(i) = with full faith. Sunt = Guru; holy saints. Jaikaaro = hail. Rehraas(i) = prayer; bowing to. Saacha = eternal Waheguru. Appur Apaaro = limitless. Sehj Bhaayay = with peaceful mind and respect. Jus(u) Layoun = sing praise. 1.

Bhuvviyaiy = roam on earth. Soocha = pure. Mookut(i) = emancipation. **Pause.**

MEANING: I hail the gathering of the holy saints who sit down to remember Waheguru (recite His Naam) with full faith. I bow to them who are connected with the limitless Waheguru. The Guru connects the devotee with Waheguru, oh Nanak. So, I would love to sever my head and offer it to my Guru along with my body and mind, and sing Waheguru's praise with love and in a blissful state of mind. 1.

Roaming around in the world does nothing for spirituality; the mind is purified only by Waheguru's (Naam). One cannot find emancipation without the Guru's Shabad. **Pause.**

ਕਵਨ ਤੁਮੇ ਕਿਆ ਨਾਉ ਤੁਮਾਰਾ ਕਉਨੁ ਮਾਰਗੁ ਕਉਨੁ ਸੁਆਓ॥ ਸਾਚੁ ਕਹਉ ਅਰਦਾਸਿ ਹਮਾਰੀ ਹਉ ਸੰਤ ਜਨਾ ਬਲਿ ਜਾਓ॥ ਕਹ ਬੈਸਹੁ ਕਹ ਰਹੀਐ ਬਾਲੇ ਕਹ ਆਵਹੁ ਕਹ ਜਾਹੋ॥ ਨਾਨਕੁ ਬੋਲੈ ਸੁਣਿ ਬੈਰਾਗੀ ਕਿਆ ਤੁਮਾਰਾ ਰਾਹੋ॥2॥

Kuvun toomhay, kiyya naaoun toomhaara, kaun(u) maarug(u), kaun(u) sooaaou. Saach kuhhoun, ardaas(i) humaari, huoun Sunt junaa bul(i) jaaou. Keh baisou, keh ruhhiyaiy baalay, keh aavhou keh jaaho. Nanak(u) boalaiy soon(i) baiyraagi, kiyya toomhaara raaho. 2.

Word Meaning: Maarug(u) = religious path (beliefs). Sooaou = objective. Saach = Waheguru's Naam. Baisou = acquire peace of mind. Ruhhiyaiy = state of mind. Keh Aavou, Jaaou = what is the purpose of your birth, and when do you leave the world? Baiyraagi = detached from worldly attractions. Raaho = path to become detached.

MEANING: Question by yogis: Who are you, and what's your name? What is the objective of your faith, and what path do you follow to achieve that?

Guru Sahib's Answer: I recite Waheguru's Naam and pray to Him. I am always prepared to sacrifice my life for Waheguru's devotees.

Q: How do you achieve peace of mind, and in what state does your mind stay? What brings you into the world, and at what point do you leave the world, oh, detached from the world, Nanak? What is your path to becoming detached from the world? 2.

ਘਟਿ ਘਟਿ ਬੈਸਿ ਨਿਰੰਤਰਿ ਰਹੀਐ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਏ॥ ਸਹਜੇ ਆਏ ਹੁਕਮਿ ਸਿਧਾਏ ਨਾਨਕ ਸਦਾ ਰਜਾਏ॥ ਆਸਣਿ ਬੈਸਣਿ ਥਿਰੁ ਨਾਰਾਇਣੁ ਐਸੀ ਗੁਰਮਤਿ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਆਪੁ ਪਛਾਣੈ ਸਚੇ ਸਚਿ ਸਮਾਏ॥ 3॥

Ghut(i), ghut(i) baiys(i) Niruntur(i) ruhhiyaiy, chaaleh(i) Satgur bhaayay. Sehjay aayay, Huqam(i) sidhaayay, Nanak, sudaa rujaayay. Aasun(i), baiysun(i), thir(u) Naraayin(u), aiysi Gurmut(i) paayay. Gurmukh(i) boojhaiy, aap(u) puchhaanaiy, Sachay, Sach(i) smaayay. 3.

Word Meaning: Ghut(i) Ghut(i) = (God which is present) in every heart. Baiys(i) = with full faith (dedication). Niruntar(i) = in the omnipresent (Waheguru). Bhaayay = Rujaayay = Will. Sehjay = Without any effort (by the Will of God). Sidhaayay = leave. Aasun(i) = seat; throne. Sach(i) = with the eternal Naam.

MEANING: A: I stay connected with Waheguru, who is continuously (uniformly) present in every heart, and follow the Guru's Advice in life. I came to the world with the Will of God, and will leave when He calls me back. I always accept Waheguru's Will to be sweet. The Guru teaches us that only Waheguru is eternal in the world, and only He has a permanent throne. A Sikh of the Guru (devotee) recognizes self in the shelter of the Guru, and merges into Waheguru by reciting His Naam. 3.

ਦੁਨੀਆ ਸਾਗਰੁ ਦੁਤਰੁ ਕਹੀਐ ਕਿਉਕਰਿ ਪਾਈਐ ਪਾਰੋ॥ ਚਰਪਟੁ ਬੋਲੈ ਅਉਧੂ ਨਾਨਕ ਦੇਹੁ ਸਚਾ ਬੀਚਾਰੋ॥ ਆਪੇ ਆਖੈ ਆਪੇ ਸਮਝੈ ਤਿਸੁ ਕਿਆ ਉਤਰੁ ਦੀਜੈ॥ ਸਾਚੁ ਕਹਹੁ ਤੁਮ ਪਾਰਗਰਾਮੀ ਤੁਝੁ ਕਿਆ ਬੈਸਣੁ ਦੀਜੈ॥ 4॥

Dooniya saagur(u) dootur(u) kuhhiyaiy, kiyoun kur(i) paayiyaiy paaro. Churput(u) boalaiy, aoudhoo Nanak, dayho sucha beechaaro. Aapay aakhaiy, aapay sumjhaiy, tis(u) kiyya oottar(u) deejaiy. Saach(u), kuhou toom paargraami, toojh kiyya baiysun(u) deejaiy. 4.

Word Meaning: Dootur(u) = very tough (to swim across). Paaro = other shore. Aoudhoo = detached from the world. Sacha Beechaaro = honest thought. Paargraami = swimmer to the other end. Baiysun(u) = debate.

MEANING: Q: The world sea is said to be very tough to swim across, so how do we do that? Yogi Churput(u) asked (Guru) Nanak for His honest opinion on that.

A: What kind of response can I offer to a person who asks a question for which he already knows the answer? So, I do not want to get into a discussion with you on this question, oh *Churput*. However, the answer to your question is that one should recite Waheguru's Naam to cross the world-sea.

ਜੈਸੇ ਜਲ ਮਹਿ ਕਮਲੁ ਨਿਰਾਲਮੁ ਮੁਰਗਾਈ ਨੈ ਸਾਣੇ॥ ਸੁਰਤਿ ਸਬਦਿ ਭਵ ਸਾਗਰੁ ਤਰੀਐ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੇ॥ ਰਹਹਿ ਇਕਾਂਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੋ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਦੇਖਿ ਦਿਖਾਏ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੋ॥5॥

Jaisay jul meh(i) kumul(u) niraalum, moorgaayi naiy, saanay. Soort(i) Shabad(i) bhuv saagur(u) turiyaiy, Nanak Naam(u) vukhaanay, Ruheh(i) ikaant(i), Aiko mun(i) vussiya, aasa maah(i) niraaso. Agumm(u), Agoachur(u) daykh(i) dikhaayay, Nanak ta ka daaso.

Word Meaning: Niraalum = detached. Moogaayi = a waterfowl; a teal. Naiy = river. Saanay = like. Soort(i) = focus of mind. Bhuv Saagur(u) = the world sea (of Maya). Vukhaanaiy = chants; recites. Ikaant(i) = aloof. Aasa Mah(i) Niraasa = unmindful of hopes (desires). Daykh(i) = "sees"; is connected with. Daaso = slave.

MEANING: Guru Sahib's answer continues: Just like the lotus flower, which while growing in water, stays above its surface, or just like the teal which swims on the surface of water, yet does not let its wings become wet, the man, while living in the world of Maya, should stay unaffected by it. With one's mind focused on Guru's Shabad, he should recite Waheguru's Naam to swim across the world-sea. With Waheguru's Naam enshrined in the heart, he should stay aloof so as to have no worldly desires. I will be the slave of the holy saint who is connected with the inaccessible and the incomprehensible Waheguru, and connects others with Him, oh Nanak(u). 5.

ਸੁਣਿ ਸੁਆਮੀ ਅਰਦਾਸਿ ਹਮਾਰੀ ਪੂਛਉ ਸਾਚੁ ਬੀਚਾਰੋ॥ ਰੋਸੁ ਨ ਕੀਜੈ ਉਤਰੁ ਦੀਜੈ ਕਿਉ ਪਾਈਐ ਗੁਰ ਦੁਆਰੋ॥ ਇਹ ਮਨ ਚਲਤਉ ਸਚ ਘਰਿ ਬੈਸੈ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰੋ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਕਰਤਾ ਲਾਗੈ ਸਾਚਿ ਪਿਆਰੋ॥ 6॥

Soon(i) soami ardaas(i) humaari, poochhoon saach(u) beechaaro. Roas(u) na keejaiy, oottar(u) deejaiy, kiyoun paayiyaiy Gur Dooaaro. Eh mun chultuou Sach ghur(i) baisay, Nanak Naam(u) adhaaro. Aapay mayl(i), milaayay Kerta, laagaiy Saach(i) piyaaro. 6.

Word Meaning: Roas(u) = be offended. Chultou = wavering. Adhaaro = basis.

MEANING: Q: Do not be offended if I humbly ask your honest thought on how to get to Guru's Door, oh Lord, Nanak.

A: When one makes Waheguru's Naam the basis of his life, his capricious mind becomes stable (quits wavering) and rests in its permanent home (Waheguru's Naam). With His Naam in the heart, one begins to love Waheguru, which connects the devotee with Him through the Guru. 6.

ਹਾਟੀ ਬਾਟੀ ਰਹਹਿ ਨਿਰਾਲੇ ਰੂਖਿ ਬਿਰਖਿ ਉਦਿਆਨੇ॥ ਕੰਦ ਮੂਲੁ ਅਹਾਰੋ ਖਾਈਐ ਅਉਧੂ ਬੋਲੈ ਗਿਆਨੇ॥ (ਅੰਗ 939)॥ ਤੀਰਥਿ ਨਾਈਐ ਸੁਖੁ ਫਲੁ ਪਾਈਐ ਮੈਲੁ ਨ ਲਾਗੈ ਕਾਈ॥ ਗੋਰਖ ਪੂਤੁ ਲੋਹਾਰੀਪਾ ਬੋਲੈ ਜੋਗ ਜੁਗਤਿ ਬਿਧਿ ਸਾਈ॥ 7॥

Haati, baati, ruheh(i) niraalay, rookh(i) birkh(i) oodiyaanay. Kund mool(u) ahaaro khaayiyaiy, aoudhoo boalaiy giyaanay.

(PAGE 939): Teeruth naahiyaiy, sookh(u) ful(u) paayiyaiy, maiyl(u) na laagaiy kaayee. Gorukh-poot, Loharipa boalaiy, joag joogut(i) bidh(i) saayee. 7.

Word Meaning: Haati = worldly business (affairs). Baati = small garden of attractive flowers and fruit trees (worldly attractions). Niraalay = detached. Rookh(i), Birkh(i) = (in the shelter

of) trees. Oodiyaanaiy = in wilderness. Kund Mool = vegetables that grow under the soil, like carrots, radishes, turnips, onions, etc. Ahaaro = food. Gorakh-Poot = disciple of Gorakh Nath. Joogut Bidh(i) = technique; means. Saayee = that.

MEANING: (Yogi Loharipa): We stay aloof from the worldly affairs and their attractions under the shelter of some tree in the wilderness (do not need big mansions); and live on a simple diet of vegetables that grow under the soil (which require no cooking, thus avoiding temptations for delicious foods). We take dips at holy places, whereby we do not acquire any filth on our minds, and stay blessed. This is the successful path to yogism, explained yogi *Loharipa* - a disciple of Gorakh Nath. 7.

ਹਾਟੀ ਬਾਟੀ ਨੀਦ ਨ ਆਵੈ ਪਰ ਘਰਿ ਚਿਤੁ ਨ ਡੋਲਾਈ॥ ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਟੇਕ ਨ ਟਿਕਈ ਨਾਨਕ ਭੂਖ ਨ ਜਾਈ॥ ਹਾਟੁ ਪਟਣੁ ਘਰੁ ਗੁਰੂ ਦਿਖਾਇਆ ਸਹਜੇ ਸਚੁ ਵਾਪਾਰੋ॥ ਖੰਡਿਤ ਨਿਦ੍ਰਾ ਅਲਪ ਅਹਾਰੰ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੋ॥ 8॥

Haat, baati neend na aavaiy, pur ghur(i) chit(u) na dolaayee. Bin(u) Naavaiy mun(u) tayk na tikyee, Nanak bhookh na jaayee. Haat, puttun(u) ghur(u) Guru dikhaaya, sehjay Sach(u) vapaaro. Khundit nindra, ulp ahaarun(g), Nanak Tutt(u) beechaaro. 8.

Word Meaning: Neend Na Aavaiy = not be lost; become oblivious. Pur Ghur(i) = belonging of others. Dolaayee = weakening (wavering) of mind. Tayk Na Tikyee = does not stabilize. Bhookh = appetite (for worldly desires). Haat(u) Puttun(u) = shops and city (to do business in Waheguru's Naam). Sehjay = in blissful state. Khundit = reduced. Ulp = small. Ahaarun(g) = diet. Tutt(u) = the essence (Waheguru).

MEANING: A: (One does not need to leave home for forests to unite with Waheguru), but he should not get so deeply engrossed in Maya that he becomes oblivious of Waheguru; and he should not allow his mind to show weakness so as to have an evil eye for others' belongings (women and wealth). However, one's mind does not stabilize, and one's appetite for worldly attractions does not go away without Waheguru's Naam. The Guru shows the business centre in one's mind, where he can trade for true wealth (Waheguru's Naam) in a peaceful state of mind, without going to the forests. When one ponders the root of the universe, Waheguru, his sleep is reduced, and he also eats less. 8.

ਦਰਸਨੁ ਭੇਖ ਕਰਹੁ ਜੋਗਿੰਦ੍ਰਾ ਮੁੰਦ੍ਰਾ ਝੋਲੀ ਖਿੰਥਾ॥ ਬਾਰਹ ਅੰਤਰਿ ਏਕੁ ਸਰੇਵਹੁ ਖਟੁ ਦਰਸਨ ਇਕ ਪੰਥਾ॥ ਇਨ ਬਿਧਿ ਮਨੁ ਸਮਝਾਈਐ ਪੁਰਖਾ ਬਾਹੁੜਿ ਚੋਟ ਨ ਖਾਈਐ॥ ਨਾਨਕੁ ਬੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜੋਗ ਜੁਗਤਿ ਇਵ ਪਾਈਐ॥ 9॥

Dershun(u) bhaykh kurhou jogindera, moomduraan, jholi, khintha. Baarha untar(i) aik srayvhou, khut(u) Dershun, ikk puntha. Inn bidh(i) mun(u) sumjhaayiyaiy purkha, baahourr(i) choat na khaayiyaiy. Nanak(u) boalaiy Gurmukh(i) boojhaiy, joag joogut ivv paayiyaiy. 9.

Word Meaning: Dershun = philosophies. Bhaykh = semblance. Jogindera = superior Yogism. Moonderaan = glass earrings. Jholi = a large bag hung on the shoulder to collect dry food. Khintha = quilt of rags. Barh Untar = out of the twelve. Aik = the "Aayi Punth). Surayvhou = serve; adopt. Khut Dershun = the six major faiths of the ascetics: Yogi, Jungum, Sanyasi, Baiyraagi, Baiyshno, and Jains. Ikk Puntha = our sect – Aayi Punth. Inn Bidh(i) = by such means. Baahourr(i) = again. Choat = hurt; suffer.

MEANING: (A Yogi advises Guru Sahib to adopt their faith): There are six major philosophies (faiths) of ascetics, including Yogism. There are twelve sects of Yogis, but ours, "Aayi Punth", is the best; I invite you to adopt our sect, which is the superior most, and to wear our symbols – glass earrings, and a quilt of rags, etc. This is how we teach our mind and never suffer in life; this is the path to union, oh, Nanak. 9.

ਅੰਤਰਿ ਸਬਦੁ ਨਿਰੰਤਰਿ ਮੁਦ੍ਰਾ ਹਉਮੈ ਮਮਤਾ ਦੂਰਿ ਕਰੀ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਸਮਝ ਪਰੀ॥ ਖਿੰਥਾ ਝੋਲੀ ਭਰਿਪੁਰਿ ਰਹਿਆ ਨਾਨਕ ਤਾਰੈ ਏਕੁ ਹਰੀ॥ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਚੀ ਨਾਈ ਪਰਖੈ ਗੁਰ ਕੀ ਬਾਤ ਖਰੀ॥ 10॥

Untar(i) Shabad niruntar(i) moonderaan, haumein mumta door(i) kuree. Kaam(u), kroadh(u) ahunkaar(u) nivaaraiy, Gur kaiy Shabad(i) su sumujh puree. Khintha, jholi Bhurpur(i) ruhhiya, Nanak taaraiy, Aik(u) Huree. Saacha Sahib(u), Saachi Naayee, purkhaiy Gur kee baat khuree. 10.

Word Meaning: Niruntar(i) = continuous. Mumta = worldly attachments. Door(i) Kuree = Nivaaraiy = get rid of; overcome. Bhurpur(i) = filling everywhere completely. Taaraiy = salvages. Huree = Waheguru. Naayee = greatness; splendour. Purkhaiy = affirms. Baat Khuree = true Word; Guru's Shabad.

MEANING: Guru Ji's response: To enshrine Guru's Shabad in the mind are the earrings that we wear in the mind all the time, by which we overcome our selfishness, ego, and worldly attachments. We gain this understanding from the Guru's Shabad and rid ourselves of lust, rage, and ego. "Seeing" the omnipresent Waheguru everywhere is, for us, the large bag and the quilt of rags. Only Waheguru can grant emancipation, oh yogi. One can affirm with Guru's eternal Shabad that Waheguru and His splendour are eternal. 10.

ਊਧਉ ਖਪਰੁ ਪੰਚਭੂ ਟੋਪੀ॥ ਕਾਇਆ ਕੜਾਸਣੁ ਮਨੁ ਜਾਗੋਟੀ॥ ਸਤੁ ਸੰਤੋਖੁ ਸੰਜਮੁ ਹੈ ਨਾਲਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸਮਾਲਿ॥ 11॥

Oondhou khuppur, punchbhoo topi. Kaayan kurraasun, mun(u) jagoti. Sat(u), suntokh(u), sunjum(u) haiy naal(i). Nanak Gurumukh(i) Naam(u) smaahl(i). 11.

Word Meaning: Oondhou = inverted. Khuppur = the shallow dish (heart). Punchbhoo = the noble qualities of the five elements: patience of the earth; coolness of water; indiscrimination of air, burning (of mental filth) nature of fire; and detachment of the sky. Topi = cap. Kurraasun(u) = mat of straw (on which the yogis sit to meditate). Jagoti = loin-cloth. Sat(u) = high morality. Suntokh(u) = contentment. Sunjum = control on senses. Gurmukh(i) = in shelter of the Guru (with His Advice). Smaahl(i) = remember.

MEANING: Guru Sahib continues His response: Inverting our heart (mind) from worldly attractions to sing Waheguru's praise is our dish to beg for spirituality, and the noble qualities of the five basic elements serve as the cap you wear. You sit on a mat of straw to stay alert and wear a tight loincloth to control your lust. We control our body and mind (by Waheguru's Naam) with the advice of the Guru, which also enables us to acquire high morality, contentment, and control over our senses, oh Nanak. 11.

ਕਵਨੁ ਸੁ ਗੁਪਤਾ ਕਵਨੁ ਸੁ ਮੁਕਤਾ॥ ਕਵਨੁ ਸੁ ਅੰਤਰਿ ਬਾਹਰਿ ਜੁਗਤਾ॥ ਕਵਨੁ ਸੁ ਆਵੈ ਕਵਨੁ ਸੁ ਜਾਇ॥ ਕਵਨੁ ਸੁ ਤ੍ਰਿਭਵਣਿ ਰਹਿਆ ਸਮਾਇ॥ 12॥

Kuvun(u) su goopta, kuvun(u) su mookta. Kuvun(u) su untar(i), baahur(i) joogta. Kuvun(u) su aavaiy, kuvun(u) su jaayay. Kuvun(u) su tirbhuvun(i) ruhhiya smaayay. 12.

Word Meaning: Kuvun = who. Goopta = hidden. Mookta = emancipated. Untar(i) Baahur(i) = inside and outsie (by mind and by body). Joogta = connected (with the deity). Aavaiy = is born. Jaayay = dies. Tirbhuvun = in the three worlds (universe). Smaayay = is present.

MEANING: Q: Who is hidden, and who is emancipated (detached from the world). Who is connected (with God) by body and by mind? Who takes births, and who dies all the time (repeatedly)? Who is present in the three-layered universe? (Being devotees of Shiva, the Yogis had no concept of Waheguru and His Naam, or even the Guru). 12.

ਘਟਿ ਘਟਿ ਗੁਪਤਾ ਗੁਰਮੁਖਿ ਮੁਕਤਾ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਬਦਿ ਸੁ ਜੁਗਤਾ॥ ਮਨਮੁਖਿ ਬਿਨਸੈ ਆਵੈ ਜਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਇ॥ 13॥

Ghut(i), ghut(i) Goopta, Gurmukh(i) mookta. Untar(i), bahur(i) Shabad(i) su joogta. Munmukh(i) binsaiy aavaiy jaayay. Nanak, Gurmukh(i) Saach(i) smaayay. 13.

Word Meaning: Ghut(i) = in the heart. Binsaiy = perishes.

MEANING: A: Waheguru, which is present in every heart, is hidden, and the follower of the Guru is emancipated. The devotee, who follows Guru's Shabad all the time, is connected with Waheguru by body and by mind. It is the Maya-worshipper who perishes, takes births, and dies again and again. Guru's Sikh is always absorbed in Waheguru which is present in all the three worlds. 13.

ਕਿਉਕਰਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥ ਕਿਉ ਕਰਿ ਖੋਇਆ ਕਿਉਕਰਿ ਲਾਧਾ॥ ਕਿਉ ਕਰਿ ਨਿਰਮਲੁ ਕਿਉਕਰਿ ਅੰਧਿਆਰਾ॥ ਇਹੁ ਤਤੁ ਬੀਚਾਰੈ ਸੁ ਗੁਰੂ ਹਮਾਰਾ॥ 14॥

Kiyoun kur(i) baandha, surpun(i) khaadha. Kiyoun kur(i) khohiya, kiyoun kur(i) Laadha. Kiyounkur(i) nirmul(u), kiyounkur(i) undhiyaara. Eh(u) Tutt(u) beechaaraiy, su guru humaara. 14.

Word Meaning: Kiyoun Kur(i) = how is it? Baandha = trapped. Surpun = snake (poisonous Maya). Khaadha = enslaved. Khohiya = loses (wealth of spirituality). Laadha = finds; acquires. Undhiyaara = darkness of ignorance. Tutt(u) = reality.

MEANING: Q: How is it that the man is enslaved by the poisonous Maya, and trapped in its net? How do some people lose their high spirituality while others gain it even more? How can man purify his mind and get rid of the darkness of his ignorance? I will consider the individual my guru (give him the respect of a guru) who can give his accurate thoughts on this fact. 14.

ਦੁਰਮਤਿ ਬਾਧਾ ਸਰਪਨਿ ਖਾਧਾ॥ ਮਨਮੁਖਿ ਖੋਇਆ ਗੁਰਮੁਖਿ ਲਾਧਾ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਅੰਧੇਰਾ ਜਾਇ॥ ਨਾਨਕ ਹਉਮੈ ਮੇਟਿ ਸਮਾਇ॥ 15॥

Doormut(i) baandha, surpun(i) khaadha. Munmukh(i) khohiya, Gurmukh(i) laadha. Satgur(u) milaiy undhayra jaayay. Nanak, haumein mayt(i) smaayay. 15.

Word Meaning: Doormut(i) = ill-advice; evil thinking. Mayt(i) = eradicating.

MEANING: A: The poisonous Maya enslaves and traps the individual in its bonds who has evil thinking. The follower of Maya loses his spirituality, and the follower of the Guru gains it. The darkness of ignorance is killed in the shelter of the Guru, and one becomes absorbed in Waheguru by overcoming one's selfishness and ego. 15.

ਸੁੰਨ ਨਿਰੰਤਰਿ ਦੀਜੈ ਬੰਧੁ॥ ਉਡੈ ਨ ਹੰਸਾ ਪੜੈ ਨ ਕੰਧੁ॥ ਸਹਜ ਗੁਫਾ ਘਰੁ ਜਾਣੈ ਸਾਚਾ॥ ਨਾਨਕ ਸਾਚੇ ਭਾਵੈ ਸਾਚਾ॥16

Soonn niruntar(i) deejaiy bundh(u). Oodaiy na hunsa purraiy na kundh. Sehj goofa ghur(u) jaanaiy Saacha. Nanak, Saachay bhaavaiy Saacha. 16.

Word Meaning: Soonn = above the effects of Maya (Waheguru). Niruntar(i) = uniformly present. Bundh(u) = wall. Oodaiy Na = does not wander. Hunsa = soul; mind. Purraiy = erodes; weakens. Kundh(u) = body. Goofa = cave. Bhaavaiy = is liked.

MEANING: Guru Ji continues His response: If a man builds a wall of the uniformly present Waheguru's Naam around his mind, his mind quits taking flights (wandering), and his body does not erode in strength. If he recognizes Waheguru in the cave of his peaceful mind

(makes a connection with Him), he becomes pure like Waheguru, and is liked by Him, oh Nanak. 16.

ਕਿਸੁ ਕਾਰਣਿ ਗ੍ਰਿਹੁ ਤਜਿਓ ਉਦਾਸੀ॥ ਕਿਸੁ ਕਾਰਣਿ ਇਹੁ ਭੇਖੁ ਨਿਵਾਸੀ॥ ਕਿਸੁ ਵਖਰ ਕੇ ਤੁਮ ਵਣਜਾਰੇ॥ ਕਿਉਕਰਿ ਸਾਥੁ ਲੰਘਾਵਹੁ ਪਾਰੇ॥ 17॥

Kis(u) kaarun(i) greh(u) tujiyo oodaasi. Kis(u) kaarun(i) eh(u) bhaykh(u) nivaasi. Kis(u) vukkhur kay toom vunjaaray. Kiyoun kur(i) saath(u) lunghaavhou paaray. 17.

Word Meaning: Greh(u) = home. Tujiyo = abandoned; left. Oodaasi = detached from the world. Bhaykh(u) = semblance; outfit. Nivaasi = of the common man. Vukkhur = merchandize. Vunjaaray = trader. Saath(u) = associates. Lunghaavhou Paaro = ferry across. 17.

MEANING: Q: For what reason did you leave home to become detached from the world? For what reason now, you are wearing the outfit of a common man? What merchandise do you trade in, and how do you get salvation for your associates? 17.

ਗੁਰਮੁਖਿ ਖੋਜਤ ਭਏ ਉਦਾਸੀ॥ ਦਰਸਨ ਕੈ ਤਾਈ ਭੇਖ ਨਿਵਾਸੀ॥ ਸਾਚ ਵਖਰ ਕੇ ਹਮ ਵਣਜਾਰੇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਸਿ ਪਾਰੇ॥ 18॥

Gurmukh(i) khojut bhuyyay oodaasi. Dershun kaiy taayeen bhaykh nivaasi. Saach vukkhur kay hum vunjaaray. Nanak, Gurmukh(i) ootrus(i) paaray. 18.

Word Meaning: Gurmukh(i) = those who obey Guru's Shabad (sing Waheguru's praise). Dershun = philosophy; belief. Kaiy Taayeen = for the sake of. 18.

A: I wore the outfit of a detached person to search for the individuals who obey the Guru and sing Waheguru's praise, but our basic philosophy is to lead the life of a common man while living in the family (so the outfit of a family man). I deal in Waheguru's Naam, and my associates swim across the world sea by following the Guru's advice. 18.

ਕਿਤੁ ਬਿਧਿ ਪੁਰਖਾ ਜਨਮੁ ਵਟਾਇਆ॥ ਕਾਹੇ ਕਉ ਤੁਝੁ ਇਹੁ ਮਨੁ ਲਾਇਆ॥
(ਅੰਗ 940)॥ ਕਿਤੁ ਬਿਧਿ ਆਸਾ ਮਨਸਾ ਖਾਈ॥ ਕਿਤੁ ਬਿਧਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥ ਬਿਨੁ ਦੰਤਾ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥ ਨਾਨਕ ਸਾਚਾ ਕਰਹੁ ਬੀਚਾਰੁ॥ 19॥

Kit(u) bidh(i) purkha junum(u) vutaaya. Kaahay kuou toojh eh(u) mun(u) laaya.

(PAGE 940): Kit(u) bidh(i) aasa, munsa khaayee. Kit(u) bidh(i) Jot(i) Niruntar(i) paayee. Bin(u) duntaan kiyoun khaayiyaiy saar(u). Nanak saacha kurhou beechaar(u).

Word Meaning: Kit(u) Bidh(u) = by what means. Junum(u) Vutaaya = transformed life. Mun(u) Laaya = what interests you Munsa Khaayee = killed desires. Jot(i) = (Waheguru's) Light (Soul). Niruntur(i) = of the uniformly present (Waheguru). Duntaan = teeth. Saar(u) = (hard like) iron (attractions of Maya). Saacha = honest.

MEANING: Q: How did you transform your life, and what are your interests (what do you attach your mind to), oh man? How did you kill your hopes and desires? How did you realize (make a connection with) God's Light? How can one chew on (kill) the attractions of Maya, which are very hard to chew, and which are like chewing iron without teeth? Give me your honest thought on this, oh Nanak. 19.

ਸਤਿਗੁਰ ਕੈ ਜਨਮੇ ਗਵਨੁ ਮਿਟਾਇਆ॥ ਅਨਹਤਿ ਰਾਤੇ ਇਹੁ ਮਨੁ ਲਾਇਆ॥ ਮਨਸਾ ਆਸਾ ਸਬਦਿ ਜਲਾਈ॥ ਗੁਰਮੁਖਿ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪਾਈ॥ ਤ੍ਰੈਗੁਣ ਮੇਟੇ ਖਾਈਐ ਸਾਰੁ॥ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰੁ॥ 20॥

Satgur kaiy junmay, guvun(u) mitaaya. Unhut(i) raatay, eh(u) mun(u) laaya. Munsa, aasa, Shabad(i) julaayee. Gurmukh(i) Jot(i) Niruntar(i) paayee. Traiy goon maytay khaayiyaiy saar(u). Nanak, taaray, Taarunhaar(u). 20.

Word Meaning: Junmay = (spiritual birth). Guvun = birth-death cycle. Unhut(i) = Unaahit(i) = in non-perishable (eternal Waheguru). Raatay = imbued. Traiy goon = the three effects of Maya (See INTRODUCTION). Taarunhaar(u) = the one who has the ability to ferry across (Waheguru).
MEANING: A: I killed my birth-death cycle by taking spiritual birth in Satguru's shelter (surrendering my own wisdom and adopting His Advice). Imbued in the love of the non-perishable (immortal) Waheguru, my mind has been attached to Him. I burned away my hopes and desires with Guru's Shabad, and acquired Waheguru's Light in the shelter of the Guru. If you make the three effects of Maya ineffective (with Guru's Shabad), you have already chewed on the iron-like tough Maya (gotten rid of its attractions). The captain of the ship, God, ferries you across the world-sea even without being asked. 20.

ਆਦਿ ਕਉ ਕਵਨੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ, ਸੁੰਨ ਕਹਾ ਘਰ ਵਾਸੋ॥ ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਕਥੀਅਲੇ ਘਟਿ ਘਟਿ ਕਵਨ ਨਿਵਾਸੋ॥ ਕਾਲ ਕਾ ਠੀਗਾ ਕਿਉ ਜਲਾਈਅਲੇ ਕਿਉ ਨਿਰਭਉ ਘਰਿ ਜਾਈਐ॥ ਸਹਜ ਸੰਤੋਖ ਕਾ ਆਸਨੁ ਜਾਣੈ ਕਿਉ ਛੇਦੇ ਬੈਰਾਈਐ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੈ ਤਾ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੋ॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਤਿਸੁ ਸਬਦਿ ਪਛਾਣੈ ਨਾਨਕ ਤਾ ਕਾ ਦਾਸੋ॥ 21॥
Aad(i) kuou kuvun(u) beechaar(u) kuthiulay, Soonn kuhaan ghur vaaso. Giyan kee moodra kuvun kuthiulay, ghut(i), ghut(i) kuvun nivaaso. Kaal ka ttheega kiyoun julaayiulay, kiyoun Nirbhuou ghur(i) jaayiyaiy. Sehj suntokh ka aasun(u) jaaniay, kiyoun chhayday bairaayiyaiy. Gur kaiy Shabad(i) haumein bikh(u) maaraiy, ta nij ghur(i) hovai vaaso. Jin(i) ruch(i) ruchiya, Tis(u) Shabad(i) puchhaanaiy, Nanak ta ka daaso. 21.
Word Meaning: Aad(i) = the origin (of the universe). Kuthiulay = is said; described. Soonn = complete emptiness; the state where no thoughts come to mind (Waheguru). Vaaso = dwelling. Moodra = beliefs; means. Kaal = death. Ttheenga = attack causing hurt. Nirbhuou = fearless (Waheguru). Sehj = blissful state. Suntokh = contentment. Assun = seat; state. Chhayday = destroy. Bairaayiyaiy = enemy (haumein). Bikh(u) = poison. Ruchiya = created.
MEANING: Q: What are your thoughts on the origin of the world? Where did the Supreme Being reside at that time? What are the means to acquire Divine Knowledge (to connect with God)? Who resides in every heart? How can you avert the attack of death, and how can one reach the residence of the fearless God (connect with Him)? How can one recognize that he has acquired the state of blissfulness and contentment? How can one kill his haumein?
A: When a devotee gets rid of his main enemy, haumein (because it destroys one's spirituality) with the Guru's Shabad, his mind stays in its own home (is stabilized and does not wander anymore). He connects with the Creator through the Guru's Shabad. I am a slave of such a saint. 21.
NOTE: Guru Sahib answers the full question in Paurri (stanza) 23.

ਕਹਾ ਤੇ ਆਵੈ ਕਹਾ ਇਹੁ ਜਾਵੈ ਕਹਾ ਇਹੁ ਰਹੈ ਸਮਾਈ॥ ਏਸੁ ਸਬਦ ਕਉ ਜੋ ਅਰਥਾਵੈ ਤਿਸੁ ਗੁਰ ਤਿਲੁ ਨ ਤਮਾਈ॥ ਕਿਉ ਤਤੈ ਅਵਿਗਤੈ ਪਾਵੈ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੋ॥ ਆਪੇ ਸੁਰਤਾ ਆਪੇ ਕਰਤਾ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰੋ॥ ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ ਹੁਕਮੇ ਰਹੈ ਸਮਾਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸਾਚੁ ਕਮਾਵੈ॥ ਗਤਿ ਮਿਤਿ ਸਬਦੇ ਪਾਈ॥ 22॥
Kuhaa tay aavaiy, kuhaa eh(u) jaavaiy, kuhaa eh(u) ruhhaiy smaayee. Ais(u) Shabad kuou jo urthaavaiy, tis(u) gur til(u) na tumaayee. Kiyoun Tuttaiy Uvgutaiy paavaiy, Gurmukh(i) luggaiy piyaaro. Aapay soorta, Aapay kerta, kuhou Nanak beechaaro. Huqamaiy aavaiy, Huqamaiy jaavaiy, Huqamaiy ruhhaiy smaayee. Pooray Gur tay Saach(u) kumaavaiy, gut(i), mit(i) Shabaday paayee. 22.

Word Meaning: Smaayee = absorbed (in thoughts or actions). Urthaavaiy = interprets. Til(u) Na Rumaayee = has absolutely no desire. Tuttaiy = of the root. Uvguttaiy = the invisible (the incomprehensible Waheguru). Soorta = listener. Kerta = creator. Gut(i) = transcendence. Mit(i) = measurements.
MEANING: Q: Where does the man come from, where does he go to, and how does he stay absorbed in activities that attract him? How can he be loved by the Supreme Being under the guidance of the Guru and get connected with the incomprehensible God, which is the origin of everything? How do you explain that He is the creator and the listener at the same time? I will be convinced that the individual who can explain all this is the true Guru (connected with God) and has absolutely no greed.
A: The man comes to this world, leaves the world, and stays absorbed in the activities of his interest, with the Will of Waheguru. If he spends his life according to the Teachings of the Guru and recites Waheguru's Naam with the Guru's Shabad, he attains high transcendence and learns that Waheguru's transcendence and His universe are limitless. 22.

ਆਦਿ ਕਉ ਬਿਸਮਾਦੁ ਬੀਚਾਰੁ ਕਥੀਅਲੇ ਸੁੰਨ ਨਿਰੰਤਰ ਵਾਸੁ ਲੀਆ॥ ਅਕਲਪਤ ਮੁਦ੍ਰਾ ਗੁਰ ਗਿਆਨੁ ਬੀਚਾਰੀਅਲੇ ਘਟਿ ਘਟਿ ਸਾਚਾ ਸਰਬ ਜੀਆ॥ ਗੁਰ ਬਚਨੀ ਅਵਿਗਤਿ ਸਮਾਈਐ ਤਤੁ ਨਿਰੰਜਨੁ ਸਹਜਿ ਲਹੈ॥ ਨਾਨਕ ਦੂਜੀ ਕਾਰ ਨ ਕਰਣੀ ਸੇਵੈ ਸਿਖੁ ਸੁ ਖੋਜਿ ਲਹੈ॥ ਹੁਕਮੁ ਬਿਸਮਾਦੁ ਹੁਕਮਿ ਪਛਾਣੈ ਜੀਅ ਜੁਗਤਿ ਸਚੁ ਜਾਣੈ ਸੋਈ॥ ਆਪੁ ਮੇਟਿ ਨਿਰਾਲਮੁ ਹੋਵੈ ਅੰਤਰਿ ਸਾਚੁ ਜੋਗੀ ਕਹੀਐ ਸੋਈ॥ 23॥
Aad(i) kuou bismaad(u) beechaar(u) kuthiulay, Soonn, nituntar(u) vaas(u) leeya. Ukulput moodra Gur Giyan beechaariulay, ghut(i), ghut(i) Saacha serb jeayaan. Gur Buchani Uvigut(i) smaayiyaiy, Tutt(u), Nirunjun(u) sehj luhhaiy. Nanak, dooji kaar na kerni, sayvaiy Sikh(u), su khoj(i) luhhaiy. Huqam(u) bismaad(u), Huqam(i) puchhaaniy, jea joogt(i) Sach(u) jaanaiy soyee. Aap(u) mayt(i), niraalum hovaiy, untar(i) Saach(u), yogi kuhhiyaiy soyee. 23.
Word Meaning: Bismaad(u) = amazement. Nituntur = continuous. Ukulput = not imaginary; real. Moodra = means; path. Uvigut(i) = in the invisible (Waheguru). Nirunjun(u) = Waheguru. Sehj(i) = in the high spiritual state. Luhhaiy = acquire. Dooji Kaar = service to others. Khoj(i) = by searching. Jea Joogut(i) = the right path. Aap(u) = selfishness and ego. Maayt(i) = eradicate. Niraalum = detached. Saach(u) = Waheguru (His Naam).
MEANING: A: (to paurri 21): The origin of the universe is simply amazing (cannot be explained); only Waheguru was present everywhere at that time. The Divine Knowledge acquired from the Guru (His Shabad) is the true (the most effective) path to connect with Waheguru. It is Waheguru that is present in every heart. One gets absorbed into (merges with) the invisible Waheguru through the Guru's Shabad when he acquires Waheguru, the origin of everything, which is above the effects of Maya. The Sikh, who serves the Guru (obeys His Teachings) and recognizes no other power (such as Maya), can search for and realize Waheguru. Waheguru's Huqam is amazing, but the individual who recognizes it knows how to connect with the eternal Waheguru. The real yogi is the one who gets rid of his selfishness and ego, becomes detached from the world, and has Waheguru enshrined in his heart. 23.
NOTE: From Paurri 24 to Paurri 42, there are no questions from the Yogis. Guru Sahib continues to explain the beliefs of His Path and about Waheguru. Fresh questions start from Paurri 43.

ਅਵਿਗਤੋ ਨਿਰਮਾਇਲੁ ਉਪਜੇ ਨਿਰਗੁਣ ਤੇ ਸਰਗੁਣੁ ਥੀਆ॥ ਸਤਿਗੁਰ ਪਰਚੈ ਪਰਮ ਪਦੁ ਪਾਈਐ ਸਾਚੇ ਸਬਦਿ ਸਮਾਇ ਲੀਆ॥ ਏਕੇ ਕਉ ਸਚੁ ਏਕਾ ਜਾਣੈ ਹਉਮੈ ਦੂਜਾ ਦੂਰਿ ਕੀਆ॥ ਸੋ ਜੋਗੀ ਗੁਰ ਸਬਦੁ ਪਛਾਣੈ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੁ ਥੀਆ॥ ਜੀਵਤੁ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅੰਤਰਿ ਜਾਣੈ ਸਰਬ ਦਇਆ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੈ ਵਡਾਈ ਆਪੁ ਪਛਾਣੈ ਸਰਬ ਜੀਆ॥ 24॥

Uvigutoan Nirmaayil oopjay, Nirgoon tay Surgoon(u) theeya. Satgur percahiy, Perm Pud(u) paayiyaiy, Saachay Shabad(i) smaayay leeya. Aikay kuou Sach(u) Aika jaanaiy, haumein, dooja door(i) keeya. So yogi Gur Shabad(u) puchhaanaiy, untar(i) kumul(u) pergaas(u) theeya. Jeevut(u) muraiy ta subh(u) kichh(u) soojhaiy, untar(i) jaanaiy serb duyya. Nanak ta kuou milaiy vudaayee, aap(u) puchhaanaiy serb jeayaan. 24.

Word Meaning: Uvigutoan = from the invisible. Nirmaayil(u) = pure, perfect. Oopjay = comes into being. Nirgoon = fromless. Sugoon(u) = the visible form (nature). Theeya = became. Perchaiy = get connected; being won over. Perm Pud(u) = the highest spiritual state. Smaayay Leeya = absorbed (by Waheguru). Dooja = the other (Maya). Pergaas(u) = bloomed. Soojhaiy = think of. Vudaayee = respect. 24.

MEANING: (After creating the world), the Pure (Perfect) Waheguru appears from His invisible state to His visible state in the form of His nature (creation). One attains a high spiritual state by connecting with the Guru (by following His Teachings) and merging into Waheguru through the Guru's Shabad (Waheguru's Naam). Such a devotee believes only in the "One" Supreme Being and gets rid of his selfishness, ego, and love for Maya (through the Guru's Shabad). That individual is the real Yogi who recognizes (obeys) Guru's Shabad as a result of which the lotus of his heart blooms with blissfulness (his mind is enlightened). He understands everything (about spirituality) when he kills his desires while living in the family and shows compassion for everybody. The devotee, who recognizes self (that he is a part of Waheguru and recognizes his weaknesses and his strengths), and also recognizes the fact that Waheguru is present in every heart, is given respect in Waheguru's Court, oh Nanak. 24.

ਸਾਚੌ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ ਸਾਚੇ ਸੂਚੇ ਏਕ ਮਇਆ॥ ਝੂਠੇ ਆਵਹਿ ਠਵਰ ਨ ਪਾਵਹਿ ਦੂਜੈ ਆਵਾਗਉਨੁ ਭਇਆ॥ ਆਵਾਗਉਨੁ ਮਿਟੈ ਗੁਰਸਬਦੀ ਆਪੇ ਪਰਖੈ ਬਖਸਿ ਲਇਆ॥ ਏਕਾ ਬੇਦਨ ਦੂਜੈ ਬਿਆਪੀ ਨਾਮੁ ਰਸਾਇਨੁ ਵੀਸਰਿਆ॥

(ਅੰਗ 941)॥ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁ ਮੁਕਤੁ ਭਇਆ॥ ਨਾਨਕ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹਉਮੈ ਦੂਜਾ ਪਰਹਰਿਆ॥ 25॥

Saachoun oopjaiy, Saach(i) smaavaiy, Saachay soochay, Aik muyya. Jhootthay aaveh(i), tthuvur na paaveh(i), doojaiy aavagaun(u) bhuyya. Aavagaun(u) mitaiy Gur Shabadi, aapay perkhaiy, bukhsh(i) luyya. Aika baydun doojaiy biyaapi, Naam(u) rusaayin(u) veesuriya,

(PAGE 941): So boojhaiy jis(u) Aap(i) boojhaayay, Gur kaiy Shabad(i) su mookt(u) bhuyya. Nanak, taaray Taarunhaara, haumein dooja purhuriya. 25.

Word Meaning: Saachoun = from the eternal (Waheguru). Soochay = purified; like Waheguru. Aik Muyya = one entity. Jhootthay = Maya-engrossed. Tthuvur = shelter; peace. Doojaiy = because of the other (Maya). Aavagaun(u) = birth and death cycle. Bhuyya = happens; are trapped. Perkhaiy = tests. Baydun = suffering. Rusaayin(u) = source of bliss. Purhuriya = removed; gets rid of. 25.

MEANING: Those who are spiritually reborn with Waheguru's Naam (Guru's Shabad) become pure like Waheguru and get absorbed into Him to become "one" entity. On the other hand, those who are engrossed in Maya find no shelter in Waheguru's Court and get trapped in the birth-death cycle. The birth-death cycle is terminated with Guru's Shabad and with Waheguru's benevolence when He tests and approves His devotees. The lovers of Maya forget the source of bliss, Waheguru, and suffer from the pain of separation from Him because of their haumein. Only those who are given such understanding by Waheguru, with His benevolence, understand these facts; they are emancipated by the Guru's Shabad. Waheguru eradicates the selfishness, ego, and the attachments with Maya of His devotees; and as Captain of the Ship, ferries them across the world-sea, oh Nanak. 25.

ਮਨਮੁਖਿ ਭੂਲੈ ਜਮ ਕੀ ਕਾਣਿ॥ ਪਰ ਘਰੁ ਜੋਹੈ ਹਾਣੇ ਹਾਣਿ॥ ਮਨਮੁਖਿ ਭਰਮਿ ਭਵੈ ਬੇਬਾਣਿ॥ ਵੇਮਾਰਗਿ ਮੂਸੈ ਮੰਤ੍ਰਿ ਮਸਾਣਿ॥ ਸਬਦੁ ਨ ਚੀਨੈ ਲਵੈ ਕੁਬਾਣਿ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਸੁਖੁ ਜਾਣਿ॥ 26॥

Munmukh(i) bhoolay Jum kee kaan(i). Pur ghur(u) johaiy, haanay haan(i). Munmukh(i) bherm bhuvvaiy baybaan(u). Vaymaarug(i) moosaiy, muntar(i) musaan(i). Shabad(u) na cheenaiy, luvvaiy koobaan(i). Nanak, Saach(i) ruttay, sookh(u) jaan(i). 26.

Word Meaning: Bhoolay = misled. Kaan(i) = subservience. Johaiy = watches with evil eye. Haanay Haan(i) = loss, and more loss. Bherm(i) = in misgivings. Bhuvvaiy = roam about. Baybaan(i) = wilderness. Vaymaarug(i) = on the wrong path. Moosaiy = robbed. Muntar(i) Musaan(i) = with the mantra (recipe) that leads to (spiritual) death. Cheenaiy = understand. Luvvaiy = makes useless noise like a crow. Koobaan(i) = bad words. Saach(i) Ruttay = imbued in the love of Waheguru. Jaan(i) = consider. 26.

MEANING: The followers of their mind are misled by their misbeliefs, and eventually become subservient to the Angel of death (are at his mercy). They suffer more and more loss in spirituality when they cast an evil eye on the belongings of others (including their women). Being on the wrong path, as if they are roaming around lost in the wilderness, they are robbed of their spirituality, which becomes a recipe for their spiritual death. They do not make a connection with Guru's Shabad, and with the choice of bad words, they make useless noise like a crow. Only those are considered blissful who are imbued in Waheguru's love, oh Nanak. 26.

ਗੁਰਮੁਖਿ ਸਾਚੇ ਕਾ ਭਉ ਪਾਵੈ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਅਘੜੁ ਘੜਾਵੈ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਗੁਰਮੁਖਿ ਪਵਿਤ੍ਰ ਪਰਮ ਪਦ ਪਾਵੈ॥ ਗੁਰਮੁਖਿ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਧਿਆਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਚਿ ਸਮਾਵੈ॥ 27॥

Gurmukh(i) Saachay ka bhuou paavaiy. Gurmukh(i) Bani aghurr(u) ghurraavai. Gurmukh(i) nirmul Hur(i) goon gaavaiy. Gurmukh(i) puvittar, Perm Pud paavaiy. Gurmikh(i) roam(i), roam(i) Hur(i) dhiyaavaiy. Nanak, Gurmukh(i) Saach(i) smaavaiy.27

Word Meaning: Bhuou = fear. Aghurr(u) = unrefined (uncontrolled) mind. Ghurraavaiy = refines. Puvittar = pure; holy. Roam(i) = with every pore of body. 27.

MEANING: A Sikh of the Guru has Waheguru's (respectful) fear in his mind at all times. Guru's Sikh refines his unrefined mind with Guru's Bani (Shabad). Guru's Sikh purifies his mind by singing the praises of Waheguru and attains the holy, supreme spiritual state. Guru's Sikh remembers Waheguru through every pore of his body (wholeheartedly), and merges into Waheguru with His Naam, oh Nanak. 27.

ਗੁਰਮੁਖਿ ਪਰਚੈ ਬੇਦ ਬੀਚਾਰੀ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਤਰੀਐ ਤਾਰੀ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਸੁ ਸਬਦਿ ਗਿਆਨੀ॥ ਗੁਰਮੁਖਿ ਪਰਚੈ ਅੰਤਰ ਬਿਧਿ ਜਾਨੀ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਅਲਖ ਅਪਾਰੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਦੁਆਰੁ॥ 28॥

Gurmukh(i) perchaiy, Bayd beechaari. Gurmukh(i) perchaiy, turiyaiy taari. Gurmukh(i) perchaiy su Shabad(i) Giyani. Gurmukh(i) perchaiy, untar bidh(i) jaani. Gurmukh(i) paayiyaiy, Alukh Apaar(u). Nanak, Gurmukh(i) Mookut(i) dooaar(u). 28.

Word Meaning: Perchaiy = acquiring knowledge; listening to (Guru's Advice). Untar(i) Bidh(i) = the internal situation. Alukh = incomprehensible. Apaar(u) = with no end. Mookut(i) = emancipation

MEANING: Acquiring Divine Knowledge from the Guru, is to ponder on the Vedas for His Sikhs (they do not need to study them), and they swim across the sea of Maya. A devotee, who gets connected with Waheguru, acquires Divine Knowledge with Guru's Shabad, and

realizes his internal situation (the state of his spirituality and of morality). Guru's Sikh realizes (gets connected with) the incomprehensible and limitless Waheguru, and reaches the door of (attains) emancipation, oh Nanak. 28.

ਗੁਰਮੁਖਿ ਅਕਥੁ ਕਥੈ ਬੀਚਾਰਿ॥ ਗੁਰਮੁਖਿ ਨਿਬਹੈ ਸਪਰਵਾਰਿ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਅੰਤਰਿ ਪਿਆਰਿ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਸਬਦਿ ਅਚਾਰਿ॥ ਸਬਦਿ ਭੇਦਿ ਜਾਣੈ ਜਾਣਾਈ॥ ਨਾਨਕ ਹਉਮੈ ਜਾਲਿ ਸਮਾਈ॥ 29॥

Gurmukh(i), Akuth(u) kuthaiy beechaar(i). Gurmukh(i) nib-haiy spervaar(i). Gurmukh(i) juppiyaiy untar(i) piyaar(i). Gurmukh(i) paayiyaiy Shabad(i) achaar(i). Shabad(i) bhayd(i) jaanaiy jaanaayee. Nanak, haumein jaal(i) smaayee. 29.

Word Meaning: Akuth(u) = indescribable. Kuthaiy = says (sings praise). Nibh-haiy = reaches destination. Spervaar(i) = with the family. Achaar(i) = with high morality. Bhayd(i) = prying open the deep meaning. Jaanaayee = which is explained (Guru's Teachings).

MEANING: Guru's Sikh ponders on His Shabad, sings praise of the indescribable Waheguru, and attains salvation for the whole family of his associates. Guru's Sikh recites Waheguru's Naam with deep love, and gets connected with Waheguru by acquiring high morality with Guru's Shabad. He understands Guru's Teachings by prying open the deep meanings of His Shabad, and merges into Waheguru by eradicating his haumein (with the Shabad), oh Nanak. 29.

ਗੁਰਮੁਖਿ ਧਰਤੀ ਸਾਚੈ ਸਾਜੀ॥ ਤਿਸੁ ਮਹਿ ਓਪਤਿ ਖਪਤਿ ਸੁ ਬਾਜੀ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਲਾਇ॥ ਸਾਚਿ ਰਤਉ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥ ਸਾਚ ਸਬਦ ਬਿਨੁ ਪਤਿ ਨਹੀ ਪਾਵੈ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸਾਚਿ ਸਮਾਵੈ॥ 30॥

Gurmukh(i) dherti Saachaiy saaji. Tis(u) meh(i) oput(i), khuput(i) su baaji. Gur kaiy Shabad ruppaiy, rung(u) laayay. Saach(i) rutuou, put(i) siyoun Ghur(i) jaayay. Saach Shabad bin(u) put(i) nuhee paavaiy. Nanak bin(u) Naavaiy kiyoun Saach(i) smaavaiy.30

Word Meaning: Gurmukh(i) = for (to make) Sikhs of the Guru. Ooput(i) = produce; growth. Khuput(i) = consumption; vanish. Baaji = drama. Ruppaiy = dyed; imbued. Rung(u) Laayay = enjoy bliss. Put(i) Siyoun = with dignity. Ghur(i) = Waheguru's Court.

Meaning: Waheguru has created the world to raise Guru's Sikhs (people of high spirituality and of high morality). Whatever else grows in the world, and whatever vanishes, is all a drama (is short-lived). Those who are imbued in Guru's Shabad enjoy blissfulness, and dyed in Waheguru's love, they arrive in His Court with dignity. No one earns respect without singing Waheguru's praise; so, how can one merge into Waheguru without His Naam, oh Nanak? 30.

ਗੁਰਮੁਖਿ ਅਸਟ ਸਿਧੀ ਸਭਿ ਬੁਧੀ॥ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਤਰੀਐ ਸਚ ਸੁਧੀ॥ ਗੁਰਮੁਖਿ ਸਰ ਅਪਸਰ ਬਿਧਿ ਜਾਣੈ॥ ਗੁਰਮੁਖਿ ਪਰਵਿਰਿਤਿ ਨਰਵਿਰਤਿ ਪਛਾਣੈ॥ ਗੁਰਮੁਖਿ ਤਾਰੇ ਪਾਰਿ ਉਤਾਰੇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਨਿਸਤਾਰੇ॥ 31॥

Gurmukh(i) asht sidhi subh(i) boodhi. Gurmukh(i) bhuvjul turiyaiy Sach soodhi. Gurmikh(i) sur, upsur, bidh(i) jaanaiy. Gurmukh(i) pervirt(i), nervirt(i) puchhaanaiy. Gurmukh(i) taaray, paar(i) ootaaray. Nanak, Gurmukh(i) Shabad(i) nistaaray. 31.

Word Meaning: Asht Sidhi = the eight supernatural powers that the yogis strive to acquire (See INTRODUCTION). Sudhi = pure thinking. Sur Upsur Bidh(i) = appropriate and inappropriate times. Pervirt = adopt; acquire. Nervirt(i) = give up; to let go; stay away from.

MEANING: The high and moral thinking of the Guru's Sikh is like him having the eight supernatural powers that the yogis strive to acquire. Guru's Sikhs are able to swim across the sea of Maya because of their pure and holy wisdom (as imparted by the Guru). A Sikh of the Guru recognizes the appropriateness and inappropriateness of different occasions, knows

what (good things) to adopt, and what bad things to stay away from. The Sikh of the Guru attains salvation for himself as well as for others with the Guru's Shabad, oh Nanak. 31.

ਨਾਮੇ ਰਾਤੇ ਹਉਮੈ ਜਾਇ॥ ਨਾਮਿ ਰਤੇ ਸਚਿ ਰਹੇ ਸਮਾਇ॥ ਨਾਮਿ ਰਤੇ ਜੋਗ ਜੁਗਤਿ ਬੀਚਾਰੁ॥ ਨਾਮਿ ਰਤੇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੁ॥ ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ 32॥

Naamay raatay haumein jaayay. Naam(i) ruttay Sach(i) smaayay. Naam(i) ruttay joag joogut(i) beechaar(u). Naam(i) ruttay paaveh(i) moakh dooaar(u). Naam(i) ruttay tirbhuvun sojhi hoyay. Nanak, Naam(i) ruttay sudaa sookh(u) hoyay. 32.

Word Meaning: Joag Joogut(i) = means to make connection. Tirbhuvun = universe. Sojhi = understanding.

MEANING: Haumein of those who are imbued in Waheguru's Naam is eradicated, and they stay absorbed in the Naam. Those who are imbued in Waheguru's Naam are the ones who know the real path to union with Waheguru, and they reach the door of emancipation (acquire it). They come to know the secrets of the universe (that Waheguru runs the whole affair), and they are always blissful, oh Nanak. 32.

ਨਾਮਿ ਰਤੇ ਸਿਧ ਗੋਸਟਿ ਹੋਇ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਤਪੁ ਹੋਇ॥ ਨਾਮਿ ਰਤੇ ਸਚੁ ਕਰਣੀ ਸਾਰੁ॥ ਨਾਮਿ ਰਤੇ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰੁ॥ ਬਿਨੁ ਨਾਵੈ ਬੋਲੈ ਸਭੁ ਵੇਕਾਰ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਤਿਨ ਕਉ ਜੈਕਾਰੁ॥ 33॥

Naam(i) ruttay, Sidh gosht(i) hoyay. Naam(i) ruttay, sudaa tup(u) hoyay. Naam(i) ruttay Sach(u) kerni saar(u). Naam(i) ruttay, goon, Giyan beechaar(u). Bin(u) Naavaiy boalaiy subh(u) vaykaar. Nanak, Naam(i) ruttay, tin kuou jaikaar(u). 33.

Word Meaning: Sidh Gosht(i) = union with Waheguru. Tup(u) = the hardships that the yogis endure to achieve their objective. Kerni = performance of deeds; life style. Saar(u) = supreme. Vaykaar = meaningless; leads to immorality. Jaiykaar(u) = accolades; sing praise; salute.

MEANING: Those who are imbued in Waheguru's Naam achieve union with Waheguru, and their hard work is recognized without any physical torture on their part. They have a supreme (exemplary) way of life and always ponder the virtues of Waheguru. People who discuss things other than Waheguru have no spiritual worth and are normally led to immorality. I salute the devotees who are imbued in Waheguru's Naam, oh Nanak. 33.

ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਾਇਆ ਜਾਇ॥ ਜੋਗ ਜੁਗਤਿ ਸਚਿ ਰਹੈ ਸਮਾਇ॥ ਬਾਰਹ ਮਹਿ ਜੋਗੀ ਭਰਮਾਏ ਸੰਨਿਆਸੀ ਛਿਅ ਚਾਰਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਜੋ ਮਰਿ ਜੀਵੈ ਸੋ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥
(ਅੰਗ 942)॥ ਬਿਨੁ ਸਬਦੈ ਸਭਿ ਦੂਜੈ ਲਾਗੇ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥ ਨਾਨਕ ਵਡੇ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਚੁ ਰਖਿਆ ਉਰਧਾਰਿ॥ 34॥

Pooray Gur tay Naam(u) paaya jaayay. Joag joogut(i) Sach(i) ruhhaiy smaayay. Baarh meh(i) yogi bhermaayay, Sanyasi chhay chaar(i). Gur kaiy Shabad(i) jo mur(i) jeevaiy, so payay moakh dooaar(u).

(PAGE 942): Bin(u) Shabdaiy subh(i) doojaiy laagay, daykhou ridaiy beechar(i). Nanak vudday say vudbhaagi, jinhi Sach(u) rukhiya oordhaar(i). 34.

Word Meaning: Baarh = twelve (sects of yogis). Chhay-Chaar(i) = ten (sects of Sanyasis). Mur(i) Jeevaiy = life after killing one's worldly desires. Doojay Laagay = engrossed in Maya. Oordhaar(i) = embedded in heart.

MEANING: Waheguru's Naam can be acquired (enshrined in the heart) only from the Guru, and the path to union with Waheguru is to stay absorbed in His Naam. The Yogis are misled (achieve no spirituality) in their twelve sects, and the Sanyasis are misled in their ten sects. But the individual who leads his life in the family after renouncing his worldly desires

(becoming fully detached from Maya) attains emancipation. If you think carefully, you will find that without the Guru's Shabad (the Naam), the people are attached to Maya. But those are the highly fortunate who enshrine Waheguru's Naam in their heart, oh Nanak. 34.

ਗੁਰਮੁਖਿ ਰਤਨੁ ਲਹੈ ਲਿਵ ਲਾਇ॥ ਗੁਰਮੁਖਿ ਪਰਖੈ ਰਤਨੁ ਸੁਭਾਇ॥ ਗੁਰਮੁਖਿ ਸਾਚੀ ਕਾਰ ਕਮਾਇ॥ ਗੁਰਮੁਖਿ ਸਾਚੇ ਮਨੁ ਪਤੀਆਇ॥ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਏ ਤਿਸੁ ਭਾਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਚੋਟ ਨ ਖਾਵੈ॥ 35॥

Gurmukh(i) Ruttan(u) luhhaiy liv laayay. Gurmukh(i) perkhaiy Ruttan(u) soobhaayay. Gurmukh(i) Saachi kaar kmaayay. Gurmukh(i) Saachay mun(u) putiyaayay. Gurmukh(i) Alukh(u) lukhaayay, Tis(u) bhaavaiy. Nanak Gurmukh(i) choat na khaavaiy. 35.

Word Meaning: Ruttan(u) = Waheguru's jewel-like precious Naam. Luhhaiy = acquire. Liv Laayay = by the focus of mind. Perkhaiy = tests; understands worth. Soobhaayay = with love; dedication. Saachi Kaar = acts of high morality. Putiyaayay = is convinced; stays absorbed in. Lukhaayay = shows (explains) to others. Choat = hurt; attack (by vices).

MEANING: A Sikh of the Guru acquires priceless Naam of Waheguru by fully focusing his mind on the Guru's Shabad with love and with full faith, and comes to realize its limitless worth. A Sikh of the Guru leads a life of high morality (no dishonest dealings, no discrimination, and no vices, etc.) and stays attached to Waheguru's Naam. Guru's Sikh explains Waheguru's virtues to others and is loved by Waheguru. Guru's Sikh never suffers from any vices, oh Nanak. 35.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ॥ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥ ਗੁਰਮੁਖਿ ਪਾਵੈ ਦਰਗਹ ਮਾਨੁ॥ ਗੁਰਮੁਖਿ ਭਉ ਭੰਜਨੁ ਪਰਧਾਨੁ॥ ਗੁਰਮੁਖਿ ਕਰਣੀ ਕਾਰ ਕਰਾਏ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ॥ 36॥

Gurmukh(i) Naam(u) daan(u) ishnaan(u). Gurmukh(i) laagaiy sehj(i) dhiyaan(u). Gurmukh(i) paavaiy Durgah maan(u). Gurmukh(i) Bhuou-Bhunjun(u) perdhaan. Gurmukh(i) kerni kaar kuraayay. Nanak, Gurmukh(i) mayl)i) milaayay. 36.

Word Meaning: Daan(u) = donations; helping the needy. Ishnaan(u) = purity of mind; staying away from all vices. Sehj(i) = in the high spiritual state. Bhuou-Bhunjun = the destroyer of all fears (Waheguru). Perdhaan = leader to motivate others. Kerni Kaar = noble deeds worth performing (high morality, compassion, etc.)

MEANING: Acting on Guru's Teachings, His Sikhs recite Waheguru's Naam all the time, help the needy and keep their minds clean (free from all bad things) as their daily routine. They focus their mind on Waheguru (stay connected with Him) in the peaceful state of mind, and they are accorded honour in Waheguru's Court. Guru's Sikhs motivate others to remember Waheguru, the destroyer of all fears, and lead honest lives of high morality and compassion. Guru's Sikh connects others with Guru (or His Teachings) to be connected with Waheguru, oh Nanak. 36.

ਗੁਰਮੁਖਿ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਬੇਦ॥ ਗੁਰਮੁਖਿ ਪਾਵੈ ਘਟ ਘਟਿ ਭੇਦ॥ ਗੁਰਮੁਖਿ ਵੈਰ ਵਿਰੋਧ ਗਵਾਵੈ॥ ਗੁਰਮੁਖਿ ਸਗਲੀ ਗਣਤ ਮਿਟਾਵੈ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਰੰਗਿ ਰਾਤਾ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਖਸਮੁ ਪਛਾਤਾ॥ 37॥

Gurmukh(i) Shastar Simrit(i) Bayd. Gurmukh(i) paavaiy ghut, ghut(i) bhayd. Gurmukh(i) vaiyr, viodh guvaavaiy. Gurmukh(i) suglee gunut mitaavaiy. Gurmukh(i) Ram Naam rung(i) raata. Nanak, Gurmukh(i) Khusm(u) puchhata. 37.

Word Meaning: Ghut Ghut(i) = Waheguru, which is present in every heart. Bhayd(u) = secrets. Vaiyr Virodh = enmity and animosity. Suglee Gunut = business-like calculations; account of good and bad deeds. Puchhaata = recognizes; makes connection.

MEANING: Acting on Guru's Teachings is like studying the Vedas, the Shastras, and the Simritis for the Sikh (he does not need to study them). (By connecting with Him) A Sikh of the Guru learns the secrets of Waheguru, which is present in every heart, and gets rid of any enmity and any animosity towards others. (Contrary to the teachings of the Hindu Granths), The Sikh does not believe in keeping account of his noble and bad deeds. Guru's Sikh makes a connection with the Lord and remains imbued with the love of His Naam, oh, Nanak. 37.

ਬਿਨੁ ਗੁਰ ਭਰਮੈ ਆਵੈ ਜਾਇ॥ ਬਿਨੁ ਗੁਰ ਘਾਲ ਨ ਪਵਈ ਥਾਇ॥ ਬਿਨੁ ਗੁਰ ਮਨੂਆ ਅਤਿ ਡੋਲਾਇ॥ ਬਿਨੁ ਗੁਰ ਤ੍ਰਿਪਤਿ ਨਹੀ ਬਿਖੁ ਖਾਇ॥ ਬਿਨੁ ਗੁਰ ਬਿਸੀਅਰੁ ਡਸੈ ਮਰਿ ਵਾਟ॥ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਘਾਟੇ ਘਾਟ॥ 38॥

Bin(u) Gur bhermaiy aavaiy jaayay. Bin(u) Gur ghaal na puvyee thaayayn. Bin(u) Gur munooaa ut(i) dolaayay. Bin(u) Gur tripit(i) nuhee, bikh(u) khaayay. Bin(u) Gur bissiur(u) dussaiy mur(i) vaat. Nanak, Gur bin(u) ghaatay ghaat. 38.

Word Meaning: Bermaiy = is misled. Aavaiy Jaayay = is born, and dies. Ghaal = tough efforts. Puvyee Thaayayn = is not recognized (rewarded). Munooaa = mind. Dolaayay = weakens; wavers. Triput(i) = contentment. Bikh(u) = poisonous sensual pleasures. Bissiur(u) Dussay = snake bites; poisonous Maya attacks. Vaat = on the path of life. Ghaatay Ghaat = loss, and more loss.

MEANING: Without following the Teachings of the Guru, the man is misled by his misbeliefs, and continues to take births and to die. Without the Guru's guidance, man's mind keeps wavering (does not focus), and all his hard work (to gain any spirituality) goes unrecognized (unrewarded). Without the Guru's guidance, the man does not attain contentment and continues to commit immoral acts, which are poisonous to spirituality. Without Guru's guidance, the snake of Maya stings the man on the journey of his life and causes his spiritual death as he suffers more and more spiritual loss, oh Nanak. 38.

ਜਿਸ ਗੁਰੁ ਮਿਲੈ ਤਿਸੁ ਪਾਰਿ ਉਤਾਰੈ॥ ਅਵਗੁਣ ਮੇਟੈ ਗੁਣਿ ਨਿਸਤਾਰੈ॥ ਮੁਕਤਿ ਮਹਾ ਸੁਖ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਗੁਰਮੁਖਿ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥ ਤਨੁ ਹਟੜੀ ਇਹੁ ਮਨੁ ਵਣਜਾਰਾ॥ ਨਾਨਕ ਸਹਜੇ ਸਚੁ ਵਪਾਰਾ॥ 39॥

Jis Gur(u) milaiy, tis(u) paar(i) ootaaraiy. Uvgoon maytaiy, goon(i) nistaaraiy. Mookut(i), muhaa sookh, Gur Shabad(u) beechaar(i). Gurmukh(i) kuday na aavaiy haar(i). Tun(u) huttrree, eh(u) mun(u) vunjaara. Nanak, sehjay Sach(u) vupaara. 39.

Word Meaning: Uvgoon = ignoble qualities. Nistaaraiy = salvages. Haar(i) = defeat; loss. Huttrree = lovey trading centre. Vunjaara = trader; dealer

MEANING: The Guru eradicates (clears) all the ignoble qualities, and implants noble qualities for emancipation in the mind of anyone who comes to His shelter, and salvages him. By pondering on the Guru's Shabad, the devotee acquires great bliss and becomes emancipated. Guru's Sikhs never lose to Maya's attacks. The human body is a lovely trading centre, where the mind trades its ignoble qualities for Waheguru's Naam in its peaceful state, oh, Nanak.

ਗੁਰਮੁਖਿ ਬਾਧਿਓ ਸੇਤੁ ਬਿਧਾਤੈ॥ ਲੰਕਾ ਲੂਟੀ ਦੈਤ ਸੰਤਾਪੈ॥ ਰਾਮਚੰਦਿ ਮਾਰਿਓ ਅਹਿਰਾਵਣੁ॥ ਭੇਦੁ ਬਭੀਖਣ ਗੁਰਮੁਖਿ ਪਰਚਾਇਣੁ॥ ਗੁਰਮੁਖਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ॥ ਗੁਰਮੁਖਿ ਕੋਟਿ ਤੇਤੀਸ ਉਧਾਰੇ॥ 40॥

Gurmukh(i) baandhiyo sayt(u) Bidhaataiy. Lunka looti, daiynt suntaapaiy. Ram Chand(i) maariyo Eh(i) Ravan(u). Bhayd(u) Bubheekhun, Gurmukh(i) Perchaayin(u). Gurmukh(i) saayir, paahun taaray. Gurmukh(i) koat(i) taytees oodhaaray. 40.

Word Meaning: Baandhiyo = built. Sayt(u) = bridge. Bidhaataiy = Waheguru. Daiynt = demons; evil people. Suntaapaiy = caused suffering; punished. Eh(i) = snake; mind. Bubheekhun = a brother of Ravan (the king of Lanka) who told all the secrets about Raavun to Ram Chand Ji. Perchaayin = Teachings. Saayir = sea (of Maya). Koat(i) Tayees = countless.
MEANING: Just like Ram Chand Ji built a bridge over the sea, plundered (destroyed) Lanka (now Sri Lanka), and punished the evil people (and freed Seeta Ji), Waheguru has built the Guru as the bridge over the sea of Maya to free the human soul from the claws of the five demons, and to ferry the soul across the sea of Maya. Ram Ji killed Ravan, the Guru smashes the head of the snake-like Maya. Just as Bubheekhun gave the secrets of Ravan to Ram Ji to kill Raavan, the teachings of the Guru are the secret behind killing the five demons (lust, greed, etc.). Ram Ji is said to have floated rocks over the sea surface to build the bridge. The Guru ferries the (stone-hearted) people, who are loaded with the burden of sins, across the sea of Maya (salvages them). The Guru has salvaged countless people, oh Nanak. 40.

ਗੁਰਮੁਖਿ ਚੂਕੈ ਆਵਣ ਜਾਣੁ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ॥ ਗੁਰਮੁਖਿ ਖੋਟੇ ਖਰੇ ਪਛਾਣੁ॥ ਗੁਰਮੁਖਿ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਸਿਫਿਤਿ ਸਮਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੰਧੁ ਨ ਪਾਇ॥॥ 41॥
Gurmukh(i) chookaiy aavun jaan(u). Gurmukh(i) Durgeh paavaiy maan(u). Gurmukh(i) khoatay khuray puchhaan(u). Gurmukh(i) laagaiy sehj(i) dhiyaan(u). Gurmukh(i) Durgeh sift(i) smaayay. Nanak Gurmukh(i) bundh(u) na paayay. 41.
Word Meaning: Chookaiy = is terminated; ends. Aavun Jaan(u) = birth-death cycle. Khoatay = impure. Khuray = pure. Sift(i) = by the praise of Waheguru. Bundh(u) = obstacles; impediments. 41.
MEANING: The birth-death cycle of Guru's Sikh is terminated, and he is honoured in Waheguru's Court. He can distinguish between the pure (real devotee), and the impure (a hypocrite). Guru's Sikh stays focused on Waheguru's Naam in the high spiritual state, and stays absorbed in (admitted to) Waheguru's Court by singing His praise. Guru's Sikh does not face any hurdles in the path of union with God, oh Nanak. 41.

ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥ ਗੁਰਮੁਖਿ ਸਾਚੇ ਕੇ ਗੁਣ ਗਾਏ॥ ਗੁਰਮੁਖਿ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥ ਗੁਰਮੁਖਿ ਸਾਚਿ ਨਾਮਿ ਪਤਿ ਊਤਮ ਹੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਗਲ ਭਵਣ ਕੀ ਸੋਝੀ ਹੋਇ॥ 42॥
Gurmukh(i) Naam(u) Nirunjun paayay. Gurmukh(i) haumein Shabad(i) julaayay. Gurmukh(i) Saachay kay goon gaayay. Gurmukh(i) Saachaiy ruhhaiy smaayay. Gurmukh(i) Saach(i) Naam(i) put(i) ootum hoyay. Nanak Gurmukh(i) sugul bhuvun kee sojhi hoyay. 41.
Word Meaning: Ootum = superior. Bhuvun = universe. Sojhi = understanding.
MEANING: Guru's Sikh enshrines Waheguru's Naam in his heart, and burns away his haumein with Guru's Shabad. He always sings Waheguru's praise and stays absorbed in His Naam. Guru's Sikh earns high respect with Waheguru's Naam, and acquires knowledge about the universe (how it is controlled by Waheguru), oh Nanak. 42.

ਕਵਣ ਮੂਲੁ ਕਵਣ ਮਤਿ ਵੇਲਾ॥ ਤੇਰਾ ਕਵਣੁ ਗੁਰੂ ਜਿਸ ਕਾ ਤੂ ਚੇਲਾ॥ ਕਵਣ ਕਥਾ ਲੇ ਰਹਹੁ ਨਿਰਾਲੇ॥ ਬੋਲੈ ਨਾਨਕੁ ਸੁਣਹੁ ਤੁਮ ਬਾਲੇ॥ ਏਸੁ ਕਥਾ ਕਾ ਦੇਹਿ ਬੀਚਾਰੁ॥ ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ॥ 43॥
Kuvun mool(u), kuvun mut(i) vayla. Tayra kuvun(u) guru, jis ka tu chayla. Kuvun kutha lay ruhou niraalay. Boalaiy Nanak(u), soonhou toom baalay. Ais(u) kutha ka dayh(i) beechaar(u). Bhuvjul Shabad(i) lunghaavunhaar(u). 43.

Word Meaning: Mool(u) = root; origin (of the universe). Mut(i) = advice. Vayla = time. Chayla = Baalay = disciple. Kutha = sermon; advice. Niraalay = detached.
NOTE: From here on, questions by Yogis and answers by Guru Sahib are discussed.
MEANING: Q: What is the origin (of the universe), and what kind of advice does one need at this time (in human life)? Who is your guru, whose disciple you are? What advice have you received as a disciple to stay detached from the world? Tell us, oh, Nanak? Also, give us your thoughts on the belief that one can swim across the world sea with the Guru's Shabad. 43.

(ਅੰਗ 943)॥ ਪਵਨ ਅਰੰਭੁ ਸਤਿਗੁਰ ਮਤਿ ਵੇਲਾ॥ ਸਬਦੁ ਗੁਰੂ ਸੁਰਤਿ ਧੁਨਿ ਚੇਲਾ॥ ਅਕਥ ਕਥਾ ਲੇ ਰਹਉ ਨਿਰਾਲਾ॥ ਨਾਨਕ ਜੁਗਿ ਜੁਗਿ ਗੁਰ ਗੋਪਾਲਾ॥ ਏਕੁ ਸਬਦੁ ਜਿਤੁ ਕਥਾ ਵੀਚਾਰੀ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਅਗਨਿ ਨਿਵਾਰੀ॥ 44॥
(PAGE 943): Puvun arumbh(u) Satgur mut(i) vayla. Shabad(u) Guru soort(i) dhoon(i) chayla. Akuth kutha lay ruhoun niraala. Nanak joog(i), joog(i) Gur Gopala. Aik(u) Shabad(u) jit(u) kutha veechaari. Gurmukh(i) haumein ugun(i) nivaari. 44.
Word Meaning: Puvun = gases; Shabad; Huqam. Arumbh = beginning; root. Soort(i) = focused mind. Dhoon(i) = persistence; dedication. Akuth = (of the) indescribable (Waheguru). Ugun(i) = fire (deep desire). Nivaari = removed; gotten rid of.
MEANING: The universe started with gases with Waheguru's Huqam, oh yogis. Human life is the time to receive Satguru's Advice. Guru's Shabad is my Guru, and my focused mind and my dedication are the disciple. I stay aloof (detached from the world) by singing praise of the indescribable Waheguru, which is the Guru through all the eons. The devotee, who ponders on (sings) Waheguru's praise with Guru's Shabad, kills the fire of his selfishness and ego (and swims across the sea of Maya). 44.

ਮੈਣ ਕੇ ਦੰਤ ਕਿਉ ਖਾਈਐ ਸਾਰੁ॥ ਜਿਤੁ ਗਰਬੁ ਜਾਇ ਸੁ ਕਵਣੁ ਅਹਾਰੁ॥ ਹਿਵੈ ਕਾ ਘਰੁ ਮੰਦਰੁ ਅਗਨਿ ਪਿਰਾਹਨੁ ਕਵਨ ਗੁਫਾ ਜਿਤੁ ਰਹੈ ਅਵਾਹਨੁ॥ ਇਤ ਉਤ ਕਿਸ ਕਉ ਜਾਣਿ ਸਮਾਵੈ॥ ਕਵਨ ਧਿਆਨੁ ਮਨੁ ਮਨਹਿ ਸਮਾਵੈ॥ 45॥
Maiyn kay dunt kiyoun khaayiyaiy saar(u). Jit(u) gerb(u) jaayay su kuvun ahaar(u). Hivaiy ka ghur(u) mundar(u), ugun(i) piraahun(u). Kuvun goofa, jit(u) ruhhaiy avaahun(u). It, oot kis kuou jaan(i) smaavaiy. Kuvun dhiyaan(u) mun(u) muneh(i) smaavaiy. 45.
Word Meaning: Maiyn = wax. Dunt = teeth. Saar(u) = (hard like) iron. Gerb(u) = ego. Ahaar(u) = food. Hivaiy = ice. Piraahun = cloak which covers one from top to toe. Avaahun = does not take flight; stable. It = here. Oot = there. Jaan(i) = recognize; have faith in. Kuvun Dhiyaan(u) = who to focus mind on.
MEANING: How can one overcome the temptations of highly attractive Maya, which is as difficult to resist as chewing on iron with the teeth of wax? What (spiritual) food can one take which kills one's ego? If a house of ice (peaceful mind) is covered all over by a layer of fire (of worldly desires), what kind of cave (mental conditions) can it find where it will not take flight (stay stable without wavering, i.e. not succumb to worldly desires)? What power does it recognize here and there (everywhere) to stay absorbed in that? What kind of focus does the mind require (on whom to focus it) so as to stay in itself? 45.

ਹਉ ਹਉ ਮੈ ਮੈ ਵਿਚਹੁ ਖੋਵੈ॥ ਦੂਜਾ ਮੇਟੈ ਏਕੋ ਹੋਵੈ॥ ਜਗੁ ਕਰੜਾ ਮਨਮੁਖੁ ਗਾਵਾਰੁ॥ ਸਬਦੁ ਕਮਾਈਐ ਖਾਈਐ ਸਾਰੁ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ॥ ਨਾਨਕ ਅਗਨਿ ਮਰੈ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ॥ 46॥
Huoun, huoun, mein, mein, vichoun khovaiy. Dooja maytaiy, aiko hovaiy. Jug(u) ker-rra,

munmukh(i) gavaar(u). Shabad(u) kmaayiyaiy, khaayiyaiy saar(u). Untar(i), baahur(i) Aiko jaanaiy. Nanak, ugun(i) muraiy, Satgur kaiy bhaanaiy. 46.
Word Meaning: Huoun Mein = haumein (selfishness and ego). Dooja = the other (Maya). Maytaiy = erase; get rid of. Ker-rra = tough; unkind. Gavaar(u) = foolish. Saar(u) = iron (like hard Maya). Ugun(i) = fire (of worldly desires and of jealousy).
MEANING: A: The man should get rid of his selfishness, his ego, and his love for Maya to be "one" with Waheguru. Life in the world is very tough (because of the attractions of Maya and the fire of jealousy), and the worshipper of Maya is foolish (who falls for its attractions). Iron-like hard Maya can be chewed on by following the Guru's Shabad. If the man recognizes Waheguru inside and outside (everywhere), his fire of desires and of jealousy is put out by the Will (Huqam) of Waheguru, oh Nanak. 46.

ਸਚ ਭੈ ਰਾਤਾ ਗਰਬੁ ਨਿਵਾਰੈ॥ ਏਕੋ ਜਾਤਾ ਸਬਦੁ ਵੀਚਾਰੈ॥ ਸਬਦੁ ਵਸੈ ਸਚੁ ਅੰਤਰਿ ਹੀਆ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਰੰਗਿ ਰੰਗੀਆ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਅਗਨਿ ਨਿਵਾਰੇ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰੇ॥ 47॥
Sach bhaiy raata gerb(u) nivaaraiy. Aiko jaata, Shabad(u) veechaaraiy. Shabad(u) vussaiy, Sach(u) untar(i) heeya. Tun(u), mun(u) seetul(u) rung(i), rungeeya. Kaam(u), kroadh(u), bikh(u) ugun(i) nivaaray. Nanak, Nudri nudr(i) piayaaray. 47.
Word Meaning: Gerb(u) = conceit; ego. Nivaaraiy = gets rid of. Jaata = recognizes. Heeya = heart. Seetul(u) = calm; peaceful. Rung(i) = in love. Nudri = with kind sight (Waheguru).
MEANING: The answer continues: The individual, who is imbued in the fear (and love) of Waheguru, overcomes his ego, and recognizes the only Lord by pondering on the Guru's Shabad. With Guru's Shabad, Waheguru takes dwelling in his heart; and dyed in His love, the body and the mind of the devotee become calm and peaceful. The fire of his lust and his rage is put out, and his appetite for the poisonous enjoyments of Maya is quenched with the kind sight of the dear Waheguru, oh Nanak. 47.

ਕਵਨ ਮੁਖਿ ਚੰਦੁ ਹਿਵੈ ਘਰੁ ਛਾਇਆ॥ ਕਵਨ ਮੁਖਿ ਸੂਰਜੁ ਤਪੈ ਤਪਾਇਆ॥ ਕਵਨੁ ਮੁਖਿ ਕਾਲੁ ਜੋਹਤ ਨਿਤ ਰਹੈ॥ ਕਵਨ ਬੁਧਿ ਗੁਰਮੁਖਿ ਪਤਿ ਰਹੈ॥ ਕਵਨੁ ਜੋਧ ਜੋ ਕਾਲੁ ਸੰਘਾਰੈ॥ ਬੋਲੈ ਬਾਣੀ ਨਾਨਕੁ ਬੀਚਾਰੈ॥ 48॥
Kuvun mukh(i) chund(u) hivvaiy ghur(u) chhaaya? Kuvun mukh(i) sooruj(u) tupaiy tupaaya? Kuvun Mukh(i) kaal(u) johut nit ruhhaiy? Kuvun boodh(i) Gurmukh(i) put(i) ruhhaiy? Kuvun(u) jodh(u) jo kaal(u) sunghaaraiy? Boalaiy Bani Nanak(u) beechaaraiy. 48.
Word Meaning: Mukh(i) = (word of) mouth; shabad. Hivvaiy Ghur(u) = house (source of) ice (coolness). Chund(u) = moon. Chhaaya = overcast. Sooruj(u) = sun of knowledge. Tupaiy = enlighten. Kaal(u) = death. Johut = cast a watchful eye. Nit = everyday; always. Boodh(i) = wisdom. Put(i) = dignity. Jodh = valiant. Sunghaaraiy = destroys. Bani Beechaaraiy = the word of thought.
MEANING: Q: Which is the shabad with which the moon-like coolness, and the sun-like bright light of Divine Knowledge (enlightenment) stays in one's mind? What is the shabad with which one can escape the constant watchful eye of (spiritual) death? And, what is the Guru's Shabad with which the devotee can maintain his dignity? Who is that valiant (hero) who can destroy the threat of (spiritual) death? Give us your thoughts on these issues, oh Nanak. 48.

ਸਬਦੁ ਭਾਖਤ ਸਸਿ ਜੋਤਿ ਅਪਾਰਾ॥ ਸਸਿ ਘਰਿ ਸੂਰੁ ਵਸੈ ਮਿਟੈ ਅੰਧਿਆਰਾ॥ ਸੁਖੁ ਦੁਖੁ ਸਮ ਕਰਿ ਨਾਮੁ ਅਧਾਰਾ॥ ਆਪੇ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ॥ ਗੁਰ ਪਰਚੈ ਮਨੁ ਸਾਚਿ ਸਮਾਇ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਕਾਲੁ ਨ ਖਾਇ॥ 49॥

Shabad(u) bhaakhut Sus(i) Jot(i) apaara. Sus(i) ghur(i) Soor(u) vussaiy, mitaiy undhiyaara. Sookh(u), dookh(u) sum kur(i) Naam(u) adhaara. Aapay paar(i) ootaarunhaara. Gur Perchaiy mun(u) Saach(i) smaayay. Prunvut(i) Nanak(u) kaal(u) na khaayay. 49.

Word Meaning: Bhaakhut(u) = reciting. Sus(i) = moon. Jot(i) = light. Apaara = endless (great).

Sum = equal. Paar(i) Ootaarunhaara = ferries across. Perchaiy = Teaching; Advice. Prunvut(i) = makes humble submission.

MEANING: A: The moon-like coolness comes to stay in the mind of the devotee when he recites Guru's Shabad (in praise of the endless Waheguru); and the sun of Knowledge brightens the peaceful mind of the devotee, which dispels the darkness of ignorance. With the support of Waheguru's Naam, such a devotee treats the comforts and discomforts the same way (becomes stoic), and Waheguru Himself ferries him across the world-sea (salvages him). With Guru's Teachings, death does not swallow him, for he merges with Waheguru; submits Nanak humbly. 49.

ਨਾਮ ਤਤੁ ਸਭ ਹੀ ਸਿਰਿ ਜਾਪੈ॥ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਕਾਲੁ ਸੰਤਾਪੈ॥ ਤਤੋ ਤਤੁ ਮਿਲੈ ਮਨੁ ਮਾਨੈ॥ ਦੂਜਾ ਜਾਇ ਇਕਤੁ ਘਰਿ ਆਨੈ॥ ਬੋਲੈ ਪਵਨਾ ਗਗਨੁ ਗਰਜੈ॥ ਨਾਨਕ ਨਿਹਚਲੁ ਮਿਲਣੁ ਸਹਜੈ॥ 50॥

Naam Tutt(u) subh hee sir(i) jaapaiy. Bin(u) Naavaiy, dookh(u) kaal(u) suntaapaiy. Tutto, tutt(u) milaiy mun(u) maanaiy. Dooja jaayay, Ikutt(u) ghur(i) aanaaiy. Boalaiy puvna, guggun gurjaiy. Nanak nihchul milun(u) sehjay. 50.

Word Meaning: Tutt(u) = the true essence. Sir(i) = on top of; supreme. Jaapaiy = mantras. Suntaapaiy = tortures. Tutto = with Waheguru's Soul. Tutt(u) = human soul. Jaayay = goes away; disappears. Puvna = Shabad. Guggun = sky; the tenth door or mind (to connect with Waheguru). Gurjaiy = roars; appears in mind with a bang. Nihchul(u) = for sure. Sehjay = easily.

MEANING: The answer continues: Waheguru's Naam is over and above all other mantras in its essence; and the fear of (spiritual) death tortures the individuals without Waheguru's Naam. When one's mind is convinced with Waheguru's Naam, the illusions of Maya are erased from his mind, and it becomes stable with the result that his soul merges with the Supreme Soul. When the devotee recites the Guru's Shabad with every breath, Waheguru appears in his mind with a bang (loud and clear), and the devotee's union becomes certain with great ease, oh Nanak. 50.

ਅੰਤਰਿ ਸੁੰਨੰ ਬਾਹਰਿ ਸੁੰਨੰ ਤ੍ਰਿਭਵਨ ਸੁੰਨ ਮਸੁੰਨੰ॥ ਚਉਥੇ ਸੁੰਨੈ ਜੋ ਨਰੁ ਜਾਣੈ ਤਾ ਕਉ ਪਾਪੁ ਨ ਪੁੰਨੰ॥ ਘਟ ਘਟਿ ਸੁੰਨ ਕਾ ਜਾਣੈ ਭੇਉ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ॥ ਜੋ ਜਨ ਨਾਮ ਨਿਰੰਜਨ ਰਾਤਾ॥ ਨਾਨਕ ਸੋਈ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ 51॥

Untar(i) Soonnun, baahur(i) Soonnun, tirbhuvun Soonn musoonnun. Chautahaiy Soonnaaiy jo nur(u) jaanaiy, ta kuou paap(u) na poonnun. Ghut, ghut(i) Soonn ka jaanaiy bhayou. Aad(i) Purakh(u) Nirunjun Dayo. Jo jun Naam Nirunjun raata. Nanak soyee Purakh(u) Bidhaata. 51.

Word Meaning: Soonnun = complete emptiness; a spiritual state which is completely free of any thoughts (Waheguru). Musoonnun = completely thought-free. Chautha Pud = the state above the effects of Maya. Poonn = noble deeds. Bhayo = secrets. Dayo = source of light.

MEANING: Guru Sahib's answer still continues: Waheguru is fully present inside, outside, and in the whole universe. Sins and noble deeds have no impact on the devotee who attains the fourth spiritual state above the effects of Maya. Such a devotee learns all the secrets of the Waheguru, which is the origin of everything, is above the effects of Maya, and is the source

of enlightenment, and he becomes “one” with Him. The devotee, who is imbued in Waheguru’s Naam, becomes like (merges into) the Carver of our fates, oh Nanak. 51.

ਸੁੰਨੋ ਸੁੰਨ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਅਨਹਤ ਸੁੰਨੁ ਕਹਾ ਤੇ ਹੋਈ॥ ਅਨਹਤ ਸੁੰਨਿ ਰਤੇ ਸੇ ਕੈਸੇ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸ ਹੀ ਜੈਸੇ॥ ਓਇ ਜਨਮਿ ਨ ਮਰਹਿ ਨਾ ਆਵਹਿ ਜਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨੁ ਸਮਝਾਹਿ॥ 52॥

Soonnou, soonn kuhhaiy subh(u) koyee. Unhut Soonn(u) kuhha tay hoyee. Unhut Soon(i) ruttay say kaiysay. Jis tay oopjay, Tis(u) hee jaiysay. Oye junum(i) mureh, na aaveh(i) jaah(i). Nanak Gurmukh(i) mun(u) sumjhaah(i). 52.

Word Meaning: Unhut = imperishable; everlasting. Kuhaa Tay Hoyee = how does one attain that state (connect with the Spureme Being). Oopjay = created.

MEANING: Q: Everybody talks about the Supreme Being, but how does one connect with the imperishable God? What are the individuals like who are imbued with His love?

A: They are just like the “One” who created them. They are not born again, and they do not come (into), and go away (from) this world. They convince (control) their mind with the advice of the Guru, oh Nanak. 52.

ਨਉ ਸਰ ਸੁਭਰ ਦਸਵੈ ਪੂਰੇ॥ ਤਹ ਅਨਹਤ ਸੁੰਨ ਵਜਾਵਹਿ ਤੂਰੇ॥ ਸਾਚੈ ਰਾਚੇ ਦੇਖਿ ਹਜੂਰੇ॥ ਘਟਿ ਘਟਿ ਸਚੁ ਰਹਿਆ ਭਰਪੂਰੇ॥

(ਅੰਗ 944)॥ ਗੁਪਤੀ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥ ਨਾਨਕ ਪਰਖਿ ਲਏ ਸਚੁ ਸੋਇ॥ 53॥

Nuou sur soobhur, dusvaiyn pooray. Teh Unhut soon vujaaveh(i) tooray. Saachaiy raachay, daykh(i) hujooray. Ghut(i), ghut(i) Sach(u) ruhhiya bhurpooray.

(PAGE 944): Goopti Bani pergut(u) hoyay. Nanak, perkh(i) luyyay Sach(u) soyay.53

Word Meaning: Nuou Sur = the nine pools (the nine body doors by which the body enjoys various comforts). Soobhur = completely full (contented). Dusvaiyn = the tenth door through which one connects with Waheguru. Vujaaveh(i) Tooray = plays drums (shows clear presence). Raachay = become very close. Hujooraiy = close by. Goopti Bani = Guru’s hidden Shabad. Pergut(u) Hoyay = enlightens mind. Perkh(i) = test.

MEANING: The answer continues: When one gets fully contented about all his sensual desires (becomes disinterested in worldly attractions), the Guru’s hidden Shabad (Waheguru’s Naam, which is always present in the human mind) enlightens His mind, and the imperishable Waheguru tests him, and then appears in his mind very clearly. “Seeing” the Lord so close to him, the devotee gets closely involved with Him (merges into Him), oh Nanak. 53

ਸਹਜ ਭਾਇ ਮਿਲੀਐ ਸੁਖੁ ਹੋਵੈ॥ ਗੁਰਮੁਖਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ॥ ਸੁੰਨ ਸਬਦੁ ਅਪਰੰਪਰਿ ਧਾਰੈ॥ ਕਹਤੇ ਮੁਕਤੁ ਸਬਦਿ ਨਿਸਤਾਰੈ॥ ਗੁਰ ਕੀ ਦੀਖਿਆ ਸੇ ਸਚਿ ਰਾਤੇ॥ ਨਾਨਕ ਆਪੁ ਗਵਾਇ ਮਿਲਣ ਨਹੀ ਭ੍ਰਾਤੇ॥ 54॥

Sehj bhaayay miliyaiy sookh(u) hovaiy. Gurmukh(i) jaagaiy, neend na sovaiy. Soonn Shabad Uprumpur(i) dhaaraiy. Kehtay mookt(u), Shabad(i) nistaaraiy. Gur kee deekhiya say Sach(i) raatay. Nanak, aap(u) guvaayay milun, nuhhi bhuraantay. 54.

Word Meaning: Sehj Bhaayay = without any special effort. Uprumpur(i) = in the limitless Waheguru. Dhaaraiy = supports; keeps connected. Mookt(u) = emancipated. Nistaaraiy = salvages. Deekhiya = Teaching. Milun = union. Bhuraantay = misguided.

MEANING: Answer continues: One achieves complete blissfulness when he gets connected with Waheguru with his love and dedication, and without any special effort on his part. Guru’s Sikh does not become unaware and stays alert against the attacks of Maya.

Guru's Shabad in praise of Waheguru keeps him connected with Him. Those who recite the Guru's Shabad are saved by it. Those who obey the Guru's Teachings get imbued with Waheguru's love. Those who rid themselves of selfishness and ego are not misled by their misgivings and merge into Waheguru, oh Nanak. 54.

ਕੁਬੁਧਿ ਚਵਾਵੈ ਸੋ ਕਿਤੁ ਠਾਇ॥ ਕਿਉ ਤਤੁ ਨ ਬੂਝੈ ਚੋਟਾ ਖਾਇ॥ ਜਮ ਦਰਿ ਬਾਧੇ ਕੋਇ ਨ ਰਾਖੈ॥ ਬਿਨੁ ਸਬਦੈ ਨਾਹੀ ਪਤਿ ਸਾਖੈ॥ ਕਿਉ ਕਰਿ ਬੂਝੈ ਪਾਵੈ ਪਾਰੁ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਨ ਬੁਝੈ ਗਵਾਰੁ॥ 55॥

Kooboodh(i) chuvaavaiy, so kit(u) tthaayay. Kiyoun Tutt(u) na boojhaiy, choataan khaayay. Jum Dur(i) baandhay koyay na raakhaiy. Bin(u) Shabadaiy naahi put(i) saakhaiy. Kiyoun kur(i) boojhaiy, paavaiy paar(u). Nanak, munmukh(i) na boojhaiy guvaar(u). 55.

Word Meaning: Kooboodh(i) = ignoble thinking. Chuvaavaiy = get rid of. Tutt(u) = the origin of all (Waheguru). Choataan Khaayay = gets punishment. Put(i) = dignity. Saakhaiy = trust. Boojhaiy = understand. Paavaiy Paar(i) = get salvation.

MEANING: Q: Where can one get rid of his ignoble thinking? Why does the man not understand the origin of the universe (Waheguru) (makes a connection with Him) and gets punishment from the Angel of justice, where no one can free him from confinement?

A: No one gets any respect and wins no trust of others without the Guru's Shabad. The worshipper of Maya (follower of his own mind) is foolish and does not understand this reality. So, how can he swim across the sea of Maya, oh Nanak? 55.

ਕੁਬੁਧਿ ਮਿਟੈ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਿ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਮੋਖ ਦੁਆਰੁ॥ ਤਤੁ ਨ ਚੀਨੈ ਮਨਮੁਖਿ ਜਲਿ ਜਾਇ॥ ਦੁਰਮਤਿ ਵਿਛੁੜਿ ਚੋਟਾ ਖਾਇ॥ ਮਾਨੈ ਹੁਕਮੁ ਸਭੇ ਗੁਣ ਗਿਆਨ॥ ਨਾਨਕ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥ 56॥

Kooboodh(i) mitaiy Gur Shabad(u) beechaar(i). Satgur bhaytaiy moakh dooaar(u). Tutt(u) na cheenaiy, munmukh(i) jul(i) jaayay. Doormut(i) vichhurr(i) choataan khaayay. Maanaiy Huqam(u), subhay goon Giyan. Nanak, Durgeh paavaiy maan(u). 56.

Word Meaning: Mitaiy = eradicated; ended. Bhaytaiy = on meeting; with His advice. Cheenaiy = recognizes. Jul Jaayay = burns in the fire of desires. Doormut(i) = ill advice. Vichhurr(i) = separated (from Waheguru). Maan(u) = respect.

MEANING: The answer continues: One gets rid of his ignoble thoughts by pondering on the Guru's Shabad. When he comes to Guru's shelter, he arrives at the door of emancipation (attains it). The worshipper, who does not make a connection with the Lord, burns in the fire of worldly desires and of jealousy. With his ignoble thinking, he stays disconnected from Waheguru and suffers punishment at the hands of the Angel of justice. One acquires all the noble qualities and the Divine Knowledge when he obeys Waheguru's Huqam, and is honoured in Waheguru's Court, oh Nanak. 56.

ਸਾਚੁ ਵਖਰੁ ਧਨੁ ਪਲੈ ਹੋਇ॥ ਆਪਿ ਤਰੈ ਤਾਰੇ ਭੀ ਸੋਇ॥ ਸਹਜਿ ਰਤਾ ਬੂਝੈ ਪਤਿ ਹੋਇ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਰੈ ਨ ਕੋਇ॥ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਇ॥ ਨਾਨਕ ਪਾਰਿ ਪਰੈ ਸਚ ਭਾਇ॥ 57॥

Saach(u) vukkhur(u) dhun(u) pullaiy hoyay. Aap(i) turaiy, taaray bhee soyay. Sehj(i) rutta boojhaiy, put(i) hoyay. Ta kee keemut(i) kuraiy na koyay. Jeh daykhaan teh ruhhiya smaayay. Nanak, paar(i) puraiy Sach bhaayay. 57.

Word Meaning: Saach(u) = Waheguru. Vukkhur(u) = merchandise. Pullaiy Hoyay = in possession. Smaayay = present. Sach Bhaayay = dedicated love.

MEANING: Answer continues: The devotee, who has the merchandise of Waheguru's Naam as the wealth in his possession, finds salvation for himself and for others. Imbued in Waheguru's Naam, he recognizes Him (makes connection with Him) and is honoured.

However, no one can tell the true worth of Waheguru, which is present wherever I look. One finds salvation with honest love for Waheguru, oh Nanak. 57.

ਸੁ ਸਬਦ ਕਾ ਕਹਾ ਵਾਸੁ ਕਥੀਅਲੇ ਜਿਤੁ ਤਰੀਐ ਭਵਜਲੁ ਸੰਸਾਰੋ॥ ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਕਹੀਐ ਤਿਸੁ ਕਹੁ ਕਵਨੁ ਆਧਾਰੋ॥ ਬੋਲੈ ਖੇਲੈ ਅਸਥਿਰੁ ਹੋਵੈ ਕਿਉਕਰਿ ਅਲਖੁ ਲਖਾਏ॥ ਸੁਣਿ ਸੁਆਮੀ ਸਚੁ ਨਾਨਕੁ ਪ੍ਰਣਵੈ ਅਪਣੇ ਮਨੁ ਸਮਝਾਏ॥ ਗੁਰਮੁਖਿ ਸਬਦੇ ਸਚਿ ਲਿਵ ਲਾਗੈ ਕਰਿ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਏ॥ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ ਪੂਰੇ ਭਾਗਿ ਸਮਾਏ॥ 58॥

Su Shabad ka kuhhaa vaas(u) kuthiulay, jit(u(turiyaiy bhuvjul sunsaaro. Traiy sut ungool vaayee kuhhiyaiy, tis kuhou kuvun(u) aadhaaro. Boalaiy, khaylaiy, usthir hovaiy, kiyoun kur(i) Alukh(u) lukhaayay. Soon(i) Soami, Sach(u) Nanak(u) pernvaiy, apnay mun(u) sumjhaayay. Gurmukh(i) Shabday Sach(i) liv laagaiy, kur(i) nudri, mayl(i) milaayay. Aapay daana, Aapay beena, pooray bhaag(i) smaayay. 58.

Word Meaning: Shabad = Waheguru's Naam. Vaas(u) = dwelling. Kuthiualy = be said. Bhuvjul Sunsaaro = the world-sea; the sea of Maya. Traiy-Sut = three plus seven = ten. Ungool = (thickness of ten) fingers (side by side). According to Yogism, the yogis lift their breath from their left nostril through a coiled vein to their brain (or the Tenth Door) – a total distance of ten fingers - where they hold the breath for a long time with the belief to achieve their objective. Vaayee = air Adhaaro = basis. Khaylaiy = enjoys worry-free. Usthir(u) = stable. Alukh(u) = incomprehensible Waheguru. Lukhaayay = comprehend. Pernvaiy = submits humbly. Nudri = with kind sight. Daana = Beena = wise and know-all. Bhaag(i) = luck. 58.

MEANING: Q: Where does the Shabad reside by which one swims across the world-sea? What is the basis of the support of the breath (what purpose do you think we achieve) when we lift it from the left nostril, and which travels for a distance of ten fingers to reach the Tenth Door? How can the human soul, which talks and enjoys worry-free in the body, find stability (does not reincarnate), and how can it comprehend the incomprehensible Waheguru?

A: To understand all that, one must convince one's mind, oh Yogi. When one meditates deeply on Waheguru with the Guru's Shabad, the Lord connects the devotee with Him with His kind sight. Waheguru, which is perfectly wise and knows everything, connects the highly fortunate devotee with Him, submits Nanak humbly. 58.

ਸੁ ਸਬਦ ਕਉ ਨਿਰੰਤਰਿ ਵਾਸੁ ਅਲਖੰ ਜਹ ਦੇਖਾ ਤਹ ਸੋਈ॥ ਪਵਨੁ ਕਾ ਵਾਸਾ ਸੁੰਨ ਨਿਵਾਸਾ ਅਕਲ ਕਲਾ ਧਰ ਸੋਈ॥ ਨਦਰਿ ਕਰੇ ਸਬਦੁ ਘਰ ਮਹਿ ਵਸੈ ਵਿਚਹੁ ਭਰਮੁ ਗਵਾਏ॥ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਨਾਮੋ ਮੰਨਿ ਵਸਾਏ॥ ਸਬਦਿ ਗੁਰੂ ਭਵਸਾਗਰੁ ਤਰੀਐ ਇਤ ਉਤ ਏਕੋ ਜਾਣੈ॥ ਚਿਹਨੁ ਵਰਨੁ ਨਹੀ ਛਾਇਆ ਮਾਇਆ ਨਾਨਕ ਸਬਦੁ ਪਛਾਣੈ॥ 59॥

Su Shabad kuou niruntar(i) vaas(u) Alukhun(g) jeh daykhaan, teh Soyee. Puvun ka vaasa, Soonn nivaasa, Akul kulaa dhur Soyee. Nudr(i) kuray, Shabad(u) ghur(i) meh(i) vussaiy, vichoun bherm(u) guvaayay. Tun, mun(u) nirmul(u), Nirmul Bani, Naamo munn(i) vusaayay. Shabad(i) Guru bhuv-saagur(u) turiyaiy, it oot Aiko jaanaiy. Chihn(u), vern(u), nuhhi chhaaya Maya, Nanak, Shabad(u) puchhanaiy. 59.

Word Meaning: Niruntar(i) = continuous. Puvun(u) = air; Shabad. Akul Kula = the power which cannot be cut into pieces; omnipresent (Waheguru). Bherm(u) = misgivings. Nirmul(u) = pure. It, Oot = here and there; everywhere. Chihn(u) = physical features. Vern = skin colour. Chhaaya Maya = effects of Maya.

MEANING: Guru Sahib's answer continues: The Shabad (Waheguru's Naam by which one swims across) resides in the incomprehensible Waheguru, who is omnipresent, and whom I see everywhere. Just as air fills any vacuum, the Shabad is present in the

omnipresent Waheguru, which supports the whole universe. When Waheguru casts a kind sight on a devotee, His Naam takes dwelling in his heart, and all his misgivings disappear. His body and his mind become pure, and he enshrines Waheguru's Naam in his heart with Guru's holy Shabad. One swims across the world-sea with Guru's Shabad, and recognizes Waheguru everywhere. He recognizes (gets connected with) Waheguru, which has no physical features, no body colour, and is not affected by Maya, oh Nanak. 59.

ਤ੍ਰੈ ਸਤ ਅੰਗੁਲ ਵਾਈ ਅਉਧੂ ਸੁੰਨ ਸਚੁ ਆਹਾਰੋ॥ ਗੁਰਮੁਖਿ ਬੋਲੈ ਤਤੁ ਵਿਰੋਲੈ ਚੀਨੈ ਅਲਖ ਅਪਾਰੋ॥ ਤ੍ਰੈ ਗੁਣ ਮੇਟੈ ਸਬਦੁ ਵਸਾਏ ਤਾ ਮਨਿ ਚੂਕੈ ਅਹੰਕਾਰੋ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਣੈ ਤਾ ਹਰਿ ਨਾਮਿ ਲਗੈ ਪਿਆਰੋ॥ ਸੁਖਮਨਾ ਇੜਾ ਪਿੰਗਲਾ ਬੂਝੈ ਜਾ ਆਪੇ ਅਲਖੁ ਲਖਾਏ॥ ਨਾਨਕ ਤਿਹੁ ਤੇ ਊਪਰਿ ਸਾਚਾ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਏ॥ 60॥

Traiy-sut ungool vaayee aoudhoo, Soonn, Sach(u) Aahaaro. Gurmukh(i) boalaiy, Tutt(u) viroalaiy, cheenaiy Alukh Apaaro. Traiy-goon maytaiy, Shabad(u) vusaayay, ta mun(i) chookaiy ahunkaaro. Untar(i), baahur(i) Aiko jaanaiy, ta Hur(i) Naam(i) luggaiy piyaaro. Sukhmuna, Irra, Pingula boojhaiy, ja Aapay Alukh(u) lukhaayay. Nanak, tihoun tay oopur(i) Saacha, Satgur Shabad(i) smaayay. 60.

Word Meaning: Aoudhoo = detached from the world. Viroalaiy = churns; ponders on deeply. Traiy Goon = the three effects of Maya. Sookhmuna = the central vein where the yogis hold their breath. Irra = the left nostril, Yogis inhale through this. It is also called the moon vein. Pingula = the right nostril, the Yogis exhale through this. Boojhaiy = realizes (that Yogic exercises are irrelevant to spirituality). Tihou = the three veins.

MEANING: Waheguru, which is unaffected by Maya (like in most other situations), prompts you to undertake the yogic exercises in which the breath travels ten-finger distance as claimed by you, oh yogi. Guru's Sikh ponders on Waheguru through Guru's Shabad and recognizes (makes a connection with) the incomprehensible and limitless Waheguru. When one enshrines the Guru's Shabad in his mind, his ego is eradicated, and he rises above the three effects of Maya. When he recognizes Waheguru inside and outside, he comes to love His Naam. When Waheguru gives him the understanding, he realizes that the yogic breathing exercises are irrelevant to His Naam. Waheguru is above the three effects of Maya, and the devotee merges into Him with Guru's Shabad, oh Nanak. 60.

ਮਨ ਕਾ ਜੀਉ ਪਵਨੁ ਕਥੀਅਲੇ ਪਵਨੁ ਕਹਾ ਰਸੁ ਖਾਈ॥ ਗਿਆਨ ਕੀ ਮੁਦ੍ਰਾ ਕਵਨ ਅਉਧੂ ਸਿਧ ਕੀ ਕਵਨ ਕਮਾਈ॥

(ਅੰਗ 945)॥ ਬਿਨੁ ਸਬਦੈ ਰਸੁ ਨ ਆਵੈ ਅਉਧੂ ਹਉਮੈ ਪਿਆਸ ਨ ਜਾਈ॥ ਸਬਦਿ ਰਤੇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਸਾਚੇ ਰਹੇ ਅਘਾਈ॥ ਕਵਨ ਬੁਧਿ ਜਿਤੁ ਅਸਥਿਰੁ ਰਹੀਐ ਕਿਤੁ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਸੈ॥ ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਜਾਪੈ ਸਤਿਗੁਰ ਤੇ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ॥ 61॥

Mun ka jeeou puvun(u) kuthilay, puvun(u) kuhaa rus(u) khaayee? Giyan kee moodra kuvun aoudhoo, Sidh kee kuvun kumaayee?

(PAGE 945): Bin(u) Shabadaiy rus(u) na aavaiy aoudhoo, haumein piyaas na jaayee. Shabad(i) ruttay, Amrit rus(u) paaya, Saachay ruhhaiy aghaayee. Kuvunn boodh(i) jit(u) usthir ruhhyaiy, kit(u) bhoajun, triptaasaiy. Nanak, dookh, sookh, sum kur(i) jaapaiy, Satgur tay kaal(u) na graasaiy. 61.

Word Meaning: Jeeou = life; basis. Puvun = breaths; Shabad. Kuthiulay = is said. Rus(u) Khaayee = takes food. Moodra = means. Kumaayee = achievement. Rus(u) = spiritual bliss. Aghaayee = contented. Usthir(u) = stable; contented. Triptaasaiy = satisfied. Graasaiy = grasps.

MEANING: Q: If, as you say, the Shabad is the soul (basis) of the mind, what is the food (basis) of the Shabad? What are the means to acquire the Divine Knowledge, and what do you think is the achievement of a yogi?
A: The mind does not enjoy spiritual blissfulness without the Shabad, and the thirst of haumein does not go away. Those who are imbued in the bliss of the Amrit-like Shabad stay contented with Waheguru's Shabad (Naam).
Q: What advice stabilizes the mind, and what spiritual food satisfies its appetite (so that it does not wander for worldly attractions)?
A: When a devotee recites Satguru's Shabad and accepts comforts and discomforts the same way, spiritual death does not grasp him. 61.

ਰੰਗਿ ਨ ਰਾਤਾ ਰਸਿ ਨਹੀ ਮਾਤਾ॥ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਲਿ ਬਲਿ ਤਾਤਾ॥ ਬਿੰਦੁ ਨ ਰਾਖਿਆ ਸਬਦੁ ਨ ਭਾਖਿਆ॥ ਪਵਨੁ ਨ ਸਾਧਿਆ ਸਚੁ ਨ ਅਰਾਧਿਆ॥ ਅਕਥ ਕਥਾ ਲੇ ਸਮ ਕਰਿ ਰਹੈ॥ ਤਉ ਨਾਨਕ ਆਤਮ ਰਾਮ ਕਉ ਲਹੈ॥62॥
Rung(i) na raata, rus(i) nuhhi maata. Bin(u) Gur Shabadaiy, jul(i), bul(i) taata. Bind(u) na rakhiya, Shabad(u) na bhaakhiya. Puvun(u) na saadhiya, Sach(u) na aradhiya. Akuth kutha lay sum kur(i) ruhhaiy. Tuou Nanak, Aatum Ram kuou luhhaiy. 62.
Word Meaning: Rung(i) = in love (of Waheguru). Maata = intoxicated. Jul(i) Bul(i) Taata = (mind) burns and suffers. Bind(u) = control on lust. Bhaakhiya = recited. Puvun(u) = Yogic exercises of breaths. Saadhiya = controlled. Akuth Kutha = praise of the indescribable Waheguru. Sum = the same; unaffected by circumstances. Aatum Ram = Waheguru. Luhhaiy = acquires.
MEANING: **Guru Sahib's answer continues:** (As far as the achievement of the Yogis is concerned), the individual (a Yogi), who does not get imbued in Waheguru's love, and who does not feel intoxicated with (excited about) the bliss of Guru's Shabad, burns and suffers in the fire of his desires. It is no use to control lust by self-torture if one does not recite the Guru's Shabad with dedication. Breathing exercises of the yogis do not lead to any spiritual achievement unless they worship Waheguru. One acquires Waheguru only if he keeps his mind balanced (unchanged by circumstances) by singing Waheguru's praise, oh Nanak. 62.

ਗੁਰ ਪਰਸਾਦੀ ਰੰਗੇ ਰਾਤਾ॥ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਾਚੇ ਮਾਤਾ॥ ਗੁਰ ਵੀਚਾਰੀ ਅਗਨਿ ਨਿਵਾਰੀ॥ ਅਪਿਓ ਪੀਓ ਆਤਮ ਸੁਖੁ ਧਾਰੀ॥ ਸਚੁ ਅਰਾਧਿਆ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ॥ ਨਾਨਕ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ॥ 63॥
Gur persadi rungay raata. Amrit(u) peeya, Saachay maata. Gur veechaari, ugun(i) nivaari. Upiyo peeyo, aatum sookh(u) dhaari. Sach(u) araadhiya, Gurmukh(i) tur(u) taari. Nanak boojhaiy ko veechaari. 63.
Word Meaning: Ugun(i) NIvaari = put out the fire of desires. Apiyo = which is unavailable to drink (Amrit). Aatum Sookh(u) = spiritual blissfulness. Araadhiya = remember; keep in mind.
MEANING: The answer continues: One gets imbued in Waheguru's love with the grace of the Guru. He drinks the Naam-Amrit and stays intoxicated with Waheguru's Naam. He puts out the fire of his desires by pondering on the Guru's Shabad. He acquires mental bliss with Waheguru's Naam-Amrit. He swims across the world-sea by worshipping Waheguru with Guru's Shabad. But some rare person realizes it by pondering on Guru's Shabad, oh Nanak. 63.

ਇਹੁ ਮਨੁ ਮੈਗਲੁ ਕਹਾ ਬਸੀਅਲੇ ਕਹਾ ਬਸੈ ਇਹੁ ਪਵਨਾ॥ ਕਹਾ ਬਸੈ ਸੁ ਸਬਦੁ ਅਉਧੂ ਤਾ ਕਉ ਚੂਕੈ ਮਨ ਕਾ ਭਵਨਾ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰ ਮੇਲੇ ਤਾ ਨਿਜ ਘਰਿ ਵਾਸਾ ਇਹੁ ਮਨੁ ਪਾਏ॥ ਆਪੈ ਆਪੁ

ਖਾਇ ਤਾ ਨਿਰਮਲੁ ਹੋਵੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ॥ ਕਿਉ ਮੂਲੁ ਨ ਪਛਾਣੈ ਆਤਮੁ ਜਾਣੈ ਕਿਉ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਵੈ॥ ਗੁਰਮੁਖਿ ਹਉਮੈ ਵਿਚਹੁ ਖੋਵੈ ਤਉ ਨਾਨਕ ਸਹਜਿ ਸਮਾਵੈ॥ 64॥

Eh mun(u) maiygul(u) kuhaa busiulay, kuhhaa busaiy eh(u) puvna. Kuhha busaiy su Shabad aoudhoo, ta kuou chookaiy mun ka bhuvna. Nudr(i) kuray ta Satgur maylay ta nij ghur(i) vaasa eh(u) mun(u) paayay. Aapaiy, aap(u) khaayay ta nirmul(u) hovaiy, dhaavut verj(i) ruhaayay. Kiyoun Mool(u) na puchaanaiy, aatum(u) jaanaiy, kiyoun sus(i) ghur(i) soor(u) smaavaiy. Gurmukh(i), haumein vichoun khovaiy, tuou Nanak sehj(i) smaavaiy. 64.

Word Meaning: Maiygul = (intoxicated) elephant. Puvna = Shabad. Chookaiy = ends. Bhuvna = wandering of mind. Nudr(i) = kind sight. Nij Ghur(i) = in own mind. Aap(u) = selfishness and ego. Dhaavut = wandering fast. Verj Ruhaayay = controls. Mool(u) = the origin (Waheguru). Aatum = soul. Sus(i) = in moon (peaceful mind). Soor(u) = Sooruj = sun = brightness of knowledge. Khovaiy = loses.

MEANING: Q: Where does this mind, which is like a drunk elephant, reside, and where does the wind-like (formless) Shabad reside by which the meaningless wandering of the mind comes to cease, oh worldly-detached, Nanak?

A: When Waheguru connects a devotee with the Guru with His kind sight, the mind comes to rest in itself. When a devotee gets rid of his selfishness and ego, his mind is purified, and his rushing mind comes under his control.

Q: How can one recognize the origin of life (Waheguru), and how can his peaceful mind be brightened (enlightened) with Divine Knowledge?

A: When a man overcomes his selfishness and ego in the shelter of the Guru (with His Advice), he gets absorbed in (attains) the high spiritual state, oh Nanak. 64.

ਇਹੁ ਮਨੁ ਨਿਹਚਲੁ ਹਿਰਦੈ ਵਸੀਅਲੇ ਗੁਰਮੁਖਿ ਮੂਲੁ ਪਛਾਣਿ ਰਹੈ॥ ਨਾਭਿ ਪਵਨੁ ਘਰਿ ਆਸਣਿ ਬੈਸੇ ਗੁਰਮੁਖਿ ਖੋਜਤ ਤਤੁ ਲਹੈ॥ ਸੁ ਸਬਦੁ ਨਿਰੰਤਰਿ ਨਿਜ ਘਰਿ ਆਛੈ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਸੁ ਸਬਦਿ ਲਹੈ॥ ਖਾਵੈ ਦੂਖ ਭੂਖ ਸਾਚੇ ਕੀ ਸਾਚੇ ਹੀ ਤ੍ਰਿਪਤਾਸਿ ਰਹੈ॥ ਅਨਹਦ ਬਾਣੀ ਗੁਰਮੁਖਿ ਜਾਣੀ ਬਿਰਲੋ ਕੋ ਅਰਥਾਵੈ॥ ਨਾਨਕੁ ਆਖੈ ਸਚੁ ਸੁ ਭਾਖੈ ਸਚਿ ਰਪੈ ਰੰਗ ਕਬਹੂ ਨ ਜਾਵੈ॥ 65॥

Eh(u) mun(u) nihchul(u) hirdaiy vusiulay, Gurmikh(i) Mool(u) puchhaan(i) ruhhaiy. Naabh(i) puvun(u) ghur(i) aasun(i) baiysay, Gurmukh(i) khojut Tutt(u) luhhaiy. Su Shabad(u) niruntar(i) nij ghur(i) aachhaiy, tirbhuvun Jot(i) su Shabad(i) luhhaiy. Khaavaiy dookh, bhookh Saachay kee, Saachay hee triptaas(i) ruhhaiy. Unhud Bani, Gurmukh(i) jaani, birlo ko urthaavaiy. Nanak(u) aakhaiy, Sach(u) su bhaakhaiy, Sach(i) ruppaiy, rung(i) kubhoon na jaavaiy. 65.

Word Meaning: Nihchul = stable. Naabh(i) = navel (the diaphragm that sustains breathing lies behind the navel; diaphragm breathing is very useful for good health, and helps in meditation. The Yogis believe that one of the six circles in the body is behind the navel. All circles connect to the brain or mind). Aasun(i) = seat. Tutt(u) = Waheguru. Aachhaiy = is. Tirbhuvun Jot(i) = Waheguru's Light in the universe. Triptaas(i) = contented. Unhud = Divine. Birlo = rare. Bhaakhaiy = recites.

MEANING: The answer continues: When a devotee makes a connection with the origin (root) of the universe – Waheguru - with the Advice of the Guru, his mind becomes stable (peaceful) and resides in the heart (its own home). The Shabad resides peacefully in the mind, which is connected to the lotus-like circle behind the navel. The devotee, who searches his mind in the shelter of the Guru, acquires (internalizes) it (the Shabad) which, otherwise, resides in Waheguru whose Light enlightens the whole universe, and which is the real home of the Shabad. Such a devotee overcomes all his suffering and has appetite only for the eternal Waheguru, which is satisfied with the Shabad. The devotee understands (internalizes) the Divine Bani (Guru's Shabad) in His shelter, but some rare individual understands the real

depth of the Shabad (internalizes it). The devotee, who recites Waheguru's Naam (with Guru's Shabad), gets imbued in His love, and his love for Waheguru never fades, oh Nanak. 65.

ਜਾ ਇਹੁ ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਤਉ ਮਨੁ ਕੈਠੇ ਰਹਤਾ॥ ਨਾਭਿ ਕਮਲ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਪਵਨ ਕਵਨ ਘਰਿ ਸਹਤਾ॥ ਰੂਪੁ ਨ ਹੋਤੋ ਰੇਖ ਨ ਕਾਈ ਤਾ ਸਬਦਿ ਕਹਾ ਲਿਵ ਲਾਈ॥ ਰਕਤੁ ਬਿੰਦੁ ਕੀ ਮੜੀ ਨ ਹੋਤੀ ਮਿਤਿ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਵਰਨੁ ਰੂਪੁ ਅਸਰੂਪੁ ਨ ਜਾਪੀ ਕਿਉ ਕਰਿ ਜਾਪਸਿ ਸਾਚਾ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਇਬ ਤਬ ਸਾਚੋ ਸਾਚਾ॥ 66॥

Ja eh(u) hirda dayh na hoti, tuou mun(u) kaiyntthay rehta. Naabh(i) kumul, usthumbh(u) na hoto, ta puvun, kuvun ghur(i) sehta. Roop(u) na hoto, raykh na kaayee, ta Shabad(i) kuhhaa liv laayee. Rukut(u) bind(u) kee murri na hoti, mit(i), keemut(i) nuhhi paayee. Vern(u), roop, usroop(u) na jaapee, kiyoun kur(i) jaapus(i) Saacha. Nanak, Naam(i) ruttay baiyraagi, ibb, tub, Saacho, Saacha. 66.

Word Meaning: Ja = when. Hirda = heart. Kaintthaiy = where. Naab(i) Kumul = the lotus-like circle behind the navel. Usthumbh(u) = pillars. Sehta = endures; takes shelter. Liv Laayee = absorbed. Rukut(u) = blood; mother's egg. Bind(u) = the male sperm. Murri = house (body). Mit(i) = measurements. Keemut(i) = worth. Usroop = Roop = physical features. Jaapee = seem. Jaapus(i) = recite (His Naam). Baiyraagi = lovelorn. Ibb Tub = now and then. Saacho Saacha = only and only Waheguru.

MEANING: Q: When the human body and the heart were not there (not created yet), where did the mind (soul) reside? When there were no lotus-like circle-pillars to support the body, where did the Shabad take shelter? When there was no physical universe with its present form and physical features (when Waheguru was in its formless state), where was the Shabad absorbed? When there was no human body created out of the mother's egg and the father's sperm yet, who would have sung praise of Waheguru, whose measurements and worth (transcendence) cannot be known? How can Waheguru, whose colour, shape and physical features are not known, be worshipped?

A: Those who are detached from worldly attractions are imbued with His love. Then, and now, Waheguru, and only Waheguru, was present, oh Nanak. 66.

ਹਿਰਦਾ ਦੇਹ ਨ ਹੋਤੀ ਅਉਧੂ ਤਉ ਮਨੁ ਸੁੰਨਿ ਰਹੈ ਬੈਰਾਗੀ॥ ਨਾਭਿ ਕਮਲੁ ਅਸਥੰਭੁ ਨ ਹੋਤੋ ਤਾ ਨਿਜ ਘਰਿ ਬਸਤਉ ਪਵਨੁ ਅਨਰਾਗੀ॥ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਨ ਹੋਤੀ ਤਉ ਅਕੁਲੀਣਿ ਰਹਤਉ ਸਬਦੁ ਸੁ ਸਾਰੁ॥ ਗਉਨ ਗਗਨੁ ਜਬ ਤਬਹਿ ਨ ਹੋਤਉ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਆਪੇ ਨਿਰੰਕਾਰੁ॥
(ਅੰਗ 946)॥ ਵਰਨੁ ਭੇਖੁ ਅਸਰੂਪ ਸੁ ਏਕੋ ਏਕੋ ਸਬਦੁ ਵਿਡਾਣੀ॥ ਸਾਚ ਬਿਨਾ ਸੂਚਾ ਕੋ ਨਾਹੀ ਨਾਨਕ ਅਕਥ ਕਹਾਣੀ॥ 67॥

Hirda, dayh na hoti aoudhoo, tuou mun(u) Soonn(i) ruhhaiy bairaagi. Naabh(i), kumul(u), usthumbh(u) na hoto, ta nij ghur(i) bustuou puvun(u) unraagi. Roop(u), na raykhiya, jaat(i) na hoti, tuou Akuleen(i) rehtuou Shabad(u) su saar(u). Gaun, guggun, jub tubeh(i) na hotou, tirbhuvun Jot(i) Aapay Nirunkaar(u).

(**PAGE 946):** Vern(u), bhaykh(u), usroop so Aiko, Aiko Shabad(u) vidaani. Saach bina soocha ko naahi, Nanak Akuth kuhaani. 67.

Word Meaning: Aoudhoo = ascetic. Soonn(i) = in Waheguru. Nij Ghur(i) = own home (in Waheguru). Puvun = air-like fickle mind. Unraagi = in deep love. Jaat(i) = existence. Akuleen(i) = clan-less. Saar(u) = supreme. Gaun = world. Guggun(u) = sky. Vidaani = amazing.

MEANING: The answer continues: When there was no human body and heart, the detached mind lived in Waheguru. When the body circles were not there as pillars for the body, then the fickle mind lived in its own home (in Waheguru) with deep love for Him. When

the formless and the featureless Waheguru had no visible existence (as in nature), the Supreme Shabad also dwelt in the clan-less Waheguru. When there was no world, and no sky, it was the Light of the formless Waheguru everywhere. At that time, there was only one colour, one look, and one form of the amazing and formless Waheguru, and of the Shabad. The only thing that I know about the indescribable Waheguru is that no one can be pure without His Naam, oh Nanak. 67.

ਕਿਤੁ ਕਿਤੁ ਬਿਧਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਕਿਤੁ ਕਿਤੁ ਦੁਖਿ ਬਿਨਸੁ ਜਾਈ॥ ਹਉਮੈ ਵਿਚਿ ਜਗੁ ਉਪਜੈ ਪੁਰਖਾ ਨਾਮਿ ਬਿਸਰਿਐ ਦੁਖੁ ਪਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਏ॥ ਤਨੁ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਬਾਣੀ ਸਾਚੈ ਰਹੈ ਸਮਾਏ॥ ਨਾਮੋ ਨਾਮਿ ਰਹੈ ਬੈਰਾਗੀ ਸਾਚੁ ਰਖਿਆ ਉਰਿਧਾਰੇ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਕਦੇ ਨ ਹੋਵੈ ਦੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰੇ॥68॥

Kit(u), kit(u) bidh(i) jug(u) oopjaiy Purkha, kit(u), kit(u) dookh(i) binus(u) jaayee. Haumein vich(i) jug(u) oopjaiy, Purkha, Naam(i) bisriyaiyn dookh(u) paayee. Gurmukh(i) hovaiy, su, Giyan Tutt(u) beechaaraiy, haumein Shabad(i) julaayay. Tun, mun(u) nirmul(u), nirmul Bani, Saachaiy ruhhaiy smaayay. Naamo. Naam(i) ruhhaiy baiyraagi, Saach(u) rukhiya oor(i) dhaaray. Nanak, bin(u) Naavaiy joag(u) kuday na hovaiy, daykhou ridaiy beechaaray. 68.

Word Meaning: Kit(u) Bidh(i) = under what conditions? Oopjaiy = comes into being. Purakha = oh, gentleman. Binus(u) = is destroyed. Baiyraagi = worldly detached and attached only to Waheguru. Joag(u) = union with Waheguru.

MEANING: Q: Under what conditions does the world come into being (the man is reborn); and how does the man get destroyed in suffering, oh gentleman (Nanak)?

A: The ego of the man causes his rebirths, and he suffers when he forgets Waheguru. The Sikh of the Guru ponders on the knowledge about Waheguru (Guru's Shabad) and gets rid of his selfishness and ego with Guru's Shabad, and he becomes pure by body and by mind; and he stays absorbed in Waheguru's Naam with Guru's holy Bani. Such a beloved of Waheguru enshrines Waheguru's Naam in his heart, and stays absorbed in His Naam, and only in His Naam, all the time. Keep in mind that one can never connect with Waheguru without His Naam, oh Nanak.

NOTE: There are no more questions from the Yogis. Guru Sahib further explains the qualities of the Guru's Sikhs in the next four pauris (stanzas) and offers His reverence to Waheguru in the last pauri.

ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਬਦੁ ਬੀਚਾਰੈ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਬਾਣੀ ਪਰਗਟੁ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਮਨੁ ਭੀਜੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਜੋਗੀ ਜੁਗਤਿ ਪਛਾਣੈ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਏਕੋ ਜਾਣੈ॥ 69॥

Gurmukh(i) Saach(u) Shabad(u) beechaaraiy koyay. Gurmukh(i) Sach(u) Bani pergut(u) hoyay. Gurmukh(i) mun(u) bheejaiy, virla boojhaiy koyay. Gurmukh(i) nij ghur(i) vaasa hoyay. Gurmukh(i) yogi joogut(i) puchhaanaiy. Gurmukh(i) Nanak Aiko jaanaiy. 69.

Word Meaning: Koyay = some rare. Pergut(u) Hoyay = enlightens the mind. Bheejaiy = imbues. Virla = rare. Nij Ghur(i) = in its own home. Joogut(i) = technique; means.

MEANING: Some rare devotee ponders on Guru's Shabad (in praise of Waheguru) when He appears in his mind with Guru's Bani. Some rare devotee's mind gets imbued in Waheguru's love when he gets the spiritual understanding (internalizes Waheguru). The mind of the Sikh stays in its own home (quits wandering), and he is the true yogi who recognizes the means to merge with Waheguru. Guru's Sikh recognizes only the "One" Lord, oh Nanak. 69.

ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਜੋਗੁ ਨ ਹੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਦੁਖੁ ਪਾਇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮਹਾ ਗਰਬਿ ਗੁਬਾਰਿ॥ ਨਾਨਕ ਬਿਨੁ ਗੁਰ ਮੁਆ ਜਨਮੁ ਹਾਰਿ॥ 70॥

Bin(u) Satgur sayvay joag(u) na hoyee. Bin(u) Satgur bhatay, mookut(i) na koyee. Bin(u) Satgur bhaytay, muhaa dookh(i) paayay. Bin(u) Satgur bhaytay, muhaa gerb(i) goobaar(i). Nanak, bin(u) Gur mooa junum(u) haar(i). 70.

Word Meaning: Gerb(i) = in ego. Muhaa Goobaar(i) = in pitch (complete) darkness. Haar(i) = loses; wastes away

MEANING: One cannot achieve union with Waheguru without serving Satguru (without following His Advice), and one cannot attain emancipation without coming to Satguru's shelter. In fact, one suffers a great deal without the shelter of Satguru as he stays in complete spiritual darkness. One leaves this world losing the battle of life (wasting away the precious human life) without the Guru, oh Nanak. 70.

ਗੁਰਮੁਖਿ ਮਨੁ ਜੀਤਾ ਹਉਮੈ ਮਾਰਿ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਰਖਿਆ ਉਰਧਾਰਿ॥ ਗੁਰਮੁਖਿ ਜਗੁ ਜੀਤਾ ਜਮਕਾਲੁ ਮਾਰਿ ਬਿਦਾਰਿ॥ ਗੁਰਮੁਖਿ ਦਰਗਹ ਨ ਆਵੈ ਹਾਰਿ॥ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਸੁ ਜਾਣੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦਿ ਪਛਾਣੈ॥71

Gurmukh(i) mun(u) jeeta haumein maar(i). Gurmukh(i), Saach(u) rukhiya oordhaar(i). Gurmukh(i) jug(u) jeeta Jumkaal(u) maar(i) bidaar(i). Gurmukh(i) Durgeh na aavaiy haar(i). Gurmukh(i) mayl(u) milaayay Su jaanaiy. Nanak, Gurmukh(i) Shabad(i) puchhaanaiy. 71.

Word Meaning: Oordhaar(i) = enshrined in heart. Jumkaal(u) = death. Bidaar(i) = by destroying. Su = that (Waheguru). Mayl(u) MIlaayay = which connects with Him through the Guru. Jaanaiy = realizes. Puchhaanaiy = recognizes; makes a connection.

MEANING: Guru's Sikh gets rid of his haumein, and controls his mind; he enshrines Waheguru's Naam in his heart, and wins over the worldly desires by completely destroying the fear of death. Guru's Sikh does not lose the spiritual battle to go to Waheguru's Court. Waheguru recognizes the Sikh of the Guru, and connects him with Him by first connecting the devotee with the Guru. The Sikh of the Guru recognizes Waheguru (makes a connection with Him) with the Guru's Shabad, oh Nanak. 71.

ਸਬਦੈ ਕਾ ਨਿਬੇੜਾ ਸੁਣ ਤੂ ਅਉਧੂ ਬਿਨੁ ਨਾਵੈ ਜੋਗੁ ਨ ਹੋਈ॥ ਨਾਮੇ ਰਾਤੇ ਅਨਦਿਨੁ ਮਾਤੇ ਨਾਮੈ ਤੇ ਸੁਖੁ ਹੋਈ॥ ਨਾਮੈ ਹੀ ਤੇ ਸਭੁ ਪਰਗਟੁ ਹੋਵੈ ਨਾਮੈ ਸੋਝੀ ਪਾਈ॥ ਬਿਨੁ ਨਾਵੈ ਭੇਖ ਕਰਹਿ ਬਹੁਤੇਰੇ ਸਚੈ ਆਪਿ ਖੁਆਈ॥ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਪਾਈਐ ਅਉਧੂ ਜੋਗ ਜੁਗਤਿ ਤਾ ਹੋਈ॥ ਕਰਿ ਬੀਚਾਰੁ ਮਨਿ ਦੇਖਹੁ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਹੋਈ॥ 72॥

Shabadaiy ka nibayrra soon tu aoudhoo, bin(u) Naavaiy joag(u) na hoyee. Naamay raatay, undin(u) maatay, Naamaiy tay sookh(u) hoyee. Naamaiy hee tay subh(u) pergut(u) hovaiy, Naamaiy sojhi paayee. Bin(u) Naavaiy bhaykh kureh(i) buhoutayray, Sachaiy Aap(i) khooaayee. Satgur tay Naam(u) paayiyaiy aoudhoo, joag joogut(i) ta hoyee. Kur(i) beechaar(u) mun(i) daykhou Naank, bin(u) Naavaiy mookt(i) na hoyee. 72

Word Meaning: Nibayrra = final decision; gist. Undin(u) = always. Maatay = intoxicated; in high spirits. Pergut(u) = appears; comes into being; becomes clear. Sojhi = understanding. Bhaykh = religious outfits. Khooaayee = misguided.

MEANING: The end result of the "Shabad" (Waheguru's Naam) is that no one can have union with Waheguru without His Naam, oh yogi. Those who are imbued in Waheguru's Naam are always intoxicated (are in high spirits), and enjoy blissfulness. It is with Waheguru's Naam that one gets a high understanding, and everything becomes clear about spirituality. There are many who don many religious garbs (without any gain in spirituality); such people are misguided by Waheguru Himself. Waheguru's Naam is acquired from Satguru, which is the

means (path) to union with Waheguru, oh yogi. Keep in mind that one cannot attain emancipation without Waheguru's Naam, oh Nanak. 72.

ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂ ਹੈ ਜਾਣਹਿ ਕਿਆ ਕੋ ਆਖਿ ਵਖਾਣੈ॥ ਤੂ ਆਪੇ ਗੁਪਤਾ ਆਪੇ ਪਰਗਟੁ ਆਪੇ ਸਭਿ ਰੰਗ ਮਾਣੈ॥ ਸਾਧਿਕ ਸਿਧ ਗੁਰੂ ਬਹੁ ਚੇਲੇ ਖੋਜਤ ਫਿਰਹਿ ਫੁਰਮਾਣੈ॥ ਮਾਗਹਿ ਨਾਮੁ ਪਾਇ ਇਹ ਭਿਖਿਆ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਣੈ॥ ਅਬਿਨਾਸੀ ਪ੍ਰਭਿ ਖੇਲੁ ਰਚਾਇਆ ਗੁਰਮੁਖਿ ਸੋਝੀ ਹੋਈ॥ ਨਾਨਕ ਸਭਿ ਜੁਗ ਆਪੇ ਵਰਤੈ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ 73॥1॥

Tayri gut(i) mit(i) Tu haiy jaaneh(i), kiyya ko aakh(i) vukhaanaiy. Tu Aapay goopta, Aapay pergut(u), Aapay subh(i) rung maanaiy. Saadhik, Sidh, guru buhou chaylay, khojut phireh(i) Foormaanaiy. Maangeh(i) Naam(u) paayay eh bhikhiya, Tayray dershun kuou koorbaanaiy. Abinaashi Prubh(i) khayl(u) ruchaaya, Gurmukh(i) sojhi hoyee. Nanak, subh(i) joog Aapay vertaiy, dooja uver(u) na koyee. 73.1.

Word Meaning: Gut(i) = high transcendence. Mit(i) = measurements. Vukhaanaiy = say; describe. Goopta = hidden. Pergut(u) = visible. Rung(i) = different appearances. Maanaiy = enjoy. Saadhik = on their way to become Sidhs. Chaylay =disciples. Foormaanaiy = as per Your Huqam (Wish). Abinaashi = immortal. Khayl(u) Ruchaaya = has created drama. Vertaiy = operates.

MEANING: Only You know Your high transcendence and Your measurements, oh Waheguru. Who else can say anything about You!! You, Yourself, are hidden and Yourself visible, and You enjoy all Your forms. There are many Sidh (accomplished) yogis, many gurus, and many of their disciples who are searching for You with Your Will. They beg for Your Naam, and are willing to sacrifice them for Your holy sight; kindly give them these alms (fulfil their wishes), oh Lord. One gets this realization in Guru's shelter that the whole world is a drama (where the actors come and go) created by the immortal Waheguru. Waheguru is the only one who governs the universe in all eons, and there is no other power like Him, oh Nanak. 73.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ 3
ਜੋਧੈ ਵੀਰੈ ਪੂਰਬਾਣੀ ਕੀ ਧੁਨੀ॥

Ek Onkar Satgur Persad(i)
Ramkali Kee Vaar Mehla 3
Jodhaiy Veeraiy Poorbaani kee dhooni

(ਅੰਗ 947)॥ ਸਲੋਕ ਮਹਲਾ 3॥ ਸਤਿਗੁਰ ਸਹਜੈ ਦਾ ਖੇਤੁ ਹੈ ਜਿਸ ਨੋ ਲਾਏ ਭਾਉ॥ ਨਾਉ ਬੀਜੈ ਨਾਉ ਉਗਵੈ ਨਾਮੇ ਰਹੇ ਸਮਾਇ॥ ਹਉਮੈ ਏਹੋ ਬੀਜੁ ਹੈ ਸਹਸਾ ਗਇਆ ਵਿਲਾਇ॥ ਨਾ ਕਿਛੁ ਬੀਜੈ ਨ ਉਗਵੈ ਜੋ ਬਖਸੇ ਸੋ ਖਾਇ॥ ਅੰਭੈ ਸੇਤੀ ਅੰਭੁ ਰਲਿਆ ਬਹੁੜਿ ਨ ਨਿਕਸਿਆ ਜਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਚਲਤੁ ਹੈ ਵੇਖਹੁ ਲੋਕਾ ਆਇ॥ ਲੋਕੁ ਕਿ ਵੇਖੈ ਬਪੁੜਾ ਜਿਸ ਨੋ ਸੋਝੀ ਨਾਹਿ॥ ਜਿਸੁ ਵੇਖਾਲੇ ਸੋ ਵੇਖੈ ਜਿਸੁ ਵਸਿਆ ਮਨ ਮਾਹਿ॥ 1॥

(PAGE 947): **Sloak Mehla 3:** Satgur sehjay da khayt(u) haiy jis nu laayay bhaaou. Naaoun beejaiy, Naaoun oogvaiy, Naamay ruhhay smaayay. Haumein eho beej(u) haiy, sehsa guyya vilaayay. Na kichh(u) beejaiy, na oogvaiy, jo Bukhshay so khaayay. Umbhaiy sayti umbh(u) ruliya, buhourr(i) na niksiya jaayay. Nanak, gurmukh(i) chulut haiy, vaykhou loaka aayay. Loak(u) k(i) vaykhaiy buppurra, jis nu sojhi naah(i). Jis(u) vaykhaalay soyee vaykhaiy, jis(u) vussiya mun maah(i). 1.

Word Meaning: Khayt(u) = field. Sehjaiy = of high spirituality and peace. Bhaaou = love; affection. Oogvaiy = grows. Sehsa = worries. Vilaayay = is eradicated. Umbh = water. Buhourr(i) = again; then. Chulut(u) = amazing feat. Buppurra = poor (of wisdom); ignorant. Sojhi = wisdom. 1.

MEANING: A farmer harvests the kind of crop that he sows in a field; similarly, love and faith for Satguru produce high spirituality and blissfulness in the mind-field of the devotee if Waheguru connects him with Satguru. Following the advice of the Guru, His Sikh sows the seed of Waheguru's Naam in his heart, which grows (flourishes) in there, and he stays absorbed in the Naam. His doubts and worries, for which his haumein is the root cause, are eradicated. The Sikh does not plant anything else in his heart, as a result of which nothing else (other than the Naam) grows in his heart; he gladly and readily accepts to consume whatever Waheguru bestows on him. Just as water in one container, when mixed with the water in another container, cannot be separated again, he merges into Waheguru and cannot be told apart. This is an amazing feat of Waheguru that people see when they come to Satguru's shelter. But what can the ignorant people see who have no spiritual knowledge? Only that individual sees this fact who Waheguru shows, and who has His Naam enshrined in his heart. 1.

ਮ:3॥ ਮਨਮੁਖ ਦੁਖ ਕਾ ਖੇਤੁ ਹੈ ਦੁਖੁ ਬੀਜੇ ਦੁਖੁ ਖਾਇ॥ ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਅੰਧਾ ਅੰਧੁ ਕਮਾਇ॥ ਜੋ ਦੇਵੈ ਤਿਸੈ ਨ ਜਾਣਈ ਦਿਤੇ ਕਉ ਲਪਟਾਇ॥ ਨਾਨਕ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਵਣਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ 2॥

M:3: Munmukh(u) dookh ka khayt(u) haiy, dookh(u) beejay, dookh(u) khaayay. Dookh vich(i) jummaiy, dookh(i) muraiy, haimein kert vihaahay. Aavun(u) jaan(u) na soojhyee, undha, undh(u) kmaayay. Jo dayvaiy Tisaiy na jaanyee, dittay kuou luptaayay. Nanak, poorub(i) likhiya kumaavna, uver(u) na kerna jaayay. 2.

Word Meaning: Munmukh(u) = follower of mind; worshipper of Maya. Khaayay = harvests. Vihaayay = (life) is spent. Jaanyee = acknowledges. Luptaayay = clings to; gets attached. Poorub(i) Likhiya = prewritten (by Waheguru). Kumaavna = earns. 2.
MEANING: On the other hand, the heart of the individual who follows his mind is a field of discomfort because he sows the seeds of suffering (haumein) in there, and harvests suffering (selfishness and ego thrives in his mind). He is born because of his haumein, spends his life in haumein, and dies in haumein. The blind of wisdom do foolish things, and do not think about their rebirths as a result. He does not acknowledge the Provider (be thankful to Waheguru), but gets attached to His largesse. But he cannot be blamed entirely, because he is simply doing the kind of deeds he is preprogrammed for (by Waheguru) and cannot do anything else. 2.

ਮ:3॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਸਦਾ ਸੁਖੁ ਜਿਸ ਨੋ ਆਪੇ ਮੇਲੇ ਸੋਇ॥ ਸੁਖੈ ਏਹੁ ਬਿਬੇਕੁ ਹੈ ਅੰਤਰੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਅਗਿਆਨ ਕਾ ਭ੍ਰਮੁ ਕਟੀਐ ਗਿਆਨੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਨਾਨਕ ਏਕੋ ਨਦਰੀ ਆਇਆ ਜਹ ਦੇਖਾ ਤਹ ਸੋਇ॥ 3॥
M:3: Satgur(i) miliyain sudaa sookh(u), jis nu Aapay maylay Soyay. Sookhaiy eh(u) bibayk(u) haiy, untar(u) nirmul(u) hoyay. Ugiyan ka bherm(u) kuttiyaiy, Giyan(u) praaput(i) hoyay. Nanak Aiko nudree aaya, jeh daykhaan, teh Soyay. 3.
Word Meaning: Soyay = that (Waheguru). Bibayk(u) = (Divine) Knowledge. Bherm(u) = illusion; misgiving. Praaput(i) = is acquired; mind is enlightened. Nudree Aaya = becomes visible. 3.
MEANING: One always enjoys bliss when he gets connected with Satguru (follows His Advice); but it is Waheguru who connects people with Satguru. The root of blissfulness is the Divine Knowledge, which purifies the mind, dispels the darkness of ignorance, and enlightens the mind. Now, I see only Waheguru wherever I look, oh Nanak. 3.

ਪਉੜੀ॥ ਸਚੈ ਤਖਤੁ ਰਚਾਇਆ ਬੈਸਣ ਕਉ ਜਾਈ॥ ਸਭ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਗੁਰ ਸਬਦਿ ਸੁਣਾਈ॥ ਆਪੇ ਕੁਦਰਤਿ ਸਾਜੀਅਨੁ ਕਰਿ ਮਹਲ ਸਰਾਈ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਚਾਨਣੇ ਪੂਰੀ ਬਣਤ ਬਣਾਈ॥ ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਗੁਰ ਸਬਦਿ ਧਿਆਈ॥ 1॥
ਵਾਹੁ ਵਾਹੁ ਸਚੇ ਪਾਤਿਸਾਹ ਤੂ ਸਚੀ ਨਾਈ॥ 1॥ ਰਹਾਉ॥
Paurri: Sachaiy tukhut(u) ruchaaya, baiysun khou jaayee. Subh kichh(u) Aapay Aap(i) haiy, Gur Shabad(i) soonaayee. Aapay koodrut(i) saajiun(u), kur(i) mehl sraayeen. Chund(u), sooruj(u) doyay chaanunay, poori Bunut bunaayee. Aapay vaykhaiy, soonay Aap(i) Gur Shabad(i) dhiyaayeen. 1.
Wah(u), wah(u) Sachay Paatshaah Tu, Sachi Naayee. **Ruhaou.**
Word Meaning: Sachaiy = the eternal Waheguru. Tukhut(u) = throne. Jaayee = place. Koodrut(i) = nature. Saajiun(u) = has created. Mehl Sraayeen = palaces and mansions. Chaanunay = lights. Poori Bunut = perfect creation. 1.
Wah(u), Wah(u) = amazing, amazing. Naayee = justice. **Pause.**
MEANING: Waheguru has created the world as His throne upon which to sit. The Guru's Shabad reveals that it is Waheguru who does everything by Himself. He has created nature as palaces and mansions for Him to reside. His creation is perfect, in which the sun and the moon are the two lights (lamps). He can be worshipped with the Guru's Shabad, which He watches and listens to. 1.
You are amazing, and Your justice is eternal (always the same), oh the immortal Waheguru. **Pause.**

ਸਲੋਕ॥ ਕਬੀਰ ਮਹਿਦੀ ਕਰਿ ਕੈ ਘਾਲਿਆ ਆਪੁ ਪੀਸਾਇ ਪੀਸਾਇ॥ ਤੈ ਸਹ ਬਾਤ ਨ ਪੁਛੀਆ ਕਬਹੂ ਨਾ ਲਾਈ ਪਾਇ॥ 1॥

Sloak: Kabir, mehndi kur(i) kaiy ghaaliya, aap(u) peesaayay, peesaayay. Taiyn Sheh baat na poochhyee, kubhoon na laayee paayay.

Word Meaning: Mehndi = henna (women paint their hands and feet with henna to beautify them). Ghaaliya = moulded. Peesaayay = grinded. Sheh = the lord. Baat Na poochhiya = did not pay any attention. Paayay = on the feet.

MEANING: I suffered many hardships (like henna, which is grazed and mixed with water before it is applied to hands and feet) and moulded myself to overcome my selfishness and ego and to become very humble to please Waheguru; but the Lord did not pay any attention to me, and never allowed me to touch His feet, oh Kabir. 1.

ਮ:3॥ ਨਾਨਕ ਮਹਿਦੀ ਕਰਿ ਕੈ ਰਖਿਆ ਸੋ ਸਹੁ ਨਦਰਿ ਕਰੇਇ॥ ਆਪੇ ਪੀਸੈ ਆਪੇ ਘਸੈ ਆਪੇ ਹੀ ਲਾਇ ਲਏਇ॥ ਇਹੁ ਪਿਰਮ ਪਿਆਲਾ ਖਸਮ ਕਾ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 2॥

M:3: Nanak, mehndi kur(i) kaiy rukhiya, So Shuhou nudr(i) kuray. Aapay peesaiy, Aapay ghusaiy, Aapay hee laayay luyay. Eh(u) pirm piyaala Khusm ka, jaiy bhaavaiy taiyn dayay. 2.

Word Meaning: Nudr(i) Kuray = cast kind sight. Ghusaiy = grazes; grinds. Pirm Piyaala = love-filled cup. Jaiy = whom. Bhaavaiy = likes. Taiyn = him.

MEANING: A true devotee has to work vey hard and suffer like henna for Waheguru to cast a kind sight on him, (but this hard work does not earn him the right to merge into Waheguru). It is a cup of love that He gives to the devotee of His choice. If Waheguru likes someone, He Himself, grazes and grinds the henna-like devotee (He makes the devotee work hard to control his sensual pleasures and get rid of his haumein) and embraces him, oh Nanak. 2.

NOTE: There is a very important message in the second Sloak by Guru Amar Dass Ji. He clarifies that controlling one's senses and killing one's haumein are essential to please Waheguru and earn His approval, yet they do not confer the right to be "one" with Him. It is still the benevolence of Waheguru that is needed for the union.

ਪਉੜੀ॥ ਵੇਕੀ ਸ੍ਰਿਸਟਿ ਉਪਾਈਅਨੁ ਸਭ ਹੁਕਮਿ ਆਵੈ ਜਾਇ ਸਮਾਹੀ॥ ਆਪੇ ਵੇਖਿ ਵਿਗਸਦਾ ਦੂਜਾ ਕੋ ਨਾਹੀ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖੁ ਤੂ ਗੁਰ ਸਬਦਿ ਬੁਝਾਹੀ॥ ਸਭਨਾ ਤੇਰਾ ਜੋਰੁ ਹੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਹੀ॥ ਤੁਧੁ ਜੇਵਡ ਮੈ ਨਾਹਿ ਕੋ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈ॥ 2॥

Paurri: Vaykee srisht(i) oopaayiun(u), subh Huqam(i) aavaiy jaayay smaahi. Aapay vaykh(i) vigusda, dooja ko naahi. Jiyoun bhaavaiy, tiyoun rukh tu, Gur Shabad(i) boojhaahi. Subhna Tayra joar(u) haiy, jiyoun bhaavaiy, tivaiy chulaahi. Toodh jayvud mein naah(i) ko, kis(u) aakh(i) soonaayee. 2.

Word Meaning: Vaykee = of many different kinds. Smaahi = gets absorbed. Vigusda = blooms at heart. Boojhaahi = gives understanding. Joar(u) = power; control. Chulaahi = guide them in life. 2.

MEANING: Waheguru has created the universe with many different kinds of life forms; all of them are born and die, and some are absorbed into Him through His Huqam (Laws of nature). He is very pleased to see His creation; there is none other like Him. He keeps everybody in situations He likes and reveals Himself through the Guru's Shabad. You exercise Your control on all of them, and they lead their lives as per Your Will, oh Waheguru. I do not know of anybody else whom I can describe as Great as you are. 2.

ਸਲੋਕ ਮ:3॥ ਭਰਮਿ ਭੁਲਾਈ ਸਭੁ ਜਗੁ ਫਿਰੀ ਫਾਵੀ ਹੋਈ ਭਾਲਿ॥

(ਅੰਗ 948)॥ ਸੋ ਸਹੁ ਸਾਤਿ ਨ ਦੇਵਈ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਧਿਆਈਐ ਅੰਤਰਿ ਰਖੀਐ ਉਰਧਾਰਿ॥ ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਸਹੁ ਪਾਇਆ ਜਾ ਕਿਰਪਾ ਕੀਤੀ ਕਰਤਾਰਿ॥ 1॥

Sloak M:3: Bherm bhoolaayee subh(u) jug(u) phiree, faavi hoyee bhaal(i).

(PAGE 948): So Shuhou shaant(i) na dayvyee, kiyya chullaiy Tis(u) naal(i). Gur persadi Hur(i) dhiyaayaiy, untar(i) rukhiyaiy oordhaar(i). Nanak, ghur(i) baiytthiyaan Shuhou paaya, ja kirpa keeti Kartar(i). 1.

Word Meaning: Bherm Bhoolaayee = misled by misgivings. Faavi = insane. Bhaal(i) = while searching. Shaant(i) = comfort; encouragement. Kiyya Chullaiy = what can be done? Oordhaar(i) = embed in heart. Kartar(i) = Waheguru. Ghur Baiytthiyaan = while living in the family; without any special effort. 1.

MEANING: The whole world is misled by its misgivings about Waheguru, and has gone insane in His search. What can we do with the Lord if he does not give us any encouragement or provide any comfort? We can only worship Him with the grace of the Guru and enshrine Him (His Naam) in the heart. When He shows His benevolence to some lucky devotee, he acquires Him in his heart without any special effort, oh Nanak. 1.

ਮ:3॥ ਧੰਧਾ ਧਾਵਤ ਦਿਨੁ ਗਇਆ ਰੈਣਿ ਗਵਾਈ ਸੋਇ॥ ਕੂੜੁ ਬੋਲਿ ਬਿਖੁ ਖਾਇਆ ਮਨਮੁਖਿ ਚਲਿਆ ਰੋਇ॥ ਸਿਰੈ ਉਪਰਿ ਜਮ ਡੰਡੁ ਹੈ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਇ॥ ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਿਓ ਫਿਰਿ ਆਵਣ ਜਾਣਾ ਹੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਜਮ ਡੰਡੁ ਨ ਲਾਗੈ ਕੋਇ॥ ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥

M:3: Dhundha dhaavut din(u) guyya, raiyn(i) guvaayi soyay. Koorr(u) boal(i) bikh(u) khaaya, mumnukh(i) chulliya royay. Siraiy oopur Jum dund(u) haiy, doojaiy bhaayay put(i) khoyay. Hur(i) Naam(u) kuday na chaytiyo, phir(i) aavun, jaana hoyay. Gur persadi Hur(i) mun(i) vussaiy, Jum dund(u) na laagaiy koyay. Nanak sehjay mil(i) ruhhaiy, kerm(i) praaput(i) hoyay. 2.

Word Meaning: Dhundha = worldly affairs. Dhaavut = rushing to. Koorr(u) = lies. Bikh(u) = poison. Siraiy Oopur(i) = looming over head. Dund(u) = baton; punishment. Doojaiy Bhaayay = love for Maya. Put(i) = dignity. Chaytiyo = remembered. Sehjay = in the blissful state. Kerm(i) = benevolence; good fortune. Praaput(i) = acquirement. 2.

MEANING: Man's day is spent in worldly affairs, and his night is spent in sleeping (this is how his whole life is spent). The follower of his mind tells lies all the time (deceives others), which is a poison to his spirituality, and he leaves the world crying (in repentance). The punishment by the Angel of justice looms over his head, and he loses dignity because of his love for Maya. He never recites Waheguru's Naam, for which he stays in the birth-death cycle. The devotee, who enshrines Waheguru's Naam in his heart, gets no punishment from the Angel of justice. With Waheguru's benevolence, He acquires His Naam and becomes connected with Him in a high spiritual state, oh Nanak. 2.

ਪਉੜੀ॥ ਇਕਿ ਆਪਣੀ ਸਿਫਤੀ ਲਾਇਅਨੁ ਦੇ ਸਤਿਗੁਰ ਮਤੀ॥ ਇਕਨਾ ਨੋ ਨਾਉ ਬਖਸਿਓਨੁ ਅਸਥਿਰੁ ਹਰਿ ਸਤੀ॥ ਪਉਨੁ ਪਾਣੀ ਬੈਸੰਤਰੋ ਹੁਕਮਿ ਕਰਹਿ ਭਗਤੀ॥ ਏਨਾ ਨੋ ਭਉ ਅਗਲਾ ਪੂਰੀ ਬਣਤ ਬਣਤੀ॥ ਸਭੁ ਇਕੋ ਹੁਕਮੁ ਵਰਤਦਾ ਮੰਨਿਐ ਸੁਖੁ ਪਾਈ॥ 3॥

Paurri: Ikk(i) aapni siftee laayiun(u) day Satgur mutee. Iknaa nu Naaoun bukhshiyon(u) usthir(u) Hur(i) Sutee. Paun(u), paani, baiysuntro, Huqam(i) kureh(i) bhugtee. Ehna nu bhuou ugla, poori bunut buntee. Subh(u) Ikko Huqam(u) vertda, munniyaiyn sookh(u) paayee. 3.

Word Meaning: Ikk(i) = some. Siftee = praise. Mutee = wisdom; advice. Bukhshiyon = gives kindly. Usthir(u) = stable; immortal. Sati = eternal. Baiysuntro = fire. Bhuou = respectful fear. Ugla = vey much. Bunut = creation. Vertda = operates.

Paurri: Waheguru connects some people with the Guru, by whose advice they begin singing His (Waheguru's) praise. The eternal Waheguru implants His immortal Naam in the hearts of some people. Even the natural forces like air, water, and fire worship Him by obeying His Huqam (Laws). Waheguru has created the universe so perfectly that the natural forces fear Him greatly (they obey His Command perfectly). It is Waheguru's Huqam that is working everywhere. Whoever obeys His Huqam lives in comfort (does not suffer). 3.

ਸਲੋਕੁ॥ ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ॥ ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਜੀਵਾ ਹੋਇ॥ 1॥

Sloak(u): Kabir kasauti Ram kee, jhoottha tikaiy na koyay. Ram kasauti so suhhaiy jo murjeeva hoyay. 1.

Word Meaning: Kasauti = touchstone; norm. Jhoottha = liar; impure; fake. Tikaiy = stays. Suhhaiy = endures; passes the test. Murjeeva = who has killed his desires while living in the family.

MEANING: The testing norms (for union with Waheguru) are so tough that no impure person can stay before them (pass those). Only that pure person passes those tests who has killed his worldly desires while living in the family, oh Kabir. 1.

ਮ:3॥ ਕਿਉਕਰਿ ਇਹੁ ਮਨੁ ਮਾਰੀਐ ਕਿਉਕਰਿ ਮਿਰਤਕੁ ਹੋਇ॥ ਕਹਿਆ ਸਬਦੁ ਨ ਮਾਨਈ ਹਉਮੈ ਛਡੈ ਨ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਛੁਟੈ ਜੀਵਨੁ ਮੁਕਤੁ ਸੋ ਹੋਇ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਮਿਲੈ ਤਿਸੁ ਬਿਘਨੁ ਨ ਲਾਗੈ ਕੋਇ॥2

M:3: Kiyoun kur(i) eh(u) mun(u) maariyaiy, kiyounkur(i) mirtuk(u) hoyay. Kuhhiya Shabad(u) na maanyee, haumein chhuddaiy na koyay. Gur persadi haumein chhoottaiy, jeevun(u) mookut(u) so hoyay. Nanak jis no bukhshay tis(u) milaiy, tis(u) bighun(u) na laagaiy koyay. 2.

Word Meaning: Kiyoun Kur(i) = how? Mirtuk(u) = dead towards worldly attractions. Cchuddaiy = gives up. Mookut(u) = emancipation. Bukhshay = gives kindly. Bighun(u) = impediments; obstacles. 2.

MEANING: Almost nobody obeys Guru's Shabad, and does not quit his haumein. So, how can one kill his mind (desires) so that it is dead towards worldly attractions? One can get rid of his haumein (selfishness and ego) with Guru's grace, thereby attaining emancipation while still alive. But only those people attain emancipation whom Waheguru gives with His benevolence; such devotees do not face any obstacles in life to have union with Waheguru, oh Nanak. 2.

ਮ:3॥ ਜੀਵਤ ਮਰਣਾ ਸਭੁ ਕੋ ਕਹੈ ਜੀਵਨ ਮੁਕਤਿ ਕਿਉ ਹੋਇ॥ ਭੈ ਕਾ ਸੰਜਮੁ ਜੇ ਕਰੇ ਦਾਰੂ ਭਾਉ ਲਾਏਇ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਸੁਖ ਸਹਜੇ ਬਿਖੁ ਭਵਜਲੁ ਨਾਮਿ ਤਰੇਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ 3॥

M:3: Jeevut merna subh(u) ko kuhhaiy, jeevun mookut(i) kiyoun hoyay. Bhaiy ka sunjum(u) jay kuray, daaroo bhaaou laayay. Undin(u) goon gaavaiy, sookh sehjay bikh(u) bhuvjul(u) Naam(i) turay. Nanak, Gurmukh(i) paayiyaiy, ja kuou nudr(i) kuray. 3.

Word Meaning: Sunjum(u) = keep control on (senses). Daaroo = medication. Bhaaou = affection. Undin(u) = everyday; always. Bikh(u) Bhuvjul = sea of poisonous Maya. 3.

MEANING: Everybody talks about killing worldly desires while living in the family, but how can one achieve emancipation from worldly bonds? To achieve that, one has to be fearful of Waheguru and have love for Him, which serves as the best medicine and the best protection for human senses against the captivating Maya. When one sings Waheguru's praise all the time, he attains the blissful state of mind, and swims across the sea of the poisonous Maya

with Waheguru's Naam. But only that devotee acquires Waheguru's Naam in the shelter of the Guru whom Waheguru is kind to, oh Nanak. 3.

ਪਉੜੀ॥ ਦੂਜਾ ਭਾਉ ਰਚਾਇਓਨੁ ਤ੍ਰੈਗੁਣ ਵਰਤਾਰਾ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਇਅਨੁ ਹੁਕਮਿ ਕਮਾਵਨਿ ਕਾਰਾ॥ ਪੰਡਿਤ ਪੜਦੇ ਜੋਤਕੀ ਨਾ ਬੂਝਹਿ ਬੀਚਾਰਾ॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਖੇਲੁ ਹੈ ਸਚੁ ਸਿਰਜਣਹਾਰਾ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਬਖਸਿ ਲੈਹਿ ਸਚਿ ਸਬਦਿ ਸਮਾਈ॥ 4॥

Paurri: Dooja bhaaou ruchaayayon(u) traiy-goon vertaara. Brahma, Bishan(u) Mahesh(u), oopaayiun(u), Huqam(i) kmaavun(i) kaara. Pundit purrday jotkee, na boojheh(i) beechaara. Subh(u) kichh(u) Tayra khayl(u) haiy, Sach(u) Sirjunhaara. Jis(u) bhaavaiy, tis(u) bukhsh(i) laiyh(i) Sach(i) Shabad(i) smaayee. 4.

Word Meaning: Dooja Bhaaou = love for the other (Maya). Ruchaayayon = created. Trai-Goon = the three effects of Maya (see "Introduction"). Kmaavun(i) Kaara = perform deeds. Jotkee = astrology. Khayl(u) = drama. Sirjunhaara = the Creator. Bukhsh(i) = forgive. Smaayee = get merged.

MEANING: Waheguru has created love for Maya in the minds of the living beings, such that the three effects of Maya influence everybody. He created gods like Brahma, Vishnu, and Shiva, who perform deeds (lead life) under His Command. The pundits study astrology to predict others' fates but do not understand the real objective of life. It is all Your drama, oh, the eternal Creator. You forgive those whom You like, and they merge into You with the eternal Shabad of the Guru (Your Naam), oh Lord. 4.

ਸਲੋਕ ਮ:3॥ ਮਨ ਕਾ ਝੂਠਾ ਝੂਠ ਕਮਾਵੈ॥ ਮਾਇਆ ਨੋ ਫਿਰੈ ਤਪਾ ਸਦਾਵੈ॥ ਭਰਮੇ ਭੂਲਾ ਸਭਿ ਤੀਰਥ ਗਹੈ॥ ਓਹੁ ਤਪਾ ਕੈਸੇ ਪਰਮ ਗਤਿ ਲਹੈ॥ ਗੁਰਪਰਸਾਦੀ ਕੋ ਸਚੁ ਕਮਾਵੈ॥ ਨਾਨਕ ਸੋ ਤਪਾ ਮੋਖੰਤਰੁ ਪਾਵੈ॥ 1॥

Sloak M:3: Mun ka jhootta, jhootth kmaavaiy. Maya nu phiraiy, tupaa sudaavaiy. Bhermay bhoola, subh(i) teeruth guhhaiy. Oh(u) tupaa kaiysay Perm Gut(i) luhhaiy. Gur Persadi ko Sach(u) kmaavaiy. Nanak, so tupaa moakhuntar(u) paavaiy. 1.

Word Meaning: Kmaavaiy = deals in. Tupaa = an ascetic (a seeker of the Lord) who tortures himself to please his deity. Bhermay Bhoola = misguided by his misbeliefs. Guhhaiy = travels through thoroughly. Perm Gut(i) = highest spiritual state. Moakhuntar(u) = salvation. 1.

MEANING: An ascetic who runs after Maya but calls himself a seeker of the Lord is actually a deceitful person at heart, and practices deceitful acts in life. Misguided by his misbeliefs, he travels all over the holy places very thoroughly (to give the false impression of being a holy person). How can such a (deceitful) ascetic attain the highest spiritual state? But an ascetic who practices Truth (recites Waheguru's Naam) with Guru's grace, achieves emancipation, oh Nanak. 1.

ਮ:3॥ ਸੋ ਤਪਾ ਜਿ ਇਹੁ ਤਪੁ ਘਾਲੇ॥ ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਸਬਦੁ ਸਮਾਲੇ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਇਹੁ ਤਪੁ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਸੋ ਤਪਾ ਦਰਗਹਿ ਪਾਵੈ ਮਾਣੁ॥ 2॥

M:3: So tupaa, j(i) eh(u) tup(u) ghaalay. Satgur nu milaiy, Shabad(u) smaalay. Satgur kee sayva, eh(u) tup(u) pervaan(u). Nanak, so tupaa, Durgeh(i) paavaiy maan(u). 2.

Word Meaning: Tup Ghaalay = endures such hardships. Pervaan = approved.

MEANING: Only that individual deserves to be called a real ascetic who endures the hardship (does the hard work) of coming to the shelter of the Guru, and obeying His Shabad. Waheguru approves the hardship of serving the Guru (obeying the Guru's Huqam is a very tough job); such an ascetic is honoured in Waheguru's Court, oh Nanak. 2.

ਪਉੜੀ॥ ਰਾਤਿ ਦਿਨਸੁ ਉਪਾਇਅਨੁ ਸੰਸਾਰ ਕੀ ਵਰਤਣਿ॥
(ਅੰਗ 949)॥ ਗੁਰਮਤੀ ਘਟਿ ਚਾਨਣਾ ਆਨੇਰੁ ਬਿਨਾਸਣਿ॥ ਹੁਕਮੇ ਹੀ ਸਭ ਸਾਜੀਅਨੁ ਰਵਿਆ ਸਭ ਵਣਿ ਤ੍ਰਿਣਿ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਰਿ ਭਣਿ॥ ਸਬਦੇ ਹੀ ਸੋਝੀ ਪਈ ਸਚੈ ਆਪਿ ਬੁਝਾਈ॥ 5॥
Paurri: Raat(i) dinus(u) oopaayayun(u) sunsaar kee vertun(i)
(PAGE 949): Gurmutee ghut(i) chaanuna, anhayr(u) binaasun(i). Huqamay hee subh saajiun(u), ruvviya subh vun(i) trin(i). Subh(u) kichh(u) Aapay Aap(i) haiy, Gurmukh(i) sudaa Hur(i) bhun(i). Shabaday hee sojhi puyyi, Sachaiy Aap(i) boojhaayee.
Word Meaning: Vertun(i) = to run the business. Ghut(i) = in heart. Chanuna = enlightenment. Anhayr(u) = darkness. Binaasun(i) = destruction. Ruvviya = is present. Vun(i) = in forests. Trin(i) = in vegetation. Bhun(i) = recite; sing. Sojhi = understanding.
MEANING: Waheguru created days and nights to run the business of the world. Guru's Advice enlightens the minds of the people, whereby the darkness of ignorance is dispelled. He has created everything with His Huqam (Laws), and is present in the forests and in all vegetation. He is all-in-all in the universe, and one needs to recite His Naam in the shelter of the Guru (with His Shabad). One gains understanding of everything related to spirituality through the Guru's Shabad, which Waheguru Himself gives. 5.

ਸਲੋਕ ਮ:3॥ ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਕੇ ਚਿਤ ਮਹਿ ਭਰਮੁ॥ ਤਿਸ ਦੈ ਦਿਤੈ ਨਾਨਕਾ ਤੇਹੋ ਜੇਹਾ ਧਰਮੁ॥ ਅਭੈ ਨਿਰੰਜਨੁ ਪਰਮ ਪਦੁ ਤਾ ਕਾ ਭੂਖਾ ਹੋਇ॥ ਤਿਸ ਕਾ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਇ ਕੋਇ॥ 1॥
Sloak M:3: Abhiyaagut eh(i) na aakhiun(i) jin kay chit meh(i) bherm(u). Tis daiy dittaiy Nanaka, tayho jayha dherm(u). Abhaiy Nirunjun(u), Perm Pud(u), Ta ka bhookha hoyay. Tis ka bhojun(u) Nanaka, virla paayay koyay. 1.
Word Meaning: Abhiyaagut = guest; ascetics who eat food by begging. Bherm(u) = misbeliefs. Dherm(u) = beliefs. Abhaiy = fearless. Nirunjun(u) = (Waheguru which is) above the effects of Maya. Perm Pud(u) = highest spiritual state. Tis Ka = of that. 1
MEANING: Those are not called ascetics who have doubts and misbeliefs (about Waheguru). Donations to such ascetics foster similar misbeliefs in donors' minds. The real ascetic is the one who has an appetite for the highest spiritual state that connects him with the fearless Waheguru, which is above the effects of Maya. But some rare individual receives that mental food (attains a high spiritual state), oh Nanak. 1.

ਮ:3॥ ਅਭਿਆਗਤ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿ ਪਰ ਘਰਿ ਭੋਜਨੁ ਕਰੇਨਿ॥ ਉਦਰੈ ਕਾਰਣਿ ਆਪਣੇ ਬਹਲੇ ਭੇਖ ਕਰੇਨਿ॥ ਅਭਿਆਗਤ ਸੋਈ ਨਾਨਕਾ ਜਿ ਆਤਮ ਗਉਨੁ ਕਰੇਨਿ॥ ਭਾਲਿ ਲਹਨਿ ਸਹੁ ਆਪਣਾ ਨਿਜ ਘਰਿ ਰਹਨੁ ਕਰੇਨਿ॥ 2॥
M:3: Abhiyaagut eh(i) na aakhiun(i) j(i) pur ghur(i) bhojun(u) kurayn(i). Oodraiy kaarun(i) apnay, behlay bhaykh kurayn(i). Abhiyaagut sayee Nanaka, j(i) aatum gaun(u) kurayn(i). Bhaal(i) lehn(i) Shuhou aapna, nij ghur(i) rehn(u) kurayn(i). 2.
Word Meaning: Oodraiy Kaarun(i) = for the sake of belly (stomach). Behlay = many. Bhaykh Kurayn(i) = don different garbs. Gaun(u) = travel. Bhaal(i) Lehn(i) = acquire by searching. Shuhou = husband; Lord. Nij Ghur(i) = in own house. Rehn(u) = stay.
MEANING: Those are not ascetics who travel (roam) the earth just to eat food at others' houses (beg for food). They wear many religious garbs just to fill their stomachs. The real ascetics are those who take their soul on a journey through the spiritual world in search of the Lord-husband, find Him in their own heart, and stay focused on Him (His Naam, oh Nanak).2.

ਪਉੜੀ॥ ਅੰਬਰੁ ਧਰਤਿ ਵਿਛੋੜਿਅਨੁ ਵਿਚਿ ਸਚਾ ਅਸਰਾਉ॥ ਘਰੁ ਦਰੁ ਸਭੋ ਸਚੁ ਹੈ ਜਿਸੁ ਵਿਚਿ ਸਚਾ ਨਾਉ॥ ਸਭੁ ਸਚਾ ਹੁਕਮੁ ਵਰਤਦਾ ਗੁਰਮਖਿ ਸਚੁ ਸਮਾਉ॥ ਸਚਾ ਆਪਿ ਤਖਤੁ ਸਚਾ ਬਹਿ ਸਚਾ ਕਰੇ ਨਿਆਉ॥ ਸਭੁ ਸਚੋ ਸਚੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਅਲਖੁ ਲਖਾਈ॥ 6॥

Paurri: Umbur(u), dhert(i) vichhorriun(u), vich(i) Sacha asraaou. Ghur(u), dur(u) subho Sach(u) haiy jis(u) vich(i) Sacha Naaoun. Subh(u) Sacha Huqam(u) vertda, Gurmukh(i) Sach(u) smaaou. Sacha Aap(i), Tukht(u) sacha, beh(i) Sacha kuray niyaaoun. Subh(u) Sacho, Sach(u) vertda, Gurmukh(i) Alukh(u) lukhaayee. 6.

Word Meaning: Umbur(u) = sky. Vichhorriun(u) = separated. Sacha = eternal. (Waheguru). Asraaou = support. Sach(u) = pure; holy. Tukhut(u) = Throne; Huqam. Niyaaoun = justice. Vertda = operates. Alukh(u) = incomprehensible. Lukhaayee = revealed. 6.

MEANING: Waheguru created the world, separating the sky and the earth, and providing His eternal support between the two. All houses and doors (places) are pure (holy) where eternal Waheguru's Naam is recited (His praise is sung). It is Waheguru's eternal Huqam that runs the universe. One gets absorbed in Waheguru by the Guru's Shabad. Waheguru is immortal, and so is His Throne at (Huqam by) which He delivers His true justice. It is Waheguru, and Waheguru alone, that runs the universe; the incomprehensible Waheguru is revealed by Guru's Shabad. 6.

ਸਲੋਕ ਮਹਲਾ 3॥ ਰੈਣਾਇਰ ਮਾਹਿ ਅਨੰਤੁ ਹੈ ਕੂੜੀ ਆਵੈ ਜਾਇ॥ ਭਾਣੈ ਚਲੈ ਆਪਣੈ ਬਹੁਤੀ ਲਹੈ ਸਜਾਇ॥ ਰੈਣਾਇਰ ਮਹਿ ਸਭੁ ਕਿਛੁ ਹੈ ਕਰਮੀ ਪਲੈ ਪਾਇ॥ ਨਾਨਕ ਨਉਨਿਧਿ ਪਾਈਐ ਜੇ ਚਲੈ ਤਿਸੈ ਰਜਾਇ॥ 1॥

Sloak Mehla 3: Raiynaayir mah(i) Anunt(u) haiy, koorree aavaiy jaayay. Bhaanaiy chullaiy aapnaiy, buhouti luhhaiy sujaayay. Raiynaayir meh(i) subh(u) kichh(u) haiy, kermi pullaiy paayay. Nanak, Nau-nidh(i) paayiyaiy, jay chullaiy Tisaiy rujaayay. 1.

Word Meaning: Raiynaayir = ocean (world). Aunut(u) = limitless (God). Kooree = who deal in the perishable. Bhaanaiy = will; mind. Luhhaiy = acquire. Kermi = with good luck. Pullaiy Paayay = acquire. Nau-nidh(i) = the nine treasures. Rujaayay = Will. 1.

MEANING: Waheguru is present everywhere in the world (so He knows everything about everybody); the individuals who deal in the perishable attractions of Maya keep taking births and dying. They follow their own mind as a result of which they are severely punished. There is everything in the world (including good qualities, Waheguru's Naam, Satguru's Teachings, etc.), but only people with good fortune acquire those. One acquires all nine mythical treasures (complete contentment and blissfulness) if he follows Waheguru's Will, oh Nanak.1.

ਮ:3॥ ਸਹਜੇ ਸਤਿਗੁਰੁ ਨ ਸੇਵਿਓ ਵਿਚਿ ਹਉਮੈ ਜਨਮਿ ਬਿਨਾਸੁ॥ ਰਸਨਾ ਹਰਿ ਰਸੁ ਨ ਚਖਿਓ ਕਮਲੁ ਨ ਹੋਇਓ ਪਰਗਾਸੁ॥ ਬਿਖੁ ਖਾਧੀ ਮਨਮੁਖੁ ਮੁਆ ਮਾਇਆ ਮੋਹਿ ਵਿਣਾਸੁ॥ ਇਕਸੁ ਹਰਿ ਕੇ ਨਾਮ ਵਿਣੁ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਧ੍ਰਿਗੁ ਵਾਸੁ॥ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਸਚਾ ਤਾ ਹੋਵੈ ਦਾਸਨਿ ਦਾਸੁ॥ ਤਾ ਅਨਦਿਨੁ ਸੇਵਾ ਕਰੇ ਸਤਿਗੁਰੂ ਕੀ ਕਬਹਿ ਨ ਛੋਡੈ ਪਾਸੁ॥ ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੋ ਵਰਤੈ ਤਿਉ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸੁ॥ ਜਨ ਨਾਨਕ ਕਰੇ ਕਰਾਇਆ ਸਭੁ ਕੋ ਜਿਉ ਭਾਵੈ ਤਿਵ ਹਰਿ ਗੁਣਤਾਸੁ॥ 2॥

M:3: Sehjay Satgur(u) na sayviyo, vich(i) haumein junum(i) binaas(u). Rusna Hur(i) rus(u) na chukhiyo, kumul(u) na hoyiyo pergaas(u). Bikh(u) khaadhi munmukh(u) mooaa, Maya moh(i) vinaas(u). Ikkus(u) Hur(i) kay Naam vin(u) dhrig(u) jeevun, dhrig(u) vaas(u). Ja Aapay nudr(i) kuray Prubh Sacha, ta hovaiy daasun(i) daas(u). Ta undin(u) sayva kuray, Satgur(u) kee, kubeh(i) chhoadaiy paas(u). Jiyoun jul meh(i) kumul(u) alipto vertaiy, tiyoun vichay greh oodaas(u). Jun Nanak kuray kraaya, subh(u) ko, jiyoun bhaavaiy, tiv Hur(i) Goontaas(u). 2.

Word Meaning: Sehjay = with peaceful mind. Junum(i) = after taking birth. Binaas(u) = ruin. Chkhiyo = taste. Kumul(u) = lotus of heart. Pergaas(u) = enlightenment. Bikh(u) = poisonous (Maya). Moh(i) = in love for. Vinaas(u) = destruction. Vin(u) = without. Dhrig(u) = condemnable. Vaas(u) = living. Daasun(i) Daas = slave of slaves. Kubeh(i) Na = never. Paas(u) = nearness; company. Alipto = detached. Vertaiy = lives. Greh = household. Oodaas(u) = detached. Goontaas(u) = source of noble qualities. 2.

MEANING: After being born as humans, those who do not serve Satguru with a peaceful mind and contentment ruin their precious human life. They do not taste the sweetness of Waheguru's Naam with their tongue because of which their lotus-like heart does not bloom (their mind is not enlightened). The follower of his mind dies, enjoying the poisonous attractions of life, while his love for Maya destroys his spirituality. Without Waheguru's Naam, the life and the living style of the individual are condemnable.

However, when Waheguru casts His kind gaze on him, he becomes so humble and contented that he begins to serve Waheguru as a slave among His slaves. He serves Satguru all the time and never leaves His shelter. Like the lotus flower, which stays above the surface of water, such an individual stays detached from worldly attractions while living in the family. Waheguru, which is the source of all noble qualities, makes the individuals do whatever He wishes them to do, oh Nanak. 2.

ਪਉੜੀ॥ ਛਤੀਹ ਜੁਗ ਗੁਬਾਰੁ ਸਾ ਆਪੇ ਗਣਤ ਕੀਨੀ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪਿ ਮਤਿ ਦੀਨੀ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਸਾਜਿਅਨੁ ਪਾਪ ਪੁੰਨ ਗਣਤ ਗਣੀਨੀ॥ ਜਿਸ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਸਚੈ ਸਬਦਿ ਪਤੀਨੀ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਈ॥ 7॥

Paurri: Chhuteeh joog goobaar sa, Aapay gunut keeni. Aapay srisht(i) subh saajiun(u), Aap(i) mut(i) deeni. Simrit(i) Shast saajiun(u), paap, poonn, gunut guneeni. Jis boojhaayay so boojhsi, Sachaiy Shabad(i) puteeni. Subh(u) Aapay, Aap(i) vertda, Aapay bukhsh(i) milaayee. 7.

Word Meaning: Chhuteeh = thirty-six. Joog = eons. Gunut Keeni = kept account. Boojhaayay = gives understanding. Puteeni = minds won over; are convinced. 7.

MEANING: There was complete darkness for thirty-six eons in the universe, of which Waheguru Himself kept the account (was all by Himself) (it is an old Hindu idea; Guru Sahib does not certify it). He created the universe at His own Will, and Himself gave the knowledge (through the Guru). The Simritis and the Shastras, in which the consequences of sins and noble deeds are described, were written with the ability given by Him to their authors. Only those people understand these facts who are given the ability by Waheguru and who are convinced by the Guru's Shabad. Waheguru Himself operates everywhere (manages the universe), and connects some with Him by His benevolence. 7.

ਸਲੋਕ ਮ:3॥ ਇਹੁ ਤਨੁ ਸਭੋ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ॥ ਜੋ ਸਹਿ ਰਤੇ ਆਪਣੇ ਤਿਨ ਤਨਿ ਲੋਭ ਰਤੁ ਨ ਹੋਇ॥ ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭ ਰਤੁ ਵਿਚਹੁ ਜਾਇ॥
(ਅੰਗ 950)॥ ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ ਜੋ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ॥ 1॥

Sloak M:3: Eh(u) tun(u) subho rutt(u) haiy, rut(u) bin(u) tunn(u) na hoyay. Jo Sheh ruttay aapnay, tin tun(i) lobh rutt(u) na hoyay. Bhaiy puyyiyaan tun(u) kheen hoyay, lobh rutt(u) vichoun jaayay.

(PAGE 950): Jiyoun baiysuntar(i) dhaat(u) shoodh(u) hoyay, tioun Hur(i) ka bhuou doormut(i) maiyl(u) guvaayay. Nanak, tay jun sohnay, jo ruttay Hur(i) rung(u) laayay. 1.

Word Meaning: Tun(u) = human body. Rutt(u) = blood. Sheh = husband; Lord. Ruttay = imbued. Lobh = greed. Bhaiy = fear. Kheen = weak. Baiysubtar(i) = in fire. Dhaat(u) = metal; gold. Shoodh(u) = pure. Doormut(i) = ignoble thinking. Rung(u) = love. 1.
NOTE: This Shabad clarifies a Sloak of Farid Sahib in which he had said- albeit not to mean- that there is no blood in the body of Waheguru's devotees.
MEANING: The whole human body is made of blood; there can be no body without blood. However, those who are imbued with Waheguru's love have no blood of greed in them. With Waheguru's fear in their mind, the body becomes weak (in terms of attraction for greed), and they lose the blood of greed (greed in their blood) from their bodies. The fear of Waheguru eradicates the filth of the ignoble wisdom (thinking), and purifies the mind, just like fire purifies a metal (gold). The individuals imbued with the love of Waheguru appear very dignified (exalted), oh Nanak. 1.

ਮ:3॥ ਰਾਮਕਲੀ ਰਾਮੁ ਮਨਿ ਵਸਿਆ ਤਾ ਬਨਿਆ ਸੀਗਾਰੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਬਿਗਸਿਆ ਤਾ ਸਉਪਿਆ ਭਗਤਿ ਭੰਡਾਰੁ॥ ਭਰਮੁ ਗਇਆ ਤਾ ਜਾਗਿਆ ਚੂਕਾ ਅਗਿਆਨ ਅੰਧਾਰੁ॥ ਤਿਸ ਨੋ ਰੂਪੁ ਅਤਿ ਅਗਲਾ ਜਿਸੁ ਹਰਿ ਨਾਲਿ ਪਿਆਰੁ॥ ਸਦਾ ਰਵੈ ਪਿਰੁ ਆਪਣਾ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥ ਮਨਮੁਖਿ ਸੀਗਾਰੁ ਨ ਜਾਣਨੀ ਜਾਸਨਿ ਜਨਮੁ ਸਭੁ ਹਾਰਿ॥ ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਸੀਗਾਰੁ ਕਰਹਿ ਨਿਤ ਜੰਮਹਿ ਹੋਇ ਖੁਆਰੁ॥ ਸੈਸਾਰੈ ਵਿਚਿ ਸੋਭੁ ਨ ਪਾਇਨੀ ਅਗੈ ਜਿ ਕਰੇ ਸੁ ਜਾਣੈ ਕਰਤਾਰੁ॥ ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਦੁਹੁ ਵਿਚਿ ਹੈ ਸੰਸਾਰੁ॥ ਚੰਗੈ ਮੰਦੈ ਆਪਿ ਲਾਇਅਨੁ ਸੋ ਕਰਨਿ ਜਿ ਆਪਿ ਕਰਾਏ ਕਰਤਾਰੁ॥2॥
M:3: Ramkali Ram(u) mun(i) vussiya, ta buniya sheengaar(u). Gur kaiy Shabad(i) kumul(u) bigsiya, ta saunpiya bhugut(i) bhundaar(u). Bherm(u) guyya ta jaagiya, chooka ugiyan undhaar(u). Tis nu roop ut(i) ugla, jis(u) Hur(i) naal(i) piyaar(u). Sudaa ruvvaiy Pir(u) aapna, sobhavunti naar(i). Munmukh(i) sheengaar na jaan-ni, jaasun(i) junum(u) subh(u) haar(i). Bin(u) Hur(i) bhugti sheengaar(u) kureh(i), nit jummeh(i) hoyay khooaar(u). Sainsaaraiy vich(i) sobh(u) na paayayni, uggaiy j(i) kuray, so jaanaiy Kartar(u). Nanak, Sacha Aik(u) haiy, doohoon vich(i) haiy sunsaar(u). Chungaiy, mundaiy, Aap(i) laayayun(u), so kurn(i) j(i) Aap(i) kuraayay Kartar(u). 2.
Word Meaning: Ram(u) = Waheguru. Sheengaar(u) = adornment. Bigsiya = blooms. Saunpiya = offered. Bhundaar(u) = treasure. Bherm(u) = misgiving; illusion. Chooka = lifted; ended. Roop = beauty. Ut(i) Ugla = extreme; very much. Ruvvaiy = recites (Naam). Sobhavunti = praiseworthy. Jaasun(i) = will go. Nit = again, and again. Khooaar(u) = suffer humiliation. Doohoon Vich(i) = (to choose) between Waheguru and Maya. Chungaiy = on noble deeds (path). Mundaiy = on immoral deeds (path). Kartar(u) = God. 2.
MEANING: The Raag *Ramkali* is great if the body of the devotee is adorned with noble qualities when he recites and enshrines Guru's Shabad (in Waheguru's praise) written in this Raag. When the devotee's mind blooms (feels blissful) with Guru's Shabad, Waheguru bestows the treasures of worship on him (he never gets tired of worshipping Waheguru). All his misgivings are dispelled, he becomes enlightened, and the darkness of his ignorance disappears. The devotee who loves Waheguru becomes extremely beautiful spiritually. Such a devotee always recites Waheguru's Naam and becomes a praiseworthy bride of Waheguru as the husband.
On the contrary, the followers of their mind do not know the importance of spiritual adornment, and leave the world, losing the battle of life. Those who decorate their bodies with religious symbols without the worship of Waheguru are born again and again and suffer humiliation. They earn no praise in this world, and only Waheguru knows what awaits them in the next. Waheguru is the only Supreme Power in the world, yet the world is caught between the attractions of Maya and love for Him. Waheguru Himself makes people do noble or ignoble deeds, and they do just what Waheguru makes them do, oh Nanak. 2.

ਮ:3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸਾਂਤਿ ਨ ਆਵਈ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ ਜੇ ਬਹੁਤੇਰਾ ਲੋਚੀਐ ਵਿਣੁ ਕਰਮਾ ਪਾਇਆ ਨ ਜਾਇ॥ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਖੁਆਇ॥ ਤਿਨ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਇ॥ ਜਿਨੀ ਸਤਿਗੁਰ ਸਿਉ ਚਿਤੁ ਲਾਇਆ ਸੋ ਖਾਲੀ ਕੋਈ ਨਾਹਿ॥ ਤਿਨ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਵਈ ਨਾ ਓਇ ਦੁਖ ਸਹਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ॥ 3॥

M:3: Bin(u) Satgur sayvay shaant(i) na aavyee, dooji naahi jaayay. Jay buhoutayra lochiyaiy, vin(u) kerma paaya na jaayay. Untar(i) lobh(u) vikaar(u) haiy, doojaiy bhaayay khooaayay. Tin jummun(u), mern(u) na chookyee, haumein vich(i) dookh(u) paayay. Jinhi Satgur siyoun chit(u) laaya, so khaali koyee naah(i). Tin Jum kee tulb na hovyee na oye dookh suhaayay. Nanak, Gurmukh(i) oobray Sachaiy Shabad(i) smaah(i). 3.

Word Meaning: Shaant(i) = mental peace; contentment. Jaayay = shelter. Lochiyaiy = long for. Kerma = good fortune. Vikaar(u) = vice. Doojaiy Bhaayay = in the love for the other (Maya). Khooaayay = suffers humiliation. Chookyee = ends. Khaali = empty; without. Tulub = call. Suhaayay = endure. Oobraiy = salvaged. 3.

MEANING: One cannot achieve blissfulness and contentment without serving Satguru, and there is no other shelter to escape to. Even if one longs for such blissfulness, one cannot acquire it without good fortune. Man harbours the vice of greed and suffers humiliation due to his attachment to Maya. The birth-death cycle for such people never ends, and they suffer because of their selfishness and ego. None of those who are attached to Satguru is without blissfulness and contentment. They are not called in by the Angel of death, nor do they suffer in any way. The Sikhs of the Guru achieve emancipation and stay absorbed in Waheguru with the Guru's Shabad, oh Nanak. 3.

ਪਉੜੀ॥ ਆਪਿ ਅਲਿਪਤੁ ਸਦਾ ਰਹੈ ਹੋਰਿ ਧੰਧੈ ਸਭਿ ਧਾਵਹਿ॥ ਆਪਿ ਨਿਹਚਲੁ ਅਚਲੁ ਹੈ ਹੋਰਿ ਆਵਹਿ ਜਾਵਹਿ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਧਿਆਈਐ ਗੁਰਮੁਖਿ ਸੁਖੁ ਪਾਵਹਿ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਈਐ ਸਚਿ ਸਿਫਤਿ ਸਮਾਵਹਿ॥ ਸਚਾ ਗਹਿਰ ਗੰਭੀਰੁ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ॥ 8॥

Paurri: Aap(i) aliput(u) sudaa ruhhaiy, hoar(i) dhundhaiy subh(i) dhaaveh(i). Aap(i) nihchul(u), achull(u) haiy, hoar(i) aaveh(i) jaaveh(i). Sudaa, sudaa Hur(i) dhiyaayiyaiy, Gurmukh(i) sookh(u) paaveh(i). Nij ghur(i) vaasa paayiyaiy, Sach(i) sift(i) smaaveh(i). Sacha Gehr Gumbheer (u) haiy, Gur Shabad(i) boojhaayee. 8.

Word Meaning: Aliput(u) = detached. Dhundhaiy = worldly affairs. Dhaaveh(i) = rush to. Nihchul(u) Achull(u) = eternal and immortal. Nij Ghur(i) Vaasa = mind stays in its own home (becomes stable) and does not wander. Smaaveh(i) = gets absorbed. Gehr = unfathomable. Gumbheer(u) = never changes with circumstances. 8.

MEANING: Waheguru always stays detached from the world, whereas the rest of the world rushes into worldly affairs. He is eternal and immortal, whereas everybody else comes and goes (takes birth and dies). We should always worship Him in the Guru's shelter (with His Advice) to enjoy blissfulness. (When we worship Waheguru) our mind becomes stable in itself (quits wandering), and we get absorbed in Him by singing His praise. With Guru's Shabad, we understand that Waheguru is unfathomable and never changes (feels pressured or joyful) with circumstances. 8.

ਸਲੋਕ ਮ:3॥ ਸਚਾ ਨਾਮੁ ਧਿਆਇ ਤੂ ਸਭੋ ਵਰਤੈ ਸਚੁ॥ ਨਾਨਕ ਹੁਕਮੈ ਜੋ ਬੁਝੈ ਸੋ ਫਲੁ ਪਾਏ ਸਚੁ॥ ਕਥਨੀ ਬਦਨੀ ਕਰਤਾ ਫਿਰੈ ਹੁਕਮੁ ਨ ਬੂਝੈ ਸਚੁ॥ ਨਾਨਕ ਹਰਿ ਕਾ ਭਾਣਾ ਮੰਨੇ ਸੋ ਭਗਤੁ ਹੋਇ ਵਿਣੁ ਮੰਨੇ ਕਚੁ ਨਿਕਚੁ॥ 1॥

Sloak M:3: Sacha Naam(u) dhiyaayay Tu, subho vertaiy Sach(u). Nanak, Huqamaiy jo boojhaiy, so ful(u) paayay Sach(u). Kuthnee, budnee kerta phiraiy, Huqam(u) na boojhaiy

Sach(u). Nanak, Hur(i) ka bhaana munnay so bhugut hoyay, vin(u) munnay, kuch(u), nickuch(u). 1.

Word Meaning: Vertaiy = operates. Sach(u) = immortal God. Kuthni Budni = says with the tongue. Bhaana = Will; Huqam. Kuch(u) Nikuch(u) = fully attached to the perishables; ignorant of spirituality. 1.

MEANING: If you recite Waheguru's eternal Naam, you will realize that it is He who operates everywhere, oh man. The devotee, who understands (obeys) Waheguru's Huqam, acquires Him in mind, oh Nanak. Many people talk about Him but do not obey Waheguru's Huqam (u). The true devotee of Waheguru is the one who accepts His Will; without accepting His Will, the individual is ignorant of spirituality and is fully attached to the perishable worldly attractions, oh Nanak. 1.

ਮ:3॥ ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨੀ ਓਨ੍ਹਾ ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥ ਓਇ ਥਾਉ ਕੁਥਾਉ ਨਾ ਜਾਣਨੀ ਉਨ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰੁ॥ ਓਇ ਆਪਣੈ ਸੁਆਇ ਆਇ ਬਹਿ ਗਲਾ ਕਰਹਿ ਓਂਨਾ ਮਾਰੇ ਜਮੁ ਜੰਦਾਰੁ॥ ਅਗੈ ਦਰਗਹ ਲੇਖੈ ਮੰਗਿਐ ਮਾਰਿ ਖੁਆਰੁ ਕੀਚਹਿ ਕੂੜਿਆਰ॥ ਏਹ ਕੂੜੈ ਕੀ ਮਲੁ ਕਿਉ ਉਤਰੈ ਕੋਈ ਕਢਹੁ ਇਹੁ ਵੀਚਾਰੁ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤਾ ਨਾਮੁ ਦਿੜਾਏ ਸਭਿ ਕਿਲਵਿਖ ਕਟਣਹਾਰੁ॥ ਨਾਮੁ ਜਪੇ ਨਾਮੋ ਆਰਾਧੇ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹੁ ਸਭਿ ਨਮਸਕਾਰੁ॥

(ਅੰਗ 951)॥ ਮਲੁ ਕੂੜੀ ਨਾਮਿ ਉਤਾਰੀਅਨੁ ਜਪਿ ਨਾਮੁ ਹੋਆ ਸਚਿਆਰੁ॥ ਜਨ ਨਾਨਕ ਜਿਸ ਦੇ ਏਹ ਚਲਤ ਹਹਿ ਸੋ ਜੀਵਉ ਦੇਵਣਹਾਰੁ॥ 2॥

M:3: Munmukh boal(i) na jaan-ni, ohna undar(i) kaam(u), kroadh(u), ahunkaar(u). Oye thaaoun, koothaaun na jaan-ni, oon untar(i) lobh(u) vikaar(u). Oye aapnay sooaayay aayay beh(i) gullaan kueh(i), ohna maaray Jum(u) jundaar(u). Uggaiy Durgeh laykhaiy munggiyaiyn maar(i) khooaar(u) keecheh(i) koorriyaar. Eh koorraiy kee mul(u) kiyoun ootraiy, koyee kuddhou eh(u) veechaar(u). Satgur milaiy ta Naam(u) dirraayay,subh(i) kilvikh kuttunhaar(u). Naam(u) jupay, Naamo aaraadhay, tis(u) jun kuou kurhou subh(i) numuskaar(u).

(PAGE 951): Mul(u) koorree Naam(i) ootriun(u), jup(i) Naam(u) hoa sachiyaar(u). Jun Nanak, Jis day eh chult heh(i), so jeevou Dayvuhaar(u). 2.

Word Meaning: Boal(i) Na Jaan-ni = do not know what to say (in Waheguru's praise). Thaaoun Koothaaoun = right and wrong places (situations). Lobh(u) Vikaar(u) = vice of greed. Aapnay Sooaayay = of self interest. Jum Jundaar(u) = fatal Jum. Laykhaiy Munggiyaiyn = question for accountability. Koorriyaar = deceitful; dealers in the perishables. Mul(u) = filth. Ootraiy = taken off. Kiyoun = how? Dirraayay = reinforce. Kilvikh = sins. Numuskaar(u) = bow to; show respect.

MEANING: The Maya-engrossed person does not know how to sing Waheguru's praise because he is loaded inside with lust, rage, and conceit. Because of their vices like greed, they do not realize the appropriate and the inappropriate situations, and join gatherings of people to talk about their own selfish interests; they are punished by the killer Angel of death. When such deceitful people are presented before Waheguru to give the account of their deeds, they are punished to humiliation. Can someone think of the ways by which one may get rid of the filth of such deceitful acts? (The answer is) That if one gets connected with Satguru (comes to His shelter), Satguru reinforces Waheguru's Naam in him, which is the eradicator of all sins. Everybody bows to the devotee who worships Waheguru and recites His Naam. 2.

ਪਉੜੀ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਨਾਹਿ ਕਿਸੁ ਆਖਿ ਸੁਣਾਈਐ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇ ਜਿਥਹੁ ਹਉਮੈ ਜਾਈਐ॥ ਰਸ ਕਸ ਸਾਦਾ ਬਾਹਰਾ ਸਚੀ ਵਡਿਆਈਐ॥ ਜਿਸ ਨੋ ਬਖਸੇ ਤਿਸੁ ਦੇਇ ਆਪਿ ਲਏ ਮਿਲਾਈਐ॥ ਘਟ ਅੰਤਰ ਅੰਮ੍ਰਿਤ ਰਖਿਓਨੁ ਗੁਰਮੁਖਿ ਕਿਸੈ ਪਿਆਈ॥ 9॥

Paurri: Toodh(u) jauvud Daata naah(i), kis(u) aakh(i) soonaayiyaiy. Gur Persadi paayay, jithoun haumein jaayiyaiy. Rus, kus, saada baahra, Sachi vudiyaayaiy. Jis nu bukhshay, tis(u) dayay, Aap(i) luyyay milaayaiy. Ghut untar Amrit rukhiyon(u) Gurmukh(i) kisaiy piyaayee. 9.
Word Meaning: Jayvud(u) = as great. Daata = provider; Lord. Jithoun =from where. Rus Kus = sweet and sour tastes. Bukhshay = bestows on. Ghut Untar = in the heart. Amrit = Waheguru's Naam. Kisaiy = some rare people.
MEANING: There is no such individual who can be described as a great provider (of everything, including the Amrit-like Naam) as You are, oh Waheguru. Waheguru's Naam can be acquired with the grace of the Guru, whereby one gets rid of his haumein. Waheguru is above all kinds of tastes (has no interest in them), and His magnanimity is eternal. Only that devotee acquires His Naam whom He bestows to; and Waheguru, Himself, connects him with Him. Waheguru has placed His Amri-Naam in everybody's heart, but some rare individual drinks it (acquires the Naam) whom He feeds (bestows) Himself. 9.

ਸਲੋਕ ਮ:3॥ ਬਾਬਾਣੀਆ ਕਹਾਣੀਆ ਪੁਤ ਸਪੁਤ ਕਰੇਨਿ॥ ਜਿ ਸਤਿਗੁਰ ਭਾਵੈ ਸੁ ਮੰਨਿ ਲੈਨਿ ਸੋਈ ਕਰਮ ਕਰੇਨਿ॥ ਜਾਇ ਪੁਛਹੁ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਬਿਆਸ ਸੁਕ ਨਾਰਦ ਬਚਨ ਸਭ ਸ੍ਰਿਸਟਿ ਕਰੇਨਿ॥ ਸਚੈ ਲਾਏ ਸਚਿ ਲਗੇ ਸਦਾ ਸਚੁ ਸਮਾਲੇਨਿ॥ ਨਾਨਕ ਆਏ ਸੇ ਪਰਵਾਨੁ ਭਏ ਜਿ ਸਗਲੇ ਕੁਲ ਤਾਰੇਨਿ॥ 1॥
Sloak M:3: Babaaniyaan kuhaaniyaan, poot spoot kurayn(i). J(i) Satgur bhaavaiy su munn(i) laiyn(i), sayee kerm kurayn(i). Jaayay poochhou Simrit(i), Shast, Beas, Sook, Nard, buchan subh srisht(i) kurayn(i). Sachaiy laayay, Sach(i) luggay, sudaa Sach(u) smaalayn(i). Nanak, aayay say pervaan(u) bhuyyay j(i) suglay kool taarayn(i). 1.
Word Meaning: Babaaniyaan = of the elders (virtuous people). Spoot = good (noble) sons. J(i) = Jo = whatever. Bhaavaiy = is liked. Kerm = deeds. Beas, Sook, Naarud = names of popular sages. Buchun = word (of wisdom). Srisht(i) = world. Sachaiy = Waheguru. Smaalayn(i) = remember. Pervaan = approved. Kool = associates.
MEANING: The stories of the great virtuous people transform the youngsters into good (noble) sons. They obey Satguru's Teachings, and perform the deeds as per His wishes (Teachings). You can verify this by reading the holy books and the teachings of the sages like Beas, Sook, and Nard, which are meant for the whole world. Those devotees, who are prompted by Waheguru, get attached to His Naam, and remember (recite) it all the time. The coming to the world of those devotees is approved (welcome) who salvage all their associates, oh Nanak. 1.

ਮ:3॥ ਗੁਰੂ ਜਿਨਾ ਕਾ ਅੰਧੁਲਾ ਸਿਖ ਭੀ ਅੰਧੇ ਕਰਮ ਕਰੇਨਿ॥ ਓਇ ਭਾਣੈ ਚਲਨਿ ਆਪਣੈ ਨਿਤ ਝੂਠੋ ਝੂਠੁ ਬੋਲੇਨਿ॥ ਕੂੜੁ ਕੁਸਤੁ ਕਮਾਵਦੇ ਪਰ ਨਿੰਦਾ ਸਦਾ ਕਰੇਨਿ॥ ਓਇ ਆਪਿ ਡੁਬੇ ਪਰਨਿੰਦਕਾ ਸਗਲੇ ਕੁਲ ਡੁਬੇਨਿ॥ ਨਾਨਕ ਜਿਤੁ ਓਇ ਲਾਏ ਤਿਤੁ ਲਗੇ ਓਇ ਬਪੁੜੇ ਕਿਆ ਕਰੇਨਿ॥ 2॥
M:3: Guru jinha ka undhula, sikh bhee undhay kerm kurayn(i). Oye bhaanaiy chullun(i) aapnaiy, nit jhoottho, jhootth(u) boalayn(i). Koorr(u) koosut(u) kmaanvday, pur ninda sudaa kurayn(i). Oye aap(i) doobay pur nindka, suglay kool dobayn(i). Nanak, jit(u) oye laayay, tit(u) luggay, oye buppurray kiyya kurayn(i). 2.
Word Meaning: Undhula = (spiritually) blind. Sikhs = followers. Koorr(u) = perishable. Koosut(u) = lies; deceits. Ninda = vilification. Doobay = drown (in the world sea); do not achieve the objective of life. Pur Nindka = vilifying others. Buppurray = helpless.
MEANING: The disciples of the guru, who is spiritually blind, also perform deeds resulting in spiritual blindness. They follow their own mind and tell lies all the time. They always practise lies and deceit, and maliciously criticize others. By vilifying others, they drown in the world-sea (never get emancipation), and take all their associates with them. But they cannot be

entirely blamed for their ignoble acts, because they are helpless as they are doing just that for which they are preprogrammed by God, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭ ਨਦਰੀ ਅੰਦਰਿ ਰਖਦਾ ਜੇਤੀ ਸ੍ਰਿਸਟਿ ਸਭ ਕੀਤੀ॥ ਇਕਿ ਕੂੜਿ ਕੁਸਤਿ ਲਾਇਅਨੁ ਮਨਮੁਖ ਵਿਗੂਤੀ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਧਿਆਈਐ ਅੰਦਰਿ ਹਰਿ ਪ੍ਰੀਤੀ॥ ਜਿਨ ਕਉ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਤਿਨ ਵਾਤਿ ਸਪੀਤੀ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਚੁ ਸਿਫਤਿ ਸਨਾਈ॥ 10॥

Paurri: Subh nudri undar(i) rukhda, jayti srisht(i) subh keeti. Ikk(i) koorr(i) koosut(i) laayayun(u), munmukh vigooti. Gurmukh(i) sudaa dhiyaayiyaiy, undar(i) Hur(i) preeti. Jin kuou poataiy poonn(u) haiy, tin vaat(i) speeti. Nanak, Naam(u) dhiyaayiyaiy, Sach(u) sift(i) snaayee. 10.

Word Meaning: Nudri Undar(i) = in sight. Srisht(i) = world. Koorr(i) Koosut(i) = in perishable and immoral activities. Vigooti = misguided suffer humiliation. Poataiy = in possession; in their credit account. Poonn(i) = noble deeds. Vaat(i) = in mouth (on the tongue). Speeti = of praise (for Waheguru). Sunaayee = praise.

MEANING: Waheguru keeps all His creations under His eyes. He misguides some to practise lies and perform immoral acts; such people are followers of their minds and are misguided by Waheguru; they suffer humiliation. On the other hand, the Guru's Sikhs always recite Waheguru's Naam with love for Him. Those who have noble deeds to their credit sing Waheguru's praise with their tongue. Waheguru's greatness is eternal, so we should recite His Naam(u), oh Nanak. 10.

ਸਲੋਕ ਮ:1॥ ਸਤੀ ਪਾਪੁ ਕਰਿ ਸਤੁ ਕਮਾਹਿ॥ ਗੁਰ ਦੀਖਿਆ ਘਰਿ ਦੇਵਣਿ ਜਾਹਿ॥ ਇਸਤਰੀ ਪੁਰਖੈ ਖਟਿਐ ਭਾਉ॥ ਭਾਵੈ ਆਵਉ ਭਾਵੈ ਜਾਉ॥ ਸਾਸਤੁ ਬੇਦੁ ਨ ਮਾਨੈ ਕੋਇ॥ ਆਪੋ ਆਪੈ ਪੂਜਾ ਹੋਇ॥ ਕਾਜੀ ਹੋਇ ਕੈ ਬਹੈ ਨਿਆਇ॥ ਫੇਰੇ ਤਸਬੀ ਕਰੇ ਖੁਦਾਇ॥ ਵਢੀ ਲੈ ਕੇ ਹਕੁ ਗਵਾਏ॥ ਜੇ ਕੋ ਪੁਛੈ ਤਾ ਪੜਿ ਸੁਣਾਏ॥ ਤੁਰਕ ਮੰਤ੍ਰੁ ਕਨਿ ਰਿਦੈ ਸਮਾਹਿ॥ ਲੋਕ ਮੁਹਾਵਹਿ ਚਾੜੀ ਖਾਹਿ॥ ਚਉਕਾ ਦੇ ਕੈ ਸੁਚਾ ਹੋਇ॥ ਐਸਾ ਹਿੰਦੂ ਵੇਖਹੁ ਕੋਇ॥ ਜੋਗੀ ਗਿਰਹੀ ਜਟਾ ਬਿਭੂਤ॥ ਆਗੈ ਪਾਛੈ ਰੋਵਹਿ ਪੂਤ॥ ਜੋਗ ਨ ਪਾਇਆ ਜੁਗਤਿ ਗਵਾਈ॥ ਕਿਤੁ ਕਾਰਣਿ ਸਿਰਿ ਛਾਈ ਪਾਈ॥ ਨਾਨਕ ਕਲਿ ਕਾ ਏਹੁ ਪਰਵਾਣੁ॥ ਆਪੇ ਆਖਣੁ ਆਪੇ ਜਾਣੁ॥ 1॥

Sloak M: 1: Sutee paap(u) kur(i) sut(u) kmaah(i). Gur, deekhiya ghur(i) dayvun(i) jaah(i). Istree, poorkhaiy khuttiyain bhaaou. Bhaavaiy aavou, bhaavaiy jaaou. Shast(u), Bayd(u) na maanaiy koyay. Aapo, aapaiy pooja hoyay. Qazi hoyay kaiy buhhaiy niyaayay. Phayray tusbee, kuray Khoodaayay. Vuddhi laiy kay huq(u) guvaayay. Jay ko poochhaiy, ta purrh(i) soonaayay. Turk muntar(u) kun(i), ridaiy smaah(i). Loak moohaaveh(i) chaarri khaah(i). Chaunka day kaiy soocha hoyay. Aiysa Hindu vakhou koyay. Yogi grehi, jutaan bibhoot. Aagaiy, paachhaiy roveh(i) poot. Yog na paaya, joogut(i) guvaayee. Kit(u) kaarun(i) sir(i) chhaayee paayee. Nanak, Kul(i) ka eh(u) pervaan(u). Aapay aakhun(u), aapay jaan(u). 1.

Word Meaning: Sutee = highly moral; virtuous. Sut(u) = high morality. Kmaah(i) = practises. Deekhiya = advice; sermon. Khuttiyaiyn = earn money. Bhaaou = love. Bhaavaiy = whether. Tusbee = rosary. Vuddhi = bribe. Huq(u) = right. Guvaayay = robs. Turk = Muslim. Ridaiy = in the heart. Moohaaveh(i) = get others cheated. Chaarri = bribe; undeserving praise. Chaunka = outdoor cooking. Soocha = clean; pure. Grehi = family man. Jutaan = permanently tangled hair. Bibhoot = ash. Joogut(i) = technique; path of Yogism. Kit(u) Kararun(i) = to achieve what? Chhaayee = ash. Kul(i) = Kulyug (the present era). Pervaan = approval. Aapay Aakhun(u) –Jaan(u) = make own rules.

MEANING: (People blame the present era – Kalyug – for their unfavourable conditions; but Guru Sahib tells people that there is no such time which is good or bad by itself. It is the character and actions of people that make conditions good or bad. For example, a visibly

virtuous person commits sins, and (contrary to the norms), the guru goes to the house of his followers to advise them. The wife loves her husband only if he earns wealth, regardless of whether he works at home or goes away. Nobody is following the advice of the holy books; they are performing their own worship. The Qazi sits in the chair of the judge to deliver justice, and moves the beads of the rosary and chants “Allah” with his tongue to give the impression of his false religiosity, but he takes bribes to rob others of their rights. If someone questions his judgment, he quotes some words from the law book to justify his decision.
Similarly, a Hindu listens to the Muslim mantra (holy words) and enshrines that in his heart to please the Muslim rulers. He undeservingly praises his Muslim rulers lavishly and earns prizes (bribes) to get the innocent people cheated by them (suffer injustice at their hands). Look at the Hindus (Brahmans) who draw lines with cow dung around their outdoor cooking facility, and claim it to be a sign of their purity!!
The yogis, with their permanently tangled hair and ash on their bodies, claim to have renounced the world, yet they have families with them, their children crying around them (to have their needs fulfilled). They cannot achieve their objective, and on top of that, they lose (are misled from) their accepted path of Yogism; so, what did they achieve by putting ash on their head (body)? This is what Kulyug is all about, and it has become the approved behaviour in society that people make their own rules and justify them, oh Nanak. 1.

ਮ:1॥ ਹਿੰਦੂ ਕੈ ਘਰਿ ਹਿੰਦੂ ਆਵੈ॥ ਸੂਤੁ ਜਨੇਊ ਪੜਿ ਗਲਿ ਪਾਵੈ॥ ਸੂਤੁ ਪਾਇ ਕਰੇ ਬੁਰਿਆਈ॥ ਨਾਤਾ ਧੋਤਾ ਥਾਇ ਨ ਪਾਈ॥ ਮੁਸਲਮਾਨੁ ਕਰੇ ਵਡਿਆਈ॥
(ਅੰਗ 952)॥ ਵਿਣੁ ਗੁਰ ਪੀਰੈ ਕੋ ਥਾਇ ਨ ਪਾਈ॥ ਰਾਹੁ ਦਸਾਇ ਓਥੈ ਕੋ ਜਾਇ॥ ਕਰਣੀ ਬਾਝਹੁ ਭਿਸਤਿ ਨ ਪਾਇ॥ ਜੋਗੀ ਕੈ ਘਰਿ ਜੁਗਤਿ ਦਸਾਈ॥ ਤਿਤੁ ਕਾਰਣਿ ਕਨਿ ਮੁੰਦ੍ਰਾ ਪਾਈ॥ ਮੁੰਦ੍ਰਾ ਪਾਇ ਫਿਰੈ ਸੰਸਾਰਿ॥ ਜਿਥੈ ਕਿਥੈ ਸਿਰਜਣਹਾਰੁ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਵਾਟਾਊ॥ ਚੀਰੀ ਆਈ ਢਿਲ ਨ ਕਾਊ॥ ਏਥੈ ਜਾਣੈ ਸੁ ਜਾਇ ਸਿਵਾਣੈ॥ ਹੋਰੁ ਫਕੜੁ ਹਿੰਦੂ ਮੁਸਲਮਾਣੈ॥ ਸਭਨਾ ਕਾ ਦਰਿ ਲੇਖਾ ਹੋਇ॥ ਕਰਣੀ ਬਾਝਹੁ ਤਰੈ ਨ ਕੋਇ॥ ਸਚੇ ਸਚੁ ਵਖਾਣੈ ਕੋਇ॥ ਨਾਨਕ ਅਗੈ ਪੁਛ ਨ ਹੋਇ॥ 2॥
M:1: Hindu kaiy ghur(i) Hindu aavaiy. Soot(u) junayoo purrh(i) gul(i) paavaiy. Soot(u) paayay, kuray booriyaayi. Naata, dhota thaayay na paayee. Muslman kuray vudiyaayi.
(PAGE 952): Vin(u) Gur Peeraiy ko thaayayn na paayee. Rah(u) dusaayay oathaiy ko jaayay. Kerni baajhoun Bhist(i) na paayay. Yogi kaiy ghur(i) joogut(i) dusaayee. Tit(u) kaarun(i) kunn(i) moondraan paayee. Moondraan paayay phiraiy sunsaar(i). Jithaiy, kithaiy Sirjunhaar(u). Jaytay jea, taytay vataaou. Cheeri aayee, dhill na kaaoou. Ethaiy jaanaiy, su jaayay sinjaanaiy. Hoar(u) phukkurr(u) Hindu, Muslmanaiy. Subhna ka Dur(i) laykha hoyay. Kerni baajhoun turaiy na koyay. Sacho, Sach(u) vukhaanaiy koyay. Nanak, uggaiy pooch na hoyay. 2.
Word Meaning: Janayoo = the holy thread that the upper-castes wear around their neck. Booriyaayi = immoral acts. Naata = taking dips at holy places. Dhota = washed. Thaayaiyn Na Paayee = gets no recognition. Rah(u) = path to spirituality. Dusaayay = to ask. Kerni = noble deeds. Baajhoun = without. Bhist(i) = paradise. Tit(u) Kaarun(i) = for that reason. Jithaiy Kithay = everywhere. Vataaou = travelers; visitors. Cheeri = letter (Huqam of Waheguru). Dhill = delay. Jaanaiy = recognize (make connection with God). Sinjaanaiy = recognized; honoured. Phukkurr(u) = fake; joke; false. 2.
MEANING: A Hindu (Brahman) visits another Hindu’s house and puts a junayoo (the holy cotton thread) around his neck after reciting some mantras. (What is the use of the thread) when he still commits immoral deeds? He gets no recognition (in Waheguru’s Court) even if he takes dips at the holy places and keeps himself physically clean.

The Muslim sings praise of “Allah”, but without following the advice of their Peer (spiritual leader0, he gets no recognition either. If someone wants to know about the religious path to paradise, the answer is that nobody can go there without noble deeds.
(The yogis perform many breathing exercises to prolong their lives). If someone goes to them asking for their objective, for which they wear big earrings and roam around, they may say that they are searching for the Supreme Being. But He is present everywhere, so why roam around? As far as prolonging life span is concerned, every living being is a traveller (visitor) here, and no delay is allowed when Waheguru’s Huqam comes for one to leave. Those who make a connection with Waheguru in this life are recognized (are honoured) in Waheguru’s Court. All others – whether they are Hindus or Muslims – are fake in their religiosity. Everybody’s deeds are examined in Waheguru’s Court, and nobody gets salvation without noble deeds. If someone recites only Waheguru’s Naam (with full dedication) and no one else’s, he is not questioned in His Court, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਆਖੀਐ ਕਾਇਆ ਕੋਟੁ ਗੜੁ॥ ਅੰਦਰਿ ਲਾਲ ਜਵੇਹਰੀ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਪੜੁ॥ ਹਰਿ ਕਾ ਮੰਦਰੁ ਸਰੀਰੁ ਅਤਿ ਸੋਹਣਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦਿੜੁ॥ ਮਨਮੁਖ ਆਪਿ ਖੁਆਇਅਨੁ ਮਾਇਆ ਮੋਹ ਨਿਤ ਕੜੁ॥ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਪੂਰੈ ਭਾਗਿ ਪਾਇਆ ਜਾਈ॥ 11॥

Paurri: Hur(i) ka Mundar(u) aakhiyaiy, kaaya koat(u) gurrh. Undar(i) laal, juvayhri, Gurmukh(i) Hur(i) Naam(u) purrh(u). Hur(i) ka Mundar(u) sreer(u) ut(i) sohna, Hu(i), Hur(i) Naam(u) dirr(u). Munmukh Aap(i) khooaayayun(u), Maya moh nit kurrh(u). Subhnaa, Sahib Aik(u) haiy, pooraiy bhaag(i) paaya jaayee. 11.

Word Meaning: Kaaya = human body. Kot(u) = Gurrh = fort. Laal, Juvayhri = rubies and jewels like noble qualities. Dirr(u) = reinforce. Khooaayayun(u) = misguided. Kurrh(u) = suffer frustration.

MEANING: The fort-like human body is Waheguru’s temple which contains rubies- and jewels - like noble qualities which are revealed by reciting Waheguru’s Naam in the shelter of the Guru (with His Shabad). That human-body temple of Waheguru is extremely beautiful where His Naam is reinforced. The followers of their mind are misguided by Waheguru Himself, and they always suffer frustration for their attachment for Maya. Everybody has the same Lord, but He can be realized only with great fortune. 11.

ਸਲੋਕ ਮ:1॥ ਨਾਸਤਿ ਦੁਖੀਆ ਨਾਸਤਿ ਸੁਖੀਆ ਨਾਸਤਿ ਪਾਣੀ ਜੰਤ ਫਿਰਹਿ॥ ਨਾਸਤਿ ਮੂੰਡ ਮੁਡਾਈ ਕੇਸੀ ਨਾਸਤਿ ਪੜਿਆ ਦੇਸ ਫਿਰਹਿ॥ ਨਾਸਤਿ ਰੁਖੀ ਬਿਰਖੀ ਪਥਰ ਆਪੁ ਤਛਾਵਹਿ ਦੂਖ ਸਹਹਿ॥ ਨਾਸਤਿ ਹਸਤੀ ਸੰਗਲ ਬਧੇ ਨਾਸਤਿ ਗਾਈ ਘਾਹੁ ਚਰਹਿ॥ ਜਿਸੁ ਹਥਿ ਸਿਧਿ ਦੇਵੈ ਜੇ ਸੋਈ ਜਿਸ ਨੋ ਦੇਇ ਤਿਸੁ ਆਇ ਮਿਲੈ॥ ਨਾਨਕ ਤਾ ਕਉ ਮਿਲੇ ਵਡਾਈ ਜਿਸੁ ਘਟ ਭੀਤਰਿ ਸਬਦੁ ਰਵੈ॥ ਸਭਿ ਘਟ ਮੇਰੇ ਹਉ ਸਭਨਾ ਅੰਦਰਿ ਜਿਸਹਿ ਖੁਆਈ ਤਿਸੁ ਕਉਨੁ ਕਹੈ॥ ਜਿਸਹਿ ਦਿਖਾਲਾ ਵਾਟੜੀ ਤਿਸਹਿ ਭੁਲਾਵੈ ਕਉਨੁ॥ ਜਿਸਹਿ ਭੁਲਾਈ ਪੰਧ ਸਿਰਿ ਤਿਸਹਿ ਦਿਖਾਵੈ ਕਉਨੁ॥ 1॥

Sloak M:1: Naasut(i) dookhiya, naasut(i) sookhiya, naasu(i) paani junt phireh(i). Naasut(i) moond moondaayi kayseen, naasut(i) purriya days phireh(i). Naasut(i) rookheen, birkheen, puthur aap(u) tuchhaayay dookh suheh(i). Naasut(i) husti sungul buddhay, naasut(i) gaayeen ghaah(u) chureh(i). Jis(u) huth(u sidh(i) dayvaiy jay Soyee, jis nu dayay tis(u) aayay milaiy. Nanak ta kuou milay vudaayee jis(u) ghut bheetur(i) Shabad(u) ruvvaiy. Subh(i) ghut mayray, huoun subhna undar(i), jiseh(i) khooaayeen, tis(u) kaun(u) kuhhaiy. Jiseh(i) dhikhaalaan vaatrri, tiseh(i) bhoolaavaiy kaun(u). Jiseh(i) bhoolaayeen pundh sir(i), tiseh(i) dikhaavaiy kaun? 1.

Word Meaning: Naasut(i) = is not there. Dookhiya = self-affliction. Sookhiya = enjoying comforts. Moond Moondaaeen = shaving heads. Tuchhaaveh(i) = getting cut, hewed, or

carved. Hustee = elephant. Sidh(i) = success; mental bliss; emancipation. Soyee = God. Vudaayee = respect; praise. Ruvvaiy = is recited. Khooyaayeen = misguide. Kuhhaiy = say; advise. Vaatrri = right path. Pundh Sir(i) = right from the beginning. 1.

MEANING: One cannot achieve mental bliss by torturing oneself by standing in cold or hot waters for long times because if that were the case, all life in water would be blissful (which is not the case). Mental bliss cannot be achieved even by enjoying the comforts of life (because they are short-lived, and there are many other causes of suffering). Mental bliss cannot be achieved by shaving one's head (as some people do), or by taking part in religious discussions, as many learned people do, by roaming around in the country. Emancipation cannot be achieved even by suffering while living under trees or on the mountains because if such suffering resulted in emancipation, then trees and rocks will also get emancipation as they suffer when they are cunt into pieces, are hewed, or are carved. Some people wrap chains around them to achieve emancipation; if that were the case, elephants would also get emancipation because some of them, too, are chained. Emancipation or mental bliss cannot be achieved even by eating vegetables only (as some people do) because cows also feed on grass (and are not emancipated). Only Waheguru controls individual successes, mental bliss, and emancipation, and only He can bestow them on whomever He chooses, and connects them with Him. Only that individual receives respect who recites Waheguru's Naam in his heart, oh Nanak.

(Waheguru says): All hearts are mine, and I am present in all of them; who can guide the individual whom I misguide? And who can misguide the individual whom I show the right path, and who can guide the individual whom I misguide right at the beginning of his journey? 1.

NOTE: Addressing the yogis by their names in the next five Sloaks, Guru Nanak Sahib advises the yogis of different sects that anybody can unite with God if he performs noble deeds, and recites Waheguru's Naam, no matter what type of religious (sect) label he wears. Performing noble deeds and reciting Waheguru's Naam with reverence is the only path for union with Him.

ਮ:1॥ਸੋ ਗਿਰਹੀ ਜੋ ਨਿਗ੍ਰਹੁ ਕਰੈ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਭੀਖਿਆ ਕਰੈ॥ ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੇ ਸਰੀਰੁ॥ ਸੋ ਗਿਰਹੀ ਗੰਗਾ ਕਾ ਨੀਰੁ॥ ਬੋਲੈ ਈਸਰੁ ਸਤਿ ਸਰੂਪੁ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥ 2॥

M:1: So grehi jo nigreh(u) kuraiy. Jup(u), tup(u), sunjum(u) bheekhiya kuraiy. Poonn, daan ka kuray sureer(u). So grehi, Gunga ka neer(u). Boalaiy Eshur(u) Sut(i) Sroop(u). Perm Tunt meh(i) raykh na roop(u). 2.

Word Meaning: Grehi = family man. Nigreh(u) = control on senses. Jup(u) = recitation of some mantras. Tup(u) = self-torturing; hard labour. Sunjum = exercise control. Bheekhiya = alms. Poonn Daan = noble deeds and helping the needy. Gunga Ka Neer(u) = clean (pure) like the water of River Ganga. Eshur(u) = a leading Yogi. Sut(i) Sroop(u) = the eternal Waheguru. Perm Tunt = the Supreme Being. Raykh Na Roop(u) = (separate) physical features and looks. 2.

MEANING: The individual, who exercises control over his senses and begs for recitation of Waheguru's Naam, the ability to work hard (to worship Him), and the ability to control desires, is the true family man. Such a virtuous man also performs noble deeds and helps the needy. Such a noble family man is pure like the water of the river Ganga. If *Esher* also sings the praises of the eternal Waheguru, he will merge into the Supreme Being and have no distinctive physical features or appearance (becoming like Waheguru). 2.

ਮ:1॥ ਸੋ ਅਉਧੂਤੀ ਜੋ ਧੂਪੈ ਆਪੁ॥ ਭਿਖਿਆ ਭੋਜਨੁ ਕਰੈ ਸੰਤਾਪੁ॥ ਅਉਹਠ ਪਟਣ ਮਹਿ ਭੀਖਿਆ ਕਰੈ॥ ਸੋ ਅਉਧੂਤੀ ਸਿਵਪੁਰਿ ਚੜੈ॥ ਬੋਲੈ ਗੋਰਖੁ ਸਤਿ ਸਰੂਪੁ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥ 3॥

M:1: So aoudhooti jo dhoopaiy aap(u), bhikhiya bhojun(u) kuraiy suntaap(u). Aouhutth puttun meh(i) bheekhiya kuraiy. So aoudhooti Shivpur(i) churrhay. Boalaiy Gorukh(u) Sut(i) Sroop(u). Perm Tunt meh(i) raykh na roop(u). 3.
Word Meaning: Aoudhooti = who has broken all bonds with Maya; a renunciate. Dhoopaiy = burns; eradicates. Bhikhiya Bhojun(u) = begged food. Suntaap(u) = suffering; repentance. Aouhutth = heart. Puttun = city. Shivpur(i) = the city of Waheguru. Churrhay = attains that height (transcendence). Gorukh(u) = one of the leading Yogis.
Word Meaning: The true "*Aoudhooti*" is the one who burns his selfishness and ego, and rather than begging for food as alms, he begs for (sharing) the sufferings of others (lessens their suffering); and rather than going from door to door to beg for food, he begs for the wellbeing of others, and for His Naam from Waheguru in the city of his heart. Such an "aoudhoot" attains transcendence and becomes one with Waheguru. If Gorakh also sings Waheguru's praise, he will merge into the Supreme Being and will have no distinctive physical features or looks. 3.

ਮ:1॥ ਸੋ ਉਦਾਸੀ ਜਿ ਪਾਲੇ ਉਦਾਸੁ॥ ਅਰਧ ਉਰਧ ਕਰੇ ਨਿਰੰਜਨ ਵਾਸੁ॥ ਚੰਦ ਸੂਰਜ ਕੀ ਪਾਏ ਗੰਢਿ॥ ਤਿਸੁ ਉਦਾਸੀ ਕਾ ਪੜੈ ਨ ਕੰਧੁ॥ ਬੋਲੈ ਗੋਪੀ ਚੰਦੁ ਸਤਿ ਸਰੂਪੁ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥ 4॥
M:1: So Oodaasi, j(i) paalay oodaas(u). Urdh, oordh kuray Nirunjun vaas(u). Chund, Sooruj kee paayay gundh(i). Tis(u) Oodaasi ka purraiy na kundh(u). Boalaiy Gopi Chunnd Sut(i) Sroop(u). Perm Tunt meh(i) raykh na roop(u). 4.
Word Meaning: Oodaasi = totally disinterested in Maya. Urdh Oordh = close and higher (everywhere). Nirunjun = Waheguru. Chund = moon (coolness); peaceful mind. Sooruj = sun (brightness); enlightenment. Gundh(i) = union. Purraiy = collapse; weaken. Kundh(u) = body (mind). Gopi Chand(u) = another leading Yogi.
MEANING: The true "Oodaasi" is the one who nourishes (strengthens) his detachment from the worldly attractions, sees Waheguru everywhere, and enlightens his peaceful mind with Divine Knowledge. The body (mind) of such an "Oodassi" never weakens. If Gopi Chand also sings Waheguru's praise, he will merge into the Supreme Being and will have no distinctive physical features or looks. 4.

ਮ:1॥ ਸੋ ਪਾਖੰਡੀ ਜਿ ਕਾਇਆ ਪਖਾਲੇ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਲੇ॥ ਸੁਪਨੇ ਬਿੰਦੁ ਨਾ ਦੇਈ ਝਰਣਾ॥
(ਅੰਗ 953)॥ ਤਿਸੁ ਪਾਖੰਡੀ ਜਰਾ ਨ ਮਰਣਾ॥ ਬੋਲੈ ਚਰਪਟੁ ਸਤਿ ਸਰੂਪੁ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥ 5॥
M:1: So Paakhundi, j(i) kaayay pukhaalay. Kaaya kee ugn(i) Braham(u) purjaalay. Soopnay bind(u) na dayee jhurna.
(PAGE 953): Tis(u) Paakhundi juraa na merna. Boalaiy Churput(u) Sut(i) Sroop(u). Perm Tunt meh(i) raykh na roop(u).
Word Meaning: Paakhundi = a fake (hypocrite) holy man. Ugun(i) = fire of desires. Purjaalay = burns (destroys) completely. Braham(u) = Waheguru. Soopnay = in dream. Bind(u) Jhurna = succumb to lust. Juraa = old age. Churput(u) = an eminent Yogi (he was a leading Yogi in "Sidh Gosht(i)".
MEANING: Even a hypocritical ascetic can free himself from the fear of old age and of death, if he purifies his body (and mind) by completely burning (killing) the fire of his desires by replacing it with the strong light of Waheguru (His Naam), and by not succumbing to the urge of lust even in his dream. If *Churpat* also sings Waheguru's praise, he will merge into the Supreme Being and will have no distinctive physical features or looks. 4.

ਮ:1॥ ਸੋ ਬੈਰਾਗੀ ਜਿ ਉਲਟੇ ਬ੍ਰਹਮੁ॥ ਗਗਨ ਮੰਡਲ ਮਹਿ ਰੋਪੇ ਥੰਮੁ॥ ਅਹਿਨਿਸਿ ਅੰਤਰਿ ਰਹੈ ਧਿਆਨਿ॥ ਤੇ ਬੈਰਾਗੀ ਸਤ ਸਮਾਨਿ॥ ਬੋਲੈ ਭਰਥਰਿ ਸਤਿ ਸਰੂਪੁ॥ ਪਰਮ ਤੰਤ ਮਹਿ ਰੇਖ ਨ ਰੂਪੁ॥ 6॥

M:1: So Baiyraagi j(i) ooltay Braham(u). Guggun mundul meh(i) roapaiy thumm(u). Ehinis(i) untar(i) ruhhaiy dhiyaan(i). Tay Bairaagi, Sut smaan(i). Boalaiy Bherthur(i) Sut(i) Sroop(u). Perm Tunt meh(i) raykh na roop(u). 6.

Word Meaning: Biyraagi = detached from the world. Ooltay = reverses (mind). Guggun Mundul = the tenth door (in brain). Roapaiy = erects; raises. Thumm(u) = pillar. Ehinis(i) = day and night. Dhiyaan(i) = in mind. Sut Smaan(i) = like Waheguru.

MEANING: That individual is a true "*Biyraagi"* who reverses the direction of his thinking from Maya towards Waheguru, and erects the pillar of His Naam in his mind (supports his mind with the Naam) to connect it with Waheguru, and keeps his mind focused on Him day and night. Such a "Baiyraagi" becomes just like Waheguru. If *Bherthur(i*) also sings Waheguru's praise, he will merge into the Supreme Being, and will have no distinctive physical features and looks. 6.

ਮ:1॥ ਕਿਉ ਮਰੈ ਮੰਦਾ ਕਿਉ ਜੀਵੈ ਜੁਗਤਿ॥ ਕੰਨ ਪੜਾਇ ਕਿਆ ਖਾਜੈ ਭੁਗਤਿ॥ ਆਸਤਿ ਨਾਸਤਿ ਏਕੋ ਨਾਉ॥ ਕਉਣੁ ਸੁ ਅਖਰੁ ਜਿਤੁ ਰਹੈ ਹਿਆਉ॥ ਧੂਪ ਛਾਵ ਜੇ ਸਮ ਕਰਿ ਸਹੈ॥ ਤਾ ਨਾਨਕ ਆਖੈ ਗੁਰੁ ਕੋ ਕਹੈ॥ ਛਿਅ ਵਰਤਾਰੇ ਵਰਤਹਿ ਪੂਤ॥ ਨਾ ਸੰਸਾਰੀ ਨਾ ਅਉਧੂਤ॥ ਨਿਰੰਕਾਰਿ ਜੋ ਰਹੈ ਸਮਾਇ॥ ਕਾਹੇ ਭੀਖਿਆ ਮੰਗਣਿ ਜਾਇ॥ 7॥

M:1: Kiyoun muraiy munda, kiyoun jeevaiy joogut(i). Kunn purraayay, kiyya khaajaiy bhoogut(i). Aasut(i), naasut(i) Aiko Naaoun. Kaun(u) so Ukkhur(u) jit(u) ruhhaiy hiyaaou. Dhoop chhaanv jay sum kur(i) suhhaiy. Ta Nanak(u) aakhaiy Gur(u) ko kuhhaiy. Chhay vertaaray verteh(i) poot. Na sunsaari, na aoudhoot. Nirunkaar(i) jo ruhhaiy smaayay. Kaahay bheekhiya mungun(i) jaayay. 7.

Word Meaning: Kiyoun = how? Munda = evil thinking. Joogut(i) = way (of life). Bhoogut(i) = the communal sweet of the yogis. Aasut(i) = is (visibly) present. Naasut(i) = is not visible. Aiko Naaoun = Waheguru's Naam. Ukkhur(u) = word; shabad. Hiyaaou = heart; mind. Dhoop Chhaanv = discomforts (suffering) and comfort. Sum = equal. Suhhaiy = endures; treats. Kuhhaiy = remembers (the Guru). Chhay Vertaaray = the six sects (philosophies) of ascetics. Poot = sons; disciples. Bheekhiya = alms.

MEANING: How can evil thinking be eradicated, and how can one follow the path of righteousness? What does a yogi achieve by piercing his ears and by eating the sweet communal food of grace? It is Waheguru's Naam alone that operates in the universe, whether He is present invisibly or in His visible form. What is the Shabad with which His Naam may be enshrined in the heart? If one accepts discomforts and comforts the same way with Guru's Shabad, then he is considered to have recited His Naam, oh Nanak. The ascetics follow six different philosophies; they are neither truly family men nor fully renunciate. Why would a devotee, who stays absorbed in Waheguru, go begging for food (he will not)? 7.

ਪਉੜੀ॥ ਹਰਿ ਮੰਦਰੁ ਸੋਈ ਆਖੀਐ ਜਿਥਹੁ ਹਰਿ ਜਾਤਾ॥ ਮਾਨਸ ਦੇਹ ਗੁਰ ਬਚਨੀ ਪਾਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਤਾ॥ ਬਾਹਰਿ ਮੂਲਿ ਨ ਖੋਜੀਐ ਘਰ ਮਾਹਿ ਬਿਧਾਤਾ॥ ਮਨਮੁਖ ਹਰਿ ਮੰਦਰ ਕੀ ਸਾਰ ਨ ਜਾਣਨੀ ਤਿਨੀ ਜਨਮੁ ਗਵਾਤਾ॥ ਸਭ ਮਹਿ ਇਕੁ ਵਰਤਦਾ ਗੁਰ ਸਬਦੀ ਪਾਇਆ ਜਾਈ॥ 12॥

Paurri: Hur(i) Mundar(u) soyee aakhiyaiy jithoun Hur(i) jaata. Maanus dayh Gur Buchani paaya, subh(u) Aatum Ram(u) puchhaata. Baahur(i) mool(i) na khojiyaiy, ghur maah(i) Bidhaata. Munmukh Hur(i) Mundar kee saar na jaan-ni, tinhi junum(u) guvaata. Subh meh(i) Ikk(u) vertda, Gur Shabadi paaya jaayee. 12.

Word Meaning: Jithoun = from where. Jaata = recognized (realized).. Maanus Dayh = in human life. Gur Buchani = Guru's Shabad. Aatum Ram(u) = Waehguru. Bidhaata = the carver of our fates (Waheguru). Guvaata = waste away. 12.
MEANING: The human body is deservingly called Waheguru's Temple because it is only in human form that the man recognizes (realizes) Waheguru, and sees Him everywhere with Guru's Shabad. We should not search for Him outside – only in our hearts. The follower of his mind does not know the worth of the human body and wastes it away. It is Waheguru alone that operates everywhere, and can be realized with the Guru's Shabad. 12.

ਸਲੋਕ ਮ:3॥ ਮੂਰਖੁ ਹੋਵੈ ਸੋ ਸੁਣੈ ਮੂਰਖ ਕਾ ਕਹਣਾ॥ ਮੂਰਖ ਕੇ ਕਿਆ ਲਖਣ ਹੈ ਕਿਆ ਮੂਰਖ ਕਾ ਕਰਣਾ॥ ਮੂਰਖੁ ਓਹੁ ਜਿ ਮੁਗਧੁ ਹੈ ਅਹੰਕਾਰੇ ਮਰਣਾ॥ ਏਤੁ ਕਮਾਣੈ ਸਦਾ ਦੁਖੁ ਦੁਖੁ ਹੀ ਮਹਿ ਰਹਣਾ॥ ਅਤਿ ਪਿਆਰਾ ਪਵੈ ਖੂਹਿ ਕਿਹੁ ਸੰਜਮੁ ਕਰਣਾ॥ ਗੁਰਮੁਖਿ ਹੋਏ ਸੁ ਕਰੇ ਵੀਚਾਰੁ ਓਸੁ ਅਲਿਪਤੋ ਰਹਣਾ॥ ਹਰਿ ਨਾਮੁ ਜਪੈ ਆਪਿ ਉਧਰੈ ਓਸੁ ਪਿਛੈ ਡੁਬਦੇ ਭੀ ਤਰਣਾ॥ ਨਾਨਕ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਕਰੇ ਜੋ ਦੇਇ ਸੁ ਸਹਣਾ॥ 1॥
Sloak M:3: Moorukh hovaiy so soonaiy, moorukh ka kehna. Moorukh kay kiyya lukkhun haiyn, kiyya moorukh ka kerna. Moorukh(u) oh(u) j(i) moogudh haiy, ahunkaaro merna. Ait(u) kmaanaiy sudaa dookh(u), dookh(u) hee meh(i) rehna. Ut(i) piyaara puvvaiy khooh(i), kihou sunjum(u) kerna. Gurmukh(i) hoyay su kuray veechaar(u), oas(u) ulipto rehna. Hur(i) Naam(u) jupaiy, aap(i) oodhraiy, oas(u) pichhaiy doobday bhee turna. Nanak, jo Tis(u) bhaavaiy so kuray, jo dayay su sehna. 1.
Word Meaning: Lukkhun = signs. Kerna = acts. Moogudh = captivated by Maya. Ahunkaaro = with his ego. Ait(u) Kmaanaiy = with such deeds. Khooh(i) = in the well of Maya. Sunjum(u) = means; take steps. Ulipto = detached. Sehna = accept.
MEANING: Only a fool will listen to (obey) another fool. But what are the signs of a fool, and what kind of deeds does he do? A fool is a person captivated by Maya and spiritually dead because of his great conceit. There is always suffering in such behaviour, and a fool keeps suffering all the time. When a blind lover of Maya falls into the deep well of Maya, what means can be used to pull him out? A Sikh of the Guru reflects on the consequences of such behaviour and remains detached from Maya. He recites Waheguru's Naam, whereby he is salvaged, and all his associates who are drowning in the sea of Maya are ferried across the sea (saved). Waheguru does whatever He likes, and we have to accept all that which comes our way, oh Nanak. 1.

ਮ:1॥ ਨਾਨਕੁ ਆਖੈ ਰੇ ਮਨਾ ਸੁਣੀਐ ਸਿਖ ਸਹੀ॥ ਲੇਖਾ ਰਬੁ ਮੰਗੇਸੀਆ ਬੈਠਾ ਕਢਿ ਵਹੀ॥ ਤਲਬਾ ਪਉਸਨਿ ਆਕੀਆ ਬਾਕੀ ਜਿਨਾ ਰਹੀ॥ ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਹੋਸੀ ਆਇ ਤਈ॥ ਆਵਣੁ ਜਾਣੁ ਨ ਸੁਝਈ ਭੀੜੀ ਗਲੀ ਫਹੀ॥ ਕੂੜੁ ਨਿਖੁਟੇ ਨਾਨਕਾ ਓੜਕਿ ਸਚਿ ਰਹੀ॥ 2॥
M:1: Nanak(u) aakhaiy ray munaa, sooniyaiy Sikh suhhee. Laykha Rub(u) mungaysia, baiyttha kuddh(i) vuhhee. Tulbaan puousun(i) aakiyaan, baaki jinha ruhhee. Israel(u) frishta, hosi aayay tuyyee. Aavun(u) jaan(u) na soojhyee, bheerri gulee phuhhee. Koorr(u) nikhootay Nanaka, oarruk(i) Sach(i) ruhhee. 2.
Word Meaning: Sikh = advice. Suhhee = right; real. Laykha = account of deeds. Mungaysia = will demand. Vuhhee = the book of accounts. Tulbaan Puousun(i) = will be called in. Aakiyaan = rebels (who did not obey Waheguru's Huqam). Baaki = balance (bad deeds minus the good deeds). Israel(u) Frishta = Angel of death. Tuyyee = well prepared. Soojhyee = cannot think of. Bheerri Gulee = very narrow passage. Phuhhee = trapped (soul). Koorr(u) = falsehood. Nikhootay = runs out; one loses out. Oarruk(i) = at last. Sach(i) = truthfulness. Ruhhee = prevails; wins.

MEANING: Our mind should receive only the right advice, because Waheguru will demand an account of our deeds as recorded in our account book, oh Nanak. The rebels (who do not obey His Huqam) and have some balance owing (their bad deeds minus their good deeds) are called in. The Angel of justice comes prepared with their full accounts; at that time, trapped in a narrow passage (with strict scrutiny), one cannot think of any place to escape to. Falsehood does not work forever; only the truth prevails at the end, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕਾ ਸਭੁ ਸਰੀਰੁ ਹੈ ਹਰਿ ਰਵਿ ਰਹਿਆ ਸਭੁ ਆਪੈ॥ ਹਰਿ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਕਿਛੁ ਕਹਣ ਨ ਜਾਪੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਾਲਾਹੀਐ ਹਰਿ ਭਗਤੀ ਰਾਪੈ॥ ਸਭੁ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇਆ ਅਹੰਕਾਰੁ ਗਵਾਪੈ॥ ਸਭੁ ਕਿਛੁ ਹਰਿ ਕਾ ਖੇਲੁ ਹੈ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਈ॥ 13॥

Paurri: Hur(i) ka subh(u) sreer(u) haiy, Hur(i) ruv(i) ruhhiya subh(u) aapaiy. Hur(i) kee keemut(i) na puvvaiy, kichh(u) kehn na jaapaiy. Gur Perasadi salaahiyaiy, Hur(i) bhugtee raapaiy. Subh(u) mun(u), tun(u) huriya hoya, ahunkaar(u) guvaapaiy. Subh(u) kichh(u) Hur(i) ka khayl(u) haiy, Gurmukh(i) kisaiy boojhaayee. 13.

Word Meaning: Subh(u) Sreer(u) = the whole creation. Ruv(i) Ruhhiya = is present. Kehn Na Jaapaiy = cannot think of right words. Raapaiy = is imbued. Huriya Hoya = comes to life. Ahunkaar(u) = conceit. Guvaapaiy = is lost (eradicated). Khayl(u) = drama. Boojhaayee = gives understanding.

MEANING: The whole creation is the body of Waheguru, and He is present everywhere. Nobody can find the worth of Waheguru (His greatness), and there are no words to explain that. Imbued in His love with Guru's grace, one can only sing His praise whereby his ego is eradicated, and he gets a new life by body and by mind. Some rare devotee learns in the shelter of the Guru that the world is only a drama of Waheguru. 13.

ਸਲੋਕੁ ਮ:1॥ ਸਹੰਸਰ ਦਾਨ ਦੇ ਇੰਦ੍ਰ ਰੋਆਇਆ॥ ਪਰਸ ਰਾਮੁ ਰੋਵੈ ਘਰਿ ਆਇਆ॥ ਅਜੈ ਸੁ ਰੋਵੈ ਭੀਖਿਆ ਖਾਇ॥ ਐਸੀ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ ਰੋਵੈ ਰਾਮੁ ਨਿਕਾਲਾ ਭਇਆ॥

(ਅੰਗ 954)॥ ਸੀਤਾ ਲਖਮਣੁ ਵਿਛੁੜਿ ਗਇਆ॥ ਰੋਵੈ ਦਹਸਿਰ ਲੰਕ ਗਵਾਇ॥ ਜਿਨਿ ਸੀਤਾ ਆਦੀ ਡਉਰੂ ਵਾਇ॥ ਰੋਵਹਿ ਪਾਡਵ ਭਏ ਮਜੂਰ॥ ਜਿਨ ਕੈ ਸੁਆਮੀ ਰਹਤ ਹਦੂਰਿ॥ ਰੋਵੈ ਜਨਮੇਜਾ ਖੁਇ ਗਇਆ॥ ਏਕੀ ਕਾਰਣਿ ਪਾਪੀ ਭਇਆ॥ ਰੋਵਹਿ ਸੇਖ ਮਸਾਇਕ ਪੀਰ॥ ਅੰਤਿ ਕਾਲਿ ਮਤੁ ਲਾਗੈ ਭੀੜ॥ ਰੋਵਹਿ ਰਾਜੇ ਕੰਨ ਪੜਾਇ॥ ਘਰਿ ਘਰਿ ਮਾਗਹਿ ਭੀਖਿਆ ਜਾਇ॥ ਰੋਵਹਿ ਕਿਰਪਨ ਸੰਚਹਿ ਧਨੁ ਜਾਇ॥ ਪੰਡਿਤ ਰੋਵਹਿ ਗਿਆਨੁ ਗਵਾਇ॥ ਬਾਲੀ ਰੋਵੈ ਨਾਹਿ ਭਤਾਰੁ॥ ਨਾਨਕ ਦੁਖੀਆ ਸਭੁ ਸੰਸਾਰੁ॥ ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਨਿ ਜਾਇ॥ ਅਉਰੀ ਕਰਮ ਨ ਲੇਖੈ ਲਾਇ॥1॥

Sloak(u) M:1: Sehunsur daan day Indra roaaya. Pers Ram(u) rovaiy ghur(i) aaya. Ajaiy su rovaiy bheekhiya khaayay. Aiysi Durgeh milaiy sujaayay. Rovaiy Ram(u) nikaala bhuyya.

(PAGE 954): Seeta Lukhman vichhurr(i) guyya. Rovaiy Dehsir Lank guvaayay. Jin(i) Seeta aandi duouroo vaayay. Roveh(i) Paanduv bhuyyay mujoor. Jin kaiy Soami reht hudoor(i). Rovaiy Janmeja khooyay guyya. Aikee kaarun paapi bhuyya. Roveh(i) Sheikh musaayik peer. Unt(i) kaal(i) mut(u) laagaiy bheerr. Roveh(i) raajay kunn purraayay. Ghur(i), ghur(i) maangeh(i) bheekhiya jaayay. Roveh(i) kirpun suncheh(i) dhun(u) jaayay. Pundit roveh(i) giyaan(u) guvaayay. Baali rovaiy naah(i) bhutaar(u). Nanak dookhiya subh(u) sunsaar(u). Munnay Naaoun soyee jin(i) jaayay. Auree kerm na laykhaiy paayay. 1.

Word Meaning: Sehunsur = thousands. Daan = dund = punishment**. Indra** (the king of paradise) deceitfully raped Ahilliya, the wife of sage Gautum. When the sage came to know, he cursed Indra with thousands of female genitals on his body. **Pers Ram** = a Brahman sage and a great devotee of Shiva. When god Rama broke the bow of Shiva to marry Seeta, Pers Ram was enraged and arrived at the scene to punish Rama, who robbed Pers Ram of all his powers by touching his feet. **Ajaiy** = grandfather of Rama. Once a sage went to see king

Ajaiy to beg for alms; Ajaiy was in his stable at the time, he gave horse-dung to the sage in alms. Insulted badly, the sage cursed Ajaiy who had to eat the horse-dung himself. **Ram Nikaala** = god Rama, who was **banished** for 14 years from Ayudhiya. He cried when Seeta was kidnapped by Raavun, and when Laxman, his younger brother, got gravely wounded in the battle with Raavun. **Dehsir** = a name for Raavun, the king of Lanka who had kidnapped Seeta, wife of god Rama, and was defeated by Rama's army thereby losing his country to Rama. Aandi = brought. Duouroo = tambourine. Vaayay = by playing. Duouroo Vaayay = with a swagger.

Pandavas = the main players of Mahabharat. After their ill-conceived loss to their rival cousins and the rulers, **Kauravs,** they were banished to live in hiding for 12 years. To hide their identity, they accepted labour-positions with a king, named, Vairaat. They had the support of god Krishna (their Soami).

Janmeja = a king, who killed 18 Brahmans because they laughed at his wife who appeared in a semi see-through dress. Because of killing Brahmans, he developed leprosy on his body as punishment. At the advice of some sage, he listened to the Mahabharat Epic, but doubted the possibilities of some happenings, as a result, his leprosy stayed and he cried. Khooyay Guyya = made mistake. **Sheikh** = a learned Muslim. Musaayik = many sheikhs. Peer = a holy Muslim. Bheerr = trouble. **Kirpun** = money-lovers. Suncheh(i) = accumulated. **Baali** = a young bride. Bhutaar(u) = husband. Jin(i) Jaayay = succeeds. Auree Kerm = other rituals. Laykhaiy Paayay = given credit.

NOTE: Using popular stories from the Hindu Granths, Guru Nanak Sahib has demonstrated that everyone in this world is suffering for one reason or another, and that nobody is happy in this world without Waheguru's Naam.

MEANING: The sage Gautam made Indra cry when he was cursed by the Sage to have thousands of female genitalia signs on his body. Pers Ram cried when he was humiliated by god Rama, who sucked all his powers by touching his feet. Ajaiy felt humiliated when he had to eat the horse-dung that he gave to a sage in alms. People are similarly punished in Waheguru's Court for their bad deeds (or choices). Rama cried when he was banished and when he got separated from his wife, Seeta, and his brother, Lukhman. Raavun, who had kidnapped Seeta with a swagger, cried when he lost his island country, Lanka, to Rama. The Pandavas cried (felt humiliated) when they had to work as labourers for the king, Vairaat, even though they had the support of god Krishna. Janmeja cried when he made a single mistake of doubting some incidents of Mahabharat, and became a sinner.

The educated and the holy Muslims cry (are afraid) when they think about the possibility of some kind of trouble at the time of their death. The kings, who became yogis for various reasons, cried (repented) when they had to have their ears pierced and go door to door to beg for food. The money-lovers cry when they lose their accumulated wealth, and the pundits cry when they lose their knowledge (lose in debates on religious issues). A young bride cries when her husband dies; thus, the whole world is suffering (without Waheguru's Naam), oh Nanak. Only that individual is honoured in Waheguru's Court who has full faith in Waheguru's Naam; no other religious ritual is recognized (not given any credit). 1.

ਮ:2॥ ਜਪੁ ਤਪੁ ਸਭੁ ਕਿਛੁ ਮੰਨਿਐ ਅਵਰਿ ਕਾਰਾ ਸਭਿ ਬਾਦਿ॥ ਨਾਨਕ ਮੰਨਿਆ ਮੰਨੀਐ ਬੁਝੀਐ ਗੁਰ ਪਰਸਾਦਿ॥2॥

M:2: Jup(u), tup(u) subh(u) kichh(u) munniyain, uver(i) kaaraan subh(i) baad(i). Nanak munniyaan munniyaiy, boojhiyaiy Gur persad(i). 2.

Word Meaning: Munniyaiyn = obey Waheguru's Huqam. Kaaraan = deeds. Baad(i) = useless. Munniyaan = approved. Munniyaiy = is recognized (is honoured).

MEANING: All rituals including recitation of mantras and self-affliction, are worthless unless the individual obeys Waheguru's Huqam (recites His Naam with full faith). It is only with Guru's grace that one realizes that only that individual is honoured in Waheguru's Court who has full faith in Him, and obeys His Huqam, oh Nanak. 2.

ਪਉੜੀ॥ ਕਾਇਆ ਹੰਸ ਧੁਰਿ ਮੇਲੁ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ॥ ਸਭ ਮਹਿ ਗੁਪਤੁ ਵਰਤਦਾ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟਾਇਆ॥ ਗੁਣ ਗਾਵੈ ਗੁਣ ਉਚਰੈ ਗੁਣ ਮਾਹਿ ਸਮਾਇਆ॥ ਸਚੀ ਬਾਣੀ ਸਚੁ ਹੈ ਸਚੁ ਮੇਲਿ ਮਿਲਾਇਆ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਆਪੇ ਦੇਇ ਵਡਿਆਈ॥ 14॥

Paurri: Kaaya, huns Dhoor(i) mayl(u) Kertaiy likh(i) paaya. Subh meh(i) goopt(u) vertda, Gurmukh(i) pergtaaya. Goon gaavaiy, Goon oochraiy, Goon maah(i) samaya. Sachi Bani Sach(u) haiy, Sach(u) mayl(i) milaaya. Subh(u) kichh(u) Aapay Aap(i) haiy, Aapay dayay vudiyaayee. 14.

Word Meaning: Kaaya = body. Huns = swan; soul. Dhoor(i) = by Waheguru. Mayl(u) = union. Goopt(u) = hidden. Pergtaaya =makes to appear; reveals. Goon = praise.

MEANING: The union between a soul and the body it gets is predetermined by Waheguru. Waheguru operates hidden in everybody, but is revealed when a devotee comes to Satguru's shelter and sings praise of Waheguru, recites His Naam, and stays absorbed in His praise. Guru's Bani (Shabad) is eternal, is a manifestation of Waheguru, and connects one with Him. Waheguru does everything Himself, and accords honour to His devotees. 14.

ਸਲੋਕ ਮ:2॥ ਨਾਨਕ ਅੰਧਾ ਹੋਇ ਕੈ ਰਤਨਾ ਪਰਖਣ ਜਾਇ॥ ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਈ ਆਵੈ ਆਪੁ ਲਖਾਇ॥ 1॥

Sloak M:2: Nanak undha hoyay kaiy, ruttanaa perkhun jaayay. Ruttanaa saar na jaanyee, aavaiy aap(u) lukhaayay. 1.

Word Meaning: Ruttanaa = jewels; noble qualities; virtues. Perkhun = to test; examine. Saar = worth. Lukhaayay = reveal; expose. 1.

MEANING: If a blind man goes to examine jewels, he cannot know their worth; on the contrary, he exposes his blindness to others. (Similarly, a Maya-engrossed, ignorant person has no sense of virtues and vilifies them). 1.

ਮ:2॥ ਰਤਨਾ ਕੇਰੀ ਗੁਥਲੀ ਰਤਨੀ ਖੋਲੀ ਆਇ॥ ਵਖਰ ਤੈ ਵਣਜਾਰਿਆ ਦੁਹਾ ਰਹੀ ਸਮਾਇ॥ ਜਿਨ ਗੁਣੁ ਪਲੈ ਨਾਨਕਾ ਮਾਣਕ ਵਣਜਹਿ ਸੇਇ॥ ਰਤਨਾ ਸਾਰ ਨ ਜਾਣਨੀ ਅੰਧੇ ਵਤਹਿ ਲੋਇ॥ 2॥

M:2: Ruttanaa kayri goothlee, ruttanee khohli aayay. Vukkhur taiy vunjaariyaan, doohaan ruhhi smaayay. Jin Goon(u) pullaiy Nanaka, maanuk vunjeh(i) sayay. Ruttanaa saar na jaan-ni undhay vuteh(i) loyay. 2

Word Meaning: Ruttana = jewel-like noble qualities**.** Kayri = of. Goothlee = bag; treasure. Ruttanee = the examiner of jewels (Satguru). Vukkhur = (seller of) merchandize (Satguru). Vunjaara = trader; buyer (Sikh). Smaayay = know the worth of. Pullaiy = in possession. Maanuk = pearls; virtues. Vunjeh(i) = deal in. Undhay = blind; ignorant. Vuteh(i) = wander around. Loyay = in the world. 2.

MEANING: Satguru is a treasure of virtues which He opens for His Sikhs; both know the worth of these virtues. Only those who deal in such pearls of virtues know their worth. Most people are blind to the worth of such virtues, and go around in the world (spend their life) in ignorance. 2.

ਪਉੜੀ॥ ਨਉ ਦਰਵਾਜੇ ਕਾਇਆ ਕੋਟੁ ਹੈ ਦਸਵੈ ਗੁਪਤੁ ਰਖੀਜੈ॥ ਬਜਰ ਕਪਾਟ ਨ ਖੁਲਨੀ ਗੁਰ ਸਬਦਿ ਖੁਲੀਜੈ॥ ਅਨਹਦ ਵਾਜੇ ਧੁਨਿ ਵਜਦੇ ਗੁਰ ਸਬਦਿ ਸੁਣੀਜੈ॥ ਤਿਤੁ ਘਟ ਅੰਤਰਿ ਚਾਨਣਾ ਕਰਿ ਭਗਤਿ ਮਿਲੀਜੈ॥ ਸਭਿ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਜਿਨਿ ਆਪੇ ਰਚਨ ਰਚਾਈ॥ 15॥

Paurri: Nuou dervaajay kaaya koat(u) haiy, dusvaiy goopt(u) rukheejaiy. Bujjur kpaat na khoolni, Gur Shabad(i) khooleejaiy. Unhud vaajay dhoon(i) vujday, Gur Shabad(i) sooneejaiy. Tit(u) ghut untar(i) chaan-na kur(i) bhugut(i) milijaiy. Subh(i) meh(i) Aik(u) vertda, jin(i) Aapay ruchun ruchaayee. 15.

Word Meaning: Koat(u) = fort. Bujjur = (strong like) concrete. Kpaat = doors. Unhud = Divine. Dhoon(i) = musical. Ghut = heart (mind). 15.

MEANING: The fort-like human body has nine visible doors, while the tenth door (through which one connects with Waheguru) is kept hidden. This door has concrete-like strong planks which open only with Guru's Shabad when the devotee feels as if Divine music is playing in his mind. With Waheguru's worship, the devotee's mind is enlightened, and he gets connected with Him. Waheguru, which has created the universe, operates in everybody. 15.

ਸਲੋਕ ਮ:2॥ ਅੰਧੇ ਕੈ ਰਾਹਿ ਦਸਿਐ ਅੰਧਾ ਹੋਇ ਸੁ ਜਾਇ॥ ਹੋਇ ਸੁਜਾਖਾ ਨਾਨਕਾ ਸੋ ਕਿਉ ਉਝੜਿ ਪਾਇ॥ ਅੰਧੇ ਏਹਿ ਨ ਆਖੀਅਨਿ ਜਿਨ ਮੁਖਿ ਲੋਇਣ ਨਾਹਿ॥ ਅੰਧੇ ਸੇਈ ਨਾਨਕਾ ਖਸਮਹੁ ਘੁਥੇ ਜਾਹਿ॥ 1॥

Sloak M:2: Undhaiy kaiy raah(i) dussiyaiyn undha hoyay su jaayay. Hoyay soojaakha Nanaka, so kiyoun oojhurr(i) paayay. Undhay eh(i) na aakhiun(i) jin mookh(i) loyin naah(i). Undhay sayee Nanaka, Khusamou ghoothaiy jaah(i). 1.

Soojaakha = with full sight. Oojhurr(i) = wilderness; on the wrong path. Loyin = eyes. Khusamou = from the Lord. Ghoothaiy = missed opportunity; misled. 1.

MEANING: Only a blind man will follow the path advised by another blind man; why would a man with perfect eyesight follow a path of wilderness? However, those people are not blind (of wisdom or spirituality) who do not have eyes on their face; those are truly blind who have been misled away from the Lord, oh Nanak. 1.

ਮ:2॥ ਸਾਹਬਿ ਅੰਧਾ ਜੋ ਕੀਆ ਕਰੇ ਸੁਜਾਖਾ ਹੋਇ॥ ਜੇਹਾ ਜਾਣੈ ਤੇਹੋ ਵਰਤੈ ਜੇ ਸਉ ਆਖੈ ਕੋਇ॥ ਜਿਥੈ ਸੁ ਵਸਤੁ ਨ ਜਾਪਈ ਆਪੇ ਵਰਤਉ ਜਾਣਿ॥ ਨਾਨਕ ਗਾਹਕੁ ਕਿਉ ਲਏ ਸਕੈ ਨ ਵਸਤੁ ਪਛਾਣਿ॥ 2॥

M:2: Sahib(i) undha jo keeya, kuray soojaakha hoyay. Jayha jaanaiy, tayho vertaiy, jay suou aakhaiy koyay. Jithaiy su vust(u) na jaapyee, aapay vertuou jaan(i). Nanak, gaahuk(u) kiyoun luyyay, sukaiy na vust(u) puchhaan(i). 2.

Word Meaning: Vertaiy = deals. Suou = hundred times. Jaapyee = clear. Vertuou = dealing. Vust(u) = article; thing. Puchhaan(i) = recognize. 2.

MEANING: The individual, who has been blinded (misguided) by the Lord, can regain his vision (spiritual path) by the Will of the Lord. Otherwise, he deals with the world as per his own wisdom (nature), and does not understand the path of righteousness, even if someone advises him hundreds of times. A person uses his own whims to deal with a situation about which he has no information. How can a customer buy something (follow a spiritual path) if he cannot recognize it, oh Nanak? 2.

ਮ:2॥ ਸੋ ਕਿਉ ਅੰਧਾ ਆਖੀਐ ਜਿ ਹੁਕਮਹੁ ਅੰਧਾ ਹੋਇ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਬੁਝਈ ਅੰਧਾ ਕਹੀਐ ਸੋਇ॥ 3॥

M:2: So kiyoun undha aakhiyaiy j(i) Huqamoun undha hoyay. Nanak, Huqam(u) na boojhyee, undha kuhhiyaiy soyay. 3.

Word Meaning: Huqamou = by Waheguru's Will; by natural causes.

MEANING: Why should a person be called blind if he has lost his eyesight by natural causes. The real blind is the person who does not understand Waheguru's Huqam, oh Nanak. 3.

(ਅੰਗ 955)॥ ਪਉੜੀ॥ ਕਾਇਆ ਅੰਦਰਿ ਗੜੁ ਕੋਟੁ ਹੈ ਸਭਿ ਦਿਸੰਤਰ ਦੇਸਾ॥ ਆਪੇ ਤਾੜੀ ਲਾਈਅਨੁ ਸਭਿ ਮਹਿ ਪਰਵੇਸਾ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਾਜੀਅਨੁ ਆਪਿ ਗੁਪਤੁ ਰਖੇਸਾ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਜਾਣਿਆ ਸਚੁ ਪਰਗਟੀਏਸਾ॥ ਸਭੁ ਕਿਛੁ ਸਚੋ ਸਚੁ ਹੈ ਗੁਰਿ ਸੋਝੀ ਪਾਈ॥ 16॥

(PAGE 955): **Paurri:** Kaaya undar(i) gurrh koat(u) haiy, subh(i) disuntar daysa. Aapay taarri laayiun(u), subh(i) meh(i) pervaysa. Aapay srisht(i) saajiun(u), Aap(i) goopt(u) rukhaysa. Gur sayva tay jaaniya, Sach(u) pergutiaysa. Subh(u) kichh(u) Sacho, Sach(u) haiy, Gur(i) sojhi paayee. 16.

Word Meaning: Gurrh(u) = Koat(u) = fort. Disuntar = far away countries. Taarri = deep meditation. Pervaysa = has entered; is present. Srisht(i) = world. Pergutiaysa = appears, is revealed. Sojhi = understanding. 16.

MEANING: The fort-like human body is a dwelling for Waheguru, who is the creator of all the far and near countries. Present in everybody, He resides there in deep meditation (is not visible). He has created the whole universe, but keeps Himself hidden. When a devotee makes a connection with Him in the Guru's shelter (by acting on His advice), Waheguru appears in his mind. The Guru has given this understanding that Waheguru is present everywhere. 16.

ਸਲੋਕ ਮ:1॥ ਸਾਵਣੁ ਰਾਤਿ ਅਹਾੜੁ ਦਿਹੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਖੇਤ॥ ਲਬ ਵਤ੍ਰ ਦਰੋਗੁ ਬੀਉ ਹਾਲੀ ਰਾਹਕੁ ਹੇਤ॥ ਹਲੁ ਬੀਚਾਰੁ ਵਿਕਾਰ ਮਣ ਹੁਕਮੀ ਖਟੇ ਖਾਇ॥ ਨਾਨਕ ਲੇਖੈ ਮੰਗਿਐ ਅਉਤੁ ਜਣੇਦਾ ਜਾਇ॥ 1॥

Sloak M:1: Saavun raat(i), Ahaarr(u) dihoun, kaam(u), kroadh(u) dooyay khayt. Lub vuttar, droag(u) beeou, haali raahuk hayt. Hul(u) beechaar(u), vikaar mun, Huqami khuttay khaayay. Nanak laykhaiy munggiyaiyn, aut(u) junaynda jaayay. 1.

Word Meaning: Khayt = fields. Lub = gluttony. Vuttar = optimum conditions. Droag(u) = deceitfulness. Beeou = seeds. Haali Raahuk = the farmer. Hayt = worldly attachments. Hul(u) = tiller; plough. Beechaar(u) = (evil) thoughts. Vikaar = vices; sensual pleasures. Mun = amount (of crop). Khuttay = earns. Aut(u) = childless; without noble deeds. Junaynda = giving birth to; produce.

MEANING: A farmer has two main crops called Haarri (mainly wheat, barley, and mustard) and Sauni (mainly rice, beans, and corn) over the year, for which he puts in a lot of hard work. A man, who sows short temper during the day for Haarri harvest, and lust during the night for his Sauni harvest in the fields of his mind, and for whom gluttony is the suitable conditions for sowing his crops, and who uses deceitfulness as the seeds, and for whom worldly attractions are his hired help in farming, harvests the crop of immoral thoughts and vices for his mental food by Waheguru's Huqam. When he is demanded the account of his deeds, he has no noble deed to show because he did not produce any, oh Nanak. 1.

ਮ:1॥ ਭਉ ਭੋਇ ਪਵਿਤੁ ਪਾਣੀ ਸਤੁ ਸੰਤੋਖੁ ਬਲੇਦ॥ ਹਲੁ ਹਲੇਮੀ ਹਾਲੀ ਚਿਤੁ ਚੇਤਾ ਵਤ੍ਰ ਵਖਤ ਸੰਜੋਗੁ॥ ਨਾਉ ਬੀਜੁ ਬਖਸੀਸ ਬੋਹਲ ਦੁਨੀਆ ਸਗਲ ਦਰੋਗ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ਜਾਵਹਿ ਸਗਲ ਵਿਜੋਗ॥ 2॥

M:1: Bhuou bhoyay, puvit(u) paani, sut(u) suntokh(u) bulayd. Hul(u) hulaymi, haali chit(u), chayta vuttar(u), vukhut sunjog(u). Naaoun beej(u), bukhsheesh bohul, dooniya sugul droag. Nanak nudri kerm(u) hoyay, jaaveh(i) sugul vijog. 2.

Word Meaning: Bhuou = fear (of God). Bhoyay = ground; field. Puvit(u) = purity of mind. Sut(u) = high morality. Suntokh = contentment. Bulayd = oxen (oxen were used to plough

the land and for other farming needs in those days). Hul(u) = tiller; plough. Hulaymi = humility. Chit(u) Chayta = remembering (God) in mind. Vukhut Sunjog = time of union; good fortune. Beej(u) = seed. Bukhsheesh = Kerm = benevolence. Bohul = mound (amount) of grains (crop). Droag = false. Vijog = separation from God. 2.

Word Meaning: A man, who uses respectful fear for Waheguru as the field of his mind which he ploughs with high morality and contentment as the two oxen, and irrigates it with the water of purity of his mind; and who tills it (prepares it) with humility, and keeps Waheguru in mind all the time as the farmer, attains the appropriate conditions for union with the Guru where he seeds Waheguru's Naam in his mind-field, and treats the world as being false (perishable). With Waheguru's kind sight, he harvests a bumper crop of love for Waheguru as a result of which, his separation from Waheguru is eliminated forever, oh Nanak. 2.

ਪਉੜੀ॥ ਮਨਮੁਖਿ ਮੋਹੁ ਗੁਬਾਰੁ ਹੈ ਦੂਜੈ ਭਾਇ ਬੋਲੈ॥ ਦੂਜੈ ਭਾਇ ਸਦਾ ਦੁਖੁ ਹੈ ਨਿਤ ਨੀਰੁ ਵਿਰੋਲੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਮਥਿ ਤਤੁ ਕਢੋਲੈ॥ ਅੰਤਰਿ ਪਰਗਾਸੁ ਘਟਿ ਚਾਨਣਾ ਹਰਿ ਲਧਾ ਟੋਲੈ॥ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਈ॥ 17॥

Paurri: Munmukh(i) moh(u) goobaar(u) haiy, doojaiy bhaayay bolaiy. Doojaiy bhaayay sudaa dookh(u) haiy, nit neer(u) virolaiy. Gurmukh(i) Naam(u) dhiyaayiyaiy, muth(i) Tutt(u) kudholaiy. Untar(i) pergaas(u) ghut(i) chaan-na, Hur(i) ludha tolaiy. Aapay bherm(i) bhoolaayaynda, kichh(u) kehn(u) na jaayee. 17.

Word Meaning: Moh(u) = worldly attachments. Goobaar(u) = darkness. Doojaiy Bhaaayay = love for Maya. Neer(u) = water. Virolaiy = Muth = churns. Tutt(u) = the essence (Waheguru). Ludha = find out. Tolaiy = by searching. Bherm(i) = misbeliefs.

MEANING: The follower of his mind has the darkness of worldly attachments in his mind, has love for Maya, and talks only about that. One always suffers when one loves Maya; it is like churning water where one gains nothing, no matter how hard one churns. A Sikh of the Guru recites Waheguru Naam churning, pondering deeply on it, and realizes the true essence (Waheguru). His mind is enlightened, and he finds Waheguru (becomes connected with Him) by seeking Him. But, Waheguru Himself misguides some people by creating misgivings in their minds; so, nothing can be said about His amazing decisions. 17.

Commented [DS1]:

ਸਲੋਕ ਮ:2॥ ਨਾਨਕ ਚਿੰਤਾ ਮਤਿ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੋਇ॥ ਜਲ ਮਹਿ ਜੰਤ ਉਪਾਇਅਨੁ ਤਿਨਾ ਭੀ ਰੋਜੀ ਦੇਇ॥ ਓਥੈ ਹਟੁ ਨ ਚਲਈ ਨਾ ਕੋ ਕਿਰਸ ਕਰੇਇ॥ ਸਉਦਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾ ਕੋ ਲਏ ਨ ਦੇਇ॥ ਜੀਆ ਕਾ ਆਹਾਰੁ ਜੀਅ ਖਾਣਾ ਏਹੁ ਕਰੇਇ॥ ਵਿਚਿ ਉਪਾਇ ਸਾਇਰਾ ਤਿਨਾ ਭੀ ਸਾਰ ਕਰੇਇ॥ ਨਾਨਕ ਚਿੰਤਾ ਮਤ ਕਰਹੁ ਚਿੰਤਾ ਤਿਸ ਹੀ ਹੇਇ॥ 1॥

Sloak M:2: Nanak, chinta mut(i) kurhou, chinta Tis hee hoyay. Jul meh(i) junt oopaayayun(u), tinha bhee roji dayay. Othaiy, hutt(u) na chullyee, na ko kirs kuray. Sauda mool(i) na hovyee, na ko luyyay na dayay. Jeayaan ka aahaar(u) jea, khaana eh(u) kuray. Vich(i) oopaayay saayiraan, tinha bhee saar kuray. Nanak, chinta mut kurhou, chinta Tis hee hoyay. 1.

Word Meaning: Chinta = worry. Tis = Him. Junt = living beings. Opaayayun = are created. Roji = food. Hutt(u) = shopping; business. Kirs = farming. Sauda = deals. Aahaar(u) = food. Saayiraan = in oceans. Saar = looks after.

MEANING: (Work hard to earn your livelihood by honest means), but quit worrying about your needs for food because Waheguru worries about that. He has created life even in water and has made arrangements for their food there, too. There are no shops or farming there. There are no deals to make there, and one kind of animal serves as food for another. He has created

life in oceans and looks after His creation. So, quit worrying about your food sources; Waheguru worries about you, oh Nanak. 1.

ਮ:1॥ ਨਾਨਕ ਇਹੁ ਜੀਉ ਮਛੁਲੀ ਝੀਵਰੁ ਤ੍ਰਿਸਨਾ ਕਾਲੁ॥ ਮਨੂਆ ਅੰਧੁ ਨ ਚੇਤਈ ਪੜੈ ਅਚਿੰਤਾ ਜਾਲੁ॥ ਨਾਨਕ ਚਿਤੁ ਅਚੇਤੁ ਹੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ॥ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ 2॥

M:1: Nanak, eh(u) jeaou muchhli, jheever(u) trishna kaal(u). Munooaa undh(u) na chaytyee, purraiy achinta jaal(u). Nanak chit(u) achayt(u) haiy, chinta buddha jaayay. Nudr(i) kuray jay Aapni, ta Aapay luyyay milaayay. 2.

Word Meaning: Jheever(u) = fisherman. Trishna = worldly desires. Kaal(u) = death. Munooaa = mind. Chaytyee = remembers. Achinta = unaware. Jaal(u) = net. Achayt(u) = negligent. Buddha = trapped in. Nudr(i) = kind sight.

MEANING: The man is like a fish (which is attracted to the bait, and is killed), whereas his desires for Maya are like the net of the fisherman for his spiritual death. The blind (ignorant) man does not remember Waheguru, and is caught unaware in the net of his desires. The man is negligent in mind and is increasingly trapped in the net of his worries. However, Waheguru connects some men with Him with His benevolence, oh Nanak. 2.

ਪਉੜੀ॥ ਸੇ ਜਨ ਸਾਚੇ ਸਦਾ ਸਦਾ ਜਿਨੀ ਹਰਿ ਰਸੁ ਪੀਤਾ॥ ਗੁਰਮੁਖਿ ਸਚਾ ਮਨਿ ਵਸੈ ਸਚੁ ਸਉਦਾ ਕੀਤਾ॥ ਸਭੁ ਕਿਛੁ ਘਰ ਹੀ ਮਾਹਿ ਹੈ ਵਡਭਾਗੀ ਲੀਤਾ॥ ਅੰਤਰਿ ਤ੍ਰਿਸਨਾ ਮਰਿ ਗਈ ਹਰਿ ਗੁਣ ਗਾਵੀਤਾ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਅਨੁ ਆਪੇ ਦੇਇ ਬੁਝਾਈ॥ 18॥

Paurri: Say jun saachay sudaa, sudaa, jinhi Hur(i) rus(u) peeta. Gurmukh(i) Sacha mun(i) vussaiy, Sach(u) sauda keeta. Subh(u) kichh(u) ghur hee maah(i) haiy, vudbhaageen leeta. Untar(i) trishna mur(i) guyyee, Hur(i) goon gaaveeta. Aapay mayl(i) milaayayun(u) Aapay dayay boojhaayee. 18.

Word Meaning: Saachay = connected with God. Rus(u) = sweet Naam. Sauda Keeta = made deal. Leeta = acquired. Trishna = desires. Boojhaayee = understanding. 18.

MEANING: The individuals who have enjoyed the sweetness of Waheguru's Naam get permanently connected with Him. Those who have embedded Waheguru in their heart by the grace of the Guru have made an everlasting deal. Everything is (Waheguru and the noble qualities are) present in man's heart, but only the lucky ones acquire them. One's fire of desires is killed by singing Waheguru's praise. Waheguru Himself connects His devotees to Him through the Guru and guides them. 18.

ਸਲੋਕ ਮ:1॥ ਵੇਲਿ ਪਿੰਞਾਇਆ ਕਤਿ ਵੁਣਾਇਆ॥ ਕਟਿ ਕੁਟਿ ਕਰਿ ਖੁੰਬਿ ਚੜਾਇਆ॥ ਲੋਹਾ ਵਢੇ ਦਰਜੀ ਪਾੜੇ ਸੂਈ ਧਾਗਾ ਸੀਵੈ॥ ਇਉ ਪਤਿ ਪਾਟੀ ਸਿਫਤੀ ਸੀਪੈ ਨਾਨਕ ਜੀਵਤ ਜੀਵੈ॥ ਹੋਇ ਪੁਰਾਣਾ ਕਪੜੁ ਪਾਟੈ ਸੂਈ ਧਾਗਾ ਗੰਢੈ॥ ਮਾਹੁ ਪਖੁ ਕਿਹੁ ਚਲੈ ਨਾਹੀ ਘੜੀ ਮੁਹਤੁ ਕਿਛੁ ਹੰਢੈ॥
(ਅੰਗ 956) ਸਚੁ ਪੁਰਾਣਾ ਹੋਵੈ ਨਾਹੀ ਸੀਤਾ ਕਦੇ ਨ ਪਾਟੈ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਸਚੋ ਸਚਾ ਤਿਚਰੁ ਜਾਪੀ ਜਾਪੈ॥1॥

Sloak M:1: Vayl(i) pinjaaya, kut(i) voonaaya. Kut, koott(i) kur(i) khoomb churraaya. Loha vuddhay, durjee paarray, sooyee, dhaaga seevaiy. Iyoun put(i) paati, sifteen seepaiy, Nanak, jeevut jeevaiy. Hoyay pooraana, kuppurr(u) paataiy, sooyee, dhaaga gunddhaiy. Maah pukh(u) kihou chullaiy naahi, ghurri moohut kichh(u) hunddhaiy.

(PAGE 956): Sach pooraana hovaiy naahi, seeta kuday na paataiy. Nanak, Sahib(u) Sacho, Sacha, tichur(u) jaapi jaapaiy. 1.

Word Meaning: Vayl(i) = ginning. Pinjaaya = carded. Kut(i) = spun. Voonaaya = woven. Koott(i) = soften by hitting gently. Khoomb Churraaya = is tempered in boiling water to remove excess flour-paste. Loha = scissors. Durjee = tailor. Put(i) = dignity. Paati = lost.

Seepaiy = is stitched; regained. Ginddhaiy = sews. Maah(u) = month. Pukh(u) = half a month. Ghurri Moohut = for a short moment. Paataiy = torn; come apart. Tichur = for as long. Jaapee = visible; shows presence. Jaapaiy = recite (Naam).

MEANING: Cotton is ginned, carded, spun, and woven to make cloth, which is hit gently to soften it. Next, it is cut into usable pieces and tempered in boiling water to remove excess flour paste. Then it is cut with scissors, and the tailor sews it with a needle and thread to make clothes to wear. (In other words, cotton has to suffer many times and go through many steps before the final product is obtained. Just like cotton, one has to put in hard labour to achieve high morality and to sing Waheguru's praise to regain one's lost respect with Waheguru, and to spend life with dignity. When a clothe becomes old, the fabric gets torn, which can be stitched again with a needle and thread; however, it does not last for months - it lasts only for a few moments. But the clothing of Waheguru's Naam never gets old, and once stitched, it never gets torn (once connected with Waheguru, the devotee never gets disconnected with Him). Until then, Waheguru appears in one's heart for only as long as the individual recites His Naam, oh Nanak. 1.

ਮ:1॥ ਸਚ ਕੀ ਕਾਤੀ ਸਚੁ ਸਭੁ ਸਾਰੁ॥ ਘਾੜਤ ਤਿਸ ਕੀ ਅਪਰ ਅਪਾਰ॥ ਸਬਦੇ ਸਾਣ ਰਖਾਈ ਲਾਇ॥ ਗੁਣ ਕੀ ਥੇਕੈ ਵਿਚਿ ਸਮਾਇ॥ ਤਿਸ ਦਾ ਕੁਠਾ ਹੋਵੈ ਸੇਖੁ॥ ਲੋਹੂ ਲਬੁ ਨਿਕਥਾ ਵੇਖੁ॥ ਹੋਇ ਹਲਾਲੁ ਲਗੈ ਹਕਿ ਜਾਇ॥ ਨਾਨਕ ਦਰ ਦੀਦਾਰਿ ਸਮਾਇ॥ 2॥

M:1: Sach kee kaati, Sach(u) subh(u) saar(u). Ghaarrut tis kee apur apaar. Shabaday saan rukhaayee laayay. Goon kee thaykaiy vich(i) smaayay. Tis ka koottha hovaiy Sheikh(u). Lohoo, lub(u) nikutha vaykh(u). Hoyay hulaal(u), luggaiy Huq(i) jaayay. Nanak, Dur deedaar(i) smaayay. 2.

Word Meaning: Kaati = knife. Saar(u) = iron; steel. Ghaarrut = moulding. Apur Apaar = beyond description. Saan = grinding stone. Thaykaiy = scabbard. Koottha = killed. Nikuttha = flowing. Hulaal(u) = religiously acceptable. Huq = Allah.

MEANING: (The Muslims sacrifice some animal on special occasions to please Allah. Before killing the animal, they read some holy verses from the Koran, and give a small cut on the neck of the animal, and let it bleed to a slow death. They call the process "Hulaal", and believe that the sacrificed animal goes to paradise. Guru Sahib advises a learned Muslim that if he wishes to get connected with Allah, he should give the sacrifice of his mind by killing it with the knife made of Allah's Naam, with the blade of Allah's Naam, which is sharpened with Guru's Shabad as the grinding stone, and which is stored in the scabbard of virtues. Such a knife has highly attractive moulding (workmanship). When the sheikh wounds his mind with this knife, he will see the blood of greed flowing out of it whereby, the sheikh becomes "hulaal", gets attached to Allah, and stays absorbed in Him to see His holy sight, oh Nanak. 2.

ਮ:1॥ ਕਮਰਿ ਕਟਾਰਾ ਬੰਕੁੜਾ ਬੰਕੇ ਕਾ ਅਸਵਾਰੁ॥ ਗਰਬੁ ਨ ਕੀਜੈ ਨਾਨਕਾ ਮਤੁ ਸਿਰਿ ਆਵੈ ਭਾਰੁ॥ 3॥

M:1: Kumur(i) kutaara bunkurra, bunkay ka usvaar(u). Gerb(u) na keejaiy Nanaka, mut(u) sir(i) aavaiy bhaar(u). 3.

Word Meaning: Kumur(i) = in the waist-band. Kutaara = dagger. Bukurra = beautiful = Bunkay Ka = of a beautiful (horse). Usvaar(u) = rider. Sir(i) Bhaar(u) = head down.

MEANING: One may be riding a lovely horse, and may have a beautiful dagger in his waistband, but he should not feel very proud (conceited) because one never knows if he will fall with his head down, oh Nanak. 3.

Commented [DSS2]:

ਪਉੜੀ॥ ਸੋ ਸਤਸੰਗਤਿ ਸਬਦਿ ਮਿਲੈ ਜੋ ਗੁਰਮੁਖਿ ਚਲੈ॥ ਸਚੁ ਧਿਆਇਨਿ ਸੇ ਸਚੇ ਜਿਨ ਹਰਿ ਖਰਚੁ ਧਨੁ ਪਲੈ॥ ਭਗਤ ਸੋਹਨਿ ਗੁਣ ਗਾਵਦੇ ਗੁਰਮਤਿ ਅਚਲੈ॥ ਰਤਨ ਬੀਚਾਰੁ ਮਨਿ ਵਸਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਭਲੈ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ ਆਪੇ ਦੇਇ ਵਡਿਆਈ॥ 19॥

Paurri: So Sutsungut(i) Shabad(i) milaiy jo Gurmukh(i) chullaiy. Sach(u) dhiyaayin(i) say Sachay, jinh khurch(u) dhun(u) pullaiy. Bhugut sohun(i) goon gaanvday, Gurmut(i) achullaiy. Ruttan beechaar(u) mun vussiya, Gur kaiy Shabad(i) bhulaiy. Aapay mayl(i) miaayaynda, Aapay dayay vudiyaayi. 19.

Word Meaning: Gurmukh(i) Chullaiy = obeys Guru's Huqam. Khurch(u) Dhun(u) = wealth to spend. Pullaiy = possess. Achullaiy = stable -minded. Ruttan = The Naam.

MEANING: The devotee, who spends his life as per the Advice of the Guru, gets connected with the gathering of holy men (Guru) with His Shabad. Those devotees who recite Waheguru's Naam accumulate the Naam wealth as expenses for their spiritual journey in life to buy (acquire) more noble qualities and become like Him. Singing Waheguru's praise, such devotees look dignified, and attain stability of mind (which quits wandering) with the Guru's Advice. By contemplating on the Guru's Divine Shabad, they embed Waheguru's Naam in their mind. Waheguru, Himself, connects His devotees with Him through the Guru, and bestows honour on them. 19.

ਸਲੋਕ ਮ:3॥ ਆਸਾ ਅੰਦਰਿ ਸਭੁ ਕੋ ਕੋਇ ਨਿਰਾਸਾ ਹੋਇ॥ ਨਾਨਕ ਜੋ ਮਰਿ ਜੀਵਿਆ ਸਹਿਲਾ ਆਇਆ ਸੋਇ॥1॥

Sloak M:3: Aasaan undar(i) subh(u) ko, koyay niraasa hoyay. Nanak, jo mur(i) jeeviya, sehila aaya soyay. 1.

Word Meaning: Aasa = expectations. Niraasa = no expectations. Sehila = successful.

MEANING: Everybody spends their life in hopes (worldly desires) and expectations; some rare individuals attain freedom from hopes. The coming into the world of the individual who kills his desires while living in the family is considered successful, oh Nanak. 1.

ਮ:3॥ ਨਾ ਕਿਛੁ ਆਸਾ ਹਥਿ ਹੈ ਕੇਉ ਨਿਰਾਸਾ ਹੋਇ॥ ਕਿਆ ਕਰੇ ਏਹ ਬਪੁੜੀ ਜਾ ਭੁਲਾਏ ਸੋਇ॥ 2॥

M:3: Na kichh(u) aasaan huth(i), kayou niraasa hoyay. Kiyya kuray eh buppurri, ja bholaayay Soyay. 2.

Word Meaning: Kayou = how? Buppurri = powerless. Soyay = Waheguru.

MEANING: Hopes have no power to make an individual contented or successful in life, but how can a man become free of hopes? What can the poor hopes do to help an individual when Waheguru misguides him? 2.

ਪਉੜੀ॥ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰ ਸਚੇ ਨਾਮ ਬਿਨੁ॥ ਪ੍ਰਭੁ ਦਾਤਾ ਦਾਤਾਰ ਨਿਹਚਲੁ ਏਹੁ ਧਨੁ॥ ਸਾਸਿ ਸਾਸਿ ਆਰਾਧੇ ਨਿਰਮਲੁ ਸੋਇ ਜਨੁ॥ ਅੰਤਰਜਾਮੀ ਅਗਮੁ ਰਸਨਾ ਏਕੁ ਭਨੁ॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤਿ ਨਾਨਕ ਬਲਿ ਜਾਈ॥ 20॥

Paurri: Dhrig(u) jeevun(u) sunsaar, Sachay Naam bin(u). Prubh(u) daataan Dataar, nihchul eh(u) dhun(u). Saas(i), saas(i) aaraadhay, nirmul(u) soyay jun(u). Untarjaami, Agumm(u), rusna Aik bhun(u). Ruv ruhhiya serbut(i), Nanak(u) bul(i) jaayee. 20.

Word Meaning: Dhrig(u) = condemnable. Nihchul(u) = everlasting. Untarjaami = omniscient. Agumm(u) = inaccessible. Bhun(u) = say. Ruv(i) Ruhhiya = is present.

MEANING: It is reprehensible to live in the world without Waheguru's Naam, which is the everlasting wealth. Waheguru provides for all our daily needs. The individual who recites His Naam with every breath is pure (holy). One should sing praise with his tongue of the "One"

Supreme Being, which is omniscient and physically inaccessible. He is present everywhere, and I am a sacrifice for Him, oh Nanak. 20.

ਸਲੋਕ ਮ:1॥ ਸਰਵਰ ਹੰਸ ਧੁਰੇ ਹੀ ਮੇਲਾ ਖਸਮੈ ਏਵੈ ਭਾਣਾ॥ ਸਰਵਰ ਅੰਦਰਿ ਹੀਰਾ ਮੋਤੀ ਸੋ ਹੰਸਾ ਕਾ ਖਾਣਾ॥ ਬਗੁਲਾ ਕਾਗੁ ਨ ਰਹਈ ਸਰਵਰਿ ਜੇ ਹੋਵੈ ਅਤਿ ਸਿਆਣਾ॥ ਓਨਾ ਰਿਜਕੁ ਨ ਪਇਓ ਓਥੈ ਓਨ੍ਹਾ ਹੋਰੋ ਖਾਣਾ॥ ਸਚਿ ਕਮਾਣੈ ਸਚੋ ਪਾਈਐ ਕੂੜੈ ਕੂੜਾ ਮਾਣਾ॥ ਨਾਨਕ ਤਿਨ ਕੋ ਸਤਿਗੁਰ ਮਿਲਿਆ ਜਿਨ੍ਹਾ ਧੁਰੇ ਪੈਯਾ ਪਰਵਾਣਾ॥ 1॥

Sloak M:1: Servur, huns Dhooray hee maiyla, Khusmaiy aivaiyn bhaana. Servur undar(i) heera, moti, so hunsaan ka khaana. Bugulaa, kaag(u) na ruhhi Servur(i) jay hovaiy ut(i) siyaana. Ohna rijk(u) na puyyo oathaiy, ohna horo khaana. Sach(i) kmaaniay, Sacho paayiyaiy, koorraiy, koorra maana. Nanak, tin ko Satgur miliya jinha Dhooray puyya Pervaana. 1.

Word Meaning: Servur = pool of pure water (Satguru). Huns = swans (Gur Sikhs). Bhaana = is liked. Heera Moti = Waheguru's Naam and noble qualities. Khaana = food. Bugulaa = heron (deceitful person). Kaag(u) = crow (a filthy, immoral person). Jay = even if. Rijk(u) = food. Koorraiy = deceitful. Koorra = false. Pervaana = letter.

MEANING: The union of Satguru with His Sikhs is predestined by Waheguru, and that is His Will. Satguru is the source of the invaluable Waheguru's Naam and other noble qualities, which are the spiritual food for the Sikhs. Deceitful and immoral people cannot stay there, even if they are very intelligent (and are aware of the Guru's noble qualities). They do not have their mental food there because they live on different food (deceit, lies, falsehood etc.). An individual who deals in truthfulness gets connected with Waheguru, while the pride of the deceitful and the liars is false. However, only those who have the prewritten letter (order) of Waheguru in their fortune get connected with Satguru, oh Nanak. 1.

ਮ:1॥ ਸਾਹਿਬੁ ਮੇਰਾ ਉਜਲਾ ਜੇ ਕੋ ਚਿਤਿ ਕਰੇਇ॥ ਨਾਨਕ ਸੋਈ ਸੇਵੀਐ ਸਦਾ ਸਦਾ ਜੋ ਦੇਇ॥ ਨਾਨਕ ਸੋਈ ਸੇਵੀਐ ਜਿਤੁ ਸੇਵਿਐ ਦੁਖੁ ਜਾਇ॥ ਅਵਗੁਣ ਵੰਞਨਿ ਗੁਣ ਰਵਹਿ ਮਨਿ ਸੁਖੁ ਵਸੈ ਆਇ॥ 2॥

M:1: Sahib(u) mayra oojla, jay ko chit(i) kuray. Nanak, soyee sayviyaiy, sudaa, sudaa, Jo dayay. Nanak, Soyee sayviyaiy, jit(u) sayviyaiyn dookh(u) jaayay. Uvgoon vunjun(i) goon ruveh(i), mun(i) sookh(u) vussaiy aayay. 2.

Word Meaning: Oojla = pure; purifying. Chit(i) Kuray = keeps in mind. Uvgoon = bad qualities. Vunjun(i) = run away. Ruveh(i) = come to stay.

MEANING: My Lord is mind purifying, and purifies those who keep Him in mind. We should serve only Him which is our permanent provider, and serving whom our troubles are eradicated, oh Nanak. In addition, by serving Him, our ignoble qualities go away, and virtues get embedded in our mind providing us ongoing blissfulness. 2.

ਪਉੜੀ॥ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ ਤਾੜੀ ਲਾਈਅਨੁ॥ ਆਪੇ ਹੀ ਉਪਦੇਸਦਾ ਗੁਰਮੁਖਿ ਪਤੀਆਈਅਨੁ॥ ਇਕਿ ਆਪੇ ਉਝੜਿ ਪਾਇਅਨੁ ਇਕਿ ਭਗਤੀ ਲਾਇਅਨੁ॥ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ ਸੋ ਬੁਝਸੀ ਆਪੇ ਨਾਇ ਲਾਈਅਨੁ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਸਚੀ ਵਡਿਆਈ॥ 21॥1॥ ਸੁਧੁ॥

Paurri: Aapay, Aap(i) vertda, Aap(i) taarri laayiun(u). Aapay hee oopdayshda, Gurmukh(i) putiaayiun(u). Ikk(i) Aapay oojhurr(i) paayiun(u), ikk(i) bhugtee laayiun(u). Jis(u) Aap(i) boojhaayay, so boojhsi, Aapay Naayay laayiun(u). Nanak, Naam(u) dhiyaayiyaiy, Sachi vudiyaayi. 21. Shoodh.

Word Meaning: Vertda = operates. Taarri = deep meditation. Putiaayiun(u) = get interested. Oojhurr(i) = (misguided) in wilderness. Laayiun(u) = get to love.

MEANING: Waheguru operates everywhere in the universe (looks after everybody), and at the same time, He is in a deeply meditative state. He, Himself teaches us (gives His Naam) through the Guru who gets the devotees interested in it (the Naam). He, Himself, misguides some on the wrong path, while makes some others worship Him. Only those individuals understand His Huqam, whom He gives the ability to understand, and makes them recite His Naam. One receives everlasting honour by reciting His Naam, oh Nanak. 21.1. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਮਹਲਾ 5॥

Ek Onkar Satgur Persad(i)

Ramkali Kee Vaar Mehla 5

(ਅੰਗ 957)॥ ਸਲੋਕ ਮ:5॥ ਜੈਸਾ ਸਤਿਗੁਰੁ ਸੁਣੀਦਾ ਤੈਸੋ ਹੀ ਮੈ ਡੀਠੁ॥ ਵਿਛੁੜਿਆ ਮੇਲੇ ਪ੍ਰਭੂ ਹਰਿ ਦਰਗਹ ਕਾ ਬਸੀਠੁ॥ ਹਰਿ ਨਾਮੋ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਦਾ ਕਟੇ ਹਉਮੈ ਰੋਗੁ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਤਿਨਾ ਮਿਲਾਇਆ ਜਿਨਾ ਧੁਰੇ ਪਇਆ ਸੰਜੋਗੁ॥ 1॥

(PAGE 957): **Sloak M:5:** Jaiysa Satgur(u) sooneenda, taiyso he mein deetth(u). Vichhurriyaan maylay Prubhoo, Hur(i) Durgeh ka buseetth(u). Hur(i) Naamo muntar drirrayaynda, kuttay haumein roag(u). Nanak, Satgur tinha milaaya, jinha Dooray puyya sunjog(u). 1.

Word Meaning: Deetth(u) = saw; found. Vichhurriyaan = disconnected Buseetth(u) = mediator. Drirraayaynda = reinforces. Roag(u) = suffering. Sunjog(u) = union.

MEANING: I found Satguru exactly the way I had heard about Him. He is the mediator in Waheguru's Court, and connects the individuals who are disconnected with Him. He emphasizes (reinforces) Waheguru's Naam-Mantra in the minds of the devotees which eradicates their suffering due to their haumein. However, Satguru connects only those individuals with Waheguru, who are predestined by Waheguru to do so, oh Nanak. 1.

ਮ:5॥ ਇਕੁ ਸਜਣੁ ਸਭ ਸਜਣਾ ਇਕੁ ਵੈਰੀ ਸਭਿ ਵਾਦਿ॥ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਲਿਆ ਵਿਣੁ ਨਾਵੈ ਸਭ ਬਾਦਿ॥ ਸਾਕਤ ਦੁਰਜਨ ਭਰਮਿਆ ਜੋ ਲਗੇ ਦੂਜੈ ਸਾਦਿ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਬੁਝਿਆ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਰਸਾਦਿ॥ 2॥

M:5: Ikk(u) sujjun, subh sujjuna, Ikk(u) vaiyri, sibh(i) vaad(i). Gur(i) Pooraiy daykhaaliya, vin(u) Naavaiy subh baad(i). Shaakut, doorjun bhermiya, jo luggay doojaiy saad(i). Jun Nanak, Hur(i) Prubh(u) boojhiya, Gur Satgur kaiy persad(i). 2.

Word Meaning: Ikk(u) = Waheguru. Vaad(i) = belligerent; enemies. Baad(i) = useless. Shaakut = worshipper of Maya. Doorjun = evil people. Bhermiya = misled.

MEANING: If Waheguru is the friend of someone (is liked by Waheguru), everybody (all his senses) becomes his friend (stays in his control); but if Waheguru is unfriendly with someone (ignores him), everybody (all his senses) becomes his enemy (gets out of his control, and harms him spiritually like an enemy). My Perfect Guru has shown me that everything is useless without Waheguru's Naam. The money-worshippers and the evil, who enjoy the taste (attractions) of Maya, are misled in life. But (I am lucky that) I have understood (made connection with) Waheguru with the grace of Satguru, oh Nanak. 2.

ਪਉੜੀ॥ ਥਟਣਹਾਰੈ ਥਾਟੁ ਆਪੇ ਹੀ ਥਟਿਆ॥ ਆਪੇ ਪੂਰਾ ਸਾਹੁ ਆਪੇ ਹੀ ਖਟਿਆ॥ ਆਪੇ ਕਰਿ ਪਾਸਾਰੁ ਆਪੇ ਰੰਗ ਰਟਿਆ॥ ਕੁਦਰਤਿ ਕੀਮ ਨ ਪਾਇ ਅਲਖ ਬ੍ਰਹਮਟਿਆ॥ ਅਗਮ ਅਥਾਹ ਬੇਅੰਤ ਪਰੈ ਪਰਟਿਆ॥ ਆਪੇ ਵਡ ਪਾਤਿਸਾਹੁ ਆਪਿ ਵਜੀਰਟਿਆ॥ ਕੋਇ ਨ ਜਾਣੈ ਕੀਮ ਕੇਵਡੁ ਮਟਿਆ॥ ਸਚਾ ਸਾਹਿਬੁ ਆਪਿ ਗੁਰਮੁਖਿ ਪਰਗਟਿਆ॥ 1॥

Paurri: Thuttunhaaraiy thaat(u), Aapay hee thuttiya. Aapay Poora Shah(u), Aapay hee khuttiya. Aapay kur(i) pasaar(u), Aapay rung ruttiya. Koodrut(i) keem na paayay, Alukh Brahmuttiya. Agumm. Athaah, Bayunt, puraiy pruttiya. Aapay vud Patshah(u), Aap(i) vujeeruttiya. Koyay na jaanaiy keem, kayvud muttiya. Sacha Sahib(u) Aap(i), Gurmukh(i) pergutiya. 1.

Word Meaning: Thuttunhaaraiy = the creator. Thaat(u) = construction; universe. Shaah(u) = money-lord (Lord of Naam). Khuttiya = earns. Pasaar(u) = expanse; world. Ruttiya = is dyed in. Keem = worth. Brahmuttiya = Waheguru. Agumm = incomprehensible. Athaah = unfathomable. Puraiy Pruttiya = further, and further; endless. Muttiya = home; creation. Pergutiya = revealed. 1.

MEANING: The Creator has created the world (and His laws) all by Himself. He is the perfect moneylender (donor of the wealth of His Naam), and (by being present in humans), it is He who earns (acquires) it. Having created the world, He is fully imbued (is enjoying) its different colours (forms). Waheguru is incomprehensible, and nobody can ever know His worth (magnanimity). He is physically inaccessible, unfathomable, limitless and extends further and further. He, Himself, is the great emperor, and Himself, the minister (does not need any assistance). Nobody knows the extent of His creation; He is the eternal emperor, revealed through the Guru. 1.

ਸਲੋਕ ਮ:5॥ ਸੁਣਿ ਸਜਣ ਪ੍ਰੀਤਮ ਮੇਰਿਆ ਮੈ ਸਤਿਗੁਰੁ ਦੇਹੁ ਦਿਖਾਲਿ॥ ਹਉ ਤਿਸੁ ਦੇਵਾ ਮਨੁ ਆਪਣਾ ਨਿਤ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ॥ ਇਕਸੁ ਸਤਿਗੁਰ ਬਾਹਰਾ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ॥ ਜਨ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨਾ ਮਿਲਾਇਓਨੁ ਜਿਨ ਸਦ ਹੀ ਵਰਤੈ ਨਾਲਿ॥ 1॥

Sloak M:5: Soon(i) sujjun preetum mayriya, mein Satgur(u) dayhu dikhaal(i). Huoun tis(u) dayvaan mun(u) aapna, nit hirdaiy rukhaan smaahl(i). Ikkus(u) Satgur baahra, dhrig(u) jeevun(u) sunsaar(i). Jun Nanak, Satgur(u) tinha milaayayon(u) jin sud hee vertaiy naal(i). 1.

Word Meaning: Sujjun Preetum = dear friend. Baahra = without. Dhrig(u) = condemnable. Vertaiy Naal(i) = stays with.

MEANING: Please, listen to my request, and show me (connect with) Satguru (the way you got connected with Him), oh my dear friend. I will offer Him my mind, and will keep Him in my heart (mind) all the time. Without Satguru, it is condemnable to live in the world. (The friend replied that) Only those devotees are connected to Satguru who firmly believe that Waheguru is always with them, oh Nanak. 1.

ਮ:5॥ ਮੇਰੈ ਅੰਤਰਿ ਲੋਚਾ ਮਿਲਣ ਕੀ ਕਿਉ ਪਾਵਾ ਪ੍ਰਭ ਤੋਹਿ॥ ਕੋਈ ਐਸਾ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਜੋ ਮੇਲੇ ਪ੍ਰੀਤਮੁ ਮੋਹਿ॥ ਗੁਰ ਪੂਰੈ ਮੇਲਾਇਆ ਜਤ ਦੇਖਾ ਤਤ ਸੋਇ॥ ਜਨ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸੇਵਿਆ ਤਿਸੁ ਜੇਵਡ ਅਵਰੁ ਨ ਕੋਇ॥ 2॥

M:5: Mayraiy untar(i) locha milun kee, kiyoun paavaan Prubh Toh(i). Koyee aiysa sujjun(u) loarr(i) luhou jo maylay Preetum(u) moh(i). Gur Pooraiy maylaaya jut daykhaan tut soyay. Jun Nanak, So Prubh sayviya, Tis(u) jayvud uver(u) na koyay. 2.

Word Meaning: Locha = longing. Loarr(i) Luhou = find out. Jayvud = as great.

MEANING: I have a deep yearning to meet with (get connected with) Waheguru, but do not know how to see Him. I need to find a holy friend who may connect me with my Dear. The

kind and the Perfect Guru connected me with Waheguru, and now I see Him wherever I look. I, a devotee of Him, have served Waheguru, who has no one as great as He is, oh Nanak.2.

ਪਉੜੀ॥ ਦੇਵਣਹਾਰੁ ਦਾਤਾਰੁ ਕਿਤੁ ਮੁਖਿ ਸਾਲਾਹੀਐ॥ ਜਿਸੁ ਰਖੈ ਕਿਰਪਾ ਧਾਰਿ ਰਿਜਕੁ ਸਮਾਹੀਐ॥ ਕੋਇ ਨ ਕਿਸ ਹੀ ਵਸਿ ਸਭਨਾ ਇਕ ਧਰ॥ ਪਾਲੇ ਬਾਲਕ ਵਾਗਿ ਦੇ ਕੈ ਆਪਿ ਕਰ॥ ਕਰਦਾ ਅਨਦ ਬਿਨੋਦ ਕਿਛੂ ਨ ਜਾਣੀਐ॥ ਸਰਬਧਾਰ ਸਮਰਥ ਹਉ ਤਿਸੁ ਕੁਰਬਾਣੀਐ॥ ਗਾਈਐ ਰਾਤਿ ਦਿਨੰਤੁ ਗਾਵਣ ਜੋਗਿਆ॥ ਜੋ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ ਤਿਨੀ ਰਸੁ ਭੋਗਿਆ॥ 2॥

Paurri: Dayvunhaar(u) Dataar(u), kit(u) mookh(i) salaahiyaiy. Jis(u) rukhaiy kirpa dhaar(i) rijuk(u) smaahiyaiy. Koyay na kis hee vuss(i), subhnaa Ikk dhur. Paalay baaluk vaang(i) day kaiy Aap(i) ker. Kerda anund, binoad, kichhoo na jaaniyaiy. Serbdhaar Sumruth, huoun Tis(u) koorbaaniyaiy. Gaayiyaiy raat(i) dinunt(u), Gaavun joagiya. Jo Gur kee paiyreen paah(i), tinhi rus(u) bhogiya. 2.

Word Meaning: Dayvunhaar Dataar(u) = Provider. Mookh(i) = mouth; words. Rijk(u) = food. Smaahiyaiy = delivers. Vuss(i) = in control. Ikk Dhur = has the support of (is dependent upon) the "One". Ker = hands. Anund Binoad = enjoys dramas. Serbdhaar = supports all. Sumruth = fully capable. Dinunt(u) = day. Gaavun Jogiya = worthy of praise. Rus(u) = sweet taste. Bhogiya = enjoy.

MEANING: What words can one use to praise Waheguru, who is the provider of all the basic necessities for His creation, and whom He protects, and delivers food with His kindness? Nothing is under the exclusive control of anyone, and everybody is dependent upon Waheguru. He raises us like His children and protects us by sheltering us with His own hands. He enjoys the drama of the world about which we know nothing. He provides support to everybody and is fully capable of doing anything and everything. I am a sacrifice for Him. We should sing praise of the praiseworthy Waheguru day and night. Only those who enjoy the sweet taste of His praise come to the Guru's shelter. 2.

ਸਲੋਕ ਮ:5॥ ਭੀੜਹੁ ਮੋਕਲਾਈ ਕੀਤੀਅਨੁ ਸਭ ਰਖੇ ਕੁਟੰਬੈ ਨਾਲਿ॥ ਕਾਰਜ ਆਪਿ ਸਵਾਰਿਅਨੁ ਸੋ ਪ੍ਰਭ ਸਦਾ ਸਭਾਲਿ॥ ਪ੍ਰਭੁ ਮਾਤ ਪਿਤਾ ਕੰਠਿ ਲਾਇਦਾ ਲਹੁੜੇ ਬਾਲਕ ਪਾਲਿ॥ ਦਇਆਲ ਹੋਏ ਸਭ ਜੀਅ ਜੰਤ੍ ਹਰਿ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਲੁ॥ 1॥

Sloak M:5: Bheerhoun moaklaayee keetiun(u), subh rukhay kootumbaiy naal(i). Kaaruj Aap(i) suvaariun(u) so Prubh sudaa sumbhaal(i). Prubh(u) maat, pitaa, kuntth(i) laayaynda, luhourray baaluk paal(i). Duyyaal hoyay subh jea juntar, Hur(i) Nanak, nudr(i) nihaal(u). 1.

Word Meaning: Bheeroun = from tight (difficult) situation. Moaklaayee = bigger; freedom. Kootumbaiy = family. Suvaariun(u) = makes successful. Sumbhaal(i) = secure in mind, remember. Kuntth(i) = with neck (chest). Luhhourray = children. Nihaal(u) = blissful.

MEANING: Always remember Waheguru (recite His Naam), which makes all your tasks successful, frees you from all the difficult situations (troubles), and protects you and your family, oh man. Waheguru hugs us like our mother and father, and raises us like His children. When Waheguru casts His kind sight on someone, he feels blissful, and everybody shows kindness towards him, oh Nanak. 1.

(ਅੰਗ 958)॥ ਮ:5॥ ਵਿਣੁ ਤੁਧੁ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਿਰਿ ਦੁਖਾ ਕੈ ਦੁਖ॥ ਦੇਹਿ ਨਾਮੁ ਸੰਤੋਖੀਆ ਉਤਰੈ ਮਨ ਕੀ ਭੁਖ॥ ਗੁਰਿ ਵਣੁ ਤਿਣੁ ਹਰਿਆ ਕੀਤਿਆ ਨਾਨਕ ਕਿਆ ਮਨੁਖ॥ 2॥

(PAGE 958): **Mehla 5:** Vin(u) Toodh(u) hoar(u) j(i) mungna, sir(i) dookhaan kaiy dookh. Dayh(i) Naam(u) suntokheeya, ootraiy mun kee bhookh. Gur(i) vun(u), tin(u) huriya keetiya, Nanak kiyya manookh!! 2.

Word Meaning: Sir(i) = the topmost; biggest. Suntokheeya = providing contentment.

MEANING: Begging for anything other than Your Naam is an invitation to the biggest trouble, oh Waheguru. Kindly bestow Your Naam on me, which is the source of contentment, and which satisfies all one's appetites for Maya. Let alone the man (which is easy to give new spiritual life to), Satguru can infuse new life even into (all living beings in) forests and all vegetation, oh Nanak. 2.

ਪਉੜੀ॥ ਸੋ ਐਸਾ ਦਾਤਾਰੁ ਮਨਹੁ ਨ ਵੀਸਰੈ॥ ਘੜੀ ਨ ਮੁਹਤੁ ਚਸਾ ਤਿਸੁ ਬਿਨੁ ਨ ਸਰੈ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸੰਗਿ ਕਿਆ ਕੋ ਲੁਕਿ ਕਰੈ॥ ਜਿਸੁ ਪਤਿ ਰਖੈ ਆਪਿ ਸੋ ਭਵਜਲ ਤਰੈ॥ ਭਗਤੁ ਗਿਆਨੀ ਤਪਾ ਜਿਸੁ ਕਿਰਪਾ ਕਰੈ॥ ਸੋ ਪੂਰਾ ਪਰਧਾਨੁ ਜਿਸ ਨੋ ਬਲੁ ਧਰੈ॥ ਜਿਸਹਿ ਜਰਾਇ ਆਪਿ ਸੋਈ ਅਜਰੁ ਜਰੈ॥ ਤਿਸ ਹੀ ਮਿਲਿਆ ਸਚੁ ਮੰਤ੍ਰੁ ਗੁਰ ਮਨਿ ਧਰੈ॥ 3॥

Paurri: So aiysa Dataar(u) munhoun na veesraiy. Ghurri, na, moohut(u), chusaa, Tis(u) bin(u) na suraiy. Untar(i), baahur(i) sung(i), kiyya ko look(i) kuraiy. Jis(u) put(i) rukhaiy Aap(i), so bhuvjul turaiy. Bhugut(u), giyani, tupaa, jis(u) kirpa kuraiy. So, poora perdhaan(u), jis nu bul(u) dhuraiy. Jiseh(i) juraayay Aap(i), soyee ajur(u) juraiy. Tis hee miliya Sach(u), Muntar(u) Gur mun(i) dhuraiy. 3.

Word Meaning: Daatar(u) = liberal provider. Moohut, Chusaa = very short moment. Na Suraiy = cannot do without. Sung(i) = with. Look(i) = hiding. Put(i) = dignity. Bhuvjul = the world sea. Tupaa = self-afflicter. Perdhaan = leader. Bul(u) = force; ability. Juraiy = endures. Ajur(u) = unendurable (uncontrollable) spiritual state.

MEANING: Waheguru is such a great provider of everything that we cannot do (survive) without Him (His gifts like air and water) even for a short moment. So, how can we forget Him? He is with us inside and outside, so how can the man hide anything from Him? The individual, whose dignity is maintained by Waheguru (because of his virtues), swims across the world-sea (gets emancipated). Such an individual, whom Waheguru is kind to, is the true devotee, the real Giyani (has spiritual knowledge), and the real self-afflicter (devotee in his own approach). He is the true leader who is given the ability to endure the unendurable level of a high spiritual state (a high spiritual state is accompanied by supernatural powers which most people cannot control). But only that individual gets connected with Waheguru who has the Guru's Shabad in mind. 3.

ਸਲੋਕ ਮ:5॥ ਧੰਨੁ ਸੁ ਰਾਗ ਸੁਰੰਗੜੇ ਆਲਾਪਤ ਸਭ ਤਿਖ ਜਾਇ॥ ਧੰਨੁ ਸੁ ਜੰਤ ਸੁਹਾਵੜੇ ਜੋ ਗੁਰਮੁਖਿ ਜਪਦੇ ਨਾਉ॥ ਜਿਨੀ ਇਕ ਮਨਿ ਇਕੁ ਅਰਾਧਿਆ ਤਿਨ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਤਿਨ ਕੀ ਧੂੜਿ ਹਮ ਬਾਛਦੇ ਕਰਮੀ ਪਲੈ ਪਾਇ॥ ਜੋ ਰਤੇ ਰੰਗਿ ਗੋਵਿੰਦ ਕੈ ਹਉ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਆਖਾ ਬਿਰਥਾ ਜੀਅ ਕੀ ਹਰਿ ਸਜਣੁ ਮੇਲਹੁ ਰਾਇ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥ ਜਨ ਨਾਨਕ ਪਾਇਆ ਅਗਮ ਰੂਪੁ ਅਨਤ ਨ ਕਾਹੂ ਜਾਇ॥ 1॥

Sloak M:5: Dhunn(u) su raaga soorungrray, alaaput subh tikh jaayay. Dunn(u) su junt soohaavrray, jo Gurmukh(i) jupday Naaoun. Jinhi ikk mun(i) Ikk(u) araadhiya, tinh sud bulihaaraiy jaaoun. Tinh kee dhoorr(i) hum baanchhday, kermi pullaiy paayay. Jo ruttay rung(i) Govind kaiy, huonn tin bulihaaraiy jaaoun. Aakhaan birtha jea kee, Hur(i) Sujjun(u) maylhou Raayay. Gur(i) Pooraiy maylaaya, junum mern dookh(u) jaayay. Jun Nanak, paaya Agumm Roop(u), anut na kaahoo jaayay. 1.

Word Meaning: Dhunn(u) = great; praiseworthy. Soorungrray = lovely; sweet. Alaaput = chanting. Tikh = thirst (for worldly attractions). Soohaavrray = attractive; dignified. Junt = humans. Dhoorr(i) = dust of feet. Baanchhday = long for. Kermi = with benevolence of Waheguru. Pullaiy Paayay = acquire. Birtha = condition. Agumm Roop = inaccessible Waheguru. Jun = slave; supreme devotee. Anut Na = nowhere else.

MEANING: Praiseworthy are the sweet (holy) lyrics reciting which eradicate all one's thirst for worldly attractions. Praiseworthy are the dignified individuals who recite Waheguru's Naam with Guru's Shabad. I am always a sacrifice for all those who worship Waheguru with a fully focused mind. I long for the dust of their feet (an opportunity to serve them), but one can get that only with good fortune. I am a sacrifice to those who are imbued with Waheguru's love. I will tell them the condition of my mind (yearning) and ask them to connect me with the friendly Royal Waheguru. When the Perfect Guru connects one with Waheguru, his suffering due to rebirths goes away. I am a slave of His, and have realized the inaccessible Waheguru, who does not leave me to go elsewhere, oh Nanak. 1

ਮ:5॥ ਧੰਨੁ ਸੁ ਵੇਲਾ ਘੜੀ ਧੰਨੁ ਧਨੁ ਮੂਰਤੁ ਪਲੁ ਸਾਰੁ॥ ਧੰਨੁ ਸੁ ਦਿਨਸੁ ਸੰਜੋਗੜਾ ਜਿਤੁ ਡਿਠਾ ਗੁਰ ਦਰਸਾਰੁ॥ ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਹਰਿ ਪਾਇਆ ਅਗਮ ਅਪਾਰੁ॥ ਹਉਮੈ ਤੁਟਾ ਮੋਹੜਾ ਇਕੁ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ॥ ਜਨ ਨਾਨਕ ਲਗਾ ਸੇਵ ਹਰਿ ਉਧਰਿਆ ਸਗਲ ਸੰਸਾਰੁ॥ 2॥

M:5: Dhunn(u) su vayla, ghurri dhunn(u). dhun(u) moorut(u), pul(u) saar(u). Dhunn(u) su dinus sunjogrra, jit(u) dittha Gur Dursaar(u). Mun keeyaan ichhaan pooriyaan, Hur(i) paaya Agumm, Apaar(u). Haumein toota mohurra, Ikk(u) Sach(u) Naam(u) aadhaar(u). Jun Nanak, lugga sayv Hur(i) oodhriyya sugul sunsaar(u). 2.

Word Meaning: Vayla = time. Ghurri, moorut(u), Pul = (all mean) short moments. Saar(u) = supreme. Sunjograa = lovely time of union. Dursaar = holy sight. Ichhaan = wishes. Mohrra = attachments; strong basis. Oodhriyya = emancipated.

MEANING: Great is the time, supreme is the moment, and wonderful is the day of union with the Guru when I have His holy sight. All my wishes were fulfilled when I realized the inaccessible and limitless Waheguru. The strong root of my worldly attachments has been broken, and Waheguru's Naam is my only support. The whole world is saved when it begins to serve Waheguru; humbly submits the slave, Nanak. 2.

ਪਉੜੀ॥ ਸਿਫਤਿ ਸਲਾਹਣੁ ਭਗਤਿ ਵਿਚਲੇ ਦਿਤੀਅਨੁ॥ ਸਉਪੇ ਜਿਸੁ ਭੰਡਾਰ ਫਿਰਿ ਪੁਛ ਨ ਲੀਤੀਅਨੁ॥ ਜਿਸ ਨੋ ਲਗਾ ਰੰਗੁ ਸੇ ਰੰਗਿ ਰਤਿਆ॥ ਓਨਾ ਇਕੋ ਨਾਮੁ ਅਧਾਰੁ ਇਕਾ ਉਨ ਭਤਿਆ॥ ਓਨਾ ਪਿਛੈ ਜਗੁ ਭੁੰਚੈ ਭੋਗਈ॥ ਓਨਾ ਪਿਆਰਾ ਰਬੁ ਓਨਾਹਾ ਜੋਗਈ॥ ਜਿਸੁ ਮਿਲਿਆ ਗੁਰੁ ਆਇ ਤਿਨਿ ਪ੍ਰਭੁ ਜਾਣਿਆ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਜਿ ਖਸਮੈ ਭਾਣਿਆ॥ 4॥

Paurri: Sift(i) sulaahun(u) bhugut(i) virlay ditiun(u). Saunpay jis(u) bhundaar, phir(i) pooch na leetiun(u). Jis nu lugga rung(u), say rung(i) ruttiya. Ohna Ikko Naam(u) adhaar(u), Ikka oon bhuttiya, Ohna pichhaiy jug(u) bhoonchaiy bhogyee. Ohna piyaara Rubb(u), onahaa jogiya. Jis(u) miliya Gur(u) aayay, tin(i) Prubh(u) jaaniya. Huoun bulihaari tin, j(i) Khusmaiy bhaaniya.

Word Meaning: Sift(i) Slaahun(u) = praise. Bhugut(i) = worship. Virlay = rare. Saunpay = given. Bhundaar = treasures. Poochh = question. Rung(u) = love; affection. Ruttiya = imbued. Bhuttiya = (spiritual) food. Bhoonchaiy Bogyee = enjoys; takes in the spiritual food. Onahaa Jogiya = dedicate life. Jaaniya = recognized; made a connection with. Bhaaniya = are liked. 4.

MEANING: Waheguru gives (the love and the ability to sing) His praise and His worship to some rare individuals. He never questions those whom He gives the treasures of His worship. Those who get imbued in His love have only His Naam as the basis of their life and their spiritual food. The whole world enjoys the spiritual food of His Naam because of them (the beloved of Waheguru). Waheguru is dear to them, and they dedicate their life to Him. Those who come to Guru's shelter recognize Waheguru and get connected with Him. I am a sacrifice for those who are liked by Waheguru. 4.

ਸਲੋਕ ਮ:5॥ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਦੋਸਤੀ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਰੰਗੁ॥ ਹਰਿ ਇਕੋ ਮੇਰਾ ਸਜਣੋ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਸੰਗੁ॥ ਹਰਿ ਇਕਸੈ ਨਾਲਿ ਮੈ ਗੋਸਟੇ ਮੁਹੁ ਮੈਲਾ ਕਰੈ ਨ ਭੰਗੁ॥ ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ ਕੀ ਕਦੇ ਨ ਮੋੜੈ ਰੰਗੁ॥ ਹਰਿ ਇਕੋ ਮੇਰਾ ਮਸਲਤੀ ਭੰਨਣ ਘੜਨ ਸਮਰਥੁ॥ ਹਰਿ ਇਕੋ ਮੇਰਾ ਦਾਤਾਰੁ ਹੈ ਸਿਰਿ ਦਾਤਿਆ ਜਗ ਹਥੁ॥ ਹਰਿ ਇਕਸੈ ਦੀ ਮੈ ਟੇਕ ਹੈ ਜੋ ਸਿਰਿ ਸਭਨਾ ਸਮਰਥੁ॥ ਸਤਿਗੁਰਿ ਸੰਤੁ ਮਿਲਾਇਆ ਮਸਤਕਿ ਧਰਿ ਕੈ ਹਥੁ॥
(ਅੰਗ 959)॥ ਵਡਾ ਸਾਹਿਬੁ ਗੁਰੂ ਮਿਲਾਇਆ ਜਿਨਿ ਤਾਰਿਆ ਸਗਲ ਜਗਤੁ॥ ਮਨ ਕੀਆ ਇਛਾ ਪੂਰੀਆ ਪਾਇਆ ਧੁਰਿ ਸੰਜੋਗ॥ ਨਾਨਕ ਪਾਇਆ ਸਚੁ ਨਾਮੁ ਸਦ ਹੀ ਭੋਗੇ ਭੋਗ॥ 1॥

Sloak M: 5: Hur(i) Ikksaiy naal(i) mein dosti, Hur(i) Ikksaiy naal(i) mein rung(u). Hur(i) Ikko mayra sujjno, Hur(i) Ikksaiy naal(i) mein sung(u). Hur(i) Ikksaiy naal(i) mein goshtay, mooh(u) maiyla kuraiy na bhung(u). Jaanaiy birtha jea kee, kudaiy na morraiy rung(u). Hur(i) Ikko mayra muslutee, bhunnun ghurrun sumruth(u). Hur(i) Ikko mayra Dataar haiy, sir(i) daatiyaan, jug huth(u). Hur(i) Ikksaiy dee mein tayk haiy, jo sir(i) subhnaa, sumruth(u). Satgur(i), Sunt(u) milaaya, mustuk dhur(i) kaiy huth(u).

(PAGE 959): Vudda Sahib(u), Gur(u) milaaya, Jin(i) taariya sugul jugut(u). Mun keeyaan ichhaan pooriyaan, paaya Dhoor(i) sunjog. Nanak, paaya Sach(u) Naam(u) sud hee bhogay bhog. 1.

Word Meaning: Ikksaiy Naal(i) = only with the "One". Rung(u) = affection. Sung(u) = company. Goshtaiy = conversation. Maiyla Kuray = frowns. Bhung(u) = breakup. Morraiy = withdraws. Muslutee = advisor. Bhunnun = break; destroy. Ghurrun = create. Sumruth(u) = fully capable. Dataar = provider. Sir(i) = topmost; supreme. Tayk = support. Sir(i) Subhnaa = protect all. Sunt = the source of peace (Waheguru). Sunjog = union. Bhogay Bhog = enjoys the (mental) food.

MEANING: I am friends only with Waheguru, and have love only for Him. He is my only friend, and I keep only His company (keep Him in mind all the time). I converse only with Him who never frowns at me, and never breaks up with me. He knows the situation of my heart (mind), and never withdraws His love for me. He is my only adviser, who is fully capable of destruction and creation. He is my only provider, and is at the top of the list of all other providers; also, He keeps His kind hand on the head of everybody (provides protection). He is my only support, and is fully capable of providing support to everybody. By placing His kind hand on my forehead, Satguru connected me with the Great Waheguru, which is the source of complete bliss, and which salvages the whole world. With the prewritten union with Waheguru, all my wishes have been fulfilled. Whoever acquires Waheguru's Naam in his mind enjoys all the luxuries in life, oh Nanak.

ਮ:5॥ ਮਨਮੁਖਾ ਕੇਰੀ ਦੋਸਤੀ ਮਾਇਆ ਕਾ ਸਨਬੰਧੁ॥ ਵੇਖਦਿਆ ਹੀ ਭਜਿ ਜਾਨਿ ਕਦੇ ਨ ਪਾਇਨਿ ਬੰਧੁ॥ ਜਿਚਰੁ ਪੈਨਨਿ ਖਾਵਨੇ ਤਿਚਰੁ ਰਖਨਿ ਗੰਢੁ॥ ਜਿਤੁ ਦਿਨਿ ਕਿਛੁ ਨ ਹੋਵਈ ਤਿਤੁ ਦਿਨਿ ਬੋਲਨਿ ਗੰਧੁ॥ ਜੀਅ ਕੀ ਸਾਰ ਨਾ ਜਾਣਨੀ ਮਨਮੁਖ ਅਗਿਆਨੀ ਅੰਧੁ॥ ਕੂੜਾ ਗੰਢੁ ਨ ਚਲਈ ਚਿਕੜਿ ਪਥਰ ਬੰਧੁ॥ ਅੰਧੇ ਆਪੁ ਨ ਜਾਣਨੀ ਫਕੜੁ ਪਿਟਨਿ ਧੰਧੁ॥ ਛੂਠੈ ਮੋਹਿ ਲਪਟਾਇਆ ਹਉ ਹਉ ਕਰਤ ਬਿਹੰਧੁ॥ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਧੁਰਿ ਪੂਰਾ ਕਰਮੁ ਕਰੇਇ॥ ਜਨ ਨਾਨਕ ਸੇ ਜਨ ਉਬਰੇ ਜੋ ਸਤਿਗੁਰ ਸਰਣਿ ਪਰੇ॥ 2॥

M:5: Munmukhaan kayri dosti, Maya ka sunbundh(u). Vaykhdiyaan hee bhuj(i) jaan(i), kuday na paayin(i) bundh(u). Jichur(u) pehnun(i), khaavnay, tichur(u) rukhun(i) gunddh(u). Jit(u) din kichhoo na hovyee, tit(u) din(i) bolun(i) gundh(u). Jea kee saar na jaan-ni, munmukh ugiyaani undh(u). Koorra gunddh(u) na chullyee, chikkurr(i) puthur bundh. Undhay, aap(u) na jaan-ni, phukkurr(u) pittun(i) dhundh(u). Jhootthaiy moh(i) luptaaya, huoun, huoun kert bihundh(u). Kirpa kuray jis(u) Aapni, Dhoor(i) poora kerm kuray. Jun Nanak, say jun oobray, jo Satgur shern(i) puray. 2.

Word Meaning: Kayri = of. Sunbundh = relationship. Bundh(u) = deep relationship. Jichur = for as long as. Tichur = for that long. Gunddh(u) = relationship. Gundh(u) = foul (unfriendly language). Saar = worth. Koorra = false; rooted in Maya. Chikkurr(i) = with mud. Phukkurr = false; spiritually worthless. Pittun Dhundh(u) = suffer in worldly affairs. Luptaaya = attached to. Huoun, Huoun = I and mine; selfishness and ego. Bihundh(u) = is spent.
MEANING: The friendship of the money-worshippers is rooted in Maya. As long as they get something to wear and to eat, they have a relationship with you, but the day they do not receive something, they begin to use foul language for you. Not only that, they never form a strong bond with you if their needs are not met, and they run away at the sight of you (if you need their help). They are ignorant and blind, and do not know the worth of your noble soul. Like a wall of stones in which the stones are joined with mud, a fake friendship (rooted in selfishness) does not last long. Such blind individuals do not even know their own interests (what is good for them, and what is bad), and suffer in (spiritually worthless) worldly affairs. They are attached to short-lived worldly attachments and spend their lives in ego and selfishness. The individuals who take Satguru's shelter with their predestined benevolence of Waheguru get salvaged, oh Nanak. 2.

ਪਉੜੀ॥ ਜੋ ਰਤੇ ਦੀਦਾਰ ਸੇਈ ਸਚੁ ਹਾਕੁ॥ ਜਿਨੀ ਪਛਾਤਾ ਖਸਮੁ ਕਿਉ ਲਭੈ ਤਿਨਾ ਖਾਕੁ॥ ਮਨੁ ਮੈਲਾ ਵੇਕਾਰੁ ਹੋਵੈ ਸੰਗਿ ਪਾਕੁ॥ ਦਿਸੈ ਸਚਾ ਮਹਲੁ ਖੁਲੈ ਭਰਮ ਤਾਕੁ॥ ਜਿਸਹਿ ਦਿਖਾਲੇ ਮਹਲੁ ਤਿਸੁ ਨ ਮਿਲੈ ਧਾਕੁ॥ ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਬਿੰਦਕ ਨਦਰਿ ਝਾਕੁ॥ ਨਉ ਨਿਧਿ ਨਾਮ ਨਿਧਾਨੁ ਗੁਰ ਕੈ ਸਬਦਿ ਲਾਗੁ॥ ਤਿਸੈ ਮਿਲੈ ਸੰਤੁ ਖਾਕੁ ਮਸਤਕਿ ਜਿਸੈ ਭਾਗੁ॥ 5॥
Paurri: Jo ruttay deedaar, sayee Sach(u) haak(u). Jinhi puchhaata Khusm, kiyoun lubbhaiy tinha khaak(u). Mun(u) maiyla vaykaar(u), hovaiy sung(i) paak(u). Disaiy Sacha Mehl(u), khoollaiy bherm taak(u). Jiseh(i) dikhaalay Mehl(u), tis(u) na milaiy dhaak(u). Mun(u), tun(u) hoyay nihaal(u), binduk nudr(i) jhaak(u). Nuou nidh(i) Naam nidhaan(u), Gur kaiy Shabad(i) laag(u). Tisaiy milaiy Sunt(u) khaak(u), mustuk(i) jisaiy bhaag(u). 5.
Word Meaning: Ruttay = imbued. Deedar = (Waheguru's) holy sight. Haak(u) = consider. Khaak(u) = dust (of feet). Maiyla = filthy. Vaykaar = vices. Paak = pure; holy. Mehl(u) = Waheguru's Residence. Bherm = doubts; misbeliefs. Taak(u) = door. Dhaak = push away. Binduk = for a short moment. Jhaak(u) = kind sight. Mustuk(i) = forehead.
MEANING: Consider only those to be connected with Waheguru who are imbued in the love of His holy sight. How can I get the dust of the feet of those who have realized Waheguru? The mind, which has become filthy with vices, is purified in their company. The door of the mind, which is shut by misbeliefs and doubts, is opened, and they see the Residence of the eternal Waheguru. Those who are able to see Waheguru's Residence are not pushed (thrown) away from His Residence. They feel blissful in body and mind, even with a short glimpse of Waheguru's sight. One can acquire Waheguru's Naam, which is the source of all the nine mythical treasures of the world, by reciting the Guru's Shabad. But only those get the dust of the feet of the Guru who have good fortune carved on their forehead. 5.

ਸਲੋਕ ਮ:5॥ ਹਰਣਾਖੀ ਕੂ ਸਚੁ ਵੈਣੁ ਸੁਣਾਈ ਜੋ ਤਉ ਕਰੇ ਉਧਾਰਣੁ॥ ਸੁੰਦਰ ਬਚਨ ਤੁਮ ਸੁਣਹੁ ਛਬੀਲੀ ਪਿਰੁ ਮੈਡਾ ਮਨ ਸਾਧਾਰਣੁ॥ ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਰਚਾਇਓ ਦਸਿ ਵਿਖਾ ਮੈ ਕਾਰਣੁ॥ ਊਣੀ ਨਾਹੀ ਝੂਣੀ ਨਾਹੀ ਨਾਹੀ ਕਿਸੈ ਵਿਹੂਣੀ॥ ਪਿਰੁ ਛੈਲੁ ਛਬੀਲਾ ਛਡਿ ਗਵਾਇਓ ਦੁਰਮਤਿ ਕਰਮ ਵਿਹੂਣੀ॥ ਨਾ ਹਉ ਭੁਲੀ ਨਾ ਹਉ ਚੁਕੀ ਨਾ ਮੈ ਨਾਹੀ ਦੋਸਾ॥ ਜਿਤੁ ਹਉ ਲਾਈ ਤਿਤੁ ਹਉ ਲਗੀ ਤੂ ਸੁਣਿ ਸਚੁ ਸੰਦੇਸਾ॥ ਸਾਈ ਸੋਹਾਗਣਿ ਸਾਈ ਭਾਗਣਿ ਜੈ ਪਿਰਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਪਿਰਿ ਅਉਗਣ ਤਿਸ ਕੇ ਸਭਿ ਗਵਾਏ ਗਲ ਸੇਤੀ ਲਾਇ ਸਵਾਰੀ॥ ਕਰਮ ਹੀਣ ਧਨ ਕਰੈ ਬਿਨੰਤੀ ਕਦਿ ਨਾਨਕ ਆਵੈ ਵਾਰੀ॥ ਸਭਿ ਸੁਹਾਗਣਿ ਮਾਣਹਿ ਰਲੀਆ ਇਕ ਦੇਵਹੁ ਰਾਤਿ ਮੁਰਾਰੀ॥ 1॥

Sloak M:5: Hernaakhi koo such(u) vaiyn(u) soonaayee, jo tuou kuray oodhaarun(u). Soondar Buchan toom soonhou chhubeeli, Pir(u) maiynda mun sadhaarun(u). Doorjun sayti nayh(u) ruchaayiyo, duss(i), vikha mein kaarun(u). Ooni naahi, jhooni naahi, naahi kisaiy vihooni. Pir(u) chhaiyl chhubeela chhudd(i) guvaayiyo, doormut(i) kerm vihooni. Na huoun bhoolli, na huoun chookki, na mein naahi dosha. Jit(u) huoun laayee, tit(u) huoun luggi, tu soon(i) sach(u) sundaysha. Saayee sohaagun(i), saayee bhaagun(i), jaiy Pir(u) kirpa dhaari. Pir(i) aougun tis kay subh(i) guvaayay, gul sayti laayay suvaari. Kerm-heen dhun kuraiy binunti, kud(i) Nanak, aavaiy vaari. Subh(i) sohaagun(i) maaneh(i) ruliyaan, ikk(u) dayvhou raat(i) Mooraari. 1.

Word Meaning: Hernaakhi = having big eyes like the deer. Koo = to. Sach(u) Vaiyn = words of spirituality. Jo = which. Tuou = your. Oodhaarun = salvation. Chhaiyl Chhubeeli = young and beautiful. Maiynda = mine. Sadhaarun(u) = great (comfortable) support. Doojun = evil (Maya). Sayti = with. Nayh(u) = love. Kaarun(u) = reason. Ooni = partially empty. Jhooni = disappointed. Vihooni = devoid of. Doomut(i) = ignoble advice. Kerm = good fortune. Bhoolli = misled. Chooki = missed opportunity. Dosha = vices. Sundaysha = message. Sohaagun(i) = loved by husband. Bhaagun = fortunate. Aougun = ignoble qualities. Guvaayay = removed; cleared. Suvaari = groomed; made successful. Kerm-heen = unfortunate. Dhun = woman (human). Kud(i) = when. Maaneh(i) Ruliyaan = enjoy life. Moraari = Waheguru.

MEANING: There are a few words of spiritual advice for you which will get you salvation, oh, the beautiful young woman (human being) with big eyes like the deer. (You are very proud of your beauty, and are engaged in enjoying sensual pleasures, yet your mind is not peaceful. So, listen to the beautiful (worthy) words: my Dear Waheguru is the true support for your mind (to stabilize it and make it peaceful); but you are deeply attached to Maya, which is the basis of all evils, can you show me, tell me, the reason for that?

A: I am not short on anything, and I am not devoid of (good qualities), and I am not disappointed about that. It is just my bad fortune that I have lost (am disconnected with) my young and handsome dear Waheguru. I am not even misguided, have not missed some good opportunities, and I do not have any vices. Actually, I am doing just what Waheguru has planned for me, and that is the truth. Only that woman is loved by the dear Waheguru, and only she is lucky whom He is kind to. Waheguru holds such women to His chest (hugs them with love), destroys all their bad qualities, and grooms them with good qualities (to salvage them). They are lucky to enjoy the luxuries of His union. I am the unlucky one, waiting and always praying to Waheguru, asking Him when it will be my turn to enjoy His company even for a single night, oh Nanak. 1.

ਮ: 5॥ ਕਾਹੇ ਮਨ ਤੂ ਡੋਲਤਾ ਹਰਿ ਮਨਸਾ ਪੂਰਣਹਾਰੁ॥ ਸਤਿਗੁਰੁ ਪੁਰਖ ਧਿਆਇ ਤੂ ਸਭਿ ਦੁਖ ਵਿਸਾਰਣਹਾਰੁ॥ ਹਰਿ ਨਾਮਾ ਆਰਾਧਿ ਮਨ ਸਭਿ ਕਿਲਵਿਖ ਜਾਹਿ ਵਿਕਾਰ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਰੰਗੁ ਲਗਾ ਨਿਰੰਕਾਰ॥ ਓਨੀ ਛਡਿਆ ਮਾਇਆ ਸੁਆਵੜਾ ਧਨੁ ਸੰਚਿਆ ਨਾਮੁ ਅਪਾਰੁ॥ ਅਠੇ ਪਹਰ ਇਕਤੈ ਲਿਵੈ ਮੰਨਨਿ ਹੁਕਮੁ ਅਪਾਰੁ॥

(ਅੰਗ 960)॥ ਜਨ ਨਾਨਕ ਮੰਗੈ ਦਾਨੁ ਇਕੁ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਪਿਆਰੁ॥ 2॥

M:5: Kaahay mun tu doalta, Hur(i) munsa poorunhaar(u). Satgur(u) Purakh dhiyaayay tu, subh(i) dookh visaarunhaar(u). Hur(i) Naama araadh(i) mun, subh(i) kilvikh jaah(i) vikaar. Jin kuou poorub(i) likhiya, tin rung(u) lugga Nirunkaar. Ohni chuddiya Maya sooaavrra, dhun(u) sunchiya Naam(u) Apaar(u). Utthaiy pehr Ikuttay livaiy, munnun(i) Huqam Apaar(u).

(PAGE 960): Jun Nanak, mungaiy daan(u) ikk(u), dayh(u) ders(u) mun(i) piyaar(u).2.

Word Meaning: Doalta = lose confidence. Munsa = wishes. Purakh = Waheguru-like. Kilvikh = sins. Vikaar = vices. Sooaavrra = (bad) tastes. Sunchiya= accumulated. Utthaiy Perhr = all twenty-four hours. Livaiy = meditate. Ders(u) = holy sight.
MEANING: Waheguru fulfils all our wishes, so why are you becoming disheartened, oh, my mind? Remember the Waheguru-like Satguru who eradicates all our troubles. Recite Waheguru's Naam whereby all your sins will be washed away, and you will get rid of all your vices. Those who have prewritten their fortune are imbued with Waheguru's love. They give up all the bad (immoral) tastes (enjoyments) of Maya, and accumulate the wealth of the Naam of the limitless Waheguru. They obey His Huqam, and meditate on the Naam of the "One" (keep Him in mind) all the twenty-four hours. I, Nanak, beg only for Your holy sight as I have deep love for You, oh Waheguru. 2.

ਪਉੜੀ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸ ਨੋ ਸਦਾ ਸੁਖ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਜਮ ਨਾਹਿ ਦੁਖ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਸੁ ਕਿ ਕਾੜਿਆ॥ ਜਿਸ ਦਾ ਕਰਤਾ ਮਿਤ੍ਰੁ ਸਭਿ ਕਾਜ ਸਵਾਰਿਆ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਪਰਵਾਨੁ ਜਨੁ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਬਹੁਤਾ ਤਿਸੁ ਧਨੁ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਸੋ ਵਡ ਪਰਵਾਰਿਆ॥ ਜਿਸੁ ਤੂ ਆਵਹਿ ਚਿਤਿ ਤਿਨਿ ਕੁਲ ਉਧਾਰਿਆ॥ 6॥
Paurri: Jis(u) Tu aaveh(i) chit(i), tis nu sudaa sookh. Jis Tu aaveh(i) chit(i), tis(u) Jum naah(i) dookh. Jis(u) Tu aaveh(i) chit(i), tis(u) kiyya kaarriya. Jis da Kerta mittar(u), subh(i) kaaj suvaariya. Jis(u) Tu aaveh(i) chit(i), so pervaan(u) jun(u). Jis Tu aaveh(i) chit(i), buhouta tis(u) dhun(u). Jis(u) Tu aaveh chit(i), so vudpervaariya. Jis(u) Tu aaveh(i) chit(i), tin(i) kool oodhaariya. 6.
Word Meaning: Kaarriya = worry; irritant. Kaaj Suvaariya = tasks made successful. Pervaan = approved. Vudpervaariya = large (whole world) family. Kool = associates.
MEANING: The (lucky) devotee who keeps You in mind, always enjoys bliss, and does not suffer at the hands of the Angel of death, oh Waheguru. He does not suffer from any worry, and all his tasks get completed successfully, as you are friends with. Such a devotee is approved in Your Court, and he has huge (spiritual) wealth. He considers the whole world his family and emancipates all his associates. 6.

ਸਲੋਕ ਮ:5॥ ਅੰਦਰਹੁ ਅੰਨਾ ਬਾਹਰਹੁ ਅੰਨਾ ਕੂੜੀ ਕੂੜੀ ਗਾਵੈ॥ ਦੇਹੀ ਧੋਵੈ ਚਕ੍ਰ ਬਣਾਏ ਮਾਇਆ ਨੋ ਬਹੁ ਧਾਵੈ॥ ਅੰਦਰਿ ਮੈਲੁ ਨ ਉਤਰੈ ਹਉਮੈ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਵੈ॥ ਨੀਦ ਵਿਆਪਿਆ ਕਾਮਿ ਸੰਤਾਪਿਆ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਕਹਾਵੈ॥ ਬੈਸਨੋ ਨਾਮੁ ਕਰਮ ਹਉ ਜੁਗਤਾ ਤੁਹੁ ਕੁਟੇ ਕਿਆ ਫਲ ਪਾਵੈ॥ ਹੰਸਾ ਵਿਚਿ ਬੈਠਾ ਬਗੁ ਨ ਬਣਈ ਨਿਤ ਬੈਠਾ ਮਛੀ ਨੋ ਤਾਰ ਲਾਵੈ॥ ਜਾ ਹੰਸ ਸਭਾ ਵੀਚਾਰੁ ਕਰਿ ਦੇਖਨਿ ਤਾ ਬਗਾ ਨਾਲਿ ਜੋੜੁ ਕਦੇ ਨ ਆਵੈ॥ ਹੰਸਾ ਹੀਰਾ ਮੋਤੀ ਚੁਗਣਾ ਬਗੁ ਡਡਾ ਭਾਲਣ ਜਾਵੈ॥ ਉਡਰਿਆ ਵੇਚਾਰਾ ਬਗੁਲਾ ਮਤੁ ਹੋਵੈ ਮੰਞੁ ਲਖਾਵੈ॥ ਜਿਤੁ ਕੋ ਲਾਇਆ ਤਿਤ ਹੀ ਲਾਗਾ ਕਿਸੁ ਦੋਸੁ ਦਿਚੈ ਜਾ ਹਰਿ ਏਵੈ ਭਾਵੈ॥ ਸਤਿਗੁਰੁ ਸਰਵਰੁ ਰਤਨੀ ਭਰਪੂਰੇ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈ॥ ਸਿਖ ਹੰਸ ਸਰਵਰਿ ਇਕਠੇ ਹੋਏ ਸਤਿਗੁਰ ਕੈ ਹੁਕਮਾਵੈ॥ ਰਤਨ ਪਦਾਰਥ ਮਾਣਕ ਸਰਵਰਿ ਭਰਪੂਰੇ ਖਾਇ ਖਰਚਿ ਰਹੇ ਤੋਟਿ ਨ ਆਵੈ॥ ਸਰਵਰ ਹੰਸੁ ਦੂਰਿ ਨ ਹੋਈ ਕਰਤੈ ਏਵੈ ਭਾਵੈ॥ ਜਨ ਨਾਨਕ ਜਿਸ ਦੈ ਮਸਤਕਿ ਭਾਗੁ ਧੁਰਿ ਲਿਖਿਆ ਸੋ ਸਿਖੁ ਗੁਰੁ ਪਹਿ ਆਵੈ॥ ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਭਿ ਤਾਰੇ ਸਭਾ ਸ੍ਰਿਸਟਿ ਛਡਾਵੈ॥ 1॥
Sloak M:5: Undurhoun unnah, baahuroun unnah, koorree, koorree gaavaiy. Dayhi dhovaiy, chukkur bunaayay, Maya nu buhou dhaavaiy. Undar(i) maiyl(u) na ootraiy haumein, phir(i), phir(i) aavaiy, jaavaiy. Neend viyaapiya, kaam(i) suntaapiya, mookhoun Hur(i), Hur(i) kuhaavaiy. Baiyshno naam, kerm huoun joogta, tooh koottay, kiyya ful paavaiy. Hunsaan vich(i) baiyttha bug(u), na bunyee, nit baittha muchhi nu taar laavaiy. Ja Huns subha veechaar(i) kur(i) daykhun(i), ta buggaan naal(i) joarr(u) kuday na aavaiy. Hunsaan heera, moti choogna, bug(u) duddaan bhaalun jaavaiy. Oodriya vaychaara bugula, mut(u) hovaiy

munj(u) lukhaavaiy. Jit(u) ko laaya, tit hee laaga, kis(u) doash dichaiy, ja Hur(i) aivaiyn bhaavaiy. Satgur(u) Servur(u) ruttanee bhurpooray, jis(u) praaput(i) so paavaiy. Sikh Huns Servur(i) ikutthay hoyay, Satgur kaiy Huqamaavaiy. Ruttan pudaaruth, maanuk Servur(i) bhurpooray, khaayay khurch(i) ruhhay, toat(i) na aavaiy. Servur Huns(u) door(i) na hoyee, Kertaiy aivaiy bhaavaiy. Jun Nanak, jis daiy mustuk(i) bhaag(u) Dhoor(i) likhiya, so Sikh(u) Gur(u) peh(i) aavaiy. Aap(i) turiya, kootumb subh(i) taaray. Subbha srisht(i) chhudavaiy. 1.

Word Meaning: Unnah = blind (of spirituality). Kooree = just for a show off. Chukkur = religious symbols. Dhaavaiy = rushes to. Viyaapiya = overpowered. Suntaapiya = suffering from. Baiyshno Naam = devotee of Vishnu. Kerm = deeds. Huoun Joogta = related to his ego and selfishness. Tooh = empty shells of grains. Huns = swans (Guru's Sikhs). Bug(u) = Bugula = heron (an imposter; hypocrite). Muchhi = fish; attractions of Maya. Taar = hook; focus of mind. Joarr(i) = match. Heera Moti = diamonds and pearls; noble qualities (it is an old belief that the swans pick only pearls). Mut(u) = lest; for the fear of.
Munj(u) Lukhaavaiy = expose self. Doash = blame. Ruttanee Bhrpooray = full of noble qualities. Praaput(i) = has in fortune. Maanuk = pearls. Toat(i) = shortage. Kootumb = family. Subbha Srisht(i) = the whole world. Chhudaavaiy = get emancipated.
MEANING: There are many people who worship their deities just to show off (are hypocrites to impress others). Spiritually, they are completely blind inside and outside (paint their bodies with spiritual symbols without knowing their significance), but rush to earn money. They have the filth of selfishness and ego, which does not come off as a result of which, they keep taking births again and again. They are overpowered by sleep and suffer from lust, but call themselves devotees of god Vishnu. With one's deeds rooted in selfishness and ego, his recitation of Vishnu's Naam is like thrashing the empty grain shells; so, what result can such a devotee hope to achieve from his such actions? Such a heron-like imposter, sitting among the swan-like Gur Sikhs, cannot become a swan because, like a heron, which focuses its mind on fish, the money-lover has its focus on monetary things.
When the swans (Gur Sikhs) ponder on the situation, they realize that the herons (money-loving imposers) are no match for them because, whereas the swans (Gur Sikhs) pick diamonds and pearls (noble qualities), the herons (money-lovers) go in search of toads (ignoble qualities). Afraid of being exposed, the heron flies away from the swans.
But even such impostors cannot be fully blamed for their behaviour, because people do the kinds of deeds for which they are preprogrammed by Waheguru, and that's what He likes. Satguru is such a holy pool which is overflowing with noble qualities, but only those who have them in their fortune acquire such qualities. The Sikhs assemble around the Satguru-Pool with His Will; pick up the jewel-like noble qualities, and never feel their shortage when they use them for themselves, or share them with others. A Gur Sikh never leaves Satguru (never becomes spiritually disconnected), and that is the Creator's wish. But only those devotees come to the shelter of the Guru who are predestined to connect with Him, oh Nanak. Not only does such a Sikh swim across the world sea, but he also ferries his associates, and in fact, the whole world, with him. 1.

ਮ:੫॥ ਪੰਡਿਤੁ ਆਖਾਏ ਬਹੁਤੀ ਰਾਹੀ ਕੋਰੜ ਮੋਠ ਜਿਨੇਹਾ॥ ਅੰਦਰਿ ਮੋਹੁ ਨਿਤ ਭਰਮਿ ਵਿਆਪਿਆ ਤਿਸਟਸਿ ਨਾਹੀ ਦੇਹਾ॥ ਕੂੜੀ ਆਵੈ ਕੂੜੀ ਜਾਵੈ ਮਾਇਆ ਕੀ ਨਿਤ ਜੋਹਾ॥ ਸਚੁ ਕਹੈ ਤਾ ਛੋਹੋ ਆਵੈ ਅੰਤਰਿ ਬਹੁਤਾ ਰੋਹਾ॥ ਵਿਆਪਿਆ ਦੁਰਮਤਿ ਕੁਬੁਧਿ ਕਮੂੜਾ ਮਨਿ ਲਾਗਾ ਤਿਸੁ ਮੋਹਾ॥ ਠਗੈ ਸੇਤੀ ਠਗੁ ਰਲਿ ਆਇਆ ਸਾਥੁ ਭੀ ਇਕੋ ਜੇਹਾ॥ ਸਤਿਗੁਰ ਸਰਾਫੁ ਨਦਰੀ ਵਿਚਦੋ ਕਢੈ ਤਾ ਉਘੜਿ ਆਇਆ ਲੋਹਾ॥ ਬਹੁਤੇਰੀ ਥਾਈ ਰਲਾਇ ਰਲਾਇ ਦਿਤਾ ਉਘੜਿਆ ਪੜਦਾ ਅਗੈ ਆਇ ਖਲੋਹਾ॥ ਸਤਿਗੁਰ ਕੀ ਸਰਣੀ

ਆਵੈ ਫਿਰਿ ਮਨੂਰਹੁ ਕੰਚਨੁ ਹੋਹਾ॥ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਪੁੜੁ ਸੜੁ ਸਮਾਨੈ ਅਉਗਣ ਕਟੇ ਕਰੇ ਸੁਧੁ ਦੇਹਾ॥ ਨਾਨਕ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਹੋਵੈ ਲਿਖਿਆ ਤਿਸੁ ਸਤਿਗੁਰ ਨਾਲਿ ਸਨੇਹਾ॥ (ਅੰਗ 961)॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਤਿਗੁਰ ਪੂਰੇ ਕੀ ਜਿਸੁ ਕਿਰਪਾਲੁ ਹੋਵੈ ਤਿਸੁ ਰਿਦੈ ਵਸੇਹਾ॥ ਆਵਣ ਜਾਣਾ ਤਿਸ ਕਾ ਕਟੀਐ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਹਾ॥ 2॥

M:5: Pundit(u) akhaayay buhouti raaheen, korurr moatth jinayha. Undar(i) moh(u), nit bherm viyaapiya, tishtus(i) naahi dayha. Koorreen aavaiy, koorreen jaavaiy, Maya kee nit joha. Sach(u) kuhhaiy ta chhoho aavaiy, untar(i) buhouta roha. Viyaapiya doormut(i), kooboodh(i), kumoorra, mun(i) laaga, tis(u) moha. Tthuggaiy sayti, tthugg(u) rul(i) aaya, saath(u) bhee ikko jayha. Satgur sraaf nudri vichdoan kuddhaiy, ta ooghurr(i) aaya loha. Buhoutayri thaayeen rulaayay, rulaayay ditta, ooghurriya purrda, uggaiy aayay khuloha. Satgur kee shernee aavaiy, phir(i) munoorhoun kunchun(u) hoha. Satgur(u) nirvaiyr, poottar, shuttar smaanaiy, aougun kuttay, kuray shoodh(u) dayha. Nanak, jis(u) Dhoor(i) mustuk(i) hovaiy likhiya, tis(u) Satgur naal(i) sunayha.

(PAGE 961): Amrit Bani Satgur Pooray kee, jis(u) kirpaal hovaiy, tis(u) ridaiy vusayha. Aavun, jaana tis ka kuttiyay, sudaa, sudaa sookh(u) hoha. 2.

Word Meaning: Buhouti Raaheen = in many ways. Korurr Moatth = a very hard, stone-like grain which does not cook. Viyaapiya = overpowered. Tishtus(i) = satisfied; peaceful. Dayha = body; mind. Koorreen = in Maya-related affairs. Joha = looks out for. Chhoho = irritation. Roha = excessive anger. Doormut(i) = Kooboodh(i) = ignoble advice (thinking). Kumoorra = extremely foolish. Thuggaiy = with the deceitful. Sraaf = goldsmith; evaluator. Ooghurr(u) Aaya = clearly visible. Rulaayay = mixed with. Purrda = curtain; coating. Munoorhoun = burnt (scrap) iron. Kunchun = gold. Nirvaiyr = unbiased. Aougun = vices; bad qualities. Shoodh(u) = pure. Mustuk(i) = on the forehead; in fortune. Sunayha = love; attachment. Vusayha = embeds.

MEANING: He calls himself a pundit (highly learned person) in many ways (explains religious books, performs ceremonies, teaches children, etc.), but has a stone-like hard heart (has no compassion for others). Because of his worldly attachments, he is always misled by his misgivings and never enjoys peace of mind (feels contentment). He wanders around in Maya-related affairs and looks out for money in every situation. If someone tells him the truth about himself, he feels highly irritated and irate. Overpowered by his ignoble thoughts and advice, the extremely foolish is attached to worldly things. He enjoys the company of deceitful people like him who have similar tastes. Because of his knowledge and his deceptive nature, he has the shine of gold (of pure and soft heart), but when the goldsmith-like Guru evaluates him with His sharp sight, he becomes clearly visible like burnt iron (impure and stone-hearted). He tries his best to hide himself among the noble people (to pass as one of them), but when the curtain is removed, his true nature is clearly exposed.

But when even a person like him comes to Guru's shelter, he gets transformed from scrap iron to pure gold. Satguru is completely unbiased (without any enmity), and He treats his sons and his enemies exactly the same way; He eradicates the bad qualities of an individual and purifies his body (and mind). However, only those individuals who have it prewritten in their fortune develop love for Satguru, oh Nanak. The Perfect Satguru's Bani (Shabad) is the real Amrit; an individual, who Waheguru is kind to, embeds it in his heart, his birth-death cycle is terminated, and he enjoys eternal blissfulness. 2.

ਪਉੜੀ॥ ਜੋ ਤੁਧੁ ਭਾਣਾ ਜੰਤੁ ਸੋ ਤੁਧੁ ਬੁਝਈ॥ ਜੋ ਤੁਧੁ ਭਾਣਾ ਜੰਤੁ ਸੁ ਦਰਗਹ ਸਿਝਈ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਨਦਰਿ ਹਉਮੈ ਤਿਸੁ ਗਈ॥ ਜਿਸ ਨੋ ਤੂ ਸੰਤੁਸਟੁ ਕਲਮਲ ਤਿਸੁ ਖਈ॥ ਜਿਸ ਕੈ ਸੁਆਮੀ ਵਲਿ ਨਿਰਭਉ

ਸੋ ਭਈ॥ ਜਿਸ ਨੋ ਤੂ ਕਿਰਪਾਲੁ ਸਚਾ ਸੋ ਥਿਅਈ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਮਇਆ ਨ ਪੋਹੈ ਅਗਨਈ॥ ਤਿਸ ਨੋ ਸਦਾ ਦਇਆਲੁ ਜਿਨਿ ਗੁਰ ਤੇ ਮਤਿ ਲਈ॥ 7॥

Paurri: Jo Toodh(u) bhaana junt(u), so Toodh(u) boojhyee. Jo Toodh(u) bhaana junt(u), su Durgeh sijhyee. Jis nu Tayri nudr(i), haumein tis(u) guyyee. Jis nu Tu suntoosht(u), kulmul tis(u) khuyyee. Jis kaiy Soami vull(i), nirbhuou so bhuyee. Jis(i) nu Tu kirpaal, Sacha so thiuyyee. Jis no Tayri muyya, no pohaiy ugnuyyee. Tis nu sudaa duyyal(u) jin(i) Gur tay mut(i) luyyee. 7.

Word Meaning: Bhaana = liked. Junt(u) = man. Boojhyee = understands; makes connection. Sijhyee = successful. Suntoosht(u) = satisfied with. Vull(i) = on the side of; favours. Bhuyyee = becomes = Thiuyyee. Muyya = kindness. Na Pohaiy = does not even touch. Ugnuyee = fire (of worldly desires, or of mother's womb). 7.

MEANING: Only that devotee makes a connection with You whom You like, and He becomes successful in Your Court (is approved by You), oh Waheguru. The selfishness and ego of the individual on whom You cast Your kind sight are eradicated, and all his sins are destroyed who is satisfied with You. That individual becomes fearless who You side with (favour), and becomes pure like You when You are kind to him, oh Waheguru. The fires of worldly desires and of the mother's womb do not even touch the devotee whom you are benevolent to. You are always kind to the devotee who listens to (obeys) the Guru's Advice, oh Lord. 7.

ਸਲੋਕ ਮ:5॥ ਕਰਿ ਕਿਰਪਾ ਕਿਰਪਾਲ ਆਪੇ ਬਖਸਿ ਲੈ॥ ਸਦਾ ਸਦਾ ਜਪੀ ਤੇਰਾ ਨਾਮੁ ਸਤਿਗੁਰ ਪਾਇ ਪੈ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਵਸੁ ਦੂਖਾ ਨਾਸੁ ਹੋਇ॥ ਹਥ ਦੇਇ ਆਪਿ ਰਖੁ ਵਿਆਪੈ ਭਉ ਨ ਕੋਇ॥ ਗੁਣ ਗਾਵਾ ਦਿਨੁ ਰੈਣਿ ਏਤੈ ਕੰਮਿ ਲਾਇ॥ ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਹਉਮੈ ਰੋਗੁ ਜਾਇ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਖਸਮੁ ਏਕੋ ਰਵਿ ਰਹਿਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਚੁ ਸਚੋ ਸਚੁ ਲਹਿਆ॥ ਦਇਆ ਕਰਹੁ ਦਇਆਲ ਅਪਣੀ ਸਿਫਤਿ ਦੇਹੁ॥ ਦਰਸਨ ਦੇਖਿ ਨਿਹਾਲ ਨਾਨਕ ਪ੍ਰੀਤਿ ਏਹ॥1॥

Sloak M:5: Kur(i) kirpa Kirpaal, Aapay bukhsh(i) laiy. Sudaa, sudaa jupeen Tayra Naam(u) Satgur paayayn paiy. Mun, tun untar(i) vuss(u), dookhaan naas(u) hoyay. Huth dayay Aap(i) rukh(u), viyaapaiy bhuou na koyay. Goon gaavaan din(u) raiyn(i), aitaiy kumm(i) laayay. Sunt junaa kaiy sung(i) haumein roag(u) jaayay. Serb Niruntar(i) Khusm(u) Aiko, ruv(i) ruhhiya. Gur persadi Sach, Sacho, Sach(u) luhhiya. Duyya kurhou Duyyaal, Apni sift(i) dayh(u). Dershun daykh(i) nihaal, Nanak, preet(i) eh(u). 1.

Word Meaning: Bukhsh(i) Laiy = forgive. Paayayn Paiy = by dropping on the feet. Vuss(u) = reside. Viyaapaiy = affect; overpower. Bhuou = fear. Aaitaiy = such. Niruntar(i) = uniformly. Khusm(u) = Mater; Lord. Ruv(i) Ruhhiya = is present. Sacho Sach = Waheguru alone. Luhhiya = acquired; enshrined in the heart. Nihaal = blissful.

MEANING: Please forgive all my ignoble deeds with Your benevolence, and enable me to recite Your Naam all the time while dropping on the feet of Satguru (surrendering to Him completely), oh kind Waheguru. Kindly come to dwell in my mind (enlighten my mind) and destroy all my (spiritual) troubles. Kindly extend Your hand to protect me against all worldly fears, and give me the ability to sing Your praise day and night, which should be my main daily business. Put me in the company of the holy saints so that my serious disease of haumein goes away. The one and only Lord is uniformly present everywhere. I have realized the "One" Waheguru with Guru's grace. Kindly give me the ability to sing only Your praise, oh benevolent Waheguru. My love for You (my wish for You) is that I should feel blissful to have Your holy sight, begs Nanak. 1.

ਮ:5॥ ਏਕੋ ਜਪੀਐ ਮਨੈ ਮਾਹਿ ਇਕਸ ਕੀ ਸਰਣਾਇ॥ ਇਕਸੁ ਸਿਉ ਕਰਿ ਪਿਰਹੜੀ ਦੂਜੀ ਨਾਹੀ ਜਾਇ॥ ਇਕੋ ਦਾਤਾ ਮੰਗੀਐ ਸਭੁ ਕਿਛੁ ਪਲੈ ਪਾਇ॥ ਮਨਿ ਤਨਿ ਸਾਸਿ ਗਿਰਾਸਿ ਪ੍ਰਭੁ ਇਕੋ ਇਕੁ ਧਿਆਇ॥

ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਸਚੁ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ ਵਡਭਾਗੀ ਤੇ ਸੰਤ ਜਨ ਜਿਨ ਮਨਿ ਵੁਠਾ ਆਇ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ ਦੂਜਾ ਕੋਈ ਨਾਹਿ॥ ਨਾਮੁ ਧਿਆਈ ਨਾਮੁ ਉਚਰਾ ਨਾਨਕ ਖਸਮ ਰਜਾਇ॥ 2॥

M:5: Aiko juppiyaiy munaiy maah(i), Ikkus kee shernaayay. Ikkus siyoun kur(i) pirhurri, dooji naahi jaayay. Ikko Daata mungiyaiy, subh(u) kichh(u) pullaiy paayay. Mun(i), tun(i) saas(i), giraas(i), Prubh(u) Ikko, Ikk(u) dhiyaayay. Amrit(u) Naam(u) nidhaan(u), Sach(u) Gurmukh(i) paaya jaayay. Vudbhaagi tay Sunt jun jin mun(i) voottha aayay. Jul(i), thul(i) muhhiul(i) ruv(i) ruhhiya, dooka koyee naah(i). Naam(u) dhiyaayeen, Naam(u) oochraan, Nanak Khusm rujaayay. 2.

Word Meaning: Shernaayay = shelter. Pirhurri = love. Jaayay = place. Pullaiy Paayay = in possession. Nidhaan(u) = treasure. Voottha Aayay = comes to dwell. Muhhiul(i) = in the sky. Ruv(i) Ruhhiya = is present. Oochraan = chant. Rujaayay = Will.

MEANING: We should seek the shelter only of Waheguru, recite only His Naam, and love Him only; there is no shelter like His, oh my friends. There is only one Provider – Waheguru - we should ask for the fulfillment of our needs only from Him, as He gives you everything you need. We should remember Waheguru alone with our body, mind, every breath, and with every bite. Waheguru's Naam is the treasure of Amrit (to immortalize you by connecting with Waheguru), but it can be acquired (enshrined in the heart) only in the shelter of the Guru. Those holy saints are fortunate whose hearts are the dwelling place of Waheguru. It is only Waheguru, and none else, which is present in the waters, on the land, and in the sky. With the willingness of the Lord, Waheguru, I wish to remember His Naam and recite it, oh Nanak.2.

ਪਉੜੀ॥ ਜਿਸ ਨੋ ਤੂ ਰਖਵਾਲਾ ਮਾਰੇ ਤਿਸੁ ਕਉਨੁ॥ ਜਿਸ ਨੋ ਤੂ ਰਖਵਾਲਾ ਜਿਤਾ ਤਿਨੈ ਭੈਣੁ॥ ਜਿਸ ਨੋ ਤੇਰਾ ਅੰਗੁ ਸੁ ਨਿਰਮਲੀ ਹੂੰ ਨਿਰਮਲਾ॥ ਜਿਸ ਨੋ ਤੇਰਾ ਅੰਗੁ ਤਿਸੁ ਮੁਖੁ ਉਜਲਾ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਨਦਰਿ ਨ ਲੇਖਾ ਪੁਛੀਐ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਖੁਸੀ ਤਿਨਿ ਨਉ ਨਿਧਿ ਭੁੰਚੀਐ॥ ਜਿਸ ਨੋ ਤੂ ਪ੍ਰਭ ਵਲਿ ਤਿਸੁ ਕਿਆ ਮੁਹਛੰਦਗੀ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਮਿਹਰ ਸੁ ਤੇਰੀ ਬੰਦਿਗੀ॥ 8॥

Paurri: Jis nu Tu rukhvaala, maaray tis(u) kaun(u). Jis nu Tu rukhvaala, jitta tinaiy bhaiyn(u). Jis nu Tayra ung(u), su nirmulee hoon mirmula. Jis nu Tayra ung(u), tis(u) mookh(u) oojla. Jis nu Tayri nudr(i) na laykha poochhiyay. Jis nu tayri khooshi, tin(i) Nuou Nidh(i) bhoonchiyaiy. Jis nu Tu Prubh vull(i), tis(u) kiyya moohchhundgi. Jis nu Tayri mehr, su, Tayri bundigi. 8.

Word Meaning: Rukhvaala = protector. Bhaiyn(u) = universe. Ung(u) = favour; protection. Nirmula = pure. Oojla = clean; shimmers with purity. Laykha = account of deeds. Khooshi = You are pleased with. Vull(i) = support. Moohchhundgi = owing; dependence.

MEANING: Who can kill (cause any harm) to the individual whom You protect, oh Waheguru? Such a devotee whom You protect, wins (overcomes the desire for the attractions of) the whole universe. The devotee, whom You favour, is pure all around, and his face shimmers with purity. Nobody asks for the account of his deeds on whom You cast Your kind sight, and he enjoys all the nine treasures of the world whom You are pleased with. The devotee, who has Your support, owes no return of any favour to anyone. The devotee, whom You are kind to, worships You all the time, oh Lord. 8.

ਸਲੋਕ ਮਹਲਾ 5॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ ਮੇਰੇ ਸੰਤਾ ਸੰਗਿ ਵਿਹਾਵੇ॥ ਤੁਧਹੁ ਭੁਲੇ ਸਿ ਜਮਿ ਜਮਿ ਮਰਦੇ ਤਿਨ ਕਦੇ ਨ ਚੁਕਨਿ ਹਾਵੇ॥ 1॥

Sloak Mehla 5: Hohou kirpaal Soami mayray, suntaan sung(i) vihaavay. Toodhoun bhoollay s(i) jumm(i), jumm(i) merday, tin kuday na chookkun(i) haavay. 1.

Word Meaning: Vihaavay = spend life. Toodhoun= You. Haavay = sighs; discomforts.

MEANING: Please be kind to me so that I may spend my life in the company of the holy saints. Those who forget you keep taking births and dying, and they never cease to sigh (their troubles are never over). 1.

ਮ:5॥ ਸਤਿਗੁਰ ਸਿਮਰਹੁ ਆਪਣਾ ਘਟਿ ਅਵਘਟਿ ਘਟ ਘਾਟ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੰਤਿਆ ਕੋਇ ਨ ਬੰਧੈ ਵਾਟ॥2॥

M:5: Satgur simerou aapna, ghut(i), uvghut(i), ghut, ghaat. Hur(i), Hur(i), Naam(u) jupuntiyaan, koyay na bundhaiy vaat(u). 2.

Word Meaning: Ghut(i) = in heart. Uvghut(i) = difficult path. Ghut = valley. Ghaat = ford; wharf. Bundhaiy = raise obstacle. Vaat = journey; path.

MEANING: Remember your Satguru in your heart, whether you are on a difficult journey, in a valley, or at a ford. Nobody can erect any obstacles in your path to Waheguru when you recite His Naam. 2.

(ਅੰਗ 962)॥ ਪਉੜੀ॥ ਤਿਥੈ ਤੂ ਸਮਰਥੁ ਜਿਥੈ ਕੋਇ ਨਾਹਿ॥ ਓਥੈ ਤੇਰੀ ਰਖ ਅਗਨੀ ਉਦਰ ਮਾਹਿ॥ ਸੁਣ ਕੈ ਜਮ ਕੇ ਦੂਤ ਨਾਇ ਤੇਰੇ ਛਡਿ ਜਾਹਿ॥ ਭਉਜਲੁ ਬਿਖਮੁ ਅਸਗਾਹੁ ਗੁਰ ਸਬਦੀ ਪਾਰਿ ਪਾਹਿ॥ ਜਿਨ ਕਉ ਲਗੀ ਪਿਆਸ ਅੰਮ੍ਰਿਤੁ ਸੇਇ ਖਾਹਿ॥ ਕਲਿ ਮਹਿ ਏਹੋ ਪੁੰਨੁ ਗੁਣ ਗੋਵਿੰਦ ਗਾਹਿ॥ ਸਭਸੈ ਨੋ ਕਿਰਪਾਲੁ ਸਮਾਲੇ ਸਾਹਿ ਸਾਹਿ॥ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ ਜਿ ਆਵੈ ਤੁਧੁ ਆਹਿ॥ 9॥

(PAGE 962): Paurri: Tithaiy Tu sumuth(u), jithaiy koyay naah(i). Oathaiy Tayri rukh, ugnee oodur maah(i). Soon kaiy Jum kay doot Naayay Tayray, chhudd(i) jaah(i). Bhuoujul bikhum(u) usgaah(u) Gur Shabadi paar(i) paah(i). Jin kuou luggi piyaas, Amrit sayay khaah(i). Kul(i) meh(i) eho poonn(u), goon Govind gaah(i). Subhsaiy nu kirpaal(u), smaalay saah(i), saah(i). Birtha koyay na jaayay, j(i) aavaiy Toodh(u) aah(i).9

Word Meaning: Tithaiy = there. Simruth(u) = fully capable. Jithaiy = where. Rukh = protection. Oodur = womb. Bhuoujul = world-sea. Bikhum = difficult; tough. Usgaah(u) = unfathomable. Piyaas = thirst; desire; wish. Poonn(u) = noble deed. Birtha = empty-handed. Aah(i) = with full faith.

MEANING: You have a capability that no one else can match, oh Waheguru. You even protect the fetus in the unbearable heat of the mother's womb. The agents of the Angel of Death run away when they hear Your Naam being recited. The unfathomable and extremely difficult-to-cross world sea can be crossed easily with the Guru's Shabad. But only those take the Amrit (of the Guru's Shabad) who have a thirst (longing) for it. The only noble deed to perform in this era of Kalyug, is to sing Waheguru's praise. Waheguru is kind to everyone and looks after them with their every breath. Nobody leaves Your Door empty-handed who goes there with full faith, oh Waheguru. 9.

ਸਲੋਕ ਮ:5॥ ਦੂਜਾ ਤਿਸੁ ਨ ਬੁਝਾਇਹੁ ਨਾਮੁ ਦੇਹੁ ਆਧਾਰੁ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਸਮਰਥੁ ਸਚੁ ਦਾਤਾਰੁ॥ ਤੂ ਨਿਹਚਲੁ ਨਿਰਵੈਰੁ ਸਚੁ ਸਚਾ ਤੁਧੁ ਦਰਬਾਰੁ॥ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਪ੍ਰਭੁ ਛੋਡਿ ਹੋਰੁ ਜਿ ਮੰਗਣਾ ਸਭੁ ਬਿਖਿਆ ਰਸ ਛਾਰੁ॥ ਸੇ ਸੁਖੀਏ ਸਚੁ ਸਾਹ ਸੇ ਜਿਨ ਸਚਾ ਬਿਉਹਾਰੁ॥ ਜਿਨ੍ਹਾ ਲਗੀ ਪ੍ਰੀਤਿ ਪ੍ਰਭ ਨਾਮ ਸਹਜ ਸੁਖ ਸਾਰੁ॥ ਨਾਨਕ ਇਕੁ ਆਰਾਧੇ ਸੰਤਨ ਰੇਣਾਰੁ॥ 1॥

Sloak M:5: Dooja tis(u) na boojhaayhou, Naam(u) dayh(u) aadhaar(u). Agumm(u), agoachur(u), Sahibo, sumruth, Sach(u) Dataar(u). Tu nihchul(u), nirvaiyr(u), Sach(u), Sacha Toodh(u) Sacha Durbaar(u). Keemut(i) kehn(u) na jaayiyaiy, unt(u) na paaravaar(u). Prubh(u) chhoad(i), hoar(u) j(i) mungna, subh(u) bikhiya rus chhaar(u). Say sookhiyay, sach(u) shah say, jin sacha biyohaar(u). Jinha luggi preet(i) Prubh Naam, sehj, sookh saar(u). Nanak, Ikk(u) araadhay, suntun raynaar(u). 1.

Word Meaning: Boojhaayhou = suggest. Aadhaar(u) = support. Agumm = inaccessible. Agoachur(u) = incomprehensible. Sach(u) = eternanl; ever reliable. Nihchul(u) = never changing. Keemut(i) = value; worth. Paaravaar = limitless. Bikhiya Rus = poisonous tastes (enjoyments). Chhaar(u) = dust. Biyohaar(u) = dealings. Sehj = peaceful. Saar(u) = supreme. Raynaar(u) = dust of feet; like a slave.
MEANING: Waheguru enlightens His devotee, whom He gives His Naam as the basis of his life, to the degree that the devotee is left with no desire to worship any other power. The inaccessible, incomprehensible, and omniscient Lord is the ever-reliable Provider. You never change with time, bear no animosity towards anyone, are eternal, and eternal is Your Court, oh Waheguru. Nobody knows Your worth (transcendence), and You have no limits. Wishing for anything other than Waheguru's Naam is simply the poison of sensual pleasures and is like dust for spirituality. Those who deal in Waheguru's Naam are truly wealthy and are always blissful. Those who are in love with Waheguru's Naam enjoy the supreme bliss. I, too, worship the "One" Waheguru in the shelter of the holy saints as their slave, oh Nanak. 1.

ਮ:5॥ ਅਨਦ ਸੂਖ ਬਿਸ੍ਰਾਮ ਨਿਤ ਹਰਿ ਕਾ ਕੀਰਤਨੁ ਗਾਇ॥ ਅਵਰ ਸਿਆਣਪ ਛਾਡਿ ਦੇਹਿ ਨਾਨਕ ਉਧਰਸਿ ਨਾਇ॥ 2॥
M:5: Anund, sookh, bisraam nit, Hur(i) ka keertun gaayay. Uver siyaanup chhaad(i) dayh(i), Nanak oodhrus(i) Naayay. 2.
Word Meaning: Anund = blissfulness. Bisraam = peace of mind. Naayay = Naam.
MEANING: One enjoys the comfort of mental bliss and peace of mind all the time when he sings Waheguru's praise. Give up all other cleverness and recite Waheguru's Naam so as to find salvation, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤ ਘਿਣਾਵਣੇ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬੇਦ ਪੜਾਵਣੇ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਤੀਰਥਿ ਨਾਈਐ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਧਰਤੀ ਧਾਈਐ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਕਿਤੈ ਸਿਆਣਪੈ॥ ਨਾ ਤੂ ਆਵਹਿ ਵਸਿ ਬਹੁਤਾ ਦਾਨੁ ਦੇ॥ ਸਭੁ ਕੋ ਤੇਰੈ ਵਸਿ ਅਗਮ ਅਗੋਚਰਾ॥ ਤੂ ਭਗਤਾ ਕੈ ਵਸਿ ਭਗਤਾ ਤਾਣੁ ਤੇਰਾ॥ 10॥
Paurri: Na Ty aaveh(i) vuss(i), buhout ghinaavnay. Na Tu aaveh(i) vuss(i) Bayd purraavnay. Na Tu aaveh(i) vuss(i) teeruth(i) naayiyaiy. Na Tu aaveh(i) vuss(i) dherti dhaayiyaiy. Na Tu aaveh(i) vuss(i) kitaiy siyaanpaiy. Na aaveh(i) vuss(i) buhouta daan(u) day. Subh ko Taiyraiy vuss(i), Agumm Agoachura. Tu bhugtaan kaiy vuss(i), Bhugtaan taan(u) Tayra. 10.
Word Meaning: Vuss(i) = under control; to please. Ghinaavnay = by begging; imploring. Dherti Dhaayiyaiy = roaming on the earth. Taan(u) = power; support.
MEANING: You cannot be won over (be pleased) by begging and imploring (with no honest love for You in mind), nor can You be pleased by studying the Vedas, oh Waheguru. You cannot be pleased by taking dips at holy places, or by roaming on the earth. You cannot be pleased by any shrewdness or by big donations (to Brahmans). You control everybody, oh, the inaccessible and the incomprehensible Waheguru; however, You are under the control of Your devotees (You listen to and fulfil their needs), and they have Your support. 10.

ਸਲੋਕ ਮ:5॥ ਆਪੇ ਵੈਦੁ ਆਪੇ ਨਾਰਾਇਣੁ॥ ਏਹਿ ਵੈਦ ਜੀਅ ਕਾ ਦੁਖੁ ਲਾਇਣੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਖਾਇਣ॥ ਨਾਨਕ ਜਿਸੁ ਮਨਿ ਵਸੈ ਤਿਸ ਕੇ ਸਭਿ ਦੂਖ ਮਿਟਾਇਣ॥ 1॥
Sloak M:5: Aapay vaiyd(u), Aapay Naraayin(u). Eh(i) vaiyd jea ka dookh laayin(u). Gur ka Shabad Amrit rus(u) khaayin. Nanak jis(u) mun(i) vussaiy, tis kay subh(i) dookh mitaayin. 1.
Word Meaning: Vaiyd(u) = (spiritual) physician. Narrayin(u) = Waheguru. Eh(i) Vaid = the self-proclaimed spiritual guides. Khaayin = mine; treasure.

MEANING: Waheguru, Himself, is the (spiritual) physician; the self-proclaimed spiritual guides (fake gurus), in fact, make you spiritually sick. Guru's Shabad is the treasure of sweet Amrit as mental food. Whoever enshrines it in his mind has all his troubles eradicated, oh Nanak. 1.

ਮ:੫॥ ਹੁਕਮਿ ਉਛਲੈ ਹੁਕਮੇ ਰਹੈ॥ ਹੁਕਮੇ ਦੁਖੁ ਸੁਖੁ ਸਮ ਕਰਿ ਸਹੈ॥ ਹੁਕਮੇ ਨਾਮੁ ਜਪੈ ਦਿਨੁ ਰਾਤਿ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਹੋਵੈ ਦਾਤਿ॥ ਹੁਕਮਿ ਮਰੈ ਹੁਕਮੇ ਹੀ ਜੀਵੈ॥ ਹੁਕਮੇ ਨਾਠ੍ਹਾ ਵਡਾ ਥੀਵੈ॥ ਹੁਕਮੇ ਸੋਗ ਹਰਖ ਆਨੰਦ॥ ਹੁਕਮੇ ਜਪੈ ਨਿਰੋਧਰ ਗੁਰਮੰਤ॥ ਹੁਕਮੇ ਆਵਣੁ ਜਾਣੁ ਰਹਾਏ॥ ਨਾਨਕ ਜਾ ਕਉ ਭਗਤੀ ਲਾਏ॥ 2॥

M:5: Huqam(i) oochhlaiy, Huqamay ruhhay. Huqamay dookh, sookh, sum kur suhhaiy. Huqamay Naam(u) jupaiy din(u) raat(i). Nanak jis nu hovaiy daat(i). Huqam(i) muraiy, Huqamay hee jeevaiy. Huqamay naahna, vudda theeyay. Huqamay soag, herkh anund. Huqamay jupaiy nirodhar Gur Munt. Huqamay aavun(u), jaan(u) ruhaayay. Nanak ja kuou bhugti laayay. 2.

Word Meaning: Oochhlaiy = gets excited. Ruhhaiy = stays calm. Daat(i) = endowment Naahna = tiny; unknown. Vudda = big; well-known. Theevaiy = becomes. Soag = grief. Herkh = happiness. Anund = blissful. Nirodhar = the destroyer of vices. Ruhaayay = ends.

MEANING: It is with Waheguru's Will that one becomes excited (overjoyed) sometimes, and calm at some other. It is also with Waheguru's Will that one accepts the discomforts and the comforts with the same spirit (becomes stoic). It is again with Waheguru's Will that a devotee recites His Naam day and night, who is endowed with it. It is with Waheguru's Will (Laws) that men die and take births, and become unknown or well-known. It is with Waheguru's Will that people experience grief, happiness, or blissfulness. It is with Waheguru's Will that one recites Guru's Shabad, which destroys all his troubles. It is with Waheguru's Will that the birth-death cycle of a devotee is terminated, whom Waheguru makes worship Him, oh Nanak. 2.

ਪਉੜੀ॥ ਹਉ ਤਿਸੁ ਢਾਢੀ ਕੁਰਬਾਨੁ ਜਿ ਤੇਰਾ ਸੇਵਦਾਰੁ॥ ਹਉ ਤਿਸੁ ਢਾਢੀ ਬਲਿਹਾਰ ਜੇ ਗਾਵੈ ਗੁਣ ਅਪਾਰ॥ ਸੋ ਢਾਢੀ ਧਨੁ ਧੰਨੁ ਜਿਸੁ ਲੋੜੇ ਨਿਰੰਕਾਰੁ॥ ਸੋ ਢਾਢੀ ਭਾਗਠੁ ਜਿਸੁ ਸਚਾ ਦੁਆਰ ਬਾਰੁ॥ ਓਹੁ ਢਾਢੀ ਤੁਧੁ ਧਿਆਇ ਕਲਾਣੇ ਦਿਨੁ ਰੈਣਾਰ॥ ਮੰਗੈ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨ ਆਵੈ ਕਦੇ ਹਾਰਿ॥ ਕਪੜ ਭੋਜਨੁ ਸਚੁ ਰਹਦਾ ਲਿਵੈ ਧਾਰ॥ ਸੋ ਢਾਢੀ ਗੁਣਵੰਤੁ ਜਿਸ ਨੋ ਪ੍ਰਭ ਪਿਆਰੁ॥ 11॥

Paurri: Huoun tis(u) dhaadhi koorbaan(u) j(i) Tayra sayvdaar. Huoun tis(u) dhaadhi bulihaar jay gaavaiy goon Apaar. So dhaadhi dhun(u) dhunn(u) jis(u) loarray Nirunkaar(u). So dhaadhi bhaagutth jis(u) Sacha Dooaar Baar(u). Oh(u) dhaadhi Toodh(u) dhiyaayay, kulaanay din raiynaar. Mungaiy Amrit Naam(u), na aavaiy kuday haar(i). Kuppurr bhojun(u) Sach(u), rehnda livaiy dhaar. So dhaadhi goonvunt jis nu Prubh piyaar(u). 11.

Word Meaning: Huoun = I. Dhaadhi = bard; one who sings praise. Sayvdaar = servant. Appar = of the limitless (Waheguru). Dhunn(u) = fortunate= Bhaagutth. Loarray = needs; likes. Kulaanaiy = sings praise. Raiynaar = night. Livaiy Dhaar = in deeply meditative state; stays connected. Goonvunt = loaded with noble qualities.

MEANING: I am a sacrifice for the bard who serves You, and sings Your praise, oh, the limitless Waheguru. The bard, who is loved by Waheguru and stays in His shelter, is highly fortunate. Such a bard worships Waheguru and sings His praise day and night. He begs only for His Amrit-like Naam, and never loses the game of life. Waheguru's Naam is the food and clothes for Him, and he stays always connected with Him. That bard who loves Waheguru gets loaded with virtues. 11.

(ਅੰਗ 963)॥ ਸਲੋਕ ਮ:5॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਅਮਿਉ ਰਸੁ ਅੰਮ੍ਰਿਤ ਹਰਿ ਕਾ ਨਾਉ॥ ਮਨਿ ਤਨਿ ਹਿਰਦੈ ਸਿਮਰਿ ਹਰਿ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ॥ ਉਪਦੇਸੁ ਸੁਣਹੁ ਤੁਮ ਗੁਰਸਿਖਹੁ ਸਚਾ ਇਹੈ ਸੁਆਉ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਸਫਲੁ ਹੋਇ ਮਨ ਮਹਿ ਲਾਇਹੁ ਭਾਉ॥ ਸੂਖ ਸਹਜ ਆਨਦੁ ਘਣਾ ਪ੍ਰਭੁ ਜਪਤਿਆ ਦੁਖ ਜਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਊਪਜੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ॥ 1॥

(PAGE 963): **Sloak M:5:** Amrit Bani, Amiyo rus(u), Amrit Hur(i) ka Naaoun. Mun(i), tun(i) hirdaiy simer(i) Hur(i), aatth pehr goon gaaoun. Oopdaysh soonhou toom Gur Sikhou, Sacha ehaiy sooaaou. Junum(u) Pudaaruth(u) suful(u) hoyay, mun meh(i) laayo bhaaou. Sookh, sehj, anund ghunaa, Prubh(u) juptiyaan dookh(u) jaayay. Nanak, Naam(u) juput sookh(u), oopjaiy Durgeh paayiyaiy thaaoun. 1.

Word Meaning: Amiyo = Amrit-like. Aatth Pehr = twenty-four hours. Oopdaysh(u) = Teachings. Sacha = true; real. Sooaaou = objective. Junum Pudaarth = objective of human life. Bhaaou = love. Sehj = peaceful state of mind. Ghunaa = immense.

MEANING: Waheguru's Naam and Guru's Shabad are Amrit (immortalizing) and have an Amrit-like sweet taste. I remember Him in my body and mind, and sing His praise all day and night. Listen to the Teachings of the Guru; this is the real objective of life, oh, the Sikhs of the Guru. You will achieve the objective of life successfully if you foster love for Waheguru. All one's comforts disappear when he recites His Naam, and he acquires the immense comfort of a peaceful mind and blissfulness. Not only great comfort is generated in one's mind, but he also gets honoured in Waheguru's Court, oh Nanak. 1.

ਮ:5॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈਐ ਗੁਰੁ ਪੂਰਾ ਮਤਿ ਦੇਇ॥ ਭਾਣੈ ਜਪ ਤਪ ਸੰਜਮੋ ਭਾਣੈ ਹੀ ਕਢਿ ਲੇਇ॥ ਭਾਣੈ ਜੋਨਿ ਭਵਾਈਐ ਭਾਣੈ ਬਖਸ ਕਰੇਇ॥ ਭਾਣੈ ਦੁਖੁ ਸੁਖੁ ਭੋਗੀਐ ਭਾਣੈ ਕਰਮ ਕਰੇਇ॥ ਭਾਣੈ ਮਿਟੀ ਸਾਜਿ ਕੈ ਭਾਣੈ ਜੋਤਿ ਧਰੇਇ॥ ਭਾਣੈ ਭੋਗ ਭੋਗਾਇਦਾ ਭਾਣੈ ਮਨਹਿ ਕਰੇਇ॥ ਭਾਣੈ ਨਰਕਿ ਸੁਰਗਿ ਅਉਤਾਰੇ ਭਾਣੈ ਧਰਣਿ ਧਰੇਇ॥ ਭਾਣੈ ਹੀ ਜਿਸੁ ਭਗਤੀ ਲਾਏ ਨਾਨਕ ਵਿਰਲੇ ਹੇ॥ 2॥

M:5: Nanak, Naam(u) dhiyaayiyaiy, Gur(u) Poora mut(i) dayay. Bhaanaiy jup tup sunjumo, bhaanaiy hee kuddh(i) layay. Bhaanaiy joan(i) bhuvaayiyaiy, bhaanaiy bukhsh kuray. Bhaanaiy dookh(u), sookh(u) bhogiyaiy, bhaanaiy kerm kuray. Bhaanaiy mitti saaj(i) kaiy, bhaanaiy Jot(i) dhuray. Bhaanaiy bhog bhogaayaynda, bhaanaiy muneh(i) kuray. Bhaanaiy nerk soorg(i) aoutaaray, bhaanaiy dhurn(i) dhuray. Bhaanaiy hee jis(u) bhugtee laayay, Nanak virlay hay. 2.

Word Meaning: Mut(i) Dayay = advises. Baanaiy = His Will. Jup, Tup, Sunjumo = rituals like recitation of some mantra, self-affliction, and control on senses. Kuddh(i) Layay = pulls out. Bhuvaayiyaiy = taken through. Bukhsh = forgive with kindness. Bhogiyaiy = live with. Kerm = benevolence. Bhog = luxuries. Muneh(i) Kuray = prevents. Dhurn(i) Dhuray = destroys; incarnates in other life forms. Virlay = rare.

MEANING: The Perfect Guru advises reciting Waheguru's Naam. It is with Waheguru's Will that a person performs rituals like recitation of some mantra, self-torturing, and control of his senses; but it is also by His Will when He gets Him out of such rituals. A man is taken through many life forms by Waheguru's Will, and He can forgive some with His kindness. He creates human bodies with His Will, and places His Light (Soul) in them. It is the Will of Waheguru by which one enjoys the luxuries of life, and He prevents others from enjoying such luxuries with His Will. He puts some in hell-like conditions, some in paradise-like conditions, and He incarnates some in lower life forms. There are a rare few whom He makes worship Him, oh Nanak. 2.

ਪਉੜੀ॥ ਵਡਿਆਈ ਸਚੇ ਨਾਮ ਕੀ ਹਉ ਜੀਵਾ ਸੁਣਿ ਸੁਣੇ॥ ਪਸੂ ਪਰੇਤ ਅਗਿਆਨ ਉਧਾਰੇ ਇਕ ਖਣੇ॥ ਦਿਨਸੁ ਰੈਣਿ ਤੇਰਾ ਨਾਉ ਸਦਾ ਸਦ ਜਾਪੀਐ॥ ਤ੍ਰਿਸਨਾ ਭੁਖ ਵਿਕਰਾਲ ਨਾਇ ਤੇਰੈ ਧ੍ਰਾਪੀਐ॥ ਰੋਗੁ ਸੋਗੁ

ਦੁਖੁ ਵੰਞੈ ਜਿਸ ਨਾਉ ਮਨਿ ਵਸੈ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਲਾਲੁ ਜੋ ਗੁਰ ਸਬਦੀ ਰਸੈ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਬੇਅੰਤ ਉਧਾਰਣਹਾਰਿਆ॥ ਤੇਰੀ ਸੋਭਾ ਤੁਧੁ ਸਚੇ ਮੇਰੇ ਪਿਆਰਿਆ॥ 12॥

Paurri: Vudiyaayi Sachay Naam kee, huoun jeevaan, soon(i), soonay. Pushoo, prayt, ugiyaan, oodhaaray ikk khunay. Dinus(u), raiyn(i) Tayra Naaoun sudaa, sud jaapiyaiy. Trishna, bhookh vikraal. Naayayn Tayray dhraapiyaiy. Roag(u), soag(u), dookh(u) vunjaiy, jis Naaoun mun(i) vussaiy. Tiseh(i) praaput(i) Laal(u), jo Gur Shabadi rusaiy. Khund, Brehmund bayunt, Oodhaarunhaariya. Tayri sobha Toodh(u), Sachay mayray Piyaariya. 12.

Word Meaning: Vudiyaayi = greatness. Pushoo = animal (like). Prayt = ghost (like). Ugiyaan = ignorant. Khunay = moment. Trishna Bhookh = appetite of desires. Vikraal = frightening. Dhraapiyaiy = are satisfied. Vunjay = runs away. Laal(u) = jewel-like (Naam). Rusaiy = enjoys the sweetness of. Khund = earths. Brehmund = galaxies. Bayunt = unlimited. Sobha = greatness; grandeur.

MEANING: I survive (spiritually) by listening to the greatness (supremacy) of Waheguru's Naam. Even people with awareness of animals and ghosts, and the ignorant, find salvation in a moment by listening to the Naam. If one recites Waheguru's Naam day and night, his frightening appetite for worldly desires is fully satisfied. All one's troubles, griefs, and discomforts disappear when he enshrines Waheguru's Naam in his heart. But only that devotee acquires it who enjoys the sweetness of the Guru's Shabad. You emancipate countless living beings of all earths and galaxies, and only You know Your Grandeur, oh, my dear Waheguru. 12.

ਸਲੋਕ ਮ:5॥ ਮਿਤ੍ਰ ਪਿਆਰਾ ਨਾਨਕ ਜੀ ਮੈ ਛਡਿ ਗਵਾਇਆ ਰੰਗਿ ਕੁਸੰਭੈ ਭੁਲੀ॥ ਤਉ ਸਜਣ ਕੀ ਮੈ ਕੀਮ ਨ ਪਉਦੀ ਹਉ ਤੁਧੁ ਬਿਨੁ ਅਢੁ ਨ ਲਹਦੀ॥ 1॥

Sloak M:5: Mittar(u) Piyaara, Nanak Ji mein chhudd(i) guvaaya, rung(i) koosumbhaiy bhoolli. Tuou Sujjun kee mein keem na paundi, huoun Toodh(u) bin(u) Uddh(u) na lehndi. 1.

Word Meaning: Koosumbha = an attractive flower which lives for a very short time. Koosumbha is used as a metaphor for Maya. Bhoolli = misled. Keem = worth. Uddh(i) = half of the smallest coin in value. Lehndi = acquire.

MEANING: I was misled by the glimmer of Maya, and lost my dear friend, Waheguru Ji, oh Nanak. I do not value your greatness, but without you, I am not worth even half a penny, oh my dear Waheguru. 1.

ਮ:5॥ ਸਸੂ ਵਿਰਾਇਣਿ ਨਾਨਕ ਜੀਉ ਸਸੁਰਾ ਵਾਦੀ ਜੇਠੋ ਪਉ ਪਉ ਲੂਹੈ॥ ਹਭੇ ਭਸੁ ਪੁਣੇਦੇ ਵਤਨੁ ਜਾ ਮੈ ਸਜਣੁ ਤੂ ਹੈ॥ 2॥

M:5: Sussoo viraayin, Nanak Jeeou, susoora vaadi, jayttho paaou, paaou, loohaiy. Hubbhay bhuss(u) poonaynday vuttun(u), ja mein Sujjun Tu haiy. 2.

Word Meaning: Sussoo = mother-in-law (darkness of Maya; ignorance). Viraayin = enemy. Sasoora = father-in-law (love for the body). Vaadi = quarrelsome. Jayttho = husband's elder brother (Jum; fear of death). Paaou, Paaou = at every step. Bhus(u) Poonaynday Vuttun(u) = go around sifting dust; suffer humiliation (who cares?).

MEANING: My ignorance (about Waheguru) is my enemy, and my body is very quarrelsome (has constant demands for pleasures), and the fear of death tortures me at every step. But if You are my friend, oh Waheguru, I do not care about them – they can get lost and suffer humiliation. 2.

ਪਉੜੀ॥ ਜਿਸੁ ਤੂ ਵੁਠਾ ਚਿਤਿ ਤਿਸੁ ਦਰਦੁ ਨਿਵਾਰਣੋ॥ ਜਿਸੁ ਤੂ ਵੁਠਾ ਚਿਤਿ ਤਿਸੁ ਕਦੇ ਨ ਹਾਰਣੋ॥ ਜਿਸੁ ਮਿਲਿਆ ਪੂਰਾ ਗੁਰੂ ਸੁ ਸਰਪਰ ਤਾਰਣੋ॥ ਜਿਸ ਨੋ ਲਾਏ ਸਚਿ ਤਿਸੁ ਸਚੁ ਸਮ੍ਹਾਲਣੋ॥ ਜਿਸੁ ਆਇਆ

ਹਥਿ ਨਿਧਾਨੁ ਸੁ ਰਹਿਆ ਭਾਲਣੋ॥ ਜਿਸ ਨੋ ਇਕੋ ਰੰਗੁ ਭਗਤੁ ਸੋ ਜਾਨਣੋ॥ ਓਹੁ ਸਭਨਾ ਕੀ ਰੇਨੁ ਬਿਰਹੀ ਚਾਰਣੋ॥ ਸਭਿ ਤੇਰੇ ਚੋਜ ਵਿਡਾਨੁ ਤੇਰਾ ਕਾਰਣੋ॥ 13॥

Paurri: Jis(u) Tu voottha chit(i), tis(u) durd(u) nivaarno. Jis(u) Tu voottha chit(i), tis(u) kuday na haarno. Jis(u) miliya Poora Guru, su surpur taarno. Jis nu laayay Sach(i), tis(u) Sach(u) smaahlno. Jis(u) aaya huth(i) nidhaan, su ruhhiya bhaalno. Jis nu Ikko rung(u), bhugut(u) so jaan-no. Oh(u) subhnaa kee rayn(u) birhee Chaarno. Subh(i) Tayray choaj vidaan(u), Tayra kaarno. 13.

Word Meaning: Voottha = came to dwell. Nivaarno = rid of; dispose of. Haarno = suffer defeat. Surpur = for sure. Laayay = put to. Smaahlno = secures well. Ruhhiya = stopped. Rung(u) = love. Jaan-no = is recognized. Rayn(u) = dust of feet. Birhee = yearns for. Chaarno = (of Waheguru's) Feet. Choaj = feats; dramas. Vidaan(u) = amazing. Kaarno = creation.

MEANING: All sufferings of the individual in whose heart You come to dwell are eradicated, and he never suffers defeat (at the hands of the five demons). The individual, whom You connect with the Perfect Guru, is salvaged for sure, and the one whom You make love Your Naam, secures it well in his heart (always remembers You), oh Waheguru. The devotee, who acquires the treasure of Waheguru's Naam, quits searching for Him. Only He is considered the true devotee who loves only the "One" Waheguru. Such a devotee is humble like the dust of the feet of the holy saints, and he yearns for Waheguru's feet (His Naam). It is all Your creation and Your amazing feats, oh Waheguru. 13.

ਸਲੋਕ ਮ:5॥ ਉਸਤਤਿ ਨਿੰਦਾ ਨਾਨਕ ਜੀ ਮੈ ਹਭ ਵੰਞਾਈ ਛੋਡਿਆ ਹਭੁ ਕਿਝੁ ਤਿਆਗੀ॥ ਹਭੈ ਸਾਕ ਕੂੜਾਵੈ ਡਿਠੇ ਤਉ ਪਲੈ ਤੈਡੈ ਲਾਗੀ॥ 1॥

Sloak M:5: Oostut(i) Ninda Nanak Ji mein hubh vunjaayee, chhodiya hubh(u) kijh(u), tiyaagi. Hubhaiy saak koorraavaiy ditthay, tuou pullaiy Taiyndaiy laagi. 1.

Word Meaning: Oostut(i) = (undeserving) praise. Ninda = vilification. Hubh = all. Vunjaayee = quit; gave up = Tiyaagi. Saak = relations. Koorraavaiy = false; short-lived. Ditthay = saw; found out. Pullaiy Laagi = took shelter. Taiyndaiy = Your.

MEANING: I have given up all undeserving praise and malicious vilification of others, oh Nanak. After having realized that all worldly relations are false (short-lived), I have come to Your shelter, oh Waheguru Ji. 1.

ਮ:5॥ ਫਿਰਦੀ ਫਿਰਦੀ ਨਾਨਕ ਜੀਉ ਹਉ ਫਾਵੀ ਥੀਈ ਬਹੁਤੁ ਦਿਸਾਵਰ ਪੰਧਾ॥ ਤਾ ਹਉ ਸੁਖਿ ਸੁਖਾਲੀ ਸੁਤੀ ਜਾ ਗੁਰ ਮਿਲਿ ਸਜਣੁ ਮੈ ਲਧਾ॥ 2॥

M:5: Phirdi, phirdi Nanak Jeaou, huoun phaavee theeyee, buhout disaavar pundha. Ta huoun sookh(i), sookhaali sootti, ja Gur mil(i) Sujjun(u) mein luddha. 2.

Word Meaning: Phaavee = insane. Theeyee = became. Disaavar = other countries. Pundha = journey. Sookhaali = in comfort. Ja = when. Luddha = found out.

MEANING: Searching for You all over the country, and covering long distances, I had gone insane, oh Waheguru Ji. But I had a very comfortable sleep (a peaceful mind) when I found You, with the grace of the Guru. 2.

(ਅੰਗ 964)॥ ਪਉੜੀ॥ ਸਭੇ ਦੁਖ ਸੰਤਾਪ ਜਾ ਤੁਧਹੁ ਭੁਲੀਐ॥ ਜੇ ਕੀਚਨਿ ਲਖ ਉਪਾਵ ਤਾ ਕਹੀ ਨ ਘੁਲੀਐ॥ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ਸੁ ਨਿਰਧਨੁ ਕਾਢੀਐ॥ ਜਿਸ ਨੋ ਵਿਸਰੈ ਨਾਉ ਸੁ ਜੋਨੀ ਹਾਡੀਐ॥ ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਤਿਸੁ ਜਮ ਡੰਡੁ ਦੇ॥ ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੀ ਚਿਤਿ ਰੋਗੀ ਸੇ ਗਣੇ॥ ਜਿਸੁ ਖਸਮੁ ਨ ਆਵੈ ਚਿਤਿ ਸੁ ਖਰੋ ਅਹੰਕਾਰੀਆ॥ ਸੋਈ ਦੁਹੇਲਾ ਜਗਿ ਜਿਨਿ ਨਾਉ ਵਿਸਾਰਿਆ॥ 14॥

(PAGE 964): **Paurri:** Subhay dookh suntaap, ja Toodhoun bhoolliyaiy. Jay keechun(i) lukh oopaav, ta kuhheen na ghoolliyaiy. Jis nu visraiy Naaoun, su nirdhun(u) kaandhiyaiy. Jis nu visraiy Naaoun, su joani haandiyaiy. Jis(u) Khusm(u) na aavaiy chit(i), tis(u) Jum dund(u) day. Jis(u) Khusm(u) na aavee chit(i) roagi say gunay. Jis(u) Khusm(u) na aavaiy chit(i), su khuro ahunkaariya. Soyee doohayla jug(i), jin(i) Naaoun visaariya. 14.
Word Meaning: Suntaap = sufferings. Keechun(i) = do; try. Oopaav = protective measures. Ghoolliyaiy = succeed; emancipate. Kaandhiyaiy = called. Haandiyaiy = goes through. Dund(u) = punishment. Khuro = much. Doohayla = in suffering.
MEANING: One falls victim to all troubles and sufferings when he forgets You, oh Waheguru; he never succeeds (to unite with You and get emancipated) even if he tries countless different means. A person who forgets Your Naam is a real pauper (spiritually), and goes through many life forms. The individual, who does not remember Waheguru, is punished by the Angel of death; such people are considered truly sick. An individual who does not remember Waheguru is highly conceited and leads a very uncomfortable life in the world. 14.

ਸਲੋਕ ਮ:5॥ ਤੈਡੀ ਬੰਦਸਿ ਮੈ ਕੋਇ ਨ ਡਿਠਾ ਤੂ ਨਾਨਕ ਮਨਿ ਭਾਣਾ॥ ਘੋਲਿ ਘੁਮਾਈ ਤਿਸੁ ਮਿਤ੍ਰ ਵਿਚੋਲੇ ਜੈ ਮਿਲਿ ਕੰਤੁ ਪਛਾਣਾ॥ 1॥
Sloak M:5: Taiyndi bundish mein koyay na dittha, Tu Nanak mun(i) bhaana. Ghoal(i) ghoomaayee Tis(u) Mittar vicholay, jaiy mil(i) Kunt(u) puchhana. 1.
Word Meaning: Taiyndi = Your. Bundish = like (NW Punjabi). Mun(i) Bhaana = favourite. Vicholay = mediator. Jaiy = whom. Kunt(u) = Master (Waheguru).
MEANING: I have not seen anyone like You; and You are my most favourite, oh, Guru Nanak Ji. I am all sacrifice for You as my mediator friend, with whose grace I have recognized (made connection with) the Master (Waheguru). 1.

ਮ:5॥ ਪਾਵ ਸੁਹਾਵੇ ਜਾ ਤਉ ਧਿਰਿ ਜੁਲਦੇ ਸੀਸੁ ਸੁਹਾਵਾ ਚਰਣੀ॥ ਮੁਖੁ ਸੁਹਾਵਾ ਜਾ ਤਉ ਜਸੁ ਗਾਵੈ ਜੀਉ ਪਇਆ ਤਉ ਸਰਣੀ॥ 2॥
M:5: Paanv soohaavay ja Tuou dhir(i) joolday, sees(u) soohaava Churnee. Mookh(u) soohaava ja Tuou jus(u) gaavaiy, jeeou puyya Tuou shernee. 2.
Word Meaning: Paanv = feet. Soohaavay = beautiful. Dhir(i) = in direction. Sees(u) = head. Jus(u) = praise. Jeeou Puyya = acquired new life.
MEANING: Lovely are those feet which take me in Your direction, and beautiful is my head which drops on Your feet, oh Guru Nanak Ji. My mouth (tongue) is beautiful, which sings Your Shabad in praise of Waheguru, and I receive a new (spiritual) life in Your shelter. 2.

ਪਉੜੀ॥ ਮਿਲਿ ਨਾਰੀ ਸਤਸੰਗਿ ਮੰਗਲੁ ਗਾਵੀਆ॥ ਘਰ ਕਾ ਹੋਆ ਬੰਧਾਨੁ ਬਹੁੜਿ ਨ ਧਾਵੀਆ॥ ਬਿਨਠੀ ਦੁਰਮਤਿ ਦੁਰਤੁ ਸੋਇ ਕੂੜਾਵੀਆ॥ ਸੀਲਵੰਤ ਪਰਧਾਨਿ ਰਿਦੈ ਸਚਾਵੀਆ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਇਕੁ ਇਕ ਰੀਤਾਵੀਆ॥ ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਚਰਨ ਦਾਸਾਵੀਆ॥ ਸੋਭਾ ਬਣੀ ਸੀਗਾਰੁ ਖਸਮਿ ਜਾ ਰਾਵੀਆ॥ ਮਿਲਿਆ ਆਇ ਸੰਜੋਗਿ ਜਾ ਤਿਸੁ ਭਾਵੀਆ॥ 15॥
Paurri: Mil(i) naari Sutsung(i), mungul(u) gaaviya. Ghur ka hoa bundhaan(u), buhourr(i) na dhaavyee. Bintthi doormut(i) doort(u), soyay koorraaviya. Seelvunt perdhaan(i), ridaiy Sachaaviya. Untar(i), baahur(i) Ikk, ikk reetaaviya. Mun(i) dershun kee piyaas, Churn daasaaviya. Sobha bunee sheengaar(u), Khusm(i) ja raaviya. Miliya aayay sunjog(i), ja Tis(u) bhaaviya. 15.
Word Meaning: Naari = woman; devotee. Mungul(u) = song of joy (in Waheguru's praise). Bundhaan(u) = control on mind. Buhourr(i) = again. Dhaavyee = wanders. Bintthi = got desteoyed. Doort(u) = sin. Soyay = news; information. Koorraaviya = of the perishable.

Seelvunt = calm. Perdhaan = respectable. Sachaaviya = eternal (Waheguru). Reetaaviya = life-style. Daasaaviya = of slaves. Sheengaar(u) = adornment. Raaviya = worshipped. Sunjog(i) = predestined union. Bhaaviya = liked.
MEANING: The devotee, who sings Waheguru's praise, which brings joy to the mind in the company of holy saints, brings her mind under control, which never wanders aimlessly again. Her ignoble thinking, which was the root of all sins and which was always eager to listen to the information (and talk about) the perishable attractions of Maya, gets destroyed. With Waheguru's Naam at heart, she becomes very calm (patient) and wins everybody's respect. She sees the "One" inside and outside, and her lifestyle is based on the Will of the "One" (Waheguru). She has a deep thirst for Waheguru's sight, and performs like a slave at His feet. With recitation of Waheguru's Naam, she wins praise, which becomes her adornment. With predestined union with Waheguru, He comes to reside in her mind when He likes (deems appropriate). 15.

ਸਲੋਕ ਮ:5॥ ਹਭਿ ਗੁਣ ਤੈਡੇ ਨਾਨਕ ਜੀਉ ਮੈ ਕੂ ਥੀਏ ਮੈ ਨਿਰਗੁਣ ਤੇ ਕਿਆ ਹੋਵੈ॥ ਤਉ ਜੇਵਡ ਦਾਤਾਰੁ ਨ ਕੋਈ ਜਾਚਕੁ ਸਦਾ ਜਾਚੋਵੈ॥ 1॥
Sloak M:5: Hubh(i) goonTaiynday, Nanak Jeeo mein koo theeyay, mein nirgoon tay kiyya hovaiy. Tuou jayvud Daataar(u) na koyee, jaachuk(u) sudaa jaachovaiy. 1.
Word Meaning: Theeyay = became; acquired. Nirgoon = without any virtue. Dataar = liberal Provider. Jaachuk(u) = beggar.
MEANING: I did not have any good qualities, and was incapable of acquiring any; it is with Your grace that I have acquired noble qualities from You, oh Waheguru Ji. There is no provider (of noble qualities) as great as You are, oh Waheguru. I am a beggar, and always beg for good qualities from You. 1.

ਮ:5॥ ਦੇਹ ਛਿਜੰਦੜੀ ਊਨਮ ਝੂਨਾ ਗੁਰਿ ਸਜਣਿ ਜੀਉ ਧਰਾਇਆ॥ ਹਭੇ ਸੁਖ ਸੁਹੇਲੜਾ ਸੁਤਾ ਜਿਤਾ ਜਗੁ ਸਬਾਇਆ॥2
M:5: Dayh chhijundrri, oonum, jhoona, Gur(i) Sujjun(I) jeeou dhuraaya. Hubhay sookh, soohaylrra sootta, jitta jug(u) subaaya. 2.
Word Meaning: Dayh = body. Chhijundrri = is weakening. Oonum Jhoona = in very low spirits. Jeeou = soul; mind. Dhuraaya = supported; encouraged. Subaaya = whole.
MEANING: My body (mind) was weakening, and I was in very low spirits when my Satguru-friend gave me mental support. Now, I am in great comfort, have very peaceful sleep, and feel as if I have conquered (acquired) the luxuries of the whole world. 2.

ਪਉੜੀ॥ ਵਡਾ ਤੇਰਾ ਦਰਬਾਰੁ ਸਚਾ ਤੁਧੁ ਤਖਤੁ॥ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹੁ ਨਿਹਚਲੁ ਚਉਰੁ ਛਤੁ॥ ਜੋ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਸੋਈ ਸਚੁ ਨਿਆਉ॥ ਜੇ ਭਾਵੈ ਪਾਰਬ੍ਰਹਮ ਨਿਥਾਵੇ ਮਿਲੈ ਥਾਉ॥ ਜੋ ਕੀਨ੍ਹੀ ਕਰਤਾਰਿ ਸਾਈ ਭਲੀ ਗਲ॥ ਜਿਨ੍ਹੀ ਪਛਾਤਾ ਖਸਮੁ ਸੇ ਦਰਗਾਹ ਮਲ॥ ਸਹੀ ਤੇਰਾ ਫੁਰਮਾਨੁ ਕਿਨੈ ਨ ਫੇਰੀਐ॥ ਕਾਰਣ ਕਰਣ ਕਰੀਮ ਕੁਦਰਤਿ ਤੇਰੀਐ॥ 16॥
Paurri: Vudda Tayra Durbaar(u), Sacha Toodh(u) Tukhut(u). Sir(i) shaahaan, Patshah(u), nihchul chaur, chhutt(u). Jo bhaavaiy Parbrahm, soyee Sach(u) niyaaoun. Jay bhaavaiy Parbrahm, nithaavaiyn milaiy thhaoun. Jo keeni Kartar(i), saayee bhulee gull. Jinhee puchhaata Khusm(u), say Durgah mull. Suhhee Tayra Foormaan(u), kinaiy na phayriyaiy. Kaarun Kern Kreem, koodrut(i) Tayriyaiy. 16.
Word Meaning: Vudda = high (in transcendence). Sacha = eternal. Tukhut(u) = throne. Sir(i) = above. Shaahaan = kings. Chaur(u) = whisk (a sign of royalty). Chhutt(u) = canopy. Niyaaoun = justice. Nithaavaiyn = shelter-less; with no dignity. Bhulee = for our good. Mull

= reserved seat. Foomaan(u) = Huqam. Kaarun Kern = the Creator. Kreem = merciful; kind provider. Koodrut(i) = power; capability.
MEANING: Your Court is very large (all over the universe, and very high in transcendence), and eternal is Your Throne, oh Waheguru. You are the Emperor above all the worldly kings, and Your whisk and the canopy (which are the symbols of royalty) are also eternal. The justice, which You like (deliver), is eternal (nobody can refuse to accept it). The people who have no dignity in society are accorded honour by Your Will. Whatever You do, is good for us all. Those who make a connection with You have a seat reserved in Your Court (are approved by You), oh Waheguru. Your Huqam is eternal, and nobody can change it. You are omnipotent, the creator of the whole universe, and are a merciful provider, oh Waheguru. 16.

ਸਲੋਕ ਮ:5॥ ਸੋਇ ਸੁਣੰਦੜੀ ਮੇਰਾ ਤਨੁ ਮਨੁ ਮਉਲਾ ਨਾਮੁ ਜਪੰਦੜੀ ਲਾਲੀ॥ ਪੰਧਿ ਜੁਲੰਦੜੀ ਮੇਰਾ ਅੰਦਰਿ ਠੰਢਾ ਗੁਰ ਦਰਸਨੁ ਦੇਖਿ ਨਿਹਾਲੀ॥ 1॥
Sloak M:5: Soyay soonundrri, mayra tun(u), mun(u) maula, Naam(u) jupundrri laali. Pundh(i) joolundrri, mayra undar(i) tthundha, Gur dershun daykh(i) nihaali. 1.
Word Meaning: Soyay = news. Maula = blooms. Laali = redness on the face; spiritual glow. Pundh(i) = on the path. Joolundrri = walking. Nihaali = blissful.
MEANING: My mind and my body bloom (come to new life) when I hear some news (about my Guru), and my face begins to glow when I recite Waheguru's Naam. My inner self feels very peaceful as I walk along the path to the Guru, and I feel blissful to see the Guru. 1.

ਮ:5॥ ਹਠ ਮੰਝਾਹੂ ਮੈ ਮਾਣਕੁ ਲਧਾ॥ ਮੁਲਿ ਨ ਘਿਦਾ ਮੈ ਕੂ ਸਤਿਗੁਰਿ ਦਿਤਾ॥ ਢੂੰਢ ਵਞਾਈ ਥੀਆ ਥਿਤਾ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਨਾਨਕ ਜਿਤਾ॥ 2॥
M:5: Hutth munjhaahoo, mein Maanuk(u) luddha. Mooll(i) na ghidda, mein koo Satgur(i) ditta. Dhoondh vunjaayee, theeya thitta. Junum(u) Pudaaruth(u) Nanak jitta.2.
Word Meaning: Hutth = heart. Munjhaahoo = in. Maanuk(u) = pearl-like Naam. Luddha = found; realized. Ghidda = acquired. Dhoondh = search. Vunjaayee = ended. Theeya = became. Thitta = stable. Junum(u) Pudaaruth = objective of life.
MEANING: I have realized the pearl-like, invaluable Waheguru in my own heart. I have not bought it (because you cannot buy it); Satguru has endowed me with His Naam. My search for Him has come to an end, and my mind has become stable (it wanders no more). I have won the most valuable item of human life (Waheguru's Naam), oh Nanak. 2.

ਪਉੜੀ ॥ ਜਿਸ ਕੈ ਮਸਤਕਿ ਕਰਮੁ ਹੋਇ ਸੋ ਸੇਵਾ ਲਾਗਾ॥ ਜਿਸੁ ਗੁਰ ਮਿਲਿ ਕਮਲੁ ਪ੍ਰਗਾਸਿਆ ਸੋ ਅਨਦਿਨੁ ਜਾਗਾ॥ ਲਗਾ ਰੰਗੁ ਚਰਣਾਰਬਿੰਦ ਸਭੁ ਭ੍ਰਮੁ ਭਉ ਭਾਗਾ॥
(ਅੰਗ 965)॥ ਆਤਮ ਜਿਤਾ ਗੁਰਮਤੀ ਆਗੰਜਤੁ ਪਾਗਾ॥ ਜਿਸਹਿ ਧਿਆਇਆ ਪਾਰਬ੍ਰਹਮੁ ਸੋ ਕਲਿ ਮਹਿ ਤਾਗਾ॥ ਸਾਧੂ ਸੰਗਤਿ ਨਿਰਮਲਾ ਅਠਸਠਿ ਮਜਨਾਗਾ॥ ਜਿਸੁ ਪ੍ਰਭੁ ਮਿਲਿਆ ਆਪਣਾ ਸੋ ਪੁਰਖੁ ਸਭਾਗਾ॥ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜਿਸੁ ਏਵਡ ਭਾਗਾ॥ 17॥
Paurri: Jis kaiy mustuk(i) kerm(u) hoyay, so sayva laaga. Jis(u) Gur mil(i) kumul(u) pergaasiya, so undin(u) jaaga. Lugga rung(u) Churnaarbind, subh(u) bherm(u) bhuou bhaaga.
(PAGE 965): Aatum jitta Gurmutee, Aagunjut(u) paaga. Jiseh(i) dhiyaaya Parbrahm, so kul(i) meh(i) taaga. Sadhu sungut(i) nirmula, utth-sutth(i) mujnaaga. Jis(u) Prubh(u) miliya aapna, so Purakh subhaaga. Nanak, tis(u) bulihaarnaiy, jis(u) aivud bhaaga. 17.
Word Meaning: Mustuk(i) = on the forehead. Kerm(u) = fortune. Kumul = lotus of heart. Pergaasiya = bloomed; enlightened. Jaaga = stays alert. Churnaarbind = Churn + arbind (lotus) = lotus-like Feet. Bherm(u) = illusions. Aatum = soul; mind. Aagunjut = immortal

(Waheguru). Paaga = acquires. Taaga = lasts till the end (capable of fighting the evil). Mujnaaga = dips in holy places. Subhaaga = lucky. Aivud = such great.
MEANING: The individual, who has good fortune prewritten on his forehead, begins to serve Waheguru (to accept His Will and recite His Naam). The devotee, whose heart-lotus blooms (mind is enlightened) in the shelter of the Guru, stays alert (against the attacks of Maya) day and night. With love for the lotus-like Feet of Waheguru (His Naam), all misbeliefs and fears of the devotee are dispelled. He overcomes (controls) the mind's wishes with the Guru's Advice and realizes Waheguru. With Waheguru in mind all the time, the devotee acquires the ability to fight the five demons till the end, in the world. He attains purity of mind in the company of the holy men, which is like taking dips at the 68 holy places. The devotee, who realizes Waheguru, is highly fortunate. I am a sacrifice for such a devotee who has such good fortune, oh Nanak. 17.

ਸਲੋਕ ਮ:5॥ ਜਾ ਪਿਰੁ ਅੰਦਰਿ ਤਾ ਧਨ ਬਾਹਰਿ॥ ਜਾ ਪਿਰੁ ਬਾਹਰਿ ਤਾ ਧਨ ਮਾਹਰਿ॥ ਬਿਨੁ ਨਾਵੈ ਬਹੁ ਫੇਰ ਫਿਰਾਹਰਿ॥ ਸਤਿਗੁਰ ਸੰਗਿ ਦਿਖਾਇਆ ਜਾਹਰਿ॥ ਜਨ ਨਾਨਕ ਸਚੇ ਸਚਿ ਸਮਾਹਰਿ॥ 1॥
Sloak M:5: Ja Pir(u) undar(i), ta dhun baahur(i). Ja Pir(u) baahur(i), ta dhun(u) maahur(i). Bin(u) Naavaiy buhou phayr phiraahur(i). Satgur sung(i) dikhaaya jaahur(i). Jun Nanak, Sachay, Sach(i) smaahur(i). 1.
Word Meaning: Pir(u) = Lord. Dhun = (selfishness and ego of) the devotee. Maahur(i) = active. Phayr Phiraahur(i) = reincarnation cycles. Jaahur(i) = visibly. Smaahur(i) = gets absorbed.
MEANING: When Waheguru appears in the mind of a devotee, her selfishness and ego go out (disappear), but when Waheguru is still hidden in her mind, her worldly desires become very active (overpower her mind). Without Waheguru's Naam, the man is caught in the cycle of rebirths. When Satguru clearly shows Waheguru to a devotee, he becomes absorbed in Him through His Naam, oh Nanak. 1.

ਮ:5॥ ਆਹਰ ਸਭਿ ਕਰਦਾ ਫਿਰੈ ਆਹਰੁ ਇਕੁ ਨ ਹੋਇ॥ ਨਾਨਕ ਜਿਤੁ ਆਹਰਿ ਜਗੁ ਉਧਰੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥2॥
M:5: Aahur subh(i) kerda phiraiy, aahur(u) Ikk(u) na hoyay. Nanak, jit(u) aahur(i) jug(u) oodhraiy, virla boojhaiy koyay. 2.
Word Meaning: Aahur = efforts; tasks. Virla = rare.
MEANING: The man puts in all his efforts to complete worldly tasks, but does not put in any effort to worship Waheguru. Some rare individual realizes the real efforts to put in (to recite Waheguru's Naam) by which the world finds salvation, oh Nanak. 2.

ਪਉੜੀ॥ ਵਡੀ ਹੂ ਵਡਾ ਅਪਾਰੁ ਤੇਰਾ ਮਰਤਬਾ॥ ਰੰਗ ਪਰੰਗ ਅਨੇਕ ਨ ਜਾਪਨਿ ਕਰਤਬਾ॥ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਭੁ ਕਿਛੁ ਜਾਣਲਾ॥ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਵਸਿ ਤੇਰਾ ਘਰੁ ਭਲਾ॥ ਤੇਰੈ ਘਰਿ ਆਨੰਦੁ ਵਧਾਈ ਤੁਧੁ ਘਰਿ॥ ਮਾਣੁ ਮਹਤਾ ਤੇਜੁ ਅਪਣਾ ਆਪਿ ਜਰਿ॥ ਸਰਬ ਕਲਾ ਭਰਪੂਰੁ ਦਿਸੈ ਜਤ ਕਤਾ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਤੁਧੁ ਆਗੈ ਬਿਨਵਤਾ॥ 18॥
Paurri: Vuddi hoon vudda apaar(u) Tayra mertba. Rung prung anayk, na jaapun(i) kertba. Jeeaan undar(i) jeeou, subh(u) kichh(u) jaanla. Subh(u) kichh(u) Tayraiy vuss(i), Tayra Ghur(u) bhulaa. Tayraiy Ghur(i) aanund(u), vudhaayee Toodh(u) Ghur(i). Maan(u), mehta, tayj(u), Apna, Aap(i) jur(i). Serb kulaa bhurpoor, disaiy jut kutaa, Nanak daasun(i) daas(u), Toodh(u) aagaiy binvutaa. 18.
Word Meaning: Apaar(u) = beyond limits. Mertba = status. Rung Prung = of many varieties. Kertba = amazing feats. Jeeou = life; soul. Jaanla = know-all. Ghur(i) = in Your treasures.

Bhulaa = compassion; support for everyone. Vudhaayee = happiness; high spirits. Mehta = greatness. Tayj(u) = grandeur. Jur(i) = endure; handle.
MEANING: Your status (grandeur) is ever higher and has no limits, oh Waheguru. You perform so many amazing feats of different colours (varieties) that we cannot understand them. Your Soul is present in every living being, and You know everything about them. You control everything in the universe, and You support everyone (doing things that are for their good). You are always blissful and in high spirits. You enjoy so much pride, greatness, and grandeur that only You are capable of handling them (without any excitement; You stay uniformly calm and cool). You are overflowing with all sorts of powers, visible everywhere. I, Nanak, am a slave of Your slaves, and can pray only to You, oh Waheguru. 18.

ਸਲੋਕ ਮ:5: ਛਤੜੇ ਬਾਜਾਰ ਸੋਹਨਿ ਵਿਚਿ ਵਪਾਰੀਏ॥ ਵਖਰੁ ਹਿਕੁ ਅਪਾਰੁ ਨਾਨਕ ਖਟੇ ਸੋ ਧਣੀ॥ 1॥
Sloak M: 5: Chhuttrray bazar, sohun(i) vich(i) vupaariyay. Vukkhur, hikk(u) Apaar(u), Nanak, khuttay so dhunee. 1.
Word Meaning: Chhutraay Bazar = the world under the sky. Vapaariyay = traders (in Waheguru's Naam. Vukkhur(u) = merchandize. Hikk(u) = one. Apaar(u) = limitless Lord (His Naam).
MEANING: The world is like a bazar which has the sky as its roof, and all human beings are traders in this world-bazar. But there is only one merchandise (Waheguru's Naam) worth dealing in; whoever earns profit from that is a truly wealthy person, oh Nanak. 1.

ਮਹਲਾ 5॥ ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ ਕਿਸਹੂ ਕੇ ਨਾਹਿ॥ ਜਿਨਿ ਇਹੁ ਰਚਨੁ ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ ਸਮਾਹਿ॥2
Mehla 5: Kabira, humra ko nuhhi, hum kis-hoon kay naah(i). Jin(i) eh(u) ruchun(u) ruchaaya, Tis hee maah(i) smaah(i). 2.
MEANING: We are nobody's relative forever, and nobody is ours forever, oh Kabir. Eventually, everybody is absorbed in the Lord (appears before Him), who has created the world. 2.
NOTE: This holy Sloak has been written by Guru Arjun Sahib to clarify the message in another sloak of Kabir Sahib.

ਪਉੜੀ॥ ਸਫਲਿਉ ਬਿਰਖੁ ਸੁਹਾਵੜਾ ਹਰਿ ਸਫਲ ਅੰਮ੍ਰਿਤਾ॥ ਮਨੁ ਲੋਚੈ ਉਨ੍ਹ ਮਿਲਣ ਕਉ ਕਿਉ ਵੰਞੈ ਘਿਤਾ॥ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਓਹੁ ਅਗਮੁ ਅਜਿਤਾ॥ ਓਹੁ ਪਿਆਰਾ ਜੀਅ ਕਾ ਜੋ ਖੋਲ੍ਹੈ ਭਿਤਾ॥ ਸੇਵਾ ਕਰੀ ਤੁਸਾੜੀਆ ਮੈ ਦਸਿਹੁ ਮਿਤਾ॥ ਕੁਰਬਾਣੀ ਵੰਞਾ ਵਾਰਣੈ ਬਲੇ ਬਲਿ ਕਿਤਾ॥ ਦਸਨਿ ਸੰਤ ਪਿਆਰਿਆ ਸੁਣਹੁ ਲਾਇ ਚਿਤਾ॥ਜਿਸੁ ਲਿਖਿਆ ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਨਾਉ ਅੰਮ੍ਰਿਤੁ ਸਤਿਗੁਰਿ ਦਿਤਾ॥ 19॥
Paurri: Sufliyo birkh(u) soohaavrra, Hur(i) suful Amrita. Mun(u) lochaiy oonh milun kuou, kiyoun vunjay ghitta. Verna, chihna baahura, Oh(u) Agumm(u) Ajitta. Oh(u) piyaara jea ka, jo khohlay bhitta. Sayva kureen toosaarriyaan, mein dusihou mitta. Koorbaani vunjaan vaarnaiy, bulay, bul(i) kitta. Dussun(i) Sunt piyaariya, soonhou laayay chitta. Jis(u) likhiya Nanak daas, tis(u) Naaoun Amrit Satgur(i) ditta. 19.
Word Meaning: Sufliyo = laden with fruit. Birkh Soohaavrra = beautiful tree. Loachaiy = longs for. Vunjay Ghitta = can be acquired. Vern = (skin) colour. Chihn = physical feature. Baahra = without. Ajitta = cannot be won over. Bhitta = secret.
MEANING: Waheguru is like an attractive fruit tree which is laden with spiritual fruit for everybody. I have a strong yearning to meet with Him, but do not know how to connect with Him because He is without any skin colour or physical features, is inaccessible, and cannot be won over by any means. I will love the individual with my life who can tell me the secret to

connecting with Him. I will serve you (In every capacity) if you tell me, oh my friends, and will offer my life to sacrifice in any way. The dear holy saints tell me to listen carefully, that Waheguru gives His Naam to His devotees who have prewritten it in their fates, oh Nanak. 19.

ਸਲੋਕ ਮਹਲਾ 5॥ ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ॥ ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੂ ਲਾਹਿ॥ 1॥

Sloak Mehla 5: Kabir, Dherti Sadh kee, tuskur baiyseh(i) gaah(i). Dherti bhaar(i) na biyaapyee, oon kuou laahoo laah(i). 1.

Word Meaning: Dherti = land; gathering. Tuskur = thieves; immoral people. Gaah(i) = with good intentions. Bhaar(i) = burden of evils. Laahoo Laah(i) = benefit from.

MEANING: If an immoral person attends the gathering of the Guru with good intentions, his evil qualities do not affect the gathering, but he can benefit spiritually from the Guru's Teachings, oh Kabir. 1.

ਮਹਲਾ 5॥ ਕਬੀਰ ਚਾਵਲ ਕਾਰਣੇ ਤੁਖ ਕਉ ਮੁਹਲੀ ਲਾਇ॥ ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੇ ਧਰਮਰਾਇ॥ 2॥

Mehla 5: Kabir, chaaval kaarnay, tookh kuou moohli laayay. Sung(i) koosungi baiystay, tub poochhaiy Dharam Raayay. 2.

Word Meaning: Chaaval = rice. Tookh = shells; husk. Moohli = a dumbbell -shaped thresher; a flail. Koosungi = evil people. Dherm Raayay = (mythical) Angel of justice.

MEANING: When husk is beaten with a thresher to separate rice from it, the shells also suffer from the beating. Similarly, when a person befriends immoral people, he also gets hit with their bad qualities and is questioned by the Angel of Justice, oh Kabir. 2.

ਪਉੜੀ॥ ਆਪੇ ਹੀ ਵਡਪਰਵਾਰੁ ਆਪਿ ਇਕਾਤੀਆ॥ ਆਪਣੀ ਕੀਮਤਿ ਆਪਿ ਆਪੇ ਹੀ ਜਾਤੀਆ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਆਪਿ ਉਪੰਨਿਆ॥ ਆਪਣਾ ਕੀਤਾ ਆਪਿ ਆਪਿ ਵਰੰਨਿਆ॥ ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਜਿਥੈ ਤੂ ਵੁਠਾ॥
(ਅੰਗ 966)॥ ਧੰਨੁ ਸੁ ਤੇਰੇ ਭਗਤ ਜਿਨੀ ਸਚੁ ਤੂੰ ਡਿਠਾ॥ ਜਿਸ ਨੋ ਤੇਰੀ ਦਇਆ ਸਲਾਹੇ ਸੋਇ ਤੁਧੁ॥ ਜਿਸੁ ਗੁਰੁ ਭੇਟੈ ਨਾਨਕ ਨਿਰਮਲ ਸੋਈ ਸੁਧੁ॥ 20॥

Paurri: Aapay hee vudpervaar(u), Aap(i) ikaantiya. Aapni keemut(i) Aap(i), Aapay hee jaatiya. Subh(u) kichh(u) Aapay Aap(i), Aap(i) oopunniya. Aapna keeta Aap(i), Aap(i) vernniya. Dhunn(u) su Tayra Thaan, jithaiy Tu voottha.

(PAGE 966): Dhunn(u) su Tayray bhugut, jinhi Sach(u)Tu, dittha. Jis nu Tayri duyya, salaahay soyay Toodh(u). Jis(u) Gur(u) bhaytaiy Nanak, nirmul soyee soodh(u). 20.

Word Meaning: Vudpervaar(u) = having a large family (of the whole world). Ikaantiya = alone; detached. Oopunniya = created. Vernniya = explained; revealed (through the Guru). Voottha = dwell. Dittha = saw. Bhaytaiy = meets. Soodh(u) = pure.

MEANING: Even though Waheguru is the father (Lord) of a huge family (looks after the whole world), yet He is alone (fully detached). Only He knows His own worth (greatness). He is everything Himself (created the whole universe) and illuminated Himself. He explains His own creation (reveals Himself through the Guru). Worthy of worship is the place where You dwell, and worthy of praise are the devotees who get to have Your holy sight, oh Waheguru. Only those devotees sing Your praise who You are kind to.

The devotees, who get connected with the Guru, become pure and holy oh Nanak. 20.

ਸਲੋਕ ਮ:5॥ ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਝਿ ਵਿਸੂਲਾ ਬਾਗੁ॥ ਜੋ ਨਰ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿਨ੍ਹਾ ਅੰਚ ਨ ਲਾਗ॥ 1॥

Sloak M:5: Farida, bhoom(i) rungaavli, munjh(i) visoola baag(u). Jo nur Peer(i) nivaajiya, tinha unch na laag. 1.

Word Meaning: Bhoom(i) = earth; world. Rungaavli = colourful. Munjh(i) = inside. Visoola = poisonous. Baag(u) = (attractive) garden (of Maya). Peer(i) = the spiritual teacher (Guru). Nivaajiya = honoured; blessed Unch = heat (fire of desires).

MEANING: The world is very colourful (attractive), but has a poisonous garden of the attractions of Maya inside it. However, those devotees, who are blessed by the Guru, are not affected by the fire of desires for such attractions even to a small extent, oh Farid. 1.

ਮ:5॥ ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵੜੀ ਸੰਗਿ ਸੁਵੰਨੜੀ ਦੇਹ॥ ਵਿਰਲੇ ਕੇਈ ਪਾਈਅਨ੍ਹਿ ਜਿਨ੍ਹਾ ਪਿਆਰੇ ਨੇਹ॥ 2॥

M:5: Farida, oomur soohaavrri, sung(i) soovunnrri dayh. Virlay kayee, paayiun(i) jinha Piyaray nayh. 2.

Word Meaning: Soohaavrri = pleasant. Soovunnrri = of beautiful colours (healthy and kind). Virlay = rare. Piyaaray = with the Dear (Waheguru). Nayh = love.

MEANING: Life becomes very pleasant, and the body of those who love the dear God becomes perfectly healthy (with noble thoughts) and full of kindness. But there are very few such devotees, oh Farid. 2.

ਪਉੜੀ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਦਇਆ ਧਰਮੁ ਜਿਸੁ ਦੇਹਿ ਸੁ ਪਾਏ॥ ਜਿਸੁ ਬੁਝਾਇਹਿ ਅਗਨਿ ਆਪਿ ਸੋ ਨਾਮੁ ਧਿਆਏ॥ ਅੰਤਰਜਾਮੀ ਅਗਮ ਪੁਰਖੁ ਇਕ ਦ੍ਰਿਸਟਿ ਦਿਖਾਏ॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਆਸਰੇ ਪ੍ਰਭ ਸਿਉ ਰੰਗੁ ਲਾਏ॥ ਅਉਗਣ ਕਟਿ ਮੁਖੁ ਉਜਲਾ ਹਰਿ ਨਾਮਿ ਤਰਾਏ॥ ਜਨਮ ਮਰਣ ਭਉ ਕਟਿਓਨੁ ਫਿਰਿ ਜੋਨਿ ਨ ਪਾਏ॥ ਅੰਧ ਕੂਪ ਤੇ ਕਾਢਿਅਨੁ ਲੜੁ ਆਪਿ ਫੜਾਏ॥ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਰਖੇ ਗਲਿ ਲਾਏ॥ 21॥

Paurri: Jup(u), tup(u), sunjum(u), duyya, dherm(u), dayh(i) su paayay. Jis(u) boojhaaheh(i) ugun(i) Aap(i), so Naam(u) dhiyaayay. Untarjaami, Agumm Purakh(u), ikk drisht(i) dikhaayay. Sadh sungut(i) kaiy aasray Prubh siyoun rung(u) laayay. Augun kutt(i), mookh(u) oojla Hur(i) Naam(i) turaayay. Junum, mern bhuou kuttiyon(u), phir(i) joan(i) na paayay. Undh koop tay kaadhiun(u), lurr(u) Aap(i) phurraayay. Nanak, bukhsh(i) milaayayun(u) rukkhay gul(i) laayay. 21.

Word Meaning: Jup, Tup, Sunjum, Duyya, Dherm(u) = the ritualistic recitation of mantras, self-affliction, control on senses, mercy, and noble deeds. Boojhaaheh(i) Ugun(i) = puts out the fire of desires. Untarjaami = omniscient. Drisht(i) = sight. Aasray = with the support of. Rung(u) = love. Augun = bad qualities. Oojla = shimmering with purity. Undh Koop = the deep and dark open well (of Maya). Lurr(u) = shelter. Bukhsh(i) = by forgiving. Gul(i) Laayay = hugs.

MEANING: A devotee, whose fire of desire is put out by You, recites Your Naam, oh Waheguru. Such a devotee, whom You give Your Naam, feels as if he has performed all the ritualistic noble deeds, including recitation of mantras, self-torturing, etc. (he does not need any of them). The devotee, whom the omniscient and the inaccessible Waheguru shows His holy sight even once, enjoys His love by the support of (in the shelter of) the Guru. Waheguru eradicates all his ignoble qualities, and his face begins to shimmer with internal purity; he swims across the world-sea with Waheguru's Naam. His fear of repeated births and deaths is eradicated, and he never takes birth again. Waheguru pulls him out of the deep and dark well of Maya and provides His shelter without him asking for it. Forgiving all his bad qualities,

Waheguru connects him with Him, and protects him by hugging him (by providing shelter), oh Nanak. 21.

ਸਲੋਕ ਮ:5॥ ਮੁਹਬਤਿ ਜਿਸੁ ਖੁਦਾਇ ਦੀ ਰਤਾ ਰੰਗਿ ਚਲੂਲਿ॥ ਨਾਨਕ ਵਿਰਲੇ ਪਾਈਅਹਿ ਤਿਸੁ ਜਨ ਕੀਮ ਨ ਮੂਲਿ॥1

Sloak M:5: Moohubbat(i) jis(u) Khoodaayay dee, rutta rung(i) chulool(i). Nanak, virlay paayiyeh(i), tis(u) jun kee keem na mool(i).

Word Meaning: Rutta = imbued. Rung(i) Chulool(i) = with deep love. Keem = worth.

MEANING: There are some rare individuals who are imbued with a deep love for God. But nobody can tell the (spiritual) worth of such devotees, oh Nanak. 1.

ਮ:5॥ ਅੰਦਰਿ ਵਿਧਾ ਸਚਿ ਨਾਇ ਬਾਹਰਿ ਭੀ ਸਚੁ ਡਿਠੋਮਿ॥ ਨਾਨਕ ਰਵਿਆ ਹਭ ਥਾਇ ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਰੋਮਿ॥ 2॥

M:5: Undhar viddha Sach(i) Naayay, baahur(i) bhee Sach(u) ditthoam(i). Nanak, ruvviya hubh thaayayn, vun(i), trin(i) tirbhuvun(i) roam(i).

Word Meaning: Viddha = pierced. Ditthoam(i) = is seen. Roam(i) = pores of body.

MEANING: The individual, whose mind is pierced with Waheguru's Naam, also sees Him in the outside world present everywhere – in the forests, in vegetation, and in the whole universe - oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਕੀਤੋ ਰਚਨੁ ਆਪੇ ਹੀ ਰਤਿਆ॥ ਆਪੇ ਹੋਇਓ ਇਕੁ ਆਪੇ ਬਹੁ ਭਤਿਆ॥ ਆਪੇ ਸਭਨਾ ਮੰਝਿ ਆਪੇ ਬਾਹਰਾ॥ ਆਪੇ ਜਾਣਹਿ ਦੂਰਿ ਆਪੇ ਹੀ ਜਾਹਰਾ॥ ਆਪੇ ਹੋਵਹਿ ਗੁਪਤੁ ਆਪੇ ਪਰਗਟੀਐ॥ ਕੀਮਤਿ ਕਿਸੈ ਨ ਪਾਇ ਤੇਰੀ ਥਟੀਐ॥ ਗਹਿਰ ਗੰਭੀਰੁ ਅਥਾਹੁ ਅਪਾਰੁ ਅਗਣਤ ਤੂੰ॥ ਨਾਨਕ ਵਰਤੈ ਇਕੁ ਇਕੋ ਇਕੁ ਤੂੰ॥ 22॥ ਸੁਧ॥

Paurri: Aapay keeto ruchun(u), Aapay hee ruttiya. Aapay hoyo Ikk(u), Aapay buhou bhuttiya. Aapay subhna munjh(i), Aapay baahra. Aapay jaaneh(i) door(i), Aapay hee jaahra. Aapay hoveh(i) goopt(u), Aapay hee pergutiyaiy. Keemut(i) kisaiy na paayay, Tayri thuttiyay. Gehr, gumbheer(u), athaah(u), apaar(u), ugunt Toon. Nanak vertaiy Ikk(u), Ikko, Ikk(u) Toon. 22. Shoodh.

Word Meaning: Ruchun(u) = creation. Bhuou Bhuttiya = in many kinds (forms). Munjh(i) = inside. Jaaneh(i) = is known to be. Goopt(u) = hidden. Pergutiyaiy = visible. Thuttiyaiy = creation. Gehr = very deep. Gumbheer = never changing. Athaah(u) = unfathomable. Ugunt = uncountable. Vertaiy = operates. Shoodh = verified.

MEANING: Waheguru has created the universe, and is imbued in its love. He is alone on one hand (fully detached), and shows His presence in many different ways in nature, on the other hand. He is inside everybody, and is yet outside (because people do not see Him). He seems to be far, far away, yet He is visible (in nature). He is both hidden and uncovered (in nature). Nobody can find the worth of His creation. You are very deep (have deep secrets), never change with conditions, unfathomable, beyond limits, and have countless virtues and creations, oh Lord. You are the "One" and the only Supreme Being which operates in the universe, oh Nanak. 22. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਰਾਮਕਲੀ ਕੀ ਵਾਰ ਰਾਇ ਬਲਵੰਡਿ ਤਥਾ ਸਤੈ ਡੂਮਿ ਆਖੀ

Ek Onkar Satgur Persad(i)

Ramkali Kee Vaar, Raayay Bulvund(i) Tuthaa Suttaiy Doom(I) Aakhi

NOTE: Sutta and Balvund were young cousins who were appointed official bards (musicians) by Guru Angad Dev Ji. They served the holy gatherings of Guru Angad Dev Ji, Guru Amar Dass Ji, Guru Ram Dass Ji, and continued to do so for Guru Arjun Dev Ji as well. In the early years of the Guruship of Guru Arjun dev Ji, His elder brother, Pirthi Chand, who believed that being the eldest son, Guru Ram Dass Ji should have passed the guruship to him, but when that did not happen, and Guru Ram Dass Ji deemed His youngest son, Sri Arjun Dev Ji, to be the most deserving Gur Sikh for Guruship, Pirthi Chand proclaimed himself to be the guru, and started a parallel gathering. With the help of his agents, he was able to misguide and persuade some innocent Sikhs to attend his gatherings and not to go to Guru Arjun Sahib's holy gatherings. As a result, the attendance at Guru Arjun Sahib's gatherings became very thin, and so did the offerings. The situation became so bad that it became very difficult even to run the free kitchen for the Sikhs and the needy, which was so dear to Sikhism.

During this period, Sutta arranged his daughter's marriage and asked Guru Arjun Sahib for a large sum of money for help. Guru Sahib explained His difficult financial situation, which was also known to the Bards. Guru Sahib did provide financial help to Sutta, but it was much less than he had demanded. So, the two cousins became highly displeased and left, fuming, to join Pirthi Chand's gatherings. They were highly conceited of their musical capabilities and were very confident that they were irreplaceable. Guru Sahib tried to stop them, but they were too conceited to stay. The attendance at Guru Sahib's gatherings was already thin, but it declined further with the cousins' departure. Guru Sahib sent many prominent Sikhs to placate them and persuade them to return, but their egos went through the roof with the lavish treatment they received from the prominent Sikhs, and they refused to return.

Being of a very kind nature, Guru Sahib Himself went to the cousins to win them back, but not only did they refuse to return, they even claimed that the bards could make or break someone's guruship. They went so far as to say that the bard, Bhai Mardana ji, had made (Sri) Nanak (Dev Ji) the Guru. Guru Arjun Sahib could not hear a single word against the greatness of Guru Nanak Sahib and was deeply hurt by that low-level comment. He left and declared at the next holy gathering that He could listen to anything said against Him, but not against the Great Guru Nanak Sahib. So, nobody should ever ask them to come back or to plead on their behalf, even if they wanted to. Guru Ji was so hurt that He even proclaimed that He would blacken the face of the Sikh who asked Him to accept them back.

Guru Sahib was a great musician Himself. He designed a new musical instrument similar to the rabab and began to sing holy Shabads at His gatherings. Soon, the tables were turned, and most of the Sikhs, who were misguided by Pirthi Chand, returned to Guru Arjun Sahib's Camp, and the size of the gatherings swelled to levels never seen before. Almost no Sikhs attended Pirthi Chand's false gatherings, so he told the bard cousins to quit. Upset with their earlier bad behaviour, no Sikh would even talk to them. They began to starve to death and approached many prominent Sikhs for help so that they could be forgiven by Guru Sahib and rehired. But everybody remembered Guru Sahib's edict that the individual's face be blackened for any pleading to Him on behalf of the bard Cousins. So, nobody helped them. Finally, they approached Bhai Luddha of Lahore, known for his munificence. Bhai Laddha was moved by their woeful tale and agreed to help them. As per Guru Sahib's huqam, Bhai Luddha blackened his own face, and accompanied by the cousins, appeared before Guru Sahib with folded hands and implored for forgiveness for the cousins. Guru Sahib was so moved by Bhai Laddha's kind and selfless act that he hugged Bhai Sahib and forgave the bards. The bards

realized their grave blunder and sang praise of all five Guru Sahiban as admission of their blunder and as atonement. Guru Sahib very kindly enshrined their song of praise for the Gurus in Guru Granth Sahib as follows:

ਨਾਉ ਕਰਤਾ ਕਾਦਰੁ ਕਰੇ ਕਿਉ ਬੋਲੁ ਹੋਵੈ ਜੋਖੀਵਦੈ॥ ਦੇ ਗੁਨਾ ਸਤਿ ਭੈਣ ਭਰਾਵ ਹੈ ਪਾਰੰਗਤਿ ਦਾਨੁ ਪੜੀਵਦੈ॥ ਨਾਨਕਿ ਰਾਜੁ ਚਲਾਇਆ ਸਚੁ ਕੋਟਿ ਸਤਾਣੀ ਨੀਵ ਦੈ॥ ਲਹਿਣੈ ਧਰਿਓਨੁ ਛਤੁ ਸਿਰਿ ਕਰਿ ਸਿਫਤੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਦੈ॥ ਮਤਿ ਗੁਰ ਆਤਮ ਦੇਵ ਦੀ ਖੜਗਿ ਜੋਰਿ ਪਰਾਕੁਇ ਜੀਅ ਦੈ॥ ਗੁਰਿ ਚੇਲੇ ਰਹਿਰਾਸਿ ਕੀਈ ਨਾਨਕਿ ਸਲਾਮਤਿ ਥੀਵਦੈ॥ ਸਹਿ ਟਿਕਾ ਦਿਤੋਸੁ ਜੀਵਦੈ॥ 1॥

Naoun Kerta Kaadur(u) kuray, kiyoun boal(u) hovaiy jokheenvdaiy. Day goonaa, sut(i) bhaiyn bhuraav haiyn, paarungut(i) daan(u) purreenvday. Nanak(i) Raj(u) chulaaya, Sach(u) koat(i) sutaani neenv daiy. Lehanaiy dhuriyon(u) chhutt(u) sir(i), kur(i) sifteen Amrit(u) peenvdaiy. Mut(i) Gur Aatum Dayv dee, khurrug(i) joar(i), prakooyay jea daiy. Gur(i), chaylay rehraas(i) keeyee, Nanak(i) slaamut(i) theenvdaiy. Sheh(i) tikka dittos(u) jeenvdaiy. 1.

Word Meaning: Naoun = fame; reputation. Kerta Kaadur(u) = the Creator. Boal(u) = words. Jokheenvdaiy = to evaluate. Day Goonaa = Divine qualities. Sut(i) =truthfulness; high morality. Bhaiyn Bhuraav = (like) siblings; naturally. Paarungut(i) = spiritual state required for salvation. Daan(u) = endowment. Purreenvdaiy = to acquire. Raj = kingdom (of noble principles). Sach(u) = high morality. Koat(i) = fort. Sutaani = very strong. Neenv = foundation. Chuut(u) = royal canopy. Khurrug(i) = sword. Prakooyay = power. Rehraas(i) = bowing down. Slaamut Theenvdaiy = while still in body. Tikka Ditta = established in position.

MEANING: Who am I (Balvund) to think of the right words to express the high worth (sing praise) of (Guru Nanak Sahib) whose fame had been spread by Waheguru all over the world? The Divine qualities, such as high morality and truthfulness, which are needed for salvation (and for which people work hard to acquire), were like siblings to Guru Nanak Sahib (they were innate in Him). Guru Nanak Sahib laid down the strong foundation of truthfulness and high morality to build the fort of the kingdom of noble principles and divinity, and started the noble reign (of Sikhism). He placed the canopy (crown) of Guruship on the head of Bhai Lehna Ji (who became Guru Angad Dev Ji), who was drinking the Amrit of Waheguru's Naam by singing His praise (with Guru Nanak Sahib's Bani). Using the Wisdom granted to Guru Nanak Sahib by Waheguru as the sword, and with His Divine force and power, Guru Nanak Sahib took out the original nature of Bhai Lehna Ji, and injected a new Divine life (soul) in him. Guru Nanak Sahib bowed down before Bhai Lehna Ji (this was the first ever time for Guru Nanak Sahib to have bowed to anyone in His life), and formally appointed Bhai Lehna Ji as His successor to Guruship when He was still alive. 1.

ਲਹਣੇ ਦੀ ਫੇਰਾਈਐ ਨਾਨਕਾ ਦੋਹੀ ਖਟੀਐ॥ ਜੋਤਿ ਓਹਾ ਜੁਗਤਿ ਸਾਇ ਸਹਿ ਕਾਇਆ ਫੇਰਿ ਪਲਟੀਐ॥ ਝੁਲੈ ਸੁ ਛਤੁ ਨਿਰੰਜਨੀ ਮਲਿ ਤਖਤ ਬੈਠਾ ਗੁਰ ਹਟੀਐ॥ ਕਰਹਿ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਸਿਲ ਜੋਗੁ ਅਲੂਣੀ ਚਟੀਐ॥

(ਅੰਗ 967)॥ ਲੰਗਰੁ ਚਲੈ ਗੁਰ ਸਬਦਿ ਹਰਿ ਤੋਟਿ ਨ ਆਵੀ ਖਟੀਐ॥ ਖਰਚੇ ਦਿਤਿ ਖਸੰਮ ਦੀ ਆਪ ਖਹਦੀ ਘੈਰਿ ਦਬਟੀਐ॥ ਹੋਵੈ ਸਿਫਤਿ ਖਸਮ ਦੀ ਨੂਰੁ ਅਰਸਹੁ ਕੁਰਸਹੁ ਝਟੀਐ॥ ਤੁਧੁ ਡਿਠੈ ਸਚੇ ਪਾਤਿਸਾਹ ਮਲੁ ਜਨਮ ਜਨਮ ਦੀ ਕਟੀਐ॥ ਸਚੁ ਜਿ ਗੁਰ ਫੁਰਮਾਇਆ ਕਿਉ ਏਦੂ ਬੋਲਹੁ ਹਟੀਐ॥ ਪੁੜੀ ਕਉਲੁ ਨ ਪਾਲਿਓ ਕਰਿ ਪੀਰਹੁ ਕੰਨ੍ਹ ਮੁਰਟੀਐ॥ ਦਿਲਿ ਖੋਟੈ ਆਕੀ ਫਿਰਨ੍ਹਿ ਬੰਨ੍ਹਿ ਭਾਰੁ ਉਚਾਇਨ੍ਹਿ ਛਟੀਐ॥ ਜਿਨਿ ਆਖੀ ਸੋਈ ਕਰੇ ਜਿਨਿ ਕੀਤੀ ਤਿਨੈ ਥਟੀਐ॥ ਕਉਣ ਹਾਰੇ ਕਿਨਿ ਉਵਟੀਐ॥ 2॥

Lehnay dee phayraayiyaiy, Nanaka dohee khuttiyaiy. Jot(i) oha, joogut saayay, Sheh kaayaan phayr(i) pultiyaiy. Jhoollaiy su chhutt(u) Nirunhuni, mull(i) Tukhut, baittha Gur huttiyaiy. Kureh(i) j(i) Gur foormaaya, sil Joag(u) alooni chuttiyaiy.

(PAGE 967): Langar(u) chullaiy Gur Shabad(i), Hur(i) toat(i) na aavee khuttiyaiy. Khurchay Ditt(i) Khusm dee, Aap khehdi, khaiyr(i) dubuttiyaiy. Hovaiy sift(i) Khusm dee, noor(u) urshoun, koorshoun jhuttiyaiy. Toodh(u) ditthaiy Sachay Paatshaah, mul(u) junum, junum dee kuttiyaiy. Sach(i) j(i) Gur foormaaya, kiyoun aidoon Boalhoun hutiyaiy. Pootreen kaul(u) na paaliyo, kur(i) Peerhoun kunnh moorutiyaiy. Dil(i) khoatiay, aaki phirhn(i), bunnh(i) bhaar(u) oochaayihn(i) chhuttiyaiy. Jin(i) aakhee, Soyee kuray, Jin(i) keeti, Tinaiy thuttiyaiy. Kaun(u) haaray, kin(i) oovuttiyaiy. 2.

Word Meaning: Phayraayiyaiy = spread. Dohee = fame; reputation. Nanaka Khuttiyaiy = that (Guru) Nanak Sahib had earned. Jot(i) = spiritual light. Joogut = life-style. Saayay = the same. Sheh = Master; Guru (Nanak). Kaayaan = body. Jhoollaiy = waves. Nirunjuni = gifted by Waheguru. Tukhut = throne. Huttiyaiy = in the store of. Sil Alooni = tasteless rock. Joag(u) = for union. Chuttiyaiy = lick. Langar(u) = free food. Toat(i) = shortage. Ditt(i) = gift. Khehdi = used. Khaiyr(i) = as donation. Dubuttiyaiy = quickly. Noor(u) = Divine Light. Urshoun Koorshoun = from heavens. Jhuttiyaiy = dropping. Aidoon = such. Boalhoun =Words (of Command). Huttiyaiy = withdraw; refuse. Kaul(u) = commitment; Huqam. Paaliyo = honoured. Peerhoun = from Guru (Nanak Sahib). Kunnh Mooruttiyay = turned sideways; did not listen to. Khoataiy = impure. Aaki = rebellious. Oochaayin Chhuttiyaiy = carry burden (of disobedience). Thuttiyaiy = established. Oovuttiyaiy = earned; gained.

MEANING: Due to the great and holy reputation of Guru Nanak Sahib which He had earned, the fame of Bhai Lehna Ji also spread quickly as His successor as the people saw the same Divine Light in Angad Dev Ji as in Guru Nanak Dev Ji, and the same life style – it seemed as if Guru Nanak Sahib had simply changed His body (looks). The Divine canopy seemed to wave gently over Guru Angad Dev Ji's head; He took Guru Nanak Sahib's position in the shop where Waheguru's Naam was being disseminated. Guru Angad Dev Ji was just following the orders of Guru Nanak Sahib in the realm of spirituality, which was a very hard task, like licking a tasteless rock, in the path of union with Waheguru.

Guru Angad Dev Ji was running a free kitchen of spiritual food in the form of Waheguru's Naam, which never experienced any shortage. He was Himself using the Gift (of Waheguru's Naam) given by the Lord, and was also distributing it rapidly among the masses. Waheguru's praise was sung in Guru Angad Dev Ji's Court all the time, and Divine Light was dropping on Him from the heavens. People's filth of vices of their many previous incarnations was being washed away by having a holy sight of Guru Sahib.

Whatever Guru Nanak Sahib had advised, Guru Angad Dev Ji accepted as an eternal truth and never hesitated to follow it. Guru Nanak Sahib's sons did not obey their father's orders and turned their side (ears) away from Him (showing no respect). They had impure minds and became rebellious (believing that it was their right to inherit Guruship); they carried the burden of disobedience. It was not solely their fault, because nobody can gain or lose the Guru's favour on their own. Guru Nanak Sahib, who issued orders, also enabled Guru Angad Sahib (as per Waheguru's Will) to carry them out, and He was appointed the successor because He obeyed Guru Nanak Sahib's orders. So, who can we say lost or gained in this Divine intervention? 2.

ਜਿਨਿ ਕੀਤੀ ਸੁ ਮੰਨਣਾ ਕੋ ਸਾਲੁ ਜਿਵਾਹੇ ਸਾਲੀ॥ ਧਰਮਰਾਇ ਹੈ ਦੇਵਤਾ ਲੈ ਗਲਾ ਕਰੇ ਦਲਾਲੀ॥ ਸਤਿਗੁਰੁ ਆਖੈ ਸਚਾ ਕਰੇ ਸਾ ਬਾਤ ਹੋਵੈ ਦਰਹਾਲੀ॥ ਗੁਰ ਅੰਗਦ ਦੀ ਦੋਹੀ ਫਿਰੀ ਸਚੁ ਕਰਤੈ ਬੰਧਿ ਬਹਾਲੀ॥ ਨਾਨਕੁ ਕਾਇਆ ਪਲਟੁ ਕਰਿ ਮਲਿ ਤਖਤੁ ਬੈਠਾ ਸੈ ਡਾਲੀ॥ ਦਰੁ ਸੇਵੇ ਉਮਤਿ ਖੜੀ ਮਸਕਲੈ ਹੋਇ ਜੰਗਾਲੀ॥ ਦਰਿ ਦਰਵੇਸੁ ਖਸੰਮ ਦੈ ਨਾਇ ਸਚੈ ਬਾਣੀ ਲਾਲੀ॥ ਬਲਵੰਡ ਖੀਵੀ ਨੇਕ ਜਨ ਜਿਸੁ ਬਹੁਤੀ ਛਾਉ ਪਤ੍ਰਾਲੀ॥

ਲੰਗਰਿ ਦਉਲਤਿ ਵੰਡੀਐ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਖੀਰਿ ਘਿਆਲੀ॥ ਗੁਰਸਿਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਮਨਮੁਖ ਥੀਏ ਪਰਾਲੀ॥ ਪਏ ਕਬੂਲੁ ਖਸੰਮ ਨਾਲਿ ਜਾ ਘਾਲ ਮਰਦੀ ਘਾਲੀ॥ ਮਾਤਾ ਖੀਵੀ ਸਹੁ ਸੋਇ ਜਿਨਿ ਗੋਇ ਉਠਾਲੀ॥ 3॥

Jin(i) keeti su munn-na, ko saal(u), jivaahay shaali. Dhrerm Raayay haiy Dayta, laiy gullaan, kuray dulaali. Satgur(u) aakhaiy Sacha kuray, sa baat hovaiy durhaali. Gur Angad dee dohi phiri, Sach(u) Kertaiy bundh(i) buhaali. Nanak(u) kaaya pult(u) kur(i) mull(i) Tukhut(u) baiyttha, saiy daali. Dur(u) sayvay oomut(i) khurree, muskulaiy hoyay jungaali. Dur(i) Dervaysh(u) Khusm daiy, Naayay Sachaiy Bani laali. Bulvund, Kheevi nayk jun, jis(u) buhouti chhaaoun puturaali. Lungur(i) daulut(i) vundiyaiy, rus(u) Amrit(u) kheer(i) ghiyaali. Gur Sikhaan kay mookh oojlay, munmukh theeyay puraali. Puyyay kubool(u) Khusm naal(i), ja ghaal merdeen ghaali. Maata Kheevi Shuhou soyay Jin(i) goyay ootthaali. 3.

Word Meaning: Keeti = performed (obeyed Guru's Huqam). Munn-na = is respected. Saal(u) = Saar(u) = supreme. Jivaahay = a type of long grass which grows in summer, but dies down in rain (against the natural law). Shaali = paddy; rice crop which thrives in rain (obeys natural law). Dulaali = mediation. Durhaali = right away; instantaneously. Bundh(i) Buhaali = established firmly. Saiy Daali = with hundreds of branches. Oomut(i) = disciples; Sikhs. Muskulaa = a brush, or a to remove rust. Dervaysh = dervish; a faqir. Laali = glow on the face. Kheevi = (highly respected) wife of Guru Angad Dev Ji. Chhaaoun Puturaali = dense shade of leaves. Kheer(i) Ghiyaali = rice pudding with ghee. Oojlay = radiant (with internal contentment). Theeyay = became. Puraali = pale like paddy straw. Kubool = approved. Ghaal = hard labour. Merdeen = befitting a holy man. Goyay = world. Ootthaali = accepted responsibility.

MEANING: Like paddy crop, which is better than jivaahaan because it obeys natural laws as opposed to the latter, which opposes them, the person who obeys Guru's Huqam, earns respect (and that is what Guru Angad Dev Ji did). He has become the Angel of Justice and listens to the problems of the Sikhs, takes them to Waheguru, and mediates on their behalf. Waheguru quickly accepts Guru Sahib's recommendations and fulfils them instantaneously. Guru Angad Sahib's fame spread very quickly, which Waheguru Himself established firmly for Him. It seemed as if Guru Nanak had simply changed his looks to become Guru Angad Dev Ji, and occupied the Throne (of Guruship) with hundreds of branches. Countless Sikhs were waiting at Guru Sahib's Door to diligently serve Him, and it seemed as if their rusted minds had been cleaned with the cleaning tool (Guru's Shabad). They were like faqirs at Guru Sahib's door whose faces were glowing with Waheguru's Naam and Guru's Shabad.

Balvund says, Mother Kheevi (Guru Sahib's consort) was also a very noble person who was like a shady tree with thick leaves (to provide motherly protection to the Sikhs). She was running free, but in a rich-food kitchen where Amrit-like rice pudding with lots of ghee was served (along with many other delicious foods). The Guru's Sikhs had a glow on their faces, while the faces of the money-lovers were pale like paddy straw. Mother Kheevi was also approved in Waheguru's Court when she performed the tasks befitting holy people, and it is she whose husband (Guru Angad Dev Ji) undertook the responsibility to lessen the burden of the world's sins. 3.

ਹੋਰਿਓ ਗੰਗ ਵਹਾਈਐ ਦੁਨਿਆਵੀ ਆਖੈ ਕਿ ਕਿਓਨੁ॥ ਨਾਨਕ ਈਸਰਿ ਜਗ ਨਾਥਿ ਉਚਹਦੀ ਵੈਨੁ ਵਿਰਿਕਿਓਨੁ॥ ਮਾਧਾਣਾ ਪਰਬਤੁ ਕਰਿ ਨੇਤ੍ਰੀ ਬਾਸਕੁ ਸਬਦਿ ਰਿੜਕਿਓਨੁ॥ ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕਰਿ ਆਵਾਗਉਣ ਚਿਲਕਿਓਨੁ॥ ਕੁਦਰਤਿ ਅਹਿ ਵੇਖਾਲੀਅਨੁ ਜਿਣਿ ਐਵਡ ਪਿਡ ਠਿਣਕਿਓਨੁ॥ ਲਹਣੇ ਧਰਿਓਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਅਸਮਾਨਿ ਕਿਆੜਾ ਛਿਕਿਓਨੁ॥ ਜੋਤਿ ਸਮਾਣੀ ਜੋਤਿ ਮਾਹਿ ਆਪੁ ਆਪੈ ਸੇਤੀ ਮਿਕਿਓਨੁ॥ ਸਿਖਾ ਪੁਤ੍ਰਾ ਘੋਖਿ ਕੈ ਸਭ ਉਮਤਿ ਵੇਖਹੁ ਜਿ ਕਿਓਨੁ॥ ਜਾ ਸੁਧੋਸੁ ਤਾ ਲਹਣਾ ਟਿਕਿਓਨੁ॥ 4॥

Horiyon Gung vuhaayiyaiy, dooniyaavi aakhaiy k(i) kiyon(u). Nanak, Eshur(i) Jugun Nath(i), ooch-huddi Vaiyn(u) virkiyon(u). Madhaana perbut(u) kur(i), naytur(u) Baashuk(u), Shabad(i) rirrkiyonu). Chaudah ruttan nikaaliun(u) kur(i) aava-gaun chilkiyon(u). Koodrut(i) eh(i) vaykhaaliun(u) Jin(i) aivud Pind tthinkiyon(u). Lehnay dhuriyon(u) chhuttur sir(i) usmaan(i) kiyaarra chhikkiyon(u). Jot(i) smaani jot(i) maah(i), Aap(u), Aapaiy sayti mikiyon(u). Sikhaan, pooturaan ghokh(i) kaiy, subh oomut(i) vaykhou j(i) kiyon(u). Ja soodhos(u), ta Lehna tikkiyon(u). 4.

Word Meaning: Horiyon Gung Vuhaayiyaiy = reversed the direction of flow of River Ganga (has done something totally opposite to the tradition). Dooniyaavi = people of the world. Kiyon(u) = He did. Eshur, Jugun Nath = Lord of the world. Ooch-huddi = extremely high. Vaiyn = Words. Virkiyon(u) = spoke. Madhaana = churner. Naytur(u) = the rope to churn. Rirrkiyon(u) = He churned. Ruttan = the 14 mythical jewels. Aava-Gaun = cycle of rebirths; world. Chilkiyon(u) = polished. Aivud = such great. Pind = body (Guru Angad Dev Ji). Tthunkiyon(u) = He tested. Kiyaara Chhikiyon(u) = raised the neck (head); enhanced fame. Sayti = with. Mikiyon(u) = compared; equalized. Ghokh(i) Kaiy= searching thoroughly. J(i) = what. Kiyon(u) = has done. Soodhos(u) = tested carefully. Tikkiyon(u) = selected (appointed) for Guruship.

MEANING: The people of the world were totally amazed when they saw Guru Nanak Sahib bowing to His Sikh, Bhai Lehna Ji (which was completely opposite to the tradition where the disciple bows before the guru and not the other way around; and also, it was the first time ever for Guru Nanak Sahib to bow before anyone), and the people commented that it was like reversing the direction of flow of the River Ganga; what Had Guru Sahib done!! Guru Nanak Sahib, who is the Lord of the whole world (the whole universe), had uttered the Words (done an act) of highest transcendence. Comparing this action to the churning of the ocean by the gods and the demons who used the mountain Mayru as the churner and the Shesh Naag (the serpent with thousands of heads, and which is used as the bed for god Vishnu to sleep in the ocean) as the rope to spin the churner, and retrieved the 14 so called, jewels, Guru Nanak Sahib used His high concentration as the churner, and the snake-like mind as the rope, and churned the Shabad (in Waheguru's praise) to extract 14 noble jewels (the 14 Words of the Mool Mantra, and Great Souls like Bhai Lehna Ji) and enlightened the world. He displayed His great power (ability) by testing and approving a great soul like Bhai Lehna Ji for Guruship. He placed the canopy (crown) of Guruship on the head of Bhai Lehna Ji, and raised his head (honoured him) by spreading his fame to the sky. He sized Bhai Lehna ji to His own size, and injected His own Divine Light into Bhai Lehna Ji's soul. All the Sikhs saw what an amazing thing Guru Nanak Sahib had done when He chose Bhai Lehna Ji for Guruship after carefully examining His sons and the prominent Sikhs. 4.

ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਲਿ ਤੁਧੁ ਹੋਰੁ ਮੁਚ ਗਰੂਰੁ॥ ਲਬੁ ਵਿਣਾਹੇ ਮਾਣਸਾ ਜਿਉ ਪਾਣੀ ਬੂਰੁ॥ ਵਰ੍ਹਿਐ ਦਰਗਹ ਗੁਰੂ ਦੀ ਕੁਦਰਤੀ ਨੂਰੁ॥ ਜਿਤੁ ਸੁ ਹਾਥ ਨਾ ਲਭਈ ਤੂੰ ਓਹੁ ਠਰੂਰੁ॥ ਨਉ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਤੁਧੁ ਵਿਚਿ ਭਰਪੂਰੁ॥ ਨਿੰਦਾ ਤੇਰੀ ਜੋ ਕਰੈ ਸੋ ਵੰਞੈ ਚੂਰੁ॥ ਨੇੜੈ ਦਿਸੈ ਮਾਤ ਲੋਕ ਤੁਧੁ ਸੁਝੈ ਦੂਰੂ॥ ਫੇਰਿ ਵਸਾਇਆ ਫੇਰੁਆਣਿ ਸਤਿਗੁਰਿ ਖਾਡੂਰੁ॥ 5॥

Phayr(i) vusaaya Pheruaan(i) Satgur(i) Khaadoor. Jup(u), tup(u), sunjum(u), naal(i) Toodh(u), hoar(u) mooch guroor(u). Lub(u) vinaahay maansaan jiyoun paani boor(u). Vurhiyaiy Durgeh Guru dee Koodruti Noor. Jit(u) su haath na lubbhyee, Toon oh(u) tthuroor(u). Nuou-Nidh(i) Naam(u) nidhaan(u) haiy Toodh(u) vich(i) bhurpoor. Ninda Tayri jo kuray so vunjaiy choor(u). Nayrraiy disaiy maat loak, Toodh soojhaiy door(u). Phayr(i) vusaaya Pheruaan(i) Satgur(i) Khaadoor(u). 5.

Word Meaning: Phayr(i) = then; next. Pheruaan(i) = son of (Baba) Pheru Mull (Guru Angad Dev Ji). Vusaaya = inhabited; enhanced its fame. Khaadoor(u) = the famous village (in Amritsar district, now in Tarn Taran) where Bhai Lehna Ji met Guru Sahib for the first time. Mooch = much. Guroor(u) = conceit. Lub(u) = too much greed. Vinaahay = destroys. Maansaan = humans. Boor(u) = algae. Vurhiyaiy = showers. Noor(u) = Light. Haath = depth. Tthuroor = cooling ocean. Bhurpoor = full to capacity. Ninda = vilification. Vunjaiy Choor = is crushed. Maat Loak = world. Door(i) = further.

MEANING: (As advised by Guru Nanak Dev Ji), Guru Angad Dev Ji took residence in the Village of Khadoor, thereby enhancing its fame. The rest of the world is highly conceited, but the commonly recognized noble qualities were innate in Guru Angad Sahib. I, Satta, recognize that too much greed destroys the spirituality (morality) of the people just like algae destroys the purity of water. Divine Light shone in the Court (holy gathering) of Guru Angad Sahib, and He was such a cooling ocean (source of comfort) whose depth could not be known. His heart-treasure was overflowing with Waheguru's Naam, and whoever vilified Him was crushed (lost all his dignity if he had any). The vision of the people is limited to the visible world, but Guru Angad Sahib's vision went much, much farther (in the realm of spirituality and for the betterment of humanity). Then Guru Angad Sahib took dwelling in Khadoor. 5.

(ਅੰਗ 968)॥ ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਦੀਬਾਨੁ॥ ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ਪੋਤਾ ਪਰਵਾਨੁ॥ ਜਿਨਿ ਬਾਸਕੁ ਨੇਤ੍ਰੈ ਘਤਿਆ ਕਰਿ ਨੇਹੀ ਤਾਨੁ॥ ਜਿਨਿ ਸਮੁੰਦੁ ਵਿਰੋਲਿਆ ਕਰਿ ਮੇਰੁ ਮਧਾਨੁ॥ ਚਉਦਹ ਰਤਨ ਨਿਕਾਲਿਅਨੁ ਕੀਤੋਨੁ ਚਾਨਾਨੁ॥ ਘੋੜਾ ਕੀਤੋ ਸਹਜ ਦਾ ਜਤੁ ਕੀਓ ਪਲਾਨੁ॥ ਧਣਖੁ ਚੜਾਇਓ ਸਤ ਦਾ ਜਸ ਹੰਦਾ ਬਾਨੁ॥ ਕਲਿ ਵਿਚਿ ਧੂ ਅੰਧਾਰੁ ਸਾ ਚੜਿਆ ਰੈ ਭਾਨੁ॥ ਸਤਹੁ ਖੇਤੁ ਜਮਾਇਆ ਸਤਹੁ ਛਾਵਾਨੁ॥ ਨਿਤ ਰਸੋਈ ਤੇਰੀਐ ਘਿਉ ਮੈਦਾ ਖਾਨੁ॥ ਚਾਰੇ ਕੁੰਡਾ ਸੁਝੀਓਸੁ ਮਨ ਮਹਿ ਸਬਦੁ ਪਰਵਾਨੁ॥ ਆਵਾਗਉਨੁ ਨਿਵਾਰਿਓ ਕਰਿ ਨਦਰਿ ਨੀਸਾਨੁ॥ ਅਉਤਰਿਆ ਅਉਤਾਰੁ ਲੈ ਸੋ ਪੁਰਖੁ ਸੁਜਾਨੁ॥ ਝਖੜਿ ਵਾਉ ਨ ਡੋਲਈ ਪਰਬਤੁ ਮੇਰਾਨੁ॥ ਜਾਣੈ ਬਿਰਥਾ ਜੀਅ ਕੀ ਜਾਣੀ ਹੂ ਜਾਨੁ॥ ਕਿਆ ਸਾਲਾਹੀ ਸਚੇ ਪਾਤਿਸਾਹ ਜਾ ਤੂ ਸੁਘੜੁ ਸੁਜਾਨੁ॥ ਦਾਨੁ ਜਿ ਸਤਿਗੁਰ ਭਾਵਸੀ ਸੋ ਸਤੇ ਦਾਨੁ॥ ਨਾਨਕ ਹੰਦਾ ਛਤ੍ਰ ਸਿਰਿ ਉਮਤਿ ਹੈਰਾਨੁ॥ ਸੋ ਟਿਕਾ ਸੋ ਬੈਹਣਾ ਸੋਈ ਦੀਬਾਨੁ॥ ਪਿਯੂ ਦਾਦੇ ਜੇਵਿਹਾ ਪੋਤ੍ਰਾ ਪਰਵਾਨੁ॥ 6॥

(PAGE 968): So tikka, so behna, soyee deebaan(u). Piyoo Daaday jayviha Poata pervaan. Jin(i) Baashuk(u) naytraiy ghuttiya kur(i) nayhi taan(u). Jin(i) Smoond(u) viroliya, kur(i) Mayr(u) mudhaan(u). Chaudahn Ruttan nikaaliun(u) keetoan(u) chanaan(u). Ghorra keeto sehj da, jut(u) keeyo plaan(u). Dhunukh(u) churrahyo Sut da, jus hunda baan(u). Kul(i) vich(i) dhoo undhaar(u) sa, churrhiya raiy Bhaan(u). Sut-houn khayt(u) jumaaya, sut-houn chhavaan(u). Nit rusoyee Tayriyaiy, ghiyo maida, khaan(u). Chaaray koondaan soojhios(u), mun meh(i) Shabad(u) pervaan(u). Aava-gaun(u) nivaariyo, kur(i) nudr(i) neeshaan(u). Aouturiya, aoutaar(u) laiy, so Purakh soojaan(u) Jhukkhurr(i) vaaou na doalyee, Perbut Mayraan(u). Jaanaiy birtha jea kee, jaani-hoo-jaan(u). Kiyya salaaheen Sachay Patshah, ja Toon sooghurr(u), soojaan. Daan(u) j(i) Satgur bhaavsi, so Suttay daan(u). Nanak hunda chhutar sir(i), oomut(i) haiyraan(u). So tikka, so behna, soyee deebaan(u). Piyoo Daaday jayviha Poatra pervaan(u). 6.

Word Meaning: So = Soyee = the same. Tikka = facial glow; halo; majesty. Behna = throne. Deebaan(u) = court. Piyoo = father (Guru Angad Dev Ji). Daada = grandfather (Guru Nanak Dev Ji). Poata = grandson (Guru Amar Dass Ji). Nayhi = the base (support). Taan(u) = Divine power. Smoond(u) = ocean. Viroliya = churned. Mudhaan = churner. Ghorra = horse. Sehj = peaceful state of mind. Jut(u) = chastity. Plaan(u) = saddle. Dhunukh = bow. Sut = high morality. Jus = praise (of God). Hunda = of. Baan(u) = arrow. Kul(i) = in the world of injustice. Dhoo Undhaar(u) = pitch dark. Sa = was. Raiy = rays. Bhaan(u) = sun. Sut-houn = from (with) high morality. Khayt(u) = crop (of noble qualities). Chhaavaan(u)

= protection. Rusoyee = kitchen. Maida = flour. Khaan(u) = sugar (ingredients to prepare delicious and healthy meals). Chaaray Koondaan = all the four directions. Soojhios(u) = got the understandin Nivaariyo = eradicated. Neeshaan(u) = identity card. Aouturiya = took birth. Purakh Soojaan(u) = the wise (Perfect) Waheguru. Jhukkhurr Vaaou = wind storms (attacks by the evil people); troubles. Doalyee = became weak-minded. Perbut Mayraan = the very tall Sumer Mountain. Birtha =situation. Jaani Hoo Jaan(u) = knows everything of others' minds. Sooghurr Soojaan = wise and know-all. Daan(u) = donation. Bhaavsi = is liked

MEANING: The majesty, the throne, and the court of Guru Amar Dass were the same, and He enjoyed the same respect and reverence among the people as Guru Angad Dev Ji and Guru Nanak Dev Ji had enjoyed. Like Guru Nanak Dev Ji, and Guru Angad Dev Ji, Guru Amar Dass Ji also churned the ocean-like Guru's Shabad using his high transcendence as the churner, Shesh Naag (the mind) as the rope to spin the churner, and the Divine power as the base for the churner, and extracted the fourteen noble qualities to enlighten the world. (To disseminate the Divine message far and wide), He made his peaceful mind as his horse to ride with chastity as the saddle. And to hunt down the evils in the society, He used high morality as the bow, and loaded it with the arrow of Waheguru's praise.
The world in the present era of injustice and dissonance was enveloped in the pitch darkness of ignorance, but Guru Amar Dass Ji was like the sun's rays, enlightening the world. He raised a crop of good humans with the seed of high morality and also protected them with it. Delicious meals cooked with flour, ghee and sugar were always available in His free kitchen. With Guru's eternal Shabad in mind, the Sikhs recognized (made a connection with) Waheguru, which is present in all four directions. The birth-death cycle of the devotees was terminated, for whom Guru Amar Dass Ji granted the card of identification (to be approved in Waheguru's Court) with His kind sight.
It seemed that Waheguru Himself had taken birth in the form of Guru Amar Dass Ji, who had such a strong mind like Mount Mayru that no storm of any trouble (mental, physical, or sensual) could weaken it. He was such a know-all (omniscient) that He knew everyone's mental state. What praise of Yours can I sing when You are so wise and know-all, oh Guru Amar Dass Ji? Any donation that You like will make me (Sutta) perfectly happy.
The masses were surprisingly happy that Guru Amar Dass Ji had the same Divine canopy over His head as Guru Nanak Sahib. Guru Amar Dass Ji had the same majesty, the same throne, and the same court as Guru Angad Dev Ji and Guru Nanak Dev Ji, and was equally revered as they were. 6.

ਧੰਨੁ ਧੰਨੁ ਰਾਮਦਾਸ ਗੁਰੁ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨੈ ਸਵਾਰਿਆ॥ ਪੂਰੀ ਹੋਈ ਕਰਾਮਾਤਿ ਆਪਿ ਸਿਰਜਣਹਾਰੈ ਧਾਰਿਆ॥ ਸਿਖੀ ਅਤੈ ਸੰਗਤੀ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਨਮਸਕਾਰਿਆ॥ ਅਟਲੁ ਅਥਾਹੁ ਅਤੋਲੁ ਤੂ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਿਆ॥ ਜਿਨ੍ਹੀ ਤੂੰ ਸੇਵਿਆ ਭਾਉ ਕਰਿ ਸੇ ਤੁਧੁ ਪਾਰਿ ਉਤਾਰਿਆ॥ ਲਬੁ ਲੋਭੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮੋਹੁ ਮਾਰਿ ਕਢੇ ਤੁਧੁ ਸਪਰਵਾਰਿਆ॥ ਧੰਨੁ ਸੁ ਤੇਰਾ ਥਾਨੁ ਹੈ ਸਚੁ ਤੇਰਾ ਪੈਸਕਾਰਿਆ॥ ਨਾਨਕ ਤੂ ਲਹਣਾ ਤੂ ਹੈ ਗੁਰੁ ਅਮਰੁ ਤੂ ਵੀਚਾਰਿਆ॥ ਗੁਰੁ ਡਿਠਾ ਤਾ ਮਨੁ ਸਾਧਾਰਿਆ॥ 7॥
Dhunn(u), dhunn(u) Ram Dass Gur(u), Jin(i) siriya, Tinaiy suvaariya. Poori hoyee kuraamaat(i), Aap(i) Sirjunhaaraiy dhaariya. Sikheen utaiy Sungteen, Parbrahm kur(i) numuskaariya. Atull(u), athaah(u), atoal(u) Tu, Tayra unt(u) na paaravaariya. Jinhi Tu sayviya bhaaou kur(i), say Toodh(u) paar(i) ootaariya. Lub(u), loabh(i), kaam(u), kroadh(u), moh(u), maar(i) kuddhay Toodh(u) spervaariya. Dhunn(u) su Tayra thaan(u) haiy, sach(u) Tayra paiyskaariya. Nanak Tu, Lehna Tu haiy, Gur(u) Amar Tu veechaariya. Gur(u) dittha ta mun(u) sadhaariya. 7.

Word Meaning: Dhunn(u) = great; worthy of worship. Siriya = created. Suvaariya = groomed; made successful. Kuraamaat(i) = supernatural happening. Dhaariya = adopted; placed. Atull(u) = eternal. Athaah(u) = unfathomable. Atoal(u) = immeasurable. Paaravaariya = ends; limits. Bhaaou Kur(i) = with love and reverence. Spervaariya = with the whole family. P aiyskaariya = expanse of disciples. Veechaariya = are thought of as. Sadhaariya = got support; became peaceful. 7.

MEANING: Guru Ram Dass Ji is worthy of worship; Waheguru, who created Him, also groomed Him with all the noble qualities needed for Guruship. It was a complete supernatural happening that the Creator Himself appeared in the form of Guru Ram Dass Ji. The Sikhs and the other devotees bowed to Him, acknowledging Him as a manifestation of Waheguru. You are a manifestation of the eternal, unfathomable, and immeasurable Waheguru, and nobody can find the end of your limits, oh Guru Ram Dass Ji. You salvaged those who served You with love and reverence. You eradicated the whole family of their evil qualities, like gluttony, greed, lust, rage, and worldly attractions. The place where you live is also worthy of respect, and your holy gatherings are eternal. People think of You as manifestations of Guru Nanak, Guru Angad, and Guru Amar Dass Ji. My mind becomes peaceful at the sight of Your holiness. 7.

ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ॥ ਆਪੀਨੈ ਆਪੁ ਸਾਜਿਓਨੁ ਆਪੇ ਹੀ ਥੰਮ੍ਹਿ ਖਲੋਆ॥ ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਆਪਿ ਲਿਖਣਹਾਰਾ ਹੋਆ॥ ਸਭ ਉਮਤਿ ਆਵਣ ਜਾਵਣੀ ਆਪੇ ਹੀ ਨਵਾ ਨਿਰੋਆ॥ ਤਖਤਿ ਬੈਠਾ ਅਰਜਨ ਗੁਰੂ ਸਤਿਗੁਰ ਕਾ ਖਿਵੈ ਚੰਦੋਆ॥ ਉਗਵਣਹੁ ਤੈ ਆਥਣਵਹੁ ਚਹੁ ਚਕੀ ਕੀਤਾ ਲੋਆ॥ ਜਿਨ੍ਹੀ ਗੁਰੂ ਨ ਸੇਵਿਓ ਮਨਮੁਖਾ ਪਇਆ ਮੋਆ॥ ਦੂਣੀ ਚਉਣੀ ਕਰਾਮਾਤਿ ਸਚੇ ਕਾ ਸਚਾ ਢੋਆ॥ ਚਾਰੇ ਜਾਗੇ ਚਹੁ ਜੁਗੀ ਪੰਚਾਇਣੁ ਆਪੇ ਹੋਆ॥8॥1॥

Chaaray jaagay chuhoun joogeen, Punchaayin Aapay hoa. Aapeenaiy Aap(u) saajiyon(u), Aapay hee thumm(i) khuloaa. Aapay putti, kulm Aap(i), Aap(i) Likhunhaara hoa. Subh oomut(i) aavun-jaavni, Aapay hee nuvaan niroaa. Tukhut(i) baiyttha Arjun Guru, Satgur ka khivvaiy chundoaa. Oogvunhoun taiy aathunhoun, chuhoun chukkeen keeta loaa. Jinhi Guru na sayviyo, munmukhaan puyya moaa. Dooni, chauni kuramaat(i), Sachay ka Sacha dhoaa. Chaaray jaagay chuhoun joogeen, Punchaayin(u) Aapay hoaa. 8.1.

Word Meaning: Chaaray = the first four (Guru Sahiban). Jaagay = jugay = lighted up; source of enlightenment. Punchaayin = the source of the five elements (Waheguru). Aapeenaiy, Aap(i) = Himself. Thumm(i) = pillar of support. Putti = wooden board. Kulm = pen. Oomut(i) = the world. Nuvaan Niroaa = fresh (young) and healthy. Khivvaiy = shines. Chundooa = canopy. Oogvunhoun = from sunrise. Aathunhoun = sunset. Chuhoun Chukkeen = in all the four directions. Loaa = enlightenment. Moaa = (spiritual) death. Dhoaa = support.

MEANING: With Waheguru present in them, all four Guru Sahiban enlightened the people of all four eons. Waheguru, who illuminated Himself, provides spiritual support to Guru Sahiban. He is the wooden board (on which the children write); He is also the pen and the writer, who writes the guidelines to enlighten the world through the Gurus. The whole world comes and goes, but Waheguru is always young and healthy.

Now, Guru Arjun Dev Ji has occupied the Throne of Guruship, and His spiritual royal canopy (crown) shines majestically (His grandeur is recognized everywhere). From sunrise to sunset, and from sunset to sunrise, He is enlightening the world in all four directions. Those unlucky followers-of-their-mind, who do not serve the Guru, die a spiritual death. With the eternal support of the eternal Waheguru, Guru Arjun Dev Ji's Divine power is increasing by leaps and bounds. With Waheguru present in them, all four Guru Sahiban enlightened the people of all four eons. 8.1

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗ ਰਾਮਕਲੀ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ਕਬੀਰ ਜੀਉ॥

Ek Onkar Satgur Persad(i):
Raag Ramkali Bani Bhagtaan Kee; Kabir Jeeo.

ਕਾਇਆ ਕਲਾਲਨਿ ਲਾਹਨਿ ਮੇਲਉ ਗੁਰ ਕਾ ਸਬਦੁ ਗੁੜੁ ਕੀਨੁ ਰੇ॥
(ਅੰਗ 969)॥ ਤ੍ਰਿਸਨਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਦ ਮਤਸਰ ਕਾਟਿ ਕਾਟਿ ਕਸੁ ਦੀਨੁ ਰੇ॥ 1॥ ਹੈ ਕੋਈ ਰੇ ਸੰਤੁ ਸਹਜ ਸੁਖ ਅੰਤਰਿ ਜਾ ਕਉ ਜਪੁ ਤਪੁ ਦੇਉ ਦਲਾਲੀ ਰੇ॥ ਏਕ ਬੂੰਦ ਭਰਿ ਤਨੁ ਮਨੁ ਦੇਵਉ ਜੋ ਮਦੁ ਦੇਇ ਕਲਾਲੀ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਭਵਨ ਚਤੁਰ ਦਸ ਭਾਠੀ ਕੀਨ੍ਹੀ ਬ੍ਰਹਮ ਅਗਨਿ ਤਨਿ ਜਾਰੀ ਰੇ॥ ਮੁਦ੍ਰਾ ਮਦਕ ਸਹਜ ਧੁਨਿ ਲਾਗੀ, ਸੁਖਮਨ ਪੋਚਨਹਾਰੀ ਰੇ॥ 2॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਰਵਿ ਸਸਿ ਗਹਨੈ ਦੇਉ ਰੇ॥ ਸੁਰਤਿ ਪਿਆਲ ਸੁਧਾ ਰਸੁ ਅੰਮ੍ਰਿਤ ਏਹੁ ਮਹਾ ਰਸੁ ਪੇਉ ਰੇ॥ 3॥ ਨਿਝਰ ਧਾਰ ਚੁਐ ਅਤਿ ਨਿਰਮਲ ਇਹ ਰਸ ਮਨੂਆ ਰਾਤੋ ਰੇ॥ ਕਹਿ ਕਬੀਰ ਸਗਲੇ ਮਦ ਛੂਛੈ ਇਹੈ ਮਹਾ ਰਸੁ ਸਾਚੋ ਰੇ॥ 4॥1॥

Kaaya klaalun(i) laahun(i) mayloun, Gur ka Shabad(u) goorr(u) keen(u) ray.

(PAGE 969): Trishna, kaam(u), kroadh(u), mud, mutsur, kaat(i), kaat(i) kus(u) deen(u) ray. 1. Haiy koyee ray sunt sehj sookh untar(i), ja kuou jup(u), tup(u) dayoun dulaali ray. Ek boond bhur(i) tun, mun dayvoun jo mud(u) dayay klaali ray. 1. Ruhaou. Bhuvun chutur-dus bhaatthi keeni, Braham ugun(i) tun(i) jaari ray. Moodra, muduk, sehj dhoon(i) laagi, sookhmun poachunhaari ray. 2. Teeruth, bert, naym, sooch(i), sunjum, ruv(i), sus(i) gehnaiy dayoun ray. Soort(i) piyaal soodha rus Amrit, eh(u) muhaa rus(u) payoun ray. 3. Nijhur dhaar chooyaiy ut(i) nirmul, eh rus munooaa raato ray. Keh(i) Kaabir, suglay mud chhoochhaiy, ehaiy muhaa rus(u) saacho ray. 4.1.

Word Meaning: Kaaya = body. Klaalun(i) = the vat in which jaggery is fermented. Laahun = ingredients to make alcohol. Goorr(u) = jaggery. Mutsur = jealousy. Kus(u) = spices. 1. Dulaali = fee (as the mediator). Bhur(i) = equal. Mud(u) = liquor. Klaali = sever. Pause. Chutur-Dus = four and ten = 14. Bhuvun = worlds (some religions believe that there are 14 worlds in the universe). Bhaatthi = hearth; kiln. Jaari = burned (used for fuel). Moodra = lid. Muduk = pipe to carry vapours. Sookhmun = mind-comforting. Poachunhaari = wet cloth to condense alcohol vapours. 2.

Bert = commitments. Naym = principles. Sooch(i) =external cleanliness. Sunjum = control on senses. Ruv(i) = the right nostril. Sus(i) = the left nostril (the breathing exercises of the yogis in which they inhale through the right nostril, and exhale through the left. Gehnaiy Dayoun = to pledge; to mortgage. Soort(i) = concentration of mind. Piyaal = cup. Soodha = amrit. 3. Nijhur(u) = falls. Raato = intoxicated. Mud = intoxicants. Chhoochhaiy = hollow; of very low quality. Saacho = everlasting. 4.

NOTE: In this holy Shabad, Kabir Sahib disapproves of all yogic practices for realizing Waheguru (God) and emphasizes only His Naam.

MEANING: You drink alcohol before meditating with the belief that it enhances your concentration, oh, yogi. I also drink alcohol, but I use my body as the vat (container) to mix the ingredients to prepare the alcohol that I drink. Rather than using the jaggery that you use, I use Guru's Shabad, and cut my worldly desires, lust, rage, traditional intoxicants, and my jealousy for others into small pieces (crush them – destroy them), and use them as spices for my liquor. 1. I am also looking for some holy soul in a high spiritual state, whom I will offer rituals like recitation of mantras, and self-affliction as his fee (I do not need them as

they are spiritually meaningless) if he could serve me with even a drop of such liquor (as described above) for which I will serve him with my body and mind. Pause.
I have made the attractions of all the 14 worlds my kiln (burn them to use them as the fuel) to distil my liquor, and have built the fire of Waheguru's Knowledge in my body (enlightened my heart). My concentration on Waheguru in a high spiritual state is acting as a lid to prevent the escape of the vapours of my liquor from the pipe that carries them. The blissful state of mind acts as a cooling pad to condense the vapours (this is the arrangement for distilling the traditional liquor). 2. I will pledge (get rid of) the traditional rituals like pilgrimage, worthless commitments and principles, external cleanliness, efforts to control senses, and the yogic breathing exercises, and drink the supreme Amrit-like liquor as prepared above out of the cup of my high concentration in Waheguru. 3.
My mind is intoxicated with the Amrit-like liquor of which a pure stream is dropping on my mind continuously. All intoxicants, other than this Amrit-like liquor which has everlasting effect, are hollow (of very low quality and wear out quickly in their effect, oh Kabir. 4.1.

ਗੁੜੁ ਕਰਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕਰਿ ਮਹੂਆ ਭਉ ਭਾਠੀ ਮਨ ਧਾਰਾ॥ ਸੁਖਮਨ ਨਾਰੀ ਸਹਜ ਸਮਾਨੀ ਪੀਵੈ ਪੀਵਨਹਾਰਾ॥1॥ ਅਉਧੂ ਮੇਰਾ ਮਨੁ ਮਤਵਾਰਾ॥ ਉਨਮਦ ਚਢਾ ਮਦਨ ਰਸੁ ਚਾਖਿਆ ਤ੍ਰਿਭਵਣ ਭਇਆ ਉਜਿਆਰਾ॥ 1॥ ਰਹਾਉ॥ ਦੁਇ ਪੁਰ ਜੋਰਿ ਰਸਾਈ ਭਾਠੀ ਪੀਉ ਮਹਾ ਰਸੁ ਭਾਰੀ॥ ਕਾਮੁ ਕ੍ਰੋਧ ਦੁਇ ਕੀਏ ਜਲੇਤਾ ਛੂਟ�ि ਗਈ ਸੰਸਾਰੀ॥ 2॥ ਪ੍ਰਗਟ ਪ੍ਰਗਾਸ ਗਿਆਨ ਗੁਰ ਗੰਮਿਤ ਸਤਿਗੁਰ ਤੇ ਸੁਧਿ ਪਾਈ॥ ਦਾਸ ਕਬੀਰੁ ਤਾਸੁ ਮਦ ਮਾਤਾ ਉਚਕਿ ਨ ਕਬਹੂ ਜਾਈ॥ 3॥2॥
Goorr(u) kur(i) Giyan(u), dhiyan(u) kur(i) muhhooa, bhuou bhaatthi mun dhaara. Sookhmun naari sehj smaani, peevaiy peevunhaara. 1. Aoudhoo, mayra mun(u) mutvaara. Oonmud chudha, mudun rus(u) chaakhiya, tirbhuvun bhuyya oojiyara. 1. Ruhaou. Dooyay poor joar(i) rusaayee bhaatthi, peeou muhaa rus(u) bhaari. Kaam(u), krodh(u), dooyay keeyay julayta, chhoot(i) guyyee sunsaari. 2. Pergut pergaas Giyan Gur gummit, Satgur tay soodh(i) paayee. Daas Kabir(u) taas(u) mud maata, oochuk(i) na kubhoon jaayee. 3.2.
Word Meaning: Giyan = Divine Knowledge (connection with God). Muhhooa = a tree of which the flowers are used to give a special flavour to the liquor. Bhaatthi = kiln. Dhaara = stream. Sookhmun Naari = the vein between the two eyes in which the yogis hold their breath for some time. Peevunhaara = eligible to drink. 1.
Aoudhoo = detached; yogi. Mutvaara = intoxicated. Oonmud Chudha = in high spiritual state. Mudun = intoxicating. Chaakhiya = tasted. Oojiyaara = brightness; light. Pause.
Dooyay Poor = the two stones (sky and earth). Rusaayee = lighted up. Bhaari = great. Julayta = fuel. 2. Gummit = having access to God. Soodh(i) = awareness; wisdom. Taas(u) = in that. Maata = intoxicated. Oochuk(i) Na = does not run out. 3.
MEANING: The devotee, who uses worship of God as the jaggery, his concentration as the flowers to add flavour, and his fear for Waheguru as the kiln for the liquor he wishes to prepare, drinks the resulting liquor whereby his mind attains the blissful state similar to the one which the yogis claim to attain when they hold their breath in the artery between the eyes. 1.
My mind is really intoxicated, oh yogi. Since I have tasted the intoxicating liquor which I prepare, my mind has attained the high spiritual state, and I see the Light of Waheguru everywhere in the universe. Pause.
I have used the appetite of my worldly attractions between the earth and the sky to fire up the kiln, and used my lust and rage as fuel, and have drunk the great tasting liquor thus prepared; as a result, all my worldly attachments have been cut off. 2.
With the Divine Knowledge of the Guru who is connected with Waheguru, my mind has been enlightened, and I have acquired the wisdom imparted by the Guru. I, a slave of Waheguru, am intoxicated with the liquor of that Knowledge which never runs out, oh Kabir. 3.2.

ਤੂੰ ਮੇਰੋ ਮੇਰੁ ਪਰਬਤੁ ਸੁਆਮੀ ਓਟ ਗਹੀ ਮੈ ਤੇਰੀ॥ ਨਾ ਤੁਮ ਡੋਲਹੁ ਨਾ ਹਮ ਗਿਰਤੇ ਰਖਿ ਲੀਨੀ ਹਰਿ ਮੇਰੀ॥ 1॥ ਅਬ ਤਬ ਜਬ ਕਬ ਤੁਹੀ ਤੁਹੀ॥ ਹਮ ਤੁਅ ਪਰਸਾਦ ਸੁਖੀ ਸਦ ਹੀ॥ 1॥ ਰਹਾਉ॥ ਤੋਰੇ ਭਰੋਸੇ ਮਗਹਰ ਬਸਿਓ ਮੇਰੇ ਮਨ ਕੀ ਤਪਤਿ ਬੁਝਾਈ॥ ਪਹਿਲੇ ਦਰਸਨੁ ਮਗਹਰ ਪਾਇਓ ਫੁਨਿ ਕਾਸੀ ਬਸੇ ਆਈ॥ 2॥ ਜੈਸਾ ਮਗਹਰੁ ਤੈਸੀ ਕਾਸੀ ਹਮ ਏਕੈ ਕਰਿ ਜਾਨੀ॥ ਹਮ ਨਿਰਧਨ ਜਿਉ ਇਹੁ ਧਨੁ ਪਾਇਆ ਮਰਤੇ ਫੂਟਿ ਗੁਮਾਨੀ॥ 3॥ ਕਰੈ ਗੁਮਾਨੁ ਚੁਭਹਿ ਤਿਸੁ ਸੂਲਾ ਕੋ ਕਾਢਨ ਕਉ ਨਾਹੀ॥ ਅਜੈ ਸੁ ਚੋਭ ਕਉ ਬਿਲਲ ਬਿਲਾਤੇ ਨਰਕੇ ਘੋਰ ਪਚਾਹੀ॥ 4॥ ਕਵਨੁ ਨਰਕੁ ਕਿਆ ਸੁਰਗ ਬਿਚਾਰਾ ਸੰਤਨ ਦੋਊ ਰਾਦੇ॥ ਹਮ ਕਾਹੂ ਕੀ ਕਾਣਿ ਨ ਕਢਤੇ ਅਪਨੇ ਗੁਰ ਪਰਸਾਦੇ॥ 5॥ ਅਬ ਤਉ ਜਾਇ ਚਢੇ ਸਿੰਘਾਸਨਿ ਮਿਲੇ ਹੈ ਸਾਰਿੰਗਪਾਨੀ॥ ਰਾਮ ਕਬੀਰਾ ਏਕ ਭਏ ਹੈ ਕੋਇ ਨ ਸਕੈ ਪਛਾਨੀ॥ 6॥3॥

Toon mayro Mayr(u) Perbut(u) Soami, oat guhhi mein Tayri. Na Toom dolhou, na hum girtay, rukh(i) leeni Hur(i) mayri. 1. Ub, tub, jub, kub Toohi, Toohi. Hum, Tuou persad, sookhi sud hee. 1. Ruhaou. Toaray bhurosaiy Mug-hur(u) bussiyo, mayray mun kee tupt(i) boojhaayee. Pehlay dershun Mug-hur paayo, phoon(i) Kaanshi busay aayee. 2. Jaiysa Mug-hur(u), taiysi Kaanshi, hum aikaiy kur(i) jaani. Hum nirdhun, jiyoun eh(u) dhun(u) paaya, mertay phoot(i) goomaani. 3. Kuraiy goomaan(u) choobheh(i) tis(u) soola, ko kaadhun kuou naahi. Ajaiy su chobh kuou bilul bilaatay, Nerkay ghor puchaahi. 4. Kuvun(u) Nerk(u), kiyya Soorg bichaara, suntun doyoo raaday. Hum kaahoo kee kaan(i) na kudhtay, apnay Gur persaday. 5. Ub tuou jaayay chudhay singhaasun(i), milay haiyn Saaringpaani. Ram Kabira ek bhuyyay haiyn, koyay na sukaiy puchhaani. 6.3.

Word Meaning: Mayru Pebut = the tallest mountain (a powerful support). Dolhou = shake; wiggle. 1. Ub ----- Kub = now, and always. Persad(i) = grace. Pause.

Bhurosaiy = with faith; rely on. Mug-hur(u) = a cursed town; it is believed that if a person dies in Mug-hur, he reincarnates as a donkey. Phoon(i) = then. Kaanshi (Varanasi, Banaras) = believed to be the city of Shiva. It is also believed that if a person dies in Banaras, he goes to paradise after death. 2. Nirdhun = poor; humble. Phoot(i) = by splitting; shamefully. Goomaani = egoists. Soola = thorn; irritating troubles. Kaadhun = to pull out. Chobh = pricks. Bilul Bilaatay = wail in pain. Puchaahi = suffer .4.

Raaday = rejected. Kaan(i) = owe obligation. 5. Singhaasun = throne of lion (king) (God); in highest spiritual state. Saaringpaani = Waheguru. Puchhaani = tell apart. 6.

MEANING: You are like the tallest mountain for me (strongest support), and I have taken Your shelter, oh God. Neither You shake (show any weakness), nor do I have any fear to fall down (of losing Your support), and You protect my dignity, oh God. 1.

I find You present everywhere, and I am always blissful with Your kindness. Pause.

With full faith in You, I took residence in Mug-hur (which is believed to be a cursed town) and the fire of my desires was put out. I had Your Sight first in Mug-hur, and then I came to reside in Banaras. 2. (People may be making a distinction between them), but I found Kaanshi (Banaras) and Mug-hur to be the same (similar). I was very poor (humble, with no ego); that is why I acquired the wealth of Waheguru's Naam, but those with great conceit suffer a very bad spiritual death. 3. Those who are conceited suffer from their pride like a thorn, and there is nobody to pull out their thorn of ego. They wail (implore for help) and suffer badly as if they were in a very frightening hell. 4.

For the holy saints, hell and heaven have no significance – they reject both of them. With the grace of my Satguru, I owe no obligation to anyone. 5.

Now, I have attained the highest spiritual state as I have been connected with Waheguru, and have become "one" with Him; nobody can tell us apart, oh Kabir. 6.3.

ਸੰਤਾ ਮਾਨਉ ਦੂਤਾ ਡਾਨਉ ਇਹ ਕੁਟਵਾਰੀ ਮੇਰੀ॥ ਦਿਵਸ ਰੈਨਿ ਤੇਰੇ ਪਾਉ ਪਲੋਸਉ ਕੇਸ ਚਵਰ ਕਰਿ ਫੇਰੀ॥ 1॥ ਹਮ ਕੂਕਰ ਤੇਰੇ ਦਰਬਾਰਿ॥ ਭਉਕਹਿ ਆਗੈ ਬਦਨੁ ਪਸਾਰਿ॥ 1॥ ਰਹਾਉ॥
ਪੂਰਬ ਜਨਮ ਹਮ ਤੁਮ੍ਹਰੇ ਸੇਵਕ ਅਬ ਤਉ ਮਿਟਿਆ ਨ ਜਾਈ॥ ਤੇਰੇ ਦੁਆਰੈ ਧੁਨਿ ਸਹਜ ਕੀ ਮਾਥੈ ਮੇਰੇ ਦਗਾਈ॥ 2॥ ਦਾਗੇ ਹੋਹਿ ਸੁ ਰਨ ਮਹਿ ਜੂਝਹਿ ਬਿਨੁ ਦਾਗੇ ਭਗਿ ਜਾਈ॥ ਸਾਧੂ ਹੋਇ ਸੁ ਭਗਤਿ ਪਛਾਨੈ ਹਰਿ ਲਏ ਖਜਾਨੈ ਪਾਈ॥ 3॥ ਕੋਠਰੇ ਮਹਿ ਕੋਠਰੀ ਪਰਮ ਕੋਠੀ ਬੀਚਾਰਿ॥ ਗੁਰਿ ਦੀਨੀ ਬਸਤੁ ਕਬੀਰ ਕਉ ਲੇਵਹੁ ਬਸਤੁ ਸਮ੍ਹ੍ਹਾਰਿ॥ 4॥ ਕਬੀਰ ਦੀਈ ਸੰਸਾਰ ਕਉ ਲੀਨੀ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਜਿਨਿ ਪਾਇਆ ਥਿਰੁ ਤਾ ਕਾ ਸੋਹਾਗੁ॥ 5॥4॥

Suntaan maanoun, dootaan daanoun, eh kootvaari mayri. Divus raiyn(i) Tayray paaoun pulosoon, kays chuvur kur(i) phayreen. 1. Hum kookur Tayray Durbaar(i). Bhuonkeh(i) aggaiy budun pusaar(i). Ruhaou.

(PAGE 970): Poorub junum(u) hum Toomray sayvuk, ub tuou mitiya na jaayee. Tayray Dooaaraiy dhoon(i) sehj kee, maathaiy mayray dugaayee. 2. Daagay hoh(i) su run meh(i) joojheh(i), bin(u)-daagay bhug(i) jaayee. Sadhu hoyay su bhugut(i) puchhaanaiy, Hur(i) luyyay khujaanaiy paayee. 3. Kotthray meh(i) kotthri, perm kotthi beechaar(i). Gur(i) deeni bust(u) Kabir kuou, layvouh bust(u) smaahr(i). 4. Kabir deeyee sunsaar kuou, leeni jis(u) mustuk(i) bhaag(u). Amrit rus(u) jin(i) paaya thir(i) ta ka Sohaag(u). 5.4.

Word Meaning: Maanoun = show respect. Dootaan = the five demons (lust, greed etc.). Daanoun = punish. Kootvaari = hut (body). Pulosoon = massage. Kays = hair. Chuvur = whisk. Phayreen = wave over head. 1. Kookur = dog. Bhuounkeh(i) = bark (to scare away the dog-like demons). Budun = mouth. Pusaar(i) = aggressively. Pause.

Dhoon(i) Sehj Kee = Shabad leading to high spiritual state. Dugaayee = branded (with Waheguru's Naam at heart). Run = battle field (to fight against vices). Joojheh(i) = fight valiantly. Kotthray = room; head. Kotthri = smaller room; brain. Perm = supreme. Bust = (the valuable) thing (Shabad).

MEANING: My body is my property (have control over it); I show all the respect for the holy saints, but punish the demons (lust, greed, etc.). I wish to massage Your feet (serve You), and use my hair as the whisk to fan over Your head (an act of reverence) day and night, oh God. 1. I am a dog in Your Court (in Your shelter) and bark aloud (sing Your praise to scare the dog-like demons away). Pause.

I was Your servant (devotee) in my previous life, the effect of which cannot be erased now (I am still Your devotee). The sweet music of Guru's Shabad in Your Court leads to the high spiritual state, and brands my forehead (is carved on my mind). 2.

Those who are branded (have Your Shabad engraved on their minds) fight valiantly against the demons in the battlefield of life, and those who are unbranded run away (yield to them). A saintly person recognizes the worth of Waheguru's worship, and Waheguru puts that in His treasure in his name (gives him full credit for that). 3.

The brain in the human head becomes a supreme place when it ponders on the Guru's Shabad. The Guru gave His Shabad to Kabir Ji, who carefully secured it in his mind. 4.

Kabir disseminated it among the people, and the lucky ones enshrined it in their minds. Those who drank the Amrit of Guru's Shabad became permanently married to Waheguru (got connected with Him). 5.4

ਜਿਹ ਮੁਖ ਬੇਦੁ ਗਾਇਤ੍ਰੀ ਨਿਕਸੈ ਸੋ ਕਿਉ ਬ੍ਰਹਮਨ ਬਿਸਰੁ ਕਰੈ॥ ਜਾ ਕੈ ਪਾਇ ਜਗਤੁ ਸਭੁ ਲਾਗੈ ਸੋ ਕਿਉ ਪੰਡਿਤੁ ਹਰਿ ਨ ਕਹੈ॥ 1॥ ਕਾਹੇ ਮੇਰੇ ਬਾਮ੍ਹਨ ਹਰਿ ਨ ਕਹਹਿ॥ ਰਾਮੁ ਨ ਬੋਲਹਿ ਪਾਡੇ ਦੋਜਕੁ ਭਰਹਿ॥ 1॥ ਰਹਾਉ॥ ਆਪਨ ਊਚ ਨੀਚ ਘਰਿ ਭੋਜਨੁ ਹਠੇ ਕਰਮ ਕਰਿ ਉਦਰੁ ਭਰਹਿ॥ ਚਉਦਸ ਅਮਾਵਸ ਰਚਿ ਰਚਿ ਮਾਗਹਿ ਕਰ ਦੀਪਕੁ ਲੈ ਕੂਪਿ ਪਰਹਿ॥ 2॥ ਤੂੰ ਬ੍ਰਹਮਨੁ ਮੈ ਕਾਸੀਕ ਜੁਲਹਾ ਮੁਹਿ ਤੋਹਿ ਬਰਾਬਰੀ ਕੈਸੇ ਕੈ ਬਨਹਿ॥ ਹਮਰੇ ਰਾਮ ਨਾਮ ਕਹਿ ਉਬਰੇ ਬੇਦ ਭਰੋਸੇ ਪਾਡੇ ਡੂਬਿ ਮਰਹਿ॥ 3॥5॥

Jih mookh Bayd(u) Gayatri niksaiy, So kiyoun Brahman bisur(u) kuraiy. Ja kaiy paayay jugut(u subh(u) laagaiy, So kiyoun pundit(u), Hur(i) na kuhhaiy. 1. Kaahay mayray Bahman, Hur(i) na kuheh(i). Ram(u) na boleh(i) paanday, dojuk(u) bhureh(i). 1. Ruhaou. Aapun ooch, neech ghur(i) bhojun(u), hutthay kerm kur(i) oodur(u)bhureh(i). Chaudus ammavus ruch(i), ruch(i) maangeh(i) ker deepuk(u) laiy, koop(i) pureh(i). 2. Toon Brahman(u), mein Kaasheek joolha,mooh(i), toh(i) buraaburi kaiysay kaiy buneh(i). Humray Ram Naam keh(i) oobray, Bayd bhurosay, paanday doob(i) mureh(i). 3.5.

Word Meaning: Bayd(u) = knowledge; the Vedas. Gayatari = a holy mantra of Hindus which is believed to be uttered by Brahma who is also believed to be the author of the Vedas. Bisur(u) = forget. 1. Paanday = oh, Brahman. Dojuk(u) = hell. Bhureh(i) = pay the debt; endure punishment. Pause. Hutthay Kerm = deeds for show off only. Oodur(u) Bhureh(i) = fill stomach. Pause. Chaudus = a day before the full moon. Ammavus = the day of new moon (both these days are preached to be auspicious by Brahmans). Ker = (in) hands. Koop = open well. Kaasheek = of Kaanshi. Joolha = weaver. Buraaburi = equality. Oobray = salvaged. Bhurosay = with faith in.

MEANING: (You believe that god Brahma uttered the Vedas and the Gayatri Mantra, and you teach those to the people), but why do you forget God, (who gave Brahma the wisdom to write the Vedas and the Gayatri Mantra), oh Brahman? Why do you not utter “God” whose Feet the whole world touches (shows respect)? 1.

Why do you not utter Waheguru, oh my Brahman? You do not say “God” (recite His Naam), so you will have to suffer punishment in hell. Pause.

You consider yourself to belong to the upper class, yet you eat at the homes of the lower classes to fill your stomach with fake religious rituals. You deceive people by creating (declaring) some days as being auspicious, which is (spiritually) like falling into an open well with a lamp in hand. 2.

You are an (upper-class) (conceited) Brahman, and I am a (lower-caste) (humble) weaver of Kanshi; how can we be equal? People, humble like me find salvation by reciting God’s Naam, while people conceited like you who have faith in Vedas only, die spiritual death by drowning in the world-sea, oh Brahman. 3.5.

ਤਰਵਰੁ ਏਕੁ ਅਨੰਤ ਡਾਰ ਸਾਖਾ ਪੁਹਪ ਪਤ੍ਰ ਰਸ ਭਰੀਆ॥ ਇਹ ਅੰਮ੍ਰਿਤ ਕੀ ਬਾੜੀ ਹੈ ਰੇ ਤਿਨਿ ਹਰਿ ਪੂਰੈ ਕਰੀਆ॥ 1॥ ਜਾਨੀ ਜਾਨੀ ਰੇ ਰਾਜਾ ਰਾਮ ਕੀ ਕਹਾਨੀ॥ ਅੰਤਰਿ ਜੋਤਿ ਰਾਮ ਪਰਗਾਸਾ ਗੁਰਮੁਖਿ ਬਿਰਲੈ ਜਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਭਵਰੁ ਏਕੁ ਪੁਹਪ ਰਸ ਬੀਧਾ ਬਾਰਹ ਲੇ ਉਰਧਰਿਆ॥ ਸੋਰਹ ਮਧੇ ਪਵਨੁ ਝਕੋਰਿਆ ਆਕਾਸੇ ਫਰੁਫਰਿਆ॥ 2॥ ਸਹਜ ਸੁੰਨਿ ਇਕ ਬਿਰਵਾ ਉਪਜਿਆ ਧਰਤੀ ਜਲਹਰੁ ਸੋਖਿਆ ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕਾ ਸੇਵਕੁ ਜਿਨਿ ਇਹੁ ਬਿਰਵਾ ਦੇਖਿਆ॥ 3॥6॥

Turvur aik(u) anunt daar shaakhaan, pohp puttar rus bhuriya. Eh Amrit kee baarri haiy ray, tin(i) Hur(i) pooraiy kuriya. 1. Jaani, jaani ray Raja Ram kee kuhaani. Untar(i) Jot(i), Ram pergaasa, Gurmukh(i) birlaiy jaani. 1. Ruhaou. Bhuvur(u) aik, pohp rus beedha, baarh lay oordhuriya. Soreh mudhay puvun(u) jhukoriya, aakaashay phurphuriya. 2. Sehj soon(i) ikk birva oopjiya, dherti julhur(u) sokhiya, keh(i) Kabir huoun ta ka sayvuk, jin(i) eh(u) birva daykhiya. 3.6.

Word Meaning: Turvur(u) = tree. Anunt = countless. Daar = Shaakhaan = branches. Pohp = flowers. Baarri = garden. Pooraiy = Perfect. Kuriya = created. 1. Jaani = understood. Raja Ram = God. Birlaiy = rare. Pause. Bhuvur(u) = bumblebee. Beedha = attracted to; lost in itself. Baarh = the twelve petals of the (fully opened) flower. Oordhuriya = sucks the sap. Soreh ---- Jhukoriya = the yogis recite their mantra sixteen times and inhale air (a devotee recites Waheguru’s Naam with every breath). Akaashay = in the sky (high spiritual state). Phurphuriya = flaps wings; takes flight. 2.

Sehj Soon = in high spiritual state. Birva = plant (from the garden of Waheguru; His Naam). Dherti = the land of heart. Julhur(i) = cloud; mirage (desire for short-lived luxuries). Sokhiya = absorbed. Daykhiya = saw; experienced. 3.

MEANING: With my mind enlightened with God's Light (Divine Knowledge), I have come to realize the saga of the Emperor, God, which rare people understand. **Pause.**

I have realized that the world is like an orchard of Naam- Amrit created by God in which He is like a tree with countless branches, twigs, flowers, and leaves which are full of sweetness (of His Naam-Amrit). 1. Like a bumblebee, which, attracted by the sap of fully opened flowers, gets absorbed in itself (feels blissful) sucking the sap of the flower; and like a bird which takes flight, and enjoys in the wide-spread sky; and like a yogi who inhales and holds his breath after reciting his mantra sixteen times, a devotee takes flight in the high spiritual world by reciting God's Naam with every breath, and attains the blissful state. 2.

He feels as if a plant from God's Garden (a part of His) has been implanted in his heart, which sucks up the water of worldly desires, which are like a mirage. I will be a happy slave of the devotee who has seen such a plant (experienced the blissful state), oh Kabir. 3.6.

ਮੁੰਦ੍ਰਾ ਮੋਨਿ ਦਇਆ ਕਰਿ ਝੋਲੀ ਪਤ੍ਰਕਾ ਕਰਹੁ ਬੀਚਾਰੁ ਰੇ॥ ਖਿੰਥਾ ਇਹੁ ਤਨ ਸੀਵਉ ਅਪਨਾ ਨਾਮੁ ਕਰਉ ਆਧਾਰੁ ਰੇ॥ 1॥ ਐਸਾ ਜੋਗੁ ਕਮਾਵਹੁ ਜੋਗੀ॥ ਜਪ ਤਪ ਸੰਜਮੁ ਗੁਰਮੁਖਿ ਭੋਗੀ॥ 1॥ ਰਹਾਉ॥ ਬੁਧਿ ਬਿਭੂਤਿ ਚਢਾਵਉ ਅਪੁਨੀ ਸਿੰਗੀ ਸੁਰਤਿ ਮਿਲਾਈ॥ ਕਰਿ ਬੈਰਾਗੁ ਫਿਰਉ ਤਨਿ ਨਗਰੀ ਮਨ ਕੀ ਕਿੰਗੁਰੀ ਬਜਾਈ॥ 2॥ ਪੰਚ ਤਤ ਲੈ ਹਿਰਦੈ ਰਾਖਹੁ ਰਹੈ ਨਿਰਾਲਮ ਤਾੜੀ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਧਰਮੁ ਦਇਆ ਕਰਿ ਬਾੜੀ॥ 3॥7॥

Moondraan moan(i), duyya kur(i) jhoali, puttarka kurhou beechaar(u) ray. Khintha eh(u) tun seevoun apna, Naam(u) kuroun aadhaar(u) ray. 1. Aiysa joag(u) kumaavhou jogi. Jup, tup, sunjum(u) Gurmukh(i) bhogi. 1. Ruhaou. Boodh(i) bibhoot(i) chudhaavoun apuni, singi soort(i) milaayee. Kur(i) baiyraag(u) phiroun tun(i) nugri, mun kee kinguree bujaayee. 2. Punch tutt laiy hirdaiy raakhoun, ruhhaiy niraalum, taarri. Keht(u) Kabir(u), soonhou ray sunthou dherm(u) duyya kur(i) baarri. 3.7.

Word Meaning: Moan(i) = quietening (of wandering mind). Jhoali = the bag of the yogis used to collect dry food. Puttarka = the shallow dish to receive alms. Khintha = the quilt of rags that the yogis wear. Seevoun = stich with (God). Adhaar(u) = support, food. 1. Joag(u) = union with God. Kumaavhou = work for. Bhogi = enjoys. Pause.

Boodh(i) = wisdom. Bibhoot(i) = ash that the yogis coat their bodies with. Singi = bugle. Soort(i) Milaayee = focus mind on. Baiyraag(u) = detachment with the world. Kinguree = lute. 2. Punch Tutt = (the root of) the five elements (Waheguru). Niraalum = detached. Taarri = long deep meditation. Baarri = garden; crop. 3.

MEANING: (The symbols of your faith do no spiritual good for you). To connect with God, quieten (control) your mind (to make it peaceful) which should serve as your earrings; compassion for others should be your bag, and pondering on Guru's Shabad should be your shallow dish in which you receive alms, oh yogi. Stitch your body to God (connect with Him with love), making His Naam the basis of your life, which will serve as your quilt of rags. 1. Practise such Yogism, oh yogi. The qualities of recitation of mantras, self-torturing, and efforts to control their senses come to the devotees of the Guru naturally (they do not need any of those), for which you strive very hard. Pause.

Acquiring Guru's wisdom (advice) should be the ash which you coat your body with, and deep concentration on God's praise should be the bugle you blow into. I also play the lute, but, detached from the world, I search for God in my own body, which is my lute. 2.

I keep the root of the five elements (God) in my mind, which is my deep, long meditation, which keeps me detached from the world. To raise the crop of high morality and compassion in the field of their heart is the message of Kabir for the noble people. 3.7.

ਕਵਨੁ ਕਾਜ ਸਿਰਜੇ ਜਗ ਭੀਤਰਿ ਜਨਮਿ ਕਵਨ ਫਲੁ ਪਾਇਆ॥ ਭਵ ਨਿਧਿ ਤਰਨ ਤਾਰਨ ਚਿੰਤਾਮਨਿ ਇਕ ਨਿਮਖ ਨ ਇਹੁ ਮਨ ਲਾਇਆ॥1॥
(ਅੰਗ 971)॥ ਗੋਬਿੰਦ ਹਮ ਐਸੇ ਅਪਰਾਧੀ॥ ਜਿਨਿ ਪ੍ਰਭਿ ਜੀਉ ਪਿੰਡੁ ਥਾ ਦੀਆ ਤਿਸ ਕੀ ਭਾਉ ਭਗਤਿ ਨਹੀ ਸਾਧੀ॥ 1॥ ਰਹਾਉ॥ ਪਰ ਧਨ ਪਰ ਤਨ ਪਰਤੀ ਨਿੰਦਾ ਪਰ ਅਪਬਾਦੁ ਨ ਛੂਟੈ॥ ਆਵਾਗਵਨੁ ਹੋਤਾ ਹੈ ਫੁਨਿ ਫੁਨਿ ਇਹੁ ਪਰਸੰਗੁ ਨ ਤੂਟੈ॥ 2॥ ਜਿਹ ਘਰਿ ਕਥਾ ਹੋਤ ਹਰਿ ਸੰਤਨ ਇਕ ਨਿਮਖ ਨ ਕੀਨੋ ਮੈ ਫੇਰਾ॥ ਲੰਪਟ ਚੋਰ ਦੂਤ ਮਤਵਾਰੇ ਤਿਨ ਸੰਗਿ ਸਦਾ ਬਸੇਰਾ॥ 3॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਏ ਸੰਪੈ ਮੋ ਮਾਹੀ॥ ਦਇਆ ਧਰਮੁ ਅਰੁ ਗੁਰ ਕੀ ਸੇਵਾ ਏ ਸੁਪਨੰਤਰਿ ਨਾਹੀ॥ 4॥ ਦੀਨ ਦਇਆਲ ਕ੍ਰਿਪਾਲ ਦਮੋਦਰ ਭਗਤਿ ਬਛਲ ਭੈ ਹਾਰੀ॥ ਕਹਤ ਕਬੀਰ ਭੀਰ ਜਨ ਰਾਖਹੁ ਹਰਿ ਸੇਵਾ ਕਰਉ ਤੁਮ੍ਹਾਰੀ॥ 5॥8॥
Kuvun(u) kaaj sirjay jug bheetur(i), junum(i) kuvun ful(u) paaya. Bhuv-nidh(i), Turn- taarun, Chintamun(i), ikk nimukh na eh(u) mun laaya. 1.
(PAGE 971): Gobind, hum aiysay upraadhi. Jin(i) Prubh(i) Jeeo pind(u) thaa deeya, Tis kee bhaaou bhugut(i) nuhhi saadhi. 1. Ruhaou. Pur dhun, pur tun, purtee ninda, pur upbaad(u) na chhootaiy. Aavaguvun(u) hota haiy phoon(i), phoon(i), eh(u) persung na tootaiy. 2. Jih ghur(i) kuthaa hoat Hur(i) suntun, ikk nimkh na keeno mein phayra. Lumput, choar, doot, mutvaaray tin sung(i) sudaa busayra. 3. Kaam, kroadh, maya mud mutsur, eh sumpaiy mo maahi. Duyya dherm(u), ur(u) Gur kee sayva, eh soopnuntar(i), naahi. 4. Deen Duyyal, Kirpal, Damodur, bhugut(i)-buchhul, bhaiy-haari. Keht Kabir bheer, jun raakhou, Hur(i) sayva kuroun Toomhaari. 5.8.
Word Meaning: Kaaj = purpose. Sirjay = created. Junum(i) = after taking birth. Ful(u) Paaya = made some achievement. Bhuv-Nidh(i) = the world-sea. Turn = swim(ferry) across. Taarun = ship. Chintamun(i) = a stone that is believed to fulfil all wishes (God). Nimukh = moment. 1. Upraadhi = guilty; sinner. Bhaaou-Bhugut(i) = worship with love. Saadhi = practised. Pause. Pur = of others. Ninda = vilification. Upbaad(u) = disputes. Phoon(i) = again. Persung(u) = story. 2. Phayra = visit. Lumput = lustful. Doot = evil. Mutvaaray = intoxicated; addicts. Busayra = dwelling; company. 3.
Mutsur = jealousy. Sumpaiy = wealth. Soopnuntar(i) = even in dream. 4.
Damodur = a name for God. Bhugut(i)- Buchhul = lover of His worship. Bhaiy-Haari = destroyer of fears. Bheer = difficult situation; trouble. 5.
MEANING: Do you know the objective for which you were created in the world by God, and what you have achieved after taking birth, oh my mind? You have not connected, not even for a short moment, with God, which is the ship to ferry you across the sea of Maya, and which (like the mythical precious stone), fulfills all your wishes. 1. We are Your sinners, oh God. You gave us body and life, but we have not worshipped you with love. Pause.
We have not stopped to cast an evil eye on the wealth and the women of others, to vilify them, and to pick up fights with them, oh God. As a result, our birth-death cycle never terminates, and we take rebirths again and again, and the story continues. 2.
I have never paid a visit to the house of worship where the holy saints sing Your praise, and have lived in the company of the lustful, the thieves, the evil, and the addicts. 3.
Lust, rage, money, intoxicants, and jealousy have been my wealth, and I never performed any noble deed of compassion, high morality, or service to the Guru, even in my dreams. 4. I pray to God, who is compassionate to the poor (humble), kind, a lover of His worship, and the destroyer of all fears, that I am in big trouble spiritually, kindly protect me, and allow me to serve you, begs Kabir. 5.8.

ਜਿਹ ਸਿਮਰਨਿ ਹੋਇ ਮੁਕਤਿ ਦੁਆਰੁ॥ ਜਾਹਿ ਬੈਕੁੰਠਿ ਨਹੀ ਸੰਸਾਰਿ॥ ਨਿਰਭਉ ਕੈ ਘਰਿ ਬਜਾਵਹਿ ਤੂਰ॥ ਅਨਹਦ ਬਜਹਿ ਸਦਾ ਭਰਪੂਰ॥ 1॥ ਐਸਾ ਸਿਮਰਨੁ ਕਰਿ ਮਨ ਮਾਹਿ॥ ਬਿਨੁ ਸਿਮਰਨ ਮੁਕਤਿ ਕਤ ਨਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਜਿਹ ਸਿਮਰਨ ਨਾਹੀ ਨਨਕਾਰੁ॥ ਮੁਕਤਿ ਕਰੈ ਉਤਰੈ ਬਹੁ ਭਾਰੁ॥ ਨਮਸਕਾਰੁ ਕਰਿ ਹਿਰਦੈ ਮਾਹਿ॥ ਫਿਰਿ ਫਿਰਿ ਤੇਰਾ ਆਵਨੁ ਨਾਹਿ॥ 2॥ ਜਿਹ ਸਿਮਰਨਿ ਕਰਹਿ ਤੂ ਕੇਲ॥ ਦੀਪਕੁ ਬਾਧਿ ਧਰਿਓ ਬਿਨੁ ਤੇਲ॥ ਸੋ ਦੀਪਕੁ ਅਮਰਕੁ ਸੰਸਾਰਿ॥ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖੁ ਕਾਢੀਲੇ ਮਾਰਿ॥ 3॥ ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਗਤਿ ਹੋਇ॥ ਸੋ ਸਿਮਰਨੁ ਰਖੁ ਕੰਠਿ ਪਰੋਇ॥ ਸੋ ਸਿਮਰਨੁ ਕਰਿ ਨਹੀ ਰਾਖਿ ਉਤਾਰਿ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਤਰਹਿ ਪਾਰਿ॥ 4॥ ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ ਤੁਹਿ ਕਾਨਿ॥ ਮੰਦਰਿ ਸੋਵਹਿ ਪਟੰਬਰ ਤਾਨਿ॥ ਸੇਜ ਸੁਖਾਲੀ ਬਿਗਸੈ ਜੀਉ॥ ਸੋ ਸਿਮਰਨੁ ਤੂ ਅਨਦਿਨੁ ਪੀਉ॥ 5॥ ਜਿਹ ਸਿਮਰਨਿ ਤੇਰੀ ਜਾਇ ਬਲਾਇ॥ ਜਿਹ ਸਿਮਰਨਿ ਤੁਝੁ ਪੋਹੈ ਨ ਮਾਇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਗਾਈਐ॥ ਇਹੁ ਸਿਮਰਨੁ ਸਤਿਗੁਰ ਤੇ ਪਾਈਐ॥ 6॥ ਸਦਾ ਸਦਾ ਸਿਮਰਿ ਦਿਨੁ ਰਾਤਿ॥ ਊਠਤ ਬੈਠਤ ਸਾਸਿ ਗਿਰਾਸਿ॥ ਜਾਗੁ ਸੋਇ ਸਿਮਰਨ ਰਸ ਭੋਗ॥ ਹਰਿ ਸਿਮਰਨੁ ਪਾਈਐ ਸੰਜੋਗ॥ 7॥ ਜਿਹ ਸਿਮਰਨਿ ਨਾਹੀ ਤੁਝੁ ਭਾਰ॥ ਸੋ ਸਿਮਰਨੁ ਰਾਮ ਰਾਮ ਅਧਾਰੁ॥ ਕਹਿ ਕਬੀਰ ਜਾ ਕਾ ਨਹੀ ਅੰਤੁ॥ ਤਿਸ ਕੇ ਆਗੈ ਤੰਤੁ ਨ ਮੰਤੁ॥ 8॥9॥

Jih simrun(i) hoyay mookut(i) dooaar(u). Jaah(i) Baiykoontth(i), nuhhi sunsaar(i). Nirbhuou kaiy ghur(i) bujaaveh(i) toor. Unhud bujeh(i) sudaa bhurpoor. 1. Aiysa simrun(u) kur(i) mun maah(i). Bin(u) simrun mookut(i) kut naah(i). 1. Ruhaou. Jih simrun naahi nunkaar(u). mookut(i) kuraiy, ootraiy buhou bhaar(u). Numuskaar(u) kur(i) hirdaiy maah(i). Phir(i), phir(i) tayra aavun(u) naah(i). 2. Jih simrun(i) kureh(i) tu kayl. Deepuk(u) baandh(i) dhuriyo bin(u) tayl. So deepuk(u) umerk(u) sunsaar(i). Kaam kroadh bikh(u) kaadhilay maar(i). 3. Jih simrun(i) tayri gut(i) hoyay. So simrun(u) rukh(u) kuntth(i) puroyay. So simrun(u) kur(i), nuhhi raakh(i) ootaar(i). Gur persadi ootreh(i) paar(i). 4. Jih simrun(i) naahi tooh(i) kaan(i). Mundar(i) soveh(i) putumbar taan(i). Sayj sookhaali, bigsaiy jeeou. So simrun(u) tu undin(u) peeou. 5. Jih simrun(i) tayri jaayay bulaayay. Jih simrun(i), toojh(u) pohaiy na maayay. Simer(i), simer(i), Hur(i), Hur(i) gaayiyaiy. Eh(u) simrun(u) Satgur tay paayiyaiy. 6. Sudaa, sudaa, simer(i) din(u), raat(i). ootthut, baiytthut saas(i) giraas(i). Jaag(u) soyay simrun rus bhog. Hur(i) simrun(u) paayiyaiy sunjog. 7. Jih simrun(i) naahi toojh(u) bhaar. So simrun(u), Ram, Ram adhaar(u). Keh(i) Kabir ja ka nuhhi unt(u). Tis kaiy aagaiy tunt(u) na munt(u). 8.9.

Word Meaning: Mookut(i) Dooaar(u) = door to salvation. Baiykoontth(i) = in paradise. Sunsaar(i) = in the reincarnation cycle. Toor = musical instruments. Bhurpoor = to full capacity. 1. Nunkaar(u) = hurdles (by sensual desires). Bhaar(u) = burden (of sins). 2. Kayl = enjoyments. Baandh Dhuriyo = assembled and placed Umerk(u) = immortalizes. Bikh(u) = poisons. 3. Gut(i) = high spiritual state. Kuntth(i) Puroyay = stitch to your throat (your tongue). 4. Kaan(i) = subservience; shortage of noble qualities. Putumbur = silky bed. Taan(i) = pull over. 5. Sookhaali = comforting. Bigsaiy = blooms. 5. Bulaayay = troubles. Pohaiy = touch; affect. Maayay = Maya. 6. Rus Bhog = enjoy sweetness. Sunjog = with good fortune. 7. Tunt Na Munt = no incantation and mantra. 8.

MEANING: One cannot attain emancipation without remembering (reciting Naam of) God. So, recite only His Naam, oh my friend. **Pause.**

With the recitation of God's Naam, one reaches the door of emancipation, and goes to paradise (Waheguru's Residence), and is not trapped in the birth-death cycle. He attains the spiritual state of fearlessness and feels as if the Divine musical instruments are playing in his mind to full capacity (he will not feel any loss in that state). 1.

No worldly attraction (desire) can erect any obstacle in his path to union with Waheguru, and he is freed from worldly bonds, and all the burden of his sins is lifted from him. He bows to Waheguru in his heart, and his cycle of rebirths is terminated. 2.

One enjoys all the luxuries of life by reciting Waheguru's Naam as his mind is enlightened by the lamp (of Waheguru's Naam), which requires no oil, and which has been lighted up by Waheguru. Such a lamp burns away demons like lust and rage from his mind, and makes him immortal (by uniting him with Waheguru). 3.
So, remember Waheguru whose Naam should be on the tip of your tongue; by doing so, you will achieve the high spiritual state, oh my friend. If you remember Waheguru and do not ignore Him, you will swim across the world-sea with Guru's grace. 4.
Drink always the Naam-Amrit because of which you will not have to be subservient to anyone, and you will feel as if you have a comfortable sleep in a silky bed in a palace. Your heart-bed will be very comforting, and your mind will bloom with blissfulness, oh my friend. 5.
Keeping Waheguru in mind, one should sing His praise all the time, as a result of which, all his troubles disappear, and Maya has no negative impact on him. But remember, one acquires Waheguru's Naam only from Satguru. 6.
Always recite Waheguru's Naam day and night, whether you are standing or sitting, and with every breath and every bite, oh my friend. Enjoy the sweetness of the recitation of the Naam while you are awake or asleep. However, we get to recite His Naam only with good fortune. 7. Waheguru's Naam becomes the eternal support (basis) of one's life, and he carries no burden of sins. No incantation or mantra works on (have any effect on) the devotee of Waheguru, which has no ends, oh Kabir. 8. 9.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਮਕਲੀ ਘਰੁ 2 ਬਾਣੀ ਕਬੀਰ ਜੀ ਕੀ॥
Ek Onkar Satgur Persad(i): **Ramkali Ghur(u) 2, Bani Kabir Ji Kee.**
ਬੰਧਚਿ ਬੰਧਨ ਪਾਇਆ॥ ਮੁਕਤੈ ਗੁਰਿ ਅਨਲੁ ਬੁਝਾਇਆ॥
(ਅੰਗ 972)॥ ਜਬ ਨਖ ਸਿਖ ਇਹੁ ਮਨ ਚੀਨ੍ਹਾ॥ ਤਬ ਅੰਤਰਿ ਮਜਨੁ ਕੀਨਾ॥ 1॥ ਪਵਨਪਤਿ ਉਨ੍ਮਨਿ ਰਹਨੁ ਖਰਾ॥ ਨਹੀ ਮਿਰਤੁ ਨ ਜਨਮੁ ਜਰਾ॥ 1॥ ਰਹਾਉ॥ ਉਲਟੀਲੇ ਸਕਤਿ ਸਹਾਰੰ॥ ਪੈਸੀਲੇ ਗਗਨ ਮਝਾਰੰ॥ ਬੇਧੀਅਲੇ ਚਕ੍ਰ ਭੁਅੰਗਾ॥ ਭੇਟੀਅਲੇ ਰਾਇ ਨਿਸੰਗਾ॥ 2॥ ਚੂਕੀਅਲੇ ਮੋਹ ਮਇਆਸਾ॥ ਸਸਿ ਕੀਨੋ ਸੂਰ ਗਿਰਾਸਾ॥ ਜਬ ਕੁੰਭਕੁ ਭਰਿਪੁਰਿ ਲੀਣਾ॥ਤਹ ਬਾਜੇ ਅਨਹਦ ਬੀਣਾ॥ 3॥ ਬਕਤੈ ਬਕਿ ਸਬਦੁ ਸੁਨਾਇਆ॥ ਸੁਨਤੈ ਸੁਨਿ ਮੰਨਿ ਬਸਾਇਆ॥ ਕਰਿ ਕਰਤਾ ਉਤਰਸਿ ਪਾਰੰ॥ ਕਹੈ ਕਬੀਰਾ ਸਾਰੰ॥ 4॥1॥10॥
Bundhuch(i) bundhun paaya. Mooktaiy Gur(i) anul(u) boojhaaya.
(Page 972): Jub nukh sikh eh(u) mun cheena. Tub untar(i) mujun(u) keena. 1. Puvun Put(i) oonmun(i) rehn(u) khuraa. Nuhhi mirt(u), na junum(u) juraa. 1. Ruhaou. Oolteelay shukut(i) suhaarun(g). Paiyseelay guggun mujhaarun(g). Baydhiulay chukkur bhooyunga. Bhaytiulay Raayay nisunga. 2. Chookiulay moh muyyiaasa. Sus(i) keeno soor giraasa. Jub koombhuk(u) bhurpoor(i) leena. Teh baajay unhud beena. 3. Buktaiy, buk(i) Shabad(u) soonaaya. Soontaiy, soon(i) munn(i) busaaya. Kur(i) Kerta, ootrus(i) paarun(g). Kuhhaiy Kabira saarun(g). 4.1.10.
Word Meaning: Bundhuch(i) = captivating Maya. Bundhun = stoppage; insurmountable wall. Mooktaiy = emancipator. Anul(u) = fire (of desires). Nukh = toe nails. Sikh = top of head. Cheena = studied. Mujun = bathing; cleansing of mind. 1. Puvun = wind (like unstable mind). Put(i) = master. Puvunput(i) = master of mind (human soul). Oonmun(i) = in blissful state. Khuraa = good; best. Mirt(u) = death. Juraa = old age. Pause. Shukut(i) Suhaarung(u) = support of (dependence on) Maya. Guggun Mujhaarung(i) = in high spiritual state. Baydhiulay = pierce. Chukkur = the six circles (where arteries meet together and divide into branches) that the yogis believe are there in the body. The yogis practise many breathing exercises in which they lift their breath from the bottom to the top through all these circles. They are very difficult exercises. Bhooyunga = a coiled artery which is also used in breathing

exercises.2. Muyyiaasa = hopes based on worldly attachments. Sus(i) = moon (peacefulness of mind). Soor = sun (heat) (fire of desires). Giraasa = swallows. Koombhuk(u) = controlling breath (mind). Bhurpoor(i) = (with God) which is present everywhere. 3.
Buktaiy = the speaker (Guru). Soontaiy = the listeners. Saarun(g) = supreme gist. 4.

MEANING: Staying in the high spiritual state (with the recitation of Waheguru's Naam) is the supreme state for the human soul (all other approaches – including the path of Yogism - are insignificant in comparison). One does not suffer from the fear of death or of old age in this high state. Pause. The emancipator Guru put out the fire of my worldly desire by kindly giving me Waheguru's Naam, which created an insurmountable wall against the captivating Maya to protect me. When I searched (examined) my mind from top to toe, my soul had a bath (got purified) within my mind. 1.
My thinking, which had relied heavily on Maya's support before, reversed direction (towards Waheguru), and now my mind is flying in the high spiritual realm. (The yogis work very hard to connect all their body circles with control on their breath to strengthen their ability to acquire supernatural powers), But I have pierced all the circles without any special effort (I do not need to do any such exercises) as I have been connected to the Royal Waheguru without any impediment. 2. All my hopes (wishes) based on worldly attachments have disappeared, and the calmness of my mind has swallowed the fire of my desires. When the pitcher of my heart was filled completely with Waheguru (when my mind was fully absorbed in Waheguru), I began to feel as if a Divine lute was playing in my mind. 3.
The speaker, Guru, spoke His Shabad (delivered His Divine Message), and some of the listeners embedded it in their minds. Kabir gives the supreme gist of the whole Shabad, that if one recites Waheguru's Naam, he swims across the world-sea. 4.1.10.

ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਜੋਤਿ ਸਰੂਪੁ॥ ਜੋਤੀ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਅਨੂਪੁ॥ 1॥ ਕਰੁ ਰੇ ਗਿਆਨੀ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ ਜੋਤੀ ਅੰਤਰਿ ਧਰਿਆ ਪਸਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਹੀਰਾ ਦੇਖਿ ਹੀਰੇ ਕਰਉ ਆਦੇਸੁ॥ ਕਹੈ ਕਬੀਰੁ ਨਿਰੰਜਨੁ ਅਲੇਖੁ॥ 2॥2॥11॥

Chund, sooruj(u) dooyay Jot(i) sroop(u). Joti untar(i) Braham Anoop(u). 1. Kur ray Giyani Braham beechaar(u). Joti untar(i) dhuriya pusaar(u). 1. Ruhaou. Heera daykh(i), Heeray kuroun aadays(u). Kuhhaiy Kabir(u) Nirunjun(u) Alaykh(u). 2.2.11.
Word Meaning: Jot(i) Sroop(u) = reflections of God. Joti = light (all creation). Anoop(u) = beautiful; lovable. 1. Pusaar(u) = all creation. Heeray = to God. Adays(u) = bow to. Nirunjun(u) = God. Alaykh(u) = incomprehensible. 2.
MEANING: (People worship Waheguru's creations like) the moon and the sun, but do not realize that they are only His reflections, and the lovable Waheguru is present in all his creations (so, He is the only power to worship). 1.
Contemplate on the Supreme Being, oh, wise man. He has placed His Light in all His creation. Pause. When I see a diamond, I bow to the real Diamond (Waheguru) who created it. Waheguru is incomprehensible, oh Kabir. 2.2.11.

ਦੁਨੀਆ ਹੁਸਿਆਰ ਬੇਦਾਰ ਜਾਗਤ ਮੁਸੀਅਤ ਹਉ ਰੇ ਭਾਈ॥ ਨਿਗਮ ਹੁਸੀਆਰ ਪਹਰੂਆ ਦੇਖਤ ਜਮੁ ਲੇ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਨੀਬੁ ਭਇਓ ਆਬੁ ਆਬੁ ਭਇਓ ਨੀਬਾ ਕੇਲਾ ਪਾਕਾ ਝਾਰਿ॥ ਨਾਲੀਏਰ ਫਲੁ ਸੇਬਰਿ ਪਾਕਾ ਮੂਰਖ ਮੁਗਧ ਗਵਾਰ॥ 1॥ ਹਰਿ ਭਇਓ ਖਾਡ ਰੇਤੁ ਮਹਿ ਬਿਖਰਿਓ ਹਸਤੀ ਚੁਨਿਓ ਨ ਜਾਈ॥ ਕਹਿ ਕਬੀਰ ਕੁਲ ਜਾਤਿ ਪਾਤਿ ਤਜਿ ਚੀਟੀ ਹੋਇ ਚੁਨਿ ਖਾਈ॥ 2॥3॥12॥

Dooniya hooshiyaar, baydaar, jaagut moosiut huoun ray bhaayee. Nigam hooshiyaar, pehrooaa daykhut Jum(u) lay jaayee. 1. Ruhaou. Neemb(u) bhuyyo aamb(u), aamb(u) bhyyo neemba, kayla paaka jhaar(i). Naaliayr ful(u) saybur(i) paaka, moorukh, moogudh guvaar. 1. Hur(i) bhuyyo khaand, rayt(u) meh(i) bikhuriyo, hustee chooniyo na jaayee. Keh(i) Kabir, kool jaat(i), paant(i) tuj(i), cheenti hoyay choon(i) khaayee. 2.3.12.

Word Meaning: Hooshiyaar = be alert. Baydaar = (stay) awake. Moosiut = being robbed. Nigam = religious books (Vedas etc.). Pehrooaa = guard. Pause.

Neemb(u) = lemon tree. Aamb = mango. Kayla = banana. Jhaar(i) = thorny tree. Naaliayr = coconut. Saybur = simmal tree. 1. Khaand = sugar. Rayt(u) = sand. Bikhuriyo = mixed in. Hustee = elephant (highly conceited person). Chooniyo = picked up. Kool = clan. Paant(i) = ancestry. Tuj(i) = give up. Cheenti = ant. 2.

MEANING: Be aware, and stay alert, you are being robbed (of your spiritual wealth) while you are still awake, oh, the folks of the world. Even though you trust the religious books as being clever guards, the Angel of (spiritual death) still takes you away. Pause.

The idiotic, stupid, and ignorant people mistake a lemon for a mango, a mango for a lemon, and mistake a ripe banana for a fruit in a thorny bush. Likewise, they mistake a coconut for some ripe fruit hanging from the simmal tree, (They cannot distinguish between the noble and the ignoble qualities). 1. If we imagine Waheguru as sugar mixed in sand, then an elephant (highly conceited individual) cannot pick it; but if one gives up his pride of belonging to a high clan, his high caste, and his reputed ancestry, and becomes humble like an ant, he can enjoy its sweet taste, oh Kabir. 2.3.12.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਰਾਮਕਲੀ ਘਰੁ 1॥

Ek Onkar Satgur Persad(i):

Bani Namdeo Ji Kee, Ramkali Ghur(u) 1:

ਆਨੀਲੇ ਕਾਗਦੁ ਕਾਟੀਲੇ ਗੂਡੀ ਆਕਾਸ ਮਧੇ ਭਰਮੀਅਲੇ॥ ਪੰਚ ਜਨਾ ਸਿਉ ਬਾਤ ਬਤਊਆ ਚੀਤੁ ਸੁ ਡੋਰੀ ਰਾਖੀਅਲੇ॥ 1॥ ਮਨੁ ਰਾਮ ਨਾਮਾ ਬੇਧੀਅਲੇ॥ ਜੈਸੇ ਕਨਿਕ ਕਲਾ ਚਿਤੁ ਮਾਡੀਅਲੇ॥ 1॥ ਰਹਾਊ॥ ਆਨੀਲੇ ਕੁੰਭੁ ਭਰਾਈਲੇ ਊਦਕ ਰਾਜ ਕੁਆਰਿ ਪੁਰੰਦਰੀਏ॥ ਹਸਤ ਬਿਨੋਦ ਬੀਚਾਰ ਕਰਤੀ ਹੈ ਚੀਤੁ ਸੁ ਗਾਗਰਿ ਰਾਖੀਅਲੇ॥ 2॥ ਮੰਦਰੁ ਏਕੁ ਦੁਆਰ ਦਸ ਜਾ ਕੇ ਗਊ ਚਰਾਵਨ ਛਾਡੀਅਲੇ॥ ਪਾਚ ਕੋਸ ਪਰ ਗਊ ਚਰਾਵਤ ਚੀਤੁ ਸੁ ਬਛਰਾ ਰਾਖੀਅਲੇ॥ 3॥ ਕਹਤ ਨਾਦੇਉ ਸੁਨਹੁ ਤਿਲੋਚਨ ਬਾਲਕੁ ਪਾਲਨ ਪਉਢੀਅਲੇ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਕਾਜ ਬਿਰੂਧੀ ਚੀਤੁ ਸੁ ਬਾਰਿਕ ਰਾਖੀਅਲੇ॥ 4॥1॥

Aaneelay kaagud(u), kaatilay gooddi, akaash mudhay bhermiulay. Punch junaa siyoun baat butuooaa, cheet(u) so dori raakhiulay. 1. Mun(u), Ram Naama baydhiulay. Jaiysay kunik kulaa chit(u) maandiulay. 1. Ruhaou. Aaneelay koombh(u), bhuraayilay ooduk, raj kooaar(i) poorunduriyay. Hust binod, beechaar kerti haiy, cheet(u) su gaagur(i) raakhiulay. 2. Mundar(u) aik, dooaar dus ja kay, guoo churaavun chhaadiulay. Paanch koas per guoo churaavut, cheet(u) su bucchra raakhiulay. 3. Keht Nadeo, soonhou Tilochun, baaluk(u) paalun puoudhiulay. Untar(i), baahur(i) kaaj biroodhi, cheet(u) su baarik raakhiulay. 4.1.

NOTE: Bhagat Trilochan was a contemporary of the highly famous Bhagat Nam Dev Ji. Once Trilochan Ji went to see Naam Dev Ji, expecting him to be sitting in meditation, remembering God. But Trilochan Ji was shocked when he saw that Naam Dev Ji was printing bedsheets. Giving examples from everyday life, Naam Dev Ji explained to Trilochan Ji that as long as one's mind is stitched to God, one can (and should) work with one's hands and feet while keeping God in mind.

Word Meaning: Aaneelay = brought. Gooddi = kite. Mudhay = in. Bhermiulay = fly. Punch Junaa = a few friends. Baat Butuooaa = conversation. Dori = string. 1.
Baydhiulay = stitched. Kunik Kulaa = goldsmith. Maandiulay = focus on. Pause.
Koombh = pitcher. Ooduk = water. Raj Kooaar(i) = young, unmarried. Poorunduriyay = from the town. Hust Binod = laughing and having fun. Gaagur(i) = vessel of water. 2.
Mundar(u) = big house. Guoo = cows. Churravun = to graze. Chhaadiulay = let loose. Koas = a unit of distance (about 2.2. km). Buchhra = calf. 3. Nadeo = Naam Deo. Paalun = cradle. Puoudhiulay = put in. Kaaj Biroodhi = very busy with chores.
MEANING: Like a goldsmith, who works with his hands, but keeps his mind fully focused on the ornament he is designing, my mind has been pierced (stitched) with Waheguru's Naam (even though I am working with my hands and feet), oh Trilochan Ji. Pause.
Look, the young boys buy thin paper, cut it to make a kite, and fly it high in the sky. They talk among themselves, yet their minds are always in the string (to control the kite). 1.
Young unmarried girls from the town go to a water source (pool, river, etc.) to fetch water. They fill their vessels with water, carry them on their heads, and, while walking back, joke around among themselves and have fun; yet their minds are always on balancing the vessels they carry on their heads. 2. For another example, consider the cows which are taken from a big house with ten (many) doors, to graze 10 -11 km away. While the cows are grazing, their minds are still in their calves. 3.
Lastly, a mother puts her baby in the cradle, and gets very busy with the house chores, but her baby is always on her mind, oh Trilochan. 4.1.

ਬੇਦ ਪੁਰਾਨ ਸਾਸਤ੍ਰ ਅਨੰਤਾ ਗੀਤ ਕਬਿਤ ਨ ਗਾਵਉਗੋ॥
(ਅੰਗ 973)॥ ਅਖੰਡ ਮੰਡਲ ਨਿਰੰਕਾਰ ਮਹਿ ਅਨਹਦ ਬੇਨੁ ਬਜਾਵਉਗੋ॥ 1॥ ਬੈਰਾਗੀ ਰਾਮਹਿ ਗਾਵਉਗੋ॥ ਸਬਦਿ ਅਤੀਤ ਅਨਾਹਦਿ ਰਾਤਾ ਆਕੁਲ ਕੈ ਘਰਿ ਜਾਉਗੋ॥ 1॥ ਰਹਾਉ॥ ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰੁ ਸੁਖਮਨਾ ਪਉਨੈ ਬੰਧਿ ਰਹਾਉਗੋ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਸਮ ਕਰਿ ਰਾਖਉ ਬ੍ਰਹਮ ਜੋਤਿ ਮਿਲਿ ਜਾਉਗੋ॥ 2॥ ਤੀਰਥ ਦੇਖਿ ਨ ਜਲ ਮਹਿ ਪੈਸਉ ਜੀਅ ਜੰਤ ਨ ਸਤਾਵਉਗੋ॥ ਅਠਸਠਿ ਤੀਰਥ ਗੁਰੂ ਦਿਖਾਏ ਘਟ ਹੀ ਭੀਤਰਿ ਨ੍ਹਾਉਗੋ॥ 3॥ ਪੰਚ ਸਹਾਈ ਜਨ ਕੀ ਸੋਭਾ ਭਲੋ ਭਲੋ ਨ ਕਹਾਵਉਗੋ॥ ਨਾਮਾ ਕਹੈ ਚਿਤੁ ਹਰਿ ਸਿਉ ਰਾਤਾ ਸੁੰਨ ਸਮਾਧਿ ਸਮਾਉਗੋ॥ 4॥2॥
Bayd, Puran, Shastar anunta, geet, kubitt na gaavoungo.
(PAGE 973): Akhund,mundul Nirunkaar meh(i) unhud bayn(u) bujaavoungo. 1. Baiyraagi, Rameh(i) gaavoungo. Shabad(i) uteet, Anahud raata, Aakool kaiy ghur(i) jaaoungo. 1, Ruhaou. Irra, pingula, aur(u) Sookhmuna, paunaiy bundh(i) ruhaoungo. Chund(u), sooruj dooyay sum kur(i) raakhoun, Braham Jot(i) mil(i) jaaoungo. 2. Teeruth daaykh(i) na jul(i) meh(i) paiysoun, jea junt na sutaavoungo. Utth-sutth(i) teeruth Gur(u) dikhaayay, ghut hee beetur(i) nahaaoungo. 3. Punch suhaayi, jun kee sobha, bhulo, bhulo na kuhaavoungo. Nama kuhhaiy chit(u) Hur(i) siyoun raata, soon smaadh(i) smaaoungo. 4.2.
Word Meaning: Akhund Mundul = the eternal place (Residence). Unhud = Divine music. Bayn(u) = flute. 1.
Bairaagi = detached from the world; in love with God. Uteet = detached. Anahud(i) = in immortal God. Aakool = which has no clan (God). Pause.
Irra, Pingula, Sookhmuna = the three breathing centres of the yogis. Paunaiy = air; wind-like capricious mind. Bundh(i) = control. Chund(u) = moon - a symbol of coolness; comforts. Sooruj(u) = sun – symbol of hotness; discomforts. Braham Jot(i) = God's Light (Soul). 2. Paiysoun = enter. Sutaavoungo = cause discomfort. Ghut = heart. 3. Punch Suhaayi = with the support of the five demons. Sobha = praise. Bhulaa = noble; praiseworthy.

Raata = imbued. Soonn(i) Smaadh(i) = spiritual state where no worldly thoughts arise. Smaaoungo = am absorbed.

MEANING: (Unlike most people who perform many rituals to please their deities, I do not perform any such ritual to please my God), I simply sing His praise while detached from the worldly attractions. 1. Imbued in Waheguru's love with Guru's Shabad, and detached from the world, I get connected with Waheguru, which has no clan. Pause.

Rather than holding my breath like the yogis do in their breathing exercises, I control my ever-wandering mind, and I treat comforts and discomforts the same way, as a result of which I get absorbed in Waheguru's Soul. 2. (People take dips at holy places), But I will not enter the water so as not to scare the life in there. My Guru has shown me the 68 holy places in my own heart, where I take a dip to cleanse my mind. 3.

I do not need any praise from the people; the support of my five demons (my control on them) is my true praise. Imbued in Waheguru's love, I get absorbed in the meditative state where no worldly thoughts arise, oh Nam Dev. 4.2.

ਮਾਇ ਨ ਹੋਤੀ ਬਾਪੁ ਨ ਹੋਤਾ ਕਰਮੁ ਨ ਹੋਤੀ ਕਾਇਆ॥ ਹਮ ਨਹੀ ਹੋਤੇ ਤੁਮ ਨਹੀ ਹੋਤੇ ਕਵਨੁ ਕਹਾ ਤੇ ਆਇਆ॥ 1॥ ਰਾਮ ਕੋਇ ਨ ਕਿਸ ਹੀ ਕੇਰਾ॥ ਜੈਸੇ ਤਰਵਰ ਪੰਖਿ ਬਸੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਚੰਦੁ ਨ ਹੋਤਾ ਸੂਰੁ ਨ ਹੋਤਾ ਪਾਨੀ ਪਵਨੁ ਮਿਲਾਇਆ॥ ਸਾਸਤੁ ਨ ਹੋਤਾ ਬੇਦੁ ਨ ਹੋਤਾ ਕਰਮੁ ਕਹਾ ਤੇ ਆਇਆ॥ 2॥ ਖੇਚਰ ਭੂਚਰ ਤੁਲਸੀ ਮਾਲਾ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ॥ ਨਾਮਾ ਪ੍ਰਣਵੈ ਪਰਮ ਤਤੁ ਹੈ ਸਤਿਗੁਰ ਹੋਇ ਲਖਾਇਆ॥ 3॥3॥

Maayay na hoti, baap(u) na hota, kerm(u) na hoti kaaya. Hum nuhhi hotay, toom nuhhi hotay, kuvun(u), kuhhaan tay aaya. 1. Ram, koyay na kis hee kayra. Jaiysay turvur punkh(i) busayra. 1. Ruhaou. Chund(u) na hota, soor(u) na hota, paani puvun(u) milaaya. Shast(u) na hota, Bayd(u) na hota, kerm(u) kuhhaan tay aaya. 2. Khaychur, bhoochur toolsi maala, Gur persadi paaya. Nama prunvaiy Perm Tutt(u) haiy, Satgur hoyay lukhaaya. 3.3.

NOTE: The Hindu Granths teach that man is given a human form as a result of his deeds in previous lives. Nam Dev Ji questions this assertion in this holy Shabad (and believes that human life is given to a soul by God's kindness as well).

Word Meaning: Kerm(u) = deeds. 1. Kayra = of; belongs to. Punkh(i) = birds. Pause. Khaychur Bhoochur = inhaling and exhaling in yogic exercises. Toolsi = basil. Maala = rosary. Perm Tutt(u) = the root of all (God). Lukhaaya = shows; explains.

MEANING: (You believe that one gets human life based on his previous deeds), but (at the beginning, when there was no universe yet) there was no mother, no father, and no human body, so where did the deeds come from? When I was not there, and you were not there, how can we say who came from where? 1.

Like a tree on which the birds spend their nights, the world is a place to visit only for a short time. Nobody belongs to anyone permanently, oh God. Pause.

When there was no moon, no sun, and the water and the air were all mixed together (nothing was there). When there were no Vedas and no Shastras (which define good and bad deeds), how could the deeds be evaluated (to make a decision by God)? 2.

By Guru's grace, I learned that there is no significance in yogis' breathing exercises or in wearing a rosary of basil; Nam dev humbly submits that Satguru explained to him that only the Naam of the Supreme Being, which is the root of everything, is important. 3.3.

ਰਾਮਕਲੀ ਘਰੁ 2॥ ਬਾਨਾਰਸੀ ਤਪੁ ਕਰੈ ਉਲਟਿ ਤੀਰਥ ਮਰੈ ਅਗਨਿ ਦਹੈ ਕਾਇਆ ਕਲਪ ਕੀਜੈ॥ ਅਸੁਮੇਧ ਜਗੁ ਕੀਜੈ ਸੋਨਾ ਗਰਭ ਦਾਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਊ ਨ ਪੂਜੈ॥ 1॥ ਛੋਡਿ ਛੋਡਿ ਰੇ ਪਾਖੰਡੀ ਮਨ ਕਪਟੁ ਨ ਕੀਜੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਤ ਨਿਤਹਿ ਲੀਜੈ॥ 1॥ਰਹਾਉ॥ ਗੰਗਾ ਜਉ ਗੋਦਾਵਰਿ ਜਾਈਐ ਕੁੰਭਿ ਜਉ

ਕੇਦਾਰ ਨ੍ਹਾਈਐ ਗੋਮਤੀ ਸਹਸ ਗਊ ਦਾਨੁ ਕੀਜੈ॥ ਕੋਟਿ ਜਉ ਤੀਰਥ ਕਰੈ ਤਨੁ ਜਉ ਹਿਵਾਲੇ ਗਾਰੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਊ ਨ ਪੂਜੈ॥ 2॥ ਅਸੁ ਦਾਨੁ ਗਜ ਦਾਨ ਸਿਹਜਾ ਨਾਰੀ ਭੂਮਿ ਦਾਨ ਐਸੋ ਦਾਨੁ ਨਿਤ ਨਿਤਹਿ ਕੀਜੈ॥ ਆਤਮ ਜਉ ਨਿਰਮਾਇਲੁ ਕੀਜੈ ਆਪ ਬਰਾਬਰਿ ਕੰਚਨੁ ਦੀਜੈ ਰਾਮ ਨਾਮ ਸਰਿ ਤਊ ਨ ਪੂਜੈ॥ 3॥ ਮਨਹਿ ਨ ਕੀਜੈ ਰੋਸੁ ਜਮਹਿ ਨ ਦੀਜੈ ਦੋਸੁ ਨਿਰਮਲ ਨਿਰਬਾਣ ਪਦੁ ਚੀਨ੍ਹਿ ਲੀਜੈ॥ ਜਸਰਥ ਰਾਇ ਨੰਦੁ ਰਾਜਾ ਮੇਰਾ ਰਾਮਚੰਦੁ ਪ੍ਰਣਵੈ ਨਾਮਾ ਤਤੁ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ 4॥4॥

Ramkali Ghur(u) 2: Banarsi tup(u) kuraiy oolt(i), teeruth muraiy, ugun(i) duhhaiy, kaaya kulp keejaiy. Asumaydh jug(u) keejaiy sona gerbh daan(u) deejaiy, Ram Naam sur(i) tuoo na poojaiy. 1. Chhoad(i), chhoad(i) ray pakhundi mun, kupt(u) na keejaiy. Hur(i) ka Naam(u) nit, niteh leejaiy. 1. Ruhaou. Gunga juou Godaavur(i) jaayiyaiy, Koombh(u) juou Kedar nuhaayiyaiy, Gomti sehs guoo daan(u) keejaiy. Koat(i) juou teeruth kuraiy, tun(u) juou Hivaalay gaaray, Ram Naam sur(i) tuou na poojaiy. 2. Us(u) daan(u), guj daan(u), sehja, naari, bhoom(i) daan, aiyso daan(u) nit niteh keejaiy. Aatum juou nirmaayil keejaiy, aap buraabur(i) kunchun(u) deejaiy, Ram Naam sur(i) tuou na poojaiy. 3. Muneh(i) na keejaiy roas(u), Jumeh(i) na deejaiy doash, nirmul, nirbaan pud(u) cheen(i) leejaiy. Jusruth Rai Nund(u) Raja mayra Ram Chund(u), prunvaiy Naama, Tutt(u) rus(u) Amrit(u) peejaiy. 4.4.

NOTE: The Hindus believed that they could please their deities by torturing themselves, even killing themselves, by donations to the Brahmans, and by pilgrimages. Nam Dev Ji disapproves of all such approaches and even condemns them. He advises that God can be realized only by singing His praise.

Word Meaning: Tup(u) Oolt(i) = recite some mantras by suspending upside down. Duhaiy = burn in fire. Kaaya Kulp = keep the body healthy through various means to prolong life. Asumaydh Jug = a religious ceremony in which huvuns are performed and horses are sacrificed. Gerbh = secretly. Sur(i) = equal. Tuou = all those. Poojaiy = reach. 1. Pakhundi = hypocrite. Kupt = deceitfulness. Nit Niteh = always. Pause.

Gunga, Godavari, and Gomti = are all holy rivers. Koomb(i) = at the time of a special festival which takes place once every twelve years. Kedar = a temple of Shiva in the Himalayas at a height of 11753 ft. Suffering a defeat at the hands of the Pandavas, Shiva escaped to this place, transformed him into a buffalo and hit the maintain. His head got thrust into the mountain and only the back is visible. Sehs = thousands. Guoo = cows. Hivaalay Gaaray = let body rot in the ice of Himalayas. 2.

Us = horses. Guj = elephants. Sehja Naari = bed with wife. Bhoom(i) = of land. Aatum Nirmaayil = offer self to the gods. Kunchun = gold. 3. Roas(u) = resentment. Nirmul Nirbaan = pure and detached from the worldly attachments. Pud(u) = state. Cheen = recognize; attain. Jusruth Rai = Raja Dusruth (father of Rama). Nund(u) = son. Prunvaiy = requests; humbly suggests. Tutt (u) = the root (God). Amrit(u) Rus(u) = sweetness of God's Naam.

MEANING: Quit your deceitfulness, and recite God's Naam all the time, oh hypocritical man. **Pause.**

You may torture yourself by dangling upside down in Banaras; or die at some holy place; or burn yourself in fire; or prolong your life by staying healthy; or perform a yagna at which you sacrifice horses; or donate gold secretly – none of such acts or efforts come even close to the recitation of God's Naam (to please Him). 1. You may go to the holy rivers - Ganga, Godavari, or Gomti - at the time of the Koombh(u) festival, or even to Kadar Nath to take dips; or donate thousands of cows; or visit holy places millions of times; or freeze your body in the ice at Himalayas - none of such performances matches God's Naam. 2.

You may donate horses, elephants, or even your wife along with the bed, or donate land, and make such donations every day; or offer yourself to the gods; or donate gold equal to your own weight – none of such donations matches God's Naam. 3.

If you do not want to recite God's Naam, then you cannot resent and blame anyone when the Angel of death takes you away. Recognize (make connection with) God to attain the pure and worldly-detached spiritual state, oh man. One should drink the sweet Amrit of the Naam of God, which is the origin of everything, and is supreme in taste. For me, God's Naam is Sri Ram Chandra, who is the son of Jusruth, oh Nam Dev. 4.4.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਮਕਲੀ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ
Ek Onkar Satgur Persad(i):
Ramkali Bani Ravidass Ji Kee

ਪੜੀਐ ਗੁਨੀਐ ਨਾਮੁ ਸਭੁ ਸੁਨੀਐ ਅਨਭਉ ਭਾਉ ਨ ਦਰਸੈ॥ ਲੋਹਾ ਕੰਚਨੁ ਹਿਰਨੁ ਹੋਇ ਕੈਸੇ ਜਉ ਪਾਰਸਹਿ ਨ ਪਰਸੈ॥ 1॥
(ਅੰਗ 974)॥ ਦੇਵ ਸੰਸੈ ਗਾਠਿ ਨ ਛੂਟੈ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਾਇਆ ਮਦ ਮਤਸਰ ਇਨ ਪੰਚਹੁ ਮਿਲਿ ਲੂਟੈ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਬਡ ਕਬਿ ਕੁਲੀਨ ਹਮ ਪੰਡਿਤ ਹਮ ਜੋਗੀ ਸੰਨਿਆਸੀ॥ ਗਿਆਨੀ ਗੁਨੀ ਸੂਰ ਹਮ ਦਾਤੇ ਇਹ ਬੁਧਿ ਕਬਹਿ ਨ ਨਾਸੀ॥ 2॥ ਕਹੁ ਰਵਿਦਾਸ ਸਭੈ ਨਹ ਸਮਝਸਿ ਭੂਲਿ ਪਰੇ ਜੈਸੇ ਬਉਰੇ॥ ਮੋਹਿ ਅਧਾਰੁ ਨਾਮੁ ਨਾਰਾਇਨ ਜੀਵਨ ਪ੍ਰਾਨ ਧਨ ਮੋਰੇ॥ 3॥1॥
Purrhyiyaiy, gooniyaiy, Naam(u) subh(u) sooniyaiy, unbhuou bhaaou na dersaiy. Loha kunchun(u), hirn(u) hoyay kaisay, juou Paarseh(i) na pursaiy. 1.
(PAGE 974): Dayv, sunsaiy gaantth(i) na chhootaiy. Kaam, krodh, Maya, mud, mutsur, inn punchoun mil(i) lootaiy. 1. Ruhaou. Hum bud, kub(i), kooleen, hum pundit, hum yogi sanyasi. Giyani, gooni, soor, hum daatay, eh boodh(i) kub-heh(i) na naasi. 2. Kuhou Ravidaas subhaiy neh sumjhus(i), bhool(i) puray jaiysay buouray. Moh(i) adhaar(u), Naam(u) Naraayin, jeevun praan dhun moray. 3.1.
Word Meaning: Gooniyaiy = ponder on. Unbhuou = personal experience. Bhaaou = love; affection. Dersaiy = sight. Loha = iron (iron-like hard and rusty; stone-hearted merciless person). Kunchun(u) = Hirn(u) = gold (gold-like pure and soft-hearted person). Paarseh(i) = with elixir-stone. Pursaiy = touches. 1.
Sunsaiy = doubts; misgivings. Gaantth(i) = knot. Mud = intoxicants. Mutsur = jealousy. Punchou = five. Lootaiy = robbed. Pause. Bud = great. Kub(i) = poets. Kooleen = of high clan. Goonee = having many good qualities. Soor = valiant. Daatay = donors. Boodh(i) = wisdom; thinking. Naasi = goes away. 2. Buouray = crazy. Naraayin = God. Adhaar(u) = basis. Praan = breaths. 3.
MEANING: The man is so overpowered by lust, rage, Maya, intoxicants, and jealousy that he is being robbed of his good spirituality by these five demons, as a result of which he has fallen victim to doubts and misgivings which he cannot get rid of. (Like rusty and impure iron, his mind has been corrupted, and he has become merciless). **Pause.**
So, even though he reads the holy books and ponders on them, and listens to the Naam, he does not experience any bliss that comes with the Naam. Like iron, which cannot turn into gold unless it is touched with the elixir-stone, how can such an unholy person become pure and soft-hearted unless he comes to the shelter of the elixir-stone-like Guru? 1.
People are highly conceited of their traits, high caste, and faith etc. that their thinking of being great poets, belonging to high clans, being highly literate, or being Yogis, Sanyasis, knowledgeable, valiant, and donors etc., never goes away. 2.

Nobody understands the real purpose of life, and people are misled from the true path of life, as if they were insane, oh Ravidass. The basis of my soul is the Naam of Waheguru, which is also the wealth of my life. 3.1.

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਮਕਲੀ ਬਾਣੀ ਬੇਣੀ ਜੀਉ ਕੀ॥

Ek Onkar Satgur Persad(i): **Ramkali, Bani Bayni Jeeo Kee**

ਇੜਾ ਪਿੰਗੁਲਾ ਅਉਰ ਸੁਖਮਨਾ ਤੀਨਿ ਬਸਹਿ ਇਕ ਠਾਈ॥ ਬੇਣੀ ਸੰਗਮੁ ਤਹ ਪਿਰਾਗੁ ਮਨੁ ਮਜਨੁ ਕਰੇ ਤਿਥਾਈ॥ 1॥ ਸੰਤਹੁ ਤਹਾ ਨਿਰੰਜਨ ਰਾਮੁ ਹੈ॥ ਗੁਰ ਗਮਿ ਚੀਨੈ ਬਿਰਲਾ ਕੋਇ॥ ਤਹਾ ਨਿਰੰਜਨੁ ਰਮਣੀਆ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਦੇਵ ਸਥਾਨੈ ਕਿਆ ਨੀਸਾਣੀ॥ ਤਹ ਬਾਜੇ ਸਬਦ ਅਨਾਹਦ ਬਾਣੀ॥ ਤਹ ਚੰਦੁ ਨ ਸੂਰਜੁ ਪਉਣੁ ਨ ਪਾਣੀ॥ ਸਾਖੀ ਜਾਗੀ ਗੁਰਮੁਖਿ ਜਾਣੀ॥ 2॥ ਉਪਜੈ ਗਿਆਨੁ ਦੁਰਮਤਿ ਛੀਜੈ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ ਗਗਨੰਤਰਿ ਭੀਜੈ॥ ਏਸੁ ਕਲਾ ਜੋ ਜਾਣੈ ਭੇਉ॥ ਭੇਟੈ ਤਾਸੁ ਪਰਮ ਗੁਰਦੇਉ॥ 3॥ ਦਸਮ ਦੁਆਰਾ ਅਗਮ ਅਪਾਰਾ ਪਰਮ ਪੁਰਖ ਕੀ ਘਾਟੀ॥ ਊਪਰਿ ਹਾਟੁ ਹਾਟ ਪਰਿ ਆਲਾ ਆਲੇ ਭੀਤਰਿ ਥਾਤੀ॥ 4॥ ਜਾਗਤੁ ਰਹੈ ਸੁ ਕਬਹੂ ਨ ਸੋਵੈ॥ ਤੀਨਿ ਤਿਲੋਕ ਸਮਾਧਿ ਪਲੋਵੈ॥ ਬੀਜ ਮੰਤ੍ਰੁ ਲੈ ਹਿਰਦੈ ਰਹੈ॥ ਮਨੂਆ ਉਲਟਿ ਸੁੰਨ ਮਹਿ ਗਹੈ॥ 5॥ ਜਾਗਤੁ ਰਹੈ ਨ ਅਲੀਆ ਭਾਖੈ॥ ਪਾਚਉ ਇੰਦ੍ਰੀ ਬਸਿ ਕਰਿ ਰਾਖੈ॥ ਗੁਰ ਕੀ ਸਾਖੀ ਰਾਖੈ ਚੀਤਿ॥ ਮਨੁ ਤਨੁ ਅਰਪੈ ਕ੍ਰਿਸਨ ਪਰੀਤਿ॥ 6॥ ਕਰ ਪਲਵ ਸਾਖਾ ਬੀਚਾਰੇ॥ ਅਪਨਾ ਜਨਮ ਨ ਜੂਐ ਹਾਰੇ॥ ਅਸੁਰ ਨਦੀ ਕਾ ਬੰਧੈ ਮੂਲੁ॥ ਪਛਿਮ ਫੇਰਿ ਚੜਾਵੈ ਸੂਰੁ॥ ਅਜਰੁ ਜਰੈ ਸੁ ਨਿਝਰੁ ਝਰੈ॥ ਜਗੰਨਾਥ ਸਿਉ ਗੋਸਟਿ ਕਰੈ॥ 7॥ ਚਉਮੁਖ ਦੀਵਾ ਜੋਤਿ ਦੁਆਰ॥ ਪਲੂ ਅਨਤ ਮੂਲੁ ਬਿਚਕਾਰ॥ ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹੈ॥ ਮਨੁ ਮਾਣਕੁ ਰਤਨਾ ਮਹਿ ਗੁਹੈ॥ 8॥ ਮਸਤਕਿ ਪਦਮੁ ਦੁਆਲੈ ਮਣੀ॥ ਮਾਹਿ ਨਿਰੰਜਨੁ ਤ੍ਰਿਭਵਣ ਧਣੀ॥ ਪੰਚ ਸਬਦ ਨਿਰਮਾਇਲ ਬਾਜੇ॥ ਢੁਲਕੇ ਚਵਰ ਸੰਖ ਘਨ ਗਾਜੇ॥ ਦਲਿ ਮਲਿ ਦੈਤਹੁ ਗੁਰਮੁਖਿ ਗਿਆਨੁ॥ ਬੇਣੀ ਜਾਚੈ ਤੇਰਾ ਨਾਮੁ॥ 9॥1॥

Irra, Pingula, aur Sookhmuna, teen(i) buseh(i) ikk tthaayeen. Bayni, sungum(u), teh Piraag(u), mun mujun(u) kuray tithaayeen. 1. Sunt-hou, tuhaa Nirunjun Ram(u) haiy. Gur gum(i) cheenaiy birla koyay. Tuhaa Nirunjun(u) Rummuyyiya hoyay. 1. Ruhaou. Dayv suthaanaiy kiyya neeshaani. Teh baajay Shabad Unahud Bani. Teh chund(u) na sooruj(u), paun(u), na paani. Saakhi jaagi Gurmukh(i) jaani. 2. Oopjaiy Giyan(u), doormut(i) chheejaiy. Amrit rus(i) gugnuntar(i) bheejaiy. Ais(u) kulaa jo jaanaiy bhayo. Bhaytaiy taas(u) Perm Gur Deo. 3. Dusum dooaara, Agumm Apaara, Perm Purakh kee ghaati. Oopur haat(u), haat pur(i) aala, aalay bheetur(i) thaati. 4. Jaagut(u) ruhhaiy, su kubhoon na sovaiy. Teen(i) tiloak, smaadh(i) pulovaiy. Beej Muntar(u) laiy hirdaiy ruhhaiy. Munooa oolt(i) soonn meh(i) guhhaiy. 5. ----------

Word Meaning: Irra, Pingula, Sookhmunaa = the three arteries which the yogis use for breathing exercises. Ikk Tthaayayn = at one place. Piraag(u) = a holy place for the Hindus. Here three rivers – Ganga, Yamuna, and Sersvati (a hidden river) merge together. 1. Gum(i) = to go. Cheenaiy = recognizes; makes connection. Birla = rare. Rummuyyiya = omnipresent (God). Hoyay = is. Pause. Dayv Suthaanaiy = Waheguru's Residence. Neeshaani = signs of recognition. Teh = there. Unahud = Divine. Saakhi = Advice. Jaagi = awakens; enlightened. 2. Doormut(i) = evil thinking. Chheejaiy = weakens; vanishes. Gugnuntar(i) = the tenth door; high spiritual state. Kulaa = technique; secret. Taas(u) = him. Bhaytaiy = gets connected with. Perm Gur Deo = the Supreme Being. 3.
Agumm = inaccessible. Apaara = with no ends. Ghaati = dwelling. Haat = shop; head. Aala = niche; brain. Thaati = wealth (of Waheguru). 4.

Kubhoon Na = never. Tilok = (wealth of) the three worlds. Pulovaiy = disappears. Beej Muntar = Waheguru's Naam. Soonn meh(i) = in state above the effects of Maya. Guhhaiy =

stays. 5.
MEANING: Yogis hold their breath at the junction of the three arteries (Irra, Pinugla, and Sookhmuna) for a long time with the belief that they can achieve their objective of life by doing so; and the Hindus believe that taking a dip at the confluence of the three Rives (Ganga, Yamuna, and the underground Saraswati), purifies their mind; but for a devotee of God (the Supreme Being), the mind is purified when Waheguru appears in his mind, and he is connected with Him. For the devotee, this spiritual state is the junction of the three arteries and the dip at Parag (he does not need either). But some rare devotee attains this spiritual state in the shelter of the Guru. **1 & Pause**.
If someone asks what the signs are to recognize the attainment of this high spiritual state where Waheguru has appeared, then the answer is that such a devotee feels as if Guru's Divine Shabad is playing in his mind all the time. His mind is enlightened with the Guru's advice, and he feels indifferent to the comforts of the moon, the sun, the air, and the water. 2. With the Divine Knowledge enlightening his mind, his ill-thinking is eradicated, and his Tenth Door (where he feels connection with God) is drenched with the sweetness of the Naam-Amrit. A devotee, who learns the secret of this technique (reciting Waheguru's Naam in the shelter of the Guru), gets connected with God. 3.
The Tenth Door is the dwelling place of the inaccessible and the limitless Supreme Being. This Door is present in the niche (recess) of the brain, which is in the head, and that is where the truly valuable Waheguru resides. 4.
In that spiritual state, the devotee stays alert against the attacks of Maya, and never becomes unaware (negligent). All the attractions of the three worlds (universe) disappear in this spiritual state. The devotee always keeps Waheguru's Naam in mind, which reverses its direction from the attractions of the world to the love for God. 5.
--------- Jaagut(u) ruhhaiy, na aliya bhaakhaiy. Paanchoun inderi bus(i) kur(i) raakhaiy. Gur kee saakhi rakhaiy cheet(i). Mun(u), tun(u) urpaiy Krishan preet(i). 6. Ker pulluv, shaakhaan beechaaray. Apna junum na jooyaiy haaray. Asoor nudee ka bundhaiy mool(u). Puchhim phayr(i) churrahvaiy soor(u). Ajur(u) juraiy, su nijhur jhuraiy. Jugunath siyoun gosht(i) kuraiy. 7. Chuoumukh deeva, Jot(i) Dooaar. Puloo anunt Mool(u) bichkaar. Serb kulaa lay aapay ruhhaiy. Mun(u) maanuk(u) ruttanaa meh(i) goohaiy. 8. Mustuk(i) pudum(u), dooaalaiy munee. Maah(i) Nirunjun(u) tirbhuvun Dhunee. Punch Shabad nirmaayil baajay. Dhoolkay chuvur, sunkh ghun gaajay. Dul(i), mul(i) daiynt-hou Gurmukh(i) Giyan(u). Bayni jaachaiy Tayra Naam(u). 9.1.
Word Meaning: Na Aliya Bhaakhaiy = does not tell lies. Saakhi = advice. Urpaiy = offers. Krishan = God. 6. Ker = hands. Pulluv = leaves. Shaakhaan = branches. Jooyay = in gamble. Haaray = loses. Asoor = demons; evils. Nudee = the river (flow). Bundhaiy = controls. Mool(u) = root (Maya). Puchhim = the dark side; ignorance. Churraahvaiy Soor(u) = makes the sun rise; enlightens the mind. Ajur Juray = be able to handle the supernatural powers. Nijhur Jhuraiy = the spring of the Naam - Amrit drops into his mind. Jugunath = the Lord of the world (God). Godht(i) = meeting; union. 7. Choumukh Deeva = four-cornered lamp. Puloo = leaves; petals; flower. Anunt = limitless. Mool(u) = root of all (God). Serb Kulaa = all-powerful. Aapay Ruhhaiy = stays in himself. Maanuk(u) = pearl. Ruttanaa = Waheguru's noble qualities. Goohhaiy = stays stitched (connected). 8. Padum = lotus flower; pearl. Dooaalaiy = around. Munee = jewels. Punch Shabad = five kinds of musical instruments. Nirmaayil = pure; holy. Chuvur = royal whisk. Dhoolkay = fans over the head. Sunkh = conch. Ghun = many. Gaajay = roar. Dul(i) Mul(u) = crush completely. Daiynt-houn = the demons. Jaachaiy begs for. 9.

MEANING: Such a devotee stays awake (alert), does not tell lies, and keeps his five senses under control. He always keeps Guru's advice in mind, and offers his mind and body with love to God. 6.
He treats the world as the body parts, leaves, and branches of Waheguru (sees Him in everything, and thus does not forget Him) and does not lose his precious human life in the gamble (does not trade his noble qualities for the attractions of Maya). He erects barriers of his noble qualities around the attractions of Maya, the root of all evils. He enlightens his mind, which is darkened by the effects of Maya, by changing its direction from Maya to Waheguru and connecting with Him. He is able to control the supernatural powers (which automatically accompany this high spiritual state) and feels as if a stream of Naam-Amrit is dripping into his mind. 7. He further feels as if a four-cornered lamp of Waheguru's Light is enlightening his mind continuously. With the limitless Waheguru inside, his mind blooms like a flower. He embeds (enshrines the Naam of) the source of all powers, Waheguru, in his mind, which stays in itself (does not wander any more). His pearl-like pure mind stays stitched with the jewel-like God. 8.
With the Lord of the three worlds (universe) in his mind, his forehead begins to glow like a pearl which has jewels all around. He feels as if the pure (Divine) music of five different kinds is playing in his mind, and as if a whisk is fanning over his head and many conchs are roaring in his mind. With the Divine Knowledge imparted by the Guru, he crushes all the evil demons. I also beg for Waheguru's Naam, oh Bayni. 9.1.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ 4

EkOnkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal(u) Moorut(i) Ajooni Saiybhun(g) Gur Persad(i):

Raag Nut Naraayin Mehla 4

(ਅੰਗ 975)॥ ਮੇਰੇ ਮਨ ਜਪਿ ਅਹਿਨਿਸਿ ਨਾਮੁ ਹਰੇ॥ ਕੋਟਿ ਕੋਟਿ ਦੋਖ ਬਹੁ ਕੀਨੇ ਸਭ ਪਰਹਰਿ ਪਾਸਿ ਧਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹਿ ਆਰਾਧਹਿ ਸੇਵਕ ਭਾਇ ਖਰੇ॥ ਕਿਲਬਿਖ ਦੋਖ ਗਏ ਸਭ ਨੀਕਰਿ ਜਿਉ ਪਾਣੀ ਮੈਲੁ ਹਰੇ॥ 1॥ ਖਿਨੁ ਖਿਨੁ ਨਰੁ ਨਾਰਾਇਨੁ ਗਾਵਹਿ ਮੁਖਿ ਬੋਲਹਿ ਨਰ ਨਰਹਰੇ॥ ਪੰਚ ਦੋਖ ਅਸਾਧ ਨਗਰ ਮਹਿ ਇਕੁ ਖਿਨੁ ਪਲੁ ਦੂਰਿ ਕਰੇ॥ 2॥ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹਿ ਹਰਿ ਕੇ ਭਗਤ ਹਰੇ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਦੇਹਿ ਪ੍ਰਭ ਜਾਚਉ ਮੈ ਮੂੜ ਮੁਗਧ ਨਿਸਤਰੇ॥ 3॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਧਾਰਿ ਜਗਜੀਵਨ ਰਖਿ ਲੇਵਹੁ ਸਰਨਿ ਪਰੇ॥ ਨਾਨਕੁ ਜਨੁ ਤੁਮਰੀ ਸਰਨਾਈ ਹਰਿ ਰਾਖਹੁ ਲਾਜ ਹਰੇ॥ 4॥1॥

(PAGE 975): Mayray mun, jup(i) ehinis(i) Naam(u) Huray. Koat(i), koat(i) doakh buhou keenay, subh purhur(i) paas(i) dhuray. 1. Ruhaou. Hur(i), Hur(i) Naam(u) jupeh(i) araadheh(i), sayvuk bhaayay khuray. Kilbikh doakh guyyay subh neekur(i), jiyoun paani maiyl(u) huray. 1. Khin(u), khin(u) Nur(u) Naraayin(u) gaaveh(i), mookh(i) boleh(i) nur Nurhuray. Punch doakh asaadh nugur meh(i), ikk(u) khin(u) pul(u) door(i) kuray. 2. Vudbhaagi Hur(i) Naam(u) dhiyaveh(i), Hur(i) kay bhugut Huray. Tin kee sungut(i) dayh(i) prubh jaachoun, mein moor moogudh nisturay. 3. Kirpa, kirpa dhaar(i) Jugjeevun, rukh(i) layhou shern puray. Nanak(u) jun(u) Toomri shernaayee, Hur(i) raakhou laaj Huray. 4.1.

Word Meaning: Ehinis(i) = day and night. Huray = Waheguru. Koat(i) = millions. Doakh = crimes; sins. Purhur(i) = removed. Paas(i) Dhuray = set aside. Pause.
Sayvuk Bhaayay = with the spirit of a devotee. Khuray = honest; pure. Kilbikh = sins. Guyyay Neekur(i) = leave; gets out. Huray = removes. 1.
Khin(u) Pul(u) = moment. Nur Naraayin = Waheguru = Nur Nurhuray. Doakh = vices. Asaadh = incorrigible; incurable. Nugur = town; human body. 2.
Jaachoun = wish for; beg for. Moor = Moogudh = foolish; unwise. Nisturay = salvage.3.
Jugjeevun = life of the world; Waheguru. Shernaayee = in the shelter. Laaj = dignity.4.

MEANING: Recite Waheguru's Naam day and night, which brushes away to a side (removes) all the countless sins committed by you, oh my mind. Pause.
The individual, who recites Waheguru's Naam and worships Him with the spirit of an honest devotee, gets all his sins abolished just the way water washes away filth. 1.
Waheguru rids the devotee, who sings His praise every moment and recites His Naam, of all the five incorrigible vices which are present in his body, in a moment. 2.
I long for the company of the highly fortunate devotees of Waheguru who recite His Naam; kindly put me in their company, which I beg for, so that a foolish and an unwise person like me may also find salvation, oh Waheguru. 3.
I have come to Your shelter; show Your benevolence, and protect my dignity (from the attacks of sensual pleasures), oh, the Lord of the universe. I am in Your shelter, please save my honour, begs Your devotee, Nanak. 4.1.

ਨਟ ਮਹਲਾ 4॥ ਰਾਮ ਜਪਿ ਜਨ ਰਾਮੈ ਨਾਮਿ ਰਲੇ॥ ਰਾਮੁ ਨਾਮੁ ਜਪਿਓ ਗੁਰਬਚਨੀ ਹਰਿ ਧਾਰੀ ਹਰਿ ਕ੍ਰਿਪਲੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਸੁਆਮੀ ਜਨ ਜਪਿ ਮਿਲਿ ਸਲਲ ਸਲਲੇ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਿ ਰਾਮ ਰਸੁ ਪਾਇਆ ਹਮ ਜਨ ਕੈ ਬਲਿ ਬਲਲੇ॥ 1॥ ਪੁਰਖੋਤਮੁ ਹਰਿਨਾਮੁ ਜਨਿ ਗਾਇਓ ਸਭਿ ਦਾਲਦ ਦੁਖ ਦਲਲੇ॥ ਵਿਚਿ ਦੇਹੀ ਦੋਖ ਅਸਾਧ ਪੰਚ ਧਾਤੂ ਹਰਿ ਕੀਏ ਖਿਨ ਪਰਲੇ॥ 2॥ ਹਰਿ ਕੇ ਸੰਤ

ਮਨਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਜਿਉ ਦੇਖੈ ਸਸਿ ਕਮਲੇ॥ ਉਨਵੈ ਘਨੁ ਘਨ ਘਨਿਹਰੁ ਗਰਜੈ ਮਨਿ ਬਿਗਸੈ ਮੋਰ ਮੁਰਲੇ॥ 3॥ ਹਮਰੈ ਸੁਆਮੀ ਲੋਚ ਹਮ ਲਾਈ ਹਮ ਜੀਵਹ ਦੇਖਿ ਹਰਿ ਮਿਲੇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਅਮਲ ਹਰਿ ਲਾਏ ਹਰਿ ਮੇਲਹੁ ਅਨਦ ਭਲੇ॥ 4॥2॥

Nut Mehla 4: Ram, jup(i) jun Ramaiy, Naam(i) rulay. Ram(u) Naam(u) jupiyo Gur Buchnee, Hur(i) dhaari Hur(i) kirplay. 1. Ruhaou. Hur(i), Hur(i) agumm, agoachur(u) Soami, jun jup(i), mil(i) sulul, sululay. Hur(i) kay sunt mil(i) Ram rus(u) paaya, hum jun kaiy bul(i) bul-lay. 1. Purkhotum(u) Hur(i) Naam(u) jun(i) gaayiyo, subh(i) daalud, dookh dul-lay. Vich dayhi doakh asaadh punch dhaatoo, Hur(i) keeyay khin purlay. 2. Hur(i) kay sunt mun(i) preet(i) lugaayee, jiyoun daykhaiy, sus(i) kumlay. Oonvaiy ghun(u), ghun, ghunhur(u) gurjaiy, mun(i) bigsaiy moar, moorlay. 3. Humraiy soami, loach hum laayee, hum jeeveh(i) daykh(i) Hur(i) milay. Jun Nanak Hur(i), uml Hur(i) laayay, Hur(i) maylhou anund bhulay. 4.2.

Word Meaning: Rulay = mix with; get absorbed. Kirplay = kindness. Pause.
Agumm = inaccessible. Agoachur(u) = incomprehensible. Sulul = water. Bul(i) = offer life to sacrifice. 1.
Purkhotum(u) = the superior most person; Waheguru. Daalud = poverty. Dul-lay = crushed. Asaadh Doakh = incurable vices. Dhaatoo = demons. Purlay = ; to kill; eradicate. 2.
Sus(i) = moon. Kumlay = the lotus flower. Oonvaiy = very low. Ghun = dense. Ghunhur(u) = clouds. Gurjaiy = thunder. Bigsaiy = blooms. Moorlay = the peacock with the wings spread. 3. Loach = longing. Uml = intoxicants. Bhulay = comforting. 4.

MEANING: By reciting His Naam, His devotees get absorbed in Waheguru (His Naam). With the benevolence of Waheguru, His Naam is recited with the Guru's Shabad. Pause.
The Lord is inaccessible and incomprehensible, but, like water, which mixes with other water to become a single, indistinguishable body, one can get absorbed in Waheguru to become "one" with Him by reciting His Naam. I am a sacrifice for the devotee who tastes the sweetness of Waheguru's Naam in the company of the holy saints. 1.
By reciting the Naam of the supreme Person (Waheguru), all one's troubles and his poverty (discontentment) get crushed (destroyed). Waheguru destroys all five incorrigible demons of His devotees, which are present in the human body, in a moment. 2.
The minds of Waheguru's saints bloom with their love for Him like the way the water lilies bloom to see the moon. With love for Waheguru in his mind, a devotee feels as blissful as a peacock which feels overjoyed to see and hear the thunder of very low clouds, and begins to dance with his wings fanned out. 3.
I have a strong yearning to see my Lord, as I survive (spiritually) only by seeing Him. I, Nanak, have become an addict to the sight of my Waheguru, so kindly connect me with You so that I may enjoy the comforting bliss of Your sight, oh Waheguru. 4.2.

ਨਟ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਖੇ॥
(ਅੰਗ 976)॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਹਮ ਸਤਿਗੁਰ ਚਰਨ ਪਖੇ॥ 1॥ ਰਹਾਉ॥ ਊਤਮ ਜਗੰਨਾਥ ਜਗਦੀਸੁਰ ਹਮ ਪਾਪੀ ਸਰਨਿ ਰਖੇ॥ ਤੁਮ ਵਡ ਪੁਰਖ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਰਿ ਦੀਓ ਨਾਮੁ ਮੁਖੇ॥ 1॥ ਹਰਿ ਗੁਨ ਊਚ ਨੀਚ ਹਮ ਗਾਏ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਖੇ॥ ਜਿਉ ਚੰਦਨ ਸੰਗਿ ਬਸੈ ਨਿੰਮੁ ਬਿਰਖਾ ਗੁਨ ਚੰਦਨ ਕੇ ਬਸਖੇ॥ 2॥ ਹਮਰੇ ਅਵਗਨ ਬਿਖਿਆ ਬਿਖੈ ਕੇ ਬਹੁ ਬਾਰ ਬਾਰ ਨਿਮਖੇ॥ ਅਵਗਨਿਆਰੇ ਪਾਥਰ ਭਾਰੇ ਹਰਿ ਤਾਰੇ ਸੰਗਿ ਜਨ ਖੇ॥ 3॥ ਜਿਨ ਕਉ ਤੁਮ ਹਰਿ ਰਾਖਹੁ ਸੁਆਮੀ ਸਭ ਤਿਨ ਕੇ ਪਾਪ ਕ੍ਰਿਖੇ॥ ਜਨ ਨਾਨਕ ਕੇ ਦਇਆਲ ਪ੍ਰਭ ਸੁਆਮੀ ਤੁਮ ਦੁਸਟ ਤਾਰੇ ਹਰਣਖੇ॥ 4॥3॥

Nut Mehla 4: Mayray mun, jup(i) Hur(i), Hur(i) Naam(u) sukhay.
(PAGE 976): Gur persadi Hur(i) Naam(u) dhiyaayo, hum Satgur Churn pukhay. 1. Ruhaou. Ootum Jugunath Jugdeeshur, hum paapi shern(i) rukhay. Toom vud Purakh deen dookh-bhunjun, Hur(i) deeyo Naam(u) mookhay. 1. Hur(i) goon ooch, neech hum gaayay,

Gur Satgur sung(i) sukhay. Jiyon chundun sung(i) busaiy nimm(u) birkha, goon chundun kay buskhay. 2. Humray uvgun bikhiya kay buhou, baar, baar nimkhay. Uvgunaaray, paathur bhaaray, Hur(i) taaray sung(i) jun khay. 3. Jin kuou Toom Hur(i) raakhou Soami, subh tin kay paap kirkhay. Jun Nanak kay duyyal Prubh Soami, Toom doosht taaray Hernkhay. 4.3.

Word Meaning: Sukhay = friendly. Pukhay = washed. Pause.

Ootum = supreme. Jugunath = Jugdeeshur = Lord of the world = Waheguru. Paapi = sinners. Deen = poor; humble. Dookh-Bhunjun = destroyer of troubles. Mookhay = in the mouth; on the tongue. 1. Goon = qualities. Ooch = high. Neech = low caste; ignoble. Sukhay = friend. Chundun = sandal tree. Busaiy = lives. Nimm(u) Birkha = neem tree. Buskhay = taken in. 2. Uvgun = bad qualities. Bikhiya = poisonous Maya. Baar, Baar = again, and again. Nimkhay = moment. Paathur Bhaaray = heavy, like a rock, weighed down by the burden of sins. Jun = bhugut; devotee. Khay = with. 3.

Kirkhay = pulled out; removed. Doosht = evil; sinners. Hernkhay = Hernakhsh (Prehlaad's father). 4.

MEANING: Recite Waheguru's Naam; He is your best friend, oh my mind. However, one can recite Waheguru's Naam only with the grace of Satguru, and I will gladly wash His feet (serve Him, i.e., recite His Shabad). Pause.

Waheguru is supreme as He provides shelter even to sinners like me. Waheguru is great, and destroys the troubles of the poor (humble); He gives His Naam to His devotees to recite (the gift of Naam is due to His benevolence). 1.

I am ignoble, whereas Waheguru is very high (transcendent) because of His countless virtues; but I sing His praise in the shelter of the Satguru, who is my real friend. (An ignoble person can acquire noble qualities in the shelter of the Guru) just as a bitter neem tree near a sandal tree acquires its fragrance. 2. We have many, many bad qualities due to our attraction for poisonous Maya, and we make mistakes again and again every moment. Because of our ignoble qualities, we have become heavy like a rock due to the burden of our misdeeds, but Waheguru salvages us in the company of His devotees. 3.

You pull out (destroy) all the sins of the devotees whom You provide protection, oh Waheguru. My Lord is so kind that He rescues people, even the evil Hernakhsh (the egoist father of Bhagat Prahalad), oh Nanak. 4.

ਨਟ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਰਾਮ ਰੰਗੇ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ ਹਰਿ ਧਿਆਇਓ ਜਨ ਪਗਿ ਲਗੇ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਜਨਮ ਕੇ ਭੂਲ ਚੂਕ ਹਮ ਅਬ ਆਏ ਪ੍ਰਭ ਸਰਨਗੇ॥ ਤੁਮ ਸਰਣਾਗਤਿ ਪ੍ਰਤਿਪਾਲਕ ਸੁਆਮੀ ਹਮ ਰਾਖਹੁ ਵਡ ਪਾਪਗੇ॥ 1॥ ਤੁਮਰੀ ਸੰਗਤਿ ਹਰਿ ਕੋ ਕੋ ਨ ਉਧਰਿਓ ਪ੍ਰਭ ਕੀਏ ਪਤਿਤ ਪਵਗੇ॥ ਗੁਨ ਗਾਵਤ ਛੀਪਾ ਦੁਸਟਾਰਿਓ ਪ੍ਰਭਿ ਰਾਖੀ ਪੈਜ ਜਨਗੇ॥ 2॥ ਜੋ ਤੁਮਰੇ ਗੁਨ ਗਾਵਹਿ ਸੁਆਮੀ ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਤਿਨਗੇ॥ ਭਵਨ ਭਵਨ ਪਵਿਤ੍ਰ ਸਭਿ ਕੀਏ ਜਹ ਧੂਰਿ ਪਰੀ ਜਨ ਪਗੇ॥ 3॥ ਤੁਮਰੇ ਗੁਨ ਪ੍ਰਭ ਕਹਿ ਨ ਸਕਹਿ ਹਮ ਤੁਮ ਵਡ ਵਡ ਪੁਰਖ ਵਡਗੇ॥ ਜਨ ਨਾਨਕ ਕਉ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਹਮ ਸੇਵਹ ਤੁਮ ਜਨ ਪਗੇ॥ 4॥4॥

Nut Mehla 4: Mayray mun, jup(i) Hur(i), Hur(i) Ram rungay. Hur(i), Hur(i) kirpa kuree Jugdeeshur(i), Hur(i) dhiyaayo jun pug(i) lugay. 1. Ruhaou. Junum, junum kay bhool, chook, hum ub aayay Prubh shernugay. Toom shernaagut(i), Pritpaaluk, Soami, hum raakhou vud paapgay. 1. Toomri sungut(i), Hur(i) ko, ko na oodhuriyo, Prubh keeyay putit, puvgay. Goon gaavut chheepa dooshtaariyo, Prubh(i) raakhi paiyj jungay. 2. Jo Toomray goon gaaveh(i) Soami, huoun bul(i), bul(i) bul(i) tingay. Bhuvun, bhuvun puvittar subh(i) keeyay, jeh dhoor(i) puree jun pugay. 3. Toomray goon Prubh keh(i) na sukeh(i) hum, Toom vud, vud Purakh vudgay. Jun Nanak kuou duyya Prubh dhaarou, hum sayveh Toom jun pugay. 4.4.

Word Meaning: Rungay = with love. Pug(i) Lugay = at the feet (in the shelter). Pause.

Bhool Chook = mistakes and omissions. Sherngay = shelter. Pritpaaluk = raiser and nourisher. Vud Paapgay = big sinners. Ko, Ko = who and who (everybody). Putit = immoral. Puvgay = pure; pious. Cheepa = Naam Dev Ji. Dooshtaariyo = reprimanded; humiliated. Paiyj = dignity. Jungay = of the devotee (see the note below). 2.
Tingay = for those. Bhuvun = (big) house. Door(i) Pugay = dust of the feet. 3.
NOTE: Bhagat Nam Dev Ji was a low-caste washerman. He once visited a temple to worship Waheguru. The high-caste Brahmans insulted him and kicked him out of the temple. Nam Dev Ji went to the back of the Temple while the Brahmans were watching him outside the Temple. It is believed that as Nam Dev Ji sang Waheguru's praise, the temple rotated to face Nam Dev Ji, with its back towards the Brahmans.
MEANING: Recite Waheguru's Naam with love, oh my mind. With the grace of the Lord, Waheguru, I recite His Naam in the shelter (with the support) of His devotees. Pause.
Having made many mistakes in my previous lives, I have now come to Waheguru's shelter. I am a great sinner, but You raise and protect us, oh Lord. I have come to Your shelter, kindly protect me. 1. Who has not been salvaged (everybody has been salvaged) in Your company (shelter), oh Waheguru? You purify even the immoral. When Nam Dev Ji was humiliated while singing Your praise in the temple, You saved (enhanced) his dignity, oh Waheguru. 2. I am again, and again a sacrifice for those who sing Your praise, oh Lord. All those houses (places) are purified where the dust of the feet of Your devotees falls (where they sing Your praise). 3. You are greater and greater (high in transcendence), so much so that I cannot sing all Your virtues. Please, be kind to Nanak so that I may wash the feet of Your devotees (serve them humbly). 4.4.

ਨਟ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁਨੇ॥ ਜਗੰਨਾਥਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮਤਿ ਗੁਰਮਤਿ ਨਾਮ ਬਨੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਜਨ ਹਰਿ ਜਸੁ ਹਰਿ ਹਰਿ ਗਾਇਓ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ ਸੁਨੇ॥ ਕਿਲਬਿਖ ਪਾਪ ਨਾਮ ਹਰਿ ਕਾਟੇ ਜਿਵ ਕ੍ਰਿਸਾਨਿ ਲੁਨੇ॥ 1॥ ਤੁਮਰੀ ਉਪਮਾ ਤੁਮ ਹੀ ਪ੍ਰਭ ਜਾਨਹੁ ਹਮ ਕਹਿ ਨ ਸਕਹ ਹਰਿ ਗੁਨੇ॥ ਜੈਸੇ ਤੁਮ ਤੈਸੇ ਪ੍ਰਭ ਤੁਮ ਹੀ ਗੁਨ ਜਾਨਹੁ ਪ੍ਰਭ ਅਪੁਨੇ॥ 2॥ ਮਾਇਆ ਫਾਸ ਬੰਧ ਬਹੁ ਬੰਧੇ ਹਰਿ ਜਪਿਓ ਖੁਲ ਖੁਲਨੇ॥ ਜਿਉ ਜਲ ਕੁੰਚਰੁ ਤਦੂਐ ਬਾਧਿਓ ਹਰਿ ਚੇਤਿਓ ਮੋਖ ਮੁਖਨੇ॥ 3॥ ਸੁਆਮੀ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਤੁਮ ਖੋਜਹੁ ਜੁਗ ਜੁਗਨੇ॥ ਤੁਮਰੀ ਥਾਹ ਪਾਈ ਨਹੀ ਜਾਵੈ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਵਡਨੇ॥ 4॥5॥
Nut Mehla 4: Mayray mun jup(i) Hur(i), Hur(i) Naam(u) soonay. Jugunath(i) kirpa Prubh(i) dhaari, mut(i) Gurmut(i) Naam bunay. 1. Ruhaou. Hur(i) jun, Hur(i) jus(u), Hur(i), Hur(i) gaayo, Oopdaysh(i) Guru, Gur soonay. Kllbikh paap Naam Hur(i) kaatay, jiv kirsaan(i) loonay. 1. Toomri oopma, Toom hee Prubh jaanhou, hum keh(i) na sukeh Hur(i) goonay. Jaiysay Toom, taiysay Prubh Toom hee, goon jaanhou Prubh Apunay. 2. Maya phaas bundh buhou bundhay, Hur(i) jupiyo, khool khoolnay. Jiyoun jul koonchur(u) tundooyaiy baandhiyo, Hur(i) chaytyo, moakh mookhnay. 3. Soami, Parbrahm, Permayshur, Toom khojou joog joognay. Toomri thaah paayee nuhhi jaavaiy, jun Nanak kay Prubh vudnay. 4.5.
Word Meaning: Jugunath = Lord of the universe (Waheguru). Bunay = becomes. Pause. Oopdaysh(i) = Teachings. Kilbikh = sins. Loonay = harvests. 1.
Oopma = praise; greatness. 2.
Phaas Bundh = traps. Khool Khoolnay = set free. **Koonchur(u)** = elephant (read the story of elephant in "INTRODUCION"). **Tundooyaiy** = octopus. Baandhiyo = trapped. Chaytiyo = remembered. Moakh Mookhnay = got freedom. 3. Khojou = are searched. Joog Joognay = in every eon. Thaah = depth; limit. Vudnay = Great. 4.
MEANING: Recite, and listen to Waheguru's Naam, oh my mind. When one remembers Waheguru with His benevolence, he acquires the wisdom to recite His Naam with the Guru's advice. Pause. Sing Waheguru's praise by listening to the advice of the Guru,

oh, the devotees of Waheguru. Waheguru crushes the sins of His devotees the way a farmer harvests his crops. 1.
Only Waheguru knows His greatness; we are unable to describe all His virtues. Only Waheguru knows the noble qualities He possesses. 2.
Maya entraps us in its bonds of many attractions, but one becomes free from them by reciting Waheguru's Naam like the elephant, which was caught in the tentacles of an octopus and was about to drown, was freed by Waheguru when he remembered Him. 3.
People have been searching for Waheguru, which is the Lord of the universe, in every eon. Waheguru is so Great that nobody can find His limits, oh Nanak. 4.5.

ਨਟ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਕਲਿ ਕੀਰਤਿ ਹਰਿ ਪ੍ਰਵਣੇ॥ ਹਰਿ ਹਰਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭ ਧਾਰੀ ਲਗਿ ਸਤਿਗੁਰ ਹਰਿ ਜਪਨੇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 977)॥ ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ ਅਗੋਚਰ ਸੁਆਮੀ ਸਭਿ ਧਿਆਵਹਿ ਹਰਿ ਰੁੜਣੇ॥ ਜਿਨ ਕਉ ਤੁਮ੍ਹਰੇ ਵਡ ਕਟਾਖ ਹੈ ਤੇ ਗੁਰਮੁਖਿ ਹਰਿ ਸਿਮਰਣੇ॥ 1॥ ਇਹੁ ਪਰਪੰਚੁ ਕੀਆ ਪ੍ਰਭ ਸੁਆਮੀ ਸਭੁ ਜਗ ਜੀਵਨੁ ਜੁਗਣੇ॥ ਜਿਉ ਸਲਲੈ ਸਲਲ ਉਠਹਿ ਬਹੁ ਲਹਰੀ ਮਿਲਿ ਸਲਲੈ ਸਲਲ ਸਮਣੈ॥ 2॥ ਜੋ ਪ੍ਰਭ ਕੀਆ ਸੁ ਤੁਮ ਹੀ ਜਾਨਹੁ ਹਮ ਨਹੀ ਜਾਣੀ ਹਰਿ ਗਹਣੇ॥ ਹਮ ਬਾਰਿਕ ਕਉ ਰਿਦ ਉਸਤਤਿ ਧਾਰਹੁ ਹਮ ਕਰਹ ਪ੍ਰਭੂ ਸਿਮਰਣੇ॥ 3॥ ਤੁਮ ਜਲਨਿਧਿ ਹਰਿ ਮਾਨਸਰੋਵਰ ਜੋ ਸੇਵੈ ਸਭ ਫਲਣੈ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬਾਛੈ ਹਰਿ ਦੇਵਹੁ ਕਰਿ ਕ੍ਰਿਪਣੇ॥ 4॥6॥

Nut Mehla 4: Mayray mun, Kul(i) keerut(i) Hur(i) pervnaiy. Hur(i), Hur(i) duyyaal, duyya Prubh dhaari, lug(i) Satgur Hur(i) jupnay. 1. Ruhaou.
(PAGE 977): Hur(i), Toom vud agumm agoachur(u) Soami, subh(i) dhiyaaveh(i) Hur(i) roorrnay. Jin kuou Toomhray vud kutaakh haiyn, tay Gurmukh(i) Hur(i) simernay. 1. Eh(u) perpunch(u) keeya Prubh Soami, subh(u) Jugjeevun joognay. Jioun sululaiy, sulul oottheh(i) buhou lehri, mil(i) sululaiy sulul sumnaiy. 2. Jo Prubh keeya, su Toom hee jaanhou, hum nuhhi jaani Hur(i) gehnay. Hum Baarik, kuou rid oostut(i) dhaarou, hum kureh Prubhoo simernay. 3. Toom julnidh(i) Hur(i) Mansurovar, jo sayvaiy subh fulnaiy. Jun(u) Nanak(u) Hur(i), Hur(i), Hur(i), Hur(i) baanchhaiy, Hur(i) dayvou kur(i) kirpnay. 4.6.
Word Meaning: Kul(i) = in the present era (world). Keerut(i) = praise of God. Pervnaiy = is approved. Pause. Agumm = inaccessible. Agoachur(u) = incomprehensible. Roorrnay = lovely; dear. Vud = great; favourable. Kutaakh = sight. 1.
Perpunch(u) = world. Jugjeevun(u) = Waheguru. Joognay = is connected with; is part of. Sulul = water. Sululaiy = in water (ocean). Ootthaiy = rise. Lehri = waves. Sumnaiy = get absorbed. 2. Gehnay = depth; limit. Rid = in the heart. 3.
Julnidh(i) = ocean. Mansarovar = a big and famous lake in the Himalayas from which Ganga originates. Fulnaiy = are rewarded. Baanchhaiy = longs for. 4.
MEANING: Only praise of Waheguru (His Naam) is approved by Him in the world, oh my mind. However, His Naam can be recited only with His benevolence, and in the shelter of the Guru. Pause.
Lord, Waheguru, which is Great, inaccessible, incomprehensible, and dear to us all, is worshipped by everybody. Those, on whom You cast a kind sight, recite Your Naam in the shelter of the Guru, oh Waheguru. 1.
Waheguru has created this world in which everybody is connected with Him (is His part), like the countless waves that rise on the surface of an ocean but get reabsorbed by it. 2.
Only Waheguru knows what He has created; we have no idea of His depth (vastness). We are Your children, kindly grant us Your praise so that we may remember You (sing Your praise), oh Lord. 3.

You are the ocean (source) of all treasures, and the Man-Sarovar of all noble qualities. Whoever serves You gets rewarded, oh Waheguru. I, Nanak, am Your devotee, and long for Your sight; kindly grant me Your Naam, oh Lord. 4.6.

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ 4 ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੇਰੇ ਮਨ ਸੇਵ ਸਫਲ ਹਰਿ ਘਾਲ॥ ਲੇ ਗੁਰ ਪਗ ਰੇਨ ਰਵਾਲ॥ ਸਭਿ ਦਾਲਿਦ ਭੰਜਿ ਦੁਖ ਦਾਲ॥ ਹਰਿ ਹੋ ਹੋ ਹੋ ਨਦਰਿ ਨਿਹਾਲ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਾ ਗ੍ਰਿਹੁ ਹਰਿ ਆਪਿ ਸਵਾਰਿਓ ਹਰਿ ਰੰਗ ਰੰਗ ਮਹਲ ਬੇਅੰਤ ਲਾਲ ਲਾਲ ਹਰਿ ਲਾਲ॥ ਹਰਿ ਆਪਨੀ ਕ੍ਰਿਪਾ ਕਰੀ ਆਪਿ ਗ੍ਰਿਹਿ ਆਇਓ ਹਮ ਹਰਿ ਕੀ ਗੁਰ ਕੀਈ ਹੈ ਬਸੀਠੀ ਹਮ ਹਰਿ ਦੇਖੇ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥ 1॥ ਹਰਿ ਆਵਤੇ ਕੀ ਖਬਰਿ ਗੁਰਿ ਪਾਈ ਮਨਿ ਤਨਿ ਆਨਦੋ ਅਨੰਦ ਭਏ ਹਰਿ ਆਵਤੇ ਸੁਨੇ ਮੇਰੇ ਲਾਲ ਹਰਿ ਲਾਲ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਹਰਿ ਮਿਲੇ ਭਏ ਗਲਤਾਨ ਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥ 2॥1॥7॥

Nut Naraayin Mehla 4, Purrtaal. Ek Onkar Satgur Persad(i). Mayray mun sayv suful Hur(i) ghaal. Lay Gur pug rayn ruvaal. Subh(i) daalid bhunj(i), dookh-daal. Hur(i) ho, ho, ho, nudr(i) nihaal. 1. Ruhaou. Hur(i) ka greh(u) Hur(i) Aap(i) suvaariyo, Hur(i) rung, rung, Mehl, bayunt, laal, laal, Hur(i) laal. Hur(i) Aapni kirpa kurie Aap(i), greh(u) aayo, hum Hur(i) kee, Gur keeyee haiy buseetthi, hum Hur(i) daykhay, bhuyee nihaal, nihaal, nihaal, nihaal. 1. Hur(i) aavtay kee khubur(i) Gur(i) paayee, mun(i), tun(i), aanundo, aanund bhuyyay, Hur(i) aavtay soonay mayray laal, Hur(i) laal. Jun(u) Nanak(u) Hur(i), Hur(i), milay, bhuyyay gultaan, haal, nihaal,nihaal. 2.7.

Word Meaning: Purrtaal = when the music changes after regular interval with the beating of drums. Suful = successful; rewarding. Ghaal = hard labour; service to. Pug = feet. Rayn = Ruvaal = dust. Daalid = poverty; laziness. Bhunj(i) = eradicate. Daal = crusher. Nudr(i) = kind sight. Nihaal = blissful. Pause.

Greh(u) = house; human heart. Suvvariyo = groomed with noble qualities; made successful. Rung Mehl = the palace for enjoyment. Laal = dear. Buseetthi = mediation. 1.

Anundo Anund = blissful and more blissful. Bhuyyay = became. Aavtay = coming. Gultaan Haal = condition of over-intoxication. 2.

MEANING: Service to Waheguru with humbleness in the shelter of the Guru is highly rewarding, whereby all your laziness is destroyed, and all your troubles are crushed, oh my mind. You will feel blissful with His kind sight. Pause.

Dear Waheguru grooms the heart of His devotees with noble qualities in which He takes dwelling, which becomes the palace for His enjoyment. The Guru mediated between Waheguru and me, and with His benevolence, Waheguru has come to reside in my heart, and I became highly blissful to see Him. 1. The Guru informed me (enlightened me) about the arrival of Waheguru in my heart as a result of which, I became highly, highly blissful to learn that my dear Waheguru had arrived. When I met (merged into) Waheguru, I was so blissful that I felt as if I were over-intoxicated, oh Nanak. 2.7.

ਨਟ ਮਹਲਾ 4॥ ਮਨ ਮਿਲੁ ਸੰਤ ਸੰਗਤਿ ਸੁਭਵੰਤੀ॥ ਸੁਨਿ ਅਕਥ ਕਥਾ ਸੁਖਵੰਤੀ॥ ਸਭ ਕਿਲਬਿਖ ਪਾਪ ਲਹੰਤੀ॥ ਹਰਿ ਹੋ ਹੋ ਹੋ ਲਿਖਤੁ ਲਿਖੰਤੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀਰਤਿ ਕਲਜੁਗ ਵਿਚਿ ਊਤਮ ਮਤਿ ਗੁਰਮਤਿ ਕਥਾ ਭਜੰਤੀ॥ ਜਿਨਿ ਜਨਿ ਸੁਨੀ ਮਨੀ ਹੈ ਜਿਨਿ ਜਨਿ ਤਿਸੁ ਜਨ ਕੈ ਹਉ ਕੁਰਬਾਨੰਤੀ॥ 1॥ ਹਰਿ ਅਕਥ ਕਥਾ ਕਾ ਜਿਨਿ ਰਸੁ ਚਾਖਿਆ ਤਿਸੁ ਜਨ ਕੀ ਸਭ ਭੂਖ ਲਹੰਤੀ॥ ਨਾਨਕ ਜਨ ਹਰਿ ਕਥਾ ਸੁਣਿ ਤ੍ਰਿਪਤੇ ਜਪਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹੋਵੰਤੀ॥ 2॥2॥8॥

Nut Mehla 4: Mun mil(u) sunt sungut(i) shoobhvunti. Soon(i) Akuth kutha sookhvunti. Subh kilbikh paap luhunti. Hur(i), ho, ho, ho likhut(u) likhunti. 1. Ruhaou. Hur(i) keerut(i) Kulyug vich(i) ootum, mut Gurmut(i) kuthaa bhujunti. Jin(i) jun(i) sooni, munni haiy jin(i) jun)i), tis jun kaiy huoun koobaanunti. 1. Hur(i) Akuth kuthaa ka jin(i) rus(u) chaakhiya, tis(u) jun kee subh

bhookh luhunti. Nanak, jun Hur(i) kuthaa soon(i) triptay, jup(i) Hur(i), Hur(i) Hur(i) hovunti. 2.2.8.

Word Meaning: Shoobhvunti = imparting good qualities. Akuth = indescribable. Kutha = story (virtues of Waheguru). Sookhvunti = source of comforts. Kilbikh = sins. Luhunti = remover. Likhunti = worthy of writing. Pause.
Keerut(i) = praise. Ootum = best. Bhujunti = recitation; singing. 1.
Chaakhiya = tasted. Triptay = contented. Hovunti = become. 2.

MEANING: Join the gathering of the Guru (take His shelter), which imparts noble qualities in you, and listen to the praise of the indescribable Waheguru, which is the source of all comforts, oh my mind. Write praise of Waheguru, which is worthy of writing on your mind; by doing so, all your sins will be washed away, oh my friend. Pause.
Praise of Waheguru is the best thing to do in the world, but His praise can be sung only with the advice of the Guru. I am a sacrifice to the devotee who listens to and obeys the Guru's advice. 1. All the worldly appetites of the devotee, who enjoys the sweet taste of the praise of the indescribable Waheguru, are removed (satisfied). Waheguru's devotees are fully content to listen to His praise and become like Him, oh Nanak. 2.2.8.

ਨਟ ਮਹਲਾ 4॥ ਕੋਈ ਆਨਿ ਸੁਨਾਵੈ ਹਰਿ ਕੀ ਹਰਿ ਗਾਲ॥ ਤਿਸ ਕਉ ਹਉ ਬਲਿ ਬਲਿ ਬਾਲ॥ ਸੋ ਹਰਿ ਜਨੁ ਹੈ ਭਲ ਭਾਲ॥
(ਅੰਗ 978)॥ ਹਰਿ ਹੋ ਹੋ ਹੋ ਮੇਲਿ ਨਿਹਾਲ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਾ ਮਾਰਗੁ ਗੁਰ ਸੰਤਿ ਬਤਾਇਓ ਗੁਰਿ ਚਾਲ ਦਿਖਾਈ ਹਰਿ ਚਾਲ॥ ਅੰਤਰਿ ਕਪਟੁ ਚੁਕਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਨਿਹਕਪਟ ਕਮਾਵਹੁ ਹਰਿ ਕੀ ਹਰਿ ਘਾਲ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥ 1॥ ਤੇ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਏ ਜਿਨ੍ਹਾ ਹਰਿ ਪ੍ਰਭ ਜਾਨਿਓ ਮੇਰਾ ਨਾਲਿ॥ ਜਨ ਨਾਨਕ ਕਉ ਮਤਿ ਹਰਿ ਪ੍ਰਭਿ ਦੀਨੀ ਹਰਿ ਦੇਖਿ ਨਿਕਟਿ ਹਦੂਰਿ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥ 2॥3॥9॥

Nut Mehla 4: Koyee aan(i) soonaaavaiy Hur(i) kee Hur(i) gaal. Tis kuou huoun bul(i), bul(i) baal. So Hur(i) jun(u) haiy bhul bhaal.

(PAGE 978): Hur(i) ho, ho, ho mayl(i) nihaal. 1. Ruhou. Hur(i) ka maarug(u) Gur Sunt(i) butaayo, Gur(i) chaal dikhaayee, Hur(i) chaal. Untar(i) kupt(u) chookaavhou mayray Gur Sikhou, nihkupt kmaavhou Hur(i) kee Hur(i) ghaal, nihaal, nihaal, nihaa. 1. Tay Gur kay Sikh mayrya Hur(i) Prubh bhaayay, jinha Hur(i) Prubh jaaniyo mayra naal(i). Jun Nanak kuou mut(i) Hur(i) Prubh(i) deeni, Hur(i) daykh(i) nicket(i) hudoor(i) nihaal, nihaal, nihaal, nihaal. 2.3.9.

Word Meaning: Gaal = news about; praise. Bul(i) = offer to sacrifice. Bhul Bhaal = good; noble; pure. Nihaal = blissful. Pause. Maarug(u) = path. Chaal = principles followed. Kupt = deceitfulness. Chookaavhou = get rid of. Nihkupt = without deceit; withpure mimd. Ghaal = service. 1. Tay = those. Bhaayay = are liked. Naal(i) = with. Mut(i) = advice. Nicket(i) = Hudoor(i) = near; close by. 2.

MEANING: I will sacrifice myself for (become a slave of) the devotee, who sings Waheguru's praise to me. Such a devotee of Waheguru is truly a noble person who helps others and connects them with Waheguru to enjoy blissfulness. Pause.
The Guru-Saint shows us the path to union with Waheguru and explains the principles to follow. The Guru advises His Sikhs to rid themselves of deceitfulness and serve Waheguru with a pure mind to attain blissfulness. 1.
Those Sikhs of the Guru are loved by Waheguru, who see Him with them all the time. Waheguru has given me the advice to always feel Him close to me, oh Nanak. 2.3.9.

ਰਾਗੁ ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Nut Naraayin, Mehla 5: Ek Onkar, Satgur Persad(i).

ਰਾਮ ਹਉ ਕਿਆ ਜਾਨਾ ਕਿਆ ਭਾਵੈ॥ ਮਨਿ ਪਿਆਸ ਬਹੁਤ ਦਰਸਾਵੈ॥ 1॥ਰਹਾਉ॥ ਸੋਈ ਗਿਆਨੀ ਸੋਈ ਜਨੁ ਤੇਰਾ ਜਿਸੁ ਊਪਰਿ ਰੁਚ ਆਵੈ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਜਿਸੁ ਪੁਰਖ ਬਿਧਾਤੇ ਸੋ ਸਦਾ ਸਦਾ ਤੁਧੁ ਧਿਆਵੈ॥ 1॥ ਕਵਨ ਜੋਗ ਕਵਨ ਗਿਆਨ ਧਿਆਨਾ ਕਵਨ ਗੁਨੀ ਰੀਝਾਵੈ॥ ਸੋਈ ਜਨੁ ਸੋਈ ਨਿਜ ਭਗਤਾ ਜਿਸੁ ਊਪਰਿ ਰੰਗੁ ਲਾਵੈ॥ 2॥ ਸਾਈ ਮਤਿ ਸਾਈ ਬੁਧਿ ਸਿਆਨਪ ਜਿਤੁ ਨਿਮਖ ਨ ਪ੍ਰਭੁ ਬਿਸਰਾਵੈ॥ ਸੰਤ ਸੰਗਿ ਲਗਿ ਏਹੁ ਸੁਖ ਪਾਇਓ ਹਰਿ ਗੁਨ ਸਦ ਹੀ ਗਾਵੈ॥ 3॥ ਦੇਖਿਓ ਅਚਰਜੁ ਮਹਾ ਮੰਗਲ ਰੂਪ ਕਿਛੁ ਆਨ ਨਹੀ ਦਿਸਟਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਮੋਰਚਾ ਗੁਰਿ ਲਾਹਿਓ ਤਹ ਗਰਭ ਜੋਨਿ ਕਹ ਆਵੈ॥ 4॥1॥

Ram, huoun kiyya jaana, kiyya bhaavaiy. Mun(i) piyaas buhout Dersaavaiy. 1. Ruhaou. Soyee Giyani, soyee jun(u) Tayra, jis(u) oopur rooch aavaiy. Kirpa kurhou jis(u) Purakh Bidhaatay, so suda, suda Toodh dhiyaavaiy. 1. Kuvun yog, kuvun giyan dhiyaana, kuvun gooni reejhaavaiy. Soyee jun(u), soyee nij bhagata, jis(u) oopur(i) rung(u) laavaiy. 2. Saayee mut(i), saayee boodh(i) siyaanup, jit(u) nimukh na Prubh(u) bisraavaiy. Sunt sung(i) lug(i) eh(u) sookh paayo, Hur(i) goon sud hee gaavaiy. 3. Daykhiyo achurj(u), Muhaa Mungul Roop, kichh(u) aan nuhhi distaavaiy. Kuhou Nanak, morcha Gur(i) laahiyo, teh gerbh joan(i) keh aavaiy. 4.1.

Word Meaning: Bhaavaiy = (You) like. Piyaas = thirst; longing. Dersaavaiy = for the holy sight. Pause. Rooch = interest; liking. Purakh Bidhaatay = the Lord and carver of our fates. 1. Joag = means of Yogism to connect with (Waheguru) Giyan = Divine Knowledge. Dhiyaana = concentration. Reejhaavaiy = please. Nij Bhugta = dedicated devotee. Rung(u) = love. Laavaiy = dyes. 2.
Saayee = only that. Nimukh = a short moment. Bisraavaiy = forget. 3.
Achurj = amazing. Muhaa = great. Mungul Roop = blissful form. Aan = other. Distaavaiy = is visible. Morcha = the rust (filth) of vices. Keh = where? why? 4.

MEANING: I have a yearning for the holy sight of Waheguru, but do not know what He likes (how I can please Him). Pause. Only that individual is Your true devotee, and truly knowledgeable whom You like, oh Waheguru. Only that devotee remembers You all the time whom You are kind to, oh, the carver of our fates (Waheguru). 1.
I do not know what it means, what knowledge is needed, what kind of meditation, or what qualities are required to please Waheguru. I have finally realized that only that individual is His devotee and His dedicated bhagat whose mind He dyes with His love. 2.
Only that is the real advice and the real wisdom by which a devotee does not forget Waheguru even for a short moment. One enjoys real bliss when he sings Waheguru's praise all the time in the shelter of the Guru. 3.
I have seen Waheguru's amazing and greatly blissful persona (form), and nothing else is visible to me now. Why would a devotee go into womb again (take rebirth) whose filth of immoral thinking has been cleared by the Guru, oh Nanak? 4.1.

ਨਟ ਨਾਰਾਇਨ ਮਹਲਾ 5 ਦੁਪਦੇ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਉਲਾਹਨੋ ਮੈ ਕਾਹੂ ਨ ਦੀਓ॥ ਮਨ ਮੀਠ ਤੁਹਾਰੋ ਕੀਓ॥ 1॥ ਰਹਾਉ॥ ਆਗਿਆ ਮਾਨਿ ਜਾਨਿ ਸੁਖੁ ਪਾਇਆ ਸੁਨਿ ਸੁਨਿ ਨਾਮੁ ਤੁਹਾਰੋ ਜੀਓ॥ ਈਹਾ ਊਹਾ ਹਰਿ ਤੁਮ ਹੀ ਤੁਮ ਹੀ ਇਹੁ ਗੁਰ ਤੇ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜੀਓ॥ 1॥ ਜਬ ਤੇ ਜਾਨਿ ਪਾਈ ਏਹ ਬਾਤਾ ਤਬ ਕੁਸਲ ਖੇਮ ਸਭ ਥੀਓ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਪਰਗਾਸਿਓ ਆਨ ਨਾਹੀ ਰੇ ਬੀਓ॥ 2॥2॥

Nut Naraayin Mehla 5, Doopuday: Ek Onkar, Satgur Persad(i).
Oolaahno mein kaahoo na deeyo. Mun meetth Toohaaro keeyo. 1. Ruhaou. Aagiya maan(i), jaan(i) sookh(u) paaya, soon(i), soon(i) Naam(u) Toohaaro jeeou. Eehaan, oohaan, Hur(i)

Toom hee, Toom Hee, eh Gur tay Muntar(u) drirriyo. 1. Jub tay jaan(i) paayee eh baata, tub kooshul khaym subh theeou. Sadh sung(i) Nanak pergaasiyo, aan naahi ray beeyo. 2.2.
Word Meaning: Oolaahno = complain; resentment. Meetth = sweet. Pause.
Aagiya = Huqam; Will. Eehaan, Oohaan = everywhere. Muntar(u) = advice. Drirriyo = reinforced; strictly followed all the time. 1. Kooshul Khaym = wellbeing. Theeou = became. Sadh = Guru. Pergaasiya = enlightened. Beeyo = other. 2.
MEANING: I accepted Your Huqam as being sweet (in my favour), and never complained, oh Waheguru. Pause.
I reinforced (strictly followed) Guru's advice all the time that it is You who is present everywhere, and accepted everything that happened to me as Your Will and lived in comfort. I survived (spiritually) by listening to Your Naam, oh God. 1.
Ever since I realized the fact that it is You who is omnipresent, I have found everything well and good for me. My mind was enlightened in the shelter of the Guru, and now there is no other power like Waheguru for me, oh Nanak. 2.2.

ਨਟ ਮਹਲਾ 5॥ ਜਾ ਕਉ ਭਈ ਤੁਮਾਰੀ ਧੀਰ॥ ਜਮ ਕੀ ਤ੍ਰਾਸ ਮਿਟੀ ਸੁਖੁ ਪਾਇਆ ਨਿਕਸੀ ਹਉਮੈ ਪੀਰ॥ 1॥ ਰਹਾਉ॥ ਤਪਤਿ ਬੁਝਾਨੀ ਅੰਮ੍ਰਿਤ ਬਾਨੀ ਤ੍ਰਿਪਤੇ ਜਿਉ ਬਾਰਿਕ ਖੀਰ॥ ਮਾਤ ਪਿਤਾ ਸਾਜਨ ਸੰਤ ਮੇਰੇ ਸੰਤ ਸਹਾਈ ਬੀਰ॥ 1॥
(ਅੰਗ 979)॥ ਖੁਲੇ ਭ੍ਰਮ ਭੀਤਿ ਮਿਲੇ ਗੋਪਾਲਾ ਹੀਰੈ ਬੇਧੇ ਹੀਰ॥ ਬਿਸਮ ਭਏ ਨਾਨਕ ਜਸ ਗਾਵਤ ਠਾਕੁਰ ਗੁਨੀ ਗਹੀਰ॥ 2॥3॥
Nut Mehla 5: Ja kuou bhuyyee Toomhaari dheer. Jum kee traas mitee sookh(u) paaya, niksee haumein peer. 1. Ruhaou. Tuput(i) boojhaani, Amrit Bani, triptay jiyoun baarik kheer. Maat,pita saajun, sunt mayray, sunt suhaayee beer. 1.
(PAGE 979): Khoolay bherm bheet(i), milay Gopala Heeraiy baydhay heer. Bism bhuyyay Nanak jus gaavut, Tthaakur gooni guheer. 2.3.
Word Meaning: Bhuyyee = happened. Dheer = support; comfort. Traas = fear. Niksee = left; got rid of. Peer = pain; discomfort; thorn. Pause.
Tupt(i) = heat; fire (of worldly desires). Triptay = contented. Kheer = milk. Beer = brothers; friends. 1. Khoolay = removed; demolished. Bherm Bheet(i) = wall of misgivings. Heeraiy = diamond (Waheguru). Baydhay = pierced. Heer = diamond. Bism = mesmerized. Gooni Guheer = ocean (source) of virtues. 2.
MEANING: The fear of the Angel of death, and the thorn of haumein in the devotee who found comfort in You (received Your support) was removed, and he lived in comfort, oh Waheguru. Pause.
The immortalizing Bani of the Guru has put out the fire of my desires, and I have become fully contented like a baby who gets milk (when he is hungry). Now, the holy saints are my support, and are like my mother, my father, my friends, and my brothers. 1.
Now, the wall of my misgivings has been demolished, and I have been connected with the Lord, and my mind has been pierced by the Waheguru-Diamond in such a way that I have also become a diamond. My Lord is a deep ocean of virtues, and I have been mesmerized while singing His praise, oh Nanak. 2.3.

ਨਟ ਮਹਲਾ 5॥ ਅਪਨਾ ਜਨੁ ਆਪਹਿ ਆਪਿ ਉਧਾਰਿਓ॥ ਆਠ ਪਹਰ ਜਨ ਕੈ ਸੰਗਿ ਬਸਿਓ ਮਨ ਤੇ ਨਾਹੀ ਬਿਸਾਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਪੇਖਿਓ ਦਾਸ ਕਾ ਕੁਲੁ ਨ ਬੀਚਾਰਿਓ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਮੁ ਹਰਿ ਦੀਓ ਸਹਜਿ ਸੁਭਾਇ ਸਵਾਰਿਓ॥ 1॥ ਮਹਾ ਬਿਖਮੁ ਅਗਨਿ ਕਾ ਸਾਗਰੁ ਤਿਸ ਤੇ ਪਾਰਿ ਉਤਾਰਿਓ॥ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਨੋ ਪੁਨਹ ਪੁਨਹ ਬਲਿਹਾਰਿਓ॥ 2॥4॥

Nut Mehla 5: Apuna jun(u) Aapeh(i) Aap(i) oodhaariyo. Aatth pehr jun kaiy sung(i) busiyo, mun tay naahi bisaariyo. 1. Ruhaou. Bern(u), chihn(u) naahi kichh(u) paykhiyo, daas ka kool(u) na beechaariyo. Ker kirpa Naam(u) Hur(i) deeyo, sehj(i) soobhaayay suvaariyo. 1. Muhaa bikhum(u) ugun(i) ka saagur(u), tis tay paar(i) ootaariyo. Paykh(i), paykh(i) Nanak bigsaano, pooneh, pooneh bulihaariyo. 2.4.

Word Meaning: Jun = devotee. Oodhaariyo = salvaged. Aatth Pehr = twenty-four hours. Busiyo = resides. Bisaariyo = forgot; dropped. Pause.
Bern = (skin) colour. Chihn(u) = physical features. Paykhiyo = saw; considers. Kool = clan. Sehj Soobhaayay = without any effort. Suvaariyo = groomed; salvaged 1.
Bikhum = difficult. Paykh(i) = to see. Bigsaano = (mind) blooms Pooneh = again. 2.

MEANING: Waheguru salvages His devotees on His own. He resides with them all the twenty-four hours, and does not drop them from His mind (forgets them). Pause.
He does not consider (pay any attention to) the skin colour, physical features, or the clan of His devotees, and grooms them with noble qualities by giving them His Naam, for which He does not make any special effort. 1.
The world-sea is like a sea of fire, and extremely difficult to cross; but Waheguru ferries His devotees across. My mind blooms to see such amazing acts of Waheguru, and I wish to sacrifice my life again and again for Him, oh Nanak. 2.4.

ਨਟ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਮਨ ਮਹਿ ਨਾਮੁ ਕਹਿਓ॥ ਕੋਟਿ ਅਪ੍ਰਾਧ ਮਿਟਹਿ ਖਿਨ ਭੀਤਰਿ ਤਾ ਕਾ ਦੁਖੁ ਨ ਰਹਿਓ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਭਇਓ ਬੈਰਾਗੀ ਸਾਧੂ ਸੰਗਿ ਲਹਿਓ॥ ਸਗਲ ਤਿਆਗਿ ਏਕ ਲਿਵ ਲਾਗੀ ਹਰਿ ਹਰਿ ਚਰਨ ਗਹਿਓ॥ 1॥ ਕਹਤ ਮੁਕਤ ਸੁਨਤੇ ਨਿਸਤਾਰੇ ਜੋ ਜੋ ਸਰਨਿ ਪਇਓ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਪ੍ਰਭੁ ਅਪੁਨਾ ਕਹੁ ਨਾਨਕ ਅਨਦੁ ਭਇਓ॥ 2॥5॥

Nut Mehla 5: Hur(i), Hur(i) mun meh(i) Naam(u) kuhhiyo. Koat(i) upraadh miteh(i) khin bheetur(i), ta ka dookh(u) na ruhhiou. 1. Ruhaou. Khojut, khojut, bhuyyo baiyraagi, Sadh sung(i) luhhiyo. Sugul tiyaag(i) Aik liv laagi, Hur(i), Hur(i) Churn guhhiyo. 1. Keht mookut, soontay nistaaray, jo, jo, shern(i) puyyo. Simer(i), simer(i), simer(i) Soami Prubh apuna, kuhou Nanak, anund(u) bhuyyio. 2.5.

Word Meaning: Koat(i) = countless. Upraadh = sins; immoral acts. Ta Ka = his. Pause.
Bhuyyio = became. Baiyraagi = fully dedicated to (Waheguru). Luhhiyo = acquired. Tiyaag(i) = by renouncing. Liv = deep meditation. Churn Guhhiyo = took shelter. 1.
Mookut = emancipated. Nistaariyo = salvaged. Anund = blissfulness. 2.

MEANING: Countless sins of the devotee who recites Waheguru's Naam in his mind are eradicated in a moment, and he is left with no discomfort. Pause.
After searching for Waheguru for a long time, I became fully dedicated to Him and realized Him in the shelter of the Guru. Renouncing all worldly comforts, I came to Waheguru's shelter, and now my mind is fully focused on Him. 1.
Whoever takes Waheguru's shelter, and either recites His Naam, or listens to it, is emancipated. By continuously reciting Waheguru's Naam, I am enjoying blissfulness, oh Nanak. 2.5.

ਨਟ ਮਹਲਾ 5॥ ਚਰਨ ਕਮਲ ਸੰਗਿ ਲਾਗੀ ਡੋਰੀ॥ ਸੁਖ ਸਾਗਰ ਕਰਿ ਪਰਮ ਗਤਿ ਮੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਅੰਚਲਾ ਗਹਾਇਓ ਜਨ ਅਪੁਨੇ ਕਉ ਮਨੁ ਬੀਧੋ ਪ੍ਰੇਮ ਕੀ ਖੋਰੀ॥ ਜਸੁ ਗਾਵਤ ਭਗਤਿ ਰਸੁ ਉਪਜਿਓ ਮਾਇਆ ਕੀ ਜਾਲੀ ਤੋਰੀ॥ 1॥ ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾਨਿਧਿ ਆਨ ਨ ਪੇਖਉ ਹੋਰੀ॥ ਨਾਨਕ ਮੇਲਿ ਲੀਓ ਦਾਸੁ ਅਪੁਨਾ ਪ੍ਰੀਤਿ ਨ ਕਬਹੂ ਥੋਰੀ॥ 2॥6॥

Nut Mehla 5: Churn Kumul sung(i) laagi dori. Sookh Saagur, kur(i) Perm Gut(i) mori. 1. Ruhaou. Unchla guhaayo jun Apunay kuou, mun(u) beedho praym kee khori. Jus(u))

gaavut(i) bhagat(i) rus(u) oopjiyo, Maya kee jaali tori. 1. Poorun poor(i) ruhhay Kirpa-Nidh(i) aan na paykhoun hori. Nanak mayl(i) leeyo daas(u) Apuna, preet(i) na kubhoon thori. 2.6.
Word Meaning: Sung(i) = with. Dori = string (train) of thoughts. Sookh-Saagur = ocean (source) of comforts (Waheguru). Perm Gut(i) = highest spiritual state. Pause.
Unchla = robe (shelter). Guhhayo = extended; provided. Beedho = pierced. Khori = khoomaari = inebriation. Rus(u) = sweetness. Jaali = net. Tori = broke. 1.
Poorun = omnipresent. Kirpa-Nidhi = treasure of kindness. Aan = Hori = other. Na Kubhoon = never. Thori = lessens. 2.
MEANING: The train of my thought has been connected with the lotus-like Feet of Waheguru (His Naam). My Lord is the source of all comforts. I pray to Him that He grant me the highest spiritual state. Pause.
Waheguru provided His shelter to this devotee, and now my mind has been pierced with love for Him, and I feel fully intoxicated. The sweetness of His worship has sprouted in my mind by singing His praise, and the net of Maya has been severed. 1.
Now, I see the benevolent Lord present everywhere, and no one else. God has connected this slave of His with Him, and there will be no lessening in my love for Him, oh Nanak. 2.6.

ਨਟ ਮਹਲਾ 5॥ ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਹਰਿ ਨਾਰਾਇਣ॥ ਕਬਹੂ ਨ ਬਿਸਰਤੁ ਮਨ ਮੇਰੇ ਤੇ ਆਠ ਪਹਰ ਗੁਨ ਗਾਇਣ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੂ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਇਣ॥ ਪੂਰਨ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾਨਿਧਿ ਘਟਿ ਘਟਿ ਦਿਸਟਿ ਸਮਾਇਣ॥ 1॥ ਜਾਪ ਤਾਪ ਕੋਟਿ ਲਖ ਪੂਜਾ ਹਰਿ ਸਿਮਰਣ ਤੁਲਿ ਨ ਲਾਇਣ॥ ਦੁਇ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਗੈ ਤੇਰੇ ਦਾਸਨਿ ਦਾਸ ਦਸਾਇਣ॥ 2॥7॥
Nut Mehla 5: Mayray mun, jup(u), jup(i) Hur(i) Naraayin. Kubhoon na bisrut(u) mun mayray tay, aatth pehr goon gaayin. 1. Ruhaou. Sadhu dhoor(i) kuroun nit mujun, subh kilvikh paap guvaayin. Poorun poor(i) ruhhay Kirpa-Nidh(i), ghut(i), ghut(i) disht(i) smaayin. 1. Jaap, taap, koat(i) lukh pooja, Hur(i) simrun tool(i) na laayin. Dooyay ker jorr(i) Nanak(u) daan(u) maangaiy, Tayray daasun, daas dusaayin(u). 2.7.
Word Meaning: Jup(u) = recitation (of Naam). Jup(i) = recite. Hur(i), Naraayin = Lord. Pause. Nit = every day; always. Mujun = bathe. Kilvikh = Paap = sins. Ghut(i), Ghut(i) = in every heart. Dist(i) = is seen. Smaayin = present. 1.
Jaap, Taap = common ritualistic practices. Tool = equal. Ker = hands. Daasun Dusaayin(u) = slave of slaves of slaves.
MEANING: Recite the Naam of Waheguru, and sing His praise all the twenty-four hours so that He is never forgotten by you, oh my mind. Pause. I bathe in the dust of the feet of the Guru (serve Him with full dedication) all the time, whereby all my sins will be eradicated. The kind Waheguru is seen to be present in every heart and everywhere. 1.
No prevalent ritual like recitation of mantras, self-torturing, or countless idol worships come even close to the recitation of Waheguru's Naam. With folded hands, I beg for the donation that Waheguru makes me the slave of the slaves of His slaves, oh Nanak. 2.7.

ਨਟ ਮਹਲਾ 5॥ ਮੇਰੈ ਸਰਬਸੁ ਨਾਮ ਨਿਧਾਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਸੰਗਿ ਮਿਲਿਓ ਸਤਿਗੁਰਿ ਦੀਨੋ ਦਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਸੁਖ ਦਾਤਾ ਦੁਖ ਭੰਜਨਹਾਰਾ ਗਾਉ ਕੀਰਤਨੁ ਪੂਰਨ ਗਿਆਨੁ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਖੰਡ ਖੰਡ ਕੀਨੇ ਬਿਨਸਿਓ ਮੂੜ੍ਹ ਅਭਿਮਾਨੁ॥ 1॥ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਿ ਵਖਾਣਾ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ ਜਾਨੁ॥ ਚਰਨ ਕਮਲ ਸਰਨਿ ਸੁਖ ਸਾਗਰ ਨਾਨਕੁ ਸਦ ਕੁਰਬਾਨੁ॥ 2॥8॥
Nut Mehla 5: Mayraiy serbus(u) Naam nidhaan(u). Kur(i) kirpa, Sadhu sung(i) miliyo, Satgur(i) deeno daan(u). 1. Ruhaou. Sookh-Daata, dookh bhunjunhaara, gaaoun keertun(u) Poorun Giyan(u). Kaam(u) kroadh(u), lobh(u), khund, khund keenay, binsiyo moorrh

abhimaan(u). 1. Kiyya goon Tayray aakh(i) vukhaana, prubh untarjaami jaan(u). churn Kumul, shern Sookh-Saagur, Nanak(u) sud koorbaan(u). 2.8.
Word Meaning: Serbus = everything. Nidhaan(u) = treasure. Sadhu = Guru. Pause. Bhunjunhaara = destroyer. Poorun = perfect; complete. Khund, Khund = small pieces. Binsiyo = destroyed. Moorh = foolish; obstinate; stubborn. Abhimaan = conceit. 1. Vukhaana = explain. Untarjaami = Jaan(u) = omniscient. 2.
MEANING: With His benevolence, Waheguru connected me with the Guru, who donated Waheguru's Naam to me, which has become the treasure of everything for me. Pause. I sing praise of Waheguru, which is the source of complete Divine Knowledge, and of all comforts, and is the destroyer of all discomforts. He has shredded my lust, rage, and greed into tiny pieces, and has destroyed my stubborn conceit. 1.
I am in no position to describe Your virtues as You are omniscient, and know everything, oh Waheguru. The shelter of Your lotus-like Feet (Your Naam) is the source of all comforts, and I am always a sacrifice for You, humbly submits Nanak. 2.8.

(ਅੰਗ 980)॥ ਨਟ ਮਹਲਾ 5॥ ਹਉ ਵਾਰਿ ਵਾਰਿ ਜਾਉ ਗੁਰ ਗੋਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਤੁਮ ਪੂਰਨ ਦਾਤੇ ਦੀਨਾ ਨਾਥ ਦਇਆਲ॥ 1॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਜੀਅ ਪ੍ਰਾਨ ਧਨ ਮਾਲ॥ 2॥ ਦਰਸਨ ਪਿਆਸ ਬਹੁਤੁ ਮਨ ਮੇਰੈ ਨਾਨਕ ਦਰਸ ਨਿਹਾਲ॥ 3॥9॥
(PAGE 980): **Nut Mehla 5:** Huoun vaar(i), vaar(i) jaaoun Gur Gopal. 1. Ruhaou. Moh(i) nirgoon, Toom Poorun Daatay, deena Nath, duyaal. 1. Ootthut, baiytthut, sovut, jaagut, jea praan, dhun maal. 2. Dershun piyaas, buhout(u) mun mayraiy, Nanak Ders nihaal. 3.9.
Word MEANING: Vaar(i), Vaar(i) = sacrifice. Pause. Nirgoon = devoid of virtues. Poorun Daatay = perfect provider. Deena Nath = Lord of the poor (humble). 1.
Dhun Maal = wealth and properties. 2. Ders = sight. Nihaal = blissful. 3.
MEANING: I will sacrifice my life again and again for my Waheguru. Pause.
I have no good quality, whereas You are the perfect Provider, are the Lord of all, and kind to the poor (humble), oh Waheguru. 1.
Whether I am standing, sitting, sleeping or awake, You are my life, my wealth, and all other possessions under all conditions. 2.
Nanak has a deep longing for Your sight and feels blissful to see You, oh Lord. 3.9.

ਨਟ ਪੜਤਾਲ ਮਹਲਾ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕੋਊ ਹੈ ਰੇ ਮੇਰੋ ਸਾਜਨੁ ਮੀਤੁ॥ ਹਰਿ ਨਾਮੁ ਸੁਨਾਵੈ ਨੀਤ॥ ਬਿਨਸੈ ਦੁਖੁ ਬਿਪਰੀਤਿ॥ ਸਭੁ ਅਰਪਉ ਮਨੁ ਤਨੁ ਚੀਤੁ॥ 1॥ ਰਹਾਉ॥ ਕੋਈ ਵਿਰਲਾ ਆਪਨ ਕੀਤ॥ ਸੰਗਿ ਚਰਨ ਕਮਲ ਮਨੁ ਸੀਤ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਜਸੁ ਦੀਤ॥ 1॥ ਹਰਿ ਭਜਿ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤ॥ ਕੋਟਿ ਪਤਿਤ ਹੋਹ ਪੁਨੀਤ॥ ਨਾਨਕ ਦਾਸ ਬਲਿ ਬਲਿ ਕੀਤ॥ 2॥1॥10॥19॥

Nut Purrtaal, Mehla 5: Ek Onkar Satgur Persad(i). Koyoo haiy ray mayro saajun(u), meet(u). Hur(i) Naam(u) soonaavaiy neet. Binsaiy dookh(u) bipreet(i). Subh(u) urpoun mun, tun(u) cheet(u). 1. Ruhaou. Koyee virla Aapun keet. Sung(i) Churn Kumul mun(u) seet. Kur(i) kirpa, Hur(i) jus(u) deet. 1. Hur(i) bhuj(i) junum(u) Pudaaruth(u) jeet. Koat(i) putit hoh pooneet. Nanak daas bul(i), bul(i) keet. 2.1.10.19.
Word Meaning: Binsaiy = be destroyed. Bipreet(i) = behaviour against the principles. Urpoun = offer. Cheet(u) = mind. Pause.
Virla = rare. Keet = made. Seet = stitched; attached. Jus(u) = praise. Deet = gives. 1.
Bhuj(i) = worshipping. Junum Pudaaruth = objective of life. Jeet = conquered. Putit =immoral. Pooneet = pure; holy. Bul(i), Bul(i) = offer to sacrifice. 2.

MEANING: Is there a friend or a buddy of mine who can recite Waheguru's Naam for me so that the discomfort of my practices against my wishes (my attachment with worldly things as opposed to with Waheguru) may be eradicated? I will offer my mind and my body to serve him. Pause. There is a rare devotee whose mind is stitched with the lotus-like Fee of Waheguru (His Naam), and whom Waheguru makes His own (connects with Him). Waheguru has kindly given His Naam to me. 1.
The individual, who recites Waheguru's Naam, wins the battle of life (achieves union with Waheguru). Countless immoral people get purified by reciting His Naam. I am a slave of Waheguru, and will be pleased to sacrifice my life for Him, oh Nanak. 2.1.10.19.

ਨਟ ਅਸਟਪਦੀਆ ਮਹਲਾ 4॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Nut Ashtpudiyaan, Mehla 4: Ek Onkar Satgur Persad(i):

ਰਾਮ ਮੇਰੇ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੇ॥ ਖਿਨੁ ਪਲੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਸੇਵਾ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਧਿਆਵਹੁ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਿਆਰੇ॥ ਦੀਨ ਦਇਆਲ ਭਏ ਪ੍ਰਭ ਠਾਕੁਰ ਗੁਰ ਕੈ ਸਬਦਿ ਸਵਾਰੇ॥ 1॥ ਮਧਸੂਦਨ ਜਗਜੀਵਨ ਮਾਧੋ ਮੇਰੇ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ॥ ਇਕ ਬਿਨਉ ਬੇਨਤੀ ਕਰਉ ਗੁਰ ਆਗੈ ਮੈ ਸਾਧੁ ਚਰਨ ਪਖਾਰੇ॥ 2॥ ਸਹਸ ਨੇਤ੍ਰ ਨੇਤ੍ਰ ਹੈ ਪ੍ਰਭ ਕਉ ਪ੍ਰਭੁ ਏਕੋ ਪੁਰਖੁ ਨਿਰਾਰੇ॥ ਸਹਸ ਮੂਰਤਿ ਏਕੋ ਪ੍ਰਭੁ ਠਾਕੁਰ ਪ੍ਰਭੁ ਏਕੋ ਗੁਰਮਤਿ ਤਾਰੇ॥ 3॥ ਗੁਰਮਤਿ ਨਾਮੁ ਦਮੋਦਰੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰਿਧਾਰੇ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਬਨੀ ਅਤਿ ਮੀਠੀ ਜਿਉ ਗੂੰਗਾ ਗਟਕ ਸਮ੍ਹਾਰੇ॥ 4॥
ਰਸਨਾ ਸਾਦ ਚਖੈ ਭਾਇ ਦੂਜੈ ਅਤਿ ਫੀਕੇ ਲੋਭ ਬਿਕਾਰੇ॥ ਜੋ ਗੁਰਮਖਿ ਸਾਦ ਚਖਹਿ ਰਾਮ ਨਾਮਾ ਸਭ ਅਨ ਰਸ ਸਾਦ ਬਿਸਾਰੇ॥ 5॥ ਗੁਰਮਤਿ ਰਾਮ ਨਾਮੁ ਧਨ ਪਾਇਆ ਸੁਣਿ ਕਹਤਿਆ ਪਾਪ ਨਿਵਾਰੇ॥ ਧਰਮਰਾਇ ਜਮੁ ਨੇੜ ਨ ਆਵੈ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਪਿਆਰੇ॥ 6॥ ਸਾਸ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਮੈ ਗੁਰਮਤਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ॥ ਸਾਸੁ ਸਾਸੁ ਜਾਇ ਨਾਮੈ ਬਿਨੁ ਸੋ ਬਿਰਥਾ ਸਾਸੁ ਬਿਕਾਰੇ॥ 7॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਨ ਪ੍ਰਭ ਸਰਨੀ ਮੋ ਕਉ ਹਰਿ ਜਨ ਮੇਲਿ ਪਿਆਰੇ॥
(ਅੰਗ 981)॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਕਹਤੁ ਹੈ ਹਮ ਦਾਸਨ ਕੇ ਪਨਿਹਾਰੇ॥ 8॥1॥

Ram mayray mun(i), tun(i) Naam(u) adhaaray. Khin(u), pul(u)) reh(i) na sukoun bin(u) sayva, mein Gurmut(i) Naam(u) smaahray. 1. Ruhaou. Hur(i), Hur(i), Hur(i), Hur(i), Hur(i) mun(i) dhiyaavhou, mein Hur(i), Hur(i) Naam(u) piyaaray. Deen Duyyaal bhuyyay Prubh Tthakur, Gur kaiy Shabad suvaaray. 1. Mudhsoodun, Jugjeevun Madho, mayray Tthakur agumm apaaray. Ikk binou, bayntee kuroun Gur aagaiy, mein Sadhu Churn pukhaaray. 2. Sehs naytur, naytur haiyn Prub kuou, Prubh(u) aiko Purakh niraaray. Sehs moorut(i), aiko Prubh Tthaakur, Prubh(u) aiko Gurmut(i) taaray. 3. Gurmut(i) Naam(u) Dumodar(u) paaya, Hur(i), Hur(i) Naam(u) ooridhaaray. Hur(i), Hur(i) kutha bunee ut(i) meetthi, jiyoun goonga gutuk smaahray. 4. ---------

Word Meaning: Adhaaray = basis; support. Khin(u) = Pul(u) = moment. Smaahray = remember. Pause. Deen = poor; humble. Suvaaray = grooms with noble qualities. 1.
Mudhsoodun, Jugjeevun, Madho, Dumodar(u) = all are names for the Lord. Agumm = inaccessible. Apaaray = limitless. Binou = Bayntee = request. Pukhaaray = wash (feet). 2. Sehs = thousands. Purakh = Supreme Being. Niraaray = fully detached. Moorut(i) = visible forms. Gurmut(i) = Guru's Advice. Taaray = salvages.3.
Ooridhaaray = enshrine in heart. Kutha = story; praise. Goonga = mute. Gutuk = sips of some delicious drink. Smaahray = enjoys. 4.

MEANING: Your Naam supports my mind and my body (is their basis), oh Waheguru.
I cannot survive even for a short moment without serving the Guru (reciting Waheguru's Naam), which I recite with the Guru's advice. Pause.

Waheguru's Naam is very dear to me, and we should recite it all the time. When the Lord, Waheguru, becomes kind to the humble, He grooms them with Guru's Shabad (and salvages them). 1. My Lord, Waheguru, is inaccessible and limitless; I have one request to make to Him that He grants me an opportunity to wash Guru's Feet (serve Him). 2.
(Being present in everybody) Waheguru has thousands (countless) eyes, but the Supreme Being is detached from worldly affairs. Waheguru has countless forms, but He alone is like Himself (Nobody else is like Him). He salvages us only with the Guru's Shabad. 3.
Waheguru's Naam is realized and enshrined in the heart only with the Guru's advice. Like a mute who enjoys the sweet taste of a drink, but cannot describe that, Waheguru's praise is very sweet, but its taste cannot be described. 4.

---------- Rusna saad chukhaiy bhaayay doojay, ut(i) pheekay lobh bikaaray. Jo Gurmukh(i) saad chukheh(i) Ram Naama, subh un rus saad bisaaray. 5. Gurmut(i) Ram Naam(u) dhun(u) paaya, soon(i) kehtiyaan paap nivaaray. Dherm Raayay Jum nayrr(i) na aavaiy, mayray Tthaakur kay jun piyaaray. 6. Saas, saas, saas, haiyn jaytay, mein Gurmut(i) Naam(u) smaahray. Saas(u), saas(u) jaayay Naamaiy bin(u), so birtha saas(u) bikaaray. 7. Kirpa, kirpa kur(i) deen Prubh shernee, mo kuou Hur(i) jun mayl(i) piyaaray.
(PAGE 981): Nanak daasun(i) daas(u) keht(u) haiy, hum daasun kay punihaaray. 8.1
Word Meaning: Rusna = tongue. Saad = taste. Chukhaiy = tastes (v). Bhaayay Doojay = other (rooted in Maya). Ut(i) = extreme. Pheekay = tasteless. Lobh = greed. Bikaaray = worthless; immoral. Un = others. Bisaaray = forgotten. 5.
Dhun(u) = wealth. Kehtiyaan = reciting. Nivaaray = removed. Dherm Raayay = the mythical Angel of justice. Nayrr(i) = near. 6. Birtha = empty; waste. 7.
Daasun(i) Daas(u) = slave of slaves. Puniharay = water server. 8.
MEANING: All tastes other than Waheguru's Naam that the tongue enjoys are (spiritually) extremely tasteless as they are rooted in Maya, and lead to greed and sensual pleasures. But the devotees of the Guru, who enjoy the taste of Waheguru's Naam, forget all other tastes. 5. The wealth of Waheguru's Naam is acquired with the Guru's advice; all one's sins are eradicated by listening to, or by reciting, Waheguru's Naam. The Angel of justice, or of death, does not go even near the devotee who is dear to God. 6.
With Guru's advice, I remember Waheguru's Naam with every breath. Any breath that I take without Waheguru's Naam goes to waste. 7.
I, a poor man, have come to Your shelter. Please be kind to me, and connect me with the devotees who are dear to You, oh munificent Waheguru. I am a slave of Waheguru's slaves, and wish to be a water carrier for them, says Nanak. 8.1.

ਨਟ ਮਹਲਾ 4॥ ਰਾਮ ਹਮ ਪਾਥਰ ਨਿਰਗੁਨੀਆਰੇ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਗੁਰੂ ਮਿਲਾਏ ਹਮ ਪਾਹਨ ਸਬਦਿ ਗੁਰ ਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਅਤਿ ਮੀਠਾ ਮੈਲਾਗਰੁ ਮਲਗਾਰੇ॥ ਨਾਮੈ ਸੁਰਤਿ ਵਜੀ ਹੈ ਦਹ ਦਿਸਿ ਹਰਿ ਮੁਸਕੀ ਮੁਸਕ ਗੰਧਾਰੇ॥ 1॥ ਤੇਰੀ ਨਿਰਗੁਣ ਕਥਾ ਕਥਾ ਹੈ ਮੀਠੀ ਗੁਰਿ ਨੀਕੇ ਬਚਨ ਸਮਾਰੇ॥ ਗਾਵਤ ਗਾਵਤ ਹਰਿ ਗੁਨ ਗਾਏ ਗੁਨ ਗਾਵਤ ਗੁਰਿ ਨਿਸਤਾਰੇ॥ 2॥ ਬਿਬੇਕੁ ਗੁਰੂ ਗੁਰੂ ਸਮਦਰਸੀ ਤਿਸੁ ਮਿਲੀਐ ਸੰਕ ਉਤਾਰੇ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਪਰਮ ਪਦੁ ਪਾਇਆ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੇ॥ 3॥ ਪਾਖੰਡ ਪਾਖੰਡ ਕਰਿ ਕਰਿ ਭਰਮੇ ਲੋਭੁ ਪਾਖੰਡੁ ਜਗਿ ਬੁਰਿਆਰੇ॥ ਹਲਤਿ ਪਲਤਿ ਦੁਖਦਾਈ ਹੋਵਹਿ ਜਮਕਾਲੁ ਖੜਾ ਸਿਰਿ ਮਾਰੇ॥ 4॥
ਉਗਵੈ ਦਿਨਸੁ ਆਲੁ ਜਾਲੁ ਸਮਾਲੈ ਬਿਖੁ ਮਾਇਆ ਕੇ ਬਿਸਥਾਰੇ॥ ਆਈ ਰੈਨਿ ਭਇਆ ਸੁਪਨੰਤਰੁ ਬਿਖੁ ਸੁਪਨੈ ਭੀ ਦੁਖ ਸਾਰੇ॥ 1॥ ਕਲਰੁ ਖੇਤੁ ਲੈ ਕੂੜੁ ਜਮਾਇਆ ਸਭ ਕੂੜੈ ਕੇ ਖਲਵਾਰੇ॥ ਸਾਕਤ ਨਰ ਸਭਿ ਭੂਖ ਭੂਖਾਨੇ ਦਰਿ ਠਾਢੇ ਜਮ ਜੰਦਾਰੇ॥ 6॥ ਮਨਮੁਖ ਕਰਜੁ ਚੜਿਆ ਬਿਖੁ ਭਾਰੀ ਉਤਰੈ ਸਬਦੁ ਵੀਚਾਰੇ॥

ਜਿਤਨੇ ਕਰਜ ਕਰਜ ਕੇ ਮੰਗੀਏ ਕਰਿ ਸੇਵਕ ਪਗਿ ਲਗਿ ਵਾਰੇ॥ 7॥ ਜਗੰਨਾਥ ਸਭਿ ਜੰਤ੍ ਉਪਾਏ ਨਕਿ ਖੀਨੀ ਸਭ ਨਥਹਾਰੇ॥ ਨਾਨਕ ਪ੍ਰਭੁ ਖਿੰਚੈ ਤਿਵ ਚਲੀਐ ਜਿਉ ਭਾਵੈ ਰਾਮ ਪਿਆਰੇ॥ 8॥2॥

Nut Mehla 4: Ram, hum paathur nirgoonyaaray. Kirpa, kirpa, kur(i) Guru milaayay, hum paahun, Shabad(i) Gur taaray. 1. Ruhaou. Satgur Naam drirraayay, ut(i) meettha maiylagur mulgaaray. Naamaiy soort(i) vujji haiy deh dis(i), Hur(i) mooshkee, mooshk gundhaaray. 1. Tayri nirgoon kutha, kutha haiy meetthi, Gur(i) neekay Buchan smaaray. Gaavut, gaavut Hur(i) goon gaayay, goon gaavut Gur(i) nistaaray. 2. Bibayk(u) Guru, Guru sumdershi, Tis(u) miliyaiy shunk ootaaray. Satgur miiyaiyn Perm Pud(u) paaya, huoun Satgur kaiy bulihaaray. 3. Paakhund, paakhund, kur(i), kur(i) bhermay, lobh(u) paakhund(u) jug(i) booriyaaray. Hult(i), pult(i) dookhdaayi hoveh(i), Jum kaal (u) khurra sir(i) maaray. 4. ---------

Word Meaning: Paathur = Paahun = stone; heavy (loaded) with sins. Nirgoonyaaray = having no noble qualities. Pause.

Drirraya = reinforced. Maiylagur = sandal tree (which grows on the Mullya mountain). Mulgaaray = better than sandal. Naamaiy = with Naam(u). Soort(i) = concentration; ability to perceive or feel. Vujji Haiy = has spread. Mooshk = the fragrance of musk. Gundhaaray = fragrance. 1. Nirgoon = above the effects of Maya. Neekay = beautiful; valuable. Smaaray = can be enshrined. Nistaaray = salvages. 2.

Bibayk(u) = ability to distinguish between good and bad. Sumsershi = impartial. Shunk = misgivings. Ootaaray = remove. Perm Pud(u) = highest spiritual state. Huoun = I. 3.

Paakhund = hypocrisy; show off. Bhermay = misled. Lobh(u) = greed. Booriyaaray = very bad. Hult(i) = this world. Pult = next world. Dookhdaayee = troublesome. 4.

MEANING: We are loaded with ignoble qualities and with sins, oh Waheguru. Kindly connect us with the Guru so that He emancipates us with His Shabad. Pause.

Satguru reinforces the sweet Naam of Waheguru, which is far superior to the fragrance of the sandal tree. With Waheguru's Naam, which has the sweet fragrance of musk and which spreads in every direction over faraway places, our ability to perceive Waheguru's presence flourishes. 1 You are above the effects of Maya, and it is very sweet to sing Your praise with the beautiful Shabad of the Guru, oh Waheguru. When one sings Waheguru's praise with Guru's Shabad all the time, Satguru salvages him (and connects with Waheguru). 2. The Guru has the Divine Wisdom to tell the good from the bad, but He is impartial, and one can have all his doubts cleared on meeting with Him. I am all sacrifice for the Guru meeting with whom (in whose shelter), I have attained the highest spiritual state. 3.

To earn money, people use different approaches, including religious hypocrisy. They are misled and suffer because of their hypocrisy; hypocrisy and greed are very, very bad in the world. They make both the worlds discomfortable (troublesome) for them as the Angel of (spiritual) death is watching them over their heads, and punishes them. 4.

-------- Oogvaiy dinus, aal(u), jaal(u) smaalaiy, bikh(u) Maya kay bisthaaray. Aayee raiyn, bhuyya soopnuntar(u), bikh(u) soopnaiy bhee dookh saaray. 5. Kullur(u), khayt(u) laiy koorr(u) jumaaya, subh koorraiy kay khulvaaray. Shaakut nur subh(i) bhookh bhookhaanay,dur(i) tthaandhay Jum jundaaray. 6. Munmukh kurj(u) churrhiya bikh(u)) bhaari, ootraiy Shabad veechaaray. Jitnay kurj, kurj kay mungiyaiy, kur(i) sayvuk pug(i) lug(i) vaaray. 7. Jugunath, subh(i) juntar oopaayay, nuck(i) kheeni, subh nuth-haaray. Nanak Prubh(u) khinchaiy, tiv chulliyay, jiyoun bhaavaiy Ram piyaaray. 8.2.

Word Meaning: Oogvaiy = appears. Dinus = day. Aal(u) Jaal(u) = worldly affairs. Smaalaiy = looks after. Bikh(u) = poisonous (causing spiritual death). Bisthaaray = expansions; related to. Soopnuntar(u) = dreams. 5. Kullur(u) = saltpeter. Khayt(u) = field. Koorr(u) = falsehood; perishables. Jumaaya = seeded. Khulvaaray = stook or rick of bales

of grain crops. Shaakut Nur = a worshipper of Maya. Bhookh Bhookhaanay = always hungry (dissatisfied). Tthaanday = standing; waiting. Jum Jundaaray = tough (killer) Angel of death. 6. Kurj Bikh(u) = debt of poisonous Maya (sensual enjoyments). Bhaari = huge. Ootraiy = comes off. Mungiyaiy = acquire. Vaaray = stopped; prevented. 7.
Jugunath = the Lord of the world; Waheguru. Juntar = living beings. Oopaayay = created. Nuck(i) Kheeni = pierced noses. Nuth-haaray = stringed noses. Khinchaiy = controls with nose string like a domesticated animal. 8.
MEANING: The man rises at daybreak and gets busy with his routine (spiritually worthless) worldly affairs, which are rooted in poisonous Maya, and which become the cause of his spiritual death. As night falls, he goes to sleep and dreams of the same spiritually fatal things that he had been doing during the day and suffers. 5.
The money-worshippers are always hungry for money and never get satisfied, while the killer Angel of spiritual death is always waiting at their door. Their heart is like a field covered with saltpetre in which Waheguru's Naam cannot take root. They plant the seeds of falsehood (deceitfulness and lies) in their heart-field, and stack the bales of deceitfulness in a stook (harvests the crops of deceitfulness and lies). 6.
The follower of his mind (disconnected with Waheguru) accumulates a huge debt of sensual enjoyments, which can be paid off by pondering (and reflecting) on the Guru's Shabad. All those debts of immoral deeds that we acquire can be prevented (paid off) by serving the Feet of the Guru like a servant (reciting His Shabad with full dedication). 7.
(But the man cannot change his nature on his own) because Waheguru, which has created all living beings, has put a string through their noses and controls their actions just as domesticated animals are controlled with a string through their noses. So, the man has to follow Dear Waheguru's Command, and follow the directions in which He pulls his strings, oh Nanak. 8.2.

ਨਟ ਮਹਲਾ 4॥ ਰਾਮ ਹਰਿ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵਾਰੇ॥ ਸਤਿਗੁਰਿ ਗਿਆਨੁ ਮਜਨੁ ਹੈ ਨੀਕੋ ਮਿਲਿ ਕਲਮਲ ਪਾਪ ਉਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸੰਗਤਿ ਕਾ ਗੁਨ ਬਹੁਤ ਅਧਿਕਾਈ ਪੜਿ ਸੂਆ ਗਨਕ ਉਧਾਰੇ॥ ਪਰਸਨ ਪਰਸ ਭਏ ਕੁਬਿਜਾ ਕਉ ਲੈ ਬੈਕੁੰਠਿ ਸਿਧਾਰੇ॥ 1॥ ਅਜਾਮਲ ਪ੍ਰੀਤਿ ਪੁਤ੍ਰ ਪ੍ਰਤਿ ਕੀਨੀ ਕਰਿ ਨਾਰਾਇਣ ਬੋਲਾਰੇ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਮਨਿ ਭਾਇ ਭਾਵਨੀ ਜਮ ਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ॥ 2॥ ਮਾਨੁਖੁ ਕਥੈ ਕਥਿ ਲੋਕ ਸੁਨਾਵੈ ਜੋ ਬੋਲੇ ਸੋ ਨ ਬੀਚਾਰੇ॥ ਸਤਸੰਗਤਿ ਮਿਲੈ ਤ ਦਿੜਤਾ ਆਵੈ ਹਰਿ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰੇ॥ 3॥ ਜਬ ਲਗੁ ਜੀਉ ਪਿੰਡ ਹੈ ਸਾਬਤੁ ਤਬ ਲਗਿ ਕਿਛੁ ਨ ਸਮਾਰੇ॥ ਜਬ ਘਰ ਮੰਦਰਿ ਆਗਿ ਲਗਾਨੀ ਕਢਿ ਕੂਪੁ ਕਢੈ ਪਨਿਹਾਰੇ॥ 4॥ ਸਾਕਤ ਸਿਉ ਮਨ ਮੇਲੁ ਨ ਕਰੀਅਹੁ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬਿਸਾਰੇ॥ ਸਾਕਤ ਬਚਨ ਬਿਛੂਆ ਜਿਉ ਡਸੀਐ ਤਜਿ ਸਾਕਤ ਪਰੈ ਪਰਾਰੇ॥ 5॥
(ਅੰਗ 982)॥ ਲਗਿ ਲਗਿ ਪ੍ਰੀਤਿ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਇ ਲਗਿ ਸਾਧੂ ਸੰਗਿ ਸਵਾਰੇ॥ ਗੁਰ ਕੇ ਬਚਨ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੇ ਮੇਰੇ ਠਾਕੁਰ ਬਹੁਤੁ ਪਿਆਰੇ॥ 6॥ ਪੂਰਬਿ ਜਨਮਿ ਪਰਚੂਨ ਕਮਾਏ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮਿ ਪਿਆਰੇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ ਰਸੁ ਗਾਵੈ ਰਸੁ ਵੀਚਾਰੇ॥ 7॥ ਹਰਿ ਹਰਿ ਰੂਪ ਰੰਗ ਸਭਿ ਤੇਰੇ ਮੇਰੇ ਲਾਲਨ ਲਾਲ ਗੁਲਾਰੇ॥ ਜੈਸਾ ਰੰਗੁ ਦੇਹਿ ਸੋ ਹੋਵੈ ਕਿਆ ਨਾਨਕ ਜੰਤ ਵਿਚਾਰੇ॥ 8॥3॥

Nut Mehla 4: Ram, Hur(i) Amritsar(i) navaaray. Satgur(i) Giyan(u) mujun haiy neeko, mil(i) kulmul paap ootaaray. 1. Ruhaou. Sungut(i) ka goon buhout adikaayee, purrh(i) sooa,Gunuk oodhaaray. Persun, pers bhuyyay Koobija kuou, laiy Baiykoontth(i) sidhaaray. 1. Ajamul, preet(i) poottar prut(i) keeni, kur(i) Naraayin bolaaray. Mayray Tthaakur kaiy mun(i) bhaayay bhaavni, Jum kunkur maar(i) bidaaray. 2. Maanookh(u) kuthaiy, kuth(i) loak soonaavaiy, jo bolay, so na beechaaray. Sutsungut(i) milaiy ta dirrta aavaiy, Hur(i) Ram Naam(i) nistaaray. 3. Jub lug(u) jeeou pind(u) haiy saabut(u), tub lug(i) kichhoo na smaaray. Jub ghur mundar(i) aag(i) lugaani, kuddh(i) koop(u) kuddhaiy punihaaray. 4. Shaakut siyoun mun mayl(u) na

kurihou, jin(i) Hur(i), Hur(i) Naam(u) bisaaray. Shaakut buchan, bichhooaa jiyoun dussiyaiy, tuj(i) shaakut puraiy puraaray.5.
Word Meaning: Navaaray = bathes. Amritsar(i) = the pool of Naam-water. Mujun = bath. Neeko = beautiful; purifying. Kulmul = Paap = sins. Pause. Goon = quality; influence. Adhikaayee = much. Sooa = parrot. Gunuk = a prostitute (See the story in "INTRODUCTION"). Persun Pers = beautiful touch (of Krishna's feet). A beautiful but hump-backed young girl who was sent by Kans to kill Krishana. Baiykoonth(i) = in paradise. Sidhaaray = reach. Ajamul = a Brahman who married a prostitute (see "INTRODUCTION"). Bhaayay = liked. Bhaavni = good intention; respect. Jum Kunkur = the assistants of the Angel of death. Bidaaray = destroyed. 2. Dirrta = reinforcement (in faith). Nistaaray = salvages. 3. Saabut(u) = complete; healthy. Mundur(i) = house; heart. Kuddh(i) = dig. Koop(u) = well. Punihaari = water server. 4.
Shaakut = worshipper of wealth; disconnected with Waheguru. Bisaaray = forgotten. Buchan = words. Bichhooaa = scorpion. Dussiyaiy = bites; stings. Tuj(i) = ignore; avoid. Puraiy Puraaray = farther away. 5.

MEANING: Waheguru makes his devotees who take Satguru's advice, to take a bath in the holy water of His Naam (to cleanse their minds). Taking a dip in Satguru's Divine Knowledge (His Shabad) purifies the mind, and all the sins of the devotees are washed away. Pause.
The influence of the holy gathering is highly influential; recall the story of the prostitute who, at the advice of a sage, began to teach a parrot to say "Ram" (Waheguru), and thus worshipped Waheguru without realizing it in the parrot's company, and was salvaged. Likewise, the hump-backed young girl who was sent by Kans, the maternal uncle of Krishna, to poison the young Krishna to death, was not only cured of her humped back, but was taken to paradise when she touched Krishna (remembered the Lord). 1.
Similarly, Ajamul, whom people considered a great sinner because he married a prostitute, was liked by my dear Lord because of his good intentions when he named his son "Narayan"- a name for Waheguru - and called him affectionately by that name. Waheguru killed all the agents of the Angel of Death to protect him. 2.
To give the impression of their religiosity, money-loving individuals praise God to make people listen, but do not ponder (or act on) what they say. However, if they join some holy gathering, they acquire firm faith in Waheguru and can find salvation with His Naam. 3.
As long as body and mind are healthy, the man does not think anything about Waheguru, but when his body is about to be set on fire (he is close to death), he begins to think about Him, which is like digging a new well to get water to put out the fire which is devouring his burning house. 4. Do not become friends with a money-lover who has forgotten Waheguru's Naam, oh my mind. The words of a money-lover are like the sting of a scorpion, which causes unbearable mental agony; so, stay far, far away from them. 5.

(PAGE 982): ---------- Lug(i), lug(i) preet(i), buhou preet(i) lugaayay, lug(i) Sadhu sung(i) suvaaray. Gur kay Buchan sut(i), sut(i) kur(i) maanay, mayray Tthaakur buhout(u) piyaaray. 6. Poorub(i) junum(i) perchoon kumaayay, Hur(i), Hur(i), Hur(i) Naam(i) piyaray. Gur persad(i) Amrit rus(u) paaya, rus(u) gaavaiy, rus(u) veechaaray. 7. Hur(i), Hur(i) roop rung subh(i) Tayray, mayray Laalun, laal goolaaray. Jaiysa rung(u) dayh(i) so hovaiy, kiyya Nanak junt vichaaray. 8.3.
Word Meaning: Lug(i), Lug(i) = dropping on the feet of the Guru (taking His shelter). Suvaaray = adorn (groom) with noble qualities. 6. Poorub(i) Junum(i) = in previous lives. Perchoon = recitation of Waheguru's Naam for short times. Rus(u) = sweetness (of

Waheguru's Naam). 7. Roop Rung = forms and colours. Laalun = extremely dear. Laal Goolaaray = dear like red flower (rose). Junt Vichaaray = helpless humans. 8.

MEANING: When a devotee drops on Guru's Feet again, and again with love (takes His shelter), he develops deep love for Waheguru, Who grooms him with noble qualities in Guru's shelter. A devotee, who obeys the Guru's Will as Divine Message, is loved dearly by Waheguru. 6. An individual who remembered Waheguru faithfully many times, even if it was for short periods in his previous life, will still love Him in this life, and with Guru's grace, he acquires the sweet taste of Waheguru's Naam, which he recites and ponders on with love. The whole world is Your forms, and Your colours, oh my extremely dear Waheguru. You are as attractive as a red rose. Nanak submits humbly that the living beings acquire only that colour (nature and qualities) that You give them; they are helpless before You, and have to obey Your Command, oh Waheguru. 8.3.

ਨਟ ਮਹਲਾ 4॥ ਰਾਮ ਗੁਰ ਸਰਨਿ ਪ੍ਰਭੂ ਰਖਵਾਰੇ॥ ਜਿਉ ਕੁੰਚਰੁ ਤਦੂਐ ਪਕਰਿ ਚਲਾਇਓ ਕਰਿ ਊਪਰੁ ਕਢਿ ਨਿਸਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਕੇ ਸੇਵਕ ਬਹੁਤੁ ਅਤਿ ਨੀਕੇ ਮਨਿ ਸਰਧਾ ਕਰਿ ਹਰਿ ਧਾਰੇ॥ ਮੇਰੇ ਪ੍ਰਭਿ ਸਰਧਾ ਭਗਤਿ ਮਨਿ ਭਾਵੈ ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੇ॥ 1॥ ਹਰਿ ਹਰਿ ਸੇਵਕੁ ਸੇਵਾ ਲਾਗੈ ਸਭੁ ਦੇਖੈ ਬ੍ਰਹਮ ਪਸਾਰੇ॥ ਏਕੁ ਪੁਰਖੁ ਇਕੁ ਨਦਰੀ ਆਵੈ ਸਭ ਏਕਾ ਨਦਰਿ ਨਿਹਾਰੇ॥ 2॥ ਹਰਿ ਪ੍ਰਭੁ ਠਾਕੁਰ ਰਵਿਆ ਸਭ ਠਾਈ ਸਭੁ ਚੇਰੀ ਜਗਤੁ ਸਮਾਰੇ॥ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਦਾਨੁ ਦੇਵੈ ਵਿਚਿ ਪਾਥਰ ਕੀਰੇ ਕਾਰੇ॥ 3॥ ਅੰਤਰਿ ਵਾਸੁ ਬਹੁਤੁ ਮੁਸਕਾਈ ਭ੍ਰਮਿ ਭੂਲਾ ਮਿਰਗੁ ਸਿੰਙ੍ਹਾਰੇ॥ ਬਨਿ ਬਨਿ ਢੂਢਿ ਢੂਢਿ ਫਿਰਿ ਥਾਕੀ ਗੁਰਿ ਪੂਰੈ ਘਰਿ ਨਿਸਤਾਰੇ॥ 4॥

ਬਾਣੀ ਗੁਰੁ ਗੁਰੂ ਹੈ ਬਾਣੀ ਵਿਚਿ ਬਾਣੀ ਅੰਮ੍ਰਿਤੁ ਸਾਰੇ॥ ਗੁਰੁ ਬਾਣੀ ਕਹੈ ਸੇਵਕ ਜਨੁ ਮਾਨੈ ਪਰਤਖਿ ਗੁਰੂ ਨਿਸਤਾਰੇ॥ 5॥ ਸਭੁ ਹੈ ਬ੍ਰਹਮੁ ਬ੍ਰਹਮ ਹੈ ਪਸਰਿਆ ਮਨਿ ਬੀਜਿਆ ਖਾਵਾਰੇ॥ ਜਿਉ ਜਨ ਚੰਦ੍ਰਹਾਸੁ ਦੁਖਿਆ ਧ੍ਰਿਸਟਬੁਧੀ ਅਪੁਨਾ ਘਰੁ ਲੂਕੀ ਜਾਰੇ॥ 6॥ ਪ੍ਰਭ ਕਉ ਜਨੁ ਅੰਤਰਿ ਰਿਦ ਲੋਚੈ ਪ੍ਰਭ ਜਨ ਕੇ ਸਾਸ ਨਿਹਾਰੇ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ਜਨ ਪੀਛੈ ਜਗੁ ਨਿਸਤਾਰੇ॥ 7॥ ਆਪਨ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਪ੍ਰਭੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਵਾਰੇ॥ ਜਨ ਨਾਨਕ ਆਪੇ ਆਪਿ ਸਭੁ ਵਰਤੈ ਕਰਿ ਕ੍ਰਿਪਾ ਆਪਿ ਨਿਸਤਾਰੇ॥ 8॥4॥

Nut Mehla 4: Ram, Hur shern(i) Prubhoo rukhvaaray. Jiyoun Koonchur(u) tundooyaiy pukur(i) chulaayo, ker(i) oopur kuddh(i) nistaaray. 1. Ruahou. Prubh kay sayvuk buhout ut(i) neekay, mun(i) sherdha kur(i) Hur(i) dhaaray. Mayray Prubh(i) sherdha bhugut(i) mun(i) bhaavaiy, jun kee paiyj suvaaray. 1. Hur(i), Hur(i), sayvuk(u) sayva laagaiy, subh(u) daykhaiy Braham pusaaray. Aik Purakh(u), Ikk(u) nudri aavaiy, subh aika nudr(i) nihaaray. 2. Hur(i) Prubh(u) Tthaakur ruvviya subh tthaayeen, subh(u) chayri jugut(u) smaaray. Aap(i) duyyaal, duyya daan(u) dayvaiy, vich(i) paathur keeray kaaray. 3. Untar(i) vaas(u) buhout mooskaayee, bherm(i) bhoola mirg singhaaray. Bun(i), bun(i) dhoondh(i), dhoondh(i) phir(i) thaaki, Gur(i) Pooraiy, ghur(i) nistaaray. 4.

Word Meaning: Rukhvaaray = guard; protector. Kooncur(u) = the elephant that was trapped in the tentacles of a octopus (see "INTRODUCTION"). Tundooaa = octopus. Pukur(i) Chulaayo = trapped and pulled. Ker(i) = hand. Pause. Neekay = beautiful; noble. Sherdha = reverence. Dhaaray = acquire; enshrine. Bhaavaiy = is liked by. Paiyj = dignity. Suvaaray = enhances. Braham Pusaaray = expansion (creation) of Waheguru. Aik Puralh = only "one" Waheguru. Nihaaray = sees. 2. Ruvviya = present. Chayri = disciples. Smaaray = looks after. Daan(u) = donations (fulfills needs). Keeray = worms; microbes. Kaaray = creates. 3. Vaas(u) = fragrance. Mooskaayee = of musk. Bherm Bhoola = misled by misbelief. Mirg = (musk) deer. Singhaaray = hits bushes with horns to search for the fragrance. Dhoondh(i) = searching for. Ghur(i) = in the heart. Nistaaray = connected with Waheguru. 4.

MEANING: Waheguru is our guard, and His shelter is most protective. (For example), He extended His hand to free and save the elephant that was trapped by a powerful octopus, and which was being pulled under water. Pause.

Waheguru's devotees are extremely noble (holy), who enshrine Waheguru in their hearts with great reverence. My Waheguru loves His worship with reverence, and exalts the dignity of His devotees. 1. Waheguru's devotees serve Him (recite His Naam, and welcome His Will), and realize that the entire world is the creation of Waheguru. They realize that Waheguru is the only Supreme Power in the universe, see Him everywhere, and find that He looks at everyone the same way (without bias). 2.
The Lord, Waheguru, is present everywhere, and the whole world is His disciple, and He looks after each of the living beings. He provides food (meets their needs) to everybody with His own kindness – even to the microbes in the rocks which He has created there. 3.
The musk deer has the great fragrance of musk in its body, but does not realize that, and searches for it in the bushes by hitting them with its horns. Just as the musk deer, I was ignorant of the presence of Waheguru in my own heart, and grew exhausted wandering in the jungles looking for Him; but the perfect Guru showed Him to me in my own heart, and saved me (connected me with Him). 4.

-------- Bani Guru, Guru haiy Bani, vich(i) Bani amrit saaray. Gur(u) Bani kuhhaiy, sayvuk jun maanaiy, pertukh Guru nistaaray. 5. Subh(u) haiy Braham, Braham haiy pusriya, mun(i) beejiya khaavaaray. Jiyoun jun Chundar Haans dookhiya Dhrisht Boodhi, apuna ghur(i) looki jaaray. 6. Prubh kuou jun(u) untar rid loachaiy, Prubh jun kay saas nihaaray. Kirpa, kirpa, kur(i) bhugut(i) drirraayay, jun peechhaiy jug(u) nistaaray. 7. Aapun, Aap(i), aap(i) Prubh Tthaakur(u), Prubh Aapay srisht(i) suvaaray. Jun Nanak Aapay Aap(i) subh(u) vertaiy, kur(i) kirpa Aap(i) nistaaray. 8.4.
Word Meaning: Pertukh = clearly; visibly. 5. Pusriya = spread out. Beejiya = seeded. Khaavaary = feeds. **Chundar Haans ---- Dhrisht Boodhi** = Chundar Haas was a young prince of a state in southern India whose parents died when he was still a minor. Dhrist Boodhi was the prime minister who controlled the state and tried many times to get the young prince killed, but was unsuccessful. Finally, he ordered his private guards to kill Chundar Haas, but by Providence, the guards killed Dhrist Boodhi's son, Madan, who was the same age as Chundar Haas and who happened to be there earlier, where Chundar Haas was supposed to be present. Dookhiya = caused grief for. Looki = flame. 6.
Jun(u) = devotee. Rid = heart. Loachaiy = longs for. Saas Nihaaray = watches (guards) with every breath. Peechhaiy = because of. 7.
Srisht(i) = world. Suvaaray = adorns (grooms) with noble qualities. 8.
MEANING: Guru's Shabad is our Guru, and the Guru is the Shabad (they are the same); and all other amrits are included in Guru's Shabad. If a devotee listens to (and acts on) the Guru's Shabad when He recites it, the Guru salvages him for everybody to know. 5.
Waheguru is present everywhere, and He has created everything. God feeds one whom he had sown in the field of his heart, just like Dhrisht Boodhi, who was grieved by Chunder Haans, as the former put his own house on fire (got his son killed by mistake). 6.
When a devotee longs deeply for Waheguru, He protects the devotee with his every breath. With His benevolence, Waheguru reinforces His worship in the devotee's heart and salvages the world through the devotee. 7.
Waheguru Himself is the Lord, and He grooms the world with noble qualities (to salvage it). He operates everywhere and salvages with His kindness, oh Nanak. 8.4.

ਨਟ ਮਹਲਾ 4॥ ਰਾਮ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ॥ ਜਿਉ ਪਕਰਿ ਦ੍ਰੋਪਤੀ ਦੁਸਟਾ ਆਨੀ ਹਰਿ ਹਰਿ ਲਾਜ ਨਿਵਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਜਾਚਕ ਜਨ ਤੇਰੇ ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਪਿਆਰੇ॥ ਸਤਿਗੁਰ ਕੀ ਨਿਤ ਸਰਧਾ ਲਾਗੀ ਮੋ ਕਉ ਹਰਿ ਗੁਰੁ ਮੇਲਿ ਸਵਾਰੇ॥ 1॥ ਸਾਕਤ ਕਰਮ ਪਾਣੀ ਜਿਉ ਮਥੀਐ ਨਿਤ ਪਾਣੀ ਝੋਲ

ਝੁਲਾਰੇ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਕਢਿ ਮਾਖਨ ਕੇ ਗਟਕਾਰੇ॥ 2॥ ਨਿਤ ਨਿਤ ਕਾਇਆ ਮਜਨੁ ਕੀਆ ਨਿਤ ਮਲਿ ਮਲਿ ਦੇਹ ਸਵਾਰੇ॥
(ਅੰਗ 983)॥ ਮੇਰੇ ਸਤਿਗੁਰ ਕੇ ਮਨਿ ਬਚਨ ਨ ਭਾਏ ਸਭ ਫੋਕਟ ਚਾਰ ਸੀਗਾਰੇ॥ 3॥ ਮਟਿਕ ਮਟਿਕ ਚਲੁ ਸਖੀ ਸਹੇਲੀ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਗੁਨ ਸਾਰੇ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ ਮੈ ਸਤਿਗੁਰ ਅਲਖੁ ਲਖਾਰੇ॥ 4॥
ਨਾਰੀ ਪੁਰਖੁ ਪੁਰਖੁ ਸਭ ਨਾਰੀ ਸਭੁ ਏਕੋ ਪੁਰਖੁ ਮੁਰਾਰੇ॥ ਸੰਤ ਜਨਾ ਕੀ ਰੇਨੁ ਮਨਿ ਭਾਈ ਮਿਲਿ ਹਰਿਜਨ ਹਰਿ ਨਿਸਤਾਰੇ॥ 5॥ ਗ੍ਰਮ ਗ੍ਰਮ ਨਗਰ ਸਭ ਫਿਰਿਆ ਰਿਦ ਅੰਤਰਿ ਹਰਿ ਜਨ ਭਾਰੇ॥ ਸਰਧਾ ਸਰਧਾ ਉਪਾਇ ਮਿਲਾਏ ਮੋ ਕਉ ਹਰਿ ਗੁਰ ਗੁਰਿ ਨਿਸਤਾਰੇ॥ 6॥ ਪਵਨ ਸੂਤੁ ਸਭੁ ਨੀਕਾ ਕਰਿਆ ਸਤਿਗੁਰਿ ਸਬਦ ਵੀਚਾਰੇ॥ ਨਿਜ ਘਰਿ ਜਾਇ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਆ ਬਿਨੁ ਨੈਨਾ ਜਗਤੁ ਨਿਹਾਰੇ॥ 7॥ ਤਉ ਗੁਨ ਈਸ ਬਰਨਿ ਨਹੀ ਸਾਕਉ ਤੁਮ ਮੰਦਰ ਹਮ ਨਿਕ ਕੀਰੇ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰ ਮੇਲਹੁ ਮੈ ਰਾਮ ਜਪਤ ਮਨੁ ਧੀਰੇ॥ 8॥5॥

Nut Mehla 4: Ram, kur(i) kirpa layhou oobaaray. Jiyoun pukur(i) Dropati dooshtaan aani, Hur(i), Hur(i) laaj nivaaray. 1. Ruhaou. Kur(i) kirpa, jaachuk jun Tayray, ikk(u) maangoun daan(u) Piyaaray. Satgur kee nit sherdha laagi, mo kuou Hur(i) Gur(u) mayl(i) suvaaray. 1. Shaakut kerm, paani jiyoun muthiyaiy, nit paani jhoal, jhoolaaray. Mil(i) Sutsungut(i) perm pud(u) paaya, kuddh(i) maakhun kay gutkaaray. 2. Nit, nit kaaya mujun keeya, nit mul(i), mul(i) dayh suvaaray.

(PAGE 983): Mayray Satgur kay mun(i) Buchan na bhaayay, subh phokut chaar sheengaaray. 3. Mutik, mutik, chul(u) sukhee suhayli, mayray Tthaakur kay goon saaray. Gurmukh(i) sayva mayray Prubh bhaayee, mein Satgur Alukh(u) lukhaaray. 4.----------

Word Meaning: Oobaaray = salvage. Duroputi = wife of the five Pandavas. Doostaan = the wicked people. Aani = brought. Laaj = dignity. Nivaaray = protects. Pause.
Jaachuk = beggars. Sherdha = reverence; yearning. Suvaaray = adorn; salvage. 1.
Shaakut = money-worshipper (disconnected with Waheguru). Kerm = deeds. Muthiyaiy = churn. Jhoal Jhoolaaray = churns repeatedly. Perm Pud(u) = the highest spiritual state. Maakhun = butter. Gutkaaray = eats while enjoying. 2. Kaaya = Dayh = body. Mujun = bathing. Bhaayay = liked. Phokut = wasteful. Chaar = beautiful. 3.
Mutik = walk with confidence. Sukhee = Suhayli = female friends of women. Saaray = retain carefully. Alukh(u) = incomprehensible. Lukhaaray = show; connect with. 4.

MEANING: Kindly protect my dignity against the attacks of Maya and salvage me, just the way you protected the honour of Dropati, the wife of the Pandav-brothers, when the wicked Kauravas tried to shame her by de-robing her, oh Waheguru (see the story in "INTRODUCTION"). Pause.
Please be kind to Your devotee beggar, and donate Your Naam (implant in my heart), and fulfil my wish, oh dear Waheguru. I have a strong yearning to see the Guru, kindly connect me with Him so that my soul may be groomed with noble qualities, oh Lord. 1.
The deeds of a money-lover are spiritually as worthless as the churning of water which he performs again and again. On the other hand, a devotee attains the highest spiritual level in the company of the holy saints (the Guru) and enjoys the bliss of that state, like a lover of butter who extracts it from yogurt and eats it while enjoying. 2.
The hypocrite follower of his mind bathes every day, cleanses his body by rubbing well, and adorns himself with religious symbols (to show off), but he does not like the Guru's Words; therefore, all his hypocritical acts of decorating his body go to waste. 3.
The devotees of Waheguru carefully acquire the noble qualities of Waheguru and walk with confidence among their friends. Waheguru liked my service to my Guru because of which my Guru showed the incomprehensible Waheguru in my heart. 4

---------- Naari, purakh(u), purakh(u) subh naari, subh(u) Aiko Purakh(u) Mooraaray. Sunt junaa kee rayn(u) mun(i) bhaayee, mill(i) Hur(i) jun Hur(i) nistaaray. 5. Graam, graam, nugur subh phirya, rid untar(i) Hur(i) jun bhaaray. Sherdha, sherdha oopaayay milaayay, mo kuou Hur(i) Gur, Gur(i) nistaaray. 6. Puvun soot(u) subh(u) neeka kuriya, Satgur(i) Shabad veechaaray. Nij ghur(i) jaayay Amrit rus(u) peeya, bin(u) naiyna jugut(u) nihaaray. 7. Tuou goon Eesh bern(i) nuhee saakoun, Toom mundar, hum nick keeray. Nanak, kirpa kurhou Gur maylhou, mein Ram juput mun(u) dheeray. 8.5.

Word Meaning: Naari = female. Purakh(u) = male. living power. Mooraaray = a name for Waheguru. Rayn(u) = dust of feet (service to). Bhaayee = liked; 5.

Graam = village. Nugur = town. Rid Untar(i) = in the heart. Bhaaray = Bhaalay = search for; find. Sherdha = love (yearning) for. Oopaayay = generate. 6.

Puvun = air; breaths. Soot = thread. Neeka = beautiful; pure. Nij Ghur(i) = in own heart. Bin(u) Naiyna = without eyes. Nihaaray = see (through the lens of mind). 7.

Eesh = God. Bern(i) = describe. Mundar = a big mansion. Nick = small. Keeray = ants. Dheeray = find peace. 8.

MEANING: Even though Waheguru is equally present in every male and female, He salvages only those who like the dust of the feet of His holy saints (serve them selflessly). 5.

People wander from village to village, and from town to town searching for Waheguru, but His devotees search for and find Him in their own hearts. I also beg my Waheguru to generate love for Him in my heart and connect me with the Guru, because it is through the Guru that Waheguru saves His devotees. 6.

The devotee, who ponders, and reflects on Guru's Shabad, and purifies the string of his breaths (by reciting His Shabad in Waheguru's praise with every breath), enjoys the sweetness of the Naam in his stable mind, and sees the reality of the whole world (the poisonous effects of Maya on the world) without the eyes (in the high spiritual state). 7.

I cannot describe all Your virtues, oh Waheguru, because I am like a tiny worm, whereas You are like a huge palace which I cannot explore at all. Kindly connect me, Nanak, with the Guru so that I may recite Your Naam in His shelter to have contentment of mind, oh Lord. 8.5.

ਨਟ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਭਜੁ ਠਾਕੁਰ ਅਗਮ ਅਪਾਰੇ॥ ਹਮ ਪਾਪੀ ਬਹੁ ਨਿਰਗੁਣੀਆਰੇ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਨਿਸਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੂ ਪੁਰਖੁ ਸਾਧ ਜਨ ਪਾਏ ਇਕ ਬਿਨਉ ਕਰਉ ਗੁਰ ਪਿਆਰੇ॥ ਰਾਮ ਨਾਮ ਧਨੁ ਪੂਜੀ ਦੇਵਹੁ ਸਭੁ ਤਿਸਨਾ ਭੂਖ ਨਿਵਾਰੇ॥ 1॥ ਪਚੈ ਪਤੰਗੁ ਮ੍ਰਿਗ ਭ੍ਰਿੰਗ ਕੁੰਚਰ ਮੀਨ ਇਕ ਇੰਦ੍ਰੀ ਪਕਰਿ ਸਘਾਰੇ॥ ਪੰਚ ਭੂਤ ਸਬਲ ਹੈ ਦੇਹੀ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਪ ਨਿਵਾਰੇ॥ 2॥ ਸਾਸਤ੍ਰ ਬੇਦ ਸੋਧਿ ਸੋਧਿ ਦੇਖੇ ਮੁਨਿ ਨਾਰਦ ਬਚਨ ਪੁਕਾਰੇ॥ ਰਾਮ ਨਾਮੁ ਪੜਹੁ ਗਤਿ ਪਾਵਹੁ ਸਤਸੰਗਤਿ ਗੁਰਿ ਨਿਸਤਾਰੇ॥ 3॥ ਪ੍ਰੀਤਮ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ ਕੇਰੀ ਜਿਵ ਸੂਰਜੁ ਕਮਲੁ ਨਿਹਾਰੇ॥ ਮੇਰ ਸੁਮੇਰ ਮੋਰ ਬਹੁ ਨਾਚੈ ਜਬ ਉਨਵੈ ਘਨ ਘਨਹਾਰੇ॥ 4॥

ਸਾਕਤ ਕਉ ਅੰਮ੍ਰਿਤ ਬਹੁ ਸਿੰਚਹੁ ਸਭ ਡਾਲ ਫੂਲ ਬਿਸੁਕਾਰੇ॥ ਜਿਉ ਜਿਉ ਨਿਵਹਿ ਸਾਕਤ ਨਰ ਸੇਤੀ ਛੇੜਿ ਛੇੜਿ ਕਢੈ ਬਿਖੁ ਖਾਰੇ॥ 5॥ ਸੰਤਨ ਸੰਤ ਸਾਧ ਮਿਲਿ ਰਹੀਐ ਗੁਣ ਬੋਲਹਿ ਪਰਉਪਕਾਰੇ॥ ਸੰਤੈ ਸੰਤੁ ਮਿਲੈ ਮਨ ਬਿਗਸੈ ਜਿਉ ਜਲ ਮਿਲਿ ਕਮਲ ਸਵਾਰੇ॥ 6॥ ਲੋਭ ਲਹਰਿ ਸਭੁ ਸੁਆਨੁ ਹਲਕੁ ਹੈ ਹਲਕਿਓ ਸਭਹਿ ਬਿਗਾਰੇ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੈ ਦੀਬਾਨਿ ਖਬਰਿ ਹੋਈ ਗੁਰਿ ਗਿਆਨੁ ਖੜਗੁ ਲੈ ਮਾਰੇ॥ 7॥ ਰਾਖੁ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੇ ਮੈ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰੇ॥ ਨਾਨਕ ਮੈ ਧਰ ਅਵਰ ਨ ਕਾਈ ਮੈ ਸਤਿਗੁਰੁ ਗੁਰੁ ਨਿਸਤਾਰੇ॥ 8॥6॥ ਛਕਾ 1॥

Nut Mehla 4: Mayray mun, bhuj(u) Tthaakur agumm apaaray. Hum paapi buhou nirgooniyaaray, kur(i) kirpa Gur(i) nistaaray. 1. Ruhaou. Sadhu Purakh(u), sadh jun paayay, ikk binou kuroun Gur Piyaaray. Ram Naam, dhun, poonji dayvhou, subh(u) tishna bhookh nivaaray. 1. Puchaiy putung(u), mirg, bhring, koonchur, meen, ikk indri pukur(i) sughaaray. Punch bhoot sbul haiy dayhi, Gur(u) Satgur(u) paap nivaaray. 2. Shastar, Bayd soadh(i)

soadh(i) daykhay, Moon(i) Nard, buchan pookaaray. Ram Naam(u) purrhou gut(i) paavhou, Sutsungut(i) Gur(i) nistaaray. 3. Preetum preet(i) luggi Prubh kayri, jiv sooruj(u), kumul(u) nihaaray. Mayr soomayr, moar buhou naachaiy, jub oonvaiy ghun ghunhaaray. 4. ---------

Word Meaning: Bhuj(u) = recite. Agumm = inaccessible. Apaaray = limitless. Buhou = big. Nirgooniyaaray = having no qualities. Nistaaray = salvages. Pause.

Sadhu Purakh(u) = God-like Guru. Binou = request. Dhun = wealth. Poonji = capital; wealth. Tishna Bhookh = appetite of worldly desires. 1.

Puchaiy = burn; suffer. Putung = moth. Mirg = deer. Bhring = wasp; bumblebee. Koonchur = elephant. Meen = fish. Indri = sense; vice. Pukur(i) = trap. Sunghaaray = destroyed. Punch Bhoot = five demons. Sbul = powerful. Nivaaray = removes. 2.

Soadh(i), Soadh(i) = examine carefully. Moon(i) Nard = a son of Brahma who was born out of his thigh. Pookaaray = said forcefully. Gut(i) = high spiritual state. 3.

Kayri = of; for. Nihaaray = sees. Mayr Soomayr = tall mountains. Moar = peacock. Naachaiy = dances. Oonvaiy Ghun = very low. Ghunhaaray = clouds. 4.

MEANING: Recite the Naam of the inaccessible and the limitless Waheguru, and pray to Him that He salvage me, who has no virtue, and is a big sinner, through the Guru, oh my mind. Pause. Through the company of some holy saints, I got connected with the Guru, and I have a request: that He grant me the wealth of Waheguru's Naam, whereby all my appetite for worldly desires should be eradicated. 1.

The moth, the deer, the bumblebee, the elephant, and the fish, all suffer, and get killed only for their single vice each (greed, or love for music, or lust), but the human beings have not just one, but five powerful vices (like lust, rage, greed etc.); and only Satguru can destroy the sins that the man commits under their influence. 2.

We have examined carefully the Hindu holy books like the Shastras, the Vedas, and the forcefully uttered words by Nard and other sages, and have found that one can attain a high spiritual state only by reciting Waheguru's Naam in the holy gathering when the Guru salvages you. 3. I have fostered a deep love for my dear Waheguru, and my mind blooms just the way the lotus flower blooms in water or the peacocks dance with joy when they see very low clouds coming down from the tall mountains. 4.

--------- Shaakut kuou amrit buhou sinchou, subh daal, phool bisukaaray. Jiyoun, jiyoun niveh(i) shaakut nur sayti, chhayrr(i), chhayrr(i) kuddhaiy bikh(u) khaaray. 5. Suntun, Sunt, Sadh mil(i) ruhhiyaiy, goon boleh(i) per-oopkaaray. Suntaiy, sunt(u) milaiy mun bigsaiy, jiyoun jul mil(i) kumul suvaaray. 6. Loabh, lehr(i), subh(u) sooaan(u) hulk(u) haiy, hulkiyo subheh(i) bigaaray. Mayray Tthaakur kaiy Deebaan(i) khubur(i) hooyee, Gur(i) Giyan(u) khurrg laiy maaray. 7. Raakh(u), raakh(u), raakh(u) Prubh mayray, mein raakhou kirpa dhaaray. Nanak, mein dhur uver na kaayee, mein Satgur(u); Gur(u) nistaaray. 8.6. Chhukka 1.

Word Meaning: Buhou = much. Sinchou = irrigate (the mind-field); feed. Daal = branches. Bisukaaray = poisonous. Jiyoun Jyoun = the more. Niveh(i) = bow down; show humility. Sayti = for. Chhayrr(i) Chaayrr(i) = by hurting behaviour. Bikh(u) = poison. Khaaray = bitter. 5. Per-oopkaaray = favour to others. Bigsaiy = blooms. Jul = water. Kumul = lotus. Suvaaray = blooms; thrives 6.

Loabh = greed. Lehr(i) = wave; impulse. Sooaan(u) = dog. Hulk(i) = madness. Bigaarray = causes madness. Deebaan(i) = in the Court. Khurrg = sword. 7.

Dhur = support; shelter. Uver = other. Nistaaray = salvages. 8. Chhukka = set of six.

MEANING: A man, disconnected with Waheguru, is like a poisonous tree which you may irrigate with sweet amrit, but will still have poison in its branches and flowers. The more

humility (nice treatment) you show towards him, the more he hurts you with his bitter and poisonous words. 5.
One should stay in the company of the holy saints who have the virtues to say kind words and perform deeds to favour others. When a saintly person meets another saint, their minds bloom like a lotus flower which thrives in water. 6.
The impulse of greed in a man is like the madness of a dog, which causes the same disease among others (makes them greedy too). But, the prayer of the devotees reaches the Court of Waheguru, which kills such impulses with the sword of Guru's Knowledge. 7.
I pray to You to protect me from such vices with Your benevolence, oh Waheguru. I have no other support than that of the Guru, and Waheguru, who salvage me, oh Nanak. 8.6. Set of Six Ashtpudies.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 4

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g), Gur Persad(i):

Raag(u) Maali Gaurra, Mehla 4

(ਅੰਗ 984)॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹੇ ਹਰਿ ਅੰਤੁ ਨਹੀ ਪਾਇਆ॥ ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਆਦੇਸੁ ਹਰਿ ਪ੍ਰਭ ਰਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਤ ਝਗਰਤੇ ਝਗਰਾਇਆ॥ ਹਮ ਰਾਖੁ ਰਾਖੁ ਦੀਨ ਤੇਰੇ ਹਰਿ ਸਰਨਿ ਹਰਿ ਪ੍ਰਭ ਆਇਆ॥ 1॥ ਸਰਣਾਗਤੀ ਪ੍ਰਭ ਪਾਲਤੇ ਹਰਿ ਭਗਤਿ ਵਛਲੁ ਨਾਇਆ॥ ਪ੍ਰਹਿਲਾਦੁ ਜਨੁ ਹਰਨਾਖਿ ਪਕਰਿਆ ਹਰਿ ਰਾਖਿ ਲੀਓ ਤਰਾਇਆ॥ 2॥ ਹਰਿ ਚੇਤਿ ਰੇ ਮਨ ਮਹਲੁ ਪਾਵਣ ਸਭ ਦੂਖ ਭੰਜਨ ਰਾਇਆ॥ ਭਉ ਜਨਮ ਮਰਨ ਨਿਵਾਰਿ ਠਾਕੁਰ ਹਰਿ ਗੁਰਮਤੀ ਪ੍ਰਭੁ ਪਾਇਆ॥ 3॥ ਹਰਿ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਸੁਆਮੀ ਭਉ ਭਗਤ ਭੰਜਨੁ ਗਾਇਆ॥ ਹਰਿ ਹਾਰੁ ਹਰਿ ਉਰਿ ਧਾਰਿਓ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇਆ॥ 4॥1॥

(PAGE 984): Anik jutun kur(i) ruhhay, Hur(i) unt(u) nuhhi paaya. Hur(i) agumm, agumm, agaadh(i) bodh(i), Aadays(u) Hur(i) Prubh Raaya. 1. Ruhaou. Kaam(u), kroadh(u), lobh(u), moh(u), nit jhugurtay, jhugraaya. Hum raakh(u), raakh(u) deen Tayray, Hur(i) shern(i), Hur(i) Prubh aaya. 1. Shenaagti Prubh paaltay, Hur(i) bhugut(i) vuchhul Naaya. Prehlaad(u) jun(u), Hernaakh(i) pukriya, Hur(i) raakh(i) leeyo, traaya. 2. Hur(i) chayt(i) ray mun Mehl(u) paavun, subh dookh bhunjun Raaya. Bhuou junum, mern, nivaar(i) Tthaakur, Hur(i) Gurmutee Prubh Paaya. 3. Hur(i) putit paavun Naam(u) Soami, bhuou bhugut Bhunjun(u) gaaya. Hur(i) haar(u), Hur(i) oor(i) dhaariyo, jun Nanak Naam(i) samaya. 4.1.

Word Meaning: Anik = countless. Jutun = efforts. Unt(u) = end; limits. Agumm = inaccessible. Agaadh(i) = unfathomable. Bodh(i) = understanding. Adays(u) = bowing to; salute. Raaya = Royal. Pause.

Jhugurtay = fight; attack. Jhugraaya = caused to fight. Deen = helpless. 1.

Shernaagti = seeking shelter. Vuchhul = lover of. Naaya = Naam. Hernaakh(i) = by Hernakhsh (father of Prehlaad) (see “Introduction”). Traaya = salvaged. 2.

Chayt(i) = keep in mind. Mehl(u) = Waheguru’s Residence. Paavun = to acquire. Dookh-Bhunjun = destroyer of all troubles. Bhuou = fear. Nivaar(i) = remove. 3.

Putit Paavun = purifier of the immoral. Haar(u) = necklace. Oor(i) Dhaariyo = enshrined in heart. 4.

MEANING: Countless people have tried, but no one has ever found the limits of Waheguru. Waheguru is physically inaccessible and unfathomable beyond our understanding; I can only bow to (salute) His Royalty (Majesty). Pause.

Inspired by sensual pleasures, lust, rage, greed, and worldly attachments, the man (attack his good thinking) fights all the time. I am helpless (unable to protect myself), and have come to Your shelter. Kindly protect me (from their attacks), oh, Waheguru. 1.

Waheguru loves the devotees who recite His Naam and nurtures the individuals who come to His shelter. Remember that not only did He protect His devotee, Prahalad, who was in the fatal grip of his father, Harnakash, but He also rescued him. 2.

Waheguru is the destroyer of all troubles, so always remember Him so as to reach His highly transcendent Residence, oh my mind. The Lord, who removes (destroys) the fear of reincarnation, is realized by the Teachings of the Guru. 3.

Waheguru’s Naam purifies even the immoral; so, I sing Waheguru’s praise, which destroys all fears. I am a slave of Waheguru, and have worn the necklace of His Naam in my heart as a result of which, I am absorbed in His Naam, oh Nanak. 4.1.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਸੁਖਦਾਤਾ॥ ਸਤਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਸਾਦੁ ਆਇਆ ਗੁਰਮੁਖਿ ਬ੍ਰਹਮੁ ਪਛਾਤਾ॥ 1॥ ਰਹਾਉ॥ ਵਡਭਾਗੀ ਗੁਰ ਦਰਸਨੁ ਪਾਇਆ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਗਈ ਸਭ ਨੀਕਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਹਰਿ ਸਰਿ ਨਾਤਾ॥ 1॥ ਧਨੁ ਧਨੁ ਸਾਧ ਜਿਨ੍ੀ ਹਰਿ ਪ੍ਰਭ ਪਾਇਆ ਤਿਨ ਪੂਛਉ ਹਰਿ ਕੀ ਬਾਤਾ॥ ਪਾਇ ਲਗਉ ਨਿਤ ਕਰਉ ਜੁਦਰੀਆ ਹਰਿ ਮੇਲਹੁ ਕਰਮਿ ਬਿਧਾਤਾ॥ 2॥ ਲਿਲਾਟ ਲਿਖੇ ਪਾਇਆ ਗੁਰੁ ਸਾਧੁ ਗੁਰ ਬਚਨੀ ਮਨੁ ਤਨੁ ਰਾਤਾ॥ ਹਰਿ ਪ੍ਰਭ ਆਇ ਮਿਲੇ ਸੁਖ ਪਾਇਆ ਸਭ ਕਿਲਵਿਖ ਪਾਪ ਗਵਾਤਾ॥ 3॥ ਰਾਮ ਰਸਾਇਣੁ ਜਿਨ ਗੁਰਮਤਿ ਪਾਇਆ ਤਿਨ੍ ਕੀ ਊਤਮ ਬਾਤਾ॥ ਤਿਨ ਕੀ ਪੰਕ ਪਾਈਐ ਵਡਭਾਗੀ ਜਨੁ ਨਾਨਕੁ ਚਰਨਿ ਪਰਾਤਾ॥4॥2॥

Maali Gaurra Mehla 4: Jup(i) mun, Ram Naam(u) Sookh-Daata. Sutsungut(i) mil(i) Hur(i) saad(u) aaya, Gurmukh(i) Braham(u) puchhaata. 1. Ruhaou. Vudbhaageen Gur dershun paaya, Gur(i) miliyaiyn Hur(i) Prubh(u) jaata. Doormut(i) maiyl(u) guyyi subh neekur(i), Hur(i) Amrit, Hur(i) Sur(i) nahaata. 1. Dhun(u), dhun(u) Sadh jinhi Hur(i) Prubh paaya, tin poochhoun Hur(i) kee baata. Paayay lugoun, nit kuroun jooduriya, Hur(i) maylhou Kerm Bidhaata. 2. Lilaat likhay paaya Gur(u) Sadhu, Gur Buchanee mun(u) tun(u) raata. Hur(i) Prubh aayay milay sookh paaya, subh kilvikh paap guvaata. 3. Ram rusaayin(u) jin Gurmut(i) paaya, tinh kee ootum baata. Tin kee punk paayiyaiy vudbhaageen, jun(u) Nanak(u) Churn(i) puraata. 4.2.

Word Meaning: Sookh-Daata = Provider (source) of all comforts. Saad(u) = (enjoyed the sweet) taste. Puchhaata = Jaata = recognized (made a connection with). Pause.
Doormut(i) Maiyl(u) = the filth of evil thoughts. Neekur(i) = washed out. Amrit Sur(i) = the pool of Naam-Amrit. 1. Baataa = information. Jooduriya = humble request; supplication. Kerm Bidhaata = the carver of our fates (Waheguru). 2.
Lilaat Likahy = prewritten on the forehead. Raata = imbued. Kilvikh = sins. Guvaata = lost; got rid of. 3. Rusaayin(u) = source of all sweetness. Ootum = superior. Baata = lifestyle. Punk = dust (of feet). Puraata = drops on; surrenders. 4.

MEANING: Recite the Naam of Waheguru, which is the source of all comforts, oh my mind. One enjoys the sweet taste of Waheguru's Naam in the company of the holy saints and makes a connection with Him in the shelter of the Guru. Pause.
The fortunate people have the sight of the Guru (connect with Him) in whose shelter they take a dip in the Naam-Amrit Pool (Waheguru's Naam), and wash away the filth of their evil thinking, and realize (make connection with) Waheguru. 1.
Those holy saints are worthy of worship who make a connection with Waheguru (embed Him in their minds), and I will seek information from them about how to connect with Him. I will drop on their feet anytime and humbly request that they connect me with Waheguru, who is the carver of our fates. 2. With the prewritten fortune on my forehead, I got connected with the Guru, and my body and my mind are now imbued with the love for His Words (Shabad). With the grace of the Guru, I have been connected with Waheguru, with the result that all my sins have been destroyed, and I feel blissful now. 3.
Those devotees who have realized the source of all sweet tastes, Waheguru, with the advice of the Guru, have a noble lifestyle. Only the highly fortunate get the dust of their feet (the opportunity to serve them). I am their slave, and would love to drop on their feet, oh Nanak.4.

(ਅੰਗ 985)॥ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 4॥ ਸਭਿ ਸਿਧ ਸਾਧਿਕ ਮੁਨਿ ਜਨਾ ਮਨਿ ਭਾਵਨੀ ਹਰਿ ਧਿਆਇਓ॥ ਅਪਰੰਪਰੋ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਹਰਿ ਅਲਖੁ ਗੁਰੂ ਲਖਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਨੀਚ ਮਧਿਮ ਕਰਮ ਕੀਏ ਨਹੀ ਚੇਤਿਓ ਹਰਿ ਰਾਇਓ॥ ਹਰਿ ਆਨਿ ਮੇਲਿਓ ਸਤਿਗੁਰੂ ਖਿਨੁ ਬੰਧ ਮੁਕਤਿ ਕਰਾਇਓ॥ 1॥ ਪ੍ਰਭਿ ਮਸਤਕੇ ਧੁਰਿ ਲੀਖਿਆ ਗੁਰਮਤੀ ਹਰਿ ਲਿਵ ਲਾਇਓ॥ ਪੰਚ ਸਬਦ ਦਰਗਹ ਬਾਜਿਆ ਹਰਿ ਮਿਲਿਓ ਮੰਗਲੁ ਗਾਇਓ॥ 2॥ ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ ਨਰਹਰਿ ਮੰਦਭਾਗੀਆ ਨਹੀ

ਭਾਇਓ॥ ਤੇ ਗਰਭ ਜੋਨੀ ਗਾਲੀਅਹਿ ਜਿਉ ਲੋਨੁ ਜਲਹਿ ਗਲਾਇਓ॥ 3॥ ਮਤਿ ਦੇਹਿ ਪ੍ਰਭ ਅਗਮ ਠਾਕੁਰ ਗੁਰ ਚਰਨ ਮਨੁ ਮੈ ਲਾਇਓ॥ ਹਰਿ ਰਾਮ ਨਾਮੇ ਰਹਉ ਲਾਗੋ ਜਨ ਨਾਨਕ ਨਾਮਿ ਸਮਾਇਓ॥ 4॥3॥

(PAGE 985): Maali Gaurra Mehla 4: Subh(i) Sidh, Sadhik moon(i) junaa, mun(i) bhaavni Hur(i) dhiyaayo. Uprumpro, Parbrahm Soami, Hur(i) alukh(u) Gur(u) lukhaayo. 1. Ruhaou. Hum neech, mudhim kerm keeyay, nuhhi chaytiyo Hur(i) Raayo. Hur(i) aan(i) mayliyo Satgur(u), khin(u) bundh mookt(i) kurrayo. 1. Prubh(i) mustukay dhoor(i) leekhiya, Gurmutee Hur(i) liv laayo. Punch Shabad Durgeh baajiya, Hur(i) miliyo Mungul gaayo. 2. Putit-Paavun Naam(u) Nurhur(i), mund-bhaagiyaan nuhhi bhaayo. Tay gerbh joani gaaliyeh(i), jiyoun loan(u) juleh(i) gulaayo. 3. Mut(i) dayh(i) Prubh agumm Tthaakur, Gur Churn mun(u) mein laayo. Hur(i) Ram Naamaiy ruhoun laago, jun Nanak Naam(i) smaayo. 4.3.

Word Meaning: Sidh = an accomplished yogi. Saadhik = those, who purify their bodies. Moon(i) = a hermit; sage. Mun Bhaavni = in their own way. Uprumpro = limitless. Alukh(u) = incomprehensible. Lukhaayo = showed; gave understanding. Pause.

Neech = ignoble. Mudhim = low-level. Kerm = deeds. Chaytiyo = remembers; thought of. Khin(u) = in a moment. Bundh = trapped. Mookut)I = free. 1.

Mustukay = on the forehead. Dhoor(i) = right from the beginning. Liv Laayo = meditated on. Punch Shabad = five kinds of music. Durgeh = Waheguru's Court. Mungul = song of joy. 2. Nurhur(i) = of Waheguru. Mund – Bhagiyaan = unlucky. Bhaayo = liked. Tay = those. Gerbh Joani = life forms through the womb; reincarnations. Gaaliyeh(i) = destroyed; punished. Loan(u) = salt. 3. Mut(i) = wisdom. Smaayo = absorbed. 4.

MEANING: All the Sidhs, the yogis, and the hermits, worship Waheguru in their own way (whether they realize Him or not). But it is the Guru who "shows" the limitless and the incomprehensible Waheguru to all. Pause.

I have done ignoble and low-level deeds, and never remembered the Royal Waheguru, but when He connected me with Satguru, He emancipated me from all worldly bonds in a moment. 1. With the prewritten fate on my forehead by Waheguru, I was able to meditate on His Naam in Guru's shelter. I felt as if the five kinds of musical instruments from Waheguru's Court were playing in my mind, and it began to sing Waheguru's praise, which brings (is the source of) bliss. 2.

Waheguru's Naam purifies even the immoral, but the unfortunate do not like (enjoy) it. They are punished with reincarnations in a mother's womb (and lose their originality – are reborn in other life forms), like salt loses its originality when it is dissolved in water. 3.

Kindly advise me so that my mind may be attached to Guru's Feet (His Shabad), oh, the inaccessible Lord. I wish to continue reciting Waheguru's Naam so as to get absorbed in Him, oh Nanak. 4.3.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 4॥ ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮਿ ਰਸਿ ਲਾਗਾ॥ ਕਮਲ ਪਰਗਾਸੁ ਭਇਆ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਜਪਿਓ ਭ੍ਰਮ ਭਉ ਭਾਗਾ॥ 1॥ ਰਹਾਉ॥ ਭੈ ਭਾਇ ਭਗਤਿ ਲਾਗੋ ਮੇਰਾ ਹੀਅਰਾ ਮਨੁ ਸੋਇਓ ਗੁਰਮਤਿ ਜਾਗਾ॥ ਕਿਲਵਿਖ ਖੀਨ ਭਏ ਸਾਤਿ ਆਈ ਹਰਿ ਉਰਧਾਰਿਓ ਵਡਭਾਗਾ॥ 1॥ ਮਨਮੁਖ ਰੰਗੁ ਕੁਸੰਭੁ ਹੈ ਕਚੂਆ ਜਿਉ ਕੁਸਮ ਚਾਰਿ ਦਿਨ ਚਾਗਾ॥ ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਪਰਤਾਪੈ ਡੰਡੁ ਧਰਮਰਾਇ ਕਾ ਲਾਗਾ॥ 2॥ ਸਤਸੰਗਤਿ ਪ੍ਰੀਤਿ ਸਾਧ ਅਤਿ ਗੂੜੀ ਜਿਉ ਰੰਗੁ ਮਜੀਠ ਬਹੁ ਲਾਗਾ॥ ਕਾਇਆ ਕਾਪਰੁ ਚੀਰ ਬਹੁ ਫਾਰੇ ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ ਸਭਾਗਾ॥ 3॥ ਹਰਿ ਚਰ੍ਹਿਓ ਰੰਗੁ ਮਿਲੈ ਗੁਰੁ ਸੋਭਾ ਹਰਿ ਰੰਗਿ ਚਲੂਲੈ ਰਾਗਾ॥ ਜਨ ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ ਪਖਾਰੇ ਜੋ ਹਰਿ ਚਰਨੀ ਜਨੁ ਲਾਗਾ॥ 4॥4॥

Maali Gaurra Mehla 4: Mayra mun(u) Ram Naam(i) rus(i) Laaga. Kumul pergaas bhuyya, Gur(u) paaya, Hur(i) jupiyo bherm, bhuou bhaaga. 1. Ruhaou. Bhaiy bhaayay bhugut(i) laago mayra heeura, mun(u) soyo Gurmut(i) jaaga. Kilvikh kheen bhuyya shaant(i) aayee, Hur(i) oor-dhaariyo vudbhaaga. 1. Munmukh(u) rung(u) koosumbh(u) haiy kuchooa, jiyoun

koosm chaar(i) din chaanga. Khin meh(i) binus(i) jaayay, pertaapaiy, dund(u) Dherm-Raayay ka laaga. 2. Sutsungut(i) preet(i) Sadh ut(i) goohrri, jiyoun rung(u) mujeetth buhou laaga. Kaaya kaapur(u) cheer buhou phaaray, Hur(i) rung(u) na luhhaiy subhaaga. 3. Hur(i) churrhiyo rung(u), milaiy Gur(u) sobha, Hur(i) rung(u) chuloolaiy raanga. Jun Nanak(u) tin kay churn pukhaaray, jo Hur(i) churnee jun(u) laaga. 4.4.

Word Meaning: Rus(i) = in the sweetness of. Kumul = lotus-like heart. Bherm = misgivings. Bhuou = Bhaiy = fear. Bhaaga = disappeared. Pause. Bhaayay = in the spirit of. Heeura = heart. Soyo = asleep = unaware. Jaaga = awoke. Kilvikh = sins. Kheen Bhuyya = became weak (destroyed). Shaant(i) = peacefulness. Oor-dhariyo = enshrined in heart. 1. Koosumbh = a pretty flower which dies quickly; Maya. Kuchooa = which fades away fast. Koosm = flower. Chaar(i) Din = a few days. Chaanga = good; pretty. Pertaapaiy = suffers. Dund(u) = punishment. Dherm-Raayay = the Angel of justice (Waheguru Himself). 2. Goohrri = strong. Mujeetth = madder (its colour never fades). Kaaya = body. Kaapur, Cheer = clothes. Phaaray = worn out (become old and weak). 3. Sobha = praise. Chuloolaiy = deep. Raanga = dyed. Pukhaaray = washes. Churnee = feet. 4.

MEANING: My mind has been attached to Waheguru's Naam, and is enjoying its sweetness. I have been connected to the Guru as a result of which the lotus of my heart has bloomed (is enlightened), and all my misgivings and worldly fears have disappeared by reciting Waheguru's Naam. Pause. With love for, and fear of Waheguru in my heart, I am worshipping Him, and my unaware (dark) mind has awakened (been enlightened) with Guru's advice. I am very fortunate that I have enshrined Waheguru's Naam in my heart, as a result of which all my sins have been eradicated, and I have acquired peacefulness. 1.

Like the short-lived beauty of the koosumbh flower, the glamour of Maya is short-lived to which the follower-of-his-mind is attracted. Like the beauty of flowers, which lasts only for a few days, the glamour of Maya loses its shine in a moment, and the Maya-worshipping individual suffers as he is punished by the Angel of Justice. 2.

On the other hand, the love for the Guru and for His holy devotees is very deep, like the permanent colour of madder, which does not fade away even if the clothes wear off. Like the colour of madder, the colour of love for the Guru (with which the mind of the lucky devotee is dyed) is so enduring that it does not fade even if the devotee becomes old and weak. 3.

When a devotee sings Waheguru's praise in the shelter of the Guru, his mind is dyed with love for Waheguru, which has a very deep colour. I would love to wash the feet of those devotees (serve them) whose mind has been attached to Waheguru's Feet (His Naam), oh Nanak. 4.4.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਗੁਪਾਲਾ॥ ਮੇਰਾ ਮਨੁ ਤਨੁ ਲੀਨੁ ਭਇਆ ਰਾਮਨਾਮੈ ਮਤਿ ਗੁਰਮਤਿ ਰਾਮ ਰਸਾਲਾ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਹਰਿ ਮਨ ਜਪੀਐ ਹਰਿ ਜਪਮਾਲਾ॥ ਜਿਨ੍ਹ ਕੈ ਮਸਤਕਿ ਲੀਖਿਆ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਬਨਮਾਲਾ॥ 1॥ ਜਿਨ੍ਹ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ੍ਹ ਚੂਕੇ ਸਰਬ ਜੰਜਾਲਾ॥ ਤਿਨ੍ਹ ਜਮੁ ਨੇੜਿ ਨ ਆਵਈ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਰਖਵਾਲਾ॥ 2॥ ਹਮ ਬਾਰਿਕ ਕਿਛੁ ਨ ਜਾਣਹੁ ਹਰਿ ਮਾਤ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲਾ॥ ਕਰੁ ਮਾਇਆ ਅਗਨਿ ਨਿਤ ਮੇਲਤੇ ਗੁਰਿ ਰਾਖੇ ਦੀਨ ਦਇਆਲਾ॥ 3॥ ਬਹੁ ਮੈਲੇ ਨਿਰਮਲ ਹੋਇਆ ਸਭ ਕਿਲਬਿਖ ਹਰਿ ਜਸਿ ਜਾਲਾ॥ ਮਨਿ ਅਨਦੁ ਭਇਆ ਗੁਰੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦਿ ਨਿਹਾਲਾ॥ 4॥5॥

Maali Gaurra Mehla 4: Mayray mun, bhuj(u) Hur(i), Hur(i) Naam(u) Goopala. Mayra mun(u), tun(u) leen(u) bhuyya Ram Naamaiy, mut(i) Gurmut(i) Ram rusaala. 1. Ruhaou. Gurmut(i) Naam(u) dhiyaayiyaiy Hur(i), Hur(i), mun jupiyaiy Hur(i) jupmaala. Jinh kaiy mustuk(i) leekhiya, Hur(i) miliya, Hur(i) bunmaala. 1. Jinh Hur(i) Naam(u) dhiyaaya, tinh chookay serb junjaala. Tinh Jum(u) nayrr(i) na aavyee, Gur(i) raakhay, Hur(i) rukhvaala. 2. Hum baarik

kichhoo na jaanhoo, Hur(i) maat, pita pritpaala. Kur(u) Maya ugun(i) nit mayltay, Gur(i) raakhay deen duyaala. 3. Buhou maiylay, nirmul hoya, subh kilvikh Hur(i) jus(u) jaala. Mun(i) anund(u) bhuyya, Gur(u) paaya, jun Nanak Shabad(i) nihaala. 4.5.

Word Meaning: Bhuj = recite. Leen(u) = fully absorbed. Rusaala = source of all tastes and sweetness. Pause.

Jupmaala = rosary; a must do act. Mustuk(i) Leekhiya = prewritten on the forehead (in fortune). Bunmaala = wearing a long garland of wild flowers (Waheguru). 1.

Chookay = ended. Junjaala = worldly attachments (bonds). 2. Baarik = children. Pritpaala = raises and nurtures. Kur(u) = hand. Maya Ugun(i) = fire-like Maya. Nit = always. Mayltay = combine; put together (in). Deen Duyyala = kind to the helpless. 3.

Maiylay = filthy. Nirmul = pure. Jus(i) = praise. Jaala = burned away; destroyed. Anund = blissfulness. Nihaala = blissful. 4.

MEANING: By reciting Waheguru's Naam with the advice of the Guru, my mind and my body have been fully absorbed in Waheguru's Naam, which is the source of all tastes and sweetness. Pause. Making Waheguru's Naam our rosary (a must-do act), we should recite His Naam all the time with Guru's Advice (His Shabad), but only those fortunate people get to recite His Naam who have it prewritten on their foreheads. 1.

All the worldly attachments of those who recite Waheguru's Naam get broken, and the Angel of (spiritual) death does not even go near them as the Guru, Waheguru, becomes their guard. 2. We are ignorant children of Waheguru who protects us like our mother and our father. Just like an ignorant child, who finds fire attractive and puts his hand in it to play, we are also ignorant and put our hand in the fire of Maya, but with His kindness, the Guru protects us, the humble, from this fire. 3.

My mind was very filthy with evil thoughts, but with singing praise of Waheguru, my mind has been purified, and all my sins have been destroyed. My mind feels blissful upon connecting with the Guru, and I feel blessed by His Shabad, oh Nanak. 4.5.

(ਅੰਗ 986)॥ ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਸਭ ਕਿਲਬਿਖ ਕਾਟ॥ ਹਰਿ ਹਰਿ ਉਰਧਾਰਿਓ ਗੁਰਿ ਪੂਰੈ ਮੇਰਾ ਸੀਸੁ ਕੀਜੈ ਗੁਰ ਵਾਟ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਕੀ ਮੈ ਬਾਤ ਸੁਨਾਵੈ ਤਿਸੁ ਮਨੁ ਦੇਵਉ ਕਟਿ ਕਾਟ॥ ਹਰਿ ਸਾਜਨੁ ਮੇਲਿਓ ਗੁਰਿ ਪੂਰੈ ਗੁਰ ਬਚਨਿ ਬਿਕਾਨੋ ਹਰਿ ਹਾਟ॥ 1॥ ਮਕਰ ਪ੍ਰਾਗਿ ਦਾਨੁ ਬਹੁ ਕੀਆ ਸਰੀਰ ਦੀਉ ਅਧ ਕਾਟਿ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵੈ ਬਹੁ ਕੰਚਨੁ ਦੀਜੈ ਕਟਿ ਕਾਟ॥ 2॥ ਹਰਿ ਕੀਰਤਿ ਗੁਰਮਤਿ ਜਸੁ ਗਾਇਓ ਮਨਿ ਉਘਰੇ ਕਪਟ ਕਪਾਟ॥ ਤ੍ਰਿਕੁਟੀ ਫੋਰਿ ਭਰਮੁ ਭਉ ਭਾਗਾ ਲਜ ਭਾਨੀ ਮਟੁਕੀ ਮਾਟ॥ 3॥ ਕਲਜੁਗਿ ਗੁਰੁ ਪੂਰਾ ਤਿਨ੍ਹਿ ਪਾਇਆ ਜਿਨ੍ਹ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖੇ ਲਿਲਾਟ॥ ਜਨ ਨਾਨਕ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਭ ਲਾਥੀ ਭੂਖ ਤਿਖਾਟ॥ 4॥6॥ ਛਕਾ 1॥

(PAGE 986): Maali Gaurra Mehla 4: Mayray mun, Hur(i) bhuj(u), subh kilvikh kaat. Hur(i), Hur(i) oor-dhariyo Gur(i) Pooraiy, mayra sees(u) keejaiy Gur(u) vaat. 1. Ruhaou.

Mayray Hur(i) Prubh kee mein baat soonaavaiy, tis(u) mun(u) dayvoun kut(i) kaat. Hur((i) saajun mayliyo Gur(i) Pooraiy, Gur Buchun(i) bikaano, Hur(i) haat. 1. Mukur Praag(i) daan(u) buhou keeya, sureer deeyo, udh kaat(i). Bin(u) Hur(i) Naam, ko mookt(i) na paavaiy, buhou kunchun(u) deejaiy kut(i) kaat. 2. Hur(i) keerut(i), Gurmut(i) jus(u) gaayo, mun(i) ooghray kuput kpaat. Tirkooti phoar(i), bherm bhuou bhaaga, luj bhaani mutukee, maat. 3. Kulyug(i) Gur(u) Poora tinh(i) paaya, jinh Dhoor(i) mustuk(i) likhay lilaat. Jun Nanak, rus(u) Amrit(u) peeya, subh laathi bhookh tikhaat. 4.6. Chhuka 1.

Word Meaning: Oor-dhariyo = embedded in heart. Vaat = path. Pause.

Baat = tell something in praise. Saajun = friend. Bikaano = sold myself. Haat = shop. 1.

Mukur Praag(i) Daan(u) = donations at the holy place of Allahabad on the first day of the month of Maagh (mid Feb). Udh Kaat(i) = cut in half. Mookt(i) = emancipation. Kunchun =

gold. 2. Keerut(i) = Jus(u) = praise. Ooghray = opened. Kuput = deceitful. Kpaat = doors. Tirkooti = the three effects of Maya (see "INTRODUCTION"). Phoar(i) = break open. Luj = the rope to draw water from an open well. Bhaani = broke. Mutukee Maat = the vessel to draw water. 3. Kulyug(i) = in the present era; world. Mustuk(i) = Lilaat = on the forehead. Dhoor(i) = from the source (Waheguru). Laathi = ended; satisfied. Bhookh = appetite. Tikhaat = thirst. 4. Chhukka = set of six (Shabads).

MEANING: Recite Waheguru Naam, and get all your sins destroyed. The Guru has implanted Waheguru's Naam in my heart; (I have so much reverence for Him that) I wish to place my head on the Guru's (feet). Pause.

If someone sings Waheguru's praise to me, I will feel like offering the pieces of my mind to him. The Perfect Guru has connected me with my friend, Waheguru, and now I am sold for the Words of the Guru at Waheguru's shop (I have offered my mind and my body to Waheguru). 1. With the (false) belief that making donations at the holy confluence of Ganga and Yamuna at Allahabad on the first day of the month of Maagh (mid Feb), is an act of great good (high spirituality), some people make huge donations, and even cut their bodies into half. But the fact is that nobody can attain emancipation without Waheguru's Naam, even if one donates lots of gold in small pieces. 2.

When one sings Waheguru's praise with the advice of the Guru, the doors of deceitfulness (illusions of Maya) which had coated his mind open widely, and he is able to smash its three effects whereby all his misgivings and worldly fears run away. Not only that, the rope with which he used to draw the water of sensual pleasures from the well of vices gets severed, and the vessel containing the water of sensual pleasures is shattered. 3.

But only those devotees who have it written in their fortune on their foreheads get connected with the Perfect Guru in this world. I am a slave of Waheguru; I drank the sweet Amrit of Waheguru's Naam, because of which, all my appetite and my thirst for worldly attractions have been satisfied, oh Nanak. 4.6. (Set of six Shabads).

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maali Gaurra Mehla 5: Ek Onkar Satgur Persad(i):

ਰੇ ਮਨ ਟਹਲ ਹਰਿ ਸੁਖ ਸਾਰ॥ ਅਵਰ ਟਹਲਾ ਝੂਠੀਆ ਨਿਤ ਕਰੇ ਜਮੁ ਸਿਰਿ ਮਾਰ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ੍ਹਾ ਮਸਤਕਿ ਲੀਖਿਆ ਤੇ ਮਿਲੇ ਸੰਗਾਰ॥ ਸੰਸਾਰ ਭਉਜਲੁ ਤਾਰਿਆ ਹਰਿ ਸੰਤ ਪੁਰਖ ਅਪਾਰ॥ 1॥ ਨਿਤ ਚਰਨ ਸੇਵਹੁ ਸਾਧ ਕੇ ਤਜਿ ਲੋਭ ਮੋਹ ਬਿਕਾਰ॥ ਸਭ ਤਜਹੁ ਦੂਜੀ ਆਸੜੀ ਰਖੁ ਆਸ ਇਕ ਨਿਰੰਕਾਰ॥ 2॥ ਇਕਿ ਭਰਮਿ ਭੂਲੇ ਸਾਕਤਾ ਬਿਨੁ ਗੁਰ ਅੰਧ ਅੰਧਾਰ॥ ਧੁਰਿ ਹੋਵਨਾ ਸੁ ਹੋਇਆ ਕੋ ਨ ਮੇਟਣਹਾਰੁ॥ 3॥ ਅਗਮ ਰੂਪੁ ਗੋਬਿੰਦ ਕਾ ਅਨਿਕ ਨਾਮ ਅਪਾਰ। ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਨਾਨਕਾ ਜਿਨ ਹਰਿਨਾਮਾ ਉਰਿਧਾਰ॥ 4॥1॥

Ray mun, tehl Hur(i), sookh saar. Uver tehlaan jhootthiyaan, nit kuray Jum(u) sir(i) maar. 1. Ruhaou. Jinha mustuk(i) leekhiya, tay milay sungaar. Sunsaar bhuoujul taariya, Hur(i) Sunt Purakh Apaar. 1. Nit Churn sayvouh Sadh kay tuj(i) lobh, moh, bikaar. Subh tuj-hou dooji aasrri, rukh(u) aas(u) ikk Nirunkaar. 2. Ikk(i) bherm(i) bhoolay shaakta, bin(u) Gur undh undhaar. Dhoor(i) hovna so hoya, ko na maytunhaar(u). 3. Agumm roop(u) Gobind ka, anik Naam Apaar. Dhun(u), dhunn(u) tay jun Nanaka, jin Hur(i) Naama, oor(i)-dhaarr(i). 4.1.

Word Meaning: Tehl = serving. Saar = supreme. Uver = others. Jhootthiyaan = spiritually worthless. Maar = punishes. Pause. Sungaar = with (Waheguru). Bhuoujul = the world-sea (of Maya). Sunt = source of peacefulness. Apaar = endless. 1. Nit = everyday; always. Tuj = giving up. Bikaar = vices. Aasrri = hope; dependence. 2. Ikk(i) = many.

Shaakta = Maya-worshippers. Undh Undhaar = deep darkness. Dhoor(i) = from the Source (Lord). Maytunhaar = erase; undo. 3.
Agumm = inaccessible. Roop(u) = physical looks. Anik = countless. Oor-dhaar(i) = embedded in heart. 4.
MEANING: Service to Waheguru is rewarded with the supreme comfort, oh my mind. Serving anybody else is spiritually worthless, and one gets punishment from the Angel of (spiritual) death all the time. Pause.
But only those people get connected with Waheguru (get to serve Him) who have it prewritten on their foreheads (in fate). The limitless Supreme Being Waheguru is the source of peacefulness, and ferries us across the world sea (salvages us). 1.
Giving up all your greed, worldly attachments, and vices, serve the Feet of the Guru (obey His Advice), oh my friends. Forgetting (giving up) dependence on all others, have faith in the dependence upon Waheguru alone. 2. Misled by their misgivings, many people worship Maya and are in complete darkness spiritually. But they cannot be entirely blamed because they pursue only those interests for which they are preprogrammed by Waheguru, and which nobody can erase (change on their own). 3.
Even though He has many names, the limitless Waheguru has no physical form and is inaccessible. Those devotees are worthy of respect who enshrine Waheguru's Naam in their hearts, oh Nanak. 4.1.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ਰਾਮ ਨਾਮ ਕਉ ਨਮਸਕਾਰ॥ ਜਾਸੁ ਜਪਤ ਹੋਵਤ ਉਧਾਰ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਮਿਟਹਿ ਧੰਧ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਛੂਟਹਿ ਬੰਧ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੂਰਖ ਚਤੁਰ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕੁਲਹ ਉਧਰ॥ 1॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਭਉ ਦੁਖ ਹਰੈ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਅਪਦਾ ਟਰੈ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਮੁਚਤ ਪਾਪ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਹੀ ਸੰਤਾਪ॥ 2॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਰਿਦ ਬਿਗਾਸ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਵਲਾ ਦਾਸਿ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਨਿਧਿ ਨਿਧਾਨ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਤਰੇ ਨਿਦਾਨ॥ 3॥ ਪਤਿਤ ਪਾਵਨੁ ਨਾਮੁ ਹਰੀ॥ ਕੋਟਿ ਭਗਤ ਉਧਾਰੁ ਕਰੀ॥ ਹਰਿ ਦਾਸ ਦਾਸਾ ਦੀਨੁ ਸਰਨ॥ ਨਾਨਕ ਮਾਥਾ ਸੰਤ ਚਰਨ॥ 4॥2॥

Maali Gaurra Mehla 5: Ram Naam kuou numuskaar. Jaas(u) juput hovut oodhaar. 1. Ruhaou. Ja kaiy simrun(i) miteh(i) dhundh. Ja kaiy simrin chhooteh(i) bundh. Ja kaiy simrin(i) moorukh chutur. Ja kaiy simrin kooleh oodhur. 1. Ja kaiy simrin bhuou dookh huraiy. Ja kaiy simrin(i) upda turaiy. Ja kaiy simrin(i) moochut paap. Ja kaiy simrin(i) nuhhi suntaap. 2. Ja kaiy simrun rid bigaas. Ja kaiy simrin(i) kuvlaa daas(i). Ja kaiy simrin nidh(i) nidhaan. Ja kaiy simrin(i) turay nidaan. 3. Putit paavun(u, Naam Hurie. Koat(i) bhugut oodhaar kurie. Hur(i) daas daasaan deen(u) shern(u). Nanak maatha Sunt churn. 4.2.
Word Meaning: Numuskaar = salute; show deep respect. Jaas(u) = which. Oodhaar = emancipation. Pause.
Miteh(i) = get destroyed; disconnects mentally Dhundh = (spiritually worthless) daily tasks. Bundh = bonds. Moorukh = foolish. Chutur = wise. Kooleh = clans; associates. 1.
Huraiy = removed. Upda = calamity. Turaiy = prevented; avoided. Moochut = eradicated. Suntaap = suffering. 2.
Rid = heart. Bigaas = blooming. Kuvlaa = Maya. Daas(i) = (female) slave. Nidh(i) Nidhaan = treasures. Nidaan = at the end. 3.
Putit Paavun(u) = purifier of the immoral. Hurie = God. Koat(i) = millions. Daas Daasaan = slave of slaves. Deen = poor. Maatha = forehead. 4.
MEANING: I have deep respect for Waheguru's Naam, the recitation of which (with full faith) emancipates the devotee. Pause.

Recitation of Waheguru's Naam mentally disconnects the devotee from the (spiritually worthless) daily tasks and frees him from all worldly bonds. Recitation of Waheguru's Naam makes a foolish (ignorant) person wise, and he helps all his associates to be salvaged. 1. With recitation of Waheguru's Naam, the suffering of worldly fears is eradicated, and any calamity is prevented. Recitation of Waheguru's Naam eradicates all sins and all sufferings. 2. One's heart blooms with recitation of Waheguru's Naam, and Maya becomes his slave (he gets full control of it). Waheguru's Naam is all the treasures (wealth) for the devotee, and causes his salvation at the end. 3.
Waheguru's Naam purifies even the immoral and salvages millions of devotees. I am a slave of Your slaves, and have come to Your Shelter, oh Waheguru. I wish that my forehead should always lie on the feet of the holy men (I wish to humbly serve them) begs Nanak. 4.2.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ਐਸੋ ਸਹਾਈ ਹਰਿ ਕਾ ਨਾਮ॥ ਸਾਧ ਸੰਗਤਿ ਭਜੁ ਪੂਰਨ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਬੂਡਤ ਕਉ ਜੈਸੇ ਬੇੜੀ ਮਿਲਤ॥
(ਅੰਗ 987)॥ ਬੂਝਤ ਦੀਪਕ ਮਿਲਤ ਤਿਲਤ॥ ਜਲਤ ਅਗਨੀ ਮਿਲਤ ਨੀਰ॥ ਜੈਸੇ ਬਾਰਿਕ ਮੁਖਹਿ ਖੀਰ॥ 1॥ ਜੈਸੇ ਰਣ ਮਹਿ ਸਖਾ ਭ੍ਰਾਤ॥ ਜੈਸੇ ਭੂਖੇ ਭੋਜਨ ਮਾਤ॥ ਜੈਸੇ ਕਿਰਖਹਿ ਬਰਸ ਮੇਘ॥ ਜੈਸੇ ਪਾਲਨ ਸਰਨਿ ਸੇਘ॥ 2॥ ਗਰੁੜ ਮੁਖਿ ਨਹੀ ਸਰਪ ਤ੍ਰਾਸ॥ ਸੂਆ ਪਿੰਜਰਿ ਨਹੀ ਖਾਇ ਬਿਲਾਸੁ॥ ਜੈਸੋ ਆਡੋ ਹਿਰਦੇ ਮਾਹਿ॥ ਜੈਸੋ ਦਾਨੋ ਚਕੀ ਦਰਾਹਿ॥ 3॥ ਬਹੁਤੁ ਓਪਮਾ ਥੋਰ ਕਹੀ॥ ਹਰਿ ਅਗਮ ਅਗਮ ਅਗਾਧਿ ਤੁਹੀ॥ ਊਚ ਮੂਚੌ ਬਹੁ ਅਪਾਰ॥ ਸਿਮਰਤ ਨਾਨਕ ਤਰੇ ਸਾਰ॥ 4॥3॥

Maali Gaurra Mehla 5: Aiyso suhaayee Hur(i) ka Naam. Sadh sungut(i) bhuj(u) poorun kaam. 1. Ruhaou. Boodut kuou jaiysay bayrri milt.
(PAGE 987): Boojhut deepuk milt tilt. Jult ugnee, milt neer. Jaiysay baarik mookheh(i) kheer. 1. Jaiysay run meh(i) sukhaa bhuraat. Jaiysay bhookhay bhojun maat. Jaiysay kirkheh(i) bers maygh. Jiaysay paalun shern(i) sayngh. 2. Guroorr mookh(i) nuhhi serp traas. Sooaa pinjur(i) nuhhi khaayay bilaas(u). Jaiyso aando hirday maah(i). Jaiysay daano chukki duraah(i). 3. Buhout(u) oopma, thor kuhhi. Hur(i) agumm, agumm, agaadh(i) Toohi. Ooch, moochou buhou apaar. Simrut Nanak, turay saar. 4.3.
Word Meaning: Aiyso = such is. Suhaayee = supporter. Bhuj(i) = recite. Poorun Kaam = objectives are achieved. Pause. Boodut = drowning. Jaiysay = like. Bayrri = boat. Milt = becomes available. Boojhut = dying oil lamp. Deepuk = lamp. Tilt = oil. Julut Ugnee = burning in fire. Neer = water. Mookheh(i) = in the mouth. Kheer = milk. 1.
Run Meh(i) = in the battlefield. Sukha = close friend. Bhuraat = brother. Bhojun = food. Maat = in the name only (a small amoun). Kirkheh(i) = to the crop. Maygh = clouds. Paalun = cradle (protection). Shern = in the shelter. Sayngh = Singh = lion (a brave person). 2. Guroorr = a mantra against the snake poison. Traas = fear. Sooaa = parrot. Pinjur = cage. Bilaas(u) = cat. Aando = eggs. Hirdo = belly. Daano = grains. Chukki = flour mill; quern. Durrah(i) = near the axil. 3. Opma = praise. Thor = less. Aghaad(i) = unfathomable. Moocho = much. Saar = iron; heavy (loaded) with sins. 4.
MEANING: Waheguru's Naam is such a strong support that if one recites it in the company of the Guru, all his objectives are achieved successfully. Pause.
The Naam's support is like the boat that a drowning man gets, or like the oil that a dying oil-lamp gets, or like the water that a man burning in fire receives, or like the hungry child that gets milk in his mouth. 1. Waheguru's Naam is such a huge support that it is like the moral and physical support that a man gets from a close friend or from a brother in the battlefield, or like a starving person getting food, even if it is very little. The Naam is such a huge support that it is like rain for a drying crop, or like the protection that a defenceless infant gets from an intrepid (a brave person). 2. Waheguru's Naam is like having the

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mantra on the tongue that makes a snake poison ineffective, and makes the man fearless of snakes, or is like the protection of the cage to the parrot which cannot be pried upon by a cat; or it is like a bird's belly for the eggs in there which are safe; or like the grains near the axil of the stones of a quern which are not grinded. 3.
Waheguru's Naam deserves much more praise, but I have described only a little because Waheguru is inaccessible and unfathomable (and His full praise cannot be sung or described). Waheguru is highly transcendent and endless; reciting His Naam salvages even the iron-like people who are heavily loaded with sins, oh Nanak. 4. 3.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ਇਹੀ ਹਮਾਰੈ ਸਫਲ ਕਾਜ॥ ਅਪੁਨੇ ਦਾਸ ਕਉ ਲੇਹੁ ਨਿਵਾਜਿ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਸੰਤਹ ਮਾਥ ਮੋਰ॥ ਨੈਨਿ ਦਰਸੁ ਪੇਖਉ ਨਿਸਿ ਭੋਰ॥ ਹਸਤ ਹਮਰੇ ਸੰਤ ਟਹਲ॥ ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸੰਤ ਬਹਲ॥ 1॥ ਸੰਤ ਸੰਗਿ ਮੇਰੇ ਮਨ ਕੀ ਪ੍ਰੀਤਿ॥ ਸੰਤ ਗੁਨ ਬਸਹਿ ਮੇਰੈ ਚੀਤਿ॥ ਸੰਤ ਆਗਿਆ ਮਨਹਿ ਮੀਠ॥ ਮੇਰਾ ਕਮਲੁ ਬਿਗਸੈ ਸੰਤ ਡੀਠ॥ 2॥ ਸੰਤ ਸੰਗਿ ਮੇਰਾ ਹੋਇ ਨਿਵਾਸੁ॥ ਸੰਤਨ ਕੀ ਮੋਹਿ ਬਹੁਤੁ ਪਿਆਸ॥ ਸੰਤ ਬਚਨ ਮੇਰੇ ਮਨਹਿ ਮੰਤ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੇਰੇ ਬਿਖੈ ਹੰਤ॥ 3॥ ਮੁਕਤਿ ਜੁਗਤਿ ਏਹਾ ਨਿਧਾਨ॥ ਪ੍ਰਭ ਦਇਆਲ ਮੋਹਿ ਦੇਵਹੁ ਦਾਨ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਦਇਆ ਧਾਰਿ॥ ਚਰਨ ਸੰਤਨ ਕੇ ਮੇਰੇ ਰਿਦੈ ਮਝਾਰਿ॥ 4॥4॥

Maali Gaurra, Mehla 5: Ihhi humaaraiy suful kaaj. Apunay daas kuou layhou nivaaj(i). 1. Ruhaou. Churn suntah maath moar. Naiyn(i) ders(u) paykhoun nis(i) bhoar. Hust humray Sunt tehl. Praan, mun, dhun(u) Sunt behl. 1. Sunt sung(i) mayray mun kee preet(i). Sunt goon buseh(i) mayraiy cheet(i). Sunt aagiya muneh(i) meetth. Mayra kumul(u) bigsaiy Sunt deetth. 2. Sunt sung(i) mayra hoyay nivaas(u). Suntun kee moh(i) buhout piyaas. Sunt Buchun mayray muneh(i) munt. Sunt persaad(i) mayray bikhaiy hunt. 3. Mookut(i), joogut(i), eha nidhaan. Prubh Duyyaal moh(i) dayvhou daan. Nanak kuou Prubh duyya dhaar(i). Churn Suntun kay mayray ridaiy mujhaar(i). 4.4.

Word Meaning: Ihhi = these. Suful = successful. Kaaj = tasks; objectives. Nivaaj = accords (protects) honour. Pause. Maath = forehead. Ders(u) = sight. Paykhoun = I see. Nis(i) = night. Bhoar = day. Hust = hands. Tehl = to serve. Behl = offer (in Pesian). 1. Aagiya = command. Meetth = sweet. Kumul = heart. Bigsaiy = blooms. Deetth = to see. 2. Nivaas(u) = living. Piyaas = thirst; longing. Munt = mantra. Bikhaiy = poisonous (sensual pleasures). Hunt = are killed. 3.
Joogut(i) = means (path) to achieve. Nidhaan = treasures; wealth. Mujhaar = in. 4.

MEANING: The objective of my life will be achieved successfully if Waheguru listens to my request as His slave (devotee), and protects my dignity (saves me from the attacks of Maya). Pause. I wish to put my head on the feet of the holy saints (to serve them) so as to have Your holy sight day and night, oh Waheguru. I wish to serve them with my hands and offer them my life, mind, and wealth. 1. I love Waheguru's saints with my mind (from the core of my heart), and I keep their noble qualities in mind all the time. I find their orders (advice) to be sweet, and my mind blooms like a flower when I see them. 2.
I wish to reside in the company (shelter) of the Guru, and I always long for His sight. Guru's Shabad is the mantra (Waheguru's Command) for me; all my poisonous evil habits (immoral sensual pleasures) have been eliminated by the grace of the Guru. 3.
I pray to Waheguru to show me the path of emancipation (union with Him with Guru's Advice), and that is my real wealth. I pray to Waheguru to be kind to me so that I may enshrine Guru's Shabad in my heart (mind), oh Nanak. 4.4.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ਸਭ ਕੈ ਸੰਗੀ ਨਾਹੀ ਦੂਰਿ॥ ਕਰਨ ਕਰਾਵਨ ਹਾਜਰਾ ਹਜੂਰਿ॥ 1॥ ਰਹਾਉ॥ ਸੁਨਤ ਜੀਓ ਜਾਸੁ ਨਾਮੁ॥ ਦੁਖ ਬਿਨਸੇ ਸੁਖ ਕੀਓ ਬਿਸ੍ਰਾਮੁ॥ ਸਗਲ ਨਿਧਿ ਹਰਿ ਹਰਿ ਹਰੇ॥ ਮੁਨਿ ਜਨ

ਤਾ ਕੀ ਸੇਵ ਕਰੇ॥ 1॥ ਜਾ ਕੈ ਘਰਿ ਸਗਲੇ ਸਮਾਹਿ॥ ਜਿਸ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨਾਹਿ॥ ਜੀਅ ਜੰਤ੍ ਕਰੇ ਪ੍ਰਤਿਪਾਲ॥ ਸਦਾ ਸਦਾ ਸੇਵਹੁ ਕਿਰਪਾਲ॥ 2॥ ਸਦਾ ਧਰਮੁ ਜਾ ਕੈ ਦੀਬਾਣਿ॥ ਬੇਮੁਹਤਾਜ ਨਹੀ ਕਿਛੁ ਕਾਣਿ॥ ਸਭ ਕਿਛੁ ਕਰਨਾ ਆਪਨ ਆਪਿ॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂ ਤਾ ਕਉ ਜਾਪਿ॥ 3॥ ਸਾਧ ਸੰਗਤਿ ਕਉ ਹਉ ਬਲਿਹਾਰ॥ ਜਾਸੁ ਮਿਲਿ ਹੋਵੈ ਉਧਾਰੁ॥ ਨਾਮ ਸੰਗਿ ਮਨ ਤਨਹਿ ਰਾਤ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਰੀ ਦਾਤਿ॥ 4॥5॥

Maali Gaurra Mehla 5: Subh kaiy sungee, naahi door(i). Kern kraavun, haajra hujoor(i). 1. Ruhaou. Soonut jeeo Jaas(u) Naam(u). Dookh binsay, sookh keeyo bisraam(u). Sugul nidh(i), Hur(i), Hur(i), Huray. Moon(i), jun Ta kee sayv kuray. 1. Ja kaiy ghur(i) suglay smaah(i). Jis tay birtha koyay naah(i). Jea juntar kuray pritpaal. Suda, suda sayvhou Kirpaal. 2. Sudaa dherm(u) Ja kaiy Deebaan(i). Baymoohtaaj, nuhhi kichh(u) kaan(i). Subh kichh(u) kerna, Aapun Aap(i). Ray mun mayray tu Ta kuou jaap(i). 3. Sadh sungut(i) kuou huoun bulihaar. Jaas(u) mil(i) hovaiy oodhaar(u). Naam sung(i) mun tuneh(i) raat. Nanak kuou Prubh(i) kurie daat(i). 4.5.

Word Meaning: Sungee = with. Kern Kraavun = doer and making others do. Haajra Hujoor(i) = omnipresent. Pause. Jeeo = survive spiritually. Jaas(u) = whose. Binsay = eradicated. Bisraam = come to stay. Nidh(i) = treasures. Hur(i) = Huray = Waheguru. Moon(i) = hermits. 1. Smaah(i) = (all treasures) contains. Birtha = empty; without. Jea Juntar = all living beings. Pritpaal = raising and nurturing. 2. Dherm(u) = perfect justice. Deebaan(i) = in the Court. Baymoohtaaj = completely independent. Kaan(i) = dependence; owing others. 3. Bulihaar = sacrifice; offer life. Jaas(u) = which. Tuneh(i) = bodily. Raat = imbued. Daat(i) = endowment. 4.

MEANING: Waheguru is the creator of the universe, makes others do whatever He wishes, is omnipresent, is with (close to) everybody, and not away from them. Pause.

By listening to His Naam, one gains a new spiritual life; his troubles vanish, and comforts remain in his mind (he acquires them). Waheguru's Naam is all the treasures for the devotee, and all hermits (and other sages) serve Him. 1.

Always serve the kind Waheguru who has everything in His treasures, who excludes nobody from His benevolence, and who raises and nourishes all the living beings. 2.

Recite the Naam of the Waheguru, which delivers perfect justice, which owes no favour to anyone (is perfectly sovereign), is not dependent on anyone, and who does everything by Himself, oh my mind. 3. I am a sacrifice for the gathering of holy men, where one gets salvation. Waheguru has kindly endowed me with the gift of His Naam in which my body and mind are always imbued, oh Nanak. 4.5.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5 ਦੁਪਦੇ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਸਮਰਥ ਕੀ ਸਰਨਾ॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਰਾਸਿ ਮੇਰੀ ਪ੍ਰਭ ਏਕ ਕਾਰਨ ਕਰਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜੀਵਣੈ ਕਾ ਮੂਲੁ॥ ਰਵਿ ਰਹਿਆ ਸਰਬਤ ਠਾਈ ਸੂਖਮੋ ਅਸਥੂਲ॥ 1॥

(ਅੰਗ 988)॥ ਆਲ ਜਾਲ ਬਿਕਾਰ ਤਜਿ ਸਭਿ ਹਰਿ ਗੁਨਾ ਨਿਤ ਗਾਉ॥ ਕਰ ਜੋੜਿ ਨਾਨਕੁ ਦਾਨੁ ਮਾਗੈ ਦੇਹੁ ਅਪਨਾ ਨਾਉ॥ 2॥1॥6॥

Maali Gaurra Mehla 5, Doopuday. Ek Onkar Satgur Persaad(i). Hur(i) Sumruth kee sherna. Jeeo pind(u), dhun(u) raas(i) maryri, Prubh Aik Kaarun Kerna. 1. Ruhaou. Simer(i), simer(i), sudaa sookh(u) paayiyaiy, jeevnaiy ka mool(u). Ruv(i) ruhhiya serbut tthaayeen sookhmo usthool. 1.

(PAGE 988): Aal, jaal, bikaar tuj(i) subh(i), Hur(i) goona nit gaaoun. Ker joarr(i) Nanak(u) daan(u) maangai, dayho Apuna Naaoun. 2.1.6.

Word Meaning: Doopuday = Shabad with two verses. Sumruth = omnipotent. Pind(u) = body. Raas(i) = wealth. Kaarun Kerna = creator of everything (universe). Pause.

Simer(i) = reciting (His Naam). Mool(u) = root; basis. Ruv(i) Ruhhiya = is present. Sookhmo = microscopic. Usthool = huge (the whole universe). 1.
Aal Jaal = Maya-based daily tasks. Bikaar = vices. Tuj(i) = by giving up. Ker-Joarr(i) = with folded hands. Daan(u) = donation; gift. 2.
MEANING: Waheguru is omnipotent and is the sole creator of the universe. I seek His shelter whose Naam is the body, mind, and the wealth for me (they are all given by Him). Pause.
He is the basis (origin) of all life, and one always acquires all comforts by reciting His Naam. He is present in everything from microscopic to the huge. 1.
Giving up all the worldly affairs which bind one with Maya, I sing Waheguru's praise all the time. With folded hands, I beg for His Naam, oh Nanak. 2.1.6.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਸਮਰਥ ਦੇਵ ਅਪਾਰ॥ ਕਉਨੁ ਜਾਨੈ ਚਲਿਤ ਤੇਰੇ ਕਿਛੁ ਅੰਤੁ ਨਾਹੀ ਪਾਰ॥ 1॥ ਰਹਾਉ॥ ਇਕ ਖਿਨਹਿ ਥਾਪਿ ਉਥਾਪਦਾ ਘੜਿ ਭੰਨਿ ਕਰਨੈਹਾਰੁ॥ ਜੇਤ ਕੀਨ ਉਪਾਰਜਨਾ ਪ੍ਰਭੁ ਦਾਨੁ ਦੇਇ ਦਾਤਾਰ॥ 1॥ ਹਰਿ ਸਰਨਿ ਆਇਓ ਦਾਸੁ ਤੇਰਾ ਪ੍ਰਭ ਊਚ ਅਗਮ ਮੁਰਾਰ॥ ਕਢਿ ਲੇਹੁ ਭਉਜਲ ਬਿਖਮ ਤੇ ਜਨੁ ਨਾਨਕੁ ਸਦ ਬਲਿਹਾਰ॥ 2॥2॥7॥
Maali Gaurra Mehla 5: Prubh Sumruth Dayv Apaar. Kaun(u) jaanaiy chulit Tayray, kichh(u) unt(u) naahi paar. 1. Ruhaou. Ikk khineh(i) thaap(i) oothaapda, ghurr(i) bhunn(i) Kernaiyhaar(u). Jayt keen oopaarjunaa, Prubh(u) daan(u) dayay Dataar. 1. Hur(i) shern(i) aayo daas(u) Tayra, Prubh looch, agumm Mooraar. Kudh(i) layhou bhuoujul bikhum tay jun(u), Nanak(u) sud bulihaar. 2.2.7.
Word Meaning: Dayv = light-like. Chulit = amazing feats. Paar = the other end. Pause. Khineh(i) = in a moment. Thaap(i) = Ghurr(i) = create. Oothaapda = Bhunn(i) destroy. Kernaiyhaar(u) = the creator. Jayt = all that. Oopaarjunaa = creation. Daan(u) = provides for all needs. Dataar = Provider. 1.
Looch = high = transcendent. Agumm = inaccessible. Mooraar = a name for Him. Bhuoujul = the world-sea. Bikhum = difficult (to swim across). 2.
MEANING: The light-like Waheguru is omnipotent and is limitless. Who can understand His amazing feats, which have no limit? Pause.
He is the creator and the destroyer, and can create and destroy in a moment. He provides for all the necessities for all His creation. 1.
Waheguru is highly transcendent and inaccessible; I have come to his shelter as His slave. Kindly pull me out of the sea of Maya, which otherwise is almost impossible to swim across. I am always a sacrifice for You, submits Nanak. 2.2.7.

ਮਾਲੀ ਗਉੜਾ ਮਹਲਾ 5॥ ਮਨਿ ਤਨਿ ਬਸਿ ਰਹੇ ਗੋਪਾਲ॥ ਦੀਨ ਬਾਂਧਵ ਭਗਤਿ ਵਛਲ ਸਦ ਸਦਾ ਕ੍ਰਿਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਆਦਿ ਅੰਤੇ ਮਧਿ ਤੂਹੈ ਪ੍ਰਭ ਬਿਨਾ ਨਹੀ ਕੋਇ॥ ਪੂਰਿ ਰਹਿਆ ਸਗਲ ਮੰਡਲ ਏਕੁ ਸੁਆਮੀ ਸੋਇ॥ 1॥ ਕਰਨਿ ਹਰਿ ਜਸੁ ਨੇਤ੍ਰ ਦਰਸਨੁ ਰਸਨਿ ਹਰਿ ਗੁਨ ਗਾਉ॥ ਬਲਿਹਾਰ ਜਾਏ ਸਦਾ ਨਾਨਕੁ ਦੇਹੁ ਆਪਣਾ ਨਾਉ॥ 2॥3॥8॥6॥14॥
Maali Gaurra Mehla 5: Mun(i), tun(i) bus(i) ruhhay Gopaal. Deen baandhav, bhugut(i) vuchhul, sud sudaa kirpaal. 1. Ruhaou. Aad(i) untay, mudh(i) Tu haiyn, Prubh binaa nuhhi koyay. Poor(i) ruhhiya, sugul mundul, Aik Soami Soyay. 1. Kurn(i) Hur(i) jus(u), naytur Dershun(u), rusun(i) Hur(i) goon gaaoun. Bulihaar jaayay sudaa Nanak(u), dayh(u) Aapuna Naaoun. 2.3.8.6.14.
Word Meaning: Bus(i) Ruhhay = is present (absorbed). Baandhav = relative. Bhugut(i) Vuchhul = lover of His worship. Kirpaal = munificent. Pause.
Aad(i) = in the beginning. Untay = at the end. Mudh(i) = in the middle. Poor(i) Ruhhiya = omnipresent. Sugul = the whole. Mundul = universe. 1.

Kurn(i) = with ears. Jus(i) = praise. Naytur = with eyes. Rusn(i) = with the tongue. 2.
MEANING: Waheguru, which is the closest relative of (best support for) the humble, who loves His worship, and who is always kind, resides in my mind and my body. Pause.
Waheguru was present at the beginning, is present now, and will be present at the end, and there is none other like Him. He is the only Lord and is present in the whole universe. 1.
I listen to His Naam with my ears, behold His sight with my eyes, and sing His praise with my tongue. I beg Him for His Naam, and am always a sacrifice for Him, oh Nanak. 2.3.8.6.14.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਾਲੀ ਗਉੜਾ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ॥
Ek Onkar Satgur Persad(i): Maali Gaurra, Bani Bhugut Nam Dev Ji Kee.

ਧੰਨਿ ਧੰਨਿ ਓ ਰਾਮ ਬੇਨੁ ਬਾਜੇ॥ ਮਧੁਰ ਮਧੁਰ ਧੁਨਿ ਅਨਹਤ ਗਾਜੈ॥ 1॥ ਰਹਾਉ॥ ਧਨਿ ਧਨਿ ਮੇਘਾ ਰੋਮਾਵਲੀ॥ ਧਨਿ ਧਨਿ ਕ੍ਰਿਸਨ ਓਢੈ ਕਾਬਲੀ॥ 1॥ ਧਨਿ ਧਨਿ ਤੂ ਮਾਤਾ ਦੇਵਕੀ॥ ਜਿਹ ਗ੍ਰਿਹਿ ਰਮਈਆ ਕਵਲਾਪਤੀ॥ 2॥ ਧਨਿ ਧਨਿ ਬਨਖੰਡ ਬਿੰਦ੍ਰਾਬਨਾ॥ ਜਹ ਖੇਲੈ ਸ੍ਰੀ ਨਾਰਾਇਨਾ॥ 3॥ ਬੇਨੁ ਬਜਾਵੈ ਗੋਧਨ ਚਰੈ॥ ਨਾਮੇ ਕਾ ਸੁਆਮੀ ਅਨਦ ਕਰੈ॥ 4॥1॥

Dhunn(i), dhunn(i) 'o Ram baynu(u) baajay. Madhur, Madhur dhoon(i) Unhut gaajaiy. 1. Ruhaou. Dhun(i), dhun(i) maygha romaavli. Dhun(i), dhun(i) Krishan oadhaiy kaambli. 1. Dhun(i), dhun(i) tu maata Devki. Jih greh(i) Rumuyyiya Kuvlaputi. 2. Dhun(i), dhun(i) bunkhund Binderabunaa. Jeh khaylaiy Sri Naraayina. 3. Bayn(u) bujaavaiy, godhun(u) churay. Namay ka Soami, aanund kuray. 4.1.
Word Meaning: Bayn(u) = flute. Madhur = sweet. Dhoon(i) = musical sound. Unhut = Divine; uiniform. Gaajaiy = thunders. Pause.
Maygha = sheep. Romaavli = wool. Oadhaiy = wears. Kaambli = blanket. 1.
Devki = Krishna's mother. Greh(i) = house. Rumuyyiya = lovely Ram. Kuvliputi = Luchhmi's (Maya)' husband = Vishnu = Krishna. 2.
Bunkhund = a part of the forest. Binderabunaa = meadows on the bank of Yamuna. Naraayina = Vishnu = Krishna. 3. Godhun = cows. Churay = graze. 4.1.
NOTE : It seems in this Shabad that Nam Dev ji is showing deep reverence for Ram Chander Ji and Krishan Ji, but this is not the case because there are a few hymns of Nam Dev Ji in Guru Granth Sahib in which he shows no faith, in any if them, and even ridicules them, **and says that he will gladly trade all the popular gods for God.** See, for example, His Shabads (# 6 and #7) in Raag Goand on page 874 of SGGS. He worships only the "One" God whom he sees in everyone and everything. So, the meanings of this Shabad will be given in that light. Also **Ram Ji is not known to play the flute. Moreover, the Shabad is written in the present tense rather than the past, implying that these things are happening continuously and are related to God.**
MEANING: You are great, oh Lord. The Divine and the sweet musical sound of Your flute is thundering in the environment. Pause. [This is the central idea of the Shabad. So, the whole Shabad is in praise of Waheguru (God), expressed through the popular gods worshipped at the time.
Even the wool of the sheep from which the blanket was made, which You wear as Krishna, is fortunate. 1. [Krishan Ji has never been shown wearing a blanket. He spent most of His life in Dwarka, a town in south-western India on the sea shore, where the climate was always warm. Mother Devki was also lucky, who is believed to have given birth to Krishna, in whom I see You, oh Lord. 2.

That piece of the forest is also lucky where you play as Lord Vishnu (Krishna). 3.
The cows are grazing (the whole world is enjoying your gifts) while the Lord of Nama, God, plays on His flute care-freely, and enjoys blissfully. 4.1.

ਮੇਰੇ ਬਾਪੁ ਮਾਧਉ ਤੂ ਧਨੁ ਕੇਸੌ ਸਾਵਲੀਓ ਬੀਠੁਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਕਰ ਧਰ ਚਕ੍ਰ ਬੈਕੁੰਠ ਤੇ ਆਏ ਗਜ ਹਸਤੀ ਕੇ ਪ੍ਰਾਨ ਉਧਾਰੀਅਲੇ॥ ਦੁਹਸਾਸਨ ਕੀ ਸਭਾ ਦ੍ਰੋਪਤੀ ਅੰਬਰ ਲੇਤ ਉਬਾਰੀਅਲੇ॥ 1॥ ਗੋਤਮ ਨਾਰਿ ਅਹਲਿਆ ਤਾਰੀ ਪਾਵਨ ਕੇਤਕ ਤਾਰੀਅਲੇ॥ ਐਸਾ ਅਧਮੁ ਅਜਾਤਿ ਨਾਮਦੇਉ ਤਉ ਸਰਨਾਗਤਿ ਆਈਅਲੇ॥ 2॥2॥

Mayray Baap(u) Madho, Tu dhun(u) Kayshou saanvleeyo Beetthulaayay. 1. Ruhaou. Ker dhur chukkur baiykoontth tay aayay, guj hustee kay praan oodhaariulay. Doohshaasun kee subha Droputi umbur layt oobaariulay. 1. Gautum Naar(i), Ahilliya, taari, paavun kaytuk taariulay. Aiysa udhum(u) ajaat(i) Nam Dayo, Tuou shernaagut(i) aayiulay. 2.2.

Word Meaning: Baap(u) = father. Madho = Kaishou = Krishna (names for God). Saanvliyo = dark skinned (Krishna). Beetthulaayay = God. Ker = hands. Chukkur = a hollow, thin, circular weapon that is projected at the target to kill. Guj = Hustee = the elephant (which was trapped in the tentacles of an octopus. Oodhaariulay = saved. Doohshaasun = the younger brother of Duryodhun (of Mahabharat). Duropati = the wife of the five Pandvaas. Unmber = clothes. Gautum Naar(i) Ahilliya = Ahilliya, the wife of sage Gautam. Taari = salvaged. Paavun Kaytuk = purified many. Udhum = ignoble. Ajaat(i) = of low-caste. Tuou = Yours. Shernaagut(i) = in shelter. 2.

MEANING: You are great, you are amazing, oh my father, God!! People also call you the God with long hair, dark skin, and Beelzebub. Pause.
You came from the Paradise with the chukkur in your hand, and saved the elephant's life from the octopus's clutches; you also saved the dignity of Duroputi, who was being shamed by being undressed in the court of Doohshaasun. (see the “Introduction” for both stories). 1, In addition, not only did You salvage Ahilliya, the wife of sage Gautum, who was deceitfully raped by god Indra, and whom the sage had cursed to be a stone, but You also purified countless other people to salvage them, oh Lord. I, Nam Dev, am ignoble and low-caste, have come to Your shelter, won’t You be kind to me, oh Lord? 2.2.

ਸਭੈ ਘਟ ਰਾਮੁ ਬੋਲੈ ਰਾਮਾ ਬੋਲੈ॥ ਰਾਮ ਬਿਨਾ ਕੋ ਬੋਲੈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਏਕਲ ਮਾਟੀ ਕੁੰਜਰ ਚੀਟੀ ਭਾਜਨ ਹੈ ਬਹੁ ਨਾਨ੍ਹਾ ਰੇ॥ ਅਸਥਾਵਰ ਜੰਗਮ ਕੀਟ ਪਤੰਗਮ ਘਟਿ ਘਟਿ ਰਾਮੁ ਸਮਾਨਾ ਰੇ॥ 1॥ ਏਕਲ ਚਿੰਤਾ ਰਾਖੁ ਅਨੰਤਾ ਅਉਰ ਤਜਹੁ ਸਭ ਆਸਾ ਰੇ॥ ਪ੍ਰਣਵੈ ਨਾਮਾ ਭਏ ਨਿਹਕਾਮਾ ਕੋ ਠਾਕੁਰੁ ਕੋ ਦਾਸਾ ਰੇ॥ 2॥3॥

Subhaiy ghut Ram(u) boalaiy, Rama boalaiy. Ram bina ko boalaiy ray. 1. Ruhaou. Aikul maati koonjur, cheenti, bhaajun haiy buou naana ray. Usthaavur, jungum, keet ptungum, ghut(i), ghut(i) Ram(u) smaana ray. 1. Aikul chinta raakh(u) Ununta, aur tujhou subh aasa ray. Pernvaiy Nama, bhuyyay nihkaama, ko Thhaakur(u)), ko daasa ray. 2.3.

Word Meaning: Ghut = heart; mind. Boaliy = talks; powers. Ko = who? Pause.
Aikul = one (God). Maati = earth. Koonjur = elephant. Cheenti = ant. Bhaajun = vessels. Naana = different kinds. Usthaavur = non-moving (trees etc.). Jungum = moving. Keet = worms. Putungum = flying. 1.
Chinta = focus of mind. Ununta = limitless (God). Aur = others. Tujhou = give up. Pernvaiy = prays. Nihkaama = fully detached from worldly affairs. Ko = who. 2.

MEANING: It is God who powers every heart; who else can have that power? Pause. God has created many different vessels (living bodies), but every body is made from the same ingredients - be it an ant or an elephant. God is present in every heart, from the non-moving vegetation to the animals that move around, and from the worms to the flying birds. 1. So, giving up dependence on all other powers, keep only the single and limitless God in mind, oh my friends. If you do that with full faith, you will be detached from the worldly bonds, and will become like the Supreme Being and merge into Him, and nobody will tell you apart from Him – the slave and the Lord will become indistinguishable, states Nama humbly. 2.3.

ਰਾਗੁ ਮਾਰੂ ਮਹਲਾ 1 ਘਰੁ 1 ਚਉਪਦੇ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰਪ੍ਰਸਾਦਿ॥

Raag(u) Maru, Mehla 1, Ghur(u) 1, Chaupuday

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

(ਅੰਗ 989)॥ ਸਲੋਕੁ॥ ਸਾਜਨ ਤੇਰੇ ਚਰਨ ਕੀ ਹੋਇ ਰਹਾ ਸਦ ਧੂਰਿ॥ ਨਾਨਕ ਸਰਣਿ ਤੁਹਾਰੀਆ ਪੇਖਉ ਸਦਾ ਹਜੂਰਿ॥1॥ ਸਬਦ॥ ਪਿਛਹੁ ਰਾਤੀ ਸਦੜਾ ਨਾਮੁ ਖਸਮ ਕਾ ਲੇਹਿ॥ ਖੇਮੇ ਛਤ੍ਰ ਸਰਾਇਚੇ ਦਿਸਨਿ ਰਥ ਪੀੜੇ॥ ਜਿਨੀ ਤੇਰਾ ਨਾਮੁ ਧਿਆਇਆ ਤਿਨ ਕਉ ਸਦ ਮਿਲੇ॥ 1॥ ਬਾਬਾ ਮੈ ਕਰਮਹੀਣ ਕੂੜੀਆਰ॥ ਨਾਮੁ ਨ ਪਾਇਆ ਤੇਰਾ ਅੰਧਾ ਭਰਮਿ ਭੂਲਾ ਮਨੁ ਮੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਾਦ ਕੀਤੇ ਦੁਖ ਪਰਫੁੜੇ ਪੂਰਬਿ ਲਿਖੇ ਮਾਇ॥ ਸੁਖ ਥੋੜੇ ਦੁਖ ਅਗਲੇ ਦੂਖੇ ਦੂਖਿ ਵਿਹਾਇ॥ 2॥ ਵਿਛੁੜਿਆ ਕਾ ਕਿਆ ਵੀਛੁੜੈ ਮਿਲਿਆ ਕਾ ਕਿਆ ਮੇਲੁ॥ ਸਾਹਿਬੁ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕਰਿ ਦੇਖਿਆ ਖੇਲੁ॥ 3॥ ਸੰਜੋਗੀ ਮੇਲਾਵੜਾ ਇਨਿ ਤਨਿ ਕੀਤੇ ਭੋਗ॥ ਵਿਜੋਗੀ ਮਿਲਿ ਵਿਛੁੜੇ ਨਾਨਕ ਭੀ ਸੰਜੋਗ॥ 4॥1॥

(PAGE 989): **Sloak(u):** Saajun Tayray Churn kee hoyay ruhha sud dhoor(i). Nanak shern(i) Toohaariya, paykhoun suda hujoor(i). 1.

Shabad: Pichhoun raati suddrra, Naam(u) Khusm ka layh(i). Khaymay Chhutar sraayichay, disun(i) ruth peerray. Jinhi Tayra Naam(u) dhiyaaya, tin kuou sud milay. 1. Baba, mein kermheen koorriaar, Naam(u) na paaya Tayra, undha bhem(i) bhoola mun mayra. 1. Ruhaou. Saad keetay dookh perphoorray, poorub(i) likhiya maayay. Sookh thorray, dookh uglay, dookhay, dookh(i) vihaayay. 2. Vichhoorriyaan ka kiyya veechhoorray, miliyaan ka kiyya mayl(u). Sahib(u) so salaahiyaiy, jin(i) kur daykhiya khayl(u). 3. Sunjogi maylaavrra, inn(i) tun(i) keetay bhog. Vijogeen mil(i) vichhurray, Nanak bhee sunjog. 4.1.

Sloak: Dhoor(i) = dust. Paykhoun = I see. Hujoor(i) = close by.

Shabad: Pichhoun Raati = early hours of the morning. Suddrra = call. Khaymay = tents. Chhutar = canopies. Sraayichay = fabric walls. Ruth = chariots. Peerray = ready. 1. Baba = a respectable person. Kermheen = unfortunate. Koorriaar = attached to falsehood and deceitfulness. Bherm Bhoola = misled by misbeliefs. Pause.
Perphoorray = proliferate. Uglay = many. Vihaayay = life is spent. 2.
Vichhoorriyaan = disconnected (with Waheguru). Khayl(u) = drama of the universe. 3.
Sunjogi = predetermined union (of soul with body). Vijogeen = separation (due to death). Bhee = again. 4.

MEANING: Sloak: I wish to be the dust of Your Feet (serve You with full reverence), oh my dear friend, Waheguru. I, Nanak, have come to Your shelter so that I may always see You close to me.

Shabad: Those who respond to the motivational call of Waheguru, and recite His Naam in the early hours of the morning, feel as if they are the king of some state, and tents, canopies, and walls of expensive fabric have been raised in their honour, and chariots are ready for them to ride. But only those who recite Your Naam get Your call, oh Waheguru. 1.
But I am unfortunate who deals in falsehood and deceit (I am a slave of my mind and sensual desires), oh Waheguru. Blinded by the desires of my mind, I was misguided by my false beliefs and did not recite Your Naam. Pause.
It is prewritten (Laws of Waheguru) that if someone enjoys sensual pleasures, his discomforts proliferate. His pleasures last for a very short time, but his discomforts multiply and stay with him till his death; so, his life is spent in difficulties. 2.

What worse separation from anything dear to them can they experience who are separated from Waheguru? And what better union can one have than one with Waheguru? We should praise the Lord who has created the drama of the universe and looks after it. 3.
Human soul gets connected with the appropriate body as predetermined by Waheguru (to sing His praise), but the man rather enjoys luxuries of life; as a result, when the soul gets detached form the body due to death, they get separated, but are reunited again, and again, and such people go through many reincarnations, oh Nanak. 4.

ਮਾਰੂ ਮਹਲਾ 1॥ ਮਿਲਿ ਮਾਤ ਪਿਤਾ ਪਿੰਡੁ ਕਮਾਇਆ॥ ਤਿਨਿ ਕਰਤੈ ਲੇਖੁ ਲਿਖਾਇਆ॥ ਲਿਖੁ ਦਾਤਿ ਜੋਤਿ ਵਡਿਆਈ॥ ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ॥ 1॥ ਮੂਰਖ ਮਨ ਕਾਹੇ ਕਰਸਹਿ ਮਾਣਾ॥ ਉਠਿ ਚਲਣਾ ਖਸਮੈ ਭਾਣਾ॥ 1॥ ਰਹਾਉ॥ ਤਜਿ ਸਾਦ ਸਹਜ ਸੁਖੁ ਹੋਈ॥ ਘਰ ਛਡਣੈ ਰਹੈ ਨ ਕੋਈ॥ ਕਿਛੁ ਖਾਜੈ ਕਿਛੁ ਧਰਿ ਜਾਈਐ॥ ਜੇ ਬਾਹੁੜਿ ਦੁਨੀਆ ਆਈਐ॥ 2॥ ਸਜੁ ਕਾਇਆ ਪਟੁ ਹਢਾਏ॥ ਫੁਰਮਾਇਸਿ ਬਹੁਤੁ ਚਲਾਏ॥ ਕਰਿ ਸੇਜ ਸੁਖਾਲੀ ਸੋਵੈ॥ ਹਥੀ ਪਉਦੀ ਕਾਹੇ ਰੋਵੈ॥ 3॥ ਘਰ ਘੁੰਮਣਵਾਣੀ ਭਾਈ॥
(ਅੰਗ 990)॥ ਪਾਪ ਪਥਰ ਤਰਣੁ ਨ ਜਾਈ॥ ਭਉ ਬੇੜਾ ਜੀਉ ਚੜਾਊ॥ ਕਹੁ ਨਾਨਕ ਦੇਵੈ ਕਾਹੂ॥4॥2॥

Maaru Mehla 1: Mil(i) maat pitaa pind(u) kmaaya. Tin(i) Kertaiy laykh(u) likhaaya. Likh(u) daat(i), jot(i) vudiyaayi. Mil(i) Maya soort(i) guvaayi. 1. Moorukh mun kaahay kerseh(i) maana. Ootth(i) chullna, Khusmaiy Bhaana. 1. Ruhaou. Tuj(i) saad, sehj sookh(u) hoyee, Ghur chhuddnaiy, ruhhaiy na koyee. Kichh(u) khaajaiy, kichh(u) dhur(i) jaayiyaiy. Jay baahoorr(i) dooniya aayiyaiy. 2. Suj(u) kaaya putt(u) hundaayay. Phoormaayish(i) buhout(u) chulaayay. Kur(i) sayj sookhaali sovaiy. Hutheen, paudee kaahay rovaiy. 3. Ghur ghoomunvaani bhaayi.
(PAGE 990): Paap puthur tern(u) na jaayee, Bhuou bayrra jeeou churraaoo. Kuhou Nanak dayvaiy kaahoo. 4.2.
Word Meaning: Pind(u) = body. Kmaaya = made. Laykh = writing. Daat(i) = largess of Waheguru. Jot(i) = Light-like. Vudiyaayi = praise. Soort(i) = wisdom. 1.
Maana = conceit. Ootth(i) Chulna = leave the world. Bhaana = Will. Pause.
Tuj(i) = give up. Saad = (enjoyment of different) tastes. Sehj = peaceful mind. Chhuddnaiy = have to leave. Dhur(i) Jaayiyaiy = leave behind. Baahoorr(i) = again. 2.
Suj(u) = necklace. Putt(u) = silk. Hundaayay. Phoormayish(i) = orders. Hutheen Paudee = done with one's own hands; self-creation. Kaahay = why? 3.
Ghoomunvaani = whirlpool. Jeeou = soul. Churraaoo = passenger. Kaahoo = rare. 4.
MEANING: What are you conceited about, when you have to leave this world as per the Will of Waheguru, oh my foolish mind? Pause.
Humans come into being by the union of their parents, when Waheguru also writes in the schedule of their deeds that they should sing praise of the Light-like Waheguru, which is the provider of all gifts (necessities of life). But the man loses his wisdom (noble thoughts) in the enjoyment of the luxuries of Maya. 1.
Give up your tastes (luxuries of life) (which rob you of your peace of mind), and enjoy the blissfulness of the peaceful state of mind, oh man. We have to leave our households behind (after death) - nobody lives here forever. We should eat some and leave some here, only if we are to come back to this world (which we do not). 2. The man adorns his body with necklaces, wears expensive, silky clothes, issues many orders, and sleeps in very comfortable beds (enjoys all the luxuries of life). So, what justification does he have for crying (in the Court of Waheguru) for the deeds he committed with his own hands? 3.
The man does not realize that the boat in which he is travelling while crossing the world sea, is in a whirlpool (in a very precarious situation because of his immoral deeds), and with the load of his sins, he cannot get across. What he needs to do to get across the world sea is to

build a boat of fear and respect for Waheguru (recite His Naam) and ride in that. But Waheguru gives such a boat (His worship) only to some rare people, oh Nanak. 4.2.

ਮਾਰੂ ਮਹਲਾ 1॥ ਘਰੁ 1॥ ਕਰਣੀ ਕਾਗਦੁ ਮਨੁ ਮਸਵਾਣੀ ਬੁਰਾ ਭਲਾ ਦੁਇ ਲੇਖ ਪਏ॥ ਜਿਉ ਜਿਉ ਕਿਰਤੁ ਚਲਾਏ ਤਿਉ ਚਲੀਐ ਤਉ ਗੁਣ ਨਾਹੀ ਅੰਤੁ ਹਰੇ॥ 1॥ ਚਿਤ ਚੇਤਸਿ ਕੀ ਨਹੀ ਬਾਵਰਿਆ॥ ਹਰਿ ਬਿਸਰਤ ਤੇਰੇ ਗੁਣ ਗਲਿਆ॥ 1॥ ਰਹਾਉ॥ ਜਾਲੀ ਰੈਨਿ ਜਾਲੁ ਦਿਨੁ ਹੂਆ ਜੇਤੀ ਘੜੀ ਫਾਹੀ ਤੇਤੀ॥ ਰਸਿ ਰਸਿ ਚੋਗ ਚੁਗਹਿ ਨਿਤ ਫਾਸਹਿ ਛੁਟਸਿ ਮੂੜੇ ਕਵਨ ਗੁਣੀ॥ 2॥ ਕਾਇਆ ਆਰਣੁ ਮਨੁ ਵਿਚਿ ਲੋਹਾ ਪੰਚ ਅਗਨਿ ਤਿਤੁ ਲਾਗਿ ਰਹੀ॥ ਕੋਇਲੇ ਪਾਪ ਪੜੇ ਤਿਸ ਊਪਰਿ ਮਨੁ ਜਲਿਆ ਸੰਨ੍ਹੀ ਚਿੰਤ ਭਈ॥ 3॥ ਭਇਆ ਮਨੂਰੁ ਕੰਚਨੁ ਫਿਰਿ ਹੋਵੈ ਜੇ ਗੁਰੁ ਮਿਲੈ ਤਿਨੇਹਾ॥ ਏਕੁ ਨਾਮੁ ਅੰਤੁ ਓਹੁ ਦੇਵੈ ਤਉ ਨਾਨਕ ਤ੍ਰਿਸਟਸਿ ਦੇਹਾ॥ 4॥3॥

Maaru Mehla 1, Ghur(u) 1: Kerni kaagud, mun(u) musvaani, boora, bhulaa dooyay laykh puyyay. Jiyoun, jiyoun kirt(u) chulaayay, tiyoun chulliyaiy, Tuou goon naahi unt(u) Huray. 1. Chit chaytus(i) kee nuhhi baavuriya. Hur(i) bisrut Tayray goon guliya. 1. Ruhaou. Jaali raiyn(i), jaal(u) din hooaa, jayti ghurri, phaahi tayti. Rus(i), rus(i) chog choogeh(i) nit phaaseh(i), chhootus(i) moorray kuvun gooni? 2. Kaaya aarun(u), mun(u) vich(i) loha, punch ugun(i) tit(u) laag(i) ruhhi. Koyilay paap purray tis oopur(i), mun(u) juliya, sunnhi chint bhuyyi. 3. Bhuyya munoor, kunchun phir(i) hovaiy, jay Gur(u) milay tinayha. Aik(u) Naam(u) unt(u) Oh(u) dayvaiy, tuou Nanak trishtus(i) dayha. 4.3.

Commented [DSS1]:

Word Meaning: Kerni = deeds. Kaagud = paper. Musvaani = inkpot; pen. Boora = bad. Bhulaa = good; noble. Kirt(u) = the effect of the deeds performed. Jiyoun = the way. Chulaayay = leads. Tiyoun = like that. Tuou = Yours. Unt(u) = end. 1.
Chaytus(i) = remember. Baavuriya = foolish. Bisrut = forgetting. Guliyaa = rot. Pause.
Jaali = a small net. Ghurri = a unit of time (24 minutes). Phaahi = trap. Rus(i) = while enjoying. Choag = tasty food (of sensual pleasures). Chhootus(i) = get free. 2.
Kaaya = body. Aarun(i) = kiln. Loha = iron (to mould). Punch Ugun(i) = fire of the five demons (lust, greed etc.). Purray = act as (fuel). Sunnhi = pliers. Chint = worries. 3.
Munoor = burned (hard and brittle) iron. Kunchun = gold. Tinayha = Like that. Trishtus(i) = contented. Dayha = body; mind. 4.

MEANING: Why do not you remember Waheguru, oh foolish man? Because of your forgetting Waheguru, all your noble qualities begin to rot. **Pause.**
There is no end to the virtues of Waheguru, but the man is limited and simply continues to perform deeds according to his nature, shaped by the deeds of his previous lives. Man's deeds are written (as if on paper) by his mind, which acts as the pen, and writes his good and bad deeds. 1.
The man commits immoral deeds, enjoying them like a bird that picks up the food the hunter had spread for him as bait, only to get trapped. His immoral deeds act like a small net at night, a huge net during the day, and the smaller units of time act as bonds. So, what virtues can the foolish man use to get emancipation from such a trap? 2.
Man's body is like the kiln of a blacksmith in which his mind is the piece of iron (which gets moulded); his sins act as the coal on the fire of his sensual desires caused by the five demons, and his worries act as the pliers to expose the mind (to the fire of his desires) whereby his mind gets completely burned (left with no feelings of goodness like compassion, helping others, and reciting Waheguru's Naam). 3. However, his hard and brittle mind, like burnt iron, can become soft and pure, like gold, if he is connected to the right (Perfect) Guru. The Perfect Guru implants Waheguru's Naam in his mind whereby he feels fully contented by body and mind, oh Nanak. 4.3.

ਮਾਰੂ ਮਹਲਾ 1॥ ਬਿਮਲ ਮਝਾਰਿ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਪਦਮਨਿ ਜਾਵਲ ਰੇ॥ ਪਦਮਨਿ ਜਾਵਲ ਜਲ ਰਸ ਸੰਗਤਿ ਸੰਗਿ ਦੋਖ ਨਹੀ ਰੇ॥ 1॥ ਦਾਦਰ ਤੂ ਕਬਹਿ ਨ ਜਾਨਸਿ ਰੇ॥ ਭਖਸਿ ਸਿਬਾਲੁ ਬਸਸਿ ਨਿਰਮਲ ਜਲ ਅੰਮ੍ਰਿਤੁ ਨ ਲਖਸਿ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਸੁ ਜਲ ਨਿਤ ਨ ਵਸਤ ਅਲੀਅਲ ਮੇਰ ਚਚਾ ਗੁਨ ਰੇ॥ ਚੰਦ ਕੁਮੁਦਨੀ ਦੂਰਹੁ ਨਿਵ ਸਸਿ ਅਨਭਉ ਕਾਰਨਿ ਰੇ॥ 2॥ ਅੰਮ੍ਰਿਤ ਖੰਡੁ ਦੂਧਿ ਮਧੁ ਸੰਚਸਿ ਤੂ ਬਨ ਚਾਤੁਰ ਰੇ॥ ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੂ ਨ ਛੋਡਸਿ ਪਿਸਨ ਪ੍ਰੀਤਿ ਜਿਉ ਰੇ॥ 3॥ ਪੰਡਿਤ ਸੰਗਿ ਵਸਹਿ ਜਨ ਮੂਰਖ ਆਗਮ ਸਾਸ ਸੁਨੇ॥ ਅਪਨਾ ਆਪੁ ਤੂ ਕਬਹੂ ਨ ਛੋਡਸਿ ਸੁਆਨ ਪੂਛਿ ਜਿਉ ਰੇ॥ 4॥ ਇਕਿ ਪਾਖੰਡੀ ਨਾਮਿ ਨ ਰਾਚਹਿ ਇਕਿ ਹਰਿ ਚਰਣੀ ਰੇ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਵਸਿ ਨਾਨਕ ਰਸਨਾ ਨਾਮੁ ਜਪਿ ਰੇ॥ 5॥4॥

Maru Mehla 1: Bimul mujhaar(i) busus(i) nirmul jul, pudmun(i) jaawal ray. Pudmun(i), jaawal rus sungut(i) sung(i), doakh nuhhi ray. 1. Daadur, tu kubheh(i) na jaanus(i) ray. Bhukhus(i) sibaal(u) busus(i) nirmul jul, amrit(u) na lukhus(i) ray. 1. Ruhaou. Bus(u) jul nit na vusut uliul mayr(u) chucha goon ray. Chund, koomoodni doorhoun niv sus(i), unbhuou kaarun(i) ray. 2. Amrit, khund(u), doodh(i), mudh(u) sunchus(i), tu bun chaatur ray. Apna aap(u) tu kubhoon na chhodus(i), pisn preet(i) jiyoun ray. 3. Pundit sung(i) vuseh(i) jun moorukh, Aagum Shas soonay. Apna app(u) tu kubhoon na chhodus(i), sooaan poochh jiyoun ray. 4. Ikk(i) paakhundi Naam(i) na raacheh(i), ikk(i) Hur(i) Churnee ray. Poorub(i) likhiya paavus(i) Nanak, rusna Naam(u) jup(i) ray. 5.4.

Word Meaning: Bimul = Nirmul = clean; pure. Mujhaar(i) = in (the middle). Busus(i) = reside. Jul = water. Pudmun(i) = lotus flower. Jaawal = algae. Sungut(i) Sung(i) = in the company of. Doakh = fault. 1. Daadur = frog. Kubheh(i) Na = never. Bhukhsh(i) = eat. Sibaal(u) = algae. Amrit = (Amrit-like) superior. Lukhus(i) = recognize. Pause. Vusut = resides. Uliul = bumblebee. Mayr = top; summit. Chucha = sucks. Goon = sap. Koomoodni = waterlily. Niv = bow to. Sus(i) = (to the) moon. Unbhuou = feelings; sensation. Kaarun(i) = because of. 2. Mudh(u) = honey. Sunchus(i) = accumulate. Chaatur = clever. Apna Aap(u) = own nature. Chhodus(i) = give up. Pisn = tic. 3. Pundit = highly learned. Aagum Shas = the Vedas and the Shastras. Sooaan = dog. Poochh(i) = tail. 4. Ikk(i) = many. Paakhundi = hypocrites. Raacheh(i) = have love for. Poorub(i) Likhiya = prewritten. Paavus(i) = gets. 5.

MEANING: The lotus flower and algae both live together in clean water, and there is no fault in them (no bad effect on each other) as they enjoy the sweet (helpful) support of water. 1. But a frog, also living in the same clean water, does not understand the taste of the superior lotus flower and feeds on algae only. Pause.

The bumblebee does not live in the water, but it knows the importance of the lotus flower and sucks the sweet sap from the top of the flower. Similarly, the waterlily (which blooms only at night in moonlight) realizes its attraction for the moon, which is far away from it, and bows to it from a distance. 2. You think you are clever, oh frog, but you do not give up your nature, and are like the tick that does not suck the milk of a cow or a buffalo, which has the sweetness of sugar or honey, and sucks their blood. 3.

You do not give up your nature, and are like many foolish people who may spend some time in the company of highly learned people, and may listen to the religious books like the Vedas and the Shastras, but never change their nature like the tail of the dog, which is never straight. 4. There are many hypocrites who show themselves off as highly religious people but have no real love for Waheguru, while there are some who have a deep attachment to Waheguru's Feet (His Naam). Everyone gets to do whatever is prewritten in their fate. You, just recite Waheguru's Naam with the tongue, oh Nanak. 5.4.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਲੋਕੁ॥ ਪਤਿਤ ਪੁਨੀਤ ਅਸੰਖ ਹੋਹਿ ਹਰਿ ਚਰਨੀ ਮਨੁ ਲਾਗੁ॥ ਅਠਸਠਿ ਤੀਰਥ ਨਾਮੁ ਪ੍ਰਭ ਨਾਨਕ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗ॥ 1॥ ਸਬਦੁ॥ ਸਖੀ ਸਹੇਲੀ ਗਰਬਿ ਗਹੇਲੀ॥ ਸੁਣਿ ਸਹ ਕੀ ਇਕ ਬਾਤ ਸੁਹੇਲੀ॥ 1॥ ਜੋ ਮੈ ਬੇਦਨ ਸਾ ਕਿਸੁ ਆਖਾ ਮਾਈ॥ ਹਰਿ ਬਿਨੁ ਜੀਊ ਨ ਰਹੈ ਕੈਸੇ ਰਾਖਾ ਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਉ ਦੋਹਾਗਣਿ ਖਰੀ ਰੰਞਾਣੀ॥ ਗਇਆ ਸੁ ਜੋਬਨੁ ਧਨ ਪਛੁਤਾਣੀ॥ 2॥ ਤੂ ਦਾਨਾ ਸਾਹਿਬੁ ਸਿਰਿ ਮੇਰਾ॥ ਖਿਜਮਤਿ ਕਰੀ ਜਨੁ ਬੰਦਾ ਤੇਰਾ॥ 3॥ ਭਣਤਿ ਨਾਨਕੁ ਅੰਦੇਸਾ ਏਹੀ॥ ਬਿਨੁ ਦਰਸਨ ਕੈਸੇ ਰਵਉ ਸਨੇਹੀ॥ 4॥5॥

Maru Mehla 1: Sloak: Putit, pooneet asunkh hoh(i), Hur(i) Churnee mun(u) laag(u). Utth-sutth(i) teeruth Naam(u) Prubh, Nanak jis(u) mustuk(i) bhaag. 1.

Shabad: Sukhee suhayli, gerb(i) guhayli. Soon(i) Sheh kee ikk baat soohayli. 1. Jo mein baydun, sa kis(u) aakhaan maayi. Hur(i) bin(u) jeeou na ruhhaiy, kaisay raakhaan maayi. 1. Ruhaou. Huou dohaagun(i) khurie runjaani. Guyya su jobun(u) dhun puchhutaani. 2. Tu daana Sahib(u) sir(i) mayra. Khuijmut(i) kureen, jun(u) bunda Tayra. 3. Bhunut(i) Nanak(u) undaysha ehi. Bin(u) Dershun kaiysay ruvoun sunayhi. 4.5.

Word Meaning: Sloak: Putit = immoral. Pooneet = pure; pious. Asunkh = countless. Utt-suthh(i) = 68 (Hindu holy places). Mustuk(i) = forehead. 1.

Shabad: Sukhee = Suhayli = female friends. Gerb(i) Guhayli = gripped by conceit. Sheh Kee = of the Waheguru-husband. Baat = praise. Soohayli = comforting. 1.

Baydun = mental pain (anguish). Jeeou = mind. Ruhhaiy = becomes peaceful. Pause. Doohaagun(i) = separated from Waheguru-Husband. Khurie = much. Runjaani = troubled. Jobun(u) = young years. Dhun = soul-bride. Puchhutaani = repentant; penitent. 2.

Daana = wise. Khijmut(i) = service. Jun(u) = Bunda = slave. 3. Bhunut(i) = says. Undaysha = worry; show concern. Ruvoun = recite Naam. Sunayhi = Dear. 4.

MEANING: Sloak: Countless immoral people have been purified with their love for Waheguru's Feet (His Naam). The dips in the sixty-eight holy places are subsumed in Waheguru's Naam (the devotees do not need to have such dips), but only that devotee gets the Naam who has it prewritten on his forehead (in fate). 1

Shabad: My mind does not find peace, and I cannot live without Waheguru; how can I find peace, oh my mother? With whom should I share my anguish, which I am suffering from due to my separation from Waheguru? **Pause.**

(Answer): You are separated from Waheguru because you are gripped by your ego, oh my friend. (To get connected with Waheguru), You need to overcome your ego and listen to His praise, which is very comforting. 1.

At a young age, the human-bride does not remember Waheguru, but repents in her later years when she feels troubled, as the woman who is separated from her husband does. 2.

You are wise (know my feelings) and are my protection over my head, oh my Lord, Waheguru. I am Your slave, and beg for the opportunity to serve You. 3.

But most people show their concern, and wonder how they can serve You without seeing You, submits Nanak humbly. 4.5.

(ਅੰਗ 991)॥ ਮਾਰੂ ਮਹਲਾ 1॥ ਮੁਲ ਖਰੀਦੀ ਲਾਲਾ ਗੋਲਾ ਮੇਰਾ ਨਾਉ ਸਭਾਗਾ॥ ਗੁਰ ਕੀ ਬਚਨੀ ਹਾਟਿ ਬਿਕਾਨਾ ਜਿਤੁ ਲਾਇਆ ਤਿਤੁ ਲਾਗਾ॥ 1॥ ਤੇਰੇ ਲਾਲੇ ਕਿਆ ਚਤੁਰਾਈ॥ ਸਾਹਿਬ ਕਾ ਹੁਕਮ ਨ ਕਰਣਾ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਮਾ ਲਾਲੀ ਪਿਉ ਲਾਲਾ ਮੇਰਾ ਹਉ ਲਾਲੇ ਕਾ ਜਾਇਆ॥ ਲਾਲੀ ਨਾਚੈ ਲਾਲਾ ਗਾਵੈ ਭਗਤਿ ਕਰਉ ਤੇਰੀ ਰਾਇਆ॥ 2॥ ਪੀਅਹਿ ਤ ਪਾਣੀ ਆਣੀ ਮੀਰਾ ਖਾਹਿ ਤ ਪੀਸਣ ਜਾਉ॥ ਪਖਾ ਫੇਰੀ ਪੈਰ ਮਲੋਵਾ ਜਪਤ ਰਹਾ ਤੇਰਾ ਨਾਉ॥ 3॥ ਲੂਣ ਹਰਾਮੀ ਨਾਨਕੁ ਲਾਲਾ ਬਖਸਿਹਿ ਤੁਧੁ ਵਡਿਆਈ॥ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆ ਪਤਿ ਦਾਤਾ ਤੁਧੁ ਵਿਣੁ ਮੁਕਤਿ ਨਾ ਪਾਈ॥ 4॥6॥

(PAGE 991): **Maru Mehla 1:** Mooll khureedi laala goala, mayra naoun subhaaga. Gur ke Buchnee haat(i) bikaana, jit(u) laaya, tit(u) laaga. 1. Tayray laalay kiyya chuturaayi. Sahib ka huqam na kerna jaayi. 1. Ruhaou. Maa laali, piyou laala mayra, huoun laalay ka jaaya. Laali naachaiy, laala gaavaiy, bhugut(i) kuroun Tayri Raaya. 2. Peeyay ta paani, aani Meera, khaah(i) ta peesun jaaoun. Pukha phayreen, paiyr mulovaan, juput ruhhan Tayra Naaoun. 3. Loon-huraami Nanak(u) laala, bukhsheh(i) Toodh(u) vudiyaayi. Aad(i) joogaad(i) duyya-put(i) Daata, Toodh(u) vin(u) mookut(i) na paayi. 4.6.

Word Meaning: Mooll Khureedi = bought by money. Laala = Goala = slave. Subhaaga = lucky. Bhuchnee = Words; Advice. Haat Bikaana = sold at the shop. 1. Chuturaayi = cleverness. Kerna Jaayi = cannot fulfill. Pause.
Maa = my wisdom. Piyou = father; contentment. Jaaya = born of. Naachaiy = dances; feels zestful. Gaavaiy = sings joyfully. Raaya = Royal Waheguru. 2.
Aani = fetch. Meera = Lord. Peesun = grind wheat. Pukha Phayreen = I will fan Him. Mulovaan = massage. 3.
Loon-Huraami = disloyal. Bukhsheh(i) = forgive. Vudiyaayi = greatness. Aad(i) = from the very beginning. Joogaadi = from the beginning of the eons. Duyya-Put(i) = Lord of mercy. Vin(u) = without. Mookut = emancipation. 4.

MEANING: I am lucky that I have sold myself (have lost all my rights) at the shop of the Guru to buy His Words (in praise of Waheguru), and now I am Waheguru's slave, and will do whatever I am told to do. 1. But, as His slave, I do not have the wisdom to carry out His orders. Pause.
My mother (wisdom) is Waheguru's slave, and so is my father (contentment), and I am their creation. When I worship the Royal Waheguru, my wisdom dances zestfully, and my contentment sings joyfully. 2. I will gladly fetch (serve) water for my Lord if He is thirsty, and will grind wheat to make chapatis if He feels hungry. While reciting His Naam, I will fan Him and massage His feet (recitation of His Naam is like serving Him). 3.
I am His disloyal slave (do not serve Him perfectly); it is his greatness if He forgives me, oh Nanak. Waheguru has been the source of compassion from the very beginning of the universe and the eons. Nobody can get emancipation without His kindness. 4.6.

ਮਾਰੂ ਮਹਲਾ 1॥ ਕੋਈ ਆਖੈ ਭੂਤਨਾ ਕੋਈ ਕਹੈ ਬੇਤਾਲਾ॥ ਕੋਈ ਆਖੈ ਆਦਮੀ ਨਾਨਕੁ ਵੇਚਾਰਾ॥ 1॥ ਭਇਆ ਦਿਵਾਨਾ ਸਾਹ ਕਾ ਨਾਨਕੁ ਬਉਰਾਨਾ॥ ਹਉ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਭੈ ਦੇਵਾਨਾ ਹੋਇ॥ ਏਕੀ ਸਾਹਿਬ ਬਾਹਰਾ ਦੂਜਾ ਅਵਰੁ ਨ ਜਾਣੈ ਕੋਇ॥ 2॥ ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਏਕਾ ਕਾਰ ਕਮਾਇ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਦੂਜੀ ਅਵਰ ਸਿਆਣਪ ਕਾਇ॥ 3॥ ਤਉ ਦੇਵਾਨਾ ਜਾਣੀਐ ਜਾ ਸਾਹਿਬ ਧਰੇ ਪਿਆਰੁ॥ ਮੰਦਾ ਜਾਣੈ ਆਪ ਕਉ ਅਵਰੁ ਭਲਾ ਸੰਸਾਰੁ॥ 4॥7॥

Maru Mehla 1: Koyee aakhaiy bhootna, koyee kuhhaiy baytaala. Koyee aakhaiy aadmi, Nanak(u) vaychaara. 1. Bhuyya divaana Shah ka, Nanak(u) buouraana. Huoun Hur(i) bin(u) uver(u) na jaana. 1. Ruhaou. Tuou dayvaana jaaniyaiy, ja bhaiy dyvaana hoyay. Aikee Sahib baahra, dooja uver(u) na jaanaiy koyay. 2. Tuou dayvaana jaaniyaiy ja Aika kaar kmaayay. Huqam(u) puchhaanaiy Khusm ka, dooji uver siyaanup kaayay. 3. Tuou dayvaana jaaniyaiy, ja Sahib dhuray piyaar(u). Munda jaanaiy aap kuou, uver(u) bhulaa sunsaar(u). 4.7.

Word Meaning: Bhootna = ghost-like. Baytaala = out of step with the world. 1. Divaana = crazy about. Buouraana = crazy; eccentric. Uver(u) = other. Pause.
Tuou = only then. Bhaiy = (in Waheguru's) fear. Baahra = outside of; other than. 2.
Aika Kaar = serve only Waheguru. Kaayay = of what use? 3.
Dhuray = places; does. Munda = lower; not as good. Bhulaa = good. 4.

MEANING: (People do not understand my love for Waheguru, and my mental ecstasy) and call me ghost-like or a person who is out of step with the world (misguided) while some (take pity on me), and call me a poor man. 1.
I am crazy in love with my Lord and do not recognize any power other than Him. Pause.
I call a person eccentric if he is so in the fear of the Lord, and does not acknowledge any other power than Waheguru. 2. A person is truly eccentric if he serves the "only" Lord, and recognizes His Huqam (Will). Any other wisdom carries no worth. 3.
One is eccentric if he considers himself lower than all others, and regards the rest of the world as being good, and if the Lord loves him. 4.7.

ਮਾਰੂ ਮਹਲਾ 1॥ ਇਹੁ ਧਨੁ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਮਨਮੁਖ ਫਿਰਹਿ ਸਿ ਜਾਣਹਿ ਦੂਰਿ॥ 1॥ ਸੋ ਧਨੁ ਵਖਰੁ ਨਾਮੁ ਰਿਦੈ ਹਮਾਰੈ॥ ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਨਿਸਤਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਨ ਇਹੁ ਧਨੁ ਜਲੈ ਨ ਤਸਕਰੁ ਲੈ ਜਾਇ॥ ਨ ਇਹੁ ਧਨੁ ਡੂਬੈ ਨ ਇਸੁ ਧਨ ਕਉ ਮਿਲੈ ਸਜਾਇ॥ 2॥ ਇਸੁ ਧਨ ਕੀ ਦੇਖਹੁ ਵਡਿਆਈ॥ ਸਹਜੇ ਮਾਤੇ ਅਨਦਿਨੁ ਜਾਈ॥ 3॥ ਇਕ ਬਾਤ ਅਨੂਪ ਸੁਨਹੁ ਨਰ ਭਾਈ॥ ਇਸੁ ਧਨ ਬਿਨੁ ਕਹਹੁ ਕਿਨੈ ਪਰਮ ਗਤਿ ਪਾਈ॥ 4॥ ਭਣਤਿ ਨਾਨਕੁ ਅਕਥ ਕੀ ਕਥਾ ਸੁਣਾਏ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਇਹੁ ਧਨੁ ਪਾਏ॥ 5॥8॥

Maru Mehla 1: Eh(u) Dhun(u) serb ruhhiya bhurpoor(i). Munmukh phireh(i), s(i) jaaneh(i) door(i). So dhun(u) vukkhur(u), Naam, ridaiy humaaraiy. Jis(u) Tu dayh(i), tisaiy nistaaraiy. 1. Ruhaou. Na eh(u) Dhun(u) julaiy, na tuskur laiy jaayay. Na eh(u) Dhun(u) doobay, na iss(u) Dhun kuou milaiy sujaayay. 2. Iss(u) Dhun kee daykhou vudiyaayi. Sehjay maatay, undin(u) jaayi. 3. Ikk baat anoop soonhou nur bhaayi. Iss(u) Dhun bin(u) kuhou kinaiy Perm Gut(i) paayee. 4. Bhunut(i) Nanak(u), Akuth kee Kutha soonaayay. Satgur(u) milaiy ta eh(u) Dhun(u) paayay. 5.8.

Word Meaning: Eh(u) Dhun = the wealth of Waheguru's Naam. Serb Bhurpoor(i) = omnipresent. Phireh(i) = wander around (in forests). 1.
Nistaaraiy = salvages. Pause. Tuskur(u) = thief. Doobaiy = sinks; is lost. Sujaayay = punishment. 2. Vudiyaayee = greatness. Sehjay Maatay = intoxicated in high spiritual state. 3. Anoop = beautiful. Perm Gurt(i) = highest spiritual state. 4.
Bhunut(i) = says. Akuth = indescribable (Waheguru). Kutha = story of virtues (praise). 5.

MEANING: The source of the Naam-wealth, Waheguru, is present everywhere in the universe, but the follower of his mind thinks that Waheguru is somewhere far away, and wanders around in forests looking for Him. 1. The wealth of Your Naam is in my heart, and whoever You give with Your kindness gets salvaged, oh Waheguru. Pause.
Waheguru's Naam is such a wealth that does not burn and cannot be stolen by any thief. Unlike other forms of wealth, this wealth cannot be lost, and no one is punished for possessing it (people who possess illegal money can be punished). 2.
Behold the greatness of this wealth: every day of the life of the individual who possesses this wealth is spent in the intoxication of the high spiritual state. 3.
One must note this exceptionally beautiful thing about this wealth, that nobody can attain the highest spiritual state without it. 4. Nanak shares a word of praise for the indescribable Waheguru, saying that one acquires this wealth only from the Guru. 5.8.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸੂਰ ਸਰੁ ਸੋਸਿ ਲੈ ਸੋਮ ਸਰੁ ਪੋਖਿ ਲੈ ਜੁਗਤਿ ਕਰਿ ਮਰਤੁ ਸੁ ਸਨਬੰਧੁ ਕੀਜੈ॥ ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ॥ 1॥ ਮੂੜੇ ਕਾਇਚੇ ਭਰਮਿ ਭੁਲਾ॥ ਨਹ ਚੀਨਿਆ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਅਜਰ ਗਹੁ ਜਾਰਿ ਲੈ॥ ਅਮਰ ਗਹੁ ਮਾਰਿ ਲੈ ਭ੍ਰਾਂਤਿ ਤਜਿ ਛੋਡਿ ਤਉ ਅਪਿਉ ਪੀਜੈ॥ ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ॥2॥

(ਅੰਗ 992)॥ ਭਣਤਿ ਨਾਨਕੁ ਜਨੋ ਰਵੈ ਜੋ ਹਰਿ ਮਨੋ ਮਨ ਪਵਨ ਸਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ ਮੀਨ ਕੀ ਚਪਲ ਸਿਉ ਜੁਗਤਿ ਮਨੁ ਰਾਖੀਐ ਉਡੈ ਨਹ ਹੰਸੁ ਨਹ ਕੰਧੁ ਛੀਜੈ॥ 3॥9॥

Maru Mehla 1: Soor sur(u) soas(i) laiy, soam sur(u) poakh(i) laiy, joogut(i) kur(i) mert(u), su sunbundh(u) keejaiy. Meen kee chupul siyoun joogut(i) mun(u) raakhiyaiy, oodaiy nah huns(u), nah kundh(u) chheejaiy. 1. Moorray, kaayichay bherm(i) bhoolla. Nah cheeniya Permanund(u) baiyraagi. 1. Ruhaou. Ajur guhou, jaar(i) laiy. Amar guhou, maar(i) laiy, bhuraant(i) tuj(i) chhoad(i), tuou Apiyo peejaiy. Meen kee chupul siyoun joogut(i) mun(u) raakhiyaiy, oodaiy nah huns(u), nah kundh(u) cheejaiy. 2.

(PAGE 992): Bhunut(i) Nanak(u) juno, ruvvaiy jay Hur(i) muno, mun puvun siyoun Amrit(u) peejaiy. Meean kee chupul siyoun joogut(i) mun(u) raakhiyaiy, oodaiy nah huns(u), nah kundh(u) chheejaiy. 3.9.

Word Meaning: Soor Sur = the pool of sun (fire of desires). Soas(i) Laiy = suck up; kill/ Soam Sur(u) = the pool of moon (coolness) (contentment). Poakh(i) Laiy = nurture it (make it stronger). Joogut(i) Kur(i) = make it style of life. Mert(u) = air; breaths. Su Sunbundh(u) = that relationship. Meen = fish. Chupul = fickleness. Joogut(i) = technique. Raakhiyaiy = control. Huns(u) = swan; mind. Kundh(u) = wall; body. Chheejaiy = weakens. 1. Moorray = oh, foolish. Kaayichay = for what? Bherm Bhoolla = misled by misbeliefs. Permanund = the source of supreme bliss (Waheguru). Baiyraagi = fully detached. Pause. Ajur = the temptation to acquire supernatural powers which come with the high spiritual state. Guhou = hold; control. Jaar(i) Laiy = burn it away. Amar = the immortal Waheguru. Maar Laiy = kill your (desires). Bhuraant = fickleness of mind. Tuj(i) = Chhoad(i) = give up; control. Apiyo = Naam-Amrit. 2.
Bhunut(i) = says. Ruvvaiy = recite (Naam). Muno = deep from the heart. Mun Puvun = wind-like fickle mind. Juno = slave. 3.

MEANING: Like the yogis, who exhale through the right nostril, which they call the sun-vein, you exhale (get rid of) your fire of worldly desires and the darkness of ignorance, oh my friend; and like the yogis, who inhale through the left nostril, which they call the moon-vein, inhale the moon-like coolness (strengthen your contentment). These should be your breathing exercises; when you adopt these exercises in your life, you can control your fish-like fickle mind, as a result of which, it will not take imaginary flights, and your fort-like body (moral strength) will not weaken. 1. Why are you being misguided by your misbeliefs, and do not recognize (make connection with) the fully detached Waheguru, which is the eternal source of supreme bliss, oh foolish man? Pause.
Kill your worldly desires to hold on to (get connected with) Waheguru, and control the temptation to acquire supernatural powers when you attain the high spiritual state. You will be able to drink the Amrit (enjoy the bliss of the high spiritual state) when you control the indecisiveness of your mind, oh my friend. This way, you will be able to control your fish-like, fickle mind, as a result of which it will not take imaginary flights, and your body (moral strength) will not weaken. 2. Waheguru's slave, Nanak, suggests that if one recites Waheguru's Naam from the depth of his heart, he will be able to control his wind-like, fickle mind and drink the Amrit of His Naam. He will be able to control his fish-like, fickle mind, and his fort-like body (moral strength) will not weaken. 3.9.

ਮਾਰੂ ਮਹਲਾ 1॥ ਮਾਇਆ ਮੁਈ ਨ ਮਨੁ ਮੁਆ ਸਰੁ ਲਹਰੀ ਮੈ ਮਤੁ॥ ਬੋਹਿਥੁ ਜਲ ਸਿਰਿ ਤਰਿ ਟਿਕੈ ਸਾਚਾ ਵਖਰੁ ਜਿਤੁ॥ ਮਾਣਕੁ ਮਨ ਮਹਿ ਮਨੁ ਮਾਰਸੀ ਸਚਿ ਨ ਲਾਗੈ ਕਤੁ॥ ਰਾਜਾ ਤਖਤਿ ਟਿਕੈ ਗੁਣੀ ਭੈ ਪੰਚਾਇਣ ਰਤੁ॥ 1॥ ਬਾਬਾ ਸਾਚਾ ਸਾਹਿਬੁ ਦੂਰਿ ਨ ਦੇਖੁ॥ ਸਰਬ ਜੋਤਿ ਜਗ ਜੀਵਨਾ ਸਿਰਿ ਸਿਰਿ ਸਾਚਾ ਲੇਖੁ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰਿਖੀ ਮੁਨੀ ਸੰਕਰੁ ਇੰਦੁ ਤਪੈ ਭੇਖਾਰੀ॥ ਮਾਨੈ ਹੁਕਮੁ ਸੋਹੈ ਦਰਿ ਸਾਚੈ

ਆਕੀ ਮਰਹਿ ਅਫਾਰੀ॥ ਜੰਗਮ ਜੋਧ ਜਤੀ ਸੰਨਿਆਸੀ ਗੁਰਿ ਪੂਰੈ ਵੀਚਾਰੀ॥ ਬਿਨੁ ਸੇਵਾ ਫਲੁ ਕਬਹੂ ਨ ਪਾਵਸਿ ਸੇਵਾ ਕਰਣੀ ਸਾਰੀ॥ 2॥ ਨਿਧਨਿਆ ਧਨੁ ਨਿਗੁਰਿਆ ਗੁਰੁ ਨਿੰਮਾਣਿਆ ਤੂ ਮਾਣੁ॥ ਅੰਧੁਲੈ ਮਾਣਕੁ ਗੁਰੁ ਪਕੜਿਆ ਨਿਤਾਣਿਆ ਤੂ ਤਾਣੁ॥ ਹੋਮ ਜਪਾ ਨਹੀ ਜਾਣਿਆ ਗੁਰਮਤੀ ਸਾਚੁ ਪਛਾਣੁ॥ ਨਾਮ ਬਿਨਾ ਨਾਹੀ ਦਰਿ ਢੋਈ ਝੂਠਾ ਆਵਣ ਜਾਣੁ॥ 3॥ ਸਾਚਾ ਨਾਮੁ ਸਲਾਹੀਐ ਸਾਚੇ ਤੇ ਤ੍ਰਿਪਤਿ ਹੋਇ॥ ਗਿਆਨੁ ਰਤਨਿ ਮਨੁ ਮਾਜੀਐ ਬਹੁੜਿ ਨ ਮੈਲਾ ਹੋਇ॥ ਜਬ ਲਗੁ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਬ ਲਗੁ ਬਿਘਨ ਨ ਹੋਇ॥ ਨਾਨਕ ਸਿਰੁ ਦੇ ਛੁਟੀਐ ਮਨਿ ਤਨਿ ਸਾਚਾ ਸੋਇ॥ 4॥10॥

Maru Mehla 1: Maya mooyi, na mun(u) mooaa, sur(u) lehri, maiy mut(u). Bohith jul sir(i) tur(i) tikaiy, Sacha vukkhur(u) jit(u). Maanuk(u) mun meh(i) mun(u) maarsi, Sach(i) na laagaiy kut(u). Raja tukhut(i) tikaiy gooni, bhaiy Punchaayin rut(u). 1. Baba Sacha Sahib(u) door(i) na daykh(u). Serb Jot(i) Jug Jeevuna, sir(i), sir(i) Sacha laykh(u). 1. Ruhaou. Brahma, Bishun(u), rikhi, mooni, Shankar(u), Ind(u), tupaiy, bhaykhaari. Maanaiy Huqam(u) sohaiy Dur(i) Sachaiy, aaki mureh(i) afaari. Jungum, jodh, jutee, sanyasi, Gur(i) Pooraiy veechaari. Bin(u) sayva ful kubhoon na paavus(i), sayva kerni
saari. 2. Nidhuniya dhun(u), niguriyaan, Gur(i), nimaaniya Tu maan(u). Undhulaiy maanuk(u) Gur(u) pukrriya, nitaaniyaan Tu taan(u). Hoam, jupaa nuhhi jaaniya, Gunmutee Saach(u) puchhaan(u). Naam binaa naahi Dur(i) dhoyee, jhoottha aavun jaan(u). 3. Saacha Naam(u) sulaahiyaiy, Saachaiy tay triput(i) hoyay. Giyan(u) ruttan(i) mun(u) maanjiyaiy, buhourr(i) na maiyla hoyay. Jub lug(u) Sahib(u) mun(i) vussaiy, tub lug(u) bighun na hoyay. Nanak, sir(u) day chhootiyaiy, mun(i), tun(i) Saacha Soyay. 4.10.

Word Meaning: Maya Mooyi Na = the desire for worldly attractions did not die. Sur(u) = pool; heart. Lehri = filled with waves. Maiy Mut(u) = intoxicated. Bohith = ship. Sir(i) Tur(i) = float on top. Tikaiy = stabilizes. Saacha Vukkhur(u) = the merchandise of Waheguru's Naam. Jit(u) = in which. Maanuk = pearl (Waheguru's Naam). Kut(u) = cut; whole. Raja = mind. Tukhut(i) = on the throne of heart. Gooni = (only with) noble qualities. Bhaiy Punchaayin = in the fear of God. Rut(u) = imbued. 1. Jug Jeevuna = life if the world (Waheguru). Sir(i) Sir(i) = on everybody's forehead. Laykh(u) = prewritten destiny. Pause. Rikhi = sages. Mooni = hermits. Ind(u) = Indra. Tupaiy = those who worship by torturing self. Aaki = rebels. Afaari = conceited. Jungum = a sect of yogis. Jodh = valiant. Jutee = celibates. Veechaari = pondered on. Saari = supreme. 2.
Nidhuniyaan = paupers. Nimaaniyaan = with no respect in society. Nitaaniyaan = powerless. Hoam = huvuns. Jupaa = recitation of mantras. Dhoyee = shelter. Jhoottha = who deals in the perishables; worshipper of Maya. Aavun Jaan(u) = reincarnations. 3. Triput(i) = contentment. Giyan = Lord's Naam. Buhourr(i) = again. Maiyla = filthy. Bighun = hurdle. Sir(u) = mind; wisdom. Chhootiyaiy = find emancipation. Soyay = the same (Waheguru). 4.

MEANING: Waves of worldly attractions and desires rise high in the pool of man's intoxicated heart (mind). Under such conditions, he is unable to kill the mind-captivating effects of Maya, and control his mind. Because of the attractions of Maya, only that ship of one's life can stay afloat in the pool of his heart (mind) which carries the merchandize of Waheguru's Naam. Waheguru's pearl-like Naam kills one's worldly desires in one's mind as His Naam cannot suffer any cut (get a hole in the ship). The mind-king can sit on the throne (stabilize) when it acquires noble qualities by getting imbued in the respectful fear (love) of Waheguru. 1. Do not think of Waheguru as being far away from you, oh dear friend. Waheguru is the life (basis) of the whole world, His Light is present in everybody, and His Huqam is written on everybody's forehead (everybody's fate is controlled by Him). Pause. Be it Brahma, Vishnu, sages, hermits, Shiva, Indra, or the self-torturers, they are all beggars at Waheguru's Door. Only those are honoured in Waheguru's Court who

obey His Huqam - the rebels suffer spiritual death for their conceit. According to the Perfect Guru, it does not matter what one calls himself – he may call himself a Jungum, a valiant, a celibate, or a sanyasi- only that person is rewarded by Waheguru who serves Him, and that service is supreme. 2.

You are the wealth of the poor, the Guru of those who have no guru, and the pride of those who have no pride at all, oh Waheguru. The mentally blind (ignorant) get enlightened in the shelter of the pearl-like Guru, and You are the power of the powerless. Waheguru cannot be realized by huvuns or by the recitation of any mantras; one can connect with Him only by the advice of the Guru. No one gets any shelter in Waheguru's Court without His Naam; the worshipper of Maya stays in the birth-death cycle. 3.

One should sing Waheguru's praise with His Naam, as a result of which one will become fully contented. If one cleanses his mind with the jewel of Waheguru's Naam, it never gets filthy again. One experiences no hurdle in the path of his union with Waheguru as long as he has Waheguru's Naam enshrined in his mind. One gets salvaged when he surrenders his head (wisdom) to Waheguru, and when Waheguru appears in his body and mind, oh Nanak. 4.10.

ਮਾਰੂ ਮਹਲਾ 1॥ ਜੋਗੀ ਜੁਗਤਿ ਨਾਮੁ ਨਿਰਮਾਇਲੁ ਤਾ ਕੈ ਮੈਲੁ ਨ ਰਾਤੀ॥ ਪ੍ਰੀਤਮ ਨਾਥੁ ਸਦਾ ਸਚੁ ਸੰਗੇ ਜਨਮ ਮਰਣ ਗਤਿ ਬੀਤੀ॥ 1॥ ਗੁਸਾਈ ਤੇਰਾ ਕਹਾ ਨਾਮੁ ਕੈਸੇ ਜਾਤੀ॥ ਜਾ ਤਉ ਭੀਤਰਿ ਮਹਲਿ ਬੁਲਾਵਹਿ ਪੂਛਉ ਬਾਤ ਨਿਰੰਤੀ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮਣੁ ਬ੍ਰਹਮੁ ਗਿਆਨ ਇਸਨਾਨੀ ਹਰਿ ਗੁਣ ਪੂਜੇ ਪਾਤੀ॥ ਏਕੋ ਨਾਮੁ ਏਕੁ ਨਾਰਾਇਣੁ ਤ੍ਰਿਭਵਣ ਏਕਾ ਜੋਤੀ॥ 2॥ ਜਿਹਵਾ ਡੰਡੀ ਇਹੁ ਘਟੁ ਛਾਬਾ ਤੋਲਉ ਨਾਮੁ ਅਜਾਚੀ॥ ਏਕੋ ਹਾਟੁ ਸਾਹੁ ਸਭਨਾ ਸਿਰਿ ਵਣਜਾਰੇ ਇਕ ਭਾਤੀ॥ 3॥ ਦੋਵੈ ਸਿਰੇ ਸਤਿਗੁਰੂ ਨਿਬੇੜੇ ਸੋ ਬੂਝੈ ਜਿਸੁ ਏਕ ਲਿਵ ਲਾਗੀ ਜੀਅਹੁ ਰਹੈ ਨਿਭਰਾਤੀ॥ ਸਬਦੁ ਵਸਾਏ ਭਰਮੁ ਚੁਕਾਏ ਸਦਾ ਸੇਵਕ ਦਿਨ ਰਾਤੀ॥ 4॥ ਊਪਰਿ ਗਗਨੁ ਗਗਨ ਪਰਿ ਗੋਰਖੁ ਤਾ ਕਾ ਅਗਮੁ ਗੁਰੂ ਪੁਨਿ ਵਾਸੀ॥ ਗੁਰ ਬਚਨੀ ਬਾਹਰਿ ਘਰਿ ਏਕੋ ਨਾਨਕੁ ਭਇਆ ਉਦਾਸੀ॥ 5॥11॥

Maru Mehla 1: Yogi joogut(i), Naam(u) nirmaayil(u), ta kaiy maiyl(u) na raati. Preetum, Nath(u), sudaa Sach(u), sungaiy, junum mern gut(i) beeti. 1. Gosaayeen, Tayra kuhha Naam(u), kaiysay jaati. Ja Tuou bheetur(i) Mehl(i) boolaaveh(i), poochhoun baat nirunti. 1. Ruahou. Brahman, Braham(u) Giyaan ishnaani, Hur(i) goon poojay paati. Aiko Naam(u) Aik Naraayin, tirbhuvun aika Joti. 2. Jihva Dundee, eh(u) ghut(u) chhaaba, toaloun Naam(u) ajaachi. Aiko haat, Shah(u) subhna sir(i) vunjaaray ikk bhaanti. 3. Dovaiyn siray Satguru nibayrray, so boojhaiy jis(u) Aik liv laagi, jeeou ruhhaiy nibhraanti. Shabad(u) vusaayay, bherm(u) chookaayay, sudaa sayvuk din raati. 4. Oopur(i) guggun(u), guggun(u) pur(i) Gorukh(u), ta ka Agumm Guru, poon(i) vaasi. Gur Buchnee baahur(i) ghur(i) Aiko, Nanak(u) bhuyya oodaasi. 5.11.

Word Meaning: Joogut = way of life. Nimaayil(u) = without filth (pure). Raati = a tiny amount. Nath(u) = Lord. Sungaiy = with. Gut(i) = stage. Beeti = gets past. 1. Gosaayeen = Waheguru. Kuhha = where. Kaiysay = how. Jaati = be known. Nirunti = endless; an ongoing question. Pause.

Ishnaan = bathing the self, and the idols. Paati = petals; flowers. Tirbhuvun = in the three layers of the universe. 2. Jihva = tongue. Dundee = beam. Ghut(u) = heart. Chhaaba = pan of the scale. Touloun = I weigh. Ajaachi = immeasurable. Haat = shop (to buy Naam with bad qualities). Shah = the owner of the business (Waheguru). Vunjaaray = traders; businessmen. Bhaanti = kind. 3. Dovaiy Siray = both sides (buying and selling). Nibayrray = decides. Boojhaiy = understand. Liv Laagi = connected with, mentally. Nibhraanti = clear of all doubts. Chookaayay = get cleared. 4.

Guggun = sky; the tenth door. Gorukh(u) = the Lord. Agumm = inaccessible. Poon(i) = too. Vaasi = resident. Ghur(i) = in the heart. Oodaasi = turned off; detached. 5.

MEANING: The yogi, whose way of life is based on Waheguru's pure Naam, has not even an iota of filth on his mind. The Dear Lord is always with him, and he gets past the stage of reincarnation. 1. I will also seek clarification from Waheguru when He calls me in His Residence (when I get connected with Him) on the ongoing question of the source of His Naam (how to acquire it and how to connect with Him). Pause.
A Brahman takes a dip in water to clean his body, bathes the idol, and worships the deity with flowers. But, the real bath for him is to take a dip in the pool of Waheguru's Naam-Amrit and to acquire the virtues of Waheguru, which serve as the real flowers for His worship. He should realize that it is Waheguru alone whose Light is present in the whole universe, and He is the only Lord of the Universe, and only His Naam should be worshipped (recited with respect). 2. I have made my tongue (with which I recite the Naam), the beam of the weigh scale, and my heart, the pan where I weigh (the worth of) the immeasurable Waheguru (to what extent Waheguru's Naam gets enshrined in my heart when I recite it with my tongue). There is only one shop (Guru's Court) where one can buy Waheguru's Naam, and there is only one Lord above everybody. All the traders come to Guru's shop for the same merchandise - Waheguru's Naam. 3. Satguru decides at both ends of the business – who deserves to get the Naam, and whose qualities to accept as trade-in. But only that individual understands this who is fully absorbed in Waheguru's Naam and has overcome his misgivings. Such a devotee gets rid of the illusions of Maya, and enshrines Waheguru's Naam in his heart and serves Waheguru day and night. 4. The man has the Tenth door (through which the enlightenment takes place) on the top, where the inaccessible Waheguru could come to reside with the Guru's grace. With Guru's Shabad, I have realized that the Waheguru, which is present outside, is also present in my heart, and I have become fully detached from the worldly attractions, oh Nanak. 5.11.

(ਅੰਗ 993)॥ ਰਾਗੁ ਮਾਰੂ ਮਹਲਾ 1 ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਅਹਿਨਿਸਿ ਜਾਗੈ ਨੀਦ ਨ ਸੋਵੈ॥ ਸੋ ਜਾਣੈ ਜਿਸੁ ਵੇਦਨ ਹੋਵੈ॥ ਪ੍ਰੇਮ ਕਾ ਕਾਨ ਲਗੇ ਤਨ ਭੀਤਰਿ ਵੈਦੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ॥ 1॥ ਜਿਸ ਨੋ ਸਾਚਾ ਸਿਫਤੀ ਲਾਏ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੇ ਕਿਸੈ ਬੁਝਾਏ॥ ਅੰਮ੍ਰਿਤ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿ ਅੰਮ੍ਰਿਤ ਕਾ ਵਾਪਾਰੀ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਪਿਰ ਸੇਤੀ ਧਨ ਪ੍ਰੇਮ ਰਚਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਤਥਾ ਚਿਤੁ ਲਾਏ॥ ਸਹਜ ਸੇਤੀ ਧਨ ਖਰੀ ਸੁਹੇਲੀ ਤ੍ਰਿਸਨਾ ਤਿਖਾ ਨਿਵਾਰੀ ਜੀਉ॥ 2॥ ਸਹਸਾ ਤੋੜੈ ਭਰਮੁ ਚੁਕਾਏ॥ ਸਹਜੇ ਸਿਫਤੀ ਧਣਖੁ ਚੜਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੇ ਸੁੰਦਰਿ ਜੋਗਾਧਾਰੀ ਜੀਉ॥ 3॥ ਹਉਮੈ ਜਲਿਆ ਮਨਹੁ ਵਿਸਾਰੇ ਜਮਪੁਰਿ ਵਜਹਿ ਖੜਗ ਕਰਾਰੇ॥ ਅਬ ਕੈ ਕਹਿਐ ਨਾਮੁ ਨ ਮਿਲਈ ਤੂ ਸਹੁ ਜੀਅੜੇ ਭਾਰੀ ਜੀਉ॥ 4॥ ਮਾਇਆ ਮਮਤਾ ਪਵਹਿ ਖਿਆਲੀ॥ ਜਮਪੁਰਿ ਫਾਸਹਿਗਾ ਜਮ ਜਾਲੀ॥ ਹੇਤ ਕੇ ਬੰਧਨ ਤੋੜ ਨ ਸਾਕਹਿ ਤਾ ਜਮ ਕਰੇ ਖੁਆਰੀ ਜੀਉ॥ 5॥ ਨਾ ਹਉ ਕਰਤਾ ਨਾ ਮੈ ਕੀਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਤਿਗੁਰਿ ਦੀਆ॥ ਜਿਸੁ ਤੂ ਦੇਹਿ ਤਿਸੈ ਕਿਆ ਚਾਰਾ ਨਾਨਕ ਸਰਣਿ ਤੁਮਾਰੀ ਜੀਉ॥ 6॥1॥12॥

(PAGE 993): **Raag(u) Maru, Mehla 1, Ghur(u) 5:** Ek Onkar Satgur Persad(i) Ehinis(i) jaagaiy, neend na sovaiy. So jaanaiy jis(u) vaydun hovaiy. Praym ka kaan lugay tun bheetur(i), vaiyd(u) k(i) jaanaiy kaari jeeou. 1. Jis no Saacha sifteen laayay. Gurmukh(i) virlay kisaiy boojhaayay. Amrit kee saar soyee jaanaiy, j(i) Amrit ka vapaari jeeou. 1. Ruhaou. Pir sayti dhun praym ruchaayay. Gur kaiy Shabad(i) tuthaa chit(u) laayay. Sehj sayti dhun khurie soohayli, trishna tikha nivaari jeeou. 2. Sehsa torraiy, bherm(u) chookaayay. Sehjay siftee dhunukh(u) churraayay. Gur kaiy Shabad(i) muraiy, mun maaray, soondur(i) yogadhaari jeeou. 3. Haumein juliyaa, munhoun visaaray, Jumpur(i) vujjeh(i) khurrug kuraaray. Ub kaiy kuhhiyain Naam(u) na milyee, tu suhou jeeurray bhaari jeeou. 4. Maya, mumta, puveh(i) khiyaaleen. Jumpur(i) phaasehinga Jum jaali. Hayt kay bundhun torr na saakeh(i), ta Jum kuray khooaari jeeou. 5. Na huoun kerta, na mein keeya. Amrit Naam(u)

Satgur(i) deeya. Jis(u) Tu dayh(i), tisaiy kiyya chaara, Nanak shern(i) Toomhaari jeeou. 6.1.12.

Word Meaning: Ehinis(i) = day and night. Jaagaiy = stays alert. Vaydun = pain (of separation. Kaan = reed; arrow. Vaiyd(u) = physician. Kaari = treatment. 1.
Sifteen = in praise. Gurmukh(i) = in the shelter of the Guru. Saar = worth. J(i) = Jo = which. Vapaari = dealer. Ruhaou.
Pir = husband (Waheguru). Sayti = with. Dhun = woman (devotee). Praym Ruchaayay = falls in love. Tutha = the expected. Chit(u) = mind. Sehj = in the blissful state. Khurie = much. Soohayli = blissful. Trishna = desires. Tikha = thirst. Nivaari = removes. 2.
Sehsa = doubts; worries. Bherm(u) = illusions; misgivings. Chookaayay = gets rid of. Dhunukh = bow. Soondur(i) = beautiful (mind). Yogadhari = connected with God. 3.
Juliyaa = charred. Visaaray = drops from mind; forgets. Jumpur(i) = in the court of the Angel of death or justice. Vujjeh(i) = is hit. Khurrug = sword. Kuraaray = powerful.
Ub = now; at this time. Suhou = endure. Bhaari = the burden (of punishment). 4.
Mumta = attachments. Khiyaaleen = in thoughts. Phaasehinga = will be trapped. Jaali = net. Hayt = love. Bundhun = bonds. Khooaari = humiliation. 5.
Huoun = I; me. Kerta = performer of deeds. Chaara = match; competition. 6.

MEANING: Waheguru makes some rare individuals sing His praise in the shelter of the Guru. Such individuals are those who seek Waheguru's Naam and know the worth of Waheguru's Naam-Amrit. **Pause.**
Such devotees stay awake (alert against the attacks of Maya) day and never go to sleep (show carelessness). Their minds are pierced with the arrows of love for Waheguru, and suffer from the pain of His separation for which no physician has any cure. 1.
The human bride (soul) who falls in love with the Waheguru-husband and shows the expected love for Him gets her thirst for worldly desires quenched (removed) and enjoys the blissfulness in the high spiritual state. 2. She clears all her doubts and false illusions of Maya, and loads the bow of her mind with arrows of praise for Waheguru in the peaceful state. She kills her worldly desires, controls her mind with Guru's Shabad, beautifies her mind with noble qualities, and connects with Waheguru. 3.
(On the other hand) The individual, whose mind is charred with his ego, forgets Waheguru, and is punished severely in the court of the Angel of justice. He cannot get Waheguru's Naam at that time, even if he prays a lot for that, and has to endure the burden of the punishment. 4. The individual, who has worldly attachments caused by Maya in his thoughts, is caught in the net of the Angel of Death. He cannot break his worldly bonds and is humiliated by the Angel. 5. Satguru has kindly given me the Amrit-like Waheguru's Naam, so I have no ego, and I take no credit for my noble deeds (I simply obey Waheguru's Huqam). Nobody can compete with the devotee whom Waheguru gives His Naam; so, I am in Waheguru's shelter, oh Nanak. 6.1.12.

ਮਾਰੂ ਮਹਲਾ 3 ਘਰੁ 1॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Mehla 3, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਜਹ ਬੈਸਾਲਹਿ ਤਹ ਬੈਸਾ ਸੁਆਮੀ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਵਾ॥ ਸਭ ਨਗਰੀ ਮਹਿ ਏਕੋ ਰਾਜਾ ਸਭੇ ਪਵਿਤੁ ਹੈ ਥਾਵਾ॥ 1॥ ਬਾਬਾ ਦੇਹਿ ਵਸਾ ਸਚ ਗਾਵਾ॥ ਜਾ ਤੇ ਸਹਿਜੇ ਸਹਜਿ ਸਮਾਵਾ॥ 1॥ ਰਹਾਉ॥ ਬੁਰਾ ਭਲਾ ਕਿਛੁ ਆਪਸ ਤੇ ਜਾਨਿਆ ਏਈ ਸਗਲ ਵਿਕਾਰਾ॥ ਇਹੁ ਫੁਰਮਾਇਆ ਖਸਮ ਕਾ ਹੋਆ ਵਰਤੈ ਇਹੁ ਸੰਸਾਰਾ॥ 2॥ ਇੰਦ੍ਰੀ ਧਾਤੁ ਸਬਲ ਕਹੀਅਤ ਹੈ ਇੰਦ੍ਰੀ ਕਿਸ ਤੇ ਹੋਈ॥ ਆਪੇ ਖੇਲ ਕਰੈ ਸਭਿ ਕਰਤਾ

ਐਸਾ ਬੂਝੈ ਕੋਈ॥ 3॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕ ਲਿਵ ਲਾਗੀ ਦੁਬਿਧਾ ਤਦੇ ਬਿਨਾਸੀ॥ ਜੋ ਤਿਸੁ ਭਾਣਾ ਸੁ ਸਤਿ ਕਰਿ ਮਾਨਿਆ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ॥ 4॥ ਭਣਤਿ ਨਾਨਕ ਲੇਖਾ ਮਾਗੈ ਕਵਨਾ ਜਾ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨਾ॥ ਤਾਸੁ ਤਾਸੁ ਧਰਮਰਾਇ ਜਪਤੁ ਹੈ ਪਏ ਸਚੇ ਕੀ ਸਰਨਾ॥ 5॥1॥

Jeh baiysaaleh(i), teh baiysaan Soami, jeh bhayjeh(i) teh jaavaan. Subh nugri meh(i) Aiko Rajah, subhay puvitt(u) haiyn thaavaan. 1. Baba, dayh(i) vussaan Sach gaavaan. Ja tay sehjay sehj(i) smaavaan. 1. Ruhaou. Boora, bhulaa kichh(u) aapus tay jaaniya, ehee sugul vikaara. Eh(u) Foormaaya Khusm ka hoa, vertaiy eh(u) sunsaara. 2. Indri dhaat(u) subul kuhhiut haiy, indri kis tay hoyee. Aapay khayl kuraiy subh(i) Kerta, aiysa boojhaiy koyee. 3. Gur persaadi, Aik liv laagi, doobidha tuday binaasi. Jo Tis(u) bhaana, su sut(i) kur(i) maaniya, kaati Jum kee phaasi. 4. Bhunut(i) Nanak laykha maangaiy kuvna, ja chooka mun(i) abhimaana. Taas(u), taas(u) Dherm Raayay juput haiy, puyyay Sachay kee sherna. 5.1.

Word Meating: Jeh = where. Baiysaakeh(i) = makes me sit. Teh = there. Bhayjeh(i) = send. Nugri = cities; the whole world. Puvitt(u) = sacred. 1.
Vussan = I live. Sach Gaavaan = the eternal village (of Waheguru's praise) (holy gathering). Sehjay = easily. Pause. Aapus Tay = from self; haumein. Jaaniya = decided. Ehee = this (haumein). Vikaara = vices; bad acts. Foormaaya = Huqam. Vertaiy = operates. 2. Indri = senses. Dhaat = running around; dancing to their tune. Subul = powerful. Khayl = drama of the world. Boojhaiy = understands. 3.
Doobidha = indecisiveness. Tuday = because of that. Binaasi = destroyed. Bhaana = liked by; Will. Sut(i) = the only truth. Phaasi = noose. 4.
Bhunut(i) = says. Laykha = account of deeds. Chooka = cleared. Taas, Taas = dreaded. Dherm Raayay = the mythical Angel of justice. 5.1.

MEANING: Waheguru is the emperor of the whole world, and all places are sacred (where His praise is sung). I obey His Huqam and will sit wherever He wants me to sit and will go wherever He sends me. 1.
Kindly grant me the eternal place to reside where Your praise is sung (the gathering of holy saints) so that I may easily be absorbed in the high spiritual state. Pause.
Because of his ego and selfishness, the man decides the good and the bad deeds for himself, which is the root of all vices. He does not realize that it is all the Huqam of Waheguru (including his choice of deeds) which operates everywhere. 2.
Everybody says that man's senses are so powerful that they make the man dance to their tune, but they do not realize who created the senses (Waheguru, of course). Some rare individuals realize that it is Waheguru who has created the whole world like a drama. 3.
The devotee, who, with the grace of the Guru, gets absorbed only in the thoughts of Waheguru, gets his indecisiveness cleared, and obeys Waheguru's Will as the eternal Truth. Also, the noose of the Angel of death around his neck gets severed (as he merges into Waheguru). 4. Who (nobody) demands the account of the deeds from the devotee who is free from any ego, says Nanak. Even the dreaded Angel of justice recites Waheguru' Naam and begs for His
shelter. 5.1.

ਮਾਰੂ ਮਹਲਾ 3॥ ਆਵਣ ਜਾਣਾ ਨ ਥੀਐ ਨਿਜ ਘਰਿ ਵਾਸਾ ਹੋਇ॥ ਸਚੁ ਖਜਾਨਾ ਬਖਸਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ॥ 1॥

(ਅੰਗ 994)॥ ਏ ਮਨ ਹਰਿ ਜੀਉ ਚੇਤਿ ਤੂ ਮਨਹੁ ਤਜਿ ਵਿਕਾਰ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਧਿਆਇ ਤੂ ਸਚਿ ਲਗੀ ਪਿਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਐਥੈ ਨਾਵਹੁ ਭੁਲਿਆ ਫਿਰਿ ਹਥੁ ਕਿਥਾਊ ਨ ਪਾਇ॥ ਜੋਨੀ ਸਭਿ ਭਵਾਈਅਨਿ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਇ॥ 2॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਪੂਰਬਿ ਲਿਖਿਆ ਮਾਇ॥ ਅਨਦਿਨੁ

ਸਚੀ ਭਗਤਿ ਕਰਿ ਸਚਾ ਲਏ ਮਿਲਾਇ॥ 3॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ ਨਾਨਕ ਨਾਮਿ ਵਡਿਆਈਆ ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 4॥2॥

Maru Mehla 3: Aavun jaana na theeyaiy,nij ghur(i) vaasa hoyay. Sach(u) khujaana bukhshiya, Aapay jaanaiy Soyay. 1.

(PAGE 994): Eh mun, Hur(i) Jeeou chayt(i) Tu, munhou tuj(i) vikaar. Gur kaiy Shabad(i) dhiyaayay tu, Sach(i) luggi piyaar(u). 1. Ruhaou. Aiythaiy Naavhoun bholliyaan, phir(i) huth(u) kithaaoun na paayay. Joni subh(i) bhuvaayiun(i), bishta maah(i) smaayay. 2. Vudbhaageen Gur(u) paaya, poorub(i) likhiya maayay. Undin Sachi bhugut(i) kur(i), Sacha luyyay milaayay. 3. Aapay srishut(i) subh saajiun, Aapay nudr(i) kuray. Nanak, Naam(i) vudiyaayiyaan, jaiy bhaavaiy taiyn dayay. 4.2.

Word Meaning: Aavun Jaana = birth and death. Theeyay = happens. Nij Ghur(i) = own mind (in Waheguru's Naam). Vaasa = dwelling. Sach(u) Khujaana = eternal treasure. Soyay = that (Waheguru). 1. Tuj(i) = giving up. Vikaar = immoral acts. Pause. Aiythaiy = here (in this world). Bhoolliyaan = forgetting. Kithaaoun Na = nowhere. Bhuvaayiun(i) = taken through. Bishta = feces; filthy sensual pleasures. Smaayay = gets absorbed. 2.

Vudbhaageen = highly fortunate. Poorub(i) Likhiya = prewritten. Undin = always. 3. Srishut(i) = the world. Saajiun = created. Nudr(i) = kind sight. Vudiyaayiyaan = honours.4.

MEANING: Births and deaths do not happen to the devotees who are endowed with the treasure of Waheguru's Naam by Him. Their mind quits wandering, and they stay focused on His Naam. But only Waheguru knows who to give this treasure. 1.

Give up all your immoral sensual pleasures, and focus on Waheguru's Naam, oh my mind. Recite His Naam with Guru's Shabad, whereby you will develop love for Waheguru. Pause. If one forgets Waheguru's Naam in this world, then he has nowhere to get support (in the next world). He is taken through many life forms, and again gets absorbed in the filthy sensual pleasures. 2.

As predestined, the fortunate people connect with the Guru, and the eternal Waheguru connects them with Him when they worship Him continuously with full dedication. 3.

Waheguru has created the whole world Himself, and looks after it with His kind sight. One receives honours because of Waheguru's Naam, but Waheguru gives His Naam only to the individuals whom He likes, oh Nanak. 4.2.

ਮਾਰੂ ਮਹਲਾ 3॥ ਪਿਛਲੇ ਗੁਨਹ ਬਖਸਾਇ ਜੀਉ ਅਬ ਤੂ ਮਾਰਗਿ ਪਾਇ॥ ਹਰਿ ਕੀ ਚਰਣੀ ਲਾਗਿ ਰਹਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰਮੁਖਿ ਨਾਮੁ ਹਰਿ ਧਿਆਇ॥ ਸਦਾ ਹਰਿ ਚਰਣੀ ਲਾਗਿ ਰਹਾ ਇਕ ਮਨਿ ਏਕੈ ਭਾਇ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਮੈ ਜਾਤਿ ਨ ਪਤਿ ਹੈ ਨਾ ਮੈ ਥੇਹੁ ਨ ਥਾਉ॥ ਸਬਦਿ ਭੇਦਿ ਭ੍ਰਮੁ ਕਟਿਆ ਗੁਰਿ ਨਾਮਿ ਦੀਆ ਸਮਝਾਇ॥ 2॥ ਇਹੁ ਮਨੁ ਲਾਲਚ ਕਰਦਾ ਫਿਰੈ ਲਾਲਚਿ ਲਾਗਾ ਜਾਇ॥ ਧੰਧੈ ਕੂੜਿ ਵਿਆਪਿਆ ਜਮਪੁਰਿ ਚੋਟਾ ਖਾਇ॥ 3॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਹੈ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਭਗਤਿ ਖਜਾਨਾ ਬਖਸਿਓਨੁ ਗੁਰਮੁਖਾ ਸੁਖੁ ਹੋਇ॥ 4॥3॥

Maru Mehla 3: Pichhlay goonah bukhshaayay Jeeou, ub Tu maarug(i) paayay. Hur(i) kee Churnee laag(i) ruhhaan, vichoun aap(u) guvaayay. 1. Mayray mun, Gurmukh(i) Naam(u) Hur(i) dhiyaayay. Sudaa Hur(i) Churnee Laag(i) ruhhaan ikk mun(i) Aikaiy bhaayay. 1. Ruhaou. Na mein jaat(i) na put(i) haiy, na mein thayhou na thaaoun. Shabad(i) bhayd(i) bherm(u) kuttiya, Gur(i) Naam(i) deeya sumjhaayay. 2. Eh(u) mun(u) laaluch kerda phiraiy, laaluch(i) laaga jaayay. Dhundaiy koorr(i) viyaapiya, Jumpur(i) choataan khaayay. 3. Nanak, subh(u) kichh(u) Aapay, Aap(i) haiy, dooja naahi koyay. Bhagat(i) khujaana bukhshiyon(u), Gurmukhaan sookh(u) hoyay. 4.3.

Word Meaning: Pichhlay = previous. Goonah = sins; misdeeds. Bukhshaayay = forgive. Ub = now. Maarug(i) = the (moral) path. Aap(u) =ego and selfishness. 1.
Aikaiy Bhaayay = in the love for the One. Pause.
Jaat(i) = high caste. Put(i) = respect. Thayhou Na Thaaoun = no address or identity; a non-entity. Bhayd(i) = pierced by. Bherm(u) = misgiving; illusion. 2.
Laaluch = greed. Koorr(i) Dhundhaiy = Maya-related tasks. Viyaapiya = trapped in. Choataan Khaayay = punished severely. 3.
Bhagat(i) Khujaana = treasure of worship. Bukhshiyon = endowed. 4.
MEANING: I request You to forgive me for my previous misdeeds, and to put me on the path of righteousness now, oh Waheguru. I wish to have my selfishness and ego eradicated, and furthermore that my mind should be attracted to, and focused on Your Feet (Your Naam). 1.
Recite Waheguru's Naam in the shelter of the Guru, oh my mind. I wish to always be attached to Waheguru's Feet (Naam) with full dedication and have exclusive love for Him. Pause.
I do not come from a high caste, have no respect in society, and have no address (identification) – I am a non-entity. However, my mind has been pierced by Guru's Shabad, through which all my misgivings have been cleared, and the Guru has explained the importance of Waheguru's Naam to me. 2.
The human mind continues to be greedy in the false affairs of Maya as a result of which he suffers punishment in the detention of the Angel of death. 3.
Waheguru controls everything in the world, and there is none other like Him, oh Nanak. Those who take Guru's shelter enjoy blissfulness as He endows them with the treasure of Waheguru's Naam. 4.3.

ਮਾਰੂ ਮਹਲਾ 3॥ ਸਚਿ ਰਤੇ ਸੇ ਟੋਲਿ ਲਹੁ ਸੇ ਵਿਰਲੇ ਸੰਸਾਰਿ॥ ਤਿਨ ਮਿਲਿਆ ਮੁਖੁ ਉਜਲਾ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰਿ॥ 1॥ ਬਾਬਾ ਸਾਚਾ ਸਾਹਿਬੁ ਰਿਦੈ ਸਮਾਲਿ॥ ਸਤਿਗੁਰੁ ਅਪਨਾ ਪੁਛਿ ਦੇਖੁ ਲੇਹੁ ਵਖਰੁ ਭਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਇਕੁ ਸਚਾ ਸਭ ਸੇਵਦੀ ਧੁਰਿ ਭਾਗਿ ਮਿਲਾਵਾ ਹੋਇ॥ ਗੁਰਮੁਖਿ ਮਿਲੇ ਸੇ ਨ ਵਿਛੁੜਹਿ ਪਾਵਹਿ ਸਚੁ ਸੋਇ॥ 2॥ ਇਕਿ ਭਗਤੀ ਸਾਰ ਨ ਜਾਣਨੀ ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲਾਏ॥ ਓਨਾ ਵਿਚਿ ਆਪਿ ਵਰਤਦਾ ਕਰਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ 3॥ ਜਿਸੁ ਨਾਲਿ ਜੋਰੁ ਨ ਚਲਈ ਖਲੇ ਕੀਚੈ ਅਰਦਾਸਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਮਨਿ ਵਸੈ ਤਾ ਸੁਣਿ ਕਰੇ ਸਾਬਾਸਿ॥ 4॥4॥
Maru Mehla 3: Sach(i) ruttay say toal(i) luhhou, say virlay sunsaar(i). Tin miliyaan mookh(u) oojla, jup(i) Naam(u) Mooraar(i). 1. Baba, Saacha Sahib(u) ridaiy smaal(i). Satgur(u) apna pooch(i) daykh(u), layhou vukkhur(u) bhaal(i). 1. Ruhaou. Ikk(u) Sacha, subh saynvdi, Dhoor(i) bhaag(i) milaava hoyay. Gurmukh(i) milay, say na vichhurreh(i), paaveh(i) Sach(u) soyay. 2. Ikk(i) bhugti saar na jaan-ni, munmukh(i), bherm(i) bhoolaayay. Ohna vich(i) aap(i) vertda, kerna kichhoo na jaayay. 3. Jis(u) naal(i) joar(u) na chullyee, khulay keechaiy ardaas(i). Nanak Gurmukh(i) Naam(u) mun(i) vussaiy, ta soon(i) kuray shaabaash(i). 4.4.
Word Meaning: Ruttay = imbued. Toal(i) = search for. Virlay = rare. Oojla = clean; respectable. Mooraar = Waheguru. 1.
Smaal(i) = remember. Vukkhur(u) = merchandise (Waheguru's Naam). Pause.
Sacha = eternal (Waheguru). Sayndi = serves. Dhoor(i) Bhaag(i) = prewritten fortune. Vichhurreh(i) = separated. Paaveh(i) = become one with. 2.
Saar = worth. Bherm(i) Bhoolaayay = lost in misgivings. Aap(i) = ego. Vertda = guides. 3. Khulay Keechaiy = with controlled mind. Shaabaash(i) = accolades; praise. 4.
MEANING: If you search for them in the world, you will find that there is some rare devotee who is imbued with the love of Waheguru. However, one's face (mind) is purified, and he earns respect when he recites Waheguru's Naam in their company. 1.
Get (enshrine) the invaluable Waheguru's Naam in your heart with the advice of the Guru, and remember it all the time, oh dear friend. Pause.

Everybody serves only Waheguru, but only those who have it prewritten in their fate are connected to Him. Those who get connected with Waheguru by the grace of the Guru do not get separated again and become "one" with Him. 2.
The worshippers of Maya are lost in their misbeliefs and do not know the true worth of Waheguru's worship. They are guided by their ego and selfishness, and nothing can be done (to enlighten them). 3.
One should pray only with a fully focused mind before Waheguru, because no force or argument works with Him. One earns His praise when he enshrines Waheguru's Naam in his heart with the guidance of the Guru, oh Nanak. 4.4.

ਮਾਰੂ ਮਹਲਾ 3॥ ਮਾਰੂ ਤੇ ਸੀਤਲੁ ਕਰੇ ਮਨੂਰਹੁ ਕੰਚਨੁ ਹੋਇ॥ ਸੋ ਸਾਚਾ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ 1॥ ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਹਰਿ ਨਾਉ॥ ਸਤਿਗੁਰ ਕੈ ਬਚਨਿ ਅਰਾਧਿ ਤੂ ਅਨਦਿਨੁ ਗੁਣ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਣੀਐ ਜਾ ਸਤਿਗੁਰੁ ਦੇਇ ਬੁਝਾਇ॥ ਸੋ ਸਤਿਗੁਰੁ ਸਾਲਾਹੀਐ ਜਿਦੂ ਏਹ ਸੋਝੀ ਪਾਇ॥ 2॥ ਸਤਿਗੁਰੁ ਛੋਡਿ ਦੂਜੈ ਲਗੇ ਕਿਆ ਕਰਨਿ ਅਗੈ ਜਾਇ॥ ਜਮ ਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਬਹੁਤੀ ਮਿਲੈ ਸਜਾਇ॥ 3॥
(ਅੰਗ 995)॥ ਮੇਰਾ ਪ੍ਰਭੁ ਵੇਪਰਵਾਹੁ ਹੈ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨ ਤਮਾਇ॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਈ ਭਜਿ ਪਉ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇ॥ 4॥5॥

Maru Mehla 3: Maaru tay seetul(u) kuray, munoorhoun kunchun(u) hoyay. So Saacha salaahiyaiy, Tis(u) jayvud(u) uver(u) na koyay. 1. Mayray mun, undin(u) dhiyaayay Hur(i) Naaoun. Satgur kaiy Buchun(i) araadh(i) tu, undin(u) goon gaaou. 1. Ruhaou. Gurmukh(i) Aiko jaaniyaiy, ja Satgur dayay boojhaayay. So Satgur(u) salaahiyaiy, jidoon eh soajhi paayay. 2. Satgur chhoad(i) doojaiy luggay, kiyya kern(i) uggaiy jaayay. Jum Pur(i) buddhaiy maariyeh(i), buhouti milaiy sujaayay. 3.
(PAGE 995): Mayra Prubh vayervaah(u) haiy, na Tis(u) til(u) na tmaayay. Nanak, Tis(u) shenaayee bhujj(i) puou, Aapay bukhsh(i) milaayay. 4.5.
Word Meaning: Maaru = (hot like) desert; short-tempered. Seetul(u) = calm; patient. Munoorhoun = from rusted and brittle iron (like mind). Kunchun(u) = (pure and soft like) gold. Jayvud = as great. 1. Undin(u) = all the time. Araadh(i) = worship. Pause.
Jidoon = from whom. Soajhi = understanding. Uggaiy = in the next world (in Waheguru's Court). 2& 3. Vaypervaah(u) = care-free. Til Na = not even the size of a sesame seed. Tumaayay = desire; wish for. Bhujj(i) Puou = rush for shelter. 4.
MEANING: One should sing praise of Waheguru, who has no one else like Him, and who transforms a short-tempered man into a cool and patient (soft-hearted) person, as if a rusted and brittle piece of iron has been transformed into gold. 1.
Recite Waheguru's Naam all the time, and worship Him (sing His praise) with Satguru's Shabad, oh my mind. Pause. Recognize (make connection with) Waheguru in the shelter of the Guru when Satguru gives you the wisdom (enlightens you) to recite His Naam. We should also sing Satguru's praise, who enlightens us. 2.
Forgetting Satguru (ignoring His Teachings), what will those do in the next world, who are attached to the other (Maya)? Tied in the court of the Angel of justice, they will be severely punished. 3. My Waheguru is carefree and has no desire for anything at all. So, rush to His shelter who will forgive you, and connect you with Him, oh Nanak. 4.5.

ਮਾਰੂ ਮਹਲਾ 4 ਘਰੁ 2॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Maru Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਜਪਿਓ ਨਾਮੁ ਸੁਕ ਜਨਕ ਗੁਰ ਬਚਨੀ ਹਰਿ ਹਰਿ ਸਰਣਿ ਪਰੇ॥ ਦਾਲਦੁ ਭੰਜਿ ਸੁਦਾਮੇ ਮਿਲਿਓ ਭਗਤੀ ਭਾਇ ਤਰੇ॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਮੁ ਕ੍ਰਿਤਾਰਥੁ ਗੁਰਮੁਖਿ ਕ੍ਰਿਪਾ ਕਰੇ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਜਪਤ ਉਧਰੇ॥ ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦੁ ਬਿਦਰੁ ਦਾਸੀ ਸੁਤੁ ਗੁਰਮੁਖਿ ਨਾਮ ਤਰੇ॥ 1॥ ਰਹਾਉ॥ ਕਲਜੁਗਿ ਨਾਮੁ ਪ੍ਰਧਾਨੁ ਪਦਾਰਥੁ ਭਗਤ ਜਨਾ ਉਧਰੇ॥ ਨਾਮਾ ਜੈਦੇਉ ਕਬੀਰੁ ਤ੍ਰਿਲੋਚਨੁ ਸਭਿ ਦੋਖ ਗਏ ਚਮਰੇ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਲਗੇ ਸੇ ਉਧਰੇ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਟਰੇ॥ 2॥ ਜੋ ਜੋ ਨਾਮੁ ਜਪੈ ਅਪਰਾਧੀ ਸਭਿ ਤਿਨ ਕੇ ਦੋਖ ਪਰਹਰੇ॥ ਬੇਸੁਆ ਰਵਤ ਅਜਾਮਲੁ ਉਧਰਿਓ ਮੁਖਿ ਬੋਲੈ ਨਾਰਾਇਣੁ ਨਰਹਰੇ॥ ਨਾਮੁ ਜਪਤ ਉਗ੍ਰਸੈਣਿ ਗਤਿ ਪਾਈ ਤੋੜਿ ਬੰਧਨ ਮੁਕਤਿ ਕਰੇ॥ 3॥ ਜਨ ਕਉ ਆਪਿ ਅਨੁਗ੍ਰਹੁ ਕੀਆ ਹਰਿ ਅੰਗੀਕਾਰੁ ਕਰੇ॥ ਸੇਵਕ ਪੈਜ ਰਖੈ ਮੇਰਾ ਗੋਵਿਦੁ ਸਰਣਿ ਪਏ ਉਧਰੇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਉਧਰਿਓ ਨਾਮੁ ਹਰੇ॥ 4॥1॥

Juppiyo Naam(u) Sook, Junuk, Gur Buchnee, Hur(i), Hur(i) shern(i) puray. Daalud(u) bhunj(i) Sudamay miliyo, bhakti bhaayay turay. Bhugut(i)-Vuchhul(u) Hur(i) Naam(u) kirtaaruth(u), Gurmukh(i) kirpa kuray. 1. Mayray mun, Naam(u) juput oodhray. Dhuroo, Prehlaad, Bidur, daasi-soot, Gurmukh(i) Naam turay. 1. Ruhaou. Kulyug(i) Naam(u) perdhaan(u) pdaaruth(u), bhagat junaa oodhray. Nama, Jaiydayo, Kabir(u), Tirlochun(u), subh(i) doakh guyyay Chumray. Gurmukh(i) Naam(i) luggay say oodhray, subh(i) kilvikh paap turay. 2. Jo, jo Naam(u) jupaiy upraadhi, subh(i) tinh kay doakh purhuray. Baysooaa ruvut Ajamul(u), oodhriyo mookh(i) bolaiy Naraayin, Nurhuray. Naam(u) juput Oogursaiyn(i) gut(i) paayee, torr(i) bundhun mookut(i) kuray. 3. Jun kuou Aap(i) ungreh(u) keeya Hur(i) ungikaar kuray. Sayvuk paiyj rukhaiy mayra Govind(u), shern(i) puyyay oodhray. Jun Nanak, Hur(i) kirpa dhaari, oodhriyo Naam(u) Huray. 4.1.

Word Meaning: Sook = a sage. Junuk = a good king, and father-in-law of god Rama. Daalud = poverty. Bhunj(i) = by eradicating. Soodaama = a childhood friend and classmate of Krishna. Bhugti Bhaayay = with love for worship. Bhugut(i)-Vuchhul(u) = lover of His worship. Kirtaaruth(u) = causing success. 1.

Dhuroo, Prehlaad = devotees of God (see “Introduction” for detail). Bidur = was a son of a maid, and the prime minister of the king Dhritrashtra in Mahabharat, and was a devotee of god Krishna. Daasi – soot = son of a maid. Pause.

Kulyug(i) = in this eon. Perdhaan = supreme. Pdaaruth = valuable article. Nama, Jaiydayo, Kabir, Tirlochun(u) = are all great souls; their banis are enshrined in SGGS. Doakh = vices; sins. Chumray = of the cobbler (Ravidass). Kilvikh = sins. 2.

Upraadhi = culprit; sinner. Purhuray = removed; dispelled. Baysooaa = prostitute. Ruvut = enjoying. Ajamul = a Brahman who married a prostitute. Oogursaiyn = father of Kuns, and grandfather of Krishna. Gut = high spiritual state. Bundhun = bonds. Mookut = emancipate. 3.

Jun = slave; devotee. Ungreh(i) = showed kindness; favour = ungikaar. Paiyj = dignity. 4.

MEANING: Sages, like Sook and Junak, became well known after they recited Waheguru’s Naam with Guru’s Shabad in His shelter (with His guidance). Sudama also met Krishna with the spirit of worship (of Waheguru) when Krishna eradicated his poverty. Waheguru loves His devotees, and with His benevolence, His Naam becomes the source of all success through the Guru. 1.

All those who recite Waheguru’s Naam get salvaged, oh my mind. Holy men like Dhuroo, Prahalad, and Bidur, who was the son of a maid, were salvaged when they recited Waheguru’s Naam in the shelter of the Guru. Pause.

Waheguru’s Naam is supreme even in this eon (In fact, in every eon) because of which His devotees are salvaged. All the sins of the Great souls like Nam Dev, Kabir, Trilochan, and Ravidass, who was a dealer in hides, were eradicated with Waheguru’s Naam. The sins of all those who recited Waheguru’s Naam with the advice of the Guru were forgiven, and they

were emancipated. 2. All the misdeeds of the guilty were cleared who recited Waheguru's Naam in the shelter of the Guru. Even Ajamul(u), who is considered to be a sinner because he married a prostitute and enjoyed her company, was salvaged because he recited Waheguru's Naam (Narayan) when calling his son's name, whom he had named Narayan. Similarly, Oogursaiyn(i) (the maternal grandfather of Krishna) attained the high spiritual state when all his worldly bonds were broken by Waheguru. 3.
Waheguru does favours to His devotees, and he protects the dignity of His devotees who take His shelter (surrender to Him). Waheguru was kind to His devotee, Nanak, too, when He was salvaged (merged into Waheguru) by reciting His Naam. 4.1.

ਮਾਰੂ ਮਹਲਾ 4॥ ਸਿਧ ਸਮਾਧਿ ਜਪਿਓ ਲਿਵ ਲਾਈ ਸਾਧਿਕ ਮੁਨਿ ਜਪਿਆ॥ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਧਿਆਇਆ ਮੁਖਿ ਇੰਦ੍ਰਾਦਿਕ ਰਵਿਆ॥ ਸਰਣਿ ਪਰੇ ਜਪਿਓ ਤੇ ਭਾਏ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਜਪਤ ਤਰਿਆ॥ ਧੰਨਾ ਜਟੁ ਬਾਲਮੀਕੁ ਬਟਵਾਰਾ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ॥ 1॥ ਰਹਾਉ॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬੇ ਜਪਿਓ ਰਿਖਿ ਬਪੁਰੈ ਹਰਿ ਗਾਇਆ॥ ਸੰਕਰਿ ਬ੍ਰਹਮੈ ਦੇਵੀ ਜਪਿਓ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਿਆ॥ ਹਰਿ ਹਰਿ ਨਾਮਿ ਜਿਨਾ ਮਨੁ ਭੀਨਾ ਤੇ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ॥ 2॥ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਧਿਆਇਓ ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਬੇਦ ਪੁਰਾਣ ਸਿਮ੍ਰਿਤਿ ਹਰਿ ਜਪਿਆ ਮੁਖਿ ਪੰਡਿਤ ਹਰਿ ਗਾਇਆ॥ ਨਾਮੁ ਰਸਾਲੁ ਜਿਨਾ ਮਨ ਵਸਿਆ ਤੇ ਗੁਰਮੁਖਿ ਪਾਰਿ ਪਇਆ॥ 3॥ ਅਨਤ ਤਰੰਗੀ ਨਾਮੁ ਜਿਨ ਜਪਿਆ ਮੈ ਗਣਤ ਨ ਕਰਿ ਸਕਿਆ॥ ਗੋਬਿਦੁ ਕ੍ਰਿਪਾ ਕਰੇ ਥਾਇ ਪਾਇ ਜੋ ਹਰਿ ਪ੍ਰਭ ਮਨਿ ਭਾਇਆ॥ ਗੁਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਜਨ ਨਾਨਕ ਨਾਮੁ ਲਇਆ॥ 4॥2॥

Maru Mehla 4: Sidh smaadh(i) juppiyo liv laayee, Sadhik, Moon(i) juppiya. Jutee, sutee, suntokheen dhiyaaya, mookh(i) Inderaadik ruvviya. Shern(i) puray juppiyo, tay bhaayay, Gurmukh(i) paar(i) puyya. 1. Mayray mun Naam(u) juput turiya. Dhunna Jatt(u), Balmeek(u) butvaara, Gurmukh(i) paar(i) puyya. 1. Ruhaou. Soor(i) nur, Gunh, Gundherbay juppiyo, rikh(i) bupuraiy Hur(i) gaaya. Shunkar(i) Brahmaiy, dayveen juppiyo, mookh(i) Hur(i), Hur(i) Naam(u) juppiya. Hur(i), Hur(i) Naam(i) jinha mun(u) bheena, tay Gurmukh(i) paar(i) puyya. 2. Koat(i), koat(i) taytees dhiyaayo, Hur(i) juptiyaan unt(u) na paaya. Bayd, Puraan, Simrit(i) Hur(i) juppiya, mookh(i) pundit Hur(i) gaaya. Naam(u) rusaal(u) jinha mun vussiya, tay Gurmukh(i) paar(i) puyya. 3. Unut-Trungee Naam(u) jinh juppiya, mein gunut na kur(i) sukiya. Gobind kirpa kuray thaayayn paayay, jo Hur(i) Prubh mun(i) bhaaya. Gur(i) dhaar(i) kirpa Hur(i) Naam(u) drirraayo, jun Nanak, Naam(u) luyya. 4.2.

Word Meaning: Smaadh(i) = in deep meditation = Liv Laayee. Moon(i) = hermits; sages. Jutee = celibates. Sutee = of high morality. Suntokheen = the contented. Inderaadik = god Indra and the like. Ruvviya = recited Naam. Tay = those. Bhaayay = liked by. Paar Puyya = were salvaged. 1. Dhunaa = a holy saint; his bani is also enshrined in SGGS. Jatt = a major caste; they are mostly farmers. Balmeek = a low-caste holy man who is believed to have written Ramayana; he was a robber earlier. Pause.
Soor(i) = gods. Gunh, Gundherb = assistants of gods. Rikh(i) Buppraiy = poor Angel of justice. Shunkar = Shiva. Dayveen = the goddesses. Mookh(i) = with the tongue. Bheena = imbued. 2. Koat(i) Taytees = 330 millions (number of Hindu gods). Rusaal(u) = source of all sweet tastes. Vussiya = resides. 3. Unut-Trungee = with countless waves (feelings) = Waheguru. Thaayeen Paayay = gives due credit. Bhaaya = like. 4.

MEANING: All those who recite Waheguru Naam in the shelter of the Guru are liked by Waheguru and are salvaged. The accomplished Sidhs recite Waheguru's Naam in their deep meditation, and so do the yogis and the hermits. The celibates, the devotees with high morality, and gods like Indra, also recited Waheguru's Naam with their tongue. Those who come to Waheguru's shelter are liked by Him, and are salvaged with the advice of Satguru.1.

People find salvation by reciting Waheguru's Naam, oh my mind. Look at Dhana Ji, who was a simple-minded farmer, and Balmeek, who was a robber – both were salvaged when they took Guru's shelter, oh my mind. Pause.
The gods, the human beings, and the assistants of the gods recite Waheguru's Naam, and so does the poor Angel of justice. Shiva, Brahma, and the goddesses all recite Waheguru's Naam with their tongues. All those whose mind gets imbued with Waheguru's love in the shelter of the Guru get salvaged. 2. The 330 million gods also recited Waheguru's Naam, but found no end to the limits of Waheguru. The Vedas, the Puranas, and the Simritis sing Waheguru's praise, and the highly literary pundits recite Waheguru's Naam with their tongue. Those who embed the Naam of Waheguru, which is the source of all sweet tastes in their mind, in the shelter of the Guru, are salvaged. 3.
I could not count the number of all those who recite Waheguru's Naam with a huge variety of feelings. With His benevolence, Waheguru recognizes the hard work of His devotees and rewards those whom He likes. The Guru was very kind to me, who reinforced Waheguru's Naam in my mind, and now I recite it all the time like a slave, oh Nanak. 4.2.

(ਅੰਗ 996)॥ ਮਾਰੂ ਮਹਲਾ 4 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਪਤਿ ਪਾਇ॥ ਹਲਤਿ ਪਲਤਿ ਨਾਲਿ ਚਲਦਾ ਹਰਿ ਅੰਤੇ ਲਏ ਛਡਾਇ॥ ਜਿਥੈ ਅਵਘਟ ਗਲੀਆ ਭੀੜੀਆ ਤਿਥੈ ਹਰਿ ਹਰਿ ਮੁਕਤਿ ਕਰਾਇ॥ 1॥ ਮੇਰੇ ਸਤਿਗੁਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇ॥ ਮੇਰਾ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪੋ ਮੈ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਹਰਿ ਬਿਰਹੀ ਹਰਿ ਨਾਮੁ ਹੈ ਕੋਈ ਆਣਿ ਮਿਲਾਵੈ ਮਾਇ॥ ਤਿਸੁ ਆਗੈ ਮੈ ਜੋਦੜੀ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਦੇਇ ਮਿਲਾਇ॥ ਸਤਿਗੁਰ ਪੁਰਖੁ ਦਇਆਲ ਪ੍ਰਭੁ ਹਰਿ ਮੇਲੇ ਢਿਲ ਨ ਪਾਇ॥ 2॥ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਸੇ ਭਾਗਹੀਣ ਮਰਿ ਜਾਇ॥ ਓਇ ਫਿਰਿ ਫਿਰਿ ਜੋਨਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜੰਮਹਿ ਆਵੈ ਜਾਇ॥ ਓਇ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਹਰਿ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ 3॥ ਤੂ ਪ੍ਰਭ ਹਮ ਸਰਣਾਗਤੀ ਮੋ ਕਉ ਮੇਲਿ ਲੈਹੁ ਹਰਿ ਰਾਇ॥ ਹਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਜਗ ਜੀਵਨਾ ਗੁਰ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾਇ॥ ਹਰਿ ਜੀਉ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਜਨ ਨਾਨਕ ਹਰਿ ਮੇਲਾਇ॥ 4॥1॥3॥

(PAGE 996): Maru Mehla 4, Ghur(u) 3: Ek Onkar Satgur Persad(i):
Hur(i), Hur(i), Naam(u) nidhaan(u) haiy, Gurmut(i) Hur(i) Put(i) paayay. Hult(i), pult(i) naal(i) chulda, Hur(i) untay luyyay chhudaayay. Jithaiy uvghut guliyaan bheerriyaan, tithaiy Hur(i), Hur(i), mookut(i) kuraayay. 1. Mayray Satgura, mein Hur(i), Hur(i) Naam(u) drirraayay. Mayra maat, pitaa, soot, bundhpo, mein Hur(i) bin(u) uver(u) na maayay. 1. Ruhaou. Mein Hur(i) birhee, Hur(i) Naam(u) haiy, koyee aan(i) milaavaiy maayay. Tis(u) aagaiy mein joadrri, mayra Preetum(u) dayay milaayay. Satgur Purakh, duyyal Prubh(u) Hur(i), maylay dhill na paayay. 2. Jinh Hur(i), Hur(i), Naam(u) na chaytiyo, say bhaagheen mur(i) jaayay. Oye phir(i), phir(i) joan(i) bhuvaayiyeh(i) mur(i) jummeh(i) aavaiy jaayay. Oye Jum Dur(i) buddhay maariyeh(i), Hur(i) Durgeh milaiy sujaayay. 3. Tu Prubh, hum shernaagti, mo kuou mayl(i) laiyhou Hur(i) Raayay. Hur(i) dhaar(i) kirpa Jug-Jeevna, Gur, Satgur kee shernaayay. Hur(i) jeeou Aap(i) duyaal(u) hoyay, jun Nanak Hur(i) maylaayay. 4.1.3.
Word Meaning: Nidhaan(u) = treasure. Gurmit(i) = with Guru's advice. Put(i) = husband; the Lord. Hult = this world. Pult = next world. Untay = at the end. Chhudaayay = emancipates. Uvghut = very difficult. Guliyaan = streets; path. Bheerriyaan = very narrow; highly scrutinized. Tithaiy = there. 1. Drirraayay = reinforce. Soot = son. Bundhpo = close relative. Uver(u) = other. Maayay = oh, my mother. Pause.
Birhee = dear. Joadrri = humble request. Dhill Na = without delay. 2.
Chaytiyo = remember. Jum Dur(i) = in the court of the Angel of justice. 3.
Shernaagti = shelter seekers. Jug-Jeevna = life of the world. 4.

MEANING: Waheguru's Naam is the real treasure, and one gets connected with the Lord-husband with the advice of the Guru. Waheguru's Naam accompanies you in this world and the next, and Waheguru emancipates the devotee at the end. Where the paths are very narrow and difficult to pass through (very strict scrutiny of one's deeds before his fate is decided), Waheguru frees him from any punishment (and absorbs him in Himself). 1.
Please fortify Waheguru's Naam in my mind, oh my Satguru. Waheguru is everything for me – my mother, my father, my son, and my close relative - and I have no one else to go to, oh my mother. Pause.
Waheguru's Naam is very dear to me; I wish someone would connect me with Him, oh my mother. I will request him very humbly to connect me with my dear Waheguru. My Satguru is highly benevolent and connects with Waheguru without any delay. 2.
Those who do not remember Waheguru are unlucky and die a spiritual death. They are taken through many life forms, and they keep taking births and dying again and again. Tied in the court of the Angel of justice, they are severely punished by Waheguru. 3. You are the Lord, and I am in your shelter; kindly connect me with You, oh Royal Waheguru. Please, be kind and put me in the shelter of the Satguru, oh, the life of the world, Waheguru. (When one takes shelter of the Guru), Waheguru becomes kind to Him and connects the devotee with Him, oh Nanak. 4.1.3.

ਮਾਰੂ ਮਹਲਾ 4॥ ਹਉ ਪੂੰਜੀ ਨਾਮੁ ਦਸਾਇਦਾ ਕੋ ਦਸੇ ਹਰਿ ਧਨੁ ਰਾਸਿ॥ ਹਉ ਤਿਸੁ ਵਿਟਹੁ ਖਨ ਖੰਨੀਐ ਮੈ ਮੇਲੇ ਹਰਿ ਪ੍ਰਭ ਪਾਸਿ॥ ਮੈ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਪਿਰੰਮ ਕਾ ਕਿਉ ਸਜਣੁ ਮਿਲੈ ਮਿਲਾਸਿ॥ 1॥ ਮਨ ਪਿਆਰਿਆ ਮਿਤ੍ਰਾ ਮੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਰਾਸਿ॥ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਰਿ ਧੀਰਕ ਹਰਿ ਸਾਬਾਸਿ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਆਪਿ ਮਿਲਾਇ ਗੁਰੁ ਮੈ ਦਸੇ ਹਰਿ ਧਨੁ ਰਾਸਿ॥ ਬਿਨੁ ਗੁਰ ਪ੍ਰੇਮੁ ਨ ਲਭਈ ਜਨ ਵੇਖਹੁ ਮਨਿ ਨਿਰਜਾਸਿ॥ ਹਰਿ ਗੁਰ ਵਿਚਿ ਆਪੁ ਰਖਿਆ ਹਰਿ ਮੇਲੇ ਗੁਰ ਸਾਬਾਸਿ॥ 2॥ ਸਾਗਰ ਭਗਤਿ ਭੰਡਾਰ ਹਰਿ ਪੂਰੇ ਸਤਿਗੁਰ ਪਾਸਿ॥ ਸਤਿਗੁਰੁ ਤਠਾ ਖੋਲਿ ਦੇਇ ਮੁਖਿ ਗੁਰਮੁਖਿ ਹਰਿ ਪਰਗਾਸਿ॥ ਮਨਮੁਖਿ ਭਾਗ ਵਿਹੂਣੀਆ ਤਿਖ ਮੁਈਆ ਕੰਧੀ ਪਾਸਿ॥ ਗੁਰੁ ਦਾਤਾ ਦਾਤਾਰੁ ਹੈ ਹਉ ਮਾਗਉ ਦਾਨੁ ਗੁਰ ਪਾਸਿ॥ ਚਿਰੀ ਵਿਛੁੰਨਾ ਮੇਲਿ ਪ੍ਰਭ ਮੈ ਮਨਿ ਤਨਿ ਵਡੜੀ ਆਸ॥ ਗੁਰ ਭਾਵੈ ਸੁਣਿ ਬੇਨਤੀ ਜਨ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥ 4॥2॥4॥

Maru Mehla 4: Huoun poonji Naam(u) dusaayaynda, ko dussay Hur(i) dhun(u) raas(i). Huoun tis(u) vittoun khun, khunniyaiy, mein maylay Hur(i) Prubh paas(i). Mein untar(i) praym(u) Pirum ka, kiyoun Sujjun(u) milaiy, milaas(i). 1. Mun piyaariya mittra, mein Hur(i), Hir(i) Naam(u) dhun(u) raas(i). Gur(i) Pooraiy Naam(u) drirraaya, Hur(i) dheeruk, Hur(i) shabaash(i). 1. Ruhaou. Hur(i), Hur(i) Aap(i) milaayay Gur(u) mein dussay Hur(i) dhun(u) raas(i). Bin(u) Gur praym(u) na lubhyee, jun vaykhou mun(i) nirjaas(i). Hur(i) Gur vich(i) Aap(u) rukkhiya, Hur(i) maylay, Gur shabaash(i). 2. Saagur bhagat(i) bhundaar Hur(i), Pooray Satgur paas(i). Satgur toottha khohl(i) dayay mookh(i), Gurmukh(i) Hur(i) pergaas(i). Munmukh(i) bhaag vihooniyaan, tikh mooyiya, kundhi paas(i). 3. Gur(u) Daata dataar(u) haiy, huoun maangoun daan(u) Gur paas(i). Chireen vichhoonna mayl(i) Prubh, mein mun(i), tun(i) vuddrri aas. Gur bhaavaiy, soon(i) baynti, jun Nanak kee ardass(i). 4.2.4.

Word Meaning: Poonji = wealth = Raas(i). Dusaayaynda = ask about. Vittoun = for. Khun-Khunniyaiy = will cut myself into pieces; sacrifice life. Pirum Ka = for the Dear. Sujjun(u) = friend (Waheguru). Milaas(i) = I connect. 1.
Dheeruk = encouragement. Shabaash(i) = praise. Pause.
Lubhyee = acquire. Nirjaas(i) = verify for yourself. 2.
Saagur = sea. Toottha = pleased to be kind. Pergaas(i) = enlightenment. Vihooniyaan = empty; devoid of. Tikh = thirst. Kundhi Paas(i) = near the bank of (lake). 3.
Chireen Vichhoonniyaan = separated for a long time. Vuddrri Aas = big expectation. 4.

MEANING: I want to know the source of the wealth of Waheguru's Naam. Is there someone who would tell me about that? I will cut myself into pieces (will make any sacrifice) for him if he would connect me with Waheguru. I have deep love for the Dear (Waheguru), but do not know how I can connect with my Friend. 1.
Dear Waheguru's Naam is my wealth, is my capital, oh my mind. When the Guru reinforces Waheguru's Naam in a devotee's mind, he is assured of Waheguru's encouragement (support) and His praise (approval) for the devotee. Pause.
Waheguru Himself connects the devotee with the Guru who shows me (endows with) the wealth of Waheguru's Naam. One can verify that he cannot foster love for Waheguru in his heart without the Guru's guidance. Waheguru has placed Himself in the Guru; kudos to the Guru (it is His greatness) who connects the devotee with Waheguru. 2.
Satguru is the ocean (treasure) of Waheguru's worship. When Satguru is overpleased to be kind to a devotee, He opens the treasure of Waheguru's worship for Him, which enlightens his mind. Like an unfortunate person who dies of thirst even when sitting on the bank of a river, the followers of their mind are unfortunate and stay devoid of Waheguru's Naam even when they are physically close to Satguru. 3.
I know that the Guru is a great donor of Waheguru's Naam, and I will humbly tell Him my wish that I have a great desire for Waheguru's Naam, and beg Him to connect me with Him from whom I have been separated for a long time. I will pray to Him to listen to my request, if He so wills (approves), oh Nanak. 4.2.4.

ਮਾਰੂ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਇ ਪ੍ਰਭ ਗੁਰਮਤਿ ਹਰਿ ਰਿਦੈ ਸਮਾਣੀ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਕਥਾ ਵਡਭਾਗੀਆ ਹਰਿ ਉਤਮ ਪਦੁ ਨਿਰਬਾਣੀ॥
(ਅੰਗ 997)॥ ਗੁਰਮੁਖਾ ਮਨਿ ਪਰਤੀਤਿ ਹੈ ਗੁਰਿ ਪੂਰੈ ਨਾਮਿ ਸਮਾਣੀ॥ 1॥ ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਕਥਾ ਮਨਿ ਭਾਣੀ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਨਿਤ ਸਦਾ ਕਰਿ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਮਨੁ ਤਨੁ ਖੋਜਿ ਢੰਢੋਲਿਆ ਕਿਉ ਪਾਈਐ ਅਕਥ ਕਹਾਣੀ ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਪਾਇਆ ਸੁਣਿ ਅਕਥ ਕਥਾ ਮਨਿ ਭਾਣੀ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਅਧਾਰੁ ਹਰਿ ਮੈ ਮੇਲੇ ਪੁਰਖੁ ਸੁਜਾਣੀ॥ ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ ਪ੍ਰਭ ਮਿਲਿ ਸੁਰਤੀ ਸੁਰਤਿ ਸਮਾਣੀ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਸੇਵਿਆ ਹਰਿ ਪਾਇਆ ਸੁਘੜ ਸੁਜਾਣੀ॥ ਮਨਮੁਖ ਭਾਗ ਵਿਹੂਣਿਆ ਤਿਨ ਦੁਖੀ ਰੈਣਿ ਵਿਹਾਣੀ॥ 3॥ ਹਮ ਜਾਚਿਕ ਦੀਨ ਪ੍ਰਭ ਤੇਰਿਆ ਮੁਖਿ ਦੀਜੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਿਤ੍ਰ ਪ੍ਰਭ ਹਰਿ ਮੇਲਹੁ ਸੁਘੜ ਸੁਜਾਣੀ॥ ਜਨ ਨਾਨਕ ਸਰਣਾਗਤੀ ਕਰਿ ਕਿਰਪਾ ਨਾਮਿ ਸਮਾਣੀ॥ 4॥3॥5॥
Maru Mehla 4: Hur(i), Hur(i) kutha soonaayay Prubh, Gurmut(i) Hur(i) ridaiy smaani. Jup(i) Hur(i), Hur(i) kutha vudbhaagiya, Hur(i) ootum pud(u) nirbaani.
(PAGE 997): Gurmukhaan mun(i) purteet(i) haiy, Gur(i) Pooraiy Naam(i) smaani. 1. Mun mayray, Hur(i), Hur(i) kutha mun(i) bhaani. Hur(i), Hur(i) kutha nit sudaa kur(i), Gurmukh(i) Akuth kuhaani. 1. Ruhaou. Mein mun(u), tun(u) khoj(i) dhundholiya, kiyoun paayiyaiy, Akuth kuhaani. Sunt junaa mil(i) paaya, soon(i) Akuth kutha mun(i) bhaani. Mayraiy, mun(i) tun(i) Naam(u) adhaar(u) Hur(i), mein maylay, Purakh soojaani. Munmukh bhaag vihooniyaan, tin dookheen raiyn(i) vihaani. 3. Hum jaachik, deen Prubh Tayriya, mookh(i) deejaiy Amrit Bani. Satgur(u) mayra mittar Prubh, Hur(i) maylhou, sooghurr, soojaani. Jun Nanak shenaagti, kur(i) kirpa Naam(i) smaani. 4.3.5.
Word Meaning: Kutha = praise of virtues. Smaani = gets embedded. Vudbhaagiya = very fortunate. Ootum = supreme. Pud(i) = spiritual state. Nirbaani = above the effects of Maya. Purteet(i) = full faith. 1.
Bhaani = is liked. Akuth Kuhaai = the praise of the indescribable Waheguru. Pause. Khoj(i) Dhundholiya = searched for. Kiyoun = how. Akuth = the indescribable (Waheguru).

Adhaar(u) = support; basis. Purakh = (living) Waheguru = His manifestation (Satguru). Soojaani = know-all. 2.
Vihooniyaan = devoid of. Raiyn(i) = night of life. Vihaani = is spent. 3.
Jaachik = beggar. Deen = poor; helpless. Sooghurr = wise. Shenaagti = shelter seeking.4.
MEANING: When a devotee listens to the praise of Waheguru from Satguru, love for Waheguru (His Naam) is cultivated in his mind with the benevolence of Satguru. The fortunate devotees attain the supreme spiritual state by reciting Waheguru's Naam. The Sikhs of the Guru have full faith in Him, and they stay absorbed in Waheguru's Naam with the benevolence of Satguru. 1.
I like to listen to the praise of Waheguru, oh my mind. You too, sing Waheguru's praise all the time for which the Guru is the source of motivation and the ability to sing. Pause.
I found the story (virtues, praise) of the indescribable Waheguru to my great liking in the company of the holy saints, and searched Waheguru in my mind; that is how you find Him (with the benevolence of the Guru). Now that I have been connected to the know-all (omniscient) Waheguru in my mind, His Naam has become the basis of my life. 2.
Satguru, who is a manifestation of Waheguru, connected me with Him, and my mind is now fully focused on the Lord of mind (Waheguru). It was my great fortune to serve my Guru, because of whom I realized the wise and the know-all Waheguru. But the night of life of those who are disconnected from Waheguru is spent in suffering. 3.
I am a humble beggar at Waheguru's Door, and beg Him to give me His Naam to recite. I prayed to my Satguru-friend to connect me with the wise and the omniscient Waheguru. I am a slave of Waheguru, and am in His shelter, and beg Him to be kind to me so that I may get fully absorbed in Him, oh Nanak.

ਮਾਰੂ ਮਹਲਾ 4॥ ਹਰਿ ਭਾਉ ਲਗਾ ਬੈਰਾਗੀਆ ਵਡਭਾਗੀ ਹਰਿ ਮਨਿ ਰਾਖੁ॥ ਮਿਲਿ ਸੰਗਤਿ ਸਰਧਾ ਊਪਜੈ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸੁ ਚਾਖੁ॥ ਸਭੁ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇਆ ਗੁਰਬਾਣੀ ਹਰਿ ਗੁਣ ਭਾਖੁ॥ 1॥ ਮਨ ਪਿਆਰਿਆ ਮਿਤ੍ਰਾ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸੁ ਚਾਖੁ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪਾਇਆ ਹਲਤਿ ਪਲਤਿ ਪਤਿ ਰਾਖੁ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਰਿ ਕੀਰਤਿ ਗੁਰਮੁਖਿ ਚਾਖੁ॥ ਤਨੁ ਧਰਤੀ ਹਰਿ ਬੀਜੀਐ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਰਾਖੁ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਰਸੁ ਚਾਖੁ॥ 2॥ ਮਨਮੁਖ ਤ੍ਰਿਸਨਾ ਭਰਿ ਰਹੇ ਮਨਿ ਆਸਾ ਦਹਦਿਸ ਬਹੁ ਲਾਖੁ॥ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵਦੇ ਵਿਚਿ ਬਿਸਟਾ ਮਨਮੁਖ ਰਾਖੁ॥ ਓਇ ਆਵਹਿ ਜਾਹਿ ਭਵਾਈਅਹਿ ਬਹੁ ਜੋਨੀ ਦੁਰਗੰਧ ਭਾਖੁ॥ 3॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਾਗਤੀ ਹਰਿ ਦਇਆ ਧਾਰਿ ਪ੍ਰਭ ਰਾਖੁ॥ ਸੰਤ ਸੰਗਤਿ ਮੇਲਾਪੁ ਕਰਿ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਪਤਿ ਸਾਖੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਨੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਗੁਰਮਤਿ ਭਾਖੁ॥ 4॥4॥6॥

Maru Mehla 4: Hur(i) bhaaou lugga baiyraagiyaan, vudbhaageen, Hur(i) mun(i) raakh(u). Mil(i) sungut(i) sherdha oopjaiy, Gur Shabadi Hur(i) rus(u) chaakh(u). Subh(u) mun(u), tun(u) huriya hoya, Gurbani Hur(i) goon bhaakh(u). 1. Mun piyaariya mittra, Hur(i), Hur(i) Naam rus(u) chaakh(u). Gur(i) Pooraiy Hur(i) paaya, hult(i), pult(i) put(i) raakh(u). Ruhaou. Hur(i), Hur(i) Naam(u) dhiyaayiyaiy, Hur(i) keerut(i) Gurmukh(i) chaakh(u). Tun(u) dherti, Hur(i) beejiyaiy, vich(i) sungut(i) Hur(i) Prubh(u) raakh(u). Amrit Hur(i), Hur(i) Naam(u) haiy, Gur(i) Pooraiy hur(i) rus(u) chaakh(u). 2. Munmukh trishana bhur(i) ruhhay, mun(i) aasa, dehdis buhou lakh(u). Bin(u) Naavaiy dhrig(u) jeenvday, vich(i) bishta munmukh(i) raakh(u). Oye, aavay jaah(i) bhuvayiyaiy, buhou joani, doorgundh bhaakh(u). 3. Trah(i), trah(i) shenaagti, Hur(i) duyya dhaar(i) Prubh raakh(u). Sunt sungut(i) maylaap(u) kur(i), Hur(i) Naam(u) milaiy put(i) saakh(u). Hur(i), Hur(i) Naam(u) dhun(u) paaya, Jun Nanak Gurmut(i) bhaakh(u). 4.4.6.
Word Meaning: Bhaaou = love for. Baiyraagiyaan = lovers of Waheguru. Vudbhaageen = with great fortune. Sherdha = respectful love. Oopjaiy = comes into being. Rus(u) =

sweet taste. Chaakh(u) = enjoy the taste. Huriya Hoya = rejuvenated. Bhaakh = utter; sing. 1. Hult = this world. Pult = the next world. Put(i) = dignity. Pause.
Keerut(i) = singing praise. Dherti = ground; field. 2.
Trishna = desire for worldly attractions. Desdis = of all directions (kinds). Lakh(u) = aim. Dhrig(u) = condemnable; reprehensible. Bishta = filth (of evil desires). Doorgundh = filth. Bhaakh(u) = food. 3. Trah(i), Trah(i) = implore. Maylaap = union. Put(i) = respect. Saakh(u) = trust. Bhaalkh(u) = recite. 4.

MEANING: The devotees, who love Waheguru, are highly fortunate, and they keep Him in mind all the time. Love and respect for Waheguru sprout in the minds of the devotees in the company of holy men, and they enjoy the sweetness of His Naam with the Guru's Shabad. One's mind and body get spiritually rejuvenated when they sing Waheguru's praise with Gurbani. 1. Enjoy the sweet taste of Waheguru's Naam, oh my mind, my dear friend. You can acquire Waheguru's Naam in the shelter of the Guru, which protects your dignity in this world as well as in the next. Pause.

We should recite Waheguru's Naam and enjoy the bliss of His praise in the shelter of the Guru. Waheguru has placed Himself in the gathering of the holy men, where we should plant the seed of His Naam in the field of our body. Waheguru's Naam is the real Amrit, the taste of which can be enjoyed in the company of the Perfect Guru. 2.

The followers of their minds are full of desires for worldly attractions, have many expectations, and aim to acquire all kinds of them. Life is reprehensible without Waheguru's Naam because otherwise, the mind of the money-worshippers stays in the filth of evil desires. They are cycled through many life forms, and filth becomes their food. 3.

I am in Your shelter, and implore You to kindly protect me against the attacks of Maya, oh Waheguru. Please, put me in the company of the Guru where I may acquire Your Naam, which earns one respect and trust. I am a slave of Waheguru, and have acquired the wealth of Waheguru's Naam by reciting His Naam, oh Nanak. 4.4.6.

ਮਾਰੂ ਮਹਲਾ 4 ਘਰੁ 5॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥ ਗੁਰਮੁਖਿ ਰਾਮੁ ਕਰੇ ਨਿਸਤਾਰਾ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਸੋ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ ਜੀਉ॥ 1॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਬਨਵਾਲੀ॥ ਹਰਿ ਹਿਰਦੈ ਸਦਾ ਸਦਾ ਸਮਾਲੀ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਜੀਅੜੇ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਛਡਾਵੈ ਜੀਉ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 998)॥ ਸੁਖ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਨਾਉ॥ ਮੰਗਤ ਜਨ ਜਾਚੈ ਹਰਿ ਦੇਹੁ ਪਸਾਉ॥ ਹਰਿ ਸਤਿ ਸਤਿ ਸਦਾ ਹਰਿ ਸਤਿ ਹਰਿ ਸਤਿ ਮੇਰੈ ਮਨਿ ਭਾਵੈ ਜੀਉ॥ 2॥ ਨਵੇ ਛਿਦ੍ਰ ਸ੍ਰਵਹਿ ਅਪਵਿਤ੍ਰਾ॥ ਬੋਲਿ ਹਰਿਨਾਮ ਪਵਿਤ੍ਰ ਸਭਿ ਕਿਤਾ॥ ਜੇ ਹਰਿ ਸੁਪ੍ਰਸੰਨੁ ਹੋਵੈ ਮੇਰਾ ਸੁਆਮੀ ਹਰਿ ਸਿਮਰਤ ਮਲੁ ਲਹਿ ਜਾਵੈ ਜੀਉ॥ 3॥ ਮਾਇਆ ਮੋਹੁ ਬਿਖਮੁ ਹੈ ਭਾਰੀ॥ ਕਿਉ ਤਰੀਐ ਦੁਤਰੁ ਸੰਸਾਰੀ॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਦੇਇ ਪ੍ਰਭੁ ਸਾਚਾ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ ਲੰਘਾਵੈ ਜੀਉ॥4॥ ਤੂ ਸਰਬੜ੍ ਤੇਰਾ ਸਭ ਕੋਈ॥ ਜੋ ਤੂ ਕਰਹਿ ਸੋਈ ਪ੍ਰਭ ਹੋਈ॥ ਜਨੁ ਨਾਨਕੁ ਗੁਣ ਗਾਵੈ ਬੇਚਾਰਾ ਹਰਿ ਭਾਵੈ ਹਰਿ ਥਾਇ ਪਾਵੈ ਜੀਉ॥ 5॥1॥7॥

Maru Mehla 4, Ghur(u) 5: Ek Onkar Satgur Persad(i): Hur(i), Hur(i) bhagat(i) bhuray bhundaara. Gurmukh(i) Ram(u) kuray nistaara. Jis nu kirpa kuray mayra Soami, so Hur(i) kay goon gaavaiy jeeou. 1. Hur(i), Hur(i) kirpa kuray Bunvaali. Hur(i) hirdaiy sudaa, sudaa smaaleen. Hur(i), Hur(i) Naam(u) jup-hou mayray jeeurray, jup(i) Hur(i), Hur(i) Naam(u) chhudaavaiy jeeou. 1. Ruhaou.

(PAGE 998): Sookh-saagur(u) Amrit(u) Hur(i) Naaoun. Mungut jun jaachaiy, Hur(i) dayhou pusaaou. Hur(i) Sat(i), Sat(i), sudaa Hur(i) Sat(i), Hur(i) Sat(i), mayraiy mun(i) bhaavaiy jeeou. 2. Nuvaiy Chhider serveh(i) upvittra. Boal(i) Hur(i) Naam puvittar subh(i) kitaa. Jay Hur(i) supersunn(u) hovaiy mayra Soami, Hur(i) simrut mul(u) leh(i) jaavaiy jeeou. 3. Maya, moh(u) bikhum(u) haiy bhaari. Kiyoun turiyaiy dootur sunsaari. Satgur(u) bohith(u)

dayay Prubh Saacha, jup(i) Hur(i), Hur(i) paar(i) lunghaavaiy jeeou. 4. Tu serbtur, Tayra subh koyee. Jo Tu kureh(i) soyee Prubh hoyee. Jun(u) Nanak(u) gaavaiy baychaara, Hur(i) bhaavaiy, Hur(i) thaayayn paavaiy jeeou. 5.1.7.

Word Meaning: Bhagat(i) = of worship. Ram(u) = Waheguru. Nistaara = salvation. 1. Bunvaali = a name for God. Smaaleen = remember. Jeeurray = soul; mind. Pause. Saagur = sea; source. Mungut = beggar. Jaachaiy = begs. Pusaaou = by benevolence. Sat(i) = eternal. Bhaavaiy = likes. 2. Nuvaiy = nine. Chhider = openings; doors. Serveh(i) = secrete. Upvittra = unholy; filthy. Puvittar = purified; holy. Supersunn(i) = overpleased. Mul(u) = filth. Leh(i) Jaayay = comes off. 3.
Bikhum Bhaari = extremely difficult. Dootur = difficult to swim across. Sunsaari = the world-sea. Bohith = ship. Paar(i) Lunghaayay = ferries across. 4. Serbtur = everywhere. Baychaara = poor. Thaayayn Paayay = recognizes; rewards. 5.

MEANING: The treasures of Waheguru's worship are always full (one can worship Him anytime), but only that individual sings His praise whom He is kind to, and He salvages His devotees in the shelter of the Guru. 1.
I always remember Waheguru in my heart when He becomes kind to you, oh my mind. Recite Waheguru's Naam, which emancipates you at the end, oh my mind. Pause.
Waheguru's Naam is the sea (unlimited source) of comforts. I am a beggar at Waheguru's Door, and beg for His Naam with His benevolence. I like (love) the ever-eternal God. 2.
All nine body doors secrete (wish for) filthy enjoyments, but they get purified when one recites Waheguru's Naam. If my Lord becomes overpleased, all the filth comes off with the recitation of His Naam. 3. Attachment to Maya is so strong that it is very difficult to get rid of it. How can one swim across the world-sea (sea of Maya), which is so difficult to swim across, with such attraction for Maya? But, if Waheguru sends the Guru as the ship, one can be ferried across the sea with the recitation of His Naam. 4.
You are present everywhere, and everyone belongs to You, oh Waheguru; only that happens which He plans. I am a poor devotee of Him, and sing His praise; it is up to Waheguru if He gives me any reward for that, oh Nanak. 5.1.7.

ਮਾਰੂ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੁ ਮਨ ਮੇਰੇ॥ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੈ ਹਰਿ ਤੇਰੇ॥ ਹਰਿ ਧਨੁ ਰਾਖਹੁ ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਹਰਿ ਚਲਦਿਆ ਨਾਲਿ ਸਖਾਈ ਜੀਉ॥ 1॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਸੋ ਧਿਆਵੈ॥ਨਿਤ ਹਰਿ ਜਪੁ ਜਾਪੈ ਜਪਿ ਹਰਿ ਸੁਖੁ ਪਾਵੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸੁ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਸਤਿਨਾਮੁ॥ ਜਗ ਮਹਿ ਸ੍ਰੇਸਟੁ ਊਤਮ ਕਾਮੁ॥ ਦੁਸਮਨ ਦੂਤ ਜਮਕਾਲੁ ਠੇਹ ਮਾਰਉ ਹਰਿ ਸੇਵਕ ਨੇੜਿ ਨ ਜਾਈ ਜੀਉ॥ 2॥ ਜਿਸੁ ਉਪਰਿ ਹਰਿ ਕਾ ਮਨੁ ਮਾਨਿਆ॥ ਸੋ ਸੇਵਕੁ ਚਹੁ ਜੁਗ ਚਹੁ ਕੁੰਟ ਜਾਨਿਆ॥ ਜੇ ਉਸ ਕਾ ਬੁਰਾ ਕਹੈ ਕੋਈ ਪਾਪੀ ਤਿਸੁ ਜਮ ਕੰਕਰੁ ਖਾਈ ਜੀਉ॥ 3॥ ਸਭ ਮਹਿ ਏਕੁ ਨਿਰੰਜਨ ਕਰਤਾ॥ ਸਭਿ ਕਰਿ ਕਰਿ ਵੇਖੈ ਆਪਣੇ ਚਲਤਾ॥ ਜਿਸੁ ਹਰਿ ਰਾਖੈ ਤਿਸੁ ਕਉਣੁ ਮਾਰੈ ਜਿਸੁ ਕਰਤਾ ਆਪਿ ਛਡਾਈ ਜੀਉ॥ 4॥ ਹਉ ਅਨਦਿਨੁ ਨਾਮੁ ਲਈ ਕਰਤਾਰੇ॥ ਜਿਨਿ ਸੇਵਕ ਭਗਤ ਸਭੇ ਨਿਸਤਾਰੇ॥ ਦਸ ਅਠ ਚਾਰਿ ਵੇਦ ਸਭਿ ਪੂਛਹੁ ਜਨ ਨਾਨਕ ਨਾਮੁ ਛਡਾਈ ਜੀਉ॥ 5॥2॥8॥

Maru Mehla 4: Hur(i), Hur(i) Naam(u) jup(u) mun mayray. Subh(i) kilvikh kaataiy Hur(i) Tayray. Hur(i) dhun(u) raakhou, Hur(i) dhun(u) sunchou, Hur(i) chuldiyaan naal(i) sukhaayee jeeou. 1. Jis nu kirpa kuray so dhiyaavaiy. Nit Hur(i) jup(u) jaapaiy, jup(i) Hur(i), sookh(u) paavaiy jeeou. Gur persadi Hur(i) rus(u) aavaiy, jup(i) Hur(i), Hur(i) paar(i) lunghaayee jeeou. 1. Ruhaou. Nirbhuou, Nirunkaar(u), Sat(i) Naam(u). Jug meh(i) srayshut(u), ootum kaam(u). Dooshmun doot Jumkaal(u) tthayh maarou, Hur(i) sayvuk nayrr(i) na jaayee jeeou. 2. Ji(u) oopur(i) Hur(i) ka mun(u) maaniya. Say sayvuk(u) chuhoun joog, chuhoun koont jaaniya. Jay oos ka boora kuhhaiy koyee paapi, tis(u) Jum kunkur(u) khaayee jeeou. 3. Subh meh(i) aik

Nirunjun Kerta. Subh(i) kur(i), kur(i) vaykhaiy Aapnay chulta. Jis(u) raakhaiy, tis(u) kaun(u) maaraiy, jis(u) Kerta, aap(i) chhudaayee jeeou. 4. Huoun undin(u) Naam(u) luyyeen Kartaray. Jin(i) sayvuk bhugut subhay nistaaray. Dus-utth, chaar(i) Vayd, subh(i) poochhou, jun Nanak, Naam(u) chhudaayee jeeou. 5.2.8.

Word Meaning: Kllvikh = sins. Sunchou = accumulate. Sukhaayee = friend; supporter. 1. Srayshut = supreme. Ootum = superior. Tthayh(u) Maarou = kills on the spot; completely destroys. 2. Chuhoun Koont = in all the four directions. Jaaniya = becomes famous. Kunkur(u) = assistant. 3. Chulta = amazing feats. Maaraiy = hurt; cause harm. Chhudaayee = protects. 4. Undin(u) = all the time. Nistaaray = salvaged. Dus-utth = 18 (Puranas). 5.

MEANING: Recite Waheguru's Naam, and He will eradicate all your sins, oh my mind. So, accumulate the Wealth of Waheguru's Naam and preserve it; it will be your supporter when you leave this world. 1.

Only that devotee recites Waheguru's Naam who is kind to, and he enjoys blissfulness by reciting His Naam all the time. One enjoys the sweetness of Waheguru's Naam with the grace of the Guru, and is ferried across the world-sea by reciting His Naam. Pause.

Waheguru is fearless (has no superior), is formless, and His Naam is the eternal recitation, which is the supreme and most superior deed in the world. You can kill your enemy - the agent of the Angel of spiritual death - on the spot (completely destroy his fear), because he does not even go near Waheguru's devotees. 2.

The devotee of Waheguru, whom He is kind to, is known all in all the four directions in all four eras. If some sinner thinks of causing any harm to him, the assistants of the Angel of death swallow him (spiritually kill him).

The creator, Waheguru, is present in everybody and enjoys His amazing feats after performing them. Who can cause any harm to His devotee who is protected by Him, and who is emancipated by Him? 4.

I always recite the Naam of Waheguru, which salvages all His devotees and His worshippers. You can ask the 18 Puranas, and the four Vedas, and you will find that it is only Waheguru's Naam that emancipates one, oh Nanak. 5.2.8.

ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 2॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i)

ਡਰਪੈ ਧਰਤਿ ਅਕਾਸੁ ਨਖ੍ਹ੍ਤ੍ਰਾ ਸਿਰ ਊਪਰਿ ਅਮਰ ਕਰਾਰਾ॥ ਪਉਨੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਡਰਪੈ ਡਰਪੈ ਇੰਦ੍ਰ ਬਿਚਾਰਾ॥ 1॥ ਏਕਾ ਨਿਰਭਉ ਬਾਤ ਸੁਨੀ॥ ਸੋ ਸੁਖੀਆ ਸੋ ਸਦਾ ਸੁਹੇਲਾ ਜੋ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨੀ॥ 1॥ ਰਹਾਉ॥ ਦੇਹਧਾਰ ਅਰੁ ਦੇਵਾ ਡਰਪਹਿ ਸਿਧ ਸਾਧਿਕ ਡਰਿ ਮੁਇਆ॥ ਲਖ ਚਉਰਾਸੀਹ ਮਰਿ ਮਰਿ ਜਨਮੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਜੋਇਆ॥ 2॥

(ਅੰਗ 999)॥ ਰਾਜਸੁ ਸਾਤਕੁ ਤਾਮਸੁ ਡਰਪਹਿ ਕੇਤੇ ਰੂਪ ਉਪਾਇਆ॥ ਛਲ ਬਪੁਰੀ ਇਹ ਕਉਲਾ ਡਰਪੈ ਅਤਿ ਡਰਪੈ ਧਰਮਰਾਇਆ॥3॥ ਸਗਲ ਸਮਗ੍ਰੀ ਡਰਹਿ ਬਿਆਪੀ ਬਿਨੁ ਡਰ ਕਰਣੈਹਾਰਾ॥ ਕਹੁ ਨਾਨਕ ਭਗਤਨ ਕਾ ਸੰਗੀ ਭਗਤ ਸੋਹਹਿ ਦਰਬਾਰਾ॥ 4॥1॥

Derpaiy dhert(i) akaash(u) nukhuttra, sir oopur(i) Amar kuraara. Paun(u), paani, baiysuntar(u) derpaiy, derpaiy Indar(u) bichaara. 1. Aika Nirbhuou baat sooni. So sookhiya, so sudaa soohayla, jo Gur mil(i) gaayay Gooni. 1. Ruhaou. Dayhdhaar, ur(u) dayva derpeh(i), Sidh, Saadhik dur(i) mooya. Lukh chauraasih mur(i), mur(i) junmay, phir(i), phir(i) joani joya. 2.

(PAGE 999): Raajus(u), Saatuk(u), Taamus(u) derpeh(i), kaytay roop oopaaya. Chhul bupuri, eh Kaula derpaiy, ut(i) derpaiy Dherm Raaya. 3. Sugul smuggri dereh(i) biyaapi, bin(u) der Kernaiyhaara. Kuhou Nanak, bhagtan ka sungee, bhagat soheh(i) Durbara. 4.1.

Word Meaning: Derpaiy = is afraid of; worships; obeys Laws. Nukhuttra = stars. Amar = Huqam; Command. Kuraara = very powerful. Baiysuntar(u) = fire. Indar = Indra = the god of rain; clouds. Bichaara = poor; helpless. 1. Nirbhuou = fearless (has no law to obey). Soohayla = in comforts. Gooni = virtues (praise of Waheguru). Pause. Dayhdhaar = having bodies. Dayva = gods. Dur(i) Mooya = tremble with fear. Lukh Chauraasih = the 8.4 million living beings. Joni Joya = cycled through many life forms. 2. Raajus = living being having Rajo Goon which is one of the three effects of Maya. It is the root of worldly attachments and working for worldly comforts. Saatuk(u) = living being having Sato Goon. It is the root of good qualities like patience, service to others, donations etc. Taamus(u) = living being having Tumo Goon. It is the root of ignorance, rage, ego etc. Roop = forms. Oopaaya = created. Chhul = deceptive. Bupuri = poor; powerless. Kaula = Maya. Dherm Raaya = Angel of justice. 3. Sugul Smuggri = the whole creation. Biyaapi = is affected. Sungee = friend. Soheh(i) = look dignified; are honoured. 4.

MEANING: The earth, the sky, and the stars are in Your fear (they obey Your Laws) because of Your powerful command over them, oh Waheguru. The air, the water, the fire, and the clouds are all helpless on their own (they cannot perform their functions) and obey Your Huqam, oh Lord. 1. I have learned only this thing that Waheguru alone is fearless (no law applies to Him). So, only that individual enjoys comfort and blissfulness who sings praise of Waheguru in the shelter of the Guru. Pause.

All living beings, the gods, the Sidhs, and the yogis, tremble in Your fear. But all those of the 8.4 million life forms who do not obey Your Huqam, take births, and die again, and again, and are cycled through many life forms, oh Waheguru. 2.

All those living beings of many different kinds which Waheguru has created, and are under the three different effects of Maya, are afraid of Him. Even the deceptive Maya and the Angel of justice are powerless on their own and become effective only with Waheguru's Huqam. 3. The whole creation is under the fear of Waheguru, and only the Creator Himself is fearless (above His laws). However, Waheguru is always a friend of His bhagats (devotees), who are honoured in His Court, oh Nanak. 4.1.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪਾਚ ਬਰਖ ਕੋ ਅਨਾਥੁ ਧ੍ਰੂ ਬਾਰਿਕੁ ਹਰਿ ਸਿਮਰਤ ਅਮਰ ਅਟਾਰੇ॥ ਪੁਤ੍ਰ ਹੇਤਿ ਨਾਰਾਇਣੁ ਕਹਿਓ ਜਮ ਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰੇ॥ 1॥ ਮੇਰੇ ਠਾਕੁਰ ਕੇਤੇ ਅਗਨਤ ਉਧਾਰੇ॥ ਮੋਹਿ ਦੀਨ ਅਲਪ ਮਤਿ ਨਿਰਗੁਣ ਪਰਿਓ ਸਰਣਿ ਦੁਆਰੇ॥ 1॥ ਰਹਾਉ॥ ਬਾਲਮੀਕੁ ਸੁਪਚਾਰੋ ਤਰਿਓ ਬਧਿਕ ਤਰੇ ਬਿਚਾਰੇ॥ ਏਕੁ ਨਿਮਖ ਮਨ ਮਾਹਿ ਅਰਾਧਿਓ ਗਜਪਤਿ ਪਾਰਿ ਉਤਾਰੇ॥ 2॥ ਕੀਨੀ ਰਖਿਆ ਭਗਤ ਪ੍ਰਹਿਲਾਦੈ ਹਰਨਾਖਸ ਨਖਹਿ ਬਿਦਾਰੇ॥ ਬਿਦਰੁ ਦਾਸੀ ਸੁਤੁ ਭਇਓ ਪੁਨੀਤਾ ਸਗਲੇ ਕੁਲ ਉਜਾਰੇ॥ 3॥ ਕਵਨ ਪਰਾਧ ਬਤਾਵਉ ਅਪੁਨੇ ਮਿਥਿਆ ਮੋਹ ਮਗਨਾਰੇ॥ ਆਇਓ ਸਾਮ ਨਾਨਕ ਓਟ ਹਰਿ ਕੀ ਲੀਜੈ ਭੁਜਾ ਪਸਾਰੇ॥ 4॥2॥

Maru Mehla 5: Paanch berkh ko anaath Dhuroo baarik(u), Hur(i) simrut amar ataaray. Poottar hayt(i) Naraayin(u) kuhhiyo, Jum kunkur maar(i) bidaaray. 1. Mayray Tthaakur kaytay ugunut oodhaaray. Moh(i) deen, ulp mut(i) nirgoon puriyo shern(i) Dooaaray. 1. Ruhaou. Baalmeek(u) soopchaaro turiyo, budhik turay bichaaray. Aik nimukh mun maah(i) araadhiyo, gujput(i) paar(i) ootaaray. 2. Keeni rukhiya bhugut Prehlaadaiy, Hrnaakhsh nukheh(i) bidaaray. Bidur(u) daasi-soot bhuyyio pooneeta, suglay kool oojaaray. 3. Kuvun praadh butaavoun apunay, mithiya moh mugnaaray. Aayo saam Nanak, oat Hur(i) kee, leejaiy bhooja pusaaraiy. 4.2.

Word Meaning: Paaanch Berkh Ko = of five years. Amar Ataaray = the tall palace of immortality (highest spiritual state). Hayt(i) = for. Naraayin = Waheguru. Bidaaray = destroyed. 1. Kaytay = Agunut = countless. Deen = poor. Ulp Mut(i) = of low wisdom. Nirgoon = without any virtues. Pause. Soopchaaro = dog-eater. Budhik = hunter (who killed Krishna). Nimukh = a moment. Gujput(i) = elephant which was trapped by the octopus. Nukheh(i) = with claws. Bidaaray = destroyed. Bidur = of Mahabharat. Daasi Soot = the son of a maid. Pooneeta = purified; holy. Oojaaray =enlightened. 3. Praadh = vices. Mithiya Moh = in love for the perishable. Mugnaaray = lost in; intoxicated. Saam = Oat = shelter. Leejaiy = accept; embrace. Bhooja Pusaaray = with arms spread. 4.

MEANING: The orphan Dhuroo was only five years old when he began to recite Waheguru'//s Naam, and attained the highest spiritual state to become immortal (by merging into Waheguru). Waheguru destroyed the assistants of the Angel of death of Ajamul (who was considered a sinner for marrying a prostitute), because he used to call his son Narayan (a name for Waheguru), thus reciting His Naam - even though he did so unknowingly (see "Introduction for full story). 1.

My Lord, the Creator (Waheguru), salvaged countless people. I am poor (humble), have low wisdom, and have no good quality, but have come to You for shelter. Pause.

Baalmeek, who was a low-caste untouchable and who used to kill dogs for food, was salvaged because he recited Your Naam; and the poor hunter, who killed Krishna, was also salvaged because he too recited Your Naam. (See "Introduction" for full story). Similarly, the elephant, trapped in the tentacles of an octopus and about to drown, was rescued in an instant when it remembered God for help. 2.

Waheguru protected His devotee, the child Prahalad, from being killed by his father, Hernaakhsh, who was torn apart by god Vishnu with His claws. Similarly, Bidur (of Mahabharat), who was the son of a maid, was purified (enlightened) by Waheguru when he invited Krishna for dinner. In addition, all his associates were also enlightened. 3.

How many vices of mine can I describe!! I am always intoxicated by the false attractions in life. But I have come to Waheguru's shelter, and pray to Him to accept me with open arms, oh Nanak. 4.2.

ਮਾਰੂ ਮਹਲਾ 5॥ ਵਿਤ ਨਵਿਤ ਭ੍ਰਮਿਓ ਬਹੁ ਭਾਤੀ ਅਨਿਕ ਜਤਨ ਕਰਿ ਧਾਏ॥ ਜੋ ਜੋ ਕਰਮ ਕੀਏ ਹਉ ਹਉਮੈ ਤੇ ਤੇ ਭਏ ਅਜਾਏ॥ 1॥ ਅਵਰ ਦਿਨ ਕਾਹੂ ਕਾਜ ਨ ਲਾਏ॥ ਸੋ ਦਿਨੁ ਮੋ ਕਉ ਦੀਜੈ ਪ੍ਰਭ ਜੀਉ ਜਾ ਦਿਨ ਹਰਿ ਜਸੁ ਗਾਏ॥ 1॥ ਰਹਾਉ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਦੇਖਿ ਪਸਾਰਾ ਇਸ ਹੀ ਮਹਿ ਉਰਝਾਏ॥ ਮਾਇਆ ਮਦ ਚਾਖਿ ਭਏ ਉਦਮਾਤੇ ਹਰਿ ਹਰਿ ਕਬਹੂ ਨ ਗਾਏ॥ 2॥ ਇਹ ਬਿਧਿ ਖੋਜੀ ਬਹੁ ਪਰਕਾਰਾ ਬਿਨੁ ਸੰਤਨ ਨਹੀ ਪਾਏ॥ ਤੁਮ ਦਾਤਾਰ ਵਡੇ ਪ੍ਰਭ ਸੰਮ੍ਰਥ ਮਾਗਨ ਕਉ ਦਾਨੁ ਆਏ॥ 3॥ ਤਿਆਗਿਓ ਸਗਲਾ ਮਾਨੁ ਮਹਤਾ ਦਾਸ ਰੇਣ ਸਰਣਾਏ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਮਿਲਿ ਭਏ ਏਕੈ ਮਹਾ ਅਨੰਦ ਸੁਖ ਪਾਏ॥ 4॥3॥

Maru Mehla 5: Vitt, nuvitt bhermiyo buhou bhaanti, anik jutun kur(i) dhaayay. Jo, jo kerm keeyay huoun haumein, tay, tay bhuyyay ajaayay. 1. Uver din kaahoo kaaj na laayay. So din(u) mo kuou deejaiy Prubh Jeeou, ja din Hur(i) jus(u) gaayay. 1. Ruhaou. Poottar, kluttar, greh daykh pusaara, iss hee meh(i) oorjhaayay. Maya mud chaakh bhuyyay oodmaatay, Hur(i), Hur(i) kubhoon na gaayay. 2. Eh bidh(i) khoji buhou perkaara, bin(u) Suntun nuhhi paayay. Toom Dataar, vudday Prubh sumruth, maangun kuou daan aayay. 3. Tiyaagiyo sugla maan(u) mehta, daas raiyn shernaayay. Kuhou Nanak, Hur(i) mil(i) bhuyyay aiykaiy, muhaa anund sookh paayay. 4.3.

Word Meaning: Vitt = wealth. Nuvitt = for the sake of. Bhermiyo = wandered around. Buhou Bhaanti = in many ways. Anik = countless. Jutun = efforts. Dhaayay = rushes (shows excitement) Huoun = Haumein = selfishness and ego. Tay Tay = all those. Bhuyyay = became. Ajaayay = waste; worthless. 1. Uver = others. Kaahoo Kaaj = for good

cause. Pause. Kluttar = wife. Pusaara = expanse. Oorjhaayay = tangled in. Mud = liquor. Oodmaatay = intoxicated. 2. Bidh(i) = approach. Khoji = explored. Buhou Perkaara = in many ways. Dataar = donor; provider. Sumruth = fully capable. 3. Tiyaagiyo = renounced; gave up. Maan(u) = pride. Mehta = respect in society. Bhuyyay Aikaiy = became one; merged into. 4.

MEANING: The man wanders around in excitement, and in many different ways for the sake of earning money; but all those tasks that he performs due to his selfishness and ego, are worthless for his spirituality. 1. All other days (without reciting Waheguru's Naam) are spiritually worthless; kindly grant me those days on which I may sing Your praise, oh Waheguru. Pause.

The man remains tangled in worldly attractions and relations, like his sons and his wife, and in the expanse of the household. He stays intoxicated, enjoying the taste of the liquor of Maya, and never recites Waheguru's Naam. 2.

I have searched for different approaches (to get connected with Waheguru) in many ways, and have found that one cannot connect with Him without taking shelter of the holy men (the Guru). So, I have come to the great and the omnipotent Waheguru, who is the provider for all of us, to beg for the donation of His Naam. 3.

I have given up all my pride and my respect in society, and have come to Waheguru as His slave to get the dust of His Feet (His Naam). I have been connected to Waheguru and have become "one" with Him (through His kindness), oh Nanak. 4.3.

ਮਾਰੂ ਮਹਲਾ 5॥ ਕਵਨ ਥਾਨ ਧੀਰਿਓ ਹੈ ਨਾਮਾ ਕਵਨ ਬਸਤੁ ਅਹੰਕਾਰਾ॥ ਕਵਨ ਚਿਹਨ ਸੁਨਿ ਊਪਰਿ ਛੋਹਿਓ ਮੁਖ ਤੇ ਸੁਨਿ ਕਰਿ ਗਾਰਾ॥ 1॥ ਸੁਨਹੁ ਰੇ ਤੂ ਕਉਨੁ ਕਹਾ ਤੇ ਆਇਓ॥ ਏਤੀ ਨ ਜਾਨਉ ਕੇਤੀਕ ਮੁਦਤਿ ਚਲਤੇ ਖਬਰਿ ਨ ਪਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਸਹਨ ਸੀਲ ਪਵਨ ਅਰੁ ਪਾਨੀ ਬਸੁਧਾ ਖਿਮਾ ਨਿਭਰਾਤੇ ॥ ਪੰਚ ਤਤ ਮਿਲਿ ਭਇਓ ਸੰਜੋਗਾ ਇਨ ਮਹਿ ਕਵਨ ਦੁਰਾਤੇ॥ 2॥ ਜਿਨਿ ਰਚਿ ਰਚਿਆ ਪੁਰਖਿ ਬਿਧਾਤੈ ਨਾਲੇ ਹਉਮੈ ਪਾਈ॥ ਜਨਮ ਮਰਣੁ ਉਸ ਹੀ ਕਉ ਹੈ ਰੇ ਓਹਾ ਆਵੈ ਜਾਈ॥ 3॥ ਬਰਨੁ ਚਿਹਨੁ ਨਾਹੀ ਕਿਛੁ ਰਚਨਾ ਮਿਥਿਆ ਸਗਲ ਪਸਾਰਾ॥ ਭਣਤਿ ਨਾਨਕੁ ਜਬ ਖੇਲ ਉਝਾਰੈ ਤਬ ਏਕੈ ਏਕੰਕਾਰਾ॥ 4॥4॥

Maru Mehla 5: Kuvun thaan dheeriyo haiy naama, kuvun bust ahunkaara. Kuvun chihn soon(i) oopur(i) chhohiyo, mookh tay soon(i) kur(i) gaara. 1. Soonhou ray, tu kaun(u), kuhaa ta aayo? Aiyti na jaanoun, kaytik moodut(i) chultay khubur(i) na paayo, 1. Ruhaou. Sehn sheel, puvun ur(u) paani, busoodha khimaa nibhraantay. Punch tutt mil(i) bhuyyiou sunjoga, inn meh(i) kuvun dooraatay. 2. Jin(i) ruch(i) ruchiya, Purakh(i) Bidhaataiy, naalay haumein paayee. Junum mern(u) Oos hee kuou haiy ray, Oha aavaiy jaayee. 3. Bern(u), chihn(u), naahi kichh(u) ruchna, mithiya sugul pusaara. Bhunut(i) Nanak(u) jub khayl oojhaaraiy, tub Aikaiy Ekunkaara. 4.4.

Word Meaning: Dheeriyo = settled. Naam = name calling. Bust = resides. Chihn = scar; wound. Oopur Chhohiyo = went through the roof. Gaara = name calling. 1. Aiyti Na Jaanoun = do not know even that. Kaytik Moodut(i) = for how long. Khubur(i) = knowledge. Pause. Sehn Sheel = having patience. Ur(u) = and. Busoodha = earth. Khimaa = forgiving. Nibhraantay = without doubt. Sunjoga = union. Dooraatay = bad quality. 2. Ruch(i) Ruchiya = created the world. Bidhaataiy = carver of our fates (Waheguru). 3. Bern Chihn = physical (visible) features. Mithiya = false. Pusaara = expanse. Bhunut(i) = says. Oojhaaraiy = dismantles. 4.

MEANING: Do you even know who you are, and where you have come from, oh man? You have no knowledge about the length of time you have been travelling through different life forms. **Pause.**

So, where does your ego still reside in your mind (which keeps you in the birth-death cycle), and what has happened to Waheguru's Naam, which resides hidden in your heart, and which can terminate your reincarnations? What wound-causing curses have you heard so that you are going through the roof, oh man? 1.
All five elements, by whose union you have come into existence, have good qualities. For example, water and the air have great patience and provide their services to all indiscriminately, and the earth is always forgiving beyond any doubt. So, what is wrong with them (that you have bad qualities like rage and ego)? 2.
(Answer)The Creator, which is also the carver of our fates, and which has created the universe, has also made selfishness and ego a part of the personality of the living beings. And, it is He who takes births and dies, and comes and goes. 3.
The creation has no permanent visible features (as things keep changing with time), and the whole expanse of the universe is false (short-lived). Waheguru alone remains behind when He folds (dismantles) the drama of the world, oh Nanak. 4.4.

(ਅੰਗ 1000)॥ ਮਾਰੂ ਮਹਲਾ 5॥ ਮਾਨ ਮੋਹ ਅਰੁ ਲੋਭ ਵਿਕਾਰਾ ਬੀਓ ਚੀਤਿ ਨ ਘਾਲਿਓ॥ ਨਾਮ ਰਤਨੁ ਗੁਣਾ ਹਰਿ ਬਣਜੇ ਲਾਦਿ ਵਖਰੁ ਲੈ ਚਾਲਿਓ॥ 1॥ ਸੇਵਕ ਕੀ ਓੜਕਿ ਨਿਬਹੀ ਪ੍ਰੀਤਿ॥ ਜੀਵਤ ਸਾਹਿਬ ਸੇਵਿਓ ਅਪਨਾ ਚਲਤੇ ਰਾਖਿਓ ਚੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੀ ਆਗਿਆ ਕੀਨੀ ਠਾਕੁਰਿ ਤਿਸ ਤੇ ਮੁਖੁ ਨਹੀ ਮੋਰਿਓ॥ ਸਹਜੁ ਅਨੰਦੁ ਰਖਿਓ ਗ੍ਰਿਹ ਭੀਤਰਿ ਉਠਿ ਉਆਹੂ ਕਉ ਦਉਰਿਓ॥ 2॥ ਆਗਿਆ ਮਹਿ ਭੂਖ ਸੋਈ ਕਰਿ ਸੂਖਾ ਸੋਗ ਹਰਖ ਨਹੀ ਜਾਨਿਓ॥ ਜੋ ਜੋ ਹੁਕਮੁ ਭਇਓ ਸਾਹਿਬ ਕਾ ਸੋ ਮਾਥੈ ਲੈ ਮਾਨਿਓ॥ 3॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਠਾਕੁਰ ਸੇਵਕ ਕਉ ਸਵਰੇ ਹਲਤ ਪਲਾਤਾ॥ ਧੰਨੁ ਸੇਵਕੁ ਸਫਲੁ ਓਹੁ ਆਇਆ ਜਿਨਿ ਨਾਨਕ ਖਸਮੁ ਪਛਾਤਾ॥ 4॥5॥

(PAGE 1000): **Maru Mehla 5:** Maan, moh, ur(u) lobh, vikaara, beeyo cheet(i) na ghaaliyo. Naam ruttan goona Hur(i) bunjay, laad(i) vukkhur laiy chaaliyo. 1. Sayvuk kee orruk(i) nib-hee preet(i). Jeevut Sahib sayviyo apuna, chultay raakhiyo cheet(i). Pause. Jaiysi aagiya keeni Tthaakur(i) tis tay mookh(u) nuhhi morriyo. Sehj(u), anund(u) rukhiyo greh bheetur(i), ootth(i) oaahoo kuou dauriyo. 2. Aagiya meh(i) bhookh, soyee kur(i) sookha, soag, herkh nuhhi jaaniyo. Jo, jo, Huqam(u) bhuyyo Sahib ka, so maathaiy laiy maaniyo. 3. Bhuyyo kirpal(u) Tthaakur sayvuk kuou, suvray hult, plaata. Dhunn(u) sayvuk sufl(u) oh(u) aaya, jin(i) Nanak Khusm(u) puchhata. 4.5.
Word Meaning: Maan = pride. Ur(u) = and. Vikaara = vices. Beeyo = other. Ghaaliyo = brought to mind. Goonaa = noble qualities. Bunjay = bought; acquired. Vukkhur = merchandize. 1. Orruk(i) = till the end. Nib-hee = lasted. Pause.
Aagiya = order. Morriyo = turned away. Sehj = peacefulness. Anund = blissfulness. Oaahoo = for that. 2. Soag = sadness. Herkh = happiness. Maathaiy Laiy Maaniyo = obeyed as good fortune (gladly). 3.
Suvray = refined; made successful. Hult Pulaata = this world and the next. 4.
MEANING: The love of the true devotee for Waheguru lasts till the end as he serves the Lord (recites His Naam) as long as he lives, and keeps Him in mind at the time of leaving this world. **Pause.**
Such a devotee deals in the noble qualities, and in Waheguru's Naam in his life, and carries this holy merchandise with him (to the next world as well). He does not let his pride, worldly attractions, greed, and other vices enter his mind. 1. (I am also a slave of Waheguru), and I never turned my face away from His orders (never refused to accept them), and rushed to carry them out happily with peace and blissfulness in my mind. 2.
If I had to stay hungry while carrying out His orders, I felt blissful even then, and never differentiated between happiness and sadness. Whatever orders He issued, I gladly

accepted them. 3. The Lord became benevolent to His devotee and made both the worlds successful for me. The devotees of Waheguru, who recognize Him (make connection with Him), are praiseworthy (are highly fortunate), oh Nanak. 4.

ਮਾਰੂ ਮਹਲਾ 5॥ ਖੁਲਿਆ ਕਰਮੁ ਕਿਰਪਾ ਭਈ ਠਾਕੁਰ ਕੀਰਤਨ ਹਰਿ ਹਰਿ ਗਾਈ॥ ਸ੍ਰਮੁ ਥਾਕਾ ਪਾਏ ਬਿਸ੍ਰਾਮਾ ਮਿਟਿ ਗਈ ਸਗਲੀ ਧਾਈ॥ 1॥ ਅਬ ਮੋਹਿ ਜੀਵਨ ਪਦਵੀ ਪਾਈ॥ ਚੀਤਿ ਆਇਓ ਮਨਿ ਪੁਰਖੁ ਬਿਧਾਤਾ ਸੰਤਨ ਕੀ ਸਰਣਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਨਿਵਾਰੇ ਨਿਵਰੇ ਸਗਲ ਬੈਰਾਈ॥ ਸਦ ਹਜੂਰਿ ਹਾਜਰੁ ਹੈ ਨਾਜਰੁ ਕਤਹਿ ਨ ਭਇਓ ਦੂਰਾਈ॥ 2॥ ਸੁਖ ਸੀਤਲ ਸਰਧਾ ਸਭ ਪੂਰੀ ਹੋਏ ਸੰਤ ਸਹਾਈ॥ ਪਾਵਨ ਪਤਿਤ ਕੀਏ ਖਿਨ ਭੀਤਰਿ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਈ॥ 3॥ ਨਿਰਭਉ ਭਏ ਸਗਲ ਭੈ ਖੋਏ ਗੋਬਿਦ ਚਰਣ ਓਟਾਈ॥ ਨਾਨਕੁ ਜਸੁ ਗਾਵੈ ਠਾਕੁਰ ਕਾ ਰੈਨਿ ਦਿਨਸੁ ਲਿਵ ਲਾਈ॥ 4॥6॥

Maru Mehla 5: Khoolliya kerm(u), kirpa bhuyyee Tthaakur, keertun Hur(i), Hur(i) gaayee. Sherm(u) thaaka, paayay bisraama, mit(i) guyyee suglee dhaayee. 1. Ub moh(i) jeevun pudvee paayee. Cheet(i) aayo mun(i) Purakh(u) Bidhaata, suntun kee shernaayee. 1. Ruhaou. Kaam(u), kroadh(u), lobh(u), moh(u) nivaaray, nivray sugul baiyraayee. Sud hujoor(i), haajur(u) haiy naajur(u), kuteh(i) na bhuyyo dooraayee. 2. Sookh seetul, sherdha subh poori, hoyay Sunt suhaayee. Paavun, putit keeyay khin bheetur(i), mehma kuthun(u) na jaayi. 3. Nirbhuou bhuyyay sugul bhaiy khoyay, Gobind Churn oataayee. Nanak(u) jus(u) gaavaiy Tthaakur ka, raiyn(i) dinus(u) liv laayee. 4.6.

Word Meaning: Khooliya Kerm(u) = fortune began to favour. Sherm(u) = hard work for worldly affairs. Thaaka = exhausted; ended. Bisraama = peace of mind. Mit Guyyee = ended. Dhaayee = rushing around. 1. Ub = now. Jeevun Pudvee = high spiritual state. Purakh(u) Bidhaata = the carver of our fates, Waheguru. Pause.
Nivaaray = removed; get rid of. Baiyraayee = enemies (the five demons). Haajur(u) Hujoor(i) = present close by. Naajur(u) = visible to eyes. Kuteh(i) Na = nowhere. Dooraayee = distance; separation. 2. Seetul = calm; peaceful. Sherdha = wishes. Paavun = holy; pious. Putit = immoral. Khin Bheetur(i) = in a moment. Mehma = greatness; praise. 3. Khoyay = lost; removed. Oataayee = shelter. 4.

MEANING: I remembered the Creator, Waheguru, (recited His Naam) in the company (shelter) of the holy saints, and have now attained the high spiritual state. **Pause.**
With good fortune in my favour, and with the benevolence of the Lord, I sang Waheguru's praise, whereby my hard efforts, and my running around to acquire worldly comforts have ended, and my mind has become peaceful. 1.
With Waheguru's benevolence, I have been able to get rid of my lust, rage, greed, and worldly attachments, and all five demons, which were my enemies, have also been destroyed (brought under control). Waheguru is close to me, visible to my eyes, and there is no separation between us, now. 2.
With the support of the holy saints, I have attained blissfulness and calmness of mind, and all my wishes have been fulfilled. They transformed me from an immoral person to a pious person; I cannot sing their praise (greatness) enough. 3.
By taking shelter of Waheguru, all my worldly fears have gone, and I have become fearless. Now, I sing the Lord's praise day and night with full faith, oh Nanak. 4.6.

ਮਾਰੂ ਮਹਲਾ 5॥ ਜੋ ਸਮਰਥੁ ਸਰਬ ਗੁਣ ਨਾਇਕੁ ਤਿਸ ਕਉ ਕਬਹੁ ਨ ਗਾਵਸਿ ਰੇ॥ ਛੋਡਿ ਜਾਇ ਖਿਨ ਭੀਤਰਿ ਜਾ ਕਉ ਉਆ ਕਉ ਫਿਰਿ ਫਿਰਿ ਧਾਵਸਿ ਰੇ॥ 1॥ ਅਪੁਨੇ ਪ੍ਰਭ ਕਉ ਕਿਉ ਨ ਸਮਾਰਸਿ ਰੇ॥ ਬੈਰੀ ਸੰਗਿ ਰੰਗ ਰਸਿ ਰਚਿਆ ਤਿਸੁ ਸਿਉ ਜੀਅਰਾ ਜਾਰਸਿ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਨਾਮਿ ਸੁਨਿਐ ਜਮੁ ਛੋਡੈ ਤਾ ਕੀ ਸਰਣਿ ਨ ਪਾਵਸਿ ਰੇ॥ ਕਾਢਿ ਦੇਇ ਸਿਆਲ ਬਪੁਰੇ ਕਉ ਤਾ ਕੀ ਓਟ ਟਿਕਾਵਸਿ ਰੇ॥ 2॥ ਜਿਸ ਕਾ ਜਾਸੁ ਸੁਨਤ ਭਵ ਤਰੀਐ ਤਾ ਸਿਉ ਰੰਗੁ ਨ ਲਾਵਸਿ ਰੇ॥ ਥੋਰੀ ਬਾਤ ਅਲਪ ਸੁਪਨੇ ਕੀ ਬਹੁਰਿ

ਬਹੁਰਿ ਅਟਕਾਵਸਿ ਰੇ॥ 3॥ ਭਇਓ ਪ੍ਰਸਾਦਿ ਕ੍ਰਿਪਾਨਿਧਿ ਠਾਕੁਰ ਸੰਤ ਸੰਗਿ ਪਤਿ ਪਾਈ॥ ਕਹੁ ਨਾਨਕ ਤ੍ਰੈ ਗੁਣ ਭ੍ਰਮੁ ਛੂਟਾ ਜਉ ਪ੍ਰਭ ਭਏ ਸਹਾਈ॥ 4॥7॥

Maru Mehla 5: Jo sumruth(u), serb goon naayik, Tis(u) kuou kubhoon na gaavus(i) ray. Chhoad(i) jaayay khin bheetur(i) ja kuou, ooaa kuou phir(i), phir(i) dhaavus(i) ray. 1. Apunay Prubh kuou kiyoun na smaarus(i) ray. Bairy sung(i), rung rus(i) ruchiya, tis(u) siyoun jeeura jaarus(i) ray. 1. Ruhaou. Ja kaiy Naam(i) sooniyaiy, Jum(u) chhoadaiy, Ta kee shern(i) na paavus(i) ray. Kaadh(i) dayay siyal bupuray kuou, Ta kee oat tikaavus(i) ray. 2. Jis ka jaas(u) soonut bhuv turiyaiy, Ta siyoun rung(u) na laavus ray. Thori baat ulp soopnay kee, buhour(i), buhour(i) utkaavus(i) ray. 3. Bhuyyo persad(i) Kirpa-nidh(i) Tthaakur, Sunt sung(i) put(i) paayee. Kuhou Nanak, traiy- goon bherm(u) chhoota, juou Prubh bhuyyay suhaayee. 4.7.

Word Meaning: Jo = which. Sumruth = all capable. Naayik = master. Kubhoon Na = never. Ray = oh man. Chhoad(i) Jaayay = which leaves you. Ooaa Kuou = the same. Dhaavus(i) = rushes for. 1. Smaarus(i) = remember. Ruchiya = absorbed; friendly. Jeeura = soul; mind. Jaarus(i) = burns; suffers in. Pause.
Siyal = jackal. Bupuray = poor; weak (worldly attractions). Tikaavus(i) = stay. 2.
Jaas(u) = praise. Bhuv = world-sea. Rung(u) = love. Ulp = small; short. Utkaavus(i) = gets tangles in. 3. Kirpa-Nidh(i) = the treasure (source) of benevolence. Put(i) = respect. Trai-Goon = the three effects of Maya. Bherm(u) = illusion. Chhoota = ended.4.

MEANING: You do not sing praise of Waheguru, who is omnipotent and the master of all virtues, but rush for the thing (Maya) again and again, which can leave you in a moment, oh man. 1. Why don't you remember your Waheguru, oh foolish man? You are very friendly and in love with your enemy (Maya), which will burn your soul. Pause.
You do not come to the shelter of Waheguru listening to whose Naam even the Angel of death runs away. Take the shelter of the lion (Waheguru), which will throw away the weak jackal (Maya) out of your mind. 2. You do not foster love for Waheguru by listening to the praise of those who swim across the world-sea. But, get repeatedly tangled in the short-lived comforts which are like a dream. 3.
With the grace of the Lord, which is the source of kindness, I earned respect (by reciting His Naam) in the company of the Guru. With the kind support of Waheguru, I got emancipation from the three effects of Maya, oh Nanak. 4.7.

ਮਾਰੂ ਮਹਲਾ 5॥ ਅੰਤਰਜਾਮੀ ਸਭ ਬਿਧਿ ਜਾਨੈ ਤਿਸ ਤੇ ਕਹਾ ਦੁਲਾਰਿਓ॥ ਹਸਤ ਪਾਵ ਝਰੇ ਖਿਨ ਭਤਿਰਿ ਅਗਨਿ ਸੰਗਿ ਲੈ ਜਾਰਿਓ॥ 1॥
(ਅੰਗ 1001)॥ ਮੂੜੇ ਤੈ ਮਨ ਤੇ ਰਾਮੁ ਬਿਸਾਰਿਓ॥ ਲੂਣੁ ਖਾਇ ਕਰਹਿ ਹਰਾਮਖੋਰੀ ਪੇਖਤ ਨੈਨ ਬਿਦਾਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਅਸਾਧ ਰੋਗੁ ਉਪਜਿਓ ਤਨ ਭੀਤਰਿ ਟਰਤ ਨ ਕਾਹੂ ਟਾਰਿਓ॥ ਪ੍ਰਭ ਬਿਸਰਤ ਮਹਾ ਦੁਖੁ ਪਾਇਓ ਇਹੁ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰਿਓ॥ 2॥8॥

Maru Mehla 5: Untarjaami, subh bidh(i) jaanaiy, Tis tay kuhhaan doolaariyo. Hust, paanv jhuray khin bheetur(i), ugun(i) sung(i) laiy jaariyo. 1.

(PAGE 1001): Moorray, taiyn mun tay Ram(u) bisaariyo. Loon(u) khaayay kureh(i) hraamkhori, paykhut naiyn bidaariyo. 1. Ruhaou. Asaadh roag(u) oopjiyo tun bheetur(i), turt na kaahoo taariyo. Prubh bisrut, muhaa dookh(u) paayo, eh(u) Nanak tutt(u) beechaariyo.2.

Word Meaning: Untarjaami = omniscient. Subh Bidh(i) = all plans. Doolaariyo = can be hidden. Hust = hands. Paanv = feet. Jhuray = drop; are burned. Jaariyo = burned. 1. Moorray = oh, foolish. Bisaariyo = forgotten. Loon(u) Khaayay = live on food provided by Waheguru. Hraamkhori = disloyalty; ungratefulness. Paykhut = see. Naiyn Bidaariyo

= with wide-opened eyes; shocked. Pause. Asaadh = incurable. Roag = illness. Turt Na = cannot be averted (treated). Tutt(u) = the basic truth. 2.
MEANING: Nothing can stay hidden from Waheguru, which is omniscient and knows everything. (So, what is the use of hiding one's misdeeds from Him, which he performs to enjoy sensual pleasures? One forgets that all parts of his body, like his hands and feet, which he had been using to assist his body in enjoying pleasures, will burn and fall from the body when he is put on fire after his death. 1.
You have forgotten Waheguru, which is your provider for everything, oh foolish man. You eat and use His gifts, but are disloyal and ungrateful to Him, and see with dilated eyes (are shocked with surprise) when you are told the reality. Pause.
(Because of forgetting Waheguru), an incurable disease (of selfishness and ego), which cannot be averted, proliferates in one's body. I have found the basic truth that the man suffers (from this disease) greatly by forgetting Waheguru, oh Nanak. 2.8.

ਮਾਰੂ ਮਹਲਾ 5॥ ਚਰਨ ਕਮਲ ਪ੍ਰਭ ਰਾਖੇ ਚੀਤਿ॥ ਹਰਿ ਗੁਣ ਗਾਵਹ ਨੀਤਾ ਨੀਤ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਊ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਹੈ ਸੋਊ॥ 1॥ ਸੰਤਨ ਕੀ ਓਟ ਆਪੇ ਆਪਿ॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਵਸਿ ਹੈ ਸਗਲ ਸੰਸਾਰੁ॥ ਆਪੁ ਆਪਿ ਆਪਿ ਨਿਰੰਕਾਰੁ॥ ਨਾਨਕ ਗਹਿਓ ਸਾਚਾ ਸੋਇ॥ ਸੁਖੁ ਪਾਇਆ ਫਿਰਿ ਦੂਖੁ ਨ ਹੋਇ॥ 2॥9॥
Maru Mehla 5: Churn Kumul Prubh raakhay cheet(i). Hur(i) goon gaaveh neeta neet Tis(u) bin(u) dooja uver(u) na koyoo. Aad(i), mudh(i), unt(i) haiy Soyoo. 1. Suntun kee oat, Aapay Aap(i). Ruhaou. Ja kaiy vuss(i) haiy sugul sunsaar(u). Aap(u), Aap(i), Aap(i), Aap(i) Nirunkaar(u). Nanak guhhiyo Saacha Soyay. Sookh(u) paaya, phir(i) dookh(u) na hoyay. 2.9.
Word Meaning: Churn Kumul Prubh = the lotus-like Feet (Naam) of Waheguru. Neeta, Neet = everyday; all the time. Aad(i) = in the beginning. Mudh(i) = in the middle (at present). Unt(i) = at the end. 1. Vuss(i) Haiy = under control. Guhhiyo = held; embedded in heart. 2.
MEANING: Waheguru, Himself, is the support of His holy saints. **Pause.**
The holy saints keep Waheguru's Naam in their mind all the time, and sing His praise. They do not acknowledge any other power and believe that Waheguru was present at the beginning of the universe, is present now, and will be present at the end to control the world. 1. I have taken the shelter of the eternal Waheguru, who controls the whole world, is all by Himself, in whose shelter are all comforts, and no suffering again, oh Nanak. 2.9.

ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 3॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤਾ ਜੀਅ ਸੁਖ ਦਾਤਾ ਤੁ ਕਾਹੇ ਬਿਸਾਰਿਓ ਅਗਿਆਨਥ॥ ਹੋਛਾ ਮਦੁ ਚਾਖਿ ਹੋਏ ਤੁਮ ਬਾਵਰ ਦੁਲਭ ਜਨਮੁ ਅਕਾਰਥ॥ 1॥ ਰੇ ਨਰ ਐਸੀ ਕਰਹਿ ਇਆਨਥ॥ ਤਜਿ ਸਾਰੰਗਧਰ ਭ੍ਰਮਿ ਤੂ ਭੂਲਾ ਮੋਹਿ ਲਪਟਿਓ ਦਾਸੀ ਸੰਗਿ ਸਾਨਥ॥ 1॥ ਰਹਾਉ॥ ਧਰਣੀ ਧਰੁ ਤਿਆਗਿ ਨੀਚ ਕੁਲ ਸੇਵਹਿ ਹਉ ਹਉ ਕਰਤ ਬਿਹਾਵਥ॥ ਫੋਕਟ ਕਰਮ ਕਰਹਿ ਅਗਿਆਨੀ ਮਨਮੁਖ ਅੰਧੁ ਕਹਾਵਥ॥ 2॥ ਸਤਿ ਹੋਤਾ ਅਸਤਿ ਕਰਿ ਮਾਨਿਆ ਜੋ ਬਿਨਸਤ ਸੋ ਨਿਹਚਲੁ ਜਾਨਥ॥ ਪਰ ਕੀ ਕਉ ਅਪਨੀ ਕਰਿ ਪਕਰੀ ਐਸੇ ਭੂਲ ਭੁਲਾਨਥ॥ 4॥ ਖਤ੍ਰੀ ਬ੍ਰਾਹਮਣ ਸੂਦ ਵੈਸ ਸਭ ਏਕੈ ਨਾਮਿ ਤਰਾਨਥ॥ ਗੁਰੁ ਨਾਨਕੁ ਉਪਦੇਸੁ ਕਹਤੁ ਹੈ ਜੋ ਸੁਨੈ ਸੋ ਪਾਰਿ ਪਰਾਨਥ॥ 4॥1॥10॥
Maru Mehla 5, Ghur(u) 3: Ek Onkar Satgur Persad(i). Praan Sookh-Daata, jea Sookh-daata, tu kaahay bisaariyo ugiyaanuth? Hoachha mud(u) chaakh(i) hoyay toom baavur, doolubh junum(u) akaaruth. 1. Ray nur, aiysi kureh(i) iyaanuth!! Tuj(i) Saarungdhur, bherm(i) tu bhoola, moh(i) luptiyo, daasi sung(I saanuth. 1. Ruhaou. Dhernidhur(u) tiyaag(i), neech-kool sayveh(i), huoun, huoun kert bihaavuth. Phokut kerm kureh(i) ugiyaani, munmukh(i) undh(u) kuhaavuth. 2. Sat(i), hoata,asut(i) kur(i) maaniya, jo binsut, so nihchul

jaanuth. Pur kee kuou apni kur(i) pukree, aiysay bhool bhoolaanuth. 3. Khatri, Brahman, Shood, Vaish subh, Aikaiy Naam(i) turaanuth. Gur(u) Nanak(u) oopdaysh(u) keht(u) haiy, jo soonaiy, so paar(i) puraanuth. 4.1.10.

Word Meaning: Sookh-Daata = source of all comforts. Ugiyaanuth = ignorant. Hoachha = of low quality. Baavur = crazy; insane. Doolubh = invaluable. Akaaruth = uselessly. 1. Iyaanuth = stupid mistake. Saarungdhur = a name for Waheguru. Bherm Bhoola = misled by illusions. Moh(i) Luptiyo = clinging to the worldly attractions with love. Daasi = slave (Maya). Saanuth = with. Pause.

Dhernidhur = Waheguru (which supports the earth). Tiyaag(i) = abandoning; giving up. Neech-Kool = of ignoble clan (Maya). Huoun = I, and me. Bihaavuth = life is spent. Phokut Kerm = worthless deeds (rituals). Ugiyaani = ignorant. Kuhaavuth = is called. 2.

Asut(i) = false; not real. Maaniya = believes in. = Jaanuth. Binsut = perishable. Nihchul = permanent; everlasting. Pukree = held; attached to. Bhoolaanth = misled. 3.

Shood = the lowest caste. Vaish = the second lowest caste includes businessmen, employees, farmers, etc. Turaanuth = are salvaged = Paar(i) Puraanuth. 4.

MEANING: Why have you forgotten Waheguru, which is the source of all comforts for your life and your soul, oh ignorant? You have gone insane by tasting the low-quality liquor of Maya, and have wasted away the invaluable human life uselessly, oh man. 1.

Ignoring God, you are misled by illusions and are deeply attached to Maya, which should be your slave, oh man. How could you make such a stupid mistake!! Pause.

Rather than serving Waheguru, you are worshipping the low-caste Maya (which is Waheguru's slave), and spending your life in selfishness and ego. People like you are followers of their mind (worshippers of Maya) and are called ignorant and blind because they perform rituals which are spiritually worthless. 2.

Such people consider Waheguru's Naam, which is eternal, to be unimportant, and treat the perishables as being their permanent companions. They are lost in such misbeliefs that they cling to wealth, which is not really theirs (it changes owners). 3.

It is only Waheguru's Naam with which people can find salvation, no matter what their societal caste is. Whoever listens to Guru Nanak Sahib's Teachings (and follows them) is salvaged (merges into Waheguru). 4.1.10.

ਮਾਰੂ ਮਹਲਾ 5॥ ਗੁਪਤੁ ਕਰਤਾ ਸੰਗਿ ਸੋ ਪ੍ਰਭੁ ਡਹਕਾਵਏ ਮਨੁਖਾਇ॥ ਬਿਸਾਰਿ ਹਰਿ ਜੀਉ ਬਿਖੈ ਭੋਗਹਿ ਤਪਤ ਥੰਮ ਗਲਿ ਲਾਇ॥ 1॥ ਰੇ ਨਰ ਕਾਇ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ॥ ਕੁਚਲ ਕਠੋਰ ਕਾਮਿ ਗਰਧਬ ਤੁਮ ਨਹੀ ਸੁਨਿਓ ਧਰਮਰਾਇ॥ 1॥ ਰਹਾਉ॥ ਬਿਕਾਰ ਪਾਥਰ ਗਲਹਿ ਬਾਧੇ ਨਿੰਦ ਪੋਟ ਸਿਰਾਇ॥ ਮਹਾ ਸਾਗਰ ਸਮੁੰਦੁ ਲੰਘਨਾ ਪਾਰਿ ਨ ਪਰਨਾ ਜਾਇ॥ 2॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮੋਹਿ ਬਿਆਪਿਓ ਨੇਤ੍ਰ ਰਖੇ ਫਿਰਾਇ॥ ਸੀਸੁ ਉਠਾਵਨ ਨ ਕਬਹੂ ਮਿਲਈ ਮਹਾ ਦੁਤਰ ਮਾਇ॥ 3॥ ਸੂਰੁ ਮੁਕਤਾ ਸਸੀ ਮੁਕਤਾ ਬ੍ਰਹਮਗਿਆਨੀ ਅਲਿਪਾਇ॥ ਸੁਭਾਵਤ ਜੈਸੇ ਬੈਸੰਤਰ ਅਲਿਪਤ ਸਦਾ ਨਿਰਮਲਾਇ॥ 4॥ ਜਿਸੁ ਕਰਮੁ ਖੁਲਿਆ ਤਿਸੁ ਲਹਿਆ ਪੜਦਾ ਜਿਨਿ ਗੁਰ ਪਹਿ ਮੰਨਿਆ ਸੁਭਾਇ॥

(ਅੰਗ 1002)॥ ਗੁਰਿ ਮੰਤ੍ਰੁ ਅਵਖਧੁ ਨਾਮੁ ਦੀਨਾ ਜਨ ਨਾਨਕ ਸੰਕਟ ਜੋਨਿ ਨ ਪਾਇ॥ 5॥2॥ ਰੇ ਨਰ ਇਨ ਬਿਧਿ ਪਾਰਿ ਪਰਾਇ॥ ਧਿਆਇ ਹਰਿ ਜੀਉ ਹੋਇ ਮਿਰਤਕੁ ਤਿਆਗਿ ਦੂਜਾ ਭਾਉ॥ ਰਹਾਉ ਦੂਜਾ॥ 2॥11॥

Maru Mehla 5: Goopt(u) kerta, sung(i) so Prubh, dehkaayay munookhaayay. Bisaar(i) Hur(i) Jeeou, bikhaiy bhogeh(i), tupt thumm gul(i) laayay. 1. Ray nur, kaahay pur greh(i) jaayay? Koochul, kutthoar, kaam(i), gerdhub, toom nuhhi sooniyo Dherm Raayay? 1. Ruhaou. Bikaar paathur guleh(i) baandhay, nind poat siraayay. Muhha saagur(u), smoond(u) lunghnaa, paar(i) na purna jaayay. 2. Kaam(i), kroadh(i), lobh(i), moh(i) biyaapiyo, naytur rukhay phiraayay. Sees(u) ootthaavun na kubhoon milyee, muhha dootur Maayay. 3. Soor(u)

mookta, sussi mookta, Braham Giyani alipaayay. Soobhaavut jaiysay baiysuntar alipt sudaa nirmulaayay. 4. Jis(u) kerm(u) khoolliya, tis(u) luhhiya purrda, jin(i) Gur peh(i) munniya soobhaayay.

(PAGE 1002): Gur(i) Muntar(u) uvkhudh(u) Naam(u) deena, jun Nanak sunkut joan(i) na paayay. 5.2. Ray nur, inn bidh(i) paar(i) puraayay. Dhiyaayay Hur(i) Jeeou hoyay mirtuk(u), tiyaag(i) dooja bhaaou. Rahaou Dooja. 2.11.

Word Meaning: Goopt = secretly. Dehkaayay = deceives. Munookhaayay = people. Bikhaiy Bhogeh(i) = enjoy sensual pleasures. Tupt Thymm = red-hot pillar. 1. Pur Greh(i) = other's house. Koochul = filthy. Kutthoar = merciless. Kaam(i) = lustful. Gerdhub = donkey; idiot. Pause. Bikaar = (of) vices. Paathur = rocks (burden). Nind = vilification. Poat = bundle. Siraayay = on the head. Muhha = huge; difficult. Saagur(u) = Smoond = sea (of Maya). Lunghnaa = cross. 2.

Biyaapiyo = affected by. Naytur Phiraayay = eyes turned away; pays no attention. Dootur = difficult. 3. Soor(u) = the sun. Mookta = unbiased. Sussi = the moon. Braham Giyani = the enlightened saint. Aliptaayay = detached. Soobhaavut = by nature. Baiysuntar = fire. Alipt = impartial. Nirmulaayay = pure. 4.

Kerm(u) Khoolliya = fortune favours. Purrda = curtain of ignorance. Munniya = accepted. Soobhaayay = with love. Uvkhudh = medication. Sunkut = suffering. 5.

Inn Bidh(i) = by such means. Mirtuk(u) = who has killed his desires. Dooja Bhaaou = love for the other. Pause Two.

MEANING: The man does not realize that God is always with him, and secretly cheats people. Forgetting Waheguru, he enjoys sensual pleasures, which are like hugging a hot iron pillar (because he will be punished for his misdeeds). 1.

Why do you cast an evil eye on the household of others, oh man? Have you not heard the name of the Angel of justice, oh, filthy, merciless, lustful, and idiot person? Pause.

You have tied rocks of vices around your neck, and are carrying a load of vilification of others on your head; with such a heavy load of sins, how can one swim across the huge and difficult world-sea? 2. The man is badly influenced (overpowered) by lust, rage, greed, and worldly attractions, but he pays no attention to them. (He does not realize that) The sea of Maya is so difficult to swim across that he will not be able to keep his head above its water. 3. The enlightened holy saint is as detached from worldly attractions (impartial) as the sun, the moon, and the fire are. They are indiscriminate and pure by nature (they make no distinction among people when delivering their services). 4.

The good fortune of the individual who obeys Satguru's advice with love favours him, and the curtain of his misbeliefs is removed. The Guru gives Waheguru's Naam as the mantra, which is the source of enlightenment, as a result of which, the devotee does not go through the suffering of reincarnations, oh Nanak. 5.

If one kills his worldly desires and his love for Maya, and recites Waheguru's Naam, he can swim across the world-sea by such means, oh man. Second Pause. 2.11.

ਮਾਰੂ ਮਹਲਾ 5॥ ਬਾਹਰਿ ਢੂਢਨ ਤੇ ਛੂਟਿ ਪਰੇ ਗੁਰਿ ਘਰ ਹੀ ਮਾਹਿ ਦਿਖਾਇਆ ਥਾ॥ ਅਨਭਉ ਅਚਰਜ ਰੂਪੁ ਪ੍ਰਭ ਪੇਖਿਆ ਮੇਰਾ ਮਨੁ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਇਆ ਥਾ॥ 1॥ ਮਾਨਕੁ ਪਾਇਓ ਰੇ ਪਾਇਓ ਹਰਿ ਪੂਰਾ ਪਾਇਆ ਥਾ॥ ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਇਆ ਜਾਈ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਦਿਵਾਇਆ ਥਾ॥ 1॥ ਰਹਾਉ॥ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਮਿਲਿ ਸਾਧੂ ਅਕਥੁ ਕਹਾਇਆ ਥਾ॥ ਅਨਹਦ ਸਬਦ ਦਸਮ ਦੁਆਰਿ ਵਜਿਓ ਤਹ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚੁਆਇਆ ਥਾ॥ 2॥ ਤੋਟਿ ਨਾਹੀ ਮਨਿ ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਅਖੁਟ ਭੰਡਾਰ ਸਮਾਇਆ ਥਾ॥ ਚਰਣ ਚਰਣ ਚਰਣ ਗੁਰ ਸੇਵੇ ਅਘੜੁ ਘੜਿਓ ਰਸੁ ਪਾਇਆ ਥਾ॥ 3॥ ਸਹਜੇ ਆਵਾ ਸਹਜੇ ਜਾਵਾ

ਸਹਜੇ ਮਨੁ ਖੇਲਾਇਆ ਥਾ॥ ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਆ ਤਾ ਹਰਿ ਮਹਲੀ ਮਹਲੁ ਪਾਇਆ ਥਾ॥ 4॥3॥12॥

Maru Mehla 5: Baahur(i) dhoondhun tay chhoot(i) puray, Gur(i) ghur(i) hee maah(i) dikhaaya thaa. Unbhuou, uchurj-roop Prubh paykhiya, mayra mun(u) chhoad(i) na kut-hoon jaaya thaa. 1. Maanuk(u) paayo ray paayo, Hur(i) Poora paaya thaa. Moal(i) Amoal(u) na paaya jaayee, kur(i) kirpa Guru divaaya thaa. 1. Ruhaou. Adisht(u) Agoachur(u) Parbrahm, mil(i) Sadhu Akuth(u) kuhaaya thaa, Unhud Shabad, dusm dooaar(i) vujjiyo, teh Amrit Naam(u) chooaaya thaa. 2. Toat(i) naahi, mun(i) trishna boojhi, akhoot bhundaar samaya thaa. Churn, Churn, Churn Gur sayvay, aghurr(u) ghurriyo, rus paaya thaa. 3. Sehjay aavaan, sehjay jaavaan, sehjay mun(u) khaylaaya thaa. Khuou Nanak, bherm(u) Gur(i) khohiya, ta Hur(i) Mehli, Mehl(u) paaya thaa. 4.3.12.

Word Meaning: Dhoondhun = searching for. Chhoot(i) Puray = became free. Unbhuou = by feelings. Uchurj_Roop = amazing form. Paykhiya = saw. Na Kut-hoon = nowhere. 1. Maanuk(u) = pearl-like Waheguru. Paayo = acquired. Moal(i) = with money. Amoal(u) = priceless. Ruhaou.
Adisht(u) = invisible. Agoachur(u) = incomprehensible. Akuth(u) = beyond description (Waheguru). Kuhaaya = sang (praise). Unhud Shabad = auto-playing divine music. Dusm Dooaar(i) = in the spiritual state of enlightenment. Vujjiyo = played. Chooaaya = dropwise. 2. Toat(i) = shortage. Trishna = fire of desires. Boojhi = put out. Akhoot Bhundaar = inexhaustible treasure. Smaaya = absorbed. Aghurr(u) = unrefined. Ghurriyo = refined. 3. Sehjay = in peaceful state of mind. Bherm(u) = misgivings. Khohiya = removed. Mehli = the master of the Palace (Waheguru). 4.

MEANING: The Guru showed me Waheguru in my own heart, so I am free from the search for Him outdoors (my search has come to an end). I saw and experienced Waheguru in many different amazing forms. Now, my mind cannot leave Him to focus on anything else. 1.
I have acquired the pearl-like Perfect Waheguru. Waheguru, which cannot be bought with any amount of money, was acquired by me with the grace of the Guru. Pause.
I sing praise of the indescribable, invisible, and incomprehensible Waheguru in the shelter of the Guru. With Guru's Shabad, the Naam-Amrit dripped in my mind drop by drop, and I felt as if the auto-playing Divine music played in my Tenth Door (in a high spiritual state). 2.
I have acquired the inexhaustible treasure of all comforts (Waheguru's Naam) whereby my thirst for all worldly desires has been put out, and now I do not feel a shortage of anything. By dropping on the feet of the Guru, I enjoyed the sweetness of Waheguru's Naam, and my unrefined mind has been refined. 3.
Now I feel blissful everywhere, and entertain my mind with the blissfulness of Waheguru's Naam. All my illusions have been cleared by the Guru, and I have been connected with the Master of the Palace (Waheguru), oh Nanak. 4.3.12.

ਮਾਰੂ ਮਹਲਾ 5॥ ਜਿਸਹਿ ਸਾਜਿ ਨਿਵਾਜਿਆ ਤਿਸਹਿ ਸਿਉ ਰੁਚ ਨਾਹਿ॥ ਆਨ ਰੂਤੀ ਆਨ ਬੋਈਐ ਫਲੁ ਨ ਫੂਲੈ ਤਾਹਿ॥ 1॥ ਰੇ ਮਨ ਵਤ੍ਰ ਬੀਜਣ ਨਾਉ॥ ਬੋਇ ਖੇਤੀ ਲਾਇ ਮਨੂਆ ਭਲੋ ਸਮਉ ਸੁਆਉ॥ 1॥ ਰਹਾਉ॥ ਖੋਇ ਖਹੜਾ ਭਰਮੁ ਮਨ ਕਾ ਸਤਿਗੁਰ ਸਰਣੀ ਜਾਇ॥ ਕਰਮੁ ਜਿਸ ਕਉ ਧੁਰਹੁ ਲਿਖਿਆ ਸੋਈ ਕਾਰ ਕਮਾਇ। 2॥ ਭਾਉ ਲਾਗਾ ਗੋਬਿਦ ਸਿਉ ਘਾਲ ਪਾਈ ਥਾਇ॥ ਖੇਤਿ ਮੇਰੈ ਜੰਮਿਆ ਨਿਖੁਟਿ ਨ ਕਬਹੂ ਜਾਇ॥ 3॥ ਪਾਇਆ ਅਮੋਲੁ ਪਦਾਰਥੋ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਇ॥ ਕਹੁ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਪਤਿ ਰਹੇ ਅਘਾਇ॥ 4॥4॥13॥

Maru Mehla 5: Jiseh(i) saaj(i) nivaajiya, Tiseh(i) siyoun rooch naah(i). Aan rootti, aan boyiyaiy, ful(u) na phoolaiy taah(i). 1. Ray mun, vuttar beejun Naaoun. Boyay khayti, laayay munooa, bhulo sumou sooaaou. 1. Ruhaou. Khoyay khehrra bherm(u) mun ka, Satgur

shernee jaayay. Kerm(u) jis kuou Dhoorhoun likhiya, soyee kaar kmaayay. 2. Bhaaou laaga Gobind siyoun, ghaal paayee thaayayn. Khayt(i) mayraiy jummiya, nikhoott(i) na kubhoon jaayay. 3. Paaya amoal(u) pudaartho, chhoad(i) na kut-hoon jaayay. Kuhou Nanak, sookh paaya, triput ruhhay aghaayay. 4.4.13.

Word Meaning: Saaj(i) = created. Nivaajiya = honoured. Siyoun = with. Rooch(i) = interest; love. Aan Rooti = in other (unsuitable) season. Boyiyaiy = plant; seed. Phoolaiy = grow. Taah(i) = that. 1. Vuttar = optimum conditions. Khayti = crop. Laayay Munooaa = with full concentration and care. Bhulo = good; ripe. Sumou = time. Sooaaou = objective. Pause. Khoyay = give up. Khehrra = pursuit. Dhoorhoun = from the source (Waheguru). Kaar Kmaayay = follows this path (Guru's advice). 2.
Bhaaou = love. Ghaal = hard work. Paayee Thaayayn = is rewarded. Khayt(i) = in the field (of my heart). Jummiya = sprouted. Nikhoott(i) = inexhaustible. 3. Amoal(u) = priceless. Pdaarutho = article (Waheguru's Naam). Triput = Aghaayay = contented. 4.

MEANING: If we plant a crop in an unsuitable season, it does not grow to maturity. (Similarly, the human life - and no other life form – is suitable to recite Waheguru's Naam) But the man takes no interest and does not love Waheguru, who creates him and honours him by making him superior to all other life forms. 1. Only human life is the appropriate time (opportunity) to implant Waheguru's Naam in the field of his heart; so, seed His Naam with full faith and care because this is the ripe time to achieve your objective (to merge with God), oh my mind. Pause.
Give up pursuing the illusions of your mind, and take Satguru's shelter, oh man. But only that devotee follows this path who has it prewritten in his destiny by God. 2.
I was fortunate to foster love for Waheguru in my mind, and my hard work (of worshipping Him) has been rewarded. The crop of His Naam has sprouted in my mind, which will never cease to produce (I will never quit worshipping Waheguru). 3.
I acquired the priceless Naam of Waheguru, which will never leave me for somewhere else. Now, I am fully contented and feel blissful, oh Nanak. 4.4.13.

ਮਾਰੂ ਮਹਲਾ 5॥ ਫੂਟੋ ਆਡਾ ਭਰਮ ਕਾ ਮਨਹਿ ਭਇਓ ਪਰਗਾਸੁ॥ ਕਾਟੀ ਬੇਰੀ ਪਗਹ ਤੇ ਗੁਰਿ ਕੀਨੀ ਬੰਦਿ ਖਲਾਸੁ॥ 1॥ ਆਵਣ ਜਾਣੁ ਰਹਿਓ ਤਪਤ ਕੜਾਹਾ ਬੁਝ ਗਇਆ ਗੁਰਿ ਸੀਤਲ ਨਾਮੁ ਦੀਓ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਤੇ ਸਾਧੁ ਸੰਗਿ ਭਇਆ ਤਉ ਛੋਡਿ ਗਏ ਨਿਗਹਾਰ॥ ਜਿਸ ਕੀ ਅਟਕ ਤਿਸ ਤੇ ਛੂਟੀ ਤਉ ਕਹਾ ਕਰੈ ਕੋਟਵਾਰ॥ 2॥ ਚੂਕਾ ਭਾਰਾ ਕਰਮ ਕਾ ਹੋਏ ਨਿਹਕਰਮਾ॥ ਸਾਗਰ ਤੇ ਕੰਢੈ ਚੜੇ ਗੁਰਿ ਕੀਨੇ ਧਰਮਾ॥ 3॥ ਸਚੁ ਥਾਨੁ ਸਚੁ ਬੈਠਕਾ ਸਚੁ ਸੁਆਉ ਬਣਾਇਆ॥ ਸਚੁ ਪੂੰਜੀ ਸਚੁ ਵਖਰੋ ਨਾਨਕ ਘਰਿ ਪਾਇਆ॥ 4॥5॥14॥

Maru Mehla 5: Phooto aanda bherm ka, muneh(i) bhuyyo pergaas(u). Kaati bayri pugeh tay, Gur(i) keeni bund(i) khulaas(u). 1. Aavun, jaan(u) ruhhiyo, tupt kurraha boojh guyya, Gur(i) seetul Naam(u) deeyo. 1. Ruhaou. Jub tay Sadhu sung(i) bhuyya, tuou chhoad(i) guyyay nig-haar. Jis kee utuk Tis tay chhooti, tuou kuhha kuraiy koatvaar. 2. Chooka bhaara kerm ka, hoyay nihkerma. Saagur tay kundhaiy churray, gur(i) keenay dherma. 3. Sach(u) thaan(u), Sach(u) baiytthka, Sach(u) sooaaou bunaaya. Sach(u) poonji, Sach(u) Vukkhuro, Nanak ghur(i) paaya. 4.5.14.

Word Meaning: Phooto = shattered. Aanda Bherm Ka = shell of illusions. Peraas(u) = enlightenment. Bayri = shackles. Pugeh Tay = from the feet. Bund(i) Khulaas(u) = emancipation from the bonds. 1. Aavun Jaan(u) = births and deaths. Tupt Kurraha = hot wok; burning of heart. Boojh Guyya = cooled down. Seetul = mind cooling. Pause. Sadhu Sung(i) = company (shelter) of the Guru. Nig-haar = which used to keep an eye on; the Angel of justice. Utuk = obstacles (attractions of Maya). Chhooti = cleared. Kotvaar = law-enforcement officer; Angel of justice. 2.

Bhaara = burden. Kerm Ka = previous deeds. Nihkerma = free of that burden. Kundhaiy Churray = landed on the shore. Dherma = huge favour. 3.
Sach(u) = eternal. Thaan = place. Baiytthka = room. Poonji = wealth. Vukkhuro = merchandise. Ghur(i) = in the heart. 4.
MEANING: The shell of my illusions has been shattered (they are cleared) and my mind has been enlightened. The Guru has cut the shackles of my worldly bonds and has freed me from them. 1. The Guru has given me the mind-pacifying Naam of Waheguru as a result of which the fire of my worldly desires, which was burning my heart (causing suffering for me) has been put out, and the cycle of my rebirths has been terminated. Pause.
The Angel of justice, which was watching my deeds, has quit watching me over ever since I took Guru's shelter. What else could he do when Waheguru, who had created obstacles (of attractions of Maya) in my path of union with Him, removed them? 2.
The Guru did me a huge favour by which the burden of my previous deeds has been removed, and I have become free of them. Moreover, because of Guru's grace, I have reached the other shore of the world-sea (crossed it to attain salvation). 3.
With Guru's grace, I realized Waheguru's Naam in my heart, which is eternal merchandise and eternal wealth for me, and I have attained eternal place in Waheguru's Palace, oh Nanak. 4.5.14.

(ਅੰਗ 1003)॥ ਮਾਰੂ ਮਹਲਾ 5॥ ਬੇਦੁ ਪੁਕਾਰੇ ਮੁਖ ਤੇ ਪੰਡਿਤ ਕਾਮਾਮਨ ਕਾ ਮਾਠਾ॥ ਮੋਨੀ ਹੋਇ ਬੈਠਾ ਇਕਾਂਤੀ ਹਿਰਦੈ ਕਲਪਨ ਗਾਠਾ॥ ਹੋਇ ਉਦਾਸੀ ਗ੍ਰਿਹੁ ਤਜਿ ਚਲਿਓ ਛੁਟਕੈ ਨਾਹੀ ਨਾਠਾ॥ 1॥ ਜੀਅ ਕੀ ਕੈ ਪਰਿ ਬਾਤ ਕਹਾ॥ ਆਪਿ ਮੁਕਤੁ ਮੋ ਕਉ ਪ੍ਰਭੁ ਮੇਲੇ ਐਸੋ ਕਹਾ ਲਹਾ॥ 1॥ ਰਹਾਉ॥ ਤਪਸੀ ਕਰਿ ਕੈ ਦੇਹੀ ਸਾਧੀ ਮਨੂਆ ਦਹਿ ਦਿਸ ਧਾਨਾ॥ ਬ੍ਰਹਮਚਾਰਿ ਬ੍ਰਹਮਚਜੁ ਕੀਨਾ ਹਿਰਦੈ ਭਇਆ ਗੁਮਾਨਾ॥ ਸੰਨਿਆਸੀ ਹੋਇ ਕੈ ਤੀਰਥਿ ਭ੍ਰਮਿਓ ਉਸੁ ਮਹਿ ਕ੍ਰੋਧ ਬਿਗਾਨਾ॥ 2॥ ਘੂੰਘਰ ਬਾਧਿ ਭਏ ਰਾਮਦਾਸਾ ਰੋਟੀਅਨ ਕੇ ਓਪਾਵਾ॥ ਬਰਤ ਨੇਮ ਕਰਮ ਖਟ ਕੀਨੇ ਬਾਹਰਿ ਭੇਖ ਦਿਖਾਵਾ॥ ਗੀਤ ਨਾਦ ਮੁਖਿ ਰਾਗ ਅਲਾਪੇ ਮਨਿ ਨਹੀ ਹਰਿ ਹਰਿ ਗਾਵਾ॥ 3॥ ਹਰਖ ਸੋਗ ਲੋਭ ਮੋਹ ਰਹਤ ਹਹਿ ਨਿਰਮਲ ਹਰਿ ਕੇ ਸੰਤਾ॥ ਤਿਨ ਕੀ ਧੂੜਿ ਪਾਏ ਮਨੁ ਮੇਰਾ ਜਾ ਦਇਆ ਕਰੇ ਭਗਵੰਤਾ॥ ਕਹੁ ਨਾਨਕ ਗੁਰੁ ਪੂਰਾ ਮਿਲਿਆ ਤਾ ਉਤਰੀ ਮਨ ਕੀ ਚਿੰਤਾ॥ 4॥ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਹਰਿ ਰਾਇਆ॥ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਮੇਰੇ ਜੀਅ ਕਾ ਪ੍ਰੀਤਮੁ ਬਿਸਰਿ ਗਏ ਬਕਬਾਇਆ॥ 1॥ ਰਹਾਉ ਦੂਜਾ॥ 6॥15॥

(PAGE 1003): **Maru Mehla 5:** Bayd(u) pookaaray mookh tay pundit, kamaamun ka maattha. Moani hoyay baiyttha ikaanti, hirdaiy kulpun gaanttha. Hoyay oodasi, greh(u) tuj(i) chuliyo, chhootkaiy naahi naattha. 1. Jea kee kaiy peh(i) baat kuhhaa. Aaap(i) mookt(u), mo kuou Prubh(u) maylay, aiyso kuhhaa luhaan. 1. Ruhaou. Tupsee kur(i) kaiy dayhi saadhi, Munooaa deh(i) dis dhaana. Brahamchaar(i), brahmchuj(u) keena, hirdaiy bhuyya goomaana. Sanyasi hoyay kaiy teeruth(i) bhermiyo, oos(u) meh(i) kroadh bigaana. 2. Ghoonghur bandh(i) bhuyyay Ramdaasa, rotiun kay oopaava. Bert, naym, kerm khut keenay, baahur(i) bhaykh dikhaava. Geet, naad, mookh(i) raag alaapay, mun(i) nuhhi, Hur(i), hur(i) gaava. 3. Herkh, soag, lobh, moh reht haiyn, nirmul Hur(i) kay suntaa. Tin kee dhoorr(i) paayay mun(u) mayra, ja duyya kuray Bhugvunta. Kuhou Nanak, Gur(u) poora miliya, ta ootri mun kee chinta. 4. Mayra untarjaami, Hur(i) Raaya. Subh(u) kichh(u) jaanaiy mayray jea kaa Preetum(u), bisur(i) guyyay bukbaaya. Ruhaou Dooja. 6.15.
Word Meaning: Pookaaray = reads aloud. Kamaamun Ka = earning (following) that. Mattha = slow; lazy; unmotivated. Moani = quiet for a long time. Ikaanti = in isolation. Kulpun Gaanttha = bundle of imaginations. Oodaasi = disinterested. Tuj(i) = abandoning. Chootkaiy Naahi = cannot get rid of. 1. Baat = situation. Luhhaan = acquire; find. Pause. Tupsee = by tough endurances. Saadhi = controlled some senses. Dhaana

= rushes. Brahamchaar(i) = celibate. Brahmchuj(u) = celibacy. Goomaana = conceit. Sanyasi = renouncer of the world. Bhermiyo = wandered. Bigaana = ignorant. 2. Ghoonghur = anklets with bells (for dancing). Ramdaasa = (fake) devotees of Waehguru. Oopaava = to earn. Bert, Nayam, Kerm Khut = the prevalent religious rituals. Bhaykh = religious symbols. Dikhaava = to show off. Naad = music; hymns. Alaapay = sings. Gaava = sings. 3. Herkh = happiness. Soag = sadness. Reht = without. Ootri = came off. Chinta = worries. 4. Untarjaami = omniscient. Preetum = Dear. Bisur Guyyay = forgotten. Bukbaayay = useless and nonsensical deeds. Pause 2.

MEANING: The pundit reads the Vedas aloud to impress people, but himself is unmotivated to follow their advice. He sits in some isolated place to stay quiet for long times, but has a bundle of imagination going on in his mind. With the thought of renouncing the world, he leaves his house and runs away, but cannot overcome the attractions of the world. 1.

I am looking for a holy man who is connected to Waheguru so that I may tell him of my state of mind and request that he connect me to Waheguru. Pause.

Some people endure many hardships to please their deity; they may make their bodies strong, but they gain no control over their mind, which wanders in every direction. Some practise celibacy and stay celibate, but become very conceited because of their achievement. Similarly, some people become sanyasis and visit various holy places, yet remain ignorant and become highly short-tempered. 2.

Some wear anklets with bells (for dancing) to present themselves as devotees of Vishnu, but that is only a means to earn bread. They wear religious symbols, observe all the prevalent rituals like fasting, and the six deeds of the Brahmans (see the “Introduction”), sing songs and hymns, but never sing Waheguru’s praise from the depths of their heart. 3.

On the other hand, Waheguru’s holy devotees are above happiness, sadness, greed, and worldly attractions, and are pure at heart. I wish to have the dust of their feet (an opportunity to serve them) if Waheguru is kind to me. All my worries were gone when I came to the shelter of the Guru, oh Nanak. 4.

My Royal Waheguru is omniscient, and my Dear knows everything that I have in my mind. With His grace, I have forgotten all the worthless and the senseless rituals, oh Nank. Pause Second. 6.15.

ਮਾਰੂ ਮਹਲਾ 5॥ ਕੋਟਿ ਲਾਖ ਸਰਬ ਕੋ ਰਾਜਾ ਜਿਸੁ ਹਿਰਦੈ ਨਾਮੁ ਤੁਮਾਰਾ॥ ਜਾ ਕਉ ਨਾਮੁ ਨ ਦੀਆ ਮੇਰੈ ਸਤਿਗੁਰਿ ਸੇ ਮਰਿ ਜਨਮਹਿ ਗਾਵਾਰਾ॥ 1॥ ਮੇਰੇ ਸਤਿਗੁਰ ਹੀ ਪਤਿ ਰਾਖੁ॥ ਚੀਤਿ ਆਵਹਿ ਤਬ ਹੀ ਪਤਿ ਪੂਰੀ ਬਿਸਰਤ ਰਲੀਐ ਖਾਕੁ॥ 1॥ ਰਹਾਉ॥ ਰੂਪ ਰੰਗ ਖੁਸੀਆ ਮਨ ਭੋਗਣ ਤੇ ਤੇ ਛਿਦ੍ਰ ਵਿਕਾਰਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਕਲਿਆਣਾ ਸੂਖ ਸਹਜੁ ਇਹੁ ਸਾਰਾ॥ 2॥ ਮਾਇਆ ਰੰਗ ਬਿਰੰਗ ਖਿਨੈ ਮਹਿ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਇਆ॥ ਸੇ ਲਾਲ ਭਏ ਗੂੜੈ ਰੰਗਿ ਰਾਤੇ ਜਿਨ ਗੁਰ ਮਿਲਿ ਹਰਿ ਹਰਿ ਗਾਇਆ॥ 3॥ ਊਚ ਮੂਚ ਅਪਾਰ ਸੁਆਮੀ ਅਗਮ ਦਰਬਾਰਾ॥ ਨਾਮੋ ਵਡਿਆਈ ਸੋਭਾ ਨਾਨਕ ਖਸਮੁ ਪਿਆਰਾ॥ 4॥7॥16॥

Maru Mehla 5: Koat(i) laakh serb kuou raja, jis(u) hirdaiy Naam(u) Toomhaara. Ja kuou Naam(u) na deeya mayraiy Satgur(i), say mur junmeh(i) gavaara. 1. Mayray Satgur hee put(i) raakh(u). Cheet(i) aaveh(i) tub hee put(i) poori, bisrut ruliyaiy khaak(u). 1. Ruhaou. Roop rung(i), khooshiyaan mun bhogun, tay, tay, chhider vikaara. Hur(i) ka Naam(u) nidhaan(u) kulyaa

na, sookh, sehj(u), eh(u) saara. 2. Maya rung birung khinaiy meh(i), jiyoun baadur kee chhaya. Say laal bhuyyay goohrray rung(i) raatay, jin Gur mil(i) Hur(i), Hur(i) gaaya. 3. Ooch, mooch, apaar Soami, Agumm Durbaara. Naamo vudiyaayi, sobha, Nanak Khusm(u) piyaara. 4.7.16.

Word Meaning: Koat(i) Laakh = millions. Gavaara = unrefined; foolish. 1. Put(i) = dignity. Bisrut = on forgetting. Ruliyaiy Khaak(u) = mix with dirt; become worthless. Pause.

Roop Rung = beauty. Bhogun = enjoying. Chhider = holes (for good qualities to leak out, and bad qualities to enter; weakness in morality. Vikaara = of vices. Kulyaana = source of well being. Sehj(u) = high spiritual state. 2.
Birung = robs happiness (enjoyments) . Khinaiy Meh(i) = in a moment. Baadur = cloud. Chaaya = shade. Laal Bhuyyay = dyed red (deep colour of love). Goohrray = deep. Raatay = imbued. 3. Ooch = transcendent. Mooch = huge. Apaar = endless. Agumm = inaccessible. Vudiyaayi Sobha = respect; praise. Khusm(u) = master. 4.
MEANING: The devotee, who has Your Naam at heart, feels like a ruler over millions of people; oh Waheguru. But the individual, who does not get Your Naam from Satguru, is foolish (unlucky) and stays in the birth-death cycle. 1.
Only my Satguru protects our dignity (against the attacks of Maya). Our dignity is preserved in full when we remember Him, but we mix with dust (suffer humiliation because of our vices) when we forget Him. Pause.
All enjoyments of beauty and other sensual pleasures dig holes of vices in our body (through which our noble qualities leak out, and bad qualities enter). Waheguru's Naam is the treasure of all our wellbeing, high spiritual state, and comforts. 2. Like the shade of a cloud which moves away quickly (and thus robs us of our comfort in the hot sun), Maya robs us of all our happiness in a moment. But those devotees, who sing Waheguru's praise in the company (shelter) of the Guru, get imbued in the deep colour of Waheguru's love. 3.
Waheguru is very high (transcendent), huge (limitless), and His Court is inaccessible, but one can earn praise and respect with the Naam of the dear Lord, oh Nanak. 4.7.16.

ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਓਅੰਕਾਰਿ ਉਤਪਾਤੀ॥ ਕੀਆ ਦਿਨਸੁ ਸਭ ਰਾਤੀ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣ ਪਾਣੀ॥ ਚਾਰਿ ਬੇਦ ਚਾਰੇ ਖਾਣੀ॥ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ॥ ਏਕ ਕਵਾਵੈ ਤੇ ਸਭਿ ਹੋਆ॥ 1॥ ਕਰਣੈਹਾਰਾ ਬੂਝਹੁ ਰੇ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸੂਝੈ ਰੇ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਕੀਆ ਪਸਾਰਾ॥ ਨਰਕ ਸੁਰਗ ਅਵਤਾਰਾ॥ ਹਉਮੈ ਆਵੈ ਜਾਈ॥ ਮਨੁ ਟਿਕਣ ਨ ਪਾਵੈ ਰਾਈ॥
(ਅੰਗ 1004)॥ ਬਾਝੁ ਗੁਰੂ ਗੁਬਾਰਾ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਨਿਸਤਾਰਾ॥ 2॥ ਹਉ ਹਉ ਕਰਮ ਕਮਾਣੇ॥ ਤੇ ਤੇ ਬੰਧ ਗਲਾਣੇ॥ ਮੇਰੀ ਮੇਰੀ ਧਾਰੀ॥ ਓਹਾ ਪੈਰਿ ਲੋਹਾਰੀ॥ ਸੋ ਗੁਰ ਮਿਲਿ ਏਕੁ ਪਛਾਣੈ॥ ਜਿਸੁ ਹੋਵੈ ਭਾਗੁ ਮਥਾਣੈ॥ 3॥ ਸੋ ਮਿਲਿਆ ਜਿ ਹਰਿ ਮਨਿ ਭਾਇਆ॥ ਸੋ ਭੂਲਾ ਜਿ ਪ੍ਰਭੂ ਭੁਲਾਇਆ॥ ਨਹ ਆਪਹੁ ਮੂਰਖੁ ਗਿਆਨੀ॥ ਜਿ ਕਰਾਵੈ ਸੁ ਨਾਮੁ ਵਖਾਨੀ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ॥ ਜਨ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰਾ॥ 4॥1॥17॥
Maru Mehla 5, Ghur(u) 4: Ek Onkar Satgur Persad(i). Ounkar(i) ootpaati. Keeya dinus(u) subh raati. Vun(u), trin(u), tirbhuvun, paani. Chaar(i) Bayd, chaaray khaani. Khund, deep, subh(i) loaa. Aik kuvaavaiy tay subh(i) hoaa. 1. Kernaiyhaara boojhou ray. Satgur(u) milaiy ta soojhaiy ray. 1. Ruhaou. Traiy goon keeya pusaara. Nerk, soorg avtaara. Haumein aavaiy jaayee. Mun(u) ticken na paavaiy raayee.
(PAGE 1004): Baajh(u) Guru goobaara. Mil(i) Satgur, nistaara. 2. Huoun, huoun, kerm kmaanaiy. Tay, tay bundh gulaanay. Mayri, mayri dhaari. Oha paiyr(i) lohaari. So Gur mil(i) Aik puchhaanaiy. Jis(u) hovaiy bhaag(u) muthaanaiy. 3. So miliya, j(i) Hur(i) mun(i) bhaaya. So bhoola j(i) Prubh(u) bhoolaaya. Neh(i) aap-houn moorukh, giyani. J(i) kuraavaiy, su Naam(u) vukhaani. Tayra unt(u) na paaravaara. Jun Nanak, sud bulihaara. 4.1.17.
Word Meaning: Ounkar(i) = Waheguru. Ootpaati = created. Dinus = days. Vun(u) = forest. Trin(u) = vegetation. Tirbhuvun = the three-layered universe. Khaani = sources of reproduction. Khund = parts of the universe. Deep = islands; continents. Loaa = worlds. Kuvaavaiy = word; Huqam. 1. Kernaiyhaara = the creator (Waheguru). Boojhou = recognize; make connection with. Soojhaiy = think of; understand. Pause. Traiy Goon = the three effects of Maya. Pusaara = spread; expansion. Avtaara = birth. Ticken Na

Paavaiy = does not stabilize. Raayee = for a short amount (of time). Goobaara = deep darkness (in mind). Nistaara = salvation. 2.
Huoun Huoun = of haumein. Kerm Kmaanay = perform deeds. Tay, Tay = all those. Bundh = bonds. Gulaanaiy = around the neck. Dhaari = adopt. Lohhari = shackles. Bhaag = fortune. Muthaanaiy = on the forehead. 3. Bhaaya = liked by. Aap-houn = by self. Vukhaani = utters; recites. Bulihaara = a sacrifice. 4.
MEANING: Waheguru has created the world, days, nights, forests, vegetation, the three-layered universe, and water. He also created all four sources of reproduction, and the four Vedas (through their authors with the wisdom provided by Him). All the parts of the universe, islands, and all worlds came into being with His one Huqam (Command). 1.
One understands all this magnanimity of Waheguru when he gets connected with the Guru. Pause. Waheguru created and spread Maya with its three effects all over the world, which is the root of one's haumein (selfishness and ego), and because of which, man's mind does not become peaceful even for a short moment, and he takes births, dies, and spends life in paradise-like or hell-like conditions. It is all darkness in one's mind without the Guru; but his mind is enlightened in the shelter of the Guru, and he gets salvaged. 2.
All those deeds that the man performs under the influence of his ego and selfishness become bonds around his neck. When one adopts a selfish attitude, his deeds become shackles for him. But the individual, who has good fortune on his forehead, recognizes (makes a connection with) the "One" Waheguru in the shelter of the Guru. 3.
No one is foolish or knowledgeable on their own. Only that individual gets connected with Waheguru whom He likes, and who recites His Naam (with His benevolence); the others, whom He misleads, are simply misled. There is no end to the limits of Waheguru, and I am always a sacrifice for Him, oh Nanak. 4.1.17.

ਮਾਰੂ ਮਹਲਾ 5॥ ਮੋਹਨੀ ਮੋਹਿ ਲੀਏ ਤ੍ਰੈ ਗੁਨੀਆ॥ ਲੋਭਿ ਵਿਆਪੀ ਝੂਠੀ ਦੁਨੀਆ॥ ਮੇਰੀ ਮੇਰੀ ਕਰਿ ਕੈ ਸੰਚੀ ਅੰਤ ਕੀ ਬਾਰ ਸਗਲ ਲੇ ਛਲੀਆ॥ 1॥ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਦਇਅਲੀਆ॥ ਜੀਅ ਜੰਤ ਸਗਲੇ ਪ੍ਰਤਿਪਲੀਆ॥ 1॥ ਰਹਾਉ॥ ਏਕੈ ਸ੍ਰਮੁ ਕਰਿ ਗਾਡੀ ਗਡਹੈ॥ ਏਕਹਿ ਸੁਪਨੈ ਦਾਮੁ ਨ ਛਡਹੈ॥ ਰਾਜੁ ਕਮਾਇ ਕਰੀ ਜਿਨਿ ਥੈਲੀ ਤਾ ਕੈ ਸੰਗਿ ਨ ਚੰਚਲਿ ਚਲੀਆ॥ 2॥ ਏਕਹਿ ਪ੍ਰਾਣ ਪਿੰਡ ਤੇ ਪਿਆਰੀ॥ ਏਕ ਸੰਚੀ ਤਜਿ ਬਾਪ ਮਹਤਾਰੀ॥ ਸੁਤ ਮੀਤ ਭ੍ਰਾਤ ਤੇ ਗੁਹਜੀ ਤਾ ਕੈ ਨਿਕਟਿ ਨ ਹੋਈ ਖਲੀਆ॥ 3॥ ਹੋਇ ਅਉਧੂਤ ਬੈਠੇ ਲਾਇ ਤਾਰੀ॥ ਜੋਗੀ ਜਤੀ ਪੰਡਿਤ ਬੀਚਾਰੀ॥ ਗ੍ਰਿਹਿ ਮੜੀ ਮਸਾਣੀ ਬਨ ਮਹਿ ਬਸਤੇ ਊਠਿ ਤਿਨਾ ਕੈ ਲਾਗੀ ਪਲੀਆ॥ 4॥ ਕਾਟੇ ਬੰਧਨ ਠਾਕੁਰਿ ਜਾ ਕੇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਬਸਿਓ ਜੀਅ ਤਾ ਕੈ॥ ਸਾਧ ਸੰਗਿ ਭਏ ਜਨ ਮੁਕਤੇ ਗਤਿ ਪਾਈ ਨਾਨਕ ਨਦਰਿ ਨਿਹਲੀਆ॥ 5॥2॥18॥
Maru Mehla 5: Mohini, moh(i) leeyay traiy-gooniya. Lobh(i) viyaapi jhootthi dooniya. Mayri, mayri kur(i) kaiy sunchi, unt kee baar sugul lay chhuliya. 1. Nirbhuou, Nirunkaar(u) duyyuliya. Jea, junt suglay pritpuliya. 1. Ruhaou. Aikaiy sherm(u) kur(i) gaadi, guddhaiy. Aikeh(i) soopnay daam(u) na chhud-haiy. Raaj(u) kmaayay, kurie jin(i) thaiyli, ta kaiy sung(i) na chunchul(i) chuliya. 2 Aikeh(i) praan, pind tay piyaari. Aik sunchi tuj(i) baap, mehtaari. Soot, meet, bhuraat tay goohji, ta kaiy nicket(i) na hoyee khuliya. 3. Hoyay aoudhoot, baiytthay laayay taari. Yogi, jutee, pundit, beechaari. Greh(i) murrhi, musaani, meh(i) bustay, ootth(i) tinha kaiy laagi puliya. 4. Kaatay bundhun Tthaakur(i) ja kay. Hur(i), Hur(i) Naam(u) busiyo jea ta kaiy. Sadh sung(i) bhuyyay jun mooktay, gut(i) paayee, Nanak Nudr(i) nihuliya. 5.2.18.
Word Meaning: Mohini = captivating (Maya). Moh(i) Leeyay = has captivated. Traiy-Gooniya = (humans) which are influenced by Maya. Viyaapi = is affected by. Lobh(i) = by greed. Sunchi = accumulated. Chhuliya = deceived. 1.
Duyyuliya = compassionate. Pitpuliya = raises and nurtures. Pause.

Sherm(u) Kur(i) = with hard work. Gaadi = buried. Guddhaiy = in a pit. Chhud-haiy = let go. Thaiyli = bag. Chunchul(i) = capricious. 2.
Aikeh(i) = to some. Pind(u) = body. Tuj(i) = forgetting (hiding from). Mehtaari = mother. Soot = sons. Meet = friends. Goohji = in secret. Khuliya = stand by. 3.
Aodhoot = renouncer of the world. Laayay Taari = in deep meditation. Jutee = celibates. Murrhi Musaani = in graveyards. Laagi Puliya = attaches to them. 4.
Bundhun = bonds. Busiyo = gets embedded. Mooktay = emancipated. Gut(i) = high spiritual state. Nudr(i) Nihuliya = with the kind sight of. 5.
MEANING: The mind-captivating Maya has captivated all humans, and the world is overpowered by the false greed of worldly attractions. The man accumulates wealth claiming it to be his, but it deceives him at the end (does not accompany him). 1.
But the fearless God is always kind, and raises and nurtures all living beings. Pause.
Some people earn wealth by hard work, and bury it deep in the ground, while some others do not let even a penny leave them even in their dream. The capricious wealth does not accompany even those at the end who filled bags with it when they were rulers. 2.
Some love it even more than their body and life while some accumulate it keeping it a secret from their father and mother. It does not stay even close to those who hide it from their sons, friends, and brothers. 3. Some people renounce the world and sit in meditation, while the yogis, the celibates, and the pundits ponder on their deities, trying to stay away from Maya. Still, some others live away from the world in graveyards, but Maya does not leave them alone and captivates even them in different forms. 4.
Those are lucky whose worldly bonds are broken by Waheguru, and His Naam is enshrined in their hearts. With Waheguru's kind sight, they find emancipation in Guru's shelter, and attain high spiritual state, oh Nanak. 5.2.18.

ਮਾਰੂ ਮਹਲਾ 5॥ ਸਿਮਰਹੁ ਏਕੁ ਨਿਰੰਜਨ ਸੋਊ॥ ਜਾ ਤੇ ਬਿਰਥਾ ਜਾਤ ਨ ਕੋਊ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਪ੍ਰਤਿਪਾਰਿਆ॥ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿ ਸਵਾਰਿਆ॥ ਸੋਈ ਬਿਧਾਤਾ ਖਿਨੁ ਖਿਨੁ ਜਪੀਐ॥ ਜਿਸੁ ਸਿਮਰਤ ਅਵਗੁਣ ਸਭਿ ਢਕੀਐ॥ ਚਰਣ ਕਮਲ ਉਰ ਅੰਤਰਿ ਧਾਰਹੁ॥ ਬਿਖਿਆ ਬਨ ਤੇ ਜੀਉ ਉਧਾਰਹੁ॥ ਕਰਣ ਪਲਾਹ ਮਿਟਹਿ ਬਿਲਲਾਟਾ॥ ਜਪਿ ਗੋਵਿਦ ਭਰਮੁ ਭਉ ਫਾਟਾ॥ ਸਾਧ ਸੰਗਿ ਵਿਰਲਾ ਕੋ ਪਾਏ॥ ਨਾਨਕੁ ਤਾ ਕੈ ਬਲਿ ਬਲਿ ਜਾਏ॥ 1॥ ਰਾਮੁ ਨਾਮੁ ਮਨਿ ਤਨਿ ਆਧਾਰਾ॥ ਜੋ ਸਿਮਰੈ ਤਿਸ ਕਾ ਨਿਸਤਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਮਿਥਿਆ ਵਸਤੁ ਸਤਿ ਕਰਿ ਮਾਨੀ॥ ਹਿਤੁ ਲਾਇਓ ਸਠ ਮੂੜ ਅਗਿਆਨੀ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਾਤਾ॥ ਕਉਡੀ ਬਦਲੈ ਜਨਮੁ ਗਵਾਤਾ॥ ਅਪਨਾ ਛੋਡਿ ਪਰਾਇਐ ਰਾਤਾ॥ ਮਾਇਆ ਮਦ ਮਨ ਤਨ ਸੰਗਿ ਜਾਤਾ॥ ਤ੍ਰਿਸਨ ਨ ਬੂਝੈ ਕਰਤ ਕਲੋਲਾ॥ ਊਣੀ ਆਸ ਮਿਥਿਆ ਸਭਿ ਬੋਲਾ॥ ਆਵਤ ਇਕੇਲਾ ਜਾਤ ਇਕੇਲਾ॥
(ਅੰਗ 1005)॥ ਹਮ ਤੁਮ ਸੰਗਿ ਝੂਠੇ ਸਭਿ ਬੋਲਾ॥ ਪਾਇ ਠਗਉਰੀ ਆਪਿ ਭੁਲਾਇਓ॥ ਨਾਨਕ ਕਿਰਤੁ ਨ ਜਾਇ ਮਿਟਾਇਓ॥ 2॥ ਪਸੂ ਪੰਖੀ ਭੂਤ ਅਰੁ ਪ੍ਰੇਤਾ॥ ਬਹੁ ਬਿਧਿ ਜੋਨੀ ਫਿਰਤ ਅਨੇਤਾ॥ ਜਹ ਜਾਨੋ ਤਹ ਰਹਨੁ ਨ ਪਾਵੈ॥ ਥਾਨ ਬਿਹੂਨ ਉਠਿ ਉਠਿ ਫਿਰਿ ਧਾਵੈ॥ ਮਨਿ ਤਨਿ ਬਾਸਨਾ ਬਹੁਤੁ ਬਿਸਥਾਰਾ॥ ਅਹੰਮੇਵ ਮੂਠੋ ਬੇਚਾਰਾ॥ਅਨਿਕ ਦੋਖ ਅਰੁ ਬਹੁਤ ਸਜਾਈ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਈ॥ ਪ੍ਰਭ ਬਿਸਰਤ ਨਰਕ ਮਹਿ ਪਾਇਆ॥ ਤਹ ਮਾਤ ਨ ਬੰਧੁ ਨ ਮੀਤ ਨ ਜਾਇਆ॥ ਜਿਸ ਕਉ ਹੋਤ ਕ੍ਰਿਪਾਲ ਸੁਆਮੀ॥ ਸੋ ਜਨ ਨਾਨਕ ਪਾਰਗਰਾਮੀ॥ 3॥
ਭ੍ਰਮਤ ਭ੍ਰਮਤ ਪ੍ਰਭ ਸਰਨੀ ਆਇਆ॥ ਦੀਨਾਨਾਥ ਜਗਤ ਪਿਤ ਮਾਇਆ॥ ਪ੍ਰਭ ਦਇਆਲ ਦੁਖ ਦਰਦ ਬਿਦਾਰਣ॥ ਜਿਸ ਭਾਵੈ ਤਿਸ ਹੀ ਨਿਸਤਾਰਣ॥ ਅੰਧ ਕੂਪ ਤੇ ਕਢਣਹਾਰਾ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਹੋਵਤ ਨਿਸਤਾਰਾ॥ ਸਾਧ ਰੂਪ ਅਪਨਾ ਤਨੁ ਧਾਰਿਆ॥ ਮਹਾ ਅਗਨਿ ਤੇ ਆਪਿ ਉਬਾਰਿਆ॥ ਜਪ ਤਪ ਸੰਜਮ ਇਸ ਤੇ ਕਿਛੁ ਨਾਹੀ॥ ਆਦਿ ਅੰਤਿ ਪ੍ਰਭ ਅਗਮ ਅਗਾਹੀ॥ ਨਾਮੁ ਦੇਹਿ ਮਾਗੈ ਦਾਸੁ ਤੇਰਾ॥ ਹਰਿ ਜੀਵਨ ਪਦੁ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ॥ 4॥3॥19॥

Maru Mehla 5: simerhou Aik(u) Nirunjun Soyoo. Ja tay birtha jaat na koyoo. Maat gerbh meh(i) jin(i) pritpaariya. Jeaou, pind(u) day saaj(i) suvaariya. Soyee Bidhaata khin(u), khin(u) juppiyaiy. Jis(u) simrut uvgoon subh(i) dhukkiyaiy Churn Kumul oor untar(i) dhaarhou. Bikhiya bun tay jeeou oodhaarhou. Kern-plaah miteh(i) bil-laata. Jup(i) Govind, bherm bhuou phaata. Sadh sung(i) virla ko paayay. Nanak(u), ta kaiy bul(i), bul(i) jaayay. 1. Ram(u) Naam(u) mun(i) tun(i) adhaara. Jo simraiy, tis ka nistaara 1. Ruhaou. Mithiya vust(u) sat(i) kur(i) maani. Hit(u) laayo, sutth, moorr ugiyani. Kaam, kroadh, lobh mud maata. Kaudi budlaiy junum(u) guvaata. Apna chhoad(i) puraayaiy raata. Maya mud mun, tun sung(i) jaata. Trishan na boojhaiy, kert kulola. Ooni aas, mithiya subh(i) boala. Aavut ikayla, jaat ikayla.

(PAGE 1005): Hum Toom sung(i), jhootthay subh(i) boala. Paayay tthugauri Aap(i) bhoolaayo. Nanak, kirt(u) na jaayay mitaayo. 2. ----------

Word Meaning: Birtha = empty; without. Gerbh = womb. Jeaou = life. Pind(u) = body. Saaj(i) = created. Suvaariya = refined. Bidhaata = carver of our fates (Waheguru). Khin(u), Khin(u) = every moment. Uvgoon = vices; sins. Dhukkiyaiy = hides. Oor = heart. Dhaarou = embed. Bikhiya Bun = the jungle of immoral activities. Oodhaarou = protect. Kern-Plaah = wailing and imploring = Bil-laata. Miteh(i) = eradicated. Bherm = illusions. Bhuou = fears. Phaata = tore; destroyed. Virla = rare. Bul(i) Bul(i) = sacrifice. 1.
Adhaara = basis. Nistaara = salvation. Pause.
Mithiya Vust = false (short-living) things. Sat(i) = real; permanent. Hit(u) = love; attachment. Sutth = Moorr = Ugiyani. Mud = liquor. Maata = intoxicated. Kaudi = (worthless) cowrie shells. Budlaiy = in exchange. Puraayaiy = which belongs to others. Jaata = accompanies. Trishan = fire of desires. Kert Kulola = enjoys pleasures. Ooni = unfulfilled. Aas = wishes. Mithiya = false. Boala = talks. Tthugauri = deceptive Maya. Kirt = the results of previous deeds. 2.

MEANING: Remember (recite the Naam of) only Waheguru, which leaves nobody with unfulfilled wishes; oh, my friends. Waheguru, which protects you in the mother's womb, also gives you life and a beautiful body (refines you from an ugly blob of blood into a healthy and lovely body). We must remember the Carver of our fates (Waheguru) every moment, who hides our many vices. Embed His lotus-like Feet (His Naam) in your heart, and protect your soul from the jungle of immoral activities. All one's misgivings are destroyed (cleared) by reciting His Naam, and all his wailings and imploring come to an end. However, some rare individual gets to recite Waheguru's Naam in the shelter of the Guru. I am all sacrifice for such a lucky devotee, oh Nanak. 1.
Waheguru's Naam is the basis of man's mind (soul) and body; whoever recites the Naam gets salvaged. Pause. The man (mistakenly) believes the perishable world to be permanent, and the foolish and the unwise get attached to it. He stays intoxicated with the liquor of lust, rage, and greed, and wastes away his precious human life for cowrie-shell-like (spiritually) worthless things. He stays imbued till the end in the love of worldly things which are not really his, and ignores (Waheguru's Naam), which is exclusively his. He enjoys the luxuries of life, but the fire of his desires is never put out. All his talks (efforts) are for Maya, but his wishes stay unfulfilled. The man comes into this world alone and leaves alone. All such talks are false when people say to each other that they are always with you. But the man is not to be fully blamed for his ignoble thinking, because Waheguru has created the world in such a way that the man is misled by the mind-captivating Maya, and continues to perform deeds under the influence of his previous deeds, the effect of which cannot be erased, oh Nanak. 2.

---------- Pushoo, punkhi, bhoot ur(u) prayta. Buhou bidh(i) joani firt anayta. Jeh jaano, teh rehn(u) na paavaiy. Thaan bihoon ootth(i), ootth(i) phir(i) dhaavaiy. Mun(i), tun(i) baashna, buhout(u) bisthaara. Uhunmayv, moottho baychaara. Anik doakh ur(u) buhout sujaayee. Ta kee keemut(i) kehn na jaayee. Prubh bisrut, nerk meh(i) paaya. Teh maat, na bundh, na meet, na jaaya. Jis kuou hoat kirpaal Soami. So jun Nanak, paargraami. 3.
Bhermut, bhermut, Prubh shernee aaya. Deena Nath, jugut Pit, Maaya. Prubh duyyaal, dookh derd bidaarun. Jis bhaavaiy tis hee nistaarun. Undh koop tay kaadhunhaara. Praym bhugut(i) hovut nistaara. Sadh roop apna tun(u) dhaariya Muhaa ugun(i) tay Aap(i) oobaariya. Jup, tup, sunjum, iss tay kichh(u) naahi. Aad(i), unt(i), Prubh agumm, agaahi. Naam(u), dayh(i), maangaiy daas(u) tayra. Hur(i) jeevun pud(u) Nanak, Prubh mayra. 4.3.19.

Word Meaning: Bhoot = Prayta = evil souls. Ur(u) = and. Bhou Bidh(i) = in many ways. Joani = life forms. Anayta = blind (of spirituality). Jaano = to go. Rehn(u) = live. Thaan-Bihoon = without any room (in Waheguru's Court). Phir Dhaavaiy = reincarnates. Baashna = lust. Bisthaara = the whole range. Uhunmayv = ego. Moottho = deceived by. Baychaara = poor; ignorant. Anik = many; countless. Doakh = vices. Sujaayee = punishment. Jaaya = offspring. Paargraami = salvageable. 3.
Bhermut = wandering. Deena Nath = Lord of the weak. Maaya = mother. Bidaarun = destroyer. Nistaarun = salvation. Undh Koop = deep and dark well (of Maya). Kaadhunhaara = saviour. Muhha Ugun(i) = the big fire of our desires Oobaariya = saved. Sunjum = control on senses. Agumm = inaccessible. Agaahi = unfathomable. Jeevun Pud(u) = high spiritual state. 4.

MEANING: Blinded by the short-lived enjoyments, the man keeps performing immoral deeds as a result of which he has to incarnate in many different life forms like animals, birds, and evil souls, etc. He cannot stay where he has to go at the end (Waheguru's Court), and getting no place there, he goes through many life forms again and again. He has a whole range of immoral feelings, like lust, in his mind and body. The helpless man is robbed of his spirituality by his ego and gets severely punished for his countless vices, the full extent of which is not known. Because of forgetting Waheguru, he is put in the hell (of reincarnations) where no mother, relative, friend, or his offspring can help (to end his birth-death cycles). But the individual, to whom Waheguru is kind, is salvaged, oh Nanak. 3.
After wandering around (trying many other spiritual places), I have finally come to the shelter of Waheguru, the Lord of the poor and the father and mother of the world. Waheguru is munificent, and the destroyer of all troubles and suffering. But He salvages only those whom He likes. He is the saviour who pulls us out of the deep and the dark well of ignorance; the individual who worships him with love finds salvation. He places Himself in the Guru to protect us from the grave suffering of our desires for Maya. No recitation of any mantra, self-affliction, or efforts to control senses are any match for Waheguru's Naam. The inaccessible and the unfathomable Waheguru has been there from the very beginning, is present now, and will be present at the end. I am Your slave, and beg for Your Naam, oh Waheguru. My Waheguru is the source of the highest spiritual state, oh Nanak. 4.3.19.

ਮਾਰੂ ਮਹਲਾ 5॥ ਕਤ ਕਉ ਡਹਕਾਵਹੁ ਲੋਗਾ ਮੋਹਨ ਦੀਨ ਕਿਰਪਾਈ॥ 1॥ ਐਸੀ ਜਾਨਿ ਪਾਈ॥ ਸਰਣਿ ਸੂਰੋ ਗੁਰ ਦਾਤਾ ਰਾਖੈ ਆਪਿ ਵਡਾਈ॥ 1॥ ਰਹਾਉ॥ ਭਗਤਾ ਕਾ ਆਗਿਆਕਾਰੀ ਸਦਾ ਸਦਾ ਸੁਖਦਾਈ॥ 2॥ ਅਪਨੇ ਕਉ ਕਿਰਪਾ ਕਰੀਅਹੁ ਇਕੁ ਨਾਮੁ ਧਿਆਈ॥ 3॥ ਨਾਨਕੁ ਦੀਨੁ ਨਾਮੁ ਮਾਗੈ ਦੁਤੀਆ ਭਰਮੁ ਚੁਕਾਈ॥ 4॥4॥20॥

Maru Mehla 5: Kut kuou dehkaavhou loga, Mohun deen kirpaayi. 1. Aiysi jaan(i) paayee. Shern(i) Sooro Gur daata, raakhaiy Aap(i) vudaayee. 1. Ruhaou. Bhugutaan ka aagiyakaari,

sudaa,sudaa sookhdaayi. 2. Apnay kuou kirpa kuriou Ikk Naam(u) dhiyaayi. 3. Nanak(u), deen(u) Naam(u) maangaiy, dootiya bherm(u) chookaayi. 4.4.20.
Word Meaning: Kut Kuou = what for? Dehkaavvhou = deceive. Loga = hey, folks. Mohun = Waheguru. Deen Kirpaayi. Kind to the helpless. 1. Jaan(i) Paayee = come to realize. Shern Sooro = great as shelter provider. Vudaayi = dignity. Pause.
Aagiyakaari = fulfiller of wishes. Sookhdaayi = source of comfort. 2.
Apnay Kuou = Your devotee. 3.
Deen = humble. Dootiya Bherm(u) = other misgivings. Chookaayi = remove. 4.
MEANING: We have come to realize that Waheguru is great (very kind) in providing His shelter, and protects the dignity of His devotees. **Pause**.
Waheguru is very kind to the humble; so why do you deceive people, oh man? 1.
He fulfills the wishes of His devotees and is a constant source of comfort. 2.
Please, be kind to me so that I may recite Your Naam, oh Waheguru. 3.
I, Nanak, am your humble slave, and beg that You clear all my illusions about Maya, and grant me Your Naam, oh dear God. 4.4.20.

ਮਾਰੂ ਮਹਲਾ 5॥ ਮੇਰਾ ਠਾਕੁਰੁ ਅਤਿ ਭਾਰਾ॥ ਮੋਹਿ ਸੇਵਕੁ ਬੇਚਾਰਾ॥ 1॥ ਮੋਹਨੁ ਲਾਲੁ ਮੇਰਾ ਪ੍ਰੀਤਮ ਮਨ ਪ੍ਰਾਨਾ॥ ਮੋ ਕਉ ਦੇਹੁ ਦਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਗਲੇ ਮੈ ਦੇਖੇ ਜੋਈ॥ ਬੀਜਉ ਅਵਰੁ ਨ ਕੋਈ॥ 2॥ ਜੀਅਨ ਪ੍ਰਤਿਪਾਲਿ ਸਮਾਹੈ॥ ਹੈ ਹੋਸੀ ਆਹੈ॥ 3॥ ਦਇਆ ਮੋਹਿ ਕੀਜੈ ਦੇਵਾ॥ ਨਾਨਕ ਲਾਗੈ ਸੇਵਾ॥ 4॥5॥21॥
Maru Mehla 5: Mayra Tthaakur(u) ut(i) bhaara. Moh(i) sayvuk(u) baychaara. 1. Mohun(u) Laal(u) mayra Preetum, mun praana. Mo kuou dayhu daana. 1. Ruhaou. Suglay mein daykhay joyee. Beejou uver(u) na koyee. 2. Jeeun pritpaal(i) sumaahaiy. Haiy, hoasi, aahaiy. 3. Duyya moh(i) keejaiy dayva. Nanak laagaiy sayva. 4.5.21.
Word Meaning: Bhaara = powerful. Baychaara = powerless. 1. Laal(u) Preetum = very dear. Daykhay = saw. Joyee = saw; studied. Beejou Uver(u) = other. 2.
Pritpaal(i) = raising and nurturing. Smaahaiy = delivers food. Haiy = is (present). Hoasi = will be (there). Aahaiy = was there. 3. Dayva = Light-like God. 4.
MEANING: My Lord is very powerful, and I am His powerless (humble slave). 1.
My Lord is very dear to me, and I love Him by my mind and soul. I beg Him for His Naam in return for a donation. Pause.
I have studied all other deities carefully, but there is none other like Him. 2.
He raises and nourishes all His living beings and delivers food to them. He has been here ever since, is here now, and will be here even in the future. 3.
Please be kind to me, oh, the light-like Waheguru; I, Nanak, beg for service to You. 4.5.21.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪਤਿਤ ਉਧਾਰਨ ਤਾਰਨ ਬਲਿ ਬਲਿ ਬਲੇ ਬਲਿ ਜਾਈਐ॥ ਐਸਾ ਕੋਈ ਭੇਟੈ ਸੰਤੁ ਜਿਤੁ ਹਰਿ ਹਰੇ ਹਰਿ ਧਿਆਈਐ॥ 1॥ ਮੋ ਕਉ ਕੋਇ ਨ ਜਾਨਤ॥ ਕਹੀਅਤ ਦਾਸੁ ਤੁਮਾਰਾ॥ ਏਹਾ ਓਟ ਆਧਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਰਬ ਧਾਰਨ ਪ੍ਰਤਿਪਾਰਨ ਇਕ ਬਿਨਉ ਦੀਨਾ॥ ਤੁਮਰੀ ਬਿਧਿ ਤੁਮ ਹੀ ਜਾਨਹੁ ਤੁਮ ਜਲ ਹਮ ਮੀਨਾ॥ 2॥ ਪੂਰਨ ਬਿਸਥੀਰਨ ਸੁਆਮੀ ਆਹਿ ਆਇਓ ਪਾਛੈ ॥ ਸਗਲੋ ਭੂ ਮੰਡਲ ਖੰਡਲ ਪ੍ਰਭ ਤੁਮ ਹੀ ਆਛੈ॥ 3॥
(ਅੰਗ 1006)॥ ਅਟਲ ਅਖਇਓ ਦੇਵਾ ਮੋਹਨ ਅਲਖ ਅਪਾਰਾ॥ ਦਾਨੁ ਪਾਵਉ ਸੰਤ ਸੰਗੁ ਨਾਨਕ ਰੇਨੁ ਦਾਸਾਰਾ॥ 4॥6॥22॥
Maru Mehla 5: Putit oodhaarun, taarun, bul(i), bul(i) bulay, bul(i) jaayiyaiy. Aiysa koyee bhaytaiy sunt(u), jit(u) Hur(i), huray, Hur(i) dhiyaayiyaiy. 1. Mo kuou koyay na jaanut. Kuhhiut daas(u) Toomhaara. Eha oat, adhaara. 1. Ruhaou. Serb dhaarun, pritpaarun, ikk binou deena. Toomri bidh(i) Toom hee jaanhou, Toom jul, hum meena. 2. Poorun bistheerun Soami, aah(i) aayo paachhaiy. Suglo bhoo, mundul, khundul, Prubh Toom hee

aachhaiy. 3. Atull, Akhuyyo Dayva, Mohun alukh apaara. Daan(u) paavoun Sunt sung(u), Nanak raiyn(u) daasaara. 4.6.22.

Word Meaning: Putit = immoral. Oodhaarun = salvager. Taarun = ship. Bhaytaiy = meet with. 1. Jaanut = knows. Kuhhiut = is called. Oat Adhaara = shelter. Pause.
Serb Dhaarun = supports all. Pritpaarun = raiser and nurturer. Binou = request. Bidh(i) = ways. Jul(u) = water; sea. Meena = fish. 2.
Bistheerun = the creator of all expanse. Aah(i) = with great hope. Paachhaiy = shelter. Bhoo = earth. Mundul = galaxy. Khundul = parts of the universe. Aachhaiy = are. 3.
Atull = immortal. Akhuyyo = imperishable. Mohun = mind-captivating (God). Alukh = incomprehensible. Appaara = limiless. Rayn(u) Dasaara = dust of devotees' feet. 4.

MEANING: I am a sacrifice for Waheguru, who is the salvager of even the immoral, and the ship to ferry across the world sea. I wish to meet with some holy saint in whose company I may recite Waheguru's Naam. 1. Nobody knows me, but call me Your devotee. You are my shelter and the support, oh Waheguru. Pause.
Waheguru is the support, the raiser, and the nourisher for everybody. He is like the ocean, and I am like a little fish. I am His humble devotee, and have a request to make (that He gives me His Naam). 2. He is the creator of the whole expanse (universe), and I have come to His shelter with a great hope (to acquire His Naam). Waheguru is present everywhere, in the world, in galaxies, and throughout the universe. 3.
The light-like and the mind-captivating Waheguru is immortal, imperishable, invisible, and limitless. I, Nanak, am the dust of the feet of His devotees, and beg Him for the company of the Guru. 4.6.22.

ਮਾਰੂ ਮਹਲਾ 5॥ ਤ੍ਰਿਪਤਿ ਆਘਾਏ ਸੰਤਾ॥ ਗੁਰ ਜਾਨੇ ਜਿਨ ਮੰਤਾ॥ ਤਾ ਕੀ ਕਿਛੁ ਕਹਨੁ ਨ ਜਾਈ॥ ਜਾ ਕਉ ਨਾਮ ਬਡਾਈ॥ 1॥ ਲਾਲੁ ਅਮੋਲਾ ਲਾਲੋ॥ ਅਗਹ ਅਤੋਲਾ ਨਾਮੋ॥ 1॥ ਰਹਾਉ॥ ਅਵਿਗਤ ਸਿਉ ਮਾਨਿਆ ਮਾਨੋ॥ ਗੁਰਮੁਖਿ ਤਤੁ ਗਿਆਨੋ॥ ਪੇਖਤ ਸਗਲ ਧਿਆਨੋ॥ ਤਜਿਓ ਮਨ ਤੇ ਅਭਿਮਾਨੋ॥ 2॥ ਨਿਹਚਲ ਤਿਨ ਕਾ ਠਾਣਾ॥ ਗੁਰ ਤੇ ਮਹਲੁ ਪਛਾਣਾ॥ ਅਨਦਿਨੁ ਗੁਰ ਮਿਲਿ ਜਾਗੇ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਲਾਗੇ॥ 3॥ ਪੂਰਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ॥ ਸਹਜ ਸਮਾਧਿ ਸੁਭਾਏ॥ ਹਰਿ ਭੰਡਾਰੁ ਹਾਥਿ ਆਇਆ॥ ਨਾਨਕ ਗੁਰ ਤੇ ਪਾਇਆ॥ 4॥7॥23॥

Maru Mehla 5: Triput(i) aghaayay suntan. Gur jaanay jin Munta. Ta kee kichh(u) kehn(u) na jaayee. Ja kuou Naam budaayi. 1. Laal(u) amola Laalo. Ageh, atoala Naamo. 1. Ruhaou. Avigut siyoun maaniya maano. Gurmukh(i) Tutt(u) Giyano. Paykhut sugul dhiyano. Tujiyo mun tay abhimaano. 2. Nihchul tin ka tthaana. Gur tay Mehl(u) puchhaana. Undin(u) Gur mil(i) jaagay. Hur(i) kee sayva laagay. 3. Poorun triput aghaayay. Sehj smaadh(i) soobbhaayay. Hur(i) bhundaar(u) haath(i) aaya. Nanak, Gur tay paaya. 4.7.23.

Word Meaning: Triput Aghaayay = fully contented. Jaanay = recognize; obey. Gur Munta = Guru's Word (Shabad). Kichh(u) = some (praise or greatness). Budaayi = honour. 1.
Laalo = dear Waheguru. Amoala = priceless. Ageh = which cannot be held (physically). Atoala = which cannot be weighed. Pause. Avigut = invisible. Maaniyo Maano = mind is won over. Tutt(u) = the root; basis (Waheguru). Paykhut Sugul = which looks after all of us. Dhiyaano = carefully. 2. Nihchul = non-destructible. Tthaana = place. Mehl(u) = Waheguru's Palace. Jaagay = stay alert. 3.
Smaadh(i) = meditative state. Sobhaayay = Naturally. Bhundaar(u) = treasure. 4.

MEANING: Those devotees are holy saints, and are always fully contented who obey the Guru's Word. Nothing can be said in their praise who are honoured with Waheguru's Naam in their heart. 1. Dear Waheguru's Naam is priceless (cannot be bought with anything), and His Naam, and the ruby-like invaluable Waheguru cannot be held (physically), and cannot be weighed (is immeasurable). Pause.

My mind has been won over by the invisible Waheguru, which is the basis of the entire universe, and which looks after His creation with great care. His Knowledge (Name) can be acquired in the shelter of the Guru by getting rid of one's ego. 2.
Those who recognize Waheguru's Residence (make a connection with Him) in the shelter of the Guru, attain permanent residence in Waheguru's Residence (get fully absorbed in Him). They stay alert (against the attacks of Maya) day and night in the shelter of the Guru, and serve Waheguru all the time (obey His Will). 3.
They are fully content and naturally stay in a meditative state. With the grace of the Guru, they acquire the treasure of Waheguru's Naam, oh Nanak. 4.7.23.

ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 6 ਦੁਪਦੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਛੋਡਿ ਸਗਲ ਸਿਆਣਪਾ ਮਿਲਿ ਸਾਧ ਤਿਆਗਿ ਗੁਮਾਨੁ॥ ਅਵਰੁ ਸਭੁ ਕਿਛੁ ਮਿਥਿਆ ਰਸਨਾ ਰਾਮ ਰਾਮ ਵਖਾਨੁ॥ 1॥ ਮੇਰੇ ਮਨ ਕਰਨ ਸੁਣਿ ਹਰਿ ਨਾਮੁ॥ ਮਿਟਹਿ ਅਘ ਤੇਰੇ ਜਨਮ ਜਨਮ ਕੇ ਕਵਨੁ ਬਪੁਰੋ ਜਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਦੂਖ ਦੀਨ ਨ ਭਉ ਬਿਆਪੈ ਮਿਲੈ ਸੁਖ ਬਿਸ੍ਰਾਮੁ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕੁ ਬਖਾਨੈ ਹਰਿ ਭਜਨੁ ਤਤੁ ਗਿਆਨੁ॥ 2॥1॥24॥

Maru Mehla 5, Ghur(u) 6, Doopuday: Ek Onkar Satgur Persad(i): Chhoad(i) sugul siyaanpaan, mil(i) Sadh tiyaag(i) goomaan(u). Uver(u) subh(u) kichh(u) mithiya, rusna Ram, Ram vukhaan(u). 1. Mayray mun, kern soon(i) Hur(i) Naam(u). Miteh(i) ugh tayray junum, junum kay, kuvun bupuro Jaam(u). 1. Ruhaou. Dookh deen, na bhuou biyaapaiy, milaiy sookh bisraam(u). Gur Persad(i) Nanak(u) vukhaanaiy, Hur(i) bhujun Tutt(u) Giyan(u). 2.1.24.
Word Meaning: Chhoad(i) = Tiyaag(i) = give up; abandon. Goomaan = conceit. Mithiya = false; short-lived. 1. Kern = (with) ears. Ugh = sins. Bupuro = poor; helpless. Jaam = Jum(u) = the Angel of death. Pause.
Deen = subservient. Biyaapaiy = affects; prevails. Bisraam = peace. Bukhaanaiy = says. Bhujun = recitation of Naam. Tutt(u) = the reality. Giyan = Divine knowledge. 2.
MEANING: Give up all your cleverness and get rid of your ego in the shelter of the Guru, oh man. Recite Waheguru's Naam with your tongue (which is your only permanent wealth) as everything else is short-lived. 1.
Listen to Waheguru's Naam with the ears, oh my mind, whereby all your sins of many, many lives will be eradicated, and the Angel of Death will be helpless against you (you will become immortal by merging into Waheguru), oh, my mind. Pause.
No discomfort, subservience to others, or any worldly fear will affect you, and you will acquire comfort and peacefulness of mind. Waheguru's Naam is the basis of all Divine Knowledge, and I recite it with Guru's grace, oh Nanak. 2.1.24.

ਮਾਰੂ ਮਹਲਾ 5॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਹੋਤ ਦੇਖੇ ਖੇਹ॥ ਪੁਤ੍ਰ ਮਿਤ੍ਰ ਬਿਲਾਸ ਬਨਿਤਾ ਤ੍ਰੁਟਤੇ ਏਹ ਨੇਹ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਨਿਤ ਨਿਤ ਲੇਹ॥ ਜਲਤ ਨਾਹੀ ਅਗਨਿ ਸਾਗਰ ਸੂਖ ਮਨਿ ਤਨਿ ਦੇਹ॥ 1॥ ਰਹਾਉ॥ ਬਿਰਖ ਛਾਇਆ ਜੈਸੇ ਬਿਨਸਤ ਪਵਨ ਝੂਲਤ ਮੇਹ॥ ਹਰਿ ਭਗਤ ਦ੍ਰਿੜੁ ਮਿਲੁ ਸਾਧ ਨਾਨਕ ਤੇਰੇ ਕਾਮਿ ਆਵਤ ਏਹ॥ 2॥2॥25॥

Maru Mehla 5: Jinhi Naam(u) visaariya, say hoat daykhay khayh. Poottar, mittar, bilaas bunita, toot-tay eh nayh. 1. Mayray mun Naam(u) nit, nit layh. Jult naahi ugun(i) saagur, sookh(u) mun(i), tun(i) dayh. 1. Ruhaou. Birkh chhaaya jaiysay binsut, puvun jhoolut mayh. Hur(i) bhugut drirr(u) mil(u) Sadh Nanak, tayray kaam(i) aavut eh. 2.2.25.
Word Meaning: Visaariya = forgotten. Khayh = dust; suffer humiliation. Bilaas = enjoyment. Bunita = wife. Toot-tay = break. Nayh = love; bonds. 1. Jult = burn; suffer. Ugun(i) Saagur = the sea of the fire of worldly desires. Dayh = body. Pause.
Birkh Chhaya = shade of tree. Binsut = disappears. Jhoolut = blowing. Mayh = clouds.

Commented [DSS2]:

Drirr(u) = reinforce. Kaam(i) Aavut = will be useful. 2.
MEANING: People are seen to suffer humiliation when they forget Waheguru's Naam. The bonds of one's love for his sons and his friends get broken, and his enjoyment with his wife comes to an end (they are not permanent). 1.
Always recite Waheguru's Naam because of which you will not suffer in the sea of the fire of worldly desires, and will enjoy the comforts of mind and body, oh my mind. Pause.
The worldly comforts are short-lived like the shade of a tree (which moves with the sun) or that of the cloud, which is blown away by the wind. So, reinforce Waheguru's worship in your mind in the shelter of the Guru which will always be useful to you, oh Nanak. 2.2.25.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪੁਰਖੁ ਪੂਰਨ ਸੁਖਹ ਦਾਤਾ ਸੰਗਿ ਬਸਤੋ ਮੀਤ॥ ਮਰੈ ਨ ਆਵੈ ਨ ਜਾਇ ਬਿਨਸੈ ਬਿਆਪਤ ਉਸਨ ਨ ਸੀਤ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮ ਸਿਉ ਕਰਿ ਪ੍ਰੀਤਿ॥ ਚੇਤਿ ਮਨ ਮਹਿ ਹਰਿ ਹਰਿ ਨਿਧਾਨਾ ਏਹ ਨਿਰਮਲ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਪਾਲ ਗੋਬਿਦ ਜੋ ਜਪੈ ਤਿਸੁ ਸੀਧਿ॥ ਨਵਲ ਨਵਤਨ ਚਤੁਰ ਸੁੰਦਰ ਮਨੁ ਨਾਨਕ ਤਿਸੁ ਸੰਗਿ ਬੀਧਿ॥ 2॥3॥26॥
Maru Mehla 5: Purakh(u) Poorun, Sookheh-Daata, sung(i) busto Meet. Muraiy na, aavaiy na jaayay, binsaiy, biyaaput oosn na seet. 1. Mayray mun Naam siyoun kur(i) preet(i). Chayt(i) mun meh(i) Hur(i), Hur(i) nidhaana, eh nirmul reet(i). 1. Ruhaou. Kirpal, duyyaal Gopal Govind, jo jupaiy, tis(u) seedh(i). Nuvul, nuvtun, chutur, soondar mun(u), Nanak, Tis(u) sung(i) beedh(i). 2.3.26.
Word Meaning: Purakh(u) = the Supreme Being. Poorun = omnipresent. Sookheh-Daata = the source of all comforts. Biyaaput = happens; affects. Oosn = hotness (discomfort). Seet = coolness (comfort). 1.
Chayt(i) = remember. Nirmul = pure; holy. Seedh(i) = success. Beedh(i) = make bond. 2.
MEANING: The Supreme Being and omnipresent Waheguru is the source of all comforts, is always friendly, and lives with (is present in) you, oh my friend. He is such a friend who does not die, does not come or go (stays with you all the time), does not vanish, and is unaffected by any comfort or discomfort. 1.
Get attached to Waheguru's Naam, oh my mind. Remember Waheguru, the treasure of everything; this is the pure (best) custom (practice) in life. Pause.
Waheguru is always kind and merciful; whosoever recites His Naam achieves success in his objectives. Pierce your mind with the Naam of (get attached to) Waheguru which is always young (full of energy), wise, and highly attractive, oh Nanak. 2.3.26.

ਮਾਰੂ ਮਹਲਾ 5॥ ਚਲਤ ਬੈਸਤ ਸੋਵਤ ਜਾਗਤ ਗੁਰ ਮੰਤ੍ਰੁ ਰਿਦੈ ਚਿਤਾਰਿ॥ ਚਰਣ ਸਰਣ ਭਜੁ ਸੰਗਿ ਸਾਧੂ ਭਵ ਸਾਗਰ ਉਤਰਹਿ ਪਾਰਿ॥ 1॥
(ਅੰਗ 1007)॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਹਿਰਦੈ ਧਾਰਿ॥ ਕਰਿ ਪ੍ਰੀਤਿ ਮਨੁ ਤਨੁ ਲਾਇ ਹਰਿ ਸਿਉ ਅਵਰ ਸਗਲ ਵਿਸਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜੀਉ ਮਨੁ ਤਨੁ ਪ੍ਰਾਣ ਪ੍ਰਭ ਕੇ ਤੂ ਆਪਨ ਆਪੁ ਨਿਵਾਰਿ॥ ਗੋਵਿਦ ਭਜੁ ਸਭਿ ਸੁਆਰਥ ਪੂਰੇ ਨਾਨਕ ਕਬਹੁ ਨ ਹਾਰਿ॥ 2॥4॥27॥
Maru Mehla 5: Chult, baiysut, sovut, jaagut, Gur Muntar(u) ridaiy chitaar(i). Churn, shern, bhuj(u) sung(i) Sadhu, bhuv saagur ootreh(i) paar(i). 1.
(PAGE 1007): Mayray mun, Naam(u) hirdaiy dhaar(i). Kur(i) preet(i) mun(u), tun(u) laayay Hur(i) siyoun, uver sugul visaar(i). 1. Ruhaou. Jeeou, mun(u), tun(u) praan Prubh kay, tu aapun aap(u) nivaar(i). Gobind bhuj(u), subh(i) sooaaruth pooray, Nanak, kub-hoon na haar(i). 2.4.27.
Word Meaning: Chult = walking; travelling. Baiysut = sitting; resting. Muntar = Shabad. Ridaiy Chitaar(i). Keep in mind. Churn Shern = in the shelter of. Sadhu = Guru. Bhuv Sagur = the world sea. 1. Dhaar(i) = acquire. Sugul Bisaar(i) = forgetting all others.

Pause. Jeeou = soul. Praan = breaths; life. Aapun Aap(u) = selfishness and ego. Nivaar(i) = get rid of. Bhuj(u) = worship. Sooaaruth = objectives. Pooray = fully achieved. Kub-hoon Na = never. Haar(i) = loss. 2.

MEANING: Keep (reciting) Guru's Shabad in your mind, whether you are travelling, resting, awake, or sleeping, oh my friend. Take shelter of Waheguru, and recite His Feet (Naam) in the company of the Guru to swim across the world sea. 1.

Forgetting all other sources, get in love with Waheguru by your body and mind, and acquire (enshrine) His Naam in your heart, oh my mind. Pause.

Get rid of your selfishness and ego, and offer your soul, mind, body, and life to Waheguru (as they are all given by Him). You will achieve all your objectives in life by reciting Waheguru's Naam, and will never lose (waste away) the precious human life, oh Nanak. 2.4.27.

ਮਾਰੂ ਮਹਲਾ 5॥ ਤਜਿ ਆਪੁ ਬਿਨਸੀ ਤਾਪੁ ਰੇਣ ਸਾਧੂ ਥੀਉ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਨਾਮੁ ਤੇਰਾ ਕਰਿ ਕ੍ਰਿਪਾ ਜਿਸੁ ਦੀਉ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ॥ ਆਨ ਸਾਦ ਬਿਸਾਰਿ ਹੋਛੇ ਅਮਰੁ ਜੁਗੁ ਜੁਗੁ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਇਕ ਰਸ ਰੰਗ ਨਾਮਾ ਨਾਮਿ ਲਾਗੀ ਲੀਉ॥ ਮੀਤੁ ਸਾਜਨੁ ਸਖਾ ਬੰਧਪੁ ਹਰਿ ਏਕੁ ਨਾਨਕ ਕੀਉ॥ 2॥5॥28॥

Maru Mehla 5: Tuj(i) aap(u), binsee taap(u), rayn Sadhu theeou. Tiseh(i) praaput(i) Naam(u) Tayra, kur(i) kirpa jis(u) deeou. 1. Mayray mun, Naam(u) Amrit(u) peeou. Aan saad bisaar(i) hoachhay, amar(u) joog(u), joog(u) jeeou. 1. Ruhaou. Naam(u) ikk rus, rung Naama, Naam(i) laagi leeou. Meet(u), saajun(u), sukhaa, bundhup(u), Hur(i) aik(u), Nanak keeou. 2.5.28.

Word Meaning: Tuj(i) = give up. Binsee = will be eradicated. Taap(u) = suffering of vices. Rayn = dust of the feet. Theeou = become. 1. Aan Saad = other tastes. Hoachhay = of very low quality. Amar(u) = immortal. Joog, Joog = for ever. Pause.

Rus Rung = enjoyments (of the life). Leeou = deep meditation. Keeou = made. 2.

MEANING: Get rid of your ego and selfishness and become humble like the dust of the feet of the Guru, whereby all the suffering of your vices will be eliminated. However, only that devotee acquires Waheguru's Naam to whom He gives it with His benevolence. 1.

All other tastes (enjoyments) of life are of very low quality (short-lived); so, taste the immortalizing Naam of Waheguru and live forever, oh my mind. Pause.

Only Waheguru's Naam is the real (permanent) enjoyment in the world. My mind is fully focused on Waheguru's Naam. Now Waheguru is my friend, my comrade, and my close relative, oh Nanak. 2.5.28.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪ੍ਰਤਿਪਾਲਿ ਮਾਤਾ ਉਦਰਿ ਰਾਖੈ ਲਗਨਿ ਦੇਤ ਨ ਸੇਕ॥ ਸੋਈ ਸੁਆਮੀ ਈਹਾ ਰਾਖੈ ਬੂਝੁ ਬੁਧਿ ਬਿਬੇਕ॥ 1॥ ਮੇਰੇ ਮਨ ਨਾਮ ਕੀ ਕਰਿ ਟੇਕ॥ ਤਿਸਹਿ ਬੂਝੁ ਜਿਨਿ ਤੂ ਕੀਆ ਪ੍ਰਭੁ ਕਰਣ ਕਾਰਣ ਏਕ॥ 1॥ ਰਹਾਉ॥ ਚੇਤਿ ਮਨ ਮਹਿ ਤਜਿ ਸਿਆਣਪ ਛੋਡਿ ਸਗਲੇ ਭੇਖ॥ ਸਿਮਰਿ ਹਰਿ ਹਰਿ ਸਦਾ ਨਾਨਕ ਤਰੇ ਕਈ ਅਨੇਕ॥ 2॥6॥29॥

Maru Mehla 5: Pritpaal(i) maata oodur(i) raakhaiy, lugun(i) dayt na sayk. Soyee Soami, eehaan raakhaiy, boojh(u) boodh(i) bibayk. 1. Mayray mun, Naam kee kur(i) tayk. Tiseh(i) boojh(u), Jin(i) tu keeya, Prubh kern, kaarun, aik. 1. Ruhaou. Chayt(i) mun meh(i), tuj(i) siyaanup, chhoad(i) suglay bhaykh. Simer(i) Hur(i), Hur(i) sudaa Nanak, turay kuyyee anayk. 2.6.29.

Word Meaning: Pritpaal(i) = protecting. Oodur(i) = womb. Sayk = heat. Eehaan = in the world. Boojh(u) = understand. Bibayk = the ability to distinguish between good and bad. 1. Tayk = shelter. Tiseh = Him. Kern Kaarun = the creator. Pause.

Chayt(i) = remember. Tuj(i) = give up. Siyaanup = shrewdness. Bhaykh = religious sects. Turay = salvaged. Anayk = countless. 2.
MEANING: Waheguru, which protects us in the mother's womb and does not let us suffer at all, also protects us in this world and has given us the wisdom to distinguish between the good and the bad. So, understand Him with that wisdom, oh my mind. 1.
Seek the shelter of Waheguru's Naam, and make a connection with Him, who is the sole creator of the whole universe, oh my mind. Pause.
Give up your own cunning and faith in all religious sects (their philosophies), and remember Waheguru only in your mind, reciting whose Naam countless people have been salvaged, oh Nanak. 2.6.29.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਜਾ ਕੋ ਅਨਾਥ ਕੋ ਹੈ ਨਾਥੁ॥ ਮਹਾ ਭਉਜਲ ਮਾਹਿ ਤੁਲਹੋ ਜਾ ਕੋ ਲਿਖਿਓ ਮਾਥ॥ 1॥ ਡੂਬੇ ਨਾਮ ਬਿਨੁ ਘਨ ਸਾਥ॥ ਕਰਣ ਕਾਰਣੁ ਚਿਤਿ ਨ ਆਵੈ ਦੇ ਕਰਿ ਰਾਖੈ ਹਾਥ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਤਿ ਗੁਣ ਉਚਾਰਣ ਹਰਿ ਨਾਮ ਅੰਮ੍ਰਿਤ ਪਾਥ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਮੁਰਾਰਿ ਮਾਧਉ ਸੁਣਿ ਨਾਨਕ ਜੀਵੈ ਗਾਥ॥ 2॥7॥30॥
Maru Mehla 5: Putit paavun Naam(u) Ja ko, anaath ko haiy Nath(u). Muhha bhuoujul maah(i) toolho, ja ko likhiyo maath. 1. Doobay Naam bin(u) ghun saath. Kern, Kaarun(u) chit(i) na aavaiy, day kur(i) raakhaiy haath. 1. Ruhaou. Sadh sungut(i) goon oochaarun, Hur(i) Naam Amrit path. Kurhou kirpa, Mooraar(i) Madho, soon(i) Nanak jeevai Gaath. 2.7.30.
Word Meaning: Putit Paavun = purifier of the immoral. Anaath = (spiritually) orphan. Nath(u) = Lord. Muhaa Bhuoujul = the extremely tough world-sea. Toolho = crude boat; raft. Maath = forehead; fortune. 1. Doobay = drowned (in the world-sea). Ghun = many. Saath = groups Raakhaiy = ptotects. Pause. Goon = Waheguru's virtues (praise). Oochaarun = recite. Amrit Paath = path to immortality. Mooraar(i) = Madho = names for God. Gaath = lecture; praise. 2.
MEANING: Countless groups of people have drowned in the world-sea (wasted away their precious human life pleasing their senses) without Waheguru's Naam. They do not keep the Creator of the universe in mind, who protects them by extending His hand. **Pause.**
Waheguru's Naam purifies even the immoral, and He is the guard of the spiritual orphans (who have nobody to guide them). For those who have it prewritten in their fortune, He is the raft to ferry them across the world sea. 1.
Waheguru's Naam (His praise) is the path to immortality, and the gathering of the holy saints is the place to sing His praise. Please, be kind to me (Nanak) so that I may live to listen to Your praise, oh Waheguru with many names. 2.7.30.

ਮਾਰੂ ਅੰਜੁਲੀ ਮਹਲਾ 5 ਘਰੁ 7॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਧੁਰਹੁ ਹੀ ਹੂਆ॥ ਪੰਚ ਧਾਤ ਕਰਿ ਪੁਤਲਾ ਕੀਆ॥ ਸਾਹੈ ਕੇ ਫੁਰਮਾਇਐ ਜੀ ਦੇਹੀ ਵਿਚਿ ਜੀਉ ਆਇ ਪਇਆ॥ 1॥ ਜਿਥੇ ਅਗਨਿ ਭਖੈ ਭੜਹਾਰੇ॥ ਊਰਧ ਮੁਖ ਮਹਾ ਗੁਬਾਰੇ॥ ਸਾਸਿ ਸਾਸਿ ਸਮਾਲੇ ਸੋਈ ਓਥੈ ਖਸਮਿ ਛਡਾਇ ਲਇਆ॥ 2॥ ਵਿਚਹੁ ਗਰਭੈ ਨਿਕਲਿ ਆਇਆ॥ ਖਸਮੁ ਵਿਸਾਰਿ ਦੁਨੀ ਚਿਤੁ ਲਾਇਆ॥ ਆਵੈ ਜਾਇ ਭਵਾਈਐ ਜੋਨੀ ਰਹਣੁ ਨ ਕਿਤ ਹੀ ਥਾਇ ਭਇਆ॥ 3॥ ਮਿਹਰਵਾਨਿ ਰਖਿ ਲਇਅਨੁ ਆਪੇ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ ਕੇ ਥਾਪੇ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜਿਣਿ ਚਲਿਆ ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਨੁ ਥਿਆ॥ 4॥1॥31॥
Maru Anjuli, Mehla 5, Ghur(u), 7: Ek Onkar Satgur Persad(i): Sunjog(u), vijog(u) Dhoorhoun hee hooaa. Punch dhaat kur(i) pootla keeya. Shaahaiy kay foormaayayrraiy, ji, dayhi vich(i) jeeou aayay puyya. 1. Jithay ugun(i) bhukhaiy bhurrhaaray. Oordh mookh, muhaa goobaaray. Saas(i), saas(i) smaalhay Soyee, oathaiy Khusm(i) chhudaayay luyya.

2. Vichoun gerbhaiy nickel(i) aaya. Khusm(u) visaar(i), dooni chit(u) laaya. Aavaiy, jaayay, bhuvaayiyaiy joani, rehn(u) na kit hee thaayayn bhuyya. 3. Mihrvaan(i), rukh(i) luyyiun aapay. Jea, junt, subh(i) Tis kay thaapay. Junum(u) pudaaruth(u) jin(i) chulliya Nanak, aaya so pervaan(u) thiyya. 4.1.31.

Word Meaning: Sunjog(u) = union. Vijog(u) = separation. Dhaat = basic elements (water, earth, air etc.). Pootla = human body. Foormaayayrraiy = with Huqam. Jeeou = soul. 1. Bhukhaiy Bhurrhaaraiy = burns with big flames (unbearable heat). Oordh Mookh = upside down. Muhaa Goobaaray = deep darknesss. Smaalay = remembers. Khusm(i) = the Lord. 2. Visaar(i) = forgetting. Dooni = worldly things. Chit(u) = mind. Rehn(u) = permanent stay. 3.
Mihervaan(i) = the kind. Thaapay = created. Junum(u) Pudaaruth = the objective of human life. Jin(i) = by winning; achieving. Pervaan(u) = approved. 4.

MEANING: Waheguru creates the human body with the union of the five basic elements, and the union of the soul with a particular body, and their separation is also predetermined by Him. The soul enters the fetus with the Huqam of Waheguru. 1.
The temperature of the mother's womb is so high that it is intolerable for humans in the outside world; but the Lord protects the fetus even in that heat, and in the deep darkness where the fetus hangs upside down, and where the fetus is believed to recite His Naam with every breath. 2. When the child comes out of the womb into the world, he forgets Waheguru's Naam, and gets attached to the worldly attractions as a result of which he is cycled through many different life forms again, and finds no place for his permanent living. 3. Waheguru, which has created all the living beings, is basically kind and eventually salvages all such misled people. The individual, who achieves the objective of life successfully (embeds Waheguru's Naam in his heart) is approved by Him, and is absorbed in Him, oh Nanak. 4.1.31.

(ਅੰਗ 1008)॥ ਮਾਰੂ ਮਹਲਾ 5॥ ਵੈਦੋ ਨ ਵਾਈ ਭੈਣੋ ਨ ਭਾਈ ਏਕੋ ਸਹਾਈ ਰਾਮੁ ਹੈ॥ 1॥ ਕੀਤਾ ਜਿਸੋ ਹੋਵੈ ਪਾਪਾ ਮਲੋ ਧੋਵੈ ਸੋ ਸਿਮਰਹੁ ਪਰਧਾਨੁ ਹੇ॥ 2॥ ਘਟਿ ਘਟੇ ਵਾਸੀ ਸਰਬ ਨਿਵਾਸੀ ਅਸਥਿਰੁ ਜਾ ਕਾ ਥਾਨੁ ਹੇ॥ 3॥ ਆਵੈ ਨ ਜਾਵੈ ਸੰਗੇ ਸਮਾਵੈ ਪੂਰਨ ਜਾ ਕਾ ਕਾਮੁ ਹੇ॥ 4॥ ਭਗਤ ਜਨਾ ਕਾ ਰਾਖਣਹਾਰਾ॥ ਸੰਤ ਜੀਵਹਿ ਜਪਿ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ ਕਰਨ ਕਾਰਨ ਸਮਰਥੁ ਸੁਆਮੀ ਨਾਨਕੁ ਤਿਸੁ ਕੁਰਬਾਨੁ ਹੇ॥ 5॥2॥32॥

(**PAGE 1008**): **Maru Mehla 5:** Vaido na vaayi, bhaiyno, na bhaayi, aiko suhaayi Ram(u) haiy. 1. Keeta Jiso hovaiy, paapaan mulo dhovaiy, so simerhou perdhaan hey. 2. Ghut(i), ghutay vaasi, serb nivaasi, usthir Ja ka tthan(u) hey. 3. Aavaiy, najaavaiy, sungaiy smaavaiy, poorun Ja ka kaam(u) hey. 4. Bhugut junaa ka Raakhunhaara. Sunt jeeveh(i), jup(i) praan Adhaara. Kern-Kaarun, sumruth(u) Soami, Nanak(u), Tis(u) koorbaan Hey. 5.2.32.

Word Meaning: Vaido = physician. Vaayi = medication. Suhaayi = supporter. 1.
Jiso = of which. Mulo = filth. Perdhaan(u) = supreme. 2. Ghut(i) Ghutay = in every heart. Vaasi = Nivaasi = dweller. Usthir = eternal. 3. Sungaiy Smaavaiy = resides hidden with. Poorun = perfect. 4. Kern Kaarun = creator. 5.

MEANING: No physician or his medication, and no brother or sister can help a man escape the punishment of the Angel of justice – only Waheguru is his saviour. 1.
Remember only the Supreme Waheguru, who controls all the happenings in the world, and whose Naam washes away the filth of your sins, oh man. 2.
Waheguru resides in every heart, everywhere, and has eternal Residence. 3.

Waheguru, all whose tasks are perfect, does not come or go anywhere (neither takes births nor dies). He is always around us. 4.
Waheguru is the creator of the whole universe and is the saviour of His devotees. The holy saints survive by reciting His Naam, which is the basis of their life. The omnipotent Lord is the creator of the whole universe, and I am a sacrifice for Him, oh Nanak. 5.2.32.

ਮਾਰੂ ਮਹਲਾ 9॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Maru Mehla 9: Ek Onkar Satgur Persad(i).

ਹਰਿ ਕੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਈ॥ ਜਾ ਕਉ ਸਿਮਰਿ ਅਜਾਮਲੁ ਉਧਰਿਓ ਗਨਿਕਾ ਹੂ ਗਤਿ ਪਾਈ॥ ਰਹਾਉ॥ ਪੰਚਾਲੀ ਕਉ ਰਾਜ ਸਭਾ ਮਹਿ ਰਾਮ ਨਾਮ ਸੁਧਿ ਆਈ॥ ਤਾ ਕੋ ਦੂਖੁ ਹਰਿਓ ਕਰੁਣਾਮੈ ਅਪਨੀ ਪੈਜ ਬਢਾਈ॥ 1॥ ਜਿਹ ਨਰ ਜਸੁ ਕਿਰਪਾਨਿਧਿ ਗਾਇਓ ਤਾ ਕਉ ਭਇਓ ਸਹਾਈ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਇਹੀ ਭਰੋਸੈ ਗਹੀ ਆਨਿ ਸਰਨਾਈ॥ 2॥1॥
Hur(i) ko Naam(u) sudaa sookhdaayi. Ja kuou simer(i) Ajamul oodhriyo, Gunika hoo gut(i) paayi. Ruhaou. Punchaali kuou raj subha meh(i) Ram Naam soodh(i) aayi. Ta ko dookh(u) huriyo Kroonamaiy, Apni paiyj budhaayi. 1. Jih nur jus(u) Kirpa-Nodh(i) gaayo, ta kuou bhuyyo suhaayi. Kuhou Nanak, mein ehi bhurosaiy, guhhi aan(i) Shenaayi. 2.1.
Word Meaning: Sookhdaayi = comforting. Ajamul = the Brahman of Kanauj who married a prostitute. Gunika = a prostitute who worshipped Waheguru while teaching a parrot. Pause. Punchaali = Daraupdi, the wife of the five Pandavas who was unsuccessfully disrobed by the Kauravas of Mahabharat. Soodh(i) = recognition. Huriyo = removed; eliminated. Kroonamaiy = the compassionate Waheguru. Paiyj = respect; faith in. Budhaayi = enhanced. 1. Kirpa-Nidh(i) = the source of benevolence (God). Bhurosaiy = faith. Guhhi Shernaayi = take shelter. Aan(i) = by coming to. 2.
MEANING: Waheguru's Naam is always a source of comfort. It was His Naam because of which Ajamul was salvaged even though he was considered a big sinner for marrying a prostitute. Similarly, Gunika (a prostitute) attained a high spiritual state by reciting Waheguru's Naam while teaching a parrot. Pause.
[see INTRODUCTION for full stories]
Punchaali (Draupadi), the wife of the five Pandavas, realized the importance of Waheguru's Naam when her dignity was protected by Waheguru when she was being disrobed (undressed) by the Kauravas (of the Mahabharat). Waheguru, the source of compassion, preserved her dignity in a difficult situation and enhanced His own faith among people. 1.
The individual who sings the praises of the benevolent Waheguru finds His support at the time of his need. With that faith in mind, I have come to Waheguru's shelter, oh Nanak. 2.1.

ਮਾਰੂ ਮਹਲਾ 9॥ ਅਬ ਮੈ ਕਹਾ ਕਰਉ ਰੀ ਮਾਈ॥ ਸਗਲ ਜਨਮੁ ਬਿਖਿਅਨ ਸਿਉ ਖੋਇਆ ਸਿਮਰਿਓ ਨਾਹਿ ਕਨ੍ਹਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਾਲ ਫਾਸ ਜਬ ਗਰ ਮਹਿ ਮੇਲੀ ਤਿਹ ਸੁਧਿ ਸਭ ਬਿਸਰਾਈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਯਾ ਸੰਕਟ ਮਹਿ ਕੋ ਅਬ ਹੋਤ ਸਹਾਈ॥ 1॥ ਜੋ ਸੰਪਤਿ ਅਪਨੀ ਕਰਿ ਮਾਨੀ ਛਿਨ ਮਹਿ ਭਈ ਪਰਾਈ॥ ਕਹੁ ਨਾਨਕ ਯਹ ਸੋਚ ਰਹੀ ਮਨਿ ਹਰਿ ਜਸੁ ਕਬਹੂ ਨ ਗਾਈ॥ 2॥2॥
Maru Mehla 9: Ub mein kuhaa kuroun ree maayi. Sugul junum(u) bikhiun siyoun khohiya, simeriyo naah(i) Kunhaayi. 1. Ruhaou. Kaal phaas jub gur meh(i) mayli, tih soodh(i) subh bisraayi. Ram Naam bin(u) ya sunkut meh(i) ko ub joat suhaayi. 1. Jo sumput apni kur(i) maani, chhin meh(i) bhuyyi puraayi. Kuhou Nanak, yeh soach ruhhi mun(i), Hur(i) jus(u) kubhoon na gaayi. 2.2.

Word Meaning: Kuhaa Kuroun = what should I do? Bikhiun = immoral activities. Siyoun = with; in. Khoya = lost; wasted. Kunhaayi = Waheguru. Pause. Kaal = death. Phaas = noose. Gur meh(i) = around the neck. Tih = that. Soodh(i) = wisdom. Bisraayi = made to forget. Ya = in that. Sunkut = misfortune. Suhaayi = supporter. 1.
Sumput(i) = wealth. Chhin Meh(i) = in a moment. Puraayi = became of others; changed hands. Yeh = this. Soach = thoughts. Jus(u) = praise. Kubhoon Na = never. 2.
MEANING: I wasted away my whole life in immoral activities, and did not remember Waheguru. (Now, I am worried for the consequences of my actions), so, what should I do now, oh my mother? Pause.
I lost all my senses (wisdom) when the Angel of Death put his noose around my neck. Other than Waheguru, who else could help me in such misfortune? 1.
The wealth, which I had thought to be mine, changed hands in a moment. Now, I repent thinking in my mind why I did not sing Waheguru's praise, oh Nanak. 2.2.

ਮਾਰੂ ਮਹਲਾ 9॥ ਮਾਈ ਮੈ ਮਨ ਕੋ ਮਾਨੁ ਨ ਤਿਆਗਿਓ॥ ਮਾਇਆ ਕੇ ਮਦਿ ਜਨਮੁ ਸਿਰਾਇਓ ਰਾਮ ਭਜਨ ਨਹੀ ਲਾਗਿਓ॥ 1॥ ਰਹਾਉ॥ ਜਮ ਕੋ ਡੰਡੁ ਪਰਿਓ ਸਿਰ ਊਪਰਿ ਤਬ ਸੋਵਤ ਤੈ ਜਾਗਿਓ॥ ਕਹਾ ਹੋਤ ਅਬ ਕੈ ਪਛੁਤਾਏ ਛੂਟਤ ਨਾਹਿਨ ਭਾਗਿਓ॥ 1॥ ਇਹ ਚਿੰਤਾ ਉਪਜੀ ਘਟ ਮਹਿ ਜਬ ਗੁਰ ਚਰਨਨ ਅਨੁਰਾਗਿਓ॥ ਸਫਲੁ ਜਨਮੁ ਨਾਨਕ ਤਬ ਹੂਆ ਜਉ ਪ੍ਰਭ ਜਸ ਮਹਿ ਪਾਗਿਓ॥ 2॥3॥
Maru Mehla 9: Maayi, mein mun ko maan(u) na tiyaagiyo. Maya kay mud(i) junum(u) siraayo, Ram bhujun nuhhi laagiyo. 1. Ruhaou. Jum ko dund(u) puriyo sir oopur(i), tub sovut taiy jaagiyo. Kuhhaa hoat ub kaiy puchhutaayay, chhootut naahin bhaagiyo. 1. Eh chinta oopji ghut meh(i), jub Gur Churnun anuraagiyo. Suful(u) junum(u) Nanak tub hooaa, juou Prubh jus meh(i) paagiyo. 2.3.
Word Meaning: Maayi = oh, mother. Maan(u) = ego. Tiyaagiyo = gave up. Mud(i) = in intoxication. Siraayo = spent. Laagiyo = did. Pause. Dund(u) = stick; club. Sovut = asleep (from reality). Jaagiyo = came to senses. Puchhutaayay = repentance. Chhootut Naahin = can not be freed. 1. Chinta = worry. Oopji = sprouted. Ghut Meh(i) = in the heart. Anuraagiyo = developed love for. Suful(u) = successful. Tub = then. Juou = when. Paagiyo = fell; started to practise. 2.
MEANING: I spent all my life under the intoxication of Maya, and never worshipped Waheguru. (Now I repent) That I did not give up my ego, oh my mother. Pause.
I was asleep (unaware) of Waheguru's reality, but was awakened when the fear of the Angel of death hitting me hard with his club arose in my mind. Now, my repentance is of no help because I cannot even run away to be free. 1.
This worry (realization) sprouted when I developed a love for Guru's Feet (His Shabad). My life became successful when I sang Waheguru's praise, oh Nanak. 2.3.

ਮਾਰੂ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Ashtpudiyaan, Mehla 1, Ghur(i) 1: Ek Onkar Satgur Persad(i).

ਬੇਦ ਪੁਰਾਣ ਕਥੇ ਸੁਣੇ ਹਾਰੇ ਮੁਨੀ ਅਨੇਕਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਬਹੁ ਘਣਾ ਭ੍ਰਮਿ ਥਾਕੇ ਭੇਖਾ॥ ਸਾਚੋ ਸਾਹਿਬੁ ਨਿਰਮਲੋ ਮਨਿ ਮਾਨੈ ਏਕਾ॥ 1॥ ਤੂ ਅਜਰਾਵਰੁ ਅਮਰ ਤੂ ਸਭ ਚਾਲਣਹਾਰੀ॥ ਨਾਮੁ ਰਸਾਇਣੁ ਭਾਇ ਲੈ ਪਰਹਰਿ ਦੁਖੁ ਭਾਰੀ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1009)॥ ਹਰਿ ਪੜੀਐ ਹਰਿ ਬੁਝੀਐ ਗੁਰਮਤੀ ਨਾਮਿ ਉਧਾਰਾ॥ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਹੈ ਪੂਰੈ ਸਬਦਿ ਬੀਚਾਰਾ॥ ਅਠਸਠਿ ਤੀਰਥ ਹਰਿ ਨਾਮੁ ਹੈ ਕਿਲਵਿਖ ਕਾਟਣਹਾਰਾ॥ 2॥ ਜਲੁ ਬਿਲੋਵੈ ਜਲੁ ਮਥੈ ਤਤੁ ਲੋੜੈ ਅੰਧ ਅਗਿਆਨਾ॥ ਗੁਰਮਤੀ ਦਧਿ ਮਥੀਐ ਅੰਮ੍ਰਿਤ ਪਾਈਐ ਨਾਮੁ ਨਿਧਾਨਾ॥ ਮਨਮੁਖ ਤਤੁ ਨ ਜਾਣਨੀ ਪਸੂ ਮਾਹਿ ਸਮਾਨਾ॥ 3॥ ਹਉਮੈ ਮੇਰਾ ਮਰੀ ਮਰੁ ਮਰਿ ਜੰਮੈ ਵਾਰੋ ਵਾਰ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਜੇ ਮਰੈ ਫਿਰਿ ਮਰੈ ਨ ਦੂਜੀ ਵਾਰ॥ ਗੁਰਮਤੀ ਜਗਜੀਵਨੁ ਮਨਿ ਵਸੈ ਸਭਿ ਕੁਲ ਉਧਾਰਣਹਾਰ॥ 4॥ ਸਚਾ ਵਖਰੁ ਨਾਮੁ ਹੈ ਸਚਾ ਵਾਪਾਰਾ॥ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰਿ ਹੈ ਗੁਰਮਤੀ ਵੀਚਾਰਾ॥ ਦੂਜੈ ਭਾਇ ਕਾਰ ਕਮਾਵਣੀ ਨਿਤ ਤੋਟਾ ਸੈਸਾਰਾ॥ 5॥ ਸਾਚੀ ਸੰਗਤਿ ਥਾਨੁ ਸਚੁ ਸਚੇ ਘਰ ਬਾਰਾ॥ ਸਚਾ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਚੁ ਨਾਮੁ ਅਧਾਰਾ॥ ਸਚੀ ਬਾਣੀ ਸੰਤੋਖਿਆ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਾ॥ 6॥ ਰਸ ਭੋਗਣ ਪਾਤਿਸਾਹੀਆ ਦੁਖ ਸੁਖ ਸੰਸਾਰਾ॥ ਮੋਟਾ ਨਾਉ ਧਰਾਈਐ ਗਲਿ ਅਉਗਣ ਭਾਰਾ॥ ਮਾਣਸ ਦਾਤਿ ਨ ਹੋਵਈ ਤੂ ਦਾਤਾ ਸਾਰਾ॥ 7॥ ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ ਅਵਿਗਤੁ ਅਪਾਰਾ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜੋਈਐ ਮੁਕਤੇ ਭੰਡਾਰਾ॥ ਨਾਨਕ ਮੇਲੁ ਨ ਚੁਕਈ ਸਾਚੇ ਵਾਪਾਰਾ॥ 8॥1॥

Bayd Puran kuthay, soonay, haaray mooni anaykaan. Utth-sutth(i) teeruth buhou ghunaa, bherm(i) thaakay bhaykha. Saacho Sahib(u) nirmulo, mun(i) maanaiy Aiyka . 1. Tu ajraavur(u), amar Tu, subh chaalunhaari. Naam(u) rusaayin(u), bhaayay laiy, purhur(i) dookh(u) bhaari. 1. Ruhaou.

(PAGE 1009): Hur(i) purrhiyaiy, Hur(i) boojhiyaiy, Gurmuti Naam(i) oodhaara. Gur(i) Pooraiy, poori mut(i) haiy, Pooraiy Shabad(i) beechaara. Utth-surrh(i) teeruth Hur(i) Naam(u) haiy, kilvikh kaatunhaara. 2. Jul(u) bilovaiy, jul(u) muthaiy, Tutt(u) loarraiy undh ugiyaana. Gurmuti dudh(i) muthiyaiy, Amrit paayiyaiy Naam(u) nidhaana. Munmukh Tutt(u) na jaan-ni, pushoo maah(i) smaana. 3. Haumein, mayra, murie, mur(u), mur(i) jummaiy vaaro, vaar. Gur kaiy Shabaday jay muraiy, phir(i) muraiy na dooji vaar. Gurmuti Jugjeevun(u) mun(i) vussaiy, subh(i) kool oodhaarunhaar. 4. ------

Word Meaning: Kuthay = explaining. Mooni = hemits. Anyakaan = countless. Buhou Ghunaa = too many. Bherm(u) Thaakay = exhausted wandering (unsuccessfully). Bhaykha = religious sects. Nirmulo = pure; pious. 1. Ajraavur(u) = unaffected by old age and death. Amar = immortal. Chaalunhaari = perishable. Rusaayin(u) = source of all desirable tastes. Bhaayay = with love. Purhur(i) = gets rid of. Dookh Bhaari = suffering of reincarnations. **Pause**. Boojhiyaiy = understand (make connection with). Oodhaara = emancipator. Utth-Sutth(i) = the 68 Hindu holy places. Kilvikh = sins. 2. Biloyiyaiy = Muthiyaiy = churn. Tutt(u) = root = butter (Waheguru). Lorraiy = looks (wishes) for. Ugiyaana = ignorant. Dudh(i) = yogurt (the root of butter). Nidhaana = treasure. Pushoo = animal. Smaana = like; equal. 3. Murie = dies (spiritually). Mur(u) = death. Vaaro Vaar = again, and again. Jugjeevun = soul of the universe (Waheguru). Kool = associates. Oodhaarunhaar = capable of causing salvation. 4.

MEANING: Countless hermits (sages) and others got tired of explaining and listening to the Vedas and the Puranas (but did not achieve anything spiritually). Similarly, many, many people of different religious sects grew exhausted from wandering to the 68 holy places without achieving any spiritual progress. Waheguru is the only pure and eternal Lord; one should convince oneself to have faith only in Him. 1.

Only Waheguru is unaffected by old age and death, and only He is immortal, whereas everybody else is perishable. Whoever acquires His Naam with love and faith gets rid of the huge suffering (of reincarnations). Pause.
One should recite Waheguru's Naam and make a connection with Him with the Guru's Advice to find salvation. The Guru is perfect, and so is His Advice. One should ponder on His Shabad (to get connected with Waheguru). Waheguru's Naam subsumes the pilgrimage of the 68 holy places and is the destroyer of all sins. 2.
(Seeking shelter of any other power than Waheguru for spirituality) is like a blind, ignorant person churning water and expecting butter to come out of it. Just like one needs to churn yogurt to get butter, a devotee, who churns (ponders deeply and obeys) the real yogurt (Waheguru's Naam) with Guru's Advice, acquires Waheguru's Naam, which is the treasure of all comforts, and drinks the real Amrit (liquid of immortality to merge into Waheguru). The Maya-worshipper is like an animal, and does not realize the worth of the reality (Waheguru's Naam). 3. Because of their haumein, such people suffer (spiritual) death, take births, and die again, and again. If they die (kill their desires) with Guru's Advice, they will not suffer from death again (as they become immortal by merging into Waheguru). Waheguru, which is the soul of the whole world, appears in the devotee's mind with the Guru's advice, who salvages even his associates. 4.
---------- Sacha vukkhur(u) Naam(u) haiy, Sacha vapaara. Laaha Naam(u) sunsaar(i) haiy, Gurmuti veechaara. Doojaiy bhaayay kaar kmaavni, nit toata sainsaara. 5. Saachi Sungut(i), thaan(u) Sach(u), Sachay ghur baara. Sacha bhojun(u), bhaaou Sach, Sach(u) Naam(u) adhaara. Sachi Bani suntokhiya, Sacha Shabad(u) veechaara. 6. Rus bhogun, paatshaahiyaan, dookh, sookh sunsaara. Mota naaoun dhuraayiyaiy, gul(i) aougun bhaara. Maanus daat(i) na hovyee, Tu Daata saara. 7. Agumm, agoachur(u) Tu Dhunee, avigut(u) apaara. Gur Shabadi Dur(i) joyiyaiy, mooktay bhundaara. Nanak, mayl(u) na chookyee, Saachay vapaara. 8.1.
Word Meaning: Sacha Vukkhur(u) = real (eternal) merchandise. Vapaara = business. Laaha = benefit; wealth. Doojaiy Baayay = with love for Maya. Kaar Kmaavni = doing business. Toata = shortage (discontentment). 5.
Thaan(u) = place where Waheguru's praise is sung. Bhojun = meal (for the soul). Bhaaou = affection. Suntokhiya = contented. 6. Rus Bhogun = enjoying luxuries. Mota Naoun = popularity. Aougun = negative quality; burden. Maanus = humans. Daat(i) = donations. 7. Agumm = inaccessible. Agoachur(u) = incomprehensible. Dhunee = Lord. Avigut(u) = invisible. Apaara = limitless. Joyiyaiy = look for. Mooktay = emancipate. Mayl(u) = union. Chookyee = ends; inseparable. 8.
MEANING: Waheguru's Naam is the real (eternal) merchandise and the real business. When one ponders the Naam with the Guru's Advice, he acquires it in his heart, which is the best wealth in the world. Carrying out any other business with love for the other (Maya) results in permanent discontentment in the world. 5.
Eternal is the gathering of the holy saints (where praise of Waheguru is sung), and so is the gathering place, and the houses and the doors of the holy saints. Waheguru's Naam is the true (eternal) food for the soul, and so is the love for Him. Waheguru's Naam is the true support for life. Pondering on Guru's Bani is the eternal source of contentment. 6.
Enjoyments of luxuries, the reign of some state, discomforts, and comforts are all a part of life, and are given by Waheguru. But if one earns (undeserving) cheap popularity (by dishonest means) in the world, it becomes a huge burden around one's neck. Moreover, the man cannot be a source of any donation (which is permanent); only Waheguru is the supreme donor. 7. The Lord, Waheguru, is inaccessible, incomprehensible, invisible, and

limitless. His Door can be seen (accessed) only by Guru's Shabad, which is a treasure for emancipation. Pondering on Guru's Shabad is one's real business in life as it leads to an inseparable union with Waheguru, oh Nanak. 8.1.

ਮਾਰੂ ਮਹਲਾ 1॥ ਬਿਖੁ ਬੋਹਿਥਾ ਲਾਦਿਆ ਦੀਆ ਸਮੁੰਦ ਮੰਝਾਰਿ॥ ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਨਾ ਉਰਵਾਰੁ ਨ ਪਾਰੁ॥ ਵੰਞੀ ਹਾਥਿ ਨ ਖੇਵਟੂ ਜਲੁ ਸਾਗਰੁ ਅਸਰਾਲੁ॥ 1॥ ਬਾਬਾ ਜਗੁ ਫਾਥਾ ਮਹਾ ਜਾਲਿ॥ ਗੁਰੁ ਪਰਸਾਦੀ ਉਬਰੇ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੂ ਹੈ ਬੋਹਿਥਾ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ॥ ਤਿਥੈ ਪਵਣੁ ਨ ਪਾਵਕੋ ਨਾ ਜਲੁ ਨਾ ਆਕਾਰੁ॥ ਤਿਥੈ ਸਚਾ ਸਚਿ ਨਾਇ ਭਵਜਲ ਤਾਰਣਹਾਰੁ॥ 2॥ ਗੁਰਮੁਖਿ ਲੰਘੇ ਸੇ ਪਾਰਿ ਪਏ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਆਵਾਗਉਣੁ ਨਿਵਾਰਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਗੁਰਮਤੀ ਸਹਜੁ ਊਪਜੈ ਸਚੇ ਰਹੈ ਸਮਾਇ॥ 3॥ ਸਪੁ ਪਿੜਾਈ ਪਾਈਐ ਬਿਖੁ ਅੰਤਰਿ ਮਨਿ ਰੋਸੁ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਈਐ ਕਿਸ ਨੋ ਦੀਜੈ ਦੋਸੁ॥ ਗੁਰਮੁਖਿ ਗਾਰੜੁ ਜੇ ਸੁਣੇ ਮੰਨੇ ਨਾਉ ਸੰਤੋਸੁ॥ 4॥ ਮਾਗਰਮਛੁ ਫਹਾਈਐ ਕੁੰਡੀ ਜਾਲਿ ਵਤਾਇ॥ ਦੁਰਮਤਿ ਫਾਥਾ ਫਾਹੀਐ ਫਿਰਿ ਫਿਰਿ ਪਛੋਤਾਇ॥ ਜੰਮਣ ਮਰਣੁ ਨ ਸੁਝਈ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਇ॥ 5॥ ਹਉਮੈ ਬਿਖੁ ਪਾਇ ਜਗਤੁ ਉਪਾਇਆ ਸਬਦੁ ਵਸੈ ਬਿਖੁ ਜਾਇ॥ ਜਰਾ ਜੋਹਿ ਨ ਸਕਈ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਜੀਵਨ ਮੁਕਤ ਸੋ ਆਖੀਐ ਜਿਸੁ ਵਿਚਹੁ ਹਉਮੈ ਜਾਇ॥ 6॥ (ਅੰਗ 1010)॥ ਧੰਧੈ ਧਾਵਤ ਜਗੁ ਬਾਧਿਆ ਨਾ ਬੂਝੈ ਵੀਚਾਰੁ॥ ਜੰਮਣ ਮਰਣੁ ਵਿਸਾਰਿਆ ਮਨਮੁਖ ਮੁਗਧੁ ਗਵਾਰੁ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਸਚਾ ਸਬਦੁ ਵੀਚਾਰਿ॥ 7॥ ਸੂਹਟੁ ਪਿੰਜਰਿ ਪ੍ਰੇਮ ਕੈ ਬੋਲੈ ਬੋਲਣਹਾਰੁ॥ ਸਚੁ ਚੁਗੈ ਅੰਮ੍ਰਿਤੁ ਪੀਐ ਉਡੈ ਤ ਏਕਾ ਵਾਰ॥ ਗੁਰਿ ਮਿਲਿਐ ਖਸਮੁ ਪਛਾਣੀਐ ਕਹੁ ਨਾਨਕ ਮੋਖ ਦੁਆਰੁ॥ 8॥2॥

Maru Mehla 1: Bikh(u) bohitha laadiya, deeya smoond munjhaar(i). Kundhi dis(i) na aavyee, na oorvaar(u), na paar(u). Vunjhi haath(i), na, khayvtoo, jul(u) saagur(u) asraal(u). 1. Baba, jug(u) phaatha muhaa jaal(i). Gur persadi oobray, Sacha Naam(u) smaal(i). 1. Ruhaou. Satguru haiy bohitha, Shabad(i) lunghaavunhaar(u). Tithaiy puvun(u), na, paavko, na jul(u), na aakaar(u). Tithaiy Sacha, Sach(i) Naayay, bhuvjul taarunhaar. 2. Gurmukh(i) lunghay, say paar(i) puyyay, Sachay siyoun liv laayay. Aavagaun(u) nivaariya, joti, Jot(i) milaayay. Gurmuti, sehj(u) oopjaiy, Sachay ruhhaiy smaayay. 3. Supp(u) pirraayee paayiyaiy, bikh(u) untar(i), mun(i) roas(u). Poorub(i) likhiya paayiyaiy, kis nu deejaiy doash(i). Gurmukh(i) Gaarurr(u) jay soonay, munnay Naaoun, suntosh(u). 4. ----------

Word Meaning: Bikh(u) = poisonous sensual pleasures. Bohitha = boat. Laadiya = loaded. Munjhaar(i) = in. Kundhi = shore. Oorvaar(i) = the closer shore. Paar(u) = the other end. Vunjhi = bamboo (oars). Haath(i) = in the hand. Khayvtoo = the boatman. Asraal = frightening. 1. Baba = a wise man. Phaatha = is trapped. Muhaa Jaal(i) = in a strong net. Oobray = salvaged. **Pause.** Lunghaavunhaar = boatman to ferry across. Tithaiy = there; in that spiritual state. Puvun = air (laden filled with fragrances or music). Paavko = fire (of worldly desires). Jul(u) = water of vices. Aakaar = visible beauty. Bhuvjul = the sea of Maya. Taarunhaar = ship to ferry across. 2.
Lunghay = swim to go across. Liv Laayay = meditating on. Aavagaun = reincarnation. Nivaariya = gotten rid of. Joti = human soul. Jot(i) = the Supreme Soul. Sehj(u) = state of high spirituality. Oopjaiy = comes into being. Smaayay = absorbed. 3.
Supp(u) = snake. Pirr)iaayee = box. Bikh(u) = poison. Roas(u) = resentment. Poorub(i) Likhiya = prewritten. Doash(u) = blame. Gaarurr(u) = a mantra believed to be the antidote for snake poison. Suntosh(u) = contentment 4.

MEANING: The man loads the boat of his body with poisonous immoral activities, and sets it for sail in the middle of the world-sea where he cannot see any shore. He has no bamboo (oar) in his hand, and there is no boatman to ferry him across the frightening sea. 1.

The world is trapped in the strong net of worldly attractions, oh, wise man. One can get across the world-sea (get salvaged) by Guru's grace when he recites the eternal Naam of Waheguru in His shelter. Pause.
Satguru is the boat, and His Shabad is the boatman to ferry us across the world-sea. In that spiritual state, connected with Waheguru, the devotee is in a deep meditative state, and no worldly attraction can influence him as there is no fragrance-laden or music- carrying air, no fire of worldly desires, or no water of vices. His soul merges into the Supreme Soul. That spiritual state is attained through the Guru's Advice, and the devotee remains absorbed in Waheguru. 3.
Controlling human desires without Waheguru's Naam is like a snake trapped in a box, highly resentful and full of poison (the snake of desires still bites the man). However, one cannot be fully blamed for his actions, because his nature has been predetermined by Waheguru based on his previous deeds (and he continues to perform similar deeds). But, if he listens to the Guru's Shabad, which is the antidote to the poison of immoral vices, and obeys Waheguru's Naam, he becomes fully contented (he is left with no worldly desire). 4.

--------- Maagurmuchh(u) phuhaayiyaiy, koondi, jaal(i) vutaayay. Doormut(i) phaatha faahiyaiy, phir(i), phir(i) puchhotaayay. Jummun mern(u) na soojhyee, kirt(u) na maytiya jaayay. 5. Haumein bikh(u) paayay jugut oopaaya, Shabad(u) vussaiy, bikh(u) jaayay. Juraa joh(i) na sukyee, Sach(i) ruhhaiy liv laayay. Jeevun mookt so aakhiyaiy jis(u vichoun haumein jaayay. 6.
(PAGE 1010): Dhundhaiy dhaavut jug(u) baandhiya, na boojhaiy veechaar(u). Jummun, mern(u) visaariya, munmukh moogudh guvaar(u). Gur(i) raakhay say oobray, Sacha Shabad(u) veechaar(i). 7. Soohut(u) pinjur(i) praym kaiy, bolaiy Bolunhaar(u). Sach(u) choogaiy, Amrit(u) peeyaiy, ooddaiy ta aika vaar. Gur(i) miliyaiyn Khusm(u) puchhaaniyaiy, kuhou Nanak moakh dooaar(u). 8.2.
Word Meaning: Maagurmuchh(u) = crocodile. Phuhaayiyaiy = can trap. Koondi = hook. Vutaayiyay = by casting. Doormut(i) = ill advice. Puchhotaayay = repents. Soojhyee = think of. Kirt(u) = consequences of the pervious deeds. Maytiya = erase. 5.
Haumein Bikh(u) = the poisonous haumein. Juraa = old age; impending death. Joh(i) Na = cannot caste evil eye. Jeevun-Mookt = emancipated alive. 6.
Dhundhaiy = worldly tasks rooted in Maya. Baandhiya = trapped. Veechaar(u) = pondering on (Guru's Shabad). Mogudh = foolish. Guvaar(u) = unwise. 7.
Soohut(u) = parrot. Pinjur(i) = cage. Bolunhaar(u) = deserving to be praised (Waheguru). Choogaiy = picks; feeds on. Oddaiy = flies away; leave the world. Puchhaaniyaiy = recognize (make connection with). Moakh Dooaar = at the door of salvation. 8.

MEANING: You can trap (and control) even a very powerful and dangerous animal like a crocodile by casting a hook and a net, but a man trapped in immoral acts due to his ill advice cannot control his desires, and repents again and again (because he repeats them). He cannot erase his prefixed (predetermined) nature, and trapped in the pursuit of his sensual pleasures, he cannot think of his future reincarnations. 5.
Waheguru has created the world by injecting the poisonous haumein in the living beings, but the poison of haumein is expelled if the man enshrines Guru's Shabad in his heart. Old age (the impending death) cannot cast an evil eye on the devotee whose mind remains focused on Waheguru. The devotee, who gets rid of his haumein, is called the true dead - alive. (emancipated). 6. The man is trapped in the routine worldly affairs, which are rooted in Maya, and cannot understand the worth of the Guru's Shabad. The foolish and the

unwise follower of his mind forgets the cycle of future births and deaths. Those who ponder on Guru's Shabad are salvaged by Guru's grace. 7.
Like the parrot in a cage which utters love-filled words for his master, if the man sings praise of the praise-worthy Waheguru and feeds his soul with that praise, drinks the real Amrit, and his soul leaves the cage of his body only for once (never gets reincarnated). One makes a connection with the Lord in the shelter of the Guru, and reaches the door of emancipation, oh Nanak.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਬਦਿ ਮਰੈ ਤਾ ਮਾਰਿ ਮਰੁ ਭਾਗੋ ਕਿਸ ਪਹਿ ਜਾਉ॥ ਜਿਸ ਕੈ ਡਰਿ ਭੈ ਭਾਗੀਐ ਅੰਮ੍ਰਿਤੁ ਤਾ ਕਾ ਨਾਉ॥ ਮਾਰਹਿ ਰਾਖਹਿ ਏਕੁ ਤੂ ਬੀਜਉ ਨਾਹੀ ਥਾਉ॥ 1॥ ਬਾਬਾ ਮੈ ਕੁਚੀਲੁ ਕਾਚਉ ਮਤਿ ਹੀਨ॥ ਨਾਮ ਬਿਨਾ ਕੋ ਕੁਛ ਨਹੀ ਗੁਰਿ ਪੂਰੈ ਪੂਰੀ ਮਤਿ ਕੀਨ॥ 1॥ ਰਹਾਉ॥ ਅਵਗਣਿ ਸੁਭਰ ਗੁਣ ਨਹੀ ਬਿਨੁ ਗੁਣ ਕਿਉ ਘਰਿ ਜਾਉ॥ ਸਹਜਿ ਸਬਦਿ ਸੁਖੁ ਊਪਜੈ ਬਿਨੁ ਭਾਗਾ ਧਨੁ ਨਾਹਿ॥ ਜਿਨ ਕੈ ਨਾਮੁ ਨ ਮਨਿ ਵਸੈ ਸੇ ਬਾਧੇ ਦੂਖ ਸਹਾਹਿ॥ 2॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਸੇ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ॥ ਆਗੈ ਪਾਛੈ ਸੁਖੁ ਨਹੀ ਗਾਡੇ ਲਾਦੇ ਛਾਰੁ॥ ਵਿਛੁੜਿਆ ਮੇਲਾ ਨਹੀ ਦੂਖੁ ਘਣੋ ਜਮ ਦੁਆਰਿ॥ 3॥ ਅਗੈ ਕਿਆ ਜਾਣਾ ਨਾਹਿ ਮੈ ਭੂਲੇ ਤੂ ਸਮਝਾਇ॥ ਭੂਲੇ ਮਾਰਗੁ ਜੋ ਦਸੇ ਤਿਸ ਕੈ ਲਾਗਉ ਪਾਇ॥ ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋ ਨਹੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥ 4॥ ਸਾਜਨੁ ਦੇਖਾ ਤਾ ਗਲਿ ਮਿਲਾ ਸਾਚੁ ਪਠਾਇਓ ਲੇਖੁ॥ ਮੁਖਿ ਧਿਮਾਣੈ ਧਨ ਖੜੀ ਗੁਰਮੁਖਿ ਆਖੀ ਦੇਖੁ॥ ਤੁਧੁ ਭਾਵੈ ਤੂ ਮਨਿ ਵਸਹਿ ਨਦਰੀ ਕਰਮਿ ਵਿਸੇਖੁ॥ 5॥ ਭੂਖ ਪਿਆਸੋ ਜੇ ਭਵੈ ਕਿਆ ਤਿਸੁ ਮਾਗਉ ਦੇਇ॥ ਬੀਜਉ ਸੂਝੈ ਕੋ ਨਹੀ ਮਨਿ ਤਨਿ ਪੂਰਨੁ ਦੇਇ॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪਿ ਵਡਾਈ ਦੇਇ॥ 6॥ ਨਗਰੀ ਨਾਇਕੁ ਨਵਤਨੋ ਬਾਲਕੁ ਲੀਲ ਅਨੂਪੁ॥ ਨਾਰਿ ਨ ਪੁਰਖੁ ਨ ਪੰਖਨੂ ਸਾਚਉ ਚਤੁਰੁ ਸਰੂਪੁ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਥੀਐ ਤੂ ਦੀਪਕੁ ਤੂ ਧੂਪੁ॥ 7॥ ਗੀਤ ਸਾਦ ਚਾਖੇ ਸੁਣੇ ਬਾਦ ਸਾਦ ਤਨਿ ਰੋਗੁ॥ ਸਚੁ ਭਾਵੈ ਸਾਚਉ ਚਵੈ ਛੂਟੈ ਸੋਗ ਵਿਜੋਗੁ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਹੋਗੁ॥ 8॥3॥
Maru Mehla 1: Shabad(i) muraiy ta maar(i) mur(u), bhaago kis peh(i) jaaou. Jis kaiy dur(i), bhaiy, bhaagiyaiy, Amrit Ta ka Naaoun. Maareh(i) , raakheh(i) aik Tu, beejou naahi thaaoun. 1. Baba, mein koocheel(u), kaachou, mut(i)-heen. Naam binaa ko koochh nuhhi, Gur(i) Pooraiy mut(i) keen. 1. Ruhaou. Uvgun(i) soobhur, goon nuhhi, bin(u) goon kiyoun Ghur(i) jaaoun. Sehj(i) Shabad(i) sookh(u) oopjaiy, bin(u) bhaagaan dhun(u) naah(i). Jin kaiy Naam(u) na mun(i) vussaiy, say baandhay dookh suhaaheh(i). 2. Jinhi Naam(u) visaariya, say kit aayay sunsaar(i). Aagaiy, paachhaiy sookh(u) nuhhi, gaaday laaday chhaar(u). Vichhurriyaan mayla nuhhi, dookh(u) ghuno Jum dooaar(i). 3. Uggaiy kiyya jaana naah(i) mein, bhoolay Tu sumjhaayay. Bhoolay maarug(u) jo dussay, tis kaiy laagoun paayay. Gur bin(u) daata ko nuhhi, keemut(i) kehn(u) na jaayay. 4. ----------
Word Meaning: Muraiy = kill desires. Mur(u) = death. 1. Koocheel(u) = filthy (in thoughts and actions). Kauchou = with shaky mind. Mut(i)-heen = unwise. Pause.
Uvgun(i) = with ignoble qualities. Soobhur = full to brim. Ghur(i) = Waheguru's Residence. Sehj(i) = high spiritual state. Oopjaiy = is produced. Bhaagaan = fortune. Dhun(u) = wealth (of Naam). Baandhay = trapped (by the bonds of Maya). Suhaaheh(i) = endure. 2.
Visaariya = forget. Kit = for what? Aagaiy = in the future. Paachhaiy = in the past (present). Gaaday Laaday = carry heavy burden. Chhaar(u) = dust (of worthless and humiliating things). Vichhurriyaan = disconnected with Waheguru. Ghuno = immense. 3.
Bhoolay = misled. Maarug(u) = path (of righteousness). Daata = provider (of Waheguru's Naam). 4.

MEANING: Where can you run away to escape death, oh man? You can kill the fear of death by killing your desires with the Guru's Shabad. The power that dispels the fear of death is Waheguru, whose Naam is the real Amrit that immortalizes the man. Only Waheguru kills or protects us; there is no other place to escape. 1.

I am filthy by mind, have shaky faith in You, and have no wisdom, oh Waheguru. The Perfect Guru has given me the wisdom that without Waheguru's Naam, one is insignificant (has no spiritual worth, and no real respect). Pause.
I am full of ignoble qualities, and have no good qualities; how can I reach Waheguru's Palace with no good qualities? One attains the high spiritual state and blissfulness with Guru's Shabad, but one cannot have this wealth (Waheguru's Naam) without good fortune. Trapped in the bonds (net) of Maya, those who do not have Waheguru's Naam embedded (enshrined) in their heart suffer badly 2.
What objective do those achieve in the world who forget Waheguru's Naam? They carry a heavy burden of worthless and humiliating things (misdeeds) and enjoy no comfort (peace of mind) in this world, and the next. They are disconnected from Waheguru and cannot have union with Him; immense troubles await them at the door of the Angel of Justice. 3.
I do not know what is in store for me in the future (next world), but You guide the misled. I will drop at the feet of the holy saint who will put me on the path of union with You, oh Waheguru. There is no one other than the Guru who can give me Waheguru's Naam, and show me the right path; I cannot describe the greatness of the Guru. 4.

---------- Saajun daykhaan, ta gul(i) milaan, Saach(u) putthaaya laykh(u). Mookh(i) dhimaanaiy, dhun khurri, Gurmukh(i) aankheen daykh(u). Toodh(u) bhaavaiy, Tu mun(i) vuseh(i). nedri kerm(i) visaykh(u). 5. Bhookh piyaaso jay bhuvvaiy, kiyya tis(u) maangoun, dayay. Beejou, soojhaiy ko nuhhi, mun(i), tun(i) Poorun(u) dayay. Jin(i) keeya, Tin(i) daykhiya, Aap(i) vudaayi dayay. 6. Nugri, Naayik(u) nuvtuno, baaluk(u) leel anoop(u). Naar(i), na purakh, na punkhnoo, Sachou, chutur(u) sroop(u). Jo Tis(u) bhaavaiy, so theeyay, Tu deepuk, Tu dhoop(u). 7. Geet, saad, chaakh soonay, baad, saad tun(i) roag(u). Sach(u) bhaavaiy, Saachou chuvaiy, chhootaiy soag, vijog(u). Nanak, Naam(u) na veesraiy, jo Tis(u) bhaavaiy, so hoag(u). 8.3.
Word Meaning: Saajun = dear friend (Waheguru). Saach(u) = Waheguru's Naam. Putthaaya = sent. Laykh(u) = message; prayer. Mookh(i) Dhimaanay = with dejected face. Dhun = human bride. Visaykh(u) = special attention; honour. 5.
Beejou = other. Poorun(u) = omnipresent Waheguru. Daykhiya = looks after. 6.
Nugri = body. Naayik = Lord. Nuvtuno = always young. Baaluk(u) = with child-like pure heart. Leel Anoop = amazing feats. Punkhnoo = bird. Saachou = Waheguru. Chutur Sroop = perfectly wise personality. Theeyay = happens. Deepuk = lamp. Dhoop(u) = incense. 7. Saad = delicious tastes. Chaakh = tasted. Baad = music. Roag(u) = illness. Bhaavaiy = likes. Chuvaiy = utters; recites. Chhootaiy = leave; go away. Soag = sadness. Vijog(u) = separation. Hoag(u) = will happen. 8.
MEANING: (With Guru's grace) I am reciting Waheguru's Naam now, and the Guru will convey my prayer to Him. When I see (get connected with my dear Waheguru), I will hug Him tightly. (As a potential bride of Waheguru), I was waiting with dejected mind for union with Him; now I have been able to see Him in Guru's shelter. With Your sweet Will, You come to reside in the devotee's heart, which is a special honour for him, oh Lord. 5.
What can I ask of a person who is wandering, hungry and thirsty himself (without Waheguru's Naam)? I cannot think of anybody other than the omnipresent Waheguru (who can give the Naam), so I offer my body and mind in His service. He has created the world, and looks after it; He Himself accords honour to the devotee of His choice by giving him His Naam. 6.
The Master of the human body (Waheguru) is always young, and pure-hearted like a child, and performs amazing feats. Even though Waheguru is present in all living beings – the male, the female, and even the birds - He is formless, and has a perfectly wise persona. He is the

lamp (to enlighten the world), and the incense (to make life pleasant); and only that happens in the world that He likes. 7.
I have listened to all sorts of songs, and tasted all sorts of delicious foods, but all music and tastes produce sicknesses in the body. But the devotee, who loves Waheguru and recites His Naam (sings His praise), gets rid of (rises above) all sadness and worldly detachments (and gets connected with Waheguru). I have only one request for Waheguru: that He give me the ability to accept whatever happens, and I do not forget His Naam, oh Nanak. 8.3.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਾਚੀ ਕਾਰ ਕਮਾਵਣੀ ਹੋਰਿ ਲਾਲਚ ਬਾਦਿ॥ ਇਹੁ ਮਨੁ ਸਾਚੈ ਮੋਹਿਆ ਜਿਹਵਾ ਸਚਿ ਸਾਦਿ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਰਸੁ ਨਹੀ ਹੋਰਿ ਚਲਹਿ ਬਿਖੁ ਲਾਦਿ॥ 1॥ ਐਸਾ ਲਾਲਾ ਮੇਰੇ ਲਾਲ ਕੋ ਸੁਣਿ ਖਸਮ ਹਮਾਰੇ॥ ਜਿਉ ਫੁਰਮਾਵਹਿ ਤਿਉ ਚਲਾ ਸਚੁ ਲਾਲ ਪਿਆਰੇ॥ 1॥ ਰਹਾਉ॥ ਅਨਦਿਨੁ ਲਾਲੇ ਚਾਕਰੀ ਗੋਲੇ ਸਿਰਿ ਮੀਰਾ॥ ਗੁਰ ਬਚਨੀ ਮਨੁ ਵੇਚਿਆ ਸਬਦਿ ਮਨ ਧੀਰਾ॥
(ਅੰਗ 1011)॥ ਗੁਰੁ ਪੂਰੇ ਸਾਬਾਸਿ ਹੈ ਕਾਟੈ ਮਨ ਪੀਰਾ॥ 2॥ ਲਾਲਾ ਗੋਲਾ ਧਣੀ ਕੋ ਕਿਆ ਕਹਉ ਵਡਿਆਈਐ॥ ਭਾਣੈ ਬਖਸੇ ਪੂਰਾ ਧਣੀ ਸਚੁ ਕਾਰ ਕਮਾਈਐ॥ ਵਿਛੁੜਿਐ ਕਉ ਮੇਲਿ ਲਏ ਗੁਰ ਕਉ ਬਲਿ ਜਾਈਐ॥ 3॥ ਲਾਲੇ ਗੋਲੇ ਮਤਿ ਖਰੀ ਗੁਰ ਕੀ ਮਤਿ ਨੀਕੀ॥ ਸਾਚੀ ਸੁਰਤਿ ਸੁਹਾਵਣੀ ਮਨਮੁਖ ਮਤਿ ਫੀਕੀ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਤੂ ਪ੍ਰਭੂ ਸਚੁ ਧੀਰਕ ਧੁਰ ਕੀ॥ 4॥
ਸਾਚੈ ਬੈਸਣੁ ਉਠਣਾ ਸਚੁ ਭੋਜਨ ਭਾਖਿਆ॥ ਚਿਤਿ ਸਚੈ ਵਿਤੋ ਸਚਾ ਸਾਚਾ ਰਸੁ ਚਾਖਿਆ॥ ਸਾਚੈ ਘਰਿ ਸਾਚੈ ਰਖੇ ਗੁਰ ਬਚਨਿ ਸੁਭਾਖਿਆ॥ 5॥ ਮਨਮੁਖ ਕਉ ਆਲਸੁ ਘਣੋ ਫਾਥੇ ਓਜਾੜੀ॥ ਫਾਥਾ ਚੁਗੈ ਨਿਤ ਚੋਗੜੀ ਲਗਿ ਬੰਧੁ ਵਿਗਾੜੀ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੁਕਤੁ ਹੋਇ ਸਾਚੇ ਨਿਜ ਤਾੜੀ॥ 6॥ ਅਨਹਤਿ ਲਾਲਾ ਬੇਧਿਆ ਪ੍ਰਭ ਹੇਤ ਪਿਆਰੀ॥ ਬਿਨੁ ਸਾਚੇ ਜੀਉ ਬਲਉ ਝੂਠੇ ਵੇਕਾਰੀ॥ ਬਾਦਿ ਕਾਰਾ ਸਭਿ ਛੋਡੀਆ ਸਾਚੀ ਤਰੁ ਤਾਰੀ॥ 7॥ ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਤਿਨਾ ਠਉਰ ਨ ਠਾਉ॥ ਲਾਲੈ ਲਾਲਚੁ ਤਿਆਗਿਆ ਪਾਇਆ ਹਰਿ ਨਾਉ॥ ਤੂ ਬਖਸਹਿ ਤਾ ਮੇਲਿ ਲੈਹਿ ਨਾਨਕ ਬਲਿ ਜਾਉ॥ 8॥4॥
Maru Mehla 1: Saachi kaar kmaavni, hoar(i) laaluch baad(i). Eh(u) mun(u) Saachaiy mohiya, jihva Sach(i) saad(i). Bin(u) Naavaiy ko rus(u) nuhhi, hoar(i) chuleh(i) bikh(u) laad(i). 1. Aiysa laala, mayray Laal ko, soon(i) Khusm(u) humaaray. Jiyoun foormaaveh(i), tiyoun chullaan, Sach(u) Laal piyaaray. 1. Ruhaou. Undin(u) laalay chaakri, goalay sir(i) Meera. Gur Buchani, mun(u) vaychiya, Shabad(i) mun dheera.
(PAGE 1011): Gur(u) Pooray shabaash(i) haiy, kaataiy mun peera. 2. Laala, goala, Dhunee ko, kiyya kuhoun vudiyaayiyaiy. Bhaanaiy bukhshay, Poora Dhunee, Sach(u) kaar kmaayiyaiy. Vichhurriyaiyn kuou mayl(i) luyyay, Gur kuou bul(i) jaayiyaiy. 3. Laalay, goalay mut(i) khuree, Gur kee mut(i) neeki. Saachi soort(i) soohaavni, munmukh mut(i) pheeki. Mun(u), tun(u), Tayra, Tu Prubhu, Sach(u) dheeruk Dhoor kee. 4. ----------
Word Meaning: Kaar Kmaavni = performing deeds. Baad(i) = worthless. Mohiya = captivated. Jihva = tongue. Rus(u) = sweet taste. Chuleh(i) = leave. Bikh(u) = poison. 1. Laala = slave. Laal = extremely dear (Waheguru). Jiyoun = whatever. Foormaaveh(i) = orders; wishes. Tiyoun = the same way. Chullan = follow instructions. Pause. Undin(u) = always. Chaakri = service. Meera = Master; Lord. Dheera = stabilized; contented. Shabaash(i) = acclamation; praise. Peera = agony. 2. Goala = slave. Bhaanaiy = with His Will. Poora = omnipresent. Vichhurriyaan = separated. 3. Khuree = good. Neeki = beautiful; noble. Soort(i) = focus of mind. Soohaavni = noble. Pheeki = distasteful. Dheeruk = support. 4.
MEANING: My mind has been captivated by Waheguru, and my tongue is enjoying the taste of His Naam. There is no other real taste (enjoyment) in life without Waheguru's Naam; everything else. that the people enjoy, is (spiritually) poisonous, and becomes a burden for them. 1.

I want to tell my dear Lord that I am His slave, and I will do exactly what He orders me to do, oh my dear Waheguru. Pause. As a slave, I am at His service all the time, and He is the Master. I have sold my mind to the Guru in exchange for His Shabad (Waheguru's Naam), whereby my mind has become peaceful. My perfect Guru deserves all my praise (and thankfulness) for ridding me of my mental agony. 2.
I do not know how to sing Waheguru's praise other than to say that I am His slave. It is the Will of the omnipresent Lord that if He is kind to me, I will obey His Orders. I am all sacrifice for the Guru who connects the disconnected with Waheguru. 3.
The Guru always imparts noble wisdom to His devotees, as a result of which I have also acquired that (noble wisdom). With his mind focused on Waheguru's Naam, one's concentration (thinking) also becomes pure, but the wisdom of the follower of his mind always exhorts him to think of the distasteful (immoral) things. But no one can be really blamed for his actions because You are the Lord (who controls everything), and the body, the mind, and the wisdom (good and bad) are all given by You, oh Waheguru. It is also Your gift that You provide support to the people to recite Your Naam, oh Lord. 4.

--------- Saachaiy baiysun(u), ootthna, Sach(u) bhojun bhaakhiya. Chit(i) Sachaiy, vito Sacha, Saacha rus(u chaakhiya. Saachaiy Ghur(i) Saachaiy rukhay, Gur Buchan(i) soobhaakhiya. 5. Munmukh kuou aalus(u) ghuno, phaathay oajaarri. Phaatha choogaiy nit choagrri, lug(i) bundh(u) vigaarri. Gur Persadi mookut(u) hoyay, Saachay, nij taarri. 6. Unhut(i) laala baydhiya, Prubh hayt Piyari. Bin(u) Saachay jeeou bulou jhootthay vaykaareen. Baad(i) kaaraan subh(i) Chhoadiyaan, Saachi tur taari. 7. Jinhi Naam(u) visaariya, tinha tthaur na tthaaoun. Laalaiy laaluch tiyaagiya, paaya Hur(i) Naaoun. Tu bukhsheh(i) ta mayl(i) laiyh(i), Nanak bul(i) jaaoun. 8.4.
Word Meaning: Baiysun = sitting down; resting. Bhaakhiya = language; words. Vito = income; wealth. Soobhaakhiya = in beautiful words. 5. Aalus(u) = laziness; no motivation. Ghuno = immense. Phaathay = trapped in. Ojaarri = which rob one (of his spirituality). Choogaiy = feeds on. Choagrri = bait of sensual pleasures. Bundh(u) = with such bonds. Vigaarri = ruins his (spiritual) life. Nij = his mind. Taarri = meditates. 6. Unhut(i) = in the immortal (Waheguru). Baydhiya = pierced; stitched. Hayt = for. Jeeou Bulou = soul suffers. Jhootthay = false; short-lived. Vaykaareen = immoral acts. Baad(i) = worthless. Kaaraan = acts. Tur = to swim across. Taari = boat. 7.
Tthaaur = peace. Thaaoun = shelter. Tiyaagiya = gave up. Bukhsheh(i) = be benevolent.8.
MEANING: If one listens to and obeys the Guru's beautiful and sweet Words (His Divine Shabad), Waheguru keeps him absorbed in His Naam, and the devotee keeps Him in mind whether he is sitting (resting) or standing (working), and Waheguru's Naam becomes his mental food. He enjoys the sweet taste of Waheguru's Naam, which is always in his mind, and which is his real wealth. 5. The Maya-worshipper is completely unmotivated to recite Waheguru's Naam, and he is trapped in unholy tasks which rob him of his spirituality. Trapped in the attractions of Maya, he feeds on the bait of sensual pleasures and ruins his spirituality because of such immoral bonds. With meditation on Waheguru's Naam, he gets emancipated from such bonds with the grace of the Guru. 6.
With love for the dear Waheguru, my mind, as His slave, has been pierced with (stitched to) His Naam. Without Waheguru's Naam, man's soul burns (rots) in immoral activities which provide very short-lived comfort. I have quit all the worthless activities to swim across the world-sea with Waheguru's Naam, which is the ship to ferry us across. 7.

Those who forget Waheguru's Naam find no peace and no shelter (in Waheguru's Court). I, have given up all types of greed, and acquired Waheguru's Naam in my heart. You can connect me with You with Your benevolence, oh God. I, Nanak, am all sacrifice for You. 8.4.

ਮਾਰੂ ਮਹਲਾ 1॥ ਲਾਲੈ ਗਾਰਬੁ ਛੋਡਿਆ ਗੁਰ ਕੈ ਭੈ ਸਹਜਿ ਸੁਭਾਈ॥ ਲਾਲੈ ਖਸਮੁ ਪਛਾਣਿਆ ਵਡੀ ਵਡਿਆਈ॥ ਖਸਮਿ ਮਿਲਿਐ ਸੁਖੁ ਪਾਇਆ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ 1॥ ਲਾਲਾ ਗੋਲਾ ਖਸਮ ਕਾ ਖਸਮੈ ਵਡਿਆਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਹਰਿ ਕੀ ਸਰਣਾਈ॥ 1॥ ਰਹਾਉ॥ ਲਾਲੇ ਨੋ ਸਿਰਿ ਕਾਰ ਹੈ ਧੁਰਿ ਖਸਮਿ ਫੁਰਮਾਈ॥ ਲਾਲੈ ਹੁਕਮੁ ਪਛਾਣਿਆ ਸਦਾ ਰਹੈ ਰਜਾਈ॥ ਆਪੇ ਮੀਰਾ ਬਖਸਿ ਲਏ ਵਡੀ ਵਡਿਆਈ॥ 2॥ ਆਪਿ ਸਚਾ ਸਭੁ ਸਚੁ ਹੈ ਗੁਰ ਸਬਦਿ ਬੁਝਾਈ॥ ਤੇਰੀ ਸੇਵਾ ਸੋ ਕਰੇ ਜਿਸ ਨੋ ਲੈਹਿ ਤੂ ਲਾਈ॥ ਬਿਨੁ ਸੇਵਾ ਕਿਨੈ ਨ ਪਾਇਆ ਦੂਜੈ ਭਰਮਿ ਖੁਆਈ॥ 3॥ ਸੋ ਕਿਉ ਮਨਹੁ ਵਿਸਾਰੀਐ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਸਾਹੁ ਤਿਨੈ ਵਿਚਿ ਪਾਇਆ॥ ਜਾ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਸੇਵੀਐ ਸੇਵਿ ਸਚਿ ਸਮਾਇਆ॥ 4॥

ਲਾਲਾ ਸੋ ਜੀਵਤੁ ਮਰੈ ਮਰਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਬੰਧਨ ਤੂਟਹਿ ਮੁਕਤਿ ਹੋਇ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਏ॥ ਸਭ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਕੋ ਪਾਏ॥ 5॥ ਲਾਲੈ ਵਿਚਿ ਗੁਣੁ ਕਿਛੁ ਨਹੀ ਲਾਲਾ ਅਵਗਣਿਆਰੁ॥ ਤੁਧੁ ਜੇਵਡੁ ਦਾਤਾ ਕੋ ਨਹੀ ਤੂ ਬਖਸਣਹਾਰੁ॥ ਤੇਰਾ ਹੁਕਮ ਲਾਲਾ ਮੰਨੇ ਏਹ ਕਰਣੀ ਸਾਰੁ॥ 6॥ ਗੁਰੁ ਸਾਗਰੁ ਅੰਮ੍ਰਿਤਸਰੁ ਜੋ ਇਛੇ ਸੋ ਫਲੁ ਪਾਏ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਅਮਰੁ ਹੈ ਹਿਰਦੈ ਮੰਨਿ ਵਸਾਏ॥

(ਅੰਗ 1012)॥ ਗੁਰ ਸੇਵਾ ਸਦਾ ਸੁਖੁ ਹੈ ਜਿਸ ਨੋ ਹੁਕਮੁ ਮਨਾਏ॥ 7॥ ਸੁਇਨਾ ਰੁਪਾ ਸਭ ਧਾਤੁ ਹੈ ਮਾਟੀ ਰਲਿ ਜਾਈ॥ ਬਿਨੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਨਿਰਮਲੇ ਸਾਚੈ ਰਹੇ ਸਮਾਈ॥ 8॥5॥

Mehla 5: Laalaiy gaarub(u) chhodiya, Gur kaiy bhaiy, sehj(i) soobhaayi. Laalaiy Khusm(u) puchhaaniya, vuddi vudiyaayi. Khusm(i) miliyain, sookh(u) paaya, keemut(i) kehn(u) na jaayi. 1. Laala, goala Khusm ka, Khusmaiy vidiyaayi. Gur Persadi oobray, Hur(i) kee shernaayi. 1. Ruhaou. Laalay nu sir(i) kaar haiy, Dhoor(i) Khusm(i) foormaayi. Laalaiy Huqam(u) puchhaaniya, sudaa ruhhaiy rujaayee. Aapay Meera bukhsh(i) luyyay vuddi vidiyaayi. 2. Aap(i) Sacha, subh(u) Sach(u) haiy, Gur Shabad(i) boojhaayi. Tayri sayva so kuray, jis nu laiyeh(i) Tu laayi. Bin(u) sayva kinaiy na paaya, doojaiy bherm(i) khooaayi. 3. So kiyoun munhou visaariyaiy, nit dayvay churraiy suvaaya. Jeeou, pind(u) subh(u) Tis da saah(u) Tinhaiy vich(i) paaya. Ja kirpa kuray ta saviyaiy, sayv(i) Sach(i) samaya. 4. ---------

Word Meaning: Laala = Goala = a slave; devotee. Gaarub(u) = ego. Chhodiaya = gave up. Bhaiy = fear. Sehj(i) Soobhaayi = naturally; without any special effort. Vudiyaayi = greatness. 1. Goala = slave. Oobray = salvaged. Pause.
Kaar = responsibility to do certain things. Dhoor(i) Khusm(i) = right from the Lord. Puchhaaniya = recognize; obey. Rujaayee = Will. Meera = Master. Boojhaayi = gave the understanding. Bherm(i) = misgiving; illusion. Khooaayi = suffer humiliation. 3.
Churraiy Suvaaya = increase many-fold. Smaaya = absorbed. 4.

MEANING: With respectful fear and love for the Guru, I, a slave of Waheguru, have gotten rid of my ego and have attained the high spiritual state without any special effort. It is a great honour for me that Waheguru has connected me with Him. On connecting with Waheguru, I have attained a blissfulness that cannot be described. 1.
It is a greatness of the Lord that He has accepted me as His slave. With the grace of the Guru, I have been salvaged (connected with Waheguru) in His shelter. Pause.
As a slave of Waheguru, I have a duty to perform whatever He orders me to carry out. I have recognized and internalized His Order and will accept His Will at all times. It is a great mercy of the Lord that He forgives me if I make any mistakes. 2.
Guru's Shabad has given me the understanding that Waheguru is eternal, and so is all His creation. Only that individual serves You whom you motivate (exhort), oh Waheguru. Nobody

has ever realized You (made a connection with You) without serving You; others are misled by their illusions (attractions of Maya), and suffer humiliation. 3.
Why should we forget Waheguru, who always gives us everything we need and increases it many-fold? Our soul and body are given by Him, and it is He who injected breath into us. We serve Him when He is benevolent to us, and get absorbed in Him by serving Him. 4.
---------- Laala so, jeevut muraiy, mur(i) vichoun aap(u) guvaayay. Bundhun tooteh(i), mookut(i) hoyay, trishna ugun(i) boojhaayay. Subh meh(i) Naam(u) Nidhaan(u) haiy, Gurmukh(i) ko paayay. 5. Laalaiy vich(i) goon(u) kichh(u) nuhhi, laala, uvguniyaar(u). Toodh(u) jayvud(u) daata ko nuhhi, Tu bukhshunhaar(u). Tayra Huqam(u) laala munnay, eh kerni saar(u). 6. Gur Saagur(u) Amritsar(u), jo ichhay, so ful(u) paayay. Naam(u) pudaaruth(u) amar(u) haiy, hirdaiy munn(i) vusaayay.
(PAGE 1012): Gur(u) sayva sudaa sookh(u) haiy, jis no Huqam(u) munaayay. 7. Soyina, roopa, subh dhaat(u) haiy, maati rul(i) jaayi. Bin(u) Naavaiy naal(i) na chullyi, Satgur(i) boojh boojhaayi. Nanak, Naam(u) ruttay say nirmulay, Saachaiy ruhhay smaayi. 8.5.
Word Meaning: Jeevut Muraiy = kills selfishness and ego [aap(u)] = Trishna Ugun(i) = fire of desires. Boojhaayay = puts out. 5. Uvguniyaar(u) = full of vices. Jayvud = as great. Daata = munificent. Bukhshunhaar(u) = forgiving. Kerni Saar(u) = supreme act. 6. Amritsar = pool of Amrit. Ichhay = wish for. Ful(u) Paayay = gets the reward. Pudaaruth = (the invaluable) article. 7.
Roopa = silver. Dhaat(u) = attractions of Maya. Ruttay = imbued. Nirmulay = pure. 8.
MEANING: Only that individual is a true slave of Waheguru who kills his worldly desires, and gets rid of his selfishness and ego. All worldly bonds of such a devotee get broken, the fire of his desires is put out, and he gets emancipated. Even though everybody has the treasure of Naam in him, some rare person acquires it (enshrines it in his heart) in the shelter of the Guru. 5. I, too, call myself a slave of Waheguru, but have no good quality; I am rather full of vices. But there is no one else who is munificent like Waheguru, and He forgives me for my bad qualities. Obeying His Command is my supreme job. 6.
The Guru is a sea of Amrit (Waheguru's Naam); one can have any of his wishes fulfilled by acquiring the Naam in His shelter. The invaluable Naam immortalizes the devotee if he enshrines it in his mind. Service to the Guru is the source of blissfulness, but only that fortunate person serves Him who makes Him obey His Order (Teachings). 7.
Gold and silver are all attractions of Maya, and they become like dust (worthless) for the man after his death. Satguru has given the understanding that nothing other than Waheguru's Naam accompanies the man after his death. Those who are imbued in Waheguru's Naam become pure like Him, and stay absorbed in Him, oh Nanak. 8.5.

ਮਾਰੂ ਮਹਲਾ 1॥ ਹੁਕਮੁ ਭਇਆ ਰਹਿਣਾ ਨਹੀ ਧੁਰਿ ਫਾਟੇ ਚੀਰੈ॥ ਏਹੁ ਮਨੁ ਅਵਗਣਿ ਬਾਧਿਆ ਸਹੁ ਦੇਹ ਸਰੀਰੈ॥ ਪੂਰੈ ਗੁਰਿ ਬਖਸਾਈਅਹਿ ਸਭਿ ਗੁਨਹ ਫਕੀਰੈ॥ 1॥ ਕਿਉ ਰਹੀਐ ਉਠ ਚਲਣਾ ਬੁਝੁ ਸਬਦ ਬੀਚਾਰਾ॥ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਮਿਲੈ ਧੁਰਿ ਹੁਕਮੁ ਅਪਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਉ ਰਹਾ ਜੋ ਦੇਹਿ ਸੁ ਖਾਉ॥ ਜਿਉ ਤੂ ਚਲਾਵਹਿ ਤਿਉ ਚਲਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਨਾਉ॥ ਮੇਰੇ ਠਾਕੁਰ ਹਥਿ ਵਡਿਆਈਆ ਮੇਲਹਿ ਮਨਿ ਚਾਉ॥ 2॥ ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰਿ ਦੇਖੈ ਸੋਈ॥ ਜਿਨਿ ਕੀਆ ਸੋ ਮਨਿ ਵਸੈ ਮੈ ਅਵਰੁ ਨ ਕੋਈ॥ ਸੋ ਸਾਚਾ ਸਾਲਾਹੀਐ ਸਾਚੀ ਪਤਿ ਹੋਈ॥ 3॥ ਪੰਡਿਤੁ ਪੜਿ ਨ ਪਹੁਚਈ ਬਹੁ ਆਲ ਜੰਜਾਲਾ॥ ਪਾਪ ਪੁੰਨ ਦੁਇ ਸੰਗਮੇ ਖੁਧਿਆ ਜਮਕਾਲਾ॥ ਵਿਛੋੜਾ ਭਉ ਵੀਸਰੈ ਪੂਰਾ ਰਖਵਾਲਾ॥ 4॥
ਜਿਨ ਕੀ ਲੇਖੈ ਪਤਿ ਪਵੈ ਸੇ ਪੂਰੇ ਭਾਈ॥ ਪੂਰੇ ਪੂਰੀ ਮਤਿ ਹੈ ਸਚੀ ਵਡਿਆਈ॥ ਦੇ ਦੇ ਤੋਟਿ ਨ ਆਵਈ ਲੈ ਲੈ ਥਕਿ ਪਾਈ॥ 5॥ ਖਾਰ ਸਮੁਦ੍ਰ ਢੰਢੋਲੀਐ ਇਕੁ ਮਣੀਆ ਪਾਵੈ॥ ਦੁਇ ਦਿਨ ਚਾਰਿ ਸੁਹਾਵਣਾ ਮਾਟੀ ਤਿਸੁ ਖਾਵੈ॥ ਗੁਰੁ ਸਾਗਰੁ ਸਤਿ ਸੇਵੀਐ ਦੇ ਤੋਟਿ ਨ ਆਵੈ॥ 6॥ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵਨਿ ਸੇ ਊਜਲੇ ਸਭ ਮੈਲੁ

ਭਰੀਜੈ॥ ਮੈਲਾ ਊਜਲੁ ਤਾ ਥੀਐ ਪਾਰਸ ਸੰਗਿ ਭੀਜੈ॥ ਵੰਨੀ ਸਾਚੇ ਲਾਲ ਕੀ ਕਿਨਿ ਕੀਮਤਿ ਕੀਜੈ॥ 7॥ ਭੇਖੀ ਹਾਥ ਨ ਲਭਈ ਤੀਰਥਿ ਨਹੀ ਦਾਨੇ॥ ਪੂਛਉ ਬੇਦ ਪੜੰਤਿਆ ਮੂਠੀ ਵਿਣੁ ਮਾਨੇ॥ ਨਾਨਕ ਕੀਮਤਿ ਸੋ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਗਿਆਨੇ॥ 8॥6॥

Maru Mehla 1: Huqam(u) bhuyya, rehna nuhhi, Dhoor(i) phaatay cheeraiy. Eh(u) mun(u) uvgun(i) baandhiya, suhhou dayh sureeraiy. Pooraiy Gur(i) bukhshaayiyaiy, subh(i) gooneh faqiraiy. 1. Kiyoun ruhhiyaiy, ootth chullna, boojh(u) Shabad beechaara. Jis(u) Tu mayleh(i), so milaiy, Dhoor(i) Huqam(u) Apaara. 1. Ruhaou. Jiyoun Tu raakheh(i) tiyoun ruhhaan, jo dayh(i) so khaaoun. Jiyoun Tu chulaaveh(i) tiyoun chullaan, mookh(i) Amrit Naaoun. Mayray Tthaakur huth(i) vudiyaayiyaan, mayleh(i) mun chaaou. 2. Keeta, kiyya salaahiyaiy, kur(i) daykhaiy Soyee. Jin(i) keeya, so mun(i) vussaiy, mein uver(u) na koyee. So Saacha salaahiyaiy, Saachi put(i) hoyee. 3. Pundit(u) purrh na puhounchyi, buhou aal junjaala. Paap, poonn doyay sungmay, khoodhiya, Jumkaala. Vichhorra, bhuou veesraiy, Poora Rukhvaala. 4. ----------

Word Meaning: Huqam(u) Bhuyya = orders came. Phaatay = torn. Cheeraiy = clothes-like body. Uvgun(i) = bad qualities. Baandhiya = trapped in(full of) vices. Uvgun(i) Suhhou = endure. Gooneh = faults. Faqiraiy = (in the) the beggar 1.
Kiyoun = how? Apaara = of the limitless Waheguru. Pause.
Chullaveh(i) = guide me. Chaaou = zest; excitement. 2.
Salaahiyaiy = praise. Saachi = permanent. Put(i) = dignity. 3.
Puhounchiyaiy = arrive at. Aal Junjaala = routine tasks; bonds of Maya. Poonn = noble deeds. Sungmay = accompany. Khoodhiya = appetite (for worldly things). Jumkaala = death. Bhuou = fear. Rukhvaala = guard (Waheguru). 4.

MEANING: When Waheguru Himself issues orders to tear down the clothes-like body of a man, he cannot stay in the world anymore. The human body is full of vices, so it has to endure the consequences of its actions. However, the Perfect Guru forgives the faults (the vices) of the true beggar who admits his faults and prays to Him with full faith. 1.
One should ponder on the Guru's Shabad to learn that no one can live here forever, and they have to leave this world. Waheguru connects the individuals of His choice with Him, which is the Huqam (Law) of the limitless Waheguru. Pause.
I am content with the conditions you keep me in, and am fully contented to eat whatever You provide. With Your immortalizing Naam on my tongue, I lead my life the way You guide me, oh Waheguru. Waheguru controls the union of His devotees with Him, and the devotee feels ecstatic who He bestows this honour upon. 2.
What is the use of just praising His creation (we should praise Waheguru), who has created the world and looks after it. I do not recognize anybody else, and have embedded (enshrined) only Waheguru's Naam in my heart. We should sing praise of Waheguru alone because of which we earn eternal respect. 3.
The pundit reads his holy books, but because of his attachment to Maya, he does not understand reality. With his big appetite for Maya, and with his sins and good deeds both accompanying him, he is on his path to the trap of the Angel of Death. But if someone comes to the shelter of Waheguru, his worldly fears and his separation from Waheguru are terminated. 4.

---------- Jinh kee laykhaiy put(i) puvvaiy, say pooray bhaayi. Pooray, poori mut(i) haiy, Sachi vudiyaayi. Day, day toat(i) na aavyi, laiy, laiy thuck(i) paayi. 5. Khaar smoondur(u) dhundholiyaiy, ikk(u) muniya paavaiy. Doyay din chaar(i) soohaavna, maati tis(u) khaavaiy. Gur(u) saaguru(u) Sat(i)) sayviyaiy, day toat(i) na aavaiy. 6. Mayray Prubh bhaavun(i), say oojlay, subh(u) maiyl(u) bhurijaiy. Maiyla oojul(u) ta theeyay, paarus sung(i) bheejaiy. Vunni

Sachay Laal kee, kin(i) keemut(i) keejaiy. 7. Bhaykheen, haath na lubhyee, teeruth(i), nuhhi daanay. Poochoun Bayd purruntiyaan, mootthi vin(u) maanay. Nanak, keemut(i) so kuray, poora, Gur Giyanay. 8.6.

Word Meaning: Laykhay = in the account. Puvvaiy = earn. Put(i) = respect due to Waheguru's Naam in the heart. Pooray = perfect. Saachi Vudiyaayi = eternal respect. Toat(i) = shortage. Thuck(i) Paayi = get tired (contented). 5. Khaar = salty. Dhundholiyaiy = search. Muniya = pearl. Doayay Chaar(i) Din = a few days. Maati = dust. 6. Bhaavun = liked. Oojlay = clean; pure. Maiyl(u) Bhurijaiy = full of filth. Paarus = elixir-stone (Guru). Bheejaiy = imbue. Vunni = colour (of the Naam). 7. Bhaykheen = religious garbs. Haath Na Lubhyee = cannot acquire. Daanay = donations. Mootthi = robbed (of spirituality). 8.

MEANING: Those devotees who earn respect when their deeds are evaluated in Waheguru's Court are considered perfect (to merge with Waheguru). Such a perfect devotee acquires perfect wisdom from the Guru, and the respect he earns is eternal (he stays absorbed in Waheguru). Waheguru is the provider of unlimited gifts, so much so that there is never a shortage of His supplies, and the recipients grow tired of receiving them (they become fully contented). 5. If one searches the salty ocean with great effort, he may find a pearl which looks pretty for a few days, and then loses its shine and becomes like dust. On the other hand, if one serves the Guru, who is the source of Waheguru's Naam, which is an ocean of unlimited resources, he will never experience a shortage of any kind. 6. Only those are pure-minded who are liked by Waheguru; all others are full of filthy ideas. Just like a base metal gets converted into gold on touching the elixir-stone, a filthy man is purified when he gets imbued in Waheguru's Love in the shelter of the Guru, and he acquires the beautiful, deep colour of the dear Waheguru's love, the worth of which cannot be described.7.

However, Waheguru's Naam cannot be acquired by wearing garbs of different religious sects, by undertaking pilgrimages, or by large donations. You can ask even those who study the Vedas that one cannot connect with Waheguru without having deep faith in Him; without Waheguru's Naam, the world is being robbed by the attractions of Maya. Only that devotee can know the worth of Waheguru's Naam who has acquired Divine Knowledge from the Guru, oh Nanak. 8.6.

ਮਾਰੂ ਮਹਲਾ 1॥ ਮਨਮੁਖੁ ਲਹਰਿ ਘਰੁ ਤਜਿ ਵਿਗੂਚੈ ਅਵਰਾ ਕੇ ਘਰ ਹੇਰੈ॥ ਗ੍ਰਿਹ ਧਰਮੁ ਗਵਾਏ ਸਤਿਗੁਰ ਨ ਭੇਟੈ ਦੁਰਮਤਿ ਘੂਮਨ ਘੇਰੈ॥ ਦਿਸੰਤਰੁ ਭਵੈ ਪਾਠ ਪੜਿ ਥਾਕਾ ਤ੍ਰਿਸਨਾ ਹੋਇ ਵਧੇਰੈ॥ ਕਾਚੀ ਪਿੰਡੀ ਸਬਦੁ ਨ ਚੀਨੈ ਉਦਰੁ ਭਰੈ ਜੈਸੇ ਢੋਰੈ॥ 1॥ ਬਾਬਾ ਐਸੀ ਰਵਤ ਰਵੈ ਸੰਨਿਆਸੀ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਏਕ ਲਿਵ ਲਾਗੀ ਤੇਰੈ ਨਾਮਿ ਰਤੇ ਤ੍ਰਿਪਤਾਸੀ॥ 1॥ ਰਹਾਉ॥ ਘੋਲੀ ਗੇਰੂ ਰੰਗੁ ਚੜਾਇਆ ਵਸਤ੍ਰ ਭੇਖ ਭੇਖਾਰੀ॥ ਕਾਪੜ ਫਾਰਿ ਬਨਾਈ ਖਿੰਥਾ ਝੋਲੀ ਮਾਇਆਧਾਰੀ॥ ਘਰਿ ਘਰਿ ਮਾਗੈ ਜਗੁ ਪ੍ਰਬੋਧੈ ਮਨਿ ਅੰਧੈ ਪਤਿ ਹਾਰੀ॥ ਭਰਮਿ ਭੁਲਾਣਾ ਸਬਦੁ ਨ ਚੀਨੈ ਜੂਐ ਬਾਜੀ ਹਾਰੀ॥ 2॥

(ਅੰਗ 1013)॥ ਅੰਤਰਿ ਅਗਨਿ ਨ ਗੁਰ ਬਿਨੁ ਬੂਝੈ ਬਾਹਰਿ ਪੂਅਰ ਤਾਪੈ॥ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਵੀ ਕਿਉਕਰਿ ਚੀਨਸਿ ਆਪੈ॥ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਨਰਕ ਨਿਵਾਸੀ ਅੰਤਰਿ ਆਤਮ ਜਾਪੈ॥ ਅਠਸਠਿ ਤੀਰਥ ਭਰਮਿ ਵਿਗੂਚਹਿ ਕਿਉ ਮਲੁ ਧੋਪੈ ਪਾਪੈ॥ 3॥

ਛਾਣੀ ਖਾਕੁ ਬਿਭੂਤ ਚੜਾਈ ਮਾਇਆ ਕਾ ਮਗੁ ਜੋਹੈ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੁ ਨ ਜਾਣੈ ਸਾਚੁ ਕਹੈ ਤੇ ਛੋਹੈ॥ ਪਾਠੁ ਪੜੈ ਮੁਖਿ ਝੂਠੋ ਬੋਲੈ ਨਿਗੁਰੇ ਕੀ ਮਤਿ ਓਹੈ॥ ਨਾਮੁ ਨ ਜਪਈ ਕਿਉ ਸੁਖ ਪਾਵੈ ਬਿਨੁ ਨਾਵੈ ਕਿਉ ਸੋਹੈ॥ 4॥ ਮੂੰਛ ਮੁਡਾਇ ਜਟਾ ਸਿਖ ਬਾਧੀ ਮੋਨਿ ਰਹੈ ਅਭਿਮਾਨਾ॥ ਮਨੂਆ ਡੋਲੈ ਦਹਦਿਸ ਧਾਵੈ ਬਿਨੁ ਰਤ ਆਤਮ ਗਿਆਨਾ॥ ਅੰਮ੍ਰਿਤੁ ਛੋਡਿ ਮਹਾ ਬਿਖੁ ਪੀਵੈ ਮਾਇਆ ਕਾ ਦੇਵਾਨਾ॥ ਕਿਰਤੁ ਨ ਮਿਟਈ ਹੁਕਮੁ ਨ ਬੁਝੈ ਪਸੂਆ ਮਾਹਿ ਸਮਾਨਾ॥ 5॥ ਹਾਥ ਕਮੰਡਲੁ ਕਾਪੜੀਆ ਮਨਿ ਤ੍ਰਿਸਨਾ ਉਪਜੀ ਭਾਰੀ॥ ਇਸਤ੍ਰੀ

ਤਜਿ ਕਰਿ ਕਾਮਿ ਵਿਆਪਿਆ ਚਿਤੁ ਲਾਇਆ ਪਰ ਨਾਰੀ॥ ਸਿਖ ਕਰੇ ਕਰਿ ਸਬਦੁ ਨ ਚੀਨੈ ਲੰਪਟੁ ਹੈ ਬਾਜਾਰੀ॥ ਅੰਤਰਿ ਬਿਖੁ ਬਾਹਰਿ ਨਿਭਰਾਤੀ ਤਾ ਜਮ ਕਰੇ ਖੁਆਰੀ॥ 6॥
ਸੋ ਸੰਨਿਆਸੀ ਜੋ ਸਤਿਗੁਰ ਸੇਵੈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਏ॥ ਛਾਦਨ ਭੋਜਨ ਕੀ ਆਸ ਨ ਕਰਈ ਅਚਿੰਤੁ ਮਿਲੈ ਸੋ ਪਾਏ॥ ਬਕੈ ਨ ਬੋਲੈ ਖਿਮਾ ਧਨੁ ਸੰਗ੍ਰਹੈ ਤਾਮਸੁ ਨਾਮਿ ਜਲਾਏ॥ ਧਨੁ ਗਿਰਹੀ ਸੰਨਿਆਸੀ ਜੋਗੀ ਜਿ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਏ॥ 7॥ ਆਸ ਨਿਰਾਸ ਰਹੈ ਸੰਨਿਆਸੀ ਏਕਸੁ ਸਿਉ ਲਿਵ ਲਾਏ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਤਾ ਸਾਤਿ ਆਵੈ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਏ॥ ਮਨੂਆ ਨ ਡੋਲੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਧਾਵਤੁ ਵਰਜਿ ਰਹਾਏ॥ ਗ੍ਰਿਹ ਸਰੀਰੁ ਗੁਰਮਤੀ ਖੋਜੇ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ॥ 8॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਸਰੇਸਟ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ॥ ਖਾਣੀ ਬਾਣੀ ਗਗਨ ਪਤਾਲੀ ਜੰਤਾ ਜੋਤਿ ਤੁਮਾਰੀ॥ ਸਭਿ ਸੁਖ ਮੁਕਤਿ ਨਾਮ ਧੁਨਿ ਬਾਣੀ ਸਚੁ ਨਾਮੁ ਉਰਧਾਰੀ॥ ਨਾਮ ਬਿਨਾ ਨਹੀ ਛੁਟਸਿ ਨਾਨਕ ਸਾਚੀ ਤਰ ਤੂ ਤਾਰੀ॥ 9॥7॥

Maru Mehla 1: Munmukh(u) lehr(i) ghur(u) tuj(i) vigoochaiy, uvraan kay ghur hayraiy. Greh(i) dherm(u) guvaayay, Satgur na bhaytaiy, doormut(i) ghoomun ghayraiy. Disuntar(u) buvvaiy, paatth purrh(i) thaaka, trishna hoyay vudhayraiy. Kaacheen pindeen Shabad(u) na cheenaiy, oodur(u) bhuraiy jaiysay dhoraiy. 1. Baba, aiysi ruvut ruvvaiy sanyasi. Gur kaiy Shabad(i) Aik liv laagi, Tayraiy Naam(i) ruttay triptaasi. 1. Ruhaou. Gholi gayroo, rung(u) churrhaaya, vustar bhaykh, bhaykhaari. Kaapurr phaar(i) bunaayi khintha, jholi, Mayadhaari. Ghur(i), ghur(i) maangaiy, jug(u) perbodhaiy, mun(i) undhaiy put(i) haari. Bherm(i) bhoolaana, Shabad(u) na cheenaiy, jooyaiy baaji haari. 2.

(PAGE 1013): Untar(i) ugun(i), na Gur bin(u) boojhaiy, baahur(i) poonur taapaiy. Gur sayva bin(u) bhugut(I) na hovi, kiyoun kur(i) cheenus(u) aapaiy. Ninda kur(i), kur(i), Nerk nivaasi, untar(i) aatum jaapaiy. Utth-sutth(i) teeruth bherm(i) vigoocheh(i), kiyoun mul(u) dhopaiy paapaiy. 3. ---------

Word Meaning: Lehr(i) = wave of impulses. Tuj(i) = abandon. Vigoochaiy = suffer humiliation. Uveraan = of others. Hayraiy = watches. Dherm = responsibility. Bhaytaiy = connects with. Doormut(i) = immoral thoughts. Ghoomun Ghayraiy = whirlpool. Disuntar(u) = foreign lands. Bhuvvaiy = wanders. Trishna = desires. Kaacheen Pindeen = perishable things. Cheenaiy = understand. Oodur(u) = stomach. Dhoraiy = animals. 1.
Ruvut Ruvvaiy = life style. Sanyasi = who has renounced the world. Ruttay = imbued. Triptaasi = contented. Pause.
Gayroo = saffron colour. Vustar = clothes; outfit. Bhaykh = semblance. Bhaykhaari = beggar. Khintha = a quilt of rags. Jholi = a bag of yogis to collect dry food. Mayadhaari = money-lover. Perbodhaiy = preaches. Put(i) = respect. Haari = loses. Bherm Bhoolaana = misguided in illusions. Jooyaiy = in gamble. Baaji Haari = loses game (objective) of life. 2.
Ugun(i) = fire (of desires). Poour Taapaiy = builds fire around him (tortures self). Cheenus(u) = recognize (analyze). Aapaiy = self. Ninda = malicious criticism; vilification. Untar(i) Aatum = deep down in the mind. Jaapaiy = sees. Paapaiy = of sins. 3.

MEANING: The follower of his own mind leaves his house under the impulse of his mind, and begins to keep an eye on others' houses, and suffers humiliation. He runs away from his responsibility of looking after his family, but does not take shelter of Satguru, and is caught in the whirlpool of immoral thoughts. He wanders around aimlessly in foreign lands, gets exhausted reading holy books, but his appetite for worldly attractions rather increases many times. Chasing the perishable things, he does not recognize (does not get attached to) Guru's Shabad, and just fills his stomach like animals. 1.
But a true sanyasi leads a life of contentment by meditating deeply on the Naam and becoming imbued in it, oh Waheguru. Pause.
On the other hand, a hypocrite dyes his clothes in saffron colour, has the semblance of the yogis (to give the impression of worldly detachment) and goes begging. He makes a quilt of

rags, carries a bag to collect alms for dry food, but is internally a worshipper of Maya. He preaches to the world, begs at every door, but is completely blind in mind (ignorant) and loses his respect (in Waheguru's Court). Misled by the illusions of Maya, he makes no connection with Guru's Shabad and loses the game of his precious human life in the gamble (trades his good qualities in exchange for the attractions of Maya). 2.
(To give the impression of a holy man) He tortures himself by building fires around him on hot days, but has a huge fire of desires burning in his mind, which cannot be put out without the Guru's shelter. How can he analyze self (and connect with Waheguru) when there is no worship of Waheguru without serving the Guru? However, deep down, he realizes that malicious criticism of others leads to a life in hell. Misled by his misbeliefs, he takes dips at the 68 holy places, but how can he wash away the filth of his sins? 3.

---------- Chhaani khaak(u), bibhoot churrhaayi, Maya ka mug(u) johaiy. Untar(i), baahur(i) Aik(u), na jaanaiy, saach(u) kuhhaiy tay chhohaiy. Paatth(u) purrhaiy, mookh(i) jhoottho bolaiy, nigooray kee mut(i) ohaiy. Naam(u) na juppyi, kiyoun sookh paavaiy, bin(u) Naavaiy kiyoun sohaiy. 4. Moond(u) moondaayay, jutaa sikh baandhi, moan(i) ruhhaiy, abhimaana. Munooaa dolaiy, dehdis dhaavaiy, bin(u) rut aatum Giyana. Amrit(u) chhoad, muhhaa bikh(u) peevaiy, Maya ka dayvaana. Kirt(u) na mityee, Huqam(u) na boojhaiy, pushooaan maah(i) smaana. 5. Haath kmundul(u), kaapurriya, mun(i) trishna oopji bhaari. Istree tuj(i) kur(i) kaam(i) viyaapiya, chit(u) laaya pur naari. Sikh kuray, kur(i), Shabad(u) na cheenaiy, lumput haiy baajaari. Untar(i) bikh(u) baahur(i) nibhraanti, ta Jum kuray khooaari. 6. ----------
Word Meaning: Chhaani = sifted. Khaak = ash. Churrhaayi Bibhoota = coated body with ash. Mug(u) = path. Johaiy = watches. Chhohaiy = gets irritated. Paatth = religious compositions. Nigooray = without guru. Ohaiy = the same. Sohaiy = look elegant; earn respect. 4.
Moond = head. Moondaayay = shave. Jutaa = matted hair. Sikh = crest; a lock of hair on shaved head. Moan(i) = quiet (mute) for long times. Munooaa Dolaiy = mind wanders. Rut = imbued. Aatum Giyana = Knowledge for the soul (Waheguru's Naam). Amrit(u) = Waheguru's Naam. Bikh(u) = poison (of sensual pleasures). Dayvaana = crazy. Kirt(u) = previous deeds. Mityee = erased. Pushooaan = animals. 5
Kumundul(u) = a cylindrical jug to hold liquids like milk. Kaapurriya = clothed all over. Bhaari = huge. Istree = wife. Tuj(i) = abandon. Pur Naari = women of others. Sikh = disciples. Lumput = lustful. Bajaari = a joker. Nibhraanti = peaceful. Khooaari = humiliation. 6.

MEANING: (The hypocrite) coats his body with sifted ash, and watches the path for money (if someone will offer him money). He makes no connection with the Lord, who is present inside and out, and gets irritated when someone tells him the truth about himself. He reads holy books, but tells lies – this is the way people think who have no Guru. How can he enjoy comfort (peace of mind), and look elegant (holy) without Waheguru's Naam? 4.
Some people shave their heads and keep a long lock of hair in the middle, or wear a knot of matted hair, while others stay quiet (mute) for long periods, all to look holy, but they are all full of ego. Without getting imbued in Waheguru's Naam, which is the spiritual knowledge (food) for the soul, their mind wanders in every direction. Crazy for money, such a hypocrite does not drink the Amrit of Waheguru's Naam, but takes in the poison of grave immoral acts. But he cannot be fully blamed for his lifestyle, because the influence of his past deeds, which have shaped his present personality, cannot be erased (and he continues to follow the same path). He does not understand Waheguru's Laws (Will), and is just like an animal. 5.

He carries a *kumundu*l in his hand, covers himself all over with clothes (all symbols of religious sects), but has a big appetite for worldly attractions. He abandons his wife, but is overpowered by lust and gets attached to other women. He makes many disciples but has no connection with the Guru's Shabad; he is a lustful joker. He is very short-tempered inside, but poses to be very peaceful outwardly; because of this, he suffers humiliation at the hands of the Angel of death. 6.

---------- So sanyasi, jo Satgur sayvaiy, vichoun aap(u) guvaayay. Chhaadun, bhojun kee aas na kuryee, achint(u) milaiy so paayay. Bukaiy, na, bolaiy, khimaa dhun(u) sungrehaiy, taamus(u) Naam(i) julaayay. Dhun(u) girhee sanyasi, yogi, j(i) Hur(i) Churni chit(u) laayay. 7. Aas, niraas ruhhaiy sanyasi, Aikus(u siyoun liv laayay. Hur(i) rus(i) peevaiy, ta shaant(i) aavaiy, nij ghur(i) taarri laayay. Munooa na dolaiy, Gurmukh(i) boojhaiy, dhaavut verj(i) ruhaayay. Greh(i) sreer(u) Gurmuti khojay, Naam(u) Pudaaruth(u) paayay. 8. Brahma, Bishan(u), Mahesh(u) srayshut, Naam(i) ruttay veechaari. Khaani, bani, guggun, putaaleen, juntaan jot(i) Toomhaari. Subh(i) sookh, mookut(i), Naam dhoon(i) Bani, Sach(u) Naam(u) oordhaari. Naam binaa nuhhi chhootus Nanak, Saachi tur tu taari. 9.7.

Word Meaning: Sanyasi = renouncer of the world. Aap(u) = selfishness and ego. Chhaadun = clothes. Bhojun = food. Achint(u) = without worrying for; naturally. Bukaiy = talk useless. Khimaa = forgiveness. Sungrehaiy = accumulate. Taamus = rage; short temper. Girhee = family man. Chit(u) Laayay = attaches mind. 7. Niraas = have no hopes. Shaant(i) = peace; contentment. Nij Ghur = with focused mind. Taarri = deep meditation on Waheguru. Dhaavut = rushing (mind). Verj(i) Ruhaayay = keeps in check. 8.
Srayshut = supreme. Ruttay = imbued. Veechaari = thoughtful. Khaani = the four sources of reproduction. Juntaan = living beings. Jot(i) = Light; Soul. Dhoon(i) = focus of mind. Oodhaari = salvager. Chhootus = emancipation. Saachi = of Waheguru. Tur = ship. Taari = swimming; ferrying. 9.

MEANING: That individual is the true sanyasi who serves Satguru (follows His Teachings), and gets rid of his selfishness and ego. He does not expect good clothes and food from others, but is content with whatever is offered to him naturally. He does not talk about meaningless things; he accumulates the wealth of forgiveness (is very generous in forgiving) and burns away his anger with Guru's Shabad. Be he a family man, a sanyasi, or a yogi, that individual is praiseworthy (and fortunate) who attaches his mind to Waheguru's Feet (His Naam). 7.
Such a sanyasi stays above any hopes and wishes, and meditates deeply on Waheguru alone. He attains blissfulness when He drinks the Amrit of Waheguru's Naam; his mind stabilizes, and is focused only on the Naam. He understands the worth of Waheguru's Naam in Guru's shelter, and controls his rushing mind. He analyzes his mind (as to the objective of human life, his good and bad qualities) in the shelter of the Guru, and acquires the invaluable Waheguru's Naam. 8.
Be it Brahma, Vishnu, or Shiva, only that god is superior (approved by Waheguru) who becomes thoughtful (about Waheguru) and gets imbued in His Naam. Waheguru's Light (Soul) is present in all living beings of all four sources of reproduction, and in their ways of communication (He gives them the ability) everywhere in the three-layered universe. One attains the high spiritual state, which is the source of all comforts, by focusing one's mind on Waheguru's Naam, and is salvaged. No one can find emancipation without Waheguru's eternal Naam, which is also the ship to ferry us across the world-sea. So, you, too, board this ship to be salvaged, oh Nanak. 9.7.

ਮਾਰੂ ਮਹਲਾ 1॥ ਮਾਤ ਪਿਤਾ ਸੰਜੋਗਿ ਉਪਾਏ ਰਕਤ ਬਿੰਦੁ ਮਿਲਿ ਪਿੰਡੁ ਕਰੇ॥ ਅੰਤਰਿ ਗਰਭ ਉਰਧਿ ਲਿਵ ਲਾਗੀ ਸੋ ਪ੍ਰਭੁ ਸਾਰੇ ਦਾਤਿ ਕਰੇ॥ 1॥ ਸੰਸਾਰੁ ਭਵਜਲੁ ਕਿਉ ਤਰੈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਨਿਰੰਜਨੁ ਪਾਇਓ ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰੁ ਟਰੈ॥ 1॥ ਰਹਾਉ॥ ਤੇ ਗੁਣ ਵਿਸਰਿ ਗਏ ਅਪਰਾਧੀ ਮੈ ਬਉਰਾ ਕਿਆ ਕਰਉ ਹਰੇ॥ ਤੂ ਦਾਤਾ ਦਇਆਲੁ ਸਭੈ ਸਿਰਿ ਅਹਿਨਿਸਿ ਦਾਤਿ ਸਮਾਰਿ ਕਰੇ॥ 2॥ ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਜਨਮਿਆ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸੁ ਧਰੇ॥

(ਅੰਗ 1014)॥ ਲਾਗੀ ਭੂਖ ਮਾਇਆ ਮਗੁ ਜੋਹੈ ਮੁਕਤਿ ਪਦਾਰਥੁ ਮੋਹਿ ਖਰੇ॥ 3॥ ਕਰਣ ਪਲਾਵ ਕਰੇ ਨਹੀ ਪਾਵੈ ਇਤ ਉਤ ਢੂਢਤ ਥਾਕਿ ਪਰੇ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਆਪੇ ਕੂੜ ਕੁਟੰਬ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੇ॥4॥ ਖਾਵੈ ਭੋਗੈ ਸੁਣਿ ਸੁਣਿ ਦੇਖੈ ਪਹਿਰਿ ਦਿਖਾਵੈ ਕਾਲ ਘਰੇ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਨ ਆਪੁ ਪਛਾਣੈ ਬਿਨੁ ਹਰਿ ਨਾਮੁ ਨ ਕਾਲੁ ਟਰੈ॥ 5॥ ਜੇਤਾ ਮੋਹੁ ਹਉਮੈ ਕਰਿ ਭੂਲੇ ਮੇਰੀ ਮੇਰੀ ਕਰਤੇ ਛੀਨਿ ਖਰੇ॥ ਤਨੁ ਧਨੁ ਬਿਨਸੈ ਸਹਸੈ ਸਹਸਾ ਫਿਰਿ ਪਛੁਤਾਵੈ ਮੁਖਿ ਧੂਰਿ ਪਰੇ॥ 6॥

ਬਿਰਧਿ ਭਇਆ ਜੋਬਨੁ ਤਨੁ ਖਿਸਿਆ ਕਫੁ ਕੰਠੁ ਬਿਰੂਧੋ ਨੈਨਹੁ ਨੀਰੁ ਢਰੇ॥ ਚਰਣ ਰਹੇ ਕਰ ਕੰਪਣ ਲਾਗੇ ਸਾਕਤ ਰਾਮੁ ਨ ਰਿਦੈ ਹਰੇ॥ 7॥ ਸੁਰਤਿ ਗਈ ਕਾਲੀ ਹੂ ਧਉਲੇ ਕਿਸੈ ਨ ਭਾਵੈ ਰਖਿਓ ਘਰੇ॥ ਬਿਸਰਤ ਨਾਮ ਐਸੇ ਦੋਖ ਲਾਗਹਿ ਜਮੁ ਮਾਰਿ ਸਮਾਰੇ ਨਰਕਿ ਖਰੇ॥ 8॥ ਪੂਰਬ ਜਨਮ ਕੋ ਲੇਖੁ ਨ ਮਿਟਈ ਜਨਮਿ ਮਰੈ ਕਾ ਕਉ ਦੋਸੁ ਧਰੇ॥ ਬਿਨੁ ਗੁਰ ਬਾਦਿ ਜੀਵਨੁ ਹੋਰੁ ਮਰਣਾ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਜਨਮੁ ਜਰੇ॥ 9॥ ਖੁਸੀ ਖੁਆਰ ਭਏ ਰਸ ਭੋਗਣ ਫੋਕਟ ਕਰਮ ਵਿਕਾਰ ਕਰੇ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਲੋਭਿ ਮੂਲੁ ਖੋਇਓ ਸਿਰਿ ਧਰਮਰਾਇ ਕਾ ਡੰਡੁ ਪਰੇ॥ 10॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਗੁਣ ਗਾਵਹਿ ਜਾ ਕਉ ਹਰਿ ਪ੍ਰਭ ਨਦਰਿ ਕਰੇ॥ ਤੇ ਨਿਰਮਲ ਪੁਰਖ ਅਪਰੰਪਰ ਪੂਰੇ ਤੇ ਜਗ ਮਹਿ ਗੁਰ ਗੋਵਿੰਦ ਹਰੇ॥ 11॥ ਹਰਿ ਸਿਮਰਹੁ ਗੁਰ ਬਚਨ ਸਮਾਰਹੁ ਸੰਗਤਿ ਹਰਿ ਜਨ ਭਾਉ ਕਰੇ॥ ਹਰਿ ਜਨ ਗੁਰੁ ਪਰਧਾਨੁ ਦੁਆਰੈ ਨਾਨਕ ਤਿਨ ਜਨ ਕੀ ਰੇਣੁ ਹਰੇ॥ 12॥8॥

Maru Mehla 1: Maat, pitaa, sunjog(i) oopaayay, rukut, bind(u) mil(i) pind(u) kuray. Untar(i) gerbh oordh(i) liv laagi, so Prubh(u) saaray, daat(i) kuray. 1. Sunsaar(u), bhuvjul(u) kiyoun turaiy. Gurmukh(i) Naam(u) Nirunjun(u) paayo, afuriyo bhaar(u), afaar(u) turaiy. 1. Ruhaou. Tay goon vissur(i) guyyay upraadhi, mein baura kiyya kuroun Huray. Tu Daata, duyyaal(u) subhaiy sir(i), ehinis(i) daat(i) smaar(i) kuray. 2. Chaar(i) pudaaruth laiy jug(i) junmiya, Shiv shakti ghur(i) vaas(u) dhuray.

(PAGE 1014): Laagi bhookh, Maya mug(u) johaiy, mookut(i) pudaaruth(u), moh(i) khuray. 3. Kern-plaav kuray, nuhhi paavaiy, it, oot dhoondhut, thaak(i) puray. Kaam(i), kurodh, uhunkaar(i) viyaapay, koorr, kootumb siyoun preet(i) kuray. 4.

Khaavaiy, bhogaiy, soon(i), soon(i) daykhay, peher(i) dikhaavaiy kaal ghuray. Bin(u) Gur Shabad na aap(u) puchhanaiy, bin(u) Hur(i) Naam(u) na kaal(u) turay. 5. Jayta moh(u), haumein kur(i) bhoolay, mayri, mayri kertay chheen(i) khuray. Tun(u), dhun(u) binsaiy, sehsaiy, sehsa, phir(i) puchhutaavaiy, mookh(i) dhoor(i) puray. 6. --------

Word Meaning: Sunjog(i) = union. Oopaayay = created. Rukut = blood (mother's egg). Bind = sperm. PInd(u) = body. Gerbh = womb. Oordh(i) = upside down. Saaray = remembers. Daat(i) = gift. 1. Sunsaar(u) Bhuvjul = the world sea. Afuriyo = of conceited. Afaar(u) = unbearable. Turaiy = is averted. Pause. Tay = those. Upraadhi = guilty. Baura = crazy. Ehinis(i) = day and night. Smaar(i) = taking care. 2. Chaar(i) Pudaaruth = the four worthy articles: Dherm (noble deeds); wealth, fulfilment of wishes; and emancipation. Shiv Shakti = Waheguru's created Maya. Vass(u) = dwelling (in thoughts). . Bhookh = appetite. Mug(u) = path. Johaiy = watches eagerly (looks for ways). Mookut(i) Pudaaruth = emancipation. Moh(i) Khuray = is robbed of. 3. Kern-plaav = wailing and pleading. It Oot = here and there; everywhere. Dhoondhut = searching for. Thhaak Puray = got exhausted. Koor = the perishable. Kootumb = family. 4. Peher(i) Dikhaavaiy = shows of expensive clothes. Kaal Ghuray = in the mouth of death. Turay = avoided. 5. Jayta = all that. Moh(u) = attachments. Bhoolay = misled. Chheen Khuray = snatched. Sehsaiy Sehsa = worries and fears. 6.

MEANING: Waheguru creates the human body with the union of parents when the egg of the mother and the sperm of the father combine together. The upside-down fetus remains connected to Waheguru, Who takes good care of it and gives it to the parents as a gift. 1.
What means can the (conceited) world use to swim across the sea of Maya?
(A:) If one acquires Waheguru's Naam in the shelter of the Guru, the punishment of the unbearable burden of the conceit of the man can be avoided. Pause.
I am guilty of forgetting Your virtues of kindness; so, what can the insane me do now, oh Waheguru? (I know) That You are the source of compassion and forgiveness, and You look after all of us day and night, and give the gift (of Your Naam), oh Waheguru. 2.
The man is born with four good objectives in life – noble deeds, prosperity, fulfilment of his wishes, and emancipation – but, forgetting emancipation and noble deeds, his mind stays focused on the attractions of Maya. His appetite for Maya grows, and he always looks for ways to earn more and more, and gets robbed of his spirituality required for emancipation. 3. The man wails and begs for pity, leaves his home in search of emancipation, and gets exhausted looking for it everywhere, but cannot find it because he suffers badly from lust, rage, and ego, and loves his family and the perishable things. 4.
Despite the fact that he hears about, and sees with his own eyes, the bad consequences of sensual pleasures, he still loves to eat delicious foods, enjoys wearing expensive clothes, and shows them off to the world; because of his such acts, he follows the path which leads to the home of the Angel of death. He cannot recognize self without Guru's Shabad, and cannot avert (spiritual) death without Waheguru's Naam. 5.
As the man is misled by his worldly attachments and his ego, he is taken away by death, even though he claims everything to be his. His wealth and his body get destroyed in worries and in doubts, and he repents when he gets dust in his mouth (is buried or cremated) after death.6.

---------- Birdh(i) bhuyya, jobun, tun(u) khisiya, kuf(u), kuntth(u) biroodho, naiynou neer(u) dhuray. Churn ruhhay, ker kumpun laagay, shaakut Ram(u) na ridaiy Huray. 7. Soorut(i) guyyi, kaali hoon dhaulay, kisaiy na bhaavaiy rukhiyo ghuray. Bisrut Naam, aiysay doakh laageh(i) Jum(u) maar(i) smaaray, nerk(i) khuray. 8. Poorub junum ko laykh(u) na mityee, junum(i) muraiy ka doash(u) dhuray. Bin(u) Gur baad(i), jeevun(u) hoar(u) merna, bin(u) Gur Shabadaiy, junum(u) juray. 9. Khooshi khooaar bhuyyay rus bhogun, phokut kerm vikaar kuray. Naam(u) bisaar(i), lobh(i) Mool(u) khoyo, sir(i) Dherm Raayay ka dund(u) puray. 10. Gurmukh(i) Ram Naam Goon gaaveh(i), ja kuou Hur(i) Prubh nudr(i) kuray. Tay nirmul Purakh Uprumpur Pooray, tay jug meh(i) Gur Govind Huray. 11. Hur(i) simerhou, Gur Buchan smaarhou, sungut(i) Hur(i) jun bhaaou kuray. Hur(i) jun Gur(u) perdhaan Dooaaraiy, Nanak, tinh jun kee rayn(u) Huray. 12.8.
Word Meaning: Birdh(i) Bhuyya = became old. Jobun = youthfulness. Khiskiya = slipped away. Kuf(u) = phlegm. Biroodho = choked. Kuntth(i) = throat. Dhuray = drops. Ker = hands. Kumpun Laagay = begin to shake. Shaakut = worshipper of Maya. 7. Soorut(i) = awareness. Dhaulay = grey hairs. Bhaavaiy = liked. Doakh = blames. Smaaray = takes care. Nerk(i) Khuray = takes to hell. 8. Baad(i) = useless. Juray = rots (in immoral acts). 9. Khooaar = suffers. Phokut Kerm = (spiritually) worthless deeds. Vikaar = vices. Mool(u) = initial spirituality.
Khoyo = lost. Dund(u) = club; punishment. 10. Nirmul = pure. Uprumpur = limitless. Pooray = perfect; omnipresent. Govind Huray = Waheguru. 11. Smaarhou = keep in mind. Bhaaou = with love. Perdhaan = superior; leaders. Dooaaraiy = at (Waheguru's) Door. Rayn(u) = dust (of feet). 12

MEANING: When the man gets old, his youthfulness and his health slip away, and his throat is choked with phlegm. His eyes are watery all the time, his feet lose energy, and his hands begin to shake, but the Maya-worshipping man does not have the Lord's Naam in his heart. 7. His hair changes from black to grey, he loses his wisdom, and nobody likes to keep him in the house. When one forgets Waheguru's Naam, the Angel of death blames him for many things and justly punishes him by sending him to hell. 8.
One's prewritten fortune based on his previous deeds cannot be erased, which becomes the cause for his reincarnations. Whom else can he blame for his immoral acts? Without coming to Guru's shelter, one's life goes to waste, and he stays in the cycle of more births and deaths, and without Guru's Shabad, his life rots in immoral acts. 9.
The man performs spiritually useless deeds, and his worldly enjoyments lead to humiliation in Waheguru's Court. Because of his greed and his forgetting Waheguru's Naam, he loses the spirituality he was born with and receives punishment from the Angel of Justice. 10.
The devotee, on whom Waheguru casts a kind sight, sings His praise in Guru's shelter. By reciting the Naam of the omnipresent and the limitless Waheguru, he becomes pure and like Waheguru Himself. 11.
Remember Guru's Words (of praise for Waheguru), and recite Waheguru's Naam with love in the company of the holy saints, oh, the devotees of Waheguru. Such devotees are leaders (are honoured) in Waheguru's Court, and I long for the dust of their feet (wish to serve them), oh Nanak. 12.8.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਾਰੂ ਕਾਫੀ ਮਹਲਾ 1 ਘਰੁ 2॥ ਆਵਉ ਵੰਞਉ ਡੁੰਮਣੀ ਕਿਤੀ ਮਿਤ੍ ਕਰੇਉ॥ ਸਾ ਧਨ ਢੋਈ ਨ ਲਹੈ ਵਾਢੀ ਕਿਉ ਧੀਰੇਉ॥ 1॥ ਮੈਡਾ ਮਨੁ ਰਤਾ ਆਪਨੜੇ ਪਿਰ ਨਾਲਿ॥ ਹਉ ਘੋਲਿ ਘੁਮਾਈ ਖੰਨੀਐ ਕੀਤੀ ਹਿਕ ਭੋਰੀ ਨਦਰਿ ਨਿਹਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਪੇਈਅੜੈ ਡੋਹਾਗਣੀ ਸਾਹੁਰੜੇ ਕਿਉ ਜਾਉ॥ ਮੈ ਗਲਿ ਅਉਗਣ ਮੁਠੜੀ ਬਿਨੁ ਪਿਰ ਝੂਰਿ ਮਰਾਉ॥ 2॥ ਪੇਈਅੜੈ ਪਿਰੁ ਸੰਮਲਾ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ॥ ਸੁਖ ਸਵੰਧਿ ਸੋਹਾਗਣੀ ਪਿਰੁ ਪਾਇਆ ਗੁਣਤਾਸੁ॥ 3॥ ਲੇਫੁ ਨਿਹਾਲੀ ਪਟ ਕੀ ਕਾਪੜੁ ਅੰਗਿ ਬਣਾਇ॥ ਪਿਰੁ ਮੁਤੀ ਡੋਹਾਗਣੀ ਤਿਨ ਡੁਖੀ ਰੈਣਿ ਵਿਹਾਇ॥ 4॥
(ਅੰਗ 1015)॥ ਕਿਤੀ ਚਖਉ ਸਾਡੜੇ ਕਿਤੀ ਵੇਸ ਕਰੇਉ॥ ਪਿਰ ਬਿਨੁ ਜੋਬਨੁ ਬਾਦਿ ਗਇਅਮੁ ਵਾਢੀ ਝੂਰੇਦੀ ਝੂਰੇਉ॥ 5॥ ਸਚੇ ਸੰਦਾ ਸਦੜਾ ਸੁਣੀਐ ਗੁਰ ਵੀਚਾਰਿ॥ ਸਚੇ ਸਚਾ ਬੈਹਣਾ ਨਦਰੀ ਨਦਰਿ ਪਿਆਰਿ॥ 6॥ ਗਿਆਨੀ ਅੰਜਨੁ ਸਚ ਕਾ ਡੇਖੈ ਡੇਖਣਹਾਰੁ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਾਣੀਐ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਿ॥ 7॥ ਤਉ ਭਾਵਨਿ ਤਉ ਜੇਹੀਆ ਮੂ ਜੇਹੀਆ ਕਿਤਿਆਹ॥ ਨਾਨਕ ਨਾਹੁ ਨ ਵੀਛੜੈ ਤਿਨ ਸਚੈ ਰਤੜੀਆਹ॥ 8॥1॥9॥

Ek Onkar Satguru Persad(i): Maru Mehla 1, Ghur(u) 2: Aavoun, vunjoun doomni, kitee mittar kurayoun. Sa dhun dhoyee na luhhaiy, vaadhi kiyoun dheerayoun. 1. Maiynda mun(u) rutta aapunrraiy Pir naal(i). Huoun ghoal(i) ghoomaayi, khunniyaiyn keeti, hikk bhori nudr(i) nihaal(i). 1. Ruhaou. Payiurray dohaaguni, sahoour-rray kiyoun jaaoun. Mein gul(i) aougun mootthrri, bin(u) Pir jhoor(i) muraaoun. 2. Payiurray Pir(u) summlaanh, sahoor-rray ghur(i) vaas(u). Sookh suvundh(i) sohaagni, Pir(u) paaya Goontaas(u). 3. Layf(u) nihaali putt kee, kaapurr ung(i) bunaayay. Pir(u) mooti dohaagni, tin dookheen, rayn(i) vihaayay. 4. ---------
Word Meaning: Aavoun = come (take birth). Vunjoun = go (die). Doomni = indecisive; caught between Maya and spirituality. Kitee = many. Dhoyee = shelter. Luhhaiy = acquire. Vaadhi = separated from Waheguru. Dheerayoun = be peaceful. 1.
Maiynda = mine. Rutta = imbued. Pir = Dear. Ghoal(i) Dhoomaayi = sacrifice. Khunniyaiyn Keeti = cut into pieces. Hikk = one. Bhori = short. Nihaal(i) = blissful. Pause.
Payiurray = parents' home; this world. Dohaagni = separated from (not connected with) Waheguru. Sahoour-rray = husband's (Waheguru's) house; next world. Gul(i) = up to the neck. Aougun = ignoble qualities. Mootthrri = robbed. Jhoor(i) Muraaoun = dying in

repentance. 2. Summlaanh = remember. Vaas(u) = get to live; find acceptance. Suvundh(i) = sleep; peace. Sohaagni = loved by (Waheguru). Goontaas = source of virtues.3 Layf(u) = quilt; comforter. Nihaali = mattress. Putt = silk. Ung(i) Bunaayay = (wear) on the body. Mooti = ditched; abandoned. Dohaagni = unfortunate. Raiyn(i) = night (of life). 4.
MEANING: My mind is imbued with the love for my Dear (Waheguru). I will gladly cut myself into pieces and will sacrifice my life for Him for His kind sight, even if it is for a short moment, because it makes me blissful. **Pause.**
Because of indecisiveness (to choose between Waheguru and Maya), I (or anybody else) keep taking births and dying. No matter how many friends I make (no one can help me avoid reincarnations). Those human brides who are disconnected from Waheguru find no shelter (support) in Waheguru's Court, so how can they find peace (end their cycle of rebirths)? 1.
How can those human brides who remain disconnected from Waheguru-Husband in this world go to the in-laws (have union with Waheguru-Husband)? I am robbed of my good qualities by the attractions of Maya, and am full of ignoble qualities to the neck; without my Dear husband, I am dying of repentance in His separation. 2.
If I remember Waheguru in this world, I will be accepted by Him and will live with Him (merge with Him). Those who are lucky to be loved by the source of all virtues, Waheguru, spend the night of their life in comfort (in blissfulness). 3.
Those who are ditched (ignored) by their Waheguru-Husband spend the night of their life in suffering, even if they have silky beds and wear silky clothes (enjoy luxuries). 4.

(PAGE 1015): ---------- Kitee chukhoun saadrray, kitee vays kurayoun. Pir bin(u) jonbun(u) baad(i) guyyium(u), vaadhi, jhoorayndi, jhoorayoun. 5. Sachay sunda sudrra, sooniyaiy Gur veechar(i). Sachay, Sach behna, Nudri nudr(i) piyaar(i). 6. Giyani unjun(u Sach ka daykhaiy Daykhunhaar(u). Gurmukh(i) boojhaiy jaaniyaiy, haumein gerb(u) nivaar(i). 7. Tuou bhaavun(i), Tuou jayhiyaan, moo jayhiyaan kitiyaah. Nanak, Naah(u) na veechhurraiy, tin Sachaiy rutturriyaan. 8.1.9.
Word Meaning: Kitee = no matter how many. Chkhoun Saadrray = enjoy tastes (of delicious foods). Vays = fashons; adormaents. Jobun(u) = youthfulness. Baad(i) Guyyium(u) = goes waste. Jhooranyndi = in repentance. 5. Sunda = of. Sudrra = message. Gur Veechaari = by pondering on Guru's Shabad. Sach Behna = eternal company. Nudri = (Waheguru) with the kind sight. 6. Unjun(u) = kohl (to improve sight). Daykhunhaar(u) = (Waheguru) which looks after His creation. Boojhaiy = understands. Jaaniyaiy = is recognized. 7. Tuou = You. Bhaavun(i) = are liked. Jayhiyaan = like. Moo = me. Kitiyaah = countless. Naah(u) = Lord. 8.
MEANING: No matter how many delicious foods I got to enjoy, and how many fashions I might have worn, my youthfulness (young age) has gone completely to waste without my Dear (Waheguru), and now disconnected from Him, I am crying in repentance. 5.
If one listens to the Message of the eternal Waheguru by pondering on the Guru's Shabad, the kind Waheguru casts a kind sight on the devotee, and she gets to sit with Him (is connected with His Naam). 6. The true devotee wears a kohl of Divine Knowledge in his mental eyes to enhance his (internal) sight, and is able to "see" Waheguru, who looks after His creation. Such a devotee gets the understanding (wisdom) in the shelter of the Guru to get rid of his ego, and is recognized in Waheguru's Court. 7.
Those devotees who are liked by You become like You; but there are countless (unfortunate) like me, oh Waheguru. Those who are imbued with the love for Waheguru never get separated from Him, oh Nanak. 8.1.9.

ਮਾਰੂ ਮਹਲਾ 1॥ ਨਾ ਭੈਣਾ ਭਰਜਾਈਆ ਨਾ ਸੇ ਸਸੁੜੀਆਹ॥ ਸਚਾ ਸਾਕੁ ਨ ਤੁਟਈ ਗੁਰੁ ਮੇਲੇ ਸਹੀਆਹ॥ 1॥ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਗੁਰ ਬਿਨੁ ਏਤਾ ਭਵਿ ਥਕੀ ਗੁਰਿ ਪਿਰੁ ਮੇਲਿਮੁ ਦਿਤਮੁ ਮਿਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਫੁਫੀ ਨਾਨੀ ਮਾਸੀਆ, ਦੇਰ ਜੇਠਾਨੜੀਆਹ॥ ਆਵਨਿ ਵੰਞਨਿ ਨਾ ਰਹਨਿ ਪੂਰ ਭਰੇ ਪਈਆਹ॥ 2॥ ਮਾਮੇ ਤੇ ਮਾਮਾਣੀਆ ਭਾਇਰ ਬਾਪ ਨ ਮਾਉ॥ ਸਾਥ ਲਡੇ ਤਿਨ ਨਾਠੀਆ ਭੀੜ ਘਣੀ ਦਰੀਆਉ॥ 3॥ ਸਾਚਉ ਰੰਗਿ ਰੰਗਾਵਲੋ, ਸਖੀ ਹਮਾਰੋ ਕੰਤੁ॥ ਸਚਿ ਵਿਛੋੜਾ ਨਾ ਥੀਐ ਸੋ ਸਹੁ ਰੰਗਿ ਰਵੰਤੁ॥ 4॥ ਸਭੇ ਰੁਤਾ ਚੰਗੀਆ ਜਿਤੁ ਸਚੇ ਸਿਉ ਨੇਹੁ॥ ਸਾਧਨ ਕੰਤੁ ਪਛਾਣਿਆ ਸੁਖਿ ਸੁਤੀ ਨਿਸਿ ਡੇਹੁ॥ 5॥ ਪਤਣਿ ਕੂਕੇ ਪਾਤਣੀ ਵੰਞਹੁ ਧ੍ਰੂਕਿ ਵਿਲਾੜਿ॥ ਪਾਰਿ ਪਵੰਦੜੇ ਡਿਠੁ ਮੈ ਸਤਿਗੁਰ ਬੋਹਿਥਿ ਚਾੜਿ॥ 6। ਹਿਕਨੀ ਲਦਿਆ ਹਿਕਿ ਲਦਿ ਗਏ ਹਿਕਿ ਭਾਰੇ ਭਰਨਾਲਿ॥ ਜਿਨੀ ਸਚੁ ਵਣੰਜਿਆ ਸੇ ਸਚੇ ਪ੍ਰਭ ਨਾਲਿ॥ 7॥ ਨ ਹਮ ਚੰਗੇ ਆਖੀਅਹਿ ਬੁਰਾ ਨ ਦਿਸੈ ਕੋਇ॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰੀਐ ਸਚੇ ਜੇਹੜਾ ਸੋਇ॥ 8॥2॥10॥

Maru Mehla 1: Na bhaiynaa, bherjaayiyaan, na say sussurriyaan. Sacha saak(u) na tootyee, Gur(u) maylay suhhiyaan. 1. Bulihaari Gur apnay, sud buliharaiy jaaoun. Gur bin(u) aita bhuv thukki, Gur(i) Pir(u) maylim(u) dittum(u) milaayay. Ruhaou. Foofi, naani, maasiyaan, dayr, jaytthaanurriyaan. Aavun(i), vunjun(i), na rehn(i), poor bhuray puhhiyaan. 2. Maamay tay maamaaniyaan, bhaayir, baap na maaoun. Saath ludday tin naatthiyaan, bheerr ghunee duriyaayo. 3. Saachou rung(i) rungaavlo, sukhi humaaro Kunt(u). Sach(i) vichhorra na theeyaiy, so Shuhou rung(i) ruvunt(u). 4. Subhay roottaan chungiyaan, jit(u) Sachay siyoun nayh(u). Sa dhun Kunt(u) puchhaaniya, sookh(i) sootti, nis(i) dayh(u). 5.
Puttun kookay paatni, vunjou dhrook(i) vilaarr(i). Paar(i) puvundrray ditth(u) mein, Satgur bohith(i) chaarrh(i). 6. Hikkni luddiya, hikk(i) lud(i) guyyay, hikk(i) bhaaray bhurnaal(i). Jinhi Sach vunjiya, say Sachay Prubh naal(i). 7. Na hum chungay aakhiyeh(i), boora na disaiy koyay. Nanak haumein maariyaiy, Sachay jayhrra soyay. 8.2.10.

Word Meaning: Bherjaayiyaan = sisters-in-law. Sussurriyaan = mothers-in-law. Saak(u) = relationship. Suhhiyaan = (spiritual) friends. 1. Aita = that much. Bhuv Thukki = exhausted of searching. Maylim(u) Dittum(u) = connected me with Him. Pause.
Foofi = sisters of father. Naani = maternal grandmother. Maasiyaan = sisters of mother. Dayr Jitthaanurriyaan = sisters-in-law (wives of husband's brothers). Vunjun(i) = go. Poor Bhuray = boat loads. Puhhiyaan = travellers. 2. Maamay tay Mamaaniyaan = maternal uncles and their wives. Bhaayir = brothers. Saath Ludday = groups are loaded. Naatthiyaan = visitors. Bheerr Ghunee = thick (huge) crowds. Duriyaayo = river (on the shore of the world-sea). 3. Rungaavlo = dyed. Kunt(u) = Shuhou = husband (Waheguru). Rung(i) Ruvunt(u) = enjoys union with affection. 4.
Roottan = seasons. Chungiyaan = pleasant; favourable. Nayh(u) = love. Dhun = human bride. Nis(i) = night. Dayh(u) = day. 5. Puttan = ford; boat launch. Kookay = calls aloud. Paatni = boatman; Guru. Vunjou = go. Dhrook(i) = run to. Vilaarr(i) = by jumping. Paar(i) Puvundrray = crossing over. Ditth(u) = saw. Bohith = ship. 6.
Hikkni = some. Luddiya = loading the merchandise of Waheguru's Naam. Bhaaray = heavy with sins. Bhurnaal(i) = (drowned) in the world-sea. Sach(u) = Waheguru's Naam. Vunjiya = dealt in (acquired). Naal(i) = with. 7. Jayhrra = like. Soyay = Him (Waheguru). 8.

MEANING: No worldly relation lasts forever - be it your sisters, sisters-in-law, or mothers-in-law. But, the relationship with the devotees who are connected with one another through the Guru becomes permanent (they all merge into Waheguru by singing His praise in the shelter of the Guru). 1. I am a sacrifice, always a sacrifice for the Guru, who connected me with my Dear (Waheguru); before coming to the Guru's shelter, I had exhausted myself searching unsuccessfully for Waheguru. Pause.
(All of us are visitors in the world), and all relatives, including the sisters of our fathers, maternal grandmothers, sisters of our mothers, or sisters-in-law, come and go, and never stay here permanently. There are boatloads of such visitors (waiting to leave for the text world). 2. There are huge crowds of visitors near the boat launch of the world-sea (to get

across to the next world), which include all maternal uncles, their wives, brothers, fathers, and mothers (so there is no permanent relative in this world). 3.
Only our husband, Waheguru, is eternal and is always full of love, oh friends. If we get imbued in His love (by reciting His Naam), we never get separated from Him, and He enjoys our union with Him. 4. All seasons are favourable for fostering love for Waheguru. Such a devotee becomes connected to the eternal Waheguru and spends her days and nights in bliss. 5. Satguru is the ship to ferry us across the world-sea, and He calls us aloud at the launch to board the ship fast by jumping on to it (but only those can board who have Waheguru's Naam enshrined in their hearts). I have seen many who have been ferried across when they board the Guru-Ship. 6.
Some people have loaded their merchandise of Waheguru's Naam (ready to get across), and some have already crossed over to the other shore with this merchandise, but there are many more who are heavily loaded with ignoble qualities, and have drowned in the world - sea. Those who dealt in Waheguru's Naam are always with the Lord. 7.
I cannot call myself good, and I do not see anyone as bad. Those who kill (get rid of) their selfishness and ego, become like Waheguru, oh Nanak. 8.2.10.

ਮਾਰੂ ਮਹਲਾ 1॥ ਨ ਜਾਣਾ ਮੂਰਖੁ ਹੈ ਕੋਈ ਨਾ ਜਾਣਾ ਸਿਆਣਾ॥ ਸਦਾ ਸਾਹਿਬ ਕੈ ਰੰਗੇ ਰਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣਾ॥ 1॥ ਬਾਬਾ ਮੂਰਖ ਹਾ ਨਾਵੈ ਬਲਿ ਜਾਉ॥ ਤੂ ਕਰਤਾ ਤੂ ਦਾਨਾ ਬੀਨਾ ਤੇਰੈ ਨਾਮਿ ਤਰਾਉ॥ 1॥ ਰਹਾਉ॥ ਮੂਰਖੁ ਸਿਆਣਾ ਏਕੁ ਹੈ ਏਕ ਜੋਤਿ ਦੁਇ ਨਾਉ॥ ਮੂਰਖਾ ਸਿਰਿ ਮੂਰਖੁ ਹੈ ਜਿ ਮੰਨੇ ਨਾਹੀ ਨਾਉ॥ 2॥ ਗੁਰਦੁਆਰੈ ਨਾਉ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਪਲੈ ਨ ਪਾਇ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਮਨਿ ਵਸੈ ਤਾ ਅਹਿਨਿਸਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ 3॥ ਰਾਜੰ ਰੰਗੰ ਰੂਪੰ ਮਾਲੰ ਜੋਬਨੁ ਤੇ ਜੂਆਰੀ॥ ਹੁਕਮੀ ਬਾਧੇ ਪਾਸੈ ਖੇਲਹਿ ਚਉਪੜਿ ਏਕਾ ਸਾਰੀ॥ 4॥ ਜਗਿ ਚਤੁਰੁ ਸਿਆਣਾ ਭਰਮਿ ਭੁਲਾਣਾ ਨਾਉ ਪੰਡਿਤ ਪੜਹਿ ਗਾਵਾਰੀ॥ ਨਾਉ ਵਿਸਾਰਹਿ ਬੇਦੁ ਸਮਾਲਹਿ ਬਿਖੁ ਭੂਲੇ ਲੇਖਾਰੀ॥ 5॥
(ਅੰਗ 1016)॥ ਕਲਰ ਖੇਤੀ ਤਰਵਰ ਕੰਠੇ ਬਾਗਾ ਪਹਿਰਹਿ ਕਜਲੁ ਝਰੈ॥ ਏਹੁ ਸੰਸਾਰੁ ਤਿਸੈ ਕੀ ਕੋਠੀ ਜੋ ਪੈਸੇ ਸੋ ਗਰਬਿ ਜਰੈ॥ 6॥ ਰਯਤਿ ਰਾਜੇ ਕਹਾ ਸਬਾਏ ਦੁਹੁ ਅੰਤਰਿ ਸੋ ਜਾਸੀ॥ ਕਹਤ ਨਾਨਕੁ ਗੁਰ ਸਚੇ ਕੀ ਪਉੜੀ ਰਹਸੀ ਅਲਖੁ ਨਿਵਾਸੀ॥ 7॥3॥11॥

Maru Mehla 1: Na jaana moorukh(u) haiy koyee, na jaana siyaana. Sudaa Sahib kaiy rungay raata, undin Naam(u) vukhaana. 1. Baba, moorukh haan, Naavaiy bul(i) jaaoun. Tu kerta, Tu daana, beena, Tayraiy Naam(i) turaoun. 1. Ruhaou. Moorukh(u), siyaana Aik(u) haiy, Aik Jot(i) doyay naaoun. Moorukhaan sir(i) moorukh(u) haiy, j(i) munnay naahi Naaoun. 2. Gurdooaraiy Naaoun paayiyaiy, bin(u) Satgur pullaiy na paayay. Satgur kaiy bhaanaiy mun(i) vussaiy, ta ehinis(i) ruhhaiy liv laayay. 3. Rajun(g), rungun(g) roopun(g), maalun(g), jobun(u) tay jooaari. Huqami baandhay paasaiy khayleh(i), chaupurr(i) aika saari. 4. Jug(i) chutur siyaana, bherm(i) bhoolaana, naaoun pundit, purreh(i) gavaari. Naaoun visaareh(i), Bayd smaaleh(i), bikh(u) bhoolay laykhaari. 5.
(PAGE 1016): Kullur khayti, turvur kuntthay, baaga pehreh(i) kujul(u) jhuraiy. Eh(u) sunsaar(u) tisaiy kee koatthi, jo paiysay, so gerb(i) juraiy. 6. Ruyyiut, rajay,, kuhaa subaayay, dooh(u) untar(i) so jaasi. Keht Nanak(u), Gur Sachay kee paurri, rehsi Alukh(u) nivaasi. 7.3.11.
Word Meaning: Rungay Raata = imbued in love. Vukhaana = recite. 1. Daana = Provider. Beena = know-all; wise. Turaaoun = find salvation. Pause. Aik(u) = One; Waheguru. Jot(i) = Soul. Moorukhaan Sir(i) Moorukh = the supreme foolish. 2.
Pullaiy Na Paayay = cannot possess (acquire). Bhaanaiy = with (His Will). Mun(i) Vussaiy = takes dwelling (is embedded) in mind. Ehinis(i) = day and night. Liv Laayay = deeply meditates on; stays connected with. 3. Rajun(g) = in ruling others. Rungun(g) = in enjoyments. Roopun(i) = enjoying beauty. Maalun(g) = in wealth. Jobun(u) = youthfulness.

Tay = those. Jooaari = gamblers. Paasaiy Khayleh(i) = play the game of dice (chaupurr). Aika = the same kind (lovers of Maya). Saari = pawns. 4. Chutur Siyaana = too wise and shrewd. Bherm Bhoolaana = misled in illusions. Bayd Smaaleh(i) = follow the (rituals of) the Vedas. Bikh(u) Bhoolay = lost in the poisonous Maya. Laykhaari = authors. 5. Kullar = saltpeter. Khayti = crop. Turvur = tree. Kuntthay = on the bank of a river. Baaga = white. Pehreh(i) = wear. Kujul Jhuraiy = where kohl (black ash) drops. Tisaiy = of that (Maya). Gerb Juraiy = burns (rots) in ego, 6. Ruyyiut = subjects. Dooh(u) Untar(i) = between the earth and the sky. Jaasi = will go (perish). Paurri = ladder to reach. Nivaasi = resident of Waheguru's Palace. 7.

MEANING: Imbued in the love of my Lord, Waheguru, I recite His Naam all the time, and do not consider anyone to be foolish or wise (I treat everybody the same). 1.

I may be foolish, but I am a sacrifice for Your Naam, oh Waheguru. You are the creator and the provider, and you know the needs of all of us. Kindly grant me Your Naam so that I may swim across the word-sea. Pause.

One may be wise or foolish, but each has Waheguru's Light in them – wise and foolish are simply two names. The individual who does not believe in Waheguru's Naam is the supreme fool. 2. One can acquire Waheguru's Naam at the door (shelter) of the Guru; no one acquires it without Satguru. Waheguru's Naam can be enshrined only with the Will of the Satguru, when the devotee meditates on Him (stays connected with Him) day and night. 3.

Those who spend their lives ruling over others and enjoying beauty and other sources of entertainment, wealth, and their own youthfulness are gamblers (who lose their spirituality in exchange for these luxuries). But we cannot blame them entirely because, restrained by Waheguru's Huqam, they are just like pawns in the game of dice, where they can be successful or losers. 4. The world considers itself to be clever and wise, but is misled by its misgivings. The religious leader calls himself a pundit, but the foolish read (follow) the advice rooted in Maya. Ignoring Waheguru's Naam, he follows the rituals of the Vedas, whose authors themselves are misled by poisonous Maya. 5.

The world is Maya's home, which blackens the minds of its residents. Whoever lives in it, rots in his ego. Playing in the hands of poisonous Maya is as unsafe as a crop seeded in a field covered with saltpeter (which makes the ground completely infertile), or like a tree right on the bank of a river which can be uprooted any time, or like a man in white clothes entering a room where kohl-like dark ash is dropping (like rain) (where he is sure to get dark ash on his clothes to ruin their shine). 6. I will say that be it a rajah, or his subjects – in fact everybody between the earth and the sky – is bound to perish. The Guru is the ladder to reach the high (transcendent) Waheguru; only those who reach the high Residence of Waheguru become immortal and become residents of His Palace, oh Nanak. 7.3.11.

ਮਾਰੂ ਮਹਲਾ 3 ਘਰੁ 5 ਅਸਟਪਦੀ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Mehla 3, Ghur(u) 5, Ashtpudi: Ek Onkar Satgur Persad(i):

ਜਿਸ ਨੋ ਪ੍ਰੇਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਸਾਚੈ ਸਬਦਿ ਸਹਜਿ ਸੁਭਾਏ॥ ਏਹਾ ਵੇਦਨ ਸੋਈ ਜਾਣੈ ਅਵਰੁ ਕਿ ਜਾਣੈ ਕਾਰੀ ਜੀਉ॥ 1॥ ਆਪੇ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ॥ ਆਪਣਾ ਪਿਆਰੁ ਆਪੇ ਲਾਏ॥ ਪ੍ਰੇਮ ਕੀ ਸਾਰ ਸੋਈ ਜਾਣੈ ਜਿਸ ਨੋ ਨਦਰਿ ਤੁਮਾਰੀ ਜੀਉ॥ 1॥ ਰਹਾਉ॥ ਦਿਬ ਦ੍ਰਿਸਟਿ ਜਾਗੈ ਭਰਮੁ ਚੁਕਾਏ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਏ॥ ਸੋ ਜੋਗੀ ਇਹ ਜੁਗਤਿ ਪਛਾਣੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀ ਜੀਉ॥ 2॥ ਸੰਜੋਗੀ ਧਨ ਪਿਰ ਮੇਲਾ ਹੋਵੈ॥ ਗੁਰਮਤਿ ਵਿਚਹੁ ਦੁਰਮਤਿ ਖੋਵੈ॥ ਰੰਗ ਸਿਉ ਨਿਤ ਰਲੀਆ ਮਾਣੈ ਅਪਣੇ ਕੰਤ ਪਿਆਰੀ ਜੀਉ॥ 3॥ ਸਤਗੁਰ ਬਾਝਹੁ ਵੈਦੁ ਨ ਕੋਈ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਸੋਈ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਰੈ ਮੰਦਾ ਹੋਵੈ

ਗਿਆਨ ਬੀਚਾਰੀ ਜੀਉ॥ 4॥ ਏਹੁ ਸਬਦੁ ਸਾਰੁ ਜਿਸ ਨੋ ਲਾਏ॥ ਗੁਰਮੁਖਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਏ॥ ਆਪਣ ਲੀਆ ਕਿਛੁ ਨ ਪਾਈਐ ਕਰਿ ਕਿਰਪਾ ਕਲ ਧਾਰੀ ਜੀਉ॥ 5॥
ਅਗਮ ਨਿਗਮੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੈ ਘਰਿ ਆਇਆ॥ ਅੰਜਨ ਮਾਹਿ ਨਿਰੰਜਨੁ ਜਾਤਾ ਜਿਨ ਕਉ ਨਦਰਿ ਤੁਮਾਰੀ ਜੀਉ॥ 6॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਤਤੁ ਪਾਏ॥ ਆਪਣਾ ਆਪੁ ਵਿਚਹੁ ਗਵਾਏ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਸਭੁ ਧੰਧ ਕਮਾਵੈ ਵੇਖਹੁ ਮਨਿ ਵੀਚਾਰੀ ਜੀਉ॥ 7॥ ਇਕਿ ਭ੍ਰਮਿ ਭੂਲੇ ਫਿਰਹਿ ਅਹੰਕਾਰੀ॥ ਇਕਨਾ ਗੁਰਮੁਖਿ ਹਉਮੈ ਮਾਰੀ॥ ਸਚੈ ਸਬਦਿ ਰਤੇ ਬੈਰਾਗੀ ਹੋਰਿ ਭੂਲੇ ਗਾਵਾਰੀ ਜੀਉ॥ 8॥ ਗੁਰਮੁਖਿ ਜਿਨੀ ਨਾਮੁ ਨ ਪਾਇਆ॥ ਮਨਮੁਖਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਅਗੈ ਵਿਣੁ ਨਾਵੈ ਕੋ ਬੇਲੀ ਨਾਹੀ ਬੂਝੈ ਗੁਰ ਬੀਚਾਰੀ ਜੀਉ॥ 9॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ॥ ਗੁਰਿ ਪੂਰੈ ਜੁਗ ਚਾਰੇ ਜਾਤਾ॥ ਜਿਸੁ ਤੂ ਦੇਵਹਿ ਸੋਈ ਪਾਏ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੀ ਜੀਉ॥ 10॥1॥

Jis nu praym(u) munn(i) vusaayay. Saachaiy Shabad(i) sehj(i) soobhaayay. Eha vaydun soyee jaanaiy, uver(u)) k(i) jaanaiy kaari jeeou. 1. Aapay maylay, Aap(i) milaayay. Apna piyaar(u) Aapay laayay. Praym kee saar soyee jaanaiy, jis nu nudr(i) Toomhaari jeeou. 1. Ruhaou. Dib drisht(i) jaagaiy, bherm chookaayay. Gur persad(i) Perm Pud(u) paayay. So yogi, eh joogut(i) puchhaanaiy, Gur kaiy Shabad(i) vechaari jeeou. 2. Sunjogi dhun Pir mayla hovaiy. Gurmut(i), vichoun doormut(i) khovaiy. Rung siyoun nit ruliyaan maanaiy, apnay Kunt piyaari jeeou. 3. Satgur baajhoun vaiyd(u) na koyee. Aapay, Aap(i) Nirunjun Soyee. Satgur miliyaiyn muraiy munda, hovaiy Giyan beechaari jeeou. 4. Eh(u) Shabad(u) saar(u), jis nu laayay. Gurmukh(i) trishna bhookh guvaayay. Aapun leeya kichhoo na paayiyaiy, kur(i) kirpa kul dhaari jeeou. 5. --------

Word Meaning: Sehj(i) Soobhaayay = in a natural way. Vaydun = pain (of separation). Kaari = cure; medication. 1. Saar = worth. Pause.
Dib Drisht(i) = enlightened vision (wisdom). Jaagaiy = awakens; is enlightened. Bherm Chookaayay = dispels misgivings (illusions). Perm Pud(u) = highest spiritual state. Joogut(i) = approach. Puchhaanaiy = recognizes. Veechaari = thoughtful. 2.
Sunjogi = prewritten destiny. Dhun = human bride. Pir = (Waheguru) husband. Doormut(i) = immoral thinking. Rung Siyoun = with affection. Ruliyaan = enjoyment (blissfulness) of union. Kunt = husband. 3.
Baajhoun = without. Vaiyd = physician. Munda = bad thought. 4.
Saar(u) = supreme. Trishna Bhookh = appetite of worldly desires. Kul = power; ability. 5.

MEANING: Once a devotee enshrines Your Naam in his heart with Guru's eternal Shabad with Your benevolence and without any special effort on his part, he cannot bear the pain of Your separation, oh Waheguru. Only the devotee knows the intensity of that pain, and nobody else knows any cure for that. 1. Waheguru implants His love in the devotee's heart, and Himself connects him with the Guru to be connected with Him. But only that devotee knows the worth of Your love on whom You cast Your kind sight, oh God. Pause.
Such a devotee, awakened by his enlightened wisdom, realizes the reality, gets rid of his misgivings about Maya, and attains the highest spiritual state with the grace of the Guru. The individual who follows this approach (Guru's path) is a true yogi and becomes thoughtful. 2. The fortunate human bride gets rid of her immoral thinking with Guru's Advice, and gets connected with her Waheguru-Husband as per her prewritten destiny. Because of her love for Him, she is loved by Waheguru and enjoys the blissfulness of her union with Him. 3.
Waheguru is present everywhere and is above the effects of Maya. Also, there is no physician other than Satguru who can purify one's mind. One gets over his immoral thinking in the shelter of the Guru, gets enlightened, and becomes thoughtful. 4.
Satguru's Shabad is supreme, for which one fosters love with Waheguru's benevolence, and with which the devotee's appetite for worldly desires is killed in Satguru's shelter. No one can

acquire any such ability with his own efforts; only Waheguru grants one such ability with His kindness. 5.

--------- Agum, Nigum(u), Satguru dikhaaya. Kur(i) kirpa apnaiy ghur(i) aaya. Unjun maah(i) Nirunjun(u) jaata jin kuou nudr(i) Toomhaari jeeou. 6. Gurmukh(i) hovaiy, so Tutt(u) paayay. Aapna aap(u) vichoun guvaayay. Satgur baajhoun subh(u) dhundh(u) kmaavaiy, vaykhou mun(i) veechaari jeeou. 7. Ikk(i) bherm(i) bhoolay phireh(i) ahunkaari. Ikkna Gurmukh(i) haumein maari. Sachaiy Shabad(i) ruttay baiyraagi, hoar(i) bhoolay gavaari jeeou, 8. Gurmukh(i) jinhi Naam(u) na paaya. Munmukh(i) birtha Junum(u) guvaaya. Uggaiy vin(u) Naavaiy ko bayli naahi, boojhaiy Gur beechaari jeeou. 9. Amrit Naam(u) sudaa sookh-daata. Gur(i) Pooraiy joog chaaray jaata. Jis(u) Tu dayveh(i) soyee paayay, Nanak Tutt(u) beechaari jeeou. 10.1.

Word Meaning: Agum = Aagum = Shastras. Nigum(u) = Vedas. Ghur(i) Aaya = mind stabilizes. Unjun = kohl; darkness of Maya. Nirunjun = Waheguru (which is unaffected by Maya). Jaata = recognized; made a connection. 6.

Tutt(u) = reality; the root (Waheguru). Dhundh(u) = Maya-related tasks. 7.

Baiyraagi = detached from the world (and in love with Waheguru). Gavaari = unrefined; foolish. 8.

Uggaiy = in Waheguru's Court. Bayli = friend; supporter. Boojhaiy = are recognized. 9.

Sookh-Daata = source of comforts. Joog Chaaray = in each of the four eons. 10.

MEANING: Satguru shows (gives the devotee) Waheguru's Naam, which subsumes the study of the Shastras and the Vedas (the devotee does not need their advice). (With Waheguru's Naam) One's mind becomes stable, and with His kind sight, he recognizes Waheguru even when living in the world of Maya. 6.

Guru's Sikh acquires Waheguru's Naam and gets rid of his haumein (selfishness and ego). One can learn by pondering Satguru's Shabad that without Satguru's Advice, people simply perform routine tasks rooted in Maya. 7.

Many people are misled by the illusions of Maya, and wander around (spend their life) in the ego. On the other hand, there are many who kill their selfishness and ego with the Guru's guidance. Those who are imbued in the love of Guru's eternal Shabad are the true renouncers (of worldly attractions), while the rest are foolish who are misled by the illusions of Maya. 8.

Those who do not acquire Waheguru's Naam in the shelter of the Guru are followers of their own mind (are worshipers of Maya) and waste away their precious human life. They will have no one to support them in Waheguru's Court, but those who ponder the Guru's Shabad are recognized there. 9.

Waheguru's Naam, which is acquired from the Perfect Guru, is the real Amrit, and the source of all comforts in each of the four eons. But only that lucky devotee enshrines it in his mind, to whom Waheguru grants it with his benevolence. Such devotees ponder on Waheguru's Naam, oh Nanak. 10.1.

(ਅੰਗ 1017)॥ ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 3 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1017): Maru Mehla 5 Ghur(u) 3 Ashtpudiyaan:

Ek Onkar Satgur Persad(i):

ਲਖ ਚਉਰਾਸੀਹ ਕ੍ਰਮਤੇ ਕ੍ਰਮਤੇ ਦੁਲਭ ਜਨਮੁ ਅਬ ਪਾਇਓ॥ 1॥ ਰੇ ਮੂੜੇ ਤੂ ਹੋਛੈ ਰਸਿ ਲਪਟਾਇਓ॥ ਅੰਮ੍ਰਿਤੁ ਸੰਗਿ ਬਸਤੁ ਹੈ ਤੇਰੈ ਬਿਖਿਆ ਸਿਉ ਉਰਝਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਰਤਨ ਜਵੇਹਰ ਬਨਜਨਿ ਆਇਓ

ਕਾਲਰੁ ਲਾਦਿ ਚਲਾਇਓ॥ 2॥ ਜਿਹ ਘਰ ਮਹਿ ਤੁਧੁ ਰਹਨਾ ਬਸਨਾ ਸੋ ਘਰੁ ਚੀਤਿ ਨ ਆਇਓ॥ 3॥ ਅਟਲ ਅਖੰਡ ਪ੍ਰਾਣ ਸੁਖਦਾਈ ਇਕ ਨਿਮਖ ਨਹੀ ਤੁਝੁ ਗਾਇਓ॥ 4॥ ਜਹਾ ਜਾਣਾ ਸੋ ਥਾਨੁ ਵਿਸਾਰਿਓ ਇਕ ਨਿਮਖ ਨਹੀ ਮਨੁ ਲਾਇਓ॥ 5॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਗ੍ਰਿਹ ਦੇਖਿ ਸਮਗ੍ਰੀ ਇਸ ਹੀ ਮਹਿ ਉਰਝਾਇਓ॥ 6॥ ਜਿਤੁ ਕੋ ਲਾਇਓ ਤਿਤ ਹੀ ਲਾਗਾ ਤੈਸੇ ਕਰਮ ਕਮਾਇਓ॥ 7॥ ਜਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਤਾ ਸਾਧ ਸੰਗੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਬ੍ਰਹਮੁ ਧਿਆਇਓ॥ 8॥1॥

Lakh chauraasih bhermtay, bhemrtay, doolubh junum ub paayo. 1. Ray moorray, tu hoachhaiy rus(i) luptaayo. Amrit(u) sun(i) bust(u) haiy tayraiy, bikhiya siyoun oorjhaayo. 1. Ruhaou. Ruttan, juvayhur bunjun(i) aayo, kaalur laad(i) chulaayo. 2. Jih Ghur meh(i) toodh(u) rehna, busna, so Ghur(u) cheet(i) na aayo. 3. Atull, Akhund, Praan-sookhdaayee, ikk nimukh nuhhi toojh(u) gaayo. 4. Juhaa jaana, so Thaan(u) visaariyo, ikk nimukh nuhhi mun(u) laayo. 5. Poottar, kluttar, greh(i) daykh(i) smuggree, iss hee meh(i) oorjhaayo. 6. Jit(u) ko laayo, tit hee laaga, taiysay kerm kumaayo. 7. Juou bhuyyo kirpaal(u) ta Sadh sung(u) paaya, jun Nanak, Braham(u) dhiyaayo. 8.1.

Word Meaning: Lakh Chauraasih = the 8.4 million life forms. Bhermatay Bhermatay = going through. Doolubh = rare available. 1.

Ray Moorray = oh, foolish. Hoachhaiy Rus(i) = in low-quality tastes. Luptaayo = cling to; engrossed in. Bikhiya = poisonous Maya. Oorjhaayo = deeply involved (trapped). Pause.

Ruttan Juvayhur = jewels (noble qualities); Waheguru's Naam. Bunjun(i) = to deal in. Kaalur = (harmful) saltpeter. Laad(i) = to load. 2.

Ghur = Residence after death (union with Waheguru). Cheet(i) = in mind. 3.

Atull = eternal. Akhund = indivisible; uniformly present. Nimukh = moment. 4.

Thaan(u) = place (Waheguru's Residence). Visaariyo = forgot. 5.

Kluttar = wife. Greh(i) Smuggree = house-hold. 6.

Jit = to what. Tit = the same = Taiyso. Kerm Kumaayo = performed deeds. 7.

Bhuyyo = became. 8.

MEANING: Wandering through the 8.4 million life forms, you have acquired the precious human form now, but you are engrossed in the low-quality enjoyments of life. The Amrit-like Waheguru's Naam is present in your mind, but you are deeply engrossed in the attractions of poisonous Maya, oh foolish man. 1 & Pause.

As a human being, you should have dealt with the jewels-like, invaluable, noble qualities. and in Waheguru's Naam, but you are rather loading (accumulating) the saltpetre-like worthless qualities (vices) rooted in Maya to take with you to the next world. 2.

You do not think of your future home (after death), where you have to go and live. 3.

You have not sung praise even for a moment of the eternal and the uniformly present Waheguru, which is the source of all comforts in your life. 4.

You have forgotten about your future home (Waheguru's Court) where you have to go after death, and have not thought of Him even for a moment. 5.

You are engrossed in the love of your sons, wife, and your household (which will be no help to you at the end). 6. (But the man cannot be fully blamed for his choices) because he performs only those kinds of tasks which fit his character (nature), given by Waheguru (and which is based on his previous deeds). 7.

When Waheguru becomes kind to someone, He connects him with the Guru, whereby he begins to recite Waheguru's Naam, oh Nanak. 8.1.

ਮਾਰੂ ਮਹਲਾ 5॥ ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਰਾਖਿ ਲੀਨੋ ਭਇਓ ਸਾਧੂ ਸੰਗੁ॥ ਹਰਿ ਨਾਮ ਰਸੁ ਰਸਨਾ ਉਚਾਰੈ ਮਿਸਟ ਗੂੜਾ ਰੰਗੁ॥ 1॥ ਮੇਰੇ ਮਾਨ ਕੋ ਅਸਥਾਨੁ॥ ਮੀਤ ਸਾਜਨ ਸਖਾ ਬੰਧਪੁ ਅੰਤਰਜਾਮੀ ਜਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਸੰਸਾਰ ਸਾਗਰੁ ਜਿਨਿ ਉਪਾਇਓ ਸਰਣਿ ਪ੍ਰਭ ਕੀ ਗਹੀ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਪ੍ਰਭੁ ਅਰਾਧੇ ਜਮ ਕੰਕਰ ਕਿਛੁ ਨ

ਕਹੀ॥ 2॥ ਮੋਖ ਮੁਕਤਿ ਦੁਆਰਿ ਜਾ ਕੈ ਸੰਤ ਰਿਦਾ ਭੰਡਾਰੁ॥ ਜੀਅ ਜੁਗਤਿ ਸੁਜਾਨੁ ਸੁਆਮੀ ਸਦਾ ਰਾਖਣਹਾਰੁ॥ 3॥ ਦੂਖ ਦਰਦ ਕਲੇਸ ਬਿਨਸਹਿ ਜਿਸੁ ਬਸੈ ਮਨ ਮਾਹਿ॥ ਮਿਰਤੁ ਨਰਕੁ ਅਸਥਾਨ ਬਿਖੜੇ ਬਿਖੁ ਨ ਪੋਹੈ ਤਾਹਿ॥ 4॥ ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਜਾ ਕੈ ਅੰਮ੍ਰਿਤਾ ਪਰਵਾਹ॥ ਆਦਿ ਅੰਤੇ ਮਧਿ ਪੂਰਨ ਊਚ ਅਗਮ ਅਗਾਹ॥ 5॥ ਸਿਧ ਸਾਧਿਕ ਦੇਵ ਮੁਨਿਜਨ ਬੇਦ ਕਰਹਿ ਉਚਾਰੁ॥ ਸਿਮਰਿ ਸੁਆਮੀ ਸੁਖ ਸਹਜਿ ਭੁੰਚਹਿ ਨਹੀ ਅੰਤ ਪਾਰਾਵਾਰੁ॥ 6॥ ਅਨਿਕ ਪ੍ਰਾਛਤ ਮਟਿਹਿ ਖਿਨ ਮਹਿ ਰਿਦੈ ਜਪਿ ਭਗਵਾਨ॥ ਪਾਵਨਾ ਤੇ ਮਹਾ ਪਾਵਨ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨ॥ 7॥ ਬਲ ਬੁਧਿ ਸੁਧਿ ਪਰਾਣ ਸਰਬਸੁ ਸੰਤਨਾ ਕੀ ਰਾਸਿ॥ ਬਿਸਰੁ ਨਾਹੀ ਨਿਮਖ ਮਨ ਤੇ ਨਾਨਕ ਕੀ ਅਰਦਾਸਿ॥ 8॥2॥

Maru Mehla 5: Kur(i) anugreh(u) raakh(i) leeno, bhuyyo Sadhu sung(u). Hur(i) Naam rus(u) rusna oochaaraiy, misht goohrra rung(u). 1. Mayray maan ko usthaan(u). Meet, saajun, sukha, bundhup(u), Untarjaami Jaan(u). 1. Ruhaou. Sunsaar saagur(u) jin(i) oopaayo, shern(i) Prubh kee guhhi. Gur persadi, Prubh araadhay, Jum kunkur kichh(u) na kuhhi. 2. Mokh(u) mookt(i) Dooaar(i) ja kaiy, sunt ridaa bhundaar(u). Jea joogut(i) Soojaan(u) Soami, sudaa raakhunhaar(u). 3. Dookh, durd, klaysh binseh(i), jis(u) busaiy mun maah(i). Mirt(u), nerk(u) usthaan bikhrray, bikh(u) na pohaiy taah(i). 4. Ridh(i), sidh(i), nuv nidh(i) Ja kaiy, Amrita pervaah. Aad(i) untay mudh(i) Poorun, ooch, agumm, agaah. 5. Sidh Sadhik, dayv, Mooni jun, Bayd kureh(i) oochaar(u). Simer(i) Soami, sookh, sehj(i) bhooncheh(i), nuhhi unt paaravaar(u). 6. Anik puraachhut miteh(i) khin meh(i), ridaiy jup(i) Bhugvaan. Paavna tay muhha paavun, koat(i) daan ishnaan. 7. Bul, boodh(i), soodh(i), praan serbus(u) suntuna kee raas(i). Bissur(u) naahi nimukh mun tay, Nanak kee ardaas(i). 8.2.

Word Meaning: Anugreh(u) = benevolence. Raakh(i) Leeno = protected. Rus(u) = while enjoying. Misht = sweet. Goohrra = deep; dark. 1. Maan = mun = mind. Usthaan = peace; stability. Meet, Saajun, Sukha = close friends. Bundhup(u) = relative. Untarjaami = omniscient. Jaan(u) = know-all. Pause.

Sunsaar Saagur = the world sea. Oopaayo = created. Guhhi = hold; take. Kunkur = assistants. 2. Mokh(u) Mookt(i) = emancipation. Bhundaar(u) = treasure. Jea Joogut(i) = the spiritual lifestyle. Soojaan = know-all; perfectly wise. 3.

Durd = pain; suffering. Klaysh = disputes. Binseh(i) = eliminated. Mirt(u) = death. Bikhrray = challenging; difficult to handle. Bikh(u) = poison (Maya). Pohaiy = come near. Taah(i) = him. 4. Ridh(i) Sidh(i) = supernatural powers. Nuv Nidh(i) = the nine mythical treasures. Pervaah = springs. Ooch = transcendent. Agumm = inaccessible. Agaah = unfathomable. 5. Dayv = gods. Mooni Jun = hermits. Oochaar(u) = narrate; recite. Bhooncheh(i) = enjoy. Paaravaar(u) = limitless. 6.

Puraachhut = sins. Miteh(i) = get erased (obliterated). Paavun = holy; pious. 7.

Bul = power. Boodh(i) = wisdom. Soodh(i) = awareness. Serbus = all. Raas(i) = wealth. Bissur(u) = forget. .8.

MEANING: The omniscient Waheguru knows everything about us. He is my close friend and relative, and His Naam gives peace and stability to my mind. Pause.

With His kindness, he protected me (from Maya's attacks) and connected me with the Guru. Now, with deep love for Him, my tongue recites Waheguru's Naam and is enjoying its sweet taste. 1. I have come to the shelter of Waheguru, who has created the sea of worldly desires. The assistants of the Angel of Death cannot question the devotees who worship Waheguru with the grace of the Guru. 2.

The heart of the holy saints is the treasure of the Naam of Waheguru, which has emancipation at His Door (emancipation is His slave). The perfectly wise Waheguru teaches living beings the path to spirituality, and the Lord protects us at all times. 3.

All the troubles, the sufferings, and the spiritually destructive disputes of the devotee, who

enshrines Waheguru's Naam in his heart, are eradicated. The fears of death, of hell, and of the tough situations (challenges) do not even go near him. 4.
The transcendent, inaccessible, and unfathomable Waheguru has been here uniformly from the very beginning, is here now, and will be here at the end. He is the source of all supernatural powers, of the nine mythical treasures, and of the springs of His Naam-Amrit. 5.
The accomplished yogis, the practising yogis, the hermits, and the Vedas all say the same thing: that to enjoy the blissfulness of the peaceful mental state, one should recite the Naam of the limitless Waheguru. 6.
Countless sins of the devotee who recites Waheguru's Naam deep from his heart get eradicated. Waheguru's Naam is holiest of all other means, including millions of donations and dips at holy places, for pleasing Waheguru. 7.
Waheguru's Naam is the wealth of the holy saints, which is power, wisdom, awareness, life, and everything else for them. It is my prayer as well, before Waheguru, that I do not forget Him for even a short moment, oh Nanak. 8.2.

ਮਾਰੂ ਮਹਲਾ 5॥ ਸਸਤ੍ਰਿ ਤੀਖਣਿ ਕਾਟਿ ਡਾਰਿਓ ਮਨਿ ਨ ਕੀਨੋ ਰੋਸੁ॥ ਕਾਜੁ ਉਆ ਕੋ ਲੇ ਸਵਾਰਿਓ ਤਿਲੁ ਨ ਦੀਨੋ ਦੋਸੁ॥ 1॥ ਮਨ ਮੇਰੇ ਰਾਮ ਰਉ ਨਿਤ ਨੀਤਿ॥ ਦਇਆਲ ਦੇਵ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਸੁਨਿ ਸੰਤਨਾ ਕੀ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 1018)॥ ਚਰਣ ਤਲੇ ਉਗਾਹਿ ਬੈਸਿਓ ਸ੍ਰਮੁ ਨ ਰਹਿਓ ਸਰੀਰਿ॥ ਮਹਾ ਸਾਗਰ ਨਹ ਵਿਆਪੈ ਖਿਨਹਿ ਉਤਰਿਓ ਤੀਰਿ॥ 2॥ ਚੰਦਨ ਅਗਰ ਕਪੂਰ ਲੇਪਨ ਤਿਸੁ ਸੰਗੇ ਨਹੀ ਪ੍ਰੀਤਿ॥ ਬਿਸਟਾ ਮੂਤ੍ਰ ਖੋਦਿ ਤਿਲੁ ਤਿਲੁ ਮਨਿ ਨ ਮਨੀ ਬਿਪਰੀਤਿ॥ 3॥ ਊਚ ਨੀਚ ਬਿਕਾਰ ਸੁਕ੍ਰਿਤ ਸੰਗਲਨ ਸਭ ਸੁਖ ਛਤ੍ਰ॥ ਮਿਤ੍ਰ ਨ ਸਤ੍ਰ ਨ ਕਛੁ ਜਾਨੈ ਸਰਬ ਜੀਅ ਸਮਤ॥ 4॥ ਕਰਿ ਪ੍ਰਗਾਸੁ ਪ੍ਰਚੰਡ ਪ੍ਰਗਟਿਓ ਅੰਧਕਾਰ ਬਿਨਾਸ॥ ਪਵਿਤ੍ਰ ਅਪਵਿਤ੍ਰਹ ਕਿਰਣ ਲਾਗੇ ਮਨਿ ਨ ਭਇਓ ਬਿਖਾਦੁ॥ 5॥ ਸੀਤ ਮੰਦ ਸੁਗੰਧ ਚਲਿਓ ਸਰਬ ਥਾਨ ਸਮਾਨ॥ ਜਹਾ ਸਾ ਕਿਛੁ ਤਹਾ ਲਾਗਿਓ ਤਿਲੁ ਨ ਸੰਕਾ ਮਾਨਿ॥ 6॥ ਸੁਭਾਇ ਅਭਾਇ ਜੁ ਨਿਕਟਿ ਆਵੈ ਸੀਤੁ ਤਾ ਕਾ ਜਾਇ॥ ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਨੈ ਸਦਾ ਸਹਜਿ ਸੁਭਾਇ॥ 7॥ ਚਰਣ ਸਰਣ ਸਨਾਥ ਇਹੁ ਮਨੁ ਰੰਗਿ ਰਾਤੇ ਲਾਲ॥ ਗੋਪਾਲ ਗੁਣ ਨਿਤ ਗਾਉ ਨਾਨਕ ਭਏ ਪ੍ਰਭ ਕਿਰਪਾਲ॥ 8॥3॥
Maru Mehla 5: Shustar(i) teekhun(i) kaat(i) daariyo, mun(i) na keeno roas(u). Kaaj ooaa ko lay suvaariyo, til(u) na deeno doash(u). 1. Mun mayray, Ram ruou nit neet(i). Duyyal, Dayv, kirpaal Gobind, soon(i) suntuna kee reet(i). 1. Ruhaou.
(PAGE 1018): Churn tulaiy oogaah(i) baiysiyo, sherm(u) na ruhhiyo sureer(i). Muhaa saagur neh viyaapaiy, khineh(i) ooturiyo teer(i). 2. Chundun, ugur, kupoor laypun, tis(u) sungay nuhhi preet(i). Bishta, mootur, khoad(i) til(u), til(u), mun(i) na munee bipreet(i). 3. Ooch, neech, bikaar, sookirt, sunguln subh sookh chhuttar. Mittar, na suttar, na kuchhoo jaanaiy, serb jea sumut. 4. Kur(i) pergaas(u), perchund pergutiyo, undhkaar binaas. Puvittar, upvitreh(i) kirn laagay, mun na bhuyyo bikhaad(u). 5. Seet, mund, soogundh chuliyo, serb thaan smaan. Juhaan sa kichh(u) tuhaan laagiyo, til(u) na shunka maan(i). 6. Soobhaayay, abhaayay, ju nicket(i) aavaiy, seet(u) ta ka jaayay. Aap, pur ka kuchhoo na jaanaiy, sudaa sehj(i) soobhaayay. 7. Churn, shern, snaath eh(u) mun(u), rung(i) raatay laal. Gopal goon nit gaaoun Nanak, bhuyyay Prubh kirpal. 8.3.
Word Meaning: Shustar(i) = with a weapon (tool). Teekhun = sharp. Daariyo = felled. Roas(u) = resentment. Kaaj Suvaariyo = completed objective. Ooaa Ko = of him. Til(u) = sesame seed; very little. Doash(u) = blame. 1.
Ruou = remember. Nit Neet)i) = all the time. Reet(i) = practice; life style. Pause. Oogaah(i) = pushing down. Baiysiyo = sat down. Sherm(u) = tiredness. Muhaa Saagur = might of the river. Viyaapaiy = (negatively) influence. Teer(i) = on the bank. 2. Chundun = sandalwood. Ugur = a tree (eagle-wood) of which the sap is used to make perfumes.

Kupoor = camphor. Sungay = with. Bishta = feces. Mootur = urine. Khoad(i) = dig. Til(u), Til(u) = bit by bit. Bipreet(i) = dislike. 3.
Ooch = noble. Neech = low class. Bikaar = vices. Sookirt = noble deeds. Suguln = the same. Chuutar = canopy; stretched over (sky). Suttar = enemy. Sumut = equal. 4.
Perchund = blazingly bright. Upvitreh(i) = unholy; filthy. Kirn = light ray. Bikhaad(u) = breaking of heart; suffering. 5.
Seet = cool. Mund =slow. Soogundh = fragrance. Chuliyo = slow-blowing (wind); breeze Thaan = places. Kicch(u) = whatever. Shunka = doubt; hesitation. 6.
Soobhaayay = with love (good intentions). Abhaayay = bad intentions. Nicket(i) = close. Seet = coldness. Aap = own. Pur Ka = stranger. Sehj(i) Soobhaayay = in a natural way. 7. Snaath = having a guardian. Raatay = imbued. Rung(i) Laal = in deep love. 8.
MEANING: Recite all the time the Naam of the kind, light-like, and the compassionate Waheguru in the shelter of the holy saints who have noble qualities like patience, service to others, impartiality, and the like, oh my mind. Pause.
(To elaborate on these qualities, I will quote some examples next), oh my mind.
A tree is cut down by a sharp tool, and is felled, but it shows no resentment. It rather allows the cutter to achieve his objective (fulfil his needs) and does not blame him in the least (the holy saints are patient and generous like a tree). 1.
(If a fully exhausted traveller has to cross a mighty river by boat) He pushes it down by stepping on it and settles down. All his tiredness disappears, and the might of the river does not cause any discomfort, and he lands on the bank on the other side in a short time. (The holy saints also ferry humans across the world sea.) 2.
If someone gives a coating of sandalwood extract, the cologne of the agar tree, or camphor, the earth shows no love for the individual and no resentment toward the individual who passes his feces or urine on it, or even if he digs it bit by bit. (Such is also the nature of the holy saints who help everybody, whether one treats them with kind words or shows hostility. 3.
Like the sky, which stretches its canopy on everybody the same way, be it someone noble, of low caste, an evil person, or a godman. It does not consider anyone its friend or foe and treats everybody the same way. The holy saints provide shelter to everyone without discrimination. 4. When the sun rises, its blazing brightness dispels all darkness, and its rays touch every object – holy or unholy – without letting its feeling get hurt. 5.
The cool (comforting) and fragrance-laden wind blows at a low speed everywhere, picking up good or bad smells without hesitation when it touches different things, with no discrimination. (Like the sun and the wind, the holy saints also render service to everybody without any discrimination). 6.
Any individual who comes near a fire, with good or bad intentions, has their coldness removed. The fire does not change its nature and treats everyone the same, without any feeling of closeness or strangeness (the same goes for the saints). 7.
I have come to the shelter of, and have a guardian in the form of Waheguru. I am imbued in His deep love, and sing His praise all the time with His benevolence, oh Nanak. 8.3.

ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 4 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਚਾਦਨਾ ਚਾਦਨੁ ਆਗਨਿ ਪ੍ਰਭ ਜੀਉ ਅੰਤਰਿ ਚਾਦਨਾ॥ 1॥ ਆਰਾਧਨਾ ਅਰਾਧਨੁ ਨੀਕਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਆਰਾਧਨਾ॥ 2॥ ਤਿਆਗਨਾ ਤਿਆਗਨੁ ਨੀਕਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਤਿਆਗਨਾ॥ 3॥ ਮਾਗਨਾ ਮਾਗਨੁ ਨੀਕਾ ਹਰਿ ਜਸੁ ਗੁਰ ਤੇ ਮਾਗਨਾ॥ 4॥ ਜਾਗਨਾ ਜਾਗਨੁ ਨੀਕਾ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਜਾਗਨਾ॥ 5॥ ਲਾਗਨਾ ਲਾਗਨੁ ਨੀਕਾ ਗੁਰ ਚਰਣੀ ਮਨੁ ਲਾਗਨਾ॥ 6॥ ਇਹ ਬਿਧਿ ਤਿਸਹਿ ਪਰਾਪਤੇ ਜਾ ਕੈ ਮਸਤਕਿ ਭਾਗਨਾ॥ 7॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਨੀਕਾ ਜੋ ਪ੍ਰਭ ਕੀ ਸਰਨਾਗਨਾ॥ 8॥1॥4॥

Maru Mehla 5, Ghur(u) 4, Ashtpudiyaan: Ek Onkar Satgur Persad(i): Chaandna, chaandun(u) aangun(i), Prubh Jeeou, untar(i) chaandna. 1. Aaradhna, araadhun neeka, Hur(i), Hur(i) Naam(u) aaraadhna. 2. Tiyahgna, tiyaagun(u) neeka, kaam(u), kroadh(u), lobh(u) tiyaagna. 3. Maangna, maagun(u) neeka, Hur(i) jus(u) Gur tay maagna. 4. Jaagna, jaagun(u) neeka, Hur(i) keertun meh(i) jaagna. 5. Laagna, laagun(u) neeka, Gur Churnee, mun(u) laagna. 6. Eh bidh(i) tiseh(i) praaptay, ja kaiy mustuk(i) bhaagna. 7. Kuhou Nanak, tis(u) subh kichh(u) neeka, jo Prubh ke shernaagna. 8.1.4.

Word Meaning: Chandna = lighting. Angun(i) = yard (of heart). 1.
Aaradhna = worshipping. Neeka = good; worthy. 2.
Tiyaagan = give up; abandon. Maagna = begging. Jus(u) = praise. 4.
Laagna = get busy in; get attached. 6.
Bidh(i) = means; way. Praaptay = available; acquirement. Bhaagna = good fortune. 7.

NOTE: People perform many different rituals, such as lighting many lamps in their yards, worshiping idols, renouncing the world, going begging for food, staying awake through the night, and the like, to please their deities. Guru Arjun Dev Ji advises that all such rituals can be good (fruitful) if they are performed the proper way to sing praise of Waheguru.

MEANING: Lighting is good if one enlightens his heart with (Waheguru's Naam). 1.
Worshipping is fruitful if one worships Waheguru with His Naam. 2.
Renouncing is good if one renounces his lust, rage, and greed. 3.
Begging is good if one begs for Waheguru's praise from the Guru. 4.
Staying awake through the night is good if one stays awake to sing Waheguru's praise. 5.
To get attached to something is good, if one attaches his mind to the Guru's Feet (His Shabad). 6. But only that individual adopts these means who has good fortune written on his forehead. 7. In fact, every action is good if one seeks Waheguru's shelter (surrenders his wisdom to Waheguru, and obeys His Will), oh Nanak. 8.1.4.

ਮਾਰੂ ਮਹਲਾ 5॥ ਆਉ ਜੀ ਤੂ ਆਉ ਹਮਾਰੈ ਹਰਿ ਜਸੁ ਸ੍ਰਵਨ ਸੁਨਾਵਨਾ॥ 1॥ ਰਹਾਉ॥ ਤੁਧੁ ਆਵਤ ਮੇਰਾ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹਰਿ ਜਸੁ ਤੁਮ ਸੰਗਿ ਗਾਵਨਾ॥ 1॥ ਸੰਤ ਕ੍ਰਿਪਾ ਤੇ ਹਿਰਦੈ ਵਾਸੈ ਦੂਜਾ ਭਾਉ ਮਿਟਾਵਨਾ॥ 2॥ ਭਗਤ ਦਇਆ ਤੇ ਬੁਧਿ ਪਰਗਾਸੈ ਦੁਰਮਤਿ ਦੂਖ ਤਜਾਵਨਾ॥ 3॥ ਦਰਸਨੁ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਪੁਨਰਪਿ ਗਰਭਿ ਨਾ ਪਾਵਨਾ॥ 4॥ ਨਉਨਿਧਿ ਰਿਧਿ ਸਿਧਿ ਪਾਈ ਜੋ ਤੁਮਰੈ ਮਨਿ ਭਾਵਨਾ॥ 5॥ ਸੰਤ ਬਿਨਾ ਮੈ ਥਾਉ ਨ ਕੋਈ ਅਵਰ ਨ ਸੂਝੈ ਜਾਵਨਾ॥ 6॥ ਮੋਹਿ ਨਿਰਗੁਨ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਸੰਤਾ ਸੰਗਿ ਸਮਾਵਨਾ॥ 7॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਚਲਤੁ ਦਿਖਾਇਆ ਮਨ ਮਧੇ ਹਰਿ ਹਰਿ ਰਾਵਨਾ॥ 8॥2॥5॥

Maru Mehla 5: Aaou Ji, Tu aaou humaaraiy, Hur(i) Jus(u) servun, soonaavna. 1. Ruhaou. Toodh(u) aavut, mayra mun(u), tun(u) Huriya, Hur(i) jus(u) Toom sung(i) gaavna. 1. Sunt kirpa tay hirdaiy vaasaiy, dooja bhaaou mitaavna. 2. Bhugut duyya tay boodh(i) pergaasaiy, doormut(i) dookh(u) tujaavna. 3. Dershun(u) bhaytut, hoat pooneeta, poonrup(i) gerbh(i) na paavna. 4. Nuou nidh(i), ridh(i), sidh(i) paayee, jo Toomraiy mun(i) bhaavna. 5. Sunt binaa mein thaaoun na koyee, uver na soojhaiy jaavna. 6. Moh(i) nirgoon kuou koyay na raakhaiy, suntaan sung(i) smaavna. 7. Kuhou Nanak, Gur(i) chulut(u) dikhaaya, mun mudhay Hur(i), Hur(i) raavna. 8.2.5.

Word Meaning: Servun = to listen. Pause.
Aavut = by coming. Huriya = comes alive. 1. Vaasaiy = takes dwelling. Dooja Bhaaou = love for the other (Maya). Mitaavan = eradicate. 2.
Boodh(i) = wisdom; thoughts. Pergaasaiy = is enlightened. Doormut(i) = ignoble thinking. Tujaavna = get rid of. 3. Bhaytut = on meeting. Hoat = becomes. Pooneeta = pure; pious. Poonrup(i) = again. Gerbh(i) = in womb; rebirth. 4.
Ridh(i) Sidh(i) = supernatural powers. Bhaavna = liked. 5. Nirgoon = having no good quality. Raakhaiy = protects. Smaavna = get absorbed. 7.

Chulut(u) = amazing feat. Mudhay = in. Raavna = enjoy blissfulness. 8.
MEANING: Please, come, and visit me; I wish to listen to, and sing Waheguru's praise in your company, oh Satguru. Pause.
My mind and my body come (spiritually) alive in Your shelter when I sing Waheguru's praise in Your company. 1. With Satguru's grace, Waheguru's Naam is implanted in the devotee's heart, and his love for Maya is eradicated. 2.
One's wisdom (thinking) is enlightened with the grace of a holy saint, and he gets rid of his suffering due to his immoral thoughts. 3.
His mind is purified at the sight of the Guru, and he never takes rebirth. 4.
The individual, who is liked by the Guru, feels as if he has acquired all the supernatural powers and all the nine treasures of the world. 5. I have no other shelter than that of the Guru, and cannot think of one where I can go to (for spiritual guidance). 6.
I have no good quality, and nobody can protect me (from Maya's attacks), but I can be absorbed in Waheguru's Naam in the company of the holy saints. 7.
It is an amazing feat (a miracle) which the Guru has performed, and I have begun to enjoy the blissfulness of my union with Waheguru, oh Nanak. 8.2.5.

(ਅੰਗ 1019)॥ ਮਾਰੂ ਮਹਲਾ 5॥ ਜੀਵਨਾ ਸਫਲ ਜੀਵਨ ਸੁਨਿ ਹਰਿ ਜਪਿ ਜਪਿ ਸਦ ਜੀਵਨਾ॥ 1॥ ਰਹਾਉ॥ ਪੀਵਨਾ ਜਿਤੁ ਮਨੁ ਆਘਾਵੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪੀਵਨਾ॥ 1॥ ਖਾਵਨਾ ਜਿਤੁ ਭੂਖ ਨ ਲਾਗੈ ਸੰਤੋਖਿ ਸਦਾ ਤ੍ਰਿਪਤੀਵਨਾ॥ 2॥ ਪੈਨਣਾ ਰਖੁ ਪਤਿ ਪਰਮੇਸੁਰ ਫਿਰਿ ਨਾਗੇ ਨਹੀ ਥੀਵਨਾ॥ 3॥ ਭੋਗਨਾ ਮਨ ਮਧੇ ਹਰਿ ਰਸੁ ਸੰਤ ਸੰਗਤਿ ਮਹਿ ਲੀਵਨਾ॥ 4॥ ਬਿਨੁ ਤਾਗੇ ਬਿਨੁ ਸੂਈ ਆਨੀ ਮਨੁ ਹਰਿ ਭਗਤੀ ਸੰਗਿ ਸੀਵਨਾ॥ 5॥ ਮਾਤਿਆ ਹਰਿ ਰਸ ਮਹਿ ਰਾਤੇ ਤਿਸੁ ਬਹੁੜਿ ਨ ਕਬਹੂ ਅਉਖੀਵਨਾ॥ 6॥ ਮਿਲਿਓ ਤਿਸੁ ਸਰਬ ਨਿਧਾਨਾ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾਲਿ ਜਿਸੁ ਦੀਵਨਾ॥ 7॥ ਸੁਖੁ ਨਾਨਕ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਣ ਸੰਤ ਧੋਇ ਪੀਵਨਾ॥ 8॥3॥6॥

(PAGE 1019): **Maru Mehla 5:** Jeevna, suful jeevun, soon(i) Hur(i), jup(i), jup(i) sud jeevna. 1. Ruhaou. Peevna, jit(u) mun(u) aghaavaiy, Naam(u) Amrit rus(u) peevna. 1. Khaavna, jit(u) bhookh na laagaiy, suntokh(i) sudaa tripteevna. 2. Pehn-na, rukh(u) Put(i) Permayshur, phir(i) naangay nuhhi theevna. 3. Bhognaa mun mudhay Hur(i) rus(u), Sunt sungut(i) meh(i) leevna. 4. Bin(u) taagay, bin(u) sooyi aani, mun(u) Hur(i) bhugti sung(i) seevna. 5. Maatiya, Hur(i) rus meh(i) raatay, tis(u) buhourr(i) na kubhoon aukheevna. 6. Miliyo tis(u) serb nidhaana, Prubh(i) Kirpal(i) jis(u) deevna. 7. Sookh(u) Nanak, suntun kee sayva, churn sunt dhoyay peevna. 8.3.6.
Word Meaning: Jeevna = to live. Suful Jeevun = successful life. Jup(i) = recite. Pause. Aaghaavaiy = is contented. 1. Suntokh(i) = in patience. Tripteevna = contentment. 2. Rukh(u) Put(i) = protection of the husband (Waheguru). Theevna = become. 3
Bhognaa = enjoy. Hur(i) Rus(u) = sweetness of Waheguru's Naam. Leevna = acquire; drink. 4. Taaga = thread. Sooyi = needle. Aani = bring. Seevna = stitch. 5.
Maatiya = intoxicated. Raatay = imbued. Buhourr(i) Na Kubhoon = never again. Aukheevna = lessens. 6. Nidhaana = treasures. Deevna = gives. 7.
Churn Dhoyay Peevna = show extreme reverence. 8.
MEANING: That life is successful which is lived by listening to, and by reciting Waheguru's Naam; such life becomes immortal (one never takes rebirths). Pause.
The best thing to drink is the sweet Amrit of Waheguru's Naam, by which the individual becomes fully contented. 1. Waheguru's Naam is also the best food for one's soul with which one becomes contented forever, and never has any appetite for worldly attractions. 2. (Seeking) protection of Waheguru-Husband is the best clothes to wear, whereby one

never becomes naked (exposed to vices) again. 3.
The sweetness of Waheguru's Naam is the best taste to enjoy, which one acquires in the company of the Guru. 4. The best thing to stitch is to stitch one's mind with Waheguru's worship, which requires no thread or needle. 5.
The best intoxicant to have is to get intoxicated by getting imbued in the sweetness of Waheguru's Naam, which never lessens. 6.
The devotee, who is given Waheguru's Naam with His benevolence, feels as if he has acquired all the treasures of the world. 7.
Serving the holy saints with full reverence is the source of all comforts, oh Nanak. 8.3.6.

ਮਾਰੂ ਮਹਲਾ 5 ਘਰੁ 8 ਅੰਜੁਲੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਿਸੁ ਗ੍ਰਿਹਿ ਬਹੁਤੁ ਤਿਸੈ ਗ੍ਰਿਹਿ ਚਿੰਤਾ॥ ਜਿਸੁ ਗ੍ਰਿਹਿ ਥੋਰੀ ਸੁ ਫਿਰੈ ਭ੍ਰਮੰਤਾ॥ ਦੁਹੁ ਬਿਵਸਥਾ ਤੇ ਜੋ ਮੁਕਤਾ ਦੋਈ ਸੁਹੇਲਾ ਭਾਲੀਐ॥ 1॥ ਗ੍ਰਿਹ ਰਾਜ ਮਹਿ ਨਰਕੁ ਉਦਾਸ ਕਰੋਧਾ॥ ਬਹੁ ਬਿਧਿ ਬੇਦ ਪਾਠ ਸਭਿ ਸੋਧਾ॥ ਦੇਹੀ ਮਹਿ ਜੋ ਰਹੈ ਅਲਿਪਤਾ ਤਿਸੁ ਜਨ ਕੀ ਪੂਰਨ ਘਾਲੀਐ॥ 2॥ ਜਾਗਤ ਸੂਤਾ ਭਰਮਿ ਵਿਗੂਤਾ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈਐ ਮੀਤਾ॥ ਸਾਧ ਸੰਗਿ ਤੁਟਹਿ ਹਉ ਬੰਧਨ ਏਕੋ ਏਕੁ ਨਿਹਾਲੀਐ॥ 3॥ ਕਰਮ ਕਰੈ ਤ ਬੰਧਾ ਨਹ ਕਰੈ ਤ ਨਿੰਦਾ॥ ਮੋਹ ਮਗਨ ਮਨੁ ਵਿਆਪਿਆ ਚਿੰਦਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਸੁਖ ਦੁਖੁ ਸਮ ਜਾਣੈ ਘਟਿ ਘਟਿ ਰਾਮੁ ਹਿਆਲੀਐ॥ 4॥ ਸੰਸਾਰੈ ਮਹਿ ਸਹਸਾ ਵਿਆਪੈ॥ ਅਕਥ ਕਥਾ ਅਗੋਚਰ ਨਹੀ ਜਾਪੈ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ ਓਹੁ ਬਾਲਕ ਵਾਗੀ ਪਾਲੀਐ॥ 5॥ ਛੋਡਿ ਬਹੈ ਤਉ ਛੂਟੈ ਨਾਹੀ॥ ਜਉ ਸਿੰਚੈ ਤਉ ਭਉ ਮਨ ਮਾਹੀ॥ ਇਸ ਹੀ ਮਹਿ ਜਿਸ ਕੀ ਪਤਿ ਰਾਖੈ ਤਿਸੁ ਸਾਧੂ ਚਉਰੁ ਢਾਲੀਐ॥ 6॥ ਜੋ ਸੂਰਾ ਤਿਸ ਹੀ ਹੋਇ ਮਰਣਾ॥ ਜੋ ਭਾਗੈ ਤਿਸੁ ਜੋਨੀ ਫਿਰਣਾ॥ ਜੋ ਵਰਤਾਏ ਸੋਈ ਭਲ ਮਾਨੈ ਬੁਝਿ ਹੁਕਮੈ ਦੁਰਮਤਿ ਜਾਲੀਐ॥ 7॥ ਜਿਤੁ ਜਿਤੁ ਲਾਵਹਿ ਤਿਤੁ ਤਿਤੁ ਲਗਨਾ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੇ ਜਚਨਾ॥ ਨਾਨਕ ਕੇ ਪੂਰਨ ਸੁਖਦਾਤੇ ਤੂ ਦੇਹਿ ਤ ਨਾਮੁ ਸਮਾਲੀਐ॥ 8॥1॥7॥

Maru Mehla 5, Ghur(u) 8, Anjuliyaan: Ek Onkar Satgur Persad(i): Jis(u) greh(i) buhout(u), tisaiy greh(i) chinta. Jis(u) greh(i) thori, su phiraiy bhermunta. Dooh(u) bivustha tay jo mookta, soyee soohayla bhaaliyaiy. 1. Greh raj meh(i) nerk(u), oodaas kuroadha. Buhou bidh(i) Bayd paatth subh(i) sodha. Dayhi meh(i) jo ruhhaiy alipta, tis(u) jun kee poorun ghaaliayiy. 2. Jaagut soota, bherm(i) vigoota. Bin(u) Gur mookut(i) na hoyiaiy, meeta. Sadh sung(i) tooteh(i) huoun bundhun, Aiko, Aik(u) nihaaliyaiy. 3. Kerm kuraiy ta bundha, neh kuraiy ta ninda. Moh mugun mun(u) viyaapiya chinda. Gur persad(i), sookh(u), dookh(u) sum jaanaiy, ghut(i), ghut(i) Ram(u) hiyaaliyaiy. 4. ----------

Word Meaning: Anjulee = pray with folded hands. Buhout(u) = too much (wealth). Chinta = worries (not to lose, and to earn more). Thori = not enough. Phiray Bhermunta = wanders around; looks around. Bivustha = conditions. Mookta = free. Soohayla = comfortable. 1. Greh(i) Raj = enjoying luxuries in the family. Nerk(u) = lead to hell. Oodaas = detached from the world. Kurodha = short-tempered. Sodha = analyzed. Dayhi Meh(i) = in body (mind). Alipta = detached. Poorun = successful. Ghaaliyaiy = hard labour. 2.
Vigoota = suffers humiliation. Huoun Bundhun = bonds of haumein. Nihaaliyaiy = see. 3. Bundha = gets trapped in more bonds. Ninda = gets vilified. Mugun = absorbed in. Viyaapiya = overpowered by. Chinda = worry. Sum = equal. Hiyaaliyaiy = see. 4.

MEANING: The members of the house who have too much wealth are always worried about their loss. or about earning more of it. And, the master of the house who does not have enough of it always wanders around worried (in making plans) to earn more of it. Only that household leads a life in comfort (is free from worries), which is free from both these situations (has just enough money but is fully contented). 1.
The family folks, who enjoy the luxuries (sensual pleasures) of life, are on their way to hell. And, those who leave home with the belief that they can break the worldly bonds, suffer from

short temper, even if they might have read and analyzed the Vedas. Only that individual's hard labour is recognized (by Waheguru) who remains detached from worldly affairs of the mind, while still working hard to earn his living by honest means. 2.
The man stays unaware of the reality (immoral effects of Maya) even though he is visibly awake, and he suffers humiliation (in Waheguru's Court) because of his misgivings (about Maya) and its resulting consequences. Nobody can find emancipation without the Guru, oh my friend. The bonds of one's haumein are broken only in the shelter of the Guru when he sees Waheguru, and only Waheguru, everywhere. 3.
If a man performs the prevalent religious deeds, he is trapped deeper in the net of the bonds of Maya; but if he does not perform them, he suffers taunting by the society. Engrossed in the worldly attractions, the man is overpowered by worries. However, if he comes to Guru's shelter, he accepts comforts and discomforts the same way (feels fully contented) and sees Waheguru in everybody's heart. 4.

---------- Sunsaaraiy, meh(i) sehsa viyaapaiy. Akuth Kutha, Agoachur nuhhi jaapaiy. Jiseh(i) boojhaayay, soyi boojhaiy, oh(u) baaluk vaangi paaliyaiy. 5. Chhoad(i) buhhaiy, tuou chhootaiy naahi. Juou sinchaiy, tuou bhuou mun maahi. Iss hee meh(i) jis kee put(i) raakhaiy, tis(u) sadhu chaur(u) dhaaliyaiy. 6. Jo soora, tis hee hoyay merna. Jo bhaagaiy tis(u) joani phirna. Jo vertaayay, soyee bhul maanaiy, boojh(i) Huqamaiy doormut(i) jaaliyaiy. 7. Jit(u), jit(u) laaveh(i), tit(u), tit(u) luggna. Kur(i), kur(i) vaykhaiy apnay juchna. Nanak kay Poorun Sookh-Daatay, Tu dayh(i) ta Naam(u) smaaliyaiy. 8.1.7.
Word Meaning: Sehsa = doubts; worries. Akuth = indescribable. Kutha = description of virtues; praise Agoachur = incomprehensible (Waheguru). Nuhhi Jaapaiy = cannot see. Boojhaayay = gives understanding. Vaangi = like. Paaliyaiy = raises. 5.
Chhoad(i) Buhhaiy = if renounces. Sinchaiy = accumulates. Put(i) = dignity. Chaur Dhaaliyaiy = is honoured as if royal whisk is fanned (waved) over his head. 6.
Soora = valiant. Merna = kill sensual desires. Bhaagaiy = runs away from battle against senses. Vertaayay = implements His Laws. Bhul Maanaiy = accepts as good for him. Doormut(i) = evil thinking. 7.
Juchna = His likings. Smaaliyaiy = remember; recite (Naam). 8.
MEANING: Doubts and worries do happen to people in the world, as a result of this, they do not see (get connected with) the incomprehensible and the indescribable Waheguru, and cannot sing His praise. Only that individual realizes the worth of Waheguru, whom He gives the wisdom to understand; He then raises him like a child. 5.
If someone leaves home to relinquish Maya, he cannot do so by mind (which is still engrossed in it), but if he accumulates it, he suffers from the fear of losing it. But if Waheguru protects his dignity (from the attacks of Maya) even in such a situation, he is a real holy saint, and he feels as if a royal whisk is being waved over his head. 6.
He is a true valiant who fights against his sensual pleasures and kills his desires, but the one who flees from this battlefield (fighting against desires) is taken through many, many life forms. The man should accept all that is given by Waheguru as good for him, and burn his evil thoughts by recognizing Waheguru's Will. 7.
But we cannot blame anyone because everyone has to do whatever Waheguru wishes for them as per their prewritten fortune. Waheguru does what he likes and watches His actions. My Waheguru is the perfect source of comforts, and I would like to recite His Naam if He kindly grants me, oh Nanak. 8.1.7.

ਮਾਰੂ ਮਹਲਾ 5॥ ਬਿਰਖੈ ਹੇਠਿ ਸਭਿ ਜੰਤ ਇਕਠੇ॥ ਇਕਿ ਤਤੇ ਬੋਲਨਿ ਇਕਿ ਬੋਲਨਿ ਮਿਠੇ॥ ਅਸਤੁ ਉਦੋਤੁ ਭਇਆ ਉਠਿ ਚਲੇ ਜਿਉ ਜਿਉ ਅਉਧ ਵਿਹਾਣੀਆ॥ 1॥ ਪਾਪ ਕਰੇਦੜ ਸਰਪਰ ਮੁਠੇ॥ ਅਜਰਾਈਲਿ ਫੜੇ ਫੜਿ ਕੁਠੇ॥
(ਅੰਗ 1020)॥ ਦੋਜਕਿ ਪਾਏ ਸਿਰਜਣਹਾਰੇ ਲੇਖਾ ਮੰਗੈ ਬਾਣੀਆ॥ 2॥ ਸੰਗਿ ਨ ਕੋਈ ਭਈਆ ਬੇਬਾ॥ ਮਾਲੁ ਜੋਬਨੁ ਧਨੁ ਛੋਡਿ ਵੰਞੈਸਾ॥ ਕਰਣ ਕਰੀਮ ਨ ਜਾਤੋ ਕਰਤਾ ਤਿਲ ਪੀੜੇ ਜਿਉ ਘਾਣੀਆ॥ 3॥ ਖੁਸਿ ਖੁਸਿ ਲੈਦਾ ਵਸਤੁ ਪਰਾਈ॥ ਵੇਖੈ ਸੁਣੇ ਤੇਰੇ ਨਾਲਿ ਖੁਦਾਈ॥ ਦੁਨੀਆ ਲਬਿ ਪਇਆ ਖਾਤ ਅੰਦਰਿ ਅਗਲੀ ਗਲ ਨ ਜਾਣੀਆ॥ 4॥ ਜਮਿ ਜਮਿ ਮਰੈ ਮਰੈ ਫਿਰਿ ਜੰਮੈ॥ ਬਹੁਤੁ ਸਜਾਇ ਪਇਆ ਦੇਸਿ ਲੰਮੈ॥ ਜਿਨਿ ਕੀਤਾ ਤਿਸੈ ਨ ਜਾਣੀ ਅੰਧਾ ਤਾ ਦੁਖੁ ਸਹੈ ਪਰਾਣੀਆ॥ 5॥ ਖਾਲਕ ਥਾਵਹੁ ਭੁਲਾ ਮੁਠਾ॥ ਦੁਨੀਆ ਖੇਲੁ ਬੁਰਾ ਰੁਠ ਤੁਠਾ॥ ਸਿਦਕੁ ਸਬੂਰੀ ਸੰਤੁ ਨ ਮਿਲਿਓ ਵਤੈ ਆਪਣ ਭਾਣੀਆ॥ 6॥ ਮਉਲਾ ਖੇਲ ਕਰੇ ਸਭਿ ਆਪੇ॥ ਇਕਿ ਕਢੇ ਇਕਿ ਲਹਰਿ ਵਿਆਪੇ॥ ਜਿਉ ਨਚਾਏ ਤਿਉ ਤਿਉ ਨਚਨਿ ਸਿਰਿ ਸਿਰਿ ਕਿਰਤ ਵਿਹਾਣੀਆ॥ 7॥ ਮਿਹਰ ਕਰੇ ਤਾ ਖਸਮੁ ਧਿਆਈ॥ ਸੰਤਾ ਸੰਗਤਿ ਨਰਕਿ ਨ ਪਾਈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਦਾਨੁ ਨਾਨਕ ਕਉ ਗੁਣ ਗੀਤਾ ਨਿਤ ਵਖਾਣੀਆ॥ 8॥2॥8॥12॥20॥

Maru Mehla 5: Birkhaiy haytth(i) subh(i) junt Ikutthay. Ikk(i) tuttay bolun(i) ikk(i) bolun(i) mitthay. Ust(u), oudoat(u) bhuyya ootth(i) chullay, jiyoun, jiyoun aoudh vihaaniya. 1. Paap kurayndurr surpur mootthay. Ajrayeel(i) phurray, phurr(i) kootthay.
(PAGE 1020): Dojuk(i) paayay Sirjunhaaray, laykha mungaiy Baaniya. 2. Sung(i) na koyee bhuyya bayba. Maal(u) jobun(u) dhun(u) chhoad(i) vunjaysa. Kern Kureem na jaato Kerta, til peerray jiyoun ghaaniya. 3. Khoos(i), khoos(i) laynda, vust(u) puraayi. Vaykhaiy, soonay tayray naal(i) Khoodaayi. Dooniya lub(i) puyya khaat undar(i), ugli gull na jaaniya. 4. Jum(i), jum(i) muraiy, muraiy phir(i) jummaiy. Buhout(u) sujaayay, puyya days(i) lummaiy. Jin(i) keeta, Tisaiy na jaani undha, ta dookh(u) suhhaiy puraaniya. 5. ---------
Word Meaning: Birkhaiy Haytth(i) = under the (world) tree. Ikk(i) = some. Tuttay Bolun(i) = talk very impolitely. Ust(u) = sunset. Oudoat(u) = sunrise. Aoudh = life. Vihaaniya = is spent. 1. Kurayndurr = doing; committing. Surpur = for sure. Mootthay = are robbed. Ajrayeel = Angel of death. Kootthay = kills slowly. Dojuk(i) = in hell. Sirjunhaaray = the Creator. Laykha Mungaiy = demands the account of deeds. Baaniya = the Angel of justice. 2. Bhuyya = brother. Bayba = sister. Maal(u) = properties. Jobun(u) = youthfulness. Vunjaysa =will leave. Kern = the Creator . Kureem = provider of everything. Jaato = recognized (made connection). Til Ghaaniyaan = load of sesame. Peerray = crush. Jiyoun = like. 3. Khoos(i) = by snatching. Puraayi = of others. Khoodaayi = God. Lub(i) = greed of different tastes. Khaat = pit. Ugli Gull = future conequences. 4.
Sujaayay = punishment. Days(u) = country; journey. Lummaaiy = long. Jaani = learns; make connection. Puraaniya = man. 5.
MEANING: Just like the birds gather together on a tree to spend the night, the world is a tree for human beings to spend the night of life. Some of them are very impolite, while many are very sweet. As the birds leave the tree when the night is over, and the sun rises, the humans leave the world when the night of their lives is spent. 1.
Those who commit sins are robbed of their noble qualities and are punished mercilessly by the Angel of Death. The Angel of justice demands the account of their deeds, and the Creator throws them into hell (of rebirths). 2.
At the time of death, none of the deceased's brothers or sisters accompanies him, and he leaves behind all his property, his youthfulness, and his wealth. He never made any connection with the Creator (Waheguru), which provides him with all the necessities of life as a result of which he is punished like a load of sesame seeds is crushed in the crushing mill. 3. The man acquires belongings of others by snatching them without realizing that God is

always with him and watches all his actions, and even listens to his plans (thoughts). With the greed to enjoy the world's different tastes, he falls into a deep pit of sin without realizing the future consequences of his actions. 4.
(As a consequence of his actions), He is set on a long journey of punishment through rebirths, taking birth and dying again and again. The (spiritually) blind man does not make any connection with his Creator, as a result of which, he suffers as he gets punishment. 5

---------- Khaaluk thaavhoun bhoolla, moottha. Dooniya khayl(u) booraa rootth toottha. Siduk(u) suboori Sunt(u) na miliyo, vuttaiy aapun bhaaniya. 6. Maula khayl(u) kuray subh(i) Aapay. Ikk(i) kuddhay, ikk(i) lehr(i) viyaapay. Jiyoun nuchaayay, tiyoun, tiyoun nuchun(i), sir(i), sir(i) kirt vihaaniya. 7. Mehr kuray ta Khusm(u) dhiyaayi. Suntaan sungut(i) nerk(i) na paayee. Amrit Naam(u), daan(u) Nanak kuou, goon geetaan nit vukhaaniya. 8.2.8.12.20.
Word Meaning: Khaaluk = Lord of the world. Thaavhoun = from place (objective). Bhoolla = missed. Moottha = robbed. Khayl(u) = drama. Booraa = bad. Rootth = displeased. Toottha = pleased. Siduk (u) = contentment. Suboori = patience. Vuttaiy = wanders aimlessly. Aapun Bhaaniya = to his own liking. 6.
Maula = Waheguru. Kuddhay = pulled out of the sea of Maya. Lehr(i) = waves; impulses. Kirt = consequences of previous deeds. Vihaaniya = as the life goes on; shows it effects. 7. Geetaan = songs. Vukhaaniya = sing. 8.
MEANING: The man forgets his objective of getting connected with Waheguru, and is thus robbed of his spirituality. The drama of life is very tough to play; sometimes he is unhappy in it (when things do not go his way), and sometimes he becomes happy when he achieves something. Led by his mind, he wanders around aimlessly and does not seek shelter with the Guru to attain contentment and patience. 6.
But again, it is Waheguru who makes the man do what He wants him to do. He pulls out some from the waves of the ocean of worldly desires, while others are overpowered by such waves. Based on their previous deeds, the humans dance as the puppets at the hands of Waheguru. 7.
The man, whom Waheguru is kind to, worships Him. One does not go to hell in the company of the holy saints. I beg for His Amrit-like Naam in donation so that I may sing songs of His praise, oh Nanak. 8.2.8.12.20.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

MARU SOLHE MEHLA 1

Ek Onkar(u) Satgur Persad(i)

ਸਾਚਾ ਸਚੁ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ॥ ਜਿਨਿ ਸਿਰਜੀ ਤਿਨ ਹੀ ਫੁਨਿ ਗੋਈ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਰਹਣਾ ਤੁਮ ਸਿਉ ਕਿਆ ਮੁਕਰਾਈ ਹੇ॥ 1॥ ਆਪਿ ਉਪਾਏ ਆਪਿ ਖਪਾਏ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ॥ ਆਪੇ ਵੀਚਾਰੀ ਗੁਣਕਾਰੀ ਆਪੇ ਮਾਰਗਿ ਲਾਈ ਹੇ॥ 2॥ ਆਪੇ ਦਾਨਾ ਆਪੇ ਬੀਨਾ॥ ਆਪੇ ਆਪਿ ਉਪਾਏ ਪਤੀਨਾ॥ ਆਪੇ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ॥ 3॥ ਆਪੇ ਸਸਿ ਸੂਰਾ ਪੂਰੋ ਪੂਰਾ॥ ਆਪੇ ਗਿਆਨਿ ਧਿਆਨਿ ਗੁਰੁ ਸੂਰਾ॥ ਕਾਲੁ ਜਾਲੁ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਲਿਵ ਲਾਈ ਹੇ॥ 4॥

ਆਪੇ ਪੁਰਖੁ ਆਪੇ ਹੀ ਨਾਰੀ॥ ਆਪੇ ਪਾਸਾ ਆਪੇ ਸਾਰੀ॥ ਆਪੇ ਪਿੜ ਬਾਧੀ ਜਗੁ ਖੇਲੈ ਆਪੇ ਕੀਮਤਿ ਪਾਈ ਹੇ॥5॥ ਆਪੇ ਭਵਰੁ ਫੁਲੁ ਫਲੁ ਤਰਵਰੁ॥ ਆਪੇ ਜਲੁ ਥਲੁ ਸਾਗਰੁ ਸਰਵਰੁ॥ ਆਪੇ ਮਛੁ ਕਛੁ ਕਰਣੀਕਰੁ ਤੇਰਾ ਰੂਪ ਨ ਲਖਣਾ ਜਾਈ ਹੇ॥ 6॥ ਆਪੇ ਦਿਨਸੁ ਆਪੇ ਹੀ ਰੈਣੀ॥ ਆਪਿ ਪਤੀਜੈ ਗੁਰ ਕੀ ਬੈਣੀ॥ ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਹਦਿ ਅਨਦਿਨੁ ਘਟਿ ਘਟਿ ਸਬਦੁ ਰਜਾਈ ਹੇ॥ 7॥ ਆਪੇ ਰਤਨੁ ਅਨੂਪੁ ਅਮੋਲੋ॥ ਆਪੇ ਪਰਖੇ ਪੂਰਾ ਤੋਲੋ॥

(ਅੰਗ 1021)॥ ਆਪੇ ਕਿਸ ਹੀ ਕਸਿ ਬਖਸੇ ਆਪੇ ਦੇ ਲੈ ਭਾਈ ਹੇ॥ 8॥

ਆਪੇ ਧਨੁਖ ਆਪੇ ਸਰਬਾਣਾ॥ ਆਪੇ ਸੁਘੜੁ ਸਰੂਪੁ ਸਿਆਣਾ॥ ਕਹਤਾ ਬਕਤਾ ਸੁਣਤਾ ਸੋਈ ਆਪੇ ਬਣਤ ਬਣਾਈ ਹੇ॥ 9॥ ਪਉਣੁ ਗੁਰੂ ਪਾਣੀ ਪਿਤ ਜਾਤਾ॥ ਉਦਰ ਸੰਜੋਗੀ ਧਰਤੀ ਮਾਤਾ॥ ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਦਾਈ ਦਾਇਆ ਜਗੁ ਖੇਲੈ ਖੇਲਾਈ ਹੇ॥ 10॥ਆਪੇ ਮਛੁਲੀ ਆਪੇ ਜਾਲਾ॥ ਆਪੇ ਗਊ ਆਪੇ ਰਖਵਾਲਾ॥ ਸਰਬ ਜੀਆ ਜਗਿ ਜੋਤਿ ਤੁਮਾਰੀ ਜੈਸੀ ਪ੍ਰਭ ਫੁਰਮਾਈ ਹੇ॥ 11॥ ਆਪੇ ਜੋਗੀ ਆਪੇ ਭੋਗੀ ॥ ਆਪੇ ਰਸੀਆ ਪਰਮ ਸੰਜੋਗੀ॥ ਆਪੇ ਵੇਬਾਣੀ ਨਿਰੰਕਾਰੀ ਨਿਰਭਉ ਤਾੜੀ ਲਾਈ ਹੇ॥ 12॥

ਖਾਣੀ ਬਾਣੀ ਤੁਝਹਿ ਸਮਾਣੀ॥ ਜੋ ਦੀਸੈ ਸਭ ਆਵਣ ਜਾਣੀ॥ ਸੇਈ ਸਾਹ ਸਚੇ ਵਾਪਾਰੀ॥ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ ਹੇ॥ 13॥ ਸਬਦੁ ਬੁਝਾਏ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ ਸਰਬ ਕਲਾ ਸਾਚੇ ਭਰਪੂਰਾ॥ ਅਫਰਿਓ ਵੇਪਰਵਾਹੁ ਸਦਾ ਤੂ ਨਾ ਤਿਸੁ ਤਿਲੁ ਨਾ ਤਮਾਈ ਹੇ॥ 14॥ ਕਾਲੁ ਬੇਕਾਲੁ ਭਏ ਦੇਵਾਨੇ॥ ਸਬਦੁ ਸਹਜ ਰਸੁ ਅੰਤਰਿ ਮਾਨੇ॥ ਆਪੇ ਮੁਕਤਿ ਤ੍ਰਿਪਤਿ ਵਰ ਦਾਤਾ ਭਗਤ ਭਾਇ ਮਨਿ ਭਾਈ ਹੇ॥ 15॥ ਆਪਿ ਨਿਰਾਲਮੁ ਗੁਰ ਗਮ ਗਿਆਨਾ॥ ਜੋ ਦੀਸੈ ਤੁਝ ਮਾਹਿ ਸਮਾਨਾ॥ ਨਾਨਕੁ ਨੀਚੁ ਭਿਖਿਆ ਦਰਿ ਜਾਚੈ ਮੈ ਦੀਜੈ ਨਾਮੁ ਵਡਾਈ ਹੇ॥ 16॥1॥

Saacha Sach(u) Soyee, uver(u) na koyee. Jin(i) sirji, Tin hee phoon(i) goyee. Jiyoun bhaavaiy, tiyoun raakhou rehna, Toom siyoun kiyya mookraayi hey. 1. Aap(i) oopaayay, Aap(i) khupaayay. Aapay sir(i), sir(i) dhundahiy laayay. Aapay veechaari, goonkaari, Aapay maarug(i) laayi hey. 2. Aapay daana, Aapay beena. Aapay Aap(i) oopaayay puteena. Aapay paun(u), paani, baysuntar(u), Aapay mayl(i) milaayi hey. 3. Aapay sus(i) poora, pooro, poora. Aapay Giyan(i), dhiyaan(i), Gur(u) Soora. Kaal(u), jaal(u), Jum(u) joh(i) na saakaiy, Saachay siyoun liv laayi hey. 4. ----------

Word Meaning: Saacha = Waheguru. Sirji = created. Phoon(i) = also. Goyee = destroyed. Bhaavaiy = as (You) like. Mookraayi = denial; defiance. 1. Oopaayay = create. Khupaayay = destroy. Sir(i), Sir(i) = respectively. Dhundhaiy = Maya related tasks. Goonkaari = source of virtues. Marug(i) = true path of life. 2.

Daana = wise. Beena = know-all. Puteena = is pleased. Baysuntar(u) = fire; energy. Mayl(i) = putting together. 3. Sus(i) = moon; source of coolness (patience). Pooro Poora = perfect; omnipresent. Giyan(i) = source of Divine Knowledge. Soora = sun (source of enlightenment). Jum = Angel of death. Joh(i) = keep an evil (watchful) eye. 4.

MEANING: Only Waheguru, and none else, is everlasting in the universe. The universe is created and also destroyed by Him. We have to live the way You please (wish us to live); we have no ability to defy Your Will, oh Waheguru. 1.

Waheguru, Himself creates the universe, and Himself destroys it, and Himself puts everyone to perform worldly tasks of nature based on their prewritten destiny. He is the source of all

noble qualities, is thoughtful, evaluates the deeds performed by everybody, and puts them on the path of righteousness. 2.
He is very wise, knows everything about His living beings, and creates them as He pleases. Air, water, and fire (energy) are His own forms, which He puts together to create the world. 3. He is the perfect source of patience (contentment), and of enlightenment. He, Himself, is the source of Divine Knowledge and of concentration, and is the Guru. The Angel of death cannot cast an evil eye, and cannot spread his net on those who meditate on the eternal Lord (get connected with Him). 4.

--------- Aapay purakh(u), Aapay hee naari. Aapay paasa, Aapay saari. Aapay pirr baandhi jug(u) khaylaiy, Aapay keemut(i) paayi hey. 5. Aapy bhuvur(u), phooll(u), ful(u), turver. Aapay jul(u), thul(u), saagur(u) servur(u). Aapay muchh(u) kuchh(u), Keernikur(u), Tayra roop na lukhna jaayi hey. 6. Aapay dinus(u), Aapay hee raiyni. Aap(i) puteejaiy Gur kee Baiyni. Aad(i), joogaad(i), Anahud(i) undin(u), ghut(i), ghut(i), Shabad(u) rujaayi hey. 7. Aapay ruttan, anoop(u) amolo. Aapay purkhaiy, poora tolo.
(PAGE 1021): Aapay kis hee kuss(i) bukhshay, Aapay day, laiy, bhaayi hey. 8.-----
Word Meaning: Purakh(u) = male. Paasa = game of dice. Saari = pawns. Pirr Bandhi = play ground. Keemut(i) Paayi = evaluates. 5. Bhuvur = bumblebee. Turver = tree. Thul(u) = land. Servur (u) = pool; body of water. Muchh(u) = fish. Kuchh(u) = turtle. [Incarnations of Vishnu. Once the demons stole all the four Vedas and hid them in the ocean; god Vishnu incarnated as a fish and retrieved them. When the gods and the demons churned the ocean to retrieve the 14 “jewels”, the Vishnu incarnated as a turtle to support the churner]. Kernikur(u) = creator of the universe. Roop = looks; appearances. Lukhna = comprehend. 6. Dinus(u) = day. Raiyni = night. Putejaiy = is pleased. Baiyni = Words (Shabad). Aad(i) = from the very beginning. Joogaad(i) = from the beginning of the eons. Anahud(i) = non-perishable. Rujaayi = the Lord of His Will (Waheguru). 7.
Ruttan = jewel. Anoop = unparalleled. Amolo = priceless. Purkhaiy = evaluates. Poora Tolo = perfectly just. Kuss(i) = by examining. Bukhshay = forgives; bestows. Day = gives (His Naam). Laiy = requires (high morality; acceptance of His Will, etc.). 8.
MEANING: Waheguru Himself is the male, and Himself the female (is equally present in both); Himself is the game of dice for the world, and Himself is the pawns. He has created this world as a playground for people to play their roles, in which some win while others lose, like the pawns in a game of dice. He Himself evaluates them. 5.
Waheguru Himself is the bumblebee, the flower, the fruit, and the tree (is present in all of them; plays their roles). He is present in the waters of the oceans and of the lakes, and present on the land. He is the creator of the whole universe, and is present in god Vishnu, who incarnated as the fish and the turtle. His beautiful looks cannot be comprehended. 6.
He Himself is the day and the night, and is pleased with Guru’s Shabad. He is immortal, was present at the beginning of the universe, before the eons, and is present in every heart where the Huqam of the Lord of His will prevails. 7.
He is the beautiful jewel, priceless, and has none like Him. He evaluates the performance of everybody with complete impartiality. After testing, He kindly bestows His Naam to some of them, when He requires noble qualities and acceptance of His Will in them. 8.
---------- Aapay dhunukh, Aapay serbaana. Aapay sooghurr, sroop(u), siyaana. Kehta, bukta, soonta, Soyee, Aapay bunut bunaayi hey. 9. Paun(u), guru, paani pit jaata. Oodur sunjogi dherti maata, Raiyn, dinus(u), dooyay daayi, daaya, jug(u) khaylaiy, khaylaayi hey. 10. Aapay muchhuli, Aapay jaala. Aapay guoou, Aapay rukhvaala. Serb jeeyaan Jug(i) Jot(i) toomhaari,

jaiysi Prubh foormaayi hey. 11. Aapay yogi, Aapay bhogi. Aapay ruseeya perm sunjogi. Aapay vaybaani, nirunkaari, Nirbhuou taarri laayi hey.12. ---------

Word Meaning: Dhunukh = bow. Serbaana = arrow. Sooghur = wise. Sroop(u) = very attractive. Bukta = advises. Bunut Bunaayi = Laws governing the world. 9.
Pit = father. Jaata = is considered. Oodur Sunjogi = because of its role as mother's womb. Daayi Daaya = female and male nannies. Jug(u) = world. 10.
Muchhuli = fish. Jaala = net. Guoou = cow. Rukhvaala = guard. Jot(i) = enlightenment. Foormaayi = ordered; decided. 11.
Bhogi = who enjoys the worldly luxuries. Rusiya = enjoys the sweet tastes. Perm Sunjogi = because of the supreme union. Vaybaani = detached. Nirunkaari = formless. Nirbhuou = fearless. Taarri = deep meditation. 12.

MEANING: Waheguru is perfectly wise and highly attractive, and it was He who was present in god Rama when the latter broke the bow of Shiva while loading an arrow on that, and He Himself was the bow. He has created the world in such a way that it is He who says (orders), advises, and listens to the needs of His living beings. 9.
The living beings are enjoying in the lap of the days and the nights which act as nannies in the world in which the air plays the role of the Guru (the Guru purifies the mind of the humans, while the air purifies their blood and keeps them alive), the water nourishes them like the father, and the earth acts like the mother which produces everything from its womb. 10.
Waheguru Himself is the fish, and the net (fisherman), Himself, the cow and Himself its guard (is present in all of them). Everybody in the world has some degree of enlightenment in them, as granted (decided) by Waheguru. 11.
(Because of His supreme presence everywhere) Waheguru, Himself, is the yogi (detached from the world), Himself enjoys the luxuries of the world, and Himself enjoys all the tastes. He is present in all the sanyasis who live in forests to stay detached from the world. He is formless, and fearless, and Himself sits in deep meditations (is present in the yogis). 12.

---------- Khaani, baani Toojheh(i) smaani. Jo deesaiy, subh aavun jaani. Sayee, shah Svapaari, Satgur(i) boojh boojhaayi hey. 13. Shabad(u) boojhaayay, Satgur(i) Poora. Serb kulaa, Saachay bherpoora. Afuriyo, vaypervaah(u) sudaa Tu, na Tis til(u) na tumaayi hey. 14. Kaal(u) bikaal(u) bhuyyay dayvaanay. Shabad(u), sehj rus(u) untar(i) maanay. Aapay mookut(i), tripit(i) ver-Daata, bhugut(i) bhaayay mun(i) bhaayi hey. 15. Aap(i) niraalum(u), Gur gum Giyana. Jo deesaiy, Toojh(i) maah(i) smaana. Nanak(u) neech(u) bhikhiya Dur jaachaiy, mein deejaiy Naam(i) vudaayi hey. 16.1.

Word Meaning: Khaani = all living beings of all sources. Baani = ways of communication; creation. Aavun Jaani = come and go; birth and death. Sayee = those. Shah = wealthy. Boojh Boojhaayi = given the understanding. 13.
Serb Kulaa = all skills; all powers. Bherpoora = omnipresent. Afuriyo = which cannot be controlled. Vaypervaah = care-free. Til(u) = a negligible amount. Tumaayi = desire. 14.
Kaal(u) = death. Bikaal(u) = birth. Dayvaanay = crazy; confused. Sehj = blissful spiritual state. Rus(u) = sweet taste. Maanay = enjoys. Mookut(i) = of emancipation. Tripit(i) = of contentment. Ver-Daata = Lord of blessings. Bhaayay = spirit; with love. Bhaayi = is liked. 15. Niraalum = detached from the worldly attractions. Gur Gum Giyana = which can be acquired through the Guru. Smaana = to be absorbed (perishable). Neech(u) = ignoble. Bhikhiya = alms; donation. Jaachaiy = begs. Vudaayi = greatness. 16.

MEANING: Ultimately, all the living beings from all sources of reproduction, and the other creations get absorbed in You (are destroyed and become Your part), oh Waheguru. All that

is visible comes and goes (is perishable). Satguru has given the understanding that only those are truly wealthy who deal in Waheguru's Naam. 13.
With His Shabad, the Perfect Guru explains that the all-powerful Waheguru is present everywhere. He further explains that Waheguru, which has absolutely no desire of any kind, is care-free and cannot be contained (controlled) by any means. 14.
Waheguru is the Lord of all blessings, contentment, and emancipation. Birth and death go crazy (have no effect) on the devotee who enjoys the sweet taste of Guru's Shabad in mind, attains a high spiritual state, and worships Waheguru with the spirit of love and devotion, which pleases Him. 15.
Waheguru is fully detached from the world and can be realized only through the Guru. Every visible thing is perishable and is eventually absorbed in Him. I am an ignoble beggar at the Door of Waheguru, and I beg for His Naam as the greatest honour for me, oh Nanak. 16.1.

ਮਾਰੂ ਮਹਲਾ 1॥ ਆਪੇ ਧਰਤੀ ਧਉਲੁ ਅਕਾਸੰ॥ ਆਪੇ ਸਾਚੇ ਗੁਣ ਪਰਗਾਸੰ॥ ਜਤੀ ਸਤੀ ਸੰਤੋਖੀ ਆਪੇ ਆਪੇ ਕਾਰ ਕਮਾਈ ਹੇ॥ 1॥ ਜਿਸੁ ਕਰਣਾ ਸੋ ਕਰਿ ਕਰਿ ਵੇਖੈ॥ ਕੋਈ ਨ ਮੇਟੈ ਸਾਚੈ ਲੇਖੈ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਆਪੇ ਦੇ ਵਡਿਆਈ ਹੇ॥ 2॥ ਪੰਚ ਚੋਰ ਚੰਚਲ ਚਿਤੁ ਚਾਲਹਿ॥ ਪਰ ਘਰ ਜੋਹਹਿ ਘਰੁ ਨਹੀ ਭਾਲਹਿ॥ ਕਾਇਆ ਨਗਰੁ ਢਹੈ ਢਹਿ ਢੇਰੀ ਬਿਨੁ ਸਬਦੈ ਪਤਿ ਜਾਈ ਹੇ॥ 3॥ ਗੁਰ ਤੇ ਬੂਝੈ ਤ੍ਰਿਭਵਣੁ ਸੂਝੈ॥ ਮਨਸਾ ਮਾਰਿ ਮਨੈ ਸਿਉ ਲੂਝੈ॥ ਜੋ ਤੁਧੁ ਸੇਵਹਿ ਸੇ ਤੁਧ ਹੀ ਜੇਹੇ ਨਿਰਭਉ ਬਾਲ ਸਖਾਈ ਹੇ॥ 4॥ ਆਪੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ॥ ਆਪੇ ਜੋਤਿ ਸਰੂਪੀ ਬਾਲਾ॥ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਸਰੂਪੀ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕਾਈ ਹੇ॥ 5॥ ਬੇਦ ਕਤੇਬੀ ਭੇਦੁ ਨ ਜਾਤਾ॥ ਨਾ ਤਿਸੁ ਮਾਤੁ ਪਿਤਾ ਸੁਤ ਭ੍ਰਾਤਾ॥ ਸਗਲੇ ਸੈਲ ਉਪਾਇ ਸਮਾਏ ਅਲਖੁ ਨ ਲਖਣਾ ਜਾਈ ਹੇ॥ 6॥ ਕਰਿ ਕਰਿ ਥਾਕੀ ਮੀਤ ਘਨੇਰੇ॥ ਕੋਇ ਨ ਕਾਟੈ ਅਵਗੁਣ ਮੇਰੇ॥ ਸੁਰਿ ਨਰ ਨਾਥੁ ਸਾਹਿਬੁ ਸਭਨਾ ਸਿਰਿ ਭਾਇ ਮਿਲੈ ਭਉ ਜਾਈ ਹੇ॥ 7॥ ਭੂਲੇ ਚੂਕੇ ਮਾਰਗਿ ਪਾਵਹਿ॥ ਆਪਿ ਭੁਲਾਇ ਤੂ ਹੈ ਸਮਝਾਵਹਿ॥ ਬਿਨੁ ਨਾਵੈ ਮੈ ਅਵਰੁ ਨ ਦੀਸੈ ਨਾਵਹੁ ਗਤਿ ਮਿਤਿ ਪਾਈ ਹੇ॥ 8॥ (ਅੰਗ 1022)॥ ਗੰਗਾ ਜਮੁਨਾ ਕੇਲ ਕੇਦਾਰਾ॥ ਕਾਸੀ ਕਾਤੀ ਪੁਰੀ ਦੁਆਰਾ॥ ਗੰਗਾ ਸਾਗਰੁ ਬੇਣੀ ਸੰਗਮੁ ਅਠਸਠਿ ਅੰਕਿ ਸਮਾਈ ਹੇ॥ 9॥ ਆਪੇ ਸਿਧ ਸਾਧਿਕੁ ਵੀਚਾਰੀ॥ ਆਪੇ ਰਾਜਨੁ ਪੰਚਾ ਕਾਰੀ॥ ਤਖਤਿ ਬਹੈ ਅਦਲੀ ਪ੍ਰਭੁ ਆਪੇ ਭਰਮੁ ਭੇਦੁ ਭਉ ਜਾਈ ਹੇ॥ 10॥ ਆਪੇ ਕਾਜੀ ਆਪੇ ਮੁਲਾ॥ ਆਪਿ ਅਭੁਲੁ ਨ ਕਬਹੂ ਭੁਲਾ॥ ਆਪੇ ਮਿਹਰ ਦਇਆ ਪਤਿ ਦਾਤਾ ਨਾ ਕਿਸੈ ਕੋ ਬੈਰਾਈ ਹੇ॥ 11॥ ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਦੇ ਵਡਿਆਈ॥ ਸਭਸੈ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਈ॥ ਭਰਪੁਰਿ ਧਾਰਿ ਰਹਿਆ ਨਿਹਕੇਵਲੁ ਗੁਪਤੁ ਪ੍ਰਗਟੁ ਸਭ ਠਾਈ ਹੇ॥ 12॥ ਕਿਆ ਸਾਲਾਹੀ ਅਗਮ ਅਪਾਰੈ॥ ਸਾਚੇ ਸਿਰਜਣਹਾਰ ਮੁਰਾਰੈ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਤਿਸੁ ਮੇਲੇ ਮੇਲਿ ਮਿਲੈ ਮੇਲਾਈ ਹੇ॥ 13॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਦੁਆਰੈ॥ ਊਭੇ ਸੇਵਹਿ ਅਲਖ ਅਪਾਰੈ। ਹੋਰ ਕੇਤੀ ਦਰਿ ਦੀਸੈ ਬਿਲਲਾਦੀ ਮੈ ਗਣਤ ਨ ਆਵੈ ਕਾਈ ਹੇ॥ 14॥ ਸਾਚੀ ਕੀਰਤਿ ਸਾਚੀ ਬਾਣੀ॥ ਹੋਰ ਨ ਦੀਸੈ ਬੇਦ ਪੁਰਾਣੀ॥ ਪੂੰਜੀ ਸਾਚੁ ਸਚੇ ਗੁਣ ਗਾਵਾ ਮੈ ਧਰ ਹੋਰ ਨ ਕਾਈ ਹੇ॥ 15॥ ਜੁਗੁ ਜੁਗੁ ਸਾਚਾ ਹੈ ਭੀ ਹੋਸੀ॥ ਕਉਣੁ ਨ ਮੂਆ ਕਉਣੁ ਨ ਮਰਸੀ॥ ਨਾਨਕੁ ਨੀਚੁ ਕਹੈ ਬੇਨੰਤੀ ਦਰਿ ਦੇਖਹੁ ਲਿਵ ਲਾਈ ਹੇ॥ 16॥2॥

Maru Mehla 1: Aapay dherti, dhaul(u) akaashun(g). Aapay Saachay goon pergaasun(g). Jutee, sutee, suntokhi Aapay, Aapay kaar kmaayi hey. 1. Jis(u) kurna, so kur(i), kur(i) vaykhaiy. Koyee na maytaiy Saachaiy laykhaiy. Aapay kuray, kuraayay Aapay, Aapay day vudiyaayi hey. 2. Punch choar chunchul, chit(u) chaaleh(i). Pur ghur joheh(i), ghur(u) nuhhi bhaaleh(i). Kaaya Nugur(u), dhuhhaiy, dheh(i) dhayri, bin(u) Shabadaiy put(i) jaayi hey. 3. Gur tay boojhaiy, tirbhuvun soojhaiy. Munsa maar(i) munaiy siyoun loojhaiy. Jo Toodh(u) sayveh(i), say Toodh hee jayhay, Nirbhuou baal sukhaayi hey. 4. ----------

Word Meaning: Dhaul(u) = the mythical ox that is believed to support the earth. Pergaasun(u) = enlightening. Jutee = celibate. Sutee = high morality. Suntokhi = contented. Kaar = hard work (to acquire noble qualities). 1.
Jis(u) = which (Waheguru). Maytaiy = erase; obliterate. Laykhaiy = prewritten. 2.

Punch Choar = the five demons. Chunchul = capricious. Chit(u) Chaaleh(i) = guide the mind. Joheh(i) = watch with evil eye. Ghur(u) = own home (peace). Bhaaleh(i) = look for. Kaaya Nugur = body. Dhuhhaiy = collapses. Dhayri = pile (of dirt). Put(i) = dignity. 3. Boojhaiy = get advice (ability). Tirbhuvun = the three-layered universe. Soojhaiy = understands. Munsa = desires. Munaiy = mind. Loojhaiy = fights. Baal = childlike; clean-hearted. Sukhaayi = friend. 4.

MEANING: Waheguru, Himself is the earth, the support for the earth and the sky, and Himself enlightens the people with His virtues. He Himself is the celibate, Himself the individuals with high morality, the contented, and Himself works hard to achieve these qualities (is present in all of them, and makes them follow the path to achieve such virtues). 1.

He is the doer, and watches whatever He does. Nobody can obliterate His written plans. He does everything himself, makes others do whatever He wishes, and gives credit to those who deserve it. 2.

The five capricious demons (lust, greed, etc.) guide (or control) the human mind, which keeps an evil eye on the houses of others (their wealth, and women), and does not look after its own house (mind to stabilize). Finally, the human body collapses, becomes a pile of rubble, and without Guru's Shabad, the man loses his dignity in Waheguru's Court. 3.

The man, who seeks Guru's advice, struggles with his mind to overcome his evil desires and comes to understand the secrets of the universe. Those who serve Waheguru become like Him, and the fearless and pure Waheguru becomes their friend. 4.

------- Aapay, soorg(u), muchh(u) puyyala. Aapay Jot(i)-Sroopi baala. Jutaa, bicket, bikraal-sroopi, roop(u) na raykhiya kaayi hey. 5. Bayd, Kutaybeen bhayd(u) na jaata. Na Tis(u) maat(u), pitaa, soot, bhuraata. Suglay saiyl oopaayay, smaayay, Alukh(u), na lukhna jaayi hey. 6. Kur(i), kur(i) thaaki meet ghunayray. Koyay na kaataiy, uvgoon mayray. Soor(i), nur, nath(u), Sahib(u) subhna sir(i), bhaayay milaiy bhuou jaayi hey. 7. Bhoolay, chookay, maarug(i) paaveh(i). Aap(i) bhoolaayay, Tuhaiy sumjhaaveh(i). Bin(u) Naavaiy, mein uver(u) na deesaiy, Naavhoun gut(i), mit(i) paayi hey. 8. -------

Word Meaning: Soorg(u) = paradise; sky. Muchh(u) = the world. Puyyaala = the underworld. Jot(i)-Sroopi = light-like. Baala = great; supreme. Jutaa = tangled hair. Bicket = dreadful. Bikraal-Sroopi = having frightening looks. Roop Raykhiya = physical features. Kaayi = any. 5. Kutaybeen = the western religious books (Bible, Quran, Torah etc.). Bhayd(u) = secrets. Jaata = came to know. Soot = sons. Saiyl = rocks; mountains. Alukh(u) = invisible; incomprehensible. 6. Thaaki = got tired. Meet = friends. Ghunayray = immense; many. Uvgoon = vices; bad qualities. Soor(i) = gods. Nath(u) = accomplished yogis. Sahib(u) = Lord. Bhaayay = with love. Bhuou = fear. 7.

Bhoolay Chookay = misguided. Maarug(i) = on the path (of righteousness). Gut(i) = high spiritual state. Mit(i) = measurements; size. 8.

MEANING: Waheguru is present in the sky, on the earth, and in the underworld. The light-like and the supreme Waheguru may appear in many different and frightening forms, some of which may include figures with dreadful tangled hair, and other frightening looks; and yet He has no physical features. 5. The Vedas and the Western holy books like the Bible, the Torah, and the Quran could not find the secrets of Waheguru, which has no mother, father, sons, or brothers. He creates huge mountains, and then eliminates them. But the invisible Waheguru cannot be comprehended. 6.

I have made many friends, but none of them has been able to rid me of my vices (bad qualities). But, Waheguru, which is the Lord above all the gods, humans, and the

accomplished yogis, can be accessed with love whereby all one's fears (and bad qualities) run away. 7.
Waheguru shows the path of righteousness to the misguided. But it is also Him who misguides some individuals on purpose (because of their repeated bad deeds) while guides some others. One can comprehend the high transcendence and the vastness of Waheguru only by reciting His Naam; I cannot see any other way than His Naam with which one can connect with Him. 8.
(PAGE 1022): -------Gunga, Yumuna, Kayl Kedaara. Kaanshi, Kaanti, Poori Dooaara. Gunga-saagur(u), Bayni sungum, utth-sutth(i) unk(i) smaayi hey. 9. Aapay Sidh, saadhik(u) veechaari. Aapay raajun(u), puncha-kaari. Tukhut)i) buhhaiy Udli Prubh(u) Aapay, bherm(u), bhayd(u) bhuou(u) jaayi hey. 10. Aapay qazi, Aapay moolah. Aap(i) abhooll(u), na kubhoon bhoolla. Aapay mehr Duyya-put(i) Daata, na kisaiy ko baiyraayi hey. 11. Jis(u) bukhshay, tis(u) day vudiyaayi. Subhsaiy Daata, til(u) na tumaayi. Bhurpoor(i) dhaar(i) ruhhiya nihkayvul(u), goopt(u), pergut(u) subh tthaayeen hey. 12.
Word Meaning: Kayl = places where Krishna enjoyed (Brinda Bun). Kaanshi = Banaras (now Varanasi). Poori Dooaara = Dwarka Puri. Baiyni Sungum = Allahabad (confluence of Ganga, Yamuna, and Sersvati Rivers). Utth-sutth(i) = the 68 (holy places). Unk(i) Smaayi = absorbed in the heart (of Waheguru). 9.
Sidh = accomplished yogis. Saadhik(u) = practising yogism. Veechaari = evaluator. Raajun(u) = Emperor. Punchakaari = appoints assistants. Tukhut(i) = on the throne. Udli = judge. Bherm(u) = misgivings; illusions. Bhayd(u) = gap; separation. Bhuou = fears. 10. Qazi = a religious leader in Islam who also acts as a judge. Moolah = a Muslim preacher. Abhooll(u) = infallible. Na Kubhoon = never. Mehr = kindness. Duyya-Put(i) = Lord of mercy. Daata = provider; source. Baiyraayi = enemy. 11.
Bukhshay = bestows; kind to. Vudiyaayi = honour. Til(u) Na Tumaayi = not even a miniscule (the size of a sesame seed) desire. Bhrpoor(i) = omnipresent. Dhaar(i) Ruhhiya = providing support. Nihkayvul = pure; pious. Goopt(u) = hidden. Pergut(u) = visible. 12.
MEANING: All the sixty-eight holy places, including the Rivers Ganga, Yamuna, and their confluence at Allahabad, where the underground Saraswati also joins them, and the cities of Banaras, Kaanjiverm, Dwarka Puri, and the places where Krishna spent his childhood, are all present in You (the recitation of Your Naam subsumes all of them), oh Waheguru. 9.
Waheguru Himself is present in the accomplished yogis and in the yogis, and evaluates them. He, Himself, is the emperor, and Himself appoints His assistants. Waheguru sits on His throne as the judge, and clears all the misgivings, separations from Him, and the fears of the people (whom He connects with Him). 10.
He, Himself, is the Qazi and the Moolah; He is infallible, and never makes any mistakes. He is the Lord of kindness and of mercy, and bears no enmity with anyone. 11.
He honours those whom He is kind to, and endows them with gifts, but Himself has absolutely no desire. The pious and omnipresent Waheguru supports the whole universe and is present everywhere, whether hidden or visible. 12.

--------- Kiyya salaaheen Agumm Apaaraiy. Sachay Sirjunhaar Mooraaraiy. Jis(u) nu nudr(i) kuray, tis(u) maylay, mayl(i) milaiy maylaayi hey. 13. Brahma, Bishan(u) Mahesh(u) Dooaaraiy. Oobhay sayveh(i) Alukh Apaaraiy. Hoar kayti Dur(i) deesaiy bil-laandi, mein gunut na aavaiy kaayi hey. 14. Saachi keerut(i), Saachi Bani. Hoar na deesaiy Bayd Puraani. Poonji Saach(u), Sachay goon gaavaan, mein dhur(i) hoar na kaayi hey. 15. Joog, joog, Saacha, haiy bhee, hosi. Kaun(u) na mooaa, kaun(u) na mersi? Nanak(u) neech(u) kuhhaiy baynti, Dur(i) daykhou liv laayi hey. 16.2.

Word Meaning: Salaaheen = sing praise. Agumm = inaccessible. Apaaraiy = without limits. Sirjunhaar = creator. Mooraaraiy = a name for Waheguru. Malay = unites. 13.
Bishan(u) = Vishnu. Mahesh(u) = Shiva. Oobhaiy = standing; with alertness. Kayti = much. Bil-laandi = crying for help. 14. Saachi = everlasting. Keerut(i) = praise. Bani = Guru's Shabad. Poonji = wealth. Dhur(i) = support; shelter. 15.
Hosi = will be there. Mersi = will die. Neech(u) = ignoble. Liv Laayi = deep meditation. 16.
MEANING: How can I praise (have no words to praise) the inaccessible, the limitless, the eternal, and the Creator Waheguru? He connects the devotee with Him whom He is kind to. Such a devotee stays connected with Him with His benevolence. 13.
The popular gods, Brahma, Vishnu and Shiva, wait at the door to serve Waheguru, which is incomprehensible and limitless. I cannot count the many others who cry at His door for help. 14. Recitation of Guru's eternal Shabad is the everlasting praise of Waheguru (which accompanies the man even after his death). No such praise of Waheguru can be found in the Vedas and the Puranas. Singing praise of the eternal Waheguru is my everlasting wealth; I have no other support (do not need any). 15.
Waheguru is there in every eon, is here at present, and will be here even in the future; everything else is perishable. I am an ignoble myself (lack noble qualities), but will make a request to all of you that you can "see" Waheguru's Door by meditating deeply on His Naam, oh Nanak. 16.2.

ਮਾਰੂ ਮਹਲਾ 1॥ ਦੂਜੀ ਦੁਰਮਤਿ ਅੰਨ੍ਹੀ ਬੋਲੀ॥ ਕਾਮ ਕ੍ਰੋਧ ਕੀ ਕਚੀ ਚੋਲੀ॥ ਘਰਿ ਵਰੁ ਸਹਜੁ ਨ ਜਾਣੈ ਛੋਹਰਿ ਬਿਨੁ ਪਿਰੁ ਨੀਦ ਨ ਪਾਈ ਹੇ॥ 1॥ ਅੰਤਰਿ ਅਗਨਿ ਜਲੈ ਭੜਕਾਰੇ॥ ਮਨਮੁਖੁ ਤਕੇ ਕੁੰਡਾ ਚਾਰੇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਸਾਚੇ ਹਾਥਿ ਵਡਾਈ ਹੇ॥ 2॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਨਿਵਾਰੇ॥ ਤਸਕਰ ਪੰਚ ਸਬਦਿ ਸੰਘਾਰੇ॥ ਗਿਆਨ ਖੜਗੁ ਲੈ ਮਨ ਸਿਉ ਲੂਝੈ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ ਹੇ॥ 3॥ ਮਾ ਕੀ ਰਕਤੁ ਪਿਤਾ ਬਿਦੁ ਧਾਰਾ॥ ਮੂਰਤਿ ਸੂਰਤਿ ਕਰਿ ਆਪਾਰਾ॥ ਜੋਤਿ ਦਾਤਿ ਜੇਤੀ ਸਭ ਤੇਰੀ ਤੂ ਕਰਤਾ ਸਭ ਠਾਈ ਹੇ॥ 4॥
ਤੁਝ ਹੀ ਕੀਆ ਜੰਮਣ ਮਰਣਾ॥ ਗੁਰ ਤੇ ਸਮਝ ਪੜੀ ਕਿਆ ਡਰਣਾ॥ ਤੂ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਦੇਖਹਿ ਦੁਖੁ ਦਰਦੁ ਸਰੀਰਹੁ ਜਾਈ ਰੇ॥ 5॥ ਨਿਜ ਘਰਿ ਬੈਸਿ ਰਹੇ ਭਉ ਖਾਇਆ॥ ਧਾਵਤ ਰਾਖੇ ਠਾਕਿ ਰਹਾਇਆ॥ ਕਮਲ ਬਿਗਾਸ ਹਰੇ ਸਰ ਸੁਭਰ ਆਤਮਰਾਮੁ ਸਖਾਈ ਹੇ॥ 6॥ ਮਰਣੁ ਲਿਖਾਇ ਮੰਡਲ ਮਹਿ ਆਏ॥ ਕਿਉ ਰਹੀਐ ਚਲਣਾ ਪਰ ਥਾਏ॥ ਸਚਾ ਅਮਰੁ ਸਚੇ ਅਮਰਾਪੁਰਿ ਸੋ ਸਚੁ ਮਿਲੈ ਵਡਾਈ ਹੇ॥ 7॥ ਆਪਿ ਉਪਾਇਆ ਜਗਤੁ ਸਬਾਇਆ॥ ਜਿਨਿ ਸਿਰਿਆ ਤਿਨਿ ਧੰਧੈ ਲਾਇਆ॥
(ਅੰਗ 1023)॥ ਸਚੈ ਊਪਰਿ ਅਵਰ ਨ ਦੀਸੈ ਸਾਚੇ ਕੀਮਤਿ ਪਾਈ ਹੇ॥ 8॥
ਐਥੈ ਗੋਇਲੜਾ ਦਿਨ ਚਾਰੇ॥ ਖੇਲੁ ਤਮਾਸਾ ਧੁੰਧੂਕਾਰੇ॥ ਬਾਜੀ ਖੇਲਿ ਗਏ ਬਾਜੀਗਰ ਜਿਉ ਨਿਸਿ ਸੁਪਨੈ ਭਖਲਾਈ ਹੇ॥ 9॥ ਤਿਨ ਕਉ ਤਖਤਿ ਮਿਲੀ ਵਡਿਆਈ॥ ਨਿਰਭਉ ਮਨਿ ਵਸਿਆ ਲਿਵ ਲਾਈ॥ ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਪਾਤਾਲੀ ਪੁਰੀਈ ਤ੍ਰਿਭਵਣ ਤਾੜੀ ਲਾਈ ਹੇ॥ 10॥ ਸਾਚੀ ਨਗਰੀ ਤਖਤੁ ਸਚਾਵਾ॥ ਗੁਰਮੁਖਿ ਸਾਚੁ ਮਿਲੈ ਸੁਖੁ ਪਾਵਾ॥ ਸਾਚੇ ਸਾਚੈ ਤਖਤਿ ਵਡਾਈ ਹਉਮੈ ਗਣਤ ਗਵਾਈ ਹੇ॥ 11॥ ਗਣਤ ਗਣੀਐ ਸਹਸਾ ਜੀਐ॥ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਦੂਐ ਤੀਐ॥ ਨਿਰਮਲੁ ਏਕੁ ਨਿਰੰਜਨੁ ਦਾਤਾ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਤਿ ਪਾਈ ਹੇ॥ 12॥ ਜੁਗਿ ਜੁਗਿ ਵਿਰਲੀ ਗੁਰਮੁਖਿ ਜਾਤਾ॥ ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਮਨੁ ਰਾਤਾ॥ ਤਿਸ ਕੀ ਓਟ ਗਹੀ ਸੁਖੁ ਪਾਇਆ ਮਨਿ ਤਨਿ ਮੈਲੁ ਨ ਕਾਈ ਹੇ॥ 13॥ ਜੀਭ ਰਸਾਇਣਿ ਸਾਚੈ ਰਾਤੀ॥ ਹਰਿ ਪ੍ਰਭੁ ਸੰਗੀ ਭਉ ਨ ਭਰਾਤੀ॥ ਸ੍ਰਵਣ ਸ੍ਰੋਤ ਰਜੇ ਗੁਰਬਾਣੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ਹੇ॥ 14॥ ਰਖਿ ਰਖਿ ਪੈਰ ਧਰੇ ਪਉ ਧਰਣਾ॥ ਜਤ ਕਤ ਦੇਖਉ ਤੇਰੀ ਸਰਣਾ॥ ਦੁਖੁ ਸੁਖੁ ਦੇਹਿ ਤੂ ਹੈ ਮਨਿ ਭਾਵਹਿ ਤੁਝ ਹੀ ਸਿਉ ਬਣਿ ਆਈ ਹੇ॥ 15॥ ਅੰਤ ਕਾਲਿ ਕੋ ਬੇਲੀ ਨਾਹੀ॥ ਗੁਰਮੁਖਿ ਜਾਤਾ ਤੁਧ ਸਾਲਾਹੀ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ ਹੇ॥ 16॥3॥

Maru Mehla 1: Dooji doormut(i) annhi, boali. Kaam kroadh kee kuchi choali. Ghur(i) Vur(u)) sehj na jaanaiy chhohur(i), bin(u) Pir(u) neend na paayi hey. 1. Untar(i) ugun(i) julaiy

bhurrkaaray. Munmukh(u) tukkay koondaan chaaray. Bin Satgur sayvay kiyoun sookh(u) paayiyaiy, Saachay haath(i) vudaayi hey. 2. Kaam(u), kroadh(u), ahunkaar(u) nivaaray. Tuskur punch Shabad(i) sunghaaray. Giyan khurrug(u) laiy mun siyoun loojhaiy, munsa muneh(i) smaayi hey. 3. Ma kee rukut(u), pitaa bind(u) dhaara. Moorut(i), soorut(i) kur(i) Apaara. Jot(i) daat(i) jayti subh Tayri, Tu Kerta subh tthaayeen hey. 4.

Word Meaning: Dooji = the other (Maya) Doormut(i) = ill advice (immoral thinking). Boali = deaf. Kaam = lust. Kroadh = rage. Kuchi Choli = perishable body. Vur(u) = Pir(u) = husband (Waheguru). Chhohur(i) = ignorant. 1. Ugun(i) = fire (of desires). Bhurrkaaray = with huge flames (with full force). Koondaan = directions. Vudaayi = honour. 2.
Nivaaray = get rid of. Tuskur Punch = the five thieves (demons). Sunghaaray = kill. Giyan = Divine Knowledge. Khurrug(u) = sword. Loojhaiy = fights. Munsa = desires. 3.
Rukut = blood; egg. Bind(u) = sperm. Dhaara = (mixes) to create. Soorut(i) = good looks. Daat(i) = largess. Kerta = Creator. 4.

MEANING: The human body is perishable and is home to lust and rage (different forms of Maya). Thoughts about Maya make a person blind and deaf (he fails to see and to listen to the truth (about God and spirituality), and lead to immorality. The ignorant human bride does not realize that her Waheguru-Husband is present in her own heart, and cannot enjoy good sleep (life of peace and contentment by forgetting Him). 1.
The Maya-worshipper has the fire of desires burning with full force in his heart, and he seeks peace in all four directions. But how can one find comfort without Satguru (which is the source of Waheguru's Naam)? The honour of peaceful life rests with Waheguru (as His Naam is the source of all comforts). 2. To have a blissful life, one needs to kill (get rid of) their lust, rage, ego, and the control of the five demons on them; all of them can be controlled with the Guru's Shabad. When a devotee fights with his mind using the sword of Divine Knowledge, all his desires get buried in his mind. 3.
The limitless Waheguru combines the mother's egg with the father's sperm in the mother's womb and creates the good-looking human body. All the souls and the natural gifts are given (created) by Waheguru, and He is present everywhere. 4.

---------- Toojh hee keeya jummun, merna. Gur tay sumjh purri, kiyya derna. Tu duyyal, duyya kur(i) daykheh(i), dookh(u) durd(u) sreeroun jaayi hey. 5. Nij ghur(i) baiys(i) ruhhay, bhuou khaaya. Dhaavut raakhay, tthaak(i) ruhaaya. Kumul bigaas, huray sur soobhur, Aatum Ram(u) sukhaayi hey. 6. Mern(u) likhaayay, mundul meh(i) aayay. Kiyoun ruhhiyaiy, chulna pur thaayayn. Sacha Amar(u), Sachay Amrapur(i), so Sach(u) milaiy vudaayi hey. 7. Aap(i) oopaaya, jugut(u) subaaya. Jin(i) siriya, Tin(i) dhundhaiy laaya.

(PAGE 1023): Sachaiy oopur(i) uver(u) na deesaiy, Saachay keemut(i) paayi hey. 8.

Word Meaning: Sumujh Purri = acquired understanding. Duyya = mercy. Durd = pain; suffering. 5. Nij Ghur(i) = in own heart. Baiys Ruhhay = stay. Khaaya = swallowed; killed. Dhaavut = rushing; wandering fast. Tthaak(i) Ruhaaya = controlled. Kumul = lotus-like heart. Bigaas = blooms. Huray = green; thrive with new spirit. Sur = pool; senses. Soobhur = full to the brim (with Naam-Amrit). Aatum Ram(u) = God. Sukhaayi = friend. 6.
Mundul = world. Kiyoun = how? Chulna = (have to) leave. Pur Thhaayayn = the other place; next world. Sacha Amar(u) = Waheguru (His Laws) are immortal. Amrapur(i) = the eternal place. Vudaayi = honour (of union with God). 7. Siriya = created. Dhundhaiy Laaya = put in the business of Maya-related affairs. Keemut(i) = worth. 8.

MEANING: I have come to learn from the Guru that life and death are created by Waheguru, so what should I be afraid of (when He controls death)? All one's discomforts and sufferings run away from his body when Waheguru casts a kind and merciful sight on him. 5.

A devotee, who controls His ever-rushing mind with Guru's Shabad, and stays focused on that in his peaceful mind, kills all his fears; and all his sense-pools get filled with Waheguru's Naam Amrit, and his lotus-like heart blooms with new life (spirit). All his fears are destroyed, and Waheguru becomes his friend. 6.
The man is born in the world with his death prewritten. So, how can we live in this world forever when we know that we have to leave for the next world? Waheguru's Laws are eternal, and so is His Palace (Court). Those who acquire Waheguru's Naam in their heart also become Truthful (holy and pure) and are honoured in His Court. 7.
Waheguru has created the world and has put it in the business of Maya-related affairs. There is no one to be seen who is above Waheguru. He knows His own worth. 8.

------- Aiythaiy goyilurra din chaaray. Khayl(u) tumaasha dhoondhukaaray. Baaji khayl(i) guyyay baajigur, jiyoun nis(i) soopnaiy bhukhlaayi hey. 9. Tin kuou Tukhut(i) mili vudiyaayi. Nirbhuou mun(i) vussiya liv laayi. Khundeen, brahmundeen, pataaleen, pooriyeen, tirbhuvun taarri laayi hey. 10. Saachi Nugri, Tukhut(i) Sachaava. Gurmukh(i) Saach(u) milaiy sookh(u) paava. Saachay, Saachaiy Tukhut(i) vudaayi, haumein gunut guvaayi hey. 11. Gunut guniyaiy, sehsa jeeyaiy. Kiyoun sookh(u) paavaiy dooyaiy, teeyaiy. Nirmul(u) Aik(u) Nirunjun(u) Daata, Gur Pooray tay put(i) paayi hey. 12. --------
Word Meaning: Aithaiy = here, in this world. Goyilurra = temporary place for visitors. Khayl Tumaasha = drama of life. Dhoondhukaaray = in the darkness of ignorance. Baaji = acrobatics. Baajigur = acrobats. Nis(i) = at night. Bhukhlaayay = unintelligible talk. 9. Tukhut(i) = in God's Court. Nirbhuou = fearless (God). Liv = Taarri = deep meditation. Khundeen, Brahmundeen ------- Tirbhuvun = different parts of the universe. 10. Nugri = Waheguru's Kingdom. Saach(u) = eternal Waheguru. Gunut = account of misdeeds. Guvaayi = eradicated. 11. Sehsa = worries; doubts. Dooyaiy Teeyaiy = in dealing about others (Maya). Nirunjun(u) = above Maya (God). 12.
MEANING: The world is a short-lived drama in which all the living beings are visitors and ignorant players (actors) who play their roles like a man who makes some unintelligible sounds in his dream at night. 9.
Those who acquire the fearless Waheguru, which is omnipresent in the universe, in their heart by fully focusing their mind on Him, are honoured in His Court. 10.
Waheguru's Kingdom is eternal, and so is His throne. The individual, who enshrines Waheguru in his heart in the shelter of the Guru, attains blissfulness. Such devotees have their accounts of their misdeeds erased because their haumein is destroyed, and they become like Waheguru and are honoured in His Court. 11.
If one keeps account of his noble and ignoble deeds as established by religious norms, he suffers from doubts and worries. How can one enjoy peace and contentment while dealing in Maya-related business? Only the Provider Waheguru is pure and above the effects of Maya. One can achieve the honour of enshrining Him (His Naam) in the heart in the shelter of the Guru. 12.
--------- Joog(i), joog(i) virleen Gurmukh(i) jaata. Saacha ruv(i) ruhhiya, mun(u) raata. Tis kee oat guhhi, sookh(u) paaya, mun(i), tun(i) maiyl(u) na kaayi hey. 13. Jeebh Rusaayin(i), Saachaiy raati. Hur(i) Prubh(u) sungi, bhuou na bhuraanti. Servun, sroat rujjay Gurbani, joti, Jot(i) milaayi hey. 14. Rukh(i), rukh(i) paiyr dhuray puou dherna. Jut, kut daykhoun, Tayri sherna. Dookh(u), sookh(u) dayh(i) Tu haiyn mun(i) bhaaveh(i), Toojh hee siyoun bun(i) aayi hey. 15. Untkaal(i) ko bayli naahi, Gurmukh(i) jaata, Toodh(u) salaaheen. Nanak, Naam(i) ruttay baiyraagi, nij ghur(i) taarri laayi hey. 16.3.

Word Meaning: Joog(i),Joog(i) = in each eon. Virleen = some rare. Jaata = recognized; made connection with. Ruv(i) Ruhhiya = is present. Oat = shelter. Guhhi = took. 13.
Rusaayin(i) = (in Waheguru's Naam which is the source of all sweet tastes). Raati = imbued. Sungi = companion. Bhuraanti = restiveness. Servun = ears. Sroat = listening to. Rujjay = contented. Joti = human soul. Jot(i) = the Supreme Soul. 14.
Puou = carefully. Dherna = ground; path of life. Jut Kut = wherever. Bhaaveh(i) = is liked. Bun Aayi = have friendship. 15.
Untkaal(i) = at the time of death. Bayli = friend; supporter. Salaaheen = sing praise. Baiyraagi = in love with God. Nij Ghur(i) = in own mind. Taarri Laayi = deep meditation. 16.
MEANING: Some rare devotee realizes Waheguru (gets connected with Him) in the shelter of the Guru in each eon. The devotee, whose mind is imbued in Waheguru's love, sees Him present everywhere. By taking Waheguru's shelter, one gets complete rid of the filth of his body and mind (does not think of immoral deeds by mind, and does not do them with his body), and enjoys blissfulness. 13.
Waheguru becomes the companion (friend) of the devotee whose tongue is imbued with Waheguru's Naam, which is the source of all sweet tastes, and he does not suffer from any fear or restiveness. His ears become satisfied by listening to Guru's Shabad (do not want to listen to anything else), and his soul merges with the Supreme Soul. 14.
Such a devotee treads the path of his life very carefully (takes no step leading to immoral acts), and finds himself in Waheguru's shelter everywhere. I love you whether I suffer or enjoy comforts, and You are my only friend, oh Waheguru. 15.
There is no supporter at the time of one's death. I have learnt in Guru's shelter (that You are the true friend even then), so I sing Your praise, oh Waheguru. Those who are imbued in Waheguru's Naam are truly in love with God and are detached from the world. They stay in deep meditation, remembering Waheguru, oh Nanak. 16.3.

ਮਾਰੂ ਮਹਲਾ 1॥ ਆਦਿ ਜੁਗਾਦੀ ਅਪਰ ਅਪਾਰੇ॥ ਆਦਿ ਨਿਰੰਜਨ ਖਸਮ ਹਮਾਰੇ॥ ਸਾਚੇ ਜੋਗ ਜੁਗਤਿ ਵੀਚਾਰੀ ਸਾਚੇ ਤਾੜੀ ਲਾਈ ਹੇ॥ 1॥ ਕੇਤੜਿਆ ਜੁਗ ਧੁੰਧੂਕਾਰੈ॥ ਤਾੜੀ ਲਾਈ ਸਿਰਜਣਹਾਰੈ॥ ਸਚੁ ਨਾਮੁ ਸਚੀ ਵਡਿਆਈ ਸਾਚੈ ਤਖਤਿ ਵਡਾਈ ਹੇ॥ 2॥ ਸਤਜੁਗਿ ਸਤੁ ਸੰਤੋਖੁ ਸਰੀਰਾ॥ ਸਤਿ ਸਤਿ ਵਰਤੈ ਗਹਿਰ ਗੰਭੀਰਾ॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਪਰਖੈ ਸਾਚੈ ਹੁਕਮਿ ਚਲਾਈ ਹੇ॥ 3॥ ਸਤ ਸੰਤੋਖੀ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਨੇ ਸੋ ਸੂਰਾ॥ ਸਾਚੀ ਦਰਗਹ ਸਾਚੁ ਨਿਵਾਸਾ ਮਾਨੈ ਹੁਕਮੁ ਰਜਾਈ ਹੇ॥ 4॥
ਸਤਜੁਗਿ ਸਾਚੁ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਸਚਿ ਵਰਤੈ ਸਾਚਾ ਸੋਈ॥ ਮਨਿ ਮੁਖਿ ਸਾਚੁ ਭਰਮ ਭਉ ਭੰਜਨੁ ਗੁਰਮੁਖਿ ਸਾਚੁ ਸਖਾਈ ਹੇ॥ 5॥ ਤ੍ਰੈਤੈ ਧਰਮ ਕਲਾ ਇਕ ਚੂਕੀ॥ ਤੀਨਿ ਚਰਣ ਇਕ ਦੁਬਿਧਾ ਸੂਕੀ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਾਚੁ ਵਖਾਣੈ ਮਨਮੁਖਿ ਪਚੈ ਅਵਾਈ ਹੇ॥ 6॥ ਮਨਮੁਖਿ ਕਦੇ ਨ ਦਰਗਹ ਸੀਝੈ॥ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਅੰਤਰੁ ਰੀਝੈ॥ ਬਾਧੇ ਆਵਹਿ ਬਾਧੇ ਜਾਵਹਿ ਸੋਝੀ ਬੂਝ ਨ ਕਾਈ ਹੇ॥ 7॥ ਦਇਆ ਦੁਆਪਰਿ ਅਧੀ ਹੋਈ॥ (ਅੰਗ 1024)॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ॥ ਦੁਇ ਪਗ ਧਰਮੁ ਧਰੇ ਧਰਣੀਧਰ ਗੁਰਮੁਖਿ ਸਾਚੁ ਤਿਥਾਈ ਹੇ॥ 8॥ ਰਾਜੇ ਧਰਮੁ ਕਰਹਿ ਪਰਥਾਏ॥ ਆਸਾ ਬੰਧੇ ਦਾਨੁ ਕਰਾਏ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਥਾਕੇ ਕਰਮ ਕਮਾਈ ਹੇ॥ 9॥ ਕਰਮ ਧਰਮ ਕਰਿ ਮੁਕਤਿ ਮੰਗਾਹੀ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਬਦਿ ਸਲਾਹੀ॥ ਬਿਨੁ ਗੁਰ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ ਪਰਪੰਚੁ ਕਰਿ ਭਰਮਾਈ ਹੇ॥ 10॥ ਮਾਇਆ ਮਮਤਾ ਛੋਡੀ ਨ ਜਾਈ॥ ਸੇ ਛੂਟੇ ਸਚੁ ਕਾਰ ਕਮਾਈ॥ ਅਹਿਨਿਸਿ ਭਗਤਿ ਰਤੇ ਵੀਚਾਰੀ ਠਾਕੁਰ ਸਿਉ ਬਣਿ ਆਈ ਹੇ॥ 11॥ ਇਕਿ ਜਪ ਤਪ ਕਰਿ ਕਰਿ ਤੀਰਥ ਨਾਵਹਿ॥ ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ॥ ਹਠਿ ਨਿਗ੍ਰਹਿ ਅਪਤੀਜ ਨ ਭੀਜੈ ਬਿਨੁ ਹਰਿ ਗੁਰ ਕਿਨਿ ਪਤਿ ਪਾਈ ਹੇ॥ 12॥ ਕਲੀ ਕਾਲ ਮਹਿ ਇਕ ਕਲ ਰਾਖੀ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੈ ਕਿਨੈ ਨ ਭਾਖੀ॥ ਮਨਮੁਖਿ ਕੂੜੁ ਵਰਤੈ ਵਰਤਾਰਾ ਬਿਨੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਈ ਹੇ॥ 13॥ ਸਤਿਗੁਰ ਵੇਪਰਵਾਹੁ ਸਿਰੰਦਾ॥ ਨ ਜਮ ਕਾਣਿ ਨ ਛੰਦਾ ਬੰਦਾ॥ ਜੋ ਤਿਸੁ ਸੇਵੇ ਸੋ ਅਬਿਨਾਸੀ ਨਾ ਤਿਸੁ ਕਾਲੁ ਸੰਤਾਈ ਹੇ॥ 14॥ ਗੁਰ ਮਹਿ ਆਪੁ ਰਖਿਆ ਕਰਤਾਰੇ॥ ਗੁਰਮੁਖਿ ਕੋਟਿ ਅਸੰਖ ਉਧਾਰੇ॥ ਸਰਬ ਜੀਆ

ਜਗਜੀਵਨੁ ਦਾਤਾ ਨਿਰਭਉ ਮੈਲੁ ਨ ਕਾਈ ਹੇ॥ 15॥ ਸਗਲੇ ਜਾਚਹਿ ਗੁਰ ਭੰਡਾਰੀ॥ ਆਪਿ ਨਿਰੰਜਨੁ ਅਲਖ ਅਪਾਰੀ॥ ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਪ੍ਰਭ ਜਾਚੈ ਮੈ ਦੀਜੈ ਸਾਚੁ ਰਜਾਈ ਹੇ॥ 16॥4॥

NOTE: Contrary to the beliefs of Hindu religious books that there were different characters of people, and different ways to realize God in different eons, Guru Nanak Sahib preaches emphatically in this holy Shabad that there is only one approach to realize Waheguru, no matter what the eon is. He further explains that the yugas do not shape the character of the people, it the character of the people which defines yugas.

Maru Mehla 1: Aad(i) joogaadi Apur Apaaray. Aad(i) Nirunjun Khusm humaaray. Saachay joag joogut(i) veechaari, Saachay taarri laayi hey. 1. Kayturriyaan goog dhoondhukaaraiy. Taarri laayi Sirjunhaaraiy. Sach(u) Naam(u), Sachi vudiyaayi, Saachaiy Tukhut(i) vudaayi hey. 2. Satyug(i), sat(u), suntokh(u) sreera. Sat(i), Sat(i) vertaiy Gehr Gumbheera. Sacha Sahib(u), Sach(u) perkhaiy, Saachaiy Huqam(i) chulaayi hey. 3. Sat, suntokhi Satgur(u) Poora. Gur ka Shabad munnay, so soora. Saachi Durgeh, Saach(u) nivaasa, maanaiy Huqam(u) rujaayi hey. 4. -------

Word Meaning: Apur Apaaray = which needs no external help; omnipotent. Nirunjun = on which Maya has no effect (Waheguru). Khusm = Lord. Saachay = the eternal Waheguru. Joag Joogut(i) = the means to union with Him. Taarri = deep meditation. 1.
Kayturriyaan = for many. Dhoondhukaara = darkness (the state about which nothing is known). Sirjunhaara = the Creator. Vudiyaayi = greatness; majesty. 2.
Sut(u) = high morality. Sreera = in human bodies. Sat(i) = eternal Waheguru. Gehr = unfathomable. Gumbheera = never changing. Perkhaiy = tests; evaluates. 3.
Soora = valiant. Nivaasa = dwelling. Rujaayi = Will. 4.

MEANING: Our eternal and omnipotent Lord, Waheguru, which is the origin of the universe, which has been there before the eons, and which has thought out the means to connect humans with Him, had been in deep meditation (before the creation of the universe). 1.
It was complete darkness for an infinite time over which the creator, Waheguru, had been in deep meditation. Waheguru's Naam (His laws) are eternal like Him, and so is His Majesty, His throne, and His praise. 2. The Hindu Granths believe that in Satyug, the first eon, the humans had high morality and were fully contented, but according to Guru Nanak Sahib, it was not universally true. It was still the eternal, unfathomable, and never-changing Waheguru that operated everywhere. The eternal Lord ran the universe with His own Huqam (Laws), and He evaluated everybody very fairly for their deeds, and only those were living in true Satyug who had Waheguru in their mind, and obeyed His Huqam. 3.
The perfect Guru is the one who has high morality and is fully contented. Whoever obeys His Shabad (His Advice) is a true valiant. Waheguru makes the heart of the devotee, who obeys His Huqam and His Will, a dwelling for Him, and the devotee is honoured in His Court. 4.
-------- Satyug(i) Saach(u) kuhhaiy subh(u) koyee. Sach(i) vertaiy Saacha Soyee. Mun(i) mukh(i) Saach(u) bherm- bhuou-Bhunjun, Gurmukh(i) Saach(u) sukhaayi hey. 5. Traytaiy, dherm kulaa ikk chooki. Teen(i) churn, ikk doobidha shooki. Gurmukh(i) hovaiy, su Saach(u) vukhaanaiy, munmukh(i) puchaiy avaayi hey. 6. Munmukh(i) kuday na Durgeh seejhaiy. Bin(u) Shabadaiy, kiyoun untar(u) reejhaiy. Baandhay aaveh(i), baandhay jaaveh(i) sojhi boojh na kaayi hey. 7. Duyya Dooaapur uddhi hoyee.

(PAGE 1024): Gurmukh(i) virla cheenaiy koyee. Dooyay pug Dharam(u) dhuray dhernidhur, Gurmukh(i) Saach(u) tithaayee hey. 8. -------

Word Meaning: Mun(i) = in mind. Mukh(i) = in mouth; on the tongue. Bherm-Bhuou-Bhunjun = destroyer of all doubts and fears (Waheguru). Sukhaayi = friend. 5.
Traytaiy = the second eon. Dharam Kulaa = one of the four religious powers; one of the four legs of the mythical ox which is believed to support the earth. Churn = feet; legs. Chooki =

lost; removed. Doobidha = indecisiveness; discrimination. Shooki = become effective. Puchaiy = suffers. Avaayi = in obstinacy. 6.
Seejhaiy = successful. Reejhaiy = pleases. Baandhay = attached to worldly attractions. Sojhi Boojh = understanding. 7. Duyya = compassion. Dooaapur = the third eon. Uddhi = half. Virla = rare. Cheenaiy = recognizes. Dooyay = two. Pug = feet. Dhernidhur = support of the earth. Tithaayee = there (In Waheguru's Naam). 8.
MEANING: According to the Hindu Granths, everybody told the truth in Satyug, but according to Guru Nanak, no matter what the eon is, it is true Satyug for the individuals who recite Waheguru's Naam, and believe firmly that it is the eternal Waheguru which operates everywhere. With the Advice of the Guru, they have Waheguru, which is the destroyer of all misbeliefs and of all fears in their mind and on their tongue when Waheguru becomes their friend. 5. Again, according to the Hindu Granths, in the following eon, *Trayta,* the mythical ox that supports the earth, loses one of its four powers, when it is left with only three feet (legs), and indecisiveness overtakes people's minds (find it hard to choose between Waheguru and Maya). But again, no matter what the eon is, the devotee of the Guru recites Waheguru's Naam, and the Maya-worshipper suffers in his own obstinacy. 6.
The follower of his mind (worshipper of Maya) never becomes successful in Waheguru's Court (never receives approval). How can his mind be pleased (become blissful) without the Guru's Shabad? Such individuals have no enlightenment, and are born with their attachment to Maya, and leave the world still attached to Maya. 7.
According to Hindu Granths, in *Dooaapur,* the third eon, the degree of compassion among humans was reduced to half, and the ox under the earth was left with only two feet. But some rare Sikhs of the Guru realize that there is no such ox (and that support is provided by Waheguru). 8.
---------- Rajay dherm(u) kuray purthaayay. Aasa bundhay, daan(u) kuraayay. Ram Naam bin(u) mookut(i) na hoyee, thaakay kerm kumaayi hey. 9. Kerm, dherm kur(i) mookut(i) mungaahi. Mookut(i) Pdaaruth(u) Shabad slaahi. Bin(u) Gur Shabadaiy mookut(i) na hoyee, perpunch kur(i) bhermaayi hey. 10. Maya mumta chhodi na jaayee. Say chhootay Sach(u) kaar kumaayi. Ehinis(i) bhugut(i) ruttay veechaari, Tthaakur siyoun bun aayi hey. 11. Ikk(i) jup, tup kur(i), kur(i) teeruth naaveh(i). Jiyoun Toodh(u) bhaavaiy, tivaiy chulaaveh(i). Hutth(i), nigreh(i) upteej na bheejaiy, bin(u) Hur(i) Gur, kin(i) put(i) paayi hey. 12. --------
Word Meaning: Purthaayay = for some cause (personal gain). Aasa Bubdhay = hoping to have some wish fulfilled. Kerm Kmaayi = performing rituals. 9.
Kerm Dherrm = religious rituals. Mungaahi = beg for. Pdaaruth(u) = (valuable) thing. Perpunch = the drama of the world. Bhermaayi = captivated; misguided 10.
Mumta = attachment. Chhodi = give up. Sach(u) Kaar = Waheguru's praise. Ehinis(i) = day and night. Ruttay = imbued. Veechaari = thoughtful. Bun Aayi = have love for. 11.
Jup = recitation of some mantras. Tup = enduring hardships to please some god. Toodh Bhaayaiy = as You please. Chulaaveh(i) = give life style. Hutth(i) Nigreh(i) = control senses by persistent efforts. Upteej = which cannot be pleased (mind). Bheejaiy = imbues. Kin = who? none. Put(i) = honour (in Waheguru's Court). 12.
MEANING: In *Dooaapur*, the rajahs performed the accepted religious rituals as per the Hindu Granths to achieve some personal objectives. They would make donations in the hope of becoming wealthier and also being emancipated. But according to Guru Nanak Sahib, no one can achieve emancipation without Waheguru's Naam, even if they get exhausted by performing such rituals. 9.
The rajahs perform the religious rituals to get emancipation, but do not realize that the valuable thing that leads to emancipation is to sing praise of Waheguru. Waheguru has

created illusions in people's minds through the drama of the mid-captivating Maya. Emancipation from the bonds of Maya cannot be achieved without the Guru's Shabad. 10.
One cannot overcome their attachment to Maya; only those who make Waheguru's praise their daily routine and work hard for it get emancipated from its bonds. Such thoughtful devotees are imbued in Waheguru's worship day and night, and they are liked by Waheguru for their love for Him. 11.
Some people read mantras, endure hardships, and take dips in holy places to please their gods. But the never-pleasing mind cannot achieve blissfulness by one's sheer obstinacy to control his senses. No one can receive any honour in Waheguru's Court without reciting His Naam in the shelter of the Guru. But we cannot really blame anyone, because it is Waheguru which controls everybody's lifestyle. 12.

--------- Kulee kaal meh(i) ikk kul raakhi. Bin(u) Gur Pooraiy kinaiy na bhaakhi. Munmukh(i) koorr(u) vertaiy vertaara, bin(u) Sat(i) Gur bherm(u) na jaayi hey. 13. Sat(i) Gur(u) vaypervaah(u) sirunda. Na Jum kaan(i), na chhunda bunda. Jo Tis(u) sayvay, so abinaashi, na Tis(u) kaal(u) suntaayi hey. 14. Gur meh(i) Aap(u) rukhiya Kartaaray. Gurmukh(i) koat(i) asunkh oodhaaraiy. Serb jeeaan Jugjeevun(u) Daata, Nirbhuou maiyl(u) na kaayi hey. 15. Suglay jaacheh(i) Gur bhundaari. Aap(i) Nirunjun(u) Alukh Apaari. Nanak(u) Saach(u) kuhhaiy Prubh jaachaiy, mein deejaiy Saach(u) rujaayi hey. 16.
Word Meaning: Kulee Kaal = Kaliyuga. Bhaakhi = explained. Koorr(u) = in perishable. Vertaara = dealings. Bherm(u) = doubts; illusions of Maya. 13.
Vaypervaah(u) = care-free. Sirunda = creator. Kaan(i) = subservience; owes. Chhunda = expectation. Bunda = humans. Tis(u) = Him (Waheguru). Abinaashi = immortal. Suntaayay = tortures. 14. Kartaaray = Waheguru. Koat(i) = millions. Asunkh = countless. Oodhaaray = salvaged. Jugjeevun(u) = soul of the world. 15.
Jaacheh(i) = beg for. Bhundaari = treasurer; Lord of the treasure (of Waheguru's Naam). Alukh = invisible; incomprehensible. Rujaayi = (with the) Will. 16.
MEANING: According to Hindu Granths, the mythical ox was left with only one leg to support the earth in the present eon of Kaliyuga. The follower of his mind, deals in the perishable things rooted in Maya, and such are his daily dealings. But only the Perfect Guru explains that the illusions of Maya do not go away without (Waheguru's Naam). 13.
Satguru also explains that the Creator, Waheguru, is always care-free, and the devotee, who serves Him, also becomes immortal by merging into Him, and the fear of death does not torture him. Such a devotee owes nothing to the Angel of death and has no expectations of other men. 14. Waheguru, which is perfectly pure (has no filth of Maya), is fearless, is the provider for all, and is the soul of the world, has placed Himself (His Light) in the Guru, which salvages countless individuals. 15.
The Guru, which is a manifestation of the invisible and the limitless Waheguru, and which is above the effects of Maya, is also the Lord of the treasure of Waheguru's Naam, while all humans beg for it (the Naam). I, Nanak, also beg for Waheguru's Naam so that I may recite it. Kindly grant me it at Your Will, oh Satguru. 16.4.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਾਚੈ ਮੇਲੇ ਸਬਦਿ ਮਿਲਾਏ॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਸਹਜਿ ਸਮਾਏ॥ ਤ੍ਰਿਭਵਣ ਜੋਤਿ ਧਰੀ ਪਰਮੇਸਰਿ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਈ ਹੇ॥ 1॥ ਜਿਸ ਕੇ ਚਾਕਰ ਤਿਸ ਕੀ ਸੇਵਾ॥ ਸਬਦਿ ਪਤੀਜੈ ਅਲਖ ਅਭੇਵਾ॥ ਭਗਤਾ ਕਾ ਗੁਣਕਾਰੀ ਕਰਤਾ ਬਖਸਿ ਲਏ ਵਡਿਆਈ ਹੇ॥ 2॥ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵੈ ਸਾਚੇ॥ ਲੈ ਲੈ ਮੁਕਰਿ ਪਉਦੇ ਕਾਚੇ॥ ਮੂਲੁ ਨ ਬੂਝਹਿ ਸਾਚਿ ਨ ਰੀਝਹਿ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਈ ਹੇ॥ 3॥ ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਦਿਨ ਰਾਤੀ॥ ਸਾਚੇ ਕੀ ਲਿਵ ਗੁਰਮੁਖਿ ਜਾਤੀ॥ ਮਨਮੁਖ ਸੋਇ ਰਹੇ ਸੇ ਲੂਟੇ ਗੁਰਮੁਖਿ ਸਾਬਤੁ ਭਾਈ ਹੇ॥ 4॥ ਕੂੜੈ ਆਵੈ ਕੂੜੈ ਜਾਵੈ॥ ਕੂੜੈ ਰਾਤੀ ਕੂੜੁ ਕਮਾਵੈ॥ ਸਬਦਿ ਮਿਲੇ ਸੇ ਦਰਗਹ ਪੈਧੇ ਗੁਰਮੁਖਿ

ਸੁਰਤਿ ਸਮਾਈ ਹੇ॥ 5॥ ਕੂੜਿ ਮੁਠੀ ਠਗੀ ਠਗ ਵਾੜੀ॥ ਜਿਉ ਵਾੜੀ ਓਜਾੜਿ ਉਜਾੜੀ॥ ਨਾਮ ਬਿਨਾ ਕਿਛੁ ਸਾਦਿ ਨ ਲਾਗੈ ਹਰਿ ਬਿਸਰਿਐ ਦੁਖੁ ਪਾਈ ਹੇ॥ 6॥ ਭੋਜਨੁ ਸਾਚੁ ਮਿਲੈ ਆਘਾਈ॥ ਨਾਮ ਰਤਨੁ ਸਾਚੀ ਵਡਿਆਈ॥ ਚੀਨੈ ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ ਹੇ॥ 7॥

(ਅੰਗ 1025)॥ ਨਾਵਹੁ ਭੁਲੀ ਚੋਟਾ ਖਾਏ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਭਰਮੁ ਨ ਜਾਏ॥ ਪਚਿ ਪਚਿ ਮੁਏ ਅਚੇਤ ਨ ਚੇਤਹਿ ਅਜਗਰਿ ਭਾਰਿ ਲਦਾਈ ਹੇ॥ 8॥

ਬਿਨੁ ਬਾਦ ਬਿਰੋਧਹਿ ਕੋਈ ਨਾਹੀ॥ ਮੈ ਦੇਖਾਲਿਹੁ ਤਿਸੁ ਸਾਲਾਹੀ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਮਿਲੈ ਜਗਜੀਵਨੁ ਹਰਿ ਸਿਉ ਬਣਤ ਬਣਾਈ ਹੇ॥ 9॥ ਪ੍ਰਭ ਕੀ ਗਤਿ ਮਿਤਿ ਕੋਇ ਨ ਪਾਵੈ॥ ਜੇ ਕੋ ਵਡਾ ਕਹਾਇ ਵਡਾਈ ਖਾਵੈ॥ ਸਾਚੇ ਸਾਹਿਬ ਤੋਟਿ ਨ ਦਾਤੀ ਸਗਲੀ ਤਿਨਹਿ ਉਪਾਈ ਹੇ॥ 10॥ ਵਡੀ ਵਡਿਆਈ ਵੇਪਰਵਾਹੇ॥ ਆਪਿ ਉਪਾਏ ਦਾਨੁ ਸਮਾਹੇ॥ ਆਪਿ ਦਇਆਲੁ ਦੂਰਿ ਨਹੀ ਦਾਤਾ ਮਿਲਿਆ ਸਹਜਿ ਰਜਾਈ ਹੇ॥ 11॥ ਇਕਿ ਸੋਗੀ ਇਕਿ ਰੋਗਿ ਵਿਆਪੇ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ॥ ਭਗਤਿ ਭਾਉ ਗੁਰ ਕੀ ਮਤਿ ਪੂਰੀ ਅਨਹਦਿ ਸਬਦਿ ਲਖਾਈ ਹੇ॥ 12॥

ਇਕਿ ਨਾਗੇ ਭੂਖੇ ਭਵਹਿ ਭਵਾਏ॥ ਇਕਿ ਹਠੁ ਕਰਿ ਮਰਹਿ ਨ ਕੀਮਤਿ ਪਾਏ॥ ਗਤਿ ਅਵਿਗਤਿ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਬੂਝੈ ਸਬਦੁ ਕਮਾਈ ਹੇ॥ 13॥ ਇਕਿ ਤੀਰਥ ਨਾਵਹਿ ਅੰਨੁ ਨ ਖਾਵਹਿ॥ ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਦੇਹ ਖਪਾਵਹਿ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਤੁ ਬਿਧਿ ਪਾਰਿ ਲੰਘਾਈ ਹੇ ॥ 14॥ ਗੁਰਮਤਿ ਛੋਡਹਿ ਉਝੜਿ ਜਾਈ॥ ਮਨਮੁਖਿ ਰਾਮੁ ਨ ਜਪੈ ਅਵਾਈ॥ ਪਚਿ ਪਚਿ ਬੂਡਹਿ ਕੂੜੁ ਕਮਾਵਹਿ, ਕੂੜਿ ਕਾਲੁ ਬੈਰਾਈ ਹੇ॥ 15॥ ਹੁਕਮੇ ਆਵੈ ਹੁਕਮੇ ਜਾਵੈ॥ ਬੂਝੈ ਹੁਕਮੁ ਸੋ ਸਾਚਿ ਸਮਾਵੈ॥ ਨਾਨਕੁ ਸਾਚੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ਗੁਰਮੁਖਿ ਕਾਰ ਕਮਾਈ ਹੇ॥ 16॥5॥

Maru Mehla 1: Saachaiy maylay, Shabad(i) milaayay. Ja Tis(u) bhaana, sehj(i) smaayay. Tirbhuvun Jot(i) dhuree Permayshur(i), uver(u) na dooja bhaayi hey. 1. Jis kay chaakur, Tis kee sayva. Shabad(i) puteejaiy, Alukh Abhayva. Bhugtaan ka goonkaari Kerta, bukhsh(i) luyyay vudiyaayi hey. 2. Daynday toat(i) na aavaiy Saachay. Laiy, laiy mookur(i) paunday kaachay. Mool(u) na boojheh(i), Saach(i) na reejheh(i), doojaiy bherm(i) bhoolaayi hey. 3. Gurmukh(i) jaag(i) ruhhay din raati. Saachay kee liv Gurmukh(i) jaati. Munmukh soyay ruhhay, say lootay, Gurmukh(i) saabut(u) bhaayi hey. 4. --------

Word Meaning: Bhaana = Will; likes. Sehj(i) = in the high spiritual state. Tirbhuvun = the universe. Dhuree = placed. Uver(u) = other. Bhaayi = oh brother. 1.
Chaakur = servants. Puteejaiy = is moved (pleased). Abhayva = whose secrets cannot be known. Goonkaari = source of virtues. Bukhsh = forgive. 2.
Toat(i) = shortage. Mookur Paunday = deny. Kaachay = followers of own mind; ungrateful. Mool(u) = origin; root. Saach(i) = in Waheguru. Reejhaiy = pleased. 3.
Jaag(i) Ruhhay = stay alert. Liv = focus on. Lootay = robbed. Saabut(i) = do not lose. 4.

MEANING: With His Will, Waheguru connects His devotees with Him when they recite Guru's Shabad (sing Waheguru's praise), and stay in the high spiritual state. Waheguru has placed His Light in the whole universe (is omnipresent). There is none other like Him. 1. The incomprehensible Waheguru, whose secrets cannot be known, is pleased with Guru's Shabad. It pays only if a person serves his master (provider), so, the man should serve (sing Waheguru's praise) who is the true Provider for all. The Creator (Waheguru) is the source of all the noble qualities for His devotees, and it is an honour for the devotees who acquire such qualities. 2. Waheguru never experiences any shortage in His largesse to the living beings, but the ungrateful deny receiving them (they believe that they acquired them with their own efforts). They do not realize the root (the source) of all the gifts (Waheguru), are not pleased (impressed) with Him (His gifts), and are misled by the illusions of Maya. 3. Guru's Sikhs learn to meditate on Waheguru's Naam from the Guru, and stay alert day and night against the attacks of the five demons, and do not lose their noble qualities, whereas the Maya worshippers are negligent and are robbed of their good qualities. 4.

---------- Koorraiy aavaiy, koorraiy jaavaiy. Koorraiy raati, koorr(u) kmaavaiy. Shabad(i) milay say Durgeh paiyndhay, Gurmukh(i) soort(i) smaayi hey. 5. Koorr(i) mootthi, ttuggi tthug vaarri. Jiyon vaarri, ojaarr(i) oojaarri. Naam binaa kichh(u) saad(i) na laagaiy, Hur(i) bisriyain dookh(u) paayi hey. 6. Bhojun(u) Saach(u) milaiy aghaayi. Naam ruttan saachi vudiyaayi. Cheenaiy aap(u), puchhaanaiy Soyee, joti Jot(i) milaayi hey. 7.

(PAGE 1025): Naavhoun bhoolli choataan khaayay. Buhout(u) siyaanup bherm na jaayay. Puch(i), puch(i) mooyay achayt, na chayteh(i), ujgur(i) bhaar(i) ludaayi hey.8.

Word Meaning: Koorraiy = dealers in the perishables. Raati = imbued; intoxicated. Paiyndhay = are given the robe of honour. Soort(i) = mind. 5.
Mootthi = robbed = Tthuggi. Tthugg = robbers (the five demons). Vaarri = crop. Oojaarri = plundered. Saad(i) = tasty. Bisriyaan = forgetting. 6.
Aghaayi = contentment. Cheenaiy = recognizes; analyzes. Soyee = Waheguru. Joti = human soul. Jot(i) = Waheguru's Soul. 7. Choataan Khaayay = is punished; suffers. Siyaanup = cleverness. Bherm = illusions. Puch(i) Puch(i) = in suffering. Achayt = negligent. Chayteh(i) = remember. Ujgur Bhaar(i) = python (heavy load). 8.

MEANING: Those who are imbued with the love for the perishables work for them, and keep taking births and dying. But, the minds of the Guru's Sikhs stay focused on Waheguru's Naam because of which they get connected with Him, and are honoured in His Court. 5.
Like a crop in the wilderness (unguarded), which is plundered by others, the dealers in perishables are robbed of their qualities by the five demons as robbers. The man suffers by forgetting Waheguru, and does not find anything spiritually tasteful (enjoyable). 6.
However, one becomes fully contented when he takes the food of Waheguru's jewel-like Naam, which is the everlasting honour for him. The man, who analyzes himself, also recognizes Waheguru (gets connected with Him), and his soul merges with Him. 7.
On the other hand, the man who forgets (ignores) Waheguru's Naam suffers in life. The wiser he thinks of himself, the more he is misled by the captivating Maya. The unaware (ignorant) does not remember Waheguru, and burdens himself with sinful deeds, and suffers from spiritual death. 8.

--------- Bin(u) baad birodheh(i) koyee haahi. Mein daykhaalhou, tis(u) salaaheen. Mun(u), tun(u) urp(i) milaiy Jugjeevun(u), Hur(i) siyoun bunut bunaayi hey. 9. Prubh kee gut(i), mit(i) koyay na paavaiy. Jay ko vudda kuhaayay, vudaayi khaavaiy. Saachay Sahib toat(i) na dateen, sugli tineh(i) oopaayi hey. 10. Vuddi vudiyaayi Vaypervaahay. Aap(i) oopaayay, daan(u) smaahay. Aap(i) duyyal(u), door(i) nuhee Daata, miliya sehj(i) rujaayi hey. 11. Ikk(i) sogi, ikk(i) roag(i) viyaapay. Jo kichh(u) kuray, su Aapay, Aapay. Bhugut(i) bhaaou, Gur kee mut(i) poori, Unhud(i) Shabad(i) lukhaayi hey. 12. -------

Word Meaning: Baad = disputes. Birodheh(i) = opposition. Urp(i) = offer. Bunut Bunaayi = created system. 9. Gut(i) = transcendence. Mit(i) = measurements. Vudaayi Khaayay = feeds on his ego. Dateen = in His largess (endowments). Sugli = the whole world. 10.
Vaypervaahay = the care-free God. Daan = gifts. Smaahay = delivers. Sehj(i) = in peaceful state. Rujaayi = with His Will. 11.
Ikk(i) = many. Sogi = suffering in grief. Roag(i) Viyaapay = gripped by ailments. Bhaaou = love. Unhud(i) = in the immortal Waheguru. Lukhaayi = shows self. 12.

MEANING: There is no one in this world who is not involved in disputes and in opposing others. I will sing praises of such an individual if you show me one. Waheguru, which is the soul of the world, has created such a system for union with Him that He can be connected with Him only when the devotee offers his mind (wisdom) and his body in His service. 9.
Nobody can find the transcendence and the size of Waheguru. If someone considers himself great, he feeds on his ego (and ignores Waheguru). But, Waheguru, which has created the

whole world, keeps giving His gifts (even to the egoists) without experiencing any shortage. 10. It is an amazing greatness of Waheguru that He creates the world, delivers food and other gifts (like coal, gas, metals, etc.) to the living beings, and is yet care-free. The compassionate Waheguru is not far from us, and we can be connected with Him in the high spiritual state as per His Will. 11.
Some suffer from grief, while others are gripped by many ailments, but it is Waheguru who controls everything. Waheguru reveals Himself to the devotee who worships Him with love and with the perfect Advice of the Guru, and the devotee feels as if auto-playing Divine music is playing in his mind. 12.

--------- Ikk(i) naangay bhookhay, bhuvveh(i) bhuvaayay. Ikk(i) hutth(u) kur(i) mureh(i), na keemut(i) paayay. Gut(i), uvigut(i) kee saar na jaanaiy, boojhaiy Shabad(u) kmaayi hey. 13. Ikk(i) teeruth naaveh(i), unn(u) na khaaveh(i), Ikk(i) ugun(i) julaaveh(i), dayh khupaaveh(i). Ram Naam bin(u) mookut(i) na hoyee, kit(u) bidh(i) paar(i) lunghaayi hey. 14. Gurmut(i) chhodeh(i) oojhurr(i) jaayi. Munmukh(i) Ram na jupaiy avaayi. Puch(i), puch(i) boodeh(i), koorr(u) kmaaveh(i), koorr(i) kaal(u) baiyraayi hey. 15. Huqamay aavaiy, Huqamay jaavaiy. Boojhaiy Huqam(u), so Saach(i) smaavaiy. Nanak, Saach(u) milaiy mun(i) bhaavaiy, Gurmukh(i) kaar kmaayi hey. 16.5.
Word Meaning: Naangay = without clothes. Bhuvveh(i) = wander around. Bhuvaayay = made to wander by Waheguru. Hutth(u) = obstinacy. Mureh(i) = die (spiritually). Gut(i) = high spirits. Uvigut(i) = in low spirits. Saar = worth. Boojhaiy = understand. 13.
Unn(u) = food. Khupaaveh(i) = cause suffering for. Kit(u) Bidh(i) = by what means. Paar(i) Lunghaayi = go across (the world-sea). 14.
Oojhurr(i) = in wilderness (lost far away from the destination). Avaayi = unfortunate. Puch(i) Puch(i) = in suffering. Boodeh(i) = drown; fail. Koorr(u) = falsehood. Koorr(i) = in falsehood. Kaal(u) = (spiritual) death. Baiyraayi = enemy. 15. Kaar = business of the Naam. 16.
MEANING: (Strange things happen in the world), Waheguru makes some people wander around hungry and unclothed, while some invite spiritual death because of their obstinacy (and ego), for which they get no recognition in Waheguru's Court. They do not know the worth of the high and low spirits (in spirituality) which can be understood (realized) only by acting on the Advice of the Guru. 13.
Some people take dips at holy places and do not eat grain foods, while others torture themselves by building fire around them on hot days to please some god, but cannot achieve emancipation. There is no other way to swim across the world-sea (get emancipation and merge with Waheguru) without His Naam. 14. Those who do not follow the Guru's Advice are misled away from their destination (of union with Waheguru). The worshippers of Maya do not recite Waheguru's Naam because of their obstinacy (ego), and suffer by drowning in the world-sea (get strongly trapped in Maya), and work harder and harder for the perishables, which become their enemy, and lead to their spiritual death. 15.
The man comes to the world with Waheguru's Huqam, and leaves it with His Huqam. Those who understand Waheguru's Huqam merge into Him. One connects with Waheguru when he loves Him and leads his life following the Guru's Advice, oh Nanak. 16.5

ਮਾਰੂ ਮਹਲਾ 1॥ ਆਪੇ ਕਰਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਜਿਨਿ ਆਪੇ ਆਪਿ ਉਪਾਇ ਪਛਾਤਾ॥ ਆਪੇ ਸਤਿਗੁਰੁ ਆਪੇ ਸੇਵਕੁ ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹੇ॥ 1॥ ਆਪੇ ਨੇੜੈ ਨਾਹੀ ਦੂਰੇ॥ ਬੂਝਹਿ ਗੁਰਮੁਖਿ ਸੇ ਜਨ ਪੂਰੇ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਅਹਿਨਿਸਿ ਲਾਹਾ ਗੁਰ ਸੰਗਤਿ ਏਹ ਵਡਾਈ ਹੇ॥ 2॥ ਜੁਗਿ ਜੁਗਿ ਸੰਤ ਭਲੇ ਪ੍ਰਭ ਤੇਰੇ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਰਸਨ ਰਸੇਰੇ॥ ਉਸਤਤਿ ਕਰਹਿ ਪਰਹਰਿ ਦੁਖੁ ਦਾਲਦੁ ਜਿਨ ਨਾਹੀ ਚਿੰਤ ਪਰਾਈ ਹੇ॥

3॥ ਓਇ ਜਾਗਤ ਰਹਹਿ ਨ ਸੂਤੇ ਦੀਸਹਿ॥ ਸੰਗਤਿ ਕੁਲ ਤਾਰੇ ਸਾਚੁ ਪਰੀਸਹਿ॥ ਕਲਿਮਲ ਮੈਲੁ ਨਾਹੀ ਤੇ ਨਿਰਮਲ ਓਇ ਰਹਹਿ ਭਗਤਿ ਲਿਵ ਲਾਈ ਹੇ॥ 4॥
ਬੂਝਹੁ ਹਰਿ ਜਨ ਸਤਿਗੁਰ ਬਾਣੀ॥ ਏਹੁ ਜੋਬਨੁ ਸਾਸੁ ਹੈ ਦੇਹ ਪੁਰਾਣੀ॥ ਆਜੁ ਕਾਲਿ ਮਰ ਜਾਈਐ ਪ੍ਰਾਣੀ ਹਰਿ ਜਪੁ ਜਪਿ ਰਿਦੈ ਧਿਆਈ ਹੇ॥ 5॥ ਛੋਡਹੁ ਪ੍ਰਾਣੀ ਕੂੜ ਕਬਾੜਾ॥ ਕੂੜੁ ਮਾਰੇ ਕਾਲੁ ਉਛਾਹਾੜਾ॥ ਸਾਕਤ ਕੂੜਿ ਪਚਹਿ ਮਨਿ ਹਉਮੈ ਦੁਹੁ ਮਾਰਗਿ ਪਚੈ ਪਚਾਈ ਹੇ॥ 6॥
(ਅੰਗ 1026)॥ ਛੋਡਿਹੁ ਨਿੰਦਾ ਤਾਤਿ ਪਰਾਈ॥ ਪੜਿ ਪੜਿ ਦਝਹਿ ਸਾਤਿ ਨ ਆਈ॥ ਮਿਲਿ ਸਤਸੰਗਤਿ ਨਾਮੁ ਸਲਾਹਹੁ ਆਤਮਰਾਮੁ ਸਖਾਈ ਹੇ॥ 7॥ ਛੋਡਹੁ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬੁਰਿਆਈ॥ ਹਉਮੈ ਧੰਧੁ ਛੋਡਹੁ ਲੰਪਟਾਈ॥ ਸਤਿਗੁਰ ਸਰਣਿ ਪਰਹੁ ਤਾ ਉਬਰਹੁ ਇਉ ਤਰੀਐ ਭਵਜਲੁ ਭਾਈ ਹੇ॥ 8॥ ਆਗੈ ਬਿਮਲ ਨਦੀ ਅਗਨਿ ਬਿਖੁ ਝੇਲਾ॥ ਤਿਥੈ ਅਵਰੁ ਨ ਕੋਈ ਜੀਉ ਇਕੇਲਾ॥ ਭੜ ਭੜ ਅਗਨਿ ਸਾਗਰੁ ਦੇ ਲਹਰੀ ਪੜਿ ਦਝਹਿ ਮਨਮੁਖ ਤਾਈ ਹੇ॥ 9॥ ਗੁਰ ਪਹਿ ਮੁਕਤਿ ਦਾਨੁ ਦੇ ਭਾਣੈ॥ ਜਿਨਿ ਪਾਇਆ ਸੋਈ ਬਿਧਿ ਜਾਣੈ॥ ਜਿਨ ਪਾਇਆ ਤਿਨ ਪੂਛਹੁ ਭਾਈ ਸੁਖੁ ਸਤਿਗੁਰ ਸੇਵ ਕਮਾਈ ਹੇ॥ 10॥ ਗੁਰ ਬਿਨੁ ਉਰਝਿ ਮਰਹਿ ਬੇਕਾਰਾ॥ ਜਮੁ ਸਿਰਿ ਮਾਰੇ ਕਰੇ ਖੁਆਰਾ॥ ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਨਰ ਨਿੰਦਕ ਡੂਬਹਿ ਨਿੰਦ ਪਰਾਈ ਹੇ॥ 11॥ ਬੋਲਹੁ ਸਾਚੁ ਪਛਾਣਹੁ ਅੰਦਰਿ॥ ਦੂਰਿ ਨਾਹੀ ਦੇਖਹੁ ਕਰਿ ਨੰਦਰਿ॥ ਬਿਘਨੁ ਨਾਹੀ ਗੁਰਮੁਖਿ ਤਰੁ ਤਾਰੀ ਇਉ ਭਵਜਲੁ ਪਾਰਿ ਲੰਘਾਈ ਹੇ॥ 12॥
ਦੇਹੀ ਅੰਦਰਿ ਨਾਮੁ ਨਿਵਾਸੀ॥ ਆਪੇ ਕਰਤਾ ਹੈ ਅਬਿਨਾਸੀ॥ ਨਾ ਜੀਉ ਮਰੈ ਨ ਮਾਰਿਆ ਜਾਈ ਕਰਿ ਦੇਖੈ ਸਬਦਿ ਰਜਾਈ ਹੇ॥ 13॥ ਓਹੁ ਨਿਰਮਲੁ ਹੈ ਨਾਹੀ ਅੰਧਿਆਰਾ॥ ਓਹੁ ਆਪੇ ਤਖਤਿ ਬਹੈ ਸਚਿਆਰਾ॥ ਸਾਕਤ ਕੂੜੈ ਬੰਧਿ ਭਵਾਈਅਹਿ ਮਰਿ ਜਨਮਹਿ ਆਈ ਜਾਈ ਹੇ॥ 14॥ ਗੁਰ ਕੇ ਸੇਵਕ ਸਤਿਗੁਰ ਪਿਆਰੇ॥ ਓਹਿ ਬੈਸਹਿ ਤਖਤਿ ਸੁ ਸਬਦੁ ਵੀਚਾਰੇ॥ ਤਤੁ ਲਹਹਿ ਅੰਤਰਗਤਿ ਜਾਣਹਿ ਸਤ ਸੰਗਤਿ ਸਾਚੁ ਵਡਾਈ ਹੇ॥ 15॥ ਆਪਿ ਤਰੈ ਜਨੁ ਪਿਤਰਾ ਤਾਰੇ॥ ਸੰਗਤਿ ਮੁਕਤਿ ਸੁ ਪਾਰਿ ਉਤਾਰੇ॥ ਨਾਨਕੁ ਤਿਸ ਕਾ ਲਾਲਾ ਗੋਲਾ ਜਿਨਿ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਲਾਈ ਹੇ॥16॥6॥

Maru Mehla 1: Aapay Kerta, Purakh(u) Bidhaata. Jin(i) Aapay, Aap(i) oopaayay, puchhaata. Aapay Satgur(u), Aapay sayvuk(u), Aapay srisht(i) oopaayi hey. 1. Aapay nayrraiy, naahi dooray. Boojheh(i) Gurmukh(i), say jun pooray. Tin kee sungut(i) ehinis(i) laaha, Gur sungut(i) eh vudaayi hey. 2. Joog(i), joog(i) sunt bhulay Prubh Tayray. Hur(i) goon gaaveh(i) rusn rusayray. Oostut(i) kureh(i), purhur(i) dookh(u), daalud(u), jin naahi chint puraayi hey. 3. Oye jaagut ruhheh(i), na sootay deeseh(i). Sungut(i), kool taaray, Saach(u) preeseh(i). Kulmul(i) maiyl(u) naahi, tay nirmul, oye ruhheh(i) bhugat(i) liv laayi hey. 4. --------

Word Meaning: Purakh(u) = Living Power. Bidhaata = the carver of our fates. Puchhaata = recognizes; looks after. Srisht(i) = world. 1. Nayrraiy = close. Boojheh(i) = understand. Pooray = perfect (full of noble qualities). Ehinis(i) = day and night. Laaha = benefit. 2. Bhulay = noble; acceptable to Waheguru. Rusn = tongue. Rusayray = with sweetness. Oostut(i) = praise. Purhur(i) = push away; get .rid of. Daalud(u) = poverty; laziness. Chint Puraayi = worry; concern (that they may be ridiculed by others). 3.
Oye = they. Kool = all. Preeseh(i) = disseminate. Kulmul = sins. Tay = those. Nirmul(u) = pure. Liv Laayi = stay connected. 4.

MEANING: The Supreme Being Waheguru, who is also the carver of our fates, creates the world by Himself and looks after it. He Himself is the eternal Guru, and being present in everyone, He is also the devotee. He Himself has created the world. 1.
He is very close to us and not far away. Those who internalize this fact in the shelter of the Guru become perfect (possess all the God-like noble qualities). One benefits spiritually in their company; this is the greatness of the Guru's shelter (His guidance). 2.
There have been such noble devotees of Yours in every eon, who sing Your praise with the tongue while enjoying its sweetness, oh Waheguru. Not worrying about any negative criticism by others, they sing Waheguru's praise whereby all their sufferings, and their laziness (poverty of mind) disappear. 3. They always stay alert against the attacks of Maya, and are never seen to be negligent. They disseminate Waheguru's Message, and salvage all those in

their company. They are pure at heart and have no filth of vices. They worship Waheguru by staying connected to Him. 4.
---------- Boojhou Hur(i) jun Satgur Bani. Eh(u) jobun(u), saas(u) haiy dayh pooraani. Aaj(u) kaal(i) mur jaayiyaiy puraani, Hur(i) jup(u) jup(i) ridaiy dhiyaayi hey. 5. Chhodhou puraani koorr(u) kubaarra. Koorr(u) maary, kaal(u) oochhaahrra. Saakut koorr(i) pucheh(i), mun(i) haumein, doohoon maarug(i) puchaiy, puchaayi hey. 6.
(PAGE 1026): Chhodihou ninda taat(i) puraayi. Purrh(i), purrh(i) dujheh(i) shaant(i) na aayi. Mil(i) sutsungut(i) Naam(u) slaahou, Aatum Ram(u) sukhaayi hey. 7. Chhodhou kaam(u) kroadh(u) booriyaayi. Haumein dhundh(u), chhodhou lumptaayi. Satgur shern(i) purhou, ta ooburhou, iyoun turiyaiy bhuvjul bhaayi hey. 8. --------
Word Meaning: Boojhou = understand. Jobun(u) = youth. Dayh = body. Pooraani = ages. Aaj(u) Kaal(i) = any time. Jup(u) = recitation. Jup(i) = by reciting. Ridaiy = in heart. 5.
Koorr(u) Kubaarra = talks about Maya. Kaal(u) = death. Oochhaahrra = with enthusiasm (vigour). Saakut = worshippers of Maya. Koorr(i) = in thoughts of perishables. Pucheh(i) = suffer. Doohoon Maarug(i) = on two paths – love for Maya, and haumein. 6.
Chhodihou = give up. Ninda = vilification. Taat(i) = jealousy. Puraayi = of others. Dujheh(i) = burn at heart; suffer. Shaant(i) = peacefulness. Slaahou = praise. Aatum Ram(u) = God. Sukhaayi = friend. 7. Booriyaayi = bad deeds. Dhundh(u) = tasks rooted in Maya; greed. Lumptaayi = lust. Ooburhou = find salvation. Bhuvjul = the world-sea. 8.

MEANING: Understand (internalize) Satguru's Bani, oh, the devotees of Waheguru. The youthfulness of today will change into old age, and you will have difficulty in breathing, and you can die anytime, oh man. So, recite Waheguru's Naam from the core of your heart, now. 5. Forget all your talking about Maya (the perishables). (Spiritual) death kills such people with vigour. Full of ego, the Maya-worshippers suffer because of their pursuit of the perishables. These two paths – love for Maya, and haumein – cause huge suffering and humiliation (in Waheguru's Court). 6.
Quit vilification and jealousy of others, oh my friends. Pundits read the holy books, but never attain peace of mind. Sing praise of Waheguru in the company of the holy saints, when Waheguru will be your friend forever, oh my friends. 7.
Quit (control) your lust, rage, and bad deeds. Get rid of your haumein, lust, and greed, and take Satguru's shelter, oh my friends. This is how you can swim across the world's seas and find salvation. 8.

--------- Aagaiy bimul nudee ugun(i), bikh(u) jhayla. Tithaiy uver(u) na koyee, jeeou ikayla. Bhurr, bhurr, ugun(i) saagur(u) day lehri, purr(i) dujheh(i) munmukh taayeen hey. 9. Gur peh(i) mookut(i) daan(u), day Bhaanaiy. Jin(i) paaya, soyee bidh(i) jaanaiy. Jin(i) paaya, Tinh poochhou bhaayi, sookh(u) Satgur sayv kmaayi hey. 10. Gur bin(u) oorjh(i) mureh(i) baykaara. Jum(u) sir(i) maaray, kuray khooaara. Baandhay, mookut(i) naahi nur ninduk, doobeh(i) nind puraayi hey. 11. Bolhou Saach(u), puchhaanhou undar(i). Door(i) naahi, daykhou kur(i) nundar(i). Bighun(u) naahi, Gurmukh(i) tur(u) taari, iyoun bhuvjul(u) paar(i) lunghaayi hey. 12. ---------
Word Meaning: Aagaiy = on the path. Bimul Ugun(i) = pure fire. Bikh(u) = poisonous worldly desires (sensual pleasures). Jhayla = large flames. Bhurr Bhurr = roaring flames. Lehri = mind-captivating waves. Purr(i) Taayeen = falling on. 9.
Peh(i) = with; in possession. Mookut(i) Daan(u) = donation of emancipation (Waheguru's Naam). Bhaanaiy = with own Will. Bidh(i) = ways; means. Sayv Kmaayi = serving the Guru (obeying His Advice). 10.

Oorjh(i) = trapped in. Baykaara = vices. Khooaara = causes humiliation. Baandhay = trapped. Ninduk = vilifiers. Puraayi = of others. 11.
Puchhaanhou = recognize. Nundar(i) = deep sight. Bighun(u) = impediment. Tur(u) = swim. Paar(i) Lunghaayi = ferries across. 12.
MEANING: (Without taking Satguru's shelter), there is a river of pure fire (of worldly desires), and huge flames of poisonous attractions of Maya on the journey of life of the Maya-worshippers. The man is all alone on his journey, and there is nobody to help him, as the roaring flames in the ocean of mind-captivating worldly attractions engulf him, and he suffers from the burning of his soul (mind). 9.
The Guru is the source of emancipation, and He gives (Waheguru's Naam) as donation at His Will (to whom He likes). Only those who know the means (how to acquire it) receive it. If you ask them, they will tell you that one acquires blissfulness by serving the Guru. 10.
Without the Guru's shelter, trapped in immoral activities, one suffers spiritual death. The Angel of justice hits him on the head, and the individual suffers humiliation. Trapped in their own behaviour (nature), the vilifiers of others, drown in the world-sea and do not get salvation. 11. Recite Waheguru's Naam, and recognize Him in your heart. If you watch carefully, you will see that He is not far from you. If one learns how to swim across the world-sea in the shelter of the Guru, he experiences no impediment to go across (and be united with Waheguru). 12.

---------- Dayhi undar(i) Naam(u) nivaasi. Aapay Kerta haiy abinaashi. Na jeeou muraiy, na maariya jaayi, kur(i) daykhaiy, Shabad(i) Rujaayi hey. 13. Oh(u) nirmul(u) haiy, naahi undhiyaara. Oh(u) Aapay Tukhut(i) buhhaiy Sachiyaara. Saakut koorraiy, bundh(i) bhuvaayiyeh(i), mur(i) junumeh(i), aayi, jaayi hey. 14. Gur kay sayvuk Satgur piyaray. Oh(i) baiseh(i) tukhut(i) su Shabad(u) veechaaray. Tutt(u) luhheh(i) untargut(i) jaaneh(i), Sat sungut(i) Saach(u) vudaayi hey. 15. Aap(i) turaiy, jun(i) pitraan taaray. Sungut(i) mookut(i), su paar(i) ootaaray. Nanak(u), tis ka laala goala, jin(i) Gurmukh(i) Hur(i) liv laayi hey. 16.6.
Word Meaning: Dayhi = body; heart. Nivaasi = resident. Abinaashi = immortal. Kur(i) Daykhaiy = creates, and looks after. Shabad(i) = Huqam. Rujaayi = the Lord of Will. 13. Undhiyaara = darkness. Sachiyaara = source of pure truth. Koorraiy = dealers in falsehood. Aayi Jaayi = come and go. 14. Tutt(u) = the essence (Waheguru) Luhheh(i) = acquire. Untargut(i) = in the heart. 15. Pitraan = ancestors. Taaray = bring credit to. Laala Goala = slave. Liv Laayee = are connected with Waheguru. 16.
MEANING: The eternal Waheguru is the creator of the universe, and His Naam (Soul) resides in everybody's heart. (Because man's soul is a part of the Supreme Soul), it never dies, and cannot be killed. It is Waheguru, which creates the world with His Huqam, and looks after it as per His Will. 13. Waheguru is perfectly pure, and there is no darkness of any ignorance in His presence. The source of pure Truth (Waheguru) reigns over the universe. The worshippers of the perishable Maya are tied up and taken through many life forms as a result of which, they keep taking births and dying. 14.
Guru's devotees are dear to Satguru (Waheguru). They occupy the throne of their heart (have full control on their mind) and acquire Waheguru in their heart by pondering on the Guru's Shabad. Guru's Shabad is used to sing Waheguru's praise in the holy gathering. 15.
A true devotee finds salvation for himself and brings credit to his ancestors. Those who join their company (and recite the Naam) are ferried across the world-sea. I am a slave of the devotee who stays connected with Waheguru in Guru's shelter, oh Nanak. 16.6.

ਮਾਰੂ ਮਹਲਾ 1॥ ਕੇਤੇ ਜੁਗ ਵਰਤੇ ਗੁਬਾਰੈ॥ ਤਾੜੀ ਲਾਈ ਅਪਰ ਅਪਾਰੈ॥ ਧੁੰਧੂਕਾਰਿ ਨਿਰਾਲਮੁ ਬੈਠਾ ਨਾ ਤਦਿ ਧੰਧੁ ਪਸਾਰਾ ਹੇ॥ 1॥ ਜੁਗ ਛਤੀਹ ਤਿਨੈ ਵਰਤਾਏ॥ ਜਿਉ ਤਿਸੁ ਭਾਣਾ ਤਿਵੈ ਚਲਾਏ॥ ਤਿਸਹ ਸਰੀਕੁ ਨ ਦੀਸੈ ਕੋਈ ਆਪੇ ਅਪਰ ਅਪਾਰਾ ਹੇ॥ 2॥ ਗੁਪਤੇ ਬੂਝਹੁ ਜੁਗ ਚਤੁਆਰੇ॥ ਘਟਿ ਘਟਿ ਵਰਤੈ ਉਦਰ ਮਝਾਰੇ॥ ਜੁਗੁ ਜੁਗੁ ਏਕਾ ਏਕੀ ਵਰਤੈ ਕੋਈ ਬੂਝੈ ਗੁਰ ਵੀਚਾਰਾ ਹੇ॥ 3॥ ਬਿੰਦੁ ਰਕਤੁ ਮਿਲਿ ਪਿੰਡੁ ਸਰੀਆ॥ ਪਉਣੁ ਪਾਣੀ ਅਗਨੀ ਮਿਲਿ ਜੀਆ॥ ਆਪੇ ਚੋਜ ਕਰੇ ਰੰਗ ਮਹਲੀ ਹੋਰ ਮਾਇਆ ਮੋਹ ਪਸਾਰਾ ਹੇ॥ 4॥ ਗਰਭ ਕੁੰਡਲ ਮਹਿ ਉਰਧ ਧਿਆਨੀ॥ ਆਪੇ ਜਾਣੈ ਅੰਤਰਜਾਮੀ॥ ਸਾਸਿ ਸਾਸਿ ਸਚੁ ਨਾਮੁ ਸਮਾਲੇ ਅੰਤਰਿ ਉਧਰ ਮਝਾਰਾ ਹੇ॥ 5॥

(ਅੰਗ 1027)॥ ਚਾਰਿ ਪਦਾਰਥ ਲੈ ਜਗਿ ਆਇਆ॥ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਪਾਇਆ॥ ਏਕੁ ਵਿਸਾਰੇ ਤਾ ਪਿੜ ਹਾਰੇ ਅੰਧੁਲੇ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ॥ 6॥ ਬਾਲਕੁ ਮਰੈ ਬਾਲਕ ਕੀ ਲੀਲਾ॥ ਕਹਿ ਕਹਿ ਰੋਵਹਿ ਬਾਲੁ ਰੰਗੀਲਾ॥ ਜਿਸ ਕਾ ਸਾ ਤਿਨ ਹੀ ਲੀਆ ਭੂਲਾ ਰੋਵਣਹਾਰਾ ਹੇ॥ 7॥ ਭਰਿ ਜੋਬਨਿ ਮਰਿ ਜਾਹਿ ਕਿ ਕੀਜੈ॥ ਮੇਰਾ ਮੇਰਾ ਕਰਿ ਰੋਵੀਜੈ॥ ਮਾਇਆ ਕਾਰਣਿ ਰੋਇ ਵਿਗੂਚਹਿ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਾ ਹੇ॥ 8॥ ਕਾਲੀ ਹੂ ਫੁਨਿ ਧਉਲੇ ਆਏ॥ ਵਿਣੁ ਨਾਵੈ ਗਥੁ ਗਇਆ ਗਵਾਏ॥ ਦੁਰਮਤਿ ਅੰਧੁਲਾ ਬਿਨਸਿ ਬਿਨਾਸੈ ਮੂਠੇ ਰੋਇ ਪੂਕਾਰਾ ਹੇ॥ 9॥ ਆਪੁ ਵੀਚਾਰਿ ਨ ਰੋਵੈ ਕੋਈ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਸੋਝੀ ਹੋਈ॥ ਬਿਨੁ ਗੁਰ ਬਜਰ ਕਪਾਟ ਨ ਖੂਲਹਿ ਸਬਦਿ ਮਿਲੈ ਨਿਸਤਾਰਾ ਹੇ॥ 10॥ ਬਿਰਧਿ ਭਇਆ ਤਨੁ ਛੀਜੈ ਦੇਹੀ॥ ਰਾਮੁ ਨ ਜਪਈ ਅੰਤਿ ਸਨੇਹੀ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੈ ਮੁਹਿ ਕਾਲੈ ਦਰਗਹ ਝੂਠੁ ਖੁਆਰਾ ਹੇ॥ 11॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲੈ ਕੂੜਿਆਰੋ॥ ਆਵਤ ਜਾਤ ਪੜੈ ਸਿਰ ਛਾਰੋ॥ ਸਾਹੁਰੜੈ ਘਰਿ ਵਾਸੁ ਨ ਪਾਏ ਪੇਈਅੜੈ ਸਿਰਿ ਮਾਰਾ ਹੇ॥ 12॥ ਖਾਜੈ ਪੈਝੈ ਰਲੀ ਕਰੀਜੈ॥ ਬਿਨੁ ਅਭ ਭਗਤੀ ਬਾਦਿ ਮਰੀਜੈ॥ ਸਰ ਅਪਸਰ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਜਮੁ ਮਾਰੇ ਕਿਆ ਚਾਰਾ ਹੇ॥ 13॥ ਪਰਵਿਰਤੀ ਨਰਵਿਰਤਿ ਪਛਾਣੈ॥ ਗੁਰ ਕੈ ਸੰਗਿ ਸਬਦਿ ਘਰੁ ਜਾਣੈ॥ ਕਿਸ ਹੀ ਮੰਦਾ ਆਖਿ ਨ ਚਲੈ ਸਚਿ ਖਰਾ ਸਚਿਆਰਾ ਹੇ॥ 14॥ ਸਾਚ ਬਿਨਾ ਦਰਿ ਸਿਝੈ ਨ ਕੋਈ॥ ਸਾਚ ਸਬਦਿ ਪੈਝੈ ਪਤਿ ਹੋਈ॥ ਆਪੇ ਬਖਸਿ ਲਏ ਤਿਸੁ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਨਿਵਾਰਾ ਹੇ॥ 15॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹੁਕਮੁ ਪਛਾਣੈ॥ ਜੁਗਹ ਜੁਗੰਤਰ ਕੀ ਬਿਧਿ ਜਾਣੈ॥ ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਹੇ॥ 16॥7॥

Maru Mehla 1: Kaytay joog vertay goobaaraiy. Taarri laayi Apur Apaaraiy. Dhoondhukaar(i) niraalum(u) baiyttha, na tud(i) dhundh(u) pusaara hey. 1. Joog chutteeh Tinaiy vertaayay. Jiyoun Tis(u) bhaana, tivaiy chulaayay. Tiseh(i) sreek(u) na deesaiy koyee, Aapay Apur Apaara hey. 2. Gooptay boojhou joog chutooaaray. Ghut(i), ghut(i) vertaiy oodur mujhaaray. Joog, joog Aika, Aikee vertaiy, koyee boojhaiy Gur veechaara hey. 3. Bind(u), rukut(u) mil(i) pind(u) suriyaa. Paun(u), paani, ugnee mil(i) jeeaa. Aapay choaj kuray rung Mehli, hoar Maya moh pusaara hey. 4. -------

Word Meaning: Kaytay = many. Vertaiy = operated; passed. Goobaaraiy = in darkness. Taarri = deep meditation. Apur Apaaraiy = which needs no external help; omnipotent. . Dhoondhukaar(i) = in darkness. Niralum = unaffected by Maya. Dhundh(u) Pusaara = expanse of worldly business. 1. Chhuteeh Joog = 36 eons. Tinaiy = Him (Waheguru). Bhaana = as He liked. Chulaayay = ran the affairs. Sreek(u) = rival. 2. Gooptay = hidden. Boojhou = understand. Chutooaaray = four. Oodhur Mujhaaray = in the belly (heart). Aika Aikee = alone. 3. Bind(u) = male sperm. Rukut = blood; female egg. Pind(u) = body. Suriyaa = created. Jeeya = living beings. Rung Choaj = amazing feats of different kinds. Mehli = the Master of His Palace (universe). 4.

MEANING: There was complete darkness for many eons before the creation of the universe, when the omnipotent and limitless Waheguru was in deep meditation. There was no expanse of Maya, and worldly affairs were yet to come. 1.

Thirty-six eons (a Hindu belief) went by in such darkness, and Waheguru did whatever He liked (stayed in darkness). The Supreme and the limitless Waheguru have no rival. 2.

After the creation of the universe, Waheguru has been, and is, operating hidden in the minds of the people for the last four eons. (Regardless of what the people thought about the supreme

power which controls the universe), A devotee learns in the shelter of the Guru that it is only Waheguru which controls the universe, no matter what the eon is. 3.
Waheguru has created the human body from the union of male sperm and female egg, and all living beings by assembling the basic ingredients – air, water, and fire, etc. Waheguru, which is the Lord of the whole universe, performs amazing feats of different colours, and has created the expanse of Maya, which captivates the living beings. 4.

---------- Gerbh koondul meh(i) oordh dhiyaani. Aapay jaanaiy Untarjaami. Saas(i), saas(i) Sach(u) Naam(u) smaalay, untar(i) oodhur mujhaara hey. 5.
(PAGE 1027): Chaar(i) pdaaruth laiy jug(i) aaya. Shiv shakti ghur(i) vaasa paaya. Aik(u) visaaray, ta pirr haaray, undhulay Naam(u) visaara hey. 6. Baaluk(u) muraiy, baaluk kee leela. Keh(i), keh(i) roveh(i) baal(u) rungeela. Jis ka sa, Tin hee leeya, bhoola rovunhaara hey. 7. Bhur(i) jobun(i) mur(i) jaah(i), k(i) keejaiy. Mayra, mayra, kur(i) roveejaiy. Maya kaarun(i) royay vigoocheh(i), dhrig(u) jeevun sunsaara hey. 8.--
Word Meaning: Gerb Koondul = in the womb. Oordh = upside down. Dhiyaani = meditating. Untarjaami = omniscient. Saas(i) = breath. Smaalay = remembers. 5.
Chaar Pdaaruth = the four wished things – morality, wealth, fulfilment of wishes, and salvation. Shiv Shakti = Waheguru's Maya. Aik = Waheguru. Visaaray = forget. Pirr Haaray = loses the rink (game of life). 6. Baaluk(u) = child. Leela = lovely games (naughtiness). Rungeela = colourful. Bhoola = mistaken 7.
Bhur(i) Jobun(i) = in the prime of youth. K(i) Keejaiy = what can be done. Kaarun = for the sake of. Vigoocheh(i) = suffer humiliation. Dhrig(u) = condemnable. 8.
MEANING: The fetus, which grows upside down in the mother's womb, is believed to focus its mind on Waheguru and to recite His Naam with every breath. The omniscient Waheguru knows the truth. 5. The man becomes attached to Maya from the moment he is born and wishes for four things in life: morality, wealth, the fulfillment of wishes, and emancipation. But he loses the game (purpose) of life if he forgets Waheguru's Naam, which the blind (ignorant) man exactly does. 6.
It is also one's attachment to Maya (worldly bonds) that makes him cry at the death of a relative. If a child dies in the family, the family cries to remember their lovely and colourful naughtiness. However, they are mistaken to cry over the loss, because he entered the family as per the Will of Waheguru, and He took him back with His own Will. 7.
What can the man do if a relative dies in the prime of his youth? (He is helpless and cannot do anything about that. The family again cries that he was theirs (which, actually, he never was). Such a life is condemnable (not approved by Waheguru) in which people cry due to the loss of worldly attachments (things which are not their true possessions). 8.

-------- Kaali hoo, phoon(i) dhaulay aayay. Vin(u) Naavaiy, guth(u) guyya guvaayay. Doormut(i) undhula binus(i) binaasaiy, mootthay royay pookaara hey. 9. Aap(u) veechaar(i) na rovaiy koyee. Satgur(u) milaiy ta sojhi hoyee. Bin(u) Gur bujjur kpaat na khooleh(i), Shabad(i) milaiy nistaara hey. 10. Birdh(i) bhuyya, tun(u) cheejaiy dahyi. Ram(u) na jupyee, unt(i) snayhi. Naam(u) visaar(i) chullaiy mooh(i) kaalay, Durgeh jhootth(u) khooaara hey. 11. Naam(u) visaar(i) chullaiy koorriyaaro. Aavut jaat purraiy sir chaaro. Sahoor-rray ghur(i) vaas(i) na paayay, payiurraiy sir(i), maara hey. 12.
Word Meaning: Phoon(i) = then. Dhaulay = grey hair. Guth(u) = initial capital (spirituality). Guvaayay = loses. Doormut(i) = immoral thinking. Binaasaiy = is destroyed. Mootthay = robbed. 9. Rovaiy = cries; repents. Bujjur Kpaat = (indestructible) doors of concrete

guarding the mind. Nistaara = salvation. 10. Birdh Bhuyya = becomes old. Chheejaiy = weakens. Dayhi = body. Snayhi = loving; friend. 11.
Koorriyaaro = deales in falsehood (the perishables). Sir Chhaaro = dust on the head (are disgraced). Sahoor-rray Ghur(i) = in the next world (Waheguru's Court). Vaas(i) = stay. Payiurraiy = this world. Sir Maara = suffer humiliation. 12.
MEANING: Man's black hair (youth) turns into grey (old age); but without Waheguru's Naam, the blind of spiritual wisdom, leaves the world, losing even his original spirituality (he was born with). Robbed of his noble qualities because of his immoral thinking, such an individual invites spiritual death and then cries for help. 9.
Nobody repents for (realizes) his own mistakes with his own thinking. He comes to realize them only in the shelter of the Guru. The strong doors closing his mind to reality do not open without taking the Guru's shelter. One achieves emancipation only with the Guru's Shabad. 10. When the man gets old, his body becomes very weak, and he cannot recite Waheguru's Naam, which is one's true friend at the time of his death. Forgetting Waheguru's Naam, he leaves the world disgraced, and the dealers in falsehood (worldly attractions) suffer humiliation in Waheguru Court. 11. The dealers in perishables leave this world without remembering Waheguru and suffer disgrace by undergoing a long birth-death cycle. They suffered even in this world and are not accepted in Waheguru's Court. 12.

-------- Khaajaiy, paiyjhaiy, rulee kureejaiy. Bin(u) ubh bhugtee, baad(i) mureejaiy. Sur, upsur kee saar na jaanaiy, Jum(u) maaray, kiyya chaara hey. 13. Pervirti, nurvirt(i) puchhaanaiy. Gur kay sung(i) Shabad(i) ghur(u) jaanaiy. Kis hee munda aakh(i) na chullaiy, Sach(i) khuraa, sachiyaara hey. 14. Saach bina Dur(i) sijhaiy na koyee. Saach Shabad(i) paiyjhaiy put(i) hoyee. Aapay bukhsh(i) luyyay Tis(u) bhaavaiy, haumein gerb(u) nivaara hey. 15. Gur kirpa tay Huqam(u) puchhaanaiy. Joogeh, jooguntar kee bidh(i) jaanaiy. Nanak, Naam(u) jup-hou tur(u) taari, Sach(u) taaray, Taarunhaara hey. 16.1.7
Word Meaning: Paijhaiy = wears. Rulee Kureejaiy = enjoy luxuries. Ubh = deep from the heart. Baad(i) = uselessly. Sur Upsur = appropriate and inappropriate times. Saar = worth. Chaara = match; ability to fight. 13.
Pervirti = involvement in worldly affairs. Nurvirt(i) = non-involvement; abstaining. Ghur(u) = permanent residence (union with Waheguru). Munda = bad. Chullaiy = leave the world. Khuraa = pure. Sachiyaara = truthful; having noble qualities. 14.
Sijhaiy = approved. Paiyjhaiy = is honoured. Gerb(u) = conceit. Nivaara = gets rid of. 15. Puchhaanaiy = recognizes. Joogeh Jooguntar(i) = of many eons. Bidh(i) = means; secrets. 16.1.7.
MEANING: The man spends his life eating and wearing well, and enjoying other luxuries of life, but one cannot enjoy true bliss without Waheguru's worship, and suffers spiritual death. They do not know the importance of the appropriate and the inappropriate times, as a result of which the Angel of death punishes them, against which they have no ability to fight. 13.
The true devotee of the Guru understands the significance of the extent of involvement in worldly affairs and of staying detached from them; by singing the Guru's Shabad (Waheguru's praise) in His shelter, he finds his real home (union with Waheguru). Such a devotee with noble qualities leaves this world calling no one bad, and is found to be pure (is honoured) in Waheguru's court. 14.
Nobody is approved (is successful) in Waheguru's Court without His Naam; but the devotee, who sings Waheguru's praise, is given the robe of honour in His Court. Waheguru forgives His favourites eradicate their selfishness and ego, and salvage them. 15.

The true devotee recognizes Waheguru's Huqam with the grace of the Guru, and understands the path which the devotees have followed for eons to get connected with Waheguru. The path (means) to swim across the world-sea is to recite the Naam of the eternal Waheguru which ferries the devotees across the world-sea, oh Nanak. 16.1.7.

ਮਾਰੂ ਮਹਲਾ 1॥ ਹਰਿ ਸਾ ਮੀਤੁ ਨਾਹੀ ਮੈ ਕੋਈ॥ ਜਿਨਿ ਤਨੁ ਮਨੁ ਦੀਆ ਸੁਰਤਿ ਸਮੋਈ। ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਿ ਸਮਾਲੇ ਸੋ ਅੰਤਰਿ ਦਾਨਾ ਬੀਨਾ ਹੇ॥ 1॥ ਗੁਰੁ ਸਰਵਰੁ ਹਮ ਹੰਸ ਪਿਆਰੇ॥ ਸਾਗਰ ਮਹਿ ਰਤਨ ਲਾਲ ਬਹੁ ਸਾਰੇ॥ ਮੋਤੀ ਮਾਣਕ ਹੀਰਾ ਹਰਿ ਜਸੁ ਗਾਵਤ ਮਨੁ ਤਨੁ ਭੀਨਾ ਹੇ॥ ਹਰਿ ਅਗਮ ਅਗਾਹੁ ਅਗਾਧਿ ਨਿਰਾਲਾ॥ ਹਰਿ ਅੰਤੁ ਨ ਪਾਈਐ ਗੁਰ ਗੋਪਾਲਾ॥ ਸਤਿਗੁਰ ਮਤਿ ਤਾਰੇ ਤਾਰਣਹਾਰਾ ਮੇਲਿ ਲਏ ਰੰਗਿ ਲੀਨਾ ਹੇ॥ 3॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਮੁਕਤਿ ਕਿਨੇਹੀ॥ ਓਹੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਸਨੇਹੀ॥ ਦਰਗਹ ਮੁਕਤਿ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਬਖਸੇ ਅਵਗੁਣ ਕੀਨਾ ਹੇ॥ 4॥

(ਅੰਗ 1028)॥ ਸਤਿਗੁਰ ਦਾਤਾ ਮੁਕਤਿ ਕਰਾਏ॥ ਸਭਿ ਰੋਗ ਗਵਾਏ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਏ॥ ਜਮੁ ਜਾਗਾਤਿ ਨਾਹੀ ਕਰੁ ਲਾਗੈ ਜਿਸੁ ਅਗਨਿ ਬੁਝੀ ਠਰੁ ਸੀਨਾ ਹੇ॥ 5॥ ਕਾਇਆ ਹੰਸ ਪ੍ਰੀਤਿ ਬਹੁ ਧਾਰੀ॥ ਓਹੁ ਜੋਗੀ ਪੁਰਖੁ ਓਹੁ ਸੁੰਦਰ ਨਾਰੀ॥ ਅਹਿਨਿਸਿ ਭੋਗੈ ਚੋਜ ਬਿਨੋਦੀ ਉਠਿ ਚਲਤੈ ਮਤਾ ਨ ਕੀਨਾ ਹੇ॥ 6॥ ਸ੍ਰਿਸਟਿ ਉਪਾਏ ਰਹੇ ਪ੍ਰਭ ਛਾਜੈ॥ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰੁ ਗਾਜੈ॥ ਮਨੂਆ ਡੋਲੈ ਦੂਤ ਸੰਗਤਿ ਮਿਲਿ ਸੋ ਪਾਏ ਜੋ ਕਿਛੁ ਕੀਨਾ ਹੇ॥ 7॥ ਨਾਮੁ ਵਿਸਾਰਿ ਦੋਖ ਦੁਖ ਸਹੀਐ॥ ਹੁਕਮੁ ਭਇਆ ਚਲਣਾ ਕਿਉ ਰਹੀਐ॥ ਨਰਕ ਕੂਪ ਮਹਿ ਗੋਤੇ ਖਾਵੈ ਜਿਉ ਜਲ ਤੇ ਬਾਹਰਿ ਮੀਨਾ ਹੇ॥ 8॥ ਚਉਰਾਸੀਹ ਨਰਕ ਸਾਕਤੁ ਭੋਗਾਈਐ॥ ਜੈਸਾ ਕੀਚੈ ਤੈਸੋ ਪਾਈਐ॥ ਸਤਿਗੁਰ ਬਾਹਝੁ ਮੁਕਤਿ ਨ ਹੋਈ ਕਿਰਤਿ ਬਾਧਾ ਗ੍ਰਸਿ ਦੀਨਾ ਹੇ॥ 9॥ ਖੰਡੇਧਾਰ ਗਲੀ ਅਤਿ ਭੀੜੀ॥ ਲੇਖਾ ਲੀਜੈ ਤਿਲ ਜਿਉ ਪੀੜੀ॥ ਮਾਤ ਪਿਤਾ ਕਲਤ੍ਰ ਸੁਤ ਬੇਲੀ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਰਸ ਮੁਕਤਿ ਨ ਕੀਨਾ ਹੇ॥ 10॥ ਮੀਤ ਸਖੇ ਕੇਤੇ ਜਗ ਮਾਹੀ॥ ਬਿਨੁ ਪਰਮੇਸਰ ਕੋਈ ਨਾਹੀ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਮੁਕਤਿ ਪਰਾਇਣਿ ਅਨਦਿਨੁ ਕੀਰਤਨ ਕੀਨਾ ਹੇ॥ 11॥ ਕੂੜੁ ਛੋਡਿ ਸਾਚੇ ਕਉ ਧਾਵਹੁ॥ ਜੋ ਇਛਹੁ ਸੋਈ ਫਲੁ ਪਾਵਹੁ॥ ਸਾਚ ਵਖਰ ਕੇ ਵਾਪਾਰੀ ਵਿਰਲੇ ਲੈ ਲਾਹਾ ਸਉਦਾ ਕੀਨਾ ਹੇ॥ 12॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਖਰੁ ਲੈ ਚਲਹੁ॥ ਦਰਸਨੁ ਪਾਵਹੁ ਸਹਜਿ ਮਹਲਹੁ॥ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹਹਿ ਜਨ ਪੂਰੇ ਇਉ ਸਮਦਰਸੀ ਚੀਨਾ ਹੇ॥ 13॥

ਪ੍ਰਭ ਬੇਅੰਤ ਗੁਰਮਤਿ ਕੋ ਪਾਵਹਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਨ ਕਉ ਸਮਝਾਵਹਿ॥ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨਹੁ ਇਉ ਆਤਮ ਰਾਮੈ ਲੀਨਾ ਹੇ॥ 14॥ ਨਾਰਦ ਸਾਰਦ ਸੇਵਕ ਤੇਰੇ॥ ਤ੍ਰਿਭਵਣਿ ਸੇਵਕ ਵਡਹੁ ਵਡੇਰੇ॥ ਸਭ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂ ਸਿਰਿ ਸਿਰਿ ਦਾਤਾ ਸਭੁ ਤੇਰੋ ਕਾਰਣੁ ਕੀਨਾ ਹੇ॥ 15॥ ਇਕਿ ਦਰਿ ਸੇਵਹਿ ਦਰਦੁ ਵਞਾਏ॥ ਓਇ ਦਰਗਹ ਪੈਧੇ ਸਤਿਗੁਰੂ ਛਡਾਏ॥ ਹਉਮੈ ਬੰਧਨ ਸਤਿਗੁਰਿ ਤੋੜੇ ਚਿਤੁ ਚੰਚਲ ਚਲਣਿ ਨ ਦੀਨਾ ਹੇ॥ 16॥ ਸਤਿਗੁਰ ਮਿਲਹੁ ਚੀਨਹੁ ਬਿਧਿ ਸਾਈ॥ ਜਿਤੁ ਪ੍ਰਭੁ ਪਾਵਹੁ ਗਣਤ ਨ ਕਾਈ॥ ਹਉਮੈ ਮਾਰਿ ਕਰਹੁ ਗੁਰ ਸੇਵਾ ਜਨ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਭੀਨਾ ਹੇ॥ 17॥2॥8॥

Maru Mehla 1: Hur(i) sa meet(u) naahi mein koyee. Jin(i) tun(u), mun(u) deeya, soort(i) smoyee. Serb jeeyaan pritpaal(i) smaalay, so untar(i) daana beena hey. 1. Gur(u) servur(u), hum huns piyaaray. Saagur meh(i) ruttan, laal buhou saaray. Moti, maanuk, heera Hur(i), jus(u) gaavut, mun(u), tun(u) bheena hey. 2. Hur(i) agumm, aghaah(u), agaadh(i) niraala. Hur(i) unt(u) na paayiyaiy, Gur Gopala. Satgur mut(i) taaray Taarunhaara, mayl(i) luyyay rung(i) leena hey. 3. Satgur baajhoun mookut(i) kinayhi? Oh(u) aad(i) joogaadi, Ram sunayhi. Durgeh mookut(i) kuray kur(i) kirpa, bukhshay uvgoon keena hey. 4. ----------

Word Meaning: Sa = like. Meet(u) = friend. Soort(i) = awareness. Smoyee = injected. Pritpaal(i) = raise and nourish. Smaalay = looks after. Daana = wise; provider. Beena = know-all. 1. Servur = pool (ocean) of water. Huns = swans. Ruttan, Laal = jewels and rubies (noble qualities). Moti, Maanuk = pearls. Heera = diamond. Jus(u) = praise. Bheena = imbued. 2. Agumm = inaccessible. Aghaa(u) = which cannot be searched for. Aghaadh(i) = unfathomable. Niraala = unique; detached. Rung(i) = in love. Leena = absorbed. 3. Kinayhi = of what kind? Aad(i) = from the beginning. Sunayhi = loving. Uvgoon Keena = the ignoble deeds performed. 4.

Meaning: There is no friend like Waheguru, who gives you a body and mind and infuses them with awareness. The wise and the know-all Waheguru, which looks after all the living beings, and which raises and nourishes them, is present in your mind. 1.
Satguru is like an ocean full of jewels, pearls, rubies, and diamonds (noble qualities), whereas we are like swans which feed on and can pick the noble qualities from the Satguru ocean. One's mind gets imbued with love for Waheguru when he sings His praise. 2.
Waheguru, which is inaccessible and unfathomable, is also detached from the world, and nobody can find His ends. The captain, Waheguru, ferries us across the world-sea when we act on Guru's Advice, and connects us with Him when we get absorbed in His love. 3.
What kind of emancipation is that without Satguru (there is no emancipation without Him)? His devotees are very dear to Waheguru, who has been here from the very beginning, and before the start of the eons. He forgives our ignoble deeds and grants us emancipation in His Court. 4.

(PAGE 1028): --------- Satgur Daata mookut(i) kuraayay. Subh(i) roag guvaayay, Amrit rus(u) paayay. Jum(u) jagaat(i), naahi kur(u) laagaiy, jis(u) ugun(i) boojhi tthur(u) seena hey. 5. Kaaya huns, preet(i) buhou dhaari. Oh(u) yogi purakh(u), oh(u) soondar(i) naari. Ehinis(i) bhogaiy choaj binodi, ootth(i) chultaiy mutaa na keena hey. 6. Srisht(i) oopaayay ruhhay Prubh chhaajaiy. Paun, paani, baiysuntar(u) gaajaiy. Munooa dolaiy, doot sungut(i) mil(i), so paayay jo kichh(u) keena hey. 7. Naam(u) visaar(i), doakh, dookh suhhiyaiy. Huqam(u) bhuyya, chullna, kiyoun ruhhiyaiy. Nerk koop meh(i) gotay khaavaiy, jiyoun jul tay baahur(i) meena hey. 8. Chauraasih nerk shaakut(u) bhogaayiyaiy. Jaiysa, keechaiy, taiyso paayiyaiy. Satgur baajhoun mookut(i) na hoyee. Kirt(i) bandha grus(i) leena hey. 9. -------

Word Meaning: Daata = provider; Lord. Rus(u) = sweetness. Jagaati = taxman for ignoble deeds. Kur(i) = tax. Ugun(i) = fire (of desires). Tthur(u) = cool; peaceful. Seena = heart; mind. 5. Kaaya = body. Huns = swan; human soul. Dhaari = maintain. Yogi Purakh(u) = wandering like a yogi. Ehinis = day and night; always. Bhogaiy = enjoys. Choaj Binodi = enjoying different tastes of life. Ootth(i) Chullay = when leaves. Mutaa = consultation. 6.
Chhaajaiy = keeps cover on; protects. Gaajaiy = roar; provide shield. Munooa = mind. Dolaiy = wavers. Doot = the five demons. Keena = (result of the) deeds done. 7.
Doakh(u) = blames. Suhhiyaiy = endure. Bhuyya = happened; issued. Koop = deep well. Gotay Khaavaiy = submerges; suffers. Meena = fish. 8.
Chaurassih Nerk = the hell-like conditions in the womb for 8.4 million births in different life forms. Kirt Bandha = result of the deeds done. Grus(i) = trapped in. 9.

MEANING: The Lord of emancipation, Satguru, rids us of our mental (spiritual) ailments, and feeds us the sweet-tasting Waheguru's Naam-Amrit because of which the Angel of justice can impose no tax (punishment for ignoble deeds) on us; our fire of desires is put out, our mind becomes calm (quits wandering), and we get emancipated. 5.
The soul loves the body very much, as if it were a beautiful woman. But the soul is like a yogi, who does not stay at any one place for a long time. The man enjoys the different tastes of life day and night, but the soul does not even consult the body when it leaves it. 6.
After creating the world, Waheguru protects it with the air, water, and fire (energy), which act as a shield. But man's weak mind does not become peaceful under the effect of the five demons; so, it has to suffer the consequences of its deeds. 7.
The man suffers from the accusations of his ignoble deeds, and endures them, and he has to leave the world at the Orders of Waheguru. He suffers in the dark well of hell like a fish out of water. 8. The Maya-worshipper is taken through the hell of the mother's womb in 8.4 million (countless) life forms. He reaps the results of his own doings. He gets trapped in the routine of his ignoble deeds and cannot find emancipation without Satguru. 9.

---------- Khundaydhaar gulee, ut(i) bheerree. Laykha leejaiy til jiyoun peerri. Maat, pitaa, kluttar, soot, bayli naahi, bin(u) Hur(i) rus(u), mookut(i) na keena hey. 10. Meet, sukhay kaytay jug maahi. Bin(u) Gur Permayshur koyee naahi. Gur kee sayva mookut(i) puraayin(i), undin(u) keertun(u) keena hey. 11. Koorr(u) choad(i) Saachay kuou dhaavhou. Jo ichhou, soyee ful(u) paavhou. Saach vukkhur kay vapaari virlay, laiy laaha sauda keena hey. 12. Hur(i), Hur(i) Naam(u) vukkhur(u) laiy chullhou. Dershun(u) paavhou sehj(i) Mehlou. Gurmukh(i) khoaj luhheh(i) jun Pooray, iyoun Sumdershi cheena hey. 13. --------

Word Meaning: Khundaydhaar ------ Bheerree = the narrow path like the edge a sharp dagger. Laykha = account of the deeds done. Til ---- Peerri = like the crushing of sesame seeds in the mill. Kluttar = wife. 10. Sukhay = friends. Kaytay = many. Puraayin = support. Undin(u) = everyday; always. 11. Koorr(u) = falsehood; love for the perishables. Choad(i) = by giving up. Dhaavhou = rush to. Ichhou = as wished. Vukkhur = merchandise. Vapaari = traders. Virlay = rare. Laaha = benefit. Sauda keen = strike deal. 12. Sehj(i) = in high spiritual state. Mehlou = Lord of the world. Waheguru. Khoaj Luhheh(i) = acquire by searching. Sumdershi = unbiased. Iyoun = like this. Cheena = recognizes. 13.

MEANING: The path to the next word is extremely narrow, like the sharp edge of a dagger (the soul has to go through a very tough scrutiny), and the Angel of justice demands the account of the deeds done by the man, and the guilty are punished like the sesame seeds which are crushed in the crushing mill. There is no friend (to help the man) there, including one's mother, father, wife, sons, or any other relative. Without the recitation of Waheguru's sweet Naam, no one gets emancipation. 10.

One may make many close friends in the world, but there is none other than Waheguru to help in His Court. Only service to the Guru (obeying His Advice) supports emancipation, so I sing Waheguru's praise every day. 11. So, quit your love for perishables, and rush to connect with Waheguru whenever your wishes are fulfilled, oh my friends. But only a few individuals deal in the merchandise of Waheguru's Naam and benefit (spiritually) from it. 12. A devotee, who appears in Waheguru's Court with Waheguru's Naam as his merchandise (wealth), gets to have a sight of the Lord of the World (Waheguru) in the high spiritual state. They acquire Waheguru by searching for Him in the shelter of the Perfect Guru; that is the way to recognize (realize) the unbiased Waheguru. 13.

-------- Prubh bayunt, Gurmut(i) ko paaveh(i). Gur kaiy Shabad(i) mun kuou sumjhaaveh(i). Satgur kee Bani Sat(i), Sat(i) kur(i) maanhou, iyoun Aatum Ramaiy leena hey. 14. Nard, Shard, sayvuk Tayray. Tirbhuvun(i) sayvuk vudhou, vudayray. Subh Tayri koodrut(i), Tu sir(i), sir(i) Daata, subh(u) Tayro kaarun keena hey. 15. Ikk(i) Dur(i) sayveh(i), durd(u) vunjaayay. Oye Durgeh paiyndhay Satguru chhudaayay. Haumein bundhun Satgur(i) torray, chit chunchul chullun(i) na deena hey. 16. Satgur milhou, cheenhou bidh(i) saayee. Jit(u) Prubh(u) paavhou gunut na kaayi. Haumein maar(i) kurhou Gur sayva, jun Nanak, Hur(i) rung(i) bheena hey. 17.2.8.

Word Meaning: Bayunt = limitless. Aatum Raamaiy = Waheguru. Leena = absorbed. 14. Nard = a son of Brahma. Shard = Sharda Devi (Saravati, wife of Brahma, goddess of fine arts). Sayvuk = servants. Tirbhuvun = the three-layered universe. Vudhou Vudayray = great (the well known) sages. Kaarun Keena = creation. 15.

Durd = pain; suffering. Vunjaayay = lose; get rid of. Paiyndhay = are honoured. Bubdhun = bonds. Chit Chunchul = fickle mind. Chullun(i) = wander. 16.

Cheenou = recognize. Bidh(i) = means. Gunut = account of deeds. Maar(i) = by killing. Rung(i) = in love. Bheena= imbued. 17.

MEANING: Waheguru is limitless; some rare devotee realizes Him by acting on the Advice of the Guru when he convinces his mind with His Shabad. Believe in Satguru's Bani as the Divine truth; that is how you will realize Waheguru, oh my friends. 14.
Even the well-known sages like Nard and goddesses like Sarasvati, who are believed to be great in the universe, are Waheguru's slaves. You have created the whole universe, and it is all Your nature (power) that You are the provider for everybody, oh Waheguru. 15.
Some devotees serve Waheguru at His Door (obey His Will diligently) and get rid of their mental suffering. Emancipated by Satguru, they are honoured in Waheguru's Court. Satguru breaks the bonds of their haumein and enables them to control their capricious mind. 16.
The means to realize Waheguru is to come to the shelter of Satguru, where one gets connected with Waheguru, and nobody asks for the account of his deeds. Kill your haumein, and serve the Guru; that is how you will get imbued in Waheguru's love, oh Nanak. 17.2.8.

ਮਾਰੂ ਮਹਲਾ 1॥ ਅਸੁਰ ਸਘਾਰਣ ਰਾਮੁ ਹਮਾਰਾ॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਾਮੁ ਪਿਆਰਾ॥ ਨਾਲੇ ਅਲਖ ਨ ਲਖੀਐ ਮੂਲੇ ਗੁਰਮੁਖਿ ਲਿਖੁ ਵੀਚਾਰਾ ਹੇ॥ 1॥ ਗੁਰਮੁਖਿ ਸਾਧੂ ਸਰਣਿ ਤੁਮਾਰੀ॥
(ਅੰਗ 1029) ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਪਾਰਿ ਉਤਾਰੀ॥ ਅਗਨਿ ਪਾਣੀ ਸਾਗਰੁ ਅਤਿ ਗਹਰਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਰਿ ਉਤਾਰਾ ਹੇ॥ 2॥ ਮਨਮੁਖ ਅੰਧੁਲੇ ਸੋਝੀ ਨਾਹੀ॥ ਆਵਹਿ ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਹੀ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਲੇਖੁ ਨ ਮਿਟਈ ਜਮ ਦਰਿ ਅੰਧੁ ਖੁਆਰਾ ਹੇ॥ 3॥ ਇਕਿ ਆਵਹਿ ਜਾਵਹਿ ਘਰਿ ਵਾਸੁ ਨ ਪਾਵਹਿ॥ ਕਿਰਤ ਕੇ ਬਾਧੇ ਪਾਪ ਕਮਾਵਹਿ॥ ਅੰਧੁਲੇ ਸੋਝੀ ਬੂਝ ਨ ਕਾਈ ਲੋਭੁ ਬੁਰਾ ਅਹੰਕਾਰਾ ਹੇ॥ 4॥ ਪਿਰ ਬਿਨੁ ਕਿਆ ਤਿਸੁ ਧਨ ਸੀਗਾਰਾ॥ ਪਰ ਪਿਰ ਰਾਤੀ ਖਸਮੁ ਵਿਸਾਰਾ॥ ਜਿਉ ਬੇਸੁਆ ਪੂਤ ਬਾਪੁ ਕੋ ਕਹੀਐ ਤਿਉ ਫੋਕਟ ਕਾਰ ਵਿਕਾਰਾ ਹੇ॥ 5॥
ਪ੍ਰੇਤ ਪਿੰਜਰ ਮਹਿ ਦੂਖ ਘਨੇਰੇ॥ ਨਰਕਿ ਪਚਹਿ ਅਗਿਆਨ ਅੰਧੇਰੇ॥ ਧਰਮਰਾਇ ਕੀ ਬਾਕੀ ਲੀਜੈ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਵਿਸਾਰਾ ਹੇ॥ 6॥ ਸੂਰਜੁ ਤਪੈ ਅਗਨਿ ਬਿਖੁ ਝਾਲਾ॥ਅਪਤੁ ਪਸੂ ਮਨਮੁਖ ਬੇਤਾਲਾ॥ ਆਸਾ ਮਨਸਾ ਕੂੜੁ ਕਮਾਵਹਿ ਰੋਗੁ ਬੁਰਾ ਬਰਿਆਰਾ ਹੇ॥ 7॥ ਮਸਤਕਿ ਭਾਰੁ ਕਲਰ ਸਿਰਿ ਭਾਰਾ॥ ਕਿਉਕਰਿ ਭਵਜਲੁ ਲੰਘਸਿ ਪਾਰਾ॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥੁ ਆਦਿ ਜੁਗਾਦੀ ਰਾਮ ਨਾਮਿ ਨਿਸਤਾਰਾ ਹੇ॥ 8॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਜਗਿ ਹੇਤੁ ਪਿਆਰਾ॥ ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ॥ਜਮ ਕੇ ਫਾਹੇ ਸਤਿਗੁਰ ਤੋੜੇ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰਾ ਹੇ॥ 9॥
ਕੂੜਿ ਮੁਠੀ ਚਾਲੈ ਬਹੁ ਰਾਹੀ॥ ਮਨਮੁਖ ਦਾਝੈ ਪੜਿ ਪੜਿ ਭਾਹੀ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਗੁਰੂ ਵਡਦਾਣਾ ਨਾਮੁ ਜਪਹੁ ਸੁਖ ਸਾਰਾ ਹੇ॥ 10॥ ਸਤਿਗੁਰ ਤੁਠਾ ਸਚੁ ਦ੍ਰਿੜਾਏ॥ ਸਭਿ ਦੁਖ ਮੇਟੇ ਮਾਰਗਿ ਪਾਏ॥ ਕੰਡਾ ਪਾਇ ਨ ਗਡਈ ਮੂਲੇ ਜਿਸੁ ਸਤਿਗੁਰ ਰਾਖਣਹਾਰਾ ਹੇ॥ 11॥ ਖੇਹੂ ਖੇਹ ਰਲੈ ਤਨੁ ਛੀਜੈ॥ ਮਨਮੁਖੁ ਪਾਥਰੁ ਸੈਲੁ ਨ ਭੀਜੈ॥ ਕਰਣ ਪਲਾਵ ਕਰੇ ਬਹੁਤੇਰੇ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰਾ ਹੇ॥ 12॥ ਮਾਇਆ ਬਿਖੁ ਭੁਇਅੰਗਮ ਨਾਲੇ॥ ਇਨਿ ਦੁਬਿਧਾ ਘਰ ਬਹੁਤੇ ਗਾਲੇ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਪ੍ਰੀਤਿ ਨ ਉਪਜੈ ਭਗਤਿ ਰਤੇ ਪਤੀਆਰਾ ਹੇ॥ 13॥ ਸਾਕਤ ਮਾਇਆ ਕਉ ਬਹੁ ਧਾਵਹਿ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਕਹਾ ਸੁਖੁ ਪਾਵਹਿ॥ ਤ੍ਰਿਹੁ ਗੁਣ ਅੰਤਰਿ ਖਪਹਿ ਖਪਾਵਹਿ ਨਾਹੀ ਪਾਰਿ ਉਤਾਰਾ ਹੇ॥ 14॥ ਕੂਕਰ ਸੂਕਰ ਕਹੀਅਹਿ ਕੂੜਿਆਰਾ॥ ਭਉਕਿ ਮਰਹਿ ਭਉ ਭਉ ਭਉ ਹਾਰਾ॥ ਮਨਿ ਤਨਿ ਝੂਠੇ ਕੂੜੁ ਕਮਾਵਹਿ ਦੁਰਮਤਿ ਦਰਗਹ ਹਾਰਾ ਹੇ॥ 15॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤ ਮਨੂਆ ਟੇਕੈ॥ ਰਾਮ ਨਾਮੁ ਦੇ ਸਰਣਿ ਪਰੇਕੈ॥ ਹਰਿ ਧਨ ਨਾਮੁ ਅਮੋਲਕ ਦੇਵੈ ਹਰਿ ਜਸੁ ਦਰਗਹ ਪਿਆਰਾ ਹੇ॥ 16॥
(ਅੰਗ 1030)॥ ਰਾਮ ਨਾਮੁ ਸਾਧੂ ਸਰਣਾਈ॥ ਸਤਿਗੁਰ ਬਚਨੀ ਗਤਿ ਮਿਤਿ ਪਾਈ॥ ਨਾਨਕ ਹਰਿ ਜਪਿ ਹਰਿ ਮਨ ਮੇਰੇ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰਾ ਹੇ॥ 17॥3॥9॥

Maru Mehla 1: Asoor sunghaarun Ram(u) humara. Ghut(i), ghut(i) Rumuyyiya, Ram(u) piyara. Naalay Alukh, na lukhiyaiy moolay, Gurmukh(i) likh(u) veechaara hey. 1. Gurmukh(i) Sadhu shern(i) Toomhaari.

(PAGE 1029): Kur(i) kirpa Prubh paar(i) ootaari. Ugun(i) paani, saagur(u) ut(i) gehra, Gur(u) Satgur(u) paar(i) ootaara hey. 2. Munmukh undhulay sojhi naahi. Aaveh(i) jaah(i) mureh(i) mur(i) jaahi. Poorub(i) likhiya laykh(u) na mityee, Jum dur(i) undh(u) khooaara hey. 3. Ikk(i) aaveh(i) jaaveh(i), ghur(i) vaas(u) na paaveh(i). Kirt kay baandhay paap kmaaveh(i). Undhulay sojhi, boojh na kaayi, lobh(u) boora, ahunkaara hey. 4. Pir bin(u) kiyya tis(u) dhun seegaara. Pur pir raati, khusm(u) visaara. Jiyoun baysooa poot, baap(u) ko kuhhiyaiy, tiyoun phokut kaar vikaara hey. 5. -------

Word Meaning: Asoor = demons. Sughaarun = destroyer. Rumuyyiya = attractive; present. Naalay = with. Alukh = invisible; incomprehensible. Lukhiyaiy = comprehend. Na Moolay = not at all. 1. Sadhu = Guru. Paar(i) Ootaari = ferry across. Ugun(i) Paani = water of fires (of desires). Ut(i) Gehra = extremely deep. 2.
Sojhi = understanding. Mityee = erase; obliterate. Khooaara = humiliation. 3.
Ghur(i) = in own heart. Vaas(u) = live; stay. Kirt Kay Baandhay = under the influence of the previous deeds. Lobh(u) = greed. 4.
Seegaara = adornment. Pur Pir = another lover (Maya). Raati = imbued in the love of. Visaara = forgotten. Baysooa = prostitute. Phokut = useless. 5.

MEANING: Dear Waheguru, which is present in every heart, is the destroyer of the (five) demons. Even though the invisible Waheguru resides with us, we cannot see him. One can only write His Naam on his heart in the guidance of the Guru, and ponder on the Naam (by which he can "see" Him). 1.
Those who take Waheguru's shelter with the guidance of the Guru are ferried across the world-sea (are salvaged) with His kindness. The world-sea, which is full of fire (of worldly desires) rather than water, is extremely deep; only Satguru can ferry us across it. 2.
The followers of their mind (disconnected with Waheguru) are (spiritually) blind, suffer spiritual death, and keep taking births and dying. The consequences of their previous deeds cannot be obliterated (and they continue performing ignoble deeds) as a result of which, the blind suffer humiliation at the door of the Angel of justice. 3.
Many people keep taking births and dying, and do not find peace of mind (and salvation); they keep committing sins under the influence of the effects of their previous deeds. The blind (ignorant) still do not realize that greed and conceit are bad for spirituality. 4.
What is the good of the adornment of a woman if she is not loved by her husband? She forgets her husband because of her love for some other person. Likewise, who can be called the father of the child born to a prostitute? Similarly, what is the use of decorating the body with religious symbols and performing religious rituals to a Maya-worshipper who ignores Waheguru, the real Lord? All such deeds are the root of immoral deeds. 5.
------- Prayt pinjur meh(i) dookh ghunayray. Nerk(i) pucheh(i) ugiyaan undhayray. Dhermraayay kee baaki leejaiy, jin(i) Hur(i) ka Naam(u) visaara hey. 6. Sooruj(u) tupaiy, ugun(i) bikh(u) jhaala. Uputt(u) pushoo, munmukh baytaala. Aasa, munsa, koorr(u) kmaaveh(i), roag(u) boora booriyaara hey. 7. Mustuk(i) bhaar(u) kullur sir(i) bhaara. Kiyoun kur(i) bhuvjul(u) lunghus(i) paara. Satgur(u) bohith(u) aad(i), joogaadi, Ram Naam(i) nistaara hey. 8. Poottur, kluttar jug(i) hayt(u) piyaara. Maaya, moh(u) pusriya pasaara. Jum kay phaahay Satgur(i) torray, Gurmukh(i) Tutt(u) beechaara hey.

Word Meaning: Prayt = (soul) possessed by the five demons. Pinjur = skeleton (body). Ghunayray = too many. Pucheh(i) = burn; suffer. Ugiyaan = ignorance. Dherm Raayay = the Angel of justice. Baaki = balance owing (excess of ignoble deeds over good deeds). 6. Tupaiy = heats up. Jhaala = flames. Uputt(u) = shameless; disgraced. Pushoo = animal. Baytaala = out of step with the reality of life. Munsa = desires. Booriyaara = source of badness. 7.

Kullur = saltpeter (worthless things). Lunghus = go across. Bohith = ship. Aad(i) Joogaadi = from the beginning of the universe; in every eon. Nistaara = salvation. 8.
Kluttar = wife. Hayt(u) = love. Pasaara = expanse. Phaahay = noose. Tutt(u) = the root; Waheguru. 9.
MEANING: The body in which the soul is possessed (is in the control) of the five demons, suffers a great deal in hell-like conditions, and the individual, who forgets Waheguru's Naam in the darkness of ignorance, is called in by the Angel of justice as he owes a debt for his bad deeds. 6. The poisonous fire of worldly attractions burns with huge flames (with a great intensity) in the heart of the Maya-worshipper as a result of which, he acts like an animal, and is out of step with the reality of life, and is disgraced. With big hopes and desires, he deals in falsehood (the perishables) and suffers from the bad illness of greed and ego. 7.
Like a farmer sowing a crop in the field covered with saltpetre (which does not carry any worth), the Maya-worshipper carries the burden of worthless dealings. So, how can he swim across the world-sea with such a worthless and heavy burden? He does not realize that Satguru is the ship in every eon to ferry one across the world-sea if he keeps Waheguru's Naam in mind. 8.
The man is strongly bonded to his love for his sons, his wife, and the worldly possessions, which are just an expanse of Maya. It is Satguru who severs the noose of the Angel of death when His Sikhs ponder on the root of the universe (Waheguru). 9.

---------- Koorr(i) mootthi, chaalaiy buhou raahi. Munmukh daajhaiy purr(i), purr(i) bhaahi. Amrit Naam(u) Guru vud Daana, Naam(u) jup-hou sookh saara hey. 10. Satgur(u) toottha, Sach(u) dri-rrayay. Subh(i) dookh maytay, maarug(i) paayay. Kunda paayayn na guddyee moolay, jis(u) Satgur(u) raakhunhaara hey. 11. Khayhoo, khayh rulaiy, tun chheejaiy. Munmukh(u) paathur saiyl, na bheejaiy. Kern plaav kuray buhoutayray, nerk(i), soorg(i) avtaara hey. 12. Maya bikh bhooyungum naalay. Inn(i) doobidha, ghur buhoutay gaalay. Satgur baajhoun, preet na oopjaiy, bhugut(i) ruttay, putiyaara hey. 13.
Word Meaning: Koorr(i) = attractions of Maya. Mootthi = robbed. Chaalaiy = spends life; plans. Daajhaiy = burn; suffer badly. Purr(i) = getting involved. Bhaahi = fire (of desires). Daana = wise; provider. Saara = supreme. 10.
Toottha = pleased to be kind. Dri-rraya = reinforces. Maytay = eradicate. Maarug(i) = path of righteousness. Kunda = thorn. Na Moolay = not at all. Guddyee = pricks. 11.
Khayhoo = dust. Chheejaiy = weakens. Saiyl = stone (hearted). Bheejaiy = imbues. Kern Plaav = wailing and begging. Avtaara = incarnations; births. 12.
Bikh Bhooyungum = poisonous snake. Doobidha = indecisiveness. Ghur = heart. Gaalay = ruined. Oopjaiy = comes into being. Putiyaara = is pleased. 13.
MEANING: Robbed (captivated) by the attractions of Maya, the human mind makes plans for many things, and the Maya-worshippers burn in the fire of desires. The Guru is the great provider of Waheguru's Naam, which is the true Amrit. One should recite Waheguru's Naam, which is the source of supreme comfort. 10.
Pleased with one's efforts to recite Waheguru's Naam, the Guru becomes kind to him and reinforces Waheguru's Naam in his mind. He shows the devotee the path of righteousness and removes all his sufferings. The devotee, who is protected by the Guru, does not suffer even from the prick of a thorn in his foot. 11.
The Maya-worshipper is like a rock whose mind does not get imbued in Waheguru's love, even though his body might have become very weak, and he might be close to death, whereby his body will become a pile of rubble and mix with dust. He may wail and pray a lot, but because of his bad deeds, he continues to reincarnate in hell or in paradise-like conditions.

12. The snake-like Maya is always with the man (influencing him), which causes indecision (between Waheguru and Maya) in his mind and leads to the ruin (pollution) of many minds. One cannot foster love for Waheguru in his mind without Satguru; the devotees are convinced of Waheguru's favours and are always imbued with His love. 13.

--------- Shaakut Maya kuou buhou dhaaveh(i). Naam(u) visaar(i), kuhaa sookh(u) paaveh(i). Trihou goon untar(i) khupeh(i) khupaaveh(i), naahi paar(i) ootaara hey. 14. Kookur, sookur, kuhhiyaiy koorriyaara. Bhaunk(i) mureh(i), bhuoun, bhuoun, bhuoun haara. Mun(i), tun(i) jhootthay, koorr(u) kmaaveh(i), doormut(i) Durgeh haara hey. 15. Satgur(u) milaiy, ta munooaa taykaiy, Ram, Naam(u) day shern(i) praykaiy. Hur(i) dhun(u) Naam(u) amoluk(u) dayvaiy, Hur(i) jus(u) Durgeh piyara hey. 16.

(PAGE 1030): Ram Naam(u) Sadhu shernaayi. Satgur Buchnee, gut(i), mit(i) paayee. Nanak, Hur(i) jup(i) Hur(i) mun mayray, Hur(i) maylay, maylunhaara hey. 17.3.9

Word Meaning: Shaakut = money-worshipper. Dhaaveh(i) = rush to. Trihou Goon = the three effects of Maya (complete darkness; some awareness; good awareness and good qualities). Khupeh(i) = suffers; struggles. Paar Ootaara = salvation. 14.
Kookur = dog. Sookur = swine. Kooriyaara = dealer in falsehood. Bhaunk = bark; complain about trivial things. Haara = loses (the battle of life). Doormut(i) = with evil thinking. 15. Taykaiy = becomes peaceful. Praykaiy = who has taken the shelter. Amoluk(u) = invaluable. Jus(u) = praise. 16. Buchnee = Shabad. Gut(i) = transcendence. Mit(i) = measurement. Maylunhaara = connector. 17.

MEANING: The money-lover rushes to make more of it, but how can he enjoy any comfort with money alone when he ignores Waheguru's Naam (which is the real source of comfort)? He struggles, and suffers (and also causes suffering for others) under the three effects of Maya, and cannot find salvation. 14.
The dealers in falsehood can be compared with dogs (for their greed), and with pigs for enjoying the filth (of Maya). They complain about trivial things and invite spiritual death by complaining too much. They are impure by body and by mind, and deal in the perishables. Because of their immoral thinking, they lose in Waheguru's Court. 15.
However, one's mind finds peace in the shelter of the Guru who grants him Waheguru's Naam, because of which his mind becomes peaceful. The Guru gives the invaluable wealth of Waheguru's Naam (His praise) to His devotee, which is dear to Waheguru. 16.
Waheguru's Naam can be acquired only from the Guru in His shelter when the devotee realizes the high transcendence and the limits of Waheguru with the Guru's Shabad (that He is limitless). I advise my mind to recite Waheguru's Naam whereby the connector Waheguru connects the devotee with Him, oh Nanak. 17.3.9.

ਮਾਰੂ ਮਹਲਾ 1॥ ਘਰਿ ਰਹੁ ਰੇ ਮਨ ਮੁਗਧ ਇਆਨੇ॥ ਰਾਮ ਜਪਹੁ ਅੰਤਰਗਤਿ ਧਿਆਨੇ॥ ਲਾਲਚ ਛੋਡਿ ਰਚਹੁ ਅਪਰੰਪਰਿ ਇਉ ਪਾਵਹੁ ਮੁਕਤਿ ਦੁਆਰਾ ਹੇ॥ 1॥ ਜਿਸੁ ਬਿਸਰਿਐ ਜਮੁ ਜੋਹਣਿ ਲਾਗੈ॥ ਸਭਿ ਸੁਖ ਜਾਹਿ ਦੁਖਾ ਫੁਨਿ ਆਗੈ॥ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਜੀਅੜੇ ਏਹੁ ਪਰਮ ਤਤੁ ਵੀਚਾਰਾ ਹੇ॥ 2॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਰਸੁ ਮੀਠਾ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਰਸੁ ਅੰਤਰਿ ਡੀਠਾ॥ ਅਹਿਨਿਸਿ ਰਾਮ ਰਹਹੁ ਰੰਗਿ ਰਾਤੇ ਏਹੁ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਸਾਰਾ ਹੇ॥ 3॥ ਰਾਮ ਨਾਮੁ ਗੁਰ ਬਚਨੀ ਬੋਲਹੁ॥ ਸੰਤ ਸਭਾ ਮਹਿ ਇਹੁ ਰਸੁ ਟੋਲਹੁ॥ ਗੁਰਮਤਿ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਬਹੁੜਿ ਨ ਗਰਭ ਮਝਾਰਾ ਹੇ॥ 4॥ ਸਚੁ ਤੀਰਥਿ ਨਾਵਹੁ ਹਰਿ ਗੁਣ ਗਾਵਹੁ॥ ਤਤੁ ਵੀਚਾਰਹੁ ਹਰਿ ਲਿਵ ਲਾਵਹੁ॥ ਅੰਤ ਕਾਲਿ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਹਰਿ ਬੋਲਹੁ ਰਾਮੁ ਪਿਆਰਾ ਹੇ॥ 5॥
ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਦਾਤਾ ਵਡ ਦਾਣਾ॥ ਜਿਸੁ ਅੰਤਰਿ ਸਾਚੁ ਸੁ ਸਬਦਿ ਸਮਾਣਾ॥ ਜਿਸ ਕਉ ਸਤਿਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ ਤਿਸੁ ਚੂਕਾ ਜਮ ਭੈ ਭਾਰਾ ਹੇ॥ 6॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਕਾਇਆ ਕੀਨੀ॥ ਤਿਸੁ ਮਹਿ ਰਾਮ ਰਤਨੁ

ਲੈ ਚੀਨੀ॥ ਆਤਮ ਰਾਮੁ ਰਾਮੁ ਹੈ ਆਤਮ ਹਰਿ ਪਾਈਐ ਸਬਦਿ ਵੀਚਾਰਾ ਹੇ॥ 7॥ ਸਤਿ ਸੰਤੋਖਿ ਰਹਹੁ ਜਨ ਭਾਈ॥ ਖਿਮਾ ਗਹਹੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ ਆਤਮੁ ਚੀਨਿ ਪਰਾਤਮ ਚੀਨਹੁ ਗੁਰ ਸੰਗਤਿ ਇਹੁ ਨਿਸਤਾਰਾ ਹੇ॥ 8॥ ਸਾਕਤ ਕੂੜ ਕਪਟ ਮਹਿ ਟੇਕਾ॥ ਅਹਿਨਿਸਿ ਨਿੰਦਾ ਕਰਹਿ ਅਨੇਕਾ॥ ਬਿਨੁ ਸਿਮਰਨ ਆਵਹਿ ਫੁਨਿ ਜਾਵਹਿ ਗ੍ਰਭ ਜੋਨੀ ਨਰਕ ਮਝਾਰਾ ਹੇ॥ 9॥
ਸਾਕਤ ਜਮ ਕੀ ਕਾਣਿ ਨ ਚੂਕੈ॥ ਜਮ ਕਾ ਡੰਡੁ ਨ ਕਬਹੂ ਮੂਕੈ॥ ਬਾਕੀ ਧਰਮਰਾਇ ਕੀ ਲੀਜੈ ਸਿਰਿ ਅਫਰਿਓ ਭਾਰੁ ਅਫਾਰਾ ਹੇ॥ 10॥ ਬਿਨੁ ਗੁਰ ਸਾਕਤੁ ਕਹਹੁ ਕੋ ਤਰਿਆ॥ ਹਉਮੈ ਕਰਤਾ ਭਵਜਲਿ ਪਰਿਆ॥ ਬਿਨੁ ਗੁਰ ਪਾਰੁ ਨ ਪਾਵੈ ਕੋਈ ਹਰਿ ਜਪੀਐ ਪਾਰਿ ਉਤਾਰਾ ਹੇ॥ 11॥ ਗੁਰ ਕੀ ਦਾਤਿ ਨ ਮੇਟੈ ਕੋਈ॥ ਜਿ ਬਖਸੇ ਤਿਸੁ ਤਾਰੇ ਸੋਈ॥ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨੇੜਿ ਨ ਆਵੈ ਮਨਿ ਸੋ ਪ੍ਰਭੁ ਅਪਰ ਅਪਾਰਾ ਹੇ॥ 12॥ ਗੁਰ ਤੇ ਭੂਲੇ ਆਵਹੁ ਜਾਵਹੁ॥ ਜਨਮਿ ਮਰਹੁ ਫੁਨਿ ਪਾਪ ਕਮਾਵਹੁ॥ ਸਾਕਤ ਮੂੜ ਅਚੇਤ ਨ ਚੇਤਹਿ ਦੁਖੁ ਲਾਗੈ ਤਾ ਰਾਮ ਪੁਕਾਰਾ ਹੇ॥ 13॥ ਸੁਖੁ ਦੁਖੁ ਪੁਰਬ ਜਨਮ ਕੇ ਕੀਏ॥ ਸੋ ਜਾਣੈ ਜਿਨਿ ਦਾਤੈ ਦੀਏ॥ ਕਿਸ ਕਉ ਦੋਸੁ ਦੇਹਿ ਤੂ ਪ੍ਰਾਣੀ ਸਹੁ ਅਪਣਾ ਕੀਆ ਕਰਾਰਾ ਹੇ॥ 14॥
(ਅੰਗ 1031)॥ ਹਉਮੈ ਮਮਤਾ ਕਰਦਾ ਆਇਆ॥ ਆਸਾ ਮਨਸਾ ਬੰਧਿ ਚਲਾਇਆ। ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਕਿਆ ਲੇ ਚਾਲੇ ਬਿਖੁ ਲਾਦੇ ਭਾਰ ਬਿਕਾਰਾ ਹੇ॥ 15॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹੁ ਜਨ ਭਾਈ॥ ਅਕਥੁ ਕਥਹੁ ਮਨੁ ਮਨਹਿ ਸਮਾਈ॥ ਉਠਿ ਚਲਤਾ ਠਾਕਿ ਰਖਹੁ ਘਰਿ ਅਪੁਨੈ ਦੁਖੁ ਕਾਟੇ ਕਾਟਣਹਾਰਾ ਹੇ॥ 16॥ ਹਰਿ ਗੁਰ ਪੂਰੇ ਕੀ ਓਟ ਪਰਾਤੀ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਲਿਵ ਗੁਰਮੁਖਿ ਜਾਤੀ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਮਤਿ ਊਤਮ ਹਰਿ ਬਖਸੇ ਪਾਰਿ ਉਤਾਰਾ ਹੇ॥ 17॥4॥10॥

Maru Mehla 1: Ghur(i) ruhou ray mun moogudh iyaanay. Ram jup-hou untargut(i) dhiyaanay. Laaluch, chhoad(i) ruchou Uprumpur(i), iyoun paavhou mookut(i) dooaara hey. 1. Jis(u) bisriyain Jum(u) johun(i)) laagaiy. Subh(i) sookh jaah(i) dookhaa phoon(i) aagaiy. Ram Naam(u) jup(i) Gurmukh(i) jeaurraiy, eh(u) Perm Tutt(u) veechaara hey. 2. Hur(i), Hur(i) Naam jup-hou rus(u) meettha. Gurmukh(i) Hur(i) rus(u) untar(i) deettha. Ehinis(i) Ram ruhou rung(i) raatay, eh(u), jup(u), tup(u) sunjum(u) saara hey. 3. Ram Naam(u) Gur Buchnee bolhou. Sunt subha meh(i) eh(u) rus(u) tolhou. Gurmut(i) khoaj(i) luhou ghur(u) apna, buhourr(i) na gerbh mujhaara hey. 4. Sach(u) teeruth(i) naavhou, Hur(i) goon gaavhou. Tutt(u) veechaarou, Hur(i) liv laavhou. Unt kaal(i) Jum(u) joh(i) na saakaiy, Hur(i) Bolhou Ram piyara hey. 5. ----------

Word Meaning: Ghur(i) ruhou = stay in yourself. Moogudh = foolish. Iyaanay = ignorant. Untargut(i) = with full focus. Laaluch = greed. Ruchou = mix (connect) with. Uprumpur(i) = (Waheguru) which does not need any external help (omnipotent). Iyoun = like this. 1. Johun(i) = keep a close eye. Phoon(i) = then. Jeaurraiy = oh my mind. Perm Tutt(u) = the supreme essence (Waheguru). 2. Rus(u) = sweet taste. Deettha = sees; realizes. Rung(i) Raatay = imbued in love. Tup(u) = enduring hardships. Sunjum = efforts to control senses. Saara = supreme. 3. Buchnee = Shabad. Tolhou = search; look for = Khoaj. Ghur(u) = permanent dwelling. Buhourr(i) = again. Gerbh = womb. 4.

MEANING: Stay inside yourself (do not take meaningless flights, i.e., do not make worthless plans), oh, my foolish and ignorant mind, and recite Waheguru's Naam with full focus. Give up your greed and connect with the omnipotent Waheguru. That is the way to reach the door of emancipation. 1. Recite the Naam of the Waheguru in the shelter of the Guru, forgetting whom, the Angel of justice begins to watch you closely, and you lose all the comforts, while discomforts lie ahead for you. This is the way to ponder on the Supreme Essence (God), oh my mind. 2. Recite Waheguru's sweet-tasting Naam, which one can realize (enshrine in mind) in his heart in the shelter of the Guru. Stay imbued in the love of Waheguru day and night; this is the true recitation of mantras, self-torture, and the efforts to control one's senses (which are spiritually worthless, but many people use them to please their deities). 3.

Recite Waheguru's Naam with Guru's Shabad in His company (shelter) where you can search for (acquire) the sweetness of the Naam. Find your permanent dwelling (union with Waheguru) with Guru's Advice, and you will not have to go in mother's womb again. 4. Sing Waheguru's praise which is like having a dip in the true holy place. Meditate with full focus, to ponder on the root (origin) of the universe – Waheguru. If you recite the Naam of the dear Waheguru, the Angel of death will not be able even to cast a sight on you at the time of your death (you will become immortal by merging with Waheguru). 5.
---------- Satgur(u) Purakh(u), Daata, vud Daana. Jis(u) untar(i) Saach(u, su Shabad(i) smaana. Jis kuou Satgur(u) mayl(i) milaayay, tis(u) chooka Jum bhaiy bhaara hey. 6. Punch tutt(u) mil(i) kaaya keeni. Tis(u) meh(i) Ram Rattan(u) laiy cheeni. Aatum Ram, Ram haiy aatum, Hur(i) paayiyaiy Shabad(i) veechaara hey. 7. Sat suntokh(i) ruhou jun bhaayi. Khima guhou Satgur shernaayi. Aatum(u cheen(i) Praatum cheenou, Gur sungut(i) eh(u) nistaara hey. 8. Saakut koorr kuput meh(i) tayka. Ehinis(i) ninda kureh(i) anayka. Bin(u) simrun aaveh(i) phoon(i) jaaveh(i), gerbh joani nerk mujhaara hey. 9. –
Word Meaning: Purakh(u) = Supreme Being. Daata = donor; provider. Daana = wise; know-all. Saach(u) = Waheguru's Naam. Chooka = goes away; ends. Bhaiy Bhaara = huge fear. 6. Tutt(u) = the fundamental ingredients. Kaaya = body. Laiy Cheeni = recognize. Aatum Ram = Waheguru. 7. Sat = high moral. Suntokh = contemtment. Khima = forgiveness. Guhou = adopt. Praatum = Waheguru. Nistaara = decision; conclusion. 8. Kuput = deceitfulness. Tayka = belief; dependence. Ehinis(i) = day and night. Anayka = countless times. 9.
MEANING: Satguru is a manifestation of Waheguru, is the provider (of Waheguru's Naam), and knows everything about us. The individual who has Waheguru's Naam in his heart gets absorbed in Him with Guru's Shabad. The individual who Waheguru connects with Him through the Guru loses the huge fear of the Angel of death. 6
Waheguru creates the human body by assembling the five basic ingredients (earth, water, etc.) and also places His jewel-like Soul (Naam) in there, by which one can recognize Him (make a connection with Him). Waheguru, and His Soul, are the same; Waheguru can be realized by contemplating on the Guru's Shabad. 7.
Take Satguru's shelter (surrender to Him) to live with high morality and in contentment, and practise forgiveness. Analyze yourself to recognize (make a connection with) Waheguru. You can arrive at this conclusion in the company of the Guru. 8.
The money-lover depends on falsehood and deceit; he vilifies others countless times day and night. Without the recitation of Waheguru's Naam, he keeps coming and going by going through the hell of his mother's womb. 9.

-------- Shaakut Jum kee kaan(i) na chookaiy. Jum ka dund(u) na kubhoon mookaiy. Baaki Dherm Raayay kee leejaiy, sir(i) afuriyo bhaar(u) afaara hey. 10. Bin(u) Gur, shaakut(u) kuhou ko turiya. Haumein kerta bhuvjul(i) puriya. Bin(u) Gur paar(u) na paavaiy koyee, Hur(i) jupiyaiy, paar(i) ootaara hey. 11. Gur kee daat(i) na maytaiy koyee. Jis(u) bukhshay, tis(u) taaray Soyee. Junum, mern dookh(u) nayrr(i) na aavaiy, mun(i) so Prubh(u) Apur Apaara hey. 12. Gur tay bhoolay aavhou, jaahou. Junum(i) murhou, phoon(i) paap kmaavhou. Shaakut moor achayt, na chayteh(i), dookh(u) laagaiy ta Ram(u) pookaara hey. 13. ---------
Word Meaning: Shaakut = money-worshipper. Kaan(i) = owings; debt. Chookaiy = paid off; ends. Dund(u) = punishment. Na Kubhoon = never. Mookaiy = ends. Baaki = balance. Dherm Raayay = the Angel of justice. Afuriyo = conceited. Afaara = unbearable. 10. Turiya = salvaged. Bhuvjul(i) = in the world sea. Paar-Ootara = ferry across the world sea; salvation. 11.

Daat(i) = donation; largesse. Soyee = the same (God). Apur Apaara = with no ends. 12. Bhoolay = miss the opportunity. Phoon(i) = again. Moor = foolish. Achayt = unaware; negligent. Chayteh(i) = remember. Pookara = call on; pray to. 13.

MEANING: The debt of misdeeds owing to the Angel of justice by the Maya-loving individual is never paid off, and his punishment never ends. Such a conceited individual carries an unendurable burden of misdeeds, and the Angel of justice recovers the balance of debt of his misdeeds (by punishing him appropriately). 10.

Because of his ego, the money-lover is caught in the world-sea, and no such individual has ever found salvation without the Guru. One can swim across the world-sea only by reciting Waheguru's Naam. 11. Nobody can prevent the donation of (Waheguru's Naam) to a devotee; whoever is bestowed with Waheguru's Naam, is ferried across the world-sea by Him. Waheguru has no ends (is limitless), and the suffering of reincarnation does not even come near the devotee who has acquired His Naam in his mind. 12.

Those who miss the opportunity to take the Guru's shelter keep taking births, dying, and committing similar sins again. The foolish Maya-lover is unaware of the worth of Waheguru's Naam, and does not remember Him; he prays for His help only in suffering. 13

-------- Sookh(u), dookh(u) poorb junum kay keeyay. So jaanaiy jin(i) Daataiy deeyay. Kis kuou doash dayh(i) tu praani, suhou apna keeya kuraara hey. 14.

(PAGE 1031): Haumein, mumta kerda aaya. Aasa munsa bundh(i) chulaaya. Mayri, mayri kert lay chaalay, bikh laaday chhaar bikaara hey. 15. Hur(i) kee bhugut(i) kurhou jun bhaayi. Akuth(u) kuthou, mun(u) muneh(i) smaayi. Ootth(i) chulta tthaak(i) rukhou ghur(i) apunaiy, dookh(u) kaatay, Kaatunhaara hey. 16. Hur(i) Gur Pooray kee oat puraati. Gurmukh(i) Hur(i) liv Gurmukh(i) jaati. Nanak, Ram Naam(i) mut(i) ootum, Hur(i) bukhshay paar(i) ootaara hey. 17.4.10.

Word Meaning: Poorb Junum = of previous life. Doash = blame. Praani = oh, man. Suhou = endure. Kuraara = strong; really bad (deeds). 14.

Mumta = attachment. Chulaaya = taken away. Bikh = poisonous results. Laaday = loaded with. Chaar Bikaara = dust-like immoral deeds. 15. Akuth(u) = indescribable (Waheguru). Kuthou = discuss; sing praise. Muneh(i) = in own mind. Ootth(i) Chulta = rushing. Tthaak(i) Rukhou = keep in control. Kattunhaara = the destroyer. 16.

Oat = shelter. Puraati = took. Jaati = understand; realize. Ootum = superior. 17.

MEANING: One's comforts or sufferings are the result of his deeds of previous life, but only Waheguru, who has given those to the individual, knows this fact. So, whom can the individual blame for his suffering? He has to endure the result of his deeds. 14.

The man has been suffering from his ego and worldly attachment from the very beginning, and bonded strongly to his hopes and wishes, he is taken away (by the Angel of death). (Even close to his death), The man believes everything to be his, and laden with the poisonous dust of his immoral deeds, he is taken away. 15.

Worship the indescribable Waheguru, and sing His praise with full concentration, oh my brothers. Control the fast-wandering mind so that it stays in itself (in Waheguru's Naam) and the destroyer of all suffering, Waheguru, will eradicate all your suffering. 16.

The Sikhs of the Guru seek the shelter of the Perfect Guru, and Waheguru, and learn how to meditate on Waheguru's Naam with a focused mind with the guidance of the Guru. Waheguru bestows superior (noble) thinking to the devotee who recites His Naam, and ferries him across the world-sea, oh Nanak. 17.4.10.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਰਣਿ ਪਰੇ ਗੁਰਦੇਵ ਤੁਮਾਰੀ॥ ਤੂ ਸਮਰਥੁ ਦਇਆਲੁ ਮੁਰਾਰੀ॥ ਤੇਰੇ ਚੋਜ ਨ ਜਾਣੈ ਕੋਈ ਤੂ ਪੂਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਹੇ॥ 1॥ ਤੂ ਆਦਿ ਜੁਗਾਦਿ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲਾ॥ ਘਟਿ ਘਟਿ ਰੂਪੁ ਅਨੂਪੁ ਦਇਆਲਾ॥ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਸਭੁ ਤੇਰੋ ਕੀਆ ਕਮਾਤਾ ਹੇ॥ 2॥ ਅੰਤਰਿ ਜੋਤਿ ਭਲੀ ਜਗਜੀਵਨ॥ ਸਭਿ ਘਟ ਭੋਗੈ ਹਰਿ ਰਸੁ ਪੀਵਨ॥ ਆਪੇ ਲੇਵੈ ਆਪੇ ਦੇਵੈ ਤਿਹੁ ਲੋਈ ਜਗਤ ਪਿਤ ਦਾਤਾ ਹੇ॥ 3॥ ਜਗਤੁ ਉਪਾਇ ਖੇਲੁ ਰਚਾਇਆ॥ ਪਵਣੈ ਪਾਣੀ ਅਗਨੀ ਜੀਉ ਪਾਇਆ॥ ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ ਸੋ ਦਸਵਾ ਗੁਪਤੁ ਰਹਾਤਾ ਹੇ॥ 4॥

ਚਾਰਿ ਨਦੀ ਅਗਨੀ ਅਸਰਾਲਾ॥ ਕੋਈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਬਦਿ ਨਿਰਾਲਾ॥ ਸਾਕਤ ਦੁਰਮਤਿ ਡੂਬਹਿ ਦਾਝਹਿ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਲਿਵ ਰਾਤਾ ਹੇ॥ ਅਪੁ ਤੇਜੁ ਵਾਇ ਪ੍ਰਿਥਮੀ ਆਕਾਸਾ॥ ਤਿਨ ਮਹਿ ਪੰਚ ਤਤੁ ਘਰਿ ਵਾਸਾ॥ ਸਤਿਗੁਰ ਸਬਦਿ ਰਹਹਿ ਰੰਗਿ ਰਾਤਾ ਤਜਿ ਮਾਇਆ ਹਉਮੈ ਭ੍ਰਾਤਾ ਹੇ॥ 6॥ ਇਹੁ ਮਨੁ ਭੀਜੈ ਸਬਦਿ ਪਤੀਜੈ॥ ਬਿਨੁ ਨਾਵੈ ਕਿਆ ਟੇਕ ਟਿਕੀਜੈ॥ ਅੰਤਰਿ ਚੋਰੁ ਮੁਹੈ ਘਰੁ ਮੰਦਰੁ ਇਨਿ ਸਾਕਤ ਦੂਤੁ ਨ ਜਾਤਾ ਹੇ॥ 7॥ ਦੁੰਦਰ ਦੂਤ ਭੂਤ ਭੀਹਾਲੇ॥ ਖਿੰਚੋਤਾਣਿ ਕਰਹਿ ਬੇਤਾਲੇ॥ ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਆਵੈ ਜਾਵੈ ਪਤਿ ਖੋਈ ਆਵਤ ਜਾਤਾ ਹੇ॥ 8॥

ਕੂੜੁ ਕਲਰੁ ਤਨੁ ਭਸਮੈ ਢੇਰੀ ਬਿਨੁ ਨਾਵੈ ਕੈਸੀ ਪਤਿ ਤੇਰੀ॥ ਬਾਧੇ ਮੁਕਤਿ ਨਾਹੀ ਜੁਗ ਚਾਰੇ ਜਮ ਕੰਕਰਿ ਕਾਲਿ ਪਰਾਤਾ ਹੇ॥ 9॥ ਸਾਕਤੁ ਫਾਸੀ ਪੜੈ ਇਕੇਲਾ॥ ਜਮ ਵਸਿ ਕੀਆ ਅੰਧੁ ਦੁਹੇਲਾ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਸੂਝੈ ਆਜੁ ਕਾਲਿ ਪਚਿ ਜਾਤਾ ਹੇ॥ 11॥ ਸਤਿਗੁਰ ਬਾਝੁ ਨ ਬੇਲੀ ਕੋਈ॥ ਐਥੈ ਓਥੈ ਰਾਖਾ ਪ੍ਰਭੁ ਸੋਈ॥ ਰਾਮ ਨਾਮੁ ਦੇਵੈ ਕਰਿ ਕਿਰਪਾ ਇਉ ਸਲਲੈ ਸਲਲ ਮਿਲਾਤਾ ਹੇ॥ 12॥

(ਅੰਗ 1032)॥ ਭੂਲੇ ਸਿਖ ਗੁਰੂ ਸਮਝਾਏ॥ ਉਝੜਿ ਜਾਦੇ ਮਾਰਗਿ ਪਾਏ॥ ਤਿਸੁ ਗੁਰ ਸੇਵਿ ਸਦਾ ਦਿਨ ਰਾਤੀ ਦੁਖ ਭੰਜਨ ਸੰਗਿ ਸਖਾਤਾ ਹੇ॥ 13॥ ਗੁਰ ਕੀ ਭਗਤਿ ਕਰਹਿ ਕਿਆ ਪ੍ਰਾਣੀ॥ ਬ੍ਰਹਮੈ ਇੰਦ੍ਰਿ ਮਹੇਸਿ ਨ ਜਾਣੀ॥ ਸਤਿਗੁਰੁ ਅਲਖੁ ਕਹਹੁ ਕਿਉ ਲਖੀਐ ਜਿਸੁ ਬਖਸੇ ਤਿਸਹਿ ਪਛਾਤਾ ਹੇ॥ 14॥ ਅੰਤਰਿ ਪ੍ਰੇਮੁ ਪਰਾਪਤਿ ਦਰਸਨੁ॥ ਗੁਰਬਾਣੀ ਸਿਉ ਪ੍ਰੀਤਿ ਸੁ ਪਰਸਨੁ॥ ਅਹਿ ਨਿਸਿ ਨਿਰਮਲ ਜੋਤਿ ਸਬਾਈ ਘਟਿ ਦੀਪਕੁ ਗੁਰਮੁਖਿ ਜਾਤਾ ਹੇ॥ 15॥ ਭੋਜਨ ਗਿਆਨੁ ਮਹਾ ਰਸੁ ਮੀਠਾ॥ ਜਿਨਿ ਚਾਖਿਆ ਤਿਨਿ ਦਰਸਨੁ ਡੀਠਾ॥ ਦਰਸਨੁ ਦੇਖਿ ਮਿਲੈ ਬੈਰਾਗੀ ਮਨੁ ਮਨਸਾ ਮਾਰਿ ਸਮਾਤਾ ਹੇ॥ 16॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਪਰਧਾਨਾ॥ ਤਿਨ ਘਟ ਘਟ ਅੰਤਰਿ ਬ੍ਰਹਮੁ ਪਛਾਨਾ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਹਰਿ ਜਨ ਕੀ ਸੰਗਤਿ ਦੀਜੈ ਜਿਨ ਸਤਿਗੁਰੁ ਹਰਿ ਪ੍ਰਭੁ ਜਾਤਾ ਹੇ॥ 17॥5॥11॥

Maru Mehla 1: Shern(i) puray Gurdayv Toomhaari. Tu sumruth(u), duyyal(u) Mooraari. Tayray choaj na jaanaiy koyee, Tu Poora Purakh(u) Bidhaata hey. 1. Tu aad(i), joogaad(i) kureh(i) pritpaala. Ghut(i), ghut(i) roop(u) anoop(u) Duyyala. Jiyoun bhaavaiy, tivaiy chulaaveh(i), subh(u) Tayro keeya kumaata hey. 2. Untar(i) Jot(i) bhulee Jugjeevun. Subh(i) ghut bhogaiy, Hur(i) rus(u) peevun. Aapay layvaiy, Aapay dayvaiy, tihou loyeen jugut Pit Daata hey. 3. Jugut(u) oopaayay, khayl(u) ruchaaya. Puvnaiy, paani ugnee jeeou paaya. Dayhi nugree, nuou durvaajay, so dusvaan goopt(u) ruhaata hey. 4. ----------

Word Meaning: Gurdayv = the supreme god. Sumruth(u) = fully capable. Mooraari = destroyer of demons. Choaj = amazing feats. Purakh(u) = Supreme Being. Bidhaata = carver of our fates. 1. Aad(i) Joogaadi = from the very beginning. Pritpaala = raising and nourishing. Roop(u) Anoop(u) = having no equal in attractiveness. Chulaaveh(i) = run the lives of. Kumaata = performs deeds. 2. Jot(i) = Soul. Bhulee = kind; favourable to all. Jugjeevun = Soul of the world (Waheguru). Bhogaiy = enjoys. Rus(u) = sweetness. Tihou Loyeen = in the whole (three-layered) universe. Pit = father. Daata = provder. 3. Oopaayay = having created. Khayl(u) Ruchaaya = created the drama. Nuou Durvaajay = nine body doors. Dusvaan = the Tenth Door (through which one connects with Waheguru). Goopt = hidden. 4.

MEANING: You are fully capable of doing anything, are merciful, and are the destroyer of all demons (lust, greed, etc.), oh Waheguru. I have come to Your shelter, oh, the great God. Nobody knows Your amazing feats; You are the carver of our fates, oh, the Perfect Lord. 1.

You have been raising and nourishing Your living beings ever since the beginning of the universe. The kind Waheguru with unparalleled beauty is present in every heart. You make the humans do whatever You wish them to do; everybody performs the kind of deeds which You have planned for them. 2.
Waheguru's kind Soul is present in every heart where He enjoys all tastes, and drinks His own sweet Naam-Amrit. He gives His gifts, and takes them back from some of them. He is the father-like provider in the whole universe. 3.
Assembling the basic ingredients of air, water, and fire, etc., He has created the drama of the world. He has created the human body with nine doors, and has kept the Tenth door hidden (through which one gets enlightenment). 4.

------- Chaar)i) nudee, ugnee usraala. Koyee Gurmukh(i) boojhaiy Shabad(i) Niraala. Saakut doormut(i) doobeh(i), daajheh(i), Gur(i) raakahy, Hur(i) liv raata hey. 5. Up(u), tayj(u), vaayay, prithmi, aakaasha. Tin meh(i) punch tutt(u) ghur(i) vaasa. Satgur Shabad(i) ruhheh(i) rung(i) raata tuj(i) Maya, haumein, bhuraanta hey. 6. Eh(u) mun(u) bheejaiy, Shabad(i) puteejaiy. Bin(u) Naavaiy, kiyya tayk tikeejaiy. Untar(i) choar(u) moohaiy ghur(u) mundar(u), inn(i) saakut(i) doot(u) na jaata hey. 7. Doondur doot, bhoot bheehaalay. Khinchotaan(i) kureh(i) baytaalay. Shabad soort(i) bin(u) aavaiy, jaavaiy, put(i) khoyee, aavuut jaata hey. 8. --------
Word Meaning: Chaar(i) Nudee = four rivers: violence (aggression), greed, worldly attachments, and rage. Usraala = frightening. Niraala = detached. Doormut(i) = evil. thinking. Daajheh(i) = burns; suffers. 5. Up(u) = water. Tayj(u) = fire. Vaayay = air. Punch Tutt(u) = the five ingredients. Tuj(i) = by giving up. Bhuraanta = indecisiveness. 6. Bhejaiy = imbues. Puteejaiy = is pleased. Tayk = support. Tikeejaiy = stabilize. Choar(u) = thief (Maya-captivated mind). Inn(i) = this. Moohaiy = robs. Doot(u) = demon. Jaata = recognized. 7. Doondur = make much noise. Doot = the five demons. Bhoot = (invisible like) ghosts. Bheehaalay = frightening. Khinchotaan(i) = pull in opposite directions (compete). Baytaalay = unsynchronized. Soort(i) = awareness. Put(i) Khoyee = lose respect; are disgraced. 8.
MEANING: There are four rivers (sources) – aggression, greed, worldly attachments, and rage – which, along with the fire of desires, rob the man of his spirituality. But some rare individual realizes this fact with Guru's Shabad, and stays detached from (unaffected by) them. Because of his ill thinking, the money-lover burns in the fire of desires, and drowns in these rivers. But the Guru protects those who are imbued in Waheguru's Naam and stay focused on it. 5. Everybody is made up of the same five basic ingredients – water, fire, air, earth, and awareness – (but each has a different nature), Waheguru's devotees get rid of their selfishness, ego, and indecisiveness, and stay imbued in Waheguru's love with Guru's Shabad. 6. The individual, whose mind is pleased (convinced) with Guru's Shabad, gets imbued in Waheguru's Naam. What is the source of support of the mind without Waheguru's Naam? Without Waheguru's Naam, the money-lover does not realize that his Maya-captured mind is the demon-like thief in his body, robbing him of his spirituality. 7. Without the focus of the mind on Guru's Shabad, the five ghost-like (invisible) and frightening demons in one's mind make too much noise (exhort the man to commit immoral deeds), and unsynchronized, they pull his mind in different directions, resulting in the man losing his respect in Waheguru's Court, and taking rebirths. 8.

--------- Koorr(u) kullur(u), tun(u) bhusmaiy dhayri. Bin(u) Naavaiy kaiysi put(i) tayri. Baandhay mookut(i) naahi joog chaaray, Jum kunkur(i) kaal(i) puraata hey. 9. Jum(i) dur(i) baandhay mileh(i) sujaayi. Tis(u) upraadhi gut(i) nuhhi kaayi. Kern pulaav kuray bil-laavaiy, jiyoun

koondi meen(u) puraata hey. 10. Shaakut phaansi purraiy ikayla. Jum vus(i) keeya, undh(u) doohayla. Ram Naam bin(u) mookut(i) na soojhaiy, aaj(u) kaal(i) puch(i) jaata hey. 11. Satgur baajh(u) na bayli koyee. Aithaiy, oathaiy raakha Prubh(u) Soyee. Ram Naam(u) dayvaiy kur(i) kirpa, iyoun sul-laiy sulul milaata hey. 12.

Word Meaning: Koorru(u) = falsehood. Kullur(u) = saltpetre (a harmful substance). Bhusmaiy = of dirt. Dhayri = pile. Baandhay = trapped (in the affairs of Maya). Joog Chaaray = in all the four eons. Kunkur(i) = assistants. Kaal(i) = of death. Puraata = arrested; trapped. 9. Sujaayay = punishment. Upraadhi = sinner. Gut(i) = condition. Kern Pulaav =pleading and praying. Bil-laavaiy = wails. Koondi = hook. Meen(u) = fish. 10.
Doohayla = in great discomfort. Soojhaiy = think of. Aaj(i) Kaal(i) = today and tomorrow; everyday. Puch Jaata = gets tortured. 11. Bayli = friend. Aithaiy = here (in this world). Oathaiy = there (next world). Raakha = guard. Sulul = water. 12.

MEANING: Dealings in Maya (the perishables) are worthless, like purchasing saltpetre (and enjoyments from them are short-lived), because eventually the human body becomes a pile of dirt. Without Waheguru's Naam, even the worldly respect (if any) because of them is of no use for the man. Without Waheguru's Naam, one does not attain freedom from the bonds of Maya, no matter what eon it is, and he is arrested by the agents of the Angel of Death. 9.
Tied up at the door of the Angel of justice, such a sinner gets severe punishment to be in a highly miserable condition where even his wailing and pleading do not help him, and he suffers like a fish on the hook. 10.
Under the full control of the Angel, the blind (ignorant) suffer in great discomfort when they are alone (helpless) and hanged (punished). Without Waheguru's Naam, he gets (mental) torture every day, and cannot think of emancipation from the bonds of Maya. 11.
There is no real friend without Satguru in the world. Only Waheguru is one's guard in this world and the next. He (Satguru) gives Waheguru's Naam with his benevolence when the devotee's soul merges into Waheguru's soul as water from one vessel mixes well with water from another vessel. 12.

(PAGE 1032): ------- Bhoolay Sikh Guru sumjhaayay. Oojhurr(i) jaanday maarug(i) paayay. Tis(u) Gur sayv(i) sudaa din(u) raati, Dookh-Bhunjun sung(i) sukhaata hey. 13.
Gur kee bhugut(i) kureh(i) kiyya praani. Brahmaiy, Inder(i), Mahesh(i) na jaani. Satgur(u) Alukh(u), kuhhou kiyoun lukhiyaiy, jis(u) bukhshay, tiseh(i) puchhaata hey. 14. Untar(i) praym(u) praaput(i) Dershun(u). Gurbani siyoun preet(i) su persun(u). Ehinis(i) nirmul Jot(i) subaayee, ghut(i) deepuk(u) Gurmukh(i) jaata hey. 15. Bhojun Giyan(u), muhaa rus(u) meettha. Jin(i) chaakhiya, tin(i) Dershun(u) deettha. Dershun daykh(i) milaiy baiyraagi, mun(i) munsa maar(i) smaata hey. 16. Satgur(u) sayveh(i) say perdhaana. Tin ghut ghut untar(i) Braham puchhaana. Nanak Hur(i) jus(u), Hur(i) jun kee sungut(i) deejaiy, jin Satgur(u), Hur(i) Prubh(u) jaata hey. 17.5.11.

Word Meaning: Bhoolay = misled. Oojhurr(i) = astray. Maarug(i) = path (of righteousness). Dookh-Bhunjun = destroyer of suffering (Waheguru). Sung(i) = with. Sukhaata = Sakha = friend. Praani = man. Mahesh = Shiva. Kiyoun = how? Lukhiyaiy = comprehend; "see". Puchhaata = recognize. 14. Praaput(i) = acquires. Dershun(u) = (holy) sight. Persun(u) = touch (of Waheguru's Feet). Ehinis(i) = day and night. Nirmul = pure. Subaayee = in the whole universe. Ghut(i) = in the heart. Deepuk = lamp (of Waheguru's Light); enlightenment. 15. Bhojun = food (for soul). Chaakhiya = tasted. Deettha = saw. Baiyraagi = devotee; detached from the world. Munsa = wishes. Smaata = gets absorbed. 16. Perdhaana = respected. 17.

MEANING: Satguru advises (enlightens) the Sikhs and puts the misled on the path of righteousness. Serve the Guru day and night when the destroyer of all suffering – Waheguru – will become your permanent friend, oh my friends. 13.

What can the common man know about the importance of the Guru's worship when His worth is not known even to the gods like Brahma, Indra, and Shiva? How can one see (comprehend) Satguru, who is a manifestation of the incomprehensible Waheguru? Only those who are bestowed with the ability to do so recognize Him (connect with Him). 14.

Those who have love for Waheguru get to have His holy sight, and those who can touch His feet (get connected with Him) who have love for Gurbani (Satguru's Shabad). Waheguru's pure (holy) Light is present in the whole universe, but only those who recognize the lamp (the source of the Light – Waheguru) in their heart, who come to the Guru's shelter. 15.

Knowledge about Waheguru (singing His praise) is extremely sweet; those who taste it get to have His sight (get connected with Him). Such a devotee, who loves Waheguru, is truly detached from the world, and gets rid of his desires and wishes, "sees" Waheguru, and gets absorbed in Him. 16. Those devotees who serve Satguru "see" Waheguru in every heart and earn respect everywhere. I beg Waheguru for his praise to sing, and for the company of those holy devotees who have recognized (made connection) with Satguru, and Waheguru, oh, Nanak. 17.5.11.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਾਚੇ ਸਾਹਿਬ ਸਿਰਜਣਹਾਰੇ॥ ਜਿਨਿ ਧਰ ਚਕ੍ਰ ਧਰੇ ਵੀਚਾਰੇ॥ ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਸਾਚਾ ਵੇਪਰਵਾਹਾ ਹੇ॥ 1॥ ਵੇਕੀ ਵੇਕੀ ਜੰਤ ਉਪਾਏ॥ ਦੁਇ ਪੰਦੀ ਦੁਇ ਰਾਹ ਚਲਾਏ॥ ਗੁਰ ਪੂਰੇ ਵਿਣੁ ਮੁਕਤਿ ਨ ਹੋਈ ਸਚੁ ਨਾਮੁ ਜਪਿ ਲਾਹਾ ਹੇ॥ 2॥ ਪੜਹਿ ਮਨਮੁਖ ਪਰੁ ਬਿਧਿ ਨਹੀ ਜਾਨਾ॥ ਨਾਮੁ ਨ ਬੂਝਹਿ ਭਰਮਿ ਭੁਲਾਨਾ॥ ਲੈ ਕੈ ਵਢੀ ਦੇਨਿ ਉਗਾਹੀ ਦੁਰਮਤਿ ਕਾ ਗਲਿ ਫਾਹਾ ਹੇ॥ 3॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੜਹਿ ਪੁਰਾਣਾ॥ ਵਾਦੁ ਵਖਾਣਹਿ ਤਤੁ ਨ ਜਾਣਾ॥ ਵਿਣੁ ਗੁਰ ਪੂਰੇ ਤਤੁ ਨ ਪਾਈਐ ਸਚ ਸੂਚੇ ਸਚੁ ਰਾਹਾ ਹੇ॥ 4॥ ਸਭ ਸਾਲਾਹੇ ਸੁਣਿ ਸੁਣਿ ਆਖੈ॥ ਆਪੇ ਦਾਨਾ ਸਚੁ ਪਰਾਖੈ॥ ਜਿਨਿ ਕਉ ਨਦਰਿ ਕਰੇ ਪ੍ਰਭੁ ਅਪਨੀ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਲਾਹਾ ਹੇ॥ 5॥ ਸੁਣਿ ਸੁਣਿ ਆਖੈ ਕੇਤੀ ਬਾਣੀ॥ ਸੁਣਿ ਕਹੀਐ ਕੋ ਅੰਤੁ ਨ ਜਾਣੀ॥ ਜਾ ਕਉ ਅਲਖੁ ਲਖਾਏ ਆਪੇ ਅਕਥ ਕਥਾ ਬੁਧਿ ਤਾਹਾ ਹੇ॥ 6॥ ਜਨਮੇ ਕਉ ਵਾਜਹਿ ਵਾਧਾਏ॥ ਸੋਹਿਲੜੇ ਅਗਿਆਨੀ ਗਾਏ॥ ਜੋ ਜਨਮੈ ਤਿਸੁ ਸਰਪਰ ਮਰਣਾ ਕਿਰਤੁ ਪਇਆ ਸਿਰਿ ਸਾਹਾ ਹੇ॥ 7॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਮੇਰੈ ਪ੍ਰਭਿ ਕੀਏ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਦੁਖਾ ਸੁਖ ਦੀਏ॥ ਦੁਖ ਸੁਖ ਹੀ ਤੇ ਭਏ ਨਿਰਾਲੇ ਗੁਰਮੁਖਿ ਸੀਲੁ ਸਨਾਹਾ ਹੇ॥ 8॥

ਨੀਕੇ ਸਾਚੇ ਕੇ ਵਾਪਾਰੀ॥ ਸਚੁ ਸਉਦਾ ਲੈ ਗੁਰ ਵੀਚਾਰੀ॥ ਸਚਾ ਵਖਰੁ ਜਿਸੁ ਧਨ ਪਲੈ ਸਬਦਿ ਸਚੈ ਓਮਾਹਾ ਹੇ॥ 9॥ ਕਾਚੀ ਸਉਦੀ ਤੋਟਾ ਆਵੈ॥ ਗੁਰਮੁਖਿ ਵਣਜੁ ਕਰੇ ਪ੍ਰਭ ਭਾਵੈ॥ ਪੂੰਜੀ ਸਾਬਤੁ ਰਾਸਿ ਸਲਾਮਤਿ ਚੂਕਾ ਜਮ ਕਾ ਫਾਹਾ ਹੇ॥10

(ਅੰਗ 1033)॥ ਸਭੁ ਕੋ ਬੋਲੈ ਆਪਣ ਭਾਣੈ॥ ਮਨਮੁਖੁ ਦੂਜੈ ਬੋਲਿ ਨ ਜਾਣੈ॥ ਅੰਧੁਲੇ ਕੀ ਮਤਿ ਅੰਧੁਲੀ ਬੋਲੀ ਆਇ ਗਇਆ ਦੁਖੁ ਤਾਹਾ ਹੇ॥ 11॥ ਦੁਖ ਮਹਿ ਜਨਮੈ ਦੁਖ ਮਹਿ ਮਰਣਾ॥ ਦੁਖੁ ਨ ਮਿਟੈ ਬਿਨੁ ਗੁਰ ਕੀ ਸਰਣਾ॥ ਦੂਖੀ ਉਪਜੈ ਦੂਖੀ ਬਿਨਸੈ ਕਿਆ ਲੈ ਆਇਆ ਕਿਆ ਲੈ ਜਾਹਾ ਹੇ॥ 12॥

ਸਚੀ ਕਰਣੀ ਗੁਰ ਕੀ ਸਿਰ ਕਾਰਾ॥ ਆਵਣੁ ਜਾਣੁ ਨਹੀ ਜਮ ਧਾਰਾ॥ ਡਾਲ ਛੋਡਿ ਤਤੁ ਮੂਲੁ ਪਰਾਤਾ ਮਨਿ ਸਾਚਾ ਓਮਾਹਾ ਹੇ॥ 13॥ ਹਰਿ ਕੇ ਲੋਗ ਨਹੀ ਜਮੁ ਮਾਰੈ॥ ਨ ਦੁਖੁ ਦੇਖਹਿ ਪੰਥਿ ਕਰਾਰੇ॥ ਰਾਮੁ ਨਾਮੁ ਘਟ ਅੰਤਰਿ ਪੂਜਾ ਅਵਰੁ ਨ ਦੂਜਾ ਕਾਹਾ ਹੇ॥ 14॥ ਓੜੁ ਨ ਕਥਨੈ ਸਿਫਤਿ ਸਜਾਈ॥ ਜਿਉ ਤੁਧੁ ਭਾਵਹਿ ਰਹਹਿ ਰਜਾਈ॥ ਦਰਗਹ ਪੈਧੇ ਜਾਨਿ ਸੁਹੇਲੇ ਹੁਕਮਿ ਸਚੇ ਪਾਤਿਸਾਹਾ ਹੇ॥ 15॥ ਕਿਆ ਕਹੀਐ ਗੁਣ ਕਥਹਿ ਘਨੇਰੇ॥ ਅੰਤੁ ਨ ਪਾਵਹਿ ਵਡੇ ਵਡੇਰੇ॥ ਨਾਨਕ ਸਾਚੁ ਮਿਲੈ ਪਤਿ ਰਾਖਹੁ ਤੂ ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ਹੇ॥ 16॥6॥12॥

Maru Mehla 1: Saachay Sahib sirjunhaaray. Jin(i) dhur chukur dhuray veechaaray. Aapay Kerta, kur(i), kur(i) vaykhaiy, Saacha vaypervaaha hey. 1. Vayki, vayki junt oopaayay. Dooyay pundi, dooyay raah chulaayay. Gur Pooray vin(u) mookut(i) na hoyee, Sach(u) Naam(u) jup(i)

laaha hey. 2. Purreh(i) munmukh pur(u) bidh(i) nuhhi jaana. Naam(u) na boojheh(i), bherm bhoolaana. Laiy kaiy vuddhi, dayn(i) oogaahi, doormut(i) ka gul(i) phaaha hey. 3. Simrit(i) Shastar purreh(i) Puraana. Vaad(u) vukhhaneh(i) Tutt(u) na jaana. Vin(u) Gur Pooray Tutt(u) na paayiyaiy, Sach soochay, Sach(u) raaha hey. 4.-

Word Meaning: Sirjunhaaray = the Creator. Dhur = of the earth. Chukur = orbits. Veechaaray = very carefully. Vaypervaaha = carefree. 1. Vayki, Vayki = of different kinds. Junt = living beings. Pundi = teachers. Dooyay Raah = two paths – love for God, and love for Maya. Chulaayay = started; set. Laaha = (spiritual) benefit. 2. Boojheh(i) = understands. Bherm Bhoolaana = misled by illusions. Bidh(i) = (the correct) way. Vuddhi = bribery. Oogaahi = depose; bear witness. Doormut(i) = evil thinking. 3. Vaad Vukhaana = debates. Tutt(u) = essence; truth; God. Soochay = pure at mind. 4.

MEANING: The immortal Lord (Waheguru), who is the creator of the universe, has placed the earth in its orbits with great thought. He looks after His creation all the time, yet He is carefree. 1. He created many kinds of living beings, guided by two types of teachers (thoughts), as a result of which they follow two different paths (lifestyles) – love for Waheguru or love for Maya. One cannot get emancipation without the guidance of the Guru, who explains that one can benefit spiritually only by reciting Waheguru's Naam. 2.

The Maya-worshippers do read religious books, but they do not follow the right spiritual path. They do not understand the worth of Waheguru's Naam and are lost in the illusions of Maya. With the net of evil around them, they accept bribes to stand as witnesses to lies and deceit. 3. Such people may read the religious books like the Shastras and the Puranas, but only to take part in worthless discussions, and do not realize the truth (Waheguru's Naam). Without the guidance of the Perfect Guru, one cannot acquire the eternal Truth (Waheguru). Those who recite Waheguru's Naam follow the path of righteousness and get their minds purified. 4.

---------- Subh salaahay, soon(i), soon(i) aakhaiy. Aapay Daana, sach(u) puraakhaiy. Jin(i) kuou nudr(i) kuray Prubh(u) Apni, Gurmukh(i) Shabad(i) salaaha hey. 5. Soon(i), soon(i) aakhaiy kayti Bani. Soon(i) kuhhiyaiy, ko unt(u) na jaani. Ja kuou Alukh(u) lukhaayay Aapay, Akuth kutha boodh(i) taaha hey. 6. Junmay kuou vaajeh(i) vadhayay. Sohilrray ugiyani gaayay. Jo junmay, tis(u) surpur merna, kirt puyya, sir(i) saaha hey. 7. Sunjog(u), vijog(u) mayraiy Prubh(u) keeyay. Srisht(i) oopaayay dookhaan, sookh deeyay. Dookh, sookh hee tay bhuyyay niraalay, Gurmukh(i) seel(u) sunaaha hey. 8.

Word Meaning: Salaahay = praise. Daana = wise. Puraakhaiy = tests; judges. 5. Kayti = much of the world. Alukh(u) = the invisible (God). Lukhaayay = shows. Akuth = indescribable. Boodh(i) = wisdom. Taaha = his. 6. Vaajeh(i) = play music Vadhaayay = congratulations. Sohilrray = songs of joy. Surpur = for sure. Kirt Puyya = based on deeds. Saaha = the date (of death). 7. Sunjog(u) = union. Vijog = separation. Niraalay = unaffected. Seel(u) = calmness; sweet nature. Sunaaha = armour. 8.

MEANING: After listening to others, everybody begins to sing Waheguru's praise, but the wise Waheguru tests them for their genuineness. Those, on whom Waheguru casts His kind sight, sing His praise with Guru's Shabad. 5.

By listening to the importance of Guru's Shabad, many people recite it, but one cannot find His limits by simply reciting the Bani. Only that individual acquires the wisdom to sing praise of the indescribable and the incomprehensible Waheguru, who reveals Himself. 6.

When a boy is born in a family, the ignorant play music and sing joyous songs, and people congratulate them. They do not realize that whoever is born must die for sure on the day

already determined by Waheguru, based on his deeds performed earlier (in his previous lives). 7.
Unions of the souls with the bodies are determined by Waheguru. He creates the world and causes people enjoyment and suffering. But, the Sikhs of the Guru wear the armour of sweet nature all the time, and stay above (detached from) comforts or discomforts in life. 8.
---------- Neekay Saachay kay vapaari. Sach(u) sauda laiy Gur veechaari. Sacha Vukkhur(u) jis(u) dhun pullaiy, Shabad(i) Sachaiy omaaha hey. 9. Kaacheen saudeen tota aavaiy. Gurmukh(i) vunuj(u) kuray, Prubh bhaavaiy. Poonji saabut(u), raas(i) slaamut(i), chooka Jum ka phaaha hey. 10.
(PAGE 1033): Subh ko bolaiy aapun bhaanaiy. Munmukh(u) doojaiy boal(i) na jaanaiy. Undhulay kee mut(i) undhulee boali, aaya guyya, dookh taaha hey. 11. Dookh meh(i) junmaiy, dookh meh(i) merna. Dookh(u) na mitaiy bin(u) Gur kee sherna. Dookheen oopjaiy, dookheen binsaiy, kiyya laiy aaya, kiyya kaiy jaaha hey. 12. ------
Word Meaning: Neekay = in blissfulness; pure. Sach(u) = Waheguru's Naam. Sauda = merchandize. Pullaiy = in possession. Omaaha = zestfulness; high spirits. 9.
Kaacheen Saudeen = dealings in the perishables. Tota = loss. Vunuj = business. Poonji = Raas(i) = capital; wealth. Saabut(u) = complete. Slaamut(i) = safe. Chooka = ends. 10.
Aapun Bhaanaiy = as per one's liking. Doojaiy Boal(i) = other words (in Waheguru's praise). Boali = deaf. 11.
Oopjaiy = comes into being; takes birth. Binsaiy = is destroyed; dies. 12.
MEANING: With the advice (wisdom) of the Guru, His Sikhs deal in Waheguru's Naam, and enjoy bliss. Those who have the wealth of Waheguru's Naam in their possession (heart) feel highly zestful by reciting the Guru's eternal Shabad. 9.
Quite often, one suffers monetary losses in his dealings in perishables, while the Sikhs of the Guru deal in those things which are liked by Waheguru; their wealth (of Waheguru's Naam) does not suffer any loss, is always safe, and their connection with the Angel of death comes to an end (they never experience spiritual death). 10.
Everybody talks about things which they like. The followers of their mind do not talk about anything other than their selfishness and ego. Such people are blind and deaf to reality, and their thinking is likewise (they do not listen to anything good for spirituality). They suffer badly from being born and dying again and again. 11.
Such people are born in discomfort, and die in suffering. Their troubles (due to their attractions for Maya) do not go away without taking Guru's shelter. They come to this world due to their bad deeds, and die committing sins; so, what did they gain by taking birth as humans, and what will they leave with (other than bad deeds)? 12.

-------- Sachi kerni, Gur kee sir kaara. Aavun(u), jaan(u), nuhhi, Jum dhaara. Daal chhoad(i), Tutt(u) Mool(u) puaata, mun(i) saacha omaaha hey. 13. Hur(i) kay loag nuhhi Jum(u) maaraiy. Na dookh(u) daykheh(i) punth(i) kuraaraiy. Ram Naam(u) ghut untar(i) pooja, uver(u) na dooja kaaha hey. 14. Oarr(u) na kuthnaiy sift(i) Sujaayi. Jiyoun Toodh(u) bhaaveh(i), ruhheh(i) rujaayi. Durgeh paindhay jaan(i) soohaylay, Huqam(i) Sachay Paatsaaha hey. 15. Kiyya kuhhiyaiy, goon kutheh(i) ghunayray. Unt(i) na paaveh(i) vudday vudayray. Nanak Saach(u) milaiy, put(i) raakhou, Tu sir(i) shaahan, Paatshaaha hey. 16.6.12.
Word Meaning: Sachi Kerni = life of purity. Sir Kaara = top (supreme) deeds. Dhaara = acquirement; accountable. Daal = branches (attractions of Maya). Tuttt(u) = Waheguru. Mool(u) = the origin (root). Puraata = get attached to. Saacha = everlasting. Omaaha = zestfulness. 13. Punth(i) Kuraaraiy = on the tough path. Kaaha = opposition. 14.

Oarr(u) = end. Kuthnaiy = description. Sujaayi = beautified (with words). Rujaayi = in Will. Soohaylay = with comfort. 15. Ghunayray = many. Vudday Vudayray = the so-called great gods. Put(i) = dignity. 16.

MEANING: Leading a life of purity with the Guru's advice is the topmost service to Him. Such Sikhs of the Guru do not take rebirths, and are not accountable to the Angel of death. They disconnect themselves from the attractions of Maya, get attached to the root of the universe (Waheguru), and feel highly zestful at mind. 13.

The Angel of death cannot kill (or punish) Waheguru's devotees (because they merge with Him), and they do not experience any trouble on the very tough journey of life. With Waheguru's worship on their heart, they experience no attacks by the five demons. 14.

There is no end to the praise of the beautified (loaded with virtues) Waheguru. His devotees stay happy in His Will - whatever He likes. With the Huqam of the eternal Emperor (Waheguru), they reach His Court with ease and are honoured there. 15.

There are countless people who describe Your virtues, so what can I say about You, oh Waheguru? But even the great gods could not find the end to Your virtues. Waheguru is the Emperor of all the worldly kings, and I have only one request to make to Him that He grant me His Naam so as to protect my dignity in His Court, oh Nanak. 16.6.12.

ਮਾਰੂ ਮਹਲਾ 1 ਦਖਣੀ॥ ਕਾਇਆ ਨਗਰੁ ਨਗਰ ਗੜ ਅੰਦਰਿ॥ ਸਾਚਾ ਵਾਸਾ ਪੁਰਿ ਗਗਨੰਦਰਿ॥ ਅਸਥਿਰੁ ਥਾਨੁ ਸਦਾ ਨਿਰਮਾਇਲੁ ਆਪੇ ਆਪੁ ਉਪਾਇਦਾ॥1॥ ਅੰਦਰਿ ਕੋਟ ਛਜੇ ਹਟਨਾਲੇ॥ ਆਪੇ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥ ਬਜਰ ਕਪਾਟ ਜੜੇ ਜੜਿ ਜਾਣੈ ਗੁਰ ਸਬਦੀ ਖੋਲਾਇਦਾ॥2॥ ਭੀਤਰਿ ਕੋਟ ਗੁਫਾ ਘਰ ਜਾਈ॥ ਨਉ ਘਰ ਥਾਪੇ ਹੁਕਮਿ ਰਜਾਈ॥ ਦਸਵੈ ਪੁਰਖੁ ਅਲੇਪੁ ਅਪਾਰੀ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ॥ 3॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਇਕ ਵਾਸਾ॥ ਆਪੇ ਕੀਤੋ ਖੇਲੁ ਤਮਾਸਾ॥ ਬਲਦੀ ਜਲਿ ਨਿਵਰੈ ਕਿਰਪਾ ਤੇ ਆਪੇ ਜਲਨਿਧਿ ਪਾਇਦਾ॥ 4॥ ਧਰਤਿ ਉਪਾਏ ਧਰੀ ਧਰਮਸਾਲਾ॥ ਉਤਪਤਿ ਪਰਲਉ ਆਪਿ ਨਿਰਾਲਾ॥ ਪਵਣੈ ਖੇਲੁ ਕੀਆ ਸਭ ਥਾਈ ਕਲਾ ਖਿੰਚਿ ਢਹਾਇਦਾ॥ 5॥ ਭਾਰ ਅਠਾਰਹ ਮਾਲਣਿ ਤੇਰੀ॥ ਚਉਰੁ ਢੁਲੈ ਪਵਣੈ ਲੈ ਫੇਰੀ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਦੀਪਕ ਰਾਖੇ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਇਦਾ॥ 6॥ ਪੰਖੀ ਪੰਚ ਉਡਰਿ ਨਹੀ ਧਾਵਹਿ॥ ਸਫਲਿਓ ਬਿਰਖੁ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਵਹਿ॥ ਗੁਰਮੁਖਿ ਸਹਜਿ ਰਵੈ ਗੁਣ ਗਾਵੈ ਹਰਿ ਰਸੁ ਚੋਗ ਚੁਗਾਇਦਾ॥ 7॥ ਝਿਲਮਿਲਿ ਝਿਲਕੈ ਚੰਦੁ ਨ ਤਾਰਾ॥ ਸੂਰਜ ਕਿਰਣਿ ਨ ਬਿਜੁਲਿ ਗੈਣਾਰਾ॥ ਅਕਥੀ ਕਥਉ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਪੂਰਿ ਰਹਿਆ ਮਨਿ ਭਾਇਦਾ॥ 8॥ ਪਸਰੀ ਕਿਰਣਿ ਜੋਤਿ ਉਜਿਆਲਾ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਆਪਿ ਦਇਆਲਾ॥ ਅਨਹਦ ਰੁਣਝੁਣਕਾਰੁ ਸਦਾ ਧੁਨਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਵਾਇਦਾ॥ 9॥

(ਅੰਗ 1034)॥ ਅਨਹਦੁ ਵਾਜੈ ਕ੍ਰਮੁ ਭਉ ਭਾਜੈ॥ ਸਗਲ ਬਿਆਪਿ ਰਹਿਆ ਪ੍ਰਭੁ ਛਾਜੈ॥ ਸਭ ਤੇਰੀ ਤੂ ਗੁਰਮੁਖਿ ਜਾਤਾ ਦਰਿ ਸੋਹੈ ਗੁਣ ਗਾਇਦਾ॥ 10॥ ਆਦਿ ਨਿਰੰਜਨੁ ਨਿਰਮਲੁ ਸੋਈ॥ ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਜਾ ਕੋਈ॥ ਏਕੰਕਾਰੁ ਵਸੈ ਮਨਿ ਭਾਵੈ ਹਉਮੈ ਗਰਬੁ ਗਵਾਇਦਾ॥ 11॥ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਸਤਿਗੁਰਿ ਦੀਆ॥ ਅਵਰੁ ਨ ਜਾਣਾ ਦੂਆ ਤੀਆ॥ ਏਕੋ ਏਕੁ ਸੁ ਅਪਰ ਪਰੰਪਰ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਦਾ॥ 12॥ ਗਿਆਨੁ ਧਿਆਨੁ ਸਚੁ ਗਹਿਰ ਗੰਭੀਰਾ॥ ਕੋਈ ਨ ਜਾਣੈ ਤੇਰਾ ਚੀਰਾ॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਜਾਚੈ ਕਰਮਿ ਮਿਲੈ ਸੋ ਪਾਇਦਾ॥ 13॥ ਕਰਮੁ ਧਰਮੁ ਸਚੁ ਹਾਥਿ ਤੁਮਾਰੈ॥ ਵੇਪਰਵਾਹ ਅਖੁਟੁ ਭੰਡਾਰੈ॥ ਤੂ ਦਇਆਲੁ ਕਿਰਪਾਲੁ ਸਦਾ ਪ੍ਰਭੁ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 14॥ ਆਪੇ ਦੇਖਿ ਦਿਖਾਵੈ ਆਪੇ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਕਰਤਾ ਆਪੇ ਮਾਰਿ ਜੀਵਾਇਦਾ॥ 15॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧੁ ਅੰਦਰਿ॥ ਦੇਖਹਿ ਆਪਿ ਬੈਸਿ ਬਿਜ ਮੰਦਰਿ॥ ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਹਰਿ ਦਰਸਨਿ ਸੁਖੁ ਪਾਇਦਾ॥ 16॥1॥13॥

Maru Mehla 1, Dukhni: Kaaya nugur(u), nugur gurrh undar(i). Saacha vaasa pur(i) gugnundar(i). Usthir(u) thaan(u) sudaa nirmaayil(u), Aapay Aap(u) oopaayaynda. 1. Undar(i) koat chhujjay hutnaalay. Aapay layvaiy, vust(u) smaalay. Bujjur kupaat jurray jurr(i) jaanaiy, Gur Shabadi khohlaayaynda. 2. Bheetur(i) koat, goofa ghur jaayi. Nuoun ghur thaapay, Huqam(i) Rujaayi. Dusvaiyn Purakh(u) Alayp(u) Apaari, Aapay Alukh(u) lukhaayaynda. 3. Paun, paani, ugnee, ikk vaasa. Aapay keeto khayl(u) tumaasha. Buldi, jul(i) niveraiy, kirpa tay, Aapay julnidh(i) paayaynda. 4. ----------

Word Meaning: Kaaya = body. Gurrh = forts. Vaasa = dwelling. Gugnundar(i) = in the sky (the tenth door). Usthir = eternal. Nirmaayil(u) = pure; holy. 1. Chujjay = porch. Hutnaalay = bazars. Vust(u) = merchandize (Waheguru's Naam). Smaalay = controls. Bujjur = concrete; strong. Kupaat = doors. Jurray = anchored. 2.
Bheetar(i) = inside. Goofa = cave. Jaayi = place. Nuoun Ghur = the nine body outlets. Alayp(u) = detached. Apaari = limitless. Alukh(u) = invisible. Lukhaayaynda = reveals. 3. Khayl(u) Tumaasha = dramas. Buldi = the burning fire (of desires). Niveraiy = removed; put out. Julnidh(i) = ocean; water, source of life 4.
MEANING: The fort-like human body has the tenth door (in the brain) where the eternal Waheguru resides. This is the permanent residence of the pure (holy) Waheguru, which He has created for Himself. 1.
The human body can be imagined as a city with bazars adorned with porches where the merchandise of Waheguru's Naam is traded (Waheguru takes one's bad qualities and gives His Naam), which He fully controls (not everyone can have it). Waheguru has anchored very strong doors to the human brain, which open only with the Guru's Shabad. 2.
Waheguru, the Lord of His Huqam, has created the human body with nine visible doors and a cave-like tenth door where, detached from the world, the limitless Waheguru resides. With His own Will, the invisible Supreme Being reveals Himself. 3.
With the union of air, water, and fire, Waheguru has created the drama and the show of the world, in which the fire of desires is burning in the minds of the people. This fire can be put out with the holy water of Waheguru's Naam, which is the source of life; Waheguru Himself pours this water on the minds of His devotees. 4.

-------- Dhert(i) oopaayay, dhuree dhermsaala. Ootput(i) purlou, Aap(i) niraala. Puvnaiy khayl(u) keeya subh thaayeen, kulaa khinch(i) dhuhaayaynda. 5. Bhaar utthaarha maalun(i) tayri. Chaur(u) dhoollaiy puvnaiy laiy phayri. Chund(u), sooruj(u), dooyay deepuk raakhay, sus(i) ghur(i) soor(u) smaayaynda. 6. Punkhi punch oodur(i) nuhhi dhaaveh(i). Sufliyo birkh(u) Amrit ful(u) paaveh(i). Gurmukh(i) sehj(i) ruvvaiy, goon gaavaiy, Hur(i) rus(u) choag choogaaynda. 7. Jhilmil(i), jhilkaiy chund(u), na taara. Sooruj kirn(i) na bijul(i) gaiynaara. Akuthi, kuthoun, chihun nuhhi koyee, poor(i) ruhhiya, mun(i) bhaayaynda. 8.
Word Meaning: Dhermsaala = place to acquire noble qualities. Ootput(i) = creation. Purlou = destruction. Niraala = detached. Kulaa = power. Khinch(I) = pull out. Dhuhaayaynda = demolishes. 5. Bhaar Utthaarha = the whole vegetation. Maalun(i) = gardener (to offer flowers). Chaur(u) = the royal whisk. Dhoollaiy = fans. Phayri = moving. Sus(i) = in the moon. Soor(u) = sun. Smaayaynda = is absorbed. 6.
Punkhi = birds. Punch = the five senses. Oodur = fly. Dhaavaiy = rush. Sufliyo = laden with (Waheguru's Naam-Amrit) as fruit. Birkh(u) = tree. Sehj(i) = in the blissful state. Ruvvaiy = recites Naam. Choag = bird food. Choogaayaynda = feeds. 7.
Jhilmil(i) = shimmer. kirn(i) = ray. Gaiynaara = in the sky. Akuthi = indescribable. Chihun = physical feature. Poor(i) Ruhhiya = present everywhere. Bhaayaynda = loveable. 8.
MEANING: Waheguru has created the earth as the place to acquire and to practise noble qualities (high morality). He creates and destroys the world, but stays detached from it. The air sustains life everywhere, and He destroys the world by pulling out His power 5.
(People worship their deities and perform aarti for them by placing flowers and lamps in a platter), But the whole vegetation is there to offer you flowers, and the sun and the moon are the lamps (in the platter of the sky), with the moon acquiring brightness by absorbing the sun's rays in it. The moving air serves as the royal whisk to fan you, oh Lord (So, His aarti is taking place all the time). 6.

The Guru is like a tree laden with Waheguru's Naam-Amrit as the fruit. The Sikhs of the Guru recite the Naam and sing Waheguru's praise in the high spiritual state, as a result of which their five bird-like senses do not take flight (think about sensual pleasures). Waheguru feeds these birds with His sweet Naam as their mental food. 7.
The high spiritual state of the Sikhs cannot be described, as it has no physical features; yet no rays of the sun, the moon, sparkling stars, or lightning equal the brightness of their enlightened mind. They see Waheguru's presence everywhere. 8.

-------- Pusree kirn(i), Jot(i) oojiyaala. Kur(i), kur(i) dakhaiy Aap(i) Duyyaala. Unhud roonjhoonkaar(u) sudaa dhoon(i), nirbhuou kaiy ghur(i) vaayaynda. 9.
(PAGE 1034): Unhud vaajaiy, bherm(u) bhuou bhaajaiy. Sugul biyaap(i) ruhhiya Prubh chhaajaiy. Subh Tayri, Tu Gurmukh(i) jaata, Dur(i) sohaiy goon gaayaynda. 10. Aad(i) Nirunjun(u), nirmul(u) Soyee. Uver(u) na jaana dooja koyee. Ekunkaar(u) vussaiy, mun(i) bhaavaiy, haumein gerb(u) guvaayaynda. 11. Amrit(u) peeya, Satgur(i) deeya. Uver(u) na jaana dooaa, teeya. Aiko Aik(u) su Apurprumpur, perkh(i) khujaaanaiy paayaynda. 12. -----
Word Meaning: Pusree = spread. Kirn(i) = ray. Oojiyaala = enlightens. Unhud = auto-playing Divine music. Roonjhoonkaar = sweet and soft. Dhoon(i) = tune; sound. Nirbhuou = fearless. Ghur(i) = state. Vaayaynda = plays (music). 9. Bherm(u) = misgivings. Bhuou = fears. Biyaap(i) Ruhhiya = influencing (omnipresent). Chhaajaiy = protects. Sohaiy = looks attractive (respectable). 10. Aad(i) = origin. Nirunjun(u) = unaffected by Maya (Waheguru). Bhaavaiy = is liked. Gerb(u) = conceit. Guvaayaynda = gets rid of. 11. Jaana = acknowledge. Dooaa Teeya = second and third; any other. Apurprumpur = omnipotent (who does not need any external help). Perkh(i) = by testing. Khujaanaiy Paayaynda = deposits in the treasure (absorbed in Him). 12.
MEANING: With the benevolence of Waheguru, when a human heart is enlightened by the ray of His Light, it begins to feel as if a sweet and soft auto-playing Divine music is playing in his mind. Such a sweet tune becomes a permanent source of music, and he attains the state of fearlessness. 9. With the Divine Shabad in mind, all his illusions and fears disappear when the omnipresent Waheguru becomes his guard. Waheguru is the Lord of the whole universe and is realized in the shelter of the Guru. The Sikh of the Guru looks very attractive (earns respect) singing praise of Waheguru at His Door. 10.
I recognize only the "One" Supreme Being, Waheguru, who is the origin of the whole universe, is perfectly pure, is above the effects of Maya, and is none other (like Him). When Waheguru takes dwelling in a devotee's heart, the devotee loves Him, and his haumein and ego are eradicated. 11. I took in the Naam-Amrit with the grace of the Guru, and I do not acknowledge anybody else. The omnipotent Waheguru is the only power in the universe, and He absorbs the devotees in Him after carefully examining them. 12.

------- Giyan(u), dhiyan(u), Sach(u) gehr gumbheera. Koyee na jaanaiy Tayra Cheera. Jayti haiy, tayti Toodh(u) jaachaiy, kerm(i) milaiy so paayaynda. 13. Kerm(u) dherm(u), Sach(u) Haath(i) Toomhaaraiy. Vaypervaah, akhoott(u) bhundaaraiy. Tu duyyaal(u), kirpaal(u) sudaa Prubh(u), Aapay mayl(i) milaayaynda. 14. Aapay daykh(i) dikhaavaiy Aapay. Aapay thaap(i) oothaapay Aapay. Aapay jorr(i), vichhorraiy Kerta, Aapay maar(i) jeevaayaynda. 15. Jayti haiy, tayti Toodh(u) undar(i). Daaaykh(i) Aap(i) baiys(i) bij mundar(i). Nanak(u), Saach(u) kuhhaiy baynunti, hur(i) dershun(i) sookh(u) paayaynda. 16.1.13.
Word Meaning: Gehr = unfathomable. Gumbheera = unaffected by conditions. Cheera = Huqam. Jayti Haiy = all the (creation). Jaachaiy = begs for. Kerm(i) = with benevolence. 13. Haath(i) = in (Your) hands. Akhhott(u) = never running out. BHundaaraiy = treasures.

14. Dikhaavaiy = shows self; reveals. Thaap(i) = creating. Oothaapay = destroys. Jorr(i) = connecting. Vichhorraiy = separates. 15.
Toodh Undar(i) = under Your control (in Huqam). Bij = concrete; eternal. 16.
MEANING: The unfathomable, and the never-changing Waheguru is the source of all knowledge and of concentration of mind. Nobody knows how His Huqam (Laws) work. The whole world, which has been created by Waheguru, begs (longs) for His Naam, but only that individual gets His Naam (connects with Him) whom He is benevolent to. 13.
People perform many different religious rituals, but the real deed is to recite Waheguru's Naam, which He controls (whom to give and whom not to give). Waheguru is carefree, and all His treasures are always full which never run out. The eternal Waheguru is always kind, and compassionate. He, Himself connects His devotees with Him. 14.
Waheguru looks after His creation, and reveals Himself. He creates the world and destroys it at His Will. He connects the soul with the appropriate body, and disconnects them. He kills (severs) the worldly bonds of some people, and gives new spiritual life to them. The whole world is under His control, and He watches it from His eternal Residence. I have to make one humble suggestion to everyone, which is ever true, that one attains blissfulness only by having a holy sight of Waheguru (by connecting with Him), oh Nanak. 16.1.13.

ਮਾਰੂ ਮਹਲਾ 1॥ ਦਰਸਨੁ ਪਾਵਾ ਜੇ ਤੁਧੁ ਭਾਵਾ॥ ਭਾਇ ਭਗਤਿ ਸਾਚੇ ਗੁਣ ਗਾਵਾ॥ ਤੁਧੁ ਭਾਣੇ ਤੂ ਭਾਵਹਿ ਕਰਤੇ ਆਪੇ ਰਸਨ ਰਸਾਇਦਾ॥ 1॥ ਸੋਹਨਿ ਭਗਤ ਪ੍ਰਭੂ ਦਰਬਾਰੇ॥ ਮੁਕਤੁ ਭਏ ਹਰਿ ਦਾਸ ਤੁਮਾਰੇ॥ ਆਪੁ ਗਵਾਇ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਅਨਦਿਨੁ ਨਾਮ ਧਿਆਇਦਾ॥ 2॥ ਈਸਰੁ ਬ੍ਰਹਮਾ ਦੇਵੀ ਦੇਵਾ॥ ਇੰਦ੍ਰ ਤਪੇ ਮੁਨਿ ਤੇਰੀ ਸੇਵਾ॥ ਜਤੀ ਸਤੀ ਕੇਤੇ ਬਨਵਾਸੀ ਅੰਤੁ ਨ ਕੋਈ ਪਾਇਦਾ॥ 3॥ ਵਿਣੁ ਜਾਣਾਏ ਕੋਇ ਨ ਜਾਣੈ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਣ ਭਾਣੈ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ ਭਾਣੈ ਸਾਹ ਲਵਾਇਦਾ॥ 4॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਨਿਹਚਉ ਹੋਵੈ॥ ਮਨਮੁਖੁ ਆਪੁ ਗਣਾਏ ਰੋਵੈ॥ ਨਾਵਹੁ ਭੁਲਾ ਠਉਰ ਨ ਪਾਏ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਇਦਾ॥ 5 ॥ ਨਿਰਮਲ ਕਾਇਆ ਊਜਲ ਹੰਸਾ॥ ਤਿਸੁ ਵਿਚ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸਾ॥ ਸਗਲੇ ਦੂਖ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਪੀਵੈ ਬਾਹੁੜਿ ਦੁਖੁ ਨ ਪਾਇਦਾ॥ 6॥ ਬਹੁ ਸਾਦਹੁ ਦੁਖੁ ਪਰਾਪਤਿ ਹੋਵੈ॥ ਭੋਗਹੁ ਰੋਗ ਸੁ ਅੰਤਿ ਵਿਗੋਵੈ॥ ਹਰਖਹੁ ਸੋਗੁ ਨ ਮਿਟਈ ਕਬਹੂ ਵਿਣੁ ਭਾਣੇ ਭਰਮਾਇਦਾ॥ 7॥ ਗਿਆਨ ਵਿਹੂਣੀ ਭਵੈ ਸਬਾਈ॥ ਸਾਚਾ ਰਵਿ ਰਹਿਆ ਲਿਵ ਲਾਈ॥ ਨਿਰਭਉ ਸਬਦੁ ਗੁਰੂ ਸਚੁ ਜਾਤਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਦਾ॥ 8॥ ਅਟਲੁ ਅਡੋਲੁ ਅਤੋਲੁ ਮੁਰਾਰੇ॥ ਖਿਨ ਮਹਿ ਢਾਹੇ ਫੇਰਿ ਉਸਾਰੇ॥ ਰੂਪੁ ਨ ਰੇਖਿਆ ਮਿਤਿ ਨਹੀ ਕੀਮਤਿ ਸਬਦਿ ਭੇਦਿ ਪਤੀਆਇਦਾ॥ 9॥
(ਅੰਗ 1035)॥ ਹਮ ਦਾਸਨ ਕੇ ਦਾਸ ਪਿਆਰੇ॥ ਸਾਧਿਕ ਸਾਚ ਭਲੇ ਵੀਚਾਰੇ॥ ਮੰਨੇ ਨਾਉ ਸੋਈ ਜਿਣਿ ਜਾਸੀ ਆਪੇ ਸਾਚੁ ਦ੍ਰਿੜਾਇਦਾ॥ 10॥ ਪਲੈ ਸਾਚੁ ਸਚੇ ਸਚਿਆਰਾ॥ ਸਾਚੇ ਭਾਵੈ ਸਬਦੁ ਪਿਆਰਾ॥ ਤ੍ਰਿਭਵਣਿ ਸਾਚੁ ਕਲਾ ਧਰਿ ਥਾਪੀ ਸਾਚੇ ਹੀ ਪਤੀਆਇਦਾ॥ 11॥ ਵਡਾ ਵਡਾ ਆਖੈ ਸਭੁ ਕੋਈ॥ ਗੁਰ ਬਿਨੁ ਸੋਝੀ ਕਿਨੈ ਨ ਹੋਈ॥ ਸਾਚਿ ਮਿਲੈ ਸੋ ਸਾਚੇ ਭਾਏ ਨਾ ਵੀਛੁੜਿ ਦੁਖੁ ਪਾਇਦਾ॥ 12॥
ਧੁਰਹੁ ਵਿਛੁੰਨੇ ਧਾਹੀ ਰੁੰਨੇ॥ ਮਰਿ ਮਰਿ ਜਨਮਹਿ ਮੁਹਲਤਿ ਪੁੰਨੇ॥ ਜਿਸੁ ਬਖਸੈ ਤਿਸੁ ਦੇ ਵਡਿਆਈ ਮੇਲਿ ਨ ਪਛੋਤਾਇਦਾ॥ 13॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ॥ ਆਪੇ ਤ੍ਰਿਪਤਾ ਆਪੇ ਮੁਕਤਾ॥ ਆਪੇ ਮੁਕਤਿ ਦਾਨੁ ਮੁਕਤੀਸਰੁ ਮਮਤਾ ਮੋਹੁ ਚੁਕਾਇਦਾ॥ 14॥ ਦਾਨਾ ਕੈ ਸਿਰਿ ਦਾਨੁ ਵੀਚਾਰਾ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਅਪਾਰਾ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕੀਤਾ ਅਪਣਾ ਕਰਣੀ ਕਾਰ ਕਰਾਇਦਾ॥ 15॥ ਸੇ ਗੁਣ ਗਾਵਹਿ ਸਾਚੇ ਭਾਵਹਿ॥ ਤੁਝ ਤੇ ਉਪਜਹਿ ਤੁਝ ਮਾਹਿ ਸਮਾਵਹਿ॥ ਨਾਨਕ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਮਿਲਿ ਸਾਚੇ ਸੁਖੁ ਪਾਇਦਾ॥ 16॥2॥14॥

Maru Mehla 1: Dershun(u) paavaan jay Toodh(u) bhaavaan. Bhaayay bhugut(i) Saachay goon gaavaan. Toodh(u) bhaanaiy Tu bhaaveh(i) Kertay, Aapay rusun rusaayaynda. 1. Sohun(i) bhugut Prubhoo Durbaaray. Mookut(u) bhuyyay Hur(i) daas Tomhaaray. Aap(u) guvaayay Tayraiy rung(i) raatay, undin(u) Naam dhiyaayaynda. 2. Eesher, Brahma, devi deva. Inder tupay, moon(i) Tayri sayva. Jutee, sutee kaytay bunvaasi, unt(u) na koyee

paayaynda. 3. Vin(u) jaanaayay koyay na jaanaiy. Jo kichh(u) kuray su aapun bhaanaiy. Lukh churaasih jea oopaayay, bhaanaiy saah luvaayaynda.4. ----------

Word Meaning: Dershun(u) = sight. Bhaavaan = liked. Bhaayay = with the spirit of. Rusn = tongue. Rusaayaynda = sweetens. 1. Sohun(i) = look dignified (are honoured). Mookut(i) Bhuyyay = became emancipated. Aap(u) = selfishness and ego. Rung(i) Raatay = imbued in love. 2. Easher = Shiva. Tupay = self-torturers. Moon(i) = hermits. Jutee = celibates. Sutee = of high morality. 3. Jaanaayay = giving understanding. Bhaanaiy = Will. Saah luvaayaynda = allows to breathe. 4.

MEANING: I can sing Your praise with love and with the spirit of a dedicated devotee, and have Your holy sight (get connected with You) only if You like (approve) it, oh Waheguru. It is only with the sweet Will that I can love You, and sweeten my tongue with the recitation of Your Naam, oh the Creator. 1. Waheguru's slaves (supreme devotees) are exalted (honoured) in Waheguru's Court as they are salvaged. Imbued in Waheguru's love, they recite His Naam all the time and get rid of their selfishness and ego. 2.

All the gods and goddesses - including Shiva, Brahma, Indra - the hermits, the devotees who torture themselves, the celibates, the people with high morality, and countless forest dwellers whose number is not known to anyone, are in Waheguru's service. 3.

Without Waheguru's understanding, nobody knows that whatever happens in the world happens only by Waheguru's Will. All the 8.4 million life forms which He has created breathe only with His Will. 4.

---------- Jo Tis(u) bhaavaiy so nihchuou hoavaiy. Munmukh(u) aap(u) gunaayay, rovaiy. Naavhoun bhoolla tthaur na paayay, aayay, jaayay dookh(u) paayaynda. 5. Nirmul kaaya, oojul hunsa. Tis(u) vich Naam(u) Nirunjun unsa. Suglay dookh Amrit(u) kur(i) peevaiy, baahoorr(i) dookh(u) na paayaynda. 6. Buhou saadoun dookh(u) praaput(i) hovaiy. Bhog-hou roag, su unt(i) vigovaiy. Hurkhoun(u) soag(u) na mityee kubhoon, vin(u) bhaanaiy bhermaayaynda. 7. Giyan vihooni bhuvaiy subaayi. Saacha ruv(i) ruhhiya liv laayee. Nirbhuou Shabad(u) Guru Sach(u) jaata, joti, Jot(i) milaayaynda. 8.

Word Meaning: Nihchou = definitely. Gunaayay = shows off (brags about). Bhoolla = misguided; disconnected. Tthaur = shelter. 5. Oojul = clean; pure. Hunsa = soul. Unsa = a part. Amrit(u) = sweet; good. Peevaiy = drinks; accepts. Baahoorr(i) = again. 6. Saadoun = from tastes (luxuries). Praaput(i) = acquire. Bhog-hou = enjoy; endure. Roag = ailments; suffering. Vigovaiy = suffers humiliation. Hurkhoun = from enjoyments. Soag = griefs. Mityee = go away. Na Kubhoon = never. Vin(u) = without. Bhermaayaynda = is misled. 7.

Vihooni = devoid of; without. Bhuvaiy = wanders aimlessly. Subaayi = the world. Ruv(i) Ruhhiya = is present. Nirbhuou = fearless. Jaata = recognized. Jot(i) = Supreme Soul. 8.

MEANING: Whatever Waheguru wishes, happens for sure. The follower of his own mind brags about his own achievements, for which he has to cry (suffer) later. Disconnected from the Source (Waheguru), such an individual finds no shelter and suffers in his continuous rebirths and deaths. 5. The human body, which is pure and has a pure soul in it, becomes home to Waheguru's Naam. Such a devotee accepts all suffering as a sweet gift from Waheguru and has never suffered again. 6.

One invites ailments (suffering) from enjoying too many luxuries, and gets humiliated while enduring suffering from such ailments. His griefs resulting from his enjoyments never go away, and without accepting Waheguru's Will, he continues to be misled. 7.

By focusing on Waheguru's Naam, one realizes that Waheguru is present everywhere, and without the enlightenment, the whole world wanders aimlessly (in the dark). With Guru's Shabad, one realizes the fearless Waheguru, and his soul is connected with Him. .8.

-------- Atull(u), adoal(u), atoal(u) Mooraaray. Khin meh(i) dhaahay, phayr(i) oosaaray. Roop(u) na raykhiya, mit(i) nuhhi keemut(i) Shabad(i) bhayd(i) putiyaayaynda. 9.

(PAGE 1035): Hum daasun kay daas piyaaray. Saadhik, Saach(u) bhulay veechaaray. Munnay Naaoun soyee jin(i) jaasi, Aapay Saach(u) drirraayaynda. 10. Pullaiy Saach(u), Sachay sachiyaara. Saachay bhaavaiy, Shabad(u) piyaara. Tirbhuvun(i) Saach(u) kulaa dhur(i) thaapi, Saachay hee putiyaayaynda. 11. Vudda, vudda aakhaiy subh(u) koyee. Gur bin(i) sojhi kinaiy na hoyee. Saach(i) milaiy, so Saachaiy bhaayay, na veechhurr(i) dookh(u) paayaynda. 12.

Word Meaning: Atull(u) = eternal. Adoal(u) = firm; never yielding. Atoal(u) = immeasurable (limitless). Mooraaray = Waheguru. Khin Meh(i) = instantaneously. Dhaahay= demolish. Oosaaray = builds. Roop = looks. Raykhiya = features. Mit(i) = measurement. Bhayd(i) = by piercing (mind). Putiyaayaynda = is pleased. 9.
Saadhik = search for ways (to connect with God). Bhulay = with noble qualities. Jin Jaasi = will be the winner (approved by Waheguru). Drirraayaynda = reinforces. 10.
Pullaiy = in possession. Saachay = like Waheguru. Sachiyaara = dealer in Waheguru's Naam. Tirbhuvun(i) = in the universe. Kulaa Dhur = with His power. Thaapi = created. 11.
Sojhi = enlightenment. Veechhur(i) = disconnected. 12.

MEANING: Waheguru is eternal, firm, and limitless. He can demolish things instantaneously and rebuild them. He has no physical form or features, and His worth cannot be measured. He can be pleased only when one's mind is pierced with the Guru's Shabad (he enshrines the Shabad in his mind). 9.
The devotees, who search for ways to get connected with Waheguru and ponder on His virtues, are noble (are approved by Waheguru). I am a slave of such dear slaves of Waheguru. Those who obey Waheguru's Naam (His Will) win the battle of life, but it is Waheguru Himself who reinforces His Naam in the minds of His devotees. 10.
Those who deal in Waheguru's Naam acquire the Naam in their mind and become like Him. Waheguru likes those who recite the Guru's Shabad, which is dear to Him. The devotees realize that Waheguru has created and supports the universe with His power; they are pleased (feel blissful) with His Naam. 11.
Everybody says that Waheguru is very large (and great), but nobody gets the real understanding without the Guru. Those who connect with Waheguru through the Guru's Shabad are liked by Him; they never suffer separation from Him again. 12.

---------- Dhoorhoun vichhoonnay, dhaahi roonnay. Mur(i), mur(i) junmeh(i) moohlut(i) poonnay. Jis(u) bukhshaiy, tis(u) day vudiyaayi, mayl(i) na puchhotaayaynda. 13. Aapay kerta, Aapay bhoogta, Aapay tripta, Aapay mookta. Aapay mookut(i) daan(u) Mooktisur(u), mumta moh(u) chookaayaynda. 14. Daana kaiy sir(i) daan(u) veechaara. Kern Kaarun sumruth(u) apaara. Kur(i), kur(i) vaykhaiy keeta Apna, kerni kaar kuraayaynda. 15. Say goon gaaveh(i), Saachay bhaaveh(i). Toojh tay oopjeh(i) Toojh maah(i) smaaveh(i). Nanak Saach(u) kuhhaiy baynunti, mil(i) Saachaiy sookh(u) paayaynda. 16.2.14.

Word Meaning: Dhoorhoun = from the source (Waheguru). Vichhoonnay = disconnected. Dhaahi Roonnay = wail loudly. Moohlut(i) = span of life. Poonnay = is over. Bukhshay = bestows; forgives. Puchhotaayanda = repents. 13. Bhoogta = who receives and enjoys.

Tripta = contented. Mookta = free from all bonds. Mooktisur(u) = the Lord of emancipation. Mumta = attachments. Moh = love. Chookaayaynda = eradicates; ends. 14.
Daana Kaiy Sir(i) Daan(u) = the supreme donation (gift). Veechaara = thinking; wisdom. Kern Kaarun = the creator. Sumruth(u) = fully capable. Apaara = with no ends. Kerni Kaar = deeds worth performing. 15.
Say = those. Smaaveh(i) = are absorbed. Baynunti = humble suggestion. 16.
MEANING: Those who are disconnected from the Source (Waheguru) wail with loud screams. They die when they reach the end of their life span and are born again. But those who are forgiven by Waheguru get honoured by Him, and He never repents to connect them with Him (because they stay connected with Him). 13.
Waheguru, Himself creates things, and (being present in the living beings), Himself enjoys them. He, Himself, is content, and Himself detached. He is the Lord of emancipation, and gives the donation (gift) of emancipation to people when He severs their bonds of love for their families, and for other worldly attachments. 14.
The limitless Waheguru is the creator of the universe and is capable of doing anything. He grants pure and noble thinking to His devotees, which is the best donation of all. He watches His creations and makes people do deeds that are worth performing. 15.
Only those devotees sing Waheguru's praise whom He likes. You created them, and they get absorbed in You, oh Waheguru. I have only one humble suggestion to make: that one enjoys bliss only by connecting with Waheguru, oh Nanak. 16.2.14.

ਮਾਰੂ ਮਹਲਾ 1॥ ਅਰਬਦ ਨਰਬਦ ਧੁੰਧੂਕਾਰਾ॥ ਧਰਣਿ ਨ ਗਗਨਾ ਹੁਕਮੁ ਅਪਾਰਾ॥ ਨਾ ਦਿਨੁ ਰੈਨਿ ਨ ਚੰਦੁ ਨ ਸੂਰਜੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਦਾ॥ 1॥ ਖਾਣੀ ਨ ਬਾਣੀ ਪਉਣ ਨ ਪਾਣੀ॥ ਓਪਤਿ ਖਪਤਿ ਨ ਆਵਣ ਜਾਣੀ॥ ਖੰਡ ਪਤਾਲ ਸਪਤ ਨਹੀ ਸਾਗਰ ਨਦੀ ਨ ਨੀਰੁ ਵਹਾਇਦਾ॥ 2॥ ਨਾ ਤਦਿ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ॥ ਦੋਜਕੁ ਭਿਸਤੁ ਨਹੀ ਖੈ ਕਾਲਾ॥ ਨਰਕੁ ਸੁਰਗੁ ਨਹੀ ਜੰਮਣੁ ਮਰਣਾ ਨ ਕੋ ਆਇ ਨ ਜਾਇਦਾ॥ 3॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਨ ਕੋਈ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕੋ ਸੋਈ॥ ਨਾਰਿ ਪੁਰਖੁ ਨਹੀ ਜਾਤਿ ਨ ਜਨਮਾ ਨਾ ਕੋ ਦੁਖੁ ਸੁਖੁ ਪਾਇਦਾ॥ 4॥ ਨਾ ਤਦਿ ਜਤੀ ਸਤੀ ਬਨਵਾਸੀ॥ ਨਾ ਤਦਿ ਸਿਧ ਸਾਧਿਕ ਸੁਖ ਵਾਸੀ॥ ਜੋਗੀ ਜੰਗਮ ਭੇਖੁ ਨ ਕੋਈ ਨ ਕੋ ਨਾਥੁ ਕਹਾਇਦਾ॥ 5॥ ਜਪ ਤਪ ਸੰਜਮ ਨ ਬ੍ਰਤ ਪੂਜਾ॥ ਨ ਕੋ ਆਖਿ ਵਖਾਣੈ ਦੂਜਾ॥ ਆਪੈ ਆਪਿ ਉਪਾਇ ਵਿਗਸੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ॥ 6॥ ਨ ਸੁਚਿ ਸੰਜਮੁ ਤੁਲਸੀ ਮਾਲਾ॥ ਗੋਪੀ ਕਾਨੁ ਨ ਗਊ ਗੁੰਆਲਾ॥ ਤੰਤੁ ਮੰਤੁ ਪਾਖੰਡ ਨ ਕੋਈ ਨ ਕੋ ਵੰਸੁ ਵਜਾਇਦਾ॥ 7॥ ਕਰਮ ਧਰਮ ਨਹੀ ਮਾਇਆ ਮਾਖੀ॥ ਜਾਤਿ ਜਨਮੁ ਨਹੀ ਦੀਸੈ ਆਖੀ॥ ਮਮਤਾ ਜਾਲੁ ਕਾਲੁ ਨਹੀ ਮਾਥੈ ਨਾ ਕੋ ਕਿਸੈ ਧਿਆਇਦਾ॥ 8॥ ਨਿੰਦੁ ਬਿੰਦੁ ਨਹੀ ਜੀਉ ਨ ਜਿੰਦੋ॥ ਨਾ ਤਦਿ ਗੋਰਖੁ ਨ ਮਾਛਿੰਦੋ॥ ਨਾ ਤਦਿ ਗਿਆਨੁ ਧਿਆਨੁ ਕੁਲ ਓਪਤਿ ਨਾ ਕੋ ਗਣਤ ਗਣਾਇਦਾ॥ 9॥
(ਅੰਗ 1036)॥ ਵਰਨ ਭੇਖ ਨਹੀ ਬ੍ਰਹਮਣ ਖਤ੍ਰੀ॥ ਦੇਉ ਨ ਦੇਹੁਰਾ ਗਊ ਗਾਇਤ੍ਰੀ॥ ਹੋਮ ਜਗ ਨਹੀ ਤੀਰਥ ਨਾਵਣੁ ਨ ਕੋ ਪੂਜਾ ਲਾਇਦਾ॥ 10॥ ਨਾ ਕੋ ਮੁਲਾ ਨਾ ਕੋ ਕਾਜੀ॥ ਨਾ ਕੋ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ॥ ਰਈਅਤਿ ਰਾਉ ਨ ਹਉਮੈ ਦੁਨੀਆ ਨਾ ਕੋ ਕਹਣ ਕਹਾਇਦਾ॥ 11॥ ਭਾਉ ਨ ਭਗਤੀ ਨਾ ਸਿਵ ਸਕਤੀ॥ ਸਾਜਨੁ ਮੀਤੁ ਬਿੰਦੁ ਨਹੀ ਰਕਤੀ॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ ਸਾਚੇ ਏਹੋ ਭਾਇਦਾ॥ 12॥
ਬੇਦ ਕਤੇਬ ਨ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ॥ ਪਾਠ ਪੁਰਾਣ ਉਦੈ ਨਹੀ ਆਸਤ॥ ਕਹਤਾ ਬਕਤਾ ਆਪਿ ਅਗੋਚਰੁ ਆਪੇ ਅਲਖੁ ਲਖਾਇਦਾ॥ 13॥ ਜਾ ਤਿਸੁ ਭਾਣਾ ਤਾ ਜਗਤ ਉਪਾਇਆ॥ ਬਾਝੁ ਕਲਾ ਆਡਾਣੁ ਰਹਾਇਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ ਮਾਇਆ ਮੋਹਿ ਵਧਾਇਦਾ॥ 14॥ ਵਿਰਲੇ ਕਉ ਗੁਰਿ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਹੁਕਮੁ ਸਬਾਇਆ॥ ਖੰਡ ਬ੍ਰਹਮੰਡ ਪਾਤਾਲ ਅਰੰਭੇ ਗੁਪਤਹੁ ਪਰਗਟੀਆਇਦਾ॥ 15॥ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ॥ ਨਾਨਕ ਸਾਚਿ ਰਤੇ ਬਿਸਮਾਦੀ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇਦਾ॥ 16॥3॥15॥
Maru Mehla 1: Erbud nerbud dhoondhookaara. Dhern(i) na gugna Huqam Apaara. Na din(u), raiyn(i) na, chund(u), na sooruj(u), soonn smaadh(i) lugaayaynda. 1. Khaani, na Bani,

paun, na paani. Oaput(i), khuput(i), na aavun jaani. Khund, putaal, suput nuhhi saagur, nudee na neer(u) vuhaayaynda. 2. Na tud(i) soorg(u), muchh(u) puyyaala. Dojuk(u), bhisht(u), nuhhi khaiy kaala. Nerk, soorg(u) nuhhi jummun, merna, na ko aayay, na jaayaynda. 3. Brahma, Bishan(u), Mahesh(u) na koyee. Uver(u) na deesaiy, Aiko Soyee. Naar(i), purakh(u) nuhhi, jaat(i) na junma, na ko dookh(u), sookh(u) paayaynda. 4. -------

Word Meaning: Erbud Nerbud = for extremely long (infinite) time. Dhoondhookaara = darkness. Dhern = earth. Gugna = sky. Soonn(i) = a mental state where no thought originates; Waheguru. Smaadh(i) = in meditation. 1. Khaani = sources of reproduction (living beings). Bani = languages; ways of communication. Ooput(i) = creation. Khuput(i) = destruction. Aavun Jaani = coming and going; births and deaths. Khund = parts of universe. Putaal = Puyyala = underworlds. Suput Saagur = seven oceans. Neer(u) = water. Vuhaayaynda = flowing. 2. Tud(i) = then. Soorg(u) = heaven; sky. Muchh(u) = the earth. Dojuk(u) = Nerk = hell. Bhisht(u) = Soorg = paradise. Khaiy = destroying. Kaala = death. 3. Naar(i) = female. Purakh(u) = male. Jaat(i) = caste.4.

MEANING: (Before the creation of the universe) there was complete darkness for an infinite period of time, and there was no earth, no sky, nor the Laws of the infinite Waheguru. There was no day, night, moon, or sun at that time while Waheguru was in deep meditation. 1.
There was no source of reproduction of life, nor ways of communication. There was no air, water, creation or destruction, or births and deaths. There was no part of the universe, underworld, the seven seas, or rivers with water flowing in them. 2.
There was no sky, no earth, no underworld, hell, heaven, or the destroying death. There was no hell, no paradise, no births and no deaths (coming and going). 3.
There was no Brahma, Vishnu, or Shiva. There was nobody else to see other than the only Supreme Being. There was no caste, and no birth, so there was no one who was in suffering or enjoying life. 4.

--------Na tud(i) jutee, sutee, bunvaasi. Na tud(i), Sidh saadhik, sookh-vaasi. Yogi, Jungum, bhaykh(u) na koyee, na ko Nath kuhaayaynda. 5. Jup, tup, sunjum, na bert pooja. Na ko aakh(i) vukhaanaiy dooja. Aapaiy, Aap(i) oopaayay, vigsaiy, Aapay keemut(i) paayaynda. 6. Na sooch(i), sunjum(u), toolsi maala. Gopi Kahn(u), na guoou, goaala. Tunt(u), munt(u) paakhund na koyee, na ko vuns(u) vujaayaynda. 7. Kerm, dherm nuhhi Maya maakhi. Jaat(i), junum(u) nuhee deesaiy aankheen. Mumta jaal(u) kaal(u) nuhee maathaiy, na ko kisaiy dhiyaayaynda. 8.

Word Meaning: Jutee = celibate. Sutee = high morality. Bunvaasi = forest dweller; sanyasi. Saadhik = a yogi in training. Sookh-Vaasi = living in comfort = family man. Jungum = a sect of yogis. Bhaykh(u) = faith. Nath = guru of the yogis. 5. Jup = recitation of mantras. Tup = self-torturing. Sunjum = control on senses. Bert = fasting or other rituals. Pooja = idol worship. Aakh(i) Vukhaanaiy = utter to describe. Vigsaiy = blooms. 6.
Sooch(i) = external cleanliness. Toolsi = basil. Maala = rosary. Gopi = the cowgirls that grazed cattle with Kahn (Krishna). Guoou Goalaa = cowboys. Tunt(u) = incantation. Munt = mantras. Paakhund = hypocrisy. Vuns(u) = flute. 7.
Kerm Dherm = religious rituals. Maakhi = honeybee (honeycomb), sweet. Mumta = worldly attractions. Kaal(u) = death. Maathaiy = forehead (over the head). 8.

MEANING: There was no celibate man with high morality, or a forest-dweller (sanyasi) at that time. There was no Sidh, yogi, or family man. There was no Yogism, Jungums, or any other faith, and there was no one who could call himself the guru of the yogis. 5.
There was no recitation of any mantras, self-torture, efforts to control senses, fasting or idol-worship, and there was none to describe any other power than the Supreme Being. Waheguru

Himself creates the universe and feels overjoyed to watch His creation; only He knows His own worth (splendour). 6.
At that time, there was no ritualistic cleanliness, no effort to control senses, no worship of basil, and no rosary. There was no Krishna, no cowgirls, or cowboys at that time. There was no incantation, recitation of mantras, any hypocrisy, or anyone to play flute (Krishna). 7.
There was no religious ritual, sweet (captivating) Maya, any caste system, or births to see. There was no net of worldly attachments, or the fear of the looming death, and there was no one to worship any deity. 8.

--------- Nind(u), bind(u) nuhhi jeeou, na jindo. Na tud(i) Gorukh(u), na Maachhindo. Na tud(i) Giyan(u), dhiyaan(u), kool oaput(i), na ko gunut gunaayaynda. 9.
(PAGE 1036): Vern, bhaykh, nuhhi Brahman Khatri. Dayou, na dayhoora, guoou Gayatri. Hoam, jugg nuhhi teeruth naavun, na ko pooja laayaynda. 10. Na ko moolah, na ko qaaji. Na ko sheikh(u) musaayik Hajji. Ruyyiut(i), raaou, na haumein dooniya, na ko kehn kuhaayaynda. 11. Bhaaou na bhugti, na Shiv shaktee. Saajun(u) meet, bind(u) nuhhi ruktee. Aapay, Shah(u), Aapay vunjaara, Saachay ehou bhaayaynda. 12.
Word Meaning: Nind(u) = vilification. Bind(u) = undeserving praise. Jeeou = soul. Jindo = life. Gorukh, Maachhindo = popular gurus of yogis. Giyan(u) = religious discussions. Dhiyaan(u) = meditation. Kool Oaput(i) = start of clans. Gunut Gunaayaynda = self-praise; bragging. 9. Vern = caste-system. Dayou = god. Dayhoora = temple. Gayatri = the basic mantra of the Hindus. Hoam = huvun. Jugg = yugga (sacrificial ceremony at which huvuns are performed, animals are sacrificed, and meals served to sages and Brahmans. 10. Moolah = a Muslim preacher. Qaaji = Qadi (a Muslim religious leader and judge). Sheikh = a highly leaned Muslim. Musaayik = many Sheikhs. Ruyyiut(i) = subjects. Raaou = rajah. Haumein = selfishness and ego. Kehn Kuhaayaynda = to talk about. 11. Bhaaaou = love. Shiv Shaktee = Waheguru's power (Maya). Saajun(u) = friend; dear. Bind(u) = male sperm. Ruktee = female egg. Shah(u) = owner of treasures. Vunjaara = trader. 12.
MEANING: There was no soul and no life at that time, so there was no vilification or undeserving praise of others. There was no guru of the yogis like Gorakh(u) Nath, or Muchhindar Nath. There was no discussion on religious issues or any meditation. There was no start of any clans, and no one to brag about himself. 9.
There was no caste system, and therefore, no Brahman, no Khatri, and no symbols of any faith at that time. There was no god, no temple, no cow (to worship), and no Gayatri mantra to recite. There was no huvun or yugna to perform, no dips at holy places to take, and no idol-worshipping at that time. 10.
There was no Muslim preacher, no Qadi at the time, and no highly literary Muslim or a Hajji. There was no rajah, and no subjects, and no world of ego, and no one to call him great. 11.
There was no love for Waheguru, and no worshipping of Maya. There was no friendship and no union of males and females. Waheguru Himself was the owner of treasures, and Himself the trader; this is what He liked. 12.

---------- Bayd, Kutayb, na Simrit(i) Shast. Paatth, Puran, oodaiy nuhhi aasut. Kehta, bukta Aap(i) Agoachur(u), Aapay Alukh(u) lukhaayaynda. 13. Ja Tis(u) bhaana, ta jugut(u) oopaaya. Baajh(u) kulaa, aadaan(u) ruhaaya. Brahma, Bishan(u), Mahesh(u) oopaayay, Maya moh(u) vudhaayaynda. 14. Virlay kuou Gur(i) Shabad(u) soonaaya. Kur(i), kur(i) daykhaiy Huqam(u) subaaya. Khund, Brahmund putaal aarumbhay, gooptoun perguti

aayaynda. 15. Ta ka unt(u) na jaanaiy koyee. Pooray Gur tay sojhi hoyee. Nanak, Saach(i) ruttay bismaadi, bism bhuyyay goon gaayaynda. 16.3.15.

Word Meaning: Kutayb = Bible, Quran, Torah etc. Oodaiy = sunrise. Aasut = sunset. Kehta Bukta = speaker. Agoachur(u) = incomprehensible. Alukh(u) = invisible. Lukhaayaynda = reveals. 13. Bhaana = with the Will. Baajh(u) = without. Kulaa = power; visible support. Aadaan(u) = universe. Ruhaaya = puts in place. 14. Virla = rare. Subaaya = all. Brahmund = universe. Aarumbhay = started. Gooptoun = from hiding. Pergutiaayaynda = appear. 15. Sojhi = understanding; enlightenment. Bismaadi = lost in amazement. 16.

MEANING: There were no religious books of Hindus, Muslims or Christians, and there was no sunrise or sunset. The incomprehensible and the invisible Waheguru Himself was the speaker, and the narrator of His virtues to reveal Himself. 13.

He created the universe at His own Will, and put everything in place without any visible support. He created Brahma, Vishnu, and Shiva, and generated increasing love for Maya. 14. He narrates Guru's Shabad to a rare few so as to reveal that He creates and looks after the whole world with His Huqam. He began creating the parts of the universe (galaxies) and the underworlds, which began to appear from their hiding places (out of nowhere). 15. Nobody can find Waheguru's limits; only the Perfect Guru enlightens the minds of the people about the majesty of Waheguru. Those who are imbued with the love of Waheguru are amazed at His majesty; lost in amazement, they sing His virtues, oh Nanak. 16.3.15.

ਮਾਰੂ ਮਹਲਾ 1॥ ਆਪੇ ਆਪੁ ਉਪਾਇ ਨਿਰਾਲਾ॥ ਸਾਚਾ ਥਾਨੁ ਕੀਓ ਦਇਆਲਾ॥ ਪਉਣ ਪਾਣੀ ਅਗਨੀ ਬੰਧਨੁ ਕਾਇਆ ਕੋਟੁ ਰਚਾਇਦਾ॥ 1॥ ਨਉ ਘਰ ਥਾਪੇ ਥਾਪਣਹਾਰੈ॥ ਦਸਵੈ ਵਾਸਾ ਅਲਖ ਅਪਾਰੈ॥ ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲਿ ਨਿਰਮਲਿ ਗੁਰਮੁਖਿ ਮੈਲੁ ਨ ਲਾਇਦਾ॥ 2॥ ਰਵਿ ਸਸਿ ਦੀਪਕ ਜੋਤਿ ਸਬਾਈ॥ ਆਪੇ ਕਰਿ ਵੇਖੈ ਵਡਿਆਈ॥ ਜੋਤਿ ਸਰੂਪ ਸਦਾ ਸੁਖਦਾਤਾ ਸਚੇ ਸੋਭਾ ਪਾਇਦਾ॥ 3॥ ਗੜ ਮਹਿ ਹਾਟ ਪਟਣ ਵਪਾਰਾ॥ ਪੂਰੈ ਤੋਲਿ ਤੋਲੈ ਵਣਜਾਰਾ॥ ਆਪੇ ਰਤਨੁ ਵਿਸਾਹੇ ਲੇਵੈ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ॥ 4॥ਕੀਮਤਿ ਪਾਈ ਪਾਵਣਹਾਰੈ॥ ਵੇਪਰਵਾਹ ਪੂਰੈ ਭੰਡਾਰੈ॥ ਸਰਬ ਕਲਾ ਲੇ ਆਪੇ ਰਹਿਆ ਗੁਰਮੁਖਿ ਕਿਸੈ ਬੁਝਾਇਦਾ॥ 5॥ ਨਦਰਿ ਕਰੇ ਪੂਰਾ ਗੁਰੁ ਭੇਟੈ॥ ਜਮ ਜੰਦਾਰ ਨ ਮਾਰੈ ਫੇਟੈ॥ ਜਿਉ ਜਲ ਅੰਤਰਿ ਕਮਲੁ ਬਿਗਾਸੀ ਆਪੇ ਬਿਗਸਿ ਧਿਆਇਦਾ॥ 6॥ ਆਪੇ ਵਰਖੈ ਅੰਮ੍ਰਿਤ ਧਾਰਾ॥ ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਅਪਾਰਾ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਇਦਾ॥ 7॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਲਹੈ ਅਮੋਲੋ॥ ਕਬਹੀ ਨ ਘਾਟਸਿ ਪੂਰਾ ਤੋਲੋ॥ ਸਚੇ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਸਚੋ ਸਉਦਾ ਪਾਇਦਾ॥ 8॥ ਸਚਾ ਸਉਦਾ ਵਿਰਲਾ ਕੋ ਪਾਏ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਮਿਲਾਏ॥
(ਅੰਗ 1037)॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਹੁਕਮੁ ਪਛਾਣੈ ਮਾਨੈ ਹੁਕਮੁ ਸਮਾਇਦਾ॥ 9॥ ਹੁਕਮੇ ਆਇਆ ਹੁਕਮਿ ਸਮਾਇਆ॥ ਹੁਕਮੇ ਦੀਸੈ ਜਗਤੁ ਉਪਾਇਆ॥ ਹੁਕਮੇ ਸੁਰਗੁ ਮਛੁ ਪਇਆਲਾ ਹੁਕਮੇ ਕਲਾ ਰਹਾਇਦਾ॥ 10॥ ਹੁਕਮੇ ਧਰਤੀ ਧਉਲ ਸਿਰਿ ਭਾਰੰ॥ ਹੁਕਮੇ ਪਉਣ ਪਾਣੀ ਗੈਣਾਰੰ॥ ਹੁਕਮੇ ਸਿਵ ਸਕਤੀ ਘਰਿ ਵਾਸਾ ਹੁਕਮੇ ਖੇਲ ਖੇਲਾਇਦਾ॥ 11॥ ਹੁਕਮੇ ਆਡਾਣੇ ਆਗਾਸੀ॥ ਹੁਕਮੇ ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ ਵਾਸੀ॥ ਹੁਕਮੇ ਸਾਸ ਗਿਰਾਸ ਸਦਾ ਫੁਨਿ ਹੁਕਮੇ ਦੇਖਿ ਦਿਖਾਇਦਾ॥ 12॥ ਹੁਕਮਿ ਉਪਾਏ ਦਸ ਅਉਤਾਰਾ॥ ਦੇਵ ਦਾਨਵ ਅਗਣਤ ਅਪਾਰਾ॥ ਮਾਨੈ ਹੁਕਮੁ ਸੁ ਦਰਗਹ ਪੈਝੈ ਸਾਚਿ ਮਿਲਾਇ ਸਮਾਇਦਾ॥ 13॥ ਹੁਕਮੇ ਜੁਗ ਛਤੀਹ ਗੁਦਾਰੇ॥ ਹੁਕਮੇ ਸਿਧ ਸਾਧਿਕ ਵੀਚਾਰੇ॥ ਆਪਿ ਨਾਥੁ ਨਥੀ ਸਭ ਜਾ ਕੀ ਬਖਸੇ ਮੁਕਤਿ ਕਰਾਇਦਾ॥ 14॥ ਕਾਇਆ ਕੋਟੁ ਗੜੈ ਮਹਿ ਰਾਜਾ॥ ਨੇਬ ਖਵਾਸ ਭਲਾ ਦਰਵਾਜਾ॥ ਮਿਥਿਆ ਲੋਭੁ ਨਾਹੀ ਘਰਿ ਵਾਸਾ ਲਬਿ ਪਾਪਿ ਪਛੁਤਾਇਦਾ॥ 15॥ ਸਤੁ ਸੰਤੋਖੁ ਨਗਰ ਮਹਿ ਕਾਰੀ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਸਰਣਿ ਮੁਰਾਰੀ॥ ਨਾਨਕ ਸਹਜਿ ਮਿਲੈ ਜਗਜੀਵਨੁ॥ ਗੁਰ ਸਬਦੀ ਪਤਿ ਪਾਇਦਾ॥ 16॥4॥16॥

Maru Mehla 1: Aapay Aap(u) oopaayay niraala. Saacha thaan(u) keeyo Duyyaala. Paun, paani, ugnee bundhun(u), kaaya koat(u) ruchaayaynda. 1. Nuou ghur thaapay, Thaapunhaaraiy. Dusvaiyn vaasa Alukh Apaaraiy. Saayir suput bhuray jul(i) nirmul(i) Gurmukh(i) maiyl(u) na laayaynda. 2. Ruv(i), sus(i), deepuk Jot(i) subaayi. Aapay kur(i) vaykhaiy vudiyaayi. Jot(i)-Sroop sudaa Sookh-Daata, Sachay sobha paayaynda. 3. Gurrh

meh(i) haat puttun vapaara. Pooraiy toal(i) toalaiy Vunjaara. Aapay Ruttan(u) visaahay, layvaiy, Aapay keemut(i) paayaynda. 4. Keemut(i) paayi Paavunhaaraiy. Vaypervaah pooraiy bhundaaraiy. Serb kulaa lay Aapay ruhhiya, Gurmukh(i) kisaiy boojhaayaynda. 5. Nedr(i) kuray, Poora Gur bhaytaiy. Jum jundaar na maaraiy phaytaiy. Jiyoun jul untar kumul bigaasi, Aapay bigus(i) dhiyaayaynda. 6. --------

Word Meaning: Niraala = detached. Duyyaala = kind. Bundhun(u) = union. Kaaya Koat(u) = fort-like body. Ruchaayaynda = creates. 1. Ghur = doors. Thaapay = creates. Alukh Apaaraiy = of the incomprehensible and the limitless (God). Saayir Suput = the seven pool-like parts (five senses, mind, and wisdom). Jul(i) Nirmul(i) = pure water (of Waheguru's Naam). 2. Ruv(i) = sun. Sus(i) = moon. Deepuk = lamps. Jot(i) = light. Subaayi = everywhere. Vudiyaayi = grandeur. Sachay = Waheguru (His Naam) Sobha = praise. 3. Gurrh = fort of body. Haat = shops. Puttun = cities. Vunjaara = trader (God). Ruttan = Naam. Visaahaiy = buys. 4.
Vaypervaahay = carefree (God). Pooraiy = full. Bhundaaraiy = treasures. Kulaa = powers. Kisaiy = some rare. Boojhaayaynda = gives wisdom (enlightens). 5.
Bhaytaiy = connects with. Jundaar = evil. Phaytay = whips. Bigaasi = blooms. 6.

MEANING: Waheguru has created the universe Himself, but stays detached from it. By combining air, water, fire (energy), etc., Waheguru has created the human body, which is the permanent place for Him to reside. 1.
The incomprehensible and the limitless Creator has created nine visible doors in the human body, but He resides in the Tenth Door (in the brain). The devotee, who takes Guru's shelter (follows His Advice), gets all his five senses, his mind, and his wisdom full with the pure water of Waheguru's Naam because of which, he never acquires the filth of immorality. 2.
The sun and the moon, which are the lamps to light up the whole world, owe their light to Waheguru, who watches (enjoys) His own grandeur (wonders). The light-like Waheguru is always the source of comforts, and the devotee who recites His Naam is praised (honoured) by Him. 3. The human body is like a city with shops to deal in Waheguru's virtues and His Naam, and where the trader Waheguru charges full price for His Naam in terms of devotee's dedication and his acquirement of noble qualities. This price is never lowered. Being present in everybody, Waheguru Himself buys the invaluable noble qualities and decides their worth (what degree of spirituality to inject in the devotee-trader, and how much more work the devotee needs to put in to be fully approved for union with Him). 4.
Waheguru is carefree, but His treasures are always full. He decides the worth of His Naam. He gives some rare individuals the understanding (enlightens) that He is supporting the whole world with His powers and is present everywhere. 5.
Waheguru connects the individual, on whom He casts His kind sight, with the Guru because of which the evil Angel of death cannot whip him (punish him in any way). Just as a lotus flower blooms in water, Waheguru feels very happy to recite His own Naam while sitting in the mind of his devotee (He exhorts His devotee to recite His Naam). 6.

-------- Aapay verkhaiy Amrit-dhaara. Ruttan juvayhur, laal Apaara. Satgur(u) milaiy ta Poora paayiyaiy, praym Pudaaruth(u) paayaynda. 7. Praym-Pudaaruth(u) luhhaiy amolo. Kubhee na ghaatus(i), poora tolo. Sachay ka vapaari hovaiy, Sacho sauda paayaynda. 8. Sacha sauda virla ko paayay. Poora Satgur(u) milaiy milaayay.

(PAGE 1037): Gurmukh(i) hoyay, su Huqam(u) puchhaanaiy, maanaiy Huqam(u) smaayaynda. 9. Huqamay aaya, Huqam(i) samaya. Huqamay deesaiy, jugut(u) oopaaya. Huqamay soorg(u), muchh(u) puyyaala, Huqamay kulaa ruhaayaynda. 10. Huqamay dherti

dhaul sir(i) bhaarun(g). Huqamay paun, paani, gaiynaarun(g). Huqamay Shiv shuktee ghur(i) vaasa, Huqamay khayl khaylaayaynda. 11. --------

Word Meaning: Verkhaiy = showers. Ruttan, Juvayhur, Laal = jewels and rubies (noble qualities). Praym Pudaaruth(u) = love for Waheguru. 7. Luhhaiy = acquires. Amolo = priceless. Kubhee Na = never. Ghaatus(i) = lessens. Tolo = weight. Sacho Sauda = eternal merchandize; Waheguru's Naam. 8. Virla = some rare. Puchhaanaiy = recognizes. Smaayaynda = gets absorbed. 9.
Soorg(u) = paradise; sky. Muchh(u) = the earth. Puyyaala = underworlds. Kulaa = power.10. Dhaul = the ox that is believed to support the earth. Gaiynaarun(g) = sky. Shiv Shuktee = Maya. Khayl = drama; amazing things. 11.

MEANING: The limitless Waheguru showers the stream of His Naam-Amrit, which is invaluable like jewels and rubies. But one can realize the dear, beloved, and the Perfect Waheguru through the Guru. 7.
Once a devotee acquires the invaluable Naam of the beloved Waheguru, its worth never decreases, and his Love for Waheguru's Naam for which he paid the full price (by acquiring the required noble qualities) never lessens. The dealer in Waheguru's Naam acquires the eternal merchandise of His Naam (he merges into Him). 8.
But a rare person acquires the eternal Naam of Waheguru in the shelter of the Perfect Guru who connects him with Waheguru. Guru's Sikh recognizes Waheguru's Huqam, and merges with Him by accepting His Huqam. 9. The man comes to this world with Waheguru's Huqam, and merges with Him with His Huqam, and the whole world that we see comes into being with His Huqam. The universe with the earth, the sky, and the underworld, was created with Waheguru's Huqam, and is supported with the power of His Huqam. 10.
The earth and the mythical ox, which is believed to support the earth, were created with His Huqam. The air, the water, and the sky came into being with His Huqam, and it is with Waheguru's Huqam that the man finds his home in Maya (he lives for Maya). The whole drama of the world is being played with His Huqam. 11.

------- Huqamay aadaanay aagaasi. Huqamay jul, thul, tirbhuvun Vaasi. Huqamay saas giraas sudaa, phoonn(i) Huqamay daykh(i) dikhaayaynda. 12. Huqamay oopaayay dus autaara. Dayv, daanuv, ugunut apaara. Maanaiy Huqam(u), su Durgeh paiyjhaiy, Saach(i) milaayay smaayaynda. 13. Huqamay joog chhutteeh goodaaray. Huqamay sidh saadhik veechaaray. Aap(i) Nath, nuthee subh Ja kee, bukhshay mookut(i) kuraayaynda. 14. Kaaya koat(u), gurrhaiy meh(i) raja. Nayb, khuvaas, bhulaa durvaaja. Mithiya, lobh(u) naahi ghur(i) vaasa, lub(i), paap(i) puchhutaayaynda. 15. Sat(u) suntokh(u) nugur meh(i) kaari. Jut(u), sat(u) sunjum(u) shern(i) Mooraari. Nanak sehj(i) milaiy Jugjeevun(u), Gur Shabadee put(i) paayaynda. 16.4.16.

Word Meaning: Aadaanay = Aagaasi = sky. Vaasi = resident (Waheguru). Giraas = bite (of food). Phoonn(i) = then. 12. Dus Autaara = the ten incarnations of Vishnu. Dayv = gods. Daanuv = demons. Paiyjhaiy = is given the robe of honour. 13.
Joog Chhutteeh = 36 eons (the infinite time that Waheguru spent without the creation of the universe). Veechaaray = thinkers. Nath = Lord. Nuthee = stitched to; under control. Bukhshay = bestows; with benevolence. 14. Nayb = Khuvaas = courtiers. Bhulaa Durvaaja = the spiritually noble tenth door. Mithiya = falsehood. Lobh(u) = greed. Ghur(i) = in itself. Lub(u) = gluttony. Paap(i) = in sins. Puchhutaayaynda = repents. 15.
Sat(u) = high morality. Suntokh(u) = contentment. Nugur = city (body). Kaari = prevail. Jut(u) = celibacy. Sunjum = control of senses. Morraari = Waheguru = Jugjeevun. Sehj(i) = in a blissful state of mind. Put(i) = dignity. 16.

MEANING: The skies came into being with Waheguru's Huqam, and so did the water, the land, and the whole universe in which He resides. The living beings breathe, and have bites of food with His Huqam. He looks after the world with His Huqam and also reveals Himself through it. 12. The ten incarnations of god Vishnu, countless other gods, and the demons, were created with Waheguru's Huqam (Laws). Those who obey Waheguru's Huqam are honoured in His Court and are connected with Him (they merge into Him). 13.
It was with His own Huqam (Wish) that Waheguru spent 36 eons without creating the universe, and He creates accomplished yogis, yogis, and other wise people with His Huqam. He is the Lord, and everyone else is under His control. He emancipates some with His benevolence. 14. In his fort-like body, man's mind is the raja with his senses as his courtiers. The tenth door is noble through which the mind can connect with Waheguru, and stay in itself (quits wandering). But because of his falsehood, his greed, and the man's gluttony, his mind keeps taking flights (does not become peaceful), and he keeps committing sins for which he has to repent. 15.
Noble qualities like high morality, contentment, control over lust, service to others, and control over senses begin to prevail in the body-city of those who take Waheguru's shelter. One attains a high spiritual state with the Guru's Shabad and becomes connected with Waheguru, the source of life of the world, and is honoured by Him, oh Nanak. 16.4.16.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸੁੰਨ ਕਲਾ ਅਪਰੰਪਰਿ ਧਾਰੀ॥ ਆਪਿ ਨਿਰਾਲਮੁ ਅਪਰ ਅਪਾਰੀ॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰਿ ਕਰਿ ਦੇਖੈ ਸੁੰਨਹੁ ਸੁੰਨੁ ਉਪਾਇਦਾ॥ 1॥ ਪਉਣੁ ਪਾਣੀ ਸੁੰਨੈ ਤੇ ਸਾਜੇ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕਾਇਆ ਗੜ ਰਾਜੇ॥ ਅਗਨਿ ਪਾਣੀ ਜੀਉ ਜੋਤਿ ਤੁਮਾਰੀ ਸੁੰਨੇ ਕਲਾ ਰਹਾਇਦਾ॥ 2॥ ਸੁੰਨਹੁ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ॥ ਸੁੰਨੇ ਵਰਤੇ ਜੁਗ ਸਬਾਏ॥ ਇਸੁ ਪਦ ਵੀਚਾਰੇ ਸੋ ਜਨੁ ਪੂਰਾ ਤਿਸੁ ਮਿਲੀਐ ਭਰਮੁ ਚੁਕਾਇਦਾ॥3॥ ਸੁੰਨਹੁ ਸਪਤ ਸਰੋਵਰ ਥਾਪੇ॥ ਜਿਨਿ ਸਾਜੇ ਵੀਚਾਰੇ ਆਪੇ॥ ਤਿਤੁ ਸਤ ਸਰਿ ਮਨੂਆ ਗੁਰਮੁਖਿ ਨਾਵੈ ਫਿਰਿ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇਦਾ॥ 4॥ ਸੁੰਨਹੁ ਚੰਦੁ ਸੂਰਜੁ ਗੈਣਾਰੇ॥ ਤਿਸ ਕੀ ਜੋਤਿ ਤ੍ਰਿਭਵਣ ਸਾਰੇ॥ ਸੁੰਨੇ ਅਲਖ ਅਪਾਰ ਨਿਰਾਲਮੁ ਸੁੰਨੇ ਤਾੜੀ ਲਾਇਦਾ॥ 5॥
ਸੁੰਨਹੁ ਧਰਤਿ ਅਕਾਸੁ ਉਪਾਏ॥ ਬਿਨੁ ਥੰਮਾ ਰਾਖੇ ਸਚੁ ਕਲ ਪਾਏ॥ ਤ੍ਰਿਭਵਣ ਸਾਜਿ ਮੇਖੁਲੀ ਮਾਇਆ ਆਪਿ ਉਪਾਇ ਖਵਾਇਦਾ॥ 6॥ ਸੁੰਨਹੁ ਖਾਣੀ ਸੁੰਨਹੁ ਬਾਣੀ ਸੁੰਨਹੁ ਉਪਜੀ ਸੁੰਨਿ ਸਮਾਣੀ॥ ਉਤਭੁਜ ਚਲਤ ਕੀਆ ਸਿਰਿ ਕਰਤੈ ਬਿਸਮਾਦੁ ਸਬਦਿ ਦੇਖਾਇਦਾ॥ 7॥ ਸੁੰਨਹੁ ਰਾਤਿ ਦਿਨਸੁ ਦੁਇ ਕੀਏ॥ ਓਪਤਿ ਖਪਤਿ ਸੁਖਾ ਦੁਖ ਦੀਏ॥ ਸੁਖ ਦੁਖ ਹੀ ਤੇ ਅਮਰ ਅਤੀਤਾ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰੁ ਪਾਇਦਾ॥ 8॥
(ਅੰਗ 1038)॥ ਸਾਮ ਵੇਦੁ ਰਿਗੁ ਜੁਜਰੁ ਅਥਰਬਣੁ॥ ਬ੍ਰਹਮੇ ਮੁਖਿ ਮਾਇਆ ਹੈ ਤ੍ਰੈਗੁਣ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋ ਤਿਉ ਬੋਲੇ ਜਿਉ ਬੋਲਾਇਦਾ॥ 9॥ ਸੁੰਨਹੁ ਸਪਤ ਪਾਤਾਲ ਉਪਾਏ॥ ਸੁੰਨਹੁ ਭਵਣ ਰਖੇ ਲਿਵ ਲਾਇ॥ ਆਪੇ ਕਾਰਣੁ ਕੀਆ ਅਪਰੰਪਰਿ ਸਭੁ ਤੇਰੋ ਕੀਆ ਕਮਾਇਦਾ॥ 10॥ ਰਜ ਤਮ ਸਤ ਕਲ ਤੇਰੀ ਛਾਇਆ॥ ਜਨਮ ਮਰਣ ਹਉਮੈ ਦੁਖੁ ਪਾਇਆ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਹਰਿ ਗੁਰਮੁਖਿ ਗੁਣਿ ਚਉਥੈ ਮੁਕਤਿ ਕਰਾਇਦਾ॥ 11॥
ਸੁੰਨਹੁ ਉਪਜੇ ਦਸ ਅਵਤਾਰਾ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਕੀਆ ਪਾਸਾਰਾ॥ ਦੇਵ ਦਾਨਵ ਗਣ ਗੰਧਰਬ ਸਾਜੇ ਸਭਿ ਲਿਖਿਆ ਕਰਮ ਕਮਾਇਦਾ॥ 12॥ ਗੁਰਮੁਖਿ ਸਮਝੈ ਰੋਗੁ ਨ ਹੋਈ॥ ਇਹ ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਣੈ ਜਨੁ ਕੋਈ॥ ਜੁਗਹ ਜੁਗੰਤਰਿ ਮੁਕਤਿ ਪਰਾਇਣ ਸੋ ਮੁਕਤਿ ਭਇਆ ਪਤਿ ਪਾਇਦਾ॥ 13॥ ਪੰਚ ਤਤੁ ਸੁੰਨਹੁ ਪਰਗਾਸਾ॥ ਦੇਹ ਸੰਜੋਗੀ ਕਰਮ ਅੀਭਆਸਾ॥ ਬੁਰਾ ਭਲਾ ਦੁਇ ਮਸਤਕਿ ਲੀਖੇ ਪਾਪੁ ਪੁੰਨੁ ਬੀਜਾਇਦਾ॥ 14॥ ਉਤਮ ਸਤਿਗੁਰ ਪੁਰਖ ਨਿਰਾਲੇ॥ ਸਬਦਿ ਰਤੇ ਹਰਿ ਰਸਿ ਮਤਵਾਲੇ॥ ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਗਿਆਨੁ ਗੁਰੂ ਤੇ ਪਾਈਐ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇਦਾ॥ 15॥ ਇਸੁ ਮਨ ਮਾਇਆ ਕਉ ਨੇਹੁ ਘਨੇਰਾ॥ ਕੋਈ ਬੂਝਹੁ ਗਿਆਨੀ ਕਰਹੁ ਨਿਬੇਰਾ॥ ਆਸਾ ਮਨਸਾ ਹਉਮੈ ਸਹਸਾ ਨਰੁ ਲੋਭੀ ਕੂੜੁ ਕਮਾਇਦਾ॥ 16॥ ਸਤਿਗੁਰ ਤੇ ਪਾਏ ਵੀਚਾਰਾ॥ ਸੁੰਨ ਸਮਾਧਿ ਸਚੇ ਘਰ ਬਾਰਾ॥ ਨਾਨਕ ਨਿਰਮਲ ਨਾਮੁ ਸਬਦ ਧੁਨਿ ਸਚੁ ਰਾਮੈ ਨਾਮਿ ਸਮਾਇਦਾ॥ 17॥5॥17॥

Maru Mehla 1: Soonn(i) kulaa Uprumpur(i) dhaari. Aap(i) niraalum(u) Appur Apaari. Aapay koodrut(i) kur(i), kur(i) daykhaiy, soonnhoun, soonn(u) oopaayaynda. 1. Paun(u), paani soonnaiy tay saajay. Srishit oopaayay kaaya gurrh rajay. Ugun(i), paani, jeeou, Jot(i) Toomhaari. Soonnay kulaa ruhaayaynda. 2. Soonnhoun Brahma, Bishun(u), Mahesh(u) oopaayay. Soonnay vertay joog subaayay. Iss(u) pud veechaaray so jun(u) poora, tis(u) miliyaiy bherm(u) chookaayaynda. 3. Soonnhoun, suput surovar thaapay. Jin(i) saajay, veechaaray Aapay. Titt(u) Sat Sur(i) munooaa, Gurmukh(i) naavaiy, phir(i) bahourr(i) joan(i) na paayaynda. 4. Soonnhoun, chund(u), sooruj(u) gaiynaaray. Tis(u) kee Jot(i) tirbhuvun saaray. Soonnay, Alukh, Apaar, niraalum(u), soonnay taarri laayaynda. 5. --------

Word Meaning: Soonn(u) = absence of the universe; time when there was no universe yet, and Waheguru was in meditative state; Waheguru alone. Kulaa = power; state. Uprumpur(i) = omnipotent (who does not need any external help). limitless Waheguru. Dhaari = acquired. Niraalum = fully detached. Appur Apaari = with no ends. 1. Saajay = created. Kaaya Gurrh = fort-like body. Rajay = mind as the raja. Soonnay = in Himself. 2. Vertay = operates. Pud = spiritual state. Chookaayaynda = ends; is cleared. 3. Suput Surovar = the seven sources to run the human body (five senses, mind, and awareness). Sut Sur = the pool of holy gathering. Gurmukh(i) = in Guru's shelter. 4. Gaiynaaray = skies. Alukh = invisible, incomprehensible. Taarri = deep meditation. 5.

MEANING: Before He created the universe, the omnipotent Waheguru was in a state of deep meditation, and was fully detached from the world (above the effects of Maya). He created everything purely from Himself and now looks after His creation. 1.

He created air and water from Himself, and He created the universe; He created the fort-like human bodies in which the mind rules the body. Waheguru's Light (Soul) is present in fire, in water, and in all life, and He keeps everything in its position by His power. 2.

Waheguru created Brahma, Vishnu, and Shiva from Himself, and His power operates in every eon. A devotee, who ponders on this unique state of Waheguru (internalizes it), becomes perfect, and all the illusions and doubts of the individual, who seeks the advice of such a holy devotee, get cleared. 3. Waheguru created the seven sources to run the human body (five senses, the mind, and awareness) from Himself, and keeps all His created living beings in mind (looks after them). The man who takes Guru's shelter and takes dips in the holy pool of His devotees never takes any life form again. 4.

Waheguru created the moon, the sun, and the sky from Himself, and His Light is present in the whole universe. The invisible and the omnipotent Waheguru stays detached from the world, and goes into deep meditation. 5.

-------- Soonhoun dhert(i) akaash oopaayay. Bin(u) thumma raakhay Sach(u) kul paayay. Tirbhuvun saaj maykhuli Maya, Aap(i) oopaayay khupaayaynda. 6. Soonnhoun khaani, soonnhoun baani. Soonnhoun oopji, soon(i) smaani. Ootbhooj chult(u) keeya sir(i) Kertaiy, bismaad(u) Shabad(i) daykhaayaynda. 7. Soonnhoun raat, dinus dooyay keeyay. Oput(i), khuput(i), sookha, dookh deeyay. Sookh, dookh hee tay amar(u) ateeta, Gurmukh(i) nij ghur(u) paayaynda. 8.

(PAGE 1038): Shaam, Vayd(u), Rig, Joojur(u), Athurbun. Brahmay mookh(i) Maya haiy traiygoon. Ta kee keemut(i) keh(i) na sukaiy ko, tiyoun boalay, jiyoun boalaayaynda. 9. Soonnhoun suput pataal oopaayay. Soonnhoun bhuvun rukhay liv laayay. Aapay kaarun keeya Uprumpur(i), subh(u) Tayro keeya kumaayaynda. 10. Ruj, tum, sut, kul, Tayri chhaaya. Junum, mern, haumein dookh(u) paaya. Jis nu kirpa kuray Hur(i), Gurmukh(i) goon(i) chauthaiy, mookut(i) kuraayaynda. 11. --------

Word Meaning: Thumma = pillars (visible support). Raakhay = keeps in place. Kul = power. Maykhuli = string; chain. Khupaayaynda = destroys. 6. Khaani = sources of reproduction. Baani = ways to communicate. Oopji = came into being. Ootbhooj = all living beings. Chult(u) = amazing drama. Sir(i) = the initial. Shabad(i) = with His Huqam. 7.
Oput(i) = creation. Khuput(i) = destruction. Ateeta = unaffected by Maya. Amar(u) Nij Ghur(u) = the eternal residence (union with Waheguru). 8.
Shaam, Rig, Joojur(u), and Athurbun = the four Vedas. Mookh(i) = from the mouth. 9.
Suput Pataal = seven underworlds. Bhuvun = the universe with three layers. Rukhay = protects. Liv Laayay = with great care. Kaarun Keeya = created. Kumaayaynda = lives accordingly. 10. Ruj, Tum, Sut = the three effects of Maya. Kul = power. Chhaaya = reflection. Goon(i) Chauthaiy = the fourth state (above the three effects of Maya). Mookut(i) = free from the bonds of Maya. 11.
MEANING: Waheguru created the earth and the sky from Himself, and the eternal Waheguru has placed everything in position with His power without any visible support. Having created the universe, Waheguru has bonded it with Maya; He creates the universe, and destroys it at His own accord. 6.
Waheguru created the sources of reproduction, and the different ways of communication from Himself, and everything created by Him gets absorbed in Him (is destroyed). The creation of life is a mesmerizing feat of Waheguru, which He brought into being with His Huqam. 7.
Waheguru created days and nights both, from Him, and made production, destruction, comforts, and suffering as parts of life. But a devotee, who takes the Guru's shelter, stays detached from worldly attractions and finds his eternal home (union with Waheguru). 8.
The four Vedas, which are believed to be uttered by Brahma and which discuss only the three effects of Maya, are also created by Waheguru's Huqam. Nobody can tell the worth of Waheguru's Huqam; everybody describes His worth to the extent restricted by Waheguru. 9. Waheguru created the 7 underworlds (and the seven heavens – a Muslim faith) from Himself, and looks after them with great care. The omnipotent Waheguru created the world Himself, and everyone performs according to his preordained fate. 10.
All three effects of Maya are Waheguru's reflection (created by Him). He has created birth, death, comforts, and discomforts for the living beings. He puts those whom He is kind to in Guru's shelter, where they attain the spiritual state above the three effects of Maya, and are emancipated. 11.

--------- Soonnhoun oopjay dus avtaara. Srisht(i) oopaayay, keeya pasaara. Dayv, daanuv, gun, gundherb saajay, subh(i) likhiya kerm kmaayaynda. 12. Gurmukh(i) sumjhaiy roag(u) na hoyee. Eh Gur kee paurri jaanaiy jun(u) koyee. Joogeh jooguntar(i) mookut(i) puraayin, so mookut(i) bhuyya, put(i) paayaynda. 13. Punch tutt(u) soonnhoun pergaasa. Dayh sunjogi, kerm abhiyaasa. Boora, bhulaa, dooyay mustuk(i) leekhay, paap(u) poonn(u) beejaayaynda. 14. Ootum Satgur Purakh niraalay. Shabad(i) ruttay, Hur(i) rus(i) mutvaalay. Ridh(i), boodh(i), Giyan(u) Gur(u) tay paayiyaiy, pooraiy bhaag(i) milaayaynda. 15. Iss(u) mun Maya kuou nayhou ghuyayra. Koyee boojhou Giyani kurhou nibayra. Aasa, munsa, haumein, sehsa, nur(u) lobhi koorr(u) kmaayaynda. 16. Satgur tay paayay veechaara. Soonn(u) smaadh(i) Sachay ghur baara. Nanak, nirmul Naam(u) Shabad dhoon(i), Sach(u) Raamaiy Naam(i) smaayaynda. 17.5.17.
Word Meaning: Soonnhoun = from Waheguru Himself. Dus Avtaara = the ten incarnations of Vishnu. Srishut(i) = the world. Pasaara = expansion. Dayv = gods. Daanuv = demons. Gun, Gundherb = assistants of gods. Kerm Kmaayaynda = perform deeds; follow the path.

12. Roag(u) = mental confusion. Paurri = ladder; path to union with Waheguru. Koyee = some rare individual. Mookut(i) Puraayin = support for emancipation. 13. Pergaasa = appeared; came into being. Sunjogi = with the union of the five elements. Kerm Abhiyaasa = perform deeds. Boora = bad. Bhulaa = noble. Beejaayaynda = sows the seeds. 14. Ootum = superior. Niraalay = detached. Mutvaalay = intoxicated. Ridh(i) = supernatural powers 15.
Nayhou = love; attachment. Ghunayra = immense. Giyani = enlightened person. Nibayra = decision. Sehsa = worries; doubts. Nur(u) = man. Lobhi = greedy. 16.
Soonn(u) = beyond he effects of Maya. Baara = doors. Nirmul(u) = pure. Dhoon(i) = focus of mind. 17.

MEANING: Waheguru created the world and expanded the universe. He created the ten incarnations of Vishnu and the other gods, demons, devotees of Shiva, and the musicians of the gods. But all of them perform the kinds of deeds prewritten in their fate by Waheguru. 12. The devotee, who gets the understanding in the shelter of the Guru (is enlightened by Him), does not suffer any mental trouble. Some rare devotees realize that the Guru's Teachings are the stairs leading to the union with Waheguru. Guru's Teachings have been the support for emancipation over the eons, and the individual who follows them is emancipated and is honoured in Waheguru's Court. 13.
Waheguru created the five basic ingredients to form the human body, united for the man to do his tasks. Man's ignoble and noble deeds are recorded on his forehead, which serve as the seeds for his future sins and noble deeds. 14.
Satguru is the superior human being who stays detached from the world. Those who get imbued in Satguru's Shabad are always intoxicated in Waheguru's sweet Naam. One acquires supernatural powers, wisdom, and Divine Knowledge from the Guru, but it is only with great fortune that one gets connected with Satguru. 15.
The human mind is greatly attached to Maya. But some rare enlightened person understands this and draws this conclusion. On the other hand, a greedy person, who has high hopes and great desires, suffers from ego and worries and deals in falsehood. 16.
One acquires noble thinking from Satguru, and by meditating on Waheguru (His Naam), he stays connected with the eternal Lord. With focus on Guru's Shabad, his mind becomes pure, and he stays absorbed in Waheguru's Naam, oh Nanak. 17.5.17.

ਮਾਰੂ ਮਹਲਾ 1॥ ਜਹ ਦੇਖਾ ਤਹ ਦੀਨ ਦਇਆਲਾ॥ ਆਇ ਨ ਜਾਈ ਪ੍ਰਭੁ ਕਿਰਪਾਲਾ॥ ਜੀਆ ਅੰਦਰਿ ਜੁਗਤਿ ਸਮਾਈ ਰਹਿਓ ਨਿਰਾਲਮੁ ਰਾਇਆ॥ 1॥ ਜਗੁ ਤਿਸ ਕੀ ਛਾਇਆ ਜਿਸੁ ਬਾਪੁ ਨ ਮਾਇਆ॥ ਨਾ ਤਿਸੁ ਭੈਣ ਨ ਭਰਾਉ ਕਮਾਇਆ॥ ਨਾ ਤਿਸੁ ਓਪਤਿ ਖਪਤਿ ਕੁਲ ਜਾਤੀ ਓਹੁ ਅਜਰਾਵਰੁ ਮਨਿ ਭਾਇਆ॥ 2॥ ਤੂ ਅਕਾਲ ਪੁਰਖੁ ਨਾਹੀ ਸਿਰਿ ਕਾਲਾ॥ ਤੂ ਪੁਰਖੁ ਅਲੇਖ ਅਗੰਮ ਨਿਰਾਲਾ॥ ਸਤ ਸੰਤੋਖਿ ਸਬਦਿ ਅਤਿ ਸੀਤਲੁ ਸਹਜ ਭਾਇ ਲਿਵ ਲਾਇਆ॥ 3॥ ਤ੍ਰੈ ਵਰਤਾਇ ਚਉਥੈ ਘਰਿ ਵਾਸਾ॥ ਕਾਲ ਬਿਕਾਲ ਕੀਏ ਇਕ ਗ੍ਰਾਸਾ॥ ਨਿਰਮਲ ਜੋਤਿ ਸਰਬ ਜਗਜੀਵਨੁ ਗੁਰਿ ਅਨਹਦ ਸਬਦਿ ਦਿਖਾਇਆ॥ 4॥ ਊਤਮ ਜਨ ਸੰਤ ਭਲੇ ਹਰਿ ਪਿਆਰੇ॥ ਹਰਿ ਰਸ ਮਾਤੇ ਪਾਰਿ ਉਤਾਰੇ॥ ਨਾਨਕ ਰੇਣ ਸੰਤ ਜਨ ਸੰਗਤਿ ਹਰਿ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ॥ 5॥ ਤੂ ਅੰਤਰਜਾਮੀ ਜੀਅ ਸਭਿ ਤੇਰੇ॥
(ਅੰਗ 1039)॥ ਤੂ ਦਾਤਾ ਹਮ ਸੇਵਕ ਤੇਰੇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਗੁਰਿ ਗਿਆਨ ਰਤਨੁ ਦੀਪਾਇਆ॥ 6॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਇਹੁ ਤਨੁ ਕੀਆ॥ ਆਤਮਰਾਮ ਪਾਇ ਸੁਖੁ ਥੀਆ॥ ਕਰਮ ਕਰਤੂਤਿ ਅੰਮ੍ਰਿਤ ਫਲੁ ਲਾਗਾ ਹਰਿ ਨਾਮ ਰਤਨੁ ਮਨਿ ਪਾਇਆ॥ 7॥ ਨਾ ਤਿਸੁ ਭੂਖ ਪਿਆਸ ਮਨੁ ਮਾਨਿਆ॥ ਸਰਬ ਨਿਰੰਜਨੁ ਘਟਿ ਘਟਿ ਜਾਨਿਆ॥ ਅੰਮ੍ਰਿਤ ਰਸਿ ਰਾਤਾ ਕੇਵਲ ਬੈਰਾਗੀ ਗੁਰਮਤਿ ਭਾਇ ਸੁਭਾਇਆ॥ 8॥ ਅਧਿਆਤਮ ਕਰਮ ਕਰੇ ਦਿਨੁ ਰਾਤੀ॥ ਨਿਰਮਲ ਜੋਤਿ ਨਿਰੰਤਰਿ ਜਾਤੀ॥ ਸਬਦੁ ਰਸਾਲੁ ਰਸਨ ਰਸਿ

ਰਸਨਾ ਬੇਨੁ ਰਸਾਲੁ ਵਜਾਇਆ॥ 9॥ ਬੇਨੁ ਰਸਾਲ ਵਜਾਵੈ ਸੋਈ॥ ਜਾ ਕੀ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਹੋਈ॥ ਨਾਨਕ ਬੂਝਹੁ ਇਹ ਬਿਧਿ ਗੁਰਮਤਿ ਹਰਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਇਆ॥ 10॥
ਐਸੇ ਜਨ ਵਿਰਲੇ ਸੰਸਾਰੇ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਹਿ ਰਹਹਿ ਨਿਰਾਰੇ॥ ਆਪਿ ਤਰਹਿ ਸੰਗਤਿ ਕੁਲ ਤਾਰਹਿ ਤਿਨ ਸਫਲ ਜਨਮੁ ਜਗਿ ਆਇਆ॥ 11॥ ਘਰੁ ਦਰੁ ਮੰਦਰੁ ਜਾਣੈ ਸੋਈ॥ ਜਿਸੁ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ॥ ਕਾਇਆ ਗੜ ਮਹਲ ਮਹਲੀ ਪ੍ਰਭੁ ਸਾਚਾ ਸਚੁ ਸਾਚਾ ਤਖਤੁ ਰਚਾਇਆ॥ 12॥ ਚਤੁਰ ਦਸ ਹਾਟ ਦੀਵੇ ਦੁਇ ਸਾਖੀ॥ ਸੇਵਕ ਪੰਚ ਨਾਹੀ ਬਿਖੁ ਚਾਖੀ॥ ਅੰਤਰਿ ਵਸਤੁ ਅਨੂਪ ਨਿਰਮੋਲਕ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਧਨੁ ਪਾਇਆ॥13॥ ਤਖਤਿ ਬਹੈ ਤਖਤੈ ਕੀ ਲਾਇਕ॥ ਪੰਚ ਸਮਾਏ ਗੁਰਮਤਿ ਪਾਇਕ॥ ਆਦਿ ਜੁਗਾਦੀ ਹੈ ਭੀ ਹੋਸੀ ਸਹਸਾ ਭਰਮੁ ਚੁਕਾਇਆ॥ 14॥ ਤਖਤਿ ਸਲਾਮੁ ਹੋਵੈ ਦਿਨੁ ਰਾਤੀ॥ ਇਹ ਸਾਚੁ ਵਡਾਈ ਗੁਰਮਤਿ ਲਿਵ ਜਾਤੀ॥ ਨਾਨਕ ਰਾਮੁ ਜਪਹੁ ਤਰੁ ਤਾਰੀ ਹਰਿ ਅੰਤਿ ਸਖਾਈ ਪਾਇਆ॥ 15॥1॥18॥

Maru Mehla 1: Jeh daykhaan teh Deen-Duyyala. Aayay na jaayi, Prubh(u) kirpala. Jeeaan undar(i) joogut(i) smaayi, ruhhiyo niraalum(u) Raaya. 1. Jug Tis kee chhaaya, Jis(u) baap(u) na maya. Na Tis(u) bhaiyn na bhuraou kmaaya. Na Tis(u) oput(i), khuput(i), kool, jaati, Oh(u) ujraavur(u) mun(i) bhaaya. 2. Tu Akal Purakh(u), naahi sir(i) kaala. Tu Purakh(u) alaykh, agumm, niraala. Sut, suntokh(i), Shabad(i), ut(i) seetul(u), sehj bhaayay liv laaya. 3. Traiy vertaayay, chauthaiy ghur(i) vaasa. Kaal, bikaal keeyay ikk graasa. Nirmul Jot(i), serb Jug-Jeevun(u), Gur(i) Unhud Shabad(i) dikhaaya. 4. Ootum jun sunt bhulay Hur(i) piyaaray. Hur(i) maatay paar(i) ootaaray. Nanak, rayn sunt jun sungut(i), Hur(i) Gur persadi paaya. 5. ----------

Word Meaning: Deen-Duyyala = kind to the weak (Waheguru). Joogut(i) = the way to live. Niraalum(u) = detached. Raaya = the Emperor (God). 1. Chhaaya = reflection. Maya = mother. Bhuraou = brother. Kmaaya = assistant. Oput(i) = creation (birth). Khuput(i) = destruction; death. Kool = clan. Ujraavur = God of gods. Mun(i) Bhaaya = favourite. 2. Purakh(u) = living Supreme Power. Kaala = time; death. Alaykh = indescribable. Agumm = inaccessible. Niraala = detached. Sut = service to mankind. Suntokh(i) = in contentment. Ut(i) Seetul(u) = perfectly calm (peaceful). Sehj = high spiritual state. Bhaayay =with love. Liv Laaya = meditates. 3.
Traiy = the three effects of Maya. Vertaayay = operate. Chauthaiy Ghur(i) = in the fourth state (above the three effects of Maya). Kaal = death. Bikaal = birth. Ikk Graasa = in one bite (under full control). JugJeevun(u) = Waheguru. Unhud = Divine. Dikhaaya = showed.4. Ootum = superior. Bhulay = noble; good for the people. Maatay = intoxicated in. 5.

MEANING: I see Waheguru, which is very kind to the weak, in every direction. The compassionate Waheguru does not come or go (does not take birth, or dies). He has infused the means (taught them) to live life into living beings, yet the Emperor, Waheguru, is fully detached from the world. 1.
The world is a reflection (a manifestation) of the Waheguru, which has no father and no mother. He has neither a sister, a brother, nor an assistant. He is neither created nor can be destroyed, and has no clan or caste. The Supreme God of gods is my favourite. 2.
The Supreme Being is unaffected by time, and no death looms on His head. The Supreme Waheguru is indescribable, inaccessible, and fully detached. The devotee, who, with Guru's Shabad, meditates on Him with love and in a high spiritual state, lives in contentment, serves humanity, and stays extremely calm (in a blissful state). 3.
Waheguru has placed the world under the three effects of Maya, but He lives in the fourth state (above those effects). He has full control over life and death as if He has consumed (controlled) them in a single bite. With His Divine Shabad, the Guru shows (reveals) the pure Light of Waheguru, which is the Soul of the whole world. 4.
Waheguru's saints are superior (exalted), are dear to Him, and always work for the goodness of the masses. Intoxicated in the love of Waheguru, they salvage the people. I have acquired

the dust of the feet (an opportunity to serve), and the company of such holy saints with the grace of the Guru, oh Nanak. 5.

------- Tu untarjaami, jea, junt subh(i) Tayray.
(PAGE 1039): Tu Daata, hum sayvuk Tayray. Amrit Naam(u), kirpa kur(i) deejaiy, Gur(i) Giyan Ruttan deepaaya. 6. Punch tutt(u) mil(i), eh(u) tun(u) keeya. Aatum Ram paayay sookh(u) theeya. Kerm kurtoot(i) Amrit ful(u) laaga, Hur(i) Naam ruttan(u) mun(i) paaya. 7. Na Tis(u) bhookh, piyaas, mun(u) maaniya. Serb Nirunjun(u), ghut(i), ghut(i) jaaniya. Amrit rus(i) raata kayvul, bairaagi, Gurmut(i) bhaayay soobhaaya. 8. Adhiyaatum kerm kuray din(u) raati. Nirmul Jot(i) niruntar(u) jaati. Shabad(u) rusaal(u), rusn rus(i) rusna, bayn(u) rusaal(u) vujaaya. 9. Bayn(u) rusaal vujaavaiy soyee. Ja kee tirbhuvun sojhi hoyee. Nanak boojhou eh bidh(i) Gurmut(i), Hur(i) Ram Naam(i) liv laaya. 10. ------
Word Meaning: Untarjaami = know-all; omniscient. Daata = provider; Lord. Sayvuk = servants. Giyan Ruttan = the jewel-like Divine Knowledge. Deepaaya = enlightened. 6. Aatum Ram = Waheguru. Theeya = happened; achieved. Kerm Kurtoot(i) = noble deeds. Amrit = Waheguru's Naam. 7. Piyaas = thirst. Ghut(i) = in the heart. Kayvul = only. Bairyraagi = Waheguru-loving. Bhaayay Sobhaaya = in the spirit of love. 8.
Adhiyaatum Kerm = deeds that connect with God. Niruntar(u) = continuous. Jaati = recognized. Rusaal(u) = source of all sweetness. Rusn Rus(i)) = the supreme sweet taste. Rusna = tongue. Bayn(u) = flite. Vujaaya = feels the music. 9.
Tirbhuvun = (present in the) three-layered universe. Bidh(i) = means; approach. 10.
MEANING: All the living beings are Yours (You created them), and You are omniscient, oh, Waheguru. You are the Lord, and we are Your servants. Kindly grant me Your Amrit-like Naam through the Guru, which enlightens the mind with the jewel-like (precious and pure) Divine Knowledge. 6. One enjoys bliss when they connect with Waheguru, who created the human body by combining the five basic ingredients. When one performs noble deeds (as advised by the Guru), he is rewarded with the jewel-like Waheguru's Naam, which he enshrines in his mind. 7. Imbued in the sweetness of only Waheguru's Naam, such a Waheguru-loving devotee sees Waheguru, which never experiences appetite or thirst, and which is above the effects of Maya, in every heart, and his mind is fully convinced with Waheguru when he recites His Naam with love and devotion with Guru's Advice. 8.
Such a devotee performs Waheguru-related deeds day and night, and sees His Pure Light everywhere. He enjoys the supreme sweetness of Guru's Shabad, which is the source of all sweetness, and feels as if a sweet music of the flute is playing in his mind. 9.
Only that devotee feels the sweetness of such flute music in his mind who acquires knowledge about (gets connected with) Waheguru, which is present in the whole universe. The approach to meditate on Waheguru's Naam can be learnt only with the Guru's Advice (His guidance), oh Nanak. 10.

---------- Aiysay jun virlay sunsaaray. Gur Shabad(u) veechaareh(i), ruhheh(i) niraaray. Aap(i) tureh(i) sungut(i) kool taaray, tin suful junum(u) jug(i) aaya. 11. Ghur(u) Dur(u) Mundar(u) jaanaiy soyee. Jis(u) Pooray Gur tay sojhi hoyee. Kaaya gurrh mehal, Mehlee Prubh Saacha, Sach(u) Saacha tukhut(u) ruchaaya. 12. Chutur-Dus haat, deevay dooyay saakhi. Sayvuk punch, naahi bikh(u) chaakhi. Untar(i) Vust(u) anoop, nirmoluk, Gur(i) miliyaiyn Hur(i) dhun(u) paaya. 13. Tukhut(i) buhhaiy tukhtaiy kee laayik. Punch smaayay Gurmut(i) paayik. Aad(i), joogaadi, haiy bhee, hosi, sehsa, bherm chookaaya. 14. Tukhut(i) slaam(u) hovaiy din(u) raati. Eh Saach(u) vudaayi, Gurmut(i) liv jaati. Nanak, Ram(u) jup-hou tur(u) taari, Hur(i) unt(i) Sukhaayi paaya. 15.1.18.

Word Meaning: Aiysay = such. Virlay = a few. Niraaray = detached. Tureh(i) = is salvaged. Suful = successful. 11.
Dur(u) = door. Mundar(u) = palace. Jaanaiy = gets access. Sojhi = understanding; enlightenment. Mehal Mehlee = the Lord of the body-palace. Tukhut = throne. 12.
Chutur-Dus = the fourteen skies (seven above, and seven below the earth (a Muslim thought). Haat = shops. Deevay Dooyay = the two lamps – the moon and the sun. Saakhi = witness. Sayvuk = slaves. Punch = the five (demons). Bikh(u) = poison (of sensual pleasures). Vust(u) = the real thing (Waheguru). Anoop = of unparalleled beauty. Nirmoluk = invaluable. 13. Laayik = deserving; capable. Paayik = servant. Aad(i) = from the beginning. Joogaai = before the eons. Hosi = will be there Sehsa = worries. Bherm = doubts; illusions. Chookaaya = end. 14.
Slaam(u) = bowing to; show respect. Vudaayi = praise; respect Jaati = recognize; make connection with. Tur(u) Taari = to swim across. Sukhaayi = friend; supporter. 15.
MEANING: There are only a few such devotees who ponder on the Guru's Shabad (internalize it) and stay detached from the world. Their coming into the world (taking birth) is successful (is welcome in the world) when they are salvaged themselves and get all their associates salvaged as well. 11. Only that devotee gets access to Waheguru's residence, His door, and His mansion (merges into Him), who gets enlightenment from the Perfect Guru. Waheguru has established His Palace in a fort-like human body where the Eternal Lord sits on His throne in the heart of the devotee. 12.
Even though the invaluable Waheguru with unparalleled beauty resides in every heart, a devotee acquires the wealth of His Naam only in the Guru's shelter. All five demons (lust, greed, etc.) become slaves of such a devotee, and the whole universe, including the moon and the sun, becomes his witness that he never pursues the poisonous sexual pleasures. 13. With Waheguru, which has been here from the beginning and from before the yugas (eons), is here now, and will be here even in future in his mind, such a devotee gets all his worries, and his illusions eradicated. With Guru's Advice, he becomes perfectly fit (capable) to rule his mind, and occupies the throne of his mind. The five demons become his slaves and are absorbed in his mind (come under his control). 14.
Such a devotee-rajah who gets connected with Waheguru with Guru's Advice, and meditates on His Naam, is accorded respect day and night, which becomes his permanent possession. One should recite Waheguru's Naam to swim across the world sea when Waheguru becomes his friend at the end, oh Nanak. 15.1.18.

ਮਾਰੂ ਮਹਲਾ 1॥ ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਰੇ ਜਨ ਭਾਈ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਰਹਹੁ ਸਰਣਾਈ॥ ਤਸਕਰੁ ਚੋਰੁ ਨ ਲਾਗੈ ਤਾ ਕਉ ਧੁਨਿ ਉਪਜੈ ਸਬਦਿ ਜਗਾਇਆ॥ 1॥ ਤੂ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਰਾਜਾ॥ ਤੂ ਆਪਿ ਸਵਾਰਹਿ ਜਨ ਕੇ ਕਾਜਾ॥ ਅਮਰੁ ਅਡੋਲੁ ਅਪਾਰੁ ਅਮੋਲਕੁ ਹਰਿ ਅਸਥਿਰ ਥਾਨਿ ਸੁਹਾਇਆ॥ 2॥ ਦੇਹੀ ਨਗਰੀ ਊਤਮ ਥਾਨਾ॥ ਪੰਚ ਲੋਕ ਵਸਹਿ ਪਰਧਾਨਾ॥ ਊਪਰਿ ਏਕੰਕਾਰੁ ਨਿਰਾਲਮੁ ਸੁੰਨ ਸਮਾਧਿ ਲਗਾਇਆ॥ 3॥ ਦੇਹੀ ਨਗਰੀ ਨਉ ਦਰਵਾਜੇ॥ ਸਿਰਿ ਸਿਰਿ ਕਰਣੈਹਾਰੈ ਸਾਜੇ॥ ਦਸਵੈ ਪੁਰਖੁ ਅਤੀਤੁ ਨਿਰਾਲਾ ਆਪੇ ਅਲਖੁ ਲਖਾਇਆ॥ 4॥ ਪੁਰਖੁ ਅਲੇਖੁ ਸਚੇ ਦੀਵਾਨਾ॥ ਹੁਕਮਿ ਚਲਾਏ ਸਚੁ ਨੀਸਾਨਾ॥ ਨਾਨਕ ਖੋਜਿ ਲਹਹੁ ਘਰੁ ਅਪਨਾ ਹਰਿ ਆਤਮਰਾਮ ਨਾਮੁ ਪਾਇਆ॥ 5॥
(ਅੰਗ 1040)॥ ਸਰਬ ਨਿਰੰਜਨ ਪੁਰਖੁ ਸੁਜਾਨਾ॥ ਅਦਲੁ ਕਰੇ ਗੁਰ ਗਿਆਨ ਸਮਾਨਾ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੈ ਗਰਦਨਿ ਮਾਰੇ ਹਉਮੈ ਲੋਭੁ ਚੁਕਾਇਆ॥ 6॥ ਸਚੈ ਥਾਨਿ ਵਸੈ ਨਿਰੰਕਾਰਾ॥ ਆਪਿ ਪਛਾਣੈ ਸਬਦੁ ਵੀਚਾਰਾ॥ ਸਚੈ ਮਹਲਿ ਨਿਵਾਸੁ ਨਿਰੰਤਰਿ ਆਵਣ ਜਾਣੁ ਚੁਕਾਇਆ॥ 7॥ ਨਾ ਮਨੁ ਚਲੈ ਨ ਪਉਣੁ ਉਡਾਵੈ॥ ਜੋਗੀ ਸਬਦੁ ਅਨਾਹਦੁ ਵਾਵੈ॥ ਪੰਚ ਸਬਦ ਝੁਣਕਾਰੁ ਨਿਰਾਲਮੁ ਪ੍ਰਭਿ ਆਪੇ ਵਾਇ ਸੁਣਾਇਆ॥ 8॥ ਭਉ ਬੈਰਾਗਾ ਸਹਜਿ ਸਮਾਤਾ॥ ਹਉਮੈ ਤਿਆਗੀ ਅਨਹਦਿ ਰਾਤਾ॥ ਅੰਜਨੁ ਸਾਰਿ ਨਿਰੰਜਨੁ ਜਾਣੈ ਸਰਬ

ਨਿਰੰਜਨੁ ਰਾਇਆ॥ 9॥ ਦੁਖ ਭੈ ਭੰਜਨੁ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ॥ ਰੋਗ ਕਟੇ ਕਾਟੀ ਜਮ ਫਾਸੀ॥ ਨਾਨਕ ਹਰਿ ਪ੍ਰਭੁ ਸੋ ਭਉ ਭੰਜਨੁ ਗੁਰਿ ਮਿਲਿਐ ਹਰਿ ਪ੍ਰਭੁ ਪਾਇਆ॥ 10॥
ਕਾਲੈ ਕਵਲੁ ਨਿਰੰਜਨੁ ਜਾਣੈ॥ ਬੂਝੈ ਕਰਮੁ ਸੁ ਸਬਦੁ ਪਛਾਣੈ॥ ਆਪੇ ਜਾਣੈ ਆਪਿ ਪਛਾਣੈ ਸਭੁ ਤਿਸ ਕਾ ਚੋਜੁ ਸਬਾਇਆ॥ 11॥ ਆਪੇ ਸਾਹੁ ਆਪੇ ਵਣਜਾਰਾ॥ ਆਪੇ ਪਰਖੇ ਪਰਖਣਹਾਰਾ॥ ਆਪੇ ਕਸਿ ਕਸਵਟੀ ਲਾਏ ਆਪੇ ਕੀਮਤਿ ਪਾਇਆ॥ 12॥ ਆਪਿ ਦਇਆਲਿ ਦਇਆ ਪ੍ਰਭਿ ਧਾਰੀ॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਬਨਵਾਰੀ॥ ਪੁਰਖੁ ਅਤੀਤੁ ਵਸੈ ਨਿਹਕੇਵਲ ਗੁਰ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇਆ॥ 13॥ ਪ੍ਰਭ ਦਾਨਾ ਬੀਨਾ ਗਰਬੁ ਗਵਾਏ॥ ਦੂਜਾ ਮੇਟੈ ਏਕੁ ਦਿਖਾਏ॥ ਆਸਾ ਮਾਹਿ ਨਿਰਾਲਮੁ ਜੋਨੀ ਅਕੁਲ ਨਿਰੰਜਨੁ ਗਾਇਆ॥ 14॥ ਹਉਮੈ ਮੇਟਿ ਸਬਦਿ ਸੁਖ ਹੋਈ॥ ਆਪੁ ਵੀਚਾਰੇ ਗਿਆਨੀ ਸੋਈ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਹਰਿ ਗੁਣ ਲਾਹਾ ਸਤ ਸੰਗਤਿ ਸਚੁ ਫਲ ਪਾਇਆ॥ 15॥2॥19॥

Maru Mehla 1: Hur(i) dhun(u) sunchou ray jun bhaayi. Satgur sayv(i) ruhou shenaayi. Tuskur choar(u) na laagaiy Ta kuou, dhoon(i) oopjaiy Shabad(i) jugaaya. 1. Tu Ekunkaar(u) niraalum(u) Raja. Tu Aap(i) suvaareh(i) jun kay kaaja. Amar(u) adoal(u), apaar(u), amoluk(u), Hur(i) usthir thaan(i) soohaaya. 2. Dayhi nugree, ootum thaana. Punch loak vuseh(i) perdhaana. Oopur(i) Ekunkaar(u) niraalum(u), soonn(i) smaadh(i) lugaaya. 3. Dayhi nugree, nuoun dervaajay. Sir(i), sir(i) Kernaiyhaaraiy saajay. Dusvaiyn Purakh(u) ateet(u) niraala, Aapay Alukh(u) lukhaaya. 4. Purakh(u) Alaykh(u) Sachay deevaana. Huqam(i) chulaayay Sach(u) neeshaana. Nanak khoj(i) luhhou ghur(u) apna, Hur(i) Aatum Ram Naam(u) paaya. 5. --------

Word Meaning: Sunchou = accumulate; earn. Tuskur = robber (lust, greed etc.). Laagaiy = attack; rob. Dhoon(i) = musical note. Oopjaiy = comes into being. Jugaaya = enlightens (mind). 1. Ekunkaar(u) = Waheguru. Niraalum(u) = without support; sovereign. Suvaareh(i) = make successful. Kaaja = tasks. Adoal(u) = firm; unchangeable. Amoluk(u) = priceless. Usthir Thaan)i) = in eternal residence. Soohaaya = looks majestic. 2. Ootum Thaana = holy place. Punch Loak = Perdhaana = holy saints. Oopur(i) = above everybody. 3. Nuoun Dervaajaay = nine doors (openings). Sir(i), Sir(i) = for everybody. Kernaiyhaaraiy = the Creator. Saajay = created. Ateet(u) = Niraala = detached; unconnected. Lukhaayaynda = shows; reveals. 4. Deevaana = Court. Neeshaana = identification. Khoj(u) Luhhou = search for. Ghur(u) Apna = own heart. 5.

MEANING: Serve Satguru, and accumulate (earn) the wealth of Waheguru's Naam in His shelter, oh my brothers. No robber (lust, etc.) can rob you of your noble qualities when the Divine music of the Guru's Shabad enlightens your mind. 1.

The immortal, firm, limitless, and priceless Waheguru is perfectly Sovereign (does not require any support of any kind) in the universe, and looks majestic in His eternal Palace (everywhere). He ensures that His devotees' tasks are completed successfully. 2. The body of the holy saints, who are connected with Waheguru (which is supreme and above everybody) in their meditative state above the effects of Maya, becomes a holy place. 3.

The Creator Waheguru has created the human body with nine visible doors, but the incomprehensible Waheguru, detached from the world, resides in the tenth door (in the brain), through which He reveals Himself. 4.

The Court of the indescribable Waheguru is also eternal, from where He runs the universe with His eternal Huqam, which is also His identification (Waheguru and His Huqam are the same). Waheguru's Naam is present in everybody's mind; one needs to search for Him in his own heart by reciting His Naam, oh Nanak. 5.

(PAGE 1040): ---------- Serb Nirunjun Purakh(u) Soojaana. Udl(u) kuray, Gur Giyan smaana. Kaam(u), kroadh(u), laiy gurdun(i) maaray, haumein lobh(u) chookaaya. 6. Sachaiy thaan(i) vussaiy Nirunkaara. Aap(i) puchhaanaiy Shabad(u) veechaara. Sachaiy Mehl(i)

nivaas(u) niruntar(i), aavun, jaan(u) chookaaya. 7. Na mun chullaiy, na paun(u) oodaavaiy, Yogi Shabad(u) Unaahud(u) vaavaiy. Punch Shabad, jhoonkaar(u) niraalum(u), Prubh(i) Aapay vaayay soonaaya. 8. Bhuou baiyraaga, sehj(i) smaata. Haumein tiyaagi, Unhud(i) raata. Unjun(u) saar(i), Nirunjun(u) jaanaiy, serb Nirunjun(u) Raaya. 9. Dookh-bhaiy-Bhunjun(u), Prubh(u) abinaashi. Roag kuttay, kaati Jum phaasi. Nanak, Hur(i) Prubh(u) so Bhuou-Bhunjun(u), Gur miliyain, Hur(i) Prubh(u) paaya. 10. ---------

Word Meaning: Serb = everywhere. Soojaana = wise; know-all. Udl(u) = justice. Smaana = get absorbed. Gurdun Maaray = severs neck; destroys completely. Chookaaya = ends. 6. Saachaiy Thaan(i) = eternal place. Aap(i) Puchhaanaiy = analyzes self. Aavun Jaam(u) = birth and death. 7. Chullaiy = wander. Paun(u) = wind-lie capricious mind. Oodaayaiy = take flights. Yogi = connected with Waheguru. Vaayay = Plays music. Punch Shabad = the five kinds of musical instruments. Jhoonkaar = sweet and melodious. Niraalum(u) = without any external support. 8.
Baiyraaga = stung with love. Tiyaagi = abandoned; got rid of. Unjun(u) = kohl (of enlightenment). Saar(i) = by putting in; wearing. 9. Dookh-Bhaiy-Bhunjun = the destroyer of all suffering and fears (Waheguru). Abinaashi = immortal. Phaasi = noose; lasso. 10.

MEANING: Waheguru, which is above the effects of Maya, and knows everything about His creation, is present everywhere. He delivers perfect justice so that whoever gets enlightened by the Guru gets absorbed in Him (merges with Him). Such a devotee is able to destroy his lust and rage completely, and his ego and his greed also disappear. 6.
The dwelling of the formless Waheguru is eternal (in human hearts). The individual, who recognizes self (that he is a part of Waheguru) by pondering on the Guru's Shabad, becomes a permanent resident of Waheguru's dwelling (by merging with Him), and his cycle of rebirths is terminated. 7. Connected with Waheguru, such a devotee's mind (which is highly capricious otherwise) does not wander or take flights for Maya. Guru's Divine Shabad plays Divine music in his mind. He feels as if all five kinds of auto-playing musical instruments are playing melodiously in his mind at the command of Waheguru. 8.
A devotee, who is stung with Waheguru's love and His fear, overcomes his haumein, and, imbued in Waheguru's love, he attains a high spiritual state. The Guru puts the kohl of enlightenment in the devotee's mind as a result of which, he gets connected with the Emperor Waheguru, which is above the effects of Maya, and "sees" Him everywhere. 9. Waheguru, which is the destroyer of all fears and suffering, is immortal. He eradicates all ailments and severs the noose of the Angel of death. Waheguru, which is the destroyer of all fears, is realized in the shelter of the Guru, oh Nanak. 10.
---------- Kaalaiy kuvul(u) Nirunjun(u) jaanaiy. Boojhaiy kerm(i) su Shabad(u) puchhanaiy. Aapay jaanaiy, Aap(i) puchhaanaiy, subh(u) Tis ka choaj(u) subaaya. 11.
Aapay Shah(u), Aapay vunjaara. Aapay perkhaiy, Perkhunhaara. Aapaay kus(i), kusvutti laayay, Aapay keemut(i) paaya. 12. Aap(i) Duyyaal(i), duyya Prubh(i) dhaari. Ghut(i), ghut(i) ruv(i) ruhhiya Bunvaari. Purakh(u) ateet(u) vussaiy nihkayvul, Gur Purkhaiy, Purakh(u) milaaya. 13. Prubh daana, beena, gerb(u) guvaayay. Dooja maytaiy, Aik dikhaayay. Aasa mah(i) niraalum joani, Akool Nirunjun(u) gaaya. 14. Haumein mayt(i) Shabad(i) sookh hoyee. Aap(u) veechaaray, Giyani soyee. Nanak, Hur(i) jus(u), Hur(i) goon laaha, Sut Sungut(i) Sach(u) ful(u) paaya. 15.2.19.

Word Meaning: Kaalaiy Kuvul(u) = chews death in one bite; has no fear of death. Kerm(u) = with benevolence. Jaanaiy = makes connection with. Choaj(u) = wondrous feat. 11. Shah(u) = Lord. Vunjaara = trader. Perkhaiy = tests; evaluates. Perkhunhaara = evaluator. Kus(i) = by grazing. Kusvutti = touch stone. Keemut(i) = worth. 12.

Duyya = benevolence. Ruv(i) Ruhhiya = is present. Bunvaari = a name for Krishna (Waheguru). Ateet(u) = detached. Nihkayvul = pious. Purakhaiy = Waheguru-like. 13.
Daana = donor (provider); know-all. Beena = wise; know-all. Gerb(u) = ego. Guvaayay = removes; eradicates. Dooja = the other (Maya). Maytaiy = eradicates. Niraalum(u) = detached. Joani = which takes births (man). Akool = having no clan. 14.
Giyani = enlightened. Laaha = benefit. Sach(u) = eternal. 15.
MEANING: A devotee, who gets connected with Waheguru, understands that it is because of Waheguru's benevolence that he got connected with Him. Such a devotee has no fear of death and connects with the Guru's Shabad (internalizes it). He is convinced that Waheguru knows and recognizes the feelings of His living beings, and that the wondrous drama of the world is His creation. 11. Waheguru Himself is the Lord, and Himself the trader. The evaluator Waheguru evaluates the deeds of everybody. (Like a goldsmith tests the purity of a gold sample by grazing it on the touchstone) Waheguru tests the purity of His humans and determines their worth (level of purity). 12.
Waheguru is present in every heart, but He connects His devotees with Him with His benevolence through the Guru, who is a manifestation of Waheguru. 13.
Waheguru, who is wise and knows everything about His men, rids His devotees of their ego and reveals Himself to them when their love for Maya is eradicated. Such a man (devotee) sings praise of Waheguru, which is above the effects of Maya, and has no clan. With Waheguru's praise in mind, he stays detached from the world in which everybody spends their life on hopes and wishes. 14.
That devotee is truly enlightened who ponders on (analyzes) the self, and gets rid of his selfishness and ego by the Guru's Shabad, and lives in comfort (blissfulness). When a devotee sings Waheguru's praise in the gathering of holy saints, he acquires the benefit (wealth) of eternal bliss, oh Nanak. 15.2.19.

ਮਾਰੂ ਮਹਲਾ 1॥ ਸਚੁ ਕਹਹੁ ਸਚੈ ਘਰਿ ਰਹਣਾ॥ ਜੀਵਤ ਮਰਹੁ ਭਵਜਲੁ ਜਗੁ ਤਰਣਾ॥ ਗੁਰੁ ਬੋਹਿਥੁ ਗੁਰੁ ਬੇੜੀ ਤੁਲਹਾ ਮਨ ਹਰਿ ਜਪਿ ਪਾਰਿ ਲੰਘਾਇਆ॥ 1॥ ਹਉਮੈ ਮਮਤਾ ਲੋਭ ਬਿਨਾਸਨੁ॥ ਨਉ ਦਰ ਮੁਕਤੇ ਦਸਵੈ ਆਸਨੁ॥ ਊਪਰਿ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਜਿਨਿ ਆਪੇ ਆਪੁ ਉਪਾਇਆ॥ 2॥ ਗੁਰਮਤਿ ਲੇਵਹੁ ਹਰਿ ਲਿਵ ਤਰੀਐ॥ ਅਕੁਲ ਗਾਇ ਜਮ ਤੇ ਕਿਆ ਡਰੀਐ॥ ਜਤ ਜਤ ਦੇਖਉ ਤਤ ਤਤ ਤੁਮ ਹੀ ਅਵਰੁ ਨ ਦੂਤੀਆ ਗਾਇਆ॥ 3॥ ਸਚੁ ਹਰਿ ਨਾਮੁ ਸਚੁ ਹੈ ਸਰਣਾ॥ ਸਚੁ ਗੁਰ ਸਬਦੁ ਜਿਤੈ ਲਗਿ ਤਰਣਾ॥ ਅਕਥੁ ਕਥੈ ਦੇਖੈ ਅਪਰੰਪਰੁ ਫੁਨਿ ਗਰਭਿ ਨ ਜੋਨੀ ਜਾਇਆ॥ 4॥ ਸਚ ਬਿਨੁ ਸਤੁ ਸੰਤੋਖੁ ਨ ਪਾਵੈ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਆਵੈ ਜਾਵੈ॥ ਮੂਲ ਮੰਤ੍ਰੁ ਹਰਿ ਨਾਮ ਰਸਾਇਣੁ ਕਹੁ ਨਾਨਕ ਪੂਰਾ ਪਾਇਆ॥ 5॥
(ਅੰਗ 1041)॥ ਸਚ ਬਿਨੁ ਭਵਜਲੁ ਜਾਇ ਨ ਤਰਿਆ॥ ਏਹੁ ਸਮੁੰਦੁ ਅਥਾਹੁ ਮਹਾ ਬਿਖੁ ਭਰਿਆ॥ ਰਹੈ ਅਤੀਤੁ ਗੁਰਮਤਿ ਲੇ ਊਪਰਿ ਹਰਿ ਨਿਰਭਉ ਕੈ ਘਰਿ ਪਾਇਆ॥ 6॥ ਝੂਠੀ ਜਗ ਹਿਤ ਕੀ ਚਤੁਰਾਈ॥ ਬਿਲਮ ਨ ਲਾਗੈ ਆਵੈ ਜਾਈ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲਹਿ ਅਭਿਮਾਨੀ ਉਪਜੈ ਬਿਨਸਿ ਖਪਾਇਆ॥ 7॥ ਉਪਜਹਿ ਬਿਨਸਹਿ ਬੰਧਨ ਬੰਧੇ॥ ਹਉਮੈ ਮਾਇਆ ਕੇ ਗਲਿ ਫੰਧੇ॥ ਜਿਸੁ ਰਾਮ ਨਾਮੁ ਨਾਹੀ ਮਤਿ ਗੁਰਮਤਿ ਸੋ ਜਮਪੁਰਿ ਬੰਧਿ ਚਲਾਇਆ॥ 8॥ ਗੁਰ ਬਿਨੁ ਮੋਖ ਮੁਕਤਿ ਕਿਉ ਪਾਈਐ॥ ਬਿਨੁ ਗੁਰ ਰਾਮ ਨਾਮੁ ਕਿਉ ਧਿਆਈਐ॥ ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਭਵ ਦੁਤਰੁ ਮੁਕਤਿ ਭਏ ਸੁਖੁ ਪਾਇਆ॥ 9॥ ਗੁਰਮਤਿ ਕ੍ਰਿਸਨਿ ਗੋਵਰਧਨ ਧਾਰੇ॥ ਗੁਰਮਤਿ ਸਾਇਰਿ ਪਾਹਣ ਤਾਰੇ॥ ਗੁਰਮਤਿ ਲੇਹੁ ਪਰਮ ਪਦੁ ਪਾਈਐ ਨਾਨਕ ਗੁਰਿ ਭਰਮੁ ਚੁਕਾਇਆ॥ 10॥ ਗੁਰਮਤਿ ਲੇਹੁ ਤਰਹੁ ਸਚੁ ਤਾਰੀ॥ ਆਤਮ ਚੀਨਹੁ ਰਿਦੈ ਮੁਰਾਰੀ॥ ਜਮ ਕੇ ਫਾਹੇ ਕਾਟਹਿ ਹਰਿ ਜਪਿ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਾਇਆ॥ 11॥ ਗੁਰਮਤਿ ਪੰਚ ਸਖੇ ਗੁਰ ਭਾਈ॥ ਗੁਰਮਤਿ ਅਗਨਿ ਨਿਵਾਰਿ ਸਮਾਈ॥ ਮਨਿ ਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਜਗਜੀਵਨ ਰਿਦ ਅੰਤਰਿ ਅਲਖੁ ਲਖਾਇਆ॥ 12॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਬਦਿ ਪਤੀਜੈ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਕਿਸ ਕੀ ਕੀਜੈ॥ ਚੀਨਹੁ ਆਪੁ ਜਪਹੁ ਜਗਦੀਸਰੁ ਹਰਿ ਜਗੰਨਾਥ ਮਨਿ ਭਾਇਆ॥ 13॥ ਜੋ ਬ੍ਰਹਮੰਡਿ ਖੰਡਿ ਸੋ ਜਾਣਹੁ ਗੁਰਮੁਖਿ ਬੂਝਹੁ ਸਬਦਿ ਪਛਾਣਹੁ॥ ਘਟਿ

ਘਟਿ ਭੋਗੇ ਭੋਗਣਹਾਰਾ ਰਹੈ ਅਤੀਤੁ ਸਬਾਇਆ॥ 14॥ ਗੁਰਮਤਿ ਬੋਲਹੁ ਹਰਿ ਜਸੁ ਸੂਚਾ॥ ਗੁਰਮਤਿ ਆਖੀ ਦੇਖਹੁ ਊਚਾ॥ ਸ੍ਰਵਣੀ ਨਾਮੁ ਸੁਣੈ ਹਰਿ ਬਾਣੀ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰੰਗਾਇਆ॥ 15॥3॥20॥

Maru Mehla 1: Sach(u) kuhhou, Sachaiy ghur(i) rehna. Jeevut murhou, bhuvjul(u) jug(u) turna. Gur(u) bohith(u), Gur(u) bayrri, toolha, mun Hur(i) jup(i) paar(i) lunghaaya. 1. Haumein, mumta, lobh(u) binaasun(u). Nuoun dur mooktay, dusvaiyn aasun(u). Oopur(i) purhaiy, purhaiy Uprumpur(u), Jin(i) Aapay, Aap(u) oopaaya. 2. Gurmut(i) layvhou, Hur(i) liv turiyaiy. Akool gaayay, Jum tay kiyya duriyaiy. Jut, jut daykhoun, tut, tut Toom hee, uver(u) na dootiya gaaya. 3. Sach(u) Hur(i) Naam(u), Sach(u) haiy sherna. Sach(u), Gur Shabad(u) jitaiy lug(i) turna. Akuth(u) kuthaiy, daykhaiy Uprumpur(u), phoon(i) gerbh(i) na joani jaaya. 4. Sach bin(u) sut(u), suntokh(u) na paavaiy. Bin(u) Gur mookt(i) na, aavaiy, jaavaiy. Mool Muntar(u) Hur(i) Naam(u) rusaayin, kuhhou Nanak Poora paaya. 5. --------

Word Meaning: Sach(u) = Waheguru (Naam). Jeevut Murhou= kill worldly desires while living in family. Bohith = ship. Bayrri = boat. Toolha = (crude) raft. 1. Binaasun(u) = disappear. Mooktay = freedom from. Aasun(u) = seat; stay. Oopur(i) = high (in the tenth door). Uprumpur(u) = omnipotent (who does not need external help). 2.
Liv = deep meditation. Turiyaiy = swim across. Akool = without any clan (Waheguru). Jut Jut = wherever. Tut, Tut = there. Dootiya = second; other. 3.
Sherna = shelter; support. Akuth(u) = indescribable (God). Kuthaiy = describes (sings praise). Phoon(i) = again. Gerbh(i) = in womb. Jaaya = is born. 4.
Sut(u) = serving humanity. Suntokh(u) = contentment. Aavaiy, Jaavaiy = is born, and dies. Mool Muntar(u) = the basis of all mantras. Rusaayin = source of all sweet tastes (enjoyments). Poora = Perfect. 5.

MEANING: One needs to recite Waheguru's Naam to live with Him (to connect with Him); and one needs to kill their worldly desires while living in the family to swim across the world sea. Guru is the ship, the boat, and the raft to ferry across the world-sea; so, one should worship Waheguru (Guru), oh my mind. 1.
The devotee, who recites Waheguru's Naam with Guru's Shabad, gets rid of his haumein, worldly attachments, and greed, and becomes free from the lusts of his nine (body) doors. He stays connected with Waheguru, who appears in his tenth door, and who is omnipotent, is further and further (endless), and who has created the universe all by Himself. 2.
One needs to take the Guru's Advice to meditate on Waheguru so as to swim across the world-sea. Why would a devotee, who sings praise of Waheguru, which has no clan, have any fear of the Angel of death? I see Waheguru wherever I look, and I do not sing praise of anybody else. 3. Waheguru's Naam is eternal, and so is His shelter. Guru's Shabad is also eternal, by the recitation of which one swims across the world-sea (finds salvation). A devotee, who sings praise of the indescribable Waheguru, "sees" (gets connected with) the limitless Waheguru, and is never born in any life form again. 4.
One cannot acquire virtues like serving humanity and contentment without Waheguru's Naam. He cannot get emancipated without the Guru, and keeps taking rebirths (and dying). Waheguru's Naam is the basis of all mantras, and is the source of all sweet tastes (enjoyments); one gets connected with the Perfect Waheguru by reciting His Naam, oh Nanak. 5.

(PAGE 1041): -------- Sach bin(u) bhuvjul jaayay na turiya. Eh(u) smoond(u) athaah(u), muhha bikh(u) bhuriya. Ruhhaiy ateet(u) Gurmut(i) lay oopur(i), Hur(i) Nirbhuou kaiy ghur(i) paaya. 6. Jhootthi jug hit kee chuturaayi. Bilm na laagaiy, aavaiy, jaayi. Naam(u) visaar(i) chuleh(i) abhimaani, oopjaiy, binus(i) khupaaya. 7. Oopjeh(i), binseh(i) bundhun bundhay. Haumein, Maya kay gul(i) phundhay. Jis(u) Ram Naam(u) naahi mut(i) Gurmut(i), so Jum Pur(i) bundh(i) chulaaya. 8. Gur bin(u) moakh, mookut(i) kiyoun paayiyaiy. Gur bin(u) Ram

Naam(u) kiyoun dhiyaayiyaiy. Gurmut(i) layhou, turhou bhuv dootur(u), mookut(i) bhuyyay, sookh(u) paaya. 9. Gurmut(i) Krishan(i) Goverdhun dhaaray. Gurmut(i) saayir(i) paahun taaray. Gurmut(i) layhou, Perm Pud(u) paayiyaiy, Nanak, Gur(i) bherm(u) chookaaya. 10. ----------

Word Meaning: Bhuvjul = the world sea. Smoond(u) = sea. Athaah(u) = unfathomable. Muhaa Bikh(u) = severe poisons (captivating worldly attractions). Ateet(u) = detached. Oopur(i) = above. Nirbhuou = fearless. 6. Hit = love; attachments. Jhootthi = false = short-lived. Chuturaayi = shrewdness. Bilm = delay. Abhimaani = conceited. Oojaiy = comes into being; is born. Binus(i) Khupaaya = suffers in destruction (death). 7. Bundhun Bumdhay = tied in bonds. Phundhay = shackles of Maya. Jum Pur(i) = the city (court) of the Angel of death. 8. Moakh = Mookut(i) = emancipation. Kiyoun = how? Dhiyaayiyaiy = remember; recite. Bhuv = world sea. Dootur(u) = extremely difficult to swim across. 9. Krishan(i) Govardhun Dhaaray = it is believed that Krishna once lifted Govardhun Mountain on his little finger to provide cover for the people during an incessant rain. Saayir = sea. Paahun = rocks (it is believed that Rama built a bridge across the sea between India and Sri Lanka by floating rocks bearing his name to attack Lanka). Perm Pud = the highest spiritual state. 10.

MEANING: One cannot swim across the unfathomable world-sea (to get connected with Waheguru), which is full of extremely poisonous worldly attractions, without Waheguru's Naam. The devotee, who acts on the Guru's Shabad, stays detached from and above the effects of the worldly attractions and lives with (merges into) the fearless Waheguru. 6. One's shrewdness and his love of worldly attractions are short-lived because worldly enjoyments do not take long to disappear, and the man is caught in the cycle of rebirths. The egoists leave the world without Waheguru's Naam and suffer by taking births and dying. 7. Tied in the bonds of worldly attractions, the man is caught in the shackles and chains of Maya around his neck, and keeps taking births and dying. The individual, who does not receive Guru's Advice to recite Waheguru's Naam, is tied up and taken to the court of the Angel of death. 8. One cannot recite Waheguru's Naam or find emancipation without the Guru. One needs to receive (act on) the Guru's Advice to swim across the world sea, which is otherwise extremely difficult; on being emancipated, one becomes blissful. 9. *Krishan Ji is believed to have lifted Mount Govardhan on his little finger to provide cover to the people in an incessant rain; but one thing is certain, that a devotee can lift the mountains of loads of his sins from His mind with Guru's Advice. *Also, Ram Ji is believed to have floated stones on the surface of the sea to build a bridge to link Lanka with India to attack Lanka. But a devotee can swim across the world sea with the Guru's Advice even if he had a stone-like heart before. 10.

***NOTE:** As explained below, Guru Nanak Sahib is not certifying these two events to be true in this holy Shabad for two reasons. He is only emphasizing the importance of the Guru's Wisdom (Advice).

(1). Guru Nanak Sahib does not support or promote the use of supernatural powers for personal achievement to impress others. He only uses such examples to glorify the greatness of Waheguru and the Guru.

(2). As you will note in the following holy Shabad by Guru Nanak Sahib in Raag Assa, He disapproves of such performances by these two gods. As you know, Ram Ji is believed to have killed Ravan, the king of Lanka, when the latter kidnapped Sita, the wife of Ram Ji. Krishan Ji is believed to have overpowered a huge serpent, Kaali, that lived in the River Yamuna and terrorized the people. Guru Nanak Sahib has commented on these two events in the following Shabad.

- ਆਸਾ ਮਹਲਾ 1 (ਅੰਗ 350)॥ ਪਉਣੁ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਤੀ ਜਲ ਅਗਨੀ ਕਾ ਬੰਧੁ ਕੀਆ॥ ਅੰਧੁਲੇ ਦਹਸਿਰਿ ਮੂੰਡ ਕਟਾਇਆ ਰਾਵਣੁ ਮਾਰਿ ਕਿਆ ਵਡਾ ਭਇਆ॥ 1॥ ----- ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਹਥਿ ਕੀਨੀ ਕਾਲੀ ਨਥ ਕਿਆ ਵਡਾ ਭਇਆ॥ ----- 7॥

Meaning: After creating, air, water, and fire, Waheguru created the earth, and supported it. The blind (foolish) ten-headed Ravan had his head severed because of his misdeed; so, what greatness did Ram Ji achieve by killing him? --------- Waheguru has created the living beings, but controls their lifestyles (how they live and survive); what greatness did Krishan Ji achieve by overpowering the serpent, Kaali?

For these reasons, this slave interpreted the holy Shabad differently.

------- Gurmut(i) layhou, turhou Sach(u) taari. Aatum cheenou, ridaiy Mooraari. Jum kay phaahay kaateh(i) Hur(i) jup(i), Akool Nirunjun(u) paaya. 11. Gurmut(i), punch sukhay Gur bhaayi. Gurmut(i) ugun(i) nivaar(i) smaayi. Mun(i) mukh(i) Naam(u) jup-hou Jugjeevun, rid untar(u) Alukh(u) lukhaaya. 12. Gurmukh(i) boojhaiy,Shabad(i) puteejaiy. Oostut(i), ninda kis kee keejaiy. Cheenhou app(u), jup-hou Jugdeeshur(u), Hur(i) Jugunath mun(i) bhaaya. 13. Jo Brehmund(i), khund(i) so jaanhou, Gurmukh(i) boojhou, Shabad(i) puchhaanou. Ghut(i), ghut(i) bhogaiy Bhogunhaara, ruhhaiy ateet(u) subaaya. 14. Gurmut(i) bolhou Hur(i) jus(u) Soocha. Gurmut(i) aankheen daykhou Oocha. Servuni Naam(u) soonaiy Hur(i) Bani, Nanak Hur(i) rung(i) rungaaya. 15.3.20.

Word Meaning: Sach(u) Taari = swimming to get connected with God. Aatum = soul. Mooraari = Waheguru. Phaahay = noose. 11. Punch = the five noble qualities (service to mankind, contentment, compassion, high morality (religiosity) and patience) (See Assa M:5 page 430: Punch manaayay, punch roosaayay). Sukhay = close friends. Ugun(i) = fire of desires. Nivaar(i) = remove. Mun(i) = by mind. Mukh(i) = by tongue. Lukhaaya = shows; reveals. 12. Puteejaiy = is pleased. Oostut(i) = praise. Ninda = vilification. Jugunath = the Lord of the world (God). Bhaaya = liked. 13. Brehmund(i) = in the universe. Khund(i) = part of the universe; earth; mind. Boojhou = understand. Bhogay = enjoys. Bhogunhaara = who enjoys (Waheguru). Subaaya = everywhere. 14.

Soocha = purifying. Oocha = transcendent. Servuni = with ears. Bani = Shabad. Rung(i) = in love. Rungaaya = dyes his mind. 15.3.20.

MEANING: One needs to take Guru's Advice to analyze his soul, and to enshrine Waheguru's Naam in his heart, which will be his real swim across the world-sea and his connection with Waheguru. By reciting Waheguru's Naam, the devotee gets the chains of the Angel of death severed, and merges into Waheguru, which has no clan, and which is above the effects of Maya. 11. With Guru's Advice, the five noble qualities (service to humanity, contentment, compassion, high morality, and patience) become his close friends as if they are his disciple-mates of the same Guru. One eradicates (puts out) the fire of worldly desires with the Guru's Advice, and merges into Waheguru. When one recites Waheguru's Naam with his mind and his tongue, the incomprehensible Waheguru shows Himself (appears) in his heart. 12. In the shelter of the Guru, one realizes that Waheguru is pleased with the Guru's Shabad. In that spiritual state, he neither showers undeserved praise on anyone nor vilifies anyone. When an individual recognizes himself by reciting Waheguru's Naam, he begins to love Waheguru, who is the Lord of the world. 13.

One realizes in Guru shelter that Waheguru, which is present in the whole universe, is also present in its parts (in his heart too), and makes a connection with Him with Guru's Shabad. Being present in every heart, Waheguru enjoys the different tastes of life, and yet remains fully detached from the whole world. 14.

If an individual sings the mind-purifying praise of Waheguru with Guru's Advice, he sees the transcendent Waheguru with his eyes. His mind is dyed with Waheguru's love when he listens to Waheguru's Naam with Guru's Shabad with his ears, oh Nanak. 15.3.20.

ਮਾਰੂ ਮਹਲਾ: 1॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਪਰਹਰੁ ਪਰ ਨਿੰਦਾ॥ ਲਬੁ ਲੋਭੁ ਤਜਿ ਹੋਹੁ ਨਚਿੰਦਾ॥ ਭ੍ਰਮ ਕਾ ਸੰਗਲ ਤੋੜਿ ਨਿਰਾਲਾ ਹਰਿ ਅੰਤਰਿ ਹਰਿ ਰਸੁ ਪਾਇਆ॥ 1॥ ਨਿਸਿ ਦਾਮਨਿ ਜਿਉ ਚਮਕਿ ਚੰਦਾਇਣੁ ਦੇਖੈ॥ ਅਹਿਨਿਸ ਜੋਤਿ ਨਿਰੰਤਰਿ ਪੇਖੈ॥ ਆਨੰਦ ਰੂਪੁ ਅਨੂਪੁ ਸਰੂਪਾ ਗੁਰਿ ਪੂਰੈ ਦੇਖਾਇਆ॥ 2॥ ਸਤਿਗੁਰ ਮਿਲਹੁ ਆਪੇ ਪ੍ਰਭ ਤਾਰੇ॥ ਸਸਿ ਘਰਿ ਸੂਰੁ ਦੀਪਕੁ ਗੈਣਾਰੇ॥ ਦੇਖਿ ਅਦਿਸਟ ਰਹਹੁ ਲਿਵ ਲਾਗੀ ਸਭੁ ਤ੍ਰਿਭਵਣਿ ਬ੍ਰਹਮੁ ਸਬਾਇਆ॥ 3॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਏ ਤ੍ਰਿਸਨਾ ਭਉ ਜਾਏ॥ ਅਨਭਉ ਪਦੁ ਪਾਵੈ ਆਪੁ ਗਵਾਵੈ॥ ਊਚੀ ਪਦਵੀ ਊਚੋ ਊਚਾ ਨਿਰਮਲ ਸਬਦੁ ਕਮਾਇਆ॥ 4॥ ਅਦ੍ਰਿਸਟਿ ਅਗੋਚਰੁ ਨਾਮੁ ਅਪਾਰਾ॥

(ਅੰਗ 1042)॥ ਅਤਿ ਰਸੁ ਮੀਠਾ ਨਾਮੁ ਪਿਆਰਾ॥ ਨਾਨਕ ਕਉ ਜੁਗਿ ਜੁਗਿ ਹਰਿ ਜਸੁ ਦੀਜੈ ਹਰਿ ਜਪੀਐ ਅੰਤੁ ਨ ਪਾਇਆ॥ 5॥ ਅੰਤਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੀਰਾ॥ ਹਰਿ ਜਪਤੇ ਮਨੁ ਮਨ ਤੇ ਧੀਰਾ॥ ਦੁਘਟ ਘਟ ਭਉ ਭੰਜਨੁ ਪਾਈਐ ਬਾਹੁੜਿ ਜਨਮਿ ਨ ਜਾਇਆ॥ 6॥ ਭਗਤਿ ਹੇਤਿ ਗੁਰ ਸਬਦਿ ਤਰੰਗਾ॥ ਹਰਿ ਜਸੁ ਨਾਮੁ ਪਦਾਰਥੁ ਮੰਗਾ॥ ਹਰਿ ਭਾਵੈ ਗੁਰ ਮੇਲਿ ਮਿਲਾਏ ਹਰਿ ਤਾਰੇ ਜਗਤੁ ਸਬਾਇਆ॥ 7॥ ਜਿਨਿ ਜਪੁ ਜਪਿਓ ਸਤਿਗੁਰ ਮਤਿ ਵਾ ਕੇ॥ ਜਮ ਕੰਕਰ ਕਾਲੁ ਸੇਵਕ ਪਗ ਤਾ ਕੇ॥ ਊਤਮ ਸੰਗਤਿ ਗਤਿ ਮਿਤਿ ਊਤਮ ਜਗੁ ਭਉਜਲੁ ਪਾਰਿ ਤਰਾਇਆ॥ 8॥ ਇਹੁ ਭਵਜਲੁ ਜਗਤ ਸਬਦਿ ਗੁਰ ਤਰੀਐ॥ ਅੰਤਰ ਕੀ ਦੁਬਿਧਾ ਅੰਤਰਿ ਜਰੀਐ॥ ਪੰਚ ਬਾਣ ਲੇ ਜਮ ਕਉ ਮਾਰੈ ਗਗਨੰਤਰਿ ਧਣਖੁ ਚੜਾਇਆ॥ 9॥ ਸਾਕਤ ਨਰਿ ਸਬਦ ਸੁਰਤਿ ਕਿਉ ਪਾਈਐ॥ ਸਬਦ ਸੁਰਤਿ ਬਿਨੁ ਆਈਐ ਜਾਈਐ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੁਕਤਿ ਪਰਾਇਣੁ ਹਰਿ ਪੂਰੈ ਭਾਗਿ ਮਿਲਾਇਆ॥ 10॥

ਨਿਰਭਉ ਸਤਿਗੁਰੁ ਹੈ ਰਖਵਾਲਾ॥ ਭਗਤਿ ਪਰਾਪਤਿ ਗੁਰ ਗੋਪਾਲਾ॥ ਧੁਨਿ ਅਨੰਦ ਅਨਾਹਦੁ ਵਾਜੈ ਗੁਰ ਸਬਦਿ ਨਿਰੰਜਨੁ ਪਾਇਆ॥ 11॥ਨਿਰਭਉ ਸੋ ਸਿਰਿ ਨਾਹੀ ਲੇਖਾ॥ ਆਪਿ ਅਲੇਖੁ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾ॥ ਆਪਿ ਅਤੀਤੁ ਅਜੋਨੀ ਸੰਭਉ ਨਾਨਕ ਗੁਰਮਤਿ ਸੋ ਪਾਇਆ॥ 12॥ ਅੰਤਰ ਕੀ ਗਤਿ ਸਤਿਗੁਰੁ ਜਾਣੈ॥ ਸੋ ਨਿਰਭਉ ਗੁਰ ਸਬਦਿ ਪਛਾਣੈ॥ ਅੰਤਰੁ ਦੇਖਿ ਨਿਰੰਤਰਿ ਬੂਝੈ ਅਨਤ ਨ ਮਨੁ ਡੋਲਾਇਆ॥ 13॥ ਨਿਰਭਉ ਸੋ ਅਭ ਅੰਤਰਿ ਵਸਿਆ॥ ਅਹਿਨਿਸ ਨਾਮਿ ਨਿਰੰਜਨ ਰਸਿਆ॥ ਨਾਨਕ ਹਰਿ ਜਸੁ ਸੰਗਤਿ ਪਾਈਐ ਹਰਿ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਇਆ॥ 14॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸੋ ਪ੍ਰਭੁ ਜਾਣੈ॥ ਰਹੈ ਅਲਿਪਤੁ ਚਲਤੇ ਘਰਿ ਆਣੈ॥ ਊਪਰਿ ਆਦਿ ਸਰਬ ਤਿਹੁ ਲੋਈ ਸਚੁ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਰਸੁ ਪਾਇਆ॥ 15॥4॥21॥

Maru Mehla 1: Kaam(u), kroadh(u) purhur(u) pur ninda. Lub(u), loabh(u) tuj(i) hohou nuchinda. Bherm ka sungul toarr(i) niraala, Hur(i) untar(i) Hur(i) rus(u) paaya. 1. Nis(i) daamun(i) jiyoun chumuk(i) chundaayin(u) daykhaiy. Ehinis Jot(i) niruntar(i) paykhaiy. Aanund-Roop(u), Anoop-Suroopa, Gur(i) Pooraiy daykhaaya. 2. Satgur milhou, Aapay Prubh taaray. Sus(i) ghur(i) soor(u) deepuk(u) gaiynaaray. Daykh(i) Adisht ruhhou liv laagi, subh(u) tirbhuvun Braham(u) subaaya. 3. Amrit rus(u) paayay, trishna bhuou jaayay. Unbhuou pud(u) paavaiy, aap(u) guvaavaiy. Oochi pudvee, oochou, oocha, nirmul Shabad(u) kmaaya. 4. Adrisht(i) Agoachur(u) Naam(u) Apaara.

(PAGE 1042): Ut(i) rus(u) meettha, Naam(u) piyaara. Nanak kuou joog(i), joog(i), Hur(i) jus(u) deejaiy, Hur(i) jupiyaiy unt(u) na paaya. 5. --------

Word Meaning: Purhur(u) = give up. Pur = of others. Ninda = malicious criticism. Tuj(i) = by giving up. Nachinda = worry-free. Sungul = chains; shackles. Niraala = detached. 1. Nis(i) = at night. Daamun(i) = lightening. Chumuk(i) = flashes. Chundaayin = brightness. Jot(i) = Waheguru's Light. Nituntar(i) = omnipresence. Paykhaiy = sees. Anund-Roop(u) = source of bliss. Anoop-Suroopa = with unparalleled beauty. 2.
Sus(i) Ghur(i) = in moon's house. Soor(u) = sun. Gaiynaaray = in the sky. Adisht = invisible. Liv Laagi = in meditation. Subaaya = everywhere. 3.
Trishna = (fire of) desires. Bhuou = fears. Pud = state; level. Aap(u) Guvaayaiy = gets rid of selfishness and ego. s Kmaaya = worked for. 4. Agoachur(u) = incomprehensible. Apaara = with no ends. Ut(i) = extremely. Unt(u) = end. 5.

MEANING: A devotee, who gives up (controls) his lust, rage, vilification of others, gluttony, and greed, becomes free from all worries. He breaks the chains of all misgivings and illusions,

and stays detached from the world; he realizes Waheguru in his mind, and enjoys the sweetness of His presence there. 1.
Just like one sees brightness in the flash of lightning at night, he sees the Light of Waheguru everywhere, day and night. The Perfect Guru shows (reveals) Waheguru, which is the source of all bliss, and which has unparalleled beauty, to such a devotee. 2.
Just like the moon in the sky absorbs the rays of the sun, and becomes a lamp like the sun, the devotee absorbs Waheguru's Light (His Naam) in his heart in the shelter of Satguru, and becomes like Him (Waheguru). Such a devotee "sees" the invisible Waheguru to be present everywhere in the universe, and stays focused on Him. 3.
When a devotee gets rid of his selfishness and ego by acquiring the sweet Amrit of Waheguru's Naam in his heart, all his worldly desires and his fears get eradicated, and he attains the spiritual state of fearlessness. By working on Guru's Shabad (following His Advice in real life), his mind is purified, and he attains the highest spiritual state. 4.
The Naam(u) of the invisible, and the incomprehensible Waheguru is extremely sweet, and is very dear to the devotees. I beg for the sweet praise of Waheguru in every eon (in every life), but nobody can find His limits by singing His praise, oh Nanak. 5.

--------- Untar(i) Naam(u) praaput(i) Heera. Hur(i) juptay, mun(u) tay mun dheera. Dooghut, ghut Bhuou-Bhunjun paayiyaiy, bahourr(i) junum(i) na jaaya. 6. Bhugut(i) hayt(i) Gur Shabad trunga. Hur(i) jus(u) Naam(u) Pdaaruth(u) munga. Hur(i) bhaavaiy, Gur mayl(i) milaayay, Hur(i) taaray jugut subaaya. 7. Jin(i) jup(u) juppiyo, Satgur mut(i) vaa kay. Jum kunkur kaal(u) sayvuk pug taa kay. Ootum sungut(i), gut(i), mit(i) ootum, jug(u) bhuoujul(u) paar(i) turaaya. 8. Eh(u) bhuvjul(u) jugut Shabad(i) Gur turiyaiy. Untar(i) kee doobidha, untar(i) juriyaiy. Punch baan lay Jum kuou maaraiy, gugnuntar(i) dhunukh(u) churraaya. 9. Shaakut nur(u) Shabad soort(i) kiyoun paayiyaiy. Shabad soort(i) binu) aayiyaiy, jaayiyaiy. Nanak, Gurmukh(i) mookt(i) puraayin(u) Hur(i), pooraiy bhaag(i) milaaya. 10. ---------
Word Meaning: Praaput(i) = acquires. Heera = jewel-like (Waheguru). Dheera = becomes stable. Dooghut = difficult path. Ghut = path; journey. Bhuou-Bhunjun = the destroyer of all fears (Waheguru). Bahourr(i) = again. 6. Hayt(i) = for. Trunga = waves; zestfulness. Pdaaruth(u) = the valuable article. Bhaavaiy = likes. 7.
Vaa Kay = his. Kunkur = assistants. Pug Taa Kay = at his feet. Ootum = superior. Gut(i) = spiritual state. Mit(i) = spiritual knowledge. Jug(u) Bhuoujul(u) = the world-sea. 8. Doobidha = indicisiveness; dichotomy. Juriyaiy = endure; burn. Punch = the five noble qualities. Baan = arrows. Gugnuntar(i) = in the sky (in the tenth door). Dhunukh(u) = bow. Churraaya = loaded. 9. Shaakut = Maya-worshipper. Soort(i) = focus of mind. Kiyoun = how? Puraayin(u) = support; means. 10.
MEANING: With Waheguru Naam at heart, a devotee gets the diamond-like Waheguru to appear in his heart. One's mind finds peace in itself (quits wavering) when he recites Waheguru's Naam, and he gets connected with Waheguru, which is the destroyer of all fears, and which makes the very tough journey of life easy for him. Such a devotee is never born again. 6. Guru's Shabad generates waves (zestfulness) in the mind of the devotee to worship Waheguru, and he begs for the invaluable Waheguru's Naam to sing His praise from the Guru. With Waheguru's Will, the Guru connects the devotee with Him, which can salvage the whole world. 7. The devotee, who recites Waheguru's Naam with Guru's Advice, receives the assistance of the Angel of Death, who becomes his slave and drops at his feet. In the superior (holy) company of the holy saints, the spiritual state, and the spiritual knowledge of the devotee also become very superior (of high quality), which become the vehicles to ferry him across the world-sea. 8.

One can kill his indecisiveness internally with Guru's Shabad, and swim across the world-sea. Such a devotee can kill the fear of the Angel of death with the arrows of the five noble qualities (service to mankind, contentment, compassion, high morality, and patience), loaded on the bow of Guru's Shabad, and aimed at the tenth door (connected with Waheguru). 9.
How can a worshipper of Maya (egoist disconnected with Waheguru) focus his mind on the Guru's Shabad and realize God? Without focus on Guru's Shabad, one keeps taking births and dying. The Shelter of the Guru is the means for an individual to attain freedom from the bonds of Maya, but Waheguru connects one with the Guru only through his great fortune, oh Nanak. 10.

---------- Nirbhuou Satgur(u) haiy rukhvaala. Bhugut(i) praaput(i), Gur Gopala. Dhoon(i) anund Unaahud(u) vaajay, Gur Shabad(i) Nirunjun(u) paaya. 11. Nirbhuou, so sir(i) naahi laykha. Aap(i) alaykh(u), koodrut(i) haiy daykha. Aap(i) ateet(u) ajoani sumbhuou, Nanak, Gurmut(i) So paaya. 12. Untar kee gut(i) Satgur(u) jaanaiy. So nirbhuou, Gur Shabad(i) puchhaanaiy. Untar(u) daykh(i) Niruntar(i) boojhaiy, unut na mun dolaaya. 13. Nirbhuou, so, ubh untar(i) vussiya. Ehinis(i) Naam(i) Nirunjun rusiya. Nanak, Hur(i) jus(u) sungut(i) paayiyaiy, Hur(i) sehjay, sehj(i) milaaya. 14. Untar(i) baahur(i) so Prubh(u) jaanaiy. Ruhhaiy uliput, chultay ghur(i) aanaiy. Oopur(i) Aad(i), serb tihou loyee, Such(u) Nanak, Amrit rus(u) paaya. 15.4.21.
Word Meaning: Nirbhuou = fearless. Rukhvaala = guard. Dhoon(i) = sound. Anund = blissfulness. Nirunjun(u) = unaffected by Maya (Waheguru). 11.
Laykha = account of deeds. Alaykh = indescribable. Ateet(u) = detached. Ajoani = does not take births. Sumbhou = self-illuminated. 12.
Gut(i) = situation. Puchhaanaiy = recognizes; makes connection. Nituntur(i) = the continuously present (God). Unut = for something else. Dolaaya = weakens; falls for. 13.
Ubh Untar(i) = in the heart. Ehinis(i) = day and night. Rusiya = sweetens the mind. Sehjay = without any special effort. Sehj(i) = in a high spiritual state. 14.
Uliput = detached. Chultay = wavering mind. Ghur(i) Aanaiy = comes to stabilize. Oopur(i) = above. Aad(i) = the origin (root) of everything (God). Tihou Loyee =in the three worlds (universe). Rus(u) = sweetness. 15.
MEANING: The fearless Satguru is the guard of the devotees, and grants them (implants in their mind) the worship of Waheguru. With Guru's Shabad, the devotees acquire Waheguru in their minds and feel as if a blissful Divine music is playing a melodious tune there. 11.
Waheguru, which is fully detached from the world, does not take any life-form, is self-illuminated, incomprehensible, and is seen in nature, can be realized with the Guru's Advice. A devotee, who acquires Waheguru in his heart, becomes fearless, and no account of his deeds is kept anywhere. 12.
Satguru knows the internal situation of His devotee's mind, and the devotee who makes a connection with Waheguru through the Guru's Advice becomes fearless. He sees the omnipresent Waheguru in his heart and understands Him. His mind does not fall for anything else. 13. The devotee, who gets Waheguru's Naam enshrined in his heart, becomes fearless and enjoys day and night the sweetness of the Naam of Waheguru, which is above the effects of Maya. A devotee, who sings Waheguru's praise in the company of the holy saints, gets connected with Waheguru in the high spiritual state without any special effort on his part, oh Nanak. 14.
Such a devotee recognizes Waheguru within and without, and remains detached from the world. His fickle and wandering mind comes to stabilize in itself. I have acquired the Amrit-like sweetness of the Naam of Waheguru, which is the origin of the whole universe, is present everywhere, and is above everybody else (rules over everybody), oh Nanak. 15.4.21.

ਮਾਰੂ ਮਹਲਾ 1॥ ਕੁਦਰਤਿ ਕਰਨੈਹਾਰ ਅਪਾਰਾ॥ ਕੀਤੇ ਕਾ ਨਹੀ ਕਿਹੁ ਚਾਰਾ॥ ਜੀਅ ਉਪਾਇ ਰਿਜਕੁ ਦੇ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਹੁਕਮੁ ਚਲਾਇਆ॥ 1॥ ਹੁਕਮੁ ਚਲਾਇ ਰਹਿਆ ਭਰਪੂਰੇ॥ ਕਿਸੁ ਨੇੜੈ ਕਿਸੁ ਆਖਾ ਦੂਰੇ॥ ਗੁਪਤ ਪ੍ਰਗਟ ਹਰਿ ਘਟਿ ਘਟਿ ਦੇਖਹੁ ਵਰਤੈ ਤਾਕੁ ਸਬਾਇਆ॥ 2॥ ਜਿਸ ਕਉ ਮੇਲੇ ਸੁਰਤਿ ਸਮਾਏ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਨਾਮੁ ਧਿਆਏ॥ ਆਨਦ ਰੂਪ ਅਨੂਪ ਅਗੋਚਰ ਗੁਰ ਮਿਲਿਐ ਭਰਮੁ ਜਾਇਆ॥ 3॥ ਮਨ ਤਨ ਧਨ ਤੇ ਨਾਮੁ ਪਿਆਰਾ॥ ਅੰਤ ਸਖਾਈ ਚਲਣਵਾਰਾ॥
(ਅੰਗ 1043)॥ ਮੋਹ ਪਸਾਰ ਨਹੀ ਸੰਗਿ ਬੇਲੀ ਬਿਨੁ ਹਰਿ ਗੁਰ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ 4॥ ਜਿਸ ਕਉ ਨਦਰਿ ਕਰੇ ਗੁਰੁ ਪੂਰਾ॥ ਸਬਦਿ ਮਿਲਾਏ ਗੁਰਮਤਿ ਸੂਰਾ॥ ਨਾਨਕ ਗੁਰ ਕੇ ਚਰਨ ਸਰੇਵਹੁ ਜਿਨਿ ਭੂਲਾ ਮਾਰਗਿ ਪਾਇਆ॥ 5॥
ਸੰਤ ਜਨਾ ਹਰਿ ਧਨੁ ਜਸੁ ਪਿਆਰਾ॥ ਗੁਰਮਤਿ ਪਾਇਆ ਨਾਮੁ ਤੁਮਾਰਾ॥ ਜਾਚਿਕੁ ਸੇਵ ਕਰੇ ਦਰਿ ਹਰਿ ਕੈ ਹਰਿ ਦਰਗਹ ਜਸੁ ਗਾਇਆ॥ 6॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਮਹਲਿ ਬੁਲਾਏ॥ ਸਾਚੀ ਦਰਗਹ ਗਤਿ ਪਤਿ ਪਾਏ॥ ਸਾਕਤ ਠਉਰ ਨਾਹੀ ਹਰਿ ਮੰਦਰ ਜਨਮ ਮਰੈ ਦੁਖੁ ਪਾਇਆ॥ 7॥ ਸੇਵਹੁ ਸਤਿਗੁਰ ਸਮੁੰਦੁ ਅਥਾਹਾ॥ ਪਾਵਹੁ ਨਾਮੁ ਰਤਨੁ ਧਨੁ ਲਾਹਾ॥ ਬਿਖਿਆ ਮਲੁ ਜਾਇ ਅੰਮ੍ਰਿਤਸਰਿ ਨਾਵਹੁ ਗੁਰ ਸਰ ਸੰਤੋਖੁ ਪਾਇਆ॥ 8॥ ਸਤਿਗੁਰ ਸੇਵਹੁ ਸੰਕ ਨ ਕੀਜੈ॥ ਆਸਾ ਮਾਹਿ ਨਿਰਾਸੁ ਰਹੀਜੈ॥ ਸੰਸਾ ਦੂਖ ਬਿਨਾਸਨੁ ਸੇਵਹੁ ਫਿਰਿ ਬਾਹੁੜਿ ਰੋਗੁ ਨ ਲਾਇਆ॥ 9॥ ਸਾਚੇ ਭਾਵੈ ਤਿਸੁ ਵਡੀਆਏ॥ ਕਉਨੁ ਸੁ ਦੂਜਾ ਤਿਸੁ ਸਮਝਾਏ॥ ਹਰਿ ਗੁਰ ਮੂਰਤਿ ਏਕਾ ਵਰਤੈ ਨਾਨਕ ਹਰਿ ਗੁਰ ਭਾਇਆ॥ 10॥
ਵਾਚਹਿ ਪੁਸਤਕ ਵੇਦ ਪੁਰਾਨਾ॥ ਇਕਿ ਬਹਿ ਸੁਨਹਿ ਸੁਨਾਵਹਿ ਕਾਨਾ॥ ਅਜਗਰ ਕਪਟੁ ਕਹਹੁ ਕਿਉ ਖੁਲ੍ਹੈ ਬਿਨੁ ਸਤਿਗੁਰ ਤਤੁ ਨ ਪਾਇਆ॥ 11॥ ਕਰਹਿ ਬਿਭੂਤਿ ਲਗਾਵਹਿ ਭਸਮੈ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਚੰਡਾਲੁ ਸੁ ਹਉਮੈ॥ ਪਾਖੰਡ ਕੀਨੇ ਜੋਗੁ ਨ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਅਲਖੁ ਨ ਪਾਇਆ॥ 12॥ ਤੀਰਥ ਵਰਤ ਨੇਮ ਕਰਹਿ ਉਦਿਆਨਾ॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਕਥਹਿ ਗਿਆਨਾ॥ ਰਾਮ ਨਾਮੁ ਬਿਨੁ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਭਰਮੁ ਨ ਜਾਇਆ॥ 13॥ ਨਿਉਲੀ ਕਰਮ ਭੁਇਅੰਗਮ ਭਾਠੀ॥ ਰੇਚਕ ਕੁੰਭਕ ਪੂਰਕ ਮਨ ਹਾਠੀ॥ ਪਾਖੰਡ ਧਰਮੁ ਪ੍ਰੀਤਿ ਨਹੀ ਹਰਿ ਸਉ ਗੁਰ ਸਬਦ ਮਹਾ ਰਸੁ ਪਾਇਆ॥ 14॥ ਕੁਦਰਤਿ ਦੇਖਿ ਰਹੇ ਮਨੁ ਮਾਨਿਆ॥ ਗੁਰ ਸਬਦੀ ਸਭੁ ਬ੍ਰਹਮੁ ਪਛਾਨਿਆ॥ ਨਾਨਕ ਆਤਮਰਾਮੁ ਸਬਾਇਆ ਗੁਰੁ ਸਤਿਗੁਰ ਅਲਖੁ ਲਖਾਇਆ॥ 15॥5॥22॥

Maru Mehla 1: Koodrut(i) Kernaiyhaara Apaara. Keetay ka nuhhi kihou chaara. Jea oopaayay rijuk(u) day Aapay, sir(i), sir(i) Huqam(u) chulaaya. 1. Huqam(u) chulaayay, ruhhiya bhurpooray. Kis(u) nayrraiy, kis(u) aakhaan dooray. Goopt pergut Hur(i) ghut(i), ghut(i)) daykhou, vertaiy taak(u) subaaya. 2. Jis kuou maylay soort(i) smaayay. Gur Shabadi Hur(i) Naam(u) dhiyaayay. Anund-Roop, Anoop, Agoachur, Gur miliyain bherm(u) jaaya. 3. Mun, tun, dhun tay Naam(u) piayara. Unt sukhaayi, chullunvaara.

(PAGE 1043): Moh pusaar, nuhhi sung(i) bayli, bin(u) Hur(i) Gur, kin(i) sookh(u) paaya. 4. Jis kuou nudr(i) kuray Gur(u) Poora. Shabad(i) milaayay Gurmut(i) soora. Nanak Gur kay Churn srayvhou, Jin(i) bhoola maarug(i) paaya. 5. --------

Word Meaning: Kernaiyhaaa = creator. Keetay = the created. Chaara = ability; option. Rijuk = food and other necessities. Sir(i), Sir(i) = everybody. Chulaaya = implements; controls 1. Bhurpooray = omnipresent. Goopt = hidden. Pergut = visible. Vertaiy = operates. Taak(u) = alone. Subaaya = everywhere. 2. Soort(i) Smaayay = with mind fully absorbed. Dhiyaayay = remembers. Anund-Roop = bliss-like (source of bliss). Anoop = unparalleled beauty. Agoachur = incomprehensible. Bherm(u) = misgivings; illusions. 3. Sukhaayi = friend; supporter. Chullunvaara = at the time of death. Moh Pusaar = expanse of attachments. Bayli = friend. 4.
Soora = valiant. Srayvhou = serve. Bhoola = misled. 5.

MEANING: There is no limit to the abilities of the Creator of nature (the universe). He creates the living beings and provides them with food and other necessities of life. He controls the life of everybody, and the created living beings have no power or option (other than to obey

His Huqam). 1. Controlling the universe with His Huqam, Waheguru is present everywhere. So, how can I say that He is close to some and far from others? He can be seen in every heart, hidden or visible. He runs the universe all alone. 2.
The individual, who Waheguru connects with the Guru, recites His Naam with the Guru's Shabad with a fully focused mind. When the Guru connects the devotee with Waheguru, who has unparalleled beauty and is the source of all bliss, all his doubts disappear. 3.
The devotee finds Waheguru's Naam, which is his supporter at the time of his death, to be dearer to him than his own mind, body, and wealth. None of one's expanse of worldly attachments is helpful at the time of his death. Nobody has ever achieved any comfort (blissfulness) without Waheguru and the Guru. 4.
The devotee, on whom the Perfect Guru casts a kind sight, stays connected with the Guru's Shabad with His Advice, and the devotee becomes a valiant to fight against the evil demons. One should serve the Feet (obey the Advice) of the Guru who puts the misled on the right path (leading to union with Waheguru), oh Nanak. 5.

---------- Sunt junaa Hur(i) dhun(u), jus(u) piyara. Gurmut(i) paaya Naam(u) Toomhaara. Jaachik(u) sayv kuray Dur Hur(i) kaiy, Hur(i) Durgeh jus(u) gaaya. 6. Satgur(u) milaiy, ta Mehl(i) boolaayay. Saachi Durgeh gut(i), put(i) paayay. Shaakut tthaaur naahi Hur(i) Mundar, junum, muraiy, dookh(u) paaya. 7. Sayvhou Satgur smoond(u) athaaha. Paavhou Naam(u) ruttan(u) dhun(u) laaha. Bikhiya mul(u) jaayay, Amritsar(i) naavhou, Gur-Sur suntokh(u) paaya. 8. Satgur sayvhou, shunk na keejaiy. Aasa maah(i) niraas(u) ruheejaiy. Sunsa-Dookh-Binaasun(u) sayvhou, phir(i) baahoorr(i) roag(u) na laaya. 9. Saachay bhaavaiy, tis(u) vudiyaayay. Kaun(u) su dooja Tis(u) sumjhaayay. Hur(i) Gur moorut(i) aika vertaiy, Nanak Hur(i), Gur bhaaya. 10. ----------
Word Meaning: Jus(u) = praise. Jaachik = beggar. 6.
Mehl(i) = in His Palace. Gut(i) = high spiritual state. Put(i) = honour. Shaakut = worshipper of wealth. Tthaaur = shelter. Mundar(i) = palace. 7.
Smoond(u) = ocean. Athaaha = unfathomable. Ruttan Dhun = wealth of jewel-like (Naam). Laaha = benefit. Bikhiya = poisonous Maya. Mul(u) = filth. Amritsar = in the pool of Naam-Amrit. Gur-Sur = pool of the Guru (His Shabad). Suntokh(u) = contentment. 8.
Shunk = doubt. Niraas(u) = detached. Sunsa-Dookh-Binaasun = the destroyer of all doubts (worries) and suffering (Waheguru). Roag = sickness (filth of sensual pleasures). 9.
Vudiyaayay = honours. Dooja = other. Moorut(i) = persona. Bhaaya = liked. 10.
MEANING: The holy saints enshrine Waheguru's Naam in their heart with the Advice of the Guru; and they love Waheguru's Naam and His praise, which is their real wealth. The beggars (seekers) of Waheguru's Naam serve at the Door of Waheguru and sing His praise in His Court (in their heart, which is the Court of Waheguru). 6.
A devotee is called in by Waheguru to His Palace if he gets connected with the Guru (takes His shelter), where he attains the high spiritual state, and is honoured. But there is no shelter in Waheguru's Palace for the Maya-worshipper. He (the Maya-worshipper) keeps suffering from taking births and dying. 7. Serve Satguru, which is like an unfathomable sea of jewel-like noble qualities (and of Waheguru's Naam) and get the benefit of Waheguru's Naam wealth, oh my friends. Take a dip in the pool of Waheguru's Naam-Amrit with Guru's Shabad (remember, the city of Amritsar did not exist at the time of Guru Nanak Sahib; it was founded by Guru Ram Dass Ji, the Fourth Guru, in 1574) to wash away the filth of poisonous Maya (sins). One also achieves contentment in the holy Pool of Guru's Shabad. 8.
Serve Satguru without any doubt (about His manifestation of Waheguru), and stay detached from the worldly attractions while living in the family, oh my friends. Serve (recite the Naam

of) Waheguru, which is the destroyer of all doubts, and all suffering, when you will never suffer from the disease of doubts, worries, and sins. 9. Waheguru honours the devotees He likes. There is none other who can make any suggestions to Him. Satguru and Waheguru operate in this world as one entity. I like (love) Waheguru and the Guru, oh Nanak. 10.

------ Vaacheh(i) poostuk Ved Purana. Ikk(i) beh(i) sooneh(i), soonaaveh(i) kaana. Ujgur kuput(u) kuhhou kiyoun khoolleh, bin(u) Satgur Tutt(u) na paaya. 11. Kureh(i) bibhoo(i) , lugaaveh(i) bhusmaiy. Untar(i) kroadh(u) chundaal(u), su haumein.
Paakhund keenay, joag(u) na paayiyaiy, bin(u) Satgur Alukh(u) na paaya. 12. Teeruth, vert, naym kureh oodiyaana. Jut(u), sut(u), sunjum(u), kutheh(i) giyaana. Ram Naam(u) bin(u) kiyoun sookh(u) paayiyaiy, bin(u) Satgur bherm na jaaya. 13. Niyoli kerm, bhooyungum, bhaatthi. Raychuk, koombhuk, pooruk, mun haatthi. Pakhund(u) dherm(u), preet(i) nuhhi Hur(i) siyoun, Gur Shabad muhaa rus(u) paaya. 14. Koodrut(i) daykh(i), ruhhay mun(u) maaniya. Gur Shabadi subh(u) Braham(u) puchhaaniya. Nanak, Aatum Ram(u) subaaya, Gur, Satgur Alukh(u) lukhaaya. 15.5.22.
Word Meaning: Vaacheh(i) = studies. Beh(i) = by setting (with full devotion). Kaana = ears. Ujgur = (very strong like) Python. Kuput(u) = door. Tutt(u) = the root (Waheguru). 11. Bibhoot = Bhusmaiy = (coat body with) ash. Kroadh(u) = rage. Chundaal(u) = savage. Paakhund = hypocrisy. Joag(u) = union with Waheguru. Alukh(u) = incomprehensible (God). 12. Vert = commitment (fasting etc.) Naym = with full discipline. Oodiyaana = wilderness. Jut(u) = celibacy. Sutu) = high morality. Sunjum(u) = control on senses. Kutheh(i) = discuss. 13. Niyoli Kerm = to shake the veins violently to keep the stomach clean (one of the many yogic exercises). Bhooyungum = a (snake-like) coiled vein which connects the bottom to the tenth door. It becomes active with yogic exercises whereby the yogis feel blissful. Bhaatthi = the tenth door. Raychuk = exhale. Koombhuk = hold the breath for a long time. Pooruk = inhale. Mun Haatthi = with persistence of mind. Siyoun = with. Muhaa = great. 14. Aatum Ram(u) = Waheguru. Subaaya = everywhere. Lukhaaya = showed. 15.

MEANING: Some people study the religious books like the Vedas and the Puranas, while others listen to them with their ears with full devotion, and share them with others. But the very heavy (strong) doors closing their minds, cannot open without the guidance of the Guru, and they cannot realize the root of the world – Waheguru. 11.
The yogis make ash and coat their bodies with it to look unattractive, but they have savage rage, selfishness, and ego in their minds. One cannot realize the incomprehensible Waheguru with hypocrisy, and without the shelter of Satguru. 12.
Some others visit holy places, observe fasting, follow certain principles strictly, live in wilderness, exercise celibacy and high morality, try hard to control their senses, and preach knowledge, but they cannot get rid of their misgivings (illusions of Maya) without Satguru, and without Waheguru's Naam, and cannot enjoy bliss. 13.
The yogis perform all their yogic rituals with dedication, but do not have real love for Waheguru in their hearts. One cannot realize Waheguru by hypocrisy. One enjoys the great sweetness of connection with God, only with the Guru's Shabad. 14.
When one recognizes Waheguru everywhere with Guru's Shabad, his mind is convinced (pleased) when he sees Him in nature. Waheguru is omnipresent, and Satguru reveals Him, oh Nanak. 15.5.22.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Maru Solhe Mehla 3: Ek Onkar Satgur Persad(i)

ਹੁਕਮੀ ਸਹਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਅਪਣੀ ਵਡਿਆਈ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੁਕਮੇ ਰਹਿਆ ਸਮਾਈ ਹੇ॥ 1॥ ਮਾਇਆ ਮੋਹੁ ਜਗਤੁ ਗੁਬਾਰਾ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋ ਵੀਚਾਰਾ॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ॥ 2॥

(ਅੰਗ 1044)॥ ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੀਮਤਿ ਪਾਈ॥ ਮਨਮੁਖਿ ਬਹੁਤੁ ਫਿਰੈ ਬਿਲਲਾਦੀ ਦੂਜੈ ਭਾਇ ਖੁਆਈ ਹੇ॥ 3॥ ਹਉਮੈ ਮਾਇਆ ਵਿਚੇ ਪਾਈ॥ ਮਨਮੁਖ ਭੂਲੇ ਪਤਿ ਗਵਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਨਾਇ ਰਾਚੈ, ਸਾਚੈ ਰਹਿਆ ਸਮਾਈ ਹੇ॥ 4॥ ਗੁਰ ਤੇ ਗਿਆਨੁ ਨਾਮੁ ਰਤਨੁ ਪਾਇਆ॥ ਮਨਸਾ ਮਾਰਿ ਮਨ ਮਾਹਿ ਸਮਾਇਆ॥ ਆਪੇ ਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ ਆਪੇ ਦੇਇ ਬੁਝਾਈ ਹੇ॥ 5॥ ਸਤਿਗੁਰ ਸੇਵੇ ਆਪੁ ਗਵਾਏ॥ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸਬਦਿ ਸੁਖੁ ਪਾਏ॥ ਅੰਤਰਿ ਪਿਆਰੁ ਭਗਤੀ ਰਾਤਾ ਸਹਜਿ ਮਤੇ ਬਣਿ ਆਈ ਹੇ॥ 6॥

ਦੂਖ ਨਿਵਾਰਣੁ ਗੁਰ ਤੇ ਜਾਤਾ॥ ਆਪਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ॥ ਜਿਸ ਨੋ ਲਾਏ ਸੋਈ ਬੂਝੈ ਭਉ ਭਰਮੁ ਸਰੀਰਹੁ ਜਾਈ ਹੇ॥ 7॥ ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ॥ ਸਚੈ ਸਬਦਿ ਸਤਿਗੁਰ ਸੇਵੈ॥ ਜਰਾ ਜਮੁ ਤਿਸੁ ਜੋਹਿ ਨ ਸਾਕੈ ਸਾਚੇ ਸਿਉ ਬਣਿ ਆਈ ਹੇ॥ 8॥ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰਾ॥ ਜਲਿ ਜਲਿ ਖਪੈ ਬਹੁਤੁ ਵਿਕਾਰਾ॥ ਮਨਮੁਖੁ ਠਉਰ ਨ ਪਾਏ ਕਬਹੂ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈ ਹੇ॥ 9॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ॥ ਸਾਚੈ ਨਾਮਿ ਸਦਾ ਲਿਵ ਲਾਗੀ॥ ਅੰਤਰਿ ਨਾਮੁ ਰਵਿਆ ਨਿਹਕੇਵਲੁ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ ਹੇ॥ 10॥ ਸਚਾ ਸਬਦੁ ਸਚੀ ਹੈ ਬਾਣੀ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਪਛਾਣੀ॥ ਸਚੈ ਸਬਦਿ ਰਤੇ ਬੈਰਾਗੀ ਆਵਣੁ ਜਾਣੁ ਰਹਾਈ ਹੇ॥ 11॥

ਸਬਦੁ ਬੂਝੈ ਸੋ ਮੈਲੁ ਚੁਕਾਏ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਏ॥ ਸਤਿਗੁਰ ਅਪਣਾ ਸਦ ਹੀ ਸੇਵਹਿ ਹਉਮੈ ਵਿਚਹੁ ਜਾਈ ਹੇ॥ 12॥ ਗੁਰ ਤੇ ਬੂਝੈ ਤਾ ਦਰੁ ਸੂਝੈ॥ ਨਾਮ ਵਿਹੂਣਾ ਕਥਿ ਕਥਿ ਲੂਝੈ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਕੀ ਵਡਿਆਈ ਤ੍ਰਿਸਨਾ ਭੂਖ ਗਵਾਈ ਹੇ॥ 13॥ ਆਪੇ ਆਪਿ ਮਿਲੈ ਤਾ ਬੂਝੈ॥ ਗਿਆਨ ਵਿਹੂਣਾ ਕਿਛੂ ਨ ਸੂਝੈ॥ ਗੁਰ ਕੀ ਦਾਤਿ ਸਦਾ ਮਨ ਅੰਤਰਿ ਬਾਣੀ ਸਬਦਿ ਵਜਾਈ ਹੇ॥ 14॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਇਆ॥ ਕੋਇ ਨ ਮੇਟੈ ਧੁਰਿ ਫੁਰਮਾਇਆ॥ ਸਤ ਸੰਗਤਿ ਮਹਿ ਤਿਨ ਹੀ ਵਾਸਾ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿ ਪਾਈ ਹੇ॥ 15॥ ਆਪਣੀ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਸਚੈ ਸਬਦਿ ਤਾੜੀ ਚਿਤੁ ਲਾਏ॥ ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਭੀਖਿਆ ਨੁ ਦਰਿ ਪਾਈ ਹੇ॥ 16॥1॥

Huqami, sehjay srisht(i) oopaayi. Kir(i), kur(i) vaykhaiy Apni vudiyaayi. Aapay kuray kuraayay Aapay, Huqamay ruhhiya smaayi hey. 1. Maya moh(u), jugut(u) goobaara. Gurmukh(i) boojhaiy ko veechaara. Aapay nudr(i) kuray so paayay, Aapay mayl)i) milaayi hey. 2.

(PAGE 1044): Aapay maylay, day vuidiyaayi. Gur persadi keemut(i) paayi. Munmukh(i) buhout(u) phiraiy bil-laandi, doojaiy bhaayay khooyaayi hey. 3. Haumein, Maya vichay paayi. Munmukh(i) bhoolay, put(i) guvaayi. Gurmukh(i) hovaiy, so Naayay raachaiy, Saachaiy ruhhiya smaayi hey. 4. Gur tay Giyan(u), Naam(u) ruttan(u) paaya. Munsa maar(i) mun maah(i) smaaya. Aapay khayl kuray subh(i) Kerta, Aapay dayay boojhaayi hey. 5. Satgur sayvay aap(u) guvaayay. Mil(i) Preetum, Shabad(i), sookh(u) paayay. Untar(i) piyar(u), bhugti raata, sehj(i) mutay bun(i) aayi hey. 6.

Word Meaning: Sehjay = without any special effort. Vudiyaayi = greatness. Smaayi = present. 1. Goobaara = darkness (of ignorance). Veechaara = to ponder on. 2. Keemut(i) = worth; grandeur. Bil-laandi = wailing in desperation. Khooyaayi = suffers humiliation. 3. Put(i) = dignity. Raachaiy = gets imbued. Saachaiy = by connecting with God. 4.

Tay = from. Munsa = desires. Khayl = dramas; amazing feats. Boojhaayi = understanding. 5. Aap(u) = selfishness and ego. Raata = imbued. Sehj(i) Mutay = wisdom of high spiritual state. Bun(i) Aayi = liking for each other. 6.

MEANING: Waheguru created the world without any effort, and now watches His own greatness in His creation. He does (creates) things all by Himself, and makes the living beings do what He wishes. He is present in the whole universe by His own Will. 1.
The whole world is in the darkness of ignorance, but a devotee, who ponders on the Guru's Shabad in His shelter, gets enlightened. But only that devotee gets connected with the Guru, and gets enlightened, on whom Waheguru casts His kind sight. 2.
Waheguru accords the honour to the individual whom He connects with the Guru, who (the devotee) realizes His high worth with the grace of the Guru. On the other hand, the Maya-worshipper suffers humiliation for his love for Maya, and wails in desperation. 3.
Waheguru created haumein (selfishness and ego) in living beings, and also Maya when He created the world; followers of their own mind are easily misled by Maya's gimmicks and lose respect (in Waheguru's Court). But a devotee of the Guru gets imbued with his love for Waheguru's Naam and stays absorbed in the Naam. 4.
One acquires the jewel-like Naam and the Divine Knowledge from the Guru, and his mind stays in itself (quits wandering) when he kills his worldly desires by the Guru's Shabad. It must be stressed that it is Waheguru who creates every drama of life, and Himself gives their understanding to His devotees. 5. A devotee, who serves the Guru, overcomes his selfishness and ego, and gets connected with his Dear (Waheguru) with the Guru's Shabad, and enjoys blissfulness. With love for Waheguru in his mind, such a devotee remains imbued in Waheguru's worship in his high spiritual state, and because of this, each (the devotee and Waheguru) has a liking for the other. 6.
-------- Dookh(i)-Nivaarun(u) Gur tay jaata. Aap(i) miliya, Jugjeevun(u) Daata. Jis nu laayay, soyee boojhaiy, bhuou bherm sreerhoun jaayi hey. 7. Aapay Gurmukh(i), Aapay dayvaiy, Sachaiy Shabad(i) Satgur sayvaiy. Juraa, Jum(u) tis(u) joh(i) na saakaiy, Sachay siyoun bun(i) aayi hey. 8. Trishna ugun(i) julaiy sunsaara. Jul(i), jul(i) khupaiy, buhout(u) vikaara. Munmukh(i) tthaur na paayay kubhoon, Satgur boojh boojhaayi hey. 9. Satgur sayvun(i) say vudbhaagi. Saachaiy Naam(i) sudaa liv laagi. Untar(i) Naam(u) ruvviya, nihkayvul, trishna Shabad(i) boojhaayi hey. 10. Sacha Shabad(u), Sachi haiy Bani. Gurmukh(i) virlaiy kinaiy puchhaani. Sachaiy Shabad(i) ruttay baiyraagi, aavun, jaan(u) ruhaayi hey. 11. -------
Word Meaning: Dookh(i)-Nivaarun(u) = remover (destroyer) of troubles (God). Jaata = recognized. Jugjeevun(u) = soul of the world (Waheguru). Daata = provider; Lord. Laayay = connects (with His Naam)/ Bhuou = fears. Bherm = illusions. 7. Juraa = old age. Joh(i) = keep an evil eye. 8. Trishna Ugun(i) = fire of desires. Khupaiy = suffers without any gain. Vikaara = immoral activities; vices. Tthaaur = shelter. Na Kubhoon = never. 9. Liv Laagi = deep meditation. Nihkayvul = above the effects of Maya. 10.
Virlaiy = rare. Puchhaani = recognized. Baiyraaagi = disconnected with the world; Waheguru-loving. Ruhaayi = comes to stop; is terminated. 11.
MEANING: One recognizes and makes a connection with Waheguru, which is the destroyer of all troubles; in fact, Waheguru Himself, who is the soul of and the provider for the whole world, connects the devotee with Him. The devotee, whom Waheguru exhorts to recite His Naam, understands Waheguru's Will, and all his fears and illusions are dispelled. 7.
The devotee, whom Waheguru connects with the Guru and gives the gift of His Naam, serves Him (the Guru) by reciting His Shabad (singing Waheguru's praise). He comes to love Waheguru so much, and Waheguru loves him so much, that he becomes "one" with Him, and no fear of old age or of the Angel of death can affect him. 8.
The world burns (suffers) in the fire of worldly desires, and uselessly suffers more because of its immoral activities. The follower of his mind finds no shelter anywhere, while the devotee is advised by the Guru (and recites Waheguru's Naam). 9.

Those who serve Satguru (obey His Advice) are fortunate and stay deeply meditated on (connected with) Waheguru. With Waheguru's Naam at heart, the devotee puts out the fire of worldly desires with Guru's Shabad and stays above the effects of Maya. 10.
Some rare devotee realizes in the shelter of the Guru that His Shabad, His Bani, is eternal (always connected with Waheguru no matter what eon is). The devotee, who loves Waheguru and is imbued with the Guru's eternal Shabad, gets his birth-death cycle terminated. 11.

------- Shabad(u) boojhaiy, so maiyl(u) chookaayay. Nirmul Naam(u) vussaiy mun(i) aayay. Satgur(u) apna, sud hee sayveh(i), haumein vichoun jaayi hey. 12. Gur tay boojhaiy, ta Dur(u) soojhaiy. Naam vihoona, kuth(i), kuth(i) loojhaiy. Satgur sayvay kee vudiyaayi, trishna bhookh guvaayi hey. 13. Aapay aap(i) milaiy ta boojhaiy. Giyan vihoona kichhoo na soojhaiy. Gur kee daat(i) sudaa mun untar(i), Bani Shabad(i) vujaayi hey. 14. Jo Dhoor(i) likhiya, su kerm kmaaya. Koyay na maytaiy, Dhoor(i) Foormaaya. Sut sungut(i) meh(i) tin hee vaasa, jin kuou Dhoor(i) likh(i) paayi hey. 15. Aapni nudr(i) kuray so paayay. Sachaiy Shabad(i) taarri laayay. Nanak daas(u) kuhhaiy baynunti, bheekhiya Naam(u) Dur(i) paayi hey. 16.1.
Word Meaning: Sud Hee = always. 12. Soojhaiy = gets the understanding. Vihoona = empty; devoid of. Kuth(i) = discuss. Loojhaiy = burns (suffers) in the fire of jealousy and desires. 13. Daat(i) = gift. Vujaayi = enjoys (the Divine music). 14.
Dhoor(i) = from the source, by Waheguru. Kerm Kmaaya = perform deeds. Foormaaya = ordered. Vaasa = stay; become part. 15.
Taarri = deep meditation. Bheekhiya = alms. 16.
MEANING: The devotee, who understands the importance of the Guru's Shabad, washes the filth of his sins with it, and Waheguru's Naam gets enshrined in his pure mind. He always serves His Guru, and overcomes his haumein with Guru's Shabad. 12.
With the Advice of the Guru, he gets the understanding about Waheguru's Door (how to connect with Him), but the follower of his mind, who is devoid of Waheguru's Naam, may discuss Waheguru with others for selfish reasons, but burns in the fire of desires. It is the greatness of serving Satguru that one's appetite for worldly desires is quenched. 13.
When one gets connected with self (analyzes self), he understands the worth of Waheguru's Naam; but the individual, who is devoid of Waheguru's Naam, cannot get that understanding. With Guru's gift of Waheguru's Naam always in his mind, he enjoys the bliss of the Divine music of Guru's Shabad in his mind. 14.
One performs the same kind of deeds which have been prewritten by Waheguru, in his fate; nobody can erase the Orders written for him by Waheguru. Only those become a part of the holy gatherings who have it prewritten in their fate. 15.
Only those get the gift of Waheguru's Naam on whom He casts his kind sight. They stay meditated on (connected with) Waheguru with the Guru's Shabad. I am a slave of Waheguru, and beg at Waheguru's Door for the alms of His Naam(u), oh Nanak. 16.1.

ਮਾਰੂ ਮਹਲਾ 3॥ ਏਕੋ ਏਕੁ ਵਰਤੈ ਸਭੁ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਅੰਤਰਿ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਹੇ॥ 1॥ ਲਖ ਚਉਰਾਸੀਹ ਜੀਅ ਉਪਾਏ॥
(ਅੰਗ 1045)॥ ਗਿਆਨੀ ਧਿਆਨੀ ਆਖਿ ਸੁਣਾਏ॥ ਸਭਨਾ ਰਿਜਕੁ ਸਮਾਹੇ ਆਪੇ ਕੀਮਤਿ ਹੋਰ ਨ ਹੋਈ ਹੇ॥ 2॥ ਮਾਇਆ ਮੋਹੁ ਅੰਧੁ ਅੰਧਾਰਾ॥ ਹਉਮੈ ਮੇਰਾ ਪਸਰਿਆ ਪਾਸਾਰਾ॥ ਅਨਦਿਨੁ ਜਲਤ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਗੁਰ ਬਿਨੁ ਸਾਤਿ ਨ ਹੋਈ ਹੇ॥ 3॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜੇ ਆਪੇ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਆਪੇ॥ ਸਚਾ ਹੁਕਮੁ ਸਚਾ ਪਾਸਾਰਾ ਹੋਰਨਿ ਹੁਕਮੁ ਨ ਹੋਈ ਹੇ॥ 4॥ ਆਪੇ ਲਾਇ ਲਏ ਸੋ ਲਾਗੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜਮ ਕਾ ਭਉ ਭਾਗੈ॥ ਅੰਤਰਿ ਸਬਦੁ ਸਦਾ ਸੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਈ ਹੇ॥ 5॥ ਆਪੇ ਮੇਲੇ ਮੇਲਿ ਮਿਲਾਏ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਸੋ ਮੇਟਣਾ ਨ ਜਾਇ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰੇ ਦਿਨ ਰਾਤੀ ਗੁਰਮੁਖਿ ਸੇਵਾ ਹੋਈ

ਹੇ॥ 6॥ ਸਤਿਗੁਰ ਸੇਵ ਸਦਾ ਸੁਖੁ ਜਾਤਾ॥ ਆਪੇ ਆਇ ਮਿਲਿਆ ਸਭਨਾ ਕਾ ਦਾਤਾ॥ ਹਉਮੈ ਮਾਰਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਨਿਵਾਰੀ ਸਬਦੁ ਚੀਨਿ ਸੁਖੁ ਹੋਈ ਹੇ॥ 7॥ ਕਾਇਆ ਕੁਟੰਬੁ ਮੋਹੁ ਨ ਬੂਝੈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਤ ਆਖੀ ਸੂਝੈ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਰਵੈ ਦਿਨੁ ਰਾਤੀ ਮਿਲਿ ਪ੍ਰੀਤਮੁ ਸੁਖੁ ਹੋਈ ਹੇ॥ 8॥ ਮਨਮੁਖ ਧਾਤੁ ਦੂਜੈ ਹੈ ਲਾਗਾ॥ ਜਨਮਤ ਕੀ ਨ ਮੂਓ ਅਭਾਗਾ॥ ਆਵਤ ਜਾਤ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨ ਹੋਈ ਹੇ॥ 9॥ ਕਾਇਆ ਕੁਸੁਧ ਹਉਮੈ ਮਲੁ ਲਾਈ॥ ਜੇ ਸਉ ਧੋਵਹਿ ਤਾ ਮੈਲੁ ਨ ਜਾਈ॥ ਸਬਦਿ ਧੋਪੈ ਤਾ ਹਛੀ ਹੋਵੈ ਫਿਰਿ ਮੈਲੀ ਮੂਲਿ ਨ ਹੋਈ ਹੇ॥ 10॥ ਪੰਚ ਦੂਤ ਕਾਇਆ ਸੰਘਾਰਹਿ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਸਬਦੁ ਨ ਵੀਚਾਰਹਿ॥ ਅੰਤਰਿ ਮਾਇਆ ਮੋਹ ਗੁਬਾਰਾ ਜਿਉ ਸੁਪਨੈ ਸੁਧਿ ਨ ਹੋਈ ਹੇ॥ 11॥
ਇਕਿ ਪੰਚਾ ਮਾਰਿ ਸਬਦਿ ਹੈ ਲਾਗੇ॥ ਸਤਿਗੁਰੁ ਆਇ ਮਿਲਿਆ ਵਡਭਾਗੇ॥ ਅੰਤਰਿ ਸਾਚੁ ਰਵਹਿ ਰੰਗਿ ਰਾਤੇ ਸਹਜਿ ਸਮਾਵੈ ਸੋਈ ਹੇ॥ 12॥ ਗੁਰ ਕੀ ਚਾਲ ਗੁਰੂ ਤੇ ਜਾਪੈ॥ ਪੂਰਾ ਸੇਵਕੁ ਸਬਦਿ ਸਿਞਾਪੈ॥ ਸਦਾ ਸਬਦੁ ਰਵੈ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਰਸੁ ਚਾਖੈ ਸਚੁ ਸੋਈ ਹੇ॥ 13॥ ਹਉਮੈ ਮਾਰੇ ਸਬਦਿ ਨਿਵਾਰੇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਉਰਿਧਾਰੇ॥ ਏਕਸੁ ਬਿਨੁ ਹਉ ਹੋਰੁ ਨ ਜਾਣਾ ਸਹਜੇ ਹੋਇ ਸੁ ਹੋਈ ਹੇ॥ 14॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸਹਜੁ ਕਿਨੈ ਨਹੀ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਚਿ ਸਮਾਇਆ॥ ਸਚਾ ਸੇਵਿ ਸਬਦਿ ਸਚ ਰਾਤੇ ਹਉਮੈ ਸਬਦੇ ਖੋਈ ਹੇ॥ 15॥ ਆਪੇ ਗੁਣ ਦਾਤਾ ਬੀਚਾਰੀ॥ ਗੁਰਮੁਖਿ ਦੇਵਹਿ ਪਕੀ ਸਾਰੀ॥ ਨਾਨਕ ਨਾਮਿ ਸਮਾਵਹਿ ਸਾਚੈ, ਸਾਚੇ ਤੇ ਪਤਿ ਹੋਈ ਹੇ॥ 16॥2॥

Maru Mehla 3: Aiko, Aik(u) vertaiy subh(u) soyee. Gurmukh(i) virla boojhaiy koyee. Aiko ruv(i) ruhhiya subh untar(i), Tis(u) bin(u) uver(u) na koyee hey. 1. Lukh cahuraasih jea oopaayay.

(PAGE 1045): Giyani, dhiyani aakh(i) soonaayay. Subhna rijk(u) smaahay, aapay, keemut(i) hoar na hoyee hey. 2. Maya moh(u) undh(u) undhaara. Haumein mayra pusriya pasaara. Undin(u) julut ruhhaiy din(u) raati, Gur bin(u) shaant(i) na hoyee hey. 3. Aapay jorr(i), vichhorraiy Aapay. Aapay thaap(i) oothaapay Aapay. Sacha Huqam(u), Sacha pasaara, hoarun(i) huqam(u) na hoyee hey. 4. Aapay laayay so laagaiy. Gur persadi, Jum ka bhuou bhaagaiy. Untar(i) Shabad(u) sudaa Sookh-Daata, Gurmukh(i) boojhaiy koyee hey. 5. Aapay maylay, mayl(i) milaayay. Poorub(i) likhiya so maytna na jaayay, Undin(u) bhugut(i) kuray din raati, Gurmukh(i) sayva hoyee hey. 6. --------

Word Meaning: Virla = rare. Ruv(i) Ruhhiya = is present. Uver(u) = other. 1. Lukh Chauraasih = 8.4 million (life forms). Jea = living beings. Dhiyani = meditators. Rijk(u) = food and other necessities. Smaahay = delivers. Keemut(i) = assess the needs. Hoar = other. 2. Undhaara = darkness. Pusriya = spread; visible. Pasaara = expanse. Undin(u) = everyday; always. Shaant(i) = peace. 3. Jorr(i) = putting together. Vichhorraiy = separates. Thaap(i) = create. Oothaapay = destroys. 4. Laayay = connects; makes to do. Boojhaiy = understands. 5. Poorub(i) LIkhiya = prewritten. Maytna = erasing. 6.

MEANING: Some rare devotee recognizes in the shelter of the Guru, that it is Waheguru alone that is operating in the universe. He alone is present in everybody, and there is none other than Him. 1. All the spiritually knowledgeable people and the meditators explain that Waheguru, which has created the 8.4 million kinds of living beings, assesses their needs, delivers food to them, and meets their needs. There is no one else who does that. 2. Because of the attachments in Maya, the world is completely enveloped in ignorance, and the expanse of selfishness, ego, and possessiveness is visible everywhere. The whole world is burning constantly in the fire of selfishness, ego, and jealousy, and it cannot find peace without the Guru. 3. Waheguru connects the soul with the appropriate body, and separates them as he wishes; He creates and destroys with His own Will. His Huqam and His expanse (creation) are eternal; nobody else has the power to issue any orders. 4. Only that devotee gets attached to Waheguru's Naam whom He stimulates. With Guru's grace, the devotee's fear of the Angel of death is dispelled. Some rare individual realizes in

the shelter of the Guru that the source of all comforts, Waheguru, which is present in his heart, can be realized (acquired) with His Shabad. 5.
Waheguru Himself connects the devotee of His choice with Him through the Guru. Whatever is prewritten by Waheguru in one's fate cannot be erased. The devotee serves Waheguru (recites His Naam constantly) under the guidance of the Guru. 6.

------- Satgur sayv sudaa sookh(u) jaata. Aapay aayay miliya subhna ka Daata. Haumein maar(i) trishna ugun(i) nivaari, Shabad(u) cheen(i) sookh(u) hoyee hey. 7. Kaaya, kootumb(u) moh(u), na boojhaiy. Gurmukh(i) hovaiy ta aakhee soojhaiy. Undin(u) Naam(u) ruvaiy din(u) raati, mil(i) Preetum(u) sookh(u) hoyee hey. 8. Munmukh dhaat(u), doojaiy haiy laaga. Junmut kee na mooyo abhaaga. Aavut, jaat, birtha junum guvaaya, bin(u) Gur mookut(i) na hoyee hey. 9. Kaaya koosoodh, haumein mul(u) laayi. Jay suou dhoveh(i) ta maiyl(u) na jaayi. Shabad(i) dhopaiy, ta huchhi hovaiy, phir(i) maiyli mool(i) na hoyee hey. 10. Punch doot kaaya sunghaareh(i). Mur(i), mur(i) jummeh(i), Shabad(u) na veechaareh(i). Untar(i) Maya moh goobaara, jiyoun soopnaiy soodh(i) na hoyee hey. 11. --------
Word Meaning: Jaata = realize; acquire. Daata = provider; Lord. Trishna Ugun(i) = fire of desires. Nivaari = removed; extinguished. Cheen(i) = pondering on; making connection; reciting. 7. Kaaya = body. Kootumb = family. Moh(u) = attachment. Boojhaiy = understands. Aakhee = the said (Guru's Word); with eyes. Soojhaiy = understands; realizes. Ruvaiy = remembers; recites. Preetum = Dear (Waheguru). 8. Dhaat(u) = Maya. Laaga = is attached. Junmut = right at birth. Kee = why? Mooyo = died. Abhaaga = unfortunate. Aavut, Jaat = birth and death. Birtha = worthless. Guvaaya = wasted. 9. Koosoodh = impure. Dhopaiy = wash. Huchhi = good; pure. Mool(i) Na = not at all. 10. Punch Doot = the five demons. Sunghaaraeh(i) = ruins. Goobaara = darkness. Soodh(i) = understanding. 11.
MEANING: When a devotee serves Satguru, the Lord of all, Waheguru, connects the devotee with Him on His own, and he acquires the everlasting bliss. By pondering on Guru's Shabad, the devotee kills his selfishness and ego, extinguishes the fire of his desires, and acquires all comforts. 7. Because of his attachment to his body and family, the man does not realize the value of Waheguru's Naam. But with Guru's Word (Advice) and with faith in Him, he understands the importance of Waheguru's Naam, and by reciting Waheguru's Naam day and night, he gets connected with Dear Waheguru, and enjoys blissfulness. 8.
(On the other hand), The follower of his mind is attached to the other (Maya), because of which, he wastes away his precious human life, and keeps taking births and dying. Why does not such a person die right after his birth? He cannot get salvation without the Guru. 9.
Man's body (mind) accumulates the filth of selfishness and ego, which cannot be washed away even if he washes his body countless times. However, if he washes it with Guru's Shabad, it gets purified, and then never gets filthy again. 10.
The five demons (lust, greed, etc.) ruin one's body (and mind); he does not ponder on the Guru's Shabad, and keeps taking births and dying. With the darkness of Maya's attachment in mind, he cannot think clearly and spends his life in dreams. 11.

-------- Ikk(i) punchaan maar(i) Shabad(i) haiy laagay. Satgur(u) aayay miliya vudbhaagay. Untar(i) Saach(u) ruveh(i) rung(i) raatay, sehj(i) smaavaiy soyee hey. 12. Gur kee chaal Guru tay jaapaiy. Poora sayvuk(u) Shabad(i) sinyaapaiy. Sudaa Shabad(u) ruvaiy ghut untar(i), rusna rus(u) chaakhaiy Sach(u) soyee hey. 13. Haumein maaray, Shabad(i) nivaaray. Hur(i) kaa Naam rukhaiy oor(i) dhaaray. Aikus(u) bin(u) huoun hoar(u) na jaana, sehjay hoyay su hoyee hey. 14. Bin(u) Satgur sehj(u) kinaiy nuhhi paaya. Gurmukh(i) boojhaiy, Sach(i)

samaaya. Sacha sayv, Shabad(i) Sach raatay, haumein Shabaday khoyee hey. 15. Aapay Goon-Daata beechaari. Gurmukh(i) dayveh(i), pukki saari. Nanak Naam(i) smaaveh(i) Saachaiy, Sachay tay put(i) hoyee hey. 16.2.

Word Meaning: Ikk(i) = some. Laagay = attached. Vudbhaagay = fortunate. Rung(i) Raatay = imbued in love. Sehj(i) Smaavaiy = absorbed in high spiritual state. Soyee = the same; that. 12. Chaal = philosophy; thinking. Jaapaiy = becomes visible. Sinyaapaiy = is recognized. Ruvaiy = present. Rusna = tongue. Rus(u) = sweetness. Chaakhaiy = tastes. Sach(u) = Waheguru-like. 13. Oor(i) = in the heart. Dhaaray = enshrines. Aikus = the "One" Huoun = I; me. Jaana = acknowledge. Sehjay Hoyay = happens naturally. 14. Khoyee = lose; get rid of. 15. Goon-Daata = source of virtues (Waheguru). Pukki = successful. Saari = the pawn in the game of dice. Put(i) = dignity. 16.

MEANING: Some people kill (control) their five demons (lust, rage, etc.) by reciting Guru's Shabad with love when Satguru Himself connects such fortunate devotees with Him. With Waheguru (His Naam) in their mind, they remain imbued with His love and absorbed in Him in a high spiritual state. 12.

Guru's philosophy is revealed by His lifestyle, and the perfect devotee is known by his recitation of Guru's Shabad. Such a devotee tastes the sweetness of Waheguru's Naam by his tongue (by reciting it), and his life is guided by Guru's Shabad. 13.

He kills his haumein (gets rid of it) by Guru's Shabad, and enshrines Waheguru's Naam in his heart. I do not recognize anybody else other than Waheguru, and accept whatever happens naturally. 14. Nobody can attain the high spiritual state without the Guru; a devotee of the Guru understands this fact and stays absorbed in Waheguru's Naam. He gets rid of His haumein with Guru's Shabad, and serves the eternal Waheguru by reciting Guru's eternal Shabad. 15. The source of all virtues, Waheguru, thinks about (evaluates) His devotees, and gives them the gift of His Naam through the Guru. Such devotees become successful in life like the pawns in a game of dice. Such devotees get absorbed in Waheguru with His Naam, and earn respect everywhere, oh Nanak. 16.2.

ਮਾਰੂ ਮਹਲਾ ਤੀਜਾ॥ ਜਗਜੀਵਨੁ ਸਾਚਾ ਏਕੋ ਦਾਤਾ॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸਬਦਿ ਪਛਾਤਾ॥
(ਅੰਗ 1046)॥ ਏਕੋ ਅਮਰੁ ਏਕਾ ਪਾਤਸਾਹੀ ਜੁਗੁ ਜੁਗੁ ਸਿਰਿ ਕਾਰ ਬਣਾਈ ਹੇ॥ 1॥ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਜਿਨਿ ਆਪੁ ਪਛਾਤਾ॥ ਆਪੇ ਆਇ ਮਿਲਿਆ ਸੁਖਦਾਤਾ॥ ਰਸਨਾ ਸਬਦਿ ਰਤੀ ਗੁਣ ਗਾਵੈ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ ਹੇ॥ 2॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ॥ ਮਨਮੁਖਿ ਨਿੰਦਕਿ ਪਤਿ ਗਵਾਈ॥ ਨਾਮਿ ਰਤੇ ਪਰਮ ਹੰਸ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ ਹੇ॥ 3॥ ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਪੂਰਾ॥ ਸਤਿਗੁਰ ਆਖਿ ਸੁਣਾਏ ਸੂਰਾ॥ ਕਾਇਆ ਅੰਦਰਿ ਅੰਮ੍ਰਿਤਸਰੁ ਸਾਚਾ ਮਨੁ ਪੀਵੈ ਭਾਇ ਸੁਭਾਈ ਹੇ॥ 4॥ ਪੜਿ ਪੰਡਿਤੁ ਅਵਰਾ ਸਮਝਾਏ॥ ਘਰ ਜਲਤੇ ਕੀ ਖਬਰਿ ਨ ਪਾਏ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ ਪੜਿ ਥਾਕੇ ਸਾਤਿ ਨ ਆਈ ਹੇ॥ 5॥ ਇਕਿ ਭਸਮ ਲਗਾਇ ਫਿਰਹਿ ਭੇਖ ਧਾਰੀ॥ ਬਿਨੁ ਸਬਦੈ ਹਉਮੈ ਕਿਨਿ ਮਾਰੀ॥ ਅਨਦਿਨੁ ਜਲਤ ਰਹੇ ਦਿਨੁ ਰਾਤੀ ਭਰਮਿ ਭੇਖਿ ਭਰਮਾਈ ਹੇ॥ 6॥
ਇਕਿ ਗ੍ਰਿਹ ਕੁਟੰਬ ਮਹਿ ਸਦਾ ਉਦਾਸੀ॥ ਸਬਦਿ ਮੁਏ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸੀ॥ ਅਨਦਿਨੁ ਸਦਾ ਰਹਹਿ ਰੰਗਿ ਰਾਤੇ ਭੈ ਭਾਇ ਭਗਤਿ ਚਿਤੁ ਲਾਈ ਹੇ॥ 7॥ ਮਨਮੁਖੁ ਨਿੰਦਾ ਕਰਿ ਕਰਿ ਵਿਗੁਤਾ॥ ਅੰਤਰਿ ਲੋਭੁ ਭਉਕੈ ਜਿਸੁ ਕੁਤਾ॥ ਜਮਕਾਲੁ ਤਿਸੁ ਕਦੇ ਨ ਛੋਡੈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਈ ਹੇ॥ 8॥ ਸਚੈ ਸਬਦਿ ਸਚੀ ਪਤਿ ਹੋਈ॥ ਬਿਨੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਵੈ ਕੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਨਾਉ ਨ ਪਾਏ ਪ੍ਰਭਿ ਐਸੀ ਬਣਤ ਬਣਾਈ ਹੇ॥ 9॥ ਇਕਿ ਸਿਧਿ ਸਾਧਿਕ ਬਹੁਤੁ ਵੀਚਾਰੀ॥ ਇਕਿ ਅਹਿਨਿਸ ਨਾਮਿ ਰਤੇ ਨਿਰੰਕਾਰੀ॥ ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਏ ਸੋ ਬੂਝੈ ਭਗਤਿ ਭਾਇ ਭਉ ਜਾਈ ਹੇ॥ 10॥ ਇਸਨਾਨੁ ਦਾਨੁ ਕਰਹਿ ਨਹੀ ਬੂਝਹਿ॥ ਇਕਿ ਮਨੂਆ ਮਾਰਿ ਮਨੈ ਸਿਉ ਲੂਝਹਿ॥ ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਇਕ ਰੰਗੀ ਸਾਚੈ ਸਬਦਿ ਮਿਲਾਈ ਹੇ॥ 11॥ ਆਪੇ ਸਿਰਜੇ ਦੇ ਵਡਿਆਈ॥ ਆਪੇ ਭਾਣੈ ਦੇਇ ਮਿਲਾਈ॥ ਆਪੇ ਨਦਰਿ ਕਰੇ ਮਨਿ ਵਸਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਇਉ ਫੁਰਮਾਈ ਹੇ॥ 12॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ॥ ਮਨਮੁਖ ਸੇਵਿ ਨ ਜਾਣਨਿ ਕਾਚੇ॥ ਆਪੇ

ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਜਿਉ ਭਾਵੈ ਤਿਉ ਲਾਈ ਹੇ॥ 13॥ ਜੁਗਿ ਜੁਗਿ ਸਾਚਾ ਏਕੋ ਦਾਤਾ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸਬਦੁ ਪਛਾਤਾ॥ ਸਬਦਿ ਮਿਲੇ ਸੇ ਵਿਛੁੜੇ ਨਾਹੀ ਨਦਰੀ ਸਹਜਿ ਮਿਲਾਈ ਹੇ॥ 14॥ ਹਉਮੈ ਮਾਇਆ ਮੈਲੁ ਕਮਾਇਆ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਦੂਜਾ ਭਾਇਆ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ ਮਨਿ ਦੇਖਹੁ ਲਿਵ ਲਾਈ ਹੇ॥ 15॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ॥

(ਅੰਗ 1047)॥ ਆਪਹੁ ਹੋਆ ਨਾ ਕਿਛੁ ਹੋਸੀ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ ਹੇ॥ 16॥3॥

Maru Mehla Teeja (Third): Jugjeevun(u) Saacha, Aiko Daata. Gur sayva tay Shabad(i) puchhaata.

(PAGE 1046): Aiko amar(u), Aika paatshahi, joog(i), joog(i) sir(i) kaar bunaayi hey. 1. So jun(u) nirmul(u) jin(i) aap(u) puchhaata. Aapay aayay miliya Sookh-Daata. Rusna Shabad(i) rutti goon gaavaiy, Dur(i) Saachaiy put(i) paayi hey. 2. Gurmukh(i) Naam(i) millaiy vudiyaayi. Munmukh(i) ninduk(i) put(i) guvaayi. Naam(i) ruttay perm huns baiyraagi, nij ghur(i) taarri laayi hey. 3. Shabad(i) muraiy, soyee jun(u) poora. Satgur aakh(i) soonaayay Soora. Kaaya undar(i) Amritsar(u) Saacha, mun(u) peevaiy bhaayay soobhaayi hey. 4. Purrh(i) pundit(u) uvraan sumjhaayay. Ghur jultay kee khubur(i) na paayay. Bin(u) Satgur sayvay, Naam(u) na paayiyaiy, purrh(i) thaakay, shaant(i) na aayi hey. 5. Ikk(i) bhusm lugaayay phireh(i) bhaykhdhaari. Bin(u) Shabadaiy haumein kin(i) maari. Undin(u) julut ruhheh(i) din raati, bherm(i) bhaykh(i) bhermaayi hey. 6. ---------

Word Meaning: Jugjeevun(u) = the soul of the world (Waheguru). Puchhaata = recognized; get connected. Amar(u) = Huqam. Paatshahi = kingdom. Sir(i), Sir(i) = for everybody. Kaar = deeds to perform. 1. Sookh-Daata = the source of all comforts (God). Rutti = imbued. Put(i) = dignity. 2. Vudiyaayi = honour. Ninduk(i) = vilifier. Perm Huns = supreme swan (extremely pure devotee). Baiyraagi = detached from the world. Taarri = deep meditation. 3. Muraiy = kills desires. Poora = perfect. Amritsar(u) = the pool of Waheguru's Naam. Bhaayay Soobhaayi = with love. 4. Uvraan = others. Khubur = information. Thaakay = exhausted. Shaant(i) = peacefulnes.5. Ikk(i) = some. Bhusm = ash. Bhaykhdhaari = in religious garb. Jult ruhheh(i) = keep burning (in the fire of desires). Bherm(i) = in illusions. 6.

MEANING: Waheguru alone is the eternal provider for (Lord of) the world. One can realize Him by serving the Guru with His Shabad (by acting on it). There is only the Huqam of the "One", and only one kingdom (of Waheguru) in the world. He has created such a system that He makes everyone perform certain kinds of deeds. 1.

The mind of the individual, who recognizes himself (that he is a part of Waheguru, and what his objective in life is), becomes pure; and Waheguru, which is the source of all comforts, connects the devotee with Him on His own. Such a devotee sings praise of Waheguru with his tongue, which is imbued in His love, and is honoured in His Court. 2.

A Sikh of the Guru, who recites and acts on the Guru's Shabad, is honoured everywhere, but the follower of his mind (Maya-worshipper) vilifies others and loses his respect. Those who are imbued in Waheguru's Naam are His supreme devotees, and, detached from the world, they remain meditating on Waheguru with a focused mind. 3.

The valiant Guru has clearly explained that the individual who kills his desires with the Guru's Shabad becomes perfect. The human body has the pool of Waheguru's Naam-Amrit in it, and the devotee drinks it (takes it in) with love for Him. 4.

A learned Brahman reads the holy books and explains that to others, but knows nothing about his own heart, which is burning in the fire of desires. People exhaust themselves reading the holy books (without any spiritual gain); they do not know that no one can acquire Waheguru's Naam without the Guru and cannot attain peace of mind. 5.

Many people coat their bodies with ash and wander around wearing religious garbs, but nobody can kill their haumein without the Guru's Shabad. Misguided by the illusion of their "holy" garbs, they wander around burning in the fire of desires and jealousy. 6.

--------- Ikk(i) greh(i) kootumb(u) meh(i) sudaa oodaasi. Shabad(i) mooyay Hur(i) Naam(i) nivaasi. Undin(u) sudaa ruhheh(i) rung(i) raatay, bhaiy bhugut(i) chit(u) laayi hey. 7. Munmukh(u) ninda kur(i), kur(i) vigoota. Untar(i) lobh(u) bhaunkaiy jis(u) kootta. Jum- kaal(u) tis(u) kuday na chhodaiy, unt(i) guyya puchhutaayi hey. 8. Sachaiy Shabad(i) Sachi put(i) hoyee. Bin(u) naavaiy mookut(i) na paavaiy koyee. Bin(u) Satgur ko Naaoun na paayay, Prubh(i) aiysi bunut bunaayi hey. 9. Ikk(i) Sidh, saadhik buhout(u) veechaari. Ikk(i) ehnis(i) Naam(i) ruttay Nirunkaari. Jis nu Aap(i) milaayay so boojhaiy, bhugut(i) bhaayay bhuou jaayi hey. 10. Ishnaan(u) daan(u) kureh(i) nuhhi boojheh(i). Ikk(i) munooaa maar(i) munaiy siyoun loojheh(i). Saachaiy Shabad(i) ruttay Ikk rungee, Saachaiy Shabad(i) milaayi hey. 11. --------

Word Meaning: Greh(i) = in households. Kootumb(u) = family. Oodaasi = detached. Mooyay = killed desires. Nivaasi = dweller; stay absorbed. Bhaiy Bhugut(i) = worship with fear (love) in mind. Chit(u) = mind. Laayi = attached. 7.
Vigoota = suffers humiliation. Lobh(u) = greed. Bhaunkaiy = barks; makes much noise. Puchhutaayi = repenting. 8. Aiysi Bunut = such system. 9.
Saadhik = one who follows the Yogic path. Veechaari = thinkers; debaters. Nirunkaari = in formless (Waheguru). Boojhaiy = understands. Bhaayay = in the spirit of; with love. 10. Ishnaan = dips at holy places. Munooaa = mind. Maar(i) = by controlling. Loojheh(i) = fight. Ikk Rungee = in love with only the "One" (God). 11.

MEANING: (On the other hand), there are some who stay detached from worldly attractions while living at home with their families. They kill their desires with Guru's Shabad and stay absorbed in Waheguru's Naam. They remain imbued in Waheguru's love day and night, and keep their minds attached to Him with respectful fear in His worship. 7.
The follower of his mind suffers humiliation for the vilification of others, and the dog of greed in their mind, barks aloud (their greed prods them strongly) to commit immoral acts. The Angel of Death never spares him, and he leaves the world repenting. 8.
One earns everlasting respect with the Guru's eternal Shabad, but nobody can attain emancipation without Waheguru's Naam. Also, Waheguru has created a system in which no one can acquire His Naam without the Guru. 9.
There are many Sidhs (accomplished yogis), many yogis, and many thinkers who take part in religious debates (without any gain in spirituality); while there are many, who stay imbued in Waheguru's Naam day and night. But only that individual understands the worth of Waheguru's Naam whom He connects with Him. All the fears of such a devotee are dispelled when he worships Waheguru with love and dedication. 10.
Many people take dips at holy places and make big donations, yet still do not understand the worth of Waheguru's Naam. But there are many who fight (struggle) with their mind and kill its desires. They imbibe the love of the "One" (God) through the Guru's eternal Shabad and connect with Waheguru. 11.

-------- Aapay sirjay day vudiyaayi. Aapay bhaanaiy dayay milaayi. Aapay nudr(i) mun(i) vussiya, mayraiy Prubh(i) iyoun Foormaayi hey. 12. Satgur(u(sayveh(i), say jun saachay. Munmukh sayv(i) na jaanun(i) kaachay. Aapay Kerta kur(i), kur(i) vaykhaiy, jiyoun bhaavaiy tiyoun laayi hey. 13. Joog(i), joog(i) Saacha Aiko Daata. Pooraiy bhaag(i) Gur Shabad(u) puchhaata. Shabad(i) milay say vichhoorray naahi, nudri sehj(i) milaayi hey. 14. Haumein

Maya maiyl(u) kmaaya. Mur(i), mur(i) jummeh(i), dooja bhaaya. Bin(u) Satgur sayvay mookut(i) na hoyee, mun(i) daykhou liv laayi hey. 15. Jo Tis(u) bhaavaiy, soyee kersi.
(PAGE 1047): Aap-houn hoa, na, kichh(u) hosi. Nanak Naam(u) milaiy vudiyaayi, Dur(i) Saachaiy put(i) paayi hey. 16.3.
Word Meaning: Sirjay = creates. Bhaanaiy = Will. Vussiya = takes dwelling; gets embedded. Foormaayi = His Huqam. 12. Saachay = pure. Jaanun(i) = understand. Kaachay = weak-minded. Laayi = puts on that path. 13.
Pooraiy Bhaag(i) = with perfect fortune. Puchhata = gets connected; learns. Vichhoorray = get separated. Sehj(i) = in high spiritual state. 14.
Maiyl(u) = filth. Dooja = the other (Maya). Bhaaya = liked. Liv = meditate. 15. Kersi = will do. Aap-houn = by self (the man). Na hosi = will not happen. Vudiyaayi = honour. 16.
MEANING: Waheguru creates the world, and Himself confers honour on some of the lucky individuals by connecting them with Him by His Will. It is with His Huqam that God appears in the hearts of some individuals on whom He casts His kind sight. 12.
The minds of the individuals who serve Satguru are purified. The worshippers of Maya are weak-minded and do not know the worth of serving Satguru. Waheguru looks after His creation and creates attachment among His living beings for different types of deeds (intentions) as He pleases. 13.
With good fortune, one learns in the shelter of the Guru with His Shabad that Waheguru is the lone Provider (Lord) for the entire world, no matter what the eon is, and gets connected with Him. Once connected with Waheguru with Guru's Shabad in the high spiritual state, and with the kind sight of Waheguru, the devotee never gets separated from Him. 14.
Those who acquire the filth of haumein and other forms of Maya keep taking births and dying because of their love for Maya. One can verify, by meditating on the Guru's Shabad, that no one can attain salvation without serving the Satguru. 15.
Waheguru does what He likes; the man cannot do anything on his own and will never be able to do so. One earns respect with Waheguru's Naam, and is honoured at Waheguru's door, oh Nanak. 16.3.

ਮਾਰੂ ਮਹਲਾ 3॥ ਜੋ ਆਇਆ ਸੋ ਸਭੁ ਕੋ ਜਾਸੀ॥ ਦੂਜੈ ਭਾਇ ਬਾਧਾ ਜਮ ਫਾਸੀ॥ ਸਤਿਗੁਰ ਰਾਖੇ ਸੇ ਜਨ ਉਬਰੇ ਸਾਚੇ ਸਾਚਿ ਸਮਾਈ ਹੇ॥ 1॥ ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਲੇਖੈ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਤਿਸੁ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅਗਿਆਨੀ ਅੰਧੁ ਕਮਾਈ ਹੇ॥ 2॥ ਮਨਮੁਖ ਸਹਸਾ ਬੂਝ ਨ ਪਾਈ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਜਨਮੁ ਗਵਾਈ॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਸਹਜੇ ਸਾਚਿ ਸਮਾਈ ਹੇ॥ 3॥ ਧੰਧੈ ਧਾਵਤ ਮੰਨੁ ਭਇਆ ਮਨੂਰਾ॥ ਫਿਰਿ ਹੋਵੈ ਕੰਚਨੁ ਭੇਟੈ ਗੁਰੁ ਪੂਰਾ॥ ਆਪੇ ਬਖਸਿ ਲਏ ਸੁਖੁ ਪਾਏ ਪੂਰੈ ਸਬਦਿ ਮਿਲਾਈ ਹੇ॥ 4॥ ਦੁਰਮਤਿ ਝੂਠੀ ਬੁਰੀ ਬੁਰਿਆਰਿ॥ ਅਉਗਣਿਆਰੀ ਅਉਗਣਿਆਰਿ॥ ਕਚੀ ਮਤਿ ਫੀਕਾ ਮੁਖਿ ਬੋਲੈ ਦੁਰਮਤਿ ਨਾਮੁ ਨ ਪਾਈ ਹੇ॥ 5॥ ਅਉਗਣਿਆਰੀ ਕੰਤ ਨ ਭਾਵੈ॥ ਮਨ ਕੀ ਜੂਠੀ ਜੂਠ ਕਮਾਵੈ॥ ਪਿਰ ਕਾ ਸਾਉ ਨ ਜਾਣੈ ਮੂਰਖਿ ਬਿਨੁ ਗੁਰ ਬੂਝ ਨ ਪਾਈ ਹੇ॥ 6॥
ਦੁਰਮਤਿ ਖੋਟੀ ਖੋਟੁ ਕਮਾਵੈ॥ਸੀਗਾਰੁ ਕਰੇ ਪਿਰ ਖਸਮ ਨ ਭਾਵੈ॥ ਗੁਣਵੰਤੀ ਸਦਾ ਪਿਰੁ ਰਾਵੈ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਹੇ॥ 7॥ ਆਪੇ ਹੁਕਮੁ ਕਰੇ ਸਭੁ ਵੇਖੈ॥ ਇਕਨਾ ਬਖਸਿ ਲਏ ਧੁਰਿ ਲੇਖੈ॥ ਅਨਦਿਨੁ ਨਾਮਿ ਰਤੇ ਸਚੁ ਪਾਇਆ ਆਪੇ ਮੇਲਿ ਮਿਲਾਈ ਹੇ॥ 8॥ ਹਉਮੈ ਧਾਤੁ ਮੋਹ ਰਸਿ ਲਾਈ॥ ਗੁਰਮੁਖਿ ਲਿਵ ਸਾਚੀ ਸਹਜਿ ਸਮਾਈ॥ ਆਪੇ ਮੇਲੈ ਆਪੇ ਕਰਿ ਵੇਖੈ ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਈ ਹੇ॥ 9॥ ਇਕਿ ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਜਨ ਜਾਗੇ॥ ਇਕਿ ਮਾਇਆ ਮੋਹਿ ਸੋਇ ਰਹੇ ਅਭਾਗੇ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ ਹੋਰੁ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ ਹੇ॥ 10॥ ਕਾਲੁ ਮਾਰਿ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਉਰਧਾਰੇ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਈ ਹੇ॥ 11॥
ਦੂਜੈ ਭਾਇ ਫਿਰੈ ਦੇਵਾਨੀ॥ ਮਾਇਆ ਮੋਹਿ ਦੁਖੁ ਮਾਹਿ ਸਮਾਨੀ॥ ਬਹੁਤੇ ਭੇਖ ਕਰੈ ਨਹ ਪਾਏ ਬਿਨੁ ਸਤਿਗੁਰ ਸੁਖੁ ਨ ਪਾਈ ਹੇ॥ 12॥ ਕਿਸ ਨੋ ਕਹੀਐ ਜਾ ਆਪਿ ਕਰਾਏ॥ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਰਾਹਿ ਚਲਾਏ॥ ਆਪੇ

ਮਿਹਰਵਾਨੁ ਸੁਖਦਾਤਾ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਈ ਹੇ॥ 13॥ ਆਪੇ ਕਰਤਾ ਆਪੇ ਭੁਗਤਾ॥ ਆਪੇ ਸੰਜਮੁ ਆਪੇ ਜੁਗਤਾ॥ ਆਪੇ ਨਿਰਮਲੁ ਮਿਹਰਵਾਨੁ ਮਧੁਸੂਦਨੁ ਜਿਸ ਦਾ ਹੁਕਮੁ ਨ ਮੇਟਿਆ ਜਾਈ ਹੇ॥ 14॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਏਕੋ ਜਾਤਾ॥
(ਅੰਗ 1048)॥ ਘਟਿ ਘਟਿ ਵਸਿ ਰਹਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ॥ ਇਕਥੈ ਗੁਪਤੁ ਪਰਗਟੁ ਹੈ ਆਪੇ ਗੁਰਮੁਖਿ ਭ੍ਰਮੁ ਭਉ ਜਾਈ ਹੇ॥ 15॥ ਗੁਰਮੁਖਿ ਹਰਿ ਜੀਉ ਏਕੋ ਜਾਤਾ॥ ਅੰਤਰਿ ਨਾਮੁ ਸਬਦਿ ਪਛਾਤਾ॥ ਜਿਸੁ ਤੂ ਦੇਹਿ ਸੋਈ ਜਨੁ ਪਾਏ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਹੇ॥ 16॥4॥

Maru Mehla 3: Jo aaya, so subh(u) ko jaasi. Doojaiy bhaayay baandha Jum phaansi. Satguru raakhay, say jun oobray, Saachay, Saach(i) smaayi hey. 1. Aapay Kerta kur(i), kur(i) vaykhaiy. Jis nu nudr(i) kuray, soyee jun(u) laykhaiy. Gurmukh(i) Giyan(u), tis(u) subh(u) kichh(u) soojhaiy, ugiyaani undh(u) kmaayi hey. 2. Munmukh(i) sehsa, boojh na paayi. Mur(i), mur(i) jummaiy, junum(u) guvaayi. Gurmukh(i) Naam(i) ruttay sookh(u) paaya, sehjay Saach(i) smaayi hey. 3. Dhundhaiy dhaavut, munn(u) bhuyya munoora. Phir(i) hovaiy kunchun, bhaytaiy Gur(u) Poora. Aapay bukhsh(i) luyyay sookh(u) paayay, Pooraiy Shabad(i) milaayi hey. 4. Doormut(i) jhootthi, boori, booriyaar(i). Aouguniaari, aouguniaar(i). Kuchee mut(i), pheeka mukh(i) boalaiy, doormut(i) Naam(u) na paayi hey. 5. Aouguniaari, Kunt na bhaavaiy. Mun kee jootthi, jootth kmaavaiy. Pir ka saaou na jaanaiy moorukh(i), bin(u) Gur boojh na paayi hey. 6. -----

Word Meaning: Aaya = comes; is born. Jaasi = will go; die. Baandha = tied. Jun = devotees. Oobray = salvaged. Saach(i) = with Waheguru's Naam. 1.
Laykhaiy = is counted (considered); given credit. Giyan(u) = Divine Knowledge. Soojhaiy = understands. Ugiyani = ignorant. Undh(u) Kmaayi = performs worthless deeds. 2.
Sehsa = doubts; worries. Sehjay = easily. 3. Dhundhaiy = in Maya-related tasks. Dhaavut = rushing. Bhuyya = became. Munoora = hard and brittle like burnt (scrap) iron. Kunchun = gold. Bhaytaiy = gets connected. Bukhsh(i) = endows. 4.
Doormut(i) = evil thinking. Jhootthi = dishonest. Booriyaar(i) = source of immorality. Aougunaari = full of bad qualities. Kuchee = weak-minded. Pheeka = tasteless. 5.
Kunt = Pir = husband; Waheguru. Bhaavaiy = liked. Jootthi = impure. Kmaavaiy = works for. Saaou = taste; bliss. Boojh = understanding. 6.

MEANING: Everybody who comes to the world (takes birth) must leave (someday). But, for his love for Maya, he is trapped in the noose of the Angel of Death. However, those protected by Satguru are salvaged and merge into Waheguru through His eternal Naam. 1.
The Creator creates and looks after His living beings, but only those are given credit for spirituality on whom He casts His kind sight. The devotee, who acquires Divine Knowledge in the shelter of the Guru, understands everything, whereas the (Maya-engrossed) ignorant continues to perform spiritually worthless deeds. 2.
The follower of his mind suffers from doubts and worries, and does not understand the worth of spirituality, and wastes away his precious human life, as a result of which he continues to take births and to die. But Guru's Sikh is always imbued in Waheguru's Naam. He enjoys bliss and merges with Waheguru in a high spiritual state. 3.
The mind of the man who pursues Maya-related tasks becomes hard and brittle (merciless and weak) like scrap iron, but can become pure like gold if he is lucky to come to the shelter of the Perfect Guru. Waheguru forgives him for his misdeeds, and he enjoys all comforts and connects with Him through the Guru's Shabad. 4.
The woman (human being) with evil thinking is bad and dishonest, and is a source of immorality. She has bad qualities and is also the source of bad qualities. With a weak mind (which changes quickly), she uses tasteless (Maya-related) language; no one can ever acquire Waheguru's Naam with evil thinking. 5.

Waheguru does not like people with bad qualities because a man with an impure (dishonest) mind (thinking) performs dishonest deeds. Without the Guru, she does not know the worth of Waheguru's Naam, and the foolish cannot enjoy union with Waheguru. 6.

---------- Doormut(i) khoati, khoat(u) kmaavaiy. Sheegaar(u) kuray, Pir, Khusm, na bhaavaiy. Goonvunti sudaa Pir(u) raavaiy, Satgur(i) mayl(i) milaayi hey. 7. Aapay Huqam(u) kuray, subh(u) vaykhaiy. Ikkna bukhsh(i) luyyay, Dhoor(i) laykhaiy. Undin(u) Naam(i) ruttay Sach(u) paaya, Aapay mayl(i) milaayi hey. 8. Haumein dhaat(u) moh rus(i) laayi. Gurmukh(i) liv Saachi, sehj(i) smaayi. Aapay maylaiy, Aapay kur(i) vaykhaiy, bin(u) Satgur boojh na paayi hey. 9. Ikk(i) Shabad(u) veechaar(i) sudaa jun jaagay. Ikk(i) Maya moh(i), soyay ruhhay abhaagay. Aapay kuray kuraayay Aapay, hoar(u) kerna kichhoo na jaayi hey. 10. Kaal(u) maar(i), Gur Shabad(i) nivaaray. Hur(i) ka Naam(u) rukhaiy oordhaary. Satgur sayva tay sookh(u) paaya, Hur(i) kay Naam(i) smaayi hey. 11. ------

Word Meaning: Khoati = impure. Khoat(u) = impurity. Sheegaar(u) = adornment; religious symbols. Khusm = master; husband. Goonvunti = having noble qualities (virtuous). Raavaiy = worships; recites Naam. 7. Ikkna = some. Bukhsh(i) = forgives. Dhoor(i) = prewritten by Waheguru. Laykhaiy = accounts of bad deeds. 8.
Dhaat(u) = Maya. Moh = attachments. Rus(i) = in the sweetness of. Laayi = attached to. Saachi Liv = honest attachment; deep meditation. 9. Ikk(i) = many. Jaagay = enlightened; stay alert. Abhaagay = unfortunate. Kerna = ability to do. 10.
Maar(i) = kill; control. Nivaaray = remove; take off. Oordhaaray = acquire in the heart. 11.

MEANING: The ill-advised man has an impure mind and carries out his daily business rooted in dishonesty. He wears religious symbols with the false belief to be religious, but is not liked by the Lord. (On the other hand), A virtuous man always recites Waheguru's Naam, which connects the devotee with Him through the Guru. 7.
Waheguru looks after everybody with His Huqam (Will), and forgives some (connects them with Him) as per their prewritten fate. Always imbued in the love for Waheguru's Naam, such devotees get connected with Waheguru, and the Naam keeps them connected with Him. 8.
Waheguru has created love for Maya, selfishness, and ego among living beings, who enjoy their (false) sweetness. However, the Sikhs of the Guru remain absorbed in a high spiritual state through their honest attachment to (meditation on) Waheguru's Naam. One does not realize that, without the Guru, Waheguru Himself connects the devotees with Him; He watches (and enjoys) His own performances. 9.
Some people always stay alert (against the attacks of Maya) by pondering on Guru's Shabad, while some unfortunate are unaware of the worth of Waheguru's Naam, and sleep away their life in the attachment of Maya. But it is Waheguru which does everything, and makes others do whatever He wishes. Nobody else has the ability to do anything on his own. 10.
The devotee, who kills the fear of death, his selfishness, and ego, with Guru's Shabad, keeps Waheguru's Naam at heart. By serving the Guru, and with Waheguru's Naam, he gets absorbed in Waheguru, and enjoys bliss. 11.

---------- Doojaiy bhaayay phiraiy dayvaani. Maaya moh(i) dookh maah(i) smaani. Buhoutay bhaykh kuraiy, neh paayay, bin(u) Satgur sookh(u) na paayi hey. 12. Kis nu kuhhiyaiy, ja Aap(i) kuraayay. Jit(u) bhaavaiy, titt(u) raah(i) chulaayay. Aapay mehrvaan(u) Sookh-Daata, jiyoun bhaavaiy, tivaiy chulaayi hey. 13. Aapay kerta, Aapay bhoogta. Aapay sunjum, aapay joogta. Aapay nirmul(u), mehrvaan(u), Madhusoodun(u) Jis da Huqam(u) na maytiya jaayi hey. 14. Say vudbhaagi, jinhi Aiko jaata.

(PAGE 1048): Ghut(i), ghut(i) vus(i) ruhhiya Jugjeevun(u) Daata. Ikuthaiy, goopt(u) pergut(u) haiy Aapay, Gurmukh(i) bherm(u) bhuou jaayi hey. 15. Gurmukh(i) Hur(i) jeeou Aiko jaata. Untar(i) Naam(u) Shabad(i) puchhaata. Jis(u) Tu dayh(i) soyee jun(u) paayay, Nanak Naam(i) vudaayi hey. 16.4.

Word Meaning: Doojay Bhaayay = in the love of the other (Maya). Dayvaani = crazy. Smaani = trapped in. Bhaykh = religious garbs. 12.

Raah(i) Chulaayay = puts on the path (make perform deeds). Mehrvaan(u) = kind to do favours. Sookh-Daata = provider of comforts. 13. Bhoogta = receiver; one who enjoys. Sunjum(u) = self-controller. Joogta = mixed with (present in) everything. Madhusoodun(u) = destroyer of demons (lust, ego etc.). Maytiya = erase; undo. 14.

Jaata = recognized; made connection. Ikuthaiy = at one place. Goopt(u) = hidden. Pergut(u) = visible. 15. Puchhaata = recognized. Vudaayi = respect. 16.

MEANING: Crazy in love with Maya, people go around doing their business. Trapped in Maya's attachments, they suffer greatly. One cannot realize Waheguru simply with religious garb, and cannot enjoy the comforts (peace of mind) without the Guru. 12.

But whom can we blame when Waheguru is making people do the types of deeds they perform? He puts people on the path He chooses for them (based on their previous deeds). Even though the source of all comforts, Waheguru, is very kind, yet He makes people do the type of deeds that He decides for them. 13. Waheguru Himself is the creator and (being present in the living beings), Himself enjoys His endowments. He, Himself, is connected with everybody, and Himself lives within means. He is perfectly pure, compassionate, and the destroyer of the demons (evil), and nobody can undo His Huqam. 14. Those who recognize only (believe in) the “One” are lucky. The soul of the world, and the provider, Waheguru, is present in every heart. The man learns in the shelter of the Guru that Waheguru is present as hidden at one place, and as visible at another. With this understanding, the devotee becomes free from any doubts and fears (that people are different, so he treats them the same way). 15.

With Waheguru’s Naam at heart, the Sikhs of the Guru acknowledge only the “One” and make a connection with Waheguru through the Guru’s Shabad. However, only that devotee acquires Waheguru’s Naam at heart, whom He grants with His kindness, and one earns respect with His Naam, oh Nanak. 16.4.

ਮਾਰੂ ਮਹਲਾ 3॥ ਸਚੁ ਸਾਲਾਹੀ ਗਹਿਰ ਗੰਭੀਰੈ॥ ਸਭੁ ਜਗੁ ਹੈ ਤਿਸ ਹੀ ਕੈ ਚੀਰੈ॥ ਸਭਿ ਘਟ ਭੋਗਵੈ ਸਦਾ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਸੂਖ ਨਿਵਾਸੀ ਹੇ॥ 1॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਨਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ॥ ਆਪੇ ਆਇ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਤੂਟੀ ਜਮ ਕੀ ਫਾਸੀ ਹੇ॥ 2॥ ਕਿਸੁ ਸੇਵੀ ਤੈ ਕਿਸੁ ਸਾਲਾਹੀ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਸਬਦਿ ਸਾਲਾਹੀ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਮਤਿ ਊਤਮ ਅੰਤਰਿ ਕਮਲੁ ਪ੍ਰਗਾਸੀ ਹੇ॥ 3॥ ਦੇਹੀ ਕਾਚੀ ਕਾਗਦ ਮਿਕਦਾਰਾ॥ ਬੂੰਦ ਪਵੈ ਬਿਨਸੈ ਢਹਤ ਨ ਲਾਗੈ ਬਾਰਾ॥ ਕੰਚਨ ਕਾਇਆ ਗੁਰਮੁਖਿ ਬੂਝੈ ਜਿਸੁ ਅੰਤਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ॥ 4॥ ਸਚਾ ਚਉਕਾ ਸੁਰਤਿ ਕੀ ਕਾਰਾ॥ ਹਰਿ ਨਾਮੁ ਭੋਜਨੁ ਸਚੁ ਆਧਾਰਾ॥ ਸਦਾ ਤ੍ਰਿਪਤਿ ਪਵਿਤ੍ਰ ਹੈ ਪਾਵਨੁ ਜਿਤੁ ਘਟਿ ਹਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ॥ 5॥ ਹਉ ਤਿਨ ਬਲਿਹਾਰੀ ਜੋ ਸਾਚੈ ਲਾਗੇ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਅਨਦਿਨੁ ਜਾਗੇ॥ ਸਾਚਾ ਸੁਖੁ ਸਦਾ ਤਿਨ ਅੰਤਰਿ ਰਸਨਾ ਹਰਿ ਰਸਿ ਰਾਸੀ ਹੇ॥ 6॥

ਹਰਿ ਨਾਮੁ ਚੇਤਾ ਅਵਰੁ ਨ ਪੂਜਾ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ॥ ਪੂਰੈ ਗੁਰਿ ਸਭੁ ਸਚੁ ਦਿਖਾਇਆ ਸਚੈ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ॥ 7॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨੀ ਫਿਰਿ ਫਿਰਿ ਆਇਆ॥ ਆਪਿ ਭੁਲਾ ਜਾ ਖਸਮਿ ਭੁਲਾਇਆ॥ ਹਰਿ ਜੀਉ ਮਿਲੈ ਤਾ ਗੁਰਮੁਖਿ ਬੂਝੈ ਚੀਨੈ ਸਬਦੁ ਅਬਿਨਾਸੀ ਹੇ॥ 8॥ ਕਾਮਿ ਕ੍ਰੋਧ ਭਰੇ ਹਮ ਅਪਰਾਧੀ॥ ਕਿਆ ਮੁਹੁ ਲੈ ਬੋਲਹ ਨਾ ਹਮ ਗੁਣ ਨਾ ਸੇਵਾ ਸਾਧੀ॥ ਡੁਬਦੇ ਪਾਥਰ ਮੇਲਿ ਲੈਹੁ ਤੁਮ ਆਪੇ ਸਾਚੁ ਨਾਮੁ ਅਬਿਨਾਸੀ ਹੇ॥ 9॥ ਨਾ ਕੋਈ ਕਰੇ ਨ ਕਰਣੈ ਜੋਗਾ॥ ਆਪੇ ਕਰਹਿ ਕਰਾਵਹਿ ਸੁ ਹੋਇਗਾ॥ ਆਪੇ ਬਖਸਿ

ਲੈਹਿ ਸੁਖੁ ਪਾਏ ਸਦ ਹੀ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ॥ 10॥ ਇਹੁ ਤਨੁ ਧਰਤੀ ਸਬਦੁ ਬੀਜਿ ਅਪਾਰਾ॥ ਹਰਿ ਸਾਚੇ ਸੇਤੀ ਵਣਜੁ ਵਪਾਰਾ॥ ਸਚੁ ਧਨੁ ਜੰਮਿਆ ਤੋਟਿ ਨ ਆਵੈ ਅੰਤਰਿ ਨਾਮੁ ਨਿਵਾਸੀ ਹੇ॥ 11॥
ਹਰਿ ਜੀਉ ਅਵਗਣਿਆਰੇ ਨੋ ਗੁਣੁ ਕੀਜੈ॥ ਆਪੇ ਬਖਸਿ ਲੈਹਿ ਨਾਮੁ ਦੀਜੈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਪਤਿ ਪਾਏ ਇਕਤੁ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ॥ 12॥ ਅੰਤਰਿ ਹਰਿ ਧਨੁ ਸਮਝ ਨ ਹੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝੈ ਕੋਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਧਨੁ ਪਾਏ ਸਦ ਹੀ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ॥ 13॥ ਅਨਲ ਵਾਉ ਭਰਮਿ ਭੁਲਾਈ॥
(ਅੰਗ 1049)॥ ਮਾਇਆ ਮੋਹਿ ਸੁਧਿ ਨ ਕਾਈ॥ ਮਨਮੁਖ ਅੰਧੇ ਕਿਛੂ ਨ ਸੂਝੈ ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਗਾਸੀ ਹੇ॥ 14॥ ਮਨਮੁਖ ਹਉਮੈ ਮਾਇਆ ਸੂਤੇ॥ ਅਪਣਾ ਘਰੁ ਨ ਸਮਾਲਹਿ ਅੰਤਿ ਵਿਗੂਤੇ॥ ਪਰ ਨਿੰਦਾ ਕਰਹਿ ਬਹੁ ਚਿੰਤਾ ਜਾਲੈ ਦੁਖੇ ਦੁਖਿ ਨਿਵਾਸੀ ਹੇ॥ 15॥ ਆਪੇ ਕਰਤੈ ਕਾਰ ਕਰਾਈ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇਇ ਬੁਝਾਈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਮਨੁ ਨਿਰਮਲੁ ਨਾਮੇ ਨਾਮਿ ਨਿਵਾਸੀ ਹੇ॥ 16॥5॥

Maru Mehla 3: Sach(u) salaaheen Gehr Gumbheeraiy. Subh(u) jug(u) haiy Tis hee kaiy cheeraiy. Subh(i) ghut bhogvaiy sudaa din raati, Aapay sookh-nivaasi hey. 1. Sacha Sahib(u), Sachi naayee. Gur persadi munn(i) vusaayee. Aapay aayay vussiya ghut untar(i), tooti Jum kee phaansi hey. 2. Kis(u) sayveen, taiy kis(u) salaaheen. Satguru sayveen, Shabad(i) salaaheen. Sachaiy Shabad(i) sudaa mut(i) ootum, untar kumul(u) pergaasi hey. 3. Dayhi kaachi, kaagud mikdaara. Boond puvvaiy, binsaiy, dheht na laagaiy baara. Kunchun kaaya, Gurmukh(i) boojhaiy, jis(u) untar(i) Naam(u) nivaasi hey. 4. Sacha chaunka, soort(i) kee kaara. Hur(i) Naam(u) bhojun(u), Sach(u) adhaara. Sudaa triput(i), puvittar(u) haiy paavun(u), jit(u) ghut(i) Hur(i) Naam(u) nivaasi hey. 5. Huoun tin bulihaari, jo Saachaiy laagay. Hur(i) goon gaaveh(i), undin(u) jaagay. Saacha sookh(u) sudaa tin untar(i), rusna Hur(i) rus(i) raasi hey. 6. -------

Word Meaning: Salaaheen = I sing praise. Gehr = unfathomable. Gumbheeraiy = never-changing. Cheeraiy = in His Huqam. Bhogvaiy = enjoys. Sookh-Nivaasi = stays in comforts (in blissfulness). 1. Naayee = greatness; majesty. Vussiya = comes to stay. Ghut = heart. 2. Sayveen = serve. Ootum = superior. Kumul(u) Pergaasi = blooming of lotus-like heart. 3. Kaachi = perishable. Kaagud Mikdaara = paper-like. Boond = drop of rain (water). Binsaiy = is destroyed. Dheht = collapsing. Na Baara = in no time. Kunchun Kaaya = gold-like pure body. Nivaasi = residing. 4. Sacha = love for Waheguru (His Naam). Chaunka = outdoor kitchen. Soort(i) = focused mind. Kaara = boundary lines drawn around the kitchen. Bhojun(u) = meals. Adhaara = support. Triput(i) = contented. Puvittar = Paavun = holy. Jit(u) = which. 5. Bulihaari = sacrifice. Laagay = attached to. Jaagay = awake; alert. Rusna = tongue. Raasi = sweetened with (the Naam). 6.

MEANING: I sing praise of the unfathomable Waheguru, which never changes, no matter what the conditions are. The whole world is under His Command. Sitting in every heart, he enjoys His gifts day and night, and is always blissful. 1. The Lord is eternal, and so is His majesty; one can embed the Great Waheguru in his heart with the grace of the Guru. Waheguru, Himself, comes to reside in a devotee's heart with His own kindness whereby the noose of the Angel of death is severed (the devotee merges with Waheguru). 2.
Whom should I serve, and whose praise should I sing? **(A)**I should serve Satguru and sing Waheguru's praise with His Shabad. One's thinking becomes superior (highly pure) with Satguru's eternal Shabad, and his heart blooms like a lotus flower. 3.
The human body is perishable like paper, which gets destroyed by raindrops and dissolves quickly. But the body of the devotee, who has Waheguru's Naam enshrined in his heart with Guru's Advice, becomes pure like gold. 4. (For the sake of purity, the Brahmans cook their own food by building a temporary outdoor kitchen during their travels, and draw contour lines to mark the boundary. Disapproving of such meaningless practices, Guru Sahib says: a true devotee builds the kitchen with Waheguru's Naam at his heart and focuses his mind on the Naam, which serves as the contour lines; he cooks the meal of Waheguru's

Naam, and takes shelter of Waheguru. The devotee, who has Waheguru dwelling in his heart, is always contented and is pure and pious. 5.
I am a sacrifice for all those who are attached to Waheguru, sing His praise, and stay awake (alert) day and night against the attacks of Maya. With their tongue sweetened with Waheguru's Naam, they always enjoy the eternal bliss in their mind. 6.

---------- Hur(i) Naam(u) chaytaan, uver(u) na poojaan. Aiko sayveen, uver(u) na dooja. Pooraiy Gur(i) subh(u) Sach(u) dikhaaya, Sachaiy Naam(i) nivaasi hey. 7. Bherm(i), bherm(i), joani phir(i), phir(i) aaya. Aap(i) bhoola, jaa khusm(i) bhoolaaya. Hur(i) jeeou milaiy taa Gurmukh(i) boojhaiy, cheenaiy Shabad(u) abinaashi hey. 8. Kaam(i) kroadh bhuray, hum apraadhi. Kiyya mooh(u) laiy boleh, na hum goon, na sayva saadhi. Doobday paathur mayl(i) laiyhou Toom Aapay, Saach(u) Naam(u) abinaashi hey. 9. Na koyee kuray, na kernaiy joga. Aapay kureh(i), kraaveh(i), su hoyayga. Aapay bukhsh(i) laiyh(i) sookh paayay, sud hee Naam(i) nivaasi hey. 10. Eh(u) tun(u) dherti, Shabad(u) beej(i) Apaara. Hur(i) Saachay sayti vunuj(u) vupaara. Sach(u) dhun(u) jummiya, toat(i) na aavaiy, untar(i) Naam(u) nivaasi hey. 11. ----------
Word Meaning: Chaytaan = I remember (recite). Poojaan = worship. Sayveen = serve. 7. Bherm(i) Bherm(i) = wandering through. Joani = in life forms. Bhoola = misled. Cheenaiy = recognizes; makes a connection. Abinaashi = immortal. 8.
Kaam(i) = lust. Apraadhi = guilty. Kiyya Mooh(u) = with what face? Saadhi = performed. Paathur = (heavy like) stones (with sins). Abinaashi = immortal. 9.
Kernaiy Joga = able to perform. Bukhsh(i) = forgive. Nivaai = stays. 10.
Apaara = the limitless God. Sayti = with. Vunuj(u) Vupaara = dealings. Jummiya = sprouted. Toat(i) = shortage. 11.
MEANING: I remember Waheguru (recite His Naam) only, and worship no one else. I serve only the "One" and nobody else. The Perfect Guru has shown me that Waheguru is present everywhere, and I have enshrined His Naam in my heart. 7.
The man wanders through many life forms again and again, but it is not known if he is misled on his own or by the Lord. With Waheguru's grace, the devotee realizes the worth of Waheguru's Naam in the shelter of the Guru, and recognizes (gets connected with) the immortal Waheguru with the Guru's Shabad. 8.
We are full of lust and rage and are guilty of such evil thoughts. With what face can I pray to the Guru, since I have no noble qualities and have not rendered any service to Him? Loaded with sins, we are heavy like a stone, and are drowning in the world-sea. We pray to You that You be kind to us and connect us to You through the Guru's eternal Shabad. 9.
Nobody has ever done (achieved) anything on their own, nor are they able to do anything. Only that happens which Waheguru does Himself, or makes others do the same. Only that individual enjoys blissfulness whom He grants His Naam to enshrine in his heart. 10.
Treat your body like a field, and sow the seed of Guru's Shabad in there, and deal only in Waheguru's Naam. When you do that, Waheguru's Naam will sprout in your heart to stay there forever, and you will never feel a shortage of this wealth, oh my friends. 11.

--------- Hur(i) Jeeou uvguniaaray nu goon(u) keejaiy. Aapay bukhsh(i) laiyh(i) Naam(u) deejaiy. Gurmukh(i) hovaiy, so put(i) paayay, ikkut(u) Naam(i) nivaasi hey. 12. Untar(i) Hur(i) dhun(u), sumjh na hoyee. Gur persadi boojhaiy koyee. Gurmukh(i) hovaiy, so dhun(u) paayay, sud hee Naam(u) nivaasi hey. 13. Unul,vvaaou, bherm(i) bhoolaayi.
(PAGE 1049): Maya moh(i) soodh(i) na kaayi. Munmukh undhay kichhoo na soojhaiy, Gurmut(i) Naam(u) pergaasi hey. 14. Munmukh haumein, Maya, sootay. Apna ghur(u) na

smaaleh(i) unt(i) vigootay. Pur ninda kureh(i), buhou chinta jaalaiy, dookhay,dookh(i) nivaasi hey. 15. Aapay Kertaiy kaar kuraayi. Aapay Gurmukh(i), dayay boojhaayi. Nanak, Naam(i) ruttay mun(u) nirmul(u), Naamay Naam(i) nivaasi hey. 16. 5.

Word Meaning: Uvguniaaray = having bad qualities. Put(i) = dignity. Ikkut(u) = of the "One". Sumjh = understanding; enlightenment. Koyee = some rare. 13. Unul = fire (of desires). Vaaou = air; storm of vices. Bherm(i) = in illusions. Bhoolaayi = misled. Soodh(i) = awareness of spirituality. Kaayi = any. Soojhaiy = think of. Pergaasi = enlightened. 14. Sootay = in deep slumber. Unt(i) = at the end. Ghur(u) = house; heart. Vigootay = suffer humiliation. Chinta = worries. 15.

Kaar Kuraayi = makes do things. Boojhaayi = understanding. 16.

MEANING: I have all bad qualities; kindly inject noble qualities in my mind, oh dear Waheguru. Forgive me for my bad qualities, and implant Your Naam in my heart. The Sikh of the Guru earns respect when he enshrines the Naam only of Waheguru in his mind in the shelter of the Guru. 12.

The man has the wealth of Waheguru's Naam in his heart, but does not realize it; some rare individual realizes this fact with Guru's grace. One acquires this wealth in the shelter of the Guru when Waheguru's Naam is embedded (enshrined) in his heart forever. 13.

With attachment to Maya, the man has no awareness of spirituality; overpowered by the fire of desires and storms of vices, he is misled by his misbeliefs and illusions. The (spiritually) blind follower of his mind cannot think of spirituality, whereas the mind of the Sikh is enlightened with the Advice of the Guru and with Waheguru's Naam. 14.

Because of their love for Maya and their ego, the followers of their mind stay asleep (unaware of the loss of their spirituality). They do not keep their own house (heart) in order, and suffer humiliation at the end. They maliciously criticize others, and burn (suffer) in worries. Their whole life is spent in suffering. 15.

(But they cannot be blamed entirely) because it is Waheguru, which makes the followers of their mind perform such ignoble deeds, and gives the understanding to the devotees of the Guru. Those who are imbued in Waheguru's Naam have pure hearts, and Waheguru's Naam is enshrined in their hearts forever, oh Nanak. 16.5.

ਮਾਰੂ ਮਹਲਾ 3॥ ਏਕੋ ਸੇਵੀ ਸਦਾ ਥਿਰੁ ਸਾਚਾ॥ ਦੂਜੈ ਲਾਗਾ ਸਭੁ ਜਗੁ ਕਾਚਾ॥ ਗੁਰਮਤੀ ਸਦਾ ਸਚੁ ਸਾਲਾਹੀ ਸਾਚੇ ਹੀ ਸਾਚਿ ਪਤੀਜੈ ਹੇ॥ 1॥ ਤੇਰੇ ਗੁਣ ਬਹੁਤੇ ਮੈ ਏਕੁ ਨ ਜਾਤਾ॥ ਆਪੇ ਲਾਇ ਲਏ ਜਗਜੀਵਨ ਦਾਤਾ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ਗੁਰਮਤਿ ਇਹੁ ਮਨੁ ਭੀਜੈ ਹੇ॥ 2॥ ਮਾਇਆ ਲਹਰਿ ਸਬਦਿ ਨਿਵਾਰੀ॥ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਹਉਮੈ ਮਾਰੀ॥ ਸਹਜੇ ਗੁਣ ਗਾਵੈ ਰੰਗਿ ਰਾਤਾ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ ਹੇ॥ 3॥ ਮੇਰੀ ਮੇਰੀ ਕਰਤ ਵਿਹਾਣੀ॥ ਮਨਮੁਖਿ ਨ ਬੂਝੈ ਫਿਰੈ ਇਆਣੀ॥ ਜਮਕਾਲੁ ਘੜੀ ਮੁਹਤੁ ਨਿਹਾਲੇ ਅਨਦਿਨੁ ਆਰਜਾ ਛੀਜੈ ਹੇ॥ 4॥ ਅੰਤਰਿ ਲੋਭ ਕਰੈ ਨਹੀ ਬੂਝੈ॥ ਸਿਰ ਊਪਰਿ ਜਮਕਾਲੁ ਨ ਸੂਝੈ॥ ਐਥੈ ਕਮਾਣਾ ਸੁ ਅਗੈ ਆਇਆ ਅੰਤਕਾਲਿ ਕਿਆ ਕੀਜੈ ਹੇ॥ 5॥ ਜੋ ਸਚਿ ਲਾਗੇ ਤਿਨ ਸਾਚੀ ਸੋਇ॥ ਦੂਜੈ ਲਾਗੈ ਮਨਮੁਖਿ ਰੋਇ॥ ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਖਸਮੁ ਹੈ ਆਪੇ ਆਪੇ ਗੁਣ ਮਹਿ ਭੀਜੈ ਹੇ॥ 6॥

ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਜਨੁ ਸੋਹੈ॥ਨਾਮ ਰਸਾਇਣਿ ਇਹੁ ਮਨੁ ਮੋਹੈ॥ ਮਾਇਆ ਮੋਹ ਮੈਲੁ ਪਤੰਗੁ ਨ ਲਾਗੈ ਗੁਰਮਤੀ ਹਰਿ ਨਾਮਿ ਭੀਜੈ ਹੇ॥ 7॥ ਸਭਨਾ ਵਿਚਿ ਵਰਤੈ ਇਕੁ ਸੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ॥ ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਨਾਇ ਸਾਚੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ॥ 8॥ ਕਿਲਬਿਖ ਦੂਖ ਨਿਵਾਰਣਹਾਰਾ॥ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਸਬਦਿ ਵੀਚਾਰਾ॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਵਰਤੈ ਗੁਰਮੁਖਿ ਤਨੁ ਮਨੁ ਭੀਜੈ ਹੇ॥ 9॥ ਮਾਇਆ ਅਗਨਿ ਜਲੈ ਸੰਸਾਰੇ॥ ਗੁਰਮੁਖਿ ਨਿਵਾਰੈ ਸਬਦਿ ਵੀਚਾਰੇ॥ ਅੰਤਰਿ ਸਾਂਤਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਨਾਮੁ ਲੀਜੈ ਹੇ॥ 10॥ ਇੰਦ੍ਰ ਇੰਦ੍ਰਾਸਣਿ ਬੈਠੇ ਜਮ ਕਾ ਭਉ ਪਾਵਹਿ॥ ਜਮੁ ਨ ਛੋਡੈ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਤਾ ਮੁਕਤਿ ਪਾਈਐ ਹਰਿ ਹਰਿ ਰਸਨਾ ਪੀਜੈ ਹੇ॥ 11॥ ਮਨਮੁਖਿ ਅੰਤਰਿ

ਭਗਤਿ ਨ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਭਗਤਿ ਸਾਤਿ ਸੁਖੁ ਹੋਈ॥ ਪਵਿਤ੍ਰ ਪਾਵਨੁ ਸਦਾ ਹੈ ਬਾਣੀ ਗੁਰਮਤਿ ਅੰਤਰੁ ਭੀਜੈ ਹੇ॥ 12॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਵੀਚਾਰੀ॥ ਤ੍ਰੈਗੁਣ ਬਧਕ ਮੁਕਤਿ ਨਿਰਾਰੀ॥
(ਅੰਗ 1050)॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਏਕੋ ਹੈ ਜਾਤਾ ਅਨਦਿਨੁ ਨਾਮੁ ਰਵੀਜੈ ਹੇ॥ 13॥ ਬੇਦ ਪੜਹਿ ਹਰਿ ਨਾਮੁ ਨ ਬੂਝਹਿ॥ ਮਾਇਆ ਕਾਰਣਿ ਪੜਿ ਪੜਿ ਲੂਝਹਿ॥ ਅੰਤਰਿ ਮੈਲੁ ਅਗਿਆਨੀ ਅੰਧਾ ਕਿਉਕਰਿ ਦੁਤਰੁ ਤਰੀਜੈ ਹੇ॥ 14॥ ਬੇਦ ਬਾਦ ਸਭਿ ਆਖਿ ਵਖਾਣਹਿ॥ ਨ ਅੰਤਰੁ ਭੀਜੈ ਨ ਸਬਦੁ ਪਛਾਣਹਿ॥ ਪੁੰਨੁ ਪਾਪੁ ਸਭੁ ਬੇਦਿ ਦ੍ਰਿੜਾਇਆ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ ਹੇ॥ 15॥ ਆਪੇ ਸਾਚਾ ਏਕੋ ਸੋਈ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਮਨੁ ਸਾਚਾ ਸਚੋ ਸਚੁ ਰਵੀਜੈ ਹੇ॥ 16॥6॥

Maru Mehla 3: Aiko sayveen sudaa thir(u) Saacha. Doojaiy laaga, subh(u) jug(u) kaacha. Gurmuteen sudaa Sach(u) salaaheen, Saachay hee Saach(i) puteejaiy hey. 1. Tayray goon buhoutay, mein aik(u) na jaata. Aapay laayay luyyay Jugjeevun Daata. Aapay bukhshay, day vudiyaayi, Gurmut(i) eh(u) mun(u) bheejaiy hey. 2. Maya lehr(i) Shabad(i) nivaari. Eh(u) mun(u) nirmul(u), haumein maari. Sehjay goon gaavaiy rung(i) raata, rusna Ram(u) ruveejaiy hey. 3. Mayri, mayri kert vihaani. Munmukh(i) na boojhaiy, phiraiy iyaani. Jumkaal(u) ghurree, mooht(u) nihaalay, undin(u) aarja chheejaiy hey. 4. Untar)i) lobh kuraiy, nuhhi boojhaiy. Sir oopur(i) Jumkaal(u) na soojhaiy. Aiythaiy kmaana, su uggaiy aaya, unt kaal(u) kiyya keejaiy hey. 5. Jo Sach(i) laagay tinh saachi soyay. Doojaiy laagaiy munmukh(i) royay. Doohaan siriyaan ka Khusm(u) haiy Aapay, Aapay goon meh(i) bheejaiy hey. 6. -------

Word Meaning: Sudaa Thir(u) = Saacha = eternal; immortal (Waheguru). Laaga = attached. Kaacha = weak-minded. Puteejaiy = is pleased. 1. Jaata = recognized. Bheejaiy = imbues. 2. Lehr(i) = wave; impulse. Nivaari = removes; crushes. Sehjay = in peaceful state. Rung(i) Raata = imbued in love. Rusna = tongue. Ruveejaiy = recites. 3. Vihaani = is spent. Iyaani = ignorant. Ghurree Mooht(u) = every moment of life. Nihaalay = watches. Arjaa = lifespan. Chheejaiy = becomes weaker; is shortened. 4. Lobh = greed. Sir Oopur = above the head. Aiythaiy = here (in this world). Kmaana = deeds done. Uggaiy = in the next world. 5.
Soyay = praise. Doohaan Siryaan = of both ends (the two worlds). Bheejaiy = is pleased. 6.

MEANING: I serve (worship) only the eternal Waheguru. The whole world is attached to Maya, which makes it weak-minded. I always sing praise of the eternal Waheguru with Guru's Advice, and my mind enjoys bliss by reciting his Naam. 1.
You have too many noble qualities, but (because of my ignorance) I do not recognize even a single one of them, oh my Waheguru. It is the great kindness of Waheguru, who is the provider for and the soul of the world, that He makes His devotees get attached to His Naam. With the Advice of the Guru, a devotee's mind gets imbued with Waheguru's love, and the Lord honours His devotees by granting them His Naam. 2.
Such a devotee crushes the impulse of Maya with the Guru's Shabad, and his mind gets purified when he gets rid of his haumein. Imbued in His love, the devotee sings Waheguru's praise by reciting His Naam with his tongue in the high spiritual state. 3.
But the follower of his mind goes around in ignorance and does not understand the worth of Waheguru's Naam. His whole life is spent claiming everything to be his while his lifespan goes on decreasing with every passing day and night; at the same time, the Angel of Death watches every moment of his life. 4. With greed inside him, the man does not understand the worth of Waheguru's Naam, and does not realize that the Angel of death is watching him over his head. He has to face the consequences in the next world for the deeds he performed in this world. So, what can he do about them at the time of his death? 5.
Those who are attached to Waheguru's Naam enjoy a noble reputation, but the follower of his mind has to cry (suffer consequences) for his attachment to Maya. Waheguru is the Lord at both ends (He controls one's deeds in this world, which are based on his previous deeds, and

gives His judgment for his deeds in the next world); He is pleased with his role for both the worlds. 6.

-------- Gur kaiy Shabad(i) sudaa jun(u) sohaiy. Naam rusaayin(i) eh(u) mun(u) mohaiy. Maya moh, maiyl(u) putung(u) na laagaiy, Gurmutee Hur(i) Naam)i) bheejaiy hey. 7. Subhna vich(i) vertaiy Ikk(u) Soyee. Gur persadi pergut(u) hoyee. Haumein maar(i) sudaa sookh(u) paaya, Naayay Saachaiy Amrit(u) peejaiy hey. 8. Kilbikh dookh nivaarunhaara. Gurmukh(i) sayviya, Shabad(i) veechaara. Subh(u) kichh(u) Aapay, Aap(i) vertaiy, Gurmukh(i) tun(u), mun(u) bheejaiy hey. 9. Maya ugun(i) julaiy sunsaaray. Gurmukh(i) nivaraiy, Shabad(I) veechaaray. Untar(i) shaant(i), sudaa sookh(u) paaya, Gurmuteen Naam(u) leejaiy hey. 10. Indar, Indraasun(i) baiytthay Jum ka bhuou paaveh(i). Jum(u) na chhoadaiy, buhou kerm kmaaveh(i). Satgur(u) bhaytaiy taa mookt(i) paayiyaiy, Hur(i), Hur(i) rusna peejaiy hey. 11.
Word Meaning: Sohaiy = earns praise. Rusaayin = the source of all sweetness. Mohaiy = captivates. Moh = attachment. Putung(u) = a very small amount. 7.
Soyee = the same (Waheguru). Pergut(u) = appears. Naayay = with the Naam. 8.
Kilbikh = sins. Nivaarunhaara = destroyer. Sayviya = served; worshipped. 9. Shaant(i) = peace; calmness. 10. Indraasun(i) = on Indra's seat. Chhoadaiy = spares. 11.
MEANING: With the Guru's Shabad in his mind, a devotee always earns respect. His mind is captivated by Waheguru's Naam, which is the source of all sweet tastes. He gets absolutely no filth from the attractions of Maya, and with Guru's Advice, his mind gets imbued in his love for Waheguru's Naam. 7. Waheguru alone operates hidden in everybody, but appears in the devotee's mind with the Guru's Advice. Such a devotee drinks the Amrit of Waheguru's Naam and enjoys eternal bliss by destroying (controlling) his selfishness and ego. 8.
By pondering on Guru's Shabad, the devotee serves Waheguru, who is the destroyer of all sins and all suffering. With the Advice of the Guru, the devotee realizes that it is Waheguru which operates everywhere, and his body and his mind get imbued in Waheguru's love. 9.
The world suffers in the fire of desires for Maya, but the Guru's Sikh extinguishes such fire by pondering on the Guru's Shabad. He recites Waheguru's Naam with Guru's Advice, and attains peace of mind and everlasting bliss. 10.
Even the gods like Indra, sitting on their thrones, do not find them safe and are afraid of the Angel of death, which does not spare them even if they perform many religious rituals. One can get salvaged only if he takes Guru's shelter (surrenders his mind and body to His service) where he drinks Waheguru's Naam-Amrit with his tongue. 11.

---------- Munmukh(i) untar(i) bhagat(i) na hoyee. Gurmukh(i) bhagat(i) shaant(i) sookh(u) hoyee. Puvittar, paavun, sudaa haiy Bani, Gurmut(i) untar(u) bheejaiy hey. 12.
Brahma, Bishan(u), Mahesh(u) veechaari. Traiygoon budhuk, mookt(i) niraari.
(PAGE 1050): Gurmukh(i) Giyan(u) Aiko haiy jaata, undin(u) Naam(u) ruveejaiy hey. 13. Bayd purreh(i) Hur(i) Naam(u) na boojheh(i). Maya kaarun(i) purrh(i), purrh(i) loojheh(i). Untar(i) maiyl(u), ugiyani, undha, kiyoun kur(i) dootur(u) tureejaiy hey. 14. Bayd baad subh(i) aakh(i) vukhaaneh(i). Na untar(u) bheejaiy, na Shabad(u) puchhaaneh(i). Poonn(u), paap(u) subh(u) Bayd(i) drirraaya, Gurmukh(i) Amrit(u) peejaiy hey. 15. Aapay Saacha, Aiko soyee. Tis(u) bin(u) dooja uver(u) na koyee. Nanak, Naam(i) ruttay mun(u) Saacha, Sacho, Sach(u) ruveejaiy hey. 16.6.
Word Meaning: Bhugut(i) = worship. Puvittar = Paavun = holy; pious. Bani = Guru's Shabads. 12. Bishan(u) = Vishnu. Mahesh(u) = Shiva. Traiygoon = the three effects of Maya. Budhuk = trapped in. Niraari = away from. Ruveejaiy = recite. 13.

Bayd = the Vedas. Boojheh(i) = recognize. Loojhaiy = fight; get irritated. Dootur(u) = difficult to swim across (the world sea). Treejaiy = swims. 14.
Vukhaaneh(i) = describe; explain. Bheejaiy = imbues. Drirraaya = reinforce. 15.
Sacho, Sach(u) = only the immortal (Waheguru). 16.
MEANING: The follower of his mind cannot worship Waheguru (because Maya and Waheguru's worship cannot coexist), but the devotee of the Guru acquires peace and comfort with Waheguru's worship. Guru's Shabad is always holy and pious, and the devotee's mind gets imbued in Guru's and in Waheguru's love. 12.
If you consider the popular gods, Brahman, Vishnu, and Shiva, even they were trapped in the three effects of Maya, and emancipation was far away from them. With the Divine Knowledge of the Guru, a devotee recognizes only the "One" (Waheguru), and recites His Naam day and night. 13. The pundit studies the Vedas, but does not understand the worth of Waheguru's Naam. He reads them to the people just to earn money and gets irritated (if he does not get enough). The ignorant and spiritually blind have the filth of Maya on their mind, so how can they swim across the world-sea, which is so tough to swim across? 14.
One may read and explain the Vedas to others, but neither his mind gets imbued in Waheguru's love, nor does he recognize the worth of the Guru's Shabad. The Vedas simply discuss the importance of noble deeds and the bad consequences of sins, but (disregarding all that) the Guru's Sikh drinks the Amrit of Waheguru's Naam. 15.
Waheguru is the only Eternal Being in the universe; there is none other like Him. Those who are imbued in Waheguru's Naam become like Him. So, one should recite only His Naam, oh Nanak. 16.6.

ਮਾਰੂ ਮਹਲਾ 3॥ ਸਚੈ ਸਚਾ ਤਖਤੁ ਰਚਾਇਆ॥ ਨਿਜ ਘਰਿ ਵਸਿਆ ਤਿਥੈ ਮੋਹੁ ਨ ਮਾਇਆ॥ ਸਦ ਹੀ ਸਾਚੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਕਰਨੀ ਸਾਰੀ ਹੇ॥ 1॥ ਸਚਾ ਸਉਦਾ ਸਚੁ ਵਾਪਾਰਾ॥ ਨ ਤਿਥੈ ਭਰਮੁ ਨ ਦੁਜਾ ਪਸਾਰਾ॥ ਸਚਾ ਧਨੁ ਖਟਿਆ ਕਦੇ ਤੋਟਿ ਨ ਆਵੈ ਬੂਝੈ ਕੋ ਵੀਚਾਰੀ ਹੇ॥ 2॥ ਸਚੈ ਲਾਏ ਸੇ ਜਨ ਲਾਗੇ॥ ਅੰਤਰਿ ਸਬਦੁ ਮਸਤਕਿ ਵਡ ਭਾਗੇ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਸਬਦਿ ਰਤੇ ਵੀਚਾਰੀ ਹੇ॥ 3॥ ਸਚੋ ਸਚਾ ਸਚੁ ਸਾਲਾਹੀ॥ ਏਕੋ ਵੇਖਾ ਦੂਜਾ ਨਾਹੀ॥ ਗੁਰਮਤਿ ਊਚੋ ਊਚੀ ਪਉੜੀ ਗਿਆਨਿ ਰਤਨਿ ਹਉਮੈ ਮਾਰੀ ਹੇ॥ 4॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇਆ॥ ਸਚੁ ਮਨਿ ਵਸਿਆ ਜਾ ਤੁਧੁ ਭਾਇਆ॥ ਸਚੇ ਕੀ ਸਭ ਸਚੀ ਕਰਣੀ ਹਉਮੈ ਤਿਖਾ ਨਿਵਾਰੀ ਹੇ॥ 5॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਆਪੇ ਕੀਨਾ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨ ਹੀ ਚੀਨਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਚੁ ਕਮਾਵੈ ਸਾਚੀ ਕਰਣੀ ਸਾਰੀ ਹੇ॥ 6॥
ਕਾਰ ਕਮਾਈ ਜੋ ਮੇਰੇ ਪ੍ਰਭ ਭਾਈ॥ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ॥ ਗੁਰਮਤਿ ਸਦ ਹੀ ਅੰਤਰੁ ਸੀਤਲੁ ਹਉਮੈ ਮਾਰਿ ਨਿਵਾਰੀ ਹੇ॥ 7॥ ਸਚਿ ਲਗੇ ਤਿਨ ਸਭੁ ਕਿਛੁ ਭਾਵੈ॥ ਸਚੈ ਸਬਦਿ ਸਚਿ ਸੁਹਾਵੈ॥ ਐਥੈ ਸਾਚੇ ਸੇ ਦਰਿ ਸਾਚੇ ਨਦਰੀ ਨਦਰਿ ਸਵਾਰੀ ਹੇ॥ 8॥ ਬਿਨੁ ਸਾਚੇ ਜੋ ਦੂਜੈ ਲਾਇਆ॥ ਮਾਇਆ ਮੋਹ ਦੁਖ ਸਬਾਇਆ॥ ਬਿਨੁ ਗੁਰ ਦੁਖੁ ਸੁਖੁ ਜਾਪੈ ਨਾਹੀ ਮਾਇਆ ਮੋਹ ਦੁਖੁ ਭਾਰੀ ਹੇ॥ 9॥ ਸਾਚਾ ਸਬਦੁ ਜਿਨਾ ਮਨਿ ਭਾਇਆ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨੀ ਕਮਾਇਆ॥ ਸਚੋ ਸੇਵਹਿ ਸਚੁ ਧਿਆਵਹਿ ਸਚਿ ਰਤੇ ਵੀਚਾਰੀ ਹੇ॥ 10॥ ਗੁਰ ਕੀ ਸੇਵਾ ਮੀਠੀ ਲਾਗੀ॥ ਅਨਦਿਨੁ ਸੂਖ ਸਹਜ ਸਮਾਧੀ॥ ਹਰਿ ਹਰਿ ਕਰਤਿਆ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਗੁਰ ਕੀ ਸੇਵ ਪਿਆਰੀ ਹੇ॥ 11॥
ਸੇ ਜਨ ਸੁਖੀਏ ਸਤਿਗੁਰ ਸਚੇ ਲਾਏ॥ ਆਪੇ ਭਾਣੇ ਆਪਿ ਮਿਲਾਏ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਸੇ ਜਨ ਉਬਰੇ ਹੋਰ ਮਾਇਆ ਮੋਹ ਖੁਆਰੀ ਹੇ॥12॥
(ਅੰਗ 1051)॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਪਛਾਤਾ॥ ਨਾ ਤਿਸੁ ਕੁਟੰਬੁ ਨਾ ਤਿਸੁ ਮਾਤਾ॥ ਏਕੋ ਏਕੁ ਰਵਿਆ ਸਭ ਅੰਤਰਿ ਸਭਨਾ ਜੀਆ ਕਾ ਆਧਾਰੀ ਹੇ॥ 13॥ ਹਉਮੈ ਮੇਰਾ ਦੂਜਾ ਭਾਇਆ॥ ਕਿਛੁ ਨ ਚਲੈ ਧੁਰਿ ਖਸਮਿ ਲਿਖਿ ਪਾਇਆ॥ ਗੁਰ ਸਾਚੇ ਤੇ ਸਾਚੁ ਕਮਾਵਹਿ ਸਾਚੈ ਦੂਖ ਨਿਵਾਰੀ ਹੇ॥ 14॥ ਜਾ ਤੂ ਦੇਹਿ ਸਦਾ ਸੁਖੁ ਪਾਏ॥ ਸਾਚੈ ਸਬਦੇ ਸਾਚੁ ਕਮਾਏ॥ ਅੰਦਰੁ ਸਾਚਾ ਮਨੁ ਤਨੁ ਸਾਚਾ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰੀ ਹੇ॥

15॥ ਆਪੇ ਵੇਖੈ ਹੁਕਮਿ ਚਲਾਏ॥ ਆਪਣਾ ਭਾਣਾ ਆਪਿ ਕਰਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਮਨੁ ਤਨੁ ਰਸਨਾ ਨਾਮਿ ਸਵਾਰੀ ਹੇ॥ 16॥7॥

Maru Mehla 3: Sachaiy, Sacha tukhut(u) ruchaaya. Nij ghur(i) vussiya, tithaiy moh(u) na Maya. Sud hee Saach(u) vussiya ghut untar(i), Gurmukh(i) kerni saari hey. 1. Sacha sauda, Sach(u) vapaara. Na tithaiy bherm(u), na dooja pasaara. Sacha dhun(u) khuttiyaan kuday toat(i) na aavaiy, boojhaiy ko veechaari hey. 2. Sachaiy laayay, say jun laagay. Untar(i) Shabad(u), mustuk(i) vud bhaagay. Sachaiy Shabad(i) sudaa goon gaaveh(i), Shabad(i) ruttay veechaari hey. 3. Sacho, Sacha, Sach(u) salaaheen. Aiko vaykhaan, dooja naahi. Gurmut(i), Oocho, oochi paurri, Giyan(i) ruttan(i), haumein maari hey. 4. Maya moh(u) Shabad(i) julaaya. Sach(u) mun(i) vussiya, jaa Toodh(u) bhaaya. Sachay kee subh sachi kerni, haumein tikha nivaari hey. 5. Maya moh(u) subh(u) Aapay keena. Gurmukh(i) virlaiy, kin hee cheena. Gurmukh(i) hovaiy, su Sach(u) kmaavaiy, Saachi kerni saari hey. 6. -------

Word Meaning: Tukhut = throne. Ruchaaya = created. Nij Ghur(i) = in own heart. Vussiya = made dwelling. Tithaiy = there. Kerni = performance. Saari = supreme. 1.
Sauda = merchandize. Vapaara = dealings. Pasaara = expanse; system. Khuttiyaan = earning. Toat(i) = shortage. Veechaari = thoughtful 2. Laayay = attached. Mustuk(i) = on the forehead (in fortune). Vud Bhaagay = highly fortunate. Veechaari = thinkers. 3. Paurri = ladder. 4. Bhaaya = liked; approved. Tikha = thirst (of desires). Nivaari = removed. 5. Cheena = recognized. Kmaavaiy = works towards. 6.

MEANING: Waheguru has established His eternal throne (the whole universe), where He resides above the effects of Maya and is detached from worldly bonds. A devotee, who performs supreme noble deeds under the guidance of the Guru, gets Waheguru (His Naam) enshrined in His heart forever. 1.
Dealing in Waheguru's Naam is the true (everlasting) merchandise, and the true business. There is no room for any illusions about Maya and for any expanse of (wish for) Maya in such a devotee's heart. One never experiences any shortage in Waheguru's Naam-wealth when he earns it. But some rare individuals think about (realize) this fact. 2.
Only those devotees who are prompted by Waheguru become attached to Waheguru's Naam. Such devotees are highly fortunate who have Waheguru's Naam at heart. Imbued in Waheguru's Naam, they ponder on Guru's Shabad, and sing Waheguru's praise all the time.3.
I sing praise only of the immortal Waheguru, and "see" only the "One" and no one else. The jewel-like (precious) Divine Knowledge (of the Guru) is a ladder to reach the inaccessible Waheguru (become "one" with Him) as one can kill his haumein with Guru's Shabad, and become pure like Waheguru, to be one with Him. 4.
One burns his attachment for Maya with Guru's Shabad, and Waheguru takes dwelling in his (the devotee's) mind when He likes it. All the performances of such a pure devotee are also pure, as he destroys his haumein and his thirst for Maya, with Guru's Shabad .5.
Some rare devotee, in the shelter of the Guru, realizes that Waheguru Himself has created attachment for Maya among the living beings. A Sikh of the Guru deals in Waheguru's Naam, which is the supreme dealing of all. 6.

-------- Kaar kmaayi, jo mayray Prubh bhaayi. Haumein, trishna, Shabad(i) boojhaayi. Gurmut(i) sud hee untar(u) seetul(u), haumein maar(i) nivaari hey. 7. Sach luggaiy, tin subh(u) kichh(u) bhaavaiy. Sachaiy Shabad(i), Sach(i) soohaavaiy. Aithaiy, Saachay, say Dur(i) Saachay, Nudri, nudr(i) suvaari hey. 8. Bin(u) Saachay jo doojaiy laaya. Maya moh dookh subaaya. Bin(u) Gur dookh(u), sookh(u) jaapaiy naahi, Maya moh dookh(u) bhaari hey. 9. Saacha Shabad(u) jinha mun(i) bhaaya. Poorub(i) likhiya, tinhi kmaaya. Sachay sayveh(i), Sach(u) dhiyaaveh(i), Sach(i) ruttay veechaari hey. 10. Gur kee sayva meethi laagi. Undin(u)

sookh sehj smaadhi. Hur(i), Hur(i) kertiyaan mun(u) nirmul(u) hoa, Gur kee sayv piyaari hey. 11. ------

Word Meaning: Kaar Kmaayi = perform deeds. Trishna = (fire of) desires. Boojhaayi = put out. Seetul(u) = calm; peaceful. 7. Soohaayaiy = are respected. Aithaiy = here (in this world). Saachay = truthful; pure, holy. Nudri = the kind (Waheguru). Suvaari = adorned (with noble qualities); made successful. 8. Subaaya = all; everywhere. Jaapaiy = realize; feel. Bhaari = huge. 9. Tinhi = those. 10.
Smaadhi = in deep meditation. Kertiyaan doing (reciting). Nirmul(u) = pure. 11.

MEANING: Only the performance of those deeds is worthwhile which are liked (approved) by my Waheguru - that too only when one kills away his haumein (selfishness and ego) with Guru's Shabad. With Guru's Advice in his mind all the time, such a devotee enjoys the calmness (bliss) of mind. 7. Those who are attached to Waheguru (recite His Naam with love) accept everything that happens to them. With Waheguru's Naam, and with Guru's eternal Shabad, they get respect everywhere. Those who are pure in this world are also pious in Waheguru's Court, as they are adorned (approved) with His kind sight. 8.
Those who are attached to Maya stay devoid of Waheguru's Naam and suffer badly for their love for Maya. Without the Guru's guidance, they suffer in life and find no comfort, as Maya inflicts immense suffering. 9. Those who like the Guru's eternal Shabad do so because of their prewritten fortune. They serve Waheguru, recite His Naam, and, imbued in His love, they ponder on Him (with Guru's Shabad). 10.
Those who find it sweet to serve the Guru, stay in the comforting (blissful) meditation of Waheguru's Naam all the time. One's mind is purified by reciting Waheguru's Naam, and they love to serve the Guru. 11.

-------- Say jun sookhiyay, Satgur Sachay laayay. Aapay bhaanay Aap(i) milaayay. Satgur raakhay, say jun oobray, hoar Maya moh khooaari hey. 12.

(PAGE 1051): Gurmukh(i) Saacha, Shabad(i) puchhaata. Na Tis(u) kootumb(u), na Tis(u) maata. Aiko, Aik(u) ruvviya subh untar(i), subhnaa jeeyaan ka adhaari hey. 13. Haumein, mayra dooja bhaaya. Kichh(u) na chullaiy, Dhoor(i) Khusm(i) likh(i) paaya. Gur Saachay tay Saach(u) kmaaveh(i) Saachaiy dookh nivaari hey. 14. Ja Tu dayh(i), sudaa sookh(u) paayay. Saachaiy Shabday, Saach(u) kmaayay. Undar(u) Saacha, mun(u), tun(u) Saacha, bhugut(i) bhuray bhundaari hey. 15. Aapay vaykhaiy, Huqam(i) chulaayay. Aapna Bhaana, Aap(i) kuraayay. Nanak, Naam(i) ruttay baiyraagi, mun(u, tun(u), rusna Naam(i) suvaari hey. 16.7.

Word Meaning: Say = those. Raakhay = protected. Oobray = salvaged. Khooaari = humiliation; disgrace. 12. Puchhata = recognized; made connection. Kootumb(u) = family. Ruvviya = present. Adhaari = support; basis. 13.
Na Chullaiy = no effort works (against). Dhoor(i) Khusm(i) = rom the source (Lord). 14.
Dayh(i) = grant. Bhundaari = treasures. 15.
Chulaayay = runs (the world). Bhaana = Will. Baiyraagi = detached. Suvaari = adorned.16.

MEANING: Those devotees who are attached to Waheguru's Naam by Satguru are blissful. Waheguru connects devotees to Him by His own Will. Those devotees, who are protected by Satguru, are salvaged; the others who are attached to Maya suffer humiliation. 12
With Guru's Shabad in mind, His Sikh recognizes (gets connected with) Waheguru only, which has no mother and no family, and which is present in everybody, and is the basis of all living beings. 13. With his attachment to Maya, the man suffers from haumein and possessiveness. But the man is also, to a great degree, helpless because he cannot do anything against what has been preordained in his fate from the very beginning by Waheguru.

With the guidance of the Guru, a devotee performs noble deeds and gets rid of all his discomforts with Waheguru's Naam. 14.
The devotee, whom Waheguru gives (implants in the heart) His Naam, enjoys blissfulness, and deals in Waheguru's Naam with Guru's Shabad. Waheguru's treasures of His worship are always full, so with Waheguru's Naam at heart, the body and the mind of the devotee are purified with His worship at any time. 15. Waheguru runs the world with His Huqam and looks after it. He makes the world obey His Will. Those devotees, who are imbued in Waheguru's Naam, are fully detached from the world, and with Waheguru's Naam on their tongue, their mind and body are adorned with noble qualities, oh Nanak. 16.7.

ਮਾਰੂ ਮਹਲਾ 3॥ ਆਪੇ ਆਪੁ ਉਪਾਇ ਉਪੰਨਾ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੁ ਪਰਛੰਨਾ॥ ਸਭਨਾ ਸਾਰ ਕਰੇ ਜਗਜੀਵਨੁ ਜਿਨਿ ਅਪਣਾ ਆਪੁ ਪਛਾਤਾ ਹੇ॥ 1॥ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਉਪਾਏ॥ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਆਪੇ ਲਾਏ॥ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਮੇਲੇ ਜਿਨਿ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਹੇ॥ 2॥ ਆਵਾਗਉਣੁ ਹੈ ਸੰਸਾਰਾ॥ ਮਾਇਆ ਮੋਹੁ ਬਹੁ ਚਿਤੈ ਬਿਕਾਰਾ॥ ਥਿਰੁ ਸਾਚਾ ਸਾਲਾਹੀ ਸਦ ਹੀ ਜਿਨਿ ਗੁਰ ਕਾ ਸਬਦੁ ਪਛਾਤਾ ਹੇ॥ 3॥ ਇਕਿ ਮੂਲਿ ਲਗੇ ਓਨੀ ਸੁਖੁ ਪਾਇਆ॥ ਡਾਲੀ ਲਾਗੇ ਤਿਨੀ ਜਨਮੁ ਗਵਾਇਆ॥ ਅੰਮ੍ਰਿਤ ਫਲ ਤਿਨ ਜਨ ਕਉ ਲਾਗੇ ਜੋ ਬੋਲਹਿ ਅੰਮ੍ਰਿਤ ਬਾਤਾ ਹੇ॥ 4॥ ਹਮ ਗੁਣ ਨਾਹੀ ਕਿਆ ਬੋਲਹ ਬੋਲ॥ ਤੂ ਸਭਨਾ ਦੇਖਹਿ ਤੋਲਹਿ ਤੋਲ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹਿ ਰਹਣਾ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਹੇ॥ 5॥ ਜਾ ਤੁਧੁ ਭਾਣਾ ਤਾ ਸਚੀ ਕਾਰੈ ਲਾਏ॥ ਅਵਗਣ ਛੋਡਿ ਗੁਣ ਮਾਹਿ ਸਮਾਏ॥ ਗੁਣ ਮਹਿ ਏਕੋ ਨਿਰਮਲੁ ਸਾਚਾ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ਹੇ॥ 6॥
ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਈ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਸਬਦੇ ਖੋਈ॥ ਏਕਸੁ ਮਹਿ ਪ੍ਰਭੁ ਏਕੁ ਸਮਾਣਾ ਅਪਣੈ ਰੰਗਿ ਸਦ ਰਾਤਾ ਹੇ॥ 7॥ ਕਾਇਆ ਕਮਲੁ ਹੈ ਕੁਮਲਾਣਾ॥ ਮਨਮੁਖੁ ਸਬਦੁ ਨ ਬੁਝੈ ਇਆਣਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਕਾਇਆ ਖੋਜੇ ਪਾਏ ਜਗ ਜੀਚਨੁ ਦਾਤਾ ਹੇ॥ 8॥ ਕੋਟ ਗਹੀ ਕੇ ਪਾਪ ਨਿਵਾਰੇ॥ ਸਦਾ ਹਰਿ ਜੀਉ ਰਾਖੈ ਉਰਧਾਰੇ॥ ਜੋ ਇਛੇ ਸੋਈ ਫਲੁ ਪਾਏ ਜਿਉ ਰੰਗੁ ਮਜੀਠੈ ਰਾਤਾ ਹੇ॥ 9॥ ਮਨਮੁਖ ਗਿਆਨੁ ਕਥੇ ਨ ਹੋਈ॥ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਠਉਰ ਨ ਕੋਈ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਸਦਾ ਸਾਲਾਹੇ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ ਹੇ॥ 10॥ ਮਨਮੁਖੁ ਕਾਰ ਕਰੇ ਸਭਿ ਦੁਖ ਸਬਾਏ॥ ਅੰਤਰਿ ਸਬਦੁ ਨਾਹੀ ਕਿਉ ਦਰਿ ਜਾਏ॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਵਸੈ ਮਨਿ ਸਾਚਾ ਸਦ ਸੇਵੇ ਸੁਖ ਦਾਤਾ ਹੇ॥ 11॥
(ਅੰਗ 1052)॥ ਜਹ ਦੇਖਾ ਤੂ ਸਭਨੀ ਥਾਈ॥ ਪੂਰੈ ਗੁਰਿ ਸਭ ਸੋਝੀ ਪਾਈ॥ ਨਾਮੋ ਨਾਮੁ ਧਿਆਈਐ ਸਦਾ ਸਦ ਇਹੁ ਮਨੁ ਨਾਮੇ ਰਾਤਾ ਹੇ॥ 12॥ ਨਾਮੇ ਰਾਤਾ ਪਵਿਤੁ ਸਰੀਰਾ॥ ਬਿਨੁ ਨਾਵੈ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਨੀਰਾ॥ ਆਵਹਿ ਜਾਵਹਿ ਨਾਮੁ ਨਹੀ ਬੂਝਹਿ ਇਕਨਾ ਗੁਰਮੁਖਿ ਸਬਦੁ ਪਛਾਤਾ ਹੇ॥ 13॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਵਿਣੁ ਨਾਵੈ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ॥ ਨਾਮੇ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਸਹਜਿ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਹੇ॥ 14॥ ਕਾਇਆ ਨਗਰੁ ਢਹੈ ਢਹਿ ਢੇਰੀ॥ ਬਿਨੁ ਸਬਦੈ ਚੂਕੈ ਨਹੀ ਫੇਰੀ॥ ਸਾਚੁ ਸਲਾਹੇ ਸਾਚਿ ਸਮਾਵੈ ਜਿਨਿ ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਹੇ॥ 15॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਪਾਏ॥ ਸਾਚਾ ਸਬਦੁ ਵਸੈ ਮਨਿ ਆਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਨਿਰੰਕਾਰੀ ਦਰਿ ਸਾਚੈ ਸਾਚੁ ਪਛਾਤਾ ਹੇ॥ 16॥8॥

Maru Mehla 3: Aapay Aap(u) oopaayay oopunna. Subh meh(i) vertaiy Aik perchhunna. Subhna saar kuray jugjeevun(u), jinh(i) Apna Aap(u) puchhaata hey. 1. Jinh(i) Brahma, Bishan(u), Mahesh(u) oopaayay. Sir(i), sir(i) dhundhaiy Aapay laayay. Jis(u) bhaavaiy, tis(u) Aapay maylay, jinh(i) Gurmukh(i) Aiko jaata hey. 2. Aavagaun(u) haiy sunsaara. Maya moh(u), buhou chitaiy bikaara. Thir(u) Saacha, salaahee sud hee, jin(i) Gur ka Shabad (u) puchhaata hey. 3. Ikk(i) mool(i) luggay, ohni sookh(u) paaya. Daali laagay, tinhi junum(u) guvaaya. Amrit ful tinh jun kuou laagay, jo boleh(i) Amrit baata hey. 4. Hum goon naahi, kiyya boleh boal. Tu subna daykheh(i) toleh(i) toal. Jiyoun bhaavaiy, tiyoun raakheh(i) rehna, Gurmukh(i) Aiko jaata hey. 5. Ja Toodh bhaana, ta Sachi kaaraiy laayay. Uvgun chhoad(i) goon maah(i) smaayay. Goon meh(i) Aiko Nirmul(u) Saacha, Gur kaiy Shabad(i) puchhaata hey. 6. --------

Word Meaning: Oopunna = came into being. Perchhunna = hidden. Saar Kuray = looks after. Puchhaata = recognized (full worth). 1. Sir(i) Sir(i) = respectively. Dhundhaiy = tasks rooted in Maya. Maylay = connects. 2 AavaGaun(u) = birth-death cycle. Chitaiy = thinks of; dream about. Bikaara = lustful acts. 3. Thir(u) = eternal. Mool(i) = root; origin (Waheguru). Daali = branches; Maya. Amrit Baata = Guru's life-sustaining Words. 4. Toleh(i) Toal = evaluates and delivers full justice. 5. Bhaana = like. Kaariy Laayay = put to work. Uvgun = ignoble qualities. Smaayay = absorb; embrace. 6.

MENING: Waheguru became visible (in His nature) when He illuminated Himself. He operates hidden in everybody. Waheguru, which alone knows His worth, looks after everybody. 1. Waheguru, which created Brahma, Vishnu, and Shiva, puts everyone into the business of Maya. Waheguru connects those with Him whom He likes, and who recognize only Him (make a connection with Him), with the Guru's guidance. 2.

People dream about many immoral acts, as a result of which they keep taking births and dying. But those who recognize the worth of the eternal Waheguru with the Guru's Shabad, always sing His praise. 3.

Some people are attached to Waheguru (recite His Naam with love) and enjoy bliss, while those who are attached to Maya waste away their precious human life. But only those are rewarded with Waheguru's Naam-Amrit who recite Guru's Amrit-like sweet Shabad. 4.

What can I, who has no quality, say about Waheguru? But the kind Waheguru looks after everybody, evaluates their deeds carefully, and delivers full justice. We have to live by His decision, but the Sikh of the Guru has full faith in Waheguru's judgment. 5.

Waheguru causes the devotees of His choice to perform noble deeds when they kick out their bad qualities and embrace noble ones. With Guru's Shabad and noble qualities, such devotees become connected to the pious Waheguru. 6.

-------- Jeh daykhaan, teh Aiko Soyee. Dooji doormut(i) Shabaday khoyee. Aikus(u) meh(i) Prubh(u) Aik smaana, Apnaiy rung(i) sud raata hey. 7. Kaaya kumul haiy koomlaana. Munmukh(u) Shabad(u) na boojhaiy iyaana. Gur persadi kaaya khojay, paayay Jugjeevun(u) Daata hey. 8. Kote guhhi kay paap nivaaray. Sudaa, Hur(i) jeeou raakhaiy oordhaaray. Jo ichhaiy, soyee ful(u) paayay, jiyoun rung(u) mujeetthaiy raata hey. 9. Munmukh Giyan kuthay, na hoyee. Phir(i), phir(i) aavaiy, tthaur na koyee. Gurmukh(i) Giyan(u) sudaa salaahay, joog(i), joog(i) Aiko jaata hey. 10. Munmukh(u) kaar kuray, subh(i) dookh subaayay. Untar(i) Shabad(u) Naahi, kiyoun Dur(i) jaayay. Gurmukh(i) Shabad(u) vussaiy mun(i) Saacha, sud sayvay, Sookh-Daata hey. 11.

Word Meaning: Jeh = where. Doomut(i) = evil thinking. Aikus(u) = in the "One" (His creation). Rung(i) = in love. Raata = imbued; lost; happy. 7. Koomlaana = wilt; wither; feel dejected. Iyaana = ignorant. Khojay = searches. Jugjeevun(u) Daata = Waheguru. 8. Kote = fort-like human body. Guhhi = trapped in. Nivaaray = removes. Oordhaaray = acquire in mind. Ichhaiy = desires. Ful = reward. Jiyoun = like. Mujeetthaiy = the madder-colour which never fades away. 9.

Na Hoyee = does not (acquire). Tthaur = shelter. Joog(i) Joog(i) = in every eon. 10.

Kaar Kuray = performs deeds. Subaayay = all. Dur(i) = (at Lord's) Door. 11.

MEANING: I see only Waheguru wherever I look. I have gotten rid of my evil thinking with Guru's Shabad. It seems that Waheguru is fully mixed into (uniformly present in) His creation. He seems fully happy with Himself (carefree). 7.

The lotus-like human body has to wither (die) eventually, but the ignorant follower of his mind does not realize it, and does not understand the worth of the Guru's Shabad. But with His Shabad, a Guru's Sikh searches Waheguru in his body, and realizes the Lord, and the soul

of the world, Waheguru, in there. 8. A devotee, who has enshrined Waheguru's Naam in his heart, is freed from the grasp of many sins committed by his body. Like the never-fading fast colour of madder, the devotee who is imbued with the never-decreasing love for Waheguru is rewarded with the fulfilment of all his wishes. 9.
A money-worshipper may discuss the virtues of Waheguru, but is unable to acquire Him in his mind. He takes birth again and again, but finds no shelter (in Waheguru's Court). But, a Sikh of the Guru sings praise of Waheguru's Divine Knowledge all the time, and believes that Waheguru is the Lord in each eon. 10.
The follower of his mind performs deeds which all become a source of trouble for him. How can he reach Waheguru's Court when he does not have Guru's Shabad at heart? A Guru's Sikh has Guru's Shabad, and Waheguru's Naam embedded in his heart, and he always serves (obeys the Will of) Waheguru, which is the source of all comforts. 11.

(Page 1052): -------- Jeh daykhaan, Tu subhnee thaayeen. Pooraiy Gur(i) subh sojhi paayee. Naamo, Naam(u) dhiyaayiyaiy sudaa sud, eh(u) mun(u) Naamay raata hey. 12. Naamay raata, puvitt(u) sreera. Bin(u) Naavaiy, doob(i) mooyay, bin(u) neera. Aaveh(i) jaaveh(i), Naam(u) nuhhi boojheh(i), ikkna Gurmukh(i) Shabad(u) puchhaata hey. 13. Pooraiy Satgur(i) boojh boojhaayi. Vin(u) Naavaiy mookut(i) kinaiy na paayi. Naamay, Naam(i) milaiy vudiyaayi, sehj(i) ruhhaiy rung(i) raata hey. 14. Kaaya nugur(u) dhuhhaiy dheh(i) dhayri. Bin(u) Shabadaiy chookaiy nuhhi phayri. Saach(u) salaahay, Saach(i) smaavaiy, jinh(i) Gurmukh(i) Aiko jaata hey. 15. Jis nu nudr(i) kuray so paayay. Saacha Shabad(u) vussaiy mun(i) aayay. Nanak, Naam(i) ruttay Nirunkaari, Dur(i) Saachaiy, Saach(u) puchhaata hey. 16.8.
Word Meaning: Sojhi = understanding. 12. Puvitt(u) = pure; holy. Neera = water. Ikkna = some. 13. Boojh Boojhaayi = gave the understanding. Vudiyaayi = praise; greatness. Sehj(i) = in blissful state; without any special effort. 14. Nugur = city (human body). Dhuhhaiy = collapses. Dhayri = pile. Phayri = return to the world; rebirth. 15.
Nudr(i) = kind sight. Nirunkaari = devotee of the formless Waheguru. 16.
MEANING: The perfect Guru has given me the understanding (wisdom) because of which I find You present everywhere, wherever I look, oh Waheguru. By reciting Waheguru's Naam all the time, my mind is imbued with His Naam now. 12. The body (and mind) of the devotee, who is imbued with Waheguru's Naam, becomes pure and pious. Without Waheguru's Naam, the man gets drowned in the world-sea, which has (fire of desires) rather than water. Some make a connection with Waheguru with Guru's Shabad, while those who do not realize (make a connection) with Waheguru's Naam keep taking births and dying. 13. The Perfect Guru imparts the understanding (wisdom) that no one can find salvation without Waheguru's Naam. One earns respect only with Waheguru's Naam, and, imbued with love for Waheguru's Naam, he remains in a high spiritual state. 14.
The body-city of the man eventually collapses to become a pile of dirt, and without Guru's Shabad, his birth-death cycle does not end. But those who realize Waheguru in Guru's shelter, sing Waheguru's praise, and merge into Him. 15.
But only that individual acquires Waheguru's Naam on whom He casts His kind sight when Guru's eternal Shabad gets enshrined in his mind. Those who get imbued in Waheguru's Naam become like Him, and are recognized (honoured) in Waheguru's Court as such (like Waheguru), oh Nanak. 16.8.

ਮਾਰੂ ਮਹਲਾ 3॥ ਆਪੇ ਕਰਤਾ ਸਭੁ ਜਿਸੁ ਕਰਣਾ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰੀ ਸਰਣਾ॥ ਆਪੇ ਗੁਪਤੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ ਹੇ॥ 1॥ ਹਰਿ ਕੇ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰਾ॥ ਆਪੇ ਬਖਸੇ ਸਬਦਿ

ਵੀਚਾਰਾ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਸਹਿ ਸਚੇ ਸਿਉ ਮਨੁ ਰਾਤਾ ਹੇ॥ 2॥ ਆਪੇ ਹੀਰਾ ਰਤਨੁ ਅਮੋਲੋ॥ ਆਪੇ ਨਦਰੀ ਤੋਲੇ ਤੋਲੋ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਸਰਣਿ ਤੁਮਾਰੀ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਪਛਾਤਾ ਹੇ॥ 3॥ ਜਿਸ ਨੋ ਨਦਰਿ ਹੋਵੈ ਧੁਰਿ ਤੇਰੀ॥ ਮਰੈ ਨ ਜੰਮੈ ਚੂਕੈ ਫੇਰੀ॥ ਸਾਚੇ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ ਹੇ॥ 4॥ ਮਾਇਆ ਮੋਹਿ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਦੇਵ ਸਬਾਇਆ॥ ਜੋ ਤੁਧੁ ਭਾਣੇ ਸੇ ਨਾਮਿ ਲਾਗੇ ਗਿਆਨ ਮਤੀ ਪਛਾਤਾ ਹੇ॥ 5॥ ਪਾਪ ਪੁੰਨ ਵਰਤੈ ਸੰਸਾਰਾ॥ ਹਰਖੁ ਸੋਗੁ ਸਭੁ ਦੁਖੁ ਹੈ ਭਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸੁਖੁ ਪਾਏ ਤਿਨਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਛਾਤਾ ਹੇ॥ 6॥

ਕਿਰਤੁ ਨ ਕੋਈ ਮੇਟਣਹਾਰਾ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਮੋਖ ਦੁਆਰਾ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਸੋ ਫਲੁ ਪਾਇਆ ਜਿਨਿ ਆਪੁ ਮਾਰਿ ਪਛਾਤਾ ਹੇ॥ 7॥ ਮਾਇਆ ਮੋਹਿ ਹਰਿ ਸਿਉ ਚਿਤੁ ਨ ਲਾਗੈ॥ ਦੂਜੈ ਭਾਇ ਘਣਾ ਦੁਖੁ ਆਗੈ॥ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲੇ ਭੇਖਧਾਰੀ ਅੰਤ ਕਾਲਿ ਪਛੁਤਾਤਾ ਹੇ॥ 8॥ ਹਰਿ ਕੈ ਭਾਣੈ ਹਰਿ ਗੁਣ ਗਾਏ॥ ਸਭਿ ਕਿਲਵਿਖ ਕਾਟੇ ਦੂਖ ਸਬਾਏ॥ ਹਰਿ ਨਿਰਮਲੁ ਨਿਰਮਲ ਹੈ ਬਾਣੀ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਾਤਾ ਹੇ॥ 9॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋ ਗੁਣ ਨਿਧਿ ਪਾਏ॥ ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਏ॥ ਗੁਣ ਅਵਗਣ ਕਾ ਏਕੋ ਦਾਤਾ ਗੁਰਮੁਖਿ ਵਿਰਲੀ ਜਾਤਾ ਹੇ॥ 10॥ ਮੇਰਾ ਪ੍ਰਭੁ ਨਿਰਮਲੁ ਅਤਿ ਅਪਾਰਾ॥ ਆਪੇ ਮੇਲੈ ਗੁਰ ਸਬਦਿ ਵੀਚਾਰਾ॥ (ਅੰਗ 1053)॥ ਆਪੇ ਬਖਸੇ ਸਚੁ ਦ੍ਰਿੜਾਏ ਮਨੁ ਤਨੁ ਸਾਚੈ ਰਾਤਾ ਹੇ॥ 11॥

ਮਨੁ ਤਨੁ ਮੈਲਾ ਵਿਚਿ ਜੋਤਿ ਅਪਾਰਾ॥ ਗੁਰਮਤਿ ਬੂਝੈ ਕਰਿ ਵੀਚਾਰਾ॥ ਹਉਮੈ ਮਾਰਿ ਸਦਾ ਮਨੁ ਨਿਰਮਲੁ ਰਸਨਾ ਸੇਵਿ ਸੁਖਦਾਤਾ ਹੇ॥ 12॥ ਗੜ ਕਾਇਆ ਅੰਦਰਿ ਬਹੁ ਹਟ ਬਾਜਾਰਾ॥ ਤਿਸੁ ਵਿਚਿ ਨਾਮੁ ਹੈ ਅਤਿ ਅਪਾਰਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਦਰਿ ਸੋਹੈ ਹਉਮੈ ਮਾਰਿ ਪਛਾਤਾ ਹੇ॥ 13॥ ਰਤਨੁ ਅਮੋਲਕੁ ਅਗਮ ਅਪਾਰਾ॥ ਕੀਮਤਿ ਕਵਣੁ ਕਰੇ ਵੇਚਾਰਾ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਤੋਲਿ ਤੁਲਾਏ ਅੰਤਰਿ ਸਬਦਿ ਪਛਾਤਾ ਹੇ॥ 14॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬਹੁਤੁ ਬਿਸਥਾਰਾ॥ ਮਾਇਆ ਮੋਹਿ ਪਸਰਿਆ ਪਾਸਾਰਾ॥ ਮੂਰਖ ਪੜਹਿ ਸਬਦੁ ਨ ਬੂਝਹਿ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਤਾ ਹੇ॥ 15॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ॥ ਸਚੀ ਬਾਣੀ ਸਚੁ ਦ੍ਰਿੜਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ॥ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ ਹੇ॥ 16॥9॥

Maru Mehla 3: Aapay Kerta, subh(u) Jis(u) kerna. Jea junt subh(i) Tayri sherna. Aapay goopt(u) vertaiy subh untar(i), Gur kaiy Shabad(i) puchhaata hey. 1. Hur(i) kay bhugut(i) bhuray bhundaara. Aapay bukhshay Shabad(i) veechaara. Jo Toodh(u) bhaavaiy, soyee kurseh(i), Sachay siyoun mun(u) raata hey. 2. Aapay Heera, ruttan(u) amolo. Aapay nudree tolay, tolo. Jea junt subh(i) shern(i) Toomhaari, kur(i) kirpa Aap(i) puchhaata hey. 3. Jis nu nudr(i) hovaiy dhoor(i) Tayri. Muraiy na jummaiy, chookaiy phayri. Saachay Goon gaavaiy din(u) raati, joog(i), joog(i) Aiko jaata hey. 4. Maya moh(i) subh(u) jugut(u) oopaaya. Brahma, Bishan(u), dayv subaaya. Jo Toodh(u) bhaanay, say Naam(i) laagay, Giyan mutee puchhaata hey. 5. Paap poonn vertaiy sunsaara. Herkh(u), soag(u), subh(u) dookh(u) haiy bhaara. Gurmukh(i) hovaiy, so sookh(u) paayay, tinh(i) Gurmukh(i) Naam puchhaata hey. 6.

Word Meaning: Kerna = has to do. Sherna = shelter; dependent upon. Goopt(u) = hidden. Vertaiy = operates. Puchhaata = recognize; make connection. 1. Bhugut(i) = of worship. Veechaara = pondering on. Kurseh(i) = does. 2. Amolo = invaluable. Nudree = who casts kind sight. Tolay Tolo = examines. 3. Dhoor(i) = from the source (beginning). Chookaiy = ends. Phayri = return to the world (rebirths). Joog(i) = in each eon. 4. Oopaaya = created. Dayv = gods. Subaaya = all. Giyan Mutee = the wisdom needed for spiritual knowledge. 5. Poonn(u) = noble deeds (favouring others). Herkh = happiness. Soag(u) = sadness; grief. Bhaara = huge. 6.

MEANING: Waheguru does everything Himself that He has to do. All the living beings are dependent upon Him. He operates hidden in everybody, but is recognized (can be connected) with Guru's Shabad. 1.

Waheguru's treasures are full of His worship, but He grants the ability to ponder on Guru's Shabad only to those whom He likes (to have access to His treasures). When a devotee's mind is imbued with His love, he realizes that Waheguru does only that which He likes. 2.

Waheguru is priceless, like some diamonds and jewels. He evaluates the deeds of everybody with His kind sight. All the living beings are dependent upon Him; He recognizes (evaluates) their needs with His kind sight. 3. The birth-death cycle of the individual on whom Waheguru has kind sight from the very beginning is terminated, and he does not take birth or die again. Such a fortunate individual sings Waheguru's praise day and night and realizes that Waheguru alone is the Supreme Being in every era. 4.
Waheguru has created an attachment for Maya among all living beings in the world. Even Brahma, Vishnu, and other popular gods were strongly influenced by Maya. But those whom You like get attached to You and connected with You through the Guru's Advice, oh Waheguru. 5. The world performs sinful or noble deeds (without making any connection with Waheguru), as a result, they experience happiness or huge suffering in grief. But a Sikh of the Guru connects with Waheguru's Naam and enjoys bliss. 6.

----------Kirt(u) na koyee maytunhaara. Gur kaiy Shabaday moakh dooaara. Poorub(i) likhiya so ful(u) paaya, jinh(i) aap(u) maar(i) puchhaata hey. 7. Maya moh(i) Hur(i) siyoun chit(u) na laagaiy. Doojaiy bhaayay, ghunaa dookh(u) aagaiy. Munmukh bherm(i) bhoollay bhaykhdhaari, untkaal(i) puchhutaata hey. 8. Hur(i) kaiy bhaanaiy, Hur(i) goon gaayay. Subh(i) kilvikh(u) kaatay, dookh subaayay. Hur(i) nirmul(u), nirmul haiy Bani, Hur(i) sayti mun(u) raata hey. 9. Jis nu nudr(i) kuray so Goon-Nidh paayay. Haumein, mayra tthaak(i) ruhaayay. Goon, uvgun ka Aiko Daata, Gurmukh(i) virleen jaata hey. 10. Mayra Prubh(u) nirmul(u), ut(i) apaara. Aapay maylaiy, Gur Shaabd(i) veechaara.
(PAGE 1053): Aapay bukhshay Sach(u) drirraayay, mun(u), tun(u) Saachaiy raata hey. 11. ---------
Word Meaning: Kirt(u) = the result of deeds done. Maytunhaara = destroyer. Moakh Dooaara = door of emancipation. Poorub(i) Likhiya = prewritten. Aap(u) = selfishness and ego. 7. Moh(i) = in attachment with. Chit(u) = mind. Ghunaa = immense. Aagaiy = in front of; next world. Bherm(i) Bhoollay = misled in illusions. Bhaykhdhaari = in religious garbs. Untkaal(i) = at the time of death. Puchhutaata = repents. 8.
Bhaanaiy = with Will. Kilvikh = sins. Sayti = with. Raata = imbued. 9.
Goon-Nidh = treasure of noble qualities (Waheguru). Tthaak Ruhaayay = keeps under control. Uvgun = bad qualities. Virleen = some rare. 10. Nirmul(u) = pure; holy. Ut(i) = extremely. Bukhshay = forgives; endows. Drirraayay = reinforces. 11.
MEANING: Nobody can undo the results of the deeds he had performed previously. But one can reach the door of emancipation through the Guru's Shabad, as a preordained result of his noble deeds, and he connects with Waheguru by killing his selfishness and ego. 7.
One cannot feel attachment with Waheguru while he is deeply attached to Maya. Huge suffering lies ahead in the next world for the individual who is engrossed in Maya at present. The follower of his mind is misled by his false belief that he can please Waheguru by wearing religious garbs, but he has to repent at the time of his death. 8.
With Waheguru's Will, a devotee sings Waheguru's praise when all his sins and all his suffering are eradicated. He realizes that Waheguru is perfectly pure (pious), and so is Guru's Bani, and his mind gets imbued with his love for Waheguru. 9.
The individual on whom Waheguru casts His kind gaze controls his selfishness, ego, and possessiveness and connects with Him. But some rare devotee realizes in the shelter of the Guru, that Waheguru is the Lord of both - the noble and the ignoble qualities (It is Waheguru's choice as to who gets which qualities). 10. My limitless Waheguru is extremely pure, and connects the devotees with Him with His own Will when they ponder (act) on the

Guru's Shabad. He kindly grants (implants) His Naam in the devotee's heart, and reinforces it in him as a result, the body and the mind of the devotee get imbued in His love. 11.

--------- Mun(u) tun(u) maiyla, vich(i) Jot(i) Apaara. Gurmut(i) boojhaiy, kur(i) veechaara. Haumein maar(i) sudaa mun(u) nirmul(u), rusna sayv(i) Sookh-Daata hey. 12. Gurrh kaaya undar(i) buhou hutt bazara. Tis(u) vich(i) Naam(u) haiy, ut(i) Apaara. Gur kaiy Shabad(i) sudaa Dur(i) sohaiy, haumein maar(i) puchhaata hey. 13. Ruttan(u) amoluk(u) Agumm Apaara. Keemut(i) kuvun(u) kuray vaychaara. Gur kaiy Shabadaiy toal(i) toolaayay, untar(i) Shabad(i) puchhaata hey. 14. Simrit(i) Shastar buhout(u) bisthaara. Maya moh(u) pusriya pasaara. Moorukh purreh(i), Shabad(u) na boojheh(i), Gurmukh(i) virlaiy jaata haiy. 15. Aapay Kerta kuray kuraayay. Sachi Bani Sach(u) drirraayay. Nanak, Naam(u) milaiy vudiyaayi, joog(i), joog(i) Aiko jaata hey. 16.9.

Word Meaning: Maiyla = impure; filthy. Jot(i) Apaara = Light (Soul) of Waheguru. Boojheh(i) = unserstands; unravels. Rusna = tongue. Sayv(i) = serve; recite Naam. 12. Gurrh = fort. Kaaya = body. Hutt = shops. Sohaiy = looks honourable (is honoured). 13. Amoluk = priceless. Vaychaara = poor in noble qualities. 14. Simrit(i) Shastar = the Hindu religious books. Bisthaara = expanse. Pusriya Pasaara = spread; expanse. 15. Kuray = does. Kuraayay = makes others do. Drirraayay = reinforces. Vudiyaayi = respect; praise. 16.

MEANING: An individual, who ponders on Guru's Advice, realizes that Waheguru's Jot(i) (Soul) is present even in the hearts of the people who have filthy bodies and minds. By reciting the Naam of the Waheguru, which is the source of all comforts, with his tongue, such a devotee kills his haumein and gets his mind purified forever. 12.

The fort-like human body has many shops and bazars (trading centres) to trade for the Naam of the limitless Waheguru. A devotee, who uses Guru's Shabad (acts on it) to trade his bad qualities (haumein) for Waheguru's Naam, gets rid of his haumein, and gets connected with Waheguru, and is honoured in His Court. 13.

The inaccessible, limitless Waheguru is like a priceless jewel. How can a poor (devoid of noble qualities) man know the worth (transcendence) of Waheguru? However, he can evaluate the worth of Waheguru's Naam through the Guru's Shabad when he connects with Waheguru. 14. The Hindu holy books, the Srimad Bhagavatam and the Shastras, discuss the effects of Maya extensively and explain that attachment to Maya is widespread (but offer no solution for connecting with Waheguru). The foolish man reads them, but does not understand the worth of Guru's Shabad; some rare devotee realizes the worth of Guru's Shabad in His shelter. 15.

But the Creator, Waheguru, controls everything, implants Guru's eternal Shabad in the minds of some, and reinforces it (while others remain attached to Maya). Waheguru is recognized as the Supreme Being in every eon, and one earns respect only with Waheguru's Naam, oh Nanak. 16.9.

ਮਾਰੂ ਮਹਲਾ 3॥ ਸੋ ਸਚੁ ਸੇਵਿਹੁ ਸਿਰਜਣਹਾਰਾ॥ ਸਬਦੇ ਦੂਖ ਨਿਵਾਰਣਹਾਰਾ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਆਪੇ ਅਗਮ ਅਥਾਹਾ ਹੇ॥ 1॥ ਆਪੇ ਸਚਾ ਸਚੁ ਵਰਤਾਏ॥ ਇਕਿ ਜਨ ਸਾਚੈ ਆਪੇ ਲਾਏ॥ ਸਾਚੌ ਸੇਵਹਿ ਸਾਚ ਕਮਾਵਹਿ ਨਾਮੇ ਸਚਿ ਸਮਾਹਾ ਹੇ॥ 2॥ ਧੁਰਿ ਭਗਤਾ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ॥ ਸਚੀ ਭਗਤੀ ਆਪੇ ਲਾਏ॥ ਸਾਚੀ ਬਾਣੀ ਸਦਾ ਗੁਣ ਗਾਵੈ ਇਸੁ ਜਨਮੈ ਕਾ ਲਾਹਾ ਹੇ॥ 3॥ ਗੁਰਮੁਖਿ ਵਣਜੁ ਕਰਹਿ ਪਰੁ ਆਪੁ ਪਛਾਣਹਿ॥ ਏਕਸ ਬਿਨੁ ਕੋ ਅਵਰੁ ਨ ਜਾਣਹਿ॥ ਸਚਾ ਸਾਹੁ ਸਚੇ ਵਣਜਾਰੇ ਪੂੰਜੀ ਨਾਮੁ ਵਿਸਾਹਾ ਹੇ॥ 4॥ ਆਪੇ ਸਾਜੇ ਸ੍ਰਿਸਟਿ ਉਪਾਏ॥ ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਬੁਝਾਏ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ ਕਾਟੇ ਜਮ ਕਾ ਫਾਹਾ ਹੇ॥ 5॥ ਭੰਨੈ ਘੜੇ ਸਵਾਰੇ ਸਾਜੇ॥ ਮਾਇਆ ਮੋਹਿ ਦੂਜੈ ਜੰਤ ਪਾਜੇ॥ ਮਨਮੁਖ ਫਿਰਹਿ ਸਦਾ ਅੰਧੁ ਕਮਾਵਹਿ ਜਮ ਕਾ ਜੇਵੜਾ ਗਲਿ ਫਾਹਾ ਹੇ॥ 6॥

ਆਪੇ ਬਖਸੇ ਗੁਰ ਸੇਵਾ ਲਾਏ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਏ ਸਾਚਾ ਇਸੁ ਜਗ ਮਹਿ ਨਾਮੋ ਲਾਹਾ ਹੇ॥ 7॥ ਆਪੇ ਸਚਾ ਸਚੀ ਨਾਈ॥ ਗੁਰਮੁਖਿ ਦੇਵੈ ਮੰਨਿ ਵਸਾਈ॥ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇ ਜਨ ਸੋਹਹਿ ਤਿਨ ਸਿਰਿ ਚੂਕਾ ਕਾਹਾ ਹੇ॥ 8॥ ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਮੰਨਿ ਵਸਾਈ॥ ਸਦਾ ਸਬਦਿ ਸਾਲਾਹੀ ਗੁਣ ਦਾਤਾ ਲੇਖਾ ਕੋਇ ਨ ਮੰਗੇ ਤਾਹਾ ਹੇ॥ 9॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ ਤਿਸ ਕੀ ਸੇਵਾ॥ ਅੰਤੁ ਨ ਪਾਵਹਿ ਅਲਖ ਅਭੇਵਾ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰਹਿ ਤੂ ਅਪਣੀ ਗੁਰਮੁਖਿ ਅਲਖ ਲਖਾਹਾ ਹੇ॥ 10॥

(ਅੰਗ 1054)॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਸੋਝੀ ਪਾਈ॥ ਏਕੋ ਨਾਮੁ ਮੰਨਿ ਵਸਾਈ॥ ਨਾਮੁ ਜਪੀ ਤੈ ਨਾਮੁ ਧਿਆਈ ਮਹਲੁ ਪਾਇ ਗੁਣ ਗਾਹਾ ਹੇ॥ 11॥

ਸੇਵਕ ਸੇਵਹਿ ਮੰਨਿ ਹੁਕਮੁ ਅਪਾਰਾ॥ ਮਨਮੁਖ ਹੁਕਮ ਨ ਜਾਣਹਿ ਸਾਰਾ॥ ਹੁਕਮੇ ਮੰਨੇ ਹੁਕਮੇ ਵਡਿਆਈ ਹੁਕਮੇ ਵੇਪਰਵਾਹਾ ਹੇ॥ 12॥ ਗੁਰ ਪਰਸਾਦੀ ਹੁਕਮੁ ਪਛਾਣੈ॥ ਧਾਵਤੁ ਰਾਖੈ ਇਕਤੁ ਘਰਿ ਆਣੈ॥ ਨਾਮੇ ਰਾਤਾ ਸਦਾ ਬੈਰਾਗੀ ਨਾਮੁ ਰਤਨੁ ਮਨਿ ਤਾਹਾ ਹੇ॥ 13॥ ਸਭ ਜਗ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ॥ ਸਬਦੁ ਸਲਾਹਹਿ ਸੇ ਜਨ ਨਿਰਮਲ ਨਿਜ ਘਰਿ ਵਾਸਾ ਤਾਹਾ ਹੇ॥ 14॥ ਸਦਾ ਭਗਤ ਤੇਰੀ ਸਰਨਾਈ॥ ਅਗਮ ਅਗੋਚਰ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਜਿਉ ਤੁਧੁ ਭਾਵਹਿ ਤਿਉ ਤੂ ਰਾਖਹਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਹਾ ਹੇ॥ 15॥ ਸਦਾ ਸਦਾ ਤੇਰੇ ਗੁਣ ਗਾਵਾ॥ ਸਚੇ ਸਾਹਿਬ ਤੇਰੈ ਮਨਿ ਭਾਵਾ॥ ਨਾਨਕੁ ਸਾਚੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚੁ ਦੇਵਹੁ ਸਚਿ ਸਮਾਹਾ ਹੇ॥ 16॥1॥10॥

Maru Mehla 3: So Sach(u) sayvihou Sirjunhaara. Shabaday dookh nivaarunhaara. Agumm(u) Agoachur(u), keemut(i) nuhhi paayi, Aapay agumm athaaha hey. 1. Aapay Sacha, Sach(u) vertaayay. Ikk(i) jun Saachaiy Aapay laayay. Saachau sayveh(i) Saach kmaaveh(i), Naamay Sach(i) smaaha hey. 2. Dhoor(i) bhugtaan maylay, Aap(i) milaayay. Sachi bhugtee, Aapay laayay. Saachi Bani sudaa goon gaavaiy, iss(u) junmaiy ka laaha hey. 3. Gurmukh(i) vunuj(u) kureh(i), per(u) aap(u) puchhaaneh(i). Aikus bin(u), ko uver(u) na jaaneh(i). Sacha Shah(u), sachay vunjaaray, poonji Naam(u) visaaha hey. 4. Aapay saajay, srisht(i) oopaayay. Virlay kuou Gur Shabad(u) boojhaayay. Satgur sayveh(i), say jun saachay, kaatay Jum ka phaaha hey. 5. Bhunnaiy, ghurraiy, suvaaray saajay. Maya moh(i) doojaiy junt paajay. Munmukh phireh(i), sudaa undh(u) kmaaveh(i), Jum ka jayvrra gul(i) phaaha hey. 6.

Word Meaning: Sayvihou = serve (obey His Huqam). Nivaarunhaara = eradicator. Agoachur(u) = incomprehensible. Athaaha = unfathomable. 1. Sach(u) = blissfulness. Vertaayay = is a source of blissfulness. Kmaaveh(i) = deal in. Smaaha = absorbed; attain the state of. 2. Dhoor(i) = with the prewritten fortune. Laaha = benefit; reward. 3. Vunuj(u) = business. Uver(u) = other. Vunjaaray = businessmen; traders. Poonji = wealth. Visaaha = bought. 4. Srisht(i) = world. Saachay = pure; pious. Phaaha = noose. 5. Bhunnaiy = destroys. Ghurraiy = creates. Suvaaray = adorns (with noble qualities). Saajay = creates. Paajay = puts into. Undh(u) = dark (immoral) deeds Jayvrra = chain; noose. 6.

MEANING: The Creator (Waheguru) is the only eternal being; so serve only Him, oh my friends. He eradicates all your troubles with Guru's Shabad. But nobody can tell the worth of the inaccessible, and the incomprehensible Waheguru; only the unfathomable God knows His worth. 1. Waheguru is always blissful and is the source of bliss. He connects some with Him, who serve the eternal Waheguru (recite His Naam) and attain the state of blissfulness with His Naam. 2.

He connects His devotees, who have it prewritten in their fortune with Him on His own, and makes them recite His eternal Naam. The real benefit (wealth) of human life is to sing Waheguru's praise with the Guru's eternal Shabad. 3.

Guru's Sikhs recognize (analyze) themselves (to determine their good and bad qualities) with His guidance and deal in Waheguru's Naam. They do not acknowledge anybody other than

Waheguru. The Lord is perfectly pure, and Guru's Sikhs become like the Lord by dealing in Waheguru's Naam, which is their true wealth. 4.
Waheguru Himself creates the world, and enlightens some rare devotees with Guru's Shabad that those who serve Satguru (sing Waheguru's praise with Guru's Shabad) become like Waheguru, and the noose of the Angel of death for them is severed. 5.
Waheguru destroys, creates, and beautifies the world. He puts some in the business rooted in the attractions of Maya. The money-lovers go around performing dark (immoral) deeds, and the Angel of death tightens His noose around their neck. 6.

---------- Aapay bukhshay, Gur sayva laayay. Gurmutee Naam(u) munn(i) vusaayay. Undin(u) Naam(u) dhiyaayay Saacha, iss(u) jug meh(i) Naamo laaha hey. 7. Aapay Sacha, Sachi Naayi, Gurmukh(i) dayvaiy munn(i) vusaayi . Jin mun(i) vussiya, say jun soheh(i), tin sir(i) chooka kaaha hey. 8. Agumm, Agoachur(u), keemut(i) nuhhi paayi. Gur persadi munn(i) vusaayi. Sudaa Shabad(i) salaaheen Goon-Daata, laykha koyay na mungay taaha hey. 9. Brahma, Bishan(u) , Roodar Tis(u) kee sayva, Unt(u) na paaveh(i), Alukh Abhayva. Jin kuou nudr(i) kureh(i) Tu Apni, Gurmukh(i) Alukh lukhaaha hey. 10.
(PAGE 1054): Pooraiy Satgur(i) sojhi paayi. Aiko Naam(u) munn(i) vusaayi. Naam(u) jupeen, taiy Naam(u) dhiyaayi, Mehl(u) paayay, goon gaaha hey. 11. -------
Word Meanings: Bukhshay = forgives; endows; with kindness. Vusaayay = enshrines. Laaha = benefit; wealth. 7. Naayi = greatness; praise. Soheh(i) = are adorned; honoured; approved. Kaaha (kerza) = loss; debt (negative account of bad deeds). 8. Goon-Daata = the source of virtues. Laykha = account of deeds. Mungay = demands. Taaha = his. 9. Roodar = Shiva. Alukh = invisible; incomprehensible. Abhayva = whose secrets cannot ne known. Lukhaaha = shows; reveals. 10.
Sojhi = understanding; enlightenment. Jupeen = recite. Gaaha = sing. 11.
MEANING: With His kindness, Waheguru makes some lucky people serve Him (recite His Naam with full faith) with the guidance of the Guru, and implants His Naam in their mind. They recite eternal Waheguru's Naam all the time. The recitation of Waheguru's Naam is the greatest wealth in the world. 7. Waheguru is eternal, and so is His praise (Naam), which He endows to His devotees in the shelter of (through) the Guru when the Naam is enshrined in their minds. The debt of all sins of the devotees with Waheguru's Naam enshrined in their minds is completely paid off, and they are approved in Waheguru's Court. 8. Nobody can know the worth (greatness) of the inaccessible, and incomprehensible Waheguru; only His Naam can be enshrined in the mind with Guru's grace. Nobody can ask the account of the deeds of the devotee who always sings praise of the source of all virtues, Waheguru, with the Guru's Shabad. 9.
Even the gods like Brahma, Vishnu, and Shiva serve the invisible Waheguru, whose secrets cannot be known, yet they do not know the end of His limits. However, the Guru reveals the incomprehensible Waheguru to the devotee whom Waheguru favours. 10.
The devotee, whose mind is enlightened by Satguru, embeds only Waheguru's Naam in his mind, and reaches the Residence of Waheguru (gets connected with Him) by reciting His Naam and singing His praise. 11.

---------- Sayvuk sayveh(i) munn(i) Huqam(u) Apaara. Munmukh Huqam na jaaneh(i) saara. Huqamay munnay, Huqamay vudiyaayi, Huqamay vaypervaaha hey. 12.
Gur Persadi Huqam(u) puchhaanaiy. Dhaavut(u) raakhaiy, ikutt(u) ghur(i) aanaiy. Naamay raata sudaa baiyraagi, Naam(u) ruttan(u) mun(i) taaha hey. 13.

Subh jug meh(i) vertaiy Aiko Soyee. Gur Persadi pergut(u) hoyee. Shabad(u) slaaheh(i) say jun nirmul, nij ghur(i) vaasa taaha hey. 14.
Sudaa bhugut Tayri shernaayi, Agumm Agoachur, keemut(i) nuhhi paayi. Jiyoun Toodh(u) bhaaveh(i), tiyoun Tu raakheh(i), Gurmukh(i) Naam(u) dhiyaaha hey. 15.
Sudaa, sudaa, Tayray goon gaavaan. Sachay Sahib Tayraiy mun(i) bhaavaan. Nanak(u) Saach(u) kuhhaiy baynunti, Sach(u) dayvhou Sach(i) smaaha hey. 16.1.10.
Word Meaning: Sayvuk = devotee. Saara = worth. Vaypervaaha = carefree. 12. Dhaavut = rushing (mind). Raakhaiy = control. Ikutt(u) Ghur(i) = in the same house (heart). Aanaiy = brings. Baiyraagi = detached from the world. Taaha = theirs. 13. Pergut(u) = appears. Nij = own. Vaasa = dwelling. 14. Dhiyaaha = recites. 15. Bhaavaan = be liked. Baynunti = request. Dayvhou = grant (Naam). 16.
MEANING: A devotee serves Him when he obeys the Huqam of the limitless Waheguru. But, the follower of his mind does not know the worth of Waheguru's Huqam, and does not realize that it is because of obeying Waheguru's Huqam that one is respected in society, earns praise, and becomes carefree like Waheguru. 12.
A devotee, who recognizes Waheguru's Huqam with the grace of the Guru, is able to control his ever-rushing mind so that it stays in itself; imbued in his love for the Naam, he is always detached from the world, and the jewel-like precious Naam is embedded in his mind. 13.
Waheguru alone operates hidden in the whole world, but appears in the devotee's mind with Guru's grace. A devotee, who sings Waheguru's praise with Guru's Shabad, gets his mind purified, which stays in its own home (quits taking flights). 14.
The devotees of the inaccessible and the incomprehensible Waheguru always stay in His shelter, yet do not know His full worth. They recite Waheguru's Naam in the shelter of the Guru, and are always content in the conditions in which He keeps them. 15.
I pray to Waheguru that He grants me His eternal Naam so that I always sing His praise, and that He likes me, and I always stay absorbed in His Naam, oh Nanak. 16.1.10.

ਮਾਰੂ ਮਹਲਾ 3॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ॥ ਅਨਦਿਨੁ ਸਾਚਿ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ ਸਦਾ ਸੁਖਦਾਤਾ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਸਬਦਿ ਸਚੈ ਓਮਾਹਾ ਹੇ॥ 1॥ ਨਦਰਿ ਕਰੇ ਤਾ ਗੁਰੂ ਮਿਲਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਦਾ ਸੁਖਦਾਤਾ ਸਬਦੇ ਮਨਿ ਓਮਾਹਾ ਹੇ॥ 2॥ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਮੇਲਿ ਮਿਲਾਏ॥ ਹਉਮੈ ਮਮਤਾ ਸਬਦਿ ਜਲਾਏ॥ ਸਦਾ ਮੁਕਤੁ ਰਹੈ ਇਕ ਰੰਗੀ ਨਾਹੀ ਕਿਸੈ ਨਾਲਿ ਕਾਹਾ ਹੇ॥ 3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਘੋਰ ਅੰਧਾਰਾ॥ ਬਿਨੁ ਸਬਦੈ ਕੋਈ ਨ ਪਾਵੈ ਪਾਰਾ॥ ਜੋ ਸਬਦਿ ਰਾਤੇ ਮਹਾ ਬੈਰਾਗੀ ਸੋ ਸਚੁ ਸਬਦੇ ਲਾਹਾ ਹੇ॥ 4॥ ਦੁਖੁ ਸੁਖੁ ਕਰਤੈ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ ਦੂਜਾ ਭਾਉ ਆਪਿ ਵਰਤਾਇਆ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਅਲਿਪਤੋ ਵਰਤੈ ਮਨਮੁਖ ਕਾ ਕਿਆ ਵੇਸਾਹਾ ਹੇ॥ 5॥ ਸੇ ਮਨਮੁਖ ਜੋ ਸਬਦੁ ਨ ਪਛਾਣਹਿ॥ ਗੁਰ ਕੇ ਭੈ ਕੀ ਸਾਰ ਨ ਜਾਣਹਿ॥ ਭੈ ਬਿਨੁ ਕਿਉ ਨਿਰਭਉ ਸਚੁ ਪਾਈਐ ਜਮੁ ਕਾਢਿ ਲਏਗਾ ਸਾਹਾ ਹੇ॥ 6॥ ਅਫਰਿਓ ਜਮੁ ਮਾਰਿਆ ਨ ਜਾਈ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਨੇੜਿ ਨ ਆਈ॥ ਸਬਦੁ ਸੁਣੇ ਤਾ ਦੂਰਹੁ ਭਾਗੈ ਮਤੁ ਮਾਰੇ ਹਰਿ ਜੀਉ ਵੇਪਰਵਾਹਾ ਹੇ॥ 7॥ ਹਰਿ ਜੀਉ ਕੀ ਹੈ ਸਿਰਕਾਰਾ॥ ਏਹੁ ਜਮੁ ਕਿਆ ਕਰੇ ਵਿਚਾਰਾ॥ ਹੁਕਮੀ ਬੰਦਾ ਹੁਕਮੁ ਕਮਾਵੈ ਹੁਕਮੇ ਕਢਦਾ ਸਾਹਾ ਹੇ॥ 8॥ ਗੁਰਮੁਖਿ ਸਾਚੈ ਕੀਆ ਅਕਾਰਾ॥ ਗੁਰਮੁਖਿ ਪਸਰਿਆ ਸਭੁ ਪਾਸਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੋ ਸਚੁ ਬੂਝੈ ਸਬਦਿ ਸਚੈ ਸੁਖੁ ਤਾਹਾ ਹੇ॥ 9॥ ਗੁਰਮੁਖਿ ਜਾਤਾ ਕਰਮਿ ਬਿਧਾਤਾ॥
(ਅੰਗ 1055)॥ ਜੁਗ ਚਾਰੇ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ॥ ਗੁਰਮੁਖਿ ਮਰੈ ਨ ਜਨਮੈ ਗੁਰਮੁਖਿ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਮਾਹਾ ਹੇ॥ 10॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਬਦਿ ਸਾਲਾਹੇ॥ ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ॥ ਏਕ ਨਾਮਿ ਜੁਗ ਚਾਰਿ ਉਧਾਰੇ ਸਬਦੇ ਨਾਮ ਵਿਸਾਹਾ ਹੇ॥ 11॥
ਗੁਰਮੁਖਿ ਸਾਤਿ ਸਦਾ ਸੁਖੁ ਪਾਏ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਨਾਮੁ ਬੂਝੈ ਕਾਟੇ ਦੁਰਮਤਿ ਫਾਹਾ ਹੇ॥ 12॥ ਗੁਰਮੁਖਿ ਉਪਜੈ ਸਾਚਿ ਸਮਾਵੈ॥ ਨਾ ਮਰਿ ਜੰਮੈ ਨ ਜੂਨੀ ਪਾਵੈ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਰਹਹਿ ਰੰਗਿ ਰਾਤੇ ਅਨਦਿਨੁ ਲੈਦੇ ਲਾਹਾ ਹੇ॥ 13॥ ਗੁਰਮੁਖ ਭਗਤ ਸੋਹਹਿ ਦਰਬਾਰੇ॥ ਸਚੀ ਬਾਣੀ

ਸਬਦਿ ਸਵਾਰੇ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਦਿਨੁ ਰਾਤੀ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਹਾ ਹੇ॥ 14॥ ਸਤਿਗੁਰ ਪੂਰਾ ਸਬਦੁ ਸੁਣਾਏ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ ਲਿਵ ਲਾਏ॥ ਹਰਿ ਗੁਣ ਗਾਵਹਿ ਸਦ ਹੀ ਨਿਰਮਲ ਨਿਰਮਲ ਗੁਣ ਪਾਤਿਸਾਹਾ ਹੇ॥ 15॥ ਗੁਣ ਕਾ ਦਾਤਾ ਸਚਾ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ ਨਾਨਕ ਜਨੁ ਨਾਮੁ ਸਲਾਹੇ ਬਿਗਸੈ ਸੋ ਨਾਮੁ ਬੇਪਰਵਾਹਾ ਹੇ॥ 16॥2॥11॥

Maru Mehla 3: Satgur(u) sayvun(i) say vudbhaagi. Undin(u) Saach(i) Naam(i) liv laagi. Sudaa Sookh-Daata ruvviya ghut untar(i), Shabad(i) Sachaiy omaaha hey. 1. Nudr(i) kuray ta Guru milaayay. Hur(i) ka Naam(u) munn(i) vusaayay. Hur(i) mun(i) vussiya, sudaa Sookh-Daata, Shabaday mun(i) omaaha hey. 2. Kirpa kuray ta mayl(i) milaayay. Haumein, mumta, Shabad(i) julaayay. Sudaa mookut(u) ruhhaiy Ikk rungee, naahi kisaiy naal(i) kaaha hey. 3. Bin(u) Satgur sayvay, ghor undhaara. Bin(u) Shabadaiy koyee na paavaiy paara. Jo Shabad(i) raatay, muhaa baiyraagi, so Sach(u) Shabaday laaha hey. 4. Dookh(u), sookh(u), Kertaiy Dhoor(i) likh(i) paaya. Dooja bhaaou Aap(i) vertaaya. Gurmukh(i) hovaiy, su alipto vertaiy, munmukh ka kiyya vaysaaha hey. 5. Say munmukh jo Shabad(u) na puchhaaneh(i). Gur kay bhaiy kee saar na jaaneh(i). Bhaiy bin(u) kiyoun Nirbhuou Sach(i) paayiyaiy, Jum(u) kaadh(i) luyayga saaha hey. 6.

Word Meaning: Sayvun(i) = those who serve. Liv = deep meditation. Ruvviya = present. Omaaha = gusto; zest. 1. Nudr(i) = kind sight. Sookh – Daata = Waheguru. 2. Mumta = worldly attachments. Ikk Rungee = in the love of the “One”. Kaaha = disagreement; quarrel. 3. Ghor Undhaara = deep darkness. Paara = the other end. Muhaa Baiyraagi = completely detached. Laaha = benefit; wealth. 4. Dhoor(i) = from the beginning. Dooja Bhaaou = love for the other (Maya). Vertaaya = created; instilled. Alipto = detached. Vaysaaha = relying on. 5. Bhaiy = fear. Saar = worth. Saaha = breath. 6.

MEANING: Those who serve Satguru are fortunate. They stay in deep meditation on Waheguru’s Naam all the time. They always feel the presence of the source of all comforts, Waheguru, in their mind, and are always zestful with Satguru’s Shabad in God’s s praise. 1.

When Waheguru is kind to a devotee, He connects him with the Guru, which implants Waheguru’s Naam in his heart. When the source of all comforts, Waheguru, takes dwelling in the devotee’s heart, he feels highly zestful with Guru’s Shabad. 2.

When Waheguru is kind to a devotee, He connects him with Him through the Guru (with His benevolence), and the devotee burns away his selfishness, ego, and worldly attachments with the Guru’s Shabad. With love for Waheguru in mind, he always stays detached from the attractions of Maya and has no quarrel with anyone. 3.

It is complete darkness without Satguru. No one can swim to the far side of the world-sea without Guru’s Shabad. Those who are imbued in the Guru’s Shabad stay completely detached from the world. Getting connected with Waheguru with Guru’s Shabad is the real benefit (wealth) for the devotee. 4. Comforts and discomforts are prewritten by Waheguru in the fate of the individuals, and He, Himself, has created love for Maya in the minds of the living beings. The Sikhs of the Guru spend their lives detached from Maya, but the followers of their mind cannot be relied upon (they have fickle minds). 5.

The followers of their mind do not connect with the Guru’s Shabad and do not know the value of fear (respect) for Waheguru. No one can acquire the fearless Waheguru without the fear of the Guru in their mind, and the Angel of death kills them. 6.

---------- Afuriyo Jum(u) maariya na jaayi. Gur kaiy Shabadaiy nayrr(i) na aayi. Shabad(u) soonay, ta doorhoun bhaagaiy, mut(u) maaray Hur(i) Jeeo vaypervaaha hey. 7. Hur(i) Jeeo kee haiy sirkaara. Eh(u) Jum(u) kiyya kuray vichaara. Huqami bunda, Huqam(u) kmaavaiy, Huqamay kuddhda saaha hey. 8. Gurmukh(i) Saachaiy keeya akaara. Gurmukh(i) pusriya

subh(u) pasaara. Gurmukh(i) hovaiy, so Sach(u) boojhaiy, Shabad(i) Sachaiy, sookh(u) taaha hey. 9. Gurmukh(i) jaata, Kerm(i) Bidhaata.

(PAGE 1055): Joog chaaray Gur Shabad(i) puchhaata. Gurmukh(i) muraiy, na junumaiy Gurmukh(i), Gurmukh(i) Shabad(i) smaaha hey. 10. Gurmukh(i) Naam(i) Shabad(i) salaahay. Agumm Agoachur Vaypervaahay. Aik Naam(i) joog chaar(i) oodhaaray, Shabaday Naam visaaha hey. 11. ------

Word Meaning: Afuriyo = uncontrollable. Nayrr(i) = near. Mut(u) = lest. Vaypervaaha = carefree. 7.

Sirkaara = reign. Vichaara = helpless. Bunda = servant. Kmaavaiy = obeys. 8.

Akaara = creation; world. Pusriya = spread out. Pasaara = expanse. Taaha = him. 9

Jaata = recognized (got connected with). Kerm(i) Bidhaata = the carver of our fates. Smaaha = absorbed in. 10.

Salaahay = sings praise. Oodhaaray = salvages. Visaaha = bought; acquired. 11.

MEANING: The unstoppable Angel of death cannot be killed (defeated), but He does not go even near the devotee who recites Guru's Shabad. He runs away even from a distance when he hears Guru's Shabad afraid of being killed by the carefree Waheguru. 7.

It is the reign of Waheguru in the universe, so, what can the poor (helpless) Angel of death do? He is a slave of Waheguru, and simply obeys His Huqam. It is with Waheguru's Huqam that the Angel stops the breathing of an individual. 8.

A devotee realizes in the shelter of the Guru that it is Waheguru who has created the world, and the whole expanse of the universe. It is in the shelter of the Guru that a devotee realizes that His Shabad in praise of Waheguru, is the source of all comforts. 9.

A devotee makes connection with Waheguru which is the carver of our fates, in the shelter of the Guru only, and no matter what the eon is, one realizes Him only with Guru's Shabad. A devotee (Sikh) of the Guru gets absorbed in Guru's Shabad (and merges into Waheguru); so, he does not die, and does not take birth again. 10.

Waheguru is inaccessible, incomprehensible, and carefree; a Sikh of the Guru recites His Naam with Guru's Shabad. One finds salvation with Waheguru's Naam only in any of the four eons, and Waheguru's Naam can be acquired only with Guru's Shabad. 11.

-------Gurmukh(i) shaant(i), sudaa sookh(u) paayay. Gurmukh(i) hirdaiy Naam(u) vusaayay. Gurmukh(i) hovaiy, su Naam(u) boojhaiy, kaatay, doormut(i) phaaha hey. 12.

Gurmukh(i) oopjaiy, Saach(i) smaavaiy. Na mur(i) jummaiy, na jooni paavaiy. Gurmukh(i) sudaa ruhheh(i) rung(i) raatay, undin(u) laiynday laaha hey. 13. Gurmukh bhagat soheh(i) Durbaaray. Sachi Bani, Shabad(i) suvaaray. Undin(u) goon gaavaiy, din(u) raati, sehj sayti Ghur(i) jaaha hey. 14. Satgur(u) Poora Shabad(u) soonaayay. Undin(u) bhugat(i) kurhou liv laayay. Hur(i) goon gaaveh(i) sud hee nirmul, nirmul goon Patishaaha hey. 15. Goon ka Daata Sacha soyee. Gurmukh(i) virla boojhaiy koyee. Nanak jun(u) Naam(u) salaahaiy, bigsaiy, so Naam(u) baypervaaha hey. 16.2.11.

Word Meaning: Shaant(i) = calm; in peace. Doormut(i) = ill-advice; evil thinking. 12.

Saach(i) Oopjaiy = Waheguru's Naam is implanted. Jooni = in life forms. Rung(i) Raatay = imbued in love. 13. Soheh(i) = look dignified; are honoured. Suvaaray = adorned (with noble qualities). Sayti = with. Ghur(i) = Waheguru's Residence (union with Him). 14.

Patishaaha = the Emperor (Waheguru). 15.

Daata = Provider; Lord; source. Bigsaiy = heart blooms. Baypervaaha = carefree. 16.

MEANING: Guru's Sikh enshrines Waheguru's Naam in his heart as a result of which, he is always calm and enjoys bliss. Guru's Sikh realizes the worth of Waheguru's Naam, and severs the chain (shackle) of evil thinking (gets rid of it). 12.

Waheguru's Naam is enshrined in the mind of the Sikh of the Guru, and he stays absorbed in it as a result of which, he does not take rebirths and does not take any life form. Such Sikhs stay imbued in Waheguru's Naam all the time, and earn huge spiritual benefit (wealth). 13. Adorned with Guru's eternal Bani and His Shabad, Guru's Sikhs are honoured in Waheguru's Court. They sing Waheguru's praise day and night, and merge into Him in the high spiritual state. 14. The Perfect Satguru advises His Sikhs through His Shabad to worship Waheguru continuously with full focus of mind. As Waheguru is the Emperor (source) of all noble qualities, the devotee, who sings His praise, also gets his mind purified. 15. Some rare individual, as a Sikh of the Guru, realizes that Waheguru is the only source of noble qualities. Such a devotee always recites Waheguru's Naam as a result of which his heart blooms, and the Naam leads to his union with the carefree Waheguru, oh Nanak. 16.2.11.

ਮਾਰੂ ਮਹਲਾ 3॥ ਹਰਿ ਜੀਉ ਸੇਵਿਹੁ ਅਗਮ ਅਪਾਰਾ॥ ਤਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਈਐ ਪਾਰਾਵਾਰਾ॥ ਗੁਰ ਪਰਸਾਦਿ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਤਿਤੁ ਘਟਿ ਮਤਿ ਅਗਾਹਾ ਹੇ॥ 1॥ ਸਭ ਮਹਿ ਵਰਤੈ ਏਕੋ ਸੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ॥ ਸਭਨਾ ਪ੍ਰਤਿਪਾਲ ਕਰੇ ਜਗਜੀਵਨੁ ਦੇਦਾ ਰਿਜਕੁ ਸੰਬਾਹਾ ਹੇ॥ 2॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਬੂਝਿ ਬੁਝਾਇਆ॥ ਹੁਕਮੇ ਹੀ ਸਭੁ ਜਗਤੁ ਉਪਾਇਆ॥ ਹੁਕਮੁ ਮੰਨੇ ਸੋਈ ਸੁਖੁ ਪਾਏ ਹੁਕਮੁ ਸਿਰਿ ਪਾਤਿਸਾਹਾ ਹੇ॥ 3॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸਬਦੁ ਅਪਾਰਾ॥ ਤਿਸ ਦੈ ਸਬਦਿ ਨਿਸਤਰੈ ਸੰਸਾਰਾ॥ ਆਪੇ ਕਰਤਾ ਕਰਿ ਕਰਿ ਵੇਖੈ ਦੇਦਾ ਸਾਸ ਗਿਰਾਹਾ ਹੇ॥ 4॥ ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਲਾਏ॥ ਹਰਿ ਸਾਲਾਹਹਿ ਸਦਾ ਸੁਖਦਾਤਾ ਹਰਿ ਬਖਸੇ ਭਗਤਿ ਸਲਾਹਾ ਹੇ॥ 5॥ ਸਤਿਗੁਰੁ ਸੇਵਹਿ ਸੇ ਜਨ ਸਾਚੇ॥ ਜੋ ਮਰਿ ਜੰਮਹਿ ਕਾਚ ਨਿਕਾਚੇ॥ ਅਗਮ ਅਗੋਚਰੁ ਵੇਪਰਵਾਹਾ ਭਗਤਿ ਵਛਲੁ ਆਥਾਹਾ ਹੇ॥ 6॥ ਸਤਿਗੁਰੁ ਪੂਰਾ ਸਾਚੁ ਦ੍ਰਿੜਾਏ॥ ਸਚੈ ਸਬਦਿ ਸਦਾ ਗੁਣ ਗਾਏ॥ ਗੁਣ ਦਾਤਾ ਵਰਤੈ ਸਭ ਅੰਤਰਿ ਸਿਰਿ ਸਿਰਿ ਲਿਖਦਾ ਸਾਹਾ ਹੇ॥ 7॥ ਸਦਾ ਹਦੂਰਿ ਗੁਰਮੁਖਿ ਜਾਪੈ॥ ਸਬਦੇ ਸੇਵੈ ਸੋ ਜਨੁ ਧ੍ਰਾਪੈ॥ ਅਨਦਿਨੁ ਸੇਵਹਿ ਸਚੀ ਬਾਣੀ ਸਬਦਿ ਸਚੈ ਓਮਾਹਾ ਹੇ॥ 8॥ ਅਗਿਆਨੀ ਅੰਧਾ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਏ॥ ਮਨ ਹਠਿ ਕਰਮ ਫਿਰਿ ਜੋਨੀ ਪਾਏ॥
(ਅੰਗ 1056)॥ ਬਿਖਿਆ ਕਾਰਣਿ ਲਬੁ ਲੋਭੁ ਕਮਾਵਹਿ ਦੁਰਮਤਿ ਕਾ ਦੋਰਾਹਾ ਹੇ॥ 9॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਏ॥ ਮਨਿ ਤਨਿ ਹਰਿ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਮਨਿ ਭੀਨੈ ਭਗਤਿ ਸਲਾਹਾ ਹੇ॥ 10॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਅਸੁਰ ਸੰਘਾਰਣੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਗਤਿ ਨਿਸਤਾਰਣੁ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ॥ਸਿਰਿ ਸਾਹਾ ਪਾਤਿਸਾਹਾ ਹੇ॥ 11॥
ਸੇ ਭਗਤ ਸਚੇ ਤੇਰੈ ਮਨਿ ਭਾਏ॥ ਦਰਿ ਕੀਰਤਨੁ ਕਰਹਿ ਗੁਰ ਸਬਦਿ ਸੁਹਾਏ॥ ਸਾਚੀ ਬਾਣੀ ਅਨਦਿਨੁ ਗਾਵਹਿ ਨਿਰਧਨ ਕਾ ਨਾਮੁ ਵੇਸਾਹਾ ਹੇ॥ 12॥ ਜਿਨ ਆਪੇ ਮੇਲਿ ਵਿਛੋੜਹਿ ਨਾਹੀ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਾਲਾਹੀ॥ ਸਭਨਾ ਸਿਰਿ ਤੂ ਏਕੋ ਸਾਹਿਬੁ ਸਬਦੇ ਨਾਮੁ ਸਲਾਹਾ ਹੇ॥ 13॥ ਬਿਨੁ ਸਬਦੈ ਤੁਧੁ ਨੋ ਕੋਈ ਨ ਜਾਣੀ॥ ਤੁਧੁ ਆਪੇ ਕਥੀ ਅਕਥ ਕਹਾਣੀ॥ ਆਪੇ ਸਬਦੁ ਸਦਾ ਗੁਰੁ ਦਾਤਾ ਹਰਿ ਨਾਮੁ ਜਪਿ ਸੰਬਾਹਾ ਹੇ॥ 14॥ ਤੂ ਆਪੇ ਕਰਤਾ ਸਿਰਜਣਹਾਰਾ॥ ਤੇਰਾ ਲਿਖਿਆ ਕੋਇ ਨ ਮੇਟਣਹਾਰਾ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਦੇਵਹਿ ਤੂ ਆਪੇ ਸਹਸਾ ਗਣਤ ਨ ਤਾਹਾ ਹੇ॥ 15॥ ਭਗਤ ਸਚੇ ਤੇਰੈ ਦਰਵਾਰੇ ਸਬਦੇ ਸੇਵਨਿ ਭਾਇ ਪਿਆਰੇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਬੈਰਾਗੀ ਨਾਮੇ ਕਾਰਜੁ ਸੋਹਾ ਹੇ॥ 16॥3॥12॥

Maru Mehla 3: Hur(i) Ji savihou Agumm Apaara. Tis da unt(u) na paayiyaiy paaravaara. Gur persad(i) ruvviya ghut untar(i), tit(u) ghut(i) mut(i) Agaaha hey. 1. Subh meh(i) vertaiy Aiko Soyee. Gur Persadi pergut(u) hoyee. Subhna pritpal kuray Jugjeevun, daynda rijk(u) sumbaaha hey. 2. Pooraiy Satgur(i) boojh(i) boojhaaya. Huqamay hee subh(u) jugut(u) oopaaya. Huqam(u) munnay, soyee sookh(u) paayay, Huqam(u) sir(i) paatishahan hey. 3. Sacha Satgur(u) Shabad(u) Apaara. Tis daiy Shabad(i) nisturaiy sunsaara. Aapay Kerta kur(i), kur(i) vaykhaiy, daynda saas giraaha hey. 4. Koat(i) mudhay kiseh(i) boojhaayay. Gur kaiy Shabad(i) ruttay rung(u) laayay. Hur(i) salaaheh(i) suda Sookh-Daata, Hur(i) bukhshay

bhugut(i) salaaha hey. 5. Satgur(u) sayveh(i) say jun saachay. Jo mur(i) jummeh(i), kaach, nikaachay. Agumm, Agoachur(u), vaypervaaha, bhugut(i) vuchhul(u) athaaha hey. 6. -------
Word Meaning: Agumm = inaccessible. Apaara = with no ends. Unt(u) = limits. Paaravaar = the near and the far ends. Ruvviya = is present. Ghut = heart. Agaaha = unfathomable. 1. Vertaiy = operates. Pergut(u) = appears. Pritpal = raises and nourishes. Jugjeevun = Waheguru. Rijk = food and necessities of life. Sumbaaha = delivers. 2. Boojh(i) Boojhaaya = gave the understanding. Sir(i) = above. 3. Nisturaiy = finds salvation. Giraaha = bites of food. 4. Koat(i) Mudhay = among millions. Bukhshay = forgives; grants (endows). 5. Saachay = pure (like Waheguru). Kaach, Nickaachay = weak-minded. Vuchhul(u) = lover. Athaaha = unfathomable. 6.
MEANING: Serve the inaccessible and the limitless Waheguru whose limits cannot be known by anyone, oh my friends. The devotee, who enshrines Waheguru's Naam in his heart by the grace of the Guru, acquires the wisdom to connect with the unfathomable Waheguru. 1. Waheguru operates hidden in every heart, but appears in some lucky heart by the Guru's grace. The soul of the world, Waheguru, raises and nourishes everybody and delivers food to everybody. 2. The Perfect Satguru enlightens the mind that the whole world has been created with Waheguru's Huqam. Waheguru's Huqam rules over even the kings, and the individual who obeys Waheguru's Huqam enjoys all comforts. 3.
Satguru is a manifestation of Waheguru, and His Shabad (connects with the) limitless Lord. The world finds emancipation with Satguru's Shabad. The Creator (Waheguru) looks after His creation and gives breath (life) and food to everybody. 4.
Satguru gives understanding (enlightens the mind of) a devotee among millions who remembers Waheguru with love through His Shabad. The source of all comforts, Waheguru, grants His worship to such a devotee who always sings His praise. 5.
The devotees, who serve Satguru (obey His Shabad), become pure like Waheguru, while those who are weak-minded (cannot decide whether to love Maya or obey Guru's Advice) keep taking births and dying. The inaccessible, incomprehensible, carefree, and unfathomable Waheguru loves His worship (devotees). 6.

---------- Satgur Poora, Saach(u) drirraayay. Sachaiy Shabad(i), sudaa goon gaayay. Goon-Daata, vertaiy subh untar(i), sir(i), sir(i), likhda saaha hey. 7. Sudaa hudoor(i), Gurmukh(i) jaapaiy. Shabday sayvaiy, so jun(u) dhuraapaiy. Undin(u) sayveh(i) Sachi Bani, Shabad(i) Sachaiy, omaaha hey. 8. Ugiyani undha, buhou kerm drirrayay. Mun hutth(i) kerm, phir(i) joani paayay.
(PAGE 1056): Bikhiya kaarun(i) lub(u), lobh(u) kmaaveh(i), doormut(i) ka doraaha hey. 9. Poora Satgur(u) bhugut(i) drirraayay. Gur kaiay Shabad(i), Hur(i) Naam(i) chit(u) laayay. Mun(i), tun(i), Hur(i) ruvviya ghut untar(i), mun(i) bheenaiy bhugut(i) salaaha hey. 10. Mayra Prubh(u) Saacha, asoor sunghaarun(u). Gur kaiy Shabad(i) bhugut(i) nistaarun(u). Mayra Prubh(u) Saacha, sud hee Saacha, sir(i), shahaan, Paatishaaha hey. 11. ---------
Word Meaning: Poora = Perfect. Drirraayay = reinforces. Sir(i) Sir(i) = for everybody. Likhda Saaha = grants span of life to the last breath (time of death). 7. Hudoor(i) = close by. Jaapaiy = seems. Dhuraapaiy = contented. Omaaha = zestful. 8. Ugiyani = ignorant. Mun Hutth(i) = by the obstinacy of mind (unwillingly). Joani Paayay = is born in different life forms. Bikhiya = poisonous (sensual pleasures). Kaarun(i) = for the sake of. Doraaha = two paths (duality of mind). 9.

Chit(u) Laayay = connects mind. Bheenaiy = is imbued. Salaaha = sing praise. 10. Saacha; eternal; pure; just. Asoor = demons (lust, greed, etc.). Sunghaarun(i) = destroyer. Nistaarun(u) = emancipator. Sir(i) Shaahaan = above the kings. 11.

MEANING: The Perfect Guru reinforces Waheguru's Naam in the devotee's mind who sings Waheguru's praise with His eternal Shabad. The source of all virtues (Waheguru) dwells within everyone and determines the span of their life to the last breath. 7.

The devotee in Guru's shelter feels Waheguru to be always close to him, and feels fully contented by serving Him (obeying His Will) with Guru's Shabad. He zealously serves Waheguru continuously with the Guru's eternal Bani (Shabad). 8.

The spiritually blind and ignorant person forces his mind and unwillingly performs many religious rituals with no spiritual gain, and keeps taking births in many different life forms. To satisfy his sensual pleasures, he engages in gluttony and greed, and because of his evil thinking, he cannot choose the path of righteousness in life. 9.

The Perfect Guru reinforces Waheguru's worship and instills love for Waheguru's Naam with His Shabad in the devotee's mind, whereby his mind gets imbued with Waheguru's praise, His worship, and the devotee feels the presence of Waheguru in his body and mind. 10.

My eternal Waheguru is the destroyer of the five demons, and salvages His devotees with the Guru's Shabad. My Waheguru is eternal, and is the Emperor above all the worldly kings (which are mortal). 11.

---------- Say bhagat sachay, Tayraiy mun(i) bhaayay. Dur(i) keertun(u) kureh(i), Gur Shabad(i) soohaayay. Saachi Bani, undin(u) gaaveh(i), nirdhun ka Naam(u) vaysaaha hey. 12. Jin Aapay mayl(i) vichhorraiy naahi. Gur kaiy Shabad(i) sudaa salaaheen. Subhna sir(i) Tu Aiko Sahib(u), Shabaday Naam(u) salaaha hey. 13. Bin(u) Shabadaiy Toodh(u) nu koyee na jaani. Toodh(u) Aapay kuthee, Akuth Kahaani. Aapay Shabad(u) suda Gur(u) Daata, Hur(i) Naam(u) jup(i) sumbaaha hey. 14. Tu Aapay Kerta, sirjunhaara. Tayra likhiya, koyay na maytunhaara. Gurmukh(i) Naam(u) dayveh(i) Tu Aapay, sehsa gunut na taaha hey. 15. Bhugut Sachay Tayraiy Durvaaray. Shabaday sayvun(i) bhaayay piyaray. Nanak, Naam(i) ruttay baiyraagi, Naamay kaaruj(u) soha hey. 16.3.12.

Word Meaning: Sachay = true; fully devoted. Bhaayay = liked. Keertun(u) = praise of Waheguru. Soohaayay = dignified; honourable. Nirdhun = poor. Vaysaaha = dependence; wealth. 12. Vichhorraiy = separates. Sahib(u) = Lord. 13. Jaani = understands (makes connection). Kuthee = explained. Akuth Kahaani = the indescribable story of His virtues. Sumbaaha = delivers; gets connected with. 14. Sirjunhaara = carver of our fates. Maytunhaara = who can undo. Sehsa Gunut = doubts; worries. Taaha = to him. 15.

Sachay = approved to be pure. Bhaayay Piyaray = with the spirit of love. Kaaruj(u) Soha = objective is successfully achieved. 16.

MEANING: Only those are the true devotees whom Waheguru likes. They are honoured in Waheguru's Court when they sing His praise with Guru's Shabad. They sing Waheguru's praise all the time with Guru's eternal Bani (Shabad). Waheguru's Naam is the true wealth of a poor man. 12. Waheguru never separates His devotees from Him once He has connected them with Him. They always praise Him with the Guru's Shabad. Waheguru is the only Lord of everybody, and His praise can be sung (Naam recited) with the Guru's Shabad. 13. Nobody can connect with Waheguru without the Guru's Shabad. He Himself describes (reveals) His indescribable story (of His majesty). He Himself is the source of Guru's Shabad. (Guru and Waheguru are the same), and one connects with Waheguru by reciting His Naam (Guru's Shabad). 14.

Waheguru is the Creator of the world and the carver of our fates. Nobody can erase (undo) the prewritten fate of a man. You, Yourself, endow Your Naam to a devotee through the Guru, oh Waheguru. Such a devotee does not suffer from any doubts or worries. 15.
Your devotees serve You with Guru's Shabad with love, and are approved to be pure in every way in Your Court, oh Waheguru. Imbued in the love of Waheguru's Naam, they are always detached from worldly attractions, and their objective (to merge into Waheguru) is successfully completed with His Naam, oh Nanak. 16.3.12.

ਮਾਰੂ ਮਹਲਾ 3॥ ਮੇਰੈ ਪ੍ਰਭਿ ਸਾਚੈ ਇਕੁ ਖੇਲੁ ਰਚਾਇਆ॥ ਕੋਇ ਨ ਕਿਸ ਹੀ ਜੇਹਾ ਉਪਾਇਆ॥ ਆਪੇ ਫਰਕੁ ਕਰੇ ਵੇਖਿ ਵਿਗਸੈ ਸਭਿ ਰਸ ਦੇਹੀ ਮਾਹਾ ਹੇ॥ 1॥ ਵਾਜੈ ਪਉਣੁ ਤੈ ਆਪਿ ਵਜਾਏ॥ ਸਿਵ ਸਕਤੀ ਦੇਹੀ ਮਹਿ ਪਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਲਟੀ ਹੋਵੈ ਗਿਆਨ ਰਤਨੁ ਸਬਦੁ ਤਾਹਾ ਹੇ॥ 2॥ ਅੰਧੇਰਾ ਚਾਨਣੁ ਆਪੇ ਕੀਆ॥ ਏਕੋ ਵਰਤੈ ਅਵਰੁ ਨ ਬੀਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਆਪੁ ਪਛਾਣੈ ਕਮਲੁ ਬਿਗਸੈ ਬੁਧਿ ਤਾਹਾ ਹੇ॥ 3॥ ਅਪਣੀ ਗਹਣ ਗਤਿ ਆਪੇ ਜਾਣੈ ॥ ਹੋਰੁ ਲੋਕੁ ਸੁਣਿ ਸੁਣਿ ਆਖਿ ਵਖਾਣੈ॥ ਗਿਆਨੀ ਹੋਵੈ ਸੁ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸਾਚੀ ਸਿਫਤਿ ਸਲਾਹਾ ਹੇ॥ 4॥ ਦੇਹੀ ਅੰਦਰਿ ਵਸਤੁ ਅਪਾਰਾ॥ ਆਪੇ ਕਪਟ ਖੁਲਾਵਣਹਾਰਾ॥ ਗੁਰਮੁਖਿ ਸਹਜੇ ਅੰਮ੍ਰਿਤੁ ਪੀਵੈ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਹਾ ਹੇ॥ 5॥ ਸਭਿ ਰਸ ਦੇਹੀ ਅੰਦਰਿ ਪਾਏ॥ ਵਿਰਲੇ ਕਉ ਗੁਰ ਸਬਦੁ ਬੁਝਾਏ॥ ਅੰਦਰੁ ਖੋਜੇ ਸਬਦੁ ਸਾਲਾਹੇ ਬਾਹਰਿ ਕਾਹੇ ਜਾਹਾ ਹੇ॥ 6॥
ਵਿਣੁ ਚਾਖੇ ਸਾਦੁ ਕਿਸੈ ਨ ਆਇਆ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇਆ॥ ਅੰਮ੍ਰਿਤੁ ਪੀ ਅਮਰਾਪਦੁ ਹੋਏ ਗੁਰ ਕੈ ਸਬਦਿ ਰਸੁ ਤਾਹਾ ਹੇ॥ 7॥ ਆਪੁ ਪਛਾਣੈ ਸੋ ਸਭਿ ਗੁਣ ਜਾਣੈ॥
(ਅੰਗ 1057)॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮੁ ਵਖਾਣੈ॥ ਅਨਦਿਨੁ ਨਾਮਿ ਰਤਾ ਦਿਨੁ ਰਾਤੀ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਹਾ ਹੇ॥ 8॥ ਗੁਰ ਸੇਵਾ ਤੇ ਸਭੁ ਕਿਛੁ ਪਾਏ॥ ਹਉਮੈ ਮੇਰਾ ਆਪੁ ਗਵਾਏ॥ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰ ਕੈ ਸਬਦੇ ਸੋਹਾ ਹੇ॥ 9॥ ਗੁਰ ਕਾ ਸਬਦੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਬਾਣੀ॥ ਅਨਦਿਨੁ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ॥ ਹਰਿ ਹਰਿ ਸਚਾ ਵਸੈ ਘਟ ਅੰਤਰਿ ਸੋ ਘਟੁ ਨਿਰਮਲੁ ਤਾਹਾ ਹੇ॥ 10॥ ਸੇਵਕ ਸੇਵਹਿ ਸਬਦਿ ਸਲਾਹਹਿ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਰਿ ਗੁਣ ਗਾਵਹਿ॥ ਆਪੇ ਬਖਸੇ ਸਬਦਿ ਮਿਲਾਏ ਪਰਮਲ ਵਾਸੁ ਮਨਿ ਤਾਹਾ ਹੇ॥ 11॥
ਸਬਦੇ ਅਕਥੁ ਕਥੇ ਸਾਲਾਹੇ॥ ਮੇਰੇ ਪ੍ਰਭ ਸਾਚੇ ਵੇਪਰਵਾਹੇ॥ ਆਪੇ ਗੁਣਦਾਤਾ ਸਬਦਿ ਮਿਲਾਏ ਸਬਦੈ ਕਾ ਰਸੁ ਤਾਹਾ ਹੇ॥ 12॥ ਮਨਮੁਖੁ ਭੂਲਾ ਠਉਰ ਨ ਪਾਏ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਰਮ ਕਮਾਏ॥ ਬਿਖਿਆ ਰਾਤੇ ਬਿਖਿਆ ਖੋਜੈ ਮਰਿ ਜਨਮੈ ਦੁਖੁ ਤਾਹਾ ਹੇ॥ 13॥ ਆਪੇ ਆਪਿ ਆਪਿ ਸਾਲਾਹੇ॥ ਤੇਰੇ ਗੁਣ ਪ੍ਰਭ ਤੁਝ ਹੀ ਮਾਹੇ॥ ਤੂ ਆਪਿ ਸਚਾ ਤੇਰੀ ਬਾਣੀ ਸਚੀ ਆਪੇ ਅਲਖੁ ਅਥਾਹਾ ਹੇ॥ 14॥ ਬਿਨੁ ਗੁਰ ਦਾਤੇ ਕੋਇ ਨ ਪਾਏ॥ ਲਖ ਕੋਟੀ ਜੇ ਕਰਮ ਕਮਾਏ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਘਟ ਅੰਤਰਿ ਵਸਿਆ ਸਬਦੇ ਸਚੁ ਸਾਲਾਹਾ ਹੇ॥ 15॥ ਸੇ ਜਨ ਮਿਲੇ ਧੁਰਿ ਆਪਿ ਮਿਲਾਏ॥ ਸਾਚੀ ਬਾਣੀ ਸਬਦਿ ਸੁਹਾਏ॥ ਨਾਨਕ ਜਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਗੁਣ ਗਾਵਹ ਗੁਣੀ ਸਮਾਹਾ ਹੇ॥ 16॥4॥13॥

Maru Mehla 3: Mayraiy Prubh(i) Saachaiy, ikk(u) khayl(u) ruchaaya. Koyay na kis hee jayha oopaaya. Aapay ferk(u) kuray, vaykh(i) vigsaiy, subh(i) rus dayhi maaha hey. 1. Vaajaiy paun(u), taiy Aap(i) vujaayay. Shiv shakti, dayhi meh(i) paayay. Gur persadi oolti hovaiy, Giyan ruttan(u) Shabad(u) taaha hey. 2. Undhayra, chaanun(u) Aapay keeya. Aiko vertaiy, uver(u) na beeya. Gur persadi aap(u) puchhaanaiy, kumul(u) bigsaiy boodh(i) taaha hey. 3. Apni gehn gut(i) Aapay jaanaiy. Hoar(u) loak(u) soon(i), soon(i) aakh(i) vukhaanaiy. Giyani hovaiy, su Gurmukh(i) boojhaiy, Saachi sift(i) salaaha hey. 4. Dayhi undar(i) Vust(u) apaara. Aapay kupt khoolaavunhaara. Gurmukh(i) sehjay Amrit(u) peevaiy, trishna ugun(i) boojhaaha hey. 5. Subh(i) rus dayhi undar(i) paayay. Virlay kuou Gur Shabad(u) boojhaayay. Undar(u) khojay, Shabad(u) salaahay, baahur(i) kaahay jaaha hey. 6. --------

Word Meaning: Khayl(u) Ruchaaya = created a drama (of the world). Vigsaiy = blooms. Rus = sensual pleasures; senses; *likes and dislikes*. Dayhi = body. 1.
Vaajaiy Paun = breathing process. Shakti = Maya. Oolti Hovaiy = reversal of thinking. Taaha = that devotee. 2. Chaanun(u) = enlightenment. Vertaiy = operates. Beeya

= other. Boodh(i) = wisdom; thinking. 3. Gehn = deep; high. Gut(i) = spiritual state; transcendence. Vukhaanaiy = describe. Giyani = knowledgeable; with high wisdom. Boojhaiy = understands. Sift Salaaha = praise (of Waheguru). 4.
Vust(u) Apaara = the invaluable of Naam. Kupt = doors (of brain). Khoolaavunhaara = opener. Sehjay = in a peaceful state of mind. Trishna Ugun(i) = fire of desires. 5.
Undar Khojay = search inside. Kaahay = why? 6.
MEANING: My Waheguru has created the drama of the world in such a way that nobody resembles completely with someone else (even the identical twins have different irises-amazing!!). Waheguru's mind blooms (He enjoys) watching the differences He has created. He has given the senses the ability to enjoy different tastes in the body. 1.
One breathes because He created the mechanism for breathing. He has also created senses (attractions) for Maya in the human body. However, one's thinking is reversed by Guru's grace, and he acquires the jewel-like, precious Divine Knowledge with Guru's Shabad. 2.
The darkness of ignorance and the enlightenment of spirituality, too, have been created by Waheguru, and one realizes that it is Waheguru alone who operates in the world, and there is none other like Him. When one recognizes the self (that he is a part of Waheguru) in the shelter of the Guru, he acquires the wisdom by which his mind blooms like a lotus flower. 3.
Only Waheguru knows His high transcendence; others just describe Him by listening to others. A spiritually wise devotee learns in the Guru's shelter that one should sing praise of the eternal Waheguru. 4.
Waheguru's invaluable Naam is present in the human body (mind), and Waheguru Himself opens the doors of the devotee's mind who drinks the Amrit of the Naam in the high spiritual state in the shelter of the Guru, whereby the fire of his desires is put out. 5.
Some rare devotee acquires the understanding in Guru's shelter that Waheguru has put all the senses in the human body; so, he searches for His Naam inside his body (mind), and does not leave home to go to forests to search for him. 6.

-------- Vin(u) chaakhay saad(u) kisaiy na aaya. Gur kaiy Shabad(i) Amrit(u) peeyaaya. Amrit pea, amrapud(u) hoyay, Gur kaiy Shabad(i) rus(u) taaha hey. 7. Aap(u) puchhaanaiy, so subh(i) goon jaanaiy.
(PAGE 1057): Gur kaiy Shabad(i) Hur(i) Naam(u) vukhaanaiy. Undin(u) Naam(i) rutta, din(u) raati, Maya moh(u) chookaaya hey. 8. Gur sayva tay subh(u) kichh(u) paayay. Haumein mayra, aap(u) guvaayay. Aapay kirpa kuray Sookh-Daata, Gur kaiy Shabadaiy soha hey. 9. Gur ka Shabad(u), Amrit haiy Bani, Undin(u), Hur(i) ka Naam(u) vukhaani. Hur(i), Hur(i) Sacha, vusaiy ghut untar(i), so ghut(u), nirmul taaha hey. 10.
Sayvuk sayveh(i), Shabad(i) salaaheh(i). Sudaa rung(i) raatay, Hur(i) goon gaaveh(i). Aapay bukhshay Shabad(i) milaayay, permul vaas(u) mun taaha hey. 11.
Word Meaning: Vin(u) Chaakhay = without tasting. Saad = taste; blissfulness. Amrapud(u) = state of immortality. Rus(u) = sweet taste; enjoyment. 7. Aap(u) Puchhaanaiy = (if) recognizes self. Vukhaanaiy = recites. Chookaaha = is removed; ends. 8. Guvaayay = loses; gets rid of. Sookh-Daata = source of all comforts (Waheguru). Soha = is adorned; earns respect. 9. Sayvuk = servant; devotee. Bukhshay = endows. Permul Vaas = fragrance of sandalwood. 11.
MEANING: One takes in the Amrit of Waheguru's Naam with Guru's Shabad, but no one can enjoy its blissfulness without tasting it. By taking in the Amrit of the Naam, one attains the spiritual state of immortality and keeps enjoying the blissfulness of the Guru's Shabad. 7.
The devotee, who analyzes his inner self, acquires all the virtues, and recites Waheguru's

Naam with the Guru's Shabad. Imbued in Waheguru's Naam day and night, such a devotee severs all his bonds with Maya. 8.
Such a devotee acquires everything with his service to the Guru, and gets rid of his selfishness, ego, and possessive nature. When Waheguru becomes kind to Him, he adorns the devotee with Guru's Shabad (to be approved by Him). 9.
Guru's Bani, His Shabad, is the real Amrit (immortalizes the devotee) who recites Waheguru's Naam day and night with the Shabad. The heart of such a devotee becomes perfectly pure for Waheguru to take dwelling in there. 10. Imbued always in Waheguru's love, the devotee serves Waheguru by singing His praise with Guru's Shabad. Waheguru Himself endows the devotee with the Guru's Shabad and connects him with Him, and the devotee feels as if his mind has been fragranced with sandalwood. 11.

---------- Shabaday Akuth(u) kuthay, salaahay. Mayray Prubh Saachay vaypervaahay. Aapay Goon-Daata Shabad(i) milaayay, Shabaday ka rus(u) taaha hey. 12.
Munmukh(u) bhoola tthaur na paayay. Jo Dhoor(i) likhiya su kerm kmaayay. Bikhiya raatay, bikhiya khojaiy, mur(i) junumaiy dookh(u) taaha hey. 13.
Aapay, Aap(i), Aap(i) salaahay. Tayray goon, Prubh Toojh hee maahay. Tu Aap(i) Sacha, Tayri Bani Sachi, Aapay Alukh(u) Athaaha hey. 14.
Bin(u) Gur Daatay koyay na paayay. Lukh koati jay kerm kmaayay. Gur kirpa tay ghut untar(i) vussiya, Shabaday Sach(u) salaaha hey. 15.
Say jun milay, Dhoor(i) Aap(i) milaayay Saachi Bani Shabad(i) soohaayay. Nanak jun(u) goon gaavaiy nit Saachay, goon gaaveh Gooni smaaha hey. 16.4.13.
Word Meaning: Akuth(u) = indescribable. Kuthay = discuss. Salaahay = sings praise. 12. Tthaur = shelter. Kerm Kmaayay = performs those deeds. Bikhiya = poisonous sensual pleasures. Khojaiy = looks for. 13. Maahay = inside. Alukh(u) = invisible; incomprehensible. Athaaha = unfathomable. 14. Daatay= source of benevolence. Lukh Koati = millions. Vussiya = takes dwelling. 15. Dhoor(i) = from the beginning; with Waheguru's Will. Sohaayay = adorned (to be acceptable). Gooni = the source of all virtues (Waheguru). Smaaha = absorbed. 16.
MEANING: Praise of my eternal, indescribable, and carefree Waheguru can be sung only with the Guru's Shabad. The source of all noble qualities, Waheguru, connects His devotees with Him, who enjoy the blissfulness of the Shabad. 12.
The follower of his mind is misled by the attractions of Maya and finds no shelter (peace of mind) anywhere. He performs only those deeds that have been preordained by Waheguru in his fate. Intoxicated with the poisonous sensual pleasures, he keeps looking for them, and as a result, he suffers in rebirths and deaths. 13.
Waheguru Himself implants Guru's Shabad (in His own praise) in the minds of His devotees, so that He sings His own praise. Waheguru Himself is the source of all virtues. The incomprehensible and the unfathomable Waheguru is eternal, and so is Guru's Shabad. 14.
But nobody can acquire the noble qualities of Waheguru without the benevolence of the Guru, even if they perform millions of prevalent rituals. It is with Guru's Shabad that a devotee sings Waheguru's praise, which takes dwelling in the devotee's heart with the benevolence of the Guru. 15. Only those devotees get connected with Waheguru, whom He connects with His own Will, and who are adorned with Guru's eternal Shabad. Such devotees sing Waheguru's praise all the time and get absorbed in Him, oh Nanak. 16.4.13.

ਮਾਰੂ ਮਹਲਾ 3॥ ਨਿਹਚਲੁ ਏਕੁ ਸਦਾ ਸਚੁ ਸੋਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਸੋਝੀ ਹੋਈ॥ ਹਰਿ ਰਸਿ ਭੀਨੇ ਸਦਾ ਧਿਆਇਨਿ ਗੁਰਮਤਿ ਸੀਲੁ ਸੰਨਾਹਾ ਹੇ॥ 1॥ ਅੰਦਰਿ ਰੰਗੁ ਸਦਾ ਸਚਿਆਰਾ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਾਮਿ

ਪਿਆਰਾ॥ ਨਾਉ ਨਿਧਿ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਛੋਡਿਆ ਮਾਇਆ ਕਾ ਲਾਹਾ ਹੇ॥ 2॥ ਰਈਅਤਿ ਰਾਜੇ ਦੁਰਮਤਿ ਦੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਏਕੁ ਨ ਹੋਈ॥ ਏਕੁ ਧਿਆਇਨਿ ਸਦਾ ਸੁਖੁ ਪਾਇਨਿ ਨਿਹਚਲੁ ਰਾਜੁ ਤਿਨਾਹਾ ਹੇ॥ 3॥ ਆਵਨੁ ਜਾਣਾ ਰਖੈ ਨ ਕੋਈ॥ ਜੰਮਨੁ ਮਰਨੁ ਤਿਸੈ ਤੇ ਹੋਈ॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਦਾ ਧਿਆਵਹੁ ਗਤਿ ਮੁਕਤਿ ਤਿਸੈ ਤੇ ਪਾਹਾ ਹੇ॥ 4॥ ਸਚੁ ਸੰਜਮੁ ਸਤਿਗੁਰੂ ਦੁਆਰੈ॥ ਹਉਮੈ ਕ੍ਰੋਧੁ ਸਬਦਿ ਨਿਵਾਰੈ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਸੀਲੁ ਸੰਤੋਖੁ ਸਭੁ ਤਾਹਾ ਹੇ॥ 5॥ ਹਉਮੈ ਮੋਹੁ ਉਪਜੈ ਸੰਸਾਰਾ॥ ਸਭੁ ਜਗੁ ਬਿਨਸੈ ਨਾਮੁ ਵਿਸਾਰਾ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਨਾਮੁ ਨ ਪਾਈਐ ਨਾਮੁ ਸਚਾ ਜਗਿ ਲਾਹਾ ਹੇ॥ 6॥ ਸਚਾ ਅਮਰੁ ਸਬਦਿ ਸੁਹਾਇਆ॥ ਪੰਚ ਸਬਦਿ ਮਿਲਿ ਵਾਜਾ ਵਾਇਆ॥
(ਅੰਗ 1058)॥ ਸਦਾ ਕਾਰਜੁ ਸਚਿ ਨਾਮੁ ਸੁਹੇਲਾ ਬਿਨੁ ਸਬਦੈ ਕਾਰਜੁ ਕੇਹਾ ਹੇ॥ 7॥ ਖਿਨ ਮਹਿ ਹਸੈ ਖਿਨ ਮਹਿ ਰੋਵੈ॥ ਦੂਜੀ ਦੁਰਮਤਿ ਕਾਰਜੁ ਨ ਹੋਵੈ॥ ਸੰਜੋਗੁ ਵਿਜੋਗੁ ਕਰਤੈ ਲਿਖਿ ਪਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਹਾ ਹੇ॥ 8॥ ਜੀਵਨ ਮੁਕਤਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ॥ ਹਰਿ ਸਿਉ ਸਦ ਹੀ ਰਹੈ ਸਮਾਏ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਿਲੈ ਵਡਿਆਈ ਹਉਮੈ ਰੋਗੁ ਨ ਤਾਹਾ ਹੇ॥ 9॥ ਰਸ ਕਸ ਖਾਏ ਪਿੰਡੁ ਵਧਾਏ॥ ਭੇਖ ਕਰੈ ਗੁਰ ਸਬਦੁ ਨ ਕਮਾਏ॥ ਅੰਤਰਿ ਰੋਗੁ ਮਹਾ ਦੁਖੁ ਭਾਰੀ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਹਾ ਹੇ॥ 10॥ ਬੇਦ ਪੜਹਿ ਪੜਿ ਬਾਦੁ ਵਖਾਣਹਿ॥ ਘਟ ਮਹਿ ਬ੍ਰਹਮੁ ਤਿਸੁ ਸਬਦਿ ਨ ਪਛਾਣਹਿ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਤਤੁ ਬਿਲੋਵੈ ਰਸਨਾ ਹਰਿ ਰਸੁ ਤਾਹਾ ਹੇ॥ 11॥
ਘਰਿ ਵਥੁ ਛੋਡਹਿ ਬਾਹਰਿ ਧਾਵਹਿ॥ ਮਨਮੁਖ ਅੰਧੇ ਸਾਦੁ ਨ ਪਾਵਹਿ॥ ਅਨ ਰਸ ਰਾਤੀ ਰਸਨਾ ਫੀਕੀ ਬੋਲੇ ਹਰਿ ਰਸੁ ਮੂਲਿ ਨ ਤਾਹਾ ਹੇ॥ 12॥ ਮਨਮੁਖ ਦੇਹੀ ਭਰਮੁ ਭਤਾਰੋ॥ ਦੁਰਮਤਿ ਮਰੈ ਨਿਤ ਹੋਇ ਖੁਆਰੋ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਨੁ ਦੂਜੈ ਲਾਇਆ ਸੁਪਨੈ ਸੁਖੁ ਨਾ ਤਾਹਾ ਹੇ॥ 13॥ ਕੰਚਨ ਦੇਹੀ ਸਬਦੁ ਭਤਾਰੋ॥ ਅਨਦਿਨੁ ਭੋਗ ਭੋਗੇ ਹਰਿ ਸਿਉ ਪਿਆਰੋ॥ ਮਹਲਾ ਅੰਦਰਿ ਗੈਰ ਮਹਲੁ ਪਾਏ ਭਾਣਾ ਬੁਝਿ ਸਮਾਹਾ ਹੇ॥ 14॥ ਆਪੇ ਦੇਵੈ ਦੇਵਣਹਾਰਾ॥ ਤਿਸੁ ਆਗੈ ਨਹੀ ਕਿਸੈ ਕਾ ਚਾਰਾ॥ ਆਪੇ ਬਖਸੇ ਸਬਦਿ ਮਿਲਾਏ ਤਿਸ ਦਾ ਸਬਦੁ ਅਥਾਹਾ ਹੇ॥ 15॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਹੈ ਤਿਸੁ ਕੇਰਾ॥ ਸਚਾ ਸਾਹਿਬੁ ਠਾਕੁਰੁ ਮੇਰਾ॥ ਨਾਨਕ ਗੁਰਬਾਣੀ ਹਰਿ ਪਾਇਆ ਹਰਿ ਜਪੁ ਜਾਪਿ ਸਮਾਹਾ ਹੇ॥ 16॥5॥14॥

Maru Mehla 3: Nihchul(u) Aik(u), sudaa Sach(u) Soyee. Pooray Gur tay sojhi hoyee. Hur(i) rus(i) bheenay, sudaa dhiyaayin(i), Gurmut(i) seel(u) sunaaha hey. 1. Undar(i) rung(u) sudaa sachiyaara. Gur kaiy Shabad(i) Hur(i) Naam(i) piyaara. Nau-nidh(i) Naam(u) vussiya ghut untar(i), chhodiya Maya ka laaha hey. 2. Ruyyiut(i), rajay, doormut(i), doyee. Bin(u), Satgur sayvay, Aik(u) na hoyee. Aik(u) dhiyaayin(i), sudaa sookh(u) paayin(i), nihchul(u) raj Tinaaha hey. 3. Aavun(u), jaana, rukhaiy na koyee. Jummun(u) mern(u) Tisaiy tay hoyee. Gurmukh(i) Saacha sudaa dhiyaavhou(u), gut(i) mookut(i) Tisaiy tay paaha hey. 4. Sach(u), sunjum(u) Satguru Dooaaraiy. Haumein, kroadh(u), Shabad(i) nivaaraiy. Satgur(u) sayv(i) sudaa sookh(u) paayiyaiy, seel(u) suntokh(u), subh(u) taaha hey. 5. Haumein, moh(u), oopjaiy sunsaara. Subh(u) jug(u) binsaiy Naam(u) visaara. Bin(u) Satgur sayvay, Naam(u) na paayiyaiy, Naam(u) Sacha, jug(i) laaha hey. 6. ----------

Word Meaning: Nihchul = non-perishable. Soyee = the same (Waheguru). Sojhi = understanding; enlightenment. Bheenay = imbued. Seel(u) = calmness; patience. Sunaaha = armour. 1. Rung(u) = love (for God). Sachiyaara = pure; having noble qualities. Nau-Nidh(i) = (the source of the) nine treasures (God). Laaha = benefit; attachment. 2. Ruyyiut(i) = subjects. Doormut(i) = ill-advice; poor thinking. Doyee =indecisiveness. Aik(u) = the “One” (God). Tinaaha = of those (Waheguru). 3. Tisaiy Tay = from that (Waheguru). Gut(i) = high spiritual state. 4. Sach(u) = permanent. Sunjum(u) = control on senses. Nivaaraiy = gets rid of. Suntokh(u) = contentment. Taaha = there. 5. Oopjaiy = comes into being. Binsaiy = is destroyed. Visaara = forget. 6.

MEANING: A devotee gets the enlightenment from the Perfect Guru that Waheguru alone is non-perishable and everlasting. Patience is the armour of such a devotee, and imbued in the blissfulness of Waheguru’s Naam, he always recites His Naam. 1.

With love for Waheguru in mind, his mind is always pure (has noble qualities), and he recites the Naam of the dear Waheguru with the Guru’s Shabad. Waheguru’s Naam, which is the

source of all the nine treasures, takes dwelling in the devotee's heart who rises above all the (false) benefits of Maya. 2.
The kings and their subjects both suffer from ignoble thinking and indecisiveness (duality of mind). They cannot have the firmness of their mind without serving the Guru. They always enjoy blissfulness when they serve the "One" whose reign is everlasting. 3.
No one can save them from rebirths; only Waheguru controls births and deaths. One should recite Waheguru's Naam all the time in the shelter of the Guru because one acquires emancipation and a high spiritual state from Waheguru. 4.
Permanent control over the senses can be acquired only at the Guru's Door, where one kills (gets rid of) his selfishness, ego, and rage with the Guru's Shabad. One acquires ongoing bliss, patience, and contentment by serving the Guru. 5.
Haumein and worldly attachments take root and flourish in the world, which is destroyed by them when people forget Waheguru's Naam. But without serving the Guru, one cannot enshrine the Naam, which is the real wealth of human life. 6.

---------- Sacha Amar(u) Shabad(i) soohaaya. Punch Shabad(i) mil(i) vaaja vaaya.
(PAGE 1058): Sudaa kaaruj(u) Sach(i) Naam(u) soohayla, bin(u) Shabadaiy kaaruj(u) kayha hey .7. Khin meh(i) hussaiy, khin meh(i) rovaiy. Dooji doormut(i) kaaruj(u) na hovaiy. Sunjog(u) vijog(u) Kertaiy likh(i) paayay, kirt(u) na chullaiy chulaaha hey. 8. Jeevun mookut(i) Gur Shabad(u) kmaayay. Hur(i) siyoun sud hee ruhhaiy smaayay. Gur kirpa tay milaiy vudiyaayi, haumein roag(u) na taaha hey. 9. Rus, kus khaayay, pind(u) vudhaayay. Bhaykh(u) kuraiy, Gur Shabad(u) na kmaayay. Untar(i) roag(u) muhaa dookh bhaari, bishta maah(i) smaaha hey. 10. Bayd purreh(i), purrh(i) baad(u) vukhaaneh(i). Ghut meh(i) Braham, Tis(u) Shabad(i) na puchhaaneh(i). Gurmukh(i) hovaiy, su tutt(u) bilovaiy, rusna Hur(i) rus(u) taaha hey. 11. -------
Word Meaning: Amar(u) = Huqam. Soohaava = comforting. Punch Shabad = the five kinds of musical instruments. Vaaja Vaaya = play music. Kaaruj(u) = task. Soohayla = in comfort. Kayha = of what comfort? 7. Khin = a short moment. Dooji = (love for someone) other (than Waheguru). Sunjog(u) = union. Vijog(u) = separation. Kirt(u) = the results of previous deeds. Chullaiy = erased; undone. Chulaaha = trying to erase or change. 8. Kmaayay = work towards. Vudiyaayi = respect; praise. Taaha = him. 9. Rus Kus = different tastes. Pind(u) = body; belly. Bhaykh = religious garb. Roag(u) = ailment. Bishta = filth (of immoral activities). 10. Baad(u) Vukhaaneh(i) = takes part in useless discussions (t boost ego). Braham = Waheguru. Tutt(u) = the essence (Waheguru's Naam). Bilovaiy = churns; ponders on. Taaha = his. 11.
MEANING: One understands Waheguru's Huqam through the Guru's Shabad**,** finds it comforting, and feels as if the five kinds of musical instruments are playing in his mind. With Waheguru's Naam at heart, such a devotee finds every task in life to be comfortable. Without the Guru's Shabad, no task provides any spiritual comfort to the individual. 7.
(Without Guru's Shabad), The human mind does not find peace, and the man feels happy at one moment, and sad in the next; and because of his love for Maya, his evil-thinking mind is not contented with any type of job (and he cannot achieve union with Waheguru). Union and separation (with Waheguru or with worldly things) are prewritten by Waheguru in one's fate based on his previous deeds. No one has the ability to change their fate, no matter how hard they try. 8. One becomes emancipated while still living in the world by following the Guru's Shabad as he stays absorbed in Waheguru's love. With Guru's grace, he does not suffer from the ailment of selfishness and ego and earns respect. 9.

Without the Guru's Shabad, one indulges in enjoying the different tastes of life and enlarges one's belly. He does wear religious garbs, but does not live by the Guru's Shabad (His Advice). He stays absorbed in the filth of sensual pleasures and suffers heavily from this serious disease. 10. He reads the Vedas, but only to take part in spiritually useless discussions, and does not recite the Guru's Shabad to recognize the Supreme Being, which is present in his heart. The Sikh of the Guru, ponders on His Shabad to acquire Waheguru's Naam and enjoys the sweet taste of Guru's Shabad by reciting it with his tongue. 11.

---------- Ghur(i) Vuth(u) chhodeh(i), baahur(i) dhaavaiy. Munmukh undhay saad(u) na paaveh(i). Un rus raati rusna, pheeki bolay, Hur(i) rus(u) mool(i) na taaha hey. 12. Munmukh dayhi bherm(u) bhutaaro. Doormut(i) muraiy, nit hoyay khooaaro. Kaam(i) kroadh(i), mun(u) doojaiy laaya, soopnaiy sookh(u) na taaha hey. 13. Kunchun dayhi Shabad(u) bhutaaro. Undin(u) bhoag, bhoagay, Hur(i) siyoun piyaaro. Mehlaan undar(i) Gaiyr-Mehl(u) paayay, bhaana boojh(i) smaaha hey. 14. Aapay dayvay Dayvunhaara. Tis(u) aagaiy nuhhi kisaiy ka chaara. Aapay bukhshay, Shabad(i) milaayay, Tis(u) da Shabad(u) athaaha hey. 15. Jeeou, pind(u), subh(u) haiy Tis(u) kayra. Sacha Sahib(u), Tthaakur(u) mayra. Nanak Gurbani Hur(i) paaya, Hur(i) jup(u), jaap(i) smaaha hey. 16.5.14.

Word Meaning: Vuth(u) = (the invaluable) thing (Waheguru's Naam). Chhodeh(i) = ignores. Dhaveh(i) = rushes. Un Rus = in other tastes. Pheeki =tasteless. Rus(u) = blissfulness. Mool(i) Na = not at all. 12. Bherm(u) = misbeliefs; illusions. Bhutaaro = husband (the guided or the controller). Doormut(i) = evil thinking. Khooaaro = suffers humiliation. Doojaiy Laaya = attached to the other (Maya). Soopnaiy = in dream. 13.
Kunchun = gold-like. Bhoag Bhoagay = enjoys blissfulness. Mehlaan = palace-like (hearts). Gaiyr-Mehl = who does not own any palace (home) (Waheguru). Bhaana = Will. 14.
Davunhaara = the Provider (God). Chaara = ability to resist or take away. Shabad = Huqam. Athaaha = unfathomable; incomprehensible. 15.
Jeeou = soul. Pind(u) = body. Kayra = of. Tthaakur = Lord. Smaaha = absorbed. 16.

MEANING: The ignorant, and the spiritually blind follower of his mind, does not recognize the blissfulness of the presence of the real invaluable thing (Waheguru's Naam) in his heart, and rushes to the forests in His search. Imbued in the tastes of other things in life, he talks about spiritually tasteless things, and enjoys absolutely no sweet taste of Waheguru's Naam. 12. The Maya-worshipper's mind is guided by his misbeliefs and his illusions. He dies a spiritual death and suffers humiliation all the time. Because of his lust and his rage, his mind is attached to Maya, and he gets no comfort (peace of mind) even in his dreams. 13. But a devotee, whose life is guided by Guru's Shabad, becomes pure at heart like gold, and enjoys blissfulness with love for Waheguru's Naam all the time. He finds Waheguru present in his heart, and stays absorbed in Him by understanding His Will. 14.
However, the benevolent Waheguru bestows His Naam only to those whom He likes, and nobody has the ability to force Him to change His decision. He connects His favourite devotees with Him with Guru's Shabad, and His Huqam is incomprehensible. 15.
My Waheguru is eternal, and our bodies and souls are given by Him. One acquires Waheguru's Naam with Guru's Shabad, and gets absorbed in Him by reciting His Naam, oh Nanak. 16.5.14.

ਮਾਰੂ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਧਿਆਨੁ ਆਪਾਰੁ॥ ਗੁਰਮੁਖਿ ਕਾਰ ਕਰੇ ਪ੍ਰਭ ਭਾਵੈ ਗੁਰਮੁਖਿ ਪੂਰਾ ਪਾਇਦਾ॥ 1॥ ਗੁਰਮੁਖਿ ਮਨੂਆ ਉਲਟਿ ਪਰਾਵੈ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਦੁ ਵਜਾਵੈ॥ ਗੁਰਮੁਖਿ ਸਚਿ ਰਤੇ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਦਾ॥ 2॥ ਗੁਰ ਕੀ ਸਾਖੀ ਅੰਮ੍ਰਿਤ ਭਾਖੀ॥ ਸਚੈ ਸਬਦੇ ਸਚੁ ਸੁਭਾਖੀ॥ ਸਦਾ ਸਚਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਮੇਰਾ ਸਚੇ ਸਚਿ ਸਮਾਇਦਾ॥ 3॥ ਗੁਰਮੁਖਿ ਮਨੁ

ਨਿਰਮਲੁ ਸਤ ਸਰਿ ਨਾਵੈ॥ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਸਮਾਵੈ॥ ਸਚੋ ਸਚੁ ਕਮਾਵੈ ਸਦ ਹੀ ਸਚੀ ਭਗਤਿ ਦ੍ਰਿੜਾਇਦਾ॥ 4॥ ਗੁਰਮੁਖਿ ਸਚੁ ਬੈਣੀ ਗੁਰਮੁਖਿ ਸਚੁ ਨੈਣੀ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਵੈ ਕਰਣੀ॥ ਸਦ ਹੀ ਸਚੁ ਕਹੈ ਦਿਨ ਰਾਤੀ ਅਵਰਾ ਸਚੁ ਕਹਾਇਦਾ॥ 5॥ ਗੁਰਮੁਖਿ ਸਚੀ ਊਤਮ ਬਾਣੀ॥ ਗੁਰਮੁਖਿ ਸਚੋ ਸਚੁ ਵਖਾਣੀ॥ ਗੁਰਮੁਖਿ ਸਦ ਸੇਵਹਿ ਸਚੋ ਸਚਾ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸੁਣਾਇਦਾ॥ 6॥
(ਅੰਗ 1059)॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸੋਝੀ ਪਾਏ॥ ਹਉਮੈ ਮਾਇਆ ਭਰਮੁ ਗਵਾਏ॥ ਗੁਰ ਕੀ ਪਉੜੀ ਊਤਮ ਊਚੀ ਦਰਿ ਸਚੈ ਹਰਿ ਗੁਣ ਗਾਇਦਾ॥ 7॥ ਗੁਰਮੁਖਿ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ ਭਾਇ ਭਗਤਿ ਸਦਾ ਰੰਗਿ ਰਾਤਾ॥ ਆਪੁ ਗਵਾਇ ਸਮਾਇਦਾ॥ 8॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਮਨੁ ਖੋਜਿ ਸੁਣਾਏ॥ ਸਚੈ ਨਾਮਿ ਸਦਾ ਲਿਵ ਲਾਏ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਜੋ ਸਚੇ ਮਨਿ ਭਾਇਦਾ॥ 9॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਸਤਿਗੁਰੁ ਮਿਲਾਏ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਮੰਨਿ ਵਸਾਏ॥ ਆਪਣੇ ਭਾਣੈ ਸਦਾ ਰੰਗਿ ਰਾਤਾ ਭਾਣੈ ਮੰਨਿ ਵਸਾਇਦਾ॥ 10॥ ਮਨ ਹਠਿ ਕਰਮ ਕਰੇ ਸੋ ਛੀਜੈ॥ ਬਹੁਤੇ ਭੇਖ ਕਰੇ ਨਹੀ ਭੀਜੈ॥ ਬਿਖਿਆ ਰਾਤੇ ਦੁਖੁ ਕਮਾਵਹਿ ਦੁਖੇ ਦੁਖਿ ਸਮਾਇਦਾ॥ 11॥
ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸੁਖੁ ਕਮਾਏ॥ ਮਰਣ ਜੀਵਨ ਕੀ ਸੋਝੀ ਪਾਏ॥ ਮਰਨੁ ਜੀਵਨੁ ਜੋ ਸਮ ਕਰਿ ਜਾਣੈ ਸੋ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਦਾ॥ 12॥ ਗੁਰਮੁਖਿ ਮਰਹਿ ਸੁਹਹਿ ਪਰਵਾਨੁ॥ ਆਵਨੁ ਜਾਣਾ ਸਬਦੁ ਪਛਾਨੁ॥ ਮਰੈ ਨ ਜੰਮੈ ਨਾ ਦੁਖੁ ਪਾਏ ਮਨ ਹੀ ਮਨਹਿ ਸਮਾਇਦਾ॥ 13॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨੀ ਸਤਿਗੁਰ ਪਾਇਆ॥ ਹਉਮੈ ਵਿਚਹੁ ਮੋਹੁ ਚੁਕਾਇਆ॥ ਮਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲੁ ਨ ਲਾਗੈ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇਦਾ॥ 14॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਆਪੇ॥ ਆਪੇ ਵੇਖੈ ਥਾਪਿ ਉਥਾਪੇ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਮੇਰੇ ਪ੍ਰਭ ਭਾਵੈ ਸਚੁ ਸੁਣਿ ਲੇਖੈ ਪਾਇਦਾ॥ 15॥ ਗੁਰਮੁਖਿ ਸਚੋ ਸਚੁ ਕਮਾਵੈ॥ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮੈਲੁ ਨ ਲਾਵੈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਵੀਚਾਰੀ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇਦਾ॥ 16॥1॥15॥

Maru Mehla 3: Gurmukh(i) naad, Bayd beechaar(u). Gurmukh(i) Giyan(u), dhiyaan(u) Apaar(u). Gurmukh(i) kaar kuray Prubh Bhaavaiy, Gurmukh(i) Poora paayaynda. 1. Gurmukh(i) munooaa, oolt(i) puraavaiy. Gurmukh(i) Bani naad(u) vujaavaiy. Gurmukh(i) Sach(i) ruttay Baiyraagi, nij ghur(i) vaasa paaynda. 2. Gur kee Saakhi, Amrit bhaakhi. Sachaiy Shabaday Sach(u) soobhaakhi. Sudaa Sach(i) rung(i) raata mun(u) mayra, Sachay, Sach(i) smaayanda. 3. Gurmukh(i) mun(u) nirmul(u), Sat Sur(i) naavaiy. Maiyl(u) na laagaiy, Sach(i) smaavaiy. Sacho, Sach(u) kmaavaiy sud hee, Sachi bhugut(i) drirraayaynda. 4. Gurmukh(i) Sach(u) baiyni. Gurmukh(i) Sach(u) naiyni. Gurmukh(i) Sach(u) kmaavaiy kerni. Sud hee Sach(u) kuhhaiy din raati, uvraan Sach(u) kuhaayaynda. 5. Gurmukh(i) Sachi ootum Bani. Gurmukh(i) Sacho, Sach(u) vukhaani. Gurmukh(i) sud sayveh(i) Sacho, Sacha, Gurmukh(i) Shabad(u) soonaayaynda. 6. ----------

MEANING: The Sikh of the Guru acquires Divine Knowledge with the focus of his mind on the Guru's Shabad, and unlike the yogis or some other faiths, he does not need to play on any musical instrument, or to ponder on the Vedas (they are subsumed in the Guru's Shabad). A Sikh of the Guru performs only those deeds that are liked (approved) by Waheguru, and he becomes connected with the Perfect Waheguru. 1.

A Sikh of the Guru reverses the thinking of his mind from Maya towards Waheguru, and plays the music of the Guru's Shabad. Imbued in Waheguru's love, the Guru's Sikh is fully detached from the world, and makes his mind a dwelling for Waheguru's Naam (his mind stays focused on Waheguru's Naam). 2. The Guru's Teachings are life-sustaining and are in praise of Waheguru. The Guru has uttered His holy Shabad in Waheguru's praise with deep love. With Guru's Shabad, my mind is imbued with the love for Waheguru, and one can merge into Waheguru with Guru's eternal Shabad. 3.

The Sikh of the Guru purifies his mind by taking a dip in the holy pool of Guru's Amrit-like Shabad; his mind does not catch any filth again, and he gets absorbed in Waheguru. He reinforces Waheguru's eternal worship in his mind, and always deals in His Naam. 4. The conversations of a Sikh of the Guru are about Waheguru, and he sees Him everywhere with

his eyes. The daily dealings of the Sikh of the Guru are also rooted in Waheguru's praise. He always keeps Waheguru in mind day and night and makes others recite His Naam. 5.
The Sikh of the Guru recites the supreme and eternal Shabad of the Guru and shares only Waheguru's Naam with others. The Sikh serves Waheguru alone and sings Waheguru's praise by reciting the Guru's Shabad for others. 6.

(PAGE 1059): ---------- Gurmukh(i) hovaiy, su sojhi paayay. Haumein, Maya, bherm(u) guvaayay. Gur kee paurri ootum, oochi, Dur(i) Sachaiy Hur(i) Goon gaayaynda. 7. Gurmukh(i) Sach(u), sunjum(u) kerni saar(u). Gurmukh(i) paayay mokh-dooaar(u). Bhaayay bhugut(i), sudaa rung(i) raata, aap(u) guvaayay, smaayaynda. 8. Gurmukh(i) hovaiy, mun(u) khoaj(i) soonaayay. Sachaiy Naam(i) suda liv laayay. Jo Tis(u) bhaavaiy, soyee kersi, jo Sachay mun(i) bhaayaynda. 9. Ja Tis(u) bhaavaiy, ta munn(i) vusaayay. Aapnay bhaanaiy, sudaa rung(i) raata, bhaanaiy munn(i) vusaayaynda. 10. Mun hutth(i) kerm kuray so chheejaiy. Buhoutay bhaykh kuray nuhhi bheejaiy. Bikhiya raatay, dookh(u) kmaaveh(i), dookhay, dookh(i) smaayaynda. 11. --------
Word Meaning: Sojhi Paayay = is enlightened. Guvaayay = overcomes. Paurri = steps to union with Waheguru. 7. Sunjum(u) = control on senses. Saar(u) = supreme. Mokh = emancipation. Bhaayay = with love. Aap(u) = selfishness and ego. 8.
Khoaj = by searching. Soonaayay = shares with others. Kersi = does. Bhaavaiy = likes. 9. Rung(i) Raata = imbued in love. 10. Mun Hutth(i) = unwillingly; but with the obstinacy of mind. Chheejaiy = becomes spiritually weaker. Bheejaiy = imbues. 11.
MEANING: A Sikh gets enlightenment by the Teachings of the Guru, and he overcomes his selfishness, ego, and illusions of Maya. Guru's Teachings are like a ladder which leads the Sikh to have union with the high (transcendent) Waheguru. The Sikh always sings Waheguru's praise with his mind focussed at Waheguru's Door (Naam). 7.
The Sikh has an exemplary high level of morality in his daily performance, in which he keeps control of his sensual pleasures, recites Waheguru's Naam, and attains emancipation. Imbued in the love of Waheguru's worship, he kills his selfishness and ego, and gets absorbed in Waheguru. 8. The Sikh of the Guru searches Waheguru in his mind, and stays focused on Waheguru's Naam, and explains the importance of Waheguru's Naam to others. He performs only those deeds that are liked by Waheguru. 9.
Waheguru takes dwelling in a devotee's heart when He likes, and the devotee stays always imbued in His love with the Will of Waheguru. Waheguru implants His Naam in the devotee's heart with His own Will. 10. An individual who unwillingly performs rituals out of persistence suffers from a weakened spirituality. His mind does not get imbued in Waheguru's love, even by wearing religious symbols. On the contrary, intoxicated with poisonous sensual pleasures, he slips into troubles and stays in bigger and bigger troubles. 11.

---------- Gurmukh(i) hovaiy, su sookh(u) kmaayay. Mern, jeevun kee sojhi paayay. Mern(u), jeevun(u) jo sum kur(i) jaanaiy, so mayray Prubh bhaayaynda. 12. Gurmukh(i) mureh(i), sooheh(i) pervaan(u). Aavun, jaana, Shabad(u) puchhaan(u). Muraiy, na jummaiy, na dookh(u) paayay, mun hee muneh(i) smaayaynda. 13. Say vudbhaagi, jinhi Satgur paaya. Haumein vichoun moh(u) chookaaya. Mun(u) nirmul(u), phir(i) maiyl(u) na laagaiy, Dur(i) Sachaiy sobha paayaynda. 14. Aapay kuray kuraayay Aapay. Aapay vaikhaiy thaap(i), oothaapay. Gurmukh(i) sayva, mayray Prubh bhaavaiy, Sach(u) soon(i) laykhaiy paayaynda. 15. Gurmukh(i) Sacho, Sach(u) kmaavaiy. Gurmukh(i) nirml(u) maiyl(u) na laavaiy. Nanak, Naam(i) ruttay veechaari, Naamay, Naam(i) smaayaynda. 16.1.15.
Word Meaning: Kmaayay = works towards. Sum = equal; the same. 12.

Sooheh(i) = looks dignified; is honoured by Waheguru. Pervaan = is approved. 13.
Chookaaya = got rid of. Sobha = praise. 14.
Aapay = Waheguru, Himself. Thaap(i) = having created. Oothaapay = demolishes; destroys. Laykhay Paayaynda = is given credit. 15. Veechaari = ponderers. 16.
MEANING: The Sikh of the Guru performs deeds which become the source of comforts for him. He gains a deep understanding of life and death (that the soul is immortal and simply changes bodies). A devotee who treats life and death equally is liked by Waheguru. 12.
With Guru's Shabad, the Sikh recognizes life and death as Waheguru's Will. So, when such a Sikh of the Guru dies, he is approved by Waheguru and is honoured in His Court. The mind of the Sikh does not wander around, and stays in itself, and he does not suffer from rebirths. 13. Those who are highly fortunate get connected with the Guru (take His shelter); they overcome their haumein and the worldly attachments. Their purified mind does not get filthy with evil thoughts again, and they are honoured in Waheguru's Court. 14.
Waheguru does everything Himself and makes others do whatever He wishes. He creates the world, looks after it, and destroys it with His Will. Waheguru likes the service of a devotee to the Guru, and rewards the devotee when He listens to him reciting His Naam. 15.
The Sikh of the Guru deals only in Waheguru's Naam, and he does not catch the filth of immoral activities. Imbued in Waheguru's Naam, he always ponders on His Naam, and stays absorbed in His Naam, oh Nanak. 16.1.15.

ਮਾਰੂ ਮਹਲਾ 3॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਹੁਕਮਿ ਸਭ ਸਾਜੀ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪਿ ਨਿਵਾਜੀ॥ ਆਪੇ ਨਿਆਉ ਕਰੇ ਸਭੁ ਸਾਚਾ ਸਾਚੇ ਸਾਚਿ ਮਿਲਾਇਦਾ॥ 1॥ ਕਾਇਆ ਕੋਟੁ ਹੈ ਆਕਾਰਾ॥ ਮਾਇਆ ਮੋਹੁ ਪਸਰਿਆ ਪਾਸਾਰਾ॥ ਬਿਨੁ ਸਬਦੈ ਭਸਮੈ ਕੀ ਢੇਰੀ ਖੇਹੂ ਖੇਹ ਰਲਾਇਦਾ॥ 2॥ ਕਾਇਆ ਕੰਚਨ ਕੋਟੁ ਅਪਾਰਾ॥ ਜਿਸੁ ਵਿਚਿ ਰਵਿਆ ਸਬਦੁ ਅਪਾਰਾ॥ ਗੁਰਮੁਖਿ ਗਾਵੈ ਸਦਾ ਗੁਣ ਸਾਚੇ ਮਿਲਿ ਪ੍ਰੀਤਮ ਸੁਖੁ ਪਾਇਦਾ॥ 3॥ ਕਾਇਆ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਆਪਿ ਸਵਾਰੇ॥ ਤਿਸੁ ਵਿਚਿ ਹਰਿ ਜੀਉ ਵਸੈ ਮੁਰਾਰੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵਣਜਨਿ ਵਾਪਾਰੀ ਨਦਰੀ ਆਪਿ ਮਿਲਾਇਦਾ॥ 4॥ ਸੋ ਸੂਚਾ ਜਿ ਕਰੋਧੁ ਨਿਵਾਰੇ॥ ਸਬਦੇ ਬੂਝੈ ਆਪੁ ਸਵਾਰੇ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਮੰਨਿ ਵਸਾਇਦਾ॥ 5॥ ਨਿਰਮਲ ਭਗਤਿ ਹੈ ਨਿਰਾਲੀ॥ ਮਨੁ ਤਨੁ ਧੋਵਹਿ ਸਬਦਿ ਵੀਚਾਰੀ॥
(ਅੰਗ 1060)॥ ਅਨਦਿਨੁ ਸਦਾ ਰਹੈ ਰੰਗਿ ਰਾਤਾ ਕਰਿ ਕਿਰਪਾ ਭਗਤਿ ਕਰਾਇਦਾ॥ 6॥
ਇਸੁ ਮਨ ਮੰਦਰ ਮਹਿ ਮਨੂਆ ਧਾਵੈ॥ ਸੁਖੁ ਪਲਰਿ ਤਿਆਗਿ ਮਹਾ ਦੁਖੁ ਪਾਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਠਉਰ ਨ ਪਾਵੈ ਆਪੇ ਖੇਲੁ ਕਰਾਇਦਾ॥ 7॥ ਆਪਿ ਅਪਰੰਪਰੁ ਆਪਿ ਵੀਚਾਰੀ॥ ਆਪੇ ਮੇਲੇ ਕਰਣੀ ਸਾਰੀ॥ ਕਿਆ ਕੋ ਕਾਰ ਕਰੇ ਵੇਚਾਰਾ ਆਪੇ ਬਖਸਿ ਮਿਲਾਇਦਾ॥ 8॥ ਆਪੇ ਸਤਿਗੁਰ ਮੇਲੇ ਪੂਰਾ॥ ਸਚੈ ਸਬਦਿ ਮਹਾ ਬਲ ਸੂਰਾ॥ ਆਪੇ ਮੇਲੇ ਦੇ ਵਡਿਆਈ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਦਾ॥ 9॥ ਘਰ ਹੀ ਅੰਦਰ ਸਾਚਾ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਨਾਮ ਧਿਆਇਦਾ॥ 10॥ ਦਿਸੰਤਰੁ ਭਵੈ ਅੰਤਰੁ ਨਹੀ ਭਾਲੇ॥ ਮਾਇਆ ਮੋਹਿ ਬਾਧਾ ਜਮਕਾਲੇ॥ ਜਮ ਕੀ ਫਾਸੀ ਕਬਹੂ ਨ ਤੂਟੈ ਦੂਜੈ ਭਾਇ ਭਰਮਾਇਦਾ॥ 11॥
ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹੋਰੁ ਕੋਈ ਨਾਹੀ॥ ਜਬ ਲਗ ਗੁਰ ਕਾ ਸਬਦੁ ਨ ਕਮਾਹੀ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਸਚੁ ਪਾਇਆ ਸਚੇ ਸਚਿ ਸਮਾਇਦਾ॥ 12॥ ਕਾਮ ਕਰੋਧੁ ਸਬਲ ਸੰਸਾਰਾ॥ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਸਭੁ ਦੁਖ ਕਾ ਪਸਾਰਾ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਸੁਖੁ ਪਾਵਹਿ ਸਚੈ ਸਬਦਿ ਮਿਲਾਇਦਾ॥ 13॥ ਪਉਣੁ ਪਾਣੀ ਹੈ ਬੈਸੰਤਰੁ॥ ਮਾਇਆ ਮੋਹੁ ਵਰਤੈ ਸਭ ਅੰਤਰਿ॥ ਜਿਨਿ ਕੀਤੇ ਜਾ ਤਿਸੈ ਪਛਾਣਹਿ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਦਾ॥ 14॥ ਇਕਿ ਮਾਇਆ ਮੋਹਿ ਗਰਬਿ ਵਿਆਪੇ॥ ਹਉਮੈ ਹੋਰਿ ਰਹੇ ਹੈ ਆਪੇ॥ ਜਮ ਕਾਲੈ ਕੀ ਖਬਰਿ ਨਾ ਪਾਈ ਅੰਤਿ ਗਇਆ ਪਛੁਤਾਇਦਾ॥ 15॥ ਜਿਨਿ ਉਪਾਏ ਸੋ ਬਿਧਿ ਜਾਣੈ॥ ਗੁਰਮੁਖਿ ਦੇਵੈ ਸਬਦੁ ਪਛਾਣੈ॥ ਨਾਨਕ ਦਾਸੁ ਕਹੈ ਬੇਨੰਤੀ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇਦਾ॥ 16॥2॥16॥
Maru Mehla 3: Aapay srisht(i) Huqam(i) subh saaji. Aapay thaap(i) oothaap(i) nivaaji. Aapay niyaayoun kuray subh(u) Saacha, Saachay, Saach(i) milaayayndaaa. 1. Kaaya koat(u) haiy

akaara. Maya moh(u) pusriya pasaara. Bin(u) Shabdaiy bhusmaiy kee dhayri, khayhoo, khayh rulaayaynda. 2. Kaaya kunchun koat(u) Apaara. Jis vich(i) ruvviya Shabad(u) Apaara. Gurmukh(i) gaavaiy sudaa goon Saachay, mil(i) Preetum sookh(u) paayaynda. 3. Kaaya Hur(i) mundar(u), Hur(i) Aap(i) suvaaray. Tis(u) vich(i) Hur(i) Jeeou vussaiy Mooraaray. Gur kaiy Shabad(i) vunjun(i) vaapaari, nudree Aap(i) milaayaynda. 4. So soocha, j(i) kroadh(u) nivaaray. Shabaday boojhaiy, Aap(u) suvaaray. Aapay kuray kuraaya Kerta, Aaapay munn(i) vusaayaynda. 5. Nirmul bhugut(i) haiy niraali. Mun(u), tun(u) dhoveh(i) Shabad(i) veechaari.

(PAGE 1060): Undin(u) sudaa ruhhaiy Rung(i) raata, kur(i) kirpa bhugut(i) kuraayaynda. 6. --------

Word Meaning: Srisht(i) = world. Saaji = created. Nivaaji = adorned; made beautiful. Niyaayoun = justice. Saachay = purified. Saach(i) = with the Naam. 1. Kaaya Koat(u) = fort-like body. Akaara = world. Pusriya = spread out. Pasaara = expanse. Bhusmaiy = of dust. Dhayri = pile. Khayhoo = dust. 2. Kunchun = gold (pure). Apaara = the limitless (God). Ruvviya = is present. Preetum = Dear (Waheguru). 3.
Mundar(u) = palace. Suvaaray = adorns. Mooraaray = the destroyer of demons (God. Vunjun(i) = do business. Vapaari = businessmen. Nudree = with kind sight. 4.
Soocha = pure. J(i) = Jo = which. Nivaaray = gets rid of. Kerta = creator (Waheguru). 5. Niraali = detached from Maaya; severer of worldly bonds. 6.

MEANING: Waheguru created the world with His Huqam (laws), and beautified it with its nature. The eternal Waheguru delivers perfect justice and connects the purified devotees with Him with His Naam. 1. The affairs of the whole world are run by the expanse of Maya, and the fort-like human body is attracted to its illusions. Without the Guru's Shabad, the human body is nothing more than a pile of dust, and will mix with dust at the end. 2.
But the body that has the Guru's Shabad (Waheguru's Naam) enlightening it is pure like gold. The Sikh of the Guru always sings the virtues of Waheguru, and enjoys the bliss of union with Him. 3. The body, which Waheguru chooses for His dwelling, is adorned by Him, and the destroyer of the demons, Waheguru, takes His dwelling in there. The devotee-traders deal in His Naam when He connects them with Him with His kind sight. 4.
The devotee, who realizes the worth of Waheguru's Naam with Guru's Shabad, and adorns his soul with noble qualities, gets rid of his rage, and becomes pure in mind. But it is Waheguru, who does everything, and makes His devotees (exhorts them to) recite His Naam, and Himself takes dwelling in their hearts. 5.
Waheguru's worship is mind-purifying and severs devotees' bonds with Maya as he washes the filth of evil thoughts from his mind and body by pondering on the Guru's Shabad. With His benevolence, Waheguru makes His devotee worship Him (sing His praise) because of which, the devotee stays imbued in His love day and night. 6.

---------- Iss(u) mun(u) mundar meh(i) munooaa dhaavaiy. Sookh(u) pullur(i) tiyaag(i), muhaa dookh(u) paavaiy. Bin(u) Satgur bhaytay, tthaur na paavaiy, Aapay khayl(u) kuraayaynda. 7. Aap(i) Uprumpur(u) Aap(i) veechaari. Aapay maylay, kerni saari. Kiyya ko kaar kuray vaychaara, Aapay bukhsh(i) milaayaynda. 8. Aapay Satgur maylay Poora. Sachaiy Shabad(i) muhhaa bul soora. Aapay maylay day vudiyaayi, Sachay siyoun chit(u) laayaynda. 9. Ghur hee undar Saacha Soyee. Gurmukh(i) virla boojhaiy koyee. Naam(u) nidhaan(u) vussiya ghut untar(i), rusna Naam dhiyaaynda. 10. Disuntar(u) bhuvvaiy, untar(u) nuhhi bhaalay. Maya moh(i) baandha Jum kaalay. Jum kee phaansi kubhoon na tootaiy, doojaiy bhaayay bhemaayaynda. 11. ---------

Word Meaning: Munooaa = mind. Dhaavaiy = rushes. Pullar(i) = (trade noble qualities) for chaff (worthless qualities). Tiyaag(i) = abandoning; giving up. Bhaytay = meeting with.

Tthaur = shelter; peacefulness. Khayl(u) = drama. 7. Uprumpur = endless. Veechaari = contemplator. Kerni = Kaar = performance of deeds. Saari = supreme. Bukhsh(i) = by bestowing. 8. Poora = Perfect. Muhha Bul = immensely powerful. Soora = valiant. 9. Virla = rare. Nidhaan(u) = treasure. Rusna = tongue. 10. Disuntar(u) = many foreign places. Bhaalay = searches for. Baandha = tied up. Jum Kaalay = Angel of death. Phaansi = noose. Bhermaayaynda = taken through. 11.

MEANING: In the palace-like human body, the human mind rushes in every direction, and suffers heavily when the individual trades his noble qualities for the worthless (harmful) vices. He cannot find peace anywhere without Satguru's shelter. But it is Waheguru again who creates such dramas in life. 7. The limitless Waheguru Himself ponders, makes decisions, and connects the individuals with Him who have supreme performance of noble deeds. The individuals are incapable of performing any noble deeds or of connecting with Waheguru; it is Waheguru who connects them to Him through His benevolence. 8.
Waheguru Himself connects His devotee with the Perfect Satguru who becomes an immensely powerful valiant (to fight against the evil demons). Waheguru connects the devotee, whose mind gets attached to Him, with Him, and accords him honour. 9.
However, some rare individuals realize in the shelter of the Guru that Waheguru is present in their own hearts. When the devotee recites Waheguru's Naam with his tongue, the treasure of the Naam, Waheguru, takes residence in his heart. 10.
The Maya-engrossed man wanders around in foreign lands in search of Waheguru, but does not search for Him in his own heart. With deep attachment to Maya, he is caught in the net of the Angel of Death. Because of his love for Maya, the Angel's noose is never cut off, and he is taken through many different life forms. 11.

--------- Jup(u), tup(u) sunjum(u) hoar(u) koyee naahi. Jub lug Gur ka Shabad(u) na kamaahi. Gur kaiy Shabad(i) miliya Sach(u) paaya, Sachay, Sach(i) smaayaynda. 12. Kaam kroadh(u) subul sunsaara. Buhou kerm kmaaveh(i), subh(u) dookh ka pasaara. Satgur(u) sayveh(i), say sookh(u) paaveh(i) Sachaiy Shabd(i) milaayaynda. 13. Paun(u), paani haiy baiysuntar(u). Maya moh(u) vertaiy subh untar(i). Jin(i) keetay ja Tisaiy puchhaaneh(i), Maya moh(u) chookaayaynda. 14. Ikk(i) Maya moh(i) gerb(i) viyaapay. Haumein hoyay ruhhaiy haiy aapay. Jum kaalaiy kee khubur(i) na paayi, unt(i) guyya puchhutaayaynda. 15. Jin(i) oopaayay, so bidh(i) jaanaiy, Gurmukh(i) hovaiy, Shabad(u) puchhaanaiy. Nanak daas(u) kuhhaiy baynunti, Sach(i) Naam(i) chit(u) laayaynda. 16.2.16.

Word Meaning: Jup(u) = recitation of mantras. Tup(u) = enduring hardships. Sunjum = control on senses. Jub Lug = as long as. Kamaahi = work for. 12. Subul = powerful. Pasaara = expanse. 13. Baiysuntar = fire. Chookaayanda = ends. 14.
Ikk(u) = some. Gerb(i) = conceit. Viyaapay = happens; influences. Aapay = themselves. Khubur(i) = news; information. Unt(u) = at the end. 15.
Bidh(i) = the means. Daas(u) = slave. Baynunti = request. Chit(u) = mind. 16.

MEANING: So long as one does not work (perform deeds) according to the Guru's Shabad (His Teachings), no recitation of mantras, self-torturing and efforts to control one's senses work to have union with Waheguru. One achieves union with Waheguru only with the Guru's Shabad and gets absorbed in Him. 12.
The world is overpowered by powerful lust and rage; one keeps suffering from them, no matter how many religious rituals one performs. One enjoys blissfulness by serving the Guru when he gets connected with Waheguru with the Guru's Shabad. 13.
All bodies are made up from the natural elements of air, water, and fire, but everybody is still

attached to Maya. But one's love for Maya is eradicated when he connects with Waheguru, who created the man and the Maya. 14.
Many are overpowered by their love for Maya and by their conceit, so much so that only selfishness and ego operate in their bodies and minds. They are totally unaware of the Angel of Death and repent as they leave the world. 15.
Only the Creator knows the ways to avoid recurring death, and the Sikh of the Guru makes a connection with Waheguru with His Shabad. Nanak makes this humble submission that such a devotee gets attached to Waheguru's Naam. 16.2.16.

ਮਾਰੂ ਮਹਲਾ 3॥ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆ ਪਤਿ ਦਾਤਾ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ॥ ਤੁਧੁ ਨੋ ਸੇਵਹਿ ਸੇ ਤੁਝਹਿ ਸਮਾਵਹਿ ਤੂ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 1॥ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਜੀਅ ਜੰਤ ਤੇਰੀ ਸਰਣਾਈ॥ ਜਿਉ ਤੁਧੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵਹਿ ਤੂ ਆਪੇ ਮਾਰਗਿ ਪਾਇਦਾ॥ 2॥ ਹੈ ਭੀ ਸਾਚਾ ਹੋਸੀ ਸੋਈ॥ ਆਪੇ ਸਾਜੇ ਅਵਰੁ ਨ ਕੋਈ॥ ਸਭਨਾ ਸਾਰ ਕਰੇ ਸੁਖਦਾਤਾ ਆਪੇ ਰਿਜਕੁ ਪਹੁਚਾਇਦਾ॥ 3॥ ਅਗਮ ਅਗੋਚਰੁ ਅਲਖ ਅਪਾਰਾ॥ ਕੋਇ ਨ ਜਾਣੈ ਤੇਰਾ ਪਰਵਾਰਾ॥ ਆਪਣਾ ਆਪੁ ਪਛਾਣਹਿ ਆਪੇ ਗੁਰਮਤੀ ਆਪਿ ਬੁਝਾਇਦਾ॥ 4॥ ਪਾਤਾਲ ਪੁਰੀਆ ਲੋਅ ਆਕਾਰਾ॥ ਤਿਸੁ ਵਿਚਿ ਵਰਤੈ ਹੁਕਮੁ ਕਰਾਰਾ॥
(ਅੰਗ 1061)॥ ਹੁਕਮੇ ਸਾਜੇ ਹੁਕਮੇ ਢਾਹੇ ਹੁਕਮੈ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 5॥ ਹੁਕਮੈ ਬੂਝੈ ਸੁ ਹੁਕਮੁ ਸਲਾਹੇ॥ ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ॥ ਜੇਹੀ ਮਤਿ ਦੇਹਿ ਸੋ ਹੋਵੈ ਤੂ ਆਪੇ ਸਬਦਿ ਬੁਝਾਇਦਾ॥ 6॥
ਅਨਦਿਨੁ ਆਰਜਾ ਛਿਜਦੀ ਜਾਏ॥ ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਸਾਖੀ ਆਏ॥ ਮਨਮੁਖੁ ਅੰਧੁ ਨ ਚੇਤੈ ਮੂੜਾ ਸਿਰ ਊਪਰਿ ਕਾਲੁ ਰੁਆਇਦਾ॥ 7॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰ ਚਰਣੀ ਲਾਗਾ॥ ਅੰਤਰਿ ਭਰਮੁ ਗਇਆ ਭਉ ਭਾਗਾ॥ ਸਦਾ ਅਨੰਦੁ ਸਚੇ ਗੁਣ ਗਾਵਹਿ ਸਚੁ ਬਾਣੀ ਬੋਲਾਇਦਾ॥ 8॥ ਜਿਨਿ ਤੂ ਜਾਤਾ ਕਰਮ ਬਿਧਾਤਾ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸਬਦਿ ਪਛਾਤਾ॥ ਜਤਿ ਪਤਿ ਸਚੁ ਸਚਾ ਸਚੁ ਸੋਈ ਹਉਮੈ ਮਾਰਿ ਮਿਲਾਇਦਾ॥ 9॥ ਮਨੁ ਕਠੋਰੁ ਦੂਜੈ ਭਾਇ ਲਾਗਾ॥ ਭਰਮੇ ਭੂਲਾ ਫਿਰੈ ਅਭਾਗਾ॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰ ਸੇਵੇ ਸਹਜੇ ਹੀ ਸੁਖੁ ਪਾਇਦਾ॥ 10॥ ਲਖ ਚਉਰਾਸੀਹ ਆਪਿ ਉਪਾਏ॥ ਮਾਨਸ ਜਨਮਿ ਗੁਰੁ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ ਬਿਨੁ ਭਗਤੀ ਬਿਸਟਾ ਵਿਚਿ ਵਾਸਾ ਬਿਸਟਾ ਵਿਚਿ ਫਿਰਿ ਪਾਇਦਾ॥ 11॥
ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ ਭਗਤਿ ਦ੍ਰਿੜਾਏ॥ ਵਿਣੁ ਕਰਮਾ ਕਿਉ ਪਾਇਆ ਜਾਏ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇਦਾ॥ 12॥ ਸਿੰਮ੍ਰਿਤ ਸਾਸਤ ਅੰਤੁ ਨ ਜਾਣੈ॥ ਮੂਰਖ ਅੰਧਾ ਤਤੁ ਨ ਪਛਾਣੈ॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਦਾ॥ 13॥ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਕਰਾਏ॥ ਆਪੇ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਵੇਖੈ ਗੁਰਮੁਖਿ ਆਪਿ ਬੁਝਾਇਦਾ॥ 14॥ ਸਚਾ ਸਾਹਿਬੁ ਗਹਿਰ ਗੰਭੀਰਾ॥ ਸਦਾ ਸਲਾਹੀ ਤਾ ਮਨੁ ਧੀਰਾ॥ ਅਗਮ ਅਗੋਚਰ ਕੀਮਤਿ ਨਹੀ ਪਾਈ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਇਦਾ॥ 15॥ ਆਪਿ ਨਿਰਾਲਮੁ ਹੋਰ ਧੰਧੈ ਲੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝੈ ਕੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਗੁਰਮਤਿ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 16॥3॥17॥

Maru Mehla 3: Aad(i) joogaad(i) duyya-put(i) Daata. Pooray Gur kaiy Shabad(i) puchhaata. Toodh(u) no sayveh(i), say Toojheh(i) smaaveh(i), Tu Aapay mayl(i) milaayaynda. 1. Agumm, Agoachur(u), keemut(i) nuhhi paayi. Jea junt Tayri shernaayi. Jiyoun Toodh(u) Bhaavaiy, tivaiy chulaaveh(i), Tu Aapay maarug(i) paayaynda. 2. Haiy bhee Saacha, hosi Soyee. Aapay saajay, uver(u) na koyee. Subhnaa saar kuray Sookh-Daata, Aapay rijk(u) puhounchaayaynda. 3. Agumm, Agoachur(u) Alukh Apaara. Koyay na jaanaiy Tayra pervaara. Aapna Aap(u) puchhaaneh(i) Aapay, Gurmutee Aap(i) boojhaayaynda. 4. Pataal, pooriyaan, loe aakaara. Tis(u) vich(i) vertaiy Huqam(u) kuraara.
(PAGE 1061): Huqamay saajay, Huqamay dhaahay, Huqamaiy mayl(i) milaayaynda. 5. Huqamaiy boojhaiy, su Huqam(u) slaahay. Agumm, Agoachur Vaypervahay. Jayhi mut(i) dayh(i), so hovaiy, Tu Aapay Shabad(i) boojhaayaynda. 6.
Word Meaning: Aad(i) = from the beginning. Joogaad(i) = before the eons. Duyya-Put(i) = the Lord of mercy. 1. Agumm = inaccessible. Agoachur(u) = incomprehensible. Chulaaveh(i) = run the affairs. Maarug(i) = on the path (of righteousness). 2. Hosi = will

be. Saajay = creates. Saar Kuray = looks after. Rijk(u) = food and other supplies. 3. Alukh = invisible; incomprehensible. Apaara = limitless. Pervaara = family (of creations). Puchhaaneh(i) = knows the self's greatness. Boojhaayaynda = reveals. 4.
Pataal = the underworlds. Pooriyaan = centres of population. Loe = worlds. Aakaara = the visible world. Kuraara = powerful. Dhaahay = demolishes. 5.
Slaahay = praises. Vaypervaahay = carefree. 6.
MEANING: With Guru's Shabad, one can connect with Waheguru, which is the source of mercy (compassion), which has been here from the very beginning and before the eons, and which is the provider for the whole world. Those who serve Waheguru become like Him, and Waheguru Himself connects them with Him. 1
All the living beings are dependent upon Waheguru for their survival, but nobody knows the worth (greatness) of the inaccessible and incomprehensible God. Waheguru runs their life the way He wants, and puts them on the path of righteousness. 2.
Waheguru, which is here now and will be here in the future, creates the universe all by Himself, and there is none other like Him. The source of all comforts, Waheguru, looks after everyone and provides them with food and other necessities. 3.
Nobody knows the limits of the inaccessible, incomprehensible, and the limitless Waheguru. Only He knows His greatness and reveals Himself with the Guru's Shabad. 4.
His powerful Huqam operates in all the underworlds, in centres of populations, and in all parts of the universe. He creates and destroys things with His Huqam, and connects His devotees with Him with His Huqam. 5.
The individual, who understands His Huqam, praises it (accepts it gladly). One acquires the kind of wisdom (thinking) that the inaccessible, incomprehensible, and the carefree Waheguru injects in him, and enlightens him with Guru's Shabad. 6.

------Undin(u) aarja chhijdi daayay. Raiyn(i) dinus(u) dooyay saakhi aayay. Munmukh(u) undh(u) na chaytaiy moorra, sir oopur(i) kaal(u) rooaayaynda. 7. Mun(u), tun(u) seetul(u), Gur Churnee laaga. Untar(i) bherm(u) guyya, bhuou bhaaga. Sudaa anund(u) Sachay goon gaaveh(i), Sach(u) Bani bolaayaynda. 8. Jinh(i) Tu jaata, Kerm-Bidhaata. Pooraiy bhaag(i) Gur Shabad(i) puchhaata. Jut(i), put(i) Sach, Sacha, Sach(u) Soyee, haumein maar(i) milaayaynda. 9. Mun(u) kutthoar(u), doojaiy bhaayay laaga. Bhermay bhoola, phiraiy abhaaga. Kerm(u) hovaiy, ta Satgur(u) sayvay, sehjay hee sookh(u) paayaynda. 10. Lukh chauraasih Aap(i) oopaayay. Maanus junum(i), Gur(u) bhugut(i) drirraayay. Bin(u) bhugti, bishta vich(i) vaasa, bishta vich(i) phir(i) paayaynda. 11.
Word Meaning: Undin(u) = all the time. Arja = life span. Chhijdi = decreases. Saakhi = witnesses. Chaytaiy = remembers. Moorra = foolish. Kaal(u) = death. Rooaayaynda = frightens. 7. Seetul(u) = peaceful. Bherm(i) = illusions. Bolaayaynda = utter; speak. 8. Kerm-Bidhaata = carver of out fates. Jut(i) Put(i) = caste and clan. 9.
Kutthoar = hard like stone. Abhaaga = unfortunate. Kerm(u) = good fortune; Waheguru's benevolence. Sehjay = without any special effort. 10. Lulh Chauraasih = 8.4 million (life forms). Maanus = human. Junum = life. Bishta = filth of sensual enjoyments. 11
MEANING: Night and day are the witnesses (are proof) that one's life span goes on decreasing all the time. The blind and the foolish follower-of-his-mind does not remember this fact (does not realize) that frightening death looms over his head (and still does not remember Waheguru). 7. The mind and the body of the individual, who comes to the shelter of the Guru, become peaceful as all his misconceptions and his fears are eradicated (by the Guru). Singing Waheguru's praise with Guru's Bani (Shabad), he is always blissful. 8.
The highly fortunate devotee, who makes a connection with the carver of our fates, Waheguru,

with Guru's Shabad, gets rid of his haumein, and Waheguru, which becomes the caste and the clan for the devotee, absorbs him (makes him a part of His). 9.
The individual, who is attached to Maya, becomes stone-hearted (loses compassion for others), and the unfortunate is misled by his misgivings. However, he connects with the Guru when Waheguru becomes benevolent toward him, and he enjoys bliss. 10.
Waheguru has created 8.4 million different life forms (a Hindu belief), but it is in the human form that He is worshiped (only humans can worship Waheguru). Without Waheguru's worship, the man keeps enjoying the filth of sensual pleasures, and takes rebirths to enjoy the same filth. 11.

-------- Kerm(u) hovaiy, Gur(u) bhugut(i) drirrayay. Vin(u) kerma, kiyoun paaya jaayay. Aapay kuray, kuraayay Kerta, jiyoun bhaavaiy, tivaiy chulaayaynda. 12. Simrit Shast, unt(u) na jaanaiy. Moorukh(u) undha, Tutt(u) na puchaanaiy. Aapay kuray kuraayay Kerta, Aapay bherm(i) bhoolaayaynda. 13. Subh(u) kichh(u) Aapay Aap(i) kuraayay. Aapay sir(i), sir(i) dhundhaiy laayay. Aapay thaap(i) oothaapay vaykhaiy, Gurmukh(i) Aap(i) boojhaayaynda. 14. Sacha Sahib(u), gehr(i) gumbheera. Sudaa salaaheen, ta mun(u) dheera. Agumm, Agoachur(u) keemut(i) nuhhi paayi, Gurmukh(i) munn(i) vusaayaynda. 15. Aap(i) niraalum, hoar dhundhaiy loyee. Gur persadi boojhaiy koyee. Nanak, Naam(u) vussaiy ghut untar(i), Gurmut(i) mayl(i) milaayaynda. 16.3.17.
Word Meaning: Drirraayay = reinforce. Jiyoun Bhaavaiy = as He likes. 12. Tutt(u) = reality; the root (Waheguru). Bhoolaayaynda = misleads. 13. Sir(i), Sir(i) = respectively. Dhundhaiy Laayay = dealings in Maya. Thaap(i) = by creating. Oothaapay = destroys. 14. Gehr = unfathomable. Gumbheera = never changing. Dheera = becomes peaceful (contented). 15. Niraalum = detached. Loyee = world. Ghut Untar(i) = in the heart. 16.
MEANING: If one is fortunate, the Guru reinforces Waheguru's worship in his mind; no one gets motivation to worship Waheguru without good fortune. Waheguru does everything Himself, and makes others do whatever He wishes – He runs the affairs of the world, the way He wishes. 12. The Simritis and the Shastras do not know the limits of Waheguru; the foolish and the (spiritually) blind man reads them, but does not recognize the real root (origin) of the universe (Waheguru). But it is Waheguru who makes people do whatever He wishes, and He Himself misleads them through misconceptions. 13.
Waheguru makes individuals do whatever He wishes, and puts them in Maya-related affairs. He creates, demolishes, and looks after the world, and reveals Himself to the devotee in the shelter of the Guru. 14.
The eternal Waheguru is unfathomable and is never-changing; the man becomes peaceful (contented) when He sings Waheguru's praise all the time. Nobody knows the real worth (magnanimity) of the inaccessible and the incomprehensible Waheguru, but He takes dwelling in the mind of the devotee who is in the shelter of the Guru. 15.
A rare individual in Satguru's shelter understands that Waheguru is fully detached from the world, but He still involves people in Maya-related affairs. With Guru's Wisdom (Advice), Waheguru takes residence in the heart of the Guru's devotee, and connects him with Him, oh Nanak. 16.3.17.

ਮਾਰੂ ਮਹਲਾ 3॥ ਜੁਗ ਛਤੀਹ ਕੀਓ ਗੁਬਾਰਾ॥ ਤੂ ਆਪੇ ਜਾਣਹਿ ਸਿਰਜਣਹਾਰਾ॥ ਹੋਰ ਕਿਆ ਕੋ ਕਹੈ ਆਖਿ ਵਖਾਣੈ ਤੂ ਆਪੇ ਕੀਮਤਿ ਪਾਇਦਾ॥ 1॥ ਓਅੰਕਾਰਿ ਸਭ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥ ਸਭੁ ਖੇਲੁ ਤਮਾਸਾ ਤੇਰੀ ਵਡਿਆਈ॥ ਆਪੇ ਵੇਕ ਕਰੇ ਸਭਿ ਸਾਚਾ ਆਪੇ ਭੰਨਿ ਘੜਾਇਦਾ॥ 2॥ ਬਾਜੀਗਰ ਇਕ ਬਾਜੀ ਪਾਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਦਰੀ ਆਈ॥ ਸਦਾ ਅਲਿਪਤੁ ਰਹੈ ਗੁਰ ਸਬਦੀ ਸਾਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਦਾ॥ 3॥

ਬਾਜਹਿ ਬਾਜੇ ਧੁਨਿ ਆਕਾਰਾ॥ ਆਪਿ ਵਜਾਏ ਵਜਾਵਣਹਾਰਾ॥ ਘਟਿ ਘਟਿ ਪਉਣੁ ਵਹੈ ਇਕ ਰੰਗੀ ਮਿਲਿ ਪਵਣੈ ਸਭ ਵਜਾਇਦਾ॥ 4॥

(ਅੰਗ 1062)॥ ਕਰਤਾ ਕਰੇ ਸੁ ਨਿਹਚਉ ਹੋਵੈ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਹਉਮੈ ਖੋਵੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਦੇ ਵਡਿਆਈ ਨਾਮੋ ਨਾਮੁ ਧਿਆਇਦਾ॥ 5॥ ਗੁਰ ਸੇਵੇ ਜੇਵਡ ਹੋਰੁ ਲਾਹਾ ਨਾਹੀ॥ ਨਾਮੁ ਮੰਨਿ ਵਸੈ ਨਾਮੋ ਸਾਲਾਹੀ॥ ਨਾਮੋ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਨਾਮੋ ਲਾਹਾ ਪਾਇਦਾ॥ 6॥

ਬਿਨੁ ਨਾਵੈ ਸਭ ਦੁਖੁ ਸੰਸਾਰਾ॥ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਵਧਹਿ ਵਿਕਾਰਾ॥ ਨਾਮੁ ਨ ਸੇਵਹਿ ਕਿਉ ਸੁਖੁ ਪਾਈਐ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਦਾ॥ 7॥ ਆਪਿ ਕਰੇ ਤੈ ਆਪਿ ਕਰਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਕਿਸੈ ਬੁਝਾਏ॥ ਗੁਰਮੁਖਿ ਹੋਵਹਿ ਸੇ ਬੰਧਨ ਤੋੜਹਿ ਮੁਕਤੀ ਕੈ ਘਰਿ ਪਾਇਦਾ॥ 8॥ ਗਣਤ ਗਣੈ ਸੋ ਜਲੈ ਸੰਸਾਰਾ॥ ਸਹਸਾ ਮੂਲਿ ਨ ਚੁਕੈ ਵਿਕਾਰਾ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਗਣਤ ਚੁਕਾਏ ਸਚੇ ਸਚਿ ਸਮਾਇਦਾ॥ 9॥ ਜੇ ਸਚੁ ਦੇਇ ਤੇ ਪਾਏ ਕੋਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਰਗਟੁ ਹੋਈ॥ ਸਚੁ ਨਾਮੁ ਸਾਲਾਹੇ ਰੰਗਿ ਰਾਤਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਦਾ॥ 10॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਮੁ ਪਿਆਰਾ॥ ਕਿਲਵਿਖ ਕਾਟੇ ਕਾਟਣਹਾਰਾ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਦਾ॥ 11॥

ਅੰਤਰਿ ਲੋਭੁ ਮਨਿ ਮੈਲੈ ਮਲੁ ਲਾਏ॥ ਮੈਲੇ ਕਰਮ ਕਰੇ ਦੁਖੁ ਪਾਏ॥ ਕੂੜੋ ਕੂੜੁ ਕਰੇ ਵਾਪਾਰਾ ਕੂੜੁ ਬੋਲਿ ਦੁਖੁ ਪਾਇਦਾ॥ 12॥ ਨਿਰਮਲ ਬਾਣੀ ਕੋ ਮੰਨਿ ਵਸਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਸਾ ਜਾਏ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਚਲੈ ਦਿਨੁ ਰਾਤੀ ਨਾਮੁ ਚੇਤਿ ਸੁਖੁ ਪਾਇਦਾ॥ 13॥ ਆਪਿ ਸਿਰੰਦਾ ਸਚਾ ਸੋਈ॥ ਆਪਿ ਉਪਾਇ ਖਪਾਏ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਸਦਾ ਸਲਾਹੇ ਮਿਲਿ ਸਾਚੇ ਸੁਖੁ ਪਾਇਦਾ॥ 14॥ ਅਨੇਕ ਜਤਨ ਕਰੇ ਇੰਦ੍ਰੀ ਵਸਿ ਨ ਹੋਈ॥ ਕਾਮਿ ਕਰੋਧਿ ਜਲੈ ਸਭੁ ਕੋਈ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਮਨੁ ਵਸਿ ਆਵੈ ਮਨ ਮਾਰਹਿ ਮਨਹਿ ਸਮਾਇਦਾ॥ 15॥ ਮੇਰਾ ਤੇਰਾ ਤੁਧੁ ਆਪੇ ਕੀਆ॥ ਸਭਿ ਤੇਰੇ ਜੰਤ ਤੇਰੇ ਸਭਿ ਜੀਆ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਸਦਾ ਤੂ ਗੁਰਮਤੀ ਮੰਨਿ ਵਸਾਇਦਾ॥ 16॥4॥18॥

Maru Mehla 3: Joog chutteeh keeyo goobaara. Tu Aapay jaaneh(i) Sirhunhaara. Hoar kiyya ko kuhhaaiy, aakh(i) vukhaanaiy, Tu Aapay keemut(i) paayaynda. 1. Ounkaar(i) subh srisht(i) oopaayi. Subh(u) khayl(u) tamasha, Tayri vudiyaayi. Aapay vayk kuray subh(i) Saacha, Aapay bhunn(i) ghurraayaynda. 2. Baajigur ikk baaji paayi. Pooray Gur tay nudree aayee. Sudaa aliput(u) ruhhaiy Gur Shabadi, Saachay siyoun chit(u) laayaynda. 3. Baajeh(i) baajay dhoon(i) aakaara. Aap(i) vujaayay, vujaavunhaara. Ghut(i), ghut(i) paun(u) vuhhaiy ikk rungee, mil(i) puvnaiy, subh vujaayaynda. 4.

(PAGE 1062): Kerta kuray, su nihchou hovaiy. Gur kaiy shabaday haumein khovaiy. Gur persaadi kisaiy day vudiyaayi, Naamo, Naam(u) dhiyaayaynda. 5. Gur sayvay jayvud, hoar(u) laaha naahi. Naam(u) munn(i) vussaiy, Naamo salaaheen. Naamo, Naam(u), sudaa Sookh-Daata, Naamo laaha paayaynda. 6. --------

Word Meaning: Joog Chutteeh = 36 eons (a Hindu belief). Goobaara = pitch darkness. Aakh(i) Vukhaana = explain. 1. Ounkaar(i) = Waheguru. Srisht(i) = world. Khayl Tamaasha = drama. Vudiyaayi = greatness; amazing creation. Vayk = differences. Bhunn(i) = destroying. Ghurraayaynda = creates. 2. Baajigur = acrobat. Baaji = acrobatics. Nudree Aayee = becomes visible. Aliput (Uliput) = detached. Chit(u) = mind. 3. Baajeh(i) = are playing. Baajay = musical instruments. Dhoon(i) = musical notes of Guru's Shabad. Akaara = all bodies. Vujaavunhaara = musician (Waheguru). Paun(u) = Guru's Shabad. Vuhhaiy = resonates. Ikk-Rungee = of the uniform Waheguru. Mil(i) Puvnaiy = with the Shabad. 4. Nihchou = for sure. Dhiyaayaynda = recites. 5. Jayvud = as great as. Laaha = benefit. Naamo = only Naam. 6.

MEANING: (Hindu holy books say that You created pitch darkness for 36 eons), but only You know the exact situation, oh, the Creator, Waheguru. Nobody else has the ability to know Your secrets, so what can they say or explain? Only You know Your greatness. 1. Waheguru has created the drama of the whole world, which is His greatness. The eternal Waheguru has created all the different varieties of living beings and other things, and creates and destroys them. 2. The devotee, who obeys the Guru's Shabad, realizes that

the creation of the world is like an acrobatic show of an acrobat. Such a devotee attaches his mind to Waheguru and stays detached from the world. 3.
Waheguru is present hidden in every heart, but appears with the Divine musical notes of Guru's Shabad, which Waheguru creates Himself. Guru's Shabad in praise of Waheguru resonates in every heart, revealing Waheguru's presence there. 4.
A devotee overcomes his haumein with Guru's Shabad, and has full faith that whatever Waheguru plans to do, happens for sure. Through the Guru, Waheguru bestows honour on some rare devotee who recites His Naam only. 5.
There is no benefit greater than serving the Guru. A devotee of the Guru sings praise of Waheguru with His Naam, and enshrines it in his mind. Waheguru's Naam is the source of all comforts, and one benefits (spiritually) only from the Naam. 6.

-------- Bin(u Naavaiy, subh dookh(u) sunsaara. Buhou kerm kmaaveh(i), vudhay vikaara. Naam(u) na sayveh(i), kiyoun sookh(u) paayiyaiy, bin(u) Naavaiy, dookh(u) paayaynda. 7. Aap(i) kuray taiy Aap(i) kuraayay. Gur persaadi kisaiy boojhaayay. Gurmukh(i) hoveh(i) say bundhun torreh(i), mookti kaiy ghur(i) paayaynda. 8. Gunut gunaiy, so julaiy sunsaara. Sehsa mool(i) na chookaiy vikaara. Gurmukh(i) hovaiy su gunut chookaayay, Sachay, Sach(i) smaayaynda. 9. Jay Sach(u) dayay, tay paayay koyee. Gur persaadi pergut(u) hoyee. Sach(u) Naam(u) salaahay rung(i) raata, Gur kirpa tay sookh(u) paayaynda. 10. Jup(u), tup(u), sunjum(u), Naam piyaara. Kilvikh kaatay, Kaatunhaara. Hur(i) kaiy Naam(i), tun(u), mun(u) seetul(u) hoa, sehjay sehj smaayaynda. 11. -------
Word Meaning: Buhou = many. Kerm = rituals. Kmaaveh(i) = perform. Vudhay = increase. Vikaara = vices. 7. Kisaiy = some rare. Bundhun = bonds; attachments. Torreh(i) = break. Mookti = emancipation. Ghur = mind; spiritual state. 8. Gunut Gunaiy = worries and calculations about wealth. Julaiy = suffers heart burning. Sehsa = worries; doubts. 9. Sach(u) = Waheguru. Sach(i) = with the Naam. Pergut(u) = appears. Rung(i) Raata = imbued in the love (of God). 10. Kilvikh = sins. Kaatunhaara = the destroyer (God). Seetul(u) = peaceful. Sehjay = without any special effort. Sehj(i) = with peaceful mind. 11.
MEANING: The whole world suffers without Waheguru's Naam. People perform many, many rituals in the belief that their sins will be washed away, so they feel safe to commit more evil acts. How can they enjoy comforts (peace of mind) without Waheguru's Naam? Actually, they suffer more troubles without the Naam. 7.
Some rare individual is enlightened by Guru's grace that Waheguru does everything, and makes people do things of His choice. The Sikh of the Guru breaks all the worldly bonds and attains the spiritual state of emancipation. 8.
The individual who calculates wealth burns in the fire of worry. His doubts and worries about his immoral acts never go away. The Sikh of the Guru gets rid of his doubts and worries with Waheguru's Naam, and gets absorbed into Him. 9.
One acquires Waheguru's Naam only if He grants it to him (implants in the devotee's heart) and Waheguru appears in his mind with Guru's grace. With the grace of the Guru, and imbued in Waheguru's love, the Sikh sings Guru's praise, and enjoys blissfulness. 10.
Waheguru's Naam subsumes the recitation of all mantras, self-torturing, and efforts to control one's senses (the devotee does not need them), as all the sins of the devotee are eradicated by Waheguru. The devotee's mind acquires peace of body and mind with Waheguru's Naam, and he easily gets absorbed in the high spiritual state. 11.

---------- Untar(i) loabh(u) mun(i) maiylaiy, mul(u) laayay. Maiylay kerm kuray dookh(u) paayay. Koorrou, koorr(u) kuray vapaara, koorr(u) boal(i) dookh(u) paayaynda. 12. Nirmul

Bani ko munn(i) vusaayay. Gur persaadi sehsa jaayay. Gur kaiy bhaanaiy chullaiy din(u) raati, Naam(u) chayt(i) sookh(u) paayaynda. 13. Aap(i) sirunda Sacha Soyee. Aap(i) oopaayay, khupaayay Soyee. Gurmukh(i) hovaiy su sudaa salaahay, mil(i) Saachay sookh(u) paayaynda. 14. Anayk jutun kuray, indree vuss(i) na hoyee. Kaam(i) kroadh(i) julaiy subh(u) koyee. Satgur sayvay, mun(u) vuss(i) aavaiy, mun maaray, muneh(i) smaayaynda. 15. Mayra, tayra, Toodh Aapay keeya. Subh(i) Tayray junt, Tayray subh(i) jeeya. Nanak, Naam(u) smaal(i), sudaa Tu Gurmutee munn(i) vusaayaynda. 16.4.18.

Word Meaning: Loabh(u) = greed. Maiylaiy = filthy. Mul(u) = filth. Koorrou Koorr(u) = only Maya-related; dishonest. Vapaara = dealings. Koorr(u) = lies. 12.
Ko = rare. Sehsa = doubt; worries. Bhaanaiy = by His Will. 13.
Sirunda = creator. Khupaayay = destroys. 14.
Anyak = countless. Jutun = efforts. Indree = senses. 15.
Mayra, Tayra = mine and yours; discrimination. Jeeya = living beings. 16.

MEANING: The human mind, which is already filthy with greed, attracts more filth and suffers because of its filthy acts. The dishonest man deals in dishonest things and suffers badly by telling lies. 12. Some rare individuals embed Guru's pure Bani in their hearts and, with Guru's grace, dispel their doubts and worries. He obeys Waheguru's Will in his life day and night, and enjoys bliss by remembering (reciting) Waheguru's Naam. 13.
Waheguru is the creator of the universe, and He Himself creates and destroys things. The Guru's Sikh always sings Waheguru's praise (in happiness and in sadness), and enjoy bliss by connecting with Him. 14.
A man may try countless different approaches, but he cannot control his senses, and everybody burns in the fire of lust and rage. But he can control his mind (and his senses) by serving Satguru, kill his desires, and attain complete peace. 15.
Waheguru Himself has created the feeling of discrimination about others in the minds of all His living beings. One should always remember Waheguru's Naam, which gets enshrined in his mind with the Advice of the Guru, oh Nanak. 16.4.18.

ਮਾਰੂ ਮਹਲਾ 3॥ ਹਰਿ ਜੀਉ ਦਾਤਾ ਅਗਮ ਅਥਾਹਾ॥ ਉਸ ਤਿਲੁ ਨ ਤਮਾਇ ਵੇਪਰਵਾਹਾ॥ ਤਿਸ ਨੋ ਅਪੜਿ ਨ ਸਕੈ ਕੋਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 1॥ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਨਿਹਚਉ ਹੋਈ॥ ਤਿਸੁ ਬਿਨੁ ਦਾਤਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਜਿਸ ਨੋ ਨਾਮ ਦਾਨੁ ਕਰੇ ਸੋ ਪਾਏ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇਦਾ॥ 2॥ ਚਉਦਹ ਭਵਣ ਤੇਰੇ ਹਟਨਾਲੇ॥ ਸਤਿਗੁਰਿ ਦਿਖਾਏ ਅੰਤਰਿ ਨਾਲੇ॥ ਨਾਵੈ ਕਾ ਵਾਪਾਰੀ ਹੋਵੈ ਗੁਰ ਸਬਦੀ ਕੋ ਪਾਇਦਾ॥ 3॥
(ਅੰਗ 1063)॥ ਸਤਿਗੁਰਿ ਸੇਵਿਐ ਸਹਜ ਅਨੰਦਾ॥ ਹਿਰਦੈ ਆਇ ਵੁਠਾ ਗੋਵਿੰਦਾ॥ ਸਹਜੇ ਭਗਤਿ ਕਰੇ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਭਗਤਿ ਕਰਾਇਦਾ॥ 4॥ ਸਤਿਗੁਰ ਤੇ ਵਿਛੁੜੇ ਤਿਨੀ ਦੁਖੁ ਪਾਇਆ॥ ਅਨਦਿਨੁ ਮਾਰੀਅਹਿ ਦੁਖੁ ਸਬਾਇਆ॥ ਮਥੇ ਕਾਲੇ ਮਹਲੁ ਨ ਪਾਵਹਿ ਦੁਖ ਹੀ ਵਿਚਿ ਦੁਖੁ ਪਾਇਦਾ॥ 5॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਵਡਭਾਗੀ॥ ਸਹਜ ਭਾਇ ਸਚੀ ਲਿਵ ਲਾਗੀ॥ ਸਚੋ ਸਚੁ ਕਮਾਵਹਿ ਸਦ ਹੀ ਸਚੈ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 6॥
ਜਿਸ ਨੋ ਸਚਾ ਦੇਇ ਸੁ ਪਾਏ॥ ਅੰਤਰਿ ਸਾਚੁ ਭਰਮੁ ਚੁਕਾਏ॥ ਸਚੁ ਸਚੈ ਕਾ ਆਪੇ ਦਾਤਾ ਜਿਸੁ ਦੇਵੈ ਸੋ ਸਚੁ ਪਾਇਦਾ॥7॥ ਆਪੇ ਕਰਤਾ ਸਭਨਾ ਕਾ ਸੋਈ॥ ਜਿਸ ਨੋ ਆਪਿ ਬੁਝਾਏ ਬੂਝੈ ਕੋਈ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਦਾ॥ 8॥ ਹਉਮੈ ਕਰਦਿਆ ਜਨਮੁ ਗਵਾਇਆ॥ ਆਗੈ ਮੋਹੁ ਨ ਚੂਕੈ ਮਾਇਆ॥ ਅਗੈ ਜਮਕਾਲੁ ਲੇਖਾ ਲੇਵੈ ਜਿਉ ਤਿਲ ਘਾਣੀ ਪੀੜਾਇਦਾ॥ 9॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਹੋਈ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸੇਵੇ ਕੋਈ॥ ਜਮਕਾਲੁ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਮਹਲਿ ਸਚੈ ਸੁਖੁ ਪਾਇਦਾ॥ 10॥ ਤਿਨ ਸੁਖੁ ਪਾਇਆ ਜੋ ਤੁਧੁ ਭਾਏ॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰ ਸੇਵਾ ਲਾਏ॥ ਤੇਰੈ ਹਥਿ ਹੈ ਸਭ ਵਡਿਆਈ ਜਿਸੁ ਦੇਵਹਿ ਸੋ ਪਾਇਦਾ॥ 11॥
ਅੰਦਰਿ ਪਰਗਾਸੁ ਗੁਰੂ ਤੇ ਪਾਏ॥ ਨਾਮੁ ਪਦਾਰਥ ਮੰਨਿ ਵਸਾਏ॥ ਗਿਆਨ ਰਤਨੁ ਸਦਾ ਘਟਿ ਚਾਨਣੁ ਅਗਿਆਨ ਅੰਧੇਰੁ ਗਵਾਇਦਾ॥ 12॥ ਅਗਿਆਨੀ ਅੰਧੇ ਦੂਜੈ ਲਾਗੇ॥ ਬਿਨੁ ਪਾਣੀ ਡੁਬਿ ਮੂਏ ਅਭਾਗੇ॥

ਚਲਦਿਆ ਘਰੁ ਦਰੁ ਨਦਰਿ ਨ ਆਵੈ ਜਮ ਦਰਿ ਬਾਧਾ ਦੁਖੁ ਪਾਇਦਾ॥ 13॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਗਿਆਨੀ ਧਿਆਨੀ ਪੂਛਹੁ ਕੋਈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਿਸੁ ਮਿਲੈ ਵਡਿਆਈ ਦਰਿ ਸਚੈ ਸੋਭਾ ਪਾਇਦਾ॥ 14॥ ਸਤਿਗੁਰ ਨੋ ਸੇਵੇ ਤਿਸੁ ਆਪਿ ਮਿਲਾਏ॥ ਮਮਤਾ ਕਾਟਿ ਸਚਿ ਲਿਵ ਲਾਏ॥ ਸਦਾ ਸਚੁ ਵਣਜਹਿ ਵਾਪਾਰੀ ਨਾਮੋ ਲਾਹਾ ਪਾਇਦਾ॥ 15॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ॥ ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨੁ ਮੁਕਤਾ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨ ਅੰਤਰਿ ਨਾਮੋ ਨਾਮੁ ਧਿਆਇਦਾ॥ 16॥5॥19॥

Maru Mehla 3: Hur(i) Jeeou Daata agumm, athaaha. Oos til(u) na tmaayay, vaypervaaha. Tis nu uppurr(i) sukaiy na koyee, Aapay mayl(i) milaayaynda. 1. Jo kichh(u) kuraiy, su nihchou hoyee. Tis(u) bin(u) Daata uver(u) na koyee. Jis nu Naam daan(u) kuray, so paayay, Gur Shabadi maylaayaynda. 2. Chaudaah bhuvun Tayray hutnaalay. Sagur(i) dikhaayay untar(i) naalay. Naavaiy ka vapaaari hovaiy, Gur Shabadi ko paayaynda. 3.

(PAGE 1063): Satgur(i) sayviyain sehj anunda. Hirdaiy aayay voottha Govinda. Sehjay, bhugut(i) kuray din(u) raati, Aapay bhugut(i) kuraayaynda. 4. Satgur tay vichhurray tinhi dookh(u) paaya. Undin(u) maariyeh(i), dookh(u) subaaya. Muthay kaalay, Mehl(u) na paaveh(i), dookh hee vich(i), dookh(u) paayaynda. 5. Satgur sayveh(i) say vudbhaagi. Sehj bhaayay, Sachi liv laagi. Sacho, Sach(u) kmaaveh(i) sud hee, Sachaiy mayl(i) milaayaynda. 6. ----------

Word Meaning: Til(u) Na Tmaayay = Has no desire – not even the size of a sesame seed. Vaypervaaha = carefree; indifferent. Uppurr(i) = reach. 1. Nihchou = for sure. 2. Chaudaah Bhuvun = 14 skies and the underworlds (A Muslim belief). Hutnaalay = bazars (for dealings in Waheguru's Naam). Untar(i) = inside. Naalay = with. Vapaari = dealer. Ko = some rare. 3. Sehj Anunda = blissfulness of the high spiritual state. Voottha = takes dwelling. Govinda = Waheguru. Sehjay = in peaceful state. 4.
Vichhurray = disconnected. Maariyeh(i) = punished. Subaaya = all. Muthay = forehead; face. Kaalay = disgraced. 5. Vudbhaagi = fortunate. Sehj Bhaayay = unfaltering love. Liv Laagi = deep focus. Kmaaveh(i) = deals in. 6.

MEANING: The provider Waheguru is inaccessible and unfathomable. He is so indifferent that He has no worldly desire at all – not even the size of a sesame seed. Nobody has access to Him on their own; He connects devotees through His own Will with the Guru. 1.
Whatever Waheguru plans to do, happens for sure. There is no other provider like Him. Only that individual acquires His Naam whom He endows to, and He connects the devotee with Him with the Guru's Shabad. 2. Satguru explains that the fourteen layers of the universe are the trading centres for Waheguru's Naam, which is always with us. A dealer in the Naam acquires it with Guru's Shabad. 3.
When a devotee serves Satguru, Waheguru takes dwelling in his heart, and he enjoys blissfulness in the high spiritual state. Waheguru Himself makes him worship Him (recite His Naam), and the devotee worships Him day and night. 4.
Those who are disconnected from Satguru (do not follow His Advice) suffer heavily as they are punished (for their misdeeds). With disgraced faces, they cannot access Waheguru's Residence (cannot unite with Him), and continue to suffer all the time. 5.
Those who serve Satguru are highly fortunate, and their minds stay focused on Waheguru's Naam with unfaltering love for Him. Such devotees always deal in Waheguru's Naam because of which Waheguru connects them with Him. 6.

--------- Jis nu Sacha dayay su paayay. Untar(i) Saach(u), bherm(u) chookaayay. Sach(u), Sachaiy ka Aapay Daata, jis(u) dayvaiy, so Sach(u) paayaynda. 7. Aapay Kerta subhnaa ka Soyee. Jis nu Aap(i) boojhaayay, boojhaiy koyee. Aapay bukhshay day vudiyaayi, Aapay mayl(i) milaayaynda. 8. Haumein kerdiyaan junum(u) guvvaya. Aagaiy moh(u) na chookaiy Maya. Uggaiy Jumkaal(u) laykha layvaiy, jiyoun til ghaani peerraayaynda. 9. Pooraiy

bhaag(i) Gur sayva hoyee. Nudr(i) kuray ta sayvay koyee. Jumkaal(u) tis(u) nayrr(i) na aavaiy, Mehl(i) Sachaiy sookh(u) paayaynda. 10. Tin sookh(u) paaya, jo Toodh(u) bhaayay. Pooraiy bhaag(i) Gur sayva laayay. Tayraiy huth(i) haiy vudiyaayi, jis(u) dayveh(i), so paayaynda. 11. ----------

Word Meaning: Bherm(u) = misgivings; illusions. Chookaayay = gets rid of. Sachaiy = Waheguru's Naam. 7. Boojhaayay = gives the understanding; enlightens. Bukhshay = endows; bestows. 8. Guvaaya = wasted. Aagaiy = in Waheguru's Court. Chookaiy = is not eradicated; does not leave behind. Til = sesame seeds. Ghaani = batch; a lot. Peerraayaynda = to crush. 9. Nudr(i) = kind sight. Jumkaal(u) = the Messenger of death 10. Tayray Huth(i) = in Your control. Vudiyaayi = honour. 11.

MEANING: But only that lucky devotee acquires His Naam in mind whom Waheguru grants Himself. With Waheguru's Naam in his mind, the devotee gets rid of all his misgivings. Waheguru Himself is the provider of His Naam, and only that devotee gets it implanted in his mind, whom Waheguru gives Himself. 7. Waheguru is the creator of everybody, but the mind of only that devotee is enlightened who Waheguru is kind to. Waheguru honours some individuals by bestowing His Naam on them and connects them with Him. 8.

The man wastes away his precious human life in his selfishness and ego. His bonds with Maya are not broken in this world, and he takes his attachment with Maya to the next world, where the Angel of death demands the account of his deeds, and punishes him severely as if he is being crushed like the sesame seeds in the crushing mill. 9.

With Waheguru's benevolence, a rare and highly fortunate devotee gets to serve the Guru. The Angel of Death does not even go near him, and he enjoys blissfulness in Waheguru's Residence (he merges into Waheguru). 10.

But only those devotees enjoy such bliss who Waheguru likes, and who He puts in the service of the Guru. Only Waheguru has the power to honour a devotee with His Naam, which he receives (acquires). 11.

---------- Undar(i) pergaas(u) Guru tay paayay. Naam(u) pudaaruth(u) munn(i) vusaayay. Giyan ruttan(u) sudaa ghut(i) chaanun, ugiyaan undhayr(u) guvaayaynda. 12. Ugiyani undhay doojaiy laagaiy. Bin(u) paani, doob(i) mooyay abhaagay. Chulldiyaan Ghur(u) Dur(u) nudr(i) na aavaiy, Jum Dur(i) baandha, dookh(u) paayaynda. 13. Bin(u) Satgur sayvay, mookut na hoyee. Giyaani dhiyaani poochhou koyee. Satgur(u) sayvay, tis(u) milaiy vudiyaayi, Dur(i) Sachaiy sobha paayaynda. 14. Satgur nu sayvay, tis(u) Aap(i) milaayay. Mumta kaat(i), Sach(i) liv laayay. Sudaa Sach(u) vunjeh(i) vapaari, Naamo laaha paayaynda. 15. Aapay kuray, kuraayay Kerta. Shabad(i) muraiy, soyee jun(u) mookta. Nanak, Naam(u) vussaiy mun untar(i), Naamo, Naam(u) dhiyaayanda. 16.5.19.

Word Meaning: Pergaas(u) = enlightenment. Pudaaruth = invaluable article. Chaanun = light. 12. Doojaiy Laagaiy = get attached to Maya. Abhaagay = unfortunate. Chulldiyaan = at the time of death. Ghur Dur = Waheguru's Residence. Jum = Angel of death. Baandha = tied up. 13. Mumta = worldly attachments. Liv = deep focus of mind. Vunjeh(i) = deal in. Vapaari = dealers. Laaha = benefit. 15.

Mookta = emancipated. Naamo Naam = only Naam. Dhiyaayaynda = worships. 16. 5.19.

MEANING: When a devotee's mind is enlightened by the Guru, he embeds the invaluable Naam of Waheguru in his mind. With the jewel-like precious Naam, his mind is enlightened, and the darkness of ignorance is expelled from his mind. 12.

The spiritually ignorant and blind man gets attached to Maya, and the unfortunate drowns in the world-sea, which has no liquid water. Attached to Maya, he cannot see (think of) Waheguru's Residence and His Door on his journey of life; so, tied up in the court of the Angel

of death, he suffers badly after death. 13. You can check with any spiritually knowledgeable person or a holy man who meditates on Waheguru's Naam to find out that no one can achieve emancipation without serving Satguru. A devotee who serves Satguru earns respect everywhere and earns praise in Waheguru's Court. 14.
Satguru severs the bonds of His devotee with Maya, and instills love for Waheguru in his mind. Waheguru Himself connects such a devotee with Him. Such a devotee always deals in Waheguru's Naam and benefits spiritually from it (acquires Naam-wealth). 15.
But it is the Creator, Waheguru, who does everything and makes others do whatever He wishes. Only that devotee is emancipated who kills his worldly desires with the Guru's Shabad. Waheguru's Naam takes dwelling in his heart, and he recites only, and only Waheguru's Naam, oh Nanak. 16.5.19.

ਮਾਰੂ ਮਹਲਾ 3॥ ਜੋ ਤੁਧੁ ਕਰਣਾ ਸੋ ਕਰਿ ਪਾਇਆ॥ ਭਾਣੇ ਵਿਚਿ ਕੋ ਵਿਰਲਾ ਆਇਆ॥ ਭਾਣਾ ਮੰਨੇ ਸੋ ਸੁਖੁ ਪਾਏ ਭਾਣੇ ਵਿਚਿ ਸੁਖੁ ਪਾਇਦਾ॥ 1॥ ਗੁਰਮੁਖਿ ਤੇਰਾ ਭਾਣਾ ਭਾਵੈ॥ ਸਹਜੇ ਹੀ ਸੁਖੁ ਸਚੁ ਕਮਾਵੈ॥ ਭਾਣੇ ਨੋ ਲੋਚੈ ਬਹੁਤੇਰੀ ਆਪਣਾ ਭਾਣਾ ਆਪਿ ਮਨਾਇਦਾ॥ 2॥ ਤੇਰਾ ਭਾਣਾ ਮੰਨੇ ਸੁ ਮਿਲੈ ਤੁਧੁ ਆਏ॥
(ਅੰਗ 1064)॥ ਜਿਸੁ ਭਾਣਾ ਭਾਵੈ ਸੋ ਤੁਝਹਿ ਸਮਾਏ॥ ਭਾਣੇ ਵਿਚਿ ਵਡੀ ਵਡਿਆਈ ਭਾਣਾ ਕਿਸੇ ਕਰਾਇਦਾ॥ 3॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਗੁਰੂ ਮਿਲਾਏ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਏ॥ ਤੁਧੁ ਆਪਣੇ ਭਾਣੈ ਸਭ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਜਿਸ ਨੋ ਭਾਣਾ ਦੇਹਿ ਤਿਸੁ ਭਾਇਦਾ॥ 4॥ ਮਨਮੁਖੁ ਅੰਧੁ ਕਰੇ ਚਤੁਰਾਈ॥ ਭਾਣਾ ਨ ਮੰਨੇ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ॥ ਭਰਮੇ ਭੁਲਾ ਆਵੈ ਜਾਏ ਘਰੁ ਮਹਲੁ ਨ ਕਬਹੂ ਪਾਇਦਾ॥ 5॥ ਸਤਿਗੁਰੁ ਮੇਲੇ ਦੇ ਵਡਿਆਈ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਧੁਰਿ ਫੁਰਮਾਈ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਨਾਮੁ ਪਾਏ ਨਾਮੇ ਹੀ ਸੁਖੁ ਪਾਇਦਾ॥ 6॥
ਸਭ ਨਾਵਹੁ ਉਪਜੈ ਨਾਵਹੁ ਛੀਜੈ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨੁ ਤਨੁ ਭੀਜੈ॥ ਰਸਨਾ ਨਾਮੁ ਧਿਆਏ ਰਸਿ ਭੀਜੈ ਰਸ ਹੀ ਤੇ ਰਸੁ ਪਾਇਦਾ॥ 7॥ ਮਹਲੈ ਅੰਦਰਿ ਮਹਲੁ ਕੋ ਪਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਚਿ ਚਿਤੁ ਲਾਏ॥ ਜਿਸ ਨੋ ਸਚੁ ਦੇਇ ਸੋਈ ਸਚੁ ਪਾਏ ਸਚੇ ਸਚਿ ਮਿਲਾਇਦਾ॥ 8॥ ਨਾਮੁ ਵਿਸਾਰਿ ਮਨਿ ਤਨਿ ਦੁਖੁ ਪਾਇਆ॥ ਮਾਇਆ ਮੋਹੁ ਸਭੁ ਰੋਗੁ ਕਮਾਇਆ॥ ਬਿਨੁ ਨਾਵੈ ਮਨੁ ਤਨੁ ਕੁਸਟੀ ਨਰਕੇ ਵਾਸਾ ਪਾਇਦਾ॥ 9॥ ਨਾਮਿ ਰਤੇ ਤਿਨ ਨਿਰਮਲ ਦੇਹਾ॥ ਨਿਰਮਲ ਹੰਸਾ ਸਦਾ ਸੁਖੁ ਨੇਹਾ॥ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਦਾ॥ 10॥ ਸਭੁ ਕੋ ਵਣਜੁ ਕਰੇ ਵਾਪਾਰਾ॥ ਵਿਣੁ ਨਾਵੈ ਤੋਟਾ ਸੰਸਾਰਾ॥ ਨਾਗੋ ਆਇਆ ਨਾਗੋ ਜਾਸੀ ਵਿਣੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਦਾ॥ 11॥
ਜਿਸ ਨੋ ਨਾਮੁ ਦੇਇ ਸੋ ਪਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਮੰਨਿ ਵਸਾਏ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਨਾਮੋ ਨਾਮੁ ਧਿਆਇਦਾ॥ 12॥ ਨਾਵੈ ਨੋ ਲੋਚੈ ਜੇਤੀ ਸਭ ਆਈ॥ ਨਾਉ ਤਿਨਾ ਮਿਲੈ ਧੁਰਿ ਪੁਰਬਿ ਕਮਾਈ॥ ਜਿਨੀ ਨਾਉ ਪਾਇਆ ਸੇ ਵਡਭਾਗੀ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਾਇਦਾ॥ 13॥ ਕਾਇਆ ਕੋਟੁ ਅਤਿ ਅਪਾਰਾ॥ ਤਿਸੁ ਵਿਚਿ ਬਹਿ ਪ੍ਰਭੁ ਕਰੇ ਵੀਚਾਰਾ॥ ਸਚਾ ਨਿਆਉ ਸਚੋ ਵਾਪਾਰਾ ਨਿਹਚਲੁ ਵਾਸਾ ਪਾਇਦਾ॥ 14॥ ਅੰਤਰ ਘਰ ਬੰਕੇ ਥਾਨੁ ਸੁਹਾਇਆ॥ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਕਿਨੈ ਥਾਨੁ ਪਾਇਆ॥ ਇਤੁ ਸਾਥਿ ਨਿਬਹੈ ਸਾਲਾਹੇ ਸਚੇ ਹਰਿ ਸਚਾ ਮੰਨਿ ਵਸਾਇਆ॥ 15॥ ਮੇਰੈ ਕਰਤੈ ਇਕ ਬਣਤ ਬਣਾਈ॥ ਇਸੁ ਦੇਹੀ ਵਿਚਿ ਸਭ ਵਥੁ ਪਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਵਣਜਹਿ ਰੰਗਿ ਰਾਤੇ ਗੁਰਮੁਖਿ ਕੋ ਨਾਮੁ ਪਾਇਦਾ॥ 16॥6॥20॥

Maru Mehla 3: Jo Toodh(u) kerna, so kur(i) paaya. Bhaanay vich(i) ko virla aaya. Bhaana munnay, so sookh paayay, Bhaanay vich(i) sookh(u) paayaynda. 1. Gurmukh(i) Tayra Bhaana bhaavaiy. Sehjay hee sookh(u) Sach(u) kmaavaiy. Bhaanay nu lochaiy buhoutayri, Apna Bhaana, Aap(i) munaayaynda. 2. Tayra Bhaana munnay su, milaiy Toodh(u) aayay.

(PAGE 1064): Jis(u) Bhaana bhaavaiy, so Toojheh(i) smaayay. Bhaanay vich(i) vuddi vudiyaayi, Bhaana kisay kuraayaynda. 3. Ja Tis(u) bhaavaiy, ta Guru milaayay. Gurmukh(i) Naam(u) Pudaaruth(u) paayay. Toodh(u) Aapnay Bhaanaiy subh srisht(i) oopaayi, jis nu Bhaana dayh(i), tis(u) bhaayaynda. 4. Munmukh(u) undh(u) kuray chuturaayi, Bhaana na munnay, buhout(u) dookh(u) paayi. Bhermay bhoola aavaiy, jaayay, Ghur(u), Mehl(u) na

kubhoon paayaynda. 5. Satgur(u) maylay day vudiyaayi. Satgur kee sayva Dhoor(i) Foormaayi. Satgur sayvay, ta Naam(u) paayay, Naamay hee sookh(u) paayaynda. 6.
Word Meaning: Toodh(u) = You (Waheguru). Bhaanay = His Will (Huqam). Virla = rare. 1. Bhaavaiy = likes. Sehjay = easily; routinely. Lochiaye = longs for. Buhoutayri = much; many. 2. Kisay = some rare person. 3. Pudaaruth = the invaluable article. Srisht(i) = world. 4. Chuturaayi = over cleverness; slyness. Ghur Mehl(u) = Waheguru's Residence; connection with Him. 5.
Dhoor(i) = from the Source (Waheguru). Foormaayi = ordered; predetermined. 6.
MEANING: Some rare devotee realizes Waheguru's Will (Huqam) that He has created whatever He had to create. Whoever obeys (gladly accepts) Waheguru's Will (Huqam) acquires blissfulness. 1. Guru's Sikhs accept Waheguru's Huqam and routinely perform deeds of high morality, and enjoy blissfulness. Many people long to obey His Huqam, but only those who obey it whom He makes to do (whom He is kind to). 2.
Those who gladly accept Your Will are connected to You and merge with You, oh Waheguru. One earns great respect by accepting Waheguru's Will, but Waheguru makes some rare (deserving) devotees accept His Huqam. 3. When Waheguru likes some devotee, He connects him with Satguru in whose shelter (with whose grace) the devotee acquires Waheguru's Naam in his mind. Waheguru has created the whole world with His own Will (Huqam); the devotee whom Waheguru enables to obey His Will, loves His Will too. 4.
The Maya-lovers are spiritually blind, try to be over-clever, and do not accept Waheguru's Will, because of which they suffer badly. Misguided by the illusions of Maya, they keep taking births and dying and never get connected with Waheguru. 5.
Waheguru honours only those devotees of Him by connecting them with Satguru for whom the connection with Satguru is prewritten in their fate, also by Him. The devotee acquires Waheguru's Naam only if he serves Satguru (obeys His Huqam), and enjoys blissfulness by reciting the Naam. 6.

--------- Subh Naavhoun oopjaiy, Naavhoun chheejaiy. Gur kirpa tay mun(u), tun(u) bheejaiy. Rusna Naam(u) dhiyaayay, rus(i) bheejaiy, rus hee tay Rus(i) paayaynda. 7.
Mehlaiy undar(i) Mehl(u) ko paayay. Gur kaiy Shabad(i), Sach(i) chit(u) laayay. Jis nu Sach(u) Dayay, soyee Sach(u) paayay, Sachay, Sach(i) milaayaynda. 8. Naam(u) visaar(i) mun(i), tun(i) dookh(u) paaya. Maya moh(u) subh(u) roag(u) kmaaya. Bin(u) Naavaiy, mun(u), tun(u) haiy kooshti, nerkay vaasa paayaynda. 9. Naam(i) ruttay tin nirmul dayha. Nirmul hunsa, sudaa sookh(u) nayha. Naam(u) slaah(i) sudaa sookh(u) paaya, nij ghur(i) vaasa paayaynda. 10. Subh(u) ko vunuj(u) kuray vapaara. Vin(u) Naavaiy subh(u) toata sunsaara. Naango aaya, naago jaasi, vin(u) Naavaiy dookh paayaynda. 11. ----------
Word Meaning: Naavoun = with the Huqam. Oopjaiy = came into being. Chheejaiy = weaken; die. Rus(i) = sweetness of Naam; blissfulness. Bheejaiy = get imbued. 7.
Mehlaiy Undar(i) = in the body. Mehl(u) = Waheguru. Chit(u) = mind. 8.
Kmaaya = acquired. Kooshti = leprosy. Nerkay = in hell. Vaasa = dwelling. 9.
Naam Ruttay = imbued in the Naam. Dayha = body. Hunsa = soul. Nayha = love. Nij Ghur(i) = in one's eternal home; Waheguru's Naam. 10. Vunuj(u) = business; dealings. Vapaara = trading. Toata = loss. Naango = naked; empty-handed. 11.
MEANING: Everybody comes to this world with Waheguru's Huqam, and dies with His Huqam as well. One's mind and body get imbued with love for Waheguru with the grace of the Guru. When one's tongue recites Waheguru's Naam, it gets imbued with its sweetness, and he enjoys blissfulness with the sweetness of the Naam. 7.

A rare person attaches His mind with Waheguru with Guru's Shabad, making his body a dwelling for Him (Waheguru). But only that devotee acquires Waheguru's Naam in his mind, whom Waheguru endows, whereupon the devotee gets connected with Him. 8.
The man suffers from forgetting Waheguru, and invites the disease of love for Maya (disease, because it causes his spiritual death). Without Waheguru's Naam, man's mind and body are sick as if suffering from the incurable disease of leprosy, and as if living in hell. 9.
With love for Waheguru in His mind, the soul (mind) of the devotee is always blissful, and being imbued in Waheguru's Naam, his body is pure like gold. With the praise of Naam in his mind, the devotee enjoys blissfulness all the time and stays connected with Waheguru, which (union with God) becomes his eternal home. 10.
Everybody does some kind of business in life, but without Waheguru's Naam, the whole world suffers from spiritual loss. The man comes to this world empty-handed and leaves empty-handed, and suffers more without Waheguru's Naam. 11.

---------- Jis nu Naam(u) dayay, so paayay. Gur kaiy Shabad(i) Hur(i) munn(i) vusaayay. Gur kirpa tay Naam(u) vussiya ghut untar(i), Naamo, Naam(u) dhiyaayaynda. 12. Naavaiy nu lochaiy jayti subh aayi. Naaoun tinha milaiy dhoor(i) poorub(i) kmaayee. Jinhi Naaoun paaya say vudbhaagi, Gur kaiy Shabad(i) milaayaynda. 13. Kaaya koat(u) ut(i) apaara. Tis(u) vich(i) beh(i) Prubh(u) kuray veechaara. Sacha Niyaaoun, Sacha vapaara, nihchul(u) vaasa paayaynda. 14. Untar ghur bunkay, thaan(u) soohaaya. Gurmukh(i) virlaiy kinaiy thaan(u) paaya. It(u) saath(i) nibhaiy, salaahay Sachay, Hur(i) Sacha munn(i) vusaayaynda. 15. Mayraiy Kertay ikk bunut bunaayi. Iss(u) dayhi vich(i) subh vuth(u) paayi. Nanak, Naam vunjeh(i) rung(i) raatay, Gurmukh(i) ko Naam(u) paayaynda. 16.6.20.
Word Meaning: Ghut Untar(i) = in heart. Dhiyaayaynda = recites. 12. Lochaiy = yearns for. Jayti = all those. Poorub(i) Kmaayee = previous deeds. 13. Kaaya Koat(u) = fort-like body. Appara = (of) the limitless God. Beh(i) = by sitting. Niyaaoun = justice. Niihchul = everlasting. 14. Bunkay = beautiful. Thaan(u) = place. Soohaaya = attractive. It(u) = in this. Nibhaiy = lasts till the end. 15. Bunut Bunaayi = created a system. Subh Vuth = everything. Vunheh(i) = deal in. Gurmukh(i) = Guru's Sikh. 16.
MEANING: Only that individual acquires Waheguru's Naam whom Waheguru Himself endows with, and the devotee enshrines it in his heart with Guru's Shabad. With Waheguru's Naam enshrined in his heart with Guru's grace, the devotee recites only His Naam. 12.
All those who come to this world long for Waheguru's Naam, but only those acquire it who have earned and deserved it from the very beginning because of their previous noble deeds. They are highly fortunate who acquire Waheguru's Naam, for they are connected with Waheguru through the Guru's Shabad. 13. The fort-like human body is a place for Waheguru to reside, where He sits down to make His decisions. Dealing in Waheguru's Naam is the true business for which He delivers His perfect justice, that the dealer in His Naam becomes an eternal resident in Waheguru's home (he becomes a part of Waheguru). 14.
The place where Waheguru's praise is sung (the gathering of holy saints) becomes very beautiful (source of blissfulness) and highly attractive. But some rare individual, as a Sikh of the Guru, comes to such a beautiful place and sings Waheguru's praise, which lasts with him till the end. The devotee enshrines Waheguru's Naam in his heart by singing Waheguru's praise. 15. My Creator (Waheguru) has created a system in which He has placed the highly valuable thing (His Naam) in every human heart. But there are very few who, imbued in His love, deal in Waheguru's Naam in Guru's shelter, oh Nanak. 16.6.20.

ਮਾਰੂ ਮਹਲਾ 3॥ ਕਾਇਆ ਕੰਚਨੁ ਸਬਦੁ ਵੀਚਾਰਾ॥ ਤਿਥੈ ਹਰਿ ਵਸੈ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰਾ॥ ਅਨਦਿਨੁ ਹਰਿ ਸੇਵਿਹੁ ਸਚੀ ਬਾਣੀ ਹਰਿ ਜੀਉ ਸਬਦਿ ਮਿਲਾਇਦਾ॥ 1॥
(ਅੰਗ 1065)॥ ਹਰਿ ਚੇਤਹਿ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਉ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਤਿਨ ਮੇਲਿ ਮਿਲਾਉ॥ ਤਿਨ ਕੀ ਧੂਰਿ ਲਾਈ ਮੁਖਿ ਮਸਤਕਿ ਸਤਸੰਗਤਿ ਬਹਿ ਗੁਣ ਗਾਇਦਾ॥ 2॥ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵਾ ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵਾ॥ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਬਦਿ ਸੁਹਾਵਾ॥ ਗੁਰਬਾਣੀ ਚਹੁ ਕੁੰਡੀ ਸੁਣੀਐ ਸਾਚੈ ਨਾਮਿ ਸਮਾਇਦਾ॥ 3॥ ਸੋ ਜਨੁ ਸਾਚਾ ਜਿ ਅੰਤਰੁ ਭਾਲੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਨਦਰਿ ਨਿਹਾਲੇ॥ ਗਿਆਨ ਅੰਜਨੁ ਪਾਏ ਗੁਰ ਸਬਦੀ ਨਦਰੀ ਨਦਰਿ ਮਿਲਾਇਦਾ॥ 4॥ ਵਡੇ ਭਾਗਿ ਇਹੁ ਸਰੀਰੁ ਪਾਇਆ॥ ਮਾਣਸ ਜਨਮਿ ਸਬਦਿ ਚਿਤੁ ਲਾਇਆ॥ ਬਿਨੁ ਸਬਦੈ ਸਭੁ ਅੰਧ ਅੰਧੇਰਾ ਗੁਰਮੁਖਿ ਕਿਸਹਿ ਬੁਝਾਇਆ॥ 5॥ ਇਕਿ ਕਿਤੁ ਆਏ ਜਨਮੁ ਗਵਾਏ॥ ਮਨਮੁਖ ਲਾਗੇ ਦੂਜੈ ਭਾਏ॥ ਏਹ ਵੇਲਾ ਫਿਰਿ ਹਾਥਿ ਨ ਆਵੈ ਪਗਿ ਖਿਸਿਐ ਪਛੁਤਾਇਦਾ॥ 6॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਵਿਤ੍ਰ ਸਰੀਰਾ॥ਤਿਸੁ ਵਿਚਿ ਵਸੈ ਸਚੁ ਗੁਣੀ ਗਹੀਰਾ॥ ਸਚੋ ਸਚੁ ਵੇਖੈ ਸਭਿ ਥਾਈ ਸਚੁ ਸੁਣਿ ਮੰਨਿ ਵਸਾਇਦਾ॥ 7॥ ਹਉਮੈ ਗਣਤ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ॥ ਹਰਿ ਜੀਉ ਹਿਰਦੈ ਰਖਹੁ ਉਰਧਾਰੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਸਾਲਾਹੇ ਮਿਲਿ ਸਾਚੇ ਸੁਖੁ ਪਾਇਦਾ॥ 8॥ ਸੋ ਚੇਤੇ ਜਿਸੁ ਆਪਿ ਚੇਤਾਏ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵਸੈ ਮਨਿ ਆਏ॥ ਆਪੇ ਵੇਖੈ ਆਪੇ ਬੂਝੈ ਆਪੇ ਆਪੁ ਸਮਾਇਦਾ॥ 9॥ ਜਿਨਿ ਮਨ ਵਿਚਿ ਵਥੁ ਪਾਈ ਸੋਈ ਜਾਣੈ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਪਛਾਣੈ॥ ਆਪੁ ਪਛਾਣੈ ਸੋਈ ਜਨੁ ਨਿਰਮਲੁ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਇਦਾ॥ 10॥ ਏਹ ਕਾਇਆ ਪਵਿਤੁ ਹੈ ਸਰੀਰੁ॥ ਗੁਰ ਸਬਦੀ ਚੇਤੈ ਗੁਣੀ ਗਹੀਰੁ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਰੰਗਿ ਰਾਤਾ ਗੁਣ ਕਹਿ ਗੁਣੀ ਸਮਾਇਦਾ॥ 11॥
ਏਹੁ ਸਰੀਰੁ ਸਭ ਮੂਲ ਹੈ ਮਾਇਆ॥ ਦੂਜੈ ਭਾਇ ਭਰਮਿ ਭੁਲਾਇਆ॥ ਹਰਿ ਨ ਚੇਤੈ ਸਦਾ ਦੁਖੁ ਪਾਏ ਬਿਨੁ ਹਰਿ ਚੇਤੇ ਦੁਖੁ ਪਾਇਦਾ॥ 12॥ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਪਰਵਾਣੁ॥ ਕਾਇਆ ਹੰਸੁ ਨਿਰਮਲੁ ਦਰਿ ਸਚੈ ਜਾਣੁ॥ ਹਰਿ ਸੇਵੇ ਹਰਿ ਮੰਨਿ ਵਸਾਏ ਸੋਹੈ ਹਰਿ ਗੁਣ ਗਾਇਦਾ॥ 13॥ ਬਿਨੁ ਭਾਗਾ ਗੁਰੁ ਸੇਵਿਆ ਨ ਜਾਇ॥ ਮਨਮੁਖ ਭੂਲੇ ਮੁਏ ਬਿਲਲਾਇ॥ ਜਿਨ ਕਉ ਨਦਰਿ ਹੋਵੈ ਗੁਰ ਕੇਰੀ ਹਰਿ ਜੀਉ ਆਪਿ ਮਿਲਾਇਦਾ॥ 14॥ ਕਾਇਆ ਕੋਟੁ ਪਕੇ ਹਟਨਾਲੇ॥ ਗੁਰਮੁਖਿ ਲੇਵੈ ਵਸਤੁ ਸਮਾਲੇ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਏ ਦਿਨੁ ਰਾਤੀ ਊਤਮ ਪਦਵੀ ਪਾਇਦਾ॥ 15॥ ਆਪੇ ਸਚਾ ਹੈ ਸੁਖਦਾਤਾ॥ ਪੂਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹੇ ਸਾਚਾ ਪੂਰੈ ਭਾਗਿ ਕੋ ਪਾਇਦਾ॥ 16॥7॥21॥

Maru Mehla: Kaaya kunchun Shabad(u) veechaara. Tithaiy Hur(i) vussaiy Jis da unt(u) na paaravaara. Undin(u) Hur(i) sayvhou Sachi Bani, Hur(i) Jeeou Shabad(i) milaayaynda. 1.

(PAGE 1065): Hur(i) chaytay, tinh bulihaaraiy jaaoun. Gur kaiy Shabad(i) tinh mayl(i) milaaoun. Tinh kee dhoor(i) laayi mustuk(i), Satsungut(i) beh(i) goon gaayaynda. 2. Hur(i) kay goon gaavaan, jay Hur(i) Prubh bhaavaan. Untar(i) Hur(i) Naam(u) Shabad(i) soohaavaan. Gurbani chuhoun koondi sooniyaiy, Saachaiy Naam(i) smaayaynda. 3. So jun(u) saacha, j(i) untar(u) bhaalay. Gur kaiy Shabad(i) Hur(i) nudr(i) nihaalay. Giyan unjun(u) paayay Gur Shabadeen, Nudree, nudr(i) milaayaynda. 4. Vudday bhaag(i), eh(u) sreer(u) paaya, Maanus junum(i) Shabad(i) chit(u) laaya. Bin(u) Shabadaiy subh(u) undh undhayra, Gurmukh(i) kiseh(i) boojhaaya. 5. Ikk(i) kit(u) aayay, junum(u) guvaayay. Munmukh laagay doojaiy bhaayay. Eh vayla phir(i) haath(i) na aavaiy, pug(i) khisiyaan puchhutaayaynda. 6. -
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Word Meaning: Kunchun = (pure like) gold. Tithaiy = there. Paaravaara = ends. Sachi Bani = Guru's Shabad (Waheguru's praise). 1. Chaytay = remember. Bulihaaray = sacrifice. Dhoor(i) = dust of feet. Mustuk(i) = on the forehead. Satsungut(i) = gathering of holy saints. 2. Soohaavaan = look pleasant (pure). Chuhoun Koondi = in all the four directions. 3. Saacha = true (successful) devotee. Untar(u) = inside. Bhaalay = searches for. Nihaalay = sees. Unjun(u) = kohl (as medication). Nudree = the kind Waheguru. 4. Maanus Junum(i) = in human form. Chit(u) = mind. Kiseh(i) = some rare. 5. Ikk(u) = some. Kit(u) = for what purpose? Doojaiy Bhaayay = love for the other (Maya). Vayla = time; opportunity. Pug(i) Khisiyain = slipping of feet; at the time of death. 6.

MEANING: The human body, which ponders on Guru's Shabad, becomes pure like gold, and the limitless Waheguru takes dwelling in there. The man should serve Waheguru (sing His praise) all the time with Guru's Shabad; Waheguru connects the devotees with Him with Guru's Shabad. 1. I am a sacrifice for those who remember Waheguru (recite His Naam). I will connect with them through Guru's Shabad. I will put the dust of their feet on my forehead (show reverence for them) and sing Waheguru's praise in their holy company. 2. But I can sing Waheguru's praise only if He likes me. I will look elegant (pious) with Waheguru's Naam in my mind. Guru's Shabad can be listened to in all four directions (Waheguru's praise/Naam is sung everywhere), and one merges into Him with His Naam. 3. That individual is the true devotee who searches for Waheguru inside him. Waheguru casts a kind sight on such a devotee who recites the Guru's Shabad. The devotee puts the kohl (medication) of Divine Knowledge in the eyes of his mind with the Guru's Shabad when the kind Waheguru connects him with Him with His kind sight. 4.
One acquires a human body with great fortune because it is only in the human form that a man can attach his mind to the Guru's Shabad. It is complete darkness of ignorance without Guru's Shabad; It is some rare individual whose mind is enlightened with Guru's Shabad by Waheguru's benevolence. 5.
The Maya-worshippers love the short-lived attractions of Maya. What purpose do such people achieve when they waste away their precious human life by ignoring Waheguru? They cannot recall this opportunity (human life) again, and repent when death approaches them. 6.

--------- Gur kaiy Shabad puvittar(u) sreera. Tis(u) vich(i) vussaiy Sach(u) Gooni Guheera. Sacho, Sach(u) vaykhaiy subh thaayeen, Sach(u) soon(i) munn(i) vusaayaynda. 7. Haumein gunut Gur Shabad(i) nivaaray. Hur(i) Jeeou hirdaiy rukhou oordhaaray. Gur kaiy Shabad(i) sudaa salaahay, mil(i) Saachay sookh(u) paayaynda. 8. So chaytay, jis(u) Aap(i) chaytaayay. Gur kaiy Shabad(i) vussaiy mun(i) aayay. Aapay vaykhaiy, Aapay boojhaiy, Aapaiy, Aap(u) smaayaynda. 9. Jinh(i) mun vich(i) Vuth(u) paayi, soyee jaanaiy. Gur kaiy Shabaday aap(u) puchhaanaiy. Aap(u) puchhaanaiy, soyee jun(u) nirmul(u), Bani Shabad(u) soonaayaynda. 10. Eh kaaya puvit(u) haiy sreer(u). Gur Shabadi chaytaiy Gooni Guheer(u). Undin(u) goon gaavaiy rung(i) raata, goon keh(i) Gooni smaayaynda. 11. ----------
Word Meaning: Puvittar(u) = pious; holy. Gooni = source of virtues. Guheera = unfathomable. 7. Gunut = account; plans. Nivaaray = removes; gets rid of. Oordhaaray = keep in mind. 8. Chaytay = remembers. Vaykhaiy = watches. Boojhaiy = understands. Smaayaynda= is present. 9.
Vuth(u) = (the valuable) article (Waheguru's Naam). Puchhaanaiy = recognizes. Nirmul(u) = pure. 10. Kaaya = body. 11.
MEANING: The human body becomes pure (pious) with the Guru's Shabad, and the source of all virtues, and the unfathomable Waheguru takes dwelling in that. Such a devotee sees only Waheguru everywhere and enshrines His Naam by listening to it. 7.
With Guru's Shabad in mind, he gets rid of his different plans to boost his ego and keeps Waheguru's Naam in mind all the time. He sings Waheguru's praise with Guru's Shabad, and enjoys blissfulness by connecting with Waheguru. 8.
However, only that individual remembers Waheguru, whom He makes to do so, and Waheguru dwells in his heart through Guru's Shabad. Waheguru is present everywhere; He watches everybody, and understands their wishes (needs). 9.
Only Waheguru knows that He has placed His Naam in every heart – but the devotee recognizes that with Guru's Shabad. The devotee, who recognizes the presence of

Waheguru's Naam in his heart with Guru's Shabad, is pure (pious), and he sings Waheguru's praise with Guru's Shabad for himself and for others too. 10.
The body of the devotee, who remembers the unfathomable Waheguru (recites His Naam), which is the source of all virtues, becomes pure. Imbued in His love, the devotee sings Waheguru's virtues all the time, and merges into Him. 11.

---------- Eh(u) sreer(u) subh mool(u) haiy Maya. Doojaiy bhaayay, bherm(i) bhoolaaya. Hur(i) na chaytaiy sudaa dookh(u) paayay, bin(u) Hur(i) chaytay dookh(u) paayaynda. 12. J(i) Satgur(u) sayvay so pervaan(u). Kaaya huns(u) nirmul(u), Dur(i) Sachaiy jaan(u). Hur(i) sayvay, Hur(i) munn(i) vusaayay, sohaiy Hur(i) goon gaayaynda. 13. Bin(u) bhaagaan, Gur(u) sayviya na jaayay. Munmukh bhoolay, mooyay bil-laayay. Jinh kuou nudr(i) hovaiy Gur kayri, Hur(i) jeeou Aap(i) milaayaynda. 14. Kaaya koat(u) pukkay hutnaalay. Gurmukh(i) layvaiy, vust(u) smaalay. Hur(i) ka Naam(u) dhiyaayay din(u) raati, ootum pudvee paayaynda. 15. Aapay Sacha haiy Sookh-Daata. Pooray Gur kaiy Shabad(i) puchhaata. Nanak Naam(u) slaahay Saacha, pooraiy bhaag(i) ko paayaynda. 16.7.21.
Word Meaning: Mool(u) = root. Doojaiy Bhaayay = love for Maya. 12. J(i) = Jo = those. Pervaan(u) = approved. Huns(u) = soul. Jaan(u) = recognized; honoured. 13. Bin(u) Bhaagaan = without good fortune. Bil-laayay = wail. 14.
Pukkay = very strong. Hutnaalay = bazars (for demons to attack). Vust(u) = Vuth(u) = Waheguru's Naam. Smaalay = protect. Ootum = superior. Pudvee = level; state. 15. Sookh-Daata = provider (source) of comforts. 16.
MEANING: Maya is the root of the rebirths of humans (they are reborn because of their attraction for Maya), and the man is misled by its illusions. Without remembering Waheguru, the man always suffers from his attraction to Maya. 12.
The individual, who serves Waheguru, is approved (loved) by Waheguru. Because of the purity of his body and soul (mind), he is recognized (honoured) in Waheguru's Court. By serving Waheguru (obeying His Huqam, and singing His praise), he enshrines Him in his heart, and looks elegant (is honoured) when he sings Waheguru's virtues. 13.
One cannot serve the Guru without good fortune. The Maya-worshippers are misled and wail for their spiritual death. But Waheguru connects those with Him who have the Guru's kind sight on them. 14. Those Sikhs of the Guru, who have very strong walls of their body fort against the attacks of the demons, acquire the invaluable Naam of Waheguru in Guru's shelter, and protect it from the demons. They recite Waheguru's Naam day and night, and attain the superior spiritual state. 15.
Waheguru is the eternal source of all comforts with whom a devotee can connect with the Guru's Shabad. But some rare devotee, with great fortune, sings Waheguru's praise, and gets connected with Him, oh Nanak. 16.7.21.

(ਅੰਗ 1066)॥ ਮਾਰੂ ਮਹਲਾ 3॥ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਉਪਾਇਆ॥ ਮਾਇਆ ਮੋਹੁ ਹੁਕਮਿ ਬਣਾਇਆ॥ ਆਪੇ ਖੇਲ ਕਰੇ ਸਭਿ ਕਰਤਾ ਸੁਣਿ ਸਾਚਾ ਮੰਨਿ ਵਸਾਇਦਾ॥ 1॥ ਮਾਇਆ ਮਾਈ ਤ੍ਰੈ ਗੁਣ ਪਰਸੂਤਿ ਜਮਾਇਆ॥ ਚਾਰੇ ਬੇਦ ਬ੍ਰਹਮੇ ਨੋ ਫੁਰਮਾਇਆ॥ ਵਰ੍ਹੇ ਮਾਹ ਵਾਰ ਥਿਤੀ ਕਰਿ ਇਸੁ ਜਗ ਮਹਿ ਸੋਝੀ ਪਾਇਦਾ॥ 2॥ ਗੁਰ ਸੇਵਾ ਤੇ ਕਰਣੀ ਸਾਰ॥ ਰਾਮ ਨਾਮੁ ਰਾਖਹੁ ਉਰਧਾਰਿ॥ ਗੁਰਬਾਣੀ ਵਰਤੀ ਜਗ ਅੰਤਰਿ ਇਸੁ ਬਾਣੀ ਤੇ ਹਰਿ ਨਾਮੁ ਪਾਇਦਾ॥ 3॥ ਵੇਦੁ ਪੜੈ ਅਨਦਿਨੁ ਵਾਦ ਸਮਾਲੇ॥ ਨਾਮੁ ਨ ਚੇਤੈ ਬਧਾ ਜਮਕਾਲੇ॥ ਦੂਜੈ ਭਾਇ ਸਦਾ ਦੁਖੁ ਪਾਏ ਤ੍ਰੈ ਗੁਣ ਭਰਮਿ ਭੁਲਾਇਦਾ॥ 4॥ ਗੁਰਮੁਖਿ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਏ॥ ਤ੍ਰਿਬਿਧਿ ਮਨਸਾ ਮਨਹਿ ਸਮਾਏ॥ ਸਾਚੈ ਸਬਦਿ ਸਦਾ ਹੈ ਮੁਕਤਾ ਮਾਇਆ ਮੋਹੁ ਚੁਕਾਇਦਾ॥ 5॥ ਜੋ ਧੁਰਿ ਰਾਤੇ ਸੇ ਹੁਣਿ ਰਾਤੇ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜੇ ਮਾਤੇ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਪ੍ਰਭੁ ਪਾਇਆ ਆਪੈ ਆਪੁ ਮਿਲਾਇਦਾ॥ 6॥

ਮਾਇਆ ਮੋਹਿ ਭਰਮਿ ਨ ਪਾਏ॥ ਦੂਜੈ ਭਾਇ ਲਗਾ ਦੁਖੁ ਪਾਏ॥ ਸੂਹਾ ਰੰਗੁ ਦਿਨ ਥੋੜੈ ਹੋਵੈ ਇਸੁ ਜਾਦੇ ਬਿਲਮ ਨ ਲਾਇਦਾ॥ 7॥ ਏਹੁ ਮਨੁ ਭੈ ਭਾਇ ਰੰਗਾਏ॥ ਇਤੁ ਰੰਗਿ ਸਾਚੇ ਮਾਹਿ ਸਮਾਏ॥ ਪੂਰੈ ਭਾਗਿ ਕੋ ਇਹੁ ਰੰਗੁ ਪਾਏ ਗੁਰਮਤੀ ਰੰਗੁ ਚੜਾਇਦਾ॥ 8॥ ਮਨਮੁਖ ਬਹੁਤੁ ਕਰੇ ਅਭਿਮਾਨੁ॥ ਦਰਗਹ ਕਬ ਹੀ ਨ ਪਾਵੈ ਮਾਨੁ॥ ਦੂਜੈ ਲਾਗੇ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ ਬੂਝੈ ਦੁਖੁ ਪਾਇਦਾ॥ 9॥ ਮੇਰੈ ਪ੍ਰਭਿ ਅੰਦਰਿ ਆਪੁ ਲੁਕਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਮਿਲੈ ਮਿਲਾਇਆ॥ ਸਚਾ ਪ੍ਰਭੁ ਸਚਾ ਵਾਪਾਰਾ ਨਾਮੁ ਅਮੋਲਕੁ ਪਾਇਦਾ॥ 10॥ ਇਸੁ ਕਾਇਆ ਕੀ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈ॥ ਮੇਰੈ ਠਾਕੁਰਿ ਇਹ ਬਣਤ ਬਣਾਈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਕਾਇਆ ਸੋਧੈ ਆਪਹਿ ਆਪੁ ਮਿਲਾਇਦਾ॥ 11॥

ਕਾਇਆ ਵਿਚਿ ਤੋਟਾ ਕਾਇਆ ਵਿਚਿ ਲਾਹਾ॥ ਗੁਰਮੁਖਿ ਖੋਜੇ ਵੇਪਰਵਾਹਾ॥ ਗੁਰਮੁਖਿ ਵਣਜਿ ਸਦਾ ਸੁਖੁ ਪਾਏ ਸਹਜੇ ਸਹਜਿ ਮਿਲਾਇਦਾ॥ 12॥ ਸਚਾ ਮਹਲੁ ਸਚੇ ਭੰਡਾਰਾ॥ ਆਪੇ ਦੇਵੇ ਦੇਵਣਹਾਰਾ॥ ਗੁਰਮੁਖਿ ਸਾਲਾਹੇ ਸੁਖਦਾਤੇ ਮਨਿ ਮੇਲੇ ਕੀਮਤਿ ਪਾਇਦਾ॥ 13॥ ਕਾਇਆ ਵਿਚਿ ਵਸਤੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇ ਵਡਿਆਈ॥ ਜਿਸ ਦਾ ਹਟੁ ਸੋਈ ਵਥੁ ਜਾਣੈ ਗੁਰਮੁਖਿ ਦੇਇ ਨ ਪਛੋਤਾਇਦਾ॥ 14॥ ਹਰਿ ਜੀਉ ਸਭ ਮਹਿ ਰਹਿਆ ਸਮਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਇਆ ਜਾਈ॥ ਆਪੇ ਮੇਲਿ ਮਿਲਾਏ ਆਪੇ ਸਬਦੇ ਸਹਜਿ ਸਮਾਇਦਾ॥ 15॥

(ਅੰਗ 1067)॥ ਆਪੇ ਸਚਾ ਸਬਦਿ ਮਿਲਾਏ॥ ਸਬਦੇ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਨਾਮੇ ਹੀ ਸੁਖੁ ਪਾਇਦਾ॥ 16॥8॥22॥

(PAGE 1066): **Maru Mehla 3:** Nirunkaar(i) aakaar(u) oopaaya. Maya-moh(u) Huqam(i) bunaaya. Aapay khayl kuray subh Kerta, soon(i) Saacha munn(i) vusaayaynda. 1. Maya maayee, traiy-goon persoot(i) jumaaya. Charay Bayd, Brahmay nu foormaaya. Vurhay, maah, vaar, thiti kur(i), iss(u) jug meh(i) sojhi paayaynda. 2. Gur sayva tay kerni saar. Ram Naam raakhou oordhaar(i). Gurbani verti jug untar(i), iss(u) Bani tay Hur(i) Naam(u) paayaynda. 3. Vayd(u) purrhay, undin(u) vaad smaalay. Naam(u) na chaytaiy, buddha Jumkaalay. Doojaiy bhaayay sudaa dookh(u) paayay, traiy-goon bherm(i) bhoolaayaynda. 4. Gurmukh(i) Aikus siyoun liv laayay. Tribidh(i) munsa, muneh(i) smaayay. Saachaiy Shabad(i) sudaa haiy mookta, Maya moh(u) chookaayaynda. 5. Jo dhoor(i) raatay, say hoon(i) raatay. Gur persadi, sehjay maatay. Satgur sayv(i) sudaa Prubh(u) paaya, Aapaiy, Aap(u) milaayaynda. 6. --------

Word Meaning: NItunkaar(i) = the formless (Waheguru). Aakaar(u) = universe. Oopaaya = created. Khayl = drama. Saacha = Waheguru's Naam (His virtues). 1. Maayee = mother. Traiy-Goon = with three effects of Maya. Persoot(i) Jumaaya = gave birth; produced. Foormaaya = ordered; allocated. Vurhay = years. Maah = months. Vaar = days of week. Thiti = phases of the moon. 2.
Kerni = performance. Saar = supreme. Verti = operates; supreme. 3.
Vaad = discussions. Chaytaiy = keeps in mind. Buddha = in the net of. Bherm(i) Bhoolaayaynda = misled in illusions. 4. Aikus Siyoun = with the "One". Tribidh(i) = of the three effects of Maya. Munsa = desires. Muneh(i) = within the mind. Mookta = emancipated. Chookaayaynda. = gets rid of. 5.
Dhoor(i) = predestined (by Waheguru). Raatay = imbued. Hoon(i) = now. Maatay = intoxicated. 6.

MEANING: Waheguru created the universe with His Huqam and instilled love for Maya in the minds of the living beings. He has created this drama of the world, but one can enshrine Him in his mind by listening to His great virtues (His Praise/Naam). 1.
With Waheguru's Huqam, Maya plays the role of the mother and produces living beings as its offspring (Maya's attraction for them is the root of their reincarnation), which are heavily influenced by its three effects. He created even the gods and the four Vedas, which are attributed to Brahma as their author. Waheguru created the years, subdivided them into months, weeks, and phases of the moon, and enlightened the world (through the Guru). 2.

Serving the Guru is the supreme service in life, and one should keep Waheguru in mind at all times. Guru's Shabad is supreme in the world; one enshrines Waheguru's Naam in his heart with Guru's Shabad. 3. Some people study the Vedas all the time, but only to take part in useless discussions. They do not recite Waheguru's Naam, and are caught in the net of spiritual death. With love for Maya, they are misled by its three effects and suffer badly. 4. Guru's Sikhs focus their minds only on Waheguru and kill their desires regarding the three effects of Maya within their minds. With the eternal Shabad of the Guru in mind, they overcome their attachment to Maya and remain always emancipated. 5.
Those who are predestined to be imbued in Waheguru's love get imbued in His love now, and with Satguru's grace, feel intoxicated in the high spiritual state. They are always blissful to serve Satguru, and Waheguru Himself connects them with Him. 6.

---------- Maya moh(i) bherm(i) na paayay. Doojaiy bhaayay laaga, dookh(u) paayay. Sooha rung(u) din thorraiy hovaiy, iss(u) jaanday bilm na laayaynda. 7. Eh(u) mun(u) bhaiy, bhaayay rungaayay. Itt(u) rung(i) Saachay maah(i) smaayay. Pooraiy bhaag(i) ko eh(u) rung paayay, Gurmuttee rung(u) churraayaynda. 8. Munmukh(i) buhout kuray abhimaan(u). Durgeh kub hee na paavaiy maan(u). Doojaiy laagay junum(u) guvaaya, bin(u) boojhaiy dookh(u) paayaynda. 9. Mayraiy Prubh(i) undar(i) Aap(u) lookaaya. Gur persadi, Hur(i) milaiy milaaya. Sach Prubh(u), Sacha vapaara. Naam(u) amoluk(u) paayaynda. 10. Iss(u) kaaya kee keemut(i) kinaiy na paayee. Mayraiy Tthaakur(i), eh bunut bunaayee. Gurmukh(i) hovaiy su kaaya sodhaiy, Aapeh(i) Aap(u) milaayaynda. 11. ----------
Word Meaning: Sooha Rung = pink colour (which looks pretty but fades away quickly). Attractions of Maya are compared with the pink colour. Thorraiy = a few. Bilm = delay. 7. Bhaiy = fear (of God. Bhaayay = love. Itt(u) = this. Rung Churraayaynda = dyes. 8. Abhimaan(u) = conceit. Kub Hee Na = never. Maan(u) = respect. 9.
Lookaaya = hid. Sach = eternal. Amoluk = priceless. 10. Keemut(i) = worth. Tthaakur(i) = Lord. Bunut Bunaayee = created the system. Sodhaiy = improves; purifies. 11.
MEANING: Guru's Sikhs are not misled by the love for Maya, but those who are attached to Maya suffer badly (do not get peace of mind). Like the beauty of the pink colour, which fades away quickly, the enjoyments of Maya are also short-lived, and it does not take long before they disappear. 7. The individual, who dyes his mind with the colour of fear and love for Waheguru, merges into Him with this colour. But only a highly fortunate devotee acquires this colour with the Advice of the Guru. 8. The followers of their mind are highly conceited and never win respect in Waheguru's Court. Without the enlightenment of the mind, they waste their precious human life through attachment to Maya. They suffer heavily because of their lack of understanding (enlightenment). 9.
My Waheguru has hidden Himself in the human mind, but one connects with Him through the grace of the Guru. The dealings in the eternal Waheguru are everlasting (accompany the man even after his death) as the devotee acquires the priceless Naam of Waheguru. 10.
My Lord has created this world in such a way that no one knows the real worth of the human body (which can connect with Waheguru only in human form). The Sikh of the Guru knows this secret, and he purifies his body (and mind) as a result of which, Waheguru Himself, connects him with Him. 11.

---------- Kaaya vich(i) toata, kaaya vich(i) laaha. Gurmukh(i) khojay Vaypervaaha. Gurmukh(i) vunuj(i) sudaa sookh paayay, sehjay, sehj(i) milaayaynda. 12. Sacha Mehl(u), Sachay bhundaara. Aapay dayvay Dayvunhaara. Gurmukh(i) salaahay Sookh-Daatay, mun(i) maylay keemut(i) paayaynda. 13. Kaaya vich(i) vust(u), keemut(i) nuhhi paayee.

Gurmukh(i) Aapay day vudiyaayi. Jis da hutt(u), Soyee vuth(u) jaanaiy, Gurmukh(i) dayay na puchhotaayaynda. 14. Hur(i) Jeeou subh meh(i) ruhhiya smaayee. Gur persadi paaya jaayi. Aapay mayl(i) milaayay Aapay, Shabaday sehj(i) smaayaynda. 15.

(PAGE 1067): Aapay Sacha Shabad(i) milaayay. Shabaday vichoun bherm(u) chookaayay. Nanak Naam(i) milaiy vudiyaayi, Naamay hee sookh(u) paayaynda. 16.8.22.

Word Meaning: Toata = loss. Laaha = gain. Vaypervaaha = the carefree (God). Vunuj(i) = business; dealings. 12. Mehl(u) = Waheguru's Residence. Bhundaara = treasures. Davunhaara = Provider. 13. Vust(u) = the (priceless) article (Waheguru's Naam). Vudiyaayi = respect. Hutt(u) = shop; trade centre. Puchhotaayaynda = repents. 14. Sehj(i) = in the blissful spiritual state. 15. Bherm(u) = illusions. 16.

MEANING: When an individual deals in Maya, he sometimes suffers losses and makes gains at other times; But the Sikh of the Guru searches for the carefree Waheguru (which never causes any loss in spirituality). He always enjoys bliss while dealing in Waheguru's Naam and easily gets absorbed in a high spiritual state. 12.

Waheguru's Residence (His existence) is eternal, and His treasures are always full. The Provider delivers everything Himself. The Sikh of the Guru always sings praise of the source of blissfulness, Waheguru, and keeps Him in mind as he realizes the worth of His largesse. 13. Waheguru's Naam is there in the human body, but the man does not realize its worth. But Waheguru honours Guru's Sikhs by bestowing His Naam to them. Waheguru, which owns the trading centre of His Naam, knows the worth of His Naam. He grants it to Guru's Sikhs (who earn it), and never has to repent. 14.

Waheguru is present in everybody, but can be realized only with the grace of the Guru. Waheguru Himself connects the Sikh with the Guru, who is easily absorbed in the high spiritual state through the Guru's Shabad. 15.

Waheguru connects His devotees with the Guru's Shabad, who get rid of their illusions (about Maya) with the Guru's Shabad. One earns respect with Waheguru's Naam, and enjoys blissfulness with the Naam too, oh Nanak. 16.8.22.

ਮਾਰੂ ਮਹਲਾ 3॥ ਅਗਮ ਅਗੋਚਰ ਵੇਪਰਵਾਹੇ॥ ਆਪੇ ਮਿਹਰਵਾਨ ਅਗਮ ਅਥਾਹੇ॥ ਅਪੜਿ ਕੋਇ ਨ ਸਕੈ ਤਿਸ ਨੋ ਗੁਰ ਸਬਦੀ ਮੇਲਾਇਆ॥ 1॥ ਤੁਧੁ ਨੋ ਸੇਵਹਿ ਜੋ ਤੁਧੁ ਭਾਵਹਿ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਸਚਿ ਸਮਾਵਹਿ॥ ਅਨਦਿਨੁ ਗੁਣ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਰਸਨਾ ਹਰਿ ਰਸੁ ਭਾਇਆ॥ 2॥ ਸਬਦਿ ਮਰਹਿ ਸੇ ਮਰਣੁ ਸਵਾਰਹਿ॥ ਹਰਿ ਕੇ ਗੁਣ ਹਿਰਦੈ ਉਰਧਾਰਹਿ॥ ਜਨਮੁ ਸਫਲੁ ਹਰਿ ਚਰਣੀ ਲਾਗੇ ਦੂਜਾ ਭਾਉ ਚੁਕਾਇਆ॥ 3॥ ਹਰਿ ਜੀਉ ਮੇਲੇ ਆਪਿ ਮਿਲਾਏ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਆਪੁ ਗਵਾਏ॥ ਅਨਦਿਨੁ ਸਦਾ ਹਰਿ ਭਗਤੀ ਰਾਤੇ ਇਸੁ ਜਗ ਮਹਿ ਲਾਹਾ ਪਾਇਆ॥ 4॥ ਤੇਰੇ ਗੁਣ ਕਹਾ ਮੈ ਕਹਣੁ ਨ ਜਾਈ॥ ਅੰਤੁ ਨ ਪਾਰਾ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਆਪੇ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਣ ਮਹਿ ਗੁਣੀ ਸਮਾਇਆ॥ 5॥ ਇਸੁ ਜਗ ਮਹਿ ਮੋਹੁ ਹੈ ਪਾਸਾਰਾ॥ ਮਨਮੁਖ ਅਗਿਆਨੀ ਅੰਧੁ ਅੰਧਾਰਾ॥ ਧੰਧੈ ਧਾਵਤੁ ਜਨਮੁ ਗਵਾਇਆ ਬਿਨੁ ਨਾਵੈ ਦੁਖੁ ਪਾਇਆ॥ 6॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰ ਪਾਏ॥ ਹਉਮੈ ਮੈਲੁ ਸਬਦਿ ਜਲਾਏ॥ ਮਨੁ ਨਿਰਮਲੁ ਗਿਆਨੁ ਰਤਨੁ ਚਾਨਣੁ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਵਾਇਆ॥ 7॥ ਤੇਰੇ ਨਾਮ ਅਨੇਕ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਸਚੁ ਨਾਮੁ ਹਰਿ ਹਿਰਦੈ ਵਸਾਈ॥ ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਪ੍ਰਭ ਤੇਰੀ ਤੂ ਆਪੇ ਸਹਜਿ ਸਮਾਇਆ॥ 8॥ ਨਾਮੁ ਅਮੋਲਕੁ ਅਗਮ ਅਪਾਰਾ॥ ਨਾ ਕੋ ਹੋਆ ਤੋਲਣਹਾਰਾ॥ ਆਪੇ ਤੋਲੇ ਤੋਲਿ ਤੋਲਾਏ ਗੁਰ ਸਬਦੀ ਮੇਲਿ ਤੋਲਾਇਆ॥ 9॥ ਸੇਵਕ ਸੇਵਹਿ ਕਰਹਿ ਅਰਦਾਸਿ॥ ਤੂ ਆਪੇ ਮੇਲਿ ਬਹਾਲਹਿ ਪਾਸਿ॥ ਸਭਨਾ ਜੀਆ ਕਾ ਸੁਖਦਾਤਾ ਪੂਰੈ ਕਰਮਿ ਧਿਆਇਆ॥ 10॥ ਜਤੁ ਸਤੁ ਸੰਜਮੁ ਜਿ ਸਚੁ ਕਮਾਵੈ॥ ਇਹੁ ਮਨੁ ਨਿਰਮਲੁ ਜਿ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਇਸੁ ਬਿਖੁ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਪਰਾਪਤਿ ਹੋਵੈ ਹਰਿ ਜੀਉ ਮੇਰੇ ਭਾਇਆ॥ 11॥
ਜਿਸ ਨੋ ਬੁਝਾਏ ਸੋਈ ਬੂਝੈ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਅੰਦਰੁ ਸੂਝੈ॥ ਹਉਮੈ ਮੇਰਾ ਠਾਕਿ ਰਹਾਏ ਸਹਜੇ ਹੀ ਸਚੁ ਪਾਇਆ॥ 12॥ ਬਿਨੁ ਕਰਮਾ ਹੋਰ ਫਿਰੈ ਘਨੇਰੀ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਚੁਕੈ ਨ ਫੇਰੀ॥ ਬਿਖੁ ਕਾ ਰਾਤਾ ਬਿਖੁ

ਕਮਾਵੈ ਸੁਖੁ ਨ ਕਬਹੂ ਪਾਇਆ॥ 13॥ ਬਹੁਤੇ ਭੇਖ ਕਰੇ ਭੇਖਧਾਰੀ॥ ਬਿਨੁ ਸਬਦੈ ਹਉਮੈ ਕਿਨੈ ਨ ਮਾਰੀ॥ ਜੀਵਤੁ ਮਰੈ ਤਾ ਮੁਕਤਿ ਪਾਏ ਸਚੈ ਨਾਇ ਸਮਾਇਆ॥ 14॥ ਅਗਿਆਨੁ ਤ੍ਰਿਸਨਾ ਇਸੁ ਤਨਹਿ ਜਲਾਏ॥ (ਅੰਗ 1068)॥ ਤਿਸ ਦੀ ਬੂਝੈ ਜਿ ਗੁਰ ਸਬਦੁ ਕਮਾਏ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਕ੍ਰੋਧੁ ਨਿਵਾਰੇ ਹਉਮੈ ਮਾਰਿ ਸਮਾਇਆ॥ 15॥ ਸਚਾ ਸਾਹਿਬੁ ਸਚੀ ਵਡਿਆਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਵਿਰਲੈ ਪਾਈ॥ ਨਾਨਕੁ ਏਕ ਕਹੈ ਬੇਨੰਤੀ ਨਾਮੇ ਨਾਮਿ ਸਮਾਇਆ॥ 16॥1॥23॥

Maru Mehla 3: Agumm Agoachur Vaypervaahay. Aapay mehrvaan, agumm athaahay. Uppurr(i) koyay na sukaiy Tis(u) nu, Gur Shabadi maylaaya. 1. Toodh(u) nu sayveh(i), jo Toodh(u) bhaaveh(i). Gur kaiy Shabaday Sach(i) smaaveh(i). Undin(u) Goon ruveh(i) din(u) raati, rusna Hur(i) rus(u) bhaaya. 2. Shabad(i) mureh(i), say mern(u) suvaareh(i). Hur(i) kay Goon hirdaiy oordhaareh(i). Junum(u) suful(u) Hur(i) Churnee laagay, dooja bhaaou chookaaya. 3. Hur(i) Jeeou maylay, Aap(i) milaayay. Gur kaiy Shabadaiy aap(u) guvaayay. Undin(u) sudaa Hur(i) bhugtee raatay, iss(u) jug meh(i) laaha paaya. 4. Tayray Goon kuhhaan mein, kehn(u) na jaayi. Unt(u) na paara, keemut(i) nuhhi paayee. Aapay duyya kuray Sookh-Daata, Goon meh(i) gooni samaya. 5. Iss(u) jug meh(i) moh(u) haiy pasaara. Munmukh(u) ugiyani, undh(u) undhaara. Dhundhaiy dhaavut, junum(u) guvaaya, bin(u) Naavaiy dookh(u) paaya. 6. ----------

Word Meaning: Agumm = inaccessible. Agoachur = incomprehensible. Vaypervaahay = carefree. Mehrvaan = compassionate. Athaahay = unfathomable. Uppurr(i) = reach. 1. Toodh(u) = you. Sach(i) = in Waheguru. Ruveh(i) = remember. Rusna = tongue. Rus(u) = sweetness. 2. Mern(u) = death. Suvaareh(i) = beautifies. Oordhaaray = enshrines in the heart. Suful = successful. Bhaaou = love for. Chookaaya = finished. 3. Aap(u) = selfishness and ego. Raatay = imbued. Laaha = benefit; gain. 4.
Kuhaan = describe. Paara = ends. Duyya = mercy. Gooni = who has acquired virtues. 5. Pasaara = expanse. Ugiyani = ignorant. Undh(u) Undhaara = complete darkness. Dhundhaiy = Maya-related tasks. Dhaavut = rushing for. 6.

MEANING: The benevolent Waheguru is inaccessible, incomprehensible, and unfathomable. No one can reach (match) Him; He can be accessed only with the Guru's Shabad. 1. Only those can serve You, whom You like, oh Waheguru. They merge into You with Guru's Shabad. They sing Your virtues day and night when their tongue enjoys the sweetness of Your Naam, oh Lord. 2. Those who kill their desires with Guru's Shabad, and enshrine Waheguru's Naam in their heart, make their death beautiful (because their souls merge into Waheguru). Those who get attached to Waheguru's Feet (His Naam) terminate their love for Maya and make their life successful. 3.
Those who kill their selfishness and ego with Guru's Shabad become connected with Waheguru through His own Will. Imbued in Waheguru's worship day and night, they acquire the benefit (wealth) of their union with Waheguru in the world. 4.
I sing Your virtues, but am unable to do so completely (because there are too many of them). There is no end to them, and I do not know their true worth. It is with Waheguru's benevolence that the devotee, who sings Waheguru's virtues, gets absorbed in Him. 5.
This world is an expanse of worldly attachments. The Maya-worshipper is ignorant (about spirituality), and is in complete darkness. He wastes away his precious human life rushing to complete Maya-related tasks and suffers greatly without Waheguru's Naam. 6.

--------- Kerm(u) hovaiy ta Satgur paayay. Haumein maiyl(u) Shabad(i) julaayay. Mun(u) nirmul(u), Giyan ruttan(u) chaanun, ugiyaan undhayr(u) guvaaya. 7. Tayray Naam anayk, keemut(i) nuhhi paayi. Sach(u) Naam(u) Hur(i) hirdaiy vusaayi. Keemut(i) kaun(u) kuray Prubh(u) Tayri, Tu Aapay sehj(i) samaya. 8. Naam(u) amoluk(u) Agumm Apaara. Na ko hoa tolunhaara. Aapay toalay, toal(i) toalaayay, Gur Shabadi mayl(i) toalaaya. 9. Sayvuk

sayveh(i), kureh(i) ardaas(i). Tu Aapay mayl(i) buhaaleh(i) paas(i). Subhna jeeaan ka Sookh-Daata, pooraiy kerm(i) dhiyaaya. 10. Jut(u), sut(u), sunjum(u), j(i) Sach(u) kmaavaiy. Eh(u) mun(u) nirmul(u) j(i) Hur(i) Goon gaavaiy. Iss(u) bikh(u) meh(i) Amrit praaput(i) hovaiy, Hur(i) Jeeou mayray bhaaya. 11. --------

Word Meaning: Kerm(u) = benevolence; good fortune. Maiyl(u) = filth. Julaayay = burns; destroys. Chaanun = brightness. 7.
Anayk = countless. Sehj(i) = in the high spiritual state. 8.
Amoluk(u) = priceless. Apaara = with no ends. Tolunhaara = one who weighs; assessor. 9. Jut(u) = celibacy. Sut(u) = high moral character. Sunjum(u) = control on senses. J(i) = if; who. Sach(u) Kmaavaiy = follows Guru's Advice. Bikh(u) = poisonous world of Maya. Amrit = Waheguru's Naam. 11.

MEANING: If one is fortunate, he gets connected with Satguru and burns away the filth of his selfishness and ego with Guru's Shabad. His mind is purified and enlightened with the jewel-like Divine Knowledge, whereby his darkness of ignorance is dispelled. 7.
You have countless names, yet no one knows Your true worth. Nobody can tell Your worth, but individuals can embed Your Naam in their hearts through Your benevolence and get absorbed in You in a high spiritual state, oh Lord. 8.
The Naam of the inaccessible, and the limitless Waheguru, is priceless, and no one can assess its real worth. Waheguru Himself assesses His worth and enables His devotees to do the same when He connects them with Him through the Guru's Shabad. 9.
The devotee serves Waheguru and prays to Him when He connects the devotee with Him, and makes him sit with Him (honours him). The source of all comforts, Waheguru, is the provider for everybody, and people worship Him with His benevolence. 10.
A person becomes a celibate, acquires high morality, and is able to control his senses without any effort if he follows the Guru's Advice. It is the Will of my Waheguru that the mind of the devotee is purified when he sings His praise, and he acquires Waheguru's Amrit-Naam even in this poisonous world of Maya (of immorality). 11.

-------- Jis nu boojhaayay, soyee boojhaiy. Hur(i) Goon gaavaiy, undar(u) soojhaiy. Haumein, mayra tthaak(i) ruhaayay, sehjay hee Sach(u) paaya. 12. Bin(u) kerma, hoar phiraiy ghunayri. Mur(i), mur(i) jummaiy, chookaiy na phayri. Bikh(u) ka raata, bikh(u) kmaavaiy, sookh(u) na kubhoon paaya. 13. Buhoutay bhaykh kuray bhaykhdhaari. Bin(u) Shabadaiy haumein kin(i) maari. Jeevut muraiy, ta mookt paayay, Sachaiy Naayay samaaya. 14. Ugiyan(u), trishna iss(u(tuneh(i) julaayay.

(PAGE 1068): Tis dee boojhaiy, j(i) Gur Shabad(u) kmaayay. Tun(u), mun(u) seetul(u), kroadh(u) nivaaray, haumein maar(i) samaya. 15. Sacha Sahib(u), Sachi vudiyaayi. Gur persadi virlaiy paayi. Nanak(u) aik kuhhaiy baynunti, Naamaiy, Naam(i) samaya. 16.1.23.

Word Meaning: Boojhaayay = enlightens. Boojhaiy = gets the understanding. Soojhaiy = acquires the wisdom. Tthaak Ruhaayay = keeps under control. 12.
Ghunayri = too much (many). Chookaiy Na = does not end. Phayri = return to the world; rebirth. Bikh(u) = poisonous sensual pleasures. Kmaavaiy = pursues them. Na Kubhoon = never. 13. Bhaykh = religious garbs. Bhaykhdhaari = hypocrites; impersonators. Kin = who? (nobody). Jeevut Muraiy = kills desires while living in family. Naayay = with the Naam. 14. Trishna = appetite for (fire of) desires. Tuneh(i) = body. Boojhaiy = is put out; is killed. Seetul(u) = peaceful. Nivaaray = removes; eradicates. 15.
Sachi = everlasting. Virlaiy = rare. Baynunti = humble suggestion. 16.

MEANING: Only that individual realizes the worth of Waheguru's Naam whose mind is enlightened by Waheguru, Himself. He sings of Waheguru's virtues and internalizes spiritual wisdom. He is able to control his senses and acquire Waheguru's Naam without any special effort. 12. There are countless people who wander around without Waheguru's benevolence (do not recite His Naam). They keep taking births, and dying, and their return to different life forms (reincarnation) never ends. Intoxicated in sensual pleasures, they continue to stay in that cycle and never attain peace of mind. 13.
People who wear different religious garbs are actually impersonators, but no one has ever been able to kill their haumein without Waheguru's Naam. A person who kills his desires with Guru's Shabad while living in the family finds emancipation and gets absorbed in Waheguru's Naam. 14. Lack of spiritual knowledge, and the fire of worldly desires burns the human body (causing mental suffering for him). Only that person is able to put out this fire who follows Guru's Shabad whereby his rage is destroyed (is controlled), and his body and mind become peaceful, and by overcoming his haumein, he gets absorbed in Waheguru's Naam. 15. Waheguru is eternal, and the honour He bestows on His devotees is also everlasting. But a rare individual is accorded such honour with the Guru's grace. I have only this humble suggestion: one gets absorbed in Waheguru only with His Naam, oh Nanak. 16.1.23.

ਮਾਰੂ ਮਹਲਾ 3॥ ਨਦਰੀ ਭਗਤਾ ਲੈਹੁ ਮਿਲਾਏ॥ ਭਗਤ ਸਲਾਹਨਿ ਸਦਾ ਲਿਵ ਲਾਏ॥ ਤਉ ਸਰਣਾਈ ਉਬਰਹਿ ਕਰਤੇ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਆ॥ 1॥ ਪੂਰੈ ਸਬਦਿ ਭਗਤਿ ਸੁਹਾਈ॥ ਅੰਤਰਿ ਸੁਖੁ ਤੇਰੈ ਮਨਿ ਭਾਈ॥ ਮਨੁ ਤਨੁ ਸਚੀ ਭਗਤੀ ਰਾਤਾ ਸਚੇ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥ 2॥ ਹਉਮੈ ਵਿਚਿ ਸਦ ਜਲੈ ਸਰੀਰਾ॥ ਕਰਮੁ ਹੋਵੈ ਭੇਟੇ ਗੁਰੁ ਪੂਰਾ॥ ਅੰਤਰਿ ਅਗਿਆਨੁ ਸਬਦਿ ਬੁਝਾਏ ਸਤਿਗੁਰ ਤੇ ਸੁਖੁ ਪਾਇਆ॥ 3॥ ਮਨਮੁਖੁ ਅੰਧਾ ਅੰਧੁ ਕਮਾਏ॥ ਬਹੁ ਸੰਕਟ ਜੋਨੀ ਭਰਮਾਏ॥ ਜਮ ਕਾ ਜੇਵੜਾ ਕਦੇ ਨ ਕਾਟੈ ਅੰਤੇ ਬਹੁ ਦੁਖੁ ਪਾਇਆ॥ 4॥ ਆਵਣ ਜਾਣਾ ਸਬਦਿ ਨਿਵਾਰੇ॥ ਸਚੁ ਨਾਮੁ ਰਖੈ ਉਰਧਾਰੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਰੈ ਹਉਮੈ ਜਾਇ ਸਮਾਇਆ॥ 5॥ ਆਵਣ ਜਾਣੈ ਪਰਜ ਵਿਗੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਥਿਰੁ ਕੋਇ ਨ ਹੋਈ॥ ਅੰਤਰਿ ਜੋਤਿ ਸਬਦਿ ਸੁਖੁ ਵਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ॥ 6॥
ਪੰਚ ਦੂਤ ਚਿਤਵਹਿ ਵਿਕਾਰਾ॥ ਮਾਇਆ ਮੋਹ ਕਾ ਏਹੁ ਪਸਾਰਾ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਤਾ ਮੁਕਤੁ ਹੋਵੈ ਪੰਚ ਦੂਤ ਵਸਿ ਆਇਆ॥ 7॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਮੋਹੁ ਗੁਬਾਰਾ॥ ਫਿਰਿ ਫਿਰਿ ਡੁਬੈ ਵਾਰੋ ਵਾਰਾ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸਚੁ ਨਾਮੁ ਮਨਿ ਭਾਇਆ॥ 8॥ ਸਾਚਾ ਦਰੁ ਸਾਚਾ ਦਰਵਾਰਾ॥ ਸਚੇ ਸੇਵਹਿ ਸਬਦਿ ਪਿਆਰਾ॥ ਸਚੀ ਧੁਨਿ ਸਚੇ ਗੁਣ ਗਾਵਾ ਸਚੇ ਮਾਹਿ ਸਮਾਇਆ॥ 9॥ ਘਰੈ ਅੰਦਰਿ ਕੋ ਘਰੁ ਪਾਏ॥ ਗੁਰ ਕੈ ਸਬਦੇ ਸਹਜਿ ਸੁਭਾਏ॥ ਓਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪੈ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਆ॥ 10॥ ਦੂਜੈ ਭਾਇ ਦੁਸਟਾ ਵਿਚਿ ਵਾਸਾ॥ ਭਉਦੇ ਫਿਰਹਿ ਬਹੁ ਮੋਹ ਪਿਆਸਾ॥ ਕੁਸੰਗਤਿ ਬਹਹਿ ਸਦਾ ਦੁਖੁ ਪਾਵਹਿ ਦੁਖੋ ਦੁਖੁ ਕਮਾਇਆ॥ 11॥
ਸਤਿਗੁਰ ਬਾਝਹੁ ਸੰਗਤਿ ਨ ਹੋਈ॥ ਬਿਨੁ ਸਬਦੇ ਪਾਰੁ ਨ ਪਾਏ ਕੋਈ॥ ਸਹਜੇ ਗੁਣ ਰਵਹਿ ਦਿਨੁ ਰਾਤੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇਆ॥ 12॥ ਕਾਇਆ ਬਿਰਖੁ ਪੰਖੀ ਵਿਚਿ ਵਾਸਾ॥ ਅੰਮ੍ਰਿਤੁ ਚੁਗਹਿ ਗੁਰੁ ਸਬਦਿ ਨਿਵਾਸਾ॥ ਉਡਹਿ ਨ ਮੂਲੇ ਨ ਆਵਹਿ ਜਾਹੀ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ॥ 13॥ ਕਾਇਆ ਸੋਧਹਿ ਸਬਦੁ ਵੀਚਾਰਹਿ ਮੋਹ ਠਗਉਰੀ ਭਰਮੁ ਨਿਵਾਰਹਿ॥ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੈ ਸੁਖਦਾਤਾ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇਆ॥ 14॥ (ਅੰਗ 1069)॥ ਸਦ ਹੀ ਨੇੜੈ ਦੂਰਿ ਨ ਜਾਣਹੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਜੀਕਿ ਪਛਾਣਹੁ॥ ਬਿਗਸੈ ਕਮਲੁ ਕਿਰਣਿ ਪਰਗਾਸੈ ਪਰਗਟੁ ਕਰਿ ਦੇਖਾਇਆ॥ 15॥ ਆਪੇ ਕਰਤਾ ਸਚਾ ਸੋਈ॥ ਆਪੇ ਮਾਰਿ ਜੀਵਾਲੇ ਅਵਰੁ ਨ ਕੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਆਪੁ ਗਵਾਇ ਸੁਖੁ ਪਾਇਆ॥ 16॥2॥24॥

Maru Mehla 3: Nudreen bhugtaan laiyhou milaayay. Bhugat slaahun(i) sudaa liv laayay. Tuou shernaayi oobreh(i) Kertay, Aapay mayl(i) milaaya. 1. Pooraiy Shabad(i) bhugut(i) soohaayi. Untar(i) sookh(u) Tayraiy mun(i) bhaayi. Mun(u), tun(u) Sachi bhugtee raata, Sachay siyoun chit(u) laaya. 2. Haumein vich(i) sud julaiy sreera. Kerm(u) hovaiy, bhaytay

Gur(u) Poora. Untar(i) ugiyan(u) Shabad(i) boojhaayay, Satgur tay sookh(u) paaya. 3. Munmukh(u) undha, undh(u) kmaayay. Buhou sunkut, joani bhermaayay. Jum ka jayvrra kuday na kaataiy, untay buhou dookh(u) paaya. 4. Aavun jaana Shabad(i) nivaaray. Sach(u) Naam(u) rukhaiy oordhaaray. Gur kaiy Shabad(i) muraiy, mun(u) maaraiy, haumein jaayay, samaaya. 5. Aavun jaanaiy perj vigoyee. Bin(u) Satgur thir koyay na hoyee. Untar Jot(i) Shabad(i) sookh(u) vussiya, joti, Jot(i) milaaya. 6. ------

Word Meaning: Nudreen = with kind sight. Oobreh(i) = are salvaged. 1. Soohaavi = comforting (blissful). Bhaayi = liked by. Chit(u) = mind. 2. Julaiy = burns; suffers. Kerm(u) = benevolence; good fortune. Ugiyan(u) = ignorance. Boojhaayay = eradicates. 3. Kmaayay = deals in. Sunkut = suffering. Joani Bhermaayay = is taken through many life forms. Javrra = rope; noose. 4. Aavun Jaana = taking birth and dying. Nivaaray = is terminated. 5. Perj = masses. Vigoyee = suffers humiliation. Thir = immortal (by merging with Waheguru). Joti = human soul. Jot(i) = the Supreme Soul. 6.

MEANING: Waheguru's devotees always sing His praise with full devotion, and with His kind sight, Waheguru connects them with Him. The Creator, Waheguru, connects His devotees with Him through the Guru, and they find salvation in His shelter. 1.

Waheguru's worship becomes comforting (blissful) with Guru's Shabad because Waheguru likes it, and the devotee acquires blissfulness in his mind. When a devotee attaches his mind to Waheguru, his body and mind get imbued in His worship. 2.

Man's body suffers constantly because of his selfishness and ego, but he connects with the Perfect Guru if he is fortunate. Satguru's Shabad eradicates the darkness of his ignorance, and he acquires blissfulness in His shelter. 3.

The Maya-engrossed individual is spiritually blind, and he deals in Maya-related affairs, which increase his blindness even more, and he suffers badly as he is taken through many different life forms. The noose of the Angel of spiritual death never loosens, and he suffers badly. 4.

Man's birth-death cycle gets terminated with Guru's Shabad when he keeps Waheguru's Naam in mind all the time. When one kills his desires with Guru's Shabad, his haumein is also killed, and he gets absorbed in Waheguru. 5.

The masses suffer humiliation due to their continuous rebirths, and no one becomes immortalized (achieves union with Waheguru) without the Guru. With Guru's Shabad, one acquires Waheguru's Light in his mind, and he enjoys eternal bliss when his light (soul) merges into the Supreme Soul of Waheguru. 6.

---------- Punch doot chitveh(i) vikaara. Maya moh ka eh(u) pasaara. Satgur sayvay ta mookt hovaiy, punch doot vuss(i) aaya. 7. Baajh(u) Guru haiy moh goobaara. Phir(i), phir(i) doobaiy vaaro, vaara. Satgur bhaytay, Sach(u) drirraayay, Sach(u) Naam(u), mun(u) bhaaya. 8. Saacha Dur(u), Saacha Durvaaja. Sachay sayveh(i) Shabad(i) Piyara. Sachi dhoon(i) Sachay Goon gaavaan, Sachay mah(i) samaya. 9. Ghuraiy undar(i) ko Ghur(u) paayay. Gur kaiy Shabaday sehj(i) soobhaayay. Oathaiy soag(u), vijoag(u) na viyaapaiy, sehjay, sehj(i) samaya. 10. Doojaiy bhaayay dooshtaan vich(i) vaasa. Bhaunday phireh(i) buhou moh piyaasa. Koosungut(i) buhheh(i), sudaa dookh(u) paaveh(i), dookho, dookh(u) kmaaya. 11. ----------

Word Meaning: Punch Doot = the five senses (demons). Chitveh(i) = think about. Vikaara = sensual pleasures. Pasaara = expanse. Vuss(i) = under control. 7.

Baajh(u) = without. Goobaara = darkness. Phir(i), Phir(i) = Vaaro Vaar = again, and again. Drirraayay = reinforces. 8. Dur(u) = Court. Durvaaja = Door. Sachi Dhoon(i) = with full focus of mind (full devotion). Mah(i) = in. 9.

Ghuraiy = in the heart. Ghur(u) = permanent dwelling (union with Waheguru). Sehj Soobhaayay = without any special effort. Oathaiy = in that spiritual state. Soag(u) = grief. Vijoag(u) = separation. Viyaapaiy = affects. Sehj(i) = in a high spiritual state. 10.
Dooshtaan = evils. Vaasa = thoughts revolve around. Bhaunday Phireh = roam around. Buhou = much. Moh Piyaasa = thirst of worldly attachments. Koosungut(i) = evil company. Buhheh(i) = joins; friends with. Dookho Dookh(u) = only suffering. 11.
MEANING: This world is an expanse of Maya (people are strongly attached to the attractions of Maya), and the five senses of man always think about the evil sensual pleasures. However, the five senses can be controlled by serving the Guru (following His Advice) once a man becomes emancipated. 7. Without the Guru, it is complete darkness (of ignorance) in the world due to the attachments of the man with Maya, and he drowns in the sea of Maya again and again. But when the man gets connected with Satguru, He (Satguru) reinforces Waheguru's Naam in his mind, and the man comes to like it (the Naam). 8.
Those who serve the dear Waheguru with Guru's Shabad, realize that Waheguru's Door and His Court are eternal (one can have access to Him any time, and His justice is Perfect). I, too, wish to sing His praise with full devotion to become "one" with Him. 9.
It is rare for an individual to acquire his permanent residence (union with Waheguru) in his own mind through love for Guru's Shabad. When the devotee attains that high spiritual state (union with Waheguru) without any special effort, no grief or separation from Waheguru occurs in that high spiritual state. 10.
When one loves the attractions of Maya, his thoughts revolve around evil activities, and he wanders about seeking to quench his thirst for such sensual pleasures. He seeks the company of like-minded evil friends and performs deeds that only bring him trouble. 11.

----------Satgur baajhoun sungut(i) na hoyee. Bin(u) Shabday paar(u) na paayay koyee. Sehjay, Goon ruveh(i) din(u) raati, joti Jot(i) milaaya. 12. Kaaya birkh(u) punkhi vich(i) vaasa. Amrit(u) choogeh(i), Gur Shabad(i) nivaasa. Ooddeh(i) na moolay, na aaveh(i), na jaahi, nij ghur(i) vaasa paaya. 13. Kaaya sodheh(i) Shabad(u) veechaareh(i). Moh tthugauri bherm(u) nivaareh(i). Aapay kirpa kuraiy Sookh-Daata, Aapay mayl(i) milaaya. 14.
(PAGE 1069): Sud hee nayrraiy, door(i) na jaanhou. Gur kaiy Shabad(i) nujeek(i) puchhaanhou. Bigsaiy kumul(u) kirn(i) pergaasaiy, pergut(u) kur(i) daykhaaya. 15. Aapay Kerta Sacha Soyee. Aapay maar(i) jeevaalay, uver(u) na koyee. Nanak, Naam(u) milaiy vudiyaayi, aap(u) guvaayay, sookh(u) paaya. 16.2.24
Word Meaning: Paar = (swim to) the other end. Ruveh(i) = remember; recite. 12.
Birkh(u) = tree. Punkhi = bird (mind). Choogeh(i) = picks up. Nivaasa = dwelling. Oodeh(i) = take flights. Na Moolay = not at all. Nij Ghur(i) = in own house (mind). 13.
Sodhe(i) = purifuies. Tthugauri = mind captivating. Bherm(u) = illusions. Nivaareh(i) = get rid of. 14. Nayrraiy = close by. Jaanhou = think; believe. Nujeek(i) = nearby. Bigsaiy Kumul = the lotus like heart blooms. Kirn Pergaasaiy = in sun's rays. Pergut(u) Kur(i) = show. 15.
Maar(i) Jeevaalay = injects new life after killing desires. Uver(u) = other. Vudiyaayi = praise; respect. Aap(u) = selfishness and ego 16.
MEANING: There is no holy gathering without the Guru (His Shabad), and nobody can swim across the sea of Maya (find salvation) without the Guru's Shabad. A devotee, who sings Waheguru's virtues (His praise) in the high spiritual state day and night, gets his soul merged into that of Waheguru. 12.
The soul (mind) in the human body is like a bird on a tree. If the mind chooses Guru's Amrit-like Shabad as its food, it stays on the tree (in itself). Unlike the bird, it takes absolutely no

flights (does not wander around), and does not take rebirths. It stays in its permanent home (achieves union with Waheguru). 13.
The devotee purifies his body (and soul) by pondering on the Guru's Shabad, and overcomes his illusions of the captivating Maya. The source of all comforts, Waheguru, becomes benevolent to him and connects the devotee with Him on His own. 14.
Waheguru is always close to us, so do not think Him to be far away from you, and make a connection with Him with Guru's Shabad. Just like the lotus flower, which blooms in the sun's rays, the Guru shows Waheguru to the devotee with the light of His Shabad. 15.
The eternal Waheguru is the creator of the universe, and there is none like Him. He, Himself, kills the worldly desires of the devotee, and injects a new spiritual life into him. When the devotee kills his selfishness and ego with Waheguru's Naam, he is respected everywhere and enjoys blissfulness, oh Nanak. 16.2.24.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Solhe Mehla 4: Ek Onkar Satgur Persad(i)

ਸਚਾ ਆਪਿ ਸਵਾਰਣਹਾਰਾ॥ ਅਵਰ ਨ ਸੂਝਸਿ ਬੀਜੀ ਕਾਰਾ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਵਸੈ ਘਟ ਅੰਤਰਿ ਸਹਜੇ ਸਚਿ ਸਮਾਈ ਹੇ॥ 1॥ ਸਭਨਾ ਸਚੁ ਵਸੈ ਮਨ ਮਾਹੀ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਹਜਿ ਸਮਾਹੀ॥ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ਹੇ॥ 2॥ ਸਤਿਗੁਰੁ ਹੈ ਗਿਆਨੁ ਸਤਿਗੁਰੁ ਹੈ ਪੂਜਾ॥ ਸਤਿਗੁਰੁ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ॥ ਸਤਿਗੁਰ ਤੇ ਨਾਮੁ ਰਤਨ ਧਨੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਭਾਈ ਹੇ॥ 3॥ ਬਿਨੁ ਸਤਿਗੁਰ ਜੋ ਦੂਜੈ ਲਾਗੇ॥ ਆਵਹਿ ਜਾਹਿ ਭ੍ਰਮਿ ਮਰਹਿ ਅਭਾਗੇ॥ ਨਾਨਕ ਤਿਨ ਕੀ ਫਿਰਿ ਗਤਿ ਹੋਵੈ ਜਿ ਗੁਰਮੁਖਿ ਰਹਹਿ ਸਰਣਾਈ ਹੇ॥ 4॥ ਗੁਰਮੁਖਿ ਪ੍ਰੀਤਿ ਸਦਾ ਹੈ ਸਾਚੀ॥ ਸਤਿਗੁਰ ਤੇ ਮਾਗਉ ਨਾਮੁ ਅਜਾਚੀ॥ ਹੋਹੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਰਖਿ ਲੇਵਹੁ ਗੁਰ ਸਰਣਾਈ ਹੇ॥ 5॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਸਤਿਗੁਰੂ ਚੁਆਇਆ॥ ਦਸਵੈ ਦੁਆਰਿ ਪ੍ਰਗਟੁ ਹੋਇ ਆਇਆ॥ ਤਹ ਅਨਹਦ ਸਬਦ ਵਜਹਿ ਧੁਨਿ ਬਾਣੀ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ ਹੇ॥ 6॥

ਜਿਨ ਕਉ ਕਰਤੇ ਧੁਰਿ ਲਿਖਿ ਪਾਈ॥ ਅਨਦਿਨੁ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਵਿਹਾਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕੋ ਸੀਝੈ ਨਾਹੀ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ ਹੇ॥ 7॥ ਜਿਸ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਦੇਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਲੇਇ॥ ਆਪੇ ਕ੍ਰਿਪਾ ਕਰੇ ਨਾਮੁ ਦੇਵੈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਈ ਹੇ॥ 8॥ ਗਿਆਨ ਰਤਨੁ ਮਨਿ ਪਰਗਟੁ ਭਇਆ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਸਹਜੇ ਲਇਆ॥ ਏਹ ਵਡਿਆਈ ਗੁਰ ਤੇ ਪਾਈ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ ਹੇ॥ 9॥ ਪ੍ਰਗਟਿਆ ਸੂਰੁ ਨਿਸਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ॥ ਅਗਿਆਨੁ ਮਿਟਿਆ ਗੁਰ ਰਤਨਿ ਅਪਾਰਾ॥ ਸਤਿਗੁਰ ਗਿਆਨੁ ਰਤਨੁ ਅਤਿ ਭਾਰੀ ਕਰਮਿ ਮਿਲੈ ਸੁਖੁ ਪਾਈ ਹੇ॥ 10॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪ੍ਰਗਟੀ ਹੈ ਸੋਇ॥ ਚਹੁ ਜੁਗਿ ਨਿਰਮਲੁ ਹਛਾ ਲੋਇ॥ ਨਾਮੇ ਨਾਮਿ ਰਤੇ ਸੁਖੁ ਪਾਇਆ ਨਾਮਿ ਰਹਿਆ ਲਿਵ ਲਾਈ ਹੇ॥ 11॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਵੈ॥ ਸਹਜੇ ਜਾਗੈ ਸਹਜੇ ਸੋਵੈ॥

(ਅੰਗ 1070)॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਇ ਸਮਾਵੈ ਨਾਨਕ ਨਾਮੁ ਧਿਆਈ ਹੇ॥ 12॥ ਭਗਤਾ ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਹੈ ਬਾਣੀ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਨਾਮੁ ਆਖਿ ਵਖਾਣੀ॥ਹਰਿ ਹਰਿ ਕਰਤ ਸਦਾ ਮਨੁ ਬਿਗਸੈ ਹਰਿ ਚਰਣੀ ਮਨੁ ਲਾਈ ਹੇ॥ 13॥ ਹਮ ਮੂਰਖ ਅਗਿਆਨ ਗਿਆਨੁ ਕਿਛੁ ਨਾਹੀ॥ ਸਤਿਗੁਰ ਤੇ ਸਮਝ ਪੜੀ ਮਨ ਮਾਹੀ॥ ਹੋਹੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਲਾਈ ਹੇ॥ 14॥ ਜਿਨਿ ਸਤਿਗੁਰ ਜਾਤਾ ਤਿਨਿ ਏਕੁ ਪਛਾਤਾ॥ ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਸੁਖਦਾਤਾ॥ ਆਤਮੁ ਚੀਨਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸੇਵਾ ਸੁਰਤਿ ਸਮਾਈ ਹੇ॥ 15॥ ਜਿਨ ਕਉ ਆਦਿ ਮਿਲੀ ਵਡਿਆਈ॥ ਸਤਿਗੁਰੁ ਮਨਿ ਵਸਿਆ ਲਿਵ ਲਾਈ॥ ਆਪਿ ਮਿਲਿਆ ਜਗਜੀਵਨੁ ਦਾਤਾ ਨਾਨਕ ਅੰਕਿ ਸਮਾਈ ਹੇ॥ 16॥1॥

Sacha Aap(i) suvaarunhaara. Uver na soojhus(i) beeji kaara. Gurmukh(i) Sach(u) vussaiy ghut untar(i), sehjay Sach(i) smaayi hay. 1. Subhna Sach(u) vussaiy mun maahi. Gur persadi sehj(i) smaahi. Gur(u), Gur(u) kert, sudaa sookh(u) paaya, Gur Churnee chit(u) laayi hay. 2. Satgur(u) haiy Giyan(u), Satgur(u) haiy pooja. Satgur(u) sayveen, uver(u) na dooja. Satgur tay Naam(u) ruttan dhun(u) paaya, Satgur kee sayva bhaayi hay. 3. Bin(u) Satgur jo doojaiy laagay. Aaveh(i) jaah(i), bherm(i) mureh(i) abhaagay. Nanak, tinh kee phir(i) gut(i) hovaiy, j(i) Gurmukh(i) ruhheh(i) shernaayi hay. 4. Gurmukh(i) preet(i) sudaa haiy saachi. Satgur tay maangoun Naam(u) ajaachi. Hoh(u) duyyaal(u), kirpa kur(i) Hur(i) Jeeou, rukh(i) layvhou Gur shernaayi hay. 5. Amrit rus(u) Satguru chooaaya. Dusvaiyn Dooaar(i) pergut(u) hoyay aaya. Teh Unhud Shabad vujeh(i) dhoon(i) Bani, sehjay sehj(i) smaayi hay. 6. ----------

Word Meaning: Suvaarunhaara = decorator (with noble qualities). Soojhus(i) = think of. Beeji = other. Kaara = things to do. Gurmukh(i) = by Guru's grace (Advice). 1. Maahi = inside. Kert = by doing (uttering). 2. Pooja = worship. Dhun(u) = wealth. Bhaayi = is liked. 3. Jo = those. Bherm(i) = in misgivings. Abhaagay = unfortunate. Gut(i) = high spiritual state; salvation. Shernaayi = in the shelter. 4. Saachi = pure; everlasting. Maangoun = beg for. Ajaachi = immeasurable. 5.

Chooaaya = squeezed; poured; administered. Dusvaiy Dooaar(i) = the spiritual state when one gets connected with Waheguru. Pergut(u) = appears. Unhud Shabad = Divine Music. Dhoon(i) = the sweet tune. 6.

MEANING: Waheguru Himself adorns His devotees (with noble qualities) so that they do not contemplate any Maya-related business, but with Guru's grace, Waheguru's Naam takes dwelling in their heart, and they get absorbed in Waheguru without any special effort. 1.
Waheguru is present hidden in every heart, but it is only with the Guru's grace that a devotee attains a high spiritual state (stays above the effects of Maya). The devotees always enjoy blissfulness by reciting the Guru's Shabad and attaching their mind to His Shabad. 2.
For a devotee, Satguru (His Shabad) is the (source of) Divine Knowledge, and acting on His Shabad is the worship (of Waheguru). I will serve only Satguru, and no one else. One acquires the wealth of Waheguru's jewel-like Naam from Satguru. I love serving Him. 3.
Those who are attached to the other (Maya) are unfortunate. They die a spiritual death because of their misconceptions, and keep taking births and dying. They can find salvation only if they seek the Guru's shelter and stay there. 4.
The love of the Sikh of the Guru for Waheguru is pure (honest). I beg for Waheguru's Naam from Satguru, the worth of which can never be known. Please, be kind to me, and keep me in the shelter of the Guru, oh Waheguru. 5. Satguru squeezed the sweet Amrit of Waheguru's Naam in my mind (implanted the Naam in my mind) because of which Waheguru appeared in my Tenth Door (I attained the highest spiritual state). Now I feel as if the auto-playing Divine Music with the sweet sound of Guru's Shabad is playing in my mind. 6.

---------- Jin kuou Kertaiy dhoor(i) likh(i) paayi. Undin(u) Gur(u), Gur(u) kert vihaayi. Bin(u) Satgur ko seejhaiy naahi, Gur Churnee chit(u) laayi hay. 7. Jis bhaavaiy, tis(u) Aapay dayay. Gurmukh(i) Naam(u) Pdaaruth(u) layay. Aapay k irpa kuray Naam(u) dayvaiy, Nanak Naam(i) smaayi hay. 8. Giyan ruttan(u) mun(i) pergut(u) bhuyya. Naam(u) Pdaaruth sehjay luyya. Eh(u) vudiyaayi, Gur tay paayi, Satgur kuou sud bul(i) jaayi hay. 9. Pergutiya soor(u), nis(i) mitiya undhiyaara. Ugiyan(u) mitiya, Gur ruttan(i) Apaara. Satgur Giyan ruttan(u) ut(i) bhaari, kerm(i) milaiy sookh(u) paayi hay. 10. Gurmukh(i) Naam(u) pergutee hay soyay. Chuhoun joog(i) nirmul(u) huchha loyay. Naamay Naam(i) ruttay sookh(u) paaya, Naam(i) ruhhiya liv laayi hay. 11. ----------

Word Meaning: Dhoor(i) = from the beginning. Vihaayi = (life) is spent. Ko = any one. Seejhaiy = succeeds. Gur Churnee = Guru's Feet (Shabad). 7.
Bhaavaiy = likes. Pdaaruth(u) = the invaluable article. 8. Pergut(u) Bhuyya = appeared. Sehjay = in the high spiritual state. Luyya = acquired. Bul(i) Jaayi = offer to sacrifice. 9. Soor(u) = sun. Nis(i) = (of) night. Undhiyaara = darkness. Apaara = endless. Bhaari = powerful; source of comforts. Kerm(i) = benevolence; good fortune. 10.
Chuhoun Joog(i) = in all the four eons; always. Nirmul(u) = purifying. Huchha = good; valid. Loyay = in the world. Ruttay = imbued. Liv Laayi = deep meditation. 11.

MEANING: Those who have their good fortune prewritten by Waheguru spend their life reciting the Guru's Shabad all the time. Nobody can achieve success (get connected with Waheguru) without the grace of the Guru; so, I have attached my mind to the Guru's Feet (His Shabad). 7. Waheguru grants His invaluable Naam to the devotees of His liking through the Guru. Those who are given Waheguru's Naam by His benevolence get absorbed in Him, oh Nanak. 8. It is the greatness of Satguru, and I am always a sacrifice for my Satguru, with whose grace, the devotee acquires the invaluable Naam of Waheguru in the high spiritual state, and the jewel of Divine Knowledge appears in his mind. 9.

Just like the darkness of the night disappears with the rise of the sun, the darkness of ignorance disappears with the jewel-like Guru's Shabad in the praise of the limitless Waheguru. The jewel of Satguru's Knowledge is extremely powerful (source of comforts); one acquires it with great fortune, and enjoys blissfulness. 10.
No matter in what part of the world a devotee is, and what eon it is, Waheguru's Naam purifies his mind everywhere. The devotee, who is imbued only in the Naam, enjoys all comforts and stays absorbed in it. 11.

-------- Gurmukh(i) Naam(u) praaput(i) hovaiy. Sehjay jaagaiy, sehjay sovaiy.
(PAGE 1070): Gurmukh(i) Naam(u) smaayay, smaavaiy, Nanak, Naam(u) dhiyaayi hay. 12. Bhugtaan mookh(i) Amrit haiy baani. Gurmukh(i) Hur(i) Naam(u) aakh(i) vukhaani. Hur(i), Hur(i) kert sudaa mun(u) bigsaiy, Hur(i) Churnee mun(u) laayi hay. 13. Hum moorukh ugiyan, Giyan kichh(u) naahi. Satguru tay sumjh purri mun maahi. Hohou duyyaal(u), kirpa kur(i) Hur(i) Jeeou, Satgru kee sayva laayi hay. 14. Jinh(i) Satgur(u) jaata, tinh Aik(u) puchhaata. Serbay ruv(i) ruhhiya Sookh-Daata. aatum cheen(i) Perm pud(u) paaya, sayva soort(i) smaayi hay. 15. Jin kuou Aad(i) mili vudiyaayi. Satgur(u) mun vussiya, liv laayi. Aap(i) miliya Jugjeevun(u) Daata, Nanak, unk(i) smaayi hay. 16.1.
Word Meaning: Praaput(i) = acquire. Sehjay = in high spiritual state. Dhiyaayi = remember; recite. 12. Aakh(i) Vukhaani = sing and explain. Kert= doing; reciting. 13. Sumjh = understanding. Maahi = in. 14. Jaata = Puchhaata = recognized; made connection. Serbay = everywhere. Ruv(i) Ruhhiya = is present. Aatum = soul. Cheen(i) = searching. Perm Pud(u) = highest spiritual state. Soort(i) = in mind. 15. Aad(i) = from the birth (in fate). Unk(i) = in the heart. 16.
MEANING: One acquires Waheguru's Naam only by the grace of the Guru, and the devotee stays in the high spiritual state whether he is awake or asleep. By getting absorbed in Waheguru's Naam in the shelter of the Guru, the Sikh gets absorbed in Waheguru. I also recite Waheguru's Naam, oh Nanak. 12.
Waheguru's devotees have Amrit-like Guru's Shabad (Waheguru's Naam) on their tongue, and the Guru's Sikhs recite and explain Waheguru's Naam. A devotee's mind blooms when he recites Waheguru's Naam, and he keeps his mind attached to His Naam. 13.
I was foolish, who lacked Divine Knowledge, but I acquired the Divine wisdom from Satguru. Waheguru was very kind to me, who put me in the service of the Guru with His munificence. 14. Those who connect with Satguru recognize Waheguru as well (connect with Him), the source of all comforts, present everywhere. The devotee attains the highest spiritual state by searching for Waheguru in his soul, and service to Him is always there in his mind. 15.
Those who have the honour (to acquire Waheguru's Naam) preordained in their fate receive Satguru's Shabad enshrined in their minds when they meditate on it. The soul of the world, Waheguru, comes to dwell in their mind, and they get absorbed in Him, oh Nanak. 16.1.

ਮਾਰੂ ਮਹਲਾ 4॥ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਸਦਾ ਅਬਿਨਾਸੀ॥ ਸਰਬੇ ਰਵਿ ਰਹਿਆ ਘਟ ਵਾਸੀ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਦਾਤਾ ਹਰਿ ਤਿਸਹਿ ਸਰੇਵਹੁ ਪ੍ਰਾਣੀ ਹੇ॥ 1॥ ਜਾ ਕਉ ਰਾਖੈ ਹਰਿ ਰਾਖਣਹਾਰਾ॥ ਤਾ ਕਉ ਕੋਇ ਨ ਸਾਕਸਿ ਮਾਰਾ॥ ਸੋ ਐਸਾ ਹਰਿ ਸੇਵਹੁ ਸੰਤਹੁ ਜਾ ਕੀ ਊਤਮ ਬਾਣੀ ਹੇ॥ 2॥ ਜਾ ਜਾਪੈ ਕਿਛੁ ਕਿਥਾਊ ਨਾਹੀ॥ ਤਾ ਕਰਤਾ ਭਰਪੂਰਿ ਸਮਾਹੀ॥ ਸੂਕੇ ਤੇ ਫੁਨਿ ਹਰਿਆ ਕੀਤੋਨੁ ਹਰਿ ਧਿਆਵਹੁ ਚੋਜ ਵਿਡਾਣੀ ਹੇ॥ 3॥ ਜੋ ਜੀਆ ਕੀ ਵੇਦਨ ਜਾਣੈ॥ ਤਿਸੁ ਸਾਹਿਬ ਕੈ ਹਉ ਕੁਰਬਾਣੈ॥ ਤਿਸੁ ਆਗੈ ਜਨ ਕਰਿ ਬੇਨੰਤੀ ਜੋ ਸਰਬ ਸੁਖਾ ਕਾ ਦਾਣੀ ਹੇ॥ 4॥ ਜੋ ਜੀਐ ਕੀ ਸਾਰ ਨ ਜਾਣੈ॥ ਤਿਸੁ ਸਿਉ ਕਿਛੁ ਨ ਕਹੀਐ ਅਜਾਣੈ॥ ਮੂਰਖ ਸਿਉ ਨ ਲੂਝੁ ਪਰਾਣੀ ਹਰਿ ਜਪੀਐ ਪਦੁ ਨਿਰਬਾਣੀ ਹੇ॥ 5॥ ਨਾ ਕਰਿ ਚਿੰਤ ਚਿੰਤਾ ਹੈ

ਕਰਤੇ॥ ਹਰਿ ਦੇਵੈ ਜਲਿ ਥਲਿ ਜੰਤਾ ਸਭਤੈ॥ ਅਚਿੰਤ ਦਾਨੁ ਦੇਇ ਪ੍ਰਭੁ ਮੇਰਾ ਵਿਚਿ ਪਾਥਰ ਕੀਟ ਪਖਾਣੀ ਹੇ॥ 6॥
ਨਾ ਕਰਿ ਆਸ ਮੀਤ ਸੁਤ ਭਾਈ॥ ਨਾ ਕਰਿ ਆਸ ਕਿਸੈ ਸਾਹ ਬਿਉਹਾਰ ਕੀ ਪਰਾਈ॥ ਬਿਨੁ ਹਰਿ ਨਾਵੈ ਕੋਈ ਬੇਲੀ ਨਾਹੀ ਹਰਿ ਜਪੀਐ ਸਾਰੰਗਪਾਣੀ ਹੇ॥ 7॥ ਅਨਦਿਨੁ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਰੀ॥ ਸਭ ਆਸਾ ਮਨਸਾ ਪੂਰੈ ਥਾਰੀ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਜਪਹੁ ਭਵ ਖੰਡਨੁ ਸੁਖਿ ਸਹਜੇ ਰੈਣਿ ਵਿਹਾਣੀ ਹੇ॥ 8॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਸਹਜੇ ਹੀ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ ਜੋ ਸਰਣਿ ਪਰੈ ਤਿਸ ਕੀ ਪਤਿ ਰਾਖੈ ਜਾਇ ਪੂਛਹੁ ਵੇਦ ਪੁਰਾਣੀ ਹੇ॥ 9॥ ਜਿਸੁ ਹਰਿ ਸੇਵਾ ਲਾਏ ਸੋਈ ਜਨੁ ਲਾਗੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਭਰਮ ਭਉ ਭਾਗੈ॥ ਵਿਚੇ ਗ੍ਰਿਹ ਸਦਾ ਰਹੈ ਉਦਾਸੀ ਜਿਉ ਕਮਲੁ ਰਹੈ ਵਿਚਿ ਪਾਣੀ ਹੇ॥ 10॥
(ਅੰਗ 1071)॥ ਵਿਚਿ ਹਉਮੈ ਸੇਵਾ ਥਾਇ ਨ ਪਾਏ॥ ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈ ਜਾਏ॥ ਸੋ ਤਪੁ ਪੂਰਾ ਸਾਈ ਸੇਵਾ ਜੋ ਹਰਿ ਮੇਰੇ ਮਨਿ ਭਾਣੀ ਹੇ॥ 11॥
ਹਉ ਕਿਆ ਗੁਣ ਤੇਰੇ ਆਖਾ ਸੁਆਮੀ॥ ਤੂ ਸਰਬ ਜੀਆ ਕਾ ਅੰਤਰਜਾਮੀ॥ ਹਉ ਮਾਗਉ ਦਾਨੁ ਤੁਝੈ ਪਹਿ ਕਰਤੇ ਹਰਿ ਅਨਦਿਨੁ ਨਾਮੁ ਵਖਾਣੀ ਹੇ॥ 12॥ ਕਿਸ ਹੀ ਜੋਰੁ ਅਹੰਕਾਰ ਬੋਲਣ ਕਾ॥ ਕਿਸ ਹੀ ਜੋਰੁ ਦੀਬਾਨ ਮਾਇਆ ਕਾ॥ ਮੈ ਹਰਿ ਬਿਨੁ ਟੇਕ ਧਰ ਅਵਰ ਨ ਕਾਈ ਤੂ ਕਰਤੇ ਰਾਖੁ ਮੈ ਨਿਮਾਣੀ ਹੇ॥ 13॥ ਨਿਮਾਣੇ ਮਾਣੁ ਕਰਹਿ ਤੁਧੁ ਭਾਵੈ॥ ਹੋਰ ਕੇਤੀ ਝਖਿ ਝਖਿ ਆਵੈ ਜਾਵੈ॥ ਜਿਨ ਕਾ ਪਖੁ ਕਰਹਿ ਤੂ ਸੁਆਮੀ ਤਿਨ ਕੀ ਊਪਰਿ ਗਲ ਤੁਧੁ ਆਣੀ ਹੇ॥ 14॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਿਨੀ ਸਦਾ ਧਿਆਇਆ॥ ਤਿਨੀ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ ਜਿਨਿ ਹਰਿ ਸੇਵਿਆ ਤਿਨਿ ਸੁਖੁ ਪਾਇਆ ਬਿਨੁ ਸੇਵਾ ਪਛੋਤਾਣੀ ਹੇ॥ 15॥ ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ ਹਰਿ ਜਗੰਨਾਥੁ॥ ਸੋ ਹਰਿ ਜਪੈ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ॥ ਹਰਿ ਕੀ ਸਰਣਿ ਪਇਆ ਹਰਿ ਜਾਪੀ ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਦਸਾਣੀ ਹੇ॥ 16॥2॥

Maru Mehla 4: Hur(i) agumm agoachur(u), sudaa abinaashi. Serbay ruv(i) ruhhiya, ghut vaasi. Tis(u) bin(u) uver(u) na koyee Daata, Hur(i) tiseh(i) srayvhou praani hay. 1. Ja kuou raakhaiy, Hur(i) raakhunhaara. Ta kuou koyay na saakus(i) maara. So aiysa Hur(i) sayvhou sunt-hou, Ja kee ootum Bani hay. 2. Ja jaapaiy kichh(u) kithaaoun naahi. Ta Kerta bherpoor(i) smaahi. Sookay tay phoonn(i) huriya keetoan(u) Hur(i) dhiyaavhou choaj vidaani hay. 3. Jo jeeyaan kee vaydun jaanaiy. Tis(u) Sahib kaiy huoun koorbaanaiy. Tis(u) aagaiy jun kur(i) baynunti, Jo serb sookhaan ka daani hay. 4. Jo jeeyaiy kee saar na jaanaiy. Tis(u) siyoun kichh(u) na kuhhiyaiy ajaanaiy. Moorukh siyoun na loojh praani, Hur(i) jupiyaiy Pud Nirbaani hay. 5. Na kur(i) chint, chinta haiy Kertay. Hur(i) dayvaiy jul(i), thul(i), juntaan subhtaiy. Achint daan(u) dayay Prubh mayra, vich(i) paathur keet pukhaani hay. 6. ----------

Word Meaning: Abinaashi = immortal. Ruv(i) Ruhhiya = is present. Vaasi = dweller. Srayvhou = serv; recite His Naam. Praani = oh man. 1. Saakus(i) = can. Ootum = superior; mind purifying. Bani = His Naam. 2. Jaapaiy = seems. Kithaaoun Naahi. not anywhere; nowhere. Ta = that. Bherpoor Smaahi = fully present. Phoonn(i) = again. Choaj Vidaani = (with) amazing feats. 3. Vaydun = pain; problems. Jun = slave; devotee. Daani = provider. 4. Jeeyay Kee = of the soul (mind). Saar = condition. Ajaanaiy = oh, ignorant. Loojh(u) = quarrel; argue. Pud Nirbaani = state of full detachment. 5. Chint = Chinta = worry. Achint = unexpected. Keet = worms. Pukhaani = in rocks. 6.

MEANING: The inaccessible and the incomprehensible Waheguru is ever immortal. He is omnipresent and resides in every heart. There is no other provider like Him; He is the only one to be served, oh man. 1.

No one can kill (cause any harm to) the individual who is protected by the Guard, Waheguru. So, serve Waheguru whose Naam purifies the human mind, oh holy saints. 2.

Where it seems that there is nothing there, the Creator Waheguru is fully present even there. Recite the Naam of Waheguru, which performs amazing feats, and which injects fresh life in the spiritually dead, oh man. 3. I am a sacrifice to the Lord who knows the pain (problems) of the living beings. One should pray to the Lord, who is the provider (source) of

all comforts. 4. Do not pray before anyone who does not know the situation of your mind, oh the ignorant man. Do not argue with the foolish, but recite the Naam of Waheguru to attain the highest spiritual state. 5.
Do not worry about your needs because Waheguru provides for all the living beings everywhere – in waters and on the land. Waheguru delivers food even in unexpected places, like the microbes in rocks. 6.

---------- Na kur(i) aas meet, soot, bhaayi. Na kur(i) aas kisaiy shah biyohaar ee puraayi. Bin(u) Hur(i) Naavaiy ko bayli haahi, Hur(i) jupiyaiy Saarungpaani hay. 7. Undin(u) Naam(u) jup-hou Bunvaari. Subh aasa, munsa, pooraiy thaari. Jun Nanak, Naam(u) jup-hou Bhuv-Khundun, sookh(i) sehjay raiyn(i) vihaani hay. 8. Jinh(i) Hur(i) sayviya, tinh(i) sookh(u) paaya. Sehjay hee Hur(i) Naam(i) samaya. Jo shern(i) puraiy tis kee put raakhaiy, jaayay poochhou, Vayd Puraani hay. 9. Jis(u) hur(i) sayva laayay, soyee jun laagaiy. Gur kaiy Shabad(i) bherm, bhuou bhaagaiy. Vichay greh(i) sudaa ruhhaiy oodaasi, jiyoun kumul ruhhaiy vich(i) paani hay. 10.
(PAGE 1071): Vich(i) haumein sayva thaayayn na paayay. Junum(i) muraiy, phir(i) aavaiy jaayay. So tup(u) poora, saayee sayva, jo Hur(i) mayray mun(i) bhaani hay. 11. ----------
Word Meaning: Aas = expectation; dependence. Soot = sons. Shah = moneylender. Biyohaar = business. Puraayi = of others. Bayli = friend; supporter. Saarungpaani = a name for Vishnu (Waheguru). 7. Bunvaari = Waheguru. Pooraiy = fulfills. Thaari = Yours. Bhuv-Khundun = the eradicator of the birth-death cycle (God). Sehjay = in blissfulness. Raiyn(i) = night (of life). Vihaani = is spent. 8. Put(i) = dignity. Puraani = the Puranas. 9. Laayay = puts to. Bhaagaiy = runs away. Greh(i) = home; family. Oodaasi = detached from the world. 10. Thaayayn Na Paayay = is not rewarded. Tup = worship with self-torturing. Bhaani = is liked. 11.
MEANING: Do not expect any help from any friend, sons, your brothers, a moneylender, or from any other business in the field of spirituality, oh man. There is no real friend in spirituality other than Waheguru's Naam; so, recite His Naam. 7.
Recite the Naam of Waheguru, which fulfils all your wishes and desires, oh my friends. Waheguru's slave, Nanak, recommends that you should recite the Naam of Waheguru, which is the eradicator of your birth-death cycle, so that you may spend the night of your life blissfully in the high spiritual state. 8.
Those who serve Waheguru experience bliss as they become absorbed in His Naam in a high spiritual state. You can check the Vedas and the Puranas to see that Waheguru protects the devotee's dignity (against the attacks of Maya) when the devotee takes His shelter. 9.
But only that devotee begins to serve Waheguru whom He motivates; all misgivings and fears of the devotee run away with Guru's Shabad. Like the lotus flower, which thrives in water yet stays above its surface, such a devotee stays detached from the worldly attractions while living in the family. 10. If one serves Waheguru for selfish reasons or ego, his service is not recognized (not rewarded). Such a person stays trapped in the birth-death cycle. Only that worship, including the one that involves self-torture, is recognized that is liked (approved) by my Waheguru. 11.

------- Huoun kiyya goon Tayray aakhaan Soami, Tu serb jeeyaan ka untarjaami. Huoun maangoun daan(u) Toojhaiy peh(i) Kertay, Hur(i) undin(u) Naam(u) vukhaani hay. 12. Kis hee joar ahunkaar bolun ka. Kis hee joar deebaan Maya ka. Mein Hur(i) bin(u) tayk dhur uver na kaayee, Tu Kertay raakh(u) mein nimaani hay. 13. Nimaanay, maan(u) kureh(i), Toodh(u) bhaavaiy. Hoar kayti jhukh(i), jhukh(i) aavaiy, jaavaiy. Jin ka pukh(u) kureh(i) Tu Soami, tinh

kee oopur(i) gull Toodh(u) aani hay. 14. Hur(i), Hur(i) Naam(u) jinhi sudaa dhiyaaya. Tinhi Gur persad(i) Perm Pud(u) paaya. Jinh(i) Hur(i) sayviya, tinh(i) sookh(u) paaya, bin(u) sayva puchhotaani hay. 15. Tu subh meh(i) verteh(i) Hur(i) Jugunath(u). So Hur(i) jupaiy, jis(u) Gur mustuk(i) haath(u). Hur(i) kee shern(i) puyya, Hur(i) jaapeen, jun(u) Nanak, daas(u) dasaani hay. 16.2.

Word Meaning: Huoun = I. Untarjaami = know-all; omniscient. Vukhaani = recite; explain. 12 Joar = power; ability. Ahunkar = conceit; pride. Deebaan = support. Tayk = Dhur = support. Nimaani = humble. 13. Maan(u) = respect; honour. Kayti = much. Jhukh(i) = meaningless talk in frustration. Pukh(u) = support; favour. Gull Oopur = superior logic; make winner. Aani = bring. 14. Puchhotaani = repent. 15.
Verteh(i) = operate. Jugunath = Lord of the world. Jupaiy = recites (Naam). Mustuk(i) Haath = have blessings. Daas Dasaani = slave of slaves. 16.

MEANING: Which of Your virtues can I sing praise of, oh my Lord? (I am unable to sing Your full praise), But you are omniscient (and know my feelings). I beg only one donation from You, oh the Creator; kindly give me Your Naam so that I may recite it all the time. 12.
Some people are conceited about their ability to lecture (or discuss things forcefully), while others are conceited about the strong support of their wealth. I have no other support or shelter than that of Waheguru; I have nothing to be proud of; kindly protect my dignity, oh my Creator. 13. If You wish, You, can accord honour to the humble, oh my Waheguru. Many people come and go who talk meaningless (complain and grumble) and suffer humiliation; but You make others listen to what Your favourite devotees have to say, oh my Lord. 14. Those who recite Waheguru's Naam all the time attain the highest spiritual state with Guru's grace. Those who serve Waheguru enjoy blissfulness, but those who do not serve Waheguru repent at the end. 15.
You operate (are present) in everybody, oh, the Lord of the world. But only those who recite Your Naam are blessed by the Guru. I am the slave of Waheguru's slaves, and wish to recite His Naam in His shelter, oh Nanak. 16.2.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Solhe Mehla 5: Ek Onkar Satgur Persad(i)

ਕਲਾ ਉਪਾਇ ਧਰੀ ਜਿਨਿ ਧਰਣਾ॥ ਗਗਨੁ ਰਹਾਇਆ ਹੁਕਮੇ ਚਰਣਾ॥ ਅਗਨਿ ਉਪਾਇ ਈਧਨ ਮਹਿ ਬਾਧੀ ਸੋ ਪ੍ਰਭੁ ਰਾਖੈ ਭਾਈ ਹੇ॥ 1॥ ਜੀਅ ਜੰਤ ਕਉ ਰਿਜਕ ਸੰਬਾਹੇ॥ ਕਰਨ ਕਾਰਨ ਸਮਰਥ ਆਪਾਹੇ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰਾ ਸੋਈ ਤੇਰਾ ਸਹਾਈ ਹੇ॥ 2॥ ਮਾਤ ਗਰਭ ਮਹਿ ਜਿਨਿ ਪ੍ਰਤਿਪਾਲਿਆ॥ ਸਾਸਿ ਗ੍ਰਾਸਿ ਹੋਇ ਸੰਗਿ ਸਮਾਲਿਆ॥ ਸਦਾ ਸਦਾ ਜਪੀਐ ਸੋ ਪ੍ਰੀਤਮੁ ਵਡੀ ਜਿਸੁ ਵਡਿਆਈ ਹੇ॥ 3॥ ਸੁਲਤਾਨ ਖਾਨ ਕਰੇ ਖਿਨ ਕੀਰੇ॥ ਗਰੀਬ ਨਿਵਾਜਿ ਕਰੇ ਪ੍ਰਭੁ ਮੀਰੇ॥ ਗਰਬ ਨਿਵਾਰਣ ਸਰਬ ਸਾਧਾਰਣ ਕਿਛੁ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਹੇ॥ 4॥ ਸੋ ਪਤਿਵੰਤਾ ਸੋ ਧਨਵੰਤਾ॥ ਜਿਸੁ ਮਨਿ ਵਸਿਆ ਹਰਿ ਭਗਵੰਤਾ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਭਾਈ ਜਿਨਿ ਇਹ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹੇ॥ 5॥ ਪ੍ਰਭ ਆਏ ਸਰਣਾ ਭਉ ਨਹੀ ਕਰਣਾ॥ ਸਾਧ ਸੰਗਤਿ ਨਿਹਚਉ ਹੈ ਤਰਣਾ॥ ਮਨ ਬਚ ਕਰਮ ਅਰਾਧੇ ਕਰਤਾ ਤਿਸੁ ਨਾਹੀ ਕਦੇ ਸਜਾਈ ਹੇ॥ 6॥ ਗੁਣ ਨਿਧਾਨ ਮਨ ਤਨ ਮਹਿ ਰਵਿਆ॥ ਜਨਮ ਮਰਣ ਕੀ ਜੋਨਿ ਨ ਭਵਿਆ॥ ਦੂਖ ਬਿਨਾਸ ਕੀਆ ਸੁਖਿ ਡੇਰਾ ਜਾ ਤ੍ਰਿਪਤਿ ਰਹੇ ਆਘਾਈ ਹੇ॥ 7॥ ਮੀਤੁ ਹਮਾਰਾ ਸੋਈ ਸੁਆਮੀ॥
(ਅੰਗ 1072)॥ ਥਾਨ ਥਨੰਤਰਿ ਅੰਤਰਜਾਮੀ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਪੂਰਨ ਪਰਮੇਸੁਰ ਚਿੰਤਾ ਗਣਤ ਮਿਟਾਈ ਹੇ॥ 8॥ ਹਰਿ ਕਾ ਨਾਮੁ ਕੋਟਿ ਲਖ ਬਾਹਾ॥ ਹਰਿ ਜਸੁ ਕੀਰਤਨੁ ਸੰਗਿ ਧਨੁ ਤਾਹਾ॥ ਗਿਆਨ ਖੜਗੁ ਕਰਿ ਕਿਰਪਾ ਦੀਨਾ ਦੂਤ ਮਾਰੇ ਕਰਿ ਧਾਈ ਹੇ॥ 9॥ ਹਰਿ ਕਾ ਜਾਪੁ ਜਪਹੁ ਜਪੁ ਜਪਨੇ॥ ਜੀਤਿ ਆਵਹੁ ਵਸਹੁ ਘਰਿ ਅਪਨੇ॥ ਲਖ ਚਉਰਾਸੀਹ ਨਰਕ ਨ ਦੇਖਹੁ ਰਸਕਿ ਰਸਕਿ ਗੁਣ ਗਾਈ ਹੇ॥ 10॥

ਖੰਡ ਬ੍ਰਹਮੰਡ ਉਧਾਰਣਹਾਰਾ॥ ਊਚ ਅਥਾਹ ਅਗੰਮ ਅਪਾਰਾ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਪ੍ਰਭੁ ਅਪਨੀ ਸੋ ਜਨੁ ਤਿਸਹਿ ਧਿਆਈ ਹੇ॥ 11॥
ਬੰਧਨ ਤੋੜ ਲੀਏ ਪ੍ਰਭਿ ਮੋਲੇ॥ ਕਰਿ ਕਿਰਪਾ ਕੀਨੇ ਘਰ ਗੋਲੇ॥ ਅਨਹਦ ਰੁਣਝੁਣਕਾਰੁ ਸਹਜ ਧੁਨਿ ਸਾਚੀ ਕਾਰ ਕਮਾਈ ਹੇ॥ 12॥ ਮਨਿ ਪਰਤੀਤਿ ਬਨੀ ਪ੍ਰਭ ਤੇਰੀ॥ ਬਿਨਸਿ ਗਈ ਹਉਮੈ ਮਤਿ ਮੇਰੀ॥ ਅੰਗੀ ਕਾਰੁ ਕੀਆ ਪ੍ਰਭਿ ਅਪਨੈ ਜਗ ਮਹਿ ਸੋਭ ਸੁਹਾਈ ਹੇ॥ 13॥ ਜੈਜੈਕਾਰੁ ਜਪਹੁ ਜਗਦੀਸੈ॥ ਬਲਿ ਬਲਿ ਜਾਈ ਪ੍ਰਭ ਅਪਨੇ ਈਸੈ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕਾ ਜਗਤਿ ਸਬਾਈ ਹੇ॥ 14॥ ਸਤਿ ਸਤਿ ਸਤਿ ਪ੍ਰਭੁ ਜਾਤਾ॥ ਗੁਰ ਪਰਸਾਦਿ ਸਦਾ ਮਨੁ ਰਾਤਾ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਹਿ ਜਨ ਤੇਰੇ ਏਕੰਕਾਰਿ ਸਮਾਈ ਹੇ॥ 15॥ ਭਗਤ ਜਨਾ ਕਾ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ॥ ਸਭੈ ਉਧਾਰਨੁ ਖਸਮ ਹਮਾਰਾ॥ ਸਿਮਰਿ ਨਾਮੁ ਪੁੰਨੀ ਸਭ ਇਛਾ ਜਨ ਨਾਨਕ ਪੈਜ ਰਖਾਈ ਹੇ॥ 16॥1॥

Kulaa oopaayay duree Jin(i) dhurna. Guggun(u) ruhaaya, Huqamay Churna. Ugun(i) oopaayay eendhun meh(i) baandhi, so Prubh(u) raakhaiy bhaayi hay. 1. Jea junt kuou rijk sumbaahay. Kern Kaarun, sumruth, aapaahay. Khin meh(i) thaap(i) oothaapunhaara, Soyee tayra suhaayi hay. 2. Maat gerbh meh(i) jin(i) pritpaaliya. Saas(i) graas(i) hoyay sung(i) smaaliya. Sudaa, sudaa juppiyaiy so Preetum(u), vuddi Jis(u) vudiyaayi hay. 3. Sultan Khan kuray khin keeray. Greeb nivaaj(i), kuray Prubh meeray. Gerb-Nivaarun, serb-sadhaarun, kichh(u) keemut(i) kuhhi na jaayi hay. 4. So putivunta, so dhunvunta. Jis(u) mun(i) vussiya Hur(i) Bhugvunta. Maat, pitaa, soot, bundhup, bhaayi, Jin(i) eh srisht(i) oopaayi hay. 5. Prubh aayay sherna, bhuou nuhhi kerna. Sadh sungut(i) nihchou haiy terna. Mun, buch, kerm, araadhay Kerta, tis(u) naahi kuday sujaayi hay. 6. ----------

Word Meaning: power. Dhurna = earth. Guggun(u) = sky. Churna = Naam; Laws. Eendhun = fuel. Baandhi = contained. 1. Rijk = food. Sumbaahay = delivers. Kern Kaarun = Creator of the universe. Sumruth = fully capable; omnipotent. Apaahay = unaffected by Maya. Khin = moment. Thaap(i) = having created. Oothaapunhaara = destroyer. Suhaayi = supporter. 2. Gerbh = womb. Pritpaaliya = raised and **nourished**. Graas(i) = bite of food. Sung(i) = with. Smaaiya = protected. Vudiyaayi = praise-worthy; grandeur. 3. Sultan = Muslim rulers. Khan = wealthy; chief. Keeray = worms (powerless paupers). Nivaaj(i) = honours. Meeray = rulers; wealthy. Gerb-Nivaarun = destroyer of ego. Serb-Sadhaarun = supporting everybody. 4.
Putivunta = respectable. Dhunvuna = wealthy. Soot = sons. Bundhup = relatives. Srisht(i) = world. 5.
Sadh Sungut(i) = company of the Guru. Nihchou = for sure. Terna = find salvation. Buch = by words. Kerm = by actions. Kerta = Creator. Sujaayi = punishment; suffering. 6.

MEANING: Waheguru, who created the earth and the sky with His power, and who placed them in their appropriate places with His Laws, and who restrains the fire contained in the fuel, also protects us, oh my brothers. 1. Waheguru, the creator of the universe, who is omnipotent and unaffected by the effects of Maya, delivers food to all living beings. Waheguru, who can create and destroy anything in a short moment, is your supporter too, oh man. 2. We should always recite the Naam of the dear Waheguru whose grandeur is so great (beyond words) that he raises and nourishes the fetus in the mother's womb, and is always with him to protect him with his every breath and bite (of the natural food). 3.
(If He so chooses), He can convert rulers and the wealthy into beggars and paupers in a moment, and can honour the poor and the powerless and make them wealthy rulers. He is the destroyer of conceit and supporter of everybody, but nobody can ever know His worth (greatness). 4. That man is truly respectable or wealthy who has Waheguru (His Naam) embedded in his heart. Waheguru, which has created the world, is the true mother, the father, the son, and the close relative of everybody. 5.

When an individual comes to Waheguru's shelter, he loses all worldly fears. One is sure to find salvation in the shelter of the Guru. The individual, who serves Waheguru by his mind, his words, and his deeds, never suffers in life. 6.

---------- Goon-Nidhaan mun tun meh(i) ruvviya. Junum, mern kee joan(i) na bhuvviya. Dookh binaas, keeya sookh dayra, ja triput ruhhay aghaayi hay. 7. Meet humaara soyee Soami.

(PAGE 1072): Thaan thununtar(i) Untarjaami. Simer(i), simer(i), Poorun Permayshur, chinta gunut mitaayi hay. 8. Hur(i) ka Naam koat(i) lukh baahaan. Hur(i) jus(u) keertun(u) sung(i) dhun(u) taaha. Giyan khurug(u) kur(i) kirpa deena, doot maaray kur(i) dhaayi hay. 9. Hur(i) ka jaap(u) jup-hou jup(u) jupnay. Jeet(i) aavhou, vus-hou ghur(i) apnay. Lukh chauraaseeh nerk na daykhou, rusk(i), rusk(i) goon gaayi hay. 10. Khund brahmund Oodhaarunhaara. Ooch, athaah, agumm, apaara. Jis nu kirpa kuray Prubh(u) Apni, so jun Tiseh(i) dhiyaayi hay. 11. ----------

Word Meaning: Goon-Nidhaan = treasure of virtues (God). Ruvviya = is present. Joan = life forms; births. Bhuvviya = wanders through. Binaas= destruction. Dayra = stay. Triput = Aghaai = satisfied; contented. 7. Thaan Thunutar(i) = everywhere. Untarjaami = omniscient. Simer(i) = remember; recite Naam. Poorun Permayshur = Perfect Waheguru. Chinta Gunut = worries. Mitaayi = erased; eradicated. 8. Koat(i) Lukh = millions. Baahaan = arms; supporters. Sung(i) Taaha = with him. Khurug = sword. Doot = demons. Dhaayi = by attacking fiercely. Vus-hou Ghur = attain peacefulness. 9.
Jup-hou = recite. Jup(u) Jupnay = worthy of worshipping. Lukh Chauraaseeh = the 8.4 million life forms. Nerk = hell. Rusk(i) = while enjoying; with love. 10.
Khund = parts. Brahund = universe. Oodhaarunhaara = salvager. Ooch = transcendent. Athaah = unfathomable. Appara = endless. 11.

MEANING: The devotee, who has the treasure of all virtues, Waheguru, enshrined in his heart, does not go through any life form in the mother's womb. All his troubles are eradicated, and comforts come to stay in his heart, and he feels fully satisfied and contented. 7.
The Lord, who is present everywhere, is my friend. I have lost all my worries by reciting His Naam constantly. 8. Waheguru's Naam is like the support of millions of friends, and singing His praise is like having unlimited wealth. He has kindly given me the sword of Divine Knowledge to kill the five demons with a fierce attack on them. 9.
One should recite Waheguru's Naam, which is truly worthy of worship, and with which one can win over the demons (lust, greed, etc.) and all the worldly desires, and attain peace of mind. 10. Waheguru, which is highly transcendent, unfathomable, inaccessible, and endless, is the salvager of all the living beings of the whole universe, including all its worlds. The individual, whom He kind to, recites his Naam. 11.

--------- Bundhun toarr(i) leeyay Prubh(i) moalay. Kur(i) kirpa keenay ghur goalay. Unhud roonjhoonkaar(u), sehj dhoon(i), saachi kaar kmaayi hay. 12. Mun perteet(i) bunee Prubh Tayri. Binus(i) guyyi haumein mut(i) mayri. Ungikaar(u) keeya Prubh(i) apnaiy, jug meh(i) soabh soohaayi hay. 13. Jai, jaikaar(u) jup-hou Jugdeeshaiy. Bul(i), bul(i) jaayeen Prubh apunay Eesaiy. Tis(u) bin(u) dooja uver(u) na deesaiy, Aika jugut(i) subaayi hay. 14. Sat(i), Sat(i), Sat(i) Prubh(u) jaata. Gur persad(i) sudaa mun(i) raata. Simer(i), simer(i), jeeveh(i) jun Tayray, Ekunkaar(i) smaayi hay. 15. Bhugut junaa ka Preetum(u) piyara. Subhaiy-Oodhaarun(u) Khusm humaara. Simer(i) Naam(u) poonni
subh ichha, jun Nanak, paiyj rukhaayi hay. 16.1.

Word Meaning: Bundhun = bonds of Maya. Moalay = bought (me). Goalay = slave. Roonjhoonkaar(u) = very pleasing soft music. Sehj = (leading to) the high spiritual state. Saachi Kaar = the holiest deeds. 12. Perteet(i) = faith. Bunus Guyyi = was destroyed. Ungikaar(u) = favour. Soohaayi = enhanced. 13. Jai, Jaikaar(u) = sing praise; hail. Jugdeeshaiy = of the Lord of the world (God). Eesaiy = Waheguru. Aika = the one and the "Only". Subaayi = the whole. 14. Jaata = recognized; make connection. Raata = imbued. Smaayi = is present. 15. Subhaiy-Oodhaarnhaara = salvager of all. Khusm = master; Lord. Poonni = fulfilled. Ichha = wishes. Paiyj = dignity. 16.

MEANING: Waheguru has severed all my worldly bonds with His benevolence, and has bought me as His personal slave. I have performed the holiest deed (to serve Waheguru), and now I feel as if the sweet and soft Divine Music is playing in my mind. 12.

Waheguru has won my faith in Him, so that my thoughts about my haumein have been eradicated. My Waheguru has done a great favour to me, and has enhanced (spread) my praise in the world. 13. One should always hail and sing praise of the Lord of the world. I am always a sacrifice for the Supreme Being, which is the only power in the whole world, and which has no one else like Him. 14.

I have made a connection with the eternal Waheguru with the grace of the Guru, and my mind is always imbued in His love. The Supreme Being is present everywhere, and His devotees survive spiritually by reciting His Naam. 15.

The Lord, Waheguru, is the saviour of everybody, and He is the beloved of His devotees. I am a slave of Waheguru, who has protected my dignity (against the attacks of Maya), and all my wishes have been fulfilled by the recitation of His Naam, oh Nanak. 16.1.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 5॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੰਗੀ ਜੋਗੀ ਨਾਰਿ ਲਪਟਾਣੀ॥ ਉਰਝਿ ਰਹੀ ਰੰਗ ਰਸ ਮਾਣੀ॥ ਕਿਰਤ ਸੰਜੋਗੀ ਭਏ ਇਕਤ੍ਰਾ ਕਰਤੇ ਭੋਗ ਬਿਲਾਸਾ ਹੇ॥ 1॥ ਜੋ ਪਿਰੁ ਕਰੈ ਸੁ ਧਨ ਤਤੁ ਮਾਨੈ॥ ਪਿਰੁ ਧਨਹਿ ਸੀਗਾਰਿ ਰਖੈ ਸੰਗਾਨੈ॥ ਮਿਲਿ ਏਕਤ੍ਰ ਵਸਹਿ ਦਿਨੁ ਰਾਤੀ ਪ੍ਰਿਉ ਦੇ ਧਨਹਿ ਦਿਲਾਸਾ ਹੇ॥ 2॥ ਧਨ ਮਾਗੈ ਪ੍ਰਿਉ ਬਹੁ ਬਿਧਿ ਧਾਵੈ॥ ਜੋ ਪਾਵੈ ਸੋ ਆਣਿ ਦਿਖਾਵੈ॥ ਏਕ ਵਸਤੁ ਕਉ ਪਹੁਚਿ ਨ ਸਾਕੈ ਧਨ ਰਹਤੀ ਭੂਖ ਪਿਆਸਾ ਹੇ॥ 3॥ ਧਨ ਕਰੈ ਬਿਨਉ ਦੋਊ ਕਰ ਜੋਰੈ॥ ਪ੍ਰਿਅ ਪਰਦੇਸਿ ਨ ਜਾਹੁ ਵਸਹੁ ਘਰਿ ਮੋਰੈ॥ ਐਸਾ ਬਣਜੁ ਕਰਹੁ ਗ੍ਰਿਹ ਭੀਤਰਿ ਜਿਤੁ ਉਤਰੈ ਭੂਖ ਪਿਆਸਾ ਹੇ॥ 4॥ ਸਗਲੇ ਕਰਮ ਧਰਮ ਜੁਗ ਸਾਧਾ॥ ਬਿਨੁ ਹਰਿ ਰਸ ਸੁਖੁ ਤਿਲੁ ਨਹੀ ਲਾਧਾ॥ ਭਈ ਕ੍ਰਿਪਾ ਨਾਨਕ ਸਤਸੰਗੇ ਤਉ ਧਨ ਪਿਰ ਅਨੰਦ ਉਲਾਸਾ ਹੇ॥ 5॥

(ਅੰਗ 1073)॥ ਧਨ ਅੰਧੀ ਪਿਰੁ ਚਪਲੁ ਸਿਆਨਾ॥ ਪੰਚ ਤਤੁ ਕਾ ਰਚਨੁ ਰਚਾਨਾ॥ ਜਿਸੁ ਵਖਰ ਕਉ ਤੁਮ ਆਏ ਹਹੁ ਸੋ ਪਾਇਓ ਸਤਿਗੁਰ ਪਾਸਾ ਹੇ॥ 6॥ ਧਨ ਕਹੈ ਤੂ ਵਸੁ ਮੈ ਨਾਲੇ॥ ਪ੍ਰਿਅ ਸੁਖਵਾਸੀ ਬਾਲ ਗੁਪਾਲੇ॥ ਤੁਝੈ ਬਿਨਾ ਹਉ ਕਿਤ ਹੀ ਨ ਲੇਖੈ ਵਚਨੁ ਦੇਹਿ ਛੋਡਿ ਨ ਜਾਸਾ ਹੇ॥ 7॥ ਪਿਰਿ ਕਹਿਆ ਹਉ ਹੁਕਮੀ ਬੰਦਾ॥ ਓਹੁ ਭਾਰੋ ਠਾਕੁਰੁ ਜਿਸੁ ਕਾਣਿ ਨ ਛੰਦਾ॥ ਜਿਚਰੁ ਰਾਖੈ ਤੁਮ ਸੰਗਿ ਰਹਣਾ ਜਾ ਸਦੇ ਤ ਊਠਿ ਸਿਧਾਸਾ ਹੇ॥ 8॥ ਜਉ ਪ੍ਰਿਅ ਬਚਨ ਕਹੇ ਧਨ ਸਾਚੇ॥ ਧਨ ਕਛੂ ਨ ਸਮਝੈ ਚੰਚਲਿ ਕਾਚੇ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਪਿਰ ਹੀ ਸੰਗੁ ਮਾਗੈ ਓਹੁ ਬਾਤ ਜਾਨੈ ਕਰਿ ਹਾਸਾ ਹੇ॥ 9॥ ਆਈ ਆਗਿਆ ਪਿਰਹੁ ਬੁਲਾਇਆ॥ ਨਾ ਧਨ ਪੁਛੀ ਨ ਮਤਾ ਪਕਾਇਆ॥ ਊਠਿ ਸਿਧਾਇਓ ਛੂਟਰਿ ਮਾਟੀ ਦੇਖੁ ਨਾਨਕ ਮਿਥਨ ਮੋਹਾਸਾ ਹੇ॥ 10॥

ਰੇ ਮਨ ਲੋਭੀ ਸੁਣਿ ਮਨ ਮੇਰੇ॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਦਿਨੁ ਰਾਤਿ ਸਦੇਰੇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਪਚਿ ਮੂਏ ਸਾਕਤ ਨਿਗੁਰੇ ਗਲਿ ਜਮ ਫਾਸਾ ਹੇ॥ 11॥ ਮਨਮੁਖਿ ਆਵੈ ਮਨਮੁਖਿ ਜਾਵੈ॥ ਮਨਮੁਖਿ ਫਿਰਿ ਫਿਰਿ ਚੋਟਾ ਖਾਵੈ॥ ਜਿਤਨੇ ਨਰਕ ਸੇ ਮਨਮੁਖਿ ਭੋਗੈ ਗੁਰਮੁਖਿ ਲੇਪੁ ਨ ਮਾਸਾ ਹੇ॥ 12॥ ਗੁਰਮੁਖਿ ਸੋਇ ਜਿ ਹਰਿ ਜੀਉ ਭਾਇਆ॥ ਤਿਸੁ ਕਉਨੁ ਮਿਟਾਵੈ ਜਿ ਪ੍ਰਭਿ ਪਹਿਰਾਇਆ॥ ਸਦਾ ਅਨੰਦੁ ਕਰੇ ਆਨੰਦੀ ਜਿਸੁ ਸਿਰਪਾਉ ਪਇਆ ਗਲਿ ਖਾਸਾ ਹੇ॥ 13॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ॥ ਸਰਣਿ ਕੇ ਦਾਤੇ ਬਚਨ ਕੇ ਸੂਰੇ॥ ਐਸਾ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸੁਖਦਾਤਾ ਵਿਛੁੜਿ ਨ ਕਤ ਹੀ ਜਾਸਾ ਹੇ॥ 14॥ ਗੁਣ ਨਿਧਾਨ ਕਿਛੁ ਕੀਮ ਨ ਪਾਈ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਓ ਸਭ ਠਾਈ॥ ਨਾਨਕ ਸਰਣਿ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਉ ਰੇਣ ਤੇਰੇ ਜੋ ਦਾਸਾ ਹੇ॥ 15॥1॥2॥

Maru Solhe Mehla 5: Ek Onkar Satgur Persad(i): Sungee yogi, naar(i) luptaani. Oorjh(i) ruhhi, rung, rus maani. Kirt sunjogi bhuyyay ikuttra, kertay bhog bilaasa hay. 1. Jo pir(u) kuraiy, su dhun tut(u) maanaiy. Pir(u) dhuneh(i) seegaar(i) rukhaiy sungaanaiy. Mil(i) ekuttar vuseh(i) din raati, priyo day dhuneh(i) dilaasa hay. 2. Dhun maangaiy, priyo buhou bidh(i) dhaavaiy. Jo paavaiy, so aan(i) dikhaavaiy. Aik vust(u) ko puhounch(i) na saakaiy, dhun rehti bhookh piyaasa hay. 3. Dhun kuraiy binou doyoo ker joraiy. Priyay, perdays(i) na jaah(u), vusou ghur(i) moraiy. Aiysa bunuj(u) kurhou greh bheetur(i), jit(u) ootraiy bhookh piyaasa hay. 4. Suglay kerm dherm, joog saadha. Bin(u) Hur(i) rus sookh(u) til(u) nuhhi laadha. Bhuyyi kirpa Nanak Satsungay, tuou dhun pir anund oolaasa hay. 5. --------

Word Meaning: Sungee = companions. Yogi = detached (human soul) = Pir(u). Naar = Dhun = woman (human body). Luptaani = attached tightly. Oorjh(i) = entangled; engrossed. Rung Rus Maani = enjoyment of different tastes. Kirt Sunjogi = union based on previous deeds. Bhuyyay Ikuttra = got together; got bonded. Bhog Bilaasa = enjoy luxuries of life. 1. Tut(u) = right away. Seegaari = adorned. Sungaanaiy = with. Ekuttar = together. Priyo = soul (As husband). Dilaasa = assurance; support. 2.
Buhou Bidh(i) = many different ways. Dhaavaiy = rushes. Aan(i) = by bringing. Vust(u) = thing. Puhounch(i) = reach; have access. Bhookh Piyaasa = hungry and thirsty (desirous). 3. Binou = request. Doyoo Ker Joraiy = with folded hands. Perdays(i) = foreign land; next world. Bunuj(u) = business. Greh Bheetur(i) = inside the house. Ootraiy = is removed.4. Kerm Dherm = religious rituals. Saadha = performed. Rus = sweet taste. Til(u) = miniscule; the size of a sesame seed. Laadha = acquire. Satsungay = in the holy gathering. Oolaasa = blissfulness. 5.

MEANING: The wife (human body) and the soul-husband (which, being a part of the Supreme Soul, should be detached from worldly attractions) are tightly attached to each other, and engrossed in Maya, enjoy its luxuries together. Based on the previous deeds of the soul (as husband), it is connected with the appropriate body (as wife), and they enjoy the luxuries together. 1. Whatever the soul-husband does (thinks), the body-wife accepts to do that right away, and the soul adorns the body and keeps her with it with love. The soul supports the body, and the two live together day and night. 2.
The soul (mind) rushes in many directions (makes different plans) to fulfil the wishes of the body, and shows its plans to her. But there is one thing (their union forever) that the body cannot have control over, and stays hungry and thirsty (dissatisfied) for that. 3.
The body-wife implores with folded hands to the soul-husband that he should not leave her to go away to the foreign land (to acquire Waheguru), and requests to carry out some kind of business (to connect with Waheguru) while staying in her home (in the body for ever) so that she no longer feels hungry and thirsty (worried about that). 4.
The soul explains the body-wife, that people have tried all sorts of religious rituals in the world, to purify their soul (to become immortal), but no one ever finds any comfort, not even the size of a sesame seed, without the sweetness of Waheguru's Naam. (Guru) Nanak also clarifies that it is only in the company of the holy gathering that the body and the soul can enjoy blissfulness. 5.

(PAGE 1073): -------- Dhun undhee, pir(u) chupul siyaana. Punch tutt(u) ka ruchun ruchaana. Jis(u) vukkhur kuou toom aayay huhou, so paayo Satgur paasa hay. 6. Dhun kuhhaiy, tu vuss(u) mein naalay. Priyay sookhvaasi, Baal Goopalay. Toojhaiy binaa huoun kit hee na laykhaiy, vuchun(u) dayh(i), chhoad(i) na jaasaan hay. 7. Pir(i) kuhhiya, huoun Huqami bunda. Oh(u) bhaaro Tthaakur(u), jis(u) kaan(i) na Chhunda. Jichur(u) rakhaiy, toom sung(i) rehna, ja sudday, ta ootth(i) sidhaasa hay. 8. Juou priyay buchun kuhhay dhun

saachay. Dhun kuchhoo na sumjhaiy, chunchul(i) kaachay. Buhour(i), buhour(i), pir hee sung(u) maangaiy, oh(u) baat jaanaiy kur(i) haasa hay. 9. Aayee aagiya, pirhou boolaaya. Na dhun poochhi, na mutaa pukaaya. Ootth(i) sidhaayo, chhootur(i) maati, daykh(u) Nanak, mithun mohaasa hay. 10. -------

Word Meaning: Chupul = clever. Siyana = wise. Punch Tutt(u) = the five basic elements (ingredients). Ruchun Ruchaana = the creation; world. Vukkhur = merchandize (Waheguru's Naam). 6. Vuss(u) = reside. Sukhvaasi = living in comfort. Baal Goopalay = the child-like (pure) Waheguru. Kit Na Laykhaiy = have no importance. Vuchun = word; promise. Chhoad(i) = leave. 7. Huqami Bunda = slave of Waheguru's Huqam. Oh(u) = that (God). Bhaaro Tthaakur = powerful Lord. Kaan(i) = Chhunda = subservience; any owings. Jichur(u) = as long as. Sudday = calls in. Ootth(i) Sidhaasaan = will leave. 8. Chunchul = fickle-minded. Kaachay = immature by wisdom. Buhour(i) = again. Sung(u) = company. Haasa = joke. 9.
Aagiya = Huqam. Boolaaya = called in. Mutaa Pukaaya = made a consultation. Chhootur(i) = widowed. Maati = body. Mithun = false. Mohaasa = of attachments. 10.

MEANING: The body is ignorant, but the soul (mind), even though capricious, is yet wise, and realizes that this world, which is created by Waheguru with the five basic elements (ingredients) (earth, water, air etc.), (is very attractive, and traps the man in its illusions); but the real merchandize (Waheguru's Naam) for which the soul is given the human form) It is available only from Satguru. 6. The soul finds comfort (blissfulness) in the union with the child-like (pure-hearted) Waheguru, but the body insists that he (the soul) stay with her because she is worthless without the soul; so, she asks the soul to make a promise that he would never leave her. 7. The soul explains that he is only a slave to the Huqam of Waheguru, who is the powerful Lord, and who does not owe anyone anything (so, His Huqam cannot be denied). I (the soul) can stay with you (the body) as long as Waheguru keeps us together; I have to leave when Waheguru calls me. 8.
When the soul tells the truth about their limited union, the capricious and unwise body does not understand it fully, and asks for the continuous union again and again, while the soul considers its insistence a joke. 9.
When Waheguru's Huqam arrives, the soul does not even tell or consult the body and leaves her. Watch this false worldly attraction of the soul leaving the widowed body of dust behind, oh Nanak. 10.

---------- Ray mun lobhi, soon(i) mun mayray. Satgur(u) sayv(i) din(u) raat(i) sudayray. Bin(u) Satgur puch(i) mooyay shaakut, nigooray gul Jum phaasa hay. 11. Munmukh(i) aavaiy, munmukh(i) jaavaiy. Munmukh(i) phir(i), phir(i) choataan khaavaiy, Jitnay nerk say munmukh(i) bhogaiy, Gurmukh(i) layp(u) na maasa hay. 12. Gurmukh(i) soyay j(i) Hur(i) Jeeou bhaaya. Tis(u) kaun(u) mitaavaiy, j(i) Prubh(i) pehraaya. Sudaa anund(u) kuray aanundi, jis(u) sirpaaou puyya gul(i) khaasa hay. 13. Huoun bulihaari Satgur Pooray. Shern(i) kay Daatay, buchun kay sooray. Aiysa Prubh(u) miliya Sookh-Daata, vichhuurr(i) na kut hee jaasaan hay. 14. Goon-Nidhaan kichh(u) keem na paayi. Ghut(i), ghut(i) poor(i) ruhhiyo subh tthaayeen. Nanak, shern(i) deen Dookh-Bhunjun, huoun rayn Tayray jo daasa hay. 15.1.2.

Word Meaning: Lobhi = greedy. Sudayray = always. Puch(i) = burn in the fire of vices. Shaakut = money worshipper. Nigooray = without the Guru. 11. Choattan Khaavaiy = is punished. Nerk = hells. Bhogaiy = has to endure. Layp = coating (of worldy attractions). Maasa = very small; none. 12. Soyay = is that. Bhaaya = is liked. Mitaavaiy = eliminate. Pehraaya = honoured. Anund(u) = blissfulness. Sirpaaou = robe of honour.

Khaasa = special. 13. Buchun Kay Sooray = valiant; True to His Word. Vichhurr(i) = separate. Na Kut Hee = nowhere. 14.
Goon-Nidhaan = treasure of virtues (God). Keem = worth. Deen = poor; humble. Ddookh-Bhunjun = destroyer of all discomforts. Rayn = dust of feet. Daasa = slave. 15.
MEANING: Listen, oh my greedy mind, serve Satguru day and night. Without Satguru, the Maya-worshippers burn in the fire of worldly desires, and the noose of the Angel of death is tightened around the neck of the Guru-less individuals. 11.
The follower of his mind keeps taking births and dying, and suffers this punishment again and again. The follower of his mind goes through the hells of births of all life forms, but Maya has absolutely no effect on the Sikh of the Guru. 12.
But only that individual becomes a Sikh of the Guru whom Waheguru likes. Who can erase the honour of the Sikh who is honoured by Waheguru? The fortunate individual, who is given the special robe of honour by Waheguru, enjoys permanent bliss. 13.
I am always a sacrifice to my Perfect Satguru, who provides shelter to every seeker, and who is True to His Word. Satguru has connected me with such Waheguru, who is the source of all comforts, and I will never leave His shelter for anywhere else. 14.
The Treasure of all virtues, Waheguru, is present in every heart, and in all places, and nobody can find the height of His Greatness. I have no capability, and have come to the shelter of Waheguru, which is the destroyer of all troubles. I wish to be the dust of the feet of His devotees (wish to serve them with respect), oh Nanak. 15.1.2.

ਮਾਰੂ ਮਹਲਾ 5॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਰੈ ਅਨੰਦ ਅਨੰਦੀ ਮੇਰਾ॥ ਘਟਿ ਘਟਿ ਪੂਰਨੁ ਸਿਰ ਸਿਰਹਿ ਨਿਬੇਰਾ॥ ਸਿਰਿ ਸਾਹਾ ਕੈ ਸਚਾ ਸਾਹਿਬੁ ਅਵਰੁ ਨਾਹੀ ਕੋ ਦੂਜਾ ਹੇ॥ 1॥ ਹਰਖਵੰਤ ਆਨੰਤ ਦਇਆਲਾ॥ ਪ੍ਰਗਟਿ ਰਹਿਓ ਪ੍ਰਭੁ ਸਰਬ ਉਜਾਲਾ॥ ਰੂਪ ਕਰੇ ਕਰਿ ਵੇਖੈ ਵਿਗਸੈ ਆਪੇ ਹੀ ਆਪਿ ਪੂਜਾ ਹੇ॥ 2॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰੇ ਵੀਚਾਰਾ॥ ਆਪੇ ਹੀ ਸਚੁ ਕਰੇ ਪਸਾਰਾ॥ ਆਪੇ ਖੇਲ ਖਿਲਾਵੈ ਦਿਨੁ ਰਾਤੀ ਆਪੇ ਸੁਣਿ ਸੁਣਿ ਭੀਜਾ ਹੇ॥ 3॥ ਸਾਚਾ ਤਖਤੁ ਸਚੀ ਪਾਤਿਸਾਹੀ॥ ਸਚੁ ਖਜੀਨਾ ਸਾਚਾ ਸਾਹੀ॥
(ਅੰਗ 1074)॥ ਆਪੇ ਸਚੁ ਧਾਰਿਓ ਸਭੁ ਸਾਚਾ ਸਚੇ ਸਚੁ ਵਰਤੀਜਾ ਹੇ॥ 4॥ ਸਚੁ ਤਪਾਵਸੁ ਸਚੇ ਕੇਰਾ॥ ਸਾਚਾ ਥਾਨੁ ਸਦਾ ਪ੍ਰਭ ਤੇਰਾ॥ ਸਚੀ ਕੁਦਰਤਿ ਸਚੀ ਬਾਣੀ ਸਚੁ ਸਾਹਿਬ ਸੁਖੁ ਕੀਜਾ ਹੇ॥ 5॥ ਏਕੋ ਆਪਿ ਤੂ ਹੈ ਵਡ ਰਾਜਾ॥ ਹੁਕਮਿ ਸਚੇ ਕੈ ਪੂਰੇ ਕਾਜਾ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਸਭੁ ਕਿਛੁ ਜਾਣੈ ਆਪੇ ਹੀ ਆਪਿ ਪਤੀਜਾ ਹੇ॥ 6॥
ਜਾਚਹਿ ਸਿਧ ਸਾਧਿਕ ਬਨਵਾਸੀ॥ ਜਾਚਹਿ ਜਤੀ ਸਤੀ ਸੁਖਵਾਸੀ॥ ਇਕੁ ਦਾਤਾਰੁ ਸਗਲ ਹੈ ਜਾਚਿਕ ਦੇਹਿ ਦਾਨੁ ਸ੍ਰਿਸਟੀਜਾ ਹੇ॥ 9॥ ਕਰਹਿ ਭਗਤਿ ਅਰੁ ਰੰਗ ਅਪਾਰਾ॥ ਖਿਨ ਮਹਿ ਆਪਿ ਉਥਾਪਨਹਾਰਾ॥ ਭਾਰੋ ਤੋਲੁ ਬੇਅੰਤ ਸੁਆਮੀ ਹੁਕਮੁ ਮੰਨਿ ਭਗਤੀਜਾ ਹੈ॥ 10॥ ਜਿਸੁ ਦੇਹਿ ਦਰਸੁ ਸੋਈ ਤੁਧੁ ਜਾਣੈ॥ ਓਹੁ ਗੁਰ ਕੈ ਸਬਦਿ ਸਦਾ ਰੰਗ ਮਾਣੈ॥ ਚਤੁਰੁ ਸਰੂਪੁ ਸਿਆਣਾ ਸੋਈ ਜੋ ਮਨਿ ਤੇਰੈ ਭਾਵੀਜਾ ਹੇ॥ 11॥ ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਸੋ ਵੇਪਰਵਾਹਾ॥ ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਸੋ ਸਾਚਾ ਸਾਹਾ॥ ਜਿਸੁ ਚੀਤਿ ਆਵਹਿ ਤਿਸੁ ਭਉ ਕੇਹਾ ਅਵਰੁ ਕਹਾ ਕਿਛੁ ਕੀਜਾ ਹੇ॥ 12॥
ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਅੰਤਰੁ ਠੰਢਾ॥ ਗੁਰਿ ਪੂਰੈ ਲੈ ਤੂਟਾ ਗੰਢਾ॥ ਸੁਰਤਿ ਸਬਦੁ ਰਿਦ ਅੰਤਰਿ ਜਾਗੀ ਅਮਿਉ ਝੋਲਿ ਝੋਲਿ ਪੀਜਾ ਹੇ॥ 13॥ ਮਰੈ ਨਹੀ ਸਦ ਸਦ ਹੀ ਜੀਵੈ॥ ਅਮਰੁ ਭਇਆ ਅਬਿਨਾਸੀ ਥੀਵੈ॥ ਨਾ ਕੋ ਆਵੈ ਨਾ ਕੋ ਜਾਵੈ ਗੁਰਿ ਦੂਰਿ ਕੀਆ ਭਰਮੀਜਾ ਹੇ॥ 14॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪੂਰੀ ਬਾਣੀ॥ ਪੂਰੈ ਲਾਗਾ ਪੂਰੇ ਮਾਹਿ ਸਮਾਣੀ॥ ਚੜੈ ਸਵਾਇਆ ਨਿਤ ਨਿਤ ਰੰਗਾ ਘਟੈ ਨਾਹੀ ਤੋਲੀਜਾ ਹੇ॥ 15॥ ਬਾਰਹਾ ਕੰਚਨੁ ਸੁਧੁ ਕਰਾਇਆ॥ ਨਦਰਿ ਸਰਾਫ ਵੰਨੀਸ ਚੜਾਇਆ॥ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ ਸਰਾਫੀ ਫਿਰਿ ਨਾਹੀ ਤਾਈਜਾ ਹੇ॥ 16॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਤੁਮਾਰਾ ਸੁਆਮੀ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਕੁਰਬਾਨੀ॥ ਸੰਤ ਸੰਗਿ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਦੇਖਿ ਦਰਸਨੁ ਇਹੁ ਮਨੁ ਭੀਜਾ ਹੇ॥ 17॥1॥3॥
Maru Mehla 5: Ek Onkar Satgur Persad(i): Kuraiy anund, Anundi mayra. Ghut(i), ghut(i) poorun(u), sir, sireh(i) nibayra. Sir(i) shahaan kaiy Sacha Sahib(u), uver(u) naahi ko dooja

hay. Herkhvunt, aanunt, duyyaala. Pergut(i) ruhhiyo Prubh(u) serb oojaala. Roop kuray, kur(i) vaykhaiy vigsaiy, Aapay hee Aap(i), pooja hay. 2. Aapay koodrut(i) kuray veechaara. Aapay hee Sach(u) kuray pusaara. Aapay khayl khilaavaiy din(u) raati, Aapay soon(i), soon(i) bheeja hay. 3. Saacha Tukhut, Sachi paatshaahi. Sach(u) khujeena, Saacha Shahi.

(PAGE 1074): Aapay Sach(u) dhaariyo subh(u) saacha, Sachay, Sach(u) verteeja hay. 4. Sach(u) tupaavus(u) Sachay kayra. Saacha thaan(u) sudaa Prubh Tayra. Sachi koodrut(i) Sachi Bani, Sach(u) Sahib sookh(u) keeja hay. 5. Aiko Aap(i) Tu haiy vud raja. Huqam(i) Sachay kaiy pooray kaaja. Untar(i), baahur(i) subh(u) kichh(u) jaanaiy, Aapay hee Aap(i) puteeja hay. 6. -------

Word Meaning: Anundi = blissful (Waheguru). Sir Sireh(i) = individually. Nibayra = decision. Shaahaan = rajahs. 1. Herkhvunt = gleeful; content. Aanunt = endless. Pergut(i) = visible; present. Serb = in all. Oojaala = brightness. Roop = different looks. Vigsaiy = blooms. Pooja = worship. 2. Koodrut(i) = nature. Veechaara = thinks about; looks after. Pusaara = expanse. Bheeja = pleased. 3. Tukhut = throne. Paatshaahi = kingship. Khujeena = treasures. Shaahi = Shah = King. Verteeja = operating. 4.
Tupaavus = justice. Kayra = of. Thaan = residence. Bani = Huqam; Laws. Keeja = created. 5. Vud = great. Kaaja = tasks. Puteeja = convinced; pleased. 6.

MEANING: Present fully in every heart, my blissful Waheguru enjoys bliss and makes His own decisions for every individual. He is the True Emperor above every king of the world, and there is none other like Him. 1.
He is always gleeful (fully content), limitless, and compassionate. He is present in everybody, and is brightening them with His own Light. He creates countless forms, looks after them, and is always blissful. Being present in everybody, He also worships Himself. 2.
He creates the nature, and looks after it; and the eternal Waheguru Himself expands His universe. He makes the world play the drama of life day and night, and is pleased to hear His praise. 3. Waheguru's throne is everlasting, and so is sovereignty. His treasures are everlasting, and He is the true King. Waheguru is immortal, and so is His creation, which he supports with His eternal power (laws). He operates in the world with pure justice. 4.
The eternal Waheguru's decisions are perfectly just, and His dwelling (creation) is also everlasting. His nature is everlasting, and so are His laws governing it. Waheguru has created eternal bliss (when people sing His praise). 5. You are the only great King in the world, oh, Waheguru. All tasks get completed with Your Huqam. You know everything inside and outside, and are pleased with Your creation, oh, Lord. 6.

--------- Tu vud rusiya, Tu vud bhogi. Tu nirbaan, Tuhaiy hee yogi. Serb sookh sehj Ghur(i) Tayraiy, Amiyo Tayri drishteeja hay. 7. Tayri daat(i) Toojhaiy tay hovaiy. Dayh(i) daan(u) subhsaiy junt loyaiy. Toat(i) na aavaiy poor bhundaaraiy, triput(i) ruhhay aagheeja hay. 8. Jaacheh(i) Sidh Sadhik bunvaasi. Jaacheh(i) jutee, sutee, sookhvaasi. Ikk(u) Daataar(u), sugul haiy jaachik, dayh(i) daan(u) srishteeja hay. 9. Kureh(i) bhugut(i) ur(u) rung Apaara. Khin meh(i) thaap(i) Oothaapunhaara. Bhaaro toal(u), bayunt Soami, Huqam(u) munn(i) bhugteeja hay. 10. Jis(u) dayh(i) ders(u), soyee Toodh(u) jaanaiy. Oh(u) Gur kaiy Shabad(i) sudaa rung maanaiy. Chutur(u) sroop(u) siyaana soyee, jo mun(i) Tayray bhaaveeja hay. 11. Jis(u) cheet(i) aaveh(i), so vaypervaaha. Jis(u) cheet(i) aaveh(i) so Saacha Shaaha. Jis(u) cheet(i) aaveh(i) tis(u) bhuou kayha, uver(u) kuhaa kichh(u) keeja hay. 12. --------

Word Meaning: Rusiya = enjoying different tastes. Bhogi = consumer. Nirbaan = unaffected by Maya. Yogi = detached. Sehj = blissfulness. Amiyo = Amrit(like). Drishteeja = kind sight. 7. Daat(u) = largesse. Loyaiy = of the world. Toat(i) = shortage. Bhundaaraiy = treasures. Triput(i) = Aagheeja = fully satisfied; content. 8.

Jaacheh(i) = beg for. Sadhik = on the path of yogism. Bunvaasi = forest dwellers. Jutee = celibates. Sutee = of high morality. Sookhvaasi = living in comforts = family men. Dataar(u) = Provider. Jaachik = beggars. Srishteeja = to the world. 9.
Ur(u) = and. Rung = love. Thaap(i) = after creating. Oothaapunhaara = destroyer. Bhaaro heavy; unlimited. Toal = weight; greatness. Bhugteeja = become devotees. 10.
Ders(u) = (show) sight. Soyee = that. Jaanaiy = recognizes; gets connected. Maanaiy = enjoys. Chutur = clever. Sroop = beaufiful; handsome. Siyaana = wise. Bhaaveeja = is liked. 11. Cheet(i) = in mind. Vaypervaaha = carefree. Shaaha = wealthy. Bhuou = fear. Kayha = of what kind? Keeja = can do. 12.
MEANING: (Being present in the living beings), You enjoy all the sweet tastes, and are the consumer of all goods, oh Waheguru. At the same time, you are completely unaffected by Maya and are fully detached from worldly attractions. You are the source of all comforts and blissfulness, and Your holy sight is immortalizing. 7.
You are the lone owner of Your largess (Your Naam), and You donate it to all the humans in the world, oh, Waheguru. Your treasures are always full of Your Naam, and there is never a shortage of it. All humans who receive it get fully satisfied and content. 8.
The Sidhs, the yogis, and the family men all beg for Your Naam. You are the only Lord, and the whole world is a beggar. You give Your Naam to the world. 9.
Waheguru is fully capable of creating and destroying anything and everything. Many people worship the limitless Waheguru with love. Waheguru has unlimited splendour, and people become His devotees by obeying His Huqam. 10.
You show Yourself (appear in the heart of the devotee) who makes a connection with You. They always enjoy bliss with the Guru's Shabad. But only that devotee is clever, attractive, and wise whom You like, oh Lord. 11.
The devotee, who keeps You in mind, is truly wealthy (ruler) and becomes carefree. Why should Your devotee, who keeps You in mind all the time, be afraid of anything? Who else can cause any harm to him? 12.

-------- Trishna boojhi, untar(u) tthundha. Gur(i) Pooraiy laiy toota guhdha. Soorut(i) Shabad(i) rid untar(i) jaagi, Amiyo jhoal(i), jhoal(i) peeja hay. 13. Muraiy naahi, sud, sud hee jeevaiy. Amar(u) bhuyya, abinaashi theevaiy. Na ko aavaiy, na ko jaavaiy, Gur(i) door(i) keeya bhermeeja hay. 14. Pooray Gur kee poori Bani. Pooraiy laaga, Pooray maah(i) smaani. Churrhaiy svaaya, nit, nit runga, ghutaiy naahi toaleeja hay. 15. Baarah kunchun shoodh(u) kuraaya. Nudr(i) sraaf vunees churrhaaya. Perkh(i) khujaanaiy paaya sraafeen, phir(i) naahi taayija hay. 16. Amrit Naam(u) Toomhaara Soami. Nanak, daas sudaa koorbaani. Sunt sung(i) muhaa sookh(u) paaya, daykh(i) Dershun, eh(u) mun(u) bheeja hay. 17.1.3.
Word Meaning: Trishna = fire of desires. Boojhi = put out. Tthundha = cool; peaceful. Toota = disconnected. Gundha = connected. Soorut(i) = wisdom. Jaagi = awakened.
Amiyo = Amrit. Jhoal(i) = by shaking well. 13. Bhuyya = became. Abinaashi = immortal. Theevaiy = becomes. Bhermeeja = misgivings. 14. Poori = Perfect. Pooraiy = Perfect (Waheguru). Laaga = attached to. Smaani = is absorbed. Svaaya = many-fold. Toaleeja = in weight (strength). 15. Baarah = twelve maasaa (like 24 carat pure gold). Kunchun = gold. Shoodh(u) = pure. Nudr(i) Sraaf = (testing) sight of a goldsmith. Vunees = of beautiful shiny colour. Perkh(i) Churrhaaya = tested and approved. Taayija = suffers heat. 16. Bheeja = imbued. 17.
MEANING: The Guru connects a disconnected devotee who seeks His shelter with Waheguru. His mind is enlightened with Guru's Shabad when a new wisdom takes birth in

him, and he drinks Guru's Shabad-Amrit by shaking it well (with full absorption). The fire of his desires is put out, and his mind becomes peaceful. 13.
Such a devotee merges into Waheguru and lives forever, never to die. The Guru dispels his misgivings about death, realizing that nobody is born and nobody dies (the soul is a part of the Supreme Soul, which never dies); he also becomes immortal. 14.
The Shabad of the perfect Guru is also perfect, connecting the devotee with the Perfect Waheguru, and he becomes absorbed in Him. His love for Waheguru grows every day, and his spirituality never wanes. 15.
Such a devotee becomes pure like the 24-carat gold, and with his beautiful shine on the face, he is approved by the Guru-goldsmith with His kind sight, and becomes a part of Waheguru's treasure. Like pure gold, which no longer suffers from high-temperature heating to purify it, such a devotee never has to undergo tough testing again. 16.
Your Naam is the true Amrit (immortalizing), oh Lord. Nanak is Your slave, and is always a sacrifice for You. I have attained the great bliss in the company of the holy gathering, and my mind is imbued with Your love to see Your holy Sight, oh Waheguru. 17.1.3.

ਮਾਰੂ ਮਹਲਾ 5 ਸੋਲਹੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੁਰੁ ਗੋਪਾਲੁ ਗੁਰੁ ਗੋਵਿੰਦਾ॥ ਗੁਰੁ ਦਇਆਲੁ ਸਦਾ ਬਖਸਿੰਦਾ॥ ਗੁਰੁ ਸਾਸਤ ਸਿਮ੍ਰਿਤਿ ਖਟੁ ਕਰਮਾ ਗੁਰੁ ਪਵਿਤ੍ਰ ਅਸਥਾਨਾ ਹੇ॥ 1॥
(ਅੰਗ 1075)॥ ਗੁਰੁ ਸਿਮਰਤ ਸਭਿ ਕਿਲਵਿਖ ਨਾਸਹਿ॥ ਗੁਰੁ ਸਿਮਰਤ ਜਮ ਸੰਗਿ ਨ ਫਾਸਹਿ॥ ਗੁਰੁ ਸਿਮਰਤ ਮਨੁ ਨਿਰਮਲੁ ਹੋਵੈ ਗੁਰੁ ਕਾਟੇ ਅਪਮਾਨਾ ਹੇ॥ 2॥ ਗੁਰ ਕਾ ਸੇਵਕੁ ਨਰਕਿ ਨ ਜਾਏ॥ ਗੁਰ ਕਾ ਸੇਵਕੁ ਪਾਰਬ੍ਰਹਮ ਧਿਆਏ॥ ਗੁਰ ਕਾ ਸੇਵਕੁ ਸਾਧ ਸੰਗੁ ਪਾਏ ਗੁਰੁ ਕਰਦਾ ਨਿਤ ਜੀਅ ਦਾਨਾ ਹੇ॥ 3॥ ਗੁਰੁ ਦੁਆਰੈ ਹਰਿ ਕੀਰਤਨੁ ਸੁਣੀਐ॥ ਸਤਿਗੁਰੁ ਭੇਟਿ ਹਰਿ ਜਸੁ ਮੁਖਿ ਭਣੀਐ॥ ਕਲਿ ਕਲੇਸ ਮਿਟਾਏ ਸਤਿਗੁਰੁ ਹਰਿ ਦਰਗਹ ਦੇਵੈ ਮਾਨਾ ਹੇ॥ 4॥ ਅਗਮੁ ਅਗੋਚਰੁ ਗੁਰੂ ਦਿਖਾਇਆ॥ ਭੂਲਾ ਮਾਰਗਿ ਸਤਿਗੁਰਿ ਪਾਇਆ॥ ਗੁਰ ਸੇਵਕ ਕਉ ਬਿਘਨੁ ਨ ਭਗਤੀ ਹਰਿ ਪੂਰ ਦ੍ਰਿੜਾਇਆ ਗਿਆਨਾ ਹੇ॥ 5॥
ਗੁਰਿ ਦ੍ਰਿਸਟਾਇਆ ਸਭਨੀ ਥਾਈ॥ ਜਲਿ ਥਲਿ ਪੂਰਿ ਰਹਿਆ ਗੋਸਾਈ॥ ਊਚ ਊਨ ਸਭ ਏਕ ਸਮਾਨਾ ਮਨਿ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨਾ ਹੇ॥ 6॥ ਗੁਰਿ ਮਿਲਿਐ ਸਭ ਤ੍ਰਿਸਨ ਬੁਝਾਈ॥ ਗੁਰਿ ਮਿਲਿਐ ਨਹ ਜੋਹੈ ਮਾਈ॥ ਸਤੁ ਸੰਤੋਖੁ ਦੀਆ ਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀ ਪਾਨਾ ਹੇ॥ 7॥ ਗੁਰੁ ਕੀ ਬਾਣੀ ਸਭ ਮਾਹਿ ਸਮਾਣੀ॥ ਆਪਿ ਸੁਣੀ ਤੈ ਆਪਿ ਵਖਾਣੀ॥ ਜਿਨਿ ਜਿਨਿ ਜਪੀ ਤੇਈ ਸਭਿ ਨਿਸਤ੍ਰੇ ਤਿਨ ਪਾਇਆ ਨਿਹਚਲ ਥਾਨਾ ਹੇ॥ 8॥ ਸਤਿਗੁਰ ਕੀ ਮਹਿਮਾ ਸਤਿਗੁਰੁ ਜਾਣੈ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪਣ ਭਾਣੈ॥ ਸਾਧੂ ਧੂਰਿ ਜਾਚਹਿ ਜਨ ਤੇਰੇ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ ਹੇ॥ 9॥1॥4॥
Maru Mehla 5, Solhe: Ek Onkar Satgur Persad(i): Gur(u) Gopal(u), Gur(u) Govinda. Gur(u) duyyaal(u), sudaa bukhshinda. Gur(u) Shast, Sirit(i), khut(u) kerma, Gur(u) puvittar asthaana hay. 1.
(PAGE 1075): Gur(u) simrut subh(i) kilvikh naaseh(i). Gur(u) simrut Jum sung(i) na phaaseh(i). Gur(u) simrut mun(u) nirmul(u) hovaiy, Gur(u) kaatay upmaana hay. 2. Gur ka sayvuk(u) nerk(i) na jaayay. Gur ka sayvuk(u) Parbraham dhiyaayay. Gur ka sayvuk(u) Sadh sung(u) paayay, Gur(u) kerda nit jea daana hay. 3. Gur Dooaaraiy Hur(i) keertun(u) sooniyaiy. Satgur(u) bhayt(i) hur(i) jus(u) mookh(i) bhuniyaiy. Kul(i) klaysh mitaayay Satgur(u), Hur(i) Durgeh dayvaiy maana hay .4. Agumm(u), agoachur(u) Gur(u) dikhaaya. Bhoola Maarug(i) Satgur(i) paaya. Gur sayvuk kuou bighun na bhugti, Hur(i) poor drirraya Giyana hay. 5. ----
Word Meaning: Bukhshinda = forgiving; provider. Shast = Shastras. Khut Kerma = the six rituals that the Brahmans are required to perform (to learn and to educate others; to perform yugs and make others do so; give and accept donations). Puvittar Asthaana = holy place (source of holiness). 1. Kilvikh = sins. Sung(i) = with. Phaaseh = caught in net. Upmaana = disrespect; insult. 2. Jea Daana = gift for the soul (Waheguru's Naam). 3.

Bhayt(i) = on meeting with. Bhuniyaiy = utter; sing. Klaysh = quarrels; disputes. Maana = respect. 4. Bighun = obstacle; impediment. 5.

MEANING: The Guru is a manifestation of Waheguru, and He is always kind and forgiving. The Guru is a source of holiness (purifying the hearts), and for the Sikh, He is like the Hindu holy books and the six rituals expected of the Brahmans (the Sikh does not need any of them). 1. All one's sins are washed away when he remembers the Guru (recites His Shabad), and he is not caught in the net of the Angel of death (he merges into Waheguru). One's mind is purified when he remembers the Guru, and he does not face any disrespect (in this world, or the next). 2. The devotee of the Guru worships Waheguru, and he does not go to any hell. The Guru always gives the gift of Waheguru's Naam to his devotees when they seek His shelter. 3. Waheguru's praise is sung at the Guru's Door (His place), where one can listen to that, and can also sing with their tongue. The Guru eradicates all quarrels (internal struggles) of His devotees, and gets them respect (in Waheguru's Court). 4.

The Guru "shows" the inaccessible, and the incomprehensible Waheguru to His devotees, and puts the misguided on the path of righteousness. The Guru reinforces the full Divine Knowledge in the mind of His Sikhs, who never experience any impediment in their worship of Waheguru. 5.

---------- Gur(i) drishtaaya subhnee thaayeen. Jul(i), thul(i) poor(i) ruhhiya Gosaayeen. Ooch, oon subh aik smaana, mun(i) laaga sehj(i) dhiyaana hay. 6. Gur(i) miliyaiyn subh trishun boojhaayi. Gur(i) miliyaiyn na johaiy Maayee. Sat(u), suntokh(u) deeya Gur(i) Pooraiy, Naam(u) Amrit pea paana hay. 7. Gur kee Bani subh maah(i) smaani. Aap(i) sooni, taiy aap(i) vukhaani. Jinh(i), jinh(i) jupee, tayee subh(i) nisturay, tinh paaya nihchul thaana hay. 8. Satgur kee mehma, Satgur(u) jaanaiy. Jo kichh(u) kuray, su Aapun bhaanaiy. Sadhu dhoor(i) jaacheh(i) jun Tayray, Nanak sud koorbana hay. 9.1.4.

Word Meaning: Drishtaaya = showed. Poor(i) Ruhhiya = fully present. Gosaayeen = Lord of the world (Waheguru). Ooch = high. Oona = less than full; low. Aik Smaana = equal. 6. Trishun = fire of desires. Boojhaayi = put out. Johaiy = keep an evil eye. Maayee = Maya. Sat(u) = high morality; service to humanity. Suntokh(u) = contentment. Pea = to drink. Paana = drink-worthy. 7. Smaani = capable of staying. Vukhaani = sing for others. Nisturay = salvaged. Nihchul Thaana = permanent home; at Waheguru's Feet. 8. Mehma = greatness. Bhaanaiy = Will. Jaacheh(i) = beg for. 9.

MEANING: The Guru "shows" Waheguru, to be present everywhere - in the waters, and on the land. When one meditates on Waheguru with love, he finds that He is present equally in the high and the low. 6. One's fire of worldly desires is put out in the company of the Guru, and Maya cannot cast an evil eye on him (cannot affect him). The Perfect Guru feeds the Amrit of Waheguru's Naam, which is worthy of taking in, to His devotees who acquire high morality and contentment as a result. 7.

Guru's Shabad can stay in any devotee's mind who recites it for himself and for others to listen. All those who recite Guru's Shabad get salvaged and acquire a permanent place at Waheguru's Feet (merge into Him). 8.

Only Satguru knows His greatness (high transcendence), and whatever He does, he does so by His own Will. Waheguru's devotees beg for the dust of the feet of the Guru (long to serve Him with respect). I am always a sacrifice for Satguru, oh Nanak. 9.1.4.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਆਦਿ ਨਿਰੰਜਨੁ ਪ੍ਰਭੁ ਨਿਰੰਕਾਰਾ॥ ਸਭ ਮਹਿ ਵਰਤੈ ਆਪਿ ਨਿਰਾਰਾ॥ ਵਰਨੁ ਜਾਤਿ ਚਿਹਨੁ ਨਹੀ ਕੋਈ ਸਭ ਹੁਕਮੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਦਾ॥ 1॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਸਬਾਈ॥ ਮਾਣਸ ਕਉ ਪ੍ਰਭਿ ਦੀਈ ਵਡਿਆਈ॥ ਇਸੁ ਪਉੜੀ ਤੇ ਜੋ ਨਰੁ ਚੂਕੈ ਸੋ ਆਇ ਜਾਇ ਦੁਖੁ

ਪਾਇਦਾ॥ 2॥ ਕੀਤਾ ਹੋਵੈ ਤਿਸੁ ਕਿਆ ਕਹੀਐ॥ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਦਾਰਥੁ ਲਹੀਐ॥ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਸੋਈ ਭੂਲੇ ਸੋ ਬੂਝੈ ਜਿਸਹਿ ਬੁਝਾਇਦਾ॥ 3॥ ਹਰਖ ਸੋਗ ਕਾ ਨਗਰੁ ਇਹੁ ਕੀਆ॥ ਸੇ ਉਬਰੇ ਜੋ ਸਤਿਗੁਰ ਸਰਣੀਆ॥ ਤ੍ਰਿਹਾ ਗੁਣਾ ਤੇ ਰਹੈ ਨਿਰਾਰਾ ਸੋ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਇਦਾ॥ 4॥ ਅਨਿਕ ਕਰਮ ਕੀਏ ਬਹੁਤੇਰੇ॥ ਜੋ ਬੀਜੈ ਸੋ ਬੰਧਨੁ ਪੈਰੇ॥ ਕੂਰੁਤਾ ਬੀਜੁ ਬੀਜੇ ਨਹੀ ਜੰਮੈ ਸਭੁ ਲਾਹਾ ਮੂਲੁ ਗਵਾਇਦਾ॥ 5॥ ਕਲਜੁਗ ਮਹਿ ਕੀਰਤਨੁ ਪਰਧਾਨਾ॥ ਗੁਰਮੁਖਿ ਜਪੀਐ ਲਾਇ ਧਿਆਨਾ॥

(ਅੰਗ 1076)॥ ਆਪਿ ਤਰੈ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਹਰਿ ਦਰਗਹ ਪਤਿ ਸਿਉ ਜਾਇਦਾ॥ 6॥

ਖੰਡ ਪਤਾਲ ਦੀਪ ਸਭ ਲੋਆ॥ ਸਭਿ ਕਾਲੈ ਵਸਿ ਆਪਿ ਪ੍ਰਭਿ ਕੀਆ॥ ਨਿਹਚਲੁ ਏਕੁ ਆਪਿ ਅਬਿਨਾਸੀ ਸੋ ਨਿਹਚਲੁ ਜੋ ਤਿਸਹਿ ਧਿਆਇਦਾ॥ 7॥ ਹਰਿ ਕਾ ਸੇਵਕੁ ਸੋ ਹਰਿ ਜੇਹਾ॥ ਭੇਦੁ ਨ ਜਾਣਹੁ ਮਾਣਸ ਦੇਹਾ॥ ਜਿਉ ਜਲ ਤਰੰਗ ਉਠਹਿ ਬਹੁ ਭਾਤੀ ਫਿਰਿ ਸਲਲੈ ਸਲਲ ਸਮਾਇਦਾ॥ 8॥ ਇਕੁ ਜਾਚਿਕੁ ਮੰਗੈ ਦਾਨੁ ਦੁਆਰੈ॥ ਜਾ ਪ੍ਰਭ ਭਾਵੈ ਤਾ ਕਿਰਪਾ ਧਾਰੈ॥ ਦੇਹੁ ਦਰਸੁ ਜਿਤੁ ਮਨੁ ਤ੍ਰਿਪਤਾਸੈ ਹਰਿ ਕੀਰਤਨਿ ਮਨੁ ਠਹਿਰਾਇਦਾ॥ 9॥ ਰੂੜੋ ਠਾਕੁਰੁ ਕਿਤੈ ਵਸਿ ਨ ਆਵੈ॥ ਹਰਿ ਸੋ ਕਿਛੁ ਕਰੇ ਜਿ ਹਰਿ ਕਿਆ ਸੰਤਾ ਭਾਵੈ॥ ਕੀਤਾ ਲੋੜਨਿ ਸੋਈ ਕਰਾਇਨਿ ਦਰਿ ਫੇਰੁ ਨ ਕੋਈ ਪਾਇਦਾ॥ 10॥ ਜਿਥੈ ਅਉਘਟੁ ਆਇ ਬਨਤੁ ਹੈ ਪ੍ਰਾਣੀ॥ ਤਿਥੈ ਹਰਿ ਧਿਆਈਐ ਸਾਰਿੰਗਪਾਣੀ॥ ਜਿਥੈ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਬੇਲੀ ਕੋਈ ਤਿਥੈ ਹਰਿ ਆਪਿ ਛਡਾਇਦਾ॥ 11॥

ਵਡਾ ਸਾਹਿਬੁ ਅਗਮ ਅਥਾਹਾ॥ ਕਿਉ ਮਿਲੀਐ ਪ੍ਰਭ ਵੇਪਰਵਾਹਾ॥ ਕਾਟਿ ਸਿਲਕ ਜਿਸੁ ਮਾਰਗਿ ਪਾਏ ਸੋ ਵਿਚਿ ਸੰਗਤਿ ਵਾਸਾ ਪਾਇਦਾ॥ 12॥ ਹੁਕਮੁ ਬੁਝੈ ਸੋ ਸੇਵਕੁ ਕਹੀਐ॥ ਬੁਰਾ ਭਲਾ ਦੁਇ ਸਮਸਰਿ ਸਹੀਐ॥ ਹਉਮੈ ਜਾਇ ਤ ਏਕੋ ਬੂਝੈ ਸੋ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਇਦਾ॥ 13॥ ਹਰਿ ਕੇ ਭਗਤ ਸਦਾ ਸੁਖਵਾਸੀ॥ ਬਾਲ ਸੁਭਾਇ ਅਤੀਤ ਉਦਾਸੀ॥ ਅਨਿਕ ਰੰਗ ਕਰਹਿ ਬਹੁ ਭਾਤੀ ਜਿਉ ਪਿਤਾ ਪੂਤੁ ਲਾਡਾਇਦਾ॥ 14॥ ਅਗਮ ਅਗੋਚਰੁ ਕੀਮਤਿ ਨਹੀ ਪਾਈ॥ ਤਾ ਮਿਲੀਐ ਜਾ ਲਏ ਮਿਲਾਈ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟ ਭਇਆ ਤਿਨ ਜਨ ਕਉ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਇਦਾ॥ 15॥ ਤੂ ਆਪੇ ਕਰਤਾ ਕਾਰਣ ਕਰਣਾ॥ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਧਰੀ ਸਭ ਧਰਣਾ॥ ਜਨ ਨਾਨਕੁ ਸਰਣਿ ਪਇਆ ਹਰਿ ਦੁਆਰੈ ਹਰਿ ਭਾਵੈ ਲਾਜ ਰਖਾਇਦਾ॥ 16॥1॥5॥

Maru Solhe Mehla 5: Ek Onkar Satgur Persad(i): Aad(i) Nirunjun(u) Prubh(u) nirunkaara. Subh meh(i) vertaiy Aap(i) niraara. Vern(u) jaat(i) chihn(u) nuhhi koyee, subh Huqamay srisht(i) oopaayaynda. 1. Lukh Chauraaseeh joan(i) subaayi. Maanus kuou Prubh(i) deeyee vudiyaayi. Iss(u) paaurri tay jo nur(u) chookaiy, so aayay, jaayay dookh(u) paayaynda. 2. Keeta hovaiy, tis(u) kiyya kuhhiyaiy, Gurmukh(i) Naam(u) Pudaaruth(u) luhhiyaiy. Jis(u) Aap(i) bhoolaayay, soyee bhoolay, so boojhaiy, jiseh(i) boojhaayaynda. 3. Herkh soag ka nugur eh(u) keeya. Say oobray, jo Satgur sherneeya. Trihaan goona tay ruhhaiy niraara so, Gurmukh(i) sobha paayaynda. 4. Anik kerm keeyay buhoutayray. Jo beejaiy, so bundhun(u) paiyray. Kooroota beej(u) beejay, nuhhi jummaiy, subh laaha mool(u) guvaayaynda. 5. Kulyug meh(i) keertun(u) perdhaana. Gurmukh(i) juppiyaiy laayay dhiyaana.

(PAGE 1076): Aap(i) turaiy, suglay kool taaray, Hur(i) Durgeh put(i) siyoun jaayaynda. 6. --------

Word Meaning: Aad(i) = the origin. Nirunjun(u) = unaffected by Maya. Nirunkaara = formless. Vertaiy = operates. Niraara = detatched. Vern = the four major castes. Jaat(i) = subcaste. Chinh = physical features. Srisht(i) = world. 1. Lukh Chauraaseeh Joan(i) = the 8.4 million living species. Subaayi = all. Maanus = human. Vudiyaayi = honour. Paurri = ladder; rank. Chookaiy = misses opportunity. 2. Keeta = created. Luhhiaiy = acquire. Bhoolaayay = misleads. Boojhaiy = understands. 3. Herkh = haapiness. Soag = grief. Nugur = city; world. Oobray = salvaged. Trihaan Goona = the three effects of Maya. Sobha = praise. 4. Anik = countless. Kerm = rituals. Buhoutayray = many. Beejaiy = sows. Bundhun(u) = shackles; entrapments. Kooroota = out of season. Beej(u) = seed. Jummaiy = sprouts. Laaha = profit. Mool(u) = capital. Guvaayaynda = loses. 5. Kulyug = the present eon (world). Keertun(u) = Waheguru's praise. Perdhaana = supreme. Kool = associates. Put(i) = dignity. 6.

MEANING: The formless Waheguru, which is the root of the universe and is unaffected by Maya, operates in everybody, but is Himself fully detached from the world. He has no caste, no subcaste, and no physical features. He creates the world with His Huqam. 1.
Waheguru has created 8.4 million living species, but has given man the honour of being superior among them (the ability to merge into Him). If the man misses this special opportunity, he will keep suffering from being reborn over and over. 2.
What can be said about the man who is created by Waheguru (he has no power of his own)? A Sikh of the Guru acquires the invaluable Naam of Waheguru with His grace. Only that individual is misled who is misled by Waheguru, and the individual who is enlightened by Waheguru understands it (the importance of Waheguru's Naam). 3.
Waheguru has created this world where happiness and sadness both occur. Those who take Satguru's shelter are salvaged. The Sikh of the Guru, which stays above the three effects of Maya (with Guru's Shabad), is honoured everywhere. 4.
(Human life is given as an opportunity to unite with Waheguru by reciting and internalizing His Naam, and not to perform rituals). Like a seed that is sown out of season, it does not sprout well. Not only does any number of rituals performed in life become shackles for the man, but he also loses any spiritual benefit along with his original spirituality. 5.
Singing praise of Waheguru is the supreme thing to do in Kalyug (in the world), and one should sing it with full concentration. Not only does such a devotee find salvation for himself, but he also gets his associates saved, and goes to Waheguru's Court with dignity. 6.

---------- Khund putaal, deep subh loaa. Subh(i) kaalaiy vuss(i) Aap(i) Prubh(i) keeya. Nihchul(u) Aik. Aap(i) abinaashi, so nihchul(u) jo Tiseh(i) dhiyaayanda. 7. Hur(i) ka sayvuk(u) so Hur(i) jayha. Bhayd(u) na jaanhou, maanus dayha. Jiyoun jul trung oottheh(i) buhou bhaanti, phir(i) sul-laiy, sulul smaayaynda. 8. Ikk(u) jaachik(u) mungaiy daan(u) Dooaaraiy. Ja Prubh bhaavaiy, ta kirpa dhaaraiy. Dayh(u) ders(u) jit(u) mun triptaasaiy, Hur(i) keertun mun(u) tthehraayaynda. 9. Roorro Tthaakur(u) kitaiy vuss(i) na aavaiy. Hur(i) so kichh(u) kuray, j(i) Hur(i) kiyyan suntaan bhaavaiy. Keeta lorrun(i) soyee kuraayin(i), Dur(i) phayr(u) na koyee paayaynda. 10. Jithaiy aughut(u) aayay bunut(u) haiy praani. Tithaiy Hur(i) dhiyaayiyaiy Saaringpaani. Jithaiy poottar(u), kluttar(u) na bayli koyee, tithaiy Hur(i) Aap(i) chhudaayaynda. 11. --------
Word Meaning: Khund = worlds. Putaal = underworlds. Deep = islands. Loaa = galaxies. Kaalaiy = death. Vuss(i) = under control. Nihchul = eternal. Abinaashi = immortal. 7.
Jayha = like. Bhayd(u) = difference. Maanus Dayha = in human body.
Jul Trung = water waves. Oottheh(i) = rise. Bhaanti = different forms. Sulul = water. 8.
Jaachik(u) = beggar. Dooaaraiy = at the Door. Dhaaraiy = adopts; shows. Ders(u) = sight. Triptaasaiy = satisfies. Tthehraayaynda = stabilizes. 9.
Roorro = handsome. Lorrun(i) = wish; need. Kurrayin = get done. Phayr(u) = obstacle. 10.
Aughut = difficult situation. Bunut(u) = forms; becomes. Praani = oh, man. Tithaiy = there. Saaringpani = a name for Waheguru. Kluttar(u) = wife. Bayli = friend. Chudaayaynda = frees. 11.
MEANING: Waheguru has put the worlds, the underworlds, the islands (continents), and the galaxies under the control of death (destruction) (they are all perishable). Only Waheguru is imperishable and eternal. Those who remember Him also become imperishable (by merging into Him). 7. Like the waves of water which rise on the surface of water, and then merge back into the main body of water, Waheguru's devotee also becomes like Him . Do not make any distinction between Waheguru and the devotee simply because he is in a human

body. 8. I am a beggar at Waheguru's Door and beg for His sight, which makes me content and stabilizes my mind. 9.
But He becomes munificent in granting my request only when He likes it. Even though it is almost impossible to control (please) the handsome (attractive) Lord, yet He does all that His devotees want. The devotees get what they need from Waheguru, and nobody can erect any obstacles in their way to reach His Door. 10.
When one faces a difficult situation, one should remember Waheguru. Where there is no son, wife, or friend to help you, Waheguru, Himself frees (helps) you there, oh, man. 11.

----------Vudda Sahib(u) agumm, athaaha. Kiyoun miliyaiy, Prubh vaypervaaha. Kaat(i) silk jis(u) maarug(i) paayay, so vich(i) sungut(i) vaasa paayaynda. 12. Huqam(u) boojhaiy, so sayvuk(u) kuhhiyaiy. Booraa bhulaa dooyay sumsur(i) suhhiyaiy. Haumein jaayay, ta Aiko boojhaiy, so Gurmukh(i) sehj(i) smaayaynda. 13. Hur(i) kay bhugut sudaa sookhvaasi. Baal soobhaayay uteet oodaasi. Anik rung kureh(i) buhou bhaanti, jiyoun pitaa poot(u) ludaayaynda. 14. Agumm Agoachur, keemut(i) nuhhi paayi, Ta miliyaiy ja luyyay milaayi. Gurmukh(i) pergut(u) bhuyya, tinh jun kuou, jinh Dhoor(i) mustuk(i) laykh(u) likhaayaynda. 15. Tu Aapay Kerta Kaarun Kerna. Srisht(i) oopaayay dhuree jinh dhurna. Jun Nanak(u) shern(i) puyya Hur(i) Dooaaraiy, Hur(i) bhaavaiy laaj rukhaayaynda. 16.1.5.
Word Meaning: Athaaha = unfathomable. Kiyoun = how? Vaypervaaha = carefree. Silk = bonds; traps. Maarug(i) = (the right) path. Vaasa = dwelling. 12. Boojhaiy = understands; obeys. Booraa = bad. Bhulaa = good. Dooyay = both. Sumsur(i) = equal. Suhhiyaiy = endure; accept. Sehj(i) = blissful state. 13. Baal Soobhaayay = child-like nature. Uteet = Oodaasi = detached. Rung Kureh(i) = enjoy. Buhou Bhaanti = of many different kinds. Ludaayaynda = shows love. 14. Pergut(u) Bhuyya = appeared. Dhoor(i) = from the Source (Waheguru). Laykh = writing. 15. Kaarun Kerna = the basis (creator) of the universe. Dhuree = paced. Dhurna = earth. Laaj = dignity. 16.
MEANING: The Great Lord is inaccessible and unfathomable. So, how can one connect with the carefree Waheguru? The individual, whose worldly shackles (bonds) are severed by Waheguru, gets to be a part of a holy gathering to stay in there. 12.
That individual is considered a true devotee who understands (and obeys) Waheguru's Huqam. Such a devotee accepts the good and the bad the same way. One understands (gets connected with) Waheguru when he overcomes his selfishness and ego in Guru's shelter, and gets absorbed in the blissful spiritual state. 13.
Waheguru's devotees always live in comfort (are always blissful), and with child-like nature (pure-minded), they stay detached from the world. (With Waheguru's Naam at heart), they enjoy in many different ways like a child who is loved by his father. 14.
Nobody knows the worth (transcendence) of the inaccessible, and the incomprehensible Waheguru. One can only get connected with Him, when Waheguru connects him on His own. Waheguru appears only in the mind of that devotee in Guru's shelter, who has the union with Waheguru prewritten by Him on his forehead (in his fate). 15.
Waheguru is the origin of the whole universe, and has created, and placed the earth (in its orbit). I have taken shelter at Waheguru's Door, He will save my dignity (protect me from the attacks of Maya) if He is kind to like me, oh Nanak. 16.1.5.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 5॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜੋ ਦੀਸੈ ਸੋ ਏਕੋ ਤੂਹੈ॥ ਬਾਣੀ ਤੇਰੀ ਸ੍ਰਵਣਿ ਸੁਣੀਐ॥ ਦੂਜੀ ਅਵਰ ਨ ਜਾਪਸਿ ਕਾਈ ਸਗਲ ਤੁਮਾਰੀ ਧਾਰਣਾ॥ 1॥ ਆਪਿ ਚਿਤਾਰੇ ਅਪਣਾ ਕੀਆ॥ ਆਪੇ ਆਪਿ ਆਪਿ ਪ੍ਰਭੁ ਥੀਆ॥ ਆਪਿ ਉਪਾਇ ਰਚਿਓਨੁ ਪਸਾਰਾ ਆਪੇ ਘਟਿ ਘਟਿ ਸਾਰਣਾ॥ 2॥ ਇਕਿ ਉਪਾਏ ਵਡ ਦਰਵਾਰੀ॥ ਇਕਿ ਉਦਾਸੀ ਇਕਿ ਘਰਬਾਰੀ॥

(ਅੰਗ 1077)॥ ਇਕਿ ਭੂਖੇ ਇਕਿ ਤ੍ਰਿਪਤਿ ਅਘਾਏ ਸਭਸੈ ਤੇਰਾ ਪਾਰਣਾ॥ 3॥ ਆਪੇ ਸਤਿ ਸਤਿ ਸਤਿ ਸਾਚਾ॥ ਓਤਿ ਪੋਤਿ ਭਗਤਨ ਸੰਗਿ ਰਾਚਾ॥ ਆਪੇ ਗੁਪਤੁ ਆਪੇ ਪਰਗਟੁ ਅਪਣਾ ਆਪੁ ਪਸਾਰਣਾ॥ 4॥ ਸਦਾ ਸਦਾ ਸਦ ਹੋਵਣਹਾਰਾ॥ ਊਚਾ ਅਗਮੁ ਅਥਾਹੁ ਅਪਾਰਾ॥ ਊਣੇ ਭਰੇ ਭਰੇ ਭਰਿ ਊਣੇ ਏਹਿ ਚਲਤ ਸੁਆਮੀ ਕੇ ਕਾਰਣਾ॥ 5॥ ਮੁਖਿ ਸਾਲਾਹੀ ਸਚੇ ਸਾਹਾ॥ ਨੈਣੀ ਪੇਖਾ ਅਗਮ ਅਥਾਹਾ॥ ਕਰਨੀ ਸੁਣਿ ਸੁਣਿ ਮਨੁ ਤਨੁ ਹਰਿਆ ਮੇਰੇ ਸਾਹਿਬ ਸਗਲ ਉਧਾਰਣਾ॥ 6॥
ਕਰਿ ਕਰਿ ਵੇਖਹਿ ਕੀਤਾ ਅਪਣਾ॥ ਜੀਅ ਜੰਤ ਸੋਈ ਹੈ ਜਪਣਾ॥ ਅਪਣੀ ਕੁਦਰਤਿ ਆਪੇ ਜਾਣੈ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲਣਾ॥ 7॥ ਸੰਤ ਸਭਾ ਜਹ ਬੈਸਹਿ ਪ੍ਰਭ ਪਾਸੇ॥ ਅਨੰਦ ਮੰਗਲ ਹਰਿ ਚਲਤ ਤਮਾਸੇ॥ ਗੁਣ ਗਾਵਹਿ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਤਹ ਨਾਨਕ ਦਾਸੁ ਚਿਤਾਰਣਾ॥ 8॥ ਆਵਣ ਜਾਣਾ ਸਭ ਚਲਤ ਤੁਮਾਰਾ॥ ਕਰਿ ਕਰਿ ਦੇਖੈ ਖੇਲੁ ਅਪਾਰਾ॥ ਆਪਿ ਉਪਾਏ ਉਪਾਵਣਹਾਰਾ ਅਪਣਾ ਕੀਆ ਪਾਲਣਾ॥ 9॥ ਸੁਣਿ ਸੁਣਿ ਜੀਵਾ ਸੋਇ ਤੁਮਾਰੀ॥ ਸਦਾ ਸਦਾ ਜਾਈ ਬਲਿਹਾਰੀ॥ ਦੁਇ ਕਰ ਜੋੜਿ ਸਿਮਰਉ ਦਿਨੁ ਰਾਤੀ ਮੇਰੇ ਸੁਆਮੀ ਅਗਮ ਅਪਾਰਣਾ॥ 10॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜੇ ਕਿਸੁ ਸਾਲਾਹੀ॥ ਏਕੋ ਏਕੁ ਜਪੀ ਮਨ ਮਾਹੀ॥ ਹੁਕਮੁ ਬੂਝਿ ਜਨ ਭਏ ਨਿਹਾਲਾ ਇਹ ਭਗਤਾ ਕੀ ਘਾਲਣਾ॥ 11॥
ਗੁਰ ਉਪਦੇਸਿ ਜਪੀਐ ਮਨਿ ਸਾਚਾ॥ ਗੁਰ ਉਪਦੇਸਿ ਰਾਮ ਰੰਗਿ ਰਾਚਾ॥ ਗੁਰ ਉਪਦੇਸਿ ਤੁਟਹਿ ਸਭਿ ਬੰਧਨ ਇਹੁ ਭਰਮੁ ਮੋਹੁ ਪਰਜਾਲਣਾ॥ 12॥ ਜਹ ਰਾਖੈ ਸੋਈ ਸੁਖ ਥਾਨਾ॥ ਸਹਜੇ ਹੋਇ ਸੋਈ ਭਲ ਮਾਨਾ॥ ਬਿਨਸੈ ਬੈਰ ਨਾਹੀ ਕੋ ਬੈਰੀ ਸਭੁ ਏਕੋ ਹੈ ਭਾਲਣਾ॥ 13॥ ਡਰ ਚੂਕੇ ਬਿਨਸੇ ਅੰਧਿਆਰੇ॥ ਪ੍ਰਗਟ ਭਏ ਪ੍ਰਭ ਪੁਰਖ ਨਿਰਾਰੇ॥ ਆਪੁ ਛੋਡਿ ਪਏ ਸਰਣਾਈ ਜਿਸ ਕਾ ਸਾ ਤਿਸੁ ਘਾਲਣਾ॥ 14॥ ਐਸਾ ਕੋ ਵਡਭਾਗੀ ਆਇਆ॥ ਆਠ ਪਹਰ ਜਿਨਿ ਖਸਮੁ ਧਿਆਇਆ॥ ਤਿਸੁ ਜਨ ਕੈ ਸੰਗਿ ਤਰੈ ਸਭੁ ਕੋਈ ਸੋ ਪਰਵਾਰ ਸਧਾਰਣਾ॥ 15॥ ਇਹ ਬਖਸੀਸ ਖਸਮ ਤੇ ਪਾਵਾ॥ ਆਠ ਪਹਰ ਕਰ ਜੋੜਿ ਧਿਆਵਾ॥ ਨਾਮੁ ਜਪੀ ਨਾਮਿ ਸਹਜਿ ਸਮਾਵਾ ਨਾਮੁ ਨਾਨਕ ਮਿਲੈ ਉਚਾਰਣਾ॥ 16॥

Maru Solhe Mehla 5: Ek Onkar Satgur Persad(i): Jo deesaiy, so Aiko Tuhaiyn. Bani Tayri servnee sooniyaiy. Dooji uver na jaapus(i) kaayi, sugul Toomhaari dhaarna. 1. Aap(i) chitaaray, Apna keeya. Aapay, Aap(i), Aap(i) Prubh(u) theeya. Aap(i) oopaayay, ruchiyon(u) pusaara, Aapay ghut(i), ghut(i) saarna. 2. Ikk(i) oopaayay vud durvaari. Ikk(i) oodaasi, ikk(i) ghur baari.

(PAGE 1077): Ikk(i) bhookhay, ikk(i) triput(i) aghaayay, subhsaiy Tayra paarna. 3. Aapay Sat(i), Sat(i), Sat(i) Saacha. Oat(i), poat(i) bhugtan sung(i) raacha. Aapay gooput(u), Aapay pergurt(u), Apna Aap(u) pusaarna. 4. Sudaa, sudaa, sud hovunhaara. Oocha, agumm(u) athaah(u) apaara. Oonay bhuray, bhuray bhur(i) oonay, eh(i) chulut Soami kay kaarna. 5. Mookh(i) salaaheen, Sachay Shaaha. Naiyni paykhaan, Agumm Athaaha. Kerni soon(i), soon(i), mun(u), tun(u) huriya, mayray Sahib sugul oodhaarna.6

Word Meaning: Tuhaiyn = only You are. Servnee = with ears. Jaapus(i) = is seen. Kaayi = any. Dhaarna = support. 1. Chitaaray = thinks about. Keeya = creation. Theeya = is (present). Ruchiyon(u) = He created. Pusaara = expanse. Saarna = looks after. 2. Ikk(i) = many; some. Vud Durvaari = with large court (rule). Oodaasi = detached from the world. Ghurbaari = family men. Bhookhay = hungry; dissatisfied. Triput Aghaayay = fully satisfied; content. Paarna = support. 3.
Sat(i) = Saacha = immortal. Oat(i) Poat(i) = like the cross threads of fabric (warp and weft). Raacha = mixed. Gooput(u) = hidden. Pergut(u) = visible. Pusaarna = expand. 4.
Suda = always. Hovunhaara = living for ever. Oonay = less than full (empty). Chulut = amazing feats. Kaarna = created. 5. Shaaha = wealthy; Lord. Naiyni = with eyes. Paykhaan = I see. Kerni = with ears. Huriya = alive. Oodhaarna = salvage. 6.

MEANING: It is You, who is present in every visible thing in the world, and we listen to Your Bani (words in Your praise) with our ears, oh, Waheguru. There is none other like You which can be seen. You are supporting the whole world. 1.
You think about (look after) Your creation, and You, and only You, are present everywhere. You have created and expanded a world, and are looking after everybody. 2.

You have created some individuals to be great rulers, others who are fully detached from the world, and yet others who live in families. Some are always dissatisfied with their lot, while some are fully content, but You support all of them. 3.
You alone are immortal forever, and are closely mixed with Your creation. Your devotees are "one" with You, like the cross threads (warp and weft) in a fabric. You are hidden, as well as visible (in nature), and the whole universe is Your extension. 4.
You are highly transcendent, inaccessible, unfathomable, limitless, and have eternal existence. You fill the empty, and empty the full; such are Your amazing feats, oh God. 5.
I sing Your praise with my mouth (tongue), oh my eternal King; and see the inaccessible and unfathomable Lord with my eyes (in His creation). My mind and my body come to life when I listen to Your praise with my ears, oh the Lord, who salvages everybody. 6.

---------- Kur(i), kur(i) vaykhay keeta Apna. Jea, junt Soyee haiy jupna. Apni koodrut(i), Aapay jaanaiy, Nudri nudr(i) nihaalna. 7. Sunt subhaa jeh baiyseh(i) Prubh paasay. Anund, mungul, Hur(i) chulut tmaashay. Goon gaaveh(i), Unhud dhoon(i) Bani, teh Nanak daas(u) chitaarna. 8. Aavun, jaana subh chulut(u) Toomhaara. Kur(i), kur(i) daykhaiy khayl(u) Apaara. Aap(i) oopaayay Oopaavunhaara, Apna keeya paalna. 9. Soon(i), soon(i) jeevaan soyay Toomhaari. Sudaa, sudaa jaayeen bulihaari. Dooyay ker joarr(i) simeroun din raati, mayray Soami agumm apaarna. 10. Toodh(u) bin(u) doojay kis(u) salaaheen. Aiko, Aik jupeen mun maahi. Huqam(u) boojh(i) jun bhuyyay nihaala, eh bhugtaan kee ghaalna. 11. ---------
Word Meaning: (Waheguru) with the kind sight. Nudr(i) = with kind sight. Nihaalna = to see. 7. Paasay = with. Anund Mungul = enjoyment and blissfulness. Chulut Tmaashay = amazing and entertaining feats. Chitaarna = think about 8. Apaara = limitless Waheguru. Paalna = raise and nourish. 9. Soyay = news; praise. Dooyay = both. Ker = hands. Joaar(i) = fold together. Simeroun = I remember. 10.
Jupeen = recite. Maahi = in. Bhuyyay = becomes. Nihaala = blessed. Ghaalna = hard labour (service to the Guru). 11.
MEANING: Waheguru looks after His creation with great care, and all the living beings ought to recite His Naam. He alone knows His nature (creation), and casts His kind sight on it (all the living beings). 7. The gathering of the holy saints is the place where one can sit with Waheguru (get connected with Him), and blissfully enjoy the stories of His amazing and entertaining feats. Waheguru's devotees sing His praise with Guru's Divine Shabad with deep concentration (and love). I also wish to sing his praise as His slave, oh Nanak. 8.
Birth and death are all Waheguru's amazing feats; the limitless Waheguru creates things and enjoys His drama. The Creator, Waheguru, creates the universe and looks after (raises) His creation. 9. I live by listening to Your praise, and am always a sacrifice for You, oh, Waheguru. I wish to remember You day and night with folded hands (with full reverence), oh my inaccessible, and endless Lord. 10. Who else, other than You, is there to sing praise of (there is none); I recite the Naam of only the "One" Lord in my mind. The service of Your devotees to You is to obey Your Huqam, and feel blessed, oh, Waheguru. 11.

---------- Gur Oopdaysh(i) jupiyaiy mun(i) Saacha. Gur Oopdaysh(i) Ram rung(i) raacha. Gur Oopdaysh(i) tooteh(i) subh(i) bundhun(u), eh(u) bherm(u) moh(u) perjaalna. 12. Jeh raakhaiy, soyee sookh thaana. Sehjay hoyay, soyee bhul maana. Binsaiy baiyr, naahi ko baiyri, subh(u) aiko haiy bhaalna. 13. Der chookay binsay undhiyaaray. Pergut bhuyyay Prubh Purakh niraaray. Aap(u) chhoad(i) puyyay shernaayi, Jis ka sa Tis(u) ghaalna. 14. Aiysa ko vudbhaagi aaya. Aatth pehr jin(i) Khusm(u) dhiyaaya. Tis(u) jun kaiy sung(i) turaiy subh(u) koyee, so pervaar sadhaarna. 15. Eh bukhsheesh Khusm tay paavaan, Aatth pehr ker joarr(i)

dhiyaavaan. Naam(u) jupeen, Naam(i) sehj(i) smavaan, Naam(u), Nanak, milaiy oochaarna. 16.1.6.

Word Meaning: Oodaysh(i) = sermon; teachings. Rung(u) = love. Raacha = mixed; imbued. Tooteh(i) = get broken. Bundhun = chains. Bherm = misgivings. Mohu) = attachments. Perjaalna = burn (destroy) completely. 12. Thaana = place; condition. Sehjay = in natural way. Bhul = good. Maana = accept. Baiyr = enmity. Bhaalna = look for; treat. 13. Chookay = ended. Binsay = eliminated. Niraaray = detached. Aap(u) = selfishness and ego. 14. Aatth Pehr = 24 hours. Pervaar = family; associates. Sadhaarna = provides support. 15. Bhukhsheesh = endowment. Oochaarna = to recite. 16.

MEANING: We should recite Waheguru's Naam with Guru's Teachings (Shabad) and be imbued with Waheguru's love. Guru's Teachings fully burn away (eradicate) one's illusions about Maya and his worldly attachments, and sever his worldly bonds. 12.

A devotee is happy and comfortable in whatever situation Waheguru keeps him, and he gladly accepts whatever happens to him in a natural way. He has no enmity toward anyone and considers no one his enemy. He looks at everybody the same way. 13.

All fears of the devotee are eradicated, and the darkness of his ignorance is dispelled. Waheguru, who is fully detached from the world, appears in his mind. Overcoming his selfishness and ego, the devotee takes Waheguru's shelter (accepts Waheguru's Will), and serves Him to Whom he belongs. 14. There is a rare, highly fortunate individual who takes birth and recites Waheguru's Naam all twenty-four hours. Everybody in his company can find salvation, and he supports his family (of associates) to do so. 15.

I pray to the Lord with folded hands (with humbleness) that He endows me with His Naam, which I may recite all the twenty-four hours, and get absorbed in Him in the high spiritual state, oh Nanak. 16.1.6.

ਮਾਰੂ ਮਹਲਾ 5॥ ਸੂਰਤਿ ਦੇਖਿ ਨ ਭੂਲੁ ਗਵਾਰਾ॥ ਮਿਥਨ ਮੋਹਾਰਾ ਝੂਠ ਪਸਾਰਾ॥ ਜਗ ਮਹਿ ਕੋਈ ਰਹਣੁ ਨ ਪਾਏ ਨਿਹਚਲੁ ਏਕੁ ਨਾਰਾਇਣਾ॥ 1॥ ਗੁਰ ਪੂਰੇ ਕੀ ਪਉ ਸਰਣਾਈ॥ ਮੋਹੁ ਸੋਗੁ ਸਭੁ ਭਰਮੁ ਮਿਟਾਈ॥ ਏਕੋ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਏ ਅਉਖਧੁ ਸਚੁ ਨਾਮੁ ਰਿਦ ਗਾਇਣਾ॥ 2॥

(ਅੰਗ 1078)॥ ਜਿਸੁ ਨਾਮੈ ਕਉ ਤਰਸਹਿ ਬਹੁ ਦੇਵਾ॥ ਸਗਲ ਭਗਤ ਜਾ ਕੀ ਕਰਦੇ ਸੇਵਾ॥ ਅਨਾਥਾ ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਸੋ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਣਾ॥ 3॥ ਹੋਰੁ ਦੁਆਰਾ ਕੋਇ ਨ ਸੂਝੈ॥ ਤ੍ਰਿਭਵਣ ਧਾਵੈ ਤਾ ਕਿਛੁ ਨ ਬੂਝੈ॥ ਸਤਿਗੁਰ ਸਾਹੁ ਭੰਡਾਰੁ ਨਾਮ ਜਿਸੁ ਇਹੁ ਰਤਨੁ ਤਿਸੈ ਤੇ ਪਾਇਣਾ॥ 4॥ ਜਾ ਕੀ ਧੂਰਿ ਕਰੇ ਪੁਨੀਤਾ॥ ਸੁਰਿ ਨਰ ਦੇਵ ਨ ਪਾਵਹਿ ਮੀਤਾ॥ ਸਤਿ ਪੁਰਖੁ ਸਤਿਗੁਰ ਪਰਮੇਸਰੁ ਜਿਸੁ ਭੇਟਤ ਪਾਰਿ ਪਰਾਇਣਾ॥ 5॥ ਪਾਰਜਾਤੁ ਲੋੜਹਿ ਮਨ ਪਿਆਰੇ॥ ਕਾਮਧੇਨੁ ਸੋਹੀ ਦਰਬਾਰੇ॥ ਤ੍ਰਿਪਤਿ ਸੰਤੋਖੁ ਸੇਵਾ ਗੁਰ ਪੂਰੇ ਨਾਮੁ ਕਮਾਇ ਰਸਾਇਣਾ॥ 6॥

ਗੁਰ ਕੈ ਸਬਦਿ ਮਰਹਿ ਪੰਚ ਧਾਤੂ॥ ਭੈ ਪਾਰਬ੍ਰਹਮ ਹੋਵਹਿ ਨਿਰਮਲਾ ਤੂ॥ ਪਾਰਸੁ ਜਬ ਭੇਟੇ ਗੁਰ ਪੂਰਾ ਤਾ ਪਾਰਸੁ ਪਰਸਿ ਦਿਖਾਇਣਾ॥ 7॥ ਕਈ ਬੈਕੁੰਠ ਨਾਹੀ ਲਵੈ ਲਾਗੇ॥ ਮੁਕਤਿ ਬਪੁੜੀ ਭੀ ਗਿਆਨੀ ਤਿਆਗੇ॥ ਏਕੰਕਾਰੁ ਸਤਿਗੁਰ ਤੇ ਪਾਈਐ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਦਰਸਾਇਣਾ॥ 8॥ ਗੁਰ ਕੀ ਸੇਵ ਨ ਜਾਣੈ ਕੋਈ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਅਗੋਚਰੁ ਸੋਈ॥ ਜਿਸ ਨੋ ਲਾਇ ਲਏ ਸੋ ਸੇਵਕੁ ਜਿਸੁ ਵਡਭਾਗ ਮਥਾਇਣਾ॥ 9॥ ਗੁਰ ਕੀ ਮਹਮਾ ਬੇਦ ਨ ਜਾਣਹਿ॥ ਤੁਛ ਮਾਤ ਸੁਣਿ ਸੁਣਿ ਵਖਾਣਹਿ॥ ਪਾਰਬ੍ਰਹਮ ਅਪਰੰਪਰ ਸਤਿਗੁਰ ਜਿਸੁ ਸਿਮਰਤ ਮਨੁ ਸੀਤਲਾਇਣਾ॥ 10॥ ਜਾ ਕੀ ਸੋਇ ਸੁਣੀ ਮਨੁ ਜੀਵੈ॥ ਰਿਦੇ ਵਸੈ ਤਾ ਠੰਢਾ ਥੀਵੈ॥ ਗੁਰਮੁਖਹੁ ਅਲਾਏ ਤਾ ਸੋਭਾ ਪਾਏ ਤਿਸੁ ਜਮ ਕੈ ਪੰਥਿ ਨ ਪਾਇਣਾ॥ 11॥

ਸੰਤਨ ਕੀ ਸਰਣਾਈ ਪੜਿਆ॥ ਜੀਉ ਪ੍ਰਾਨੁ ਧਨੁ ਆਗੈ ਧਰਿਆ॥ ਸੇਵਾ ਸੁਰਤਿ ਨ ਜਾਣਾ ਕਾਈ ਤੁਮ ਕਰਹੁ ਦਇਆ ਕਿਰਮਾਇਣਾ॥ 12॥ ਨਿਰਗੁਣ ਕਉ ਸੰਗਿ ਲੇਹੁ ਰਲਾਇ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਟਹਲੈ ਲਾਇ॥ ਪਖਾ ਫੇਰਉ ਪੀਸਉ ਸੰਤ ਆਗੈ ਚਰਣ ਧੋਇ ਸੁਖੁ ਪਾਇਣਾ॥ 13॥ ਬਹੁਤੁ ਦੁਆਰੇ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਇਆ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੁਮ ਸਰਣਾਇਆ॥ ਸਦਾ ਸਦਾ ਸੰਤਹ ਸੰਗਿ ਰਾਖਹੁ ਏਹੁ ਨਾਮ ਦਾਨੁ ਦੇਵਾਇਣਾ॥ 14॥

ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ ਮੇਰੇ॥ ਦਰਸਨੁ ਪਾਇਆ ਸਤਿਗੁਰ ਪੂਰੇ॥ ਸੂਖ ਸਹਜ ਸਦਾ ਆਨੰਦਾ ਨਾਨਕ ਦਾਸ ਦਸਾਇਣਾ॥ 15॥2॥7॥

Maru Mehla 5: Soorut(u) daykh(i) na bhool guvaara. Mithun mohaara, jhootth pusaara. Jug meh(i) koyee rehn na paayay, nihchul(u) Aik Naraayina. 1. Gur pooray kee puou shernaayi. Moh(u), soag(u), subh(u) bherm(u) miyaayi. Aiko Muntar(u) drirrayay aukhudh, Sach(u) Naam(u) rid gaayina. 2.

(PAGE 1078): Jis(u) Naamaiy kuou turseh(i) buhou dayva. Sugul bhugat Ja kee kerday sayva. Anaathaan, Nath(u), deen Dookh-Bhunjun, so Gur Pooray tay paayina. 3. Hoar(u) dooaara koyay na soojhaiy. Tirbhuvun dhaavaiy, ta kichhoo na boojhaiy. Satgur Shah(u) bhundaar Naam Jis(u), eh(u) Ruttan Tisaiy tay paayina. 4. Ja kee dhoor(i) kuraiy pooneeta. Soor(i), nur, dayv, na paaveh(i) meeta. Sat(i) Purakh(u) Satgur Permayshur(u), Jis(u) bhaytut paar(i) puraayina. 5. Paarjaat(u) lorreh(i) mun piyaray. Kaamdhayn(u) sohee Durbaaray. Triput(i), suntokh sayva Gur Pooray, Naam(u) kmaayay rusaayina. 6. ----------

Word Meaning: Soorut(i) = looks. Guvaara = oh, foolish. Mithun = false; short-lived. Mohaara = moh = worldly attachments. Pusaara = expanse. Nihchul(u) = everlasting. Naraayina = Waheguru. 1. Shernaayi = shelter. Soag(u) = sadness; grief. Drirraayay = reinforces. Aukhudh = medication. Rid = in heart. 2.

Turseh(i) = yearn for; desire strongly. Dayva = gods. Ja Kee = of whom. Anaathaan = of orphans; supportless. Deen = poor; weak. Dookh-Bunjun = destroyer of troubles. 3.

Dooaara = door; shelter. Soojhaiy = think of. Tirbhuvun = three-layered universe. Dhaavaiy = rush for. Boojhaiy = understand. Shah = Lord. Bhundaar = treasures. Ruttan = jewel-like Naam. 4. Dhoor(i) = dust of feet. Pooneeta = pure; pious. Soor(i) = gods. Nur = men. Sat(i) = immortal. Purakh(u) = living Waheguru. Bhaytut = on meeting with. Paar(i) Puraayina = swim across (the world sea). 5.

Paarjaat = a tree in paradise which is believed to fulfil all wishes. Kaamdhayn = a cow in paradise which also fulfils all wishes. Lorreh(i) = if you need. Sohee = looks attractive. Triput(i) = contentment = Suntokh. Rusaayina = source of all sweets. 6.

MEANING: Do not be misled by the looks (of the things), oh, foolish man. Worldly attachments are short-lived, and the whole expanse is perishable. Nobody has lived in the world forever; only Waheguru is everlasting. 1.

Take shelter of the perfect Guru where all your love for the worldly things, your griefs, and your misgivings will disappear. Satguru reinforces only Waheguru's Naam in your mind as the Mantra to recite, which is the perfect medication for all your ills. 2.

Waheguru's Naam, for which all the gods yearn, and by which the bhagats (devotees) serve Waheguru, which is the Guard of all the supportless people and is the destroyer of all the troubles of the weak, can be acquired from the Perfect Guru. 3.

I cannot think of any other shelter than Waheguru's. One cannot get any enlightenment from anywhere else, even if one rushes to search for it in the whole universe. The jewel-like, invaluable Naam of Waheguru can be had only from Satguru, who has the treasure of the Naam. 4. Satguru is a manifestation of Waheguru, and the dust of His Feet (His Shabad) purifies the mind, and one swims across the sea of Maya. Gods and all humans wish to have Guru's Shabad, but cannot get it (without Waheguru's benevolence). 5.

People wish to have access to the mythical *Parijat* tree or the mythical *Kaamdhayn* cow, which are believed to be the attractions of paradise, and are believed to fulfil people's wishes; but it is Waheguru's Naam granted by Satguru, which is the source of all sweet tastes, and by which one acquires satisfaction of mind and contentment. 6.

---------- Gur kaiy Shabad(i) mureh(i) punch dhaatoo. Bhaiy Parbrahm, hoveh(i) nirmula tu. Paarus(u) jub bhaytay Gur Poora, ta Paarus pers(i) dikhaayina. 7. Kuyyee baiykoontth naahi luvaiy laagay. Mookut(i) buppurri bhee Giyani tiyaagay. Ekunkaar(u) Satgur tay paayiyaiy, huoun bul(i), bul(i) Gur dersaayina. 8. Gur kee sayv na jaanaiy koyee. Gur Parbrahm(u) Agoachur(u) Soyee. Jis nu laayay, luyyay so sayvuk, jis(u) vudbhaag muthaayina. 9. Gur kee mehma Bayd na jaaneh(i). Toochh maat soon(i), soon(i) vukhaaneh(i). Parbraham, Uprumpur Satgur, Jis(u) simrut mun(u) seetlaayina. 10. Ja kee soyay sooni mun(u) jeevaiy. Riday vussaiy ta tthundha theevaiy. Gur mookhoun alaayay, ta sobha paayay, tis(u) Jum kay punth(i) na paayina. 11. ----------

Word Meaning: Punch Dhaatoo = the five demons. Bhaiy Parbrahm = fear of God. Paarus = the elixir stone. Pers(i) = to touch. 7. Baiykoontth = paradises. Luvaiy Laagaiy = come even close in comparison. Bupprri = poor; powerless. Tiyaagay = give up. Dersaayina = sight. 8. Soyee = the same. Laavay = attaches. Muthaayina = on the forehead. 9. Mehma = greatness. Bayd = the Vedas. Toochh = very little; negligible. Maat = size. Vukhaaneh(i) = describe. Uprumpur = limitless. Seetlaayina = becomes calm (peaceful). 10. Ja Kee = of which. Soyay = news; praise. Riday = in heart. Tthundha = cool; peaceful. Theavaiy = becomes. Alaayay = says. Sobha Paayay = wins praise. Jum Kay Punth(i) = on the way leading to (spiritual death). 11.

MEANING: Guru's Shabad kills the five demons (lust, greed, etc.), and one's mind gets purified with Waheguru's fear in mind. Satguru is such an elixir-stone whose touch purifies the mind, and one is able to "see" Waheguru. 7.

Even countless paradises do not come close to the transcendence of Satguru as a source of bliss, and the enlightened devotees ignore even the poor emancipation and prefer the Guru's shelter. Waheguru (His Naam) can be acquired only from the Guru; I am always a sacrifice for the Guru's sight. 8. Nobody knows the worth of the service to the Guru because one does not realize that the Guru is a manifestation of the inaccessible Waheguru. Only that devotee begins to serve the Guru who has great fortune written on his forehead. 9.

Even the Vedas do not know the greatness (spiritual transcendence) of the Guru. Whatever little they describe comes only from listening to others. Satguru is the manifestation of the endless Waheguru, and remembering whom, one achieves peace of mind. 10.

A devotee survives (spiritually) by listening to the praise of the Guru, and he attains peacefulness when he embeds Satguru (His Shabad) in his mind. He earns praise when he follows the Shabad uttered by the Guru, and he does not follow the path of life leading to the Angel of (spiritual) death. 11.

-------- Suntun kee shernaayi purriya. Jeeou praan(u) dhun(u) aagaiy dhuriya. Sayva soort(i) na jaana kaayi, Toom kurhou duyya kirmaayina. 12. Nirgoon kuou sung(i) layhou rulaayay. Kur(i) kirpa moh(i) tehlaiy laayay. Pukkha phayroun, peesoun Sunt aagaiy, Churn dhoyay sookh(u) paayina. 13. Buhout dooaaray bherm(i), bherm(i) aaya. Toomri kirpa tay Toom shernaaya. Sudaa, sudaa suntah sung(i) raakhou, eh(u) Naam daan(u) dayvaayina. 14. Bhuyyay kirpal Goosaayeen mayray, Dershun(u) paaya Satgur Pooray. Sookh, sehj, sudaa aanunda, Nanak daas dusaayina. 15.2.7.

Word Meaning: Aagaiy = before. Dhuriya = placed. Soort(i) = wisdom. Kaayi = any. Kirmaayina = (on the) germ (worm). 12. Nirgoon = having no virtue. Rulaayay = provide shelter. Tehlaiy = in service. Peesoun = grind flour. 13. Bherm(i) = visited (without any gain). Shernaaya = came to (Your) shelter. Raakhou = keep. 14. Bhuyyay = became. Goosaayeen = Lord of the world (Waheguru). Dusaayina = of slaves. 15.

MEANING: I have sought the shelter of the Guru, and have offered my soul, my life, and my wealth to Him. I have no wisdom to serve Him; I just pray to Him that He be kind to this worm-like (filthy) slave of His. 12. I pray to Him that, even though I have no noble qualities, He will keep me in His shelter and kindly put me to His service. I will fan Him, grind flour for Him, and wash His feet to enjoy blissfulness. 13.
I have visited many doors (spiritual leaders) but have received no spiritual gain, and have come to Your shelter with Your benevolence, oh Waheguru. Kindly always keep me in the company of the Guru, and get me the gift of Your Naam from Him. 14.
My Waheguru became very kind to me, and I am able to have the holy sight of the Perfect Satguru with His benevolence. I am a slave of his slaves, and now I am always enjoying the blissfulness of the high spiritual state, oh Nanak. 15.2.7.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਿਮਰੈ ਧਰਤੀ ਅਰੁ ਆਕਾਸਾ॥ ਸਿਮਰਹਿ ਚੰਦ ਸੂਰਜ ਗੁਣ ਤਾਸਾ॥ ਪਉਣ ਪਾਣੀ ਬੈਸੰਤਰ ਸਿਮਰਹਿ ਸਿਮਰੈ ਸਗਲ ਉਪਾਰਜਨਾ॥ 1॥
(ਅੰਗ 1079)॥ ਸਿਮਰਹਿ ਖੰਡ ਦੀਪ ਸਭਿ ਲੋਆ॥ ਸਿਮਰਹਿ ਪਾਤਾਲ ਪੁਰੀਆ ਸਚੁ ਸੋਆ॥ ਸਿਮਰਹਿ ਖਾਣੀ ਸਿਮਰਹਿ ਬਾਣੀ ਸਿਮਰਹਿ ਸਗਲੇ ਹਰਿ ਜਨਾ॥ 2॥ ਸਿਮਰਹਿ ਬ੍ਰਹਮੇ ਬਿਸਨ ਮਹੇਸਾ॥ ਸਿਮਰਹਿ ਦੇਵਤੇ ਕੋੜਿ ਤੇਤੀਸਾ॥ ਸਿਮਰਹਿ ਜਖ੍ਰਿ ਦੈਤ ਸਭਿ ਸਿਮਰਹਿ ਅਗਨਤੁ ਨ ਜਾਈ ਜਸੁ ਗਨਾ॥ 3॥ ਸਿਮਰਹਿ ਪਸੁ ਪੰਖੀ ਸਭਿ ਭੂਤਾ॥ ਸਿਮਰਹਿ ਬਨ ਪਰਬਤ ਅਉਧੂਤਾ॥ ਲਤਾ ਬਲੀ ਸਾਖ ਸਭ ਸਿਮਰਹਿ ਰਵਿ ਰਹਿਆ ਸੁਆਮੀ ਸਭ ਮਨਾ॥ 4॥ ਸਿਮਰਹਿ ਥੂਲ ਸੂਖਮ ਸਭਿ ਜੰਤਾ॥ ਸਿਮਰਹਿ ਸਿਧ ਸਾਧਿਕ ਹਰਿ ਮੰਤਾ॥ ਗੁਪਤ ਪਰਗਟ ਸਿਮਰਹਿ ਪ੍ਰਭ ਮੇਰੇ ਸਗਲ ਭਵਨ ਕਾ ਪ੍ਰਭ ਧਨਾ॥ 5॥ ਸਿਮਰਹਿ ਨਰ ਨਾਰੀ ਆਸਰਮਾ॥ ਸਿਮਰਹਿ ਜਾਤਿ ਜੋਤਿ ਸਭਿ ਵਰਨਾ॥ ਸਿਮਰਹਿ ਗੁਣੀ ਚਤੁਰ ਸਤਿ ਬੇਤੇ ਸਿਮਰਹਿ ਰੈਣੀ ਅਰੁ ਦਿਨਾ॥ 6॥
ਸਿਮਰਹਿ ਘੜੀ ਮੂਰਤ ਪਲਿ ਨਿਮਖਾ॥ ਸਿਮਰੈ ਕਾਲੁ ਅਕਾਲੁ ਸੁਚਿ ਸੋਚਾ॥ ਸਿਮਰਹਿ ਸਉਣ ਸਾਸਤ੍ਰ ਸੰਜੋਗਾ ਅਲਖੁ ਨ ਲਖੀਐ ਇਕੁ ਖਿਨਾ॥ 7॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਭਗਤੀ ਲਾਵਹੁ ਜਨਮੁ ਪਦਾਰਥੁ ਸੋ ਜਿਨਾ॥ 8॥ ਜਾ ਕੈ ਮਨਿ ਵੂਠਾ ਪ੍ਰਭੁ ਅਪਨਾ॥ ਪੂਰੈ ਕਰਮਿ ਗੁਰ ਕਾ ਜਪੁ ਜਪਨਾ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋ ਪ੍ਰਭੁ ਜਾਤਾ ਬਹੁੜਿ ਨ ਜੋਨੀ ਭਰਮਿ ਰੁਨਾ॥ 9॥ ਗੁਰ ਕਾ ਸਬਦੁ ਵਸੈ ਮਨਿ ਜਾ ਕੈ॥ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਤਾ ਕਾ ਭਾਗੈ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਨਾਮ ਰਸੁ ਅਨਹਦ ਬਾਣੀ ਸਹਜ ਧੁਨਾ॥ 10॥ ਸੋ ਧਨਵੰਤਾ ਜਿਨਿ ਪ੍ਰਭੁ ਧਿਆਇਆ॥ ਸੋ ਪਤਿਵੰਤਾ ਜਿਨਿ ਸਾਧ ਸੰਗੁ ਪਾਇਆ॥ ਪਾਰਬ੍ਰਹਮੁ ਜਾ ਕੈ ਮਨਿ ਵੂਠਾ ਸੋ ਪੂਰ ਕਰੰਮਾ ਨ ਛਿਨਾ॥ 11॥
ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸੁਆਮੀ ਸੋਈ॥ ਅਵਰੁ ਨ ਕਹੀਐ ਦੂਜਾ ਕੋਈ॥ ਗੁਰ ਗਿਆਨ ਅੰਜਨਿ ਕਾਟਿਓ ਭ੍ਰਮੁ ਸਗਲਾ ਅਵਰੁ ਨ ਦੀਸੈ ਏਕ ਬਿਨਾ॥ 12॥ ਊਚੇ ਤੇ ਊਚਾ ਦਰਬਾਰਾ॥ ਕਹਣੁ ਨ ਜਾਈ ਅੰਤੁ ਨ ਪਾਰਾ॥ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹ ਸੁਆਮੀ ਅਤੁਲੁ ਨ ਜਾਈ ਕਿਆ ਮਿਨਾ॥ 13॥ ਤੂ ਕਰਤਾ ਤੇਰਾ ਸਭੁ ਕੀਆ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ ਬੀਆ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਤੂਹੈ ਸਗਲ ਪਸਾਰਾ ਤੁਮ ਤਨਾ॥ 14॥ ਜਮ ਦੂਤੁ ਤਿਸੁ ਨਿਕਟਿ ਨ ਆਵੈ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੀਰਤਨ ਗਾਵੈ॥ ਸਗਲ ਮਨੋਰਥ ਤਾ ਕੇ ਪੂਰਨ ਜੋ ਸ੍ਰਵਣੀ ਪ੍ਰਭ ਕਾ ਜਸੁ ਸੁਨਾ॥ 15॥ ਤੂ ਸਭਨਾ ਕਾ ਸਭੁ ਕੋ ਤੇਰਾ॥ ਸਾਚੇ ਸਾਹਿਬ ਗਹਿਰ ਗੰਭੀਰਾ॥
(ਅੰਗ 1080)॥ ਕਹੁ ਨਾਨਕ ਸੇਈ ਜਨ ਊਤਮ ਜੋ ਭਾਵਹਿ ਸੁਆਮੀ ਤੁਮ ਮਨਾ॥ 16॥1॥8॥

Maru Solhe Mehla 5: Ek Onkar Satgur Persad(i): Simraiy dherti ur(u) aakaasha. Simreh(i) chund, sooruj, Goon-Taasa. Paun, paani, baiysuntar simreh(i), simraiy sugul ooparjuna. 1.
(PAGE 1079): Simreh(i) khund, deep subh(i) loa. Simreh(i) pataal, pooriyaan Sach(u) Soa. Simreh(i) khaani, simreh(i) bani, simreh(i) suglay Hur(i) junaa. 2. Simreh Brahmay, Bishan, Mahesha. Simreh(i) dayvtay, koarr(i) tayteesa. Simreh(i) jukh(i) daiynt, subh(i) simreh(i), agunut(u) na jaayi jus(u) gunaa. 3. Simreh(i) pus(u) punkhi subh(i) bhoota. Simreh(i) bun, perbut audhoota. Lutaa, bulee, shaakh subh simreh(i), ruv ruhhiya Soami, subh munaa. 4. Simreh(i) thool, sookhum, subh(i) junta. Simreh(i) Sidh Saadhik Hur(i) Munta. Gooput, pergut, simreh(i) Prubh mayray, sugul bhuvun ka Prubh dhunaa. 5. Simreh(i) nur

naari, asharama. Simreh(i) jaat(i), jot(i) subh(i) verna. Simreh gooni, chutur Sat(i) baytay, simreh(i) raiyni ur(u) dinaa. 6. -------

Word Meaning: Simreh(i) = keep (Waheguru) fresh in mind; worship; obey His Huqam (Laws). Goon-Taasa = the treasure of virtues (Waheguru). Baiysunntar = fire. Oopaarjunaa = the whole creatiomn. 1. Khund = parts of the universe; worlds. Deep = islands; continents. Loa = galaxies. Pataal = the underworlds. Pooriyaan = centres of population. Soa = that (God). Khaani = living beings of all the four sources. Bani = the whole creation. Hur(i) Junaa = Waheguru's devotees. 2. Koarr(i) Tayteesa = the 330 million gods. Jukh(i) = assistants of gods. Daiynt = demons. Agunut = countless. Jus(u) = praise. 3. Pus(u) = animals. Punkhi = birds. Bhoota = living beings. Audhoota = those who have renounced the world. Lutaa = Bulee = vines. Shaakh = vegetation. Ruv Ruhhiya = is present. 4. Thool = huge. Sookhum = miniscule; microbes. Munta = Mantar. Gooput = hidden. Pergut = visible. Bhuvun = skies. Dhunaa = Lord. 5. Asharama = the four stages of life as per the Hindu Granths. Verna = the four major casts. Gooni = having noble qualities. Chutur = wise. Sach(u) Baytay = with Divine Knowledge; enlightened. Raiyni = nights. 6.

MEANING: The earth and the sky are there in their positions with the Huqam of the treasure of all virtues, Waheguru, and so are the moon and the sun. The air, the water, the fire, and the whole creation function in accordance with Waheguru's Huqam. 1.

The worlds, the continents, and all the galaxies follow the Laws of the eternal Waheguru, and so do the underworlds, and all the centres of population. The living beings of all the four sources of reproduction, the whole creation, and the devotees of Waheguru recite His Naam (obey His Huqam). 2. Many Brahmas, many Vishnus, many Shivas, and the 330 million gods, recite Waheguru's Naam (sing His praise and obey His Huqam). All the assistants of the gods, and all the demons, sing Waheguru's praise; actually, the number of bodies that sing Waheguru's praise (or obey His Laws) is beyond calculation. 3.

All animals, birds, and other living beings sing Waheguru's praise, and so do the forests, the mountains, and the individuals who have renounced the world and live in the forests or on the mountains. The vines and the vegetation all sing Waheguru's praise, and the lord resides in everybody's mind. 4. All the living beings – from microbes to the huge elephants (or whales) – all sing Waheguru's praise, and the Sidh yogis and their disciples sing Waheguru's praise with their mantras. The hidden and the visible, all sing Waheguru's praise, which is the Lord of all worlds (the universe). 5.

The men and the women of all the four stages of life (childhood, youth, family man, and sanyasi) of all castes and subcastes, sing Waheguru's praise (obey His Will). The people with good qualities, the wise, and the enlightened, all sing Waheguru's praise, and the days and nights obey Waheguru's Huqam. 6.

---------- Simreh(i) ghurri, moorut, pul(i), nimkha. Simraiy kaal(u), akaal(u) sooch(i) soacha. Simreh Saun Shastar sunjoga, Alukh(u) na lukhiyaiy ikk(u) khinaa. 7. Kern Kraavunhaar Soami. Sugul ghutaan kay Untarjaami. Kur(i) kirpa, jis(u) bhugtee laavhou, junum(u) pdaaruth(u) so jinaa. 8. Ja kaiy mun(i) voottha Prubh(u) apna. Pooraiy kerm(i) Gur ka jup(u) jupnaa. Serb niruntar(i) so Prubh jaata, buhourr(i) na joani bherm(i) roonna. 9. Gur ka Shabad(u) vussaiy mun(i) ja kaiy. Dookh(u), derd(u), bherm(u) ta ka bhaagaiy. Sookh, sehj anund, Naam(u) rus(u), Unhud Bani sehj dhoona. 10. So dhunvunta, jinh(i) Prubh(u) dhiyaaya. So putivunta, jinh(i) Sadh sung(u) paaya. Parbrahm(u) ja kaiy mun(i) voottha, so poor kerma, na chhinaa. 11. ----------

Word Meaning: Ghurri; Moorut; Pul; Nimkh = (all are) small units of time. Kaal(u) = death. Akaal(u) = birth. Sooch(i) Soacha = who maintains cleanliness. Saun Shastar Sunjoga =

books on fortune telling. Alukh(u) = invisible; incomprehensible. Lukhiya = comprehend. Khinaa = a small amount. 7. Kraavunhaar = making others do things. Untarjaami = omniscient. Junum(u) Pdaaruth = objective of human life. Jinaa = wins. 8. Voottha = takes dwelling. Kerm(i) = benevolence. Serb = all. Niruntar(i) = uniformly. Jaata = recognized. Joani Bherm(i) = go through rebirths. Roonna = cries; suffers. 9. Derd = pain; suffering. Sehj Anund = blissfulness of high spiritual state. Unhud Bani Dhoona = sound of Divine Shabad. 10. Dhunvuta = wealthy. Putivunta = respectable. Chhinaa = hidden; unknown; becomes famous. 11.

MEANING: Time obeys Waheguru's Laws and passes on in small units. Death, birth, and maintaining physical cleanliness of the body (observing cleanliness rituals) all occur with Waheguru's approval. The books on fortune-telling (horoscopy) are written with the wisdom given by Waheguru, but the incomprehensible Waheguru cannot be comprehended even to a small degree by their authors. 7.

Waheguru is the doer, and makes others do things of His choice, and He is the omniscient of all the hearts. The individual, whom Waheguru makes worship Him with His benevolence, wins (achieves) the objective of human life (union with Waheguru). 8.

The heart of the devotee, who recites Guru's Shabad with his good fortune (with Waheguru's benevolence), becomes a dwelling place for Waheguru, and he (the devotee) recognizes Waheguru uniformly present in every heart. Such a devotee never goes through the suffering of any rebirth. 9. All the sufferings of the devotee, who has Guru's Shabad enshrined in his heart, run away, and he enjoys the sweetness of Waheguru's Naam and of the Divine Shabad in blissful state of mind. 10.

The devotee, who recites Waheguru's Naam is truly wealthy, and the one who attends holy gatherings is truly respectable. The devotee, who has Waheguru's Naam embedded in his heart, is highly fortunate, and he becomes famous. 11.

------ Jul(i), thul(i) muhhiyul(i) Soami soyee. Uver(u) na kuhhiyaiy, dooja koyee. Gur Giyan unjun(i) kaatiyo bherm(u) suglaa, uver(u) na deesaiy Aik binaa. 12. Oochay tay oocha Durbaara. Kehn(u) na jaayi, unt(u) na paara. Gehr(i), gumbheer, athaah Soami, atooll, na jaayi kiya mina. 13. Tu Kerta, Tayra subh(u) keeya. Toojh(u) bin(u) uver(u) na koyee beeya. Aad(i), mudh(i), unt(i) Prubh Tu haiy, sugul pasaara Toom tunaa. 14.

Jum doot(u) tis(u) nicket(i) na aavaiy. Sadh sung(i) Hur(i) keertun(u) gaavaiy. Sugul munoruth ta kay poorun, jo servunee Prubh ka jus(u) soonaa. 15.

Tu subhnaa ka, subh ko Tayra. Saachay Sahib gehr gumbheera. 16.

(PAGE 1080): Kuhou Nanak, sayee jun ootum, jo bhaaveh(i) Soami Toom munaa. 16.1.8.

Word Meaning: Muhhiyul = sky. Unjun = kohl; medication for eyes (mind). 12. Paara = limits. Gehr(i) = very deep. Athaah = unfathomable. Gumbheer = never changing. Atooll = which cannot be weighed (measured). Minna = measure. 13. Beeya = other. Aad(i) = at the beginning. Mudh(i) = in the middle. Unt(i) = at the end. Pasaara = expanse. Tunaa = trunk of a tree; body. 14. Doot = assistant. Nicket(i) = near; close. Munoruth = objectives. Ta kay = his. Poorun = complete. Servunee = ears. Jus(u) = praise. 15. Ootum = superior. Bhaaveh(i) = liked. Munaa = mind. 16.

MEANING: It is the same Waheguru that is present in the waters, on the land, and in the sky, there is no one else like Him worth talking about. The medication of Guru's Knowledge (His Shabad) eradicates all misgivings, and there is no one else to look to (for emancipation) beyond the "One" (Waheguru). 12. His Court is the highest in transcendence, and there is no limit to its description. The Lord is deep (incomprehensible), never-changing, and is unfathomable. He is immeasurable, so how can He be measured? 13.

You are the creator, and everything has been created by You. There is no one else like You, oh Waheguru. You were present at the beginning, are there in the middle, and will be there at the end; the whole universe is Your body (you live in Your creation). 14.
The individual, who listens to the praise of Waheguru with his ears, and sings it in the shelter (company) of the Guru, gets all his objectives achieved, and the assistant of the Angel of death does not go even close to him. 15.
Waheguru belongs to everyone, and everyone belongs to the eternal, the unfathomable, and the never-changing Waheguru. However, only those individuals are superior (are approved) who are liked by Waheguru, oh Nanak. 16.1.8.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਸਮਰਥ ਸਰਬ ਸੁਖ ਦਾਨਾ॥ ਸਿਮਰਉ ਨਾਮੁ ਹੋਹੁ ਮਿਹਰਵਾਨਾ॥ ਹਰਿ ਦਾਤਾ ਜੀਅ ਜੰਤ ਭੇਖਾਰੀ ਜਨੁ ਬਾਛੈ ਜਾਚੰਗਨਾ॥ 1॥ ਮਾਗਉ ਜਨ ਧੁਰਿ ਪਰਮ ਗਤਿ ਪਾਵਉ॥ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਮਿਟਾਵਉ॥ ਦੀਰਘ ਰੋਗ ਮਿਟਹਿ ਹਰਿ ਅਉਖਧਿ ਹਰਿ ਨਿਰਮਲਿ ਰਾਪੈ ਮੰਗਨਾ॥ 2॥ ਸ੍ਰਵਣੀ ਸੁਣਉ ਬਿਮਲ ਜਸੁ ਸੁਆਮੀ॥ ਏਕਾ ਓਟ ਤਜਉ ਬਿਖੁ ਕਾਮੀ॥ ਨਿਵਿ ਨਿਵਿ ਪਾਇ ਲਗਉ ਦਾਸ ਤੇਰੇ ਕਰਿ ਸੁਕ੍ਰਿਤ ਨਾਹੀ ਸੰਗਨਾ॥ 3॥ ਰਸਨਾ ਗੁਣ ਗਾਵੈ ਹਰਿ ਤੇਰੇ॥ ਮਿਟਹਿ ਕਮਾਤੇ ਅਵਗੁਣ ਮੇਰੇ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਮਨੁ ਜੀਵੈ ਪੰਚ ਦੂਤ ਤਜਿ ਤੰਗਨਾ॥ 4॥ ਚਰਨ ਕਮਲ ਜਪਿ ਬੋਹਿਥ ਚਰੀਐ॥ ਸੰਤ ਸੰਗਿ ਮਿਲਿ ਸਾਗਰੁ ਤਰੀਐ॥ ਅਰਚਾ ਬੰਦਨ ਹਰਿ ਸਮਤ ਨਿਵਾਸੀ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਨੰਗਨਾ॥ 5॥ ਦਾਸ ਦਾਸਨ ਕੋ ਕਰਿ ਲੇਹੁ ਗੁੋਪਾਲਾ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਦੀਨ ਦਇਆਲਾ॥ ਸਖਾ ਸਹਾਈ ਪੂਰਨ ਪਰਮੇਸਰੁ ਮਿਲੁ ਕਦੇ ਨ ਹੋਵੀ ਭੰਗਨਾ॥ 6॥
ਮਨੁ ਤਨੁ ਅਰਪਿ ਧਰੀ ਹਰਿ ਆਗੈ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ॥ ਜਿਸ ਕਾ ਸਾ ਸੋਈ ਪ੍ਰਤਿਪਾਲਕੁ ਹਤਿ ਤਿਆਗੀ ਹਉਮੈ ਹੰਤਨਾ॥ 7॥ ਜਲਿ ਥਲਿ ਪੂਰਨ ਅੰਤਰਜਾਮੀ॥ ਘਟਿ ਘਟਿ ਰਵਿਆ ਅਛਲ ਸੁਆਮੀ॥ ਭਰਮ ਭੀਤਿ ਖੋਈ ਗੁਰਿ ਪੂਰੈ ਏਕੁ ਰਵਿਆ ਸਰਬੰਗਨਾ॥ 8॥ ਜਤ ਕਤ ਪੇਖਉ ਪ੍ਰਭ ਸੁਖ ਸਾਗਰ॥ ਹਰਿ ਤੋਟਿ ਭੰਡਾਰ ਨਾਹੀ ਰਤਨਾਗਰ॥ ਅਗਹ ਅਗਾਹ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸੋ ਬੂਝੈ ਜਿਸੁ ਕਿਰਪੰਗਨਾ॥ 9॥ ਛਾਤੀ ਸੀਤਲ ਮਨੁ ਤਨੁ ਠੰਢਾ॥ ਜਨਮ ਮਰਣ ਕੀ ਮਿਟਵੀ ਡੰਝਾ॥ ਕਰੁ ਗਹਿ ਕਾਢਿ ਲੀਏ ਪ੍ਰਭਿ ਅਪੁਨੈ ਅਮਿਓ ਧਾਰਿ ਦ੍ਰਿਸਟੰਗਨਾ॥ 10॥ ਏਕੋ ਏਕੁ ਰਵਿਆ ਸਭ ਠਾਈ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਕੋਈ ਨਾਹੀ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਰਵਿਆ ਤ੍ਰਿਸਨ ਬੁਝੀ ਭਰਮੰਗਨਾ॥ 11॥
ਗੁਰੁ ਪਰਮੇਸਰੁ ਗੁਰੁ ਗੋਬਿੰਦੁ॥ ਗੁਰੁ ਕਰਤਾ ਗੁਰੁ ਸਦ ਬਖਸੰਦੁ॥ ਗੁਰ ਜਪੁ ਜਾਪਿ ਜਪਤ ਫਲੁ ਪਾਇਆ ਗਿਆਨ ਦੀਪਕੁ ਸੰਤ ਸੰਗਨਾ॥ 12॥ ਜੋ ਪੇਖਾ ਸੋ ਸਭੁ ਕਿਛੁ ਸੁਆਮੀ॥ ਜੋ ਸੁਨਣਾ ਸੋ ਪ੍ਰਭ ਕੀ ਬਾਨੀ॥ ਜੋ ਕੀਨੋ ਸੋ ਤੁਮਹਿ ਕਰਾਇਓ ਸਰਣਿ ਸਹਾਈ ਸੰਤਹ ਤਨਾ॥ 13॥ ਜਾਚਕੁ ਜਾਚੈ ਤੁਮਹਿ ਅਰਾਧੈ॥ ਪਤਿਤ ਪਾਵਨ ਪੂਰਨ ਪ੍ਰਭ ਸਾਧੈ॥ ਏਕੋ ਦਾਨੁ ਸਰਬ ਸੁਖ ਗੁਣ ਨਿਧਿ ਆਨ ਮੰਗਨ ਨਿਹਕਿੰਚਨਾ॥ 14॥
(ਅੰਗ 1081)॥ ਕਾਇਆ ਪਾਤ੍ਰ ਪ੍ਰਭੁ ਕਰਣੈਹਾਰਾ॥ ਲਗੀ ਲਾਗਿ ਸੰਤ ਸੰਗਾਰਾ॥ ਨਿਰਮਲ ਸੋਇ ਬਣੀ ਹਰਿ ਬਾਣੀ ਮਨੁ ਨਾਮਿ ਮਜੀਠੈ ਰੰਗਨਾ॥ 15॥ ਸੋਲਹ ਕਲਾ ਸੰਪੂਰਨ ਫਲਿਆ॥ ਅਨਤ ਕਲਾ ਹੋਇ ਠਾਕੁਰੁ ਚੜਿਆ॥ ਅਨਦ ਬਿਨੋਦ ਹਰਿ ਨਾਮਿ ਸੁਖ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਰਸੁ ਹਰਿ ਭੁੰਚਨਾ॥ 16॥2॥9॥

Maru Mehla 5: Prubh sumruth, serb sookh daana. Simeroun Naam(u) hohou mehrvaana. Hur(i) Daata, jea, junt bhaykhaari, jun(u) baanchhaiy jaachungna. 1. Maangoun jun-dhoor(i), perm gut(i) paavoun. Junum, junum kee maiyl(u) mitaavoun. Deerugh roag miteh(i) Hur(i) aukhudh(i), Hur(i) Nirmul(i) raapaiy mungna. 2. Servnee soonoun bimul jus(u) Soami. Aika oat, tujoun bikh(u) kaami. Niv(i), niv(i) paayay lugoun daas Tayray, kur(i) sookirt, naahi sungna. 3. Rusna goon gaavaiy Hur(i) Tayray. Miteh kmaatay uvgoon mayray. Simer(i), simer(i) Soami mun jeevaiy, punch doot tuj(i) tungna, 4. Churn Kumul jup(i) bohith churhiyaiy. Sunt sung(i) mil(i) saagur(u) turiyaiy. Urcha bundun, Hur(i) sumat nivassi, baahourr(i) joan(i) na nungna. 5. Daas, daasun ko kur(i) layhou Gopala. Kirpa nidhan, deen duyyala. Sukhaa suhaayi, Poorun Permayshur(u) mil(i) kuday na hovee bhungna. 6. ---------

Word Meaning: Sumruth = fully capable. Daana = provider; source. Mehrvaana = kind. Bhaykhaari = beggars. Baanchhaiy = wishes for. Jaachungna = as a beggar. 1.

Jun-Dhoor(i) = dust of the feet (opportunity to serve). Perm Gut(i) = the highest spiritual state. Deerugh Roag = long (serious) disease (of haumein). Aukhudh(i) = with the medication of. Raapaiy = be dyed. Mungna = wish for. 2. Bimul Jus(u) = mind purifying praise. Oat = shelter. Tujoun = give up. Bikh Kaami = poison of lusts. Niv(i) = by bending; kneeling down. Sookirt = noble deeds. Sungna = hesitation. 3. Rusna = tongue. Kmaatay = earned; performed. Uvgoon = ill qualities (deeds). Punch Doot = the five demons. Tungna = torturing. 4. Bohith = ship (of Waheguru's Naam). Saagur Turiyaiy = swim across the sea of Maya. Urcha Bundun = ritualistic worship of a deity with flowers and lamps. Sumut Nivassi = presence of Waheguru everywhere. Baahourr(i) = again. Nungna = feel naked (ashamed). 5. Kirpa-Nidhaan = treasure of benevolence. Deen = poor; helpless. Sukha = friend. Bhungna = separation. 6.

MEANING: I pray to Waheguru, who is fully capable of doing anything, and is the source of all comforts. that He kindly gives me the ability to recite His Naam. Waheguru is the provider, and all living beings are beggars at His door. I beg for His Naam as a beggar. 1.

I beg for the dust of the feet of His devotees (an opportunity to serve them) so that I may wash away the filth of my many previous lives, and attain the highest spiritual state. Waheguru's Naam is the medication to cure the serious disease of haumein. I wish to dye my mind with the love for the holy Naam of Waheguru. 2.

I seek the shelter of Waheguru only where I may listen to His mind-purifying praise and get rid of my poisonous lusts. I wish to offer my reverence to Waheguru's devotees by kneeling before them and touching their feet. It is a noble service for which I have no hesitation. 3.

I wish to sing Waheguru's praise with my tongue to destroy all my ill qualities. I survive spiritually by reciting Waheguru's Naam, which rids me of the five torturing demons. 4.

One boards Waheguru's ship (to get across the world-sea) by reciting His lotus-like Feet (His Naam) in the company of the Guru. Waheguru's real worship is to "see" Him everywhere, and when one does not experience the shame of rebirths, one merges with Him. 5.

You are the treasure of benevolence, and kind to the helpless; kindly make me a slave of Your salves (devotees), oh Waheguru. The Perfect Waheguru is present everywhere, and is always the friend of His devotees; once connected with Him, one never suffers separation from Him. 6.

--------- Mun(u), tun(u) urp(i) dhureen Hur(i) aagaiy. Junum, junum, ka soya jaagaiy. Jis ka sa, soyee pritpaaluk(u), hut(i) tiyaagi haumein huntna. 7. Jul(i), thul(i) poorun Untarjaami. Ghut(i), ghut(i) ruvviya, achhull, Soami. Bherm bheet(i) khoyee Gur(i) Pooraiy, Aik(u) ruvviya serbungna. 8. Jut, kut paykhoun Prubh sookh-saagur. Hur(i) toat(i) bhundaar naahi Rutnaagur. Ageh, Agaah, kichh(u) mit(i) nuhhi paayiyaiy, so boojhaiy, jis(u) kirpungna. 9. Chhaati seetul, mun(u), tun(u) tthundha. Junum, mern kee mitvee dunjha. Kur(u) geh(i) kaadh(i) leeyay Prubh(i) apunaiy, Amiyo dhaar(i) drishtungna. 10. Aiko, Aik(u) ruvviya subh tthaayeen. Tis(u) bin(u) dooja koyee naahi. Aad(i), mudh(i), unt(i), Prubh(u) ruvviya, trishun boojhi bhemungna. 11. --------

Word Meaning: Urp(i) = offer. Pritpaaluk(u) = raiser and nourisher. Hut(i) = by killing. Tiyaagi = gave up. Huntna = killer. 7. Poorun = fully present. Untarjaami = know-all; omniscient. Achull = which cannot be robbed (misled). Bheet(i) = wall; curtain. Khoyee = removed. Serbungna = in everybody. 8. Jut, Kut = wherever. Paykhoun = I see. Sookh-Saagur = sea (unlimited source) of comforts. Toat(i) = shortage. Bhundaar = treasure. Rutnaagur = mine of jewels (noble qualities). Ageh = which cannot be held (contained). Agaah = unfathomable. Mit(i) = measurement. Boojhaiy = understands; makes connection. Kirpungna = has the blessing. 9. Seetul = Tthundha = peaceful. Dunjha =

burning; suffering. Ker(u) = hand. Geh(i) = by holding. Amiyo = Amrit. Drishtungna = kind sight. 10. Trishun = fire of desires. Bhermungna = discontentment (wavering) of mind.11.

MEANING: When a devotee offers his body and mind in the service of Waheguru, his mind, which had been asleep (in the dark) for many lives, gets awakened (enlightened). He realizes that Waheguru, which created him, is his raiser and nourisher too, and his haumein (selfishness and ego), which is the destroyer of one's spirituality, is eradicated by Waheguru. 7. The omniscient Waheguru, which cannot be misled by anyone, is present in the waters, and on the land, and is also present in every heart. The Perfect Guru demolishes the wall of illusions (which separates the man from Waheguru), and one "sees" Waheguru present in everybody. 8. I see the source of all comforts, Waheguru, wherever I look. Waheguru is the mine of all noble qualities, and there is never a shortage of such qualities in His treasures. (Unlike the visible things) Waheguru cannot be held (possessed), and He is unfathomable whose limits cannot be known; but the individual, whom Waheguru is kind to, can make a connection with Him. 9.
With His Amrit-like (immortalizing) sight, Waheguru pulls out such a devotee from the world-sea (attractions of Maya) by extending His hand, whereby the devotee feels perfect peace in his body and mind, and his suffering of rebirths is eradicated. 10.
The devotee realizes that Waheguru alone is present everywhere, and there is none other like Him, and that Waheguru is present at the beginning, at present, and at the end. Also, his (devotee's) worldly desires and discontentment come to an end. 11.

------- Gur(u) Permayshur(u), Gur(u) Gobind(u). Gur(u) Kerta, Gur(u) sud bukhshund(u). Gur(u) Jup(u) jaap(i), juput ful paaya, Giyan deepuk(u) Sunt sungna. 12. Jo paykhaan, so subh kichh(u) Soami. Jo soon-na so Prubh kee Bani. Jo keeno, so Toomeh(i) kuraayo, shern(i) suhaayi Suntah tunaa. 13. Jaachuk(u) jaachaiy, Toomeh(i) aradhaiy. Putit paavun, Poorun Prubh Sadhaiy. Aiko daan(u) Serb-Sookh Goon-Nidh(i), aan mungun nihkinchna. 14.
(PAGE 1081): Kaaya paatur(u) Prubh(u) Kernaiyhaara. Luggi laag(i) Sunt sungaara. Nirmul soyay, bunee Hur(i) Bani, mun(u) Naam(i) mujeetthaiy rungna. 15. Solha kulaa Sumpoorun fuliya. Anut kulaa hoyay Tthaakur(u) churrhiya. Anund, binod Hur(i) Naam(i) sookh Nanak, Amrit rus(u) Hur(i) bhoonchna. 16.2.9.
Word Meaning: Bukhshund(u) = forgiving; kind donor. Jup(u) = recitation of Guru's Shabad. Juput = by reciting. Ful Paaya = gets rewarded. Deepuk(u) = lamp. Sungna = in the company of. 12. Keeno = did. Suhaayi = supporter. Tunaa = support. 13.
Jaachuk = beggar. Aardhaiy = worship; recite Naam. Putit = immoral. Paavun = pure. Sadhaiy = the Guru. Serb-Sookh = source of all comforts. Goon-Nidh(i) = treasure of virtues. Aan = other. Nihkinchna = not anything; worthless. 14.
Kaaya = body. Paatur = a container; a man eligible to receive some award. Laag(i) = touch; influence. Sungaara = in the company of. Nirmul = holy. Soyay = fame. Mujeetthaiy = fast red colour of madder which does not fade away. 15.
Solha Kulaa = perfect like the sixteen phases of moon. A perfect god is believed to have 16 powers in Hinduism. Fuliya = successful. Anut Kulaa = (Waheguru with) countless powers. Chuurrhiya = appears. Anund Binod = enjoyments. Bhoonchna = enjoy. 16.
MEANING: The Guru is a manifestation of the creator Waheguru, and is always forgiving. One is fully rewarded when he recites Waheguru's Naam with Guru's Shabad, and the lamp of Divine Knowledge enlightens his mind in the shelter of the Guru. 12.

I see Waheguru present in whatever I look at and hear only Waheguru's Shabad (His praise). I believe that whatever I do, I do so only when prompted by You, oh Waheguru. You provide shelter to all those who seek it, and You are the support of Your saints. 13.
The Perfect Guru, Waheguru, purifies even the immoral; I am a beggar at Your Door, and beg that I worship You (recite Your Naam) only. Your Naam is the best donation
to beg for, because it is the source of all comforts, oh, the treasure of all virtues, Waheguru. Begging for anything else is worthless. 14.
A devotee, who is influenced (motivated) to recite Waheguru's Naam in the shelter of the Guru, is made eligible by Waheguru to embed His Naam in his heart. With Waheguru's Bani (Naam), the devotee earns holy fame, and his heart is dyed with the madder-like permanent colour of Waheguru's love. 15.
Such a devotee feels as if the sun of Divine Knowledge, with full intensity, has enlightened his mind, and his life has become fully successful, as he has been connected with the Perfect Waheguru, endowed with countless powers. With Waheguru's Naam, he enjoys the blissfulness of all sweet tastes, oh Nanak. 16.2.9.

ਮਾਰੂ ਸੋਲਹੇ ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤੂ ਸਾਹਿਬ ਹਉ ਸੇਵਕੁ ਕੀਤਾ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੇਰਾ ਕੀਤਾ॥ ਕਰਨ ਕਰਾਵਨ ਸਭੁ ਤੂ ਹੈ ਤੂ ਹੈ ਹੈ ਨਾਹੀ ਕਿਛੁ ਅਸਾੜਾ॥ 1॥ ਤੁਮਹਿ ਪਠਾਏ ਤਾ ਜਗ ਮਹਿ ਆਏ॥ ਜੋ ਤੁਧੁ ਭਾਣਾ ਸੇ ਕਰਮ ਕਮਾਏ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਆ ਤਾ ਭੀ ਨਾਹੀ ਕਿਛੁ ਕਾੜਾ॥ 2॥ ਊਹਾ ਹੁਕਮੁ ਤੁਮਾਰਾ ਸੁਣੀਐ॥ ਈਹਾ ਹਰਿ ਜਸੁ ਤੇਰਾ ਭਣੀਐ॥ ਆਪੇ ਲੇਖ ਅਲੇਖੈ ਆਪੇ ਤੁਮ ਸਿਉ ਨਾਹੀ ਕਿਛੁ ਝਾੜਾ॥ 3॥ ਤੂ ਪਿਤਾ ਸਭਿ ਬਾਰਿਕ ਥਾਰੇ॥ ਜਿਉ ਖੇਲਾਵਹਿ ਤਿਉ ਖੇਲਣਹਾਰੇ॥ ਉਝੜ ਮਾਰਗੁ ਸਭੁ ਤੁਮ ਹੀ ਕੀਨਾ ਚਲੈ ਨਾਹੀ ਕੋ ਵੇਪਾੜਾ॥ 4॥ ਇਕਿ ਬੈਸਾਇ ਰਖੇ ਗ੍ਰਿਹ ਅੰਤਰਿ॥ ਇਕਿ ਪਠਾਏ ਦੇਸ ਦਿਸੰਤਰਿ॥ ਇਕ ਹੀ ਕਉ ਘਾਸੁ ਇਕ ਹੀ ਕਉ ਰਾਜਾ ਇਨ ਮਹਿ ਕਹੀਐ ਕਿਆ ਕੂੜਾ॥ 5॥ ਕਵਨ ਸੁ ਮੁਕਤੀ ਕਵਨ ਸੁ ਨਰਕਾ॥ ਕਵਨੁ ਸੈਸਾਰੀ ਕਵਨੁ ਸੁ ਭਗਤਾ॥ ਕਵਨੁ ਸੁ ਦਾਨਾ ਕਵਨੁ ਸੁ ਹੋਛਾ ਕਵਨੁ ਸੁ ਸੁਰਤਾ ਕਵਨੁ ਜੜਾ॥ 6॥
ਹੁਕਮੇ ਮੁਕਤੀ ਹੁਕਮੇ ਨਰਕਾ॥ ਹੁਕਮਿ ਸੈਸਾਰੀ ਹੁਕਮੇ ਭਗਤਾ॥ ਹੁਕਮੇ ਹੋਛਾ ਹੁਕਮੇ ਦਾਨਾ ਦੂਜਾ ਨਾਹੀ ਅਵਰੁ ਧੜਾ॥ 7॥ ਸਾਗਰੁ ਕੀਨਾ ਅਤਿ ਤੁਮ ਭਾਰਾ॥ ਇਕਿ ਖੜੇ ਰਸਾਤਲਿ ਕਰਿ ਮਨਮੁਖ ਗਾਵਾਰਾ॥ ਇਕਨ ਪਾਰਿ ਲੰਘਾਵਹਿ ਆਪੇ ਸਤਿਗੁਰੁ ਜਿਨ ਕਾ ਸਚੁ ਬੇੜਾ॥ 8॥ਕਉਤਕੁ ਕਾਲੁ ਇਹੁ ਹੁਕਮਿ ਪਠਾਇਆ॥ ਜੀਅ ਜੰਤ ਓਪਾਇ ਸਮਾਇਆ॥ ਵੇਖੈ ਵਿਗਸੈ ਸਭਿ ਰੰਗ ਮਾਣੇ ਰਚਨੁ ਕੀਨਾ ਇਕੁ ਆਖਾੜਾ॥ 9॥ ਵਡਾ ਸਾਹਿਬ ਵਡੀ ਨਾਈ॥ ਵਡ ਦਾਤਾਰੁ ਵਡੀ ਜਿਸੁ ਜਾਈ॥ ਅਗਮ ਅਗੋਚਰੁ ਬੇਅੰਤ ਅਤੋਲਾ ਹੈ ਨਾਹੀ ਕਿਛੁ ਆਹਾੜਾ॥ 10॥ ਕੀਮਤਿ ਕੋਇ ਨ ਜਾਣੈ ਦੂਜਾ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨੁ ਪੂਜਾ॥ ਆਪਿ ਸੁ ਗਿਆਨੀ ਆਪਿ ਧਿਆਨੀ ਆਪਿ ਸਤਵੰਤਾ ਅਤਿ ਗਾੜਾ॥ 11॥
ਕੇਤੜਿਆ ਦਿਨ ਗੁਪਤੁ ਕਹਾਇਆ॥ ਕੇਤੜਿਆ ਦਿਨ ਸੁੰਨਿ ਸਮਾਇਆ॥ ਕੇਤੜਿਆ ਦਿਨ ਧੁੰਧੂਕਾਰਾ ਆਪੇ ਕਰਤਾ ਪਰਗਟੜਾ॥ 12॥ ਆਪੇ ਸਕਤੀ ਸਬਲੁ ਕਹਾਇਆ॥
(ਅੰਗ 1082)॥ ਆਪੇ ਸੂਰਾ ਅਮਰੁ ਚਲਾਇਆ॥ ਆਪੇ ਸਿਵ ਵਰਤਾਈਅਨੁ ਅੰਤਰਿ ਆਪੇ ਸੀਤਲੁ ਠਾਰੁ ਗੜਾ॥ 13॥ ਜਿਸਹਿ ਨਿਵਾਜੇ ਗੁਰਮੁਖਿ ਸਾਜੇ ॥ ਨਾਮੁ ਵਸੈ ਤਿਸੁ ਅਨਹਦ ਵਾਜੇ॥ ਤਿਸ ਹੀ ਸੁਖੁ ਤਿਸ ਹੀ ਠਕੁਰਾਈ ਤਿਸਹਿ ਨ ਆਵੈ ਜਮੁ ਨੇੜਾ॥ 14॥ ਕੀਮਤਿ ਕਾਗਦ ਕਹੀ ਨ ਜਾਈ॥ ਕਹੁ ਨਾਨਕ ਬੇਅੰਤ ਗੁਸਾਈ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਹਾਥਿ ਤਿਸੈ ਕੈ ਨੇਬੇੜਾ॥ 15॥ ਤਿਸਹਿ ਸਰੀਕੁ ਨਾਹੀ ਰੇ ਕੋਈ॥ ਕਿਸ ਹੀ ਬੁਤੈ ਜਬਾਬੁ ਨ ਹੋਈ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਆਪੇ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੇ ਚੋਜ ਖੜਾ॥ 16॥1॥10॥

Maru Solhe Mehla 5: Ek Onkar Satgur Persad(i): Tu Sahib huoun sayvk(u) keeta. Jeeou pind(u) subh(u) Tayra keeta. Kern Kraavun subh(u) Tu haiyn, Tu haiyn, haiy naahi kichh(u) asaarra. 1. Toomeh(i) putthaayay, ta jug meh(i) aayay. Jo Toodh(u) bhaana, say kerm kmaayay. Toojh tay baahur(i) kichhoo na hoa, ta bhee naahi kichh(u) kaarra. 2. Oohaan Huqam(u) Toomhaara sooniyaiy. Eehaan jus(u) Tayra bhuniyaiy. Aapay laykh, alaykhaiy

Aapay, Toomh siyoun naahi kichh(u) jhaarra. 3. Tu pitaa, subh(i) baarik Thaaray. Jiyoun khaylaaveh(i), tiyoun khaylunhaaray. Oojhurr maarug, subh (u) Toomh hee keena, chullaiy naahi ko vaypaarra. 4. Ikk(i) baiysaayay rukhay greh untar(i). Ikk(i) putthaayay days disuntar(i) Ikk hee kuou ghaas, ikk hee kuou rajah, inn meh(i) kuhhiyaiy kiyya koorra. 5. Kuvun su mookti, kuvun su nerka. Kuvun(u) saiynsaari, kuvun(u) su bhagta. Kuvun(u) su daana, kuvun(u) su hochha, kuvun(u) su soorta, kuvun(u) jurraa. 6. ---------

Word Meaning: Huoun = I. Keeta = made. Jeeou = soul. Pind(u) = body. Asaarra = ours; mine. 1. Putthaayay = sent. Bhaana = approved; liked. Kerm = deeds. Baahur(i) = outside; without. Ta Bhee = for this. Kaarra = worry. 2.
Oohaan = there; in the next world. Eehaan = here; in this world. Bhuniyaiy = utter; sing. Laykh = the writer (of the accounts of our deeds). Alaykhay = outside of such accounts. Jhaarra = dispute; argument. 3. Baarik = children. Thaaray = Yours. Khaylaayay = make us perform deeds. Oojhurr = wilderness; state of confusion. Maarug = the path of righteousness. Vaypaarra = astray; wrong path. 4. Baiysaayay = kept. Greh Untar = inside the house. Putthaayay = send. Disuntar(i) = different foreign lands. Ghaas = graze grass. Koorra = false; wrong. 5. Mookti = emancipation. Nerka = bonded so strongly with world that he will deserve hell. Sainsaari = family man. Bhagta = devotee; detached. Daana = wise. Hochha = shallow; makes impulsive decisions. Soorta = wise; with deep understanding. Jurraa = foolish. 6.

MEANING: You have created my body and my life, oh Waheguru. You are my Lord, and I have made myself a slave of Yours. You are the doer, and make us do whatever You wish us to do, and You are all-in-all everywhere, so we have nothing of our own. 1.
We came to this world when You sent us here, and we perform only those deeds which You make us do. Nothing happens without Your approval, so we have nothing to worry about. 2.
We hear that it is Your Huqam that rules even in the next world, and we sing Your praise in this world. You record our deeds, but You are beyond any record of accounts; we have no power to argue with You, oh Waheguru. 3. You are our father, and we are Your children; we play the game of life the way You make us play. You have created the state (path) of confusion (attractions for Mya), and the path of righteousness for us to follow, and nobody can follow the path which is different from the one on which You put us on, oh Lord. 4. You provide some people with enough wealth that they do not need to leave home for foreign lands to earn their living, while some others are not satisfied with what they earn at home, and are sent (by You) to foreign lands. Some are forced to earn their living by cutting and selling grass, while others are made rajahs (big or small rulers) by You. Which of these can we call wrong? 5. Who can achieve emancipation, and who lives in hell-like conditions? Who lives as a family man, and who becomes Waheguru's devotee? Who is wise, and who is shallow (has very low thinking and is impulsive), and who has a deep understanding of things, and who is foolish? 6.

-------- Huqamay mookti, Huqamay nerka. Huqam(i) saiynsaari, Huqamay bhugta. Huqamay hochha, huqamay daana, dooja naahi uver(u) dhurra. 7. Saagur(u) keena ut(i) Toomh bhaara. Ikk(i) khurray rusaatul(i), kur(i) munmukh gavaara. Ikkna paar(i) lunghaaveh(i) Aapay, Satgur(u) jinh ka Sach(u) bayrra. 8. Kautuk(u) kaal(u) eh(u) Huqam(i) putthaaya. Jea junt, opaayay samaya. Vaykhaiy vigsaiy subh(i) rung maanay, ruchun(u) keena ikk(u) akhaarra. 9. Vudda Sahib, vuddi naayee. Vud Dataar(u) vuddi Jis(u) jaayee. Agumm, Agoachur(u) bayunt atoala, haiy naahi kichh(u) ahaarra. 10. Keemut(i) koyay na jaanaiy dooja. Aapay Aap(i) Nirunjun pooja. Aap(i) su Giyani, Aap(i) dhiyani, Aap(i) sutvunta, ut(i) gaarrha. 11. ----------

Word Meaning: Huqamay = with Waheguru's Will. Dhurra = party. 7. Saagur = the world sea; sea of Maya. Bhaara = huge. Khurray = taken to. Rusaatul(i) = underworld; hell. Paar(i) = the other end. Sach(u) = everlasting. Bayrra = ship. 8.
Kautuk(u) Kaal(u) = drama of death. Putthaaya = sent. Opaayay = created. Smaaya = absorbed; destroyed. Rung Maanay = enjoy different tastes (events). Ruchun = creation. Akhaarra = ring to play games. 9. Naayee = grandeur. Jaayee = off-springs; creation. Atoala = immeasurable. Ahaarra = ours. 10.
Nirunjun = above the effects of Maya (Lord). Sutvunta = of high morality. Gaarrha = thick; strong. 11.
MEANING: It is with Waheguru's Huqam that some people achieve emancipation, while others live in hell-like conditions. It is through His Huqam that some lead lives as normal family men (engrossed in Maya), while others become devotees of Waheguru. It is through His Huqam that some people are shallow (impulsive, with low thinking), while others are wise; there is no party outside Waheguru's Huqam. 7. Waheguru has created the world as a huge sea of Maya, which is very tough to cross. Some foolish become worshippers of Maya with Waheguru's Huqam; they drown in the world-sea, and are taken to hell, while Waheguru ferries some across the world-sea by putting them on the eternal Satguru-ship (by making them His devotees). (Such devotees attain emancipation). 8.
Waheguru has created the drama of death to destroy the living beings created by Him. He has created the world as an arena where people struggle to overcome the attractions of Maya and to survive. Waheguru watches people struggle, and enjoys all kinds of situations. 9.
The Lord is great and so is His grandeur. His creation is huge, and he is a great provider. He is inaccessible, incomprehensible, limitless, and immeasurable, and we are non-entities before Him. 10.
Nobody knows Waheguru's worth. He, Himself, worships Him (knows His greatness). He is the source of Divine Knowledge and of concentration; He has very high morality. 11.

----------Kayturriyaan din gooput(u) kuhaaya. Kayturriyaan din soonn(i) samaya. Kayturriyaan din dhoondhookaara, Aapay Kerta pegutrra. 12. Aapay Shukti subul kuhaaya.
(PAGE 1082): Aapay Soora, Amar(u) chulaaya. Aapay shiv vertaayiun(u), untar(i), Aapay seetul(u) tthaar(u) gurra. 13. Jiseh(i) nivaajay, Gurmukh(i) saajay, Naam(u) vussaiy, tis(u) Unhud vaajay. Tis hee sookh, tis hee tthukuraayi, tiseh(i) na aavaiy Jum(u) nayrra. 14. Keemut(i) kaagud kuhhi na jaayi. Kuhhou Nanak, bayunt Goosaayeen. Aad(i), mudh(i) unt(i) Prubh Soyee, haath(i) Tisaiy kaiy naybayrra. 15. Tiseh(i) sreek(u) naahi ray koyee. Kis hee bootaiy jubaab(u) na hoyee. Nanak ka Prubh(u) Aapay, Aapay, kur(i), kur(i) vaykhaiy choaj khurra. 16.1.10.
Word Meaning: Kayturriyaan = for a very long time. Soonn(i) Smaaya = meditated on self (before the creation of the universe). Dhoondhookaara = deep darkness. Pergutraa = appeared. 12. Shakti = Maya. Subul = all powerful. Kuhaaya = called; created. Soora = valiant; above the effects of Maya. Amar(u) = Huqam. Shiv = peace. Vertaayiun(u) = spreads; creates. Seetul(u) = cool. Tthaar Gurra = cold like hail (ice). 13.
Nivaajay = honours. Saajay = adorns with (noble qualiies). Vaajay = musical instruments. Tthukuraayi = leadership. 14. Bayunt = limitless. Goosaayeen = Lord. Haath(i) = in control. Naybayrra = final decision. 15.
Sreek(u) = rival. Bootaiy = a task that is done for free. Jubaab(u) = refusal. Choaj = amazing feats. Khurraa = standing; as a spectator. 16.

MEANING: Waheguru stayed invisible for a very long period when he meditated on Himself before creating the universe. That was a period of complete darkness for a very long time before He appeared through His creation. 12.
The all-powerful Waheguru created Maya with His Huqam, but He Himself remains above the effects of Maya, which is the source of the fire of desires for living beings. But Waheguru Himself is the source of peace and coolness (like ice), and delivers peacefulness with His Naam in the minds of the people against the fire of desires for Maya. 13.
Waheguru puts the individual, whom He wishes to honour (based on the deeds of His previous life), in the shelter of the Guru to adorn him with noble qualities. His Naam takes dwelling in the devotee's heart after he has acquired noble qualities, and he begins to feel as if Divine music is playing in his mind. 14. Nobody can describe Waheguru's greatness in words or write it on a piece of paper, because Waheguru is limitless, oh Nanak. Waheguru has been here from the beginning, is here now, and will be here at the end. The final decision in each case is in His hands (He controls them). 15.
He has no rival, and no one can refuse His Huqam in any task. My Waheguru alone is the ruler (is the supreme authority) and enjoys His own amazing feats, oh Nanak. 16.1.10.

ਮਾਰੂ ਮਹਲਾ 5॥ ਅਚੁਤ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰੁ ਅੰਤਰਜਾਮੀ॥ ਮਧੁਸੂਦਨ ਦਾਮੋਦਰ ਸੁਆਮੀ॥ ਰਿਖੀਕੇਸ ਗੋਵਰਧਨਧਾਰੀ ਮੁਰਲੀ ਮਨੋਹਰ ਹਰਿ ਰੰਗਾ॥ ਮੋਹਨ ਮਾਧਵ ਕ੍ਰਿਸਨ ਮੁਰਾਰੇ॥ ਜਗਦੀਸੁਰ ਹਰਿ ਜੀਉ ਅਸੁਰ ਸੰਘਾਰੇ॥ ਜਗਜੀਵਨ ਅਬਿਨਾਸੀ ਠਾਕੁਰ ਘਟ ਘਟ ਵਾਸੀ ਹੈ ਸੰਗਾ॥ 2॥ ਧਰਣੀਧਰ ਈਸ ਨਰਸਿੰਘ ਨਾਰਾਇਣ॥ ਦਾੜਾ ਅਗ੍ਰੇ ਪ੍ਰਿਥਮਿ ਧਰਾਇਣ॥ ਬਾਵਨ ਰੂਪ ਕੀਆ ਤੁਧੁ ਕਰਤੇ ਸਭ ਹੀ ਸੇਤੀ ਹੈ ਚੰਗਾ॥ 3॥ ਸ੍ਰੀ ਰਾਮਚੰਦ ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ॥ ਬਨਵਾਲੀ ਚਕ੍ਰਪਾਣਿ ਦਰਸਿ ਅਨੂਪਿਆ॥ ਸਹਸ ਨੇਤ੍ਰ ਮੂਰਤਿ ਹੈ ਸਹਸਾ ਇਕੁ ਦਾਤਾ ਸਭ ਹੈ ਮੰਗਾ॥ 4॥ ਭਗਤਿ ਵਛਲੁ ਅਨਾਥਹ ਨਾਥੇ॥ ਗੋਪੀਨਾਥੁ ਸਗਲ ਹੈ ਸਾਥੇ॥ ਬਾਸੁਦੇਵ ਨਿਰੰਜਨ ਦਾਤੇ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ ਅੰਗਾ॥ 5॥ ਮੁਕੰਦ ਮਨੋਹਰ ਲਖਮੀ ਨਾਰਾਇਣ॥ ਦ੍ਰੋਪਤੀ ਲਜਾ ਨਿਵਾਰਿ ਉਧਾਰਣ॥ ਕਮਲਾ ਕੰਤ ਕਰਹਿ ਕੰਤੂਹਲ ਅਨਦ ਬਿਨੋਦੀ ਨਿਹਸੰਗਾ 6॥
ਅਮੋਘ ਦਰਸਨ ਆਜੂਨੀ ਸੰਭਉ॥ ਅਕਾਲ ਮੂਰਤਿ ਜਿਸੁ ਕਦੇ ਨਾਹੀ ਖਉ॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਅਗੋਚਰ ਸਭੁ ਕਿਛੁ ਤੁਝ ਹੀ ਹੈ ਲਗਾ॥ 7॥ ਸ੍ਰੀ ਰੰਗ ਬੈਕੁੰਠ ਕੇ ਵਾਸੀ॥ ਮਛੁ ਕਛੁ ਕੂਰਮੁ ਆਗਿਆ ਅਉਤਰਾਸੀ॥ ਕੇਸਵ ਚਲਤ ਕਰਹਿ ਨਿਰਾਲੇ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਹੋਇਗਾ॥ 8॥ ਨਿਰਾਹਾਰੀ ਨਿਰਵੈਰੁ ਸਮਾਇਆ॥ ਧਾਰਿ ਖੇਲੁ ਚਤੁਰਭੁਜ ਕਹਾਇਆ॥ ਸਾਵਲ ਸੁੰਦਰ ਰੂਪ ਬਣਾਵਹਿ ਬੇਣੁ ਸੁਨਤ ਸਭ ਮੋਹੈਗਾ॥ 9॥ ਬਨਮਾਲਾ ਬਿਭੂਖਨ ਕਮਲ ਨੈਨ॥ ਸੁੰਦਰ ਕੁੰਡਲ ਮੁਕਟ ਬੈਨ॥ ਸੰਖ ਚਕ੍ਰ ਗਦਾ ਹੈ ਧਾਰੀ ਮਹਾ ਸਾਰਥੀ ਸਤਸੰਗਾ॥ 10॥ ਪੀਤ ਪਤੰਬਰ ਤ੍ਰਿਭਵਣ ਧਣੀ॥ ਜਗੰਨਾਥੁ ਗੋਪਾਲੁ ਮੁਖਿ ਭਣੀ॥ ਸਾਰਿੰਗਧਰ ਭਗਵਾਨ ਬੀਠੁਲਾ ਸੈ ਗਣਤ ਨਾ ਆਵੈ ਸਰਬੰਗਾ॥ 11॥ਨਿਹਕੰਟਕੁ ਨਿਹਕੇਵਲੁ ਕਹੀਐ॥ ਧਨੰਜੈ ਜਲਿ ਥਲਿ ਹੈ ਮਹੀਐ॥
(ਅੰਗ 1083)॥ ਮਿਰਤ ਲੋਕ ਪਇਆਲ ਸਮੀਪਤ ਅਸਥਿਰ ਥਾਨੁ ਜਿਸੁ ਹੈ ਅਭਗਾ॥ 12॥ ਪਤਿਤ ਪਾਵਨ ਦੁਖ ਭੈ ਭੰਜਨ॥ ਅਹੰਕਾਰ ਨਿਵਾਰਣੁ ਹੈ ਭਵ ਖੰਡਨੁ॥ ਭਗਤੀ ਤੋਖਿਤ ਦੀਨ ਕ੍ਰਿਪਾਲਾ ਗੁਣੇ ਨ ਕਿਤ ਹੀ ਹੈ ਭਿਗਾ॥ 13॥ ਨਿਰੰਕਾਰੁ ਅਛਲ ਅਡੋਲੋ॥ ਜੋਤਿ ਸਰੂਪੀ ਸਭੁ ਜਗੁ ਮਉਲੋ॥ ਸੋ ਮਿਲੈ ਜਿਸੁ ਆਪਿ ਮਿਲਾਏ ਆਪਹੁ ਕੋਇ ਨ ਪਾਵੈਗਾ॥ 14॥ ਆਪੇ ਗੋਪੀ ਆਪੇ ਕਾਨਾ॥ ਆਪੇ ਗਊ ਚਰਾਵੈ ਬਾਨਾ॥ ਆਪਿ ਉਪਾਵਹਿ ਆਪਿ ਖਪਾਵਹਿ ਤੁਧੁ ਲੇਪੁ ਨਹੀ ਇਕੁ ਤਿਲੁ ਰੰਗਾ॥ 15॥ ਏਕ ਜੀਹ ਗੁਣ ਕਵਨ ਬਖਾਨੈ॥ ਸਹਸ ਫਨੀ ਸੇਖ ਅੰਤੁ ਨ ਜਾਨੈ॥ ਨਵਤਨ ਨਾਮ ਜਪੈ ਦਿਨੁ ਰਾਤੀ ਇਕੁ ਗੁਣੁ ਨਾਹੀ ਪ੍ਰਭ ਕਹਿ ਸੰਗਾ॥ 16॥ ਓਟ ਗਹੀ ਜਗਤ ਪਿਤ ਸਰਣਾਇਆ॥ ਭੈ ਭਇਆਨਕ ਜਮਦੂਤ ਦੁਤਰ ਹੈ ਮਾਇਆ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਇਛਾ ਕਰਿ ਰਾਖਹੁ ਸਾਧ ਸੰਤਨ ਕੈ ਸੰਗਿ ਸੰਗਾ॥ 17॥ ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਮਿਥੇਨਾ॥ ਇਕੁ ਮਾਗਉ ਦਾਨੁ ਗੋਬਿੰਦ ਸੰਤ ਰੇਨਾ॥ ਮਸਤਕਿ ਲਾਇ ਪਰਮ ਪਦ ਪਾਵਉ ਜਿਸੁ ਪ੍ਰਾਪਤਿ ਸੋ ਪਾਵੈਗਾ॥ 18॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਸੁਖਦਾਤੇ॥ ਤਿਨ ਸਾਧੂ ਚਰਣ ਲੈ ਰਿਦੈ ਪਰਾਤੇ॥ ਸਗਲ ਨਾਮ ਨਿਧਾਨੁ ਤਿਨ ਪਾਇਆ ਅਨਹਦ ਸਬਦ ਮਨਿ ਵਾਜੰਗਾ॥ 19॥ ਕਿਰਤਮ ਨਾਮ ਕਥੇ ਤੇਰੇ ਜਿਹਬਾ॥ ਸਤਿਨਾਮੁ ਤੇਰਾ ਪਰਾ ਪੂਰਬਲਾ॥ ਕਹੁ ਨਾਨਕ ਭਗਤ ਪਏ ਸਰਣਾਈ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਰੰਗੁ ਲਗਾ॥ 20॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂ ਹੈ ਜਾਣਹਿ॥ ਤੂ

ਆਪੇ ਕਥਹਿ ਤੈ ਆਪਿ ਵਖਾਣਹਿ॥ ਨਾਨਕੁ ਦਾਸੁ ਦਾਸਨੁ ਕੋ ਕਰੀਅਹੁ ਹਰਿ ਭਾਵੈ ਦਾਸਾ ਰਾਖੁ ਸੰਗਾ॥ 21॥2॥11॥

NOTE: People call their deities by different names, and worship them for their qualities as reflected in stories (mythical or true). But Guru Arjun Dev Ji emphasizes in this holy Shabad, that Waheguru is the only Supreme Deity (no matter what names people give Him), and all the stories associated with the gods or deities (real or mythical), could not have happened without Waheguru's power behind them.

Maru Mehla 5: Achoott Parbrahm Permayshur(u), untarjaami. Madhusoodan, Damodar Soami. Rikhikaysh, Goverdhundhaari, Moorli-Manohar, Hur(i) runga. 1. Mohan Maadhuv, Krishan Mooraaray. Jugdeeshur(u) Hur(i) Jeeou, asoor sunghaaray. Jugjeevun, abinaashi Tthaakur, ghut,ghut, vaasi haiy sunga. 2. Dhernidhur, Eash, Nursingh Naraayin. Daarrha ugray prithum(i) dhuraayin. Baavun roop(u) keeya Toodh(u) Kertay, subh hee sayti, haiy chunga. 3. Sri Ram Chand, jis(u) roop(u) na raykhiya. Bunvaali, Chukurpaan(i), ders(i) anoopiya. Sehs naytur moorut(i) haiy sehsa, ikk(u) Daata, subh haiy munga. 4. Bhugut(i)-Vuchhul(u), anaatheh Nathay. Gopi Nath(u) sugul haiy saathay. Baasudayv Nirunjun Daatay, bern(i) na saakoun goon unga. 5. Mookund, Mnohar Lukhmi Naraayin. Duroputi lujja nivaar(i) oodharun. Kumla-Kunt, kureh(i) kuntoohul, Anund-Binodi nihsunga. 6. -------

Word Meaning: Achoott = imperishable. Permayshur = the supreme Lord. Untarjaami = omniscient. Madhusoodun = the killer of the Demon, Madhu. Damodar = a threaded waste band (a name for Krishna). Rikhikaysh = the lord of senses. Goverdhundhaari = a name for Krishna, who lifted the Goverdhun mountain on his little finger to protect people from incessant rain. Moorli = flute. Manohar = attractive (Krishna). Runga = different forms (feats). 1. Maadhuv = husband of Maya. Mooraary = the killer of the Moor demon. Jugdeeshur(u) = the Lord of the world. Asoor Sunghary = killer of demons. Abinaashi = immortal. Tthaakur = Lord. Sunga = with. 2. Dhernidhur = supporter of the earth. Eash = Lord. Nursingh = a man with a lion's head. Vishnu is believed to have killed Prehlaad's evil father in this form. Narayin = Vishnu. Daarrah = molars. Ugray = on; hold with.(Once the demons hid the earth in the ocean (I do not know how this could be done!!) when Vishnu transformed him into a boar, and retrieved the earth by holding it on his molars. Baavun = midget. (Once Vishnu transformed him into a midget to defraud Raja Bul). Sayti = with. Chunga = kind. 3. Roop = forms. Raykhiya = physical features. Bunvaali = with the forest (whole vegetation) as His garland. Chukurpaan(i) = having chukra (a disc-like sharp-edged but hollow weapon) in his hand (Vishnu). Ders(i) = sight. Anoopiya = of unparalleled beauty. Sehs = thousands. Naytur = eyes. Moorut(i) = forms. Daata = provider. Munga = beggars 4. Vuchhul(u) = loving. Anaatheh = orphans; supportless. Narh(u) = Lord; Guardian. Gopi = cowgirls. Saathay = with. Baasudev = a name for Krishna. Unga = with (You); You have. 5. Mookund = emancipator. Lukhmi = Maya. Naraayin = Vishnu. Daroputi Lujja = the honour of Daropudi (the wife of the five Paandavas). Nivaar(i) Oodhaarun = protected from being shamed. Kumla Kunt = husband of Maya. Kuntoohul = amazing feats. Anund Binodi = one who enjoys. Nihsunga = unattached. 6.

MEANING: Waheguru is imperishable, is the Supreme Lord, and is omniscient. (Being present in Krishna), He is the killer of the demon, Mudhu. He wears a threaded band around his waist. He is the Lord (the creator) of the senses; He performs many amazing feats, such as empowering Krishna to lift Mount *Goverdhun* on his little finger, and He plays the flute beautifully. 1.

The husband of Maya, Waheguru, is mind-captivating, is the destroyer of the demon Moor, is the Lord of the world, and the killer of demons. He is the life (soul) of the world, is immortal,

and the Lord resides in every heart. 2. He supports the earth, is the Lord of the world, and He killed the father of Prehlad by taking the form of a man with a lion's head. As Vishnu, He is called Narayan (living in the ocean), and He retrieved the earth from the ocean by holding it in his teeth in the form of a boar when the demons had hidden it there. It was only with Waheguru's blessings that Vishnu was able to transform him into a midget to defraud Rajah Bal. You are kind to everybody, oh Waheguru. 3.
He is also known as Ram Chand, even though He has no form or physical features. He holds a special chakra in His hand, and the whole vegetation is His garland, and His sight is of unparalleled beauty. Being present in all living beings, He has thousands (countless) eyes and countless forms. He is the only Provider while all living beings are beggars at His Door. 4. Waheguru loves His worship (devotees) and is the guardian of the orphans (supportless). Waheguru, which is above the effects of Maya, is the Lord of the cowgirls in the form of Basudev (Krishna), and resides with everyone. I cannot count all His qualities.5.
Waheguru is the emancipator, and in the form of Vishnu, He is the handsome husband of Maya. He saved the honour of Draupadi (the wife of the Pandavas) and rescued her when she was being disrobed by the Kauravas. The Husband of Maya, Waheguru, is fully detached from the worldly attractions, and enjoys performing His amazing feats. 6.

--------- Amoagh Dershun, aajooni, Sumbhou. Akaal Moorut(i), Jis(u) kuday nuhhi khuou. Abinaashi, abigut, agoachur, subh kichh(u) Toojh hee haiy lugga. 7.Sri-Rung baiykoontth kay vaasi. Muchh(u), kuchh(u) koorum, aagiya autraasi. Kayshuv, chulut kuray niraalay, keeta lorreh(i) so hoyayga. 8. Nirahaari, nirvaiyr(u) samaya. Dhaar(i) khayl, Chuturbhooj kuhaaya. Saanvul soondar roop bunaaveh(i), bayn(u) soonut subh mohaiyga. 9. Bunmaala, bibhookhun, kumul naiyn. Soondar, koondul, mookut, baiyn. Sunkh, chukur, gudaa haiy dhaari, muhaa saarthi, sutsunga. 10. Peet peetumbur, tirbhuvun Dhunee. Jugunath(u), Gopal(u) mookh(i) bhunee. Saaringdhur, Bhugwan Beetthula, mein gunut na aavaiy, serbunga. 11. ---------
Word Meaning: Amoagh = never failing; always rewarding. Khuou = destruction. Abigut = invisible. Agoachur = incomprehensible. Lugga = attached; dependent. 7.
Sri-Rung = Maya's husband. Baiykoontth = paradise. Vaasi = dweller. Muchh(u) = fish – a carnation of Vishnu (Once the demons stole all the four Vedas and hid them in the ocean. Vishnu transformed him into a fish, and retrieved them). Kuchh(u) = Koorum = turtle – another incarnation of Vishnu (this time Vishnu transformed him as turtle to support the churner when the gods and the demons jointly churned the ocean and retrieved the fourteen Rattans. Autraasi = incarnated. Kayshuv = having long hair. Chulut = amazing feats. Niraalay = unique. Lorreh(i) = wishes. 8. Nirahaari = who needs no food. Samaya = present. Dhaar(i) = adopting; playing. Khayl = drama. Chuturbhooj = having four arms (Vishnu). Kuhaaya = is called. Saanvul = light brown. Bayn = flute. Mohaiyga = captivates. 9. Bunmaala = long garland of wild flowers. Bibhookhun = ornaments. Naiyn = eyes. Koondul = curled hair. Mookut = crown. Baiyn = flute. Sunkh = conch. Gudaa = mace. Muha Saarthi = Charioteer (Krishna was Arjun's charioteer in the battle of Mahabharat. Sutsunga = the eternal companion. 10.
Peet Peetumbur = wearing yellow clothes (Krishan). Tirbhuvun = universe. Dhunee = Lord. Jugunath = the Lord of the world. Bhunee = utter; say. Saaringdhur = having bow in hand. Beetthula = Lord. Serbunga = all qualities. 11.
MEANING: Waheguru is self-illuminating; He never takes any life form, and His sight is always rewarding. He is indestructible, and time has no effect on Him. He is immortal, invisible, and incomprehensible. Everybody is dependent upon Him. 7.

He is the husband of Maya, and dwells in paradise (every place is paradise where He lives). Vishnu Ji incarnated as the fish and as the turtle by Waheguru's Huqam. Waheguru, with long, beautiful hair, performs unique, amazing feats, and whatever He wishes comes to pass. 8. He needs no food, bears no enmity against anyone (has no rival), and is present everywhere. It is His drama when He is known as Vishnu, with four arms. He takes a beautiful form with a light brown colour and captivates everyone with the music of His flute. 9.
As Vishnu, He adorns Himself with a garland of wild flowers and with ornaments. He has beautiful eyes like a lotus flower, wears beautifully curled hair, a crown, and carries a conch, a chakra, and a mace. As Krishna, He was Arjun's charioteer and is an eternal friend of His devotees. 10. The Lord of the universe wears yellow clothes as Krishna. I recite the Naam of the Lord of the world with my tongue. Being present in everybody, the Lord, Waheguru, takes many different forms and carries a bow as Rama. He has so many qualities that I cannot describe them all. 11.

--------- Nihkuntuk(u), nihkayvul(u) kuhhiyaiy. Dhunujaiy, jul(i), thul(i) haiy muhhiyaiy.
(PAGE 1083): Mirt loak, puyyaal smeeput, usthir thaan Jis(u) haiy abhuga. 12. Putit-Paavun, dookh-bhaiy-bhunjun(u). Ahunkaar nivaarun, haiy bhuv-khundun(u). Bhugtee tokhit, deen Kirpaala, goonay na kit hee haiy bhigaa. 13. Nirunkaar, Achhull, Adolo. Jot(i) Sroopi, subh(u) jug(u) maulo. So milaiy, jis(u) Aap(i) milaayay, Aap-houn koyay na paavayga. 14. Aapay gopi, Aapay Kahna, Aapy guou churaavaiy baana. Aap(i) oopaaveh(i), Aap(i) khupaaveh(i), Toodh(u) layp(u) nuhhi ikk(u) til(u) runga. 15.
Aik jeeh, goon kuvun bukhaanaiy, Sehs funee, Shaikh unt(i) na jaanaiy. Nuvtun naam(u) jupaiy din(u) raati, ikk(u) goon(u) naahi, Prubh keh(i) sunga. 16. -------
Word Meaning: Nihkuntuk(u) = without anyone to hurt Him. Nihkayvul = having no desires. Dhunujaiy = wealthy: source of all good qualities. Mihhiyaiy = in the sky. Mirt Loak = this world. Puyyaal = underworlds. Smeeput = close by. Usthir = eternal. Thaan = dwelling. Abhuga = unbreakable. 12. Nivaarun = eradicator. Bhuv-Khundun = destroyer of rebirths. Tokhit = is pleased. Bhigaa = imbues; pleased. 13. Achull = which cannot be deceived. Adolo = which never becomes weak at mind; has strong willpower. Jot(i) Sroopi = light-like. Maulo = blooms. Aap-houn = on his own. 14. Kahna = Krishna. Baana = in forests (meadows). Khupaaveh(i) = destroys. Layp = coating; effect. Til = sesame seed. Runga = worldly enjoyments. 15. Jeeh = tongue. Bukhaanaiy = describe. Sehs = thousands. Funee = heads. Shaikh = the serpent. Nuvtun = new (every time). Keh(i) Sunga = can sing. 16.
MEANING: Waheguru has no worldly desires, and there is no one in the universe capable of hurting Him (rivalling Him) in any way. The source of all noble qualities is present in the waters, on the land, and in the sky. He is close to (is present in) this world and the underworld. His dwelling is eternal and unbreakable. 12.
Waheguru purifies the immoral and is the destroyer of all fears and all troubles. He rids one of his ego, and is the eradicator of rebirths. The kind to the poor, Waheguru, is pleased with His worship, and cannot be pleased by any other quality (ritual). 13.
He is formless, cannot be deceived, and has a very strong mind which never shows any weakness. He is light-like and makes the whole world bloom. Only that individual gets connected with Him whom Waheguru Himself connects; nobody can connect with Him through their own efforts. 14. Waheguru Himself takes the role of the cowgirls and of Krishna, and Himself grazes cows in the forest (as Krishna). Waheguru, Himself, creates and destroys the world, and has absolutely no worldly desire, not even the size of a sesame seed. 15. How many virtues of Waheguru can I describe with a single tongue? Even the

(mythical) serpent of Vishnu with thousands of heads does not know the limit of Waheguru's virtues, even though he is believed to utter a different name for Him day and night, and cannot describe even one of His virtues. 16.

--------- Oat guhhi, Jugut-Pit shernaaya. Bhaiy bhuyyaanik Jumdoot, dootur haiy Maya. Hohu kirpaal, ichha kur(i) raakhou, sadh suntun kaiy sung(i) sunga. 17. Drishtmaan haiy sugul mithayna. Ikk(u) maangoun daan(u) Gobind Sunt rayna. Mustuk(i) laayay, Perm Pud(u) paavoun, jis(u) praaput(i) so paavaiyga. 18. Jin kuou kirpa kuree Sookh-Daatay. Tinh Sadhu Churn laiy ridaiy puraatay. Sugul Naam nidhaan(u) tinh paaya, Unhud Shabad mun(i) vaajunga. 19. Kirtum Naam kuthay Tayray jihba. Sat(i) Naam(u) Tayra puraa poorblaa. Kuhou Nanak, bhugut puyyay shernaayi, dayh(u) ders(u), mun(i) rung(u) lugga. 20. Tayri gut(i), mit(i) Tu haiyn jaaneh(i). Tu Aapay kutheh(i) taiy, Aap(i) vukhaaneh(i). Nanak daas(u), daasun ko kurihou, Hur(i) bhaavaiy, daasaan rakh(u) sunga. 21.2.21.

Word Meaning: Oat = shelter. Guhhi = held; sought. Bhaiy Bhuyyaanik = frightening. Jumdoot = agent of death. Dootur = very difficult to swim across. Maya = the sea of Maya. Ichha = with Your Will. 17. Drishtmaan = the visible world. Mithayna = false; perishable. Rayna = dust (of feet). Mustuk(i) = on forehead. Perm Pud = highest spiritual state. Praaput(i) = has in possession (in fate). 18. Puraatay = stitched; acquired. Vaajunga = plays. 19. Kirtum = created names (depending upon qualities). Kuthay = descrines. Jihba = tongue. Poorbla = from inception. Rung(u) = love; blissfulness. 20. Gut(i) = high spirituality. Mit(i) = measurements; grandeur. Vukhaanaiy = explain. Sunga = with. 21.

MEANING: The sea of Maya (world-sea) is extremely difficult to swim across, and the Agent of death is very frightening (for the individual who drowns in the sea). So, I wish to seek the shelter of the Father of the world, Waheguru, and pray to Him that He provides His shelter to me with His Will, and puts me in the company of the holy saints. 17.

The whole visible world is perishable (so nothing is worth begging for in the world). I ask for only the dust of the feet of the holy saints of Waheguru to put on my forehead (an opportunity to serve them with humbleness) so as to attain the highest spiritual state. But only that individual gets this opportunity who has it prewritten by Waheguru in his fate. 18.

Those who are the source of all comforts, Waheguru, are benevolent to acquire Guru's Feet (His Shabad) in their heart. They enshrine Waheguru's Naam, which is the treasure of all comforts in their heart, and feel as if Divine music plays in their mind. 19.

People call You by many names, which are based on Your qualities; but "Sat Naam" (Eternal Lord) is Your natural name ever since Your inception, oh Lord. Your bhagats always stay in Your shelter, and enjoy the love (blissfulness) of Your holy Sight, humbly states Nanak. 20.

Only You know Your transcendence and Your grandeur, and can explain it. I, Nanak, only beg that You make me the slave of Your slaves (devotees), and keep me in their company if You please, oh Waheguru. 21.2.11.

ਮਾਰੂ ਮਹਲਾ 5॥ ਅਲਹ ਅਗਮ ਖੁਦਾਈ ਬੰਦੇ॥ ਛੋਡਿ ਖਿਆਲ ਦੁਨੀਆ ਕੇ ਧੰਧੇ॥ ਹੋਇ ਪੈ ਖਾਕ ਫਕੀਰ ਮੁਸਾਫਰੁ ਇਹੁ ਦਰਵੇਸੁ ਕਬੂਲੁ ਦਰਾ॥ 1॥ ਸਚੁ ਨਿਵਾਜ ਯਕੀਨ ਮੁਸਲਾ॥ ਮਨਸਾ ਮਾਰਿ ਨਿਵਾਰਿਹੁ ਆਸਾ॥ ਦੇਹ ਮਸੀਤਿ ਮਨੁ ਮਉਲਾਣਾ ਕਲਮ ਖੁਦਾਈ ਪਾਕੁ ਖਰਾ॥ 2॥ ਸਰਾ ਸਰੀਅਤਿ ਲੇ ਕੰਮਾਵਹੁ॥ ਤਰੀਕਤਿ ਤਰਕ ਖੋਜਿ ਟੋਲਾਵਹੁ॥ ਮਾਰਫਤਿ ਮਨੁ ਮਾਰਹੁ ਅਬਦਾਲਾ ਮਿਲਹੁ ਹਕੀਕਤਿ ਜਿਤੁ ਫਿਰਿ ਨ ਮਰਾ॥ 3॥ ਕੁਰਾਨੁ ਕਤੇਬ ਦਿਲ ਮਾਹੀ ਕਮਾਹੀ॥ ਦਸ ਅਉਰਾਤ ਰਖਹੁ ਬਦਰਾਹੀ॥ ਪੰਚ ਮਰਦ ਸਿਦਕਿ ਲੇ ਬਾਧਹੁ ਥੈਰਿ ਸਬੂਰੀ ਕਬੂਲ ਪਰਾ॥ 4॥ ਮਕਾ ਮਿਹਰ ਰੋਜਾ ਪੈ ਖਾਕਾ॥ ਭਿਸਤੁ ਪੀਰ ਲਫਜ ਕਮਾਇ ਅੰਦਾਜਾ॥ ਹੂਰ ਨੂਰ ਮੁਸਕੁ ਖੁਦਾਇਆ ਬੰਦਗੀ ਅਲਹ ਆਲਾ ਹੁਜਰਾ॥ 5॥

(ਅੰਗ 1084)॥ ਸਚੁ ਕਮਾਵੈ ਸੋਈ ਕਾਜੀ॥ ਜੋ ਦਿਲ ਸੋਧੈ ਸੋਈ ਹਾਜੀ॥ ਸੋ ਮੁਲਾ ਮਲਊਨ ਨਿਵਾਰੈ ਸੋ ਦਰਵੇਸੁ ਜਿਸੁ ਸਿਫਤਿ ਧਰਾ॥ 6॥ ਸਭੇ ਵਖਤ ਸਭੇ ਕਰਿ ਵੇਲਾ॥ ਖਾਲਕੁ ਯਾਦਿ ਦਿਲੇ ਮਹਿ ਮਉਲਾ॥ ਤਸਬੀ ਯਾਦਿ ਕਰਹੁ ਦਸ ਮਰਦਨੁ ਸੁੰਨਤਿ ਸੀਲੁ ਬੰਧਾਨਿ ਬਰਾ॥ 7॥ ਦਿਲ ਮਹਿ ਜਾਨਹੁ ਸਭ ਫਿਲਹਾਲਾ॥ ਖਿਲਖਾਨਾ ਬਿਰਾਦਰ ਹਮੂ ਜੰਜਾਲਾ॥ ਮੀਰ ਮਲਕ ਉਮਰੇ ਫਾਨਾਇਆ ਏਕ ਮੁਕਾਮ ਖੁਦਾਇ ਦਰਾ॥ 8॥ ਅਵਲਿ ਸਿਫਤਿ ਦੁਜੀ ਸਾਬੂਰੀ॥ ਤੀਜੈ ਹਲੇਮੀ ਚਉਥੈ ਖੈਰੀ॥ ਪੰਜਵੈ ਪੰਜੇ ਇਕਤੁ ਮੁਕਾਮੈ ਏਹਿ ਵਖਤ ਤੇਰੇ ਅਪਰਪਰਾ॥ 9॥ ਸਗਲੀ ਜਾਨਿ ਕਰਹੁ ਮਉਦੀਫਾ॥ ਬਦ ਅਮਲ ਛੋਡਿ ਕਰਹੁ ਹਥਿ ਕੂਜਾ॥ ਖੁਦਾਇ ਏਕੁ ਬੁਝਿ ਦੇਵਹੁ ਬਾਗਾ ਬੁਰਗੂ ਬਰਖੁਰਦਾਰ ਖਰਾ॥ 10॥

ਹਕੁ ਹਲਾਲੁ ਬਖੋਰਹੁ ਖਾਣਾ॥ ਦਿਲ ਦਰੀਆਉ ਧੋਵਹੁ ਮੈਲਾਣਾ॥ ਪੀਰੁ ਪਛਾਣੈ ਭਿਸਤੀ ਸੋਈ ਅਜਰਾਈਲੁ ਨ ਦੋਜ ਠਰਾ॥ 11॥ ਕਾਇਆ ਕਿਰਦਾਰ ਅਉਰਤ ਯਕੀਨਾ॥ ਰੰਗ ਤਮਾਸੇ ਮਾਣਿ ਹਕੀਂਨਾ॥ ਨਾਪਾਕ ਪਾਕੁ ਕਰਿ ਹਦੂਰਿ ਹਦੀਸਾ ਸਾਬਤ ਸੂਰਤਿ ਦਸਤਾਰ ਸਿਰਾ॥ 12॥ ਮੁਸਲਮਾਣੁ ਮੋਮ ਦਿਲਿ ਹੋਵੈ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਦਿਲ ਤੇ ਧੋਵੈ॥ ਦੁਨੀਆ ਰੰਗ ਨ ਆਵੈ ਨੇੜੈ ਜਿਉ ਕੁਸਮ ਪਾਟੁ ਘਿਉ ਪਾਕੁ ਹਰਾ॥ 13॥ ਜਾ ਕਉ ਮਿਹਰ ਮਿਹਰ ਮਿਹਰਵਾਨਾ॥ ਸੋਈ ਮਰਦੁ ਮਰਦੁ ਮਰਦਾਨਾ॥ ਸੋਈ ਸੇਖੁ ਮਸਾਇਕੁ ਹਾਜੀ ਸੋ ਬੰਦਾ ਜਿਸੁ ਨਜਰਿ ਨਰਾ॥ 14॥ ਕੁਦਰਤਿ ਕਾਦਰ ਕਰਣ ਕਰੀਮਾ॥ ਸਿਫਤਿ ਮੁਹਬਤਿ ਅਥਾਹ ਰਹੀਮਾ॥ ਹਕੁ ਹੁਕਮੁ ਸਚੁ ਖੁਦਾਇਆ ਬੁਝਿ ਨਾਨਕ ਬੰਦਿ ਖਲਾਸ ਤਰਾ॥ 15॥3॥12॥

Maru Mehla 5: Allah, agumm, Khudaayi bunday. Chhoad(i) khiyaal, dooniya kay dhundhay. Hoyay paiy khaak faqir, musafur(u), eh(u) dervaysh(u) kubool(u) Duraa. 1. Sach(i) nivaaj, yakeen moosulla. Munsa maar(i) nivaarhou aasa. Dayh museet(i), mun(u) maulaana, kulm Khudaayi paak(u) khuraa. 2. Shuraah shreeyut(i) lay kumaavhou. Tureekut(i) terk khoaj(i) tolaavhou. Maarphut(i), mun(u) maarhou abdaala, milhou huqeequt(i), jit(u) pjhir(i) na muraa. 3. Koran(u), Kutayb dil maahi kamaahi. Dus auraat rukhou budraahi. Punch merd siduk(i) lay baandhou, khaiyr(i) suboori, kubool puraa. 4. Mecca, mehr, roja paiy khaaka, Bhisht(u), Peer Lufz kmaayay andaaja. Hoor, noor, mooshk(u) Khudaaya, bundgi Allah, aala, hoojra. 5. ----------

NOTE: As you can see, Guru Sahib is addressing a Muslim faqir in this holy Shabad, and educating him about achieving union with Allah (God or Waheguru).

Word Meaning: Agumm = inaccessible. Bunday = man; servant. Khiyaal = thinking; worrying. Dhundhay = worldly affairs. Paiy = (of) feet. Khaak = dust. Faqir = an ascetic; holy man. Musafur(u) = traveller; visitor (in the world). Dervaysh = Faqir; beggar Kubool = approved. Duraa = (at Waheguru's) Door. 1. Sach(u) = Allah (His Naam). Nivaaj = Muslim prayer. Yakeen = full faith. Moosulla = a small rug on which a Muslim sits to pray. Munsa = desires. Aasa = a baton. Nivaarhou = get rid of. Museet(i) = mosque. Maulaana = Muslim priest. Kulm = Kulma = the Muslim Mantra. Paak(u) = Khuraa pure; pious. 2. Shuraah Shreeyut(i) = religious path; follow the Muslim laws. Lay = take; sing (Allah's praise). Kumaavhou = work hard. Tureekut(i) = purification of mind. Terk = logical thinking. Khoaj(i) = by searching. Tolaavhou = find out. Maarphut(i) = Divine knowledge. Abdaala = a higher level Muslim Faqir. Huqequt(i) = the highest spiritual state of Muslims. Muraa = death. 3. Kutayb = religious books of the Western spiritual state in Islam. Dus Auraat = the ten senses (five natural basic, and five practical). Budraahi = misleading. Punch Merd = the five demons. Siduk = faith Baandhou = control. Khaiyr(i) = welfare for all. Suboori = contentment. 4. Mehr = compassion. Roja = fasting during Ramadan. Bhisht = paradise. Peer Lufz = Guru's Words. Andaaja = completely. Hoor = Beautiful women of paradise (a Muslim belief). Noor = Allah's light. Mooshk(u) = fragrance. Bundgi = worship. Aala = Ahlaa = top class; supreme. Hoojra = a small room for prayer. 5.

MEANING: Allah (God) is inaccessible (and cannot be realized just by calling yourself a Muslim, oh, the man of God. You have to quit thinking (worrying) about worldly affairs (which bind one tightly to Maya). One needs to be humble like the dust of the feet of the holy men,

and think of himself as a visitor in the world; only such a faqir (beggar/renouncer) is approved at Waheguru's (Allah's) Door. 1.
Allah's Naam (His praise) should be your prayer, and a strong faith in Him should be your rug to sit on to offer your prayer. Getting rid of your worldly desires should be the baton in your hand (which the faqirs carry). Think of your body as the mosque, your mind as the priest, and Allah's praise should be your supreme and holy mantra. 2.
Purifying your mind by logical thinking, searching for Allah in your mind, and singing His praise should be your religious path to follow. Control your mind by Divine Knowledge, and attain the highest spiritual state by which you can be "one" with Allah, oh, the holy faqir. 3.
Enshrine the teachings of the Quran and the other religious books in your mind, and control the ten senses which misguide you on the immoral path. Control the five demons (lust, greed, etc.) with full faith in Allah, pray for the wellbeing of everybody, and have contentment; these qualities enable you to be approved at Allah's Door. 4.
Compassion for others should be your visit to Mecca (Hajj), and humbleness should be your fasting during the month of Ramadan. Following the Guru's teachings in full will lead you to paradise, and spreading the fragrance of the Divine Message among the masses will be like enjoying the company of beautiful women in paradise (a Muslim belief). Worshipping Allah everywhere will serve as your supreme prayer room. 5.

(PAGE 1084): --------- Sach(u) kmaavaiy, soyee qazi. Jo dil sodhaiy, soyee Haji. So Moolah, mauloon nivaaraiy, so dervaysh(u), jis(u) Sift(i) dhuraa. 6. Subhay vukhut, subhay kur(i) vayla. Khaaluk(u) yaad(i) dilay meh(i) Maula. Tusbee, yaad(i) kurhou Dus-Merdun(u), soonut(i) seel(u) bundhaan(i) buraa. 7. Dil meh(i) jaanhou sub philhaala. Khilkhaana, biraadur, humoo junjaala. Meer, mulk, oomray fanaaya, aik Mooqaam, Khudaayay Duraa. 8. Uvul(i) sift(i), dooji saboori. Teejaiy hulaymi, chauthaiy khaiyri. Punjvaiyn, punjay ikutt(u) mooqaamaiy, eh(i) vukhut tayray uperpuraa. 9. Suglee jaan(i) kurhou maudeefa. Bud uml chhoad(i) kurhou huth(i) kooja. Khudaayay Aik, boojh(i) dayvhou baangaan, boorgoo, berkhoordaar khuraa. 10. --------
Word Meaning: Sach(u) = (Will of) Allah. Qazi = a higher-level Muslim priest cum judge. Sodhaiy = purifies. Haji = who has visited the Great Mosque of Mecca during the Haj festival. Moolah = a Muslim priest. Mauloon = filth of vices. Nivaaraiy = removes; washes away. Sift(i) = praise of Allah. Dhuraa = support. 6. Vukhut = Vayla = times. Khaaluk(u) = the creator of the world. Maula = blooms; Allah which causes blooming. Tusbee = rosary. Dus - Merdun(u) = the destroyer (controller) of the ten senses (Allah). Soonut(i) = circumcision. Seel(u) = good nature. Bundhaan(i) = restriction; controlling. Buraa = supreme. 7. Philhaala = temporary; short-lived. Khilkhaana = family. Biraadur = brother. Humoo = all. Junjaala = bonds. Meer = ruler. Mulk = Rajahs. Oomray = wealthy. Fanaaya = perishable. Mooqaam = eternal. Duraa = Door; Palace. 8.
Uvul(i) = the first (time of nivaaj). Saboori = contentment. Hulaymi = humbleness. Khaiyri = wellbeing for everybody. Punjay = the five senses. Ikutt(u) Mooqaamaiy = at one place (in Allah). Uperpuraa = supreme. 9.
Maudeefa = a continuous recitation of the Quran. Bud Uml = bad (immoral) deeds. Kooja = a kettle. Baangaan = a Muslim call for prayer. Boorgoo = a bugle the Muslim faqirs blow. Berkhoordaar = good child. Khuraa = pure; good. 10.
MEANING: A true qazi is the individual who spends his life by the Will of Allah, and a true pilgrim to Mecca is the one who purifies his mind. Likewise, a true moolah is the individual who washes away the filth of his immorality, and a true faqir is the one who seeks the support of Allah (has full faith in Him). 6. (Muslims offer five prayers every day at fixed times

every day), But Allah should be remembered all the time. Remembering Allah, which is the destroyer (controller) of the ten senses, should be your rosary, and controlling your sensual pleasures, and having a pleasant nature, should be your circumcision. 7.
Consider everything to be short-living; one's family and his brothers are all bonds (chains) of Maya. The rulers, the kings, and the wealthy are all perishable; only Waheguru's Residence (His existence) is everlasting. 8.
The first prayer of a Muslim should be Allah's praise, and patience should be his second. Humility should be his third prayer, and praying for the wellbeing of everybody should be his fourth, and finally, putting all five senses to focus on Allah should be his fifth prayer. These five prayers are the best ways to offer them (are approved by Allah). 9.
Believing in Allah's presence in everybody should be one's ongoing reading of the holy Quran, and giving up the immoral deeds should be the kettle of water to clean oneself. Believing that Allah (under different names) belongs to everyone should be the call for prayer, and becoming a good child of Allah should serve as blowing into the bugle (call for prayer). 10.

---------- Huq(u) hulaal(u) bukhorhou khaana. Dil deryaou dhovhou maiylaana. Peer puchhaanaiy, bhishti soyee, Ajraeel(u) na doaj tthuraa. 11. Kaaya kirdaar, aurut yakeena. Rung tmaashay maan(i) Huqeena. Napaak, paak(u) kur(i) Hudoor(i) Hudeesa, saabut soorut(i) dustaar siraa. 12. Muslman(u), moam-dil hovaiy. Untar kee mul(u) dil tay dhovaiy. Dooniya rung na aavaiy nayrraiy, jiyoun koosum. Paat(u) ghiyo paak(u) huraa. 13. Ja kuou mehr, mehr, Mehrvaana. Soyee merd(u), merd(u) merdaana. Soyee, Sheikh musaayik(u) haji, so bunda, jis(u) nujr(i) Nuraa. 14. Koodrut(i) Qadir, Kern Kreema. Sift(i) moohubut(i) athaah Raheema. Huq(u) Huqam(u) Sach(u) Khudaaya, boojh(i) Nanak bund(i) khulaas turaa. 15.3.12.
Word Meaning: Huq(u) Hulaal = honestly earned money. Bukhorhou = eat. Khaana = food. Dil Deryaou = heart, great like a river which does not discriminate between living beings for their needs. Maiylaana = filth of vices. Bhishti = eligible for paradise. Ajraeel(u) = the Angel of death. Doaj = in hell. Tthuraa = throws. 11. Kirdaar = good or bad deeds. Aurut = woman; wife. Yakeena = devoted. Rung Tmaashay = entertainments. Huqeena = to connect with Allah. Napaak = unholy. Paak(u) = pure; holy. Hudoor(i) = in Allah's presence. Hudeesa = the holy book of Islam next to Quran. Saabut Soorut (i) = no male or female circumcision, and cutting of hair. Dustaar = turban; crown. Siraa = on the head. 12. Moam = wax. Moam-Dil = wax-like soft hearted. Rung = enjoyments; attractions. Koosum = flower. Paat(u) = silk. Ghiyo = ghee; butteroil. Paak(u) = pure. Huraa = skin; hide of deer. 13. Mehr = benevolence. Mehrvaana = the benevolent (Waheguru). Merd(u) = male. Merdaana = valiant who fights against his five demons. Sheikh = a learned Muslim. Musaayik = seeking enlightenment. Nujr(i) = kind sight. Nuraa = Allah. 14. Qadir Kern = the creator of the nature. Kreema = the benevolent (Waheguru). Sift(i) = praise. Moohubutt(i) = love. Athaah = unfathomable. Raheema = the compassionate (Allah). Huq(u) = Allah. Boojh = by understanding. Bund(i) = trapped in the bonds of Maya. Khulaas = free; emancipated. Turaa = swim across the sea of Maya. 15.
MEANING: Eat the food prepared with honestly earned money, and make your heart big like a river (which does not discriminate between living beings for their needs) to wash the filth of your unethical deeds in there. The devotee, who makes a connection with (seeks the shelter of) the Guru, becomes eligible for paradise; the Angel of justice does not throw him into hell. 11. Like a devoted wife who obeys her husband, obey the Will of Allah, and please Him by performing noble deeds with your body, and enjoy the entertainments which connect you with Allah, oh, the man of God. Purifying your mind of your impure and immoral thoughts

and deeds is the holy book, Hudees, that takes you close to Allah (connects with Him). Not performing male or female circumcision, and not cutting hair, is the crown that you wear (to get honoured) by Allah. 12.
A Muslim needs to be soft-hearted like wax, and needs to wash the filth of his mind. He should not even go near the enjoyments of sensual pleasures, and stay impartial like flowers, silk, ghee, and the deer-skin, which do not discriminate between people. 13.
The devotee, who is blessed by Allah, is the true valiant who fights against the five demons; and the one on whom Allah casts a kind sight is a truly learned person, an enlightenment-seeker, or a haji. 14. The individual, who understands the Creator of nature and of the world, praises and loves the compassionate Allah and His Huqam, gets emancipated from the worldly bonds, and swims across the sea of Maya, oh Nanak. 15.3.12.

ਮਾਰੂ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮ ਸਭ ਊਚ ਬਿਰਾਜੇ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਸਾਜੇ॥ ਪ੍ਰਭ ਕੀ ਸਰਣਿ ਗਹਤ ਸੁਖੁ ਪਾਈਐ ਕਿਛੁ ਭਉ ਨ ਬਿਆਪੈ ਬਾਲਕਾ॥ 1॥ ਗਰਭ ਅਗਨਿ ਮਹਿ ਜਿਨਹਿ ਉਬਾਰਿਆ॥ ਰਕਤ ਕਿਰਮ ਮਹਿ ਨਹੀ ਸੰਘਾਰਿਆ॥ ਅਪਨਾ ਸਿਮਰਨੁ ਦੇ ਪ੍ਰਤਿਪਾਲਿਆ ਓਹੁ ਸਗਲ ਘਟਾ ਕਾ ਮਾਲਕਾ॥ 2॥ ਚਰਣ ਕਮਲ ਸਰਣਾਈ ਆਇਆ॥ ਸਾਧ ਸੰਗਿ ਹੈ ਹਰਿ ਜਸੁ ਗਾਇਆ॥ ਜਨਮ ਮਰਣ ਸਭਿ ਦੂਖ ਨਿਵਾਰੇ ਜਪਿ ਹਰਿ ਹਰਿ ਭਉ ਨਹੀ ਕਾਲ ਕਾ॥ 3॥ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਦੇਵਾ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤਿਸ ਕੀ ਸੇਵਾ॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਬਹੁ ਪਰਕਾਰੀ ਪਾਲਕਾ॥ 4॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਹੋਇ ਨਿਧਾਨਾ॥ ਰਾਮ ਨਾਮੁ ਰਸੁ ਅੰਤਰਿ ਮਾਨਾ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਅੰਧ ਕੂਪ ਤੇ ਵਿਰਲੇ ਕੇਈ ਸਾਲਕਾ॥ 5॥
(ਅੰਗ 1085)॥ ਆਦਿ ਅੰਤਿ ਮਧਿ ਪ੍ਰਭੁ ਸੋਈ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਈ॥ ਕ੍ਰਮੁ ਭਉ ਮਿਟਿਆ ਸਾਧ ਸੰਗ ਤੇ ਦਾਲਿਦ ਨ ਕੋਈ ਘਾਲਕਾ॥ 6॥ ਊਤਮ ਬਾਣੀ ਗਾਉ ਗੁੋਪਾਲਾ॥ ਸਾਧ ਸੰਗਤਿ ਕੀ ਮੰਗਹੁ ਰਵਾਲਾ॥ ਬਾਸਨ ਮੇਟਿ ਨਿਬਾਸਨ ਹੋਈਐ ਕਲਮਲ ਸਗਲੇ ਜਾਲਕਾ॥ 7॥ ਸੰਤਾ ਕੀ ਇਹ ਰੀਤਿ ਨਿਰਾਲੀ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰਿ ਦੇਖਹਿ ਨਾਲੀ॥ ਸਾਸਿ ਸਾਸਿ ਆਰਾਧਨਿ ਹਰਿ ਹਰਿ ਕਿਉ ਸਿਮਰਤ ਕੀਜੈ ਆਲਕਾ॥ 8॥ ਜਹ ਦੇਖਾ ਤਹ ਅੰਤਰਜਾਮੀ॥ ਨਿਮਖ ਨ ਵਿਸਰਹੁ ਪ੍ਰਭ ਮੇਰੇ ਸੁਆਮੀ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸਾ ਬਨਿ ਜਲਿ ਪੂਰਨ ਥਾਲਕਾ॥ 9॥ ਤਤੀ ਵਾਉ ਨ ਤਾ ਕਉ ਲਾਗੈ॥ ਸਿਮਰਤ ਨਾਮੁ ਅਨਦਿਨੁ ਜਾਗੈ॥ ਅਨਦ ਬਿਨੋਦ ਕਰੇ ਹਰਿ ਸਿਮਰਨੁ ਤਿਸੁ ਮਾਇਆ ਸੰਗਿ ਨ ਤਾਲਕਾ॥ 10॥ ਰੋਗ ਸੋਗ ਦੂਖ ਤਿਸੁ ਨਾਹੀ॥ ਸਾਧਸੰਗਿ ਹਰਿ ਕੀਰਤਨ ਗਾਹੀ॥ ਆਪਣਾ ਨਾਮੁ ਦੇਹਿ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਸੁਣਿ ਬੇਨੰਤੀ ਖਾਲਕਾ॥ 11॥ ਨਾਮ ਰਤਨੁ ਤੇਰਾ ਹੈ ਪਿਆਰੇ॥ ਰੰਗਿ ਰਤੇ ਤੇਰੈ ਦਾਸ ਅਪਾਰੇ॥ ਤੇਰੈ ਰੰਗਿ ਰਤੇ ਤੁਧੁ ਜੇਹੇ ਵਿਰਲੇ ਕੇਈ ਭਾਲਕਾ॥ 12॥ ਤਿਨ ਕੀ ਧੂੜਿ ਮਾਗੈ ਮਨੁ ਮੇਰਾ॥ ਜਿਨ ਵਿਸਰਹਿ ਨਾਹੀ ਕਾਹੂ ਬੇਰਾ॥ ਤਿਨ ਕੈ ਸੰਗਿ ਪਰਮ ਪਦੁ ਪਾਈ ਸਦਾ ਸੰਗੀ ਹਰਿ ਨਾਲਕਾ॥ 13॥ ਸਾਜਨੁ ਮੀਤੁ ਪਿਆਰਾ ਸੋਈ॥ ਏਕੁ ਦ੍ਰਿੜਾਏ ਦੁਰਮਤਿ ਖੋਈ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਤਜਾਏ ਤਿਸੁ ਜਨ ਕਉ ਉਪਦੇਸੁ ਨਿਰਮਾਲਕਾ॥ 14॥ ਤੁਧੁ ਵਿਣੁ ਨਾਹੀ ਕੋਈ ਮੇਰਾ॥ ਗੁਰਿ ਪਕੜਾਏ ਪ੍ਰਭ ਕੇ ਪੈਰਾ॥ ਹਉ ਬਲਿਹਾਰੀ ਸਤਿਗੁਰ ਪੂਰੇ ਜਿਨਿ ਖੰਡਿਆ ਭਰਮੁ ਅਨਾਲਕਾ॥ 15॥ ਸਾਸਿ ਸਾਸਿ ਪ੍ਰਭੁ ਬਿਸਰੈ ਨਾਹੀ॥ ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਕਉ ਧਿਆਈ॥ ਨਾਨਕ ਸੰਤ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ ਤੂ ਸਮਰਥ ਵਡਾਲਕਾ॥ 16॥4॥13॥

Maru Mehla 5: Parbrahm subh ooch biraajay. Aapay, thaap(i), oothaapay saajay. Prubh kee shern(i) geht sookh(u) paayiyaiy, kichh(u) bhuou na biyaapaiy baalkaan. 1. Gerbh ugun(i) meh(i) Jineh(i) oobaariya. Rukut, kirm meh(i) nuhhi sunghaariya. Apna simrun(u) day pritpaaliya, oh(u) sugul ghutaan ka Maalka. 2. Churn Kumul shernaayi aaya. Sadh sung(i) haiy Hur(i) jus(u) gaaya. Junum mern subh(i) dookh nivaaray, jup(i) Hur(i), Hur(i),bhuou nuhhi kaal ka. 3. Sumruth, Akuth, Agoachur Dayva. Jea, junt, subh(i) Tis kee sayva. Unduj, jayruj, saytuj, ootbhooj, buhou perkaari Paalka. 4. Tiseh(i) praaput(i) hoyay Nidhaana. Ram Naam(u), rus(u) untar(i) maana. Ker(u) geh(i) leenay undh koop tay, virlay kayee saalka. 5.
Word Meaning: Ooch Biraajay = occupies the highest place. Oothaapay = destroys. Thaapay = Saajay = creates. Geht = by holding (seeking). Baalkaan = to the children (of Waheguru). 1. Gerbh Ugun(i) = heat of mother's womb. Rukut = blood. Kirm = germs.

Sunghaariya = killed. Simrun(u) = remembering; recitation of Naam. Pritpaaliya = raised and nourished. Maalka = Lord. 2. Churn Kumul = Waheguru with lotus-like soft feet. Nivaaray = remove; eradicate. Kaal = death. 3. Sumruth = Pmnipotent. Akuth = indescribable. Dayva = light-like (Waheguru). Unduj, Jayruj, Saytuj, Ootbhooj = (living beings of all) the four sources of production. Buhou Perkaari = in many different ways. Paalka = raiser and nourisher. 4. Praaput(i) Hovay = acquires. Rus(u) = sweetness. Maana = recognizes; honours. Ker(u) = hand. Leenay = embraced. Undh Koop = the deep and dark well (of Maya). Saalka = saints. 5.

MEANING: Waheguru occupies the highest place (position) above all. He creates, destroys, and creates again. We enjoy blissfulness in Waheguru's shelter, and as His children (in His shelter), no fear of any kind can impact us. 1.

Waheguru, which protects the fetus in the heat of the mother's womb with His Naam (which the fetus is believed to recite), and which does not let him get killed by the germs in the blood, and which raises and nourishes him, is the Lord of all hearts (living beings). 2.

I have found shelter in Waheguru by singing His praise in the company of the Guru. By reciting Waheguru's Naam all the time, my future suffering of rebirths has been eradicated, and there is no fear of death for me now (because I have merged into Waheguru). 3.

The light-like Waheguru is omnipotent, indescribable, and inaccessible. All the living beings serve Him (obey His Huqam). He raises and nourishes all the living beings from all four sources of reproduction, in many different ways. 4. Those who enjoy the sweetness of Waheguru's Naam in their mind are pulled out of the deep and dark well of Maya by Waheguru and are embraced by Him as His own (children). They feel as if they have acquired all the treasures of the world, but there are very few such holy saints. 5.

(PAGE 1085): ------- Aad(i), unt(i), mudh(i) Prubh Soyee. Aapay Kerta kuray su hoyee. Bherm(u), bhuou mitiya, Sadh sung tay, daalid na koyee ghaalka. 6. Ootum Bani gaaou Gopaala. Sadh sungut(i) kee mung-hou ruvaala. Baasun mayt(i), nibaasun hoyiyaiy kulmul suglay jaalka. 7. Suntaan kee eh reet(i) niraali. Parbrahm(u) kur(i) daykheh(i) naali. Saas(i), saas(i) araadhun(i) Hur(i), Hur(i), kiyoun simrut keejaiy aalka. 8. Jeh daykhaan, teh Untarjaami. Nimukh na viserhou Prubh mayray Soami. Simer(i), simer(i) jeeveh(i) Tayray daasa, bun(i), jul(i), Poorun thaalka. 9. Tuttee vaaou na ta kuou laagaiy. Simrut Naam(u) undin(u) jaagaiy. Anund, binod kuray Hur(i) simrun(u), Tis(u) Maya sung(i) na taalka. 10. Roag, soag, dookh tis(u) naahi. Sadh sung(i) Hur(i) keertun gaahi. Aappna Naam(u) dayh(i) Prubh Preetum, soon(i) baynunti khaalka. 11.

Word Meaning: Bherm(u) = misgivings; illusions. Tay = from. Daalid = poverty; suffering. Ghaalka = destroyer. 6. Ootum = superior. Bani = Guru's Shabad (in Waheguru's praise). Gopaala = of Waheguru. Ruvaala = dust of feet (opportunity to serve). Baasun = lust. Mayt(i) = erase; remove. Nibaasun = lust-less. Kulmul = sins. Jaalka = can be burned (destroyed). 7. Reet(i) = custom; life-style. Niraali = unique; different. Naali = with; close by. . Aalka = laziness; lethargy. 8.

Teh = there. Untarjaami = the omniscient God. Nimukh = a moment. Viserhou = be forgotten Poorun = present everywhere. Thaalka = on the land. 9.

Tutti Vaaou = hot air (slight discomfort). Anund Binod = blissfulness and enjoyments. Taalka = connection; relation. 10. Roag = ailment. Soag = grief; sadness. Gaahi = sing. Baynunti = prayer. Khaalka = oh, the Creator of the people. 11.

MEANING: It is the same Waheguru which is present at the beginning, at present, and at the end, and only that happens which the Creator wishes to do. All one's misgivings and fears

are eradicated in the company (shelter) of the Guru, leaving no lethargy (indolence) or (spiritually) killing vices behind in the devotee. 6.
Singing Waheguru's praise with Guru's Shabad, and begging for the dust of the feet of the holy men (an opportunity to serve them) are the superior (best) things to do. By doing so, all one's sins and worldly desires are destroyed, and he is left with no desire for worldly attractions. 7. The holy saints lead a different lifestyle, always keeping Waheguru close to them. They remember Him with every breath, and with every bite of food, and show no laziness in worshipping Him. 8.
I see the omniscient Waheguru everywhere I look. I beg Him that I should not forget Him even for a short moment. His devotees sustain themselves spiritually by reciting the Naam of Waheguru, which is fully present in the forests, the waters, and the land. 9.
A devotee, who stays alert (against the attacks of Maya) by remembering Waheguru day and night, does not suffer even from a touch of hot air. He has no connection with (attraction for) Maya, and enjoys blissfulness by reciting Waheguru's Naam. 10.
Such a devotee sings Waheguru's praise in the company of the Guru (with His Shabad), and suffers from no ailment, grief, or any other trouble. I also pray to the Creator of the world, Waheguru, to kindly grant me His Naam. 11.

--------- Naam ruttan(u) Tayra haiy Piyaray. Rung(i) ruttay tayraiy daas Apaaray. Tayraiy rung(i) ruttay, Toodh(u) jayhay, virlay kayee bhaalka. 12. Tinh kee dhoorr(i) maangaiy mun(u) mayra. Jinh visreh(i) naahi kaahoo bayra. Tinh kaiy sung(i) Perm Pud(u) paayee, sudaa sungi Hur(i) naalka. 13. Saajun(u), meet(u), piyara soyee. Aik drirraayaiy, doormut(i) khoyee. Kaam(u), kroadh(u), ahunkaar(u) tujaayay, tis(u) jun kuou oopdaysh(u) Nirmaalka. 14. Toodh(u) vin(u) naahi koyee mayra. Gur(i) pukrraayay Prubh kay paiyra. Huoun bulihaari Satgur Pooray, Jinh khundiya bherm(u) unaalka. 15. Saas(i), saas(i) Prubh(u) bisraiy naahi. Aatth pehr Hur(i), Hur(i) kuou dhiyaayeen. Nanak sunt Tayray rung(i) raatay, Tu sumruth vudaalka. 16.4.13.
Word Meaning: Rung(i) Ruttay = imbued in love. Apaaray = oh, limitless God. Jayhay = like. Bhaalka = are found. 12. Kaahoo Bayra = anytime. Perm Pud(u) = highest spiritual state. Sungi = companion. Naalka = with; close by. 13.
Saajun = Meet = friend. Aik = the "One" God. Drirraayay = reinforces. Doormut = evil thinking. Khoyee = got rid of. Kaam = lust. Tujaayay = makes abandon. Oopdaysh(u) = teaching. Nirmaalka = purifying. 14. Pukrraayay = made me hold (drop on). Paiyra = feet (shelter). Khundiya = cut into pieces; eradicated. Unaalka = of the fire (of desires). 15. Bisraiy = forgotten. Aatth Pehr = all the twenty-four hours. Dhiyaayeen = remember. Vudaalka = great. 16.
MEANING: Your Naam is the most precious jewel, and Your devotees are imbued in Your love, oh dear and limitless Waheguru. Those who are imbued with Your love become just like You, but there are very few of them who are found in the world. 12.
My mind longs for the dust of the feet of such devotees (wish to serve them with reverence) who never forget Waheguru anytime. One attains the highest spiritual state in their company, and Waheguru becomes their permanent companion. 13.
That holy saint is one's dear friend who reinforces Waheguru's Naam in his heart, whereby he (the devotee) gets rid of his evil thinking. With the teachings of the holy saint, one's mind is purified, and he gives up (overcomes) his lust, rage, and ego. 14.
The Guru made me drop on the Feet of Waheguru (connected me with Him), and now I realize that I have no real friend other than Waheguru. I am a sacrifice to my Perfect Guru, who has cut the illusion of the fire of my desires into pieces. 15.

I pray that I do not forget my Waheguru even for the time it takes to breathe once, and wish to remember Him all twenty-four hours. Waheguru is the greatest and is fully capable of doing anything. His devotees are imbued with His love, oh Nanak. 16.4.13.

ਮਾਰੂ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਨਿਤ ਧਾਰੀ॥ ਗੁਰੁ ਪੂਰਾ ਖਿਨੁ ਖਿਨੁ ਨਮਸਕਾਰੀ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ ਧਰੀ ਸਭੁ ਆਗੈ ਜਗ ਮਹਿ ਨਾਮੁ ਸੁਹਾਵਣਾ॥ 1॥ ਸੋ ਠਾਕੁਰੁ ਕਿਉ ਮਨਹਿ ਵਿਸਾਰੇ॥ ਜੀਉ ਪਿੰਡੁ ਦੇ ਸਾਜਿ ਸਵਾਰੇ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਸਮਾਲੇ ਕਰਤਾ ਕੀਤਾ ਅਪਣਾ ਪਾਵਣਾ॥ 2॥ ਜਾ ਤੇ ਬਿਰਥਾ ਕੋਊ ਨਾਹੀ॥ ਆਠ ਪਹਰ ਹਰਿ ਰਖੁ ਮਨ ਮਾਹੀ॥
(ਅੰਗ 1086)॥ ਸਾਧ ਸੰਗਿ ਭਜੁ ਅਚੁਤ ਸੁਆਮੀ ਦਰਗਹ ਸੋਭਾ ਪਾਵਣਾ॥ 3॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਸਹਜ ਸੁਖੁ ਨਉ ਨਿਧਿ॥ ਸਰਬ ਕਲਿਆਣ ਜੇ ਮਨ ਮਹਿ ਚਾਹਹਿ ਮਿਲਿ ਸਾਧੂ ਸੁਆਮੀ ਰਾਵਣਾ॥ 4॥ ਸਾਸਤ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ ਵਖਾਣੀ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤੁ ਪਰਾਣੀ॥ ਕਾਮ ਕ੍ਰੋਧ ਨਿੰਦਾ ਪਰਹਰੀਐ ਹਰਿ ਰਸਨਾ ਨਾਨਕ ਗਾਵਣਾ॥ 5॥
ਜਿਸੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਕੁਲੁ ਨਹੀ ਜਾਤੀ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਆ ਦਿਨੁ ਰਾਤੀ॥ ਜੋ ਜੋ ਜਪੈ ਸੋਈ ਵਡਭਾਗੀ ਬਹੁੜਿ ਨ ਜੋਨੀ ਪਾਵਣਾ॥ 6॥ ਜਿਸ ਨੋ ਬਿਸਰੈ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਜਲਤਾ ਫਿਰੈ ਰਹੈ ਨਿਤ ਤਾਤਾ॥ ਅਕ੍ਰਿਤਘਣੈ ਕਉ ਰਖੈ ਨ ਕੋਈ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਵਣਾ॥ 7॥ ਜੀਉ ਪ੍ਰਾਣ ਤਨੁ ਧਨੁ ਜਿਨਿ ਸਾਜਿਆ॥ ਮਾਤ ਗਰਭ ਮਹਿ ਰਾਖਿ ਨਿਵਾਜਿਆ॥ ਤਿਸੁ ਸਿਉ ਪ੍ਰੀਤਿ ਛਾਡਿ ਅਨ ਰਾਤਾ ਕਾਹੂ ਸਿਰੈ ਨ ਲਾਵਣਾ॥ 8॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ॥ ਘਟਿ ਘਟਿ ਵਸਹਿ ਸਭਨ ਕੈ ਨੇਰੇ॥ ਹਾਥਿ ਹਮਾਰੈ ਕਛੂਐ ਨਾਹੀ ਜਿਸੁ ਜਣਾਇਹਿ ਤਿਸੈ ਜਣਾਵਣਾ॥ 9॥ ਜਾ ਕੈ ਮਸਤਕਿ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ ਤਿਸ ਹੀ ਪੁਰਖ ਨ ਵਿਆਪੈ ਮਾਇਆ॥ ਨਾਨਕ ਦਾਸ ਸਦਾ ਸਰਣਾਈ ਦੂਸਰ ਲਵੈ ਨ ਲਾਵਣਾ॥ 10॥
ਆਗਿਆ ਦੂਖ ਸੂਖ ਸਭਿ ਕੀਨੇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਬਿਰਲੇ ਹੀ ਚੀਨੇ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ ਜਤ ਕਤ ਓਹੀ ਸਮਾਵਣਾ॥ 11॥ ਸੋਈ ਭਗਤੁ ਸੋਈ ਵਡ ਦਾਤਾ॥ ਸੋਈ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ ਬਾਲ ਸਹਾਈ ਸੋਈ ਤੇਰਾ ਜੋ ਤੇਰੈ ਮਨਿ ਭਾਵਣਾ॥ 12॥ ਮਿਰਤੁ ਦੂਖ ਸੂਖ ਲਿਖਿ ਪਾਏ॥ ਤਿਲ ਨਹੀ ਬਧਹਿ ਘਟਹਿ ਨਹੀ ਘਟਾਏ॥ ਸੋਈ ਹੋਇ ਜਿ ਕਰਤੈ ਭਾਵੈ ਕਹਿ ਕੈ ਆਪੁ ਵੰਞਾਵਣਾ॥ 13॥ ਅੰਧ ਕੂਪ ਤੇ ਸੋਈ ਕਾਢੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਟੂਟੇ ਗਾਢੇ॥ ਕਿਰਪਾ ਧਾਰਿ ਰਖੇ ਕਰਿ ਅਪੁਨੇ ਮਿਲਿ ਸਾਧੂ ਗੋਬਿੰਦੁ ਧਿਆਵਣਾ॥ 14॥ ਤੇਰੀ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਈ॥ ਅਚਰਜ ਰੂਪੁ ਵਡੀ ਵਡਿਆਈ॥ ਭਗਤਿ ਦਾਨੁ ਮੰਗੈ ਜਨੁ ਤੇਰਾ ਨਾਨਕ ਬਲਿ ਬਲਿ ਜਾਵਣਾ॥ 15॥1॥14॥22॥24॥2॥14॥62॥

Maru Mehla 5: Ek Onkar Satgur Persad(i): Churn Kumul hirdaiy nit dhaareen. Gur(u) Poora khin(u), khin(u) numuskaareen. Tun(u), mun(u), urp(i) dhureen subh(u) aagaiy, jug meh(i) Naam(u) soohaavna. 1. So Tthaakur(u) kiyoun muneh(i) visaaray. Jeeou, pind(u) day saaj(i) suvaaray. Saas(i), giraas(i) smaalay Kerta, keeta apna paavna. 2. Ja tay birtha koyoo naahi. Aatth pehr Hur(i) rukh(u) mun maahi.

(PAGE 1086): Sadh sung(i) bhuj(u) Achoott Soami, Durgeh sobha paavna. 3. Chaar(i) pdaaruth asht-dusaa sidh(i). Naam(u) nidhaan(u), sehj sookh(u) nuoun nidh(i). Serb kulyaan, jay mun meh(i) chaaheh(i), mil(i) Sadhu Soami raavna. 4. Shast Simrit(i) Bayd vukhaani. Junum(u) Pdaaruth(u) jeet(u) puraani. Kaam, kroadh, ninda purhuriyaiy, Hur(i) rusna Nanak gaavan. 5. ---------

Word Meaning: Churn Kumul = Waheguru's lotus-like Feet (His Naam). Dhaareen = acquire. Numuskaareen = bow to. Urp(i) = offer. Soohaavna = attractive; comforting. 1. Jeeou = life. Pind(u) = body. Suvaaray = beautifies. 2. Ja Tay = from whom. Birtha = without; empty; devoid of. Bhuj(u) = recite Naam. Achoot = immortal. 3. Chaar(i) Pdaaruth = the four desired things: high morality, wealth, fulfilment of wishes, and emancipation. Asht-Dusaa = eight and ten = 18 Sidh(i) = supernatural powers. Sehj Sookh = blissfulness (of high spiritual state). Nuoun Nidh(i) = the nine mythical treasures. Serb Kulyaan = all wellbeing. Chaaheh(i) = wish for. Raavna = remember (Naam). 4. Shast Simrit(i) = the Hindu holy books. Bayd = the Vedas. Vkhaani = say. Junum Pdaaruth

= the objective of life. Praani = oh man. Purhuriyaiy = push away; get rid of. Rusna = with the tongue. 5.

MEANING: I wish to bow to the Perfect Guru every moment, and offer my body and my mind before Him, (because it is with His grace that) I can enshrine Waheguru's Naam in my mind all the time. Waheguru's Naam is very highly blissful in the world. 1.

Why should anyone drop the Lord, Waheguru, from his mind? It is Waheguru who gives the man his life and his body, and makes it beautiful. One should remember the Creator with every breath and every bite (to be spiritually rewarded) because one reaps the reward of what he sows. 2. One should keep Waheguru, which no one is devoid of, in mind all the twenty-four hours, and recite the Naam of the immortal Lord in the company of the Guru so as to earn praise in Waheguru's Court (and to merge into Him). 3.

Waheguru's Naam is the treasure of all the 18 supernatural powers, of the four desired things (high morality, wealth, fulfilment of wishes and emancipation), of the nine mythical treasures of the world, and of the blissfulness of the high spiritual state. Sing praise of the Lord in the shelter of the Guru if you wish all wellbeing for you, oh man. 4.

Even the Vedas and the other holy books teach that man should win the objective of his life (emancipation) (which can be achieved only by singing Waheguru's praise). So, get rid of your lust, and rage, and quit vilification of others, and sing Lord's praise with your tongue, (to achieve emancipation), oh, Nanak. 5.

--------- Jis(u) roop(u), na raykhiya, kool nuhhi jaati. Poorun, poor(i) ruhhiya din raati. Jo, jo, jupaiy, soyee vudbhaagi, buhoorr(i) na joani paavna. 6. Jis nu bisraiy Purakh Bidhaata. Julta phiraiy ruhhaiy nit taata. Akirtghunaiy kuou rukhaiy na koyee, nerk ghor meh(i) paavna. 7. Jeeou, praan tun(u), dhun(u) jinh(i) saajiya. Maat gerbh meh(i) raakh(i) nivaajiya. Tis(u) siyoun preet(i) chhaad(i) un raata, kaahoo siraiy na laavna. 8. Dhaar(i) unugreh(u), Soami mayray. Ghut(i), ghut(i) vusseh(i), subhun kaiy nayray. Haath(i) humaaraiy, kuchhooyaiy naahi, jis(u) junaayeh(i) tisaiy junaavna. 9. Ja kaiy mustuk(i) dhoor(i) likh(i) paaya. Tis hee purakh na viyaapaiy Maya. Nanak daas sudaa shernaayi, doosur luvaiy na laavna. 10. ----------

Word Meaning: Roop = looks; form Raykhiya = physical features. Kool = clan. Poorun = Perfect; omnipresent. Poor(i) Ruhhiya = filling completely. Buhoorr(i) = again. Joani = in the womb. 6. Purakh Bidhaata = the carver of our fates, Waheguru. Julta Phiraiy = keeps suffering. Taata = hot; in suffering. Akirtghunaiy = disloyal; ungrateful. Nerk Ghor = torturous hell. 7. Nivaajiya = honoure (with superior human life). Kaahoo Siraiy Na Laavna = achieves no success. 8. Ungreh(u) = kindness. Kuchhooyaiy Naahi = nothing. Junaaveh(i) = gives understanding; enlightens. 9.

Dhoor(i) = by Waheguru. Viyaapaiy = impact. Luvaiy Na Laavna = consider equal. 10.

MEANING: The devotee, who recites day and night the Naam of the Perfect Waheguru, who has no form, no physical features, no clan, and no caste, and which is present everywhere, is highly fortunate, and never goes into the mother's womb again (never takes rebirth). 6.

The individual, who forgets the Carver of our fates, Waheguru, burns in the fire of worldly desires and keeps suffering all the time. Nobody can protect the ungrateful, and he is put in the torturous hell (suffers in rebirths). 7. The individual, who ignores Waheguru, who created him, and gave him life, body, and wealth, and who protected him in his mother's womb, and honoured him (with superior human life), and is actually imbued in the love of others (family, Maya, etc.), never succeeds in getting emancipation. 8.

You are present in every heart, and are very close to everybody, oh my Lord, Waheguru. We have no control over anything, and only that individual gets enlightened whom You enlighten, so be kind, and enlighten me too, please. 9.
Maya (worldly attractions) cannot affect the individual who has good fortune prewritten on his forehead (in his fate) by Waheguru. Waheguru's devotees are always in His shelter, and they do not acknowledge anybody else as equal to Him, oh Nanak. 10.

Aagiya dookh, sookh subh(i) keenay. Amrit Naam(u) birlay hee cheenay. Ta kee keemut(i) kehn(u) na jaayi, jut, kut, Ohee sumaavna. 11. Soyee bhagat(u), Soyee vud daata. Soyee Poorun Purakh Bidhaata. Baal-suhaayi soyee tayra, jo tayraiy mun(i) bhaavna. 12. Mirt(u), dookh, sookh, likh(i) paayay. Til nuhhi budheh(i), ghuteh(i) na ghutaayay. Soyee hoyay j(i) Kertaiy bhaavaiy, keh(i) kaiy aap(u) vunjaavna. 13. Undh koop tay Sayee kaadhay. Junum, junum kay tootay gaandhay. Kirpa dhaar(i) rukhay kur(i) Apunay, mil(i) Sadhu Gobind(u) dhiyaavna. 14. Tayri keemut(i), kehn(u) na jaayi. Achurj-Roop vuddi vudiyaayi. Bhagat(i) daan(u) mungaiy jun(u) Tayra, Nanak, bul(i), bul(i) jaavna. 15.1.14.22.24.2.14.62.
Word Meaning: Aagiya = with His Huqam. Birlay = some rare person. Cheenay = recognize. Jut Kut = everywhere. Ohee = the same (God). Sumaavna = is present. 11.
Baal-Suhaayi = supporter from childhood. Mun(i) Bhaavna = liked in mind. 12.
Mirt(u) = death. Aap(u) Vunjaavna = lose self; feel humiliation. 13.
Gaandhay = reconnects. Kur(i) Apunay = making own. 14.
Keemut(i) = worth. Achurj Roop = amazing appearances. Bhagat(i) = of worship. 15.
MEANING: All the comforts and discomforts are controlled by Waheguru with His Laws. But some rare person realizes this fact with Waheguru's Amrit-like Naam. Even though Waheguru is present everywhere, no one can gauge the worth of His virtues. 11.
Waheguru is the best Provider, but being present in everybody, He is also His own devotee (consumer). He is Perfect, and is the carver of our fates. He is a friend from childhood of the man whom He likes. 12. Death, suffering, and comforts are already prewritten by Waheguru for each individual, which never increase even slightly (not even the size of a sesame seed), and cannot be reduced by any means by man. Only that happens which is to the liking of Waheguru; the man simply feels humiliated by complaining. 13.
Waheguru pulls some individuals out of the dark well of Maya (deep attachments to Maya that kill one's spirituality) and reconnects them with Him by His choice. He embraces them as His own with His benevolence, and protects them (from the attacks of Maya) by putting them in the shelter of the Guru, where they sing His praise. 14.
Waheguru has many amazing appearances and has unparalleled majesty, but nobody can tell His worth (splendour). I beg for the gift of His worship from Waheguru, and am always a sacrifice for Him, oh Nanak. 15.1.14.22.24.2.14.62.

ਮਾਰੂ ਵਾਰ ਮਹਲਾ 3॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Vaar, Mehla 3: Ek Onkar Satgur Persad(i):

ਸਲੋਕੁ ਮ:1॥ ਵਿਣੁ ਗਾਹਕ ਗੁਣੁ ਵੇਚੀਐ ਤਉ ਗੁਣੁ ਸਹਘੋ ਜਾਇ॥ ਗੁਣਾ ਕਾ ਗਾਹਕੁ ਜੇ ਮਿਲੈ ਤਉ ਗੁਣੁ ਲਾਖ ਵਿਕਾਇ॥

(ਅੰਗ 1087)॥ ਗੁਣ ਤੇ ਗੁਣ ਮਿਲਿ ਪਾਈਐ ਜੇ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਇ॥ ਮੋਲਿ ਅਮੋਲੁ ਨ ਪਾਈਐ ਵਣਜਿ ਨ ਲੀਜੈ ਹਾਟਿ॥ ਨਾਨਕ ਪੂਰਾ ਤੋਲੁ ਹੈ ਕਬਹੁ ਨ ਹੋਵੈ ਘਾਟਿ॥ 1॥

Sloak(u) M:1: Vin(u) gaahuk goon(u) vaychiyaiy, tuou goon(u) sehgho jaayay, Goona ka gaahuk(u) jay milaiy, tuou goon(u) lakh vikaayay.

(PAGE 1087): Goon tay goon mil(i) paayiyaiy jay Satgur maah(i) smaayay. Moal(u) amoal(u), na paayiyaiy, vunuj(i) na leejaiy haat(i). Nanak, poora toal(u) haiy, kubhoon na hovaiy ghaat(i). 1.

Word Meaning: Vin(u) = without. Gaahuk = (knowledgeable) buyer. Sehgho = cheap; inexpensive. Goon Tay = Waheguru's virtues. Smaayay = get absorbed (in the shelter). Moal(u) = price. Amoal(u) = priceless. Vunuj(i) = merchandize (Waheguru's Naam) Haat(i) = worldly shops. Poora Toal = full price (offering self to Waheguru). 1.

MEANING: If we sell a product to a buyer who has no knowledge about the real qualities of the product, the product will fetch a much lower price; but if a buyer knows the real worth of the qualities of the product, it will sell for millions (at a much higher price). Similarly, Waheguru's virtues (His Naam) can be acquired only by singing praise of His qualities in the shelter of the Guru. Waheguru's Naam is priceless and it cannot be bought at any shop at any price. Its price is fixed, and one must acquire the required noble qualities (high morality and Waheguru's praise) to enshrine the Naam in the heart, and this price is never lowered. Such noble qualities can be acquired only in Satguru's shelter, who is the source of these qualities, oh Nanak. 1.

ਮ:4॥ ਨਾਮ ਵਿਹੂਣੇ ਭਰਮਸਹਿ ਆਵਹਿ ਜਾਵਹਿ ਨੀਤ॥ ਇਕਿ ਬਾਧੇ ਇਕਿ ਢੀਲਿਆ ਇਕਿ ਸੁਖੀਏ ਹਰਿ ਪ੍ਰੀਤਿ॥ ਨਾਨਕ ਸਚਾ ਮੰਨਿ ਲੈ ਸਚੁ ਕਰਣੀ ਸਚੁ ਰੀਤਿ॥ 2॥

M: 4: Naam vihoonay bhermseh(i), aaveh(i), jaaveh(i) neet. Ikk(i) baandhay, ikk(i) dheeliya, ikk(i) sookhiyay Hur(i) preet(i). Nanak Sacha munn(i) laiy, Sach(u) kerni, Such reet(i). 2.

Word Meaning: Vihoonay = empty; devoid of. Bhermseh(i) = wander through. Neet = everyday; continuously. Baandhay = tightly attached (to Maya). Dheeliya = loosely attached. Sach(u) = ever-true (Naam). Kerni = performance. Reet(i) = custom; lifestyle. 2.

MEANING: Those who are devoid of Waheguru's Naam go through many life forms (take rebirths) continuously. Some are strongly attached to Maya, while others are somewhat loosely attached. Yet, some others feel blissful in Waheguru's love. The best deed for the man to perform, and the best lifestyle, is to accept Waheguru's Huqam (enshrine His eternal Naam) in the heart, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰ ਤੇ ਗਿਆਨੁ ਪਾਇਆ ਅਤਿ ਖੜਗੁ ਕਰਾਰਾ॥ ਦੂਜਾ ਭ੍ਰਮੁ ਗੜੁ ਕਟਿਆ ਮੋਹੁ ਲੋਭੁ ਅਹੰਕਾਰਾ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮਨਿ ਵਸਿਆ ਗੁਰੁ ਸਬਦਿ ਵੀਚਾਰਾ॥ ਸਚ ਸੰਜਮਿ ਮਤਿ ਊਤਮਾ ਹਰਿ ਲਗਾ ਪਿਆਰਾ॥ ਸਭੁ ਸਚੋ ਸਚੁ ਵਰਤਦਾ ਸਚੁ ਸਿਰਜਣਹਾਰਾ॥ 1॥

Paurri: Gur tay Giyan(u) paaya, ut(i) khurrug(u) kuraara. Dooja bherm(u) gurrh(u) kuttiya, moh(u), loabh(u) ahunkaara. Hur(i) ka Naam(u) mun(i) vussiya, Gur(u) Shabad(i) veechaara.

Sach sunjum(i), mut(i) ootma, Hur(i) lugga piyara. Subh(u) Sacho, Sach(u) vertda, Sach(u) sirjunhaara. 1.
Word Meaning: Khurrug(u) = sword (like). Kuraara = very strong. Bherm Gurrh(u) = the fort of illusions. Kuttiay = demolished. Sunjum(i) = with control on senses. Ootma = superior. Vertda = operates.
MEANING: One acquires the Divine Knowledge from the Guru, which is strong (sharp) like a sword, and which cuts into pieces (demolishes) his fort of misgivings, his worldly attachments, his greed, and his ego. By pondering on Guru's Shabad, Waheguru's Naam is embedded (enshrined) in his heart, and, with control over his senses through the Naam, his thoughts are purified, and he begins to love Waheguru; he also realizes that it is Waheguru that operates everywhere. 1.

ਸਲੋਕੁ ਮ:3॥ ਕੇਦਾਰਾ ਰਾਗਾ ਵਿਚਿ ਜਾਣੀਐ ਭਾਈ ਸਬਦੇ ਕਰੇ ਪਿਆਰੁ॥ ਸਤਸੰਗਤਿ ਸਿਉ ਮਿਲਦੋ ਰਹੈ ਸਚੇ ਧਰੇ ਪਿਆਰੁ॥ ਵਿਚਹੁ ਮਲੁ ਕਟੇ ਆਪਣੀ ਕੁਲਾ ਕਾ ਕਰੇ ਉਧਾਰੁ॥ ਗੁਣਾ ਕੀ ਰਾਸਿ ਸੰਗ੍ਰਹੈ ਅਵਗਣ ਕਢੈ ਵਿਡਾਰਿ॥ ਨਾਨਕ ਮਿਲਿਆ ਸੋ ਜਾਣੀਐ ਗੁਰੂ ਨ ਛੋਡੈ ਆਪਣਾ ਦੂਜੈ ਨ ਧਰੇ ਪਿਆਰੁ॥ 1॥
Sloak(u) M:3: Kedara (Kaydaara) raagaan vich(i) jaaniyaiy bhaayi, Shabaday kuray piyar(u). Sat sungut(i) siyoun mildo ruhhaiy, Sachay dhuray piyar(u). Vichoun mul(u) kuttay aapni, koolaan ka kuray oodhaar. Goona kee raas(u) sungrehaiy, uvgun kuddhaiy vidaar(i). Nanak, miliya so jaaniyaiy, Gur(u) na chhoadaiy aapna, doojaiy na dhuray piyar(u).1.
Word Meaning: Kedara = (a less popular) Raag. Mul(u) = filth. Koolaan = of clans. Raas(i) = capital; wealth. Sungrehaiy = accumulate. Uvgun = bad qualities. Vidaar(i) = by destroying. Doojay = the other (Maya).
MEANING: Even the less popular Raag, Kedara, gets well recognized among the popular raags if Guru's Shabads are written in this Raag, and people love them. Guru's Shabad connects the devotee with the company of the holy saints, and he begins to love Waheguru. Not only does he wash away the filth of his own mind with Guru's Shabad, but he also salvages his associates. He accumulates the wealth of noble qualities and cleanses his mind by destroying his bad qualities. Only that devotee is considered to be connected with Waheguru, who does not leave the shelter of the Guru, and does not love anybody else (like attractions of Maya), oh Nanak. 1.

ਮ:4॥ ਸਾਗਰੁ ਦੇਖਉ ਡਰਿ ਮਰਉ ਭੈ ਤੇਰੈ ਡਰੁ ਨਾਹਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸੰਤੋਖੀਆ ਨਾਨਕ ਬਿਗਸਾ ਨਾਇ॥ 2॥
M:4: Saagur(u) daykhoun, dur muroun, bhaiy Tayraiy dur(u) naah(i). Gur kaiy Shabad(i) suntokheeya, Nanak, bigsaan Naayay. 2.
Word Meaning: Saagur(u) = (world) sea. Suntokeeya = contented. Bigsaan = bloom.
MEANING: When I watch the sea of Maya (the destructive effects of Maya), I get frightened, but I am left with no such fear when I have Your fear (faith in You) in mind, oh, Waheguru. Guru's Shabad has given contentment to my mind, and my heart blooms with Waheguru's Naam. 2.

ਮ:4॥ ਚੜਿ ਬੋਹਿਥੈ ਚਾਲਸਉ ਸਾਗਰੁ ਲਹਰੀ ਦੇਇ॥ ਠਾਕ ਨ ਸਚੈ ਬੋਹਿਥੈ ਜੇ ਗੁਰੁ ਧੀਰਕ ਦੇਇ॥ ਤਿਤੁ ਦਰਿ ਜਾਇ ਉਤਾਰੀਆ ਗੁਰੁ ਦਿਸੈ ਸਾਵਧਾਨੁ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਦਰਗਹ ਚਲੈ ਮਾਨੁ॥ 3॥
M:4: Churrh(i) Bohithaiy chaalsuoun, saagur(u) lehri dayay. Tthaak na Sachaiy bohithaiy, jay Gur(u) dheeruk dayay. Titt(u) Dur(i) jaayay ootaariya, Gur(u) disaiy saavdhaan(u). Nanak, nudri paayiyaiy, Durgeh chullaiy maan(u). 3.

Word Meaning: Bohithaiy = on the Guru-ship. Lehreen = waves. Tthaak = obstruction. Dheeruk = encouragement. Titt(u) = His (God). Saavdhaan = alert. Maan(u) = pride.
MEANING: I set my journey of life by boarding the ship of Guru's Shabad in the sea of Maya, which is full of tall waves of its attractions (in the form of sensual pleasures). But with Guru's encouragement (blessings), there are no obstructions to this Ship. My Guru is very alert (a great captain), and He ferries us across the sea to Waheguru's Door (connects His devotees with Him, unaffected by the attractions of Maya). It is with His benevolence that one goes to Waheguru's Court with pride (confidence), oh Nanak. 3.

ਪਉੜੀ॥ ਨਿਹਕੰਟਕ ਰਾਜੁ ਭੁੰਚਿ ਤੂ ਗੁਰਮੁਖਿ ਸਚੁ ਕਮਾਈ॥ ਸਚੈ ਤਖਤਿ ਬੈਠਾ ਨਿਆਉ ਕਰਿ ਸਤ ਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਈ॥ ਸਚਾ ਉਪਦੇਸੁ ਹਰਿ ਜਾਪਣਾ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ॥ ਐਥੈ ਸੁਖਦਾਤਾ ਮਨਿ ਵਸੈ ਅੰਤਿ ਹੋਇ ਸਖਾਈ॥ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਊਪਜੀ ਗੁਰਿ ਸੋਝੀ ਪਾਈ॥ 2॥
Paurri: Nihkuntuk raj(u) bhoonch(i) tu, Gurmukh(i) Sach(u) kumaayi. Sachaiy tukhut(i) baiyttha niyaaoun kur(i), Sat sungut(i) mayl(i) milaayi. Sacha Oopdaysh(u) Hur(i) jaapna, Hur(i) siyoun bun(i) aayi. Aithaiy Sookh-Daata mun(i) vussaiy, unt(i) hoyay sukhaayi. Hur(i) siyoun preet(i) oopji, Gur(i) sojhi paayi. 2.
Word Meaning: Nihkuntuk = without any thorn (trouble). Raj(u) = rule on mind. Kumaayi = earnings; wealth. Sach(u) = Naam. Sachaiy = eternal. Tukhut = throne. Niyaaoun Kur(i) = delivers justice. Oodaysh(u) = teachings; Shabad. Bun Aayi = have same views (love each other). Aithaiy = in this life. Sukhaayi = friend. Oopji = sprouted. Sojhi = understanding. 2.
MEANING: With the wealth of Waheguru's Naam acquired in the shelter of the Guru, one enjoys reign on his mind without any opposition from any of his senses. When such a devotee is connected with the gathering of holy saints by Waheguru, who delivers justice sitting on His eternal throne, he recites His Naam with Guru's Shabad, and earns Waheguru's love (approval). With the Guru enlightening his mind, he begins to love Waheguru. The source of all comforts, Waheguru, takes dwelling in the devotee's mind in this world, and He becomes his friend (supporter) at the end. 2.

ਸਲੋਕੁ ਮ:1॥ ਭੂਲੀ ਭੂਲੀ ਮੈ ਫਿਰੀ ਪਾਧਰੁ ਕਹੈ ਨ ਕੋਇ॥ ਪੂਛਹੁ ਜਾਇ ਸਿਆਣਿਆ ਦੁਖੁ ਕਾਟੈ ਮੇਰਾ ਕੋਇ॥ ਸਤਿਗੁਰੁ ਸਾਚਾ ਮਨਿ ਵਸੈ ਸਾਜਨੁ ਓਤ ਹੀ ਠਾਇ॥ ਨਾਨਕ ਮਨੁ ਤ੍ਰਿਪਤਾਸੀਐ ਸਿਫਤੀ ਸਾਚੈ ਨਾਇ॥ 1॥
Sloak M:1: Bhooli, bhooli mein phiri, paadhur(u) kuhhaiy na koyay. Poochhou jaayay siyaaniyaan, dookh(u) kaataiy mayra koyay. Satgur(u) Saacha mun(i) vussaiy, Saajun oot hee tthaayay. Nanak, mun triptaasiyaiy, sifteen Saachaiy Naayay. 1.
Word Meaning: Bhooli = lost. Paadhur(u) = the right path (of spirituality). Saajun = dear friend (Waheguru). Oot Hee Tthaayay = at the same place. Triptaasiyaiy = contentment. Sifteen = with Waheguru's praise. Naayay = with Guru's Shabad. 1.
MEANING: I followed the journey of life, misled by the attractions of Maya, and nobody showed me the right path. I wish to seek the advice of the (spiritually) wise men to get rid of my suffering. (I was told) that if I enshrine the Perfect Satguru (His Shabad) in my mind, I will also find Waheguru there (in my mind). Now, I know that one can achieve the stabilization of mind (contentment) by singing the praise of Waheguru (with Guru's Shabad), oh Nanak. 1.

ਮ:3॥ ਆਪੇ ਕਰਣੀ ਕਾਰ ਆਪਿ ਆਪੇ ਕਰੇ ਰਜਾਇ॥ ਆਪੇ ਕਿਸ ਹੀ ਬਖਸਿ ਲਏ ਆਪੇ ਕਾਰ ਕਮਾਇ॥ ਨਾਨਕ ਚਾਨਣੁ ਗੁਰ ਮਿਲੈ ਦੁਖ ਬਿਖੁ ਜਾਲੀ ਨਾਇ॥ 2॥

M:3: Aapay kerni kaar Aap(i), Aapay kuray rujaayay. Aapay kis hee bukhsh(i) luyyay, Aapay kaar kmaayay. Nanak, chaanun(u) Gur milay, dookh bikh(u) jaaleen Naayay. 2.
Word Meaning: Kerni Kaar = deeds worth performing. Rujaay = Will. Jaaleen = I burn.
MEANING: Waheguru does things which are worth doing with His own Will. He becomes benevolent to some and makes them do noble deeds. If I get to meet the enlightening Guru, I will be able to burn away my suffering due to my poisonous, evil deeds with Waheguru's Naam (Guru's Shabad), oh Nanak. 2.

ਪਉੜੀ॥ ਮਾਇਆ ਵੇਖਿ ਨ ਭੁਲੁ ਤੂ ਮਨਮੁਖ ਮੂਰਖਾ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲਈ ਸਭੁ ਝੂਠੁ ਦਰਬੁ ਲਖਾ॥ ਅਗਿਆਨੀ ਅੰਧੁ ਨ ਬੂਝਈ ਸਿਰ ਊਪਰਿ ਜਮ ਖੜਗੁ ਕਲਖਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਜਿਨ ਹਰਿ ਰਸੁ ਚਖਾ॥
(ਅੰਗ 1088)॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਹਰਿ ਰਖਾ॥ 3॥
Paurri: Maya vaykh(i) na bhooll(u) tu, munmukh moorkha. Chulldiyaan naal(i) na chllyee, subh(u) jhootth(u) derb(u) lukha. Ugiyani undh na boojhyee, sir oopur(i) Jum khurrug kulkha. Gur persadi oobray, jinh Hur(i) rus(u) chukha.
(PAGE 1088): Aap(i) kuraayay, kuray Aap(i), Aapay Hur(i) rukha. 3.
Word Meaning: Bhooll(u) = get misled. Jhootth(u) = false; shirt-lived. Derb(u) = wealth. Lukha = understand; realize. Ugiyani = ignorant. Khurrug = sword. Kulkha = of death. Rus(u) = sweetness. Chukha = tasted. Rukha = guard. 3.
MEANING: Do not be misled to see the attractions of Maya, oh, the foolish follower of your mind. You should realize that all worldly wealth is false because it does not accompany you when you leave the world. The ignorant and (spiritually) blind man does not understand that the sword of the Angel of death is hanging over his head. Those who have tasted the sweetness of Waheguru's Naam are salvaged with the grace of the Guru. Waheguru Himself does everything and makes others do things of His liking, and He is the guard of His devotees. 3.
ਸਲੋਕੁ ਮ:3॥ ਜਿਨਾ ਗੁਰੁ ਨਹੀ ਭੇਟਿਆ ਭੈ ਕੀ ਨਾਹੀ ਬਿੰਦ॥ ਆਵਣੁ ਜਾਵਣੁ ਦੁਖੁ ਘਣਾ ਕਦੇ ਨ ਚੂਕੈ ਚਿੰਦ॥ ਕਾਪੜ ਜਿਵੈ ਪਛੋੜੀਐ ਘੜੀ ਮੁਹਤ ਘੜਿਆਲੁ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਸਿਰਹੁ ਨ ਚੁਕੈ ਜੰਜਾਲੁ॥1
Sloak M:3: Jinha Gur(u) nuhhi bhaytiya, bhaiy kee naahi bind. Aavun(u), jaavun(u) dookh(u) ghunaa, kuday na chookaiy chind. Kaapurr jivaiyn puchhorriyaiy, ghurri, mooht, ghurriyaal(u). Nanak, Sachay Naam bin(u) sirhoun na chookaiy junjaal(u). 1.
Word Meaning: Bhaytiya = got connected with. Bind = very small amount; understanding. Ghunaa = immense. Chookaiy = ends. Chind = worry. Puchhorriyaiy = hit against strongly. Ghurri, Mooht = units of time; at regular intervals. Ghurriyaal = a big metallic bell. Junjaal = worries of worldly affairs. 1.
MEANING: Those who do not take shelter of the Guru have little understanding of the importance of the fear of Waheguru, and they continue to endure the immense suffering of rebirths, and their worries never end. Without Waheguru's Naam, the worries of worldly affairs of such people never go away from their mind, and they are hit hard with them again, and again, like the big metallic bell, which is struck at regular intervals, and like the clothes which are hit hard against a hard surface (to clean them), oh Nanak. 1.

ਮ:3॥ ਤ੍ਰਿਭਵਣ ਢੂਢੀ ਸਜਣਾ ਹਉਮੈ ਬੁਰੀ ਜਗਤਿ॥ ਨਾ ਝੁਰੁ ਹੀਅੜੇ ਸਚੁ ਚਉ ਨਾਨਕ ਸਚੋ ਸਚੁ॥ 2॥
M:3: Tirbhuvun dhoondhi Sujjnaa, haumein boori jugut(i). Na jhoor(u) heeurray, Sach(u) chuou, Nanak Sacho, Sach(u). 2.
Word Meaning: Tirbhuvun = universe. Dhoondhi = searched; found out. Booree = bad; causes suffering. Jhoor(u) = lament. Heeurray = oh, my mind. Chuou = recite. 2.

MEANING: I have searched the whole world and found that the world is suffering greatly from selfishness and ego, oh my friend. But there is no reason to lament, oh my mind; recite only the Naam of the eternal Waheguru, which pleases Him (and all your suffering due to your haumein will be gone), oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰਮੁਖਿ ਆਪੇ ਬਖਸਿਓਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਣੇ॥ ਆਪੇ ਭਗਤੀ ਲਾਇਓਨੁ ਗੁਰ ਸਬਦਿ ਨੀਸਾਣੇ॥ ਸਨਮੁਖ ਸਦਾ ਸੋਹਣੇ ਸਚੈ ਦਰਿ ਜਾਣੇ॥ ਐਥੈ ਓਥੈ ਮੁਕਤਿ ਹੈ ਜਿਨ ਰਾਮ ਪਛਾਣੇ॥ ਧੰਨੁ ਧੰਨੁ ਸੇ ਜਨ ਜਿਨ ਹਰਿ ਸੇਵਿਆ ਤਿਨ ਹਉ ਕੁਰਬਾਣੇ॥ 4॥

Paurri: Gurmukh(i) Aapay bukhshyon(u), Hur(i) Naam(i) smaanay. Aapay bhugti laayayon(u), Gur Shabad(i) neeshaanay. Sunmukh sudaa sohnay, Sachaiy Dur(i) jaanay. Aithaiy, oathaiy mookut haiy, jinh Ram puchhaany. Dhunn(u), dhunn(u) say jun jinh Hur(i) sayviya, tin huoun koorbaanay. 4.

Word Meaning: Gurmukh(i) = in Guru's shelter. Bukhsjyon(u) = He (Waheguru) forgives; endows with. Smaanay = get absorbed. Neeshaanay = identification. Sunmukh = who obey the Guru. Sohnay = beautiful; pure; dignified. Jaanay = are recognized. Aithaiy = here; in this world. Oathaiy = there; next world. 4.

MEANING: Waheguru forgives the bad deeds of the devotees who take Guru's shelter, and they get absorbed in His Naam. He makes them worship Him (recite His Naam) with the Guru's Shabad, which is their letter of identification (to have union with Him). The devotees, who obey the Guru's Teachings, are always pure, look dignified, and are recognized (honoured) in Waheguru's Court. Those who recognize (make a connection with) Waheguru are emancipated in this world and the next. Those who serve Waheguru are worthy of respect; I am always a sacrifice for them. 4.

ਸਲੋਕੁ ਮ:1॥ਮਹਲ ਕੁਚਜੀ ਮੜਵੜੀ ਕਾਲੀ ਮਨਹੁ ਕਸੁਧ॥ ਜੇ ਗੁਣ ਹੋਵਨਿ ਤਾ ਪਿਰੁ ਰਵੈ ਨਾਨਕ ਅਵਗੁਣ ਮੁੰਧ॥1॥

Sloak(u) M:1: Mehl koochujji, murrvurri, kaali, munhoun kusoodh. Jay goon hovun(i), ta Pir(u) ruvvaiy, Nanak uvgoon moondh. 1.

Word Meaning: Mehl = woman; human being. Koochujji = unorganized; unwise. Murrvurri = who loves her body. Kaali = impure thinking. Kusoodh = impure; filthy. Ruvaiy = enjoy union. Uvgoon = bad qualities. Moondh = conceited young woman.

MEANING: Only that woman (human being) enjoys union with Waheguru who has noble qualities; but the conceited young woman is full of bad qualities; she is unwise, loves her body only, has impure thinking, and is filthy by mind, oh Nanak. 1.

ਮ:1॥ ਸਾਚੁ ਸੀਲ ਸਚੁ ਸੰਜਮੀ ਸਾ ਪੂਰੀ ਪਰਵਾਰਿ॥ ਨਾਨਕ ਅਹਿ ਨਿਸਿ ਸਦਾ ਭਲੀ ਪਿਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥ 2॥

M:1: Saach(u), seel, sach(u) sunjmi, sa poori pervaar(i). Nanak, eh(i), nis(i) sudaa bhulee, Pir kaiy hayt(i) piyaar(i). 2.

Word Meaning: Saach(u) = high morality. Seel = good-natured. Sunjmi = disciplined. Poori = perfect. Pervaar(i) = family (devotees). Eh(i) = day. Nis(i) = night. Hayt(i) = in love.

MEANING: The woman who loves her husband (Waheguru) is always noble, day and night. She has high morality, is good-natured, disciplined, and perfect among her fellow devotees.2.

ਪਉੜੀ॥ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਨਾਮੁ ਨਿਧਾਨੁ ਪਾਇਆ॥ ਕਿਰਪਾ ਕਰਿ ਕੈ ਆਪਣੀ ਗੁਰ ਸਬਦਿ ਮਿਲਾਇਆ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਨਿਰਮਲੀ ਹਰਿ ਰਸੁ ਪੀਆਇਆ॥ ਹਰਿ ਰਸੁ ਜਿਨੀ ਚਾਖਿਆ ਅਨ ਰਸ ਠਾਕਿ ਰਹਾਇਆ॥ ਹਰਿ ਰਸੁ ਪੀ ਸਦਾ ਤ੍ਰਿਪਤਿ ਭਏ ਫਿਰਿ ਤ੍ਰਿਸਨਾ ਭੁਖ ਗਵਾਇਆ॥ 5॥

Paurri: Aapna, aap(u) puchhaaniya, Naam(u)-nidhaan(u) paaya. Kirpa kur(i) kaiy Aapni, Gur Shabad(i) milaaya. Gur kee Bani nirmulee, Hur(i) rus(u) peeyaaya. Hur(i) rus(u) jinhi chaakhiya, un rus tthaak(i) ruhaaya. Hur(i) rus(u) pea sudaa triput(i) bhuyyay, phir(i) trishna bhookh guvaaya. 5.
Word Meaning: Puchhaaniya = self recognition. Nirmulee = purifying. Chaakjhiya = tasted. Un = others. Tthaal(i) Ruhaaya = are prevented; held back. 5.
MEANING: The individual, who recognizes himself (knows that Waheguru is the basis of his life), acquires the treasure of Waheguru's Naam. With His benevolence, Waheguru connects him with Him through the Guru's Shabad. Guru's Bani (Shabad) purifies his mind and feeds the devotee with the sweetness of Waheguru's Naam. No other taste (of life) gives enjoyment to the devotee who has tasted the sweetness of Waheguru's Naam. Such devotees become fully content with the sweetness of Waheguru's Naam, and their desires for Maya remain restrained (they come to an end). 5.

ਸਲੋਕੁ ਮ:3॥ ਪਿਰ ਖੁਸੀਏ ਧਨ ਰਾਵੀਏ ਧਨ ਉਰਿ ਨਾਮੁ ਸੀਗਾਰੁ॥ ਨਾਨਕ ਧਨ ਆਗੈ ਖੜੀ ਸੋਭਾਵੰਤੀ ਨਾਰਿ॥ 1॥
Sloak M:3: Pir khooshiyay dhun raaviyay, dhun oor(i) Naam sheengaar(u). Nanak, dhun aagaiy khurri, sobhavunti naar(i). 1.
Word Meaning: Raaviyaiy = enjoys union. Sheengaar(u) = adornment. Aagaiy Khurri = waiting to obey Waheguru's Huqam. Sobhavunti = praiseworthy; respectable. 1.
MEANING: The woman (human soul) who has adorned herself by enshrining Waheguru's Naam in her mind, and is ready to serve Waheguru (obey His Huqam), earns Waheguru's praise (approval), and He happily enjoys union with her. 1.

ਮ:1॥ ਸਸੁਰੈ ਪੇਈਐ ਕੰਤ ਕੀ ਕੰਤੁ ਅਗੰਮੁ ਅਥਾਹੁ॥ ਨਾਨਕ ਧੰਨੁ ਸੋਹਾਗਣੀ ਜੋ ਭਾਵਹਿ ਵੇਪਰਵਾਹ॥ 2॥
M:1: Susooraiy, payiyaiy, Kunt kee, Kunt(u) agumm(u), athaah(u). Nanak, dhunn(u) sohaagni, jo bhaaveh(i) Vaypervaah. 2.
Word Meaning: Sasooraiy = in the next world. Payiyaiy = in this world. Kunt = husband (Waheguru). Sohaagni = married; loved by. Vaypervaah = carefree (Waheguru). 2.
MEANING: The Waheguru-Husband is inaccessible and unfathomable, but the women, who are His dedicated devotees in this world and the next, are liked by the carefree Waheguru. The devotees, who are loved by Waheguru, are praise-worthy (are fortunate), oh Nanak. 2.

ਪਉੜੀ॥ ਤਖਤਿ ਰਾਜਾ ਸੋ ਬਹੈ ਜਿ ਤਖਤੈ ਲਾਇਕ ਹੋਈ॥ ਜਿਨੀ ਸਚੁ ਪਛਾਣਿਆ ਸਚੁ ਰਾਜੇ ਸੇਈ॥ ਏਹਿ ਭੂਪਤਿ ਰਾਜੇ ਨ ਆਖੀਅਹਿ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਹੋਈ॥ ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਜਿਸੁ ਜਾਦੇ ਬਿਲਮ ਨ ਹੋਈ॥ ਨਿਹਚਲੁ ਸਚਾ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਸੁ ਨਿਹਚਲੁ ਹੋਈ॥ 6॥
Paurri: Tukhut(i) raja so buhhaiy, j(i) tukhtaiy laayik hoyee. Jinhi Sach(u) puchhaaniya, sach(u) rajay sayee. Eh(i) bhooput(i) rajay na aakhiyeh(i), doojaiy bhaayay, dookh(u) hoyee. Keeta kiyya salaahiyaiy jis(u) jaanday bilm na hoyee. Nihchul(u) Sacha Aik haiy, Gurmukh(i) boojhaiy su nihchul(u) hoyee. 6.
Word Meaning: Tukhut(i) = on the throne (of mind). Laayik = worthy of; deserving. Sach(u) = in the real sense. Bhooput(i) = worldly rulers. Doojaiy Bhaayay = in the love of the other (Maya). Keeta = the created. Bilm = delay. Nihchul(u) = immortal. 6.
MEANING: Only that individual sits on the throne of his mind (rules it) who deserves to do so. Those who connect with Waheguru can control their minds and are kings in the true sense. The conventional rajahs of countries are not the true kings, as they suffer because of their love for Maya. What can be said in praise of the things created by Waheguru (they should not be

praised), which are perishable, and do not take long to perish? Waheguru alone is eternal, and the individual who understands Him (makes a connection with Him) in the shelter of the Guru, also becomes immortal. 6.

ਸਲੋਕ ਮ:3॥ ਸਭਨਾ ਕਾ ਪਿਰੁ ਏਕੁ ਹੈ ਪਿਰ ਬਿਨੁ ਖਾਲੀ ਨਾਹਿ॥ ਨਾਨਕ ਸੇ ਸੋਹਾਗਣੀ ਜਿ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਹਿ॥1॥

Sloak M:3: Subhnaa ka Pir(u) Aik(u) haiy, Pir bin(u) khaali naah(i). Nanak, say sohaagni, j(i) Satgur maah(i) smaah(i). 1.

Word Meaning: Pir(u) = husband; Lord. Khaali = empty; without.

MEANING: Waheguru alone is the Lord of (is the creator of) everybody, and there is nobody without Him. But only those get married to Him (get connected with Him) who are absorbed in Satguru (His Shabad), oh Nanak. 1.

ਮ:3॥ ਮਨ ਕੇ ਅਧਿਕ ਤਰੰਗ ਕਿਉ ਦਰਿ ਸਾਹਿਬ ਛੁਟੀਐ॥ ਜੇ ਰਾਚੈ ਸਚ ਰੰਗਿ ਗੂੜੈ ਰੰਗਿ ਅਪਾਰ ਕੈ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਛੁਟੀਐ ਜੇ ਚਿਤੁ ਲਗੈ ਸਚਿ॥ 2॥

M:3: Mun kay adhik trung, kiyoun Dur(i) Sahib chhoottiyay. Jay raachaiy Sach rung(i), goohrraiy rung(i) Apaar kaiy. Nanak, Gur persadi chhootiyaiy jay chit(u) luggaiy Sach(i).

Word Meaning: Adhik = many. Trung = waves; desires. Chhootiyaiy = get freedom. Raachaiy = get absorbed. Goohrraiy Rung(i) = in deep love. Apaar = limitless (God).

MEANING: How can one get emancipation in Waheguru's Court when countless waves of desires arise in his mind? Yes, one can get emancipation by Guru's grace if he attaches his mind with the limitless Waheguru, and gets imbued in His deep love. 2.

ਪਉੜੀ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਮੋਲੁ ਹੈ ਕਿਉ ਕੀਮਤਿ ਕੀਜੈ॥
(ਅੰਗ 1089)॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਸਭ ਸਾਜੀਅਨੁ ਆਪੇ ਵਰਤੀਜੈ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਚੁ ਕੀਮਤਿ ਕੀਜੈ॥ ਗੁਰ ਸਬਦੀ ਕਮਲੁ ਬਿਗਾਸਿਆ ਇਵ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ ਆਵਣ ਜਾਣਾ ਠਾਕਿਆ ਸੁਖਿ ਸਹਜਿ ਸਵੀਜੈ॥ 7॥

Paurri: Hur(i) ka Naam(u) amoal(u) haiy, kiyoun keemut(i) keejaiy.

(PAGE 1089): Aapay srisht(i) subh saajiun(u), Aapay verteejaiy. Gurmukh(i) sudaa slaahiyaiy, Sach(u) keemut(i) keejaiy. Gur Shabadi kumul(u) bigaasiya, ivv Hur(i) rus(u) peejaiy. Aavun, jaana tthaakiya, sookh(i) sehj(i) suveejaiy. 7.

Word Meaning: Amoal(u) = priceless. Kiyoun = how. Saajiun(u) = created. Verteejaiy = operates. Kumul Bigaasiya = lotus-like heart blooms. Suveejaiy = sleep.

MEANING: Waheguru's Naam is priceless; can one put a price on it? Waheguru creates the world and operates in it. If one sings His praise all the time in the shelter of the Guru, he can understand His unlimited worth. His lotus-like heart blooms with Guru's Shabad, and he enjoys the sweetness of Waheguru's Naam. Waheguru puts an end to his rebirths, and he sleeps in (enjoys) the bliss of the high spiritual state. 7.

ਸਲੋਕੁ ਮ:1॥ ਨਾ ਮੈਲਾ ਨਾ ਧੁੰਧਲਾ ਨਾ ਭਗਵਾ ਨਾ ਕਚੁ॥ ਨਾਨਕ ਲਾਲੋ ਲਾਲੁ ਹੈ ਸਚੈ ਰਤਾ ਸਚੁ॥ 1॥

Sloak M:1: Na maiyla, na dhoondhlaa, na bhungvaan, na kuch(u). Nanak, laalo, laal(u) haiy, Sachaiy rutta sach(u). 1.

Word Meaning: Maiyla = unclean. Dhoondhlaa = blurred. Bhungvaan = the colour of the yogis' outfit. Kuch = breakable; short-lived worldly attachments. Laalo Laal = deep red and only red = never fading. Rutta = imbued. Sach(u) = pure; eternal. 1.

MEANING: The devotee, whose mind gets dyed with the deep red colour of love for Waheguru (gets imbued in His deep love), becomes like Him. He never becomes unclean

through vices, and his vision is never blurred (he does not discriminate against people); he does not need to wear the garb of any faith, and he never gets attached to worldly things again. 1.

ਮ:3॥ ਸਹਜਿ ਵਨਸਪਤਿ ਫੁਲੁ ਫਲੁ ਭਵਰੁ ਵਸੈ ਭੈ ਖੰਡਿ॥ ਨਾਨਕ ਤਰਵਰੁ ਏਕੁ ਹੈ ਏਕੋ ਫੁਲੁ ਭਿਰੰਗੁ॥ 2॥

M:3: Sehj(i) vunusput(i) phooll(u) ful(u), bhunvur vussaiy bhaiy-khund(i). Nanak, turvur Aik(u) haiy, aiko phooll(u) bhirung(u). 2.

Word Meaning: Sehj(i) = in high spiritual state. Vunusput(i) = vegetation. Bhuvur(u) = Bhirung(u) = bumblebee. Vussaiy = stays. Bhaiy-Khund(i) = destroying all fears. Turvur = tree (shelter). 2.

MEANING: A bumblebee goes from one flower to another, and does not stay with one flower; similarly, the man seeks sensual pleasures in many different ways. On the other hand, birds return to the same tree every night where they take shelter and feel safe. Similarly, the man who takes shelter of Waheguru alone, unlike the bumblebees, does not seek sensual enjoyments, and has all his fears eradicated, and safely enjoys the bliss of a high spiritual state, oh Nanak. 2.

ਪਉੜੀ॥ ਜੋ ਜਨ ਲੂਝਹਿ ਮਨੈ ਸਿਉ ਸੇ ਸੂਰੇ ਪਰਧਾਨਾ॥ ਹਰਿ ਸੇਤੀ ਸਦਾ ਮਿਲਿ ਰਹੇ ਜਿਨੀ ਆਪੁ ਪਛਾਨਾ॥ ਗਿਆਨੀਆ ਕਾ ਇਹੁ ਮਹਤੁ ਹੈ ਮਨ ਮਾਹਿ ਸਮਾਨਾ॥ ਹਰਿ ਜੀਉ ਕਾ ਮਹਲੁ ਪਾਇਆ ਸਚੁ ਲਾਇ ਧਿਆਨਾ॥ ਜਿਨ ਗੁਰ ਪਰਸਾਦੀ ਮਨੁ ਜੀਤਿਆ ਜਗੁ ਤਿਨਹਿ ਜਿਤਾਨਾ॥ 8॥

Paurri: Jo jun llojheh(i) munaiy siyoun, say sooray perdhaana. Hur(i) sayti, sudaa mil(i) ruhhay, jinhi aap(u) puchhaana. Giyaaniyaan ka eh(u) meht(u) haiy, mun maah(i) smaana. Hur(i) Jeeou ka Mehl(u) paaya, Sach(u) laayay dhiyaana. Jinh Gur persadi mun(u) jeetiya, jug(u) tineh(i) jitaana. 8.

Word Meaning: Loojhaiy = struggles; fights. Sooray = valiant. Perdhaana = heroes. Sayti = with. Meht(u) = greatness. Tineh(i) = those. Jitaana = conquered. 8.

MEANING: Those who fight with their mind (sensual desires) are the true valiant and heroes. They analyze the self (their root - Waheguru), and stay connected with Him all the time. It is the greatness of the holy saints that their minds stay in themselves (do not wander around). They reach Waheguru's Residence (connect with Him) by focusing their minds on Him. Those who conquer their mind with the grace of the Guru, conquer the whole world (all their worldly desires). 8.

ਸਲੋਕੁ ਮ:3॥ ਜੋਗੀ ਹੋਵਾ ਜਗਿ ਭਵਾ ਘਰਿ ਘਰਿ ਭੀਖਿਆ ਲੇਉ॥ ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਕਿਸੁ ਕਿਸੁ ਉਤਰੁ ਦੇਉ॥ ਭਿਖਿਆ ਨਾਮੁ ਸੰਤੋਖੁ ਮੜੀ ਸਦਾ ਸਚੁ ਹੈ ਨਾਲਿ॥ ਭੇਖੀ ਹਾਥ ਨ ਲਧੀਆ ਸਭ ਬਧੀ ਜਮ ਕਾਲਿ॥ ਨਾਨਕ ਗਲਾ ਝੂਠੀਆ ਸਚਾ ਨਾਮੁ ਸਮਾਲਿ॥ 1॥

Sloak M:3: Yogi hovaan, jug(i) bhuvaan, ghur(i), ghur(i) bheekhiya layoun. Durgeh laykha mungiyaiy, kis(u), kis(u) oottar(u) dayoun. Bhikhiya Naam(u), suntokh(u) murrhi, sudaa Sach(u) haiy naal(i). Bhaykhi, haath na ludhiyaa, subh budhi, Jum kaal(i). Nanak gullan jhootthiyaan, Sacha Naam(u) smaal(i). 1.

Word Meaning: Bhuvaan = roam around. Bheekhiya = beg for alms. Suntokh(u) = contentment. Kis(u), Kis(u) = to how many people? Murrhi = body; mind. Bhaykheen = in religious garbs. Haath Na Ludhiyaa = acquire. Buddhi =trapped. 1.

MEANING: (Yogis beg for their food at every door to show their detachment from the world; but they become debtors to all those people), so, disapproving this practice, Guru Amar Dass Ji says that "if I become a yogi, and beg from door to door, then how many people I will have

to be answerable to when the account of my deeds is examined in Waheguru's Court? One cannot acquire Waheguru in one's heart to become immortal (yogis are known to live much longer by their yogic exercises) simply by wearing religious garbs; everybody is trapped in the net of death. However, if a man begs for the alms of Waheguru's Naam and attains contentment of mind, he has Waheguru with him all the time. Everything else is false, so remember only Waheguru's Naam, oh Nanak. 1.

ਮ:3॥ ਜਿਤੁ ਦਰਿ ਲੇਖਾ ਮੰਗੀਐ ਸੋ ਦਰੁ ਸੇਵਿਹੁ ਨ ਕੋਇ॥ ਐਸਾ ਸਤਿਗੁਰੁ ਲੋੜਿ ਲਹੁ ਜਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਤਿਸੁ ਸਰਣਾਈ ਛੁਟੀਐ ਲੇਖਾ ਮੰਗੈ ਨ ਕੋਇ॥ ਸਚੁ ਦ੍ਰਿੜਾਏ ਸਚੁ ਦ੍ਰਿੜੁ ਸਚਾ ਓਹੁ ਸਬਦੁ ਦੇਇ॥ ਹਿਰਦੈ ਜਿਸ ਦੈ ਸਚੁ ਹੈ ਤਨੁ ਮਨੁ ਭੀ ਸਚਾ ਹੋਇ॥ ਨਾਨਕ ਸਚੈ ਹੁਕਮਿ ਮੰਨਿਐ ਸਚੀ ਵਡਿਆਈ ਦੇਇ॥ ਸਚੇ ਮਾਹਿ ਸਮਾਵਸੀ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ॥ 2॥

M:3: Jit(u) dur laykha mungiyaiy, so dur(u) sayvhou na koyay. Aiysa Satgur(u) loarr(i) luhhou, jis(u) jayvud uver(u) na koyay. Tis(u) shernaayi chhootiyaiy, laykha mungaiy na koyay. Sach(u) drirrayay, Sach(u) drirr(u), Sacha Oh(u) Shabad(u) dayay. Hirdaiy jis daiy Sach(u) haiy, tun(u), mun(u) bhee Sacha hoyay. Nanak, Sachaiy Huqam(i) munniyain, Sachi vudiyaayi dayay. Sachay maah(i) smaavsi. Jis nu nudr(i) kurayay. 2.

Word Meaning: Dur = door; shelter. Laykha = account of deeds. Loarr(i) = need; find. Jayvud = as great. Chootiyaiy = get freedom (from bonds of Maya); emancipation. 2.

MEANING: Do not serve at the door of someone if the account of your deeds is still examined in Waheguru's Court (and you are punished). Seek the shelter of Satguru, who has no one as great as He is, oh my friend. One is emancipated in His shelter, and no one asks for his accounts in Waheguru's Court. Satguru reinforces Waheguru (His Naam) in His own mind, and reinforces it in the devotee's mind too, and gives His Shabad (in Waheguru's praise) to the devotee. The mind and the body of the devotee, who has Waheguru in his heart, become pure. The devotee, who obeys Waheguru's Huqam with Satguru's grace, earns everlasting praise (approval of Waheguru). The Sikh, on whom Satguru casts His kind sight, gets absorbed (merged) into Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਸੂਰੇ ਏਹਿ ਨ ਆਖੀਅਹਿ ਅਹੰਕਾਰਿ ਮਰਹਿ ਦੁਖੁ ਪਾਵਹਿ॥ ਅੰਧੇ ਆਪੁ ਨ ਪਛਾਣਨੀ ਦੂਜੈ ਪਚਿ ਜਾਵਹਿ॥ ਅਤਿ ਕਰੋਧ ਸਿਉ ਲੂਝਦੇ ਅਗੈ ਪਿਛੈ ਦੁਖੁ ਪਾਵਹਿ॥ ਹਰਿ ਜੀਉ ਅਹੰਕਾਰੁ ਨ ਭਾਵਈ ਵੇਦ ਕੂਕਿ ਸੁਣਾਵਹਿ॥ ਅਹੰਕਾਰਿ ਮੁਏ ਸੇ ਵਿਗਤੀ ਗਏ ਮਰਿ ਜਨਮਹਿ ਫਿਰਿ ਆਵਹਿ॥ 9॥

Paurri: Sooray eh(i) na aakhiyeh(i), ahunkaar(i) mureh(i), dookh(u) paaveh(i). Undhay aap(u) na puchhaan-ni, doojaiy puch(i) jaaveh(i). Ut(i) krodh siyoun loojhday, uggaiy, pichhaiy dookh(u) paaveh(i). Hur(i) Jeeou ahunkaar(u) na bhaavyee, Vayd kook(i) soonaaveh(i). Ahunkaar(i) mooyay, say vigutti guyyay, mur(i) junumeh(i) phir(i) aaveh(i)

Word Meaning: Sooray = valiants. Ahunkaar(i) = in ego. Doojaiy = in love for the other (Maya). Puch(i) = burn at heart; suffer. Loojhday = fight. Uggaiy Pichhaiy = everywhere. Kook(i) = aloud. Vigutti = unemancipated; engrossed in Maya. 9.

MEANING: Those are not called valiant who suffer and die in their ego. Such spiritually blind do not analyze themselves, and burn in the fire of their desires for Maya. Due to their ego, they fight because of their extreme rage, and suffer everywhere (in this world and the next). Even the Vedas say aloud that Waheguru does not like ego. Those who die in their ego leave this world unemancipated and continue taking births and dying. 9.

ਸਲੋਕੁ ਮ:3॥ ਕਾਗਉ ਹੋਇ ਨ ਊਜਲਾ ਲੋਹੇ ਨਾਵ ਨ ਪਾਰੁ॥ ਪਿਰਮ ਪਦਾਰਥੁ ਮੰਨਿ ਲੈ ਧੰਨੁ ਸਵਾਰਣਹਾਰੁ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਊਜਲਾ ਸਿਰਿ ਕਾਸਟ ਲੋਹਾ ਪਾਰਿ॥ ਤ੍ਰਿਸਨਾ ਛੋਡੈ ਭੈ ਵਸੈ ਨਾਨਕ ਕਰਣੀ ਸਾਰੁ॥ 1॥

Sloak M:3: Kaagoun hoyay na oojla, lohay naav na paar(u). Pirm Pdaaruth munn(i) laiy,

dhunn(u) Suvaarunhaar(u). Huqam(u) puchhaanaiy oojla, sir(i) caasht loha paar(i). Trishna chhoadaiy, bhaiy vussaiy, Nanak kerni saar(u). 1.
Word Meaning: Kaagoun = from crow = a filthy-minded. Oojla = white; swan; a devotee of the Guru (a holy man). Pirm Pdaaruth = valuable (Naam) of the Dear (Waheguru). Suvaarunhaar(u) = purifier of mind (Guru). Sir(i) = on top of. Kaasht = wood. Paar(i) = floats across. Trishna = appetite of desires. Saar(u) = supreme. 1.
MEANING: Just like a crow, which cannot turn into a swan, the immoral person cannot transform into a devotee of Waheguru on his own. But, like a piece of iron on top of a wooden piece can float over water to the other end, the immoral person can be salvaged if he accepts (enshrines) Waheguru's Naam in his heart with the grace of the great Guru, who adorns his mind with noble qualities (purifies it). With his supreme way of life, he gets rid of his appetite for desires and leads his life with the fear of God in mind. 1.

ਮ:3॥ ਮਾਰੂ ਮਾਰਣ ਜੋ ਗਏ ਮਾਰਿ ਨ ਸਕਹਿ ਗਵਾਰ॥ ਨਾਨਕ ਜੇ ਇਹੁ ਮਾਰੀਐ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ ਏਹੁ ਮਨੁ ਮਾਰਿਆ ਨ ਮਰੈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ ਨਾਨਕ ਮਨ ਹੀ ਕਉ ਮਨੁ ਮਾਰਸੀ ਜੇ ਸਤਿਗੁਰੁ ਭੇਟੈ ਸੋਇ॥ 2॥
M:3: Maaroo maarun jo guyyay, maar(i) na sukeh(i) guvaar. Nanak, jay eh(u) maariyaiy, Gur Shabadi veechaar(i). Eh(u) mun(u) maariyaan na muraiy, jay loachaiy subh(u) koyay. Nanak, mun hee kuou mun(u) maarssi, jay Satgur(u) bhaytaiy soyay. 2.
Word Meaning: Maaroo = desert; wilderness. Maarun = to kill (desires of the mind). Guvaar = foolish. Loachaiy = longs for. Bhaytaiy = meet with. Soyay = as wished. 2.
MEANING: The foolish, who goes to some secluded place, to kill his mind (its desires), cannot do so. The mind can be killed (controlled) only by pondering on the Guru's Shabad. The desires cannot be killed by one's own efforts, even though everybody longs to do so. One can control his desires in his own mind, provided he seeks the Guru's shelter, who can enable him to do so, oh Nanak. 2.

(ਅੰਗ 1090)॥ ਪਉੜੀ॥ ਦੋਵੈ ਤਰਫਾ ਉਪਾਈਓਨੁ ਵਿਚਿ ਸਕਤਿ ਸਿਵ ਵਾਸਾ॥ ਸਕਤੀ ਕਿਨੈ ਨ ਪਾਇਓ ਫਿਰਿ ਜਨਮਿ ਬਿਨਾਸਾ॥ ਗੁਰਿ ਸੇਵਿਐ ਸਾਂਤਿ ਪਾਈਐ ਜਪਿ ਸਾਸ ਗਿਰਾਸਾ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ ਸੋਧਿ ਦੇਖੁ ਊਤਮ ਹਰਿ ਦਾਸਾ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋ ਥਿਰੁ ਨਹੀ ਨਾਮੇ ਬਲਿ ਜਾਸਾ॥ 10॥
(PAGE 1090): **Paurri:** Dovaiy terfaan oopaayion(u) vich(i) shakut(i) Shiv vaasa. Shakti kinaiy na paayo, phir(i) junum(i) binaasa. Gur(i) sayviyain shaant(i) paayiyaiy, jup(i) saas giraasa. Simrit(i) Shast sodh(i) daykh(u), ootum Hur(i) daasa. Nanak, Naam binaa ko thir(u) nuhhi, Naamay bul(i) jaasaa. 10.
Word Meaning: Dovaiy Terfaan = both sides; devotees (seekers) of God, and lovers of Maya. Shakut(i) = of Maya. Shiv = Waheguru (Naam). Vaasa = presence. Binaasa = destruction; death. Shaant(i) = peace; freedom from rebirths. Giraasa = (with every bite. Sodh(i) = analyze. Ootum = superior. Thir(u) = stable; immortal. 10.
MEANING: Waheguru has created the world with Maya and His Naam as its bases, and has created two paths for humans to follow – high morality with Waheguru's Naam, and love for Maya. No one can get emancipation with his love for Maya, and such people keep taking births and dying. One achieves freedom from rebirths by serving the Guru by reciting His Shabad with every breath and with every bite. Even the Vedas and Shastras testify to the fact that Waheguru's devotees are superior (achieve emancipation). Nobody can achieve immortality without Waheguru's Naam, and I am always a sacrifice for His Naam, oh Nanak.10.

ਸਲੋਕੁ ਮ:3॥ ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ ਪੜਾ ਮੁਖਿ ਚਾਰਿ॥ ਨਵ ਖੰਡ ਮਧੇ ਪੂਜੀਆ ਅਪਣੈ ਚਜਿ ਵੀਚਾਰਿ॥ ਮਤੁ ਸਚਾ ਅਖਰੁ ਭੁਲਿ ਜਾਇ ਚਉਕੈ ਭਿਟੈ ਨ ਕੋਇ॥ ਝੂਠੇ ਚਉਕੇ ਨਾਨਕਾ ਸਚਾ ਏਕੋ ਸੋਇ॥ 1॥

Sloak M:3: Hovaan pundit(u) joatki, Vayd purrhaan mookh(i) chaar(i). Nuv khund mudahy poojiyaan, aapnaiy chujj(i) veechaar(i). Mut(u) Sacha Akkhur bhooll(i) jaayay, chaunkay bhittay na koyay. Jhootthay chaunkay Nanaka, Sacha Aiko Soyay. 1.

Word Meaning: Pundit = highly literary person. Joatki = fortune-teller. Mookh(i) = by heart (from memory). Poojiyaan = worshipped. Chujj(i) Veechaar(i) = because of manners and thinking (wisdom). Mut(u) = lest. Sacha Akkhur (u) = everlasting word (Naam). Chaunka = kitchen. Bhittay = impurify (caused by some lowest-caste person by his mere presence). Jhootthay = false; impure. Sacha = eternal; pure. 1.

MEANING: Brahmans study the Vedas and maintain external cleanliness to the extent that they do not allow the low-caste people to enter their kitchens. If a pundit is well-learned, tells people's fortunes, can recite all four Vedas from memory, is well known in the world because of his manners and wisdom, and maintains external cleanliness, he still cannot achieve purity of mind because all external cleanliness is short-lived, and cannot purify the mind. The important thing is that he should not forget Waheguru's Naam, which is the only thing that is eternal and which purifies the mind, oh Nanak. 1.

ਮ:3॥ ਆਪਿ ਉਪਾਏ ਕਰੇ ਆਪਿ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ ਆਪੇ ਦੇ ਵਡਿਆਈਆ ਕਹੁ ਨਾਨਕ ਸਚਾ ਸੋਇ॥ 2॥

M:3: Aap(i) oopaayay, kuray Aap(i), Aapay nudr(i) kurayay. Aapay day vudiyaayiyaan, kuhou Nanak Sacha Soyay. 2.

MEANING: Waheguru creates the world, does everything Himself, and casts His kind sight on His devotees. It is eternal Waheguru, who showers praise on His devotees (enables them) to earn respect in the world (and in His Court), oh Nanak 2.

ਪਉੜੀ॥ ਕੰਟਕੁ ਕਾਲੁ ਏਕੁ ਹੈ ਹੋਰੁ ਕੰਟਕੁ ਨ ਸੂਝੈ॥ ਅਫਰਿਓ ਜਗ ਮਹਿ ਵਰਤਦਾ ਪਾਪੀ ਸਿਉ ਲੂਝੈ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਭੇਦੀਐ ਹਰਿ ਜਪਿ ਹਰਿ ਬੂਝੈ॥ ਸੋ ਹਰਿ ਸਰਣਾਈ ਛੁਟੀਐ ਜੋ ਮਨ ਸਿਉ ਜੂਝੈ॥ ਮਨਿ ਵੀਚਾਰਿ ਹਰਿ ਜਪੁ ਕਰੇ ਹਰਿ ਦਰਗਹ ਸੀਝੈ॥ 11॥

Paurri: Kuntuk(u) kaal(i) aik(u) haiy, hoar(u) kuntuk(u) na soojhaiy. Afuriyo jug meh(i) vertda, paapi siyoun loojhaiy. Gur Shabadi Hur(i) bhaydiyaiy, Hur(i) jup(i) Hur(i) boojhaiy. So, Hur(i) shernaayi chhoottiyaiy, jo mun siyoun joojhaiy. Mun(i) veechaar(i) Hur(i) jup(u) kuray, Hur(i) Durgeh seejhaiy. 11.

Word Meaning: Kuntuk(u) = thorn; irritant. Soojhaiy = think of. Afuriyo = unbridled. Vertda = operates. Paapi = sinner. Loojhaiy = fights with; tortures. Bhaydiyaiy = pierce; make connection. Joojhaiy = fights bravely. Jup(u) = recite Naam. Seejhaiy = succeeds; is approved. 11.

MEANING: The fear of death is the major irritant in human life; I cannot think of any other irritant as frightening. This fear affects everybody in the world uncontrollably, and tortures the sinners the most. But one can connect with Waheguru by acting on the Guru's Shabad and realizing that there is nothing to fear about death. Those who fight with their mind (worldly desires) in Waheguru's shelter get emancipation. Those who recite Waheguru's Naam and ponder on it are approved in Waheguru's Court. 11.

ਸਲੋਕੁ ਮ:1॥ ਹੁਕਮਿ ਰਜਾਈ ਸਾਖਤੀ ਦਰਗਹ ਸਚੁ ਕਬੂਲੁ॥ ਸਾਹਿਬ ਲੇਖਾ ਮੰਗਸੀ ਦੁਨੀਆ ਦੇਖਿ ਨ ਭੁਲੁ॥ ਦਿਲ ਦਰਵਾਨੀ ਜੋ ਕਰੇ ਦਰਵੇਸੀ ਦਿਲੁ ਰਾਸਿ॥ ਇਸਕ ਮੁਹਬਤਿ ਨਾਨਕਾ ਲੇਖਾ ਕਰਤੇ ਪਾਸਿ॥ 1॥

Sloak M:1: Huqam(i) rujaayi saakhti, Durgeh Sach(u) kubool(u). Sahib laykha mungsee, dooniya daykh(i) na bhool(u). Dil durvaani jo kuray, durvayshi dil(u) raas(i). Ishq, moohubutt(i) Nanak, laykha Kertay paas(i). 1.
Word Meaning: Rujaayi = Will. Saakhti = principle (creation of Waheguru). Sach(u) = Waheguru (His Naam). Kubool = accepted. Laykha = account of deeds. Durvaani = guarding. Dervayshi = saintliness. Dil(u) Raas(i) = keep heart under control.
MEANING: Waheguru has created (made) this principle that one should accept His Huqam (Will) and recite His Naam to be approved in His Court. One should not be misled by the attractions of the world because Waheguru demands the account of his deeds. Waheguru has the account of everybody's love and attachment (with Him or with Maya). Only those are approved by Him who guard their heart, and keep their desires under control like a holy saint.1.

ਮ:1॥ ਅਲਗਉ ਜੋਇ ਮਧੂਕੜਉ ਸਾਰਿੰਗਪਾਨਿ ਸਬਾਇ॥ ਹੀਰੈ ਹੀਰਾ ਬੇਧਿਆ ਨਾਨਕ ਕੰਠਿ ਸੁਭਾਇ॥2॥
M:1: Ulguou joyay mudhookrrou Saaringpaan(i) subaayay. Heeraiy, heera baydhiya, Nanak kuntth(i) soobhaayay. 2.
Word Meaning: Ulguou = detached. Joyay = sees. Mudhookrrou = bumblebee. Saaringpaan(i) = Waheguru. Heera = diamond-like pure. Baydiya = stitched. Subaayay = everywhere. Kuntth(i) = with the neck. Soobhaayay = with love.
MEANING: Unlike the bumblebee, which enjoys the sap of many flowers, a devotee who stays detached from worldly enjoyments, and sees Waheguru everywhere, stays embraced to Waheguru's neck (enjoys His affection) when he stitches his diamond-like pure mind with the Waheguru-diamond. 2.

ਪਉੜੀ॥ ਮਨਮੁਖ ਕਾਲੁ ਵਿਆਪਦਾ ਮੋਹਿ ਮਾਇਆ ਲਾਗੇ॥ ਖਿਨ ਮਹਿ ਮਾਰਿ ਪਛਾੜਸੀ ਭਾਇ ਦੂਜੈ ਠਾਗੇ॥ ਫਿਰਿ ਵੇਲਾ ਹਥਿ ਨ ਆਵਈ ਜਮ ਕਾ ਡੰਡ ਲਾਗੇ॥ ਤਿਨ ਜਮ ਡੰਡ ਨ ਲਗਈ ਜੋ ਹਰਿ ਲਿਵ ਜਾਗੇ॥ ਸਭ ਤੇਰੀ ਤੁਧੁ ਛਡਾਵਣੀ ਸਭ ਤੁਧੈ ਲਾਗੇ॥ 12॥
Paurri: Munmukh kaal(u) viyaapda, moh(i) Maya laagay. Khin meh maar(i) puchhaarrsi, bhaayay doojaiy tthaagay. Phir(i) vayla huth(i) na aavyee, Jum ka dund laagay. Tinh Jum dund na lugyee, jo Hur(i) liv jaagay. Subh Tayri, Toodh(u) chhudaavni, subh Toodhaiy laagay. 12.
Word Meaning: Kaal(u) = (spiritual) death. Khin = moment. Puchhaarrsi = defeats; destroys. Tthaagay = deceived; cheated. Vayla = opportunity. Haath(i) = in hand; available. Dund = punishment. Liv = love by meditating. Laagay = are attached. 12.
MEANING: Spiritual death attacks those who are disconnected from Waheguru and are deeply attached to Maya. It kills and destroys those who are cheated by their love for Maya in a moment. They do not get this opportunity (human life) again, and suffer the punishment of the Angel of justice. Those who stay alert (against the attacks of Maya) by their love for Waheguru do not get any punishment. The whole world is Yours, and is attached to You (is dependent upon You), and You have to emancipate it, oh Waheguru. 12.

ਸਲੋਕੁ ਮ:1॥ ਸਰਬੇ ਜੋਇ ਅਗਛਮੀ ਦੁਖੁ ਘਨੇਰੋ ਆਥਿ॥ ਕਾਲਰੁ ਲਾਦਸਿ ਸਰੁ ਲਾਘਣਉ ਲਾਭੁ ਨ ਪੂੰਜੀ ਸਾਥਿ॥ 1॥
Sloak M:1: Serbay joyay uguchhmi, dookh(u) ghunayro aath(i). Kaalur laadus(i) sur(u) laanghnou, laabh(u) na, poonji saath(i). 1.
Word Meaning: Serbay = everything. Ugucchmi = non-perishable. Ghunayro = immense. Aath(i) = Maya; is. Kaalur(u) = (worthless) saltpetre; bad qualities. Laadus(i) = loading. Sur(u) = pool; sea (of Maya). Poonji = capital. 1.

MEANING: An individual who considers the worldly attractions of Maya as non-perishable goes through immense suffering. With such a heavy load of saltpetre (bad qualities), how can he cross the world-sea? He will have no spiritual benefit (additional wealth of Waheguru's Naam) or even the original spiritual wealth with him. 1.

ਮ:1॥ ਪੂੰਜੀ ਸਾਚਉ ਨਾਮੁ ਤੂ ਅਖੁਟਉ ਦਰਬੁ ਅਪਾਰੁ॥ ਨਾਨਕ ਵਖਰ ਨਿਰਮਲਉ ਧੰਨੁ ਸਾਹੁ ਵਾਪਾਰੁ॥ 2॥
M:1: Poonji Saachou Naam(u), Tu akhootou derb(u) Apaar(u). Nanak, vukkhur nirmlou, dhunn(u) shah, vapaar(u).
Word Meaning: Akhootou = never running out. Derb(u) = wealth. Apaar(u) = limitless God. Vukkhur = merchandise. Nirmlou = pure. Shah = wealthy. Vapaar = business.
MEANING: The individual, who has the wealth of Waheguru's eternal Naam, which never runs out, has the holy merchandise he deals in. He is the true businessman, and his dealings are praiseworthy, oh Nank. 2.

ਮ:1॥ ਪੂਰਬ ਪ੍ਰੀਤਿ ਪਿਰਾਣਿ ਲੈ ਮੋਟਉ ਠਾਕੁਰੁ ਮਾਣਿ॥ ਮਾਥੈ ਊਭੈ ਜਮੁ ਮਾਰਸੀ ਨਾਨਕ ਮੇਲਣੁ ਨਾਮਿ॥3॥
M:1: Poorub preet(i) piraan(i) laiy, motou Tthaakur(u) maan(i). Maathaiy, oobhaiy Jum(u) maarsi, Nanak maylun(u) Naam(i). 3.
Word Meaning: Poorub Preet(i) = original love. Piraan(i) = recognize. Motou = great. Tthaakur(u) = Lord. Maan(i) = enjoy (recite) the Naam. Oobhaiy = face-down. 3.
MEANING: Recognize your original love (while in mother's womb) with Waheguru, and enjoy His love by reciting His Naam, oh man. The Naam connects you with Waheguru and knocks the Angel of Death face-down, oh Nanak. 3.

ਪਉੜੀ॥ ਆਪੇ ਪਿੰਡੁ ਸਵਾਰਿਓਨੁ ਵਿਚਿ ਨਵਨਿਧਿ ਨਾਮੁ॥ ਇਕਿ ਆਪੇ ਭਰਮਿ ਭੁਲਾਇਅਨੁ ਤਿਨ ਨਿਹਫਲ ਕਾਮੁ॥ ਇਕਨੀ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਹਰਿ ਆਤਮ ਰਾਮੁ॥ ਇਕਨੀ ਸੁਣਿ ਕੈ ਮੰਨਿਆ ਹਰਿ ਊਤਮ ਕਾਮੁ॥ ਅੰਤਰਿ ਹਰਿ ਰੰਗੁ ਉਪਜਿਆ ਗਾਇਆ ਹਰਿ ਗੁਣ ਨਾਮੁ॥ 13॥
Paurri: Aapay pind(u) suvaarion(u), vich(i) nuvnidh(i) Naam(u). Ikk(i) Aapay bherm(i) bhoolaayiun(u), tinh nihful kaam(u). Ikkni Gurmukh(i) boojhiya, Hur(i) Aatum Ram(u). Ikkni soon(i) kaiy munniya, Hur(i) ootum kaam(u). Untar(i), Hur(i) rung(u) oopjiya, gaaya Hur(i) goon Naam(u). 13.
Word Meaning: Pind(u) = body (mind). Suvaaion(u) = adorns (purifies). Nuvnidh(i) = the nine treasures. Nihful = unsuccessful. Kaam(u) = objective. Aatum Ram = Waheguru. Ootum = superior; successful. Rung(u) = love. Oopjiya = sprouted. 13.
MEANING: Waheguru adorns His devotees with His Naam, which is like the nine mythical treasures. Also, He misleads some through the illusions of Maya; they fail to achieve their real objective in life. Some make a connection with Waheguru in the Guru's shelter. Some others perform the superior deed of listening to and obeying Waheguru's Naam. They sing praise of Waheguru's virtues, whereby love for Him sprouts in their mind. 13.

(ਅੰਗ 1091)॥ ਸਲੋਕੁ ਮ:1॥ ਭੋਲਤਣਿ ਭੈ ਮਨਿ ਵਸੈ ਹੇਕੈ ਪਾਧਰ ਹੀਡ॥ ਅਤਿ ਡਾਹਪਣਿ ਦੁਖੁ ਘਣੋ ਤੀਨੇ ਥਾਵ ਭਰੀਡੁ॥ 1॥
(PAGE 1091): **Sloak M:1:** Bholtun(i) bhaiy mun(i) vussaiy, haykaiy paadhur heed. Ut(i) daahpun(i) dookh(u) ghuno, teenay thaanv bhureed(u). 1.
Word Meaning: Bholtun = with innocent (pure) mind. Haykaiy = only; one. Paadhur = clear; without any discrimination. Heed = heart. Daahpun(i) = jealousy. Ghuno = immense. Teenay Thhaanv = the three places – mind, thinking, and body. Bhureed = polluted. 1.

MEANING: Waheguru takes dwelling in the heart, which is innocent, has fear of Waheguru, and holds no discrimination against anyone. With extreme jealousy, one's body, mind, and wisdom - all three - get polluted, and he suffers a great deal. 1.

ਮ:1॥ ਮਾਦਲੁ ਬੇਦਿ ਸਿ ਬਾਜਣੋ ਘਣੋ ਧੜੀਐ ਜੋਇ॥ ਨਾਨਕ ਨਾਮੁ ਸਮਾਲਿ ਤੂ ਬੀਜਉ ਅਵਰੁ ਨ ਕੋਇ॥2॥
Maandul Bayd(i) s(i) baajno, ghuno dhurriyaiy joyay. Nanak, Naam(u) smaal(i) tu, beejou uver(u) na koyay. 2.
Word Meaning: Maandul = drum. Bayd(i) = the Vedas. Baajno = made sound. Dhurriyaiy = parties; people. Joyay = saw; heard. Baajou Uver(u) = no other. 2.
MEANING: The loud drum, which the Vedas have beaten, has been heard by many, many parties (the whole world). But nothing comes even close to Waheguru's Naam (in the realm of spirituality), so recite it, oh Nanak. 2.

ਮ:1॥ ਸਾਗਰੁ ਗੁਣੀ ਅਥਾਹੁ ਕਿਨਿ ਹਾਥਾਲਾ ਦੇਖੀਐ॥ ਵਡਾ ਵੇਪਰਵਾਹੁ ਸਤਿਗਰੁ ਮਿਲੈ ਤਾ ਪਾਰਿ ਪਵਾ॥ ਮਝ ਭਰਿ ਦੁਖ ਬਦੁਖ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ॥ 3॥
M:1: Saagur(u) Gooni athaah(u), kin(i) hathaala daykhiyaiy. Vudda Vaypervaah(u), Satgur milaiy, ta paar(i) puvaan. Munjh bhur(i) dookh, budookh, Nanak, Sachay Naam bin(u), kisaiy na luthee bhookh. 3.
Word Meaning: Saagur = sea. Gooni = of (the three) qualities of Maya. Athaah(u) = unfathomable. Hathaala = depth. Vaypervaah(u) = carefree. Munjh = the middle. Bhur(i) = full. Dookh Budookh = problems, and more problems. Bhookh = appetite. 3.
MEANING: The sea of Maya, which is full of its three qualities, is unfathomable, and nobody can know its limits (and is almost impossible to swim across). However, if I can take the shelter of the great and carefree Satguru, I can swim across it. The middle (all of it) of the sea of Maya is the source of huge problems. Without Waheguru's Naam, its attractions have not satisfied anyone's appetite, oh Nanak. 3.

ਪਉੜੀ॥ ਜਿਨੀ ਅੰਦਰੁ ਭਾਲਿਆ ਗੁਰ ਸਬਦਿ ਸੁਹਾਵੈ॥ ਜੋ ਇਛਨਿ ਸੋ ਪਾਇਦੇ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰੇ ਤਿਸੁ ਗੁਰ ਮਿਲੈ ਸੋ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਧਰਮਰਾਇ ਤਿਨ ਕਾ ਮਿਤੁ ਹੈ ਜਮ ਮਗਿ ਨਾ ਪਾਵੈ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਇਹਿ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਨਾਮਿ ਸਮਾਵੈ॥ 14॥
Paurri: Jinhi Undar(u) bhaaliya, Gur Shabad(i) soohaavaiy. Jo ichhun(i), so paayaynday, Hur(i) Naam(u) dhiyaavaiy. Jis no kirpa kuray, tis(u) Gur milaiy, so Hur(i) goon gaavaiy. Dhermraayay tinh ka mitt(u) haiy, Jum mug(i) na paavaiy. Hur(i) Naam(u) dhiyaaveh(i), dinus raat(i), Hur(i) Naam(i) smaavaiy. 14.
Word Meaning: Undar(u) = soul. Soohaavaiy = which adorns the mind. Ichhun(i) = wish for. Dhermraayay = Angel of justice. Mitt(u) = friend. Mug(i) = on the path. 14.
MEANING: Those who search their inner-self (mind) for Waheguru with the mind-adorning (purifying) Shabad of the Guru, get any and all their wishes fulfilled with the recitation of Waheguru's Naam. Those who are kind to Waheguru get connected with the Guru and sing Waheguru's praise in His shelter. The Angel of justice becomes their friend, and they are not put on the path leading to spiritual death. Those who recite Waheguru's Naam day and night get absorbed in Waheguru's Naam. 14.

ਸਲੋਕੁ ਮ:1॥ ਸੁਣੀਐ ਏਕੁ ਵਖਾਣੀਐ ਸੁਰਗਿ ਮਿਰਤਿ ਪਇਆਲਿ॥ ਹੁਕਮੁ ਨ ਜਾਈ ਮੇਟਿਆ ਜੋ ਲਿਖਿਆ ਸੋ ਨਾਲਿ॥ ਕਉਣੁ ਮੂਆ ਕਉਣੁ ਮਾਰਸੀ ਕਉਣੁ ਆਵੈ ਜਾਇ॥ ਕਉਣੁ ਰਹਸੀ ਨਾਨਕਾ ਕਿਸ ਕੀ ਸੁਰਤਿ ਸਮਾਇ॥1॥

Sloak M:1: Sooniyaiy Aik(u), vukhaaniyaiy, soorg(i), mirt(i), puyyaal(i). Huqam na jaayi maytiya, jo likhiya so naal(i). Kaun(u) mooa, kaun(u) maarsi, kaun(u) aavaiy jaayay. Kaun(u) rehsi Nanaka, kis kee soort(i) smaayay. 1.
Word Meaning: Vukhaaniyaiy = describe. Soorg(i) = paradise; sky. Mirt(i) =in this world. Puyyaal(i) = in underworlds. Maytiya = erased. Maarsi = will kill. Rehsi = will live forever; become immortal. Soort(i) = pure thoughts. Smaayay = gets absorbed. 1.
MEANING: It is the same Waheguru which is heard, and described in the sky, in this world, and the underworld. Waheguru's Huqam as to who dies, what causes one's death, who takes rebirths, and who becomes immortal by merging into Him by the focus of one's pure thoughts, is prewritten for everyone, and cannot be erased by anyone, and must be obeyed, to the end, oh Nanak. 1.

ਮ:1॥ ਹਉ ਮੂਆ ਮੈ ਮਾਰਿਆ ਪਉਨੁ ਵਹੈ ਦਰਿਆਉ॥ ਤ੍ਰਿਸਨਾ ਥਕੀ ਨਾਨਕਾ ਜਾ ਮਨੁ ਰਤਾ ਨਾਇ॥ ਲੋਇਣ ਰਤੇ ਲੋਇਣੀ ਕੰਨੀ ਸੁਰਤਿ ਸਮਾਇ॥ ਜੀਭ ਰਸਾਇਣਿ ਚੂਨੜੀ ਰਤੀ ਲਾਲ ਲਵਾਇ॥ ਅੰਦਰੁ ਮੁਸਕਿ ਝਕੋਲਿਆ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ 2॥
M:1: Huoun mooaa, mein maariya, paun(u) vuhhaiy duriyaou. Trishna thukki Nanaka, ja mun(u) rutta Nayay. Loyin ruttay loyini, kunnie soort(i) smaayay. Jeebh rusaayin(i) choonrri, rutti laal luvaayay. Undar(u) mooshk(i) jhukoliya, keemut(i) kuhhi na jaayay. 2.
Word Meaning: Huoun = selfishness and ego. Mein = I; mine. Paun Duriyaou = air and river (storm of sensual pleasures). Trishna = appetite of desires. Thukki = exhausted; loses urge. Rutta Naayay = imbued in the Naam. Loyin = eyes. Loyini = in eyes. Kunnie = in ears. Soort(i) = senses. Smaayay = absorbed. Rusaayin = the source of all sweetness (Naam). Choonrri = absorbent. Laal = ruby. Luvaayay = with recitation of the Naam. Mooshk(i) Jhukoliya = spreads fragrance. 2.
MEANING: Because of the storm of sensual desires in his mind, the man suffers spiritual death due to his selfishness, ego, and his nature of possessiveness. However, his appetite for worldly desires gets exhausted (he feels satisfied) when he recites Waheguru's Naam, oh Nanak. His eyes are imbued with love for Waheguru, and their urge to see worldly beauty remains with them. His sense of hearing pleasing sounds becomes absorbed into his ears (no longer interested in listening to such sounds). His tongue sucks the sweetness of Waheguru's Naam by its recitation, and becomes like a highly valuable ruby. His body spreads the fragrance of Waheguru's, the worth of which cannot be described. 2.

ਪਉੜੀ॥ ਇਸੁ ਜੁਗ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੋ ਨਾਲਿ ਚਲੈ॥ ਏਹੁ ਅਖੁਟੁ ਕਦੇ ਨ ਨਿਖੁਟਈ ਖਾਇ ਖਰਚਿਉ ਪਲੈ॥ ਹਰਿ ਜਨ ਨੇੜਿ ਨ ਆਵਈ ਜਮਕੰਕਰ ਜਮਕਲੈ॥ ਸੇ ਸਾਹ ਸਚੇ ਵਣਜਾਰਿਆ ਜਿਨ ਹਰਿ ਧਨੁ ਪਲੈ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਹਰਿ ਪਾਈਐ ਜਾ ਆਪਿ ਹਰਿ ਘਲੈ॥ 15॥
Paurri: Iss(u) joog meh(i) Naam(u) nidhaan(u) haiy, Naamo naal(i) chullaiy. Eh(u) akhoot(u), kuday na nikhoottyee, khaayay khurchiyo, pullaiy. Hur(i) jun nayrr(i) na avvyee, Jum kunkur Jumkulaiy. Say shah sachay vunjaariya, jinh Hur(i) dhun(u) pullaiy. Hur(i) kirpa tay Hur(i) paayiyaiy, ja Aap(i) Hur(i) ghullaiy. 15.
Word Meaning: Naal(I) Chullaiy = accompanies. Akhoot(u) = inexhaustible. Nikhoottyee = never runs out. Khaayay = use it. Khurchiyo = share it. Pullaiy = possess (keep) it. Jum Kunkur = the Angel's assistant. Vunjaariya = traders; businessmen. Ghullaiy = sends.

MEANING: Waheguru's Naam is the real treasure in the world, which accompanies the man after his death. This treasure is inexhaustible and never runs out when you use it (recite it) donate to (share with) others, or keep it in your possession, oh man. The assistants of the Angel of death, or the Angel himself, do not go near the devotee who recites Waheguru's

Naam. Those who have Waheguru's Naam in their possession (in their heart) are truly wealthy and the real businessmen. One acquires Waheguru's Naam only through His benevolence when He gives it to him. 15.

ਸਲੋਕੁ ਮ:3॥ ਮਨਮੁਖ ਵਾਪਾਰੈ ਸਾਰ ਨ ਜਾਣਨੀ ਬਿਖੁ ਬਿਹਾਝਹਿ ਬਿਖੁ ਸੰਗ੍ਰਹਹਿ ਬਿਖ ਸਿਉ ਧਰਹਿ ਪਿਆਰੁ॥ ਬਾਹਰਹੁ ਪੰਡਿਤ ਸਦਾਇਦੇ ਮਨਹੁ ਮੂਰਖ ਗਾਵਾਰ॥ ਹਰਿ ਸਿਉ ਚਿਤੁ ਨ ਲਾਇਨੀ ਵਾਦੀ ਧਰਨਿ ਪਿਆਰੁ॥ ਵਾਦਾ ਕੀਆ ਕਰਨਿ ਕਹਾਣੀਆ ਕੂੜੁ ਬੋਲਿ ਕਰਹਿ ਆਹਾਰੁ॥ ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹਰਿ ਨਿਰਮਲਾ ਹੋਰੁ ਮੈਲਾ ਸਭੁ ਆਕਾਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਨੀ ਹੋਇ ਮੈਲੇ ਮਰਹਿ ਗਵਾਰ॥ 1॥

Sloak M:3: Munmukh vapaaraiy saar na jaan-ni, bikh(u) bihaajheh(i), bikh(u) sungreh(i), bikh siyoun dhureh(i) piyaar(u). Baahuroun pundit sudaayaynday, munhou moorukh gavaar. Hur(i) siyoun chit(u) na laayini, vaadeen dhurn(i) piyaar(u). Vaadaan keeyaan kurn(i) kuhaaniyaan, koorr(u) boal(i) kureh(i) ahaar(u). Jug meh(i) Ram, Naam(u) Hur(i) nirmula, hoar(u) maiyla subh(u) akaar(u). Nanak, Naam(u) na chaytni, hoyay maiylay, mureh(i) guvaar. 1.

Word Meaning: Saar = worth. Bikh(u) = poisonous Maya. Bihaajheh(i) = buys; deals in. Sungreh(i) = accumulates. Sudaayaynday = call themselves; look like. Gavaar = unrefined; foolish. Vaadeen = in discussions. Ahaar(u) = food; earn a living. Akaar(u) = visible things. Chaytni = remember. Maiylay = filthy; impure.

MEANING: The Maya-worshipping pundit does not realize the worth of the true business (of Waheguru's Naam). He loves the poisonous, immoral pleasures, deals in them, and accumulates (continues to deal in) them. Outwardly, the foolish and the unrefined look like a well-learned person, but he does not have any love for God, and loves to take part in worthless religious debates. He talks about discussions and earns his living by telling lies (untrue stories). Only Waheguru's Naam is pure (purifies the mind) in this world, while everything else is filthy (pollutes the mind). The foolish do not remember Waheguru's Naam, and die with a filthy mind, oh Nanak. 1.

ਮ:3॥ ਦੁਖੁ ਲਗਾ ਬਿਨੁ ਸੇਵਿਐ ਹੁਕਮੁ ਮੰਨੇ ਦੁਖੁ ਜਾਇ॥ ਆਪੇ ਦਾਤਾ ਸੁਖੈ ਦਾ ਆਪੇ ਦੇਇ ਸਜਾਇ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਸਭੁ ਕਿਛੁ ਤਿਸੈ ਰਜਾਇ॥2॥

M:3: Dookh lugga bin(u) sayviyain, Huqam(u) munnay dookh(u) jaayay. Aapay Daata sookhaiy da, Aapay dayay sujaayay. Nanak aivaiyn jaaniyaiy, subh(u) kichh(u) Tisaiy rujaayay. 2.

Word Meaning: Sujaayay = punishment; suffering. Rujaayay = Will.

MEANING: One suffers in life without serving Waheguru, but all one's sufferings go away when he obeys Waheguru's Huqam (Will). Waheguru is the source of all comforts, and He also punishes the immoral. One must realize that everything happens with His Will, oh, Nanak.

ਪਉੜੀ॥ ਹਰਿ ਨਾਮ ਬਿਨਾ ਜਗਤੁ ਹੈ ਨਿਰਧਨੁ ਬਿਨੁ ਨਾਵੈ ਤ੍ਰਿਪਤਿ ਨਾਹੀ॥ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਇਆ ਹਉਮੈ ਦੁਖੁ ਪਾਹੀ॥

(ਅੰਗ 1092)॥ ਬਿਨੁ ਕਰਮਾ ਕਿਛੁ ਨ ਪਾਈਐ ਜੇ ਬਹੁਤੁ ਲੋਚਾਹੀ॥ ਆਵੈ ਜਾਇ ਜੰਮੈ ਮਰੈ ਗੁਰ ਸਬਦਿ ਛੁਟਾਹੀ॥ 16॥

Paurri: Hur(i) Naam binaa jugut haiy nirdhun, bin(u) Naavaiy, triput naahi. Doojaiy bherm(i) bhoolaaya, haumein dookh paahi.

(PAGE 1092): Bin(u) kerma kichhoo na paayiyaiy jay buhout lochaahi. Aavaiy, jaayay, jummaiy, muraiy, Gur Shabad(i) chhootaahi. 16.

Word Meaning: Nirdhun(u) = poor. Triput(i) = contentment. Bherm(i) Bhoolaaya = lost in illusions. Kerma = good fortune. Lochaahi = longs for. Chhootaahi = freedom.

MEANING: The world is (spiritually) poor without the wealth of Waheguru's Naam, and cannot have contentment without the Naam. The man is misled by his illusions about Maya and suffers because of his selfishness and ego. But one cannot acquire anything (including the Naam) without good fortune, even if one longs much for that. He continues to take births and dying, but is emancipated with Guru's Shabad. 16.

ਸਲੋਕੁ ਮ:3॥ ਇਸੁ ਜਗ ਮਹਿ ਸੰਤੀ ਧਨੁ ਖਟਿਆ ਜਿਨਾ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ॥ ਸਤਿਗੁਰਿ ਸਚੁ ਦ੍ਰਿੜਾਇਆ ਇਸੁ ਧਨ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਇਤੁ ਧਨਿ ਪਾਇਐ ਭੁਖ ਲਥੀ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਜਿੰਨ੍ਹਾ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਤਿਨੀ ਪਾਇਆ ਆਇ॥ ਮਨਮੁਖੁ ਜਗਤੁ ਨਿਰਧਨੁ ਹੈ ਮਾਇਆ ਨੋ ਬਿਲਲਾਇ॥ ਅਨਦਿਨੁ ਫਿਰਦਾ ਸਦਾ ਰਹੈ ਭੁਖ ਨ ਕਦੇ ਜਾਇ॥ ਸਾਂਤਿ ਨ ਕਦੇ ਆਵਈ ਨਹ ਸੁਖੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਸਦਾ ਚਿੰਤ ਚਿਤਵਦਾ ਰਹੈ ਸਹਸਾ ਕਦੇ ਨ ਜਾਇ॥ ਨਾਨਕ ਵਿਣੁ ਸਤਿਗੁਰ ਮਤਿ ਭਵੀ ਸਤਿਗੁਰ ਨੋ ਮਿਲੈ ਤਾ ਸਬਦੁ ਕਮਾਇ॥ ਸਦਾ ਸਦਾ ਸੁਖ ਮਹਿ ਰਹੈ ਸਚੇ ਮਾਹਿ ਸਮਾਇ॥ 1॥

Sloak M:3: Iss(u) jug meh(i) sunteen, dhun(u) khuttiya, jinha Satgur(u) miliya Prubh(u) aayay. Satgur(i), Sach(u) drirraaya, iss(u) dhun kee keemut(i) kuhhi na jaayay. Itt(u) dhun(i) paayaan bhookh luthi, sookh(u) vussiya mun(i) aayay. Jinha kuou Dhoor(i) likjiya, tinhi paaya aayay. Munmukh jugut(u) nirdhun(u) haiy, Maya no bil-laayay. Undin(u) phirda, sudaa ruhhaiy, bhookh na kuday jaayay. Shaant(i) na kuday aavyee, neh sookh(u) vussaiy mun(i) aayay. Sudaa chint chituvda ruhhaiy, sehsa kuday na jaayay. Nanak, vin(u) Satgur mut(i) bhuvvi, Satgur nu milaiy ta Shabad(u) kmaayay. Sudaa, sudaa sookh meh(i) ruhhaiy, Sachay maah(i) smaayay. 1.

Word Meaning: Sunteen = holy saints. Itt(u) = this. Luthi = comes off. Dhoor(i) = from the Source (Waheguru). Jugut(u) = world. Nirdhun(u) = penniless. Bil-laayay = wails for. Shaant(i) = contentment. Chint Chitvuda = lost in worries. Sehsa = worry. Mut(i) Bhuvvi = has twisted wisdom (thinking). Kmaayay = implements in life. 1.

MEANING: The holy saints, who get connected with the Guru with the benevolence of Waheguru, earn the wealth (of Waheguru's Naam) in this world. Nobody can tell the worth of Waheguru's Naam, which the Guru reinforces in the mind of the devotees. One becomes fully content with this wealth and acquires blissfulness in one's mind. Those who have it preordained by Waheguru acquire His Naam in their minds. The world of the Maya-lover is poor in spiritual wealth, and he wails for Maya all the time. His appetite for wealth never goes away, and he keeps looking for it day and night. He never gets peace of mind and never acquires mental comfort. He is always lost in worries which never go away. One's thinking is twisted without the Guru's guidance, but when he connects with the Guru, he lives by His Shabad, oh Nanak. He gets absorbed in Waheguru's praise and lives in bliss at all times. 1.

ਮ:3॥ ਜਿਨਿ ਉਪਾਈ ਮੇਦਨੀ ਸੋਈ ਸਾਰੁ ਕਰੇਇ॥ ਏਕੋ ਸਿਮਰਹੁ ਭਾਇਰਹੁ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਖਾਣਾ ਸਬਦੁ ਚੰਗਿਆਈਆ ਜਿਤੁ ਖਾਧੈ ਸਦਾ ਤ੍ਰਿਪਤਿ ਹੋਇ॥ ਪੈਨਣੁ ਸਿਫਤਿ ਸਨਾਇ ਹੈ ਸਦਾ ਸਦਾ ਓਹੁ ਊਜਲਾ ਮੈਲਾ ਕਦੇ ਨ ਹੋਇ॥ ਸਹਜੇ ਸਚੁ ਧਨੁ ਖਟਿਆ ਥੋੜਾ ਕਦੇ ਨ ਹੋਇ॥ ਦੇਹੀ ਨੋ ਸਬਦੁ ਸੀਗਾਰੁ ਹੈ ਜਿਤੁ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬੁਝੀਐ ਜਿਸ ਨੋ ਆਪਿ ਵਿਖਾਲੇ ਸੋਇ॥ 2॥

M:3: Jinh(i) oopaayi maydni, Soyee saar(u) kurayay. Aiko simerhou bhaayirhou, Tis(u) bin(u) uver(u) na koyay. Khaana, Shabad(u) chungiyaayiyaan, jit(u) khaadhaiy, sudaa triput(i) hoyay. Pehnun(u) sift(i) snaayay haiy, sudaa, sudaa, oh(u) oojla, maiyla kuday na hoyay. Sehjay Sach(u) dhun(u) khuttiya, thorra kuday na hoyay. Dayhi nu Shabad(u) sheengaar(u) haiy, jit(u) sudaa, sudaa sookh(u) hoyay. Nanak, Gurmukh(i) boojhiyaiy, jis nu Aap(i) vikhaalay soyay. 2.

Word Meaning: Maydni = world. Saar(u) = looks after. Bhaayirhou = oh, brothers. Chungiyaayiyaan = goodness. Triput(i) = contentment. Pehnun = wearing. Sift(i) Snaayay

= praise. Oojla = clean; pure. Maiyla = filthy; impure. Sehjay = in high spiritual state. Ttorra = less. Sheengaar(u) = adornment. Vikhaalay = shows; enlightens. 2.
MEANING: Waheguru, which has created the world, looks after it too. There is none other like Him, so recite only His Naam, oh my brothers. If one makes Guru's Shabad and the noble qualities his mental food, he becomes fully contented forever (leaves with no appetite for worldly desires). Similarly, if he uses Waheguru's praise as his clothes to wear (to protect his dignity against the attacks by the demons), he becomes clean forever, and never becomes filthy in his mind again. He earns the wealth of Waheguru's Naam in a high spiritual state, which never lessens. Satguru's Shabad adorns his body, and he always enjoys blissfulness. But only that devotee gets the enlightenment in the shelter of the Guru, whom Waheguru enlightens Himself. 2.

ਪਉੜੀ॥ ਅੰਤਰਿ ਜਪੁ ਤਪੁ ਸੰਜਮੋ ਗੁਰ ਸਬਦੀ ਜਾਪੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਹਉਮੈ ਅਗਿਆਨੁ ਗਵਾਪੈ॥ ਅੰਦਰੁ ਅੰਮ੍ਰਿਤਿ ਭਰਪੂਰ ਹੈ ਚਾਖਿਆ ਸਾਦੁ ਜਾਪੈ॥ ਜਿਨ ਚਾਖਿਆ ਸੇ ਨਿਰਭਉ ਭਏ ਸੇ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ॥ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪੀਆਇਆ ਫਿਰਿ ਕਾਲੁ ਨ ਵਿਆਪੈ॥ 17॥
Paurri: Untar(i) jup(u), tup(u) sunjumo, Gur Shabadi jaapaiy. Hur(i), Hur(i), Naam(u) dhiyaayiyaiy, haumein ugiyaan(u) guvaapaiy. Undar(u), Amrit(i) bhurpoor haiy, chaakhiyaan saad(u) jaapaiy. Jinh chaakhiya say nirbhuou bhuyyay, say Hur(i) rus(i) dhraapaiy. Hur(i) kirpa dhaar(i) peayaaya, phir(i) kaal(u) na viyaapaiy. 17.
Word Meaning: Untar(i) = inside (the body). Sunjumo = control on senses. Jaapaiy = appears; comes to light. Guvaapaiy = is lost; goes away. Bhurpoor = overflowing. Chaakhiyaan = on tasting. Saad(u) = taste. Nirbhou = fearless. Dhraapaiy = fully satisfied. Kaal(u) = (spiritual) death. 17.
MEANING: To "see" Waheguru with Guru's Shabad inside you, is the real recitation of any mantras, self-torturing, or to exercise control on your senses, oh man. One's selfishness, ego, and ignorance disappear by reciting Waheguru's Naam. The human body is full of Waheguru's immortalizing Naam, but one realizes its great taste only by tasting (reciting) it. Those who recite it become fearless and get fully contented with its sweetness. Spiritual death does not come near the individual who drinks Waheguru's Naam-Amrit with His benevolence. 17.

ਸਲੋਕੁ ਮ:3॥ ਲੋਕ ਅਵਗੁਣਾ ਕੀ ਬੰਨ੍ਹੈ ਗੰਠੜੀ ਗੁਣ ਨ ਵਿਹਾਝੈ ਕੋਇ॥ ਗੁਣ ਕਾ ਗਾਹਕੁ ਨਾਨਕਾ ਵਿਰਲਾ ਕੋਈ ਹੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਗੁਣ ਪਾਈਅਨ੍ਹਿ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ॥ 2॥
Sloak M:3: Loak uvgoona kee bunnhaiy, guntthrri, goon na vihaajhaiy koyay. Goon ka gaahuk(u) Nanaka, virla koyee, hoyay. Gur Persadi goon paayiun(i) jis nu nudr(i) kuray.
Word Meaning: Uvgoon = ignoble qualities. Gunttrri = bale; package. Vihaajhaiy = deal in. Gaahuk(u) = customer; dealer. Virla = rare. Paayiun(i) = acquire.
MEANING: People put together a package of ignoble qualities (accumulate) them, and do not buy (deal in) the noble qualities. There is a rare person who is a customer for noble qualities. But the individual, on whom Waheguru casts a kind sight, acquires them with Guru's grace. 2.
ਮ:3॥ ਗੁਣ ਅਵਗੁਣ ਸਮਾਨਿ ਹਹਿ ਜਿ ਆਪਿ ਕੀਤੇ ਕਰਤਾਰਿ॥ ਨਾਨਕ ਹੁਕਮਿ ਮੰਨਿਐ ਸੁਖੁ ਪਾਈਐ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ 2॥
M:3: Goon, uvgoon smaan(i) heh(i) j(i) Aap(i) keetay Kartar(i). Nanak Huqam(i) munniyaiyn sookh(u) paayiyaiy, Gur Shabadi veechaar(i). 2.
Word Meaning: Goon = noble qualities. Uvgoon = bad qualities. Smaan(i) = the same. Kartar(i) = God.

MEANING: A devotee, who has full faith in Waheguru, gladly accepts the good and the bad qualities in him as being given by Waheguru. One enjoys blissfulness by obeying Waheguru's Will by pondering on Guru's Shabad, oh Nanak. 2.

ਪਉੜੀ॥ ਅੰਦਰਿ ਰਾਜਾ ਤਖਤੁ ਹੈ ਆਪੇ ਕਰੇਇ ਨਿਆਉ॥ ਗੁਰ ਸਬਦੀ ਦਰੁ ਜਾਣੀਐ ਅੰਦਰਿ ਮਹਲੁ ਅਸਰਾਉ॥ ਖਰੇ ਪਰਖਿ ਖਜਾਨੈ ਪਾਈਅਨਿ ਖੋਟਿਆ ਨਾਹੀ ਥਾਉ॥ ਸਭੁ ਸਚੋ ਸਚੁ ਵਰਤਦਾ ਸਦਾ ਸਚੁ ਨਿਆਉ॥ ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਆਇਆ ਮਨਿ ਵਸਿਆ ਨਾਉ॥ 18॥

Paurri: Undar(i) Rajah Tukhut(u) haiy, Aapay kuray niyaaoun. Gur Shabadi Dur jaaniyaiy, undar(i) Mehl(u) usraaou. Khuray perkh(i) khujaanaiy paayiun(i), khotiyaan naahi thaaoun. Subh(u) Sacho, Sach(u) vertda, sudaa Sach(u) niyaaoun. Amrit ka rus(u) aaya, mun(i) vussiya Naaoun. 18.

Word Meaning: Raja = King (God). Tukhut(u) = throne. Niyaaoun = justice. Dur(u) = the Door (to His Court). Usraaou = support. Khuray = pure; pious. Perkh(i) = by testing. Khotiyaan = impure; unholy. Thaaoun = room. 18.

MEANING: Waheguru-King has His dwelling and His Throne in everybody's heart, sitting on which He delivers His justice, and provides His support. But one can find the door to His Court only with the Guru's Shabad. He tests the deeds of everybody, and accepts the pious in His treasure (makes them a part of His) while the unholy have no room there. The eternal Waheguru operates everywhere, and His justice is always perfect. Those who realize the presence of His Naam in their heart enjoy the Amrit-like sweetness of His Naam. 18.

ਸਲੋਕੁ ਮ:1॥ ਹਉਮੈ ਕਰੀ ਤਾ ਤੂ ਨਾਹੀ ਤੂ ਹੋਵਹਿ ਹਉ ਨਾਹਿ॥
(ਅੰਗ 1093)॥ ਬੂਝਉ ਗਿਆਨੀ ਬੂਝਣਾ ਏਹ ਅਕਥ ਕਥਾ ਮਨ ਮਾਹਿ॥ ਬਿਨੁ ਗੁਰ ਤਤੁ ਨ ਪਾਈਐ ਅਲਖੁ ਵਸੈ ਮਨ ਮਾਹਿ॥ ਆਪੁ ਗਇਆ ਭ੍ਰਮੁ ਭਉ ਗਇਆ ਜਨਮ ਮਰਨ ਦੁਖ ਜਾਹਿ॥ ਗੁਰਮਤਿ ਅਲਖੁ ਲਖਾਈਐ ਊਤਮ ਮਤਿ ਤਰਾਹਿ॥ ਨਾਨਕ ਸੋਹੰ ਹੰਸਾ ਜਪੁ ਜਾਪਹੁ ਤ੍ਰਿਭਵਣ ਤਿਸੈ ਸਮਾਹਿ॥ 1॥

Sloak M:1: Haumein kureen, ta Tu naahi, Tu hoveh(i), huoun naah(i).

(PAGE 1093): Boojhou Giyani boojhna, eh Akuth Kutha mun maah(i). Bin(u) Gur Tutt(u) na paayiyaiy, Alukh(u) vussaiy mun maah(i). Aap(u) guyya, bherm(u) bhuou guyya, junum, mern dookh jaah(i). Gurmut(i) Alukh(u) lukhaayiyaiy, ootum mut(i) turaah(i). Nanak sohun(g) hunsa jup(u) jaap-hou, tirbhuvun Tisaiy smaah(i). 1.

Word Meaning: Boojhna = riddle; secret. Giyani = spiritually enlightened. Akuth Kutha = the indescribable tale. Tutt(u) = reality; the basis. Alukh(u) = the incomprehensible (God). Aap(u) = selfishness and ego. Bherm(u) = illusions; misconceptions. Lukhaayiyaiy = comprehend. Ootum = superior; free of illusions. Turaah(i) = can swim across. Sohun(g) = I am Him. Hunsa = He is me (human soul is a part of the Supreme Soul). Tisaiy = in Him. Smaahay = are present in Him (are supported by Him). 1.

MEANING: When I operate under the influence of my haumein, I do not realize Your presence in my heart, but when I feel Your presence, all my selfishness and ego disappear, oh Waheguru. But only the spiritually enlightened saints realize this indescribable tale of Waheguru's secrets. Without the Guru's guidance, one does not realize that the incomprehensible Waheguru resides in the human body. One's selfishness, his fears, and his illusions all disappear with the Guru's Advice, and the suffering of his rebirths comes to an end. One acquires superior thinking with the Guru's Advice, and he is able to "see" (comprehend) the invisible Waheguru, and swim across the world sea. Recite the Naam of Waheguru, which supports the three-layered universe in such a way that the human soul merges into the supreme Soul, oh Nanak. 1.

ਮ:3॥ ਮਨੁ ਮਾਣਕੁ ਜਿਨਿ ਪਰਖਿਆ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ ਸੇ ਜਨ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਕਲਜੁਗ ਵਿਚਿ ਸੰਸਾਰਿ॥ ਆਪੈ ਨੋ ਆਪੁ ਮਿਲਿ ਰਹਿਆ ਹਉਮੈ ਦੁਬਿਧਾ ਮਾਰਿ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਦੁਤਰੁ ਤਰੇ ਭਉਜਲੁ ਬਿਖਮੁ ਸੰਸਾਰੁ॥ 2॥

M:3: Mun(u) maanuk(u) jinh(i) perkhiya, Gur Shabadi veechaar(i). Say jun virlay jaanieh(i), Kulyug vich(i) sunsaar(i). Aapaiy nu aap(u) mil(i) ruhhiya, haumein doobidha maar(i). Nanak, Naam(i) ruttay Dootur turay, bhuoujul bikhum(u) sunsaar(u).

Word Meaning: Maanuk = pearl. Perkhiya = tested; analyzed. Virlay = rare. Kulyug = this world. Aapay Nu Aap(i) = mind is stabilized. Doobidha = indecisiveness. Dootur(u) = impossible to swim across. Bhuojul(u) = world-sea. Bikhum(u) = tough. 2.

MEANING: There are very few people in this world who analyze their pearl-like mind by pondering on the Guru's Shabad. They eradicate their selfishness, ego, and their indecisiveness with the Guru's Shabad, and control their mind so that it does not wander, and stays to itself. Those who are imbued with Waheguru's Naam swim across the world-sea, which is otherwise very difficult to cross, oh Nanak. 2.

ਪਉੜੀ॥ ਮਨਮੁਖ ਅੰਦਰੁ ਨ ਭਾਲਨੀ ਮੁਠੇ ਅਹੰਮਤੇ॥ ਚਾਰੇ ਕੁੰਡਾ ਭਵਿ ਥਕੇ ਅੰਦਰਿ ਤਿਖ ਤਤੇ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ ਨ ਸੋਧਨੀ ਮਨਮੁਖ ਵਿਗੁਤੇ॥ ਬਿਨੁ ਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਹਰਿ ਨਾਮੁ ਹਰਿ ਸਤੇ॥ ਤਤੁ ਗਿਆਨੁ ਵੀਚਾਰਿਆ ਹਰਿ ਜਪਿ ਹਰਿ ਗਤੇ॥ 19॥

Paurri: Munmukh undar(u) na bhaalni, mootthay uhunmutay. Chaaray koondaan bhuv(i) thukay, undar(i) tikh tuttay. Simrit(i) Shast na soadhni, munmukh vigootay. Bin Gur kinaiy na paayo, Hur(i) Naam(u) Hur(i) Sutay. Tutt(u) giyan(u) veechaariya, Hur(i) jup(i) Hur(i) gutay. 19.

Word Meaning: Undar(u) = inner-self. Bhaalni = search. Motthay = cheated. Ahunmutay = with thinking of haumein. Chaaray Koondaans = all the four directions. Bhuv(i) = travel. Tikh = thurst (of Maya). Tuttay = hot; burned (in the fire of desires). Sodhni = analyze. Vigootay = suffer humiliation. Sutay = eternal. Gutay = high spiritual state.

MEANING: The followers of their mind do not search their inner self (for Waheguru's presence), and are robbed of their good qualities because of their ego-laden thinking. They travel in all four directions in search of more money, but grow exhausted with frustration and burn in the fire of dissatisfaction. They do not analyze their religious books, and suffer humiliation. Nobody has ever acquired the Naam of the eternal Waheguru without taking shelter of the Guru. But the fact of the matter is that one attains a high spiritual state only by reciting and pondering on Waheguru's Naam. 19.

ਸਲੋਕੁ ਮ:2॥ ਆਪੇ ਜਾਣੈ ਕਰੇ ਆਪਿ ਆਪੇ ਆਣੈ ਰਾਸਿ॥ ਤਿਸੈ ਅਗੈ ਨਾਨਕਾ ਖਲਿਇ ਕੀਚੈ ਅਰਦਾਸਿ॥ 1॥

Sloak M:2: Aapay jaanaiy, kuray Aap(i), Aapay aanaiy raas(i). Tisaiy uggaiy Nanaka, khulay keechaiy ardaas(i). 1.

Word Meaning: Raas(i) = suitable. Khulay = standing (with controlled mind). 1.

MEANING: Waheguru knows everything about us, does everything He wants to do, and makes things suitable for the living beings to achieve their objectives. So, pray before Him with respect and with a fully focused mind, oh Nanak. 1.

ਮ:1॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਦੇਖਿਆ ਆਪੇ ਜਾਣੈ ਸੋਇ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਜਾ ਘਰਿ ਵਰਤੈ ਸਭੁ ਕੋਇ॥ 2॥

M:1: Jinh(i) keeya, Tinh(i) daykhiya, Aapay jaanaiy Soyay. Kis nu kuhhiyaiy Nanaka, ja ghur(i) vertaiy subh(u) koyay. 2.

Word Meaning: Keeya = created. Daykhiya = looks after. Soyay = the same (Waheguru). Ghur(i) = in the heart. Vertaiy = operates; is present; looks after. 2.
MEANING: Waheguru, which has created the world, also looks after it, and operates in every heart. So, who else should we pray to when He is the one who resides in every heart and takes care of us all, oh Nanak? 2.

ਪਉੜੀ॥ ਸਭੇ ਥੋਕ ਵਿਸਾਰਿ ਇਕੋ ਮਿਤੁ ਕਰਿ॥ ਮਨੁ ਤਨੁ ਹੋਇ ਨਿਹਾਲੁ ਪਾਪਾ ਦਹੈ ਹਰਿ॥ ਆਵਣ ਜਾਣਾ ਚੁਕੈ ਜਨਮਿ ਨ ਜਾਹਿ ਮਰਿ॥ ਸਚੁ ਨਾਮੁ ਆਧਾਰੁ ਸੋਗਿ ਨ ਮੋਹਿ ਜਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਮਨ ਮਹਿ ਸੰਜਿ ਧਰਿ॥ 20॥
Paurri: Subhay thoak visaar(i), ikko mit(u) kur(i). Mun(u), tun(u) hoyay, nihaal(u), paapaan duhhaiy Hur(i). Aavun, jaana chookaiy, junum(i) na jaah(i) mur(i). Sach(u) Naam(u) aadhaar(u), soag(i) na moh(i) jur(i). Nanak, Naam(u) nidhaan(u), mun meh(i) sunj(i) dhur(i). 20.
Word Meaning: Thoak = things. Visaar(i) = forget; ignore. Nihaal(u) = blissful. Duhhaiy = burns down. Chookaiy = ends. Aadhaar(u) = basis; support. Soag(i) = grief. Jur(i) = burn. Sunj(i) = accumulate. 20.
MEANING: Forgetting everything else, make friends with the "One" (Waheguru) (have faith in Him and connect with Him), oh my friend. Waheguru burns down all one's sins, and he feels blessed by body and by mind. The cycle of his rebirths is broken, and he never takes birth or dies again. The devotee, who makes Waheguru's Naam the basis of his life, does not burn in the fire of grief or of worldly attachments. So, accumulate the treasure (wealth) of Waheguru's Naam in your mind, oh Nanak. 20.

ਸਲੋਕ ਮ:5॥ ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਗੈ ਦੰਮਾ ਦੰਮ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨ ਆਵਈ, ਨਾਨਕ ਨਹੀ ਕਰੰਮ॥ 1॥
Sloak M:5: Maya munhoun na veesraiy, maangaiy dumma, dumma. So Prubh(u) chit(i) na avvyee, Nanak nuhhi kerm. 1.
Word Meaning: Dumma, Dumm = money and more money. Kerm = noble deed.
MEANING: The man does not remember Waheguru (the source of everything), but does not forget to ask for more and more wealth. This is not a noble deed (acceptable to Waheguru), oh Nanak. 1.

ਮ:5॥ ਮਾਇਆ ਸਾਥਿ ਨ ਚਲਈ ਕਿਆ ਲਪਟਾਵਹਿ ਅੰਧ॥ ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ ਤੂ ਤੂਟਹਿ ਮਾਇਆ ਬੰਧ॥2॥
M:5: Maya saath(i) na chullyee, kiyya luptaaveh(i) undh? Gur kay Churn dhiyaayay tu, tooteh(i) Maya bundh. 2.
MEANING: Maya does not accompany one after his death; so, what are you clinging to, oh man? You should recite Satguru's Shabad, which breaks the chains of Maya. 2.

ਪਉੜੀ॥ ਭਾਣੈ ਹੁਕਮੁ ਮਨਾਇਓਨੁ ਭਾਣੈ ਸੁਖੁ ਪਾਇਆ॥ ਭਾਣੈ ਸਤਿਗੁਰੁ ਮੇਲਿਓਨੁ ਭਾਣੈ ਸਚੁ ਧਿਆਇਆ॥ ਭਾਣੇ ਜੇਵਡ ਹੋਰ ਦਾਤਿ ਨਾਹੀ ਸਚੁ ਆਖਿ ਸੁਣਾਇਆ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਚੁ ਕਮਾਇਆ॥ ਨਾਨਕ ਤਿਸੁ ਸਰਣਾਗਤੀ ਜਿਨਿ ਜਗਤੁ ਉਪਾਇਆ॥ 21॥
M:5: Bhaanaiy Huqam(u) munaayioun(u), bhaanaiy sookh(u paaya. Bhaanaiy Satgur maylioun(u), bhaanaiy Sach(u) dhiyaaya. Bhaanay jayvud hoar daat(i) naahi, Sach(u) aakh(i) soonaaya. Jinh kuou poorub(i) likhiya, tinh Sach(u) kmaaya. Nanak, Tis(u) shernaagti, Jinh(i) jugut oopaaya. 21.

Word Meaning: Bhaanaiy = With His Will. Jayvud = as great. Daat(i) = largess. Poorub(i) Likhya = prewritten. Kmaaya = shape life. Shernaagti = in the shelter.
MEANING: The individual, whom Waheguru makes obey His Huqam with His Will, enjoys blissfulness. The devotee is connected to Satguru with Waheguru's Will, and he recites His Naam with His Will. There is no other largess as great as obeying Waheguru's Huqam with His Will. The devotee recites Waheguru's Naam for others as well. But only those devotees shape their life (to obey Waheguru's Will) who have it prewritten in their fate by Waheguru. I have come to the shelter of Waheguru, who has created the world, oh Nanak. 21.

ਸਲੋਕ ਮ:3॥ ਜਿਨ ਕਉ ਅੰਦਰਿ ਗਿਆਨੁ ਨਹੀ ਭੈ ਕੀ ਨਾਹੀ ਬਿੰਦ॥ ਨਾਨਕ ਮੁਇਆ ਕਾ ਕਿਆ ਮਾਰਣਾ ਜਿ ਆਪਿ ਮਾਰੇ ਗੋਵਿੰਦ॥ 1॥
Sloak M:3: Jinh kuou undar(i) Giyan(u) nuhhi, bhaiy kee naahi bind. Nanak, mooyaan ka kiyya maarna, j(i) Aap(i) maaray Govind. 1.
Word Meaning: Bind = extremely small amount. Mooyaan = already dead.
MEANING: Those who have no spiritual enlightenment and have no fear of Waheguru are spiritually killed by Him. So, what more is there to kill them who are already dead, oh Nanak?1.

ਮ:3॥ ਮਨ ਕੀ ਪਟ੍ਰੀ ਵਾਚਣੀ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰੁ॥ ਸੋ ਬ੍ਰਹਮਨੁ ਭਲਾ ਆਖੀਐ ਜਿ ਬੂਝੈ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ ਹਰਿ ਸਾਲਾਹੇ ਹਰਿ ਪੜੈ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ॥
(ਅੰਗ 1094)॥ ਆਇਆ ਓਹੁ ਪਰਵਾਨੁ ਹੈ ਜਿ ਕੁਲ ਕਾ ਕਰੇ ਉਧਾਰੁ॥ ਅਗੈ ਜਾਤਿ ਨ ਪੁਛੀਐ ਕਰਣੀ ਸਬਦੁ ਹੈ ਸਾਰੁ॥ ਹੋਰੁ ਕੂੜ ਪੜਣਾ ਕੂੜੁ ਕਮਾਵਣਾ ਬਿਖਿਆ ਨਾਲਿ ਪਿਆਰੁ॥ ਅੰਦਰਿ ਸੁਖੁ ਨ ਹੋਵਈ ਮਨਮੁਖ ਜਨਮੁ ਖੁਆਰੁ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਉਬਰੇ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ 2॥
M:3: Mun kee puttri vaachni, sookheen hoo sookh(u) saar(u). So Brahman bhulaa aakhiyaiy, j(i) boojhaiy Braham beechaar(u). Hur(i) salaahay, Hur(i) purrhaiy, Gur kaiy Shabad(i) veechaar(i).
(PAGE 1094): Aaya oh(u) pervaan(u) haiy, j(i) kool ka kuray oodhaar(u). Uggaiy, jaat(i) na poochhiyaiy, kerni Shabad haiy saar(u). Hoar(u) koorr(u) purrhna, koorr(u) kmaavna, bikhiya naal(i) piyaar(u). Undar(i) sookh(u) na hovyee, munmukh junum(u) khooaar(u). Nanak, Naam(i) ruttay say oobray, Gur kaiy hayt(i) apaar(i). 2.
Word Meaning: Pattri = the book of astrology to predict future. Vaachni = study. Saar(u) = supreme. Bhulaa = noble. J(i) = jo = which. Boojhaiy = understands; internalizes. Pervaan = approved. Kool = associates. Oodhaar = salvation. Kerni = performance. Saar(u) = supreme. Koorr(u) = false; worthless. Bikhiya = poison (of Maya). Khooaar(u) = suffer humiliation. Hayt(i) = in love. Apaar(i) = limitless. 2.
MEANING: The Brahman consults the book of astrology to predict the future of his faithful, but one enjoys the supreme bliss when he ponders on the book of his own mind (analyzes for his deeds). That Brahman is considered noble who internalizes Waheguru by pondering on Him, and sings His praise and reads about Him with the Guru's Shabad. That devotee is welcome in the world (is approved) who salvages his associates by making them recite Waheguru's Naam. Nobody cares about one's caste (status in society) in Waheguru's Court; only recitation of the Guru's Shabad (in Waheguru's praise) is considered to be the supreme performance. Any other study or deed is worthless that enhances one's attachment to Maya. The follower of his mind does not enjoy peace of mind and suffers humiliation in life (wastes away his human life). Those who are imbued in Waheguru's Naam with limitless love for the Guru are salvaged, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖਦਾ ਆਪੇ ਸਭੁ ਸਚਾ॥ ਜੋ ਹੁਕਮੁ ਨ ਬੂਝੈ ਖਸਮ ਕਾ ਸੋਈ ਨਰ ਕਚਾ॥ ਜਿਤੁ

ਭਾਵੈ ਤਿਤੁ ਲਾਇਦਾ ਗੁਰਮੁਖਿ ਹਰਿ ਸਚਾ॥ ਸਭਨਾ ਕਾ ਸਾਹਿਬ ਏਕੁ ਹੈ ਗੁਰ ਸਬਦੀ ਰਚਾ॥ ਗੁਰਮੁਖਿ ਸਦਾ ਸਲਾਹੀਐ ਸਭਿ ਤਿਸ ਦੇ ਜਚਾ॥ ਜਿਉ ਨਾਨਕ ਆਪਿ ਨਚਾਇਦਾ ਤਿਵ ਹੀ ਕੋ ਨਚਾ॥ 22॥1॥ ਸੁਧੁ॥

Paurri: Aapay kur(i), kur(i). vaykhda, Aapay subh(u) Sacha. Jo Huqam(u) na boojhaiy Khusm ka soyee nur kucha. Jit(u) bhaavaiy, tit(u) laayaynda, Gurmukh(i) Hur(i) Sacha. Subhna ka Sahib aik(u) haiy, Gur Shabadi rucha. Gurmukh(i) sudaa salaahiyaiy, subh(i) Tis day jucha. Jiyoun Nanak, Aap(i) nuchaayaynda, tiv hee ko nucha. 22.1. Shoodh(u).

Word Meaning: Nur = man. Kucha = ignorant; unenlightened. Laayaynda = makes do things. Rucha = imbued. Jucha = (amazing) feats. Shoodh(u) = verified.

MEANING: The eternal Waheguru is present in everything; He creates and looks after His whole creation. The individual who does not understand Waheguru's Huqam (Will) is ignorant. One realizes in the shelter of the Guru that everybody performs the kind of deeds which are according to the Will of God. It is the same Lord for everybody, and one gets imbued in His love with the Guru's Shabad. We should sing Waheguru's praise for His amazing feats in Guru's shelter. We all dance the way Waheguru makes us dance, oh Nanak. 22.1. Verified.

ਮਾਰੂ ਵਾਰ ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Maru Vaar Mehla 5. Ek Onkar Satgur Persad(i)

ਡਖਣੇ ਮ:5॥ ਤੂ ਚਉ ਸਜਣ ਮੈਡਿਆ ਡੇਈ ਸਿਸੁ ਉਤਾਰਿ॥ ਨੈਣ ਮਹਿੰਜੇ ਤਰਸਦੇ ਕਦਿ ਪਸੀ ਦੀਦਾਰੁ॥1॥

Dukhnay M:5: Tu chuou sujjun maiyndiya, dayeen sis(u) ootaar(i). Naiyn mehnjay tersday, kud(i) pusseen deedaar(u). 1

Word Meaning: DUKHNAY = a Punjabi dialect. Chuou = say; ask. Maiyndiya = Mehjay = Mine. Dayeen = I will give. Sis(u) = head. Tersday = yearn. Pusseen = touch; see. Deedaar(u) = sight. 1.

MEANING: I will gladly offer my severed head if You ask for it, oh my friend – Waheguru. My eyes yearn for Your sight. When will I see You? 1.

ਮ:5॥ ਨੀਹੁ ਮਹਿੰਜਾ ਤਊ ਨਾਲਿ ਬਿਆ ਨੇਹ ਕੂੜਾਵੇ ਡੇਖੁ॥ ਕਪੜ ਭੋਗ ਡਰਾਵਣੇ ਜਿਚਰੁ ਪਿਰੀ ਨ ਡੇਖੁ॥2॥

M:5: Neeh(u) mehinja Tuou naal(i), biyya neh koorraavay daykh(u). Kuppurr bhog duraavnay, jichur(u) Piree na daykh(u). 2.

Word Meaning: Neeh(u) = Neh = love; affection. Biyya = others. Koorravay = false. Daykh(u) = see; consider. Bhog = enjoyments. Duraavnay = scary; repulsive. 2.

MEANING: I have found that love for any other (human or material) thing to be false (short-lived); I love only You, oh my Waheguru. Enjoyments of expensive clothes and of rich foods are repulsive as long as I do not see my Dear Husband (God). 2.

ਮ:5॥ ਉਠੀ ਝਾਲੂ ਕੰਤੜੇ ਹਉ ਕਿਉ ਪਸੀ ਦੀਦਾਰੁ॥ ਕਾਜਲੁ ਹਾਰੁ ਤਮੋਲ ਰਸੁ ਬਿਨੁ ਪਸੇ ਹਭਿ ਛਾਰੁ॥3॥

M:5: Ootthi jhaaloo Kunturray, huoun kiyoun pusseen deedaar(u). Kaajul(u), haar(u), tumoal rus(u), bin(u) pussay hubh(i) chhaar(u). 3.

Word Meaning: Jhaaloo = early morning. Kiyoun = how. Kaajul = kohl. Tumoal = a wrap of betel-leaves. Hub(i) = all. Chhaar(u) = ash; dust. 3.

MEANING: I wake up early in the morning to see my Waheguru, but I do not know how. But I do find that all enjoyments of adornments like wearing kohl in the eyes, a necklace around

the neck, and chewing a wrap of betel leaves are worthless without seeing Him. (Wearing of religious symbols without making a connection with Waheguru is like dust (worthless). 3.

ਪਉੜੀ॥ ਤੂ ਸਚਾ ਸਾਹਿਬੁ ਸਚੁ ਸਚੁ ਸਭੁ ਧਾਰਿਆ॥ ਗੁਰਮੁਖਿ ਕੀਤੋ ਥਾਟੁ ਸਿਰਜਿ ਸੰਸਾਰਿਆ॥ ਹਰਿ ਆਗਿਆ ਹੋਇ ਬੇਦ ਪਾਪੁ ਪੁੰਨੁ ਵੀਚਾਰਿਆ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਤ੍ਰੈ ਗੁਣ ਬਿਸਥਾਰਿਆ॥ ਨਵ ਖੰਡ ਪ੍ਰਿਥਮੀ ਸਾਜਿ ਹਰ ਰੰਗ ਸਵਾਰਿਆ॥ ਵੇਕੀ ਜੰਤ ਉਪਾਇ ਅੰਤਰਿ ਕਲ ਧਾਰਿਆ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਜਾਣੈ ਕੋਇ ਸਚੁ ਸਿਰਜਣਹਾਰਿਆ॥ ਤੂ ਜਾਣਹਿ ਸਭ ਬਿਧਿ ਆਪਿ ਗੁਰਮੁਖਿ ਨਿਸਤਾਰਿਆ॥ 1॥

Paurri: Tu Sacha Sahib(u) Sach(u), Sach(u) subh(u) dhaariya. Gurmukh(i) keeto thaat(u), sirj(i) sunsaariya. Hur(i) Aagiya hoyay Bayd, paap(u), poonn(u) veechaariya. Brahma, Bishan(u), Mahesh(u), traiy goon bisthaariya. Nuv khund prithmi saaj(i), hur rung suvaariya. Vayki junt oopaayay, untar(i) kul dhaariya. Tayra unt(u) na jaanaiy koyay, Sach(u) Sirjunhaariya. Tu jaaneh(i) subh bidh(i) Aap(i) Gurmukh(i) nistaariya. 1.

Word Meaning: Dhaariya = supported; created. Thaat(u) = creation; law; requirement. Sirj(i) = having created. Aagiya = permission; approval. Poonn(u) = noble deeds. Traiy Goon = three qualities of Maya. Bisthaariya = spread; created. Nuv Khund = nine regions. Prithmi = earth. Svaariya = beautified. Vayki = of many kinds. Kul = power. Bidh(i) = ways; means. Nistaariya = salvage. 1.

MEANING: You are immortal, and so is Your creation, oh Waheguru. By creating and beautifying the world, You also made this requirement that You can be reached only through the Guru (by His guidance). It was with Your approval (with the wisdom given to the authors by You) that the Vedas were written, which discuss the consequences of the noble deeds and of the sins. You also created gods like Brahma, Vishnu, and Shiva, and created the three effects of Maya. Waheguru created the earth with nine regions, and beautified it in many different colours (with wide varieties). He created many different varieties of living beings and placed His power (a part of His Soul) in them. Nobody knows your limits, oh, the eternal Creator. You know all the means to control the universe, and salvage people by putting them in the shelter of the Guru, oh Lord. 1.

ਡਖਣੇ ਮ:5॥ ਜੇ ਤੂ ਮਿਤ੍ਰ ਅਸਾਡੜਾ ਹਿਕ ਭੋਰੀ ਨਾ ਵਿਛੋੜਿ॥ਜੀਉ ਮਹਿੰਜਾ ਤਉ ਮੋਹਿਆ ਕਦਿ ਪਸੀ ਜਾਨੀ ਤੋਹਿ॥1॥

Dukhnay M:5: Jay Tu mittar(u) asaadrra, hikk bhori na vichhorr(i). Jeeou mehinja Tuou mohiya, kud(i) pusseen Jaani Toh(i). 1.

Word Meaning: Asaadrra = ours; mine. Hikk Bhori = a single moment. Jeeou = soul; mind. Mohiya = captivated. Jaani = dear like life. Pusseen = see. Toh(i) = You. 1.

MEANING: If You are my friend, then do not separate me ever from You, not even for a short moment, oh dear Waheguru. You have captivated my mind, so when can I see You? 1.

ਮ:5॥ ਦੁਰਜਨ ਤੂ ਜਲੁ ਭਾਹੜੀ ਵਿਛੋੜੇ ਮਰਿ ਜਾਹਿ॥ ਕੰਤਾ ਤੂ ਸਉ ਸੇਜੜੀ ਮੈਡਾ ਹਭੋ ਦੁਖੁ ਉਲਾਹਿ॥2॥

M:5: Doorjun, tu jul(u) bhaahrri, vichhorray mur(i) jaah(i). Kunta Tu suoun sayjrri, maiynda hubbo dookh(u) oolaah(i). 2.

Word Meaning: Doorjun = evil person; who loves someone other than Waheguru (see the next Sloak). Vichhorra = séparation; haumein. Jul(u) = burn. Bhaahrri = fire. Kunta = oh, my Husband (God). Sahjrri = beautiful bed. Oolaah(i) = remove; eradicate. 2.

MEANING: The individual, who loves someone (or something) other than Waheguru, burns in the fire of desires, and the one who suffers from his haumein dies spiritual death. But the devotee of Waheguru, who prepares her heart-bed with love for Him, enjoys her union with Him when He comes to dwell in her heart, and all her troubles are eradicated.

ਮ:5॥ ਦੁਰਜਨ ਦੂਜਾ ਭਾਉ ਹੈ ਵਿਛੋੜਾ ਹਉਮੈ ਰੋਗੁ॥ ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਜਿਸੁ ਮਿਲਿ ਕੀਚੈ ਭੋਗੁ॥3॥
M:5: Doorjun dooja bhaaou haiy, vichhorra haumein roag(u). Sujjun(u) Sacha Patshah(u), jis(u) mi(i), keechaiy bhog(u). 3.
MEANING: The person who loves someone (thing) other than Waheguru is evil, and one's haumein is such a disease which causes separation from Waheguru. The eternal Waheguru is one's true friend, and one enjoys blissfulness in union with Him. 3.

ਪਉੜੀ॥ ਤੂ ਅਗਮ ਦਇਆਲੁ ਬੇਅੰਤੁ ਤੇਰੀ ਕੀਮਤਿ ਕਹੈ ਕਉਣੁ॥ ਤੂਧੁ ਸਿਰਜਿਆ ਸਭੁ ਸੰਸਾਰੁ ਤੂ ਨਾਇਕੁ ਸਗਲ ਭਉਣ॥ ਤੇਰੀ ਕੁਦਰਤਿ ਕੋਇ ਨ ਜਾਣੈ ਮੇਰੇ ਠਾਕੁਰ ਸਗਲ ਰਉਣ॥
(ਅੰਗ 1095)॥ ਤੁਧੁ ਅਪੜਿ ਕੋਇ ਨ ਸਕੈ ਤੂ ਅਬਿਨਾਸੀ ਜਗ ਉਧਰਣ॥ ਤੁਧੁ ਥਾਪੇ ਚਾਰੇ ਜੁਗ ਤੂ ਕਰਤਾ ਸਗਲ ਧਰਣ॥ ਤੁਧੁ ਆਵਣ ਜਾਣਾ ਕੀਆ ਤੁਧੁ ਲੇਪੁ ਨ ਲਗੈ ਤ੍ਰਿਣ॥ ਜਿਸੁ ਹੋਵਹਿ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਲਾਵਹਿ ਸਤਿਗੁਰ ਚਰਣ॥ ਤੂ ਹੋਰਤੁ ਉਪਾਇ ਨ ਲਭਹੀ ਅਬਿਨਾਸੀ ਸ੍ਰਿਸਟਿ ਕਰਣ॥ 2॥
Paurri: Tu Agumm, duyyaal(u), Tayri keemut(i) kuhhaiy kaun(u). Toodh(u) sirjiya subh(u) sunsaar(u), Tu naayik(u) sugul bhaun. Tayri koodrut(i) koyay na jaanaiy, mayry Tthaakur sugul raun.
(PAGE 1095): Toodh uppurr(i) koyay na sukaiy, Tu abinaashi jug oodhrun. Toodh(u) thaapay chaaray joog, Tu Kerta sugul dhern. Toodh(u) aavun, jaana keeya, Toodh(u) layp(u) na luggaiy trin. Jis(u) hoveh(i) Aap(i) duyyaal(u), tis(u) laaveh(i) Satgur Churn. Tu hoarut(u) oopaayay na lubhyee, abinaashi srisht(i) Kern. 2.
Word Meaning: Naayik = leader; Lord. Sugul Bhaun = the whole universe. Koodrut(i) = nature; powers. Raun = present. Uppurr(i) = reach. Abinaashi = immortal. Oodhrun = salavager. Dhern = earth. Layp(u) = coating; effect. Trin = the size of a blade of grass. Hoarut(u) Oopaayay = other means. Lubhyee = found. Kern = creator. 2.
MEANING: You are inaccessible, compassionate, and limitless; who can tell Your worth (greatness), oh Waheguru. You have created the whole world, and You are its Lord. Nobody knows Your powers, oh the omnipresent Waheguru. You are the eternal emancipator of the world, and nobody can rival You in any way. You are the creator of the whole earth (world), and have created all four eons. You have created the birth-death cycle for living beings (due to their attachment to Maya), but Maya has no effect on You (so You are immortal). You put those in the shelter of the Guru whom You are kind to. There is no other way (than Guru's shelter) to acquire You (Your Naam), oh, the immortal, and the creator of the world, Waheguru.

ਡਖਣੇ ਮ:5॥ ਜੇ ਤੂ ਵਤਹਿ ਅੰਞਣੇ ਹਭ ਧਰਤਿ ਸੁਹਾਵੀ ਹੋਇ॥ ਹਿਕਸੁ ਕੰਤੈ ਬਾਹਰੀ ਮੈਡੀ ਵਾਤ ਨ ਪੁਛੈ ਕੋਇ॥ 1॥
Dukhnay M:5: Jay Tu vuteh(i) ungnaiy, hubh dhert(i) soohaavi hoyay. Hikus(u) Kuntaiy baahri, maiyndi vaat na poochhaiy koyay. 1.
Word Meaning: Vuteh(i) = come. Ungnaiy = the yard (of heart). Dhert(i) = land; world. Hikus(u) = the One. Kuntaiy = husband (Waheguru). Vaat Poocchaiy = cares about. Baahri = without. 1.
MEANING: Nobody cares about me without my Dear Waheguru. If You come to dwell in the yard of my heart, the whole looks pretty to me, oh Waheguru. 1.

ਮ:5॥ ਹਭੇ ਟੋਲ ਸੁਹਾਵਣੇ ਸਹੁ ਬੈਠਾ ਅੰਞਣੁ ਮਲਿ॥ ਪਹੀ ਨ ਵੰਞੈ ਬਿਰਥੜਾ ਜੋ ਘਰਿ ਆਵੈ ਚਲਿ॥ 2॥
M: 5: Hubhay toal soohaavnay, Shuhou baiyttha ungun(u) mull(i). Puhhi na vunjaiy birthurra jo ghur(i) aavaiy chull(i). 2.

Word Meaning: Toal = things. Soohaavnay = attractive; enjoyable. Shuhou = husband. Puhhi = traveller; visitor. Birthurra = without; empty. Ghur(i) Aavaiy = returns to one's own heart to focus the mind on Waheguru.
MEANING: Everything becomes attractive when Waheguru-Husband appears in the heart of the man, who is a visitor in this world. The human traveller, who, ignoring the worldly attractions, focuses his mind on Waheguru, never leaves this world devoid of spirituality. 2.

ਮ:5॥ ਸੇਜੁ ਵਿਛਾਈ ਕੰਤ ਕੂ ਕੀਆ ਹਭਿ ਸੀਗਾਰੁ॥ ਇਤੀ ਮੰਝਿ ਨ ਸਮਾਵਈ ਜੇ ਗਲਿ ਪਹਿਰਾ ਹਾਰੁ॥ 3॥
M:5: Sayj(u) vichhaayi Kunt koo, kiyaa hubh(i) sheegaar(u). Ittee munjh(i) na smaavyee, jay gul(i) pehraan haar(u). 3.
Word Meaning: Sayj = bed (of heart). Koo = for. Hubh(i) = all. Ittee Na = not even. Munjh(i) = middle. Smaavyee = accommodate; has room for. Haar(u) = necklace.
MEANING: I adorned myself (with noble qualities) and made my heart the bed for my Waheguru-Husband. Now there is no room even for a necklace between Waheguru (any show-off causes separation from Waheguru) and me. 3.

ਪਉੜੀ॥ ਤੂ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਜੋਨਿ ਨ ਆਵਹੀ॥ ਤੂ ਹੁਕਮੀ ਸਾਜਹਿ ਸ੍ਰਿਸਟਿ ਸਾਜਿ ਸਮਾਵਹੀ॥ ਤੇਰਾ ਰੂਪੁ ਨ ਜਾਈ ਲਖਿਆ ਕਿਉ ਤੁਝਹਿ ਧਿਆਵਹੀ॥ ਤੂ ਸਭ ਮਹਿ ਵਰਤਹਿ ਆਪਿ ਕੁਦਰਤਿ ਦੇਖਾਵਹੀ॥ ਤੇਰੀ ਭਗਤਿ ਭਰੇ ਭੰਡਾਰ ਤੋਟਿ ਨ ਆਵਹੀ॥ ਏਹਿ ਰਤਨ ਜਵੇਹਰ ਲਾਲ ਕੀਮ ਨ ਪਾਵਹੀ॥ ਜਿਸੁ ਹੋਵਹਿ ਆਪਿ ਦਇਆਲੁ ਤਿਸੁ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਵਹੀ॥ ਤਿਸੁ ਕਦੇ ਨ ਆਵੈ ਤੋਟਿ ਜੋ ਹਰਿ ਗੁਣ ਗਾਵਹੀ॥ 3॥
Paurri: Tu Parbraham Permayshur(u) joan(i) na aavhee. Tu Huqami saajeh(i) srisht(i), saaj(i) smaavhee. Tayra roop(u) na jaayi lukhiya, kiyoun Toojheh(i) dhiyaavhee. Tu subh(i) meh(i) verteh(i) Aap(i) koodrut(i) daykhaavhee. Tayri bhugut(i) bhuray bhundaar, toat(i) na aavhee. Eh(i) ruttan juvayhur laal, keem na paavhee. Jis(u) hoveh(i) aap(i) duyaal(u), tis(u) Satgur sayva laavhee. Tis(u) kuday na aavaiy toat(i) jo Hur(i) goon gaavhee. 3.
Word Meaning: Srisht(i) = world. Smaavhee = present. Roop = looks. Lukhiya = see; comprehend. Verteh(i) = operate. Toat(i) = shortage. Ruttan, Juvayhur, Laal = jewels, precious stones, rubies. 3.
MEANING: The Supreme Lord, Waheguru, never takes any life form. He creates the world with His Huqam(u) (Laws), and is present in it. How can one worship You when You are not visible to the eye, oh Waheguru? You operate in everybody, and show Yourself in nature. The treasures of Your worship are full, and they never experience any shortage. Your Naam is like the invaluable jewels, precious stones, and rubies, and its worth cannot be known by man. You put the individual, whom You are kind to, in the service of the Guru. The devotee, who sings Waheguru's praise, never experiences any shortage of any kind. 3.

ਡਖਣੇ ਮ: 5॥ ਜਾ ਮੂ ਪਸੀ ਹਠ ਮੈ ਪਿਰੀ ਮਹਿਜੇ ਨਾਲਿ॥ ਹਭੇ ਡੁਖ ਉਲਾਹਿਅਮੁ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਲੁ॥1
Dukhnay M:5: Ja moo pusseen hutth menh(i), Piree mehnjay naal(i). Hubhay dookh oolaahium(u), Nanak nudr(i) nihaal. 1.
Word Meaning: Ja = when. Moo = I. Pusseen = see. Hutth = heart. Piree = Dear (God). Mehnjay = me. Hubhay = all. Dookh = troubles. Oolaahium(u) = removed. 1.
MEANING: When I peek into my heart carefully, I find that my Dear (Waheguru) is with me. He removes all my troubles with His kind sight and blesses me, oh Nanak. 1.

ਮ:5॥ ਨਾਨਕੁ ਬੈਠਾ ਭਖੇ ਵਾਉ ਲੰਮੇ ਸੇਵਹਿ ਦਰੁ ਖੜਾ॥ ਪਿਰੀਏ ਤੂ ਜਾਨੁ ਮਹਿਜਾ ਸਾਉ ਜੋਈ ਸਾਈ ਮੁਹੁ ਖੜਾ॥2॥

M:5: Nanak(u), baiyttha bhukhay vaaou, lummay sayveh(i) Dur(u) khurra. Piriyay, Tu jaan(u) mehnja saaou, joyeen Saayeen moonh(u khurra. 2.
Word Meaning: Bhukhay Vaaou = waiting for the news (my turn). Lummay = long queue of living beings. Saaou = objective. Joyeen = looking at. 2.
MEANING: I am also patiently waiting for news of my turn to serve Waheguru, among the long line of living beings waiting at His Door. My dear Waheguru knows my objective while I stand at His Door, enjoying the sight of His face, oh Nanak. 2.

ਮ:5॥ ਕਿਆ ਗਾਲਾਇਓ ਭੂਛ ਪਰ ਵੇਲਿ ਨ ਜੋਹੇ ਕੰਤ ਤੂ॥ ਨਾਨਕ ਫੁਲਾ ਸੰਦੀ ਵਾੜਿ ਖਿੜਿਆ ਹਭੁ ਸੰਸਾਰੁ ਜਿਉ॥3॥
M:5: Kiyya galaayo bhoochh, pur vayl(i) na johay kunt tu. Nanak phoollan sundi vaarr(i), khirriya hubh(u) sunsaar(u) jiyoun.
Word Meaning: Gallayo = saying; uttering. Bhoochh = nonsensical talk. Pur Vayl(i) = the other vine (woman). Joyay = watch (with evil eye). Kunt = (as) husband; to enjoy sensual pleasure. Sundi = of Vaarr(i) = garden. Khirriya = bloomed. Hubh(u) = the whole. 3.
MEANING: Do not talk rubbish and cast an evil eye on other women to act like their husband, oh man. The whole world is like a garden of different flowers in which they are blooming; do not ruin the beauty of the garden with your evil sight, advises Nanak. 3.

ਪਉੜੀ॥ ਸੁਘੜੁ ਸੁਜਾਣੁ ਸਰੂਪੁ ਤੂ ਸਭ ਮਹਿ ਵਰਤੰਤਾ॥ ਤੂ ਆਪੇ ਠਾਕੁਰੁ ਸੇਵਕੋ ਆਪੇ ਪੂਜੰਤਾ॥ ਦਾਨਾ ਬੀਨਾ ਆਪਿ ਤੂ ਆਪੇ ਸਤਵੰਤਾ॥ ਜਤੀ ਸਤੀ ਪ੍ਰਭੁ ਨਿਰਮਲਾ ਮੇਰੇ ਹਰਿ ਭਗਵੰਤਾ॥ ਸਭੁ ਬ੍ਰਹਮ ਪਸਾਰੁ ਪਸਾਰਿਓ ਆਪੇ ਖੇਲੰਤਾ॥ ਇਹੁ ਆਵਾਗਵਣੁ ਰਚਾਇਓ ਕਰਿ ਚੋਜ ਦੇਖੰਤਾ॥ ਤਿਸੁ ਬਾਹੁੜਿ ਗਰਭਿ ਨ ਪਾਵਹੀ ਜਿਸੁ ਦੇਵਹਿ ਗੁਰ ਮੰਤਾ॥ ਜਿਉ ਆਪਿ ਚਲਾਵਹਿ ਤਿਉ ਚਲਦੇ ਕਿਛੁ ਵਸਿ ਨ ਜੰਤਾ॥ 4॥
Paaurri: Sooghurr(u), soojaan(u), sroop(u) Tu, subh meh(i) vertunta. Tu Aapay Tthaakur sayvko, Aapay poojunta. Daana, beena, Aap(i) Tu, Aapay satvunta. Jutee, sutee, Prubh(u) nirmula, mayray Hur(i) Bhugvunta. Subh(u) Braham, pusaar(u) pusaariyo, Aapay khaylunta. Eh(u) aavaguvun(u) ruchaayo, kur(i) choaj daykhunta. Tis(u) baahourr(i) gerbh(i) na paavhi, jis(u) dayveh(i) Gur Munta. Jiyoun Aap(i) chulaaveh(i), tiyoun chullday, kichh(u) vuss(i) na junta. 4.
Word Meaning: Sooghurr(u) = well built; wise. Soojaan(u) = wise. Sroop = handsome. Vertunta = operates; is present. Tthaakur = Lord. Sayvko = devotee. Poojunta = worshipper. Daana = know-all. Beena = far-sighted. Satunta = highly moral. Jutee = celibate. Sutee = of high morality. Pusaar(u) = expanse. Pusaariyo = expanded. Khaylunta = player; creator of the Drama. Aavaguvun(u) = birth and death. Choaj = amazing deeds. Daykhunta = watches. Baahourr(i) = again. Gerbh = womb. Munta = Shabad. 4.
MEANING: You are wise, know-all, very handsome, and are present in everybody, oh Waheguru. You are the Lord, and (being present in everybody), the servant, and Your own worshipper at the same time. You know everything about everybody, watch them, and have very high moral standards. My Waheguru Lord is perfectly pure, celibate, and of high morality. The whole expanse of the universe has been expanded (created) by Him, and He is the creator of the drama of the world. He has created the birth-death cycle, and watches (enjoys) His amazing feats. The individual whom He gives Guru's Shabad does not take birth again. The living beings have no control over the nature of their deeds; they do only what Waheguru makes them do. 4.

ਡਖਣੇ ਮ:5॥ ਕੁਰੀਏ ਕੁਰੀਏ ਵੈਦਿਆ ਤਲਿ ਗਾੜਾ ਮਹਰੇਰੁ॥ ਵੇਖੇ ਛਿਟੜਿ ਥੀਵਦੋ ਜਾਮਿ ਖਿਸੰਦੋ ਪੇਰੁ॥ 1॥

Dukhnay M:5: Kooriyay, kooriyay vaiydiya, tul(i) gaahrra mehrayr(u). Vaykhayn chhitturr(i) theevndon jaam(i) khisundon payr(u). 1.
Word Meaning: Kooriyay = along the bank of a river. Vaiydiya = traveller. Tul(i) = at the bottom. Gaahrra = dense. Mehrayr(u) = soil erosion. Chhitturr(i) = in the mud. Theevndon = happens; splatters. Jaam(i) = when. Khisundon Payr(u) = foot slips. 1.
MEANING: The world is a sea of mud (of filthy sensual pleasures); so, walking along its shore, watch for the dense slippery mud of worldly attractions under your feet, oh man. You may slip into the mud (of worldly attractions) if you are not careful. 1.

ਮ:5॥ ਸਚੁ ਜਾਣੈ ਕਚੁ ਵੈਦਿਓ ਤੂ ਆਘੂ ਆਘੇ ਸਲਵੇ॥ ਨਾਨਕ ਆਤਸੜੀ ਮੰਝਿ ਨੈਣੂ ਬਿਆ ਢਲਿ ਪਬਣਿ ਜਿਉ ਜੁੰਮਿਓ॥ 2॥
M:5: Sach(u) jaanaiy kuch(u) vaiydiyo, tu aaghoo, aaghay sulvay. Nanak, aatshuree munjh(i) naiynoo, biyya, dhul(i) pubbun(i) jiyoun joomiyo. 2.
Word Meaning: Sach(u) = eternal. Kuch(u) = perishable. Aaghoo, Aaghaiy = further and further. Sulvaiy = accumulate. Aatshuree = fire. Naiynoo = butter. Biyya = (the) other (thing). Dhul(i) = recede. Pubbun(i) = a four-leaved grass-like vegetation which dies quickly without water. Joomiyo = perishes. 2.
MEANING: (You are playing a very risky game by believing that) the perishable (wealth) is going to stay with you forever, and you are accumulating more and more of that, oh man. But like fire destroys the identity of butter (it melts it), and the four-leaved vegetation thrives only in water, and dies out when the water recedes, Maya can cause huge suffering for you. 2.

ਮ: 5॥ ਭੋਰੇ ਭੋਰੇ ਰੂਹੜੇ ਸੇਵੇਦੇ ਆਲਕੁ॥ ਮੁਦਤਿ ਪਈ ਚਿਰਾਣੀਆ ਫਿਰਿ ਕਢੂ ਆਵੈ ਰੁਤਿ॥ 3॥
M:5: Bhoray, bhoray, roohrray, sayvaynday aaluk(u). Moodut(i) puyyee chiraaniya, phir(i) kudoon aavaiy root(i). 2.
Word Meaning: Bhoray = innocent. Roohrray = soul. Aaluk(u) = lethargy. Moodut(i) Chiraaniya = a long time. Kudoon = when. Root(i) = the right season (human life).
MEANING: You are being lethargic in serving Waheguru (reciting His Naam) to be emancipated, oh my innocent (ignorant) soul. You do not realize that it will take a very long time before you regain human life (to reconnect with Waheguru). 3.

(ਅੰਗ 1096)॥ ਪਉੜੀ॥ ਤੁਧੁ ਰੂਪੁ ਨ ਰੇਖਿਆ ਜਾਤਿ ਤੂ ਵਰਨਾ ਬਾਹਰਾ॥ ਏ ਮਾਣਸ ਜਾਣਹਿ ਦੂਰਿ ਤੂ ਵਰਤਹਿ ਜਾਹਰਾ॥ ਤੂ ਸਭਿ ਘਟ ਭੋਗਹਿ ਆਪਿ ਤੁਧੁ ਲੇਪੁ ਨ ਲਾਹਰਾ॥ ਤੂ ਪੁਰਖੁ ਅਨੰਦੀ ਅਨੰਤ ਸਭ ਜੋਤਿ ਸਮਾਹਰਾ॥ ਤੂ ਸਭ ਦੇਵਾ ਮਹਿ ਦੇਵ ਬਿਧਾਤੇ ਨਰਹਰਾ॥ ਕਿਆ ਆਰਾਧੇ ਜਿਹਵਾ ਇਕ ਤੂ ਅਬਿਨਾਸੀ ਅਪਰਪਰਾ॥ ਜਿਸੁ ਮੇਲਹਿ ਸਤਿਗੁਰ ਆਪਿ ਤਿਸ ਕੇ ਸਭਿ ਕੁਲ ਤਰਾ॥ ਸੇਵਕ ਸਭਿ ਕਰਦੇ ਸੇਵ ਦਰਿ ਨਾਨਕੁ ਜਨੁ ਤੇਰਾ॥ 5॥

(PAGE 1096): **Paurri:** Toodh(u) roop(u) na raykhiya, jaat(i), Tu verna baahra. Eh maanus jaaneh(i) door(i), Tu verteh(i) jaahra. Tu subh(i) ghut bhogeh(i) Aap(i), Toodh(u) layp(u), na lahara. Tu Purakh(u) anundi, anunt, subh Jot(i) smaahra. Tu subh dayvaan meh(i) Dayv, Bidhaatay Nurhuraa. Kiyya araadhay jihva ikk, Tu abinaashi, upurpuraa. Jis(u) mayleh(i) Satgur Aap(i), tis kay subh(i) kool turaa. Sayvuk subh(i) kurday sayv, Dur(i) Nanak(u) Jun(u) Tayra. 5.
Word Meaning: Roop Na Raykhiya = no looks and physical features. Vern = the four major castes in India. Baahra = beyond. Maanus = humans. Jaahra = clearly. Bhogeh(i) = enjoy. Layp(u) Na Laahra = are not affected by. Anundi = blissful. Smaahra = is

present. Bidhaatay = oh, the Carver of our fates. Nurhuraa = God. Jihva = tongue. Upurpuraa = further, and further; limitless. 5.
MEANING: You have no visible form, no physical features, and no caste; You are beyond the caste system, oh Waheguru. Human beings believe that You are somewhere far away, but You are clearly present everywhere. (Sitting in everybody's heart) You enjoy all the worldly things, yet you are unaffected by them. You are limitless, Your Light is present in everybody, and You are always blissful. You are the God of all gods, oh, the Carver of our fates. You have so many noble qualities that my single tongue cannot describe them all, oh, the immortal and the limitless Waheguru. All the associates of the devotee whom You connect with You are salvaged. All Waheguru's devotees serve Him, and I am also a slave at His Door, oh Nanak.5.

ਡਖਣੇ ਮ:5॥ ਗਹਡੜੜਾ ਤ੍ਰਿਣਿ ਛਾਇਆ ਗਾਫਲ ਜਲਿਓਹੁ ਭਾਇ॥ ਜਿਨਾ ਭਾਗ ਮਥਾਹੜੇ ਤਿਨ ਉਸਤਾਦ ਪਨਾਹਿ॥1॥
Dukhnay M:5: Gehdrrurra trin(i) chhaaya, gaaful juliyoh(u) bhaayay. Jinha bhaag muthaahrray, tin Oostaad punaah(i). 1.
Word Meaning: Gehdrrurra = thatched hut; human body. Trin(i) = grass, etc. Chhaaya = built of. Gaaphul = negligent. Bhaayay = fire. Muthaahrray = on the forehead. Oostaad = Guru. Punaah(i) = shelter. 1.
MEANING: The human body is like a thatched hut (which can burn at any time); the negligent burn in the fire of worldly desires; however, the fortunate get Satguru's shelter (and are protected from this fire). 1.

ਮ:5॥ ਨਾਨਕ ਪੀਠਾ ਪਕਾ ਸਾਜਿਆ ਧਰਿਆ ਆਣਿ ਮਉਜੂਦੁ॥ ਬਾਝਹੁ ਸਤਿਗੁਰ ਆਪਣੇ ਬੈਠਾ ਝਾਕੁ ਦਰੂਦ॥ 2॥
M:5: Nanak peettha pukaa saajiya, dhuriya aan(i) muoujood(u). Baajhoun Satgur Aapnay, baytttha jhaak(u) Durood. 2.
Word Meaning: Peettha = grinded. Pukaa = cooked. Saajiya = garnished. Muoujood = in front of (the Qazi). Jhaak(u) = watching; waiting for; wish for. Durood = a prayer that the Qazi performs before eating.
MEANING: A Muslim devotee grinds wheat, makes rotis (chapatis), garnishes the meal, and serves before the Qazi, who offers a benedictory prayer for the host. I also wish that I could serve a love-filled, delicious meal to my Satguru and feel blessed. 2.

ਮ:5॥ ਨਾਨਕ ਭੁਸਰੀਆ ਪਕਾਈਆ ਪਾਈਆ ਥਾਲੈ ਮਾਹਿ॥ ਜਿਨੀ ਗੁਰੂ ਮਨਾਇਆ ਰਜਿ ਰਜਿ ਸੇਈ ਖਾਹਿ॥ 3॥
M:5: Nanak bhoosriyaan pukaayiyaan, paayiyaan thaalaiy maah(i). Jinhi Guru munaaya, ruj(i), ruj(i) sayee khaah(i). 3.
Word Meaning: Bhoosriyaan = sweet rotis (naan) baked on a hot floor. Munaaya = pleased. Ruj(i), Ruj(i) = to full satisfaction. 3.
MEANING: The poor people, who cannot afford full meals and can only cook on a hot floor, cook sweet rotis on it and serve themselves. But even such a simple meal gives them pleasure and full satisfaction, if they have pleased the Guru, oh Nanak.

ਪਉੜੀ॥ ਤੁਧੁ ਜਗ ਮਹਿ ਖੇਲੁ ਰਚਾਇਆ ਵਿਚਿ ਹਉਮੈ ਪਾਈਆ॥ ਏਕੁ ਮੰਦਰੁ ਪੰਚ ਚੋਰ ਹਹਿ ਨਿਤ ਕਰਹਿ ਬੁਰਿਆਈਆ॥ ਦਸ ਨਾਰੀ ਇਕੁ ਪੁਰਖੁ ਕਰਿ ਦਸੇ ਸਾਦਿ ਲੁਭਾਈਆ॥ ਏਨਿ ਮਾਇਆ ਮੋਹਣੀ ਮੋਹੀਆ ਨਿਤ ਫਿਰਹਿ ਭਰਮਾਈਆ॥ ਸਿਵ ਅਗੈ ਸਕਤੀ ਹਾਰਿਆ ਏਵੈ ਹਰਿ ਭਾਈਆ॥ ਇਕਿ ਵਿਚਹੁ ਹੀ ਤੁਧੁ ਰਖਿਆ ਜੋ ਸਤ ਸੰਗਿ ਮਿਲਾਈਆ॥ ਜਲ ਵਿਚਹੁ ਬਿੰਬੁ ਉਠਾਲਿਓ ਜਲ ਮਾਹਿ ਸਮਾਈਆ॥ 6॥

Paurri: Toodh(u) jug meh(i) khayl(u) ruchaaya, vich(i) haumein paayiyaa. Aik mundar(u), punch choar heh(i), nit kureh(i) booriyayiyaan. Dus naari, ikk purakh(u) kur(i), dusay saad(i) lobhaayiyaan. Ain(i) Maya mohini mohiya nit phireh(i) bhermaayiya. Shiv, uggaiy Shakti haariya, aivaiyn Hur(i) bhaayiya. Ikk(i) vichoun hee Toodh(u) rukhiya, jo Satsung(i), milaayiyaa. Jul vichoun bimb(u) ootthaaliyo, jul maah(i) smaayiya. 6.
Word Meaning: Khayl(u) = drama. Mundar(u) = mansion (human body). Punch Choar = the five demons. Dun Naari = the ten senses (five basic and five implementing). Purakh(u) = male (mind). Saad(i) = in tastes. Lobhaayiyaan = engrossed. Mohini = captivating. Mohiya = captivates. Bhermaayiyaa = misled by illusions. Shiv = human soul. Shakti = Maya. Haariya = loses to; yields to. Aivaiyn = this. Bhaayiya = liked by. Ikk(i) = some. Bimb(u) = water bubble. Ootthaaliyo = raised. 6.
MEANING: You have created the drama of the world and infused selfishness and ego in the living beings. With the five demons in the body-temple, the man commits ignoble deeds (vices) all the time. The ten senses and the mind are engrossed in the enjoyment of different tastes of life. Captivated by Maya, they wander, misled by its illusions. The human soul yields to the attractions of Maya, and that is exactly what Waheguru's Will is. However, Waheguru protects some of them by connecting them with the holy saints, who merge into Waheguru like bubbles rising to the surface of water, which eventually mix with the main body again. 6.

ਡਖਣੇ ਮ:5॥ ਅਗਾਹਾ ਕੂ ਤ੍ਰਾਘਿ ਪਿਛਾ ਫੇਰਿ ਨ ਮੁਹਡੜਾ॥ ਨਾਨਕ ਸਿਝਿ ਇਵੇਹਾ ਵਾਰ, ਬਹੁੜਿ ਨ ਹੋਵੀ ਜਨਮੜਾ॥1॥
Dukhnay M:5: Agaahaan koo traangh(i) pichha phayr(i) na mohdurra. Nanak, sijh(i) ivayha vaar, buhourr(i) na hovee junumurra. 1.
Word Meaning: Agaahaan = forward. Traangh(i) = wish for. Pichha = backward. Mohdurra = shoulder; head. Sijh(i) = succeed. Ivayha vaar = this turn (time). 1.
MEANING: Make a move forward (to break bonds with Maya by reciting Waheguru's Naam), and do not look back. Achieve success (in connecting with Waheguru) in this life so that you do not have to take birth again, oh man. 1.

ਮ:5॥ ਸਜਣੁ ਮੇਰਾ ਚਾਈਆ ਹਭ ਕਹੀ ਦਾ ਮਿਤ੍ਰੁ॥ ਹਭੇ ਜਾਣਨਿ ਆਪਣਾ ਕਹੀ ਨ ਠਾਹੇ ਚਿਤ੍ਰੁ॥ 2॥
M:5: Sujjun mayra chaayiya, hubh kuhhi da mitt(u). Hubhay jaanun(i) aapna, kuhhi na tthaahay chit(u). 2.
Word Meaning: Chaayiya = full of zest. Hubh Kuhhi = everybody. Tthaahay = breaks.
MEANING: My Waheguru-friend is highly zestful, and is a friend of everybody. Everybody considers Him their friend, and He does not break anyone's heart. 2.

ਮ:5॥ ਗੁਝੜਾ ਲਧਮੁ ਲਾਲੁ ਮਥੈ ਹੀ ਪਰਗਟੁ ਥਿਆ॥ ਸੋਈ ਸੁਹਾਵਾ ਥਾਨੁ ਜਿਥੈ ਪਿਰੀਏ ਨਾਨਕ ਜੀ ਤੂ ਵੁਠਿਆ॥3॥
M:5: Goojhrra ludhum(u) Laal(u), muthaiy hee pergut(u) thiyya. Soyee soohaava thaan(u), jithaiy Piriyay Nanak Ji Tu vootthiya. 3.
Word Meaning: Goojhrra = hidden. Ludhum(u) = found out. Laal(u) = ruby-like precious Waheguru. Muthaiy Hee = on the forehead; in fortune. Pergut(u) Thiyya = appeared. Soohaava = pleasing; blissful. Vootthiya = dwell; appear.
MEANING: I found the ruby-like precious Waheguru, which was hidden in my body, and which appeared on my forehead (in my mind). Every place where Waheguru Ji appears becomes a source of blissfulness, oh Nanak. 3.

ਪਉੜੀ॥ ਜਾ ਤੂ ਮੇਰੇ ਵਲਿ ਹੈ ਤਾ ਕਿਆ ਮੁਹਛੰਦਾ॥ ਤੁਧੁ ਸਭੁ ਕਿਛੁ ਮੈਨੋ ਸਉਪਿਆ ਜਾ ਤੇਰਾ ਬੰਦਾ॥ ਲਖਮੀ ਤੋਟਿ ਨ ਆਵਈ ਖਾਇ ਖਰਚਿ ਰਹੰਦਾ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਸੇਵ ਕਰੰਦਾ॥ ਏਹ ਵੈਰੀ ਮਿਤ੍ਰ ਸਭਿ ਕੀਤਿਆ ਨਹ ਮੰਗਹਿ ਮੰਦਾ॥ ਲੇਖਾ ਕੋਇ ਨ ਪੁਛਈ ਜਾ ਹਰਿ ਬਖਸੰਦਾ॥ ਅਨੰਦੁ ਭਇਆ ਸੁਖੁ ਪਾਇਆ ਮਿਲਿ ਗੁਰ ਗੋਵਿੰਦਾ॥ ਸਭੇ ਕਾਜ ਸਵਾਰਿਐ ਜਾ ਤੁਧੁ ਭਾਵੰਦਾ॥ 7॥

Paurri: Ja Tu mayray vull(i) haiyn, ta kiyya moohchhunda. Toodh(u) subh(u) kichh(u) maiynu saunpiya, ja Tayra bunda. Lukhmi toat(i) na aavyee, khaayay khurch(i) rehunda. Lukh-chauraaseeh maydni, subh sayv kunda. Eh vaiyri mittar subh keetiya, neh mungeh(i) munda. Laykha koyay na poochhyee, ja Hur(i) bukhshunda. Anund(u) bhuyya, sookh(u) paaya, mil(i) Gur Govinda. Subhay kaaj suvaariyaiy ja Toodh bhaavunda. 7.

Word Meaning: Ja = when. Mayray Vull(i) = in my support. Moohchhunda = any subservience; favour to return; shortage. Saunpiya = offered. Bunda = slave; devotee. Lukhmi = (spiritual) wealth Toat(i) = shortage. Rehunda = keep. Lukh-chauraaseeh = 8.4 million. Maydni = world. Mungeh(i) Munda = wish bad. Laykha = account of deeds. Suvaariyaiy = made successful. Bhaavunda = is liked. 7.

MEANING: I do not feel wanting (shortage of any kind), and am not under any obligation to anyone when I have Your support, oh Waheguru. When I became Your slave (devotee), You offered me everything that I needed. There is no shortage of spiritual wealth, whether I use it, spend it (share it with others), or keep it to myself. (Because of Your presence in me) All the 8.4 million life-forms of the earth begin to serve me (show respect for me). The five demons, which were my enemies before (as they robbed me of noble qualities), have become my friends now, and do not wish anything bad for me. Nobody demands the account of one's deeds when Waheguru forgives him. I feel blissful and enjoy all comforts after meeting (getting connected) with Waheguru. All one's tasks get successfully completed when You like him, oh Waheguru. 7.

ਡਖਣੇ ਮ:5॥ ਡੇਖਣ ਕੂ ਮੁਸਤਾਕੁ ਮੁਖੁ ਕਿਜੇਹਾ ਤਉ ਧਣੀ॥ ਫਿਰਦਾ ਕਿਤੈ ਹਾਲਿ ਜਾ ਡਿਠਮੁ ਤਾ ਮਨੁ ਧ੍ਰਾਪਿਆ॥ 1॥

Dukhnay M:5: Daykhun koo mooshtaak(u), mookh(u) kijayha Tuou Dhunee. Phirda kitaiy haal(i), ja ditthum(u) ta mun(u) dhuraapiya. 1.

Word Meaning: Daykhun Koo = to see. Mooshtaak(u) = eager; desirous of. Kijayha = like what? Dhunee = oh, Lord. Kitay Haal(i) = in low spirit. Ditthum(u) = to see. 1.

MEANING: I am highly desirous of seeing the face of the Lord as to what He looks like. I was wandering around (spending my life) in very low spirits, but became fully content when I saw Him. 1.

(ਅੰਗ 1097)॥ ਮ:5॥ ਦੁਖੀਆ ਦਰਦ ਘਣੇ ਵੇਦਨ ਜਾਣੈ ਤੂ ਧਣੀ॥ ਜਾਣਾ ਲਖ ਭਵੇ ਪਿਰੀ ਡਿਖੰਦੋ ਤਾ ਜੀਵਸਾ॥2॥

(PAGE 1097): **M:5:** Dookhiyaan derd ghunay, vaydun jaanaiy Tu Dhunee. Jaana lukh bhuvvay, Piree dikhundon ta jeevsaan.

Word Meanin: Dookhiyaan = of the sufferers. Derd = Vaydun = pain. Bhuvvay = even though. Dikhundon = on seeing. Jeevsaan = I survive. 2.

MEANING: Even though I am very well aware that the Dear Waheguru knows the extent of the immense pain of the suffering people (including me), yet I survive only after seeing Him (to show my unbearable pain caused by His separation). 2.

ਮ:5॥ ਢਹਦੀ ਜਾਇ ਕਰਾਰਿ ਵਹਣਿ ਵਹੰਦੇ ਮੈ ਡਿਠਿਆ॥ ਸੇਈ ਰਹੇ ਅਮਾਣ ਜਿਨਾ ਸਤਿਗੁਰ ਭੇਟਿਆ॥3॥

M:5: Dhehndi jaayay kuraar(i), vehn(i) vehunday mein ditthiya, Sayee ruhhay amaan, jinha

Satgur bhaytiya. 1.
Word Meaning: Dhehndi Kuraar(i) = weakening of mind. Vehn(i) = current. Vehunday = carried away. Amaan = strong-minded; unyielding. 3.
MEANING: People's mind becomes weak to see the river of attractions of Maya, and I have seen many people being carried away by the strong current of the river of Maya. The minds of only those people remain strong who take shelter of the Guru. 3.

ਪਉੜੀ॥ ਜਿਸੁ ਜਨ ਤੇਰੀ ਭੁਖ ਹੈ ਤਿਸੁ ਦੁਖੁ ਨ ਵਿਆਪੈ॥ ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਬੁਝਿਆ ਸੁ ਚਹੁੰ ਕੁੰਡੀ ਜਾਪੈ॥ ਜੋ ਨਰੁ ਉਸ ਕੀ ਸਰਣੀ ਪਰੈ ਤਿਸੁ ਕੰਬਹਿ ਪਾਪੈ॥ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਉਤਰੈ ਗੁਰ ਧੂੜੀ ਨਾਪੈ॥ ਜਿਨਿ ਹਰਿ ਭਾਣਾ ਮੰਨਿਆ ਤਿਸੁ ਸੋਗੁ ਨ ਸੰਤਾਪੈ॥ ਹਰਿ ਜੀਉ ਤੂ ਸਭਨਾ ਕਾ ਮਿਤੁ ਹੈ ਸਭਿ ਜਾਣਹਿ ਆਪੈ॥ ਐਸੀ ਸੋਭਾ ਜਨੈ ਕੀ ਜੇਵਡੁ ਹਰਿ ਪਰਤਾਪੈ॥ ਸਭ ਅੰਤਰਿ ਜਨ ਵਰਤਾਇਆ ਹਰਿ ਜਨ ਤੇ ਜਾਪੈ॥8॥
Paurri: Jis(u) jun tayri bhookh haiy, tis(u) dookh(u) na viyaapaiy. Jinh(i) jun(i) Gurmukh(i) boojhiya, su chuhoun koondeen jaapaiy. Jo nur(u) oos kee sherni puraiy, tis(u) kumbeh(i) paapaiy. Junum, junum kee mul(u) ootraiy, Gur dhoorri naapaiy. Jin(i) Hur(i) bhaana munniya, tis(u) soag(u) na suntaapaiy. Hur(i) Jeeou, Tu subhnaa ka mitt(u) haiyn, subh(i) jaaneh(i) Aapaiy. Aiysi sobha junaiy kee, jayvud(u) Hur(i) pertaapaiy. Subh untar(i) jun vertaaya, Hur(i) jun tay jaapaiy. 8.
Word Meaning: Jun = devotee. Bhookh = appetite; desire. Chuhoun Koondeen = in all four directions. Jaapaiy = becomes famous. Kumbeh(i) = tremble. Dhoorri = dust of Feet (Shabad). Naapaiy = bathes in. Bhaana = Will. Suntaapaiy = tortures. Mitt(u) = friend. Sobha = fame. Vertda = becomes known. Pertaapaiy = Majesty. 8.
MEANING: The devotee, who has an appetite for Your Naam, does not experience any trouble, oh Waheguru. Those who realize You in the shelter of the Guru become famous in all directions (everywhere). The sins of the individual, who seeks the Guru's shelter, begin to tremble (they run away with fear). The filth of their many lives is washed away when they take a dip in the Shabad-pool of the Guru. No grief tortures the individual who accepts Waheguru's Will gladly. Waheguru is the friend of everybody and knows all about them. The individual's fame is as great as the Majesty of the Lord. Waheguru injects the greatness of His devotee in everybody's mind, and He is recognized by His devotees. 8.

ਡਖਣੇ ਮ:5॥ ਜਿਨਾ ਪਿਛੈ ਹਉ ਗਈ ਸੇ ਮੈ ਪਿਛੈ ਭੀ ਰਵਿਆਸੁ॥ ਜਿਨਾ ਕੀ ਮੈ ਆਸੜੀ ਤਿਨਾ ਮਹਿਜੀ ਆਸ॥ 1॥
Dukhnay M:5: Jinha pichhaiy huoun guyyee, say mein pichhaiy bhee ruviaas(u). Jinha kee mein aasrri, tinha mehnji aas. 1.
Word Meaning: Pichhaiy Guyyee = followed for help. Ruviaas(u) = follow. 1.
MEANING: The people I went to for help come back to me asking for my help. Those, from whom I had some expectations, have the same from me. (Only Waheguru has no expectation of any favour). So, beg only for His help, oh my friends. 1.

ਮ:5॥ ਗਿਲੀ ਗਿਲੀ ਰੋਡੜੀ ਭਉਦੀ ਭਵਿ ਭਵਿ ਆਇ॥ ਜੋ ਬੈਠੇ ਸੇ ਫਾਥਿਆ ਉਬਰੇ ਭਾਗ ਮਥਾਇ॥ 2॥
M:5: Gilli, gilli roadrri, bhaundi, bhuv(i), bhuv(i) aayay. Jo baiytthay say phaathiya, oobray bhaag muthaayay.
Word Meaning: Gilli Roadrri = soft nugget of jaggery. Bhaundi = (fly) cutting circles around. Phaathiya = trapped. Oobray = saved. Bhaag Muthaayay = fortunate. 2.
MEANING: Maya has the same kind of attraction for man as a soft nugget of jaggery has for the flies. Like the fly, which sits on the nugget to enjoy its sweet taste but gets stuck to it, and

cannot fly away, the man who is attracted to Maya gets trapped by it (and cannot break loose); only some fortunate ones stay free from it. 2.

ਮ:5॥ ਡਿਠਾ ਹਭਿ ਮਝਾਹਿ ਖਾਲੀ ਕੋਇ ਨ ਜਾਣੀਐ॥ ਤੈ ਸਖੀ ਭਾਗ ਮਥਾਹਿ ਜਿਨੀ ਮੇਰਾ ਸਜਣੁ ਰਾਵਿਆ॥3

M:5: Dittha hubh(i) munjhaahay, khaali koyay na jaaniyaiy. Taiyn Sukhee bhaag muthaah(i), jinhi mayra Sujjun(u) raaviya.

Word Meaning: Dittha = saw. Hubh(i) Munjhaahay = in everybody. Khaali = empty; without. Sukhee = friends. Sujjun = friend (Waheguru). Raaviya = remembered; enjoyed. 3.

MEANING: Waheguru is seen to be present everywhere (in every heart); there is no place (heart) without Him. But the lucky ones are those friends (humans) who remember Him. 3.

ਪਉੜੀ॥ ਹਉ ਢਾਢੀ ਦਰਿ ਗੁਣ ਗਾਵਦਾ ਜੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥ ਪ੍ਰਭੁ ਮੇਰਾ ਥਿਰ ਥਾਵਰੀ ਹੋਰ ਆਵਹਿ ਜਾਵੈ॥ ਸੋ ਮੰਗਾ ਦਾਨੁ ਗੋਸਾਈਆ ਜਿਤੁ ਭੁਖ ਲਹਿ ਜਾਵੈ॥ ਪ੍ਰਭ ਜੀਉ ਦੇਵਹੁ ਦਰਸਨੁ ਆਪਣਾ ਜਿਤੁ ਢਾਢੀ ਤ੍ਰਿਪਤਾਵੈ॥ ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਪ੍ਰਭਿ ਢਾਢੀ ਕਉ ਮਹਲਿ ਬੁਲਾਵੈ॥ ਪ੍ਰਭ ਦੇਖਦਿਆ ਦੁਖ ਭੁਖ ਗਈ ਢਾਢੀ ਕਉ ਮੰਗਨੁ ਚਿਤਿ ਨ ਆਵੈ॥ ਸਭੇ ਇਛਾ ਪੂਰੀਆ ਲਗਿ ਪ੍ਰਭ ਕੈ ਪਾਵੈ॥ ਹਉ ਨਿਰਗੁਣੁ ਢਾਢੀ ਬਖਸਿਓਨੁ ਪ੍ਰਭਿ ਪੁਰਖਿ ਵੇਦਾਵੈ॥ 9॥

Paurri: Huoun dhaadhi, Dur(i) goon gaanvda, jay Hur(i) Prubh bhaavaiy. Prubh mayra thir thaavri, hoar aaveh(i) jaavaiy. So mungaan daan(u) Goosaayeenya, jit(u) bhookh leh(i) jaavaiy. Prubh Jeeou, dayvhou Dershun Aapna, jit(u) dhaadhi triptaavaiy. Ardaas(i) sooni, dataar(i) Prubh(i) dhaadhi kuou Mehl(i) boolaavaiy. Prubh daykhdiyaan, dookh, bhookh guyyee, dhaadhi kuou mungun(u) chit(i) na aavaiy. Subhay ichhaan pooriyaan, lug(i) Prubh kaiy paavaiy. Huoun nirgoon(u) dhaadi, bukhshyon(u) Prubh(i) Purakh(i) vaydaavaiy. 9.

Word Meaning: Huoun = I. Dhaadhi = bard. Thir Thaavri = eternal. Hoar = others. Gosaayeenya = oh, Lord. Bhookh = appetite of worldly desires. Leh(i) Jaavaiy = is removed. Triptaavaiy = becomes contented. Ichhaan Pooriyaan = wishes fulfilled. Paavaiy = feet. Nirgoon = having no good quality. Vaydaavaiy = with no claim; poor.

MEANING: I am a bard of Waheguru, and sing His praise at His Door (which is everywhere) – but only with His kind Will. Only my Waheguru is immortal, whereas everybody else is perishable and comes and goes. I beg Him for the donation (of His Sight) which satisfies my appetite for worldly attractions. Kindly show me Your Sight with which I will find contentment. The kind Waheguru listened to my prayer and called me inside His Palace (connected me with Him). All my troubles and the fire of my worldly desires disappeared on seeing the Lord, and I was so mesmerized that I forgot to beg for anything else. All my wishes were fulfilled when I dropped on His Feet (took His shelter). The kind Waheguru endowed the poor me, who had no good qualities, with His Sight and His Naam. 9.

ਡਖਣੇ ਮ:5॥ ਜਾ ਛੁਟੈ ਤਾ ਖਾਕੁ ਤੂ ਸੁੰਞੀ ਕੰਤੁ ਨ ਜਾਣਹੀ॥ ਦੁਰਜਨ ਸੇਤੀ ਨੇਹੁ ਤੂ ਕੈ ਹਰਿ ਰੰਗੁ ਮਾਣਹੀ॥1॥

Dukhnay M:5: Ja chhoottaiy, ta khaak(u) tu, soonjee Kunt(u) na jaanhee. Doorjun sayti nayh(u), tu kaiy Hur(i)) rung(u) maanhee. 1.

Word Meaning: Chootaiy = free from soul. Khaak(u) = dust. Soonjee = empty. Jaanhi = recognize; make a connection. Doorjun = vices. Sayti = with. Nayh(u) = love. 1.

MEANING: When the soul leaves, you will become a pile of dust, and you cannot realize Waheguru without the soul, oh my body. You love vices (sensual pleasures); so, how can you enjoy Waheguru's love? 1.

ਮ:5॥ ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ ਵਿਸਰੈ ਸਰੈ ਨ ਬਿੰਦ॥ ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ ਰੂਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ॥ 2॥

M:5: Nanak, Jis(u) bin(u) ghurree na jeevna, visraiy suraiy na bind. Tis(u) siyoun mun roosiyaiy, Jiseh(i) humaari chind. 2.
Word Meaning: Ghurree = Bind = a moment. Visraiy = forgetting. Suraiy = manage. Roosiyaiy = to show displeasure. Chind = worry.
MEANING: How can you show your displeasure with Waheguru, who worries about us, and we cannot survive (spiritually), and cannot manage our affairs even for a short moment without Him, oh Nanak? 2.

ਮ: 5॥ ਰਤੇ ਰੰਗਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਮਨੁ ਤਨੁ ਅਤਿ ਗੁਲਾਲੁ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਆਲੂਦਿਆ ਜਿਤੀ ਹੋਰੁ ਖਿਆਲੁ॥3॥
M:5: Ruttay rung(i) Parbrahm kaiy, mun(u), tun(u) ut(i) goolaal(u). Nanak, vin(u) Naavaiy aaloodiya, jittee hoar(u) khiyaal(u). 3.
Word Meaning: Ruttay = imbued. Ut(i) Goolaal(u) = deep red colour (sign of deep love and faith). Aaloodiya = filthy. Jittee Hoar(u) = all those. 3.
MEANING: Those who are imbued in Waheguru's Naam have a deep red colour of love for Him, and have faith in Him. All thoughts other than His Naam are filthy, of Nanak. 3.

ਪਉੜੀ॥ ਹਰਿ ਜੀਉ ਜਾ ਤੂ ਮੇਰਾ ਮਿਤ੍ਰੁ ਹੈ ਤਾ ਕਿਆ ਮੈ ਕਾੜਾ॥ ਜਿਨੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਸੇ ਤੁਧੁ ਮਾਰਿ ਨਿਵਾੜਾ॥ ਗੁਰਿ ਭਉਜਲੁ ਪਾਰਿ ਲੰਘਾਇਆ ਜਿਤਾ ਪਾਵਾੜਾ॥ ਗੁਰਮਤੀ ਸਭਿ ਰਸ ਭੋਗਦਾ ਵਡਾ ਆਖਾੜਾ॥ ਸਭਿ ਇੰਦ੍ਰੀਆ ਵਸਿ ਕਰਿ ਦਿਤੀਓ ਸਤਵੰਤਾ ਸਾੜਾ॥
(ਅੰਗ 1098)॥ ਜਿਤੁ ਲਾਈਅਨਿ ਤਿਤੈ ਲਗਦੀਆ ਨਹ ਖਿੰਜੋਤਾੜਾ॥ ਜੋ ਇਛੀ ਸੋ ਫਲੁ ਪਾਇਦਾ ਗੁਰਿ ਅੰਦਰਿ ਵਾੜਾ॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਭਾਇਰਹੁ ਹਰਿ ਵਸਦਾ ਨੇੜਾ॥ 10॥
Paurri: Hur(i) Jeeou, ja Tu mayra mittar(u) haiyn, ta kiyya mein kaarra. Jinhi tthuggeen jug(u) tthuggiya, say Toodh(u) maar(i) nivaarra. Gur(i) bhuoujul(u) paar(i) lunghaaya, jitta pavaarra. Gurmutee subh(i) rus bhogda, vudda akhaarra. Subh(i) inderiyaan vuss(i) kur(i) ditiyo, Sutvunta saarra.
(PAGE 1098): Jitt(u) laayiun(i)) tittaiy lugdiyaan, neh khinjotaarra. Jo ichheen, so ful(u) paayaynda, Gur(i) undar(i) vaarra. Gur(u) Nanak(u) toottha bhaayayrhou, Hur(i) vussda nayrra. 10.
Word Meaning: Kaarra = worry. Tthuggeen = thugs = the robbers (the five demons). Nivaarra = eliminated. Bhuoujul = the world-sea. Pavaarra = battle (against sensual pleasures). Bhogda = enjoys. Akhaarra = the battle field. Inderiyaan = senses. Sutvunta = of high morality. Saarra = ours; mine. Khinjotaarra = struggle; tug of war. Undar(i) Vaarra = reversed direction of the mind. Toottha = pleased to be kind. 10.
MEANING: What worry can bother me when You are my friend, oh my Waheguru Ji? The five robbers (lust, greed, etc.) which rob the world of its spirituality have been eliminated (controlled) by You for me. Satguru ferried me across the world sea, and I have won the battle against the five demons (sensual pleasures). With Guru's Advice, now I am enjoying all the luxuries of life (and have won) the huge battle of life. My highly moral Waheguru has enabled me to control all my senses; now they do whatever I tell them to do, and there is no struggle (opposition) between me and the senses. My Satguru has reversed the thinking of my mind, and now it stays within it (does not wander around), and I can have any of my wishes fulfilled. Guru Nanak(u) has become very kind to me, and with His grace, I find Waheguru close to me, oh my brothers. 10.

ਡਖਣੇ ਮ:5॥ ਜਾ ਮੂੰ ਆਵਹਿ ਚਿਤਿ ਤੂ ਤਾ ਹਭੇ ਸੁਖ ਲਹਾਉ॥ ਨਾਨਕ ਮਨ ਹੀ ਮੰਝਿ ਰੰਗਾਵਲਾ ਪਿਰੀ ਤਹਿਜਾ ਨਾਉ॥1

Dukhnay M:5: Ja moon aaveh(i) chit(i) Tu, ta hubhay sookh luhaaoun. Nanak, mun hee munjh rungaavla, Piree Tehnja Naaoun. 1.
Word Meaning: Moon = my; mine. Hubhay = all. Luhaaoun = acquire. Munjh = inside. Rungaavla = generating love. Piree = oh, Dear. Tehnja = Yours.
MEANING: I acquire all the comforts when You come to my mind, oh Waheguru. Waheguru's Naam, which generates love in my mind for Him, is present in my mind, oh Nanak. 1.

ਮ:5॥ ਕਪੜ ਭੋਗ ਵਿਕਾਰ ਏ ਹਭੇ ਹੀ ਛਾਰ॥ ਖਾਕੁ ਲੋੜੇਦਾ ਤੰਨਿ ਖੇ ਜੋ ਰਤੇ ਦੀਦਾਰ॥ 2॥
M:5: Kuppurr bhoag vikaar, eh hubhay hee chhaar. Khaak(u) lorraynda tunn(i) khay jo ruttay Deedaar. 2.
Word Meaning: Bhoag = enjoyments. Vikaar = vices. Chhaar = dirt = Khaak(u). lorraynda = needs; wish for. Tunn(i) Khay = of those. Deedaar = sight.
MEANING: Enjoying expensive clothes and sensual pleasures is all dirt (filth). I long for the dust of the feet of those who are imbued in Waheguru's Sight. 2.

ਮ:5॥ ਕਿਆ ਤਕਹਿ ਬਿਆ ਪਾਸ ਕਰਿ ਹੀਅੜੇ ਹਿਕੁ ਅਧਾਰੁ॥ ਥੀਉ ਸੰਤਨ ਕੀ ਰੇਨੁ ਜਿਤੁ ਲਭੀ ਸੁਖ ਦਾਤਾਰੁ॥3॥
M:5: Kiyya tukkeh(i) biyya paas, kur(i) heeurray Hikk(u) adhaar(u). Theeou suntun kee raiyn, jit(u) lubbhee sookh Dataar(u). 3.
Word Meaning: Tukkeh(i) = look for. Biyaa = other. Paas = supports. Heeurray = oh, my mind. Hikk(u) = One and only. Adhaar(u) = basis. Theeou = become. Rayn(u) = dust. Dataar(u) = the Provider of everything (God). 3.
MEANING: What other support are you looking for, oh my mind? Make only Waheguru the basis of your life. Become the dust of the feet of the holy saints (humble like the dust), as a result of which you will find (get connected with) Waheguru, which is the Provider of all comforts. 3.

ਪਉੜੀ॥ ਵਿਣੁ ਕਰਮਾ ਹਰਿ ਜੀਉ ਨ ਪਾਈਐ ਬਿਨੁ ਸਤਿਗੁਰ ਮਨੂਆ ਨ ਲਗੈ॥ ਧਰਮੁ ਧੀਰਾ ਕਲਿ ਅੰਦਰੇ ਇਹੁ ਪਾਪੀ ਮੂਲਿ ਨਾ ਤਗੈ॥ ਅਹਿ ਕਰੁ ਕਰੇ ਸੁ ਅਹਿ ਕਰੁ ਪਾਏ ਇਕ ਘੜੀ ਮੁਹਤੁ ਨ ਲਗੈ॥ ਚਾਰੇ ਜੁਗ ਮੈ ਸੋਧਿਆ ਵਿਣੁ ਸੰਗਤਿ ਅਹੰਕਾਰੁ ਨ ਭਗੈ। ਹਉਮੈ ਮੂਲਿ ਨ ਛੁਟਈ ਵਿਣੁ ਸਾਧੂ ਸਤਸੰਗੈ॥ ਤਿਚਰੁ ਥਾਹ ਨ ਪਾਵਈ ਜਿਚਰੁ ਸਾਹਿਬ ਸਿਉ ਮਨ ਭੰਗੈ॥ ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਸੁ ਘਰਿ ਦੀਬਾਨੁ ਅਭਗੈ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰ ਸਤਿਗੁਰ ਚਰਣੀ ਲਗੈ॥ 11॥
Paurri: Vin(u) kerma Hur(i) Jeeou na paayiyaiy, bin(u) Satgur munooaa na luggaiy. Dherm(u) dheera kul(i) undray, eh(u) paapi mool(i) na tuggaiy. Eh(i) ker(u) kuray, su eh(i) ker(u) paayay. Ikk ghurree mooht(u) na luggaiy. Chaary joog mein sodhiya, vin sungut(i) ahunkaar(u) na bhugaiy. Haumein mool(i) na chhoottyee, vin(u) Sadhu, sut sungaiy. Tichur(u) thaah na paavyee, jichur(u) Sahib siyoun mun bhungaiy. Jin(i) jun(i) Gurmukh(i) sayviya, tisu) ghur(i) deebaan(u) Abhugaiy. Hur(i) kirpa tay sookh paaya, Gur, Satgur Churnee luggaiy. 11.
Word Meaning: Vin(u) Kerma = without good fortune. Lugaiy = attaches. Dherm(u) = high morality. Dheera = stays. Kul(i) = in the world. Paapi = sinner (mind). Mool(i) Na = not at all. Tugaiy = lasts forever. Ker(u) = hand. Mooht(u) = a moment. Chaaray Joog = in all the four eons. Sodhiya = analyzed. Thaah = limit. Bhugaiy = runs away. Chhootyee = goes away. Tichur = as long as. Jichur = so long as. Bhungaiy = disconnected. Deebaan(u) = support. Abhugaiy = of non-perishable (God). 11.
MEANING: One cannot acquire Waheguru without good fortune (benevolence of the Guru), and the mind does not get attached to Waheguru without the Guru. High morality (Waheguru's Naam) is there in the world (in the human mind), but the sinner's mind does not stay strong (in

morality) at all for long, and suffers for the immoral deeds committed by it. (It is a natural law that) The hand which does a bad deed is the one to suffer. If one wants to see the results without delay, he should put one hand in fire to see that it is the one which burns, while the other is safe. I have analyzed the history of all four eons, and have found out that one's ego does not go away without the company of the holy saints, and one cannot get rid of his haumein without the holy company of the Guru. The man cannot know the limits (greatness) of Waheguru as long as he is disconnected from Him. The devotee, who serves Waheguru (recites His Naam) in the shelter of the Guru, has Waheguru's support (His appearance) in him. A devotee who takes Satguru's shelter enjoys blissfulness by the benevolence of Waheguru. 11.

ਡਖਣੇ ਮ:5॥ ਲੋੜੀਦੋ ਹਭ ਜਾਇ ਸੋ ਮੀਰਾ ਮੀਰੰਨਿ ਸਿਰਿ॥ ਹਠ ਮੰਝਾਹੂ ਸੋ ਧਣੀ ਚਉਦੋ ਮੁਖਿ ਅਲਾਇ॥1॥
Dukhnay M:5: Loarrindon hubh jaayay, so Meera meerun(i) sir(i). Hutth munjhaahoo so Dhunee, chaudon mookh(i) alaayay. 1.
Word Meaning: Loarrindon = was searching everywhere. Hub Jaayay = every place. Meera = King. Hutth = heart. Munjhaahoo = inside. Dhunee = Lord. Chaundon = Alaayay = I recite.
MEANING: I was searching for Waheguru everywhere, the King of kings. But I found Him in my heart when I recited His Naam with my mouth (tongue). 1.

ਮ:5॥ ਮਾਣਿਕੂ ਮੋਹਿ ਮਾਉ ਡਿੰਨਾ ਧਣੀ ਅਪਾਹਿ॥ ਹਿਆਉ ਮਹਿਜਾ ਠੰਢੜਾ ਮੁਖਹੁ ਸਚੁ ਅਲਾਇ॥ 2॥
M:5: Maanikoo, moh(i) maaoun, dinna Dhunee Apaaheh(i). Hiyaaou mehnja tthundhrra, mookhoun Sach(u) alaayay. 2.
Word Meaning: Maanikoo = (the) pearl (like Naam). Moh(i) = to me. Dinna = gave. Apaah(i) = Himself. Hiyaaou = heart. Tthundhrra = cool; peaceful. Alayay = recite.
MEANING: Waheguru Himself has given me His pearl-like Naam, oh my mother. My mind has become perfectly peaceful by reciting His Naam. 2.

ਮ:5॥ ਮੂ ਥੀਆਊ ਸੇਜ ਨੈਣਾ ਪਿਰੀ ਵਿਛਾਵਣਾ॥ ਜੇ ਡੇਖੈ ਹਿਕ ਵਾਰ ਤਾ ਸੁਖ ਕੀਮਾਹੂ ਬਾਹਰੇ॥ 3॥
M:5: Moo theeaoun sayj, naiyna Piree vichhaavna. Jay daykhaiy hikk vaar, ta sookh keemaahoon baahray. 3.
Word Meaning: Theeaoun = I become. Sayj = bed. Vichhaavna = bedding. Daykhaiy = sees. Keemaahoon Baahray = beyond any price; priceless. 3.
MEANING: I have made my heart the bed, and my eyes the bedding for Waheguru. I will enjoy priceless (indescribable) bliss if He looks at me even once. 3.

ਪਉੜੀ॥ ਮਨੁ ਲੋਚੈ ਹਰਿ ਮਿਲਣ ਕਉ ਕਿਉ ਦਰਸਨੁ ਪਾਈਆ॥ ਮੈ ਲਖ ਵਿੜਤੇ ਸਾਹਿਬਾ ਜੇ ਬਿੰਦ ਬੋਲਾਈਆ॥ ਮੈ ਚਾਰੇ ਕੁੰਡਾ ਭਾਲੀਆ ਤੁਧੁ ਜੇਵਡੁ ਨ ਸਾਈਆ॥ ਮੈ ਦਸਿਹੁ ਮਾਰਗੁ ਸੰਤਹੋ ਕਿਉ ਪ੍ਰਭੁ ਮਿਲਾਈਆ॥ ਮਨੁ ਅਰਪਿਹੁ ਹਉਮੈ ਤਜਹੁ ਇਤੁ ਪੰਥਿ ਜੁਲਾਈਆ॥ ਨਿਤ ਸੇਵਿਹੁ ਸਾਹਿਬੁ ਆਪਣਾ ਸਤ ਸੰਗਿ ਮਿਲਾਈਆ॥ ਸਭੇ ਆਸਾ ਪੂਰੀਆ ਹਰਿ ਮਹਲਿ ਬੁਲਾਈਆ॥ ਤੁਧੁ ਜੇਵਡੁ ਹੋਰੁ ਨ ਸੁਝਈ ਮੇਰੇ ਮਿਤ੍ਰ ਗੋਸਾਈਆ॥ 12॥
Paurri: Mun(u) loachaiy Hur(i) milun kuou, kiyon Dershun paayiyaan. Mein lukh virrutay Sahiba, jay bind boalaayiya. Mein chaaray koondaan bhaaliyaan, Toodh(u) jayvud(u) na Saayiyaan. Mein dusihou maarug(u) Sunt-hou, kiyoun Prubh(u) milaayaan. Mun(u) urpuou, haumein tuj-hou, itt(u) punth(i) joolaayiyaan. Nit sayvhou Sahib(u) aapna, Sut sung(i) milaayiyaan. Subhay aasaan pooriyaan, Hur(i) mehl(i) boolaayiyaan. Toodh(u) jayvud(u) hoar(u) na soojhyee, mayray mittar(u) Gosaayiyaan.

Word Meaning: Loachaiy = longs for. Kiyoun = how? Virrutay = earned. Bind = for a short moment. Chaaray Koondaan = all the four directions; everywhere. Bhaaliyaan = searched. Jayvud = as great. Dusihou = show. Maarug(u) = Punth(i) = on the path. Urpuou = offer. Tuj-hou = get rid of. Joolaayiyaan = I walk on. Mehl(i) = in His Palace.
MEANING: My mind yearns to have a sight of Waheguru, but I do not know how to meet with Him. I will feel as if I have earned millions if He calls me in, even for a short moment. I have searched everywhere, but have not found anyone as great as You are, oh my Lord. I ask the holy saints to show me the path to meet with Waheguru. (They advised me) to get rid of my selfishness and ego, and offer my (purified) mind to Him, and that is the path to walk on. (They further advised) to serve my Lord (recite His Naam) in the company of holy saints. All my wishes were fulfilled when the Lord called me into His Palace. I cannot think of anyone else who is as great as the Lord of the earth (God) is. 12.

ਡਖਣੇ ਮ:5॥ ਮੂ ਥੀਆਊ ਤਖਤੁ ਪਿਰੀ ਮਹਿੰਜੇ ਪਾਤਿਸਾਹ॥ ਪਾਵ ਮਿਲਾਵੇ ਕੋਲਿ ਕਵਲ ਜਿਵੈ ਬਿਗਸਾਵਦੋ॥ 1॥
Dukhnay M:5: Moo theeaoun tukhut(u) Piree mehnjay Patshah. Paanv milaavay koal(i), kunwal jivaiyn bigsaanvdon. 1.
MEANING: I have made my heart a throne for You to sit on, oh my Lord. My heart blooms like a lotus flower when I massage Your soft feet with reverence (serve You). 1.

ਮ:5॥ ਪਿਰੀਆ ਸੰਦੜੀ ਭੁਖ ਮੂ ਲਾਵਣ ਥੀ ਵਿਥਰਾ॥ ਜਾਨੂ ਮਿਠਾਈ ਇਖ ਬੇਈ ਪੀੜੇ ਨ ਹੁਟੈ॥ 2॥
M:5: Piriya sundrri bhookh, moo laavuun theen vithraan. Jaan(u) mitthaayi ikkh, bayee peerray na hootaiy.
Word Meaning: Piriya = Dear. Sundrri = of. Laavun = vegetable dish. Vithraan = become. Jaan(u) = learn. Mithaayi = sweetness. Ikkh = sugarcane. Bayee = repeatedly. Peerray = crushing. Na Hootaiy = never tired.
MEANING: I have such a strong appetite (desire) to see my Dear Waheguru that I will gladly become a vegetable dish for Him so that He comes to my heart to enjoy the dish. I want to learn to be as sweet as sugarcane juice, and that no matter how many times I may have to be crushed, I should never get tired of it. 3.

ਮ:5॥ ਠਗਾ ਨੀਹੁ ਮਤ੍ਰੋੜਿ ਜਾਨੂ ਗੰਧ੍ਰਬਾ ਨਗਰੀ॥ ਸੁਖ ਘਟਾਊ ਡੂਇ ਇਸੁ ਪੰਧਾਨੂ ਘਰ ਘਣੇ॥ 3॥
M:5: Tthugga neeh(u) mutroarr(i), jaan(u) gundhurba nugri. Sookh ghutaaoo dooyay, iss(u) pundhaanoo ghur(i) ghunaiy. 3.
Word Meaning: Tthugaa = captivating (Maya; worldly attractions). Neeh(u) = love. Mutroarr(i) = break completely. Jaan(u) = understand. Gundhurba Nugri = imaginary palace in the sky; mirage. Ghutaaoo = moments. Dooyay = two. Pundhaanoo = traveller (man). Ghur = homes (life forms). Ghunay = very many.
MEANING: Think of the attractions of Maya as an imaginary palace in the sky, and break all the bonds of your love for Maya completely, oh my mind. For a couple of moments of enjoyment, the man (a traveller in the world) has to go through countless life forms. 3.

ਪਉੜੀ॥ ਅਕਲ ਕਲਾ ਨਹ ਪਾਈਐ ਪ੍ਰਭੁ ਅਲਖ ਅਲੇਖੰ॥
(ਅੰਗ 1099)॥ ਖਟੁ ਦਰਸਨ ਭ੍ਰਮਤੇ ਫਿਰਹਿ ਨਹ ਮਿਲੀਐ ਭੇਖੰ॥ ਵਰਤ ਕਰਹਿ ਚੰਦ੍ਰਾਇਣਾ ਸੇ ਕਿਤੈ ਨ ਲੇਖੰ॥ ਬੇਦ ਪੜਹਿ ਸੰਪੂਰਨਾ ਤਤੁ ਸਾਰ ਨ ਪੇਖੰ॥ ਤਿਲਕੁ ਕਢਹਿ ਇਸਨਾਨੁ ਕਰਿ ਅੰਤਰਿ ਕਾਲੇਖੰ॥ ਭੇਖੀ ਪ੍ਰਭੁ ਨ ਲਭਈ ਵਿਣੁ ਸਚੀ ਸਿਖੰ॥ ਭੂਲਾ ਮਾਰਗਿ ਸੋ ਪਵੈ ਜਿਸੁ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੰ॥ ਤਿਨਿ ਜਨਮੁ ਸਵਾਰਿਆ ਆਪਣਾ ਜਿਨਿ ਗੁਰੁ ਅਖੀ ਦੇਖੰ॥ 13॥

Paurri: Akul kulaa neh paayiyaiy, Prubh alukh alaykhun(g).
(PAGE 1099): Khut(u) Dershun bhermtay phireh(i), neh miliyaiy bhaykhun(g). Vert kureh(i) chundraayina, say kitaiy na laykhun(g). Bayd purreh(i) sumpoorna, Tutt(u) saar na paykhun(g)). Tilk(u) kudheh(i), ishnaan(u) kur(i), untar(u) kaalaykhun(g). Bhaykheen Prubhu na lubhyee, vin(u) Sachi sikhun(g). Bhoola maarug(i) so puvvaiy, jis(u) Dhoor(i) mustuk laykhun(g). Tinh(i) junum(u) suvaariya aapna, jin(i) Gur(u) ukheen daykhun(g). 13.
Word Meaning: Kula = a part of the whole, like the phases of the moon. Akul = indivisible; complete; perfect. Alukh = incomprehensible. Alaykhun(g) = indescribable. Khut Dershun = mystics of the six faiths. Bhaykhun(g) = with different religious garbs. Vert Chundraayin = rituals related to the moon. Laykhun(g) = account; worth. Tutt(u) = the root (Waheguru). Saar = reality. Paykhun(g) = see. Tilk(u) = anointment. Kaalaykhung(g) = filth. Sikhun(g) = advice. Dhoor(i) Laykhun(g) = prewritten. 13.
MEANING: The indivisible (perfect) Waheguru, which is incomprehensible and indescribable, cannot be realized (by one's own efforts). The mystics of the six faiths wander around (without realizing Him) as Waheguru is not pleased with religious outfits. Even the rituals related to the phases of the moon are worthless (to please God). People read all four Vedas, but do not see the reality of God. The Pundit takes dips in holy places and wears anointment on his forehead, but has filth (of immorality) inside. Waheguru cannot be realized by religious garbs without the True Advice (of the Guru). The misled is put on the right path (leading to union with Waheguru) only if he has good fortune prewritten on his forehead by Waheguru. Those who connect with the Guru (with mental eyes) make their lives successful. 13.

ਡਖਣੇ ਮ:5॥ ਸੋ ਨਿਵਾਹੂ ਗਡਿ ਜੋ ਚਲਾਊ ਨ ਥੀਐ॥ ਕਾਰ ਕੂੜਾਵੀ ਛਡਿ ਸੰਮਲੁ ਸਚੁ ਧਣੀ॥ 1॥
Dukhnay M:5: So nivaahoo gudd(i), jo chulaaoo na theeyaiy. Kaar koorraavi Chhudd(i), summul(u) Sach(u) Dhunee. 1.
Word Meaning: Nivaahoo = which lasts till the end. Gudd(i) = thrust down; reinforce. Chulaaoo = which leaves. Theeyaiy = becomes. Kaar = deeds. Koorraavi = short-living; perishable (Maya). Summul(u) = remember. Sach(u) Dhunee = eternal Lord. 1.
MEANING: Reinforce (Waheguru's Naam) firmly in your mind, which does not leave you in the middle, oh my mind. Quit the deeds rooted in the short-lived Maya, and remember the eternal Lord. 1.

ਮ:5॥ ਹਭ ਸਮਾਣੀ ਜੋਤਿ ਜਿਉ ਜਲ ਘਟਾਊ ਚੰਦ੍ਰਮਾ॥ ਪਰਗਟੁ ਥੀਆ ਆਪਿ ਨਾਨਕ ਮਸਤਕਿ ਲਿਖਿਆ॥2
M:5: Hubh smaani Jot(i) jiyoun jul ghutaaoo chunderma. Pergut(u) theeya Aap(i), Nanak mustuk(i) likhiya. 2.
Word Meaning: Hubh = all. Jot(i) = Waheguru's Light. Jul Ghutaaoo = water container.
MEANING: Waheguru's Light is present in everybody like the image of the moon is seen in all vessels containing water. Waheguru Himself appears in the heart of the devotee who has it prewritten on his forehead, oh Nanak. 2.

ਮ:5॥ ਮੁਖ ਸੁਹਾਵੇ ਨਾਮੁ ਚਉ ਆਠ ਪਹਰ ਗੁਣ ਗਾਉ॥ ਨਾਨਕ ਦਰਗਹ ਮੰਨੀਅਹਿ ਮਿਲੀ ਨਿਥਾਵੇ ਥਾਉ॥3
M:5: Mookh soohaavay Naam(u) chuou, aatth pehr Goon gaaoun. Nanak, Durgeh munnieh(i), mili nithaavayn thaaoun. 3.
Word Meaning: Soohaavay = beautiful; pure. Chuou = recite. Aatth Pehr = all day. Muniieh(i) = are honoured. Thaaoun = shelter.
MEANING: I recite Waheguru's Naam with a purified tongue (mind), and sing His praise all the twenty-four hours. Such a devotee (who was without any shelter or support before), is honoured in Waheguru's Court and given a special room there, oh Nanak. 3

ਪਉੜੀ॥ ਬਾਹਰ ਭੇਖ ਨ ਪਾਈਐ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ॥ ਇਕਸੁ ਹਰਿ ਜੀਉ ਬਾਹਰੀ ਸਭ ਫਿਰੈ ਨਿਕਾਮੀ॥ ਮਨੁ ਰਤਾ ਕੁਟੰਬ ਸਿਉ ਨਿਤ ਗਰਬਿ ਫਿਰਾਮੀ॥ ਫਿਰਹਿ ਗੁਮਾਨੀ ਜਗ ਮਹਿ ਕਿਆ ਗਰਬਹਿ ਦਾਮੀ॥ ਚਲਦਿਆ ਨਾਲਿ ਨ ਚਲਈ ਖਿਨ ਜਾਇ ਬਿਲਾਮੀ॥ ਬਿਚਰਦੇ ਫਿਰਹਿ ਸੰਸਾਰ ਮਹਿ ਹਰਿ ਜੀ ਹੁਕਾਮੀ॥ ਕਰਮੁ ਖੁਲਾ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਮਿਲਿਆ ਸੁਆਮੀ॥ ਜੋ ਜਨੁ ਹਰਿ ਕਾ ਸੇਵਕੋ ਹਰਿ ਤਿਸ ਕੀ ਕਾਮੀ॥ 14॥

Paurri: Baahur bhaykh na paayiyaiy, Prubh(u) Untarjaami. Ikkus(u) Hur(i) Jeeou baahri, subh phiraiy nikaami. Mun(u) rutta kootumb siyoun, nit gerb(i) phiraami. Phireh(i) goomaani jug meh(i) kiyya gerbeh(i) daami. Chulldiyaan naal(i) na chullyee, khin jaayay bilaami. Bicherday sunsaar meh, Hur(i) Ji Huqami. Kerm(u) khoollah, Gur paaya, Hur(i) miliya Soami. Jo jun(u) Hur(i) ka sayvko, Hur(i) tis kee kaami. 14.

Word Meaning: Baahur Bhaykh = external outfit. Untarjaami = omniscient. Baahri = without. Subh = the whole world. Nikaami = worthless. Kootumb = family. Gerb(i) = in conceit. Phiraami = wanders around. Gerbeh(i) = is conceited. Daami = wealthy; whose next breath is not guaranteed. Jaayay = leaves. Khin Bilaami = in a short time. Huqami = with Waheguru's Huqam. Kerm Khoollah = when the luck strikes. Kaami = lends support. 14.

MEANING: The omniscient Waheguru cannot be realized by external religious garbs. The whole world is wandering around worthlessly without Waheguru's Naam. The man, imbued with family love, goes around in a state of conceit (for no reason). For what reason is the wealthy spending his life in conceit when the wealth does not take long to be lost? But, they do so because of the Will of Waheguru. When the good fortune of a devotee strikes, he gets connected with the Guru and realizes the Lord. Waheguru lends His support to the devotee who serves Him. 14.

ਡਖਣੇ ਮ:5॥ ਮੁਖਹੁ ਅਲਾਏ ਹਭ ਮਰਣੁ ਪਛਾਣੰਦੋ ਕੋਇ॥ ਨਾਨਕ ਤਿਨਾ ਖਾਕੁ ਜਿਨਾ ਯਕੀਨਾ ਹਿਕ ਸਿਉ॥1

Dukhnay M:5: Mookhoun alayay hubh, mern(u) puchhaandon koyay. Nanak tinha khaak(u), kinha yakeena Hikk siyoun. 1.

Word Meaning: Alaayay = says. Mern(u) = death. Puchhaandon = to recognize; to keep in mind. Khaak(u) = dust. Yakeena = faith. Hikk = "One".

MEANING: Everybody may talk about death, but a rare individual realizes how to die a heroic death (kill one's desires by the Guru's Shabad so as to attain emancipation). I am a dust of the feet of those who have faith only in the "One", oh Nanak. 1.

ਮ:5॥ ਜਾਨੁ ਵਸੰਦੋ ਮੰਝਿ ਪਛਾਨੂ ਕੋ ਹੇਕੜੋ॥ ਤੈ ਤਨਿ ਪੜਦਾ ਨਾਹਿ ਨਾਨਕ ਜੈ ਗੁਰੁ ਭੇਟਿਆ॥ 2॥

M:5: Jaan(u) vusundon munjh(i), puchhaanoo ko haykrro. Taiyn tun(i) purrda naah(i), jaiy Gur(u) bhaytiya. 2.

Word Meaning: Jaan(u) = Know-all (God). Munjh(i) = inside. Puchhaanoo = who recognizes. Ko Haykrro = someone rare. Tun(i) = in body (mind). Purrda = curtain; separation. 2.

MEANING: The omniscient Waheguru is present in every heart, but some rare individual recognizes (makes a connection with) Him. There is no separation from Waheguru in the mind of the individual who has been connected with the Guru, oh Nanak. 2.

ਮ:5॥ ਮਤੜੀ ਕਾਢ ਕੁਆਹ ਪਾਵ ਧੋਵੰਦੋ ਪੀਵਸਾ॥ ਮੁ ਤਨਿ ਪ੍ਰੇਮੁ ਅਥਾਹ ਪਸਣ ਕੂ ਸਚਾ ਧਣੀ॥ 3॥

M:5: Muttrri kaadh kooaah, paanv dhovundon peevsaan. Moo tun(i) praym(u) athaah, pussun koo Sacha dhunee. 3.

Word Meaning: Muttrri Kooaah = bad advice (thinking) which causes loss. Kaadh = one who can rid me of. Athaah = limitless. Pussun Koo = to see. 3.

MEANING: I have immense love for Waheguru, and wish to see Him. (But my ill thinking does not let me connect with Him), so, I will wash the feet of the saint and drink the wash (do anything for him) who rids me of my ill thinking. 3.

ਪਉੜੀ॥ ਨਿਰਭਉ ਨਾਮੁ ਵਿਸਾਰਿਆ ਨਾਲਿ ਮਾਇਆ ਰਚਾ॥ ਆਵੈ ਜਾਏ ਭਵਾਈਐ ਬਹੁ ਜੋਨੀ ਨਚਾ॥ ਬਚਨੁ ਕਰੇ ਤੈ ਖਿਸਕਿ ਜਾਇ ਬੋਲੇ ਸਭ ਕਚਾ॥ ਅੰਦਰਹੁ ਥੋਥਾ ਕੂੜਿਆਰੁ ਕੂੜੀ ਸਭ ਖਚਾ॥ ਵੈਰੁ ਕਰੇ ਨਿਰਵੈਰ ਨਾਲਿ ਝੂਠੇ ਲਾਲਚਾ॥ ਮਾਰਿਆ ਸਚੈ ਪਾਤਿਸਾਹਿ ਵੇਖਿ ਧੁਰਿ ਕਰਮਚਾ॥ ਜਮਦੂਤੀ ਹੈ ਹੇਰਿਆ ਦੁਖ ਹੀ ਮਹਿ ਪਚਾ॥ ਹੋਆ ਤਪਾਵਸੁ ਧਰਮ ਕਾ ਨਾਨਕ ਦਰਿ ਸਚਾ॥ 15॥

Paurri: Nirbhuou Naam(u) visaariya, naal(i) Maya rucha. Aavaiy, jaayay bhuvaayiyaiy, buhou joani nucha. Buchun(u) kuray taiy khisk(i) jaayay, boalay subh kucha. Undarhoun thotha koorriyaar(u), koorri subh khucha. Vaiyr(u) kuray nirvaiyr naal(i), jhootthay laalcha. Maariya Sachaiy Patshah(i), vaykh(i) dhoor(i) kermcha. Jumdooteen haiy hayriya, dookh hee meh(i) pucha. Hoa tupaavus(u) dherm ka, Nanak Dur(i) Sacha. 15.

Word Meaning: Nirbhuou = fearless (of Waheguru); lover of Maya. Rucha = engrossed in. Bhuvaaviyaiy = is taken through. Nucha = dances; goes through. Buchun(u) = word; promise. Khisk Jaayay = slips away; does not fulfil. Kucha = unreliable. Thotha = hollow. Koorriyaar(u) = dealer in falsehood. Khucha = about the perishables. Laalcha = greed. Kermcha = deeds performed. Hariya = watched. Pucha = suffers. Tupaavus(u) Dherma Ka = perfect justice. 15.

MEANING: The Maya-lover forgets Waheguru and gets engrossed in worldly attractions. Such a person continues to take birth and die; He is taken through many, many life forms. He makes some commitments but does not come through; all his promises are unreliable. The dealer in falsehood is hollow inside, and all his talking is related to Maya. He practises enmity with perfectly unbiased people purely for his greed. Watching his immoral deeds from the very beginning, the True King (Waheguru) punishes him. The agents of the Angel of Death watch him carefully, and he suffers from their punishment. He receives perfect justice in the Court of the True Lord, oh Nanak. 15.

ਡਖਣੇ ਮ:5॥ ਪਰਭਾਤੇ ਪ੍ਰਭ ਨਾਮੁ ਜਪਿ ਗੁਰ ਕੇ ਚਰਣ ਧਿਆਇ॥ ਜਨਮ ਮਰਣ ਮਲੁ ਉਤਰੈ ਸਚੇ ਕੇ ਗੁਣ ਗਾਇ॥1॥

Dukhnay M: 5: Perbhaatay Prubh Naam(u) jup(u), Gur kay Churn dhiyaayay. Junum, mern, mul(u) ootraiy, Sachay kay Goon gaayay. 1.

MEANING: Rise early in the morning, and recite Waheguru's Naam with Guru's Shabad. One's filth from his many lives is washed away when he sings Waheguru's praise. 1.

ਮ:5॥ ਦੇਹ ਅੰਧਾਰੀ ਅੰਧੁ ਸੁੰਵੀ ਨਾਮ ਵਿਹੂਣੀਆ॥ ਨਾਨਕ ਸਫਲ ਜਨੰਮੁ ਜੈ ਘਟਿ ਵੁਠਾ ਸਚੁ ਧਣੀ॥ 2॥

M:5: Dayh undhaari, undh(u), soonjee Naam vihooniyaa. Nanak, suful junum(u), jaiy ghut(i) voottha Sach(u) Dhunee. 2.

Word Meaning: Soonjee = empty. Vihooniya = without. Voottha = takes dwelling. 2.

MEANING: The human body which is empty of Waheguru's Naam, is lost in complete darkness. The life of that individual is successful in whose mind Waheguru comes to dwell for good, oh Nanak. 2.

ਮ:5॥ ਲੋਇਣ ਲੋਈ ਡਿਠ ਪਿਆਸ ਨ ਬੁਝੈ ਮੂ ਘਣੀ॥
(ਅੰਗ 1100)॥ ਨਾਨਕ ਸੇ ਅਖੜੀਆ ਬਿਅੰਨਿ ਜਿਨੀ ਡਿਸੰਦੋ ਮਾ ਪਿਰੀ॥ 3॥

M:5: Loyin loyee ditth, piyaas na boojhaiy moo ghunee.

(PAGE 1100): Nanak, say ukhrriyaan biyunn(i) jinhi disundo maa Piree. 3.

Word Meaning: Loyin = eyes. Loyee = (the attraction of the) world. Ditth = to see. Piyaas = thirst. Boojhaiy = satisfied. Ukhrriyaan = eyes. Biyunn(i) = different. 3.
MEANING: My thirst (desire) for worldly attractions created by Waheguru is not satisfied to see them with my eyes – actually, it becomes more intense. The eyes with which to see the Dear Waheguru are very different (mental eyes to realize Him), oh Nanak. 3.

ਪਉੜੀ॥ ਜਿਨਿ ਜਨਿ ਗੁਰਮੁਖਿ ਸੇਵਿਆ ਤਿਨਿ ਸਭਿ ਸੁਖ ਪਾਈ॥ ਓਹੁ ਆਪਿ ਤਰਿਆ ਕੁਟੰਬ ਸਿਉ ਸਭੁ ਜਗਤੁ ਤਰਾਈ॥ ਓਨਿ ਹਰਿ ਨਾਮਾ ਧਨੁ ਸੰਚਿਆ ਸਭ ਤਿਖਾ ਬੁਝਾਈ॥ ਓਨਿ ਛਡੇ ਲਾਲਚ ਦੁਨੀ ਕੇ ਅੰਤਰਿ ਲਿਵ ਲਾਈ॥ ਓਸੁ ਸਦਾ ਸਦਾ ਘਰਿ ਅਨੰਦ ਹੈ ਹਰਿ ਸਖਾ ਸਹਾਈ॥ ਓਨਿ ਵੈਰੀ ਮਿਤ੍ਰ ਸਮ ਕੀਤਿਆ ਸਭ ਨਾਲਿ ਸੁਭਾਈ॥ ਹੋਆ ਓਹੀਅਲੁ ਜਗ ਮਹਿ ਗੁਰ ਗਿਆਨੁ ਜਪਾਈ॥ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ ਹਰਿ ਸਿਉ ਬਣਿ ਆਈ॥ 16॥
Paurri: Jinh(i) jun(i) Gurmukh(i) sayviya, tinh(i) subh(i) sookh paayee. Oh(u) aap(i) turiya, kootumb siyoun, subh(u) jugut(u) turaayee. Oan(i) Hur(i) Naama dhun(u) sunchiya, subh tikha boojhaayee. Oan(i) chudday laaluch doonie kay, untar(i) liv laayee. Oas(u) sudaa, sudaa, ghur(i) anund(u) haiy, Hur(i) sukha suhaayi. Oan(i) vaiyri mittar sum keetiya, subh naal(i) soobhaayi. Hoa ohiul(u) jug meh(i) Gur Giyan(u) jupaayi. Poorub likhiya paaya, Hur(i) siyoun bun(i) aayee. 16.
Word Meaning: Kootumb Siyoun = with the family. Sunchiya = accumulated. Tikha = thirst; deep desire. Liv = focus of mind; meditation. Sukha = friend. Suhaayi = supporter. Sum = equal. Soobhaayi = love; friendly treatment. Ohiul(u) = well-known; famous. Poorub(i) Likhiya = prewritten. Bun(i) Aayee = liking for each other.
MEANING: The devotee, who serves Waheguru (sings His praise) in the shelter of the Guru, enjoys all the comforts. Not only does he find salvation for himself, but also for his family, and in fact, for the whole world. He accumulates the wealth of Waheguru's Naam, whereby all his thirst for worldly things is satisfied. He gives up all the greed for worldly things and meditates internally (on Waheguru's Naam). Waheguru becomes his friend, and he always feels blissful. Such devotees make no distinction between friends and foes and treat all of them with affection. With the Divine Knowledge acquired from the Guru, such a devotee becomes very famous in the world. Because of his prewritten good fortune, he fosters love for Waheguru, and the Lord loves him. 16

ਡਖਣੇ ਮ:5॥ ਸਚੁ ਸੁਹਾਵਾ ਕਾਢੀਐ ਕੂੜੈ ਕੂੜੀ ਸੋਇ॥ ਨਾਨਕ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਜਿਨ ਸਚੁ ਪਲੈ ਹੋਇ॥1॥
Dukhnay M: 5: Sach(u) soohaava kaandhiyaiy, koorraiy koori soyay. Nanak virlay jaanieh(i) jin Sach(u) pullaiy hoyay. 1.
Word Meaning: Sach(u) = a devotee of Waheguru. Soohaava = comforting; blissful. Kaandhiyaiy = is said. Koorraiy = which deals in falsehood. Koorri Soyay = bad reputation. Pullaiy = in possession; acquire.
MEANING: A devotee of Waheguru is called (is believed to be) comforting (a source of comfort) by the people, while a dealer in falsehood (worldly things) becomes infamous. But only a few acquire Waheguru's Naam, oh Nanak. 1.

ਮ:5॥ ਸਜਣ ਮੁਖੁ ਅਨੂਪੁ ਅਠੇ ਪਹਰ ਨਿਹਾਲਸਾ॥ ਸੁਤੜੀ ਸੋ ਸਹੁ ਡਿਠ ਤੈ ਸੁਪਨੈ ਹਉ ਖੰਨੀਐ॥ 2॥
M:5: Sujjun mookh(u) anoop(u), utthay pehr nihaalsaan. Sootrri, so Shuhou ditth, taiy soopnaiy huoun khunnieh(i). 2.
Word Meaning: Anoop(u) = of unparallel beauty. Nihaasaan = I will see. Huoun Khunnieh(i) = I will gladly cut into pieces; sacrifice self.

MEANING: I saw my Dear Waheguru in my dream, and I am all sacrifice for such a dream because I wish to see His face with unparalleled beauty all twenty-four hours.

ਮ:5॥ ਸਜਣ ਸਚੁ ਪਰਖਿ ਮੁਖਿ ਅਲਾਵਣੁ ਥੋਥਰਾ॥ ਮੰਨ ਮਝਾਹੂ ਲਖਿ ਤੁਧਹੁ ਦੂਰਿ ਨ ਸੁ ਪਿਰੀ॥ 3॥
M:5: Sujjun Sach(u) perkh(i) mookh(i) alaavun(u) thothra. Munn munjhahoo lukh(i), Toodhoun door(i) na Su Pirie. 3.
Word Meaning: Perkh(i) = analyze; evaluate. Alaavun(u) = uttering. Thothra = hollow. Mujhaahoon = inside. Lukh(i) = see. Toodhoun = from you. 3.
MEANING: Simply reciting Waheguru's Naam by the tongue is hollow (not useful); evaluate (recognize) the worth of the Naam, oh my friends. See Him inside you, He is not far from you. 3.

ਪਉੜੀ॥ ਧਰਤਿ ਆਕਾਸੁ ਪਾਤਾਲੁ ਹੈ ਚੰਦੁ ਸੂਰੁ ਬਿਨਾਸੀ॥ ਬਾਦਿਸਾਹ ਸਾਹ ਉਮਰਾਵ ਖਾਨ ਢਾਹਿ ਡੇਰੇ ਜਾਸੀ॥ ਰੰਗ ਤੁੰਗ ਗਰੀਬ ਮਸਤ ਸਭੁ ਲੋਕੁ ਸਿਧਾਸੀ॥ ਕਾਜੀ ਸੇਖ ਮਸਾਇਕਾ ਸਭੇ ਉਠਿ ਜਾਸੀ॥ ਪੀਰ ਪੈਕਾਬਰ ਅਉਲੀਏ ਕੋ ਥਿਰੁ ਨ ਰਹਾਸੀ॥ ਰੋਜਾ ਬਾਗ ਨਿਵਾਜ ਕਤੇਬ ਵਿਣੁ ਬੂਝੇ ਸਭ ਜਾਸੀ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਸਭ ਆਵੈ ਜਾਸੀ॥ ਨਿਹਚਲੁ ਸਚੁ ਖੁਦਾਇ ਏਕੁ ਖੁਦਾਇ ਬੰਦਾ ਅਬਿਨਾਸੀ॥ 17॥
Paurri: Dhert(i), aakaash(u), pataal(u) haiy, chund(u), soor(u) binaasi. Baadshaah, shah, oomraav, Khan, dhaah(i) dayray jaasi. Rung, toong, greeb, must subh loak(u) sidhaasi. Qazi, sheikh, musaayika, subhay ootth(i) jaasi. Peer paiykaambur, auliyay, ko thir(u) na ruhaasi. Roza, baang, nivaaj, Kutayb, vin(u) boojhay subh jaasi. Lukh chauraaseeh maydni, subh aavaiy, jaasi. Nihchul(u) Sach(u) Khoodaayay Aik, Khoodaayay bunda, abinaashi. 17.
Word Meaning: Soor(u) = sun. Binaasi = will perish. Oomraav = wealthy. Khan = a title of the Pathans; rich. Dayray mansions. Rung = pauppers. Toong = wealthy. Must = carefree; indifferent. Musaayika = many sheikhs. Paiykaambur = prophet God-men. Thir(u) = permanent; immortal. Roza = who undertalke fasting. Baang = Muslims' loud call for prayer. Kutayb = religious books of the West (Bible, Quran Torah etc.) Vin Boojhay = without enlightenment. Maydni = world; life forms. Nihchul(u) = Abinaashi = eternal. Khoodaayay Bunda = devotee of Allah (who becomes "one" with Him). 17.
MEANING: The earth, the sky, the underworld, the moon, and the sun will all perish. The kings, the rajahs, the wealthy, and the khans, all will demolish (vacate) their palaces to leave the world. The paupers, the rich, the poor, and the carefree (indifferent) all over the world will leave. The qazis, the sheiks, and the learned Muslims will all leave. No religious leader, including the peers, the prophets, and the God-men, is immortal. All those who undertake fasting during Ramadan, give loud calls for prayers, offer nivaajes (Muslim prayers), and who read the holy books - like the Quran, the Bible, and the Torah - will leave without realizing (getting connected with) Allah. All the living beings of the 8.4 million life forms will come and go. Only Allah, and His devotees (who merge into Him), are immortal. 17.

Commented [DS1]:

ਡਖਣੇ ਮ:5॥ ਡਿਠੀ ਹਭ ਢੰਢੋਲਿ ਹਿਕਸੁ ਬਾਝੁ ਨ ਕੋਇ॥ ਆਉ ਸਜਣ ਤੂ ਮੁਖਿ ਲਗੁ ਮੇਰਾ ਤਨੁ ਮਨੁ ਠੰਢਾ ਹੋਇ॥1॥
Dukhnay M:5: Ditthi hub dnundhoal(i), Hikkus(u) baajh(u) na koyay. Aaou Sujjun Tu mookh(i) lug(u), mayra tun(u), mun(u) tthundha hoyay. 1.
Word Meaning: Dhundhol(i) = search. Hikkus(u) Baajh = without the "One". Mookh(i) Lug(i) = show Your face. Tthundha = cool; peaceful.
MEANING: I have searched everywhere and found out that there is none other than Waheguru as the supreme being. Please come to my heart, and show me Your face so that my body and my mind may find peace, oh my dear, Waheguru. 1.

ਮ:5॥ ਆਸਕੁ ਆਸਾ ਬਾਹਰਾ, ਮੂ ਮਨਿ ਵਡੀ ਆਸ॥ ਆਸ ਨਿਰਾਸਾ ਹਿਕੁ ਤੂ ਹਉ ਬਲਿ ਬਲਿ ਗਈਆਸਾ॥ 2॥

M:5: Aashiq(u), aasaan baahra, moo mun(i) vuddi aas. Aas niraasa Hikk(u) Tu, huoun bul(i), bu(i) guyyiaasa. 2.

Word Meaning: Aashiq(u) = lover; devotee of Waheguru. Aasaan = wishes for worldly things. Moo = mine. Niraasa = make free from wishes; emancipator. Bul(i) = sacrifice.2.

MEANING: The devotees of Waheguru have no wishes (expectations), but my mind has too many desires for worldly things. (I know that) Only Waheguru can rid me of my desires; so, I am always a sacrifice for Him. 2.

ਮ:5॥ ਵਿਛੋੜਾ ਸੁਨੇ ਭੁਖ ਵਿਨੁ ਡਿਠੇ ਮਰਿਓਦਿ॥ ਬਾਝੁ ਪਿਆਰੇ ਆਪਣੇ ਬਿਰਹੀ ਨ ਧੀਰੋਦਿ॥ 3॥

M:5: Vichhorra soonay dookh(u), vin(u) ditthay muriyod(i), Baajh(u) Piyaray aapna, birhee na dheerod(i). 3.

Word Meaning: Vichhorra = separation (from Waheguru). Dookh(u) = uneasiness. Muriyod(i) = (spiritual) death. Birhee = suffering from the pain of separation. Na Dheerod(i) = lose strength of mind; find no comfort.

MEANING: Devotees of Waheguru feel pain when they find out that there may be a temporary separation from Him (when they are unable to connect with Him for some reason), but they experience spiritual death when they cannot “see” Him. The devotees, who suffer pain of separation, cannot find solace without their Dear (Waheguru). 3.

ਪਉੜੀ॥ ਤਟ ਤੀਰਥ ਦੇਵ ਦੇਵਾਲਿਆ ਕੇਦਾਰੁ ਮਥੁਰਾ ਕਾਸੀ॥ ਕੋਟਿ ਤੇਤੀਸਾ ਦੇਵਤੇ ਸਣੁ ਇੰਦ੍ਰੈ ਜਾਸੀ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਬੇਦ ਚਾਰਿ ਖਟੁ ਦਰਸ ਸਮਾਸੀ॥ ਪੋਥੀ ਪੰਡਿਤ ਗੀਤ ਕਵਿਤ ਕਵਤੇ ਭੀ ਜਾਸੀ॥ ਜਤੀ ਸਤੀ ਸੰਨਿਆਸੀਆ ਸਭਿ ਕਾਲੈ ਵਾਸੀ॥ ਮੁਨਿ ਜੋਗੀ ਦਿਗੰਬਰਾ ਜਮੈ ਸਣੁ ਜਾਸੀ॥ ਜੋ ਦੀਸੈ ਸੋ ਵਿਣਸਣਾ ਸਭ ਬਿਨਸਿ ਬਿਨਾਸੀ॥ ਥਿਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੋ ਸੇਵਕੁ ਥਿਰੁ ਹੋਸੀ॥ 18॥

Paurri: Tut teeruth, dayv, dayvaaliya, Kedar(u) Mathura, Kaanshi. Koat(i) tayteesa dayvtay, sun(u) Indaraiy jaasi. Simrit, Shast, Bayd chaar(i), khut Ders smaasi. Pothi, pundit, kuvit, kuvtay bhee jaasi. Jutee, sutee sanyasiyaan, subh(i) kaalaiy vaasi. Moon(i), yogi, digumbura, Jumaiy sun(u) jaasi. Jo deesaiy, so vinsunaa, subh binus(i) binaasi. Thir(u) Parbrahm(u) Pemayshuro, sayvuk(u) thir(u) hosi. 18.

Word Meaning: Tut = (holy) river banks. Dayvaaliya = temples. Kadar(u), Mathura, Kaanshi (Banaras) are all holy places of the Hindus. Koat(i) Tayteesa = 330 million Hindu gods. Sun(u) = including. Jaasi = will go (perish). Khut Ders = mystics of the six philosophies of Hindus. Smaasi = will be absorbed. Kuvtay = poets. Jutee = celibates. Sutee = having high morals. Sanyaasi = who have renounced the world. Kaalaiy Vaasi = in control of death. Moon(i) = hermits. Digumbura = who stay naked. Jumaiy Sun(u) = including the Jum. Vinsuna = has to perish. Thir(u) = permanent. 18.

MEANING: Those who live in holy places, the 330 million gods, including Indra, and even the temples, the holy places like Kedar(u), Mathura, and Banaras, will all disappear. The Simritis, the Shastras, the four Vedas, and the mystics of the six faiths will all merge into Waheguru. The pundits, their holy books, the poets, and their poetries will all vanish. The celibates, the people with high moralities, the sanyasis are all under the control of death. The hermits, the yogis, the holy men who stay naked, and even the Angels will die. In a nutshell, every visible thing is perishable. Only Waheguru and His devotees (who merge into Him) are immortal. 18.

ਸਲੋਕ ਡਖਣੇ ਮ:5॥ ਸੈ ਨੰਗੇ ਨਹ ਨੰਗ ਭੁਖੇ ਲਖ ਨ ਭੁਖਿਆ॥ ਭੁਖੇ ਕੋੜਿ ਨ ਭੁਖ ਨਾਨਕ ਪਿਰੀ ਪਿਖੰਦੋ ਸੁਭ ਦਿਸਟਿ॥1

Sloak Dukhnay M:5: Saiy nungay, neh nung, bhookhay lukh, na bhookhiya. Dookhay koarr(i) na dookh, Nanak Pirie pikhundon shoobh disht. 1.
Word Meaning: Saiy = hundred. Lukh = hundred thousand. Dookhay = troubles. Koarr(i) = ten million. Pikhundon = sees. Shoobh Disht(i) = kind sight.
MEANING: When my Dear (Waheguru) casts a kind sight on me, I do not feel naked even if I have to stay naked hundreds of times; do not feel hungry even if I have to stay hungry millions of times; do not feel any discomfort even if I have to face millions of such discomforts, oh Nanak. 1.

(ਅੰਗ 1101)॥ ਮ:5॥ ਸੁਖ ਸਮ੍ਹਹਾ ਭੋਗ ਭੂਮਿ ਸਬਾਈ ਕੋ ਧਣੀ॥ ਨਾਨਕ ਹਭੋ ਰੋਗੁ ਮਿਰਤਕ ਨਾਮ ਵਿਹੂਣਿਆ॥ 2॥
(PAGE 1101): **M:5:** Sookh smooha bhoag, bhoom(i) subaayi ko Dhunee. Nanak, hubho roag(u), mirtuk Naam vihooniyaan. 2.
Word Meaning: Smooha = all. Bhoag = enjoy. Bhoom(i) = earth. Ko = for. Dhunee = Lord. Hubjo = all. Roag(u) = ailment. Mirtuk = (spiritually) dead. Vihooniyaan = empty.
MEANING: One enjoys all the comforts when he sees the Lord all over the world (and recites His Naam). But those who are without Waheguru's Naam are spiritually dead and face all the troubles, oh Nanak. 2.

ਮ:5॥ ਹਿਕਸ ਕੂੰ ਤੂ ਆਹਿ ਪਛਾਣੂ ਭੀ ਹਿਕੁ ਕਰਿ॥ ਨਾਨਕ ਆਸੜੀ ਨਿਭਾਹਿ ਮਾਨੁਖ ਪਰਥਾਈ ਲਜੀਵਦੋ॥ 3॥
M:5: Hikkus koon tu aah(i), puchhaanoo bhee Hikk(u) kur(i). Nanak, aasrri nibhaah(i), manookh purthaayee lujeenvdon. 3.
Word Meaning: Hikkus = the "One". Aah(i) = long for. Puchhaanoo = make connection. Nibhaah(i) = lasts till the end. Purthaayee = seek support. Lujeenvdon = feel ashamed. 3.
MEANING: Wish for the "One" (Waheguru), and make a connection only with Him. Waheguru is the only one who fulfils all your wishes till the end. Seeking support of some human is shameful (because one has to return his favours), oh Nanak. 3

ਪਉੜੀ॥ ਨਿਹਚਲੁ ਏਕੁ ਨਰਾਇਣੋ ਹਰਿ ਅਗਮ ਅਗਾਧਾ॥ ਨਿਹਚਲੁ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਸੁ ਸਿਮਰਤ ਹਰਿ ਲਾਧਾ॥ ਨਿਹਚਲੁ ਕੀਰਤਨੁ ਗੁਣ ਗੋਬਿੰਦ ਗੁਰਮੁਖਿ ਗਵਾਧਾ॥ ਸਚੁ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੋ ਦਿਨੁ ਰੈਨਿ ਅਰਾਧਾ॥ ਦਇਆ ਧਰਮੁ ਤਪੁ ਨਿਹਚਲੋ ਜਿਸੁ ਕਰਮਿ ਲਿਖਾਧਾ॥ ਨਿਹਚਲੁ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਿਆ ਸੋ ਟਲੈ ਨ ਟਲਾਧਾ॥ ਨਿਹਚਲ ਸੰਗਤਿ ਸਾਧ ਜਨ ਬਚਨ ਨਿਹਚਲੁ ਗੁਰ ਸਾਧਾ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਦਾ ਸਦਾ ਆਰਾਧਾ॥ 19॥
Paurri: Nihchul(u) aik(u) Narayino, Hur(i) agumm, agaadha. Nihchul(u) Naam(u) nidhaan(u) haiy, jis(u) simrut Hur(i) laadha. Nihchul(u) keertun goon Gobind, Gurmukh(i) gavaadha. Sach(u), dherm(u), tup(u), nihchulo, din(u) raiyn(i) araadha. Duyya, dherm(u), tup(u) nihchulo, jis(u) kerm(i) likhaadha. Nihchul(u) mustuk(i) laykh(u) likhiya, so tulaiy na tulaadha. Nihchul sungut(i) sadh jun, buchan nihchul Gur Sadha. Jin kuou poorub(i) likhiya, tin sudaa, sudaa araadha. 19.
Word Meaning: Nihchul(u) = permanent; eternal; lasts with the devotee even after his death. Narayino = Waheguru. Agumm = inaccessible. Agaadha = unfathomable. Laadha = find out. Gavaadha = sing. Dherm = high morality. Tup = worshipping with dedication. Araadha = worship. Kerm(i) = in fate. Likhaadha = has been written. Tulaiy Na = cannot be averted. Buchan = Word. 19.
MEANING: Only Waheguru, which is inaccessible and unfathomable, is eternal. The treasure of His Naam is also eternal, and the individual who recites it acquires it in his heart. Eternal

also is singing praise of His virtues, which the devotees sing in the shelter of the Guru. Truthfulness, high morality, and worshipping Waheguru are also eternal (last with devotee even after his death), and eternal are those who recite His Naam day and night. But only those who have compassion, high morality, and love for the worship of Waheguru with dedication have them prewritten in their fate. The fate, which is written on the forehead of an individual by Waheguru, also lasts with the devotee and cannot be averted even if one tries to avert it. The Advice that one receives from a holy saint and the Teachings of the Guru are also eternal. Those who have it prewritten in their fate by Waheguru worship Him all the time. 19.

ਸਲੋਕ ਡਖਣੇ ਮ:5॥ ਜੋ ਡੁਬੰਦੋ ਆਪਿ ਸੋ ਤਰਾਏ ਕਿਨ੍ਹ ਖੇ॥ ਤਾਰੇਦੜੋ ਭੀ ਤਾਰਿ ਨਾਨਕ ਪਿਰ ਸਿਉ ਰਤਿਆ॥ 1॥

Sloak Dukhnay, M:5: Jo doobundon aap(i), so turaayay kinh khay. Taarandrray bhee taar(i), Nanak Pir siyoun ruttiya. 1.

Word Meaning: Doobundon = is drowning. Kinh Khay = to whom. 1.

MEANING: Whom will they find salvation for who themselves are drowning in the world-sea? But those, which are imbued in Waheguru's love, not only swim across the world-sea themselves, but also ferry many others along with them, oh Nanak. 1.

ਮ:5॥ ਜਿਥੈ ਕੋਇ ਕਥੰਨਿ ਨਾਉ ਸੁਣੰਦੋ ਮਾ ਪਿਰੀ॥ ਮੂੰ ਜੁਲਾਊ ਤਥਿ ਨਾਨਕ ਪਿਰੀ ਪਸੰਦੋ ਹਰਿਓ ਥੀਓਸੁ॥2

M:5: Jithaiy koyay kuthun(i), Naaoun soonundon, maa Pirie. Moon joolaayoon tuth(i), Nanak, Pirie pusundon, huriyo theeyos(u). 2.

Word Meaning: Kthun(i) = discuss. Ma = my; mine. Moon = I. Joolaayoon = will go. Tuth(i) = there. Pusundon = to see. Huriyo Theeyos(u) = come to life.

MEANING: I will definitely go to listen to the Naam of my dear Waheguru, where people discuss that because His sight infuses new spiritual life in me, oh Nanak. 2.

ਮ:5॥ ਮੇਰੀ ਮੇਰੀ ਕਿਆ ਕਰਹਿ ਪੁੜ੍ ਕਲੜ੍ ਸਨੇਹ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣੀਆ ਨਿਮੁਣੀਆਦੀ ਦੇਹ॥ 3॥

M:5: Mayri.mayri kiyya kureh(i), poottar, kluttar sunayh. Nanak, Naam vohooniyaan, nimuniyaadi dayh(u).

Word Meaning: Kluttar = wife. Sunayh = love. Nimuniyaadi = with no foundation; with no stability; perishable. Dayh = human body.

MEANING: Without Waheguru's Naam, one does not realize that the human body is perishable and (can perish any time); so, why does he love his sons and his wife so much as if they are going to be his forever? 3.

ਪਉੜੀ॥ ਨੈਨੀ ਦੇਖਉ ਗੁਰ ਦਰਸਨੋ ਗੁਰ ਚਰਣੀ ਮਥਾ॥ ਪੈਰੀ ਮਾਰਗਿ ਗੁਰ ਚਲਦਾ ਪਖਾ ਫੇਰੀ ਹਥਾ॥ ਅਕਾਲ ਮੂਰਤਿ ਰਿਦੈ ਧਿਆਇਦਾ ਦਿਨੁ ਰੈਨਿ ਜਪੰਥਾ॥ ਮੈ ਛਡਿਆ ਸਗਲ ਅਪਾਇਣੋ ਭਰਵਾਸੈ ਗੁਰ ਸਮਰਥਾ॥ ਗੁਰਿ ਬਖਸਿਆ ਨਾਮੁ ਨਿਧਾਨੁ ਸਭੋ ਦੁਖੁ ਲਥਾ॥ ਭੋਗਹੁ ਭੁੰਚਹੁ ਭਾਈਹੋ ਪਲੈ ਨਾਮ ਅਗਥਾ॥ ਨਾਮੁ ਦਾਨੁ ਇਸਨਾਨੁ ਦਿੜੁ ਸਦਾ ਕਰਹੁ ਗੁਰ ਕਥਾ॥ ਸਹਜੁ ਭਇਆ ਪ੍ਰਭੁ ਪਾਇਆ ਜਮ ਕਾ ਭਉ ਲਥਾ॥ 20॥

Paurri: Naiyni daykhoun Gur dershno, Gur Churnee mutha. Paiyreen maarug(i) Gur chulda, pukkha phayreen hutha. Akal Moorut(i) ridaiy dhiyaayaynda, din(u) raiyn(i) jupuntha. Mein chhuddiya sugul apaayino, bhervaasaiy Gur sumrutha. Gur(i) bukhshiya Naam(u) nidhaan(u), subho dookh(u) lutha. Bhog-hou, bhoonchou bhaayiho, pullaiy Naam Agutha. Naam(u), daan(u), ishnaan(u) dirrh, sudaa kurhou Gur kutha. Sehj bhuyya, Prubh(u) paaya, Jum ka bhuou lutha. 20.

Word Meaning: Naiyni = (with) eyes. Dershno = sight. Mutha = forehead. Pukkha = (hand) fan. Akal Moorut(i) = unaffected by time (God). Dhiyaaynda = remember. Jupuntha = recite (Naam). Apaayino = attachments. Bhervaasaiy = with faith in. Sumrutha = all-capable. Bukhshiya = endowed. Bhog-hou Bhoonchou = enjoy. Pullaiy = in possession. Agutha = indescribable. Ishnaan = purification of mind. Dirrh = reinforce. Kutha = sing praise.
MEANING: I wish that I could see my dear Guru with my eyes and put my forehead on His feet (surrender myself to Him). I wish to walk on the path advised by Him with my feet (with my actions and with the spirit), and fan Him (when it is hot). I wish to remember Waheguru and recite His Naam day and night. With full faith in the perfectly capable Guru, I have overcome all my worldly attachments. The Guru has endowed me with the treasure of Waheguru's Naam as a result of which, all my troubles have been eradicated. You too can enjoy all the comforts of the world by acquiring the Naam of the indescribable Waheguru, oh my brothers. Reinforce the Naam in your heart, share it with others, maintain the purity of your mind, and discuss the Teachings of the Guru all the time. When you attain a high spiritual state and are connected with Waheguru, you will no longer be afraid of death, oh my brothers. 20.

ਸਲੋਕ ਡਖਣੇ ਮ:5॥ ਲਗੜੀਆ ਪਿਰੀਅੰਨਿ ਪੇਖੰਦੀਆ ਨਾ ਤਿਪੀਆ॥ ਹਭ ਮਝਾਹੂ ਸੋ ਧਨੀ ਬਿਆ ਨ ਡਿਠੋ ਕੋਇ॥1॥
Sloak Dukhnay, M:5: luggrriyaan, Piriun(i), paykhundiyaan na tipiyaan. Hubh mujhaahoo so Dhunee, biyya na dittho koyay. 1.
Word Meaning: Luggriyaan = (eyes) attached to. Piriun(i) = with the Dear. Tipiyaan = satisfied. Hubh Mujhaaoo = in everybody. Biyya = other.
MEANINGS: Attracted to the Dear Waheguru, my eyes do not get tired (satisfied) to see Him. Now I see Him everywhere, and no one else. 1.

ਮ:5॥ ਕਥੜੀਆ ਸੰਤਾਹ ਤੇ ਸੁਖਾਊ ਪੰਧੀਆ॥ ਨਾਨਕ ਲਧੜੀਆ ਤਿੰਨਾਹ ਜਿਨਾ ਭਾਗੁ ਮਥਾਹੜੇ॥ 2॥
M:5: Kuthrriyaan suntaah, tay sookhaaoo pundhiyaan. Nanak, ludhrriyaan tinhaan, jinha bhaag(u) muthaahrray. 2.
Word Meaning: Kuthrriyaan Suntaah = words of the holy saints. Pundhiyaan = the travellers (humans). Ludhrriyaan = acquire. Muthaahrray = on the forehead. 2.

ਮ:5: ਡੂੰਗਰਿ ਜਲਾ ਥਲਾ ਭੂਮਿ ਬਨਾ ਫਲ ਕੰਦਰਾ॥ ਪਾਤਾਲਾ ਆਕਾਸ ਪੂਰਨੁ ਹਭ ਘਟਾ॥ ਨਾਨਕ ਪੇਖਿ ਜੀਓ ਇਕਤੁ ਸੂਤਿ ਪਰੋਤੀਆ॥ 3॥
MEANING: The words of the holy saints provide comfort (help) to the human travellers (visitors to the earth) in their journey of life. But only those acquire (internalize) them who have good fortune prewritten on their foreheads, oh Nanak. 2.

M:5: Doogur(i), julaa, thulaa, bhoom(i), bunaa, ful kundraan. Pataalaan, akaash, Poorun(u) hubh ghutaan. Nanak, paykh(i) jeeou, ikutt(u) soot(i) purotiyaan. 3.
Word Meaning: Doongur(i) = on the mountains. Thulaa = on the land. Kundraan = in caves. Ful = fruit; vegetation. Ikutt(u) Soot(i) = on the same thread (Laws). Purotiyaan = stitched; controlled. 3.
MEANING: Waheguru is fully present on the mountains, in waters, on the land, in the world, in forests, in all vegetation, in caves, in the underworlds, in the sky, and in every heart. I survive to see the whole creation controlled by the same Laws (Lord), oh Nanak. 3

ਪਉੜੀ॥ ਹਰਿ ਜੀ ਮਾਤਾ ਹਰਿ ਜੀ ਪਿਤਾ ਹਰਿ ਜੀਉ ਪ੍ਰਤਿਪਾਲਕ॥ ਹਰਿ ਜੀ ਮੇਰੀ ਸਾਰ ਕਰੇ ਹਮ ਹਰਿ ਕੇ ਬਾਲਕ॥ ਸਹਜੇ ਸਹਜਿ ਖਿਲਾਇਦਾ ਨਹੀ ਕਰਦਾ ਆਲਕ॥ ਅਉਗੁਣੁ ਕੋ ਨ ਚਿਤਾਰਦਾ ਗਲ ਸੇਤੀ ਲਾਇਕ॥ ਮੁਹਿ ਮੰਗਾ ਸੋਈ ਦੇਵਦਾ ਹਰਿ ਪਿਤਾ ਸੁਖਦਾਇਕ॥

(ਅੰਗ 1102)॥ ਗਿਆਨੁ ਰਾਸਿ ਨਾਮੁ ਧਨੁ ਸਉਪਿਓਨੁ ਇਸੁ ਸਉਦੇ ਲਾਇਕ॥ ਸਾਝੀ ਗੁਰ ਨਾਲਿ ਬਹਾਲਿਆ ਸਰਬ ਸੁਖ ਪਾਇਕ॥ ਮੈ ਨਾਲਹੁ ਕਦੇ ਨ ਵਿਛੁੜੈ ਹਰਿ ਪਿਤਾ ਸਭਨਾ ਗਲਾ ਲਾਇਕ॥ 21॥

Paurri: Hur(i) Ji maata, Hur(i) Ji pitaa, Hur(i) Jeeou pritpaaluk. Hur(i) Ji mayri saar kuray, hum Hur(i) kay baaluk. Sehjay, sehj(i) khilaayanda, nuhee kerda aaluk. Augoon(u) ko na chitaarda, gul sayti laayik. Mooh(i) mungaan, soyee dayvnda, Hur(i) pitaa sookhdaayik.

(PAGE 1102): Giyan(u) raas(i), Naam(u) dhun(u) saunpiyon(u), iss(u) sauday laayik. Saanjhi Gur naal(i) buhaaliya, serb sookh paayik. Mein naalhoun kuday na vichhurray, Hur(i) pitaa subhnaa gullan laayik. 21.

Word Meaning: Pritpaaluk = raiser and nourisher (provider). Saar Kuray = looks after. Sehjay Sehj(i) = in high spiritual state. Khilaayaynda = makes play. Aaluk = lethargy. Augoon(u) = demerits. Chitaarda = considers. Sayti = with. Laayik = holds. Sookhdaayik = source of comforts. Raas(i) = capital. Saupiyon(u) = offered. Sauday = deal. Laayik = capable. Saanjhi = partner. Paayik = slaves. 21.

MEANING: Waheguru is my mother, my father, and my provider. He looks after me, and I am His child. He makes me play the game of life in a high spiritual state, and never shows any lethargy. He pays no attention to my demerits and holds me to His neck (loves and protects me). The Father is the source of all comforts and provides everything I ask for. He considered me capable of this gift and bestowed the capital of Divine Knowledge and the wealth of His Naam on me. He made the Guru my partner (guide), and all my senses have now become my slaves (under my control) with His grace. My Waheguru-Father is capable of providing everything, and does not separate me from Him. 21.

ਸਲੋਕ ਡਖਣੇ ਮ:5॥ ਨਾਨਕ ਕਚੜਿਆ ਸਿਉ ਤੋੜਿ ਢੂਢਿ ਸਜਣ ਸੰਤ ਪਕਿਆ॥ ਓਇ ਜੀਵੰਦੇ ਵਿਛੁੜਹਿ ਓਇ ਮੁਇਆ ਨ ਜਾਹੀ ਛੋੜਿ॥ 1॥

Sloak Dukhnay, M:5: Nanak, kuchrriyaan siyoun torr(i), dhoondh(i) sujjun Sunt pukkiyaan. Oye jeenvday vichhurreh(i), oye mooyiyaan n ajaahi chhorr(i) . 1.

Word Meaning: Kuchrriyaan = with shaky mind; indecisive. Pukkiyaan = with firm faith.

MEANING: Break your friendship with those who have shaky faith in Waheguru (are attached more to Maya), and find the holy saints who have full faith in Waheguru (and have no personal interest in you) to make friendship with, oh Nanak. The former leaves you in the middle, while the latter stays with you (to support you) even after your death. 1.

ਮ:5॥ ਨਾਨਕ ਬਿਜੁਲੀਆ ਚਮਕੰਨਿ ਘੁਰਨ੍ਹਿ ਘਟਾ ਅਤਿ ਕਾਲੀਆ॥ ਬਰਸਨ ਮੇਘ ਅਪਾਰ ਨਾਨਕ ਸੰਗਮਿ ਪਿਰੀ ਸੁਹੰਦੀਆ॥ 2॥

M:5: Nanak, bijliyaan chumkun(i), ghoorn(i) ghutaan ut(i) kaaliyaan. Bersun, maygh apaar, Nanak sungum)i) Pirie soohundiyaan, 2.

Word Meaning: Ghoorun(i) = make noise; thunder. Maygh = clouds. Apaar = too much. Sungum(i) = in union with. Soohundiyaan = look pretty.

MEANING: (On the worldly scene) the environment looks very pretty when it is lightning in the sky, the dark clouds thunder, and it rains heavily. But a woman enjoys such a pretty environment only in the company of her husband. For a devotee, that time is beautiful when he is connected with Waheguru; he also enjoys all worldly comforts. 2.

ਮ:5॥ ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਸੀਤਲ ਪਵਣ ਝੁਲਾਰਦੇ॥ ਸੇਜੜੀਆ ਸੋਇੰਨ ਹੀਰੇ ਲਾਲ ਜੜੰਦੀਆ॥ ਸੁਭਰ ਕਪੜ ਭੋਗ ਨਾਨਕ ਪਿਰੀ ਵਿਹੂਣੀ ਤਤੀਆ॥ 3॥

M:5: Jul, thul neer(i) bhuray, seetul puvun jhoolaarday. Sayjurriyaan soyin, heeray, laal, jurrundiyaan. Soobhur, kuppurr bhog, Nanak, Pirie vihooni tuttiyaan. 3.

Word Meaning: Neer(i) = with water. Puvun Jhoolaarday = winds blow. Sayjurriyaan = lovely beds. Jurrundiyaan = with inlaid. Soobhur Kuppurr = ceremonial outfits. Vihooni = without. Tuttiyaan = suffer heart burning.

MEANING: It is beautiful in every direction when the land (fields), and the lakes are full of water, cool wind blows, and the luxurious beds are inlaid with gold, diamonds, and rubies, and rich ceremonial clothes are there to wear; but the married women, who do not have their husbands with them, find no coolness (peace) of mind; they suffer burning of heart in separation. (No luxury of life provides any comfort to the devotee if he is disconnected from Waheguru). 3.

ਪਉੜੀ॥ ਕਾਰਨੁ ਕਰਤੈ ਜੋ ਕੀਆ ਸੋਈ ਹੈ ਕਰਨਾ॥ ਜੇ ਸਉ ਧਾਵਹਿ ਪ੍ਰਾਣੀਆ ਪਾਵਹਿ ਧੁਰਿ ਲਹਣਾ॥ ਬਿਨੁ ਕਰਮਾ ਕਿਛੂ ਨ ਲਭਈ ਜੇ ਫਿਰਹਿ ਸਭ ਧਰਣਾ॥ ਗੁਰ ਮਿਲਿ ਭਉ ਗੋਵਿੰਦ ਕਾ ਭੈ ਡਰੁ ਦੂਰਿ ਕਰਣਾ॥ ਭੈ ਤੇ ਬੈਰਾਗੁ ਊਪਜੈ ਹਰਿ ਖੋਜਤ ਫਿਰਣਾ॥ ਖੋਜਤ ਖੋਜਤ ਸਹਜੁ ਉਪਾਇਆ ਫਿਰਿ ਜਨਮਿ ਨ ਮਰਣਾ॥ ਹਿਆਇ ਕਮਾਇ ਧਿਆਇਆ ਪਾਇਆ ਸਾਧ ਸਰਣਾ॥ ਬੋਹਿਥੁ ਨਾਨਕ ਦੇਉ ਗੁਰੁ ਜਿਸੁ ਹਰਿ ਚੜਾਏ ਤਿਸੁ ਭਉਜਲ ਤਰਣਾ॥ 22॥

Paurri: Kaarun(u) Kertaiy jo keeya, soyi haiy kerna. Jay suou dhaaveh(i) praaniya, paaveh(i) Dhoor(i) lehna. Bin(u) kerma kichhoo na lubhyee, jay phireh(i) subh dherna. Gur mil(i) bhuou Govind ka, bhaiy, der(u) door(i) kerna. Bhaiy tay baiyraag(u) oopjaiy, Hur(i) khojut phirna. Khojut, khojut sehj(u) oopaaya, phir(i) junum(i) na merna. Hiyaayay kmaayay, dhiyaaya, paaya Sadh sherna. Bohith(u) Nanak Dayo Gur(u), jis(u) Hur(i) churrhaayay, tis(u) bhuoujul terna. 22.

Word Meaning: Kaarun(u) = things to do; objective to achieve. Suou = hundred. Dhaaveh(i) = rush to. Dhoor(i) = predestined (by Waheguru). Lehna = acquire. Dherna = earth. Bhaiy = Der(u) = worldly fears. Baiyraag(i) = detachment with worldly attractions. Oopjaiy = comes into being. Khojut = search for. Sehj(i) = blissfulness. Hiyaayay = in the heart. Kmaayay = work for. Bohith(u) = ship. Bhuoujul = world-sea.

MEANING: One performs only those kinds of deeds for which his life has been moulded by Waheguru (based on his previous deeds). No matter how many things one rushes to acquire, he gets only those for which he is destined. One cannot acquire anything without one's good fortune, even if one travels all over the earth. One acquires fear (respect) for Waheguru in the shelter of the Guru, whereby all his worldly fears run away. One fosters feelings of worldly detachment when fear of Waheguru arises in his mind, and he begins to yearn for Waheguru. When he works hard and recites Waheguru's Naam in his heart, he acquires Guru's shelter, and while searching for Waheguru in the high spiritual state in Guru's shelter, he acquires Him (Waheguru) in his mind, and no longer experiences any birth or death. Guru Nanak Dev is the ship to ferry humans across the world-sea to salvation; whoever is put in this Ship by Waheguru is ferried across the world-sea. 22.

ਸਲੋਕ ਮ:5॥ ਪਹਿਲਾ ਮਰਣੁ ਕਬੂਲਿ, ਜੀਵਣ ਕੀ ਛਡਿ ਆਸ॥ ਹੋਹੁ ਸਭਨਾ ਕੀ ਰੇਣੁਕਾ ਤਉ ਆਉ ਹਮਾਰੈ ਪਾਸਿ॥1॥

Sloak M:5: Pehlaan mern(u) kubool(i), jeevun kee chhudd(i) aas. Hohou subhna kee raynuka, tuou aaou humaaraiy paas(i). 1.

Word Meaning: Mern(u) = death (from worldly attractions). Kubool(i) = accept. Aas = desies. Raynuka = dust of feet (humbleness).
MEANING: Waheguru says**:** before anyone can merge into me, he ought to be willing to kill his worldly desires, and live without any such desire. He also needs to kill his ego so that he is humble like the dust of people's feet. 1.

ਮ:5॥ ਮੁਆ ਜੀਵੰਦਾ ਪੇਖੁ ਜੀਵੰਦੋ ਮਰਿ ਜਾਨ੍ਹ॥ ਜਿਨ੍ਹਾ ਮੁਹਬਤਿ ਇਕ ਸਿਉ ਤੇ ਮਾਣਸ ਪਰਧਾਨ॥ 2॥
M:5: Mooaa jeevunda paykh(u), jeevundo mer(i) jaanh(i). Jinha moohubut(i) Ikk siyoun, tay maanus perdhaan. 2.
Word Meaning: Mooaa = dead from worldly desires. Jeevunda = (spiritually) alive. Jeevundo = alive (for worldly attractions). Maanus = men (humans). Perdhaan = respectable. 2.
MEANING: Only that individual is truly alive (spiritually) who has killed all his worldly desires, and the people who seem to be alive and active towards worldly attractions experience spiritual death. Only those individuals earn respect who love Waheguru only (and no one else or Maya-related things). 2.

ਮ:5॥ ਜਿਸੁ ਮਨਿ ਵਸੈ ਪਾਰਬ੍ਰਹਮ ਨਿਕਟਿ ਨ ਆਵੈ ਪੀਰ॥ ਭੁਖ ਤਿਖ ਤਿਸੁ ਨ ਵਿਆਪਈ ਜਮੁ ਨ ਆਵੈ ਨੀਰ॥3॥
M:5: Jis(u) mun(i) vussaiy Parbraham, nicket(i) na aavaiy peer. Bhookh, tikh tis(u) na viyaapyee, Jum(u) nuhhi aavaiy neer. 3.
Word Meaning: Nicket(i) = near. Peer = pain; suffering. Tikh = thirst (of worldly attractions. Viyaapyee = happens. Neer = near.
MEANING: No discomfort goes even near the individual who has Waheguru dwelling in his heart. He feels no appetite (or thirst) for Maya, and the Angel of (spiritual) death does not go even close to him. 3.

ਪਉੜੀ॥ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਈਐ ਸਚੁ ਸਾਹ ਅਡੋਲੈ॥ ਸਿਧ ਸਾਧਿਕ ਗਿਆਨੀ ਧਿਆਨੀਆ ਕਉਨੁ ਤੁਧੁ ਨੋ ਤੋਲੈ॥ ਭੰਨਣ ਘੜਣ ਸਮਰਥੁ ਹੈ ਓਪਤਿ ਸਭ ਪਰਲੈ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਘਟਿ ਘਟਿ ਸਭ ਬੋਲੈ॥ ਰਿਜਕੁ ਸਮਾਹੇ ਸਭਸੈ ਕਿਆ ਮਾਣਸ ਡੋਲੈ॥ ਗਹਿਰ ਗਭੀਰੁ ਅਥਾਹੁ ਤੂ ਗੁਣ ਗਿਆਨ ਅਮੋਲੈ॥ ਸੋਈ ਕੰਮ ਕਮਾਵਣਾ ਕੀਆ ਪੁਰਿ ਮਉਲੈ॥ ਤੁਧਹੁ ਬਾਹਰਿ ਕਿਛੁ ਨਹੀ ਨਾਨਕੁ ਗੁਣ ਬੋਲੈ॥ 23॥1॥2॥
Paurri: Keemut(i) kehn(u) na jaayiyaiy, Sach(u) Shah adolaiy. Sidh, saadhik, giyani, dhiyaaniya, kaun(u) Toodh(u) nu toalaiy. Bhunnun, ghurrn sumruth(u) haiy, oaput(i) subh perlaiy. Kern Kaarun sumruth(u) haiy, ghut(i), ghut(i) subh boalaiy. Rijk(u) smaahay subhsaiy, kiyya maanus doalaiy. Gehr, gumbheer(u) athaah(u) Tu, goon Giyan amoalaiy. Soyee kumm kmaavna, keeya Dhoor(i) Maulaiy. Toodhoun baahur(i) kichh(u) nuhhi, Nanak(u) Goon boalaiy. 23.1.2.
Word Meaning: Keemut(i) = worth. Shah = King (God). Adoalaiy = never loses strength. Toalaiy = weigh; find worth. Bhunnun = demolish. Ghurrn = create. Sumruth(u) = omnipotent. Oaput(i) = creation. Perlaiy = destruction. Kern Kaarun = the creator of the universe. Ghut(i) = in the heart. Rijk = food and other necessities. Smaahay = delivers. Maanus = man. Doalaiy = lose confidence. Gehr = deep. Gumbeer = never changing. Athaah(u) = unfathomable. Amoalaiy = priceless. Maaulaiy = Waheguru.
MEANING: The True Lord, Waheguru, never experiences any loss in His powers, and nobody can tell His real worth. Who, among the Sidh yogis, followers of the Yogic path, bearers of some Divine Knowledge or meditators, can find His worth? He is fully capable of destroying and creating things, and causes birth and destruction (death). He is capable of creating the universe and is the one who talks to everybody. He delivers food to all living beings, so why

should the man be disheartened? He is very deep, never-changing, and unfathomable; His virtues and His Knowledge are priceless. One has to perform the kinds of deeds for which he is predestined by Waheguru. There is nothing beyond His control; I sing praise of His Virtues, oh Nanak. 23.1.2.

NOTE: The final numbers mean as follows: 23 = number of paurris in the Vaar. 1 = this is a single composition. 2 = There are two Vaars in Maru Raag.

ਰਾਗ ਮਾਰੂ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੀ॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag Maru, Bani Bhagat Kabir Jeeou Kee: Ek Onkar Satgur Persad(i)

ਪਡੀਆ ਕਵਨ ਕੁਮਤਿ ਤੁਮ ਲਾਗੇ॥ ਬੂਡਹੁਗੇ ਪਰਵਾਰ ਸਕਲ ਸਿਉ ਰਾਮੁ ਨ ਜਪਹੁ ਅਭਾਗੇ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਪੁਰਾਨ ਪੜੇ ਕਾ ਕਿਆ ਗੁਨੁ ਖਰ ਚੰਦਨ ਜਸ ਭਾਰਾ॥

(ਅੰਗ 1103)॥ ਰਾਮ ਨਾਮ ਕੀ ਗਤ ਨਹੀ ਜਾਨੀ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ॥ 1॥ ਜੀਅ ਬਧਹੁ ਸੁ ਧਰਮੁ ਕਰਿ ਥਾਪਹੁ ਅਧਰਮੁ ਕਹਹੁ ਕਤ ਭਾਈ॥ ਆਪਸ ਕਉ ਮੁਨੀਵਰ ਕਰਿ ਥਾਪਹੁ ਕਾ ਕਉ ਕਹਹੁ ਕਸਾਈ॥ 2॥ ਮਨ ਕੇ ਅੰਧੇ ਆਪਿ ਨ ਬੂਝਹੁ ਕਾਹਿ ਬੁਝਾਵਹੁ ਭਾਈ॥ ਮਾਇਆ ਕਾਰਨ ਬਿਦਿਆ ਬੇਚਹੁ ਜਨਮੁ ਅਬਿਰਥਾ ਜਾਈ॥ 3॥ ਨਾਰਦ ਬਚਨ ਬਿਆਸੁ ਕਹਤ ਹੈ ਸੁਕ ਕਉ ਪੂਛਹੁ ਜਾਈ॥ ਕਹਿ ਕਬੀਰ ਰਾਮੈ ਰਮਿ ਛੂਟਹੁ ਨਾਹਿ ਤ ਬੂਡੇ ਭਾਈ॥ 4 1॥

Pundiya, kuvun koomut(i) toom laagay? Bood-hou gay pervaar sukul siyoun , Raam(i) na juphou abhaagay. 1. Ruhaou. Bayd, Puran purrhay ka kiyya goon(u), khur chundun jus bhaara.

(PAGE 1103): Ram Naam kee gut nuhhi jaani, kaiysay ootrus(i) paara. 1.

Jea budhou, su dherm(u) kur(i) thaap-hou, adherm(u) kuhou kut bhaayi. Aapus kuou moonivar kur(i) thaap-hou ka kuou kuhhou kasaayi? 2. Mun kay undhay, aap(i) na boojhou, kaah(i) boojhaavhou bhaayi? Maya kaarun bidiya baychou, junum(u) abirtha jaayi. 3. Naarud buchan, Biyaas(u) keht haiy Sook kuou poochhou jaayi. Keh Kabir, Ramaiy rum(i) chhoot-hou, naah(i) ta booday bhaayi. 4.

Word Meaning: Pundiya = oh, pundit. Koomu(i) = bad advice. Bood-hou gay = will drown. Sukul = the whole. Pervaar = family (of followers). Abhaagay = oh, unfortunate. Pause. Goon(u) = gain. Khur = donkey. Jus = like. Chundun Bhaara = load of sandalwood. Gut(i) = high spiritual state. Ootrus(i) Paara = swim across. 1. Jea = living being. Budhou = kill. Dherm(u) = in the name of religion. Thaap-hou = set rule. Adherm = non-relgious. Kut = when? Moonivar = supreme sage. Kasaayi = butcher. 2. Aap(i) Boojhou = analyze self. Kaah(i) = who else? Bidiya = knowledge. Abirtha = worthless. 3. Naarud = a sage and a son of Brahma (born of Brahma's thigh). Biyaas(u) = a sage who gave order to the Vedas. Sook = a sage. Rum(i) = by reciting the Naam. 4.

MEANING: What bad advice are you following, oh, the unfortunate pundit? You will drown in the sea of Maya along with your family of followers because you are not reciting God's Naam (singing His praise). Pause.

What do you gain spiritually by reading the Vedas and the Puranas (if you do not learn to sing God's praise)? Your situation is like that of the donkey which carries a load of sandalwood (but cannot enjoy its fragrance). How will you swim across the sea of Maya if you do not know the worth of God's (Waheguru's) Naam? 1.

You kill an animal (to please your deity), and call it an act of religiosity. If this is a religious act, then what is your non-religious act? You establish yourself as a supreme sage by such acts; then, who do you consider a butcher? 2.

If you do not understand (analyze) yourself, then who else are you teaching, oh, the blind of mind, pundit? You are selling your knowledge for money and wasting your precious human life. 3.
Go, and read the teachings of sages like Nard, Biyas and Sook, oh pundit. They will tell you that one gets emancipation only by reciting God's Naam, otherwise you will drown in the world-sea, oh Kabir. 4.1.

ਬਨਹਿ ਬਸੇ ਕਿਉ ਪਾਈਐ ਜਉ ਲਉ ਮਨਹੁ ਨ ਤਜਹਿ ਬਿਕਾਰ॥ ਜਿਹ ਘਰੁ ਬਨੁ ਸਮਸਰਿ ਕੀਆ ਤੇ ਪੂਰੇ ਸੰਸਾਰ॥ 1॥ ਸਾਰ ਸੁਖੁ ਪਾਈਐ ਰਾਮਾ॥ ਰੰਗਿ ਰਵਹੁ ਆਤਮੈ ਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਜਟਾ ਭਸਮ ਲੇਪਨ ਕੀਆ ਕਹਾ ਗੁਫਾ ਮਹਿ ਬਾਸੁ॥ ਮਨ ਜੀਤੇ ਜਗੁ ਜੀਤਿਆ ਜਾ ਤੇ ਬਿਖਿਆ ਤੇ ਹੋਇ ਉਦਾਸੁ॥ 2॥ ਅੰਜਨੁ ਦੇਇ ਸਭੈ ਕੋਈ ਟੁਕੁ ਚਾਹਨ ਮਾਹਿ ਬਿਡਾਨੁ॥ ਗਿਆਨ ਅੰਜਨੁ ਜਿਹ ਪਾਇਆ ਤੇ ਲੋਇਨ ਪਰਵਾਨੁ॥ 3॥ ਕਹਿ ਕਬੀਰ ਅਬ ਜਾਨਿਆ ਗੁਰਿ ਗਿਆਨੁ ਦੀਆ ਸਮਝਾਇ॥ ਅੰਤਰਗਤਿ ਹਰਿ ਭੇਟਿਆ ਅਬ ਮੇਰਾ ਮਨੁ ਕਤਹੂ ਨ ਜਾਇ॥ 4॥2॥
Buneh(i) busay kiyoun paayiyaiy, kuou luou munhoun na tujeh(i) bikaar. Jih ghur(u) bun(u) sumsur(i) keeya, tay pooray sunsaar. 1. Saar sookh(u) paayiyaiy, Rama. Rung(i) ruvhou, aatmaiy Ram. 1. Ruhaou. Jutaa, bhusm laypun keeya, kuhaan goofa meh(i) baas(u). Mun jeetay jug(u) jeetiya, ja tay bikhiya tay hoyay oodaas(u). 2. Unjun(u) dayay subhaiy koyee, took(u) chaahun maah(i) bidaan(u). Giyan unjun jih paaya, tay loyin pervaan(u). 3. Keh(i) Kabir, ubb jaaniya, Gur(i) Giyan(u) deeya sumjhaayay. Untargut(i) Hur(i) bhaytiya, ubb mayra mun(u) kut-hoon na jaayay. 4.2.
Word Meaning: Buneh(i) Busay = living in the forest. Juou Luou = as long as. Tujeh(i) = give up. Bikaar = vices; immoral acts and thoughts. Sumsur(i) = equal; the same. Pooray = perfect. 1. Saar = supreme. Rung(i) Ruvhou = remember with love. Aatmaiy = deep from the soul. Pause. Jutaa = long tangled hair. Bhusm Laypun = coating of ash. Goofa = cave. Baas(u) = dwelling. Bikhiya = poisonous Maya; sensual desires. Oodaas(u) = detached. 2. Unjun(u) = kohl. Took(u) = small. Chaahun = intent. Bidaan(u) = difference. Loyin = eyes. Pervaan(u) = approved. 3. Untargut(i) = present in the heart.4.
MEANING: How can one realize God simply by living in a forest if he does not quit his evil acts and evil thinking? Only that individual is perfect in the world (approved by Waheguru) who considers his home as the forest (stays detached from worldly attractions while living in the family). 1. One acquires supreme bliss when he recites Waheguru's Naam with love deep from his soul. Pause.
What is the use of wearing tangled hair, coating one's body with ash, or living in a cave unless one wins control on his mind? An individual who can exercise control over his mind conquers his desires for the attractions of the world and becomes fully detached from them. 2.
Everybody puts kohl in her eyes, but the difference lies in the intent (some of them use kohl to look attractive, while others use it as a medication for the eyes). Only those eyes are approved by Waheguru which put the kohl of Divine Knowledge in the eyes of the mind. 3.
With the Knowledge imparted to me by the Guru, my mind has been enlightened, and I have made a connection with God, which is present, hidden in my mind. Now my mind thinks of nothing else, oh Kabir. 4.2.

ਰਿਧਿ ਸਿਧਿ ਜਾ ਕਉ ਫੁਰੀ ਤਬ ਕਾਹੂ ਸਿਉ ਕਿਆ ਕਾਜ॥ ਤੇਰੇ ਕਹਨੇ ਕੀ ਗਤਿ ਕਿਆ ਕਹਉ ਮੈ ਬੋਲਤ ਹੀ ਬਡ ਲਾਜ॥ 1॥ ਰਾਮੁ ਜਿਹ ਪਾਇਆ ਰਾਮ॥ ਤੇ ਭਵਹਿ ਨ ਬਾਰੈ ਬਾਰ॥ 1॥ ਰਹਾਉ॥ ਝੂਠਾ ਜਗੁ ਡਹਕੈ ਘਨਾ ਦਿਨ ਦੁਇ ਬਰਤਨ ਕੀ ਆਸ॥ ਰਾਮ ਉਦਕੁ ਜਿਹ ਜਨ ਪੀਆ ਤਿਹਿ ਬਹੁਰਿ ਨ ਭਈ ਪਿਆਸ॥ 2॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਿਹ ਬੂਝਿਆ ਆਸਾ ਤੇ ਭਇਆ ਨਿਰਾਸੁ॥ ਸਭੁ ਸਚੁ ਨਦਰੀ ਆਇਆ ਜਉ

ਆਤਮ ਭਇਆ ਉਦਾਸੁ॥ 3॥ ਰਾਮ ਨਾਮ ਰਸੁ ਚਾਖਿਆ ਹਰਿ ਨਾਮਾ ਹਰ ਤਾਰਿ॥ ਕਹੁ ਕਬੀਰ ਕੰਚਨੁ ਭਇਆ ਕ੍ਰਮੁ ਗਇਆ ਸਮੁਦ੍ਰੈ ਪਾਰਿ॥ 4॥3॥

Ridh, sidh(i) ja kuou foorie, tub kaahoo siyoun kiyya kaaj? Tayray kehnay kee gut(i) kiyya kuhoun, mein boalut hee bud laaj. 1. Ram(u), jih paaya Ram. Tay bhuvveh(i) na baaraiy, baar. 1. Ruhaou. Jhoottha jug(u) dehkaiy ghunaa, din dooyay bertun kee aas. Ram ooduk(u) jih jun peeya, tih(i) buhour(i) na bhuyyi piyaas. 2. Gur Persad(i) jih boojhiya, aasa tay bhuyya niraas(u). Subh(u) Sach(u) nudri aaya, juou aatum bhuyya oodaas(u). 3. Ram Naam rus(u) chaakhiya, Hur(i) Naama, hur taar(i). Kuhou Kabir kunchun bhuyya, bherm(u) guyya smoondaraiy paar(i). 4.3.

Word Meaning: Ridh(i) Sidh(i) = supernatural powers. Foorie = has control by wishing. Kaaj = business; subservience. Gut(i) = level. Laaj = feel ashamed. 1. Bhuvveh(i) Baaraiy Baar = go from door to door. Pause. Dehkaiy = is misled. Ghunaa = badly. Din Dooyay = two (a few) days. Bertun = to use. Ram Ooduk = God's Naam-Water. Tih(i) = him. Buhour(i) = again. 2. Niraas(u) = Oodaas(u) = feeling of detachment. 3. Rus(u) = sweetness. Chaakhiya = tasted. Taar(i) = vibrations of the heart. Kunchun = (pure like) gold. Smoondaraiy paar(i) = on the other side of the ocean; far, far away. 4.

MEANING: You claim that you have control over supernatural powers, but you go begging from door to door, oh yogi. I feel ashamed even to talk about your claim because why would a person who has control over supernatural powers be subservient to others? But you beg from everybody. 1 and Pause.

The short-lived world is badly misled by the gimmicks of Maya, which the man can enjoy for a few days only. But an individual who drinks the Amrit of Waheguru's Naam never feels any thirst (desire) for those gimmicks again. 2.

The individual who learns the truth (the objective of human life) by the grace of the Guru is left with no wish for Maya and becomes detached from the worldly attractions. He "sees" Waheguru everywhere when he gets fully detached from the world. 3.

The individual, who tastes the sweetness of Waheguru's Naam, gets his heart purified like gold, sees Him in every heart, and all his illusions run far, far away, oh Kabir. 4.3.

ਉਦਕ ਸਮੁੰਦ ਸਲਲ ਕੀ ਸਾਖਿਆ ਨਦੀ ਤਰੰਗ ਸਮਾਵਹਿਗੇ॥ ਸੁੰਨਹਿ ਸੁੰਨੁ ਮਿਲਿਆ ਸਮਦਰਸੀ ਪਵਨ ਰੂਪ ਹੋਇ ਜਾਵਹਿਗੇ॥ 1॥ ਬਹੁਰਿ ਹਮ ਕਾਹੇ ਆਵਹਿਗੇ॥ ਆਵਨ ਜਾਨਾ ਹੁਕਮੁ ਤਿਸੈ ਕਾ ਹੁਕਮੈ ਬੁਝਿ ਸਮਾਵਹਿਗੇ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਚੂਕੈ ਪੰਚ ਧਾਤ ਕੀ ਰਚਨਾ ਐਸੇ ਭਰਮੁ ਚੁਕਾਵਹਿਗੇ॥ ਦਰਸਨੁ ਛੋਡਿ ਭਏ ਸਮਦਰਸੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹਿਗੇ॥ 2॥ ਜਿਤ ਹਮ ਲਾਏ ਤਿਤ ਹੀ ਲਾਗੇ ਤੈਸੇ ਕਰਮ ਕਮਾਵਹਿਗੇ॥ ਹਰਿ ਜੀ ਕ੍ਰਿਪਾ ਕਰੇ ਜਉ ਅਪਨੀ ਤੌ ਗੁਰ ਕੇ ਸਬਦਿ ਸਮਾਵਹਿਗੇ॥ 3॥ ਜੀਵਤ ਮਰਹੁ ਮਰਹੁ ਫੁਨਿ ਜੀਵਹੁ ਪੁਨਰਪਿ ਜਨਮੁ ਨ ਹੋਈ॥

(ਅੰਗ 1104)॥ ਕਹੁ ਕਬੀਰ ਜੋ ਨਾਮਿ ਸਮਾਨੇ ਸੁੰਨ ਰਹਿਆ ਲਿਵ ਸੋਈ॥ 4॥4॥

Ooduk smoond sulul kee saakhiya, nudee turung smaavhengay. Soonneh(i), soonn(u) miliya Sumdersi, puvun roop hoyay jaavhengay. 1. Buhouri) hum kaahay aavhengay. Aavun, jaana, Huqam Tisaiy ka, Huqamaiy boojh(i) smaavhengay. 1. Ruhaou. Jub chookaiy punch dhaat kee ruchna, aiysay bherm(u) chookaavhengay. Dershun chhoad(i) bhuyyay sumdersi, Aiko Naam(u) dhiyaavhengay. 2. Jit hum laayay, tit hee laagay, taiysay kerm kmaavhengay. Hur(i) Ji kirpa kuray juou apni, tuou. Gur kay Shabad(i) smaavhengay. 3. Jeevut merhou, merhou phoon(i) jeevhou, poonrup(i) jumum na hoyee.

(PAGE 1104): Kuhou Kabir, jo Naam(i) smaanay, Soonn ruhhiya liv soyee. 4.4

Word Meaning: Ooduk = Sulul = water. Smoond = sea. Saakhiya = like. Turung = waves. Soonneh(i) = Waheguru (which is above the thoughts of Maya). Soonn(i) = the devotee which has attained the state above the thoughts of Maya. Sumdershi = who sees everybody in the

same light (God). Puvun Roop = like air. 1. Chookaiy = ends. Punch Dhaat Kee Ruchna = (love for) the body; worldly attractions. Bherm(u) = illusions of Maya. Dershun = philosophy; religious garbs. 2. Kerm Kmaavhengay = perform deeds. Tuou = then. 3. Poonrup(i) = again. Liv = meditation. 4.

MEANING: Just as the waves on the surface of the ocean merge back into it, and the water of a stream mixes with the water in the ocean (beyond recognition), and like the winds from different directions which mix with each other completely, the individual, who has attained the spiritual level above the effects of Maya, merges into Waheguru which is always above the effects of Maya. (and becomes indistinct). 1.

I have also attained that spiritual level to merge with Waheguru, so why would I take rebirths? Births and deaths are the Law of Waheguru; whoever realizes this Huqam (does not celebrate a new birth, and does not grieve a death in the family), merges into Waheguru. Pause.

I will get rid of all such misgivings that bind one to love for his own body and to other-worldly attractions. By abandoning all religious garbs, I will recite the Naam of Waheguru alone, and treat everybody the same way without any discrimination. 2.

The man performs only those kinds of deeds for which he is predestined by Waheguru. If Waheguru is kind to some individual, he sings God's praise with Guru's Shabad, and merges into Him. 3. If one kills his worldly desires to acquire a new spiritual life, he never takes births again. The individual, absorbed in (focused on) Waheguru's Naam, stays connected with Him through meditation, oh Kabir. 4.4.

ਜਉ ਤੁਮ੍ਹ ਮੋ ਕਉ ਦੂਰਿ ਕਰਤ ਹਉ ਤਉ ਤੁਮ ਮੁਕਤਿ ਬਤਾਵਹੁ॥ ਏਕ ਅਨੇਕ ਹੋਇ ਰਹਿਓ ਸਗਲ ਮਹਿ ਅਬ ਕੈਸੇ ਭਰਮਾਵਹੁ॥ 1॥ ਰਾਮ ਮੋ ਕਉ ਤਾਰਿ ਕਹਾ ਲੈ ਜਈ ਹੋ॥ ਸੋਧਉ ਮੁਕਤਿ ਕਹਾ ਦੇਉ ਕੈਸੀ ਕਰਿ ਪ੍ਰਸਾਦਿ ਮੋਹਿ ਪਾਈ ਹੈ॥ 1॥ ਰਹਾਉ॥ ਤਾਰਨ ਤਰਨੁ ਤਬੈ ਲਗੁ ਕਹੀਐ ਜਬ ਲਗ ਤਤੁ ਨ ਜਾਨਿਆ॥ ਅਬ ਤਉ ਬਿਮਲ ਭਏ ਘਟ ਹੀ ਮਹਿ ਕਹਿ ਕਬੀਰ ਮਨੁ ਮਾਨਿਆ॥ 2॥5॥

Juou Toomh mo kuou door(i) kert huou, tuou Toom mookut(i) butaavhou. Aik, anayak hoyay ruhiyo sugul meh(i), ubb kaiysay bhermaavhou? 1. Ram, mo kuou taar(i), kuhaan laiy juyyi ho? Sodhoun, mookut(i) kuhaan dayo kaiysi, kur(i) persad(i) moh(i) paayi haiy. 1. Ruhaou. Taarun, tern(u) tubaiy lug(u) kuhhiyaiy, jub lug Tutt(u) na jaaniya. Ubb tuou bimul bhuyyay ghut hee meh(i), keh Kabir, mun(u) maaniya. 2.5.

Word Meaning: Juou = when. Mookut(i) = emancipation. Anayk = infinite. Bhermaavhou = mislead. 1. Taar(i) = to salvage. Sodhoun = I ask. Pause. Tern = to swim across; to emancipate. Taarun = salvage others. Tubaiy Lug = only as long as. Tutt(u) = the root; Waheguru. Jaaniya = realized; made a connection. Bimul = pure.

MEANING: (People tell me that Waheguru grants emancipation, i.e., connects the devotee with Him, after one's death). But I have already attained emancipation with Your benevolence, so may I ask, what kind of emancipation You will grant me and where, oh my Lord? **Pause.**

I am connected with You right now, but if it is true that one gets emancipation after death, I will first be disconnected with You (which I do not accept). I know You are present everywhere, and in everyone (and I am also connected with You), so You cannot mislead me now. 1.

One talks about the salvation of self or of others as long as one is not connected with Waheguru, but my heart has already been purified (emancipated) with Your presence in there, and I am pleased with Your presence (and need no other emancipation), oh Kabir. 2.5.

ਜਿਨਿ ਗੜ ਕੋਟ ਕੀਏ ਕੰਚਨ ਕੇ ਛੋਡਿ ਗਇਆ ਸੋ ਰਾਵਨੁ॥ 1॥ ਕਾਹੇ ਕੀਜੈ ਹੈ ਮਨਿ ਭਾਵਨੁ॥ ਜਬ ਜਮੁ ਆਇ ਕੇਸ ਤੇ ਪਕਰੈ ਤਹ ਹਰਿ ਕੋ ਨਾਮੁ ਛਡਾਵਨੁ॥ 1॥ ਰਹਾਉ॥ ਕਾਲੁ ਅਕਾਲੁ ਖਸਮ ਕਾ ਕੀਨਾ ਇਹੁ ਪਰਪੰਚੁ ਬੰਧਾਵਨੁ॥ ਕਹਿ ਕਬੀਰ ਤੇ ਅੰਤੇ ਮੁਕਤੇ ਜਿਨ੍ਹ ਹਿਰਦੈ ਰਾਮ ਰਸਾਇਨੁ॥ 2॥6॥

Jinh(i) gurrh koat keeyay kunchun kay, chhoad(i) guyya so Raavun(u). Kaahay keejaiy haiy mun(i) bhaavun(u). Jub Jum(u) aayay kays tay pukraiy, teh Hur(i) ko Naam chhudaavun(u) 1. Ruhaou. Kaal(u), akaal(u) Khusm ka keena, eh(u) perpunch(u) bundhaaavun(u). Keh Kabir tay untay mooktay, jinh hirdaiy Ram rusaayin(u). 2.6.

Word Meaning: Gurrh Koat = forts. 1. Mun(i) Bhaavun(u) = follow mind. Pause. Kaal(u) = death. Akaal(u) = no death (birth). Perpunch(u) = world. Bundhaavun = chains. Rusaayin = source of all sweetness (good things). 2.

MEANING: Even Ravun (the king of Lanka, and the villain in Ramayana), who had constructed forts of gold, had to leave this world. 1.

So, why do you follow your mind (and commit evil deeds when you know that you have to leave this world), oh man? When the Angel of Death grabs you by the hair, only Waheguru's Naam can free you. Pause. Deaths and births have been created by Waheguru, and the attractions of the world are the chains for the man (which keep him in the cycle of rebirths). Only those individuals are emancipated at the end who have Waheguru, which is the source of all sweet tastes of life, embedded in their mind, oh Kabir. 2.6.

ਦੇਹੀ ਗਾਵਾ ਜੀਉ ਧਰ ਮਹਤਉ ਬਸਹਿ ਪੰਚ ਕਿਰਸਾਨਾ॥ ਨੈਨੂ ਨਕਟੂ ਸ੍ਰਵਨੂ ਰਸਪਤਿ ਇੰਦ੍ਰੀ ਕਹਿਆ ਨ ਮਾਨਾ॥1॥ ਬਾਬਾ ਅਬ ਨ ਬਸਉ ਇਹ ਗਾਉ॥ ਘਰੀ ਘਰੀ ਕਾ ਲੇਖਾ ਮਾਗੈ ਕਾਇਥ ਚੇਤੂ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਬਾਕੀ ਨਿਕਸੀ ਭਾਰੀ॥ ਪੰਚ ਕ੍ਰਿਸਾਨੁ ਵਾ ਭਾਗਿ ਗਏ ਲੈ ਬਾਧਿਓ ਜੀਉ ਦਰਬਾਰੀ॥ 2॥ ਕਹੈ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਖੇਤ ਹੀ ਕਰਹੁ ਨਿਬੇਰਾ॥ ਅਬ ਕੀ ਬਾਰ ਬਖਸਿ ਬੰਦੇ ਕਉ ਬਹੁਰਿ ਨ ਭਉਜਲਿ ਫੇਰਾ॥ 3॥7॥

Dayhi gaavaan, jeaou dhur mehtou, buseh(i) punch kirsaana. Naiynoo, nuktoo, servunoo, rusput(i), inderi kuhhiya na maana. 1. Baba, ubb na busoun eh gaaoun. Ghuri, ghuri ka laykha maangaiy, kaayith Chaytoo naaoun. 1. Ruhaou. Dherm Rayay jub laykha maangay, baaki nicksee bhaari. Punch kirsaan va bhaag(i) guyyay, lay baandhiyo jeaou Durbari. 2. Kuhhaiy Kabir, soonhou ray sunt-hou, khayt hee kurhou nibayra. Ubb kee baar bukhsh(i) bunday kuou, buhour(i) na bhuoujul(i) phayra. 3.7.

Word Meaning: Dayhi = human body. Gaavaan = village. Jeeou = soul. Dhur = land. Mehtou = chief. Kirsaana = farmers. Naiynoo = eyes. Nuktoo = nose. Servunoo = ears. Rusput(i) = the chief of all tastes (tongue). Inderi = lust. 1. Laykha = account of deeds. Kaayith = a land revenue official. Chaytoo = Chiter and Goopt. Pause.
Dherm Raayay = the Angel of justice. Baaki = balance owing. Bhaari = huge. Va = they. Baandhiyo = arrested. Durbari = in Waheguru's Court. 2. Khayt = field; body; rebirth. Nibayra = end. Bunda = slave. 3.

MEANING: The human body is like a field in a village where the soul is the chief of the village, and one's eyes, nose, ears, tongue, and his sexual organ, are the five farmers which work in the body field, but do not listen to the soul (mind) which is the chief in the body field, and commit countless evil deeds. 1.

I no longer want to live in this body village, because Chiter and Goopt, who are like a revenue collector, ask for the account of one's deeds every moment. Pause.

When the Angel of justice checks the account of your deeds, there will be a huge balance of evil deeds against you, for which you will be punished. At that time, the five farmers run away, and the soul is held responsible for all the misdeeds in Waheguru's Court. 2.

So, the best thing to do is to get rid of the body-field (rebirths), oh, the wise men humbly suggest Kabir. I pray to God to forgive me this time, so that I do not take birth again. 3.7.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ॥

ਅਨਭਉ ਕਿਨੈ ਨ ਦੇਖਿਆ ਬੈਰਾਗੀਅੜੇ॥ ਬਿਨੁ ਭੈ ਅਨਭਉ ਹੋਇ ਵਣਾਹੰਬੈ 1॥ ਸਹੁ ਹਦੂਰਿ ਦੇਖੈ ਤਾ ਭਉ ਪਵੈ ਬੈਰਾਗੀਅੜੇ॥ ਹੁਕਮੈ ਬੂਝੈ ਤ ਨਿਰਭਉ ਹੋਇ ਵਣਾ ਹੰਬੈ॥ 2॥ ਹਰਿ ਪਾਖੰਡੁ ਨ ਕੀਜਈ ਬੈਰਾਗੀਅੜੇ॥ ਪਾਖੰਡਿ ਰਤਾ ਸਭੁ ਲੋਕੁ ਵਣਾ ਹੰਭੈ॥ 3॥ ਤ੍ਰਿਸਨਾ ਪਾਸੁ ਨ ਛੋਡਈ ਬੈਰਾਗੀਅੜੇ॥ ਮਮਤਾ ਜਾਲਿਆ ਪਿੰਡੁ ਵਣਾ ਹੰਭੈ॥ 4॥ ਚਿੰਤਾ ਜਾਲਿ ਤਨੁ ਜਾਲਿਆ ਬੈਰਾਗੀਅੜੇ॥ ਜੇ ਮਨ ਮਿਰਤਕੁ ਹੋਇ ਵਣਾਹੰਭੈ॥ 5॥ ਸਤਿਗੁਰ ਬਿਨੁ ਬੈਰਾਗੁ ਨ ਹੋਵਈ ਬੈਰਾਗੀਅੜੇ॥ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ ਵਣਾ ਹੰਭੈ॥ 6॥ ਕਰਮੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਬੈਰਾਗੀਅੜੇ॥ ਸਹਜੇ ਪਾਵੈ ਸੋਇ ਵਣਾ ਹੰਭੈ॥ 7॥ ਕਹੁ ਕਬੀਰ ਇਕ ਬੇਨਤੀ ਬੈਰਾਗੀਅੜੇ ਮੋ ਕਉ ਭਉਜਲੁ ਪਾਰਿ ਉਤਾਰਿ ਵਣਾ ਹੰਭੈ॥ 8॥1॥8॥

Ek Onkar Satgur Persad(i): **Raag(u) Maru, Bani Kabir Jeeou Kee:**

Unbhuou kinaiy na daykhiya baiyraagurriyay. Bin(u) bhaiy, unbhuou hoyay, vunaa humbhaiy.1. Shuhou hudoor(i) daykhaiy, ta bhuou puvvaiy, baiyraagurriyay. Huqamaiy boojhaiy, ta nirbhuou hoyay, vunaa humbhaiy. 2. Hur(i) pakhund(u) na keejyee, bairaagurriyay. Pakhund(i) rutta subh(u) loak(u), vunaa humbhaiy. 3. Trishna paas(u) na chhoadyee, baiyraagurriyay. Mumta jaaliya pind(u), vunaa humbhaiy. 4. Chinta jaal(i) tun(u) jaaliya bairaagurriyay. Jay mun mirtuk(u) vunaahumbhay. 5. Satgur bin(u) baiyraag(u) na hovyee baiyraagurriyay. Jay loachaiy subh(u) koyay vunaa humbhaiy. 6. Kerm(u) hovaiy, Satgur(u) milaiy baiuraagurriyay. Sehjay paavaiy soyay, vunaa humbhaiy. 7. Kuhou Kabir ikk baynti baiyraagurriyay. Mo kuou bhuoujul(u) paar(i) ootaar(i) vunaa humbhaiy. 8.1.8.

Word Meaning: Unbhuou = fearless (God); Divine knowledge which one acquires naturally (without any ritual). Baiyraagurriyaiy = a person who is not fully experienced in worldly detachment. Bhaiy = worldly fears. Vunaa humbhaiy = is it possible; maybe (It seems that Kabir Sahib has used this word just to maintain the meter of the Shabad). 1. Shuhou = husband; God. Hudoor(i) = nearby. 2. Pakhund(u) = hypocrisy; show off. Rutta = imbued. 3. Trishna = appetite for worldly attractions. Paas(u) = nearness; company. Mumta = worldly attachments. Pind(u) = body. 4. Mirtuk = dead (towards worldly attractions). 5. Baiyraag = detachment from the world, and attachment with Waheguru. Loachaiy = longs for. 6. Kerm(u) = benevolence. Sehj = high spiritual state. Soyay = that. 7. Bhuoujul = world-sea. 8.

Meaning: Nobody has ever seen God with these eyes, oh, the partially detached devotee. One can only experience His presence in the heart when one has become free from all worldly fears (but has Waheguru's fear in mind). 1.

One begins to foster Waheguru's fear in mind when he feels His presence around him, and he becomes free from all worldly fears when he obeys Waheguru's Huqam. 2.

Do not be a hypocrite with Waheguru (He is not pleased with it), but the problem is that the whole world is imbued with hypocrisy. 3. Worldly attractions do not leave the man alone, and his body suffers in the fire of worldly attachments. 4.

But if a man kills his worldly desires, he can burn away his worries and the love for his body. 5. One does not get detached from the world (and attached to Waheguru) without Satguru, even if one longs for it very much. 6. But, one gets connected with Satguru only if Waheguru is benevolent to him, and he attains the high spiritual state. 7.

I have a prayer to make to Waheguru that He ferries me across the sea of Maya (connects me with Him), oh Kabir. 8.1.8.

(ਅੰਗ 1105)॥ ਰਾਜਨ ਕਉਨੁ ਤੁਮਾਰੈ ਆਵੈ॥ ਐਸੋ ਭਾਉ ਬਿਦਰ ਕੋ ਦੇਖਿਓ ਓਹੁ ਗਰੀਬੁ ਮੋਹਿ ਭਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਹਸਤੁ ਦੇਖਿ ਭਰਮ ਤੇ ਭੂਲਾ ਸ੍ਰੀ ਭਗਵਾਨੁ ਨ ਜਾਨਿਆ॥ ਤੁਮਰੋ ਦੂਧੁ ਬਿਦਰ ਕੋ ਪਾਨੋ ਅੰਮ੍ਰਿਤੁ ਕਰਿ ਮੈ ਮਾਨਿਆ॥ 1॥ ਖੀਰ ਸਮਾਨਿ ਸਾਗੁ ਮੈ ਪਾਇਆ ਗੁਨ ਗਾਵਤ ਰੈਨਿ ਬਿਹਾਨੀ॥ ਕਬੀਰ ਕੋ ਠਾਕੁਰੁ ਅਨਦ ਬਿਨੋਦੀ ਜਾਤਿ ਨ ਕਾਹੂ ਕੀ ਮਾਨੀ॥ 2॥9॥

(PAGE 1105): Raajun, kaun(u) toomhaaraiy aavaiy? Aiyso bhaaou Bidur ko daykhiyo, oh(u) greeb(u) moh(i) bhaavaiy. 1. Ruhaou. Hust(u) daykh(i) bherm tay bhoola, Sri Bhugvaan na jaaniya. Toomro doodh(u), Bider ko paano, amrit kur(i) mein maaniya. 1. Kheer smaan(i) saag(u) mein paaya, Goon gaavut raiyn(i) bihaani. Kabir ko Tthaakur(u) anund binodi, jaat(i) na kaahoo kee maani. 2.9.

Word Meaning: Raajun = oh Rajah Deryodhun (the ruler of Delhi and the villain of the Mahabharat). Bhaaou = affection. Bidur = was the then prime minister of Deryodhun, and his half uncle, but was considered low-caste as his mother was a maid of the queen. Greeb(u) = humble. Bhaavaiy = I like him. Pause. Hust(u) = elephants. Bherm = illusions. Bhoola = forgotten (God). Paano = water. Maaniya = enjoyed. 1.

Kheer = rice pudding. Saag(u) = a vegetable dish. Goon = Waheguru's praise. Bihaani = spent. Anund Binodi = enjoys His feats. Jaat(i) = caste; status. 2.

NOTE: Once Krishan Ji went to Hastinapur (now Delhi) and stayed with Bidur**,** not with Deryodhun, who expected Krishan Ji to stay with him. When Deryodhun expressed his displeasure to Krishan Ji, the latter explained the reason to him, as Kabir Ji did in this Shabad.

MEANING: Who would like to visit and stay with you, oh Rajah Deryodhun? I have seen such a deep love for me in the humble Bidur that I like him very much. Pause.

You are misled by the illusions of your wealth and elephants, etc., and have forgotten Waheguru. In contrast to your milk, I enjoyed his simple water as sweet as amrit, his vegetable dish, which tasted like rice pudding, and spent the night singing Waheguru's praise. My Lord enjoys His feats, and does not care about the caste of His devotees, oh Kabir. 2.9.

ਸਲੋਕ ਕਬੀਰ॥ ਗਗਨ ਦਮਾਮਾ ਬਾਜਿਓ ਪਰਿਓ ਨੀਸਾਨੈ ਘਾਉ॥ ਖੇਤੁ ਜੁ ਮਾਂਡਿਓ ਸੂਰਮਾ ਅਬ ਜੂਝਨ ਕੋ ਦਾਉ॥ 1॥ ਸੂਰਾ ਸੋ ਪਹਿਚਾਨੀਐ ਜੁ ਲਰੈ ਦੀਨ ਕੇ ਹੇਤ॥ ਪੁਰਜਾ ਪੁਰਜਾ ਕਟਿ ਮਰੈ ਕਬਹੂ ਨ ਛਾਡੈ ਖੇਤੁ॥ 2॥2॥

Sloak Kabir: Guggun dumaama baajiyo, puriyo neeshaanaiy ghaaou. Khayt(u) ju maandiyo soorma, ubb joojhun ko daaou. 1.

Soora so pehchaaniyaiy, ju luraiy deen kay hayt. Poorja, poorja kut(i) muraiy, kubhoon ma chhaadaiy khayt(u). 2.2.

Word Meaning: Guggun = sky; brain; the tenth door. Dumaama = drum (of Guru's Shabad). Neeshaanaiy = on the target (heart). Ghaaou = wound; piercing. Khayt = battlefield; mind. Maandiyo = ready to fight. Soorma = valiant. Joojhun = to fight valiantly. Daaou = seize the opportunity to attack. 1.

Pehchaaniyaiy = is recognized. Deen Kay Hayt = for the powerless (humble). Poorja, Poorja = into small pieces. 2

Meaning: When Guru's Shabad roared (echoed) in my tenth door (mind), it hit the target and pierced my heart. Now my strengthened mind has entered the battlefield (to fight against the five demons), and is ready to seize the opportunity to destroy them. 1.

Only that individual is the true valiant who fights to protect the powerless. He never flees the battlefield, even if he is cut into small pieces. 2.

ਰਾਗ ਮਾਰੂ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag Maru, Bani Namdeo Ji Kee: Ek Onkar Satgur Persad(i):

ਚਾਰਿ ਮੁਕਤਿ ਚਾਰੈ ਸਿਧਿ ਮਿਲਿ ਕੈ ਦੂਲਹ ਪ੍ਰਭ ਕੀ ਸਰਨ ਪਰਿਓ॥ ਮੁਕਤਿ ਭਇਓ ਚਉਹੂੰ ਜੁਗ ਜਾਨਿਓ ਜਸੁ ਕੀਰਤਿ ਮਾਥੈ ਛਤ੍ਰ ਧਰਿਓ॥ 1॥ ਰਾਜਾ ਰਾਮ ਜਪਤ ਕੋ ਕੋ ਨ ਤਰਿਓ॥ ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ

ਸੰਗਤਿ ਭਗਤੁ ਭਗਤੁ ਤਾ ਕੋ ਨਾਮੁ ਪਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਸੰਖ ਚਕ੍ ਮਾਲਾ ਤਿਲਕੁ ਬਿਰਾਜਿਤ ਦੇਖਿ ਪ੍ਰਤਾਪੁ ਜਮੁ ਡਰਿਓ॥ ਨਿਰਭਉ ਭਏ ਰਾਮ ਬਲ ਗਰਜਿਤ ਜਨਮ ਮਰਨ ਸੰਤਾਪ ਹਿਰਿਓ॥ 2॥ ਅੰਬਰੀਕ ਕਉ ਦੀਓ ਅਭੈ ਪਦੁ ਰਾਜੁ ਭਭੀਖਨ ਅਧਿਕ ਕਰਿਓ॥ ਨਉ ਨਿਧਿ ਠਾਕੁਰਿ ਦਈ ਸੁਦਾਮੈ ਧ੍ਰੂ ਅਟਲੁ ਅਜਹੂ ਨ ਟਰਿਓ॥ 3॥ ਭਗਤ ਹੇਤਿ ਮਾਰਿਓ ਹਰਨਾਖਸੁ ਨਰਸਿੰਘ ਰੂਪ ਹੋਇ ਦੇਹ ਧਰਿਓ॥ ਨਾਮਾ ਕਹੈ ਭਗਤਿ ਬਸਿ ਕੇਸਵ ਅਜਹੂੰ ਬਲਿ ਕੇ ਦੁਆਰ ਖਰੋ॥ 4॥1॥

Chaar(i) mookut(i), chaaraiy, sidh(i) mil(i) kaiy, Dooleh Prubh kee shern puriyo. Mookut(i) bhuyyo, chuhoun joog jaaniyo, jus(u) keerut(i), maathaiy chhutar dhuriyo. 1. Raja Ram juput ko, ko, na turiyo. Gur Oopdaysh(i), Sadh kee sungut(i), bhugut, bhugut, ta ko naam(u) puriyo. Ruhaou. Sunkh, chukkur, maala, tilk(u) biraajit, daykh(i) pertaap(u), Jum(u) duriyo. Nirbhuou bhuyyay Ram bul gurjit, junum, mern suntaap hiriyo. 2. Ambreek kuou deeyo abhaiy pud(u), raj(u) Bhubheekhun adhik kuriyo. Nuou nidh(i) Tthaakur(i) duyyi Soodaamaiy, Dhuroo atull, ajhoon na turiyo. 3. Bhugut hayt(i) maario Hernaakhush(u), nursingh roop hoyay, dayh dhuriyo. Naama kuhhaiy bhugut(i) buss(i) Keshuv, ujhoon Bul(i) kay dooaar khuro. 4.1.

Word Meaning: Chhar(i) Mookut(i) = four types of emancipation (Hind Granths). Sidh(i) = 18 types of supernatural powers. Dooleh = Husband; Lord. Jus(u) = Keerut(i) = (Waheguru's) praise. Chhutar(u) = royal canopy; accorded honour. 1. Sunkh = conch. Chukar = a hollow disk-like sharp weapon. Maala = necklace. Tilk = anointment (all these are symbols of Vishnu). Biraajit = look impressive. Pertaap(u) = majesty. Bul = power. Gurjit = roaring. Suntaap = suffering. Hiriyo = removed; eradicated. 2. Ambreek = a rajah and a devotee of Waheguru. Abhaiy Pud(u) = spiritual state in which the devotee becomes completely fearless. Bhubheekhun = a brother of Ravun, and a devotee of Rama who was made rajah of Lanka after Ravan was killed. Adhik Kuriya = enhanced his position. Nuou Nidh(i) = the nine treasures. Tthaakur(i) = Lord. Soodaama = a very poor but childhood friend of Krishna. Dhuroo = a prince who became a devout devotee of God at the age of five. Atull = eternal. Ajhoon = still. Na Turiyo = is present. 3. Henaakhush = the evil king and father of Prehlaad who was killed by God. Nursingh = lion-headed man. Dayh dhuriyo = acquire the body. Buss(i) = under the control. Keshuv = with long hair (God). Bul(i) = a rajah who was defrauded by Vishnu as a dwarf. Vishnu, who approached Rajah Bul in the form of a dwarf Brahman, asked for a small piece of land to build a hut in front of his palace. Bul agreed, but Vishnu pushed him down into the underworld. To live up to his promise, Vishnu is still standing in front of Bul in the ocean. 4.

Note: Most of these mythical stories are given in the "INTRODUCTION" at the beginning of this book. You can read them there.

MEANING: All four types of emancipation, and all eighteen supernatural powers, are in the shelter of the Lord, Waheguru (are His slaves). Who does not find (everybody does) salvation when he recites the Naam of the Emperor, Waheguru, in the shelter of, and with the Shabad of the Guru? People call such a devotee a bhagat. By singing Waheguru's praise, he gets emancipated, becomes famous all over the world, and is respected everywhere as if a royal canopy is adorning him above his head. **1 & Pause**.

Even the Angel of death is frightened by the majesty of Waheguru (in the form of Vishnu) when he sees Him holding the conch, and the chukar (a disc-like sharp weapon) in His hands, and wearing the necklace around his neck, and the anointment on his forehead, which adorn Him. With Waheguru's power thundering in the mind, the devotee becomes completely fearless of worldly fears, and his suffering of rebirths is eradicated.

Waheguru granted the spiritual state of fearlessness to Rajah Ambreek, and the reign of Lanka to Bhubheekhun, thereby exalting their status. (With the Will of Waheguru) Krishna Ji endowed his childhood friend, Sudama, with the nine worldly treasures (making him rich), and Waheguru immortalized His child-devotee, Dhuroo, forever, which no one can undo. 3.

Waheguru killed Hernakhsh for the sake of his child-devotee Prehlad by transforming Himself into a lion-headed man. God is under the control of His devotees; that is why He is waiting at the door of Rajah Bul as Vishnu, oh Nama. 4.1.

ਮਾਰੂ ਕਬੀਰ ਜੀਉ॥ ਦੀਨੁ ਬਿਸਾਰਿਓ ਰੇ ਦਿਵਾਨੇ ਦੀਨੁ ਬਿਸਾਰਿਓ ਰੇ॥ ਪੇਟੁ ਭਰਿਓ ਪਸੂਆ ਜਿਉ ਸੋਇਓ ਮਨੁਖ ਜਨਮੁ ਹੈ ਹਾਰਿਓ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਤਿ ਕਬਹੂ ਨਹੀ ਕੀਨੀ ਰਚਿਓ ਧੰਧੈ ਝੂਠ॥ ਸੁਆਨ ਸੂਕਰ ਬਾਇਸ ਜਿਵੈ ਭਟਕਤੁ ਚਾਲਿਓ ਊਠਿ॥ 1॥ ਆਪਸ ਕਉ ਦੀਰਘੁ ਕਰਿ ਜਾਨੈ ਅਉਰਨ ਕਉ ਲਗ ਮਾਤ॥ ਮਨਸਾ ਬਾਚਾ ਕਰਮਨਾ ਮੈ ਦੇਖੇ ਦੋਜਕ ਜਾਤ॥ 2॥ ਕਾਮੀ ਕ੍ਰੋਧੀ ਚਾਤੁਰੀ ਬਾਜੀਗਰ ਬੇਕਾਮ॥ ਨਿੰਦਾ ਕਰਤੇ ਜਨਮੁ ਸਿਰਾਨੋ ਕਬਹੂ ਨ ਸਿਮਰਿਓ ਰਾਮੁ॥ 3॥ ਕਹਿ ਕਬੀਰ ਚੇਤੈ ਨਹੀ ਮੂਰਖ ਮੁਗਧੁ ਗਵਾਰੁ॥ ਰਾਮੁ ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਕੈਸੇ ਉਤਰਸ ਪਾਰਿ॥ 4॥1॥

Maru Kabir Jeeou: Deen(u) bisaariyo ray divaanay, deen(u) bisaariyo ray. Payt(u) bhuriyo, pusooaan jiyoun soyo, manookh(u) junum(u) haiy haariyo. 1. Ruhaou. Sadh sungut(i) kubhoon nuhhi keeni, ruchiyo dhundhaiy jhootth. Sooaan, sookur, baayis jivaiyn, bhutkut(u) chaaliyo ootth(i). 1. Aapus kuou deerugh(u) kur(i) jaanaiy, aurun kuou kug maat. Munsa, baacha, kermna, mein daykhay Dojuk jaat. 2. Kaami, kurodhi, chaaturi, baajigur baykaam. Ninda kertay junum(u) siraano, kubhoon na simriyo Ram(u). 3. Keh Kabir chaytaiy nuhhi, moorukh, moogudh(u) guvaar(u). Ram Naam(u) jaaniyo nuhhi, kaiysay ootrus paar(i)? 4.1.

Word Meaning: Deen(u) = religion; faith in God. Divaanay = crazy; foolish. Payt(u) = stomach. Haariyo = lost; wasted away. **Pause**. Ruchiyo = engrossed. Dhundhaiy Jhootth = the short-living affairs of Maya. Sooaan = dog. Sookur = pig. Baayis = a bird of prey. Bhutkut(u) = misled. 1. Deerugh(u) = great. Aurun Kuou = others. Lug Maat = insignificant. Munsa = by wish (mind). Baacha = by words. Kerma = by deeds. Dojuk = hell. 2. Kaami = lustful. Chaaturi = shrewd. Baajigur = swindler. Baykaam = jobless. Siraano = spend life. 3. Chaytaiy = remember. Moogudh = foolish. Guvaar(u) = unrefined. Ootrus Paar(i) = find salvation 4.

MEANING: You have lost faith in God (forgotten Him), oh, foolish. You just fill your stomach and sleep like an animal, and have wasted away your precious human life. Pause.

You have never joined the company of the holy saints, and are engrossed in the false affairs of the world. Misguided from the true path of life, you just roam around like a dog, a pig or a *baayis*, and will leave the world (without any noble quality). 1. The ignorant man thinks of himself as someone great and considers others as insignificant. I have seen many people who exhibit their ego in their mind, their words, and their deeds, who will go to hell. 2.

There are countless people, including the lustful, the irate, the shrewd, the swindlers, and the jobless, who spend their whole life criticizing others maliciously, but never remember God. 3. The foolish, unwise, and the unrefined do not remember God, and make no connection with Him. I wonder how they will find salvation, oh Kabir. 4.1.

(ਅੰਗ 1106)॥ ਰਾਗ ਮਾਰੂ ਬਾਣੀ ਜੈਦੇਉ ਜੀਉ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1106): Raag Maru, Bani Jaideo Jeeou Kee: Ek Onkar Satgur Persad(i)

ਚੰਦ ਸਤ ਭੇਦਿਆ ਨਾਦ ਸਤ ਪੂਰਿਆ ਸੂਰ ਸਤ ਖੋੜਸਾ ਦਤੁ ਕੀਆ॥ ਅਬਲ ਬਲੁ ਤੋੜਿਆ ਅਚਲ ਚਲੁ ਥਪਿਆ ਅਘੜੁ ਘੜਿਆ ਤਹਾ ਅਪਿਉ ਪੀਆ॥ 1॥ ਮਨ ਆਦਿ ਗੁਣ ਆਦਿ ਵਖਾਣਿਆ॥ ਤੇਰੀ ਦੁਬਿਧਾ ਦ੍ਰਿਸਟਿ ਸੰਮਾਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਅਰਧਿ ਕਉ ਅਰਧਿਆ ਸਰਧਿ ਕਉ ਸਰਧਿਆ ਸਲਲ ਕਉ ਸਲਲਿ ਸੰਮਾਨਿ ਆਇਆ॥ ਬਦਤਿ ਜੈਦੇਉ ਜੈਦੇਵ ਕਉ ਰੰਮਿਆ ਬ੍ਰਹਮੁ ਨਿਰਬਾਨੁ ਲਿਵਲੀਨੁ ਪਾਇਆ॥ 2॥1॥

Chund sut bhaydiya, naad sut pooriya, soor sut khorrsa dut(u) keeya. Abul bul(u) torriya, achul chul(u) thuppiya, aghurr(u) ghurriya, tuhha Apiyo peeya. 1. Mun, Aad(i) Goon vukhaaniya. Tayri doobidha drisht(i) sumaaniya. 1. Ruhaou. Ardh(i) kuou ardhiya, Sherdh

kuou sherdhiya, sulul kuou sulul(i) suman(i) aaya. Budut(i) Jaideo, Jaidev kuou rummiya, Braham(u) nirbaan(u) livleen(u) paaya. 2.1.

Word Meaning: Chund = left nostril. Sut = breaths. Bhaydiya = inhale. Naad = a vein (sookhmuna) in the forehead where the yogis hold breath. Pooriya = hold. Soor = right nostril. Khorrsa = 16 times (utter Om). Dut(u) Keeya = exhaled. Abul = the weak (mind). Chul(u) = wavering (mind). Achul Thuppiya = stabilized. Aghurr = unrefined. Gurriya = refined. Apiyo = Amrit. 1. Aad(i) = Waheguru. Goon = virtues. Vukhaaniya = discussed. Doobidha Drisht(i) = discriminating vision (nature). Sumaaniya = is levelled. Pause.

Ardh(i) = worthy of worshipping. Sherdh = worthy of reverence. Sulul = water. Budut(i) = says. Jaidev = Waheguru. Rummiya = remembered. Nirbaan(u) = above the effects of Maya. Liveleen = absorbed in self. 2.

Meaning: During their yogic exercises, the yogis inhale breath through their left nostril, which they call the moon vein, hold their breath in the Sookhmuna vein in the forehead for some time, and exhale through their right nostril, which they call the sun vein, while chanting “Om” sixteen times. But a devotee, who sings Waheguru’s praise, does not need to do any of the yogic exercises because his discriminating nature becomes unbiased. By drinking Waheguru’s Naam-Amrit, his mind, weakened by his immoral thinking and acts, acquires strength (is rejuvenated), and its bad habits are eradicated; his wavering mind is stabilized, and the unrefined thinking is refined. **1 & Pause**.

When a devotee worships Waheguru, which is worthy of worship, and shows reverence to the revered God, he merges with Him, as water in one container mixes well with the water in the other. I also recite the Naam of Waheguru, who stays absorbed in Himself (is undetected from the world), and realized Him, oh Jaideo. 2.1.

ਕਬੀਰ॥ ਮਾਰੂ॥ ਰਾਮ ਸਿਮਰੁ ਪਛੁਤਾਹਿਗਾ ਮਨ॥ ਪਾਪੀ ਜੀਅਰਾ ਲੋਭੁ ਕਰਤੁ ਹੈ ਆਜੁ ਕਾਲਿ ਉਠਿ ਜਾਹਿਗਾ॥ 1॥ ਰਹਾਉ॥ ਲਾਲਚ ਲਾਗੇ ਜਨਮੁ ਗਵਾਇਆ ਮਾਇਆ ਭਰਮੁ ਭੁਲਾਹਿਗਾ॥ ਧਨ ਜੋਬਨ ਕਾ ਗਰਬੁ ਨ ਕੀਜੈ ਕਾਗਦ ਜਿਉ ਗਲਿ ਜਾਹਿਗਾ॥ 1॥ ਜਉ ਜਮੁ ਆਇ ਕੇਸ ਗਹਿ ਪਟਕੈ ਤਾ ਦਿਨ ਕਿਛੁ ਨ ਬਸਾਹਿਗਾ॥ ਸਿਮਰਨੁ ਭਜਨੁ ਦਇਆ ਨਹੀ ਕੀਨੀ ਤਉ ਮੁਖਿ ਚੋਟਾ ਖਾਹਿਗਾ॥ 2॥ ਧਰਮ ਰਾਇ ਜਬ ਲੇਖਾ ਮਾਗੈ ਕਿਆ ਮੁਖੁ ਲੈ ਕੈ ਜਾਹਿਗਾ॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਸਾਧ ਸੰਗਤਿ ਤਰਿ ਜਾਹਿਗਾ॥ 3॥1॥

Kabir: Maru: Ram simer puchhutaahinga mun. Paapi jeeurra lobh(u) kert(u) haiy, aaj(u) kaal(i) ootth(i) jaahinga. 1. Ruhaou. Laaluch laagay junum(u) guvaaya, Maya bherm(u) bhoolaahinga. Dhun jobun ka gerb(u) na keejaiy, kaagud jiyoun gul(i) jaahinga. 1. Juou Jum(u) aayay kays geh(i) putkaiy, ta din kichh(u) na busaahinga. Simrun(u), bhujun(u), duyya nuhhi keeni, tuou mookh(i) choataan khaahinga. 2. Dherm Raayay jub laykha maangaiy, kiyya mookh(u) laiy kay jaahinga. Keht(u) Kabir(u) soonhou ray sunt-hou, Sadh sungut(i) tur(i) jaahinga. 3.1.

Word Meaning: Simer = remember. Puchhtaahinga = will repent. Aaj(u) Kaal(i) = today or tomorrow; soon. Ootth(i) Jaahinga = will leave. Pause. Jobun = youthfulness. Gerb(u) = conceit. Kaagud = paper. Gul(i) = dissolve; destroyed. 1. Juou = when. Na Busaahinga = helpless. Bhujun = sing praise. Duyya = mercy. Mookh(i) = on the face. Choataan = hits. 2. Laykha Maangaiy = ask for the account of deeds. Kiyya Mookh(u) = what face? 3.

MEANING: Recite Waheguru’s Naam, otherwise you will have to repent, oh my mind. My sinful mind is very greedy for worldly things, and does not realize that it will leave the world soon. Pause.

Misled by Maya's illusions, the man is wasting his precious human life in greed. He should not be conceited of his youthfulness and of his wealth because he will be destroyed like paper which dissolves (is destroyed) in water. 1.

He will have no power to resist on the day when the Angel of death grabs him by the hair and tosses him away violently. He will suffer a beating on his face because he has not remembered Waheguru and has shown no compassion for the poor and the helpless. 2. What face will he show to the Angel of justice when he demands the account of his deeds? Kabir advises affectionately that you will find salvation if you take shelter of the Guru, or the other holy men, oh wise man. 3.1.

ਰਾਗੁ ਮਾਰੂ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Maru, Bani Ravidass Jeeou Kee: Ek Onkar Satgur Persad(i):

ਐਸੀ ਲਾਲ ਤੁਝ ਬਿਨੁ ਕਉਨੁ ਕਰੈ॥ ਗਰੀਬ ਨਿਵਾਜੁ ਗੁਸਈਆ ਮੇਰਾ ਮਾਥੈ ਛਤ੍ਰੁ ਧਰੈ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੀ ਛੋਤਿ ਜਗਤ ਕਉ ਲਾਗੈ ਤਾ ਪਰ ਤੁਹੀ ਢਰੈ॥ ਨੀਚਹ ਊਚ ਕਰੈ ਮੇਰਾ ਗੋਬਿੰਦੁ ਕਾਹੂ ਤੇ ਨ ਡਰੈ॥ 1॥ ਨਾਮਦੇਵ ਕਬੀਰੁ ਤਿਲੋਚਨੁ ਸਧਨਾ ਸੈਨੁ ਤਰੈ॥ ਕਹਿ ਰਵਿਦਾਸੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਹਰਿ ਜੀਉ ਤੇ ਸਭੈ ਸਰੈ॥ 2॥1॥

Aiysi Laal, Toojh bin(u) kaun(u) kuraiy. Greeb nivaaj(u) Goosuyyiyaan mayra, maathaiy chhutar(u) dhuray. 1. Ruhaou. Ja kee chhoat(i) jugut kuou laagaiy, ta pur Toohi dhuraiy. Neecheh, ooch kuraiy mayra Gobind(u), kaahoo tay na duraiy. 1. Namdev, Kabir, Tilochun(u), Sadhna, Sain(u), turaiy. Keh(i) Ravidas(u) soonhou ray, sunt-hou, Hur(i) Jeeou tay subhaiy suraiy. 2.1

Word Meaning: Aiysi = such. Laal = oh, Dear. Nivaaj(u) = one who honours. Chuttar = canopy; crown. Pause. Chhoat(i) = touch. Dhuraiy = melt; mind moves. Neecheh = the lowly. Ooch = high in social status. 1. Suraiy = within reach; has the capability.

MEANING: My benevolent Waheguru honours his humble devotees like a rajah with a royal canopy above his head. Who else can do something like this, oh my Lord? Only Your heart melts for the individual whose touch makes some people feel impure. My Lord is not afraid of anyone and raises the status of the lowly. 1.

The world-famous Bhagats - Namdev, Kabir, Trilochan, Sdhna and Saiyn, - were all low-caste, but You granted them emancipation, oh Lord. Listen oh holy saints, everything is within the reach of the omnipotent Waheguru, submits Ravidass, humbly. 2.1.

ਮਾਰੂ॥ ਸੁਖ ਸਾਗਰ ਸੁਰਿ ਤਰੁ ਚਿੰਤਾਮਨਿ ਕਾਮਧੇਨ ਬਸਿ ਜਾ ਕੇ ਰੇ॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਮਹਾ ਸਿਧਿ ਨਵਨਿਧਿ ਕਰ ਤਲ ਤਾ ਕੈ॥ 1॥ ਹਰਿ ਹਰਿ ਹਰਿ ਨ ਜਪਸਿ ਰਸਨਾ॥ ਅਵਰ ਸਭ ਛਾਡਿ ਬਚਨ ਰਚਨਾ॥ 1॥ ਰਹਾਉ॥ ਨਾਨਾ ਖਿਆਨ ਪੁਰਾਨ ਬੇਦ ਬਿਧਿ ਚਉਤੀਸ ਅਛਰ ਮਾਹੀ॥ ਬਿਆਸ ਬੀਚਾਰਿ ਕਹਿਓ ਪਰਮਾਰਥੁ ਰਾਮ ਨਾਮ ਸਰਿ ਨਾਹੀ॥ 2॥ ਸਹਜ ਸਮਾਧਿ ਉਪਾਧਿ ਰਹਤ ਹੋਇ ਬਡੇ ਭਾਗਿ ਲਿਵ ਲਾਗੀ॥ ਕਹਿ ਰਵਿਦਾਸ ਉਦਾਸ ਦਾਸ ਮਤਿ ਜਨਮ ਮਰਨ ਭੈ ਭਾਗੀ॥ 3॥2॥15॥

Maru: Sookh Saagur, Soor(i) Tur(u), Chintamun(i), Kaamdhayn, bus(i) Ja kay ray. Chaar(i) pdaaruth, asht muhaa sidh(i), nuv nidh(i) ker tul Ta kaiy. 1. Hur(i), Hur(i), Hur(i), na jupus(i) rusna. Uver subh Chhaad(i) buchan ruchna. 1. Ruhaou. Nana khiyaan, Puran Bayd bidh(i), chautees achhur maahi. Biyaas beechaar(i) kuhhiyo permaaruth(u), Ram Naam sur(i) naahi. 2. Sehj, smaadh(i), oopaadh(i), reht hoyay, budday bhaag(i) liv laagi. Keh(i) Ravidass, oodaas, daas mut(i), junum, mern bhaiy bhaagi. 3.2.15.

Word Meaning: Sookh Saagur = ocean (source) of comforts. Soor(i) Tur = the five special trees of the paradise which are believed to fulfil all one's wishes. Chintamun(i) = a special jewel. Kaamdhayn = the cow which also fulfills all wishes. Asht Muhaa Sidh(i) = the eight great supernatural powers. Ker Tul = palm of hand. 1. Buchan Ruchna = the creation of empty words. Nana Khiyan Puran = the stories of the Puranas. Bayd Bidh(i) = the ways of

the Vedas (to acquire emancipation). Chautees Achhur Maahi = in the 34 letters of the Hindi Alphabet. Permaaruth(u) = the basic idea. 2. Smaadh(i) = in meditation. Oopaadh(i) = vices. Reht = free of. Liv = focus of mind. Oodaas = detached. Daas = devotee. Bhaiy Bhaagi = fears run away. 3.

MEANING: Waheguru is the ocean of all comforts, and all the five trees of the paradise, the special jewel, and the *Kaadhen*, all of which are believed to grant all the wishes one has, are under the control of Waheguru. Not only those, even the four desired things – religiosity (high morality), wealth, fulfilment of wishes, and emancipation – the eight great supernatural powers, and the nine treasures of the world, are at the palm of His hand. 1.

So, forgetting all other things (mantras), which are just a creation of words, why don't you recite His Naam, oh man? **Pause**. All the stories of the Puranas, and the different ways mentioned in the Vedas to achieve emancipation, are only the creation of the thirty-four basic letters of the Sanskrit Alphabet. After pondering carefully, the Sage Biyas, has given the ultimate truth that they do not match Waheguru's Naam. 2.

The devotee with good fortune attains the high spiritual state by meditating on Waheguru's Naam and becomes free from all vices. With his pure thinking, such a devotee loses fear of any rebirth for him, oh Ravidass. 3.2.15.

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ 1
ਬਾਰਹਮਾਹਾ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Tookhari Chhunt Mehla 1, Barhmaha
Ek Onkar Satgur Persad(i)

NOTE: The Brahmans in India created a system of superstitions about the auspiciousness and inauspiciousness of certain days to force people to make rich donations. The first day of every month of the Indian calendar (called Sangraand) was also one of them. Guru Nanak Sahib preached strongly against such superstitions to educate people, and wrote this beautiful and highly enlightening set of verses to tell them that every day, and every moment that one spends in singing praise of the Almighty, Waheguru, is auspicious, and the day or the moment when one forgets Waheguru is inauspicious. This issue was so important that the Fifth Guru, Guru Arjun Dev Ji also wrote a similar composition later in Raag Majh, to emphasize the hollowness of such misgivings. The beauty of each month that Guru Sahib has described in this composition infuses love for Waheguru in the minds of the people. Enjoy this beautiful holy composition.

(ਅੰਗ 1107)॥ ਤੂ ਸੁਣਿ ਕਿਰਤ ਕਰੰਮਾ ਪੁਰਬਿ ਕਮਾਇਆ॥ ਸਿਰਿ ਸਿਰਿ ਸੁਖ ਸਹੰਮਾ ਦੇਹਿ ਸੁ ਤੂ ਭਲਾ॥ ਹਰਿ ਰਚਨਾ ਤੇਰੀ ਕਿਆ ਗਤਿ ਮੇਰੀ ਹਰਿ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਾ॥ ਪ੍ਰਿਅ ਬਾਝੁ ਦੁਹੇਲੀ ਕੋਇ ਨ ਬੇਲੀ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਾ॥ ਰਚਨਾ ਰਾਚਿ ਰਹੇ ਨਿਰੰਕਾਰੀ ਪ੍ਰਭ ਮਨਿ ਕਰਮ ਸੁਕਰਮਾ॥ ਨਾਨਕ ਪੰਥੁ ਨਿਹਾਲੇ ਸਾ ਧਨ ਤੂ ਸੁਣਿ ਆਤਮ ਰਾਮਾ॥ 1॥

(PAGE 1107): Tu soon(i) kirt kerma, poorub(i) kmaaya. Sir(i), sir(i), sookh sehuma, dayh(i) su Tu, bhulaa. Hur(i) ruchna Tayri, kiyya gut(i) mayri, Hur(i) bin ghurri na jeevaan. Priyay Baajh(u) doohayli, koyay na bayli, Gurmukh(i) Amrit(u) peevaan. Ruchna raach(i) ruhaay Nirunkaari, Prubh mun(i) kerm sookerma. Nanak, punth(u) nihaalay sa dhun, Tu soon(i) Aatum Rama. 1.

Word Meaning: Kirt Kerma = (consequences of) the deeds done. Poorub(i) Kmaaya = done in previous live. Sir(i) Sir(i) = respectively. Sehuma = worries. Bhulaa = good. Ruchna = (attractions of) Your creations. Gut(i) = (pitiable) situation. Priayay = Dear (Waheguru). Doohaaayli = miserable. Bayli = friend. Raach(i) = engrossed. Nirunkaari = of Waheguru. Sookerma = the supreme act. Punth(u) = path. Sa dhun = that woman (devotee). Aatum Rama = Oh, Lord. 1.

MEANING: Everybody reaps the rewards of his previous deeds – some live in comfort, while others live in worries. I accept Your Will as being good for me, oh Waheguru. I am engrossed in the attractions of Your creation, so what will my spiritual situation be like!! I do not want to live without You, even for a single moment. I have no friend, and feel miserable without my Dear (Waheguru). But I can drink Waheguru's Naam-Amrit in Guru's shelter. Everybody is engrossed in the creation of Waheguru, but keeping Him in mind is the supreme deed of all. Such a devotee begs for His sight and watches the path leading to the union with Waheguru, oh Nanak. 1.

ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਬੋਲੇ ਕੋਕਿਲ ਬਾਣੀਆ॥ ਸਾ ਧਨ ਸਭਿ ਰਸ ਚੋਲੈ ਅੰਕਿ ਸਮਾਣੀਆ॥ ਹਰਿ ਅੰਕਿ ਸਮਾਣੀ ਜਾ ਪ੍ਰਭ ਭਾਣੀ ਸਾ ਸੋਹਾਗਣਿ ਨਾਰੇ॥ ਨਵ ਘਰ ਥਾਪਿ ਮਹਲ ਘਰੁ ਊਚਉ ਨਿਜ ਘਰਿ ਵਾਸੁ ਮੁਰਾਰੇ॥ ਸਭ ਤੇਰੀ ਤੂ ਮੇਰਾ ਪ੍ਰੀਤਮੁ ਨਿਸਿ ਬਾਸੁਰ ਰੰਗਿ ਰਾਵੈ॥ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਾਬੀਹਾ ਕੋਕਿਲ ਸਬਦਿ ਸੁਹਾਵੈ॥ 2॥

Baabeeha priyo boalay, kokil baaniya. Sa dhun subh(i) rus choalaiy, unk(i) smaaniya. Hur(i) unk(i) smaani, ja Prubh bhaani, sa sohaagun(i) naaray. Nuv ghur thaap(i), Mehl, Ghur(u) Oochou, nij ghur(i) vaas(u) Mooraaray. Subh Tayri, Tu mayra Preetum(u), nis(i), baasur rung(i) raavaiy. Nanak, priyo, priyo chuvvaiy baabeeha, kokil Shabad(i) soohaavaiy. 2.

Word Meaning: Baabiha = Chaatrik = the rain-bird which is believed to drink only the first drop of rain. Priyo = the call of the baabiha. Kokil = a songbird with a sweet voice; cuckoo. Baaniya = sweet voice. Choalaiy = enjoys. Unk(i) Smaaniya = becomes part of; merges into. Bhaani = liked by. Sohaagun(i) = married to (Waheguru); loved by. Him. Nuv Ghur = (the human body) with nine doors. Thaap(i) = by fixing (bringing under control). Ghur(u) Oochou = high residence; high in transcendence. Vaas(u) = dwelling. Mooraray = (of) Waheguru. Nis(i) = night. Baasur = day. Rung(i) Raavaiy = recites with love. 2.

MEANING: Listening to the love-filled calls of the rain-bird, and the sweet songs of the songbird, the devotee, who is prompted to sing Waheguru's praise with affection, merges into Him, and enjoys all the sweet tastes of life. But only that devotee merges into Waheguru whom He likes, and she is loved by Waheguru. Waheguru's Residence is very high (transcendental), and is not accessible; only that devotee attains that height of transcendence to dwell in Waheguru who controls all nine of her body doors (sensual pleasures), and attains the noble qualities of Waheguru. She knows that Waheguru belongs to His whole creation, but she loves Him as if He belongs only to her, and remembers Him lovingly day and night. The love-filled call of the rainbird and the sweet songs of the songbird prompt the devotee to sing the Lord's praise, oh Nanak. 2.

ਤੂ ਸੁਣਿ ਹਰਿ ਰਸ ਭਿੰਨੇ ਪ੍ਰੀਤਮ ਆਪਣੇ॥ ਮਨਿ ਤਨਿ ਰਵਤ ਰਵੰਨੇ ਘੜੀ ਨ ਬੀਸਰੈ॥ ਕਿਉ ਘੜੀ ਬਿਸਾਰੀ ਹਉ ਬਲਿਹਾਰੀ ਹਉ ਜੀਵਾ ਗੁਣ ਗਾਏ॥ ਨਾ ਕੋਈ ਮੇਰਾ ਹਉ ਕਿਸੁ ਕੇਰਾ ਹਰਿ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਏ॥ ਓਟ ਗਹੀ ਹਰਿ ਚਰਣ ਨਿਵਾਸੇ ਭਏ ਪਵਿਤ੍ਰ ਸਰੀਰਾ॥ ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਦੀਰਘ ਸੁਖੁ ਪਾਵੈ ਗੁਰ ਸਬਦੀ ਮਨੁ ਧੀਰਾ॥ 3॥

Tu soon(i) Hur(i) rus-bhinnay Preetum apnay. Mun(i), tun(i), ruvt ruvunnaiy, ghurree na bisraiy. Kiyoun ghurree bisaareen, huoun bulihaari, huoun jeevaam goon gaayay. Na koyee mayra, huoun kis(u) kayra, Hur(i) bin(u) rehn(u) na jaayay. Oat guhhi, Hur(i) Churn nivaasay, bhuyyay puvittar sreera. Nanak, Drisht(i) deerugh sookh(u) paavaiy Gur Shabadi mun(u) dheera. 3.

Word Meaning: Rus-Bhinnay = soaked in sweetness. Ruvut Ruvunnaiy = sing praise of the praise-worthy (Waheguru). Kayra = of. Oat Guhhi = took shelter. Drisht(i) = with kind sight. Deerugh = long; great. Dheera = peaceful. 3.

MEANING: Listen to my prayer that I should not forget You even for a single moment, and should recite Your Naam by my body (tongue) and my mind, oh, my sweetness-soaked Waheguru. How can I forget You, even for a short moment, when I survive only by singing Your praise, and am always a sacrifice for You? Nobody is mine, and I belong to nobody forever. I cannot survive without Waheguru. I took His shelter, and embedded His Feet (His Naam) in my heart because of which my body (and mind) have been purified. I enjoy long (eternal) comfort with Waheguru's kind sight on me, and have achieved peace of mind (does not wander any more) with Guru's Shabad, oh Nanak. 3.

ਬਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰ ਬੂੰਦ ਸੁਹਾਵਣੀ॥ ਸਾਜਨ ਮਿਲੇ ਸਹਜਿ ਸੁਭਾਇ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਬਣੀ॥ ਹਰਿ ਮੰਦਰਿ ਆਵੈ ਜਾ ਪ੍ਰਭ ਭਾਵੈ ਧਨ ਊਭੀ ਗੁਣ ਸਾਰੀ॥ ਘਰਿ ਘਰਿ ਕੰਤੁ ਰਵੈ ਸੋਹਾਗਣਿ ਹਉ ਕਿਉ ਕੰਤਿ ਵਿਸਾਰੀ॥ ਊਨਵਿ ਘਨ ਛਾਏ ਬਰਸੁ ਸੁਭਾਏ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਸੁਖਾਵੈ॥ ਨਾਨਕ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਵੈ॥ 4॥

Bersaiy Amrit dhaar, boond soohaavni. Saajun milay sehj(i) soobhaayay, Hur(i) siyoun preet(i) bunee. Hur(i) mundar(i) aavaiy, ja Prubh bhaavaiy, dhun oobhi Goon saari. chhaayay, bers(u) soobhaayay, mun(i), tun(i) praym sookhaavaiy. Nanak, versaiy Amrit Bani, kur(i) kirpa ghur(i) aavaiy. 4.

Word Meaning: Bersaiy = rains. Dhaar = stream. Boond = drops. Soohaavni = pleasing; comforting. Sehj(i) = in peaceful state. Soobhaayay = with love. Mundar(i) = house; heart. Oobhi = standing; zestfully. Goon Saari = remembers Virtues. Ruvaiy = enjoys. Kunt(i) = by the husband (Waheguru). Oonuv(i) = very low. Ghun(u) = clouds. Chhaayay = overcast. Sookhaavaiy = provides comfort (bliss). 4.

MEANING: Waheguru-Friend appears in the heart of the devotee who recites His Naam with deep love and dedication, and the drops of the Naam-Amrit begin to rain as a small stream in his tenth door (mind). Waheguru appears in a devotee's heart only if He likes her when she sings His praise zestfully. All fortunate devotees enjoy union with Waheguru in their heart (mind), but I am an unfortunate, and do not know why He has abandoned (forgotten) me. Like a cloud, which comes close to the earth to cause rain, Waheguru causes rain of His Amrit-Naam in a devotee's heart affectionately when He becomes benevolent to her, and takes dwelling in her heart; the devotee feels blissfulness in her body and mind because of Waheguru's love for her, oh Nanak. 4.

ਚੇਤ ਬਸੰਤ ਭਲਾ ਭਵਰ ਸੁਹਾਵੜੇ॥

(ਅੰਗ 1108)॥ ਬਨ ਫੂਲੇ ਮੰਝ ਬਾਰਿ ਮੈ ਪਿਰੁ ਘਰਿ ਬਾਹੁੜੈ॥ ਪਿਰੁ ਘਰਿ ਆਵੈ ਧਨ ਕਿਉ ਸੁਖੁ ਪਾਵੈ ਬਿਰਹਿ ਬਿਰੋਧ ਤਨੁ ਛੀਜੈ॥ ਕੋਕਿਲ ਅੰਬਿ ਸੁਹਾਵੀ ਬੋਲੈ ਕਿਉ ਦੂਖੁ ਅੰਕਿ ਸਹੀਜੈ॥ ਭਵਰੁ ਭਵੰਤਾ ਫੂਲੀ ਡਾਲੀ ਕਿਉ ਜੀਵਾ ਮਰੁ ਮਾਏ॥ ਨਾਨਕ ਚੇਤਿ ਸਹਜਿ ਸੁਖੁ ਪਾਵੈ ਜੋ ਹਰਿ ਵਰੁ ਘਰਿ ਧਨ ਪਾਏ॥ 5॥

Chayt, basunt bhulaa, bhuvur soohaavrray.

(PAGE 1108): Bun phoolay munjh baar(i), mein Pir(u) ghur(i) baahourraiy. Pir(u) ghur(i) aavaiy, dhun kiyoun sookh paavaiy, bireh(i) birodh tun(u) chheejaiy. Kokil umb(i) soohaavi boalaiy, kiyoun dookh(u) unk(i) suheejaiy. Bhuvur bhuvunta phooli daali, kiyoun jeevaan mur(u) maayay. Nanak Chayt(i) sehj(i) sookh(u) paavaiy, jo Hur(i), Vur ghur(i) dhun paayay. 5.

Word Meaning: Chayt = the first month (mid March – mid April). Busunt = spring season. Bhulaa = pleasant. Bhuvur = bumblebees. Soohaavrray = look beautiful. Bun = forests. Phoolay = bloom. Munjh = in. Baar(i) = wilderness; jungle. Baahourray = come; meet again. Bireh(i) = due to separation. Birodh(i) = opposition (attacks) by sensual pleasures. Chheejaiy = weakens; suffers. Unk(i) = in heart. Suheejaiy = endure. Bhuvunta = hovers over. Daali = flowers and new leaves. Mur(u) = death; dead towards worldly attractions. 5.

MEANING: The month of Chayt is very pleasant because it is springtime, and the whole vegetation blooms in the forest. The bumblebees flying around look very attractive. To see such beauty of nature, my mind yearns to see its Creator, and I wish that He would visit me in my heart. How can a man enjoy the comfort of Waheguru's presence in his heart when his sensual pleasures are his enemies, which oppose the visit of Waheguru in his heart? Such a devotee suffers a weakening of his bodily and mental strength due to his separation from Waheguru. Like a bumblebee, which, attracted to the fresh flowers, hovers around them, enjoys their sap, and leaves, I am also attracted to the worldly pleasures. How can I kill my mind from being attracted to worldly attractions so as to enjoy a high spiritual life, oh my mother? (Answer): The devotee, who recites Waheguru's Naam with love and dedication in the month of Chayt, and enshrines Waheguru's Naam in her heart, enjoys blissfulness in the high spiritual state, oh Nanak. 5.

ਵੈਸਾਖੁ ਭਲਾ ਸਾਖਾ ਵੇਸ ਕਰੇ॥ ਧਨ ਦੇਖੈ ਹਰਿ ਦੁਆਰਿ ਆਵਹੁ ਦਇਆ ਕਰੇ॥ ਘਰਿ ਆਉ ਪਿਆਰੇ ਦੁਤਰ ਤਾਰੇ ਤੁਧੁ ਬਿਨੁ ਅਢੁ ਨ ਮੋਲੋ॥ ਕੀਮਤਿ ਕਉਣੁ ਕਰੇ ਤੁਧੁ ਭਾਵਾ ਦੇਖਿ ਦਿਖਾਵੈ ਢੋਲੋ॥ ਦੂਰਿ ਨ ਜਾਨਾ ਅੰਤਰਿ ਮਾਨਾ ਹਰਿ ਕਾ ਮਹਲੁ ਪਛਾਨਾ॥ ਨਾਨਕ ਵੈਸਾਖੀ ਪ੍ਰਭੁ ਭਾਵੈ ਸੁਰਤਿ ਸਬਦਿ ਮਨੁ ਮਾਨਾ॥6॥

Vaisaakh(u) bhulaa, shaakhaan vays kuray. Dhun daykhay Hur(i) Dooaar(i), aavhou duyya kuray. Ghur(i) aaou Piyaray, dootur taaray, Toodh bin(u) uddh(u) na molo. Keemut(i) kaun(u) kuray Toodh(u) bhaavaan, daykh(i) dikhaavaiy Dholo. Door(i) na jaana, untar(i) maana, Hur(i) ka Mehl(u) puchhaana. Nanak Vaisaakheen Prubh bhaavaiy, soort(i), Shabad(i) mun(u) maana. 6.

Word Meaning: Vaisaakh = the second month of Indian Calendar (Mid April – mid May). Shaakhaan = vegetation. Vays Kuray = wear different looks. Hur(i) Dooaar(i) = Waheguru's Door. Dootur = the world sea, which is very difficult to swim across. Uddh(u) = half a cowrie shell. Dholo = Dear (Waheguru). Soort(i) = focus of mind. 6.

MEANING: The month of Vaisakh(u) is also very pleasant as the vegetation wears many different attractive colours. But, despite the charming beauty of nature, a devotee does not find peace of mind when she is disconnected from Waheguru, and prays at His Door asking Him to visit her heart as she is not worth even half a cowrie-shell without Him; and it is only He who can ferry her across the difficult-to-swim world-sea. Who will be able to tell my worth (I will become invaluable) if the Guru, who is connected with You all the time, can show me Your sight, and You come to like me?

Then, I will believe that You reside in my heart, and are not away from me, and will know the place where You live (everywhere), oh Waheguru. In the pleasant month of Vaisakh, Waheguru likes the devotee who focuses her mind on Him with Guru's Shabad, oh Nanak.6.

ਮਾਹੁ ਜੇਠੁ ਭਲਾ ਪ੍ਰੀਤਮੁ ਕਿਉ ਬਿਸਰੈ॥ ਥਲ ਤਾਪਹਿ ਸਰ ਭਾਰ ਸਾਧਨ ਬਿਨਉ ਕਰੈ॥ ਧਨ ਬਿਨਉ ਕਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਗੁਣ ਸਾਰੀ ਪ੍ਰਭ ਭਾਵਾ॥ ਸਾਚੈ ਮਹਲਿ ਰਹੈ ਬੈਰਾਗੀ ਆਵਣ ਦੇਹਿ ਤਾ ਆਵਾ॥ ਨਿਮਾਣੀ ਨਿਤਾਣੀ ਹਰਿ ਬਿਨੁ ਕਿਉ ਪਾਵੈ ਸੁਖੁ ਮਹਲੀ॥ ਨਾਨਕ ਜੇਠਿ ਜਾਣੈ ਤਿਸੁ ਜੈਸੀ ਕਰਮਿ ਮਿਲੈ ਗੁਣ ਗਹਲੀ॥7

Maah(u) Jaytth(u) bhulaa, Preetum(u) kiyoun bisraiy. Thul taapeh(i) sur bhaar, sadhun binou kuraiy. Dhun binou kuraydi, Goon saarayndi, Goon saareen Prubh bhaavaan. Saachaiy Mehl(i) ruhhaiy Baiyraagi, aavun dayh(i) ta aavaan. Nimaani, nitaani, Hur(i) bin(u) kiyoun paavaiy sookh(u(Mehleen. Nanak Jaytth(i) jaanaiy Tis(u) jaiysi, kerm(i) milaiy Goon gehli. 7.

Word Meaning: Maah(u) = month. Jaytth(u) = the third month. Bhulaa = pleasant. Taapeh(i) = heats up. Sur = like. Bhaar = kiln; furnace. Sadhun = the woman (devotee). Goon = Waheguru's virtues. Saarayndi = remember; sing praise. Baiyraagi = detached from the world (Waheguru). Nimaani = without any pride; humble. Nitaani = powerless. Goon Gehli = having acquired the noble qualities. 7.

MEANING: Even the hot month of Jaytth(u) – the third month – in which the earth becomes hot like a furnace, becomes pleasant to the devotee who does not forget Waheguru. Remembering Waheguru's noble qualities, the devotee prays to Waheguru that He likes her when she sings His praise. She knows that Waheguru, which is fully detached from worldly affairs, resides in the Palace where only high morality, purity, and justice prevail; and unless she has those qualities, Waheguru will not let her in. But she cannot enjoy any comfort even in luxurious mansions without Waheguru, and without whom she feels to have no self-pride, and no energy. Only a devotee, who has noble qualities like Waheguru, is recognized in His Court, and it is with His benevolence that she can be connected with Him if she has acquired the noble qualities, oh Nanak. 7.

ਆਸਾੜੁ ਭਲਾ ਸੂਰਜਿ ਗਗਨਿ ਤਪੈ॥ ਧਰਤੀ ਦੂਖ ਸਹੈ ਸੋਖੈ ਅਗਨਿ ਭਖੈ॥ ਅਗਨਿ ਰਸੁ ਸੋਖੈ ਮਰੀਐ ਧੋਖੈ ਭੀ ਸੋ ਕਿਰਤ ਨ ਹਾਰੇ॥ ਰਥੁ ਫਿਰੈ ਛਾਇਆ ਧਨ ਤਾਕੈ ਟੀਡੁ ਲਵੈ ਮੰਝਿ ਬਾਰੇ॥ ਅਵਗਣ ਬਾਧਿ ਚਲੀ ਦੁਖੁ ਆਗੈ ਸੁਖੁ ਤਿਸੁ ਸਾਚੁ ਸਮਾਲੇ॥ ਨਾਨਕ ਜਿਸ ਨੋ ਇਹੁ ਮਨੁ ਦੀਆ ਮਰਣੁ ਜੀਵਣੁ ਪ੍ਰਭ ਨਾਲੇ॥ 8॥

Aasaarr(u) bhulaa, sooruj(i) guggun(i) tupaiy. Dherti dookh suhhaiy, sokhaiy ugun(i) bhukhaiy. Ugun(i) rus(u) sokhaiy, muriyaiy dhokhaiy, bhee so kirt na haaray. Ruth(u) phiraiy, chhaaya dhun taakaiy, teed(u) luvvaiy munjh baaray. Uvgun bandh(i) chullie dookh(u) aagaiy, sookh(u) tis(u), Saach(u) smaalay. Nanak, Jis nu eh(u) mun(u) deeya, mern(u), jeevun(u) Prubh naalay. 8.

Word Meaning: Aasaarr(u) = Haarr(u) = the fourth month. Guggu(i) = in the sky. Dookh Suhhaiy = suffers in heat. Sokahiy = absorbs. Bhukhaiy = heats up. Rus(u) = moisture. Dhokhaiy = smoulders slowly. Kirt = duty. Ruth(u) Phiray = the sun goes higher in the sky (according to the Puranas, the sun rides a chariot which is pulled by a lame god – Arun). Chhaaya = shade; protection. Teed(u) = crickets. Luvvaiy = make sounds. Baaray = in the jungle. Bundh(i) = package (accumulation) of ignoble qualities. Smaalay = keeps in mind. Mern(u) Jeevun = death and life. 8.

MEANING: In the month of Aasaarr(u), the sun heats up in the sky as a result of which the earth suffers badly as it absorbs the heat of the sun. The sun's intense heat slowly absorbs moisture from the earth, which smoulders. Even though the earth suffers, it still performs its duty (as our mother) and protects us by providing the shade of trees and the cold water of rivers. When the sun goes higher in the sky, the crickets make sounds in the forest to get relief from the heat, and the humans seek shade, but the devotees seek Waheguru's shelter to protect them from the heat (fire) of worldly desires. Those who keep Waheguru in mind feel blissful even in such a hot month, but trouble lies ahead for those who accumulate ignoble qualities. Those who have surrendered their minds to Waheguru feel spiritual death when they are disconnected from Him, and thrive spiritually when they are connected with Him, oh Nanak. 8.

ਸਾਵਣਿ ਸਰਸ ਮਨਾ ਘਣ ਵਰਸਹਿ ਰੁਤਿ ਆਏ॥ ਮੈ ਮਨਿ ਤਨਿ ਸਹੁ ਭਾਵੈ ਪਿਰ ਪਰਦੇਸਿ ਸਿਧਾਏ॥ ਪਿਰੁ ਘਰਿ ਨਹੀ ਆਵੈ ਮਰੀਐ ਹਾਵੈ ਦਾਮਨਿ ਚਮਕਿ ਡਰਾਏ॥ ਸੇਜ ਇਕੇਲੀ ਖਰੀ ਦੁਹੇਲੀ ਮਰਣੁ ਭਇਆ ਦੁਖੁ ਮਾਏ॥ ਹਰਿ ਬਿਨੁ ਨੀਦ ਭੂਖ ਕਹੁ ਕੈਸੀ ਕਾਪੜੁ ਤਨਿ ਨ ਸੁਖਾਵਏ॥ ਨਾਨਕ ਸਾ ਸੋਹਾਗਣਿ ਕੰਤੀ ਪਿਰ ਕੈ ਅੰਕਿ ਸਮਾਵਏ॥ 9॥

Saavun(i) sers munaa, ghun verseh(i) root(i) aayay. Mein mun(i), tun(i) Shuhou bhaavaiy, Pir perdays(u) sidhaayay. Pir(u) ghur(i) nuhhi aayaiy, muriyaiy haavaiy, daamun(i) chumuk(i) duraayay. Sayj ikayli, khuree doohayli, mern(u) bhuyya, dookh(u) maayay. Hur(i) bin(u) neend bhookh kuhou kaiysi, kaapurr(u) tun(i) na sookhaavay. Nanak, sa sohaagun(i) kuntee, Pir kaiy unk(i) smaavay. 9.

Word Meaning: Saavun(i) = in the fifth month. Sers = bloom; feel blissful. Ghun = clouds. Verseh(i) = rain. Root(i) = season. Perdays(i) = foreign land (where one has no access to). Sidhaayay = is gone. Haavaiy = in sobs. Daamun(i) = lightning. Khuree = very much. Doohayli = miserable. Kuntee = having a husband. Unk(i) = lap. 9.

MEANING: After the very hot summer months of Jaytth(u) and Aasaarr(u), the rainy season sets in the month of Saavun, and every living being feels joyful. However, the devotee who loves Waheguru by body and by mind does not feel blissful even in the beautiful month of Saavun when He is away from the devotee (she is not connected with Him). Like a married woman whose husband is away, she does not enjoy the rainy season in his absence and sobs in misery; even beautiful lightning scares her. The devotee feels sad when the bed of her heart is empty. She feels miserable without Waheguru, and suffers as if she were dead,

and shares her feelings of low spirit with her mother. She has sleepless nights and does not feel hungry. Even the rich clothes offer her no comfort. But lucky is the devotee, who is loved by her Waheguru-Husband, and who rests comfortably in His Lap (has His Naam enshrined in her heart), oh Nanak. 9.

ਭਾਦਉ ਭਰਮਿ ਭੁਲੀ ਭਰਿ ਜੋਬਨਿ ਪਛੁਤਾਣੀ॥ ਜਲ ਥਲ ਨੀਰਿ ਭਰੇ ਬਰਸ ਰੁਤੇ ਰੰਗੁ ਮਾਣੀ॥ ਬਰਸੈ ਨਿਸਿ ਕਾਲੀ ਕਿਉ ਸੁਖੁ ਬਾਲੀ ਦਾਦਰ ਮੋਰ ਲਵੰਤੇ॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਚਵੈ ਬਬੀਹਾ ਬੋਲੈ ਭੁਇਅੰਗਮ ਫਿਰਹਿ ਡਸੰਤੇ॥ ਮਛਰ ਡੰਗ ਸਾਇਰ ਭਰ ਸੁਭਰ ਬਿਨੁ ਹਰਿ ਕਿਉ ਸੁਖੁ ਪਾਈਐ॥ ਨਾਨਕ ਪੂਛਿ ਚਲਉ ਗੁਰ ਅਪੁਨੇ ਜਹ ਪ੍ਰਭ ਤਹ ਹੀ ਜਾਈਐ॥ 10॥

Bhaadoun bherm(i) bhoollie, bhur(i) jobun(i) puchhutaani. Jul, thul, neer(i) bhuray, bers rootay rung(u) maani. Bersaiy, nis(i) kaali, kiyoun sookh(u) baali, daadur moar luvuntay. Priyo, priyo chuvaiy bubeeha bolaiy, bhooyungum phireh(i) dusuntay. Muchhur dung, saayir bhur soobhur, bin(u) Hur(i) kiyoun sookh(u) paayiyaiy. Nanak pooch(i) chuloun Gur apunay, jeh Prubh, teh hee jaayiyaiy. 10.

Word Meaning: Bhaadoun = the sixth month. Bhur(i) Jobun(i) = in the prime of youth. Neer(i) = with water. Rung(u) Maani = enjoys luxuries. Bersaiy = rains. Nis(i) = night. Baali = young woman (devotee). Daadur = frogs. Luvuntay = make sounds. Priyo = dear. Chuvvaiy = chants. Bubeeha = Chatrik; the rainbird. Bhooyungum = snakes. Dusuntay = stinging. Muchhur = mosquitoes. Saayir = water bodies. Soobhur = full to the brim. 10.

MEANING: In the prime of her youth, the woman (human) is misled by the illusions of Maya in the attractive month of Bhaadoun, when she enjoys the beauties of life in the rainy season, when the lakes and the fields are full of water; but she has to repent for the enjoyment of her sensual pleasures. On the other hand, the devotee of Waheguru does not feel comfort even in the lovely rainy season when it rains, and when the frogs and the peacocks make sounds, and the night is dark. When she hears the rainbird chanting “priyo (dear), priyo”, and hears the sound of waves on the surface of the water of the lakes, which are full to the brim, she misses Waheguru, and feels the pain of separation from Him as if the snakes are biting, and the mosquitoes are stinging her. In other words, even though the environment is very colourful, the devotees do not enjoy it without Waheguru. I will ask my Satguru for advice and to follow the path that leads to union with Waheguru, oh Nanak. 10.

ਅਸੁਨਿ ਆਉ ਪਿਰਾ ਸਾਧਨ ਝੂਰਿ ਮੁਈ॥ ਤਾ ਮਿਲੀਐ ਪ੍ਰਭ ਮੇਲੇ ਦੂਜੈ ਭਾਇ ਖੁਈ॥ ਝੂਠਿ ਵਿਗੁਤੀ ਤਾ ਪਿਰ ਮੁਤੀ ਕੁਕਹ ਕਾਹ ਸਿ ਫੁਲੇ॥
(ਅੰਗ 1109)॥ ਆਗੈ ਘਾਮ ਪਿਛੈ ਰੁਤਿ ਜਾਡਾ ਦੇਖਿ ਚਲਤ ਮਨ ਡੋਲੈ॥ ਦਹਦਿਸਿ ਸਾਖ ਭਰੀ ਹਰੀਆਵਲ ਸਹਜਿ ਪਕੈ ਸੋ ਮੀਠਾ॥ ਨਾਨਕ ਅਸੁਨਿ ਮਿਲਹੁ ਪਿਆਰੇ ਸਤਿਗੁਰ ਭਏ ਬਸੀਠਾ॥ 11॥

Assun(i) aaou Pira, sadhun jhoor(i) mooyee. Ta miliyaiy, Prubh maylay, doojay bhaayay khooyee. Jhootth(i) vigooti, ta Pir mooti, kookeh kaahis phoolay.

(PAGE 1109): Aagaiy ghaam, pichhaiy root(i) jaada, daykh(i) chulut mun doalaiy. Dehdis(i) shaakh bhuree huriyaavul, sehj(i) pukkaiy so meettha. Nanak Assoon(i) milhou Piyaray, Satgur bhuyyay buseettha. 11.

Word Meaning: Assoon(i) = in the seventh month. Piraa = oh, Dear. Jhoor(i) = in repentance. Mooyee = (almost) dead; very weak. Doojay Bhaayay = in the love of the other (Maya). Khooyee = misled. Vigooti = suffer humiliation. Mooti = robbed of (Waheguru’s) love; rejected. Kookeh Kaahis =(turning of hair into grey colour like) long grass which grows on river banks and turns white. Aagaiy = before. Ghaam = hot season. Pichhaiy = is left (to come). Root(i) Jaada = the cold season. Chulut = amazing (changes in nature). Dolaiy =

weakens. Dehdis(i) = in all ten directions. Shaakh = vegetation. Bhuree Huriyaavul = full of greenery. Sehj(i) = slowly. Pukkaiy = ripens Buseettha = mediator. 11.
MEANING: With the arrival of the month of Assun(i), the hot season is over, and it is the beginning of the cool fall season. Most of the seasonal crops turn pale and are almost ready to harvest. The tall grass by the banks of the rivers wears a white look. The devotees, who are getting old, look at the changing nature of the new season from their own angle and feel that, like the tall grass, their hair is also turning grey, and like the seasonal crops, they are nearing the ripe age. Like the hot season, their bodily strength is also over, and the winter of life has arrived for them. They feel disheartened with their weakened body. They also repent that they did not serve Waheguru, and are running out of time to worship Him, so they pray to Waheguru to appear in their heart. But when they see that the trees, and some perennial crops are still green, they pick up courage, and believe that as per the saying that the fruit which takes longer to ripe is sweet (or patience is virtue), I will be patient, and pray to Waheguru to put me in the shelter of the Guru which, as the mediator, will connect me with Him, oh Nanak. 11.

ਕਤਕਿ ਕਿਰਤੁ ਪਇਆ ਜੋ ਪ੍ਰਭ ਪਾਇਆ॥ ਦੀਪਕੁ ਸਹਜਿ ਬਲੈ ਤਤਿ ਜਲਾਇਆ॥ ਦੀਪਕ ਰਸ ਤੇਲੋ ਧਨ ਪਿਰ ਮੇਲੋ ਧਨ ਓਮਾਹੈ ਸਰਸੀ॥ ਅਵਗਣ ਮਾਰੀ ਮਰੈ ਨ ਸੀਝੈ ਗੁਣਿ ਮਾਰੀ ਤਾ ਮਰਸੀ॥ ਨਾਮੁ ਭਗਤਿ ਦੇ ਨਿਜ ਘਰਿ ਬੈਠੇ ਅਜਹੁ ਤਿਨਾੜੀ ਆਸਾ॥ ਨਾਨਕ ਮਿਲਹੁ ਕਪਟ ਦਰ ਖੋਲਹੁ ਏਕ ਘੜੀ ਖਟੁ ਮਾਸਾ॥12॥
Kutik(i) kirt(u) puyya, jo Prubh paaya. Deepuk(u) sehj(i) bulaiy, Tutt(i) julaaya. Deepuk rus taylo, dhun Pir maylo, dhun omaahaiy, sersi. Uvgun maari muraiy na seejhaiy, Goon(i) maari ta mersi. Naam(u) bhugut(i) day nij ghur(i) baitthaiy, ujhoun Tinaarri aasa, Nanak, milhou, kupt dur khohlou, aik ghurri khut(u) maasa. 12.
Word Meaning: Kutik(i) = (in the) eighth month. Kirt(u) = result of the deeds previously done. Deepuk = lamp. (The Hindu women perform a ritual in this month of lighting up some earthen lamps, placing them on big leaves, and floating them on water with the belief that it keeps the evils away). Sehj(i) = in the peaceful state of mind. Tutt(i) = (connection with) Waheguru. Rus = the bliss of union with Waheguru. Omaahaiy = in zest. Sersi = enjoys bliss. Uvgun = vices. Na Seejhaiy = unsuccessful. Mersi = kills her desires. Nij Ghur(i) = with stable mind. Ujoun = still. Tinaarri = Yours (Waheguru's). Aasa = longing. Kupt = Dur = door. Khut(u) Maasa = six months.
MEANING: Based on the results of his previous deeds, one performs the kind of deeds for which he is predestined by Waheguru. (Placing them on big leaves, the Hindu women float lighted earthen lamps in flowing waters as a ritual, but it is of no spiritual significance.) But the devotees, who make a connection with Waheguru, light up the lamp of the Divine Knowledge in their peaceful mind (above the effects of Maya). The blissfulness of the union with Waheguru in the mind of the zestful devotee serves as the oil in the lamp. Because of her ignoble qualities, the spiritually dead woman does not succeed (to achieve union with Waheguru) in this life, but the devotee, who acquires noble qualities, symbolically dies to worldly desires (kills them). Those whom Waheguru gives His Naam and His worship, stay in their own mind (their mind does not rush for worldly attractions), and always long for Waheguru's sight. They pray to Him that He appear in their minds soon and open the strongly resistant door of their minds (to see Him with the eyes of their minds), as they already feel that even a small moment feels like a period of six months in His separation, oh, Nanak. 12.

ਮੰਘਰ ਮਾਹੁ ਭਲਾ ਹਰਿ ਗੁਣ ਅੰਕਿ ਸਮਾਵਣੇ॥ ਗੁਣਵੰਤੀ ਗੁਣ ਰਵੈ ਮੈ ਪਿਰੁ ਨਿਹਚਲੁ ਭਾਵਣੇ॥ ਨਿਹਚਲੁ ਚਤੁਰੁ ਸੁਜਾਣੁ ਬਿਧਾਤਾ ਚੰਚਲੁ ਜਗਤੁ ਸਬਾਇਆ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਣ ਅੰਕਿ ਸਮਾਣੇ ਪ੍ਰਭ ਭਾਣੇ ਤਾ

ਭਾਇਆ॥ ਗੀਤ ਨਾਦ ਕਵਿਤ ਕਵੇ ਸੁਣਿ ਰਾਮ ਨਾਮਿ ਦੁਖੁ ਭਾਗੈ॥ ਨਾਨਕ ਸਾਧਨ ਨਾਹ ਪਿਆਰੀ ਅਭ ਭਗਤੀ ਪਿਰ ਆਗੈ॥ 13॥

Munghur maah(u) bhulaa, Hur(i) Goon unk(i) smaavay. Goonvunti, Goon ruvvaiy, mein Pir nihchul(u) bhaavay. Nihchul(u) chutur(u), soojaan(u), Bidhaata, chunchul jugut(u) subaaya. Giyan(u), dhiyaan(u) Goon unk(i) smaanay, Prubh bhaanay ta bhaaya. Geet, naad, kuvit, kuvay, soon(i), Ram Naam(i) dookh(u) bhaagaiy. Nanak, sadhun Naah piyari, ubh bhakti Pir aagaiy. 13.

Word Meaning: Mughur = the ninth month. Unk(i) = in the heart. Goonvunti = who possesses noble qualities. Ruvaiy = remembers. Nihchul(u) = eternal. Chunchul(u) = fickle; mortal. Bhaagaiy = run away; disappear. Naah = the Lord. Ubh = heart. 13.

MEANING: The month of Mughur is pleasant for those who acquire the noble qualities of Waheguru in their mind. The devotee, who acquires the noble qualities, sings praise of Waheguru's noble qualities, and is liked by the eternal Waheguru. She knows that only the wise and the know-all Waheguru is immortal, while the rest of the world is mortal. With the Will of Waheguru, the devotee acquires Divine Knowledge, the ability to keep the mind focused, and the noble qualities in her mind. All her troubles disappear when she listens to Waheguru's Naam, lyrics, music, and poems in His praise. The devotee, who offers her worship-filled heart to Waheguru, is liked by Him, oh Nanak. 13.

ਪੋਖਿ ਤੁਖਾਰੁ ਪੜੈ ਵਣੁ ਤ੍ਰਿਣੁ ਰਸੁ ਸੋਖੈ॥ ਆਵਤ ਕੀ ਨਾਹੀ ਮਨਿ ਤਨਿ ਵਸਹਿ ਮੁਖੇ॥ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਜੀਵਨੁ ਗੁਰ ਸਬਦੀ ਰੰਗੁ ਮਾਣੀ॥ ਅੰਡਜ ਜੇਰਜ ਸੇਤਜ ਉਤਭੁਜ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮਾਣੀ॥ ਦਰਸਨੁ ਦੇਹੁ ਦਇਆਪਤਿ ਦਾਤੇ ਗਤਿ ਪਾਵਉ ਮਤਿ ਦੇਹੋ॥ ਨਾਨਕ ਰੰਗਿ ਰਵੈ ਰਸਿ ਰਸੀਆ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਸਨੇਹੋ॥ 14॥

Pokh(i) tookhaar(u) purray, vun(u), trin(u) sokhaiy. Aavut kee naahi, mun(i), tun(i) vuseh(i) mookhay. Mun(i), tun(i) ruv(i) ruhhiya Jugjeevun(u), Gur Shabadi rung(u) maani. Unduj, jayruj, saytuj, ootbhooj, ghut(i), ghut(i), Jot(i) smaani. Dershun(u) dayh(u) Duyya Put(i) Daatay, gut(i) paavoun, mut(i) dayhou. Nanak, rung(i) ruvvaiy, rus(i) rusiya, Hur(i) siyoun preet(i) sunayhou. 14.

Word Meaning: Pokh(i) = in the tenth month. Tookhaar(u) = frost. Trin(u) = vegetation. Rus(u) = sap; moisture. Soakhaiy = (coldness) absorbs. Mookhay = in the mouth; on the tongue. Ruv(i) Ruhhiya = is present. Jugjeevun(u) = the soul of the world (God). Rung(u) Maani = enjoy His love. Unduj --- Ootbhooj = the living beings from all the four sources of production. Ghut(i) = in heart. Jot(i) = God's Soul. Duyya Put(i) = the lord of compassion. Daatay = Provider. Gut(i) = high spiritual state. Mut(i) = wisdom. Rus(i) = while enjoying. Rusiya = the one who enjoys; devotee. Sunayhou = love. 14.

MEANING: It is very cold in the month of Pokh(u) when it frosts, and the cold air soaks away the sap, and the moisture from the forests and the vegetation, (and the people have a very tough time coping with such cold weather). But Waheguru's devotees remember Him by their mind, body, and their tongue, and pray to Him to appear in their heart; and enjoy the joy of union with Him when they feel His presence in their body and their mind with Guru's Shabad. They realize that Waheguru's Light (soul) is present in all the living beings of all the four sources of reproduction. They pray to the compassionate and provider Lord to show His holy sight to the devotees and grant them the wisdom to attain a high spiritual state. The loving devotee enjoys reciting Waheguru's Naam with love and devotion, oh Nanak. 14.

ਮਾਘਿ ਪੁਨੀਤ ਭਈ ਤੀਰਥੁ ਅੰਤਰਿ ਜਾਨਿਆ॥ ਸਾਜਨ ਸਹਜਿ ਮਿਲੇ ਗੁਣ ਗਹਿ ਅੰਕਿ ਸਮਾਨਿਆ॥ ਪ੍ਰੀਤਮ ਗੁਣ ਅੰਕੇ ਸੁਣਿ ਪ੍ਰਭ ਬੰਕੇ ਤੁਧੁ ਭਾਵਾ ਸਰਿ ਨਾਵਾ॥ ਗੰਗ ਜਮੁਨ ਤਹ ਬੇਣੀ ਸੰਗਮ ਸਾਤ ਸਮੁੰਦ ਸਮਾਵਾ॥

ਪੁੰਨ ਦਾਨ ਪੂਜਾ ਪਰਮੇਸੁਰ ਜੁਗਿ ਜੁਗਿ ਏਕੋ ਜਾਤਾ॥ ਨਾਨਕ ਮਾਘਿ ਮਹਾ ਰਸੁ ਹਰਿ ਜਪਿ ਅਠਸਠਿ ਤੀਰਥ ਨਾਤਾ॥ 15॥

Maagh(i) pooneet bhuyyi, teeruth untar(i) jaaniya. Saajun sehj(i) milay, Goon geh(i) unk(i) smaaniya. Preetum Goon unkay, soon(i) Prubh bunkay, Toodh(u) bhaavaan, sur(i) naavaan. Gung Yamun, teh Bayni sungum, saat smoond smaavaan. Poonn, daan, pooja, Permayshur, joog(i), joog(i) Aiko jaata. Nanak, Maagh(i) muhaa rus(u), Hur(i) jup(i) utth-sutth(i) teeruth naatah. 15.

Word Meaning: Maagh(i) = (in the) eleventh month. Pooneet = purity. Teeruth = holy place. (Hindus consider it a holy act to take dips at holy places on the first day of this month). Untar(i) = inside. Goon Geh(i) = acquiring noble qualities. Unk(i) = in heart. Soon(i) = listening to. Bunkay = handsome. Sur(i) = in (holy) pools. Gung = the River Ganga. Bayni = Tribayni = the three Rivers – Ganga, Yamuna, and Sarasvati. Sungum = the merging. Saat Smoond = the seven seas of the world. Poonn = noble deeds. Jaata = recognized. Muhaa Rus(u) = the great bliss. Utth-Sutth(i) = 68 holy places. 15.

MEANING: (The Hindus believe the first day of Maagh to be holy, and consider it to be a deed of great spiritual worth to take dips at holy places to purify their mind); but the whole month of Maagh becomes holy for the devotees who recognize (make connection with) Waheguru in their mind, which itself becomes a holy place. When a devotee acquires noble qualities of Waheguru in his/her heart, the Waheguru-Friend comes to reside in their heart in their peaceful mind. By listening to the virtues of the handsome and the dear Lord, the devotee acquires those virtues in her heart, and prays before Him that with His blessings, her heart could become the real holy place with His presence in there, where not only the three Rivers – Ganga, Yamuna, and Sarasvati – merge into one another, but also all the seven sees of the world will seem to be present (or the five senses, the mind and the wisdom in the body become pure and a holy place) and she could take a dip in her own heart rather than going to any supposedly holy place. For the devotee, who recognizes (makes connection with) Waheguru, which is the same in each eon, all the noble deeds, donations to Brahmans, and the ritualistic worship, are subsumed in His worship (the devotees do not need them). The whole month becomes a great bliss for the devotees, who recite Waheguru's Naam, which is like taking dips at all the 68 holy places, oh Nanak. 15.

ਫਲ਼ਗੁਨਿ ਮਨਿ ਰਹਸੀ ਪ੍ਰੇਮੁ ਸੁਭਾਇਆ॥ ਅਨਦਿਨੁ ਰਹਸੁ ਭਇਆ ਆਪੁ ਗਵਾਇਆ॥ ਮਨ ਮੋਹੁ ਚੁਕਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਕਰਿ ਕਿਰਪਾ ਘਰਿ ਆਓ॥ ਬਹੁਤੇ ਵੇਸ ਕਰੀ ਪਿਰ ਬਾਝਹੁ ਮਹਲੀ ਲਹਾ ਨ ਥਾਓ॥ ਹਾਰ ਡੋਰ ਰਸ ਪਾਟ ਪਟੰਬਰ ਪਿਰਿ ਲੋੜੀ ਸੀਗਾਰੀ॥ ਨਾਨਕ ਮੇਲਿ ਲਈ ਗੁਰਿ ਅਪਣੈ ਘਰਿ ਵਰੁ ਪਾਇਆ ਨਾਰੀ॥ 16॥

Phulgoon(i) mun(i) rehsi, praym(u) soobhaaya. Undin(u) rehus(u) bhuyya, aap(u) guvaaya. Mun, moh chookaaya, ja Tis(u) bhaaya, kur(i) kirpa ghur(i) aaou. Buhoutay vays kureen Pir baajhoun, Mehleen luhhaan na thaaoun. Haar, doar, rus, paat putumbur, Pir(i) Lorri, sheengaari. Nanak mayl(i) luyyi Gur(i) apnaiy, ghur(i) vur(u) paaya naari. 16.

Word Meaning: Phulgoon(i) = (in the) twelfth month. Rehsi = blooming of heart. Soobhaaya = with noble intentions. Aap(u) = selfishness and ego. Guvaaya = gotten rid of. Ghur(i) = in heart. Aaou = come. Vays = religious show offs. Mehleen = in His Palace. Luhaan = acquire. Haar Door = garland of flowers and pearls, etc. Paat Putumbur = silk clothes. Lorri = liked. Vur(u) = husband (Waheguru). 16.

MEANING: The devotee, who loves Waheguru with noble intentions, enjoys bliss. It becomes a blissful day and night for the devotee who kills her selfishness and ego (haumein). With Waheguru's blessing, she gets rid of (overcomes) her worldly attachments, and Waheguru appears in her heart with His benevolence. An individual who adorns herself with many

religious symbols without real love for Him gets no room in Waheguru's Palace. But the devotee who is liked by Waheguru feels as if she has been adorned with a necklace of pearls, a garland of flowers, and with silk clothes. Her Guru connects her with Waheguru-Husband in her own heart, oh Nanak. 16.

ਬੇ ਦਸ ਮਾਹ ਰੁਤੀ ਥਿਤੀ ਵਾਰ ਭਲੇ॥ ਘੜੀ ਮੂਰਤ ਪਲ ਸਾਚੇ ਆਏ ਸਹਜਿ ਮਿਲੇ॥ ਪ੍ਰਭ ਮਿਲੇ ਪਿਆਰੇ ਕਾਰਜ ਸਾਰੇ ਕਰਤਾ ਸਭ ਬਿਧਿ ਜਾਣੈ॥ ਜਿਨਿ ਸੀਗਾਰੀ ਤਿਸਹਿ ਪਿਆਰੀ ਮੇਲੁ ਭਇਆ ਰੰਗੁ ਮਾਣੈ॥ ਘਰਿ ਸੇਜ ਸੁਹਾਵੀ ਜਾ ਪਿਰਿ ਰਾਵੀ ਗੁਰਮੁਖਿ ਮਸਤਕਿ ਭਾਗੋ॥
(ਅੰਗ 1110)॥ ਨਾਨਕ ਅਹਿਨਿਸਿ ਰਾਵੈ ਪ੍ਰੀਤਮੁ ਹਰਿ ਵਰੁ ਥਿਰੁ ਸੋਹਾਗੋ॥ 17॥1॥

Bay-dus, maah, rootie, thitee, vaar bhulay. Ghurri, moorut, pul, saachay, aayay sehj(i) milay. Prubh milay Piyaray, kaaruj saaray, kerta subh bidh(i) jaanaiy. Jinh(i) sheegaari, Tiseh(i) piyari, mayl(u) bhuyya rung(u) maanaiy. Ghur(i) sayj soohaavi, ja Pir(i) raavi, Gurmukh(i) bhaago.

(PAGE 1110): Nanak, ehinis(i) raavaiy Preetum(u), Hur(i) vur(u) thir(u) sohaago.17.1

Word Meaning: Bay-Dus = two and ten = 12. Maah = months. Rootie = seasons. Thitee = phases of the moon. Vaar = days of the week. Bhulay = good; pleasant. Ghurri, Moorut, Pul = small time periods. Saachay = (become) eternal. Kaaruj = tasks. Saaray = completed successfully. Bidh(i) = means. Sheegaari = adorned. Rung(u) Maanay = enjoy the love of union. Sayj = the bed (of heart). Soohaavi = comforting. Bhaago = good fortune. Ehi = day. Nis(i) = night. Raavaiy = enjoys (union). Vur(u) = Husband. Thir(u) = permanent. Soohaago = married life. 17.

MEANING: For the devotee, who is connected with Waheguru in her peaceful state of mind, all the twelve months, all seasons, all phases of the moon, all days of the week, and all the short periods of time, become eternally very pleasant. Waheguru knows all the ways to connect a devotee with Him, and the tasks of the devotee get completed successfully. Waheguru, who adorns His devotee, loves her, and she enjoys the love of her union with Him. With her good fortune and with the grace of the Guru, the heart-bed of the devotee becomes very comforting for her when Waheguru enjoys her union. Waheguru enjoys her union (stays connected with her) day and night, and she acquires the eternal Husband, oh Nanak. 17.1.

ਤੁਖਾਰੀ ਮਹਲਾ 1॥ ਪਹਿਲੈ ਪਹਰੈ ਨੈਣ ਸਲੋਨੜੀਏ ਰੈਣਿ ਅੰਧਿਆਰੀ ਰਾਮ॥ ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ ਆਵੈ ਵਾਰੀ ਰਾਮ॥ ਵਾਰੀ ਆਵੈ ਕਵਣੁ ਜਗਾਵੈ ਸੂਤੀ ਜਮ ਰਸੁ ਚੂਸਏ॥ ਰੈਣਿ ਅੰਧੇਰੀ ਕਿਆ ਪਤਿ ਤੇਰੀ ਚੋਰੁ ਪੜੈ ਘਰੁ ਮੂਸਏ॥ ਰਾਖਣਹਾਰਾ ਅਗਮ ਅਪਾਰਾ ਸੁਣਿ ਬੇਨੰਤੀ ਮੇਰੀਆ॥ ਨਾਨਕ ਮੂਰਖੁ ਕਬਹਿ ਨ ਚੇਤੈ ਕਿਆ ਸੂਝੈ ਰੈਣਿ ਅੰਧੇਰੀਆ॥ 1॥ ਦੂਜਾ ਪਹਰੁ ਭਇਆ ਜਾਗੁ ਅਚੇਤੀ ਰਾਮ॥ ਵਖਰੁ ਰਾਖੁ ਮੁਈਏ ਖਾਜੈ ਖੇਤੀ ਰਾਮ॥ ਰਾਖਹੁ ਖੇਤੀ ਹਰਿ ਗੁਰ ਹੇਤੀ ਜਾਗਤ ਚੋਰੁ ਨ ਲਾਗੈ॥ ਜਮ ਮਗਿ ਨ ਜਾਵਹੁ ਨ ਦੁਖੁ ਪਾਵਹੁ ਜਮ ਕਾ ਡਰੁ ਭਉ ਭਾਗੈ॥ ਰਵਿ ਸਸਿ ਦੀਪਕ ਗੁਰਮਤਿ ਦੁਆਰੈ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਧਿਆਵਏ॥ ਨਾਨਕ ਮੂਰਖੁ ਅਜਹੁ ਨ ਚੇਤੇ ਕਿਵ ਦੂਜੈ ਸੁਖੁ ਪਾਵਏ॥ 2॥
ਤੀਜਾ ਪਹਰੁ ਭਇਆ ਨੀਦ ਵਿਆਪੀ ਰਾਮ॥ ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਦੂਖਿ ਸੰਤਾਪੀ ਰਾਮ॥ ਮਾਇਆ ਸੁਤ ਦਾਰਾ ਜਗਤ ਪਿਆਰਾ ਚੋਗ ਚੁਗੈ ਨਿਤ ਫਾਸੈ॥ ਨਾਮੁ ਧਿਆਵੈ ਤਾ ਸੁਖੁ ਪਾਵੈ ਗੁਰਮਤਿ ਕਾਲੁ ਨ ਗ੍ਰਾਸੈ॥ ਜੰਮਣੁ ਮਰਣੁ ਕਾਲੁ ਨਹੀ ਛੋਡੈ ਵਿਣੁ ਨਾਵੈ ਸੰਤਾਪੀ॥ ਨਾਨਕ ਤੀਜੈ ਤ੍ਰਿਬਿਧਿ ਲੋਕਾ ਮਾਇਆ ਮੋਹਿ ਵਿਆਪੀ॥ 3॥ ਚਉਥਾ ਪਹਰੁ ਭਇਆ ਦਉਤੁ ਬਿਹਾਗੈ ਰਾਮ॥ ਤਿਨ ਘਰੁ ਰਾਖਿਅੜਾ ਜੋ ਅਨਦਿਨੁ ਜਾਗੈ ਰਾਮ॥ ਗੁਰ ਪੂਛਿ ਜਾਗੈ ਨਾਮਿ ਲਾਗੈ ਤਿਨਾ ਰੈਣਿ ਸੁਹੇਲੀਆ॥ ਗੁਰ ਸਬਦੁ ਕਮਾਵਹਿ ਜਨਮਿ ਨ ਆਵਹਿ ਤਿਨਾ ਹਰਿ ਪ੍ਰਭੁ ਬੇਲੀਆ॥ ਕਰ ਕੰਪਿ ਚਰਣ ਸਰੀਰੁ ਕੰਪੈ ਨੈਣ ਅੰਧੁਲੇ ਤਨੁ ਭਸਮ ਸੇ॥ ਨਾਨਕ ਦੁਖੀਆ ਜੁਗ ਚਾਰੇ ਬਿਨੁ ਨਾਮ ਹਰਿ ਕੈ ਮਨਿ ਵਸੈ॥ 4॥ ਖੁਲੀ ਗੰਠਿ ਉਠੋ ਲਿਖਿਆ ਆਇਆ ਰਾਮ॥ ਰਸ ਕਸ ਸੁਖ ਠਾਕੇ ਬੰਧਿ ਚਲਾਇਆ ਰਾਮ॥ ਬੰਧਿ ਚਲਾਇਆ ਜਾ ਪ੍ਰਭ ਭਾਇਆ ਨਾ ਦੀਸੈ ਨ ਸੁਣੀਐ॥ ਅਪਣ ਵਾਰੀ ਸਭਸੈ

ਆਵੈ ਪਕੀ ਖੇਤੀ ਲੁਣੀਐ॥ ਘੜੀ ਚਸੇ ਕਾ ਲੇਖਾ ਲੀਜੈ ਬੁਰਾ ਭਲਾ ਸਹੁ ਜੀਆ॥ ਨਾਨਕ ਸੁਰਿ ਨਰ ਸਬਦਿ ਮਿਲਾਏ ਤਿਨਿ ਪ੍ਰਭਿ ਕਾਰਣੁ ਕੀਆ॥ 5॥2॥

Tookhari Mehla 1: Pehlaiy pehraiy naiyn sloanurriyay, raiyn(i) undhiyaari Ram. Vukkhur(u) raakh(u) mooyiyay, aavaiy vaari Ram. Vaari aavaiy, kuvun(u) jugaavaiy, sooti Jum rus(u) choosay. Raiyn(i) undhayri, kiyya put(i) tayri, choar(u) purraiy, ghur(u) moosay. Raakhunhaara, agumm apaara, soon(i) baynti mayriya. Nanak, moorukh(u) kubhoun na chaytaiy, kiyya soojhaiy raiyn(i) undhayriya. 1. ----------

Word Meaning: Pehr = one quarter of day or night. Pehlaiy Pehraiy = the first quarter of life. Sloanurriyay = having beautiful eyes (which enjoy beauty). Raiyn(i) = night (human life). Undhiyaari = dark; of ignorance. Vukkhur(u) = merchandise (of noble qualities). Mooyiyay = oh, the mortal. Vaari = turn (to die). Jugaavaiy = awaken; to alert. Sooti = asleep; unaware. Rus Choosay = soaks his strength (steals his breaths). Put(i) = dignity. Choar(u) = thief (the five demons). Moosay = rob. Kubhoun Na = never. Chaytaiy = remembers. Soojhaiy = think of. 1.

MEANING: In the first quarter of life, the man is spiritually in the dark (is ignorant), and he enjoys every beautiful and attractive thing in life, and does not realize that he needs to protect his noble qualities as he is mortal, and one day his turn will also come to leave the world. Who can awaken such a person who is totally unaware of reality, and the Angel of Death is robbing him of his breath? The five demons are robbing the unaware youth of his noble qualities in the darkness of his ignorance, and he does not realize what the future of his spiritual state will be. I ask my foolish mind to listen to me that the inaccessible and the limitless Waheguru is the guard of the noble qualities, and it should seek His shelter, but the foolish never keeps Him in mind. But what can he think of when he is in complete darkness, oh Nanak? 1.

-------- Dooja pehr(u) bhuyya, jaag(u) achayti Ram. Vukkhur(u) raakh(u) mooyiyay, khaajaiy khayti Ram. Raakhou khayti, Hur(i) Gur hayti, jaagut choar(u) na laagaiy. Jum mug(i) na jaavhou, na dookh(u) paavhou, Jum ka dur(u), bhuou bhaagaiy. Ruv(i), sus(i) deepuk Gurmut(i) Dooaaraiy, mun(i) Saacha mookh(i) dhiyaavay. Nanak, moorukh(u) ujhoun na chaytaiy, kiv doojaiy sookh(u) paavay. 2. -------

Word Meaning: Bhuyya = happens; arrives. Achayti = unaware. Khayti = crop (of noble qualities). Hayti = because of love. Mug(i) = (on the) path. Ruv(i) = the sun (Divine Knowledge). Sus(i) = the moon (coolness; peacefulness). Deepuk = lamps. 2.

MEANING: It is already the second quarter of your life, wake up from your deep sleep (of ignorance) now, and protect the crop of your noble qualities, which is being consumed by your vices, oh, the unaware mortal man. Protect the crop of your noble qualities with love for the Guru (by reciting His Shabad), as no thief can rob you when you are awake (alert about the attacks). (With Guru's Shabad), You will not follow the path leading to spiritual death, and you will not be afraid of the Angel's door, and you will not suffer in any way. Divine Knowledge and peacefulness are the two lamps (to enlighten the mind) available in the Guru's shelter, and one's body and mind get purified when one recites His Shabads by the tongue. However, the foolish man still does not keep Waheguru in mind; how can he enjoy comfort when he loves Maya, oh Nanak? 2.

Teeja pehr(u) bhuyya, neend viyaapi Ram. Maya, soot, daara, dookh(i) suntaapi, Ram. Maya, soot, daara, jugut piyaara, choag choogaiy nit phaasaiy. Naam(u) dhiyaavaiy, ta sookh(u) paavaiy, Gurmut(i) kaal(u) na graasaiy. Jummun(u), mern(u), kaal(u), nuhhi chhoadaiy, vin(u) Naavaiy suntaapi. Nanak, teejaiy tribidh(i) loaka, Maya moh(i) viyaapi.

Word Meaning: Neend = sleep (intoxication of worldly attractions). Soot = sons. Daara = wife. Suntaapi = suffering. Choag = bait. Choogaiy = picks; is attracted. Nit = everyday; always. Phaasaiy = is caught in the net (of spiritual death). Graasaiy = grabs. Tribidh(i) = in the attachment of the three effects of Maya. Loaka = oh folks. 3.
MEANING: In the third quarter of life, the man feels intoxicated by the attractions of the world, including wealth, his sons, and his wife. His love for his family and wealth is the bait Maya uses to entrap him, and the ignorant man takes the bait, gets trapped, and suffers. The individual, who recites Waheguru's Naam, enjoys blissfulness, and with the Advice of the Guru, the spiritual death does not consume (frighten) him. But without Waheguru's Naam, death and the birth-death cycle do not leave him alone, and the man suffers deeply, oh Nanak. Love for Maya overpowers the man in the third quarter of his life, oh folks. 3.

-------- Chautha pehr(u) bhuyya, daut(u) bihaagaiy Ram. Tin ghur(u) raakhiurra ju undin jaagaiy Ram. Gur pooch(i) jaagaiy, Naam(u) laagay, tinha raiyn(i) soohayliya. Gur Shabad(u) kmaaveh(i), junum(i) na aaveh(i), tinha Hur(i) Prubh(u) bayliya. Ker kump, churn, sreer(u) kumpaiy, naiyn undhulay, tun(u) bhusm say. Nanak, dookhiya joog chaaray, bin(u) Naam(u) Hur(i) kaiy mun(i) busaiy. 4. -------
Word Meaning: Daut(u) Bihaagaiy = brightness of the sun (grey hair; old age). Ghur(u) = home; merchandise (of noble qualities). Soohayliya = comforting. Bayliya = friend. Ker = hands. Kump = shake. Churn = feet. Bhusm Say = like ash (dry). 4.
MEANING: In the fourth quarter of life, grey hair, like the brightness of the sun, changes the outlook of the man. Those who were awake (alert against the attacks of Maya) protect the wealth of noble qualities in them. They stay alert by their attachment with Waheguru's Naam in the shelter of the Guru, and their life is spent in blissfulness. Those who follow the Guru's Advice in life do not take rebirths, and Waheguru becomes their friend (supporter). In old age, a man's hands, feet, and body begin to shake, his vision blurs, and his skin becomes dry as ash. Without enshrining Waheguru's Naam, the man suffers badly, no matter what the eon is, oh Nanak. 4.

-------- Khooli guntth(i), ootthou, likhiya aaya, Ram. Rus, kus, sookh, tthaaky, bundh(i) chulaaya Ram. Bundh(i) chulaaya, ja Prubh bhaaya, na deesaiy, na sooniyaiy. Aapun vaari, subhsaiy aavaiy, pukki kahyti looniyaiy. Ghurri, chusay ka laykha leejaiy, boora, bhulaa, suhou jeeya. Nanak, soor(i), nur Shabad(i) milaayay, Tin(i) Prubh kaarun keeya. 5.2.
Word Meaning: Khooli Guntth(i) = the body-package of life opens (time of death). Rus Kus = all tastes of life. Tthaakay = stopped. Bundh(i) = tied up. Pukki Khayti = ripe crop (ready to harvest). Looniyaiy = is cut. Ghurri Chusa = every single moment. Laykha Leejaiy = account is demanded. Suhou = endure. Jeeay = oh, soul (man). Soor(i) Nur = gods-like good people. Kaarun Keeya = made arrangements.
MEANING: When the body package becomes loose as prewritten, Waheguru's call comes for the individual to leave the world. All tastes of life are restrained for him, and tied up; he is taken away with the Will of God, where he cannot be seen or heard. Like the crops which are harvested when they ripen, everybody is taken away by Waheguru when their turn comes. Waheguru demands the account of all the deeds the man had performed every moment, and the soul has to endure the good or the bad results. With the arrangements already made, Waheguru connects the good people with Him through the Guru's Shabad, oh Nanak. 5.2.

ਤੁਖਾਰੀ ਮਹਲਾ 1॥ ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ ਕਿਉ ਨਦਰਿ ਨਿਹਾਲਿਆ ਰਾਮ॥ ਸੇਵਕ ਪੂਰ ਕਰੰਮਾ ਸਤਿਗੁਰਿ ਸਬਦਿ ਦਿਖਾਲਿਆ ਰਾਮ॥ ਗੁਰ ਸਬਦਿ ਦਿਖਾਲਿਆ ਸਚੁ ਸਮਾਲਿਆ ਅਹਿਨਿਸਿ ਦੇਖਿ ਬੀਚਾਰਿਆ॥

ਧਾਵਤ ਪੰਚ ਰਹੇ ਘਰੁ ਜਾਣਿਆ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਮਾਰਿਆ॥ ਅੰਤਰਿ ਜੋਤਿ ਭਈ ਗੁਰ ਸਾਖੀ ਚੀਨੇ ਰਾਮ ਕਰੰਮਾ॥
(ਅੰਗ 1111)॥ ਨਾਨਕ ਹਉਮੈ ਮਾਰਿ ਪਤੀਣੇ ਤਾਰਾ ਚੜਿਆ ਲੰਮਾ॥ 1॥
ਗੁਰਮੁਖਿ ਜਾਗਿ ਰਹੇ ਚੂਕੀ ਅਭਿਮਾਨੀ ਰਾਮ॥ ਅਨਦਿਨੁ ਭੋਰੁ ਭਇਆ ਸਾਚਿ ਸਮਾਨੀ ਰਾਮ॥ ਸਾਚਿ ਸਮਾਨੀ ਗੁਰਮੁਖਿ ਮਨਿ ਭਾਨੀ ਗੁਰਮੁਖਿ ਸਾਬਤੁ ਜਾਗੇ॥ ਸਾਚੁ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਗੁਰਿ ਦੀਆ ਹਰਿ ਚਰਨੀ ਲਿਵ ਲਾਗੇ॥ ਪ੍ਰਗਟੀ ਜੋਤਿ ਜੋਤਿ ਮਹਿ ਜਾਤਾ ਮਨਮੁਖਿ ਭਰਮਿ ਭੁਲਾਣੀ॥ ਨਾਨਕ ਭੋਰੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਜਾਗਤ ਰੈਣਿ ਵਿਹਾਣੀ॥ 2॥ ਅਉਗੁਣ ਵੀਸਰਿਆ ਗੁਣੀ ਘਰੁ ਕੀਆ ਰਾਮ॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਅਵਰੁ ਨ ਬੀਆ ਰਾਮ॥ ਰਵਿ ਰਹਿਆ ਸੋਈ ਅਵਰੁ ਨ ਕੋਈ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ॥ ਜਿਨਿ ਜਲ ਥਲ ਤ੍ਰਿਭਵਣ ਘਟੁ ਘਟੁ ਥਾਪਿਆ ਸੋ ਪ੍ਰਭੁ ਗੁਰਮੁਖਿ ਜਾਨਿਆ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਅਪਾਰਾ ਤ੍ਰਿਬਿਧਿ ਮੇਟਿ ਸਮਾਈ॥ ਨਾਨਕ ਅਵਗਣ ਗੁਣਹ ਸਮਾਣੇ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ॥ 3॥
ਆਵਣ ਜਾਣ ਰਹੇ ਚੂਕਾ ਭੋਲਾ ਰਾਮ॥ ਹਉਮੈ ਮਾਰਿ ਮਿਲੇ ਸਾਚਾ ਚੋਲਾ ਰਾਮ॥ ਹਉਮੈ ਗੁਰਿ ਖੋਈ ਪਰਗਟੁ ਹੋਈ ਚੂਕੇ ਸੋਗ ਸੰਤਾਪੈ॥ ਜੋਤੀ ਅੰਦਰਿ ਜੋਤਿ ਸਮਾਣੀ ਆਪੁ ਪਛਾਤਾ ਆਪੈ॥ ਪੋਈਅੜੈ ਘਰਿ ਸਬਦਿ ਪਤੀਣੀ ਸਾਹੁਰੜੈ ਪਿਰ ਭਾਣੀ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮੇਲਿ ਮਿਲਾਈ ਚੂਕੀ ਕਾਣਿ ਲੋਕਾਣੀ॥ 4॥3॥

Tookhari Mehla 1: Taara churrhiya lumma, kiyoun nudr(i) nihaaliya Ram. Sayvuk, poor kerma, Satgur(i) Shabad(i) dikhaaliya Ram. Gur Shabad(i) dikhaaliya, Sach(u) smaaliya, ehinis(i) daykh(i) beechaariya. Dhaavut, punch ruhhay ghur(u) jaaniya, kaam(u) krodh(u) bikh(u) maariya. Untar Jot(i) bhuyyi Gur Sakhi, cheenay Ram kerma.

(PAGE 1111): Nanak, haumein maar(i) puteenay, Taara churrhiya lumma. 1. -------

Word Meaning: Taara Lumma = a star with long tail; a comet. (Halley's Comet which is visible from the earth every 75-76 years, was visible in 1534 at the time of Guru Nanak Sahib who left the mortal world in 1539. Next predicted visit = July 28, 2061). Sayvuk = devotee. Poor Kerma = great luck. Sach(u) Smaaliya = remembered Waheguru. Ehinis(i) = day and night. Dhaavut = rushing (to seek pleasure). Punch = the five (senses). Ruhhay Ghur(u) = stay peaceful. Bikh(u) = poison. Sakhi = with the Teaching of. Cheenay = watches. Ram Kerma = Waheguru's performances (amazing feats). Puteenay = are convinced. 1.

NOTE: Guru Nanak Sahib compared Waheguru to Halley's Comet, which, like the Comet (which stays hidden for long periods of time), stays hidden in people's minds.

MEANING: When the people saw the wondrous spectacle of Halley's Comet in the sky in 1534, Satguru (Nanak Sahib) aroused their curiosity to "see" the creator of the Comet (Waheguru) in their mind. He "showed" Waheguru (which, like the Comet, stays hidden in the human body) to some lucky people with His Shabad. Such devotees, whom Satguru shows Waheguru in their heart, ponder upon His Shabad (Waheguru's Naam) day and night to enshrine Him in their heart forever. All five of their senses quit wandering in search of pleasures, and stay under their control. The devotee also kills his lust and rage, which are poisonous for his spirituality, with the Naam. With Guru's Advice, Waheguru's Light enlightens his mind, and he watches His amazing feats. To see Halley's Comet as a wondrous spectacle of Waheguru, the devotees are convinced of Waheguru's presence, and get rid of their haumein, oh Nanak. 1.

--------- Gurmukh(i) jaag(i) ruhhay, chooki abhimaani Ram. Undin(u) bhor(u) bhuyya, Saach(i) smaani Ram. Saach(i) smaani, Gurmukh(i) mun(i) bhaani, Gurmukh(i) saabut(u), jaagay. Saach(u) Naam(u) Amrit Gur(i) deeya, Hur(i) Churnee liv laagay. Perguti Jot(i), jot(i) meh(i) jaata, munmukh(i) bherm(i) bhoolaani. Nanak, bhor(u) bhuyya, mun(u) maaniya, jaagut raiyn(i) vihaani. 2. ----------

Word Meaning: Chooki = ended. Abhimaani = conceit. Bhor(u) = light; enlightenment. Smaani = mind stays absorbed. Bhaani = is liked by. Saabut(u) = complete (without any

loss in noble qualities). Liv = focus of mind. Jaata = recognize (Waheguru). Bherm Bhoolaani = misled in illusions. Vihaani = spends. 2.
MEANING: The devotees of the Guru stay alert against the attacks of Maya, and they get rid of their ego. They feel enlightened day and night and remain absorbed in Waheguru's Naam. They like to be absorbed in the Naam with Guru's Shabad, and preserve the wealth of their noble qualities by staying alert against the attacks of Maya. With the Amrit-like Naam of Waheguru granted to them by the Guru, their mind stays focused on Waheguru's Feet (Naam). They see Waheguru's Light everywhere and see Him in everybody, while the Maya-worshippers are misled by the illusions of Maya. With His Light appearing in their mind, the devotees are convinced about His presence in their heart (start loving Him), and their life is spent in alertness, oh Nanak. 2.

-------- Aougoon veeseriya, goonie ghur(u) keeya Ram. Aiko, ruv(i) ruhhiya, uver(u) na beeya Ram. Ruv(i) ruhhiya Soyee, uver(u) na koyee, mun hee tay mun(u) maaniya. Jinh(i) jul, thul, tirbhuvun, ghut(u) ghut(u) thaapiya, so Prubh(u) Gurmukh(i) jaaniya. Kern, Kaarun, Sumruth, Apaara, tribidh(i) mayt(i) smaayi. Nanak, uvgun, gooneh smaanaiy, aiysi Gurmut(i) paayi. 3.

Word Meaning: Aougoon = ignoble qualities. Veesriya = forgotten. Goonie = noble qualities. Ruv Ruhhiya = is present. Beeya = other. Tirbhuvun = the three-layered universe. Thaapiya = created. Kern Kaarun = the root (creator) of the whole universe (Waheguru). Sumruth = omnipotent. Apaara = with no ends. Tribidh(i) = the three effects of Maya. Mayt(i) = by eradicating. Aiysi = such. 3.
MEANING: With Waheguru's Naam in their mind, the devotees' ignoble qualities are forgotten (kicked out) and are replaced by the noble qualities. They see only Waheguru to be present everywhere, and none else, and their mind is satisfied in itself (no worldly desire is left in their mind). With Guru's Advice, they make a connection with Waheguru, which has created (and continues to support) the water, the land, the whole universe, and every heart (of living beings of all kinds). By killing all the attractions of the three qualities of Maya, such devotees become absorbed in Waheguru, the origin (creator) of the universe, who is omnipotent and limitless. They acquire such wisdom from the Guru with which all their ignoble qualities get absorbed (eaten up) by noble qualities, oh Nanak. 3.

Aavun, jaan ruhhay, chooka bhola Ram. Haumein maar(i) milay, saacha chola Ram. Haumein, Gur(i) khoyee, pergut(u) hoyee, chookay soag, suntaapaiy Joti undar Jot(i) smaani, aap(u) puchhaata aapaiy. Payiurraiy ghur(i) Shabad(i) puteeni, Sahour-rraiy Pir bhaani. Nanak, Satgur(i) mayl(i) milaayi, chooki kaan(i) loakaani. 4.3.
Word Meaning: Aavun Jaan = birth and death. Ruhhay = ended. Chooka = removed. Bhola = misgivings. Saacha = pure; free from vices. Chola = body. Pergut(u) Hoyee = became famous. Soag = sadness. Suntaapaiy = sufferings. Puchhaata Aapaiy = recognized self. Payiurraiy Ghur(i) = in parents' home (this world). Puteeni = convinced. Sahour-rraiy = in in-laws house (next world). Pir = husband (Waheguru). Bhaani = liked. Kaan(i) = subservience. Loakaani = of people. 4.
MEANING: All the misgivings of such devotees are dispelled, and their birth-death cycle is terminated. They kill their haumein, connect with Waheguru, and their body and mind become perfectly pure. With Guru's grace, the haumein of the devotee is destroyed, she becomes famous in the world, and all her griefs and sufferings come to an end. She recognizes herself (that she is a part of Waheguru), and her soul merges into Waheguru's Soul. She is convinced and pleased with Guru's Shabad in this world, and is liked by Waheguru in the next world.

Satguru connects her with Waheguru, and she no longer has to be subservient to anybody in the world, oh Nanak. 4.3.

ਤੁਖਾਰੀ ਮਹਲਾ 1॥ ਭੋਲਾਵੜੈ ਭੁਲੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ॥ ਪਿਰਿ ਛੋਡਿਅੜੀ ਸੁਤੀ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣੀ॥ ਪਿਰਿ ਛੋਡੀ ਸੁਤੀ ਅਵਗਣਿ ਮੁਤੀ ਤਿਸੁ ਧਨ ਵਿਧਣ ਰਾਤੇ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਅਹੰਕਾਰਿ ਵਿਗੁਤੀ ਹਉਮੈ ਲਾਗੀ ਤਾਤੇ॥ ਉਡਰਿ ਹੰਸੁ ਚਲਿਆ ਫੁਰਮਾਇਆ ਭਸਮੈ ਭਸਮ ਸਮਾਣੀ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਹੂਣੀ ਭੁਲਿ ਭੁਲਿ ਪਛੋਤਾਣੀ॥ 1॥ ਸੁਣਿ ਨਾਹ ਪਿਆਰੇ ਇਕ ਬੇਨੰਤੀ ਮੇਰੀ॥ ਤੂ ਨਿਜ ਘਰਿ ਵਸਿਅੜਾ ਹਉ ਰੁਲਿ ਭਸਮੈ ਢੇਰੀ॥ ਬਿਨੁ ਅਪਨੇ ਨਾਹੈ ਕੋਇ ਨ ਚਾਹੈ ਕਿਆ ਕਹੀਐ ਕਿਆ ਕੀਜੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਸਨ ਰਸੁ ਰਸਨਾ ਗੁਰ ਸਬਦੀ ਰਸੁ ਪੀਜੈ॥ ਵਿਣੁ ਨਾਵੈ ਕੋ ਸੰਗਿ ਨ ਸਾਥੀ ਆਵੈ ਜਾਇ ਘਨੇਰੀ॥ ਨਾਨਕ ਲਾਹਾ ਲੈ ਘਰਿ ਜਾਈਐ ਸਾਚੀ ਸਚੁ ਮਤਿ ਤੇਰੀ॥ 2॥

ਸਾਜਨ ਦੇਸਿ ਵਿਦੇਸੀਅੜੇ ਸਾਨੇਹੜੇ ਦੇਦੀ॥ ਸਾਰਿ ਸਮਾਲੇ ਤਿਨ ਸਜਣਾ ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ॥ ਮੁੰਧ ਨੈਣ ਭਰੇਦੀ ਗੁਣ ਸਾਰੇਦੀ ਕਿਉ ਪ੍ਰਭ ਮਿਲਾ ਪਿਆਰੇ॥ ਮਾਰਗੁ ਪੰਥੁ ਨ ਜਾਣਉ ਵਿਖੜਾ ਕਿਉ ਪਾਈਐ ਪਿਰੁ ਪਾਰੇ॥ ਸਤਿਗੁਰ ਸਬਦੀ ਮਿਲੈ ਵਿਛੁੰਨੀ ਤਨੁ ਮਨੁ ਆਗੈ ਰਾਖੈ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਮਹਾ ਰਸ ਫਲਿਆ ਮਿਲਿ ਪ੍ਰੀਤਮ ਰਸੁ ਚਾਖੈ॥ 3॥ ਮਹਲਿ ਬੁਲਾਇੜੀਏ ਬਿਲਮੁ ਨ ਕੀਜੈ॥

(ਅੰਗ 1112)॥ ਅਨਦਿਨੁ ਰਤੜੀਏ ਸਹਜਿ ਮਿਲੀਜੈ॥ ਸੁਖਿ ਸਹਜਿ ਮਿਲੀਜੈ ਰੋਸੁ ਨ ਕੀਜੈ ਗਰਬੁ ਨਿਵਾਰਿ ਸਮਾਣੀ॥ ਸਾਚੈ ਰਾਤੀ ਮਿਲੈ ਮਿਲਾਈ ਮਨਮੁਖਿ ਆਵਣ ਜਾਣੀ॥ ਜਬ ਨਾਚੀ ਤਬ ਘੂਘਟੁ ਕੈਸਾ ਮਟੁਕੀ ਤੋੜਿ ਨਿਰਾਰੀ॥ ਨਾਨਕ ਆਪੈ ਆਪੁ ਪਛਾਣੈ ਗੁਰਮੁਖਿ ਤਤੁ ਬੀਚਾਰੀ॥ 4॥4॥

Tookhari Mehla 1: Bholaavrraiy bhoolli, bhooll(i), bhooll(i) puchhotaani. Pir(i) chhoadiurri sootti, Pir kee saar na jaani. Pir(i) Chhoadi sootti, uvgun(i) mootti, tis(u) dhun vidhun raatay. Kaam(i) kroadh(i) ahunkaar(i) vigootti, haumein laagi taatay. Oodur huns(u) chulliya Foormaaya, bhusmaiy, bhusm smaani. Nanak, Sachay Naam vihooni, bhooll(i), bhooll(i) puchhotaani. 1. ----------

Word Meaning: Bholaavrraiy = in misconceptions. Puchhotaani = repents. Pir(i) = (Waheguru) Husband. Sootti = asleep (unaware). Saar = worth. Mootti = defrauded. Vidhun = miserable. Raatay = night; span of life. Vigooti = suffer humiliation. Taatay = jealousy. Huns(u) = soul. Foormaaya = by God's orders. Vihooni = empty; without. 1.

MEANING: The young woman (human soul) is misled by her misbeliefs and repents later. She does not realize the worth of Waheguru (His Naam), and the unaware woman is forgotten by her Waheguru-Husband. Because of forgetting Waheguru, the woman, robbed of her noble qualities, is ignored by Him as well, and she spends the night of her life in misery. She suffers humiliation because of her lust, rage, conceit, haumein, and jealousy. When the soul leaves her body, which is made of dust (earth) as per the Will of God, it becomes a part of dust again. Without Waheguru's eternal Naam, the young devotee is misled in her misconceptions and repents, oh Nanak. 1.

---------- Soon(i) Naah Piyaray, ikk baynti mayri. Tu nij ghur(i) vussiurra, huoun rool(i) bhusmaiy dhayri. Bin(u) apnay Naahay, koyay na chaahaiy, kiyya kuhhiyaiy, kiyya keejaiy. Amrit Naam(u), rusn rus(u) rusna, Gur Shabadi rus(u) peejaiy. Vin(u) Naavaiy ko sung(i) na saathi, aavaiy jaayay ghunayri. Nanak, laaha laiy Ghur(i) jaayiyaiy, Saachi, Sach(u) mut(i) Tayri. 2. ---------

Word Meaning: Naah = oh, Lord. Nij = own. Rool(i) = disgraced. Bhusmaiy Dhayri = pile of dirt. Chaahaiy = likes. Keejaiy = do. Rusn Rus(i) = best of all sweet tastes. Rusna = tongue. Vin(u) = without. Sung(i) = in company. Saathi = companion. Ghunayri = countless. Laaha Laiy = acquiring benefit. Ghur(i) = God's Court. 2.

MEANING: The misled and the repentant soul prays to Waheguru to listen to her request that nobody pays any attention to her without Him, which is eternal in His Palace; but without Him, she will be disgraced, and will become a pile of dirt. She is worried about her fate, and wants

to know what she can say or do about that (her fate) (and to connect with Him). (She gets the response through some devotee) That Waheguru's immortalizing Naam is the sweetest thing to enjoy by the tongue with Guru's Shabad. Countless people take birth and die without Waheguru's Naam, and there is no friend or companion to help them. Waheguru's Naam is eternal, so the man should earn spiritual benefit (wealth) by reciting it before going to Waheguru's Court, oh Nanak. 2.

---------- Saajun days(i), vidaysiurray, sanayhrray dayndi. Saar(i) smaalay tin Sujjna, moondh naiyn bhurayndi. Moondh naiyn bhurayndi, Goon saarayndi, kiyoun Prubh milaan piyaray. Maarug(u), punth(u) na jaanoun vikhrra, kiyoun paayiyaiy, Pir(u) paaray. Satgur Shabadi, milaiy vichhoonni, tun(u), mun(u) aagaiy raakhaiy. Nanak, Amrit birkh muhhaa rus fuliya, mil(i) Preetumm rus(u) chaakhaiy. 3. ---------

Word Meaning: Saajun = Dear Friend (Waheguru). Days(i) = in the country (heart). Vidaysiurray = in foreign land; far away. Sanayhrray = messages. Saar(i) Smaalay = remembers continually. Moondh = young (immature) woman. Naiyn Bhurayndi = with teary eyes. Maarug(u) = Punth(u) = path. Vikkhrra = difficult. Paaray = on the other end. Vichhonni = separated. Amrit-Birkh = tree-like immortalizing Naam. Muhhaa Rus = with Amrit-like taste. Fuliya = laden with fruit. Chaakhiya = tasted. 3.

MEANING: Believing that the dear Waheguru resides at some distant place rather than in her own heart, the repentant young woman sends Him sorrowful messages. With teary eyes, she remembers Waheguru for His virtuous qualities, and wonders how she could meet (connect) with her dear Waheguru. She does not know how to follow a very difficult path to reach Him on the other end of her journey. (She is told by some noble person) that Waheguru can be reached with Guru's Shabad when she offers her body and mind (selfishness and ego) in His service. (Guru's Shabad or Waheguru's Naam) is such a tree which is laden with the great and the sweet-tasting Amrit-fruit of which the taste can be enjoyed only on meeting with dear God. 3.

---------- Mehl(i) boolaayirriyay, bilm(u) na keejaiy.

(PAGE 1112): Undin(u) ruttrriyay, sehj(i) milijaiy. Sookh(i) sehj(i) milijaiy, roas(u) na keejaiy, gerb(u) nivaar(i) smaani. Saachaiy raati, milaiy milaayi, munmukh(i) aavun jaani. Jub naachi, tub ghoonghut(u) kaiysa, mutkee toarr(i) niraari. Nanak, aapaiy, aap(u) puchhaanaiy, Gurmukh(i) Tutt(u) beechaari. 4.4.

Word Meaning: Boolaayirriyay = called in. Bilm = delay. Ruttrriyay = imbued (in love). Sehj(i) = in high spiritual state. Roas(u) = resent. Gerb(u) Nivaar(i) = by eradicating ego. Smaani = is absorbed (connected). Naachi = danced. Ghooghut(u) = veil. Mutkee = the vessel of public taunts. Toarr(i) = by breaking. Niraari = detached; emancipated. Aap(u) = self. Tutt(u) = the root of the universe (Waheguru). 4.

MEANING: The devotee, who is called in by Waheguru in His Palace, should not delay to go in. Imbued in Waheguru's love day and night, the devotee gets connected with Waheguru in a high spiritual state. She does not complain about her long separation, and gets absorbed in Him by killing her conceit. Imbued with the love of Waheguru, once connected, she remains connected to Him, while the Maya-worshipper continues to take births and die. As the saying goes, when a woman dances in public, she does not need to wear a veil (she feels no shame), disregards taunts from the people, worships Waheguru, and becomes detached from worldly affairs. She analyzes herself (that she is a part of Waheguru) and ponders on Waheguru's Naam in the shelter of the Guru, oh Nanak. 4.4.

ਤੁਖਾਰੀ ਮਹਲਾ 1॥ ਮੇਰੇ ਲਾਲ ਰੰਗੀਲੇ ਹਮ ਲਾਲਨ ਕੇ ਲਾਲੇ॥ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਅਵਰੁ ਨ ਦੂਜਾ ਭਾਲੇ॥ ਗੁਰਿ ਅਲਖੁ ਲਖਾਇਆ ਜਾ ਤਿਸੁ ਭਾਇਆ ਜਾ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਜਗਜੀਵਨੁ ਦਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਸਹਜਿ ਮਿਲੈ ਬਨਵਾਰੀ॥ ਨਦਰਿ ਕਰਹਿ ਤੂ ਤਾਰਹਿ ਤਰੀਐ ਸਚੁ ਦੇਵਹੁ ਦੀਨ ਦਇਆਲਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਤੂ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਾ॥ 1॥

ਭਰਪੁਰਿ ਧਾਰਿ ਰਹੇ ਅਤਿ ਪਿਆਰੇ॥ ਸਬਦੇ ਰਵਿ ਰਹਿਆ ਗੁਰ ਰੂਪਿ ਮੁਰਾਰੇ॥ ਗੁਰ ਰੂਪ ਮੁਰਾਰੇ ਤ੍ਰਿਭਵਣ ਧਾਰੇ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਰੰਗੀ ਜਿਨਸੀ ਜੰਤ ਉਪਾਏ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਇਆ॥ ਅਪਰੰਪਰੁ ਆਪੇ ਥਾਪਿ ਉਥਾਪੇ ਤਿਸੁ ਭਾਵੈ ਸੋ ਹੋਵੈ॥ ਨਾਨਕ ਹੀਰਾ ਹੀਰੈ ਬੇਧਿਆ ਗੁਣ ਕੈ ਹਾਰਿ ਪਰੋਵੈ॥ 2॥

ਗੁਣ ਗੁਣਹਿ ਸਮਾਣੇ ਮਸਤਕਿ ਨਾਮ ਨੀਸਾਣੇ॥ ਸਚੁ ਸਾਚਿ ਸਮਾਇਆ ਚੂਕਾ ਆਵਣ ਜਾਣੇ॥ ਸਚੁ ਸਾਚਿ ਪਛਾਤਾ ਸਾਚੈ ਰਾਤਾ ਸਾਚੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ॥ ਸਾਚੇ ਊਪਰਿ ਅਵਰੁ ਨ ਦੀਸੈ ਸਾਚੇ ਸਾਚਿ ਸਮਾਵੈ॥ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਬੰਧਨ ਖੋਲਿ ਨਿਰਾਰੇ॥ ਨਾਨਕ ਜੋਤੀ ਜੋਤਿ ਸਮਾਣੀ ਜਾ ਮਿਲਿਆ ਅਤਿ ਪਿਆਰੇ॥ 3॥ ਸਚ ਘਰੁ ਖੋਜਿ ਲਹੇ ਸਾਚਾ ਗੁਰ ਥਾਨੋ॥ ਮਨਮੁਖਿ ਨਹ ਪਾਈਐ ਗੁਰਮੁਖਿ ਗਿਆਨੋ॥ ਦੇਵੈ ਸਚੁ ਦਾਨੋ ਸੋ ਪਰਵਾਨੋ ਸਦ ਦਾਤਾ ਵਡ ਦਾਨਾ॥ ਅਮਰੁ ਅਜੋਨੀ ਅਸਥਿਰੁ ਜਾਪੈ ਸਾਚਾ ਮਹਲੁ ਚਿਰਾਨਾ॥ ਦੋਤਿ ਉਚਾਪਤਿ ਲੇਖੁ ਨ ਲਿਖੀਐ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮੁਰਾਰੀ॥ ਨਾਨਕ ਸਾਚਾ ਸਾਚੈ ਰਾਚਾ ਗੁਰਮੁਖਿ ਤਰੀਐ ਤਾਰੀ॥ 4॥5॥

Tookhari Mehla 1: Mayray Laal rungilay, hum Laalun kay laalay. Gur(i) Alukh(u) lukhaaya, uver(u) na dooja bhaalay. Gur(i) Alukh(u) lukhaaya, ja Tis(u) bhaaya, ja Prubh(i) kirpa dhaari. Jugjeevun(u) Daata, Purakh(u) Bidhaata, sehj(i) milaiy Bunvaari. Nudr(i) kureh(i) Tu taareh(i), turiyaiy, Sach(u) dayvhou Deen Duyaala. Prunvut(i) Nanak daasun(i) daasaan, Tu serb jeeaan pritpaala. 1. --------

Word Meaning: Laal = Dear. Rungilay = colourful; performer of amazing feats. Laalay = slave. Alukh(u) = the incomprehensible (God). Lukhaaya = showed. Bhaalay = look for. Purakh(u) Bidhaata = the carver of our fates. Bunvaari = a name for Waheguru. Sach(u) = Naam. Deen Duyaala = merciful to the humble. Prunvut(i) = prays. 1.

MEANING: I am Your slave, oh my dear and colourful (performer of amazing feats) Waheguru. The Guru has shown me the incomprehensible Waheguru, so I do not need to look for any other deity. When the Guru became kind to me, He showed me Waheguru with His Will, and Waheguru, which is the soul of the world, is the Provider and the carver of our fates. Connected to Him in my high spiritual state, I was shown Waheguru. I beg for Your Naam, oh the merciful to the humble, Waheguru. It is only with Your kind sight that we can swim across the world-sea. I, Nanak, submit humbly that I am the slave of Your slaves while You are the raiser and the nourisher of all living beings, oh Waheguru. 1.

--------- Bhurpoor(i) dhaar(i) ruhhay, ut(i) Piyaaray. Shabaday ruv(i) ruhhiya, Gur-Roop(i) Moraaray. Gur-Roop Mooraaray, Tirbhuvun dhaaray, Ta ka unt(u) na paaya. Rungeen, jinseen junt oopaayay, nit dayvaiy churrhaiy suvaaya. Uprumpur(u), aapay thaap(i), oothaapay, Tis(u) bhaavaiy, so hovaiy. Nanak, heera, Heeraiy baydhiya, Goon kaiy haar(i) purovaiy. 2. --------

Word Meaning: Bhurpoor(i) = omnipresent (God). Dhaar(i) Ruhhay = is supporting. Ruv Ruhhiya = is present. Gur = Great. Gur-Roop = the Great Waheguru. Mooraray = Waheguru. Tirbhuvun = the three-layered universe. Unt(i) = limits. Rungeen = in different colours (shapes). Jinseen = in different kinds. Junt = living beings. Churrhaiy Suvaaya = uliplies. Uprumpur = the endless God. Thaap(i) = creates. Oothaapay = destroys. Heera = diamond; pure soul. Heeraiy = the diamond Waheguru. Baydhiya = pierced. Haar(i) Purovaiy = strings (the beads of noble qualities) to make necklace. 2.

MEANING: The extremely dear and omnipresent Waheguru is supporting the whole universe. It is through Guru's Shabad that one comes to realize that the Great Waheguru is present everywhere. Nobody can find the limits of the Great Waheguru, who is supporting the whole

universe. He has created the living beings of many different colours and of many kinds, and His largess keeps growing all the time. The limitless Waheguru creates and destroys the world, and only that which He likes happens. When a devotee strings the necklace of his mind with the beads of noble qualities (acquires noble qualities), his mind is pierced with the diamond-like pure Waheguru, and becomes pure like Him. 2.

---------- Goon, Gooneh(i) smaanay, mustuk Naam neeshaano. Sach(u), Saach(i) samaaya, chooka aavun jaano. Sach(u) Saach(i) puchhaata, Saachaiy raata, Saach(i) milaiy mun(i) bhaavaiy. Saachay oopur(i), uver(u) na deesaiy, Saachay, Saach(i) smaavaiy. Mohun(i), moh(i) leeya mun(u) mayra, bundhun khohl(i) niraaray. Nanak, joti, Jot(i) smaani, ja miliya ut(i) Piyaaray. 3.
Word Meaning: Mustuk = forehead. Neeshaano = identification. Chooka = ended. Bhaavaiy = likes; feels blissful Mohun(i) = the mind-captivating Waheguru. Bundhun Khohl(i) = by breaking the worldly bonds. Niraaray = detached. Joti = soul. Jot(i) = God's Soul. 3.
MEANING: The identification sign of Waheguru's Naam appears on the forehead of the devotee when he acquires noble qualities and merges into Waheguru, which is the source of all noble qualities, and whereby his birth-death cycle is terminated. The purified devotee recognizes the eternal Waheguru, and, imbued in His love, he merges into Him and feels blissful. He does not see anyone higher than Waheguru, and being like Waheguru, he merges into Him. The mind-captivating Waheguru has also captivated my mind, and my worldly bonds have been broken, so I am now fully detached from the world. When I got connected with the extremely dear (charming) Waheguru, my soul merged into His, oh Nanak. 3.

---------- Sach Ghur(u) khoaj(i) luhhay Saacha Gur Thaano. Munmukh(i) neh paayiyaiy, Gurmukh(i) Giyaano. Dayvaiy Sach(u) daano, so pervaano, sud Daata vud Daana. Amar(u) Ajoni, usthir(u) jaapaiy, Saacha Mehl(u) chiraana. Doat(i) oochaput(i) laykh(u) na likhiyaiy, perguti Jot(i) Mooraari. Nanak, Saacha, Sachaiy raata, Gurmukh(i) turiyaiy taari. 4.5.
Word Meaning: Sach Ghur(u) = the eternal Palace of Waheguru. Gur Thaano = the gathering of the holy saints. Giyaano = the Divine Knowledge. Daano = donation; gift. Pervaano = approved. Vud Daana = perfectly wise. Usthir(u) = eternal. Jaapaiy = recites Naam. Chiraana = ever since. Doat(i) Oochaaput(i) = account of daily deeds. Perguti = appears. Saacha = (like) Waheguru. 4.
MEANING: Guru's shelter (and the gathering of Guru's Sikhs) is eternal, and one can find the eternal Residence of Waheguru in Guru's shelter. But the follower of his own mind does not make any effort to acquire Divine Knowledge (Waheguru's Naam) from the Guru. The devotee, who receives (acquires) the Naam of the immortal and the eternal Waheguru who never takes any living form from the Guru, and recites it, attains union with Waheguru, which is one's eternal residence, and which has been there ever since. Nobody writes the account of the daily deeds of the devotee whose heart is enlightened by Waheguru. The devotee, who becomes like Waheguru in the shelter of the Guru, gets imbued in His love, and swims across the world-sea, oh Nanak. 4.5.

ਤੁਖਾਰੀ ਮਹਲਾ 1॥ ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਸਮਝੁ ਅਚੇਤ ਇਆਨਿਆ ਰਾਮ॥ ਏ ਮਨ ਮੇਰਿਆ ਛਡਿ ਅਵਗਣ ਗੁਣੀ ਸਮਾਨਿਆ ਰਾਮ॥ ਬਹੁ ਸਾਦ ਲੁਭਾਣੇ ਕਿਰਤ ਕਮਾਣੇ ਵਿਛੁੜਿਆ ਨਹੀ ਮੇਲਾ॥ ਕਿਉ ਦੁਤਰੁ ਤਰੀਐ ਜਮ ਡਰਿ ਮਰੀਐ ਜਮ ਕਾ ਪੰਥੁ ਦੁਹੇਲਾ॥ ਮਨਿ ਰਾਮੁ ਨਹੀ ਜਾਤਾ ਸਾਝ ਪ੍ਰਭਾਤਾ ਅਵਘਟਿ ਰੁਧਾ ਕਿਆ ਕਰੇ॥ ਬੰਧਨਿ ਬਾਧਿਆ ਇਨ ਬਿਧਿ ਛੂਟੈ ਗੁਰਮੁਖਿ ਸੇਵੈ ਨਰਹਰੇ॥ 1॥ ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਛੋਡਿ ਆਲ ਜੰਜਾਲਾ ਰਾਮ॥ ਏ ਮਨ ਮੇਰਿਆ ਹਰਿ ਸੇਵਹੁ ਪੁਰਖੁ ਨਿਰਾਲਾ ਰਾਮ॥

(ਅੰਗ 1113)॥ ਹਰਿ ਸਿਮਰਿ ਏਕੰਕਾਰੁ ਸਾਚਾ ਸਭੁ ਜਗਤੁ ਜਿਨਿ ਉਪਾਇਆ॥ ਪਉਣੁ ਪਾਣੀ ਅਗਨਿ ਬਾਧੇ ਗੁਰਿ ਖੇਲੁ ਜਗਤਿ ਦਿਖਾਇਆ॥ ਆਚਾਰਿ ਤੂ ਵੀਚਾਰਿ ਆਪੇ ਹਰਿ ਨਾਮੁ ਸੰਜਮ ਜਪ ਤਪੋ॥ ਸਖਾ ਸੈਨੁ ਪਿਆਰੁ ਪ੍ਰੀਤਮੁ ਨਾਮੁ ਹਰਿ ਕਾ ਜਪੁ ਜਪੋ॥ 2॥ ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਥਿਰੁ ਰਹੁ ਚੋਟ ਨ ਖਾਵਹੀ ਰਾਮ॥ ਏ ਮਨ ਮੇਰਿਆ ਗੁਣ ਗਾਵਹਿ ਸਹਜਿ ਸਮਾਵਹੀ ਰਾਮ॥ ਗੁਣ ਗਾਇ ਰਾਮ ਰਸਾਇ ਰਸੀਅਹਿ ਗੁਰ ਗਿਆਨ ਅੰਜਨੁ ਸਾਰਹੇ॥ ਤ੍ਰੈ ਲੋਕ ਦੀਪਕੁ ਸਬਦਿ ਚਾਨਣੁ ਪੰਚ ਦੂਤ ਸੰਘਾਰਹੇ॥ ਭੈ ਕਾਟਿ ਨਿਰਭਉ ਤਰਹਿ ਦੁਤਰੁ ਗੁਰਿ ਮਿਲਿਐ ਕਾਰਜ ਸਾਰਏ॥ ਰੂਪੁ ਰੰਗੁ ਪਿਆਰੁ ਹਰਿ ਸਿਉ ਹਰਿ ਆਪਿ ਕਿਰਪਾ ਧਾਰਹੇ॥ 3॥
ਏ ਮਨ ਮੇਰਿਆ ਤੂ ਕਿਆ ਲੈ ਆਇਆ ਕਿਆ ਲੈ ਜਾਇਸੀ ਰਾਮ॥ ਏ ਮਨ ਮੇਰਿਆ ਤਾ ਛੁਟਸੀ ਜਾ ਭਰਮੁ ਚੁਕਾਇਸੀ ਰਾਮ॥ ਧਨੁ ਸੰਚਿ ਹਰਿ ਹਰਿ ਨਾਮ ਵਖਰੁ ਗੁਰ ਸਬਦਿ ਭਾਉ ਪਛਾਣਹੇ॥ ਮੈਲੁ ਪਰਹਰਿ ਸਬਦਿ ਨਿਰਮਲੁ ਮਹਲੁ ਘਰੁ ਸਚੁ ਜਾਣਹੇ॥ ਪਤਿ ਨਾਮੁ ਪਾਵਹਿ ਘਰਿ ਸਿਧਾਵਹਿ ਝੋਲਿ ਅਮ੍ਰਿਤ ਪੀ ਰਸੋ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਈਐ ਸਬਦਿ ਰਸੁ ਪਾਈਐ ਵਡਭਾਗਿ ਜਪੀਐ ਹਰਿ ਰਸੋ॥ 4॥
ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ ਪਉੜੀਆ ਮੰਦਰਿ ਕਿਉ ਚੜੈ ਰਾਮ॥ ਏ ਮਨ ਮੇਰਿਆ ਬਿਨੁ ਬੇੜੀ ਪਾਰਿ ਨ ਅੰਬੜੈ ਰਾਮ॥ ਪਾਰਿ ਸਾਜਨੁ ਅਪਾਰੁ ਪ੍ਰੀਤਮੁ ਗੁਰ ਸਬਦ ਸੁਰਤਿ ਲੰਘਾਵਏ॥ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਕਰਹਿ ਰਲੀਆ ਫਿਰਿ ਨ ਪਛੋਤਾਵਏ॥ ਕਰਿ ਦਇਆ ਦਾਨੁ ਦਇਆਲੁ ਸਾਚਾ ਹਰਿ ਨਾਮ ਸੰਗਤਿ ਪਾਵਓ॥ ਨਾਨਕੁ ਪਇਅੰਪੈ ਸੁਣਹੁ ਪ੍ਰੀਤਮ ਗੁਰ ਸਬਦਿ ਮਨੁ ਸਮਝਾਵਓ॥ 5॥6॥

Tookhari Mehla 1: Eh mun mayriya, tu sumjh(u) achayt, iyaaniya Ram. Eh mun mayriya, chhudd(i) uvgun, goonie smaaniya, Ram. Buhou saad loobhaanay, kirt kmaanay, vichhurriyaan nuhhi mayla. Kiyoun dootur(u) tutiyaiy, Jum der(i) muriyaiy, Jum ka punth(u) doohayla. Mun(i) Ram(u) nuhhi jaata, saanjh perbhaata, uvghut(i) roodha, kiyya kuray. Bundhun(i) baandhiya, inn bidh(i) chhootaiy, Gurmukh(i) sayvaiy Nurhuray. 1. --------

Word Meaning: Sumujh(u) = realize. Achahyt = unaware. Iyaaniya = ignorant. Saad Loobhaanay = attractive tastes (enjoyments). Kirt Kmaanay = according to deeds done previously. Mayla = union. Dootur(u) = difficult to swim (the world-sea). Doohayla = troublesome. Saanjh = evening. Perbhaata = morning. Roodha = bonded to. Baandhiya = trapped. Bidh(i) = means. Nurhuray = Waheguru. 1.

MEANING: Understand the objective of your life, give up your ignoble habits, and get absorbed in (acquire) the noble qualities of Waheguru, oh my unaware and ignorant mind. Based on the nature of your previous deeds, you are attracted to many enjoyments of life, but once disconnected from Waheguru, you cannot connect with Him again (with ignoble qualities). How can one swim across the tough-to-swim sea of Maya without Waheguru's Naam? Disconnected with Waheguru, and engrossed in Maya, the fear of death always worries the individual as he follows the path leading to the Angel of death – the path which is highly frightening. Bonded to the attractions of the world from the morning to the evening, the money-lover never finds time to get imbued in the love of Waheguru; so, what means does he have to find emancipation? The only way to break the worldly bonds is to serve Waheguru in the shelter of the Guru (His Shabad). 1.

---------- Eh mun mayriya, tu chhoad(i) aal, junjaala Ram. Eh mun mayriya, Hur(i) sayvhou Purakh(u) niraala Ram.

(PAGE 1113): Hur(i) simer(i) Ekunkar(u) Saacha, subh(u) jugut(u) Jinh(i) oopaaya. Paun(u), paani, ugun(i) baandhay, Gur(i) khayl(u) jugut(i) dikhaaya. Achaar(i) tu veechaar(i) aapay, Hur(i) Naam(u), sunjum, jup, tupo. Sukha, saiyn(u), piyaar(u) Preetum(u), Naam(u) Hur(i) ka jup(u) jupo. 2. ---------

Word Meaning: Chhoad(i) = quit. Aal Junjaala = worldly bonds. Purakh(u) = Waheguru. Niraala = unique; detached. Ekunkar(u) = the Supreme Being. Oopaaya = created. Khayl(u) Jugut(i) = the drama of the world. Achaar(i) = ritualistic. Veechaari = thinker; knowledgeable. Sunjum = control over senses. Sukha Saiyn = friend and close relative.2.

MEANING: Break all your worldly bonds, and serve Waheguru, which is fully detached from the attractions of Maya, oh my mind. Remember (recite the Naam of) the eternal Supreme Being, which has created the whole world. The Guru reveals Waheguru, who has created the drama of the world by combining air, water, and fire (energy). All rituals, pondering on religious books, control of senses, recitation of any mantras, and enduring of hardships are subsumed in Waheguru's Naam (one does not need any of those), oh my mind. So, recite the Naam of Waheguru, which is your friend, your close relative, and is extremely dear to all, oh my mind. 2.

--------- Eh mun mayriya, tu thir(u) ruhhou, choat na khaavhi Ram. Eh mun mayriya, Goon gaaveh(i), sehj(i) smaavhee, Ram. Goon gaayay, Ram rusaayay rusiyeh(i), Gur Giyan unjun(u) saarhay. Traiy loak deepuk(u) Shabad(i) chaanun(u), punch doot sunghaaray. Bhaiy kaat(i), nirbhuou tureh(i) dootur(u), Gur(i) miliyain kaaruj saaryay. Roop(u), rung(u), piyar(u) Hur(i) siyoun, Hur(i) Aap(i) kirpa dhaarhay. 3. -------

Word Meaning: Thir(u) = stable; peaceful. Choat = hits; punishment. Sehj(i) = in the high spiritual state. Rusaayay = while enjoying (with love). Rusiyeh(i) = becomes enjoyable. Giyan Unjun(u) = the kohl of Divine Knowledge. Saarhay = wears. Traiy Loak = the whole universe. Chaanun(u) = enlightenment. Punch Doot = the five demons. Sunghaaray = destroyed. Kaat(i) = cut; kill. Nirbhuou = fearless. Kaaruj = task. Saarhay = completed successfully. Roop = beauty. Rung(u) = enjoyments. 3.

MEANING: Sing praise of the virtues of Waheguru, and attain the high spiritual state whereby you will become peaceful (will quit wavering), and will never get any spiritual punishment, oh, my mind, Guru's Shabad is the lamp that enlightens the whole universe, and by which one is able to control all his five demons. By putting the kohl of Divine knowledge by Guru's Shabad in mind, one sings Waheguru's praise while enjoying it (with love), and his whole body is filled with its sweetness. When one connects with the Guru, all his fears are eradicated; he becomes fearless and swims across the world-sea; thus, all his tasks (objectives) are completed successfully. With Waheguru's grace, one develops love for Him which is the source of all beauty, and enjoyments. 3.

--------- Eh mun mayriya, tu kiyya laiy aaya, kiyya laiy jaayaysi Ram.Eh mun mayriya,ta chhootsi, ja bherm chookaayaysi Ram. Dhun(u) sunch(i) Hur(i), Hur(i) Naam vukkhur(u), Gur Shabad(i) bhaaou puchhaanhay. Maiyl(u) purhur(i) Shabad(i) nirmul(u), Mehl, Ghur(u) Sach jaanhay. Put(i) Naam(u) paaveh(i), Ghur(i) sidhaaveh(i), Amrit pea ruso. Hur(i) Naam(u) dhiyaayiyaiy, Shabad(i) rus(u) paayiyaiy, vudbhaag(i) juppiyaiy, Hur(i) ruso. 4. --------

Word Meaning: Ta = if. Chhootsi = will be emancipated. Ja = when. Bherm = illusions. Chookaayaysi = get rid of. Dhun(u) = wealth. Sunch(i) = accumulate. Vukkhur(u) = merchandize; wealth. Bhaaou = love. Purhur(i) = getting rid of. Mehl Ghur(u) = Palace (of Waheguru). Jaanhay = recognize; make connection. Put(i) = respect. Sidhaaveh(i) = goes; reaches. Ruso = sweetness. 4.

MEANING: You were born with no worldly attachments, but now you are strongly bonded to them; so, what level of spirituality will you leave the world with, oh my mind? You will be emancipated only if you get rid of your illusions. Deal in the merchandise of Waheguru's Naam, and accumulate this wealth, and recognize Him (make a connection with Him with love and with Guru's Shabad. Guru's Shabad is mind-purifying; so, purify your mind by removing the filth of sensual pleasures with Guru's Shabad, and reach the Residence of Waheguru. One earns respect with Waheguru's Naam and is allowed to enter Waheguru's Residence

when he drinks the sweet Amrit of His Naam. But only a few highly fortunate devotees recite Waheguru's Naam while enjoying its sweetness with Guru's Shabad. 4.

--------- Eh mun mayriya, bin(u) paurriyaan, mundur(i) kiyoun churrhaiy Ram. Eh mun mayriya, bin(u) bayrri, paar(i) na umbrraiy Ram. Paar(i) Saajun(u) Apaar(u) Preetum(u), Gur Shabad soort(i) lunghaavay. Mil(i) Sadh sungut(i) kureh(i) ruliyaan, phir(i) na puchhotaavay. Kur duyya, daan(u), Duyyaal Saacha, Hur(i) Naam sungut(i) paavou. Nanak(u) puyyumpaiy, soonhou preetum, Gur Shabad(i) mun sumjhaavou. 5.6.

Word Meaning: Paurriyaan = steps. Bayrri = boat. Paar(i) = the other end. Umbrraiy = reach. Soort(i) = focus of mind. Lunghaavay = ferries across. Kureh(i) Ruliyaa = enjoys blissfulness. Puchhotaavay = repent. Sungut(i) = in the company of (holy saints). Puyyumpaiy = requests. Sumjhaavou = convince. 5.

MEANING: One cannot climb to reach the top of a mansion without stairs, and cannot cross a river to the far end without a boat. Similarly, one cannot reach the dear friend and the limitless Waheguru, which is on the other side of the sea of Maya. Guru's Shabad is the boat which can ferry one across the sea of Maya; so, one must focus one's mind on the Shabad. He can enjoy bliss in the company (shelter) of the Guru, and will not have to repent for his bad deeds. Pray to the great Provider and the kind Waheguru in the holy gathering to beg for the donation of His Naam. I, Nanak, submit humbly to my dear fellows, who listen to my request and enlighten your minds with Guru's Shabad. 5.6.

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Tookhari Chhunt, Mehla 4: Ek Onkar Satgur Persad:

ਅੰਤਰਿ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਪਿਰ ਬਿਨੁ ਜੀਵੀਐ ਰਾਮ॥ ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਹੋਇ ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਰਾਮ॥ ਕਿਉ ਅੰਮ੍ਰਿਤੁ ਪੀਵੀਐ ਹਰਿ ਬਿਨੁ ਜੀਵੀਐ ਤਿਸੁ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਏ॥ ਅਨਦਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਦਿਨ ਰਾਤੀ ਪਿਰ ਬਿਨੁ ਪਿਆਸ ਨ ਜਾਏ॥ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਹਰਿ ਪਿਆਰੇ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦ ਵਾਰਿਆ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਿਲਿਆ ਮੈ ਪ੍ਰੀਤਮੁ ਹਉ ਸਤਿਗੁਰ ਵਿਟਹੁ ਵਾਰਿਆ॥ 1॥ ਜਬ ਦੇਖਾ ਪਿਰੁ ਪਿਆਰਾ ਹਰਿ ਗੁਣ ਰਸਿ ਚਵਾ ਰਾਮ॥

(ਅੰਗ 1114)॥ ਮੇਰੈ ਅੰਤਰਿ ਹੋਇ ਵਿਗਾਸੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਨਿਤ ਚਵਾ ਰਾਮ॥ ਪ੍ਰਿਉ ਚਵਾ ਪਿਆਰੇ ਸਬਦਿ ਨਿਸਤਾਰੇ ਬਿਨੁ ਦੇਖੇ ਤ੍ਰਿਪਤਿ ਨ ਆਵਏ॥ ਸਬਦਿ ਸੀਗਾਰੁ ਹੋਵੈ ਨਿਤ ਕਾਮਣਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵਏ॥ ਦਇਆ ਦਾਨੁ ਮੰਗਤ ਜਨ ਦੀਜੈ ਮੈ ਪ੍ਰੀਤਮੁ ਦੇਹੁ ਮਿਲਾਏ॥ ਅਨਦਿਨੁ ਗੁਰੁ ਗੋਪਾਲੁ ਧਿਆਈ ਹਮ ਸਤਿਗੁਰ ਵਿਟਹੁ ਘੁਮਾਏ॥ 2॥ ਹਮ ਪਾਥਰ ਗੁਰੁ ਨਾਵ ਬਿਖੁ ਭਵਜਲ ਤਾਰੀਐ ਰਾਮ॥ ਗੁਰ ਦੇਵਹੁ ਸਬਦੁ ਸੁਭਾਇ ਮੈ ਮੂੜ ਨਿਸਤਾਰੀਐ ਰਾਮ॥ ਹਮ ਮੂੜ ਮੁਗਧ ਕਿਛੁ ਮਿਤਿ ਨਹੀ ਪਾਈ ਤੂ ਅਗੰਮ ਵਡ ਜਾਣਿਆ॥ ਤੂ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਮੇਲਹਿ ਹਮ ਨਿਰਗੁਣੀ ਨਿਮਾਣਿਆ॥ ਅਨੇਕ ਜਨਮ ਪਾਪ ਕਰਿ ਭਰਮੇ ਹੁਣਿ ਤਉ ਸਰਣਾਗਤਿ ਆਏ॥ ਦਇਆ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਹਰਿ ਜੀਉ ਹਮ ਲਾਗਹ ਸਤਿਗੁਰ ਪਾਏ॥ 3॥ ਗੁਰ ਪਾਰਸ ਹਮ ਲੋਹ ਮਿਲਿ ਕੰਚਨੁ ਹੋਇਆ ਰਾਮ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਰਾਮ॥ ਕਾਇਆ ਗੜੁ ਸੋਹਿਆ ਮੇਰੈ ਪ੍ਰਭਿ ਮੋਹਿਆ ਕਿਉ ਸਾਸਿ ਗਿਰਾਸਿ ਵਿਸਾਰੀਐ॥ ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰੁ ਪਕੜਿਆ ਗੁਰ ਸਬਦੀ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੀਐ॥ ਸਤਿਗੁਰ ਆਗੈ ਸੀਸੁ ਭੇਟ ਦੇਉ ਜੇ ਸਤਿਗੁਰ ਸਾਚੇ ਭਾਵੈ॥ ਆਪੇ ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤੇ ਨਾਨਕ ਅੰਕਿ ਸਮਾਵੈ॥ 4॥1॥

Untar(i) Piriye piyar(u), kiyoun Pir bin(u) jeeviyaiy, Ram. Jub lug(u) ders(u) na hoyay, kiyoun Amrit(u) peeviyaiy Ram. Kiyoun Amrit(u) peeviyaiy, Hur(i) bin(u) jeeviyaiy, Tis(u) bin(u) rehn(u) na jaayay. Undin(u) Priyo, Priyo kuray din raati, Pir bin(u) piyaas na jaayay. Apni kirpa kurhou Hur(i) Piyaray, Hur(i), Hur(i) Naam(u) sud vaariya. Gur kaiy Shabad(i) miliya mein Preetum(u), huoun Satgur vit-houn vaariya. 1. --------

Word Meaning: Untar(i) = inside. Piriye Piyar = love for the Dear. Ram = oh, Lord.

Jub Lug = as long as. Ders(u) = sight. Priyo = Dear. Piyaas = thirst; desire (to see Him). Vaariya = offer to sacrifice. Preetum(u) = Dear; Waheguru. Vit-houn = for.
MEANING: There is so much love for the dear Waheguru in my mind that I cannot survive (spiritually) without Him. His Sight is like Amrit for the eyes and the soul, but how can I have His Sight? How can I survive spiritually and drink Amrit of His Sight? I cannot live without Him. My mind calls the Dear day and night, and my thirst to see Him does not go away. Please be kind to me (and show Your Sight); I am always a sacrifice for You. I am a sacrifice for Satguru, with whose Shabad I got connected with my dear Waheguru. 1.

---------- Jub daykhaan Pir(u) Piyara, Hur(i) goon rus(i) chuvaan Ram.
(PAGE 1114): Mayraiy untar(i) hoyay vigaas(u), Priyo, Priyo nit chuvaan Ram. Priyo chuvaan Piyaray, Shabad(i) nistaaray, bin(u) daykhay triput(i) na aavay. Shabad(i) sheengaar(u) hovaiy nit kaamun(i), Hur(i), Hur(i) Naam(u) dhiyaavay. Duyyal daan(u) mungut jun deejaiy, mein Preetum(u) dayhou milaayay. Undin(u) Gur(u) Gopal(u) dhiyaayeen, hum Satgur vit-houn ghoomaayay. 2. -------
Word Meaning: Jub = when. Rus(i) = while enjoying. Chuvaan = utter; recite. Vigaas(u) = blooming od heart. Nistaaray = salvages. Triput(i) = satisfaction. Kaamun(i) = of the woman (devotee). Ghoomaayay = offer to sacrifice.
MEANING: When I see my dear Waheguru (in my mind), I sing His virtues with great enjoyment. When I recite His Naam, my heart begins to bloom. I do not feel satisfaction (peace of mind) without seeing Him; reciting His Naam with the Guru's Shabad salvages one. Satguru's Shabad becomes the adornment for (the mind of) the devotee who recites Waheguru Naam. As a beggar, I ask for the gift of Waheguru Sight (connection with Him) from the benevolent Satguru. Satguru makes me recite Waheguru's Naam all the time; I am a sacrifice for my Satguru. 2.

------- Hum paathur, Gur(u) naav, bikh(u) bhuvjul taariyaiy Ram. Gur(u) dayvhou Shabad(u) soobhaayay, mein moorr nistaariyaiy Ram. Hum moorr, moogudh kichh(u) mit(i) nuhhi paayi, Tu Agumm Vud jaaniya. Tu Aap(i) duyyaal(u), duyya kur(i) mayleh(i), hum nirgooni, nimaaniya. Anayk junum paap kur(i) bhermay, hoon(i) Tuou shernaagut(i) aayay. Duyya kurhou, rukh(i) layvhou Hur(i) Jeeou, hum laageh Satgur Paayay. 3. ----
Word Meaning: Paathur = (heavy like) rock (with sins). Naav = boat. Bikh(u) = poison; Maya. Bhuvjul = the sea of Maya (the world-sea). Soobhaayay = with love. Moorr = foolish = moogudh. Mit(i) = measurement (of transcendence). Agumm = inaccessible. Vud = Great. Jaaniya = recognize (are one with). Nirgooni = having no noble qualities. Nimaaniya = have no pride. Anayk = countless. Bhermay = wandered through. Hoon(i) = now. Tuou Shernaagut(i) = in Your shelter. Paayay = feet. 3.
MEANING: I am heavy like a rock with the load of sins, whereas the Guru is the boat to ferry across the sea of Maya. I pray to the Guru to grant me His Shabad, which I may recite with deep affection, and find emancipation. I am foolish and unwise, and did not realize the worth of Waheguru, but You know the worth of (are one with) the Great and the inaccessible Waheguru, oh Guru Ji. You are kind, and You connect people like me who have no noble quality, and no pride, with You, oh Waheguru. Because of our sins, we have lived countless lives, but have come to Your shelter now. Kindly protect us by dropping us at the Feet of the Satguru (providing His shelter). 3.

---------- Gur paarus, hum loh, mil(i) kunchun hoya Ram. Joti, Jot(i) milaayay, kaaya gurrh(u) sohiya Ram. Kaaya gurrh(u) sohiya, mayraiy Prubh(i) mohiya, kiyoun saas(i) giraas(i)

visaariyaiy. Adrisht(u) Agoachur(u) pukrriya Gur Shabadi, huoun Satgur kaiy bulihaariyaiy. Satgur aagaiy sees(u) dayoon jay Satgur Saachay bhaavaiy. Aapay duyya kurhou Prubh Daatay, Nanak unk(i) smaavaiy. 4.1.

Word Meaning: Paarus = elixir stone. Loh = iron. Kunchun = gold. Joti = human soul. Jot(i) = Supreme Soul. Kaaya Gurrh(u) = fort-like human body. Sohiyaa = adorned. Mohiya = captivated. Giraas(i) = bite. Adrisht(u) = invisible. Agoachur(u) = incomprehensible. Pukrriya = held; acquired. Sees(u) = head. Unk(i) = in heart. 4.

MEANING: The Guru is like the elixir stone (with all the noble qualities) while we are like iron (with no noble quality); the Guru purifies our mind and makes us pure like gold when we take His shelter. When the Guru connects the soul of a devotee with the Supreme Soul, his (devotee's) fortlike body becomes very attractive (pure). The human body-fort becomes attractive when it is captivated by Waheguru, so why should we forget Him even for the time during which we breathe, and chew a bite. I am a sacrifice for my Guru, with whose Shabad, I acquired Waheguru in my mind. I will offer my head to Satguru if He likes (permits). Please, be kind, oh, the benevolent Provider, so that I, Nanak, may be absorbed in You. 4.1.

ਤੁਖਾਰੀ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਅਪਰੰਪਰ ਅਪਰਪਰਾ॥ ਜੋ ਤੁਮ ਧਿਆਵਹਿ ਜਗਦੀਸ ਤੇ ਜਨ ਭਉ ਬਿਖਮੁ ਤਰਾ॥ ਬਿਖਮ ਭਉ ਤਿਨ ਤਰਿਆ ਸੁਹੇਲਾ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਗੁਰ ਵਾਕਿ ਸਤਿਗੁਰ ਜੋ ਭਾਇ ਚਲੇ ਤਿਨ ਹਰਿ ਹਰਿ ਆਪਿ ਮਿਲਾਇਆ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਿ ਜੋਤਿ ਸਮਾਣੀ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਧਰਣੀਧਰਾ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧਿ ਅਪਰੰਪਰ ਅਪਰਪਰਾ॥ 1॥

ਤੁਮ ਸੁਆਮੀ ਅਗਮ ਅਥਾਹ ਤੂ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਆ॥ ਤੂ ਅਲਖ ਅਭੇਉ ਅਗੰਮੁ ਗੁਰ ਸਤਿਗੁਰ ਬਚਨਿ ਲਹਿਆ॥ ਧਨੁ ਧੰਨੁ ਤੇ ਜਨ ਪੁਰਖ ਪੂਰੇ ਜਿਨ ਗੁਰ ਸੰਤ ਸੰਗਤਿ ਮਿਲਿ ਗੁਣ ਰਵੇ॥ ਬਿਬੇਕ ਬੁਧਿ ਬੀਚਾਰਿ ਗੁਰਮੁਖਿ ਗੁਰ ਸਬਦਿ ਖਿਨੁ ਖਿਨੁ ਹਰਿ ਨਿਤ ਚਵੇ॥ ਜਾ ਬਹਹਿ ਗੁਰਮੁਖਿ ਹਰਿਨਾਮੁ ਬੋਲਹਿ ਜਾ ਖੜੇ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਕਹਿਆ॥ ਤੁਮ ਸੁਆਮੀ ਅਗਮ ਅਥਾਹ ਤੂ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਆ॥ 2॥

ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਤੇ ਪਰਵਾਣੁ ਜਿਨ ਸੇਵਿਆ ਗੁਰਮਤਿ ਹਰੇ॥ ਤਿਨ ਕੇ ਕੋਟਿ ਸਭਿ ਪਾਪ ਖਿਨੁ ਪਰਹਰਿ ਹਰਿ ਦੂਰਿ ਕਰੇ॥ ਤਿਨ ਕੇ ਪਾਪ ਦੋਖ ਸਭਿ ਬਿਨਸੇ ਜਿਨ ਮਨਿ ਚਿਤਿ ਇਕੁ ਅਰਾਧਿਆ॥ (ਅੰਗ 1115)॥ ਤਿਨ ਕਾ ਜਨਮੁ ਸਫਲਿਓ ਸਭੁ ਕੀਆ ਕਰਤੈ ਜਿਨ ਗੁਰ ਬਚਨੀ ਸਚੁ ਭਾਖਿਆ॥ ਤੇ ਧੰਨੁ ਜਨ ਵਡ ਪੁਰਖ ਪੂਰੇ ਜੋ ਗੁਰਮਤਿ ਹਰਿ ਜਪਿ ਭਉ ਬਿਖਮੁ ਤਰੇ॥ ਸੇਵਕ ਜਨ ਸੇਵਹਿ ਤੇ ਪਰਵਾਣੁ ਜਿਨ ਸੇਵਿਆ ਗੁਰਮਤਿ ਹਰੇ॥ 3॥ ਤੂ ਅੰਤਰਜਾਮੀ ਹਰਿ ਆਪਿ ਜਿਉ ਤੂ ਚਲਾਵਹਿ ਪਿਆਰੇ ਹਉ ਤਿਵੈ ਚਲਾ॥ ਹਮਰੈ ਹਾਥਿ ਕਿਛੁ ਨਾਹਿ ਜਾ ਤੂ ਮੇਲਹਿ ਤਾ ਹਉ ਆਇ ਮਿਲਾ॥ ਜਿਨ ਕਉ ਤੂ ਹਰਿ ਮੇਲਹਿ ਸੁਆਮੀ ਸਭੁ ਤਿਨ ਕਾ ਲੇਖਾ ਛੁਟਕਿ ਗਇਆ॥ ਤਿਨ ਕੀ ਗਣਤ ਨ ਕਰਿਅਹੁ ਕੋ ਭਾਈ ਜੋ ਗੁਰ ਬਚਨੀ ਹਰਿ ਮੇਲਿ ਲਇਆ॥ ਨਾਨਕ ਦਇਆਲੁ ਹੋਆ ਤਿਨ ਊਪਰਿ ਜਿਨ ਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿਆ ਭਲਾ॥ ਤੂ ਅੰਤਰਜਾਮੀ ਹਰਿ ਆਪਿ ਜਿਉ ਤੂ ਚਲਾਵਹਿ ਪਿਆਰੇ ਹਉ ਤਿਵੈ ਚਲਾ॥ 4॥2॥

Tookhari Mehla 4: Hur(i), Hur(i) agumm, aghaadh(i), uprumpur, upurpuraa. Jo Toom dhiyaaveh(i) Jugdeesh, tay jun bhuou, bikhum(u) turaa. Bikhum bhuou tinh turiya soohayla, jinh Hur(i), Hur(i) Naam(u) dhiyaaya. Gur Vaak(i) Satgur jo bhaayay chullay, tinh Hur(i), Hur(i) Aap(i) milaaya. Joti, Jot(i) mil(i) Jot(i) smaani, Hur(i) kirpa kur(i) Dhurnidhuraa. Hur(i), Hur(i) agumm, agaadh(i), uprumpur upurpuraa. 1. -------

Word Meaning: Agaadh(i) = unfathomable. Uprumpur = omnipotent; who does not need any external help. Upurpuraa = further and further; endless. Jugdeesh = Lord of the world (God). Bhuou = Bhuoujul = the world-sea. Bikhum = very difficult. Turaa = swam across. Soohayla = comfortably. Vaak(i) Bhaayay = by the Word; Teachings. Chullay = lives life. Dhurnidhuraa = supporter of the earth (God). 1.

MEANING: Waheguru is inaccessible, unfathomable, omnipotent, and limitless; whoever worships the Lord of the world, Waheguru, swims across the tough world sea. Those who recite Waheguru's Naam swim across the difficult world sea with ease. Those devotees who

live according to the Teachings of the Guru are connected to Waheguru. With the benevolence of Waheguru, the soul of the devotee merges into the Supreme Soul. Waheguru is inaccessible, unfathomable, omnipotent, and endless. 1.

-------- Toom Soami, agumm, athaah, Tu ghut(i), ghut(i) poor(i) ruhhiya. Tu alukh abhayo, agumm, Gur Satgur Buchan(i) luhhiya. Dhun(u), dhunn(u) tay jun purakh pooray, jinh Gur Sunt, sungut(i) mil(i) goon ruvvay. Bibayk boodh(i) beechaar(i), Gurmukh(i) Gur Shabad(i) khin(u), khin(u), Hur(i) nit chuvvay. Ja buhheh(i) Gurmukh(i), Hur(i) Naam(u) boleh(i), ja khurray Gurmukh(i), Hur(i), Hur(i) kuhhiya. Toom Soami agumm, athaah, Tu ghut(i), ghut(i), poor(i) ruhhiya. 2. --------

Word Meaning: Athaah = unfathomable. Alukh = incomprehensible. Abhayo = whose secrets cannot be known; enigmatic. Luhhiya = is acquired. Dhunn(u) = worthy of respect; lucky. Ruvvay = recite. Bibayk Boodh(i) = the wisdom to differentiate. Khin(u) Khin(u) = every moment. Chuvvay = chant. 2.

MEANING: The inaccessible and the unfathomable Lord is fully present in every heart. The incomprehensible, enigmatic, and inaccessible Waheguru is acquired in the heart by Satguru's Shabad. Those devotees are highly fortunate who sing Waheguru's virtues in the company of the Guru or of the holy saints. With the wisdom that enables the devotee to distinguish between the good and the bad, he ponders on the Guru's Shabad and recites Waheguru's Naam every moment in the shelter of the Guru. The devotee remembers Waheguru while sitting or standing (always). Waheguru is inaccessible, unfathomable, and is present in every heart. 2.

------ Sayvuk jun sayveh(i) tay pervaan(u) jinh sayviyaan Gurmut(i) Huray. Tin kay koat(i) subh(i) paap khin purhur(i), Hur(i) door(i) kuray. Tinh kay paap, doakh subh(i) binsay, jinh mun(i), chit(i) Ikk(u) araadhiya.

(PAGE 1115): Tinh ka junum(u) sufliyo subh(u) keeya Kertaiy, jinh Gur Buchni Sach(u) bhaakhiya. Tay dhunn(u) jun vud purakh pooray jo Gurmut(i) Hur(i) jup(i), bhuou bikhum(u) turay. Sayvuk jun sayveh(i) tay pervaan(u) jinh sayviyaan, Gurmut(i) Huray. 3. --------

Word Meaning: Sayvuk = slave; devotee. Tay = those. Pervaan(u) = acceptable. Huray = oh, Lord. Koat(i) = millions. Purhur(i) = push away; remove. Doakh = blames; faults. Binsay = eradicated. Ikk(u) = the "One". Araadhiya = worshipped. Sufliyo = successful. Buchni = Shabad. Bhaakhiya = recited. Vud Purakh = noble souls. 3.

MEANING: The devotees, who serve Waheguru with the Advice of the Guru, are approved (honoured) by Waheguru, and millions of their sins are washed away by Waheguru in a moment. All their sins and faults are eradicated who worship the "One" Supreme Being deeply from their minds and thoughts. Waheguru makes their life successful who recite His Naam with the Guru's Shabad. Those devotees are fortunate and have noble souls who swim across the difficult-to-swim world-sea by reciting Waheguru's Naam with Guru's Shabad. The devotees, who serve Waheguru with the Advice of the Guru, are honoured by Waheguru. 3.

---------- Tu untarjaami Hur(i) Aap(i), jiyoun Tu chulaaveh(i) Piyaray, huoun tivaiyn chullaan. Humraiy haath(i) kichh(u) naah(i), ja Tu mayleh(i) ta huoun aayay milaan. Jinh kuou Tu Hur(i) mayleh(i) Soami, subh(u) tinh ka laykha chhootuk(i) guyya. Tinh kee gunut na kuryioh ko bhaayi, jo Gur Buchni Hur(i) mayl(i) luyya. Nanak duyyaal(u) hoaa tinh oopur(i), jinh Gur ka bhaana, munniya bhulaa. Tu untarjaami, Hur(i) Aap(i) jiyoun Tu chulaaveh(i) Piyaray, huoun tivaiy chullaan. 4.2.

Word Meaning: Untarjaami = omnipresent. Chulaaveh(i) = run (our life). Tivaiyn = the same way. Laykha = account of deeds = Gunut. Chhootuk(i) Guyya = came to end; ignored. Bhaana = Will. Bhulaa = good for them. 4.
MEANING: Waheguru is omniscient, and runs our lives; I simply lead my life the way He predestined for me. We have no control over anything; we get connected with You only if You connect us, oh, Waheguru. All the accounts of their deeds are ignored who You connect with You, oh Lord. Nobody looks at their deeds, whom Waheguru connects with Him with Guru's Shabad. Waheguru is benevolent toward those who accept the Guru's Will for their good. Waheguru is omniscient and guides our lives; I simply live my life as He predestined for me. 4.2.

ਤੁਖਾਰੀ ਮਹਲਾ 4॥ ਤੂ ਜਗਜੀਵਨੁ ਜਗਦੀਸੁ ਸਭ ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਨਾਥ॥ ਤਿਨ ਤੂ ਧਿਆਇਆ ਮੇਰਾ ਰਾਮੁ ਜਿਨ ਕੈ ਧੁਰਿ ਲੇਖੁ ਮਾਥੁ॥ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਸੁਆਮੀ ਤਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਰਾਧਿਆ॥ ਤਿਨ ਕੇ ਪਾਪ ਇਕ ਨਿਮਖ ਸਭਿ ਲਾਥੇ ਜਿਨ ਗੁਰ ਬਚਨੀ ਹਰਿ ਜਾਪਿਆ॥ ਧਨੁ ਧੰਨੁ ਜਨ ਜਿਨ ਹਰਿ ਨਾਮੁ ਜਪਿਆ ਤਿਨ ਦੇਖੇ ਹਉ ਭਇਆ ਸਨਾਥੁ॥ ਤੂ ਜਗਜੀਵਨੁ ਜਗਦੀਸੁ ਸਭ ਕਰਤਾ ਸ੍ਰਿਸਿਟਿ ਨਾਥੁ॥ 1॥ ਤੂ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਭਰਪੂਰਿ ਸਭ ਊਪਰਿ ਸਾਚੁ ਧਣੀ॥ ਜਿਨ ਜਪਿਆ ਹਰਿ ਮਨਿ ਚੀਤਿ ਹਰਿ ਜਪਿ ਜਪਿ ਮੁਕਤੁ ਘਣੀ॥ ਜਿਨ ਜਪਿਆ ਹਰਿ ਤੇ ਮੁਕਤ ਪ੍ਰਾਣੀ ਤਿਨ ਕੇ ਊਜਲ ਮੁਖ ਹਰਿ ਦੁਆਰਿ॥ ਓਇ ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ ਹਰਿ ਰਾਖਿ ਲੀਏ ਰਖਨਹਾਰਿ॥ ਹਰਿ ਸੰਤ ਸੰਗਤਿ ਜਨ ਸੁਣਹੁ ਭਾਈ ਗੁਰਮੁਖਿ ਹਰਿ ਸੇਵਾ ਸਫਲ ਬਣੀ॥ ਤੂ ਜਲਿ ਥਲਿ ਮਹਅਿਲਿ ਭਰਪੂਰਿ ਸਭ ਊਪਰਿ ਸਾਚੁ ਧਣੀ॥ 2॥ ਤੂ ਥਾਨ ਥਨੰਤਰਿ ਹਰਿ ਏਕੁ ਹਰਿ ਏਕੋ ਏਕੁ ਰਵਿਆ॥ ਵਣਿ ਤ੍ਰਿਣਿ ਤ੍ਰਿਭਵਣਿ ਸਭ ਸ੍ਰਿਸਟਿ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਚਵਿਆ॥ ਸਭਿ ਚਵਹਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਰਤੇ ਅਸੰਖ ਅਗਣਤ ਹਰਿ ਧਿਆਵਏ॥ ਸੋ ਧੰਨੁ ਧਨੁ ਹਰਿ ਸੰਤੁ ਸਾਧੁ ਜੋ ਹਰਿ ਪ੍ਰਭ ਕਰਤੇ ਭਾਵਏ॥ ਸੋ ਸਫਲੁ ਦਰਸਨੁ ਦੇਹੁ ਕਰਤੇ ਜਿਸੁ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਸਦ ਚਵਿਆ॥ ਤੂ ਥਾਨੁ ਥਨੰਤਰਿ ਹਰਿ ਏਕੁ ਹਰਿ ਏਕੋ ਏਕੁ ਰਵਿਆ॥ 3॥
ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਅਸੰਖ ਜਿਸੁ ਤੂ ਦੇਵਹਿ ਮੇਰੇ ਸੁਆਮੀ ਤਿਸੁ ਮਿਲਹਿ॥ ਜਿਸ ਕੈ ਮਸਤਕਿ ਗੁਰ ਹਾਥੁ ਤਿਸੁ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਟਿਕਹਿ॥ ਹਰਿ ਗੁਣ ਹਿਰਦੈ ਟਿਕਹਿ ਤਿਸ ਕੈ ਜਿਸੁ ਅੰਤਰਿ ਭਉ ਭਾਵਨੀ ਹੋਈ॥ (ਅੰਗ 1116)॥ ਬਿਨੁ ਭੈ ਕਿਨੈ ਨ ਪ੍ਰੇਮੁ ਪਾਇਆ ਬਿਨੁ ਭੈ ਪਾਰਿ ਨ ਉਤਰਿਆ ਕੋਈ॥ ਭਉ ਭਾਉ ਪ੍ਰੀਤਿ ਨਾਨਕ ਤਿਸਹਿ ਲਾਗੈ ਜਿਸੁ ਤੂ ਆਪਣੀ ਕਿਰਪਾ ਕਰਹਿ॥ ਤੇਰੀ ਭਗਤਿ ਭੰਡਾਰ ਅਸੰਖ ਜਿਸੁ ਤੂ ਦੇਵਹਿ ਮੇਰੇ ਸੁਆਮੀ
ਤਿਸੁ ਮਿਲਹਿ॥ 4॥3॥

Tookhari Mehla 4: Tu Jugjeevun(u), Jugdeesh(u), subh Kerta, Srisht(i) Nath. Tinh Tu dhiyaaya mayra Ram(u), jinh kaiy Dhoor(i) laykh(u) maath(u). Jinh kuou Dhoor(i) likhiya Soami, tinh Hur(i), Hur(i) Naam(u) araadhiya. Tinh kay paap ikk nimukh subh(i) laatahy, jinh Gur Bachni Hur(i) jaapiya. Dhun(u), dhunn(u) jun, jinh Hur(i) Naam(u) juppiya, tinh daykhay huoun bhuyya snaath(u). Tu Jugjeevun(u), Jugdeesh(u), subh Kerta, srisht(i) Nath. 1. ----------
Word Meaning: Srisht(i) = world. Nath = Lord. Dhoor(i) = from the source (Waheguru). Laykh = writing. Maath(u) = forehead. Nimukh = moment. Dhun(u) = worthy of respect; fortunate. Snaath(u) = having a guardian. 1.
MEANING: You are the soul, the owner, the creator, and the Lord of the whole world, oh Waheguru. Only those who worship You have it (Your worship) prewritten by You on their forehead, and they recite Your Naam, oh Lord. The sins of those who recite Your Naam by the Guru's Shabad are washed away in a short moment. Those devotees who recite Your Naam are worthy of our respect, and I felt that I had my guardians in them when I met with them. You are the soul, the owner, the creator, and the Lord of the whole world, oh Waheguru. 1.

------- Tu jul(i), thul(i) muhhiul(i) bhurpoor(i), subh oopur(i) Saach(u) Dhunee. Jinh juppiya Hur(i) mun(i) cheet(i), Hur(i) jup(i), jup(i) mookt(u) ghunee. Jinh juppiya Hur(i), tay mookt praani, tinh kay oojul mookh Hur(i) Dooaar(i). Oye, hult(i), pult(i) jun bhuyyay soohaylay, Hur(i) raakh(i) leeyay Rukhunhaar(i). Hur(i), sunt sungut(i), jun soonhou bhaayi, Gurmukh(i) Hur(i) sayva suful bunee. Tu jul(i), thul(i) muhhiul(i) bhurpoor(i), subh oopur(i) Saach(u) Dhunee. 2. ------

Word Meaning: Muhhiyl(i) = in the sky. Dhunee = Lord. Ghunee = immense; countless. Praani = men. Oojul Mookh = purity of faces (mind). Oye = those. Hult(i) = in this world. Pult(i) = next world. Soohaylay = enjoy comfort. Suful = successful. 2.

MEANING: You are the eternal Lord above everybody, and are present in the waters, on the land, and in the sky. Countless people find salvation by reciting Waheguru's Naam by their mind and soul, and they have pure faces (minds) in Waheguru's Court (they are honoured) there. The Guard, Waheguru, protects them from Maya's attacks, and they enjoy comfort in this world and the next. Listen to all the holy saints and the gathering of the devotees: it is Waheguru's Law that the devotee, who serves Waheguru in the shelter of the Guru, achieves the objective of human life successfully (merges into Waheguru). You are the eternal Lord above all, and are present everywhere, oh Waheguru. 2.

---------- Tu thaan thununtar(i) Hur(i) Aik(u), Hur(i) Aiko Aik(u) ruvviya. Vun(i), trin(i) tirbhuvun(i), subh srisht(i) mookh(i), Hur(i), Hur(i) Naam(u) chuvviya. Subh(i) chuvveh(i) Hur(i), Hur(i) Naam(u) Kertay, asunkh agunut, Hur(i) dhiyaaveh(i). So, dhunn(u), dhun(u), Hur(i) Sunt(u), Sadhu, jo Hur(i) Prubh Kertay bhaavay. So suful, dershun(u) dayh(u) Kertay, jis(u) Hur(i) Hirdaiy Naam(u) sud chuvviya. Tu thaan thununtar(i) Hur(i) Aik(u), Hur(i) Aiko Aik(u) ruvviya. 3. --------

Word Meaning: Thaan Thununtar(i) = everywhere. Ruvviya = is present. Trin(i) = in vegetation. Tirbhuvun = universe. Chuvviya = recited. Asunkh = Agunut = countless. Bhaavay = are liked. 3.

MEANING: You alone are present everywhere, oh Waheguru. All the forests, the whole vegetation, and the whole world recite Your Naam by their tongue. Countless People chant Waheguru's Naam. The holy saints and the devotees, who are liked by Waheguru, deserve our respect. Kindly grant me the sight of those devotees, who recite Your Naam, and are approved by You, oh Waheguru. You alone are present everywhere, oh Waheguru. 3.

---------- Tayri bhagat bhundaar asunkh, jis(u) Tu dayveh(i) mayray Soami, tis(u) mileh(i). Jis kaiy mustuk(i) Gur haath(u), tis(u) hirdaiy, Hur(i) Goon tikeh(i). Hur(i) Goon Hirdaiy tikeh(i) tis kaiy, jis(u) untar bhuou bhaavni hoyee.

(PAGE 1116): Bin(u) bhaiy kinaiy na praym(u) paaya, bin(u) bhaiy paar(i) na ootriya koyee. Bhuou bhaaou preet(i) Nanak tiseh(i) laagaiy, jis(u) Tu Aapni kirpa kureh(i). Tayri bhugut(i) bhundaar asunkh, jis(u) Tu dayveh(i) mayray Soami, tis(u) mileh(i). 4.3.

Word Meaning: Bhundaar = treasures. Tikeh(i) = stay. Bhaavni = reverence. 4.

MEANING: There are countless treasures of Your worship, oh Waheguru (countless people can worship Him at the same time, and it never runs out); but only those get to worship You, whom You give it (exhort) with Your benevolence. Also, the noble qualities stay in the heart (mind) only of those who have Satguru's kind hand on their head, and who have love and reverence for You, oh Waheguru. Love does not sprout in the mind of those who do not have Waheguru's fear in their mind, and nobody swims across the world-sea without the fear of Waheguru in their mind. But again, only those who develop fear and love for Waheguru in

their mind, to whom He is kind. There are countless treasures of Waheguru's worship, but only those get it whom the Lord endows to with His munificence, oh Nanak. 4.3.

ਤੁਖਾਰੀ ਮਹਲਾ 4॥ ਨਾਵਣੁ ਪੁਰਬੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸੁ ਭਇਆ॥ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੀ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਗਇਆ॥ ਗੁਰ ਦਰਸੁ ਪਾਇਆ ਅਗਿਆਨੁ ਗਵਾਇਆ ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਾਸੀ॥ ਜਨਮ ਮਰਣ ਦੁਖ ਖਿਨ ਮਹਿ ਬਿਨਸੇ ਹਰਿ ਪਾਇਆ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ॥ ਹਰਿ ਆਪਿ ਕਰਤੈ ਪੁਰਬੁ ਕੀਆ ਸਤਿਗੁਰ ਕੁਲਖੇਤਿ ਨਾਵਣਿ ਗਇਆ॥ ਨਾਵਣੁ ਪੁਰਬੁ ਅਭੀਚੁ ਗੁਰ ਸਤਿਗੁਰ ਦਰਸੁ ਭਇਆ॥ 1॥
ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਬਣੀ ਖਿਨੁ ਖਿਨੁ ਨਿਮਖ ਵਿਖਾ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਣੀ ਪ੍ਰਭ ਕੇਰੀ ਸਭੁ ਲੋਕੁ ਵੇਖਣਿ ਆਇਆ॥ ਜਿਨ ਦਰਸੁ ਸਤਿਗੁਰ ਗੁਰੂ ਕੀਆ ਤਿਨ ਆਪਿ ਹਰਿ ਮੇਲਾਇਆ॥ ਤੀਰਥ ਉਦਮੁ ਸਤਿਗੁਰੂ ਕੀਆ ਸਭ ਲੋਕ ਉਧਰਣ ਅਰਥਾ॥ ਮਾਰਗਿ ਪੰਥਿ ਚਲੇ ਗੁਰ ਸਤਿਗੁਰ ਸੰਗਿ ਸਿਖਾ॥ 2॥ ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ॥ ਖਬਰਿ ਭਈ ਸੰਸਾਰਿ ਆਏ ਤ੍ਰੈ ਲੋਆ॥ ਦੇਖਣਿ ਆਏ ਤੀਨਿ ਲੋਕ ਸੁਰਿ ਨਰ ਮੁਨਿਜਨ ਸਭਿ ਆਇਆ॥ ਜਿਨ ਪਰਸਿਆ ਗੁਰੁ ਸਤਿਗੁਰੂ ਪੂਰਾ ਤਿਨ ਕੇ ਕਿਲਵਿਖ ਨਾਸ ਗਵਾਇਆ॥ ਜੋਗੀ ਦਿਗੰਬਰ ਸੰਨਿਆਸੀ ਖਟੁ ਦਰਸਨੁ ਕਰਿ ਗਏ ਗੋਸਟਿ ਢੋਆ॥ਪ੍ਰਥਮ ਆਏ ਕੁਲਖੇਤਿ ਗੁਰ ਸਤਿਗੁਰ ਪੁਰਬੁ ਹੋਆ॥3
ਦੁਤੀਆ ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕੀਆ॥ ਜਾਗਾਤੀ ਮਿਲੇ ਦੇ ਭੇਟ ਗੁਰ ਪਿਛੈ ਲੰਘਾਇ ਦੀਆ॥ ਸਭ ਛੁਟੀ ਸਤਿਗੁਰੂ ਪਿਛੈ ਜਿਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਗੁਰ ਬਚਨਿ ਮਾਰਗਿ ਜੋ ਪੰਥਿ ਚਾਲੇ ਤਿਨ ਜਮ ਜਾਗਾਤੀ ਨੇੜਿ ਨ ਆਇਆ॥ ਸਭ ਗੁਰੂ ਗੁਰੂ ਜਗਤੁ ਬੋਲੈ ਗੁਰ ਕੈ ਨਾਇ ਲਇਐ ਸਭਿ ਛੁਟਕਿ ਗਇਆ॥ ਦੁਤੀਆ ਜਮੁਨ ਗਏ ਗੁਰਿ ਹਰਿ ਹਰਿ ਜਪਨੁ ਕੀਆ॥ 4॥ ਤ੍ਰਿਤੀਆ ਆਏ ਸੁਰਸਰੀ ਤਹ ਕਉਤਕੁ ਚਲਤੁ ਭਇਆ॥ ਸਭ ਮੋਹੀ ਦੇਖਿ ਦਰਸਨੁ ਗੁਰ ਸੰਤ ਕਿਨੈ ਆਢੁ ਨ ਦਾਮੁ ਲਇਆ॥ ਆਢੁ ਦਾਮੁ ਕਿਛੁ ਪਇਆ ਨ ਬੋਲਕ ਜਾਗਾਤੀਆ ਮੋਹਣ ਮੁੰਦਣ ਪਈ॥ ਭਾਈ ਹਮ ਕਰਹ ਕਿਆ ਕਿਸੁ ਪਾਸਿ ਮਾਗਹ ਸਭ ਭਾਗਿ ਸਤਿਗੁਰ ਪਿਛੈ ਪਈ॥
(ਅੰਗ 1117)॥ ਜਾਗਾਤੀਆ ਉਪਾਵ ਸਿਆਣਪ ਕਰਿ ਵੀਚਾਰੁ ਡਿਠਾ ਭੰਨਿ ਬੋਲਕਾ ਸਭਿ ਉਠਿ ਗਇਆ॥ ਤ੍ਰਿਤੀਆ ਆਏ ਸੁਰਸਰੀ ਤਹ ਕਉਤਕੁ ਚਲਤੁ ਭਇਆ॥ 5॥
ਮਿਲਿ ਆਏ ਨਗਰ ਮਹਾ ਜਨਾ ਗੁਰੁ ਸਤਿਗੁਰ ਓਟ ਗਹੀ॥ ਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਰੁ ਗੋਵਿਦੁ ਪੁਛਿ ਸਿਮ੍ਰਿਤਿ ਕੀਤਾ ਸਹੀ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਸਭਨੀ ਸਹੀ ਕੀਤਾ ਸੁਕਿ ਪ੍ਰਹਿਲਾਦਿ ਸ੍ਰੀ ਰਾਮਿ ਕਰਿ ਗੁਰ ਗੋਵਿਦੁ ਧਿਆਇਆ॥ ਦੇਹੀ ਨਗਰਿ ਕੋਟਿ ਪੰਚ ਚੋਰ ਵਟਵਾਰੇ ਤਿਨ ਕਾ ਥਾਉ ਥੇਹੁ ਗਵਾਇਆ॥ ਕੀਰਤਨ ਪੁਰਾਣ ਨਿਤ ਹੋਵਹਿ ਗੁਰ ਬਚਨਿ ਨਾਨਕਿ ਹਰਿ ਭਗਤਿ ਲਹੀ॥ ਮਿਲਿ ਆਏ ਨਗਰ ਮਹਾ ਜਨਾ ਗੁਰੁ ਸਤਿਗੁਰ ਓਟ ਗਹੀ॥ 6॥4॥10॥

NOTE: This holy Shabad is of great historical significance as Guru Ram Dass Ji describes the only long journey that Guru Amar Dass Ji (the Third Master) undertook to enlighten the people. Guru Ram Dass Ji (then Bhai Jettha Ji) had accompanied Guru Amar Dass Ji in this historic journey. Like Guru Nanak Sahib, Guru Amar Dass ji first visited Kulkhayt (Kurukshetra), an important holy place for Hindus. Hundreds of thousands of people had gathered there on the occasion of some holy day. Next, Gur Sahib crossed the River Yamuna and then the River Ganga to reach Hardwar, another Hindu holy place on the east bank of the Ganga. There is a Gurdwara in Hardwar commemorating the visit of Guru Sahib. Guru Sahib stayed there for a few weeks and enlightened the residents there.

Tookhaari Mehla 4: Naavun(u) poorb(u) abheech(u), Gur, Satgur ders(u) bhuyya. Doormut(i) maiyl(u) huree, ugiyaan(u) undhayr(u) guyya. Gur ders(u) paaya, ugiyan(u) guvaaya, untar(i) Jot(i) pergaasi. Junum, mern dookh khin meh binsay, Hur(i) paaya Prubh Abinaashi. Hur(i) Aap(i) Kertaiy poorb keeya, Satgur Kulkhayt(i) naavun(i) guyya. Naavun(u) poorb(u) abheech(u), Gur, Satgur ders(u) bhuyya. 1. ----------
Word Meaning: Naavun(u) = bath; a dip (at a holy place). Poorb = an auspicious occasion. Abheech(u) = who wins in a face-to-face battle; unbeatable. Ders(u) = holy sight.

Doormut(i) = evil thinking. Huree = removed. Ugiyaan(u) = ignorance. Undhayr(u) = darkness. Binsay = eradicated. Abinaashi = immortal. Kulkhayt = Kurukshetra. Naavun(i) = on the occasion of special holy dips. 1.

MEANING: The holy sight of the Guru is unbeatable in comparison to the countless dips at holy places (Satguru's sight is the only true holy dip at any holy place). The filth of evil thinking of those who get to have the holy sight of the Guru goes away, and the darkness of their ignorance is cleared. Their minds are enlightened, they acquire the immortal Waheguru in their heart, and the suffering of their rebirths is eradicated in a moment. Waheguru Himself created the auspicious occasion for Satguru to visit Kurukshetra at the time when countless people gather there for holy dips. The holy sight of Satguru is the true holy dip for the people to take. 1.

---------- Maarug(i), punth(i) chullay Gur, Satgur sung(i) Sikhaan. Undin(u) bhugut(i) bunee khin(u), khin(u), nimukh vikha. Hur(i), Hur(i) bhugut(i) bunee Prubh kayri, subh(u) loak(u) vaykhun(i) aaya. Jinh ders(u) Satgur, Guru keeya, tinh Aap(i) Hur(i) maylaaya. Teeruth oodum(u) Satguru keeya, subh loak oodhrun urtha. Maarug(i). punth(i) chulay, Gur, Satgur sung Sikhaan. 2. ----------

Word Meaning: Maarug(i) = Punth(i) = on the journey. Sung(i) = with. Undin(u) = everyday; always. Khin(u) = Nimukh = moment. Vikha = step. Kayri = of. Teeruth = holy places. Oodum(u) = initiative; enterprise; endeavour. Oodhrun = to emancipate; to enlighten. Urtha = for the purpose of. 2.

MEANING: Many Sikhs accompanied Guru Sahib on His journey. Waheguru's praise was sung by the holy group all the time and at every step, and people from every corner came to see Guru Sahib. Waheguru Himself brought those to the Guru (prompted them) who wanted to have His sight. Satguru undertook this endeavour solely to enlighten the people. Many Sikhs accompanied Guru Sahib on His journey. 2.

----------Pruthum aayay Kulkhayt(i), Gur Satgur poorb hoa. Khubur(i) bhuyyi sunsaar(i), aayay traiy loa. Daykhun)i) aayay teen(i) loak, soor(i), nur, Moonijun subh(i) aaya. Jinh persiya Gur(u) Satguru Poora, tinh kay kilvikh naas guvvaya. Yogi, Digumbur, Sanyasi, Khut(u) Dershun(u), kur(i) guyyay, gosht(i) dhoaa. Pruthum aayay Kulkhayt(i), Gur Satgur poorb hoaa.

Word Meaning: Pruthum = firstly. Traiy Loa = Teen(i) Loak = people of the whole universe (from far and near). Soor(i) = gods; saintly. Moonijun = hermits. Persiya = saw; had the holy sight. Poora = perfect. Kilvikh = sins. Naas = eradicate. Goshut(i) = meeting. Dhoaa = support; satisfaction 3.

MEANING: First of all, Guru Sahib arrived at Kurukshetra, which became an auspicious occasion because of His visit. The news of His visit spread all over, and people from far and near came to see Him, which included saintly people, common men, hermits (sages) and everybody else. The sins of all those who saw the Perfect Guru with their soul (with dedication and reverence), were eradicated. The yogis, the naked sadhus, the sanyasis, and the followers of the six faiths of ascetics had discussions with Guru Sahib and sought clarifications on some issues for their mental support (satisfaction) (which they acquired). First of all, Guru Sahib arrived at Kurukshetra, which became an auspicious occasion because of His visit. 3.

Dootiya Yamun guyyay, Gur(i) Hur(i), Hur(i), jupun(u) keeya. Jagaati milay day bhayt, Gur pichhaiy lunghaayay deeya. Subh chhootti Satguru pichhaiy, jin(i), Hur(i), Hur(i) Naam(u) dhiyaaya. Gur Buchan(i) maarug(i) jo punth(i) chaalay, tinh Jum jagaati nayrr(u) na aaya.

Subh Guru, Guru jugut(u) boalaiy, Gur kay Naayay luyyiyaan subh(i) chhootuk(i) guyya. Dootiya Yamun guyyay, Gur(i), Hur(i), Hur(i) jupun(u) keeya. 4. ----

Word Meaning: Dootiya = secondly; next. Jupun(u) = recitation. Jagaati = fare collectors (to ferry across the river Bhayt = gifts. Pichhaiy = because of; in honour of. Lunghaaya = ferried across. Buchan(i) = Word; Teachings. Jum = Angel of justicce. Nayyrr(u) = near by. Chhootuk(i) Guyya = emancipated. 4.

MEANING: Next, Guru Sahib arrived at the bank of the River Yamuna while reciting Waheguru's Naam. The boatmen received Guru Sahib with gifts and ferried everybody in the group across the River for free in honour of Guru Sahib. (Just as the boatmen ferried the group across the River), Guru Sahib ferries all those who recite Waheguru's Naam across the world-sea. The tax-collectors of the Angel of justice (who examine the deeds of the people) do not even go near the devotees who follow the path of life as advised by the Guru. People of the whole world who sing the Guru's praise get salvaged. Next, Guru Sahib arrived at the bank of Yamuna while reciting Waheguru's Naam. 4.

-------- Triyteeya aayay Soorsuri, teh kautuk(u), chulut(u) bhuyya. Subh mohi daykh(i) Dershun(u) Gur Sunt, kinaiy aadh(u) na daam luyya. Aadh(u) daam(u) kichh(u) puyya na boluk, jagaatiyaan moondun(i) puyyi. Bhaayi, hum kerh kiyya, kis(u) paas(i) maangeh(i), subh bhaag(i) Satgur pichhaiy puyyi. 5.

(PAGE 1117): Jagaatiyaan, oopaav siyaanup kur(i) veechaar(u) dittha, bhunn(i) bolkaan, subh(i) ootth(i) guyya. Triteeya aayay Soorsuri, teh kautuk(u) chulut(u) bhuyya.

Word Meaning: Triteeya = thirdly. Soorsuri = a name for Ganga. Teh = there. Kautuk(u) = Chulut(u) = amazing happening. Mohi = captivated. Aadh(u) Daam Na = not even half a cent. Boluk = cashbox. Moondun(i) = locking of jaws; speechless. 5.

MEANING: Thirdly, Guru Sahib arrived at the bank of the River Ganga (to go to Hardwar, another holy place of the Hindus), where an amazing thing happened. All the boatmen were captivated by the holy sight of Guru Sahib, and forgot to charge even half a cent from anybody in the Group. The jaws of the tax collectors got locked (they became speechless) on Guru Sahib, and not even a cent was deposited in their cashboxes. They felt helpless to ask anyone for the fare, and everybody was ferried across free in honour of Guru Sahib. The tax collectors pondered the situation for a while and left, leaving the cashboxes unattended. When Guru Sahib arrived at the bank of the Ganga, an amazing thing happened there. 5.

--------- Mil(i) aayay, Nugur muhha junaa, Gur Satgur oat guhhi. Gur(u), Satgur(u) Gur(u) Govind(u) pooch(i), Simrit(i) keeta suhhi. Simrit(i) Shastar subhnee suhhi keeta, Sook(i) Prehlaad(i), Sri Ram(i) kur(i) Gur Govind(u) dhiyaaya. Dayhi nugur(i) koat(i) punch vutvaaray, tinh ka thaaoun thayh(u) guvaaya. Keertun Puran nit poonn(u) hoveh(i), Gur Buchan(i) Nanak(i) Hur(i) bhugut(i) luhhi. Mil(i) aayay, Nugur muhaa junaa, Gur Satgur oat guhhi. 6.4.10.

Word Meaning: Muhaa Junna = the leaders. Oat Guhhi = came to the shelter. Keeta Suhhi = corrected. Sook(i) = a popular sage. Koat(i) = fort. Vutvaaray = robbers. Thaaoun Thayh(u) = the root; fully. Guvaaya = eliminated. Poonn(u) = noble deed. Bhugut(i) = worship. Luhhi = acquired. 6.

MEANING: The leaders of the city of Hardwar came to the shelter of the Waheguru-like Guru Sahib, and sought clarifications about the Simritis (holy books of Hindus). They sought clarifications on the Simritis and the Shastras when Guru Sahib explained that Waheguru's Naam is supreme, which was recited by the sage Sook, Bhagat Prehlad, and Sri Rama, to find salvation when all the five demons, which rob the fort-like human body of its noble

qualities, were fully destroyed for them. So, rather than reading the Puranas, the city dwellers began to sing Waheguru's praise with Guru Nanak Sahib's Shabads, which became their true worship for Waheguru. The leaders of Hardwar came to the shelter of Guru Sahib. 6.4.10.

ਤੁਖਾਰੀ ਛੰਤ ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Tookhari Chhunt, Mehla 5: Ek Onkar Satgur Persad(i):

ਘੋਲਿ ਘੁਮਾਈ ਲਾਲਨਾ ਗੁਰਿ ਮਨੁ ਦੀਨਾ॥ ਸੁਣਿ ਸਬਦੁ ਤੁਮਾਰਾ ਮੇਰਾ ਮਨ ਭੀਨਾ॥ ਇਹੁ ਮਨੁ ਭੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਲਾਗਾ ਰੰਗੁ ਮੁਰਾਰਾ॥ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਈ ਠਾਕੁਰ ਤੇਰਾ ਮਹਲੁ ਅਪਾਰਾ॥ ਸਗਲ ਗੁਣਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਬਿਨਉ ਸੁਨਹੁ ਇਕ ਦੀਨਾ॥ ਦੇਹੁ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀ ਜੀਅੜਾ ਬਲਿ ਬਲਿ ਕੀਨਾ॥ 1॥ ਇਹੁ ਤਨੁ ਮਨੁ ਤੇਰਾ ਸਭਿ ਗੁਣ ਤੇਰੇ॥ ਖੰਨੀਐ ਵੰਞਾ ਦਰਸਨ ਤੇਰੇ॥ ਦਰਸਨ ਤੇਰੇ ਸੁਣਿ ਪ੍ਰਭ ਮੇਰੇ ਨਿਮਖ ਦ੍ਰਿਸਟਿ ਪੇਖਿ ਜੀਵਾ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਨੀਜੈ ਤੇਰਾ ਕਿਰਪਾ ਕਰਹਿ ਤ ਪੀਵਾ॥ ਆਸ ਪਿਆਸੀ ਪਿਰ ਕੈ ਤਾਈ ਜਿਉ ਚਾਤ੍ਰਿਕੁ ਬੂੰਦੇਰੇ॥ ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਦੇਹੁ ਦਰਸੁ ਪ੍ਰਭ ਮੇਰੇ॥2॥ ਤੂ ਸਾਚਾ ਸਾਹਿਬੁ ਸਾਹੁ ਅਮਿਤਾ॥ ਤੂ ਪ੍ਰੀਤਮੁ ਪਿਆਰਾ ਪ੍ਰਾਨ ਹਿਤ ਚਿਤਾ॥ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਗਲ ਰੰਗ ਬਨਿ ਆਏ॥ ਸੋਈ ਕਰਮੁ ਕਮਾਵੈ ਪ੍ਰਾਣੀ ਜੇਹਾ ਤੂ ਫੁਰਮਾਏ॥ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸੁਰਿ ਤਿਨਿ ਸਾਧ ਸੰਗਿ ਮਨੁ ਜਿਤਾ॥ ਕਹੁ ਨਾਨਕ ਜੀਅੜਾ ਬਲਿਹਾਰੀ ਜੀਉ ਪਿੰਡੁ ਤਉ ਦਿਤਾ॥ 3॥ ਨਿਰਗੁਣੁ ਰਾਖਿ ਲੀਆ ਸੰਤਨ ਕਾ ਸਦਕਾ॥ ਸਤਿਗੁਰਿ ਢਾਕਿ ਲੀਆ ਮੋਹਿ ਪਾਪੀ ਪੜਦਾ॥ ਢਾਕਨਹਾਰੇ ਪ੍ਰਭੂ ਹਮਾਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖ ਦਾਤੇ॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਸੁਆਮੀ ਪੂਰਨ ਪੁਰਖ ਬਿਧਾਤੇ॥ ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਤੁਮਾਰੀ ਕਉਨੁ ਕਹੈ ਤੂ ਕਦ ਕਾ॥ ਨਾਨਕ ਦਾਸੁ ਤਾ ਕੈ ਬਲਿਹਾਰੀ ਮਿਲੈ ਨਾਮੁ ਹਰਿ ਨਿਮਕਾ॥ 4॥1॥11॥

Ghoal(i) ghoomaayi Laalna, Gur(i) mun(u) deena. Soon(i) Shabad Toomhaara, mayra mun(u) Bheema. Eh(u) mun(u) bheena, jiyoun jul meena, laaga rung(u) Mooraara. Keemut(i) kuhhi na jaayi, Tthaakur, Tayra Mehl(u) apaara. Sugul Goona kay Daatay Soami, binou soonhou ikk deena. Dayh(u) Ders(u), Nanak bulihaari, jeeurra bul(i), bul(i) keena. 1. Eh(u) tun(u), mun(u) Tayra, suh(i) Goon Tayray. Khunniyaiy vunjaan Dershun(u) Tayray. Dershun Tayray, soon(i) Prubh mayray, nimukh drisht(i) paykh(i) jeevaan. Amrit Naam(u) soonijaiy Tayra, kirpa kureh(i) ta peevaan. Aas piyaasi Pir kaiy taayeen, jiyoun chaatrik boondayray. Kuhhou Nanak, jeeurra bulihaari, dayh(u) Ders(u) Prubh mayray. 2. ----------

Word Meaning: Ghoal(i) Ghoomaayi = I am a sacrifice for You. Laalna = extremely Dear (Waheguru). Bheena = is imbued. Meena = fish. Rung(u) = love. Mooraara = of Waheguru. Mehl(u) = Residence; transcendence. Apaara = beyond limit. Daatay = Provider; source. Binou = request. Deena = poor; helpless. Ders(u) = Sight. Jeeurra = soul. Bul(i) Bul(i) = offer to sacrifice. 1. Khunniyaiy Vunjaan = I can cut myself into pieces. Drisht(i) = sight. Paykh(i) = to see. Piyaasi = thirsty; with longing.
Chatrik = rainbird, which is believed to drink only the first drop of rain. Boondayray = drop. 2.

MEANING: Listening to the Shabad of my dear Guru, my mind has been imbued with His love. I am all sacrifice for Him, and have surrendered my mind to Him. My mind is also imbued with the love of my Waheguru, and I feel as blissful as the fish in water. Nobody can tell the worth of Waheguru as He is transcendent beyond limit. Listen to the prayer of this humble slave of Yours, and show me Your holy sight. I, Nanak, am all sacrifice for You, and am suffering in Your separation, oh Waheguru. 1.

My body, my mind, and all the noble qualities are given by You, and I can cut my body into small pieces to have Your holy sight. I can live for the rest of my life just to see Your sight, even if that is for a short moment. Your Naam is immortalizing, which I can recite only by Your benevolence. I am thirsty for Your sight, and am longing to see You, just like the rainbird, which longs for a drop of the rain, oh Dear. Kindly show me Your sight, I, Nanak, am all sacrifice for You, oh my dear Waheguru. 2.

----------Tu Saacha Sahib(u), Shah(u) amita. Tu Preetum(u), Piyara, praan, hit chita. Praan Sookh-Daata, Gurmukh(i) jaata, sugul rung bun(i) aayay. Soyee kerm(u) kmaayay praani, jayha Tu foormaayay. Ja kuou kirpa kuree Jugdeeshur(i), tinh(i), Sadh sung(i) mun(u) jitta. Kuhhou Nanak, jeeurra bulihaari, jeeou, pind(u) Tuou ditta. 3. Nirgoon raakh(i) leeya, suntun ka sudka. Satgur dhaak(i) leeya, moh(i) paapi purrda. Dhaakunhaaray, Prubhoo humaaray, jea, praan, Sookh-Daatay. Abinaashi, ubigut Soami, Poorun, Purakh Bidhaatay. Oostut(i) kehn(u) na jaayay Toomhaari, kaun(u) kuhhaiy Tu kud ka. Nanak daas(u) Ta kaiy bulihaari, Naam(u) milaiy Hur(i) nimka. 4.1.11

Word Meaning: Shah(u) = emperor. Amita = (with) immeasurable (powers). Hit = well-wisher; dear. Jaata = recognized; made a connection with. Rung = blissfulness. Bun(i) Aayay = came into being. Kerm Kmaayay = performs deeds. Foormaayay = orders; as per Your Will. Mun(u) Jitta = conquered; controlled mind. Jeeurra = life; soul. PInd(u) = body. Tuou = You. 3. Nirgoon = devoid of all noble qualities. Sudka = because of. Dhaak(i) Leeya = covered. Purrda = secrets. Dhaakunhaaray = one who covers. Abinaashi = immortal. Ubigut = invisible. Bidhaatay = carver of our fates. Oostut(i) = praise. Kud Ka = since when. Nimkha = moment. 4.

MEANING: You have unlimited powers and are the eternal Lord of the universe, oh Waheguru. You are very dear to me, and I wish You well. You are the provider of our life and all comforts, and one makes a connection with You in the shelter of the Guru, and acquires all bliss. We perform only the deeds which You wish us to do. Those who are benevolently conquered by Waheguru conquer their mind (wishes and desires) in the company of the Guru. I am all sacrifice for Waheguru, who has given me life and the body, oh Nanak. 3.

I am devoid of all noble qualities, but the kind Waheguru protected me (against the attacks of Maya) because of the holy saints whose company I was in. My Satguru covered all my weaknesses (immoral secrets which I had committed). Waheguru, which is the source of all comforts for our body and soul, is immortal, invisible, omnipresent, and the carver of our fates, is also the protector of our immoral secrets. No one can sing Your full praise, and nobody knows since when You have been here in the world. I am a sacrifice for my Guru, with whose benevolence I can acquire Waheguru's Naam, even if it is for a short moment, oh Nanak. 4.1.11.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਕੇਦਾਰਾ ਮਹਲਾ 4 ਘਰੁ 1

Ek Onkar Satgur Persad(i)

Kedara (Kaydaara) Mehla 4, Ghur(u) 1

(ਅੰਗ 1118)॥ ਮੇਰੇ ਮਨ ਰਾਮ ਨਾਮ ਨਿਤ ਗਾਵੀਐ ਰੇ॥ ਅਗਮ ਅਗੋਚਰੁ ਨ ਜਾਈ ਹਰਿ ਲਖਿਆ ਗੁਰੁ ਪੂਰਾ ਮਿਲੈ ਲਖਾਵੀਐ ਰੇ॥ ਰਹਾਉ॥ ਜਿਸੁ ਆਪੇ ਕਿਰਪਾ ਕਰੇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਜਨ ਕਉ ਹਰਿ ਲਿਵ ਲਾਵੀਐ ਰੇ॥ ਸਭੁ ਕੋ ਭਗਤਿ ਕਰੇ ਹਰਿ ਕੇਰੀ ਹਰਿ ਭਾਵੈ ਸੋ ਥਾਇ ਲਾਵੀਐ ਰੇ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਮੋਲਕੁ ਹਰਿ ਪਹਿ ਹਰਿ ਦੇਵੈ ਤਾ ਨਾਮੁ ਧਿਆਵੀਐ ਰੇ॥ ਜਿਸ ਨੋ ਨਾਮੁ ਦੇਇ ਮੇਰਾ ਸੁਆਮੀ ਤਿਸੁ ਲੇਖਾ ਸਭੁ ਛਡਾਵੀਐ ਰੇ॥ 2॥ ਹਰਿ ਨਾਮੁ ਅਰਾਧਹਿ ਸੇ ਧੰਨੁ ਜਨ ਕਹੀਅਹਿ ਤਿਨ ਮਸਤਕਿ ਭਾਗੁ ਧੁਰਿ ਲਿਖਿ ਪਾਵੀਐ ਰੇ॥ ਤਿਨ ਦੇਖੇ ਮੇਰਾ ਮਨ ਬਿਗਸੈ ਜਿਉ ਸੁਤੁ ਮਿਲਿ ਮਾਤ ਗਲਿ ਲਾਵੀਐ ਰੇ॥ 3॥ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਮੋ ਕਉ ਦੇਹੁ ਮਤੀ ਜਿਤੁ ਹਰਿ ਪਾਵੀਐ ਰੇ॥ ਜਿਉ ਬਛੁਰਾ ਦੇਖਿ ਗਊ ਸੁਖ ਮਾਨੈ ਤਿਉ ਨਾਨਕ ਹਰਿ ਗਲਿ ਲਾਵੀਐ ਰੇ॥ 4॥1॥

(PAGE 1118): Mayay mun, Ram Naam nit gaaviyaiy ray. Agumm, Agoachur(u) na jaayi Hur(i) lukhiya, Gur(u) Poora milaiy lukhaaviyaiy ray. Ruhaou. Jis(u) Aapay kirpa kuray mayra Soami, tis(u) jun kuou Hur(i) liv laaviyaiy ray. Subh(u) ko bhugut(i) kuray Hur(i) kayri, Hur(i) bhaavaiy, so thaayayn paaviyaiy ray. 1. Hur(i), Hur(i) Naam(u) amoluk(u) Hur(i) peh(i), Hur(i) dayvaiy ta Naam(u) dhiyaviyaiy ray. Jis nu Naam(u) dayay mayra Soami, tis(u) laykha subh(u) chhuddaviyaiy ray. 2. Hur(i) Naam(u) araadheh(i)), say dhunn(u) jun kuhhiyeh(i), tinh mustuk(i) bhaag(u) dhoor(i) likh(i) paaviyaiy ray. Tinh daykhay mayra mun bigsaiy, jiyoun soot(u) mil(i) maat gul(i) laaviyaiy ray. 3. Hum baarik, Hur(i) Pitaa Prubh mayray, mo kuou dayh(u) mutee, ji(u) Hur(i) paaviyaiy ray. Jiyoun buchhura daykh(i) guoou sookh maanaiy, tiyoun Nanak Hur(i) gul(i) laaviyaiy ray. 4.1.

Word Meaning: Ray = oh. Agumm = inaccessible. Agoachur(u) = incomprehensible. Lukhiya = comprehend. Pause. Liv = meditate deeply on. Kaayri = of. Thaayayn Paaviyaiy = is recognized; given due credit. 1. Amoluk(u) = priceless. Peh(i) = with; in possession. Laykha = account of deeds done. 2. Araadahy = remember; worship. Dhoor(i) = by Waheguru. Bigsaiy = blooms. Soot(u) = son. 3. Baarik = children. Mutee = advice. Buchhura = calf. Guoou = cow. Maanaiy = enjoys. 4.

MEANING: Recite Waheguru's Naam all the time, oh my mind. The inaccessible and incomprehensible Waheguru can be comprehended only in the shelter of the Perfect Guru. Pause. Only the devotee, whom Waheguru is kind to, meditates deeply on (gets connected with) Waheguru. Everybody worships Waheguru (in many different ways, and for many different reasons), but only that worship is rewarded by Waheguru which He likes. 1. Waheguru is the Lord of His priceless Naam, and only that devotee recites it whom He gifts it; all the accounts of the deeds of such devotee are closed (ignored). 2.

Only those devotees recite Waheguru's Naam who have it prewritten on their foreheads (in their fortunes) by Waheguru, and they deserve our respect. Just like a mother who feels overjoyed to see her son and hugs him, my mind blooms at their sight. 3.

We are the children of Waheguru, who is our father, and pray to Him that He grants us the noble thinking by which we can acquire Him in our hearts. I wish Waheguru would hug me so that I may feel blissful like a cow who enjoys the comfort of seeing her calf, oh Nanak. 4.1.

ਕੇਦਾਰਾ ਮਹਲਾ 4 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਗੁਨ ਕਹੁ ਰੇ॥ ਸਤਿਗੁਰੂ ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੂਜਹੁ ਇਨ ਬਿਧਿ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਲਹੁ ਰੇ॥ ਰਹਾਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਬਿਖੈ ਰਸ ਇਨ ਸੰਗਤਿ ਤੇ ਤੂ ਰਹੁ ਰੇ॥ ਮਿਲਿ ਸਤ ਸੰਗਤਿ ਕੀਜੈ ਹਰਿ ਗੋਸਟਿ ਸਾਧੂ ਸਿਉ ਗੋਸਟਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸਾਇਣੁ ਰਾਮ ਨਾਮੁ ਰਸਾਇਣੁ ਹਰਿ ਰਾਮ ਨਾਮ ਰਾਮ ਰਮਹੁ ਰੇ॥ 1॥
(ਅੰਗ 1119)॥ ਅੰਤਰ ਕਾ ਅਭਿਮਾਨੁ ਜੋਰੁ ਤੂ ਕਿਛੁ ਕਿਛੁ ਕਿਛੁ ਜਾਨਤਾ ਇਹੁ ਦੂਰਿ ਕਰਹੁ ਆਪਨ ਗਹੁ ਰੇ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਦਇਆਲ ਹੋਹੁ ਸੁਆਮੀ ਹਰਿ ਸੰਤਨ ਕੀ ਧੁਰਿ ਕਰਿ ਹਰੇ॥ 2॥1॥2॥

Kedara Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i): Mayray mun, Hur(i), Hur(i) Goon kuhhou ray. Satgur(u) kay Churn dhoyay, dhoyay pooj-hou, inn bidh(i) mayra Hur(i) Prubh(u) luhhou ray. Ruhaou. Kaam(u), kroadh(u), lobh(u), moh(u), abhimaan(u), bikhaiy rus, inn sungut(i) tay tu ruhhou ray. Mil(i) Sat sungut(i) keejaiy Hur(i) gosht(i), Sadhu siyoun gosht(i), Hur(i) praym rusaayin(u), Ram Naam(u) rusaayin(u), Hur(i) Ram Naam, Ram rumhou ray. 1.

(PAGE 1119): Untar ka abhimaan(u) joar(u), tu kichh(u), kichh(u) jaanta, eh(u) door(i) kurhou ray. Jun Nanak kuou Hur(i) duyaal hohou Soami, Hur(i) suntun kee dhoor(i) kur(i) Huray. 2.1.2.

Word Meaning: Churn = feet. Dhoyay---Pooj-hou = wash and worship (show full reverence). Inn Bidh(i) = by such means. Luhhou = acquire. Pause.
Abhimaan = conceit. Bikhaiy Rus = poisonous tastes (sensual enjoyments). Inn Sungut = such a company. Ruhhou = stay away. Gosht(i) = meeting; discussion. Rusaayin = source of affection. Rumhou = recite; remember. 1. Joar(u) = power. Kichh(u), Kichh(u) = a little. Door(i) Kurhou = get rid of. Jun = slave; devotee. 2.

MEANING: Sing praise of Waheguru's virtues (appreciate them), and serve Satguru by washing His feet with love and respect (fully obey His Advice); this is how you will acquire Waheguru (His Naam), oh my mind. Pause. Stay away from lust, rage, greed, worldly attachments, conceit, and other poisonous sensual pleasures. Waheguru, His Naam, and Satguru are the subjects (and sources) of true (eternal) love; so, enjoy it in the shelter of Waheguru and of the Guru, and recite Waheguru's Naam, oh my mind. 1.
Get rid of the (damaging) power of your ego about which you are somewhat aware, oh man. I pray to Waheguru that He becomes benevolent toward me and gives me the opportunity to serve the holy saints as if I were dust under their feet (a slave), oh Nanak. 2.1.2.

ਕੇਦਾਰਾ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Kedara Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਮਾਈ ਸੰਤ ਸੰਗਿ ਜਾਗੀ॥ ਪ੍ਰਿਅ ਰੰਗ ਦੇਖੈ ਜਪਤੀ ਨਾਮ ਨਿਧਾਨੀ॥ ਰਹਾਉ॥ ਦਰਸਨ ਪਿਆਸ ਲੋਚਨ ਤਾਰ ਲਾਗੀ॥ ਬਿਸਰੀ ਤਿਆਸ ਬਿਡਾਨੀ॥ 1॥ ਅਬ ਗੁਰੁ ਪਾਇਓ ਹੈ ਸਹਜ ਸੁਖਦਾਇਕ ਦਰਸਨੁ ਪੇਖਤ ਮਨੁ ਲਪਟਾਨੀ॥ ਦੇਖਿ ਦਮੋਦਰ ਰਹਸੁ ਮਨਿ ਉਪਜਿਓ ਨਾਨਕ ਪ੍ਰਿਅ ਅੰਮ੍ਰਿਤ ਬਾਨੀ॥ 2॥1॥
Maayi, Sunt sung(i) jaagi. Priyay rung daykhaiy, jupti Naam nidhaani. Ruhaou. Dershun piyaas, lochun taar laagi. Bisree tiyas bidaani. 1. Ub Gur(u) paayo haiy, sehj sookhdaayik, dershun paykhut, mun(u) luptaani. Daykh(i) Damodar, rehs(u) mun(i) oopjiyo, Nanak Priyay Amrit Bani. 2.1.

Word Meaning: Maayi = oh mother. Jaagi = awakened; enlightened. Rung = amazing feats. Jupti = recites. Pause. Piyas = thirst; longing = Tiyas. Lochun = eyes. Taar Laagi = focussed. Bisree = is lost. Bidaani = others; worldly attractions. 1. Sehj =

blissful state. Sookhdaayik = source of comforts. Luptaani = gets imbued. Damodar = a name for Waheguru. Rehs(u) = zest; bliss. Oopjiyo = came into being. Bani = words. 2.
MEANING: My mind was enlightened in the company of the holy saints (Guru), and watching the amazing feats of my Dear (Waheguru), I began to recite His Naam, which is the treasure of all comforts, oh my mother. Pause.
I have lost all my appetite for the worldly attractions, and there is a thirst for Waheguru's holy sight in my eyes now, which are focused on Him. 1.
Now, I have realized the Guru (Waheguru), which is the source of the high spiritual state, and of all the comforts, and my mind has been imbued with His love to have His sight. My mind has become blissful to see Waheguru, and Guru's sweet Shabad (in Waheguru's praise) is immortalizing, oh Nanak. 2.1.

ਕੇਦਾਰਾ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੀਨ ਬਿਨਉ ਸੁਨੁ ਦਇਆਲ॥ ਪੰਚ ਦਾਸ ਤੀਨਿ ਦੋਖੀ ਏਕ ਮਨੁ ਅਨਾਥ ਨਾਥ॥ ਰਾਖੁ ਹੋ ਕਿਰਪਾਲ॥ ਰਹਾਉ॥ ਅਨਿਕ ਜਤਨ ਗਵਨੁ ਕਰਉ॥ ਖਟੁ ਕਰਮ ਜੁਗਤਿ ਧਿਆਨੁ ਧਰਉ॥ ਉਪਾਵ ਸਗਲ ਕਰਿ ਹਾਰਿਓ ਨਹ ਨਹ ਹੁਟਹਿ ਬਿਕਰਾਲ॥ 1॥ ਸਰਣਿ ਬੰਦਨ ਕਰੁਣਾਪਤੇ॥ ਭਵ ਹਰਣ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ॥ ਏਕ ਤੂ ਹੀ ਦੀਨ ਦਇਆਲ॥ ਪ੍ਰਭ ਚਰਨ ਨਾਨਕ ਆਸਰੋ॥ ਉਧਰੇ ਭ੍ਰਮ ਮੋਹ ਸਾਗਰ॥ ਲਗਿ ਸੰਤਨਾ ਪਗ ਪਾਲ॥ 2॥1॥2॥
Kedara Mehla 5, Ghur(u) 3: Ek Onkar Satgur Persad(i): Deen binou soon(u), Duyaal. Punch daas, teen(i) doakhi, aik mun(u), anaath Nath. Raakh, ho Kirpal. Ruhaou. Anik jutun guvun(u) kuroun. Khut(u) Kerm joogut(i), dhiyaan(u dhuroun. Oopaav sugul kur(i) haariyo, neh, neh hooteh(i) bikraal. 1. Shern(i) bundun Krunaputay. Bhuv hern, Hur(i), Hur(I, Hur(i) Huray. Aik Tu hee deen Duyaal. Prubh Churn Nanak aasro. Oodhray bherm, moh saagur. Lug(i) suntunaa pug paal. 2.1.2.
Word Meaning: Deen = humble; poor. Bibou = request. Duyaal = oh, kind Lord. Punch = five demons. Daas = slave. Teen(i) = the three effects of Maya. Doakhi = enemies; adversaries. Anaath = orphan; support-less. Kirpal = benevolent. Pause.
Anik = countless. Jutun = efforts. Guvun (u) = to go (to holy places). Khut(u) Kerm = the six deeds (receive and give education of Vedas; receive and give donations; and perform and motivate others to perform yugs) which the Brahmans must perform. Joogut(i) = life style. Oopaav = measures. Haariyo = without success. Hooteh(i) = tired; stop. Bikraal = frightening. 1. Bundun = bowing to; make request. Krunaputay = the lord of mercy. Bhuv Hern = the destroyer of the birth-death cycle. Aasro = support. Oodhray = salvaged. Pug = feet. Paal = in the shelter of. 2.
MEANING: I have become a slave of the five demons (lust, rage, greed etc.), and the three effects of Maya are my adversaries in spirituality; without any spiritual support, I have become helpless, and have come to the shelter of the kind Lord with the request - if He would listen to it – (that He kindly protect me from these enemies). Pause.
It has become my lifestyle to perform countless rituals, such as pilgrimage to holy places, performing the required six religious deeds, and focusing my mind on the deities; besides, I have tried all other measures to control them (my spiritual enemies), but have failed. I am exhausted of trying all measures, but the frightening demons do not stop attacking me. 1.
I have come to Your shelter, and bow to You (surrender my self completely), oh the Lord of mercy, Waheguru. You are the destroyer of the birth-death cycle, oh kind to the helpless, Waheguru. Your Feet (shelter) is my (Nanak's) only support. I know one can get rid of his illusions and swim across the world sea by seeking the shelter of the holy saints. 2.1.2.

ਕੇਦਾਰਾ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਰਨੀ ਆਇਓ ਨਾਥ ਨਿਧਾਨ॥ ਨਾਮ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮਨ ਭੀਤਰਿ ਮਾਗਨ ਕਉ ਹਰਿ ਦਾਨ॥ 1॥ ਰਹਾਉ॥ ਸੁਖਦਾਈ ਪੂਰਨ ਪਰਮੇਸੁਰ ਕਰਿ ਕਿਰਪਾ ਰਾਖਹੁ ਮਾਨ॥ ਦੇਹੁ ਪ੍ਰੀਤਿ ਸਾਧੁ ਸੰਗਿ ਸੁਆਮੀ ਹਰਿ ਗੁਨ ਰਸਨ ਬਖਾਨ॥ 1॥ ਗੋਪਾਲ ਦਇਆਲ ਗੋਬਿਦ ਦਮੋਦਰ ਨਿਰਮਲ ਕਥਾ ਗਿਆਨ॥ ਨਾਨਕ ਕਉ ਹਰਿ ਕੈ ਰੰਗਿ ਰਾਗਹੁ ਚਰਨ ਕਮਲ ਸੰਗਿ ਧਿਆਨ॥ 2॥1॥3॥

Kedara Mehla 5, Ghur(u) 4: Ek Onkar Satgur Persad(i): Sherni aayo Nath Nidhan. Naam preet(i) laagi mun bheetur(i), maangun kuou Hur(i) daan. 1. Ruhaou. Sookhdaayi Poorun Permayshur, kur(i) kirpa, raakhou maan. Dayh(u) preet(i) Sadhu sung(i), Soami, Hur(i) goon rusn bukhaan. 1. Gopal, Duyaal, Gobind, Damodar, nirmul kutha Giyan. Nanak kuou Hur(i) kaiy rung(i) raang-hou, Churn-Kumul sung(i) dhiyaan. 2.1.3.

Word Meaning: Sherni = shelter. Nath = oh, Lord. Nidhaan = oh, the treasure of all comforts. Daan = donation. Pause. Poorun = perfect; omnipresent. Maan = dignity (of Your shelter). Rusn Bukhaan = recite with the tongue. 1. Gopal, Gobind = names of Waheguru. Nirmul = mind purifying. Kutha = discussion. Raang-hou = to dye. 2.

MEANING: I have fostered deep love for Waheguru's Naam, and have come to the shelter of the Lord, which is the source of all comforts, to beg for His Naam. Pause.

You are the Provider of all comforts, and are omnipresent; kindly maintain the dignity of Your shelter (and give me Your Naam), oh the kind Waheguru. Kindly grant me Your love in the shelter of the Guru so that I may sing Your praise with my tongue. 1.

The discussion of Waheguru's virtues purifies the mind, and His Divine Knowledge enlightens the mind. I pray to Waheguru that He dyes my mind with His love, so that it is always focused on His lotus-like Feet (His Naam), oh Nanak. 2.1.3.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਦਰਸਨ ਕੋ ਮਨਿ ਚਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਸਤਸੰਗਿ ਮਿਲਾਵਹੁ ਤੁਮ ਦੇਵਹੁ ਅਪਨੋ ਨਾਉ॥ ਰਹਾਉ॥ ਕਰਉ ਸੇਵਾ ਸਤ ਪੁਰਖ ਪਿਆਰੇ ਜਤ ਸੁਨੀਐ ਤਤ ਮਨਿ ਰਹਸਾਉ॥ (ਅੰਗ 1120)॥ ਵਾਰੀ ਫੇਰੀ ਸਦਾ ਘੁਮਾਈ ਕਵਨੁ ਅਨੂਪੁ ਤੇਰੋ ਠਾਉ॥ 1॥ ਸਰਬ ਪ੍ਰਤਿਪਾਲਹਿ ਸਗਲ ਸਮਾਲਹਿ ਸਗਲਿਆ ਤੇਰੀ ਛਾਉ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ ਬਿਧਾਤੇ ਘਟਿ ਘਟਿ ਤੁਝਹਿ ਦਿਖਾਉ॥ 2॥2॥4॥

Kedara Mehla 5: Hur(i) kay Dershun ko mun(i) chaaou. Kur(i) kirpa Satsung(i) milaavhou, Toom dayvhou Apno Naaoun. Ruhaou. Kuroun sayva Sat Purakh piyaray, jut sooniyaiy, tut mun rehsaaou.

(PAGE 1120): Vaari, phayri, sudaa ghoomaayeen, kuvun(u) anoop(u) Tayri tthaaoun. 1. Serb pritpaaleh(i), sugul smaaleh(i), sugliyaan Tayri chhaaoun. Nanak kay Prubh Purakh Bidhaatay, ghut(i), ghut(i) Toojheh(i) dikhaaoun. 2.2.4.

Word Meaning: Chaaou = excitement. Satsunng(i) = gathering of holy saints. Pause. Sat Purakh = the eternal Waheguru. Jut = wherever. Tut = there. Rehsaaou = blissfulness. Vaari = Ghomaayeen = offer to sacrifice. Phayri = again, and again. Anoop(u) = of unparalleled beauty. Tthaaoun = place. 1. Pritpaaleh(i) = raise and nourish. Smaaleh(i) = look after. Chhaaoun = support. Dikhaaoun = show; see. 2.

MEANING: I feel highly zealous to have Your sight. Kindly put me in the company of the holy saints, and grant me Your Naam, oh Waheguru. Pause.

I wish to serve You, oh, the dear and eternal Waheguru. Wherever I listen to Your praise, I feel blissful there. I am a sacrifice for You again, and again; Your place must be of unparalleled beauty. 1.

You look after, raise, and nourish everyone, and everyone survives with Your support. My Waheguru is Supreme, and the carver of our fates. I see Him in every heart, oh Nanak. 2.2.4.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਪ੍ਰਿਅ ਕੀ ਪ੍ਰੀਤਿ ਪਿਆਰੀ॥ ਮਗਨ ਮਨੈ ਮਹਿ ਚਿਤਵਉ ਆਸਾ ਨੈਨਹੁ ਤਾਰ ਤੁਹਾਰੀ॥ ਰਹਾਉ॥ ਓਇ ਦਿਨ ਪਹਰ ਮੂਰਤ ਪਲ ਕੈਸੇ ਓਇ ਪਲ ਘਰੀ ਕਿਹਾਰੀ॥ ਖੂਲੇ ਕਪਟ ਧਪਟ ਬੁਝਿ ਤ੍ਰਿਸਨਾ ਜੀਵਉ ਪੇਖਿ ਦਰਸਾਰੀ॥ 1॥ ਕਉਨੁ ਸੁ ਜਤਨੁ ਉਪਾਉ ਕਿਨੇਹਾ ਸੇਵਾ ਕਉਨੁ ਬੀਚਾਰੀ॥ ਮਾਨੁ ਅਭਿਮਾਨੁ ਮੋਹੁ ਤਜਿ ਨਾਨਕ ਸੰਤਹ ਸੰਗਿ ਉਧਾਰੀ॥ 2॥3॥5॥

Kedara Mehla 5: Priyay kee preet(i) piyaari. Mugun munaiy meh(i) chitvoun aasa, naiynhou taar Toohaari. Ruhaou. Oye din, pehr, moorut, pul kaiysay, oye pul, ghuree kihaari. Khoolay kuput, dhuput boojh(i) trishna, jeevoun paykh(i) Dersari. 1. Kaun(u) su jutun(u), oopaaou kinayha, sayva kaun(u) beechaareen. Maan(u), abhimaan(u), moh(i) tuj(i), Nanak suntah sung(i) oodhaari. 2.3.5.

Word Meaning: Priayay Kee = of the Dear (Waheguru). Mugun = lost in His thoughts. Chitvoun = create; build. Naiynoun = in eyes. Taar = deep meditation. Pause. Oye = that. Moorut, Pul = moments. Kaiysay = Kihaari = is like what? Kuput = Kupaat = the doors (of mind). Dhuput = quickly. Boojh(i) = put out. Trishna = fire of desires. Dersaari = Sight. 1. Jutun = effort. Oopaaou = measures. Kinahya = which one. Beechaareen = think of. Maan(u) = pride. Abimaan(u) = ego. Tuj(i)) = give up. 2.

MEANING: My love for my Waheguru is very dear to me. Lost in His thoughts, I build hope of seeing Him, and my (mental) eyes are fixed on Him. Pause.

I begin to imagine the situation when I see Him as to how that day, that time, and that moment would be like, when the doors of my mind open with a bang, and I see Him. 1.

The fire of my worldly desire would be put out, and I would live just by His sight. I begin to ponder what kinds of efforts and measures I will use to serve Him. The fact of the matter is, one needs to give up his pride and his ego, and take shelter of the holy saints to swim across the sea of Maya (and get united with Him), oh Nanak. 2.3.5.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਹਰਿ ਗੁਨ ਗਾਵਹੁ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਗੋਪਾਲ ਗੋਬਿਦੇ ਅਪਨਾ ਨਾਮੁ ਜਪਾਵਹੁ॥ ਰਹਾਉ॥ ਕਾਢਿ ਲੀਏ ਪ੍ਰਭ ਆਨ ਬਿਖੈ ਤੇ ਸਾਧ ਸੰਗਿ ਮਨੁ ਲਾਵਹੁ॥ ਭ੍ਰਮੁ ਭਉ ਮੋਹੁ ਕਟਿਓ ਗੁਰ ਬਚਨੀ ਅਪਨਾ ਦਰਸੁ ਦਿਖਾਵਹੁ॥ 1॥ ਸਭ ਕੀ ਰੇਨ ਹੋਇ ਮਨੁ ਮੇਰਾ ਅਹੰਬੁਧਿ ਤਜਾਵਹੁ॥ ਅਪਨੀ ਭਗਤੀ ਦੇਹਿ ਦਇਆਲਾ ਵਡਭਾਗੀ ਨਾਨਕ ਹਰਿ ਪਾਵਹੁ॥ 2॥4॥6॥

Kedara Mehla 5: Hur(i), Hur(i), Hur(i), goon gaavhou. Kurhou kirpa, Gopal Gobinday, Apna Naam(u) jupaavhou. Ruhaou. Kaadh(i) leeyay Prubh aan bikhaiy tay, Sadh sung(i) mun(u) laavhou. Bherm(u), bhuou, moh(u) kuttiyo Gur Buchni, Apna Ders(u) dikhaavhou. 1. Subh kee rayn hoyay mun(u) mayra, uhunboodh(i) tujaavhou. Apni bhugti, dayh(i) Duyaala, vudbhaageen, Nanak, Hur(i) paavhou. 2.4.6.

Word Meaning: Aan = others. Bikhaiy = poisonous (sensual pleasures). Bherm(u) = illusions. Bhuou = fears. Buchni = Words; Advice. 1. Rayn = (humble like) the dust of the feet. Uhunboodh(i) = the egoistic thinking. Tujaavhou = give up. 2.

MEANING: Sing (remember) all the virtues (favours) of Waheguru, and pray to Him that He kindly makes you recite His Naam, oh my friends. Pause.

Waheguru pulls His devotees out of the filth of sensual pleasures and attaches their minds to the Guru. So, pray to Him that He enables you to get rid of all your misgivings, worldly fears, and your worldly attachments with Guru's Shabad, and that He shows His Sight to you (to connect you with Him). I pray to Him that I should be able to get rid of my egoistic thinking, and be humble like the dust of the feet of everybody. Grant me, Nanak, Your worship so that I become very fortunate to connect with You, oh Waheguru. 2.4.6.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਬਿਨੁ ਜਨਮੁ ਅਕਾਰਥ ਜਾਤ॥ ਤਜਿ ਗੋਪਾਲ ਆਨ ਰੰਗਿ ਰਾਚਤ ਮਿਥਿਆ ਪਹਿਰਤ ਖਾਤ॥ ਰਹਾਉ॥ ਧਨੁ ਜੋਬਨੁ ਸੰਪੈ ਸੁਖ ਭੋਗਵੇ ਸੰਗਿ ਨ ਨਿਬਹਤ ਮਾਤ॥ ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਦੇਖਿ

ਰਚਿਓ ਬਾਵਰ ਦ੍ਰੁਮ ਛਾਇਆ ਰੰਗਿ ਰਾਤ॥ 1॥ ਮਾਨ ਮੋਹ ਮਹਾ ਮਦ ਮੋਹਤ ਕਾਮ ਕ੍ਰੋਧ ਕੇ ਖਾਤ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਜੀਉ ਹੋਇ ਸਹਾਤ॥ 2॥5॥7॥

Kedara Mehla 5: Hur(i) bin(u) junum(u) akaaruth jaat. Tuj(i) Gopal, aan rung(i) raachut, mithiya pehrut khaat. Ruhaou. Dhun(u), jobun(u), sumpaiy sookh bhoogvaiy, sung(i) na nib-hut maat. Mirg trishna daykh(i) ruchiyo baavur, doorm chhaaya rung(i) raat. 1. Maan, moh, muhaa mud mohut, kaam kroadh kay khaat. Ker(u) geh(i) layhou daas Nanak kuou, Prubh Jeeou hoyay suhaat. 2.5.7.

Word Meaning: Akaaruth = worthless. Tuj(i) = ignoring. Aan Rung(i) = in the love of others. Raachut = getting engrossed. Mithiya = false; short-lived. Pehrut = wear. Pause. Jobun(u) = youth. Sumpaiy = wealth. Bhoogvaiy = enjoying. Nib-hut = accompany till the end. Na Maat = not even a small amount. Mirg trishna = mirage; illusions of Maya. Baavur = foolish. Doorm = tree. Rung(i) = enjoyments. Raat = intoxicated. 1. Mud = intoxication. Mohut = captivated. Khaat = pit. Ker(u) = hand. Geh(i) = hold. Suhaat = supporter. 2

MEANING: Life goes worthlessly without Waheguru (His Naam). Forgetting Waheguru and getting engrossed in other enjoyments gives no lasting comfort. The enjoyment of wearing (expensive) clothes and of eating all rich foods is short-lived. Pause.

Not even a small amount of one's wealth, his youthfulness, and the enjoyments of wealth accompany him all the way (after his death). Captivated by the illusions of Maya, the foolish man gets engrossed in worldly attractions and does not realize that all such enjoyments by which he is intoxicated are like the ever-changing shadow of a tree. 1.

Captivated by the intoxication of Maya, I have fallen into the deep pit of my ego, worldly attachments, lust and rage. I pray to Waheguru that He come to my support, and pull His slave, Nanak, from this pit by holding my hand. 2.5.7.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਬਿਨੁ ਕੋਇ ਨ ਚਾਲਸਿ ਸਾਥ॥ ਦੀਨਾ ਨਾਥ ਕਰੁਣਾਪਤਿ ਸੁਆਮੀ ਅਨਾਥਾ ਕੇ ਨਾਥ॥ ਰਹਾਉ॥ ਸੁਤ ਸੰਪਤਿ ਬਿਖਿਆ ਰਸ ਭੋਗਵਤ ਨਹ ਨਿਬਹਤ ਜਮ ਕੈ ਪਾਥ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਗਾਉ ਗੁਨ ਗੋਬਿੰਦ ਉਧਰੁ ਸਾਗਰ ਕੇ ਖਾਤ॥ 1॥ ਸਰਨਿ ਸਮਰਥ ਅਕਥ ਅਗੋਚਰ ਹਰਿ ਸਿਮਰਤ ਦੁਖ ਲਾਥ॥ ਨਾਨਕ ਦੀਨ ਧੂਰਿ ਜਨ ਬਾਛਤ ਮਿਲੈ ਲਿਖਤ ਧੁਰਿ ਮਾਥ॥ 2॥6॥8॥

Kedara Mehla 5: Hur(i) bin(u) koyay na chaalus(i) saath. Deena Nath, Krunaput(i) Soami, anaathaan kay Nath. Ruhaou. Soot, sumput(i), bikhiya rus bhoogvut, neh nib-hut Jum kaiy path. Naam(u) nidhaan(u) gaaou goon Gobind, oodhur(u) saagur kay khaat. 1. Shern(i) Sumruth Akuth Agoachur, Hur(i) simrut dookh laath. Nanak, deen dhoor(i) jun baancchut, milaiy likhut Dhoor(i) maath. 2.6.8.

Word Meaning: Chaalus(i) Saath = will accompany. Nath = Lord; guardian. Krunaput(i) = Lord of mercy. Anaathaan = of the (spiritually) orphans (support less). Soot = sons. Sumput(i) = wealth. Bikhiya Rus = sensual pleasures. Bhoohvut = enjoying. Nib-hut = accompany all the way. Path = path. Oodhur(u) = find salvation. Khaat = (huge) pit. 1. Sumruth = capable. Akuth = indescribable. Baanchhut = longs for. Maath = forehead.

MEANING: Nobody, other than Waheguru, accompanies the man after His death. Waheguru is the Lord of the humble, of mercy, and of the (spiritually) orphans. Pause.

None of his sons, his wealth, and the sensual pleasures that he had enjoyed accompany him when he is on the way to the Angel of death. The man should recite Waheguru's Naam, and sing His praise, which is the real treasure, and ferries him across the deep sea of Maya (salvages him). 1.

All one's troubles go away when he takes shelter of the all-capable, indescribable, and incomprehensible Waheguru. I long for the dust of the feet of Waheguru's devotees (opportunity to serve them), but only those get this opportunity who have it prewritten on their forehead by Waheguru, oh Nanak. 2.6.8.

ਕੇਦਾਰਾ ਮਹਲਾ 5 ਘਰੁ 5॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਬਿਸਰਤ ਨਾਹਿ ਮਨ ਤੇ ਹਰੀ॥ ਅਬ ਇਹ ਪ੍ਰੀਤਿ ਮਹਾ ਪ੍ਰਬਲ ਭਈ ਆਨ ਬਿਖੇ ਜਰੀ॥ ਰਹਾਉ॥ ਬੂੰਦ ਕਹਾ ਤਿਆਗਿ ਚਾਤ੍ਰਿਕ ਮੀਨ ਰਹਤ ਨ ਘਰੀ॥ (ਅੰਗ 1121)॥ ਗੁਨ ਗੋਪਾਲ ਉਚਾਰੁ ਰਸਨਾ ਟੇਵ ਏਹ ਪਰੀ॥ 1॥ ਮਹਾ ਨਾਦ ਕੁਰੰਕ ਮੋਹਿਓ ਬੇਧਿ ਤੀਖਨ ਸਰੀ॥ ਪ੍ਰਭ ਚਰਨ ਕਮਲ ਰਸਾਲ ਨਾਨਕ ਗਾਠਿ ਬਾਧਿ ਧਰੀ॥ 2॥1॥9॥

Kedara Mehla 5, Ghur(u) 5: Ek Onkar Satgur Persad(i). Bisrut naah(i) mun tay Hurie. Ub eh preet(i) muhaa perbul bhuyyi, aan bikhay jurie. Ruhaou. Boond kuhhaa tiyaag(i) chaatrik, meen reht na ghurie.

(PAGE 1121): Goon Gopal, oochaar rusna, tayv eh purie. 1. Muhaa naad koorunk mohiyo, baydh(i) teekhun surie. Prubh Churn Kumul rusaal Nanak, gaantth(i) bandh(i) dhurie. 2.1.9.

Word Meaning: Bisrut = forgotten. Hurie = God. Muhaa Perbul = powerful. Aan Bikhaiy = other sensual enjoyments. Jurie = are burnt; eradicated. Pause. Boond = (rain) drop. Tiyaag = abandon; give up. Meen = fish. Ghurie = moment. Oochaar = recite. Tayv = habit; requirement. Purie = becomes. Naad = music. Koorunk = deer. Mohiyo = captivated. Baydh(i) = pierced. Teekhun = sharp. Surie = arrows. Rusaal = source of all tastes (enjoyments). Gaantth(i) Baandh = make knot; remember always. 2.

MEANING: My love for my Waheguru has become so powerful (intense) that I do not forget Him even for a short moment, and all my desires to enjoy sensual pleasures have been burned down (eradicated). Pause. Just like the rainbird, which cannot live without the first drop of rain, and like the fish, which cannot live without water, it has become my requirement that I cannot live without singing Waheguru's praise. 1.

Like the musk deer, which is captivated by a special kind of music, even though it is pierced with sharp arrows of the hunter, I am captivated by the lotus-like Feet of Waheguru (His Naam), which is the source of all enjoyments, and I always remember Him, oh Nanak. 2.1.9.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਪ੍ਰੀਤਮ ਬਸਤ ਰਿਦ ਮਹਿ ਖੋਰ॥ ਭਰਮ ਭੀਤਿ ਨਿਵਾਰਿ ਠਾਕੁਰ ਗਹਿ ਲੇਹੁ ਅਪਨੀ ਓਰ॥ 1॥ ਰਹਾਉ॥ ਅਧਿਕ ਗਰਤ ਸੰਸਾਰ ਸਾਗਰ ਕਰਿ ਦਇਆ ਚਾਰਹੁ ਧੋਰ॥ ਸੰਤ ਸੰਗਿ ਹਰਿ ਚਰਨ ਬੋਹਿਥ ਉਧਰਤੇ ਲੈ ਮੋਰ॥ 1॥ ਗਰਭ ਕੁੰਟ ਮਹਿ ਜਿਨਹਿ ਧਾਰਿਓ ਨਹੀ ਬਿਖੈ ਬਨ ਮਹਿ ਹੋਰ॥ ਹਰਿ ਸਕਤ ਸਰਨ ਸਮਰਥ ਨਾਨਕ ਆਨ ਨਹੀ ਨਿਹੋਰ॥ 2॥2॥10॥

Kedara Mehla 5: Preetum bust rid meh(i) khor. Bherm bheet(i) nivaar(i) Tthaakur, geh layhou Apni oar. 1. Ruhaou. Adhik gert sunsaar saagur, kur(i) duyya chaarhou dhoar. Sunt sung(i), Hur(i) Churn bohith, oodhurtay laiy moar. 1. Gerbh koont meh(i) jineh(i) dhaariyo, nuhhi bikhaiy bun meh(i) hoar. Hur(i) shukut shern sumruth Nanak, aan nuhhi nihoar. 2.2.10.

Word Meaning: Bust = dwells. Khor = hole; cave; feelings of enmity. Bheet(i) = wall; curtain. Nivaar(i) = remove. Geh(i) = hold. Oar = direction. Pause. Adhik = many; countless. Gert = pit. Sunsaar Saagur = the world sea; worldly attractions. Dhoar = to the end; shore. Bohith = ship. Moar = me. Gerbh Koont = womb. Dhaariyo = supported; protected. Bikhaiy Bun = the world of sensual enjoyments. Shukut = powerful. Nihor = nihaar = see; look for. 2.

MEANING: I pray to my Dear (Waheguru), who dwells (hidden) in the cave of my heart, that He demolish the wall of my illusions, and pull me toward Him by holding my hand. Pause. Too many people are falling in the sea of Maya (worldly attractions), but Waheguru's Feet are (His Naam is) the ship to ferry them across. I pray to Him that He kindly puts me in the company of the holy saints where I may recite His Naam, and board the ship to be ferried across. 1. There is no one else present in the world-forest of sensual attractions (where one can be easily lost) than the Waheguru, who protects the fetus in the mother's

womb. The all-powerful Waheguru is fully capable of providing us with shelter (protecting us); so, I have come to His shelter and do not look to anyone else for help, oh Nanak. 2.2.10.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਰਸਨਾ ਰਾਮ ਰਾਮ ਬਖਾਨੁ॥ ਗੁਨ ਗੋਪਾਲ ਉਚਾਰੁ ਦਿਨੁ ਰੈਨਿ ਭਏ ਕਲਮਲ ਹਾਨ॥ ਰਹਾਉ॥ ਤਿਆਗਿ ਚਲਨਾ ਸਗਲ ਸੰਪਤ ਕਾਲੁ ਸਿਰ ਪਰਿ ਜਾਨੁ॥ ਮਿਥਨ ਮੋਹ ਦੁਰੰਤ ਆਸਾ ਝੂਠੁ ਸਰਪਰ ਮਾਨੁ॥ 1॥ ਸਤਿ ਪੁਰਖ ਅਕਾਲ ਮੂਰਤਿ ਰਿਦੈ ਧਾਰਹੁ ਧਿਆਨੁ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਲਾਭੁ ਨਾਨਕ ਬਸਤੁ ਇਹ ਪਰਵਾਨੁ॥ 2॥3॥11॥

Kedara Mehla 5: Rusna Ram, Ram bukhaan(u). Goon Gopal oochaar din(u) raiyn(i), bhuyyay kulmul haan. Ruhaou. Tiyaag(i) chulna, sugul sumput, kaal(u) sir pur(i) jaan(u). Mithun moh doorunt aasa, jhootth surpur maan(u). 1. Sat(i) Purakh, Akaal Moorut(i), ridaiy dhaarou dhiyaan(u). Naam(u) nidhaan(u), laabh(u) Nanak, bust(u) eh pervaan(u). 2.3.11.

Word Meaning: Bukhaan(u) = Oochaar(u) = utter; recite. Kulmul = sins. Haan = in loss; weaken; eradicated. Pause. Tiyaag(i) = abandon. Sumput = wealth. Kaal(u) = death. Mithun = false. Doorunt = with bad ends (results). Surpur = for sure. Maan(u) = believe in. 1. Sat(i) Purakh = eternal Waheguru. Akal Moorut(i) = timeless; unaffected by time. Laabh(u) = profit. Bust(u) = thing; matter. Pervaan(u) = approved. 2.

MEANING: Recite Waheguru's Naam day and night, and sing praise of Waheguru's amazing qualities, which destroy all one's sins. Oh, my friends. Pause.

Realize the fact that death always looms over your head, and you will leave all your wealth behind. Also, recognize that worldly attachments and all one's wishes, which result in bad endings, are short-lived for sure. 1. Focus your mind on the eternal, timeless Waheguru. His Naam is the true treasure; earn this benefit (wealth) as this is the only worthy thing which is approved by Waheguru, oh Nanak. 2.3.11.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਕੋ ਆਧਾਰੁ॥ ਕਲਿ ਕਲੇਸ ਨ ਕਛੂ ਬਿਆਪੈ ਸੰਤ ਸੰਗਿ ਬਿਉਹਾਰੁ॥ ਰਹਾਉ॥ ਕਰਿ ਅਨੁਗ੍ਰਹੁ ਆਪਿ ਰਾਖਓ ਨਹ ਉਪਜਤਉ ਬੇਕਾਰੁ॥ ਜਿਸੁ ਪਰਾਪਤਿ ਹੋਇ ਸਿਮਰੈ ਤਿਸੁ ਦਹਤ ਨਹ ਸੰਸਾਰੁ॥ 1॥ ਸੁਖ ਮੰਗਲ ਆਨੰਦ ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਚਰਨ ਅੰਮ੍ਰਿਤ ਸਾਰੁ॥ ਨਾਨਕ ਦਾਸ ਸਰਨਾਗਤੀ ਤੇਰੇ ਸੰਤਨਾ ਕੀ ਛਾਰੁ॥ 2॥4॥12॥

Kedara Mehla 5: Hur kay Naam ko aadhaar(u). Kul(i), klaysh na kuchhoo biyaapay, Sunt sung(i) Biyohaar(u). Ruhaou. Kur(i) anugreh(u) Aap(i) raakhiyo, neh oopujtay baykaar(u). Jis(u) praaput(i) hoyay simraiy, tis(u) deht neh sunsaar(u). 1. Sookh; mungul, aanund Hur(i), Hur(i), Prubh Churn Smrit saar(u). Nanak daas shernaagti, Tayray suntunaa kee chhaar(u). 2.4.12.

Word Meaning: Aadhaar(u) = support, basis. Kul(i) Klaysh = disputes; agonizing trouble. Biyohaar(u) = dealings. Pause. Anugreh(u) = kind favour. Raakhiyo = protected. Oopjutou = sprout. Baykaar = immoral thoughts. Praaput(i) = in fate. Deht = burn; cause suffering. 1. Mungul = joy. Anund = blissfulness. Saar(u) = supreme. Shernaagti = seeks shelter. Chhaar(u) = dust. 2.

MEANING: Waheguru's Naam is the basis of one's life. No agonizing trouble is caused when one deals in the Naam (recites it) in the company of the holy saints. Pause.

Waheguru, Himself, extends His hand to protect His devotees, and no immoral thoughts arise in their minds. But only those individuals remember Waheguru who have it prewritten in their fate, and no fire of worldly desires burns (agonizes) them. 1.

Waheguru's Feet are (His Naam is) the supreme Amrit, and are the source of all comforts, joys, and bliss. I have come to Waheguru's shelter as His slave, and wish for the dust of the feet of His saints (an opportunity to serve them), oh Nanak. 2.4.12.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਧ੍ਰਿਗੁ ਸ੍ਰੋਤ॥ ਜੀਵਨ ਰੂਪ ਬਿਸਾਰਿ ਜੀਵਹਿ ਤਿਹ ਕਤ ਜੀਵਨ ਹੋਤ॥ ਰਹਾਉ॥ ਖਾਤ ਪੀਤ ਅਨੇਕ ਬਿੰਜਨ ਜੈਸੇ ਭਾਰ ਬਾਹਤ ਖੋਤ॥ ਆਠ ਪਹਰ ਮਹਾ ਸ੍ਰਮੁ ਪਾਇਆ ਜੈਸੇ ਬਿਰਖ ਜੰਤੀ ਜੋਤ॥ 1॥ ਤਜਿ ਗੋਪਾਲ ਜਿ ਆਨ ਲਾਗੇ ਸੇ ਬਹੁ ਪ੍ਰਕਾਰੀ ਰੋਤ॥ ਕਰ ਜੋਰਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਹਰਿ ਰਖਉ ਕੰਠਿ ਪਰੋਤ॥ 2॥5॥13॥

Kedara Mehla 5: Hur(i) kay Naam bin(u) dhrig(u) sroat. Jeevun-Roop bisaar(i) jeeveh(i), tih kut jeevun hoat? Ruahou. Khaat, peet, anayk binjun, jaiysay bhaar baahut khoat. Aatth pehr muhaa sherm(u) paaya, jaiysay birkh junti joat. 1. Tuj(i) Gopal j(i) aan laagay, say buhou perkaari roat. Ker joar(i) Nanak daan(u) maangaiy, Hur(i) rukhoun kuntth(i) proat. 2.5.13.

Word Meaning: Dhrig(u) = condemnable. Sroat = ears. Jeevun-Roop = life-like (Waheguru). Bisaar(i) = forgetting. Tih = of them. Kut Jeevun = what kind of life? Pause. Binjun = delicious foods. Bhaar = load. Baahut = hauls. Khoat = donkey. Muhaa Sherm(u) = very hard labour. Birkh = ox. Junti Joat = used to power machines (for hard labour). 1. Tuj(i) = abandoning. Aan = others; Maya. Buhou Perkaari = in many different ways. Ker Joar(i) = with folded hands. Kuntth(i) Proat = stitched to the throat (tongue); recite all the time. 2.

MEANING: The ears, which do not listen to Waheguru's Naam (with love), are condemnable. What kind of life do they have who forget Waheguru, which is like (the basis of) their own life? Pause. They may enjoy many delicious foods and drinks, but they get the same credit in Waheguru's Court as a donkey hauling heavy loads gets from his master (none). Like an ox, which is used to power heavy machinery (and performs hard labour without much reward), the money-lovers work hard all twenty-four hours to earn it, but without much overall (blissful) gain. 1. Ignoring Waheguru, those who are attached to Maya have to cry (suffer) in many different ways. With folded hands, I beg Waheguru for His Naam, which I want to recite all the time, oh Nanak. 2.5.13.

ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਸੰਤਹ ਧੂਰਿ ਲੇ ਮੁਖਿ ਮਲੀ॥ ਗੁਣਾ ਅਚੁਤ ਸਦਾ ਪੂਰਨ ਨਹ ਦੋਖ ਬਿਆਪਹਿ ਕਲੀ॥ ਰਹਾਉ॥ ਗੁਰ ਬਚਨਿ ਕਾਰਜ ਸਰਬ ਪੂਰਨ ਈਤ ਊਤ ਨ ਹਲੀ॥ ਪ੍ਰਭ ਏਕ ਅਨਿਕ ਸਰਬਤ ਪੂਰਨ ਬਿਖੈ ਅਗਨਿ ਨ ਜਲੀ॥ 1॥ ਗਹਿ ਭੁਜਾ ਲੀਨੋ ਦਾਸੁ ਅਪਨੋ ਜੋਤਿ ਜੋਤੀ ਰਲੀ॥ ਪ੍ਰਭ ਚਰਨ ਸਰਨ ਅਨਾਥੁ ਆਇਓ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਚਲੀ॥ 2॥6॥14॥

Kedara Mehla 5: Suntah dhoor(i) lay mookh(i) mulee. Goona, Achoot, sudaa Poorun, neh doakh biyaapeh(i) Kulee. Ruahou. Gur Buchan(i) kaaruj serb poorun, eet, oot na hulee. Prubh aik, anik, serbut poorun, bikhaiy ugun(i) na julee. 1. Geh(i) bhooja leeno daas(u) Apno, Jot(i) joti rulee. Prubh Churn shern anaath aayo, Nanak Hur(i) sung(i) chulee. 2.6.14.

Word Meaning: Dhoor(i) = dust of the feet. Mookh(i) Mulee = apply on the face (follow their advice with reverence). Achoot = the immortal Waheguru. Poorun = Perfect; omnipresent. Doakh = blames of immoral acts. Kuli = Kulyug (the world). Pause. Eet, Oot = here and there (in this world and the next). Hulee = weakening of the mind. Anik = countless. Serbut = everywhere. Bikhaiy Ugun(i) = the fire of sensual desires. 1. Bhooja = arm. Leeno = holds; embraces. Jot(i) = the Supreme Soul. Joti = the human soul. Rulee = mixed thoroughly. Sung(i) Chulee = to go with; spend life in His Will. 2.

MEANING: I follow the advice of the holy saints with full reverence, and sing praise of the immortal Waheguru for His virtues, as a result of which no immoral thinking affects you. Pause. All one's objectives are achieved successfully with Guru's Shabad, and he suffers no weakness of mind in this world or the next. He realizes that it is only Waheguru that appears in many different forms, and the fire of sensual desires does not burn him. 1.

Waheguru embraces His devotees by holding their hands when their souls merge with His. I have no spiritual guide, and have come to Waheguru's shelter to spend my life by His Will, oh Nanak. 2.6.14.

(ਅੰਗ 1122)॥ ਕੇਦਾਰਾ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਨ ਰੁਚੈ॥ ਕੋਟਿ ਸਾਂਤਿ ਅਨੰਦ ਪੂਰਨ ਜਲਤ ਛਾਤੀ ਬੁਝੈ॥ ਰਹਾਉ॥ ਸੰਤ ਮਾਰਗਿ ਚਲਤ ਪ੍ਰਾਨੀ ਪਤਿਤ ਉਧਰੇ ਮੁਚੈ॥ ਰੇਨੁ ਜਨ ਕੀ ਲਗੀ ਮਸਤਕਿ ਅਨਿਕ ਤੀਰਥ ਸੁਚੈ॥ 1॥ ਚਰਨ ਕਮਲ ਧਿਆਨ ਭੀਤਰਿ ਘਟਿ ਘਟਹਿ ਸੁਆਮੀ ਸੁਝੈ॥ ਸਰਨਿ ਦੇਵ ਅਪਾਰ ਨਾਨਕ ਬਹੁਰਿ ਜਮੁ ਨਹੀ ਲੁਝੈ॥ 2॥7॥15॥

(PAGE 1122): **Kedara Mehla 5:** Hur(i) kay Naam kee mun roochaiy. Koat(i) shaant(i) , anund poorun, julut chhaati boojhaiy. Ruhaou. Sunt maarug(i), chulut praani, putit oodhray moochaiy. Rayn(u) jun kee lugee mustuk(i), anik teeruth soochaiy. 1. Churn Kumul dhiyaan bheetur(i), ghut, ghuteh(i) Soami soojhaiy. Shern(i) Dayv Apaar Nanak, buhour(i) Jum(u) nuhhi loojhaiy. 2.7.15.

Word Meaning: Roochaiy = interest; longing. Koat(i) = the fort-like (body). Shaant(i) = calmness; peace. Julut Chhaati = the burning of chest (heart) due to the fire of desires. Boojhaiy = is put out. Pause. Praani = man. Putit = immoral. Oodhray = are salvaged. Moochaiy = very many. Rayn(u) = dust (of the feet). Mustuk(i) = on the forehead. Soochaiy = purity. 1. Bheetur(i) = inside. Ghut = heart. Soojhaiy = realizes. Dayv Apaar = the endless Waheguru. Loojhaiy = fights; struggles. 2.

MEANING: I have a longing for Waheguru's Naam, which is the source of immense peace and blissfulness in the body, and which puts out the fire of worldly desires, which causes burning of the heart. Pause.

Countless immoral are salvaged when they follow the path of life as advised by the Guru, oh man. Putting the dust of the feet of the Guru on the forehead (obeying His Advice) purifies one's mind as if he had taken dips in countless holy places. 1.

With Waheguru's Naam in mind, one realizes that the Lord is present in every heart. I have come to the shelter of the limitless Waheguru, and now I will not have to fight with (defend myself before) the Angel of death, oh Nanak. 2.7.15.

ਕੇਦਾਰਾ ਛੰਤ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Kedara Chhunt Mehla 5: Ek Onkar Satgur Persad(i

ਮਿਲੁ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪਿਆਰਿਆ॥ ਰਹਾਉ॥ ਪੂਰਿ ਰਹਿਆ ਸਰਬਤ੍ਰ ਮੈ ਸੋ ਪੁਰਖ ਬਿਧਾਤਾ॥ ਮਾਰਗੁ ਪ੍ਰਭ ਕਾ ਹਰਿ ਕੀਆ ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ॥ ਸੰਤਨ ਸੰਗਿ ਜਾਤਾ ਪੁਰਖੁ ਬਿਧਾਤਾ ਘਟਿ ਘਟਿ ਨਦਰਿ ਨਿਹਾਲਿਆ॥ ਜੋ ਸਰਨੀ ਆਵੈ ਸਰਬ ਸੁਖ ਪਾਵੈ ਤਿਲੁ ਨਹੀ ਭੰਨੈ ਘਾਲਿਆ॥ ਹਰਿ ਗੁਣ ਨਿਧਿ ਗਾਏ ਸਹਜ ਸੁਭਾਏ ਪ੍ਰੇਮ ਮਹਾ ਰਸ ਮਾਤਾ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਤੂ ਪੂਰਨ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ 1॥ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਜਨ ਬੇਧਿਆ ਸੇ ਆਨ ਕਤ ਜਾਹੀ॥ ਮੀਨੁ ਬਿਛੋਹਾ ਨ ਸਹੈ ਜਲ ਬਿਨੁ ਮਰਿ ਪਾਹੀ॥ ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੂਖ ਕਿਨਿ ਸਹੀਐ ਚਾਤ੍ਰਿਕ ਬੂੰਦ ਪਿਆਸਿਆ॥ ਕਬ ਰੈਨਿ ਬਿਹਾਵੈ ਚਕਵੀ ਸੁਖੁ ਪਾਵੈ ਸੂਰਜ ਕਿਰਣਿ ਪ੍ਰਗਾਸਿਆ॥ ਹਰਿ ਦਰਸਿ ਮਨੁ ਲਾਗਾ ਦਿਨਸੁ ਸਭਾਗਾ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਹੀ॥ ਨਾਨਕ ਦਾਸ ਕਹੈ ਬੇਨੰਤੀ ਕਤ ਹਰਿ ਬਿਨੁ ਪ੍ਰਾਣ ਟਿਕਾਹੀ॥ 2॥

ਸਾਸ ਬਿਨਾ ਜਿਉ ਦੇਹੁਰੀ ਕਤ ਸੋਭਾ ਪਾਵੈ॥ ਦਰਸ ਬਿਹੂਨਾ ਸਾਧ ਜਨੁ ਖਿਨੁ ਟਿਕਣੁ ਨ ਆਵੈ॥ ਹਰਿ ਬਿਨੁ ਜੋ ਰਹਣਾ ਨਰਕੁ ਸੋ ਸਹਣਾ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਆ॥ ਹਰਿ ਰਸਿਕ ਬੈਰਾਗੀ ਨਾਮਿ ਲਿਵ ਲਾਗੀ ਕਤਹੁ ਨ ਜਾਇ ਨਿਖੇਧਿਆ॥ ਹਰਿ ਸਿਉ ਜਾਇ ਮਿਲਣਾ ਸਾਧ ਸੰਗਿ ਰਹਣਾ ਸੋ ਸੁਖੁ ਅੰਕਿ ਨ ਮਾਵੈ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਕੇ ਸੁਆਮੀ ਹਰਿ ਚਰਨਹ ਸੰਗਿ ਸਮਾਵੈ॥ 3॥ ਖੋਜਤ ਖੋਜਤ ਪ੍ਰਭ ਮਿਲੇ ਹਰਿ ਕਰੁਣਾਧਾਰੇ॥ ਨਿਰਗੁਣੁ ਨੀਚੁ ਅਨਾਥੁ ਮੈ ਨਹੀ ਦੋਖ ਬੀਚਾਰੇ॥ ਨਹੀ ਦੋਖ ਬੀਚਾਰੇ ਪੂਰਨ ਸੁਖ ਸਾਰੇ ਪਾਵਨ ਬਿਰਦੁ

ਬਖਾਨਿਆ॥ ਭਗਤਿ ਵਛਲੁ ਸੁਨਿ ਅੰਚਲੁ ਗਹਿਆ ਘਟਿ ਘਟਿ ਪੂਰ ਸਮਾਨਿਆ॥ ਸੁਖ ਸਾਗਰੁ ਪਾਇਆ ਸਹਜ ਸੁਭਾਇਆ ਜਨਮ ਮਰਨ ਦੁਖੁ ਹਾਰੋ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਨਾਨਕ ਦਾਸ ਅਪਨੇ ਰਾਮ ਨਾਮ ਉਰਿ ਹਾਰੋ॥ 4॥1॥

Mil(u) mayray Preetum Piyaariya. Ruhaou. Poor(i) ruhhiya serbuter maiy, so Purakh Bidhaata. Maarug(u) Prubh ka Hur(i) keeya, suntun sug(i) jaata. Suntun sung(i) jaata, Purakh Bidhaata, ghut(i), ghut(i) nudr(i) nihaaliya. Jo sherni aavaiy, serb sookh paavaiy, til(u) nuhhi bhunnaiy ghaaliya. Hur(i) Goon nidh(i) gaayay, sehj soobhaayay, praym muhaa rus maata. Nanak daas Tayri shernaayi, Tu Poorun Purakh(u) Bidhaata. 1. Hur(i) praym bhugut(i) jun baydhiya, say aan kut jaahi. Meen(u) bichhoha na suhhaiy, jul bin(u) mur(i) paahi. Hur(i) bin(u) kiyoun ruhhiyaiy, dookh kin(i) suhhiyaiy, chaatrik boond piyaasiya. Kub raiyn(i) bihaavaiy, chukvee sookh(u) paavaiy, sooruj kirn pergaasiya. Hur(i) ders(u) mun(u) laaga, dinus(u) subhaaga, undin(u) Hur(i) goon gaahi. Nanak daas(u) kuhhaiy baynunti, kut Hur(i) bin(u) praan(u) tikaahi. 2. -------

Word Meaning: Poor Ruhhiyo = is present. Serbuter Maiy = everywhere. Bidhaata = carver of our fates; the Creator. Maarug(u) Prubh Ka = path leading to union with God. Jaata = recognized; make connection with. Nihaaliya = is seen. Til(u) = (small in size like) a sesame seed. Bhunnaiy = holdback any credit. Ghaaliya = hard labour. Sehj Soobhaayay = without any special effort. Maata = intoxicated. 1.

Baydhiya = pierced; affected deeply. Aan Kut = where else? Meen(u) = fish. Bichhoha = separation. Suhhaiy = tolerate; endure. Suhhiyaiy = endure. Chhatrik = the bird that is believed to drink only the first drop of rain. Piyaasiya = thirsty for. Bihaavaiy = is spent. Chukvee = the ruddy duck. Pergaasiya = brighten. Tikaahi = stay; rest. 2.

MEANING: Come and visit me (appear in my heart), oh my Dear (Waheguru). Pause.

The Creator Waheguru is present everywhere. Waheguru Himself has carved the path for the devotees to get connected with Him, and that is to sing His praise in the shelter of the Guru, and when one sees Him in every heart. Whosoever comes to His shelter (surrenders to Him completely) enjoys all comforts. Waheguru does not hold back any credit – not even the size of a sesame seed - for the hard work of the devotee to connect with Him. Imbued in the great sweetness of the Naam of Waheguru, which is the treasure of all noble qualities, such a devotee sings His praise in a natural way (without any special effort) all the time. The Perfect Waheguru is omnipresent and is the Creator of the universe; I am His slave and have sought His shelter, oh Nanak. 1.

The devotee, whose mind has been pierced with Waheguru's love, does not go anywhere else (seeks no other shelter). Like the fish, which cannot survive when separated from water, and like the rainbird, which longs for the first drop of rain to quench his thirst, and like the ruddy duck, which waits through the whole night waiting for the sun to brighten the sky, only when she can unite with her separated companion, the devotee of Waheguru cannot survive without Him, and cannot endure the suffering of separation from Him. The devotee's mind is always focused on Waheguru's sight, and sings His praise all the time; that day is lucky for him on which he gets to see Waheguru. How can a devotee's soul find peace without seeing Waheguru? I pray to Waheguru to show me His sight, oh Nanak. 2.

-------- Saas bina jiyoun dayhouri, kut sobha paavaiy, Ders bihoona Sadh jun(u) khin(u) ticken(u) na aavaiy. Hur(i) bin(u) jo rehna, nerk(u) so sehna, churn kumul mun(u) baydhiya. Hur(i) rusik baiyraagi, Naam(u) liv laagi, kut-hoon na jaayay nikhaydhiya. Hur(i) siyoun jaayay milna, Sadh sung(i) rehna, so sookh(u) unk(i) na maavaiy. Hovhou kirpal Nanak kay Soami, Hur(i) Churnah sung(i) smaavaiy. 3. Khojut, khojut, Prubh milay, Hur(i) krunadhaaray. Nirgoon(u), neech(u), anaath(u) mein, nuhhi doakh bechaaray, Nuhhi doakh beechaaray,

poorun sookh saaray, paavun bird(u) bukhaaniya. Bhaugat(i) vuchhul soon(i) unchulo guhhiya, ghut(i), ghut(i) poor smaaniya. Sookh-Saagro paaya, sehj soobhaaya, junum, mern dookh(u) haaro. Ker(u) geh(i) leenay Nanak daas Apnay, Ram Naam oor(i) haaro. 4.1.

Word Meaning: Saas = breaths. Dayhouri = body. Kut = where? Ders(u) = (Waheguru's) Sight. Bihoona = without. Ticknen = enjoy peace of mind. Nerk(u) = hell. Sehna = endure. Baydhiya = pierced; stitched. Rusik = loving. Baiyraagi = suffering in separation. Liv Laagi = deep connection. Kut-hoon Na = nowhere. Nikhaydhiya = discarded. Unk(i) = in the heart. Maavaiy = contain. 3. Khojut = searching. Krunadhaaray = becomes merciful. Neech(u) = lowly; ignoble. Doakh = faults; demerits. Beechaaray = considers. Saaray = looks after; grants. Bird(u) = innate virtue. Bukhaaniya = is said to be. Bhagat(i) vuchhul = lover of His worship. Unchulo Guhhiyo = Held His robe; sought shelter. Poor Smaaniya = present uniformly. Sookh-Saagro = sea of comforts (Waheguru). Sehj Soobhaaya = in natural way. Haaro = lost; destroyed. Ker(u) Geh(i) = holding by the hand. Leenay = adopted; embraced. Oor(i) Haaro = necklace (rosary) in the heart. 4.

MEANING: Like a body without breath (life) gets no respect anywhere; a saint without Waheguru's sight (disconnected from Him) also feels spiritually dead, and finds no mental peace even for a short moment. His mind is pierced with Waheguru's Naam, and he feels as if he is suffering in hell without His Naam. Suffering and tortured in the separation of Waheguru, His loving devotees feel discarded (dejected) and do not seek anybody else's shelter. For them, no comfort in the world can match the blissfulness that they feel when they get connected with Waheguru in the shelter of the Guru, and cannot contain their joy. I pray to Waheguru that He becomes kind to me so that my mind stays focused on His Feet (Naam), oh Nanak. 3. Searching hard in my own heart, I realized that Waheguru, the Lord of mercy, had become very kind to me. I had no good qualities in me, was ignoble, and had no spiritual support, but the kind Waheguru did not consider any of my shortcomings. As He is said to have the innate virtue of purifying even the immoral, He totally disregarded my demerits and granted me (endowed me with) all the comforts. Hearing that He loves His worship, I sought the shelter of Waheguru, which is uniformly present in everybody. I realized Waheguru, which is the sea (source) of all comforts, without any special effort, whereby all the suffering of rebirths was completely destroyed for me. When His Naam becomes the rosary in the heart of a devotee (he recites His Naam with a fully focused mind), Waheguru embraces him as His own, by holding his hand, oh Nanak. 4.1.

(ਅੰਗ 1123)॥ ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਕਬੀਰ ਜੀਉ ਕੀ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1123): Raag(u) Kedara, Bani Kabir Jeeyo Kee: Ek Onkar Satgur Persad(i):

ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਬਿਬਰਜਿਤ ਤਜਹੁ ਮਾਨੁ ਅਭਿਮਾਨਾ॥ ਲੋਹਾ ਕੰਚਨ ਸਮ ਕਰਿ ਜਾਨਹਿ ਤੇ ਮੂਰਤਿ ਭਗਵਾਨਾ॥ 1॥ ਤੇਰਾ ਜਨੁ ਏਕੁ ਆਧੁ ਕੋਈ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਬਿਬਰਜਿਤ ਹਰਿ ਪਦੁ ਚੀਨ੍ਹੈ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਰਜ ਗੁਣ ਤਮ ਗੁਣ ਸਤ ਗੁਣ ਕਹੀਐ ਏਹ ਤੇਰੀ ਸਭ ਮਾਇਆ॥ ਚਉਥੈ ਪਦ ਕਉ ਜੋ ਨਰ ਚੀਨ੍ਹੈ ਤਿਨ ਹੀ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ 2॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਸਦਾ ਰਹੈ ਨਿਹਕਾਮਾ॥ ਤ੍ਰਿਸਨਾ ਅਰੁ ਮਾਇਆ ਭ੍ਰਮੁ ਚੂਕਾ ਚਿਤਵਤ ਆਤਮ ਰਾਮਾ॥ 3॥ ਜਿਹ ਮੰਦਰਿ ਦੀਪਕੁ ਪਰਗਾਸਿਆ ਅੰਧਕਾਰ ਤਹ ਨਾਸਾ॥ ਨਿਰਭਉ ਪੂਰਿ ਰਹੇ ਭ੍ਰਮੁ ਭਾਗਾ ਕਹਿ ਕਬੀਰ ਜਨ ਦਾਸਾ॥ 4॥1॥

Oostut(i) ninda, doyoo biburjit, tujhou maan(u), abhimaana. Loha, kunchun sum kur(i) jaaneh(i), tay moorut(i), Bhugvaana. 1. Tayra jun(u) aik(u) aadh(u) koyee. Kaam(u), kroadh(u), lobh(u), moh(u), biburjit, Hur(i) Pud(u) cheenhay soyee. 1. Ruhaou. Ruj goon, tum goon, sut goon kuhhiyaiy, eh Tayri subh Maya. Chauthaiy pud kuou jo nur cheenhaiy, tinh

hee perm pud(u) paaya. 2. Teeruth, bert, naym, sooch(i) sunjum, sudaa ruhhaiy nihkaama. Trishna ur(u) Maya, bherm(u) chooka, chitvut Aatum Rama. 3. Jih mundar(i) deepuk(u) pergaasiya, undhkaar teh naasa. Nirbhuou, poor(i) ruhhay, bherm(u) bhaaga, keh(i) Kabir jun daasa. 4.1.

Word Meaning: Oostut(i) = (undeserving) praise. Ninda = (unfair) vilification. Biburjit = forbidden; by giving up. Tujhou = give up. Maan(u) = pride; ego. Abhimaana = conceit. Kunchun = gold. Moorut(i) = image; alike. 1. Jun(u) = devotee. Koyee = rare. Pud = level. Cheenay = recognize; attains. Soyee = the same; that. Pause. Ruj, Tum, and Sut Goon = the three effects of Maya (see the INTRODUCTION). Chautha Pud = the spiritual state above the three effects of Maya. It is this state in which one unites with God. Perm Pud = the highest spiritual level (union with Waheguru). 2. Bert = commitments like fasting. Naym = principle. Sooch(i) = physical purity. Sunjum = control on senses. Nihkaama = without any wish or desire. Bherm(u) = illusion. Chooka = ends. Chitvut = thinking about. Aatum Rama = Waheguru. 3. Mundar(i) = temple; human body (heart). Pergaasiya = lighted up. Undhkaar = darkness. 4.

MEANING: A devotee, who stays away from showering others with undeserving praise, and from unwarranted vilification of others, which are both forbidden in spirituality, and also gives up his ego, and conceit, and treats iron and gold the same, is an image of Waheguru (like Him). 1. There are hardly any or only two such devotees (among millions) of Waheguru who control their lust, rage, greed, and worldly attachments, and attain the spiritual state where they can become like Waheguru. Pause.

Waheguru's Maya is said to have three effects – Rujo, Tumo, and Suto. The devotee, who attains a spiritual level above these three effects, attains the supreme state in which he can unite with God. 2. The devotees of Waheguru stay unaffected by worldly desires and do not need any prevalent rituals. like undertaking any pilgrimage, making spiritually worthless commitments, following unnecessary principles, maintaining ritualistic purity, or making ineffective efforts to control the senses. All their illusions about Maya and their worldly desires go away when they keep Waheguru in mind. 3.

Waheguru's slave, Kabir, asserts that like darkness is dispelled in the house in which lamps are lighted, all misgivings disappear from the heart, which is enlightened by the fearless Waheguru. 4.1.

ਕਿਨ ਹੀ ਬਨਜਿਆ ਕਾਸੀ ਤਾਬਾ ਕਿਨ ਹੀ ਲਉਗ ਸੁਪਾਰੀ॥ ਸੰਤਹੁ ਬਨਜਿਆ ਨਾਮੁ ਗੋਬਿਦ ਕਾ ਐਸੀ ਖੇਪ ਹਮਾਰੀ॥ 1॥ ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਬਿਆਪਾਰੀ॥ ਹੀਰਾ ਹਾਥਿ ਚੜਿਆ ਨਿਰਮੋਲਕੁ ਛੂਟਿ ਗਈ ਸੰਸਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਸਾਚੇ ਲਾਏ ਤਉ ਸਚ ਲਾਗੇ ਸਾਚੇ ਕੇ ਬਿਉਪਾਰੀ॥ ਸਾਚੀ ਬਸਤੁ ਕੇ ਭਾਰ ਚਲਾਏ ਪਹੁਚੇ ਜਾਇ ਭੰਡਾਰੀ॥ 2॥ ਆਪਹਿ ਰਤਨ ਜਵਾਹਰ ਮਾਨਿਕ ਆਪੈ ਹੈ ਪਾਸਾਰੀ॥ ਆਪੈ ਦਹਦਿਸ ਆਪ ਚਲਾਵੈ ਨਿਹਚਲ ਹੈ ਬਿਆਪਾਰੀ॥ 3॥ ਮਨੁ ਕਰਿ ਬੈਲੁ ਸੁਰਤਿ ਕਰਿ ਪੈਡਾ ਗਿਆਨ ਗੋਨਿ ਭਰਿ ਡਾਰੀ॥ ਕਹਤੁ ਕਬੀਰ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਨਿਬਹੀ ਖੇਪ ਹਮਾਰੀ॥ 4॥2॥

Kin hee bunjiya kaansi, taamba, kin hee laung, soopaari. Sunt-houn bunjiya Naam(u) Gobind ka, aiysi khayp humaari. 1. Hur(i) kay Naam kay biyapaari. Heera haath(i) churrhiya, chhoot(i) guyyi sunsaari. 1. Ruhaou. Saachay laayay, tuou Sach laagay, Sachay kay biyopaari. Saachi bust(u) kay bhaar chulaayay, puhounchay jaayay Bhundaari. 2. Aapeh(i) ruttan, javaahur maanik, Aapaiy haiy, pasaari. Aapaiy dehdis Aap chulaavaiy, nihchul haiy biyapaari. 3. Mun(u) kur(i) baiyl(u), soort(i) kur(i) paiynda, Giyan goan(i) bhur(i) daari. Keht Kabir, soonhou ray sunt-hou, nib-hee khayp humaari. 4.2.

Word Meaning: Bunjiya = deals in; trades. Kaasi = bronze. Taamba = copper. Laung = cloves. Soopaari = areca nut (used in betel leaf wraps). Khayp = merchandise. 1. Biyapaari = businessmen; traders. Heera = diamond (Waheguru). Haath(i) Churrhiya = acquired.

Sunsaari = worldly bonds. Pause. Tuou = only then. Saachi Bust = the eternal merchandize (Waheguru's Naam). Bhaar Chulaayay = hauled the loads. Bhundaari = owner of the warehouse (Waheguru). 2. Ruttan, Javaahur, Maanik = jewels and pearls. Pasaari = store owner. Dehdis = in every direction. Nihchul = immortal. 3. Baiyl(u) = ox (in those days, oxen were used as the beasts of burden). Soort(i) = focussed mind. Paiynda = journey. Goan(i) = load. Bhur(i) Daari = has filled. Nib-hee = reached its destination. 4.

MEANING: Some people deal in bronze or copper, while others deal in cloves and areca nuts (which are used in betel leaf wraps); but the holy saints deal only in Waheguru's Naam; such is their valuable merchandise. 1.

I am a trader in Waheguru's Naam and have acquired the diamond-like Waheguru's Naam, whereby all my worldly bonds have been severed. Pause.

The dealers in Waheguru's Naam get into this business when Waheguru prompts them to do so. They load the merchandise of Waheguru Naam, which arrives at the warehouse (treasure) of Waheguru (and is approved). 2.

Waheguru Himself is the merchandise of the jewel-like and pearl-like Naam, and Himself is the owner of this treasure. He sends His devotees who become eternal like Him, in every direction, to sell this merchandise (spread His Naam). I have also made up my mind to carry the merchandise of Waheguru's Naam, and have loaded it with the Divine knowledge. 3.

My fully focused mind covers the journey to Waheguru's door. I am glad to share this with the holy saints that my merchandise of Waheguru's Naam has reached safely at its Destination, oh Kabir. 4.2.

NOTE: In those days, oxen were used as beasts of burden by the traders to carry their merchandise.

ਰੀ ਕਲਵਾਰਿ ਗਵਾਰਿ ਮੂਢ ਮਤਿ ਉਲਟੋ ਪਵਨੁ ਫਿਰਾਵਉ॥ ਮਨੁ ਮਤਵਾਰ ਮੇਰ ਸਰ ਭਾਠੀ ਅੰਮ੍ਰਿਤ ਧਾਰ ਚੁਆਵਉ॥ 1॥ ਬੋਲਹੁ ਭਈਆ ਰਾਮ ਕੀ ਦੁਹਾਈ॥ ਪੀਵਹੁ ਸੰਤ ਸਦਾ ਮਤਿ ਦੁਰਲਭ ਸਹਜੇ ਪਿਆਸ ਬੁਝਾਈ॥ 1॥ ਰਹਾਉ॥ ਭੈ ਬਿਚਿ ਭਾਉ ਭਾਇ ਕੋਈ ਬੂਝਹਿ ਹਰਿ ਰਸੁ ਪਾਵੈ ਭਾਈ॥ ਜੇਤੇ ਘਟ ਅੰਮ੍ਰਿਤੁ ਸਭ ਹੀ ਮਹਿ ਭਾਵੈ ਤਿਸਹਿ ਪੀਆਈ॥ 2॥ ਨਗਰੀ ਏਕੈ ਨਉ ਦਰਵਾਜੇ ਧਾਵਤੁ ਬਰਜਿ ਰਹਾਈ॥ ਤ੍ਰਿਕੁਟੀ ਛੂਟੈ ਦਸਵਾ ਦਰੁ ਖੂਲ੍ਹੈ ਤਾ ਮਨ ਖੀਵਾ ਭਾਈ॥ 3॥ ਅਭੈ ਪਦ ਪੂਰਿ ਤਾਪ ਤਹ ਨਾਸੇ ਕਹਿ ਕਬੀਰ ਬੀਚਾਰੀ॥ ਉਬਟ ਚਲੰਤੇ ਇਹੁ ਮਦੁ ਪਾਇਆ ਜੈਸੇ ਖੋਦ ਖੁਮਾਰੀ॥4॥3॥

Ree kulvaar(i), guvaar(i), moodh mut(i), oolto puvun(u) phiraavoun. Mun(u) mutvaar, Mayr sur bhaatthi, Amrit dhaar chuvaavoun. 1. Bolhou bhuyya, Ram kee doohaayee. Peevhou sunt sudaa mut(i) doorlubh, sehjay piyaas boojhaayee. 1. Ruhaou. Bhaiy bich(i) bhaaou, bhaayay koyee boojheh(i), Hur(i) rus(u) paavaiy bhaayi. Jaytay, ghut Amrit(u), subh hee meh(i), bhaavaiy tiseh peeyaai. 2. Nugri aikaiy, nuoun durvaajay, dhaavut(u) berj(i) ruhaayee. Tirkooti chhootaiy, dusvaan dur(u) khoohlaiy, ta mun kheeva bhaayi. 3. Abhaiy pud poor(i) taap teh naasay, keh(i) Kabir beechaari. Oobut chuluntay, eh(u) mud(u) paaya, jaisay khoand khoomaari. 4.3.

Word Meaning: Ree Kulvaar(i) = oh, server of liquor. Guvaar(i) = uncivilized. Moodh Mut(i) = (oh, my) foolish thinking. Oolto = reverse. Puvun(u) = wind-like fickle mind. Phiraavoun = turning around. Mutvaar = intoxicated. Mayr = the mythical tallest montain; my brain (the tenth door). Sur = like. Bhaatthi = kiln. Amrit Dhaar = stream of Waheguru's Amrit-like Naam. Chuvaavoun = dropping. 1. Dohaayee = pray loudly and repeatedly. Doorlubh = rarely available. Sehjay = with ease. Pause. Bhaiy Bich(i) = in fear of God. Bhaaou = love. Bhaayay = intent. Boojheh(i) = understands. Jaytay = all those. Ghut = hearts. Bhaavaiy = likes. 2. Nugri = town (of body). Durvaajay = openings. Dhaavut = rushing. Berj(i) = preventing from; controlling. Tirkooti = the effect of the three effects of Maya. Chhootaiy =

overcome; get rid of. Kheeva = intoxicated. 3. Abhaiy Pud = spiritual level above all fears; the fourth state. Poor(i) = to achieve. Taap = all suffering. Teh = in that state. Oobut = the difficult ascent (of a mountain). Chuluntay = walking on. Mud = intoxicant. Khoand = wine. Khoomaari = feeling high. 4.

MEANING: You are serving (feeding) me the intoxicating liquor of the attractions of Maya, but you may not be aware that I have turned around the direction of my wind-like, fickle mind from its attraction for Maya towards Waheguru's Naam, oh my unrefined, and foolish wisdom (thinking). The tenth door in my brain (the home to Divine Knowledge) has now become like a kiln where the fire of all my worldly desires is being put out by a steady and thin stream of Waheguru's Naam-Amrit. 1. Pray for the benevolence of Waheguru to grant the Amrit of His Naam for you to drink so that you may acquire the rare wisdom by which you may quench your thirst for worldly attractions with ease, oh my mind. Pause.

A rare person realizes that if he lives in the fear of God, love and reverence for Waheguru are automatically generated in his mind, and he enjoys the sweetness of His Naam. Every heart has the Amrit of Waheguru's Naam in it, but only that individual can drink it (have Waheguru appear in his heart) whom He likes. 2. The human body has nine doors (openings) that rush to enjoy themselves. The devotee, who controls all these with Waheguru's Naam, attains the spiritual state above the three effects of Maya, has his tenth door (door of awareness) opened, and feels intoxicated all the time. 3.

Kabir shares his thought that, with His Naam in mind, Waheguru's devotees attain a spiritual state in which they feel no worldly fear and have their suffering eradicated. But it is not easy to achieve this spiritual state; it is like travelling on a very tough uphill journey. But once there, one feels the intoxication of permanent wine (everlasting bliss). 4.3.

ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਕੇ ਲੀਨੇ ਗਤਿ ਨਹੀ ਏਕੈ ਜਾਨੀ॥ ਫੂਟੀ ਆਖੈ ਕਛੂ ਨ ਸੂਝੈ ਬੂਡਿ ਮੂਏ ਬਿਨੁ ਪਾਨੀ॥ 1॥

(ਅੰਗ 1124)॥ ਚਲਤ ਕਤ ਟੇਢੇ ਟੇਢੇ ਟੇਢੇ॥ ਅਸਤਿ ਚਰਮ ਬਿਸਟਾ ਕੇ ਮੂੰਦੇ ਦੁਰਗੰਧ ਹੀ ਕੇ ਬੇਢੇ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨ ਜਪਹੁ ਕਵਨ ਭ੍ਰਮ ਭੂਲੇ ਤੁਮ ਤੇ ਕਾਲੁ ਨ ਦੂਰੇ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਇਹੁ ਤਨੁ ਰਾਖਹੁ ਰਹੈ ਅਵਸਥਾ ਪੂਰੇ॥ 2॥ ਆਪਨ ਕੀਆ ਕਛੂ ਨ ਹੋਵੈ ਕਿਆ ਕੋ ਕਰੈ ਪਰਾਨੀ॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਸਤਿਗੁਰੁ ਭੇਟੈ ਏਕੋ ਨਾਮੁ ਬਖਾਨੀ॥ 3॥ ਬਲੂਆ ਕੇ ਘਰੂਆ ਮਹਿ ਬਸਤੇ ਫੁਲਵਤ ਦੇਹ ਅਇਆਨੇ॥ ਕਹੁ ਕਬੀਰ ਜਿਹ ਰਾਮ ਨ ਚੇਤਿਓ ਬੂਡੇ ਬਹੁਤ ਸਿਆਨੇ॥ 4॥4॥

Kaam, kroadh, trishna kay leenay, gut(i) nuhhi Aikaiy jaani. Phooti aankhaiyn, kuchhoo na soojhaiy, bood(i) mooyay bin(u) paani. 1.

(PAGE 1124): Chulut kut taydhay, taydhay, taydhay. Ust(i), churm, bishta kay moondaiy, doorgundh hee kay baydhay. 1. Ruhaou. Ram na jup-hou, kuvun bherm(u) bhoolay, toom tay kaal(u) na dooray. Anik jutun kur(i) eh(u) tun(u) raakhou, ruhhaiy avustha pooray. 2. Aapun keeya, kuchhoo na hovaiy, kiyya ko kuraiy praani. Ja Tis(u) bhaavaiy, Satgur bhaytay, Aiko Naam(u) bukhaani. 3. Bulooaa kay ghurooaa meh(i) bustay, phoolvut dayh uyaanay. Kuhhou Kabir, jih Ram na chaytiyo, booday buhout siyaanay. 4.4.

Word Meaning: Trishna = appetite for (fire of) worldly desires. Leenay = overpowered by. Gut(i) = worth. Aikaiy = of the "One" (Waheguru). Phooti Aankhaiyn = blinded (blurred) vision. Soojhaiy = think of. Bood(i) Mooyay = died of drowning. 1. Kut = what for? Chulut Taydhay = on the wrong path; walk with swagger. Ust(i) = bones. Churm = skin. Bishta = feces. Moonday = loaded. Doorgundh = foul smell of immoral thinking. Baydhay = smeared with. Pause. Bherm(u) Bhoolay = lost in illusions. Kaal(u) = death. Dooray = far away. Anik = countless. Jutun = efforts. Ruhhaiy = is retained; dies. Austha Pooray = when the life is over. 2. Aapna Keeya = one's own efforts. Bukhaani = utter. 3.

Bulooaa = of sand. Ghurooaa = house. Phoolvut = swelling in ego. Uyaanay = oh, ignorant. Chaytiyo = remembered. Siyaanay = wise. 4.

MEANING: Overpowered by lust, rage, and worldly desires, the man does not realize the worth of Waheguru (His Naam). With blurred (mental) vision, he cannot think straight (about reality), and gets drowned in the sea of Maya (which has no liquid water). 1.

Why does he walk with conceit when he is made of bones and skin, and is loaded with the foul-smelling feces? Pause.

What illusions mislead him that he does not recite Waheguru's Naam? He does not realize that death is not far away from him (can happen any time). He makes countless efforts to protect his body (looks after it well), but it collapses when his life-span is over. 2.

What can the man do when he is helpless before Waheguru? His efforts are not always successful. However, when Waheguru likes, He connects the man with the Guru, and he begins to recite His Naam. 3. The man is foolish to swell in ego (when he lives in a body which is like a house of sand, which can collapse any time). I have seen many "wise" men who drowned (in the world-sea) because they did not remember Waheguru, oh Kabir. 4.4.

ਟੇਢੀ ਪਾਗ ਟੇਢੇ ਚਲੇ ਲਾਗੇ ਬੀਰੇ ਖਾਨ॥ ਭਾਉ ਭਗਤਿ ਸਿਉ ਕਾਜੁ ਨ ਕਛੂਐ ਮੇਰੋ ਕਾਮੁ ਦੀਵਾਨ॥ 1॥ ਰਾਮੁ ਬਿਸਾਰਿਓ ਹੈ ਅਭਿਮਾਨਿ॥ ਕਨਿਕ ਕਾਮਨੀ ਮਹਾ ਸੁੰਦਰੀ ਪੇਖਿ ਪੇਖਿ ਸਚੁ ਮਾਨਿ॥ 1॥ ਰਹਾਉ॥ ਲਾਲਚ ਝੂਠ ਬਿਕਾਰ ਮਹਾ ਮਦ ਇਹ ਬਿਧਿ ਅਉਧ ਬਿਹਾਨਿ॥ ਕਹਿ ਕਬੀਰ ਅੰਤ ਕੀ ਬੇਰ ਆਇ ਲਾਗੋ ਕਾਲੁ ਨਿਦਾਨਿ॥ 2॥5॥

Taydhi paag, taydhay chullay, laagay beeray khaan. Bhuou bhugut(i) siyoun kaaj(u) na kuchhooyaiy, mayro kaam(u deevaan. 1. Ram(u) bisaariyo haiy abhimaan(i). Kunik, kaamini, muhhaa soondari, paykh(i), paykh(i) sach(u) maan(i). 1. Ruhaou. Laaluch, jhootth, bikaar, muhha mud, eh bidh(i) audh bihaan(i). Keh(i) Kabir, unt kee bayr, aayay laago kaal(u) nidaan(u). 2.5.

Word Meaning: Taydhi Paag = a turban tied with its front pointing sideways (a sign of conceit). Tadhay Chullay = walk with a swagger. Bhaaou Bhugut(i) = worship with love. Deevaan = court (to exercise power over others). 1. Abhimaan(i) = in conceit. Kunik = gold; wealth. Kamini = wife. Pause. Bikaar = sensual pleasures. Mud = intoxication. Bidh(i) = way. Audh Bihaan(i) = spend life. Nidaan(i) = for sure. 2.

MEANING: The conceited man wears his turban pointing sideways, and walks with a swagger, and chews on a wrap of betel leaves (another sign of showing off). He has nothing to do with the worship of Waheguru with love and shows off his authority over others. 1.

He forgets Waheguru in his swelled ego. He believes that his wealth and his beautiful wife will live with him forever. Pause.

Highly intoxicated with his wealth and the beauty of his wife, his whole life is spent in greed, lies, and in the enjoyment of sensual pleasures. (But none of these things accompanies him) when the death comes, which has to come one day for sure, oh Kabir. 2.5.

ਚਾਰਿ ਦਿਨ ਅਪਨੀ ਨਉਬਤਿ ਚਲੇ ਬਜਾਇ॥ ਇਤਨਕੁ ਖਟੀਆ ਗਠੀਆ ਮਟੀਆ ਸੰਗਿ ਨ ਕਛੁ ਲੈ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਦੇਹਰੀ ਬੈਠੀ ਮਿਹਰੀ ਰੋਵੈ ਦੁਆਰੈ ਲਉ ਸੰਗਿ ਮਾਇ॥ ਮਰਹਟ ਲਗਿ ਸਭੁ ਲੋਗੁ ਕੁਟੰਬੁ ਮਿਲਿ ਹੰਸੁ ਇਕੇਲਾ ਜਾਇ॥ 1॥ ਵੈ ਸੁਤ ਵੈ ਬਿਤ ਵੈ ਪੁਰ ਪਾਟਨ ਬਹੁਰਿ ਨ ਦੇਖੈ ਆਇ॥ ਕਹਤੁ ਕਬੀਰੁ ਰਾਮ ਕੀ ਨ ਸਿਮਰਹੁ ਜਨਮੁ ਅਕਾਰਥ ਜਾਇ॥ 2॥6॥

Chaar(i) din apni naubut(i) chulay bujaayay. Itnuk(u) khutiya, gutthiya, mutiya, sung(i) na kuchh(u) laiy jaayay. 1. Dayhri baiytthi mihri rovaiy, dooaaraiy luou maayay. Merhut lug(i) subh(u) loag(u) kootumb(u) mil(i), huns(u) ikayla jaayay. 1. Vaiy soot, vaiy bit. Vaiy pur paatun,

buhour(i) nadaykhaiy aayay. Keht(u) Kabir(u). Ram keen a simerhou, junum(u) akaaruth jaayay. 2.6.

Word Meaning: Chaar(i) Din = four days (a short period of time). Naubut(i) = drum. Itnuk(u) = so much. Khutiya = earned; accumulated. Gutthiya = made packages. Mutiya = dirt; buried under ground. 1. Dayhri = door-sill. Mihri = wife. Dooaaraiy = main gate. Maayay = mother. Merhut = cremation ground. Lug(i) = up to. Kootumb = family members. Huns(u) = soul. Vaiy = those; that. Bit = wealth. Pur Paatun = town; city. Buhour(i) = again. Akaaruth = uselessly. 2.

MEANING: A man may have been very rich with so much wealth that he might have built enough bundles to bury them underground, but he beats the drum of his rule only for a short period of time until his death, and cannot take anything at all with him. Pause.

Sitting on the door-sill, his wife will cry, and his crying mother will accompany his dead body to the main gate (that is only as far as the women could go with the dead in those days). The male members of his family, and the rest of the people, will accompany him to the cremation ground, but the soul has to go alone after that (that is as far as the relatives can go with him, or help him). 1.

He will not come back even to see his sons, his wealth, or his town. Why do people waste away their precious human life, and not worship the Lord, oh Kabir? 2.6.

ਰਾਗੁ ਕੇਦਾਰਾ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Kedara, Bani Ravidass Jeeyo Kee: Ek Onkar Satgur Persad(i):

ਖਟੁ ਕਰਮ ਕੁਲ ਸੰਜੁਗਤੁ ਹੈ ਹਰਿ ਭਗਤਿ ਹਿਰਦੈ ਨਾਹਿ॥ ਚਰਨਾਰਬਿੰਦ ਨ ਕਥਾ ਭਾਵੈ ਸੁਪਚ ਤੁਲਿ ਸਮਾਨਿ॥ 1॥ ਰੇ ਚਿਤ ਚੇਤਿ ਚੇਤ ਅਚੇਤ॥ ਕਾਹੇ ਨ ਬਾਲਮੀਕਹਿ ਦੇਖ॥ ਕਿਸੁ ਜਾਤਿ ਤੇ ਕਿਹ ਪਦਹਿ ਅਮਰਿਓ ਰਾਮ ਭਗਤ ਬਿਸੇਖ॥ 1॥ ਰਹਾਉ॥ ਸੁਆਨ ਸਤ੍ਰੁ ਅਜਾਤ ਸਭ ਤੇ ਕ੍ਰਿਸ੍ਨ ਲਾਵੈ ਹੇਤੁ॥ ਲੋਗੁ ਬਪੁਰਾ ਕਿਆ ਸਰਾਹੈ, ਤੀਨਿ ਲੋਕ ਪ੍ਰਵੇਸ॥ 2॥ ਅਜਾਮਲੁ ਪਿੰਗੁਲਾ ਲੁਭਤੁ ਕੁੰਚਰੁ ਗਏ ਹਰਿ ਕੈ ਪਾਸ॥ ਐਸੇ ਦੁਰਮਤਿ ਨਿਸਤਰੇ ਤੂ ਕਿਉ ਨ ਤਰਹਿ ਰਵਿਦਾਸ ॥3॥1॥

Khut(u) kerm kool sunjoogut(u) haiy, Hur(i) Bhugut(i) hirdaiy naah(i). Churnaarbind na Kutha bhaavaiy, soopuch tool(i) smaan(i). 1. Ray chit, chayt(i), chayt achayt. Kaahay na Balmeekeh(i) daykh. Kis(u) Jaat(i) tay kih pud amariyo, Ram bhugut bisaykh. 1. Ruhaou. Sooaan shutur(u), ajaat subh tay, Krishan laavaiy hayt(u). Loag(u) bupura kiyya suraahaiy, teen(i) loak pervaysh. 2. Ajamul, Pigula, Loobhut(u), Koonchur, guyyay Hur(i) kaiy paas. Aiysay doormut(i) nistureh, tu kiyoun na tureh(i) Ravidaas. 3.1.

Word Meaning: Khut(u) Kerm = the six rituals which a Brahman performs. Kool = clan. Sunjoogut (u) = including. Churnaarbind = lotus-like feet (of Waheguru). Kutha = stories of praise; discussions of His virtues Soopuch = who eats dog meat. Tool(i) = Smaan(i) = equal to; like. 1. Achayt = unaware. Chit = mind. Chayt(i) = remember. **Balmeek** = a vey low caste and untouchable person, who would eat dog meat; but later turned a devotee of Waheguru, and wrote the Ramayana. Pudeh(i) = spiritual level. Amariyo =reached; attained. Bisaykh = specialty; greatness. Pause. Sooaan Shutur(u) = enemy of dogs. Ajaat = of very low caste. Subh Tay = of all. Krishan = Waheguru. Hayt(u) = love. Bupura = poor; ignorant. Suraahaiy = sing praise. Teen Loak = the whole universe. Pervaysh = entered; reached. 2. **Ajamul** = the Brahman, who is considered a huge sinner because he married a prostitute. **Pigula** = a prostitute who fell in love with a handsome man, but the latter never showed. She became so disappointed, that she began to worship God, and was salvaged. **Loobhut(u)** = the hunter, who shot Krishan Ji in the foot with an arrow. **Koonchur** = the

elephant who was trapped by an octopus and pulled down into the deep water when the former went to drink water at the pool of god Varun. When the elephant was about to drown, he prayed to Waheguru and was saved and salvaged. Doormut(i) = evil. Nistureh = salvaged. 3.

MEANING: A Brahman may be of very high clan, and may perform his six required deeds along with some other rituals everyday, but he is like the low-caste ignoble man who eats dog meat if he does not have love-filled worship of Waheguru at his heart, and if he does not like to listen to the virtues of Waheguru, or sing His praise. 1.

Why do you not look at the life of the sage, Balmeek, and remember Waheguru in mind (recite His Naam), like him, oh, my unaware mind? It is the greatness of Waheguru's worship that the low-caste and the ignoble Baalmeek attained the highest spiritual level. Pause.

He was the low-caste, and more ignoble than everybody else, who was an enemy of the dogs (killed them and ate their meat), but who developed deep love for Waheguru (and attained the high spiritual state). The ignorant people cannot appreciate his transcendence enough, but his fame spread throughout the universe. 2.

Even the evil people and living beings, such as Ajamal, Pingala, the Hunter (who killed Krishna), and the Elephant, all reached Waheguru through His worship. If such people with evil deeds were salvaged, why cannot you be salvaged with Waheguru's worship, oh Ravidass? 3.1.

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ 1 ਘਰੁ 1 ਚਉਪਦੇ॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Bhairon, Mehla 1, Ghur(u) 1, Chaupuday:

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvair(u)
Akal Moorut(i) Ajooni Saibhun(g) Gur Persad(i):

MEANING: Chaupuday = Shabads with four stanzas (verses).
There is only One Supreme Living Being; His existence is (and His Laws) are eternal; He is the creator, and is the Living Power; He is fearless (as He has no rival and is above the effects of Maya). He bears no enmity with anyone (He is completely impartial, and delivers pure justice); His persona is not affected by time (He is timeless); He takes no living form; and is self-illuminated. He can be realized only with the grace of the Guru.

(ਅੰਗ 1125)॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕਿਛੁ ਨ ਹੋਇ॥ ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਜਾਣਹਿ ਸੋਇ॥ 1॥ ਕਿਆ ਕਹੀਐ ਕਿਛੁ ਕਹੀ ਨ ਜਾਇ॥ ਜੋ ਕਿਛੁ ਅਹੈ ਸਭ ਤੇਰੀ ਰਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਤੇਰੈ ਪਾਸਿ॥ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ॥ 2॥ ਆਖਣੁ ਸੁਨਣਾ ਤੇਰੀ ਬਾਣੀ॥ ਤੂ ਆਪੇ ਜਾਣਹਿ ਸਰਬ ਵਿਡਾਣੀ॥ 3॥ ਕਰੇ ਕਰਾਏ ਜਾਣੈ ਆਪਿ॥ ਨਾਨਕ ਦੇਖੈ ਥਾਪਿ ਉਥਾਪਿ॥ 4॥1॥

(PAGE 1125): Toojh tay baahur(i) kichhoo na hoyay. Tu kur(i), kur(i) daykheh(i) jaaneh(i) soyay. 1. Kiyya kuhhiyaiy, kichh(u) kuhhi na jaayay. Jo ahhaiy, subh Tayri rujaayay. 1. Ruhaou. Jo kichh(u) kerna, su Tayraiy paas(i). Kis(u) aagaiy keechaiy ardaas(i). 2. Aakhun(u), soon-na, Tayri Bani. Tu Aapay jaaneh(i), serb vidaani. 3. Kuray kuraayay, jaanaiy Aap(i). Nanak daykhaiy thaap(i), oothaap(i). 4.1.

Word Meaning: Baahur(i) = outside of; without. Soyay = the same. 1. Ahhaiy = is. Rujaayay = Will. Pause. Paas(i) = with; to. Keechaiy Ardaas(i) = offer prayer. 2. Bani = words in (Waheguru's) praise. Serb Vidaani = performer of all amazing tasks. 3. Thaap(i) = create. Oothaap(i) = destroy. 4.

MEANING: Nothing happens without Your Huqam (approval), and You watch everything that You create (or cause to happen), oh, Waheguru. 1.
We have no ability to say anything against what You do (if we do not like that) because whatever happens, happens with Your Will. Pause. Only You have the power to do things which You like, so who should we pray to, oh Waheguru? 2.
You are the performer of all the amazing tasks, and only You know about them. We can only listen to and sing Your praise. You know what You need to do, and get others to do the same, oh Waheguru. The Lord watches things that He creates and destroys, oh, Nanak. 4.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ 1 ਘਰੁ 2॥ ਗੁਰ ਕੈ ਸਬਦਿ ਤਰੇ ਮੁਨਿ ਕੇਤੇ ਇੰਦ੍ਰਾਦਿਕ ਬ੍ਰਹਮਾਦਿ ਤਰੇ॥ ਸਨਕ ਸਨੰਦਨ ਤਪਸੀ ਜਨ ਕੇਤੇ ਗੁਰ ਪਰਸਾਦੀ ਪਾਰਿ ਪਰੇ॥ 1॥ ਭਵਜਲੁ ਬਿਨੁ ਸਬਦੈ ਕਿਉ ਤਰੀਐ॥ ਨਾਮ ਬਿਨਾ ਜਗੁ ਰੋਗਿ ਬਿਆਪਿਆ ਦੁਬਿਧਾ ਡੁਬਿ ਡੁਬਿ ਮਰੀਐ॥ 1॥ ਰਹਾਉ॥ ਗੁਰੁ ਦੇਵਾ ਗੁਰੁ ਅਲਖ ਅਭੇਵਾ ਤ੍ਰਿਭਵਣ ਸੋਝੀ ਗੁਰ ਕੀ ਸੇਵਾ॥ ਆਪੇ ਦਾਤਿ ਕਰੀ ਗੁਰਿ ਦਾਤੈ ਪਾਇਆ ਅਲਖ ਅਭੇਵਾ॥ 2॥ ਮਨੁ ਰਾਜਾ ਮਨੁ ਮਨ ਤੇ ਮਾਨਿਆ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ॥ ਮਨੁ ਜੋਗੀ ਮਨੁ ਬਿਨਸਿ ਬਿਓਗੀ ਮਨੁ ਸਮਝੈ ਗੁਣ ਗਾਈ॥ 3॥ ਗੁਰ ਤੇ ਮਨੁ ਮਾਰਿਆ ਸਬਦੁ ਵੀਚਾਰਿਆ ਤੇ ਵਿਰਲੇ ਸੰਸਾਰਾ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਭਰਿਪੁਰਿ ਲੀਣਾ ਸਾਚ ਸਬਦਿ ਨਿਸਤਾਰਾ॥ 4॥1॥2॥

EK Onkar Satgur Persad(i): **Raag(u) Bhairon, Mehla 1, Ghur(u) 2:**
Gur kaiy Shabad(i) turay moon(i) kaytay, Indradik, Brahmad(i) turay. Sunuk. Snundun, tupsee jun kaytay, Gur Persadi paar(i) puray. 1. Bhuvjul(u), bin(u) Shabadaiy kiyoun turiyaiy? Naam

binaa jug(u) roag(i) biyaapiya, doobidhaa doob(i), doob(i) muriyaiy. 1 Ruahou. Gur(u) Deva, Gur(u) Alukh Abhayva, tirbhuvun sojhi Gur kee sayva. Aapay daat(i) kuree Gur(i) Daataiy, paaya Alukh Abhayva. 2. Mun(u) rajah, mun(u) mun tay maaniya, munsa muneh(i) smaayi. Mun(u) yogi, mun(u) binus(i) biyogi, mun(u) sumjhaiy goon gaayi. 3. Gur tay mun(u) maariya, Shabad(u) veechaariya, tay virlay sunsaasra. Nanak, Sahib bhurpoor(i) leena, Saach Shabad(i) nistaara. 4.1.2.

Word Meaning: Moon(i) = hermits; sages. Inderadik = like the god Indra. Brahmad(i) = like Brahma. Sunuk, Snundun = sons of Brahma. Tupsee = who torture themselves to please their deity. Paar(i) Puray = ferried across (the world-sea); salvaged. 1. Bhuvjul(u) = the sea of Maya. Doobidha Roag(i) Biyaapiya = suffers in indecisiveness (which is like a sickness). Pause. Deva = source of enlightenment. Alukh = incomprehensible. Abhayva = enigmatic; whose secrets cannot be known. Daat(u) = the gift of His Naam. 2. Maaniya = convinced; contented. Munsa = wishes. Binus(i) = destroy; kill one's desires. Biyogi = detached from worldly attractions (and love Waheguru). Sumjhaiy = realizes; gets enlightened. 3. Tay = those. Virlay = rare. Bhurpoor(i) Leena = fully present everywhere. Nistaara = salvation. 4.

MEANING: Countless sages and gods like Indra and Brahma, have been salvaged with Guru's Shabad (in Waheguru's praise). Sunak, Snundun (sons of Brahma), and countless worshippers, who torture themselves (to please Waheguru), have been ferried across (the world-sea) by Guru's grace. 1. How can one (no one can) swim across the world-sea (find salvation) without Guru's Shabad (Waheguru's Naam)? The world suffers badly because of its indecisiveness (to choose between Waheguru and Maya), which is like a disease, and drowns in the world-sea without Waheguru's Naam. Pause.

Guru (Waheguru) is the source of enlightenment, is incomprehensible, and His secrets (the ways He manages the universe) cannot be known. Serving Him, enlightens the mind to the level that one understands the secrets of the whole universe. The Provider Waheguru Himself grants His Naam to the devotee by which he gets connected with the incomprehensible and the enigmatic Waheguru. 2. The human mind is the rajah (controller of all his actions), but (with Waheguru's Naam) the mind gets convinced of the reality of life, and all its wishes get buried in it (is left with no desires). When all its wishes are killed, the human mind becomes detached from the world like a yogi, and begins to love Waheguru, and is enlightened to become peaceful (quits wavering) by singing Waheguru's praise. 3.

But there are only a few such devotees who kill their desires by pondering on the Guru's Shabad. With Guru's eternal Shabad, one "sees" Waheguru as fully present everywhere and is emancipated, oh Nanak. 4.2.

ਭੈਰਉ ਮਹਲਾ 1॥ ਨੈਨੀ ਦ੍ਰਿਸਟਿ ਨਹੀ ਤਨੁ ਹੀਨਾ ਜਰਿ ਜੀਤਿਆ ਸਿਰਿ ਕਾਲੋ॥ ਰੂਪੁ ਰੰਗੁ ਰਹਸੁ ਨਹੀ ਸਾਚਾ ਕਿਉ ਛੋਡੈ ਜਮ ਜਾਲੋ॥ 1॥ ਪ੍ਰਾਣੀ ਹਰਿ ਜਪਿ ਜਨਮੁ ਗਇਓ॥ (ਅੰਗ 1126)॥ ਸਾਚ ਸਬਦ ਬਿਨੁ ਕਬਹੁ ਨ ਛੁਟਸਿ ਬਿਰਥਾ ਜਨਮੁ ਭਇਓ॥ 1॥ ਰਹਾਉ॥ ਤਨ ਮਹਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਹਉ ਮਮਤਾ ਕਠਿਨ ਪੀਰ ਅਤਿ ਭਾਰੀ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਜਪਹੁ ਰਸੁ ਰਸਨਾ ਇਨ ਬਿਧਿ ਤਰੁ ਤੂ ਤਾਰੀ॥ 2॥ ਬਹਰੇ ਕਰਨ ਅਕਲਿ ਭਈ ਹੋਛੀ ਸਬਦ ਸਹਜੁ ਨਹੀ ਬੂਝਿਆ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਮਨਮੁਖਿ ਹਾਰਿਆ ਬਿਨੁ ਗੁਰ ਅੰਧੁ ਨ ਸੂਝਿਆ॥ 3॥ ਰਹੈ ਉਦਾਸੁ ਆਸ ਨਿਰਾਸਾ ਸਹਜ ਧਿਆਨਿ ਬੈਰਾਗੀ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੁਟਸਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਗੀ॥ 4॥2॥3॥

Bhairon Mehla 1: Naiyni drisht(i) nuhhi, tun(u) heena, jur(i) jeetiya, sir(i) kaalo. Roop(u), rung(u), rehus(u) nuhhi saacha, kiyoun chhoadaiy Jum jaalo. 1. Praani, Hur(i) jup(i), junum(u) guyyo.

(PAGE 1126): Saach Shabad bin(u) kubhoon na chhootus(i), birtha junum(u) bhuyyo. 1. Ruhaou. Tun meh(i) kaam(u), kroadh(u), huoun, mumta, kutthin peer ut(i) bhaari. Gurmukh(i) Ram jup-hou rus(u) rusna, inn bidh(i) tur(u) tu taari. 2. Behray kern, akul(i) bhuyyi hoachhi, Shabad sehj(u) nuhhi boojhiya. Junum(u) pdaaruth(u) munmukh(i) haariya, bin(u) Gur undh(u), na soojhiya. 3. Ruhhaiy oodaas(u), aas niraasa, sehj dhiyaan(i), baiyraagi. Prunvut(i) Nanak, Gurmukh(i) chhootus(i) Ram Naam(i) liv laagi. 4.2.3.

Word Meaning: Drisht(i) = sight; vision. Heena = weak. Jur(i) = old age. Jeetiya = overpowered by. Kaalo = death. Rung(u) = shine. Rehus = joyfulness; zest. Saacha = original. Jaalo = net. 1. Kubhoon Na = never. Chhootu(i) = get emancipation. Birtha = waste. Bhuyyo = becomes. Pause. Huoun = ego. Mumta = attachment. Kutthin = tough; severe. Rus(u) = sweetness. Inn Bidh(i) = this way. Taari = swimming.
2. Behray = deaf. Kern = ears. Hoachhi Akul(i) = shallow wisdom. Sehj(u) = blissfulness. Junum(u) Pdaaruth(u) = objective of life. Munmukh(i) = the follower of his mind. Soojhiya = think of. 3. Oodaas(u) = detached = Niraas(u). Baiyraagi = loving (devotee) of Waheguru. Prunvut(i) = suggests humbly. Liv = meditation. 4.

MEANING: Nobody can find emancipation without the Guru's eternal Shabad (Waheguru's Naam), and one wastes away his precious human life. So, recite Waheguru's Naam as your age is advancing, oh man. **Pause.**

As old age overpowers him, the man loses his eyesight, his body becomes weak, and death approaches him. He loses his original handsomeness, the shine of his skin and the zest, and he cannot escape the net of death. 1. The man has lust, rage, ego, and worldly attachments in his body (mind), which cause him a lot of pain and suffering (and moreover, he cannot find emancipation from them). But the devotees of the Guru recite Waheguru's Naam with their tongue, enjoying its sweetness, and swim across the world sea. 2.

(On the other hand), The follower of his mind (Maya-worshipper) is blind (of spirituality) and cannot think straight without the Guru, and loses the objective of human life. As he advances in age, he becomes deaf in his ears, and his wisdom (ability to think) becomes so weak that he cannot realize the blissfulness of mind that comes with the Guru's Shabad. 3.

But the beloved devotee of the Guru (Waheguru) controls all his wishes and desires and stays detached from the worldly attractions. He meditates on Waheguru's Naam in his high spiritual state. I make a humble submission that the Sikh of the Guru, who meditates on Waheguru's Naam, is emancipated, oh Nanak. 4.2.3.

ਭੈਰਉ ਮਹਲਾ 1॥ ਭੂੰਡੀ ਚਾਲ ਚਰਣ ਕਰ ਖਿਸਰੇ ਤੁਚਾ ਦੇਹ ਕੁਮਲਾਨੀ॥ ਨੇਤ੍ਰੀ ਧੁੰਧਿ ਕਰਨ ਭਏ ਬਹਰੇ ਮਨਮੁਖਿ ਨਾਮੁ ਨ ਜਾਨੀ॥ 1॥ ਅੰਧੁਲੇ ਕਿਆ ਪਾਇਆ ਜਗਿ ਆਇ॥ ਰਾਮੁ ਰਿਦੈ ਨਹੀ ਗੁਰ ਕੀ ਸੇਵਾ ਚਾਲੇ ਮੂਲੁ ਗਵਾਇ॥ 1॥ ਰਹਾਉ॥ ਜਿਹਵਾ ਰੰਗਿ ਨਹੀ ਹਰਿ ਰਾਤੀ ਜਬ ਬੋਲੈ ਤਬ ਫੀਕੇ॥ ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਵਿਆਪਸਿ ਪਸੂ ਭਏ ਕਦੇ ਹੋਹਿ ਨ ਨੀਕੇ॥ 2॥ ਅੰਮ੍ਰਿਤ ਕਾ ਰਸੁ ਵਿਰਲੀ ਪਾਇਆ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਏ॥ ਜਬ ਲਗੁ ਸਬਦ ਭੇਦੁ ਨਹੀ ਆਇਆ ਤਬ ਲਗੁ ਕਾਲੁ ਸੰਤਾਏ॥ 3॥ ਅਨ ਕੋ ਦਰੁ ਘਰੁ ਕਬਹੂ ਨ ਜਾਨਸਿ ਏਕੋ ਦਰੁ ਸਚਿਆਰਾ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ॥ 4॥3॥4॥

Bhairon Mehla 1: Bhoondi chaal, churn, ker khisray, toocha dayh koomlaani. Naytreen dhoondh(i), kern bhuyyay behray, munmukh(i) Naam(u) na jaani. 1. Undhulay, kiyya paaya, jug(i) aayay. Ram(u) ridaiy, nuhhi, Gur kee sayva, chaalay mool(u) guvaayay. 1. Ruhou. Jihva rung(i), nuhhi, Hur(i) raati, jub boalaiy, tub pheekay. Sunt junaa kee ninda viyaapus(i), pushoo bhuyyay, kuday hoh(i) na neekay. 2. Amrit ka rus(u) virleen paaya, Satgur mayl(i) milaayay. Jub lug(u) Shabad bhayd(u) nuhhi aaya, tub lug(u) kaal(u) suntaayay. 3. Un kuou dur(u), ghur(u) kubhoon na jaanus(i), Aiko Dur(u) Sachiyaara. Gur persad(i) Perm Pud(u) paaya, Nanak(u) kuhhaiy vichaara. 4.3.4.

Word Meaning: Bhoondi = awkward. Chaal = gait. Ker = hands. Khisray = lose firmness. Toocha = skin. Dayh = body. Koomlaani = lost elasticity. Dhoondh(i) = fog. Behray = deaf. 1. Paaya = earned. Chaalay = leave the world. Mool(u) = the original wealth (spirituality). Pause. Rung(i) Raati = imbued in love. Pheekay = tasteless; impolite. Ninda = malicious criticism. Viyaapus(i) = becomes a routine. Pushoo = animal. Neekay = noble. 2. Rus(u) = sweet taste. Virleen = rare. Bhayd(u) = worth; sweet taste. Un ko = of others (than Waheguru). Dur(u) Ghur(u) = door; shelter. Sachiyaara = eternal. Perm Pud = highest spiritual state. 4.

MEANING: You did not have Waheguru's Naam at heart, and did not serve the Guru; so, what did you come in the world for, oh, the (spiritually) blind man? Pause.

The follower of his mind does not recognize the worth of Waheguru's Naam throughout his life; when he gets old, his gait becomes awkward, his feet and his hands lose firmness (grip), and his skin loses elasticity (becomes loose), his vision gets blurred, and his ears become deaf (he becomes unable to focus his mind on Waheguru's Naam even if he wants to). 1.

The tongue of the worshipper of Maya does not get imbued in Waheguru's love, and his conversations are impolite. He routinely maliciously criticizes the holy saints; behaves like an animal; and never likes a person with high morality. 2.

Only some rare individuals taste the Amrit of Waheguru's Naam in the shelter of the Guru, who connects them with Waheguru. As long as one does not recognize the worth of Waheguru's Naam, the fear of death always haunts them. 3.

The devotees of Waheguru recognize Waheguru's shelter as the only eternal support, and they do not seek the door (support) of anyone else. I, Nanak, share an idea with you: one can attain the highest spiritual state only by the grace of the Guru, oh my friends. 4.3.4.

ਭੈਰਉ ਮਹਲਾ 1॥ ਸਗਲੀ ਰੈਣਿ ਸੋਵਤ ਗਲਿ ਫਾਹੀ ਦਿਨਸੁ ਜੰਜਾਲਿ ਗਵਾਇਆ॥ ਖਿਨੁ ਪਲੁ ਘੜੀ ਨਹੀ ਪ੍ਰਭੁ ਜਾਨਿਆ ਜਿਨਿ ਇਹੁ ਜਗਤੁ ਉਪਾਇਆ॥ 1॥ ਮਨ ਰੇ ਕਿਉ ਛੁਟਸਿ ਦੁਖੁ ਭਾਰੀ॥ ਕਿਆ ਲੇ ਆਵਸਿ ਕਿਆ ਲੇ ਜਾਵਸਿ ਰਾਮੁ ਜਪਹੁ ਗੁਣਕਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਊਧਉ ਕਵਲੁ ਮਨਮੁਖ ਮਤਿ ਹੋਛੀ ਮਨਿ ਅੰਧੈ ਸਿਰਿ ਧੰਧਾ॥ਕਾਲੁ ਬਿਕਾਲੁ ਸਦਾ ਸਿਰਿ ਤੇਰੈ ਬਿਨੁ ਨਾਵੈ ਗਲਿ ਫੰਧਾ॥ 2॥ ਡਗਰੀ ਚਾਲ ਨੇਤ੍ਰ ਫੁਨਿ ਅਧੁਲੇ ਸਬਦ ਸੁਰਤਿ ਨਹੀ ਭਾਈ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਤ੍ਰੈਗੁਣ ਹੈ ਮਾਇਆ ਅੰਧਲਉ ਧੰਧੁ ਕਮਾਈ॥ 3॥ ਖੋਇਓ ਮੂਲੁ ਲਾਭੁ ਕਹ ਪਾਵਸਿ ਦੁਰਮਤਿ ਗਿਆਨ ਵਿਹੂਣੇ॥ ਸਬਦੁ ਬੀਚਾਰਿ ਰਾਮ ਰਸੁ ਚਾਖਿਆ ਨਾਨਕ ਸਾਚਿ ਪਤੀਣੇ॥ 4॥4॥5॥

Bhairon Mehla 1: Suglee raiyn(i) sovut gul(i) phaahi, dinus(u) junjaal(i) guvaaya. Khin(u), pul(u) ghurri, nuhhi Prubh jaaniya, Jin(i) eh(u) jugut(u) oopaaya. 1. Mun ray, kiyoun chhootus(i) dookh(u) bhaari. Kiyya lay aavus(i), kiyya lay jaavus(i), Ram(u) jup-hou Goonkaari. 1. Ruhaou. Oondhou kuvul(u), munmukh mut(i) hoachhi, mun(i) undahiy, sir(i) dhundha. Kaal(u), bikaal(u) sudaa sir(i) tayraiy, bin(u) Naavaiyn, gul(i) phundha. 2. Dugree chaal, naytur phoon(i) undhulay, Shabad soort(i) nuhhi bhaayee, Shastar, Bayd, traiygoon haiy Maya, undhluou dhundh(u) kmaayee. 3. Khoyo mool(u), laabh(u) keh paavus(i), doormut(i) Giyan vihoonaiy. Shabad(u) beechaar(i), Ram rus(u) chaakhiya, Nanak, Saach(i) puteenay. 4.4.5.

Word Meaning: Phaahi = shackles. Junjaal(i) = in (spiritually worthless) worldly affairs. Khin(u), Pul. Ghurri = are all very short measures of time. Jaaniya = remembered. 1. Chhootus(i) = get emancipation. Bhaari = huge. Goonkaari = source of all virtues. Pause. Oondhou Kuvul = upside down heart (mind) (which cannot receive any spiritual knowledge). Hoachhi = shallow. Sir(i) Dhundha = the burden of Maya-related tasks. Kaal(u) = death. Bikaal(u) = opposite of death (birth). Phunda = chain. 2. Dugree Chaal = shaky gait. Phoon(i) = too. Shabad Soort(i) = focus of mind on Guru's Shabad. Bhaayee = liked. 3. Mool(u) = the original spirituality (noble qualities). Keh = where; how.

Doormut(i) = ignoble thinking. Vihoonay = devoid of. Rus(u) Chaakhiya = tasted (enjoyed) the sweetness. Puteenay = convinced. 4.

MEANING: The man spends all his day in worldly affairs, and his night in enjoying sensual pleasures and in sleeping, and finds no time, not even a single moment, to remember Waheguru, which has created the world. All such acts become chains for him (for his spiritual death). 1. How can you get freedom (relief) from this huge suffering (of ignoring Waheguru), oh my mind? You were born empty-handed and will leave the world empty-handed, so why don't you recite the Naam of Waheguru, which is the source of all noble qualities, oh my mind? Pause.

The Maya-worshipper has shallow wisdom, and has the lotus of his heart turned upside down (which cannot acquire any noble quality). Guided by his mind, the blind does not realize that without Waheguru's Naam, the burden of his Maya-related daily affairs is growing heavier and becoming a noose around his neck, leading to the vicious cycle of births and deaths. His whole life is spent in reading the Vedas and the Shastras, which discuss only the three effects of Maya. The blind of wisdom worked just to accumulate Maya, and never liked to focus his mind on the Shabad of the Guru. Now, in old age, he has very little chance to worship Waheguru, and he cannot even walk straight, having become physically and mentally weak, and his vision has become blurred. 3.

What kind of spiritual benefit (wealth) can a person with ignoble thinking, and without any spiritual Knowledge, acquire now when he has lost even his original spirituality? But those who ponder on Guru's Shabad, taste the sweetness of Waheguru's Naam, and get convinced with it (so, enshrine it in their heart, oh Nanak. 4.4.5.

ਭੈਰਉ ਮਹਲਾ 1॥ ਗੁਰ ਕੈ ਸੰਗਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਰਾਮੁ ਰਸਨਿ ਰੰਗਿ ਰਾਤਾ॥ ਅਵਰੁ ਨ ਜਾਣਸਿ ਸਬਦੁ ਪਛਾਣਸਿ ਅੰਤਰਿ ਜਾਣਿ ਪਛਾਤਾ॥ 1॥ ਸੋ ਜਨੁ ਐਸਾ ਮੈ ਮਨਿ ਭਾਵੈ॥ ਆਪੁ ਮਾਰਿ ਅਪਰੰਪਰਿ ਰਾਤਾ ਗੁਰ ਕੀ ਕਾਰ ਕਮਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਆਦਿ ਪੁਰਖੁ ਆਦੇਸੋ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਸਰਬ ਨਿਰੰਤਰਿ ਰਵਿ ਰਹਿਆ ਸਚੁ ਵੇਸੋ॥ 2॥

(ਅੰਗ 1127)॥ ਸਾਚਿ ਰਤੇ ਸਚੁ ਅੰਮ੍ਰਿਤ ਜਿਹਵਾ ਮਿਥਿਆ ਮੈਲੁ ਨ ਰਾਈ॥ ਨਿਰਮਲ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚਾਖਿਆ ਸਬਦਿ ਰਤੇ ਪਤਿ ਪਾਈ॥ 3॥ ਗੁਣੀ ਗੁਣੀ ਮਿਲਿ ਲਾਹਾ ਪਾਵਸਿ ਗੁਰਮੁਖਿ ਨਾਮਿ ਵਡਾਈ॥ ਸਗਲੇ ਦੂਖ ਮਿਟਹਿ ਗੁਰ ਸੇਵਾ ਨਾਨਕ ਨਾਮੁ ਸਖਾਈ॥ 4॥5॥6॥

Bhairon Mehla 1: Gur kaiy sung(i) ruhhaiy din, raati, Ram(u) rusn(i) rung(i) raata. Uver(u) na jaanus(i), Shabad(u) puchhaanis(i), untar(i) jaan(i) puchhaata. 1. So jun aiysa mein mun(i) bhaavaiy. Aap(u) maar(i), Uprumpur(i) raata, Gur kee kaar kumaavaiy. 1. Ruhaou. Untar(i), baahur(i), Purakh(u) Nirunjun(u), Aad(i) Purakh(u) aadayso. Ghut, ghut untar(i), serb niruntar(i), ruv(i) ruhhiya, Sach(u) vayso. 2.

(PAGE 1127): Saach(i) ruttay Sach(u) Amrit jihva, mithiya maiyl(u) na rye. Nirmul Naam(u) Amrit rus(u) chaakhiya, Shabad(i) ruttay put(i) paayi. 3. Gooni, gooni, mil(i) laaha paavus(i) Gurmukh(i) Naam(i) vudaayi. Suglay dookh miteh(i) Gur sayva, Nanak, Naam(u) sukhaayi. 4.5.6.

Word Meaning: Sung Ruhhaiy = stays connected with. Ram Rusn(u) = Waheguru (His Naam) on the tongue. Puchhaanus(i) = recognizes; makes a connection. 1. Aap(u) = selfishness and ego. Uprumpur(i) = in the limitless God. Kaar Kumaavaiy = lives according to. Pause. Aad(i) Purakh = Waheguru, which is the root (basis) of the whole universe. Aadayso = saluting; obey Huqam. Niruntar(i) = continuous. Ruv Ruhhiya = is present. Sach(u) Vayso = eternal existence. 2. Jihva = tongue. Mithiya = lies. Na rye = not even a little. Gooni = having noble qualities; sincere devotees. Laaha = benefit. Vudaayi = respect. Sukhaayi = friend. 4.

MEANING: I like the individual who kills his selfishness and ego by following the Guru's Advice and is imbued with the love of the limitless Waheguru. **Pause.**
Such a devotee stays connected with the Guru (His Shabad) day and night, and his tongue is imbued in the love of Waheguru's Naam (recites it). By staying connected with Guru's Shabad, he recognizes Waheguru (enshrines His Naam) in his heart, and does not acknowledge anybody else to be like Him. 1.
He sees the Supreme and the eternal Waheguru, which is above the effects of Maya, and which is the basis of the whole universe, inside him and outside (everywhere) and in everybody's heart, and salutes Him (obeys His Will). 2.
The tongue of those who are imbued in Waheguru's love has the Amrit-like sweetness of Waheguru's Naam on it and has not even a small amount of filth of lies on it. Such devotees are imbued with the love of Guru's Shabad, and taste the sweetness of Waheguru's Amrit-like Naam, which purifies the mind, and earn respect everywhere. 3.
The devotees with noble qualities benefit from the company of one another and earn respect with Waheguru's Naam in the shelter of the Guru. Waheguru's Naam becomes their friend when they serve the Guru, and all their sufferings are eradicated, oh Nanak. 4.5.6.

ਭੈਰਉ ਮਹਲਾ 1॥ ਹਿਰਦੈ ਨਾਮੁ ਸਰਬ ਧਨੁ ਧਾਰਣੁ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ॥ ਅਮਰ ਪਦਾਰਥ ਤੇ ਕਿਰਤਾਰਥ ਸਹਜ ਧਿਆਨਿ ਲਿਵ ਲਾਈਐ॥ 1॥ ਮਨ ਰੇ ਰਾਮ ਭਗਤਿ ਚਿਤੁ ਲਾਈਐ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਹਿਰਦੈ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਭਰਮੁ ਭੇਦੁ ਭਉ ਕਬਹੂ ਨ ਛੁਟਸਿ ਆਵਤ ਜਾਤ ਨ ਜਾਨੀ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਕੋ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਨੀ॥ 2॥ ਧੰਧਾ ਕਰਤ ਸਗਲੀ ਪਤਿ ਖੋਵਸਿ ਭਰਮੁ ਨ ਮਿਟਸਿ ਗਵਾਰਾ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਨਹੀ ਕਬਹੀ ਅੰਧੁਲੇ ਧੰਧੁ ਪਸਾਰਾ॥ 3॥ ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮੂਆ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਏਕੋ ਜਾਨਿਆ ਨਾਨਕ ਅਵਰੁ ਨ ਦੂਆ॥ 4॥6॥7॥
Bhairon Mehla 1: Hirdaiy Naam(u) serb dhun(u) dhaarun(u), Gur persadi paayiyaiy. Amar pdaaruth tay kirtaaruth, sehj dhiyaan(i) liv laayiyaiy. 1. Mun ray, Ram bhugut(i) chit(u) laayiyaiy. Gurmukh(i), Ram Naam(u) jup(i) hirdaiy, sehj sayti ghur(i) jaayiyaiy. 1. Ruhaou. Bherm(u), bhayd(u), bhuou kubhoon na chhootus(i), aavut, jaat, na jaani. Bin(u) Hur(i) Naam, ko mookut(i) na paavus(i), doob mooyay bin(u) paani. 2. Dhundha kert suglee put(i) khovus(i), bherm(u) na miteh(i) guvaara. Bin(u) Gur Shabad, mookut(i) nuhhi kubhee, undhulay dhundh(u) pusaara. 3. Akool Nirunjun siyoun mun(u) maaniya, mun hee tay mun(u) mooaa. Untar(i), baahur(i) Aiko jaaniya, Nanak uver(u) na dooaa.
Word Meaning: Dhaarun(u) = support. Amar Pdaaruth = immortalizing material. Kirtaaruth = successful. Sehj Dhiyaan(i) = focused in a peaceful state of mind. Liv = meditate. 1. Sayti = with. Ghur(i) = (Waheguru's) Residence. Pause. Bherm(u) = illusion. Bhayd(u) = discrimination. Bhuou = worldly fears. Aavut Jaat = coming (birth) and going (death). Na Jaani = does not understand the truth. 2. Dhundha = Maya-related affairs. Put(i) = dignity. Khovus(i) = will lose. Guvaara = foolish. 3. Akool =having no clan. Siyoun = with. Maaniya = convinced. Mooaa = dead towards worldly attractions. Uver(u) Na Dooaa = no one else. 4.
MEANING: Waheguru's Naam is such a wealth which supports everybody, but can be acquired in the heart only with the Guru's grace. Waheguru's Naam is the immortalizing wealth, and those who meditate on it in the peaceful state of mind, achieve this objective (of acquiring this wealth) successfully. 1.
Attach yourself to the worship of Waheguru, oh my mind. A devotee, who recites Waheguru's Naam by his mind (soul), in the shelter of the Guru, acquires the high spiritual state and reaches Waheguru's Residence (merges into Him). Pause.

With illusions about Maya, worldly fears in his mind, and with feelings of discrimination between people, a man does not understand the Truth (worth of Waheguru's Naam), and cannot find emancipation – keeps taking births and dying. Nobody can find emancipation without Waheguru's Naam, and drowns in the sea of Maya, which has no liquid water. 2. The man loses all his dignity (in Waheguru's Court) while working on Maya-related tasks. And the illusions of Maya do not go away from the mind of the foolish man. Nobody can find salvation without the Guru's Shabad, but the blind of wisdom (foolish) man stays engrossed in the expanse of Maya (worldly attachments). But my mind has been convinced by Waheguru, which has no clan, and all my worldly desires have died within my mind (they no longer arise). I see Waheguru inside my heart and outside, and do not acknowledge any other power in the world, oh Nanak. 4.6.7.

ਭੈਰਉ ਮਹਲਾ 1॥ ਜਗਨ ਹੋਮ ਪੁੰਨ ਤਪ ਪੂਜਾ ਦੇਹ ਦੁਖੀ ਨਿਤ ਦੂਖ ਸਹੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵਸਿ ਮੁਕਤਿ ਨਾਮਿ ਗੁਰਮੁਖਿ ਲਹੈ॥ 1॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਬਿਰਥੇ ਜਗਿ ਜਨਮਾ॥ ਬਿਖੁ ਖਾਵੈ ਬਿਖੁ ਬੋਲੀ ਬੋਲੈ ਬਿਨੁ ਨਾਵੈ ਨਿਹਫਲ ਮਰਿ ਭ੍ਰਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਪੁਸਤਕ ਪਾਠ ਬਿਆਕਰਣ ਵਖਾਣੈ ਸੰਧਿਆ ਕਰਮ ਤਿਕਾਲ ਕਰੈ॥ ਬਿਨੁ ਗੁਰ ਸਬਦ ਮੁਕਤਿ ਕਹਾ ਪ੍ਰਾਣੀ ਰਾਮ ਨਾਮ ਬਿਨੁ ਉਰਝਿ ਮਰੈ॥ 2॥ ਡੰਡ ਕਮੰਡਲ ਸਿਖਾ ਸੂਤੁ ਧੋਤੀ ਤੀਰਥਿ ਗਵਨੁ ਅਤਿ ਭ੍ਰਮਨ ਕਰੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਸਾਤਿ ਨ ਆਵੈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸੁ ਪਾਰਿ ਪਰੈ॥ 3॥ ਜਟਾ ਮੁਕਟੁ ਤਨਿ ਭਸਮ ਲਗਾਈ ਬਸਤ੍ਰ ਛੋਡਿ ਤਨਿ ਨਗਨੁ ਭਇਆ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਤ੍ਰਿਪਤਿ ਨ ਆਵੈ ਕਿਰਤ ਕੇ ਬਾਧੈ ਭੇਖੁ ਭਇਆ॥ 4॥ ਜੇਤੇ ਜੀਅ ਜੰਤ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਜੜ ਕੜ ਤੂ ਸਰਬ ਜੀਆ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਰਾਖਿ ਲੇ ਜਨ ਕਉ ਹਰਿ ਰਸੁ ਨਾਨਕ ਝੋਲਿ ਪੀਆ॥ 5॥7॥8॥

Bhairon Mehla 1: Jugun, hoam, poonn, tup, pooja, dayh dookhi, nit dookh suhhaiy. Ram Naam bin(u) mookut(i) na paavus(i), mookut(i), Naam(i) Gurmukh(i) luhhaiy. 1. Ram Naam bin(u) birthay jug(i) junma. Bikh(u) khaavaiy, bikh(u) boali boalaiy, bin Naavaiy, nihful mur(i), bhermna. 1. Ruhaou. Poostuk paatth, biyakern vukhaanaiy, sundhiya, kerm tikaal kuraiy. Bin(u) Gur Shabad, mookut(i) kuhha praani, Ram Naam bin(u) oorjh(i) muraiy. 2. Dund, kumundul, sikha, soot(u), dhoti, teeruth guvun(u), ut(i) bhermun kuraiy. Ram Naam bin(u) shaant(i) na aavaiy, jup(i) Hur(i), Hur(i) Naam(u), su paar puraiy. 3. Jutaan mookut(u), tun(i) bhusm lugaayi, bustar chhoad(i), tun nugun(u) bhuyya, Ram Naam bin(u) triput(i) na aavaiy, kirt kay baandhaiy bhaykh(u) bhuyya. 4. Jaytay jea, junt, jul(i), thul(i), muhhiul(i), jutar, kutar Tu serb jeeyaan. Gur persad(i) raakh(i) lay jun kuou, Hur(i) rus(u) Nanak, jhoal(i) peeya. 5.7.8.

Word Meaning: Jugun, Hoam = a ritual to please gods in which a fire is built in a pit, and ghee and some other materials are fed to keep the fire burning while some mantras are read. Some animals are sacrificed, and food is served to Brahmans. Poonn = ritualistic noble deeds. Tup = self-torturing. Pooja = ritualistic worship. Dayh = body. Suhhaiy = endures. Luhhaiy = acquires. 1. Birthay = without any spiritual gain. Bikh(u) = (about) poisonous Maya. Nihful = without any spiritual gain. Bhermna = is taken through many lives. Pause. Poostuk Paatth = reading of (religious) books. Biyakern = grammar. Vukhaanaiy = to explain. Sundhiya Kerm = ritualistic worship. Tikaal = three times a day – morning, afternoon, and evening. Oorjh(i) = engrossed. 2. Dund = the baton of the yogis. Kumundul = a small cylindrical bucket that the yogis carry to collect milk etc. Sikha = a hair crest at the centre of head. Soot(u) = thread (Janayoo). Bhermun = roaming around. Shaant(i) = peace. 3. Jutaan Mookut(u) = a knot of matted (or tangled) hair – that is how the yogis wear their hair. Bhusm = ash. Bustar = clothes. Nugun = naked. Bhuyya = becomes. Triput(i) = contentment; peace. Kirt Kay Baandhay = bound by their previous deeds. Bhaykh = religious garb. 4. Jutar Kutar = wherever. Jhoal(i) = by mixing (stirring) well. 5.

MEANING: None of the prevalent rituals like *hoam jugun*, the ritualistic noble deeds, self-torturing, and idol-worshipping (is given any spiritual credit in Waheguru's Court); actually, they cause mental pressure and physical fatigue, causing a lot of suffering to the people. One cannot attain emancipation without Waheguru's Naam, which can be acquired in the shelter of the Guru. 1 Human life goes worthless without Waheguru's Naam because without the Naam, the man talks about the poisonous Maya, and enjoys the luxuries of life with the wealth earned by poisonous (dishonest) means. Without Waheguru's Naam, the man dies without any spiritual gain and is taken through many lives. Pause.
The Brahman reads the holy books, explains to the people using grammar, and performs ritualistic worship three times a day – morning, early afternoon, and evening. But no one can have emancipation without the Guru's Shabad, and dies engrossed in Maya. 2.
The Brahman wears a janayoo, a crest of hair in the centre of the head, and a dhoti as his religious symbols, while the yogis wear symbols of their faith, which include a baton, a small bucket, a quilt of rags, and visit holy places, and roam around in the country, but they cannot achieve peace of mind. On the other hand, the devotees, who recite Waheguru's Naam, swim across the sea of Maya easily (are salvaged). 3.
Yogis also wear their matted (or tangled) hair, tie it into a knot, and coat their bodies with ash. Some others do not wear any clothes and live naked. They do not find any contentment of mind, but they simply adopt the ways of life preprogrammed by Waheguru for them, based on the results of their previous deeds. 4. Waheguru is present in all the living beings on the land, in water, or in the sky, and looks after them. With Guru's grace, I have taken the sweet Amrit of Waheguru's Naam after stirring it well (pondering on it deeply), and pray to Waheguru to protect me against the attacks of Maya, oh Nanak. 5.7.8.

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ 3 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Commented [DSS1]:

Raag(u) Bhairon, Mehla 3, Chaupuday, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਜਾਤਿ ਕਾ ਗਰਬੁ ਨ ਕਰੀਅਹੁ ਕੋਈ॥ ਬ੍ਰਹਮ ਬਿੰਦੇ ਸੋ ਬ੍ਰਾਹਮਣੁ ਹੋਈ॥ 1॥ ਜਾਤਿ ਕਾ ਗਰਬੁ ਨਾ ਕਰਿ ਮੂਰਖ ਗਵਾਰਾ॥
(ਅੰਗ 1128)॥ ਇਸੁ ਗਰਬ ਤੇ ਚਲਹਿ ਬਹੁਤੁ ਵਿਕਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਚਾਰੇ ਵਰਨ ਆਖੈ ਸਭੁ ਕੋਈ॥ ਬ੍ਰਹਮੁ ਬਿੰਦ ਤੇ ਸਭ ਓਪਤਿ ਹੋਈ॥ 2॥ ਮਾਟੀ ਏਕ ਸਗਲ ਸੰਸਾਰਾ॥ ਬਹੁ ਬਿਧਿ ਭਾਂਡੇ ਘੜੈ ਕੁਮ੍ਹਾਰਾ॥ 3॥ ਪੰਚ ਤਤੁ ਮਿਲਿ ਦੇਹੀ ਕਾ ਆਕਾਰਾ॥ ਘਟਿ ਵਧਿ ਕੋ ਕਰੈ ਬੀਚਾਰਾ॥ 4॥ ਕਹਤੁ ਨਾਨਕ ਇਹੁ ਜੀਉ ਕਰਮ ਬੰਧੁ ਹੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ॥ 5॥1॥

Jaat(i) ka gerb(u) na kuriou koyee. Braham binday, so Brahman hoyee. 1. Jaat(i) ka gerb(u) na kur(i) moorukh guvaara.
(PAGE 1128): Iss(u) gerb tay chuleh(i) buhout(u) vikaara. 1. Ruahou. Chaaray vern aakhaiy subh(u) koyee. Braham bind tay subh oput(i) hoyee. 2. Maati aik sugul sunsaara. Buhou bidh(i) bhaanday ghurraiy koomhaara. 3. Punch tut(u) mil(i) dayhi ka aakaara. Ghut(i). vudh(i), ko kuraiy beechaara. 4. Keht(u) Nanak eh(u) jeeyo kerm bundh(u) hoyee. Bin(u) Satgur bhaytay mookut(i) na hoyee. 5.1.
Word Meaning: Jaat(i) = caste. Gerb(u) = pride. Binday = understands; makes connection. 1. Guvaara = unrefined; unwise. Vikaara = immoralities. Pause. Vern = the (four) major castes according to Hindu Caste System: Brahmans, Khatris, Vaish (businessmen and farmers), the untouchable (all other jobs to serve the other three castes) – in descending order of superiority. Bind = sperm; the origin. Oput(i) = creation. 2. Maati = mud; earth. Bidh(i) = ways. Bhaanday = bodies. Ghurraiy = moulds. Koomhaara = potter

(Waheguru). Punch Tut(u) = the five basic elements (earth, water, air, fire, and awareness). Beechaara = thoughts. 4. Keht(u) = says. Jeeyo = living being; man. Kerm Bundh = bound by previous deeds. 5.

MEANING: Do not be conceited of your high caste, oh Brahman. Only that individual is real Brahman (no matter what his caste is) who understands (makes a connection with Waheguru). 1. It is foolishness and unwise to be conceited of one's high caste because this conceit leads to many other immoral activities, oh foolish Brahman. Pause.
Everybody talks about the four major castes, but they do not realize that everybody (regardless of his caste) has the same root (Waheguru) as the source of his production (has a part of the same Waheguru's Soul). 2.
Like a potter makes many different kinds of pottery from the same mud, the whole world has been made from the same earth (by Waheguru). 3.
The human body is made from the five basic elements combined. How can anyone say that a particular caste has more or fewer of them? 4. The truth is that the man performs his duties based on his previous deeds (No one can find emancipation simply based on his caste); one gets emancipated only in the shelter of the Guru, oh Nanak. 5.1.

ਭੈਰਉ ਮਹਲਾ 3॥ ਜੋਗੀ ਗ੍ਰਿਹੀ ਪੰਡਿਤ ਭੇਖਧਾਰੀ॥ ਏ ਸੂਤੇ ਅਪਣੈ ਅਹੰਕਾਰੀ॥ 1॥ ਮਾਇਆ ਮਦਿ ਮਾਤਾ ਰਹਿਆ ਸੋਇ॥ ਜਾਗਤੁ ਰਹੈ ਨ ਮੂਸੈ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਜਾਗੈ ਜਿਸੁ ਸਤਿਗੁਰ ਮਿਲੈ॥ ਪੰਚ ਦੂਤ ਓਹੁ ਵਸਗਤਿ ਕਰੈ॥ 2॥ ਸੋ ਜਾਗੈ ਜੋ ਤਤੁ ਬੀਚਾਰੈ॥ ਆਪਿ ਮਰੈ ਅਵਰਾ ਨਹ ਮਾਰੈ॥ 3॥ ਸੋ ਜਾਗੈ ਜੋ ਏਕੋ ਜਾਣੈ॥ ਪਰਕਿਰਤਿ ਛੋਡੈ ਤਤੁ ਪਛਾਣੈ॥ 4॥ ਚਹੁ ਵਰਨਾ ਵਿਚਿ ਜਾਗੈ ਕੋਇ॥ ਜਮੈ ਕਾਲੈ ਤੇ ਛੂਟੈ ਸੋਇ॥ 5॥ ਕਹਤ ਨਾਨਕ ਜਨੁ ਜਾਗੈ ਸੋਇ॥ ਗਿਆਨੁ ਅੰਜਨੁ ਜਾ ਕੀ ਨੇਤ੍ਰੀ ਹੋਇ॥ 6॥2॥

Bhairon Mehla 3: Yogi girehi, pundit, bhaykhdhaari. Eh sootay apnaiy ahunkaari. 1. Maya mud(i) maata ruhhiya soyay. Jaagut(u) ruhhaiy, na moosaiy koyay. 1. Ruhaou. So jaagaiy, jis(u) Satgur milaiy. Punch doot oh(u) vusgut(i) kuraiy. 2. So jaagaiy jo Tut(u) beechaaraiy. Aap(i) muraiy, uvrah neh maaraiy. 3. So jaagaiy jo Aiko jaanaiy. Perkirt(i) chhoadaiy, Tut(u) puchhanaiy. 4. Chuhoun verna vich(i) jaagaiy koyay. Jumaiy kaalaiy tay chhootaiy soyay. 5. Keht Nanak, jun(u) jaagaiy soyay. Giyan(u) unjun(u) ja kee naytreen hoyay. 6.2.

Word Meaning: Girehi = family man. Bhaykhdhaari = with religious symbols of different faiths. Sootay = asleep; intoxicated. Ahunkaari = conceit. 1. Mud(i) = liquor; intoxicant. Maata = intoxicated. Moosaiy = defraud. Pause. Punch Doot = the five demons. Vusgut(i) = controls. 2. Tut(u) = the root (Waheguru). Muraiy = kills desires. Uvrah = others. Maaraiy = kills; causes mental anguish. 3. Aiko = the "One" (God). Perkirt(i) = (attraction for) Maya. 4. Chuhoun Verna = the four major castes. Jaagaiy = awakens (is enlightened). Koyay = some rare. Jumaiy Kaalaiy = the Angel of death. Chhootaiy = is emancipated. Soyay = the same. 5. Giyan(u) Unjun(u) = the kohl of Divine Knowledge. 6.

MEANING: Everybody - be it yogis, family men, pundits, or members of some religious sects - is intoxicated in the conceit of the superiority of his faith. 1.
Asleep under the intoxication of the liquor of Maya, they are being robbed of their noble qualities; but nothing can rob the devotee, who is awake (enlightened), of his good qualities. Pause. Only that individual stays awake who gets connected with Satguru (takes His shelter), and is able to control all his five demons. 2. Also, that individual is awake (enlightened), who ponders on Waheguru (His Naam), which is the basis of all creation. Such a devotee kills his own worldly desires and does not cause any mental anguish for others. 3. Or that individual is awake who makes a connection with the "One" Waheguru, gives up his attachment with Maya, and realizes that Waheguru is the basis of the whole world. 4.

But only a rare person in all the four major castes gets enlightened, and gets emancipated when his birth-death cycle gets terminated too. 5.
Only that person gets enlightened who has the kohl (used as medication to improve one's eyesight) of Divine Knowledge in the eyes (of his mind), oh Nanak. 6.2.

ਭੈਰਉ ਮਹਲਾ 3॥ ਜਾ ਕਉ ਰਾਖੈ ਅਪਣੀ ਸਰਣਾਈ॥ ਸਾਚੇ ਲਾਗੈ ਸਾਚਾ ਫਲੁ ਪਾਈ॥ 1॥ ਰੇ ਜਨ ਕੈ ਸਿਉ ਕਰਹੁ ਪੁਕਾਰਾ॥ ਹੁਕਮੇ ਹੋਆ ਹੁਕਮੇ ਵਰਤਾਰਾ॥1॥ ਰਹਾਉ॥ ਏਹੁ ਆਕਾਰੁ ਤੇਰਾ ਹੈ ਧਾਰਾ॥ ਖਿਨ ਮਹਿ ਬਿਨਸੈ ਕਰਤ ਨ ਲਾਗੈ ਬਾਰਾ॥ 2॥ ਕਰਿ ਪ੍ਰਸਾਦੁ ਇਕੁ ਖੇਲੁ ਦਿਖਾਇਆ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ 3॥ ਕਹਤੁ ਨਾਨਕੁ ਮਾਰਿ ਜੀਵਾਲੇ ਸੋਇ॥ ਐਸਾ ਬੂਝਹੁ ਭਰਮਿ ਨ ਭੂਲਹੁ ਕੋਇ॥ 4॥3॥
Bhairon Mehla 3: Ja kuou raakhaiy Apni shernaayi. Saachay laagaiy, Saacha ful(u) paayi. 1. Ray jun, kaiy siyoun kurhou pookaara. Huqamay hoaa, Huqamay vertaara. 1. Ruhaou. Eh(u) aakaar(u), Tayra haiy dhaara. Khin meh(i) binsaiy, kert na laagaiy baara. 2. Kur(i) persad(u), ikk(u) khayl(u) dikhaaya. Gur kirpa tay perm pud(u) paaya. 3. Keht(u) Nanak(u), maar(i) jeevaalay soyay. Aiysa boojhou, bherm(i) na bhoolhou koyay. 4.3.
Word Meaning: Shernaayi = shelter. Saacha = eternal. Ful(u) = reward. 1. Kaiy Siyoun = before whom? Vertaara = all business. Pause. Aakaar(u) = creation; the visible world. Dhaara = supported by. Khin = moment. Binsaiy = is destroyed. Na Baara = no time. 2. Khayl(u) = drama. Perm Pud(u) = the highest spiritual state. 3. Boojhou = understand. Bherm(i) Bhoolhou = lost (misled) in illusions. 4.
MEANING: The individual, whom Waheguru keeps in His shelter, gets attached to Him, and is rewarded with the eternal gift (of Waheguru's Naam). 1.
The universe was created with Waheguru's Huqam, and everything is happening under His Huqam, oh man. So, who else can you pray to? Pause.
The visible world is supported by Waheguru, and it takes no time to be destroyed by Him. 2.
With His kindness, the Guru has shown that the whole world is a drama created by Waheguru. Also, one attains the highest spiritual state with the Guru's grace. 3.
It is Waheguru who gives life and takes life. The individual, who realizes this truth, is not misled by any misconception, oh Nanak(u). 4.3.

ਭੈਰਉ ਮਹਲਾ 3॥ ਮੈ ਕਾਮਣਿ ਮੇਰਾ ਕੰਤੁ ਕਰਤਾਰੁ॥ ਜੇਹਾ ਕਰਾਏ ਤੇਹਾ ਕਰੀ ਸੀਗਾਰੁ॥ 1॥ ਜਾ ਤਿਸੁ ਭਾਵੈ ਤਾ ਕਰੇ ਭੋਗੁ॥ ਤਨੁ ਮਨੁ ਸਾਚੇ ਸਾਹਿਬ ਜੋਗੁ॥ 1॥ ਰਹਾਉ॥ ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੇ ਕਿਆ ਕੋਈ॥ ਜਾ ਆਪੇ ਵਰਤੈ ਏਕੋ ਸੋਈ॥ 2॥ ਗੁਰ ਪਰਸਾਦੀ ਪਿਰਮ ਕਸਾਈ॥ ਮਿਲਉਗੀ ਦਇਆਲ ਪੰਚ ਸਬਦ ਵਜਾਈ॥3॥ ਭਨਤਿ ਨਾਨਕੁ ਕਰੇ ਕਿਆ ਕੋਇ॥ ਜਿਸ ਨੋ ਆਪਿ ਮਿਲਾਵੈ ਸੋਇ॥ 4॥4॥
Bhairon Mehla 3: Mein kaamun(i), mayra Kunt(u) Kartar(u). Jayha kuraayay, tayha kureen sheegaar(u). 1. Ja Tis(u) bhaavaiy ta kuray bhoag(u). Tun(u), mun(u) Saachay Sahib joag(u). 1. Ruhaou. Oostut(i), ninda kuray kiyya koyee. Jaa aapay vertaiy, Aiko soyee. 2. Gur persadi pirm kusaayi. Miloungi Duyaal, punch shabad vujaayi. 3. Bhunut(i) Nanak(u), kuray kiyya koyay. Jis nu Aap(i) milaavaiy Soyay. 4.4.
Word Meaning: Kaamun(i) = woman; wife. Kunt(u) = husband. Kartar(u) = God. Sheegaar(u) = adornment (of soul). 1. Bhog(u) = enjoys union; connects me with Him. Joag(u) = for. Pause. Oostut(i) = praise. Ninda = malicious criticism. 2. Pirm Kusaayi = attraction of love. Duyaal = the kind (Waheguru). Punch Shabad Vujaayi = by playing the five kinds of musical instruments; with great excitement. 3. Bhunut(i) = says. Soyay = that (Waheguru). 4.
MEANING: My Waheguru is my husband (my Lord), and I am His wife (slave). I will decorate my soul whichever way He wishes. 1.

My body and my mind are for the eternal Lord (I have surrendered them before Him). He connects me with Him (enjoys union with the devotee) whenever He likes. Pause.
Who can sing His praise or vilify Him (with His Will only because) He alone is present, and operates in everybody. 2. I am attracted to Waheguru with the grace of the Guru, and have great excitement to connect with the kind Lord. 3.
Who can cause any problem in the way of union of the devotee with Waheguru, when He, Himself, connects the devotee with Him, oh Nanak(u)? 4.4.

ਭੈਰਉ ਮਹਲਾ 3॥ ਸੋ ਮੁਨਿ ਜਿ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਾਰੇ॥ ਦੁਬਿਧਾ ਮਾਰਿ ਬ੍ਰਹਮੁ ਬੀਚਾਰੇ॥ 1॥ ਇਸੁ ਮਨ ਕਉ ਕੋਈ ਖੋਜਹੁ ਭਾਈ॥ ਮਨੁ ਖੋਜਤ ਨਾਮੁ ਨਵਨਿਧਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਮੂਲੁ ਮੋਹੁ ਕਰਿ ਕਰਤੈ ਜਗਤੁ ਉਪਾਇਆ॥ ਮਮਤਾ ਲਾਇ ਭਰਮਿ ਭੋਲਾਇਆ॥ 2॥ ਇਸੁ ਮਨ ਤੇ ਸਭ ਪਿੰਡ ਪਰਾਣਾ॥ ਮਨ ਕੈ ਵੀਚਾਰਿ ਹੁਕਮੁ ਬੁਝਿ ਸਮਾਣਾ॥ 3॥
(ਅੰਗ 1129)॥ ਕਰਮੁ ਹੋਵੈ ਗੁਰੁ ਕਿਰਪਾ ਕਰੈ॥ ਇਹੁ ਮਨੁ ਜਾਗੈ ਇਸੁ ਮਨ ਕੀ ਦੁਬਿਧਾ ਮਰੈ॥ 4॥ ਮਨ ਕਾ ਸੁਭਾਉ ਸਦਾ ਬੈਰਾਗੀ॥ ਸਭ ਮਹਿ ਵਸੈ ਅਤੀਤੁ ਅਨਰਾਗੀ॥ 5॥ ਕਹਤ ਨਾਨਕੁ ਜੋ ਜਾਣੈ ਭੇਉ॥ ਆਦਿ ਪੁਰਖੁ ਨਿਰੰਜਨ ਦੇਉ॥ 6॥5॥
Bhairon Mehla 3: So moon(i) j(i) mun kee doobidha maaray. Doobidha maar(i) Braham(u) beechaary. 1. Iss(u) mun kuou koyee khojou bhaayi. Mun khojut, Naam(u) nuvnidh(i) paayee. 1. Ruhaou. Mool(u) moh(u) kur(i), Kertaiy jugut(u) oopaaya. Mumta laayay, bherm(i) bholaaya. 2. Iss(u) mun tay subh pind praana. Mun kaiy veechaar(i), Huqam(u) boojh(i) smaana. 3.
(PAGE 1129): Kerm(u) hovaiy Gur(u) kirpa kuraiy. Eh(u) mun(u) jaagaiy, iss(u) mun kee doobidha muraiy. 4. Mun ka soobhaaou sudaa baiyraagi. Subh meh(i) vussaiy, Uteet(u), Unraagi. 5. Keht Nanak(u), jo jaanaiy bhayo. Aad(i) Purakh(u) Nirunjun Dayo. 6.5.
Word Meaning: Moon(i) = hermit; the ascetic who stays quiet for very long periods; sage. Doobidha = indecisiveness. 1. Khojou = search. Nuvnidh(i) = the nine mythical treasures. Pause. Mool(u) = basis. Oopaaya = created. Mumta = attraction for worldly things. Bherm(i) Bholaaya = misled in illusions. Mun Tay = by the thoughts (plans) of the mind. 2. Pind = body. Praana = life. (the birth-death) cycle. Smaana = merges into (Waheguru). 3. Kerm(u) = benevolence; good fortune Jaagaiy = awakes; is enlightened. 4.
Soobhaaou = nature. Baiyraagi = detached from worldly attractions. Uteet(u) = detached. Unraagi = without feelings of affection. 5. Bhayo = secret. Aad(i) = from the beginning; root. Purakh = the Supreme Being; omnipresent. Nirunjun = unaffected by Maya. Dayo = source of enlightenment. 6.
MEANING: The hermits stay quiet for long times with the belief that they quieten their mind to (make it peaceful), (which is NOT true). The real hermit is the one who kills his indecisiveness (struggle to choose between Waheguru and Maya), and ponders on Waheguru's Naam. 1.
Search your mind (for Waheguru's presence), oh my friends. While searching your mind, you will acquire Waheguru's Naam, which is the source of all the nine treasures. Pause.
The Creator, Waheguru, created the world by making Maya its basis. He misleads the world by making Maya highly attractive. 2.
Because the human mind gets strongly attracted to Maya, one drowns in the sea of Maya and takes births again and again. (By the same token), If one ponders on Waheguru's Naam and understands His Huqam, he merges into Him. 3. If a man has good fortune, his mind is enlightened by the grace of the Guru, and his indecisiveness is terminated. 4.
Because the human mind (soul) is a part of Waheguru, and the fully detached Waheguru, which has no feelings, is present in every heart, it (the mind) should always be detached from

the worldly attractions, by nature. 5. The individual who realizes (internalizes) this deep secret becomes like Waheguru, the root of the universe, omnipresent, above the effects of Maya, and the source of enlightenment, oh Nanak(u). 6.5.

ਭੈਰਉ ਮਹਲਾ 3॥ ਰਾਮ ਨਾਮੁ ਜਗਤ ਨਿਸਤਾਰਾ॥ ਭਵਜਲੁ ਪਾਰਿ ਉਤਾਰਣਹਾਰਾ॥ 1॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹ੍ਹਾਲਿ॥
ਸਦ ਹੀ ਨਿਬਹੈ ਤੇਰੇ ਨਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਨ ਚੇਤਹਿ ਮਨਮੁਖ ਗਾਵਾਰਾ॥ ਬਿਨੁ ਨਾਵੈ ਕੈਸੇ ਉਤਰਸਿ ਪਾਰਾ॥ 2॥ ਆਪੇ ਦਾਤਿ ਕਰੇ ਦਾਤਾਰੁ॥ ਦੇਵਣਹਾਰੇ ਕਉ ਜੈਕਾਰੁ॥ 3॥ ਨਦਰਿ ਕਰੇ ਸਤਿਗੁਰੁ ਮਿਲਾਏ॥ ਨਾਨਕ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ॥ 4॥6॥

Bhairon Mehla 3: Ram Naam(u) jugut nistaara. Bhuvjul(u) paar(i) ootaarunhaara. 1. Gur persadi Hur(i) Naam(u) smaahl(i). Sud hee nibhaiy tayray naal(i). 1. Ruhaou. Naam(u) na chaytah(i) munmukh gavaara. Bin(u) Naavaiyn kaiysay ootrus(i) paara. 2. Aapay daat(i) kuray Dataar(u). Dayvunhaaray kuou jaikaar(u). 3. Nudr(i) kuray, Satguru milaayay. Nanak, hirdaiy Naam(u) vusaayay. 4.6.

Word Meaning: Nistaara = salvager; emancipator. Bhuvjul(u) = the world-sea. 1. Smaahl(i) = keep in mind. Nibhaiy = supports till the end. Pause. Chayteh(i) = remembers; recites. Gavaara = unrefined; unwise. 2. Daat(i) = gift. Dataar(u) = Dayvunhaar = Provider. Jaikaar = accolades; sing praise. 3. Nudr(i) = kind sight. 4.

MEANING: Waheguru's Naam emancipates the world (ferries it across the world-sea).1. Keep Waheguru's Naam in mind (recite it) with the grace of Guru. The Naam accompanies you till the end (even after death), oh my friends. Pause. Those who do not recite Waheguru's Naam are foolish and unwise. How can they find salvation? 2.
Waheguru, Himself, kindly gifts His Naam to His devotees. We should sing His praise. 3. Waheguru connects those with Satguru whom He is kind to, and the devotees enshrine His Naam in the heart, oh Nanak. 4.6.

ਭੈਰਉ ਮਹਲਾ 3॥ ਨਾਮੇ ਉਧਰੇ ਸਭਿ ਜਿਤਨੇ ਲੋਅ॥ ਗੁਰਮੁਖਿ ਜਿਨਾ ਪਰਾਪਤਿ ਹੋਇ॥ 1॥ ਹਰਿ ਜੀਉ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਡਿਆਈ ਦੇਇ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮਿ ਜਿਨ ਪ੍ਰੀਤਿ ਪਿਆਰੁ॥ ਆਪਿ ਉਧਰੇ ਸਭਿ ਕੁਲ ਉਧਾਰਣਹਾਰੁ॥ 2॥ ਬਿਨੁ ਨਾਵੈ ਮਨਮੁਖ ਜਮਪੁਰਿ ਜਾਹਿ॥ ਅਉਖੇ ਹੋਵਹਿ ਚੋਟਾ ਖਾਹਿ॥ 3॥ ਆਪੇ ਕਰਤਾ ਦੇਵੇ ਸੋਇ॥ ਨਾਨਕ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥4॥7॥

Bhairon Mehla 3: Naamay oodhray subh(i) jitney loe. Gurmukh(i) jinha praaput(i) hoyay. 1. Hur(i) jeeyo Apni kirpa kuray. Gurmukh(i) Naam(u) vudiyaayi dayay. 1. Ruhaou. Ram Naam(i) jinh preet(i) piyar(u). Aap(i) oodhray, subh(i) kool oodhaarunhaar. 2. Bin(u) Naavaiyn munmukh Jumpur(i) jaah(i). Aukhay hoveh(i) choataan khaah(i). 3. Aapay Kerta dayvay Soyay. Nanak, Naam(u) praaput(i) hoyay. 4.7.

Word meaning: Naamay = with the Naam. Loe = (people of the) world. Praaput(i) Hoyay = acquire 1. Oodhray = salvaged. Kool = associates. 2. Jumpur(i) = the city (court of) the Angel of justice. Choataan Khah(i) = are punished. 3. Praaput(i) = have prewritten in the fate. 4.

MEANING: All the devotees of the world, who acquire Waheguru's Naam in their heart in the shelter of the Guru, are salvaged. 1.
When Waheguru is kind to His devotee, he (the devotee) earns respect everywhere with His Naam in the shelter of the Guru. Pause. Those who have love for Waheguru's Naam find salvation not just for themselves, but also for their associates. 2.
Without Waheguru's Naam, the Maya-worshippers are sent to the court of the Angel of justice, where they suffer punishment. 3.

Those who have Waheguru's Naam prewritten in their fate are given it (the Naam) by Waheguru Himself, oh Nanak. 4.7.

ਭੈਰਉ ਮਹਲਾ 3॥ ਗੋਵਿੰਦ ਪ੍ਰੀਤਿ ਸਨਕਾਦਿਕ ਉਧਾਰੇ॥ ਰਾਮ ਨਾਮ ਸਬਦਿ ਬੀਚਾਰੇ॥ 1॥ ਹਰਿ ਜੀਉ ਅਪਣੀ ਕਿਰਪਾ ਧਾਰੁ॥ ਗੁਰਮੁਖਿ ਨਾਮੇ ਲਗੈ ਪਿਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਭਗਤਿ ਸਾਚੀ ਹੋਇ॥ ਪੂਰੈ ਗੁਰਿ ਮੇਲਾਵਾ ਹੋਇ॥ 2॥ ਨਿਜ ਘਰਿ ਵਸੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ 3॥ ਆਪੇ ਵੇਖੈ ਵੇਖਣਹਾਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਰਖਹੁ ਉਰਧਾਰਿ॥ 4॥8॥

Bhairon Mehla 3: Govind preet(i) Sunukaadik oodhaaray. Ram Naam Shabad(i) beechaaray. 1. Hur(i) Jeeou Apni kirpa dhaar(u). Gurmukh(i) Naamay luggaiy piyar(u). 1. Ruhaou. Untar(i) preet(i) bhugut(i) Saachi hoyay. Pooraiy Gur(i) maylaava hoyay. 2. Nij ghur(i) vussaiy, sehj(i) soobhaayay. Gurmukh(i) Naam(u) vussaiy mun(i) aayay. 3. Aapay vaykhaiy Vaykhunhaar(u). Nanak, Naam(u) rukhou oordhaar(i). 4.8.

Word Meaning: Sunukaadik = Sunuk (Brahma's son), and others like him. 1. Maylaava = union. 2. Nij Ghur(i) = own heart; absorbed in Waheguru's Naam. Sehj(i) Soobhaayay = with love in a peaceful state of mind. 3. Vaykhunhaar = the one who looks after (Waheguru). 4.

MEANING: By pondering over Waheguru's Naam with Guru's Shabad (in praise of Waheguru), many, like Sunuk, were salvaged when they fostered love for Waheguru. 1. When Waheguru is kind to a devotee, he fosters love for Him in Guru's shelter. Pause. When one worships Waheguru with love, He is connected with the Perfect Guru. 2. Waheguru's Naam is embedded in the heart of the devotee in the shelter of the Guru, and he gets absorbed in the Naam (gets connected with Waheguru) with his love for Him in the peaceful state of mind. 3. When one keeps Waheguru's Naam in his heart, He looks after him with kindness, oh Nanak. 4.8.

ਭੈਰਉ ਮਹਲਾ 3॥ ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਉਰਧਾਰੁ॥ ਬਿਨੁ ਨਾਵੈ ਮਾਥੈ ਪਾਵੈ ਛਾਰੁ॥ 1॥ ਰਾਮ ਨਾਮੁ ਦੁਲਭੁ ਹੈ ਭਾਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਵਸੈ ਮਨਿ ਆਈ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮੁ ਜਨ ਭਾਲਹਿ ਸੋਇ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਪ੍ਰਾਪਤਿ ਹੋਇ॥ 2॥ ਹਰਿ ਕਾ ਭਾਣਾ ਮੰਨਹਿ ਸੇ ਜਨ ਪਰਵਾਣੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮ ਨੀਸਾਣੁ॥ 3॥ ਸੋ ਸੇਵਹੁ ਜੋ ਕਲ ਰਹਿਆ ਧਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਿਆਰਿ॥ 4॥9॥

Bhairon Mehla 3: Kulyug meh(i) Ram Naam(u) oordhaar(u). Bin(u) Naavaiy maathaiy paavaiy chhaar(u). 1. Ram Naam doolubh haiy bhaayi. Gur persad(i) vussaiy mun(i) aayi. Ruhaou. Ram Naam(u) jun bhaaleh(i) soyay. Pooray Gur tay praaput(i) hoyay. 2. Hur(i) ka bhaana munneh(i) say jun pervaan(u). Gur kaiy Shabad(i) Naam neeshaan(u). 3. So sayvhou Jo kul ruhhiya dhaar(i). Nanak, Gurmukh(i) Naam(u) piyar(i). 4.9.

Word Meaning: Oordhaar(u) = embed in the heart. Maathaiy Chhaar(u) = dirt on face = is disgraced. 1. Doolubh = not easily available. Pause. Bhaaleh(i) = looks for. Praaput(i) = acquire. 2. Bhaana = Will; Huqam. Pervaan(u) = are approved; are honoured. Neeshaan(u) = identity. 3. Kul = power. Dhaar(i) = providing. 4.

MEANING: One needs to enshrine Waheguru's Naam in his heart because he earns disgrace in the world without Waheguru's Naam. 1. Waheguru's Naam cannot be acquired easily; it is only with the Guru's grace that one enshrines it in his mind. Pause.

Only he is Waheguru's true devotee who recites His Naam, which can be acquired only through the Perfect Guru. 2. The devotee, who accepts Waheguru's Will gladly, is honoured in Waheguru's Court. Waheguru's Naam with Guru's Shabad becomes his identity for approval in Waheguru's Court. 3.

Serve Waheguru, who is providing support to the world with His power, oh my friends. One cultivates love for Waheguru's Naam in Guru's shelter, oh Nanak. 4.9.

ਭੈਰਉ ਮਹਲਾ 3॥ ਕਲਜੁਗ ਮਹਿ ਬਹੁ ਕਰਮ ਕਮਾਹਿ॥ ਨਾ ਰੁਤਿ ਨ ਕਰਮ ਥਾਇ ਪਾਹਿ॥ 1॥ ਕਲਜੁਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਹੈ ਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਲਗੈ ਪਿਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਤਨੁ ਮਨੁ ਖੋਜਿ ਘਰੈ ਮਹਿ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ॥ 2॥
(ਅੰਗ 1130)॥ ਗਿਆਨ ਅੰਜਨੁ ਸਤਿਗੁਰ ਤੇ ਹੋਇ॥ ਰਾਮ ਨਾਮੁ ਰਵਿ ਰਹਿਆ ਤਿਹੁ ਲੋਇ॥ 3॥ ਕਲਿਜੁਗ ਮਹਿ ਹਰਿ ਜੀਉ ਏਕੁ ਹੋਰ ਰੁਤਿ ਨ ਕਾਈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਰਾਮ ਨਾਮੁ ਲੇਹੁ ਜਮਾਈ॥ 4॥10॥

Bhairon Mehla 3: Kulyug meh(i) buhou kerm kmaah(i). Na roott(i), na kerm thaayayn paah(i). 1. Kulyug meh(i) Ram Naam(u) haiy saar(u). Gurmukh(i) Saacha luggaiy piyrar(u). 1. Ruhaou. Tun(u), mun(u) khoaj(i) ghuraiy meh(i) paaya. Gurmukh(i) Ram Naam(i) chit(u) laaya. 2.

(PAGE 1130): Giyan unjun(u) Satgur tay hoyay. Ram Naam(u) ruv(i) ruhhiya tihou loyay. 3. Kulyug meh(i) Hur(i) jeeyo Aik, hoar roott(i) na kaayi. Nanak, Gurmukh(i) hidaiy Ram Naam(u) layjou jummaayi. 4.10.

Word Meaning: Kerm Kmaah(i) = performs rituals. Roott(i) = season; favourable conditions; human life. Thaayayn Paayay = given any credit. 1. Saar(u) = supreme. Pause. Ghuraiy Meh = in one's own heart. Chit(u) = mind. 2. Unjun(u) = kohl (medication for the eyes of the mind). Ruv(i) Ruhhiya = is present. Tihou Loyay = in the three layers of the universe. 3. Kulyug = in the world. Jummaayi = seed. 4.

MEANING: The man performs many religious rituals in the world, but human life is not the proper time to perform rituals which are not given any credit (for spirituality) in Waheguru's Court. 1. Waheguru's Naam is the supreme (ritual to perform) in the world. One begins to love Waheguru (His Naam) in the shelter of the Guru. Pause.
When a devotee gets attached to Waheguru's Naam in Guru's shelter, he searches his mind and finds him to be present in his own heart. 2.
One gets the kohl of the Divine Knowledge as medication for the eyes of his mind from the Guru. He sees Waheguru to be present in all three layers (this world, the underworlds, and the sky) of the universe. 3. Waheguru is the only power to worship in this world, and no other power should be acknowledged in human life. So, sow the seeds of Waheguru's Naam in your heart in the shelter of the Guru, oh Nanak. 4.10.

ਭੈਰਉ ਮਹਲਾ 3 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੁਬਿਧਾ ਮਨਮੁਖ ਰੋਗਿ ਵਿਆਪੇ ਤ੍ਰਿਸਨਾ ਜਲਹਿ ਅਧਿਕਾਈ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਠਉਰ ਨ ਪਾਵਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਈ॥ 1॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਬੁਝਾਈ॥ ਹਉਮੈ ਰੋਗੀ ਜਗਤੁ ਉਪਾਇਆ ਬਿਨੁ ਸਬਦੈ ਰੋਗੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਿੰਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਪੜਹਿ ਮੁਨਿ ਕੇਤੇ ਬਿਨੁ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ॥ ਤ੍ਰੈ ਗੁਣ ਸਭੇ ਰੋਗਿ ਵਿਆਪੇ ਮਮਤਾ ਸੁਰਤਿ ਗਵਾਈ॥ 2॥ ਇਕਿ ਆਪੇ ਕਾਢਿ ਲਏ ਪ੍ਰਭਿ ਆਪੇ ਗੁਰ ਸੇਵਾ ਪ੍ਰਭਿ ਲਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੋ ਪਾਇਆ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਏ॥ 3॥ ਚਉਥੀ ਪਦਵੀ ਗੁਰਮੁਖਿ ਵਰਤਹਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਇਆ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਕਿਰਪਾ ਕੀਨੀ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ 4॥ ਏਕਸੁ ਕੀ ਕਾਰ ਏਕ ਜਿਨਿ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਰੁਦ੍ਰ ਉਪਾਇਆ॥ ਨਾਨਕ ਨਿਹਚਲੁ ਸਾਚਾ ਏਕੋ ਨਾ ਉਹ ਮਰੈ ਨ ਜਾਇਆ॥ 5॥1॥11॥

Bhairon Mehla 3, Ghur(u) 2: Ek Onkar Satgur Persad(i): Doobidha, munmukh(i) roag(i) viyaapay trishna juleh(i) adhikaayee. Mur(i), mur(i) jummeh(i), tthaur na paaveh(i), birtha junum(u) guvaayi. 1. Mayray Preetum, kur(i) kirpa, dayhou boojhaayi. Haumein roagi jugut oopaaya, bin(u) Shabaday roag(u) na jaayi. 1. Ruhaou. Simrit(i) Shastar purreh(i) moon(i) kaytay, bin(u) Shabadaiy soort(i) na paayi. Traiy goon subhay roag(i) viyaapay, mumta soort(i) guvaayi. 2. Ikk(i) Aapay kaadh(i) luyyay Prubh(i), Aapay Gur sayva Prubh(i) laayay.

Hur(i) ka Naam(u) nidhaano paaya, sookh(u) vussiya mun(i) aayay. 3. Chauthi Pudvee Gurmukh(i) verteh(i), tin nij Ghur(i) vaasa paaya. Pooraiy Satgur(i) kirpa keeni, vichoun aap(u) guvaaya. 4. Aikus(u) kee kaar aik, Jinh(i) Brahma, Bishan(u), Roodar oopaaya. Nanak nihchul Saacha Aiko, na Oh muraiy, na jaaya. 5.1.11.

Word Meaning: Doobidha = indecisiveness. Roag(u) = disease. Viyaapay = affects. Trishna = fire of desires. Adhikaayi = very much. Tthaaur = shelter; peace; comfort. 1. Boojhaayi = understanding. Jugut = world. Pause. Moon(i) = hermits. Kaytay = many. Soort(i) = understanding; enlightenment. Traiy Goon = the three effects of Maya. Mumta = worldly attachments. 2. Ikk(i) = many. Nidhaano = treasure. 3. Chauthi Pudvee = the fourth spiritual state (above the three effects of Maya). Vertay = has dealings. Nij Ghur(i) Vaasa = the mind dwells (stays) in itself; connected with Waheguru. Kaar(u) = service to; obey Huqam. Roodar = Shiva. 5.

MEANING: Indecisiveness is a mental disease which impacts a Maya-lover badly, and because of which he burns in the fire of worldly desires to a large extent. (Without Waheguru's Naam), He wastes away his precious human life, keeps taking births and dying, and never finds peace (emancipation). 1. The world is suffering from the disease of haumein (selfishness and ego), which cannot be eradicated without the Guru's Shabad (in Waheguru's praise). Please be kind, and give the wisdom to the world so that it recognizes the worth of Your praise (Naam) as the cure for the disease of haumein, oh, my dear Waheguru. Pause. Countless sages (and others) study the Simritis and the Shastras, but get no spiritual enlightenment without the Guru's Shabad. The three effects of Maya, and the worldly attachments, are a disease from which everybody is suffering, and because of which they lose their spiritual wisdom. 2.

Waheguru pulls some of them out from the sea of Maya (frees from the bonds of Maya), and puts them in the service of the Guru. They acquire the treasure of Waheguru's Naam in Guru's shelter, and bliss takes dwelling in their mind (they enjoy bliss). 3.

The Sikhs of the Guru remain connected to Waheguru in a spiritual state above the effects of Maya, and their dealings with the world are also unaffected by Maya. With the benevolence of Satguru, they get rid of their selfishness and ego (and worldly desires). 4.

They have only one business to do – serve Waheguru, which has created the three major gods (Brahma, Vishnu, and Shiva, who are mortal). Waheguru alone is immortal, not dying or going away, oh Nanak. 5.1.11.

ਭੈਰਉ ਮਹਲਾ 3॥ ਮਨਮੁਖਿ ਦੁਬਿਧਾ ਸਦਾ ਹੈ ਰੋਗੀ ਰੋਗੀ ਸਗਲ ਸੰਸਾਰਾ॥ ਗੁਰਮੁਖਿ ਬੂਝਹਿ ਰੋਗੁ ਗਵਾਵਹਿ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਾ॥ 1॥ ਹਰਿ ਜੀਉ ਸਤਸੰਗਤਿ ਮੇਲਾਇ॥ ਨਾਨਕ ਤਿਸ ਨੋ ਦੇਇ ਵਡਿਆਈ ਜੋ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਮਮਤਾ ਕਾਲਿ ਸਭਿ ਰੋਗਿ ਵਿਆਪੇ ਤਿਨ ਜਮ ਕੀ ਹੈ ਸਿਰਿ ਕਾਰਾ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਾਣੀ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ ਜਿਨ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਾ॥ 2॥ ਜਿਨ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸੇ ਜਗ ਮਹਿ ਕਾਹੇ ਆਇਆ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਕਦੇ ਨ ਕੀਨੀ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ 3॥ ਨਾਨਕ ਸੇ ਪੂਰੇ ਵਡਭਾਗੀ ਸਤਿਗੁਰ ਸੇਵਾ ਲਾਏ॥ ਜੋ ਇਛਹਿ ਸੋਈ ਫਲੁ ਪਾਵਹਿ ਗੁਰਬਾਣੀ ਸੁਖੁ ਪਾਏ॥ 4॥2॥12॥

Bhairon Mehla 3: Munmukh(i) doobidha, sudaa haiy roagi, roagi sugul sunsaara. Gurmukh(i) boojheh(i), roag(u) guvaaveh(i), Gur Shabadi veechaara. 1. Hur(i) Jeeou, sutsungut(i) maylayay. Nanak, tis nu dayay vudiyaayi, jo Ram Naam(i) chit(u) laayay. 1. Ruhaou. Mumta kaal(i), subh(i) roag(i) viyaapay, tinh Jum kee haiy sir(i) kaara. Gurmukh(i), praani Jum(u) nayrr(i) na aavaiy, jinh Hur(i) raakhiya oor(i) dhaara. 2. Jinh Hur(i) Naam(u) na Gurmukh(i) jaata, say jug meh(i) kaahay aaya. Gur kee sayva kuday na keeni, birtha

junum(u) guvaaya. 3. Nanak, say pooray vudbhaagi, Satgur sayva laayay. Jo ichheh(i) soyee ful(u) paaveh(i), Gurbani sookh(u) paayay. 4.2.12.

Word Meaning: Mumta = worldly attachments. Kaal(i) = in (spiritual) death. Sir(i) Kaara = perform deeds leading to the Jum. 2. Jaata = recognized; made connection with. Birtha = empty; wastefully. Ichheh(i) = wish for. Ful(u) = reward. 4.

MEANING: The follower of his mind always suffers from indecisiveness (struggle to choose between Waheguru and Maya), which is a disease; in fact, the whole world suffers from this disease. However, Guru's Sikhs come to realize in His shelter that indecisiveness is a disease, and get rid of it by pondering on His Shabad. 1.

Waheguru puts the devotees, who get attached to His Naam in the company of the holy saints, which is an honour for them. Pause.

Worldly attachments are a disease that causes spiritual death and affects everybody. Dealings in worldly attractions put people on the path leading to the Angel of Death. The Angel of Death does not even go near the devotees of the Guru who have Waheguru's Naam enshrined in their hearts. 2. Why do the people who make no connection with Waheguru in Guru's shelter even come to this world? They never serve the Guru (ponder on His Shabad), and waste away their precious human life. 3.

Those who are put in the service of the Guru (by Waheguru) are highly fortunate. They reap the desired reward with Guru's Shabad and enjoy blissfulness, oh Nanak. 4.2.12.

ਭੈਰਉ ਮਹਲਾ 3॥ ਦੁਖ ਵਿਚਿ ਜੰਮੈ ਦੁਖਿ ਮਰੈ ਦੁਖ ਵਿਚਿ ਕਾਰ ਕਮਾਇ॥ ਗਰਭ ਜੋਨੀ ਵਿਚਿ ਕਦੇ ਨ ਨਿਕਲੈ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਇ॥ 1॥ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਸੇਵ ਨ ਕੀਨੀ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਭਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਭਿ ਰੋਗ ਗਵਾਏ ਜਿਸ ਨੋ ਹਰਿ ਜੀਉ ਲਾਏ॥

(ਅੰਗ 1131)॥ ਨਾਮੇ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ ਜਿਸ ਨੋ ਮੰਨਿ ਵਸਾਏ॥ 2॥ ਸਤਿਗੁਰ ਭੇਟੈ ਤਾ ਫਲੁ ਪਾਏ ਸਚੁ ਕਰਣੀ ਸੁਖ ਸਾਰੁ॥ ਸੇ ਜਨ ਨਿਰਮਲ ਜੋ ਹਰਿ ਲਾਗੇ ਹਰਿ ਨਾਮੇ ਧਰਹਿ ਪਿਆਰੁ॥ ਤਿਨ ਕੀ ਰੇਨੁ ਮਿਲੈ ਤਾ ਮਸਤਕਿ ਲਾਈ ਜਿਨ ਸਤਿਗੁਰ ਪੂਰਾ ਧਿਆਇਆ॥ ਨਾਨਕ ਤਿਨ ਕੀ ਰੇਨੁ ਪੂਰੈ ਭਾਗਿ ਪਾਈਐ ਜਿਨੀ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ॥ 4॥3॥ 13॥

Bhairon Mehla 3: Dookh vich(i) jummaiy, dookh(i) muraiy, dookh vich(i) kaar kmaayay. Gerbh joani vich(i) kuday na niklaiy, bishta maah(i) smaayay. 1. Dhrig(u), dhrig(u) munmukh(i) junum(u) guvaaya. Pooray Gur kee sayv na keeni, Hur(i) ka Naam(u) na bhaaya. 1. Ruhaou. Gur ka Shabad(u) subh(i) roag guvaayay jis nu Hur(i) Jeeou laayay.

(PAGE 1131): Naamay, Naam(i) milaiy vudiyaayi, jis nu munn(i) vusaayay. 2. Satgur bhytaiy ta ful(u) paayay, Sach(u) kerni sookh saar(u). Say jun nirmul jo Hur(i) laagay, Hur(i) Naamay dhureh(i) piyar(u). 3. Tinh kee raiyn(u) milaiy ta mustuk laayi, jinh Satgur Poora dhiyaaya. Nanak, tinh kee raiyn Pooraiy bhaag(i) paayiyaiy, jinhi Ram Naam(i) chit(u) laaya. 4.3.13.

Word Meaning: Kaar Kmaayay = perform deeds. Gerbh Joani = life in the womb; birth-death cycle. Bishta = feces; filth of Maya (sensual enjoyments). Smaayay = stay absorbed in. 1. Dhrig(u) = condemnable. Bhaaya = liked. Pause. Naamaiy Naam(i) = only with the Naam. 2. Bhaytaiy = meet; get connected. Ful(i) = reward. Kerni = performance. Saar(u) = supreme. Dhureh(i) = acquire. Raiyn(u) = dust of feet; opportunity to serve. 3 and 4.

MEANING: The life of the person who follows his mind, and does not serve the Perfect Guru, and does not like Waheguru, is condemnable. He simply wastes away his precious human life (an opportunity to unite with Waheguru). **Pause.**

Such people are born with problems in life (as a result of their previous deeds), spend their life in affairs which cause more troubles for them, and they die in suffering. Because they stay engrossed in sensual enjoyments, they never get out of the birth-death cycle. 1.
Guru's Shabad is the sure cure for all suffering, but one recites and acts on Guru's Shabad only if he is prompted by Waheguru to do so. One earns respect only with Waheguru's Naam, provided he enshrines it in his heart with His benevolence. 2.
A devotee, who gets connected with Satguru, spends his life of high morals (as per the Advice of Satguru), and is rewarded (with Waheguru's Naam), which is the source of supreme bliss. Those devotees are pure in mind who love Waheguru's Naam and recite it. 3.
I would like to put the dust of the feet of those devotees who worship the Perfect Guru on my forehead (serve them diligently) if I get the opportunity. But the dust of the feet of the devotees, who are attached to Waheguru's Naam, can be acquired only with great fortune, oh Nanak. 4.3.13.

ਭੈਰਉ ਮਹਲਾ 3॥ ਸਬਦੁ ਬੀਚਾਰੇ ਸੋ ਜਨੁ ਸਾਚਾ ਜਿਨ ਕੈ ਹਿਰਦੈ ਸਾਚਾ ਸੋਈ॥ ਸਾਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਤਾ ਤਨਿ ਦੂਖੁ ਨ ਹੋਈ॥ 1॥ ਭਗਤੁ ਭਗਤੁ ਕਹੈ ਸਭੁ ਕੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸੇਵੇ ਭਗਤਿ ਨ ਪਾਈਐ ਪੂਰੈ ਭਾਗਿ ਮਿਲੈ ਪ੍ਰਭੁ ਸੋਈ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਮੂਲੁ ਗਵਾਵਹਿ ਲਾਭੁ ਮਾਗਹਿ ਲਾਹਾ ਲਾਭੁ ਕਿਦੂ ਹੋਈ॥ ਜਮਕਾਲੁ ਸਦਾ ਹੈ ਸਿਰ ਊਪਰਿ ਦੂਜੈ ਭਾਇ ਪਤਿ ਖੋਈ॥ 2॥ ਬਹਲੇ ਭੇਖ ਭਵਹਿ ਦਿਨੁ ਰਾਤੀ ਹਉਮੈ ਰੋਗੁ ਨ ਜਾਈ॥ ਪੜਿ ਪੜਿ ਲੂਝਹਿ ਬਾਦੁ ਵਖਾਣਹਿ ਮਿਲਿ ਮਾਇਆ ਸੁਰਤਿ ਗਵਾਈ॥ 3॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਪਰਮ ਗਤਿ ਪਾਵਹਿ ਨਾਮਿ ਮਿਲੈ ਵਡਿਆਈ॥ ਨਾਨਕ ਨਾਮੁ ਜਿਨਾ ਮਨਿ ਵਸਿਆ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ॥ 4॥4॥14॥

Bhairon Mehla 3: Shabad beechaaray, so jun(u) saacha, jinh kaiy hirdaiy Saacha Soyee. Saachi bhugut(i) kureh(i) din(u) raati, ta tun(i) dookh(u) na hoyee. 1. Bhugut(u), bhugut(u) kuhhaiy subh(u) koyee. Bin(u) Satgur sayvay, bhugut(i) na paayiyaiy, pooraiy bhaag(i) milaiy, Prubh(u) Soyee. 1. Ruhaou. Munmukh mool(u) guvaaveh(i), laabh(u) maangaiy, laaha, laabh(u) kidoon hoyee. Jumkaal(u) sudaa haiy sir(i) oopur(i), doojaiy bhaayay, put(i) khoyee. 2. Bahlay bhaykh bhuveh(i) din(u), raati, hauein roag(u) na jaayi. Purrh(i), purrh(i) loojheh(i), baad(u) vukhaaneh(i), mil(i) Maya soort(i) guvaayi. 3. Satgur sayveh(i), perm gut(i) paaveh(i), Naam(i) milaiy vudiyaayi. Nanak, Naam(u) jinha mun vussiya, Dur(i) Saachaiy put(i) paayee. 4.4.14.

Word Meaning: Saacha = true (devotee); pure. Saacha Soyee = Waheguru. 1. Mool(u) = the original spiritual wealth (good qualities). Laaha Laabh = profit; benefit. Kidoon = how? Doojaiy Bhaayay = in the love of the other (Maya). Put(i) = dignity. 2. Bahlay = too many. Bhaykh = religious garbs (as a show off). Bhuveh(i) = roams around. Loojheh(i) = quarrels; debates aggressively. Baad(i) Vukhaanaiy = exchanges arguments. Soort(i) = noble sense. 3. Perm Gut(i) = highest spiritual state. 4.

MEANING: That individual is the true devotee (pure-minded) who ponders on Guru's Shabad, and has Waheguru's Naam enshrined in his heart. He suffers no trouble when he worships Waheguru day and night with love and respect. 1.
Everybody calls Him a bhagat (true devotee) respectfully, but no worship without serving Satguru is approved by Waheguru. Also, one acquires Waheguru only with great fortune. Pause. How can a Maya-worshipper expect any (spiritual) gain when he loses even his original spiritual wealth (he was born with)? He loses all his respect because of his love for Maya, and the Angel of Death always watches him carefully. 2.
Some people roam around in religious garbs, day and night (in the false hope of finding the "missing" Waheguru), but they suffer from the disease of haumein, which they never get rid

of. They study the religious books but only to take part in spiritually worthless debates. They lose their noble thinking because of their love for Maya. 3.
But one attains the supreme spiritual state by serving Satguru and earns respect with Waheguru's Naam. Those who have Waheguru's Naam enshrined in their heart are honoured in Waheguru's Court, oh Nanak. 4.4.14.

ਭੈਰਉ ਮਹਲਾ 3॥ ਮਨਮੁਖ ਆਸਾ ਨਹੀ ਉਤਰੈ ਦੂਜੈ ਭਾਇ ਖੁਆਏ॥ ਉਦਰੁ ਨੈ ਸਾਨੁ ਨ ਭਰੀਐ ਕਬਹੂ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਪਚਾਏ॥ 1॥ ਸਦਾ ਅਨੰਦੁ ਰਾਮ ਰਸਿ ਰਾਤੇ॥ ਹਿਰਦੈ ਨਾਮੁ ਦੁਬਿਧਾ ਮਨਿ ਭਾਗੀ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਪੀ ਤ੍ਰਿਪਤਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਪਾਰਬ੍ਰਹਮੁ ਸ੍ਰਿਸਟਿ ਜਿਨਿ ਸਾਜੀ ਸਿਰਿ ਸਿਰਿ ਧੰਧੈ ਲਾਏ॥ ਮਾਇਆ ਮੋਹੁ ਕੀਆ ਜਿਨਿ ਆਪੇ ਆਪੇ ਦੂਜੈ ਲਾਏ॥ 2॥ ਤਿਸ ਨੋ ਕਿਹੁ ਕਹੀਐ ਜੇ ਦੂਜਾ ਹੋਵੈ ਸਭਿ ਤੁਧੈ ਮਾਹਿ ਸਮਾਏ॥ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਤਤੁ ਬੀਚਾਰਾ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ॥ 3॥ ਸੋ ਪ੍ਰਭੁ ਸਾਚਾ ਸਦ ਹੀ ਸਾਚਾ ਸਾਚਾ ਸਭੁ ਆਕਾਰਾ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਸੋਝੀ ਪਾਈ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ॥ 4॥5॥15॥
Bhairon Mehla 3: Munmukh aasa nuhhi ootraiy, doojaiy bhaayay khooaayay. Oodur naiy saan(u) na bhuriyaiy kubhoon, trishna ugun(i) puchaayay. 1. Sudaa anund(u), Ram rus(i) raatay. Hirdaiy Naam(u), doobidha mun(i) bhaagi, Hur(i), Hur(i) Amrit pea triptaatay. 1. Ruhaou. Aapay Parbrahm(u), srisht(i) Jinh(i) saaji, sir(i), sir(i) dhundhaiy laayay. Maya moh(u) keeya Jinh(i) Aapay, Aapay doojaiy laayay. 2. Tis nu kihou kuhhiyaiy jay dooja hovaiy, subh(i) Toodhaiy maah(i) smaayay. Gurmukh(i) Giyan(u) Tutt(u) beechaara, joti, Jot(i) milaayay. 3. So Prubh Saacha, sud hee Saacha, saacha subh(u) aakaara. Nanak Satgur(i) sojhi paayi, Sach(i) Naam(i) nistaara. 4.5.15.
Word Meaning: Aasa = hopes; wishes. Ootraiy = comes off; goes away. Khooaayay = suffers humiliation. Oodur = belly. Naiy = river. Saan(u) = like. Trishna Ugun(i) = fire of desires. Puchaayay = burns; causes suffering. 1. Rus(i) Raatay = imbued in the sweetness of (the Naam). Doobidha = indecisiveness; wavering of mind. Triptaatay = become contented. Pause. Srisht(i) = the world. Sir(i), Sir(i) = respectively. Dhundhaiy Laayay = puts into Maya-related tasks. 2. Kihou = something. Dooja Hovaiy = stranger. Toodjaiy = in You (God). Smaayay = is absorbed; is a part of Him. Giyan(u) = knowledge (about the virtues of God). Tutt(u) = the root (origin) (Waheguru). Joti = human soul. Jot(i) = Waheguru's Soul. 3.
MEANING: The worldly desires of the man who follows his mind (captivated by Maya) never go away (he is never satisfied), and he suffers humiliation for his love for Maya. Like a river, his belly (mind) never gets filled (satisfied), and he burns in the fire of worldly desires. 1.
(On the other hand), those, who are imbued in the sweetness of Waheguru (His Naam) are always blissful. With Waheguru's Naam at heart, their indecisiveness runs away, and they feel fully contented to drink the Amrit of His Naam. Pause.
Waheguru, who has created the whole universe and also love for Maya among the living beings, puts everybody into the kind of worldly business which is based upon the result of their previous deeds. 2.
We can say something (complain if we do not like certain things) to Waheguru only if He were a stranger; but He always knows everything about us as everybody is a part of Him. The Sikh of the Guru ponders on the virtues of Waheguru which is the origin of the whole universe, as a result of which, his soul merges into the Supreme Soul. 3.
Waheguru is always eternal, and so is His creation. Satguru has given the understanding that one finds salvation only with His Naam, oh Nanak. 4.5.15.

ਭੈਰਉ ਮਹਲਾ 3॥ ਕਲਿ ਮਹਿ ਪ੍ਰੇਤ ਜਿਨੀ ਰਾਮੁ ਨ ਪਛਾਤਾ ਸਤਜੁਗਿ ਪਰਮਹੰਸ ਬੀਚਾਰੀ॥ ਦੁਆਪਰਿ ਤ੍ਰੈਤੈ ਮਾਣਸ ਵਰਤਹਿ ਵਿਰਲੈ ਹਉਮੈ ਮਾਰੀ॥ 1॥ ਕਲਿ ਮਹਿ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥ ਜੁਗਿ ਜੁਗਿ

ਗੁਰਮੁਖਿ ਏਕੋ ਜਾਤਾ ਵਿਣੁ ਨਾਵੈ ਮੁਕਤਿ ਨ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਿਰਦੈ ਨਾਮੁ ਲਖੈ ਜਨੁ ਸਾਚਾ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਈ॥ ਆਪਿ ਤਰੇ ਸਗਲੇ ਕੁਲ ਤਾਰੇ ਜਿਨ੍ਹੀ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 2॥ ਮੇਰਾ ਪ੍ਰਭੁ ਹੈ ਗੁਣ ਕਾ ਦਾਤਾ ਅਵਗਣ ਸਬਦਿ ਜਲਾਏ॥
(ਅੰਗ 1132)॥ ਜਿਨ ਮਨਿ ਵਸਿਆ ਸੇ ਜਨ ਸੋਹੇ ਹਿਰਦੈ ਨਾਮੁ ਵਸਾਏ॥ 3॥ ਘਰੁ ਦਰੁ ਮਹਲੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ ਰੰਗ ਸਿਉ ਰਲੀਆ ਮਾਣੈ॥ ਜੋ ਕਿਛੁ ਕਹੈ ਸੁ ਭਲਾ ਕਰਿ ਮਾਨੈ ਨਾਨਕ ਨਾਮੁ ਵਖਾਣੈ॥ 4॥6॥16॥

Bhairon Mehla 3: Kul(i) meh(i) prayt jinhi Ram(u) na puchhaata, Satyug(i) perm huns beechaari. Dooaapur(i), Traitaiy maanus verteh(i), virlaiy haumein maari. 1. Kul(i) meh(i) Ram Naam(i) vudiyaayi. Joog(i), Joog(i) Gurmukh(i) Aiko jaata, vin(u) Naavaiy mookt(i) na paayi. 1. Ruhaou. Hirdaiy Naam(u) lukhaiy jun(u) Saacha, Gurmukh(i) munn(i) vusaayi. Aap(i) turay, suglay kool taaray, jinhi Ram Naam(i) liv laayi. 2. Mayra Prubh(u) haiy goon ka Daata, uvgun Shabad(i) julaayay.

(PAGE 1132): Jinh mun(i) vussiya, say jun sohay, hirdaiy Naam(u) vusaayay. 3. Ghur(u) Dur(u) Mehl(u) Satguru dikhaaya, rung siyoun ruliyaan maanaiy. Jo kichh(u) kuhhaiy, su, bhulaa kur(i) maanaiy, Nanak, Naam(u) vukhaanaiy. 4.6.16.

Word Meaning: Kul(i) = Kulyug (the worst eon according to Hinduism). Prayt = evil spirit. Puchhaata = recognized; made connection. Satyug = the first and the holiest eon. Perm Huns = the supreme swan; the purest soul. Beechaari = who ponder on Waheguru's Naam. Traita ad Dooaapur = the second and the third eons (of descending purity). Maanus Verteh(i) = live like a common man. Virlaiy = rare. 1. Vudiyaayi = respect. Pause. Lukhaiy = sees; comprehends. Saacha = true worshipper. Liv Laayi = meditated deeply. 2. Sohay = look elegant (honourable); are honoured. 3. Ruliyaan Maanaiy = enjoy all comforts. Vukhaanaiy = utter; recite. 4.

NOTE: Hindu Granths have divided time into four eons, from the dawn of civilization to the present. The first eon, called Satyug, is followed by Trayta, Dooaapur, and Kulyug. According to the Granths, the humans in Satyug had the highest morality, which kept declining with each new eon. The present eon, Kulyug, is considered the lowest in terms of morality. Also, the Granths profess that each eon had its own god (spiritual head), with its own path to be realized. But Guru Sahiban do not believe in any of these ideas. They believe and preach that it has been the same Supreme Being (which people may call God, Allah, or give Him any other name), and that there has been a single path (recite His Naam with Guru's Shabad) to realize Him, which never changes. Among the many names used for the Supreme Being, the ones Guru Nanak Sahib used most often are Kartar, Akal Purakh, and Nirunkar. However, "Waheguru" is currently the most popular name for the Supreme Being among Sikhs.

MEANING: The individuals who do not make any connection with Waheguru are truly the evil spirits who can be considered to be living in Kulyug, while those devotees who have purified their souls by pondering on Waheguru's Naam (Guru's Shabad) can be considered to be living in Satyug. The common man leading a normal life can be considered to be living in Dooaapur and Trayta, where some rare individuals overcome their selfishness and ego (with Waheguru's Naam). 1.

In the present eon (Kulyug), one earns respect only through Waheguru's Naam. But the fact is, no matter what the eon is, no one can find emancipation without Waheguru's Naam, which can be acquired only in the shelter of the Guru throughout all the eons. Pause.

A true devotee comprehends (recognizes) Waheguru in his heart and enshrines His Naam in the shelter of the Guru. Not only those devotees who stay connected with Waheguru through deep meditation (keep Him in mind all the time), but they also salvage others. 2.

My Waheguru is the source of all virtues, and the devotee burns away his ignoble qualities with the Guru's Shabad. The devotees, who enshrine Waheguru's Naam in their hearts, are honoured in Waheguru's court. 3.
Those who are shown Waheguru's Palace by Satguru enjoy blissfulness all the time. They always recite Waheguru's Naam, and whatever Waheguru tells them to do, they accept that gladly as good for them, oh Nanak. 4.6.16.

ਭੈਰਉ ਮਹਲਾ 3॥ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ ਲੈ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਸੋਝੀ ਪਵੈ ਫਿਰਿ ਮਰੈ ਨ ਵਾਰੋ ਵਾਰ॥ 1॥ ਮਨ ਮੇਰੇ ਰਾਮ ਨਾਮੁ ਆਧਾਰੁ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਸਭ ਇਛ ਪੁਜਾਵਣਹਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਸਭ ਮਹਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਗੁਰ ਬਿਨੁ ਬੂਝ ਨ ਪਾਇ॥ ਗੁਰਮੁਖਿ ਪ੍ਰਗਟੁ ਹੋਆ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਇ॥ 2॥ ਸੁਖਦਾਤਾ ਹਰਿ ਏਕੁ ਹੈ ਹੋਰਥੈ ਸੁਖੁ ਨ ਪਾਹਿ॥ ਸਤਿਗੁਰੁ ਜਿਨੀ ਨ ਸੇਵਿਆ ਦਾਤਾ ਸੇ ਅੰਤਿ ਗਏ ਪਛੁਤਾਹਿ॥ 3॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਫਿਰਿ ਦੁਖੁ ਨ ਲਾਗੈ ਧਾਇ॥ ਨਾਨਕ ਹਰਿ ਭਗਤਿ ਪਰਾਪਤਿ ਹੋਈ ਜੋਤੀ ਜੋਤਿ ਸਮਾਇ॥ 4॥7॥17॥
Bhairon Mehla 3: Munsa muneh(i) smaayay laiy, Gur Shabadi veechaar. Gur Pooray tay sojhi puvvaiy, phir(i) muraiy na vaaro, vaar. 1. Mun mayray, Ram Naam(u) aadhaar(u). Gur persad(i) perm pud(u) paaya, subh ichh poojaavunhaar(u). 1. Ruhaou. Subh meh(i) Aiko ruv(i) ruhhiya, Gur bin(u) boojh na paayay. Gurmukh(i) pergut(u) hoa, mayra Hur(i) Prubh(u), undin(u) Hur(i) goon gaayay. 2. Sookhdaata Hur(i) Aik haiy, hoarthaiy sookh(u) na paah(i). Satgur(u) jinhi na sayviya Daata, say unt(i) guyyay puchhutaah(i). 3. Satgur sayv(i) sudaa sookh(u) paaya, phir(i) dookh(u) na laagaiy dhaayay. Nanak, Hur(i) bhugut(i) praaput(i) hoyee, joti, Jot(i) smaayay. 4.7.17.
Word Meaning: Munsa = desires. Smaayay Laiy = absorb (kill) in the mind Sojhi = understanding; enlightenment. Vaaro Vaar = repeatedly. 1. Aadhaar(u) = support. Perm Pud(u) = the highest spiritual state. Ichh = wishes. Poojaavunhaar(u) = fulfiller. Pause. Ruv(i) Ruhhiya = is present. Boojh = understanding. Pergut(u) Hoa = becomes visible; appears. 2. Sookhdaata = the Provider (source) of all comforts. Hoarthaiy = somewhere else. Unt(i) = at the end. 3. Dhaayay = attacking. 4.
MEANING: Seek the support (shelter) of Waheguru's Naam, which fulfils all your wishes, oh my mind. Also, you can attain the highest spiritual state with the grace of the Guru. Pause. Kill your wishes within your mind by pondering on the Guru's Shabad, oh my friend. The Perfect Guru enlightens your mind, as a result of which you will never die again. 1.
One does not get the understanding without the Guru that the same Waheguru is present in everybody. My Waheguru appears in the mind of the devotee who sings Waheguru's praise day and night in the shelter of the Guru. 2.
Waheguru is the only source of all comforts, so do not look for comforts somewhere else, oh my mind. Those who do not worship Satguru, which is the source of all comforts, leave the world repenting at the end. 3.
One always acquires comforts by worshipping Satguru (obeying His Advice), and he does not suffer from troubling attacks of Maya. I have acquired Waheguru's worship (with Guru's grace), and my soul has merged with Waheguru's Soul, oh Nanak. 4.7.17.

ਭੈਰਉ ਮਹਲਾ 3॥ ਬਾਝੁ ਗੁਰੂ ਜਗਤੁ ਬਉਰਾਨਾ ਭੂਲਾ ਚੋਟਾ ਖਾਈ॥ ਮਰਿ ਮਰਿ ਜੰਮੈ ਸਦਾ ਦੁਖੁ ਪਾਏ ਦਰ ਕੀ ਖਬਰਿ ਨ ਪਾਈ॥ 1॥ ਮੇਰੇ ਮਨ ਸਦਾ ਰਹਹੁ ਸਤਿਗੁਰ ਕੀ ਸਰਣਾ॥ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਮੀਠਾ ਸਦ ਲਾਗਾ ਗੁਰ ਸਬਦੇ ਭਵਜਲੁ ਤਰਣਾ॥ 1॥ ਰਹਾਉ॥ ਭੇਖ ਕਰੈ ਬਹੁਤੁ ਚਿਤੁ ਡੋਲੈ ਅੰਤਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥ ਅੰਤਰਿ ਤਿਸਾ ਭੂਖ ਅਤਿ ਬਹੁਤੀ ਭਉਕਤ ਫਿਰੈ ਦਰ ਬਾਰੁ॥ 2॥ ਗੁਰ ਕੈ ਸਬਦਿ ਮਰਹਿ ਫਿਰਿ ਜੀਵਹਿ ਤਿਨ ਕਉ ਮੁਕਤਿ ਦੁਆਰਿ॥ ਅੰਤਰਿ ਸਾਤਿ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਹਰਿ ਰਾਖਿਆ ਉਰਧਾਰਿ॥

ਤ॥ ਜਿਉ ਤਿਸੁ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈ ਕਰਣਾ ਕਿਛੁ ਨ ਜਾਈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਮ੍ਹਾਲੇ ਰਾਮ ਨਾਮਿ ਵਡਿਆਈ॥ 4॥8॥18॥

Bhairon Mehla 3: Baajh(u) Guru, jugut buouraana, bhoola choataan khaayi. Mur(i), mur(i) jummaiy, suda dookh(u) paayay, Dur kee khubur(i) na paayi. 1. Mayray mun, sudaa ruhhou Satgur kee sherna. Hirdaiy Hur(i) meettha sud laaga, Gur Shabaday bhuvjul(u) turna. 1. Ruhaou. Bhaykh kuraiy, buhout chit(u) dolaiy, untar(i) kaam(u), kroadh(u), ahunkaar(u). Untar(i) tisa, bhookh ut(i) buhouti, bhaunkut phiraiy dur baar(u). 2. Gur kaiy Shabad mureh(i), phir(i) jeeveh(i), tinh kuou mookt(i) dooaar(i). Untar(i) shaant(i), sudaa sookh(u) hovaiy, Hur(i) raakhiya oordhaar(i). 3. Jiyoun Tis(u) bhaavaiy, tivaiy chulaavaiy, kerna kichhoo na jaayi. Nanak, Gurmukh(i) Shabad(u) smaahlay, Ram Naam(i) vudiyaayi. 4.8.18.

Word Meaning: Baajh(u) = without. Buouraana = insane; confused. Choataan Khaayi = suffers punishment. Dur = Waheguru's Palace. Khubhur(i) Na = no awareness; ignorance. 1. Bhaykh Kuraiy = wears religious symbols. Chit(u) Dolaiy = mind wavers. Tisa = thirst. Bhaunkut Phiraiy = begs loudly. Dur Baar(u) = at every door. 2. Mureh = die (kill their worldly desires). Mookut(i) Dooaar = the door of emancipation. Oordhaar(i) = enshrined in the heart. 3. Chulaavaiy = (Waheguru) runs his life. 4.

MEANING: Always stay in the shelter of Satguru (stay connected with Him and listen to His Advice) as a result of which, one fosters love for Waheguru and swims across the world-sea with Satguru's Shabad, oh my mind. Pause.

Without the Guru, the world is confused and misguided from the right path; it suffers in life. (Without the Guru) The man has no knowledge about Waheguru and repeatedly suffers the pain of rebirths. 1. Those who wear religious symbols mostly have lust, rage, and conceit in their mind because of which they have no control over their mind which are overpowered by worldly attractions. They have a huge thirst and appetite for worldly attractions, and go from door to door begging loudly to satisfy their needs. 2.

But those who kill their worldly desires with the Guru's Shabad, and renew their spiritual life, reach the door of emancipation. By enshrining Waheguru in their minds, they always feel peaceful and experience bliss. 3.

However, the man is helpless and cannot change his habits or lifestyle on his own, as his path of life is predetermined by Waheguru. But the devotees of Waheguru obey Guru's Shabad (Teachings), and earn respect with Waheguru's Naam, oh Nanak. 4.8.18.

ਭੈਰਉ ਮਹਲਾ 3॥ ਹਉਮੈ ਮਾਇਆ ਮੋਹੁ ਖੁਆਇਆ ਦੁਖੁ ਖਟੇ ਦੁਖ ਖਾਇ॥ ਅੰਤਰਿ ਲੋਭ ਹਲਕੁ ਦੁਖੁ ਭਾਰੀ ਬਿਨੁ ਬਿਬੇਕ ਭਰਮਾਇ॥ 1॥ ਮਨਮੁਖਿ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਸੰਸਾਰਿ॥ ਰਾਮ ਨਾਮੁ ਸੁਪਨੇ ਨਹੀ ਚੇਤਿਆ ਹਰਿ ਸਿਉ ਕਦੇ ਨ ਲਾਗੈ ਪਿਆਰੁ॥ 1॥ ਰਹਾਉ॥ ਪਸੂਆ ਕਰਮ ਕਰੈ ਨਹੀ ਬੂਝੈ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੋ ਹੋਇ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਉਲਟੀ ਹੋਵੈ ਖੋਜਿ ਲਹੈ ਜਨੁ ਕੋਇ॥ 2॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਿਦੈ ਸਦ ਵਸਿਆ ਪਾਇਆ ਗੁਣੀ ਨਿਧਾਨੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਪੂਰਾ ਪਾਇਆ ਚੂਕਾ ਮਨ ਅਭਿਮਾਨੁ॥ 3॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ ਆਪੇ ਮਾਰਗਿ ਪਾਏ॥

(ਅੰਗ 1133)॥ ਆਪੇ ਗੁਰਮੁਖਿ ਦੇ ਵਡਿਆਈ ਨਾਨਕ ਨਾਮਿ ਸਮਾਏ॥ 4॥9॥19॥

Bhairon Mehla 3: Haumein Maya moh(u) khooaaya, dookh(u) khuttay, dookh khaayay. Untar(i) loabh hulk(u) dookh(u) bhaari, bin(u) bibayk bhermaayay. 1. Munmukh(i) dhrig(u) jeevun(u) sunsaar(i). Ram Naam(u) soopnay nuhhi chaytiya, Hur(i) siyoun kuday na laagaiy piyaar(u). 1. Ruhaou. Pushooaa kerm kuraiy, nuhhi boojhaiy, koorr(u) kumaavaiy, koorrou hoyay. Satgur(u) milaiy ta oolti hovaiy, khoaj(i) luhhaiy jun(u) koyay. 2. Hur(i), Hur(i) Naam(u) ridaiy sud vussiya, paaya Gooni nidhaan(u). Gur persadi Poora paaya, chooka mun abhimaan(u). 3. Aapay Kerta kuray kuraayay, Aapay maarug(i) paayay.

(PAGE 1133): Aapay Gurmukh(i) day vudiyaayi, Nanak, Naam(u) smaayay. 4.9.19.

Word Meaning: Khooaaya = suffers humiliation. Khuttay = earns; acquires. Khaayay = lives with. Hulk(u) = crazy like a mad dog. Bhaari = huge. Bibayk = Divine Knowledge. Bhemaayay = roams around lost. 1. Dhrig(u) = condemnable. Soopany = in dream. Chaytiya = remember. Pause. Pushooaa Kerm = animal-like deeds. Boojhaiy = understands. Koorr(u) = falsehood; short-living things. Oolti = reversed thinking. Koyay = rare. 2. Gooni Nidhaan(u) = the treasure of virtues (God). Poora = Perfect (God). Chooka = ends. Abhimaan(u) = conceit; ego. 3.

MEANING: The life of the man who follows his mind becomes reprehensible (miserable) because he never remembers Waheguru even in his dream, and never develops love for Him. **Pause.** Such a man suffers humiliation in life because of his selfishness and ego, and for his attachment to Maya. Crazy like a mad dog with greed, he commits deeds that bring him trouble, and he lives in suffering. Without the Divine Knowledge, he cannot make a distinction between the good and the bad deeds, and is misled by the attractions of Maya, and he suffers hugely. 1. He does not realize his real objective in life, and performs tasks like animals, and dealing in falsehood (short-lived comforts), he himself becomes false (untrustworthy). But when a rare individual among many such people connects with Satguru, his thinking reverses, and he searches for Waheguru in his own heart. 2.

With Guru's grace, perfect Waheguru's Naam gets embedded in his heart, which is the treasure of all virtues, and all his conceit goes away (is eradicated). 3.

Waheguru Himself does everything, and makes others do whatever He wishes, and puts some on the path of righteousness (leading to union with Him). He puts some in the shelter of the Guru, which is an honour for them, and they merge into Waheguru with His Naam, oh Nanak. 4.9.19.

ਭੈਰਉ ਮਹਲਾ 3॥ ਮੇਰੀ ਪਟੀਆ ਲਿਖਹੁ ਹਰਿ ਗੋਵਿੰਦ ਗੋਪਾਲਾ॥ ਦੂਜੈ ਭਾਇ ਫਾਥੇ ਜਮ ਜਾਲਾ॥ ਸਤਿਗੁਰ ਕਰੇ ਮੇਰੀ ਪ੍ਰਤਿਪਾਲਾ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੈ ਨਾਲਾ॥ 1॥ ਗੁਰ ਉਪਦੇਸਿ ਪ੍ਰਹਿਲਾਦੁ ਹਰਿ ਉਚਰੈ॥ ਸਾਸਨਾ ਤੇ ਬਾਲਕੁ ਗਮੁ ਨ ਕਰੈ॥ 1॥ ਰਹਾਉ॥ ਮਾਤਾ ਉਪਦੇਸੈ ਪ੍ਰਹਿਲਾਦ ਪਿਆਰੇ॥ ਪੁਤ੍ਰ ਰਾਮ ਨਾਮੁ ਛੋਡਹੁ ਜੀਉ ਲੇਹੁ ਉਬਾਰੇ॥ ਪ੍ਰਹਿਲਾਦ ਕਹੈ ਸੁਨਹੁ ਮੇਰੀ ਮਾਇ॥ ਰਾਮ ਨਾਮੁ ਨ ਛੋਡਾ ਗੁਰਿ ਦੀਆ ਬੁਝਾਇ॥ 2॥ ਸੰਡਾ ਮਰਕਾ ਸਭਿ ਜਾਇ ਪੁਕਾਰੇ॥ ਪ੍ਰਹਿਲਾਦੁ ਆਪਿ ਵਿਗੜਿਆ ਸਭਿ ਚਾਟੜੇ ਵਿਗਾੜੇ॥ ਦੁਸਟ ਸਭਾ ਮਹਿ ਮੰਤ੍ਰੁ ਪਕਾਇਆ॥ ਪ੍ਰਹਿਲਾਦ ਕਾ ਰਾਖਾ ਹੋਇ ਰਘੁਰਾਇਆ॥ 3॥ ਹਾਥਿ ਖੜਗੁ ਕਰਿ ਧਾਇਆ ਅਤਿ ਅਹੰਕਾਰਿ॥ ਹਰਿ ਤੇਰਾ ਕਹਾ ਤੁਝੁ ਲਏ ਉਬਾਰਿ॥ ਖਿਨ ਮਹਿ ਭੈਆਨ ਰੂਪੁ ਨਿਕਸਿਆ ਥੰਮ੍ਹ ਉਪਾੜਿ॥ ਹਰਣਾਖਸੁ ਨਖੀ ਬਿਦਾਰਿਆ ਪ੍ਰਹਿਲਾਦੁ ਲੀਆ ਉਬਾਰਿ॥ 4॥ ਸੰਤ ਜਨਾ ਕੇ ਹਰਿ ਜੀਉ ਕਾਰਜ ਸਵਾਰੇ॥ ਪ੍ਰਹਲਾਦ ਜਨ ਕੇ ਇਕੀਹ ਕੁਲ ਉਧਾਰੇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਉਮੈ ਬਿਖੁ ਮਾਰੇ॥ ਨਾਨਕ ਰਾਮ ਨਾਮਿ ਸੰਤ ਨਿਸਤਾਰੇ॥ 5॥10॥20॥

Bhairon Mehla 3: Mayri putiyaa likhou Hur(i), Govind, Gopaala. Doojaiy bhaayay phaathay Jum jaala. Satgur kuray mayri pritpaala. Hur(i) Sookhdaata mayraiy naala. 1. Gur oopdaysh(i) Prehlad(u) Hur(i) oochraiy. Saasna tay baaluk(u) gum(u) na kuraiy. 1. Ruhaou. Maata oopdayshaiy, Prehlaad piyaray. Poottar, Ram Naam(u) chhoad-hou, jeeou layhou oobaaray. Prehlad kuhhaiy, soonhou mayri maayay. Ram Naam(u) na chhoadaan, Gur(i) deeya boojhaayay. 2. Sunda, Merka, subh(i) jaayay pookaaray. Prehlad(u) aap(i) vigrriya, subh(i) chaatrray vigaarray. Doosht subha meh(i) muntar(u) pukaaya. Prehlad ka raakha hoyay Raghuraaya. 3. Haath(i) khurrug(u) kur(i) dhaaya ut(i) ahunkaar(i). Hur(i) tayra kuhaan, toojh(u) luyyay oobaar(i). Khin meh(i) bhaiyaan roop(u), niksiya thummh oopaarr(i). Hernaakhush(u) nukheen bidaariya, Prehlad(u) leeya oobaar(i). 4. Sunt junaa kay Hur(i) Jeeou kaaruj suvaaray. Prehlad jun kay ikkeeh kool oodhaaray. Gur kaiy Shabad(i) haumein bikh(u) maaray. Nanak, Ram Naam(i) sunt nistaaray. 5.10.20.

NOTE: In this holy Shabad, Guru Amar Dass Ji briefly narrates the story of Bhagat Prehlad (see INTODUCTION for the full story), to glorify Waheguru.

Word Meaning: Putiya = on the wooden-board (pupils in their elementary schools used to write on wooden-boards for better handwriting). Doojaiy Bhaayay = love for any other. Phaathay = are trapped. Jum Jaala = the net of the Angel of (spiritual) death. Pritpaala = nurturing; protection. Sookhdaata = the source of all comforts. 1. Saasna = punishment. Gum Na Kuraiy = not afraid of. Pause. Oopdayshaiy = advises. Jeeou = life. Oobaaray = save. Boojhayay = given understanding; enlightened me. 2. Sunda Merka (Shund and Amerk) = teachers of Prehlad. Pookaaray = complained loudly. Vigrriya = spoilt; misled. Chaatrray = students. Doosht Subha = the evil group. Muntar(u) Pukaaya = made firm decision (to kill Prehlad). Raakha = bodyguard; saviour. Raghuraaya = Waheguru. 3. Khurrug(u) = sword. Dhaaya = attacked. Ut(i) = extreme. Khin Meh(i) = in a short moment. Bhaiyaan Roop = a terrifying figure (human body with the head of lion). Niksiya = came out. Thummh = pillar. Oopaarr(i) = tearing through. Nukheen = with nails (paws). Bidaariya = tore apart. 4. Kaaruj Suvaaray = makes objective successful. Ikkeeh Kool = twenty-one clans (generations). Haumein Bikh(u) = the poisonous ego and selfishness. Nistaaray = salvages. 5.

MEANING: With the advice of his Guru (and contrary to the wishes of his father, King Hernakhsh, who wanted everybody in his kingdom to worship him), Prehlad would chant the Naam of the Supreme Being only, and was not afraid of any punishment. **Pause.**

He asked his teacher to write Waheguru and many of His other names on his wooden board, because love for anyone else leads to the net of the Angel of (spiritual) death. “My Satguru always protects me, and Waheguru, which is the source of all comforts, is always with me”. 1.

His mother advised his son very affectionately to quit chanting Waheguru’s Naam and save his life. But Prehlad told his mother that his Guru had clearly explained to him (the worth of Waheguru’s Naam), so he would not quit that. 2.

Shund and Amerk, the teachers of Prehlad, and all others loudly complained to the King that Prehlad had been spoiled and was spoiling the other students, too. The evil group of the King and his courtiers made the firm decision (to kill Prehlad), but Waheguru was his protector (guard). 3.

Enraged in his extreme ego, and with a sword in his hand, Hernakhsh rushed to attack Prehlad, and challenged him to show his Waheguru to save him. In a short moment, a terrifying figure (with a human body and a head of a lion) tore through the pillar, and tore apart Hernakhsh with his paws to save Prehlad. 4.

Waheguru makes all the tasks of His devotees successful; not only did He save Prehlad, but also saved his twenty-one generations. Waheguru kills the poison of one’s selfishness and ego with Guru’s Shabad, and His Naam salvages the saints, oh Nanak. 5.10.20.

ਭੈਰਉ ਮਹਲਾ 3॥ ਆਪੇ ਦੈਤ ਲਾਇ ਦਿਤੇ ਸੰਤ ਜਨਾ ਕਉ ਆਪੇ ਰਾਖਾ ਸੋਈ॥ ਜੋ ਤੇਰੀ ਸਦਾ ਸਰਣਾਈ ਤਿਨ ਮਨਿ ਦੁਖੁ ਨ ਹੋਈ॥ 1॥ ਜੁਗਿ ਜੁਗਿ ਭਗਤਾ ਕੀ ਰਖਦਾ ਆਇਆ॥ ਦੈਤ ਪੁਤ੍ਰ ਪ੍ਰਹਲਾਦੁ ਗਾਇਤ੍ਰੀ ਤਰਪਨੁ ਕਿਛੂ ਨ ਜਾਣੈ ਸਬਦੇ ਮੇਲਿ ਮਿਲਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਦਿਨ ਰਾਤੀ ਦੁਬਿਧਾ ਸਬਦੇ ਖੋਈ॥ ਸਦਾ ਨਿਰਮਲ ਹੈ ਜੋ ਸਚਿ ਰਾਤੇ ਸਚੁ ਵਸਿਆ ਮਨਿ ਸੋਈ॥ 2॥ ਮੂਰਖ ਦੁਬਿਧਾ ਪੜਹਿ ਮੂਲੁ ਨ ਪਛਾਣਹਿ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਸੰਤ ਜਨਾ ਕੀ ਨਿੰਦਾ ਕਰਹਿ ਦੁਸਟੁ ਦੈਤੁ ਚਿੜਾਇਆ॥ 3॥ ਪ੍ਰਹਲਾਦੁ ਦੁਬਿਧਾ ਨ ਪੜੈ ਹਰਿ ਨਾਮੁ ਨ ਛੋਡੈ ਡਰੈ ਨ ਕਿਸੈ ਦਾ ਡਰਾਇਆ॥ ਸੰਤ ਜਨਾ ਕਾ ਹਰਿ ਜੀਉ ਰਾਖਾ ਦੈਤੈ ਕਾਲੁ ਨੇੜਾ ਆਇਆ॥ 4॥ ਆਪਣੀ ਪੈਜ ਆਪੇ ਰਾਖੈ ਭਗਤਾ ਦੇਇ ਵਡਿਆਈ॥ ਨਾਨਕ ਹਰਣਾਖਸੁ ਨਖੀ ਬਿਦਾਰਿਆ ਅੰਧੈ ਦਰ ਕੀ ਖਬਰ ਨ ਪਾਈ॥ 5॥11॥21॥8॥21॥29॥

Bhairon Mehla 3: Aapay daiynt laayay dittay sunt junaa kuou, Aapay raakha Soyee. Jo Tayri sudaa shernaayi, tinh mun(i) dookh(u) na hoyee. 1. Joog(i), Joog(i) bhugtaan kee

rukhda aaya. Daiynt poottar, Prehlad(u), Gayatri terpun(u) kichhoo na jaaaiy, Shabaday mayl(i) milaaya. 1. Ruhaou. Undin(u) bhugut(i) kureh(i) din raati, dooidha Shabaday khoyee. Sudaa nirmul haiyn, jo Sach(i) raatay, Sach(u) vussiya mun(i) Soyee. 2. Moorukh, doobidha purreh(i), Mool(u) na puchhaaneh(i), birtha junum(u) guvaaya. Sunt junaa kee ninda kureh(i), doosht(u) Daiynt(u) chirraya. 3. Prehlad(u), doobidha na purraiy, Hur(i) Naam(u) na chhoadaiy, duraiy na kisaiy da duraaya. Sunt junaa ka Hur(i) Jeeou raakha, Daiyntaiy kaal(u) nayrra aaya. 4. Aapni paiyj Aapay raakhaiy, bhugtaan dayay vudiyaayi. Nanak, Hernaakhush nukheen bidaariya, Undahiy Dur kee khubur(i) na paayi. 5.11.21.

Word Meaning: Daiynt = (the five) demons (lust, greed etc.). Laayay Dittay = make addicts (victims). Raakha = guard; protector. Soyee = the same (God). Shernaayi = shelter. 1. Joog(i) Joog(i) = in every eon. Rukhda = protect dignity (and life). Gayatri = a sacred Hindu Mantra. Terpun = the rituals to please the gods and the ancestors. Pause. Doobidha = indecisiveness. Nirmul = pure-minded. Soyee = the same (God). 2. Purreh(i) = fallen into. Mool(u) = Waheguru. Doosht Daiynt = the evil Hernaakhsh. Chirraya = provoked; got enraged. 3. Paiyj = dignity. Vudiyaayi = respect. Nukheen Bidaariya = tore apart with paws. Dur = (Waheguru's) Court (Justice). 5.

MEANING: Waheguru has been protecting His devotees throughout all the eons. Prehlad, the son of the evil king, Hernakhsh, did not know anything about the Gayatri Mantra or about the rituals to please the gods or his ancestors; he was connected with Waheguru through the Guru's Shabad. **Pause.** Waheguru Himself makes His saints (devotees) victims (addicts) of the five demons (lust, greed, etc.), and Himself protects them. But those who take His shelter do not suffer in any way. 1.

The devotees, who are imbued with the love for Waheguru, have Waheguru's Naam enshrined in their hearts and are always pure at heart. They overcome their indecisiveness through Guru Shabad and worship Waheguru day and night. 2.

The foolish fall victim to indecisiveness and do not recognize (make a connection with) Waheguru, which is the origin of the whole universe, and waste away their precious human life. They maliciously criticize the holy saints and provoke the evil (like Hernakhsh) to rage against them. 3.

Prehlad did not succumb to indecision (he remained firm in his resolve) and did not quit reciting Waheguru's Naam. He was not afraid of anyone, even when he was threatened. Waheguru is the saviour of His devotees, while death is close to the evil like Hernakhsh. 4.

By protecting His devotees and earning them respect from the people, Waheguru maintains His own dignity, in a way. The blind of wisdom, Henakhsh, did not realize the justice of Waheguru, and was torn apart by Him, oh Nanak. 5.11.21.8.21.29.

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ 4 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Bhairon, Mehla 4, Chaupuday: Ek Onkar Satgur Persad(i):

ਹਰਿ ਜਨ ਸੰਤ ਕਰਿ ਕਿਰਪਾ ਪਗਿ ਲਾਇਨੁ ॥

(ਅੰਗ 1134)॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਭਜੁ ਸੁਰਤਿ ਸਮਾਇਨੁ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਨਾਮੁ ਨਰਾਇਨੁ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਸੁਖਦਾਤਾ ਗੁਰਮੁਖਿ ਭਵਜਲੁ ਹਰਿ ਨਾਮਿ ਤਰਾਇਨੁ॥ 1॥ ਰਹਾਉ॥ ਸੰਗਤਿ ਸਾਧ ਮੇਲਿ ਹਰਿ ਗਾਇਨੁ॥ ਗੁਰਮਤੀ ਲੇ ਰਾਮ ਰਸਾਇਨੁ॥ 2॥ ਗੁਰ ਸਾਧੂ ਅੰਮ੍ਰਿਤ ਗਿਆਨ ਸਰਿ ਨਾਇਨੁ॥ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਗਏ ਗਾਵਾਇਨੁ॥ 3॥ ਤੂ ਆਪੇ ਕਰਤਾ ਸ੍ਰਿਸਟਿ ਧਰਾਇਨੁ॥ ਜਨੁ ਨਾਨਕੁ ਮੇਲਿ ਤੇਰਾ ਦਾਸ ਦਸਾਇਨੁ॥ 4॥1॥

Hur(i) jun sunt, kur(i) kirpa pug(i) laayin(u).

(PAGE 1135): Gur Shabadi Hur(i) bhuj(u) soort(i) smaayin(u). 1. Mayray mun, Hur(i) bhuj(u) Naam(u) Naraayin(u). Hur(i), Hur(i) kirpa kuray Sookhdaata, Gurmukh(i) bhuvjul(u) Hur(i) Naam(i) turaayin(u). 1. Ruahou. Sungut(i) Sadh mayl(i), Hur(i) goon gaayin(u). Gurmutee lay Ram rusaayin(u). 2. Gur Sadhu, Amrit Giyan sur(i) naayin(u). Subh(i) kilvikh, paap guyyay gavaayin(u). 3. Tu Aapay Kerta srisht(i) dhuraayin(u). Jun(u) Nanak(u) mayl(i),Tayra daas dasaayin(u). 4.1.

Word Meaning: Pug(i) Laayin(u) = puts in the shelter. Soort(i) = focus of mind. Smaayin(u) = culture (as in milk to make yogurt); stay absorbed. 1. Naraayin(u) = a name for Waheguru. Sookhdaata = the source of all comforts. Bhuvjul(u) = the world-sea. Pause. Rusaayin(u) = the source of all tastes. 2. Sur(i) = pool. Naayin(u) = bathing; a dip. Kilvikh = sins. Gavaayin(u) = make sing. 3. Dhuraayin = support. 4.

MEANING: With His kindness, the Guru (and the holy saints) puts the devotees in Waheguru's shelter (connects with Him). So, recite Waheguru's Naam with Guru's Shabad with the full focus of your mind, and stay absorbed in His Naam, oh my friends. 1.

Remember Waheguru by reciting his Naam, oh my mind. With the benevolence of the source of all comforts (Waheguru), one can swim across the world-sea with His Naam in the shelter of the Guru. Pause.

With His advice, and in the shelter of the Guru, sing the virtues (praise) of Waheguru which is the source of all tastes (comforts), and enjoy the sweet taste of His Naam. 2.

The Guru, whose Shabad is the pool of Amrit-like Divine Knowledge, makes one sing Waheguru's praise. Taking a dip in His Shabad-pool, all one's sins are washed away. 3.

Waheguru is the creator of the whole universe and supports it. I, Nanak, am a slave of Your slaves. Kindly connect me with You, oh Waheguru. 4.1.

ਭੈਰਉ ਮਹਲਾ 4॥ ਬੋਲਿ ਹਰਿ ਨਾਮੁ ਸਫਲ ਸਾ ਘਰੀ॥ ਗੁਰ ਉਪਦੇਸਿ ਸਭਿ ਦੁਖ ਪਰਹਰੀ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਭਜੁ ਨਾਮੁ ਨਰਹਰੀ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਗੁਰੁ ਪੂਰਾ ਸਤ ਸੰਗਤਿ ਸੰਗਿ ਸਿੰਧੁ ਭਉ ਤਰੀ॥ 1॥ ਰਹਾਉ॥ ਜਗਜੀਵਨੁ ਧਿਆਇ ਮਨਿ ਹਰਿ ਸਿਮਰੀ॥ ਕੋਟ ਕੋਟੰਤਰ ਤੇਰੇ ਪਾਪ ਪਰਹਰੀ॥ 2॥ ਸਤਸੰਗਤਿ ਸਾਧ ਧੂਰਿ ਮੁਖਿ ਪਰੀ॥ ਇਸਨਾਨੁ ਕੀਓ ਅਠਸਠਿ ਸੁਰਸਰੀ॥ 3॥ ਹਮ ਮੂਰਖ ਕਉ ਹਰਿ ਕਿਰਪਾ ਕਰੀ॥ ਜਨੁ ਨਾਨਕੁ ਤਾਰਿਓ ਤਾਰਣ ਹਰੀ॥ 4॥2॥

Bhairon Mehla 4: Boal(i) Hur(i) Naam(u), suful sa ghurie. Gur oopdaysh(i) subh(i) dookh purhurie. 1. Mayray mun, Hur(i) bhuj(u) Naam(u) Nurhurie. Kur(i) kirpa maylhou Gur Poora, Sat sungut(i) sindh(u) bhuou turie. 1. Ruhaou. Jugjeevun(u) dhiyaayay mun(i) Hur(i) simrie. Koat, koatuntur tayray paap purhurie. 2. Sat sungut(i), Sadh dhoor(i) mookh(i) purie. Ishnaan(u) keeyo utth-sutth(i) Soorsurie. 3. Hum moorukh kuou Hur(i) kirpa kurie. Jun(u) Nanak(u) taariyo, Taarun-Hurie. 4.2.

Word Meaning: Suful = successful; rewarding. Ghurie = moment. Purhurie = disappear. 1. Bhuj = recite. Nurhurie = Waheguru. Sindh(u) Bhuou = Bhuvjul = world-sea. Pause. Jugjeevun(u) = the life of the world (God). Dhiyaayay = remember = Simrie. Koatuntur = countless. Utth-sutth(i) = sixty-eight (holy places). Soorsurie = River Ganga. 3. Taarun-Hurie = the salvager Waheguru. 4.

MEANING: That moment is successful (rewarding) for you when you recite Waheguru's Naam, oh my mind. All one's troubles disappear with the Advice of the Guru. 1.

Recite Waheguru's Naam, and pray to Him that He connect you with the Perfect Guru so that you may swim across the world-sea, oh my mind. Pause.

Worship Waheguru, which is the life (soul) of the whole world. By remembering Him, your countless sins (including those in previous lives) will be eradicated, oh my mind. 2.

It is like taking dips at all sixty-eight holy places, and in the River Ganga, when you get the dust of the Feet of the Guru on your face (enshrine His Shabad in your heart) in the holy

congregation. 3. Waheguru was benevolent to me, and He, who is fully capable of salvaging His devotees, ferried me across the world-sea, oh Nanak. 4.2.

ਭੈਰਉ ਮਹਲਾ 4॥ ਸੁਕ੍ਰਿਤੁ ਕਰਣੀ ਸਾਰੁ ਜਪਮਾਲੀ॥ ਹਿਰਦੈ ਫੇਰਿ ਚਲੈ ਤੁਧੁ ਨਾਲੀ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਬਨਵਾਲੀ॥ ਕਰਿ ਕਿਰਪਾ ਮੇਲਹੁ ਸਤ ਸੰਗਤਿ ਤੂਟਿ ਗਈ ਮਾਇਆ ਜਮਜਾਲੀ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਸੇਵਾ ਘਾਲ ਜਿਨਿ ਘਾਲੀ॥ ਤਿਸੁ ਘੜੀਐ ਸਬਦੁ ਸਚੀ ਟਕਸਾਲੀ॥ 2॥ ਹਰਿ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਿ ਅਗਮ ਦਿਖਾਲੀ॥ ਵਿਚਿ ਕਾਇਆ ਨਗਰ ਲਧਾ ਹਰਿ ਭਾਲੀ॥ 3॥ ਹਮ ਬਾਰਿਕ ਹਰਿ ਪਿਤਾ ਪ੍ਰਤਿਪਾਲੀ॥ ਜਨ ਨਾਨਕ ਤਾਰਹੁ ਨਦਰਿ ਨਿਹਾਲੀ॥ 4॥3॥

Bhairon Mehla 4: Sookirt(u) kerni saar(u) jupmaali. Hirdaiy phayr(i), chullaiy toodh naali. 1. Hur(i), Hur(i) Naam(u) jup-hou Bunvaali. Kur(i) kirpa maylhou, Sat sungut(i), toot(i) guyyi Maya Jum jaali. 1. Ruhoau. Gurmukh(i) sayva ghaal jinh(i) ghaali. Tis(u) ghurriyaiy, Shabad(u) Sachi tuksaali. 2. Hur(i) agumm, agoachur(u), Gur(i) Agumm dikhaali. Vich(i) kaaya nugur ludha Hur(i) bhaali. 3. Hum baarik, Hur(i) pitaa pritpaali. Jun Nanak taarhou nudr(i) nihaali. 4.3.

Word Meaning: Sookirt(u) Kerni = performance of noble deeds. Saar(u) = supreme. Jupmaali = rosary. Chullaiy Naali = accompanies. 1. Bunvaali = a name for God. Toot(i) = breaks. Jum Jaali = the net of the Angel of death. Pause. Ghaal = hard labour. Shabad(u) = words in praise of Waheguru with high morality. Ghurriyaiy = moulded. Sachi Tuksaali = in the eternal mint of the congregation of holy saints. 2. Agumm = inaccessible. Agoachur(u) = incomprehensible. Ludha = found; acquired. Bhaali = on searching. 3. Baarik = children. Pritpaali = raiser and nourisher. 4.

MEANING: Performance of noble deeds is the true and the supreme rosary; rotate it in your mind because it is the one which accompanies you even after your death, oh man. 1.

Pray to Waheguru that He put you in the company of the holy saints so that you may recite His Naam, which breaks the net of the Angel of (spiritual) death. Pause.

His words in praise of Waheguru, and the morality of the devotee who works hard (to connect with Waheguru) in the shelter of the Guru, are moulded (made perfect) in the eternal mint of the holy gatherings, which instil noble qualities in the devotees. 2.

The Guru “shows” the inaccessible, and the incomprehensible Waheguru to the devotee who finds Him in his heart by searching for Him in his city-like body with Guru’s Shabad .3.

We are His children, and Waheguru is our father (guardian). I pray to Him that He casts His kind sight on us, and salvages us, oh Nanak. 4.3.

ਭੈਰਉ ਮਹਲਾ 4॥ ਸਭਿ ਘਟ ਤੇਰੇ ਤੂ ਸਭਨਾ ਮਾਹਿ॥ ਤੁਝ ਤੇ ਬਾਹਰਿ ਕੋਈ ਨਾਹਿ॥ 1॥ ਹਰਿ ਸੁਖਦਾਤਾ ਮੇਰੇ ਮਨ ਜਾਪੁ॥ ਹਉ ਤੁਧੁ ਸਾਲਾਹੀ ਤੂ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਬਾਪੁ॥ 1॥ ਰਹਾਉ॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਹਰਿ ਪ੍ਰਭੁ ਸੋਇ॥ ਸਭ ਤੇਰੈ ਵਸਿ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਇ॥ 2॥ ਜਿਸ ਕਉ ਤੁਮ ਹਰਿ ਰਾਖਿਆ ਭਾਵੈ॥ ਤਿਸ ਕੈ ਨੇੜੈ ਕੋਇ ਨ ਜਾਵੈ॥ 3॥ ਤੂ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਸਭਤੈ ਭਰਪੂਰਿ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਜਪਿ ਹਾਜਰਾ ਹਜੂਰਿ॥ 4॥4॥

Bhairon Mehla 4: Subh(i) ghut Tayray, Tu subhna maah(i). Toojh tay baahur(i) koyee naah(i). 1. Hur(i) Sookhdaata, mayray mun jaap(u). Huoun Toodh(u) salaaheen, Tu mayra Hur(i) Prubh(u), baap(u). 1. Ruhaou. Jeh, jeh daykhaan, teh Hur(i) Prubh(u) Soyay. Subh Tayraiy vuss(i), dooja uver(u) na koyay. 2. Jis kuou Toom Hur(i) raakhiya bhaavaiy. Tis kaiy nayrraiy koyay na jaavaiy. 3. Tu jul(i), thul(i), muhhiul(i) subhtaiy bhurpoor(i). Jun Nanak Hur(i) jup(i) haajra hujoor(i). 4.4.

Word Meaning: Ghut =hearts (bodies). Baahur(i) = outside of; without. 1. Jaap(u) = recite. Huoun = I. Salaaheen = sing praise. Baap(u) = father; guardian. Pause. Jeh Jeh = wherever. Teh = there. Vuss(i) = in control. Uver(u) = other. 2. Raakhiya =

protected. Bhaavaiy = like. Nayrraiy = near. 3. Muhhiul(i) = in the sky. Bhurpoor(i) = filling completely. Haajra Hujoor(i) = visible everywhere. 4.

MEANING: All living beings are Yours (created by You), and You are present in everybody. Nobody is without You, oh Waheguru. 1.

Recite the Naam of Waheguru, which is the source of all comforts, oh my mind. Waheguru is my father, and I always sing His praise. Pause. I find Waheguru to be everywhere, no matter where I look. He controls everybody, and there is none other like Him. 2.

Nobody can even come near the individual whom Waheguru wishes to protect (save). 3.

Waheguru is fully present everywhere - in the waters, on the land, and in the sky. I recite His Naam, and I find Him present right in front of me, oh Nanak. 4.4.

ਭੈਰਉ ਮਹਲਾ 4 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਕਾ ਸੰਤੁ ਹਰਿ ਕੀ ਹਰਿ ਮੂਰਤਿ ਜਿਸੁ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਮੁਰਾਰਿ॥ ਮਸਤਕਿ ਭਾਗੁ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ ਸੋ ਗੁਰਮਤਿ ਹਿਰਦੈ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹ੍ਹਾਰਿ॥1॥ (ਅੰਗ 1135)॥ ਮਧੁਸੂਦਨੁ ਜਪੀਐ ਉਰਧਾਰਿ॥ ਦੇਹੀ ਨਗਰ ਤਸਕਰ ਪੰਚ ਧਾਤੂ ਗੁਰ ਸਬਦੀ ਹਰਿ ਕਾਢੇ ਮਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਕਾ ਹਰਿ ਸੇਤੀ ਮਨ ਮਾਨਿਆ ਤਿਨ ਕਾਰਜ ਹਰਿ ਆਪਿ ਸਵਾਰਿ॥ ਤਿਨ ਚੂਕੀ ਮੁਹਤਾਜੀ ਲੋਕਨ ਕੀ ਹਰਿ ਅੰਗੀਕਾਰੁ ਕੀਆ ਕਰਤਾਰਿ॥ 2॥ ਮਤਾ ਮਸੂਰਤਿ ਤਾ ਕਿਛੁ ਕੀਜੈ ਜੇ ਕਿਛੁ ਹੋਵੈ ਹਰਿ ਬਾਹਰਿ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੋਈ ਭਲ ਹੋਸੀ ਹਰਿ ਧਿਆਵਹੁ ਅਨਦਿਨੁ ਨਾਮੁ ਮੁਰਾਰਿ॥ 3॥ ਹਰਿ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਆਪੇ ਆਪੇ ਓਹ ਪੂਛਿ ਨ ਕਿਸੈ ਕਰੇ ਬੀਚਾਰਿ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਸਦਾ ਧਿਆਈਐ ਜਿਨਿ ਮੇਲਿਆ ਸਤਿਗੁਰੁ ਕਿਰਪਾ ਧਾਰਿ॥ 4॥1॥5॥

Bhairon Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i). Hur(i) ka sunt, Hur(i) kee Hur(i) moorut(i) jis(u) hirdaiy Hur(i) Naam(u) Mooraar(i). Mustuk(i) bhaag(u) hovaiy jis(u) likhiya, so Gurmut(i) hirdaiy Hur(i) Naam(u) smaahr(i). 1.

(PAGE 1135): Madhusoodun(u) jupiyaiy oordhaar(i). Dayhi nugur, tuskur punch dhaatoo, Gur Shabadi Hur(i) kaadhay maar(i). 1. Ruhaou. Jin ka Hur(i) sayti mun maaniya, tinh kaaruj Hur(i) Aap(i) suvaar(i). Tinh chooki moohtaaji loakun kee, Hur(i) ungikaar(u) keeya Kartar(i). 2. Mutaa musoorut(i) ta kichh(u) keejaiy, jay kichh(u) hovaiy Hur(i) baahur(i). Jo kichh(u) kuray, soyee bhul hosi, Hur(i) dhiyaavhou undin(u) Naam(u) Mooraar(i). 3. Hur(i) jo kichh(u) kuray su Aapay, Aapay, Oh pooch(i) na kisaiy kuray beechaar(i). Nanak, so Prubh(u) sudaa dhiyaayiyaiy, Jinh(i) mayliya Satgur(u) kirpa dhaar(i). 4.1.5.

Word Meaning: Sunt = saint. Moorrut(i) = image; manifestation. Mooraar(i) = Waheguru. Mustuk(i) = on the forehead. Bhaag(u) = fortune. Smaahr(i) = remembers; embeds 1. Madhusoodun(u) = Mooraar(u) Waheguru. Oordhaar(i) = by keeping in mind. Dayhi Nugur = city-like human body. Tuskur = robbers. Punch Dhaatoo = the five senses (touch, taste, smell, hearing, and seeing) which misguide you. **Pause**. Sayti = with. Maaniya = pleased; convinced. Kaaruj = tasks; objectives. Suvaar(i) = makes successful. Chooki = ends. Moohaaji = dependence; subservience. Ungikaar(u) = favour. Kartar(i) = Waheguru. 2. Mutaa = decision. Musoorut(i) = consultations. Baahur(i) = outside of; without. Bhul Hosi = will be for our good. 3.

MEANING: Waheguru's saint, who has His Naam enshrined in his heart, is a manifestation of Waheguru (is just like Him). A devotee, who has good fortune written on his forehead, embeds Waheguru's Naam in his heart in the shelter of the Guru. 1. One should always recite Waheguru's Naam. The five senses in the city-like human body, which rob one of his noble qualities, can be killed and expelled with the Guru's Shabad. Pause.

Waheguru Himself completes all the tasks (objectives) of His devotees whose minds are convinced with (won over by) Waheguru's virtues. With Waheguru's special favour, such devotees are no longer dependent upon anybody (they do not owe anyone any favour). 2.

One needs to consult others or make a decision only if something beyond Waheguru's control occurs. The devotee is convinced that whatever Waheguru does is good for him, and he recites Waheguru's Naam day and night. 3. Waheguru does everything on His own and does not consult anyone before doing anything. One should always worship Waheguru, who, with His benevolence, connects His devotees with Satguru, oh Nanak. 4.1.5.

ਭੈਰਉ ਮਹਲਾ 4॥ ਤੇ ਸਾਧੂ ਹਰਿ ਮੇਲਹੁ ਸੁਆਮੀ ਜਿਨ ਜਪਿਆ ਗਤਿ ਹੋਇ ਹਮਾਰੀ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ ਮਨੁ ਬਿਗਸੈ ਖਿਨੁ ਖਿਨੁ ਤਿਨ ਕਉ ਹਉ ਬਲਿਹਾਰੀ॥ 1॥ ਹਰਿ ਹਿਰਦੈ ਜਪਿ ਨਾਮੁ ਮੁਰਾਰੀ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਜਗਤ ਪਿਤ ਸੁਆਮੀ ਹਮ ਦਾਸਨਿ ਦਾਸ ਕੀਜੈ ਪਨਿਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਤਿਨ ਮਤਿ ਊਤਮ ਤਿਨ ਪਤਿ ਊਤਮ ਜਿਨ ਹਿਰਦੈ ਵਸਿਆ ਬਨਵਾਰੀ॥ ਤਿਨ ਕੀ ਸੇਵਾ ਲਾਇ ਹਰਿ ਸੁਆਮੀ ਤਿਨ ਸਿਮਰਤ ਗਤਿ ਹੋਇ ਹਮਾਰੀ॥ 2॥ ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ ਹਰਿ ਦਰਗਹ ਕਾਢੇ ਮਾਰੀ॥ ਤੇ ਨਰ ਨਿੰਦਕ ਸੋਭ ਨ ਪਾਵਹਿ ਤਿਨ ਨਕ ਕਾਟੇ ਸਿਰਜਨਹਾਰੀ॥ 3॥ ਹਰਿ ਆਪਿ ਬੁਲਾਵੈ ਆਪੇ ਬੋਲੈ ਹਰਿ ਆਪਿ ਨਿਰੰਜਨੁ ਨਿਰੰਕਾਰੁ ਨਿਰਾਹਾਰੀ॥ ਹਰਿ ਜਿਸੁ ਤੂ ਮੇਲਹਿ ਸੋ ਤੁਧੁ ਮਿਲਸੀ ਜਨ ਨਾਨਕ ਕਿਆ ਏਹਿ ਜੰਤ ਵਿਚਾਰੀ॥ 4॥2॥6॥

Bhairon Mehla 4: Tay Sadhu Hur(i) maylhou Soami, jinh juppiyaan gut(i) hoyay humaari. Tinh ka ders(u) daykh(i) mun(u) bigsaiy, khin(u), khin(u) tinh kuou huoun bulihaari. 1. Hur(i) hirdaiy jup(i) Naam(u) Mooraari. Kirpa, kirpa, kur(i) Jugut-Pit Soami, hum daasun(i) daas keejaiy punihaari. 1. Ruhaou. Tinh mut(i) ootum, tinh put(i) ootum, jinh hirdaiy vussiya Bunvaari. Tinh kee sayva laayay Hur(i) Soami, tinh simrut gut(i) hoyay humaari. 2. Jinh aiysa Satgur Sadh(u) na paaya, tay Hur(i) Durgeh kaadhay maari. Tay nur ninduk, soabh na paaveh(i), tinh nuck kaatay Sirjunhaari. 3. Hur(i) Aap(i) bolaavaiy, Aapay boalay, Hur(i) Aap(i) nirunjun(u), nirunkaar(u), nirahaari. Hur(i) jis(u) Tu mayleh(i), so Toodh milsee, jun Nanak kiyya eh(i) junt vichaari. 4.2.6.

Word Meaning: Tay = that. Sadhu = Guru. Gut(i) = high spiritual state. Ders(u) = sight. Bigsaiy = blooms. Khin(u) Khin(u) = every moment. 1. Mooraari = God. Jugut-Pit = father (provider) of the world. Punihaari = water hauler. Pause. Ootum = superior. Put(i) = respect. Bunvaari = Waheguru. 2. Maari = killing; by insulting. Ninduk = vilifiers. Soabh = praise; welcome. Nuck Kaatay = insulted. Sirjunhaari = the Creator. 3. Nirahaari = does not need food. Junt = humans. Vichaari = helpless. 4.

MEANING: Kindly connect me with the Guru in whose shelter I may recite Your Naam, and attain the high spiritual state, oh Lord. My mind blooms to have His sight; I am a sacrifice for Him every moment. 1.

Please, be benevolent to me so that I may enshrine Your Naam in my heart (mind), and serve Your devotees like their slave, oh, the father, and the Lord of the world. Pause.

They have superior thinking and enjoy great respect, and have Waheguru's Naam embedded in their hearts. Kindly put me in their service, for by serving them I can attain a high spiritual state, oh Lord. 2.

Those who do not seek the shelter of such a Satguru are disgraced in Waheguru's Court and are thrown out from there. Such individuals are vilifiers of the saints and are not welcome in Waheguru's Court. In fact, they are reprimanded and insulted there. 3.

Waheguru is above the effects of Maya, is formless, and needs no food; yet being present in everybody, it is He who speaks through people and makes them speak (good or bad, depending on their previous deeds). Only those lucky individuals get connected with Him whom He connects Himself; the humans are completely helpless, oh Nanak. 4.2.6.

ਭੈਰਉ ਮਹਲਾ 4॥ ਸਤਸੰਗਤਿ ਸਾਈ ਹਰਿ ਤੇਰੀ ਜਿਤੁ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੁਨਣੇ॥ ਜਿਨ ਹਰਿ ਨਾਮੁ ਸੁਣਿਆ ਮਨੁ ਭੀਨਾ ਤਿਨ ਹਮ ਸ੍ਰੇਵਹ ਨਿਤ ਚਰਣੇ॥ 1॥ ਜਗਜੀਵਨੁ ਹਰਿ ਧਿਆਇ ਤਰਣੇ॥ ਅਨੇਕ ਅਸੰਖ

ਨਾਮ ਹਰਿ ਤੇਰੇ ਨ ਜਾਹੀ ਜਿਹਵਾ ਇਤੁ ਗਨਣੇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਸਿਖ ਹਰਿ ਬੋਲਹੁ ਹਰਿ ਗਾਵਹੁ ਲੇ ਗੁਰਮਤਿ ਹਰਿ ਜਪਣੇ॥ ਜੋ ਉਪਦੇਸੁ ਸੁਣੇ ਗੁਰ ਕੇਰਾ ਸੋ ਜਨੁ ਪਾਵੈ ਹਰਿ ਸੁਖ ਘਣੇ॥ 2॥ ਧੰਨੁ ਸੁ ਵੰਸੁ ਧੰਨੁ ਸੁ ਪਿਤਾ ਧੰਨੁ ਸੁ ਮਾਤਾ ਜਿਨਿ ਜਨ ਜਣੇ॥ ਜਿਨ ਸਾਸਿ ਗਿਰਾਸਿ ਧਿਆਇਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਸੇ ਸਾਚੀ ਦਰਗਹ ਹਰਿ ਜਨ ਬਣੇ॥ 3॥ ਹਰਿ ਹਰਿ ਅਗਮ ਨਾਮ ਹਰਿ ਤੇਰੇ ਵਿਚਿ ਭਗਤਾ ਹਰਿ ਧਰਣੇ॥ ਨਾਨਕ ਜਨਿ ਪਾਇਆ ਮਤਿ ਗੁਰਮਤਿ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ ਪਵਣੇ॥ 4॥3॥7॥

Bhairon Mehla 4: Sat sungut(i) saayi Hur(i) Tayri, jit(u) Hur(i) keerut(i) Hur(i) soon-nay. Jinh Hur(i) Naam(u) sooniya mun bheena, tinh hum srayveh nit churnay. 1. Jugjeevun(u) Hur(i) dhiyaayay, turnay. Anayk, asunkh, Naam Hur(i) Tayray, na jaahi jihva itt(u) gun-nay. 1. Ruhaou. Gur Sikh Hur(i) boalhou, Hur(i) gaavhou, lay Gurmut(i) Hur(i) jupnay. Jo Oopdaysh soonay Gur kayra, so jun(u) paavaiy Hur(i) sookh ghunay. 2. Dhunn(u) su vuns(u), dhunn(u) su pitaa, dhunn(u) su maata, jinh(i) jun junay. Jinh saas(i), giraas(i) dhiyaaya mayra Hur(i), Hur(i), say Saachi Durgeh Hur(i) jun bunay. 3. Hur(i), Hur(i) agumm naam Hur(i) Tayray, vich(i) bhugtaan, Hur(i) dhurnay. Nanak, jun(i) paaya mut(i) Gurmut(i), jup(i) Hur(i), Hur(i) paar(i) puvnay. 4.3.7.

Word Meaning: Saayi = that. Keerut(i) = praise. Bheena = imbues. Srayveh = serve. 1. Jugjeevun(u) = life (soul) of the world (God). Turnay = to swim across the world-sea. Anayk = Asunkh = countless. Jihva = tongue. Itt(u) = all those. Gun-nay = count. Pause. Oopdaysh = Teachings; Shabad. Kayra = of. Ghunay = immense. 2. Dhunn(u) = great; worthy of respect. Vuns(u) = clan; family. Junay = gave birth to. Giraas(i) = every bite. Bunay = approved; honoured. 3. Agumm = inaccessible. Dhurany = place; acquire. Paar(i) Puvnay = swim across the sea of Maya. 4.

MEANING: Only that gathering is holy at which one can listen to Waheguru's praise. I would like to serve their feet (an expression of deep respect) all the time from whom I listen to Waheguru's Naam, and my mind gets imbued in His love. 1.

One swims across the world-sea (is salvaged) by remembering Waheguru, which is the soul of the world. Waheguru has countless names by which people remember Him; my tongue cannot count them all. Pause.

Guru's Sikhs recite Waheguru's Naam, and sing His praise with Guru's Advice (Shabad). The devotee, who listens to the Teachings of the Guru, enjoys immense comfort. 2.

That family, that father, and that mother, who give birth to Waheguru's saints, are worthy of our respect. The devotees, who recite Waheguru's Naam with every breath and with every bite of food, are honoured in Waheguru's Court as His true devotees. 3.

Waheguru is inaccessible, but He places (implants) His Naam in the hearts of His devotees. I am a slave of Waheguru, and have acquired His Naam with the Advice of the Guru. One finds salvation by reciting Waheguru's Naam, oh Nanak. 4.3.7.

(ਅੰਗ 1136)॥ ਭੈਰਉ ਮਹਲਾ 5 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1136): Bhairon Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i).

ਸਗਲੀ ਥੀਤਿ ਪਾਸਿ ਡਾਰਿ ਰਾਖੀ॥ ਅਸਟਮ ਥੀਤਿ ਗੋਵਿੰਦ ਜਨਮਾ ਸੀ॥ 1॥ ਭਰਮਿ ਭੂਲੇ ਨਰ ਕਰਤ ਕਚਰਾਇਣ॥ ਜਨਮ ਮਰਣ ਤੇ ਰਹਤ ਨਾਰਾਇਣ॥1॥ ਰਹਾਉ॥ ਕਰਿ ਪੰਜੀਰੁ ਖਵਾਇਓ ਚੋਰ॥ ਓਹੁ ਜਨਮਿ ਨ ਮਰੈ ਰੇ ਸਾਕਤ ਢੋਰ॥ 2॥ ਸਗਲ ਪਰਾਧ ਦੇਹਿ ਲੋਰੋਨੀ॥ ਸੋ ਮੁਖੁ ਜਲਉ ਜਿਤੁ ਕਹਹਿ ਠਾਕੁਰੁ ਜੋਨੀ॥ 3॥ ਜਨਮਿ ਨ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਨਾਨਕ ਕਾ ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ॥ 4॥1॥

Suglee theet(i) paas(i) daar(i) raakhi. Ashtum theet(i) Govind junma see. 1. Bherm(i) bhoolay nur kert kuchraayin. Junum, mern tay reht Narayin. 1. Ruhaou. Kur(i) punjeer(u) khuvaayo choar. Oh(u) junum(i), na muraiy, ray saakut dhoar. 2. Sugul praadh dayh(i) loroani. So

mookh(u) julou, jit(u) kuhheh(i) Tthaakur(u) joani. 3. Junum(i) na muraiy, na aavaiy, jaayay. Nanak ka Prubh(u) ruhhiyo smaayay. 4.1.

Word Meaning: Theet(i) = dates based on the phases of the moon. Paas(i) Daar(i) = pushed aside; ignored. Raakhi = placed. Ashtum Theet(i) = the eighth day after the full moon in the month of Bhaadoun (mid August to mid September). Govind = God (a name for Krishna). Junma See = was born. 1. Bherm Bhoolay = misguided in false beliefs. Kert = do. Kuchraayin = baseless talks. Reht = without; beyond. Pause.

Kur(i) = by making. Punjeer(u) = a mixture of roasted flour, sugar, cumin, dried ginger, and raisins etc. to offer to the idol. Choar = thief (because it is the priest, who actually eats it because an idol does not eat). Saakut = money worshipper. Dhoar = animal. 2. Praadh = felonies; offenses; sins. Loroani = lullaby. Julou = may burn. Joani = takes life forms. 3. Smaayay = omnipresent. 4.1.

MEANING: Misguided by his false beliefs, the man makes some baseless statements (claims). But the Supreme Being (Waheguru) is beyond birth and death. **Pause**.

Some people make the claim that the Supreme Being was born as Krishna on the eighth day after the full moon in the month of Bhaadoun. If that is true, then what happened to the other 364 days of the year (was Waheguru not alive during those days)? (The ignorant do not realize that Waheguru is always alive and is omnipresent). 1. Making punjeer(u), the priest, feeds the idol of Krishna, but the thief eats the punjeer himself. The money-worshipper and the animal-like (priest) do not realize that Waheguru does not take birth or die. 2.

The ignorant man commits all the (grave) sins when he sings a lullaby for the idol, believing that it is God. May such a mouth burn which says the Lord takes life forms. 3.

My Waheguru is always alive, and never takes births, dies, or goes away, oh Nanak. 4.1.

ਭੈਰਉ ਮਹਲਾ 5॥ ਊਠਤ ਸੁਖੀਆ ਬੈਠਤ ਸੁਖੀਆ॥ ਭਉ ਨਹੀ ਲਾਗੈ ਜਾ ਐਸੇ ਬੂਝੀਆ॥ 1॥ ਰਾਖਾ ਏਕੁ ਹਮਾਰਾ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕਾ ਅੰਤਰਜਾਮੀ॥ 1॥ ਰਹਾਉ॥ ਸੋਇ ਅਚਿੰਤਾ ਜਾਗਿ ਅਚਿੰਤਾ॥ ਜਹਾ ਕਹਾ ਪ੍ਰਭੂ ਤੂੰ ਵਰਤੰਤਾ॥ 2॥ ਘਰਿ ਸੁਖਿ ਵਸਿਆ ਬਾਹਰਿ ਸੁਖੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇਆ॥ 3॥2॥

Bhairon Mehla 5: Ootthut sookhiya, baiytthut sookhiya. Bhuou nuhhi laagaiy, ja aiysay boojhiya. 1. Raakha Aik(u) humaara Soami. Sugul ghutaan ka untarjaami. 1. Ruhaou. Soyay achinta, jaag(i) achinta. Juhaan, kuhaan Prubh(u) Tu vertunta. 2. Ghur(i) sookh(i) vussiya, baahur(i) sookh(u) paaya. Kuhhou Nanak, Gur(i) Muntar(u) drirraaya. 3.2.

Word Meaning: Oothut = while standing. Sookhiya = blissful; in comfort. Bhuou = worldy fears. Boojhiya = understands; realizes. 1. Raakha = guardian. Ghutaan = bodies; minds. Untarjaami = omniscient. Pause. Achinta = worry-free. Vertunta = operates; present. 2. Ghur(i) = in the heart. Drirraaya = firms up. 3.

MEANING: The omniscient Waheguru alone, which knows what goes through everybody's mind, is also our guardian, oh man. Pause.

The man who understands (internalizes) this fact is always blissful, whether he is standing (working) or sitting (relaxing), and fears nothing in the world. 1.

He sleeps worry-free and awakes worry-free because he knows that Waheguru is present everywhere (to support him). 2. The devotee which firms up Guru's Shabad in his mind (always keeps in mind), enjoys bliss internally, and in the outside world, oh Nanak. 3.2.

ਭੈਰਉ ਮਹਲਾ 5॥ ਵਰਤ ਨ ਰਹਉ ਨ ਮਹ ਰਮਦਾਨਾ॥ ਤਿਸੁ ਸੇਵੀ ਜੋ ਰਖੈ ਨਿਦਾਨਾ॥ 1॥ ਏਕੁ ਗੁਸਾਈ ਅਲਹੁ ਮੇਰਾ॥ ਹਿੰਦੂ ਤੁਰਕ ਦੁਹਾ ਨਿਬੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਹਜ ਕਾਬੈ ਜਾਉ ਨ ਤੀਰਥ ਪੂਜਾ॥ ਏਕੋ ਸੇਵੀ ਅਵਰੁ ਨ ਦੂਜਾ॥ 2॥ ਪੂਜਾ ਕਰਉ ਨ ਨਿਵਾਜ ਗੁਜਾਰਉ॥ ਏਕ ਨਿਰੰਕਾਰ ਲੇ ਰਿਦੈ ਨਮਸਕਾਰਉ॥ 3॥ ਨਾ

ਹਮ ਹਿੰਦੂ ਨ ਮੁਸਲਮਾਨ॥ ਅਲਹ ਰਾਮ ਕੇ ਪਿੰਡ ਪਰਾਨ॥ 4॥ ਕਹੁ ਕਬੀਰ ਇਹੁ ਕੀਆ ਵਖਾਨਾ॥ ਗੁਰ ਪੀਰ ਮਿਲਿ ਖੁਦਿ ਖਸਮੁ ਪਛਾਨਾ॥ 5॥3॥

Bhairon Mehla 5: Vert na ruhhoun na meh Ramdana. Tis(u) sayveen, Jo rukhaiy nidaana. 1. Aik(u) Goosaayeen, Allhou mayra. Hindu Turk, doohaan nibayra. 1. Ruhaou. Haj Kaabaiy jaaoun, na teeruth pooja. Aiko sayveen, uver(i) na dooja. 2. Pooja kuroun, na, nivaaj gujaaroun. Aik Nirunkaar lay ridaiy numuskaaoun. 3. Na hum Hindu, na Muslman. Allah Ram kay pind paraan. 4. Kuhhou Kabir, eh(u) keeya vukhaana. Gur Peer mil(u) khood(i) Khusm(u) puchhana. 5.3.

Word Meaning: Vert = impose some restrictions; fasting. Meh = month. Ramdana = Ramadan (holy month of the Muslims when they should not eat during the day light). Nidaana = at the end. 1. Goosaayeen = the Lord of the earth (Hindu name for God). Allhou = Allah. Turk = the Mughals (Muslims). Nibayra = break up. Pause. Pind = body. Paraan = life. 4. Kabir = the holy Shabad has been written by Guru Arjun Dev Ji (the Fifth Master) explaining a Shabad written by Kabir Sahib in more detail. Kabir Sahib's Shabad is at number 7, also in Raag Bhairon. Vukhaana = explain. 5.

MEANING: I do not place any Hindu ritualistic restrictions on myself (like fasting), nor do I believe in the Muslim ritual of fasting during the month of Ramadan. 1.

I have broken away from both Hinduism and Islam. I believe in only one Supreme Being, whom the Hindus call Goosaayeen, and the Muslims, Allah. Pause.

I do not go on Hajj to the Kabah, or undertake pilgrimages to the Hindu holy places. I serve only the "One" Supreme Being, and do not recognize any other power. 2.

I do not perform any ritualistic worship of the Hindus, and offer no Muslim nivaaj (prayer). I only salute the formless Waheguru whom I see in my heart. 3.

I am neither a Hindu nor a Muslim. All bodies and souls are created by the same Supreme Being, which is Allah to the Muslims, and Ram to the Hindus. 4.

I, Nanak, simply explain the fact that I realized my own Lord in the shelter of my Guru, whom some people call Peer, oh Kabir. 5.3.

NOTE: The name of Kabir Sahib at the end does not mean that this holy Shabad has been written by Kabir Sahib. In fact, Kabir Sahib has written a Shabad in the same Raag, Bhairon, with a similar meaning, in which he says that he does not follow the rituals of the Hindu or Muslim faiths as written by their priests. Guru Sahib simply elaborates on that Shabad which is enshrined in Sri Guru Granth Sahib on page 1158.

ਭੈਰਉ ਮਹਲਾ 5॥ ਦਸ ਮਿਰਗੀ ਸਹਜੇ ਬੰਧਿ ਆਨੀ॥ ਪਾਚ ਮਿਰਗ ਬੇਧੇ ਸਿਵ ਕੀ ਬਾਨੀ॥ 1॥ ਸੰਤ ਸੰਗਿ ਲੇ ਚੜਿਓ ਸਿਕਾਰ॥ ਮ੍ਰਿਗ ਪਕਰੇ ਬਿਨੁ ਘੋਰ ਹਥੀਆਰ॥ 1॥ ਰਹਾਉ॥ ਆਖੇਰ ਬਿਰਤਿ ਬਾਹਰਿ ਆਇਓ ਧਾਇ॥ ਅਹੇਰਾ ਪਾਇਓ ਘਰ ਕੈ ਗਾਇ॥ 2॥ ਮ੍ਰਿਗ ਪਕਰੇ ਘਰਿ ਆਣੇ ਹਾਟਿ॥ ਚੁਖ ਚੁਖ ਲੇ ਗਏ ਬਾਢੇ ਬਾਟਿ॥ 3॥ ਏਹੁ ਅਹੇਰਾ ਕੀਨੋ ਦਾਨੁ॥ ਨਾਨਕ ਕੈ ਘਰਿ ਕੇਵਲੁ ਨਾਮੁ॥ 4॥4॥

Bhairon Mehla 5: Dus mirgi sehjay bundh(i) aani. Paanch mirg baydhay Shiv kee baani. 1. Sunt sung(i) lay churrhiou shikaar. Mirg pukray bin(u) ghor huthiyaar. 1. Ruhaou. Aakhayr birt(i) baahur(i) aayo dhaayay. Ahayra paayo ghur kaiy gaayayn. 2. Mirg pukray, ghur(i) aanay haat(i). Chookh, chookh lay guyyay baandhay baat(i). 3. Eh(u) ahayra keeno daan(u). Nanak kaiy ghur(i) kayvul Naam(u). 4.4.

Word Meaning: Dus = ten. Mirgi = deer (senses). Sehjay = easily. Bundh(i) Aani = trapped; brought under control. Paanch = five. Mirg = deer (demons). Baydhay = pierced. Shiv Kee Baani= with arrows of Waheguru (His Naam); Guru's Shabad. 1. Shikaar = hunting. Ghor = horses. Huthiyaar = weapons. Aakhayr = hunting. Birt(i) = nature (to hunt for sensual pleasures). Dhaayay = rushing. Ahayra = prey (the sensual pleasures). Ghur(i) Kaiy Gaayayn = inside the body-village. 2. Haat(i) = separated from; free of. Chookh,

Chhokh = piece by piece. Baandhay = away. Baat(i) = journey. 3. Ahayra = preyed; clean mind free of the demons. Keeno Daan(u) = donated. Kayvul = only. 4.

MEANING: In the company (shelter) of the Guru, I set out to hunt the deer-like demons and senses (sensual pleasures) which had stolen my noble qualities (like the deer eat farmers' crops), and caught the deer-like demons without any horses and any weapons. 1.

The ten senses were easily trapped, and the five demons were pierced with the arrows of Waheguru (His Naam) (Guru's Shabad). Pause.

My hunting nature (which was looking for sensual pleasures as the prey) came rushing out of my mind, and my clean mind (free of all evil desires) has been left in the village of my body. 2. The deer-like sensual pleasures were caught, and my mind (free of all such pleasures) became peaceful (it quit weakening for sensual pleasures) in my body. My sensual pleasures were taken on a faraway journey, piece by piece, by my Guru. 3.

My clean mind was the gift of the Guru to me. Now, I have only Waheguru's Naam in my heart (which I share with others for them to hunt their sensual pleasures), oh Nanak. 4.4.

ਭੈਰਉ ਮਹਲਾ 5॥ ਜੇ ਸਉ ਲੋਚਿ ਲੋਚਿ ਖਾਵਾਇਆ॥ ਸਾਕਤ ਹਰਿ ਹਰਿ ਚੀਤਿ ਨ ਆਇਆ॥ 1॥ ਸੰਤ ਜਨਾ ਕੀ ਲੇਹੁ ਮਤੇ॥ ਸਾਧ ਸੰਗਿ ਪਾਵਹੁ ਪਰਮ ਗਤੇ॥ 1॥ ਰਹਾਉ॥ ਪਾਥਰ ਕਉ ਬਹੁ ਨੀਰੁ ਪਵਾਇਆ॥ ਨਹ ਭੀਗੈ ਅਧਿਕ ਸੂਕਾਇਆ॥ 2॥

(ਅੰਗ 1137)॥ ਖਟੁ ਸਾਸਤ੍ਰ ਮੂਰਖੈ ਸੁਨਾਇਆ॥ ਜੈਸੇ ਦਹਦਿਸ ਪਵਨੁ ਝੁਲਾਇਆ॥ 3॥ ਬਿਨੁ ਕਣ ਖਲਹਾਨੁ ਜੈਸੇ ਗਾਹਨ ਪਾਇਆ॥ ਤਿਉ ਸਾਕਤ ਤੇ ਕੋ ਨ ਬਰਾਸਾਇਆ॥ 4॥ ਤਿਤ ਹੀ ਲਾਗਾ ਜਿਤੁ ਕੋ ਲਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਬਣਤ ਬਣਾਇਆ॥ 5॥5॥

Bhairon Mehla 5: Jay suou loach(i), loach(i) khavaaya. Saakut Hur(i), Hur(i) cheet(i) na aaya. 1. Sunt junaa kee layhou mutay. Sadh sung(i) paavhou perm gutay. 1. Rahaou. Paathur kuou buhou nee(u) puvaaya. Neh bheegaiy adhik sookaaya. 2.

(PAGE 1137): Khut(u) Shastar moorkhaiy soonaaya. Jaiysay dehdis puvun(u) jhoolaaya. 3. Bin(u) kun khulhaan(u) jaiysay gaahun paaya. Tiyoun saakut tay ko na brasaaya. 4. Tit hee laaga, jit(u) ko laaya. Kuhou Nanak, Prubh(i) bunut bunaaya. 5.5.

Word Meaning: Suou = hundred. Loach(i) = wish; aspiration. Saakut = money-lover. Cheet(i) = in mind. 1. Mutay = advice. Perm Gutay = highest spiritual state. Pause. Neer(u) = water. Puvaaya = poured. Bheegaiy = absorbs. Adhik Sookaaya = very dry. 2. Khut(u) Shastar = the six Shastras (Hindu holy books). Dehdis = in all the ten directions. Puvun(u) = air; wind. Jhoolaaya = blowing. 3. Kun = grains. Khulhaan = stook of sheaves. Gaahun = threshing. Tiyoun = like that. Brasaaya = gain; benefit. Tit = the same. Jit(u) = to which. Laaya = put to. Bunut = system. 5.

MEANING: One ought to seek the advice of the holy saints so as to attain the highest spiritual state in the company (shelter) of the Guru. **Pause.**

Even if you feed Waheguru's Naam with great aspirations to a money-lover, he never brings Him to mind (thinks of Waheguru). 1.

The money-lover is like a very dry (impermeable) stone which absorbs no water. 2.

He is like that foolish person whom the Shastras are read to, but for him, the words seem to be blown away by the wind in every direction (have no effect on him). 3.

Or, he is like a stook of sheaves with no grain in them, but which are arranged for threshing. Nobody can gain anything spiritual from a man who follows his own mind (a Maya-worshipper). 4. But such a person cannot be fully blamed because he is doing just that for which his character has been predetermined by Waheguru. Such is the system that Waheguru has created, oh Nanak. 5.5.

ਭੈਰਉ ਮਹਲਾ 5॥ ਜੀਉ ਪ੍ਰਾਣ ਜਿਨਿ ਰਚਿਓ ਸਰੀਰ॥ ਜਿਨਹਿ ਉਪਾਏ ਤਿਸ ਸਿਉ ਪੀਰ॥ 1॥ ਗੁਰੁ ਗੋਬਿੰਦੁ ਜੀਅ ਕੈ ਕਾਮ॥ ਹਲਤਿ ਪਲਤਿ ਜਾ ਕੀ ਸਦ ਛਾਮ॥ 1॥ਰਹਾਉ॥ ਪ੍ਰਭੁ ਆਰਾਧਨ ਨਿਰਮਲ ਰੀਤਿ॥ ਸਾਧ ਸੰਗਿ ਬਿਨਸੀ ਬਿਪਰੀਤਿ॥ 2॥ ਮੀਤ ਹੀਤ ਧਨੁ ਨਹ ਪਾਰਣਾ॥ ਧੰਨਿ ਧੰਨਿ ਮੇਰੇ ਨਾਰਾਇਣਾ॥ 3॥ ਨਾਨਕੁ ਬੋਲੈ ਅੰਮ੍ਰਿਤ ਬਾਣੀ॥ ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਜਾਣੀ॥ 4॥6॥

Bhairon Mehla 5: Jeeyo, paraan Jinh(i) ruchiyo sureer. Jinhey(i) oopaayay, Tis siyoun peer. 1. Gur(u) Gobind(u) jea kaiy kaam. Hult(i), pult(i), Ja kee sud chhaam. 1. Ruhaou. Prubh araadhun nirmul reet(i). Sadh sung(i) binsi bipreet(i). 2. Meet, heet, dhun neh paarna. Dhunn(i), dhunn(i) mayray Narayina. 3. Nanak(u) boalaiy Amrit Baani. Aik binaa dooja nuhhi jaani. 4.6.

Word Meaning: Jeeou Paraan = life. Ruchiyo = created = Oopaayay. Peer = pain; worry; concern. 1. Gur Gobind(u) = Waheguru. Jea Kaiy Kaam = support for life. Hult(i) = this world. Pult(i) = next world (after death). Chhaam = support. Pause. Araadhun = worshipping. Nirmul = pure; pious. Reet(i) = practice. Binsi = destroyed. Bipreet(i) = opposite to (worshipping Waheguru). 2. Heet = well-wishers. Paarna = emancipate. 3. Amrit Bani = Guru's immortalizing Shabad. Jaani = acknowledge. 4.

MEANING: Waheguru, which has created life and the body, is also worried about His living beings (looks after them. 1. Waheguru is the support for all life, and His support is always there in this world and the next. Pause.

Worshipping Waheguru is a holy practice. The unholy practice (of not worshipping Him) gets destroyed in the shelter of the Guru. 2. One's friends, well-wishers, and one's wealth cannot ferry him across the world-sea (get him emancipation. Only my Waheguru (His Naam) is worthy of our worship (which supports us in His Court). 3.

I recite only the immortalizing Shabad of the Guru, and recognize no other power than Waheguru, oh Nanak. 4.6.

ਭੈਰਉ ਮਹਲਾ 5॥ ਆਗੈ ਦਯੁ ਪਾਛੈ ਨਾਰਾਇਣ॥ ਮਧਿ ਭਾਗਿ ਹਰਿ ਪ੍ਰੇਮ ਰਸਾਇਣ॥ 1॥ ਪ੍ਰਭੂ ਹਮਾਰੈ ਸਾਸਤ੍ਰ ਸਉਣ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਗ੍ਰਿਹ ਭਉਣ॥ 1॥ ਰਹਾਉ॥ ਰਸਨਾ ਨਾਮੁ ਕਰਨ ਸੁਣਿ ਜੀਵੈ॥ ਪ੍ਰਭੁ ਸਿਮਰਿ ਸਿਮਰਿ ਅਮਰ ਥਿਰੁ ਥੀਵੈ॥ 2॥ ਜਨਮ ਜਨਮ ਕੇ ਦੂਖ ਨਿਵਾਰੇ॥ ਅਨਹਦ ਸਬਦ ਵਜੇ ਦਰਬਾਰੇ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਲੀਏ ਮਿਲਾਏ॥ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਆਏ॥ 4॥ 7॥

Bhairon Mehla 5: Aagaiy Duyyou, paachhaiy Narayin. Mudh(i) bhaag(i) Hur(i) praym rusaayin. 1. Prubh(u) humaaraiy Shastar, Saun. Sookh, sehj, anund, greh(i) bhaun. 1. Ruhaou. Rusna Naam(u), kern soon(i) jeevaiy. Prubh(u) simmer(i), simr(i) amar thir(u) theevaiy. 2. Junum, junum kay dookh nivaaray. Unhud Shabad vujjay Durbaaray. 3. Kur(i) kirpa Prubh(i) leeyay milaayay. Nanak, Prubh shenaagut(i) aayay. 4..7.

Word Meaning: Aagaiy = in the future. Duyyou = the merciful (Waheguru). Paachhaiy = in the past. Mudh(i) Bhaag(i) = in the middle; at present. Rusaayin = source of all tastes (comforts) (God). 1. Shastar = the six Shastras. Saun = a book on astrology that enables one to make predictions; a horoscope. Sehj = peace. Anund = blissfulness. Greh(i) = home. Bhaun = mansion. Pause. Kern = ears. Simer(i) = remembering. Amar = immortal. Thir(u) = stable; immortal. Theevaiy = becomes. 2. Nivaaray = destroys. Unhud Shabad = auto-playing Divine music. Vujjay = plays. Durbaaray = in the tenth door. 3. Shernaagut(i) = shelter.

MEANING: Love for Waheguru is always the source of all comforts – in the past, in the future, and even at present (regardless of what eon it is). 1.

My Waheguru is the study of all Shastras, and of astrology for me (I do not need to study them). His Naam is the comfort, peace, blissfulness, and living in luxurious homes for me.

Pause. I survive by reciting His Naam with the tongue and listening to it with my ears. One can become immortal (merge with Waheguru) by reciting His Naam. 2.
His Naam destroys one's sins of many lives, and one feels as if the Divine Music is playing in his tenth door. When one takes Waheguru's shelter, He connects the devotee with Him with His benevolence, oh Nanak. 4.7.

ਭੈਰਉ ਮਹਲਾ 5॥ ਕੋਟਿ ਮਨੋਰਥ ਆਵਹਿ ਹਾਥ॥ ਜਮ ਮਾਰਗ ਕੈ ਸੰਗੀ ਪਾਥ॥ 1॥ ਗੰਗਾ ਜਲੁ ਗੁਰ ਗੋਬਿੰਦ ਨਾਮ॥ ਜੋ ਸਿਮਰੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਵੈ ਪੀਵਤ ਬਹੁੜਿ ਨ ਜੋਨਿ ਭ੍ਰਮਾਮ॥ 1॥ ਰਹਾਉ॥ ਪੂਜਾ ਜਾਪ ਤਾਪ ਇਸਨਾਨ॥ ਸਿਮਰਤ ਨਾਮ ਭਏ ਨਿਹਕਾਮ॥ 2॥ ਰਾਜ ਮਾਲ ਸਾਦਨ ਦਰਬਾਰ॥ ਸਿਮਰਤ ਨਾਮ ਪੂਰਨ ਆਚਾਰ॥ 3॥ ਨਾਨਕ ਦਾਸ ਇਹੁ ਕੀਆ ਬੀਚਾਰੁ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਮਿਥਿਆ ਸਭ ਛਾਰੁ॥ 4॥8॥
Bhairon Mehla 5: Koat(i) munoruth aaveh(i) haath. Jum maarung kaiy sungi paath. 1. Ganga jul(u) Gur Gobind Naam. Jo simeraiy. Tis kee gut(i) hovaiy. Peavut buhourr(i) na joan(i) bhermaam. 1. Ruhaou. Pooja, jaap, taap, ishnaan. Simrut Naam, bhuyyay nihkaam. 2. Raj, maal, saadun, durbar. Simrut Naam, poorun achaar. 3. Nanak daas, eh(u) keeya beechaar(u). Bin(u) Hur(i) Naam, mithiya subh chhaar(u). 4.8.
Word Meaning: Koat(i) = millions. Munoruth = objectives; wishes. Aaveh(i) Haath(i) = are acquired. Jum Marg = on the journey to the Angel of death (after death). Paath = path. 1. Ganga Jul(u) = water of the River Ganga which the Hindus believe to be very holy. Gut(i) = high spiritual state. Buhourr(i) = again. Joan(i) Bhermaam = taken through many life forms. Pause. Jaap = recitation of some mantras. Taap = self-torturing. Ishnaan = dips at holy places. Nihkaam = without any desires. 2. Maal = wealth. Saadun = mansion. Durbar = court; reign. Poorun Achaar = perfect morality. 3. Beechaar(u) = thought; conclusion. Mithiya = false. Chhaar(u) = dirt. 4.
MEANING: For me, Waheguru's Naam is the water of the river Ganga (which the people believe to be very holy). Whoever drinks (recites) it attains a high spiritual state and is never taken through any life form again (never takes birth again). **Pause.**
Millions of objectives of the devotee (who recites Waheguru's Naam) are achieved successfully, and it becomes his companion (accompanies him) even after his death. 1.
By reciting Waheguru's Naam, the devotee loses all his worldly desires and any interest in rituals like idol worship, recitation of mantras, self-torturing, and dips at holy places, which become meaningless for him. 2. Worldly luxuries, such as the reign of a state, wealth, huge mansions, and courts (judgeships), become unimportant for the devotee who recites Waheguru's Naam, and he leads a life of high morality. 3.
I am a slave of Waheguru, and have arrived at the conclusion that everything, without Waheguru's Naam, is false (short-lived), and is worthless like dirt, oh Nanak. 4.8.

ਭੈਰਉ ਮਹਲਾ 5॥ ਲੇਪੁ ਨ ਲਾਗੋ ਤਿਲ ਕਾ ਮੂਲਿ॥ ਦੁਸਟੁ ਬ੍ਰਾਹਮਣ ਮੂਆ ਹੋਇ ਕੈ ਸੂਲ॥ 1॥ ਹਰਿ ਜਨ ਰਾਖੇ ਪਾਰਬ੍ਰਹਮਿ ਆਪਿ॥ ਪਾਪੀ ਮੂਆ ਗੁਰ ਪਰਤਾਪਿ॥ 1॥ ਰਹਾਉ॥ ਅਪਣਾ ਖਸਮੁ ਜਨਿ ਆਪਿ ਧਿਆਇਆ॥ ਇਆਣਾ ਪਾਪੀ ਓਹੁ ਆਪਿ ਪਚਾਇਆ॥ 2॥ ਪ੍ਰਭ ਮਾਤ ਪਿਤਾ ਅਪਣੇ ਦਾਸ ਕਾ ਰਖਵਾਲਾ॥ ਨਿੰਦਕ ਕਾ ਮਾਥਾ ਈਹਾ ਊਹਾ ਕਾਲਾ॥ ਜਨ ਨਾਨਕ ਕੀ ਪਰਮੇਸਰਿ ਸੁਣੀ ਅਰਦਾਸ॥ ਮਲੇਛੁ ਪਾਪੀ ਪਚਿਆ ਭਇਆ ਨਿਰਾਸੁ॥ 4॥9॥
Bhairon Mehla 5: Layp(u) na laago til ka mool(i). Doosht(u) Brahman mooaa hoyay kaiy sool. 1. Hur(i) jun raakhay Parbraham Aap(i). Paapi mooaa Gur pertaap(i). 1. Ruhaou. Apna Khusm(u) jun(i) Aap(i) dhiyaaya. Iyaana paapi oh(u) Aap(i) puchaaya. 2. Prubh maat pitaa Apnay daas ka rukhvaala. Ninduk ka maatha eehaan, oohaan kaala. Jun Nanak kee Permayshu(i) sooni ardaas. Mulaychh(u) paapi puchiya, bhuyya niraas(u). 4.9.

NOTE: This Shabad has great historical significance. Guru Arjun Dev ji was the youngest son of Guru Ram Dass Ji. Before leaving this mortal world, Guru Ram Dass Ji passed on the Guruship to Arjun Dev Ji for his pure-mindedness and spiritual transcendence, bypassing His eldest son, Pirthi Chand. Being the eldest son, Pirthi Chand believed it was his right to be the next Guru, so he became very angry when he was denied that "right". First, he tried to convince the popular Sikhs, like Baba Buddha Ji, Bhai Gurdas Ji, and others, that it was his right to Guruship, which must be restored to him; but when he failed to convince them, he tried some legal challenges as well, but got no success even there.

His next move was to have the infant son, Sri Hargobind Ji, the only child of Guru Arjun Dev Ji, killed. He tried many approaches, but failed in all of them. Finally, he bribed the Brahman male nurse of Sri Hargobind Ji to feed him poisoned yogurt. The Brahman tried to feed poisoned yogurt to child Hargobind Ji, but the Child would not accept it. When the Brahman tried to feed the Child forcibly, he had a sudden and severe attack of pain in his stomach, as a result of which the bowl fell from his hand, and he died then and there. A pet dog ate that yogurt and died right away. When Guru Sahib saw through the whole incident, He thankfully praised Waheguru for protecting Hargobind Ji and wrote many Shabads in Waheguru's praise to instill faith among the masses in His Greatness. This is just one of many such Shabads.

Word Meaning: Layp(u) = negative effect. Til Ka Mool(i) = not even the size of a sesame seed. Doosht(u) = evil. Sool = severe pain in the stomach. 1. Gur Pertaap(i) = with the majesty of the Guru. Pause. Aap(i) = Waheguru. Iyaana = ignorant. Paapi = sinner. Puchaaya = brned in suffering. 2. Ninduk = vilifier; evil. Maatha = forehead; face. Eehaan Oohaan = here and there; everywhere. Kaala = black; disgraced. Mulaychh(u) = ignoble. Niraas(u) = dejected. 4.

MEANING: Waheguru, Himself protects His devotees. The sinner died because of the majesty of the Guru. Pause. (Hargobind) experienced absolutely no negative effect – not even the size of a sesame seed – but the evil Brahman died of severe stomach pain. 1. Waheguru makes His devotees recite His Naam, and He causes a huge suffering for the evil sinner. 2.

Waheguru is the guardian of His devotees, like their mother and father, whereas the evil gets his face blackened (disgraced) everywhere. Waheguru listened to the prayer of His slave (Guru Arjun Dev Ji), and the ignoble sinner suffered badly, and was dejected, oh Nanak. 4.9.

ਭੈਰਉ ਮਹਲਾ 5॥ ਖੂਬੁ ਖੂਬੁ ਖੂਬੁ ਖੂਬੁ ਖੂਬੁ ਤੇਰੋ ਨਾਮੁ॥ ਝੂਠੁ ਝੂਠੁ ਝੂਠੁ ਝੂਠੁ ਦੁਨੀ ਗੁਮਾਨ॥ 1॥ ਰਹਾਉ॥ ਨਗਜ ਤੇਰੇ ਬੰਦੇ ਦੀਦਾਰੁ ਅਪਾਰੁ॥

(ਅੰਗ 1138)॥ ਨਾਮ ਬਿਨਾ ਸਭ ਦੁਨੀਆ ਛਾਰੁ॥ 1॥ ਅਚਰਜੁ ਤੇਰੀ ਕੁਦਰਤਿ ਤੇਰੇ ਕਦਮ ਸਲਾਹ॥ ਗਨੀਵ ਤੇਰੀ ਸਿਫਤਿ ਸਚੇ ਪਾਤਿਸਾਹ॥ 2॥ ਨੀਧਰਿਆ ਧਰ ਪਨਹ ਖੁਦਾਇ॥ ਗਰੀਬ ਨਿਵਾਜੁ ਦਿਨੁ ਰੈਣਿ ਧਿਆਇ॥ 3॥ ਨਾਨਕ ਕਉ ਖੁਦਿ ਖਸਮ ਮਿਹਰਵਾਨ॥ ਅਲਹੁ ਨ ਵਿਸਰੈ ਦਿਲ ਜੀਅ ਪਰਾਨ॥ 4॥10॥

Bhairon Mehla 5: Khoob(u), khoob(u), khoob(u), khoob(u), khoob(u), Tayro Naam(u). Jhootth(u), jhootth(u), jhootth(u), jhootth(u), doonie goomaan. 1. Ruhaou. Naguj Tayray bunnday, deedaar(u) Apaar(u).

(PAGE 1138): Naam binaa subh dooniya chhaar(u). 1. Achurj(u) Tayri koodrut(i), Tayray kudum salaah. Guneev Tayri sift(i) Sachay Paatshah. 2. Needhuriyaan dhur, punah Khoodaayay. Greeb-Nivaaj(u) din(u) raiyn(i) dhiyaayay. 3. Nanak kuou khood(i) Khusm mehervaan. Allhou na visraiy, dil, jea paraan. 4.10.

Word Meaning: Khoob = great; wonderful. Dooni = of the world. Goomaan = pride. Pause. Naguj = beautiful (by soul). Deedaar(u) = sight. Apaar(u) = limitless; priceless. 1. Achurj(u) = amazing. Kudum = steps; feet (service to You). Salaah = praiseworthy.

Guneev = good fortune; special gift. 2. Needhuriyaan = support-less. Dhur = support. Punah = shelter; refuge. Greeb-Nivaaj(u) = who honours the helpless. Raiyn(i) = night. 3. Khood(i) = Himself. Mehervaan = benevolent. 4.
MEANING: Your Naam is wonderful, and wonderful (source of all comforts), and the pride of the worldly possessions is all false (short-lived), oh Waheguru. 1.
Your slaves (devotees) have beautiful souls, and their sight is priceless. All worldly possessions are like dirt (worthless) without Waheguru's Naam. Your nature is mesmerizing, and Your Feet are (Naam is) praiseworthy. Singing Your praise is a special gift (Your favour), oh my eternal Emperor. 2. You are the best support for the support-less. I always recite the Naam of Waheguru, who accords honour to the helpless (humble). 3.
The Lord is very kind to me, and I wish I never forget His Naam from my heart, my soul, and my life, oh Nanak. 4.10.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸਾਚ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਲਹਹੁ॥ ਪ੍ਰਭ ਕਾ ਭਾਣਾ ਸਤਿ ਕਰਿ ਸਹਹੁ॥ 1॥ ਜੀਵਤ ਜੀਵਤ ਜੀਵਤ ਰਹਹੁ॥ ਰਾਮ ਰਸਾਇਨੁ ਨਿਤ ਉਠਿ ਪੀਵਹੁ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਰਸਨਾ ਕਹਹੁ॥ 1॥ ਰਹਾਉ॥ ਕਲਿਜੁਗ ਮਹਿ ਇਕ ਨਾਮਿ ਉਧਾਰੁ॥ ਨਾਨਕ ਬੋਲੈ ਬ੍ਰਹਮ ਬੀਚਾਰੁ॥ 2॥11॥
Bhairon Mehla 5: Saach Pudaaruth Gurmukh(i) luhhou. Prubh ka bhaana, Sat(i) kur(i) suhhou. 1. Jeevut, jeevut, jeevut ruhhou. Ram rusaayin(u) nit ootth(i) peevhou. Hur(i), Hur(i), Hur(i), Hur(i) rusna kuhhou. 1. Ruhaou. Kulyug meh(i) ikk Naam(i) oodhaar(u). Nanak(u) boalaiy Braham beechaar(u). 2.11.
Word Meaning: Saach Pudaaruth(u) = eternal thing (wealth) (Waheguru's Naam). Luhhou = acquire. Bhaana = Will. Sat(i) = right (for you). Suhhou = endure; accept. 1. Jeevut = stay (spiritually) alive. Rusaayin = source of all sweetness; most sweet. Ootth(i) = from the time you wake up. Pause. Oodhaar(u) = emancipator. Braham Beechaar(u) = Waheguru's Huqam. 2.
MEANING: Acquire Waheguru's eternal Naam in the shelter of the Guru, and accept His Will as good for you, oh my friends 1. Recite Waheguru's Naam with your tongue, and drink the Amrit of Waheguru's Naam from the time you wake up, and stay spiritually alive all the time. Pause. Waheguru's Naam is the only means of salvation in the world. I am simply conveying Waheguru's Huqam, oh Nanak. 2.11.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਰਬ ਫਲ ਪਾਏ॥ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਮਿਟਾਏ॥ 1॥ ਪਤਿਤ ਪਾਵਨ ਪ੍ਰਭ ਤੇਰੋ ਨਾਉ॥ ਪੂਰਬਿ ਕਰਮ ਲਿਖੇ ਗੁਣ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਸਾਧੂ ਸੰਗਿ ਹੋਵੈ ਉਧਾਰੁ॥ ਸੋਭਾ ਪਾਵੈ ਪ੍ਰਭ ਕੈ ਦੁਆਰੁ॥ 2॥ ਸਰਬ ਕਲਿਆਣ ਚਰਣ ਪ੍ਰਭ ਸੇਵਾ॥ ਧੂਰਿ ਬਾਛਹਿ ਸਭਿ ਸੁਰਿ ਨਰ ਦੇਵਾ॥ 3॥ ਨਾਨਕ ਪਾਇਆ ਨਾਮ ਨਿਧਾਨੁ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਉਧਰਿਆ ਸਗਲ ਜਹਾਨੁ॥ 4॥12॥
Bhairon Mehla 5: Satgur(u) sayv(i) serb ful paayay. Junum, junum kee maiyl(u) mitaayay. 1. Putit paavun Prubh Tayro tayro Naaou. Poorub(i) kerm likhay goon gaaoun. 1. Sadhu sung(i) hovaiy oodhaar(u). Sobha paavaiy Prubh kaiy Dooaar(u). 2. Serb kulyaan Churn Prubh sayva. Dhoor(i) baanchheh(i) subh(i) soor, nur dayva. 3. Nanak paaya Naam nidhaan(u). Hur(i) jup(i), jup(i) oodhriya sugul juhaan(u). 4.12.
Word Meaning: Ful = rewards; achieve objectives. 1. Putit = immoral. Paavun = purifying. Poorub(i) Kerm = (result of) previous deeds. Pause. Sobha = praise. 2. Kulyaan = wellbeing. Dhoor(i) = dust of Feet (opportunity to serve). Baanchheh(i) = long for. Soor = Dayva = gods. Nur = humans. 3.
MEANING: All one's filth of many lives is washed away, and he achieves all his objectives by serving Satguru. 1. Your Naam purifies the immoral, oh Waheguru. I sing Your praise because of my prewritten good fortune based on my previous deeds. Pause.

One finds salvation in the shelter of the Guru and earns praise in Waheguru's Court. 2. Serving Waheguru's Feet (obeying His Huqam, and reciting His Naam) is the source of all wellbeing for the man. All gods, and all humans, long for the dust of His Feet. 3.
The world can find salvation by reciting His Naam; I, too, have acquired the treasure of Waheguru's Naam, oh Nanak. 4.12.

ਭੈਰਉ ਮਹਲਾ 5॥ ਅਪਨੇ ਦਾਸ ਕਉ ਕੰਠਿ ਲਗਾਵੈ॥ ਨਿੰਦਕ ਕਉ ਅਗਨਿ ਮਹਿ ਪਾਵੈ॥ 1॥ ਪਾਪੀ ਤੇ ਰਾਖੇ ਨਾਰਾਇਣ॥ ਪਾਪੀ ਕੀ ਗਤਿ ਕਤਹੂ ਨਾਹੀ ਪਾਪੀ ਪਚਿਆ ਆਪ ਕਮਾਇਣ॥ 1॥ ਰਹਾਉ॥ ਦਾਸ ਰਾਮ ਜੀਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਨਿੰਦਕ ਕੀ ਹੋਈ ਬਿਪ੍ਰੀਤਿ॥ 2॥ ਪਾਰਬ੍ਰਹਮਿ ਅਪਣਾ ਬਿਰਦੁ ਪ੍ਰਗਟਾਇਆ॥ ਦੋਖੀ ਅਪਣਾ ਕੀਤਾ ਪਾਇਆ॥ 3॥ ਆਇ ਨ ਜਾਈ ਰਹਿਆ ਸਮਾਈ॥ ਨਾਨਕ ਦਾਸ ਹਰਿ ਕੀ ਸਰਣਾਈ॥ 4॥13॥

Bhairon Mehla 5: Apnay daas kuou kuntth(i) lugaavaiy. Ninduk kuou ugun(i) meh(i) paavaiy. 1. Paapi tay raakhay Narayin. Paapi kee gut(i) kut-hoon naahi, paapi puchiya aap kmaayin. 1. Ruhaou. Daas Ram Jeeou Laagi preet(i). Ninduk kee hoyee bipreet(i). 2. Parbraham Apna bird(u) pergtaaya. Doakhi apna keeta paaya. 3. Aayay na jaayi, ruhhiya smaayi. Nanak, daas Hur(i) kee shrnaayi. 4.13.

Word Meaning: Daas = slave; devotee. Kuntth(i) Lugaavaiy = holds to the neck; hugs; protects. Ninduk = vilifier. Ugun(i) = suffering in the fire of jealousy. 1. Paapi = sinner. Gut(i) = good situation; internal happiness (peace). Puchiya = suffers badly. Aap Kumaayin = because of his deeds. Pause. Bipreet(i) = opposite to noble deeds; attachment with evil deeds. 2. Bird(u) = innate kindness. Pergtaaya = displays. Doakhi = jealous; vilifier. Apna Keeta = his own deeds. 3.

MEANING: Waheguru hugs (loves and protects) His devotees, and causes the vilifiers to suffer in the fire of jealousy. 1.
Waheguru protects His devotee from the sinner (vilifier) while the sinner never finds peace of mind anywhere; he suffers badly because of his own deeds. Pause.
Waheguru's devotee has deep attachment (love) for Him, but the vilifier is just the opposite – he loves Maya. 2. Waheguru shows His innate greatness for the devotee, while the vilifier reaps the (painful) rewards of his own deeds. 3.
I am His slave, and have sought the shelter of Waheguru, who is always present everywhere, and who never comes and goes (takes birth and dies), oh Nanak. 4.13.

ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 2॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸ੍ਰੀਧਰ ਮੋਹਨ ਸਗਲ ਉਪਾਵਨ ਨਿਰੰਕਾਰ ਸੁਖਦਾਤਾ॥ ਐਸਾ ਪ੍ਰਭ ਛੋਡਿ ਕਰਹਿ ਅਨ ਸੇਵਾ ਕਵਨ ਬਿਖਿਆ ਰਸ ਮਾਤਾ॥ 1॥ ਰੇ ਮਨ ਮੇਰੇ ਤੂ ਗੋਵਿਦ ਭਾਜੁ॥ ਅਵਰ ਉਪਾਵ ਸਗਲ ਮੈ ਦੇਖੇ ਜੋ ਚਿਤਵੀਐ ਤਿਤੁ ਬਿਗਰਸਿ ਕਾਜੁ॥ 1॥ ਰਹਾਉ॥ ਠਾਕੁਰੁ ਛੋਡਿ ਦਾਸੀ ਕਉ ਸਿਮਰਹਿ ਮਨਮੁਖ ਅੰਧ ਅਗਿਆਨਾ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਕਰਹਿ ਤਿਨ ਨਿੰਦਹਿ ਨਿਗੁਰੇ ਪਸੂ ਸਮਾਨਾ॥ 2॥ ਜੀਉ ਪਿੰਡੁ ਤਨੁ ਧਨੁ ਸਭੁ ਪ੍ਰਭ ਕਾ ਸਾਕਤ ਕਹਤੇ ਮੇਰਾ॥
(ਅੰਗ 1139)॥ ਅਹੰਬੁਧਿ ਦੁਰਮਤਿ ਹੈ ਮੈਲੀ ਬਿਨੁ ਗੁਰ ਭਵਜਲਿ ਫੇਰਾ॥ 3॥ ਹੋਮ ਜਗ ਜਪ ਤਪ ਸਭਿ ਸੰਜਮ ਤਟਿ ਤੀਰਥ ਨਹੀ ਪਾਇਆ॥ ਮਿਟਿਆ ਆਪੁ ਪਏ ਸਰਣਾਈ ਗੁਰਮੁਖਿ ਨਾਨਕ ਜਗਤੁ ਤਰਾਇਆ॥ 4॥1॥14॥

Raag(u) Bhairon, Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i): Sridhur, Mohun sugul oopaavun, Nirunkaar, Sookhdaata. Aiysa Prubh chhoad(i) kureh(i) un sayva, kuvun bikhiya rus maata. 1. Ray mun mayray, tu Govind bhaaj(u). Uver oopaav sugul mein daykhay, jo chitviyaiy, tit(u) bigrus(i) kaaj(u). 1. Ruhaou. Tthaakur(u) chhoad(i), daasi kuou simreh(i), munmukh undh ugiyaana. Hur(i) kee bhugut(i) kureh(i) tinh nindeh(i), niguray pushoo smaana. 2. Jeeou, pind(u) tun(u), dhun(u) subh(u) Prubh ka, saakut kehtay mayra.

(PAGE 1139): Ahunboodh(i), doormut(i) haiy maiyli, bin(u) Gur bhuvjul(i) phayra. 3. Hoam,yjug, jup, tup, subh(i) sunjum, tut(i), teeruth nuhhi paaya. Mitiya aap(u) puyyay shernaayi, Gurmukh(i) Nanak jugut(u) turaaya. 4.1.14.

Word Meaning: Sridhur = supporter of Maya (Waheguru). Mohun = mind captivating (God). Oopaavun = creator. Sookhdaata = source of all comforts. Chhoad(i) = leaving aside; ignoring. Un Sayva = serving others. Bikhiya Rus = enjoyment of poisonous sensual pleasures. Maata = intoxicated. 1. Bhaaj(u) = recite (Naam). Oopaav = measures. Chitviyaiy = plan in mind. Bigrus(i) = is spoilt (ruined). Kaaj(u) = task; objective. Pause. Daasi = slave (Maya). Ugiyaana = ignorant. Nindeh(i) = vilify. Niguray = without Guru. Pushoo Smaana = like animal. 2. Pind(u) = body. Saakut = Maya-worshipper. Ahunboodh(i) = egoistic thinking. Doormut(i) = immoral thinking. Maiyli = filthy; impure. Bhuvjul Phayra = return to world-sea (rebirths). 3. Hoam = huvuns (building fire in a pit and feed the fire with ghee, and other ingredients to please gods). Yug = serving meals to Brahmans after the huvuns. Sunjum = efforts to control senses. Tut(u) = banks of holy rivers. Paaya = acquire. Mitiya Aap(u) eradicate one's selfishness and ego. Shernaayi = shelter. Jugut = world. Turaaya = salvages. 4.

MEANING: The formless Waheguru is the creator of the whole world and is the source of all comforts. What kind of poisonous tastes (sensual pleasures) could they be with which the individual is intoxicated, who, ignoring such kind Waheguru, worships some other power? (It is unbelievable that sensual pleasures could be as blissful as Waheguru's Naam). 1.
I have tried all means to acquire blissfulness, but all such means that one plans ruin his objective (to achieve bliss, which they do not provide). So, recite the Naam of Waheguru, oh my mind. Pause. The follower of his mind is blind and ignorant who ignores Waheguru, and serves (worships) Maya, which is Waheguru's slave. The individuals who do not serve the Guru and maliciously criticize Waheguru's devotees are like animals. 2.
The life, the body, and the wealth are all the gifts of Waheguru given to the man, but the Maya-worshipper claims that they are all his (acquired by him). This kind of thinking, guided by one's ego, is bad and filthy. Without taking Guru's shelter, the man keeps taking births and dying. 3. No prevalent ritual like huvuns, yugs, recitation of some mantras, self-torture, efforts to control one's senses, living on the bank of a holy river, or taking dips at holy places can please Waheguru. The world can find salvation only when one gets rid of his selfishness and ego in the shelter of the Guru, oh Nanak. 4.1.14.

ਭੈਰਉ ਮਹਲਾ 5॥ ਬਨ ਮਹਿ ਪੇਖਿਓ ਤ੍ਰਿਣ ਮਹਿ ਪੇਖਿਓ ਗ੍ਰਿਹਿ ਪੇਖਿਓ ਉਦਾਸਾਏ॥ ਦੰਡਧਾਰ ਜਟਧਾਰੈ ਪੇਖਿਓ ਵਰਤ ਨੇਮ ਤੀਰਥਾਏ॥ 1॥ ਸੰਤ ਸੰਗਿ ਪੇਖਿਓ ਮਨ ਮਾਏ॥ ਊਭ ਪਇਆਲ ਸਰਬ ਮਹਿ ਪੂਰਨ ਰਸਿ ਮੰਗਲ ਗੁਣ ਗਾਏ॥ 1॥ ਰਹਾਉ॥ ਜੋਗ ਭੇਖ ਸੰਨਿਆਸੈ ਪੇਖਿਓ ਜਤਿ ਜੰਗਮ ਕਾਪੜਾਏ॥ ਤਪੀ ਤਪੀਸੁਰ ਮੁਨਿ ਮਹਿ ਪੇਖਿਓ ਨਟ ਨਾਟਿਕ ਨਿਰਤਾਏ॥ 2॥ ਚਹੁ ਮਹਿ ਪੇਖਿਓ ਖਟ ਮਹਿ ਪੇਖਿਓ ਦਸ ਅਸਟੀ ਸਿੰਮ੍ਰਿਤਾਏ॥ ਸਭ ਮਿਲਿ ਏਕੋ ਏਕੁ ਵਖਾਨਹਿ ਤਉ ਕਿਸ ਤੇ ਕਹਉ ਦੁਰਾਏ॥ 3॥ ਅਗਹ ਅਗਹ ਬੇਅੰਤ ਸੁਆਮੀ ਨਹ ਕੀਮ ਕੀਮ ਕੀਮਾਏ॥ ਜਨ ਨਾਨਕ ਤਿਨ੍ਹ ਕੈ ਬਲਿ ਬਲਿ ਜਾਈਐ ਜਿਹ ਘਟਿ ਪਰਗਟੀਆਏ॥ 4॥2॥15॥

Bhairon Mehla 5: Bun meh(i) paykhiyo, trin meh(i) paykhiyo, gerh(i) paykhiyo oodasaayay. Dunddhaar jutdhaaraiy paykhiyo, vert naym teeruthaayay. 1. Sunt sung(i) paykhiyo mun maayay. Oobh puyyal, serb meh(i) poorun, rus(i) mungul goon gaayay. 1. Ruhaou. Joag bhaykh, Sanyaasaiy paykhiyo, Jut(i), Jungum, Kaapurraayay. Tupee, tupeesur, Moon(i) meh(i) paykhiyo, nut naatik, nirtaayay. 2. Chuhoun meh(i) paykhiyo, Khut meh paykhiyo, Dus-Ashteen Simertaayay. Subh mil(i) Aiko, Aik(u) vukhaaneh(i), tuou kis tay kuhhoun dooraayay.

3. Agah, agah, bayunt Soami, neh keem, keem, keemaayay. Jun Nanak, tinh kaiy bul(i), bul(i) jaayiyaiy, jih ghut(i) pergutiaayay. 4.2.15.

Word Meaning: Bun = forest. Paykhiyo = saw; is seen. Trin = vegetation. Greh(i) = in households. Oodaasaayay = who have renounced the world. Dunddhaar = those who hold a baton; yogis. Jutdhaaraiy = those with permanently tangled hair (yogis). Vert Naym = followers of some commitments and principles. Teeruthaayay = pilgrims to holy places. 1. Mun Maayay = in the mind. Oobh = in the sky. Puyyaal = in the underworld. Poorun = filling completely. Rus(i) = while enjoying. Mungul Goon = virtues as source of bliss. Pause. Jut(i) = celibates. Kaapurraayay = those who cover the whole body with loose fabric. Tupeesur = well-known self-afflicters. Nut Naatiks = acrobats and stage actors. Nirtaayay = dancers. 2. Chuhoun = in the four (Vedas). Khut(u) = the six (Shastras), Dus-Ashteen = the eighteen Puranas. Simertaayay = in the Simritis. Vukhaaneh(i) = say. Dooraayay = hidden; far away. 3. Agah = unfathomable. Keem = worth. Ghut(i) = in the heart. Pegutiaayay = appears. 4.

MEANING: A devotee, who sings Waheguru's virtues - which are the source of bliss - in the shelter of the Guru with love, realizes (acquires) Him in his mind, and he sees Him fully present everywhere, including the underworld, and the sky. **Pause.**

Now, (connected with Waheguru) I, too, see Him in the forest, in vegetation, in family men and in those who are detached from the world (renouncers). I see Him in the yogis who hold batons in their hands and wear tangled hair, and in those who perform rituals like observing fasting, following some principles, or undertaking pilgrimages. 1.

I see Him in those who wear religious garb of yogis or of sanyasis, in yogis with tangled hair, in Jungums (a sect of yogis), and in those who cover their whole bodies with fabric. I see Him in those who torture themselves, including those who are popular in this faith, in hermits, in acrobats, in stage actors, and in those who try to please their deities by dancing. 2.

I see Him in those who read the four Vedas, the six Shastras, the eighteen Puranas, and the Simritis. When I see only Him in everybody, how can I say that He is far away from some? 3. The Lord is unfathomable, limitless, and nobody can know His worth. I am a sacrifice for those in whose hearts Waheguru appears, oh Nanak. 4. 2.15.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਿਕਟਿ ਬੂਝੈ ਸੋ ਬੁਰਾ ਕਿਉ ਕਰੈ॥ ਬਿਖੁ ਸੰਚੈ ਨਿਤ ਡਰਦਾ ਫਿਰੈ॥ ਹੈ ਨਿਕਟੇ ਅਰੁ ਭੇਦੁ ਨ ਪਾਇਆ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਸਭ ਮੋਹੀ ਮਾਇਆ॥ 1॥ ਨੇੜੈ ਨੇੜੈ ਸਭੁ ਕੋ ਕਹੈ॥ ਗੁਰਮੁਖਿ ਭੇਦੁ ਵਿਰਲਾ ਕੋ ਲਹੈ॥ 1॥ ਰਹਾਉ॥ ਨਿਕਟਿ ਨ ਦੇਖੈ ਪਰ ਗ੍ਰਿਹਿ ਜਾਇ॥ ਦਰਬੁ ਹਿਰੈ ਮਿਥਿਆ ਕਰਿ ਖਾਇ॥ ਪਈ ਠਗਉਰੀ ਹਰਿ ਸੰਗਿ ਨ ਜਾਨਿਆ॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਨਿਆ॥ 2॥ ਨਿਕਟਿ ਨ ਜਾਨੈ ਬੋਲੈ ਕੂੜੁ॥ ਮਾਇਆ ਮੋਹਿ ਮੂਠਾ ਹੈ ਮੂੜੁ॥ ਅੰਤਰਿ ਵਸਤੁ ਦਿਸੰਤਰਿ ਜਾਇ॥ ਬਾਝੁ ਗੁਰੂ ਹੈ ਭਰਮਿ ਭੁਲਾਇ॥ 3॥ ਜਿਸੁ ਮਸਤਕਿ ਕਰਮੁ ਲਿਖਿਆ ਲਿਲਾਟ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਖੁਲੇ ਕਪਾਟ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਨਿਕਟੇ ਸੋਇ॥ ਜਨ ਨਾਨਕ ਆਵੈ ਨ ਜਾਵੈ ਕੋਇ॥ 4॥3॥16॥

Bhairon Mehla 5: Nicket(i) boojhaiy, so booraa kiyoun kuraiy. Bikh(u) sunchaiy, nit derta phiraiy. Haiy nicketay, ur(u) bhayd(u) na paaya. Bin(u) Satgur subh mohi Maya. 1. Nayrraiy, nayrraiy, subh(u) ko kuhhaiy. Gurmukh(i) bhayd(u) virla ko luhhaiy. 1. Ruhaou. Nicket(u) na daykhaiy, pur greh(i) jaayay. Derb(u) hiraiy, mithiya kur(i) khaayay. Puyyi tthugauri, Hur(i) sung(i) na jaaniya. Baajh(u) Guru haiy bherm(i) bhoolaaniya. 2. Nicket(i) na jaanaiy, boalaiy, koorr(u). Maya moh(i), moottha haiy moorr(u). Untar(i) Vust(u), disuntar(i) jaayay. Baajh Guru haiy bherm(i) bhoolaayay. 3. Jis(u) mustuk(i), kerm(u) likhiya lilaat. Satgur sayvay, khoolay kupaat. Untar(i), Baahur(i), nicketay Soyay. Jun Nanak, aavaiy, na jaavaiy koyay. 4.3.16.

Word Meaning: Nicket(i) = nearby. Boojhaiy = understands. Bikh(u) = poisonous wealth. Sunchaiy = accumulates. Ur(u) = and. Bhayd(u) = secret. Mohi = captivated. 1. Burmukh(i)

= in Guru's shelter. Virla = rare. Pur Greh(i) = others' house. Derb(u) = money. Hiraiy = steals. Eats = lives on. Mithiya Kur(i) = by dishonest means. Tthugauri = deceiving shrub. Sung(i) = with. Bherm(i) Bhoolaaniya = misled by illusions. 2. Koorr(u) = lies. Moottha = robbed. Moorr(u) = foolish. Vust(u) = the priceless Naam(u). Disuntar(i) = in far away places. 3. Kerm(u) = good fortune. Mustuk(i) = Lilaat = on the forehead. Kupaat = doors of the brain (tenth door). 4.

MEANING: Everybody says Waheguru is very close to us, but a rare person finds His secrets (makes a connection with Him) in the shelter of the Guru. **Pause.**

A person who really understands that Waheguru is close to him (makes a connection with Him) does not do anything bad (immoral). But the individual, who accumulates poisonous wealth (by immoral means), is always afraid (from fear of its loss, or of the result of his immoral and illegal acts, etc.). Without Satguru, everybody is deceived by Maya. So, even though Waheguru is close to them, they do not know this secret (because He is hidden). 1.

A Maya-lover does not think that Waheguru is close to him, so he goes to others' houses to steal wealth and lives on money earned by dishonest means. Deceived by Maya, he does not realize that Waheguru is always with him, and without the Guru, he is misled by his misbeliefs. 2. Without taking Guru's shelter, the egoist (Maya-lover) does not think that Waheguru is close to him, so, engrossed in Maya, he tells lies, and the foolish is robbed of his spirituality. Not realizing that Waheguru, which is the source of all bliss, is present inside him, he goes to foreign lands to search for Him. 3. The individual, who has good fortune written on his forehead, serves Satguru, and the doors of his brain open up for enlightenment. He sees Waheguru inside him, outside him, and close to him, and realizes that He (Waheguru) does not come or go (He is always there), oh Nanak. 4.3.16.

ਭੈਰਉ ਮਹਲਾ 5॥ ਜਿਸੁ ਤੂ ਰਾਖਹਿ ਤਿਸੁ ਕਉਨੁ ਮਾਰੈ॥ ਸਭ ਤੁਝ ਹੀ ਅੰਤਰਿ ਸਗਲ ਸੰਸਾਰੈ॥ ਕੋਟਿ ਉਪਾਵ ਚਿਤਵਤ ਹੈ ਪ੍ਰਾਣੀ॥ ਸੋ ਹੋਵੈ ਜਿ ਕਰੈ ਚੋਜ ਵਿਡਾਣੀ॥ 1॥ ਰਾਖਹੁ ਰਾਖਹੁ ਕਿਰਪਾ ਧਾਰਿ॥ ਤੇਰੀ ਸਰਣਿ ਤੇਰੈ ਦਰਵਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਸੇਵਿਆ ਨਿਰਭਉ ਸੁਖਦਾਤਾ॥ ਤਿਨਿ ਭਉ ਦੂਰਿ ਕੀਆ ਏਕੁ ਪਰਾਤਾ॥ ਜੋ ਤੂ ਕਰਹਿ ਸੋਈ ਫੁਨਿ ਹੋਇ॥ ਮਾਰੈ ਨ ਰਾਖੈ ਦੂਜਾ ਕੋਇ॥ 2॥ ਕਿਆ ਤੂ ਸੋਚਹਿ ਮਾਣਸ ਬਾਣਿ॥ ਅੰਤਰਜਾਮੀ ਪੁਰਖੁ ਸੁਜਾਣੁ॥ ਏਕ ਟੇਕ ਏਕੋ ਆਧਾਰੁ॥ ਸਭ ਕਿਛੁ ਜਾਣੈ ਸਿਰਜਣਹਾਰੁ। 3॥ ਜਿਸੁ ਊਪਰਿ ਨਦਰਿ ਕਰੇ ਕਰਤਾਰੁ॥

(ਅੰਗ 1140)॥ ਤਿਸੁ ਜਨ ਕੇ ਸਭਿ ਕਾਜ ਸਵਾਰਿ॥ ਤਿਸ ਕਾ ਰਾਖਾ ਏਕੋ ਸੋਇ॥ ਜਨ ਨਾਨਕ ਅਪੜਿ ਨ ਸਾਕੈ ਕੋਇ॥ 4॥4॥17॥

Bhairon Mehla 5: Jis(u) Tu raaheh(i), tis(u) kaun(u) maaraiy. Subh Toojh hee untar(i) sugul sunsaaraiy. Koat(i) oopaav chitvut haiy praani. So hovaiy, j(i) kuraiy Choaj-Vidaani. 1. Raakhou, raakhou kirpa dhaar(i). Tayri shern(i), Tayraiy Durvaar(i). 1. Ruhaou. Jin(i) sayviya, Nirbhuou Sookh-Daata. Tinh(i) bhuou door(i) keeya, Aik(u) praata. Jo Tu kureh(i) soyee phoon(i) hoyay. Maaraiy, na, raakhaiy, dooja koyay. 2. Kiyya tu soacheh(i) maanuns baan(i). Untarjaami, Purakh(u) Soojaan(u). Aik, tayk, Aiko aadhaar(u). Subh kichh(u) jaanaiy Sirjunhaar(u). 3. Jis oopur(i) nudr(i) kuray Kartar(u).

(PAGE 1140): Tis(u) jun kay subh(i) kaaj(u) suvaar(i). Tis ka raakha Aiko Soyay. Jun Nanak, uppurr na saakaiy koyay. 4.4.17.

Word Meaning: Untar(i) = inside; under control. Oopaav = plans. Chitvut = thinks of. Praani = man. Choaj-Vidaani = performer of amazing feats (God). 1. Bhuou = fear. Door(i) Keeya = dispelled. Puraata = attracted to; made connection with. Phoon(i) = again. 2. Maanus = human. Baan(i) = habit; nature. Untarjami = omniscient. Soojaan(u) = wise. Tayk = Adhaar(u) = support. Sirjunhaar(u) = the Creator. Kartar(u) = Waheguru. Kaaruj Suvaar(i) = tasks completed successfully. Uppurr = reach. 4.

MEANING: Who can kill (cause any harm to) the individual who is protected by You, oh Waheguru? The whole world is in Your shelter. The man may plan millions of things, but only that happens which Waheguru – the performer of amazing feats - does. 1.
I have come to Your shelter in Your Court, kindly protect me (against the attacks of Maya) with Your benevolence, oh Waheguru. Pause.
The fearless and the source of all comforts, Waheguru, dispels all the worldly fears of His devotees, who get attached to and serve Him. The devotees become fully convinced that no one, other than Waheguru, can kill them (cause them any harm), and only that which Waheguru does happens. 2. Waheguru is wise and omniscient, and the Creator knows everything about you. So, what are you thinking as per your nature, oh man? Take His shelter only, and make Him the basis of your life. 3.
All the objectives of the individual, on whom Waheguru casts a kind sight, are achieved successfully. Waheguru becomes his guardian, and nobody can reach him (to cause any harm, or rival him in spirituality), oh Nanak. 4.4.17.

ਭੈਰਉ ਮਹਲਾ 5॥ ਤਉ ਕੜੀਐ ਜੇ ਹੋਵੈ ਬਾਹਰਿ॥ ਤਉ ਕੜੀਐ ਜੇ ਵਿਸਰੈ ਨਰਹਰਿ॥ ਤਉ ਕੜੀਐ ਜੇ ਦੂਜਾ ਭਾਇ॥ ਕਿਆ ਕੜੀਐ ਜਾ ਰਹਿਆ ਸਮਾਇ॥ 1॥ ਮਾਇਆ ਮੋਹਿ ਕੜੇ ਕੜਿ ਪਚਿਆ॥ ਬਿਨੁ ਨਾਵੈ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਖਪਿਆ॥ 1॥ ਰਹਾਉ॥ ਤਉ ਕੜੀਐ ਜੇ ਦੂਜਾ ਕਰਤਾ॥ ਤਉ ਕੜੀਐ ਜੇ ਅਨਿਆਇ ਕੋ ਮਰਤਾ॥ ਤਉ ਕੜੀਐ ਜੇ ਕਿਛੁ ਜਾਣੈ ਨਾਹੀ॥ ਕਿਆ ਕੜੀਐ ਜਾ ਭਰਪੂਰਿ ਸਮਾਹੀ॥ 2॥ ਤਉ ਕੜੀਐ ਜੇ ਕਿਛੁ ਹੋਇ ਧਿਙਾਣੇ॥ ਤਉ ਕੜੀਐ ਜੇ ਭੂਲਿ ਰੰਞਾਣੈ॥ ਗੁਰਿ ਕਹਿਆ ਜੋ ਹੋਇ ਸਭੁ ਪ੍ਰਭ ਤੇ॥ ਤਬ ਕਾੜਾ ਛੋਡਿ ਅਚਿੰਤ ਹਮ ਸੋਤੇ॥ 3॥ ਪ੍ਰਭ ਤੂ ਹੈ ਠਾਕੁਰੁ ਸਭ ਕੋ ਤੇਰਾ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਕਰਹਿ ਨਿਬੇਰਾ॥ ਦੂਤੀਆ ਨਾਸਤਿ ਇਕੁ ਰਹਿਆ ਸਮਾਇ॥ ਰਾਖਹੁ ਪੈਜ ਨਾਨਕ ਸਰਣਾਇ॥ 4॥5॥18॥

Bhairon Mehla 5: Tuou kurriyaiy jay hovaiy baahur(i). Tuou kurriyaiy jay visraiy Nurhur(i). Tuou kurriyaiyjay dooja bhaayay. Kiyya kurriyaiy, ja ruhhiya smaayay. 1. Maya moh(i), kurray, kurr(i) puchiya. Bin(u) Naavaiy bherm(i), bherm(i) khupiya. 1. Ruhaou. Tuou kurriyaiy jay dooja kerta. Tuou kurriyaiy jay uniyaayay ko merta. Tuou kurriyaiy jay kichh(u) jaanaiy naahi. Kiyya kurriyaiy, ja bhurpoor(i) smaahi. 2. Tuou kurriyaiy jay kichh(u) hoyay dhingaanaiy. Tuou kurriyaiy jay bhool(i) runjaanaiy, Gur(i) kuhhiya, jo hoyay subh(u) Prubh tay. Tub kaarra chhoad(i) achint(u) hum sotay. 3. Prubh, Tu haiy Tthaakur, subh ko Tayra. Jiyoun bhaavaiy tiyoun kureh(i) nibayraa. Dootiya naasut(i), Ikk(u) ruhhiya smaayay. Raakhou paiyj, Nanak shernaayay. 4.5.18.
Word Meaning: Kurriyaiy = fret; suffer; worry. Baahur(i) = far away. Nurhur(i) = God. Bhaayay = like. Smaayay = present. 1. Puchiya = suffer. Bherm(i), Bherm(i) = wandering aimlessly. Khupiya = get frustrated. Pause. Dooja Kerta = attempts by others to control you. Uniyaayay Ko Merta = dies of unnatural (paranormal) causes. Bhurpoor Smaahi = fully present. 2. Dhingaanaiy = aggression. Runjaanaiy = tortures. Tay = by; from. Achint = worry- free. 3. Nibayra = final decision. Dootiya = other. Naasut(i) = is not. Ikk(u) = “One” God. Paiyj = dignity. Shernaayay = shelter. 4.
MEANING: Without Waheguru’s Naam, the man gets engrossed in his love for wealth, and roams about in search of more wealth as a result of which, he gets frustrated, and suffers severely worrying about it. **Pause.**
The devotee, who realizes that Waheguru is present everywhere (for his support), does not worry about anything. But those who believe Him to be far away, or those who forget Him, and love something else (Maya), do suffer. 1.
One has a reason to worry if he believes that there is someone else who can do things as God does, and one has a reason to protest if he believes that some of his relatives have died

of paranormal (unnatural) causes. One also worries when he is ignorant about Waheguru. The devotee, who is convinced that Waheguru is omnipresent, never frets. 2.
One has a reason to fret if he feels he is a victim of aggression, or if he commits an injustice to others, even by mistake. But when the Guru explained that whatever happens, it happens according to Waheguru's Huqam (Laws), I began to enjoy worry-free sleep (I have quit worrying). 3.
Waheguru is the Lord, and everybody belongs to Him. He makes His final judgment as He deems fit. He is the only one who is present everywhere, and there is none other. I have come to His shelter and pray to Him to protect my dignity, begs Nanak. 4.5.18.

ਭੈਰਉ ਮਹਲਾ 5॥ ਬਿਨੁ ਬਾਜੇ ਕੈਸੋ ਨਿਰਤਕਾਰੀ॥ ਬਿਨੁ ਕੰਠੈ ਕੈਸੇ ਗਾਵਨਹਾਰੀ॥ ਜੀਲ ਬਿਨਾ ਕੈਸੇ ਬਜੈ ਰਬਾਬ॥ ਨਾਮ ਬਿਨਾ ਬਿਰਥੇ ਸਭਿ ਕਾਜ॥ 1॥ ਨਾਮ ਬਿਨਾ ਕਹਹੁ ਕੋ ਤਰਿਆ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕੈਸੇ ਪਾਰਿ ਪਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਜਿਹਵਾ ਕਹਾ ਕੋ ਬਕਤਾ॥ ਬਿਨੁ ਸ੍ਰਵਨਾ ਕਹਾ ਕੋ ਸੁਨਤਾ॥ ਬਿਨੁ ਨੇਤ੍ਰਾ ਕਹਾ ਕੋ ਪੇਖੈ॥ ਨਾਮ ਬਿਨਾ ਨਰੁ ਕਹੀ ਨ ਲੇਖੈ 2॥ ਬਿਨੁ ਬਿਦਿਆ ਕਹਾ ਕੋਈ ਪੰਡਿਤ॥ ਬਿਨੁ ਅਮਰੈ ਕੈਸੇ ਰਾਜ ਮੰਡਿਤ॥ ਬਿਨੁ ਬੂਝੈ ਕਹਾ ਮਨੁ ਠਹਰਾਨਾ॥ ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਬਉਰਾਨਾ॥ 3॥ ਬਿਨੁ ਬੈਰਾਗੁ ਕਹਾ ਬੈਰਾਗੀ॥ ਬਿਨੁ ਹਉ ਤਿਆਗਿ ਕਹਾ ਕੋਊ ਤਿਆਗੀ॥ ਬਿਨੁ ਬਸਿ ਪੰਚ ਕਹਾ ਮਨ ਚੂਰੇ॥ ਨਾਮ ਬਿਨਾ ਸਦ ਸਦ ਹੀ ਝੂਰੇ॥ 4॥ ਬਿਨੁ ਗੁਰ ਦੀਖਿਆ ਕੈਸੇ ਗਿਆਨੁ॥ ਬਿਨੁ ਪੇਖੇ ਕਹੁ ਕੈਸੋ ਧਿਆਨੁ॥ ਬਿਨੁ ਭੈ ਕਥਨੀ ਸਰਬ ਬਿਕਾਰ॥ ਕਹੁ ਨਾਨਕ ਦਰ ਕਾ ਬੀਚਾਰ॥ 5॥6॥19॥

Bhairon Mehla 5: Bin(u) baajay kaiyso nirtkaari. Bin(u) kuntthaiy kaiysay gaavunhaari. Jeel binaa kaiysay bujaiy rubaab. Naam binaa birthay subh(i) kaaj. 1. Naam binaa kuhhou ko turiya. Bin(u) Satgur kaiysay paar(i) puriya. 1. Ruhaou. Bin(u) jihva, kuhhaan ko bukta. Bin(u) servnaa, kuhha ko soonta. Bin(u) naytraan, kuhha ko paykhaiy. Naam binaa nur kuhhi na laykhaiy. 2. Bin(u) bidiya, kuhhaan koyee pundit. Bin(u) amraiy, kaiysay raj mundit. Bin(u) boojhaiy kuhhaan mun(u) tthehraana. Naam binaa, subh(u jug(u) buoraana. 3. Bin(u) baiyraag(u) kuhhaan baiyraagi. Bin(u) huoun tiyaag(i), kuhhaan koyoo tiyaagi. Bin(u) bus(i) punch, kuhhaan mun chooray. Naam binaa sud, sud hee jhooray. 4. Bin(u) Gur deekhiya kaiysay Giyan(u). Bin(u) paykhay kuhhou kaiyso dhiyan(u). Bin(u) bhaiy kuthnee, serb bikaar. Kuhhou Nanak, Dur ka beechaar. 5.6.19.

Word Meaning: Baajay = musical instruments. Kaiso = how can? Nirtkaari = dancing. Kuntthaiy = throat; voice. Jeel = wires. Rubaab = lute. Birthay = empty; useless. Kaaj = tasks. 1. Turiya = finds salvation. Paar Puriya = other shore (of the world-sea). Pause. Jihva = tongue. Bukta = talks. Servnaa = ears. Kuhhaan = where; how. Paykahiy = see. Na Laykhaiy = has no significance. 2. Bidiya = education. Pundit = a well educated. Amraiy = reign. Raj Mundit = royal decorations. Boojhaiy = enlightenment. Tthehraana = stabilizes; becomes peaceful. Jug(u) = world. Buouraana = crazy; eccentric. 3. Baiyraag(u) = renouncement of worldly attractions. Bairaagi = detached from the world. Huoun = ego. Tiyaag(u) = abandonment. Bus(i) = control. Punch = the five (demons). Chooray = crush (kill worldly desires). Jhooray = regret and repent. 4. Deekhiya = Advice. Paykhay = seeing. Kuthnee = talk. Bikaar = meaningless. 5.

MEANING: Just like there is no meaningful dancing without musical instruments, no singing without voice (if the throat is not working), and no playing on a lute is possible if it has no wires; all tasks are worthless (incomplete) without Waheguru's Naam. 1.
Tell me who has ever found salvation, or swum across the world-sea without Satguru? Pause.
Who can talk without the tongue, and who can listen without the ears? Just like nobody can see without eyes, the man has no spiritual knowledge without Waheguru's Naam. 2.

How can a man be considered educated without education, and how can someone have royal decorations (symbols) if he has no state to reign? Just like one cannot have a peaceful mind without spiritual enlightenment, the whole world becomes eccentric without Waheguru's Naam. 3. How can a person claim to be a renouncer of the world (detached from it),if he is still attached to the world and still suffering from his ego? How can a man claim that he has crushed all his mental wishes if his senses are not under his control? Similarly, a person always suffers from regret and resentment without Waheguru's Naam. 4.
How can a man acquire Divine Knowledge without a Guru's Advice? And how can a man focus his mind on an object if he has not seen that? I wish to share the system in Waheguru's Court that, without any fear (love and respect) for Waheguru, all one's talk is meaningless, oh Nanak. 5.6.19.

ਭੈਰਉ ਮਹਲਾ 5॥ ਹਉਮੈ ਰੋਗੁ ਮਾਨੁਖ ਕਉ ਦੀਨਾ॥ ਕਾਮ ਰੋਗਿ ਮੈਗਲੁ ਬਸਿ ਲੀਨਾ॥ ਦ੍ਰਿਸਟਿ ਰੋਗਿ ਪਚਿ ਮੁਏ ਪਤੰਗਾ॥ ਨਾਦ ਰੋਗਿ ਖਪਿ ਗਏ ਕੁਰੰਗਾ॥ 1॥ ਜੋ ਜੋ ਦੀਸੈ ਸੋ ਸੋ ਰੋਗੀ॥ ਰੋਗ ਰਹਿਤ ਮੇਰਾ ਸਤਿਗੁਰ ਜੋਗੀ॥ 1॥ ਰਹਾਉ॥ ਜਿਹਵਾ ਰੋਗਿ ਮੀਨੁ ਗ੍ਰਸਿਆਨੋ॥ ਬਾਸਨ ਰੋਗਿ ਭਵਰੁ ਬਿਨਸਾਨੋ॥ ਹੇਤ ਰੋਗ ਕਾ ਸਗਲ ਸੰਸਾਰਾ॥ ਤ੍ਰਿਬਿਧਿ ਰੋਗ ਮਹਿ ਬਧੇ ਬਿਕਾਰਾ॥ 2॥ ਰੋਗੇ ਮਰਤਾ ਰੋਗੇ ਜਨਮੈ॥ ਰੋਗੇ ਫਿਰਿ ਫਿਰਿ ਜੋਨੀ ਭਰਮੈ॥
(ਅੰਗ 1141)॥ ਰੋਗ ਬੰਧ ਰਹਨੁ ਰਤੀ ਨ ਪਾਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਰੋਗੁ ਕਤਹਿ ਨ ਜਾਵੈ॥ 3॥ ਪਾਰਬ੍ਰਹਮਿ ਜਿਸੁ ਕੀਨੀ ਦਇਆ॥ ਬਾਹ ਪਕੜਿ ਰੋਗਹੁ ਕਢਿ ਲਇਆ॥ ਤੂਟੇ ਬੰਧਨ ਸਾਧ ਸੰਗੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਰੋਗੁ ਮਿਟਾਇਆ॥ 4॥7॥20॥

Bhairon Mehla 5: Haumein roag(u) maanookh kuou deena. Kaam roag(i) maiygul(u) bus(i) leena. Drisht(i) roag(i) puch(i) mooyay putunga. Naad roag(i), khup(i) guyyay koorunga. 1. Jo, jo deesaiy, so, so, roagi. Roag reht mayra Sargur(i) yogi. 1. Ruhaou. Jihva roag(i) meen(u) grusiyaano. Baasun roag(i) bhuvur(u) binsaano. Hayt roag(i) ka sugul sunsaara. Tribidh(i) roag meh budhay bikaara. 2. Roagay merta, roagay junmaiy. Roagay phir(i), phir(i) joani bhermaiy.

(PAGE 1141): Roag-bundh rehn(u) rutee na paavaiy. Bin(u) Satgur roag(u) kuteh(i) na jaavaiy. 3. Parbraham(i) jis(u) keeni duyya. Baanh pukrr(i) roag-houn kudh(i) luyya. Tootaiy bundhun Sadh sung(u) paaya. Kuhhou Nanak, Gur(i) roag(u) mitaaya. 4.7.20.

Word Meaning: Roag(u) = disease; innate killer habit. Maiygul(u) = elephant. Bus(i) = control. Drisht(i) = sight. Puch(i) = by burning. Putunga = moths. Naad = music. Khup Guyyay = destroyed; died. Koorunga = deer. 1. Roagi = patient; suffering. Reht = free from. Yogi = connected with (Waheguru). Pause. Jihva = tongue (taste). Meen(u) = fish. Grusiyaano = trapped. Baasun = nose (smell; fragrance). Bhuvur = bumblebee. Binsaano = destroyed. Hayt = attachment. Tribhidh(i) = the three effects of Maya. Bikaara = immoral activities. 2. Joani Bhermaiy = takes rebirths. Roag-Bundh = gripped by disease. Rehn(u) = freedom from worries; peace of mind. Rutee Na = not even a small amount. Kuteh Na = not by any means. 3.

MEANING: Every visible living being suffers from some innate killer habit. Only my Satguru is free from all such bad habits. Pause.
The man suffers from the serious disease of haumein (selfishness and ego), while the lust of the elephant traps him when the hunters deceive him by showing a model of a female. The moths' eyesight becomes their downfall: when they see a flame, they jump into it out of love. Similarly, the love of the musk deer for a particular music becomes the cause of their death. They run towards the music played by the hunters at night, and get shot by the hunters. 1. The fish gets trapped for its love of the tasty bait, and the bumblebee gets stuck to the sticky juice of the flowers when it is attracted by their fragrance. The whole world suffers from the

disease of attachments to certain things. The love for the three effects of Maya (haumein) leads to a more serious disease: sensual pleasures. 2. The man dies of his worldly attachments in mind, and is reborn with them in different life forms. Gripped by the disease of worldly attachments, the man finds no mental peace at all. Without Satguru, the disease (of haumein) does not leave him (let him free) by any efforts on his part. 3.
But, when Waheguru is kind to someone, he pulls him out of the well of Maya by holding him by the arm. Waheguru puts him in the shelter of the Guru, where all his worldly bonds get broken. The Guru eradicates his disease (haumein), oh Nanak. 4.7.20.

ਭੈਰਉ ਮਹਲਾ 5॥ ਚੀਤਿ ਆਵੈ ਤਾ ਮਹਾ ਅਨੰਦ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਭਿ ਦੁਖ ਭੰਜ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਰਧਾ ਪੂਰੀ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਕਬਹਿ ਨ ਝੂਰੀ॥ 1॥ ਅੰਤਰਿ ਰਾਮ ਰਾਇ ਪ੍ਰਗਟੇ ਆਇ॥ ਗੁਰਿ ਪੂਰੈ ਦੀਓ ਰੰਗੁ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਰਬ ਕੋ ਰਾਜਾ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਪੂਰੇ ਕਾਜਾ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਰੰਗਿ ਗੁਲਾਲ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਦਾ ਨਿਹਾਲ॥ 2॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਦਾ ਧਨਵੰਤਾ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਦ ਨਿਭਰੰਤਾ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਭਿ ਰੰਗ ਮਾਣੇ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਚੂਕੀ ਕਾਣੇ॥ 3॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸਹਜ ਘਰੁ ਪਾਇਆ॥ ਚੀਤਿ ਆਵੈ ਤਾ ਸੁੰਨਿ ਸਮਾਇਆ॥ ਚੀਤਿ ਆਵੈ ਸਦ ਕੀਰਤਨੁ ਕਰਤਾ॥ ਮਨੁ ਮਾਨਿਆ ਨਾਨਕ ਭਗਵੰਤਾ॥ 4॥8॥21॥

Bhairon Mehla 5: Cheet(i) aavaiy ta, muhha anund. Cheet(i) aavaiy ta subh(i) dookh bhunj. Cheet(i) aavaiy ta sherdha poori. Cheet(i) aavaiy ta kubeh(i) na jhoori. 1. Untar(i) Ram Raayay pergutay aayay. Gur(i) Pooraiy deeyo rung(u) laayay. 1. Ruhaou. Cheet(i) aavaiy ta serb kuou rajah. Cheet(i) aavaiy ta pooray kaaja. Cheet(i) aavaiy ta rung(i) goolaal. Cheet(i) aavaiy ta sudaa nihaal. 2. Cheet(i) aavaiy ta sudaa dhunvunta. Cheet(i) aavaiy ta sud nibhrunta. Cheet(i) aavaiy ta subh(i) rung maanay. Cheet(i) ta chooki kaanay. 3. Cheet(i) aavaiy ta sehj ghur(u) paaya. Cheet(i) aavaiy ta soonn(i) samaya. Cheet(i) aavaiy sud keertun(u) kerta. Mun(u) maaniya, Nanak bhugvunta. 4.8.21.

Word Meaning: cheet(i) Aavaiy = if comes to mind. Muhha = great. Anund = bliss. Bhunj = destroyed. Sherdha = wish. Kubeh(i) Na = never. Jhoori = regrets and repents. 1. Ram Raayay = Waheguru. Pergtay Aayay = appears. Rung(i) = love for; blissfulness. Pause. Rung(i) Goolaal = deep red colour (indicative of strong union with Waheguru). Nihaal = blissful. 2. Dhunvunta = wealthy. Nibhrunta = clear-minded; no wavering of mind. Rung Maanay = feels blissful. Chooki = ends. Kaanay = subservience of others. 3. Sehj Ghur(u) = state of blissfulness. Soonn(i) = in state above the effects of Maya. Keertun(u) Kerta = sings Waheguru's praise. Maaniya = pleased with; convinced. 4.

MEANING: With His benevolence, the Perfect Guru instilled love for Waheguru in my mind and connected me with Him. Now I feel highly blissful that Waheguru has appeared in my mind. **Pause.** A man feels highly blissful when he thinks about Waheguru (keeps Him in mind all the time); all his troubles are eradicated, all his wishes are fulfilled, and he never has to regret and repent again. 1.
When Waheguru dwells in a man's mind, he feels as if he is the king of the whole world; all his tasks are completed successfully, his mind is dyed in deep red (with never-dying love for Waheguru), and he always feels blissful. 2. With Waheguru in his mind, the devotee is always rich in mind, has peace of mind (is never indecisive), enjoys all the tastes (luxuries) of life, and he no longer depends upon anybody else for any of his needs. 3.
With Waheguru in mind, the devotee attains a high spiritual state (above the effect of Maya) and remains absorbed in Waheguru; he always sings His praise, and his mind is fully convinced of (has full faith in) Him, oh Nanak. 4.8.21.

ਭੈਰਉ ਮਹਲਾ 5॥ ਬਾਪੁ ਹਮਾਰਾ ਸਦ ਚਰੰਜੀਵੀ॥ ਭਾਈ ਹਮਾਰੇ ਸਦ ਹੀ ਜੀਵੀ॥ ਮੀਤ ਹਮਾਰੇ ਸਦਾ ਅਬਿਨਾਸੀ॥ ਕੁਟੰਬੁ ਹਮਾਰਾ ਨਿਜ ਘਰਿ ਵਾਸੀ॥ 1॥ ਹਮ ਸੁਖੁ ਪਾਇਆ ਤਾ ਸਭਹਿ ਸੁਹੇਲੇ॥ ਗੁਰਿ ਪੂਰੈ ਪਿਤਾ ਸੰਗਿ ਮੇਲੇ॥ 1॥ ਰਹਾਉ॥ ਮੰਦਰ ਮੇਰੇ ਸਭ ਤੇ ਊਚੇ॥ ਦੇਸ ਮੇਰੇ ਬੇਅੰਤ ਅਪੂਛੇ॥ ਰਾਜੁ ਹਮਾਰਾ ਸਦ ਹੀ ਨਿਹਚਲੁ॥ ਮਾਲੁ ਹਮਾਰਾ ਅਖੂਟੁ ਅਬੇਚਲੁ॥ 2॥ ਸੋਭਾ ਮੇਰੀ ਸਭ ਜੁਗ ਅੰਤਰਿ॥ ਬਾਜ ਹਮਾਰੀ ਥਾਨ ਥਨੰਤਰਿ॥ ਕੀਰਤਿ ਹਮਰੀ ਘਰਿ ਘਰਿ ਹੋਈ॥ ਭਗਤਿ ਹਮਾਰੀ ਸਭਨੀ ਲੋਈ॥ 3॥ ਪਿਤਾ ਹਮਾਰੇ ਪ੍ਰਗਟੇ ਮਾਝ॥ ਪਿਤਾ ਪੂਤ ਰਲਿ ਕੀਤੀ ਸਾਝ॥ ਕਹੁ ਨਾਨਕ ਜਉ ਪਿਤਾ ਪਤੀਨੇ॥ ਪਿਤਾ ਪੂਤ ਏਕੈ ਰੰਗਿ ਲੀਨੇ॥ 4॥9॥22॥

Bhairon Mehla 5: Baap(u) humaara sud chirunjeevi. Bhaayi humaara sud hee jeevi. Meet humaaray sudaa abinaashi. Kootumb(u) humaara nij ghur(i) vaasi. 1. Hum sookh paaya, ta subheh(i) soohaylay. Gur(i) Pooraiy, Pitaa sung(i) maylay. 1. Ruhaou. Mundar mayray subh tay oochay. Days mayray bayunt apoochhaiy. Raj(u) humaara, sud hee nihchul. Maal(u) humaara akhoot(u) abaychul(u). 2. Sobha mayri subh joog untar(i). Baaj humaari thaan, thununtar(i). Keerut(i) humree ghur(i), ghur(i) hoyee. Bhagat(I) humaari subhnee loyeen. 3. Pitaa humaaray pergtay maajh. Pitaa, poot rul(i) keeti saanjh. Kuhhou Nanak, juou Pitaa puteenay. Pitaa, poot aikaiy rung(i) leenay. 4.9.22.

Word Meaning: Baap(u) = father; Waheguru. Sud Chirunjeevi = living for ever; eternal. Bhaayi = (spiritual) brothers. Meet = (spiritual) friends. Abinaashi = immortal. Kootumb(u) = spiritual family. Nij Ghur(i) = permanent home (stay absorbed in Waheguru). Vaasi = residents. 1. Subheh(i) = all senses. Soohaylay = in comfort; peaceful. Pause. Mundar = palace; spiritual state. Apoochhay = beyond any questioning. Raj(u) = reign on senses. Nihchul = eternal. Maal(u) = (spiritual) wealth (Waheguru's Naam). Akhoot(u) = never running out. Abaychul = permanent. Sobha = praise. Baaj = voice; Huqam. Thaan Thununtar(i) = far and near; everywhere. Keerut(i) = praise. Bhagat(i) = worship; respect. Loyeen = worlds. 3. Maajh = in the middle (my mind). Saanjh = know His Will. Puteenay = pleased. Rung(i) Leenay = get absorbed in the same love. 4.

MEANING: My Father, Waheguru, is always eternal, and my brothers (Waheguru's devotees) also become eternal (as they get absorbed in Him). My friends (spiritual associates) also become immortal for the same reason, and all the members of the family (all devotees) remain absorbed in Waheguru (their permanent home). 1.

The Perfect Guru connected me with the Father (Waheguru), and now that I feel blissful, all my senses also enjoy peace. Pause.

My spiritual transcendence is the highest of all other mental states, and I live in a spiritual state where nobody can question me for my deeds. I have eternal control over my senses, and my wealth (Waheguru's Naam) never runs out. 2.

(Because of Waheguru's presence in my mind), Praise of Waheguru, whose Huqam reigns everywhere, is also my praise. Being a part of Waheguru, my praise is sung in every house, and I enjoy respect in the whole universe (personally, I do not need any respect). 3.

Waheguru has appeared in my heart, and now, like a father shares his ideas with his son, I know His Will. When Waheguru is fully pleased with His son-like devotee, the father and the son enjoy each other's love, oh Nanak. 4.9.22.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਿਰਵੈਰ ਪੁਰਖ ਸਤਿਗੁਰ ਪ੍ਰਭ ਦਾਤੇ॥ ਹਮ ਅਪਰਾਧੀ ਤੁਮ ਬਖਸਾਤੇ॥ ਜਿਸੁ ਪਾਪੀ ਕਉ ਮਿਲੈ ਨ ਢੋਈ॥ ਸਰਣਿ ਆਵੈ ਤਾ ਨਿਰਮਲੁ ਹੋਈ॥ 1॥ ਸੁਖੁ ਪਾਇਆ ਸਤਿਗੁਰੂ ਮਨਾਇ॥ ਸਭ ਫਲ਼ ਪਾਏ ਗੁਰੂ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਪਾਰਬ੍ਰਹਮ ਸਤਿਗੁਰ ਆਦੇਸੁ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਸਭੁ ਤੇਰਾ ਦੇਸੁ॥ ਚੂਕਾ ਪੜਦਾ ਤਾ ਨਦਰੀ ਆਇਆ॥ ਖਸਮੁ ਤੂ ਹੈ ਸਭਨਾ ਕੇ ਰਾਇਆ॥ 2॥ ਤਿਸੁ ਭਾਣਾ ਸੂਕੇ ਕਾਸਟ ਹਰਿਆ॥ ਤਿਸੁ ਭਾਣਾ ਤਾ ਥਲ ਸਿਰਿ ਸਰਿਆ॥ ਤਿਸੁ ਭਾਣਾ ਤਾ ਸਭਿ ਫਲ ਪਾਏ॥ ਚਿੰਤ ਗਈ ਲਗਿ ਸਤਿਗੁਰ ਪਾਏ॥ 3॥

(ਅੰਗ 1142)॥ ਹਰਾਮਖੋਰ ਨਿਰਗੁਣ ਕਉ ਤੂਠਾ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਮਨਿ ਅੰਮ੍ਰਿਤੁ ਵੂਠਾ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਭਏ ਦਇਆਲਾ॥ ਨਾਨਕ ਦਾਸ ਦੇਖਿ ਭਏ ਨਿਹਾਲਾ॥ 4॥10॥23॥

Bhairon Mehla 5: Nirvaiyr Purakh Satgur Prubh Daatay. Hum upraadhi, Toom bukhshaatay. Jis(u) paapi kuou milaiy na dhoyee. Shern(i) aavaiy, ta nirmul hoyee. 1. Sookh(u) paaya Satguru munaayay. Subh ful paayay, Guru dhiyaayay. 1. Ruhaou. Parbraham, Satgur aadays(u). Mun(u), tun(u), Tayra, subh(u) Tayra days(u). Chooka purrda ta nudri aaya. Khusm(u) Tu haiy, subhna kay Raaya. 2. Tis(u) bhaana sookay kaasht huriya. Tis(u) bhaana, ta thul sir(i) suriya. Tis(u) bhaana ta subh(i) ful paayay. Chint guyyi, lug(i) Satgur paayay. 3.

(PAGE 1142): Hraamkhor, nirgoon kuou toottha. Mun(u), tun(u), seetul(u), mun(i) Amrit(u) voottha. Parbraham, Gur bhuyyay duyyala. Nanak daas daykh(i) bhuyyay nihaala. 4.10.23.

Word Meaning: Nirvaiyr = without any enmity. Purakh = Living Power. Daatay = provider. Upraadhi = guilty; sinner. Bukhshaatay = forgivng. Dhoyee = shelter. Nirmul = pure; holy. 1. Munaayay = by pleasing. Ful = rewards. Dhiyaayay = worshipping. Pause. Aadays(u) = bowing to; obeying. Days(u) = world. Chooka = removed. Purrda = purdah; curtain. Raaya = oh, the Royal. 2. Sookay Kaasht = deadwood; dried up tree; having dead soul. Huriya = brought to life. Thul(i) Sir(i) = on deserts. Suriya = pool of water. Ful Paayay = acquire all rewards. Chint = worry. Paayay = feet. 3. Hraamkhor = dishonest earner. Nirgoon = virtue-less. Toottha = pleased to be kind. Seetul(u) = peaceful. Voottha = rained. 4.

MEANING: The Supreme Being, Waheguru, is the eternal Guru, is perfectly impartial (bears no enmity with anyone), and is the provider for all. We are sinners, and He is forgiving. The sinner, who gets no shelter anywhere, becomes holy on taking Waheguru's shelter. 1.

One acquires blissfulness by pleasing Satguru, and reaps all the rewards by reciting His Shabad. Pause. I salute Satguru (surrender myself to Him), who is a manifestation of Waheguru. My mind, my body, and the whole world belong to Him (are given by Him). When the curtain between me and Waheguru was removed (I got connected with Him), I saw that the Lord is the emperor of everybody. 2.

If he wishes, he can turn the deadwood into green trees (injecting new spiritual life into individuals whose souls are dead). If He wishes, pools of water (lakes) can appear in deserts. One gets all the rewards if Waheguru so wishes. All one's worries disappear when one drops on Satguru's Feet (takes His shelter). 3. At His Will, Waheguru can be pleased with, and be kind even to a person who earns his living by dishonest means, whereby his mind and body become peaceful and Waheguru's Naam-Amrit rains on his mind. I am a slave of Waheguru, and feel blissful to see His kindness to his devotees, oh Nanak. 4.10.23.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਬੇਮੁਹਤਾਜੁ॥ ਸਤਿਗੁਰ ਮੇਰੇ ਸਚਾ ਸਾਜੁ॥ ਸਤਿਗੁਰ ਮੇਰਾ ਸਭਸ ਕਾ ਦਾਤਾ॥ ਸਤਿਗੁਰ ਮੇਰਾ ਪੁਰਖੁ ਬਿਧਾਤਾ॥ 1॥ ਗੁਰੁ ਜੈਸਾ ਨਾਹੀ ਕੋ ਦੇਵ॥ ਜਿਸੁ ਮਸਤਕਿ ਭਾਗੁ ਸੁ ਲਾਗਾ ਸੇਵ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਸਰਬ ਪ੍ਰਤਿਪਾਲੈ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਮਾਰਿ ਜੀਵਾਲੈ॥ ਸਤਿਗੁਰ ਮੇਰੇ ਕੀ ਵਡਿਆਈ॥ ਪ੍ਰਗਟੁ ਭਈ ਹੈ ਸਭਨੀ ਥਾਈ॥ 2॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਤਾਣੁ ਨਿਤਾਣੁ॥ ਸਤਿਗੁਰੁ ਮੇਰਾ ਘਰਿ ਦੀਬਾਣੁ॥ ਸਤਿਗੁਰ ਕੈ ਹਉ ਸਦ ਬਲਿ ਜਾਇਆ॥ ਪ੍ਰਗਟੁ ਮਾਰਗੁ ਜਿਨਿ ਕਰਿ ਦਿਖਲਾਇਆ॥ 3॥ ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਭਉ ਨ ਬਿਆਪੈ॥ ਜਿਨਿ ਗੁਰੁ ਸੇਵਿਆ ਤਿਸੁ ਦੂਖੁ ਨ ਸੰਤਾਪੈ॥ ਨਾਨਕ ਸੋਧੇ ਸਿੰਮ੍ਰਿਤਿ ਬੇਦ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਨਾਹੀ ਭੇਦ॥ 4॥11॥24॥

Bhairon Mehal 5: Satgur mayra baymoohtaaj(u). Satgur mayray Sacha saaj(u). Satgur mayra subhus ka daata. Satgur mayra Purakh(u) Bidhaata. 1. Gur(u) jaiysa naahi ko dayv. Jis(u) mustuk(i) bhaag(u), su laaga sayv. 1. Ruhaou. Satgur(u) mayra serb pritpaalaiy. Sagur mayra, maar(i) jeevaalaiy. Satgur mayray kee vudiyaayi. Pergut(u) bhuyyi haiy, subhni

thaayeen. 2. Satgur(u) mayra taan(u), nitaan(u). Satgur(u) mayra ghur(i), deebaan(u). Satgur kaiy huoun sud bul(i) jaaya. Pergut(u) maarug(u) Jinh(i) kur(i) dikhlaaya. 3. Jinh(i) Gur(u) sayviya, tis(u) bhuou na biyaapaiy. Jinh(i) Gur(u) sayviya, tis(u) dookh(u) na suntaapaiy. Nanak, sodhay Simrit(i) Bayd. Parbraham, Gur naahi bhayd. 4.11.24.

Word Meaning: Baymoohtaaj = totally independent; free from all favours by others. Sacha Saaj(u) = perfect system. Daata = provider. Bidhaata = the carver of our fates. 1. Dayv = source of enlightenment. Mustuk(i) Bhaag(u) = good fortune. Pause. Pritpaalaiy = raises and nourishes. Maar(i) Jeevaalaiy = infuses new life. Vudiyaayi = greatness; holy fame. Pergut(u) Bhuyyi = appears. 2. Taan(u) = power behind. Nitaan(u) = powerless. Ghur(i) = mind. Deebaan(u) = support. Bul(i) Jaaya = am a sacrifice. Pergut(u) = illuminated. Maarug(u) = journey (of life). 3. Bhuou = (worldly) fears. Biyaapaiy = overpowers. Suntaapaiy = tortures. Sodhay = analyzed. 4.

MEANING: My Satguru has created a perfect system, and He is not dependent on anyone for anything. He is the provider for everybody and a manifestation of Waheguru, the carver of our fates. 1. There is no other source of enlightenment than Satguru. Only that individual gets to serve the Guru who has good fortune written on His forehead. Pause.

My Satguru raises and nourishes everybody, and kills one's worldly desires by infusing a new spiritual life in him. The holy fame of my Satguru has spread everywhere. 2.

My Satguru is the power behind the helpless (humble), and is their mental support. I am a sacrifice for my Satguru, who has illuminated the path of righteousness for me. 3.

Those who serve the Guru do not experience any worldly fears and do not suffer from any problem in life. I have analyzed all the Simritis and the Vedas, and found out that there is no difference between Waheguru and the Guru, oh Nanak. 4.11.24.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਾਮੁ ਲੈਤ ਮਨੁ ਪਰਗਟੁ ਭਇਆ॥ ਨਾਮੁ ਲੈਤ ਪਾਪੁ ਤਨ ਤੇ ਗਇਆ॥ ਨਾਮੁ ਲੈਤ ਸਗਲ ਪੁਰਬਾਇਆ॥ ਨਾਮੁ ਲੈਤ ਅਠਸਠਿ ਮਜਨਾਇਆ॥ 1॥ ਤੀਰਥੁ ਹਮਰਾ ਹਰਿ ਕੋ ਨਾਮੁ॥ ਗੁਰਿ ਉਪਦੇਸਿਆ ਤਤੁ ਗਿਆਨ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਲੈਤ ਦੁਖੁ ਦੂਰਿ ਪਰਾਨਾ॥ ਨਾਮੁ ਲੈਤ ਅਤਿ ਮੂੜ ਸੁਗਿਆਨਾ॥ ਨਾਮੁ ਲੈਤ ਪਰਗਟਿ ਉਜੀਆਰਾ॥ ਨਾਮੁ ਲੈਤ ਛੂਟੇ ਜੰਜਾਰਾ॥ 2॥ ਨਾਮੁ ਲੈਤ ਜਮ ਨੇੜਿ ਨ ਆਵੈ॥ ਨਾਮੁ ਲੈਤ ਦਰਗਹ ਸੁਖੁ ਪਾਵੈ॥ ਨਾਮੁ ਲੈਤ ਪ੍ਰਭੁ ਕਹੈ ਸਾਬਾਸਿ॥ ਨਾਮੁ ਹਮਾਰੀ ਸਾਚੀ ਰਾਸਿ॥ 3॥ ਗੁਰਿ ਉਪਦੇਸੁ ਕਹਿਓ ਇਹੁ ਸਾਰੁ॥ ਹਰਿ ਕੀਰਤ ਮਨ ਨਾਮੁ ਅਧਾਰੁ॥ ਨਾਨਕ ਉਧਰੇ ਨਾਮ ਪੁਨਹਚਾਰ॥ ਅਵਰਿ ਕਰਮ ਲੋਕਹ ਪਤੀਆਰ॥ 4॥12॥25॥

Bhairon Mehla 5: Naam(u) laiyt mun(u) pergut(u) bhuyya. Naam(u) laiyt paap(u) tun tay guyya. Naam(u) laiyt sugul poorbaaya. Naam(u) laiyt, utth-sutth(i) mujnaaya. 1. Teeruth(u) humra, Hur(i) ko Naam(u). Gur(i) Oopdayshiya Tutt(u) Giyan. 1. Ruhaou. Naam(u) laiyt, dookh(u) door(i) purana. Naam(u) laiyt, ut(i) moorr soogiyana. Naam(u) laiyt pergut(i) oojiyaara. Naam(u) laiyt, chootay junjaara. 2. Naam(u) laiyt, Jum nayrr(i) na aavaiy. Naam(u) laiyt, Durgeh sookh(u) paavaiy. Naam(u) laiyt, Prubh kuhhaiy shabaash(i). Naam(u) humaari saachi raas(i). 3. Gur(i) Oopdaysh(u) kuhhiyo eh(u) saar(u). Hur(i) keerut mun Naam(u) adhaar(u). Nanak oodhray Naam, poonehchar. Uver(i) kerm loakah putiyaar. 4.12.25.

Word Meaning: Naam(u) Laiyt = by reciting Naam. Pergut(u) Bhuyya = appeared; enlightened. Poorbaaya = holy days. Mujnaaya = bathing; dips in holy waters. 1. Teeruth = holy place. Oopdayshiya = preached. Tutt(u) Giyan = knowledge of the origin of the universe (Waheguru); Divine Knowledge. Pause. Door(i) Praana = goes far away. Ut(i) Moorr = extremely foolish. Soogiyana = highly knowledgeable. Oojiyaara = light. Junjaara = Maya-related affairs. 2. Shabaash(i) = praises efforts. Raas(i) = wealth. 3. Saar(u) = gist. Adhaar(u) = basis; support. Poonehchaar = deeds for penitence. Kerm = rituals. Putiyaar = to please. 4.

MEANING: My mind has been enlightened by reciting Waheguru's Naam, and all my sins have been eradicated from my body (mind). Every day is holy (auspicious) on which one recites Waheguru's Naam, and his mind becomes pure as if he has taken dips in all the sixty-eight holy places. 1. Guru preaches Divine Knowledge, and Waheguru's Naam is the only holy place for me, now. Pause.
All one's suffering goes away with the recitation of Waheguru's Naam, and even an extremely foolish person becomes highly knowledgeable about Waheguru. One's mind is enlightened with the recitation of Waheguru's Naam, and he gives up all the Maya-related affairs. 2.
With the recitation of Waheguru's Naam, the Angel of Death does not even come near the devotee, and he enjoys comfort in Waheguru's Court (is honoured there). Waheguru's Naam is the eternal wealth of a devotee, and Waheguru admires him for his efforts. 3.
The Guru has summed up (given the gist of) His Teachings that Waheguru's praise and His Naam are the basis of one's mind (soul). One finds salvation only with Waheguru's Naam; all other rituals serve only to please people, not Waheguru, oh Nanak. 4.12.25.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਮਸਕਾਰ ਤਾ ਕਉ ਲਖ ਬਾਰ॥ ਇਹੁ ਮਨ ਦੀਜੈ ਤਾ ਕਉ ਵਾਰਿ॥ ਸਿਮਰਨਿ ਤਾ ਕੈ ਮਿਟਹਿ ਸੰਤਾਪ॥ ਹੋਇ ਅਨੰਦੁ ਨ ਵਿਆਪਹਿ ਤਾਪ॥ 1॥ ਐਸੋ ਹੀਰਾ ਨਿਰਮਲ ਨਾਮ॥ ਜਾਸੁ ਜਪਤ ਪੂਰਨ ਸਭਿ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਦੁਖ ਡੇਰਾ ਢਹੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੀਤਲੁ ਮਨਿ ਗਹੈ॥ ਅਨਿਕ ਭਗਤ ਜਾ ਕੇ ਚਰਨ ਪੂਜਾਰੀ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨਹਾਰੀ॥ 2॥ ਖਿਨ ਮਹਿ ਊਣੇ ਸੁਭਰ ਭਰਿਆ॥ ਖਿਨ ਮਹਿ ਸੂਕੇ ਕੀਨੋ ਹਰਿਆ॥ ਖਿਨ ਮਹਿ ਨਿਥਾਵੇ ਕਉ ਦੀਨੋ ਥਾਨੁ॥ ਖਿਨ ਮਹਿ ਨਿਮਾਣੇ ਕਉ ਦੀਨੋ ਮਾਨੁ॥3॥ (ਅੰਗ 1143)॥ ਸਭ ਮਹਿ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਾ॥ ਸੋ ਜਾਪੈ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੂਰਾ॥ ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੈ ਆਧਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਜਿਸੁ ਆਪਿ ਦਇਆਰੁ॥ 4॥13॥26॥

Bhairon Mehla 5: Numuskaar Ta kuou lukh baar. Eh(u) mun deejaiy Ta kuou vaar(i). Simrin(i) Ta kaiy miteh(i) suntaap. Hoyay anund(u), na viyaapeh(i) taap. 1. Aiyso heera nirmul Naam. Jaas(u) juput, poorun subh(i) kaam. 1. Ruhaou. Ja kee drisht(i) dookh dayra dhuhhaiy. Amrit Naam(u) seetul(u) mun guhhaiy. Anik bhugat Ja kay poojaari. Sugul munoruth Poorunhaari. 2. Khin meh(i) oonay soobhur bhuriya. Khin meh(i) sookay keeno huriya. Khin meh(i) nithaavaiyn kuou deeno thaan(u). Khin meh(i) nimaanay kuou deeno maan(u). 3.
(PAGE 1143): Subh meh(i) Aik(u) ruhhiya bhurpoora. So jaapaiy, Jis(u) Satgur(u) Poora. Hur(i) keertun(u) Ta kaiy adhaar(u). Kuhou Nanak, jis(u) Aap(i) duyyaar(u). 4.13.26.
Word Meaning: Numuskaar = salute; bowing to. Lukh Baar = million times. Vaar(i) = sacrifice for. Simrin(i) = remembering; reciting Naam. Suntaap = suffering. Taap = trouble. 1. Aiyso = such is. Heera = diamond. Jaas(u) = which. Pause. Drisht(i) = sight. Dayra = home; root. Dhuhhaiy = collapses. Guhhaiy = Holds; acquires. Anik = countless. Poojaari = worshipper. Munoruth = wishes. Poorunhaari = fulfiller. 2. Khin Meh(i) = in a moment. Oonay = less than full. Soobhur Bhuray = full to the brim. Sookay = dead; merciless heart. Huriya = green; given new life. Nithaavaiyn = shelter less. Nimaanay = helpless; with no self pride. Maan(u) = dignity. 3. Bhurpoora = fully present. Jaapaiy = recites Naam. Keertun(u) = sing praise. Adhaar(u) = basis. Duyyaar(u) = Duyyaal(u) = kind. 4.
MEANING: Waheguru's diamond-like pure Naam is such that all one's tasks get completed successfully with it. **Pause.** I bow to Waheguru countless times, and would love to sacrifice my life for Him. Recitation of His Naam eradicates all suffering, and one feels blissful all the time, and no trouble hits him. 1.
By acquiring Waheguru's immortalizing Naam at heart, one feels peaceful, and Waheguru's kind sight destroys the root of all his troubles. Countless devotees worship Him, and He

fulfills all their wishes. 2. He fills the empty to the brim (poor to rich, weak to strong) in a moment, and injects new (spiritual) life into a soul-dead person. He provides shelter to the shelterless and dignifies the helpless in an instant. 3.
Even though Waheguru is fully present in everybody, only that individual who recites His Naam is kind to the Perfect Satguru. The devotee, whom Waheguru is kind to, makes singing His praise the basis of his life, oh Nanak. 4.13.26.

ਭੈਰਉ ਮਹਲਾ 5॥ ਮੋਹਿ ਦੁਹਾਗਨਿ ਆਪਿ ਸੀਗਾਰੀ॥ ਰੂਪ ਰੰਗ ਦੇ ਨਾਮਿ ਸਵਾਰੀ॥ ਮਿਟਿਓ ਦੂਖੁ ਅਰੁ ਸਗਲ ਸੰਤਾਪ॥ ਗੁਰ ਹੋਏ ਮੇਰੇ ਮਾਈ ਬਾਪ॥ 1॥ ਸਖੀ ਸਹੇਰੀ ਮੇਰੈ ਗ੍ਰਸਤਿ ਅਨੰਦ॥ ਕਰਿ ਕਿਰਪਾ ਭੇਟੇ ਮੋਹਿ ਕੰਤ॥ 1॥ ਰਹਾਉ॥ ਤਪਤਿ ਬੁਝੀ ਪੂਰਨ ਸਭ ਆਸਾ॥ ਮਿਟੇ ਅੰਧੇਰ ਭਏ ਪਰਗਾਸਾ॥ ਅਨਹਦ ਸਬਦ ਅਚਰਜ ਬਿਸਮਾਦ॥ ਗੁਰੁ ਪੂਰਾ ਪੂਰਾ ਪਰਸਾਦ॥ 2॥ ਜਾ ਕਉ ਪ੍ਰਗਟ ਭਏ ਗੋਪਾਲ॥ ਤਾ ਕੈ ਦਰਸਨਿ ਸਦਾ ਨਿਹਾਲ॥ ਸਰਬ ਗੁਣਾ ਤਾ ਕੈ ਬਹੁਤੁ ਨਿਧਾਨ॥ ਜਾ ਕਉ ਸਤਿਗੁਰਿ ਦੀਓ ਨਾਮੁ॥ 3॥ ਜਾ ਕਉ ਭੇਟਿਓ ਠਾਕੁਰੁ ਅਪਨਾ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹਰਿ ਹਰਿ ਜਪਨਾ॥ ਕਹੁ ਨਾਨਕ ਜੋ ਜਨ ਪ੍ਰਭ ਭਾਏ॥ ਤਾ ਕੀ ਰੇਨੁ ਬਿਰਲਾ ਕੋ ਪਾਏ॥ 4॥14॥27॥
Bhairon Mehla 5: Moh(i) doohagun(i) Aap(i) sheengaari. Roop, rung day Naam(i) suva+ari. Mitiyo dookh(u) ur(u) sugul suntaap. Gur hoyay mayray maayi baap. 1. Sukhi suhayri mayraiy grust(i) anund. Kur(i) kirpa bhaytay moh(i) Kunt. 1. Ruhaou. Tupt boojhi, poorun subh aasa. Mitay undhayr, bhuyyay pergaasa. Unhud Shabad, achurj bismaad. Gur(u) Poora, poora persad. 2. Ja kuou pergut bhuyyay Gopal. Ta kaiy dershun(i) sudaa nihaal. Serb goonaa Ta kaiy buhout(u) nidhaan. Ja kuou Satguru(i) deeyo Naam(u). 3. Ja kuou bhaytiyo Tthaakur apna. Mun(u), tun(u) seetul(u) Hur(i), Hur(i) jupna. Kuhou Nanak, jo jun Prubh bhaayay. Ta kee rayn(u) birla ko paayay. 4.14.27.
Word Meaning: Doohaagun(i) = unfortunate; condemned by her husband. Aap(i) = Waheguru, Himself. Shaangaari = adorned (with noble qualities). Roop, Rung = beautiful (mind), rung = love for Him. Suvaari = decorated. Mitiyo = disappeared. Suntaap = suffering. 1. Sukhi = Suhayri = friends. Grust(i) = home; heart. Kunt = husband (Waheguru). Pause. Tupt = fire (of worldly desires). Poorun Aasa = wishes fulfilled. Undhayr = darkness (of ignorance). Pergaasa = light; enlightenment. Unhud Shabad = auto-playing Divine Music. Achurj = amazing. Bismaad = mesmerization. Persad = benevolence. 2. Goona = noble qualities. Nidhaan = treasures. 3. Bhaytiyo = met; get connected with. Tthaakur = Lord. Seetul = peaceful. Rayn(u) = dust of the feet (opportunity to serve). Birla = rare. 4.
MEANING: With His benevolence, my Waheguru-Husband has connected me with Him, and now I am enjoying great blissfulness in my heart, oh my friends. **Pause.**
I was highly unfortunate, but the kind Waheguru adorned my soul with noble qualities, and He implanted His Naam in my heart because of my love for Him. Now, all my troubles and my suffering have been eradicated. The Guru has played the role of both my mother and my father in marrying me off to (connecting with) Waheguru. 1.
All my wishes have been fulfilled, and the fire of all my worldly desires has been put out. The darkness of my ignorance has gone away, and my mind has been enlightened. I am amazingly mesmerized as if Divine music is playing in my mind. It is all because of the grace of the Perfect Guru. 2. It is always blissful to have a sight of the devotee whose mind is enlightened by Waheguru. The devotee, who is given Waheguru's Naam by Satguru, becomes a huge treasure of virtues. 3.
The mind and the body of the devotee, who gets connected with Waheguru, become peaceful by reciting His Naam. Some rare, lucky person gets the dust of the devotee's feet (an opportunity to serve him), who is loved by Waheguru, oh Nanak. 4.14,27.

ਭੈਰਉ ਮਹਲਾ 5॥ ਚਿਤਵਤ ਪਾਪ ਨ ਆਲਕੁ ਆਵੈ॥ ਬੇਸੁਆ ਭਜਤ ਕਿਛੁ ਨਹ ਸਰਮਾਵੈ॥ ਸਾਰੋ ਦਿਨਸੁ ਮਜੂਰੀ ਕਰੈ॥ ਹਰਿ ਸਿਮਰਨ ਕੀ ਵੇਲਾ ਬਜਰ ਸਿਰਿ ਪਰੈ॥ 1॥ ਮਾਇਆ ਲਗਿ ਭੂਲੋ ਸੰਸਾਰੁ॥ ਆਪਿ ਭੁਲਾਇਆ ਭੁਲਾਵਣਹਾਰੈ ਰਾਚਿ ਰਹਿਆ ਬਿਰਥਾ ਬਿਉਹਾਰ॥ 1॥ ਰਹਾਉ॥ ਪੇਖਤ ਮਾਇਆ ਰੰਗ ਬਿਹਾਇ॥ ਗੜਬੜ ਕਰੈ ਕਉਡੀ ਰੰਗੁ ਲਾਇ॥ ਅੰਧ ਬਿਉਹਾਰ ਬੰਧ ਮਨੁ ਧਾਵੈ॥ ਕਰਣੈਹਾਰੁ ਨ ਜੀਅ ਮਹਿ ਆਵੈ॥ 2॥ ਕਰਤ ਕਰਤ ਇਵ ਹੀ ਦੁਖੁ ਪਾਇਆ॥ ਪੂਰਨ ਹੋਤ ਨ ਕਾਰਜ ਮਾਇਆ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਮਨੁ ਲੀਨਾ॥ ਤੜਫਿ ਮੂਆ ਜਿਉ ਜਲ ਬਿਨੁ ਮੀਨਾ॥ 3॥ ਜਿਸ ਕੇ ਰਾਖੇ ਹੋਏ ਹਰਿ ਆਪਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਸਦਾ ਜਪੁ ਜਾਪਿ॥ ਸਾਧ ਸੰਗਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਇਆ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਪੂਰਾ ਪਾਇਆ॥ 4॥15॥28॥

Bhairon Mehla 5: Chitvut paap na aaluk(u) aavaiy. Baysuaa bhujut kichh(u) neh shermaavaiy. Saaro dinus(u) mujoori kuraiy. Hur(i) simrun(i) kee vayla bujur sir(i) puraiy. 1. Maaya lug(i) bhoolou sunsaar(u). Aap(i) bhoolaaya Bhoolaavunhaaraiy, raach(i) ruhhiya birtha biyohaar. 1. Ruhaou. Paykhut Maya rung bihaayay. Gurrburr kuraiy, kaudi rung(u) laayay. Undh biyohaar, bundh mun(u) dhaavaiy. Kernaiyhaar(u) na jea meh(i) aavaiy. 2. Kert, kert, ivv hee dookh(u) paaya. Poorun hoat na kaaruj Maya. Kaam(i), kroadh(i), loabh(i) mun(u) leena. Turrph(i) mooaa, jiyoun jul bin(u) meena. 3. Jis kay raakhay hoyay Hur(i) Aap(i). Hur(i), Hur(i) Naam(u) sudaa jup(u) jaap(i). Sadh sung(i) Hur(i) kay Goon gaaya. Nanak Satgur(u) Poora paaya. 4.15.28.

Word Meaning: Chitvut = thinking about; planning. Aaluk = laziness; hesitation. Bhujut = running toward. Shermaavaiy = feel ashamed. Dinus(u) = day. Mujoori = labour. Vayla = time. Bujur = rock. 1. Lug(i) = attached to. Bhoolou = is misled. Raach(i) ruhhiya = engrossed in. Birtha Biyohaar = worthless business. Pause. Paykhut = watching; enjoying. Maaya Rung = attractions of Maya. Bihaayay = spends (life). Gurrburr Kuraiy = do something wrong purposefully. Kaudi = (worthless) cowrie shell (Maya). Rung = love; attachment. Biyohaar = business. Bundh = which traps. Dhaavaiy = rushes. Kernaiyhaar = the Creator (God). 2. Kert, Kert = doing such things. Leena = possessed; controlled. Turrph(i) Mooaa = dies in great pain. Meena = fish. 3. Raakhay = guardian. Jaap(i) = recite. 4.

MEANING: The world has been misled by its attachment to Maya. Actually, Waheguru Himself has misled the world, which is engrossed in the (spiritually) worthless business of Maya-related affairs. **Pause.**

The man shows no indolence in planning for sins (immoral activities), and feels no shame to run to a prostitute's house. He can work hard all day to earn money, but feels as if he has been hit by a huge rock on the head when it is time to worship Waheguru. 1.

His life is spent enjoying the luxuries of Maya, and he makes a big mistake when he falls in love with (spiritually) worthless Maya. Blinded by the attractions of Maya, he rushes to work for money, which becomes a big trap for him on the path to spirituality. And, he never thinks about the Creator. 2. His Maya-related tasks never end (their number keeps increasing), and, engrossed in them, he suffers greatly. His mind is controlled by lust, rage, and greed, and he dies (spiritual) death in great pain like a fish, which wriggles when it is out of water. 3. The individual, who has Waheguru as his guard, always recites Waheguru's Naam. An individual, who is connected with the Perfect Guru, sings Waheguru's praise in His shelter, oh Nanak. 4.15.28.

ਭੈਰਉ ਮਹਲਾ 5॥ ਅਪਣੀ ਦਇਆ ਕਰੇ ਸੋ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਸਾਚ ਸਬਦੁ ਹਿਰਦੇ ਮਨ ਮਾਹਿ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਜਾਹਿ॥ 1॥ ਰਾਮ ਨਾਮੁ ਜੀਅ ਕੋ ਆਧਾਰੁ॥ ਗੁਰ ਪਰਸਾਦਿ ਜਪਹੁ ਨਿਤ ਭਾਈ ਤਾਰਿ ਲਏ ਸਾਗਰ ਸੰਸਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਕਉ ਲਿਖਿਆ ਹਰਿ ਏਹੁ ਨਿਧਾਨੁ॥ ਸੇ ਜਨ

ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਗੁਣ ਗਾਉ॥ ਆਗੈ ਮਿਲੈ ਨਿਥਾਵੈ ਥਾਉ॥ 2॥ ਜੁਗਹ ਜੁਗੰਤਰਿ ਇਹੁ ਤਤੁ ਸਾਰੁ॥ ਹਰਿ ਸਿਮਰਨੁ ਸਾਚਾ ਬੀਚਾਰੁ॥
(ਅੰਗ 1144)॥ ਜਿਸੁ ਲੜ ਲਾਇ ਸੋ ਲਾਗੈ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗੈ॥ 3॥ ਤੇਰੇ ਭਗਤ ਭਗਤਨ ਕਾ ਆਪਿ॥ ਅਪਣੀ ਮਹਿਮਾ ਆਪੇ ਜਾਪਿ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਤੇਰੈ ਹਾਥਿ॥ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਦ ਹੀ ਸਾਥਿ॥ 4॥16॥29॥

Bhairon Mehla 5: Apni duyya kuray so paayay. Hur(i) ka Naam(u) munn(i) vusaayay. Saach Shabad hirday mun(u) maah(i). Junum, junum kay kilvikh jaah(i). 1. Ram Naam(u) jea ko aadhaar(u). Gur persad(i) jup-hou nit bhaayee, taar(i) luyyay saagur sunsaar(u). 1. Ruhaou. Jinh kuou likhiya Hur(i) eh(u) nidhaan(u). Say jun Durgeh paaveh(i) maan(u). Sookh, sehj, anund Goon gaaou. Aagaiy milaiy nithaavaiyn thaaoun. 2 .Joogeh, jooguntur(i) eh(u) tut(u) saar(u). Hur(i) simerhou Saacha beechaar(u).

(PAGE 1144): Jis(u) lurr laayay, so laagaiy. Junum, junum ka soya jaagaiy. 3. Tayray bhagat, bhugtan ka Aap(i). Apni mehma Aapay jaap(i). Jea, junt subh(i) Tayraiy haath(i). Nanak kay Prubh sud hee saath(i). 4.16.29.

Word Meaning: Duyya = kindness. Paayay = acquires. Maah(i) = in. Kilvikh = sins. 1. Jea = soul. Aadhaar(u) = support; basis. Saagur Sunsaar(u) = world-sea. Pause. Nidhaan(u) = treasure. Sehj Anund = blissfulness of the high spiritual state. Aagaiy = in Waheguru's court. Nithaavaiyn = shelter-less; who is never recognized. Thaaoun = room; recognition; honour. 2. Joogeh Jooguntar(i) = over the eons. Tut(u) = reality. Saar(u) = gist. Lurr Laayay = provides shelter. Laagaiy = begins (to recite Naam). Soya = unaware; in darkness. Jaagaiy = is enlightened. Mehma = greatness. Jaap(i) = sing. Haath(i) = under control. 4.

MEANING: Waheguru's Naam is the basis of human life (soul), oh my friends. Recite it day and night in the shelter of the Guru, and it will ferry you across the world sea. **Pause**.

But only that devotee acquires and enshrines it in his heart, to whom Waheguru is kind. When a devotee has Satguru's immortalizing Shabad in his heart, all his sins of many lives get eradicated. 1. The individuals who have the treasure of Waheguru's Naam prewritten in their fortune (by Waheguru) are given room (honoured) in Waheguru's Court. One acquires all comforts and blissfulness of a high spiritual state by singing Waheguru's virtues, and one gets a special place (recognition) in Waheguru's Court, even though one may not have ever been recognized in the world. 2.

The everlasting gist of the fact is that no matter what the eon it is, recitation of Waheguru's Naam is the only truth (which immortalizes one by connecting him with Waheguru). But only that individual gets to recite Waheguru's Naam whom Waheguru provides His shelter to (connects with Him). Such an individual becomes enlightened after having been in the dark of ignorance for many, many lives. 3.

The devotees are Yours (You created and groomed them), and You are theirs (You are present in them); so, in a way, You are singing Your own praise, oh Lord. All living beings are in Your control, and You are always with them, oh Nanak. 4.16.29.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਾਮੁ ਹਮਾਰੈ ਅੰਤਰਜਾਮੀ॥ ਨਾਮੁ ਹਮਾਰੈ ਆਵੈ ਕਾਮੀ॥ ਰੋਮਿ ਰੋਮਿ ਰਵਿਆ ਹਰਿ ਨਾਮੁ॥ ਸਤਿਗੁਰ ਪੂਰੈ ਕੀਨੋ ਦਾਨੁ॥ 1॥ ਨਾਮੁ ਰਤਨੁ ਮੇਰੈ ਭੰਡਾਰ॥ ਅਗਮ ਅਮੋਲਾ ਅਪਰ ਅਪਾਰ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਹਮਾਰੈ ਨਿਹਚਲ ਧਨੀ॥ ਨਾਮ ਕੀ ਮਹਿਮਾ ਸਭ ਮਹਿ ਬਨੀ॥ ਨਾਮੁ ਹਮਾਰੈ ਪੂਰਾ ਸਾਹੁ॥ ਨਾਮੁ ਹਮਾਰੈ ਬੇਪਰਵਾਹੁ॥ 2॥ ਨਾਮੁ ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ॥ ਨਾਮੁ ਹਮਾਰੈ ਮਨ ਕਾ ਸੁਆਉ॥ ਨਾਮੁ ਨ ਵਿਸਰੈ ਸੰਤ ਪ੍ਰਸਾਦਿ॥ ਨਾਮੁ ਲੈਤ ਅਨਹਦ ਪੂਰੈ ਨਾਦ॥ 3॥ ਪ੍ਰਭ ਕਿਰਪਾ ਤੇ ਨਉਨਿਧਿ ਪਾਈ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਮ ਸਿਉ ਬਨਿ ਆਈ॥ ਧਨਵੰਤੇ ਸੋਈ ਪਰਧਾਨ॥ ਨਾਨਕ ਜਾ ਕੈ ਨਾਮੁ ਨਿਧਾਨ॥ 4॥17॥30॥

Bhairon Mehla 5: Naam(u) humaaraiy untarjaami. Naam(u) humaaraiy aavaiy kaami. Roam(i), roam(i) ruvviya Hur(i) Naam(u). Satgur Pooraiy keeno daan(u). 1. Naam(u) ruttan(u) mayraiy bhundaar. Agumm, amoala, upper apaar. 1. Ruhaou. Naam(u) humaaraiy nihchul dhunee. Naam kee mehma subh meh(i) bunee. Naam(u) humaaraiy poora shah(u). Naam(u) humaaraiy baypervaah(u). 2. Naam(u) humaaraiy bhojun bhaaou. Naam(u) humaaraiy mun ka sooaaou. Naam(u) na visraiy Sunt persad(i). Naam(u) laiyt Unhud pooraiy naad. 3. Prubh kirpa tay nuou nidh(i) paayi. Gur kirpa tay Naam siyoun bun aayi. Dhunvuntay sayee perdhaan. Nanak ja kaiy Naam(u) nidhaan. 4.17.30.

Word Meaning: Humaaraiy = for me. Untarjaami = omniscient (Waheguru). Aavaiy Kaami = is useful in completing tasks. Roam(i) = in every pore of the body. Ruvviya = is present. Daan(u) = endowment. Bhundaar = treasure. Agumm = in accessible. Amoala = priceless. Upper Apaar = further and further; limitless. Pause. Nihchul = eternal. Dhunee = wealthy; Lord. Mehma = praise. Shah = source (of Naam) . Baypervaah = worry-free. 2. Bhojun = food. Bhaaou = love; respect. Sooaaou = objective. Visraiy = forgotten. Naad = Shabad; music. Pooraiy = plays. 3. Nuou Nidh(i) = the nine treasures. Bun Aayee = liking for. Dhunvuntay = wealthy. Perdhaan = respectable. 4.

MEANING: The Naam of Waheguru, which is inaccessible, priceless, and limitless, is my most precious treasure. **Pause.**

The Naam is the manifestation of the omniscient Waheguru, and makes all our tasks successful. It is present in every pore of my body, and has been gifted to me by the Perfect Satguru. 1. Waheguru's Naam makes a man truly wealthy, and it becomes his eternal wealth (which never runs out). Everybody shows respect for the devotee who has Waheguru's Naam enshrined in his heart. Waheguru's Naam also makes the devotee a perfect source of the Naam, and he becomes completely worry-free. 2.

Waheguru's Naam and love for Him are the spiritual food and the objective of life for the devotee. One does not forget Waheguru's Naam in the shelter of the Guru, and one feels as if Divine Music is playing in one's mind. 3.

With the Guru's grace and with the benevolence of Waheguru, one acquires Waheguru's Naam, which is like acquiring the nine mythical treasures, and the devotee falls in love with the Naam. Those devotees are truly wealthy and respectable who have the treasure of Waheguru's Naam enshrined in their hearts, oh Nanak. 4.17.30.

ਭੈਰਉ ਮਹਲਾ 5॥ ਤੂ ਮੇਰਾ ਪਿਤਾ ਤੂ ਹੈ ਮੇਰਾ ਮਾਤਾ॥ ਤੂ ਮੇਰੇ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤਾ॥ ਤੂ ਮੇਰਾ ਠਾਕੁਰੁ ਹਉ ਦਾਸੁ ਤੇਰਾ॥ ਤੁਝ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਕੋ ਮੇਰਾ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਕਰਹੁ ਪ੍ਰਭ ਦਾਤਿ॥ ਤੁਮਰੀ ਉਸਤਤਿ ਕਰਉ ਦਿਨ ਰਾਤਿ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਤੇਰੇ ਜੰਤ ਤੂ ਬਜਾਵਨਹਾਰਾ॥ ਹਮ ਤੇਰੇ ਭਿਖਾਰੀ ਦਾਨੁ ਦੇਹਿ ਦਾਤਾਰਾ॥ ਤਉ ਪਰਸਾਦਿ ਰੰਗ ਰਸ ਮਾਣੇ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਤੁਮਹਿ ਸਮਾਣੇ॥ 2॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਜਪੀਐ ਨਾਉ॥ ਸਾਧ ਸੰਗਿ ਤੁਮਰੇ ਗੁਣ ਗਾਉ॥ ਤੁਮਰੀ ਦਇਆ ਤੇ ਹੋਇ ਦਰਦ ਬਿਨਾਸੁ॥ ਤੁਮਰੀ ਮਇਆ ਤੇ ਕਮਲ ਬਿਗਾਸੁ॥ 3॥ ਹਉ ਬਲਿਹਾਰਿ ਜਾਉ ਗੁਰਦੇਵ॥ ਸਫਲ ਦਰਸਨੁ ਜਾ ਕੀ ਨਿਰਮਲ ਸੇਵ॥ ਦਇਆ ਕਰਹੁ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰੇ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਨਿਤ ਤੇਰੇ॥ 4॥18॥31॥

Bhairon Mehla 5: Tu mayra pitaa, Tu haiy mayra maata. Tu mayray jea, praan, Sookh-Daata. Tu mayra Tthaakur(u), huoun daas Tayra. Toojh bin(u) uver(u) nuhhi ko mayra. 1. Kur(i) kirpa kurhou Prubh daat(i). Toomri oostut(i) kuroun din raat(i). 1. Ruhaou. Hum Tayray junt, Tu bujaavunhaara. Hum Tayray bhikhaari, daan(u) dayh(i) Dataara. Tuou persad(i), rung rus maanay. Ghut, ghut untar(i) Toomeh(i) smaanay. 2. Toomri kirpa tay jupiyaiy Naoun. Sadh sung(i) Toomray Goon gaaoun. Toomri duyya tay hoyay durd binaas(u). Toomri muyya tay kumul bigaas(u). 3. Huoun bulihaar(i) jaaoun Gurdev. Suful dershun(u), Ja kee nirmul sayv. Duyya kurhou Tthaakur Prubh mayray. Goon gaavaiy Nanak(u) nit Tayray. 4.18.31.

Word Meaning: Jea = soul. Praan = life. Sookh-Daata = provider (source) of all comforts. Tthaakur(u) = Master; Lord. Daas(u) = slave; devotee. Uver(u) = other. 1.
Daat(i) = gift; endowment. Oostut(i) = praise. Pause. Junt = musical instrument. Bujaavanhaara = musician. Bhikhaari = beggars. Dataara = oh, Provider. Rung Rus = all luxuries. Maanay = enjoy. Ghut = heart. Smaanay = present. 2. Durd = pain; suffering. Binaas(u) = destroyed. Muyya = mercy. Kumul Bigaas(u) = lotus-like heart blooms. 3. Gurdev = the great Guru. Suful = successful. Nirmul = mind purifying. Sayv = service. Duyya = kindness. Nit = always. 4.
MEANING: Please, be kind, and give me the gift of Your praise (Naam) which I wish to sing day and night, oh Waheguru. **Pause.** You are my father and my mother, and are the source of blissfulness for my soul and my life. You are my Lord, and I am Your slave. I do not have anyone else whom I could truly call mine (forever), oh Waheguru. 1.
I am your musical instrument, while you are the player. (I produce only that tune which You play, i.e. I am fully under Your control) I am a beggar at Your Door, kindly give me the alms (of Your Naam). You are present in every heart, and I enjoy all the luxuries (gifts) of nature with Your benevolence. 2. I can recite Your Naam only with Your benevolence, and sing Your praise in the shelter of the Guru. All my suffering is eradicated with Your kindness, and the lotus of my heart blooms with Your merciful sight. 3.
I am all sacrifice for my Great Guru, serving whom purifies my mind, and whose sight makes all my tasks successful. Please be kind to me so that I, Nanak, may sing Your praise all the time, oh my Lord. 4.8.31.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸਭ ਤੇ ਊਚ ਜਾ ਕਾ ਦਰਬਾਰੁ॥ ਸਦਾ ਸਦਾ ਤਾ ਕਉ ਜੋਹਾਰੁ॥ ਊਚੇ ਤੇ ਊਚਾ ਜਾ ਕਾ ਥਾਨ॥ ਕੋਟਿ ਅਘਾ ਮਿਟਹਿ ਹਰਿ ਨਾਮ॥ 1॥ ਤਿਸੁ ਸਰਣਾਈ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਕਰਿ ਕਿਰਪਾ ਜਾ ਕਉ ਮੇਲੈ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੇ ਕਰਤਬ ਲਖੇ ਨ ਜਾਹਿ॥ ਜਾ ਕਾ ਭਰਵਾਸਾ ਸਭ ਘਟ ਮਾਹਿ॥ ਪ੍ਰਗਟ ਭਇਆ ਸਾਧੂ ਕੈ ਸੰਗਿ॥ ਭਗਤ ਅਰਾਧਹਿ ਅਨਦਿਨੁ ਰੰਗਿ॥ 2॥ ਦੇਦੇ ਤੋਟਿ ਨਹੀ ਭੰਡਾਰ॥ ਖਿਨ ਮਹਿ ਥਾਪਿ ਉਥਾਪਨਹਾਰ॥ ਜਾ ਕਾ ਹੁਕਮੁ ਨ ਮੇਟੈ ਕੋਇ॥ ਸਿਰਿ ਪਾਤਿਸਾਹਾ ਸਾਚਾ ਸੋਇ॥ 3॥ ਜਿਸ ਕੀ ਓਟਿ ਤਿਸੈ ਕੀ ਆਸਾ॥
(ਅੰਗ 1145)॥ ਦੁਖੁ ਸੁਖੁ ਹਮਰਾ ਤਿਸ ਹੀ ਪਾਸਾ॥ ਰਾਖਿ ਲੀਨੋ ਸਭੁ ਜਨ ਕਾ ਪੜਦਾ॥ ਨਾਨਕੁ ਤਿਸ ਕੀ ਉਸਤਤਿ ਕਰਦਾ॥ 4॥19॥32॥
Bhairon Mehla 5: Subh tay ooch Ja ka Durbar(u). Sudaa, sudaa Ta kuou johaar(u). Oochay tay oocha Ja ka thaan. Koat(i) ugha miteh(i) Hur(i) Naam. 1. Tis(u) shernaayi sudaa sookh(u) hoyay. Kur(i) kirpa ja kuou maylaiy Soyay. 1. Ruhaou. Ja kay kurtub lukhay na jaah(i). Ja ka bhervaasa, subh ghut maah(i). Pergut bhuyya, Sadhu kaiy sung(i). Bhugut araadheh(i) undin(u) rung(i). 2. Daynday, toat(i) nuhhi Bhundaar. Khin meh(i) thaap(i) Oothaapunhaar. Ja ka Huqam(u) na maytaiy koyay. Sir(i) paatshaahaan Saacha Soyay. Jis kee oat(i), Tisaiy kee aasa.
(PAGE 1145): Dookh(u), sookh(u) humra Tis hee paasa. Raakh(i) leeno subh(u) jun ka purrda. Nanak(u), Tis kee oostutu(i) kerda. 4.19.32.
Word Meaning: Ooch = unapproachable for any change; above any favouritism; perfectly just. Durbaar(u) = Court. Johaar(u) = saluting. Thaan = Residence. Koat(i) = millions; countless. Ugha = sins. 1. Kurtub = amazing feats. Lukhay = comprehend. Bhervaasa = faith; dependence. Pergut Bhuyaa = appears; becomes visible. Araadheh(i) = worship. Undin(u) = everyday; always. Rung(i) = with love. 2. Toat(i) = shortage. Thaap(i) = after creating. Oothaapunhaar = destroyer. Maytaiy = erase; change. Sir(i) = above. 3. Oat(i) = shelter; protection. Aasa = hope; dependence. Paasa = with. Purrda = secrets. 4.

MEANING: I bow to the Great Waheguru all the time whose Court is unapproachable (for any undeserving favour or for any change in His Huqam (only perfect justice is delivered there). His Residence is the highest of all (inaccessible to non-devotees by any means), but millions of sins are washed away with His Naam. 1.
One always enjoys comforts (blissfulness) in His shelter when he is connected with Him (Waheguru) with His benevolence. Pause. Waheguru, whose amazing feats cannot be comprehended, and on which everybody is dependent, appears in one's mind in the shelter of the Guru. His devotees always worship Him with deep love. 2.
His treasures never run out while He delivers His gifts to His living beings. He can create and then destroy things in a moment. He is the eternal Emperor above all the worldly rulers, and nobody can erase (undo) His Huqam (Will). 3.
Everybody survives because of His protection and is fully dependent upon Him. He is the Lord, and knows all about our suffering and our comforts, and keeps the secrets (weaknesses) of His devotees from others. I always sing His praise, oh Nanak. 4.

ਭੈਰਉ ਮਹਲਾ 5॥ ਰੋਵਨਹਾਰੀ ਰੋਜੁ ਬਨਾਇਆ॥ ਬਲਨ ਬਰਤਨ ਕਉ ਸਨਬੰਧੁ ਚਿਤਿ ਆਇਆ॥ ਬੂਝਿ ਬੈਰਾਗੁ ਕਰੇ ਜੇ ਕੋਇ॥ ਜਨਮ ਮਰਣ ਫਿਰਿ ਸੋਗੁ ਨ ਹੋਇ॥ 1॥ ਬਿਖਿਆ ਕਾ ਸਭੁ ਧੰਧੁ ਪਸਾਰੁ॥ ਵਿਰਲੈ ਕੀਨੋ ਨਾਮ ਅਧਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰਿਬਿਧਿ ਮਾਇਆ ਰਹੀ ਬਿਆਪਿ॥ ਜੋ ਲਪਟਾਨੋ ਤਿਸੁ ਦੂਖ ਸੰਤਾਪ॥ ਸੁਖੁ ਨਾਹੀ ਬਿਨੁ ਨਾਮ ਧਿਆਏ॥ ਨਾਮ ਨਿਧਾਨੁ ਬਡਭਾਗੀ ਪਾਏ॥ 2॥ ਸ੍ਵਾਗੀ ਸਿਉ ਜੋ ਮਨੁ ਰੀਝਾਵੈ॥ ਸ੍ਵਾਗਿ ਉਤਾਰਿਐ ਫਿਰਿ ਪਛੁਤਾਵੈ॥ ਮੇਘ ਕੀ ਛਾਇਆ ਜੈਸੇ ਬਰਤਨਹਾਰ॥ ਤੈਸੋ ਹੀ ਪਰਪੰਚੁ ਮੋਹ ਬਿਕਾਰ॥ 3॥ ਏਕ ਵਸਤੁ ਜੇ ਪਾਵੈ ਕੋਇ॥ ਪੂਰਨ ਕਾਜੁ ਤਾਹੀ ਕਾ ਹੋਇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਜਿਨਿ ਪਾਇਆ ਨਾਮੁ॥ ਨਾਨਕ ਆਇਆ ਸੋ ਪਰਵਾਨੁ॥ 4॥20॥33॥

Bhairon Mehla 5: Rovunhaari roaj(u) bunaaya. Bulun, burtun kuou sunbundh(u) chit(i) aaya. Boojh(i) baiyraag(u) kuray jay koyay. Junum, mern, phir(i) soag(u) na hoyay. 1. Bikhiya ka subh(u) dhundh(u) pusaar(u). Virlaiy keeno Naam adhaar(u). 1. Ruhaou. Tribidh(i) Maya ruhhi biyaap(i). Jo luptaano, tis(u) dookh suntaap. Sookh(u) naahi, bin(u) Naam dhiyaayay. Naam nidhaan(u) budbhaagi paayay. 2. Suvaangi siyoun jo mun(u) reejhaavaiy. Suvaang(i) ootaariyain phir(i) puchhutaavaiy. Maygh kee chhaaya jaiysay burtunhaar. Taiyso hee perpunch(u) moh bikaar. 3. Aik Vust(u) jay paavaiy koyay. Poorun kaaj(u) taahi ka hoyay. Gur persad(i) jinh(i) paaya Naam(u). Nanak, aaya so pervaan(u). 4.20.33.
Word Meaning: Rovunhaari = one who cries (complains). Roaj(u) = woeful tale. Bulun Burtun = daily dealings. Sunbundh(u) = relationship. Chit(i) Aaya = comes to mind. Baiyraag(u) = pain of separation. Soag(u) = grief. 1. Bikhiya = Maya. Dhundh(u) Pusaar(u) = expanse of Maya-related affairs. Virlaiy = some rare. Pause. Tribidh(i) = of three qualities. Biyaap(i) = overpowers. Luptaano = gets deeply attached. Suntaap = suffering. Budbhaagi = highly fortunate. 2. Suvaangi = actor; acrobat. Reejhaavaiy = loves the character played. Puchhutaavaiy = gets disappointed. Maygh = clouds. Burtunhaar = user. Perpunch = worldly expanse. Bikaar = useless. 3. Aik Vust(u) = "one" thing (Waheguru's Naam). Paavaiy = acquires. Poorun Kaaj = successful in objective. Taahi Ka = his. Pervaan(u) = welcome; useful. 4.
MEANING: All the daily dealings of the man are Maya-related; some rare individual makes Waheguru's Naam the basis of his life. Pause.
Even the relatives of a dead man cry at his death to share their woeful tale. They cry to remember his relationship only because of his lost usefulness in everyday dealings. If one feels the pain of separation of a relative by understanding Waheguru's Huqam, he will not endure the suffering of any death or (the happiness) of a new birth in the family. 1.

The three qualities of Maya overpower humans, and those who become deeply attached to it suffer its consequences. One cannot enjoy blissfulness without Waheguru's Naam, but only some fortunate people acquire the treasure of Naam. 2.
If someone likes the character an actor plays, he is disappointed when the real-life character of the actor is revealed after the actor takes his makeup off. The love for worldly attractions is as useless as the shade of a moving cloud for a person (who takes its shelter believing it to be permanent). 3.
But if a person acquires the priceless Naam of Waheguru, all his tasks get completed successfully. The birth of the individual, who acquires Waheguru's Naam with the grace of the Guru, is welcome in the world (and approved by Waheguru), oh Nanak. 4.20.33.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਜੋਨੀ ਭਵਨਾ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਰੋਗੀ ਕਰਨਾ॥ ਸੰਤ ਕੀ ਨਿੰਦਾ ਦੂਖ ਸਹਾਮ॥ ਡਾਨੁ ਦੈਤ ਨਿੰਦਕ ਕਉ ਜਾਮ॥ 1॥ ਸੰਤ ਸੰਗਿ ਕਰਹਿ ਜੋ ਬਾਦੁ॥ ਤਿਨ ਨਿੰਦਕ ਨਾਹੀ ਕਿਛੁ ਸਾਦੁ॥ 1॥ ਰਹਾਉ॥ ਭਗਤ ਕੀ ਨਿੰਦਾ ਕੰਧੁ ਛੇਦਾਵੈ॥ ਭਗਤ ਕੀ ਨਿੰਦਾ ਨਰਕ ਭੁੰਚਾਵੈ॥ ਭਗਤ ਕੀ ਨਿੰਦਾ ਗਰਭ ਮਹਿ ਗਲੈ॥ ਭਗਤ ਕੀ ਨਿੰਦਾ ਰਾਜ ਤੇ ਟਲੈ॥ 2॥ ਨਿੰਦਕ ਕੀ ਗਤਿ ਕਤਹੂ ਨਾਹਿ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਇ॥ ਚੋਰ ਜਾਰ ਜੁਆਰ ਤੇ ਬੁਰਾ॥ ਅਣਹੋਦਾ ਭਾਰੁ ਨਿੰਦਕਿ ਸਿਰਿ ਧਰਾ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਕੇ ਭਗਤ ਨਿਰਵੈਰ॥ ਸੋ ਨਿਸਤਰੈ ਜੋ ਪ੍ਰਭੈ ਪੈਰ॥ ਆਦਿ ਪੁਰਖਿ ਨਿੰਦਕੁ ਭੋਲਾਇਆ॥ ਨਾਨਕ ਕਿਰਤੁ ਨ ਜਾਇ ਮਿਟਾਇਆ॥ 4॥21॥34॥

Bhairon Mehla 5: Sunt kee ninda joani bhuvna. Sunt kee ninda roagi kerna. Sunt kee ninda dookh suhaam. Daan(u) daiyt ninduk kuou Jaam. 1. Sunt sung(i) kureh(i) jo baad(u). Tinh ninduk naahi kichh(u) saad(u). 1. Ruhaou. Bhugut kee ninda kundh(u) chhaydaavaiy. Bhugut kee ninda nerk bhoonchaavaiy. Bhugut kee ninda gerbh meh(i) gulaiy. Bhugut kee ninda raj tay tulaiy. 2. Ninduk kee gut(i) kut-hoon naah(i). Aap(i) beej(i), aapay hee khaayay. Choar, yaar, jooaar tay booraa. Unhoanda bhaar(u), ninduk(i) sir(i) dhuraa. 3. Parbraham kay bhugut nirvaiyr. So nisturaiy, jo poojaiy paiyr. Aad(i) Purakh(i), Ninduk(u) bholaaya. Nanak, kirt(u) na jaayay mitaaya. 4.21.34.

Word Meaning: Ninda = vilification. Joani Bhuvna = go through different life forms. Suhaam = endure. Daan(u) = punishment. Daiyt = gives. Jaam = Jum = Angel of justice. 1. Baad(u) = fights; bears enmity. Saad(u) = enjoyment; peacefulness. Pause. Kundh(u) = body. Chhaydaavaiy = creates holes (for noble qualities to leak out and for bad qualities to enter). Bhoonchhaavaiy = causes to receive (endure). Gulaiy = rots; suffers. Raj = royal luxuries. Tulaiy = is deprived of. 2. Gut(i) = state of peacefulness. Kut-hoon = never. Yaar = immoral relationship with other women. Jooaar = gambler. Unhoanda = which was not there before. Bhaar(u) = burden. 3. Nirvaiyr = without any enmity. Nisturaiy = is salvaged. Paiyr = Feet (Naam) of (Waheguru). Aad(i) Purakh(i) = Waheguru. Kirt(u) = the result of deeds done. Mitaaya = erase; undo. 4.

MEANING: Vilifying a holy saint causes mental sickness, and the vilifier is taken through many different life forms. The vilifiers are punished by the Angel of Justice, and they must endure many hardships. 1. The vilifier, who bears enmity against the holy saint (Guru), enjoys no peace in life. Pause. Vilification of a Waheguru's devotee creates many holes (weaknesses) in the body of the vilifier through which his noble qualities (if he is left with any) leak out, and ignoble qualities attack, and he has to endure hell-like suffering. The vilifier of a holy devotee rots in the mother's womb (goes through many different life forms), and he is deprived of all the luxuries of human life. 2. The vilifier never enjoys peace in life, but he can blame only himself because he is reaping the rewards of his own doings. He is worse than a thief, a lustful person, and a gambler, as he carries the burden which would not have been there if he had not wilfully criticized a holy saint. 3.

Waheguru's devotees bear no enmity with anyone; actually, the people who serve them find salvation. Waheguru forgets (ignores) such vilifiers (withholds His favours for them). The consequences of the deeds done by individuals cannot be undone, oh Nanak. 4.21.34.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਾਮੁ ਹਮਾਰੈ ਬੇਦ ਅਰੁ ਨਾਦ॥ ਨਾਮੁ ਹਮਾਰੈ ਪੂਰੇ ਕਾਜ॥ ਨਾਮੁ ਹਮਾਰੈ ਪੂਜਾ ਦੇਵ॥ ਨਾਮੁ ਹਮਾਰੈ ਗੁਰ ਕੀ ਸੇਵ॥ 1॥ ਗੁਰਿ ਪੂਰੈ ਦ੍ਰਿੜਿਓ ਹਰਿ ਨਾਮੁ॥ ਸਭ ਤੇ ਊਤਮੁ ਹਰਿ ਹਰਿ ਕਾਮੁ॥1॥ ਰਹਾਉ॥ ਨਾਮੁ ਹਮਾਰੈ ਮਜਨ ਇਸਨਾਨੁ॥ ਨਾਮੁ ਹਮਾਰੈ ਪੂਰਨ ਦਾਨੁ॥ ਨਾਮੁ ਲੈਤ ਤੇ ਸਗਲ ਪਵੀਤ॥ ਨਾਮੁ ਜਪਤ ਮੇਰੇ ਭਾਈ ਮੀਤ॥ 2॥ ਨਾਮੁ ਹਮਾਰੈ ਸਉਣ ਸੰਜੋਗ॥ ਨਾਮੁ ਹਮਾਰੈ ਤ੍ਰਿਪਤਿ ਸੁਭੋਗ॥ ਨਾਮੁ ਹਮਾਰੈ ਸਗਲ ਆਚਾਰ॥ ਨਾਮੁ ਹਮਾਰੈ ਨਿਰਮਲ ਬਿਉਹਾਰ॥ 3॥ ਜਾ ਕੈ ਮਨਿ ਵਸਿਆ ਪ੍ਰਭ ਏਕੁ॥ ਸਗਲ ਜਨਾ ਕੀ ਹਰਿ ਹਰਿ ਟੇਕੁ॥ ਮਨਿ ਤਨਿ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ॥ ਸਾਧ ਸੰਗਿ ਜਿਸੁ ਦੇਵੈ ਨਾਉ॥ 4॥22॥35॥

Bhairon Mehla 5: Naam(u) humaaraiy Bayd ur(u) naad(u). Naam(u) humaaraiy pooray kaaj. Naam(u) humaaraiy pooja dayv. Naam humaaraiy Gur kee sayv. 1. Gur(i) Pooraiy drirriyo Hur(i) Naam(u). Subh tay ootum(u) Hur(i), Hur(i) kaam(u). 1. Ruhaou. Naam humaaraiy mujun ishnaan(u). Naam(u) humaaraiy poorun daan(u). Naam(u) laiyt tay sugul puveet. Naam(u) juput mayray bhaayi meet. 2. Naam(u) humaaraiy saun, sunjog. Naam(u) humaaraiy triput(i) subhog. Naam(u) humaaraiy sugul aachaar. Naam(u) humaaraiy nirmul biyohaar. 3. Ja kaiy mun(i) vussiya Prubh Aik(u). Sugul junaa kee Hur(i), Hur(i) tayk(u). Mun(i) tun(i) Nanak Hur(i) goon gaaou. Sadh sung(i) jis(u) dayvaiy Naaoun. 4.22.35.

Word Meaning: Humaaraiy = for us (devotees of Waheguru). Naad = mantras; music (played by the yogis). Kaaj = tasks. 1. Drirriyo = reinforces. Ootum = superior. Kaam = task; service. Pause. Mujun = Ishnaan = dip at holy places. Poorun = perfect. Daan(u) = gift. Tay Sugul= all those. Puveet = pure; pious. 2. Saun, Sunjog = paying attention to good and bad rituals; and to auspicious and inauspicious times. Subhog = enjoying tasty foods. Aachaar = religious rituals. Nirmul Biyohaar = honest dealings. 3. Tayk(u) = shelter. 4.

MEANING: Waheguru's Naam is the study of the Vedas and the recitation of any mantras in our world (for Waheguru's devotee) - we do not need them. All our tasks get successfully completed because of Waheguru's Naam. Waheguru's Naam is the worship of the gods for us (we do not need that); actually, serving the Guru is the same as Waheguru's Naam for us. 1. The Perfect Guru reinforces Waheguru's Naam among His Sikhs, which is the superior most service to Waheguru. Pause.

Waheguru's Naam is the dip at holy places for us (and unlike our Hindu brothers, who make donations to Brahmans after taking a dip), Waheguru's Naam is the perfect donation we make for others. All those who recite Waheguru's Naam get their minds purified; all our brothers and friends (devotees of Waheguru) recite His Naam. 2.

Rather than considering good and bad rituals or auspicious and inauspicious times, we focus only on Waheguru's Naam (before we undertake any project), and Waheguru's Naam makes us fully content as if we have enjoyed delicious food. Waheguru's Naam is the performance of all prevalent rituals for us; it requires us to have honest dealings with people. 3.

The individual, who enshrines Waheguru's Naam in his heart, realizes that Waheguru is the support of all hearts. The devotees, who are given Waheguru's Naam in the holy gatherings, sing His praise with their body and mind, oh Nanak. 4.22.35.

(ਅੰਗ 1146)॥ ਭੈਰਉ ਮਹਲਾ 5॥ ਨਿਰਧਨ ਕਉ ਤੁਮ ਦੇਵਹੁ ਧਨਾ॥ ਅਨਿਕ ਪਾਪ ਜਾਹਿ ਨਿਰਮਲ ਮਨਾ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ॥ ਭਗਤ ਅਪੁਨੇ ਕਉ ਦੇਵਹੁ ਨਾਮ॥ 1॥ ਸਫਲ ਸੇਵਾ ਗੋਪਾਲ ਰਾਇ॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ ਤਾ ਤੇ ਬਿਰਥਾ ਕੋਇ ਨ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਰੋਗੀ ਕਾ ਪ੍ਰਭ ਖੰਡਹੁ ਰੋਗੁ॥ ਦੁਖੀਏ ਕਾ ਮਿਟਾਵਹੁ ਪ੍ਰਭ ਸੋਗੁ॥ ਨਿਥਾਵੇ ਕਉ ਤੁਮ੍ਹ ਥਾਨਿ ਬੈਠਾਵਹੁ॥ ਦਾਸ ਅਪਨੇ ਕਉ ਭਗਤੀ ਲਾਵਹੁ॥

2॥ ਨਿਮਾਣੇ ਕਉ ਪ੍ਰਭ ਦੇਤੋ ਮਾਨੁ॥ ਮੂੜ ਮੁਗਧੁ ਹੋਇ ਚਤੁਰ ਸੁਗਿਆਨੁ॥ ਸਗਲ ਭਇਆਨ ਕਾ ਭਉ ਨਸੈ॥ ਜਨ ਅਪਨੈ ਕੈ ਹਰਿ ਮਨਿ ਬਸੈ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਸੂਖ ਨਿਧਾਨ॥ ਤਤੁ ਗਿਆਨੁ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮ॥ ਕਰਿ ਕਿਰਪਾ ਸੰਤ ਟਹਲੈ ਲਾਏ॥ ਨਾਨਕ ਸਾਧੂ ਸੰਗਿ ਸਮਾਏ॥ 4॥23॥36॥

(PAGE 1146): **Bhairon Mehla 5:** Nirdhun kuou Toomh dayvhou dhunaa. Anik paap jaah(i) nirmul munaa. Sugul munoruth, poorun kaam. Bhugut Apunay kuou dayvhou Naam. 1. Suful sayva Gopal Raayay. Kern Kraavunhaar Soami, Ta tay birtha koyay na jaayay. 1. Ruhaou. Roagi ka Prubh khundou roag(u). Dookhiyay ka mitaavhou Prubh soag(u). Nithaavaiyn kuou Toomh thaan(i) baiytthaavhou. Daas Apunay kuou bhugti laavhou. 2. Nimaanay kuou Prubh dayto maan(u). Moorr moogudh(u) hoyay chatoor soogiyan(u). Sugul bhuyyan ka bhuou nussaiy. Jun apunay kaiy Hur(i) mun(i) bussaiy. 3. Parbraham Prubh sookh nidhaan. Tut(u) Giyan(u) Hur(i) Amrit Naam. Kur(i) kirpa Sunt tehlaiy laayay. Nanak, Sadhu sung(i) smaayay. 4.23.36.

Word Meaning: Nirdhun = poor. Dhunaa = money. Anik = countless. Munaa = mind. Minoruth = objectives. 1. Suful = successful. Gopal Raayay = the Royal Waheguru. Kern Kraavunhaar = doer, and making others do. Ta Tay = from Him. Birtha = emptyhanded. Pause. Roagi = patient. Khundou = destroy. Dookhiyay = sufferer. Soag = grief; trouble. Nithaavaiyn = shelter-less; enjoying no respect. 2. Nimaanaiy = humble. Maan(u) = honour. Moorr Moogudh(u) = foolish. Chatoor = clever; wise. Sugiyaan(u) = highly knowledgeable. Bhuyyan = terrifying. Nussaiy = runs away. Jun = devotee. 3. Sookh Nidhaan = treasure (source) of all comforts. Tut(u) Giyan(u) = Divine Knowledge. Tehlaiy = in service. Smaayay = gets absorbed in; merges in. 4.

MEANING: Serving the Royal Waheguru makes all the tasks of the devotee successful. The Lord is the doer of everything and makes others do things of His choice. Nobody is without Him (He is present in everybody). **Pause.**

He gives wealth to the poor; countless sins are washed away with His Naam, and the mind is purified. He gives (implants) His Naam in His devotee's heart whereby all his objectives are achieved, and all tasks get completed successfully. 1. Waheguru cures the patients' ailments and eradicates all the troubles of the suffering man. He bestows honour on a person who never enjoyed any respect before, and puts His devotee in His worship. 2.

Waheguru gets respect for the humble from the people, and the foolish become very clever and knowledgeable with His benevolence. When Waheguru takes dwelling in the heart of His devotees, all their fears, even of the highly terrifying situations, run away. 3.

Waheguru is the treasure (source) of all comforts, and His Amrit-like (immortalizing) Naam is the Knowledge of the Divine. With His benevolence, Waheguru puts His devotees to the service of the Guru whereby the devotee merges into Waheguru in the company (shelter) of the Guru, oh Nanak. 4.23.36.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਮਨਿ ਵਸੈ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਦੁਰਤੁ ਸਭੁ ਨਸੈ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਿਰਮਲ ਰੀਤਿ॥ ਸੰਤ ਸੰਗਿ ਹੋਇ ਏਕ ਪਰੀਤਿ॥ 1॥ ਸੰਤ ਮੰਡਲੁ ਤਹਾ ਕਾ ਨਾਉ॥ ਪਾਰਬ੍ਰਹਮ ਕੇਵਲ ਗੁਣ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਨਮ ਮਰਨੁ ਰਹੈ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ॥ ਸੰਤ ਸੰਗਿ ਹੋਇ ਨਿਰਮਲ ਬਾਣੀ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਾਮੁ ਵਖਾਣੀ॥ 2॥ ਸੰਤ ਮੰਡਲ ਕਾ ਨਿਹਚਲ ਆਸਨੁ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਪਾਪ ਬਿਨਾਸਨੁ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਨਿਰਮਲ ਕਥਾ॥ ਸੰਤ ਸੰਗਿ ਹਉਮੈ ਦੁਖ ਨਸਾ॥ 3॥ ਸੰਤ ਮੰਡਲ ਕਾ ਨਹੀ ਬਿਨਾਸੁ॥ ਸੰਤ ਮੰਡਲ ਮਹਿ ਹਰਿ ਗੁਣਤਾਸੁ॥ ਸੰਤ ਮੰਡਲ ਠਾਕੁਰ ਬਿਸ੍ਰਾਮ॥ ਨਾਨਕ ਓਤਿ ਪੋਤਿ ਭਗਵਾਨੁ॥ 4॥24॥37॥

Bhairon Mehla 5: Sunt mundul meh(i) Hur(i) mun(i) vussaiy. Sunt Mundul meh(i) doort subh nussaiy. Sunt mundul meh nirmul reet(i). Sunt sung(i) hoyay Aik preet(i). 1. Sunt mundul(u) tuhha ka naaoun. Parbraham kayvul Goon gaaou. 1. Ruhaou. Sunt mundul meh(i) junum,

mern(u) ruhhaiy. Sunt mundul meh(i) Jum(u) kichh(u) na kuhhaiy. Sunt sung(i) hoyay nirmul bani. Sunt mundul meh(i) Naam(u) vukhaani. 2. Sunt mundul ka nihchul aasun(u). Sunt mundul meh(i) paap binaasun(u). Sunt mundul meh(i) nirmul Kutha. Sunt sung(i) haumein dookh nussa. 3. Sunt mundul ka nuhhi binaas(u). Sunt mundul meh(i) Hur(i) Goontaas(u). Sunt mundul meh(i) Tthaakur bisraam. Nanak oat(i), poat(i) Bhugvaan(u). 4.24.37.

Word Meaning: Mundul = circle; gathering. Doort = sins. Nussaiy = run away. Nirmul = pure; holy. Reet(i) = custom; daily routine. Aik = "One" (Waheguru). Preet(i) = love. 1. Tuhha Ka = of that. Kayvul = only. Pause. Ruhhaiy = stays; ends. Nirmul = mind purifying. Bani = all conversations. Vukhaani = is recited. 2. Nihchul = eternal. Aasun(u) = sittings. Binaasun(u) = are destroyed. Kutha = discussion of Waheguru's virtues. 3. Binaas(u) = destruction. Goontaas(u) = treasure of virtues. Tthaakur = God. Bisraam = rests; dwells. Oat(i) Poat(i) = like cross threads in fabric.4.

MEANING: All the sins of a devotee run away, and Waheguru takes dwelling in his heart when he joins the company of holy saints. The daily routine in the holy gathering is perfectly pious (no discrimination against anyone, and all dealings are fair), and one there fosters love only for Waheguru. 1.

Only that gathering is holy where only Waheguru's praise is sung. Pause.

One's birth-death cycle comes to an end in the shelter of the holy saints, and the Angel of justice cannot question him. Because only Waheguru's Naam is recited in the holy gatherings, even the routine conversations of the devotees become pure (no jealousy, no vilification or no immoral talks there). 2.

With Waheguru's eternal Naam being discussed there, the holy gatherings are also eternal, where all sins are eradicated. Waheguru's mind-purifying virtues are discussed in the holy gatherings because of which all the ailment of haumein runs away there. 3.

The gatherings of the holy saints are indestructible because the treasure of all virtues, Waheguru, is present there. Like the cross threads (warp and weft) in fabric, Waheguru is fully mixed with (dwells in) the gatherings of the holy saints, oh Nanak. 4.24.37.

ਭੈਰਉ ਮਹਲਾ 5॥ ਰੋਗੁ ਕਵਨੁ ਜਾ ਰਾਖੈ ਆਪਿ॥ ਤਿਸੁ ਜਨ ਹੋਇ ਨ ਦੂਖੁ ਸੰਤਾਪੁ॥ ਜਿਸੁ ਊਪਰਿ ਪ੍ਰਭੁ ਕਿਰਪਾ ਕਰੈ॥ ਤਿਸੁ ਊਪਰ ਤੇ ਕਾਲੁ ਪਰਹਰੈ॥ 1॥ ਸਦਾ ਸਖਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ॥ ਜਿਸੁ ਚੀਤਿ ਆਵੈ ਤਿਸੁ ਸਦਾ ਸੁਖੁ ਹੋਵੈ ਨਿਕਟਿ ਨ ਆਵੈ ਤਾ ਕੈ ਜਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਇਹੁ ਨ ਸੋ ਤਬ ਕਿਨਹਿ ਉਪਾਇਆ॥ ਕਵਨ ਮੂਲ ਤੇ ਕਿਆ ਪ੍ਰਗਟਾਇਆ॥ ਆਪਹਿ ਮਾਰਿ ਆਪਿ ਜੀਵਾਲੈ॥ ਅਪਨੇ ਭਗਤ ਕਉ ਸਦਾ ਪ੍ਰਤਿਪਾਲੈ॥ 2॥ ਸਭ ਕਿਛੁ ਜਾਣਹੁ ਤਿਸ ਕੈ ਹਾਥ॥ ਪ੍ਰਭੂ ਮੇਰੋ ਅਨਾਥ ਕਉ ਨਾਥ॥ ਦੂਖ ਭੰਜਨੁ ਤਾ ਕਾ ਹੈ ਨਾਉ॥ ਸੁਖ ਪਾਵਹਿ ਤਿਸ ਕੇ ਗੁਣ ਗਾਉ॥ 3॥ ਸੁਣਿ ਸੁਆਮੀ ਸੰਤਨ ਅਰਦਾਸਿ॥ ਜੀਉ ਪ੍ਰਾਨ ਧਨੁ ਤੁਮ੍ਹਰੈ ਪਾਸਿ॥ ਇਹੁ ਜਗੁ ਤੇਰਾ ਸਭ ਤੁਝਹਿ ਧਿਆਏ॥
(ਅੰਗ 1147)॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਸੁਖ ਪਾਏ॥ 4॥25॥38॥

Bhairon Mehla 5: Roag(u) kuvun(u) ja raakhaiy Aap(i). Tis(u) jun hoyay na dookh(u) suntaap(u). Jis(u) oopur(i) Prubh(u) kirpa kuraiy. Tis(u) oopur tay kaal(u) perhuraiy. 1. Sudaa sukhaayi Hur(i), Hur(i) Naam(u). Jis(u) cheet(i) aavaiy tis(u) sudaa sookh(u) hovaiy nicket(i) na aavaiy ta kaiy Jaam(u). 1. Ruhaou. Jub eh(u) na so, tub kineh(i) oopaaya. Kuvun mool tay kiyya pergutaaya. Aapeh(i) maar(i), Aap(i) jeevaalaiy. Apnay bhugut kuou sudaa pritpaalaiy. 2. Subh kichh(u) jaanhou Tis kaiy haath. Prubh(u) mayro anaath kuou Nath. Dookh-Bhunjun Ta ka haiy Naaoun. Sookh paaveh(i), Tis kay Goon gaaou. 3. Soon(i) Soami suntun ardaas(i). Jeeou, praan, dhun Toomhraiy paas(i). Eh(u) jug(u) Tayra, subh Toojheh(i) dhiyaayay.

(PAGE 1147): Kur(i) kirpa, Nanak sookh paayay. 4.25.38.

Word Meaning: Roag = ailment. Kuvun = which; where. Suntaap(u) = suffering. Kaal(u) = death. Perhuraiy = goes away; is reoved. 1. Sukhaayi = friend; supporter. Cheet(i) = in mind. Nicket(i) = near. Jaam(u) = Jum(u) = Angel of death. Pause. Jub = when. Eh(u) = the man. Tub = then. Mool = origin. Pergtaaya = showed. Pritpaalaiy = raises and nourishes. 2. Jaanhou = understand; believe. Anaath = without any (spiritual) guide. Nath = Lord. Dookh-Bhunjun = destroyer of all troubles. 3.
MEANING: What trouble can cause suffering to the individual whom Waheguru protects Himself? That devotee cannot suffer from anything. The (fear of) death goes away from the devotee whom Waheguru is benevolent to. 1.
Waheguru's Naam is always a friend of the devotees, and they always enjoy comfort who keep Waheguru in mind. Even the Angel of Death does not go near them. Pause.
When the man was not here yet, then who created him? Look at what the invisible origin of the man is (father's sperm, and mother's egg), and what beautiful shape he is given at his birth!! Waheguru, Himself kills the living beings, and Himself gives them life, and raises and nourishes (protects) His devotees. 2. We must understand that Waheguru controls everything about us, and He is the Lord even of the orphans (shelter-less). His Naam is the destroyer of all troubles, and one enjoys blissfulness by singing His praise. 3.
You control our life, soul, and our wealth, oh Waheguru. So, kindly listen to the prayer of Your devotees. This world is Yours (You created it), and everybody worships You. Please be kind to me too (and give me Your Naam), so that I may enjoy blissfulness, prays Nanak. 4.25.38.

ਭੈਰਉ ਮਹਲਾ 5॥ ਤੇਰੀ ਟੇਕ ਰਹਾ ਕਲਿ ਮਾਹਿ॥ ਤੇਰੀ ਟੇਕ ਤੇਰੇ ਗੁਣ ਗਾਹਿ॥ ਤੇਰੀ ਟੇਕ ਨ ਪੋਹੈ ਕਾਲੁ॥ ਤੇਰੀ ਟੇਕ ਬਿਨਸੁ ਜੰਜਾਲੁ॥ 1॥ ਦੀਨ ਦੁਨੀਆ ਤੇਰੀ ਟੇਕ॥ ਸਭ ਮਹਿ ਰਵਿਆ ਸਾਹਿਬ ਏਕ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੀ ਟੇਕ ਰਹਉ ਆਨੰਦ॥ ਤੇਰੀ ਟੇਕ ਜਪਉ ਗੁਰਮੰਤ॥ ਤੇਰੀ ਟੇਕ ਤਰੀਐ ਭਉ ਸਾਗਰੁ॥ ਰਾਖਣਹਾਰੁ ਪੂਰਾ ਸੁਖ ਸਾਗਰੁ॥ 2॥ ਤੇਰੀ ਟੇਕ ਨਾਹੀ ਭਉ ਕੋਇ॥ ਅੰਤਰਜਾਮੀ ਸਾਚਾ ਸੋਇ॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਮਨਿ ਤਾਣੁ॥ ਈਹਾ ਊਹਾ ਤੂ ਦੀਬਾਣੁ॥ 3॥ ਤੇਰੀ ਟੇਕ ਤੇਰਾ ਭਰਵਾਸਾ॥ ਸਗਲ ਧਿਆਵਹਿ ਪ੍ਰਭ ਗੁਣਤਾਸਾ॥ ਜਪਿ ਜਪਿ ਅਨਦੁ ਕਰਹਿ ਤੇਰੇ ਦਾਸਾ॥ ਸਿਮਰਿ ਨਾਨਕ ਸਾਚੇ ਗੁਣਤਾਸਾ॥ 4॥26॥39॥
Bhairon Mehla 5: Tayri tayk ruhhaan kul(i) maah(i). Tayri tayk, Tayray goon gaah(i). Tayri tayk na pohaiy kaal(u). Tayri tayk binus junjaal(u). 1. Deen, dooniya tayri tayk. Subh meh(i) ruvviya Sahib Aik. 1. Ruhaou. Tayri tayk ruhhoun Aanund. Tayri tayk jupoun Gurmunt. Tayri tayk turiyaiy bhuou saagur(u). Raakhunhaar(u) Poora Sookh-Saagur(u). 2. Tyari tayk naahi bhuou koyay. Untarjaami, Saacha Soyay. Tayri tayk Tayra mun(i) taan(u). Eehaan, oohaan, Tu deebaan(u). 3. Tayri tayk, Tayra bhervaasa. Sugul dhiyaaveh(i) Prubh Goontaasa. Jup(i), jup(i) anund kureh(i) Tayray daasa. Simer Nanak Saachay Goontaasa. 4.26.39.
Word Meaning: Tayk = support; shelter. Kul(i) Maah(i) = in the unfavourable world. Pohaiy = touch; affect. Kaal(u) = (fear of) death. Binus = get destroyed. Junjaal(u) = net (chains) of Maya-related affairs. 1. Deen = religiosity. Dooniya = worldly affairs. Ruvviya = is present. Pause. Anund = in blissfulness. Gurmunt = Guru's Shabad. Bhuou Saagur(u) = the world-sea. Raakhunhaar(u) = saviour (Waheguru). 2. Untarjaami = omniscient. Taan(u) = power; support. Eehaan Oohaan = here and there; everywhere. Deebaan(u) = support. 3. Bhervaas = faith; dependence. Goontaasa = source of virtues. Daasa = slaves; devotees. 4.
MEANING: I survive in this unfavourable (hostile) world only because of Your support, and I sing Your praise. No fear of death can touch me in Your shelter, and all the chains of the Maya-related affairs are broken, oh Waheguru. 1.
I lead my spiritual life while discharging my family responsibilities with Your support, and I see You present in everyone. Pause. I stay blissful and recite Guru's Shabad (Your

Naam) in Your shelter. The saviour Waheguru is the perfect source of all comforts, and one swims across the world-sea (attains salvation) with His benevolence. 2.
The eternal Waheguru is omniscient, and one suffers from no worldly fear in His shelter. All my capabilities are based on Your support, and I have faith in Your support everywhere (in this world, and the next). 3.
Everybody sings praise of Waheguru, who is the treasure of all noble qualities, and everybody has faith in His support. His devotees enjoy blissfulness by reciting His Naam. You too, recite the Naam of Waheguru, which is the eternal source of all noble qualities, oh Nanak. 4.26.39.

ਭੈਰਉ ਮਹਲਾ 5॥ ਪ੍ਰਥਮੇ ਛੋਡੀ ਪਰਾਈ ਨਿੰਦਾ॥ ਉਤਰਿ ਗਈ ਸਭ ਮਨ ਕੀ ਚਿੰਦਾ॥ ਲੋਭੁ ਮੋਹੁ ਸਭੁ ਕੀਨੋ ਦੂਰਿ॥ ਪਰਮ ਬੈਸਨੋ ਪ੍ਰਭ ਪੇਖਿ ਹਜੂਰਿ॥ 1॥ ਐਸੋ ਤਿਆਗੀ ਵਿਰਲਾ ਕੋਇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਜਨੁ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਅਹੰਬੁਧਿ ਕਾ ਛੋਡਿਆ ਸੰਗੁ॥ ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਉਤਰਿਆ ਰੰਗੁ॥ ਨਾਮ ਧਿਆਏ ਹਰਿ ਹਰਿ ਹਰੇ॥ ਸਾਧ ਜਨਾ ਕੈ ਸੰਗਿ ਨਿਸਤਰੈ॥ 2॥ ਬੈਰੀ ਮੀਤ ਹੋਏ ਸੰਮਾਨ॥ ਸਰਬ ਮਹਿ ਪੂਰਨ ਭਗਵਾਨ॥ ਪ੍ਰਭ ਕੀ ਆਗਿਆ ਮਾਨਿ ਸੁਖੁ ਪਾਇਆ॥ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖੈ ਆਪਿ॥ ਸੋਈ ਭਗਤੁ ਜਪੈ ਨਾਮ ਜਾਪ॥ ਮਨ ਪ੍ਰਗਾਸੁ ਗੁਰ ਤੇ ਮਤਿ ਲਈ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਪੂਰੀ ਪਈ॥ 4॥27॥40॥
Bhairon Mehla 5: Pruthmay chhoadi puraayi ninda. Ootur guyyi subh mun kee chinda. Lobh(u), moh(u), subh(u) keeno door(i). Perm baiyshno Prubh paykh(i) hujoor(i). 1. Aiyso tiyaagi virla koyay. Hur(i), Hur(i), Naam(u) jupaiy jun(u) soyay. 1. Ruhaou. Ahunboodh(i) ka chhodiya sung(u). Kaam, kroadh ka ootriya rung(u). Naam dhiyaayay Hur(i), Hur(i), Huray. Sadh junaa kaiy sung(i) nisturaiy. 2. Bairy meet hoyay sumaan. Serb meh(i) Poorun Bhugvaan. Prubh kee aagiya maan(iI sookh(u) paaya. Gur(i) Pooraiy Hur(i) Naam(u) drirraaya. 3. Kur(i) kirpa jis(u) raakhaiy Aap(i). Soyee bhugut(u) jupaiy Naam jaap. Mun pergaas gur tay mut(i) luyyi. Kuhou Nanak, ta kee poori puyyi. 4.27.40.
Word Meaning: Pruthmay = first of all. Chhoadi = gave up. Puraayi Ninda = vilification of others. Ootur Guyyi = goes away. Chinda = worries. Perm = perfect. Baiyshno = devotee of Vishnu (Waheguru). Paykh(i) Hujoor(i) = to see close by. 1. Tiyaagi = renouncer. Virla Koyay = some rare person. Jun(u) = devotee. Pause. Ahunboodh(i) = egoistic thinking. Sung(u) = company. Rung = love for. Huray = Waheguru. Nisturaiy = is salvaged. 2. Baiyri = enemies. Meet = friends. Sumaan = equal. Drirraaya = reinforced. 3. Raakhaiy = protects. Jaap = recitation. Pergaas = enlightenment. Mut(i) = advice. Poori Puyyi = all objectives accomplished.4.
MEANING: That individual is the perfect devotee of Waheguru who gets complete riddance of his greed and all worldly attachments, and “sees” Waheguru always close to him. Such a devotee quits vilification of others as the first thing, whereby all his worries go away. 1.
But there is a rare renouncer who renounces the vilification of others, his greed, and his worldly attractions, and recites Waheguru’s Naam. Pause.
He quits association with (gets rid of) his egoistic thinking, his lust, and his rage (whom he loved before). He recites Waheguru’s Naam in the company of the holy saints and attains salvation. 2. He sees the Perfect Waheguru in everyone and treats his enemies and his friends the same. The perfect Guru reinforces Waheguru’s Naam in his mind, and he enjoys blissfulness by obeying Waheguru’s Huqam (Will). 3.
The devotee, whom Waheguru protects (from the attacks of Maya) with His benevolence, recites His Naam. His mind gets enlightened with the Guru’s Advice, and all objectives of such a devotee are achieved successfully, oh Nanak. 4.27.40.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸੁਖੁ ਨਾਹੀ ਬਹੁਤੈ ਧਨ ਖਾਟੇ॥ ਸੁਖੁ ਨਾਹੀ ਪੇਖੇ ਨਿਰਤਿ ਨਾਟੇ॥ ਸੁਖੁ ਨਾਹੀ ਬਹੁ ਦੇਸ ਕਮਾਏ॥ ਸਰਬ ਸੁਖਾ ਹਰਿ ਹਰਿ ਗੁਣ ਗਾਏ॥ 1॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਲਹਹੁ॥ ਸਾਧ ਸੰਗਤਿ ਪਾਈਐ ਵਡਭਾਗੀ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਹਹੁ॥ 1॥ ਰਹਾਉ॥ ਬੰਧਨ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ॥ ਬੰਧਨ ਕਰਮ ਧਰਮ ਹਉ ਕਰਤਾ॥ ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਮਨਿ ਵਸੈ॥ ਤਉ ਸੁਖੁ ਪਾਵੈ ਨਿਜ ਘਰ ਬਸੈ॥ 2॥ ਸਭਿ ਜਾਚਿਕ ਪ੍ਰਭ ਦੇਵਨਹਾਰ॥ ਗੁਣ ਨਿਧਾਨ ਬੇਅੰਤ ਅਪਾਰ॥ ਜਿਸ ਨੋ ਕਰਮੁ ਕਰੇ ਪ੍ਰਭ ਅਪਨਾ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਿਨੈ ਜਨਿ ਜਪਨਾ॥ 3॥ ਗੁਰ ਅਪਨੇ ਆਗੈ ਅਰਦਾਸਿ॥ ਕਰਿ ਕਿਰਪਾ ਪੁਰਖ ਗੁਣਤਾਸਿ॥ ਕਹੁ ਨਾਨਕ ਤੁਮਰੀ ਸਰਣਾਈ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਗੁਸਾਈ॥ 4॥28॥41॥

Bhairon Mehla 5: Sookh(u) naahi buhoutaiy dhun khaatay. Sookh(u) naahi paykhay nirt(i) naatay. Sookh(u) naahi buhou days kmaayay. Serb sookha Hur(i), Hur(i), goon gaayay. 1. Sookh, sehj, aanund luhhou. Sadh sungut(i) paayiyaiy vudbhaageen, Gurmukh(i) Hur(i), Hur(i) Naam(u) kuhhou. Pause. Bundhun maat, pitaa, soot, bunita. Bundhun kerm, dherm, huoun kerta. Bundhun-Kaatunhaar(u) mun(i) vusaiy. Tuou sookh(u) paavaiy, nij ghur(i) busaiy. 2. Subh(i) jaachik Prubh dayvunhaar. Goon-Nidhaan, bayunt, apaar. Jis nu kerm(u) kuray Prubh apna. Hur(i), Hur(i) Naam(u), tinhaiy jun(i) jupna. 3. Gur apnay aagaiy ardaas(i). Kur(i) kirpa Purakh Goontaas(i). Kuhhou Nanak,Toomri shernaayi. Jiyoun bhaavaiy, tiyoun rukhou Gosaayeen. 4.28.41.

Word Meaning: Sookh = comfort; mental peace. Khaatay = earning. Paaykhay = to watch. Nirt(i) = dances. Naatay = dramas. Kmaayay = conquering. 1. Bundhun = chains. Soot = sons (children). Bunita = wife. Huoun = (full of) ego. Bundhun-Kaatunhaar = Waheguru (who severs all the chains). Nij Ghur = with mind (focused on Waheguru). 2. Jaachik = beggars. Dayvunhaar = Provider. Kerm(u) Kuray = is benevolent. 3. Goontaas(i) = source of all virtues. Goosaayeen = Lord of the earth (Waheguru). 4.

MEANING: There is no mental peace in earning more wealth, or in watching dancing and dramas. Also, there is no peace (contentment) in conquering more countries. One acquires mental contentment only by singing Waheguru's praise. 1.

If one is fortunate, he gets to recite Waheguru's Naam with Guru's Shabad in His shelter, and enjoys the comfort and blissfulness of a high spiritual state, oh my friends. Pause.

One's love for his mother, father, sons (children), and his wife binds him more closely to them, becoming chains of Maya for him. Similarly, the religious rituals which one performs to please his deity (or God), rather boost his ego, and they too become shackles for him. An individual enjoys mental peace only when the destroyer of such bonds, Waheguru, takes dwelling in his heart, and his mind becomes stable, and he stays connected with Him. 2

Everybody is a beggar at the door of the limitless, endless, and the treasure of all noble qualities, Waheguru, which is the donor (provider) for all. The devotee, whom Waheguru is kind to, recites His Naam. 3.

It is my prayer before my Guru that He connect me with the Supreme Being, which is the source of all virtues. (When the Guru connects me with Waheguru), I will pray to the Lord of the world, that I have come to seek His shelter, and He keeps me there in whatever way He likes, oh Nanak. 4.28.41.

ਭੈਰਉ ਮਹਲਾ 5॥ ਗੁਰ ਮਿਲਿ ਤਿਆਗਿਓ ਦੂਜਾ ਭਾਉ॥

(ਅੰਗ 1148)॥ ਗੁਰਮੁਖਿ ਜਪਿਓ ਹਰਿ ਕਾ ਨਾਉ॥ ਬਿਸਰੀ ਚਿੰਤ ਨਾਮਿ ਰੰਗੁ ਲਾਗਾ॥ ਜਨਮ ਜਨਮ ਕਾ ਸੋਇਆ ਜਾਗਾ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ॥ ਸਾਧੂ ਸੰਗਿ ਸਰਬ ਸੁਖ ਪਾਏ॥ 1॥ ਰਹਾਉ॥ ਰੋਗ ਦੋਖ ਗੁਰ ਸਬਦਿ ਨਿਵਾਰੇ॥ ਨਾਮ ਅਉਖਧੁ ਮਨ ਭੀਤਰਿ ਸਾਰੇ॥ ਗੁਰ ਭੇਟਤ ਮਨਿ ਭਇਆ ਅਨੰਦ॥ ਸਰਬ ਨਿਧਾਨ ਨਾਮ ਭਗਵੰਤ॥ 2॥ ਜਨਮ ਮਰਣ ਕੀ ਮਿਟੀ ਜਮ ਤ੍ਰਾਸ॥ ਸਾਧ ਸੰਗਤਿ ਊਧ ਕਮਲ ਬਿਗਾਸ॥ ਗੁਣ ਗਾਵਤ ਨਿਹਚਲੁ ਬਿਸ੍ਰਾਮ॥ ਪੂਰਨ ਹੋਏ ਸਗਲੇ ਕਾਮ॥ 3॥ ਦੁਲਭ ਦੇਹ ਆਈ ਪਰਵਾਨੁ॥

ਸਫਲ ਹੋਈ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭਿ ਕਿਰਪਾ ਕਰੀ॥ ਸਾਸਿ ਗਿਰਾਸਿ ਜਪਉ ਹਰਿ ਹਰੀ॥ 4॥29॥42॥

Bhairon Mehla 5: Gur mil(i) tiyaagiyo dooja bhaaou.

(PAGE 1148): Gurmukh(i) jupiyo Hur(i) ka Naaoun. Bisree chint Naam(i) rung(u) laaga. Junum, junum ka soya jaaga. 1. Kur(i) kirpa Apni sayva laayay. Sadhu sung(i) serb sookh paayay. 1. Ruhaou. Roag, doakh, Gur Shabad(i) nivaaray. Naam(u) aoukhudh mun bheetur saaray. Gur bhaytut, mun(i) bhuyya anund. Serb nidhaan Naam Bhugvunt. 2. Junum, mern kee mitee Jum traas. Sadh sungut(i) oondh kumul bigaas. Goon gaavut nihchul(u) bisraam. Poorun hoyay suglay kaam. 3. Doolubh dayh aayi pervaan(u). Suful hoyee jup(i) Hur(i), Hur(i) Naam(u). Kuhhou Nanak Prubh kirpa kurie. Saas(i), giraas(i) jupoun Hur(i) Hurie. 4.29.42.

Word Meaning: Tiyaagiyo = gave up. Dooja Bhaaou = love for the other (Maya). Bisree = forgotten. Rung(u) = love for. Soya Jaaga = woke up; became aware. 1. Doakh = faults; evil habits. Nivaaray = eliminated. Aoukhudh = medication. Bheetur = in. Saaray = keeps in mind; enshrines. Bhaytut = on meeting with. Anund = blissfulness. Serb Nidhaan = all treasures. Bhugvunt = Waheguru. 2. Jum Traas = fear of the Angel of death. Oondh Kumul = inverted heart (from Maya to Waheguru). Bigaas = blooms. Nihchul = permanent. Bisraam = peace of mind (no more rebirths). 3. Doolubh = not easily available. Dayh = body. Pervaan(u) = is a gift; is approved. Suful = successful. Giraas(i) = with every bite. 4.

MEANING: I was able to get rid of my love for Maya when I was fortunate enough to connect with the Guru and recited Waheguru's Naam in His shelter. All my worries disappeared when I fostered love for Waheguru's Naam. My mind was enlightened, and I felt as if I had woken up from a deep slumber of many lives. 1. One acquires all bliss when he begins to serve Waheguru with His benevolence in the shelter of the Guru. Pause.

Guru's Shabad eradicates all one's ailments and his evil habits when he enshrines Waheguru's Naam in his heart, which is the panacea of all diseases. One attains blissfulness when he seeks the shelter of the Guru and recites Waheguru's Naam, which is the treasure of everything. 2.

One's mind gets inverted towards Waheguru from Maya in the shelter of the Guru, and blooms with mental bliss when he sings Waheguru's praise. One finds eternal peace, and the fear of the Angel of death, and the suffering of the birth-death cycle, are eradicated by singing Waheguru's Praise. Also, all his tasks get successfully completed. 3.

The human life of such a devotee, which one gets only with Waheguru's benevolence, becomes successful (is approved by God) when he recites His Naam, which is a gift for the world. Waheguru is very kind to me that I recite His Naam with every breath and with every bite, oh Nanak. 4.29.42.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸਭ ਤੇ ਊਚਾ ਜਾ ਕਾ ਨਾਉ॥ ਸਦਾ ਸਦਾ ਤਾ ਕੇ ਗੁਣ ਗਾਉ॥ ਜਿਸੁ ਸਿਮਰਤ ਸਗਲਾ ਦੁਖੁ ਜਾਇ॥ ਸਰਬ ਸੂਖ ਵਸਹਿ ਮਨਿ ਆਇ॥ 1॥ ਸਿਮਰਿ ਮਨਾ ਤੂ ਸਾਚਾ ਸੋਇ॥ ਹਲਤਿ ਪਲਤਿ ਤੁਮਰੀ ਗਤਿ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਪੁਰਖ ਨਿਰੰਜਨ ਸਿਰਜਨਹਾਰ॥ ਜੀਅ ਜੰਤ ਦੇਵੈ ਆਹਾਰ॥ ਕੋਟਿ ਖਤੇ ਖਿਨ ਬਖਸਨਹਾਰ॥ ਭਗਤਿ ਭਾਇ ਸਦਾ ਨਿਸਤਾਰ॥ 2॥ ਸਾਚਾ ਧਨੁ ਸਾਚੀ ਵਡਿਆਈ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਨਿਹਚਲ ਮਤਿ ਪਾਈ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਰਾਖਨਹਾਰਾ॥ ਤਾ ਕਾ ਸਗਲ ਮਿਟੈ ਅੰਧਿਆਰਾ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਸਿਉ ਲਾਗੋ ਧਿਆਨ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਨਿਰਬਾਨ॥ ਭ੍ਰਮ ਭਉ ਮੇਟਿ ਮਿਲੇ ਗੋਪਾਲ॥ ਨਾਨਕ ਕਉ ਗੁਰ ਭਏ ਦਇਆਲ॥ 4॥30॥43॥

Bhairon Mehla 5: Subh tay oocha Ja ka haiy Naaoun. Sudaa, sudaa Ta kay Goon gaaoun. Jis(u) simrut suglaa dookh(u) jaayay. Serb sookh vuseh(i) mun(i) aayay. 1. Simer munaa tu Saacha Soyay. Hult(i), pult(i), Toomri gut(i) hoyay. 1. Ruhaou. Purakh Nirunjun, Sirjunhaar.

Jea, junt dayvaiy aahaar. Koat(i) khutay khin bukhshunhaar. Bhugut(i) bhaayay sudaa nistaar. 2. Saacha dhun(u), saachi vudiyaayi. Gur Pooray tay nihchul mut(i) paayi. Kur(i) kirpa jis(u) Raakhunhaara. Ta ka sugul mitaiy undhiyara. 3. Parbraham siyoun laago dhiyan. Poorun, poor(i) ruhhiyo Nirbaan. Bherm, bhuou mayt(i) milay Gopal. Nanak kuou Gur bhuyyay duyaal. 4.30 43.

Word Meaning: Naaoun = Huqam; Laws. Oocha = high; unbeatable. Ta Kay = His. Simrut = recitation of Naam. Suglaa = entire. 1. Simer = remember. Hult(i) = this world. Pult(i) = in the next world. Gut(i) = blissful state. Pause. Purakh = Living Power. Nirunjun = unaffected by Maya. Sirjunhaar = the Creator. Aahaar = food. Khutay = blunders; sins. Khin = instantly. Bukhshunhaar = forgiving. Bhaayay = love; spirit. 2. Vudiyaayi = respect. Nihchul = firm. Undhiyaara = darkness of ignorance. 3. Poor(i) Ruhhiyo = filling completely. Nirbaan = having no worldly desire. Bherm = misgivings; illusions. Bhuou = fears. Mayt(i) = by erasing; getting rid of. 4.

MEANING: Sing praise of Waheguru whose Huqam is unbeatable (which nobody can undo or reverse), and remembering whom (reciting whose Naam) all one's troubles run away, and all comforts take dwelling in his heart. 1.

So, remember the eternal Waheguru because of which you will be blissful in this world as well as in the next, oh my mind. Pause.

The Supreme Being is above the effects of Maya, the creator of the whole universe, and the provider of food to all living beings. He can forgive millions of our blunders (immoral activities) instantly, and always salvages those who worship Him with love. 2.

One earns true respect and the eternal wealth of Waheguru's Naam through the advice of the Perfect Guru, who stabilizes his mind (which no longer wavers). The darkness of ignorance of the devotee whom the Saviour (God) is kind to is dispelled entirely. 3.

The devotee, who meditates on Waheguru's Naam, realizes that the Perfect Waheguru, which has no worldly desire, is fully present everywhere. Waheguru has been very kind to me and has connected me with Him by eradicating all my misbeliefs and worldly fears, oh Nanak. 4.30.43.

ਭੈਰਉ ਮਹਲਾ 5॥ ਜਿਸੁ ਸਿਮਰਤ ਮਨਿ ਹੋਇ ਪ੍ਰਗਾਸੁ॥ ਮਿਟਹਿ ਕਲੇਸ ਸੁਖ ਸਹਜਿ ਨਿਵਾਸੁ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਜਿਸੁ ਪ੍ਰਭ ਦੇਇ॥ ਪੂਰੇ ਗੁਰ ਕੀ ਪਾਏ ਸੇਵ॥ 1॥ ਸਰਬ ਸੁਖਾ ਪ੍ਰਭ ਤੇਰੋ ਨਾਉ॥ ਆਠ ਪਹਰ ਮੇਰੇ ਮਨ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਇਛੈ ਸੋਈ ਫਲੁ ਪਾਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਹਰਿ ਧਿਆਇ॥ ਭਗਤਿ ਭਾਇ ਪ੍ਰਭ ਕੀ ਲਿਵ ਲਾਇ॥ 2॥ ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ॥ ਤੂਟੇ ਮਾਇਆ ਮੋਹ ਪਿਆਰ॥ ਪ੍ਰਭ ਕੀ ਟੇਕ ਰਹੈ ਦਿਨੁ ਰਾਤਿ॥ ਪਾਰਬ੍ਰਹਮੁ ਕਰੇ ਜਿਸੁ ਦਾਤਿ॥ 3॥ ਕਰਨ ਕਰਾਵਨਹਾਰ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਇ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਇ॥ 4॥31॥44॥

Bhairon Mehla 5: Jis(u) simrut(u) mun(i) hoyay pergaas(u). Miteh kulaysh, sookh sehj(i) nivaas(u). Tiseh(i) praaput(i) jis(u) Prubh dayay. Pooray Gur kee paayay sayv. 1. Serb sookha Prubh Tayro Naaoun. Aatth pehr mayray mun gaaou. 1. Ruhaou. Jo ichhaiy, soyee ful(u) paayay. Hur(i) ka Naam(i) munn(i) vusaayay. Aavun jaan ruhhay, Hur(i) dhiyaayay. Bhugut(i) bhaayay, Prubh kee liv laayay. 2. Binsay kaam, kroadh, ahunkaar. Tootay Maya moh, piyaar. Prubh kee tayk ruhhaiy din(u) raat(i). Parbraham(u) kuray jis(u) daat(i). 3. Kern, kraavunhaar Soami. Sugul ghutaa kay untarjaami. Kur(i) kirpa Apni sayva laayay. Nanak daas Tayri shernaayay. 4.31.44.

Word Meaning: Pergaas = light; enlightenment. Kulaysh = disagreements; struggles. Sehj = high spiritual state. Nivaas(u) = dwelling. Praaput(i) = acquirement. Paayay = gets. Sayv = service to. 1. Sookha = comforts. Aatth Pehr = twenty-four hours. Pause.

Ichhaiy = wishes for. Aavun Jaan = birth and death. Ruhhay = end. Liv = meditation. 2. Binsay = get destroyed. Kaam = lust. Ahunkaar = conceit. Tootay = are broken. Tayk = shelter. Daat(u) = endowment. 3. Kern = doer. Kraavunhaar = making others do. Ghutaa = hearts; bodies. Untarjaami = omniscient. 4.

MEANING: Sing praise of Waheguru all the twenty-four hours whose Naam is the source of all comforts, oh my mind. **Pause.**

One's mind is enlightened by the recitation of Waheguru's Naam because of which all his internal struggles (fighting with self) come to an end, and he attains the bliss of the high spiritual state. But only that devotee acquires Waheguru's Naam whom He endows with His benevolence, and puts him in the service of the Perfect Guru. 1.

Such a devotee enshrines Waheguru's Naam in his heart, and he gets all his wishes fulfilled. He meditates on Waheguru's Naam with the spirit of a true worshipper, and his birth-death cycle ends with the recitation of Waheguru's Naam. 2.

His lust, rage, and ego are eradicated, and the bonds of his attachment with Maya are severed. The devotee, whom Waheguru gives the gift of His Naam, stays in His shelter (stays connected with Him) day and night. 3.

Waheguru is omniscient and knows the situation of all hearts. He is the doer of everything and makes others do whatever He wishes. With His benevolence, He puts some of us in His service. I, too, have come to His shelter, oh Nanak. 4.31.44.

ਭੈਰਉ ਮਹਲਾ 5॥ ਲਾਜ ਮਰੈ ਜੋ ਨਾਮੁ ਨ ਲੇਵੈ॥ ਨਾਮ ਬਿਹੂਨ ਸੁਖੀ ਕਿਉ ਸੋਵੈ॥ ਹਰਿ ਸਿਮਰਨੁ ਛਾਡਿ ਪਰਮ ਗਤਿ ਚਾਹੈ॥

(ਅੰਗ 1149)॥ ਮੂਲ ਬਿਨਾ ਸਾਖਾ ਕਤ ਆਹੈ॥1॥ ਗੁਰੁ ਗੋਵਿੰਦੁ ਮੇਰੇ ਮਨ ਧਿਆਇ॥ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਉਤਾਰੈ ਬੰਧਨ ਕਾਟਿ ਹਰਿ ਸੰਗਿ ਮਿਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਤੀਰਥਿ ਨਾਇ ਕਹਾ ਸੁਚਿ ਸੈਲੁ॥ ਮਨ ਕਿਉ ਵਿਆਪੈ ਹਉਮੈ ਮੈਲੁ॥ ਕੋਟਿ ਕਰਮ ਬੰਧਨ ਕਾ ਮੂਲੁ॥ ਹਰਿ ਕੇ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਪੂਲੁ॥ 2॥ ਬਿਨੁ ਖਾਏ ਬੂਝੈ ਨਹੀ ਭੂਖ॥ ਰੋਗਿ ਜਾਇ ਤਾ ਉਤਰਹਿ ਦੂਖ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਬਿਆਪਿਆ॥ ਜਿਨਿ ਕੀਨਾ ਸੋ ਪ੍ਰਭੁ ਨਹੀ ਜਾਪਿਆ॥ 3॥ ਧਨੁ ਧਨੁ ਸਾਧ ਧੰਨੁ ਹਰਿ ਨਾਉ॥ ਆਠ ਪਹਰ ਕੀਰਤਨੁ ਗੁਣ ਗਾਉ॥ ਧਨੁ ਹਰਿ ਭਗਤਿ ਧਨੁ ਕਰਣੈਹਾਰ॥ ਸਰਣਿ ਨਾਨਕ ਪ੍ਰਭ ਪੁਰਖ ਅਪਾਰ॥ 4॥32॥45॥

Bhairon Mehla 5: Laj muraiy jo Naaam(u) na layvaiy. Naam bihoon sookhi kiyoun sovaiy. Hur(i) simrun(u) chhaad(i) perm gut(i) chaahaiy.

(PAGE 1149): Mool binaa shaakhaan kut aahaiy? 1. Gur(u) Govind(u), mayray mun dhiyaayay. Junum, junum kee maiyl(u) ootaaraiy, bundhun kaat(i), Hur(i) sung(i) milaayay. 1. Pause. Teeruth naayay, kuhhaan sooch(i) saiyl(u), mun kuou vipaapaiy haumein maiyl(u). Kot(i) kerm bundhun ka mool(u). Hur(i) kay bhujun bin(u) birtha pool(u). 2. Bin(u) khaayay boojhaiy nuhhi bhookh. Roag(i) jaayay ta ootreh(i) dookh. Kaam, kroadh, lobh, moh biyaapiya. Jin(i) keena so Prubh nuhhi jaapiya. 3. Dhun(u), dhun(u) Sadh, dhunn(u) Hur(i) Naaoun. Aatth pehr keertun Goon gaaou. Dhun(u) Hur(i) bhugut, dhun(u) Kernaiyhaar. Shern(i) Nanak Prubh Purakh apaar. 4.32.45.

Word Meaning: Laaj = shame. Bihoon = without. Chaad(i) = quitting. Perm Gut(i) = highest spiritual state. Mool = root; trunk. Shaakhaan = branches. Kut = how? Aahaiy = wish for. 1. Bundhun = bonds; chains. Sung(i) = with. Pause. Sooch(i) = purity. Sail(u) = stone; heavy with sins. Viyaapaiy = affects. Kerm = rituals. Birtha = empty; worthless. Pool(u) = package (of rituals). 2. Boojhaiy Nuhhi = does not go away; is not satisfied. Ootreh(i) = comes off. Biyaapiya = gripped by. 3. Keertun = sing praise. Dhunn(u) = great; worthy of praise. Kernaiyhaar = the Creator. 4.

MEANING: The shame of the individual, who does not recite Waheguru's Naam, dies (he becomes shameless, and commits immoral acts). How can he have a peaceful sleep without

Waheguru's Naam? He wishes to attain the highest spiritual state without reciting Waheguru's Naam. But how can one wish for branches of a tree (fruit and its shade) without its root? 1. Worship Guru Govind (Waheguru), oh my mind. His worship washes away the filth of one's many lives, severs his worldly bonds, and connects him with Waheguru. Pause.
How can a stone (a man loaded with sins) be purified by dips at holy places? Actually, he gathers more filth of haumein (of his pilgrimage). Millions of rituals are actually the root of more worldly bonds. Without Waheguru's Naam, the whole package of rituals is spiritually worthless (earns no credit in Waheguru's Court). 2. A hungry man gets satisfaction only with food, and one's suffering goes away only when one's disease has been cured. Gripped in his lust, rage, greed, and worldly attachments, the man does not recite the Naam of the Creator (Waheguru) (which can rid him of the disease of his vices). 3.
The Guru is worthy of our respect, and praise-worthy is Waheguru's Naam. One should sing Waheguru's praise in the shelter of the Guru all the time. The creator, Waheguru, is Great, and great are His devotees. I have come to the shelter of the limitless Waheguru, oh Nanak.4.

ਭੈਰਉ ਮਹਲਾ 5॥ ਗੁਰ ਸੁਪ੍ਰਸੰਨ ਹੋਏ ਭਉ ਗਏ॥ ਨਾਮ ਨਿਰੰਜਨ ਮਨ ਮਹਿ ਲਏ॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਕਿਰਪਾਲ॥ ਬਿਨਸਿ ਗਏ ਸਗਲੇ ਜੰਜਾਲ॥1॥ ਸੂਖ ਸਹਜ ਆਨੰਦ ਘਨੇ॥ ਸਾਧ ਸੰਗਿ ਮਿਟੇ ਭੈ ਭਰਮਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਰਸਨ ਭਨੇ॥ 1॥ ਰਹਾਉ॥
ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਹੇਤੁ॥ ਖਿਨ ਮਹਿ ਬਿਨਸਿਓ ਮਹਾ ਪਰੇਤੁ॥ ਆਠ ਪਹਰ ਹਰਿ ਹਰਿ ਜਪੁ ਜਾਪਿ॥ ਰਾਖਨਹਾਰ ਗੋਵਿਦ ਗੁਰ ਆਪਿ॥ 2॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਸਦਾ ਪ੍ਰਤਿਪਾਰੈ॥ ਭਗਤ ਜਨਾ ਕੇ ਸਾਸ ਨਿਹਾਰੈ॥ ਮਾਨਸ ਕੀ ਕਹੁ ਕੇਤਕ ਬਾਤ॥ ਜਮ ਤੇ ਰਾਖੈ ਦੇ ਕਰਿ ਹਾਥ॥ 3॥ ਨਿਰਮਲ ਸੋਭਾ ਨਿਰਮਲ ਰੀਤਿ॥ ਪਾਰਬ੍ਰਹਮੁ ਆਇਆ ਮਨਿ ਚੀਤਿ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਦੀਨੋ ਦਾਨੁ॥ ਨਾਨਕ ਪਾਇਆ ਨਾਮੁ ਨਿਧਾਨੁ॥ 4॥33॥46॥

Bhairon Mehla 5: Gur soopersunn hoyay, bhuou guyyay. Naam Nirunjun mun meh(i) luyyay. Deen duyyaal sudaa Kirpal. Binus guyyay suglay junjaal. 1. Sookh sehj aanund ghunay. Sadh sung(i) mitay bhaiy bherma, Amrit(u) Hur(i) rusn bhunay. 1. Ruhaou. Churn kumul siyoun laago hayt(u). Khin meh(i) binsiyo muhaa prayt(u). Aatth pehr Hur(i), Hur(i) jup(u) jaap(i). Raakhunhaar Govind Gur Aap(i). 2. Apnay sayvuk kuou sudaa pritpaaraiy. Bhugut junaa kay saas nihaaraiy. Maanus kee kuhhou kaytuk baat. Jum tay raakhaiy day kur(i) haath. 3. Nirmul sobha, nirmul reet(i). Parbraham(u) aaya mun(i) cheet(i). Kur(i) kirpa, Gur deeno daan(u). Nanak paaya Naam(u) nidhaan(u). 4.33.46.

Word Meaning: Soopersunn = overly pleased. Binus(i) Guyyay = destroyed. Junjaal = nets (chains) of Maya-related tasks. 1. Ghunay = immense. Mitay = erased; went away. Bherma = illusions. Rusn = tongue. Bhunay = utters; recites. Pause. Hayt(u) = love; attraction. Binsiyo = destroyed. Muhaa Prayt(u) = huge evil (haumein). Jaap(i) = recite. 2. Pritpaaraiy = raises and nourishes. Nihaaraiy = casts kind sight. Maanus = humans. Kaaytuk Baat = what to talk about; unimportant. 3. Nirmul = pure (mind purifying). Sobha = praise. Reet(i) = daily practice. 4.

Word Meaning: All one's worldly fears go away when Waheguru, which is above the effects of Maya, is highly pleased with him when he recites His Naam. Kind to the helpless, Waheguru is always compassionate, and severs all one's chains of Maya-related worldly affairs. 1. When a devotee sings Waheguru's Amrit-like praise with his tongue in the shelter of the Guru, all his misgivings and his worldly fears are eradicated, and he enjoys the immense comfort of the high spiritual state. Pause.
When one develops love for the lotus-like soft Feet of Waheguru (His Naam), the huge evil of his haumein is destroyed instantly. When a devotee recites Waheguru's Naam all the time, Waheguru becomes his saviour. 2.

Waheguru raises and nourishes His devotees (spiritually) and keeps a kind eye on them with every breath. Not only from human beings, but Waheguru also protects His devotees even from the Angel of death by extending His hand. 3.
Praising Waheguru's devotees and emulating (following) their high-moral daily routine purifies one's mind as one remembers Waheguru. With His grace, the Guru has given me the gift, and I have acquired the treasure of Waheguru's Naam, oh Nanak. 4.33.46.

ਭੈਰਉ ਮਹਲਾ 5॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਗੁਰੁ ਮੇਰਾ॥ ਜੀਅ ਪ੍ਰਾਣ ਸੁਖਦਾਤਾ ਨੇਰਾ॥ ਭੈ ਭੰਜਨ ਅਬਿਨਾਸੀ ਰਾਇ॥ ਦਰਸਨਿ ਦੇਖਿਐ ਸਭੁ ਦੁਖੁ ਜਾਇ॥ 1॥ ਜਤ ਕਤ ਪੇਖਉ ਤੇਰੀ ਸਰਣਾ॥ ਬਲਿ ਬਲਿ ਜਾਈ ਸਤਿਗੁਰ ਚਰਣਾ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਨ ਕਾਮ ਮਿਲੇ ਗੁਰਦੇਵ॥ ਸਭਿ ਫਲ ਦਾਤਾ ਨਿਰਮਲ ਸੇਵ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਅਪੁਨੇ ਦਾਸ॥ ਰਾਮ ਨਾਮੁ ਰਿਦ ਦੀਓ ਨਿਵਾਸ॥ 2॥ ਸਦਾ ਅਨੰਦੁ ਨਾਹੀ ਕਿਛੁ ਸੋਗੁ॥ ਦੂਖੁ ਦਰਦੁ ਨਹ ਬਿਆਪੈ ਰੋਗੁ॥ ਸਭੁ ਕਿਛੁ ਤੇਰਾ ਤੂ ਕਰਣੈਹਾਰੁ॥ ਪਾਰਬ੍ਰਹਮ ਗੁਰ ਅਗਮ ਅਪਾਰ॥ 3॥ ਨਿਰਮਲ ਸੋਭਾ ਅਚਰਜ ਬਾਣੀ॥ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਮਨਿ ਭਾਣੀ॥ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿਆ ਸੋਇ॥ ਨਾਨਕ ਸਭੁ ਕਿਛੁ ਪ੍ਰਭ ਤੇ ਹੋਇ॥ 4॥34॥47॥
Bhairon Mehla 5: Kern-Kaarun sumruth Gur(u) mayra. Jea praan, Sook-Daata nayra. Bhaiy-Bhunjun, abinaashi Raayay. Dershun(i) daykhiyain subh(u) dookh(u) jaayay. 1. Jut kut paykhoun tayri sherna. Bul(i), bul(i) jaayeen Satgur Churnaa. 1. Ruhaou. Poorun kaam milay Gurdev. Subh(i) ful-Daata nirmul sayv. Ker(u) geh(i) leenay Apunay daas. Ram Naam(u) rid deeyo nivaas. 2. Sudaa anund(u), naahi kichh(u) soag(u). Dookh durd(u) neh biyaapaiy roag(u). Subh(u) kichh(u) tayra, Tu Kernaihaar(u). Parbraham Gur agumm, apaar. 3. Nirnul sobha, achurj bani. Parbrahm Poorun mun(i) bhaani. Jul(i), thul(i), muhhiul(i) ruvviya Soyay. Nanak, subh(u), kichh(u) Prubh tay hoyay. 4.34.47.
Word Meaning: Kern-Kaarun = creator of the basic elements to create the universe. Sumruth = omnipotent. Praan = life. Nayra = is close. Bhaiy-Bhunjun = destroyer of all fears. Abinaashi = immortal. Raayay = the royal. 1. Jut Kut = wherever. Paykhoun = I see. Sherna = support. Bul(i) Jaayeen = offer to sacrifice. Churna = holy Feet (His Shabad). Pause. Poorun = successful. Ful-Daata = the rewarder (God). Nirmul = mind purifying. Ker(u) geh(i) = by holding the hand. Leenay Apnay = made His own (embraced as His own). Daas = slaves; devotees. Rid = in the heart. Nivaas = dwelling. Soag(u) = grief; sadness. Durd(u) = pain. Kernhaar(u) = doer; creator. Agumm = inaccessible. Apaar = endless. 3. Achurj = amazing. Bani = creation. Bhaani = liked. Muhhiul(i) = in sky. Soyay = the same (God). Tay = by. 4.
MEANING: My Guru, Waheguru, is the creator of the universe, and is omnipotent to do anything. He is the source (basis) of my soul, of my life, and all my comforts, and is always close to me. The eternal Emperor is immortal and the destroyer of all fears. All one's troubles disappear with His sight. 1.
Waheguru's support is working everywhere, wherever I look. I am all sacrifice for the holy Feet of my Satguru (His Shabad) (which connected me with Waheguru). Pause.
All one's objectives are achieved successfully in Satguru's shelter. Service to Him purifies one's mind, and He is the source of all rewards (fulfiller of all wishes). He holds the hand of His devotees (provides full support) and implants Waheguru's Naam in their hearts. 2.
With Waheguru's Naam at heart, the devotee is always blissful, and suffers no grief; and no trouble, sorrow or ailments overpowers him. Waheguru is the creator of the whole universe, and everything belongs to Him. He is the Guru, inaccessible and limitless. 3.
His creation is mesmerizing, and His praise is mind-purifying. Waheguru fully appeals to my mind. He is present in the waters, on the land, and in the sky. Waheguru is the cause of everything, oh Nanak. 4.34.47.

ਭੈਰਉ ਮਹਲਾ 5॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਰਾਮ ਰੰਗਿ ਚਰਣੇ॥
(ਅੰਗ 1150)॥ ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਰਣੇ॥ ਆਠ ਪਹਰ ਗਾਵਤ ਭਗਵੰਤੁ॥ ਸਤਿਗੁਰਿ ਦੀਨੋ ਪੂਰਾ ਮੰਤੁ॥ 1॥ ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਨਾਮਿ ਪਿਆਰੁ॥ ਤਿਸ ਕੈ ਸੰਗਿ ਤਰੈ ਸੰਸਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਸੋਈ ਗਿਆਨੀ ਜਿ ਸਿਮਰੈ ਏਕ॥ ਸੋ ਧਨਵੰਤਾ ਜਿਸੁ ਬੁਧਿ ਬਿਬੇਕ॥ ਸੋ ਕੁਲਵੰਤਾ ਜਿ ਸਿਮਰੈ ਸੁਆਮੀ॥ ਸੋ ਪਤਿਵੰਤਾ ਜਿ ਆਪੁ ਪਛਾਨੀ॥ 2॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ॥ ਗੁਣ ਗੋਪਾਲ ਦਿਨੁ ਰੈਨਿ ਧਿਆਇਆ॥ ਤੂਟੇ ਬੰਧਨ ਪੂਰਨ ਆਸਾ॥ ਹਰਿ ਕੈ ਚਰਣ ਰਿਦ ਮਾਹਿ ਨਿਵਾਸਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਪੂਰਨ ਕਰਮਾ॥ ਸੋ ਜਨੁ ਆਇਆ ਪ੍ਰਭ ਕੀ ਸਰਨਾ॥ ਆਪਿ ਪਵਿਤੁ ਪਾਵਨ ਸਭਿ ਕੀਨੇ॥ ਰਾਮ ਰਸਾਇਣੁ ਰਸਨਾ ਚੀਨ੍ਹੇ॥ 4॥35॥48॥

Bhairon Mehla 5: Mun(u), tun(u) raata, Ram rung(i) Churnay.

(PAGE 1150): Serb munoruth poorun kernay. Aatth pehr gaavut Bhugvunt(u). Satgur(i) deeno Poora Munt(u). 1. So vudbhaagi jis(u) Naam(i) piyaar(u). Tis kaiy sung(i) tuyraiy sunsaar(u). 1. Ruhaou. Soyee Giyani j(i) simeraiy Aik. So dhunvunta, jis(u) boodh(i) bibayk. So koolvunta j(i) simeraiy Soami. So putivunta j(i) aap(u) puchhaani. 2. Gur persad(i) perm pud(u) paaya. Goon Gopal, din raiyn(i) dhiyaaya. Tootay bundhun, poorun aasa. Hur(i) kaiy Churn rid maah(i) nivaasa. 3. Kuhhou Nanak, ja kay poorun kerma. So jun(u) aaya Prubh kee sherna. Aap(i) puvit(u) paavun subh(i) keenay. Ram rusaayin(u) rusna cheenhay. 4.35.48.

Word Meaning: Raata = imbued. Ring(i) Churnay = love for Waheguru's Feet (Naam). Munoruth = objectives. Poorun = complete. Poora Munt(u) = perfect Mantra (Shabad). 1. Giyaani = having Divine Knowledge. Dhunvunta = wealthy. Boodh(i) Bibayk = wisdom which enables one to make distinction between good and bad. Koolvunta = of noble clan. Putivunta = dignified. Aap(u) Puchhaani = analyzes self. 2. Perm Pud(u) = highest spiritual state. Churn = Feet (Naam). Rid = heart. 3. Poorun Kerma = perfect fortune. Puvit(u) = Paavun = pure; pious. Rusaayin = source of all tastes (comforts). Cheenhay = recognizes; makes a connection with. 4.

MEANING: Satguru gives His Shabad to recite Waheguru's Naam as the perfect Mantra for high spirituality, which one should recite all twenty-four hours. With Guru's Shabad in mind, one gets imbued with the love for Waheguru's Naam by his body and his mind, and all his objectives are achieved successfully. 1. The devotee, who loves Waheguru's Naam, is highly fortunate, and the world attains salvation in his company. Pause.

That individual is truly a Giyani who recites the Naam of Waheguru, and that devotee is truly wealthy who acquires the wisdom to distinguish between the good (love for Waheguru) and the bad (bonds of Maya). That individual belongs to a noble clan that keeps the Lord in mind all the time, and the individual who recognizes self (that he is a part of Waheguru and his objective is to merge into Him) is dignified. 2.

The devotee, who sings Waheguru's praise (recites His Naam) day and night in Guru's shelter, attains the high spiritual state with His grace. He enshrines Waheguru's Naam in his heart because of which, all his worldly bonds get broken, and all his wishes are fulfilled. 3.

The devotee, who has perfect fortune (full benevolence of Waheguru), takes Waheguru's shelter, oh Nanak. He recognizes (makes a connection) with Waheguru, which is the source of all comforts, by reciting His Naam. Not only does he purify his mind, but he also purifies the minds of others. 4.35.48.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਾਮੁ ਲੈਤ ਕਿਛੁ ਬਿਘਨੁ ਨ ਲਾਗੈ॥ ਨਾਮੁ ਸੁਣਤ ਜਮੁ ਦੂਰਹੁ ਭਾਗੈ॥ ਨਾਮੁ ਲੈਤ ਸਭ ਦੂਖਹ ਨਾਸੁ॥ ਨਾਮੁ ਜਪਤ ਹਰਿ ਚਰਣ ਨਿਵਾਸੁ॥ 1॥ ਨਿਰਬਿਘਨ ਭਗਤਿ ਭਜੁ ਹਰਿ ਹਰਿ ਨਾਉ॥ ਰਸਕਿ ਰਸਕਿ ਹਰਿ ਕੇ ਗੁਣ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਸਿਮਰਤ ਕਿਛੁ ਚਾਖੁ ਨ ਜੋਹੈ॥ ਹਰਿ ਸਿਮਰਤ ਦੈਤ ਦੇਉ

ਨ ਪੋਹੈ॥ ਹਰਿ ਸਿਮਰਤ ਮੋਹੁ ਮਾਨੁ ਨ ਬਧੈ॥ ਹਰਿ ਸਿਮਰਤ ਗਰਭ ਜੋਨਿ ਨ ਰੁਧੈ॥ 2॥ ਹਰਿ ਸਿਮਰਨ ਕੀ ਸਗਲੀ ਬੇਲਾ॥ ਹਰਿ ਸਿਮਰਨੁ ਬਹੁ ਮਾਹਿ ਇਕੇਲਾ॥ ਜਾਤਿ ਅਜਾਤਿ ਜਪੈ ਜਨੁ ਕੋਇ॥ ਜੋ ਜਾਪੈ ਤਿਸ ਕੀ ਗਤਿ ਹੋਇ॥ 3॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪੀਐ ਸਾਧ ਸੰਗਿ॥ ਹਰਿ ਕੇ ਨਾਮ ਕਾ ਪੂਰਨ ਰੰਗੁ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭ ਕਿਰਪਾ ਧਾਰਿ॥ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਦੇਹੁ ਚਿਤਾਰਿ॥ 4॥36॥49॥

Bhairon Mehla 5: Naam(u) laiyt kichh(u) bighun(u) na laagaiy. Naam(u) soonut Jum(u) doorhoun bhaagaiy. Naam(u) laiyt subh dookhaah naas(u). Naam(u) juput Hur(i) Churn nivaas(u). 1. Nirbighun bhugut(i) bhuj(u) Hur(i), Hur(i) Naaoun. Rusuk(i) , rusuk(i) Hur(i) kay goon gaaou. 1. Ruhaou. Hur(i) simrut kichh(u) chaakh(u) na johaiy. Hur(i) simrut daiynt, dayou na pohaiy. Hur(i) simrut moh(u), maan(u) na budhaiy. Hur(i) simrut gerbh joan(i) na roodhaiy. 2. Hur(i) simrun kee sugli bayla. Hur(i) simrun(u) buhou maah(i) ikayla. Jaat(i), ajaat(i) jupaiy jun(u) koyay. Jo jaapaiy, tis kee gut(i) hoyay. 3. Hur(i) ka Naam(u) jupiyaiy Sadh sung(i). Hur(i) kay Naam ka poorun rung(u). Nanak kuou Prubh kirpa dhaar(i). Saas(i), saas(i) Hur(i) dayhou chitaar(i). 4.36.49.

Word Meaning: Laiyt = by taking (reciting). Bighun = obstacle; impediment. 1. Nirbighun = without any interruption. Bhuj(u) = recite Naam. Rusuk(i) = while enjoying. Pause. Chaakh(u) = evil sight. Johaiy = sees; watches. Daiynt Dayou = the biggest monster (the five demons). Pohaiy = touch. Budhaiy = kills (spiritually). Roodhaiy = is trapped. 2. Bayla = time. Buhou Maah(i) = among many. Ikayla = alone. Ajaat(i) = of low caste Gut(i) = high spiritual state. 3. Poorun = perfect. Rung(u) = affection; effect. Dhaar(i) = do; be. Chitaar(i) = keep in mind 4.

MEANING: One faces no obstacle in his path (to union with Waheguru) when he recites Waheguru's Naam (with full dedication). The Angel of death runs away at a distance on listening to Waheguru's Naam (as the devotee has already become "one" with Waheguru). All one's troubles are destroyed when he recites Waheguru's Naam, and the Naam takes dwelling in His heart. 1.

One faces no obstacle in his worship of Waheguru when he recites His Naam and sings His praise while enjoying every bit of it. Pause.

No one can cast an evil sight on the devotee who remembers Waheguru (keeps Him in mind), and not even the largest monster (of the five demons) can touch (go near) him. No worldly attachment, or his ego, can kill the devotee (spiritually) who keeps Waheguru in mind, and he cannot be trapped in the cycle of rebirths. 2.

(Unlike some other religions in which there are specific times when the faithful can worship God), The devotees can worship Him any time, and all the time. But there is only one such individual among many (countless) who keeps Waheguru in mind at all times. (Again, unlike some religions in which only some are privileged to worship God), Anyone, including those from low castes, can worship Waheguru, and whoever worships Him attains the high spiritual state. 3. To get fully imbued in His love, Waheguru's Naam should be recited in the company (shelter) of the Guru. I pray to Waheguru that He becomes benevolent to me, and enables me to recite His Naam with every breath, oh Nanak. 4.36.49.

ਭੈਰਉ ਮਹਲਾ 5॥ ਆਪੇ ਸਾਸਤੁ ਆਪੇ ਬੇਦੁ॥ ਆਪੇ ਘਟਿ ਘਟਿ ਜਾਣੈ ਭੇਦੁ॥ ਜੋਤਿ ਸਰੂਪ ਜਾ ਕੀ ਸਭ ਵਥੁ॥ ਕਰਣ ਕਾਰਣ ਪੂਰਨ ਸਮਰਥੁ॥ 1॥ ਪ੍ਰਭ ਕੀ ਓਟ ਗਹਹੁ ਮਨ ਮੇਰੇ॥ ਚਰਨ ਕਮਲ ਗੁਰਮਖਿ ਆਰਾਧਹੁ ਦੁਸਮਨ ਦੂਖੁ ਨ ਆਵੈ ਨੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਆਪੇ ਵਣ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣ ਸਾਰੁ॥ ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਇਆ ਸੰਸਾਰੁ॥ ਆਪੇ ਸਿਵ ਸਕਤੀ ਸੰਜੋਗੀ॥ ਆਪੇ ਨਿਰਬਾਣੀ ਆਪੇ ਭੋਗੀ॥ 2॥ ਜਤ ਕਤ ਪੇਖਉ ਤਤ ਤਤ ਸੋਇ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਕੋਇ॥ ਸਾਗਰੁ ਤਰੀਐ ਨਾਮ ਕੈ ਰੰਗਿ॥ ਗੁਣ ਗਾਵੈ ਨਾਨਕੁ ਸਾਧ ਸੰਗਿ॥ 3॥ ਮੁਕਤਿ ਭੁਗਤਿ ਜੁਗਤਿ ਵਸਿ ਜਾ ਕੈ॥ ਊਣਾ ਨਾਹੀ ਕਿਛੁ ਜਨ ਤਾ ਕੈ॥ ਕਰਿ ਕਿਰਪਾ ਜਿਸੁ ਹੋਇ ਸੁਪ੍ਰਸੰਨ॥ ਨਾਨਕ ਦਾਸ ਸੋਈ ਜਨ ਧੰਨ॥ 4॥37॥50॥

Bhairon Mehla 5: Aapay Shast(u), Aapay Bayd(u). Aapay ghut(i), ghut(i) jaanaiy bhayd(u). Jot(i)-Sroop Ja kee subh vuth(u). Kern Kaarun, Poorun Sumruth(u). 1. Prubh kee oat guhhou mun mayray. Churn Kumul Gurmukh(i) aaraadhou, dooshmun, dookh na aavaiy nayray. 1. Ruhaou. Aapay vun trin, tirbhuvun saar(u). Ja kaiy soot(i) puroya sunsaar(u). Aapay shiv shakti, sunjogi. Aapay nirbaani, Aapay bhogi. 2. Jut, kut paykhoun, tut, tut Soyay. Tis(u) bin(u) dooja naahi koyay. Saagur(u) turiyaiy Naam(u) kaiy rung(i). Goon gaavaiy Nanak Sadh sung(i). 3. Mookut(i), bhoogut(i), joogut(i) vus(i) Ja kaiy. Oona naahi kichh(u) jun Ta kaiy. Kur(i) kirpa jis(u) hoyay supersunn. Nanak daas sayee jun dhunn. 4.37.50.

Word Meaning: Shast(u) = the Shastra. Bayd(u) = the Veda. Bhayd(u) = secrets. Jot(i)-Sroop = light like; pure light. Subh Vuth(u) = everything; the whole creation. Kern Kaarun = the basis (creator) of the whole universe. Poorun Sumruth(u) = omnipotent. 1. Oat = shelter. Guhhou = hold; seek. Churn Kumul = lotus-like Feet (Waheguru's Naam). Aaraadhou = remember. Pause. Vun = forest. Trin = vegetation. Saar(u) = look after. Soot(i) = Huqam, Laws. Puroya = stitched; controlled. Shiv = soul. Shakti = Maya. Sunjogi = connector. Nirbaani = having no worldly desire; detached. Bhogi = one who enjoys. 2. Jut Kut = wherever. Paykhoun = I see. Tut, Tut = there; everywhere. Saagur(u) = the world-sea. Sung(i) = with; in the company. Mookut(i) = emancipation. Bhoogut(i) = food. Joogut(i) = lifestyle. Vus(i) = in control. Oona = less than full. Supersunn = extremely happy. Dhunn = great; fortunate. 4.

MEANING: Waheguru knows the secrets of every heart, and He is the Shastras and the Vedas Himself (reading of Shastras and the Vedas is subsumed in His praise. His devotees do not need to study them). Waheguru, who is the creator of the whole universe, who is perfectly omnipotent, and to whom everything belongs, is purely light-like. 1.

Take shelter of Waheguru, and no enemy or any trouble will even come near you when you recite His Naam with the Advice of the Guru, oh my mind. Pause.

The whole universe obeys His Laws, and He looks after even the forests, all vegetation, and the whole universe. He Himself creates attraction for Maya among living beings. On the one hand, He is fully detached from worldly attractions (yet present in all living beings), and on the other hand, He also enjoys the luxuries of the world. 2.

I find Him present everywhere I look, and there is none other like Him. The world-sea can be swum across with love for Waheguru's Naam, and His praise should be sung in the company (shelter) of the Guru, oh Nanak. 3.

Waheguru controls emancipation from worldly attractions, food for all living beings, and their lifestyles; His devotees never fall short on any of those. Those devotees are highly fortunate whom Waheguru is overly pleased with, oh Nanak. 4.37.50.

ਭੈਰਉ ਮਹਲਾ 5॥ ਭਗਤਾ ਮਨਿ ਆਨੰਦੁ ਗੋਬਿੰਦ॥ ਅਸਥਿਤਿ ਭਏ ਬਿਨਸੀ ਸਭ ਚਿੰਦ॥ (ਅੰਗ 1151)॥ ਭੈ ਭ੍ਰਮ ਬਿਨਸਿ ਗਏ ਖਿਨ ਮਾਹਿ॥ ਪਾਰਬ੍ਰਹਮੁ ਵਸਿਆ ਮਨ ਆਇ॥ 1॥ ਰਾਮ ਰਾਮ ਸੰਤ ਸਦਾ ਸਹਾਇ॥ ਘਰਿ ਬਾਹਰਿ ਨਾਲੇ ਪਰਮੇਸਰੁ ਰਵਿ ਰਹਿਆ ਪੂਰਨ ਸਭ ਠਾਇ॥ 1॥ ਰਹਾਉ॥ ਧਨੁ ਮਾਲੁ ਜੋਬਨੁ ਜੁਗਤਿ ਗੋਪਾਲ॥ ਜੀਅ ਪ੍ਰਾਣ ਨਿਤ ਸੁਖ ਪ੍ਰਤਿਪਾਲ॥ ਅਪਨੇ ਦਾਸ ਕਉ ਦੇ ਰਾਖੈ ਹਾਥ॥ ਨਿਮਖ ਨ ਛੋਡੈ ਸਦ ਹੀ ਸਾਥ॥ 2॥ ਹਰਿ ਸਾ ਪ੍ਰੀਤਮੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਸਾਰਿ ਸਮ੍ਹਾਲੇ ਸਾਚਾ ਸੋਇ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬੰਧੁ ਨਰਾਇਣੁ॥ ਆਦਿ ਜੁਗਾਦਿ ਭਗਤ ਗੁਣ ਗਾਇਣੁ॥ 3॥ ਤਿਸ ਕੀ ਧਰ ਪ੍ਰਭ ਕਾ ਮਨਿ ਜੋਰੁ॥ ਏਕ ਬਿਨਾ ਦੂਜਾ ਨਹੀ ਹੋਰੁ॥ ਨਾਨਕ ਕੈ ਮਨਿ ਇਹੁ ਪੁਰਖਾਰਥੁ॥ ਪ੍ਰਭੂ ਹਮਾਰਾ ਸਾਰੇ ਸੁਆਰਥੁ॥ 4॥38॥51॥

Bhairon Mehla 5: Bhugtaan mun(i) anund Gobind. Usthit(i) bhuyyay, binsi subh chind.

(PAGE 1151): Bhaiy, bherm binus(i) guyyay khin maah(i). Parbraham vussiya mun aayay. 1. Ram, Ram Sunt sudaa suhaayay. Ghur(i) baahur(i) naalay Permayshur(u) ruv(i) ruhhiya, poorun subh tthaayayn. 1. Ruhaou. Dhun(u), maal(u), jobun(u), joogut(i) Gopal. Jea,

praan nit sookh, pritpal. Apnay daas kuou day raakhaiy haath. Nimukh na chhoadaiy, sud hee saath. 2. Hur(i) sa Preetum uver(u) na koyay. Saar(i) smaahlay Saacha Soyay. Maat, pitaa, soot, bundh(u) Naraayin(u). Aad(i) joogaad(i), bhugut Goon gaayin(u). 3. Tis kee dhur, Prubh ka mun(i) joar(u). Aik binaa dooja nuhhi hoar(u). Nanak kaiy mun(i) eh(u) poorkhaaruth(u). Prubh(u) humaara saaray sooaaruth. 4.38.51.

Word Meaning: Gobind = Waheguru. Usthit(i) = peaceful mind. Binsi = ended. Chind = worries. Khin Mah(i) = in a moment; instantly. 1. Suhaayay = supporter. Ruv(i) Ruhhiya, Poorun = fully present. Pause. Maal = belongings. Jobun = youthfulness; beauty. Joogut(i) = life style. Pritpal = raiser and nourisher. Nimukh Na = not even for a moment. Saath = with; accompanies. 2. Sa = like. Preetum = dear. Saar Smaahlay = looks after. Soot = sons (children). Bundh(u) = close friend. Naraayin = Waheguru. Aad(i) = from the very beginning. Joogaad(i) = from the beginning of the eons. 3. Dhur = support. Joar(u) = power; strength. Poorkhaaruth = objective; effort; faith. Saaray = makes successful.

MEANING: Waheguru's devotees are always blissful with His presence in their minds; they acquire complete peacefulness of mind, and all their worries end completely. All their fears and their misconceptions disappear in a moment, and Waheguru takes dwelling in their mind. 1. The Saint Waheguru is always our supporter; He is always with us - inside and outside - and is fully present everywhere. Pause.

All my wealth, other belongings, youthfulness, and my lifestyle are given by Waheguru. He is the source of our soul, life, all comforts, and He raises and nourishes us. He never leaves His devotees alone, and is always with them; He protects them by extending His hand. 2.

There is none other who is as dear to me as the eternal Waheguru, who looks after us all the time. Waheguru is like my mother, father, children, and a close friend. His devotees have been singing His praise from the very beginning, and from the beginning of the eons. 3.

I live on His support and on His power, and there is none other like Him. I have the faith that Waheguru makes my objective successful, oh Nanak. 4.38.51.

ਭੈਰਉ ਮਹਲਾ 5॥ ਭੈ ਕਉ ਭਉ ਪੜਿਆ ਸਿਮਰਤ ਹਰਿ ਨਾਮ॥ ਸਗਲ ਬਿਆਧਿ ਮਿਟੀ ਤ੍ਰਿਹੁ ਗੁਣ ਕੀ ਦਾਸ ਕੇ ਹੋਏ ਪੂਰਨ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਲੋਕ ਸਦਾ ਗੁਣ ਗਾਵਹਿ ਤਿਨ ਕਉ ਮਿਲਿਆ ਪੂਰਨ ਧਾਮ॥ ਜਨ ਕਾ ਦਰਸੁ ਬਾਛੈ ਦਿਨ ਰਾਤੀ ਹੋਇ ਪੁਨੀਤ ਧਰਮਰਾਇ ਜਾਮ॥ 1॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਨਿੰਦਾ ਸਾਧ ਸੰਗਿ ਮਿਟਿਆ ਅਭਿਮਾਨ॥ ਐਸੇ ਸੰਤ ਭੇਟਹਿ ਵਡਭਾਗੀ ਨਾਨਕ ਤਿਨ ਕੈ ਸਦ ਕੁਰਬਾਨ॥ 2॥39॥52॥

Bhairon Mehla 5: Bhaiy kuou bhuou purriya simrut Hur(i) Naam. Sugul biyaadh(i) mitee trehou goon kee, daas kay hoyay poorun kaam. 1. Ruhaou. Hur(i) kay loak suda goon gaaveh(i), tin kuou miliya poorun dhaam. Jun ka ders(u) baanchhaiy din raati, hoyay pooneet Dhermraayay Jaam. 1. Kaam, kroadh, lobh, mud, ninda, Sadh sung(i) mitiya abhimaan. Aiysay sunt bhayteh(i) vudbhaageen, Nanak tin kaiy sud koorbaan. 2.39.52.

Word Meaning: Bhaiy = Bhuou = fear. Purriya = feels threatened. Biyaadh(i) = ailment; discomfort. Trehou Goon Kee = of the three effects of Maya. Poorun = successful. Pause. Loak = people; devotees. Poorun Dhaan = perfect spiritual state (merge with Waheguru). Ders(u) = sight. Baanchhay = long for. Pooneet = holy; pious. Dhermraayay Jaam = the Angels of death and justice. 1. Mud = intoxication. Ninda = vilification. Abhimaan = conceit. Vudbhaageen = with great luck. Koorbaan = sacrifice. 2.

MEANING: When one remembers Waheguru (recites His Naam), all his ailments due to the three effects of Maya get eradicated, all his tasks are completed successfully, and even the worldly fears are threatened (they run away). Pause.

Waheguru's devotees always sing His praise and attain an eternal spiritual state (to merge with Waheguru). Even the Angel of justice and the Angel of death long for the sight of such

holy devotees and become holy (their minds are purified). (So, it is clear that such Angels are all mythical and not real). 1.
One's lust, rage, greed, vilification of others, and the intoxication of one's possessions are all eradicated in the shelter of the Guru. One connects with such holy saints only by great fortune; I am always a sacrifice for such holy saints, oh Nanak. 2.39.52.

ਭੈਰਉ ਮਹਲਾ 5॥ ਪੰਚ ਮਜਮੀ ਜੋ ਪੰਚਨ ਰਾਖੈ॥ ਮਿਥਿਆ ਰਸਨਾ ਨਿਤ ਉਠਿ ਭਾਖੈ॥ ਚਕ੍ਰ ਬਣਾਇ ਕਰੇ ਪਾਖੰਡ॥ ਝੂਰਿ ਝੂਰਿ ਪਚੈ ਜੈਸੇ ਤ੍ਰਿਆ ਰੰਡ॥ 1॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨਾ ਸਭ ਝੂਠੁ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਮੁਕਤਿ ਨ ਪਾਈਐ ਸਾਚੀ ਦਰਗਹ ਸਾਕਤ ਮੂਠੁ॥ 1॥ ਰਹਾਉ॥ ਸੋਈ ਕੁਚੀਲੁ ਕੁਦਰਤਿ ਨਹੀ ਜਾਨੈ॥ ਲੀਪਿਐ ਥਾਇ ਨ ਸੁਚਿ ਹਰਿ ਮਾਨੈ॥ ਅੰਤਰੁ ਮੈਲਾ ਬਾਹਰੁ ਨਿਤ ਧੋਵੈ॥ ਸਾਚੀ ਦਰਗਹਿ ਅਪਨੀ ਪਤਿ ਖੋਵੈ॥ 2॥ ਮਾਇਆ ਕਾਰਣਿ ਕਰੈ ਉਪਾਉ॥ ਕਬਹਿ ਨ ਘਾਲੈ ਸੀਧਾ ਪਾਉ॥ ਜਿਨਿ ਕੀਆ ਤਿਸੁ ਚੀਤਿ ਨ ਆਣੈ॥ ਕੂੜੀ ਕੂੜੀ ਮੁਖਹੁ ਵਖਾਣੈ॥ 3॥ ਜਿਸ ਨੋ ਕਰਮੁ ਕਰੇ ਕਰਤਾਰੁ॥ ਸਾਧ ਸੰਗਿ ਹੋਇ ਤਿਸੁ ਬਿਉਹਾਰੁ॥ ਹਰਿ ਨਾਮ ਭਗਤਿ ਸਿਉ ਲਾਗਾ ਰੰਗੁ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਜਨ ਨਹੀ ਭੰਗੁ॥ 4॥40॥53॥

Bhairon Mehla 5: Punch mujmi, jo punchun raakhaiy. Mithiya rusna nit ootth(i) bhaakhaiy. Chukur bunaayay, kuray paakhund. Jhoor(i), jhoor(i) puchaiy jaiysay triya rund. 1. Hur(i) kay Naam binaa subh jhootth(u). Bin(u) Gur Pooray mookut(i) na paayiyaiy, Saachi Durgeh saakut mootth(u). 1. Ruhaou. Soyee koocheel(u). koodrut(i) nuhhi jaanaiy. Leepiyaiy thaayayn na sooch(i) Hur(i) maanaiy. Untar(u) maiyla, baahur(u) nit dhovaiy. Saachi Durgeh(i) apni put(i) khovaiy. 2. Maaya kaarun(i) kuray oopaaou. Kubeh(i) na ghaalaiy seedha paaou. Jin(i) keeya, Tis(u) cheet(i) na aanaiy. Koorri, koori mookhoun vukhaanaiy. 3. Jis nu kerm kuray Kartar(u). Sadh sung(i) hoyay tis(u) biyohaar(u). Hur(i) Naam bhugut(i) siyoun laaga rung(u). Kuhhou Nanak, tis(u) jun nuhhi bhung(u). 4.40.53.

Word Meaning: Punch Mujmi = the face (reflective) of the five demons. Punchun Raakhaiy = who harbours the five demons. Mithiya = lies. Ootth(i) = since waking up. Bhaakhaiy = talks; tells. Chukur Bunaayay = paints religious symbols on the body. Paakhund = hypocrisy. Jhoor(i) = regrets and repents. Puchaiy = burns; suffers. Triya Rund = widow. 1. Jhootth(u) = false. Saakut = worshipper of wealth. Mootth(u) = deceit. Pause. Koocheel = filthy living. Koodrut(i) = in nature (presence of Waheguru). Leepiyaiy Thaaoun = coating ground with cow-dung (a sign of purity for the Hindus). Sooch(i) = purity. Maanaiy = recognizes; gives credit. Nit = everyday; always. Put(i) = dignity. Khovaiy = loses. 2. Kaarun = for the sake of. Oopaaou = efforts. Ghaalaiy Seedha Paaou = takes the right step. Cheet(i) Aanaiy = brings to mind. Koorri = false; as a show off. Vukhaanaiy = utters. 3. Kerm Kuray = is benevolent. Biyohaar(u) = dealings. Siyoun = with. Bhung(u) = shortage; separation. 4.

MEANING: The character of an individual, who harbours the five demons (lust, greed, etc.) in his mind, is reflected in his behaviour. From the time he rises from bed, he begins to tell lies. He paints religious symbols on his body just for hypocrisy, but suffers with regrets, and repents like a widow (like her, he has no real spiritual Master- husband). 1.
Everything is false (gives short-lived joy) without Waheguru's Naam. No one can get emancipation without the Perfect Guru; the deceit of the Maya-worshipper does not work in Waheguru's Court. Pause.
Waheguru does not recognize the ritualistic purity, such as coating the ground with cow dung (thinking it purifies the ground), practiced by some people. The man, who does not "see" Waheguru in His nature, has a filthy life. He may wash his body from the outside every day, but the filth of his mind does not go away. Such an individual loses respect in Waheguru's Court. 2. Such a man makes many efforts for the sake of money (to earn more of it), but never takes a step in the right direction (does not perform noble deeds). He does

not remember Waheguru, who created him; however, he may utter His Naam just to fool others. 3. But, (with Guru's Advice). He begins to love Waheguru's worship, and never experiences separation from Him, oh Nanak. 4.40.53.

ਭੈਰਉ ਮਹਲਾ 5॥ ਨਿੰਦਕ ਕਉ ਫਿਟਕੇ ਸੰਸਾਰੁ॥ ਨਿੰਦਕ ਕਾ ਝੂਠਾ ਬਿਉਹਾਰੁ॥ ਨਿੰਦਕ ਕਾ ਮੈਲਾ ਆਚਾਰੁ॥ ਦਾਸ ਅਪੁਨੇ ਕਉ ਰਾਖਨਹਾਰੁ॥ 1॥ ਨਿੰਦਕੁ ਮੁਆ ਨਿੰਦਕ ਕੈ ਨਾਲਿ॥ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸਰਿ ਜਨ ਰਾਖੇ ਨਿੰਦਕ ਕੈ ਸਿਰਿ ਕੜਕਿਓ ਕਾਲੁ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1152)॥ ਨਿੰਦਕ ਕਾ ਕਹਿਆ ਕੋਇ ਨ ਮਾਨੈ॥ ਨਿੰਦਕ ਝੂਠ ਬੋਲਿ ਪਛੁਤਾਨੇ॥ ਹਾਥ ਪਛੋਰਹਿ ਸਿਰੁ ਧਰਨਿ ਲਗਾਹਿ॥ ਨਿੰਦਕ ਕਉ ਦਈ ਛੋਡੈ ਨਾਹਿ॥ 2॥ ਹਰਿ ਕਾ ਦਾਸੁ ਕਿਛੁ ਬੁਰਾ ਨ ਮਾਗੈ॥ ਨਿੰਦਕ ਕਉ ਲਾਗੈ ਦੁਖੁ ਸਾਗੈ॥ ਬਗੁਲੇ ਜਿਉ ਰਹਿਆ ਪੰਖ ਪਸਾਰਿ॥ ਮੁਖ ਤੇ ਬੋਲਿਆ ਤਾ ਕਢਿਆ ਬੀਚਾਰਿ॥ 3॥ ਅੰਤਰਜਾਮੀ ਕਰਤਾ ਸੋਇ॥ ਹਰਿ ਜਨੁ ਕਰੈ ਸੁ ਨਿਹਚਲੁ ਹੋਇ॥ ਹਰਿ ਕਾ ਦਾਸੁ ਸਾਚਾ ਦਰਬਾਰਿ॥ ਜਨ ਨਾਨਕ ਕਹਿਆ ਤਤੁ ਬੀਚਾਰਿ॥ 4॥41॥54॥

Bhairon Mehla 5: Ninduk kuou phitkay sunsaar(u). Ninduk ka jhoottha biyohaar(u). Ninduk ka maiyla aachaar(u). Dass Apunay kuou raakhunhaar(u). 1. Ninduk mooaa, ninduk kaiy naal(i). Pabraham, Permashur(i) jun raakhaiy, ninduk kaiy sir(i) kurrkiyo kaal(u). 1. Ruhaou.

(PAGE 1152): Ninduk ka kuhhiya koyay na maanaiy. Ninduk, jhootth boal(i) puchhutaanay. Haath puchhoreh(i), sir(u) dhurn(i) lugaah(i). Ninduk kuou Duyyi chhoadaiy naah(i). 2. Hur(i) ka daas(u) kichh(u) boora na maangaiy. Ninduk kuou laagaiy dookh saangaiy. Bugulay jiyoun ruhhiya punkh pusaar(i). Mookh tay boaliya ta kuddhiya beechaar(i). 3. Untarjaami, Kerta Soyay. Hur(i) jun(u) kuraiy su nihchul(u) hoyay. Hur(i) ka daas(u) saacha Durbaar(i). Jun Nanak kuhhiya Tut(u) beechaar(i). 4.41.54.

Word Meaning: Phitkay = reprove; rebuke. Sunsaar(u) = the world. Jhoottha = deceitful. Biyohaar(u) = dealings. Aachaar = character 1. Ninduk = vilification. Naal(i) = with. Kurrkiyo = roars; threatens. Pause. Maanaiy = believes in. Puchhutaanay = repents. Haath Puchhoreh(i) = slap their forehead; feel sorry. Dhurn(i) = on the ground. Duyyi = the merciful (Waheguru). Chhoadaiy = let go; forgive. 2. Maangaiy = wishes. Saangaiy = spear. Bugulay = (imposter) like the heron. Punkh Pusaar(i) = spreads wings (tries to impress others). Kuddhiya Beechaar(i) = expresses thoughts. 3. Kerta Soyay = the Creator Waheguru. Nihchul(u) = for sure. Saacha = truthful; pure. Durbaar(i) = in Waheguru's Court. Tut(u) = reality. Beechaar(i) = by thinking carefully. 4.

MEANING: The whole world reproves the malicious critic of a holy saint. Such a vilifier has an immoral character, and all his public dealings are deceitful (rooted in money and selfishness). But he can cause no harm to the holy saint because Waheguru protects His devotees. 1. Waheguru protects His devotees while the vilifier suffers spiritual death; death always looms on his head and threatens him. Pause.

Nobody believes the words of the vilifier, and he repents at his lies (in Waheguru's Court). He slaps his forehead and puts his head on the ground (regrets vilifying the holy saints) and vows not to do it again, but Waheguru does not forgive him. 2.

Waheguru's devotee never wishes ill of others, but the vilifier feels as if he has been wounded by a sharp spear when he hears the praise of Waheguru's devotees from others. Like the heron which tries to fool the fish by acting like a swan, the vilifier tries to put up his best behaviour, but is quickly identified as an imposter when his evil thoughts come out clearly from his words. 3.

But Waheguru is omniscient and knows everything that goes through our minds; so, He ensures that whatever His devotee wishes, happens for sure. After careful thinking, Waheguru's slave, Nanak, submits that the fact is, Waheguru's devotees are proven honest and pure in Waheguru's Court. 4.41.54.

ਭੈਰਉ ਮਹਲਾ 5॥ ਦੁਇ ਕਰ ਜੋਰਿ ਕਰਉ ਅਰਦਾਸਿ॥ ਜੀਉ ਪਿੰਡੁ ਧਨੁ ਤੇਰੀ ਰਾਸਿ॥ ਸੋਈ ਮੇਰਾ ਸੁਆਮੀ ਕਰਨੈਹਾਰੁ॥ ਕੋਟਿ ਬਾਰ ਜਾਈ ਬਲਿਹਾਰ॥ 1॥ ਸਾਧੂ ਧੂਰਿ ਪੁਨੀਤ ਕਰੀ॥ ਮਨ ਕੇ ਬਿਕਾਰ ਮਿਟਹਿ ਪ੍ਰਭ ਸਿਮਰਤ ਜਨਮ ਜਨਮ ਕੀ ਮੈਲੁ ਹਰੀ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਗ੍ਰਿਹਿ ਮਹਿ ਸਗਲ ਨਿਧਾਨ॥ ਜਾ ਕੀ ਸੇਵਾ ਪਾਈਐ ਮਾਨੁ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨਹਾਰ॥ ਜੀਅ ਪ੍ਰਾਨ ਭਗਤਨ ਆਧਾਰ॥ 2॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਸਗਲ ਪ੍ਰਗਾਸ॥ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਭਗਤ ਗੁਣਤਾਸ॥ ਜਾ ਕੀ ਸੇਵ ਨ ਬਿਰਥੀ ਜਾਇ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਏਕੁ ਧਿਆਇ॥ 3॥ ਗੁਰ ਉਪਦੇਸਿ ਦਇਆ ਸੰਤੋਖੁ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਨਿਰਮਲੁ ਇਹੁ ਥੋਕੁ॥ ਕਰਿ ਕਿਰਪਾ ਲੀਜੈ ਲੜਿ ਲਾਇ॥ ਚਰਨ ਕਮਲ ਨਾਨਕ ਨਿਤ ਧਿਆਇ॥ 4॥42॥55॥

Bhairon Mehla 5: Doyay ker joar(i) kuroun ardaas(i). Jeaou, pind(u), dhun(u), Tayri raas(i). Soyee mayra Soami Kernaiyhaar(u). Koat(i) baar jaayeen bulihaar. 1. Sadhu dhoor(i) pooneet kurie. Mun kay bikaar miteh(i) Prubh simrut, junum, junum kee maiyl(u) hurie. 1. Ruhaou. Ja kaiy greh(i) meh(i) sugul nidhaan. Ja kee sayva paayiyaiy maan(u). Sugul munoruth, poorunhaar. Jea, praan. Bhugtun adhaar. 2. Ghut(i), ghut(i) untar(i) sugul Pergaas. Jup(i), jup(i) jeeveh(i) bhugut Goontaas. Ja kee sayv na birthi jaayay. Mun, tun untar(i) Aik(u) dhiyaayay. 3. Gur oopdaysh(i), duyya suntokh(u). Naam(u) nidhaan, nirmul(u) eh(u) thoak(u). Kur(i) kirpa leejaiy lurr(i) laayay. Churn Kumul Nanak nit dhiyaayay. 4.42.55.

Word Meaning: Ker Joar(i) = with folded hands; respectfully. Jeaou = life. Pind(u) = body. Raas(i) = capital; wealth. Kernaiyhaar = creator. 1. Sadhu Dhoor(i) = the dust of Guru's Feet; (obeying) His Advice. Pooneet Kurie = purifies. Bikaar = immoral thoughts. Hurie = removed. Pause. Greh(i) = in house (in possession). Nidhaan = treasures. Maan(u) = respect. Munoruth = objectives. Poorunhaar = fulfiller. Adhaar = basis. 2. Pergaas = Light; Supreme Soul. Goontaas = the treasure of all virtues (Waheguru). Birthi = empty; unrewarded. 3. Oopdaysh = Advice. Duyya = kindness; compassion. Suntokh(u) = contentment. Thoak(u) = thing. Lurr(i) Laayay = provide shelter. Churn Kumul = Waheguru's soft Feet (Naam). 4.

MEANING: My Lord, Waheguru, is the creator of the whole world, and I offer myself as a sacrifice for Him millions of times. With folded hands, I humbly pray to Him (thankfully acknowledge) that my life, my body, and my wealth are given by Him. 1.

Guru's Shabad purifies my mind, and reciting Waheguru's Naam destroys my evil thoughts, and the filth of my vices of many lives is removed instantly. Pause.

Waheguru, which possesses all the treasures and serves whom one earns respect, and which is the fulfiller of all one's wishes, is the basis of the soul and life of His devotees. 2.

His Light (Soul) is present in everybody, and His devotees survive by singing praise of Waheguru, which is the source of all virtues. They worship the "One" (Waheguru) by their body and their mind, service to whom never goes unrewarded. 3.

One acquires compassion and contentment by the Guru's Advice, and Waheguru's Naam is such a treasure which purifies one's mind. I pray to Waheguru that He provides me with His shelter so that I may worship His lotus-like Feet at all times, oh Nanak. 4.42.55.

ਭੈਰਉ ਮਹਲਾ 5॥ ਸਤਿਗੁਰ ਅਪੁਨੇ ਸੁਨੀ ਅਰਦਾਸਿ॥ ਕਾਰਜੁ ਆਇਆ ਸਗਲਾ ਰਾਸਿ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਪ੍ਰਭੂ ਧਿਆਇਆ॥ ਗੁਰ ਪੂਰੇ ਡਰੁ ਸਗਲ ਚੁਕਾਇਆ॥ 1॥ ਸਭ ਤੇ ਵਡ ਸਮਰਥ ਗੁਰਦੇਵ॥ ਸਭਿ ਸੁਖ ਪਾਈ ਤਿਸ ਕੀ ਸੇਵ॥ ਰਹਾਉ॥ ਜਾ ਕਾ ਕੀਆ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਤਿਸ ਕਾ ਅਮਰੁ ਨ ਮੇਟੈ ਕੋਇ॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਮੇਸਰੁ ਅਨੂਪੁ॥ ਸਫਲ ਮੂਰਤਿ ਗੁਰੁ ਤਿਸ ਕਾ ਰੂਪੁ॥ 2॥ ਜਾ ਕੈ ਅੰਤਰਿ ਬਸੈ ਹਰਿ ਨਾਮੁ॥ ਜੋ ਜੋ ਪੇਖੈ ਸੁ ਬ੍ਰਹਮੁ ਗਿਆਨੁ॥ ਬੀਸ ਬਿਸੁਏ ਜਾ ਕੈ ਮਨਿ ਪਰਗਾਸੁ॥ ਤਿਸੁ ਜਨ ਕੈ ਪਾਰਬ੍ਰਹਮ ਕਾ ਨਿਵਾਸੁ॥ 3॥ ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਕਰੀ ਨਮਸਕਾਰ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਸਦ ਜਾਉ ਬਲਿਹਾਰ॥ ਸਤਿਗੁਰ ਕੇ ਚਰਨ ਧੋਇ ਧੋਇ ਪੀਵਾ॥ ਗੁਰ ਨਾਨਕ ਜਪਿ ਜਪਿ ਸਦ ਜੀਵਾ॥ 4॥43॥56॥

Bhairon Mehla 5: Satgur apunay sooni ardaas(i). Kaaruj(u) aaya sugla raas(i). Mun, tun untar(i) Prubh(u) dhiyaayay. Gur Pooray dur(u) sugul chookaaya. 1. Subh tay vud sumruth Gurdev. Subh(i) sookh paayeen Tis kee sayv. Ruhaou. Ja ka keeya subh(u) kichh(u) hoyay. Tis ka Amar(u) na maytaiy koyay. Parbraham, Permayshur(u) anoop(u). Suful moorut(i), Gur(u) Tis ka roop(u). 2. Ja kaiy untar(i) busaiy Hur(i) Naam(u). Jo, jo paykhaiy, su Braham(u) Giyan(u). Bees bisuyay ja kaiy mun(i) pergaas(u). Tis(u) jun kaiy Parbraham ka nivaas(u). 3. Tis(u) Gur kuou sud kureen numuskaar. Tis(u) Gur kuou sud jaaoun bulihaar. Satgur kay Churn dhoyay, dhoyay peevaan. Gur Nanak jup(i), jup(i) sud jeevaan. 4.43.56.

Word Meaning: Ardaas(i) = prayer. Aaya Raas(i) = completed successfully. Chookaaya = dispelled. 1. Vud Sumruth = most capable (omnipotent). Gurdev = the great Guru (Waheguru). Paayeen = acquire. Pause. Amar(u) = Huqam; Will. Maytay = undo; not obey. Anoop = whose praise cannot be sung completely, without any comparison. Suful = source of all successes. Moorut(i) = persona. Roop = form; manifestation. 2. Paykhaiy = sees. Braham Giyan(u) = enlightening. Bees Bisuyay = without a doubt; 100%. Pergaas(u) = enlightenment. Nivaas(u) = dwelling. 3. Numuskaar = bowing down to; saluting. 4.

MEANING: My Satguru listened to my prayer as a result of which, all my objectives were fully achieved. The Perfect Guru dispelled all my worldly fears when I worshipped Waheguru with my body and my mind. 1. The Great Guru (Waheguru) is the greatest of all and the most potent (powerful), and one acquires all the comforts by serving Him. Pause. Nobody can undo (refuse to obey) Waheguru's Huqam, which is the creator of everything. Nobody can rival Waheguru in any way (for example, in beauty, power, and compassion), and His persona (sight) makes every task successful. The Guru is a manifestation of His. 2. Everything that the devotee, who has Waheguru's Naam embedded in his heart, sees is mind-enlightening for him. The devotee, whose mind is fully enlightened, has Waheguru dwelling in his heart. 3. I always bow to the Guru, and am always a sacrifice for Him (who connects one with Waheguru). I would love to wash the Satguru's feet and drink the wash (an expression of extreme devotion); I survive by reciting His Shabad, oh Nanak. 4.43.56.

(ਅੰਗ 1153)॥ ਰਾਗੁ ਭੈਰਉ ਮਹਲਾ 5 ਪੜਤਾਲ ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਪਰਤਿਪਾਲ ਪ੍ਰਭ ਕ੍ਰਿਪਾਲ ਕਵਨ ਗੁਨ ਗਨੀ॥ ਅਨਿਕ ਰੰਗ ਬਹੁ ਤਰੰਗ ਸਰਬ ਕੋ ਧਨੀ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਗਿਆਨ ਅਨਿਕ ਧਿਆਨ ਅਨਿਕ ਜਾਪ ਜਾਪ ਤਾਪ॥ਅਨਿਕ ਗੁਨਿਤ ਧੁਨਿਤ ਲਲਿਤ ਅਨਿਕ ਧਾਰ ਮੁਨੀ॥ 1॥ ਅਨਿਕ ਨਾਦ ਅਨਿਕ ਬਾਜ ਨਿਮਖ ਨਿਮਖ ਅਨਿਕ ਸ੍ਵਾਦ ਅਨਿਕ ਦੋਖ ਅਨਿਕ ਰੋਗ ਮਿਟਹਿ ਜਸ ਸੁਨੀ॥ ਨਾਨਕ ਸੇਵ ਅਪਾਰ ਦੇਵ ਤਟਹ ਖਟਹ ਬਰਤ ਪੂਜਾ ਗਵਨ ਭਵਨ ਜਾਤ੍ਰ ਕਰਨ ਸਗਲ ਫਲ ਪੁਨੀ॥ 2॥1॥57॥8॥21॥7॥57॥93॥

(PAGE 1153): Raag(u) Bhairon Mehla 5, Purrtaal, Ghur(u) 3: Ek Onkar Satgur Persad(i): Pritpal Prubh kirpal, kuvun Goon gunee. Anik rung, buhou trung, serb kuou dhunee. 1. Ruahou. Anik giyan, anik dhiyan, anik jaap, jaap, taap. Anik goonut, dhoonut lulit, anik dhaar moonie. 1. Anik naad, anik baaj, nimukh, nimukh, anik suvaad, anik doakh, anik roag, miteh jus soonie. Nanak sayv Apaar Dev, tuteh, khuteh, bert pooja, guvun bhuvun, jaatar kern, suful ful poonie. 2.1.57.8.21.7.57.93.

Word Meaning: Purrtaal = playing many musical instruments repeatedly. Pritpal = oh the raiser and the nourisher (Waheguru). Kirpal = kind. Gunee = I count. Anik = countless. Rung = colours; forms. Trung = waves (of thoughts). Serb Ko = of all. Dhunee = Lord. Pause. Giyan = ideas of religious books. Dhiyan = meditations. Jaap Jaap = recitation of mantras. Taap = self-torturing (to please gods). Goonit = discussion of qualities. Lalit Dhoonit = lilting tunes. Dhaar Moonie = who stay quiet for long times. 1. Naad = music.

Baaj = musical instruments. Nimukh = short moment. Suvaad = tastes; enjoyments. Doakh = vices. Jus = praise. Apaar Dev = limitless Waheguru. Tuteh = on the river banks. Khuteh = (reading of) the six Shastras. Bert = fasting. Guvun Bhuvn = roaming on the earth. Jaatar Kern = pilgrimage. Ful = rewards. Poonie = of so considered noble deeds. 2.

MEANING: Waheguru is very kind and raises and nourishes all living beings. The Lord of all living beings appears in many different colours and forms, and looks after His creation in many different (appropriate) ways. How many of His virtues can I count!! Pause.

There are countless books of knowledge about Him, and countless people meditate on Him. Countless people recite countless mantras, and countless people torture themselves to please Him. Countless people sing his virtues, countless people play lilting (melodious) music, and countless people remain quiet for long periods to please Waheguru. 1.

Countless vices and ailments disappear upon listening to His praise, and one feels as if he is listening to countless musical instruments playing beautiful music and enjoying countless tastes every moment. Serve the limitless Waheguru whereby you earn all the rewards of the so-called noble deeds (acts) of living on the banks of holy rivers, of wearing the garbs of the six sects of ascetics, fasting, ritualistic worship of idols, roaming on the earth, and pilgrimage, (we do not need them), oh Nanak. 2.1.57.8.21.7.57.93.

ਭੈਰਉ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Bhairon Ashtpudiyaan, Mehla 1, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਆਤਮ ਮਹਿ ਰਾਮੁ ਰਾਮ ਮਹਿ ਆਤਮੁ ਚੀਨ੍ਹਸਿ ਗੁਰ ਬੀਚਾਰਾ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸਬਦਿ ਪਛਾਣੀ ਦੁਖ ਕਾਟੈ ਹਉ ਮਾਰਾ॥ 1॥ ਨਾਨਕ ਹਉਮੈ ਰੋਗ ਬੁਰੇ॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕਾ ਬੇਦਨ ਆਪੇ ਬਖਸੈ ਸਬਦਿ ਧੁਰੇ॥ 1॥ ਰਹਾਉ ॥ ਆਪੇ ਪਰਖੇ ਪਰਖਣਹਾਰੈ ਬਹੁਰਿ ਸੂਲਾਕੁ ਨ ਹੋਈ॥ ਜਿਨ੍ਹ ਕਉ ਨਦਰਿ ਭਈ ਗੁਰ ਮੇਲੇ ਪ੍ਰਭ ਭਾਣਾ ਸਚੁ ਸੋਈ॥ 2॥ ਪਉਣੁ ਪਾਣੀ ਬੈਸੰਤਰਿ ਰੋਗੀ ਰੋਗੀ ਧਰਤਿ ਸਭੋਗੀ॥ ਮਾਤ ਪਿਤਾ ਮਾਇਆ ਦੇਹ ਸਿ ਰੋਗੀ ਰੋਗੀ ਕੁਟੰਬ ਸੰਜੋਗੀ॥ 3॥ ਰੋਗੀ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਰੁਦ੍ਰਾ ਰੋਗੀ ਸਗਲ ਸੰਸਾਰਾ॥ ਹਰਿ ਪਦੁ ਚੀਨਿ ਭਏ ਸੇ ਮੁਕਤੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਾ॥ 4॥ ਰੋਗੀ ਸਾਤ ਸਮੁੰਦ ਸਨਦੀਆ ਖੰਡ ਪਤਾਲ ਸਿ ਰੋਗ ਭਰੇ॥ ਹਰਿ ਕੇ ਲੋਕ ਸਿ ਸਾਚਿ ਸੁਹੇਲੇ ਸਰਬੀ ਥਾਈ ਨਦਰਿ ਕਰੇ॥ 5॥

ਰੋਗੀ ਖਟ ਦਰਸਨ ਭੇਖਧਾਰੀ ਨਾਨਾ ਹਠੀ ਅਨੇਕਾ॥ ਬੇਦ ਕਤੇਬ ਕਰਹਿ ਕਹ ਬਪੁਰੇ ਨਹ ਬੂਝਹਿ ਇਕ ਏਕਾ॥ 6॥ ਮਿਠ ਰਸੁ ਖਾਇ ਸੁ ਰੋਗਿ ਭਰੀਜੈ ਕੰਦ ਮੂਲਿ ਸੁਖੁ ਨਾਹੀ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਅੰਤ ਕਾਲਿ ਪਛੁਤਾਹੀ॥ 7॥ ਤੀਰਥਿ ਭਰਮੈ ਰੋਗੁ ਨ ਛੁਟਸਿ ਪੜਿਆ ਬਾਦੁ ਬਿਬਾਦੁ ਭਇਆ॥ ਦੁਬਿਧਾ ਰੋਗੁ ਸੁ ਅਧਿਕ ਵਡੇਰਾ ਮਾਇਆ ਕਾ ਮੁਹਤਾਜ ਭਇਆ॥ 8॥ ਗੁਰਮੁਖਿ ਸਾਚਾ ਸਬਦਿ ਸਲਾਹੈ ਮਨਿ ਸਾਚਾ ਤਿਸੁ ਰੋਗੁ ਗਇਆ॥ ਨਾਨਕ ਹਰਿ ਜਨ ਅਨਦਿਨੁ ਨਿਰਮਲ ਜਿਨ ਕਉ ਕਰਮਿ ਨੀਸਾਨੁ ਪਇਆ॥ 9॥1॥

Aatum meh(i) Ram(u), Ram meh(i) aatum(u), cheenus(i) Gur Beechaara. Amrit Bani, Shabad(i) puchhaani, dookh kaataiy huoun maara. 1. Nanak, haumein roag booray. Jeh daykhaan, teh aika baydun, Aapay bukhshaiy Shabad(i) dhooray. 1. Ruhaou. Aapay perkhay Perkhunhaaray, buhour(i) shoolaak(u) na hoyee. Jinh kuou nudr(i) bhuyyi Gur maylay, Prubh bhaana Sach(u) soyee. 2. Paun(u), paani, baiysuntar(i) roagi, roagi dhert(i) subhogi. Maat, pitaa Maya dayh s(i) roagi, roagi kootumb sunjogi. 3. Roagi Brahma, Bishan, Suroodra, roagi sugul sunsaara. Hur(i) Pud(u) cheen(i) bhuyyay say mooktay, Gur ka Shabad veechaara. 4. Roagi saat sumoond snudiyaan, khund, pataal s(i) roag bhuray. Hur(i) kay loak s(i) Saach(i) soohaylay, serbeen thaayeen, nudr(i) kuray. 5. ----------

Word Meaning: Ashtpudi = a Shabad with eight stanzas (verses). Aatum = every soul. Cheenus(i) = recognizes (makes connection with). Amrit Bani = Waheguru's immortalizing Naam. Puchhaani = recognizes (its worth). Huoun = selfishness and ego. Maara = kills; destroys. 1. Roag = ailments. Baydun = pain; suffering. Dhooray = from the origin (Waheguru). Pause. Perkhay = tests. Shoolaak(u) = (the pain of) a very sharp needle used to test the purity of gold. Bhaana = is liked. Sach(u) = (like) Waheguru. Soyee = that devotee. 2. Baiysuntar(i) = fire. Dhert(i) Subhogi = the earth along with its products. Kootumb = family. Sunjogi = who got connected with one another according to Waheguru's Laws of union. 3. Bishan = Vishnu. Suroodra = Shiva along with his other incarnations. Pud(i) = spiritual state. Cheen(i) = by recognizing; by attaining. 4. Sumoond = oceans. Snudiyaan = including the rivers. Khund = worlds. Pataal = underworlds. Bhuray = full of. Loak = devotees. Soohaylay = enjoy comforts; blissful. Serbeen Thaayeen = everywhere. 5.

MEANING: The sickness of selfishness and ego is really bad (highly damaging to spirituality), oh Nanak. I find the same suffering everywhere, wherever I look; with Guru's Shabad, only Waheguru can relieve this suffering of those for whom He has prewritten in their fate. **Pause**. It is by pondering on Guru's Shabad that one realizes that Waheguru is present in every soul (body), and our soul lives in Him (we are alive because of Him). Waheguru's immortalizing Naam, which destroys all suffering due to one's haumein, is recognized by the Guru's Shabad (when one acquires it in the heart). 1.

Waheguru examines every individual for the level of his spirituality, just like a goldsmith who tests the purity of the gold with a sharp needle, and the devotee does not have to go through

the pain of testing again (in Waheguru's Court after his death). Waheguru connects the devotees, on whom He casts His kind sight, with the Guru, and absorbs those whom He likes in Him (they become like Him). 2. Even the air, the water, and the fire suffer from the ailment of ego (of serving the living beings), and so is the earth along with its products (because of them). The mother, the father, and the whole family, of which the members are joined together based on their previous deeds, all suffer from selfishness and ego. 3.
(Let alone a common man), even the gods like Brahma, Vishnu, and Shiva (along with all their reincarnations) are patients of their haumein, and so is the whole world. But those who attain a high spiritual state by pondering the Guru's Shabad are saved. 4.
All seven oceans, and all the rivers suffer from haumein, and all the worlds, and the underworlds are loaded with haumein. But the devotees of Waheguru who casts His kind sight everywhere, enjoy bliss with His Naam. 5.

---------- Roagi khut dershun bhaykhdhaari, naana hutthi anaykaan. Bayd, Kutayb kureh(i) keh bupuray, neh boojheh(i) Ikk Aika. 6. Mitth rus(u) khaayay su roag(i) bhureejaiy, kund mool sookh(u) naahi. Naam(u) visaar(i) chulleh(i) un maarug(i), unt kaal(i) puchhutaahi. 7. Teeruth(i) bhermaiy, roag(u) na chhootus(i) purrhiya baad(u) bibaad(u) bhuyya. Doobidha roag(u) su adhik vudayra, Maya ka moohtaaj bhuyya. 8. Gurmukh(i) Saacha Shabad(i) salaahaiy mun(i) Saacha, tis(u) roag(u) guyya. Nanak, Hur(i) jun undin(u) nirmul, jinh kuou kerm(i) neeshaan(u) puyya. 9.1.
Word Meaning: Khut Dershun Bhaykhdhaari = the ascetics of the six faiths. Naana = of different kinds. Hutthi = who unwillingly pursue something simply by the obstinacy of their mind. Kutayb = Bible, Quran, Torah etc. Bupuray = poor; helpless. Ikk Aika = Waheguru. 6. Mitth Rus = different delicious tastes. Bhurrjaiy = is loaded with. Kund Mool = vegetable that grow under the surface of the earth (carrots, reddishes; turnips etc.). Un Maarug(i) = on the other path (of Maya). Unt Kaal(u) = at the time of death. 7. Bhermaiy = wander at. Chhootus(i) = ends. Baad(u) = useless. Binaad(u) = discussions. Doobidha = in indecisiveness. Adhik Vudayra = even more serious. Moohtaaj = subservient. 8. Hur(i) Jun = Waheguru's devotee. Undin(u) = always. Nirmul(u) = pure. Kerm(u) = benevolence. Neeshaan(u) = identification. 9.
MEANING: All the followers of the six faiths, and the other countless individuals who unwillingly try to please Waheguru using many different ways based on the sheer obstinacy of their minds, suffer from haumein. What can the helpless Vedas and the Western holy books do when their readers do not understand the "One" Lord? 6.
Those who enjoy different delicious foods suffer from haumein, and those who live only on vegetables that grow under the surface of the earth do not enjoy any peace either (they too are sick of haumein). All those who follow other paths of life than Waheguru's Naam have to repent at the time of their death. 7.
The sickness of haumein does not go away by roaming on holy places, or by reading holy books if people read them just to take part in spiritually worthless discussions. Indecisiveness (the struggle of the mind to choose between Waheguru and Maya) is even more serious, as the individual becomes dependent solely on Maya. 8.
The disease of haumein for the Sikh of the Guru goes away when he sings Waheguru's praise, and enshrines His Naam in his heart. Those devotees who earn Waheguru's kindness as a sign of their identification in Waheguru's Court are always pure (pious), oh Nanak. 9.1.

(ਅੰਗ 1154)॥ ਭੈਰਉ ਮਹਲਾ 3 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(PAGE 1154): Bhairon Mehla 3, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਤਿਨਿ ਕਰਤੈ ਇਕੁ ਚਲਤੁ ਉਪਾਇਆ॥ ਅਨਹਦ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਇਆ॥ ਮਨਮੁਖਿ ਭੂਲੇ ਗੁਰਮੁਖਿ ਬੁਝਾਇਆ॥ ਕਾਰਣੁ ਕਰਤਾ ਕਰਦਾ ਆਇਆ॥ 1॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮੇਰੈ ਅੰਤਰਿ ਧਿਆਨੁ॥ ਹਉ ਕਬਹੁ ਨ ਛੋਡਉ ਹਰਿ ਕਾ ਨਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਪਿਤਾ ਪ੍ਰਹਲਾਦੁ ਪੜਣ ਪਠਾਇਆ॥ ਲੈ ਪਾਟੀ ਪਾਧੇ ਕੈ ਆਇਆ॥ ਨਾਮ ਬਿਨਾ ਨਹ ਪੜਉ ਅਚਾਰ॥ ਮੇਰੀ ਪਟੀਆ ਲਿਖਿ ਦੇਹੁ ਗੋਬਿੰਦ ਮੁਰਾਰਿ॥ 2॥ ਪੁਤ੍ਰ ਪ੍ਰਹਿਲਾਦ ਸਿਉ ਕਹਿਆ ਮਾਇ॥ ਪਰਵਿਰਤਿ ਨ ਪੜਹੁ ਰਹੀ ਸਮਝਾਇ॥ ਨਿਰਭਉ ਦਾਤਾ ਹਰਿ ਜੀਉ ਮੇਰੈ ਨਾਲਿ॥ ਜੇ ਹਰਿ ਛੋਡਉ ਤਉ ਕੁਲਿ ਲਾਗੈ ਗਾਲਿ॥ 3॥ ਪ੍ਰਹਲਾਦਿ ਸਭਿ ਚਾਟੜੇ ਵਿਗਾਰੇ॥ ਹਮਾਰਾ ਕਹਿਆ ਨ ਸੁਣੈ ਆਪਣੇ ਕਾਰਜ ਸਵਾਰੇ॥ ਸਭ ਨਗਰੀ ਮਹਿ ਭਗਤਿ ਦ੍ਰਿੜਾਈ॥ ਦੁਸਟ ਸਭਾ ਕਾ ਕਿਛੁ ਨ ਵਸਾਈ॥ 4॥ ਸੰਡੈ ਮਰਕੈ ਕੀਈ ਪੂਕਾਰ॥ ਸਭੇ ਦੈਤ ਰਹੇ ਝਖ ਮਾਰਿ॥ ਭਗਤ ਜਨਾ ਕੀ ਪਤਿ ਰਾਖੈ ਸੋਈ॥ ਕੀਤੈ ਕੈ ਕਹਿਐ ਕਿਆ ਹੋਈ॥ 5॥

ਕਿਰਤ ਸੰਜੋਗੀ ਦੈਤਿ ਰਾਜੁ ਚਲਾਇਆ॥ ਹਰਿ ਨ ਬੂਝੈ ਤਿਨਿ ਆਪਿ ਭੁਲਾਇਆ॥ ਪੁਤ੍ਰ ਪ੍ਰਹਲਾਦ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ॥ ਅੰਧਾ ਨ ਬੂਝੈ ਕਾਲੁ ਨੇੜੈ ਆਇਆ॥ 6॥ ਪ੍ਰਹਲਾਦੁ ਕੋਠੇ ਵਿਚਿ ਰਾਖਿਆ ਬਾਰਿ ਦੀਆ ਤਾਲਾ॥ ਨਿਰਭਉ ਬਾਲਕੁ ਮੂਲਿ ਨ ਡਰਈ ਮੇਰੈ ਅੰਤਰਿ ਗੁਰ ਗੋਪਾਲਾ॥ ਕੀਤਾ ਹੋਵੈ ਸਰੀਕੀ ਕਰੈ ਅਨਹੋਦਾ ਨਾਉ ਧਰਾਇਆ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਆਇ ਪਹੁਤਾ ਜਨ ਸਿਉ ਵਾਦੁ ਰਚਾਇਆ॥ 7॥ ਪਿਤਾ ਪ੍ਰਹਲਾਦ ਸਿਉ ਗੁਰਜ ਉਠਾਈ॥ ਕਹਾ ਤੁਮ੍ਹਾਰਾ ਜਗਦੀਸ ਗੁਸਾਈ॥ ਜਗ ਜੀਵਨੁ ਦਾਤਾ ਅੰਤਿ ਸਖਾਈ॥ ਜਹ ਦੇਖਾ ਤਹ ਰਹਿਆ ਸਮਾਈ॥ 8॥ ਥੰਮੁ ਉਪਾੜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ॥ ਅਹੰਕਾਰੀ ਦੈਤੁ ਮਾਰਿ ਪਚਾਇਆ॥ ਭਗਤਾ ਮਨਿ ਆਨੰਦ ਵਜੀ ਵਧਾਈ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਦੇ ਵਡਿਆਈ॥ 9॥ ਜੰਮਣ ਮਰਣਾ ਮੋਹੁ ਉਪਾਇਆ॥ ਆਵਣੁ ਜਾਣਾ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ॥ ਪ੍ਰਹਲਾਦ ਕੈ ਕਾਰਜਿ ਹਰਿ ਆਪੁ ਦਿਖਾਇਆ॥ ਭਗਤਾ ਕਾ ਬੋਲੁ ਆਗੈ ਆਇਆ॥ 10॥ ਦੇਵਕੁਲੀ ਲਖਿਮੀ ਕਉ ਕਰਹਿ ਜੈਕਾਰੁ॥ ਮਾਤਾ ਨਰਸਿੰਘ ਕਾ ਰੂਪੁ ਨਿਵਾਰੁ॥ ਲਖਿਮੀ ਭਉ ਕਰੈ ਨ ਸਾਕੈ ਜਾਇ॥

(ਅੰਗ 1155)॥ ਪ੍ਰਹਲਾਦੁ ਜਨੁ ਚਰਣੀ ਲਾਗਾ ਆਇ॥ 11॥ ਸਤਿਗੁਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਦ੍ਰਿੜਾਇਆ॥ ਰਾਜੁ ਮਾਲੁ ਝੂਠੀ ਸਭ ਮਾਇਆ॥ ਲੋਭੀ ਨਰ ਰਹੇ ਲਪਟਾਇ॥ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ 12॥ ਕਹੈ ਨਾਨਕੁ ਸਭੁ ਕੋ ਕਰੇ ਕਰਾਇਆ॥ ਸੇ ਪਰਵਾਣੁ ਜਿਨੀ ਹਰਿ ਸਿਉ ਚਿਤੁ ਲਾਇਆ॥ ਭਗਤਾ ਕਾ ਅੰਗੀਕਾਰੁ ਕਰਦਾ ਆਇਆ॥ ਕਰਤੈ ਅਪਣਾ ਰੂਪੁ ਦਿਖਾਇਆ॥ 13॥1॥2॥

Tinh(i) Kertaiy ikk(u) chulut(u) oopaaya. Unhud Bani Shabad(u) soonaaya. Munmukh(i) bhoolay, Gurmukh(i) boojhaaya. Kaarun(u) Kerta kurda aaya. 1. Gur ka Shabad(u) mayraiy untar(i) dhiyan(u). Huoun kubhoon na chhoadoun Hur(i) ka Naam(u). 1. Ruhaou. Pitaa, Prehlad(u) purrhun putthaaya. Laiy paati pandhay pay kaiy aaya. Naam binaa nah purrhoun achaar. Mayri putiya likh(i) dayhou Gobind Mooraar(i). 2. Puttar Prehlad siyoun kuhhiya maayay. Pervirt(i) na purrhou ruhhi sumjhaayay. Nirbhuou Daata Hur(i) Jeeou mayraiy naal(i). Jay hur(i) chhoadoun, tuou kool(i) laagaiy gaal(i). 3. Prehlad(i) subh(i) chaatrray vigaaray. Humaara kuhhiya na soonaiy, aapnay kaaruj suvaaray. Subh nugri meh(i) bhugut(i) drirraayi. Doosht subha ka kichh(u) na vusaayi. 4. Shundaiy, Merkaiy keeyee pookaar. Subhay daiynt ruhhay jhukh maar(i). Bhugut junaa kee put(i) raakhaiy Soyee. Keetaiy kaiy kuhhiyaiyn kiyya hoyee. 5. -------

Word Meaning: Chulut(u) = amazing feat (principle). Oopaaya = created. Unhud Bani= Divine Message Kaarun = lay foundation. 1. Huoun = I. Chhoadoun = quit. Pause. Putthaaya = sent. Paati = Putiya = wooden board to write on. Pandhay = teacher. Pay = to. Achaar = other ritualistic things. Gobind, Mooraar(i) = God. 2. Siyoun = to. Maayay = mother. Pervirt(i) = the customs (beliefs) of others. Nirbhuou = fearless. Daata = Lord. Kool(i) = to the clan (family). Gaal(i) = disgrace. 3. Chaatrray = students. Vigaaray = misled. Kaaruj Suvaaray = achieves purpose. Nugri = town. Bhugut(i) = God's worship. Drirraayi = firmed up. Doosht Subha = the evil company. Na Vusaayi = no control; helplessness. 4. Shund and Merk = teachers of Prehlad. Pookaar = complained loudly. Daiynt = evil people. Jhukh Maar(i) = tried hard unsuccessfully. Put(i) = dignity. Soyee = the same (God). Keetaiy = created. 5.

MEANING: Waheguru has established this amazing principle: He delivers His Divine Message through the Guru's Shabad. The followers of their mind (Maya-worshippers) stay misled, while the Sikhs of the Guru realize (internalize) the Message. The Creator has laid down (used) this Principle ever since. 1. (Prehlad made it clear) that "Guru's Shabad is rooted deeply in my mind, and I will never quit reciting God's Naam". Pause.
Prahlad's father sent him to school to receive an education; Prahlad took his wooden board to the teacher and asked him to write God's names on it, because he would not learn any other ritualistic practices than God's Naam. 2.
Prahalad's mother advised him not to go against his father's wishes, who wanted everyone to praise him, and not to study the beliefs of any other power. But Prehlad (did not agree with his mother and told her) "The fearless Lord is always with me, and my clan (family) will be disgraced (in God's Court) if I quit reciting His Naam". 3.
(Prahalad's teachers had complained to his mother) that Prehlad had misled all the students and would not listen to them, and was pursuing his own objective. He had firmed up God's worship in the whole town, and the evil group (supporting Prahalad's father) was completely helpless. 4. (When Prehlad did not listen to his mother), His teachers, Shund and Merk, complained to the King (Prahalad's father); the whole evil group tried their best (including some fatal punishments) to stop Prehlad from worshipping God, but they failed miserably. Well, when God is the saviour of His devotees, what can the men, who are created by Him, do, or say to make His protection ineffective? 5.

-------- Kirt sunjogeen Daiynt(i) raj(u) chulaaya. Hur(i) na boojhaiy, tinh(i) Aap(i) bhoolaaya. Puttar Prehlad siyoun vaad(u) ruchaaya. Undha na boojhaiy, kaal(u) nayrraiy aaya. 6. Prehlad(u) koatthay vich(i) raakhiya, baar(i) deeya taala. Nirbhuou Baaluk(u) mool(i) na Duryee, mayraiy untar(i) Gur Gopala. Keeta hovaiy shreeki kuraiy, unhonda naaoun dhuraaya. Jo Dhoor(i) likhiya su aayay puhouta, jun siyoun vaad(u) ruchaaya. 7. Pitaa, Prehlad siyoun goorj ootthaayi. Kuhaan toomhaara Jugdeesh Goasaayeen. Jugjeevun(u) Daata unt(i) sukhaayi. Jeh daykhaan teh ruhhiya sumaayi. 8. Thumm(u) oopaarr(i) Hur(i) Aap(i) dikhaaya. Ahunkaari Daiynt(u) maar(i) puchaaya. Bhugtaan mun(i) vujji vudhaayi. Apnay sayvuk kuou day vudiyaayi. 9. Jummun(u) merna, moh(u) oopaaya. Aavun(u), jaana Kertaiy likh(i) paaya. Prehlad kaiy kaaruj(i) Hur(i) Aap(u) dikhaaya. Bhugtaan ka Boal(u) aagaiy aaya. 10. ------

Word Meaning: Kirt Sunjogeen = result of the deeds done. Daiynt = the devil (Hernaakhsh – Prehlad's father). Raj Chulaaya = established reign. Boojhaiy = understand; realize. Vaad Ruchaaya = created (started) dispute. Kaal(u) = death. 6. Koatthaiy = room. Baar(i) = on the door. Taala = lock. Shreeki Kuraiy = plays a rival. Unhoanda = undeserving. Naaoun = great name. Dhuraaya = gave himself. Dhoor(i) Likhiya = prewritten by God. Puhouta = Arrived. Jun = devotee (Prehlad). 7. Goorj = a mace-like huge weapon. Ootthaayi = held. Jugjeevun(u) Daata = God. Unt Sukhaayi = supporter till the end. Sumaayi = present. 8. Thumm(u) = Pillar. Oopaarr(i) = tore through. Puchaaya = disgraced. Vujji Vudhaayi = felt overly joyed (in high spirits). Vudiyaayi = honour. 9. Moh(u) = worldly attachments. Aavun(u) Jaana = coming and going (birth and death). Kaaruj(i) = for the cause. Boal(u) = words. Aagaiy Aaya = proved; honoured. 10.

MEANING: As a reward for his previous noble deeds, the evil Hernakhsh (Prahalad's father) was able to establish a kingdom. But he did not realize the power of God as he was misled by God Himself. He started an aggressive fight with his son, Prehlad. The blind of wisdom did not realize that his end was near. 6.

He locked Prehlad in a (dark) room, but the fearless child was not afraid at all, because he had the confidence that God dwelt in his heart. It was strange that the King, who was created by God, was trying to be His rival who had given him (the King) an undeserving high name (importance), but as prewritten by God in his fate, his end had arrived as he initiated an aggressive fight with a devotee of God. 7.
(When every approach failed) The father carried a big mace to kill his son, and roared to Prehlad, "Where is your God and the Lord of the earth?" Prehlad replied, "My Lord, and the soul of the earth, is present everywhere I look. He is my supporter till the end." 8.
God tore through the pillar and showed Himself, and humiliated the conceited, evil King by killing him. All God's devotees were overjoyed to see how God had honoured His devotee. 9. The Creator, God, has created birth, death, and worldly attachments as His written laws. God Himself appeared for the cause of Prehlad, and the words of His devotee were honoured. 10.

---------- Dayv kooleen Lukhimi kuou kureh(i) jaikaar(u). Maata, Nursingh ka roop(u) nivaar. Lukhimi bhuou kuraiy na saakaiy jaayay.
(**PAGE 1155):** Pehlad(u) jun(u) Churnee laaga aayay. 11 Satgur(i) Naam(u) nidhaan(u) drirraaya. Raj(u), maal(u), jhootthi subh Maya. Lobhi nur ruhhay luptaayay. Hur(i) kay Naam bin(u) Durgeh milaiy sujaayay. 12. Kuhhaiy Nanak(u) subh(u) ko kuray kuraaya. Say pervaan(u) jinhi Hur(i) siyoun chit(i) laaya. Bhugtaan ka ungikaar(u) kerda aaya. Kertaiy Apna roop(u) dikhaaya. 13.1.2.
Word Meaning: Dayv Kooleen = the whole clan of gods. Lukhimi = Maya (wife of Vishnu). Jaikaar = sang praise. Nursingh = man with lion's head. Roop Nivaar = remove the new looks (restore to original). Bhuou Kuraiy = was afraid. Churnee = on the feet. 11. Maal(u) = wealth. Jhootthi = false; short-lived. Lobhi = greedy. Luptaayay = cling to. Sujaayay = punishment. 12. Kuray Kuraaya = do as made to do. Pervaan(u) = approved. Chit(i) Laaya = attached mind. Ungikaar(u) = favouritism. Roop = form (as most powerful). 13.
MEANING: (The Hindu Granths have used Vishnu's name for the Supreme Being, but Guru Amar Dass Ji has used Waheguru or God for the power in this mythical story, which killed the King). All the gods sang Lakshmi's (Vishnu's wife) praise, and requested her to remove the frightening new looks of Vishnu (man with lion's head) (and restore his original looks). But Lakshmi was very afraid and would not go to him. However, Prehlad approached Vishnu and dropped to his feet. 11.
Satguru has reiterated Waheguru's Naam, which is the treasure of everything, in the minds of humanity, emphasizing that the reign of a state or wealth is all a false (short-lived) attraction of Maya. The greedy man clings to them, but the man receives punishment in Waheguru's Court without His Naam. 12.
(The man has no independence in the nature of his deeds), Everybody pursues the kind of deeds which Waheguru has preprogrammed for them. But only those who get attached to Waheguru are approved. He shows His real character and always favours His devotees, oh Nanak(u). 13.1.2.

ਭੈਰਉ ਮਹਲਾ 3॥ ਗੁਰ ਸੇਵਾ ਤੇ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਇਆ ਹਉਮੈ ਤ੍ਰਿਸਨ ਬੁਝਾਈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਹ੍ਰਿਦੈ ਮਨਿ ਵਸਿਆ ਮਨਸਾ ਮਨਹਿ ਸਮਾਈ॥ 1॥ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮੇਰੇ ਪਿਆਰੇ॥ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਦੀਨ ਜਨੁ ਮਾਗੈ ਗੁਰ ਕੈ ਸਬਦਿ ਉਧਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਜਨਾ ਕਉ ਜਮੁ ਜੋਹਿ ਨ ਸਾਕੈ ਰਤੀ ਅੰਚ ਦੂਖ ਨ ਲਾਈ॥ ਆਪਿ ਤਰਹਿ ਸਗਲੇ ਕੁਲ ਤਾਰਹਿ ਜੋ ਤੇਰੀ ਸਰਣਾਈ॥ 2॥ ਭਗਤਾ ਕੀ ਪੈਜ ਰਖਹਿ ਤੂ ਆਪੇ ਏਹ ਤੇਰੀ ਵਡਿਆਈ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟਹਿ ਦੁਬਿਧਾ ਰਤੀ ਨ ਰਾਈ॥ 3॥ ਹਮ ਮੂੜ

ਮੁਗਧ ਕਿਛੁ ਬੂਝਹਿ ਨਾਹੀ ਤੂ ਆਪੇ ਦੇਹਿ ਬੁਝਾਈ॥ ਜੋ ਤੁਧੁ ਭਾਵੈ ਸੋਈ ਕਰਸੀ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ॥ 4॥ ਜਗਤੁ ਉਪਾਇ ਤੁਧੁ ਧੰਧੈ ਲਾਇਆ ਭੁੰਡੀ ਕਾਰ ਕਮਾਈ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੂਐ ਹਾਰਿਆ ਸਬਦੈ ਸੁਰਤਿ ਨ ਪਾਈ॥ 5॥ ਮਨਮੁਖਿ ਮਰਹਿ ਤਿਨ ਕਿਛੁ ਨ ਸੂਝੈ ਦੁਰਮਤਿ ਅਗਿਆਨ ਅੰਧਾਰਾ॥ ਭਵਜਲੁ ਪਾਰਿ ਨ ਪਾਵਹਿ ਕਬ ਹੀ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਗੁਰ ਸਿਰਿ ਭਾਰਾ॥ 6॥ ਸਾਚੈ ਸਬਦਿ ਰਤੇ ਜਨ ਸਾਚੇ ਹਰਿ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਬਦਿ ਪਛਾਤੀ ਸਾਚਿ ਰਹੇ ਲਿਵ ਲਾਏ॥ 7॥ ਤੂੰ ਆਪਿ ਨਿਰਮਲੁ ਤੇਰੇ ਜਨ ਹੈ ਨਿਰਮਲ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੇ॥ ਨਾਨਕੁ ਤਿਨ੍ਹ ਕੇ ਸਦ ਬਲਿਹਾਰੈ ਰਾਮ ਨਾਮੁ ਉਰਿਧਾਰੇ॥ 8॥2॥3॥

Bhairon Mehla 3: Gur sayva tay Amrit ful(u) paaya, haumein trishan boojhaayi. Hur(i) ka Naam(u) hirdaiy mun(i) vussiya, munsa muneh(i) smaayi. 1. Hur(i) kirpa kurhou mayray Piyaray. Undin Hur(i) goon deen jun(u) maangaiy, Gur kaiy Shabad(i) oodhaaray. 1. Ruhaou. Sunt junaa kuou Jum(u) joh(i) na saakaiy, rutee unch dookh na laayi. Aap(i) tureh(i), suglay kool taareh(i), jo Tayri shernaayi. 2. Bhugtaan kee paiyj rukheh(i) Tu Aapay, eh Tayri vudiyaayi. Junum, junum kay kilvikh dookh kaateh(i), doobidha rutee na raayi. 3. Hum moorr, moogudh kichh(u) boojheh(i) naahi, Tu Aapay dayh(i) boojhaayi. Jo Toodh(u) bhaavaiy soyee kersi, uver(u) na kerna jaayi. 4. ----------

Word Meaning: Amrit = Waheguru's Naam(u). Ful(u) = reward. Trishan = fire of worldly desires. Boojhaayi = put out. HIrdaiy = in the heart. Munsa = desires of mind. Muneh(i) = in the mind. Smaayi = got absorbed; sank. 1. Deen = poor; helpless. Oodhaaray = is salvaged. Pause. Joh(i) = cast an evil eye. Rutee = minuscule. Unch = heat; uncomfortable situation. 2. Paiyj = dignity. Vudiyaayi = greatness. Kilvikh = sins. Doobidha = indecisiveness. Raayi = extremely small; negligible. 3. Moorr = Moogudh = foolish. Boojhaayi = understanding. 4.

MEANING: One acquires Waheguru's immortalizing Naam as the reward for serving the Guru, which puts out the fire of his worldly desires. Waheguru's Naam is embedded in his heart, and all his desires and wishes sink in his mind (they never arise again). 1.

I humbly beg the Dear Waheguru to enable me to sing His praise all the time with Guru's Shabad, which is the source of salvation. Pause.

The Angel of Death cannot cast an evil eye on Waheguru's saints, and cannot cause even an extremely small trouble for them. Not only does the devotee, who comes to Waheguru's shelter, attain salvation for himself, but also salvages all his associates. 2.

It is your greatness that You save the dignity of Your devotees, oh Waheguru. You eradicate the suffering of their sins of many lives, and they do not suffer even slightly from indecisiveness. 3. We are foolish, unwise, and unable to understand anything about spirituality; You are kind to give us the needed wisdom, oh Waheguru. Only that happens which You like, and nobody can go against that, oh Lord. 4.

-------- Jugut(u) oopaayay toodh(u) dhundhaiy laaya, bhoodi kaar kumaayi. Junum(u), pudaaruth(u) jooyaiy haariya, Shabadaiy soort(i) na paayi. 5. Munmukh(i)) mureh(i), tinh kichh(u) na soojhaiy, doormut(i) ugiyaan undhaara. Bhuvjul(u) paar(i) na paaveh(i) kub hee, doob(i) mooyay bin(u) Gur; sir(i) bhaara. 6. Saachaiy Shabad(i) ruttay jun Saachay, Hur(i) Prubh(i) Aap(i) milaayay. Gur kee Bani Shabad(i) puchhaati, Saach(i) ruhhay liv laayay. 7. Toon Aap(i) nirmul(u), Tayray jun haiyn nirmul, Gur kaiy Shabad(i) veechaaray. Nanak(u) tinh kay sud bulihaaraiy, Ram Naam(u) ooridhaaray. 8.2.3.

Word Meaning: Dhundhaiy = in Maya-related affairs. Bhoondi Kaar = bad; dishonest business. Junum(u) Pudaaruth(u) = the precious human life. Jooyay Haariya = lost in gamble (life is a gamble where one loses his noble qualities to gain the short-lived happiness of sensual enjoyment). Soort(i) = spiritual wisdom. 5. Soojhaiy = think of. Doomut(i) = thinking that is ignoble. Undhaara = darkness. Bhuvjul(u) Paar = on the other side of the

sea of Maya. Na Kub Hee = never. Sir(i) Bhaara = burden of sins on the head (mind). 6. Saachay = like Waheguru. Puchhaati = make connection. Saach(i) = in Waheguru. 7. Nirmul(u) = pure. Oridhaaray = enshrine in the heart. 8.

MEANING: You create the world, and put the people in the business of Maya-related affairs, who carry out dishonest business, and waste away their precious human life in the gamble (they lose their noble qualities to gain short-lived sensual enjoyments), and acquire no spiritual wisdom to appreciate the worth of the Guru's Shabad, oh Waheguru. 5.

Due to their ignoble thinking, the worshippers of wealth die in the darkness of spiritual ignorance and cannot think of anything noble. Without the advice of the Guru, they never swim across the world-sea, and drown in it with a heavy burden of sins on their mind. 6.

The devotees, who get imbued in Guru's eternal Shabad, become like Waheguru, and He, Himself, connects them with Him. They sing Waheguru's praise with Guru's Shabad, and stay connected with Waheguru by focusing on Guru's Shabad. 7.

Waheguru is perfectly pure, and so are His devotees who ponder and reflect on Guru's Shabad. I am always a sacrifice for such devotees who have enshrined Waheguru's Naam in their hearts, oh Nanak. 8.2.3.

ਭੈਰਉ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bhairon Mehla 5, Ashtpudiyaan, Ghur(u) 2: Ek Onkar Satgur Persad(i).

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋਈ ਵਡ ਰਾਜਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪੂਰੇ ਕਾਜਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਕੋਟਿ ਧਨ ਪਾਏ॥ ਨਾਮ ਬਿਨਾ ਜਨਮੁ ਬਿਰਥਾ ਜਾਏ॥ 1॥ ਤਿਸੁ ਸਾਲਾਹੀ ਜਿਸੁ ਹਰਿ ਧਨੁ ਰਾਸਿ॥ ਸੋ ਵਡਭਾਗੀ ਜਿਸੁ ਗੁਰ ਮਸਤਕਿ ਹਾਥੁ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਕੋਟ ਕਈ ਸੈਨਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਹਜ ਸੁਖੈਨਾ॥

(ਅੰਗ 1156)॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸੀਤਲੁ ਹੂਆ॥ ਨਾਮ ਬਿਨਾ ਧ੍ਰਿਗ ਜੀਵਣੁ ਮੂਆ॥ 2॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਜੀਵਨ ਮੁਕਤਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਭ ਹੀ ਜੁਗਤਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਨਿ ਨਉਨਿਧਿ ਪਾਈ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਆਵੈ ਜਾਈ॥ 3॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਵੇਪਰਵਾਹਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਸਦ ਹੀ ਲਾਹਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਵਡ ਪਰਵਾਰਾ॥ ਨਾਮ ਬਿਨਾ ਮਨਮੁਖ ਗਾਵਾਰਾ॥ 4॥

ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਨਿਹਚਲ ਆਸਨੁ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਤਖਤਿ ਨਿਵਾਸਨੁ॥ ਜਿਸੁ ਨਾਮ ਰਿਦੈ ਸੋ ਸਾਚਾ ਸਾਹੁ॥ ਨਾਮ ਹੀਣ ਨਾਹੀ ਪਤਿ ਵੇਸਾਹੁ॥ 5॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਮਹਿ ਜਾਤਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖ ਬਿਧਾਤਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਸਭ ਤੇ ਊਚਾ॥ ਨਾਮ ਬਿਨਾ ਭ੍ਰਮਿ ਜੋਨੀ ਮੂਚਾ॥ 6॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਪ੍ਰਗਟਿ ਪਹਾਰਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਤਿਸੁ ਮਿਟਿਆ ਅੰਧਾਰਾ॥ ਜਿਸੁ ਨਾਮੁ ਰਿਦੈ ਸੋ ਪੁਰਖ ਪਰਵਾਣੁ॥ ਨਾਮ ਬਿਨਾ ਫਿਰਿ ਆਵਣ ਜਾਣੁ॥ 7॥ ਤਿਨਿ ਨਾਮੁ ਪਾਇਆ ਜਿਸੁ ਭਇਓ ਕ੍ਰਿਪਾਲ॥ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਲਖੇ ਗੋਪਾਲ॥ ਆਵਣ ਜਾਣ ਰਹੇ ਸੁਖੁ ਪਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਤਤੈ ਤਤੁ ਮਿਲਾਇਆ॥ 8॥1॥4॥

Jis(u) Naam(u) ridaiy, soyee vud rajah. Jis(u) Naam(u) ridaiy, tis(u) pooray kaaja. Jis(u) Naam(u) ridaiy, tinh(i) koat(i) dhun paayay. Naam binaa junum(u) birtha jaayay. 1. Tis(u) salaaheen, jis(u) Hur(i) dhun(u) raas(i). So vudbhaagi, jis(u) Gur musuk(i) haath(u). 1. Ruhaou. Jis(u) Naam(u) ridaiy, tis(u) koat kuyyi saiyna. Jis(u) Naam(u) ridaiy tis(u) sehj sookhaiyna.

(PAGE 1156): Jis(u) Naam(u) ridaiy, so seetul(u) hooaa. Naam binaa dhrig jeevun, mooaa. 2. Jis(u) Naam(u) ridaiy, so jeevun mookta. Jis(u) Naam(u) ridaiy tis(u) subh hee joogta. Jis(u) Naam(u) ridaiy, tinh(i) naunidh(i) paayi. Naam binaa bherm(i) aavaiy jaayi. 3. Jis(u) Naam(u) ridaiy, so vaypervaaha. Jis(u) Naam(u) ridaiy, tis(u) sud hee laaha. Jis(u) Naam(u) ridaiy, tis(u) vud pervaara. Naam(u) binaa munmukh(i) gavaara. 4. ----------

Word Meaning: Pooray Kaaja = all tasks are successful. Koat(i) = millions; unlimited. Birtha Jaaya = goes waste. 1. Raas(i) = wealth. Mustk(i) Haath = has support. Pause. Kuyyi = many. Saiyna = army; power. Sehj Sookhaiyna = bliss of high spiritual state. Seetul(u) = calm; peaceful. Dhrig Jeevunn = shameful life. 2. Jeevun Mookta = detached from the world while living in the family. Joogta = (noble) lifestyle. Naunidh(i) = the nine treasures. Bherm(i) = in illusions. 3. Vaypervaaha = worry-free. Laaha = (spiritual) benefit. Vud Pervaara = big family; the whole world. Gavaara = foolish; unenlightened. 4.
MEANING: The devotee, who has Waheguru's Naam enshrined in his heart, is a great (true) king (as he rules his mind, has no worries, and is fully content); all objectives of such a devotee are achieved successfully, and he feels as if he has acquired countless notes of money. Without Waheguru's Naam, the precious human life goes to waste. 1.
I praise the devotee, who has the wealth of Waheguru's Naam. A devotee, who has the Guru's support (whom the Guru is kind to), is highly fortunate. Pause.
The devotee, who has Waheguru's Naam at heart, feels as if he has the power of millions of soldiers; he enjoys the bliss of the high spiritual state and is always calm and peaceful. The life of a person without Waheguru's Naam is shameful, and he is spiritually dead .2.
Even living in the family, the devotee, who has Waheguru's Naam at heart, is fully detached from the world, and follows the lifestyle which is the best of all (of high morality with the recitation of the Naam). Such a devotee feels as if he has acquired all the nine treasures of the world, but without Waheguru's Naam, a man is taken through many life forms (keeps taking births and dying). 3. The devotee, who has Waheguru's Naam at heart, has no worries and gains higher spirituality all the time. Such a devotee treats the whole world as his own family (does not discriminate between people). Without Waheguru's Naam, the man follows his own mind (wishes) and stays foolish (spiritually ignorant). 4.

--------- Jis(u) Naam(u) ridaiy, tis(u) nihchul aasun(u). Jis(u) Naam(u) ridaiy, tis(u) tukhut(i) nivaasun(u). Jis(u) Naam(u) ridaiy, so saacha shah(u). Naam-heen naahi put(i) vaysaah(u). 5. Jis(u) Naam(u) ridaiy, so subh meh(i) jaata. Jis(u) Naam(u) ridaiy, so Purakh Bidhaata. Jis(u) Naam(u) ridaiy, so subh tay oocha. Naam binaa, bherm(i) joani moocha. 6. Jis(u) Naam(u) ridaiy, tis(u) pergut(i) pahaara. Jis Naam(u) ridaiy, tis(u) mitiya undhaara. Jis(u) Naam(u) ridaiy, so purakh pervaan(u). Naam binaa phir(i) aavun jaan(u). 7. Tinh(i) Naam(u) paaya, jis(u) bhuyyiyo kirpal. Sadh sungut(i) meh(i) lukhay Gopal. Aavun, jaan ruhhay sookh(u) paaya. Kuhhou Nanak, Tuttaiy, tutt(u) milaaya. 8.1.4.
Word Meaning: Nihchul Aasun(u) = eternal seat (stability of mind)). Tukhut(i) = on the throne (of mind). Nivaasun(u) = dwelling. Saacha Shah = truly wealthy. Naam-heen = without Naam(u). Put(i) = dignity. Vaysaah(u) = trust. 5. Jaata = recognized. Purakh Bidhaata = (like) Waheguru. Oocha = high; transcendent. Bherm(i) = is taken through. Moocha = many. 6. Pergut(i) = shines; lights up. Pahaara = shop; world. Undhaara = darkness. Pervaan(u) =approved. 7. Tinh(i) = those. Kirpal = kind. Lukhay = sees; comprehends. Ruhhay = end. Tuttaiy = (with) the origin (Supreme Soul). Tutt(u) = human soul. 8.
MEANING: The devotee, who has Waheguru's Naam at heart, becomes stable in mind (his mind quits wandering) and he occupies the throne of his mind (he rules on all his senses). Such a devotee is truly wealthy. On the other hand, the individual without Waheguru's Naam has no respect and is not trustworthy. 5.
The devotee, who has Waheguru's Naam at heart, becomes like Waheguru and becomes well-known among all. Such a devotee is spiritually the highest among all, but the individual without the Naam is taken through many, many life forms. 6.

The darkness of ignorance of the devotee, who has Waheguru's Naam at heart, is dispelled, and his light shines in the world (becomes famous and enlightens the masses); but without Waheguru's Naam, the man continues to take births and to die. 7.
The devotees, whom Waheguru is kind to, recognize Him (make a connection with Him) in the shelter of the Guru (or other holy men), and acquire His Naam. Their birth-death cycle is terminated, and they enjoy blissfulness as their souls merge with the Supreme Soul, oh Nanak. 8.1.4.

ਭੈਰਉ ਮਹਲਾ 5॥ ਕੋਟਿ ਬਿਸਨ ਕੀਨੇ ਅਵਤਾਰ॥ ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਜਾ ਕੈ ਧ੍ਰਮਸਾਲ॥ ਕੋਟਿ ਮਹੇਸ ਉਪਾਇ ਸਮਾਏ॥ ਕੋਟਿ ਬ੍ਰਹਮੇ ਜਗੁ ਸਾਜਣ ਲਾਏ॥ 1॥ ਐਸੋ ਧਣੀ ਗੁਵਿੰਦੁ ਹਮਾਰਾ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਗੁਣ ਬਿਸਥਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਮਾਇਆ ਜਾ ਕੈ ਸੇਵਕਾਇ॥ ਕੋਟਿ ਜੀਅ ਜਾ ਕੀ ਸਿਹਜਾਏ॥ ਕੋਟਿ ਉਪਾਰਜਨਾ ਤੇਰੈ ਅੰਗਿ॥ ਕੋਟਿ ਭਗਤ ਬਸਤ ਹਰਿ ਸੰਗਿ॥ 2॥ ਕੋਟਿ ਛਤ੍ਰਪਤਿ ਕਰਤ ਨਮਸਕਾਰ॥ ਕੋਟਿ ਇੰਦ੍ ਠਾਢੇ ਹੈ ਦੁਆਰ॥ ਕੋਟਿ ਬੈਕੁੰਠ ਜਾ ਕੀ ਦ੍ਰਿਸਟੀ ਮਾਹਿ॥ ਕੋਟਿ ਨਾਮ ਜਾ ਕੀ ਕੀਮਤ ਨਾਹਿ॥ 3॥ ਕੋਟਿ ਪੂਰੀਅਤ ਹੈ ਜਾ ਕੈ ਨਾਦ॥ ਕੋਟਿ ਅਖਾਰੇ ਚਲਿਤ ਬਿਸਮਾਦ॥ਕੋਟਿ ਸਕਤਿ ਸਿਵ ਆਗਿਆਕਾਰ॥ ਕੋਟਿ ਜੀਅ ਦੇਵੈ ਆਧਾਰ॥ 4॥
ਕੋਟਿ ਤੀਰਥ ਜਾ ਕੇ ਚਰਨ ਮਝਾਰ॥ ਕੋਟਿ ਪਵਿਤ੍ ਜਪਤ ਨਾਮ ਚਾਰ॥ ਕੋਟਿ ਪੁਜਾਰੀ ਕਰਤੇ ਪੂਜਾ॥ ਕੋਟਿ ਬਿਸਥਾਰਨੁ ਅਵਰੁ ਨ ਦੂਜਾ॥ 5॥ ਕੋਟਿ ਮਹਿਮਾ ਜਾ ਕੀ ਨਿਰਮਲ ਹੰਸ॥ ਕੋਟਿ ਉਸਤਤਿ ਜਾ ਕੀ ਕਰਤ ਬ੍ਰਹਮੰਸ॥ ਕੋਟਿ ਪਰਲਉ ਓਪਤਿ ਨਿਮਖ ਮਾਹਿ॥ ਕੋਟਿ ਗੁਣਾ ਤੇਰੇ ਗਣੇ ਨ ਜਾਹਿ॥ 6॥ ਕੋਟਿ ਗਿਆਨੀ ਕਥਹਿ ਗਿਆਨੁ॥ ਕੋਟਿ ਧਿਆਨੀ ਧਰਤ ਧਿਆਨੁ॥ ਕੋਟਿ ਤਪੀਸਰ ਤਪ ਹੀ ਕਰਤੇ॥
(ਅੰਗ 1157)॥ ਕੋਟਿ ਮੁਨੀਸਰ ਮੋਨਿ ਮਹਿ ਰਹਤੇ॥ 7॥ ਅਵਿਗਤ ਨਾਥੁ ਅਗੋਚਰ ਸੁਆਮੀ॥ ਪੂਰਿ ਰਹਿਆ ਘਟ ਅੰਤਰਜਾਮੀ॥ ਜਤ ਕਤ ਦੇਖਉ ਤੇਰਾ ਵਾਸਾ॥ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸਾ॥ 8॥2॥5॥
Bhairon Mehla 5: Koat(i) Bishan keenay avatar. Koat(i) Brahmund Ja kaiy dhermshaal. Koat(i) Mahesh oopaayay, smaayay. Koat(i) Brahmay jug(u) saajun laayay. 1. Aiyso Dhunee Goovind(u) humaara. Bern(i) na saakoun goon bisthaara. 1. Ruahou. Koat(i) Maya Ja kaiy sayvkaayay. Koat(i) jea Ja kee sihjaayay. Koat(i) ooparjunaa Tayraiy ung(i). Koat(i) bhugut bust Hur(i) sung(i). 2. Koat(i) chhutarput(i) kert numuskaar. Koat(i) Indar tthaandhay haiy Dooaar. Koat(i) baiykoontth Ja kee Drishti maah(i). Koat(i) naam Ja kee keemut naah(i). 3. Koat(i) pooriut haiy Ja kaiy naad. Koat(i) akhaaray chulit bismaad. Koat(i) Shakut(i) Shiv agiyakaar. Koat(i) jea dayvaiy aadhaar. 4. -------
Word Meaning: Koat(i) = millions. Bishan = Vishnu. Avatar = birth of a god. Brahmund = galaxies. Dhermshaal = place to acquire spirituality. Mahesh = Shiva. Smaayay = absorbed; destroyed. Saajun = to create. Laayay = put to. 1. Aiyso = such is. Dhunee = Lord. Bern(i) = narrate. Bisthaara = with detail. Pause. Maya = goddess Lukhimi (wife of Vishnu). Sayvkaayay = maids. Sihjaayay = beds. Oopaarjunaa = productions. Ung(i) = within You. Bust = dwell. Sung(i) = with. 2. Chhutarputi = (kings) with royal canopies. Numuskaar = bow to. Indar = god Indra (who is believed to be the king of the gods and the ruler of paradise. Tthaandhay = standing; waiting for orders. Dooaar = at the Door. Baiykoontth = paradises. Drishti = sight. Keemut = worth. 3. Pooriut = blow into bugles; play music. Akhaaray = games rinks. Chulit Bismaad = mesmerizing feats. Shakut(i) = Mayas; Luxumis. Shiv = Shivas. Agiyaakar = obedient; servants. Aadhaar = support; food.
MEANING: Waheguru has created millions of gods, such as Vishnu, and millions of worlds for them to acquire high morality and spirituality. He has created millions of Shivas and absorbed them in Him (erased them). He has created countless Brahmas and put them to work creating the world (He needs none of them). 1.
Such is my Lord; I cannot describe His noble qualities in detail. Pause.
There are millions of Mayas (Lakshmis) as His maids. (Vishnu is believed to use Sheshnaag – the serpent with countless heads- as his bed), But there are countless living beings which

serve as Waheguru's Bed (He is present in each of them). Countless productions lie within Waheguru (He is their source), and countless devotees live by His side. 2.
Countless kings bow before Him (are His slaves), and countless Indras are waiting at His Door to serve Him. His kind sight is as blissful as that of countless paradises, and none of His countless names can express His worth. 3.
(The Hindus blow on conchs in their temples as a sign of starting the worship), But countless such conchs are blown into at Waheguru's Court, and there are countless rinks for Him to show His mesmerizing feats. There are countless Shivas, and countless Mayas (Lukshmis) to obey His orders. He delivers food to countless living beings. 4.

---------- Koat(i) teeruth Ja kay Churn mujhaar. Koat(i) puvittar, juput Naam chaar. Koat(i) poojaari kertay pooja. Koat(i) bisthaarun(u) uver(u) na dooja. 5. Koat(i) mehma Ja kee nirmul huns. Koat(i) oostut(i) Ja kee kert Brahamuns. Koat(i) purlou, oaput(i) nimukh maah(i). Koat(i) goona Tayray gunay na jaah(i). 6. Koat(i) Giyani kutheh(i) Giyan(u). Koat(i) dhiyani dhert dhiyan(u). Koat(i) tupeesur tup hee kertay.
(PAGE 1157): Koat(i) mooneesur moan(i) meh(i) rehtay. 7. Avigut Nath, agoachur Soami. Poor(i) ruhhiya ghut Untarjaami. Jut, kut daykhoun Tayra vaasa. Nanak kuou Gur(i) keeyo pergaasa. 8.2.5.
Word Meaning: Teeruth = holy places. Mujhaar = in. Puvittar = holy. Juput = reciting. Chaar = beautiful; mind purifying. Poojaari = priests; worshippers. Bisthaarun = expanse. 5. Mehma = Oostut(i) = praise. Nirmul = pure. Huns = swans; pious saints. Brahamuns = offspring of Brahma. Purlou = destruction. Oaput(i) = creation. Nimukh Maah(i) = in a moment. Goona = virtues. 6. Kutheh = narrate. Tupeesur = who please their deity by torturing self. Mooneesur = hemits. Moan(i) = stay quiet. 7. Avigut = invisible; incomprehensible. Nath = Lord. Agoachur = inaccessible. Poor(i) Ruhhiya = filling completely; omnipresent. Untarjaami = omniscient. Jut Kut = wherever. Vaasa = dwelling; presence. Pergaasa = enlightenment.
MEANING: Waheguru's Feet are (His Naam is) holier than millions of the so-believed holy places, and countless devotees are purified when they recite His beautiful (blissful) Naam. Countless worshippers worship Him; He has created an expanse of countless productions, and there is none like Him. 5.
Countless holy saints and the offspring of Brahma sing His praise. He can create and destroy things instantly. His millions of virtues cannot be counted. 6.
Countless knowledgeable saints narrate His noble qualities, and countless meditate on Him. Countless of His seekers keep torturing themselves, and countless hermits stay quiet for long periods of time. 7. The invisible and omniscient Lord is incomprehensible, and is fully present in every heart (everybody). My Guru has enlightened my mind, and now I see him present everywhere, oh Nanak. 8.2.5.

ਮਹਲਾ 5॥ ਸਤਿਗੁਰਿ ਮੋ ਕਉ ਕੀਨੋ ਦਾਨੁ॥ ਅਮੋਲ ਰਤਨੁ ਹਰਿ ਦੀਨ੍ਹੋ ਨਾਮੁ॥ ਸਹਜ ਬਿਨੋਦ ਚੋਜ ਆਨੰਤਾ॥ ਨਾਨਕ ਕਉ ਪ੍ਰਭੁ ਮਿਲਿਓ ਅਚਿੰਤਾ॥ 1॥ ਕਹੁ ਨਾਨਕ ਕੀਰਤਿ ਹਰਿ ਸਾਚੀ॥ ਬਹੁਰਿ ਬਹੁਰਿ ਤਿਸੁ ਸੰਗਿ ਮਨੁ ਰਾਚੀ॥ 1॥ ਰਹਾਉ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਭੋਜਨ ਭਾਉ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਲੀਚੈ ਨਾਉ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਸਬਦਿ ਉਧਾਰ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਭਰੇ ਭੰਡਾਰ॥ 2॥ ਅਚਿੰਤ ਹਮਾਰੇ ਕਾਰਜ ਪੂਰੇ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਲਥੇ ਵਿਸੂਰੈ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਬੈਰੀ ਮੀਤਾ॥ ਅਚਿੰਤੋ ਹੀ ਇਹੁ ਮਨੁ ਵਸਿ ਕੀਤਾ॥ 3॥ ਅਚਿੰਤ ਪ੍ਰਭੂ ਹਮ ਕੀਆ ਦਿਲਾਸਾ॥ ਅਚਿੰਤ ਹਮਾਰੀ ਪੂਰਨ ਆਸਾ॥ ਅਚਿੰਤ ਹਮ੍ਹਾ ਕਉ ਸਗਲ ਸਿਧਾਤੁ॥ ਅਚਿੰਤ ਹਮ ਕਉ ਗੁਰਿ ਦੀਨੋ ਮੰਤੁ॥ 4॥

ਅਚਿੰਤ ਹਮਾਰੇ ਬਿਨਸੇ ਬੈਰ॥ ਅਚਿੰਤ ਭੈਰਉ ਹਮਾਰੇ ਮਿਟੇ ਅੰਧੇਰ॥ ਅਚਿੰਤੋ ਹੀ ਮਨਿ ਕੀਰਤਨੁ ਮੀਠਾ॥ ਅਚਿੰਤੋ ਹੀ ਪ੍ਰਭੁ ਘਟਿ ਘਟਿ ਡੀਠਾ॥ 5॥ ਅਚਿੰਤੋ ਮਿਟਿਓ ਹੈ ਸਗਲੋ ਭਰਮਾ॥ ਅਚਿੰਤ ਵਸਿਓ ਮਨਿ ਸੁਖ ਬਿਸਰਾਮਾ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਅਨਹਤ ਵਾਜੈ॥ ਅਚਿੰਤ ਹਮਾਰੈ ਗੋਬਿੰਦੁ ਗਾਜੈ॥ 6॥ ਅਚਿੰਤ ਹਮਾਰੈ ਮਨੁ ਪਤੀਆਨਾ॥ ਨਿਹਚਲ ਧਨੀ ਅਚਿੰਤੁ ਪਛਾਨਾ॥ ਅਚਿੰਤੋ ਉਪਜਿਓ ਸਗਲ ਬਿਬੇਕਾ॥ ਅਚਿੰਤ ਚਰੀ ਹਰਿ ਹਰਿ ਹਰਿ ਟੇਕਾ॥ 7॥ ਅਚਿੰਤ ਪ੍ਰਭੂ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ॥ ਅਚਿੰਤ ਮਿਲਿਓ ਪ੍ਰਭੁ ਠਾਕੁਰੁ ਏਕੁ॥ ਚਿੰਤ ਅਚਿੰਤਾ ਸਗਲੀ ਗਈ॥ ਪ੍ਰਭ ਨਾਨਕ ਨਾਨਕ ਨਾਨਕ ਮਈ॥ 8॥3॥6॥

Bhairon Mehla 5: Satgur(i) mo kuou keeno daan(u). Amoal ruttan(u) Hur(i) deeno Naam(u). Sehj, binod, choaj anunta. Nanak kuou Prubh(u) miliyo achinta. 1. Kuhou Nanak keerut Hur(i) Saachi. Buhour(i), bhuhour(i) Tis(u) sung(i) mun(u) raachi. 1. Ruhaou. Achint humaaraiy bhojun bhaaou. Achint humaaraiy leechaiy Naaoun. Achint humaaraiy Shabad(i) oodhaar. Achint humaaraiy bhuray bhundaar. 2. Achint humaaray kaaruj pooray. Achint humaaraiy luthay visooraiy. Achint humaaraiy baiyri meeta. Achinto hee eh(u) mun(u) vus(i) keeta. 3. Achint Prubh(u) hum keeya dilaasa. Achint humaari poorun aasa. Achint humah kuou sugul sidhaant. Achint hum kuou Gur(i) deeno Munt(u). 4. ---------

Word Meaning: Daan = gift; endowment. Amoal Ruttan = priceless jewel. Sehj Binod = enjoyment of blissful spiritual state. Choaj = zest. Anunta = limitless. Achinta = unimaginable; free from worry. 1. Saachi Keerut = praise of the eternal Waheguru. Raachi = stay absorbed. Pause. Bhojun = (spiritual) food. Bhaaou = love (for God). Leechaiy = utter. Oodhaar = salvation. Bhundaar = treasures. 2. Kaaruj Pooray = tasks completed successfully. Luthaiy =came off; went away. Visooraiy = worries. Baiyri = enemies. Meeta = friends. 3. Dilaasa = consolation; support. Humah Kuou = for me. Sidhaant = principles (of spirituality). 4.

MEANING: Sing praise of the eternal Waheguru, and stay absorbed in Him all the time, oh Nanak. **Pause.**

My Satguru has given me the priceless gift of jewel-like Waheguru's Naam. Now, I am connected to Waheguru, and all my worries have ended; I am enjoying the limitless zest of my blissful spiritual state. 1.

Love for Waheguru is the food for my worry-free state, and Waheguru Naam is the source of my worry-free spiritual state. I have achieved this spiritual state with Guru's Shabad, which will salvage me, and having attained this state, I feel as if all my treasures are full. 2.

All my objectives have been realized, and all my worries are gone. All my enemies (my demons) have become my friends (they stay in my control) ever since I attained this spiritual state, and my mind has been completely under my control. 3.

All my wishes have been fulfilled after I attained the worry-free spiritual state, and I always find Waheguru's support. My Guru has given me His Shabad as the supreme Mantra by which I now understand the Divine Principles. 4.

---------- Achint humaaray binsay baiyr. Achint humaaray mitay undhayr. Achinto hee mun(i) keertun(u) meettha. Achinto hee Prubh(u) ghut(i), ghut(i) deettha. 5. Achinto mitiyo haiy suglo bherma. Achint vussiyo mun(i) sookh bisraama. Achint humaaraiy Unhut vaajaiy. Achint humaaraiy Gobind(u) gaajaiy. 6. Achint humaaraiy mun(u) putiyaana. Nihchul Dhunee Achint(u) puchhana. Achinto oopjiyo sugul bibayka. Achint churhee huth(i) Hur(i), Hur(i) tayka. 7. Achint Prubhoo Dhoor(i) likhiya laykh(u). Achint miliyo Tthaakur(u) Aik(u). Chint achinta suglee guyyee. Prubh Nanak, Nanak, Nanak muyyee. 8.3.6.

Word Meaning: Binsay = eradicated; ended. Baiyr = enmities. Keertun(u) = Waheguru's praise. Deettha = saw. 5. Mitiyo = eradicated. Bisraama = peace. Unhut = Divine Shabad. Vaajaiy = plays music. Gaajiay = shows its presence loudly. 6. Puityaana = convinced; came to like. Nihchul Dhunee = eternal Lord. Achint(u) = worry-

free. Puchhana = made contact with. Oopjiyo = came into being. Bibayka = wisdom to distinguish between good and bad. Huth(u) Churhee = acquired. Tayka = support. 7. Likhiya Laykh = prewritten fortune. Prubh Muyyee = like Waheguru. 8

MEANING: All my darkness (of ignorance) has disappeared now that I have attained the worry-free spiritual state, and all my enmities have ended. Now, I find Waheguru's praise to be very sweet, and I see Him in every heart now. 5.

All my illusions (misbeliefs) have ended, and comfort and blissfulness have brought peace to my mind. I feel as if Divine music is playing in my mind, and Waheguru shows His presence aloud in my mind now. 6.

My mind has been fully at peace with the eternal, worry-free Waheguru, and I have made a connection with Him. Now, I have acquired the full support of Waheguru, and the Divine wisdom has sprouted in my mind, enabling me to distinguish between the good and the bad. 7. As per my prewritten fortune by Waheguru, I have acquired the "One" Lord in my worry-free state. All my worries are gone in this high spiritual state, and I have become "one" with Waheguru, oh Nanak. 8.3.6.

ਭੈਰਉ ਬਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀਉ ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bhairon Bani Bhugtaan Kee, Kabir Jeeou, Ghur(u) 1: Ek Onkar Satgur Persad(i).

ਇਹੁ ਧਨੁ ਮੇਰੇ ਹਰਿ ਕੋ ਨਾਉ॥ ਗਾਠਿ ਨ ਬਾਧਉ ਬੇਚਿ ਨ ਖਾਉ॥ 1॥ ਰਹਾਉ॥ ਨਾਉ ਮੇਰੇ ਖੇਤੀ ਨਾਉ ਮੇਰੇ ਬਾਰੀ॥ ਭਗਤਿ ਕਰਉ ਜਨ ਸਰਨਿ ਤੁਮ੍ਹ੍ਹਾਰੀ॥ 1॥ ਨਾਉ ਮੇਰੇ ਮਾਇਆ ਨਾਉ ਮੇਰੇ ਪੂੰਜੀ॥ ਤੁਮਹਿ ਛੋਡਿ ਜਾਨਉ ਨਹੀ ਦੂਜੀ॥ 2॥ ਨਾਉ ਮੇਰੇ ਬੰਧਿਪ ਨਾਉ ਮੇਰੇ ਭਾਈ॥ ਨਾਉ ਮੇਰੇ ਸੰਗਿ ਅੰਤਿ ਹੋਇ ਸਖਾਈ॥ 3॥ ਮਾਇਆ ਮਹਿ ਜਿਸੁ ਰਖੈ ਉਦਾਸੁ॥ ਕਹਿ ਕਬੀਰ ਹਉ ਤਾ ਕੋ ਦਾਸੁ॥ 4॥1॥

Eh(u) dhun(u) mayray Hur(i) ko Naaoun. Gaantth(i) na baandhoun, baych(i) na khaaoun. 1. Ruhaou. Naaoun mayray khayti, Naaoun mayray baari. Bhugut(i) kuroun jun shern(i) Toomhaari. 1. Naaoun mayray Maya, Naaoun mayray poonji. Toomeh(i) chhoad(i) jaanoun nuhhi dooji. 2. Naaoun mayray bundhip, Naaoun mayray bhaayi. Naaoun mayray sung(i) unt(i) hoyay sukhaayi. 3. Maya meh(i) jis(u) rukhaiy oodaas(u).keh Kabir, huoun Ta ko daas(u). 4.1.

Word Meaning: Mayray = for me. Gaantth(i) = tie in a package (restrict it myself). Baych(i) Na= do not sell; give it for free. Pause. Khayti = crops. Baari = vegetable garden. 1. Maya = Poonji = wealth. Jaanoun = acknowledge. Dooji = other. 2.

Bundhip = dear friends. Sukhaayi = friend. 3. Oodaas(u) = detached. 4

MEANING: God's Naam is wealth for me; I do not restrict it to myself (and share with others), and do not sell it for my living (I give it for free). Pause.

God's Naam is crops and the vegetable garden for me (source of living). I am His slave, and worship Him. 1. God's Naam is my wealth and my capital. I do not acknowledge anybody other than God as worthy of worship. 2.

God's Naam is like my dear friends and my brothers who will be my true support at the end. 3. I am a slave of the devotee whom God keeps detached from the worldly attractions of Maya, oh Kabir. 4.1.

ਨਾਗੇ ਆਵਨੁ ਨਾਗੇ ਜਾਨਾ॥ ਕੋਇ ਨ ਰਹਿ ਹੈ ਰਾਜਾ ਰਾਨਾ॥ 1॥

(ਅੰਗ 1158)॥ ਰਾਮੁ ਰਾਜਾ ਨਉਨਿਧਿ ਮੇਰੈ॥ ਸੰਪੈ ਹੇਤੁ ਕਲਤੁ ਧਨੁ ਤੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਆਵਤ ਸੰਗ

ਨ ਜਾਤ ਸੰਗਾਤੀ॥ ਕਹਾ ਭਇਓ ਦਰਿ ਬਾਧੇ ਹਾਥੀ॥ 2॥ ਲੰਕਾ ਗਢੁ ਸੋਨੇ ਕਾ ਭਇਆ॥ ਮੂਰਖੁ ਰਾਵਨੁ ਕਿਆ ਲੇ ਗਇਆ॥ 3॥ ਕਹਿ ਕਬੀਰ ਕਿਛੁ ਗੁਨੁ ਬੀਚਾਰਿ॥ ਚਲੈ ਜੁਆਰੀ ਦੁਇ ਹਥ ਝਾਰਿ॥ 4॥2॥

Naangay aavun, naagay jaana. Koyay na ruhheh(i) haiy raja, rana. 1.

(PAGE 1158): Ram(u) Raja nuounidh(i) mayraiy. Sumpaiy hayt(u), klut(u) dhun(u) Tayraiy. 1. Ruhaou. Aavun sung, na jaat sungaati. Kuhha bhuyyo, dur(i) baandhay haathi. 2. Lanka gudh(u) sonay ka bhuyya. Moorukh(u) Ravan kiyya lay guyya. 3. Keh Kabir, kichh(u) goon(u) beechaar(i). Chullaiy jooaari, doyay huth jhaar(i). 4.2.

Word Meaning: Naangay = empty-handed. Raja, Rana = king; ruler. 1. Nuounidh(i) = the nine mythical treasures. Sumpaiy Hayt(u) = love for luxuries. Klut(u) = wife. Pause. Sung = Sungaati = with. Kuhha Bhuyyo = so what? 2. Gudh(u) = fort. Ravun = the king of Lanaka (Ramayana). 3. Goon(u) = noble deeds. Jooaari = gamblers. Doyay Huth Jhaar(i) = empty-handed. 4.

MEANING: Man comes to the world empty-handed and leaves it empty-handed. Nobody, including kings, has ever lived forever in the world. 1.

While love for luxuries and for your wife is your wealth, the (Naam of) the God-Emperor is the nine treasures of the world for me, oh man. Pause.

So, what if someone owns many elephants; nothing goes with him after his death. 2.

The fort-like city of Lanka is believed to be all built of gold, but did the foolish Ravan take anything with him after his death? 3.

Like a loser gambler, the man leaves the world empty-handed. So, think of some noble deeds (which will accompany you at the end), oh Kabir. 4.2.

ਮੈਲਾ ਬ੍ਰਹਮਾ ਮੈਲਾ ਇੰਦ੍ਰੁ॥ ਰਵਿ ਮੈਲਾ ਮੈਲਾ ਹੈ ਚੰਦ੍ਰੁ॥ 1॥ ਮੈਲਾ ਮਲਤਾ ਇਹੁ ਸੰਸਾਰੁ॥ ਇਕੁ ਹਰਿ ਨਿਰਮਲੁ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ॥ 1। ਰਹਾਉ॥ ਮੈਲੇ ਬ੍ਰਹਮੰਡਾਇ ਕੈ ਈਸ॥ ਮੈਲੇ ਨਿਸਿ ਬਾਸੁਰ ਦਿਨ ਤੀਸ॥ 2॥ ਮੈਲਾ ਮੋਤੀ ਮੈਲਾ ਹੀਰੁ॥ ਮੈਲਾ ਪਵਨੁ ਪਾਵਕੁ ਅਰੁ ਨੀਰੁ॥ 3॥ ਮੈਲਾ ਸਿਵ ਸੰਕਰਾ ਮਹੇਸ॥ ਮੈਲੇ ਸਿਧ ਸਾਧਿਕ ਅਰੁ ਭੇਖ॥ 4॥ ਮੈਲੇ ਜੋਗੀ ਜੰਗਮ ਜਟਾ ਸਹੇਤਿ॥ ਮੈਲੀ ਕਾਇਆ ਹੰਸ ਸਮੇਤਿ॥ 5॥ ਕਹਿ ਕਬੀਰ ਤੇ ਜਨ ਪਰਵਾਨ॥ ਨਿਰਮਲ ਤੇ ਜੋ ਰਾਮਹਿ ਜਾਨ॥ 6॥3॥

Maiyla Brahma, maiyla Ind(u). Ruv(i) maiyla, maiyla haiy chund(u). 1. Maiyla multa eh(u) sunsaar(u). Ikk(u) Hur(i) nirmul(u), Ja ka unt(i) na paar(u). 1. Ruhaou. Maiylay brahmundaayay kaiy ees. Maiylay nis(i) baasur din tees. 2. Maiyla moti, maiyla heer(u). Maiyla puvun(u), paavuk(u), ur(u) neer(u). 3. Maiyla Shiv Shankra, Mahesh. Maiylay sidh, saadhik, ur bhaykh(u). 4. Maiylay jogi, jungum, jutaa suhayt(i). Maiyli kaaya huns smayt(i). 5. Keh Kabir tay jun pervaan. Nirmul tay, jo Raameh(i) jaan. 6.3.

Word Meaning: Maiyla = unholy. Ind(u) = god Indra. Ruv(i) = the sun. Chund(u) = the moon. 1. Multa = unclean; impious. Nirmul(u) = pure; holy. Unt Na Paar = endless. Pause. Brahmundaayay = of the galaxies. Ees = rulers. Nis(u) = night. Baasur= day. Tees = thirty (days of month). 2. Moti = pearls. Heera = heera = diamond. Paavuk = fire. Neer(u) = water. 3. Shankra = Mahesh = incarnations of Shiva. Bhaykh = religious sects. 4. Jungum = a sect of yogis. Jutaa Suhayt(i) = along with their tangled (matted) hair. Kaaya = body. Huns(u) = soul. Smayt(i) = including. 5. Tay = those. Jun = devotees. Pervaan = approved. 6.

NOTE: Hindus have gods for all natural objects, such as the sun, the moon, air, fire, water, and mountains.

MEANING: The whole world is impure (unholy, which is disconnected from God); only God, which has no ends, is holy (and the source of holiness). **Pause.**

Even god Brahma, who is believed to be the creator of the world, is impure, as are Indra (who

is believed to rule paradise and is the king of all gods), the sun and the moon (who are also believed to be gods). 1.
The rulers of galaxies (if there are any) are impure, and so are the night, the day, and the months (as they are created by the impure sun and the moon). 2.
The god, Kuber, of the jewels like the pearls and the diamonds, is impure, and impure are the gods of air, fire, and water. 3. Shiva, and his incarnations, Shankra, and Mahesh, are impure, and so are the accomplished yogis, the yogis, and the jungums with their tangled hair. The human body, along with the soul in it, is also impure. 4 & 5.
Only the devotees, who make a connection with God, are pure and are approved by him, oh Kabir. 6.3.

ਮਨੁ ਕਰਿ ਮਕਾ ਕਿਬਲਾ ਕਰਿ ਦੇਹੀ॥ ਬੋਲਨਹਾਰੁ ਪਰਮ ਗੁਰੁ ਏਹੀ॥ 1॥ ਕਹੁ ਰੇ ਮੁਲਾ ਬਾਗ ਨਿਵਾਜ॥ ਏਕ ਮਸੀਤਿ ਦਸੈ ਦਰਵਾਜ॥ 1॥ ਰਹਾਉ॥ ਮਿਸਿਮਿਲਿ ਤਾਮਸੁ ਭਰਮੁ ਕਦੂਰੀ॥ ਭਾਖਿ ਲੇ ਪੰਚੇ ਹੋਇ ਸਬੂਰੀ॥2॥ ਹਿੰਦੂ ਤੁਰਕ ਕਾ ਸਾਹਿਬੁ ਏਕ॥ ਕਹ ਕਰੈ ਮੁਲਾ ਕਹ ਕਰੈ ਸੇਖ॥ 3॥ ਕਹਿ ਕਬੀਰ ਹਉ ਭਇਆ ਦਿਵਾਨਾ॥ ਮੁਸਿ ਮੁਸਿ ਮਨੂਆ ਸਹਜਿ ਸਮਾਨਾ॥ 4॥4॥

Mun kur(i) Mecca, Kibla kur(i) dayhi. Boalunhaar(u) Perm Gur(u) ehi. 1. Kuhou ray moolah, bang nivaaj. Aik museet(i), dusaiy dervaaj. 1. Ruhaou. Mismil(i), taamus, bherm(u), Kudoori. Bhaakh(i) lay punchay, hoyay suboori. 2. Hindu, Turk ka Sahib(u) Aik. Keh kuraiy moolah, keh kuraiy Sheikh. 3. Keh(i) Kabir huoun bhuyya divaana. Moos(i), moos(i) munooaa sehj(i) smaana. 4.4.

Word Meaning: Kibla = the wall of Kaaba. Boalunhaar = the one that talks in you (Allah). Perm Guru = the supreme Guru (Allah). Ehi = the same. 1. Baang = the call that the Muslims give to invite people to pray. Museet(i) = mosque. Pause.
Misimil(i) = kill. Taamus = rage. Bherm(u) = misgivings. Kudoori = filth of mind. Bhaakh(i) Lay = consume; finish. Punchay = the five demons. Suboori = content. 2. Turk = Muslim. Moolah = Muslim priest. Sheikh = well educated. 3. Divaana = crazy. Moos(i) = slowly. Munooa = mind. Sehj(i) = in high spiritual state. 4.

MEANING: (The Muslim priest gives a loud call inviting the devotees to come to the mosque to pray), but Kabir Sahib has a different advice for the Muslims: Think of your body with the ten doors, the mosque, and offer prayer with full focus on Allah, oh moolah. **Pause.**
Think of your mind as the holy city of Mecca, and your body the outer wall of the holy Kaaba. Allah, which is present in your body and which enables you to say the prayer, is the Supreme Guru. 1. Kill (destroy) the darkness of rage, your misgivings, and the filth of your mind, and consume (kill) the five demons, and thus be completely content, oh moolah. 2.
There is the same Lord of the Hindus and the Muslims, and the Moolah and the Sheikh cannot do anything about that (change the identity of the Supreme Being). 3.
I have gone insane in (am overpowered by) my love for God, and my mind has slowly attained the high spiritual state, oh Kabir. 4.4.

ਗੰਗਾ ਕੈ ਸੰਗਿ ਸਲਿਤਾ ਬਿਗਰੀ॥ ਸੋ ਸਲਿਤਾ ਗੰਗਾ ਹੋਇ ਨਿਬਰੀ॥ 1॥ ਬਿਗਰਿਓ ਕਬੀਰਾ ਰਾਮ ਦੁਹਾਈ॥ ਸਾਚੁ ਭਇਓ ਅਨ ਕਤਹਿ ਨ ਜਾਈ॥1॥ ਰਹਾਉ॥ ਚੰਦਨ ਕੈ ਸੰਗਿ ਤਰਵਰੁ ਬਿਗਰਿਓ॥ ਸੋ ਤਰਵਰੁ ਚੰਦਨੁ ਹੋਇ ਨਿਬਰਿਓ॥ 2॥ ਪਾਰਸ ਕੈ ਸੰਗਿ ਤਾਬਾ ਬਿਗਰਿਓ॥ ਸੋ ਤਾਬਾ ਕੰਚਨੁ ਹੋਇ ਨਿਬਰਿਓ॥ 3॥ ਸੰਤਨ ਸੰਗਿ ਕਬੀਰਾ ਬਿਗਰਿਓ॥ ਸੋ ਕਬੀਰੁ ਰਾਮੈ ਹੋਇ ਨਿਬਰਿਓ॥ 4॥5॥

Ganga kaiy sung(i) sulita bigree. So sulita Ganga hoyay nibree. 1. Bigriyo Kabir Ram doohaayi. Saach(u) bhuyyo, un kuteh(i) na jaayi. 1. Ruhaou. Chundan kaiy sung(i) turvur(u) bigriyo. So turvur chundan hoyay nibriyo. 2. Paarun kaiy sung(i) taamba bugriyo. So taamba

kunchun(u) hoyay bigriyo. 3. Suntun sung(i) Kabira bigriyo. So Kabir(u) Ramaiy hoyay nibriyo. 4.5.

Word Meaning: Sulita = stream. Bigree = distorted; changed for worse. Nibree = ended (as). 1. Doohaayi = to beg for help. Saach(u) Bhuyyo = has become like God (has the same qualities). Un Kuteh(i) = nowhere else. Pause. Chundan = sandal tree. Turvur(u) = tree. 2. Paarus = elixir (touch) stone. Taamba = copper. Kunchun = gold. 3. Ramaiy Hoyay = became like God. 4.

MEANING: (People say that Kabir has changed for the worse), yes, I have changed (but not the way the people think) by calling God for help (reciting His Naam), and have become like Him (have acquired noble qualities like Him), and now, I do not go anywhere else (to worship some idol). **Pause.** Yes, I have changed like a stream that flows into the river Ganga and becomes pure like that. 1.

Yes, I have changed like a tree grown close to a sandal tree, which acquires the fragrance of the sandal tree, and gives off fragrance like that. 2. Yes, I have changed like a piece of copper which touches an elixir stone and changes into gold. 3.

Yes, I have changed in the company of the holy saints and have become like God (have acquired virtues like Him), oh Kabir. 4.5.

ਮਾਥੇ ਤਿਲਕੁ ਹਥਿ ਮਾਲਾ ਬਾਨਾ॥ ਲੋਗਨ ਰਾਮੁ ਖਿਲਉਨਾ ਜਾਨਾ॥ 1॥ ਜਉ ਹਉ ਬਉਰਾ ਤਉ ਰਾਮ ਤੋਰਾ॥ ਲੋਗੁ ਮਰਮੁ ਕਹ ਜਾਨੈ ਮੋਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੋਰਉ ਨ ਪਾਤੀ ਪੂਜਉ ਨ ਦੇਵਾ॥ ਰਾਮ ਭਗਤ ਬਿਨੁ ਨਿਹਫਲ ਸੇਵਾ॥ 2॥ ਸਤਿਗੁਰ ਪੂਜਉ ਸਦਾ ਸਦਾ ਮਨਾਵਉ॥ ਐਸੀ ਸੇਵ ਦਰਗਹ ਸੁਖੁ ਪਾਵਉ॥ 3॥ ਲੋਗੁ ਕਹੈ ਕਬੀਰੁ ਬਉਰਾਨਾ॥ ਕਬੀਰ ਕਾ ਮਰਮੁ ਰਾਮ ਪਹਿਚਾਨਾ॥ 4॥6॥

Maathay tilk(u) huth(i) maala baana. Logun Ram khilauna jaana. 1. Juou huoun baura, tuou Ram Tora. Loag(u) murm(u) keh jaanaiy mora. 1. Ruhaou. Toroun na paati, poojoun na dayva. Ram bhugut bin(u) nihful sayva. 2. Satgur poojoun sudaa, sudaa munaavoun. Aiysi sayv Durgeh sookh paavoun. 3. Loag(u) kuhhaiy Kabir bauraana. Kabir ka murm(u) Ram pehchaana. 4.6.

Word Meaning: Maathay = on the forehead. Tilk = anointment. Maala = rosary. Baana = cloak; religious garb. Khilauna = toy. Jaana = treat like. 1. Juou = when; if. Baura = crazy; insane. Tuou = then. Murm(u) = secret; yearning of heart. Pause. Paati = leaves; flowers. Dayva = idol. Nihful = fruitless. Sayva = service; worship. 2. Munaavoun = recognize; worship. Aiysi = such. 3. Pehchaana = recognized.

MEANING: People treat God like a toy, as if He can be pleased by anointing their forehead, holding a rosary in their hand, and wearing religious garb. 1.

People do not understand the yearning of my heart (my spiritual state). (They think I am insane), But if I am insane (not like them), I am Yours, oh Lord. Pause.

Unlike the people, I do not pick flowers to worship an idol. Because all service (worshipping) is fruitless without God. 2. I recognize only my Satguru, and worship Him all the time because of which, I will enjoy blissfulness in God's Court. 3.

People think that I am insane, but God knows the secrets of my heart, oh Kabir. 4.6.

ਉਲਟਿ ਜਾਤਿ ਕੁਲ ਦੋਊ ਬਿਸਾਰੀ॥ ਸੁੰਨ ਸਹਜ ਮਹਿ ਬੁਨਤ ਹਮਾਰੀ॥ 1॥ ਹਮਰਾ ਝਗਰਾ ਰਹਾ ਨ ਕੋਊ॥ (ਅੰਗ 1159)॥ ਪੰਡਿਤ ਮੁਲਾ ਛਾਡੇ ਦੋਊ॥ 1॥ ਰਹਾਉ॥ ਬੁਨਿ ਬੁਨਿ ਆਪ ਆਪੁ ਪਹਿਰਾਵਉ॥ ਜਹ ਨਹੀ ਆਪੁ ਤਹਾ ਹੋਇ ਗਾਵਉ॥ 2॥ ਪੰਡਿਤ ਮੁਲਾ ਜੋ ਲਿਖਿ ਦੀਆ॥ ਛਾਡਿ ਚਲੇ ਹਮ ਕਛੂ ਨ ਲੀਆ॥ 3॥ ਰਿਦੈ ਇਖਲਾਸੁ ਨਿਰਖ ਲੇ ਮੀਰਾ॥ ਆਪੁ ਖੋਜਿ ਖੋਜਿ ਮਿਲੇ ਕਬੀਰਾ॥ 4॥7॥

Oolt(i) jaat(i) kool doyoo bisaari. Soonn, sehj meh(i) boonut humaari. 1. Humra jhugraa ruhha na koyoo.

(PAGE 1159): Pundit, moolah chhaaday doyoo. 1. Ruhaou. Boon(i), boon(i) aap, aap(u) pehraavoun. Jeh nuhhi aap(u) tuhhaan hoyay gaavoun. 2. Pundit, moolah jo likh(i) deeya. Chhaad(i) chullay, hum kuchhoo na leeya. 3. Ridaiy ikhlaas(u) ridaiy nirkh lay Meera. Aap(u) khoaj(i) khoaj(i), milay Kabira. 4.7.

Word Meaning: Oolt(i) = reverse (the thinking of mind). Jaat(i) = caste. Kool = clan. Bisaari = forgot; ignored. Soonn Sehj = spiritual state above the effects of Maya. Boonut = weaving (focus of mind) (Kabir Sahib was a weaver by caste, so, he uses his routine business as a metaphor for the focus of mind). 1. Jhugraa = disagreement; nothing to do. Pause. Boon(i), Boon(ii) = by weaving. Pehraavoun = put on; wear. Aap(u) = selfishness and ego. 2. Ridaiy = in the heart. Ikhlaas(u) = purity; piety. Nirkh Lay = see. Meera = the Lord. Aap(u) = self. Khoaj(i) = searching. 4.

MEANING: By reversing the thinking of my mind (from Maya to God), I have completely forgotten the significance of my (lower) caste and the clan (they are insignificant to me). I am focusing my mind on God in the high spiritual state (above the effects of Maya). 1.

Now, I have no fight about spirituality with anyone, and have nothing to do with the pundit or the moolah. Pause.

Now weaving the fabric of Waheguru's Naam, I am wearing it on my mind. I sing His praise where my selfishness and my ego do not exist (in the state of high spirituality). 2.

I have not taken any lessons from the writings (teachings) of the Pundit and the Moolah. 3.

God can be seen (realized) with the purity of mind. I got connected with Him by searching Him in my own mind, oh Kabir. 4.7.

ਨਿਰਧਨ ਆਦਰੁ ਕੋਈ ਨ ਦੇਇ॥ ਲਾਖ ਜਤਨ ਕਰੈ ਓਹੁ ਚਿਤਿ ਨ ਧਰੇਇ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਨਿਰਧਨੁ ਸਰਧਨ ਕੈ ਜਾਇ॥ ਆਗੇ ਬੈਠਾ ਪੀਠਿ ਫਿਰਾਇ॥ 1॥ ਜਉ ਸਰਧਨੁ ਨਿਰਧਨ ਕੈ ਜਾਇ॥ ਦੀਆ ਆਦਰੁ ਲੀਆ ਬੁਲਾਇ॥ 2॥ ਨਿਰਧਨੁ ਸਰਧਨੁ ਦੋਨਉ ਭਾਈ॥ ਪ੍ਰਭ ਕੀ ਕਲਾ ਨ ਮੇਟੀ ਜਾਈ॥ 3॥ ਕਹਿ ਕਬੀਰ ਨਿਰਧਨ ਹੈ ਸੋਈ॥ ਜਾ ਕੈ ਹਿਰਦੈ ਨਾਮੁ ਨ ਹੋਈ॥ 4॥8॥

Nirdhun, aadur(u) koyee na dayay. Laakh jutun kuraiy, oh(u) chit(i) na dhurayay. 1. Ruhaou. Juou nirdhun surdhun kaiy jaayay. Aagaiy baittha peetth(i) phiraayay. 1. Juou surdhun(u), nirdhun kaiy jaayay. Deeya aadur(u) leeya boolaayay. 2. Nirdhun(u), surdhun(u) dono bhaayi. Prubh kee kulaa na mayti jaayi. 3. Keh(i) Kabir, nirdhun haiy soyee. Ja kaiy hirdaiy Naam(u) na hoyee. 4.8.

Word Meaning: Nirdhun = poor; pauper. Aadur(u) = respect. Jutun = efforts. Chit(i) Na Dhuray = pays no attention. Pause. Juou = when. Surdhun = wealthy. Peetth(i) Phiraayay = shows his back (turns face away). 1. Kulaa = power; Will. 3.

MEANING: (The irony of the world is that) a wealthy person accords no respect to a poor; not only that, the rich pays no attention to the poor despite his (the poor's) countless efforts (to please him). Pause.

When a poor person goes to a wealthy person, the latter turns his back on the former. 1.

But when the wealthy visit a poor person, the poor person shows them full respect and speaks to them very politely. 2. Being the children of the same God, the poor and the wealthy are both brothers, but nobody can erase the Will of God. 3.

Kabir says that the individual who does not have God's Naam in his heart is truly poor. 4.8.

ਗੁਰ ਸੇਵਾ ਤੇ ਭਗਤਿ ਕਮਾਈ॥ ਤਬ ਇਹ ਮਾਨਸ ਦੇਹੀ ਪਾਈ॥ ਇਸੁ ਦੇਹੀ ਕਉ ਸਿਮਰਹਿ ਦੇਵ॥ ਸੋ ਦੇਹੀ ਭਜੁ ਹਰਿ ਕੀ ਸੇਵ॥ 1॥ ਭਜਹੁ ਗੋਵਿੰਦ ਭੂਲਿ ਮਤ ਜਾਹੁ॥ ਮਾਨਸ ਜਨਮ ਕਾ ਏਹੀ ਲਾਹੁ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਲਗੁ ਜਰਾ ਰੋਗੁ ਨਹੀ ਆਇਆ॥ ਜਬ ਲਗੁ ਕਾਲਿ ਗ੍ਰਸੀ ਨਹੀ ਕਾਇਆ॥ ਜਬ ਲਗੁ ਬਿਕਲ ਭਈ ਨਹੀ ਬਾਨੀ॥ ਭਜਿ ਲੇਹਿ ਰੇ ਮਨ ਸਾਰਿਗਪਾਨੀ॥ 2॥ ਅਬ ਨ ਭਜਸਿ ਭਜਸਿ ਕਬ ਭਾਈ॥ ਆਵੈ

ਅੰਤੁ ਨ ਭਜਿਆ ਜਾਈ॥ ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਅਬ ਸਾਰੁ॥ ਫਿਰਿ ਪਛੁਤਾਹੁ ਨ ਪਾਵਹੁ ਪਾਰੁ॥ 3॥ ਸੋ ਸੇਵਕ ਜੋ ਲਾਇਆ ਸੇਵ॥ ਤਿਨ ਹੀ ਪਾਏ ਨਿਰੰਜਨ ਦੇਵ॥ ਗੁਰ ਮਿਲਿ ਤਾ ਕੇ ਖੁਲ੍ਹੇ ਕਪਾਟ॥ ਬਹੁਰਿ ਨ ਆਵੈ ਜੋਨੀ ਬਾਟ॥ 4॥ ਇਹੀ ਤੇਰਾ ਅਉਸਰੁ ਇਹ ਤੇਰੀ ਬਾਰ॥ ਘਟ ਭੀਤਰਿ ਤੂ ਦੇਖਿ ਬਿਚਾਰਿ॥ ਕਹਤ ਕਬੀਰ ਜੀਤਿ ਕੈ ਹਾਰਿ॥ ਬਹੁ ਬਿਧਿ ਕਹਿਓ ਪੁਕਾਰਿ ਪੁਕਾਰਿ॥ 5॥1॥9॥

Gur sayva tay bhugut(i) kumaayi. Tub eh maanus dayhi paayi. Iss(u) dayhi kuou simereh(i) dayv. So dayhi bhuj(u) Hur(i) kee sayv. 1. Bhuj-hou Govind bhool(i) mut jaah(u). Maanus junum ka ehi laah(u). 1. Ruhaou. Jub lug(u) juraa roag(u) nuhhi aaya. Jub lug(u) kaal(u) grussi nuhhi kaaya. Jub lug(u) bikul bhuuyyi nuhhi baani. Bhuj(i) layh(i) ray mun Saaringpaani. 2. Ub na bhujus(i), bhujus(i) kub bhaayi. Aavaiy unt(u) na bhujiya jaayi. Jo kichh(u) kureh(i) soyee ub saar(u). Phir(i) puchhtaavoh(u) na paavhou paar(u). 3. So sayvuk, jo laaya sayv. Tinh hee paayay Nirunjun Dayv. Gur mil(i) ta kay khoolhay kupaat. Buhour(i) na aavaiy joani baat. 4. Ehee tayra aousur, eh tayri baar. Ghut bheetur(i) tu daykh(i) bichaar(i). Keht Kabir jeet(i) kaiy haar(i). Buhou bidh(i) kuhhiyo pookaar(i), pookaar(i). 5.1.9.

Word Meaning: Kumaayi = performs; renders. Tub = (only) then. Maanus = human. Dayhi = body; life. Simereh(i) = worship; respect; wish for. Dayv = gods. Bhuj(u) = recite (God's Naam). 1. Mut = do not. Laah(u) = benefit. **Pause.** Jub Lug(u) = as long as. Juraa = old age. Roag(u) = sickness. Kaal(i) = time; death. Grussi = tighten grip. Bikul = distorted; unintelligible. Bani = speech. Saaringpaani = God. Saar(u) = take care; use well. Puchhtaavoh(u) = repent; regret. Paavhou Paar(u) = swim across to the other end of the world-sea; find salvation. 3. Nirunjun Dayv = God, which is above the effects of Maya. Kupaat = doors (to the tenth door). Buhour(i) = again. Joani Baat = the journey to rebirths. 4. Aousur = opportunity. Baar = turn. Bheetur(i) = inside. Kaiy = or (as you like). Bidh(i) = ways. Pookaar(i) = loudly. 5.

MEANING: Acquiring human life is useful only if the man renders service to the Guru (follows His advice). Even the gods wish for human life (because most of them are not human) so that they could serve God by reciting His Naam (one can realize Waheguru only in human life). 1. So, do not forget to worship God because this is the only advantage of human life, oh man. Pause.

Worship God as long as you have not been hit by old age and by some serious disease, and death has not tightened its grip on you (is not evident yet), and as long as your speech has not slurred. 2. If you do not recite God's Naam now, when you will do that, because one cannot worship Him when the end is there. So, do whatever best you can do now so that you do not have to repent for not being able to swim across the world-sea. 3.

But only that individual can serve God (worship Him) and can unite with Him who (like Waheguru) is above the effects of Maya. The strong doors of his tenth door (to acquire Divine Knowledge) open in Guru's shelter, and he never takes the path to rebirths. 4.

This (human life) is your only opportunity and the time to worship Him; search for Him in your own mind by pondering on the Guru's Shabad. I have explained this fact loudly in many ways; now, it is up to you whether you want to win or lose, oh Kabir. 5.1.9

ਸਿਵ ਕੀ ਪੁਰੀ ਬਸੈ ਬੁਧਿ ਸਾਰੁ॥ ਤਹ ਤੁਮ ਮਿਲਿ ਕੈ ਕਰਹੁ ਬਿਚਾਰੁ॥ ਈਤ ਊਤ ਕੀ ਸੋਝੀ ਪਰੈ॥ ਕਉਨੁ ਕਰਮ ਮੇਰਾ ਕਰਿ ਕਰਿ ਮਰੈ॥ 1॥ ਨਿਜ ਪਦ ਊਪਰਿ ਲਾਗੋ ਧਿਆਨੁ॥ ਰਾਜਾ ਰਾਮ ਨਾਮੁ ਮੋਰਾ ਬ੍ਰਹਮ ਗਿਆਨ॥ 1॥ ਰਹਾਉ॥ ਮੂਲ ਦੁਆਰੈ ਬੰਧਿਆ ਬੰਧੁ॥ ਰਵਿ ਊਪਰਿ ਗਹਿ ਰਾਖਿਆ ਚੰਦੁ॥ ਪਛਮ ਦੁਆਰੈ ਸੂਰਜੁ ਤਪੈ॥ ਮੇਰ ਡੰਡ ਸਿਰ ਊਪਰਿ ਬਸੈ॥ 2॥ ਪਸਚਮ ਦੁਆਰੇ ਕੀ ਸਿਲ ਓੜ॥ ਤਿਹ ਸਿਲ ਊਪਰਿ ਖਿੜਕੀ ਅਉਰ॥ ਖਿੜਕੀ ਊਪਰਿ ਦਸਵਾ ਦੁਆਰੁ॥ ਕਹਿ ਕਬੀਰ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ॥ 3॥2॥10॥

Shiv kee Poorie busaiy boodh(i) saar(u). Teh toom mili(i) kaiy kurhou bichaar(u). Eet, oot kee sojhi puraiy. Kaun(u) kerm mayra kur(i), kur(i) muraiy. Nij Pud oopur(i) laago dhiyan(u).

Raja Ram Naam mora Braham Giyan. 1. Ruhaou. Mool Doaaraiy bundhiya bundh(u). Ruv(i) oopur(i) geh(i) raakhiya chund(u). Puchhum dooaaraiy sooruj(u) tupaiy. Mayr dund sir oopur(i) busaiy. 2. Puschum dooaaray kee sil oarr. Teh sil oopur(i) khirrkee aour. Khirrkee oopur(i) dusvaan dooaar(u). Keh Kabir, Ta ka unt(u) na paar(u). 3.2.10.

Word Meaning: Shiv Kee Poorie = God's City. Busaiy = resides (is the source of) Boodh(i) Saar(u) = purest thoughts. Teh = focusing your mind on Shiv Poorie (Waheguru's Naam). Eet = here; this world. Oot = there; the next world. Sojhi Puraiy = get the wisdom (knowledge). Kaun Kerm = what kind of deeds? Muraiy = suffers (humiliation). 1. Nij Pud = personal (highest) spiritual state (connection with God). Braham Giyan = Divine Knowledge. Pause. Mool = the origin of the universe (God). Dooaaraiy = at His Door. Bundhiya Bundh(u) = erected wall to stop the attacks of Maya. Ruv(i) = the sun; brightness of Divine Knowledge. Chund(u) = (calmness of) the moon. Puchhum Dooaaraiy = the dark side (darkness of ignorance). Sooruj Tupaiy = brightness of Divinity. Mayr = a very tall mythical mountain of jewels and gold. Dund = the sceptre of kings (God which has the Royal sceptre of the size of the Mayr Mountain – the highest authority in the universe). Sir Oopur(i) = in the tenth door (to receive Divine Knowledge). Busaiy = resides. 2. Sil = rock-like strong door. Oarr = end. Khirrkee aour = another window (brain). Dusvaan Dooaar(u) = the tenth door. Unt(u) Na Paar(u) = no limit and no end (God). 3.

MEANING: Purest thoughts reside in the city of God, (His Naam is the source, and one can acquire them by reciting His Naam with a fully focused mind). So, get together and ponder on His Naam when you will learn which noble deeds you need to perform in this life to be approved in the next world (Waheguru's Court), and which deeds will cause your spiritual death, oh my friends. 1.

God's Naam is the Divine knowledge for me, and I have focused my mind on His Naam to attain the highest spiritual state to be "one" with Him. I have erected a wall of God's Naam around my mind (to protect it from the attacks of Maya), so that my mind has the sun-like brightness of Divine Knowledge and the moon-like coolness. Now, the Divine Knowledge is brightening the dark side of the mind, and God, who has a Mayr-Mountain-like sceptre (the most powerful ruler in the universe), is residing in my tenth door. 2.

There was a rock-like strong door around my tenth door, which blocked the brightness of Divine Knowledge before, but its end has now reached (it has been removed). There is another window above this rock (higher-thinking brain), and the tenth door is above the brain (higher than the brain in acquiring the Divine Knowledge of God), which has no end and no limit, oh Kabir. 3.2.10.

ਸੋ ਮੁਲਾ ਜੋ ਮਨ ਸਿਉ ਲਰੈ॥ ਗੁਰ ਉਪਦੇਸਿ ਕਾਲ ਸਿਉ ਜੁਰੈ॥ ਕਾਲੁ ਪੁਰਖ ਕਾ ਮਰਦੈ ਮਾਨੁ॥ ਤਿਸੁ ਮੁਲਾ ਕਉ ਸਦਾ ਸਲਾਮੁ॥ 1॥

(ਅੰਗ 1160)॥ ਹੈ ਹਜੂਰਿ ਕਤ ਦੂਰਿ ਬਤਾਵਹੁ॥ ਦੁੰਦਰ ਬਾਧਹੁ ਸੁੰਦਰ ਪਾਵਹੁ॥ 1। ਰਹਾਉ॥ ਕਾਜੀ ਸੋ ਜੁ ਕਾਇਆ ਬੀਚਾਰੈ॥ ਕਾਇਆ ਕੀ ਅਗਨਿ ਬ੍ਰਹਮੁ ਪਰਜਾਰੈ॥ ਸੁਪਨੈ ਬਿੰਦੁ ਨ ਦੇਈ ਝਰਨਾ॥ ਤਿਸੁ ਕਾਜੀ ਕਉ ਜਰਾ ਨ ਮਰਨਾ॥ 2॥ ਸੋ ਸੁਰਤਾਨੁ ਜੁ ਦੁਇ ਸਰ ਤਾਨੈ॥ ਬਾਹਰਿ ਜਾਤਾ ਭੀਤਰਿ ਆਨੈ॥ ਗਗਨ ਮੰਡਲ ਮਹਿ ਲਸਕਰੁ ਕਰੈ॥ ਸੋ ਸੁਰਤਾਨੁ ਛਤ੍ਰੁ ਸਿਰਿ ਧਰੈ॥ 3॥ ਜੋਗੀ ਗੋਰਖ ਗੋਰਖ ਕਰੈ॥ ਹਿੰਦੂ ਰਾਮ ਨਾਮੁ ਉਚਰੈ॥ ਮੁਸਲਮਾਨ ਕਾ ਏਕੁ ਖੁਦਾਇ॥ ਕਬੀਰ ਕਾ ਸੁਆਮੀ ਰਹਿਆ ਸਮਾਇ॥ 4॥3॥11॥

So moolah, jo mun siyoun luraiy. Gur oopdaysh(i) kaal siyoun jooraiy. Kaal(u) purakh ka murdaiy maan(u). Tis(u) moolah kuou sudaa slaam(u). 1.

(PAGE 1160): Haiy hujoor(i), kut door(i) butaavhou. Doondar baandhou, soondar paavhou. 1. Ruhaou. Qazi so, ju kaaya beechaaraiy. Kaaya kee ugun(i) Braham(u) purjaaraiy. Soopnaiy bind na dayee jhurnaa. Tis(u) qazi kuou juraa na merna. 2. So

surtaan(u), jo dooyay sur taanaiy. Baahur(i) jaata, bheetur aanaiy. Guggun mundul meh(i) lushkur(u) kuraiy. So surtaan(u) chhutur(u) sir(i) dhuraiy. 3. Yogi Gorukh, Gorukh kuraiy. Hindu Ram naam(u) oochraiy. Muslmaan ka aik Khudaayay. Kabir ka Soami ruhhiya smaayay. 4.3.11.

Word Meaning: So = he is. Luraiy = fights; struggles. Moolah = a Muslim priest. Kaal = (conditions causing spiritual) death. Jooraiy = fights. Kaal Purakh = the Angel of death. Murdaiy Maan(u) = crushes its pride. Slaam(u) = salute. 1. Hujoor(i) = close to you. Kut = where. Doondar = noise (of senses to enjoy worldly attractions) Baandhou = control. Soondar = the beautiful (source of all comforts) God. Pause. Qazi = a Muslim high priest who also acts as a judge. Kaay Beechaaraiy = searches his body (mind). Ugun(i) = fire of desires. Pujaaraiy = burns (destroys) completely. Bind Jhurna = enjoy lust. Juraa Na = not at all. Merna = the spiritual death. 2. Surtaan(u) = Sultaan = king. Dooyay Sur = both the arrows – of (mental) strength and of Divine Knowledge. Taanaiy = stretches. Bheetur Aanaiy = brings inwards. Guggun Mundul = in the sky; in the tenth door. Lushkur Kuray = gathers army of noble qualities. Chhutur Dhuray = wears crown. 3. Gorakh = the guru of the yogis. Ram Naam = Rama's naam. Oochraiy = recites. Aik Khudaayay = Muslims believe that the Supreme Being is theirs alone. 4.

MEANING: The true moolah is the one who, with the advice of the Guru, fights with his mind (evil thoughts), and against the conditions causing his spiritual death, and crushes the pride of the Angel of (spiritual) death. I always salute (have great respect for) such a moolah. 1. Allah is very close to all of us, but a moolah tells us that He is somewhere far away (in the seventh heaven). The truth is that one can acquire the beautiful (sources of all comforts) Allah when he controls his senses, which raise too much noise to enjoy sensual pleasures. Pause. A true Qazi is the one who searches his mind and burns (puts out) the fire of his mental desires with the brightness of Divine Knowledge. He does not enjoy lust with other women even in his dreams. Such a qazi never dies a spiritual death. 2.

The true king is the one who loads both the arrows of (mental) power and of Divine Knowledge to fight with his evil thoughts and brings his wandering mind under control. He gathers the army of noble qualities in his tenth door. Such a king wears the crown of Allah's approval on his head. 3. A yogi remembers his guru, Gorakh, while a Hindu utters the name of Rama in the idol. A Muslim believes that Allah is only theirs, but Kabir's Lord is the one who is present everywhere, and in everybody, oh Kabir. 4.3.11.

ਮਹਲਾ 5॥ ਜੋ ਪਾਥਰ ਕਉ ਕਹਤੇ ਦੇਵ॥ ਤਾ ਕੀ ਬਿਰਥਾ ਹੋਵੈ ਸੇਵ॥ ਜੋ ਪਾਥਰ ਕੀ ਪਾਈ ਪਾਇ॥ ਤਿਸ ਕੀ ਘਾਲ ਅਜਾਈ ਜਾਇ॥ 1॥ ਠਾਕੁਰੁ ਹਮਰਾ ਸਦ ਬੋਲੰਤਾ॥ ਸਰਬ ਜੀਆ ਕਉ ਪ੍ਰਭੁ ਦਾਨੁ ਦੇਤਾ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਿ ਦੇਉ ਨ ਜਾਨੈ ਅੰਧੁ॥ ਭ੍ਰਮ ਕਾ ਮੋਹਿਆ ਪਾਵੈ ਫੰਧੁ॥ ਨਾ ਪਾਥਰ ਬੋਲੈ ਨਾ ਕਿਛੁ ਦੇਇ॥ ਫੋਕਟ ਕਰਮ ਨਿਹਫਲ ਹੈ ਸੇਵ॥ 2॥ ਜੇ ਮਿਰਤਕ ਕਉ ਚੰਦਨੁ ਚੜਾਵੈ॥ ਉਸ ਤੇ ਕਹਹੁ ਕਵਨ ਫਲ ਪਾਵੈ॥ ਜੇ ਮਿਰਤਕ ਕਉ ਬਿਸਟਾ ਮਾਹਿ ਰੁਲਾਈ॥ ਤਾ ਮਿਰਤਕ ਕਾ ਕਿਆ ਘਟਿ ਜਾਈ॥ 3॥ ਕਹਤ ਕਬੀਰ ਹਉ ਕਹਉ ਪੁਕਾਰਿ॥ ਸਮਝਿ ਦੇਖੁ ਸਾਕਤ ਗਾਵਾਰ॥ ਦੂਜੈ ਭਾਇ ਬਹੁਤੁ ਘਰ ਗਾਲੇ॥ ਰਾਮ ਭਗਤ ਹੈ ਸਦਾ ਸੁਖਾਲੇ॥ 4॥4॥12॥

Mehla 5: Jo paathur kuou kehtay dayv. Ta kee birtha hovaiy sayv. Jo paathur kee paayeen paayay. Tis kee ghaal ajaayeen jaayay. 1. Tthaakur(u) humra sud boalunta. Serb jeeyaan kuou Prubh(u) daan(u) dayta. 1. Ruhaou. Untar(i) Dayo na jaanaiy undh(u). Bherm ka mohiya paavaiy phundh(u). Na paathur boalaiy, na kichh(u) dayay. Fokut kerm, nihful haiy sayv. 2. Jay mirtuk kuou chundun churraavaiy. Oos tay kuhou kuvun ful paavaiy. Jay mirtuk kuou bishta maah(i) roolaayi. Ta mirtuk ka kiyya ghut(i) jaayi? 3. Keht Kabir huoun kuhoun

pookaar(i). Sumjh(i) daykh(u) saakut gavaar. Doojaiy bhaayay buhout ghur(i) gaalay. Ram bhugut haiy sudaa sookhaalay. 4.4.12.

Word Meaning: Paathur = idol. Dayv = God. Birtha = fruitless. Paayeen Paayay = drop on the feet (surrender completely). Ajaayeen Jaayay = goes completely waste. 1. Tthaakur(u) = Lord. Boalunta = talks. Pause. Dayo = God. Mohiya = captivated. Paavaiy Phundh(u) = creates more nets for self. Fokut Kerm = useless rituals. Nihful = fruitless. 2. Mirtuk = dead body. Chundun = sandalwood oil. Oos Tay = from that. Bishta = feces. Rulaayi = insults. Ghut(i) Jaayi = what does it lose? 3. Pookaar(i) = loudly. Saakut = worshipper of Maya. Gavaar = foolish. Doojaiy Bhaayay = in the love of the other (Maya). Ghur Gaalay = ruined households. Sookhaalay = in comfort. 4.

NOTE: Even though Kabir Sahib's name appears at the end, it is clear from the heading that this holy Shabad has been written by Guru Arjun Dev Ji (Mehla 5).

MEANING: Those who call (believe in) the idol as God lose all the credit of their service. All the efforts of those who drop at the feet of the idol (surrender to that) go completely to waste (unrewarded). My Lord talks to (communicates with) the living beings all the time, and provides for (fulfils) all their needs. Pause.

God is present in his heart, but the blind (ignorant) person does not understand that, and is captivated by the attractions of Maya, creating more nets (chains) for him. The idol does not talk, and does not give him anything; so, all his ritualistic worship of the idol goes unrewarded. 2. Service to the idol is like massaging a dead body with sandalwood oil, as the massager gains nothing from the dead body for his service. Similarly, a dead body loses nothing (no harm can be done to it) if it is insulted by being put in filth. 3.

I am advising the foolish Maya-worshipper very loudly (clearly) that love for Maya has (spiritually) ruined many households, whereas worship of God always provides comforts (blissfulness), oh Kabir. 4.4.12.

ਜਲ ਮਹਿ ਮੀਨ ਮਾਇਆ ਕੇ ਬੇਧੇ॥ ਦੀਪਕ ਪਤੰਗ ਮਾਇਆ ਕੇ ਛੇਦੇ॥ ਕਾਮ ਮਾਇਆ ਕੁੰਚਰ ਕਉ ਬਿਆਪੈ॥ ਭੁਇਅੰਗਮ ਭ੍ਰਿੰਗ ਮਾਇਆ ਮਹਿ ਖਾਪੈ॥ 1॥ ਮਾਇਆ ਐਸੀ ਮੋਹਨੀ ਭਾਈ॥ ਜੇਤੇ ਜੀਅ ਤੇਤੇ ਡਹਕਾਈ॥ 1॥ ਰਹਾਉ॥ ਪੰਖੀ ਮ੍ਰਿਗ ਮਾਇਆ ਮਹਿ ਰਾਤੇ॥ ਸਾਕਰ ਮਾਖੀ ਅਧਿਕ ਸੰਤਾਪੇ॥ ਤੁਰੇ ਉਸਟ ਮਾਇਆ ਮਹਿ ਭੇਲਾ॥ ਸਿਧ ਚਉਰਾਸੀਹ ਮਇਆ ਮਹਿ ਖੇਲਾ॥ 2॥ ਛਿਅ ਜਤੀ ਮਾਇਆ ਕੇ ਬੰਦਾ॥ ਨਵੈ ਨਾਥ ਸੂਰਜ ਅਰੁ ਚੰਦਾ॥ ਤਪੇ ਰਖੀਸਰ ਮਾਇਆ ਮਹਿ ਸੂਤਾ॥ ਮਾਇਆ ਮਹਿ ਕਾਲੁ ਅਰੁ ਪੰਚ ਦੂਤਾ॥ 3॥ ਸੁਆਨ ਸਿਆਲ ਮਾਇਆ ਮਹਿ ਰਾਤਾ॥ ਬੰਤਰ ਚੀਤੇ ਅਰੁ ਸਿੰਘਾਤਾ॥ ਮਾਜਾਰ ਗਾਡਰ ਅਰੁ ਲੂਬਰਾ॥ ਬਿਰਖ ਮੂਲ ਮਾਇਆ ਮਹਿ ਪਰਾ॥ 4॥ ਮਾਇਆ ਅੰਤਰਿ ਭੀਨੇ ਦੇਵ॥ ਸਾਗਰ ਇੰਦਰਾ ਅਰੁ ਧਰਤੇਵ॥ ਕਹਿ ਕਬੀਰ ਜਿਸੁ ਉਦਰੁ ਤਿਸੁ ਮਾਇਆ॥ ਤਬ ਛੂਟੇ ਜਬ ਸਾਧੂ ਪਾਇਆ॥ 5॥5॥13॥

Jul meh(i) meen Maya kay baydhay. Deepuk, putung, Maya kay chhaaday. Kaam Maya koonchur kuou biyaapaiy. Bhooyungum, bhring, Maya meh(i) khaapay. 1. Maya aiysi mohini bhaayi. Jaytay jea, taytay dehkaayi. 1. Ruhaou. Punkhi, mirg, Maya meh(i) raatay. Shaakur, maakhi adhik suntaapay. Tooray, oosht Maya meh(i) bhayla. Sidh chauraasih Maya meh(i) khayla. 2. Chhay jutee Maya kay bunda. Nuvaiy Nath, sooruj ur(u) chunda. Tupay, rukheesur Maya meh(i) soota. Maya meh(i) kaal(u) ur(u) punch doota. 3. Sooaan, siyaal Maya meh(i) raata. Buntar, cheetay, ur(u singhaata. Majaar, gaadur, ur(u) loombra. Birkh, mool Maya meh(i) puraa. 4. Maya untar(i) bheenay dayv. Saagur, Indra, ur(u) dhurtayv. Keh Kabir, jis(u) oodur, tis(u) Maya. Tub chhootay, jub Sadhu paaya. 5.5.13.

Word Meaning: Meen = fish. Baydhay = Chhaydat = pierced; strongly attached to Deepuk = lamp. Putung = moths. Kaam = lust. Koonchur = elephant. Biyaapaiy = puts pressure on. Bhooyungum = snakes. Bhring = wasps. Khaapay = suffer. 1. Aiysi = is such. Mohini = captivating. Dehkaayi = cheats; misleads. Pause. Punkhi = birds. Mirg =

deer. Raatay = imbued in. . Shaakur = brown sugar. Maakhi = flies. Adhik = much. Suntaapaiy = tortures. Tooray = horses. Oosht = camels. Bhayla = strongly bonded (like in a bale). Sidh Chauraasih = the 84 well known Sidh yogis. Khayla = play at the hands of (slaves). 2. Chhay Jutee = the six well-known celibates. Bunda = slaves. Nuvaiy Nath = the nine popular elders of the yogis. Tupay = the devotees who torture themselves to please God. Rukheesur = the great sages. Soota = asleep; lost in. Kaal(u) = (spiritual) death. Punch Doota = the five senses. 3. Sooaan = dogs. Siyaal = jackals. Buntar = monkeys. Cheetay = cheetahs. Singhaata = lions. Majaar = cats. Gaadur = sheep. Loombra = foxes. Birkh = trees. Mool = (Kund Mool) = vegetables that grow under the surface of the earth. Puraa = absorbed in. 4. Bheenay = imbued. Dayv = gods. Saagur = oceans. Indra = (the king of) paradise; sky. Dhurtayv = earth. Oodur = stomach. Sadhu = Guru. 5.

MEANING: Maya is so captivating that it deceives all the living beings (misleads them), oh my brothers. **Pause.** The fish in water and the lamps and the moth are all pierced with (strongly engrossed in) Maya. The elephant is strongly pressured by Maya in the form of lust, and the snakes and the wasps suffer because of Maya (they sting, even if in self-protection). 1. The birds and the deer are imbued with Maya, while the brown sugar tortures the flies too much. The horses and the camels are strongly bonded to Maya, and the well-known 84 Sidhs played in the hands of Maya. 2.

The six Celibates (Laxman, Hanuman, Bhairon, Bheeshum Pitaama, Gorakh, and Dutta Traya), the nine Naths (heads) of the yogis, the sun, and the moon, were (are) all slaves of Maya. Intoxicated with Maya, the devotees, who torture themselves to please God, and the great sages, are all asleep (are unaware of its damaging impact). (Spiritual) Death due to the sensual enjoyments of the five senses is caused by Maya 3.

Dogs, jackals, monkeys, cheetahs, lions, cats, sheep, and foxes, all trees, and even the vegetables that grow under the surface of the earth, are all engrossed in Maya. 4.

The gods, the oceans, the sky, and the earth are all imbued in Maya. Kabir says that everyone who has a stomach attached to it is strongly affected by Maya; one attains emancipation only in the shelter of the Guru. 5.5.13.

ਜਬ ਲਗੁ ਮੇਰੀ ਮੇਰੀ ਕਰੈ॥ ਤਬ ਲਗੁ ਕਾਜੁ ਏਕੁ ਨਹੀ ਸਰੈ॥ ਜਬ ਮੇਰੀ ਮੇਰੀ ਮਿਟਿ ਜਾਇ॥ (ਅੰਗ 1161)॥ ਤਬ ਪ੍ਰਭ ਕਾਜੁ ਸਵਾਰਹਿ ਆਇ॥ 1॥ ਐਸਾ ਗਿਆਨੁ ਬਿਚਾਰੁ ਮਨਾ॥ ਹਰਿ ਕੀ ਨ ਸਿਮਰਹੁ ਦੁਖ ਭੰਜਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਲਗੁ ਸਿੰਘੁ ਰਹੈ ਬਨ ਮਾਹਿ॥ ਤਬ ਲਗੁ ਬਨੁ ਫੂਲੈ ਹੀ ਨਾਹਿ॥ ਜਬ ਹੀ ਸਿਆਰੁ ਸਿੰਘ ਕਉ ਖਾਇ॥ ਫੂਲਿ ਰਹੀ ਸਗਲੀ ਬਨਰਾਇ॥ 2॥ ਜੀਤੋ ਬੂਡੈ ਹਾਰੋ ਤਿਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਰਿ ਉਤਰੈ॥ ਦਾਸੁ ਕਬੀਰ ਕਹੈ ਸਮਝਾਇ॥ ਕੇਵਲ ਰਾਮ ਰਹਹੁ ਲਿਵ ਲਾਇ॥ 3॥6॥14॥

Jub lug(u) mayri, mayri kuraiy. Tub lug(u) kaaj(u) aik(u) nuhhi suraiy. Jub mayri, mayri mit(i) jaayay.

(PAGE 1161): Tub Prubh kaaj(u) suvaareh(i) aayay. 1. Aiysa Giyan(u) bichaar(u) munaa. Hur(i) kee na simerehou Dookh-Bunjunaa. 1. Ruhaou. Jub lug(u) singh(u) ruhhaiy bun maah(i). Tub lug(u) bun(u) phoolaiy hee naah(i). Jub hee siyaar(u), singh kuou khaayay. Phool(i) ruhhi suglee bunraayay. 2. Jeeto boodaiy, haaro tiraiy. Gur persadi paar(i) ootraiy. Daas(u) Kabir kuhhaiy sumjhaayay. Kayvul Ram ruhhou liv laayay. 3.6.14.

Word Meaning: Jub lug(u) = as long as. Tub Lug(u) = till then. Kaaj(u) Suraiy = task is completed. Mit Jaayay = is eradicated; goes away. Suvaareh(i) = makes successful. 1. Kee Na = why not. Dookh-Bunjunaa = destroyer of troubles. Pause. Singh = lion (conceit). Bun(u) = forest-like body. Phoolaiy = blooms. Siyaar = jackal-like humiity. Khaayay = swallows; destroys. 2. Jeeto = conceited of his successes. Boodaiy =

drowns in the world-sea. Haaro = who submits humbly. Tiraiy = swims; stays afloat. Paar(i) Ootraiy = reaches the other end. Liv Laayay = stay focused. 3.

MEANING: As long as the man puts claim on everything (shows selfishness), not even a single one of his tasks gets completed (given any credit by God). But when his selfishness is eradicated, God Himself completes all his tasks successfully. 1.

So, why don't you recite the Naam of God, which is the destroyer of all one's troubles? Focus your mind on such God, oh my mind. Pause. As long as the lion of ego resides in the forest of your mind, the forest (noble wisdom) does not bloom (flourish); but when the lion of ego is swallowed by the jackal of humility, the forest of one's wisdom blooms fully. 2.

The egoist, who thinks that all his possessions were the result of his own wisdom and his hard work, drowns in the sea of Maya, but the individual, who accepts everything humbly (as God's Will), stays afloat in the world sea and swims across to the other end with the grace of the Guru. Kabir, who is a slave of God, tries hard to advise people that they should meditate on God's Naam only (and stay connected with Him). 3.6.14.

ਸਤਰਿ ਸੈਇ ਸਲਾਰ ਹੈ ਜਾ ਕੇ॥ ਸਵਾ ਲਾਖੁ ਪੈਕਾਬਰ ਤਾ ਕੇ॥ ਸੇਖ ਜੁ ਕਹੀਅਹਿ ਕੋਟਿ ਅਠਾਸੀ॥ ਛਪਨ ਕੋਟਿ ਜਾ ਕੇ ਖੇਲ ਖਾਸੀ॥ 1॥ ਮੋ ਗਰੀਬ ਕੀ ਕੋ ਗੁਜਰਾਵੈ॥ ਮਜਲਸਿ ਦੂਰਿ ਮਹਲੁ ਕੋ ਪਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਤੇਤੀਸ ਕਰੋੜੀ ਹੈ ਖੇਲ ਖਾਨਾ॥ ਚਉਰਾਸੀ ਲਖ ਫਿਰੈ ਦਿਵਾਨਾ॥ ਬਾਬਾ ਆਦਮ ਕਉ ਕਿਛੁ ਨਦਰਿ ਦਿਖਾਈ॥ ਉਨਿ ਭੀ ਭਿਸਤਿ ਘਨੇਰੀ ਪਾਈ॥ 2॥ ਦਿਲ ਖਲਹਲੁ ਜਾ ਕੈ ਜਰਦ ਰੂ ਬਾਨੀ॥ ਛੋਡਿ ਕਤੇਬ ਕਰੈ ਸੈਤਾਨੀ॥ ਦੁਨੀਆ ਦੋਸੁ ਰੋਸੁ ਹੈ ਲੋਈ॥ ਅਪਨਾ ਕੀਆ ਪਾਵੈ ਸੋਈ॥ 3॥ ਤੁਮ ਦਾਤੇ ਹਮ ਸਦਾ ਭਿਖਾਰੀ॥ ਦੇਉ ਜਬਾਬੁ ਹੋਇ ਬਜਗਾਰੀ॥ ਦਾਸੁ ਕਬੀਰੁ ਤੇਰੀ ਪਨਹ ਸਮਾਨਾ॥ ਭਿਸਤੁ ਨਜੀਕਿ ਰਾਖੁ ਰਹਮਾਨਾ॥ 4॥7॥15॥

Suttar(i) saiyay slaar haiy Ja kay. Suvaa laakh(u) paykaambur Ta kay. Sheikh ju kuhhiyeh(i) koat(i) atthaasi. Chhuppun koat(i) Ja kay khayl khaasi. 1. Mo greeb kee ko goojraavaiy. Mujlus(i) door(i), Mehl(u) ko paavaiy. 1. Ruhaou. Taytees kroarri haiy khayl khaana. Chauraasih lukh phiraiy divaana. Baba Adam kuou kichh(u) nudr(i) dikhaayi. Oon(i) bhee Bhisht(i) ghunayri paayi. 2. Dil khulhul(u) ja kaiy, jerd roo bani. Chhoad(i) Kutayb kuraiy shaitaani. Dooniya doas(u), roas(u) haiy loyee. Apna keeya paavaiy soyee. 3. Toom Daatay, hum sudaa bhikhaari. Dayoun jubaab(u) hoyay bujgaari. Daas(u) Kabir Tayri puneh smaana. Bhist(u), nujeek raakh(u) Rehmana. 4.7.15.

NOTE: In this holy Shabad, Kabir Sahib advises that no matter what difficulties people tell you in the path to union with God, do not feel disheartened, just recite His Naam with pure heart, and He will connect you with Him.

Word Meaning: Suttar Saiyay Slaar = 70,00 angels that accompanied Gabriel to take the Quran from the Paradise to Mohammad Sahib. Sheikh = highly learned Muslims. Koat(i) Atthaasi = 880 million. Chhuppun Koat(i) = 560 million. Khayl Khaasi. = servants. 1. Goojraavaiy = take my request. Mujlus(i) = Court (of God). Mehl(u) = residence. Ko Paavaiy = who will acquire? Khayl Khaana = members of the family. Divaana = homeless. Nudr(i) Dikhaayi = cast an angry sight (of disapproval). Oon Bhee = he too (Adam). Bhisht(i) = Paradise. Ghunayri = the end of. 2. Khulhul = disturbed. Jerd = pale. Roo = mouth; face. Bani = skin colour. Shaitaani = Satan-like deeds. Doash(u) = blames (others). Roas(u) = displeasure. Loyee = world; masses. 3. Bhikhaari = beggars. Bujgaari = sin. Puneh Smaana = has come to Your shelter. Bhist(i) = paradise. Raakh(u) Nujeek(u) = keep close. Rehmaana = oh merciful. 4.

MEANING: I am told that there are countless angels, prophets, and close devotees in Allah's Court, including the seven thousand angels who accompanied Gabriel to take the Quran from Paradise to Mohammad Sahib, the 125,000 prophets, the 880 million highly educated scholars, and 560 million personal attendants. 1.

I am also told that Allah's Court is far, far away in the seventh heaven. So, under such conditions, I am disheartened about how I, who is nobody (is insignificant), will reach His Court, and who will take my request to Allah? Pause.
(I am also told) that the 330 million (gods) are members of His family, while 8.4 million (life forms) are homeless (without any permanent home (life form) which wander around (from one life form to another). When God cast an angry look (of disapproval) on Adam, he too found the end of Paradise, and had to leave (was thrown out). (If great people, like Adam, are thrown out of Paradise, how will I get a room there? 2.
Those who ignore the holy books and commit Satan-like deeds acquire disturbance in their mind, and the colour of their faces turns pale. Such people blame others for their troubles and get angry with the world. But, (blaming others does not help) because they reap the rewards of their own deeds. 3. You are the provider (Lord), and we all are always beggars at Your door; it will be a sin if I deny having received Your gifts, oh kind God. I, Kabir, am Your slave, and come to Your shelter. Please keep me close to You, which is real Paradise for me, oh merciful God. 4.7.15.

ਸਭੁ ਕੋਈ ਚਲਨ ਕਹਤ ਹੈ ਊਹਾ॥ ਨਾ ਜਾਨਉ ਬੈਕੁੰਠੁ ਹੈ ਕਹਾ॥ 1॥ ਰਹਾਉ॥ ਆਪ ਆਪ ਕਾ ਮਰਮੁ ਨ ਜਾਨਾ॥ ਬਾਤਨ ਹੀ ਬੈਕੁੰਠੁ ਬਖਾਨਾ॥ 1॥ ਜਬ ਲਗੁ ਮਨ ਬੈਕੁੰਠ ਕੀ ਆਸ॥ ਤਬ ਲਗੁ ਨਾਹੀ ਚਰਨ ਨਿਵਾਸ॥ 2॥ ਖਾਈ ਕੋਟੁ ਨ ਪਰਲ ਪਗਾਰਾ॥ ਨਾ ਜਾਨਉ ਬੈਕੁੰਠ ਦੁਆਰਾ॥ 3॥ ਕਹਿ ਕਮੀਰ ਅਬ ਕਹੀਐ ਕਾਹਿ॥ ਸਾਧ ਸੰਗਤਿ ਬੈਕੁੰਠੇ ਆਹਿ॥ 4॥8॥16॥
Subh koyee chulun keht haiy oohaan. Na jaanoun baiykoontth(u) haiy kuhaan. 1. Ruhaou. lug(u) mun kee aas. Tub lug(u) naahi Churn baiykoontth Aap, aap ka murm(u(na jaana. Baatun hee baiykoontth(u) bukhaana. 1. Jub nivaas. 2. Khaayee koat(u), na purl pugaara. Na jaanoun baiykoontth dooaara. 3. Keh(i) Kameer, ub kuhhiyaiy kaah(i). Sadh sungut(i) baiykoontthay aah(i). 4.8.16.
Word Meaning: Chulun = go to. Oohaan = there. Baiykoontth(u) = paradise. Pause. App = himself. Murm(u) = secret. Bukhaana = describes. 1. Churn = (God's) Feet. Nivaas = dwelling. 2. Khaayi = ditch. Koat(u) = fort. Purl = city. Pugaara = Palace. Kaah(i) = to whom. Aah(i) = is.
MEANING: Everybody talks about going there, but I have no idea where Paradise is. **Pause**. They do not know their own secrets (mind), but describe Paradise in their talks. 1.
As long as one has a wish for Paradise, he cannot have God's Feet (His Naam) to dwell in his heart. 2. I do not know the door to any fort-like city which has a ditch of water surrounding it, and where God dwells in a palace. 3.
Who should I explain to that the gathering of the holy saints is the real Paradise, oh Kabir. 4.8.16.

ਕਿਉ ਲੀਜੈ ਗਢੁ ਬੰਕਾ ਭਾਈ॥ ਦੋਵਰ ਕੋਟ ਅਰੁ ਤੇਵਰ ਖਾਈ॥ 1॥ ਰਹਾਉ॥ ਪਾਚ ਪਚੀਸ ਮੋਹ ਮਦ ਮਤਸਰ ਆਡੀ ਪਰਬਲ ਮਾਇਆ॥ ਜਨ ਗਰੀਬ ਕੋ ਜੋਰੁ ਨ ਪਹੁਚੈ ਕਹਾ ਕਰਉ ਰਘੁਰਾਇਆ॥ 1॥ ਕਾਮੁ ਕਿਵਾਰੀ ਦੁਖੁ ਸੁਖੁ ਦਰਵਾਨੀ ਪਾਪੁ ਪੁੰਨੁ ਦਰਵਾਜਾ॥ ਕ੍ਰੋਧੁ ਪ੍ਰਧਾਨੁ ਮਹਾ ਬਡ ਦੁੰਦਰ ਤਨ ਮਨੁ ਮਾਵਾਸੀ ਰਾਜਾ॥ 2॥ ਸ੍ਵਾਦ ਸਨਾਹੁ ਟੋਪੁ ਮਮਤਾ ਕੋ ਕੁਬੁਧਿ ਕਮਾਨ ਚਢਾਈ॥ ਤਿਸਨਾ ਤੀਰ ਰਹੇ ਘਟ ਭੀਤਰਿ ਇਉ ਗਢੁ ਲੀਓ ਨ ਜਾਈ॥ 3॥ ਪ੍ਰੇਮ ਪਲੀਤਾ ਸੁਰਤਿ ਹਵਾਈ ਗੋਲਾ ਗਿਆਨੁ ਚਲਾਇਆ॥ ਬ੍ਰਹਮ ਅਗਨਿ ਸਹਜੇ ਪਰਜਾਲੀ ਏਕਹਿ ਚੋਟ ਸਿਝਾਇਆ॥ 4॥ ਸਤੁ ਸੰਤੋਖੁ ਲੈ ਲਰਨੇ ਲਾਗਾ ਤੋਰੇ ਦੁਇ ਦਰਵਾਜਾ॥ ਸਾਧ ਸੰਗਤਿ ਅਰੁ ਗੁਰ ਕੀ ਕ੍ਰਿਪਾ ਤੇ ਪਕਰਿਓ ਗਢ ਕੋ ਰਾਜਾ॥ 5॥
(ਅੰਗ 1162)॥ ਭਗਵਤ ਭੀਰਿ ਸਕਤਿ ਸਿਮਰਨ ਕੀ ਕਟੀ ਕਾਲ ਭੈ ਫਾਸੀ॥ ਦਾਸੁ ਕਮੀਰੁ ਚੜ੍ਹਿਓ ਗੜ੍ਹ ਊਪਰਿ ਰਾਜੁ ਲੀਓ ਅਬਿਨਾਸੀ॥ 6॥9॥17॥

Kiyoun leejaiy gudh(u) bunka bhaayi. Doaver koat, ur(u) tayver khaayi. 1. Ruhaou. Paanch, puchees, moh , mutsur, aadi perbul Maya. Jun greeb ko joar(u) na puhounchaiy, kuhaa kuroun Raghuraaya. 1. Kaam(u) kivaari, dookh(u), sookh(u) dervaani, paap(u), poonn(u) dervaaja. Kroadh(u) perdhaan, muhaa bud doondar, tun, mun(u) mavaasi raja. 2. Suvaad snaah(u), toap(u) mumta ko, kuboodh(i) kumaan chudhaayi. Tishna teer ruhhay ghut bheetur(i), iyoun gudh(u) leeyo na jaayi. 3. Praym puleeta, soort(i) huwaayi, goala Giyan(u) chulaaya. Braham ugun(i) sehjay purjaali, aikay choat sijhaaya. 4. Sut(u), suntokh(u) laiy lurnay laaga, toaray dooyay durvaaja. Sadh sungut(i) ur(u) Gur kee kirpa tay, pukriyo gudh ko raja. 5.

(PAGE 1162): Bhugvut bheer(i), shukut(i) simrun kee, kutti kaal bhaiy phaasi. Daas(u) Kameer(u) churrhiyo gurrh oopur(i), raaj(u) leeyo abinaashi. 6.9.17.

Word Meaning: Kiyoun = how? Leejaiy = acquire; control. Gudh(u) Bunka = the strong fort (of the mind in the body). Doaver = double wall (of indecisiveness between spirituality and Maya). Tayver Khaayi = triple ditch (the three effects of Maya). Pause. Panch = the five demons. Puchees = the twenty-five ingredients making up the body (according to the Shaankh Shastra). Moh = attachments. Mud = intoxication (of ego). Mutsur = jealousy. Aadi = bunkers (to protect the soldiers). Perbul = powerful. Joar(u) = force; ability. Raghuraaya = God. 1. Kaam(u) = lust. Kivaari = sentinel. Dervaani = guards. Kroadh(u) = rage. Perdhaan = leader. Doondar = fighter. Mavaasi = rebel. 2. Snaah(u) = armour. Toap(u) = hat. Kuboodh(i) = evil thinking. Kumaan = bow. Chudhaayi = ready to shoot. Trishna = worldly desires. Teer = arrows. 3. Puleeta = fuse. Huwaayi = flame (to fire a canon). Goala = cannon ball. Braham Ugun(i) = Divine Light. Sehjay = in high spiritual state. Purjaali = brightly. Choat = hit. Sijhaaya = achieved success to open the door. 4. Sut = high morality. Suntokh = contentment. Pukriyo = arrested. 5. Bhugvut Bheer(i) = assembly of God's devotees. Daas = slave of God. Abinaashi = eternal. 6.

MEANING: How can one conquer the strong, fort-like human body where the mind is ruling as a rebel (against the wisdom). This body of the mind has a double wall of indecision (between Maya and spirituality), and a triple ditch to protect it from the three effects of Maya. Pause. The five demons (lust, rage, etc.), the twenty-five basic ingredients of the body (according to the Shaankh Shastra), worldly attachments, the intoxication of ego, and jealousy, which are different forms of the powerful Maya, are acting as bunkers for the forces of the mind to protect its fort. I am helpless (have no power) to fight against these forces; what can I do, oh my Lord? 1. One's noble and ignoble deeds act as the door to the fort of the mind, for which lust is the doorman, and comforts and discomforts are the guards. Rage, which is the great fighter and vociferous, is the soldier protecting the fort where the mind is the rebel king. 2.

The mind king, who is wearing an armour of different tastes, a hat of worldly attachments, has stretched the bow of evil thinking, which is loaded with the arrows of worldly desires, and is ready to shoot. Under such conditions, the body fort cannot be conquered. 3.

But when I used my mind, focused on God's Naam, as the fuse to light the cannon loaded with the cannonball of Divine Knowledge in the high spiritual state, the powerful fire of the Divine Light broke down the fort's door with a single shot. 4.

When I began to fight the evil mind with high morality and contentment, both the door slabs broke, and with the support of the holy saints and the grace of the Guru, I was able to arrest the king of the fort (mind). 5.

With the support of Waheguru's devotees, and the power of the recitation of His Naam, I, a slave of God, cut the noose of the fear of death into pieces, controlled the body fort, and acquired the everlasting reign on my mind (merged into God), oh Kabir. 6.9.17.

ਗੰਗ ਗੁਸਾਇਨਿ ਗਹਿਰ ਗੰਭੀਰ॥ ਜੰਜੀਰ ਬਾਧਿ ਕਰਿ ਖਰੇ ਕਬੀਰ॥ 1॥ ਮਨੁ ਨ ਡਿਗੈ ਤਨੁ ਕਾਹੇ ਕਉ ਡਰਾਇ॥ ਚਰਨ ਕਮਲ ਚਿਤੁ ਰਹਿਓ ਸਮਾਇ॥ ਰਹਾਉ॥ ਗੰਗਾ ਕੀ ਲਹਰ ਮੇਰੀ ਟੂਟੀ ਜੰਜੀਰ॥ ਮ੍ਰਿਗਛਾਲਾ ਪਰ ਬੈਠੇ ਕਬੀਰ॥ 2॥ ਕਹਿ ਕਬੀਰ ਕੋਊ ਸੰਗਿ ਨ ਸਾਥ॥ ਜਲ ਥਲ ਰਾਖਨ ਹੈ ਰਘੁਨਾਥ॥ 3॥10॥18॥

Gung goosaayin(i) gehr gumbheer. Zunjeer bandh(i) kur(i) khuray Kabir. 1. Mun(u) na digaiy, tun kaahay duraayay. Churn Kumul chit(u) ruhhiyo smaayay. Ruhaou. Gung akee lehr mayri tootti zanjeer. Mirgchhaala pur baitthaiy Kabir. 2. Keh Kabir koyoo sung(i) na saath. Jul thul raakhun haiy Raghunath. 3.10.18.

Word Meaning: Gung = the River Ganga (Ganges). Goosaayin = the mother of the country. Gehr = deep. Gumbheer = calm. Zunjeer Baandh(i) = tied in chains. Khuray = taken to. 1. Digaiy = weaken. Kaahay Ko = what for? Churn Kumul = God with lotus-like Feet. Smaayay = absorbed. Pause. Lehr = (powerful) waves. Mirgchhaala = deer skin. 2. Raakhun = saviour. Raghunath = God. 3.

NOTE: Like most of Waheguru's devotees, Kabir Sahib also made enemies because people in positions of power do not want the masses to be enlightened, as it reduces their chances to cheat and fleece them. So, some people jealous of Kabir Sahib complained to the local Muslim ruler of Banaras, who ordered that Kabir Sahib be chained and thrown into the River Ganga, which the Hindus believe to be holy for them.

MEANING: The deep River Ganga, which the Hindus call their mother, was calm at the time when they (the government employees) took the chained Kabir Sahib there to be thrown into the River. 1. (But they did not realize that) when focused on the lotus-like Feet of God (His Naam), one's mind becomes very strong, so what's the use to threaten his body? Pause. Suddenly, high and powerful waves arose in the calm Ganga, which broke my (Kabir Sahib's) chains, and I felt as if I was floating on a deer skin. 2.

When there is no one to support you, God protects you (His devotees) on the land, and in the waters, oh Kabir. 3.10.18.

ਭੈਰਉ ਕਬੀਰ ਜੀਉ ਅਸਟਪਦੀ ਘਰੁ 2॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਅਗਮ ਦੁਗਮ ਗੜਿ ਰਚਿਓ ਬਾਸ॥ ਜਾ ਮਹਿ ਜੋਤਿ ਕਰੇ ਪਰਗਾਸ॥ ਬਿਜੁਲੀ ਚਮਕੈ ਹੋਇ ਅਨੰਦੁ॥ ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਬਾਲ ਗੋਬਿੰਦ॥ 1॥ ਇਹੁ ਜੀਉ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੈ॥ ਜਰਾ ਮਰਨੁ ਛੂਟੈ ਭ੍ਰਮੁ ਭਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਅਬਰਨ ਬਰਨ ਸਿਉ ਮਨ ਹੀ ਪ੍ਰੀਤਿ॥ ਹਉਮੈ ਗਾਵਨਿ ਗਾਵਹਿ ਗੀਤ॥ ਅਨਹਦ ਸਬਦ ਹੋਤ ਝੁਨਕਾਰ॥ ਜਿਹ ਪਉੜੇ ਪ੍ਰਭ ਸ੍ਰੀ ਗੋਪਾਲ॥ 2॥ ਖੰਡਲ ਮੰਡਲ ਮੰਡਲ ਮੰਡਾ॥ ਤ੍ਰਿਅ ਅਸਥਾਨ ਤੀਨਿ ਤ੍ਰਿਅ ਖੰਡਾ॥ ਅਗਮ ਅਗੋਚਰੁ ਰਹਿਆ ਅਭ ਅੰਤ॥ ਪਾਰੁ ਨ ਪਾਵੈ ਕੋ ਧਰਨੀਧਰ ਮੰਤ॥ 3॥ ਕਦਲੀ ਪੁਹਪ ਧੂਪ ਪਰਗਾਸ॥ ਰਜ ਪੰਕਜ ਮਹਿ ਲੀਓ ਨਿਵਾਸ॥ ਦੁਆਦਸ ਦਲ ਅਭ ਅੰਤਰਿ ਮੰਤ॥ ਜਿਹ ਪਉੜੇ ਸ੍ਰੀ ਕਮਲਾ ਕੰਤ॥ 4॥ ਅਰਧ ਉਰਧ ਮੁਖਿ ਲਾਗੋ ਕਾਸੁ॥ ਸੁੰਨ ਮੰਡਲ ਮਹਿ ਕਰਿ ਪਰਗਾਸੁ॥ ਊਹਾ ਸੂਰਜ ਨਾਹੀ ਚੰਦ॥ ਆਦਿ ਨਿਰੰਜਨੁ ਕਰੈ ਅਨੰਦ॥ 5॥ ਸੋ ਬ੍ਰਹਮੰਡਿ ਪਿੰਡਿ ਸੋ ਜਾਨੁ॥ ਮਾਨਸਰੋਵਰਿ ਕਰਿ ਇਸਨਾਨੁ॥ ਸੋਹੰ ਸੋ ਜਾ ਕਉ ਹੈ ਜਾਪ॥ ਜਾ ਕਉ ਲਿਪਤ ਨ ਹੋਇ ਪੁੰਨ ਅਰੁ ਪਾਪ॥ 6॥ ਅਬਰਨ ਬਰਨ ਘਾਮ ਨਹੀ ਛਾਮ॥ ਅਵਰ ਨ ਪਾਈਐ ਗੁਰ ਕੀ ਸਾਮ॥ ਟਾਰੀ ਨ ਟਰੈ ਆਵੈ ਨ ਜਾਇ॥ ਸੁੰਨ ਸਹਜ ਮਹਿ ਰਹਿਓ ਸਮਾਇ॥ 7॥ ਮਨ ਮਧੇ ਜਾਨੈ ਜੇ ਕੋਇ॥ ਜੋ ਬੋਲੈ ਸੋ ਆਪੈ ਹੋਇ॥ ਜੋਤਿ ਮੰਤ੍ਰਿ ਮਨਿ ਅਸਥਿਰੁ ਕਰੈ॥ ਕਹਿ ਕਬੀਰ ਸੋ ਪ੍ਰਾਨੀ ਤਰੈ॥ 8॥1॥19॥

Bhairon Kabir Jeeou, Ashtpudi,Ghur(u) 2: Ek Onkar Satgur Persad(i).

Agumm, doorgum ruchiyo baas. Ja meh(i) Jot(i) kuray pergaas. Bijulee chumkaiy, hoyay anund(u). Jih paurray Prubh baal Gobind. 1. Eh(u) jeeou, Ram Naam liv laagaiy. Juraa, mern(u) chhootaiy, bherm(u) bhaagaiy. 1.Ruhaou. Abern, bern siyoun mun hee preet(i). Haumein gaavun(i) gaaveh(i) geet. Unhud Shabad hoat jhoonkaar. Jih paurray Prubh Sri Gopal. 2. Khundul, mundul, mundul munda. Triya usthaan, teen(i) triya khunda. Agumm

Agoachur(u) ruhhiya ubh unt. Paar na paavaiy ko, Dhurnidhur Munt. 3. Kudlee, poohp dhoop pergaas. Ruj punkuj meh(i) leeyo nivaas. Dooaadus dul ubh untar(i) Munt. Jih paurray Sri Kumla Kunt. 4. Urdh, oordh mookh laago kaas(u). Soonn mundul meh(i) kur(i) pergaas(u). Oohaan sooruj, naahi chund. Aad(i) Nirunjun kuraiy anund. 5. So, brahmund(i), pind(i) so jaan(u). Mansurovar(i) kur(i) ishnaan(u). Sohun(g) so ja kuou haiy jaap. Ja ko lipt na hoyay, poonn(u) ur(u) paap. 6. Abern, bern, ghaam nuhhi chhaam. Uver(u) na paayiyaiy Gur kee shaam. Taari na turaiy, aavaiy, na jaayay. Soonn sehj meh(i) ruhhiyo smaayay. 7. Mun mudhaiy jaanaiy jay koyay. Jo boalaiy, so aapaiy hoyay. Jot(i) Muntar(i) mun(u) usthir(u) kuraiy. Keh Kabir so praani turaiy. 8.1.19.

Word Meaning: Agumm = inaccessible. Doorgum = tough to reach. Ruchiyo = creates. Baas = dwelling. Ja Meh(i) = in whose (heart). Jot(i) Pergaas = enlightenment. Anund(u) = Bliss. Paurray = level; place; heart. 1. Jeeou = soul; man. Juraa = old age. Mern(u) = death. Chhootaiy = leaves; forgotten. Pause. Abern Bern = high or low caste (clan). Haumein Gaavun(i) = songs based on haumein. Unhud Shabad = Divine Music. Jhoonkaar = lovely music. 2. Khundul Mundul = parts of the universe (worlds, and galaxies). Munda = created. Triya Usthaan = the three worlds (the earth, the sky, and the underworld). Teen(i) = the three ailments (mental, physical, and arising out of disagreements). Triya = the three effects of Maya. Khunda = destroyer. Ubh = heart. Unt = Untar(i) = in. Dhurnidhur = support of the earth (God). Munt = secrets. 3. Kudlee = banana tree. Poohp = flowers. Dhoop = fragrance. Ruj Punkuj = pollen of the lotus flower. Nivaas = dwelling. Dooaadus Dul = flower with twelve petals (fully blossomed lotus flower. Ubh = heart. Munt = Mantra; God's Naam/ Kumla Kunt = husband of Maya (God). 4. Urdh(u) = low (earth). Oordh = up high = sky. Mookh Laago = is visible. Kaas(u) = light (of God). Soonn Mundul = in the spiritual state above Maya. Aad(i) = the origin (God). 5. Brahmund(i) = in the universe. Pind(i) = in the body. Jaan(u) = recognize God. Mansurovur = in the pool of His Naam. Sohung(i) So = I am Him, and He is me. Lipt = coating; effect of. 6. Abern Bern = low or high caste. Ghaam = heat (discomfort). Chhaam = shade; coolness (comfort). Shaam = shelter. Taari Na Turaiy = cannot be avoided even on trying. Smaayay = stays absorbed. 7. Mudhaiy = in. Aapaiy = by itself. Usthir = stable. 8.

MEANING: The heart, which is enlightened by God, becomes like a fort which is inaccessible and extremely difficult to reach for the five demons (to attack). It feels blissful by the lightening of the presence of the child-like (pure-minded) God in there. 1.

If the mind of a man gets attached to God's Naam, all his misgivings and his worldly fears run away, and his birth-death cycle is terminated. Pause.

Normally, an egoist man loves to distinguish between high and low castes (feels proud of his high caste), and sings songs which are rooted in ego. But the heart in which God appears is enlightened and feels as if very sweet Divine music is playing in it. 2.

The inaccessible and incomprehensible God, which has created countless worlds and galaxies, and which destroys the three layers of the universe, the three ailments (physical, mental, and those arising from disagreements), and the three effects of Maya, takes up dwelling in the devotee's heart. But nobody can find the limits of the secrets of the Lord of the earth, which supports it. 3.

God remains hidden in the human body, just as fragrance in the flowers of the banana tree, or as pollen in the lotus flower. But the heart of the devotee, where God appears, blooms like the twelve-petalled lotus flower (maximum blooming). 4.

With an enlightened mind, such a devotee sees Waheguru's light on the earth and in the sky and stays absorbed in the high spiritual state above the effects of Maya. In that high spiritual state, he sees God, which is the origin of the universe, and no sun or any moon can match

His brightness. 5. Such a devotee recognizes the same God inside him and outside, and takes a dip in His Naam-Amrit like the Hindus take a dip in the holy Mansarovar Lake. He recites God's Naam and attains a spiritual state in which he feels that God is inside him and that he is inside God. No thoughts of sins or noble deeds arise in his mind. 6.
No thought of high or low castes ever crosses his mind, and he does not feel any discomfort or comfort. No ideas about Maya come to his mind in the shelter of the Guru. He always stays absorbed in the high (blissful) state which nobody can deprive him of, and nobody can attain it on his own (can be attained only in the Guru's shelter. 7.
If one recognizes God's presence in his heart, everything that he talks about (wishes for) happens in a natural way (without any special effort on his part). The devotee who stabilizes (internalizes) God's Naam in his mind, swims across the world-sea (finds salvation), oh Kabir. 8.1.19.

ਕੋਟਿ ਸੂਰ ਜਾ ਕੈ ਪਰਗਾਸ॥ ਕੋਟਿ ਮਹਾਦੇਵ ਅਰੁ ਕਬਿਲਾਸ॥ ਦੁਰਗਾ ਕੋਟਿ ਜਾ ਕੈ ਮਰਦਨੁ ਕਰੈ॥ ਬ੍ਰਹਮਾ ਕੋਟਿ ਬੇਦ ਉਚਰੈ॥ 1॥ ਜਉ ਜਾਚਉ ਤਉ ਕੇਵਲ ਰਾਮ॥ ਆਨ ਦੇਵ ਸਿਉ ਨਾਹੀ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਚੰਦ੍ਰਮੇ ਕਰਹਿ ਚਰਾਕ
(ਅੰਗ 1163)॥ ਸੁਰ ਤੇਤੀਸ ਉਜੇਵਹਿ ਪਾਕ॥ ਨਵ ਗ੍ਰਹ ਕੋਟਿ ਠਾਢੇ ਦਰਬਾਰ॥ ਧਰਮ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ॥ 2॥ ਪਵਨ ਕੋਟਿ ਚਉਬਾਰੇ ਫਿਰਹਿ॥ ਬਾਸਕ ਕੋਟਿ ਸੇਜ ਬਿਸਥਰਹਿ॥ ਸਮੁੰਦ ਕੋਟਿ ਜਾ ਕੇ ਪਾਨੀਹਾਰ॥ਰੋਮਾਵਲਿ ਕੋਟਿ ਅਠਾਰਹ ਭਾਰ॥ 3॥ ਕੋਟਿ ਕਮੇਰ ਭਰਹਿ ਭੰਡਾਰ॥ ਕੋਟਿਕ ਲਖਮੀ ਕਰੈ ਸੀਗਾਰ॥ ਕੋਟਿਕ ਪਾਪ ਪੁੰਨ ਬਹੁ ਹਿਰਹਿ॥ ਇੰਦ੍ਰ ਕੋਟਿ ਜਾ ਕੈ ਸੇਵਾ ਕਰਹਿ॥ 4॥ ਛਪਨ ਕੋਟਿ ਜਾ ਕੈ ਪ੍ਰਤਿਹਾਰ॥ ਨਗਰੀ ਨਗਰੀ ਖਿਅਤ ਅਪਾਰ॥ ਲਟ ਛੂਟੀ ਵਰਤੈ ਬਿਕਰਾਲ॥ ਕੋਟਿ ਕਲਾ ਖੇਲੈ ਗੋਪਾਲ॥ 5॥ ਕੋਟਿ ਜਗ ਜਾ ਕੈ ਦਰਬਾਰ॥ ਗੰਧ੍ਰਬ ਕੋਟਿ ਕਰਹਿ ਜੈਕਾਰ॥ ਬਿਦਿਆ ਕੋਟਿ ਸਭੈ ਗੁਨ ਕਹੈ॥ ਤਊ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਲਹੈ॥ 6॥ ਬਾਵਨ ਕੋਟਿ ਜਾ ਕੈ ਰੋਮਾਵਲੀ॥ ਰਾਵਨ ਸੈਨਾ ਜਹ ਤੇ ਛਲੀ॥ ਸਹਸ ਕੋਟਿ ਬਹੁ ਕਹਤ ਪੁਰਾਨ॥ ਦੁਰਜੋਧਨ ਕਾ ਮਥਿਆ ਮਾਨੁ॥ 7॥ ਕੰਦ੍ਰਪ ਕੋਟਿ ਜਾ ਕੈ ਲਵੈ ਨ ਧਰਹਿ॥ ਅੰਤਰ ਅੰਤਰਿ ਮਨਸਾ ਹਰਹਿ॥ ਕਹਿ ਕਬੀਰ ਸੁਨਿ ਸਾਰਿਗਪਾਨ॥ ਦੇਹਿ ਅਭੈ ਪਦੁ ਮਾਗਉ ਦਾਨੁ॥ 8॥2॥18॥20॥
Koat(i) soor Ja kaiy pergaas. Koat(i) Muhadev ur(u) Kubilaash. Doorga koat(i) Ja kaiy merdun(u) kuraiy. Brahma koat(i) Bayd oochraiy. 1. Juou jaachoun tuou kayvul Ram. Aan dayv siyoun naahi kaam. 1. Ruhaou. Koat(i) chundarmay kureh(i) churaak.
(PAGE 1163): Soor taytees oojayveh(i) paak. Nuv Greh koat(i) tthaandhay Durbar. Dherm koat(i) Ja kaiy prithaar. 2. Puvun koat(i) chaubaaray phireh(i), Baashuk koat(i) sayj bisthureh(i). Smoond koat(i) Ja kaiy paanihaar. Romaavul(i) koat(i) atthaarah bhaar. 3. Koat(i) Kumer bhureh(i) bhundaar. Kotik Lukhmi kuraiy sheengaar. Kotik paap, poonn buhou hireh(i). Indar koat(i) Ja kaiy sayva kureh(i). 4. -------
Word Meaning: Soor = suns. Pargaas = light. Muhadev = Shiva Kubilaash = the Kailash Mountain (Shiva's present abode). Doorga = an incarnation of Parbati. Merdun(u) = massage the Feet. Oochraiy = recite. 1. Juou = when. Jaachoun = beg for. Tuou = then. Aan = others. Naahi Kaam = nothing to do with. Pause. Churaak = light. Soor Taytees = the 330 million gods. Oojayveh(i) Pak = have meals. Nuv Greh = the nine planets (the solar system) Tthaandhay Durbaar = standing (waiting to serve) in the Court. Dherm = Dherm Raj = the Angel of justice. Prithaar = doormen. 2. Chaubaaray = the top floor. Baashuk = Sheshnaag (the multi-headed serpent which serves as the bed of Vishnu). Sayj Bisthureh(i) = make bed. Smoond = oceans. Paanihaar = water servers. Romaavul(i) = hairs; pores. Atthaarah Bhaar = the entire vegetation. 3. Kumer = the god of wealth. Lukhmi = Maya = Vishnu's consort. Sheengaar = adornment. Hireh(i) = steal (peace of mind). 4.

MEANING: When I beg something from God, I beg only for Him (His Naam); I have nothing to do with other gods. **Pause.**
My God is such that millions of suns provide light for Him (the sun is a god in itself). There are millions of Shivas, and millions of Kailash Mountains (abode of Shiva). There are countless goddesses like Durga (an incarnation of Parbati, the wife of Shiva) who massage His Feet, and there are millions of Brahmas who recite the Vedas in His Court. 1.
There are millions of moons which act as lamps in God's Court, and 330 million gods who eat meals there; there are millions of solar systems, and millions of Angels of justice who are waiting in His Court to serve Him. 2. Millions of gases refresh His Palace, and millions of Sheshnaags (the multi-headed serpent that serves as the bed for Vishnu) make His bed, and countless oceans serve Him water. The whole vegetation is like hair on His body. 3.
Millions of Kumers (gods of wealth) fill His treasures, and millions of goddesses like Lakshmi (Maya, wife of Vishnu) adorn themselves to serve Him. Countless sins and noble deeds rob people of their peace of mind, and millions of gods like Indra serve Him. 4.

---------- Chhuppun koat(i) Ja kaiy prithaar. Nugri, nugri khiyut apaar. Lut chhooti, vertaiy bikraal. Koat(i) kulaa khaylaiy Gopal. 5. Koat(i) jug Ja kaiy Durbar. Gundherb koat(i) Ja kaiy kureh(i) jaikaar. Bidiya koat(i) subhaiy Goon kuhhaiy. Tuou Parbrahm ka unt(u) na luhhaiy. 6. Baavun koat(i) Ja kaiy roamaavli. Ravan saiyna jeh tay chhulee. Sehs koat(i) buhou keht Puraan. Durjodhun ka muthiya maan(u). 7. Kunderp koat(i) Ja kaiy luvvaiy na dhureh(i). Untar, untar(i) munsa hureh(i). Keh Kabir soon(i) Saaringpaan. Dayh(i) abhaiy pud(u) maangoun daan(u). 8.2.18.20.
Word Meaning: Chhupun Koat(i) = 560 million clouds. Khiyut = lustre; majesty. Lut Chhooti = with untied hair. Bikraal = frightening = the black goddesses. Kulaa = powers. 5. Jug = the ritualistic fires (huvuns). Gundherb = musicians of gods. Jaikaar = sing praise. Bidiya = education; knowledge. 6. Baavun = midget (an incarnation of Vishnu). Jeh Tay = god Rama. Chhulee = defeated. Duryodhun = the Kaurva prince (of Mahabharat). Muthiya = crushed. Maan(u) = pride (by Krishna). 7. Kunderp = Cupid, the god of love. Luvvaiy Na = cannot come even close. Untar Untar(i) Munsa = the lust of peoples' minds. Hureh(i) = steal. Saaringpaan = God. Abhaiy Pud = the fearless spiritual state. Daan(u) = gift. 8.
MEANING: My God is such that 560 million clouds serve Him which show their great lustre (majestic lightening) in every village and city. Millions of black goddesses show their frightening appearances with their untied hair, and millions of powers play in the hands of the Supreme Being. Millions of yugs (huvuns) are performed regularly in His Court, and millions of musicians of gods sing His praise. Millions of knowledgeable people describe His virtues, but still cannot find His limits. 6.
Millions of midget incarnations of Vishnu (when he deceived Rajah Bal) are like hairs on His body. There are millions of gods Rama who defeated the army of Ravan; and millions of gods Krishna who crushed the pride of Duryodhan, the Kaurva prince (of Mahabharat), and who is described in detail in the Puranas. 7.
My Lord is such that even millions of Cupids which attract (arouse) the desires of people, do not come even close to Him in beauty. Please, listen to the request of Kabir, and grant me the spiritual sate above all the worldly fears, which I beg for, oh Lord. 8. 2.18.20.

ਭੈਰਉ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bhairon Bani Namdayo Ji Kee, Ghur(i) 1: Ek Onkar Satgur Persad(i)

ਰੇ ਜਿਹਬਾ ਕਰਉ ਸਤ ਖੰਡ॥ ਜਾਮਿ ਨ ਉਚਰਸਿ ਸ੍ਰੀ ਗੋਬਿੰਦ॥ 1॥ ਰੰਗੀਲ਼ੇ ਜਿਹਬਾ ਹਰਿ ਕੈ ਨਾਇ॥ ਸੁਰੰਗ ਰੰਗੀਲੇ ਹਰਿ ਹਰਿ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਮਿਥਿਆ ਜਿਹਬਾ ਅਵਰੇ ਕਾਮ॥ ਨਿਰਬਾਣ ਪਦੁ ਇਕੁ ਹਰਿ ਕੋ ਨਾਮੁ॥ 2॥ ਅਸੰਖ ਕੋਟਿ ਅਨ ਪੂਜਾ ਕਰੀ॥ ਏਕ ਨ ਪੂਜਸਿ ਨਾਮੈ ਹਰੀ॥ 3॥ ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਇਹੁ ਕਰਣਾ॥ ਅਨੰਤ ਰੂਪ ਤੇਰੇ ਨਾਰਾਇਣਾ॥ 4॥1॥

Ray jihba kuroun sut khund. Jaam(i) na oochrus(i) Sri Gobind. 1. Rungeelay jihba Hur(i) kaiy Naayay. Soorung rungeelay, Hur(i), Hur(i) dhiyaayay. 1. Ruhaou. Mithiya, jihba uveray kaam. Nirbaan pud(u) ikk(u) Hur(i) ko Naam(u). 2. Asunkh koat(i) un pooja kuree. Aik na poojus(i) Naamaiy Hurie. 3. Pernvaiy Namdayo eh(u) kerna. Anunt roop Tayray Narayina. 4.1.

Word Meaning: Jihba = tongue. Sut = hundred. Khund = pieces. Jaam(i) = when; which Oochrus(i) = recites. 1. Rungeelay = dye. Soorung = beautiful colours. Pause. Mithiya = worthless. Nibaan Pud(u) = spiritual state above Maya. 2. Un Pooja = worship of others. Poojus(i) = reaches; rivals. Prunvaiy = request. Kerna = worthy task. Anunt = countless. Roop = forms. Narayina = oh God.

MEANING: I will cut the tongue into a hundred pieces, which does not recite God's Naam. 1. Recite God's Naam and dye your tongue with His beautiful Naam, oh my friend. Pause. Only God's Naam enables one to attain the high spiritual state above the effect of Maya. All other utterings (talking) of the tongue are worthless. 2.
Even countless worship of others (idols) does not match God's Naam. 3.
God has countless forms, but recitation of His Naam is the only deed worth performing, oh Namdayo. 4.1.

ਪਰ ਧਨ ਪਰ ਦਾਰਾ ਪਰਹਰੀ॥ ਤਾ ਕੈ ਨਿਕਟਿ ਬਸੈ ਨਰਹਰੀ॥ 1॥ ਜੋ ਨ ਭਜੰਤੇ ਨਾਰਾਇਣਾ॥ ਤਿਨ ਕਾ ਮੈ ਨ ਕਰਉ ਦਰਸਨਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਕੈ ਭੀਤਰਿ ਹੈ ਅੰਤਰਾ॥ ਜੈਸੇ ਪਸੁ ਤੈਸੇ ਓਇ ਨਰਾ॥ 2॥ ਪ੍ਰਣਵਤਿ ਨਾਮੁਦੇਉ ਨਾਕਹਿ
ਬਿਨਾ॥ ਨ ਸੋਹੈ ਬਤੀਸ ਲਖਣਾ॥ 3॥2॥

Per dhun, per daara, purhurie. Ta kaiy nicket(i) busaiy Nurhurie. 1. Jo na bhujuntay Narayina. Tinh ka mein na kuroun dershna. 1. Ruhaou. Jin kaiy bheetur(i) haiy untra. Jaiysay pushoo, taiysay oye nuraa. 2. Prunvut(i) Namdayo naakeh(i) binaa. Na sohaiy butees lukhnaa. 3.2.

Word Meaning: Pur = of others. Daara = woman. Purhrie = pushes away; ditches; abandons. Nicket(i) = close to. Nurhurie = God. 1. Bhujuntay = recite Naam. Dershna = see; have sight. Pause. Bheetur(i) = inside; in the mind. Untra = feelings of discrimination. Pushoo = animal. Taiysay = like. Oye Nuraa = those men. 2. Na Sohaiy = do not look attractive. Butees Lukhna = the 32 signs of beauty. 3.

MEANING: I do not want to see the faces of those who do not worship God (recite His Naam). **Pause.**
Waheguru (God) lives close to the individual who abandons his desire for the wealth and the women of others. 1.
Those who discriminate between people (without any just cause) are just like animals. 2.
Just as a human face is not attractive without the nose, even if one has adorned herself with the 32 signs of beautification (No other quality is good enough without God's Naam), oh Namdayo. 3.2.

ਦੂਧੁ ਕਟੋਰੈ ਗਡਵੈ ਪਾਨੀ॥ ਕਪਲ ਗਾਇ ਨਾਮੈ ਦੁਹਿ ਆਨੀ॥ 1॥ ਦੂਧੁ ਪੀਉ ਗੋਬਿੰਦੇ ਰਾਇ॥ ਦੂਧੁ ਪੀਉ ਮੇਰਾ ਮਨੁ ਪਤੀਆਇ॥ ਨਾਹੀ ਤ ਘਰ ਕੋ ਬਾਪੁ ਰਿਸਾਇ॥ 1॥ ਰਹਾਉ॥ ਸੁਇਨ ਕਟੋਰੀ ਅੰਮ੍ਰਿਤ ਭਰੀ॥ ਲੈ ਨਾਮੈ ਹਰਿ ਆਗੈ ਧਰੀ॥ 2॥ ਏਕੁ ਭਗਤੁ ਮੇਰੇ ਹਿਰਦੈ ਬਸੈ॥ ਨਾਮੇ ਦੇਖਿ ਨਰਾਇਨੁ ਹਸੈ॥ 3॥ ਦੂਧੁ ਪੀਆਇ ਭਗਤੁ ਘਰਿ ਗਇਆ॥

(ਅੰਗ 1164)॥ ਨਾਮੇ ਹਰਿ ਕਾ ਦਰਸਨੁ ਭਇਆ॥ 4॥3॥

Doodh kutoraiy, gudvaiy paani. Kupil gaayay Namaiy dooh(i) aani. 1. Doodh(u) peeyo Gobinday Raayay. Doodh(u) peeyo mayra mun(u) putiyaayay. Naahi ta ghur ko baap(u) risaayay. 1. Ruhaou. Soyin kutori amrit bhurie. Laiy Naamaiy Hur(i) aagaiy dhurrie. 2. Aik(u) bhugut(u) mayray hirdaiy busaiy. Naamay daykh(i) Narayin husaiy. 3. Doodh(u) piyaayay Bhugut(u) ghur(i) guyya.

(PAGE 1164): Naamay Hur(i) ka dershun(u) bhuyya. 4.3.

Word Meaning: Kutoraiy = in bowl. Gudvaiy = in a small round vessel. Kupil Gaayay = a brown or a white cow with black udder; Kamdhayn Cow = a cow, Kupila by name considered very holy by the Hindus, is believed to fulfil all one's wishes, lives in paradise. Dooh(i) Aani = milked and brought the milk to offer to God. Doodh of Kupil Cow = God's Naam which fulfils all desires. 1. Putiyaayay = be pleased. Naahi Ta = otherwise. Ghur Ko Baap = owner of the house (mind); soul. Risaayay = will be agonized. Soyin Kutori = bowl of gold (gold-like pure heart). Amrit = milk; God's immortalizing Naam. 2. Bhugut = devotee. Hirdaiy Busaiy = resides in my mind. Husaiy = fully pleased. 3. Ghur(i) Guyya = with peaceful mind. Dershun Bhuyya = had His holly sight. 4.

NOTE: In this holy Shabad, Namdev Ji describes an episode of serving milk to an idol that drank it. Since, according to Sri Guru Granth Sahib, Waheguru does not appear in any living form, and Nam Dev Ji Himself strongly disapproves of idol worship (see the Shabad below), the holy Shabad must have a deeper meaning than its literal meaning. We will discuss both meanings in this particular case.

- ਗੂਜਰੀ ਨਾਮਦੇਵ ਜੀ॥ (525) ----- ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਸਹਸਾ ਜਾਈ॥ ਕਿਸ ਹਉ ਪੂਜਉ ਦੂਜਾ ਨਦਰਿ ਨ ਆਈ॥ ਏਕੈ ਪਾਥਰ ਕੀਜੈ ਭਾਉ॥ਦੂਜੈ ਪਾਥਰ ਧਰੀਐ ਪਾਉ॥ ਜੇ ਓਹੁ ਦੇਉ ਤ ਓਹੁ ਭੀ ਦੇਵਾ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਹਰਿ ਕੀ ਸੇਵਾ॥4॥1॥

Meaning: (People worship idols), but if one takes Satguru's shelter (seeks his advice) then his doubt will be cleared that there is no one else to worship than the Supreme Being (God or Waheguru). People love one stone (worship a stone idol), but step on another. If the former is a god, then the latter should be a god as well. So, I serve (worship) only the Supreme Being, oh Nam Dayo.

It is perfectly clear from this Shabad that Nam Dev Ji did not worship any idol.

LITERAL MEANING (of the Shabad): Taking water in a small vessel to (wash the udder of the cow), Namdayo milked the cow. 1. He put the milk in a bowl, and offered it to the idol with the request that the idol accept it to please him (Namdev), otherwise his father will be badly displeased. Pause. Namdev Ji filled a gold bowl with the milk and placed it before the idol. 2. God was pleased to see Namdev (his affection for God), who drank the milk, saying that His devotees always reside in His mind. 3. After feeding milk to the idol (God) and after having had His holy sight, the devotee, Namdev Ji, went to his home. 4.3.

REAL MEANING: Just as a man takes water in a vessel to wash the udder of his cow and milks it, Nam Dev Ji washed (cleansed) his heart with noble qualities, which became pure like the milk of the mythical Kamdhen cow, to offer to the Lord for His approval 1.

He filled his gold-like pure heart with the milk of God-like noble qualities, and offered to God with the request that He accept (approve) it so as to please Namdev; otherwise, his soul would suffer in agony. Pause & 2. God was pleased to accept Namdev Ji's love and devotion, saying that His devotees always reside in His heart. 3.

After feeding God (gaining Waheguru's approval), Namdev Ji felt he had a holy sight of God and was absorbed in his high spiritual state (of full contentment). 4.3.

ਮੈ ਬਉਰੀ ਮੇਰਾ ਰਾਮੁ ਭਤਾਰੁ॥ ਰਚਿ ਰਚਿ ਤਾ ਕਉ ਕਰਉ ਸਿੰਗਾਰੁ॥ 1॥ ਭਲੇ ਨਿੰਦਉ ਭਲੇ ਨਿੰਦਉ ਭਲੇ ਨਿੰਦਉ ਲੋਗੁ॥ ਤਨੁ ਮਨੁ ਰਾਮ ਪਿਆਰੇ ਜੋਗੁ॥ 1॥ ਰਹਾਉ॥ ਬਾਦੁ ਬਿਬਾਦੁ ਕਾਹੂ ਸਿਉ ਨ ਕੀਜੈ॥ ਰਸਨਾ

ਰਾਮ ਰਸਾਇਨੁ ਪੀਜੈ॥ 2॥ ਅਬ ਜੀਅ ਜਾਨਿ ਐਸੀ ਬਨਿ ਆਈ॥ ਮਿਲਉ ਗੁਪਾਲ ਨੀਸਾਨੁ ਬਜਾਈ॥ 3॥ ਉਸਤਤਿ ਨਿੰਦਾ ਕਰੈ ਨਰੁ ਕੋਈ॥ ਨਾਮੇ ਸ੍ਰੀਰੰਗੁ ਭੇਟਲ ਸੋਈ॥ 4॥4॥

Mein bauri, mayra Ram(u) bhutaar(u). Ruch(i), ruch(i) Ta kuou kuroun shingaar(u). 1. Bhulay nindou, bhuay nindou, bhulay nindou loag(u). Tun(u), mun(u) Ram piayray joag(u). 1. Ruhaou. Baad(u), bibaad(u) kaahoo siyoun na keejaiy. Rusna Ram rusaayin peejaiy. 2. Ub jea jaan(i) aiysi bun(i) aayee. Miloun Goopal neeshaa(u) bujaayee. 3. Oostut(i) ninda kuraiy nur(u) koyee. Naamay Srirung(u) bhaytul Soyee. 4.4.

Word Meaning: Bauri = crazy; insane. Bhutaar = husband; master. Ruch(i) = absorbed in; lost in His thoughts. Ta Kuou = for Him. Shingaar(u) = adornment (with noble qualities). 1. Bhulay = if one wishes (to do something). NIndou = vilify. Joag(u) = for. Pause. Baad Bibaad(u) = destructive discussion. Rusaayin = source of all tastes (enjoyments). 2. Aiysi Bun Aayee = such a situation has developed. Neeshaan(u) (Nishan) Bujaayee = by playing drum; publicly, without any fear of taunts. 3. Oostut(i) = undeserving praise. Ninda = unjust criticism. Srirung = husband of Maya (God). Bhaytul = met. 4.

MEANING: I am crazy about my God-Husband, and lost in His thoughts, I adorn myself with noble qualities for Him. 1. People may criticize me if they wish, but my body and my mind are in the service of my dear Lord. Pause.

I do not enter into any destructive debates with anyone, and enjoy only God's (Waheguru's) Naam, which is the source of all sweet tastes, with my tongue. 2.

Now, the situation of my mind and my life has developed to the point where I do not care what people may say about me, and I will connect with my Lord (worship Him) with the beating of a drum (openly, in full public view). 3. People may praise or criticize me; I have connected with my God, oh Nama (Nam Dev Ji). 4.4.

ਕਬਹੂ ਖੀਰਿ ਖਾਡ ਘੀਉ ਨ ਭਾਵੈ॥ ਕਬਹੂ ਘਰ ਘਰ ਟੂਕ ਮਗਾਵੈ॥ ਕਬਹੂ ਕੂਰਨੁ ਚਨੇ ਬਿਨਾਵੈ॥ 1॥ ਜਿਉ ਰਾਮੁ ਰਾਖੈ ਤਿਉ ਰਹੀਐ ਰੇ ਭਾਈ॥ ਹਰਿ ਕੀ ਮਹਿਮਾ ਕਿਛੁ ਕਥਨੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਬਹੂ ਤੁਰੇ ਤੁਰੰਗ ਨਚਾਵੈ॥ ਕਬਹੂ ਪਾਇ ਪਨਹੀਓ ਨ ਪਾਵੈ॥ 2॥ ਕਬਹੂ ਖਾਟੁ ਸੁਪੇਦੀ ਸੁਵਾਵੈ॥ ਕਬਹੂ ਭੂਮਿ ਪੈਆਰੁ ਨ ਪਾਵੈ॥ 3॥ ਭਨਤਿ ਨਾਮਦੇਉ ਇਕੁ ਨਾਮੁ ਨਿਸਤਾਰੈ॥ ਜਿਹ ਗੁਰ ਮਿਲੈ ਤਿਹ ਪਾਰਿ ਉਤਾਰੈ॥ 4॥5॥

Kubhoon kheer(i), khaand, gheeou na bhaavaiy. Kubhoon ghur, ghur took mungaavaiy. Kubhoon koorun(u) chunay binaavaiy. 1. Jiyoun Ram(u) raakhaiy, tiyoun ruhhiyaiy ray bhaayi. Hur(i) kee mehma kichh(u) kuthun(u) na jaayi. 1. Ruhaou. Kubhoon tooray toorung nuchaavaiy. Kubhoon paayayn punheeyo na paavaiy. 2. Kubhoon khaat(u) soopaydi soovaavaiy. Kubhoon bhoom(i) paiyaar(u) na paavaiy. 3. Bhunut(i) Namdayo,ikk(u) Naam(u) nistaaraiy. Jih Gur milaiy tih paar(i) ootaaraiy. 4.5.

Word Meaning: Kubhoon = sometimes. Kheer(i) = rice pudding. Took = a piece of roti. Koorun(u) = rubbish. Chunay = gram; black chick peas. Binaavaiy = pick. 1. Jiyoun = as. Tiyoun = the same way. Ruhhiyaiy = live. Mehma = majesty; praise. Kuthun(u) = describe. Pause. Tooray = Toorung = horses. Nuchavaiy = makes to dance. Paayayn = on the feet. Punheeyo = shoes. 2. Khat(u) = bedstead. Soopaydi = white sheets. Bhoom(i) = on the floor. Paiyaar(u) = dry stalk of paddy; hay. 3. Bhunut(i) = says. Nistaaraiy = salvages. Paar(i) Ootaaraiy = ferries across. 4.

MEANING: God's majesty (power) can not be described, and we have to live our lives the way He wishes for us. **Pause.**

(Waheguru is present in everybody); but he does not enjoy delicious and rich food items like rice-pudding, sugar (sweets), or ghee in some bodies (they are so rich and always enjoy delicious items like these, that such things have no importance for them), while some are so

poor that they have to beg even for a piece of roti at every door, while in some other cases, the individuals are forced to pick roasted grams in trash. 1.
By God's Will, some people are rich enough to ride dancing horses, while some people do not even have shoes to wear. 2. Some people have comfortable beds with white sheets on them, while others do not get even dry straws to spread on the floor to sleep. 3. (However, a devotee of Waheguru is happy in every situation by reciting Waheguru's Naam) which salvages one. But one acquires His Naam, which ferries him across the world-sea, from the Guru only, oh Nam Dayo. 4.5.

ਹਸਤ ਖੇਲਤ ਤੇਰੇ ਦੇਹੁਰੇ ਆਇਆ॥ ਭਗਤਿ ਕਰਤ ਨਾਮਾ ਪਕਰਿ ਉਠਾਇਆ॥ 1॥ ਹੀਨੜੀ ਜਾਤਿ ਮੇਰੀ ਜਾਦਮ ਰਾਇਆ॥ ਛੀਪੇ ਕੇ ਜਨਮਿ ਕਾਹੇ ਕਉ ਆਇਆ॥ 1॥ ਰਹਾਉ॥ ਲੈ ਕਮਲੀ ਚਲਿਓ ਪਲਟਾਇ॥ ਦੇਹੁਰੈ ਪਾਛੈ ਬੈਠਾ ਜਾਇ॥ 2॥ ਜਿਉ ਜਿਉ ਨਾਮਾ ਹਰਿ ਗੁਣ ਉਚਰੈ॥ ਭਗਤ ਜਨਾ ਕਉ ਦੇਹੁਰਾ ਫਿਰੈ॥ 3॥6॥

Hust khaylut Tayray dayhouray aaya. Bhugut(i) kert Nama pukur(i) ootthaaya. 1. Heenrri jaat(i) mayry Jaadum Raaya. Chheepay kay junum kaahay juou aaya. 1. Ruhaou. Laiy kumlee chulliyo pultaayay. Dayhouray paachhaiy baiyttha jaayay. 2. Jiyoun, jiyoun Nama Hur(i) Goon oochraiy. Bhugut junaa kuou Dayhoura phiraiy. 3.6.

Word Meaning: Hust Khaylut = in a joyful mood (in good spirit). Dayhouray = temple. 1. Heenrri = very low. Jaadum Raaya = Krishana (God). Chheepay = washerman. Pause. Kumlee = a light blanket. Pultaayay = turning around. Paachhaiy = on the backside. 2. Jiyoun, Jiyoun = as. Kuou = for. Phiraiy = turned. 3.

NOTE: Once Namdev Ji, who belonged to a very low caste, went to a temple to worship God, where low-castes were not allowed, to worship. The high-caste Brahmans hit him and kicked him out of the Temple. Disappointed, Namdev Ji took his blanket and went to the back of the Temple, sat down there, and began to sing God's praise. As he was singing God's praise, and as the Brahmans were watching him outside the Temple, the Temple turned around facing Namdev Ji with its back towards the Brahmans. The event has been certified by Guru Ram Dass Ji, and Ravidass Ji.

MEANING: I went to Your temple in a very joyous spirit to worship You, oh God, but I was pulled up (by the Brahmans) to stand as I was singing Your praise (and was thrown out of the temple). 1. (I was kicked out of the Temple) simply because I belonged to a very low caste, oh my Lord. Why was I born as a low-caste washerman? Pause.
Namdev Ji took his blanket, turned around, and went to sit down on the back of the Temple. 2. As Namdev Ji sang God's praise, the Temple turned around facing God's devotee, Namdev Ji. 3.6.

ਭੈਰਉ ਨਾਮਦੇਉ ਜੀਉ ਘਰੁ 2॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜੈਸੀ ਭੂਖੇ ਪ੍ਰੀਤਿ ਅਨਾਜ॥ ਤ੍ਰਿਖਾਵੰਤ ਜਲ ਸੇਤੀ ਕਾਜ॥ ਜੈਸੀ ਮੂੜ ਕੁਟੰਬ ਪਰਾਇਣ॥ ਐਸੀ ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਰਾਇਣ॥ 1॥ ਨਾਮੇ ਪ੍ਰੀਤਿ ਨਾਰਾਇਣ ਲਾਗੀ॥ ਸਹਜ ਸੁਭਾਇ ਭਇਓ ਬੈਰਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੀ ਪਰ ਪੁਰਖਾ ਰਤ ਨਾਰੀ॥ ਲੋਭੀ ਨਰੁ ਧਨ ਕਾ ਹਿਤਕਾਰੀ॥ ਕਾਮੀ ਪੁਰਖ ਕਾਮਨੀ ਪਿਆਰੀ॥ ਐਸੀ ਨਾਮੇ ਪ੍ਰੀਤਿ ਮੁਰਾਰੀ॥ 2॥ ਸਾਈ ਪ੍ਰੀਤਿ ਜੇ ਆਪੇ ਲਾਏ॥ ਗੁਰ ਪਰਸਾਦੀ ਦੁਬਿਧਾ ਜਾਏ॥ ਕਬਹੁ ਨ ਤੂਟਸਿ ਰਹਿਆ ਸਮਾਇ॥ ਨਾਮੇ ਚਿਤੁ ਲਾਇਆ ਸਚਿ ਨਾਇ॥ 3॥ ਜੈਸੀ ਪ੍ਰੀਤਿ ਬਾਰਿਕ ਅਰੁ ਮਾਤਾ॥ ਐਸਾ ਹਰਿ ਸੇਤੀ ਮਨੁ ਰਾਤਾ॥ ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਗੋਬਿਦੁ ਬਸੈ ਹਮਾਰੈ ਚੀਤਿ॥ 4॥1॥7॥

Bhairon Namdayo Jeeou, Ghur(u) 2: Ek Onkar Satgur Persad(i). Jaiysi bhookhay preet(i) anaaj. Trikhavunt jul sayti kaaj. Jaiysi moorr kootumb puraayin. Aiysi Namay preet(i) Naraayin. 1. Namay preet(i) Naraayin laagi. Sehj soobhaayay bhuyyiyo baiyraagi. 1. Ruhaou. Jaiysi pur poorkha rut naari. Lobhi nur(u) dhun ka hitkaari. Kaami purakh kaamini

piyaari. Aiysi Namay preet(i) Mooraari. 2. Saayi preet(i) jay Aapay laayay. Gur persadi doobidha jaayay. Kubhoon na tootus(i), ruhhiya smaayay. Namay chit(u) laaya Sach(i) Naayay. 3. Jaiysi preet(i) baarik ur(u) maata. Aiysa Hur(i) sayti mun(u) raata. Prunvaiy Namdayo laagi preet(i). Gobind(u) busaiy humaaraiy cheet(i). 4.1.7.

Word Meaning: Bhookhay = hungry. Preet(i) = attraction. Anaaj = grains; food. Trikhavunt = thirsty. Sayti = with. Kaaj = dealing; interest. Moorr = foolish. Kootumb = family. Puraayin = support; dependence. 1. Sehj Soobhaayay = without any special effort. Baiyraagi = detached from the world. Pause. Pur = other. Poorkha = man. Rut = love. Lobhi = greedy. Hitkaari = lover. Kaami = lustful. Kaamini = woman. Mooraari. 2. Saayi = only that. Doobidha = indecisiveness. Kubhoon Na = never. Tootus(i) = breaks. Smaayay = absorbed. 3. Baarik = child. Ur(u) = and. Aiysa = like that. Raata = imbued. Prunvaiy = requests. 4.

MEANING: Namdev is attached to God (loves Him) like a hungry person is attracted to food, or like a thirsty person is interested in (badly needs) water, or like a foolish (a parasite-like) person is dependent on his family for living. 1. Namdev loves God so much that he has been detached from the world without any special effort on his part. Pause.

Namdev loves Waheguru (God) like a woman who is imbued with love for a man, or like a greedy person who loves wealth, or like a lustful person who loves a woman. 2.

But only that love is acceptable to God which He, Himself, plants in the mind of His devotees, and who have overcome their indecisiveness by the grace of the Guru. Such a bond of love never breaks, as devotees remain absorbed in God's love. Namdev's mind is attached to the Naam of the eternal God. 3.

My mind is as deeply attached to God as the love between a child and his mother. Nam Dayo humbly submits that God resides in his mind all the time. 4.1.7.

ਘਰ ਕੀ ਨਾਰਿ ਤਿਆਗੈ ਅੰਧਾ॥

(ਅੰਗ 1165)॥ ਪਰ ਨਾਰੀ ਸਿਉ ਘਾਲੈ ਧੰਧਾ॥ ਜੈਸੇ ਸਿੰਬਲੁ ਦੇਖਿ ਸੂਆ ਬਿਗਸਾਨਾ॥ ਅੰਤ ਕੀ ਬਾਰ ਮੂਆ ਲਪਟਾਨਾ॥ 1॥ ਪਾਪੀ ਕਾ ਘਰੁ ਅਗਨੇ ਮਾਹਿ॥ ਜਲਤ ਰਹੈ ਮਿਟਵੈ ਕਬ ਨਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀ ਭਗਤ ਨ ਦੇਖੈ ਜਾਇ॥ ਮਾਰਗੁ ਛੋਡਿ ਅਮਾਰਗਿ ਪਾਇ॥ ਮੂਲਹੁ ਭੂਲਾ ਆਵੈ ਜਾਇ॥ ਅੰਮ੍ਰਿਤੁ ਡਾਰਿ ਲਾਦਿ ਬਿਖੁ ਖਾਇ॥ 2॥ ਜਿਉ ਬੇਸ੍ਵਾ ਕੇ ਪਰੈ ਅਖਾਰਾ॥ ਕਾਪਰੁ ਪਹਿਰਿ ਕਰਹਿ ਸੀਗਾਰਾ॥ ਪੂਰੇ ਤਾਲ ਨਿਹਾਲੇ ਸਾਸ॥ ਵਾ ਕੇ ਗਲੇ ਜਮ ਕਾ ਹੈ ਫਾਸ॥ 3॥ ਜਾ ਕੇ ਮਸਤਕਿ ਲਿਖਿਓ ਕਰਮਾ॥ ਸੋ ਭਜਿ ਪਰਿ ਹੈ ਗੁਰ ਕੀ ਸਰਨਾ॥ ਕਹਤ ਨਾਮਦੇਉ ਇਹੁ ਬੀਚਾਰੁ॥ ਇਨ ਬਿਧਿ ਸੰਤਹੁ ਉਤਰਹੁ ਪਾਰਿ॥ 4॥2॥8॥

Ghur kee naar(i) tiyaagaiy undha.

(PAGE 1165): Per naari siyoun ghaalaiy dhundha. Jaisay simbul(u) daykh(i) sooaa bigsaana. Unt kee baar mooaa luptaana. 1. Paapi ka ghur(u) ugnay maah(i) julut ruhhaiy, mitvaiy kub naah(i). 1. Ruhaou. Hur(i) kee bhugut na daykhaiy jaayay. Maarug(u) chhoad(i), amaarug(i) paayay. Moolhoun bhoola aavaiy, jaayay. Amrit(u) daar(i), laad(i) bikh(u) khaayay. 2. Jiyoun baysuvaa kay puraiy akhaara. Kaapur(u) pehir(i), kureh(i) sheengaara. Pooray taal, nihaalay saas. Vaa kay gulay Jum ka haiy phaas. 3. Ja kay mustuk(i) likhiyo kerma. So bhuj(i) pur(i) haiy Gur kee sherna. Keht Namdayo, eh(u) beechaar(u). Inn bidh(i) sunt-hou ooturhou paar(i). 4.2.8.

Word Meaning: Ghur Kee = own. Naar(i) = woman (wife). Tiyaagaiy = abandons. Pur = other. Ghaalaiy Dhundha = establishes affair. Simbul(u) = a tall tree which has attractive fruit, but rather than sweet juice or pulp, it has cottonwool-like interior which is useless for the birds. Sooaa = parrot. Bigsaana = feels overjoyed. Luptaana = attracted to. 1. Paapi = sinner. Ghur(u) = mind. Ugnay Maah(i) = fire of desires. Julut Ruhhaiy = keeps burning (suffering). Mitvaiy Naah(i) = is not put out. Pause. Daykhaiy Jaayay = joins (holy

gathering). Maarug(u) = the path (of righteousness). Amaarug(i) = path of immorality. Moolhoun = from the root of the world (God). Bhoola = misled. Aavaiy Jaayay = takes births and dies. Daar(i) = dropping. Laad(i) = loading up. Bikh(u) = poison of sensual pleasures. 2. Baysuvaa = prostitute. Akhaara = dance show. Sheangaara = beautification. Pooray Taal = matches steps with the music. Nihaalay Saas(i) = watches every breath. Vaa Kay = of her. Phaas = noose. 3. Mustuk(i) = on the forehead; in fortune. Kerma = God's benevolence. Bhuj(i) = runs to. Pur(i) Haiy = seeks. Inn Bidh(i) = by such means. 4.

MEANING: The blind of (moral) wisdom abandons his own wife, and establishes a relationship with another woman, but, attracted to her, he dies a spiritual death at the end. His attraction for the other woman is as disappointing (bereft of satisfaction) as the fruit of a simbul tree for a parrot, which feels overjoyed to see it but gets nothing from it, as it is useless to him; in fact, it dies (by choking) on the cotton-like fruit. 1.

The mind of such a sinner is always on fire (of his immoral desires), in which he suffers a lot, but which is never put out. Pause.

Such a sinner never goes to a holy gathering where God is worshipped (His praise is sung), and, ignoring the path of righteousness, he chooses the path of immorality. Dropping (spilling) the Amrit of God's Naam, he carries a load of poisonous sensual desires, and misled from (disconnected with) the root of the universe, God, he keeps taking births and dying. 2.

He is like a prostitute's dancing show for which she beautifies herself, and matches her steps to the music. The Angel of death watches every breath of such an immoral person, and the noose of (spiritual) death is always around his neck. 3.

The individual, who has God's benevolence written on his forehead, runs to the shelter of the Guru. This is the way to find salvation for the holy men, Nam Dayo advises. 4.2.8.

ਸੰਡਾ ਮਰਕਾ ਜਾਇ ਪੁਕਾਰੇ॥ ਪੜੈ ਨਹੀ ਹਮ ਹੀ ਪਚਿ ਹਾਰੇ॥ ਰਾਮ ਕਹੈ ਕਰ ਤਾਲ ਬਜਾਵੈ ਚਟੀਆ ਸਭੈ ਬਿਗਾਰੇ॥ 1॥ ਰਾਮ ਨਾਮਾ ਜਪਿਬੋ ਕਰੈ॥ ਹਿਰਦੈ ਹਰਿ ਜੀ ਕੋ ਸਿਮਰਨੁ ਧਰੈ॥ 1॥ ਰਹਾਉ॥ ਬਸੁਧਾ ਬਸਿ ਕੀਨੀ ਸਭ ਰਾਜੇ ਬਿਨਤੀ ਕਰੈ ਪਟਰਾਨੀ॥ ਪੂਤੁ ਪ੍ਰਹਿਲਾਦੁ ਕਹਿਆ ਨਹੀ ਮਾਨੈ ਤਿਨਿ ਤਉ ਅਉਰੈ ਠਾਨੀ॥ 2॥ ਦੁਸਟ ਸਭਾ ਮਿਲਿ ਮੰਤਰ ਉਪਾਇਆ ਕਰਸਹ ਅਉਧ ਘਨੇਰੀ॥ ਗਿਰ ਤਰ ਜਲ ਜੁਆਲਾ ਭੈ ਰਾਖਿਓ ਰਾਜਾ ਰਾਮਿ ਮਾਇਆ ਫੇਰੀ॥ 3॥ ਕਾਢਿ ਖੜਗੁ ਕਾਲੁ ਭੈ ਕੋਪਿਓ ਮੋਹਿ ਬਤਾਵਹੁ ਜੁ ਤੁਹਿ ਰਾਖੈ॥ ਪੀਤ ਪੀਤਾਬਰ ਤ੍ਰਿਭਵਣ ਧਣੀ ਥੰਭ ਮਾਹਿ ਹਰਿ ਭਾਖੈ॥ 4॥ ਹਰਨਾਖਸੁ ਜਿਨਿ ਨਖਹ ਬਿਦਾਰਿਓ ਸੁਰਿ ਨਰ ਕੀਏ ਸਨਾਥਾ॥ ਕਹਿ ਨਾਮਦੇਉ ਹਮ ਨਰਹਰਿ ਧਿਆਵਹਿ ਰਾਮੁ ਅਭੈ ਪਦ ਦਾਤਾ॥ 5॥3॥9॥

Sunda Merka jaayay pookaaray. Purrhaiy nuhhi, hum hee puch(i) haaray. Ram kuhhaiy, ker taal bujaavaiy, chatiya subhaiy bigaaray. 1. Ram Naama jupibo kuraiy. Hirdaiy Hur(i) Ji ko simrun(u) dhuraiy. 1. Ruhaou. Busoodha bus(i) keeni subh Rajay, bintee kuraiy putrani. Poot(u) Prehlad(u) kuhhiya nuhhi maanaiy, tinh(i) tuou auraiy tthaani. 2. Doosht subha mil(i) muntar oopaaya, kurseh(i) aoudh ghunayri. Gir, tur, jul, joaala bhaiy raakhiyo, Raja Ram(i) Maya phayri. 3. Kaadh(i) khurrug(u), kaal(u) bhaiy kopiyo, moh(i) butaavhou, ju toohay raakhaiy. Peet, peetambur, tirbhuvun Dhunee, thumbh maah(i) Hur(i) bhaakhaiy. 4. Hernakhsh(u) Jin(i) nukheh(i) bidaariyo, soor, nur keeyay snaatha. Keh(i) Namdayo, hum Nurhur(i) dhiyaaveh(i) Ram(u), abhaiy pud Daata. 5.3.9.

Word Meaning: Sunda Merka = Shund and Amerk (teachers of Prehlad). Pookaaray = complained loudly. Puch(i) Haaray = exhausted trying hard. Ker = (with) hands. Taal = cymbal. Chatiya = students. Bigaaray = misled. 1. Jupibo Kuray = recites. Simrun(u) = remembering; reciting Naam. Pause. Busoodha = land. Bus(i) Keei = has controlled. Putraani = the chief queen of Hernakhush (Prehlad's mother). Tinh(i) = them (the King and his courtiers). Auraiy = something different. Tthhaani = determined to take serious action. 2. Doosht Subha = the evil group. Muntar Oopaaya = made the decision. Aoudh Ghunayri = end life. Gir = mountain. Tur = Tyrvur = tree. Jul = water. Joaala = fire. Raakhiyo = (God

had) protected. Raja Ram = God. Maya Phayri = changed the natural laws. 3. Khurrug = sword. Kaal(u) = death. Bhaiy = afraid. Kopiyo = enraged. Butaavhou = show. Peet Peetambur = the wearer of yellow clothes (Vishnu). Tirbhuvun Dhunee = the Lord of the universe; God. Thumbh Maah(i) = from inside the pillar. Bhaakhaiy = talk; roar. 4. Nukheh Bidaariyo = tore apart with his paws. Soor = gods. Nur = men. Snaatha = became guardian. Nurhur(i) = God. Abhaiy Pud(u) = fearless spiritual state. 5.

NOTE: For more detail of this incident, read Guru Amar Dass Ji's (Mehla 3) Shabad number 20, in the same Raag on page 1133 of SGGS).

MEANING: Shund and Amerk, the teachers of Prehlad, complained strongly to his mother that, despite their having exhausted themselves in frustration in advising him, he would not listen to them. Rather than reciting the King's name, he was chanting God's Naam while playing on cymbals, and had even misguided all the other students. 1.

He was reciting God's Naam while remembering Him in his heart. Pause.

His mother pleaded with Prehlad that his father, the King, had controlled all his masses, who were now chanting his name, and they (the King and his courtiers) had made a firm decision (to punish Prehlad) if he did not chant the King's name (but Prehlad would not listen even to his mother). 2. The evil group (the King and his courtiers) made the final decision to cut short the life of Prehlad. They tried to kill him by pushing him down a mountain, hanging him from a tree, drowning him in a river, and burning him in a fire. But he survived every time as God changed the natural laws for him. 3. Finally, his father, Hernakhsh, afraid inside but visibly enraged, pulled out a sword to kill Prehlad and challenged him to show his saviour who would protect him now. At that time, he heard the roar of God (described as Vishnu wearing yellow clothes) from within the pillar. 4.

Worship the God who tore apart Hernakhsh with his paws, and who plays as the guardian of the gods and the humans, oh Nam Dayo. 5.3.9.

ਸੁਲਤਾਨ ਪੂਛੈ ਸੁਨੁ ਬੇ ਨਾਮਾ॥ ਦੇਖਉ ਰਾਮ ਤੁਮ੍ਹਾਰੇ ਕਾਮਾ॥ 1॥ ਨਾਮਾ ਸੁਲਤਾਨੇ ਬਾਧਿਲਾ॥ ਦੇਖਉ ਤੇਰਾ ਹਰਿ ਬੀਠੁਲਾ॥ 1॥ ਰਹਾਉ॥ ਬਿਸਮਿਲ ਗਊ ਦੇਹੁ ਜੀਵਾਇ॥ ਨਾਤੁਰ ਗਰਦਨਿ ਮਾਰਉ ਠਾਇ॥ 2॥ ਬਾਦਿਸਾਹ ਐਸੀ ਕਿਉ ਹੋਇ॥ ਬਿਸਮਿਲਿ ਕੀਆ ਨ ਜੀਵੈ ਕੋਇ॥ 3॥ ਮੇਰਾ ਕੀਆ ਕਛੂ ਨ ਹੋਇ॥ ਕਰਿਹੈ ਰਾਮੁ ਹੋਇ ਹੈ ਸੋਇ॥ 4॥ ਬਾਦਿਸਾਹੁ ਚੜ੍ਹਿਓ ਅਹੰਕਾਰਿ॥ ਗਜ ਹਸਤੀ ਦੀਨੋ ਚਮਕਾਰਿ॥ 5॥ ਰੁਦਨੁ ਕਰੈ ਨਾਮੇ ਕੀ ਮਾਇ॥ ਛੋਡਿ ਰਾਮੁ ਕੀ ਨ ਭਜਹਿ ਖੁਦਾਇ॥ 6॥ ਨ ਹਉ ਤੇਰਾ ਪੂੰਗੜਾ ਨ ਤੂ ਮੇਰੀ ਮਾਇ॥ ਪਿੰਡੁ ਪੜੈ ਤਉ ਹਰਿ ਗੁਨ ਗਾਇ॥ 7॥ ਕਰੈ ਗਜਿੰਦੁ ਸੁੰਡ ਕੀ ਚੋਟ॥ ਨਾਮਾ ਉਬਰੈ ਹਰਿ ਕੀ ਓਟ॥ 8॥ ਕਾਜੀ ਮੁਲਾ ਕਰਹਿ ਸਲਾਮੁ॥ ਇਨਿ ਹਿੰਦੂ ਮੇਰਾ ਮਲਿਆ ਮਾਨੁ॥ 9॥ ਬਾਦਿਸਾਹ ਬੇਨਤੀ ਸੁਨੇਹੁ॥
(ਅੰਗ 1166)॥ ਨਾਮੇ ਸਰ ਭਰਿ ਸੋਨਾ ਲੇਹੁ॥ 10॥
ਮਾਲੁ ਲੇਉ ਤਉ ਦੋਜਕਿ ਪਰਉ॥ ਦੀਨੁ ਛੋਡਿ ਦੁਨੀਆ ਕਉ ਭਰਉ॥ 11॥ ਪਾਵਹੁ ਬੇੜੀ ਹਾਥਹੁ ਤਾਲ॥ ਨਾਮਾ ਗਾਵੈ ਗੁਨ ਗੋਪਾਲ॥ 12॥ ਗੰਗ ਜਮੁਨ ਜਉ ਉਲਟੀ ਬਹੈ॥ ਤਉ ਨਾਮਾ ਹਰਿ ਕਰਤਾ ਰਹੈ॥ 13॥ ਸਾਤ ਘੜੀ ਜਬ ਬੀਤੀ ਸੁਣੀ॥ ਅਜਹੁ ਨ ਆਇਓ ਤ੍ਰਿਭਵਣ ਧਣੀ॥ 14॥ ਪਾਖੰਤਣ ਬਾਜ ਬਜਾਇਲਾ॥ ਗਰੁੜ ਚੜੇ ਗੋਬਿੰਦੁ ਆਇਲਾ॥ 15॥ ਅਪਨੇ ਭਗਤ ਪਰਿ ਕੀ ਪ੍ਰਤਿਪਾਲ॥ ਗਰੁੜ ਚੜ੍ਹੇ ਆਏ ਗੋਪਾਲ॥ 16॥ ਕਹਹਿ ਤ ਧਰਣਿ ਇਕੋਡੀ ਕਰਉ॥ ਕਹਹਿ ਤ ਲੇ ਕਰਿ ਊਪਰਿ ਧਰਉ॥ 17॥ ਕਹਹਿ ਤ ਮੁਈ ਗਊ ਦੇਉ ਜੀਆਇ॥ ਸਭੁ ਕੋਈ ਦੇਖੈ ਪਤੀਆਇ॥ 18॥
ਨਾਮਾ ਪ੍ਰਣਵੈ ਸੇਲਮ ਸੇਲ॥ ਗਊ ਦੁਹਾਈ ਬਛਰਾ ਮੇਲਿ॥ 19॥ ਦੂਧਹਿ ਦੁਹਿ ਜਬ ਮਟੁਕੀ ਭਰੀ॥ ਲੇ ਬਾਦਿਸਾਹ ਕੇ ਆਗੇ ਧਰੀ॥ 20॥ ਬਾਦਿਸਾਹੁ ਮਹਲ ਮਹਿ ਜਾਇ॥ ਅਉਘਟ ਕੀ ਘਟ ਲਾਗੀ ਆਇ॥ 21॥ ਕਾਜੀ ਮੁਲਾ ਬਿਨਤੀ ਫੁਰਮਾਇ॥ ਬਖਸੀ ਹਿੰਦੂ ਮੈ ਤੇਰੀ ਗਾਇ॥ 22॥ ਨਾਮਾ ਕਹੈ ਸੁਨਹੁ ਬਾਦਿਸਾਹ॥ ਇਹੁ ਪਤੀਆ ਮੁਝੈ ਦਿਖਾਇ॥ 23॥ ਇਸ ਪਤੀਆ ਕਾ ਇਹੈ ਪਰਵਾਨ॥ ਸਾਚਿ ਸੀਲਿ ਚਾਲਹੁ ਸੁਲਤਾਨ॥ 24॥ ਨਾਮਦੇਉ ਸਭ ਰਹਿਆ ਸਮਾਇ॥ ਮਿਲਿ ਹਿੰਦੂ ਸਭ ਨਾਮੇ ਪਹਿ ਜਾਹਿ॥ 25॥ ਜਉ ਅਬ ਕੀ ਬਾਰ ਨ ਜੀਵੈ ਗਾਇ॥ ਤਾ ਨਾਮਦੇਵ ਕਾ ਪਤੀਆ ਜਾਇ॥ 26॥ ਨਾਮੇ ਕੀ ਕੀਰਤਿ ਰਹੀ ਸੰਸਾਰਿ॥ ਭਗਤ ਜਨਾ

ਲੇ ਉਧਰਿਆ ਪਾਰਿ॥ 27॥ ਸਗਲ ਕਲੇਸ ਨਿੰਦਕ ਭਇਆ ਖੇਦੁ॥ ਨਾਮੇ ਨਾਰਾਇਨ ਨਾਹੀ ਭੇਦੁ॥ 28॥1॥10॥

Sultan poochhaiy soon(u) bay Nama. Daykhoun Ram toomhaaray kaama. 1. Nama, Sultanay baandhila. Daykhoun tayra Hur(i) Beetthula. 1. Ruhaou. Bismil guou dayhou jeevaayay. Naatur gurdun(i) maaroun tthaayayn. 2. Badshah, aiysi kiyoun hoyay. Bismil(i) keeya, na jeevaiy koyay. 3. Mayra keeya kuchhoo na hoyay. Kurihaiy Ram(u) hoyay haiy soyay. 4. Badshah(u) churrhiyo ahunkaar(i). Guj hustee deeno chumkaar(i). 5. Roodun(u) kuraiy Namay kee maayay. Chhoad(i) Ram(u) kee na bhujeh(i) Khudaayay. 6. Na huoun Tayra poongrra, na tu mayri maayay. Pind(u) purraiy tuou Hur(i) goon gaayay. 7. Kuraiy gujind(u) soond kee choat. Nama oobraiy Hur(i) kee oat. 8. Qazi, moolah kureh(i) slaam(u). Inn(i) Hindu mayra muliyaa maan(u). 9.

Badshah baynti soonayhou.

(PAGE 1166): Naamay sur bhur(i) sona layhou. 10. ----------

NOTE: As always, some people become enemies of Waheguru's devotees, and Namdev Ji was no exception. A cow of Muhammad Bin-Tughlaq (the Muslim ruler of the time), which was very dear to him, died, because of which the Sultan became very sad. Namdev's enemies thought that it was a golden opportunity for them to get Namdev Ji punished. They advised the Sultan that Namdev Ji had the power to revive his dead cow. Their sinister plan was that Namdev Ji would not be able to revive the cow and would be punished. So, the Sultan called in Namdev Ji and asked him to revive the dead cow. When Namdev Ji expressed his inability to do so, the Sultan believed Namdev Ji was defying his order and became enraged. First, the Sultan left an elephant loose to hurt Namdev Ji, but Namdev Ji was unhurt. Next, the Sultan put three conditions before him: revive the dead cow, if not, embrace Islam or get ready to die. He locked Namdev Ji up and gave him three hours to make up his mind. Read the Shabad what happened next.

Word Meaning: Sultan = Badshah = Muhammad Bin-Tughlaq (the ruler of Delhi from 1325 to1351). Poochhaiy = questions. Kaama = ability. 1. Baandhila = arrested; locked up. Beetthula = Lord. Pause. Bismil = dead. Naatur = otherwise. Gurdun Maaroun Tthaayayn = sever head; kill on the spot. 2. Kiyoun Hoyay = how is that possible? 3. Ahunkaar(i) = enraged. Guj = Gujind(u) = Hustee = a big elephant. Chumkaar(i) = provoked. 5. Roodun(u) = cried. Maayay = mother. Chhoad(i) = quitting. Bhujeh(i) = worship. Khudaayay = Allah. 6. Poongrra = small child. Pind(u) = body. Purraiy = collapses. Tuou = then; still. 7. Soond = trunk. Choat = hit. Oobraiy = was unhurt. Oat = support. Slaam = bow down. Inn(i) = this. Muliya Maan(u) = crushed pride. 9. Sur = equal. Bhur(i) = weight.

MEANING: The Sultan told Namdev Ji that he wanted to see the capabilities of his God. 1. He locked up Namdev Ji, and asked him to call his God, if He could help him. Pause. The Sultan told Namdev Ji to revive his dead cow, otherwise he would kill him (Namdev Ji) on the spot. 2. Expressing his inability, Namdev Ji told the Sultan how that could be possible; no one could revive a dead body. 3.

There is nothing I can do; only that which God does happens. 4.

Considering Namdev Ji's inability and his defiance of the Sultan's order, the Sultan became enraged and provoked a large, trained elephant to attack Namdev Ji. 5.

Watching that, Namdev Ji's mother began to cry, and pleaded with Namdev Ji Why does he not quit worshipping his God, and chant Allah's name. 6.

Namdev Ji did not like this suggestion and rather told his mother that he was not her little child and that she was not his mother. He will sing God's praise even if his body collapses. 7. The elephant hit Namdev Ji with his trunk, but, with God's support, Namdev Ji escaped unhurt.

8. The king felt that the Hindu Namdev Ji had crushed his pride, and the Qazi and the Moolah bowed to Namdev Ji. 9. The Hindu citizens of the city approached the King, and offered to pay him gold equal in weight to Namdev Ji's, if he would let Namdev Ji go. 10.

---------- Maal(u) layoun tuou dojik(i) puroun. Deen(u) chooad(i), dooniya kuou bhuroun. 11. Paavhoun bayrri, haathoun taal. Nama gaavaiy goon Gopal. 12. Gung Jamun juou oolti buhhaiy. Tuou Nama Hur(i) kerta ruhhaiy. 13. Saat ghurri jub beeti sooni. Ajhoun na aayo Tirbhuvun-Dhunee. 14. Paakhuntun baaj bujaayayla. Groorr churrhay Gobind(u) aayila. 15. Apnay bhugut pur(i) kee pritpaal. Groorr churrhay aayay Gopal. 16. Kuhheh(i) ta dhurn(i) ikoadi kuroun. Kuhheh(i) ta laykur(i) oopur dhuroun. 17. Kuhheh(i) ta mooyi guou dayoon jeevaayay. Subh koyee daykhaiy putiyaayay. 18. ---

Word Meaning: Maal(u) = wealth; gold. Dojik = hell. Deen = faith. Dooniya = worldly wealth. Bhuroun = fill my treasure (accumulate). 11 Paavhoun = on the feet. Bayrri = shackles. Taal = lock; handcuffs. 12. Oolti Buhhaiy = flow in opposite directions. Tuou = still. 13. Saat Ghuree = a little less than three hours. Beeti = spent. Ajhoun = still. Tirbhuvun Dhunee = the Lord of the universe, God. 14. Paakhuntun Bujaayayla = the flapping of wings. Baaj = sound. Groorr = a huge bird believed to be ridden by Vishnu Ji. Gobind = Vishnu (God). 15. Pritpaal = protection. 16. Kuhheh(i) Ta = if you wish. Ikodi = tilt. Oopur Dhroun = turn upside down. 17. Putiyaayay = convinced.18.

MEANING: The Sultan said that if he accepted the offer, he would go to hell because he would be filling his treasure with worldly wealth and abandoning his faith. 11.

With shackles on his feet and handcuffs on his hands, Namdev Ji kept singing God's praise with the resolve that he would continue to do that even if the rivers Ganga and Yamuna began to flow in the opposite directions. 12 and 13.

Namdev Ji was alerted when he heard the time bell striking seven times (two hours and 36 minutes), and his God had still not appeared. 14. Suddenly, he heard the flapping of the huge wings of Groorr (Vishnu's ride), indicating that Vishnu (God) had arrived. 15.

God had come to protect His devotee. 16. God asked Namdev Ji what he wanted God to do. He could turn the earth on its side or turn it upside down. 17.

Or, He could revive the dead cow for everyone to see and be convinced (about your faith) (and He revived the dead cow). 18.

--------- Nama prunvaiy saylum sayl. Guou doohaayi buchhra mayl(i). 19. Doodheh(i) dooh(i) jub mutuki bhuree. Lay Badshah kay aagay dhuree. 20. Badshah mehl may jaayay. Aoughut kee ghut laagi aayay. 21. Qazi, moolah bintee foormaayay. Bukhsheen Hindu, mein tayri gaayay. 22. Nama kuhhaiy soonhou Badshah. Eh(u) kichh(u) putiya moojhaiy dikhaayay. 23. Iss putiya ka ehaiy pervaan. Saach(i) seel(i) chaalhou Sultan. 24. Namdayo subh ruhhiya smaayay. Mil(i) Hindu subh Namay peh jaah(i). 25. Juou ub nee vaar na jeevaiy gaayay. Ta Namdev ka putiya jaayay. 26. Namay kee keerut ruhhi sunsaar(i). Bhugut junaa lay oodhriya paar(i). 27. Sugul klaysh ninduk bhuyya khayd(u). Namay Narayin naahi bhayd(u). 28.1.10.

Word Meaning: Prunvaiy = requested the gathering. Saylum = to tie with a rope. Sayl = the hind legs. Doohaayi = milked. BUchhra = calf. Mayl(i) = connect with the cow. 19. Mutuki = vessel. 20. Aoughut Kee Ghut = difficult time. 21. Foormaayay = the order (request) of the Sultan. Bukhsheen = forgive me. Gaayay = (slave like) a cow. 22. Putiya = firm commitment 23. Pervaan = approval; condition. Saach(i) = justice. Seel(i) = politeness. 24. Smaayay = present (story heard all over). 25. Juou = if. Putiya = faith in him. 26. Keerut = praise. 27. Klaysh = irritation; disgrace. Ninduk = vilifiers; enemies. Khayd(u) = discomfort. Bhayd = difference. 28.

MEANING: (Seeing that the dead cow had come to life) Namdev Ji requested the people around (who had gathered to watch the amazing incident) to bring a rope to tie the hind legs of the revived cow, and He let the calf suck its mother's udder, and milked the cow. 19. When he filled the vessel provided, with the milk, he presented it before the Sultan (who was shocked to see this). 20. Faced with a very tough (an unbelievable situation), the Sultan left for his palace, and sent his Qazi and the Moolah to ask Namdev Ji for forgiveness (who promptly delivered the message) that the King was like Namdev Ji's cow (a slave). Namdev Ji accepted the King's apology, with a condition. 21 - 23.
The condition was that the King would deliver perfect justice and deal with his subjects politely. 24. Everybody in the city heard Namdev Ji's story, and all Hindus went to Namdev Ji. 25. They told Namdev Ji that he would have lost the faith of the people in him if he had not revived the dead cow. 26. Everybody acknowledged the greatness of Namdev Ji, who helped the other devotees in attaining salvation as well. 27.
But Namdev Ji's enemies suffered discomfort and disgrace, not realizing that there was no difference between God and Namdev Ji now. 28.1.10.

ਘਰੁ 2॥ ਜਉ ਗੁਰਦੇਉ ਤ ਮਿਲੈ ਮੁਰਾਰਿ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਉਤਰੈ ਪਾਰਿ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਬੈਕੁੰਠ ਤਰੈ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਜੀਵਤ ਮਰੈ॥ 1॥ ਸਤਿ ਸਤਿ ਸਤਿ ਸਤਿ ਸਤਿ ਗੁਰਦੇਵ॥ ਝੂਠੁ ਝੂਠੁ ਝੂਠੁ ਝੂਠੁ ਆਨ ਸਭ ਸੇਵ॥ 1॥ ਰਹਾਉ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ॥ ਜਉ ਗੁਰਦੇਉ ਨ ਦਹਦਿਸ ਧਾਵੈ॥ ਜਉ ਗੁਰਦੇਉ ਪੰਚ ਤੇ ਦੂਰਿ॥ ਜਉ ਗੁਰਦੇਉ ਨ ਮਰਿਬੋ ਝੂਰਿ॥ 2॥ ਜਉ ਗੁਰਦੇਉ ਤ ਅੰਮ੍ਰਿਤ ਬਾਨੀ॥ ਜਉ ਗੁਰਦੇਉ ਤਾ ਅਕਥ ਕਹਾਨੀ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਅੰਮ੍ਰਿਤ ਦੇਹ॥ ਜਉ ਗੁਰਦੇਉ ਨਾਮੁ ਜਪਿ ਲੇਹਿ॥ 3॥ ਜਉ ਗੁਰਦੇਉ ਭਵਨ ਤ੍ਰੈ ਸੂਝੈ॥ ਜਉ ਗੁਰਦੇਉ ਊਚ ਪਦ ਬੂਝੈ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਸੀਸੁ ਅਕਾਸਿ॥ ਜਉ ਗੁਰਦੇਉ ਸਦਾ ਸਾਬਾਸਿ॥ 4॥ ਜਉ ਗੁਰਦੇਉ ਸਦਾ ਬੈਰਾਗੀ॥ ਜਉ ਗੁਰਦੇਉ ਪਰ ਨਿੰਦਾ ਤਿਆਗੀ॥
(ਅੰਗ 1167)॥ ਜਉ ਗੁਰਦੇਉ ਬੁਰਾ ਭਲਾ ਏਕ॥ ਜਉ ਗੁਰਦੇਉ ਲਿਲਾਟਹਿ ਲੇਖ॥ 5॥ ਜਉ ਗੁਰਦੇਉ ਕੰਧੁ ਨਹੀ ਹਿਰੈ॥ ਜਉ ਗੁਰਦੇਉ ਦੇਹੁਰਾ ਫਿਰੈ॥ ਜਉ ਗੁਰਦੇਉ ਤਾ ਛਾਪਰਿ ਛਾਈ॥ ਜਉ ਗੁਰਦੇਉ ਸਿਹਜ ਨਿਕਸਾਈ॥ 6॥ ਜਉ ਗੁਰਦੇਉ ਤ ਅਠਸਠਿ ਨਾਇਆ॥ ਜਉ ਗੁਰਦੇਉ ਤਨਿ ਚਕ੍ਰ ਲਗਾਇਆ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਦੁਆਦਸ ਸੇਵਾ॥ ਜਉ ਗੁਰਦੇਉ ਸਭੈ ਬਿਖੁ ਮੇਵਾ॥ 7॥ ਜਉ ਗੁਰਦੇਉ ਤ ਸੰਸਾ ਟੂਟੈ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਜਮ ਤੇ ਛੂਟੈ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਭਉਜਲ ਤਰੈ॥ ਜਉ ਗੁਰਦੇਉ ਤ ਜਨਮਿ ਨ ਮਰੈ॥ 8॥ ਜਉ ਗੁਰਦੇਉ ਅਠ ਦਸ ਬਿਉਹਾਰ॥ ਜਉ ਗੁਰਦੇਉ ਅਠਾਰਹ ਭਾਰ॥ ਬਿਨੁ ਗੁਰਦੇਉ ਅਵਰ ਨਹੀ ਜਾਈ॥ ਨਾਮਦੇਉ ਗੁਰ ਕੀ ਸਰਣਾਈ॥ 9॥1॥2॥11॥

Ghur(u) 2: Juou Gurdayo, ta milaiy Mooraar(i). Juou Gurdayo ta ootraiy paar(i). Juou Gurdayo ta baiykoontth turaiy. Juou Gurdayo ta jeevut muraiy. 1. Sat(i), Sat(i), Sat(i), Sat(i), Sat(i) Gurdev. Jhootth(u), jhootth(u), jhootth(u), jhootth(u) aan subh sayv. 1. Ruhoau. Juou Gurdayo ta Naam(u) drirraavaiy. Juou Gurdayo, na dehdis dhaavaiy. Juou Gurdayo, punch tay door(i). Juou Gurdayo, na merbou jhoor(i). 2. Juou Gurdayo, ta amrit bani. Juou Gurdayo ta Akuth Kahani. Juou Gurdayo ta Amrit dayh. Juou Gurdayo, Naam(u) jup(i) layh(i). 3. Juou Gurdayo, bhuvun traiy soojhaiy. Juou Gurdayo, ooch pud boojhaiy. Juou Gurdayo ta sees(u) akaash(i). Juou Gurdayo, sudaa shabaash(i). 4. Juou Gurdayo sudaa sudaa baiyraagi. Juou Gurdayo, pur ninda tiyaagi.

(PAGE 1167): Juou Gurdayo, boora, bhulaa aik. Juou Gurdayo lilaateh(i) laykh. 5.

Word Meaning: Juou = when; if. Mooraar(i) = God. Ootraiy Paar(i) = lands on the other side of the world-sea; attains salvation. Baiykoontth = paradise. Turaiy = swims over to; reaches. 1. Sat(i) = eternal. Ann Subh = all other. Sayv = service; worshipping. Pause. Drirraavaiy = reinforces. Dehdis = in every direction. Punch = the five demons. Merbou = dies (spiritually). Jhoor(i) = regretting and repenting. 2. Amrit Bani = sweet at conversation. Akuth Kahani = praise of the indescribable God. Amrit Dayh = becomes immortal (merges

with God). 3. Bhuvun Traiy = the three-layered universe. Soojhaiy = realizes. Ooch Pud = the high spiritual state. Boojhaiy = understands. Sees(u) = head (thinking). Akaash(i) = in the sky (high morality). Shabaash(i) = earns praise. 4. Baiyraagi = detached from the world. Per Ninda = vilification of others. Tiyaagi = quit; abandon. Boora Bhulaa = bad or good treatment from others. Aik = same. Lilaateh)i) Laykh = prewritten on the forehead. 5.

MEANING: Only the service to the Guru is everlasting, while service to any other god is false (goes unrewarded), oh man. **Pause.** When the Guru is kind to you, you get to the other side of the world-sea and get connected with God. When Guru is kind to you, you get emancipation while still living in the world, and reach paradise. 1. When the Guru is benevolent to you, He reinforces God's Naam in your mind, and your mind quits wandering in every direction (becomes stable or peaceful). One stays away from the five demons (is not overpowered by them), and one does not die (spiritually) regretting and repenting. 2. When the Guru is benevolent, one sings praise of the indescribable God, and becomes very sweet in conversations. He recites God's Naam and acquires immortality (by merging into Waheguru). 3. When the Guru is benevolent to you, your thoughts become very high (above the worldly attractions), you learn the secrets of the three-layered universe (how it functions), and you understand the importance of a high spiritual state (attain it), and win praise (from God and the whole world). 4. When the Guru is kind to you, you quit vilifying others and get detached from the world forever. You accept bad or good treatment from others in the same way, and you get good fortune written on your forehead.5.

---------- Juou Gurdayo, kundh(u) nuhhi hiraiy. Juou Gurdayo Dayhoura phiraiy. Juou Gurdayo ta chhaapur chhaayi. Juou Gurdayo, sehj niksaayi. 6. Juou Gurdayo ta utth-sutth(i) naahiya. Juou Gurdayo tun(i) chukkur lugaaya. Juou Gurdev ta dooaadus sayva. Juou Gurdayo, subhhaiy bikh(u) mayva. 7. Juou Gurdayo, ta sunsa tootaiy. Juou Gurdayo, ta Jum tay chhootaiy. Juou Gurdayo ta bhuvjul turaiy. Juou Gurdayo ta junum(i) na muraiy. 8. Juou Gurdayo utth-dus biyohaar. Juou Gurdayo atthaarh bhaar. Bin(u) Gurdayo uver nuhhi jaayi. Namdayo, Gur kee shernaayi. 9.1.2.11.

Word Meaning: Kundh = body (mind). Hiraiy = steals (noble qualities). Dayhoura Phiraiy = the temple rotates (See Shabad number 6 of Namdev Ji in this section). Chhaapur Chhaayi = built thatched hut. (Namdev Ji was a very poor man, and lived in an old thatched hut. Once his hut was demolished in a storm, he went away to arrange for it to be rebuilt. When he came back, he was surprised to see a very attractive and strong hut built there. Sehj Niksaayi = bed recovered from the river. (Once the local ruler gave a beautiful bed to Namdev Ji who found it too lavish for him, and threw that in the nearby river. When the ruler learned about the way Namdev Ji had treated his gift, he got very unhappy and demanded his gift of bed back. Namdev Ji asked the servants of the ruler to retrieve that from the river. They were amazed to see that the bed looked even more expensive and beautiful). 6. Utth-sutth(i) = the sixty-eight holy places. Chukkur Lugaaya = some devotees paint religious symbols of Ganesh and sone other deities to show their devotion. Dooaadus Sayva = there are 12 Shiva Lings that the devotees worship. Bikh = poisonous fruits. Mayva = sweet raisins. 7. Sunsa Tootaiy = all misgivings are eradicated. Bhuvjul Turaiy = swims across the world sea. 8. Utth-Dus = the 18 Puranas. Biyohaar =business; rituals. Atthaarah Bhaar = the whole vegetation. Jaayi = place. Shernaayi = shelter. 9.

MEANING: When the Guru is benevolent to you, no demon like lust, greed, etc., can steal your noble qualities, and when the Guru is kind to you, even a temple can rotate, an old

thatched hut gets replaced by a very beautiful and strong hut, and a damaged bed can be retrieved in excellent shape from the river. (See the Word Meanings for details). 6.
When the Guru is kind to you, you get the reward of holy dips at the sixty-eight holy places (you do not need them), and you do not need to paint your body with holy symbols like those of Ganesh and Vishnu. When Guru is kind to you, you feel like having worshipped all the twelve Shiva Lings (you do not need them), and all the poisonous fruits change into sweet raisins for you (you feel as if you have enjoyed all the sensual pleasures). 7.
When the Guru is kind to you, all your misgivings are dispelled, and you do not have to deal with the Angel of (spiritual) death. When the Guru is kind to you, you swim across the sea of Maya (get salvaged), and you no longer take births or die. 8.
When the Guru is benevolent to you, you understand the business of the eighteen Puranas (that is, what they teach is like trading with God, like a businessman – you pay to earn comforts), and the whole vegetation serves as the flowers for God, which the devotees offer to the idols. There is no shelter other than that of the Guru, and Nam Dayo has come to His shelter. 9.1.2.11.

ਭੈਰਉ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀਉ ਕੀ ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Bhairon Bani Ravidass Jeeou Kee Ghur(u) 2: Ek Onkar Satgur Persad(i).

ਬਿਨੁ ਦੇਖੇ ਉਪਜੈ ਨਹੀ ਆਸਾ॥ ਜੋ ਦੀਸੈ ਸੋ ਹੋਇ ਬਿਨਾਸਾ॥ ਬਰਨ ਸਹਿਤ ਜੋ ਜਾਪੈ ਨਾਮੁ॥ ਸੋ ਜੋਗੀ ਕੇਵਲ ਨਿਹਕਾਮੁ॥ 1॥ ਪਰਚੈ ਰਾਮੁ ਰਵੈ ਜਉ ਕੋਈ॥ ਪਾਰਸੁ ਪਰਸੈ ਦੁਬਿਧਾ ਨ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਮੁਨਿ ਮਨ ਕੀ ਦੁਬਿਧਾ ਖਾਇ॥ ਬਿਨੁ ਦੁਆਰੇ ਤ੍ਰੈ ਲੋਕ ਸਮਾਇ॥ ਮਨ ਕਾ ਸੁਭਾਉ ਸਭੁ ਕੋਈ ਕਰੈ॥ ਕਰਤਾ ਹੋਇ ਸੁ ਅਨਭੈ ਰਹੈ॥ 2॥ ਫਲ ਕਾਰਨ ਫੂਲੀ ਬਨਰਾਇ॥ ਫਲੁ ਲਾਗਾ ਤਬ ਫੂਲੁ ਬਿਲਾਇ॥ ਗਿਆਨੈ ਕਾਰਨ ਕਰਮ ਅਭਿਆਸੁ॥ ਗਿਆਨੁ ਭਇਆ ਤਹ ਕਰਮਹ ਨਾਸੁ॥ 3॥ ਘ੍ਰਿਤ ਕਾਰਨ ਦਧਿ ਮਥੈ ਸਇਆਨ॥ ਜੀਵਤ ਮੁਕਤ ਸਦਾ ਨਿਰਬਾਨ॥ ਕਹਿ ਰਵਿਦਾਸ ਪਰਮ ਬੈਰਾਗ॥ ਰਿਦੈ ਰਾਮੁ ਕੀ ਨ ਜਪਸਿ ਅਭਾਗ॥ 4॥1॥

Bin(u) daykhay oopjaiy nuhhi aasa. Jo deesaiy so hoyay binaasa. Bern seht jo jaapaiy Naam(u). So yogi kayvul nihkaam(u). 1. Perchaiy Ram(u) ruvaiy juou koyee. Paarus(u) persaiy, doobidha na hoyee. 1. Ruhaou. So moon(i), mun kee doobidha khaayay. Bin(u) dooaaraiy, traiy loak smaayay. Mun ka soobhaaou subh(u) koyee kuraiy. Kerta hoyay, su, unbhaiy ruhhaiy. 2. Ful kaarun phooli bunraayay. Ful(u) laaga, tub phool(u) bilaayay. Giyaanaiy kaarun kerm abhiyaas(u). Giyan(u) bhuyya, the kermah naas(u). 3. Ghrit kaarun dudh(i) muthaiy suyyan. Jeevut mookt, sudaa nirbaan. Keh(i) Ravidass, perm baiyraag. Ridaiy Ram(u) kee na jupus(i) abhaag. 4.1.

Word Meaning: Aasa = hope; wish; longing. Binaasa = destruction. Bern Seht = with full explanation (understanding and devotion). Kayvul = (Nih)kayvul = perfectly pure. Nihkaam(u) = with no worldly desire; fully detached. 1. Perchaiy = with attachment. Ruvaiy = recites (Naam). Paarus(u) = elixir-stone (Guru). Persaiy = with the touch. Doobidha = indecisiveness. Pause. So = that. Moon(i) = hermit; sage. Khaayay = swallows. Bin(u) Dooaaraiy = without seeking support of any god. Traiyyy Loak = (the Lord of) the three-layered universe. Smaayay = is absorbed. Soobhaaou = nature; character. Kerta Hoyay = becoming like God. Unbhaiy = fearless. 2. Kaarun = for the sake of. Phooli = blooms; flowers (v). Bunraayay = vegetation; forest. Bilaayay = goes away. Giyaanaiy = for Divine Knowledge. Kerm Abiyaas(u) = performing rituals. Bhuyya = happened; acquired. 3. Ghrit = butter oil; ghee. Dudh(i) = yogurt; curd. Muthaiy = churns. Suyyan = wise

woman. Jeevun Mookt = emancipated while living in the family. Nirbaan = free from all wishes. Perm Baiyraag = the supreme detachment. Abhaag = unfortunate. 4.

MEANING: The problem with God's worship is that He is invisible, and one does not acquire the zest or the longing to serve some power unless he sees that. But, at the same time everything that is visible is perishable (so no use to worship that either). The yogi, who recites God's Naam with understanding and devotion, becomes perfectly pure and gets fully detached from the world. 1. If someone gets attached to God and recites His Naam, he becomes pure in the shelter of the Guru, like a base metal changes into gold when it touches the philosopher's stone, and overcomes his nature of indecisiveness. Pause.
The ascetic, who swallows (overcomes) his indecisiveness, is a true sage and gets absorbed into the Lord of the three-layered universe without seeking shelter of any god. Everybody follows their mind, but the devotee, who acquires the virtues of God, becomes fearless. 2.
The vegetation flowers to bear fruit, but when the fruit comes on, the flowers go away. People perform rituals to acquire Divine Knowledge, but once they acquire the Knowledge, the rituals become meaningless. 3.
Similarly, a wise woman churns yogurt to extract butter. The above examples elucidate that if one wishes to have emancipation, he needs to recite God's Naam when he is emancipated while living in the world, and will always be free from any worldly wishes or desires. Ravidass always recites the Naam of the Supreme Being to become fully detached from the world, and asks people why the unfortunate do not recite God's Naam in their hearts. 4.1.

ਨਾਮਦੇਵ॥ ਆਉ ਕਲੰਦਰ ਕੇਸਵਾ॥ ਕਰਿ ਅਬਦਾਲੀ ਭੇਸਵਾ॥ ਰਹਾਉ॥ ਜਿਨਿ ਆਕਾਸ ਕੁਲਹ ਸਿਰਿ ਕੀਨੀ ਕਉਸੈ ਸਪਤ ਪਯਾਲਾ॥ ਚਮਰਪੋਸ ਕਾ ਮੰਦਰੁ ਤੇਰਾ ਇਹ ਬਿਧਿ ਬਨੇ ਗੁਪਾਲਾ॥ 1॥ ਛਪਨ ਕੋਟਿ ਕਾ ਪੇਹਨੁ ਤੇਰਾ ਸੋਲਹ ਸਹਸ ਇਜਾਰਾ॥ ਭਾਰ ਅਠਾਰਹ ਮੁਦਗਰੁ ਤੇਰਾ ਸਹਨਕ ਸਭ ਸੰਸਾਰਾ॥ 2॥ ਦੇਹੀ ਮਹਜਿਦਿ ਮਨੁ ਮਉਲਾਨਾ ਸਹਜ ਨਿਵਾਜ ਗੁਜਾਰੈ॥ ਬੀਬੀ ਕਉਲਾ ਸਉ ਕਾਇਨੁ ਤੇਰਾ ਨਿਰੰਕਾਰ ਆਕਾਰੈ॥ 3॥ ਭਗਤਿ ਕਰਤ ਮੇਰੇ ਤਾਲ ਛਿਨਾਏ ਕਿਹ ਪਹਿ ਕਰਉ ਪੁਕਾਰਾ॥ ਨਾਮੇ ਕਾ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਫਿਰੇ ਸਗਲ ਬੇਦੇਸਵਾ॥ 4॥1॥

Namdev: Aaou Klundur Keshva, kur(i) Abidaali bhaysva. Ruhaou. Jinh(i) akaash koolah sir(i) keeni, kaunsaiy supt puyyaala. Chumurpoas ka mundar Tayra, eh bidh(i) bunay Goopala. 1. Chhuppun koat(i) ka pehn Tayra, solah sehs ijaara. Bhaar atthaarah moodgur Tayra, sehnuk subh sunsaara. 2. Dayhi mehjid(i), mun muoulaana, sehj nivaaj goojaaraiy. Beebi Kaula suou kaayin Tayra, Nirunkaar aakaaraiy. 3. Bhugut(i) kert mayray taal chhinaayay, kih peh(i) kuroun pookaara. Naamay ka Soami, untarjaami, phiray sugul baydaysva.

Word Meaning: Klundur = the highest level of Muslim faqirs. Keshva = with long hair. Abidaali Bhaysva = in the garb of an Abdaal (the second highest level of the faqirs). Pause. Koolah = a pyramid-like hat. Kaunsaiy = wooden sandals. Puyyaala = the underworlds. Chumurpoas = wearing skins (all living beings). Mundar = palace; home. Eh Bidh(i) = like this. Bunay = made of. Gosaayeen = a Hindu Name for God (the Lord of the earth). 1. Chhuppun Koat(i) = 560 million clouds. Pehn = cloak. Solah Sehs = 16000 (worlds). Ijaara = a form of loose pants. Bhaar Atthaarah = the whole vegetation. Moodgur = mallet; baton. Sehnuk = platter of mud. 2. Dayhi = body. Mehjid(i) = mosque. Muolaana = moolah. Sehj = the high spiritual state. Nivaaj = Muslim prayer. Goojaaraiy = offers. Kaula = Maya. Suou = with. Kaayin = Muslim marriage. Akaaraiy = of the whole creation. 3. Taal = cymbals. Chhinaayay = caused to snatch. Kih Peh(i) = before whom. Untarjaami = omniscient. Baydaysva = which has no particular country. 4.

MEANING: Come to my heart even if You are in the outfit of an Abdaal, oh, the Klundar-like God with lovely loose strands of hair. Pause. (If one were to describe the persona of the Supreme Being, then it can be said that): The Lord of the earth is such that the sky is his tall hat, all the underworlds are His wooden sandals, and all the living beings are his home. 1. The 560 million clouds are His cloak, and the 16000 worlds are His trousers. The whole vegetation is His baton, which the Muslim faqirs carry in their hands, and the whole world is His earthen platter in which He enjoys His food (being present in everybody, he enjoys all sorts of food). 2. I have made my body the mosque in which my mind is the moolah, which offers the Muslim prayer in a high spiritual state. Maya is married to You (is Your slave), oh, the formless Lord of the whole world. 3. It was You, who caused the upper-caste Brahmans to snatch away my cymbals when I was worshipping in the Hindu Temple, so whom can I complain to, oh, my Allah? My Lord is omniscient and is the one who has no particular home, but is present in the whole universe, oh Namdev. 4.1

NOTE: It is perfectly clear that Namdev Ji believed in the Supreme Being, which is neither for the Muslims exclusively, nor for the Hindus.

ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ 1 ਘਰੁ 1 ਚਉਪਦੇ ਦੁਤੁਕੇ

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Basant(u), Mehla 1, Ghur(u) 1, Chaupuday, Dootookay

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saibhun(g) Gur Persad(i)

(ਅੰਗ 1168)॥ ਮਾਹਾ ਮਾਹਾ ਮੁਮਾਰਖੀ ਚੜਿਆ ਸਦਾ ਬਸੰਤੁ॥ ਪਰਫੁੜ ਚਿਤ ਸਮਾਲਿ ਸੋਇ ਸਦਾ ਸਦਾ ਗੋਬਿੰਦੁ॥ 1॥ ਭੋਲਿਆ ਹਉਮੈ ਸੁਰਤਿ ਵਿਸਾਰਿ॥ ਹਉਮੈ ਮਾਰਿ ਬੀਚਾਰਿ ਮਨ ਗੁਣ ਵਿਚਿ ਗੁਣੁ ਲੈ ਸਾਰਿ॥ 1॥ ਰਹਾਉ॥ 1॥ ਰਹਾਉ॥ ਕਰਮ ਪੇਡੁ ਸਾਖਾ ਹਰੀ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗਿਆਨੁ॥ ਪਤ ਪਰਾਪਤਿ ਛਾਵ ਘਣੀ ਚੂਕਾ ਮਨ ਅਭਿਮਾਨੁ॥ 2॥ ਅਖੀ ਕੁਦਰਤਿ ਕੰਨੀ ਬਾਣੀ ਮੁਖਿ ਆਖਣੁ ਸਚੁ ਨਾਮੁ॥ ਪਤਿ ਕਾ ਧਨੁ ਪੂਰਾ ਹੋਆ ਲਾਗਾ ਸਹਜਿ ਧਿਆਨੁ॥ 3॥ ਮਾਹਾ ਰੁਤੀ ਆਵਣਾ ਵੇਖਹੁ ਕਰਮ ਕਮਾਇ॥ ਨਾਨਕ ਹਰੇ ਨ ਸੂਕਹੀ ਜਿ ਗੁਰਮੁਖਿ ਰਹੇ ਸਮਾਇ॥ 4॥1॥

(PAGE 1168): Maaha, maaha moomaarkhi, churrhiya sudaa basant(u). Perfoorr chit, smaal(i) Soyay sudaa, sudaa Gobind(u). 1. Bholiya, haumein soort(i) visaar(i). Haumein maar(i), beechaar(i) mun, goon vich(i) goon(u) laiy saar(i). 1. Ruhaou. Kerm payd(u), shaakhaan Hurie, dherm phool(u), ful Giyan(u). Put praaput(i), chhaanv ghunee, chooka mun abhimaan(u). 2. Ukheen koodrut(i), kunni Bani, mookh(i) aakhun(u) Sach(u) Naam(u). Put(i) ka dhun(u) poora hoa, laaga sehj(i) dhiyan(u). 3. Maaha rooti aavna, vakhou kerm kmaayay. Nanak huray na sook-hee, j(i) Gurmukh(i) ruhhay smaayay. 4.1.

Word Meaning: Maaha = very many; huge. Moomaarkhi = high spirits. Basant(u) = spring season (the season for the mind to bloom). Perfoorr = thrive (at mind). Smaal(i) = remember. 1. Bholiya = oh, ignorant. Haumein Soort(i) = egoistic thinking. Visaar(i) = forget; get rid of. Goon Vich Goon(u) = the best virtue. Saar(i) = acquire. Pause. Kerm = (noble) deeds. Shaakhaan = branches. Dherm(u) = high morality. Giyan(u) = enlightenment. Put = leaves. Praaput(i) = acquirement. Chhaanv Ghunee = dense shade. Chooka = ends. Abhimaan = ego. 2. Koodrut(i) = (to see Waheguru) in nature. Put(i) Ka Dhun = the wealth of Lord's (Naam). Sehj(i) = high spiritual state. 3. Maaha Rooti = the great spring season. Vaykhou = see for yourself. Huray = (spiritually) bloomed. Sook-hee = dry up; die. 4.

MEANING: (Nature blooms in the season of spring), but it is the spring season all the time for the human mind, which blooms (feels hugely blissful) when it always recites Waheguru's Naam. 1. Get rid of your egoistic thinking and kill it by pondering on Waheguru's Naam (Guru's Shabad), and acquire the best virtue (no haumein), oh, the ignorant man. Pause. When one performs noble deeds and recites Waheguru's Naam with full dedication, he feels as if a tree has grown in his mind which has the branches of the omnipresence of Waheguru (he feels Him everywhere), flowers of high morality, bears the fruit of Divine Knowledge (realization of Waheguru), and have leaves which provide dense shade (protection from all evil thoughts), and he becomes completely ego-free. 2.

Such a devotee sees Waheguru in nature (with his eyes), listens to the Divine Bani (Guru's Shabad) with his ears, and recites Waheguru's Naam with his tongue. He acquires the wealth of Waheguru's Naam and focuses his mind on the Naam. 3.

If one performs such noble deeds, he can see for himself that the great spring season is always with him. The mind of such a devotee, who stays absorbed in Waheguru's Naam in the shelter of the Guru, never dies spiritually, oh Nanak. 4.1.

ਮਹਲਾ 1 ਬਸੰਤੁ॥ ਰੁਤਿ ਆਈਲੇ ਸਰਸ ਬਸੰਤ ਮਾਹਿ॥ ਰੰਗਿ ਰਾਤੇ ਰਵਹਿ ਸਿ ਤੇਰੈ ਚਾਇ॥ ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਲਗਉ
ਪਾਇ॥ 1॥ ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ ਰਾਇ॥ ਜਗ ਜੀਵਨ ਜੁਗਤਿ ਨ ਮਿਲੈ ਕਾਇ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੀ ਮੂਰਤਿ ਏਕਾ ਬਹੁਤੁ ਰੂਪ॥ ਕਿਸੁ ਪੂਜ ਚੜਾਵਉ ਦੇਉ ਧੂਪ॥ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਕਹਾ ਪਾਇ॥ਤੇਰਾ ਦਾਸਨਿ ਦਾਸਾ ਕਹਉ ਰਾਇ॥ 2॥ ਤੇਰੇ ਸਠ ਸੰਬਤਿ ਸਭਿ ਤੀਰਥਾ॥ ਤੇਰਾ ਸਚੁ ਨਾਮੁ ਪਰਮੇਸਰਾ॥ ਤੇਰੀ ਗਤਿ ਅਵਿਗਤਿ ਨਹੀ ਜਾਣੀਐ॥ ਅਣਜਾਣਤ ਨਾਮੁ ਵਖਾਣੀਐ॥ 3॥ ਨਾਨਕੁ ਵੇਚਾਰਾ ਕਿਆ ਕਹੈ॥ ਸਭੁ ਲੋਕੁ ਸਲਾਹੇ ਏਕਸੈ॥ ਸਿਰੁ ਨਾਨਕ ਲੋਕਾ ਪਾਵ ਹੈ॥ ਬਲਿਹਾਰੀ ਜਾਉ ਜੇਤੇ ਤੇਰੇ ਨਾਵ ਹੈ॥ 4॥2॥

Mehla 1 Basant(u): Root(i) aayilay, sers basant maah(i). Rung(i) raatay ruveh(i) s(i) Tairaiy chaayay. Kis(u) pooj churrahoun, lugoun paayay. 1. Tayra daasan(i) daasa kuhoun Raayay. Jug Jeevun, joogut(i) na milaiy kaayay. 1. Ruhaou. Tayri moorut(i) aika, buhout roop. Kis(u) pooj churaaahoun, dayoun dhoop. Tayra unt(u) na paaya, kuhhaan paayay. Tayra daasun(i) daasa kuhhoun Raayay. 2. Tayray sutth sumbut(i) subh(i) teertha. Tayra Sach(u) Naam(u) Permayshra. Tayri gut(i) avigut(i), nuhhi jaaniyaiy. Unjaanut Naam(u) vukhaaniyaiy. 3. Nanak(u) vaychaara, kiyya kuhhaiy. Subh(u) loak(u) salaahay Aiksaiy. Sir(u) Nanak, loakaan paanv haiy. Bulihaari jaaoun, jaytay Tayray Naanv haiyn. 4.2.

Word Meaning: Root(i) = season. Aayilay = has arrived. Sers = with sweetness; (spiritually) uplifting. Rung Raatay = imbued in love . Ruveh(i) = recite (Naam). Chaayay = zestfully; with gusto. Churrahoun = I offer. 1. Daasan(i) Daasa = slave of slaves. Raayay = oh, the Royal Waheguru. Jug Jeevun = the soul of the world (Waheguru). Joogut(i) = means. Kaayay = any. Pause. Moorut(i) = identity. Roop = forms. Dhoop = incense; fragrance. Kuhhaan Paayay = how can be found? 2. Sutth Sumbut(i) = the cycle of sixty years (the belief that the three Hindu gods – Shiva, Vishnu, and Brahma – each has his effect for 20 years). Sach(u) Naam = eternal Huqam. Gut(i) = situation (transcendence). Avigut(i) = beyond knowledge. Unjaanut = without knowing. Vukhaaniyaiy = recite. 3. Vaychaara = poor; helpless. Paanv = feet. Bulihaari = offer to sacrifice life. 4.

MEANING: It is always the spiritually-uplifting spring time for those who, imbued in Your love, recite Your Naam zestfully, oh Waheguru. I do not know anybody else on whose feet I should drop at (show reverence), and worship him (You are the only one), oh, my Lord. 1. I call (consider) myself a slave of Your devotees, and there is no other means (than serving Waheguru's devotees) by which one can realize Waheguru, which is the soul (basis of life) of the world. Pause. You have a single identity, but appear in many forms. (People worship their idol-deities, and offer incense, etc., to express their reverence) But nobody knows Your limits, and how can they do so, because there are countless forms in which You appear? (And how can they confine You in an idol? So, which form of Yours I should worship and offer incense to, oh Lord? I can only serve Your devotees to worship You, oh my Royal Waheguru. 2. (According to Hindu holy books), The maximum period for any of the three major gods (Shiva, Vishnu, and Brahma) to run the universe is twenty years each, and their combined period to rule is sixty years, which is called Sumbut. But it is You who rule the universe all the time, and all the places are holy because of You, and it is Your Naam which is eternal, oh Lord. Your transcendence is beyond our thinking, and nobody can ever know it. We can only recite Your Naam without knowing Your limits. 3.
What can the poor Nanak say about You? Everybody sings only Your praise. I am a sacrifice for all those who recite Your countless names, and I put my head on their feet (show reverence for them), oh Lord. 4.2.

Commented [DS1]:

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਸੁਇਨੇ ਕਾ ਚਉਕਾ ਕੰਚਨ ਕੁਆਰ॥ ਰੁਪੇ ਕੀਆ ਕਾਰਾ ਬਹੁਤੁ ਬਿਸਥਾਰੁ॥ ਗੰਗਾ ਕਾ ਉਦਕੁ ਕਰੰਤੇ ਕੀ ਆਗਿ॥ ਗਰੁੜਾ ਖਾਣਾ ਦੁਧ ਸਿਉ ਗਾਡਿ॥1॥ ਰੇ ਮਨ ਲੇਖੈ ਕਬਹੂ ਨ ਪਾਇ॥

(ਅੰਗ 1169)॥ ਜਾਮਿ ਨ ਭੀਜੈ ਸਾਚ ਨਾਇ॥ 1॥ ਰਹਾਉ॥ ਦਸ ਅਠ ਲੀਖੇ ਹੋਵਹਿ ਪਾਸਿ॥ ਚਾਰੇ ਬੇਦ ਮੁਖਾਗਰ ਪਾਠ॥ ਪੁਰਬੀ ਨਾਵੈ ਵਰਨਾ ਕੀ ਦਾਤਿ॥ ਵਰਤ ਨੇਮ ਕਰੇ ਦਿਨ ਰਾਤਿ॥ 2॥ ਕਾਜੀ ਮੁਲਾ ਹੋਵਹਿ ਸੇਖ॥ ਜੋਗੀ ਜੰਗਮ ਭਗਵੇ ਭੇਖ॥ ਕੋ ਗਿਰਹੀ ਕਰਮਾ ਕੀ ਸੰਧਿ॥ ਬਿਨੁ ਬੂਝੈ ਸਭ ਖੜੀਅਸਿ ਬੰਧਿ॥ 3॥ ਜੇਤੇ ਜੀਅ ਲਿਖੀ ਸਿਰਿ ਕਾਰ॥ ਕਰਣੀ ਉਪਰਿ ਹੋਵਗਿ ਸਾਰ॥ ਹੁਕਮੁ ਕਰਹਿ ਮੂਰਖ ਗਾਵਾਰ॥ ਨਾਨਕ ਸਾਚੇ ਕੇ ਸਿਫਤਿ ਭੰਡਾਰ॥ 4॥3॥

Basant(u) Mehla 1: Sooyinay ka chaunka, kunchun kooaar. Roopay keeyaan kaaraan, buhout(u) bisthaar(u). Ganga ka ooduk(u) kuruntay kee aag(i). Groorra khaana, doodh siyoun gaad(i). 1. Ray mun laykhaiy kubhoon na paayay.

(PAGE 1169): Jaam(i) na bheejaiy Saach Naayay. 1. Ruhaou. Dus-utth leekhay hoveh(i) paas(i). Chaaray Bayd mookhaagur paatth. Poobi naavaiy, verna kee daat(i). Vert naym kuray din raat(i). 2. Qazi, moolah hoveh(i) sheikh. Yogi, jungum, bhugvainy bhaykh. Ko girhee, kerma kee sundh(i). Bin(u) boojhaiy subh khurrius(i) bundh(i). 3. Jaytay jea, likhi sir(i) kaar. Kerni oopur(i) hovug(i) saar. Huqam kuray moorukh gavaar. Nanak, Saachay kay sift(i) bhundaar. 4.3.

Word Meaning: Chaunka = outdoor kitchen. Kunchun = gold. Kooaar = vessels. Roopa = silver. Kaaraan = (boundary) lines. Bisthaar = expanse. Ooduk = water. Kuruntay Kee Aag(i) = fire prepared in situ by digging a hole in a special kind of wood, inserting a stick in the hole, and by creating friction by rotating the stick fast until fire is built. It is considered very holy, and is used in religious functions by the Hindus. Groorra = cooked soft rice. Gaad(i) = by mixing. Laykhaiy Paayay = given credit. Jaam(i) Na = until. Bheejaiy = gets imbued. Pause. Thus-utth = the 18 (Puranas). Mookhaagur = by memory. Paatth = reading the holy books. Poorbi = on holy days. Verna Kee daat(i) = donations to people of different castes. Vert Naym = follow religious norms. 2. Jungum = a sect. Bhugvainy Bhaykh = another sect which wears saffron clothes. Girhee = family man. Kerma Kee Sundh(i) = performing rituals as per the holy books. Boojhaiy = understanding. Bin Boojhaiy = without making connection with God. Khurrius Bundh(i) = will be tied up and taken away. 3. Sir(i) Kaar = nature of deeds to perform. Saar = looking after; decision. Huqam(u) Kureh(i) = takes credit. Gavaar = unwise. Sift(i) = praise. 4.

MEANING: People believe that they can please Waheguru by performing rituals to maintain outward purity (cleanliness). They may prepare an outdoor kitchen of gold, use vessels of gold, draw the boundary lines with silver, cook their food with the holy water of Ganga and with the holy fire built in a special way, may have much more expanse like this, and eat the so-believed pure food of cooked rice mixed with milk, they are not given any credit by Waheguru unless their mind is imbued with His Naam, oh my mind. 1 & Pause.

One may have all eighteen written Puranas with him, may recite all the four Vedas from memory, take dips at holy places on special occasions, may give donations to people of different castes as dictated by their faith, and observe all the religious rituals (they get no spiritual credit for any of such efforts). 2. One may be a qazi, a moolah, or a sheikh; or may be a yogi, a jungum, or may wear saffron clothes; or be a family man who performs all the religious rituals, (no body gets any credit for any of their ritualistic practices), and all are tied up and taken away (to Waheguru's Court) unless they make connection with Him. 3. Everybody has the nature of deeds he has to perform, which are prewritten in their fate, and the final decision about their future is made by Waheguru based on their present deeds; yet the foolish man takes credit for his own deeds. Only His praise is recognized by Waheguru, with which His treasures are always full, oh Nanak. 4.3.

ਬਸੰਤੁ ਮਹਲਾ 3 ਤੀਜਾ॥ ਬਸਤ੍ਰ ਉਤਾਰਿ ਦਿਗੰਬਰੁ ਹੋਗੁ॥ ਜਟਾ ਧਾਰਿ ਕਿਆ ਕਮਾਵੈ ਜੋਗੁ॥ ਮਨੁ ਨਿਰਮਲ ਨਹੀ ਦਸਵੈ ਦੁਆਰ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਆਵੈ ਮੂੜਾ ਵਾਰੋ ਵਾਰ॥ 1॥ ਏਕੁ ਧਿਆਵਹੁ ਮੂੜ੍ਹ ਮਨਾ॥ ਪਾਰਿ ਉਤਰਿ ਜਾਹਿ ਇਕ ਖਿਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਿਮ੍ਰਿਤਿ ਸਾਸਤ੍ਰ ਕਰਹਿ ਵਿਖਿਆਣ॥ ਨਾਦੀ ਬੇਦੀ ਪੜ੍ਹਹਿ ਪੁਰਾਣ॥ ਪਾਖੰਡ ਦ੍ਰਿਸਟਿ ਮਨਿ ਕਪਟੁ ਕਮਾਹਿ॥ ਤਿਨ ਕੈ ਰਮਈਆ ਨੇੜਿ ਨਾਹਿ॥ 2॥ ਜੇ ਕੋ ਐਸਾ ਸੰਜਮੀ ਹੋਇ॥ ਕ੍ਰਿਆ ਵਿਸੇਖ ਪੂਜਾ ਕਰੇਇ॥ ਅੰਤਰਿ ਲੋਭੁ ਮਨੁ ਬਿਖਿਆ ਮਾਹਿ॥ ਓਇ ਨਿਰੰਜਨੁ ਕੈਸੇ ਪਾਹਿ॥ 3॥ ਕੀਤਾ ਹੋਆ ਕਰੇ ਕਿਆ ਹੋਇ॥ ਜਿਸ ਨੋ ਆਪਿ ਚਲਾਏ ਸੋਇ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਭਰਮੁ ਚੁਕਾਏ॥ ਹੁਕਮੈ ਬੂਝੈ ਤਾ ਸਾਚਾ ਪਾਏ॥ 4॥ ਜਿਸੁ ਜੀਉ ਅੰਤਰੁ ਮੈਲਾ ਹੋਇ॥ ਤੀਰਥ ਭਵੈ ਦਿਸੰਤਰ ਲੋਇ॥ ਨਾਨਕ ਮਿਲੀਐ ਸਤਿਗੁਰ ਸੰਗ॥ ਤਉ ਭਵਜਲ ਕੇ ਤੂਟਸਿ ਬੰਧ॥ 5॥4॥

Basant(u) Mehla 3, Teeja (Third): Bustar ootaar(i), digumbur(u) hoag(u). Jutaa dhaar(i) kiyya kmaavaiy yog(u). Mun(u) nirmul nuhhi dusvaiyn dooaar. Bherm(i), bherm(i) aavaiy moorra, vaaro, vaar. 1. Aik(u) dhiyaavhou moorrh munaa. Paar(i) ootur(i) jaah(i) ikk khinaa. 1. Ruhaou. Simrit Shastar kureh(i) vukhiyaan. Naadi, Baydi, purreh(i) Puraan. Pakhund drisht(i), mun kupt(u) kmaah(i). Tinh kaiy Rumuyyiya nayrr(i) naah(i). 2. Jay ko aiysa sunjumi hoyay. Kirya visaykh, pooja kuray. Untar(i) lobh(u), mun(u) bikhiya maah(i). Oye Nirunjun kaiysay paah(i). 3. Keeta hoa kuray kiyya hoyay. Jis nu Aap(i) chulaayay Soyay. Nudr(i) kuray, ta bherm(u) chookaayay. Huqamaiy boojhaiy, ta Saacha paayay. 4. Jis(u) jeeou untar(u) maiyla hoyay. Teeruth bhuvvaiy, disuntar loyay. Nanak miliyaiy Satgur sung. Tuou bhuvjul kay tootus(i) bundh. 5.4.

Word Meaning: Bustar = clothes. Digumbur(u) = naked. Jutaa Dhaar(i) = wearing permanently tangled hair. Kmaavaiy = work towards; acquire. Dusvaiyn Dooar = in the high spiritual state. Bherm(i) = wander through (many life forms); rebirths. Moorra = foolish. Vaaro Vaar = again, and again. 1. Aik(u) = the “One” (God). Paar(i) ootur(i) = reach the other end (of the world sea); find salvation. Khinaa = moment. Pause. Vukhiyaan = explains. Naadi = who blow bugles (yogis). Baydi = who study Vedas (pundits). Pakhund Drishit = hypocrisy in sight. Kupt = deceit. Rumuyyiya = Waheguru. Nayrr(i) Naah(i) = not even close. 2. Sunjumi = with control on senses. Kirya Visaykh = special efforts. Bikhiya = immoral thoughts. Nirunjun = Waheguru. 3. Keeta Hoa = created by God (man). Chulaayay = runs (his life). Soyay = that (God). Nudr(i) Kuray = cast kind sight. Bherm(u) = misgivings. Saacha Paayay = make connection with Waheguru. 4. Untar(u) = inside; mind. Maiyla = filthy; impure. Disuntar Loyay = foreign lands in the world. Bhuvjul = the sea of Maya (the source of rebirths). Tootus(i) = are broken. Bundh = bond. 5.

MEANING: What kind of union with God do those people think they achieve who take off all their clothes, and spend their whole life without clothes, or wear permanently tangled hair (never clean their hair)? Their minds are not clean enough to attain a high spiritual state, so they wander through many life forms again and again. 1. Remember only Waheguru (recite His Naam), whereby you will find salvation in a moment, oh my foolish mind. Pause. The yogis blow their bugles (to deliver their message), and the Pundits study the Puranas, and explain their religious books – the Simritis and the Shastras – to the masses. They have deceitful looks and perform deceitful deeds. Waheguru is not even close to such people. 2. An individual may try to exercise control over his senses and may worship his deity in some special way, but if he has greed in his mind and thinks of immoral activities, how can he realize Waheguru? 3. What can a man, who is created by Waheguru and whose life is run by Him, do against the Will of the Creator? One’s misgivings are cleared only when Waheguru casts His kind sight on him, and he connects with Him when he recognizes His Will. 4.

A man whose mind is filthy cannot connect with Waheguru even if he roams around at the holy places. But all his worldly bonds, which cause his rebirths, get broken when Waheguru puts him in the company of the holy saints, oh Nanak. 5.4.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਸਗਲ ਭਵਨ ਤੇਰੀ ਮਾਇਆ ਮੋਹ॥ ਮੈ ਅਵਰੁ ਨ ਦੀਸੈ ਸਰਬ ਤੋਹ॥ ਤੂ ਸੁਰਿ ਨਾਥਾ ਦੇਵਾ ਦੇਵ॥ ਹਰਿ ਨਾਮੁ ਮਿਲੈ ਗੁਰ ਚਰਨ ਸੇਵ॥ 1॥ ਮੇਰੇ ਸੁੰਦਰ ਗਹਿਰ ਗੰਭੀਰ ਲਾਲ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਏ ਤੂ ਅਪਰੰਪਰੁ ਸਰਬ ਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਸਾਧ ਨ ਪਾਈਐ ਹਰਿ ਕਾ ਸੰਗੁ॥ ਬਿਨੁ ਗੁਰ ਮੈਲ ਮਲੀਨ ਅੰਗੁ॥ ਬਿਨੁ ਹਰਿ ਨਾਮ ਨ ਸੁਧੁ ਹੋਇ॥ ਗੁਰ ਸਬਦਿ ਸਲਾਹੇ ਸਾਚੁ ਸੋਇ॥ 2॥ ਜਾ ਕਉ ਤੂ ਰਾਖਹਿ ਰਖਨਹਾਰ॥ ਸਤਿਗੁਰੂ ਮਿਲਾਵਹਿ ਕਰਹਿ ਸਾਰ॥ ਬਿਖੁ ਹਉਮੈ ਮਮਤਾ ਪਰਹਰਾਇ॥ ਸਭਿ ਦੂਖ ਬਿਨਾਸੇ ਰਾਮ ਰਾਇ॥ 3॥ ਊਤਮ ਗਤਿ ਮਿਤਿ ਹਰਿ ਗੁਨ ਸਰੀਰ॥ਗੁਰਮਤਿ ਪ੍ਰਗਟੇ ਰਾਮ ਨਾਮ ਹੀਰ॥ ਲਿਵ ਲਾਗੀ ਨਾਮਿ ਤਜਿ ਦੂਜਾ ਭਾਉ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਰੁ ਗੁਰ ਮਿਲਾਉ॥ 4॥5॥

Basant Mehla 1: Sugul Bhuvun Tayri Maya moh. Mein uver(u) na deesaiy, serb Toh. Tu soor(i) naathaan Dayva Dayv. Hur(i) Naam(u) milaiy, Gur Churn sayv. 1. Mayray soondar, gehr, gumbheer Laal. Gurmukh(i) Ram Naam goon gaayay, Tu uprumpur(u), serb paal. 1. Ruhaou. Bin(u) Sadh na paayiyaiy Hur(i) ka sung(u). Bin(u) Gur maiyl, muleen ung(u). Bin(u) Hur(i) Naam, na shoodh(u) hoyay. Gur Shabad(i) salaahay Saach(u) Soyay. 2. Ja kuou Tu raakheh(i) Rukhunhaar. Satguru milaaveh(i) kureh(i) saar. Bikh(u) haumein, mumta purhuraayay. Subh(i) dookh binaasay Ram Raayay. 3. Ootum gut(i), mit(i), Hur(i) goon sureer. Gurmut(i) pergtay, Ram Naam heer. Liv laagi Naam(i), tuj(i) dooja bhaaou. Jun Nanak Hur(i) Gur(u), Gur milaaou. 4.5.

Word Meaning: Sugul Bhuvun = the whole universe. Moh = attraction. Uver(u) = other. Toh = You (God). Soor(i) = of gods. Naathaan = of the gurus of the yogis. Dayva = Lord. Gur Churn = feet of the Guru (His Shabad). 1. Gehr = unfathomable. Gumbheer = never changing. Laal = pearl; extremely dear. Uprumpur = limitless. Serb Paal = raiser and nourisher of all. Pause. Sung(u) = company. Muleen = filthy; impure. Ung = body. Shoodh(u) = pure. Saach(u) = eternal. Soyay = that (God). 2. Rukhunhaar = protector; saviour. Saar = looking after. Bikh(u) = poison. Mumta = worldly attractions. Purhuraayay = get rid of. Binaasay = destroys. Raayay = the Royal. 3. Ootum = superior. Gut(i) = spiritual level. Mit(i) = limit. Pergtay = appears. Heer = heera (diamond). Liv Laagi = focus of mind. Tuj(i) = abandoning. Dooja Bhaaou = love for the other (Maya). 4.

MEANING: The whole world is attracted to (captivated by) Your Maya, but I do not see any other power than You which is present everywhere, oh Waheguru. You are the Lord of all the gods, and of the gurus of the yogis. But Your Naam can be acquired only by serving the Guru, oh Waheguru. 1. You are limitless, beautiful (kind), unfathomable, and You never change with changing conditions, oh my dear Lord. Your praise can be sung only in the shelter of the Guru. Pause. One cannot enjoy Your company (make a connection with You) without the Guru, and one's body and mind are filthy without Him. Such filth cannot be removed without Your Naam, and Your praise can be sung only with Guru's Shabad, oh Waheguru. 2. You connect the devotee whom You wish to protect (from the attacks of Maya) with the Guru who looks after the devotee. The Guru dispels the poison of selfishness, ego, and the worldly attractions of the devotee, and all his troubles are eradicated with the kindness of the Royal Waheguru. 3. Such a devotee acquires superior most wisdom (thinking) and noble virtues, like those of Waheguru, in his body and mind, and the diamond-like Waheguru appears in his mind with Guru's Advice. He renounces his love for Maya and makes Waheguru the focus of his mind. I am also a slave of Waheguru and the Guru, and pray to Waheguru to connect me with the Guru, oh Nanak. 4.5.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਮੇਰੀ ਸਖੀ ਸਹੇਲੀ ਸੁਨਹੁ ਭਾਇ॥ ਮੇਰਾ ਪਿਰੁ ਰੀਸਾਲੂ ਸੰਗਿ ਸਾਇ॥ ਓਹੁ ਅਲਖੁ ਨ ਲਖੀਐ ਕਹਹੁ ਕਾਇ॥

(ਅੰਗ 1170)॥ ਗੁਰਿ ਸੰਗਿ ਦਿਖਾਇਓ ਰਾਮਰਾਇ॥ 1॥ ਮਿਲੁ ਸਖੀ ਸਹੇਲੀ ਹਰਿ ਗੁਨ ਬਨੇ॥ ਹਰਿ ਪ੍ਰਭ ਸੰਗਿ ਖੇਲਹਿ ਵਰ ਕਾਮਨਿ ਗੁਰਮੁਖਿ ਖੋਜਤ ਮਨ ਮਨੇ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖੀ ਦੁਹਾਗਣਿ ਨਾਹਿ ਭੇਉ॥ ਓਹੁ ਘਟਿ ਘਟਿ ਰਾਵੈ ਸਰਬ ਪ੍ਰੇਉ॥ ਗੁਰਮੁਖਿ ਥਿਰੁ ਚੀਨ੍ਹੈ ਸੰਗਿ ਦੇਉ॥ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਪੁ ਜਪੇਉ॥ 2॥ ਬਿਨੁ ਗੁਰ ਭਗਤਿ ਨ ਭਾਉ ਹੋਇ॥ ਬਿਨੁ ਗੁਰ ਸੰਤ ਨ ਸੰਗੁ ਦੇਇ॥ ਬਿਨੁ ਗੁਰ ਅੰਧੁਲੇ ਧੰਧੁ ਰੋਇ॥ ਮਨੁ ਗੁਰਮੁਖਿ ਨਿਰਮਲੁ ਮਲੁ ਸਬਦਿ ਖੋਇ॥ 3॥ ਗੁਰਿ ਮਨੁ ਮਾਰਿਓ ਕਰਿ ਸੰਜੋਗੁ॥ ਅਹਿਨਿਸਿ ਰਾਵੈ ਭਗਤਿ ਜੋਗੁ॥ ਗੁਰ ਸੰਤ ਸਭਾ ਦੁਖੁ ਮਿਟੈ ਰੋਗੁ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਵਰੁ ਸਹਜ ਜੋਗੁ॥ 4॥6॥

Basant(u) Mehla 1: Mayri sukhee, suhayli, soonhou bhaayay. Mayra Pir(u) reesaaloo, sung(i) saayay. Oh(u) Alukh(u), na lukhiyaiy , kuhhou kaayay.

(PAGE 1170): Gur(i) sung(i) dikhaayo Ram Raayay. 1. Mil(u) sukhee, suhayli Hur(i) goon bunay. Hur(i) Prubh sung(i) khaylay, vur kaamin, Gurmukh(i) khojut mun munay. 1. Ruhaou. Munmukhi doohaagun(i), naah(i) bhayo. Oh(u) ghut(i), ghut(i) raavaiy serb Prayo. Gurmukh(i) thir(u) cheenaiy sung(i) Dayo. Gur(i) Naam(u) drirraaya jup(u) jupayo. 2. Bin(u) Gur Bhagat(i), na bhaaou hoyay. Bin(u) Gur Sunt na sung(u) dayay. Bin(u) Gur undhulay, dhundh(u) royay. Mun Gurmukh(i) nirmul(u), mul(u) Shabad(i) khoyay. 3. Gur(i) mun(u) maariyo, kur(i) sunjog(u). Ehinis(i) raavay Bhagat(i) joag(u). Gur Sunt subha dookh(u) mitaiy roag(u). Nanak Hur(i) Vur sehj joag(u). 4.6.

Word Meaning: Sukhee Suhayli = friends. Bhaayay = with affection. Pir(u) = Dear. Reesaaloo = mind captivating; handsome. Sung(i) = with. Saayay = that (friend). Alukh(u) = incomprehensible. Lukhiyaiy = comprehend. Kaayay = how? 1. Bunay = create; sing (praise). Khaylay = enjoy union. Vur = husband. Kaamin = as wives (devotees) of. Mun Munay = mind is convinced. Pause. Dohaagun(u) = ditched by husband; unfortunate. Bhayo = secrets. Serb Prayo = dear to all. Dayo = Light-like. Drirraaya = reinforced; reiterated. Jup Jupayo = recites the Naam. 2. Sunt = the source of peace (Waheguru). Dhundh(u) = Maya-related tasks. Royay = suffers. Nirmul = pure. Mul(u) = filth. Khoyay = lose; get rid of. 3. Maariyo = kills (desires). Kur(i) Sunjog(u) = connecting with. Ehinis(i) = day and night. Raavay = recites Naam. Joag(u) = union. Roag(u) = disease; discomfort. Hur(i) Vur = Waheguru Husband. Sehj = high spiritual state.

MEANING: The mind-captivating Waheguru is incomprehensible and cannot be comprehended. So, tell me how we can connect with Him, oh my friends. Listen with affection (respectfully, with full faith), oh my friends: Waheguru resides with that friend (human being) who searches her mind for Waheguru with the Advice of the Guru, serves the Lord like a wife when she gets connected with Him, and enjoys union with Him. The Guru shows that Waheguru is present in you. 1 & Pause.

The followers of their mind are unfortunate and know nothing about the secrets of Waheguru, that He is dear to everybody and is enjoyed in every heart. The Guru reinforces Waheguru's Naam in the mind of the devotee for him to recite, whereby his mind becomes stable (quits wandering) in the Guru's shelter, and he realizes that the light-like Waheguru is with him. 2. One does not develop love for Waheguru's worship without the Guru, and he cannot enjoy Waheguru's company. Without the Guru, the blind (ignorant) man suffers in the Maya-related tasks. But one's mind is purified in the shelter of the Guru when he gets rid of his filth with the Guru's Shabad. 3. Shelter of the Guru (His Advice) enables the devotee to kill all his worldly desires, and he recites Waheguru's Naam day and night to achieve union with Him. All the sufferings of the devotee get eradicated in the company of the Guru-Saint, and he achieves union with Waheguru-Husband in the high spiritual state, oh Nanak. 4.6.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਆਪੇ ਕੁਦਰਤਿ ਕਰੇ ਸਾਜਿ॥ ਸਚੁ ਆਪਿ ਨਿਬੇੜੇ ਰਾਜੁ ਰਾਜਿ॥ ਗੁਰਮਤਿ ਊਤਮ ਸੰਗਿ

ਸਾਥਿ॥ ਹਰਿ ਨਾਮੁ ਰਸਾਇਨੁ ਸਹਜਿ ਆਥਿ॥ 1॥ ਮਤ ਬਿਸਰਸ ਰੇ ਮਨ ਰਾਮ ਬੋਲਿ॥ ਅਪਰੰਪਰੁ ਅਗਮੁ ਅਗੋਚਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਆਪਿ ਤੁਲਾਏ ਅਤੁਲੁ ਤੋਲਿ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਚਰਨ ਸਰੇਵਹਿ ਗੁਰਸਿਖ ਤੋਰ॥ ਗੁਰ ਸੇਵ ਤਰੇ ਤਜਿ ਮੇਰ ਤੋਰ॥ ਨਰ ਨਿੰਦਕ ਲੋਭੀ ਮਨਿ ਕਠੋਰ॥ ਗੁਰ ਸੇਵ ਨ ਭਾਈ ਸਿ ਚੋਰ ਚੋਰ॥ 2॥ ਗੁਰੁ ਤੁਠਾ ਬਖਸੇ ਭਗਤਿ ਭਾਉ॥ ਗੁਰਿ ਤੁਠੈ ਪਾਈਐ ਹਰਿ ਮਹਲਿ ਠਾਉ॥ ਪਰਹਰਿ ਨਿੰਦਾ ਹਰਿ ਭਗਤਿ ਜਾਗੁ॥ ਹਰਿ ਭਗਤਿ ਸੁਹਾਵੀ ਕਰਮਿ ਭਾਗੁ॥ 3॥ ਗੁਰੁ ਮੇਲਿ ਮਿਲਾਵੈ ਕਰੇ ਦਾਤਿ॥ ਗੁਰਸਿਖ ਪਿਆਰੇ ਦਿਨਸੁ ਰਾਤਿ॥ ਫਲੁ ਨਾਮੁ ਪਰਾਪਤਿ ਗੁਰੁ ਤੁਸਿ ਦੇਇ॥ ਕਹੁ ਨਾਨਕ ਪਾਵਹਿ ਵਿਰਲੇ ਕੇਇ॥ 4॥7॥

Basant(u) Mehla 1: Aapay koodrut(i) kuray saaj(i). Sach(u) Aap(i) nibayrray raaj(u), raaj(i). Gurmut(i) ootum sung(i) saath(i). Hur(i) Naam(u) rusaayin, sehj(i) aath(i). 1. Mut bisrus ray mun, Ram boal(i). Uprumpur(u), agumm(u), agoachur(u), Gurmukh(i) Hur(i) Aap(i) toolaayay, atool(u), toal(i). 1. Ruhaou. Gur Churn srayveh(i) Gursikh Toar. Gur sayv turay tuj(i) mayr toar. Nur ninduk lobhi, mun(i) kutthoar. Gur sayv na bhaayi, s(i)) choar, choar. 2. Gur toottha bukhshay Bhagat(i) bhaaou. Gur(i) tootthaiy paayiyaiy Hur(i) Mehl(i) Tthaaoun. Purhur(i) ninda, Hur(i) Bhagat(i) jaag(u). Hur(i) Bhagat soohaavi kerm(i) bhaag(u). 3. Gur(u) mayl(i) milaavaiy, kuray daat(i). Gur Sikh piyaaray dinus(u) raat(i). Ful(u) Naam(u) puraaput(i) Gur(u) toos(i) dayay. Kuhhou Nanak paaveh(i) virlay kayay. 4.7.

Word Meaning: Koodrut(i) = nature. Saaj(i) = by creating. Nibayrray = decides. Raaj(u) = His Huqam. Raaj(i) = by reigning. Ootum = supreme. Rusaayin = source of all tastes (enjoyments). Aath(i) = wealth. 1. Mut Bisrus = lest you forget. Uprumpur(u) = who needs no external help; omnipotent. Agumm(u) = inaccessible. Agoachur(u) = incomprehensible. Atool(u) = which cannot be weighed. Toal(i) = in measurement. Pause. Toar = Yours. Tuj(i) = abandon. Mayr Toar = discrimination. Nur = man. Ninduk = vilifier. Mun Kutthoar = stone-hearted. Bhaayi = liked. Choar Choar = big thief. 2. Tootha = pleased to be kind. Bhagat(i) Bhaaou = love for worship. Mehl Tthaaoun = Residence. Purhur(i) = getting rid of. Jaag(u) = be enlightened. Soohaavi = comforting. Kerm(i) = with benevolence. Bhaag(u) = a part; fortune. 3. Daat(i) = gift. Puraaput(i) = are rewarded. Virlay = rare; a few. 4.

MEANING: Waheguru creates nature, and through His reign over the universe, He Himself makes final decisions regarding the deeds of humans according to His Huqam. With the supreme Advice of the Guru, a devotee acquires the wealth of Waheguru's Naam, which is the source of all enjoyments, and finds Him present in and around him. 1.

Recite Waheguru's Naam so that you do not forget Him, oh my mind. The omnipotent, inaccessible, and incomprehensible Waheguru, whose virtues cannot be measured, connects his devotees with the Guru who enables them to acquire enough virtues to buy Waheguru's Naam (to enshrine in their heart). One must remember that the requirement of virtues to buy Waheguru's Naam has a minimum value (enlightenment of heart), which is never lowered. Pause. Guru's Sikhs (Waheguru's devotees) worship Waheguru's Feet (recite His Naam) with Guru's Shabad. They rid themselves of their discriminatory nature (bias) toward people and attain salvation. The vilifiers have greedy minds and are stone-hearted (have no compassion for others). They do not like serving the Guru and are the biggest thieves. 2.

The overpleased Guru bestows love for Waheguru's worship on the devotees because of which one reaches Waheguru's Residence (attains union with Him). By overcoming the vilification of others, they stay awake with Waheguru's worship. With Waheguru's benevolence, they find His worship to be very comforting (blissful), which becomes a part of their fortune (character). 3.

The Guru gives the eternal gift of His Shabad as the foundation for union with Waheguru to His Sikhs, who are very dear to Him. The overjoyed Guru gives them the reward of Waheguru's Naam; however, only a few receive this special gift, oh Nanak. 4.7.

ਬਸੰਤੁ ਮਹਲਾ 3 ਇਕਤੁਕਾ॥ ਸਾਹਿਬ ਭਾਵੈ ਸੇਵਕੁ ਸੇਵਾ ਕਰੈ॥ ਜੀਵਤ ਮਰੈ ਸਭਿ ਕੁਲ ਉਧਰੈ॥ 1॥ ਤੇਰੀ ਭਗਤਿ ਨ ਛੋਡਉ ਕਿਆ ਕੋ ਹਸੈ॥ ਸਾਚੁ ਨਾਮੁ ਮੇਰੈ ਹਿਰਦੈ ਵਸੈ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਮਾਇਆ ਮੋਹਿ ਪ੍ਰਾਣੀ ਗਲਤੁ ਰਹੈ॥ ਤੈਸੇ ਸੰਤ ਜਨ ਰਾਮ ਨਾਮ ਰਵਤ ਰਹੈ॥ 2॥ ਮੈ ਮੂਰਖ ਮੁਗਧ ਊਪਰਿ ਕਰਹੁ ਦਇਆ॥ ਤਉ ਸਰਣਾਗਤਿ ਰਹਉ ਪਇਆ॥ 3॥ ਕਹਤੁ ਨਾਨਕੁ ਸੰਸਾਰ ਕੇ ਨਿਹਫਲ ਕਾਮਾ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਕੋ ਪਾਵੈ ਅੰਮ੍ਰਿਤ ਨਾਮਾ॥ 4॥8॥

Basant(u) Mehla 3, Ikktooka: Sahib bhaavaiy sayvuk(u) sayva kuraiy. Jeevut muraiy, subh kool oodhraiy. 1. Tayri Bhagat(i) na chhoadoun, kiyya ko hussaiy. Saach(u) Naam(u) mayraiy hirdaiy vussaiy. 1. Ruhaou. Jaiysay Maya moh(i) praani gult(u) ruhhaiy. Taiysay sunt jun, Ram Naam ruvut ruhhaiy. 2. Mein moorukh, moogudh oopur(i) kurhou duyya. Tuou shernaagut ruhhoun puyya. 3. Keht(u) Nanak(u) sunsaar kay nihful kaama. Gur persad(i) ko paavaiy Amrit Naama. 4.8.

Word Meaning: Ikktooka = a Shabad with only one sentence in each verse. Bhaaviay (if) He likes. Jeevut Muraiy = kills his mind(desires) while living in the family. Oodhraiy = gets salvation. 1. Hussaiy = make fun of. **Pause**. Gult(u) = absorbed; engrossed. Ruvut = recite (Naam). 2. Moogudh = unwise. Shernaagut = in shelter. 3. Nihful = fruitless; worthless. Kaama = tasks. 4.

MEANING: A devotee serves the Lord only if He likes him. Such a devotee kills his worldly desires while living in the family, and salvages the whole clan (his associates). 1. Waheguru's Naam is enshrined in my heart, and I will not quit worshipping Him even if people make fun of me. (Worshipping Waheguru was ridiculed at the time of Guru Sahiban). Pause. Just like people stay absorbed in their attachment to Maya, Waheguru's devotees keep reciting His Naam with dedication. 2. I am foolish and unwise; please be compassionate to me so that I may stay in Your shelter, oh Waheguru. 3.
The worldly tasks are spiritually worthless, but some rare individual acquires Waheguru's Amrit-like Naam with the benevolence of the Guru, oh Nanak(u). 4.8.

ਮਹਲਾ 1 ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ 2॥ ੧ੑਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਾਲਗ੍ਰਾਮ ਬਿਪ ਪੂਜਿ ਮਨਾਵਹੁ ਸੁਕ੍ਰਿਤ ਤੁਲਸੀ ਮਾਲਾ॥ ਰਾਮ ਨਾਮ ਜਪਿ ਬੇੜਾ ਬਾਧਹੁ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ॥ 1॥
(ਅੰਗ 1171)॥ ਕਾਹੇ ਕਲਰਾ ਸਿੰਚਹੁ ਜਨਮੁ ਗਵਾਵਹੁ॥ ਕਾਚੀ ਢਹਗਿ ਦਿਵਾਲ ਕਾਹੇ ਗਚੁ ਲਾਵਹੁ॥ 1॥ ਰਹਾਉ॥ ਕਰ ਹਰਿਹਟ ਮਾਲ ਟਿੰਡ ਪਰੋਵਹੁ ਤਿਸੁ ਭੀਤਰਿ ਮਨ ਜੋਵਹੁ॥ ਅੰਮ੍ਰਿਤੁ ਸਿੰਚਹੁ ਭਰਹੁ ਕਿਆਰੇ ਤਉ ਮਾਲੀ ਕੇ ਹੋਵਹੁ॥ 2॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਦੁਇ ਕਰਹੁ ਬਸੋਲੇ ਗੋਡਹੁ ਧਰਤੀ ਭਾਈ॥ ਜਿਉ ਗੋਡਹੁ ਤਿਉ ਤੁਮ੍ਹ ਸੁਖੁ ਪਾਵਹੁ ਕਿਰਤੁ ਨ ਮੇਟਿਆ ਜਾਈ॥ 3॥ ਬਗੁਲੇ ਤੇ ਫੁਨਿ ਹੰਸੁਲਾ ਹੋਵੈ ਜੇ ਤੂ ਕਰਹਿ ਦਇਆਲਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਦਇਆ ਕਰਹੁ ਦਇਆਲਾ॥ 4॥1॥9॥

Mehla 1, Basant(u) Hindole, Ghur(u) 2: Ek Onkar Satgur Persad(i):
Saalgram bip pooj(i) munaavhou, sookirt toolsi maala. Ram Naam jup(i) bayrra baandhou, duyya kurhou Duyyaala. 1.

(PAGE 1171): Kaahay kullraan sinchou, junum guvaavhou. Kaach dhehg(i) divaal kaahay guch(u) laavhou. 1. Ruhaou. Ker hurihut maahl tind purovou, tis(u) bheetur(i) mun jovhou. Amrit sinchou, bhurou kiyaaray, tuou maali kay hovhou. 2. Kaam(u), kroadh(u), dooyay kurhou busoalay, goad-hou dherti bhaayi. Jiyoun goad-hou, tiyoun toomh sookh(u) paavhou, kirt(u) na maytiya jaayi. 3. Bugulay tay phoon(i) hunsula hovaiy, jay Tu kureh(i) duyyaala. Prunvut(i) Nanak(u) daasun(i) daasa, duyya kurhou Duyyala. 4.1.9.

Word Meaning: Saalgram = an idol of Vishnu. Bip = (oh), Brahman. Sookirt = noble deeds. Toolsi Maala = garland of basil flowers (leaves). Bayrra = boat. Duyyaala = kind Waheguru. 1. Kulraan = land covered with saltpetre which is infertile. Sinchou = irrigate. Junum Guvaavhou = waste life. Kaach dhehg(i) Divaal = collapsing wall of mud. Guch(u) = plaster. Pause. Ker = hands. Hurihut = an open (artesian) well from which water is drawn by a

moving cyclical chain (called maahl) of small containers (tinds). purovhou = string the tinds. Bheetur = in. Jovhou = connect; apply. Kiyaaray = field (of mind). Amrit = water of Waheguru's Naam. Tuou = only then. Maali = gardener (Waheguru). 2. Kaam(u) = lust. Busoalay = hoeing tools. Goad-hou = dig up (to weed out the evil). Dherti = land (mind). Kirt = the result of the deeds done. 3. Bugulay = heron (hypocrite). Phoon(i) = again. Hunsula = swan (holy saint). Prunvut(i) = prays. 4.

MEANING: You worship the idol of Vishnu, and offer him a garland of basil leaves, oh Brahman. (But all such efforts are spiritually worthless, and are not the way to please Waheguru). If you wish to swim across the world-sea (find salvation), you need to perform noble deeds which will serve as the basil leaves to offer, and worship Waheguru by reciting His Naam; these two acts on your part will act as the boat to ferry you across the world-sea with His benevolence. 1. Your efforts are useless like irrigating a barren field covered with saltpetre (to raise a crop), or like repairing a crumbling mud wall with plaster; why do you perform such worthless deeds? Pause.
A farmer irrigates his field with water drawn from a well, which is powered by oxen, and from which the water is drawn by a cyclical chain of tinds (vessels), called maahl, strung on a circular frame. Like the farmer, you irrigate the field of your heart with the water of Waheguru's Naam by performing noble deeds with your hands, which will act as the maahl, to draw the Naam-Water, and focus your mind on the Naam; only then will you belong to Waheguru, oh Brahman. 2. Use your lust and your rage as the hoeing tools (channelize your energy from evil thinking to noble thoughts) and dig up the land of your heart to weed out the evil qualities. The more you weed out the evil, the more blissful you will feel. The result of your noble deeds cannot be erased by anyone. 3.
With Waheguru's benevolence, even a heron (hypocrite) can transform into a swan (holy saint). I, Nanak(u), am a slave of Your slaves (devotees), and beg for Your benevolence (so that I may recite Your Naam), oh Waheguru. 4.1.9.

ਬਸੰਤੁ ਮਹਲਾ 1 ਹਿੰਡੋਲ॥ ਸਾਹੁਰੜੀ ਵਥੁ ਸਭੁ ਕਿਛੁ ਸਾਝੀ ਪੇਵਲੜੈ ਧਨ ਵਖੇ॥ ਆਪਿ ਕੁਚਜੀ ਦੋਸੁ ਨ ਦੇਊ ਜਾਣਾ ਨਾਹੀ ਰਖੇ॥ 1॥ ਮੇਰੇ ਸਾਹਿਬਾ ਹਉ ਆਪੇ ਭਰਮਿ ਭੁਲਾਣੀ॥ ਅਖਰ ਲਿਖੇ ਸੇਈ ਗਾਵਾ ਅਵਰ ਨ ਜਾਣਾ ਬਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਕਢਿ ਕਸੀਦਾ ਪਹਿਰਹਿ ਚੋਲੀ ਤਾ ਤੁਮ ਜਾਣਹੁ ਨਾਰੀ॥ ਜੇ ਘਰੁ ਰਾਖਹਿ ਬੁਰਾ ਨ ਚਾਖਹਿ ਹੋਵਹਿ ਕੰਤ ਪਿਆਰੀ॥ 2॥ ਜੇ ਤੂ ਪੜਿਆ ਪੰਡਿਤੁ ਬੀਨਾ ਦੁਇ ਅਖਰ ਦੁਇ ਨਾਵਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਏਕੁ ਲੰਘਾਏ ਜੇ ਕਰਿ ਸਚਿ ਸਮਾਵਾ॥ 3॥2॥10॥
Basant(u) Mehla 1, Hindole: Sahour-rreen vuth(u) subh(u) kichh(u) saanjhi, payvkurraiy dhun vukhay. Aap(i) koochuji, doash(u) na dayoun, jaana naahi rukhay. 1. Mayray Sahiba, huoun aapay, bherm(i) bhoolaani. Akkhur likhay, sayee gaavaan, uver na jaana bani. 1. Ruhaou. Kuddh kuseeda pehreh(i) choli, ta toomh jaanhou naari. Jay ghur(u) raakheh(i), booraa na chaakheh(i), hoveh(i) Kunt piyaari. 2. Jay tu purrhiya, pundit(u) beena, dooyay Akkhur, dooyay naavaan. Prunvut(i), Nanak(u) aik lunghaayay, jaykur(i) Sach(i) smaavaan. 3.2.10.
Word Meaning: Sahour-rreen = the home of the husband (Waheguru). Vuth(u) = thing; the invaluable Naam. Saanjhi = common to all. Payvkurraiy = the home of parents (this world). Vukhay = separate; personal (of the individual). Koochuji = unrefined; unskilled. Doash = blame. Jaana Naahi = do not know. 1. Aapay = by Himself (God). Bherm Bhoolaani = misguided by misgivings. Akkhur Likhay = the prewritten order (fate). Gaavan = sing; perform deeds. Bani = noble advice (Guru's Shabad). Pause. Kuddh Kuseeda = adorn (garnish) with noble qualities. Pehreh(i) = wear. Choli = clothes (body coverings). Jaanhou = recognize. Ghur Rakheh(i) = protects mind. Chaakheh(i) = look for. Kunt = husband;

Waheguru. 2. Beena = wise; enlightened. Dooayay = two. Akkhur = mantra to follow in life – Waheguru and Maya. Naavaan = boats – Waheguru's Naam, and attractions of Maya. Prunvut(i) = humbly suggests. Lunghaayay = ferries across. 3.

MEANING: Waheguru's Naam is the common requirement for all to be approved by Him in the next world. This invaluable thing (the Naam) is everyone's personal choice in this world, whether to recite it or not. I am unskilled (ignorant) and do not know how to take good care of this invaluable thing (keep in mind at all times). But I cannot blame anyone for my negligence. 1.

I am misled by the results of my own deeds in previous lives, which have created misgivings in my mind. I still continue to perform the kind of deeds which are prewritten in my fate, and do not try to listen to any other noble advice (of the Guru). Pause.

I am advised that only that human bride is recognized (given spiritual credit) by Waheguru, which adorns (garnishes) her mind with noble qualities, and covers her body (protects from the attacks of Maya) with love and faith for Waheguru. The bride, who protects her mind from the evil attacks of Maya and does not think of (causing) any harm to others, is dear to the Waheguru-Husband. 2.

If you are an enlightened pundit, then you know that there are two mantras (paths) in the world to follow in life – Waheguru, and Maya – and two boats – Waheguru's Naam, and attractions of Maya. Nanak humbly suggests that only one boat – Waheguru's Naam – ferries one across the world sea if he gets absorbed in it (Waheguru's Naam). 3.2.10.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 1॥ ਰਾਜਾ ਬਾਲਕੁ ਨਗਰੀ ਕਾਚੀ ਦੁਸਟਾ ਨਾਲਿ ਪਿਆਰੋ॥ ਦੁਇ ਮਾਈ ਦੁਇ ਬਾਪਾ ਪੜੀਅਹਿ ਪੰਡਿਤ ਕਰਹੁ ਬੀਚਾਰੋ॥ 1॥ ਸੁਆਮੀ ਪੰਡਿਤਾ ਤੁਮ ਦੇਹੁ ਮਤੀ॥ ਕਿਨ ਬਿਧਿ ਪਾਵਉ ਪ੍ਰਾਨ ਪਤੀ ॥ 1॥ਰਹਾਉ॥ ਭੀਤਰਿ ਅਗਨਿ ਬਨਾਸਪਤਿ ਮਉਲੀ ਸਾਗਰੁ ਪੰਡੈ ਪਾਇਆ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੁਇ ਘਰ ਹੀ ਭੀਤਰਿ ਐਸਾ ਗਿਆਨੁ ਨ ਪਾਇਆ॥ 2॥ ਰਾਮ ਰਵੰਤਾ ਜਾਣੀਐ ਇਕ ਮਾਈ ਭੋਗੁ ਕਰੇਇ॥ ਤਾ ਕੇ ਲਖਣ ਜਾਣੀਅਹਿ ਖਿਮਾ ਧਨ ਸੰਗ੍ਰਹੇਇ॥ 3॥ ਕਹਿਆ ਸੁਣਹਿ ਨ ਖਾਇਆ ਮਾਨੇ ਤਿਨ੍ਹਾ ਹੀ ਸੇਤੀ ਵਾਸਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸਾ ਖਿਨੁ ਤੋਲਾ ਖਿਨੁ ਮਾਸਾ॥ 4॥3॥11

Basant(u) Hindole, Mehla 1: Rajah baaluk(u), nugri kaachi, dooshtaan naal(i) piyaaro. Dooayy maayee, dooyay baapa purrhieh(i) pundit kurhou beechaaro. 1. Soami pundita, toomh dayhou mutee. Kin bidh(i) paavoun Praan-Putee. 1. Ruhaou. Bheetur(i) ugun(i) bunaasput(i) mauli, saagur pundaiy paaya. Chund(u), sooruj(u), dooyay ghur hee bheetur(i) aiysa giyan na paaya. 2. Ram ruvunta jaaniyaiy, ikk maayee, bhog(u) kuray. Ta kay lukhun jaanieh(i) khima dhun sungreh(i). 3. Kuhhiya, sooneh, na khaaya maanay, tinha hee sayti vaasa. Prunvut(i) Nanak(u) daasun(i) daasa, khin(u) tola, khin(u) maasa. 4.3.11.

Word Meaning: Baaluk(u) = child; inexperienced. Nugri = town, human body. Kaachi = weak to resist temptations. Dooshtaan = evil; the five demons. Dooyay Maayee = two mothers – Guru's Advice, and personal thinking (attraction for Maya). Dooyay Baapa = two fathers – Waheguru and one's own mind. Purrhieh(i) = are told. 1. Mutee = advice. Kin Bidh(i) = by what means. Paavoun = realize. Praan-Putee = the Lord of life (Waheguru). Pause. Bheetur(i) = inside. Bunassput(i) = vegetation. Mauli = blooms; grows (is contained). Saagur = sea (of Maya). Pundaiy = in the bundle (of body). Chund(u) = moon; coolness (of Waheguru's Naam). Sooruj(u) = the sun; fire of desires. Ghur = heart. 2. Ruvunta = remembers. Ikk Maayee = one mother (attraction for Maya). Bhog(u) Kuray = eat away; kill. Ta Kay = of such people. Lukhun = qualities. Khima = forgiveness. Sungreh(i) = accumulate; acquire. Tinha Hee Sayti = the senses. Na Khaaya Maanay = never admit that they have enjoyed delicious foods (are always hungry). Vaasa = to live

(deal) with. Khin(u) = in a moment. Tola = a large measure of gold; strong. Maasa = a smaller unit of gold; weak. 4.

MEANING: We are told that the man has two mothers – Guru's Advice, and personal thinking (attractions of Maya) – and two fathers to guide – Waheguru, and one's own mind – in the spiritual world. The human body is weak and unable to resist any temptation, and its rajah (mind) is inexperienced (easily swayed) and in love with the five demons. What are your thoughts on this, oh pundit? 1.

People consider you their swami (spiritual leader); so advise them on how to realize Waheguru, the true Lord of our lives (which you do not), oh pundit. Pause.

Just like the whole vegetation which has fire encased in it, the fire of worldly desires thrives in the human body as if the whole sea of desires is contained in the bundle of the human body. One does not realize that both coolness (of Waheguru's Naam) and the fire of worldly desires are present in the human body. 2.

That devotee is considered to be remembering Waheguru, who consumes (destroys) one of the two mothers – attractions of Maya. Such a devotee is known to have the quality of accumulating (acquiring) forgiveness. 3.

But, the human mind lives with (has friendship with) the five demons (senses) which do not listen to what the mind says, and never get satisfied with worldly enjoyments (are always hungry). That's why the mind has quick swings (of strength and weakness) in its ability to fight against its desires, humbly submits Nanak(u). 4.3.11.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 1॥ ਸਾਚਾ ਸਾਹੁ ਗੁਰੂ ਸੁਖਦਾਤਾ ਹਰਿ ਮੇਲੇ ਭੁਖ ਗਵਾਏ॥ ਕਰਿ ਕਿਰਪਾ ਹਰਿ ਭਗਤਿ ਦ੍ਰਿੜਾਏ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਏ॥ 1॥ ਮਤ ਭੁਲਹਿ ਰੇ ਮਨ ਚੇਤਿ ਹਰੀ॥ ਬਿਨੁ ਗੁਰ ਮੁਕਤਿ ਨਾਹੀ ਤ੍ਰੈ ਲੋਈ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਹਰੀ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਭਗਤੀ ਨਹੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਬਿਨੁ ਭਾਗਾ ਨਹੀ ਭਗਤਿ ਹਰੀ॥ ਬਿਨੁ ਭਾਗਾ ਸਤਸੰਗੁ ਨ ਪਾਈਐ ਕਰਮਿ ਮਿਲੈ ਹਰਿ ਨਾਮੁ ਹਰੀ॥ 2॥ ਘਟਿ ਘਟਿ ਗੁਪਤੁ ਉਪਾਏ ਵੇਖੈ ਪਰਗਟੁ ਗੁਰਮੁਖਿ ਸੰਤ ਜਨਾ॥ ਹਰਿ ਹਰਿ ਕਰਹਿ ਸੁ ਹਰਿ ਰੰਗਿ ਭੀਨੇ ਹਰਿ ਜਲੁ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਨਾ॥ 3॥

(ਅੰਗ 1172)॥ ਜਿਨ ਕਉ ਤਖਤਿ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰਮੁਖਿ ਸੇ ਪਰਧਾਨ ਕੀਏ॥ ਪਾਰਸੁ ਭੇਟਿ ਭਏ ਸੇ ਪਾਰਸ ਨਾਨਕ ਹਰਿ ਗੁਰ ਸੰਗਿ ਥੀਏ॥ 4॥4॥12॥

Basant(u) Hindole Mehla 1: Saacha Shah(u), Gur(u) sookh-daata, Hur(i) maylay bhookh guvaayay. Kur(i) kirpa, Hur(i) Bhagat(i) drirrayay, undin(u) Hur(i) goon gaayay. 1. Mut bhooleh(i) ray mun, chayt(i) Hurie. Bin(u) Gur mookt naahi traiy loyeen, Gurmukh(i) paayiyaiy Naam Hurie. 1. Ruhaou. Bin(u) bhugti nuhhi Satgur paayiyaiy, bin(u) bhaagaan nuhhi Bhagat Hurie. Bin(u) bhaagaan sat sung(u) na paayiyaiy, kerm(i) milaiy, Hur(i) Naam(u) Hurie. 2. Ghut(i), ghut(i), goopt(u) oopaayay vaykhaiy, pergut(u) Gurmukh(i) sunt junaa. Hur(i), Hur(i) kureh(i), su Hur(i) rung(i) bheenay, Hur(i) jul(u), Amrit Naam(u), munaa. 3.

(PAGE 1172): Jinh kuou Tukhut(i) milaiy vudiyaayi, Gurmukh(i) say perdhaan keeyay. Paarus(u) bhayt(i), bhuyyay say paarus, Nanak, Hur(i) Gur sung(i) theeyay. 4.4.12.

Word Meaning: Saacha Shah(u) = the source of true wealth (Waheguru's Naam). Sookh-Daata = the source of all comforts. Bhookh = appetite (of worldly attractions).

Drirraayay = reiterates. Undin(u) = everyday; always. 1. Mut Bhooleh(i) = lest you forget (make sure you do not forget). Chayt(i) = remember. Hurie = God. Mookt = emancipation. Traiy Loyeen = in the universe. Pause. Bhaagaan = fortune. Sat Sung(u) = the company of the holy saints. 2. Goopt(u) = hidden. Vaykhay = watches. Pergut(u) = appears. Gurmukh(i) = in Guru's shelter. Rung(i) Bheenay = imbued in love. Munaa = in mind. 3. Tukhut(i) = in Waheguru's Court. Vudiyaayi = honour. Perdhaan Keeyay = are exalted.

Paarus(u) = the elixir-stone; the Guru. Bhayt = in the company of. Bhuyyay = become (like the Guru). Say = those. Sung(i) = companions. Theeyay = become. 4.

MEANING: The Guru is the true source of Waheguru's Naam-wealth, and is also the source of all comforts. He connects us with Waheguru, so that all our appetite for worldly affairs fades away. He sings Waheguru's praise all the time, and reiterates His worship in our minds with His benevolence. 1. Remember Waheguru at all times so that you do not forget Him, oh my mind. No one attains emancipation in the whole universe without the Guru, and one acquires Waheguru's Naam from the Guru. Pause.

Also, one cannot connect with the Guru without Waheguru's prior grace, and one cannot worship Waheguru without good fortune. Similarly, one cannot come to the gathering of the holy saints without good fortune, and one acquires Waheguru's Naam only with His benevolence. 2. Waheguru is present, hidden in every heart which He has created, and watches its functioning; He appears in the heart of a devotee with the benevolence of the Guru or some holy saint. The minds of those who recite Waheguru's Naam are imbued with His love, and acquire the ambrosial water of Waheguru's Naam in their mind. 3.

Those who are honoured in Waheguru's Court are exalted (to deliver Waheguru's Message along with the Guru) because by meeting with the Guru (acting on His advice), they become like Him in His shelter, oh Nanak. 4.4.12.

ਬਸੰਤੁ ਮਹਲਾ 3 ਘਰੁ 1 ਦੁਤੁਕੇ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant(u) Mehla 3, Ghur(u) 1, Dootookay: Ek Onkar Satgur Persad(i):

ਮਾਹਾ ਰੁਤੀ ਮਹਿ ਸਦ ਬਸੰਤੁ॥ ਜਿਤੁ ਹਰਿਆ ਸਭੁ ਜੀਅ ਜੰਤੁ॥ ਕਿਆ ਹਉ ਆਖਾ ਕਿਰਮ ਜੰਤੁ॥ ਤੇਰਾ ਕਿਨੈ ਨ ਪਾਇਆ ਆਦਿ ਅੰਤੁ॥ 1॥ ਤੈ ਸਾਹਿਬ ਕੀ ਕਰਹਿ ਸੇਵ॥ ਪਰਮ ਸੁਖ ਪਾਵਹਿ ਆਤਮਦੇਵ॥ 1॥ ਰਹਾਉ॥ ਕਰਮੁ ਹੋਵੈ ਤਾ ਸੇਵਾ ਕਰੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ॥ ਅਨਦਿਨੁ ਸਾਚੁ ਨਾਮੁ ਉਚਰੈ॥ ਇਨ ਬਿਧਿ ਪ੍ਰਾਣੀ ਦੁਤਰੁ ਤਰੈ॥ 2॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਕਰਤਾਰਿ ਉਪਾਏ॥ ਸੰਸਾਰ ਬਿਰਖ ਕਉ ਦੁਇ ਫਲ ਲਾਏ॥ ਆਪੇ ਕਰਤਾ ਕਰੇ ਕਰਾਏ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਤਿਸੈ ਖਵਾਏ॥ 3॥ ਨਾਨਕ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਆਪੇ ਦੇਇ॥ ਬਿਖਿਆ ਕੀ ਬਾਸਨਾ ਮਨਹਿ ਕਰੇਇ॥ ਅਪਣਾ ਭਾਣਾ ਆਪਿ ਕਰੇਇ॥ 4॥1॥

Maaha rooti meh(i) sud basant(u). Jit(u) huriya subh(u) jea junt(u). Kiyya huoun aakhaan kirm junt(u). Tayra kinaiy na paaya aad(i), unt(u). 1. Taiyn Sahib kee kureh(i) sayv. Perm sookh paaveh(i) Aatumdev. 1. Ruhaou. Kerm(u) hovaiy ta sayva kuraiy. Gur persadi jeevut muraiy. Undin(u) Saach(u) Naam(u) oochraiy. Inn bidh(i) praani dootur turaiy. 2. Bikh(u) Amrit(u) Kartar(i) oopaayay. Sunsaar birkh kuou dooyay ful laayay. Aapay Kerta kuray kuraayay. Jo Tis(u) bhaavaiy tisaiy khuvaayay. 3. Nanak, jis nu nudr(i) kuray. Amrit Naam(u) aapay dayay. Bikhiya kee baashna muneh(i) kuray. Apna bhaana Aap(i) kuray. 4.1.

Word Meaning: Maaha Rooti = the great season (to worship Waheguru) . Basant(u) = spring. Jit(u) = because of which. Huriya = full of life (thriving). Kirm Junt = a worm being. Aad(i) = beginning. Unt(u) = end. 1. Perm Sookh = supreme bliss. Aatumdev = oh Waheguru. Pause. Kerm(u) = benevolence. Jeevut Muraiy = kills his worldly desires while living in the family. Undin(u) = everyday; all the time. Oochraiy = recite. Inn Bidh(i) = by such means. Dootur(u) = very difficult to swim across. 2. Bikh(u) = poison (Maya). Amrit(u) = Waheguru's Naam. Birkh = tree. Bhaavaiy = likes. 3. Bikhiya = poisonous sensual pleasures. Baashna = fragrance; attraction. Muneh Kuray = prevents. Bhaana = Will. 4.

MEANING: No matter what the season is, it is always the spiritually happy season of spring (for the mind to bloom) for the man who recites Waheguru's Naam, which gives spiritual life

to everybody. Nobody has ever found the end of Waheguru's limits; so, who am I, who is only a worm-being (insignificant), to say anything about Him? 1.
However, whosoever serves You acquires supreme bliss, oh, Lord Waheguru. Pause. The individual, whom You are kind to, serves You, and with the benevolence of the Guru, kills his worldly desires while still living in the family. He recites Your Naam all the time, and that is how he swims across the world-sea, which is otherwise impossible to swim through. 2.
The world is like a tree which bears both the fruits – attractions of Maya, and Waheguru's Amrit-like Naam - which are both created by Waheguru. The Creator does everything Himself, and makes others do whatever He likes, and feeds the type of fruit of His choice to individuals (whether to feed the poisonous Maya or Naam-Amrit). 3.
Waheguru gives His Naam-Amrit only to those whom He likes and prevents them from indulging in sensual pleasures. He implements His own Will, oh Nanak. 4.1.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਰਾਤੇ ਸਾਚਿ ਹਰਿ ਨਾਮਿ ਨਿਹਾਲਾ॥ ਦਇਆ ਕਰਹੁ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲਾ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨਹੀ ਮੈ ਕੋਇ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖੈ ਸੋਇ॥ 1॥ ਗੁਰ ਗੋਪਾਲ ਮੇਰੈ ਮਨਿ ਭਾਏ॥ ਰਹਿ ਨ ਸਕਉ ਦਰਸਨ ਦੇਖੇ ਬਿਨੁ ਸਹਜਿ ਮਿਲਉ ਗੁਰੁ ਮੇਲਿ ਮਿਲਾਏ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਮਨ ਲੋਭੀ ਲੋਭਿ ਲੁਭਾਨਾ॥ ਰਾਮੁ ਬਿਸਾਰਿ ਬਹੁਰਿ ਪਛੁਤਾਨਾ॥ ਬਿਛੁਰਤ ਮਿਲਾਇ ਗੁਰ ਸੇਵ ਰਾਗੇ॥ ਹਰਿ ਨਾਮੁ ਦੀਓ ਮਸਤਕਿ ਵਡਭਾਗੇ॥2॥ ਪਉਣ ਪਾਣੀ ਕੀ ਇਹ ਦੇਹ ਸਰੀਰਾ॥ ਹਉਮੈ ਰੋਗੁ ਕਠਿਨ ਤਨਿ ਪੀਰਾ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮ ਦਾਰੂ ਗੁਣ ਗਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਿ ਰੋਗੁ ਗਵਾਇਆ॥ 3॥ ਚਾਰਿ ਨਦੀਆ ਅਗਨੀ ਤਨਿ ਚਾਰੇ॥ ਤ੍ਰਿਸਨਾ ਜਲਤ ਜਲੇ ਅਹੰਕਾਰੇ॥ ਗੁਰਿ ਰਾਖੇ ਵਡਭਾਗੀ ਤਾਰੇ॥ ਜਨ ਨਾਨਕ ਉਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਧਾਰੇ॥ 4॥2॥

Basant(u) Mehla 3: Raatay Saach(i), Hur(i) Naam(i) nihaala. Duyya kurhou Prubh deen-duyyala. Tis(u) bin(u) uver nuhhi mein koyay. Jiyoun bhaavaiy, tiyoun raakhaiy Soyay. 1. Gur Gopal, mayray mun(i) bhaayay. Reh(i) na sukoun dershun daykhay bin(u), sehj(i) miloun Gur(u) mayl(i) milaayay. 1. Ruhaou. Eh(u) mun lobhi, lobh(i) loobhaana. Ram(u) bisaar(i) buhour(i) puchhutaana. Bichhurut milaayay, Gur sayv raangay. Hur(i) Naam(u) deeyo, mustuk(i) vudbhaagay. 2. Paun, paani kee eh dayh sureera. Haumein roag(u) kutthin, tun peera. Gurmukh(i) Ram Naam daaroo, Goon gaaya. Kur(i) kirpa, Gur(i) roag(u) guvaaya. 3. Chaar(i) nudeeyaan, ugnee tun(i) chaaray. Trishna julut, julay ahunkaaray. Gur(i) raakhay, vudbhaagi taaray. Jun Nanak, oor(i) Hur(i) Amrit dhaaray. 4.2.

Word Meaning: Raatay = imbued. Saach(i) = in Waheguru (His Naam). Nihaala = blissful. Deen-Duyyala = kind to the weak. Jiyoun Bhaavaiy = As He likes. Soyay = the same (God). 1. Sehj(i) = in high spiritual state. Pause. Lobhi = greedy. Loobhaana = is captivated; engrossed. Bisaar(i) = forgetting. Buhour(i) = then; again. Raangay = dyed; imbued. Mustuk(i) = on the forehead. Vudbhaagay = highly fortunate. 2. Paun = air. Dayh Sureera = body. Kutthin = tough; severe. Peera = pain; suffering. Daaroo = medication. Roag(u) = ailment. 3. Chaar Nudiyaan = four streams: aggression, worldly attractions, greed, and rage. Ugni = fire; harmful. Trishna = appetite for worldly attractions. Julut = burning; suffering. Ahunkaara = ego; conceit. Oor(i) = in the heart. Amrit = Waheguru's Naam. Dhaaray = acquire. 4.

MEANING: Those who are imbued in Waheguru's Naam are always blissful. I have no other shelter than Him, and pray to Him, who is always kind to the humble, to be kind to me too, so that I may always be happy in whatever situation He keeps me in. 1.
I love Waheguru, and cannot live without having His holy sight. I pray to the Guru to connect me with Waheguru so that I may remain in a high spiritual state. Pause.
The human mind is greedy and becomes engrossed in the attractions of Maya, then repents and forgets Waheguru. But those who are fortunate get their minds dyed in the service of

the Guru (serve Him with dedication), and are given Waheguru's Naam by Him, and are connected with Him (God). 2.
The human body, which is composed of air, water, etc., is severely affected by the serious disease of haumein. The medication for this disease, which destroys it, is Waheguru's Naam, which one acquires when he sings His praise in the shelter of the Guru. 3.
There is a fire of four streams (sources) – aggression, love for worldly attractions, greed, and rage - in human nature that causes him suffering. The man burns in the fire of human desires and of his ego. Those who are fortunate are protected by the Guru with whose benevolence they enshrine Waheguru's Amrit-Naam in their heart, oh Nanak. 4.2.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਹਰਿ ਸੇਵੇ ਸੋ ਹਰਿ ਕਾ ਲੋਗੁ॥ ਸਾਚੁ ਸਹਜੁ ਕਦੇ ਨ ਹੋਵੈ ਸੋਗੁ॥ ਮਨਮੁਖ ਮੁਏ ਨਾਹੀ ਹਰਿ ਮਨ ਮਾਹਿ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਭੀ ਮਰਿ ਜਾਹਿ॥ 1॥ ਸੇ ਜਨ ਜੀਵੇ ਜਿਨ ਹਰਿ ਮਨ ਮਾਹਿ॥ ਸਾਚੁ ਸਮ੍ਹਾਲਹਿ ਸਾਚਿ ਸਮਾਹਿ॥ 1॥ਰਹਾਉ॥ ਹਰਿ ਨ ਸੇਵਹਿ ਤੇ ਹਰਿ ਤੇ ਦੂਰਿ॥ ਦਿਸੰਤਰੁ ਭਵਹਿ ਸਿਰਿ ਪਾਵਹਿ ਧੂਰਿ॥ ਹਰਿ ਆਪੇ ਜਨ ਲੀਏ ਲਾਇ॥ ਤਿਨ ਸਦਾ ਸੁਖੁ ਹੈ ਤਿਲੁ ਨ ਤਮਾਇ॥ 2॥
(ਅੰਗ 1173)॥ ਨਦਰਿ ਕਰੇ ਚੂਕੈ ਅਭਿਮਾਨੁ॥ ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਨੁ॥ ਹਰਿ ਜੀਉ ਵੇਖੈ ਸਦ ਹਜੂਰਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ 3॥ ਜੀਅ ਜੰਤ ਕੀ ਕਰੇ ਪ੍ਰਤਿਪਾਲ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਦਾ ਸਮ੍ਹਾਲ॥ ਦਰਿ ਸਾਚੈ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥ ਨਾਨਕ ਨਾਮਿ ਵਡਾਈ ਪਾਇ॥ 4॥3॥
Basant(u) Mehla 3: Hur(i) sayvay, so Hur(i) ka loag(u). Saach(u) sehj(u), kuday na hovaiy soag(u). Munmukh mooyay, naahi Hur(i) mun maah(i). Mur(i), mur(i) jummeh(i), bhee mur(i) jaah(i). 1. Say jun jeevay, jin Hur(i) mun maah(i). Saach(u) smaahleh(i), Saach(i) smaah(i). 1. Ruhaou. Hur(i) na sayeh(i), tay Hur(i) tay door(i). Disuntar(u) bhuveh(i), sir(i) paaveh(i) dhoor(i). Hur(i) Aapay, jun leeyay laayay. Tinh sudaa sookh(u) haiy, til(u) na tumaayay. 2.
(PAGE 1173): Nudr(i) kuray, chookaiy abhimaan(u). Saachi Durgeh paavaiy maan(u). Hur(i) jeeou vaykhaiy sud hujoor(i). Gur kaiy Shabad(i) ruhhiya bhurpoor(i). 3. Jea, junt kee kuray pritpal. Gur persadi sudaa smaahl. Dur(i) Saachaiy, putt siyoun ghur(i) jaayay. Nanak, Naam(i) vudayayi paayay. 4.3.
Word Meaning: Loag(u) = subject, belongs to; devotee. Soag(u) = grief; suffering. Mooyay = (spiritually) dead. Bhee = again; repeatedly. 1. Jeevay = lives; alive (spiritually). Smaahleh(i) = remember; worship. Pause. Disuntar Bhuvaiy = roams in foreign lands. Dhoor(i) = dust; earn disgrace. Leeyay Laayay = prompts to worship. Til(u) Na = not even the size of a sesame seed. Tumaayay = greed. 2. Chookaiy = ends. Abhimaan(u) = ego. Hujoor(i) = close by. Bhurpoor(i) = fully present. 3. Jea Junt = all living beings. Pritpal = raising and nourishing. Putt = dignity. Siyoun = with. Ghur = (the final) home (union with God). Vudayayi = respect. Paayay = earns. 4.
MEANING: Waheguru becomes the guard of the individual who serves Him (obeys His Will). With Waheguru's Naam, he attains the high spiritual state and never suffers from any grief. The followers of their mind (worshippers of Maya) do not have Waheguru in their mind, and die spiritual death. They die, and take births repeatedly, and yet die a spiritual death. 1.
Those who have Waheguru in their mind are spiritually alive; they keep Him in mind all the time (recite His Naam) and stay absorbed in His Naam. Pause.
Those who do not serve Waheguru (do not recite His Naam) are far away from Him. They roam around in foreign lands and earn disgrace. Waheguru Himself prompts His devotees to worship Him. They are always blissful and have absolutely no greed. 2.
With Waheguru's benevolence, their ego is eradicated, and they earn respect in His Court. With Guru's Shabad, they always feel Waheguru close to them and see Him fully present everywhere. 3. With Guru's benevolence, they constantly and firmly remember Waheguru and firmly believe that He looks after every living being and raises and nourishes

them. They reach their real home (attain union with God) with dignity, and earn respect with Waheguru's Naam, oh Nanak. 4.3.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਅੰਤਰਿ ਪੂਜਾ ਮਨ ਤੇ ਹੋਇ॥ ਏਕੋ ਵੇਖੈ ਅਉਰੁ ਨ ਕੋਇ॥ ਦੂਜੈ ਲੋਕੀ ਬਹੁਤੁ ਦੁਖੁ ਪਾਇਆ॥ ਸਤਿਗੁਰਿ ਮੈਨੋ ਏਕੁ ਦਿਖਾਇਆ॥ 1॥ ਮੇਰਾ ਪ੍ਰਭ ਮਉਲਿਆ ਸਦ ਬਸੰਤੁ॥ ਇਹੁ ਮਨ ਮਉਲਿਆ ਗਾਇ ਗੁਣ ਗੋਬਿੰਦ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪੂਛਹੁ ਤੁਮ੍ਹ ਕਰਹੁ ਬੀਚਾਰੁ॥ ਤਾ ਪ੍ਰਭ ਸਾਚੈ ਲਗੈ ਪਿਆਰੁ॥ ਆਪੁ ਛੋਡਿ ਹੋਹਿ ਦਾਸਤ ਭਾਇ॥ ਤਉ ਜਗਜੀਵਨੁ ਵਸੈ ਮਨਿ ਆਇ॥ 2॥ਭਗਤਿ ਕਰੇ ਸਦ ਵੇਖੈ ਹਜੂਰਿ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਦਾ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਇਸੁ ਭਗਤੀ ਕਾ ਕੋਈ ਜਾਣੈ ਭੇਉ॥ ਸਭੁ ਮੇਰਾ ਪ੍ਰਭ ਆਤਮਦੇਉ॥ 3॥ ਆਪੇ ਸਤਿਗੁਰ ਮੇਲਿ ਮਿਲਾਇ॥ ਜਗ ਜੀਵਨ ਸਿਉ ਆਪਿ ਚਿਤੁ ਲਾਏ॥ ਮਨੁ ਤਨੁ ਹਰਿਆ ਸਹਜਿ ਸੁਭਾਏ॥ ਨਾਨਕ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ॥ 4॥4॥

Basant(u) Mehla 3: Untar(i) pooja mun tay hoyay. Aiko vaykhaiy, aour(u) na koyay. Doojaiy loakeen buhout dookh(u) paaya. Satgur(i) meino Aik(u) dikhaayay. 1. Mayra Prubh mauliya, sud basant(u). Eh(u) mun mauliya, gaayay Goon Gobind. 1. Ruhaou. Gur poochou, toomh kurouh beechaar(u). Ta Prubh Saachaiy luggaiy piyaar(u). Aap(u) chhoad(i) hoh(i) daasut bhaayay. Tuou Jugjeevun(u) vussaiy mun(i) aayay. 2. Bhagat(i) kuray sud vaykhaiy hujoor(i). Mayra Prubh(u) sudaa ruhhiya bhurpoor(i). Iss(u) bhugtee ka koyee jaanaiy bhayo. Subh(u) mayra Prubh Aatumdayo. 3. Aapay Satgur mayl(i) milaayay. Jugjeevun siyoun Aap(i) chit(u) laayay. Mun(u), tun(u) huriya sehj(i) soobhaayay. Nanak, Naam(i) ruhhay liv laayay. 4.4.

Word Meaning: Untar(i) = in (from the heart); true. Aour = other. Doojaiy = the other (Maya). Loakeen = people. Meino = to me. 1. Mauliya = blooms. Basant = the spring season. Pause. Aap(u) = selfishness and ego. Daasut Bhaayay = with the spirit of a slave (devotee). Tuou = only then. Jugjeevun(u) = Waheguru. Vussaiy Aayay = comes to reside. 2. Hujoor(i) = near by. Koyee = some rare. Bhayo = secret. Aatumdayo = God. 3. Chit(u) = mind. Huriya = comes alive. Sehj(i) Soobhaayay = in a natural way. Liv Laayay = mind focussed on Waheguru. 4.

MEANING: True worship of Waheguru happens only from the heart (mind). Such a devotee sees Waheguru only, and none other. The people who worship Maya (are attached to it) suffer badly. My Satguru has shown me the "One" (Waheguru). 1.

When my Waheguru blooms in some devotee's mind, the latter always feels blissful. His mind blooms when he sings Waheguru's praise. Pause.

One fosters love for the eternal Waheguru when he ponders on the Guru's Shabad in His shelter. When one gets rid of his selfishness and ego (with Guru's Shabad), and serves Waheguru with the spirit of a devotee, Waheguru, which is the soul of the whole world, comes to reside in (appears) in his mind. 2.

When one worships Waheguru with the spirit of a true devotee, he feels Waheguru around him and realizes that He is uniformly present everywhere. However, some rare person realizes this secret that it is Waheguru who does everything. 3.

It is Satguru, who infuses love for Waheguru in devotees' minds, and connects them with Him. The mind of such a devotee stays focused on Waheguru, and his mind blooms (he attains a high spiritual state) without any special effort, oh Nanak. 4.4.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਸਹਜ ਸੁਭਾਇ॥ ਭਗਤਿ ਕਰੇ ਵਿਚਹੁ ਆਪੁ ਖੋਇ॥ ਤਦ ਹੀ ਸਾਚਿ ਮਿਲਾਵਾ ਹੋਇ॥ 1॥ ਭਗਤ ਸੋਹਹਿ ਸਦਾ ਹਰਿ ਪ੍ਰਭ ਦੁਆਰਿ॥ ਗੁਰ ਕੈ ਹੇਤਿ ਸਾਚੈ ਪ੍ਰੇਮ ਪਿਆਰਿ॥ 1॥ ਰਹਾਉ॥ ਭਗਤਿ ਕਰੇ ਸੋ ਜਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਗੁਰ ਸਬਦੀ ਵਿਚਹੁ ਹਉਮੈ ਖੋਇ॥ ਹਰਿ ਜੀਉ ਆਪਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਸਦਾ ਸਾਤਿ ਸੁਖਿ ਸਹਜਿ ਸਮਾਇ॥ 2॥ ਸਾਚਿ ਰਤੇ ਤਿਨ੍ਹ ਸਦ ਬਸੰਤ॥ ਮਨੁ ਤਨੁ ਹਰਿਆ ਰਵਿ ਗੁਣ ਗੁਵਿੰਦ॥ ਬਿਨੁ ਨਾਵੈ ਸੂਕਾ ਸੰਸਾਰੁ॥ ਅਗਨਿ ਤ੍ਰਿਸਨਾ

ਜਲੈ ਵਾਰੋ ਵਾਰ॥ 3॥ ਸੋਈ ਕਰੈ ਜਿ ਹਰਿ ਜੀਉ ਭਾਵੈ॥ ਸਦਾ ਸੁਖੁ ਸਰੀਰਿ ਭਾਣੈ ਚਿਤੁ ਲਾਵੈ॥ ਅਪਣਾ ਪ੍ਰਭ ਸੇਵੇ ਸਹਜਿ ਸੁਭਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ 4॥5॥

Basant(u) Mehla 3: Bhagat(i) vuchhul(u), Hur(i), vussaiy mun(i) aayay. Gur kirpa tay sehj soobhaayay. Bhagat(i) kuray vichoun aap(u) khoyay. Tud hee Saach(i) milaava hoyay. 1. Bhagat soheh(i) sudaa Hur(i) Prubh Dooaar(i). Gur kaiy hayt(i) Saachaiy praym piyar(i). 1. Ruhaou. Bhagat(i) kuray so jun(u) nirmul(u) hoyay. Gur Shabadi vichoun haumein khoyay. Hur(i) Jeeou Aap(i) vussaiy mun(i) aayay. Sudaa shaant(i), sookh(i) sehj(i) smaayay. 2. Saach(i) ruttay, tinh sud basant. Mun(u), tun(u) huriya, ruv(i) Goon Goovind. Bin(u) Naavaiy, sooka sunsaar(u). Ugun(i) trishna julaiy vaaro, vaar. 3. Soyee kuray j(i) Hur(i) Jeeou bhaavaiy. Sudaa Sookh(u) sureer(i), bhaanaiy chit(u) laavaiy. Apna Prubh sayvay sehj(i) soobhaayay, Nanak, Naam(u) vussaiy mun(i) aayay. 4.5.

Word Meaning: Bhagat(i)-Vuchhul(u) = lover of His worship (Waheguru). Sehj Soobhaayay = without any special effort. Aap(u) = selfishness and ego. Tud Hee = only then. 1. Soheh(i) = look dignified; are honoured. Dooaar(i) = at the door. Hayt(i) = in love for. Pause. Nirmul(u) = pure; pious. Khoyay = get rid of. Shaant(i) = peaceful. 2. Saach(i) Ruttay = imbued in Waheguru's love. Ruv(i) = by reciting. Sooka = dry; spiritually dead. Trishan Ugun(i) = fire of desires. Vaaro Vaar = repeatedly. 3. Bhaavaiy = is liked by. Bhaanaiy = in His Will. Sehj(i) Soobhaayay = with love in high spiritual state. 4.

MEANING: When a devotee gets rid of his selfishness and ego by worshipping Waheguru with Guru's Shabad, he attains the high spiritual state with Guru's grace, and the lover of His worship, Waheguru, comes to reside in his heart (His Naam is enshrined in his heart). This is the only way a devotee acquires everlasting union with Waheguru. 1.

With true love and reverence for the Guru, Waheguru's devotees are always honoured in His Court. Pause. Waheguru's devotee gets rid of his haumein with Guru's Shabad, and his mind is purified by Waheguru's worship. Waheguru Himself resides in his mind, and he remains absorbed in a high spiritual state, always feeling blissful and peaceful. 2.

It is the happy spring season all the time for the devotees who are imbued with Waheguru's love. By singing Waheguru's praise, their body and mind bloom all the time. The world is spiritually dead without Waheguru's Naam, and the people repeatedly burn (suffer) in the fire of worldly desires. 3. God does only those things that He likes; the devotees, who accept His Will, enjoy comforts. They serve Waheguru (recite His Naam and accept His Will) in a high spiritual state and have His Naam enshrined in their minds, oh Nanak. 4.5.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਏ॥ ਮਨੁ ਤਨੁ ਹਰਿਆ ਸਤਿਗੁਰ ਭਾਏ॥ ਸਫਲਿਓ ਬਿਰਖੁ ਹਰਿ ਕੈ ਦੁਆਰਿ॥ ਸਾਚੀ ਬਾਣੀ ਨਾਮ ਪਿਆਰਿ॥ 1॥ ਏ ਮਨ ਹਰਿਆ ਸਹਜ ਸੁਭਾਇ॥ ਸਚ ਫਲੁ ਲਾਗੈ ਸਤਿਗੁਰ ਭਾਇ॥ 1॥ਰਹਾਉ॥ ਆਪੇ ਨੇੜੈ ਆਪੇ ਦੂਰਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੇਖੈ ਸਦ ਹਜੂਰਿ॥ ਛਾਵ ਘਣੀ ਫੂਲੀ ਬਨਰਾਇ॥ ਗੁਰਮੁਖਿ ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਇ॥ 2॥ ਅਨਦਿਨੁ ਕੀਰਤਨੁ ਕਰਹਿ ਦਿਨ ਰਾਤਿ॥ ਸਤਿਗੁਰਿ ਗਵਾਈ ਵਿਚਹੁ ਜੂਠਿ ਭਰਾਤਿ॥

(ਅੰਗ 1174)॥ ਪਰਪੰਚ ਵੇਖਿ ਰਹਿਆ ਵਿਸਮਾਦੁ॥ ਗੁਰਮੁਖਿ ਪਾਈਐ ਨਾਮੁ ਪ੍ਰਸਾਦੁ॥ 3॥ ਆਪੇ ਕਰਤਾ ਸਭਿ ਰਸ ਭੋਗ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੋਈ ਪਰੁ ਹੋਗ॥ ਵਡਾ ਦਾਤਾ ਤਿਲੁ ਨ ਤਮਾਇ॥ ਨਾਨਕ ਮਿਲੀਐ ਸਬਦੁ ਕਮਾਇ॥ 4॥6॥

Basant(u) Mehla 3: Maya moh(u) Shabad(i) julaayay. Mun(u), tun(u) huriya, Satgur bhaayay. Sufliyo birkh(u) Hur(i) kaiy Dooaar(i). Saachi Bani Naam piyaaru(i). 1. Eh mun huriya, sehj soobhaayay. Sach ful(u) laagaiy Satgur bhaayay. 1. Ruhaou. Aapay nayrraiy, Aapay door(i). Gur kaiy Shabad(i) vaykhaiy sud hujoor(i). Chhaanv ghunee, phooli bunraayay. Gurmukh(i) bigsaiy, sehj(i) soobhaayay. 2. Undin(u) keertun(u) kureh(i) din raat(i). Satgur(i) guvaayi vichoun jootth(i) bhuraant(i).

(PAGE 1174): Perpunch vaykh(i) ruhhiya vismaad(u). Gurmukh(i) paayiyaiy Naam(u) persad(u). 3. Aapay Kerta subh(i) rus bhog. Jo kichh(u) kuray, soyee per(u) hoag. Vudda Daata til(u) na tumaayay. Nanak miliyaiy Shabad(u) kumaayay. 4.6.

Word Meaning: Maya Moh(u) = love for Maya. Huriya = spiritually alive (thriving). Bhaayay = love for. Sufliyo = fruit-bearing. Birkh = tree. Saachi Bani = Waheguru's Naam (praise). 1. Sach = Waheguru (His Naam). Pause. Hujoor(i) = near by. Chhaanv Ghunee = dense shade. Phooli Bunraayay = blooming of vegetation. Bigsaiy = feels blissful. 2. Keertun(u) = sing Waheguru's praise. Jootth(i) Bhuraant(i) = the impurity of restlessness. Perpunch = the expanse of the universe. Vismaad(u) = mesmerized. Persad(u) = donation. 3. Rus = tastes. Bhog = enjoys. Hoag = happens. Tumaayay = greed; desire for. 4.

MEANING: The mind and body of the devotees who burn (get rid of) their love for Maya with the Guru's Shabad bloom all the time with their love for Satguru. With their love for the eternal Bani (Guru's Shabad) and Waheguru's Naam, they feel as if their mind is like a tree which has borne fruit at Waheguru's Door (has been rewarded by Waheguru). 1.

With love for Satguru, their mind-tree blooms without any special effort, and bears the fruit of Waheguru's Naam (the Naam is enshrined in their heart). Pause.

Waheguru is close to some while far away from others, but with Guru's Shabad, a devotee always sees Him around him. His mind feels blissful in a natural way in the shelter of the Guru, and he feels as if his mind has bloomed like the vegetation (tree) which provides dense shade (protection from the demons). 2. Satguru rids him of the impurity of his restless mind (which becomes pure and peaceful), and He sings Waheguru's praise day and night. He feels mesmerized by Waheguru's wondrous expanse of the world. He receives the donation (gift) of Waheguru's Naam in the shelter of the Guru. 3.

(Being present in all living beings), Waheguru enjoys all the tastes of life, but only what He likes happens. The Great Provider (Waheguru) has no greed (desire for worldly attractions) – not even the size of a sesame seed – and can be realized by acting on the Guru's Shabad, oh Nanak. 4.6.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਪੂਰੈ ਭਾਗਿ ਸਚੁ ਕਾਰ ਕਮਾਵੈ॥ ਏਕੋ ਚੇਤੈ ਫਿਰਿ ਜੋਨਿ ਨ ਆਵੈ॥ ਸਫਲ ਜਨਮੁ ਇਸ ਜਗ ਮਹਿ ਆਇਆ॥ ਸਾਚਿ ਨਾਮਿ ਸਹਜਿ ਸਮਾਇਆ॥ 1॥ ਗੁਰਮੁਖਿ ਕਾਰ ਕਰਹੁ ਲਿਵ ਲਾਇ॥ ਹਰਿ ਨਾਮੁ ਸੇਵਹੁ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ 1॥ ਰਹਾਉ॥ ਤਿਸੁ ਜਨ ਕੀ ਹੈ ਸਾਚੀ ਬਾਣੀ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਜਗ ਮਾਹਿ ਸਮਾਣੀ॥ ਚਹੁ ਜੁਗ ਪਸਰੀ ਸਾਚੀ ਸੋਇ॥ ਨਾਮਿ ਰਤਾ ਜਨੁ ਪਰਗਟੁ ਹੋਇ॥ 2॥ ਇਕਿ ਸਾਚੈ ਸਬਦਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਸੇ ਜਨ ਸਾਚੇ ਸਾਚੈ ਭਾਇ॥ ਸਾਚੁ ਧਿਆਇਨਿ ਦੇਖਿ ਹਜੂਰਿ॥ ਸੰਤ ਜਨਾ ਕੀ ਪਗ ਪੰਕਜ ਧੂਰਿ॥ 3॥ ਏਕੋ ਕਰਤਾ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰ ਸਬਦੀ ਮੇਲਾਵਾ ਹੋਇ॥ ਜਿਨਿ ਸਚੁ ਸੇਵਿਆ ਤਿਨਿ ਰਸੁ ਪਾਇਆ॥ ਨਾਨਕ ਸਹਜੇ ਨਾਮਿ ਸਮਾਇਆ॥ 4॥7॥

Basant(u) Mehla 3: Pooraiy bhaag(i) Sach(u) kaar kumaavaiy. Aiko chaytaiy, phir(i) joan(i) na aavaiy. Suful junum(u) iss jug meh(i) aaya. Saach(i) Naam(i) sehj(i) samaaya. 1. Gurmukh(i) kaar kurhou liv laayay. Hur(i) Naam(u) sayvhou, vichoun aap(u) guvaayay. 1. Ruhaou. Tis jun kee haiy Saachi Bani. Gur kaiy Shabad(i) jug maah(i) smaani. Chuhoun joog pusree Saachi soyay. Naam(i) rutta, jun(u) pergut(u) hoyay. 2. Ikk(i) Saachaiy Shabad(i) ruhhay liv laayay. Say jun saachay, Saachaiy bhaayay. Saach(u) dhiyaayin daykh(i) hujoor(i). Sunt junaa kee pug punkuj dhoor(i). 3. Aiko Kerta, uver(u)) na koyay. Gur Shabadi maylaava hoyay. Jinh(i) Such(u) sayviya, tinh(i) rus(u) paaya. Nanak, sehjay, Naam(i) samaya. 4.7.

Word Meaning: Kaar = deeds. Sach(u) Kaar = deeds according to Guru's Advice. Kumaavaiy = performs. Chaytaiy = remembers; worships. Suful = successful. Sehj(i) Samaaya = absorbed in high spiritual state. 1. Liv Laayay = with full focus of mind. Aap(u) = haumein. Pause. Saachi Bani = Waheguru's praise. Smaani = is valid (true)

all over. Pusree = spread over. Soyay = praise; greatness. Rutta = imbued. Pergut Hoyay = becomes famous. 2. Ikk(i) = many. Saachay = pure; pious. Sachaiy = to (by) Waheguru. Bhaayay = are liked. Dhiyaavyin = recite (Naam). Pug Punkuj = lotus-like feet. Dhoor(i) = (humble like) dust. 3. Kerta = creator. Uver = other. Maylaava Hoyay = gets united. Rus Paaya = enjoy the taste (of union). 4.

MEANING: Perform the deeds with full dedication which are approved by the Guru, and recite Waheguru's Naam with full focus of mind to get rid of your selfishness and your ego, oh my friends. **Pause.** But one can perform such noble deeds only with good fortune. When one remembers (recites the Naam of) only Waheguru, he never takes rebirths. The birth of the devotee who gets absorbed in the high spiritual state through Waheguru's Naam is successful in the world (he achieves the objective of human life). 1.

The devotee, who is imbued with Waheguru's Naam, becomes famous in the world. Singing eternal Waheguru's praise with Guru's Shabad, which is true throughout the world, becomes his normal conversation. The fame (sweet fragrance) of Guru's Shabad (Waheguru's Naam) is spread (has been known) throughout all the four eons. 2.

The devotees who stay focused on the Guru's eternal Shabad (Waheguru's Naam) become pious like Waheguru, and are liked by Him. With the dust of the feet of the holy saints (Guru's Shabad), they recite Waheguru's Naam and see Him around them. 3.

There is only one creator (Waheguru) and none other, and He can be realized with the Guru's Shabad. The devotee who serves Waheguru enjoys the sweet taste of union with Him and stays absorbed in Him in the high spiritual state, oh Nanak. 4.7.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਭਗਤਿ ਕਰਹਿ ਜਨ ਦੇਖਿ ਹਜੂਰਿ॥ ਸੰਤ ਜਨਾ ਕੀ ਪਗ ਪੰਕਜ ਧੂਰਿ॥ ਹਰਿ ਸੇਤੀ ਸਦ ਰਹਹਿ ਲਿਵ ਲਾਇ॥ ਪੂਰੈ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਇ॥ 1॥ ਦਾਸਾ ਕਾ ਦਾਸੁ ਵਿਰਲਾ ਕੋਈ ਹੋਇ॥ ਊਤਮ ਪਦਵੀ ਪਾਵੈ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਏਕੋ ਸੇਵਹੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਜਿਤੁ ਸੇਵਿਐ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਨਾ ਓਹੁ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਸੇਵੀ ਕਿਉ ਮਾਇ॥ 2॥ ਸੇ ਜਨ ਸਾਚੇ ਜਿਨੀ ਸਾਚੁ ਪਛਾਣਿਆ॥ ਆਪੁ ਮਾਰਿ ਸਹਜੇ ਨਾਮਿ ਸਮਾਣਿਆ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਮਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਸਚੁ ਸੋਇ॥ 3॥ ਜਿਨਿ ਗਿਆਨੁ ਕੀਆ ਤਿਸੁ ਹਰਿ ਤੂ ਜਾਨੁ॥ ਸਾਚ ਸਬਦਿ ਪ੍ਰਭੁ ਏਕੁ ਸਿਞਾਨੁ॥ ਹਰਿ ਰਸੁ ਚਾਖੈ ਤਾ ਸੁਧਿ ਹੋਇ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਚੁ ਸੋਇ॥ 4॥8॥

Basant(u) Mehla 3: Bhagat(i)) Kureh(i) jun daykh(i) hujoor(i). Sunt junaa kee pug punkuj dhoor(i). Hur(i) sayti sud ruhheh(i) liv laayay. Pooraiy Satgur(i) deeya boojhaayay. 1. Daasaan ka daas(u) virla koyee hoyay. Ootum pudvee paavaiy soyay. 1. Ruhaou. Aiko sayvhou uver(u) na koyay. Jit(u) sayviyain sudaa sookh(u) hoyay. Na oh(u) muraiy, na aavaiy, jaayay. Tis(u) bin(u) uver sayveen kiyoun maayay. 2. Say jun saachay, jinhi Saach(u) puchhaaniya. Aap(u) maar(i), sehjay Naam(i) smaaniya. Gurmmukh(i) Naam(u) praaput hoyay. Mun(u) nirmul(u), nirmul Sach(u) Soyay. 3. Jinh(i) Giyan(u) keeya, tis(u) Hur(i) tu jaan(u). Saach Shabad(i) Prubh Aik(u) siyaan(u). Hur(i) rus(u) chaakhaiy, ta shoodh(i) hoyay. Nanak, Naam(i) ruttay Sach(u) soyay. 4.8.

Word Meaning: Pug Punkuj Dhoor(i) = the dust of the the lotus-like feet (their advice_ Sayti = with. 1. Virla = rare. Ootum Pudvee = supreme (spiritual) state. Pause. Saach(u) Puchhaniya = recognized the eternal Waheguru (make connection). Aap(u) Maar(i) = killing self (haumein). Praaput Hoyay = acquires. 3. Divine Knowledge. Keeya = delivered. Jaan(u) = Siyaan(u) = recognize; make connection. Chaakhaiy = tastes. Shoodh(u) = pure. Soyay = those. 4.

MEANING: The Perfect Satguru has given me the understanding (has enlightened me) that one should seek the advice of the holy saints, and worship Waheguru with the belief that He is around him, and should stay connected with Him with fully focussed mind. 1.

But such devotees are very rare who serve Waheguru with the spirit of a slave of His slaves (devotees). Such a devotees attain the highest spiritual state. Pause.
One should serve Waheguru alone serving whom he attains permanent bliss. Waheguru never dies, nor goes away, nor take rebirths. So, why should I serve anyone else, oh my mother? 2. The devotees who recognize (make connection with the eternal Lord), become pure like Him. They kill their worldly desires, and get absorbed in His Naam in the high spiritual state. One acquires Waheguru's Naam in Guru's shelter (from Him) whereby his mind becomes pure like Waheguru. 3.
Make connection with Waheguru who has created (is the source of) the Divine Knowledge, with Guru's Shabad, oh my friend. One's mind gets purified when he tastes the sweetness of Waheguru's Naam, and imbued in His Naam, he becomes pure like Him, oh Nanak. 4.8.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਨਾਮਿ ਰਤੇ ਕੁਲਾ ਕਾ ਕਰਹਿ ਉਧਾਰੁ॥ ਸਾਚੀ ਬਾਣੀ ਨਾਮ ਪਿਆਰੁ॥ ਮਨਮੁਖ ਭੂਲੇ ਕਾਹੇ ਆਏ॥ ਨਾਮਹੁ ਭੂਲੇ ਜਨਮੁ ਗਵਾਏ॥ 1॥ ਜੀਵਤ ਮਰੈ ਮਰਣੁ ਸਵਾਰੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਾਚੁ ਉਰਧਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਸਚੁ ਭੋਜਨੁ ਪਵਿਤੁ ਸਰੀਰਾ॥ ਮਨੁ ਨਿਰਮਲੁ ਸਦ ਗੁਣੀ ਗਹੀਰਾ॥ ਜੰਮੈ ਮਰੈ ਨ ਆਵੈ ਜਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਸਾਚਿ ਸਮਾਇ॥ 2॥ ਸਾਚਾ ਸੇਵਹੁ ਸਾਚੁ ਪਛਾਣੈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਦਰਿ ਨੀਸਾਣੈ॥
(ਅੰਗ 1175)॥ ਦਰਿ ਸਾਚੈ ਸਚੁ ਸੋਭਾ ਹੋਇ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਪਾਵੈ ਸੋਇ॥ 3॥ ਆਪਿ ਅਭੁਲੁ ਸਚਾ ਸਚੁ ਸੋਇ॥ ਹੋਰਿ ਸਭ ਭੂਲਹਿ ਦੂਜੈ ਪਤਿ ਖੋਇ॥ ਸਾਚਾ ਸੇਵਹੁ ਸਾਚੀ ਬਾਣੀ॥ ਨਾਨਕ ਨਾਮੇ ਸਾਚਿ ਸਮਾਣੀ॥ 4॥9॥

Basant(u) Mehla 3: Naam(i) ruttay, koolaana ka kureh(i) oodhaar(u). Saachi Bani Naam(u) piyaar(u). Munmukh bhoolay kaahay aayay? Naamhoun bhoolay junum(u) guvaayay. 1. Jeevut muraiy, mern(u) suvaaraiy. Gur kaiy Shabad(i) Saach(u) oordhaaraiy. 1. Ruhaou. Gurmukh(i) Sach(u) bhojun(u) puvit(u) sureera. Mun(u) nirmul(u) sud gooni guheera. Jummaiy, muraiy, na aavay jaayay. Gur persadi Saach(i) smaayay. 2. Saacha sayvhou, Saach(u) puchhaanaiy. Gur kaiy Shabad(i) Hur(i) Dur(i) neeshaanaiy.
(PAGE 1175): Dur(i) Saachaiy, Sach(u) sobha hoyay. Nij ghur(i) vaasa paavaiy soyay. 3. Aap(i) abhooll, Sacha, sach(u) soyay. Hoar(i) subh bhooleh(i), doojaiy putt(i) khoyay. Saacha sayhou Saachi Bani. Nanak, Naamay Saach(i) smaani. 4.9.
Word Meaning: Naam(i) Ruttay = imbued in the Naam. Koolaan = associates. Oodhaar(u) = salvation. Bhoolay = misled. 1. Mern(u) = death. Suvaaraiy = make successful. Oordhaaraiy = enshrine in heart. Pause. Bhojun = (spiritual) food. Puvit(u) = pious; pure. Nirmul(u) = pure. Gooni Guheera = deep sea (source) of virtues. Saach(i) Smaayay = gets absorbed in Waheguru (His Naam). 2. Puchhaanaiy = recognize; make connection with. Neeshaanaiy = with the identification (approval) by Waheguru. Sach(u) = everlasting. Sobha = praise; honour. Nij Ghur = in one's own home (union with Waheguru). 3. Aap(i) = Waheguru. Abhooll = infallible. Doojaiy = Maya. Putt(i) Khoyay = loses respect. Saach(i) = in Waheguru. Smaani = causes to be absorbed. 4.
MEANING: The devotees, who are imbued in Waheguru's Naam with their love for the eternal Guru's Shabad, not only attain salvation for themselves, but also get their associates salvaged. For what do the followers of their mind come to the world? They waste away their precious human life by ignoring Waheguru's Naam. 1. Those who kill their desires while living in the family with Guru's Shabad, enshrine Waheguru's Naam in their heart, and make their death a success (achieve the objective of union with Waheguru). Pause.
Waheguru's Naam is the spiritual food for the Sikhs of the Guru whereby their bodies (minds) are purified, and become pious. With purity of mind, they become a source of noble qualities. They do not come to, or go away from, the world; they do not die again, and never take

rebirths. With the benevolence of the Guru, they get absorbed in the eternal Waheguru. 2. Serve the eternal Waheguru, and make a connection with Him with the Guru's Shabad whereby you will get Waheguru's approval, oh my friends. You will earn eternal respect in Waheguru's Court and will achieve union with Him. 3.
The eternal Waheguru is infallible, and the devotee also becomes immortal by merging into Him. All others are misled and lose their dignity because of their love for Maya. Serve the eternal Waheguru with the Guru's eternal Shabad, which causes the devotee to merge with Him (Waheguru), oh Nanak. 4.9.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਬਿਨੁ ਕਰਮਾ ਸਭ ਭਰਮਿ ਭੁਲਾਈ॥ ਮਾਇਆ ਮੋਹ ਬਹੁਤੁ ਦੁਖੁ ਪਾਈ॥ ਮਨਮੁਖ ਅੰਧੇ ਠਉਰ ਨ ਪਾਈ॥ ਬਿਸਟਾ ਕਾ ਕੀੜਾ ਬਿਸਟਾ ਮਾਹਿ ਸਮਾਈ॥ 1॥ ਹੁਕਮੁ ਮੰਨੇ ਸੋ ਜਨੁ ਪਰਵਾਣੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮਿ ਨੀਸਾਣੁ॥ 1॥ ਰਹਾਉ॥ ਸਾਚਿ ਰਤੇ ਜਿਨ੍ਹ੍ਹਾ ਧੁਰਿ ਲਿਖਿ ਪਾਇਆ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਮਨਿ ਭਾਇਆ॥ ਸਤਿਗੁਰ ਕੀ ਬਾਣੀ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਏ ਸੋਇ॥ 2॥ ਏਕੁ ਨਾਮੁ ਤਾਰੇ ਸੰਸਾਰੁ॥ ਗੁਰ ਪਰਸਾਦੀ ਨਾਮੁ ਪਿਆਰੁ॥ ਬਿਨੁ ਨਾਮੈ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਮੁ ਪਲੈ ਪਾਈ॥ 3॥ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਏ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਨਾਮੁ ਦ੍ਰਿੜ੍ਹਾਏ॥ ਜਿਨ੍ਹ੍ਹ ਇਕੁ ਜਾਤਾ ਸੇ ਜਨ ਪਰਵਾਣੁ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਦਰਿ ਨੀਸਾਣੁ॥ 4॥10॥

Basant(u) Mehla 3: Bin(u) kerma subh bherm(i) bhoolaayi. Maya moh, buhout(u) dookh paayi. Munmukh undhay tthaur na paayi. Bishta ka keerra, bishta maah(i) smaayi. 1. Huqam(u) munnay, so jun(u) pervaan(u). Gur kaiy Shabad(i) Naam(i) neeshaan(u). 1. Ruhaou. Saach(i) ruttay, jinha dhoor(i) likh(i) paaya. Hur(i) ka Naam(u) sudaa mun(i) bhaaya. Satgur kee Bani sudaa sookh hoyay. Joti, Jot(i) milaayay Soyay. 2. Aik(u) Naam(u) taaray sunsaar(u). Gur persadi Naam(u) piyaar(u). Bin(u) Naamaiy mookt(i) kinaiy na paayi. Pooray Gur tay Naam(u) pullaiy paayi. 3. So boojhaiy, jis(u) Aap(i) boojhaayay. Satgur sayva Naam(u) drirrahay. Jinh Ikk(u) jaata, say jun pervaan(u). Nanak, Naam(i) ruttay Dur(i) neeshaan(u). 4.10.

Word Meaning: Bin(u) = without. Kerma = good fortune; benevolence. Subh = everybody. Bherm(i) Bhoolaayi = misled in delusions. Tthaur = shelter; peace. Bishta = feces; (filth of) sensual pleasures. Keerra = worm. Smaayi = is engrossed. 1. Pervaan(u) = approved. Neeshaan(u) = identification. Pause. Dhoor(i) LIkh(i) = prewritten in fate by Waheguru. Joti = human soul. Jot(i) = Waheguru's Soul. Soyay = that. 2. Taaray = salvages. Mookt(i) = emancipation. KInaiy Na = nobody. Pullaiy Paayi = is acquired (in possession). 3. Boojhaiy = understands. Drirrahay = reiterates. Jaata = recognized. 4.

MEANING: Without the benevolence of Waheguru, the whole world is misled in its delusions and suffers hugely because of its love for Maya. The lovers of wealth are (spiritually) blind and find no peace of mind. They are worms of filthy sensual pleasures and stay engrossed in them. 1. Those who obey Waheguru's Huqam (His Will) are approved by Him. With Guru's Shabad, they acquire Waheguru's Naam in their heart, which is their identification for approval. Pause. Those who have it prewritten in their fate by Waheguru always like Waheguru's Naam and get imbued in His love. They enjoy all comforts with Satguru's Bani (Shabad), which also connects their soul with Waheguru's Soul. 2.
Waheguru's Naam, which the devotees come to love with Guru's grace, salvages the whole world. Nobody has ever achieved emancipation without Waheguru's Naam, which can be acquired only from the Perfect Guru. 3.
Only those who realize that Waheguru gives the understanding (enlightens) that they need to serve the Guru who reiterates the Naam in their hearts. Those who make a connection with Waheguru get imbued in His Naam, which is their identification for approval by Waheguru, oh Nanak. 4.10.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਕ੍ਰਿਪਾ ਕਰੇ ਸਤਿਗੁਰੁ ਮਿਲਾਏ॥ ਆਪੇ ਆਪਿ ਵਸੈ ਮਨਿ ਆਏ॥ ਨਿਹਚਲ ਮਤਿ ਸਦਾ ਮਨ ਧੀਰ॥ ਹਰਿ ਗੁਣ ਗਾਵੈ ਗੁਣੀ ਗਹੀਰ॥ 1॥ ਨਾਮਹੁ ਭੂਲੇ ਮਰਹਿ ਬਿਖੁ ਖਾਇ॥ ਬ੍ਰਿਥਾ ਜਨਮੁ ਫਿਰਿ ਆਵਹਿ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਬਹੁ ਭੇਖ ਕਰਹਿ ਮਨਿ ਸਾਂਤਿ ਨ ਹੋਇ॥ ਬਹੁ ਅਭਿਮਾਨਿ ਅਪਣੀ ਪਤਿ ਖੋਇ॥ ਸੇ ਵਡਭਾਗੀ ਜਿਨ ਸਬਦੁ ਪਛਾਣਿਆ॥ ਬਾਹਰਿ ਜਾਦਾ ਘਰ ਮਹਿ ਆਣਿਆ॥ 2॥ ਘਰ ਮਹਿ ਵਸਤੁ ਅਗਮ ਅਪਾਰਾ॥ ਗੁਰਮਤਿ ਖੋਜਹਿ ਸਬਦ ਬੀਚਾਰਾ॥ ਨਾਮੁ ਨਵਨਿਧਿ ਪਾਈ ਘਰ ਹੀ ਮਾਹਿ॥ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਸਚਿ ਸਮਾਹਿ॥ 3॥ ਆਪਿ ਕਰੇ ਕਿਛੁ ਕਰਣੁ ਨ ਜਾਇ॥ ਆਪੇ ਭਾਵੈ ਲਏ ਮਿਲਾਇ॥ ਤਿਸ ਤੇ ਨੇੜੈ ਨਾਹੀ ਕੋ ਦੂਰਿ॥ ਨਾਨਕ ਨਾਮਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ 4॥11॥

Basant(u) Mehla 3: Kirpa kuray, Satguru milaayay. Aapay, Aap(i) vussaiy mun(i) aayay. Nihchul mut(i) sudaa mun dheer. Hur(i) goon gaavaiy, gooni guheer. 1. Naamhou bhoolay, mureh(i) bikh(u) khaayay. Birtha junum(u), phir(i) aaveh(i) jaayay. 1. Ruhaou. Buhou bhaykh kureh(i), mun shaant(i) na hoyay. Buhou abhimaan(i), apni putt(i) khoyay. Say vudbhaagi, jinh Shabad puchhaaniya. Baahur(i) jaanda, ghur meh(i) aaniya. 2. Ghur meh vust(u) Agumm Apaara. Gurmut(i) khojeh(i) Shabad beechaara. Naam(u) nuvnidh(i) paayi ghur hee maah(i). Sudaa rung(i) raatay Sach(i) smaah(i). 3. Aap(i) kuray, kichh(u) kern(u) na jaayay. Aapay bhaavaiy, luyyay milaayay. Tis tay nayrraiy, naahi ko door(i). Nanak, Naam(i) ruhhiya bhurpoor(i). 4.11.

Word Meaning: Aapay Aap(i) = on His own. Vussaiy = comes to reside. Nihchul = stable; never changing. Dheer = peace; contentment. Gooni Guheer = deep sea (source) of virtues. 1. Bikh Khaayay = poison of sensual pleasures. Birtha = empty; worthless. Pause. Bhaykh Kureh = wears religious garb (for show-off). Shaant(i) = peaceful. Abhimaan(u) = conceit. Puchhaaniya = recognized; made connection with. Baahur(i) Jaanda = (mind) wandering in every direction. Ghur Meh(i) Aaniya = focuses inwards. 2. Vust(u) = valuable thing (Naam); dwells. Agumm Apaara = inaccessible and limitless (God). Khojeh(i) = searches. Nuvnidh(i) = the nine mythical treasures. Rung(i) Raatay = imbued in love. 3. Kern(u) Na = cannot do. Nayrraiy = close by. Bhurpoor(i) = fully present. 4.

MEANING: When Waheguru is kind to a devotee, He connects him with Satguru, and comes to dwell in his mind on His own. The thinking of such devotees about Waheguru (their faith in Him) becomes stable and never changes, and their mind becomes fully peaceful (content). By singing Waheguru's praise, they become a source of noble qualities themselves. 1.

Those who ignore Waheguru's Naam die a spiritual death because of their enjoyment of poisonous sensual pleasures. They waste away their precious human life, and keep taking births and dying. Pause. They wear many religious garbs and symbols, but never attain peace of mind as they become conceited of their religiosity, and lose respect. Those who make a connection with Waheguru through the Guru's Shabad and control their wandering mind are fortunate. 2.

The inaccessible and the limitless Waheguru is present hidden in every heart, and the devotees search for Him by pondering on the Guru's Shabad in His shelter. They find Waheguru's Naam, which is the source of all the nine treasures, in their own heart. Always imbued in Waheguru's love, they merge into Him. 3.

However, it is Waheguru who does everything, and the man can do nothing on his own. Waheguru Himself connects His favoured devotees with Him. He is neither close to nor far away from anyone. With His Naam, the devotees find Him to be fully present everywhere, oh Nanak. 4.11.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਚੇਤਿ ਸੁਭਾਇ॥ ਰਾਮ ਨਾਮ ਰਸਿ ਰਹੈ ਅਘਾਇ॥ ਕੋਟ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਜਲਿ ਜਾਹਿ॥ ਜੀਵਤ ਮਰਹਿ ਹਰਿ ਨਾਮਿ ਸਮਾਹਿ॥ 1॥ ਹਰਿ ਕੀ ਦਾਤਿ ਹਰਿ ਜੀਉ ਜਾਣੈ॥ ਗੁਰ

ਕੈ ਸਬਦਿ ਇਹੁ ਮਨ ਮਉਲਿਆ ਹਰਿ ਗੁਣ ਦਾਤਾ ਨਾਮੁ ਵਖਾਣੈ॥ 1॥ ਰਹਾਉ॥ ਭਗਵੈ ਵੇਸਿ ਭ੍ਰਮਿ ਮੁਕਤਿ ਨ ਹੋਇ॥ ਬਹੁ ਸੰਜਮਿ ਸਾਤਿ ਨ ਪਾਵੈ ਕੋਇ॥ ਗੁਰਮਤਿ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥ ਵਡਭਾਗੀ ਹਰਿ ਪਾਵੈ ਸੋਇ॥ 2॥ ਕਲਿ ਮਹਿ ਰਾਮਨਾਮਿ ਵਡਿਆਈ॥

(ਅੰਗ 1176)॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਜਾਈ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਈ॥ ਬਿਨੁ ਨਾਮੈ ਹਉਮੈ ਜਲਿ ਜਾਈ॥ 3॥ ਵਡਭਾਗੀ ਹਰਿ ਨਾਮੁ ਬੀਚਾਰਾ॥ ਛੂਟੈ ਰਾਮ ਨਾਮਿ ਦੁਖੁ ਸਾਰਾ॥ ਹਿਰਦੈ ਵਸਿਆ ਸੁ ਬਾਹਰਿ ਪਾਸਾਰਾ॥ ਨਾਨਕ ਜਾਣੈ ਸਭੁ ਉਪਾਵਣਹਾਰਾ॥ 4॥12॥

Basant(u) Mehla 3: Gur Shabadi, Hur(i) chayt(i) soobhaayay. Ram Naam rus(i) ruhhaiy aghaayay. Kot, kotuntur kay paap jul(i) jaah(i). jeevut mureh(i), Hur(i) Naam(i) smaah(i). 1. Hur(i) kee daat(i), Hur(i) Jeeyo jaanaiy. Gur kaiy Shabad(i) eh(u) mun mauliya, Hur(i) Goon-Daata Naam(u) vukhaanaiy. 1. Ruhaou. Bhungvaiyn vays(i) bherm(i), mookt(i) na hoyay. Buhou sunjum(i) shaant(i) na paavaiy koyay. Gurmut(i) Naam(u) puraaput(i) hoyay. Vudbhaagi Hur(i) paavaiy soyay. 2. Kul(i) meh(i) Ram Naam(i) vudiyaayi.

(PAGE 1176): Gur Pooray tay paaya jaayi. Naam(i) ruttay sudaa sookh(u) paayi. Bin(u) Naamaiy haumein jul(i) jaayi. 3. Vudbhaageen Hur(i) Naam(u) beechaara. Chhootaiy Ram Naam(i) dookh(u) saara. Hirdaiy vussiya, su baahur(i) pasaara. Nanak, jaanaiy subh(u) Oopaavunhaara. 4.12.

Word Meaning: Chayt(i) = remember (worship). Soobhaayay = with love and respect. Aghaayay = contented. Kot Kotuntur = of millions (of lives). 1. Daat(i) = gift. Mauliya = blooms. Vukhaanaiy = recites. Pause. Bhungvaiyn Vays = in saffron clothes (uniform of yogis). Bheem = delusions. Sunjum(i) = with efforts to control senses. Shaant(i) = peace. Praaput(i) = is acquired. Vudbhaagi = highly fortunate. 2. Kul(i) Meh(i) = in the world. Vudiyaayi = respect. 3. Beechaara = pondered on. Chhootaiy = becomes free. Pasaara = is spread (present) all over. Oopaavunhaara = the Creator. 4.

MEANING: Worship Waheguru with Guru's Shabad with love (reverence) when you will enjoy the sweet taste of Waheguru's Naam, and be fully contented, oh my friend. A devotee, who kills his desires while living in the family, stays absorbed in Waheguru's Naam, and all the sins of millions of his lives get destroyed. 1.

Only Waheguru knows about His gifts to the living beings, but the mind of a man blooms with Guru's Shabad, and he recites the Naam of Waheguru, which is the provider (source) of all virtues. Pause. People cannot find emancipation by wearing different religious garbs as the yogis do, and no one can attain peace through their efforts to control their senses (without Waheguru's Naam). Waheguru's Naam can be acquired through the Advice of the Guru, but only highly fortunate people can connect with Waheguru. 2.

One can earn respect only with Waheguru's Naam in this world, which can be acquired only from the Perfect Guru. The devotees, who are imbued with the Naam, always feel blissful, but the ones without Waheguru's Naam burn (suffer) in their ego. 3.

The fortunate ponder on Waheguru's Naam with which all their sufferings disappear. The devotee, who has Waheguru's Naam enshrined in his heart, also sees Waheguru everywhere in the world, and realizes that Waheguru has created the whole expanse of the world, oh Nanak. 4.12.

ਬਸੰਤੁ ਮਹਲਾ 3 ਇਕਤੁਕੇ॥ ਤੇਰਾ ਕੀਆ ਕਿਰਮ ਜੰਤੁ॥ ਦੇਹਿ ਤਾ ਜਾਪੀ ਆਦਿ ਮੰਤੁ॥ 1॥ ਗੁਣ ਆਖਿ ਵੀਚਾਰੀ ਮੇਰੀ ਮਾਇ॥ ਹਰਿ ਜਪਿ ਹਰਿ ਕੈ ਲਗਉ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਲਾਗੇ ਨਾਮ ਸੁਆਦਿ॥ ਕਾਹੇ ਜਨਮੁ ਗਵਾਵਹੁ ਵੈਰਿ ਵਾਦਿ॥ 2॥ ਗੁਰਿ ਕਿਰਪਾ ਕੀਨੀ ਚੂਕਾ ਅਭਿਮਾਨੁ॥ ਸਹਜ ਭਾਇ ਪਾਇਆ ਹਰਿ ਨਾਮੁ॥ 3॥ ਊਤਮ ਊਚਾ ਸਬਦ ਕਾਮੁ॥ ਨਾਨਕੁ ਵਖਾਣੈ ਸਾਚੁ ਨਾਮੁ॥ 4॥1॥13॥

Basant(u) Mehla 3, Ikktookay: Tayra keeya kirm junt(u). Dayh(i) ta jaapeen, Aad(i) Munt(u). 1. Goon aakh(i) veechaarreen, mayri maayay. Hur(i) jup(i), Hur(i) kaiy lugoun paayay. 1.

Ruhaou. Gur Persad(i) laagay Naam(u) sooaad(i). Kaahay junum(u) guvaavhou vaiyr(i) vaad(i). 2. Gur(i) kirpa keeni, chooka abhimaan(u). Sehj bhaayay paaya Hur(i) Naam(u). 3. Ootum oocha Shabad kaam(u). Nanak(u) vukhaanaiy Saach(u) Naam(u). 4.1.13.

Word Meaning: Ikktookay = Shabad with one sentence in each worse. Kirm Junt = worm being (an insignificant man with many bad qualities). Aad(i) Munt(u) = the mantra of the origin of the world (Waheguru) = His Naam. 1. Vaiyr(i) = enmity. Vaad(i) = in useless discussions. 2. Chooka = lifted; removed; get rid of. Abhimaan(u) = ego. Sehj Bhaayay = with a peaceful mind and love. 3. Ootum = supreme. Oocha = high; transcendent. Kaam = deed. Vukhaanaiy = recites. 4.

MEANING: I am an insignificant man with many bad qualities, but You have created me. I can recite Your Naam only if You give it to me, oh Waheguru. 1.

I sing Waheguru's praise and ponder on His virtues, oh my mother. I drop on Waheguru's feet (surrender myself to His service) by reciting His Naam. Pause.

With Guru's grace, I find Waheguru's Naam to be very sweet. So, why do you waste your precious human life in enmity and in worthless discussions (you too should take Guru's shelter), oh my friends? 2. With Guru's grace, I have gotten rid of my ego and acquired Waheguru's Naam with love for Him and in a high spiritual state. 3.

Acting on Guru's Shabad is the supreme and highly transcendent deed. I recite eternal Waheguru's Naam, oh Nanak. 4.1.13.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਬਨਸਪਤਿ ਮਉਲੀ ਚੜਿਆ ਬਸੰਤੁ॥ ਇਹੁ ਮਨੁ ਮਉਲਿਆ ਸਤਿਗੁਰੂ ਸੰਗਿ॥ 1॥ ਤੁਮ੍ਹ ਸਾਚੁ ਧਿਆਵਹੁ ਮੁਗਧ ਮਨਾ॥ ਤਾ ਸੁਖੁ ਪਾਵਹੁ ਮੇਰੇ ਮਨਾ॥ 1॥ਰਹਾਉ॥ ਇਤੁ ਮਨਿ ਮਉਲਿਐ ਭਇਆ ਅਨੰਦੁ॥ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਇਆ ਨਾਮੁ ਗੋਬਿੰਦ॥ 2॥ ਏਕੋ ਏਕੁ ਸਭੁ ਆਖਿ ਵਖਾਣੈ॥ ਹੁਕਮੁ ਬੂਝੈ ਤਾ ਏਕੋ ਜਾਣੈ॥ 3॥ ਕਹਤ ਨਾਨਕੁ ਹਉਮੈ ਕਹੈ ਨ ਕੋਇ॥ ਆਖਣੁ ਵੇਖਣੁ ਸਭੁ ਸਾਹਿਬ ਤੇ ਹੋਇ॥ 4॥2॥14॥

Basant(u) Mehla 3: Bnusput(i) mauli, churrhiya basant(u). Eh(u) mun(u) mauliya Satguru sung(i). 1. Toomh Saach(u) dhiyavhou moogudh munaa. Ta sookh(u) paavhou mayray munaa. 1. Ruhaou. Itt(u) mun(i) mauliyaiyn bhuyya anand(u). Amrit ful(u) paaya, Naam(u) Gobind. 2. Aiko, Aik(u), subh(u) aakh(i) vukhaanaiy. Huqam(u) boojhaiy, ta Aiko jaanaiy. 3. Keht Nanak(u), haumein kuhhaiy na koyay. Aakhun(u) vaykhun(u) subh(u) Sahib tay hoyay. 4.12.14.

Word Meaning: Bnusput(i) = vegetation. Mauli = bloom. Chuurhiya = advent of. Sung(i) = with; in His company. 1. Moogudh = foolish. Dhiyaavhou = remember; worship. Pause. Itt(u) = this. Amrit = immortalizing. Ful = reward. 2. Vukhaanaiy = describe. Boojhaiy = understand; realize. 3. Tay = by. 4.

MEANING: Vegetation blooms with the advent of spring, but the human mind blooms in the company of Satguru. 1.

Worship the eternal Waheguru to enjoy blissfulness, oh my foolish mind. Pause.

(When one worships Waheguru), He acquires His immortalizing Naam in his heart as a result of which his mind blooms, and he enjoys blissfulness. 2.

Everybody does say that there is only one Waheguru everywhere, but one makes a connection with Him only when he understands His Huqam (accepts His Will). 3.

When one recognizes that it is the Lord, Waheguru, who speaks and sees in everyone, he never speaks in ego, oh Nanak(u). 4.2.14.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਸਭਿ ਜੁਗ ਤੇਰੇ ਕੀਤੇ ਹੋਏ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਮਤਿ ਬੁਧਿ ਹੋਏ॥ 1॥ ਹਰਿ ਜੀਉ ਆਪੇ ਲੈਹੁ ਮਿਲਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਚ ਨਾਮਿ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਮਨਿ ਬਸੰਤ ਹਰੇ ਸਭਿ ਲੋਇ॥ ਫਲਹਿ ਫੁਲੀਅਹਿ ਰਾਮ ਨਾਮਿ ਸੁਖੁ ਹੋਇ॥ 2॥ ਸਦਾ ਬਸੰਤੁ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੇ॥ ਰਾਮ ਨਾਮੁ ਰਾਖੈ

ਉਰਧਾਰੇ॥ 3॥ ਮਨਿ ਬਸੰਤੁ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇ॥ ਨਾਨਕ ਇਹੁ ਤਨੁ ਬਿਰਖੁ ਰਾਮ ਨਾਮੁ ਫਲੁ ਪਾਏ ਸੋਇ॥ 4॥3॥15॥

Basant(u) Mehla 3: Subh joog Tayray keetay hoyay. Satgur bhaytaiy, mut(i) boodh(i) hoyay. 1. Hur(i) Jeeou, Aapay laiyhou milaayay. Gur kaiy Shabad(i) Sach Naam(i) smaayay. 1. Ruhaou. Mun(i) basant huray subh(i) loyay. Phuleh(i) phlooliyeh(i) Ram Naam(i) sookh(u) hoyay. 2. Sudaa basant(u) Gur Shabad(u) veechaaray. Ram Naam(u) raakhaiy oordhaaray. 3. Mun(i) basant(u) tun(u), mun(u) huriya hoyay. Nanak, eh(u) tun(u) birkh(u), Ram Naam(u) ful(u) paayay soyay. 4.3.15.

Word Meaning: Joog = yugas; eons. Bhaytaiy = on meeting with. Mut(i) = noble thinking. Boodh(i) = understanding. 1. Loyay = in the world. Fuleh(i) Phooliyeh(i) = flourish and thrive. Sookh(u) = comforts; blissfulness. 2. Oordhaaiy = enshrine in heart. Huriya Hoyay = comes alive. Birkh = tree. Soyay = that man. 4.

MEANING: When one gets connected with Satguru, he acquires noble thinking and the wisdom to realize that all eons (their effects, if any) have been created by You, oh Waheguru. 1. Waheguru, Himself, connects His devotees with Him when a devotee stays absorbed in His Naam with Guru's Shabad. Pause.

The mind of the devotee who is connected with Satguru blooms as if it were the spring season for him, no matter where in the world he is. Such devotees flourish spiritually with Waheguru's Naam and experience bliss. 2. It is always the spring season for the devotees who ponder on Guru's Shabad, and they embed Waheguru's Naam in their hearts. 3.

When one acquires Waheguru's Naam in his heart, it is the spring season for him, and his body and mind bloom spiritually. His body feels like a tree which bears the fruit of Waheguru's Naam, oh Nanak. 4.3.15.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਤਿਨ੍ਹ ਬਸੰਤੁ ਜੋ ਹਰਿ ਗੁਣ ਗਾਇ॥ ਪੂਰੈ ਭਾਗਿ ਹਰਿ ਭਗਤਿ ਕਰਾਇ॥ 1॥ ਇਸੁ ਮਨ ਕਉ ਬਸੰਤ ਕੀ ਲਗੈ ਨ ਸੋਇ॥ ਇਹੁ ਮਨ ਜਲਿਆ ਦੂਜੈ ਦੋਇ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਮਨੁ ਧੰਧੈ ਬਾਧਾ ਕਰਮ ਕਮਾਇ॥ ਮਾਇਆ ਮੂਠਾ ਸਦਾ ਬਿਲਲਾਇ॥ 2॥ ਇਹੁ ਮਨੁ ਛੂਟੈ ਜਾ ਸਤਿਗੁਰ ਭੇਟੈ॥ ਜਮਕਾਲ ਕੀ ਫਿਰਿ ਆਵੈ ਨ ਫੇਟੈ॥ 3॥ ਇਹੁ ਮਨੁ ਛੂਟਾ ਗੁਰਿ ਲੀਆ ਛਡਾਇ॥ ਨਾਨਕ ਮਾਇਆ ਮੋਹੁ ਸਬਦਿ ਜਲਾਇ॥ 4॥4॥16॥

Basant(u) Mehla 3: Tinh basant(u) jo Hur(i) goon gaayay. Pooraiy bhaag(i) Hur(i) Bhagat(i) kuraayay. 1. Iss(u) mun kuou basant kee luggaiy na soyay. Eh(u) mun juliya doojaiy doyay. 1. Ruhaou. Eh(u) mun(u) dhundhaiy baandha kerm kuraayay. Maya moottha, sudaa bil-laayay. 2. Eh(u) mun(u) chhootaiy ja Satgur bhaytaiy. Jumkaal kee phir(i) aavaiy na phaytaiy. 3. Eh(u) mun(u)) chhoota, Gur leeya chhudaayay. Nanak, Maya moh Shabad(i) julaayay. 4.4.16.

Word Meaning: Soyay = news; positive effect. Doojaiy = (love for the) other (Maya). Doyay = discrimination. Pause. Dhundahiy Baandha = engrossed in the Maya-related tasks. Kerm Kmaayay = performs deeds. Moottha = deceived by. Bil-laayay = cries and wails. 2. Chhootaiy = frees from the bonds of Maya. Jumkaal = Angel of death. Phaytaiy = fall prey to. 3. Chhoota = emancipated. 4.

MEANING: Generally, the human mind feels no positive effect of the spring season, and suffers because of its attachment to Maya and the feeling of discrimination for others. **Pause.** But Waheguru makes the highly fortunate people worship Him whose minds bloom (as if it is springtime for them) when they sing Waheguru's praise. 1.

Attached to Maya, the human mind (body) performs only the deeds which are rooted in Maya, and, deceived by it, it always cries and wails. 2.

The human mind attains emancipation from the bonds of Maya when it connects with the Satguru and never falls prey to the Angel of Death (because it merges with Waheguru). 3. One burns (gets rid of) his attachment for Maya with Guru's Shabad, and is emancipated with Guru's grace, oh Nanak. 4.4.16.

ਬਸੰਤੁ ਮਹਲਾ 3॥ ਬਸੰਤੁ ਚੜਿਆ ਫੂਲੀ ਬਨਰਾਇ॥ ਏਹਿ ਜੀਅ ਜੰਤ ਫੂਲਹਿ ਹਰਿ ਚਿਤੁ ਲਾਇ॥ 1॥ (ਅੰਗ 1177)॥ ਇਨ੍ਹ ਬਿਧਿ ਇਹੁ ਮਨੁ ਹਰਿਆ ਹੋਇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੈ ਦਿਨ ਰਾਤੀ ਗੁਰਮੁਖਿ ਹਉਮੈ ਕਢੈ ਧੋਇ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਬਾਣੀ ਸਬਦੁ ਸੁਣਾਏ॥ ਇਹੁ ਜਗੁ ਹਰਿਆ ਸਤਿਗੁਰ ਭਾਏ॥ 2॥ ਫਲ ਫੂਲ ਲਾਗੇ ਜਾ ਆਪੇ ਲਾਏ॥ ਮੂਲਿ ਲਗੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਏ॥ 3॥ ਆਪਿ ਬਸੰਤੁ ਜਗਤੁ ਸਭੁ ਵਾੜੀ॥ ਨਾਨਕ ਪੂਰੈ ਭਾਗਿ ਭਗਤਿ ਨਿਰਾਲੀ॥ 4॥5॥17॥

Basant(u) Mehla 3: Basant(u) chuurhiya, phooli bunraayay. Eh(i) jea junt phooleh(i) Hur(i) chit(u) laayay. 1.

(PAGE 1177): Innh bidh(i) eh(u) mun(u) huriya hoyay. Hur(i), Hur(i) Naam(u) jupaiy din raati, Gurmukh(i) haumein kuddhaiy dhoyay. 1. Ruhaou. Satgur Bani Shabad(u) soonaayay. Eh(u) jug(u) huriya, Satgur bhaayay. 2. Ful phool laagay ja Aapay laayay. Mool(i) luggaiy ta Satgur(u) paayay. 3. Aap(i) basant(u), jugut(u) subh(u) vaarri. Nanak, pooraiy bhaag(i) Bhagat(i) niraali. 4.5.17.

Word Meaning: Innh Bidh(i) = in this way. Huriya Hoyay = blooms. Kuddhaiy Dhoyay = washes away. Pause. Bhaayay = in love with. 2. Mool(i) = root; origin (Waheguru). 3. Vaarri = garden. Niraali = unique; emancipation from the world. 4.

MEANING: The vegetation blooms when spring arrives, but the living beings bloom (spiritually) when they get attached to Waheguru. 1.

When a devotee recites Waheguru's Naam day and night in Guru's shelter, the filth of his selfishness and his ego is washed away, and his mind blooms. Pause.

When such a devotee sings Satguru's Bani (His Shabad) to the people, their minds also bloom with their love for Satguru. 2. However, the man cannot do anything on his own, and his tree-like mind bears flowers and the fruit of noble qualities only when Waheguru (makes him recite His Naam). They connect with Satguru when they become attached to the origin of the world, God. 3. Waheguru is the spring season, while the whole world is His garden. But one attains emancipation by worshipping Waheguru only if one has great fortune, oh Nanak. 4.5.17.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 3 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਵਿਟਹੁ ਵਾਰਿਆ ਭਾਈ ਗੁਰ ਸਬਦ ਵਿਟਹੁ ਬਲਿ ਜਾਈ॥ ਗੁਰੁ ਸਾਲਾਹੀ ਸਦ ਆਪਣਾ ਭਾਈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ॥ 1॥ ਮੇਰੇ ਮਨੁ ਰਾਮ ਨਾਮਿ ਚਿਤੁ ਲਾਇ॥ ਮਨੁ ਤਨੁ ਤੇਰਾ ਹਰਿਆ ਹੋਵੈ ਇਕੁ ਹਰਿ ਨਾਮਾ ਫਲੁ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਭਾਈ ਹਰਿ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਪੀਆਇ॥ ਵਿਚਹੁ ਹਉਮੈ ਦੁਖੁ ਉਠਿ ਗਇਆ ਭਾਈ ਸੁਖੁ ਵੁਠਾ ਮਨਿ ਆਇ॥ 2॥ ਧੁਰਿ ਆਪੇ ਜਿਨ੍ਹਾ ਨੋ ਬਖਸਿਓਨ ਭਾਈ ਸਬਦੇ ਲਇਅਨੁ ਮਿਲਾਇ॥ ਧੂੜਿ ਤਿਨ੍ਹਾ ਕੀ ਅਘੁਲੀਐ ਭਾਈ ਸਤਸੰਗਤਿ ਮੇਲਿ ਮਿਲਾਇ॥ 3॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਭਾਈ ਜਿਨਿ ਹਰਿਆ ਕੀਆ ਸਭੁ ਕੋਇ॥ ਨਾਨਕ ਮਨਿ ਤਨਿ ਸੁਖੁ ਸਦ ਵਸੈ ਭਾਈ ਸਬਦਿ ਮਿਲਾਵਾ ਹੋਇ॥ 4॥1॥18॥12॥18॥30॥

Basant(u) Hindole Mehla 3, Ghur(u) 2: Ek Onkar Satgur Persad(i). Gur kee Bani vittoun vaariya bhaayi, Gur Shabad vittoun bul(i) jaayeen. Gur(u) salaaheen sud apna bhaayi, Gur Churnee chit(u) laayeen. 1. Mayray mun(u), Ram Naam(i) chit(u) laayay. Mun(u), tun(u) tayra huriya hovaiy, Ikk(u) Hur(i) Naama ful(u) paayay. 1. Ruhaou. Gur(i) raakhay say oobray bhaayi, Hur(i) rus(u) Amrit(u) peeyaayay. Vichoun haumein dookh(u) ootth(i) guyya bhaayi, sookh(u) voottha mun(i) aayay. 2. Dhoor(i) Aapay jinha nu bukhshiyon bhaayi, Shabday

luyyiun(u) milaayay. Dhoorr(i) tinha kee aghooliyaiy bhaayi, Satsungut(i) mayl(i) milaayay. 3. Aap(i) kuraayay, kuray Aap(i) bhaayi, Jinh(i) huriya keeya subh(u) koyay. Nanak, mun(i), tun(i) sookh(u sud vussaiy bhaayi, Shabad(i) milaava hoyay. 4.1.18.12.18.30.

Word Meaning: Hindole = a subcategory of Raag Basant. Vittoun = from; for. Vaariya = Bul(i) Jaayeen = offer to sacrifice. 1. Oobray = salvaged. Voottha = rained. 2. Dhoor(i) = from the source (Waheguru). Bukhshiyon = endowed with. Dhoorr(i) = dust of the feet. Aghooliyaiy = get emancipated. 3. Huriya Keeya = gives life. 4.

MEANING: I love Guru's Bani and His Shabad so much that I will gladly lay down my life for them. I wish to sing Guru's praise all the time with my mind fully focused on His Feet (Shabad). 1. Attach yourself to Waheguru's Naam so that your body and your mind may bloom, and you may acquire the fruit of His Naam in your heart, oh my mind. Pause. Waheguru feeds the sweetness of His immortalizing Naam to His devotees, whom He protects (from the attacks of Maya), and salvages them (ferries them across the world-sea). Their suffering, caused by their haumein, goes away, and all comforts rain on their heart (their mind is filled with bliss). 2. Those who are endowed with good fortune by Waheguru are connected with Him with the Guru's Shabad. One attains emancipation by serving such fortunate devotees when he connects with them in the gathering of holy saints, by Waheguru's benevolence. 3. It is Waheguru, which is the source of life of everybody, who does everything, and makes others do (whatever He wishes). One connects with Him through the Guru's Shabad and enjoys bliss in his body and mind, oh Nanak. 4.1.18.12.18.30.

ਰਾਗੁ ਬਸੰਤੁ ਮਹਲਾ 4 ਘਰੁ 1 ਇਕਤੁਕੇ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Basant(u) Mehla 4 Ghur(u)1, Ikktookay: Ek Onkar Satgur Persad(i):

ਜਿਉ ਪਸਰੀ ਸੂਰਜ ਕਿਰਣਿ ਜੋਤਿ॥ ਤਿਉ ਘਟਿ ਘਟਿ ਰਮਈਆ ਓਤਿ ਪੋਤਿ॥ 1॥ ਏਕੋ ਹਰਿ ਰਵਿਆ ਸ੍ਰਬ ਥਾਇ॥ ਗੁਰ ਸਬਦੀ ਮਿਲੀਐ ਮੇਰੀ ਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਘਟ ਘਟ ਅੰਤਰਿ ਏਕੋ ਹਰਿ ਸੋਇ॥ ਗੁਰਿ ਮਿਲਿਐ ਇਕੁ ਪ੍ਰਗਟੁ ਹੋਇ॥ 2॥ ਏਕੋ ਏਕੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਸਾਕਤ ਨਰ ਲੋਭੀ ਜਾਣਹਿ ਦੂਰਿ॥ 3॥ ਏਕੋ ਏਕੁ ਵਰਤੈ ਹਰਿ ਲੋਇ॥ ਨਾਨਕ ਹਰਿ ਏਕੋ ਕਰੇ ਸੁ ਹੋਇ॥ 4॥1॥

Jiyoun pusree sooruj kiran jot(i). Tiyoun ghut(i), ghut(i) Rumuyyiya oat(i), poat(i). 1. Aiko Hur(i) ruvviya serb thaayayn. Gur Shabadi miliyaiy mayri maayay. 1. Ruhaou. Ghut, ghut untar(i) Aiko Hur(i) Soyay. Gur(i) miliyain Ikk(u) pergut(u) hoyay. 2. Aiko, Aik(u) ruhhiya bherpoor(i). Saakut nur lobhi jaaneh(i) door(i). 3. Aiko, Aik(u) vertaiy Hur(i) loyay. Nanak, Hur(i) Aiko kuray su hoyay. 4.1.

Word Meaning: Pusree = spread out. Sooruj Kiran = sun ray. Jot(i) = light. Rummuyyiya = Waheguru. Oat(i) Poot(i) = like warp and weft (cross threads) in fabric. 1. Ruvviya = present. Pause. Ghut = heart. Ikk(u) = the "One" (God). Pergut(u) = appears. 2. Bhepoor(i) = fully present. Saakut Nur = Maya-worshipper man. Lobhi = greedi. 3. Vertaiy = operates. Loyay = in the world. 4.

MEANING: Waheguru is present in every heart like cross threads in fabric, or like the rays of the sun which spread out uniformly in every direction. 1.

Waheguru alone is present everywhere; one can connect with Him with Guru's Shabad, oh my mother. Pause. The same Waheguru is present (hidden) in every heart, but appears in the heart only when one gets connected with the Guru. 2.

One and only Waheguru is fully present everywhere, but the greedy and the Maya-worshipper individual thinks Him to be far away. 3. Waheguru alone operates in the whole world, and only that happens that what the "One" Waheguru does, oh Nanak. 4.1.

ਬਸੰਤੁ ਮਹਲਾ 4॥ ਰੈਣਿ ਦਿਨਸੁ ਦੁਇ ਸਦੇ ਪਏ॥ ਮਨ ਹਰਿ ਸਿਮਰਹੁ ਅੰਤਿ ਸਦਾ ਰਖਿ ਲਏ॥ 1॥ ਹਰਿ ਹਰਿ ਚੇਤਿ ਸਦਾ ਮਨ ਮੇਰੇ॥ ਸਭੁ ਆਲਸੁ ਦੂਖ ਭੰਜਿ ਪ੍ਰਭ ਪਾਇਆ ਗੁਰਮਤਿ ਗਾਵਹੁ ਗੁਣ ਪ੍ਰਭ ਕੇਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਫਿਰਿ ਫਿਰਿ ਹਉਮੈ ਮੁਏ॥
(ਅੰਗ 1178)॥ ਕਾਲਿ ਦੈਤਿ ਸੰਘਾਰੇ ਜਮਪੁਰਿ ਗਏ॥ 2॥ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੇ॥ ਜਨਮ ਮਰਣ ਦੋਊ ਦੁਖ ਭਾਗੇ॥ 3॥ ਭਗਤ ਜਨਾ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ॥ ਗੁਰੁ ਨਾਨਕੁ ਤੁਠਾ ਮਿਲਿਆ ਬਨਵਾਰੀ॥ 4॥2॥

Basant(u) Mehla 4: Raiyn dinus(u) dooyay sudday puyyay. Mun Hur(i) simerhou, unt(i) sudaa rukh(i) luyyay. 1. Hur(i), Hur(i) chayt(i) sudaa mun mayray. Subh(u) aalus(u), dookh bhunj(i) Prubh paayay, Gurmut(i) gaavhou goon Prubh kayray. 1. Ruhaou. Munmukh phir(i), phir(i) haumein mooyay.

(PAGE 1178): Kaal(i) daiynt(i) sunghaaray, Jumpur(i) guyyay. 2. Gurmukh(i) Hur(i), Hur(i), Hur(i) liv laagay. Junum, mern, doyoo dookh bhaagay. 3. Bhagat junaa kuou Hur(i) kirpa dhaari. Gur(u) Nanak(u) toottha, miliya Bunvaari. 4.2.

Word Meaning: Raiyn = night. Dinus(u) = day. Dooyay = both. Sudday Puyyay = calls. Unt(i) = at the end. 1. Chayt = remember. Aalus = laziness. Bhunj(i) = by destroying. Kayray = of. Pause. Phir(i) Phir(i) = again, and again. Kaal(i) Daiynt(i) = the monster of death. Sunghaary = killed. Jumpur(i) = the city (ccourt) of the Angel of death. 2. Liv Laagay = meditate (on Waheguru). Bhaagay = run away. 3. Kirpa Dhaari = becomes kind. Toottha = pleased to be kind. Bunvari = a name of God. 4.

MEANING: Calls of (spiritual) death come to the man day and night. So, recite Waheguru's Naam, which will always protect you at the end, oh my mind. 1.
Always remember Waheguru, and sing his praise in the shelter of the Guru by getting rid of your laziness and your (mental) discomforts to realize Him. Pause.
Due to their ego, the followers of their mind die spiritual death again, and again; and killed eventually by the Angel of death, they go to (are taken to) His court. 2.
(On the other hand), The Sikhs of the Guru keep their minds focused on Waheguru's Naam, thereby ending their suffering from rebirths and deaths. 3.
When Guru Nanak is pleased to be kind to someone, He connects the devotee with Waheguru to whom He is kind as well. 4.2.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 4 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਮ ਨਾਮੁ ਰਤਨ ਕੋਠੜੀ ਗੜ ਮੰਦਰਿ ਏਕ ਲੁਕਾਨੀ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਖੋਜੀਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਸਮਾਨੀ॥ 1॥ ਮਾਧੋ ਸਾਧੂ ਜਨ ਦੇਹੁ ਮਿਲਾਇ॥ ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸਹਿ ਪਵਿਤ੍ਰ ਪਰਮ ਪਦੁ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਚੋਰ ਮਿਲਿ ਲਾਗੇ ਨਗਰੀਆ ਰਾਮ ਨਾਮ ਧਨੁ ਹਿਰਿਆ॥ ਗੁਰਮਤਿ ਖੋਜ ਪਰੇ ਤਬ ਪਕਰੇ ਧਨੁ ਸਾਬਤੁ ਰਾਸਿ ਉਬਰਿਆ॥ 2॥ ਪਾਖੰਡ ਭਰਮ ਉਪਾਵ ਕਰਿ ਥਾਕੇ ਰਿਦ ਅੰਤਰਿ ਮਾਇਆ ਮਾਇਆ॥ ਸਾਧੂ ਪੁਰਖੁ ਪੁਰਖਪਤਿ ਪਾਇਆ ਅਗਿਆਨ ਅੰਧੇਰੁ ਗਵਾਇਆ॥ 3॥ ਜਗੰਨਾਥ ਜਗਦੀਸ ਗੁਸਾਈ ਕਰਿ ਕਿਰਪਾ ਸਾਧੁ ਮਿਲਾਵੈ॥ ਨਾਨਕ ਸਾਤਿ ਹੋਵੈ ਮਨ ਅੰਤਰਿ ਨਿਤ ਹਿਰਦੈ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 4॥1॥3॥

Basant(u) Hindole Mehla 4, Ghur(u) 2: Ek Onkar Satgur Persad(i). Ram Naam(u) ruttan kotthrri, gurrh mundar(i) Aik lookaani. Satgur(u) milaiy ta khojiyaiy, joti Jot(i) smaani. 1. Madho, Sadhu jun dayh(u) milaayay. Daykhut ders(u) paap subh(i) naaseh(i), puvittar Perm Pud(u) paayay. 1. Ruhaou. Punch choar mil(i) laagay nugreeya, Ram Naam dhun(u) hiriya. Gurmut(i) khoj puray tub pukray, dhun(u) saabut(u) raas(i) oobriya. 2. Paakhund, bherm, oopaav kur(i) thaakay, rid untar(i) Maya, Maya. Sadhu Purakh(u), Purakhput(i) paaya, ugiyan undhayr(u) guvaaya. 3. Jugun Nath, Jugdeesh, Goosaayeen, kur(i) kirpa Sadhu milaavaiy. Nanak, shaant(i) hovaiy mun untar(i), nit hirdaiy Hur(i) goon gaavaiy. 4.1.3.

Word Meaning: Ruttan = jewels. Kotthrri = a smaal room; heart. Gurrh Mundar(i) = fort-like body. Lookaani = hidden. Khojiyaiy = search Smaani = is absorbed. 1.
Madho = Maya's Husband (Waheguru). Sadhu Jun = Guru. Daykhut = on seeing. Ders(u) = sight. Puvittar = holy. Perm Pud = the supreme spiritual state. Pause.
Choar = robbers (demons). Laagay = commit theft. Nugreeya = body-city. Hiriya = steal. Khoj = footprints (until recently, specialists used to follow the thieves' footprints to catch them). Saabut Raas(i) = full wealth. Oobriya = salvaged; saved. 2.
Paakhund = show off; hypocrisy. Bherm = superstitions. Oopaayay = measures. Thaakay = exhausted. Purakhput(i) = Lord of men (Waheguru). Ugiyan Undhayr(u) = darkness of ignorance. 3. Jugun Nath = the Lord of the world = Jgdeesh = Gosaayeen = God. Shaant(i) = peace. 4.
MEANING: The human heart is a small room in the fort-like body in which the jewels (noble qualities) of Waheguru's Naam are present, hidden. A devotee, who is fortunate to get connected with Satguru, searches for such jewels as a result of which his soul merges into the Supreme Soul. 1.
Kindly connect me with the Guru whose sight (acting on whose Advice) all the sins run away, and the devotee attains the supreme spiritual state, oh Waheguru. Pause.
The five demons (lust, rage, greed, worldly attachments, and one's ego) jointly attack the human body and rob the man of his wealth of Waheguru's Naam. When a devotee follows them with the Guru's Advice, they can be arrested (brought under control), and his spiritual wealth is fully saved. 2. Some people exhaust themselves trying to please Waheguru with the hypocritical show of their religiosity, and by observing many rituals, but always have Maya on their mind. But when one connects with Satguru, a manifestation of Waheguru, the darkness of his ignorance is dispelled. 3.
However, one cannot connect with Satguru through one's own efforts; one can connect only through the benevolence of Waheguru, the Lord of the world, when he begins to sing His praise in his heart all the time; then he acquires peace of mind, oh Nanak. 4.1.3.

ਬਸੰਤੁ ਮਹਲਾ 4 ਹਿੰਡੋਲ॥ ਤੁਮ੍ਹ ਵਡ ਪੁਰਖ ਵਡ ਅਗਮ ਗੁਸਾਈ ਹਮ ਕੀਰੇ ਕਿਰਮ ਤੁਮਨਛੇ॥ ਹਰਿ ਦੀਨ ਦਇਆਲ ਕਰਹੁ ਪ੍ਰਭ ਕਿਰਪਾ ਗੁਰ ਸਤਿਗੁਰ ਚਰਣ ਹਮ ਬਨਛੇ॥ 1॥ ਗੋਬਿੰਦ ਜੀਉ ਸਤ ਸੰਗਤਿ ਮੇਲਿ ਕਰਿ ਕ੍ਰਿਪਛੇ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਮਲੁ ਭਰਿਆ ਮਿਲਿ ਸੰਗਤਿ ਕਰਿ ਪ੍ਰਭ ਹਨਛੇ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਰਾ ਜਨੁ ਜਾਤਿ ਅਵਿਜਾਤਾ ਹਰਿ ਜਪਿਓ ਪਤਿਤ ਪਵੀਛੇ॥ ਹਰਿ ਕੀਓ ਸਗਲ ਭਵਨ ਤੇ ਊਪਰਿ ਹਰਿ ਸੋਭਾ ਹਰਿ ਪ੍ਰਭ ਦਿਨਛੇ॥ 2॥ ਜਾਤਿ ਅਜਾਤਿ ਕੋਈ ਪ੍ਰਭ ਧਿਆਵੈ ਸਭਿ ਪੂਰੇ ਮਾਨਸ ਤਿਨਛੇ॥ ਸੇ ਧੰਨਿ ਵਡੇ ਵਡ ਪੂਰੇ ਹਰਿ ਜਨ ਜਿਨ ਹਰਿ ਧਾਰਿਓ ਹਰਿ ਉਰਛੇ॥ 3॥ ਹਮ ਢੀਢੇ ਢੀਮ ਬਹੁਤੁ ਅਤਿ ਭਾਰੀ ਹਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਮਿਲਛੇ॥ ਜਨ ਨਾਨਕ ਗੁਰੁ ਪਾਇਆ ਹਰਿ ਤੂਠੇ ਹਮ ਕੀਏ ਪਤਿਤ ਪਵੀਛੇ॥ 4॥2॥4॥
Basant(u) Mehla 4, Hindole: Toomh vud Purakh, vud agumm Goosaayeen, hum keeray kirm Toomnuchhay. Hur(i) Deen-Duyyaal, kurhou Prubh kirpa, Gur, Satgur Churn hum bunchhay. 1. Gobind Jeeou, Sat-sungut(i) mayl(i), kur(i) kirpchhay. Junum, junum kay kilvikh mul(u) bhuriya, mil(i) Sungut(i), kur(i) Prubh hunchhay. 1. Ruhaou. Toomra jun(u) jaat(i), avijaata, Hur(i) jupiyo putit puveechhay. Hur(i) keeyo sugul bhuvun tay oopur(i), Hur(i) sobha, Hur(i) Prubh dinchhay. 2. Jaat(i), ajaat(i), koyee Prubh dhiyaavaiy, subh(i) pooray maanus tinchhay. Say dhunn(i), vudday, vud pooray Hur(i) jun, jinh Hur(i) dhaariyo, Hur(i) oorchhay. 3. Hum dheendhay, dheem buhout(u) ut(i) bhaari, Hur(i) dhaar(i) kirpa Prubh milchhay. Jun Nanak, Gur(u) paaya Hur(i) tootthay, hum keeyay putit puveechhay. 4.2.4.
Word Meaning: Vud = great. Purakh = Supreme Being. Agumm = inaccessible. Keeray Kirm = worm beings; insignificant. Toomnuchhay = Yours. Deen Duyyaal = compassionate to the poor (weak). Bunchhay = long for. 1. Sat-sungut(i) = gathering of holy saints.

Kirpuchaay = benevolence. Kilvikh = sins. Mul(u) = filth. Bhuriya = full of. Hunchhay = good; pure; pious. Pause. Jaat(i) = of high caste. Avijaata = of low caste. Maanus = wishes; objectives. Pooray = fulfil. Tinchhay = of those. Pooray = perfect; rich in noble qualities. Oorchhay = in the heart. 3. Dheendhay = low-caste; low in qualities. Dheem = rock (like). Ut(i) Bhaari = extremely heavy (loaded with sins). Milchhay = meet with. Tootthay = pleased to do a great favour. Putit = immoral. Puveechhay = pure. 4.

MEANING: You are the Great, inaccessible Supreme Being, and we are Your insignificant, worm-like beings, oh, the Lord of the world, Waheguru. Be kind to me, and connect me with Satguru for whose holy Feet (Shabad) I have a great yearning, oh benevolent to the poor, Waheguru. 1.

Connect me with the gathering of the holy saints with Your benevolence, oh Waheguru Ji. I am loaded with countless sins of many lives. Kindly cleanse my mind by putting me in the company of holy saints with Your kindness, oh Waheguru. Pause.

It does not matter whether a devotee of Waheguru belongs to a high or low caste; reciting His Naam purifies everyone, including the immoral. Waheguru puts such a devotee on the highest pedestal in the world and grants him the highest honour. 2.

High, or low-caste, whosoever recites His Naam, Waheguru, fulfils all his wishes. They are highly fortunate, great, and perfect devotees who enshrine Waheguru in their hearts. 3.

I am a low-caste (low in qualities) and extremely heavy like a rock with the burden of sins, but I pray to Waheguru that He becomes kind to me, and connects me with Him. With the great favour of Waheguru, I got connected with Satguru, who purified the immoral me, oh Nanak. 4.2.4.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 4॥ ਮੇਰਾ ਇਕੁ ਖਿਨੁ ਮਨੂਆ ਰਹਿ ਨ ਸਕੈ ਨਿਤ ਹਰਿ ਹਰਿ ਨਾਮ ਰਸਿ ਗੀਧੇ॥ ਜਿਉ ਬਾਰਿਕੁ ਰਸਕਿ ਪਰਿਓ ਥਨਿ ਮਾਤਾ ਥਨਿ ਕਾਢੇ ਬਿਲਲ ਬਿਲੀਧੇ॥ 1॥ ਗੋਬਿੰਦ ਜੀਉ ਮੇਰੇ ਮਨ ਤਨ ਨਾਮ ਹਰਿ ਬੀਧੇ॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਾਇਆ ਵਿਚਿ ਕਾਇਆ ਨਗਰ ਹਰਿ ਸੀਧੇ॥ 1॥ ਰਹਾਉ॥ (ਅੰਗ 1179)॥ ਜਨ ਕੇ ਸਾਸ ਸਾਸ ਹੈ ਜੇਤੇ ਹਰਿ ਬਿਰਹਿ ਪ੍ਰਭੂ ਹਰਿ ਬੀਧੇ॥ ਜਿਉ ਜਲ ਕਮਲ ਪ੍ਰੀਤਿ ਅਤਿ ਭਾਰੀ ਬਿਨੁ ਜਲ ਦੇਖੇ ਸੁਕਲੀਧੇ॥ 2॥ ਜਨ ਜਪਿਓ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਰਹਰਿ ਉਪਦੇਸਿ ਗੁਰੂ ਹਰਿ ਪ੍ਰੀਧੇ॥ ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਨਿਕਸੀ ਹਰਿ ਅੰਮ੍ਰਿਤਿ ਹਰਿ ਜਲਿ ਨੀਧੇ॥ 3॥ ਹਮਰੇ ਕਰਮ ਨ ਬਿਚਰਹੁ ਠਾਕੁਰ ਤੁਮ੍ਹ ਪੈਜ ਰਖਹੁ ਅਪਨੀਧੇ॥ ਹਰਿ ਭਾਵੈ ਸੁਣਿ ਬਿਨਉ ਬੇਨਤੀ ਜਨ ਨਾਨਕ ਸਰਣਿ ਪਵੀਧੇ॥ 4॥3॥5॥

Basant(u) Hindole Mehla 4: Mayra ikk(u) khin(u) munooaa reh(i) na sukaiy, nit Hur(i), Hur(i) Naam rus(i) geedhay. Jiyon baarik(u) rusk(i) puriyo thun(i) maata, thun(i) kaadhay bilul bileedhay. 1. Gobind Jeeou, mayray mun tun Naam Hur(i) beedhay. Vuddaiy bhaag(i) Gur(u) Satgur(u) paaya, vich(i) kaaya nugur Hur(i) seedhay. 1. Ruhaou.

(PAGE 1179): Jun kay saas, saas haiyn jaytay, Hur(i) bireh(i) Prubhoo Hur(i) beedhay. Jiyoun jul kumul preet(i) ut(i) bhaari, bin(u) jul daykhay sookleedhay. 2. Jun jupiyo, Naam(u) Nirunjun, Nurhur(i) oopdaysh(i) Guru, Hur(i) preedhay. Junum, junum kee haumein mul(u) niksee, Hur(i) Amrit(i) Hur(i) jul(i) needhay. 3. Humray kerm na bicherhou Tthaakur, Toomh paiyj rukhou upneedhay. Hur(i) bhaavaiy, soon(i) binou bayntee, jun Nanak shern(i) puveedhay. 4.3.5.

Word Meaning: Ikk(u) Khin(u) Na = not even for a moment. Munooaa = mind. Geedahy = is greedy for; is desirous of. Baarik(u) = infant. Rusk(i) = with enjoyment. Thun = breast. Kaadhay = pull out. Bilul Bileedhay = cries and wails. 1. Beedhay = pierced. Kaaya Nugur = the body-city. Seedhay = (found) successfully). Pause.

Bireh(i) = in love for. Sookleedhay = dries up; wilts. 2. Nurhur(i) = Waheguru. Oopdaysh(i) = Teaching. Preedhay = serve; showed clearly. Pause. Mul(u) = filth.

Niksee = washed away. Needhay = washed body; bathed in. 3. Kerm = deeds. Bicherhou = think about; consider. Paiyj = dignity. Upneedhay = of Yours. Binou = Bayntee = prayer. Puveedhay = to seek. 4.

MEANING: Like an infant who enjoys the sweetness of his mother's milk so much so that he begins to cry and wail when his mother pulls her breast out of his mouth; my mind has become so greedy (desirous) of the sweetness of Waheguru's Naam that it cannot live without it even for a short moment. 1. My body and my mind have been pierced with the love for Your Naam, oh my dear Waheguru. It was my great fortune to connect with Satguru, with whose grace I found my Waheguru successfully in my body-city. Pause.

Like the extreme love of the lotus flower for water, without which it dries up, my every breath has been pierced with the love for Waheguru, (and I cannot live without Him). 2.

With the Advice of the Guru, I recited the Naam of Waheguru, which is above the effects of Maya, and my Guru showed Him right before my eyes. (With Guru's grace) I bathed in the ambrosial water of Waheguru's Naam whereby all the filth of my haumein of many, many lives was washed away. 3. Please, ignore all the ignoble deeds done by me, and protect my dignity as Your own, oh dear Waheguru. I have sought Your shelter; kindly listen to my prayer, if You please, begs Nanak. 4.3.5.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 4॥ ਮਨੁ ਖਿਨੁ ਖਿਨੁ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਧਾਵੈ ਤਿਲੁ ਘਰਿ ਨਹੀ ਵਾਸਾ ਪਾਈਐ॥ ਗੁਰਿ ਅੰਕਸੁ ਸਬਦੁ ਦਾਰੂ ਸਿਰਿ ਧਾਰਿਓ ਘਰਿ ਮੰਦਰਿ ਆਣਿ ਵਸਾਈਐ॥ 1॥ ਗੋਬਿੰਦ ਜੀਉ ਸਤ ਸੰਗਤਿ ਮੇਲਿ ਹਰਿ ਧਿਆਈਐ॥ ਹਉਮੈ ਰੋਗੁ ਗਇਆ ਸੁਖੁ ਪਾਇਆ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਘਰਿ ਰਤਨ ਲਾਲ ਬਹੁ ਮਾਣਕ ਲਾਦੇ ਮਨੁ ਝੂਮਿਆ ਲਹਿ ਨ ਸਕਾਈਐ॥ ਜਿਉ ਓਡਾ ਕੂਪੁ ਗੁਹਜ ਖਿਨ ਕਾਢੇ ਤਿਉ ਸਤਿਗੁਰਿ ਵਸਤੁ ਲਹਾਈਐ॥ 2॥ ਜਿਨ ਐਸਾ ਸਤਿਗੁਰੁ ਸਾਧੁ ਨ ਪਾਇਆ ਤੇ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਨਰ ਜੀਵਾਈਐ॥ ਜਨਮ ਪਦਾਰਥੁ ਪੁੰਨਿ ਫਲੁ ਪਾਇਆ ਕਉਡੀ ਬਦਲੇ ਜਾਈਐ॥ 3॥ ਮਧੁਸੂਦਨ ਹਰਿ ਧਾਰਿ ਕਿਰਪਾ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਮਿਲਾਈਐ॥ ਜਨ ਨਾਨਕ ਨਿਰਬਾਣ ਪਦੁ ਪਾਇਆ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਗੁਣ ਗਾਈਐ॥ 4॥4॥6॥

Basant(u) Hindole Mehla 4: Mun(u) khin(u), khin(u) bherm(i), bherm(i) buhou dhaavaiy, til(u) ghur(i) nuhhi vaasa paayiyaiy. Gur(i) ankus(u), Shabad(u) daaroo, sir(i) dhaariyo, ghur(i) mundar(i) aan(i) vusaayiyaiy. 1. Gobind Jeeou, Sat-sungut(i) mayl(i), Hur(i) dhiyaayiyaiy. Haumein roag(u) guyya, sookh(u) paaya, Hur(i) sehj(i) smaadh(i) lugaayiyaiy. 1. Ruhaou. Ghur(i) ruttan, laal, buhou maanuk laaday, mun bhermiya leh na sukaayiyaiy. Jiyoun oadha, koop goohj, khin kaadhay, tiyoun Satgur(i) Vust(u) luhaayiyaiy. 2. Jinh aiysa Satgur(u) Sadh(u) na paaya, tay dhrig(u), dhrig(u) nur jeevaayiyaiy. Junum pudaaruth(u) poonn(i) ful(u) paaya, kaudi budlay jaayiyaiy. 3. Mudhusoodun, Hur(i) dhaar(i) kirpa kur(i), Guru milaayiyaiy. Jun Nanak, nirbaan pud(u) paayay, mil(i) Sadhu Hur(i) goon gaayiyaiy. 4.4.6.

Word Meaning: Bherm(i) Bherm(i) = wandering around. Dhaavaiy = rushes. Til(u) Nuhhi = not even for a short (time). Vaasa = dwelling; stay. Ankus(u) = the sharp tool to control an elephant. Daaroo = medication. Sir(i) Dhaariyo = placed on the head. Aan(i) = by bringing. 1. Sehj(i) Smaadh(i) = focus of mind in the high spiritual state. Pause. Ghur(i) = in the heart. Ruttan = precious stones. Laal = rubies. Maanuk = pearls. Laaday = loaded. Leh Na Sukaayiyaiy = cannot acquire. Oadha = detector of water-well. Koop Goohj = hidden well (under the ground). Kaadhay = detects. Vust(u) = the invaluable thing (Waheguru's Naam). Luhaayiyaiy = acquire. 2. Tay Nur = that man. Dhrig(u) = condemnable; contemptible. Junum Pudaaruth = the precious human life. Poonn(i) Ful = as the reward of previous noble deeds. Kaudi = the worthless cowrie shell. 3. Mudhusoodun = the killer of the demon, Madhu (Waheguru). Nirbaan Pud = spiritual state above the effects of Maya. 4.

MEANING: My mind does not stay in itself even for a short while; it rushes in different directions, and keeps wandering again and again. But, when my Guru placed the ankus of His Shabad on my head, it acted as the perfect medicine, and my mind came under such control that it has taken permanent residence in its own home (has quit wandering). 1.
Kindly put me in the company of the holy saints where Your Naam is recited, and where one's suffering of haumein is eradicated, and he enjoys the bliss of the high spiritual state by meditating on Your Naam, oh Waheguru. Pause.
The human mind is loaded with the jewels, the rubies, and the pearls of Waheguru's noble qualities, but it keeps wandering as a result of which the man cannot acquire them. But like an *oadha,* a specialist, who can detect underground water for drilling a well, one can acquire Waheguru's Naam with the grace of the (*Oadha*) Guru. 2.
The life of a man who does not come to the shelter of such a great Guru is contemptible. One is given the precious human life as a reward for the noble deeds he performed in his previous lives, but he wastes it away for a worthless cowrie shell (the attractions of Maya). 3.
Please, be kind, and connect me with the Guru, oh Waheguru. One sings Waheguru's praise in Guru's shelter and achieves the highest spiritual state, oh Nanak. 4.4.6.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 4॥ ਆਵਣ ਜਾਣੁ ਭਇਆ ਦੁਖੁ ਬਿਖਿਆ ਦੇਹ ਮਨਮੁਖ ਸੁੰਞੀ ਸੁੰਞ॥ ਰਾਮ ਨਾਮੁ ਖਿਨੁ ਪਲੁ ਨਹੀ ਚੇਤਿਆ ਜਮਿ ਪਕਰੇ ਕਾਲਿ ਸਲੂੰਞ॥ 1॥ ਗੋਬਿੰਦ ਜੀਉ ਬਿਖੁ ਹਉਮੈ ਮਮਤਾ ਮੁੰਞ॥ ਸਤ ਸੰਗਤਿ ਗੁਰ ਕੀ ਹਰਿ ਪਿਆਰੀ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਭੁੰਞ॥ 1॥ ਰਹਾਉ॥ ਸਤ ਸੰਗਤਿ ਸਾਧ ਦਇਆ ਕਰਿ ਮੇਲਹੁ ਸਰਣਾਗਤਿ ਸਾਧੂ ਪੈਂਞ॥ ਹਮ ਡੁਬਦੇ ਪਾਥਰ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਤੁਮ੍ਹ ਦੀਨ ਦਇਆਲ ਦੁਖ ਭੰਞ॥ 2॥ ਹਰਿ ਉਸਤਤਿ ਧਾਰਹੁ ਰਿਦ ਅੰਤਰਿ ਸੁਆਮੀ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਬੁਧਿ ਲੰਞ॥ ਹਰਿਨਾਮੈ ਹਮ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਹਮ ਹਰਿ ਵਿਟਹੁ ਘੁਮਿ ਵੰਞ॥ 3॥ ਜਨ ਕੇ ਪੂਰਿ ਮਨੋਰਥ ਹਰਿ ਪ੍ਰਭ ਹਰਿਨਾਮੁ ਦੇਵਹੁ ਹਰਿ ਲੰਞ॥ ਜਨ ਨਾਨਕ ਮਨਿ ਤਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਗੁਰਿ ਮੰਤ੍ਰੁ ਦੀਓ ਹਰਿ ਭੰਞ॥ 4॥5॥7॥

Basant(u) Hindole Mehla 4: Aavun, jaan(u) bhuyya, dookh(u) bikhiya, dayh munmukh soonji soonj(u). Ram Naam(u) khin(u), pul nuhhi chaytiya, Jum(i) pukray kaal(i) suloonj(u). 1. Gobind Jeeou, bikh(u) haumein mumta moonj(u). Sat-sungut(i) Gur kee Hur(i) piyaari, mil(i) sungut(i) Hur(i) rus(u) bhoonj(u). 1. Ruhaou. Sat-sungut(i) Sadh, duyya kur(i) maylhou, shernaagut(i) Sadhu punj(u). Hum doobday paathur kaadh(i) layhou Prubh, Toomh Deen-Duyyaal, dookh-bhunj(u). 2. Hur(i), oostutu(i) dhaarou rid untar(i), Soami, Sat-sungut(i) mil(i) boodh(i) lunj(u). Hur(i) Naamaiy hum preet(i) lugaani, hum Hur(i) vittoun ghoom(i) vunj(u). 3. Jun kay poor(i) munoruth Hur(i) Prubh, Hur(i) Naam(u) dayvhou Hur(i) lunj(u). Jun Nanak, mun(i), tun(i) anund bhuyya haiy, Gur Muntar deeyo Hur(i) bhunj(u). 4.5.7.

Word Meaning: Aavun Jaan(u) = birth and death. Dookh Bikhiya = suffering as a result of the poisonous sensual pleasures. Dayh = body. Soonji Soonj = spiritually blank (of Waheguru's Naam). Chaytiya = brought to mind; recite. Jum Kaal(i) = the Angel of death. Puray = grabbed. Sloonj(u) = by the hair. 1. Mumta = worldly attachments. Moonj(u) = remove; eradicate. Rus(i) = sweetness. Bhoonj(u) = enjoy. Pause. Shernaagut(i) = shelter. Sadhu = Guru. Punj(u) = I stay in. Kaadh(i) layhou = pull out. Dookh-Bhunj(u) = destroyer of suffering. 2. Oostut(i) = praise. Dhaarou = infuse. Boodh(i) Lunj(u) = enlightenment of thinking. Vittoun = for. Ghoom(i) Vunj(u) = lay down my life. 3. Anund = blissfulness. Bhunj(u) = recitation (of Naam). 4.

MEANING: The body (mind) of the follower of Maya is completely blank of spirituality, and because of his enjoyment of poisonous sensual pleasures, he suffers hugely in the cycle of rebirths. He does not recite Waheguru's Naam even for a short moment, as a result of which, he is grabbed by the hair by the Angel of death 1.

Commented [DSS2]:

Kindly eradicate my suffering due to the poison of my haumein and my worldly attachments, oh my dear Waheguru. Put me in the company of the holy saints, which is very dear to You, and the Guru, where I may enjoy the sweetness of Your Naam, oh Waheguru. Pause.
Kindly put me in the gathering of the holy saints where I may seek the shelter of the Guru. You are very kind to the weak, and I am heavy like a rock under the burden of sins, and am drowning in the world-sea, kindly pull me out, oh dear Waheguru. 2.
Kindly instill Your praise in my heart, and put me in the company of the holy saints, where my thinking may be enlightened. I am a sacrifice for my Waheguru, who has generated love for His Naam in my heart. 3.
Kindly fulfill my wish, and grant Your Naam to Your slave, who enlightens the mind, oh Waheguru. The body and the mind of the devotee, who is given the Mantra (Shabad) by the Guru to worship Waheguru, become blissful, oh Nanak. 4.5.7.

(ਅੰਗ 1180)॥ ਬਸੰਤੁ ਮਹਲਾ 5 ਘਰੁ 1 ਦੁਤੁਕੇ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1180): Basant(u)) Mehla 5, Ghur(u) 1, Dootookay:

Ek Onkar Satgur Persad(i):

ਗੁਰੁ ਸੇਵਉ ਕਰਿ ਨਮਸਕਾਰ॥ ਆਜੁ ਹਮਾਰੈ ਮੰਗਲਚਾਰ॥ ਆਜੁ ਹਮਾਰੈ ਮਹਾ ਅਨੰਦ॥ ਚਿੰਤ ਲਥੀ ਭੇਟੇ ਗੋਬਿੰਦ॥ 1॥ ਆਜੁ ਹਮਾਰੈ ਗ੍ਰਿਹਿ ਬਸੰਤ॥ ਗੁਨ ਗਾਏ ਪ੍ਰਭੁ ਤੁਮ੍ਹ ਬੇਅੰਤ॥ 1॥ ਰਹਾਉ॥ ਆਜੁ ਹਮਾਰੈ ਬਨੇ ਫਾਗ॥ ਪ੍ਰਭ ਸੰਗੀ ਮਿਲਿ ਖੇਲਨ ਲਾਗ॥ ਹੋਲੀ ਕੀਨ੍ਹੀ ਸੰਤ ਸੇਵ॥ ਰੰਗੁ ਲਾਗਾ ਅਤਿ ਲਾਲ ਦੇਵ॥ 2॥ ਮਨੁ ਤਨੁ ਮਉਲਿਓ ਅਤਿ ਅਨੂਪ॥ ਸੂਕੈ ਨਾਹੀ ਛਾਵ ਧੂਪ॥ ਸਗਲੀ ਰੂਤੀ ਹਰਿਆ ਹੋਇ॥ ਸਦ ਬਸੰਤ ਗੁਰ ਮਿਲੇ ਦੇਵ॥ 3॥ ਬਿਰਖੁ ਜਮਿਓ ਹੈ ਪਾਰਜਾਤ॥ ਫੂਲ ਲਗੇ ਫਲ ਰਤਨ ਭਾਤਿ॥ ਤ੍ਰਿਪਤਿ ਅਘਾਨੇ ਹਰਿ ਗੁਣਹ ਗਾਇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇ॥ 4॥1॥

Gur sayvoun kur(i) numuskaar. Aaj(u) humaaraiy mungulchaar. Aaj(u) humaaraiy muhha anund. Chint luthi bhaytay Gobind. 1. Aaj(u) humaaraiy greh(i) basant. Goon gaayay Prubh(u) Toomh bayunt. 1. Ruhaou. Aaj(u) humaaraiy bunay phaag. Prubh sungi mil(i) khaylun laag. Holi keeni Sunt sayv. Rung(u) laaga, ut(i) laal Dayv. 2. Mun(u), tun(u) mauliyo ut(i) anoop. Sookaiy naahi chhaanv dhoop. Sugleen rooteen huriya hoyay. Sud basant Gur milay Dayv. 3. Birkh(u) jummiyo haiy Parjaat. Phool luggay, ful ruttan bhaant(i). Triput(i) aghaanay Hur(i) goonah gaayay. Jun Nanak, Hur(i), Hur(i), Hur(i) dhiyaayay. 4.1.

Word Meaning: Aaj(u) = today; now (that I recite Waheguru's Naam). Numuskaar = by bowing to. Mungulchaar = auspicious occasion. Muhha Anund = great blissfulness. Chint = worry. Luthi = removed. Bhatay = met. 1. Greh(i) = in the heart. Basant = season (for the mind) to bloom. Bayunt = unlimited. Pause. Phaag = the month of Phaagun (the beginning of spring, and the festival of Holi – a colours festival). Ut(i) Laal = deep red colour (of Waheguru's love). 2. Mauliyo = bloomed. Anoop = of unparalleled beauty. Chhaanv Dhoop = in comforts and in discomforts. Sugleen Rooteen = in all seasons. Gur Dayv = the Great Guru. 3. Birkh = tree. Jummiyo = has sprouted. Parjaat = a mythical tree in paradise which is believed to grant all wishes. Ruttan = jewels-like noble qualities. Bhaant(i) = of many kinds. Triput(i) = Aghaayay = fully contented. Goonah = virtues. 4.

MEANING: I bow to my Guru, and serve Him because it is with His grace that I have been connected with Waheguru, whereby all my worries are gone. I am overjoyed, and my heart is filled with bliss. 1.
I am feeling highly blissful to sing Your praise, oh my limitless Waheguru. Pause.
It is like the joyous season of spring and of the festival of colours in my heart. It feels as if I am playing *Holi* (feeling highly blissful) with the holy saints. I am feeling blissful to serve the

holy saints, as if my mind has been dyed deep red with my love for Waheguru. My body and my mind have bloomed to unparalleled ecstasy which will never wither away, whether the conditions are favourable or unfavourable. It is always spring season for me when I am in the shelter of the Great Guru, and my mind blooms in every season. 2 & 3.
It feels as if the *Parjaat* tree has sprouted in my mind, which has borne the flowers and the fruit of Waheguru's countless noble qualities. I feel fully contented to sing Waheguru's virtues. So, I always recite His Naam, oh Nanak. 4.1.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਹਟਵਾਣੀ ਧਨ ਮਾਲ ਹਾਟੁ ਕੀਤੁ॥ ਜੂਆਰੀ ਜੂਏ ਮਾਹਿ ਚੀਤੁ॥ ਅਮਲੀ ਜੀਵੈ ਅਮਲੁ ਖਾਇ॥ ਤਿਉ ਹਰਿ ਜਨੁ ਜੀਵੈ ਹਰਿ ਧਿਆਇ॥ 1॥ ਅਪਨੈ ਰੰਗਿ ਸਭੁ ਕੋ ਰਚੈ॥ ਜਿਤੁ ਪ੍ਰਭਿ ਲਾਇਆ ਤਿਤੁ ਤਿਤੁ ਲਗੈ॥ 1॥ ਰਹਾਉ॥ ਮੇਘ ਸਮੇ ਮੋਰ ਨਿਰਤਿਕਾਰ। ਚੰਦ ਦੇਖਿ ਬਿਗਸਹਿ ਕਉਲਾਰ॥ ਮਾਤਾ ਬਾਰਿਕ ਦੇਖਿ ਅਨੰਦ॥ ਤਿਉ ਹਰਿ ਜਨ ਜੀਵਹਿ ਜਪਿ ਗੋਬਿੰਦ॥ 2॥ ਸਿੰਘ ਰੁਚੈ ਸਦ ਭੋਜਨ ਮਾਸ॥ ਰਣੁ ਦੇਖਿ ਸੂਰੇ ਚਿਤ ਉਲਾਸ॥ ਕਿਰਪਨ ਕਉ ਅਤਿ ਧਨ ਪਿਆਰੁ॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਹਰਿ ਅਧਾਰੁ॥ 3॥ ਸਰਬ ਰੰਗ ਇਕ ਰੰਗ ਮਾਹਿ॥ ਸਰਬ ਸੁਖਾ ਸੁਖ ਹਰਿ ਕੈ ਨਾਇ॥ ਤਿਸਹਿ ਪਰਾਪਤਿ ਇਹੁ ਨਿਧਾਨੁ॥ ਨਾਨਕ ਗੁਰੁ ਜਿਸੁ ਕਰੇ ਦਾਨੁ॥ 4॥ 2॥

Basant(u) Mehla 5: Hutvaani dhun maal haat(u) keet(u). Jooaari, jooyay maah(i) cheet(u). Umlee jeevaiy umul(u) khaayay. Tiyoun Hur(i) jun(u) jeevaiy Hur(i) dhiyaayay. 1. Apnaiy rung(i) subh(u) ko ruchaiy. Jit(u) Prubh(i) laaya, tit(u), tit(u) lugaiy. 1. Ruhaou. Maygh sumay moar nirtkaar. Chund daykh(i) bigseh(i) kaulaar. Maata, baarik daykh(i), anund. Tiyoun Hur(i) jun jeeveh(i) jup(i) Gobind. 2. Singh roochaiy sud bhojun maas. Run(u) daykh(i) sooray chit oolaas. Kirpun kuou ut(i) dhun piyaar(u). Hur jun kuou Hur(i), Hur(i) adhaar(u). 3. Serb rung Ikk rung maah(i). Serb sookha, sookh Hur(i) kaiy Naayay. Tiseh(i) praaput(i) eh(u) nidhaan(u). Nanak, Gur(u) jis(u) kuray daan(u). 4.2.
Word Meaning: Hutvaani = shopkeeper. Haat(u) = shop. Jooaari = gambler. Cheet(u) = mind. Umlee = addict. Umul = intoxicant. 1. Rung(i) = likings; interests. Ruchaiy = pursue their interests. Jit(u) = which. Tit(u) = in that. Pause. Maygh = clouds. Moar = peacock. Nirtkaar = in dancing mood. Bigseh(i) = blooms. Kaulaar = water-lily, a flower that blooms in moonlight. Anund = blissful. 2. Singh = lion. Roochaiy = feels happy. Bhojun = food. Maas = meat. Run(u) = battlefield. Sooray = warrior. Oolaas = excitement. Kirpun = miser; money-lover. Adhaar(u) = support. 3. Serb Rung = all interests (enjoyments). Ikk Rung = interest in the "One". Praaput(i) = acquirement. Daan(u) = donation. 4.
MEANING: Like a shopkeeper who focuses his mind on the merchandise and on his sales, and like a gambler whose full focus is on gambling, and like an addict who must have his intoxicant to survive, the devotees of Waheguru survive by focusing their mind on Waheguru's worship. 1. Everybody pursues their own interests in life, but, actually, they pursue only the interests for which their minds are preprogrammed by Waheguru. Pause.
The peacock feels very happy to see the clouds and dances with his wings fully spread out; the water-lily blooms to see the moonlight, and a mother feels blissful to see her child; similarly, a Waheguru's devotee survives (feels blissful) to recite His Naam. 2.
A lion is always happy to get a meal of animal flesh, and a warrior feels excited on the battlefield; a miser (money-lover) has extreme attachment for money, but Waheguru is the basis of the life of His devotees. 3.
All enjoyments of life are subsumed in Waheguru's Naam because it is the source of all comforts. But only that devotee acquires it who is given this gift by the Guru, oh Nanak. 4.2.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਤਿਸੁ ਬਸੰਤੁ ਜਿਸੁ ਪ੍ਰਭੁ ਕ੍ਰਿਪਾਲੁ॥ ਤਿਸੁ ਬਸੰਤੁ ਜਿਸੁ ਗੁਰੁ ਦਇਆਲੁ॥ ਮੰਗਲੁ ਤਿਸ ਕੈ ਜਿਸੁ ਏਕੁ ਕਾਮੁ॥ ਤਿਸੁ ਸਦ ਬਸੰਤੁ ਜਿਸੁ ਰਿਦੈ ਨਾਮੁ॥ 1॥ ਗ੍ਰਿਹਿ ਤਾ ਕੇ ਬਸੰਤੁ ਗਨੀ॥ ਜਾ ਕੈ ਕੀਰਤਨੁ ਹਰਿ ਧੁਨੀ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰੀਤਿ ਪਾਰਬ੍ਰਹਮ ਮਉਲਿ ਮਨਾ॥ ਗਿਆਨੁ ਕਮਾਈਐ ਪੂਛਿ ਜਨਾ॥ ਸੋ ਤਪਸੀ ਜਿਸੁ ਸਾਧ ਸੰਗੁ॥ ਸਦ ਧਿਆਨੀ ਜਿਸੁ ਗੁਰਹਿ ਰੰਗੁ॥ 2॥ ਸੇ ਨਿਰਭਉ ਜਿਨ ਭਉ ਪਇਆ॥ ਸੋ ਸੁਖੀਆ ਜਿਸੁ ਭ੍ਰਮੁ ਗਇਆ॥ ਸੋ ਇਕਾਤੀ ਜਿਸੁ ਰਿਦਾ ਥਾਇ॥ ਸੋਈ ਨਿਹਚਲੁ ਸਾਚ ਠਾਇ॥ 3॥ ਏਕਾ ਖੋਜੈ ਏਕ ਪ੍ਰੀਤਿ॥ ਦਰਸਨ ਪਰਸਨ ਹੀਤ ਚੀਤਿ॥ ਹਰਿ ਰੰਗ ਰੰਗਾ ਸਹਜਿ ਮਾਣੁ॥ ਨਾਨਕ ਦਾਸ ਤਿਸੁ ਜਨ ਕੁਰਬਾਣੁ॥ 4॥3॥

Basant(u) Mehla 5: Tis(u) basant(u) jis(u) Prubh(u) kirpal(u). Tis(u) basant(u), jis(u) Gur(u) duyaal(u). Mungul(u) tis(u) kaiy, jis(u) Aik(u) kaam(u). Tis(u) sud basant(u) jis(u) ridaiy Naam(u). 1. Greh(i) ta kay basant(u) gunee. Ja kaiy keertun(u) Hur(i) dhoonie. 1. Ruhaou. Preet(i) Parbraham, maul(i) munaa. Giyan(u) kumaayiyaiy poochh(i) junaa. So tupsee, jis(u) Sadh sung(u). Sud dhiyaani jis(u) Gureh(i) rung(u). 2. Say nirbhuou, jin bhuou puyya. So sookheeya, jis(u) bherm(u) guyya. So ikaanti jis(u) ridaa thaayayn. Soyee nihchul Saach tthaayayn. 3. Aika khojaiy, Aik preet(i). Dershun, persun, heet cheet(i). Hur(i) rung, runga sehj(i) maan(u). Nanak daas tis(u) jun koorbaan. 4.3.

Word Meaning: Basant(u) = season for the mind to bloom. Kirpal(u) = Duyyal(u) = kind. Mungul(u) = bliss; happiness. Aik(u) Kaam(u) = only one interest (Waheguru's Naam). 1. Greh(i) = home; heart. Gunee = is considered. Dhoonie = focus of mind; zeal. Pause. Maul = bloom. Giyan(u) = Divine Knowledge. Poochh(i) Junaa = seeking advice of the holy saints. Tupsee = devotee. Dhiyaani = meditator. Rung(u) = love. 2. Nirbhuou = fearless. Bherm(u) = misconceptions. Ikaanti = recluse. Thaayayn = in itself; peaceful. Nihchul(u) = with stable mind. Saach Tthaayan = (connected with) Waheguru. 3. Khojaiy = searches Persun = touch. Heet Cheet(i) = love in mind. Rung Runga = best enjoyment. Sehj(i) = in a high spiritual state. 4.

MEANING: It is the spring season for the devotee (for his mind to bloom) whom Waheguru is kind to, and whom the Guru is benevolent to. It is joyfulness for the individual who has only a single business to deal in – Waheguru's Naam – and has it enshrined in his heart. 1. Only that individual is considered to have spring at heart who sings Waheguru's praise with full zeal. Pause. One's mind blooms with love for Waheguru when he works to acquire Divine Knowledge with the advice of the holy saints. He is a true devotee who stays in the shelter of the Guru, and he is the real meditator who is imbued with Waheguru's love. 2. They become free from all worldly fears who have fear of Waheguru in their mind, and they enjoy real bliss who have gotten rid of all their illusions and misgivings. (Some people live in isolation to realize God), But the real recluse is the one whose mind is peaceful and is focused only on Waheguru. 3.

I am a sacrifice for the devotee who has love only for the "One" (God), searches only for Him in his heart, and whose best enjoyment is to recite Waheguru's Naam in the high spiritual state, oh Nanak. 4.3.

(ਅੰਗ 1181)॥ ਬਸੰਤੁ ਮਹਲਾ 5॥ ਜੀਅ ਪ੍ਰਾਣ ਤੁਮ੍ਹ ਪਿੰਡ ਦੀਨ੍ਹ॥ ਮੁਗਧ ਸੁੰਦਰ ਧਾਰਿ ਜੋਤਿ ਕੀਨ੍ਹ॥ ਸਭਿ ਜਾਚਿਕ ਪ੍ਰਭ ਤੁਮ੍ਹ ਦਇਆਲ॥ ਨਾਮੁ ਜਪਤ ਹੋਵਤ ਨਿਹਾਲ॥ 1॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਾਰਣ ਕਰਣ ਜੋਗ॥ ਹਉ ਪਾਵਉ ਤੁਮ ਤੇ ਸਗਲ ਥੋਕ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਜਪਤ ਹੋਵਤ ਉਧਾਰ॥ ਨਾਮੁ ਜਪਤ ਸੁਖ ਸਹਜ ਸਾਰ॥ ਨਾਮੁ ਜਪਤ ਪਤਿ ਸੋਭਾ ਹੋਇ॥ ਨਾਮੁ ਜਪਤ ਬਿਘਨੁ ਨਾਹੀ ਕੋਇ॥ 2॥ ਜਾ ਕਾਰਣਿ ਇਹ ਦੁਲਭ ਦੇਹ॥ ਸੋ ਬੋਲੁ ਮੇਰੇ ਪ੍ਰਭੂ ਦੇਹਿ॥ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਇਹੁ ਬਿਸ੍ਰਾਮੁ॥ ਸਦਾ ਰਿਦੈ ਜਪੀ ਪ੍ਰਭ ਤੇਰੋ ਨਾਮੁ॥ 3॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਕੋਇ ਨਾਹਿ॥ ਸਭੁ ਤੇਰੋ ਖੇਲੁ ਤੁਝ ਮਹਿ ਸਮਾਹਿ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਿ ਲੇ॥ ਸੁਖੁ ਨਾਨਕ ਪੂਰਾ ਗੁਰੁ ਮਿਲੇ॥ 4॥3॥

(PAGE 1181): **Basant(u) Mehla 5:** Jea, praan Toomh, pind deen. Moogudh, soondar dhaar(i) Jot(i) keen. Subh(i) jaachik Prubh Toomh duyyaal. Naam(u) juput hovut nihaal. 1. Mayray Preetum, kaarun kern joag. Huoun paavoun Toomh tay sugul thoak. 1. Ruhaou. Naam(u) juput hovut oodhaar. Naam(u) juput sookh sehj saar. Naam(u) juput put(i) sobha hoyay. Naam(u) juput bighun naahi koyay. 2. Ja kaarun(ii) eh doolubh dayh. So Boal(u), mayray Prubh dayh(i). Sadh sungut(i) meh(i) eh(u) bisraam(u). Sudaa ridaiy jupeen Prubh Tayro Naam(u). 3. Toojh bin(u) dooja koyay naah(i). Subh(u) Tayro khayl(u), Toojh meh(i) smaah(i). Jiyoun bhaavaiy, tiyoun raakh(i) lay. Sookh(u) Nanak, Poora Gur(u) milay. 4.4.

Word Meaning: Jea = soul. Praan = life. Pind = body. Moogudh = foolish. Soondar = beautiful. Dhaar(i) Jot(i) = injecting soul. Jaachik = beggars. Duyyaal = kind. Nihaal = blissful. 1. Kaarun Kern = the origin (creator) of the universe. Joag = capable. Sugul Thoak = everything. Pause. Naam Juput = by reciting Naam. Oodhar = salvation. Sookh Saar = supreme comforts (bliss). Put(i) = respect. Sobha = praise. Bighun = impediment. 2. Ja Kaarun = because of which. Doolubh = very difficult to get; invaluable. Dayh = (human) body. Boal(u) = words (in praise of Waheguru). Bisraam(u) = peace of mind. 3. Khayl(u) = drama of the world. Smaah(i) = gets absorbed in. Raakh(i) Lay = protect (from attacks of Maya). 4.

MEANING: My soul, life, and my body are all given by You, and by injecting Your Light (a part of Your Soul), You created a beautiful body of this foolish person, oh Waheguru. Everybody is a beggar at Your Door, and You are the kind (provider). I feel blissful by reciting Your Naam. 1. You have created the world, and are capable of doing anything (and everything), and I acquire all the needed things from You, oh my very dear Lord. Pause.

One finds salvation by reciting Your Naam and acquires the supreme comfort of the high spiritual state. One faces no impediment in his spiritual journey when he recites Your Naam and earns respect everywhere. 2. Enable me to recite the words (Your Naam) by which I may be able to make my body (human life) invaluable (by connecting with You), oh my Waheguru. One acquires (Waheguru's Naam), which is the source of all peace, in the company of the holy saints, and recites it all the time. 3.

The whole world is a drama created by You, and ultimately it is absorbed into You (becomes Your part); there is none other like You, oh Waheguru. One acquires the ultimate bliss in the shelter of the Guru, but I, Nanak, pray to You that You keep me in the situation that You deem best for me, oh Waheguru. 4.4.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਪ੍ਰੀਤਮ ਮੇਰੈ ਸੰਗਿ ਰਾਇ॥ ਜਿਸਹਿ ਦੇਖਿ ਹਉ ਜੀਵਾ ਮਾਇ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਦੁਖੁ ਨ ਹੋਇ॥ ਕਰਿ ਦਇਆ ਮਿਲਾਵਹੁ ਤਿਸਹਿ ਮੋਹਿ॥ 1॥ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰ ਮਨ॥ ਜੀਉ ਪ੍ਰਾਨ ਸਭੁ ਤੇਰੋ ਧਨ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕਉ ਖੋਜਹਿ ਸੁਰਿ ਨਰ ਦੇਵ॥ ਮੁਨਿ ਜਨ ਸੇਖ ਨ ਲਹਹਿ ਭੇਵ॥ ਜਾ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਘਟਿ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਇ॥ 2॥ ਜਾ ਕੇ ਭਗਤ ਅਨੰਦਮੈ॥ ਜਾ ਕੇ ਭਗਤ ਕਉ ਨਾਹੀ ਖੈ॥ ਜਾ ਕੇ ਭਗਤ ਕਉ ਨਾਹੀ ਭੈ॥ ਜਾ ਕੇ ਭਗਤ ਕਉ ਸਦਾ ਜੈ॥ 3॥ ਕਉਨ ਉਪਮਾ ਤੇਰੀ ਕਹੀ ਜਾਇ॥ ਸੁਖ ਦਾਤਾ ਪ੍ਰਭੁ ਰਹਿਓ ਸਮਾਇ॥ ਨਾਨਕੁ ਜਾਚੈ ਏਕੁ ਦਾਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਦੇਹੁ ਨਾਮੁ॥ 4॥5॥

Basant(u) Mehla 5: Prubh Preetum mayraiy sung(i) Raayay. Jiseh(i) daykh(i) huoun jeevaan maayay. Ja kaiy simrin dookh(u) na hoyay. Kur(i) duyya, milaavhou tiseh(i) moh(i). 1. Mayray Preetum praan-adhaar-mun. Jeeou, praan, subh(u) Tayro dhun. 1. Ruhoau. Ja kuou khojeh(i) soor(i), nur, dayv. Moon(i) jun Shaykh na luhheh(i) bhayv. Ja kee gut(i), mit(i) kuhhi na jaayay. Ghut(i), ghut(i), ghut(i), ghut(i) ruhhiya smaayay. 2. Ja kay Bhagat anundmaiy. Ja kay Bhagat kuou nuhhi khaiy, Ja kay Bhagat kuou nuhhi bhaiy. Ja kay Bhagat kuou sudaa

jaiy. 3. Kaun oopma Tayri kuhhi jaayay, Sookh-Daata Prubh(u) ruhhiyo smaayay. Nanak(u) jaachaiy Aik daan(u). Kur Kirpa moh(i) dayh(u) Naam(u). 4.5.

Word Meaning: Preetum = extremely dear. Sung(i) = with. Raayay = Royal; majestic. Moh(i) = me. 1. Khojeh(i) = search for. Soor(i) = Dayv = gods. Nur = men. Shaykh = the mythical serpent with countless heads. Luhheh(i) Bhayv = find the secrets. Gut(i) = transcendence. Mit(i) = measurements. 2. Anundmaiy = in bliss. Khaiy = destruction; (spiritual) death. Jaiy = hailing; accolades. 3. Oopma = praise. Smaayay = omnipresent. Jaachaiy = begs for. 4.

MEANING: Although hidden (I do not get to see Him), I know that my dear Royal Waheguru is with me all the time. Kindly pray for me so that I may connect with Him, because I survive only if I "see" Him; also, one does not experience any suffering when He remembers Him (recites His Naam), oh my mother. 1. My dear Waheguru is the basis of my life and my mind; and my soul and my life (breaths) are given by Him. Pause.

The Lord, whom the godly-humans and the gods look for, and whose secrets cannot be known even by the sages and by the mythical serpent, and whose transcendence and the limits cannot be known, is present in every heart. 2. Waheguru's devotees are always blissful, they never suffer spiritual death, are completely fearless, and are always hailed in public. 3. Waheguru is the source of all comforts and is present everywhere, but how can one sing His praise? I beg only for one donation – Waheguru's Naam – and pray Him to grant me that, oh Nanak. 4.5.

ਬਸੰਤ ਮਹਲਾ 5॥ ਮਿਲਿ ਪਾਣੀ ਜਿਉ ਹਰੇ ਬੂਟ॥ ਸਾਧ ਸੰਗਤਿ ਤਿਉ ਹਉਮੈ ਛੂਟ॥ ਜੈਸੀ ਦਾਸੇ ਧੀਰ ਮੀਰ॥ ਤੈਸੇ ਉਧਾਰਨ ਗੁਰਹ ਪੀਰ॥ 1॥ ਤੁਮ ਦਾਤੇ ਪ੍ਰਭ ਦੇਨਹਾਰ॥ ਨਿਮਖ ਨਿਮਖ ਤਿਸੁ ਨਮਸਕਾਰ॥ 1॥ ਰਹਾਉ॥ ਜਿਸਹਿ ਪਰਾਪਤਿ ਸਾਧ ਸੰਗੁ॥ ਤਿਸੁ ਜਨ ਲਾਗਾ ਪਾਰਬ੍ਰਹਮ ਰੰਗੁ॥ ਤੇ ਬੰਧਨ ਤੇ ਭਏ ਮੁਕਤਿ॥ ਭਗਤ ਅਰਾਧਹਿ ਜੋਗ ਜੁਗਤਿ॥ 2॥ ਨੇਤ੍ਰ ਸੰਤੋਖੇ ਦਰਸੁ ਪੇਖਿ॥ ਰਸਨਾ ਗਾਏ ਗੁਣ ਅਨੇਕ॥ ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਨੁ ਆਘਾਨਾ ਹਰਿ ਰਸਹਿ ਸੁਆਦਿ॥ 3॥ ਸੇਵਕੁ ਲਾਗੋ ਚਰਣ ਸੇਵ॥ ਆਦਿ ਪੁਰਖ ਅਪਰੰਪਰ ਦੇਵ॥ ਸਗਲ ਉਧਾਰਣ ਤੇਰੋ ਨਾਮੁ॥ ਨਾਨਕ ਪਾਇਓ ਇਹੁ ਨਿਧਾਨੁ॥ 4॥6॥

Basant(u) Mehla 5: Mil(i) paani jiyoun huray boot. Sadh Sungut(i) tiyoun haumein chhoot. Jaiysi daasay dheer, meer. Taiysay oodhaarun Gureh Peer. 1. Toomh Daatay Prubh daynhaar. Nimukh, nimukh Tis(u) numuskaar. 1. Ruhaou. Jiseh(i) praaput(i) Sadh sung(u). Tis(u) jun laaga Parbrahm rung(u). Tay bundhun tay bhuyyay mookut(i). Bhagat araadheh(i) joag joogut(i). 2. Naytur suntokhay ders(u) paykh(i). Rusna gaayay goon anayk. Trishna boojhi Gur persad(i). Mun(u) aghaana Hur(i) ruseh(i) sooaad(i). 3. Sayvuk(u) laago, Churn sayv. Aad(i) Purakh uprumpur Dayv. Sugul oodhaarun Tayro Naam(u). Nanak, paayo eh(u) nidhaan(u). 4.6.

Word Meaning: Boot = plants; vegetation. Chhoot = goes away. Daasay = slave; servant. Dheer = mental support. Meer = the master. Peer = a Muslim spiritual leader. 1. Daatay = provider. Dayvunhaar = donor. Nimukh = every moment. Numuskaar = bowing to; show respect. Pause. Praaput(i) = acquirement. Rung(u) = love for. Bunduhun Tay Mookut(i) = free from bonds. Araadheh(i) = worship. Joag Joogut(i) = means to have union with Waheguru. 2. Naytur = Eyes. Suntokhay = contented. Ders(u) = holy sight. Paykh(i) = to see. Rusna = tongue. Anayk = countless. Trishna = fire of desires. Boojhi = put out. Aghaana = satisfied. Ruseh(i) = sweetness. Sooaad(i) = taste. 3. Laago = is attached to. Aad(i) = from the very beginning. Purakh = the Supreme Being. Uprumpur = who does not need any external help; omnipotent. Dayv = the light-like Waheguru. Sugul = everybody. Nidhaan(u) = treasure.4.

MEANING: Just like water gives life to the plants, the company of the holy saints infuses new spiritual life to the devotees by ridding them of their selfishness and ego. And just like a

servant has the mental support of his master, a devotee has the support of his Guru and attains salvation. 1. The provider Waheguru bestows His largess on all of us at all times. I bow to Him every moment. Pause. The devotee, who gets to join the company of holy saints, is dyed in the love for Waheguru. The devotees worship Waheguru in such a way which connects them with Him, and they find emancipation. 2.
Their eyes find contentment in having Waheguru's sight, and they sing praise of Waheguru for His countless virtues. The fire of their desires is put out with the grace of the Guru, and their mind gets fully contented with the sweet taste of Waheguru's Naam. 3.
The devotee serves the Feet (recites the Naam) of the founding Supreme Being (God), who is omnipotent and light-like. Waheguru's Naam salvages everyone, and (fortunately) I have acquired that treasure, oh Nanak. 4.6.

ਬਸੰਤ ਮਹਲਾ 5॥ ਤੁਮ ਬਡ ਦਾਤੇ ਦੇ ਰਹੇ॥ ਜੀਅ ਪ੍ਰਾਣ ਮਹਿ ਰਵਿ ਰਹੇ॥ ਦੀਨੇ ਸਗਲੇ ਭੋਜਨ ਖਾਨ॥ ਮੋਹਿ ਨਿਰਗੁਨ ਇਕੁ ਗੁਨੁ ਨ ਜਾਨ॥ 1॥ ਹਉ ਕਛੂ ਨ ਜਾਨਉ ਤੇਰੀ ਸਾਰ॥
(ਅੰਗ 1182)॥ ਤੂ ਕਰਿ ਗਤਿ ਮੇਰੀ ਪ੍ਰਭ ਦਇਆਰ॥ 1॥ਰਹਾਉ॥ ਜਾਪ ਨ ਤਾਪ ਨ ਕਰਮ ਕੀਤਿ॥ ਆਵੈ ਨਾਹੀ ਕਛੂ ਰੀਤਿ॥ ਮਨ ਮਹਿ ਰਾਖਉ ਆਸ ਏਕ॥ ਨਾਮ ਤੇਰੇ ਕੀ ਤਰਉ ਟੇਕ॥ 2॥ ਸਰਬ ਕਲਾ ਪ੍ਰਭ ਤੁਮ ਪ੍ਰਬੀਨ॥ ਅੰਤੁ ਨ ਪਾਵਹਿ ਜਲਹਿ ਮੀਨ॥ ਅਗਮ ਅਗਮ ਊਚਹ ਤੇ ਊਚ॥ ਹਮ ਥੋਰੇ ਤੁਮ ਬਹੁਤ ਮੂਚ॥ 3॥ ਜਿਨ ਤੂ ਧਿਆਇਆ ਸੇ ਗਨੀ॥ ਜਿਨ ਤੂ ਪਾਇਆ ਸੇ ਧਨੀ॥ ਜਿਨਿ ਤੂ ਸੇਵਿਆ ਸੁਖੀ ਸੇ॥ ਸੰਤ ਸਰਣਿ ਨਾਨਕ ਪਰੇ॥ 4॥7॥

Basant(u) Mehla 5: Toom bud Daatay day ruhhay. Jea praan meh(i) ruv(i) ruhhay. Deenay suglay bhojun khaan. Moh(i) nirgoon, ikk(u) goon(u) na jaan. 1. Huoun kuchhoo na jaanou, Tayri saar.
(PAGE 1182): Tu kur(i) gut(i) mayri Prubh duyyar. 1. Ruhaou. Jaap, na, taap, na kerm keet(i). Aavaiy naahi kuchhoo reet(i). Mun meh(i) raakhoun aas Aik. Naam Tayray kee turoun tayk. 2. Serb kulaa Prubh Toom purbeen. Unt(u) na paaveh(i) juleh(i) meen. Agumm, agumm, oocheh tay ooch. Hum thoray, Toom buhout mooch. 3. Jinh Tu dhiyaaya, say gunee. Jinh Tu paaya say dhunee. Jinh Tu sayviya, sookhi say. Sunt shern(i) Nanak puray. 4.7.
Word Meaning: Bud Daatay = the great provider. Ruv(i) = present. Deenay = given. Bhojun Khaan = food and other edible things (fruits and nuts etc.). Nigoon = having no virtue. Goon = kindness. Jaan(u) = recognize. 1. Saar = worth. Gut(i) = high spiritual state. Duyyaar = kind. Pause. Jaap, Taap = recitation of Naam, worship. Kerm Keet(i) = performed noble deeds. Kuchhoo = some; any. Reet(i) = noble practice. Aik = the "One". Tayk = support. 2. Kulaa = powers. Purbeen = perfect. Juleh(i) = of water (in the ocean). Meet = fish. Agumm = inaccessible. Oocheh Tay Ooch = higher than the highest. Thoray = less; small (in wisdom). Mooch = large; great in qualities. 3. Gunee = wealthy = Dhunee. Shern Puray = drop on feet (take shelter). 4.
MEANING: You are the great provider, fulfilling the needs of everybody, and are present in the body and soul of everybody, oh Waheguru. You provide us with food and other edible things (fruits, nuts, etc.), but I, who has no quality in me, do not recognize (not thankful for) even a single kindness of Yours. 1. I am ignorant about Your worth (greatness), but You are kind, so grant me the high spiritual state, oh Lord. Pause.
I do not recite Your Naam or worship You, nor have I performed any noble deed. I do not even know the customs of the ritualistic deeds. I am ignorant even about any of the noble practices in life. However, I have faith only in "One" Waheguru, and believe in the shelter of Your Naam. 2. Like the fish, which cannot find the limits of the ocean, I cannot find the limits of Your capabilities at which You are perfect, oh Waheguru. You are farther and farther from

our access, and higher than the highest (in transcendence). I am very small (low) in wisdom (and in capabilities) while You are very large in every way. 3.
Those are rich who worship You, and are truly wealthy who have realized You. Those who serve Waheguru enjoy bliss; I have come to the shelter of such holy saints, oh Nanak. 4.7.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਤਿਸੁ ਤੂ ਸੇਵਿ ਜਿਨਿ ਤੂ ਕੀਆ॥ ਤਿਸੁ ਅਰਾਧਿ ਜਿਨਿ ਜੀਉ ਦੀਆ॥ ਤਿਸ ਕਾ ਚਾਕਰੁ ਹੋਹਿ ਫਿਰਿ ਡਾਨੁ ਨ ਲਾਗੈ॥ ਤਿਸ ਕੀ ਕਰਿ ਪੋਤਦਾਰੀ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ॥1॥ ਏਵਡ ਭਾਗ ਹੋਹਿ ਜਿਸੁ ਪ੍ਰਾਣੀ॥ ਸੋ ਪਾਏ ਇਹੁ ਪਦੁ ਨਿਰਬਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਦੂਜੀ ਸੇਵਾ ਜੀਵਨੁ ਬਿਰਥਾ॥ ਕਛੂ ਨ ਹੋਈ ਹੈ ਪੂਰਨ ਅਰਥਾ॥ ਮਾਨਸ ਸੇਵਾ ਖਰੀ ਦੁਹੇਲੀ॥ ਸਾਧ ਕੀ ਸੇਵਾ ਸਦਾ ਸੁਹੇਲੀ॥ 2॥ ਜੇ ਲੋੜਹਿ ਸਦਾ ਸੁਖੁ ਭਾਈ॥ ਸਾਧੂ ਸੰਗਤਿ ਗੁਰਹਿ ਬਤਾਈ॥ ਊਹਾ ਜਪੀਐ ਕੇਵਲ ਨਾਮ॥ ਸਾਧੂ ਸੰਗਤਿ ਪਾਰਗਰਾਮ॥ 3॥ ਸਗਲ ਤਤ ਮਹਿ ਤਤੁ ਗਿਆਨੁ॥ ਸਰਬ ਧਿਆਨ ਮਹਿ ਏਕੁ ਧਿਆਨੁ॥ ਹਰਿ ਕੀਰਤਨ ਮਹਿ ਊਤਮ ਧੁਨਾ॥ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਗਾਇ ਗੁਨਾ॥ 4॥8॥
Basant(u) Mehla 5: Tis(u) Tu sayv(i) Jinh(i) Tu keeya. Tis(u) araadh(i), Jinh(i) jeeou deeya. Tis ka chaakur(u), hoh(i) phir(i), daan(u) na laagaiy. Tis kee kur(i) poatdaari, phir(i) dookh(u) na laagaiy. 1. Aiyvud bhaag hoh(i) jis(u) praani. So paayay eh(u) pud(u) nirbaani. 1. Rhaou. Dooji sayva, jeevun(u) birtha. Kuchhoo na hoyi haiy poorun urtha. Maanus sayva khurie doohayli. Sadh kee sayva, sudaa soohayli. 2. Jay lorreh(i), sudaa sookh bhaayi. Sadhu sungut(i), Gureh(i) butaayi. Oohaan, jupiyaiy kayvul Naam. Sadhu sungut(i) paargraam. 3. Sugul tut meh(i) tut(u) Giyan(u). Serb dhiyaan meh(i) Aik(u) dhiyaan(u). Hu(i) keertun meh(i) ootum dhoonaa. Nanak Gur mil(i) gaayay goona. 4.8.
Word Meaning: Tu Keeya = created you. Araadh(i) = remember; worship. Chaakur = servant. Daan(u) = punishment. Poatdaari = accountancy of Waheguru's Naam treasures. 1. Aiyvud = this great. Pud(u) Nirbaani = emancipation. Pause. Dooji = of the other (of Maya). Poorun Urtha = achievement of objectives. Maanus = humans. Khurie = very much. Doohayli = difficult; belittling; disparaging. Soohayli = comforting; rewarding. 2. Lorreh(i) = wish; look for. Oohaa = there. Kayvul = only. Paargraam = attain salvation. 3. Tut = reality; gist. Dhiyaan = meditation. Dhoona = focus of mind; zeal; fervour 4.
MEANING: Serve Waheguru, who has created you, and worship Him who has given you life. Serve Him (Waheguru) so that the Angel of justice cannot punish you, and become an accountant of Waheguru's treasures (keep all His virtues in mind, and acquire them), and you will never suffer in life, oh my friend. 1. An individual who has such a great fortune (to serve Waheguru) attains the spiritual state of emancipation. Pause.
Service to the Guru is always rewarding, while service to mankind is very tough (there is not enough worldly reward in it, and absolutely no spiritual reward). Service to anybody else is a wastage of one's life, and one achieves no spiritual objective. 2.
If you are looking for permanent comfort, the Guru advises joining the company of the holy saints, for there only Waheguru's Naam is recited, and one finds salvation in their company. 3. The gist of all the noble thoughts is to make a connection with Waheguru, and focusing one's mind (on His Naam) is the best meditation. The supreme fervour in mind is to sing Waheguru's praise. I, Nanak, sing His praise in the company of the holy saints. 4.8.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਜਿਸੁ ਬੋਲਤ ਮੁਖੁ ਪਵਿਤੁ ਹੋਇ॥ ਜਿਸੁ ਸਿਮਰਤ ਨਿਰਮਲ ਹੈ ਸੋਇ॥ ਜਿਸੁ ਅਰਾਧੇ ਜਮੁ ਕਿਛੁ ਨ ਕਹੈ॥ ਜਿਸ ਕੀ ਸੇਵਾ ਸਭੁ ਕਿਛੁ ਲਹੈ॥ 1॥ ਰਾਮ ਰਾਮ ਬੋਲਿ ਰਾਮ ਰਾਮ॥ ਤਿਆਗਹੁ ਮਨ ਕੇ ਸਗਲ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਜਿਸ ਕੇ ਧਾਰੇ ਧਰਣਿ ਅਕਾਸੁ॥ ਘਟਿ ਘਟਿ ਜਿਸ ਕਾ ਹੈ ਪ੍ਰਗਾਸੁ॥ ਜਿਸੁ ਸਿਮਰਤ ਪਤਿਤ ਪੁਨੀਤ ਹੋਇ॥ ਅੰਤ ਕਾਲਿ ਫਿਰਿ ਫਿਰਿ ਨਾ ਰੋਇ॥ 2॥ ਸਗਲ ਧਰਮ ਮਹਿ ਊਤਮ ਧਰਮ॥ ਕਰਮ ਕਰਤੂਤਿ ਕੈ ਊਪਰਿ ਕਰਮ॥ ਜਿਸ ਕਉ ਚਾਹਹਿ ਸੁਰਿ ਨਰ ਦੇਵ॥ ਸੰਤ ਸਭਾ ਕੀ ਲਗਹੁ

ਸੇਵ॥ 3॥ ਆਦਿ ਪੁਰਖਿ ਜਿਸੁ ਕੀਆ ਦਾਨੁ॥ ਤਿਸ ਕਉ ਮਿਲਿਆ ਹਰਿ ਨਿਧਾਨੁ॥ ਤਿਸ ਕੀ ਗਤਿ ਮਿਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਨਾਨਕ ਜਨ ਹਰਿ ਹਰਿ ਧਿਆਇ॥ 4॥9॥

Badant(u) Mehla 5: Jis(u) boalut mookh(u) puvit(u) hoyay. Jis(u) simrut nirmul haiy soyay. Jis(u) araadhay, Jum(u) kichh(u) na kuhhaiy. Jis kee sayva subh(u) kichh(u) luhhaiy. 1. Ram, Ram boal(i), Ram, Ram. Tiyaag-hou mun kay sugul kaam. 1. Ruhaou. Jis kay dhaaray dhern(i) akaash(u). Ghut(i), ghut(i) Jis ka haiy pergaas(u). Jis(u) simrut putit pooneet hoyay. Unt kaal(i) phir(i), phir(i) na royay. 2. Sugul dherm meh(i) ootum dherm. Kerm kurtoot(i) kaiy oopur(i) kerm. Jis kuou chaaheh(i) soor(i) nur dayv. Sunt subha kee lug-hou sayv. 3. Aad(i) Purakh(i) jis(u) keeya daan(u). Tis kuou miliya Hur(i) nidhaan(u). Tis kee gut(i), mit(i) kuhhi na jaayay. Nanak jun, Hur(i), Hur(i) dhiyaayay. 4.9.

Word Meaning: Boalut = reciting. Mookh = mouth; tongue. Puvit = pious. Soyay = praise. Luhhaiy = acquire. 1. Tiyaag-hou = give up. Kaam = thoughts; flights. Pause. Dhaaray = supported. Pergaas(u) = light. Simrut = remembering. Putit = immoral. Pooneet = pious. Unt Kaal(i) = at time of death. Royay = cry; repent. 2. Dherm = high morality; noble deeds. Ootum = superior. Kerm Kurtoot(i) = in series of deeds. Chaaheh(i) = long for. Soor(i) Nur = godly men. Dayv = gods. 3. Aad(i) Purakh = the founding Waheguru. Daan(u) = gave in donations. Nidhaan(u) = treasure. 4.

MEANING: Give up all the thoughts of your mind, and chant Waheguru, Waheguru (His Naam) all the time, oh my friend. **Pause.**

One's tongue becomes pious by reciting Waheguru's Naam, and he earns pious fame. The Angel of justice has no questions to ask of such a devotee, and he (the devotee) acquires everything he wishes for by serving Waheguru. 1.

The earth and the sky are supported by Waheguru, and His Light is present in every heart. Even the immoral become pious by reciting Waheguru's Naam, and the devotee does not repent at the time of his death (because he finds salvation). 2.

Recitation of Waheguru's Naam is the highest of all moralities, and is best among the whole series of noble deeds. (To enshrine Waheguru's Naam) One needs to serve the holy saints, whom all the godly men and the gods long for. 3.

Only that individual receives the treasure of His Naam, whom Waheguru endows Himself. Nobody can describe the level of transcendence of the devotee who recites Waheguru's Naam, oh Nanak. 4.9.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਮਨ ਤਨ ਭੀਤਰਿ ਲਾਗੀ ਪਿਆਸ॥ ਗੁਰਿ ਦਇਆਲਿ ਪੂਰੀ ਮੇਰੀ ਆਸ॥ ਕਿਲਵਿਖ ਕਾਟੇ ਸਾਧ ਸੰਗਿ॥ ਨਾਮੁ ਜਪਿਓ ਹਰਿ ਨਾਮ ਰੰਗਿ॥ 1॥ ਗੁਰ ਪਰਸਾਦਿ ਬਸੰਤੁ ਬਨਾ॥ ਚਰਨ ਕਮਲ ਹਿਰਦੈ ਉਰਿ ਧਾਰੇ ਸਦਾ ਸਦਾ ਹਰਿ ਜਸੁ ਸੁਨਾ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1183)॥ ਸਮਰਥ ਸੁਆਮੀ ਕਾਰਣ ਕਰਣ॥ ਮੋਹਿ ਅਨਾਥ ਪ੍ਰਭ ਤੇਰੀ ਸਰਣ॥ ਜੀਅ ਜੰਤ ਤੇਰੇ ਆਧਾਰਿ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਲੇਹਿ ਨਿਸਤਾਰਿ॥ 2॥ ਭਵਖੰਡਨ ਦੁਖਨਾਸ ਦੇਵ॥ ਸੁਰਿ ਨਰ ਮੁਨਿ ਜਨ ਤਾ ਕੀ ਸੇਵ॥ ਧਰਣਿ ਅਕਾਸੁ ਜਾ ਕੀ ਕਲਾ ਮਾਹਿ॥ ਤੇਰਾ ਦੀਆ ਸਭ ਜੰਤ ਖਾਹਿ॥ 3॥ ਅੰਤਰਜਾਮੀ ਪ੍ਰਭ ਦਇਆਲ॥ ਅਪਣੇ ਦਾਸ ਕਉ ਨਦਰਿ ਨਿਹਾਲਿ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਦੇਹੁ ਦਾਨੁ॥ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਤੇਰੋ ਨਾਮੁ॥ 4॥10॥

Basant(u) Mehla 5: Mun, tun bheetur(i) laagi piyaas. Gur(i) duyyaal(i), poori mayri aas. Kilvikh kaatay Sadh sung(i). Naam(u) jupiyo Hur(i) Naam rung(i). 1. Gur persad(i) basant(u) bunaa. Churn Kumul hirdaiy oor(i) dhaaray, sudaa sudaa Hur(i) jus(u) soonaa. 1. Ruhaou.

(PAGE 1183): Sumruth Soami, kaarun kurn. Moh(i) anaath, Prubh Tayri shern. Jea junt Tayray aadhaar(i). Kur(i) kirpa, Prubh layh(i) nistaar(i). 2. Bhuv-Khundun, dookh-naas Dayv. Soor(i) nur, moon(i) jun Ta kee sayv. Dhern(i) akaash(u), Ja kee kulaa maah(i). Tayra

deeya, subh junt khaah(i). 3. Untarjaami, Prubh duyyaal. Apnay daas kuou nudr(i) nihaal(i). Kur(i) kirpa moh(i) dayhou daan(u). Jup(i) jeevaiy Nanak(u) Tayro Naam. 4.10.

Word Meaning: Bheetur(i) = inside. Piyaas = thirst; longing. Poori = fulfilled. Kilvikh = sins. Rung(i) = with love. 1. Bunaa = has become. Hirdaiy = Oor(i) = in the heart. Dhaaray = acquired; enshrined. Pause. Sumruth = omnipotent. Kaarun Kurun Kurn = creator of the universe. Anaath = orphan; without any spiritual support. Shern = shelter. Aadhaar(i) = on support. Nistaar = salvage. 2. Bhuv-Khundun = the destroyer of rebirths. Dookh-Naas = destroyer of all suffering. Dayv = light-like; enlightening. Soor(i) Nur = godly men. Moon(i) Jun = hermits; sages. Dhern(i) = earth. Kulaa Mah(i) = within His power; in control. 3. Untarjaami = know-all; omniscient. Nudr(i) Nihaal(i) = bless with Your kind sight. Daan(u) = gift. 4.

MEANING: I had a deep longing in my body and my mind (to recite Waheguru's Naam in the company of holy saints); the kind Guru has fulfilled my wish, and put me in the company of holy saints where I recite Waheguru's Naam with deep love for Him and where all my sins have been eradicated. 1.

With Guru's grace, I am feeling as if it is spring in my mind. By listening to Waheguru's praise all the time, I have been able to enshrine the lotus-like Feet of Waheguru (His Naam) in my heart. Pause. The Lord, Waheguru, is omnipotent and the creator of the universe. I was spiritually an orphan, and have come to Your shelter. All the living beings survive with Your support. Kindly salvage me with Your benevolence, oh Waheguru. 2.

Waheguru is the destroyer of the cycle of rebirths and of all suffering; the godly men, and the sages all serve (worship) Him. The earth and the sky are in His control, and He is the provider of food for all the living beings. 3. The omniscient Waheguru is very kind and blesses His devotees with His kind sight. Kindly grant me the gift of Your Naam, recitation of which is the basis of Nanak's life, oh Waheguru. 4.10.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਰਾਮ ਰੰਗਿ ਸਭ ਗਏ ਪਾਪ॥ ਰਾਮ ਜਪਤ ਕਛੁ ਨਹੀ ਸੰਤਾਪ॥ ਗੋਬਿੰਦ ਜਪਤ ਸਭਿ ਮਿਟੇ ਅੰਧੇਰ॥ ਹਰਿ ਸਿਮਰਤ ਕਛੁ ਨਾਹਿ ਫੇਰ॥ 1॥ ਬਸੰਤੁ ਹਮਾਰੈ ਰਾਮ ਰੰਗੁ॥ ਸੰਤ ਜਨਾ ਸਿਉ ਸਦਾ ਸੰਗੁ। 1॥ ਰਹਾਉ॥ ਸੰਤ ਜਨੀ ਕੀਆ ਉਪਦੇਸੁ॥ ਜਹ ਗੋਬਿੰਦ ਭਗਤੁ ਸੋ ਧੰਨਿ ਦੇਸੁ॥ ਹਰਿ ਭਗਤ ਹੀਨ ਉਦਿਆਨ ਥਾਨੁ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਘਟਿ ਘਟਿ ਪਛਾਨੁ॥ 2॥ ਹਰਿ ਕੀਰਤਨ ਰਸ ਭੋਗ ਰੰਗੁ॥ ਮਨ ਪਾਪ ਕਰਤ ਤੂ ਸਦਾ ਸੰਗੁ॥ ਨਿਕਟਿ ਪੇਖੁ ਪ੍ਰਭੁ ਕਰਣਹਾਰ॥ ਈਤ ਊਤ ਪ੍ਰਭ ਕਾਰਜ ਸਾਰ॥ 3॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਗੋ ਧਿਆਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਕੀਨੋ ਦਾਨੁ॥ ਤੇਰਿਆ ਸੰਤ ਜਨਾ ਕੀ ਬਾਛਉ ਧੁਰਿ॥ ਜਪਿ ਨਾਨਕ ਸੁਆਮੀ ਸਦਾ ਹਜੂਰਿ॥ 4॥11॥

Basant(u) Mehla 5: Ram rung(i) subh guyyay paap. Ram juput, kuchh(u) nuhhi suntaap. Gobind juput, subh(i) mitay undhayr. Hur(i) simrut, kuchh(u) naah(i) phayr. 1. Basant(u) humaaraiy Ram rung(u). Sunt junaa siyoun sudaa sung(u). 1. Ruhaou. Sunt junee keeya oopdaysh(u). Jeh Gobind Bhagat(u), so dhunn(i) days(u). Hur(i) Bhagat-heen oodiyaan thaan(u). Gur persad(i) ghut(i), ghut(i) puchhaan(u). 2. Hur(i) Keertun, rus bhoag rung(u). Mun, paap kurt, tu sudaa sung(u). Nicket(i) paykh(u) Prubh kernhaar. Eet, oot, Prubh kaaruj saar. 3. Churn Kumul siyoun luggo dhiyaan(u). Kur(i) kirpa, Prubh keeno daan(u). Tayriyaan sunt junaa kee baanchhoun dhoor(i). Jup(i) Nanak Soami sudaa hujoor(i). 4.11.

Word Meaning: Rung(i) = with love for. Suntaap = suffering. Mitay = dispelled. Phayr = return (to the cycle of rebirths). 1. Oopdaysh(u) = Advice. Dhunn(i) = great; worthy of praise. Bhagat-Heen = without devotees. Oodiyaan = wilderness. Thaan = place. Puchhaan(u) = recognize. 2. Rus = sweetness. Bhoag = enjoy. Sung(u) = feel ashamed; hesitate. Nicket(i) = near by. Paykh(u) = see. Kernhaar = the Creator. Eet, Oot = here (in this world) and there (in the next world). Kaaruj Saar = makes tasks successful.

3. Churn Kumul = the lotus-like Feet (of God) (His Naam). Baanchhoun = long for. Dhoor(i) = dust of the feet (opportunity to serve). Hujoor(i) = nearby. 4.

MEANING: All one's sins are eradicated with his love for Waheguru, and he does not experience any (mental) suffering in life when he always recites Waheguru's Naam (with dedication). All the darkness of ignorance is dispelled with the recitation of Waheguru's Naam, and one's birth-death cycle is terminated. 1.

Because of love for Waheguru in the mind, and in the company of the holy saints, it is always springtime for the devotees. Pause. With the teachings of the holy saints (Gurus), even the country (land) becomes praiseworthy (holy) where Waheguru's devotees live. The land, where there is no devotee of Waheguru, feels like wilderness. But, with Guru's grace, a devotee recognizes (sees) Waheguru in every heart. 2.

The devotee, who sees Waheguru close to him at all times, realizes that Waheguru makes all his tasks successful in this world and the next. So, hesitate to commit any sin, and enjoy the sweetness of Waheguru's praise (His Naam), oh my mind. 3.

With His benevolence, Waheguru has granted me the gift of His Naam, and now my mind is always focused on His lotus-like Feet (His Naam). I long for the dust of the feet of Waheguru's devotees (an opportunity to serve them), and find the Lord close to me when I recite His Naam, oh Nanak. 4.11.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਸਚੁ ਪਰਮੇਸਰੁ ਨਿਤ ਨਵਾ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਿਤ ਚਵਾ॥ ਪ੍ਰਭ ਰਖਵਾਲੇ ਮਾਈ ਬਾਪ॥ ਜਾ ਕੈ ਸਿਮਰਣਿ ਨਹੀ ਸੰਤਾਪ॥ 1॥ ਖਸਮ ਧਿਆਈ ਇਕ ਮਨਿ ਇਕ ਭਾਇ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਦਾ ਸਰਣਾਈ ਸਾਚੈ ਸਾਹਿਬਿ ਰਖਿਆ ਕੰਠਿ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਅਪਣੇ ਜਨ ਪ੍ਰਭਿ ਆਪਿ ਰਖੇ॥ ਦੁਸਟ ਦੂਤ ਸਭਿ ਭ੍ਰਮਿ ਥਕੇ॥ ਬਿਨੁ ਗੁਰ ਸਾਚੇ ਨਹੀ ਜਾਇ॥ਦੁਖੁ ਦੇਸ ਦਿਸੰਤਰਿ ਰਹੇ ਧਾਇ॥ 2॥ ਕਿਰਤੁ ਓਨ੍ਹਾ ਕਾ ਮਿਟਸਿ ਨਾਹਿ॥ ਓਇ ਅਪਣਾ ਬੀਜਿਆ ਆਪਿ ਖਾਹਿ॥ ਜਨ ਕਾ ਰਖਵਾਲਾ ਆਪਿ ਸੋਇ॥ ਜਨ ਕਉ ਪਹੁਚਿ ਨ ਸਕਸਿ ਕੋਇ॥ 3॥ ਪ੍ਰਭਿ ਦਾਸ ਰਖੇ ਕਰਿ ਜਤਨ ਆਪਿ॥ ਅਖੰਡ ਪੂਰਨ ਜਾ ਕੋ ਪ੍ਰਤਾਪੁ॥ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਰਸਨ ਗਾਇ॥ ਨਾਨਕੁ ਜੀਵੈ ਹਰਿ ਚਰਣ ਧਿਆਇ॥ 4॥12॥

Basant(u) Mehla 5: Sach Permayshur(u) nit nuvaan. Gur kirpa tay nit chuvaan. Prubh rukhvaalay maayi, baap. Ja kaiy simrun nuhhi suntaap. 1. Khusm dhiyaayeen ikk mun(i), ikk bhaayay. Gur Pooray kee sudaa shernaayi, Saachaiy Sahib(i), rukhiya kuntth(i) laayay. 1. Ruhaou. Apnay jun Prubh Aap(i) rukhay. Doosht, doot, subh(i) bherm(i) thuckay. Bin(u) Gur Saachay, nuhhi jaayay. Dookh(u) days disuntar(i) ruhhay dhaayay. 2. Kirt(u) ohna ka mitus naah(i). Oye aapna beejiya, aap(i) khaah(i). Jun ka rukhvaala, Aap(i) Soyay. Jun kuou puhounch(i) na sukkus(i) koyay. 3. Prubh(i) daas rukhay kur(i) jutun Aap(i). Akhund poorun Ja ko pertaap(u). Goon Gobind, nit rusn gaayay. Nanak(u) jeevaiy, Hur(i) Churn dhiyaayay. 4.12.

Word Meaning: Sach(u) = eternal. Nuvaan = new; young (full of energy). Chuvaan = recite (His Naam). Suntaap = suffering. Khusm = Master; Lord. Ikk Bhaayay = with undivided love (with dedication). Kuntth(i) Laayay = held with the neck; hug with love. Pause. Doosht Doot = evil enemies. Bherm Thucky = exhausted wandering. Jaayay = place; shelter. Disuntar = different lands. Dhaayay = rushes away. 2. Kirt(u) = the result of deeds done. Mitus Naah(i) = is not eradicated. Beejiya Khaah(i) = reap the rewards of their own deeds. Puhounch Na = can reach (to cause any harm). 3. Daas = Devotees. Jutun = efforts. Akhund = complete; perfect. Poorun = complete. Pertaap(u) = majesty. Rusn = tongue. Churn = Feet (Naam). 4.

MEANING: The eternal Waheguru is always young (never ages); I recite His Naam all the time with Guru's grace, Waheguru protects His devotees like their mother and father, and with recitation of His Naam, one does not experience (feel) any suffering in life. 1.

When one recites Waheguru's Naam with full focus of mind and with deep love for Him in the shelter of the Perfect Guru, the eternal Lord protects him by holding him tight to His chest. Pause. Waheguru protects His devotees against all their evil enemies (the five demons), who grow exhausted from wandering in every direction (thinking of all sorts of evil deeds). Without the Guru, there is no shelter (mental peace) for the individual, and he suffers troubles no matter how many different lands he rushes to. 2.
The result of one's previous deeds cannot be erased, and he reaps the reward of his sinful deeds. But Waheguru is the guard of His devotees, and nobody can reach them (to cause any harm). 3. Waheguru, whose majesty is perfect (unparalleled), protects His devotees with His own efforts (with full attention). I sing Waheguru's praise with my tongue, and survive by worshipping His Feet (His Naam), oh Nanak. 4.12.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਗੁਰ ਚਰਣ ਸਰੇਵਤ ਦੁਖੁ ਗਇਆ॥ ਪਾਰਬ੍ਰਹਮਿ ਪ੍ਰਭਿ ਕਰੀ ਮਇਆ॥ ਸਰਬ ਮਨੋਰਥ ਪੂਰਨ ਕਾਮ॥ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਰਾਮ ਨਾਮ॥ 1॥ ਸਾ ਰੁਤਿ ਸੁਹਾਵੀ ਜਿਤੁ ਹਰਿ ਚਿਤਿ ਆਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਦੀਸੈ ਬਿਲਲਾਤੀ ਸਾਕਤੁ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਵੈ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 1184)॥ ਸੇ ਧਨਵੰਤ ਜਿਨ ਹਰਿ ਪ੍ਰਭੁ ਰਾਸਿ॥ ਕਾਮ ਕ੍ਰੋਧ ਗੁਰ ਸਬਦਿ ਨਾਸਿ॥ ਭੈ ਬਿਨਸੇ ਨਿਰਭੈ ਪਦੁ ਪਾਇਆ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਖਸਮੁ ਧਿਆਇਆ॥ 2॥ ਸਾਧ ਸੰਗਤਿ ਪ੍ਰਭਿ ਕੀਓ ਨਿਵਾਸ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਹੋਈ ਪੂਰਨ ਆਸ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਰਵਿ ਰਹਿਆ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕਿ ਹਰਿ ਹਰਿ ਕਹਿਆ॥ 3॥ ਅਸਟ ਸਿਧਿ ਨਵਨਿਧਿ ਏਹ॥ ਕਰਮਿ ਪਰਾਪਤਿ ਜਿਸੁ ਨਾਮੁ ਦੇਹ॥ ਪ੍ਰਭ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਤੇਰੇ ਦਾਸ॥ ਗੁਰ ਮਿਲਿ ਨਾਨਕ ਕਮਲ ਪ੍ਰਗਾਸ॥ 4॥13॥

Basant(u) Mehla 5: Gur Churn srayvut dookh guyya. Parbrahm(i), Prubh(i) kuree muyya. Serb munoruth, poorun kaam. Jup(i) jeevaiy Nanak(u) Ram, Naam. 1. Sa root(i) soohaavi, jit(u) Hur(i) chit(i) aavaiy. Bin(u) Satgur deesaiy bil-laati, saakut(u) phir(i), phir(i) aavaiy jaavaiy. 1. Ruhaou.

(PAGE 1184): Say dhunvunt jinh Hur(i) Prubh(u) raas(i). Kaam kroadh, Gur Shabad(i) naas(i). Bhaiy binsay, nirbhaiy pud(u) paaya. Gur mil(i) Nanak(i) Khusm(u) dhiyaaya. 2. Sadh sungut(i) Prubh(i) keeyo nivaas. Hur(i) jup(i), jup(i) hoyee poorun aas(u). Jul(i), thul(i) muhhiul(i) ruv(i) ruhhiya. Gur mil(i) Nanak(i), Hur(i), Hur(i) kuhhiya. 3. Asht sidh(i), nuvnidh(i) eh. Kerm(i) praaput(i), jis(u) Naam(u) dayh. Prubh jup(i), jeeveh(i) Tayray daas. Gur mil(i) Nanak, kumul pergaas. 4.13.

Word Meaning: Srayvut = serving. Muyya = mercy. Munoruth = objectives. Poorun = successful. Kaam = tasks. 1. Sa Root(i) = that season. Soohaavi = pleasant; comforting. Jit(u) = in which. Deesaiy = (the world) is seen. Bil-laati = wailing. Saakut(u) = follower of his own mind; Maya-worshipper. Phir(i), Phir(i) = again, and again. Pause. Dhunvunt = wealthy. Raas(i) = wealth. Naas(i) = is destroyed. Bhaiy = fear. Bin saiy = is destroyed. Nirbhaiy Pud(u) = the spiritual state of fearlessness. Khusm = Master; Lord. 2. Nivaas = dwelling. Poorun = successful. Muhhiul(i) = in the sky. Ruv Ruhhiya = is present. 3. Asht Sidh(i) = the 8 supernatural powers. Nuv Nivdh(i) = the nine treasures. Kerm(i) = with His benevolence. Praaput(i) = acquires. Daas = devotees. Kumul = lotus-like heart. 4.

MEANING: Waheguru was very kind to me, and all my troubles were gone when I served Guru's holy Feet (recited His Shabad). I survive by reciting Waheguru's Naam, and all my objectives have been achieved, and all tasks have been completed. 1.
No matter what the season is, it is always pleasant (blissful) when Waheguru comes to mind. The whole world seems to wail (complain about restless mind) when they do not remember Satguru, and the followers of their mind continue to take births and to die again, and again. Pause. Those are truly wealthy and have the wealth of Waheguru's Naam, whose

lust and rage, etc., have been eradicated with Guru's Shabad. They recite Waheguru's Naam in the shelter of the Guru as a result of which their worldly fears are destroyed, and they attain the high spiritual state. 2.
Waheguru resides in the gathering of holy saints, and the devotees get their wishes fulfilled by reciting Waheguru's Naam. When a devotee recites Waheguru's Naam in the shelter of the Guru, he sees His presence on the land, in the waters, and in the sky, oh Nanak. 3.
When Waheguru grants His Naam to a devotee with His benevolence, he feels as if he has acquired all the eight supernatural powers and the nine mythical treasures of the world.
Waheguru's devotees survive by reciting His Naam, and their minds bloom when they get connected with the Guru, oh Nanak. 4.13.

ਬਸੰਤੁ ਮਹਲਾ 5 ਘਰੁ 1 ਇਕਤੁਕੇ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਗਲ ਇਛਾ ਜਪਿ ਪੁੰਨੀਆ॥ ਪ੍ਰਭਿ ਮੇਲੇ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥ 1॥ ਤੁਮ ਰਵਹੁ ਗੋਬਿੰਦੈ ਰਵਣਜੋਗੁ॥ ਜਿਤੁ ਰਵਿ ਐ ਸੁਖ ਸਹਜ ਭੋਗੁ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਨਦਰਿ ਨਿਹਾਲਿਆ॥ ਅਪਣਾ ਦਾਸੁ ਆਪਿ ਸਮ੍ਹਾਲਿਆ॥ 2॥ ਸੇਜ ਸੁਹਾਵੀ ਰਸਿ ਬਨੀ॥ ਆਇ ਮਿਲੇ ਪ੍ਰਭ ਸੁਖ ਧਨੀ॥ 3॥ ਮੇਰਾ ਗੁਨੁ ਅਵਗਨੁ ਨ ਬੀਚਾਰਿਆ॥ ਪ੍ਰਭ ਨਾਨਕ ਚਰਣ ਪੂਜਾਰਿਆ॥ 4॥1॥14॥

Basant(u) Mehla 5, Ghur(u) 1, Ikktookay: Ek Onkar Satgur Persad(i): Sugul ichhaana jup(i) poonniyaan. Prubh(i) maylay chireen vichhoonniya. 1. Toom ruvhou Gobindaiy, ruvun joag(u). Jit(u) ruviyain sookh sehj bhoag(u). 1. Ruhaou. Kur(i) kirpa nudr(i) nihaaliya. Apna daas(u), Aap(i) smaahliya. 2. Sayj soohaavi, rus(i) bunee. Aayay milay Prubh sookh-dhunee. 3. Mayra goon(u), uvgun(u) na beechaariya. Prubh, Nanak, Churn poojaariya. 4.1.14.
Word Meaning: Ikktookay = Shabads with only one sentence in each verse. Ichhaan = wishes. Pooniyaan = fulfilled. Chireen Vichhoonniyaan = separated for a long time. 1. Ruvhou = remember. Ruvun Joag(u) = worth worship. Sehj = high spiritual state. Bhoag(u) = enjoy. Pause. Nihaaliya = blessed; saw. Smaahliya = took care of. 2. Sayj = bed (of heart). Soohaavi = comforting; enjoyable. Rus(i) = with sweetness (of the Naam). Sookh-Dhunee = source of comforts. 3. Uvgun(u) = bad qualities. Beechaariya = considered. Poojaariya = made me worship. 4.
MEANING: Recite the Naam of Waheguru, which is worthy of our worship, and enjoy the bliss of the high spiritual state, oh my mind. **Pause.**
Waheguru connects His devotees, who had been disconnected with Him for a long time, and all their wishes are fulfilled when they recite His Naam. 1.
He takes good care of His devotees and blesses them with His kind sight. 2.
The bed of my heart has become highly comforting ever since the source of all comforts, Waheguru, has come to reside in here. 3. He did not consider my good or ignoble qualities and made me worship His Feet (recite His Naam), oh Nanak. 4.1.14.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਕਿਲਬਿਖ ਬਿਨਸੇ ਗਾਇ ਗੁਨਾ॥ ਅਨਦਿਨੁ ਉਪਜੀ ਸਹਜ ਧੁਨਾ॥ 1॥ ਮਨ ਮਉਲਿਓ ਹਰਿ ਚਰਨ ਸੰਗਿ॥ ਕਰਿ ਕਿਰਪਾ ਸਾਧੂ ਜਨ ਭੇਟੇ ਨਿਤ ਰਾਤੌ ਹਰਿ ਨਾਮੁ ਰੰਗਿ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਗਟੇ ਗੋਪਾਲ॥ ਲੜਿ ਲਾਏ ਉਧਾਰੇ ਦੀਨ ਦਇਆਲ॥ 2॥ ਇਹੁ ਮਨੁ ਹੋਆ ਸਾਧ ਧੂਰਿ॥ ਨਿਤ ਦੇਖੈ ਸੁਆਮੀ ਹਜੂਰਿ॥ 3॥ ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਗਈ॥ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾ ਭਈ॥ 4॥2॥15॥

Basant(u) Mehla 5: Kilbikh binsay gaayay goonaa. Undin(u) oopji sehj dhoonaa. 1. Mun mauliyo Hur(i) Churn sung(i). Kur(i) kirpa Sadhu jun bhaytay, nit raatau, Hur(i) Naam(u) rung(i). 1. Ruhaou. Kur(i) kirpa pergtay Gopal. Lurr(i) laayay, oodhaaray Deen-Duyyal. 2. Eh(u) mun(u) hoa Sadh dhoor(i). Nit daykhaiy Soami hujoor(i). 3. Kaam, kroadh, trishna guyyee. Nanak Prubh kirpa bhuyyee. 4.2.15.

Word Meaning: Kilbikh = sins. Binsay = destroyed. Undin(u) = every day; always. Oopji = sprouted. Dhoonaa = zeal. 1. Mauliyo = bloomed. Churn = Feet; Naam. Bhaytay = connected with. Raatau = imbued. Rung(i) = in His love. Pause. Pergtay = appeared in the heart. Gopal = Waheguru. Lurr(i) Laayay = by providing shelter. Oodhaaray = salvaged. Deen-Duyyaal = kind to the weak. 2. Sadh Dhoor(i) = dust.of Guru's Feet (very desirous to serve Him_ Hujoor(i) = close by. 3. Trishna = fire of desires. Bhuyyee = happened. 4.

MEANING: All my sins were destroyed by singing Waheguru's praise, and a zeal leading to the high spiritual state has been generated in my mind. 1.

With His benevolence, Waheguru has connected me with the Guru in whose shelter my mind has been imbued with Waheguru's love, and has bloomed with the recitation of His Naam. Pause. With His benevolence, Waheguru has appeared in my mind, and the kind-to-the-humble Lord has salvaged me by providing His shelter. 2.

My mind always wishes to serve the Guru, and it always sees the Lord, close by. 3.

With Waheguru's benevolence, my lust, my rage, and the fire of my desires have all disappeared, oh Nanak. 4.2.15.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਰੋਗ ਮਿਟਾਏ ਪ੍ਰਭੂ ਆਪਿ॥ ਬਾਲਕ ਰਾਖੇ ਅਪਨੇ ਕਰ ਥਾਪਿ॥ 1॥ ਸਾਂਤਿ ਸਹਜ ਗ੍ਰਿਹਿ ਸਦ ਬਸੰਤੁ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਆਏ ਕਲਿਆਣ ਰੂਪ ਜਪਿ ਹਰਿ ਹਰਿ ਮੰਤੁ॥ 1॥ ਰਹਾਉ॥ ਸੋਗ ਸੰਤਾਪ ਕਟੇ ਪ੍ਰਭਿ ਆਪਿ॥ ਗੁਰ ਅਪੁਨੇ ਕਉ ਨਿਤ ਨਿਤ ਜਾਪਿ॥ 2॥ ਜੋ ਜਨੁ ਤੇਰਾ ਜਪੇ ਨਾਉ॥ ਸਭਿ ਫਲ ਪਾਏ ਨਿਹਚਲ ਗੁਨ ਗਾਉ॥ 3॥ ਨਾਨਕ ਭਗਤਾ ਭਲੀ ਰੀਤਿ॥ ਸੁਖਦਾਤਾ ਜਪਦੇ ਨੀਤ ਨੀਤਿ॥ 4॥3॥16॥

Basant(u) Mehla 5: Roag mitaayay Prubhoo Aap(i). Baaluk raakhay Apnay kur(i) thaap(i). 1. Shaant(i), sehj, greh(i) sud basant(u). Gur Pooray kee shernee aayay, Kulyan-Roop jup(i) Hur(i), Hur(i) Munt(u). 1. Ruhaou. Soag, suntaap, kutay Prubh(i) Aap(i). Gur Apunay kuou nit, nit jaap(i). 2. Jo jun(u) Tayra jupay Naaoun. Subh(i) ful paayay, nihchul Goon gaaou. 3. Nanak, bhugtaan bhulee reet(i). Sookh-Daata jupday neet, neet(i). 4.3.16.

Word Meaning: Baaluk = children. Raakhay = protects. Apnay Kur(i) Thhap(i) = by embracing them . 1. Shaant(i) = peace. Sehj(i) = blissful state. Greh(i) = in home (heart). Kulyaan-Roop = the source of wellbeing. Munt(u) = Mantra; Naam. Pause.

Soag = grief. Suntaap = suffering. Kutay = eradicates. Nit, Nit = always. 2. Ful Paayay = reaps all rewards. Nihchul = of the immortal Waheguru. 3. Bhulee Reet(i) = noble practice. Sookh-Daata = the source of all comforts, Waheguru. 4.

MEANING: The mind of the devotee, who takes the shelter of the Perfect Guru, and recites the Naam of Waheguru, which is the source of all wellbeing, is always blissful as if it were the spring season for him. **Pause.** Waheguru embraces His devotees like His children, and eradicates all their suffering. 1. Waheguru terminates all the griefs and sufferings of the devotee who recites the Guru's Shabad all the time. 2.

A devotee, who recites Waheguru's Naam and sings His praise, reaps all the rewards .3.

It is a noble practice of the devotees that they always recite the Naam of Waheguru, which is the source of all comforts, oh Nanak. 4.3.16.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਹੁਕਮੁ ਕਰਿ ਕੀਨ੍ਹੇ ਨਿਹਾਲ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਭਇਆ ਦਇਆਲੁ॥ 1॥ ਗੁਰਿ ਪੂਰੈ ਸਭੁ ਪੂਰਾ ਕੀਆ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਰਿਦ ਮਹਿ ਦੀਆ॥ 1॥ ਰਹਾਉ॥ ਕਰਮੁ ਧਰਮੁ ਮੇਰਾ ਕਛੁ ਨ ਬੀਚਾਰਿਓ॥ (ਅੰਗ 1185)॥ ਬਾਹ ਪਕਰਿ ਭਵਜਲੁ ਨਿਸਤਾਰਿਓ॥ 2॥ ਪ੍ਰਭਿ ਕਾਟਿ ਮੈਲੁ ਨਿਰਮਲ ਕਰੇ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸਰਣੀ ਪਰੇ॥ 3॥ ਆਪਿ ਕਰਹਿ ਆਪਿ ਕਰਣੈਹਾਰੇ॥ ਕਰਿ ਕਿਰਪਾ ਨਾਨਕ ਉਧਾਰੇ॥ 4॥4॥17॥

Basant(u) Mehla 5: Huqam(u) kur(i) keenay nihaal. Apnay sayvuk kuou bhuyya duyyaal(u) 1. Gur(i) Pooraiy subh(u) poora keeya. Amrit Naam(u) rid meh(i) deeya. 1. Ruhaou. Kerm(u), dherm(u) mayra kuchh(u) na beechaariyo.

(PAGE 1185): Baanh pukur(i) bhuvjul(u) nistaariyo. 2. Prubh(i) kaat(i) maiyl(u) nirmul kuray. Gur Pooray kee shernee puray. 3. Aap(i) kureh(i), Aap(i) kermnaihaaray. Kur(i) Kirpa Nanak oodhaaray. 4.4.17.

Word Meaning: Nihaal = blissful. 1. Poora Keeya = did the perfect thing. Pause. Kerm(u) = deeds. Dherm(u) = morality. Bhuvjul Nistaariyo = protected in the world-sea. 2. Mail(u) = filth. Nirmul = pure. 3. Kurnaiyhaar = capable of doing everything; omnipotent. Oodhaaray = salvages.

MEANING: With His established laws, Waheguru becomes kind to His devotees and blesses them. 1. The Perfect Guru does everything with perfection and gives Waheguru's Naam in His devotees' minds. Pause.

He did not consider my deeds or my morality, and pulled me out of the world-sea (which is the cause of rebirths) by holding me by the arm. 2. When an individual comes to the shelter of the Guru, Waheguru purifies his mind by washing away its filth. 3.

Waheguru is omnipotent, does everything Himself, and salvages His devotees with His benevolence, oh Nanak. 4.4.17.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਦੇਖੁ ਫੂਲ ਫੂਲ ਫੂਲੇ॥ ਅਹੰ ਤਿਆਗਿ ਤਿਆਗੇ॥ ਚਰਨ ਕਮਲ ਪਾਗੇ॥ ਤੁਮ ਮਿਲਹੁ ਪ੍ਰਭ ਸਭਾਗੇ॥ ਹਰਿ ਚੇਤਿ ਮਨ ਮੇਰੇ॥ ਰਹਾਉ॥ ਸਘਨ ਬਾਸ ਕੂਲੇ॥ ਇਕਿ ਰਹੇ ਸੂਕਿ ਕਠੂਲੇ॥ ਬਸੰਤ ਰੁਤਿ ਆਈ॥ ਪਰਫੂਲਤਾ ਰਹੇ॥ 1॥ ਅਬ ਕਲੂ ਆਇਓ ਰੇ॥ ਇਕੁ ਨਾਮੁ ਬੋਵਹੁ ਬੋਵਹੁ॥ ਅਨ ਰੂਤਿ ਨਾਹੀ ਨਾਹੀ॥ ਮਤੁ ਭਰਮਿ ਭੂਲਹੁ ਭੂਲਹੁ॥ ਗੁਰ ਮਿਲੇ ਹਰਿ ਪਾਏ॥ ਜਿਸੁ ਮਸਤਕਿ ਹੈ ਲੇਖਾ॥ ਮਨ ਰੁਤਿ ਨਾਮ ਰੇ॥ ਗੁਨ ਕਹੇ ਨਾਨਕ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰੇ॥ 2॥18॥

Basant(u) Mehla 5: Ek Onkar Satgur Persad(i): Daykh(u) phool, phool, phoolay. Uhun(g) tiyaag(i) tiyaagay. Churn Kumul paagay. Toom milhou Prubh subhaagay. Hur(i) chayt(i) mun mayray. Ruhaou. Sughun baas koolay. Ikk(i) ruhhay sook(i) kutthoolay. Basant root(i) aayee. Perfoolta ruhhay. 1. Ub kuloo aayo ray. Ikk(u) Naam(u) bovhou, bivhou. Un root(i) naahi, naahi. Mut(u) bherm(i) bhoolhou, bhoolhou. Gur milay Hur(i) paayay. Jis(u) mustuk haiy laykha. Mun root(i) Naam ray. Goon kuhhay Nanak Hur(i) Huray, Hur(i) huray. 2.18.

Word Meaning: Phool = flowers. Phoolay = bloomed. Uhun(g) = ego. Tiyaag(i) = by giving up. Churn Paagay = dropped on the feet of the Guru (take His shelter). Subhaagay = fortunate. Chayt(i) = remember; recite Naam. Pause. Sughun = with (dense) shade. Baas = fragrant. Koolay = tender; newly bloomed. Sook(i) Kutthoolay = hard on drying. Perphoolta = thriving. 1. Kuloo = Kulyug. Bouvhou = plant; to seed. Un Root(i) = any other season. Mut(u) = lest; do not. Bherm(i) Bhoolhou = misled in misgivings. Mustuk = on the forehead. Laykha = writing. Goon Kuhhay = sing virtues (praise). 2.

MEANING: If you get rid of your ego in the shelter of the Guru (by surrendering to Him), you will feel as if flowers have bloomed in your heart and everywhere else (the whole environment will look attractive to you), and you will be fortunate to connect with Waheguru. So, remember Waheguru, oh my mind. Pause. In the season of spring, the trees bloom, become soft, have dense shade, and give off fragrance, but some of them still stay dry and hard. (Similarly, only that mind blooms in the spring season which recites Waheguru's Naam). 1. It is the period of Kulyug (and even the Hindu religious books say that it is the time to recite Naam), so implant only Waheguru's Naam in your mind; it is not the season to plant something else (use some other means to unite with Waheguru). Do not be misled by your misgivings. It is the season (yuga) to implant Waheguru's Naam only, oh my friend. However, only that individual gets connected with Waheguru in the shelter of the Guru, who has this union

prewritten on his forehead (in his fate). I recite Waheguru's virtues (sing His praise), oh Nanak. 2.18.

ਬਸੰਤੁ ਮਹਲਾ 5 ਘਰੁ 2 ਹਿੰਡੋਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹੋਇ ਇਕਤ੍ਰ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ॥ ਦੁਬਿਧਾ ਦੂਰਿ ਕਰਹੁ ਲਿਵ ਲਾਇ॥ ਹਰਿ ਨਾਮੈ ਕੇ ਹੋਵਹੁ ਜੋੜੀ ਗੁਰਮੁਖਿ ਬੈਸਹੁ ਸਫਾ ਵਿਛਾਇ॥ 1॥ ਇਨ ਬਿਧਿ ਪਾਸਾ ਢਾਲਹੁ ਬੀਰ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਜਪਹੁ ਦਿਨੁ ਰਾਤੀ ਅੰਤ ਕਾਲਿ ਨਹ ਲਾਗੈ ਪੀਰ॥ 1॥ ਰਹਾਉ॥ ਕਰਮ ਧਰਮ ਤੁਮ ਚਉਪੜਿ ਸਾਜਹੁ ਸਤੁ ਕਰਹੁ ਤੁਮ੍ਹ ਸਾਰੀ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਜੀਤਹੁ ਐਸੀ ਖੇਲ ਹਰਿ ਪਿਆਰੀ॥ 2॥ ਉਠਿ ਇਸਨਾਨ ਕਰਹੁ ਪ੍ਰਭਾਤੇ ਸੋਏ ਹਰਿ ਆਰਾਧੇ॥ ਬਿਖੜੇ ਦਾਉ ਲੰਘਾਵੈ ਮੇਰਾ ਸਤਿਗੁਰੁ ਸੁਖੁ ਸਹਜ ਸੇਤੀ ਘਰਿ ਜਾਤੇ॥ 3॥ ਹਰਿ ਆਪੇ ਖੇਲੈ ਆਪੇ ਦੇਖੈ ਹਰਿ ਆਪੇ ਰਚਨੁ ਰਚਾਇਆ॥ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜੋ ਨਰੁ ਖੇਲੈ ਸੋ ਜਿਣਿ ਬਾਜੀ ਘਰਿ ਆਇਆ॥ 4॥1॥19॥

Basant(u) Mehla 5, Ghur(u) 2, Hindole: Ek Onkar Satgur Persad(i). Hoyay ikuttar milhou mayray bhaayee. Doobidha door(i) kurhou liv laayay. Hur(i) Naamaiy kay hovhou jorri, Gurmukh(i) baiysou sufaan vichhaayay. 1. Inn bidh(i) pasha dhaalhou beer. Gurmukh(i) Naam jup-hou din raati, unt kaal(i) neh laagaiy peer. 1. Ruhaou. Kerm, dherm, toom chaupurr(i) saajou, sat(u) kurhou toomh saari. Kaam(u), kroadh(u), lobh(u), moh(u) jeet-hou, aiysi khayl Hur(i) piyaari. 2. Ootth(i) ishnaan kurhou perbhaatay, soyay Hur(i) araadhay. Bikhrray daaou lunghaavaiy mayra Satgur(u), sookh sehj sayti ghur(i) jaatay. 3. Hur(i) Aapay khaylaiy, Aapay daykhaiy, Hur(i) Aapay ruchun ruchaaya. Jun Nanak Gurmukh(i), jo nur khaylaiy, so jin(i) baaji ghur(i) aaya. 4.1.19.

Word Meaning: Hoyay Ikuttar = get together. Doobidha = indecisiveness; misgivings. Liv Laayay = with full concentration. Jorri = companion; partner. Sufaan Vichhaayay = with patience. 1. Inn Bidh(i) = by such means. Paashaa Dhaalou = throw the die as in the game of dice. Beer = oh, brother. Unt Kaal(i) = at the time of death. Peer = suffering. Pause. Chaupurr(i) Saajou = set up the board of the game of dice. Sat(u) = high morality. Saari = the pawns. Khayl = game. 2. Ootth(i) = on rising. Ishnaan Kurhou = wash your mind (with Waheguru's Naam-water). Perbhaatay = in arly morning. Soyay = when sleeping. Bikhrray = tough; difficult to handle. Daaou = smart moves (the clever tricks of Maya). Lunghaavaiy = ferries across the sea of Maya. Sehj = blissful state. Sayti = with. Ghur(i) = final destination (Waheguru's Court). 3. Ruchun = creation. Ruchaaya = created. Jin(i) = by winning. Baaji = the game of life. 4.

MEANING: Cast the die of your thoughts in such a way that you recite Waheguru's Naam day and night in the shelter of the Guru so that you do not have to suffer at the time of your death, oh my brothers. **Pause.** Get together in the shelter of the Guru, and have your doubts cleared with patience, faith in the Guru, and full focus on His Shabad. That way, you will become a partner in Waheguru's Naam (you will acquire the Naam). 1.

Set up the game of dice of your life with noble deeds and faith in Waheguru as its basis, and make high morality its pawns. Conquer the evil forces of lust, rage, greed, and worldly attachments, and you will be playing the game which is dear to Waheguru. 2.

Wash your mind with the immortalizing water of Waheguru's Naam when you wake up, and worship Waheguru when you go to sleep. My Satguru ferries you through the tough waters of the sea of Maya, in which Maya attracts you with its clever tricks, and you will reach your final destination (Waheguru's Palace) with the comfort of a peaceful mind. 3.

(However, we are pawns in the hands of Waheguru) because it is He who plays the whole game of our life, and watches it. He is the creator of this creation (universe). The devotee, who plays the game of life according to the Will of Waheguru (understands that it is Waheguru who does everything on his behalf), reaches his final destination by winning the game of life, oh Nanak. 4. 1.19.

ਬਸੰਤੁ ਮਹਲਾ 5 ਹਿੰਡੋਲ॥ ਤੇਰੀ ਕੁਦਰਤਿ ਤੂ ਹੈ ਜਾਣਹਿ ਅਉਰੁ ਨ ਦੂਜਾ ਜਾਣੈ॥ ਜਿਸ ਨੋ ਕ੍ਰਿਪਾ ਕਰਹਿ ਮੇਰੇ ਪਿਆਰੇ ਸੋਈ ਤੁਝੈ ਪਛਾਣੈ॥ 1॥ ਤੇਰਿਆ ਭਗਤਾ ਕਉ ਬਲਿਹਾਰਾ॥ ਥਾਨੁ ਸੁਹਾਵਾ ਸਦਾ ਪ੍ਰਭ ਤੇਰਾ ਰੰਗ ਤੇਰੇ ਆਪਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਤੇਰੀ ਸੇਵਾ ਤੁਝ ਤੇ ਹੋਵੈ ਅਉਰੁ ਨ ਦੂਜਾ ਕਰਤਾ॥ ਭਗਤੁ ਤੇਰਾ ਸੋਈ ਤੁਧੁ ਭਾਵੈ ਜਿਸ ਨੋ ਤੂ ਰੰਗੁ ਧਰਤਾ॥2॥
(ਅੰਗ 1186)॥ ਤੂ ਵਡ ਦਾਤਾ ਤੂ ਵਡ ਦਾਨਾ ਅਉਰੁ ਨਹੀ ਕੋ ਦੂਜਾ॥ ਤੂ ਸਮਰਥੁ ਸੁਆਮੀ ਮੇਰਾ ਹਉ ਕਿਆ ਜਾਣਾ ਤੇਰੀ ਪੂਜਾ॥ 3॥ ਤੇਰਾ ਮਹਲੁ ਅਗੋਚਰੁ ਮੇਰੇ ਪਿਆਰੇ ਬਿਖਮੁ ਤੇਰਾ ਹੈ ਭਾਣਾ॥ ਕਹੁ ਨਾਨਕ ਢਹਿ ਪਇਆ ਦੁਆਰੈ ਰਖਿ ਲੇਵਹੁ ਮੁਗਧ ਅਜਾਣਾ॥ 4॥2॥20॥

Basant(u) Mehla 5, HIndole: Tayri koodrut(i) Tu haiy jaaneh(i), aour(u) na dooja jaanaiy. Jis nu kirpa kureh(i) mayray piyaaray, soyee Toojhaiy puchhaanaiy. 1. Tayriyaan bhugtaan kuou bulihaara. Thaan(u) soohaava, sudaa Prubh Tayra, rung Tayray apaara. 1. Ruhaou. Tayri sayva Toojh tay hovaiy, aour(u) na dooja kerta. Bhagat Tayra, soyee Toodh bhaavaiy, jis nu Tu rung(u) dherta. 2.

(PAGE 1186): Tu vud daata, Tu vud daana, aour(u) nuhhi ko dooja. Tu sumruth(u), Soami mayra, huoun kiyya jaana Tayri pooja. 3. Tayra Mehl(u) agoachur(u) mayray Piyaaray, bikhum(u) Tayra haiy bhaana. Kuhhou Nanak, dheh(i) puyya Dooaaraiy, rukh(i) layhou moogudh ajaana. 4.2.20.

Word Meaning: Aour(u) = other. Puchhaanaiy = recognizes; makes connection. 1. Bulihaara = offer life. Soohaava = pleasing. Rung = different forms; feats. Apaara = countless. Pause. Toojh Tay = with Your Will. Rung(u) Dherta = give Your love. Daata = source of everything. Daana = donor; provider. Sumruth(u) = omnipotent. Pooja = worship. Agoachur(u) = incomprehensible. Bikhum(u) = difficult (to understand). Bhaana = Will. Dheh(i) Puyya = has dropped. Moogudh = foolish. Ajaana = ignorant. 4.

MEANING: Only You know Your nature (its limits and how it has been created), and nobody else, oh Waheguru. Only that individual recognizes You in nature (makes a connection with You) who You are kind to. 1. I am a sacrifice for Your devotees. You appear in countless forms, but every place where You reside is highly comforting (blissful). Pause.

Commented [DS3]:

Only that individual serves You whom You enable to do so; nobody can worship You on their own. Only that individual is Your devotee whom You like and in whose heart You implant Your love, oh Lord. 2.

You are the greatest source of everything, and the greatest provider, and there is none else. You are omnipotent, but I do not know how to worship You, oh Waheguru. 3.

Your place of residence is beyond comprehension, and it is very difficult to understand Your Will. I, Nanak, am foolish and ignorant, but I have surrendered myself to You. Kindly protect me, oh Waheguru. 4.2.20.

ਬਸੰਤੁ ਹਿਡੋਲ ਮਹਲਾ 5॥ ਮੂਲੁ ਨ ਬੂਝੈ ਆਪੁ ਨ ਸੂਝੈ ਭਰਮਿ ਬਿਆਪੀ ਅਹੰਮਨੀ॥ 1॥ ਪਿਤਾ ਪਾਰਬ੍ਰਹਮ ਪ੍ਰਭ ਧਨੀ॥ ਮੋਹਿ ਨਿਸਤਾਰਹੁ ਨਿਰਗੁਨੀ॥ 1॥ ਰਹਾਉ॥ ਓਪਤਿ ਪਰਲਉ ਪ੍ਰਭ ਤੇ ਹੋਵੈ ਇਹ ਬੀਚਾਰੀ ਹਰਿ ਜਨੀ॥ 2॥ ਨਾਮ ਪ੍ਰਭ ਕੈ ਜੋ ਰੰਗਿ ਰਾਤੇ ਕਲਿ ਮਹਿ ਸੁਖੀਏ ਸੇ ਗਨੀ॥ 3॥ ਅਵਰੁ ਉਪਾਉ ਨ ਕੋਈ ਸੂਝੈ ਨਾਨਕ ਤਰੀਐ ਗੁਰ ਬਚਨੀ॥ 4॥3॥21॥

Basant(u) Hindole, Mehla 5: Mool(u) na boojhaiy, aap(u) na soojhaiy, bherm(i) biyaapi uhunmunee. 1. Pita Parbrahm, Prubh dhunee. Moh(i) nistaarhou nirgooni. 1. Ruhaou. Oput(i), purlou, Prubh tay hovaiy, eh beechaari Hur(i) Junee. 2. Naam Prubh kaiy jo rung(i) raatay. Kul(i) meh(i) sookhiyay say gunee. 3. Uver(u) oopaaou na koyee soojhaiy, Nanak, turiyaiy, Gur Buchnee. 4.3.21.

Word Meaning: Mool = root. Boojhaiy = understand; realize. Soojhaiy = think of. Bherm(i) Biyaapi = overpowered by misgivings. Uhununee = egoist. 1. Dhunee = Lord. Nistaarhou

= salvage. Nirgooni = having no good quality. Pause. Oput(i) = creation. Purlou = destruction. Beechaari = realize. Hur(i) Junee = devotees. 2. Kul(i) Meh(i) = in Kulyug. Gunee = are considered. 3. Uver(u) = other. Oopaaou = means. Turiyaiy = find salvation. 4.

MEANING: The limitless Waheguru is the Lord of the universe, and is our father. I have no noble quality at all, and beg Him to salvage me. **Pause.** Overpowered by his ego, the man is misled by his misgivings and does not realize that Waheguru is the root of the universe, and cannot think (does not understand) that he is also a part of Waheguru. 1. The devotees of Waheguru have realized that He is the creator and the destroyer of the universe. 2. The devotees who are imbued with Waheguru's love are considered to enjoy the real comfort in Kulyug (in the world). 3.

I cannot think of any other means than to act on Guru's Shabad to swim across the world-sea, oh Nanak. 4.3.21.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਬਸੰਤੁ ਹਿੰਡੋਲ ਮਹਲਾ 9॥

Ek Onkar Satgur Persad(i): Raag(u) Basant(u) Hindole, Mehla 9:

ਸਾਧੋ ਇਹੁ ਤਨੁ ਮਿਥਿਆ ਜਾਨੋ॥ ਯਾ ਭੀਤਰਿ ਜੋ ਰਾਮੁ ਬਸਤੁ ਹੈ ਸਾਚੋ ਤਾਹਿ ਪਛਾਨੋ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਜਗੁ ਹੈ ਸੰਪਤਿ ਸੁਪਨੇ ਕੀ ਦੇਖਿ ਕਹਾ ਐਡਾਨੋ॥ ਸੰਗਿ ਤਿਹਾਰੈ ਕਛੂ ਨ ਚਾਲੈ ਤਾਹਿ ਕਹਾ ਲਪਟਾਨੋ॥ 1॥ ਉਸਤਤਿ ਨਿੰਦਾ ਦੋਊ ਪਰਹਰਿ ਹਰਿ ਕੀਰਤਿ ਉਰਿ ਆਨੋ॥ ਜਨ ਨਾਨਕ ਸਭ ਹੀ ਮੈ ਪੂਰਨ ਏਕ ਪੁਰਖ ਭਗਵਾਨੋ॥ 2॥1॥

Sadho, eh(u) tun(u) mithiya jaano. Ya bheetur(i) jo Ram(u) bust(u) haiy, Saacho Taah(i) puchhaano. 1. Ruhaou. Eh(u) jug(u) haiy sumput(i) soopnay kee, daykh(i) kuhaa aiydaano. Sung(i) tihaaraiy kuchhoo na chaalaiy, taah(i) kuhha luptaano. 1. Oostut ninda doyoo purhur(i), Hur(i) keerut(i) oor(i) aano. Jun Nanak, subh hee maiy poorun, Aik Purakh Bhugwaano. 2.1.

Word Meaning: Sadho = oh holy (wise) men. Mithiya = false; perishable. Ya Bheetur(i) = inside it. Bust(u) Haiy = is present. Saacha = immortal. Taah(i) = Him. Puchhaano = believe in. Pause. Sumput(i) = wealth. Kuhha = why? Aiydaano = swell in conceit. Tihaaraiy = you. Luptaano = cling to. 1. Oostut(i) = undeserving praise. Ninda = vilification. Purhur(i) = get rid of; rise above. Oor(i) Aano = bring (embed) in heart. Poorun = fully present. 2.

MEANING: Recognize the fact that the human body is perishable, and Waheguru alone, which resides in it, is immortal; and make connection with Him, oh wise men. Pause.

This world is a wealth (possession) of dreams, so what makes your head swell? Why do you cling to something which will not accompany you after death? 1.

It is the same Waheguru which is fully present in everybody, so rising above the petty things, quit praising others who do not deserve and criticizing others maliciously, and enshrine Waheguru's praise in your heart, oh Nanak. 2.1.

ਬਸੰਤੁ ਮਹਲਾ 9॥ ਪਾਪੀ ਹੀਐ ਮਹਿ ਕਾਮੁ ਬਸਾਇ॥ ਮਨੁ ਚੰਚਲ ਯਾ ਤੇ ਗਹਿਓ ਨ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੋਗੀ ਜੰਗਮ ਤੇ ਸੰਨਿਆਸ॥ ਸਭ ਹੀ ਪਰਿ ਡਾਰੀ ਇਹ ਫਾਸ॥ 1॥ ਜਿਹਿ ਜਿਹਿ ਹਰਿ ਕੋ ਨਾਮੁ ਸਮ੍ਹਾਰਿ॥ ਤੇ ਭਵ ਸਾਗਰ ਉਤਰੇ ਪਾਰਿ॥ 2॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕੀ ਸਰਨਾਇ॥ ਦੀਜੈ ਨਾਮੁ ਰਹੈ ਗੁਨ ਗਾਇ॥ 3॥2॥

Basant(u) Mehla 9: Paapi heeyaiy meh(i) kaam(u) busaayay. Mun(u) chunchul, ya tay guhhiyo na jaayay. 1. Ruhaou. Yogi, Jungum, tay Sanyas, subh hee pur(i) daari eh phaas. 1.

Jih(i), jih(i) Hur(i) ko Naam(u) smaahr(i). Tay bhuv saagur ootray paar(i). 2. Jun Nanak, Hur(i) kee shernaayay. Deejaiy Naam, ruhhaiy Goon gaayay. 3.2.

Word Meaning: Paapi = sinner. Heeyaiy Meh(i) = in the heart. Kaam(u) = lust. Busaayay = harbours. Chunchul = capricious. Guhhiyo = bring under control. Pause. Jungum = a sect of yogis. Sanyas = who have renounced the world. Pur(i) = on. Daari Phaas = cast net. 1. Jih(i) = whoever. Tay = those. Bhuv-Saagur = the world-sea (which is the cause of rebirths). 2. Shernaayay = shelter. 3.

MEANING: The sinner harbours lust in his mind because of which he cannot control his capricious mind. Pause. But Maya has spread the net of lust on everybody, be it the Yogis, the Jungums, or the Sanyasis. 1.

However, whoever recites Waheguru's Naam is ferried across the world-sea. 2.

I have come to the shelter of Waheguru with the request that He implants His Naam in my heart so that I may sing His praise, oh Nanak. 3.2.

ਬਸੰਤੁ ਮਹਲਾ 9॥ ਮਾਈ ਮੈ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮੁ॥ ਮਨੁ ਮੇਰੋ ਧਾਵਨ ਤੇ ਛੂਟਿਓ ਕਰਿ ਬੈਠੋ ਬਿਸਰਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਮਮਤਾ ਤਨ ਤੇ ਭਾਗੀ ਉਪਜਿਓ ਨਿਰਮਲ ਗਿਆਨੁ॥ ਲੋਭ ਮੋਹ ਏਹ ਪਰਸ ਨ ਸਾਕਹਿ ਗਹੀ ਭਗਤਿ ਭਗਵਾਨ॥ 1॥ ਜਨਮ ਜਨਮ ਕਾ ਸੰਸਾ ਚੂਕਾ ਰਤਨੁ ਨਾਮੁ ਜਬ ਪਾਇਆ॥ ਤ੍ਰਿਸਨਾ ਸਕਲ ਬਿਨਾਸੀ ਮਨ ਤੇ ਨਿਜ ਸੁਖ ਮਾਹਿ ਸਮਾਇਆ॥ 2॥ ਜਾ ਕਉ ਹੋਤ ਦਇਆਲੁ ਕਿਰਪਾਨਿਧਿ ਸੋ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਕੀ ਸੰਧੈ ਕੋਊ ਗੁਰਮੁਖਿ ਪਾਵੈ॥ 3॥3॥

Basant(u) Mehla 9: Maayee, mein dhun(u) paayo Hur(i) Naam(u). Mun(u) mayro dhaavun tay chhootiyo, kur(i) baittho bisraam(u). 1. Ruhaou. Maya mumta, tun tay bhaagi, oopjiyo nirmul Giyan(u). Lobh, moh eh perse na saakeh(i), guhhi Bhagat(i) Bhugwaan. 1. Junum, junum ka sunsa chooka, ruttan(u) Naam(u) jub paaya. Trisna sukul, binaasi mun tay, nij sookh maah(i) samaya. 2. Ja kuou hoat duyyaal(u) Kirpa-nidh(i), so Gobind Goon gaavaiy. Kuhhou Nanak, eh bidh(i) kee sumpaiy, koyoo Gurmukh(i) paavaiy. 3.3.

Word Meaning: Maayi = oh, mother. Dhaavun Tay = from wandering (wavering). Chhootiyo = became free. Bisraam(u) = peaceful. Maya Mumta = attraction for Maya. Oopjiyo = came into being; enlightened. Nirmul = pure. Perse = touch; come near. Guhhi = embraced. 1. Sunsa = doubts. Trishna = fire of desires. Sukul = all. Nij Sookh = in the comfort of Waheguru's Feet (Naam). 2. Kirpa-Nidhi = treasure (source) of benevolence (Waheguru). Eh Bidh(i) Kee = of this kind. Koyoo = rare. 3.

MEANING: I have acquired the wealth of Waheguru's Naam because of which my mind has quit rushing in different directions, and has become peaceful, oh my mother. Pause.

My attachment to Maya has vanished, and pure Divine Knowledge has enlightened my mind. I have embraced Waheguru's worship, so that greed and worldly attachments cannot come even near me. 1. All my doubts of many lives have been cleared ever since I enshrined Waheguru's jewel-like Naam in my heart. All the fire of my desires has been put out, and I have been absorbed in the comfort of Waheguru's Naam. 2.

The individual, whom the compassionate Waheguru is kind to, sings His praise. But only some rare devotee acquires such wealth (of Waheguru's Naam) in Guru's shelter, oh Nanak. 3.3.

ਬਸੰਤੁ ਮਹਲਾ 9॥ ਮਨ ਕਹਾ ਬਿਸਾਰਿਓ ਰਾਮ ਨਾਮੁ॥ ਤਨੁ ਬਿਨਸੈ ਜਮ ਸਿਉ ਪਰੈ ਕਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਜਗੁ ਧੂਏ ਕਾ ਪਹਾਰ॥
(ਅੰਗ 1187)॥ ਤੈ ਸਾਚਾ ਮਾਨਿਓ ਕਿਹ ਬੀਚਾਰਿ॥ 1॥ ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਗ੍ਰੇਹ॥ ਕਛੁ ਸੰਗਿ ਨਾ ਚਾਲੈ ਸਮਝਿ ਲੇਹ॥ 2॥ ਇਕ ਭਗਤਿ ਨਾਰਾਇਨ ਹੋਇ ਸੰਗਿ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਤਿਹ ਏਕ ਰੰਗਿ॥ 3॥4॥

Commented [DSS4]:

Basant(u) Mehla 9: Mun, kuhha bisaariyo Ram Naam(u). Tun(u) binsaiy, Jum siyoun puraiy kaam(u). 1. Ruhaou. Eh(u) jug(u) dhooyayn ka puhaar.
(PAGE 1187): Taiyn saacha maaniyo kih beechaar(i). 1. Dhun(u), daara, sumput(i), greh. Kuchh(u) sung(i) na chaalaiy, sumujh(i) layh. 2. Ikk Bhagat(i) Naraayin hoyay sung(i). Kuhhou Nanak, bhuj(u) Tih aik rung(i). 3.4.
Word Meaning: Kuhha = why? Bisaariya = forgotten. Binsaiy = destroyed. Puraiy Kaam(u) = have to deal with. Pause. Dhooyayn Ka Puhaar = mountain of smoke. Saacha = eternal. Kih Beechaar(i) = based on what logic? 1. Daara = wife. Sumput(i) = wealth. Greh = house. 2. Naraayin = God. Sung(i) = with. Bhuj(u) = recite Naam. Aik Rung(i) = with love for the "One". 3.
MEANING: When the body dies, the soul has to deal with the Angel of justice; so why have you forgotten Waheguru's Naam (which can save you), oh man? Pause.
This world is like a mountain of smoke (short-lived), so what is your logic to believe that it is everlasting, oh man? 1. You must understand that nothing – not even your money, wife, other belongings, or your house - will accompany you after your death. 2.
Only Waheguru's worship will accompany you, so recite His Naam with deep love for Him, oh Nanak. 3.4.

ਬਸੰਤੁ ਮਹਲਾ 9॥ ਕਹਾ ਭੂਲਿਓ ਰੇ ਝੂਠੈ ਲੋਭਿ ਲਾਗਿ॥ ਕਛੂ ਬਿਗਰਿਓ ਨਾਹਿਨ ਅਜਹੂ ਜਾਗੁ॥ 1॥ ਰਹਾਉ॥ ਸਮ ਸੁਪਨੈ ਕੈ ਇਹੁ ਜਗੁ ਜਾਨੁ॥ ਬਿਨਸੈ ਛਿਨ ਮੈ ਸਾਚੀ ਮਾਨੁ॥ 1॥ ਸੰਗਿ ਤੇਰੈ ਹਰਿ ਬਸਤ ਨੀਤ॥ ਨਿਸਿ ਬਾਸੁਰ ਭਜੁ ਤਾਹਿ ਮੀਤ॥ 2॥ ਬਾਰ ਅੰਤ ਕੀ ਹੋਇ ਸਹਾਇ॥ ਕਹੁ ਨਾਨਕ ਗੁਨ ਤਾ ਕੇ ਗਾਇ॥ 3॥5॥
Basant(u) Mehla 9: Kuhha bhooliyo ray, jhootthaiy lobh(i) laag(i). Kuchh(u) bigriyo naahin ajhoon jaag(u). 1. Ruhaou. Sum soopnaiy kaiy, eh(u) jug(u) jaan(u). Binsaiy chhin meh(i), saachi maan(u). 1. Sung tayraiy, Hur(i) bust neet. Nis(i) baasur bhuj(u) Taah(i) meet. 2. Baa runt kee hoyay suhhaayay. Kuhhou Nanak Goon Ta kay gaayay. 3.5.
Word Meaning: Laag(i) = trapped in; engrossed. Bigriyo = damage done. Ajhoon = still; even now. Jaag(u) = wake up; come to senses. 1. Pause. Sum = equal; like. Binsaiy = is destroyed; vanishes. Chhin meh(i) = instantly. 1. Sung(i) = with. Bust = resides. Neet = always. Nis(i) = night. Baasur = day. Bhuj(u) = recite Naam. Taah(i) = Him. 2. Baar Unt Kee = at the time of death. Suhaayay = helpful. 3.
MEANING: Engrossed in the short-lived greed (benefits), why have you forgotten Waheguru, oh man? No damage has still been done if you come to your senses even now (and recite His Naam). Pause.
Think of this world as a dream, and believe it can vanish instantly. 1.
Recite the Naam of Waheguru day and night, which always resides in you, oh my friend. Sing praise of the Waheguru, which supports you at the end, oh Nanak. 3.5.

ਬਸੰਤੁ ਮਹਲਾ 1 ਅਸਟਪਦੀਆ ਘਰੁ 1 ਦੁਤੁਕੀਆ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Basant(u) Mehla 1, Ashtpudiyaan, Ghur(u) 1, Dootookiya:
Ek Onkar Satgur Persad(i):

ਜਗੁ ਕਉਆ ਨਾਮੁ ਨਹੀ ਚੀਤਿ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਗਿਰੈ ਦੇਖ ਭੀਤਿ॥ ਮਨੂਆ ਡੋਲੈ ਚੀਤਿ ਅਨੀਤਿ॥ ਜਗ ਸਿਉ ਤੂਟੀ ਝੂਠ ਪਰੀਤਿ॥ 1॥ ਕਾਮੁ ਕੋਧੁ ਬਿਖੁ ਬਜਰੁ ਭਾਰੁ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਗੁਨ ਚਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਘਰੁ ਬਾਲੂ ਕਾ ਘੂਮਨ ਘੇਰਿ॥ ਬਰਖਸਿ ਬਾਣੀ ਬੁਦਬੁਦਾ ਹੇਰਿ॥ ਮਾਤ੍ਰ ਬੂੰਦ ਤੇ ਧਰਿ ਚਕੁ ਫੇਰਿ॥ ਸਰਬ ਜੋਤਿ ਨਾਮੈ ਕੀ ਚੇਰਿ॥ 2॥ ਸਰਬ ਉਪਾਇ ਗੁਰੂ ਸਿਰਿਮੋਰੁ॥ ਭਗਤਿ ਕਰਉ ਪਗ ਲਾਗਉ ਤੋਰ॥ ਨਾਮਿ

ਰਤੋ ਚਾਹਉ ਤੁਝ ਓਰੁ॥ ਨਾਮੁ ਦੁਰਾਇ ਚਲੇ ਸੇ ਚੋਰੁ॥ 3॥ ਪਤਿ ਖੋਈ ਬਿਖੁ ਅੰਚਲਿ ਪਾਇ॥ ਸਾਚ ਨਾਮਿ ਰਤੇ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਇ॥ ਜੋ ਕਿਛੁ ਕੀਨਸਿ ਪ੍ਰਭੁ ਰਜਾਇ॥ ਭੈ ਮਾਨੈ ਨਿਰਭਉ ਮੇਰੀ ਮਾਇ॥ 4॥ ਕਾਮਨਿ ਚਾਹੈ ਸੁੰਦਰਿ ਭੋਗੁ॥ ਪਾਨ ਫੂਲ ਮੀਠੇ ਰਸ ਰੋਗ॥ ਖੀਲੈ ਬਿਗਸੈ ਤੇਤੋ ਸੋਗ॥ ਪ੍ਰਭ ਸਰਣਾਗਤਿ ਕੀਨ੍ਹਸਿ ਹੋਗ॥5॥ ਕਾਪੜੁ ਪਹਿਰਸਿ ਅਧਿਕੁ ਸੀਗਾਰੁ॥ ਮਾਟੀ ਫੂਲੀ ਰੂਪੁ ਬਿਕਾਰੁ॥ ਆਸਾ ਮਨਸਾ ਬਾਧੋ ਬਾਰੁ॥ ਨਾਮ ਬਿਨਾ ਸੂਨਾ ਘਰੁ ਬਾਰੁ॥ 6॥ ਗਾਛਹੁ ਪੁੜੀ ਰਾਜ ਕੁਆਰਿ॥ ਨਾਮੁ ਭਣਹੁ ਸਚੁ ਦੋਤੁ ਸਵਾਰਿ॥ ਪ੍ਰਿਉ ਸੇਵਹੁ ਪ੍ਰਭ ਪ੍ਰੇਮ ਅਧਾਰਿ॥ ਗੁਰ ਸਬਦੀ ਬਿਖੁ ਤਿਆਸ ਨਿਵਾਰਿ॥ 7॥ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੋਹਿ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਾ ਤੋਹਿ॥ ਨਾਨਕ ਠਾਢੇ ਚਾਹਹਿ ਪ੍ਰਭੂ ਦੁਆਰਿ॥ ਤੇਰੇ ਨਾਮਿ ਸੰਤੋਖੇ ਕਿਰਪਾ ਧਾਰਿ॥ 8॥1॥

Jug(u) kuyyooaa, Naam(u) nuhhi cheet(i). Naam(u) bisaar(i), giraiy daykh(u) bheet(i). Munooaa doalaiy, cheet(i) aneet(i). Jug siyoun tooti jhootth preet(i). 1. Kaam(u), kroadh(u), bikh(u) bujjur(u) bhaar(u). Naam binaa kaiysay goon chaar(u). 1. Ruhaou. Ghur(u) baaloo ka, ghoomun ghayr(i). Berkhus(i) baani, boodbooda hayr(i). Maatur boond tay dhur(i) chuk(u) phayr(i). Serb Jot(i) Naamaiy kee chayr(i). 2. Serb oopaayay, Gur(u) sirimoar(u). Bhagat kuroun pug laagoun Toar. Naam(i) rutto chaahoun Toojh oar(u). Naam dooraayay chulay say choar(u). 3. Put(i) khoyee, bikh(u) unchul(i) paayay. Saach Naam(i) ruttay, put(i) siyoun ghur(i) jaayay. Jo kichh(u) keenus(i) Prubh(u) rujaayay. Bhaiy maanaiy nirbhuou, mayri maayay. 4. ----------

Word Meaning: Jug(u) = the world. Kuyyooaa = (like) the crow. Bisaar = forget. Giraiy = drops on. Bheet(i) = bait; food. Munooaa = mind. Doalaiy = wavers. Aneet(i) = bad quality; deceit. Jhootth = false; short lived. 1. Bikh(u) = poisonous. Bujjur Bhaar(u) = a heavy load. Chaar(u) = beautiful; noble. Pause. Baaloo = sand. Ghoomun Ghayr(i) = in whirl pool (eddy). Berkhus(i) = during rain. Baani = construct; is formed. Boodbooda = bubble. Hayr(i) = watch. Maatur = very small. Boond = drop (fertilized egg). Tay = from. Chuk(u) = potter's wheel. Phayr = spin. Jot(i) = Waheguru's Light (Soul). Chayr(i) = disciple; devotee. 2. Oopaayay = created. Sirimoar = supreme. Pug = feet. Toar = Yours. Rutto = imbued. Chaahoun = like; wish for. Toojh Oar(i) = look to You (for support). Dooraayay = hiding; staying away from. Chulay = walk on the journey of life (spend life). 3. Put(i) = dignity. Bikh(u) = poison of sensual desires. Unchul Paayay = adding to possessions. Ghur(i) Jaayay = go to Waheguru. Jo Kichh(u) = whatever. Keenus(i) = does. Rujaayay = with Waheguru's Will. Bhaiy = fear of God. Nirbhuou = fearless. Maayay = oh, mother. 4.

MEANING: The man, who does not have Waheguru's Naam at heart, and forgets Him, is greedy like the crow which flies down to the bait even if it is all filth. With deceit in his thoughts, his mind wavers constantly. But the false (short-lived) attachment to the world eventually comes to an end. 1. He carries a heavy load of sins because of his lust and rage. How can he acquire noble qualities without Waheguru's Naam? Pause.

Human life is as uncertain (perishable) as a house of sand in a whirlpool, or as a bubble which is formed during a rainfall. Like a potter who makes a pot from mud by spinning it on his wheel, Waheguru created the huge universe from His minuscule size. So, become a devotee of Waheguru whose Light is present in everybody, oh man. 2.

Having created the whole world, Waheguru has made the Guru the supreme of all. I worship Waheguru by dropping at the Feet of the Guru (taking His shelter). Imbued in Your love, I look forward to (having union with) You, oh Waheguru. Those who stay away from Your Naam are your thieves (use everything provided by You without being thankful). 3.

They acquire the poison of sensual enjoyments in the treasure of their mind, and lose respect in Your Court, whereas those who are imbued in Your love earn respect in Your Court. They

believe that whatever happens in their life, happens with Waheguru's Will. By living in the fear of (full faith in) Waheguru, they become fearless in the world, oh my mother. 4.

---------- Kaamun(i) chaahaiy soondur(i) bhoag(u). Paan, phool, meetthay rus roag. Kheelaiy, bigsaiy tayto soag. Prunbh shernaagut(i) keenus(i) hoag. 5. Kaapurr(u) pehrus(i) adhik(u) sheengaar(u). Maati phooli, roop(u) bikaar(u). Aasa, munsa, baandho baar(u). Naam binaa, soona ghur(u) baar(u). 6. Gaachhou pootri raaj kooaar(i), Naam(u) bhunhou, Sach(u) doat(u) suvaar(i). Priyo sayvhou Prubh praym adhaar(i). Gur Shabadi bikh(u) tiyaas nivaar(i). 7. Mohun(i) moh(i) leeya mun moh(i). Gur kaiy Shabad(i) puchhaana Toh(i). Nanak, tthaandhay chaaheh(i) Prubh(u) Dooaar(i). Tayray Naam(i) suntokhay, kirpa dhaar(i). 8.1.

Word Meaning: Kaamun(i) = woman (humans). Chaahaiy = wishes. Bhoag(u) = enjoyments. Paan = wrap of betel leaves. Rus = sweetness. Roag = disease; suffering. Kheelaiy = show great enjoyment. Bigsaiy = feel very happy. Tayto = the same; as much. Soag = grief; suffering. Keenus(i) Hoag = will happen (Will of God). 5. Perrus(i) = wears. Adhik = much. Sheengaar(u) = adornments. Maati = (body) of earth. Phooli = swells with pride. Bikaar(u) = sensual pleasures. Aasa Munsa = hopes and wishes. Baandho Baar(u) = shuts the door (to the high spiritual state). Soona = empty. Ghur Baar(u) = heart and mind. 6. Gaachhou = go away. Pootri = oh, my daughter. Raaj Koaar(i) = pure; unblemished (soul). Bhunou = recite. Doat(u) = adornment. Priyo = Dear (God). Adhaar(i) = support; basis. Tiyaas = thirst (of desires). Nivaar(i) = get rid of; kill. 7. Mohun(i) = the mind captivating (Waheguru). Puchhaana = recognize; make a connection. Toh(i) = You. Tthaandhay = standing; waiting. Suntokhay = contented. 8.

MEANING: The man wants to enjoy the beauties (luxuries) of life, but all such enjoyments like chewing betel-leaf wraps (a sign of luxury), wearing flowers (their fragrances), and other sweet enjoyments are sensual pleasures, and cause suffering in life. The more the man feels happy about such enjoyments (the more he enjoys them), the more he suffers. But those who take Waheguru's shelter believe that only that which Waheguru does will happen. 5. When a man wears rich clothes and other adornments, he swells in false pride, but his adornments lead to immoral sensual enjoyments. His hopes and wishes shut the door to his high spirituality. Without Waheguru's Naam, his heart and mind remain empty (of spirituality). 6. So, go and recite Waheguru's Naam and adorn yourself with noble qualities, oh my soul as long as you are still free from any immorality. Believing Waheguru to be the basis of your life, serve Him with deep love, and kill the poison of sensual desires with the Guru's Shabad. 7. Waheguru has captivated my mind, and I wish to connect with Him through Guru's Shabad. Waiting at Waheguru's Door (with full focus of mind), I beg Him to grant me His Naam, which is the source of all contentment, oh Nanak. 8.1.,

Commented [DS5]:

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਮਨੁ ਭੂਲਉ ਭਰਮਸਿ ਆਇ ਜਾਇ॥ ਅਤਿ ਲੁਬਧ ਲੁਭਾਨਉ ਬਿਖਮ ਮਾਇ॥ ਨਹ ਅਸਥਿਰੁ ਦੀਸੈ ਏਕ ਭਾਇ॥ ਜਿਉ ਮੀਨ ਕੁੰਡਲੀਆ ਕੰਠਿ ਪਾਇ॥ 1॥ ਮਨੁ ਭੂਲਉ ਸਮਝਸਿ ਸਾਚ ਨਾਇ॥ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰੇ ਸਹਜ ਭਾਇ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1188)॥ ਮਨੁ ਭੂਲਉ ਭਰਮਸਿ ਭਵਰ ਤਾਰ॥ ਬਿਲ ਬਿਰਥੇ ਚਾਹੈ ਬਹੁ ਬਿਕਾਰ॥ ਮੈਗਲ ਜਿਉ ਫਾਸਸਿ ਕਾਮਹਾਰ॥ ਕੜਿ ਬੰਧਨਿ ਬਾਧਿਓ ਸੀਸ ਮਾਰ॥ 2॥ ਮਨੁ ਮੁਗਧੋ ਦਾਦਰੁ ਭਗਤਿ ਹੀਨੁ॥ ਦਰਿ ਝੂਸਟ ਸਰਾਪੀ ਨਾਮ ਬੀਨੁ॥ ਤਾ ਕੈ ਜਾਤਿ ਨਾ ਪਾਤੀ ਨਾਮ ਲੀਨ॥ ਸਭਿ ਦੂਖ ਸਖਾਈ ਗੁਣਹ ਬੀਨ॥ 3॥ ਮਨੁ ਚਲੈ ਨ ਜਾਈ ਠਾਕਿ ਰਾਖੁ॥ ਬਿਨੁ ਹਰਿ ਰਸ ਰਾਤੇ ਪਤਿ ਨ ਸਾਖੁ॥ ਤੂ ਆਪੇ ਸੁਰਤਾ ਆਪ ਰਾਖੁ॥ ਧਰਿ ਧਾਰਣ ਦੇਖੈ ਜਾਣੈ ਆਪਿ॥ 4॥ ਆਪਿ ਭੁਲਾਏ ਕਿਸੁ ਕਹਉ ਜਾਇ॥ ਗੁਰੁ ਮੇਲੇ ਬਿਰਥਾ ਕਹਉ ਮਾਇ॥ ਅਵਗਣ ਛੋਡਉ ਗੁਣ ਕਮਾਇ॥ ਗੁਰ ਸਬਦੀ ਰਾਤਾ ਸਚਿ ਸਮਾਇ॥ 5॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਤਿ ਊਤਮ ਹੋਇ॥ ਮਨੁ ਨਿਰਮਲੁ ਹਉਮੈ ਕਢੈ ਧੋਇ॥ ਸਦਾ ਮੁਕਤੁ ਬੰਧਿ ਨ ਸਕੈ ਕੋਇ॥ ਸਦਾ ਨਾਮੁ ਵਖਾਣੈ

ਅਉਰੁ ਨ ਕੋਇ॥ 6॥ ਮਨੁ ਹਰਿ ਕੈ ਭਾਣੈ ਆਵੈ ਜਾਇ॥ ਸਭ ਮਹਿ ਏਕੋ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ॥ ਸਭੁ ਹੁਕਮੋ ਵਰਤੈ ਹੁਕਮਿ ਸਮਾਇ॥ ਦੂਖ ਸੂਖ ਸਭ ਤਿਸੁ ਰਜਾਇ॥ 7॥ ਤੂ ਅਭੁਲੁ ਨ ਭੂਲੌ ਕਦੇ ਨਾਹਿ॥ ਗੁਰ ਸਬਦੁ ਸੁਣਾਏ ਮਤਿ ਅਗਾਹਿ॥ ਤੂ ਮੋਟਉ ਠਾਕੁਰੁ ਸਬਦ ਮਾਹਿ॥ ਮਨੁ ਨਾਨਕ ਮਾਨਿਆ ਸਚੁ ਸਲਾਹਿ॥ 8॥2॥

Basant(u) Mehla 1: Mun bhoolou, bhermus(i) aayay jaayay. Ut(i) loobudh, loobhaanou bikhum maayay. Neh usthir(u) deesaiy Aik bhaayay. Jiyoun meen koondliya kunntth(i) paayay. 1. Mun(u) bhoolou sumjhus(i) Saach Naayay. Gur Shaabd(u) beechaaray, sehj bhaayay. 1. Ruhaou.

(PAGE 1188): Mun bhoolou bhermus(i) bhuvur taar. Bil birthay chaahaiy buhou bikaar. Maiygul jiyoun phaasus(i) kaamhaar. Kurr(i) bundhun baandhiyo, sees maar. 2. Mun mooghdau, daadur(u), Bhagat(i)-heen. Dur(i) bhrusht sraapi Naam been(u). Ta kaiy jaat(i), na paati, Naam leen. Subh dookh sukhaayi gooneh been. 3. Mun(u) chullaiy na jaayi, tthaak(i) raakh(u). Bin(u) Hur(i) raatay, put(i) na saakh(u). Tu Aapay soorta, Aap raakh(u). Dhur(i) dhaarun daykhaiy, jaanaiy Aap(i). 4. -------

Word Meaning: Bhoolou = misled. Bhermus(i) = wanders. Aavay Jaayay = fluctuates (between high and low states). Ut(i) = extremely. Loobudh = greedy. Loobhaanou = trapped in Maya. Bikhum = difficult. Usthir = stable; peaceful. Aik Bhaayay = in love of God. Koondliya = hook. Kuntth = neck; mouth. 1. Sumjhus(i) = realizes. Sehj Bhaayay = with love and in blissful state of mind. Pause. Bhuvur Taar = like a bumblebee. Bill = senses. Birthay Bikaar = (spiritually) useless sensual pleasures. Maiygul = elephant. Phaasus(i) = gets trapped. Kaamhaar = because of his lust. Kurr(i) Bundhun Naandhiyo = is tied up with force. Sees Maar = is hit on the head. 2.
Mooghdau = foolish. Daadur(u) = frog (which does not value the lotus flower near him). Bhagat-Heen = devoid of God's worship. Bhrushut = polluted; disapproved. Sraapi = cursed. Been(u) = without. Jaat Paati = caste and clan. Naam Leen = remember name. Sukhaayi = friends. 3. Chullaiy Na Jaayi = so that it does not wander. Tthaak Raakh(u) = control it. Put(i) = dignity. Saakh(u) = trust. Soorta = listener (to the problems); looks after. Dhur(u) = earth. Dhaarun = support. 4.

MEANING: The greedy mind is so trapped in the attractions of Maya that it keeps fluctuating between high and low spirits, and is so badly misled that it is very difficult for it to get out of this trap. Like the fish, which gets hooked due to its greed for the bait, it (the mind) writhes (wavers) and does not seem to find peace in the love of Waheguru. 1.
The misled mind realizes the importance of Waheguru's Naam when it ponders on the Guru's Shabad with love for Waheguru in the peaceful state of mind. Pause.
The misled mind wanders like a bumblebee because human senses wish to enjoy many, many sensual pleasures, and the man suffers the consequences like the elephant, which gets trapped under force because of his lust, and suffers (as it has to work very hard), and has to endure the pain of the ankus on his head. 2.
Without Waheguru's worship, the human mind is like a frog (which lives in the filthy mud) and loves to enjoy the filthy (immoral) sensual pleasures; and without Waheguru's Naam, the immoral is cursed (disgraced) in Waheguru's Court. Without the noble qualities, he is like a man without any caste or clan – not even in the name - and suffering becomes his close friend. 3. Control your mind so that it does not wander (to pursue evil acts); because without getting imbued in Waheguru's love, the man earns no dignity and no trust. Waheguru listens to the problems of His living beings and protects them. He supports the earth (its living beings) and knows its problems. 4.

---------- Aap(i) bhoolaayay, kis(u) kuhhoun jaayay. Gur(u) maylay, birtha kuhhoun maayay. Uvgun chhdou, Goon kmaayay. Gur Shabadi raata, Sach(i) smaayay. 5. Satgur miliyain mut(i) ootum hoyay. Mun(u) nirmul, haumein kuddhay dhoyay. Sudaa mookt(u), bundh(i) na sukaiy koyay. Sudaa Naam(u) vukhaanaiy, aour(i) na koyay. 6. Mun(u) Hur(i) kay bhaanaiy aavaiy jaayay. Subh meh(i) Aiko, kichh(u) kehn(u) na jaayay. Subh(u) Huqamo vertaiy, Huqam(i) smaayay. Dookhh, sookh, subh Tis(u) rujaayay. 7. Tu abhooll(u), na bhoolou – kuday naah(i). Gur Shabad(u) soonaayay, Mut(i) agaah(i). Tu motou Tthaakur(u), Shabad maah(i). Mun(u) Nanak, maaniya Sach(u) salaah(i). 8.2.

Word Meaning: Birtha = mental situation. Uvgun = ignoble qualities. Kmaayay = work towards; acquire. 5. Ootum = superior. Nirmul = pure. Mookt(u) = emancipated. Bubdh(i) = trap. Vukhaanaiy = recite. Aour = other. 6. Bhaanaiy = Will. Vertaiy = operate; lead life. Rujaayay = Will. Aabhooll(u) = infallible. Agaah(i) = deep. Motou = great. Maah(i) = (reside) in. Maaniya = convinced. 4.

MEANING: When Waheguru, Himself, misleads people (to forget His Naam), who can we complain to? (Pray for me to Waheguru) to connect me with the Guru, so that I may get rid of my ignoble qualities, and work to acquire noble qualities, oh my mother. The devotee, who is imbued with the Guru's Shabad, stays absorbed in the high spiritual state. 5.

One's thinking becomes superior (noble), and his mind is purified when he washes away the filth of his selfishness and haumein by getting connected with Satguru. Such a devotee always recites only Waheguru's Naam and nobody else's, and he is always emancipated as no worldly attraction can bond (trap) him anymore. 6.

Waheguru is present in everybody, but the man has no control even on his mind, which wanders with Waheguru's Will. It is Waheguru's Huqam that operates everywhere, and nothing can be done against His Will. All the comforts and suffering happen in one's life by Waheguru's Huqam, and he gets absorbed in Him with His Huqam. 7.

Waheguru is infallible and makes no mistake – never. When Waheguru makes a devotee listen to the Guru's Shabad, his thinking becomes very deep (he becomes very wise and patient). The Great Waheguru resides in Guru's Shabad (which can be realized through that). When a devotee sings Waheguru's praise (with Guru's Shabad), his mind is convinced (gets fully absorbed in Waheguru with full dedication), oh Nanak. 8.2.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਦਰਸਨ ਕੀ ਪਿਆਸ ਜਿਸੁ ਨਰ ਹੋਇ॥ ਏਕਤੁ ਰਾਚੈ ਪਰਹਰਿ ਦੋਏ॥ ਦੂਰਿ ਦਰਦੁ ਮਥਿ ਅੰਮ੍ਰਿਤੁ ਖਾਇ॥ ਗੁਰਮੁਖਿ ਬੂਝੈ ਏਕ ਸਮਾਇ॥ 1॥ ਤੇਰੇ ਦਰਸਨ ਕਉ ਕੇਤੀ ਬਿਲਲਾਇ॥ ਵਿਰਲਾ ਕੋ ਚੀਨ੍ਹਸਿ ਗੁਰ ਸਬਦਿ ਮਿਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਬੇਦ ਵਖਾਣਿ ਕਹਹਿ ਇਕੁ ਕਹੀਐ॥ ਓਹੁ ਬੇਅੰਤੁ ਅੰਤੁ ਕਿਨਿ ਲਹੀਐ॥ ਏਕੋ ਕਰਤਾ ਜਿਨਿ ਜਗੁ ਕੀਆ॥ ਬਾਝੁ ਕਲਾ ਧਰਿ ਗਗਨੁ ਧਰੀਆ॥ 2॥ ਏਕੋ ਗਿਆਨੁ ਧਿਆਨੁ ਧੁਨਿ ਬਾਣੀ॥ ਏਕੁ ਨਿਰਾਲਮੁ ਅਕਥ ਕਹਾਣੀ॥ ਏਕੋ ਸਬਦੁ ਸਚਾ ਨੀਸਾਣੁ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਜਾਣੈ ਜਾਣੁ॥ 3॥ ਏਕੋ ਧਰਮੁ ਦ੍ਰਿੜੈ ਸਚੁ ਕੋਈ॥ ਗੁਰਮਤਿ ਪੂਰਾ ਜੁਗਿ ਜੁਗਿ ਸੋਈ॥ ਅਨਹਦਿ ਰਾਤਾ ਏਕ ਲਿਵ ਤਾਰ॥ ਓਹੁ ਗੁਰਮੁਖਿ ਪਾਵੈ ਅਲਖ ਅਪਾਰ॥ 4॥

ਏਕੋ ਤਖਤੁ ਏਕੋ ਪਾਤਿਸਾਹੁ॥ ਸਰਬੀ ਥਾਈ ਵੇਪਰਵਾਹੁ॥ ਤਿਸ ਦਾ ਕੀਆ ਤ੍ਰਿਭਵਣ ਸਾਰੁ॥ ਓਹੁ ਅਗਮੁ ਅਗੋਚਰੁ ਏਕੰਕਾਰੁ॥ 5॥ ਏਕਾ ਮੂਰਤਿ ਸਾਚਾ ਨਾਉ॥ ਤਿਥੈ ਨਿਬੜੈ ਸਾਚੁ ਨਿਆਉ॥ ਸਾਚੀ ਕਰਣੀ ਪਤਿ ਪਰਵਾਣੁ॥ ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ॥ 6॥ ਏਕਾ ਭਗਤਿ ਏਕੋ ਹੈ ਭਾਉ॥ ਬਿਨੁ ਭੈ ਭਗਤੀ ਆਵਉ ਜਾਉ॥ ਗੁਰ ਤੇ ਸਮਝ ਰਹੇ ਮਿਹਮਾਨੁ॥

(ਅੰਗ 1189)॥ ਹਰਿ ਰਸਿ ਰਾਤਾ ਜਨੁ ਪਰਵਾਣੁ॥ 7॥ ਇਤ ਉਤ ਦੇਖਉ ਸਹਜੇ ਰਾਵਉ॥ ਤੁਝ ਬਿਨੁ ਠਾਕੁਰ ਕਿਸੈ ਨਾ ਭਾਵਉ॥ ਨਾਨਕ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇਆ॥ ਸਤਿਗੁਰਿ ਸਾਚਾ ਦਰਸੁ ਦਿਖਾਇਆ॥ 8॥3॥

Basant(u) Mehla 1: Dershun kee piyaas jis(u) nur hoyay. Aikut(u) raachaiy, purhur(i) doyay. Door(i) derd(u), muth Amrit(u) khaayay. Gurmukh(i) boojhaiy Aik smaayay. 1. Tayray dershun kuou kayti bil-laayay. Virla ko cheenus(i) Gur Shabad(i) milaayay. 1. Ruhaou. Bayd vukhaan(i) kuhheh(i) Ikk(u) kuhhiyaiy. Oh(u) bayunt(u), unt(u) kin(i) luhhiyaiy. Aiko Kerta, jin(i) jug(u) keeya. Baajh(u) kulaa, dhur(i) guggun dhuriyaa. 2. Aiko Giyan(u), dhiyan(u), dhoon(i) Bani. Aik Niraalum(u), akuth kuhaani. Aiko Shabad(u) Sacha neeshaan(u). Pooray Gur tay jaaniy jaan(u). 3. Aiko dherm(u), drirray Sach(u) koyee. Gurmut(i) poora, jug(i), jug(i) soyee. Unhud(i) raata, aik liv taar. Oh(u) Gurmukh(i) paavaiy Alukh, Apaar. 4. ---------

Word Meaning: Piyaas = thirst; yearning. Nur = man. Aikut(u) Raachaiy = get attached to the "One" (God). Purhur(i)) = brushing aside; getting rid of. Doyay = (any) other (Maya). Door(i) Derd = the suffering goes away. Muth = by churning (analyzing deeply). Amrit(u) = Waheguru's sweet Naam. Boojhaiy = understands the reality. 1. Kayti = countless people. Bil-laayay = wail; implore; supplicate. Virla Ko = some rare. Cheenus(i) = recognize. Pause. Bayd = the Vedas. Vukhaan(i) = explain. Ikk(u) Kuhhiyaiy = recite the Naam of the "One". Bayunt = limitless. Jug(u) Keeya = created the world. Baajh(u) Kulaa = without any power (support). Dhuriyaa = placed in positions. 2. Dhoon(i) = zeal; fervour. Bani = Guru's Shabad in Waheguru's praise. Biraalum = which requires no support (fully detached) Akuth = indescribable. Kuhaani = tale of virtues. Neeshaan(u) = identification. Jaan(u) = who understands (wise). 3. Dherm(u) = principles. Drirraiy = reiterates. Soyee = that. Unhud(i) = eternal Waheguru. Raata = imbued. Alukh Apaar = incomprehensible and endless.4.

MEANING: The devotee, who has a yearning for the sight of Waheguru, gets attached only to Him (His Naam), and forgets any other power (Maya). By pondering over Guru's Shabad again and again in His shelter, he understands the worth of Waheguru's Naam and enjoys the sweetness of His Naam whereby all his sufferings go away. 1.

Countless people supplicate to have Waheguru's sight, but some rare devotees recognize Him with Guru's Shabad and get absorbed in Him. Pause.

Even the Vedas say that only the Naam of the "One" (God) should be recited, which is limitless, and no one can find His limits. He is the only creator who has created the universe and placed the earth and the sky in their places without any visible support. 2.

The devotee realizes that focusing the mind on the Guru's Shabad with fervour is the only way to acquire Divine Knowledge (to connect with Waheguru). Waheguru is fully detached from the world and indescribable. A wise devotee realizes in the shelter of the Perfect Guru that His Shabad (praise of Waheguru) is the only identification of a devotee to get connected with Waheguru. 3.

Some rare devotee, who reiterates Waheguru in his mind (brings full faith in Him) with Guru's Advice, realizes that reciting His Naam is the best divinity (principle) in life, and it is the "One" Waheguru which reigns (operates in) the universe in all eons. Imbued in the love of the immortal Waheguru, a devotee, who, with the Advice of the Guru, focuses his mind on His Naam with full dedication, acquires the incomprehensible and the endless Waheguru. 4.

-------- Aiko Tukhat, aiko Patshah(u). Serbeen thaayeen, Vaypervaah(u). Tis da keeya, tirbhuvun saar(u). Oh(u), agumm, agoachur(u) Ekunkaar(u). 5. Aika moorut(i) Saacha Naaoun. Tithaiy nibrraiy saach niyaaoun. Saachi kerni, put(i) pervaan(u). Saachi Durgeh paavaiy maan(u). 6. Aika Bhagat(i), aiko haiy bhaaou. Bin(u) bhaiy bhugti, aavou, jaaou. Gur tay sumjh ruhhay mehmaan(u).

(PAGE 1189): Hur(i) rus(i) raata jun(u) pervaan(u). 7. It, oot daykhoun, sehjay raavoun. Toojh bin(u) Tthaakur kisaiy na bhaavoun. Nanak haumein Shabad(i) julaaya. Satgur(i) Saacha, ders(u) dikhaaya. 8.3.

Word Meaning: Tukhut = thrown; Huqam. Serbeen Thaayeen = everywhere. Vapervaah(u) = worry-free (Waheguru). Keeya = whatever He does (His Will) Tirbhuvun = universe. Saar(u) = supreme. Ekunkaar(u) = one and inly 5. Moorut(i) = persona; entity. Naaoun = Huqam; existence. Nibrraiy = final decision. Niyaaoun = justice. Kerni = deeds. Put(i) = dignity. Pervaan = approved. 6. Bhaaou = affection. Mehmaan(u) = visitor. Rus(i) = in sweetness. 7. It, Oot = here and there (everywhere). Sehjay = in a peaceful state. Raavoun = recite His Naam. Bhaavoun = like. Ders(u) = sight. 8.

MEANING: Such a devotee also recognizes that there is only one Sovereign (Supreme Being) in the universe, and only one Huqam (set of laws). The one and only, Waheguru, which is inaccessible and incomprehensible, is worry-free, is present everywhere, and His Will is supreme in the universe. 5. Waheguru is a single entity (has no assistants or incarnations), has eternal existence, and whose decision is final and just. A man finds approval for his noble deeds and earns respect in Waheguru's court. 6.

Only one kind of worship (that of Waheguru) with love and dedication is approved by Him; any other type of worship without love for Waheguru is disapproved, and such a worshipper keeps taking births and dying. A devotee, who, with Guru's advice, realizes that he is only a visitor in this world, and is imbued with the sweetness of Waheguru's Naam, is approved in Waheguru's Court. 7. I see Waheguru everywhere, and remember Him (recite His Naam) in the blissful state of mind, and do not like any other power than Him. I have destroyed my selfishness and ego with Guru's Shabad, and my Satguru has shown me the sight of the eternal Waheguru, oh Nanak. 8.3.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਚੰਚਲੁ ਚੀਤੁ ਨ ਪਾਵੈ ਪਾਰਾ॥ ਆਵਤ ਜਾਤ ਨ ਲਾਗੈ ਬਾਰਾ॥ ਦੁਖੁ ਘਣੋ ਮਰੀਐ ਕਰਤਾਰਾ॥ ਬਿਨੁ ਪ੍ਰੀਤਮ ਕੋ ਕਰੈ ਨ ਸਾਰਾ॥ 1॥ ਸਭ ਊਤਮ ਕਿਸ ਆਖਉ ਹੀਨਾ॥ ਹਰਿ ਭਗਤੀ ਸਚਿ ਨਾਮਿ ਪਤੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਅਉਖਧ ਕਰਿ ਥਾਕੀ ਬਹੁਤੇਰੇ॥ ਕਿਉ ਦੁਖੁ ਚੂਕੈ ਬਿਨੁ ਗੁਰ ਮੇਰੇ॥ ਬਿਨੁ ਹਰਿ ਭਗਤੀ ਦੂਖ ਘਣੇਰੇ॥ ਦੁਖ ਸੁਖ ਦਾਤੇ ਠਾਕੁਰ ਮੇਰੇ॥ 2॥ ਰੋਗੁ ਵਡੋ ਕਿਉ ਬਾਧਉ ਧੀਰਾ॥ ਰੋਗੁ ਬੁਝੈ ਸੋ ਕਾਟੈ ਪੀਰਾ॥ ਮੈ ਅਵਗਣ ਮਨ ਮਾਹਿ ਸਰੀਰਾ॥ ਢੂਢਤ ਖੋਜਤ ਗੁਰਿ ਮੇਲੇ ਬੀਰਾ॥ 3॥ ਗੁਰ ਕਾ ਸਬਦੁ ਦਾਰੂ ਹਰਿ ਨਾਉ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵੈ ਰਹਾਉ॥ ਜਗੁ ਰੋਗੀ ਕਹ ਦੇਖਿ ਦਿਖਾਉ॥ ਹਰਿ ਨਿਰਮਾਇਲੁ ਨਿਰਮਲੁ ਨਾਉ॥ 4॥ ਘਰ ਮਹਿ ਘਰੁ ਜੋ ਦੇਖਿ ਦਿਖਾਵੈ॥ ਗੁਰ ਮਹਲੀ ਸੋ ਮਹਲਿ ਬੁਲਾਵੈ॥ ਮਨ ਮਹਿ ਮਨੂਆ ਚਿਤ ਮਹਿ ਚੀਤਾ॥ ਐਸੇ ਹਰਿ ਕੇ ਲੋਗ ਅਤੀਤਾ॥ 5॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹਹਿ ਨਿਰਾਸਾ॥ ਅੰਮ੍ਰਿਤੁ ਚਾਖਿ ਹਰਿ ਨਾਮਿ ਨਿਵਾਸਾ॥ ਆਪੁ ਪਛਾਣਿ ਰਹੈ ਲਿਵ ਲਾਗਾ॥ ਜਨਮੁ ਜੀਤਿ ਗੁਰਮਤਿ ਦੁਖੁ ਭਾਗਾ॥ 6॥ ਗੁਰਿ ਦੀਆ ਸਚੁ ਅੰਮ੍ਰਿਤੁ ਪੀਵਉ॥ ਸਹਜਿ ਮਰਉ ਜੀਵਤ ਹੀ ਜੀਵਉ॥ ਅਪਣੋ ਕਰਿ ਰਾਖਹੁ ਗੁਰ ਭਾਵੈ॥ ਤੁਮ੍ਹਰੋ ਹੋਇ ਸੁ ਤੁਝਹਿ ਸਮਾਵੈ॥ 7॥ ਭੋਗੀ ਕਉ ਦੁਖੁ ਰੋਗ ਵਿਆਪੈ॥ ਘਟਿ ਘਟਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਜਾਪੈ॥ ਸੁਖ ਦੁਖ ਹੀ ਤੇ ਗੁਰ ਸਬਦਿ ਅਤੀਤਾ॥ ਨਾਨਕ ਰਾਮੁ ਰਵੈ ਹਿਤ ਚੀਤਾ॥ 8॥4॥

Basant(u) Mehla 1: Chunchul cheet(u) na paavaiy paara. Aavut jaat na laagaiy baara. Dookh(u) ghuno muriyaiy Kartara. Bin Preetum ko kuraiy na saara. 1. Subh ootum kis aakhoun heena. Hur(i) bhugti Sach(i) Naam(i) puteena. 1. Ruhaou. Aoukhudh kur(i) thaaki, buhoutaray. Kiyoun dookh chookaiy bin(u) Gur mayray. Bin(u) Hur(i) bhugti dookh ghunayray. Dookh sookh Daatay, Tthaakur mayray. 2. Roag(u) vudo kiyoun baandhoun dheera. Roag boojhaiy so kaataiy peera. Mein uvgun mun maah(i) sureera. Dhoondhut, khojut Gur(i) maylay beera. 3. Gur ka Shabad(u), daaroo Hur(i) Naaoun. Jiyoun Tu raakheh(i), tivaiy ruhaaoun. Jug(u) roagi, keh daykh(i) dikhaaoun. Hur(i) nirmaayil(u), nirmul Naaoun. 4. ---- ----

Word Meaning: Chunchul Cheet(u) = capricious mind. Paara = other end of the world-sea; union with Waheguru. Aavut Jaat = birth and death. Na Baara = no time. Ghuno = immense. Kartara = oh, Waheguru. Saara = looking after. 1. Ootum = superior; noble. Heena = lacking; less. Puteena = likes; is pleased. Pause. Aoukhudh = medication; treatment. Thaaki = exhausted trying. Chhokaiy = end. Ghunayray = immense. Tthaakur = Lord. 2. Baadhou Dheera = pick up courage; have peace. Uvgun = bad qualities. Dhoondhut = Khojut = searching. Beera = oh brother. 3. Daaroo = medication. Tivaiy = like that. Ruhaaoun = lead life. Keh = whom. Nirmaayil(u) = holy. 4.

MEANING: The man with a capricious mind cannot swim across the world-sea to the other end (to merge into Waheguru), and it does not take any time for him to take rebirths and to die. The repeated deaths (and births) are a source of immense suffering, oh Waheguru. Nobody, without the Dear (Waheguru), looks after you, oh my friends. 1.

Everybody is noble, so who should I call (label) lacking qualities? But my mind has been fully pleased with Waheguru's Naam. Pause.

I have been exhausted trying many different treatments (ways) to have my sufferings eradicated, but how can I get rid of them without taking the shelter of my Guru (it is only in the Guru's shelter that your suffering can end). The man enjoys comforts or suffers by the Will of my Lord, and there is immense suffering without worshipping Waheguru. 2.

How can I have peace of mind when I know that the suffering of rebirths is immense? Only the Guru, who knows the cause of this suffering, can eradicate mine. My mind and body are full of ignoble qualities, but while searching for Waheguru in the shelter of the Guru, He connected me to Waheguru, oh my brother. 3.

I can see that the whole world is suffering from rebirths (caused by its enjoyment of sensual pleasures and ignoring Waheguru), so where can I go to get rid of my suffering? Guru's Shabad, Your Naam, is the medicine for this suffering, and I am happy in whatever situation You keep me in, oh Waheguru. (To get rid of this suffering), One needs to recite the Naam of the Pure Waheguru, which purifies the mind. 4.

---------- Ghur meh(i) Ghur(u) jo daykh(i) dikhaavaiy. Gur Mehli, So, Mehl(i) boolaavaiy. Mun meh(i) munooaa, chit meh(i) cheeta. Aiysay Hur(i) kay loag ateeta. 5. Herkh soag tay ruhheh(i) niraasa. Amrit(u) chaakh(i), Hur(i) Naam(i) Nivaasa. Aap(u) puchhan(i) ruhhaiy liv laaga. Junum(u) jeet(i) Gurmut(i) dookh(u) bhaaga. 6. Gur deeya, Sach Amrit(u) peevoun. Sehj(i) muroun, jeevut hee jeevoun. Apno kur(i) raakhou, Gur bhaavaiy. Toomro hoyay su Toojhay smaavaiy. 7. Bhogi kuou dookh(u) roag viyaapaiy. Ghut(i), ghut(i) ruv(i) ruhhiya, Prubh jaapaiy. Sookh, dookh hee tay Gur Shabad(i) ateeta. Nanak, Ram ruvvaiy hit cheeta. 8.4.

Word Meaning: Ghur Meh(i) = in the heart. Ghur(u) = Waheguru's dwelling. Gur = great. Mehli = the owner of the palace. Mehl(i) = in Waheguru's Palace. Cheeta = mind. Ateeta = detached from the world. 5. Herkh = happiness. Soag = grief. Tay = from. Niraasa = detached; indifferent. Nivaasa = dwelling. Aap(u) Puchhaan(i) = self analysis. Liv Laaga = mentally connected. Bhaaga = goes away. 6. Muroun = kill desires. Jeevut Hee = while living in the world. Apno Kur(i) = making Your own. 7. Bhogi = who enjoys worldly luxuries. Ruv(i) Ruhhiya = is present. Jaapaiy = recites Waheguru's Naam = Ruvvaiy. Hit Cheeta = with love in mind. 8.

MEANING: Waheguru's holy saints keep their minds under control and stay detached from worldly attractions. They show Waheguru's dwelling in the heart (mind) of other devotees, when the Lord of the great Palace, Waheguru, calls them in (connects them with Him). 5.

Tasting the immortalizing Naam of Waheguru, they stay absorbed in Him, and stay indifferent to happy or sad situations. Analyzing the self (that they are part of Waheguru and what their qualities are) keeps their minds focused on Waheguru. With Guru's Advice, they win the game of life, and all their sufferings run away. 6.

Implanted in my mind by the Guru, I drink the Amrit of Waheguru's Naam; have killed my worldly desires, and am living my life in a high spiritual state. If the Guru is pleased with a devotee, He protects him by embracing him as His own; and the devotee who surrenders himself to Waheguru gets absorbed in Him. 7.

The individual, who enjoys the luxuries of life, suffers from (many physical and mental diseases); but the devotee, who recites Waheguru's Naam, sees Him in every heart. With Guru's Shabad, such a devotee recites Waheguru's Naam with deep love for Him, and stays detached from (indifferent to) comforts and discomforts, oh Nanak. 8.4.

ਬਸੰਤੁ ਮਹਲਾ 1 ਇਕ ਤੁਕੀਆ॥ ਮਤੁ ਭਸਮ ਅੰਧੂਲੇ ਗਰਬਿ ਜਾਹਿ॥ ਇਨ ਬਿਧਿ ਨਾਗੇ ਜੋਗੁ ਨਾਹਿ॥ 1॥ ਮੂੜੇ ਕਾਹੇ ਬਿਸਾਰਿਓ ਤੈ ਰਾਮ ਨਾਮ॥ ਅੰਤ ਕਾਲਿ ਤੇਰੈ ਆਵੈ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪੂਛਿ ਤੁਮ ਕਰਹੁ ਬੀਚਾਰੁ॥ ਜਹ ਦੇਖਉ ਤਹ ਸਾਰਿਗਪਾਣਿ॥ 2॥ ਕਿਆ ਹਉ ਆਖਾ ਜਾ ਕਛੂ ਨਾਹਿ॥ ਜਾਤਿ ਪਾਤਿ ਸਭ ਤੇਰੈ ਨਾਇ॥ 3॥ ਕਾਹੇ ਮਾਲੁ ਦਰਬੁ ਦੇਖਿ ਗਰਬਿ ਜਾਹਿ॥ ਚਲਤੀ ਬਾਰ ਤੇਰੋ ਕਛੂ ਨਾਹਿ॥ 4॥ ਪੰਚ ਮਾਰਿ ਚਿਤੁ ਰਖਹੁ ਥਾਇ॥ ਜੋਗ ਜੁਗਤਿ ਕੀ ਇਹੈ ਪਾਇ॥ 5॥ ਹਉਮੈ ਪੈਖੜੁ ਤੇਰੇ ਮਨੈ ਮਾਹਿ॥ ਹਰਿ ਨ ਚੇਤਹਿ ਮੂੜੇ ਮੁਕਤਿ ਜਾਹਿ॥ 6॥ ਮਤ ਹਰਿ ਵਿਸਰਿਐ ਜਮ ਵਸਿ ਪਾਹਿ॥ ਅੰਤ ਕਾਲਿ ਮੂੜੇ ਚੋਟ ਖਾਹਿ॥ 7॥

(ਅੰਗ 1190)॥ ਗੁਰ ਸਬਦੁ ਬੀਚਾਰਹਿ ਆਪੁ ਜਾਇ॥ ਸਾਚ ਜੋਗੁ ਮਨਿ ਵਸੈ ਆਇ॥ 8॥ ਜਿਨਿ ਜੀਉ ਪਿੰਡੁ ਦਿਤਾ ਤਿਸੁ ਚੇਤਹਿ ਨਾਹਿ॥ ਮੜੀ ਮਸਾਣੀ ਮੂੜੇ ਜੋਗੁ ਨਾਹਿ॥ 9॥ ਗੁਣ ਨਾਨਕ ਬੋਲੇ ਭਲੀ ਬਾਣਿ॥ ਤੁਮ ਹੋਹੁ ਸੁਜਾਖੇ ਲੇਹੁ ਪਛਾਣਿ॥ 10॥5॥

Basant(u) Mehla 1, Ikk Tookiya: Mut(u) bhusm undhulay gerb(i) jaah(i). Inn bidh(i) naangay, joag(u) naah(i). 1. Moorray, kaahay bisaariyo taiyn Ram Naam? Unt kaal(i) tayraiy aavaiy kaam(u). 1. Ruhaou. Gur pooch(i) toom kurhou beechaar(u). Jeh daykhou teh Saaringpaan(i). 2. Kiyya huoun aakhaan, jaan kuchhoo naah(i). Jaat, paat(i) subh Tayraiy Naayayn. 3. Kaahay maal(u), derb(u) daykh(i) gerb(i) jaah(i). Chulti baar tayro kuchhoo naah(i). 4. Punch maar(i), chit rukhou thaayayn. Joag joogt(i) kee ehhaiy paayayn. 5. Haumein paiykhurr(u) tayray munaiy maah(i). Hur(i) na chayteh(i) moorrhay, mookt(i) jaah(i). 6. Mut Hur(i) visriyaiyn Jum vus(i) paah(i). Unt kaal(i) moorray, choat khaah(i). 7.

(PAGE 1190): Gur Shabad(u) beechaareh(i), aap(u) jaayay. Saach joag(u) mun(i) vussaiy aayay. 8. Jinh(i) jeeou pind(u) ditta, Tis(u) chayteh(i) naah(i). Murrheen, musaaneen, moorray, joag(u) naah(i). 9. Goon Nanak boalay bhulee Baan(i). Toom hoh(u) soojaakhay, layhou uchhaan(i). 10.5.

Word Meaning: Ikk Tookiya = a Shabad with a single sentence in each verse. Mut = lest; watch out. Bhusm = ash. Undhulay = oh, blind of wisdom. Gerb(i) = conceit. Inn Bidh(i) = by such means. Yoag(u) = union with Waheguru. 1. Moorray = oh, fool. Bisaariyo = forgotten. Aavaiy Kaam(u) = serves you. Pause. Saaringpaan(i) = Waheguru. 2. Maal Derb(u) = wealth. Chulti Baar = at the time of leaving the world (death) . 4. Punch Maar(i) = by killing (controlling) the five demons. Chit Rukhou Thaayayn = keep the mind in control. Joogut = means; technique. Paayayn = foundation. Paiykhurr(u) = restraining chains. Mookt(i) = free from; emancipated. 6. Vus(i) = in the control of. Choat Khaah(i) = receive punishment. 7. Aap(u) = selfishness and ego. Joag(u) = union. 8. Jeeou = life. Pind(u) = body. Chayteh(i) = remember. Murrheen Musaaneen = cremation grounds; graveyards. 9.

Bhulee = superior. Baan(i) = Waheguru's praise. Soojaakhay = (spiritual) eyes (vision). Puchhaan = recognize. 10.

NOTE: Devotees of some sects (like the yogis) cover their bodies with ash to look unattractive to women (but their minds may still be full of lust), while others stay completely naked. Some live in cremation grounds or in graveyards with the belief that they will achieve union with God. Guru Sahib has addressed such misguided people in this holy Shabad.

MEANING: Do not be misled and feel conceited about covering your body with ash, oh fool. Also, staying naked is not the way to achieve union with Waheguru. 1.

Why have you forgotten Waheguru's Naam, which serves (helps) you at the time of your death, oh fool? Pause.

If you ponder on Guru's Shabad with His advice, you will see Waheguru everywhere. 2. What can I say about Waheguru when I am a non-entity (and know nothing about Him)? His Naam is the caste and the clan for a devotee (a devotee earns much more respect than any high caste or clan). 3. Why do you feel conceited about your wealth and your property when nothing accompanies you at the time of your death, oh man? 4.

The foundation of union with Waheguru is to control your senses and focus your mind only on Waheguru, oh my friend. 5. Your selfishness and ego are the chains on your mind that restrain you from reciting Waheguru's Naam. You can get freedom from these chains and become emancipated by reciting Waheguru's Naam, oh fool. 6.

Watch out that you do not become a prisoner of the Angel of death by forgetting Waheguru; otherwise, you will suffer punishment after your death. 7.

The devotee, who ponders on Guru's Shabad, gets rid of his selfishness and his ego, and achieves union with Waheguru, by reciting His Naam. 8.

You do not remember Waheguru, who has given you life and the body. Residing in cremation grounds, or in graveyards, does not lead to union with Waheguru, oh fool. 9.

If you sing Waheguru's praise, you will acquire the spiritual vision that will enable you to recognize Him (He will appear in your mind), oh Nanak. 10.5.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਦੁਬਿਧਾ ਦੁਰਮਤਿ ਅਧੁਲੀ ਕਾਰ॥ ਮਨਮੁਖਿ ਭਰਮੈ ਮਝਿ ਗੁਬਾਰ॥ 1॥ ਮਨੁ ਅੰਧੁਲਾ ਅੰਧੁਲੀ ਮਤਿ ਲਾਗੈ॥ ਗੁਰ ਕਰਣੀ ਬਿਨੁ ਭਰਮੁ ਨ ਭਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖਿ ਅੰਧੁਲੇ ਗੁਰਮਤਿ ਨ ਭਾਈ॥ ਪਸੂ ਭਏ ਅਭਿਮਾਨੁ ਨਾ ਜਾਈ॥ 2॥ ਲਖ ਚਉਰਾਸੀਹ ਜੰਤ ਉਪਾਏ॥ ਮੇਰੇ ਠਾਕੁਰ ਭਾਣੇ ਸਿਰਜਿ ਸਮਾਏ॥ 3॥ ਸਗਲੀ ਭੂਲੈ ਨਹੀ ਸਬਦੁ ਅਚਾਰੁ॥ ਸੋ ਸਮਝੈ ਜਿਸੁ ਗੁਰੁ ਕਰਤਾਰੁ॥ 4॥ ਗੁਰ ਕੇ ਚਾਕਰ ਠਾਕੁਰ ਭਾਣੇ॥ ਬਖਸਿ ਲੀਏ ਨਾਹੀ ਜਮ ਕਾਣੇ॥ 5॥ ਜਿਨ੍ਹ ਕੈ ਹਿਰਦੈ ਏਕੋ ਭਾਇਆ॥ ਆਪੇ ਮੇਲੇ ਭਰਮੁ ਚੁਕਾਇਆ॥ 6॥ ਬੇਮੁਹਤਾਜੁ ਬੇਅੰਤੁ ਅਪਾਰਾ॥ ਸਚਿ ਪਤੀਜੈ ਕਰਣੈਹਾਰਾ॥ 7॥ ਨਾਨਕ ਭੂਲੇ ਗੁਰੁ ਸਮਝਾਵੈ॥ ਏਕੁ ਦਿਖਾਵੈ ਸਾਚਿ ਟਿਕਾਵੈ॥ 8॥6॥

Basant(u) Mehla 1: Doobidha doormut(i) undhuli kaar. Munmukh(i) bhermaiy, munjh(i) goobaar. 1. Mun(u)) undhula, undhulee mut(i) laagaiy. Gur kerni bin(u) bherm na bhaagaiy. 1. Ruhaou. Munmukh(i) undhulay, Gurmut(i) na bhaayee. Pushoo bhuyyay, abhimaan(u) na jaayee. 2. Lukh Chauraseeh junt oopaayay. Mayray Tthaakur Bhaanayn sirj(i) smaayay. 3. Suglee bhoolaiy, nuhhi Shabad(u) achaar(u). so sumjhaiy, jis(u) Gur(u) Kartar(u). 4. Gur kay chaakur Tthaakur bhaanay. Bukhsh(i) leeyay, naahi Jum kaanay. 5. Jinh kaiy hirdaiy, Ikko bhaayaa. Aapay maylay, bherm(u) chookaaya. 6. Baymoohtaaj(u), bayunt(u) apaara. Sach(i) puteejaiy Kernaiyhaara. 7. Nanak, bhoolay Gur(u) sumjhaavaiy. Aik(u) dikhaavaiy, Saach(i) tikaavaiy. 8.6.

Word Meaning: Doobidha = indecisiveness (choosing between spirituality and Maya). Doomut(i) = evil thinking. Undhuli = blind; unenlightened. Kaar = deeds. Bhermaiy = wander misled. Munjh(i) = in. Gobaar = darkness. 1. Laagaiy = follow. Gur Kerni = acting on

Guru's advice. Bherm = illusions; misconceptions. Pause. Bhaayee = like. Pushoo Bhuyyay = have become like animals. Abhimaan = ego. 2. Lukh Chauraaseeh = 8.4 million. Junt = living beings. Bhaanaiy = with the Will. Sirj(i) = create. Smaayay = get absorbed; are destroyed. 3. Suglee = the whole world. Bhoolaiy = misled. Achaar(u) = high living. Kartar(u) = the Creator (God). 4. Chaakur = servant; devotee. Tthaakur = Lord. Bhaanay = are liked. Bukhsh(i) = forgive. Kaanay = owe something. 5. Ikko = the "One". Chookaaya = cleared. 6. Baymoohtaaj = having no superior; sovereign. Apaara = endless. Sach(i) = with His Naam. Puteejaiy = is pleased. Kernaiyhaara. 7. Tikaavaiy = enables stabilization of the mind. 8.

MEANING: Evil thinking and indecisiveness (choosing between Waheguru and Maya) are the deeds (possessions) of a spiritually blind man. The follower of his mind (Maya-worshipper) wanders misled in the darkness of ignorance. 1.

The spiritually blind man follows his blind (unenlightened) thinking. One's misgivings do not go away without acting on the Guru's advice. Pause.

The blind of wisdom follow their mind, and do not like the Guru's advice. They are like animals and suffer in their conceit. 2. There are 8.4 million types of living beings which are created and destroyed by my Lord, Waheguru, with His Will. 3.

The whole world is misled by their misgivings, and has no high living without the Guru's Shabad. Only that individual understands the true living who is enlightened by the Guru, by God. 4. Waheguru likes His devotees (who obey His Will), and He forgives all their sins (if any), and they owe nothing to the Angel of justice. 5.

All the misgivings of the devotees who like only Waheguru are cleared by Him, and He connects them with Him. 6. Waheguru is perfectly sovereign, limitless, and endless. He is the creator, and is pleased with His Naam. 7.

The Guru enlightens the misled, reveals Waheguru to them, and enables them to focus their minds on Waheguru's Naam, oh Nanak. 8.6.

ਬਸੰਤੁ ਮਹਲਾ 1॥ ਆਪੇ ਭਵਰਾ ਫੂਲ ਬੇਲਿ॥ ਆਪੇ ਸੰਗਤਿ ਮੀਤ ਮੇਲਿ॥1॥ ਐਸੀ ਭਵਰਾ ਬਾਸੁ ਲੇ॥ ਤਰਵਰ ਫੂਲੇ ਬਨ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਆਪੁ ਕਵਲਾ ਕੰਤੁ ਆਪਿ॥ ਆਪੇ ਰਾਵੇ ਸਬਦਿ ਥਾਪਿ॥ 2॥ ਆਪੇ ਬਛਰੂ ਗਊ ਖੀਰੁ॥ ਆਪੇ ਮੰਦਰੁ ਥੰਮ੍ਹ ਸਰੀਰੁ॥ 3॥ ਆਪੇ ਕਰਣੀ ਕਰਣਹਾਰੁ॥ ਆਪੇ ਗੁਰਮੁਖਿ ਕਰਿ ਬੀਚਾਰੁ॥ 4॥ ਤੂ ਕਰਿ ਕਰਿ ਦੇਖਹਿ ਕਰਣਹਾਰੁ॥ ਜੋਤਿ ਜੀਅ ਅਸੰਖ ਦੇਇ ਅਧਾਰੁ॥ 5॥ ਤੂ ਸਰੁ ਸਾਗਰੁ ਗੁਣ ਗਹੀਰੁ॥ ਤੂ ਅਕੁਲ ਨਿਰੰਜਨੁ ਪਰਮ ਹੀਰੁ॥ 6॥ ਤੂ ਆਪੇ ਕਰਤਾ ਕਰਣਜੋਗੁ॥ ਨਿਹਕੇਵਲੁ ਰਾਜਨ ਸੁਖੀ ਲੋਗੁ॥ 7॥ ਨਾਨਕ ਧ੍ਰਾਪੇ ਹਰਿ ਨਾਮ ਸੁਆਦਿ॥ ਬਿਨੁ ਹਰਿ ਗੁਰ ਪ੍ਰੀਤਮ ਜਨਮੁ ਬਾਦਿ॥ 8॥7॥

Basant(u) Mehla 1: Aapay bhuvra, phool bayl(i). Aapay sungut(i) meet mayl(i). 1. Aiysi bhuvraa, baas(u) lay. Turvur phoolay, bun huray. 1. Ruhaou. Aap(u) Kuvla, Kunt(u) Aap(i). Aapay, raavay, Shabad(i), thaap(i). 2. Aapay buchhroo, guoou kheer(u). Aapay mundar(u) thummh sureer(u). 3. Aapay kerni, Kernhaar(u). Aapay Gurmukh(i) kur(i) beechaar(i). 4. Tu kur(i), kur(i) daykheh(i) Kernhaar(u). Jot(i) jea asunkh, dayay adhaar(u). 5. Tu sur(u) saagur(u) goonie guheer(u). Tu akooll, Nirunjan(u) perm heer(u). 6. Tu Aapay kerta, kernjoag(u). Nihkayvul(u), raajun, sookhi loag(u). 7. Nanak, dhuraapay Hur(i) Naam sooaad(i). Bin(u) Hur(i) Gur Preetum, junum(u) baad(i). 8.7.

Word Meaning: Bhuvra = bumblebee. Phool = flowers. Bayl(i) = vine. Sungut(i) = holy gathering. Meet = friends. Mayl(i) = calls assembly. 1. Baas(u) = fragrance. Turvur = trees; vegetation. Phoolay = bloomed. Bun = forests. Huray = green; come to life. Pause. Kuvla = Maya; Luxmi. Kunt(u) = husband (of Maya). Raavay = enjoys. Shabad(i) = Huqam. Thaap(i) = by establishing (creating). 2. Buchhroo = calf. Guoou = cow. Kheer(u) = milk. Mundar = palace; human body. Thummh = pillar; support. 3. Kerni = worth doing. Kernhaar(u) = performer. 4. Jot(i) = the Supreme Soul. Jea = living beings. Asunkh

= countless. Adhaar(u) = support; food. 5. Sur(u) = pool of water; ocean. Goonie Guheer(u) = deep sea of noble qualities. Akooll = with no clan. Perm Heer = the supreme diamond. 6. Kernjaog(u) = omnipotent. Nihkayvul = no desire. Raajun = emperor. Loag(u) = people. 7. Dhuraapay = is contented. Sooaad)i) = enjoyable taste. Baad(u) = worthless. 8.

MEANING: (A devotee of Waheguru realizes that being present in every living being, Waheguru is behind every action of the living beings). In that sense, Waheguru Himself is the bumblebee, the flowers, and the vines. He Himself is the holy gathering, and Himself calls such an assembly. 1. The human-bumblebee, which enjoys such fragrance (realizes the presence of Waheguru in every living being), finds that the whole vegetation is green, and the flowers are blooming everywhere (he feels happy everywhere). Pause.
He realizes that Waheguru, Himself, is Maya (Laxmi) and that He, Himself, is her husband. (Laxmi was retrieved from the ocean as one of the 14 jewels, and Vishnu Ji married her). By creating the world with His Huqam, Waheguru is enjoying it now. 2.
He, Himself, is the calf, the cow, and the milk; and Himself is the pillar (support) for the palace-like bodies of living beings. 3.
The creator, Waheguru, Himself does the things which are worthy of doing, and being present in everybody, ponders over His deeds as a devotee with the Guru's Shabad. (Guru's Shabad explains Waheguru's deeds for His creation to the devotees). 4.
Waheguru provides support (looks after) the countless living beings which have His Light in them, and watches His creation. 5.
Waheguru, which has no clan and which is above the effects of Maya, is the deep sea of noble qualities and is the supreme diamond (most worthy thing). 6.
Waheguru is the creator and is omnipotent. He is the Emperor who has absolutely no desire, and the people who worship Him enjoy bliss. 7. I feel fully contented with the sweet taste of His Naam; human life is worthless without His Naam, oh Nanak. 8.7.

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਮਹਲਾ 1 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨਉ ਸਤ ਚਉਦਹ ਤੀਨਿ ਚਾਰਿ ਕਰਿ ਮਹਲਤਿ ਚਾਰਿ ਬਹਾਲੀ॥ ਚਾਰੇ ਦੀਵੇ ਚਹੁ ਹਥਿ ਦੀਏ ਏਕਾ ਏਕੀ ਵਾਰੀ॥ 1॥ ਮਿਹਰਵਾਨ ਮਧੁਸੂਦਨ ਮਾਧੌ ਐਸੀ ਸਕਤਿ ਤੁਮ੍ਹ੍ਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਘਰਿ ਘਰਿ ਲਸਕਰੁ ਪਾਵਕੁ ਤੇਰਾ ਧਰਮੁ ਕਰੇ ਸਿਕਦਾਰੀ॥ ਧਰਤੀ ਦੇਗ ਮਿਲੈ ਇਕ ਵੇਰਾ ਭਾਗੁ ਤੇਰਾ ਭੰਡਾਰੀ॥ 2॥ ਨਾ ਸਾਬੂਰੁ ਹੋਵੈ ਫਿਰਿ ਮੰਗੈ ਨਾਰਦੁ ਕਰੇ ਖੁਆਰੀ॥ (ਅੰਗ 1191)॥ ਲਬੁ ਅਧੇਰਾ ਬੰਦੀਖਾਨਾ ਅਉਗਣ ਪੈਰਿ ਲੁਹਾਰੀ॥ 3॥ ਪੂੰਜੀ ਮਾਰ ਪਵੈ ਨਿਤ ਮੁਦਗਰ ਪਾਪੁ ਕਰੇ ਕੋਟਵਾਰੀ॥ ਭਾਵੈ ਚੰਗਾ ਭਾਵੈ ਮੰਦਾ ਜੈਸੀ ਨਦਰਿ ਤੁਮਾਰੀ॥ 4॥ ਆਦਿ ਪੁਰਖ ਕਉ ਅਲਹੁ ਕਹੀਐ ਸੇਖਾ ਆਈ ਵਾਰੀ॥ ਦੇਵਲ ਦੇਵਤਿਆ ਕਰੁ ਲਾਗਾ ਐਸੀ ਕੀਰਤਿ ਚਾਲੀ॥ 5॥ ਕੂਜਾ ਬਾਗ ਨਿਵਾਜ ਮੁਸਲਾ ਨੀਲ ਰੂਪ ਬਨਵਾਰੀ॥ ਘਰਿ ਘਰਿ ਮੀਆ ਸਭਨਾ ਜੀਆ ਬੋਲੀ ਅਵਰ ਤੁਮਾਰੀ॥ 6॥ ਜੇ ਤੂ ਮੀਰ ਮਹੀਪਤਿ ਸਾਹਿਬੁ ਕੁਦਰਤਿ ਕਉਣ ਹਮਾਰੀ॥ ਚਾਰੇ ਕੁੰਟ ਸਲਾਮੁ ਕਰਹਿਗੇ ਘਰਿ ਘਰਿ ਸਿਫਤਿ ਤੁਮ੍ਹ੍ਹਾਰੀ॥ 7॥ ਤੀਰਥ ਸਿੰਮ੍ਰਿਤਿ ਪੁੰਨ ਦਾਨ ਕਿਛੁ ਲਾਹਾ ਮਿਲੈ ਦਿਹਾੜੀ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਮੋਕਾ ਘੜੀ ਸਮ੍ਹ੍ਹਾਲੀ॥ 8॥1॥8॥

Basant(u) Hindole Mehla 1, Ghur(u) 2: Ek Onkar Satgur Persad(i): Nuou, sut, chaudaah, teen(i), chaar(i) kur(i), mehlut(i) chaar(i) buhaali. Chaaray deevay, chuhoun huth(u) deeyay, aika, aikee vaari. 1, Mehrvaan, Madhusoodun, Madho, aiysi shakut(i) Toomhaari. 1. Ruhaou. Ghur(i), ghur(i) lushkur(u) paavuk(u) Tayra, Dherm(u) kuray sikdaari. Dherti dayg milaiy ikk vayra, bhaag(u) Tayra bhundaari. 2. Na saaboor(u) hovaiy, phir(i) mungaiy, naarud(u) kuray khooaari.

(PAGE 1191): Lub(u) undhayra, bundikhaana, aougun paiyr(i) loohaari. 3. Poonji maar puvvaiy nit moodgur, paap(u) kuray koatvaari. Bhaavaiyn chunga, bhaavaiyn munda, jaiysi nudr(i) Toomhaari. 4. --------

Word Meaning: Nuou = the 9 (regions of the earth). Sut = the 7 (continents). Chaudaah = the 14 (layers of the sky – a Muslim belief). Teen(i) = the 3 (effects of Maya). Chaar(i) = the 4 (sources of reproduction). Mehlut(i) = a place to stay. Buhaali = put in place. Deevay = lamps (the Vedas). Chuhoun Huth(u) = in the hands of the 4 (eons). Aika, Aikee Vaari = one at a time respectively. 1. Mehrvaan = kind. Mudhusoodun = the destroyer of the demon, Madhu (Waheguru). Madho = the husband of Maya (Waheguru). Shakut(i) = power; capability. Pause. Lushkur = army of livingbeings. Paavuk = fire (Light). Dherm(u) = the Angel of justice. Sikdaari = leadership. Dayg = cauldron (of food). Ikk Vayra = only once. Bhaag(u) = fate. Bhundaar = common kitchen (food cooked for the devotees or visitors). 2. Na Saboor(u) = discontented. Naarud(u) = mind. Khooaari = discomfiture; humiliation. Lub = gluttony. Undhayra Bundikhaana = a dark prison. Aougun = ignoble qualities. Loohaari = shackles. 3. Poonji = wealth (of bad deeds). Moodgur = mallet. Koatvaari = delivers justice (a magistrate was also called koatvaar in the Mughal Raj). Bhaavayn = whether. Jaiysi Nudr(i) = as You wish. 4. -------

MEANING: You are compassionate, the destroyer of the demons, the Husband of Maya, and such is Your power (that You can create, destroy, or change things in no time), oh, Waheguru. You have created the earth with nine regions and with seven continents, and the fourteen-layered universe. You have also created Maya with the three effects and the four sources of reproduction, and have put everything in its place, oh Waheguru. With the wisdom granted by You, the four Vedas, which are like the lamps of knowledge, were also created (written), and were introduced - one at a time - in the four eons. 1. Every heart, which is like Your army, has Your Light in it, and the Angel of justice keeps record of the deeds of the individuals, and delivers his justice. The earth is the source of food for all the living beings, and every living being gets its share of the food as per its prewritten fate. 2.
The discontented mind of the individuals asks for more and more, as a result of which the individual suffers discomfiture. His gluttony serves as the dark prison for the individual, while his ignoble qualities serve as shackles on his feet (so he cannot escape from such an unfavourable situation). 3.
The wealth of his ignoble deeds punishes him like a mallet (heavy blow), while his sins, which are closely watched, become the cause of his punishment. One becomes good or bad depending upon the kind of sight you cast on him, oh Lord. 4.

--------- Aad(i) Purakh kuou Allhou kuhhiyaiy, Sheikhaan aayi vaari. Dayvul, dayvtiyaan kur(u) laaga, aiysi keerut(i) chaali. 5. Kooja, baang, nivaaj, moosulla, neel roop Bunvaari. Ghur(i), ghur(i) meeyaan, subhnaa jeeaan, boali uver Toomhaari. 6. Jay Tu meer. Muhiput(i) Sahib(u), koodrut(i) kaun humaari. Chaaray koont slaam(u) kurehngay, ghur(i), ghur(i) sift Toomhaari. 7. Teeruth, Simrit(i), poonn, daan, kichh(u) laaha milaiy dihaarri. Nanak, Naam(u) milaiy vudiyaayi, mayka ghurri smaahli. 8.1.8.

Word Meaning: Aad(i) Purakh = the Supreme Being. Sheikhaan = Muslims. Dayvul = temples. Kur(u) = tax. Keerut(i) = praise; norm. Chaali = started. 5. Kooja = a teapot like container to store water. Baang = the loud call to tell the Muslims that it is time for nivaaj (prayer). Nivaal = the Muslim prayer. Moosulla = a rug on which the Muslims sit to offer prayer. Neel Roop = blue outfits. Bunvaari = Waheguru. Meeyaan = a word to show respect; father. 6. Meer = king. Muhiput(i) = the Lord of the earth. Koodrut(i) = power. Chaaray

Koont = all the four diractions; the whole world. Slaam(u) = bow to. Sift = praise. 7. Teeruth = pilgrimage. Simrit(i) = recitation (reading) of the holy Hindu Books. Poonn Daan = donations. Laaha = spiritual benefit. Dihaarri = very low wages (of little benefit). Mayka Ghurree = even if for a short time. 8.

MEANING: With Your Will (situations in the world keep changing), and now it is the time for the Muslims to rule the country, and things have changed greatly. The gods worshipped during Hindu rule, and the temples are now taxed, which has become the norm in the country. 5. Now, *kooja, baang*, Muslim prayer, and blue outfits have become the dominant culture of the Country. Not only that, even the language of Your people has changed, and now they are using Muslim words like "Meeyaan" in their everyday usage, oh Waheguru. 6. (But all this is happening with Your Will) As You are the King, and the Lord of the earth, so what power do we have (not to accept Your Will)? The whole world has to bow to Your (Will) and has to sing Your praise. 7. But, at the same time, there should be no complaining about taxing the temples because pilgrimage to holy places, reading of the Hindu holy books, and customary donations do not earn any degree of spirituality. One earns respect only with Waheguru's Naam, even if one recites it for a short time, oh Nanak. 8.1.8.

ਬਸੰਤੁ ਹਿੰਡੋਲੁ ਘਰੁ 2 ਮਹਲਾ 4॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant(u) Hindole Ghur(u) 2, Mehla 4: Ek Onkar Satgur Persad(i):

ਕਾਇਆ ਨਗਰਿ ਇਕੁ ਬਾਲਕੁ ਵਸਿਆ ਖਿਨੁ ਪਲੁ ਥਿਰੁ ਨ ਰਹਾਈ॥ ਅਨਿਕ ਉਪਾਵ ਜਤਨ ਕਰਿ ਥਾਕੇ ਬਾਰੰ ਬਾਰ ਭਰਮਾਈ॥ 1॥ ਮੇਰੇ ਠਾਕੁਰ ਬਾਲਕੁ ਇਕਤੁ ਘਰਿ ਆਣੁ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤ ਪੂਰਾ ਪਾਈਐ ਭਜੁ ਰਾਮ ਨਾਮੁ ਨੀਸਾਣੁ॥ 1। ਰਹਾਉ॥ ਇਹੁ ਮਿਰਤਕੁ ਮੜਾ ਸਰੀਰੁ ਹੈ ਸਭੁ ਜਗੁ ਜਿਤੁ ਰਾਮ ਨਾਮੁ ਨਹੀ ਵਸਿਆ॥ ਰਾਮ ਨਾਮੁ ਗੁਰਿ ਉਦਕਿ ਚੁਆਇਆ ਫਿਰਿ ਹਰਿਆ ਹੋਆ ਰਸਿਆ॥ 2॥ ਮੈ ਨਿਰਖਤ ਨਿਰਖਤ ਸਰੀਰੁ ਸਭੁ ਖੋਜਿਆ ਇਕੁ ਗੁਰਮੁਖਿ ਚਲਤੁ ਦਿਖਾਇਆ॥ ਬਾਹਰੁ ਖੋਜਿ ਮੁਏ ਸਭਿ ਸਾਕਤ ਹਰਿ ਗੁਰਮਤੀ ਘਰਿ ਪਾਇਆ॥ 3॥ ਦੀਨਾ ਦੀਨ ਦਇਆਲ ਭਏ ਹੈ ਜਿਉ ਕ੍ਰਿਸਨੁ ਬਿਦਰ ਘਰਿ ਆਇਆ॥ ਮਿਲਿਓ ਸੁਦਾਮਾ ਭਾਵਨੀ ਧਾਰਿ ਸਭੁ ਕਿਛੁ ਆਗੈ ਦਾਲਦੁ ਭੰਜਿ ਸਮਾਇਆ॥ 4॥ਰਾਮ ਨਾਮ ਕੀ ਪੈਜ ਵਡੇਰੀ ਮੇਰੇ ਠਾਕੁਰਿ ਆਪਿ ਰਖਾਈ॥ ਜੇ ਸਭਿ ਸਾਕਤ ਕਰਹਿ ਬਖੀਲੀ ਇਕ ਰਤੀ ਤਿਲੁ ਨ ਘਟਾਈ॥ 5॥ ਜਨ ਕੀ ਉਸਤਤਿ ਹੈ ਰਾਮ ਨਾਮਾ ਦਹਿ ਦਿਸਿ ਸੋਭਾ ਪਾਈ॥ ਨਿੰਦਕੁ ਸਾਕਤੁ ਖਵਿ ਨ ਸਕੈ ਤਿਲੁ ਅਪਣੈ ਘਰਿ ਲੂਕੀ ਲਾਈ॥ 6॥ ਜਨ ਕਉ ਜਨੁ ਮਿਲਿ ਸੋਭਾ ਪਾਵੈ ਗੁਣ ਮਹਿ ਗੁਣ ਪਰਗਾਸਾ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਪ੍ਰੀਤਮ ਪਿਆਰੇ ਜੋ ਹੋਵਹਿ ਦਾਸਨਿ ਦਾਸਾ॥ 7॥ ਆਪੇ ਜਲੁ ਅਪਰੰਪਰੁ ਕਰਤਾ ਆਪੇ ਮੇਲਿ ਮਿਲਾਵੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਹਜਿ ਮਿਲਾਏ ਜਿਉ ਜਲੁ ਜਲਹਿ ਸਮਾਵੈ॥ 8॥1॥9॥

Kaaya nugur(i) ikk(u) baaluk(u) vussiya, khin(u), pul(u) thir(u) na ruhaayee. Anik oopaavay, jutun kur(i) thaakay, baarum, baar bhermaayee. 1. Mayray Tthaakur, baaluk(u) Ikutt(u) ghur(i) aan(u). Satgur(u) milaiy ta Poora paayiyaiy, bhuj(u) Ram Naam(u) neeshaan(u). 1. Ruhaou. Eh(u) mirtuk(u) murrah sureer(u) haiy subh(u) jug(u), jit(u) Ram Naam(u) nuhhi vussiya. Ram Naam(u) Gur(i) ooduk(i) chooaaya, phir(i) huriya hoa rusiya. 2. Mein, nirkhut, nirkhut sureer(u) subh khojiya, ikk(u) Gurmukh(i) chult(u) dikhaaya. Baahur(u) khoj(i) mooyay, subh(i) saakut Hur(i) Gurmutee ghur(i) paaya. 3. Deena, Deen-Duyaal bhuyyay haiyn, jiyoun Krishan Bidar ghur(i) aaya. Miliyo Sudaama bhaavni dhaar(i), subh kichh(u), aagaiy daalud(u), bhunj(i) smaaya. 4. -------

Word Meaning: Kaaya = body. Baaluk = child; mind. Vussiya = dwells. Khin(u) = Pul(u) = a moment. Thir = stable. Anik Oopaayay = countless ways. Jutun = efforts. Baarum Baar = continuously. Bhermaayee = wanders. 1. Ikutt(u) Ghur(i) = at Waheguru's Feet (Naam). Aan(u) = bring. Poora = Perfect; Omnipresent. Bhuj(u) = recite. Neeshaan(u)

= identification. **Pause**. Mirtuk(u) = dead. Murrah = pile of dust. Ooduk = water. Chooaaya = fed dropwise. Huriya Hoa = came to life. Rusiya = full of sap (healthy). 2. Nirkhut, Nirkhut = slowly and carefully. Khojiya = searched for. Chult(u) = amazing feat. Saakut = followers of their mind. 3. Deena Deen = poorest among the poor. Bidar = a devotee of Krishna, and the prime minister of Dhritrashtra, the king of Delhi, (Mahabharat), but who was considered of low caste because he was the son of a maid. Sudaama = a poor Brahman, but a childhood classmate and friend of Krishna (Ji). Bhaavni Dhaar = with affection and respect. Aagaiy = prior to. Daalud(u) Bhunj = ending his poverty. Smaaya = got absorbed; (won) his heart. 4.

MEANING: The child-like mind which resides in the city-like human body never stabilizes for even a short moment. The man may exhaust himself trying countless ways and efforts to control it, the mind does not come under his control, and keeps wandering continuously. 1.

I pray to my Waheguru that He causes my child-like mind to stabilize only on His Naam. I am advised that one needs to recite Waheguru's Naam in the shelter of Satguru, which is the letter of identification to unite with the Perfect Waheguru. Pause.

The human body in the world which does not have Waheguru's Naam embedded in it is spiritually dead and is like a pile of dirt. But, when the Guru feeds Waheguru's Naam-water to a devotee, he comes back to (spiritual) life, and flourishes to be (spiritually) very healthy .2.

When I slowly but carefully searched my body, I found an amazing feat shown by the Guru: the followers of their mind die (get tired of unsuccessfully) searching for Waheguru outside (in the forests), but I found Him in my own heart. 3.

I am very poor in good qualities, but Waheguru became very kind to me, and appeared in my heart like Krishan Ji visited Bidar, or like Krishan Ji eradicated all the poverty of his childhood friend, Sudama (and won his heart) when the latter visited Krishan Ji with love and respect, and before he went back to his house. 4.

------- Ram Naam kee paiyj vudayri, mayray Tthaakur(i) Aap(i) rukhaayi. Jay subh(i) saakut kureh(i) bukheeli, ikk rutti, til(u) na ghutaayi. 5. Jun kee oostut(i) Haiy Ram Naama, dehdis(i) sobha paayi. Ninduk(u), saakut(u) khuv(i) na sukaiy til(u), aapnaiy ghur(i) looki laayi. 6. Jun kuou jun(u) mil(i) sobha paavay, goon meh(i) goon pergaasa. Mayray Tthaakur kay jun Preetum-piyaaray, jo hoveh(i) daasun(i) daasa. 7. Aapay jul(u) Uprumpur Kerta, Aapay mayl(i) milaavaiy. Nanak, Gurmukh(i) sehj(i) milaayay, jiyoun jul(u) juleh(i) smaavaiy. 8.1.9.

Word Meaning: Paiyj = dignity. Vudayri = higher. Rukhaayi = saves. Bukheeli = vilification. Rutti Til(u) = a minuscule amount. Ghutaayi = is lessened. 5. Oostut(i) = praise. Dehdis(i) = in all the ten directions. Sobha = fame. Ninduk(u) = vilifiers. Khuv(i) = to bear; tolerate. Ghur(i) = heart. Looki = flame. 6. Jun = devotee; holy saint. Pergaasa = lighten up. Daasun Daasa = slave of slaves (devotees). 7. Jul(i) = water; ocean (the basis of all life). Uprumpur = who does not need any external help; omnipotent. Sehj(i) = in a high spiritual state. Smaavaiy = gets fully absorbed. 8.

MEANING: The respect for a devotee because of Waheguru's Naam in his heart is very high (deep) among the masses, which the Lord Himself generates in their minds for the devotee, and which does not lessen even by a very small amount despite all the efforts by the Maya-worshippers to vilify him. 5. Waheguru's Naam is the basis of the praise of His devotees, which spreads in all directions. The Maya-worshipper cannot tolerate that, but they only burn their own hearts (suffer in jealousy) without causing any harm to the devotees. 6. A devotee earns praise when he meets with a holy saint and is enlightened by the noble qualities of the saint. The individuals who serve Waheguru's devotees like a slave of His devotees are very dear to Him. 7.

The omnipotent and creator Waheguru is like an ocean of noble qualities, and He connects His devotees to Him through the Guru; such devotees are absorbed in Him, as rivers become one with the ocean, oh Nanak. 8.1.9.

(ਅੰਗ 1192)॥ ਬਸੰਤੁ ਮਹਲਾ 5 ਘਰੁ 1 ਦੁਤੁਕੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1192): Basant(u) Mehla 5, Ghur(u) 1, Dootookiya:

Ek Onkar Satgur Persad(i)

ਸੁਣਿ ਸਾਖੀ ਮਨ ਜਪਿ ਪਿਆਰ॥ ਅਜਾਮਲੁ ਉਧਰਿਆ ਕਹਿ ਏਕ ਬਾਰ॥ ਬਾਲਮੀਕੈ ਹੋਇਆ ਸਾਧ ਸੰਗੁ॥ ਧ੍ਰੂ ਕਉ ਮਿਲਿਆ ਹਰਿ ਨਿਸੰਗ॥ 1॥ ਤੇਰਿਆ ਸੰਤਾ ਜਾਚਉ ਚਰਨ ਰੇਨ॥ ਲੇ ਮਸਤਕਿ ਲਾਵਉ ਕਰਿ ਕ੍ਰਿਪਾ ਦੇਨ॥ 1॥ ਰਹਾਉ॥ ਗਨਿਕਾ ਉਧਰੀ ਹਰਿ ਕਹੈ ਤੋਤ॥ ਗਜਇੰਦ੍ਰ ਧਿਆਇਓ ਹਰਿ ਕੀਓ ਮੋਖ॥ ਬਿਪ੍ਰ ਸੁਦਾਮੇ ਦਾਲਦੁ ਭੰਜ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਭਜੁ ਗੋਬਿੰਦ॥ 2॥ ਬਧਿਕੁ ਉਧਾਰਿਓ ਖਮਿ ਪ੍ਰਹਾਰ॥ ਕੁਬਿਜਾ ਉਧਰੀ ਅੰਗੁਸਟ ਧਾਰ॥ ਬਿਦਰੁ ਉਧਾਰਿਓ ਦਾਸਤ ਭਾਇ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਹਰਿ ਧਿਆਇ॥ 3॥ ਪ੍ਰਹਲਾਦ ਰਖੀ ਹਰਿ ਪੈਜ ਆਪ॥ ਬਸਤ੍ਰ ਛੀਨਤ ਦ੍ਰੋਪਤੀ ਰਖੀ ਲਾਜ॥ ਜਿਨਿ ਜਿਨਿ ਸੇਵਿਆ ਅੰਤ ਬਾਰ॥ ਰੇ ਮਨ ਸੇਵਿ ਤੂ ਪਰਹਿ ਪਾਰ॥ 4॥

ਧੰਨੈ ਸੇਵਿਆ ਬਾਲ ਬੁਧਿ॥ ਤ੍ਰਿਲੋਚਨ ਗੁਰ ਮਿਲਿ ਭਈ ਸਿਧਿ॥ ਬੇਣੀ ਕਉ ਗੁਰਿ ਕੀਓ ਪ੍ਰਗਾਸੁ॥ ਰੇ ਮਨ ਤੂ ਭੀ ਹੋਹਿ ਦਾਸੁ॥ 5॥ ਜੈਦੇਵ ਤਿਆਗਿਓ ਅਹੰਮੇਵ॥ ਨਾਈ ਉਧਰਿਓ ਸੈਨੁ ਸੇਵ॥ ਮਨੁ ਡੀਗਿ ਨ ਡੋਲੈ ਕਹੁੰ ਜਾਇ॥ ਮਨ ਤੂ ਭੀ ਤਰਸਹਿ ਸਰਣਿ ਪਾਇ॥ 6॥ ਜਿਹ ਅਨੁਗ੍ਰਹੁ ਠਾਕੁਰਿ ਕੀਓ ਆਪਿ॥ ਸੇ ਤੈ ਲੀਨ੍ਹੇ ਭਗਤ ਰਾਖਿ॥ ਤਿਨ ਕਾ ਗੁਨੁ ਅਵਗਨੁ ਨ ਬੀਚਾਰਿਓ ਕੋਇ॥ ਇਹ ਬਿਧਿ ਦੇਖਿ ਮਨੁ ਲਗਾ ਸੇਵ॥ 7॥ ਕਬੀਰਿ ਧਿਆਇਓ ਏਕ ਰੰਗ॥ ਨਾਮਦੇਵ ਹਰਿ ਜੀਉ ਬਸਹਿ ਸੰਗਿ॥ ਰਵਿਦਾਸ ਧਿਆਏ ਪ੍ਰਭ ਅਨੂਪ॥ ਗੁਰ ਨਾਨਕ ਦੇਵ ਗੋਵਿੰਦ ਰੂਪ॥ 8॥1॥

Soon(i) saakhi, mun jup(i) piyaar. Ajamull oodhriya keh(i) aik baar. Baalmeekaiy hoya Sadh sung(u). Dhuroo kuou miliya Hur(i) nisung. 1. Tayriyaan suntaan jaachoun churn rayn. Lay mustuk laavoun, kur(i) kirpa dayn. 1. Ruhaou. Gunika oodhri Hur(i) kuhhaiy toat. Gujinder dhiyaayo, Hur(i) keeyo moakh. Bipper Soodaamay daalud(u) bhunj. Ray mun tu bhee bhuj(u) Gobind. 2. Budhik(u) oodhaariyo, khum(i) perhaar. Koobija oodhri,angoosht dhaar. Bidar oodhaariyo daasut bhaayay. Ray mun tu bhee Hur(i) dhiyaayay. 3. Prehlad rukhi Hur(i) paiyj Aap. Bustur chheenut Dropati rukhi laaj. Jin(i), jin(i) sayviya unt baar. Ray mun sayv tu, pureh(i) paar. 4. ----------

NOTE: Guru Arjun Sahib has used the names of some great devotees (holy saints) whose compositions are enshrined in Sri Guru Granth Sahib, as well as of some mythical devotees from the Puranas who attained salvation with Waheguru's Naam. Most of the mythical names have been explained in detail under "INTRODUCTION" at the beginning of the Book.

Word Meaning: Dootookiya = a verse with two sentences. Saakhi = advice; stories. Ajamull = a Brahman who is considered a sinner because he married a prostitute. Aik Baar = once; all the time. Balmeek = a dog-eater who became highly spiritual and wrote the Ramayana. Dhuroo = a child prince who became a devotee of Waheguru. Nisung = openly. 1. Jaachou = beg for. Churn Rayn = dust of feet (opportunity to serve). Mustuk Laavoun = put on the forehead; serve with dedication. Pause.

Gunika ea = a prostitute who became a devotee of God while training a parrot to utter the word "God". Gujinder = the elephant which was dragged by an octopus, and was about to drown, when he remembered God, and was saved and salvaged by Him. Bipper = Brahman. Sudama = Krishna's childhood friend. Daalud Bhunj = ending poverty. Bhuj(u) = recite the Naam. Gobind = Waheguru. 2. Budhik = the hunter who shot Krishna in the foot with an arrow. Khum(i) = arrow. Perhaar = attack. Koobija = a hum-backed young lady who was

sent to kill Krishna, but was cured by him when Krishna touched her with his big toe. Daasut Bhaayay = with the love and respect of a devotee. 3. Prehlad = a child devotee of God whose father, Hernakhsh, wanted to kill him for worshipping God rather than him, but was saved by God. Bustar Cheenut =disrobing. Dropati = the wife of the five Pandavas, who was being disrobed by Duryodhun, the villain in Mahabharat. Laaj = dignity. Jin(i) Jin(u) = whoever. Unt Baar = at the time of death. Pureh Paar = swim across the world-sea (find salvation). 4.

MEANING: I beg for the dust of the feet of (an opportunity to serve) Your holy saints, oh, my Lord. Kindly grant me that so that I may put that on my forehead (obey them like a slave). **Pause.** With the advice of a holy saint, Ajamull worshipped God with love and with full dedication and found salvation. Balmeek was fortunate to be in the company of holy saints (and attained salvation). Similarly, Dhuroo was clearly blessed with the holy sight of God. 1. Gunika found salvation while training the parrot, and the drowning elephant was freed from the tentacles of an octopus and was given salvation (when he remembered God). The poverty of the Brahman, Sudama, was eradicated by the Lord. So, you too, recite the Naam of Waheguru, oh my mind. 2. The hunter, who fatally wounded Krishan Ji with an arrow, was also salvaged, and the hump of Koobija was removed when Krishna touched her with his big toe. Bidar (of the Mahabharat) was emancipated when he served Krishan Ji with love and respect. So, you too worship Waheguru, oh my mind. 3.
The Lord saved the dignity of Prehlad, Himself, and protected the dignity of Dropati (the wife of the five Pandavas) when she was being stripped in the court of Duryodhun. All those who served the Lord (recited His Naam) at the end were salvaged. So, you too serve Waheguru so as to cross the world-sea, oh my mind. 4.

Commented [DSS6]:

-------- Dhunnaiy sayviya baal boodh(i). Tirlochun, Gur mil(i) bhuyyi sidh(i). Bayni kuou Gur(i) keeyo pergaas(u). Ray mun tu nhee hoh(i) daas(u). 5. Jaidev tiyaagiyo ahunmayv. Naayi oodhriyo Saiyn(u) sayv. Mun(u) deeg(i) na doalaiy kuhoun jaayay. Mun, tu bhee turseh(i), shern(i) paayay. 6. Jih anugreh(u) Tthaakur keeyo Aap(i). Say Taiyn leenay bhagat raakh(i). Tinh ka goon, uvgun(u) na beechaariyo koyay. Eh bidh(i) daykh(i) mun(u) lugaa sayv. 7. Kabir(i) dhiyaayay Aik rung. Namdev Hur(i) buseh(i) sung(i). Ravidass dhiyaayay Prubh anoop. Gur Nanak Dev Govind roop. 8.1.
Word Meaning: Dhunna = a well-known Bhagat of Waheguru whose 4 Shabads are enshrined in SGGS). Baal Boodh(i) = with innocent wisdom (mind). **Tirlochun** = another Bhagat of Waheguru, and a contemporary of Namdev Ji. His 4 Shabads are enshrined in SGGS. Sidh(i) = success. **Bayni** = A bhagat (one Shabad in SGGS). Pergaas(u) = enlightenment. 5. Jaidev = A Bhagat (Shabads in SGGS). Tiyaagiyo = got rid of. Ahunmayv = ego. Naayi = barber. Sain(u) = a Bhagat (Shabad in SGGS). Deeg(i) Na Doalaiy = not weaken or waver. Kuhoun Jaayay = take flights. Turseh(i) = yearn for. 6. Anugreh(u) = show kindness (favour). Uvgun(u) = ignoble qualities. Beechaariyo = considered. Bidh(i) = way; treatment. 7. Kabir, Namdev, and Ravidass = are all highly respected and well-known Bhagats, and each has many, many Shabads enshrined in SGGS. Govind Roop = like Waheguru (His manifestation). 8.
MEANING: Bhagat Dhunna served Waheguru with childlike innocence (and became connected with Him), and Bhagat Tirlochun achieved success (in achieving union with Waheguru) when he took shelter of his Guru. Bayni Ji was enlightened by his Guru. So, you too become a slave (devotee) of Waheguru, oh my mind. 5.

Jaidev Ji got rid of his ego (with Waheguru's Naam), and the barber, Saiyn(u), found salvation by serving Waheguru. The mind of Waheguru's devotee never weakens or wavers, no matter where he goes. So, you, too, yearn for the shelter of Waheguru, oh my mind. 6.
The devotees, whom Waheguru becomes kind to, are protected by Him. He does not consider any of their good or bad qualities. Learning all this, my mind, too, began to serve Waheguru. 7. Kabir Ji worshipped Waheguru with firm love, while Waheguru always stayed with Namdev Ji. Ravidass Ji remembered Waheguru with unparalleled virtues, and Guru Nanak Dev Ji is a manifestation of Waheguru. 8.1.

ਬਸੰਤੁ ਮਹਲਾ 5॥ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮੇ ਜੋਨਿ ਮਾਹਿ॥ ਹਰਿ ਸਿਮਰਨ ਬਿਨੁ ਨਰਕਿ ਪਾਹਿ॥ ਭਗਤਿ ਬਿਹੂਨਾ ਖੰਡ ਖੰਡ॥ ਬਿਨੁ ਬੂਝੈ ਜਮੁ ਦੇਤ ਡੰਡ॥ 1॥ ਗੋਬਿੰਦ ਭਜਹੁ ਮੇਰੇ ਸਦਾ ਮੀਤ॥ ਸਾਚ ਸਬਦ ਕਰਿ ਸਦਾ ਪ੍ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਸੰਤੋਖੁ ਨ ਆਵਤ ਕਹੂੰ ਕਾਜ॥ ਧੂੰਮ ਬਾਦਰ ਸਭਿ ਮਾਇਆ ਸਾਜ॥ ਪਾਪ ਕ੍ਰੁੰਤੋ ਨਹ ਸੰਗਾਇ॥ ਬਿਖੁ ਕਾ ਮਾਤਾ ਆਵੈ ਜਾਇ॥ 2॥ ਹਉ ਹਉ ਕਰਤ ਬਧੇ ਬਿਕਾਰ॥ ਮੋਹ ਲੋਭ ਡੂਬੋ ਸੰਸਾਰ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਮਨੁ ਵਸਿ ਕੀਆ॥ ਸੁਪਨੈ ਨਾਮੁ ਨ ਹਰਿ ਲੀਆ॥ 3॥ ਕਬ ਹੀ ਰਾਜਾ ਕਬ ਮੰਗਨਹਾਰੁ॥ ਦੂਖ ਸੂਖ ਬਾਧੋ ਸੰਸਾਰ॥ ਮਨ ਉਧਰਣ ਕਾ ਸਾਜੁ ਨਾਹਿ॥ ਪਾਪ ਬੰਧਨ ਨਿਤ ਪਉਤ ਜਾਹਿ॥ 4॥ ਈਠ ਮੀਤ ਕਉ ਸਖਾ ਨਾਹਿ॥ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਹਿ॥
(ਅੰਗ 1193)॥ ਜਾ ਕੈ ਕੀਨ੍ਹੈ ਹੋਤ ਬਿਕਾਰ॥ ਸੇ ਛੋਡਿ ਚਲਿਆ ਖਿਨ ਮਹਿ ਗਵਾਰ॥ 5॥ ਮਾਇਆ ਮੋਹਿ ਬਹੁ ਭਰਮਿਆ॥ ਕਿਰਤ ਰੇਖ ਕਰਿ ਕਰਮਿਆ॥ ਕਰਣੈਹਾਰੁ ਅਲਿਪਤੁ ਆਪਿ॥ ਨਹੀ ਲੇਪੁ ਪ੍ਰਭ ਪੁੰਨ ਪਾਪ॥ 6॥ ਰਾਖਿ ਲੇਹੁ ਗੋਵਿੰਦ ਦਇਆਲ॥ ਤੇਰੀ ਸਰਣਿ ਪੂਰਨ ਕ੍ਰਿਪਾਲ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਹੀ ਠਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੇਹੁ ਨਾਉ॥ 7॥ ਤੂ ਕਰਤਾ ਤੂ ਕਰਣਹਾਰੁ॥ ਤੂ ਊਚਾ ਤੂ ਬਹੁ ਅਪਾਰੁ॥ ਕਰਿ ਕਿਰਪਾ ਲੜਿ ਲੇਹੁ ਲਾਇ॥ ਨਾਨਕ ਦਾਸ ਪ੍ਰਭ ਕੀ ਸਰਣਾਇ॥ 8॥2॥

Basant(u) Mehla 5: Anik junum bhermay joan(i) maah(i). Hur(i) simrut bin(u) Nerk(i) paah(i). Bhagat(i) bihoona khund, khund. Bin(u) boojhaiy Jum(u) dayt dund. 1. Gobind bhujhou mayray meet. Saach Shabad kur(i) sudaa preet(i). 1. Ruhaou. Suntokh(u) na aavut kuhoun kaaj. Dhoom, baadur subh(i) Maya saaj. Paap kuruntau neh sungaayay. Bikh ka maata, aavaiy jaayay. 2. Huoun, huoun kert budhay bikaar. Moh, loabh doobau sunsaar. Kaam(i), kroadh(i) mun(u) vuss(i) keeya. Soopnaiy Naam(u) na Hur(i) leeya. 3. Kub hee raja, kub mungunhaar(u). Dookh, sookh baandhau sunsaar. Mun oodhrun ka saaj(u) naah(i). Paap bundhun nit paut jaah(i). 4. --------

Word Meaning: Anik = countless. Bhermay = wandered through. Joan(i) = life forms. Nerk(i) = in hell (cycle of rebirths. Bihoona = devoid of. Khund, Khund = (mind) divided into many pieces (wavers at high speed). Dund = punishment 1. Bhujhou = recite (Naam). Pause. Suntokh(u) = contentment. Kaaj = task. Doom Baadur = cloud of smoke. Saaj = creation; drama. Kuruntauy = committing. Sungaayay = feels shame; hesitates. Bikh = poisonous Maya. Maata = intoxicated. Aavaiy Jaayay = is born, and dies. 2. Huoun, Huoun = in selfishness. Budhay = increase. Bikaar = immoral activities. Doobau = drowns; is deeply engrossed. Vuss(i) Keeya = is controlled by. 3. Kub = sometimes. Mungunhaar(u) = beggar. Baandhau = has to experience. Oodhrun = salvation. Saaj(u) = arrangement. Bundhun = chains. Paut Jaah(i) = falls into. 4.

MEANING: Recite Waheguru's Naam with love all the time with Guru's Shabad, oh, my friend. **Pause.** Without remembering Waheguru, man's mind races at high speed (does not find peace), and without understanding Waheguru's Will, the Angel of Death punishes him. He goes to Hell (takes rebirths) and wanders through countless life forms. 1. The man, who does not remember Waheguru, does not realize that Maya's drama is like a cloud of smoke (which quickly dissipates), and finds no contentment in any task. He does not hesitate to commit crimes, and intoxicated with his rich possessions, he is trapped in a long cycle of rebirths. 2. Because of his selfishness, man's immoral activities continue

to grow, and the whole world drowns in the sea of worldly attachments and greed. Possessed (controlled) by his lust and rage, he does not remember Waheguru even in his dreams. 3. The whole world experiences comforts and discomforts in life, and sometimes, the man feels like a rajah while at other times he feels like a beggar (pauper). The human mind does not plan for salvation, and gets trapped in more chains of sins every day. 4.

---------- Eetth, meet, koyoo sukha naah(i). Aap(i) beej(i), aapay hee khaah(i).
(PAGE 1193): Ja kaiy keenaiy hoat bikaar. Say chhoad(i) chulliya khin meh(i) guvaar. 5. Maaya moh(i) buhou bhermiya. Kirt raykh kur(i) kermiya. Kernaiyhaar(u) alipt(u) Aap(i). Nuhhi layp(u), Prubh poonn, paap. 6. Raakh(i) layhou Govind duyyal. Tayri shern(i), Poorun Kirpal. Toojh bin(u) dooja nuhhi tthaaoun. Kur(i) kirpa Prubh dayhou Naaoun. 7. Tu Kerta, Tu kernhaar(u). Tu oocha, Tu buhou apaar(u). Kur(i) kirpa lurr(i) layhou laayay. Nanak daas, Prubh kee shernaayay. 8.2.
Word Meaning: Eetth = dear. Meet = Sukha = friend. Beej(i) = sow seeds. Khin meh(i) = in a moment. Guvaar = unrefined; foolish. 5. Bhermiya = wandered. Kirt Raykh = as a result of deeds previously done. Kermiya = does deeds. Alipt(u) = fully detached. Layp = coating; touch. Poonn = the conventional noble deeds. 6. Kernhaar(u) = omnipotent. Oocha = transcendent. Apaar(u) = endless. Lurr(i) Laayay = accept in Your shelter. Daas = slave; devotee. Shernaayay = shelter.
MEANING: He reaps the (unfavourable) rewards of his own sowing (bad deeds), and he has no dear or close friend to support him. The foolish leaves all his belongings behind in a short moment, for which he commits immoral acts. 5.
As a result of his previous deeds, he continues to wander, bound by his attachment to Maya. Waheguru is fully detached from the worldly attractions, and noble deeds or sins do not even touch Him (so worship Him to become like Him). 6.
I have come to Your shelter, please protect me (from the attacks of Maya), oh the compassionate and the perfectly kind Waheguru. I have no other support than You, kindly give me Your Naam, oh Waheguru. 7. You are the creator, omnipotent, transcendent, and limitless. I, Nanak, am Your slave and have come to Your shelter. Kindly accept me as Your own, (and provide Your shelter), oh Lord. 8.2.

ਬਸੰਤ ਕੀ ਵਾਰ ਮਹਲੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant Kee Vaar, Mehl 5: Ek Onkar Satgur Persad(i)

ਹਰਿ ਕਾ ਨਾਮੁ ਧਿਆਇ ਕੈ ਹੋਹੁ ਹਰਿਆ ਭਾਈ॥ ਕਰਮਿ ਲਿਖੰਤੈ ਪਾਈਐ ਇਹ ਰੁਤਿ ਸੁਹਾਈ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਮਉਲਿਆ ਅੰਮ੍ਰਿਤ ਫਲੁ ਪਾਈ॥ ਮਿਲਿ ਸਾਧੂ ਸੁਖੁ ਊਪਜੈ ਲਥੀ ਸਭ ਛਾਈ॥ ਨਾਨਕੁ ਸਿਮਰੈ ਏਕੁ ਨਾਮੁ ਫਿਰਿ ਬਹੁੜਿ ਨ ਧਾਈ॥ 1॥

Hur(i) ka Naam(u) djiyaayay kaiy, hoh(u) huriya bhaayi. Kerm(i) likhuntaiy paayiyaiy, eh root(i) soohaayi. Vun(u), trin(u), tirbhuvun(u) mauliya, Amrit ful paayee. Mil(i) Sadhu sookh(u) oopjaiy, luthi subh chhaayi. Nanak(u) simeraiy Aik(u) Naam(u), phir(i) buhorr(i) na dhaayi. 1.
Word Meaning: Hoh(u) Huriya = acquire new life. Kerm(i) Likhuntaiy = prewritten fate based on one's previous deeds. Root(i) = the season (to worship Waheguru). Soohaayi = pleasant; comforting. Trin(u) = vegetation. Tirbhuvun = the three-layered universe. Mauliya = blooms. Ful(u) = reward. Sadhu = Guur. Oopjaiy = sprouts. Chhaayi = filth. Buhourr(i) = again. Dhaayi = wandering (through rebirths). 1.
MEANING: Get a new spiritual life by reciting Waheguru's Naam, oh my friend. The season (human life) to recite Waheguru's Naam is very pleasant (source of bliss), but one gets to serve Waheguru only with prewritten fate (based on his previous deeds). (When one recites

Waheguru's Naam), he acquires the Amrit-like Waheguru's Naam, and feels as if all the forests, all vegetation, and the whole universe have bloomed. One acquires such bliss only in the shelter of the Guru (with His guidance) when all the filth of his mind is washed away. I recite only the Naam of the "One" (Waheguru) as a result of which, I will never take a rebirth, oh Nanak. 1.

ਪੰਜੇ ਬਧੇ ਮਹਾਬਲੀ ਕਰਿ ਸਚਾ ਢੋਆ॥ ਆਪਣੇ ਚਰਣ ਜਪਾਇਅਨੁ ਵਿਚਿ ਦਯੁ ਖੜੋਆ॥ ਰੋਗ ਸੋਗ ਸਭਿ ਮਿਟਿ ਗਏ ਨਿਤ ਨਵਾ ਨਿਰੋਆ॥ ਦਿਨੁ ਰੈਣਿ ਨਾਮੁ ਧਿਆਇਦਾ ਫਿਰਿ ਪਾਇ ਨ ਮੋਆ॥ ਜਿਸ ਤੇ ਉਪਜਿਆ ਨਾਨਕਾ ਸੋਈ ਫਿਰਿ ਹੋਆ॥ 2॥

Punjay budhay muhhabuli, kur(i) Sacha dhoaa. Aapnay Churn jupaayiun(u) vich(i) Duyyou khurroaa. Roag, soag, subh(i) mit(i) guyyay, nit nuvaa niroaa. Din(u), raiyn(i) Naam(u) dhiyaayaynda, phir(i) paayay na moaa. Jis tay oopjiya Nanaka, soyee phir(i) Hoaa. 2.

Word Meaning: Punjay Muhhabuli = the five powerful demons. Budhay = controlled. Dhoaa = support. Jupaayiun(u) = makes recites (His Naam). Duyyou = compassionate Waheguru. Khurroaa = comes to support. Nuvva Niroaa = young and healthy. Moaa = death. Soyee Hoaa = becomes like (Him). 2.

MEANING: With the support of the eternal Waheguru, the devotee is able to arrest (control) all the five powerful demons (lust, greed, etc.). Waheguru comes to help His devotees to recite His Naam. All ailments and all his griefs come to an end, and the devotee feels young and healthy (full of energy) all the time. With the recitation of Waheguru's Naam day and night, he never experiences death again, for he becomes like Waheguru, who created him (and is absorbed in Him), oh Nanak. 2.

ਕਿਥਹੁ ਉਪਜੈ ਕਹ ਰਹੈ ਕਹ ਮਾਹਿ ਸਮਾਵੈ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਖਸਮ ਕੇ ਕਉਣੁ ਕੀਮਤਿ ਪਾਵੈ॥ ਕਹਨਿ ਧਿਆਇਨਿ ਸੁਣਨਿ ਨਿਤ ਸੇ ਭਗਤ ਸੁਹਾਵੈ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਸਾਹਿਬੋ ਦੂਸਰੁ ਲਵੈ ਨ ਲਾਵੈ॥ ਸਚੁ ਪੂਰੈ ਗੁਰਿ ਉਪਦੇਸਿਆ ਨਾਨਕੁ ਸੁਣਾਵੈ॥ 3॥1॥

Kithoun oopjaiy, keh ruhhaiy, keh maah(i) smaavaiy? Jea, junt subh(i) khusm kay, kaun keemut paavaiy. Kehn(i), dhiyaayin soonun(i) nit, say Bhagat soohaaviy. Agumm, agoachur(u) Sahibo doosunr(u) luvvaiy na laavaiy. Sach(u), Pooraiy Gur(i) oopdayshiya, Nanak(u) soonavaiy. 3.1.

Word Meaning: Oopjaiy = comes into being. Ruhhaiy = lives. Smaaavaiy = gets absorbed. Soohaavaiy = source of comfort. Agumm = inaccessible. Agoachur(u) = incomprehensible. Doosur(u) = any other. Luvvaiy Na Laavaiy = match; rival. 3.

MEANING: Nobody knows where Waheguru originates from, where He resides, and what He gets absorbed into. All the living beings are created by the Lord, so who can find His worth (limits and qualities)? The devotees, who recite His Naam, worship Him, listen to His Naam, and look attractive (noble and exalted) (in Waheguru's Court). Waheguru is inaccessible and incomprehensible; none other can rival Him. I am only sharing the truth which the Perfect Guru has preached, oh Nanak(u). 3.1.

ਬਸੰਤੁ ਬਾਣੀ ਭਗਤਾ ਕੀ॥ ਕਬੀਰ ਜੀ ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant(u) Bani Bhagtaan Kee Kabir Ji Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਮਉਲੀ ਧਰਤੀ ਮਉਲਿਆ ਅਕਾਸੁ॥ ਘਟਿ ਘਟਿ ਮਉਲਿਆ ਆਤਮ ਪ੍ਰਗਾਸੁ॥ 1॥ ਰਾਜਾ ਰਾਮੁ ਮਉਲਿਆ ਅਨਤ ਭਾਇ॥ ਜਹ ਦੇਖਉ ਤਹ ਰਹਿਆ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਦੁਤੀਆ ਮਉਲੇ ਚਾਰਿ ਬੇਦ॥ ਸਿੰਮ੍ਰਿਤਿ ਮਉਲੀ ਸਿਉ ਕਤੇਬ॥ 2॥ ਸੰਕਰ ਮਉਲਿਓ ਜੋਗ ਧਿਆਨ॥ ਕਬੀਰ ਕੋ ਸੁਆਮੀ ਸਭ ਸਮਾਨ॥ 3॥1॥

Mauli dherti, mauliya akaash(u). Ghut(i), ghut(i) mauliya, Aatum Pergaash(u). 1. Raja Ram(u) mauliya anut bhaayay. Jeh daykhoun teh ruhhia smaayay. 1. Ruhaou. Dootiya maulay chaar(i) Bayd. Simrit(i) mauli siyoun Kutayb. 2. Shankar mauliyo yoag dhiyaan. Kabir ko Soami subh smaan. 3.1.

Word Meaning: Mauli = bloomed; comes to new life. Aatum Pergaash(u) = light of Waheguru. 1. Raja Ram = Waheguru. Anut Bhaayay = in countless ways. Pause. Dootiya = second; moreover. Kutayb = holy books of the West (Bible, Quran, Torah etc.). Shankar = Shiva. Yoag Dhiyan = meditation. Smaan= uniformly present.

MEANING: Waheguru's presence in every heart (every living being) causes them to bloom (show internal joyfulness) in countless different ways (vegetation shows its joyfulness in its own ways, while the living being shows them in their own respective ways). I feel His presence everywhere I look. **Pause.**

The earth comes to life (shows its joy) and produces all sorts of vegetation; and so does the sky; and every heart blooms with Waheguru's Light in it. 1.

Moreover, the religious books, including the four Vedas, the Simritis, the Quran, the Bible, and the Torah, all bloom (become a source of bliss due to Waheguru's Naam in them). Shiva feels in high spirits with his yoga-style meditation. My Lord is uniformly present in everything, oh Kabir. 3.1.

ਪੰਡਿਤ ਜਨ ਮਾਤੇ ਪੜ੍ਹਿ ਪੁਰਾਨ॥ ਜੋਗੀ ਮਾਤੇ ਜੋਗ ਧਿਆਨ॥ ਸੰਨਿਆਸੀ ਮਾਤੇ ਅਹੰਮੇਵ॥ ਤਪਸੀ ਮਾਤੇ ਤਪ ਕੈ ਭੇਵ॥ 1॥ ਸਭ ਮਦ ਮਾਤੇ ਕੋਊ ਨ ਜਾਗ॥ ਸੰਗ ਹੀ ਚੋਰ ਘਰੁ ਮੂਸਨ ਲਾਗ॥ 1॥ ਰਹਾਉ॥ ਜਾਗੈ ਸੁਕਦੇਉ ਅਰ ਅਕ੍ਰੂਰੁ॥

(ਅੰਗ 1194)॥ ਹਣਵੰਤ ਜਾਗੈ ਧਰਿ ਲੰਕੂਰੁ॥ ਸੰਕਰੁ ਜਾਗੈ ਚਰਨ ਸੇਵ॥ ਕਲਿ ਜਾਗੇ ਨਾਮਾ ਜੈਦੇਵ॥ 2॥ ਜਾਗਤ ਸੋਵਤ ਬਹੁ ਪ੍ਰਕਾਰ॥ ਗੁਰਮੁਖਿ ਜਾਗੇ ਸੋਈ ਸਾਰੁ॥ ਇਸੁ ਦੇਹੀ ਕੇ ਅਧਿਕ ਕਾਮ॥ ਕਹਿ ਕਬੀਰ ਭਜਿ ਰਾਮ ਨਾਮ॥ 3॥2॥

Pundit jun maatay purrh(i) Puraan. Yogi maatay yoag dhiyaan. Sanyasi maatay ahunmayv. Tupsee maatay, tup kaiy bhayv. 1. Subh mud maatay, koyoo na jaag. Sung hee choar, ghur(u) moosun laag. 1. Ruhaou. Jaagaiy Sukhdayo, ur Akoor(u).

(PAGE 1194): Hunvunt jaagaiy dhur(i) lunkoor(u). Shankar jaagaiy Churn sayv. Kul(i) jaagay Nama, Jaidev. 2. Jaagut, sovut buhou perkaar. Gurmukh(i) jaagay, soyee saar(u). Iss(u) dayhi ko adhik kaam. Keh Kabir, bhuj(i) Ram Naam. 3.2.

Word Meaning: Pundit = highly literate. Maatay = intoxicated; conceited. Sanyasi = renouncers. Ahunmayv = ego. Tupsee = who torture themselves to please their deity. Kaiy Bhayv = with their secret (belief). 1. Jaag = awake; sane; enlightened. Choar = the five demons. Ghur(u) = mind. Moosun = rob. Pause. Sukhdayo = a son of sage Vyas, and a devotee of God. Ur = and. Akoor(u) = a maternal uncle of Krishna, and a devotee of God. Hunvunt = Hanuman. Lunkoor(u) = a big tail. Shankar = Shiva. Kul(i) = in Kulyug (which is considered very bad). 2. Saar(u) = supreme. Dayhi = body; man. Adhik = much. Kaam = useful. Bhuj(i) = recite (Naam). 3.

MEANING: The highly literate people are conceited to read the Puranas (about their knowledge of the Puranas), and the yogis are conceited about their long meditations. The Sanyasis are conceited about their renunciation of the world, and the individuals who torture themselves to please their deities are conceited about their own belief. 1.

Everybody is asleep (unaware of the Almighty) under some kind of conceit, and nobody is awake (in spirituality). The five robbers always rob them of their noble qualities. Pause. However, a few people were awake, including the sages Sukhdayo and Akroor(u). Hanuman, with the long tail, was also awake, and Shiva was awake by serving at the Feet of God (to

obey His Will). In the present eon, which is considered to be filled with immorality, Namdev Ji, and Jaiydev Ji, were awake (were enlightened). 2.
Being awake or asleep is of many kinds (people sleep or stay awake for many reasons of their own). But those who are awake (enlightened) in the shelter of the Guru (with His advice) are supreme. Waheguru's Naam is of great use for those who recite it. So, recite Waheguru's Naam, oh Kabir. 3.2.

ਜੋਇ ਖਸਮੁ ਹੈ ਜਾਇਆ॥ ਪੂਤਿ ਬਾਪੁ ਖੇਲਾਇਆ॥ ਬਿਨੁ ਸ੍ਰਵਣਾ ਖੀਰੁ ਪਿਲਾਇਆ॥ 1॥ ਦੇਖਹੁ ਲੋਗਾ ਕਲਿ ਕੋ ਭਾਉ॥ ਸੁਤਿ ਮੁਕਲਾਈ ਅਪਨੀ ਮਾਉ॥ 1॥ ਰਹਾਉ॥ ਪਗਾ ਬਿਨੁ ਹੁਰੀਆ ਮਾਰਤਾ॥ ਬਦਨੈ ਬਿਨੁ ਖਿਰ ਖਿਰ ਹਾਸਤਾ॥ ਨਿਦ੍ਰਾ ਬਿਨੁ ਨਰੁ ਪੈ ਸੋਵੈ॥ ਬਿਨੁ ਬਾਸਨ ਖੀਰੁ ਬਿਲੋਵੈ॥ 2॥ ਬਿਨੁ ਅਸਥਨ ਗਊ ਲਵੇਰੀ॥ ਪੈਡੇ ਬਿਨੁ ਬਾਟ ਘਨੇਰੀ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਈ॥ ਕਹੁ ਕਬੀਰ ਸਮਝਾਈ॥ 3॥3॥
Joyay khusm(u) haiy jaaya. Poot(i), baap(u) khaylaaya. Bin(u) servunaa kheer(u) pilaaya. 1. Daykhou loaga, Kul(i) ko bhaaou. Soot(i) mooklaayi apni maaoun. 1. Ruhaou. Pugaan bin(u) hooriyaan maarta. Budnaiy bin(u) khir, khir haansta. Nidra bin(u), nur(u) paiy sovaiy. Bin(u) baasun kheer(u) bilovaiy. 2. Bin(u) usthun guoou luvayri. Painday bin(u) baat ghunayri. Bin(u) Satgur baat na paayi. Kuhhou Kabir sumjhaayi. 3.3.
Word Meaning: Joyay = wife; Maya. Khusm(u) = husband; master; mind. Jaaya = gave birth to. Poot(i) = son; mind. Baap(u) = man. Servunaa = udder. Kheer(u) = milk (luxuries of life). 1. Kul(i) = Kulyug (the present era) which is considered to be an eon of troubles. Soot = son. Mooklaayi = married. Maaoun = mother (nature). Pause. Pugaan Bin(u) = without feet. Hooriyaan = big jumps. Budnaiy = mouth. Khir Khir Haansta = big laughter. Nidra = sleep. Sovaiy = sleeps; ignores reality. Baasun = container. Kheer(u) = milk; yogurt. Bilovaiy = churns. 2. Usthun = udder. Luvayri = milking cow. Painday Bin = without any journey of rebirths. Baat Ghunayri = difficult path of reincarnations. Baat = the true path of life. Sumjhaayi = explains. 3.
MEANING: Watch (listen) to the (negative) effect of this eon, oh folks. The son(mind) has married its own mother (Maya, who created him; man takes rebirths due to his enjoyment of the luxuries of Maya) (and is enjoying it). **Pause.**
The wife (of Waheguru, Maya) has given birth to its own husband (human mind, which is a part of Waheguru). (The man, who is created by Maya, becomes its master (husband) and begins to enjoy it). The son (mind) is acting like the father of man (making him follow its commands). The mind has no udder, yet it is feeding milk (worldly attractions to the man) (getting the man to be engrossed in Maya). 1.
The mind has no feet, yet it makes big jumps (makes big plans); it has no mouth, yet laughs aloud (feels proud to control the man). It never goes to sleep (keeps working all the time), yet puts the man to sleep (keeps him intoxicated in worldly attractions). It has no container, yet churns yogurt (imagine big things). 2.
It is like a cow with no udder that still gives milk (makes unreal plans). (Being a part of the Supreme Soul, the man should not have to go through the cycle of births and deaths, but, because of his love for worldly attractions, he goes through a long cycle of births and deaths. One cannot know the path of righteousness (purification of the mind or soul) without the Guru, explains Kabir. 3.3.

ਪ੍ਰਹਲਾਦ ਪਠਾਏ ਪੜਨਸਾਲ॥ ਸੰਗਿ ਸਖਾ ਬਹੁ ਲੀਏ ਬਾਲ॥ ਮੋ ਕਉ ਕਹਾ ਪੜ੍ਹਾਵਸਿ ਆਲ ਜਾਲ॥ ਮੇਰੀ ਪਟੀਆ ਲਿਖਿ ਦੇਹੁ ਸ੍ਰੀ ਗੁੋਪਾਲ॥ 1॥ ਨਹੀ ਛੋਡਉ ਰੇ ਬਾਬਾ ਰਾਮ ਨਾਮ॥ ਮੇਰੋ ਅਉਰ ਪੜਨ ਸਿਉ ਨਹੀ ਕਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਸੰਡੈ ਮਰਕੈ ਕਹਿਓ ਜਾਇ॥ ਪ੍ਰਹਿਲਾਦ ਬੁਲਾਏ ਬੇਗਿ ਧਾਇ॥ ਤੂ ਰਾਮ ਕਹਨ ਕੀ ਛੋਡੁ ਬਾਨਿ॥ ਤੁਝੁ ਤੁਰਤੁ ਛਡਾਉ ਮੇਰੋ ਕਹਿਆ ਮਾਨਿ॥ 2॥ ਮੋ ਕਉ ਕਹਾ ਸਤਾਵਹੁ ਬਾਰ ਬਾਰ॥ ਪ੍ਰਭਿ

ਜਲ ਥਲ ਗਿਰਿ ਕੀਏ ਪਹਾਰ॥ ਇਕੁ ਰਾਮੁ ਨ ਛੋਡਉ ਗੁਰਹਿ ਗਾਰਿ॥ ਮੋ ਕਉ ਘਾਲਿ ਜਾਰਿ ਭਾਵੈ ਮਾਰਿ ਡਾਰਿ॥ 3॥ ਕਾਢਿ ਖੜਗੁ ਕੋਪਿਓ ਰਿਸਾਇ॥ ਤੁਝ ਰਾਖਨਹਾਰੋ ਮੋਹਿ ਬਤਾਇ॥ ਪ੍ਰਭ ਥੰਭ ਤੇ ਨਿਕਸੇ ਕੈ ਬਿਸਥਾਰ॥ ਹਰਨਾਖਸੁ ਛੇਦਿਓ ਨਖ ਬਿਦਾਰ॥ 4॥ ਓਇ ਪਰਮ ਪੁਰਖ ਦੇਵਾਧਿਦੇਵ॥ ਭਗਤਿ ਹੇਤਿ ਨਰਸਿੰਘ ਭੇਵ॥ ਕਹਿ ਕਬੀਰ ਕੋ ਲਖੈ ਨ ਪਾਰ॥ ਪ੍ਰਹਿਲਾਦ ਉਧਾਰੇ ਅਨਿਕ ਬਾਰ॥ 5॥4॥

Prehlad putthaayay purrhunshaal. Sung(i) sukha buhou leeyay baal. Mo kuou kuhaa purrhavus(i) aal jaal. Mayri puttiya likh(i) dayhou Sri Gopal. 1. Nuhhi chhodoun ray baba, Ram Naam. Mayro aur purrhun siyoun nuhhi kaam(u). 1. Ruhaou. Sundaiy, Merkaiy kuhhiyo jaayay. Prehlad boolaayay bayg(i) dhaayay. Tu Ram kehn kee chhoad(u) baan(i). Toojh(u) toort chhudaaoun mayro kuhhiya maan(i). 2. Mo kuou kuhha staavhou bar, bar. Prubh(i), jul, thul, gir(i) keeyay puhaar. Ikk(u) Ram(u) na chhodoun Gureh(i) gaar(i). Mo kuou ghaal(i) jaar(i), bhaavaiyn maar(i) daar(i). 3. Kaadh(i) khurrg(u) kopiyo risaayay. Toojh Raakhunhaaro, moh(i) butaayay. Prubh thumbh tay niksay kaiy bisthaar. Hernakhsh(u) Chhadiyo, nukh bidar. 4. Oye Perm Purakh, Dayvadhidayv. Bhagat(i) hayt(i) nursingh bhayv. Keh(i) Kabir, ko lukhaiy na paar. Prehlad oodhaaray anik baar. 5.4.

Word Meaning: Putthaay = sent. Purrhunshaal = school. Sung(i) = with. Sukha = friends. Baal = children. All Jaal = worldly affairs. Puttiya = wooden board. 1. Chhodoun = quit. Baba = oh, respectable. Aur = other. Kaam(u) = business; interest. Pause. Sundaiy Merkaiy = Shund and Merk, the teachers of Prehlad. Boolaayay = called in. Bayg Dhaayay = come quickly. Baan(i) = habit; practice. Toort = quick. Chhudaaoun = get you free. Kuhhiya = advice. 2. Staavhou = bother; harass. Gir(i) = Puhaar = mountains. Gureh(i) = to my Guru. Gaar(i) = disgrace. Gaal(i) Jaar(i) = burn. Maar(i) Daar(i) = kill. 3. Kaadh Khurrg = pulled out sword. Kopiyo = enraged. Risaayay = irritated. Raakhunhaaro = saviour. Butaayay = tell; show. Thumbh = pillar. Kaiy Bisthaar = increasing his size and form. Chhadiyo = tore apart. Nukh = with his nails (paws). 4. Perm Purakh = Supreme living being. Dayvadhidayv = the first among all the gods. Hayt(u) = for the love of. Nursingh = human body with a lion's head. Bhayv = in the form of. Lukhay Na = cannot comprehend. Paar = limits. Oodhaary = saved. Anik Baar = countless times.

MEANING: Prehlad was sent to school with quite a few of his childhood friends. (Prehlad did not like the education which revolves around worldly affairs only), So opposing such education, he said, "What kind of education are you giving me, which attaches one with worldly attractions; just write down (praise of) God on my wooden board." 1.

"I will not quit God's Naam; I have no interest in any other type of education, oh my respected teacher". Pause. Shund and Amerk, the teachers of Prehlad, complained to his father, who called Prehlad in and advised him to quit the practice of reciting God's Naam; he would free him (forgive him and let him go right away). 2. But Prehlad was adamant and said, "Why do you harass me again and again. It is God who has created everybody, the waters, the land, and the mountains. So, I will not quit singing His praise, because if I do so, my Guru will be disgraced. So, you may burn me alive, or kill me". 3.

Irritated, his father, King Hernakhsh, pulled out his sword, and, ready to attack, he said to Prehlad in a fit of rage, "Show me where your saviour is". Right at that moment, God tore through a pillar, and appeared in a huge and frightening form – Nursingh – with the lower body of a man, and the head of a lion, and tore apart Hernakhsh with his lion paws. 4.

He is the Supreme Living Being, and the first among all the gods (their creator). He appeared as Nursingh for the sake of His devotee. Nobody can comprehend his limits (capabilities) who saves His countless devotees like Prehlad, oh Kabir. 5.4.

ਇਸ ਤਨ ਮਨ ਮਧੇ ਮਦਨ ਚੋਰ॥ ਜਿਨਿ ਗਿਆਨ ਰਤਨੁ ਹਿਰਿ ਲੀਨ ਮੋਰ॥ ਮੈ ਅਨਾਥੁ ਪ੍ਰਭ ਕਹਉ ਕਾਇ॥ ਕੋ ਕੋ ਨ ਬਿਗੂਤੇ ਮੈ ਕੋ ਆਹਿ॥ 1॥ ਮਾਧਉ ਦਾਰੁਨ ਦੂਖੁ ਸਹਿਓ ਨ ਜਾਇ॥ ਮੇਰੋ ਚਪਲ ਬੁਧਿ ਸਿਉ ਕਹਾ ਬਸਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਨਕ ਸਨੰਦਨ ਸਿਵ ਸੁਕਾਦਿ॥ ਨਾਭਿ ਕਮਲ ਜਾਨੇ ਬ੍ਰਮਾਦਿ॥ ਕਬਿ ਜਨ ਜੋਗੀ ਜਟਾ ਧਾਰਿ॥ ਸਭ ਆਪਨ ਅਉਸਰ ਚਲੇ ਸਾਰਿ॥ 2॥ ਤੂ ਅਥਾਹੁ ਮੋਹਿ ਥਾਹ ਨਾਹਿ॥ ਪ੍ਰਭ ਦੀਨਾਨਾਥ ਦੁਖੁ ਕਹਉ ਕਾਹਿ॥ ਮੇਰੋ ਜਨਮ ਮਰਨ ਦੁਖੁ ਆਥਿ ਧੀਰ॥ ਸੁਖ ਸਾਗਰ ਗੁਨ ਰਉ ਕਬੀਰ॥ 3॥5॥

Iss tun mun mudhay mudun choar. Jinh(i) Giyan ruttan(u) hir(i) leen moar. Mein anaath(u) Prubh kuhhoun kaayay. Ko, ko na bigootay, mein ko aah(i). 1. Madho, daarun(u) dookh(u) na suhhiyo jaayay. Mayro chupul boodh(i) siyoun kuhha busaayay. 1. Ruhaou. Sunuk, Snundun, Shiv, Sookaad(i). Naabh(i) kumul jaanay Brahmad(i). Kub(i) jun yogi jutaadhaar(i). Subh aapun aousar chulay saar(i). 2. Tu athaa(u), moh(i) thaah naah(i). Prubh Deena Nath dookh(u) kuhhoun kaah(i). Mayro junum, mern dookh(u) aath(i) dheer. Sookh-Saagur, goon ruyyoon Kabir. 3.5.

Word Meaning: Mudhay = in. Mudun = lust. Choar = thief; robber. Hir(i) Leen = stole. Moar = mine. Anaath = sport-less. Kaayay = whom. Ko, Ko = which and which; everybody. Bigootay = humiliated. Aah(i) = is; am. 1. Daarun = frightening. Suhhiyo Na = cannot be endured. Chupul = capricious (unstable). Boodh(i) = thinking. Busaayay = power; control. Pause. Sunuk, Snundun = the sons of Brahma. Sookaad(i) = (great sages) like Sukhdev. Naabh(i) Kumul Jaanay = was born out of the lotus flower growing in the navel of Vishnu. Kub(i) Jun = poets. Jutaadhaar(i) = with permanently tangled hair. Aousar Saar(i) = somehow spending their time. 2. Athaah(u) = unfathomable. Thaah = measurement; greatness. Deena Nath = Lord of the weak. Aath(i) = Maya. Dheer = lessen. Ruyyoon = recite; sing. 3.

MEANING: A thief-like lust resides in my body, which has robbed me of my jewel-like Divine Knowledge. I am helpless, so what should I do, oh my Lord? Who has not been humiliated (everybody has been) by this thief? So, who am I to resist? 1.

It is a frightening (huge) suffering which I cannot endure, oh my kind Lord. My thinking (mind) is capricious, and I have no control over it. Pause.

Even the great sages and gods like Sunuk, Snundun, Shiva, Sukhdev, and Brahma (who was born out of the lotus flower growing in the navel of Vishnu), and the yogis with permanently tangled hair, were all victims of lust, and simply killed their time somehow, and left the world. 2. You are fathomless, and I do not know Your splendour, and do not have access to you. So, whom should I tell my suffering, oh my Lord? Kindly lessen (remove) my suffering caused by the attractions of Maya, which lead to rebirths, oh God. I simply wish to sing praise of God, who is the ocean (source) of all comforts, oh Kabir. 3.5.

ਨਾਇਕੁ ਏਕੁ ਬਨਜਾਰੇ ਪਾਚ॥ ਬਰਧ ਪਚੀਸਕ ਸੰਗੁ ਕਾਚ॥ ਨਉ ਬਹੀਆ ਦਸ ਗੋਨਿ ਆਹਿ॥ ਕਸਨ ਬਹਤਰਿ ਲਾਗੀ ਤਾਹਿ॥ 1॥ ਮੋਹਿ ਐਸੇ ਬਨਜ ਸਿਉ ਨਹੀ ਨ ਕਾਜੁ॥

(ਅੰਗ 1195)॥ ਜਿਹ ਘਟੇ ਮੂਲੁ ਨਿਤ ਬਢੈ ਬਿਆਜੁ॥ ਰਹਾਉ॥ ਸਾਤ ਸੂਤ ਮਿਲਿ ਬਨਜੁ ਕੀਨ॥ ਕਰਮ ਭਾਵਨੀ ਸੰਗਿ ਲੀਨ॥ ਤੀਨਿ ਜਗਾਤੀ ਕਰਤ ਰਾਰਿ॥ ਚਲੇ ਬਨਜਾਰਾ ਹਾਥ ਝਾਰਿ॥ 2॥ ਪੂੰਜੀ ਹਿਰਾਨੀ ਬਨਜੁ ਟੂਟ॥ ਦਹਦਿਸ ਟਾਡੋ ਗਇਓ ਫੂਟਿ॥ ਕਹਿ ਕਬੀਰ ਮਨ ਸਰਸੀ ਕਾਜ॥ ਸਹਜਿ ਸਮਾਨੋ ਤ ਭਰਮ ਭਾਜ॥ 3॥6॥

Naayik(u) aik(u), bunjaaray paanch. Berdh pucheesuk, sung(u) kaach. Nuoun buhhiya, dus goan(i) aah(i). Kussun buhuttar(i) laagi taah(i). 1. Moh(i) aiysay bunuj siyoun nuhhi na kaaj(u).

(PAGE 1195): Jih ghutay mool(u), nit budhaiy biyaaj(u). Ruhaou. Saat, soot, mil(i) bunuj keen. Kerm bhaavni sung(i) leen. Teen(i) jagaati kert raar(i). Chulo bunjaara haath(i)

jhaar(i). 2. Poonji hiraani, bunuj toot. Dehdis taando guyyo phoot(i). Keh(i) Kabir mun sersi kaaj. Sehj(i) smaano ta bherm bhaaj. 3.6.

Word Meaning: Naayik = leader; moneylender. Aik = man. Bunjaaray = traders. Paanch = five (senses). Berdh = oxen (in those oxen were used to carry merchandize). Pucheesuk = twenty-five (basic elements in the body according to the Sankhya Shastra). Sung(u) = accompanying. Kaach = perishable. Nuoun = the nine doors of the human body. Buhhiya = poles (clubs) used to load the heavy merchandize. Dus = the ten senses (five natural, and five implementors). Goan(i) = big bags (of grains or somethings similar). Aah(i) = is; are. Kussun = pack-threads to tighten (to stitch). Buhuttar = 72 (long veins). Taah(i) = with that. 1. Bunuj = business. Kaaj(u) = interest. Mool(u) = capital. Biyaaj = interest to pay. Pause. Saat Soot = trading. Mil(i) = getting together (of the senses and desires). Kerm Bhaavni = the character based on deeds previously done. Teen = the three characters of Maya. Jagaati = tax collectors. Raar(i) = dispute; demand share. Haath Jhaar(i) = empty-handed. 2. Poonji Hiraani = capital. Hiraani = lost. Dehdis = in every direction. Taando = merchandise. Phoot(i) = scatters. Sersi Kaaj = the task (objective) will be successful. Sehj(i) Smaano = get absorbed in a high spiritual state. Bherm Bhaaj = the illusions run away (disappear). 3.

MEANING: The man is alone who has some capital of noble qualities with which his five senses do worldly business (enjoy life). The twenty-five basic elements (according to the Sankhya Shastra) serve as the oxen to carry the merchandise, which is all perishable. The nine doors of the body act as clubs (poles) to load the merchandize and the ten senses (five natural, and five implementors) act as the bags containing the merchandise (of wishes and desires). The 72 long veins act as the pack-threads to stitch the body and the senses together. 1. I am not interested in the trading business (immoral enjoyments of life) in which the capital of noble qualities decreases every day, and the interest (debt) of the immoral activities keeps increasing. Pause.

All the senses get together to do the business, which is aided by the character of the mind (man) developed by his previous deeds. The three qualities of Maya serve as tax collectors and demand their share of the man's capital (noble qualities), so, in the end, the trader man leaves empty-handed. 2. All his wealth (of noble qualities is robbed, and the business comes to an end. The ingredients of the human body (the senses, wishes, desires, lust, etc.) get scattered in every direction. Kabir advises that if the man wishes to achieve his objective successfully, he needs to attain a high spiritual state in which all his misgivings and illusions will flee (and he will unite with God). 3.6.

ਬਸੰਤੁ ਹਿੰਡੋਲ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਾਤਾ ਜੂਠੀ ਪਿਤਾ ਭੀ ਜੂਠਾ ਜੂਠੇ ਹੀ ਫਲ ਲਾਗੇ॥ ਆਵਹਿ ਜੂਠੇ ਜਾਹਿ ਭੀ ਜੂਠੇ ਜੂਠੇ ਮਰਹਿ ਅਭਾਗੇ॥ 1॥ ਕਹੁ ਪੰਡਿਤ ਸੂਚਾ ਕਵਨੁ ਠਾਉ॥ ਜਹਾ ਬੈਸਿ ਹਉ ਭੋਜਨੁ ਖਾਉ॥ 1॥ ਰਹਾਉ॥ ਜਿਹਬਾ ਜੂਠੀ ਬੋਲਤ ਜੂਠਾ ਕਰਨ ਨੇਤ੍ਰ ਸਭਿ ਜੂਠੇ॥ ਇੰਦ੍ਰੀ ਕੀ ਜੂਠਿ ਉਤਰਸਿ ਨਾਹੀ ਬ੍ਰਹਮ ਅਗਨਿ ਕੇ ਲੂਠੇ॥ 2॥ ਅਗਨਿ ਭੀ ਜੂਠੀ ਪਾਨੀ ਜੂਠਾ ਜੂਠੀ ਬੈਠਿ ਪਕਾਇਆ॥ ਜੂਠੀ ਕਰਛੀ ਪਰੋਸਨ ਲਾਗਾ ਜੂਠੇ ਹੀ ਬੈਠਿ ਖਾਇਆ॥ 3॥ ਗੋਬਰੁ ਜੂਠਾ ਚਉਕਾ ਜੂਠਾ ਜੂਠੀ ਦੀਨੀ ਕਾਰਾ॥ ਕਹਿ ਕਬੀਰ ਤੇਈ ਨਰ ਸੂਚੇ ਸਾਚੀ ਪਰੀ ਬਿਚਾਰਾ॥ 4॥1॥7॥

Basant(u) Hindole, Ghur(u) 2: Ek Onkar Satgur Persad(i): Maata jootthi, pitaa bhee joottha, jootthay hee ful laagay. Aaveh(i) jootthay, jaah(i) bhee jootthay, jootthay mureh(i) abhaagay. 1. Kuhhou pundit, soocha kuvun tthaaoun. Juhaa baiys(i) huoun bhojun khaaoun. 1. Ruhaou. Jihba jootthi, bolut joottha, kern naytur subh jootthay. Inderi kee jootth(i) ootrus naahi, Braham ugun(i) kay lootthay. Ugun(i) bhee jootthi, paani joottha, joottheen baiytth(i) pukaaya. Jootthi kurchhi purosun laaga, jootthay hee baiytth(i) khaaya. 3. Gobur(u) joottha,

chaunka joottha, jootthi deeni kaara. Keh(i) Kabir, tayee nur soochay, Saachi puree bichaara. 4.1.7.

Word Meaning: Jootthi = impure; false. Ful = offspring. Abhaagay = unfortunate. 1. Soocha = pure. Tthaaoun = place. Pause. Jihba = tongue. Bolut = words; conversation. Kern = ears. Inderi = senses. Ootrus(i) Naahi = does not come off. Braham Ugun(i) = the fire of the conceit of being a Brahman. Lootthay = burnt. 2. Kurchhi = ladle. Purosun = serve. 3. Gobur(u) = cow-dung. Chaunka = outdoor kitchen. Kaara = boundary lines. Tayee = those. Bichaara = thinking. 4.

MEANING: (Not worrying about the purity of his mind, the Brahman shows his outside purity to impress the masses, and cooks his food in his own special ways, and eats in an outside kitchen which has been "purified" by coating the floor with cow-dung, and by drawing an outer boundary to stop entry of the undesirable people). Kabir Sahib questions such purity and advises the Pundit.

Tell me which place is pure where I should sit down to eat my food, oh Pundit. **Pause.**

Your mother's wisdom and your father's discontentment were both impure (sinful), and so are their offspring (your evil thinking). The man is born impure, and leaves impure, and the unfortunate dies impure as well 1. You are impure, your tongue is impure as it tells lies, and so are your conversations. Your ears are impure (because they enjoy listening to immoral things), and your eyes are also impure because they cast evil sights on the belongings of others. The impurity (filth) of your senses never comes off, oh, burnt in the fire of your false conceit of being a Brahman, oh, pundit. 2.

The fire and the water are impure (because they are used to cook food with discrimination against people in mind), and the people who sit down to cook your food are impure. The impure meal is served with the impure ladle, and the impure people sit down to eat. 3. The cow-dung, with which you coat the floor, is impure, and so are your outdoor kitchen and its boundary lines. Only those individuals are pure who have pure thinking, oh Kabir. 4.1.7.

ਰਾਮਾ ਨੰਦ ਜੀ ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ
॥

Rama Nand Ji, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਕਤ ਜਾਈਐ ਰੇ ਘਰਿ ਲਾਗੋ ਰੰਗੁ॥ ਮੇਰਾ ਚਿਤੁ ਨ ਚਲੈ ਮਨੁ ਭਇਓ ਪੰਗੁ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਦਿਵਸ ਮਨਿ ਭਈ ਉਮੰਗ॥ ਘਸਿ ਚੰਦਨ ਚੋਆ ਬਹੁ ਸੁਗੰਧ॥ ਪੂਜਨ ਚਾਲੀ ਬ੍ਰਹਮ ਠਾਇ॥ ਸੋ ਬ੍ਰਹਮੁ ਬਤਾਇਓ ਗੁਰ ਮਨ ਹੀ ਮਾਹਿ॥ 1॥ ਜਹਾ ਜਾਈਐ ਤਹ ਜਲ ਪਖਾਨ॥ ਤੂ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਭ ਸਮਾਨ॥ ਬੇਦ ਪੁਰਾਨ ਸਭ ਦੇਖੇ ਜੋਇ॥ ਊਹਾ ਤਉ ਜਾਈਐ ਜਉ ਈਹਾ ਨ ਹੋਇ॥ 2॥ ਸਤਿਗੁਰ ਮੈ ਬਲਿਹਾਰੀ ਤੋਰ॥ ਜਿਨਿ ਸਕਲ ਬਿਕਲ ਭ੍ਰਮ ਕਾਟੇ ਮੋਰ॥ ਰਮਾਨੰਦ ਸੁਆਮੀ ਰਮਤ ਬ੍ਰਹਮ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਾਟੇ ਕੋਟਿ ਕਰਮ॥ 3॥1॥

Kut jaayiuyaiy ray, ghur(i) laago rung(u). Mayra chit(u) na chullaiy, mun(u) bhuyyo pung(u). 1. Ruhaou. Aik divus mun(i) bhuyyi oomung. Ghus(i) chundun, choa, buhou soogundh. Poojun chaali Braham tthaayayn. So Braham butaayo Gur mun hee maah(i). 1. Juhaan jaayiyaiy, teh jul pukhaan. Tu poor(i) ruhhiyo haiy subh smaan. Bayd, Puraan subh daykhay joyay. Oohaan tuou jaayiyaiy, juou eehaan na hoyay. 2. Satguru mein bulihaari Toar. Jinh(i) sukul bikul bherm kaatay moar. Rama Nand Soami rumut Braham. Gur ka Shabad(u) kaatay koat(i) kerm. 3.1.

Word Meaning: Kut = where. Ghur(i) = in the heart. Rung(u) = love; high spirits. Pung(u) = lame; cripple. Pause. Divus = day. Oomung = zest; desire. Ghus(i) = graze; abrade.

Chundun = sandalwood. Choa = extract of flowers. Soogundh = fragrances. Poojun Chaali = left for worshipping. Braham Tthaayayn = temple. Braham = God. 1. Juhaan = wherever. Teh = there. Pukhaan = (idols of) stones. Smaan = uniformly. Joyay = examine well. 2. Toar = for you. Sukul = all; whole. Bikul = tough; hard. Bherm = misconceptions. Kaatay = cleared. Soami = Lord. Rumut = present. Koat(i) = millions. Kerm = (ignoble) deeds.

MEANING: Why do you need to visit some (religious) place when you are already feeling in high spirits, and have love for God in your heart? I do not feel like going anywhere as my mind feels crippled. Pause.

One day, I had a desire to go to a temple and worship God by offering abraded sandalwood, flower extract, and many fragrant materials, but the Guru showed me the Lord in my own heart. 1.

You find water and the stone idols everywhere you go. But You are uniformly present everywhere, oh God. I have carefully examined the Vedas and the Puranas and concluded that one needs to go to a religious place only if God is not present here. (inside me). 2.

I am a sacrifice for my Guru, who has cleared all my tough misgivings. `Rama Nand's Soami is present everywhere. Guru's Shabad eradicates the results of countless ignoble deeds. 3.1.

ਬਸੰਤੁ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant(u) Bani Namdayo Ji Kee: Ek Onkar Satgur Persad(i):

ਸਾਹਿਬੁ ਸੰਕਟਵੈ ਸੇਵਕੁ ਭਜੈ॥ ਚਿਰੰਕਾਲ ਨ ਜੀਵੈ ਦੋਊ ਕੁਲ ਲਜੈ॥ 1॥ ਤੇਰੀ ਭਗਤ ਨ ਛੋਡਉ ਭਾਵੈ ਲੋਗੁ ਹਸੈ॥ ਚਰਨ ਕਮਲ ਮੇਰੇ ਹੀਅਰੇ ਬਸੈ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਅਪਨੇ ਧਨਹਿ ਪ੍ਰਾਨੀ ਮਰਨੁ ਮਾਡੈ॥ ਤੈਸੇ ਸੰਤ ਜਨਾ ਰਾਮ ਨਾਮੁ ਨ ਛਾਡੈ॥ 2॥ ਗੰਗਾ ਗਇਆ ਗੋਦਾਵਰੀ ਸੰਸਾਰ ਕੇ ਕਾਮਾ॥
(ਅੰਗ 1196)॥ ਨਾਰਾਇਨੁ ਸੁਪ੍ਰਸੰਨ ਹੋਇ ਤ ਸੇਵਕੁ ਨਾਮਾ॥ 3॥1॥

Sahib(u) sunkutvaiy, sayvuk bhujaiy. Chrinkaal na jeevaiy, doyoo kool lujaiy. 1. Tayri Bhagat na chhodoun, bhaavaiy loag(u) hussaiy. Churn Kumul mayray heeuray bussaiy. 1. Ruhaou. Jaiysay apnay dhuneh(i) praani mern(u) maandaiy. Taiysay sunt junaa, Ram Naam(u) na chhaadaiyn. 2. Ganga, Guyya, Godavri, sunsaar kay kaama.

(PAGE 1196): Narayin supersunn hoyay ta sayvuk(u) Nama. 3.1.

Word Meaning: Sahib(u) = master. Sunkutvaiy = gives trouble. Sayvuk = servant; attendant. assistant. Chrinkaal = long time. Lujiay = brings shame. 1. Churn Kumul = lotus-like (Feet of God) (His Naam). Heeuray = in heart (mind). Pause. Maandaiy = is determined (ready). 2. Ganga, (Guyya), Godaavri = (holy places along the banks of) these two rivers. Kaama = rituals; customs. Supersunn = overly pleased. 3.

MEANING: If the long-time personal attendant of an employer deserts him when the employer causes some hardship for the attendant, the attendant does not live for a long time anyway, but brings shame (because of his disloyalty) to both generations of his family (his parents, and his children). 1.

But I will not leave Your worship (will be a loyal devotee) even if people make fun of me, oh Lord. Your lotus-like Feet (Your Naam) have been enshrined in my heart. Pause.

Like a money-lover who becomes determined to die for his wealth, God's devotees are determined not to quit reciting His Naam. 2. Pilgrimage to holy places on the banks of the rivers Ganga and Godavari is a ritualistic custom of the people, but a true devotee is the one with whom God becomes overly pleased, oh Namdev. 3.1.

ਲੋਭ ਲਹਰਿ ਅਤਿ ਨੀ�झਰ ਬਾਜੈ॥ ਕਾਇਆ ਡੂਬੈ ਕੇਸਵਾ॥ 1॥ ਸੰਸਾਰੁ ਸਮੁੰਦੇ ਤਾਰਿ ਗੋਬਿੰਦੇ॥ ਤਾਰਿ ਲੈ ਬਾਪੁ ਬੀਠੁਲਾ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਲ ਬੇੜਾ ਹਉ ਖੇਵਿ ਨ ਸਾਕਉ॥ ਤੇਰਾ ਪਾਰੁ ਨ ਪਾਇਆ ਬੀਠੁਲਾ॥ 2॥ ਹੋਹੁ ਦਇਆਲੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਤੂ॥ ਮੋ ਕਉ ਪਾਰਿ ਉਤਾਰੇ ਕੇਸਵਾ॥ 3॥ ਨਾਮਾ ਕਹੈ ਹਉ ਤਰ ਭੀ ਨ ਜਾਨਉ॥ ਮੋ ਕਉ ਬਾਹ ਦੇਹਿ ਬਾਹ ਦੇਹਿ ਬੀਠੁਲਾ॥ 4॥2॥

Lobh lehr(i) ut(i) neejhur baajaiy. Kaaya doobaiy Kayshva. 1. Sunsaar(u) smoonday, taar(i) Gobinday. Taar(i) laiy, Baap(u) Beetthula. 1. Ruhaou. Anil bayrra huoun khayv(i) na saakoun. Tayra paar(u) na paaya Beetthula. 2. Hoh(u) duyyaal(u) Satguru mayl(i) Tu. Mo kuou paar(i) ootaaray Kayshva. 3. Nama kuhhaiy, huoun tur bhee na jaanoun. Mo kuou baanh dayh(i), baanh dayh(i) Beetthula. 4.2.

Word Meaning: Lobh Lehr(i) = waves of greed. Neejhur Baajaiy = rise high in a lake or sea. Kaaya = body. Kayshva = oh, (God) with long and beautiful hair. 1. Sunsaar(u) Smoonday = the world-sea. Gobinday = Beethulay = oh, God. Pause.

Anil Bayrra = boat is in wind (strong storm). Khayv(i) Na = cannot steer (keep afloat). Paar(i) = the other end. 2. Tur = swim. Baanh Dayh = extend Your hand. 4.

MEANING: Powerful waves of greed are rising very high in the world-sea (of Maya), and I am drowning in the sea, oh, my Lord with beautiful long hair. 1.

Please, ferry me across the world-sea, oh my father, God. Pause.

I cannot steer my boat in this stormy sea, and cannot find Your limits either, oh, my God. Please, be kind to me, and connect me with Satguru, who will ferry me across. 3.

I do not know swimming, so kindly extend Your hand (to pull me out of this sea of Maya), prays Namdev, oh Lord. 4.2.

ਸਹਜ ਅਵਲਿ ਧੂੜਿ ਮਣੀ ਗਾਡੀ ਚਾਲਤੀ॥ ਪੀਛੈ ਤਿਨਕਾ ਲੈ ਕਰਿ ਹਾਕਤੀ॥ 1॥ ਜੈਸੇ ਪਨਕਤ ਥ੍ਰੂਟਿਟਿ ਹਾਕਤੀ॥ ਸਰਿ ਧੋਵਿਨ ਚਾਲੀ ਲਾਡੁਲੀ॥ 1॥ ਰਹਾਉ॥ ਧੋਬੀ ਧੋਵੈ ਬਿਰਹ ਬਿਰਾਤਾ॥ ਹਰਿ ਚਰਨ ਮੇਰਾ ਮਨੁ ਰਾਤਾ॥ 2॥ ਭਣਤਿ ਨਾਮਦੇਉ ਰਮਿ ਰਹਿਆ॥ ਅਪਨੇ ਭਗਤ ਪਰ ਕਰਿ ਦਇਆ॥ 3॥3॥

Sehj uvul(i) dhoorr(i)-munee gaadi chaalti. Peechhaiy tinka laiy kur(i) haankti. 1. Jaiysay punkut throotut(i) haankti. Sur(i) dhovun chaali laaduli. 1. Ruhaou. Dhobi dhovaiy bireh biraata. Hur(i) Churn mayra mun(u) raata. 2. Bhunut(i) Namdayo rum(i) ruhhiya. Apnay Bhagat pur kur(i) duyya. 3.3.

Word Meaning: Sehj = slowly. Uvul(i) = in front. Doorr(i)-Munee = dirty (full of dirty clothes). Gaadi = bullock-cart. Tinka = straw; stick. Haankti = drives. 1. Punkut = dung-beetle. Throotut(i) = a small ball of food (usually of animal-dung). Haankti = drives (rolls along). Sur(i) = pool; lake; gathering of holy saints (Guru). Laaduli = lover (devotee) of God. Pause. Dhobi = washerman; Guru. Bireh Biraata = detached from the world because of His love for God; imbued in love of God. Raata = imbued. 2. Bhunut(i) = says. Rum Ruhhiya = omnipresent (God). 3.

MEANING: Like a washerwoman who drives the bullock-cart full of dirty laundry from behind with a stick in her hand, and goes to some pool to wash the dirty clothes; and like a persistent dung-beetle, which (performs a tough job) to push a ball of animal dung and rolls it along slowly, a dear devotee of Waheguru gathers mental strength, and goes to attend the holy gathering of the Guru to wash away his filth in the holy pool of God's Naam which is recited at the gathering. 1 & Pause. Imbued in God's love and detached from the world, the washerman-like Guru cleanses the minds of His devotees. As a result, my mind has been imbued with the love for God's Naam. 2.

Please be kind to Your devotee, prays Namdev, oh, my omnipresent God. 3.3.

ਬਸੰਤੁ ਬਾਣੀ ਰਵਿਦਾਸ ਜੀ ਕੀ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant(u) Bani Ravidass Ji Kee: Ek Onkar Satgur Persad(i):

ਤੁਝਹਿ ਸੁਝੰਤਾ ਕਛੂ ਨਾਹਿ॥ ਪਹਿਰਾਵਾ ਦੇਖੇ ਊਭਿ ਜਾਹਿ॥ ਗਰਬਵਤੀ ਕਾ ਨਾਹੀ ਠਾਉ॥ ਤੇਰੀ ਗਰਦਨ ਊਪਰਿ ਲਵੈ ਕਾਉ॥ 1॥ ਤੂ ਕਾਇ ਗਰਬਹਿ ਬਾਵਲੀ॥ ਜੈਸੇ ਭਾਦਉ ਖੂੰਬਰਾਜੁ ਤੂ ਤਿਸ ਤੇ ਖਰੀ ਉਤਾਵਲੀ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਕੁਰੰਕ ਨਹੀ ਪਾਇਓ ਭੇਦੁ॥ ਤਨਿ ਸੁਗੰਧ ਢੂਢੈ ਪ੍ਰਦੇਸੁ॥ ਅਪ ਤਨ ਕਾ ਜੋ ਕਰੇ ਬੀਚਾਰੁ॥ ਤਿਸੁ ਨਹੀ ਜਮ ਕੰਕਰੁ ਕਰੇ ਖੁਆਰੁ॥ 2॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਕਾ ਕਰਹਿ ਅਹੰਕਾਰੁ॥ ਠਾਕੁਰੁ ਲੇਖਾ ਮੰਗਲਹਾਰੁ॥ ਫੇੜੇ ਕਾ ਦੁਖੁ ਸਹੈ ਜੀਉ॥ ਪਾਛੈ ਕਿਸਹਿ ਪੁਕਾਰਹਿ ਪੀਉ ਪੀਉ॥ 3॥ ਸਾਧੂ ਕੀ ਜਉ ਲੇਹਿ ਓਟ॥ ਤੇਰੇ ਮਿਟਹਿ ਪਾਪ ਸਭ ਕੋਟਿ ਕੋਟਿ॥ ਕਹਿ ਰਵਿਦਾਸ ਜੋ ਜਪੈ ਨਾਮੁ॥ ਤਿਸੁ ਜਾਤਿ ਨ ਜਨਮੁ ਨ ਜੋਨਿ ਕਾਮੁ॥1॥

Toojheh(i) soojhunta kuchhoo naah(i). Pehraava daykhay oobh(i) jaah(i). Gerbvati ka naahi tthaaoun. Tayri gerdun oopur(i) luvvaiy kaaoun. 1. Tu kaayay gerbeh(i) baanvli. Jaiysay Bhaadoun khoombraj(u), tu tis tay khurie ootaavli. 1. Ruhaou. Jaiysay koorunk nuhhi paayo bhayd(u). Tun(i) soogundh, dhoondhaiy perdays(u). Up tun ka jo kuray beechaar(u). Tis(u) nuhhi Jum kunkur(u) kuray khooaar(u). 2. Poottar, kluttar ka kureh(i) ahunkaar(u). Tthaakur(u) laykha mungunhaar(u). Phayrray ka dookh(u) suhhaiy jeeou. Paachhaiy kiseh(i) pookaareh(i) peeou, peeou. 3. Sadhu kee juou layh(i) oat. Tayray miteh(i) paap subh koat(i), koat(i). Keh(i) Ravidass jo jupaiy Naam(u). Tis(u) jaat(i) na, junum(u), na joan(i) kaam(u). 1.

Word Meaning: Soojhunta = think straight. Pehraava = (expensive) outfit. Oobh(i) Jaah(i) = head swells; is conceited. Gerbvati = egoist. Naahi Thaaoun = cannot contain in self. Luvvaiy Kaaoun = crow crows (brings message of death); death looms over your head. (It is a common belief that when a crow crows on the roof, it is a signal for some visitor to come). 1. Kaaay = why? Gerbeh(i) = conceited. Baanvli = foolish. Bhaadoun Khoombraj(u) = a big mushroom in the month of August (which dies quickly). Khurie = more. Ootaavli = impatient (more likely) (to die). Pause. Koorunk = musk-deer. Bhayd(u) = secret. Soogundh = fragrance. Dhoondhaiy = searches for. Perdays(u) = outside. Up Tun = own body (self). Kunkur = assistant. Khooaar(u) = humiliation. 2. Kluttar = wife. Ahunkaar = pride. Laykha = account of deeds. Mungunhaar = demands. Pharray = result of (bad) deeds. Suhhaiy = endures. Paachhaiy = after (death). Peeou = dear. 3. Sadhu = Guru. Oat = shelter. Koat(i) = millions. Joan(i) = womb; rebirths in different life forms. Kaam(u) = business. 1.

MEANING: What are you so conceited about, oh, foolish man? Your life could come to an end even sooner than the large mushroom that grows in the month of August (and which has a very short life). **Pause.**

You get conceited even to look at your expensive clothes and cannot contain your conceit. You cannot think straight to realize that death looms over your head. 1.

Like the musk-deer, which does not know the secret of his fragrance (that the source of fragrance is his own body), and searches for the source outside, (the man does not realize that God is present in his own heart, and searches for Him in the wilderness). The individual, who examines his inner-self, is not humiliated by the assistant of the Angel of death. 2.

The individual, who becomes conceited of his sons and his wife, does not realize that God will ask for the account of his behaviour and his deeds. One has to bear the consequences of his (bad) deeds. Who can he call his dear after his death? 3.

All the millions of your sins will be erased if you come to the Guru's shelter, oh man. An individual who recites God's Naam has nothing to do with his worldly caste, the place where he was born, or even his rebirths (he is never born again), oh Ravidass. 4.1.

ਬਸੰਤੁ ਕਬੀਰ ਜੀਉ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Basant(u) Kabir Jeeou: Ek Onkar Satgur Persad(i):

ਸੁਰਹ ਕੀ ਜੈਸੀ ਤੇਰੀ ਚਾਲ॥ ਤੇਰੀ ਪੂੰਛਟ ਊਪਰਿ ਝਮਕ ਬਾਲ॥ 1॥ ਇਸ ਘਰ ਮੈ ਹੈ ਸੁ ਤੂ ਢੂੰਢਿ ਖਾਹਿ॥ ਅਉਰ ਕਿਸ ਹੀ ਕੇ ਤੂ ਮਤਿ ਹੀ ਜਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਚਾਕੀ ਚਾਟਹਿ ਚੂਨੁ ਖਾਹਿ॥ ਚਾਕੀ ਕਾ ਚੀਥਰਾ ਕਹਾ ਲੈ ਜਾਹਿ॥ 2॥ ਛੀਕੇ ਪਰ ਤੇਰੀ ਬਹੁਤੁ ਡੀਠਿ॥ ਮਤੁ ਲਕਰੀ ਸੋਟਾ ਤੇਰੀ ਪਰੈ ਪੀਠਿ॥ 3॥ ਕਹਿ ਕਬੀਰ ਭੋਗ ਭਲੇ ਕੀਨ॥ ਮਤਿ ਕੋਊ ਮਾਰੈ ਈਟ ਢੇਮ॥ 4॥1॥

Sooreh kee jaiysi tayri chaal. Tayri poonchhut oopur(i) jhumuk baal. 1. Iss ghur main haiy, su tu dhoondh(i) khaah(i). Aour kis hee kay tu mut(i) hee jaah(i). 1. Ruhaou. Chaaki, chaateh(i), choon(u) khaah(i). Chaaki ka cheethura kuhha laiy jaah(i). 2. Chheekay per tayri buhout deetth(i). Mut(u) lukkri, sota, tayri puraiy peetth(i). 3. Keh(i) Kabir, bhog bhulay keen. Mut(i) koyoo maaraiy eent dhaym. 1.

Word Meaning: Sureh = cow; gentle nature. Chaal = gait; walking. Poonchhut Jhumuk Baal = hairs shine on the tail; dress of a gentleman. 1. Iss Ghur Meh(i) = in your own house; honest earnings. Dhoondh(i) = search. Aour Kis Kay = others belongings. Mut(i) = do not. Pause. Chaaki Chaateh = lick the grinding mill. Choon(u) = flour. Cheethurra = the cleaning rag. 2. Chheekay = a basket hung high to store food to keep it safe from cats and dogs; belongings of others. Deetth(i) = greedy look. Mut(u) = watch out. Sota = heavy stick. Peetth(i) = on the back. Bhog Bhulay = many enjoyments. Eent Dhaym = stone you. 4.

NOTE: In this Shabad, Kabir Ji compares the man to a dog for his greed.

MEANING: You look very gentle from your gait and from the way you dress, oh, the dog-like greedy man. 1. You have the right to eat and enjoy everything from your own home, but you should not cast any evil eye on others' houses. Pause.

Like a dog eats the flour spilled outside a flour mill, and even licks it, you may eat everything available to you, but like the dog which takes even the mill rag with traces of flour on it with him because of his greed, why do you over-indulge as if there will be no tomorrow, oh man? 2. Like a dog, you have a highly greedy look at the high-hanging basket (at the houses of others), but watch out, you may be hit hard with a heavy stick on your back (may be severely punished. 3.

You have enjoyed many different foods (and are still not satisfied). Make sure others do not pelt stones on you, warns Kabir. 4.1.

ਰਾਗੁ ਸਾਰਗ ਚਉਪਦੇ ਮਹਲਾ 1 ਘਰੁ 1॥

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Sarang, Chaupuday, Mehla 1, Ghur(u) 1

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

MEANING: There is only one Supreme Being; His existence is (laws are) eternal; He is the creator of the universe; He is a living power (is omnipresent), and is fearless (because He has no superior, and is above the natural laws); He bears no enmity with anyone (as He has no rival, and is perfectly just). Time has no effect on His persona; He never takes any life form, and is self-illuminating; He can be realized only with Guru's grace.

(ਅੰਗ 1197)॥ ਅਪੁਨੇ ਠਾਕੁਰ ਕੀ ਹਉ ਚੇਰੀ॥ ਚਰਨ ਗਹੇ ਜਗ ਜੀਵਨ ਪ੍ਰਭ ਕੇ ਹਉਮੈ ਮਾਰਿ ਨਿਬੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਹਮਾਰੇ॥ ਮੋਹਨ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੇਰਾ ਸਮਝਸਿ ਸਬਦੁ ਬੀਚਾਰੇ॥ 1॥ ਮਨਮੁਖ ਹੀਨ ਹੋਛੀ ਮਤਿ ਝੂਠੀ ਮਨਿ ਤਨਿ ਪੀਰ ਸਰੀਰੇ॥ ਜਬ ਕੀ ਰਾਮ ਰੰਗੀਲੈ ਰਾਤੀ ਰਾਮੁ ਜਪਤ ਮਨੁ ਧੀਰੇ॥ 2॥ ਹਉਮੈ ਛੋਡਿ ਭਈ ਬੈਰਾਗਨਿ ਤਬ ਸਾਚੀ ਸੁਰਤਿ ਸਮਾਨੀ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਮਨੁ ਮਾਨਿਆ ਬਿਸਰੀ ਲਾਜ ਲੋਕਾਨੀ॥ 3॥ ਭੂਰ ਭਵਿਖ ਨਾਹੀ ਤੁਮ ਜੈਸੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਰਤੀ ਸੋਹਾਗਨਿ ਨਾਨਕ ਰਾਮ ਭਤਾਰਾ॥ 4॥1॥

(PAGE 1197): Apunay Tthaakur kee huoun chayri. Churn guhhay Jug-Jeevun Prubh kay,haumein maar(i) nibayri. 1. Ruhaou. Poorun, Perm Jot(i) Permayshur, preetum praan humaaray. Mohun moh(i) leeya mun(u) mayra, sumjhus(i) Shabad(u) beechaaray. 1. Munmukh heen, hoachhi mut(i) jhootthi, mun(i), tun(i) peer sureeray. Jub kee Ram Rungeelaiy raati, Ram(u) juput mun(u) dheeray. 2. Haumein chhoad(i) bhuyyi baiyraagun(i), tub Saach soort(i) smaani. Akool, Nirunjun siyoun mun(u) maaniya, bisree laaj loakaani. 3. Bhoor, bhuvikh naahi Toom jaiysay, mayray Preetum praan-adhaara. Hur(i) kaiy Naam(i) rutti sohaagun(i), Nanak Ram(u) bhutaara. 4.1.

Word Meaning: Tthaakur = Master; Lord. Chayri = disciple; devotee. Churn = feet; shelter. Guhhay = held; acquired. Nibayri = ended. Jug-Jeevun = life (soul) of the world. Pause. Poorun = perfect; omnipresent. Perm Jot(i) = supreme light. Praan =life. Mohun = mind-captivating (Waheguru). Moh(i) = captivated. Sumjhus(i) = understands; makes connection. 1. Heen = lacking; weak-minded. Hoachhi Mut(i) = shallow thinking. Jhootthi = about worldly things. Jub Kee = ever since. Rungeelaiy = colourful; performer of amazing feats. Raati = imbued. Dheeray = finds peace. 2. Baiyraagun(i) = detached from worldly attractions. Soort(i) = focus of mind. Smaani = absorbed. Akool = having no clan. Nirunjun = above the effects of Maya. Maaniya = came to like. Laaj Lokaani = shame of the people. 3. Bhoor = past. Bhuvikh = future. Praan-Adhaara = basis of life. Sohaagun(i) = fortunate; loved by the husband. Bhutaara = husband. 4.

MEANING: I am a devotee of my Lord, Waheguru, who is the basis of the life of the whole world, and have sought His shelter, and destroyed (overcome) my selfishness and ego in His shelter. Pause. My omnipresent Waheguru, which is the supreme source of enlightenment for the world, is very dear to me and is the basis of my life. The mind-captivating Waheguru has captivated my mind, and I have made a connection with Him by pondering on the Guru's Shabad. 1.

Those who follow their own mind (disconnected with Waheguru) are weak-minded, have very shallow wisdom, which thinks only about the perishable worldly things, as a result of which,

they suffer mental and physical pain (agony). Ever since my mind has been imbued with my love for the colourful Waheguru, which performs amazing feats, my mind has become peaceful (has quit wandering). 2.
I have become detached from the world by overcoming my selfishness and ego, and my mind has been absorbed in Waheguru (His Naam). My mind has been pleased with Waheguru, which has no clan and is above the effects of Maya. Now, I do not care about any shame from the people (taunting me). 3.
There was none like You in the past, and there will be none even in the future, oh, my dear Waheguru. You are the basis of my life. That human-bride is fortunate, who is imbued in Waheguru's Naam with Him as her Husband (Lord), and is loved by Him, oh Nanak. 4.1.

ਸਾਰਗ ਮਹਲਾ 1॥ ਹਰਿ ਬਿਨੁ ਕਿਉ ਰਹੀਐ ਦੁਖੁ ਬਿਆਪੈ॥ ਜਿਹਵਾ ਸਾਦੁ ਨ ਫੀਕੀ ਰਸ ਬਿਨੁ ਬਿਨੁ ਪ੍ਰਭ ਕਾਲੁ ਸੰਤਾਪੈ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਲਗੁ ਦਰਸੁ ਨ ਪਰਸੈ ਪ੍ਰੀਤਮ ਤਬ ਲਗੁ ਭੂਖ ਪਿਆਸੀ॥ ਦਰਸਨੁ ਦੇਖਤ ਹੀ ਮਨੁ ਮਾਨਿਆ ਜਲ ਰਸਿ ਕਮਲ ਬਿਗਾਸੀ॥ 1॥ ਊਨਵਿ ਘਨਹਰੁ ਗਰਜੈ ਬਰਸੈ ਕੋਕਿਲ ਮੋਰ ਬੈਰਾਗੈ॥ ਤਰਵਰ ਬਿਰਖ ਬਿਹੰਗ ਭੁਇਅੰਗਮ ਘਰਿ ਪਿਰੁ ਧਨ ਸੋਹਾਗੈ॥ 2॥ ਕੁਚਿਲ ਕੁਰੂਪਿ ਕੁਨਾਰਿ ਕੁਲਖਨੀ ਪਿਰ ਕਾ ਸਹਜੁ ਨ ਜਾਨਿਆ॥ ਹਰਿ ਰੰਗਿ ਰਸਨ ਨਹੀ ਤ੍ਰਿਪਤੀ ਦੁਰਮਤਿ ਦੂਖ ਸਮਾਨਿਆ॥ 3॥ ਆਇ ਨ ਜਾਵੈ ਨਾ ਦੁਖੁ ਪਾਵੈ ਨ ਦੁਖੁ ਦਰਦੁ ਸਰੀਰੇ॥ ਨਾਨਕ ਪ੍ਰਭ ਤੇ ਸਹਜ ਸੁਹੇਲੀ ਪ੍ਰਭ ਦੇਖਤ ਹੀ ਮਨੁ ਧੀਰੇ॥4॥2॥

Sarang Mehla 1: Hur(i) bin(u) kiyoun ruhhiyaiy, dookh(u) biyaapaiy. Jihva saad(u) na, feeki rus bin(u), bin(u) Prubh kaal(u) suntaapaiy. 1. Ruhaou. Jub lug(u) ders(u) na pursaiy Preetum, tub lug(u) bhookh piyaasi. Dershun(u) daykhut hee mun(u) maaniya, jul rus(i) kumul bigaasi. 1. Oonuv(i) ghunhur(u) gurjaiy, bursaiy, kokil moar baiyraagaiy. Turvur, birkh, bihung, bhooyungum, ghur(i) pir(u) dhun sohaagaiy. 2. Koochil. Kroop(i), koonaar(i), koolukhni, Pir ka sehj(u) na jaaniya. Hur(i) rung(i) rusn nuhhi tripti, doormut(i) dookh smaaniya. 3. Aayay, na jaayay, na dookh(u) paavaiy, na dookh(u) derd(u) sureeray. Nanak, Prubh tay sehj, soohayli, Prubh daykhut hee mun dheeray. 4.2.

Word Meaning: Kiyoun = how. Biyaapaiy = affects. Jihva = tongue; language. Saad(u) = taste. Feeki = tasteless. Rus = sweetness. Kaal(u) = (fear of) death. Suntaapaiy = tortures. Pause. Jub Lug(u) = as long as. Pursaiy = touch; get. Tub Lug(u) = till then. Maaniya = pleased. Kumul = lotus. Bigaasi = blooms; thrives 1. Oonuv(i) = coming lower. Ghunhur(u) = clouds. Gurjaiy = thunders. Bursaiy = rains. Kokil = song-bird; cuckoo. Moar = peacocks. Baiyraagaiy = love (the rainy season); feel overjoyed. Turvur = trees. Birkh = oxen. Bihung = birds. Bhooyungum = snakes. Pir(u) = dear; husband. Sohaagaiy = enjoys union. 2. Koochil = filthy living. Kroop(i) = ugly. Koonaar(i) = bad woman.
Koolukhni = having ignoble qualities. Sehj = bliss (of union with Waheguru-husband). Rung(i) = in love. Rusn = tongue. Tripti = contented; feel blissful. Doomut(i) = bad (unclean) thinking. 3. Derd = pain. Sehj Soohayli = blissful of the union. Dheeray = peaceful. 4.

MEANING: How can I survive without Waheguru (His Naam) when one suffers (mentally) without Him? One's language becomes impolite and tasteless without the sweetness of His Naam, and the fear of death tortures him. Pause.
As long as I do not get His holy sight (connect with Him), I feel hungry and thirsty (dissatisfied). Like the lotus flower, which blooms in water, my mind gets blissful only when I see Him. 1.
(In the rainy season) When the low clouds thunder and cause rain, the song-birds and the peacocks, along with the trees, the oxen (because they do not have to work in the fields), the birds, and the snakes feel overjoyed. Similarly, the fortunate human-bride, who has Waheguru in her heart, enjoys His union. The human soul which does not enjoy the bliss of

union with Waheguru is filthy, ugly, a bad woman, and has ignoble qualities (in her character). Because of her unclean thinking, her tongue is not contented with (imbued in) the love of Waheguru's Naam, and she continues to suffer. 3.
But the human-bride who enjoys the bliss of union with Waheguru finds peace of mind only after she has a sight of Waheguru (gets connected with Him). Such a bride does not suffer in taking rebirths, and dying, and suffers no mental or physical pain, oh Nanak. 4.2.

ਸਾਰਗ ਮਹਲਾ 1॥ ਦੂਰਿ ਨਾਹੀ ਮੇਰੋ ਪ੍ਰਭੁ ਪਿਆਰਾ॥ ਸਤਿਗੁਰ ਬਚਨਿ ਮੇਰੋ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਪਾਏ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 1198)॥ ਇਨ ਬਿਧਿ ਹਰਿ ਮਿਲੀਐ ਵਰ ਕਾਮਨਿ ਧਨ ਸੋਹਾਗੁ ਪਿਆਰੀ॥ ਜਾਤਿ ਬਰਨ ਕੁਲ ਸਹਸਾ ਚੂਕਾ ਗੁਰਮਤਿ ਸਬਦਿ ਬੀਚਾਰੀ॥ 1॥ ਜਿਸ ਮਨੁ ਮਾਨੈ ਅਭਿਮਾਨੁ ਨ ਤਾ ਕਉ ਹਿੰਸਾ ਲੋਭੁ ਵਿਸਾਰੇ॥ ਸਹਜਿ ਰਵੈ ਵਰੁ ਕਾਮਣਿ ਪਿਰ ਕੀ ਗੁਰਮੁਖਿ ਰੰਗਿ ਸਵਾਰੇ॥ 2॥ ਜਾਰਉ ਐਸੀ ਪ੍ਰੀਤਿ ਕੁਟੰਬ ਸਨਬੰਧੀ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ॥ ਜਿਸੁ ਅੰਤਰਿ ਪ੍ਰੀਤਿ ਰਾਮ ਰਸੁ ਨਾਹੀ ਦੁਬਿਧਾ ਕਰਮ ਬਿਕਾਰੀ॥ 3॥ ਅੰਤਰਿ ਰਤਨ ਪਦਾਰਥ ਹਿਤ ਕੌ ਦੂਰੈ ਨ ਲਾਲ ਪਿਆਰੀ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਮੋਲਕੁ ਜੁਗਿ ਜੁਗਿ ਅੰਤਰਿ ਧਾਰੀ॥ 4॥3॥
Sarang Mehla 1: Door(i) naahi, mayro Prubh(u) piyaara. Satgur Buchun(i) mayro mun(u) maaniya, Hur(i) paayay praan-adhaara. 1. Ruhaou.
(PAGE 1198): Inn bidh(i) Hur(i) miliyaiy vur kaamun(i), dhun sohaag(u) piyaari. Jaat(i), bern, kool sehsa chooka, Gurmut(i) Shabad(i) beechaari. 1. Jis mun(u) maanaiy, abhimaan(u) na ta kuou, hinsa, lobh(u) visaaray. Sehj(i) ruvaiy vur(u) kaamun(i) Pir kee, Gurmukh(i) rung(i) suvaaray. 2. Jaarou aiysi preet(i) kootumb sunbundhi, Maya moh pusaari. Jis(u) untar(i) preet(i) Ram rus(u) naahi, doobidha kerm bikaari. 3. Untar ruttan pdaaruth hit kuou, dooraiy na Laal piyari. Nanak, Gurmukh(i) Naam amoluk, joog(i), joog(i) untar(i) dhaari. 4.3.
Word Meaning: Buchun(u) = advice; Shabad. Maaniya = convinced; pleased. Praan – Adhaara = support (basis) of life. Pause. Inn Bidh(i) = by such means. Vur = husband. Kaamun(i) = Dhun = woman; human-bride. Sohaag(u) = fortunate. Jaat(i) = caste = Bern. Kool = clan. Sehsa = worry; doubts. Chooka = ended. Beechaari = thinker. 1. Maanaiy = convinced; pleased. Abhimaan(u) = ego. Hinsa = cruelty. Lobh = greed. Visaaray = forgets. Sehj(i) = in high spiritual state. Ruvaiy = enjoys. Suvaaray = adorned (with noble qualities). 2. Jaarou = burn away. Preet(i) = love for. Kootumb = family. Sunbundhi = relatives. Pusaari = which spreads (increases). Moh = attachment. Doobidha = indecisiveness (to choose between Waheguru and Maya). Kerm = deeds. Bikaari = sensual pleasures. 3. Ruttan Pdaaruth = jewel-like precious thing (Waheguru's Naam) Hit Kuou = for the love of. Dooraiy Na = does not stay hidden (unknown); becomes famous. Laal Piyari = dear to Waheguru. Amoluk = priceless. Joog(i) Joog(i) = in every eon. Dhaari = acquires. 4.
MEANING: My mind has been convinced by Guru's Shabad, and I have realized that my Waheguru is not far from me, and I have been connected with the basis of my life (Waheguru). Pause. By pondering on Guru's Shabad, one's doubts about her societal caste, and her clan get cleared, and this is how the fortunate human bride can connect with her dear husband (Waheguru). 1.
The individual, whose mind is pleased (convinced) with Guru's Shabad, gets over her ego, and forgets all about cruelty and greed (they no longer influence her). She is adorned with noble qualities in Guru's shelter, and enjoys the bliss of her union with her Husband. 2.
I will burn all the love for my family and the relatives, which simply increases one's love for

Maya. The individual, who does not have love for the sweetness of Waheguru's Naam, is a victim of **indecisiveness**, and she commits immoral acts of sensual pleasures. 3.
The devotee, who has love for the jewel-like, invaluable Waheguru's Naam in her mind, does not stay unknown (she becomes famous). Waheguru's Naam is priceless, which His devotees acquire in their mind only in the shelter of the Guru no matter what the era, oh Nanak. 4.3.

ਸਾਰੰਗ ਮਹਲਾ 4 ਘਰੁ 1॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਕੀ ਹਮ ਧੂਰਿ॥ ਮਿਲਿ ਸਤ ਸੰਗਤਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਆਤਮਰਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਸੰਤੁ ਮਿਲੈ ਸਾਤਿ ਪਾਈਐ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਸਭਿ ਦੂਰਿ॥ ਆਤਮ ਜੋਤਿ ਭਈ ਪਰਫੂਲਿਤ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਦੇਖਿਆ ਹਜੂਰਿ॥ 1॥ ਵਡੈ ਭਾਗਿ ਸਤ ਸੰਗਤਿ ਪਾਈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਰਹਿਆ ਭਰਪੂਰਿ॥ ਅਠਸਠਿ ਤੀਰਥ ਮਜਨੁ ਕੀਆ ਸਤ ਸੰਗਤਿ ਪਗ ਨਾਏ ਧੂਰਿ॥ 2॥ ਦੁਰਮਤਿ ਬਿਕਾਰ ਮਲੀਨ ਮਤਿ ਹੋਛੀ ਹਿਰਦਾ ਕੁਸੁਧੁ ਲਾਗਾ ਮੋਹ ਕੂਰੁ॥ ਬਿਨੁ ਕਰਮਾ ਕਿਉ ਸੰਗਤਿ ਪਾਈਐ ਹਉਮੈ ਬਿਆਪਿ ਰਹਿਆ ਮਨੁ ਝੂਰਿ॥ 3॥ ਹੋਹੁ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀ ਮਾਗਉ ਸਤ ਸੰਗਤਿ ਪਗ ਧੂਰਿ॥ ਨਾਨਕ ਸੰਤ ਮਿਲੈ ਹਰਿ ਪਾਈਐ ਜਨੁ ਹਰਿ ਭੇਟਿਆ ਰਾਮੁ ਹਜੂਰਿ॥ 4॥1॥

Hur(i) kay sunt junaa kee hum dhoor(i). Mil(i) Sat-sungut(i) perm pud(u) paaya, Aatum Ram(u) ruhhiya bhurpoor(i). 1. Ruhaou. Satgur(u) Sunt(u) milaiy shaant(i) paayiyaiy, kilvikh dookh kaatay subh(i) door(i). Aatum Jot(i) bhuyyi perphoolit, Purakh Nirunjun(u) daykhiya hujoor(i). 1. Vuddaiy bhaag(i) Sat-sungut(i) paayi, Hur(i), Hur(i) Naam(u) ruhhiya bhurpoor(i). Utth-sutth(i) teeruth mujun(u) keeya, Sat-sungut(i) pug Naayay dhoor(i). 2. Doormut(i), bikaar, muleen mut(i) hoachhi, hirda koosoodh(u), laaga moh koor(u). Bin(u) kerma, kiyoun Sungut(i) paayiyaiy, haumein biyaap(i) ruhhiya mun(u) jhoor(i). 3. Hoh(u) duyyaal, kirpa kur(i) Hur(i) Ji, maangoun Sat-sungut(i) pug dhoor(i). Nanak, sunt milaiy Hur(i) paayiyaiy, jun(u) Hur(i) bhaytiya Ram(u) hujoor(i). 4.1.

Word Meaning: Sunt Junaa Kee Dhoor(i) = humble devotees. Perm Pud(u) = highest spiritual level. Aatum Ram(u) = Waheguru. Bhurpoor(i) = omnipresent. Pause. Shaant(i) = peacefulness. Kilvikh = sins. Kaatay Door(i) = destroyed completely. Aatum Jot(i) = Waheguru's Light (Divine Knowledge). Perphoolit = thrives; grows fast. Hujoor(i) = close by. 1. Vuddaiy Bhaag(i) = with good fortune. Utth-sutth(i) = the 68 (Hindu holy places). Mujun = bath; dips. Pug Dhoor(i) = dust of the feet (serve them humbly). Naayay = washes the filth away. 2. Doormut(i) = ignoble thinking. Bikaar = sensual pleasures. Muleen = impure; filthy. Hoachhi = shallow. Hirda = heart, mind. Koosoodh(u) = filthy; impure. Moh = worldly attachments. Koor(u) = false; perishable. Biyaap(i) = influencing. Jhoor(i) = repent and regret. 3. Jun(u) = devotee; saint. 4.

MEANING: I am a humble servant (devotee) of the holy saints in whose shelter (company) I attained the highest spiritual state, and now I "see" Waheguru present everywhere. Pause.
One achieves peace of mind in the shelter of Satguru when all one's sins are destroyed completely. Waheguru's Light (enlightenment of mind) grows fast in his mind, and he sees Waheguru, which is above the effects of Maya, close to him. 1.
One gains the company of the holy saints and great fortune by reciting His Naam and sees Waheguru as omnipresent. Taking a dip in the dust of the feet of the holy saints (serving them humbly) is like taking a dip at the 68 holy places. 2.
But those who have their thinking polluted, enjoy sensual pleasures, have filthy and shallow thinking, and have deceit at heart. They stay attached to the perishable worldly comforts. The man suffers because of his haumein, and repents and regrets later. 3.

I beg for the dust of the feet of the holy saints (an opportunity to humbly serve them); please be kind, and grant me the opportunity, oh Waheguru. The Guru connects one with Waheguru, and when one is connected with the Guru, he sees Waheguru very close to him, oh Nanak. 4.1.

ਸਾਰੰਗ ਮਹਲਾ 4॥ ਗੋਬਿੰਦ ਚਰਨਨ ਕਉ ਬਲਿਹਾਰੀ॥ ਭਵਜਲੁ ਜਗਤੁ ਨ ਜਾਈ ਤਰਣਾ ਜਪਿ ਹਰਿ ਹਰਿ ਪਾਰਿ ਉਤਾਰੀ ॥ 1॥ ਰਹਾਉ॥ ਹਿਰਦੈ ਪ੍ਰਤੀਤਿ ਬਨੀ ਪ੍ਰਭ ਕੇਰੀ ਸੇਵਾ ਸੁਰਤਿ ਬੀਚਾਰੀ॥ ਅਨਦਿਨੁ ਰਾਮ ਨਾਮੁ ਜਪ ਹਿਰਦੈ ਸਰਬ ਕਲਾ ਗੁਣਕਾਰੀ॥ 1॥ ਪ੍ਰਭੁ ਅਗਮ ਅਗੋਚਰੁ ਰਵਿਆ ਸ੍ਰਬ ਠਾਈ ਮਨਿ ਤਨਿ ਅਲਖ ਅਪਾਰੀ॥ ਗੁਰ ਕਿਰਪਾਲ ਭਏ ਤਬ ਪਾਇਆ ਹਿਰਦੈ ਅਲਖੁ ਲਖਾਰੀ॥ 2॥ ਅੰਤਰਿ ਹਰਿ ਨਾਮੁ ਸਰਬ ਧਰਣੀਧਰ ਸਾਕਤ ਕਉ ਦੂਰਿ ਭਇਆ ਅਹੰਕਾਰੀ॥ ਤ੍ਰਿਸਨਾ ਜਲਤ ਨ ਕਬਹੂ ਬੂਝਹਿ ਜੂਐ ਬਾਜੀ ਹਾਰੀ॥ 3॥ ਊਠਤ ਬੈਠਤ ਹਰਿ ਗੁਨ ਗਾਵਹਿ ਗੁਰਿ ਕਿੰਚਤ ਕਿਰਪਾ ਧਾਰੀ॥ ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਭਈ ਹੈ ਤਿਨ ਕੀ ਪੈਜ ਸਵਾਰੀ॥ 4॥2॥

Sarang Mehla 4: Gobind Churnun kuou bulihaari. Bhuvjul(u) jugut(u) na jaayi terna, jup(i) Hur(i), Hur(i) paar(i) ootaari. 1. Ruhaou. Hirdaiy perteet(i) bunee Prubh kayri, sayva soort(i) beechaari. Undin(u) Ram Naam(u) jup hirdaiy, Serb-kulaa goonkaari. 1. Prubh(u) agumm, agoachur(u), ruvviya serb tthaayeen, mun(i), tun(i) Alukh, Apaari. Gur kirpal bhuyyay ta paaya, hirdaiy Alukh(u) lukhaari. 2. Untar(i) Hur(i) Naam(u), serb Dhernidhur, saakut kuou door(i) bhuyya, ahunkaari. Trishna julut, na kubhoon boojheh(i), jooyay baaji haari. 3. Oothut, baiytthut, Hur(i) goon gaaveh(i), Gur(i) kinchut kirpa dhaari. Nanak, jinh kuou nudr(i) bhuyyi haiy, tinh kee paiyj suvaari. 4.2.

Word Meaning: Bulihaari = to lay down life. Bhuvjul(u) Jugut(u) = the world-sea. Paar Ootaari = ferry across. Pause. Perteet(i) = faith; reverence. Soort(i) = focus of mind. Beechaari = contemplative; exploratory. Serb-Kulaa = all powerful; omnipotent. Goonkaari = source of noble qualities. 1. Ruvviya = is present. Alukh = incomprehensible. Apaari = limitless. Lukhaari = is seen. 2. Dhernidhur = the support for the earth (God). Saakut = worshipper of Maya. Trishna = fire of worldly desires. Jooyay = in gamble. Baaji = game of life. 3. Ootthut = standing. Baiytthut = sitting. Kinchut(i) = a little. Payij Suvaari = enhances dignity. 4.

MEANING: The world-sea cannot be swum across (by one's own efforts). I am a sacrifice for the Feet of Waheguru (His Naam) because one can swim across the world-sea by reciting His Naam. Pause.

When one recites Waheguru's Naam all the time, his faith in Him grows to a great degree, and the omnipotent Waheguru, which is the source of all virtues, gets embedded in his heart, and his thinking becomes contemplative by serving Him (obeying His Will). 1.

Waheguru, which is inaccessible, incomprehensible, and limitless, is present everywhere, and in the body and mind of everybody. When the Guru becomes benevolent toward a devotee, he acquires the incomprehensible Waheguru in his heart and sees him there. 2.

Even though the Naam of Waheguru, which is the support for the earth, is present in everybody's heart, He appears far away to the conceited worshipper of Maya. The fire of his worldly desires is never put out, and he loses the game of his life in the gamble (loses his noble qualities to the attractions of Maya). 3.

The individual, whom the Guru is evenly slightly kind to, sings Waheguru's praise whether he is standing (working) or sitting (resting). Waheguru enhances the dignity of His devotees on whom He casts a kind sight, oh Nanak. 4.2.

(ਅੰਗ 1199)॥ ਸਾਰਗ ਮਹਲਾ 4॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਦੇਹੁ ਪਿਆਰੇ॥ ਜਿਨ ਊਪਰਿ ਗੁਰਮੁਖਿ ਮਨੁ ਮਾਨਿਆ ਤਿਨ ਕੇ ਕਾਜ ਸਵਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜਨ ਦੀਨ ਭਏ ਗੁਰ ਆਗੈ ਤਿਨ ਕੇ ਦੂਖ ਨਿਵਾਰੇ॥

ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹਿ ਗੁਰ ਆਗੈ ਗੁਰ ਕੈ ਸਬਦਿ ਸਵਾਰੇ॥ 1॥ ਹਿਰਦੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਰਸਨਾ ਰਸੁ ਗਾਵਹਿ ਰਸੁ ਬੀਚਾਰੇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਅੰਮ੍ਰਿਤ ਰਸੁ ਚੀਨ੍ਹਿਆ ਓਇ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰੇ॥ 2॥ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਅਚਲੁ ਅਚਲਾ ਮਤਿ ਜਿਸੁ ਦ੍ਰਿੜਤਾ ਨਾਮੁ ਅਧਾਰੇ॥ ਤਿਸੁ ਆਗੈ ਜੀਉ ਦੇਵਉ ਅਪੁਨਾ ਹਉ ਸਤਿਗੁਰ ਕੈ ਬਲਿਹਾਰੇ॥ 3॥ ਮਨਮੁਖ ਭ੍ਰਮਿ ਦੂਜੈ ਭਾਇ ਲਾਗੇ ਅੰਤਰਿ ਅਗਿਆਨ ਗੁਬਾਰੇ॥ ਸਤਿਗੁਰ ਦਾਤਾ ਨਦਰਿ ਨ ਆਵੈ ਨ ਉਰਵਾਰਿ ਨ ਪਾਰੇ॥ 4॥ ਸਰਬੇ ਘਟਿ ਘਟਿ ਰਵਿਆ ਸੁਆਮੀ ਸਰਬ ਕਲਾ ਕਲ ਧਾਰੇ॥ ਨਾਨਕੁ ਦਾਸਨਿ ਦਾਸੁ ਕਹਤ ਹੈ ਕਰਿ ਕਿਰਪਾ ਲੇਹੁ ਉਬਾਰੇ॥ 5॥3॥

(PAGE 1199): **Sarang Mehla 4:** Hur(i), Hur(i) Amrit Naam(u) dayh(u) Piyaray. Jinh oopur Gurmukh(i) mun(u) maaniya, tinh kay kaaj suvaaray. 1. Ruhaou. Jo jun deen bhuyyay Gur aagaiy, tinh kay dookh nivaaray. Undin(u) bhugut(i) kureh(i) Gur aagaiy, Gur kaiy Shabad suvaaray. 1. Hirdaiy Naam(u), Amrit rus(u) rusna, rus(u) gaaveh(i), rus(u) beechaaray. Gur persad(i) Amrit rus(u) cheeniya, oye paaveh(i) moakh dooaaray. 2. Satgur(u) Purakh(u) achull(u), achulla mut(i), jis(u) drirrta Naam(u) adhaaray. Tis(u) aagaiy jeeou dayvoun apuna, huoun Satgur kaiy bulihaaray. 3. Munmukh bherm(i) doojaiy bhaayay laagay, untar(i) ugiyaan goobaaray. Satgur Daata, nudr(i) na aavaiy, na oorvaar(i), na paaray. 4. Serbay ghut(i), ghut(i) ruvviya Soami, Serb-kulaa, kul dhaaray. Nanak(u) daasun(i) daas(u) keht haiy, kur(i) kirpa layh(u) oobaaray. 5.3.

Word Meaning: Gurmukh(i) = in the shelter of the Guru. Kaaj Suvaaray = objectives realized successfully. Pause. Deen = humble. Gur Aagaiy = before the Guru (obeying His advice). Nivaaray = removed; eradicated. 1. Rus(u) = essence; sweetness. Rusna = tongue. Amrit Rus(u) = Waheguru's immortalizing Naam. Cheeniya = recognized; acquired. Moakh = emancipation. Dooaaray = at Waheguru's Door. 2. Purakh(u) = manifestation of Waheguru. Achull(u) = determined mind. Drirrta = firmness. 3. Bherm(i) = in misgivings. Doojay Bhaayay = love for the other (Maya). Ugiyaan = ignorance. Goobaaray = deep darkness. Oorvaar = the nearer shore. Paar(i) = the far end (shore). 4. Ruvviya = is present. Serb-Kulaa = omnipotent. Kul = power. Daasun(i) Daas(u) = slave of slaves. Oobaaray = salvage. 5.

MEANING: All the tasks of the devotee of the Guru, whom He is pleased with, are made successful by the Guru. I also pray to my dear Guru to grant me Waheguru's immortalizing Naam. Pause. All the suffering of the devotees, who humbly act on the Guru's advice, is eradicated. They worship Waheguru all the time in the shelter of the Guru, and are adorned with noble qualities with the Guru's Shabad. 1.

With Waheguru's sweet Naam at heart, they sing (recite) Waheguru's praise with their tongue, enjoying its sweetness, and ponder on the sweet Naam. With Guru's benevolence, they recognize (make a connection with) the sweet Naam, and reach the door of emancipation 2. Satguru, a manifestation of Waheguru, is firm-minded, has firm thinking (against the attractions of Maya), and has firm faith in Waheguru's support through His Naam. I am a sacrifice for such a Guru, and will gladly surrender my mind to Him. 3.

The followers of their mind are misled by their misgivings, have the darkness of ignorance in their minds, and love Maya. They do not see (realize) that Satguru is the provider of all necessities; they submerge in the world-sea, and are neither on this shore nor on the other. (neither find peace in this world, nor in the next after death). 4.

The omnipotent Waheguru is present in every heart and supports everyone with His power. I, Nanak, am a slave of His slaves (devotees), and pray to Him that He salvages me too with His benevolence. 5.3.

ਸਾਰਗ ਮਹਲਾ 4॥ ਗੋਬਿਦ ਕੀ ਐਸੀ ਕਾਰ ਕਮਾਇ॥ ਜੋ ਕਿਛੁ ਕਰੇ ਸੁ ਸਤਿ ਕਰਿ ਮਾਨਹੁ ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਹਹੁ ਲਿਵ ਲਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੋਬਿਦ ਪ੍ਰੀਤਿ ਲਗੀ ਅਤਿ ਮੀਠੀ ਅਵਰ ਵਿਸਰਿ ਸਭ ਜਾਇ॥ ਅਨਦਿਨੁ

ਰਹਸੁ ਭਇਆ ਮਨੁ ਮਾਨਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ 1॥ ਜਬ ਗੁਣ ਗਾਇ ਤਬ ਹੀ ਮਨ ਤ੍ਰਿਪਤੈ ਸਾਤਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਗੁਰ ਕਿਰਪਾਲ ਭਏ ਤਬ ਪਾਇਆ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਇ॥ 2॥ ਮਤਿ ਪ੍ਰਗਾਸ ਭਈ ਹਰਿ ਧਿਆਇਆ ਗਿਆਨਿ ਤਤਿ ਲਿਵ ਲਾਇ॥ ਅੰਤਰਿ ਜੋਤਿ ਪ੍ਰਗਟੀ ਮਨੁ ਮਾਨਿਆ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਇ॥ 3॥ ਹਿਰਦੈ ਕਪਟੁ ਨਿਤ ਕਪਟੁ ਕਮਾਵਹਿ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਸੁਣਾਇ॥ ਅੰਤਰਿ ਲੋਭੁ ਮਹਾ ਗੁਬਾਰਾ ਤੁਹ ਕੂਟੈ ਦੁਖ ਖਾਇ॥ 4॥ ਜਬ ਸੁਪ੍ਰਸੰਨ ਭਏ ਪ੍ਰਭ ਮੇਰੇ ਗੁਰਮੁਖਿ ਪਰਚਾ ਲਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਰੰਜਨੁ ਪਾਇਆ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਇ॥ 5॥4॥

Sarang Mehla 4: Gobind kee aiysi kaar kmaayay. Jo kichh(u) kuray, su sat(i) kur(i) maanh(u), Gurmukh(i) Naam(i) ruhhou liv laayay. 1. Ruhaou. Gobind preet luggi ut(i) meetthi, uver vissar(i) sub jaayay. Undin(u) rehus(u) bhuyya mun(u) maaniya, joti Jot(i) milaayay. 1. Jub goon gaayay, tub hee mun triptaiy, shaant(i) vussaiy mun(i) aayay. Gur kirpal bhuyyay tub paaya, Hur(i) Churnee chit(u) laayay. 2. Mut(i) pergaas bhuyyi Hur(i) dhiyaaya, Giyan(i) tut(i) liv laayay. Untar Jot(i) pergutee, mun(u) maaniya, Hur(i) sehj(i) smaadh(i) lugaayay. 3. Hirdaiy kupt(u), nit kuput(u) kmaaveh(i), mookhoun Hur(i), Hur(i) soonaayay. Untar(i) lobh(u) muhha goobaara, tooh koottaiy, dookh khaayay. 4. Jub supersunn bhuyyay Prubh mayray, gurmukh(i) percha laayay. Nanak, Naam(u) Nirunjun(u) paaya, Naam(u) juput sookh(u) paayay. 5.4.

Word Meaning: Gobind = God. Aiysi Kaar Kmaayay = serve in such a way. Liv Laayay = stay connected with focused mind. Pause. Ut(i) = extremely. Uver = others. Vissar(i) = are forgotten. Rehus(u) = blissfulness. Joti = human light (soul). Jot(i) = the Supreme Soul. 1. Triptay = is contented. Shaant(i) = peacefulness. 2. Pergaas Bhuyyi = enlightened. Giyan Tut(i) = the basis of Divine Knowledge (God). Liv Laayay = focused mind. Pergutee = appears; enlightens. Mun Maaniya = mind convinced; pleased. 3. Kupt(u) = deceit. Kmaaveh(i) = practises. Lobh = greed. Tooh = empty gain shells. Koottaiy = threshes. 4. Supersunn = overpleased. Percha Laayay = is attracted; loves. 5.

MEANING: Serve Waheguru in such a way that you accept everything that He does as the eternal truth, and stay focused on His Naam in the shelter of the Guru, oh my mind. Pause.
When one finds love for Waheguru to be extremely sweet, he forgets loving everything else. His mind is fully pleased with Waheguru, and he is always blissful as his soul merges with Waheguru's Soul. 1.
He is content only when he sings Waheguru's praise, and his mind becomes completely peaceful. But one gets attached to Waheguru (His Naam) only with the grace of the Guru. 2.
One's thinking (mind) is enlightened when one recites Waheguru's Naam with a fully focused mind. When one's mind is pleased with Waheguru when he meditates on His Naam in the peaceful state of mind, Waheguru's Light appears (enlightens) his mind. 3.
On the other hand, the individual, who does recite Waheguru's Naam but only as a show off (to impress others), and has deceit at mind, and performs deeds based on deceit, has immense darkness of greed in his mind and is like the individual who threshes only the empty shells of grains (a labour without any reward), and suffers. 4.
When Waheguru becomes overpleased with a devotee, he gets attached to Waheguru with the grace of the Guru. I have acquired Waheguru's Naam (which enables one to stay unaffected by Maya), and am enjoying bliss, oh Nanak. 5.4.

ਸਾਰਗ ਮਹਲਾ 4॥ ਮੇਰਾ ਮਨੁ ਰਾਮ ਨਾਮਿ ਮਨੁ ਮਾਨੀ। ਮੇਰੈ ਹੀਅਰੈ ਸਤਿਗੁਰਿ ਪ੍ਰੀਤਿ ਲਗਾਈ ਮਨਿ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਖਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਦੀਨ ਦਇਆਲ ਹੋਵਹੁ ਜਨ ਊਪਰਿ ਜਨ ਦੇਵਹੁ ਅਕਥ ਕਹਾਨੀ॥ ਸੰਤ ਜਨਾ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ ਹਰਿ ਮਨਿ ਤਨਿ ਮੀਠ ਲਗਾਨੀ॥ 1॥ ਹਰਿ ਕੈ ਰੰਗਿ ਰਤੇ ਬੈਰਾਗੀ ਜਿਨ ਗੁਰਮਤਿ ਨਾਮੁ ਪਛਾਨੀ॥ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਿਆ ਸੁਖੁ ਪਾਇਆ ਸਭ ਚੂਕੀ ਆਵਣ ਜਾਨੀ॥ 2॥ ਨੈਣੀ ਬਿਰਹੁ ਦੇਖਾ ਪ੍ਰਭ ਸੁਆਮੀ ਰਸਨਾ ਨਾਮੁ ਵਖਾਨੀ॥

(ਅੰਗ 1200)॥ ਸ੍ਰਵਣੀ ਕੀਰਤਨੁ ਸੁਨਉ ਦਿਨੁ ਰਾਤੀ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਭਾਨੀ॥ 3॥ ਪੰਚ ਜਨਾ ਗੁਰਿ ਵਸਗਤਿ ਆਣੇ ਤਉ ਉਨਮਨਿ ਨਾਮਿ ਲਗਾਨੀ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਨੀ॥ 4॥5॥

Sarang Mehla 4: Mayra mun(u) Ram Naam(i) mun(u) maani. Mayraiy heeuraiy Satgur(i) preet(i) lugaayi, mun(i), Hur(i), Hur(i) kutha sookhaani. 1. Ruhaou. Deen duyyal hovou jun oopur(i), jun dayvhou Akuth kahani. Sunt junaa mil(i) Hur(i) rus(u) paaya, Hur(i) mun(i), tun(i) meetth lugaani. 1. Hur(i) kaiy rung(i) ruttay baiyraagi, jinh Gurmut(i) Naam(u) puchhaani. Purkhaiy, Purakh(u) miliya sookh(u) paaya, subh chooki aavun jaani. 2. Naiyni birhoun daykhaan Prubh Soami, rusna Naam(u) vukhaani.

(PAGE 1200): Servnee keertun(u) soonoun din(u) raati, hirdaiy, Hur(i), Hur(i) bhaani. 3. Punch junaa Gur(i) vusgut(i) aanay, tuou oonmun(i) Naam(i) lugaani. Jun Nanak Hur(i) kirpa dhaari, Hur(i) Ramaiy Naam(i) smaani. 4.5.

Word Meaning: Mun Maani = mind convinced (pleased). Heeuraiy = heart. Kutha = Kahani = description of virtues; praise. Sookhaani = causes comfort. Pause. Akuth = (of the) indescribable (Waheguru). Rus(u) = sweetness. 1. Rung(i) = in love. Ruttay = imbued. Baiyraagi = detached from the world and lovers of Waheguru. Puchhaani = recognized; made connection with. Purkhaiy = Waheguru-like devotee. Purakh = Waheguru. Chooki = ends. Aavun Jaani = birth and death. 2. Naiyni Birhoun = with love-filled eyes. Vukhaani = recite. Servnee = with ears. Bhaani = liked. 3. Punch Junaa = the five demons. Vusgut(i) Aanay = brought under control. Oonmun(i) = in high spiritual state. Lugaani = reciting Naam. Smaani = absorbed. 4.

MEANING: Satguru has implanted love for Waheguru in my mind as a result of which, my mind feels blissful with His Naam, and I find singing His praise very comforting. Pause. Please be kind to your humble devotee, and instil Your praise in my mind, oh, Waheguru. (Waheguru listened to my prayer), And I acquired the sweetness of His Naam in the company of the holy saints, and now I find His Naam to be very sweet in my body and my mind. 1. The devotees, who love Waheguru and get connected with Him in the shelter of the Guru, stay imbued in His love. They become as Waheguru and their souls merge with the Supreme Soul, as a result of which, they enjoy blissfulness, and their birth-death cycle is terminated. 2. I have a wish to see You with love-filled eyes, recite Your Naam with my tongue, listen to Your praise with my ears, and have love for You in my heart day and night, oh Waheguru. 3. The Guru brought the five demons under my control, and now my mind has attained the high spiritual state by reciting His Naam. With Waheguru's grace, I have been fully absorbed in His Naam, oh Nanak. 4.5.

ਸਾਰਗ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਪੜੁ ਸਾਰੁ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਥਿਰੁ ਨਹੀ ਕੋਈ ਹੋਰੁ ਨਿਹਫਲ ਸਭੁ ਬਿਸਥਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਕਿਆ ਲੀਜੈ ਕਿਆ ਤਜੀਐ ਬਉਰੇ ਜੋ ਦੀਸੈ ਸੋ ਛਾਰੁ॥ ਜਿਸੁ ਬਿਖਿਆ ਕਉ ਤੁਮ੍ਹ ਅਪੁਨੀ ਕਰਿ ਜਾਨਹੁ ਸਾ ਛਾਡਿ ਜਾਹੁ ਸਿਰਿ ਭਾਰੁ॥ 1॥ ਤਿਲੁ ਤਿਲੁ ਪਲੁ ਪਲੁ ਅਉਧ ਫੁਨਿ ਘਾਟੈ ਬੂਝਿ ਨ ਸਕੈ ਗਵਾਰੁ॥ ਸੋ ਕਿਛੁ ਕਰੈ ਜਿਸ ਸਾਥਿ ਨ ਚਾਲੈ ਇਹੁ ਸਾਕਤ ਕਾ ਆਚਾਰੁ॥ 2॥ ਸੰਤ ਜਨਾ ਕੈ ਸੰਗਿ ਮਿਲੁ ਬਉਰੇ ਤਉ ਪਾਵਹਿ ਮੋਖੁ ਦੁਆਰੁ॥ ਬਿਨੁ ਸਤਸੰਗ ਸੁਖੁ ਕਿਨੈ ਨ ਪਾਇਆ ਜਾਇ ਪੂਛਹੁ ਬੇਦ ਬੀਚਾਰੁ॥ 3॥ ਰਾਣਾ ਰਾਉ ਸਭੈ ਕੋਊ ਚਾਲੈ ਝੂਠੁ ਛੋਡਿ ਜਾਇ ਪਾਸਾਰੁ॥ ਨਾਨਕ ਸੰਤ ਸਦਾ ਥਿਰੁ ਨਿਹਚਲੁ ਜਿਨ ਰਾਮ ਨਾਮ ਆਧਾਰੁ॥ 4॥6॥

Sarang Mehla 4: Jup(i) mun, Ram Naam(u), purrh(u) saar(u). Ram Naam bin(u) thir(u) nuhhi koyee, hoar nihful subh(u) bisthaar(u). 1. Ruhaou. Kiyya leejaiy, kiyya tujiyaiy bauray, jo deesaiy so chhar(u). Jis(u) bikhiya kuou toomh apuni kur(i) jaanhou, sa chhaad(i) jaah(u), sir(i) bhaar(u). 1. Til(u), til(u), pul(u), pul, aoudh phoon(i) ghaataiy, boojh(i) na sukaiy guvaar(u). So kichh(u) kuraiy, jis saath(i) na chaalaiy. Eh(u) saakut ka aachar(u). 2. Sunt

junaa kaiy sung(i) mil(u) bauray, tuou paaveh(i) moakh(u) dooaar(u). Bin(u) Sat-sung sookh(u) kinaiy na paaya, jaayay poochhou Bayd beechaar(u). 3. Rana, raaou, subhaiy koyoo chaalaiy, jhootth(u) chhoad(i) jaayay pasaar(u). Nanak, sunt sudaa thir(u) nihchul(u) jinh Ram Naam aadhaar(u). 4.6.

Word Meaning: Saar(u) = supreme. Bin(u) = without; other than Thir(u) = permanent. Nihful = worthless. Bisthaara = expanse. Pause. Tujiyaiy = give up. Bauray = insane. Chhaar(u) = dirt (worthless). Bikhiya = poisonous (Maya). Sir(i) Bhaar(u) = burden of evil deeds. 1. Til(u) = small amounts; slowly. Pul(u) = a moment. Aoudh = life span. Phoonn(i) = too. Ghaataiy = decreases. Boojh(i) = realize. Guvaar(u) = unrefined; foolish. Saakut = Maya-worshipper. Aachar(u) = character. 2. Rana = Raaou = rajahs. Jhoottu(u) = false; perishable. Nihchul = eternal. 4.

MEANING: Nothing, other than Waheguru's Naam, is permanent (to stay with you) in this world; all other expanses of Maya are (spiritually) worthless. So, recite and read Waheguru's Naam, which is supreme, oh my mind. Pause.

Every visible thing in the world is (spiritually) worthless, so what can one acquire, and what can one give up (there is nothing useful), oh, insane man. The poisonous wealth which you believe is yours will leave you (after your death), and you will be left with a burden of bad deeds on your mind, oh man. 1. The foolish does not realize that his life span is decreasing slowly every moment; the character (nature) of the Maya-worshipper is such that he does only those things which will not accompany him. 2.

You will reach the door of emancipation if you attend the company of the holy saints, oh, insane man. You may ask (read to know the verdict of) the Vedas, and you will find that nobody has attained emancipation without the company of the holy saints. 3.

Be it a rajah or anybody else, everybody has to leave this world and leave the perishable expanse of Maya behind. Only the holy saints, who make Waheguru's Naam the basis of their life, live forever through their teachings, and by merging into Waheguru, oh Nanak. 4.6.

ਸਾਰਗ ਮਹਲਾ 4 ਘਰੁ 3 ਦੁਪਦਾ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਾਹੇ ਪੂਤ ਝਗਰਤ ਹਉ ਸੰਗਿ ਬਾਪ॥ ਜਿਨ ਕੈ ਜਣੇ ਬਡੀਰੇ ਤੁਮ ਹਉ ਤਿਨ ਸਿਉ ਝਗਰਤ ਪਾਪ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਧਨ ਕਾ ਤੁਮ ਗਰਬ ਕਰਤ ਹਉ ਸੋ ਧਨੁ ਕਿਸਹਿ ਨ ਆਪ॥ ਖਿਨ ਮਹਿ ਛੋਡਿ ਜਾਇ ਬਿਖਿਆ ਰਸੁ ਤਉ ਲਾਗੈ ਪਛੁਤਾਪ॥ 1॥ ਜੋ ਤੁਮਰੇ ਪ੍ਰਭ ਹੋਤੇ ਸੁਆਮੀ ਹਰਿ ਤਿਨ ਕੇ ਜਾਪਹੁ ਜਾਪ॥ ਉਪਦੇਸੁ ਕਰਤ ਨਾਨਕ ਜਨ ਤੁਮ ਕਉ ਸੁਨਹੁ ਤਉ ਜਾਇ ਸੰਤਾਪ॥ 2॥1॥7॥

Sarang Mehla 4, Ghur(u) 3, Doopuda: Ek Onkar Satgur Persad(i):

Kaahay poot, jhugrut huou sung(i) baap? Jinh kaiy junay budeeray toom huou, tinh siyoun jhugrut paap. 1. Ruhaou. Jis(u) dhun ka toom gern kurt huou, so dhun(u) kiseh(i) na aap. Khin meh(i) chhoad(i) jaayay bikhiya rus(u), tuou laagaiy puchhutaap. 1. Jo toomhray Prubh hoatay Soami, Hur(i) Tin kay jaap-hou jaap. Oopdaysh(i) kurt Nanak jun toom kuou, soonhou tuou jaayay suntaap. 2.1.7.

Word Meaning: Doopuda = Shabad with 2 verses. Kaahay = what for. Jhugrut = argue with. Junay = given birth. Budeeray = raised. Paap = sin. Pause. Gerb = conceit. Khin = moment. Bikhiya Rus(u) = enjoyments of Maya. Puchhutaap = repentance. 1. Oopdaysh(i) = teaching. Jun = devotee; holy saint. Suntaap = suffering. 2.

NOTE: Before leaving this mortal world, Guru Ram Dass Ji, the Fourth Guru, gave the Guruship to His youngest son, Shri Arjun Dev Ji, bypassing His oldest son, Pirthi Chand, because the latter was less spiritual and more attracted to worldly attractions. Pirthi Chand had thought that it was his right to be the next Guru, so he made a huge fuss. In this holy Shabad, Guru Sahib teaches Pirthi Chand (and all of us) that money does not stay with anyone forever; it is Waheguru's worship that makes a man good and acceptable to Him.

MEANING: Why do you argue angrily with your father, oh my son? It is a sin to argue with one's parents who give birth to him and raise him. Pause.
The wealth, which you are conceited of (you love), never stays with you all the time. The man leaves the poisonous enjoyments of Maya in a moment, only to suffer the consequences. 1.
I advise you to recite the Naam of the Waheguru, which is your Lord. If you listen to this advice (and act on it), all your sufferings will be gone, says Nanak, a devotee of Waheguru. 2.1.7.

ਸਾਰਗ ਮਹਲਾ 4 ਘਰੁ 5 ਦੁਪਦੇ ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਪਿ ਮਨ ਜਗੰਨਾਥ ਜਗਦੀਸਰੋ ਜਗਜੀਵਨੋ ਮਨ ਮੋਹਨ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਗੀ ਮੈ ਹਰਿ ਹਰਿ ਹਰਿ ਟੇਕ ਸਭ ਦਿਨਸੁ ਸਭ ਰਾਤਿ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀ ਉਪਮਾ ਅਨਿਕ ਅਨਿਕ ਅਨਿਕ ਗੁਨ ਗਾਵਤ ਸੁਕ ਨਾਰਦ ਬ੍ਰਹਮਾਦਿਕ ਤਵ ਗੁਨ ਸੁਆਮੀ ਗਨਿਨ ਨ ਜਾਤ॥ ਤੂ ਹਰਿ ਬੇਅੰਤੁ ਤੂ ਹਰਿ ਬੇਅੰਤੁ ਤੂ ਹਰਿ ਸੁਆਮੀ ਤੂ ਆਪੇ ਹੀ ਜਾਨਹਿ ਆਪਨੀ ਭਾਤਿ॥ 1॥ ਹਰਿ ਕੈ ਨਿਕਟਿ ਨਿਕਟਿ ਹਰਿ ਨਿਕਟਿ ਹੈ ਬਸਤੇ ਤੇ ਹਰਿ ਕੇ ਜਨ ਸਾਧੂ ਹਰਿ ਭਗਾਤ॥ ਤੇ ਹਰਿ ਕੇ ਜਨ ਹਰਿ ਸਿਉ ਰਲਿ ਮਿਲੇ ਜੈਸੇ ਜਨ ਨਾਨਕ ਸਲਲੈ ਸਲਲ ਮਿਲਾਤਿ 2॥1॥8॥
Sarnag Mehla 4, Ghur(u) 5, Doopuday, Purrtaal: Ek Onkar Satgur Persad(i).
Jup(i) mun Jugunath, Jugdeeshro, Jugjeevno, mun-Mohun siyoun preet(i) laagi, mein Hur(i), Hur(i), Hur(i) tayk subh dinus(u), subh raat(i). 1. Ruhaou. Hur(i) kee oopma, anik, anik, anik goon gaavut Sookh, Naarud, Brahamadik, Tuv goon Soami, gunin na jaat. Tu Hur(i) bayunt(u), Tu Hur(i) bayunt(u), Tu Hur(i) Soami, Tu Aapay hee jaaneh(i) Apni bhaant(i). 1. Hur(i) kaiy nicket(i), nicket(i), Hur(i) nicket(I) haiy bustay, tay Hur(i) kay jun Sadhu, Hur(i) bhugaat. Tay Hur(i) kay jun Hur(i) siyoun rul(i) milay, jaiysay jun Nanak sul-laiy, sulul milaat(i). 2.1.8.
Word Meaning: Jugunath = Jugdeeshro = Lord of the world. Jugjeevno = life (basis) of the world. Mun Mohun = mind-captivating. Tayk = support. Pause. Oopma = praise. Anik = countless. Sookh = a sage. Naarud = a son of Brahma. Brahamaadik = Brahma, and others like him. Tuv = Yours. Gunin Na Jaat = cannot be counted. Bayunt(u) = limitless. Bhaant(i) = ways; Will. 1. Nicket(i) = nearby. Bustay = reside. Bhugaat = devotees. Sul-laiy = water. 2.
MEANING: I have developed a deep love for the mind-captivating Waheguru, the Lord of the world and the basis of all life. Now, I recite His Naam day and night, and He is my permanent support. Pause. Countless people, including the sages Sookh and Narud, and gods like Brahma, sing His praise. The Lord, Waheguru, is limitless; His virtues cannot be counted, and only He knows His ways (to manage the universe). 1.
Waheguru's devotees and His holy saints always find Him close by and are as fully absorbed in Him as water from one container mixes fully (becomes indistinguishable) with the water from another container, oh Nanak. 2.1.8.

(ਅੰਗ 1201)॥ ਸਾਰੰਗ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਨਰਹਰੇ ਨਰਹਰ ਸੁਆਮੀ ਹਰਿ ਸਗਲ ਦੇਵ ਦੇਵਾ ਸ੍ਰੀ ਰਾਮ ਰਾਮ ਨਾਮਾ ਹਰਿ ਪ੍ਰੀਤਮ ਮੋਰਾ॥ ਰਹਾਉ॥ ਜਿਤੁ ਗ੍ਰਿਹਿ ਗੁਨ ਗਾਵਤੇ ਹਰਿ ਕੇ ਗੁਨ ਗਾਵਤੇ ਰਾਮ ਗੁਨ ਗਾਵਤੇ ਤਿਤੁ ਗ੍ਰਿਹਿ ਵਾਜੇ ਪੰਚ ਸਬਦ ਵਡਭਾਗ ਮਥੋਰਾ॥ ਤਿਨ ਕੇ ਸਭਿ ਪਾਪ ਗਏ ਸਭਿ ਦੋਖ ਗਏ ਸਭਿ ਰੋਗ ਗਏ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ ਗਏ ਤਿਨ ਜਨ ਕੇ ਹਰਿ ਮਾਰਿ ਕਢੇ ਪੰਚ ਚੋਰਾ॥ 1॥ ਹਰਿ ਰਾਮ ਬੋਲਹੁ ਹਰਿ ਸਾਧੂ ਹਰਿ ਕੇ ਜਨ ਸਾਧੂ॥ ਹਰਿ ਰਾਮ ਬੋਲਿ ਹਰਿ ਰਾਮ ਬੋਲਿ ਸਭਿ ਪਾਪ ਗਵਾਧੂ॥ ਨਿਤ ਨਿਤ ਜਾਗਰਣੁ ਕਰਹੁ ਸਦਾ ਸਦਾ ਆਨੰਦੁ ਜਪਿ ਜਗਦੀਸੁਰਾ॥ ਮਨ ਇਛੇ ਫਲ ਪਾਵਹੁ ਸਭੈ ਫਲ ਪਾਵਹੁ ਧਰਮੁ ਅਰਥੁ ਕਾਮ ਮੋਖੁ ਜਨ ਨਾਨਕ ਹਰਿ ਸਿਉ ਮਿਲੇ ਹਰਿ ਭਗਤ ਤੋਰਾ॥ 2॥2॥9॥

(PAGE 1201): **Sarang Mehla 4:** Jup(i) mun Nurhuray, Nurhur Soami, Hur(i) sugul Dayv dayva, Sri Ram, Ram Naama, Hur(i) Preetum mora. Ruhaou. Jit(u) greh(i) goon gaavtay, Hur(i) kay goon gaavyay, Ram goon gaavtay, tit(u) greh(i) vaajay punch shabad, vudbhaag muthora. Tin kay subh(i) paap guyyay, subh(i) doakh guyyay, subh(i) roag guyyay, kaam(u), kroadh(u), lobh(u), moh(u), abhimaan(u) guyyay, tin jun kay Hur(i) maar(i) kuddhay punch choara. 1. Hur(i) Ram bolhou Hur(i) sadhu, Hur(i) kay jun sadhu. Hur(i) Ram boal(i) subh(i) paap guvaadhoo. Nit, nit jaagrun(u) kurhou, sudaa, sudaa, anund(u), jup(i) Jugdeeshuro. Mun ichhaiy ful paavhou, dherm(u), urth(u), kaam, moakh(u) jun, Nanak Hur(i) siyoun milay Hur(i) bhugut Tora. 2.2.9.

Word Meaning: Jup(i) = recite (Naam). Nurhuray = Waheguru. Sugul = all. Dayva = God. Pause. Greh(i) = house; heart. Vaajay = play music. Tit(u) = in that. Punch Shabad = of all five kinds instruments (air, wired, metallic; drums, and vessels). Bhaag Muthora = has good fortune (on his forehead). Doakh = faults; allegations. Guyyay = eradicated. Maar(i) Kuddhay = thrown out; destroyed. Punch Choara = the five robbers (demons). 1. Sadhu = devotees. Guvaadhoo = lost; get rid of. Nit, Nit = always. Jaagrun = awake (alert; watchful). Anund = bliss. Jugdeeshro = God. Ichhay = desired. Ful = rewards. Dherm = morality. Urth = wealth. Kaam = wishes. Moakh = emancipation. Tora = Yours. 2.

MEANING: Recite the Naam of the Lord, Waheguru, who is the God of all gods, and very dear to me, oh mind. Pause.

The devotee, who sings Waheguru's praise at heart, is highly fortunate and feels as if all five kinds of musical instruments are playing in his mind. All the sins, all the faults, and all the ailments (sufferings) of such devotees are eradicated. Waheguru destroys and kicks out all five robbers (lust, rage, greed, worldly attachments, and ego). 1.

Waheguru's devotees and His holy saints all recite His Naam, whereby all their sins are destroyed. They stay alert (against the attacks of Maya) all the time, and enjoy bliss by reciting Waheguru's Naam. Waheguru's devotees acquire all their desired rewards, such as high morality, wealth, fulfilment of their wishes, and emancipation, oh Nanak. 2.2.9.

ਸਾਰਗ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਮਾਧੋ ਮਧੁ ਸੂਦਨੋ ਹਰਿ ਸ੍ਰੀਰੰਗੋ ਪਰਮੇਸਰੋ ਸਤਿ ਪਰਮੇਸਰੋ ਪ੍ਰਭੁ ਅੰਤਰਜਾਮੀ॥ ਸਭ ਦੂਖਨ ਕੇ ਹੰਤਾ ਸਭ ਸੂਖਨ ਕੋ ਦਾਤਾ ਹਰਿ ਪ੍ਰੀਤਮ ਗੁਨ ਗਾਉ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਘਟਿ ਘਟੇ ਘਟਿ ਬਸਤਾ ਹਰਿ ਜਲ ਥਲੇ ਹਰਿ ਬਸਤਾ ਹਰਿ ਥਾਨ ਥਾਨੰਤਰਿ ਬਸਤਾ ਮੈ ਹਰਿ ਦੇਖਨ ਕੋ ਚਾਉ॥ ਕੋਈ ਆਵੈ ਸੰਤ ਹਰਿ ਕਾ ਜਨੁ ਸੰਤੋ ਮੇਰਾ ਪ੍ਰੀਤਮ ਜਨੁ ਸੰਤੋ ਮੋਹਿ ਮਾਰਗੁ ਦਿਖਲਾਵੈ॥ ਤਿਸੁ ਜਨ ਕੇ ਹਉ ਮਲਿ ਮਲਿ ਧੋਵਾ ਪਾਉ॥ 1॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਮਿਲਿਆ ਹਰਿ ਸਰਧਾ ਤੇ ਮਿਲਿਆ ਗੁਰਮੁਖਿ ਹਰਿ ਮਿਲਿਆ॥ ਮੇਰੈ ਮਨਿ ਤਨਿ ਆਨੰਦ ਭਏ ਮੈ ਦੇਖਿਆ ਹਰਿ ਰਾਉ॥ ਜਨ ਨਾਨਕ ਕਉ ਕਿਰਪਾ ਭਈ ਹਰਿ ਕੀ ਕਿਰਪਾ ਭਈ ਜਗਦੀਸੁਰ ਕਿਰਪਾ ਭਈ॥ ਮੈ ਅਨਦਿਨੋ ਸਦ ਸਦ ਸਦਾ ਹਰਿ ਜਪਿਆ ਹਰਿ ਨਾਉ॥ 2॥3॥10॥

Sarang Mehla 4: Jup(i) mun Madho, Mudhu-Sooduno, Hur(i) Srirungo, Permayshuro, Prubh(u) untarjaami. Subh dookhun kay hunta, subh sookhun ko daata, Hur(i) Preetum goon gaaoun. 1. Ruhaou. Hur(i) ghut(i), ghutay, ghut(i) busta, Hur(i) jul thulay Hur(i) busta, Hur(i) thaan, thaanuntar(i) busta, mein Hur(i) daykhun ko chaaou. Koyee aavaiy sunt, Hur(i) ka jun sunto, mayra Preetum jun(u) sunto, moh(i) maarug dikhlaavaiy. Tis(u) jun kay huoun mul(i), mul(i) dhovaan paaoun. 1. Hur(i) jun kuou Hur(i) miliya, Hur(i) sherdha tay miliya, Gurmukh(i) Hur(i) miliya. Mayraiy mun(i), tun(i) anund bhuyyay mein daykhiya Hur(i) Raaou. Jun Nanak kuou kirpa bhuyyi, Hur(i) kee kirpa bhuyyi, Jugdeeshur kirpa bhuyyi. Mein undino, sud, sud, sudaa Hur(i) juppiya Hur(i)
Naaoun. 2.3.10.

Word Meaning: Madho = Srirungo = husband of Maya. Mudhu-Soodno = destroyer of the demon Madhu. Permayshuro = (all are names of Waheguru). Untarjami = omniscient. Hunta = destroyer. Daata = source; provider. Pause. Ghut(i) = in heart. Busta = resides. Thulay = on the land. Thaan Thaanuntar(i) = everywhere. Chaaou = excitement; gusto. Maarug = path (to connect with God). Mul(i) Mul(i) = rubbing well. Paaoun = feet. 1. Sherdha = reverence; love. Tay = because of. Raaou = Royal. Undino = everyday; always. 2.

MEANING: Recite the Naam of the omniscient Waheguru which has many different names. I sing praise of my dear Waheguru which is the destroyer of all suffering, and the source of all comforts. Pause.

I have great excitement to "see" Waheguru which resides in every heart, in waters, on the land, and everywhere. I am waiting for the arrival of some holy devotee, who is dear to Waheguru, to show me the path of union with Waheguru. I will wash his feet by rubbing them well (serve him like a slave). 1.

Waheguru's devotees get connected with Him because of their deep reverence for Him, and only in the shelter of the Guru (with His grace). My mind was filled with bliss on "seeing" the Royal Waheguru. Waheguru became benevolent to His devotee, Nanak, when I recited His Naam everyday, and all the time. 2.3.10.

ਸਾਰਗ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਨਿਰਭਉ॥ ਸਤਿ ਸਤਿ ਸਦਾ ਸਤਿ॥ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ॥ ਆਜੂਨੀ ਸੰਭਉ॥ ਮੇਰੇ ਮਨ ਅਨਦਿਨੁ ਧਿਆਇ ਨਿਰੰਕਾਰੁ ਨਿਰਾਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਦਰਸਨ ਕਉ ਹਰਿ ਦਰਸਨ ਕਉ ਕੋਟਿ ਕੋਟਿ ਤੇਤੀਸ ਸਿਧ ਜਤੀ ਜੋਗੀ ਤਟ ਤੀਰਥ ਪਰਭਵਨ ਕਰਤ ਰਹਤ ਨਿਰਾਹਾਰੀ॥ ਤਿਨ ਜਨ ਕੀ ਸੇਵਾ ਥਾਇ ਪਈ ਜਿਨ ਕਉ ਕਿਰਪਾਲ ਹੋਵਤੁ ਬਨਵਾਰੀ॥ 1॥ ਹਰਿ ਕੇ ਹੋ ਸੰਤ ਭਲੇ ਤੇ ਊਤਮ ਭਗਤ ਭਲੇ ਜੋ ਭਾਵਤ ਹਰਿ ਰਾਮੁ ਮੁਰਾਰੀ॥ ਜਿਨ ਕਾ ਅੰਗੁ ਕਰੈ ਮੇਰਾ ਸੁਆਮੀ ਤਿਨ ਕੀ ਨਾਨਕ ਹਰਿ ਪੈਜ ਸਵਾਰੀ॥ 2॥4॥11॥

Sarang Mehla 4: Jup(i) mun Nirbhuou. Sat(i), Sat(i), sudaa Sat(i). Nirvaiyr(u), Akal Moorut(i). Ajooni Sumbhuou. Mayray mun, undino dhiyaayay Nirunkaar(u), Nirahaari. 1. Ruhaou. Hur(i) dershun kuou, Hur(i) dershun kuou, koat(i), koat(i) taytees, Sidh, jutee, yogi, tut teeruth perbhuvun kert, reht nirahaari. Tin jun kee sayva thaayayn puyyi, jinh kuou kirpal hovut(u) Bunvaari. 1. Hur(i) kay, ho sunt bhulay, tay ootum bhugut bhulay, jo bhaavut Hur(i) Ram(u) Mooraari. Jinh ka ung(u) kuraiy mayra Soami, tinh kee Nanak, Hur(i) paiyj suvaari. 2.4.11.

Word Meaning: Nibhuou = fearless (because He has no equal). Sat(i) = eternal. Nirvaiyr(u) = bears no enmity (perfectly just). Akal Moorut(i) = time has no effect on His persona. Ajooni = does not take any life form. Sumbhuou = self-illuminated. Undino = everyday. Nirunkaar(u) = formless. Nirahaari = needs no food. Pause. Koat(i) = millions. Koat(i) Taytees = the 330 million (Hindu gods). Jutee = celibates. Tut = banks of rivers. Teeruth = holy places. Purbhuvun = roaming around. Thaayayn Puyyi = given credit. Bunvaari = God. 1. Bhulay = good; noble; approved (by God). Tay = those. Ootum = superior. Bhaavut = are liked. Mooraari = Waheguru. Ung(u) Kuray = favours. Paiyj Suvaari = enhanced dignity. 2.

MEANING: Recite all the time the Naam all Waheguru which is fearless, is eternal, bears no enmity with anyone (is fully just), and on which time has no effect; which never takes any life form, is self illuminated, is formless, and which needs no food to survive, oh my mind. Pause.

Countless people, including the Sidhs, celibates, yogis, and the 330 million gods, live at holy places on the banks of rivers, undertake pilgrimages, roam around, and stay without food to "see" Waheguru. But only the hard labour of those is given credit (is rewarded) by Waheguru, whom He is kind to. 1.

Only those holy saints and devotees of Waheguru are noble (are approved), and are superior, who are liked by Waheguru. Waheguru enhances the dignity of those devotees, whom He favours, oh Nanak. 2.4.11.

(ਅੰਗ 1202)॥ ਸਾਰਗ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਗੋਵਿੰਦੁ ਹਰਿ ਗੋਵਿੰਦੁ ਗੁਣੀ ਨਿਧਾਨੁ ਸਭ ਸ੍ਰਿਸਟਿ ਕਾ ਪ੍ਰਭੋ ਮੇਰੇ ਮਨ ਹਰਿ ਬੋਲਿ ਹਰਿ ਪੁਰਖੁ ਅਬਿਨਾਸੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਾ ਨਾਮ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਹਰਿ ਹਰੇ ਸੋ ਪੀਐ ਜਿਸੁ ਰਾਮੁ ਪਿਆਸੀ॥ ਹਰਿ ਆਪਿ ਦਇਆਲੁ ਦਇਆ ਕਰਿ ਮੇਲੈ ਜਿਸੁ ਸਤਿਗੁਰੂ ਸੋ ਜਨੁ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਚਖਾਸੀ॥ 1॥ ਜੋ ਜਨ ਸੇਵਹਿ ਸਦ ਸਦਾ ਮੇਰਾ ਹਰਿ ਹਰੇ ਤਿਨ ਕਾ ਸਭੁ ਦੂਖੁ ਭਰਮੁ ਭਉ ਜਾਸੀ॥ ਜਨੁ ਨਾਨਕੁ ਨਾਮੁ ਲਏ ਤਾ ਜੀਵੈ ਜਿਉ ਚਾਤ੍ਰਿਕ ਜਲਿ ਪੀਐ ਤ੍ਰਿਪਤਾਸੀ॥ 2॥5॥12॥

(PAGE 1202): Sarang Mehla 4: Jup(i) mun Govind(u), Hur(i) Govind, Gooni-Nidhaan(u), subh srisht(i) ka Prubho, mayray mun Hur(i) boal(i), Hur(i) Purakh(u) abinaashi. 1. Ruhaou. Hur(i) ka Naam Amrit, Hur(i), Hur(i) Huray so peeyaiy, jis(u) Ram(u) piyaasi. Hur(i) Aap(i) duyyaal(u), duyya kur(i) maylaiy jis(u) Satgur(u), so jun(u) Hur(i), Hur(i) Amrit Naam(u) chukhaasi. 1. Jo jun sayveh(i) sud, sudaa, mayra Hur(i) Huray, tinh ka subh(u) dookh(u), bherm(u), bhuou, jaasi. Jun(u) Nanak(u), Naam(u) luyyay ta jeevaiy, jiyoun chaatrik jul(i) peeyaiy triptaasi. 2.5.12.

Word Meaning: Govind = God. Gooni-Nidhaan(u) = treasure of virtues (God). Srisht(i) = world. Prubho = Lord. Boal(i) = sing praise. Abinaashi = immortal. Pause. Piyaasi = feeds. Chukhaasi = tastes. Bherm(u) = misgivings. Jaasi = goes away. Chatrik = rain-bird, the mythical bird which drinks only the first drop of rain. Triptaasi = is contented. 2.

MEANING: Recite the Naam of Waheguru which is the treasure of all virtues, and is the Lord of the whole world, oh my mind. Sing praise of the eternal Waheguru, oh my mind. Pause. Only that individual gets to enjoy the sweet taste of the immortalizing Naam of Waheguru who has the thirst for (big desire to see) Waheguru. Only that lucky individual whom Waheguru connects with Satguru with his benevolence, tastes the Amrit-like Naam of Waheguru. 1. The individual, who serves (recites the Naam of) my Waheguru all the time, gets all his suffering, misgivings, and his worldly fears eradicated. Like the rain-bird which feels contented when he drinks the first drop of rain, I survive only when I recite Waheguru's Naam, oh Nanak. 2.5.12.

ਸਾਰਗ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਸਿਰੀ ਰਾਮੁ॥ ਰਾਮ ਰਮਤ ਰਾਮੁ॥ ਸਤਿ ਸਤਿ ਰਾਮੁ॥ ਬੋਲਹੁ ਭਈਆ ਸਦ ਰਾਮ ਰਾਮੁ ਰਾਮੁ ਰਵਿ ਰਹਿਆ ਸਰਬਗੇ॥ 1॥ ਰਹਾਉ॥ ਰਾਮੁ ਆਪੇ ਆਪਿ ਆਪੇ ਸਭੁ ਕਰਤਾ ਰਾਮੁ ਆਪੇ ਆਪਿ ਆਪਿ ਸਭਤੁ ਜਗੇ॥ ਜਿਸੁ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰੇ ਮੇਰਾ ਰਾਮ ਰਾਮ ਰਾਮ ਰਾਇ ਸੋ ਜਨੁ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੇ॥ 1॥ ਰਾਮ ਨਾਮ ਕੀ ਉਪਮਾ ਦੇਖਹੁ ਹਰਿ ਸੰਤਹੁ ਜੋ ਭਗਤ ਜਨਾ ਕੀ ਪਤਿ ਰਾਖੈ ਵਿਚਿ ਕਲਿਜੁਗ ਅਗੇ॥ ਜਨ ਨਾਨਕ ਕਾ ਅੰਗੁ ਕੀਆ ਮੇਰੈ ਰਾਮ ਰਾਇ ਦੁਸਮਨ ਦੂਖ ਗਏ ਸਭਿ ਭਗੇ॥ 2॥6॥13॥

Sarang Mehla 5: Jup(i) mun Sri Ram(u). Ram rumut, Ram(u). Sat(i), Sat(i), Ram. Boalhou bhuyyiya sud Ram, Ram(u), Ram(u), ruv(i) ruhhiya sebugay. 1. Ruhaou. Ram(u), Aapay, Aap(i), Aapay, subh Kerta, Ram(u), Aapay, Aap(i), Aap(i) subhut(u) jugay. Jis(u) Aap(i) kirpa kuray mayra Ram, Ram, Ram Raayay, so jun(u) Ram Naam liv laagay. 1. Ram Naam kee oopma daykhou Hur(i) sunt-hou, jo bhugut junaa kee put(i) raakhaiy vich(i) Kulyug uggay. Jun Nanak ka ung(u) keeya mayraiy Ram Raayay, dooshmun, dookh guyyay subh(i) bhuggay. 2.6.13.

Word Meaning: Rumut = present everywhere. Sat(i) = eternal. Serbugay = know-all; omniscient. Pause. Subhut(u) = everywhere. Jugay = in the world. Raayay = Royal. Liv Laagay = meditates with full concentration. 1. Oopma = greatness. Put(i) Raakhaiy = protects dignity. Uggay = in the next world (Waheguru's Court). Ung(u) Keeya = did a favour. Bhuggay = ran away. 2.

MEANING: Recite always the Naam, and sing praise of Waheguru which is omnipresent, is eternal, and is omniscient. Pause.
Waheguru is the creator of everythin and of the whole world. The individual, whom Waheguru becomes kind to, recites His Naam with full concentration, and stays absorbed in Him. 1. Just watch the greatness of Waheguru which protects the dignity of his devotees in the next world (in His Court). The Royal Waheguru did His devotee, Nanak, a huge favour as a result of which all my enemies (the five demons), and all my suffering vanished. 2.6.13.

ਸਾਰੰਗ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 1॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang Mehla 5, Chaupuday, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਸਤਿਗੁਰ ਮੂਰਤਿ ਕਉ ਬਲਿ ਜਾਉ॥ ਅੰਤਰਿ ਪਿਆਸ ਚਾਤ੍ਰਿਕ ਜਿਉ ਜਲ ਕੀ ਸਫਲ ਦਰਸਨੁ ਕਦਿ ਪਾਉ॥ 1॥ ਰਹਾਉ ॥ ਅਨਾਥਾ ਕੋ ਨਾਥੁ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕੁ ਭਗਤਿ ਵਛਲੁ ਹਰਿ ਨਾਉ॥ ਜਾ ਕਉ ਕੋਇ ਨ ਰਾਖੈ ਪ੍ਰਾਣੀ ਤਿਸੁ ਤੂ ਦੇਹਿ ਅਸਰਾਉ॥ 1॥ ਨਿਧਰਿਆ ਧਰ ਨਿਗਤਿਆ ਗਤਿ ਨਿਥਾਵਿਆ ਤੂ ਥਾਉ॥ ਦਹਦਿਸ ਜਾਉ ਤਹਾ ਤੂ ਸੰਗੇ ਤੇਰੀ ਕੀਰਤਿ ਕਰਮ ਕਮਾਉ॥ 2॥ ਏਕਸੁ ਤੇ ਲਾਖ ਲਾਖ ਤੇ ਏਕਾ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਕਹਿ ਨ ਸਕਾਉ॥ ਤੂ ਬੇਅੰਤੁ ਤੇਰੀ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸਭੁ ਤੇਰੋ ਖੇਲੁ ਦਿਖਾਉ॥ 3॥ ਸਾਧਨ ਕਾ ਸੰਗੁ ਸਾਧ ਸਿਉ ਗੋਸਟਿ ਹਰਿ ਸਾਧਨ ਸਿਉ ਲਿਵ ਲਾਉ॥ ਜਨ ਨਾਨਕ ਪਾਇਆ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ॥ 4॥1॥

Satgur moorut(i) kuou bul(i) jaaoun. Untar(i) piyaas chaatrik jiyoun jul kee, suful Dershun(u) kud(i) paaoun. 1. Ruhaou. Anaathaan ko Nath, serb Pritpaaluk(u), Bhugut-Vuchhul Hur(i) naaoun. Ja kuou koyay na raakhaiy praani, tis(u) Tu dayh(i) asraaou. 1. Nidhuriyaan dhur, nigutiyaan gut(i), nithaaviyaan Tu thaaoun. Dehdis jaaoun, tuhaan Tu sungay, Tayri keerut(i) kerm kmaaoun. 2. Aikus tay laakh, laakh tay Aika, Tayri gut(i) mit(i) keh(i) na sukaaoun. Tu bayunt(u), Tayri mit(i) nuhhi paayiyaiy, subh(u) Tayro khayl(u) dikhaaoun. 3. Sadhun ka sung(u), Sadh siyoun gosht(i), Hur(i) sadhun siyoun liv laaoun. Jun Nanak, paaya haiy Gurmut(i), dayhou Ders(u) mun(i) chaaou. 4.1.

Word Meaning: Moorut(i) = persona. Bul(i) Jaaoun = lay down life. Untar(i) = in. Chaatrik = the rain-bird. Suful = successful; actual. Pause. Anaathaan = orphans; shelterless. Serb = all. Pritpaaluk(u) = raiser and nourisher. Bhugut-Vuchhul = lovers of His devotees. Praani = oh, man. Asraaou support; shelter. 1. Needhuriyaan = support-less. Dhur = support. Niguttiyaan = in very low spirits. Gut(i) = in high spirits. Nithaaviyaan = shelter-less. Dehdis = in any of the ten directions (eight horizontal and two vertical). Tuhaan = there. Sungay = with. Keerut Kerm = deeds of Your praise. Kmaaoun = work toward. 2. Gut(i) = transcendence. Mit(i) = measurements; limits. Bayunt(u) = limitless. Khayl(u) = drama. Dikhaaoun = I see. 3. Sadhun = holy saints. Sadh = Guru. Gosht(i) = meeting; discussions. Liv Laaoun = meditate with full dedication. Chaaou = excitement; zest; strong desire. 4.

MEANING: I will gladly lay down my life for my Satguru, and just like the rain-bird which feels satisfied only after drinking the first drop of rain (and waits for that), I am eagerly waiting for the moment when I will actually see my Satguru (to connect me with God). Pause.
Waheguru is the shelter for the shelterless, and He is the raiser and the nourisher of all. Lover of the devotees is His name (He is known for this). He provides support to an individual who has none at all. 1.
He is the support of the support-less, raises the spirits of those in low spirits (provides encouragement), and provides shelter to the shelter-less. No matter in which direction I go, You are always with me; and performing noble deeds is Your real praise, oh Waheguru. 2.
There are millions of worlds which You have created from Yourself, and which will eventually get absorbed in You. I cannot describe Your transcendence and Your limits. You are limitless, and we cannot find Your limits; I see Your Drama (creation) everywhere, oh Lord. 3.

I am always in the company of the Guru, have conversations with Him, and meditate on Waheguru's Naam in His shelter. I have acquired You through Guru's Advice and have a strong desire to see You. Kindly show me Your holy sight, prays Nanak. 4.1.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਜੀਉ ਅੰਤਰਜਾਮੀ ਜਾਨ॥ ਕਰਤ ਬੁਰਾਈ ਮਾਨੁਖ ਤੇ ਛਪਾਈ ਸਾਖੀ ਭੂਤ ਪਵਾਨ॥ 1॥ ਰਹਾਉ॥ ਬੈਸਨੋ ਨਾਮੁ ਕਰਤ ਖਟ ਕਰਮਾ ਅੰਤਰਿ ਲੋਭ ਜੂਠਾਨ॥ ਸੰਤ ਸਭਾ ਕੀ ਨਿੰਦਾ ਕਰਤੇ ਡੂਬੇ ਸਭ ਅਗਿਆਨ॥1॥
(ਅੰਗ 1203)॥ ਕਰਹਿ ਸੋਮਪਾਕੁ ਹਿਰਹਿ ਪਰ ਦਰਬਾ ਅੰਤਰਿ ਝੂਠ ਗੁਮਾਨ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਕੀ ਬਿਧਿ ਨਹੀ ਜਾਣਹਿ ਬਿਆਪੇ ਮਨ ਕੈ ਮਾਨ॥ 2॥ ਸੰਧਿਆ ਕਾਲ ਕਰਹਿ ਸਭਿ ਵਰਤਾ ਜਿਉ ਸਫਰੀ ਦੰਫਾਨ॥ ਪ੍ਰਭੂ ਭੁਲਾਏ ਉਝੜਿ ਪਾਏ ਨਿਹਫਲ ਸਭਿ ਕਰਮਾਨ॥ 3॥ ਸੋ ਗਿਆਨੀ ਸੋ ਬੈਸਨੋ ਪੜ੍ਹਿਆ ਜਿਸੁ ਕਰੀ ਕ੍ਰਿਪਾ ਭਗਵਾਨ॥ ਉਨਿ ਸਤਿਗੁਰੂ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਉਧਰਿਆ ਸਗਲ ਬਿਸ੍ਵਾਨ ॥ 4॥ ਕਿਆ ਹਮ ਕਥਹਿ ਕਿਛੁ ਕਥਿ ਨਹੀ ਜਾਣਹ ਪ੍ਰਭ ਭਾਵੈ ਤਿਵੈ ਬੁਲਾਨ॥ ਸਾਧ ਸੰਗਤਿ ਕੀ ਧੂਰਿ ਇਕ ਮਾਗਉ ਜਨ ਨਾਨਕ ਪਇਓ ਸਰਾਨ॥ 5॥2॥

Sarang Mehla 5: Hur(i) Jeeou untarjaami jaan. Kert booraayi, maanookh tay chhupaayi, sakhi bhoot, puvaan. 1. Ruhaou. Baishno naam(u), kert khut kerma, untar(i) lobh jootthaan. Sunt subha kee ninda kertay, doobay subh ugiyaan. 1.

(PAGE 1203): Kureh(i) soampaak(u), hireh(i) pur derba, untar(i) jhootth goomaan. Shastar, Bayd kee bidh(i) nuhhi jaaneh(i), biyaapaiy mun kaiy maan. 2. Sundhiya kaal kureh(i) subh(i) verta, jiyoun sufree dumphaan. Prubhu bhoolaayay, oojhurr(i) paayay, nihful subh(i) kemaan. 3. So giyaani, so Baishno, purrhiya, jis(u) kuree kirpa Bhugvaan. Oon(i) Satgur(u) sayv(i) Perm Pud(u) paaya, oodhriya sugul bisvaan. 4. Kiyya hum kutheh(i), kichh(u) kuth(i) nuhhi jaaneh, Prubh bhaavaiy, tivaiy boalaan. Sadh-sungut(i) kee dhoor(i) ikk maagoun, jun Nanak, puyyo suraan. 5.2.

Word Meaning: Untarjaami = omniscient. Jaan = know-all. Sakhi = witness. Bhoot = past. Puvaan = future. Pause. Baishno = a devotee of Vishnu; maintains all sorts of physical purity. Khut Kerma = the six expected rituals of the Brahmans and the Khatris (see "INTRODUCTION"). Lobh Jootthaan = impurity (filth) of greed. Doobay = drown in the world-sea; lost in worldly attractions. Ugiyaan = ignorant. Soampaak = food prepared with own hands (to maintain purity). Hireh(i) = steal. Pur Durba = wealth of others. Goomaan = conceit. Mun Kaiy Maan = are controlled by their ego. 2. Bidh(i) = the rules; practices. Biyaapay = influenced by; guided by. Sundhiya Kaal = the prescribed prayers. Verta = religious principles (customs). Sufree = entertainer. Dumphaan = entertaining tricks. Oojhurr Paayay = misled to wilderness (confusion). Nihful = worthless. Kermaan = deeds; rituals. 3. Perm Pud(u) = highest spiritual state. Oodhriya = salvaged. Bisvaan = world. 4. Kuth = describe. Bhaavaiy = (as He) wishes). Dhoor(i) = dust of feet (opportunity to serve). Suraan = shelter. 5.

MEANING: Waheguru is omniscient and knows everything about us. One hides his immoral deeds from people, but how can he hide them from Waheguru, the witness of all his past and future deeds? The man considers himself a devotee of Vishnu and performs all six religious rituals, yet harbours the filth of greed within. All such people are spiritually ignorant, and vilify the holy saints and their gatherings as a result of which, they drown in the world-sea (die spiritual death). 1.

As a show of external purity, they cook their own food but are egoists, tell lies, and steal others' wealth. They do not follow the principles of the Vedas and the Shastras and are controlled by their own ego. 2.

They do offer their scheduled prayers and observe religious customs, but all their actions are meant to show off, like the tricks of an entertainer. Actually, they are misled to confusion by Waheguru Himself, and all their rituals are spiritually worthless. 3.
Only that individual is educated and a devotee of Waheguru, whom He is kind to. Such people attain the highest spiritual state by serving Satguru and attain salvation for the whole world. 4. I have no ability to describe Waheguru's virtues and His amazing feats; I only say whatever He makes me say. I have sought Waheguru's shelter, and beg for the dust of the feet of the holy saints (an opportunity to serve them), oh Nanak. 5.2.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੋਰੋ ਨਾਚਨੋ ਰਹੋ॥ ਲਾਲੁ ਰਗੀਲਾ ਸਹਜੇ ਪਾਇਓ ਸਤਿਗੁਰ ਬਚਨਿ ਲਹੋ॥ 1॥ ਰਹਾਉ॥ ਕੁਆਰ ਕੰਨਿਆ ਜੈਸੇ ਸੰਗਿ ਸਹੇਰੀ ਪ੍ਰਿਆ ਬਚਨ ਉਪਹਾਸ ਕਹੋ॥ ਜਉ ਸੁਰਿਜਨੁ ਗ੍ਰਿਹ ਭੀਤਰਿ ਆਇਓ ਤਬ ਮੁਖੁ ਕਾਜਿ ਲਜੋ॥ 1॥ ਜਿਉ ਕਨਿਕੋ ਕੋਠਾਰੀ ਚੜਿਓ ਕਬਰੋ ਹੋਤ ਫਿਰੋ॥ ਜਬ ਤੇ ਸੁਧ ਭਏ ਹੈ ਬਾਰਹਿ ਤਬ ਤੇ ਥਾਨ ਥਿਰੋ॥ 2॥ ਜਉ ਦਿਨੁ ਰੈਨਿ ਤਊ ਲਉ ਬਜਿਓ ਮੂਰਤ ਘਰੀ ਪਲੋ॥ ਬਜਾਵਨਹਾਰੋ ਊਠਿ ਸਿਧਾਰਿਓ ਤਬ ਫਿਰਿ ਬਾਜੁ ਨ ਭਇਓ॥ 3॥ ਜੈਸੋ ਕੁੰਭ ਉਦਕਿ ਪੂਰਿ ਆਨਿਓ ਤਬ ਉਹੁ ਭਿੰਨ ਦ੍ਰਿਸਟੋ॥ ਕਹੁ ਨਾਨਕ ਕੁੰਭੁ ਜਲੈ ਮਹਿ ਡਾਰਿਓ ਅੰਭੈ ਅੰਭ ਮਿਲੋ॥ 4॥3॥

Sarang Mehla 5: Ub moro naachno ruhho. Laal(u) rungeela sehjay paayo, Satgur Buchun(i) luhho. 1. Ruhaou. Kooaar kunniya jaiysay sung(i) suhayri, priya buchun oophaas kuhho. Juou soorijun(u) greh(i) bheetur(i) aayo, tub mookh(u) kaaj(i) lujo. 1. Jiyoun kuniko kotthaari churrhiyo, kubro hoat phiro. Jub tay bhuyyay haiy baareh(i) , tub tay thaan thiro. 2. Juou din(u) raiyn(i) tuou luou bujjiyo, moorut, ghuree, pulo. Bujaavunhaato ootth(i) sidhaariyo, tub phir(i) baaj(u) na bhuyyo. 3. Jaiysi koombh ooduk(i) poor(i) aaniyo, tub oh(u) bhinn drishto. Kuhhou Nanak, koombh(u) julaiy meh(i) daariyo, umbhaiy, umbh milo. 4.3.

Word Meaning: Naachno = dancing for Maya. Ruhho = has ended. Laal(u) = ruby-like, Dear. Rungeela = colourful; performer of amazing feats. Buchun = Shabad. Luhho = acquired. Pause. Kooaar Kunniya = newly married young woman. Sung(i) = with. Suhayri = friends. Priya Buchun = talks about her Dear. Oophaas = in a joyful mood. Soorijun = noble man (husband). Greh(i) Bheetur = in the house. Kaaj(i) = covers. Lujo = shyness. 1. Kuniko = gold. Kotthaari = a crucible like container in which gold is melted. Kubro = (dances like) crazy. Shoodh = pure. Baareh(i) = purest form of gold. Thaan Thiro = becomes stable (peaceful). Bujjiyo = strikes (the bell of clocktower). Moorut, Ghuree, Pulo = short periods of time. Bujaavunhaaro = the striker. Ootth(i) Sidhaariyo = leaves the scene. Baaj = sound. Bhuyyo = happens. 3. Koombh = a pitcher of water. Ooduk = water. Poor(i) Aaniyo = brought in full. Bhinn = different. Drishto = is seen. Daariyo = poured in. Umbhaiy = water.

MEANING: Now, my dancing to the tune of Maya has ended as I have acquired the dear and colourful Waheguru with Satguru's Shabad in my high spiritual state. Pause.
Like the newly married young woman who talks about her dear husband with her friends in a joyful mood, my capricious mind was also dancing joyfully for Maya, but has now become shy (stable) like the young woman, who covers her face in shyness when her husband comes home. 1. Another way to describe the situation of my mind is that it was dancing like crazy for Maya, like the gold piece placed in the hot crucible to melt, but now it is peaceful, like the purest form of gold, which quits dancing when all impurities are removed. 2.
Yet another way to describe the situation of my capricious mind is that it was making noise (demands) like a bell in the clock-tower which is struck at regular intervals of time, but when the attendant leaves, the bell strikes no more (becomes peaceful. (Now that Maya, which was causing noise in my mind, has left my mind), it too has become peaceful. 3.
Now, my mind (soul), which seemed different from that of Waheguru's, has merged with Him and has become indistinguishable like the water in a pitcher which seemed different from the

water in the pool with which it was filled, becomes indistinguishable when poured back into the pool, oh Nanak. 4.3.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਪੂਛੇ ਕਿਆ ਕਹਾ॥ ਲੈਨੋ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਰਸੁ ਨੀਕੋ ਬਾਵਰ ਬਿਖੁ ਸਿਉ ਗਹਿ ਰਹਾ॥ 1॥ ਰਹਾਉ॥ ਦੁਲਭ ਜਨਮੁ ਚਿਰੰਕਾਲ ਪਾਇਓ ਜਾਤਉ ਕਉਡੀ ਬਦਲਹਾ॥ ਕਾਥੂਰੀ ਕੋ ਗਾਹਕੁ ਆਇਓ ਲਾਦਿਓ ਕਾਲਰ ਬਿਰਖ ਜਿਹਵਾ॥ 1॥ ਆਇਓ ਲਾਭੁ ਲਾਭਨ ਕੈ ਤਾਈ ਮੋਹਨਿ ਠਾਗਉਰੀ ਸਿਉ ਉਲਝਿ ਪਹਾ॥ ਕਾਚ ਬਾਦਰੈ ਲਾਲੁ ਖੋਈ ਹੈ ਫਿਰਿ ਇਹੁ ਅਉਸਰ ਕਦਿ ਲਹਾ॥ 2॥ ਸਗਲ ਪਰਾਧ ਏਕੁ ਗੁਨੁ ਨਾਹੀ ਠਾਕੁਰੁ ਛੋਡਹ ਦਾਸਿ ਭਜਹਾ॥ ਆਈ ਮਸਟਿ ਜੜਵਤ ਕੀ ਨਿਆਈ ਜਿਉ ਤਸਕਰੁ ਦਰਿ ਸਾਨਿਹਾ॥ 3॥ ਆਨ ਉਪਾਉ ਨ ਕੋਊ ਸੂਝੈ ਹਰਿ ਦਾਸਾ ਸਰਣੀ ਪਰਿ ਰਹਾ॥ ਕਹੁ ਨਾਨਕ ਤਬ ਹੀ ਮਨ ਛੁਟੀਐ ਜਉ ਸਗਲੇ ਅਉਗਨ ਮੇਟਿ ਧਰਹਾ॥ 4॥4॥

Sarang Mehla 5: Ub poochhay, kiyya kuhhaan. Laiyno Naam(u) Amrit rus(u) neeko, baavur bikh(u) siyoun geh(i) ruhha. 1. Ruhaou. Doolubh junum(u) chirunkaal paayo, jaatou, kaudi budulha. Kaathoori ko gaahuk aayo, laadiyo kaalur birkh jivehaan. 1. Aayo laabh(u) kaiy taayeen, Mohun(i) tthagauri siyoun ooljh(i) puhha. Kaach baadraiy laal(u) khoyee haiy, phir(i) eh(u) aousur kud(i) luhhaa. 2. Sugul praadh, aik goon naahi, Tthaakur(u) chhoad daas(i) bhujhaa. Aayee musht(i) jurrvut kee niyaayee, jiyoun tuskur dur(i) saniha. 3. Aan oopaaou na koyoo soojhaiy, Hur(i) daasaan sherni pur(i) ruhha. Kuhhou Nanak, tub hee mun chhootiyaiy, juou suglay aougun mayt(i) dhurhaa. 4.4.

Word Meaning: Ub = now. Poochhay = being asked. Laino Naam = ought to have recited Naam. Neeko = beautiful; worthy. Baavur = foolish. Bikh = poisonous Maya. Geh(i) Ruhha = stayed entangled (engrossed). Pause. Doolubh = not easily available; precious. Chirunkaal = after a very long time. Kaudi = worthless cowrie shell. Budulha = in exchange for. Kathoori = musk. Gaahuk = customer. Laadiyo = loaded up. Kaalur = worthless dirt of saltpetre. Birkh Jivehaan = worthless tall grass-like vegetation. 1. Laabh Laabhun Kay Taayeen = to find (earn spiritual) profit. Mohun Tthagauri = the mind-captivating vine of Maya. Ooljh(i) Ruhaa = stayed entangled (engrossed). Kaach = glass (perishable things). Laal(u) = rubies (noble qualities). Khoyee Haiy = lost. Aousur = opportunity (of human life). Kud(i) Luhha = when will be available? 2. Sugul = all. Praadh = bad qualities. Daas(i) = slave (Maya). Bhujhaa = worship. Musht(i) = tight-lipped; semi-unconsciousness. Jurrvut = lifeless matter. Kee Niyaayee = like. Tuskur = thief. Dur(i) Saniha = on the spot of break-in. 3. Aan = other. Oopaaou = means; solution. Soojhaiy = think of. Daasun = slaves; devotees. Chhootiyaiy = get freedom; emancipation. Juou = when. Aougun = bad qualities; demerits. Mayt(i) Dhurhaa = got rid of; eradicated. 4.

MEANING: You came to this world to recite Waheguru's beautiful (sweet) and immortalizing Naam while enjoying its sweetness, but you, the foolish one, stayed engrossed in the poisonous affairs of Maya, oh my mind. So, what will you say when Waheguru asks you? Pause. You acquired the precious human life after a very long time, but you are wasting it in exchange for the worthless cowrie shells (bad qualities). You were sent to this world to buy (acquire) the musk-like fragrant - Waheguru's Naam, but you loaded your mind with the immoral qualities like those of the dirt of saltpetre, and the worthless grass-like plants. 1. You were born to earn spiritual qualities, but you got engrossed in the attractions of the mind-captivating vine of Maya. You have lost your ruby-like noble qualities and acquired the useless qualities which love perishables; who knows when you will get this great opportunity again. 2. You have all the ignoble qualities, and not even a single good quality, because, forgetting the Lord (Waheguru), you have been worshipping the slave (Maya). In Waheguru's court, you will be as tight-lipped (have no explanation) as the lifeless matter, or like a thief caught red-handed at the scene of the break-in, oh, my mind. 3.

I cannot think of any other solution to this problem than taking shelter of the holy saints. One gets emancipation only after one has gotten rid of all one's ill qualities, oh Nanak. 4.4

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਧੀਰਿ ਰਹੀ ਪ੍ਰਿਅ ਬਹੁਤੁ ਬਿਰਾਗਿਓ॥ ਅਨਿਕ ਭਾਤਿ ਆਨੂਪ ਰੰਗ ਰੇ ਤਿਨ੍ਹ ਸਿਉ ਰੁਚੈ ਨ ਲਾਗਿਓ॥ 1॥ ਰਹਾਉ॥ ਨਿਸਿ ਬਾਸੁਰ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਮੁਖਿ ਟੇਰਉ ਨੀਦ ਪਲਕ ਨਹੀ ਜਾਗਿਓ॥ ਹਾਰ ਕਜਰ ਬਸਤ੍ਰ ਅਨਿਕ ਸੀਗਾਰ ਰੇ ਬਿਨੁ ਪਿਰ ਸਭੈ ਬਿਖੁ ਲਾਗਿਓ॥ 1॥
(ਅੰਗ 1204)॥ ਪੂਛਉ ਪੂਛਉ ਦੀਨ ਭਾਤਿ ਕਰਿ ਕੋਊ ਕਹੈ ਪ੍ਰਿਅ ਦੇਸਾਗਿਓ॥ ਹੀਉ ਦੇਉ ਸਭੁ ਮਨੁ ਤਨੁ ਅਰਪਉ ਸੀਸੁ ਚਰਣ ਪਰਿ ਰਾਖਿਓ॥ 2॥ ਚਰਣ ਬੰਦਨਾ ਅਮੋਲ ਦਾਸਰੋ ਦੇਉ ਸਾਧ ਸੰਗਤਿ ਅਰਦਾਗਿਓ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਮੋਹਿ ਪ੍ਰਭੂ ਮਿਲਾਵਹੁ ਨਿਮਖ ਦਰਸੁ ਪੇਖਾਗਿਓ॥ 3॥ ਦ੍ਰਿਸਟਿ ਭਈ ਤਬ ਭੀਤਰਿ ਆਇਓ ਮੇਰਾ ਮਨੁ ਅਨਦਿਨੁ ਸੀਤਲਾਗਿਓ॥ ਕਹੁ ਨਾਨਕ ਰਸਿ ਮੰਗਲ ਗਾਏ ਸਬਦੁ ਅਨਾਹਦੁ ਬਾਜਿਓ॥ 4॥5॥

Sarang Mehla 5: Maayee, dheer(i) ruhhi, Priyay buhout biraagiyo. Anik bhaant(i) anoop rung ray, tinh siyoun roochaiy na laagiyo. 1. Ruhaou. Nis(i) baasur Priya, Priya mookh(i) tayroun, neend pulk nuhhi, jaagiyo. Haar, kujur, bustur, anik sheegaar ray, bin(u) Pir subhaiy bikh(u) laagiyo. 1.

(PAGE 1204): Poochhoun, poochhou, deen bhaant(i) kur(i), koyoo kuhhaiy Priya daysaagiyo. Heeou dayoun, subh(u) mun(u), tun(u) urpoun, sees(u) churn pur raakhiyo. 2. Churn bundna, amoal daasro, dayoun Sadh-sungut urdaagiyo. Kurhou kirpa, moh(i) Prubh(u) milaavhou, nimukh Ders(u) paykhaagiyo. 3. Drisht(i) bhuyyi, tub bheetur(i) aayo, mayra mun(u) undin(u) seetlaagiyo. Kuhho Nanak, rus(i) mungul gaayay, Shabad(u) Anahud baajiyo. 4.5.

Word Meaning: Dheer(i) = patience; endurance. Ruhhi = lost; ended. Biraagiyo = love; pain of separation. Anik Bhaant(i) = many kinds of. Anoop Rung = beautiful attractions. Rocchaiy = attraction; interest. Pause. Nis = night. Baasur = day. Tayroun = utter. Neend = sleep. Puluk Nuhhi = not even for a moment. Haar = necklaces. Kujur = kohl. Bustur = (expensive) clothes. Sheengaar = adornments. Bikh(u) Laagiyo = like poison. 1. Deen = humble. Bhaa(i) Kur(i) = like. Daysaagiyo = country; residence. Heeou = heart. Urpoun = offer. Sees = head; forehead. 2. Churn Bundna = lie on feet. Amoal Daasro = unpaid slave. Urdaagiyo = pray. Nimukh = for a moment. Paykhaagiyo = see. 3. Drisht(i) Bhuyyi = kind sight. Bheetur(i) = inside. Undin(u) = always. Seelaagiyo = became peaceful. Rus(i) = while enjoying. Mungul = songs of happiness. Shabad Anahud = Divine Music. 4.

MEANING: I am suffering from the severe pain of separation from Waheguru, and cannot endure it anymore, oh my mother. There are countless beautiful attractions in the world, but I have no interest in them. Pause.
I utter “my dear, my dear” with my tongue day and night, and do not sleep even for a short moment. All the physical adornments like wearing necklaces, kohl, and expensive clothes (or any religious symbols) feel like poison to me without my Waheguru-Husband. 1.
Like a very humble person, I ask everybody if anyone could tell me where Waheguru lives. I will offer my heart, mind, and my body at his service, and put my head on his feet (show full reverence) to such a holy saint. 2. I will lie flat at His feet, and will be His unpaid slave (serve Him without any return), and pray before the Guru to connect me with Waheguru so that I may have His holy sight - even if it is for a very short moment. 3.
Waheguru appeared in my heart when He became kind to me, and now I am blissful in body and mind. Now, my mind is singing the songs of joy, and I feel as if Divine music is playing in my mind, oh Nanak. 4.5.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਸਤਿ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ ਸਤਿ ਸਾਧਾ॥ ਬਚਨੁ ਗੁਰੂ ਜੋ ਪੂਰੈ ਕਹਿਓ ਮੈ ਛੀਕਿ ਗਾਠਰੀ ਬਾਧਾ॥ 1। ਰਹਾਉ॥ ਨਿਸਿ ਬਾਸੁਰ ਨਖਿਅਤ੍ਰ ਬਿਨਾਸੀ ਰਵਿ ਸਸੀਅਰ ਬੇਨਾਧਾ॥ ਗਿਰਿ ਬਸੁਧਾ ਜਲ ਪਵਨ ਜਾਇਗੋ ਇਕਿ ਸਾਧ ਬਚਨ ਅਟਲਾਧਾ॥ 1॥ ਅੰਡ ਬਿਨਾਸੀ ਜੇਰ ਬਿਨਾਸੀ ਉਤਭੁਜ ਸੇਤ ਬਿਨਾਧਾ॥ ਚਾਰਿ ਬਿਨਾਸੀ ਖਟਹਿ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਨਿਹਚਲਾਧਾ॥ 2॥ ਰਾਜ ਬਿਨਾਸੀ ਤਾਮ ਬਿਨਾਸੀ ਸਾਤਕੁ ਭੀ ਬੇਨਾਧਾ॥ ਦ੍ਰਿਸਟਿਮਾਨ ਹੈ ਸਗਲ ਬਿਨਾਸੀ ਇਕਿ ਸਾਧ ਬਚਨ ਅਗਾਧਾ॥ 3॥ ਆਪੇ ਆਪਿ ਆਪ ਹੀ ਆਪੇ ਸਭੁ ਆਪਨ ਖੇਲੁ ਦਿਖਾਧਾ॥ ਪਾਇਓ ਨ ਜਾਈ ਕਹੀ ਭਾਤਿ ਰੇ ਪ੍ਰਭੁ ਨਾਨਕ ਗੁਰ ਮਿਲਿ ਲਾਧਾ॥ 4॥6॥

Sarang Mehla 5: Mayee, sat(i), sat(i), sat(i) Hur(i), sat(i), sat(i), sat(i) Sadha. Buchun(u) Guru jo Pooraiy kuhhiyo, mein chheenk(i) gaantthri baandha. 1. Ruhaou. Nis(i), baasur, nukhiuttar binaasi, Ruv(i), Sussiur baynaadha. Gir(i), busoodha, jul, puvun jaayaygo, ikk(i) Sadh Buchun utlaadha. 1. Und binaasi, jayr binaasi, ootbhooj, sayt binaadha. Chaar(i) binaasi, Khuteh(i) binaasi, ikk(i) Sadh Buchun nihchulaadha. 2. Raj binaasi, taam binaasi, saatuk(u) bhee baynaadha. Drishtimaan haiy sugul binaasi, ikk(i) Sadh Buchun aghaadha. 3. Aapay, Aap(i), Aap, hee Aapay, Aapun khayl(u) dikhaadha. Paayo na jaayee kuhheen bhaan(i) ray, Prubh(u) Nanak, Gur mil(i) laadha. 4.6.

Word Meaning: Maayee = oh, mother. Sat(i) = everlasting; eternal. Sadha = Guru. Buchun(u) = word; Shabad. Pooraiy = Perfect. Cheenk(i) = tightly. Gaantthri = in the package (of mind). Baandha = secured. Pause. Nis(i) = night. Baasur = day. Nukhiuttar = stars. Binaasi = will perish. Ruv(i) = sun. Sussiur = moon. Baynaadha = perishable. Gir(i) = mountains. Busoodha = earth. Utlaadha = permanent; eternal. 1. Und = eggs. Jayr = placenta (live birth). Ootbhooj = (from the earth); vegetation. Sayt = bacteria. Chaar(i) = the four (Vedas). Khuteh(i) = the six (Shastras). Nihchulaadha = eternal. 2. Raj, Taam, Saatuk(u) = the three effects of Maya (see INTRODUCTION). Bhee = too. Drishtimaan = visible. Aghaadha = unfathomable; never end; eternal. 3. Khayl(u) = drama. Dikhaadha = shows. Kuheen Bhaant(i) = by any means Laadha = found; acquired. 4.

MEANING: Only Waheguru, and the Satguru (His Shabad) are eternal, oh my mother. I have tied (stored) the Advice of the Perfect Guru very tightly in the package (pocket) of my heart. Pause. Nights, days, stars, the sun, and the moon are all perishable. The mountains, the earth, water, and air will all disappear, but Guru's Word (Shabad) is eternal. 1. Living beings of all the four sources of production (live births, eggs, vegetation, and bacteria), the four Vedas, and the six Shastras, are all perishable; but the Word of the Guru will live forever. 2.

All human beings under the influence of the three effects of Maya (see INTRODUCTION), and the whole visible world will perish; the only thing that will live forever is the Guru's Word (which enables the man to merge into Waheguru to become eternal). 3.

Waheguru does everything on His own and shows His drama to the world. 4.6.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰੈ ਮਨਿ ਬਾਸਿਬੋ ਗੁਰ ਗੋਬਿੰਦ॥ ਜਹਾ ਸਿਮਰਨੁ ਭਇਓ ਹੈ ਠਾਕੁਰ ਤਹਾ ਨਗਰ ਸੁਖ ਆਨੰਦ॥ 1॥ ਰਹਾਉ॥ ਜਹਾ ਬੀਸਰੈ ਠਾਕੁਰੁ ਪਿਆਰੋ ਤਹਾ ਦੂਖ ਸਭ ਆਪਦ॥ ਜਹ ਗੁਨ ਗਾਇ ਅਨੰਦ ਮੰਗਲ ਰੂਪ ਤਹਾ ਸੁਖ ਸੰਪਦ॥ 1॥ ਜਹਾ ਸ੍ਰਵਨ ਹਰਿ ਕਥਾ ਨ ਸੁਨੀਐ ਤਹ ਮਹਾ ਭਇਆਨ ਉਦਿਆਨਦ॥ ਜਹਾ ਕੀਰਤਨੁ ਸਾਧ ਸੰਗਤਿ ਰਸੁ ਤਹ ਸਘਨ ਬਾਸ ਫਲਾਨਦ॥ 2॥ ਬਿਨੁ ਸਿਮਰਨ ਕੋਟਿ ਬਰਖ ਜੀਵੈ ਸਗਲੀ ਅਉਧ ਬ੍ਰਿਥਾਨਦ॥ ਏਕ ਨਿਮਖ ਗੋਬਿੰਦ ਭਜਨੁ ਕਰਿ ਤਉ ਸਦਾ ਸਦਾ ਜੀਵਾਨਦ॥ 3॥ ਸਰਨਿ ਸਰਨਿ ਸਰਨਿ ਪ੍ਰਭ ਪਾਵਉ ਦੀਜੈ ਸਾਧ ਸੰਗਤਿ ਕਿਰਪਾਨਦ॥ ਨਾਨਕ ਪੂਰਿ ਰਹਿਓ ਹੈ ਸਰਬਮੈ ਸਗਲ ਗੁਣਾ ਬਿਧਿ ਜਾਨਦ॥ 4॥7॥

Sarang Mehla 5: Mayraiy mun(i) baasibo, Gur gobind. Juhaan simrun(u) bhuyyo haiy Tthaakur, tuhaan nugur sookh aanund. 1. Ruhaou. Juhaan beesraiy Tthaakur(u) piyaaro,

tuhaan dookh subh aapud. Jeh goon gaayay Anund-Mungul-Roop, tuhaa sookh sumpud. 1. Juhaa servun Hur(i) kutha na sooniyaiy, teh muhha bhuyyan oodiyaanud. Juhaa keertun(u) Sadh-sungut(i) rus(u), the sughun baas fulaanud. 2. Bin(u) simrun koat(i) burkh jeevaiy, suglee aoudh birthaanud. Aik nimukh, Gobind bhujun(u) kur(i), tuou sudaa, sudaa jeevaanud. 3. Shern(i), shern(i), shern(i) Prubh paavoun, deejaiy Sadh-sungut(i) kirpanud. Nanak, poor(i) ruhhiyo haiy serbmaiy, sugul goona bidh(i) jaanud. 4.7.

Word Meaning: Baasibo = resides; has appeared. Juhaan = where. Simrun(u) = recitation (of Naam). Nugur = city; heart. Sookh Anund = comfort and blissfulness. Pause. Beesraiy = is forgotten. Aapud = troubles. Anund-Mugul-Roop = in the form of bliss and joy (Waheguru). Sumpud = luxuries. 1. Servun = (with) ears. Muhha = big. Bhuyyan = frightening. Oodiyaanud = wilderness. Rus(u) = sweetness. Sughun Baas = immense fragrance. Fulaanud = of fruits. 2. Koat(i) Burkh = million years. Aoudh = life. Birthaanud = worthless. Nimukh = moment. Bhujun = sing praise. Jeevaanud = lives. 3. Kirpanud = with kindness. Poor(i) Ruhhiyo = fully present. Serbmaiy = in all; everywhere. Bidh(i) = means. Jaanud= knows. 4.

MEANING: Waheguru has come to reside in my heart. The heart-city in which Waheguru's Naam is recited enjoys comfort and bliss. Pause. The heart which forgets Waheguru suffers from all kinds of discomfort (troubles). But the wealth of all comforts is there where praise of the source of all bliss and joy, Waheguru, is sung. 1.

The place where we do not listen to Waheguru's praise is like a frightening wilderness (lifeless); but the place where the holy saints sing Waheguru's praise while enjoying its sweetness, feels as if there is a sweet fragrance of all kinds of fruits (it is bliss and joy there). 2. The whole life of the individual who does not recite Waheguru's Naam goes worthless even if he lives for millions of years. But the individual who recites Waheguru's Naam for even a short moment lives forever (by merging into Waheguru). 3.

I have come to the shelter of Waheguru, which is omnipresent, and which knows all the means by which to acquire noble qualities, to pray that He kindly puts me in the company of the holy saints so that I may always listen to, and sing His praise, oh Nanak. 4.7.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੋਹਿ ਰਾਮ ਭਰੋਸਉ ਪਾਏ॥ ਜੋ ਜੋ ਸਰਣਿ ਪਰਿਓ ਕਰੁਣਾਨਿਧਿ ਤੇ ਤੇ ਭਵਹਿ ਤਰਾਏ॥ 1॥ ਰਹਾਉ॥ ਸੁਖਿ ਸੋਇਓ ਅਰੁ ਸਹਜਿ ਸਮਾਇਓ ਸਹਸਾ ਗੁਰਹਿ ਗਵਾਏ॥ ਜੋ ਚਾਹਤ ਸੋਈ ਹਰਿ ਕੀਓ ਮਨ ਬਾਛਤ ਫਲ ਪਾਏ॥ 1॥ ਹਿਰਦੈ ਜਪਉ ਨੇਤ੍ਰ ਧਿਆਨੁ ਲਾਵਉ ਸ੍ਰਵਨੀ ਕਥਾ ਸੁਨਾਏ॥ (ਅੰਗ 1205)॥ ਚਰਣੀ ਚਲਉ ਮਾਰਗਿ ਠਾਕੁਰ ਕੈ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਏ॥ 2॥ ਦੇਖਿਓ ਦ੍ਰਿਸਟਿ ਸਰਬ ਮੰਗਲ ਰੂਪ ਉਲਟੀ ਸੰਤ ਕਰਾਏ॥ ਪਾਇਓ ਲਾਲੁ ਅਮੋਲੁ ਨਾਮੁ ਹਰਿ ਛੋਡਿ ਨ ਕਤਹੂ ਜਾਏ॥ 3॥ ਕਵਨ ਉਪਮਾ ਕਉਨ ਬਡਾਈ ਕਿਆ ਗੁਨ ਕਹਉ ਰੀਝਾਏ॥ ਹੋਤ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦਇਆ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਦਾਸ ਦਸਾਏ॥ 4॥8॥

Sarang Mehla 5: Ub moh(i) Ram bhurosou paayay. Jo, jo shern(i) puriyo Kruna-nidh(i), tay, tay, bhuveh(i) turaayay. 1. Ruhaou. Sookh(i) soyo, ur(u) sehj(i) smaayo, sehsa Gureh(i) guvaayay. Jo chaahut, soyee Hur(i) keeyo, mun baanchhut ful paayay. 1. Hirdaiy jupoun, naytur dhiyaan laavoun, servnee Kutha soonaayay.

(PAGE 1205): Churnee chuloun maarug(i) Tthaakur kaiy, rusna Hur(i) goon gaayay. 2. Daykhiyo drisht(i) serb Mungul-Roop, oolti Sunt kuraayay. Paayo laal(u) amoal(u) Naam(u) Hur(i), chhoad(i) na kut-hoon jaayay. 3. Kuvun oopma, kaun budaayee, kiyya goon kuhhoun reejhaayay. Hoat kirpal Deen-duyya Prubh, jun Nanak daas dusaayay. 4.8.

Word Meaning: Ub = now. Bhurosou = faith; trust. Kruna-nidh(i) = the treasure (source) of compassion. Tay, Tay = all those. Bhuveh(i) = the world-sea. Turaayay = ferried across. Pause. Soyo = slept. Ur(u) = and. Sehj(i) = in peaceful state. Sehsa = doubts; worries.

Gureh(i) = Guru. Guvaayay = eradicated. Chaahut = wish for. Mun Baanchhut = as wished. Ful Paayay = got the rewards. 1. Jupou = recite (Naam). Naytur = eyes. Servnee = ears. Kutha = description of goodness; praise of Waheguru. Churnee = with feet. Maarug(i) = path. Rusna = tongue. 2. Drisht(i) = with eyes. Mungul-Roop = the embodiment of joy (bliss) (God). Oolti = reversed (thinking). Laal(u) = ruby. Amoal(u) = priceless. 3. Oopma = praise. Budaayee = greatness. Raajhaayay = to please. Kirpal = kind. Daas Dusaayay = slave of His devotees.

MEANING: Now, I have brought full faith in Waheguru. Whoever comes to the shelter of Waheguru, which is the source of compassion, is ferried across the world-sea (is salvaged). Pause. My Guru has removed (cleared) all my doubts and worries, and now I enjoy peaceful sleep and stay absorbed in the high spiritual state. Waheguru has granted me whatever I wanted (connection with Him) and has reaped the rewards I wished for. 1.
I recite His Naam at heart, focus my sight on Him, and listen to His praise with my ears. I walk on the path which leads to union with Him with my feet, and sing His praise with my tongue (use all my senses to stay absorbed in Him). 2.
My Guru has turned my thinking around (from Maya to Waheguru), as a result of which I have acquired the jewel-like, priceless Naam of Waheguru, which does not leave you, and now I see the Lord, the embodiment of all joy and bliss, everywhere. 3.
What kind of His praise, what kind of His Grandeur, and which of His noble qualities should I describe to please Him? (I have no such ability), I can only pray to Him that He be kind to me and grant me an opportunity to serve His devotees like a slave, oh Nanak. 4.8.

ਸਾਰਗ ਮਹਲਾ 5॥ ਉਇ ਸੁਖ ਕਾ ਸਿਉ ਬਰਨਿ ਸੁਨਾਵਤ॥ ਅਨਦ ਬਿਨੋਦ ਪੇਖਿ ਪ੍ਰਭ ਦਰਸਨ ਮਨਿ ਮੰਗਲ ਗੁਨ ਗਾਵਤ॥ 1॥ ਰਹਾਉ॥ ਬਿਸਮ ਭਈ ਪੇਖਿ ਬਿਸਮਾਦੀ ਪੂਰਿ ਰਹੇ ਕਿਰਪਾਵਤ॥ ਪੀਓ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਮੋਲਕ ਜਿਉ ਚਾਖਿ ਗੂੰਗਾ ਮੁਸਕਾਵਤ॥ 1॥ ਜੈਸੇ ਪਵਨੁ ਬੰਧ ਕਰਿ ਰਾਖਿਓ ਬੂਝ ਨ ਆਵਤ ਜਾਵਤ॥ ਜਾ ਕਉ ਰਿਦੈ ਪ੍ਰਗਾਸੁ ਭਇਓ ਹਰਿ ਉਆ ਕੀ ਕਹੀ ਨ ਜਾਇ ਕਹਾਵਤ॥ 2॥ ਆਨ ਉਪਾਵ ਜੇਤੇ ਕਿਛੁ ਕਹੀਅਹਿ ਤੇਤੇ ਸੀਖੇ ਪਾਵਤ॥ ਅਚਿੰਤ ਲਾਲੁ ਗ੍ਰਿਹ ਭੀਤਰਿ ਪ੍ਰਗਟਿਓ ਅਗਮ ਜੈਸੇ ਪਰਖਾਵਤ॥ 3॥ ਨਿਰਗੁਣ ਨਿਰੰਕਾਰ ਅਬਿਨਾਸੀ ਅਤੁਲੋ ਤੁਲਿਓ ਨ ਜਾਵਤ॥ ਕਹੁ ਨਾਨਕ ਅਜਰੁ ਜਿਨਿ ਜਰਿਆ ਤਿਸ ਹੀ ਕਉ ਬਨਿ ਆਵਤ॥ 4॥9॥

Sarang Mehla 5: Oye sookh ka siyoun bern(i) soonaavut. Anund, binoad, paykh(i) Prubh dershun, mun(i) mungul goon gaavut. 1. Ruhaou. Bism bhuyyi paykh(i) Bismaadi, poor(i) ruhhay Kirpaavut. Peeyo Amrit Naam(u) amoaluk, jiyoun chaakh(i) goonga mooskaavut. 1. Jaiysay puvun(u) bundh kur(i) raakhiyo, boojh na aavut, jaavut. Ja kuou ridaiy pergaas(u) bhuyyo Hur(i), ooaa kee kuhhi na jaayay kuhaavut. 2. Aan oopaav jaytay kichh(u) kuhhieh(i), taytay seekhay paavut. Achint Laal(u) gerh(i) bheetur(i) pergutiyo, agumm jaiysay perkhaavut. 3. Nirgoon, Nirunkaar, Abinaashi, Atoolo, tooliyo na jaavut. Kuhhou Nanak, ajur(u) jin(i) juriya, tis kee kuou bun(i) aavut. 4.9.

Word Meaning: Oye Sookh = that comfort (bliss). Bern(i) Soonaavut = explain. Anund Binoad = bliss and enjoyments. Mungul = happiness; joyfulness. Pause. Bism Bhuyyi = mesmerized. Bismaadi = amazing (God). Kirpaavut = kind (God). Amoluk = priceless. Chaakh(i) = to taste. Goonga = mute; dumb. Mooskaavut = smiles (enjoys). 1. Boojh Na = cannot determine. Ooaa Kee = his. Kuhaavut = description; mental bliss. 2. Oopaav = skills. Taytay = all those. Seekhay Paavut = acquired by learning. Achint = without any indication. Greh(i) Bheetur(i) = in the heart. Pergutiyo = appeared; enlightened. Agumm Perkhaavut = beyond testing (verification). 3. Nirgoon = above the effects of Maya. Nirunkaar = formless. Abinaashi = immortal. Atoolo = immeasurable.

Ajur(u) = the powers of the spiritual state which are difficult to contain. Juriya = endure; control. Bun(i) Aavut = befits. 4.

MEANING: I feel blissful, and feel like enjoying the wondrous nature to see the holy sight of Waheguru, and my mind is joyfully singing His praise. Whom (how) can I describe the blissfulness of my mind? Pause. I am amazed to see the benevolent Waheguru present everywhere. I have drunk (taken in) the immortalizing and the priceless Naam of Waheguru, and feel so blissful that I cannot describe its taste, just like a mute who smiles (feels happy) to have something very tasty but cannot describe its taste. 1.

Like the still air in a closed room, the presence of which cannot be felt whether it is moving, the high mental situation (blissfulness) of the individual whose heart has been enlightened by Waheguru cannot be described. 2. All other skills are acquired by learning, but the Naam of the dear Waheguru cannot be acquired by learning; it appears in one's heart without any signs (indications), and it becomes very difficult to test that. 3.

The Lord is above the effects of Maya, is formless, immortal, and immeasurable. His transcendence cannot be measured. Similarly, the transcendence of the devotee, who can control the power of his high spiritual state, cannot be described, and it only befits him, oh Nanak. 4.9.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬਿਖਈ ਦਿਨੁ ਰੈਨਿ ਇਵ ਹੀ ਗੁਦਾਰੈ॥ ਗੋਬਿੰਦ ਨ ਭਜੈ ਅਹੰਬੁਧਿ ਮਾਤਾ ਜਨਮੁ ਜੂਐ ਜਿਉ ਹਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਅਮੋਲਾ ਪ੍ਰੀਤਿ ਨ ਤਿਸੁ ਸਿਉ ਪਰ ਨਿੰਦਾ ਹਿਤਕਾਰੈ॥ ਛਾਪਰੁ ਬਾਧਿ ਸਵਾਰੈ ਤ੍ਰਿਣ ਕੋ ਦੁਆਰੈ ਪਾਵਕੁ ਜਾਰੈ॥ 1॥ ਕਾਲਰ ਪੋਟ ਉਠਾਵੈ ਮੂੰਡਹਿ ਅੰਮ੍ਰਿਤੁ ਮਨ ਤੇ ਡਾਰੈ॥ ਓਢੈ ਬਸਤ੍ਰ ਕਾਜਰ ਮਹਿ ਪਰਿਆ ਬਹੁਰਿ ਬਹੁਰਿ ਫਿਰਿ ਝਾਰੈ॥ 2॥ ਕਾਟੈ ਪੇਡੁ ਡਾਲ ਪਰਿ ਠਾਢੌ ਖਾਇ ਖਾਇ ਮੁਸਕਾਰੈ॥ ਗਿਰਿਓ ਜਾਇ ਰਸਾਤਲਿ ਪਰਿਓ ਛਿਟੀ ਛਿਟੀ ਸਿਰ ਭਾਰੈ॥ 3॥ ਨਿਰਵੈਰੈ ਸੰਗਿ ਵੈਰੁ ਰਚਾਏ ਪਹੁਚਿ ਨ ਸਕੈ ਗਵਾਰੈ॥ ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਕਾ ਰਾਖਾ ਪਾਰਬ੍ਰਹਮੁ ਨਿਰੰਕਾਰੈ॥ 4॥10॥

Sarang Mehla 5: Bikhuyyi din(u) raiyn(i) ivv hee goodaaraiy. Gobind na bhujaiy, ahunboodh(i) maata, junum(u) jooyaiy jiyoun haaraiy. 1. Ruhaou. Naam(u) amoala, preet(i) na Tis(u) siyoun, pur ninda hitkaaraiy. Chhaapur(u) bandh(i) suvaaraiy trin ko, dooaaraiy paavuk(u) jaaraiy. 1. Kaalur poat ootthaavaiy moondeh(i), Amrit mun tay daaraiy. Oadhaiy bustur kaajur meh(i) puriya, buhour(i), buhour(i) phir(i) jhaaraiy. 2. Kaataiy payd(u) daal pur(i) tthaadhau, khaayay, khaayay mooskaaraiy. Giriyo jaayay rusaatul(i) puriyo, chhitee, chhitee, sir bhaaraiy. 3. Nirvairaiy sung(i) vaiyr(u) ruchaayay, puhouch(i) na sukaiy guvaaraiy. Kuhhou Nanak, suntun ka raakha, Parbrahm(u) Nirunkaaraiy. 4.10.

Word Meaning: Bikhuyyi = one who is addicted to sensual pleasures; immoral. Bhujaiy = remember; recite Naam. Ahunboodh(i) = egoist. Maata = intoxicated. Jooyaiy Haaraiy = loses in the gamble. Pause. Amoala = priceless. Pur Ninda = vilification of others. Hitkaaraiy = loves. Chhuppur(u) = a hut of bamboo and grass. Suvaaraiy = beautifies. Trin = grass. Dooaaraiy = around. Paavuk Jaaraiy = lights up fire. 1. Kaalur Poat = a package of worthless saltpetre. Moondeh(i) = on the head. Daaraiy = drops; throws away. Oadhaiy = wears. Bustar = clothes. Kaajur = kohl (like black ash). Buhour(i) = again. Jhaaraiy = shakes off. 2. Kaataiy = cuts. Payd(u) = tree. Daal Pur Tthaadhau = standing on the branch. Rusaatul = in a deep pit. Chhitee, Chhitee = into small pieces. Sir Bhaaraiy = head down. 3. Nirvaiyraiy = who bears no enmity. Ruchaayay = initiates. Puhouch(i) Na Sukaiy = cannot reach him (harm him). Guvaaraiy = foolish. Raakha = protector; guard.

MEANING: A man, who overindulges in sensual pleasures spends his days and nights in such enjoyment. Intoxicated in his ego, he never recites Waheguru's Naam, and loses the game of his life in this gamble (to enjoy pleasures at the cost of his spirituality). Pause. He does not love the priceless Naam of Waheguru, but loves to vilify others. It is like beautifying a hut of grass, and burn fire around it. 1.

Such an individual carries the burden of immoral activities on his mind while he throws away the Amrit-Naam of Waheguru which is like someone carrying a heavy load of worthless saltpetre on his head (which does him no good, but he wastes a lot of useful energy). In other words, his situation like a man who wears rich clothes while surrounded by ash; which he has to shake off again, and again. 2.
He is like the foolish person who cuts the branch of a tree on which he is standing, and at the same time smiles while eating its fruit. At the end, he drops deep into a pit with his head down and is broken into small pieces. 3. He initiates enmity with (the saints of Waheguru) who bear no enmity with anyone, but the foolish cannot reach them (cause any harm to them) because the formless Waheguru is the guard of His devotees, oh Nanak. 4.10.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਵਰਿ ਸਭਿ ਭੂਲੇ ਭ੍ਰਮਤ ਨ ਜਾਨਿਆ॥ ਏਕੁ ਸੁਧਾਖਰੁ ਜਾ ਕੈ ਹਿਰਦੈ ਵਸਿਆ ਤਿਨਿ ਬੇਦਹਿ ਤਤੁ ਪਛਾਨਿਆ॥ 1॥ ਰਹਾਉ॥ ਪਰਵਿਰਤਿ ਮਾਰਗੁ ਜੇਤਾ ਕਿਛੁ ਹੋਈਐ ਤੇਤਾ ਲੋਗ ਪਚਾਰਾ॥ ਜਉ ਲਉ ਰਿਦੈ ਨਹੀ ਪਰਗਾਸਾ ਤਉ ਲਉ ਅੰਧ ਅੰਧਾਰਾ॥ 1॥ ਜੈਸੇ ਧਰਤੀ ਸਾਧੈ ਬਹੁ ਬਿਧਿ ਬਿਨੁ ਬੀਜੈ ਨਹੀ ਜਾਮੈ॥ ਰਾਮ ਨਾਮ ਬਿਨੁ ਮੁਕਤਿ ਨ ਹੋਈ ਹੈ ਤੁਟੈ ਨਾਹੀ ਅਭਿਮਾਨਾ॥ 2॥ ਨੀਰੁ ਬਿਲੋਵੈ ਅਤਿ ਸ੍ਰਮੁ ਪਾਵੈ ਨੈਨੂ ਕੈਸੇ ਰੀਸੈ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਕਾਹੂ ਮਿਲਤ ਨਹੀ ਜਗਦੀਸੈ॥ 3॥
(ਅੰਗ 1206)॥ ਖੋਜਤ ਖੋਜਤ ਇਹੈ ਬੀਚਾਰਿਓ ਸਰਬ ਸੁਖਾ ਹਰਿ ਨਾਮਾ॥ ਕਹੁ ਨਾਨਕ ਤਿਸੁ ਭਇਓ ਪਰਾਪਤਿ ਜਾ ਕੈ ਲੇਖੁ ਮਥਾਮਾ॥ 4॥11॥

Sarang Mehla 5: Uver(i) subh(i) bhoolay, bhermut na jaaniya. Aik Soodhakhur(u) ja kaiy hirdaiy vussiya, tin(i) Baydeh(i) tut(u) puchhaaniya. 1. Ruhaou. Pervirt(i) maarug(u) jayta kichh(u) hoyiyaiy, tayta loag puchaara. Juou luou ridaiy nuhhi pergaasa, tuou luou undh, undhaara. 1. Jaiysay dherti saadhaiy buou bidh(i), bin(u) beejaiy nuhhi jaamaiy. Ram Naam bin(u) mookt(i) na hoyi haiy, tootaiy naahi abhimaana. 2. Neer(u) bilovaiy, ut(i) sherm(u) paavaiy, naiynoo kaiysay reesaiy. Bin(u) Gur bhaytay mookt(i) na kaahoo, milt nuhhi Jugdeeshaiy. 3.
(PAGE 1206): Khojut, khojut ehaiy beechaariyo, serb sookhaa Hur(i) Naama. Kuhou Nanak, tis(u) bhuyyo puraaput(i), ja kaiy laykh(u) muthaama. 4.11.
Word Meaning: Uver(i) = others. Bhoolay = misguided. Bhermut = misled. Jaaniya = realize. Shoodhaakhur = pure word (Waheguru). Badeh(i) Tut(u) = gist of the Vedas. Pause. Pervirt(i) Maarug(u) = the path of worldly affairs. Jayta Kichh(u) = all that. Loag Puchaara = to entertain (impress others); a show off. Pergaasa = enlightenment.
Dherti = land (field). Sadhaiy = prepare for seeding. Buhou Bifh(i) = in many ways. Jaamaiy = sprouts. Mookt(i) = emancipation. Abhimaana = ego. 2. Neer(u) = water. Biovaiy = churns. Ut(i) Sherm = very hard labour. Naiynoo = butter. Reesaiy = to flow; float. Kahoo = nobody. 3. Khojut = searching. Sookha = comforts. Puraaput(i) = acquires. Laykh(u) = prewritten. Muthaama = on the forehead. 4.
MEANING: Everybody is misled (by the attractions of Maya), and misguided; they do not realize (the significance of Waheguru's Naam). But the devotee, who has Waheguru (His Naam) embedded in his heart, feels as if he has recognized the gist of the Vedas (does not need to study them). Pause. Whatever people do in their daily dealings is all fake (hypocritical) to impress others. They are in complete darkness as long as their mind is not enlightened. 1. Like a field in which no crop sprouts as long as grains are not seeded in there, even if it has been prepared well in many ways, a man's ego is not uprooted, and he cannot attain emancipation without Waheguru's Naam in his heart. 2.
Like a man who churns water but cannot get any butter out of it, no matter how hard he tries, one cannot find emancipation or connect with Waheguru without taking shelter of the Guru (all his other efforts are like churning water). 3.

After searching a lot, I have come to the conclusion that only Waheguru's Naam is the source of all comforts, but only that lucky individual acquires it who has it prewritten on his forehead (in his fate), oh Nanak. 4.11.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਨਦਿਨ ਰਾਮ ਕੇ ਗੁਣ ਕਹੀਐ॥ ਸਗਲ ਪਦਾਰਥ ਸਗਲ ਸੂਖ ਸਿਧਿ ਮਨ ਬਾਛਤ ਫਲ ਲਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਆਵਹੁ ਸੰਤ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ ਸਿਮਰਹ ਪ੍ਰਭੁ ਅਬਿਨਾਸੀ॥ ਅਨਾਥਹ ਨਾਥੁ ਦੀਨ ਦੂਖ ਭੰਜਨ ਪੂਰਿ ਰਹਿਓ ਘਟ ਵਾਸੀ॥ 1॥ ਗਾਵਤ ਸੁਨਤ ਸੁਨਾਵਤ ਸਰਧਾ ਹਰਿ ਰਸੁ ਪੀ ਵਡਭਾਗੇ॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਸਭਿ ਤਨ ਤੇ ਰਾਮ ਨਾਮ ਲਿਵ ਜਾਗੇ॥ 2॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਝੂਠੁ ਤਜਿ ਨਿੰਦਾ ਹਰਿ ਸਿਮਰਨ ਬੰਧਨ ਤੂਟੇ॥ ਮੋਹ ਮਗਨ ਅਹੰ ਮਮਤਾ ਗੁਰ ਕਿਰਪਾ ਤੇ ਛੂਟੇ॥ 3॥ ਤੂ ਸਮਰਥ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਕਰਿ ਕਿਰਪਾ ਜਨੁ ਤੇਰਾ॥ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਠਾਕੁਰੁ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਨੇਰਾ॥ 4॥12॥

Sarang Mehla 5: Undin Ram kay goon kuhhiyaiy. Sugul pudaaruth, sugul sookh, sidh(i), mun baanchhut ful luhhiyaiy. 1. Ruhaou. Aavhou Sunt praan-sookh-Daatay, simereh Prubh abinaashi. Anaathah Nath(u), deen dookh-Bhunjun, poor(i) ruhhiyo ghut vaasi. 1. Gaavut, soonut, soonaavut sherdha, Hur(i) rus(u) pea vudbhaagay. Kul(i) kulaysh mitay subh(i) tun tay, Ram Naam liv jaagay. 2. Kaam(u), kroadh(u), jhootth(u), ninda, Hur(i) simrun bundhun tootay. Moh mugun ahun mumta, Gur kirpa tay chhootay. 3. Tu sumruth Parbraham Soami, kur(i) kirpa jun(u) Tayra. Poor(i) ruhhiyo serb meh(i) Tthaakur, Nanak, so Prubh(u) nayra. 4.12.

Word Meaning: Undin = everyday; always. Sugul = all Pudaaruth = things of use. Sidh(i) = supernatural powers. Mun Baanchhut = desired. Ful = reward. Pause.
Praan-Sookh-Daatay = of the Lord of life, and all comforts. Abinaashi = immortal. Anaathah Nath(u) = the guardian of the (spiritually) orphans. Deen = weak; humble. Dookh-Bhunjun = eradicator of all suffering. Ghut Vaasi = dweller (enlightener) of all hearts. 1. Sherdha = with reverence. Rus(u) = sweetness of the Naam(u). Vudbhaagay = very fortunate. Kul(i) = in the present era (world). Kulaysh = suffering; disputes; worries. Liv = meditation on. Jaagay = awakened; enlightened. 2. Kaam(u) = lust. Bundhun = bonds (chains) of Maya. Moh Mugun = lost in worldly attachments. Ahun = conceit. Mumta = attachments; parental love. Chhootaiy = emancipated. 3. Sumruth = omnipotent. Poor(i) Ruhhiyo = filling completely. 4.

MEANING: We should sing Waheguru's praise all the time; when one does that, he feels as if he has acquired all the useful materials of life, all comforts, all the supernatural powers, and all his desires (wishes) are fulfilled. Pause.
Let us all get together with the holy saints and recite the Naam of the immortal Waheguru, which is the provider (source) of our life and of all the comforts. Waheguru is the Lord of the (spiritually) orphans, the destroyer of all suffering of the humble, and resides in every heart. 1. Those are highly fortunate who sing, listen to, and share with others Waheguru's praise with love and reverence, and enjoy the sweetness of His Naam. Their minds remain focused on Waheguru's Naam, and all their suffering, disputes, and worries disappear. 2. All their bonds with Maya, including their lust, rage, lies, and vilification of others, get broken with Waheguru's Naam. Also, with Guru's grace, they get rid of their deep engrossment in worldly attachments and their ego. 3.
The Lord Waheguru is omnipotent, omnipresent, and very close to us. I am His devotee, and pray to Him that He be kind to me (and grant me His Naam), oh Nanak. 4.12.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬਲਿਹਾਰੀ ਗੁਰਦੇਵ ਚਰਨ॥ ਜਾ ਕੈ ਸੰਗਿ ਪਾਰਬ੍ਰਹਮ ਧਿਆਈਐ ਉਪਦੇਸੁ ਹਮਾਰੀ ਗਤਿ ਕਰਨ॥ 1॥ ਰਹਾਉ॥ ਦੂਖ ਰੋਗ ਭੈ ਸਗਲ ਬਿਨਾਸੇ ਜੋ ਆਵੈ ਹਰਿ ਸੰਤ ਸਰਨ॥ ਆਪਿ ਜਪੈ ਅਵਰਹ ਨਾਮੁ ਜਪਾਵੈ ਵਡ ਸਮਰਥ ਤਾਰਨ ਤਰਨ॥ 1॥ ਜਾ ਕੋ ਮੰਤ੍ਰੁ ਉਤਾਰੈ ਸਹਸਾ ਊਣੇ ਕਉ ਸੁਭਰ ਭਰਨ॥ ਹਰਿ

ਦਾਸਨ ਕੀ ਆਗਿਆ ਮਾਨਤ ਤੇ ਨਾਹੀ ਫੁਨਿ ਗਰਭ ਪਰਨ॥ 2॥ ਭਗਤਨ ਕੀ ਟਹਲ ਕਮਾਵਤ ਗਾਵਤ ਦੁਖ ਕਾਟੇ ਤਾ ਕੇ ਜਨਮ ਮਰਨ॥ ਜਾ ਕਉ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਬੀਠੁਲਾ ਤਿਨਿ ਹਰਿ ਹਰਿ ਅਜਰ ਜਰਨ॥ 3॥ ਹਰਿ ਰਸਹਿ ਅਘਾਨੇ ਸਹਜਿ ਸਮਾਨੇ ਮੁਖ ਤੇ ਨਾਹੀ ਜਾਤ ਬਰਨ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਸੰਤੋਖੇ ਨਾਮੁ ਪ੍ਰਭੂ ਜਪਿ ਜਪਿ ਉਧਰਨ॥ 4॥13॥

Sarang Mehla 5: Bulihaari Gurdev Churn. Ja kaiy sung(i) Parbraham dhiyaayiyaiy, Oopdaysh(u) humaari gut(i) kurn. 1. Ruhaou. Dookh, roag, bhaiy sugul binaasaiy, jo aavaiy, Hur(i) Sunt shern. Aap(i) jupaiy, uverah Naam(u) jupaavaiy, vud sumruth taarun Turn. 1. Ja ko Muntar(u) ootaaraiy sehsa, oonay kuou soobhur bhern. Hur(i) daasun kee aagiya maanut tay naahi, phoon(i) gerbh purn. 2. Bhugtun kee tehl kmaavut, gaavut, dookh kaatay ta kay junum, mern. Ja kuou bhuyyo kirpal Beetthula, tin(i) Hur(i), Hur(i) ajur jern. 3. Hur(i) ruseh(i) aghaanay, sehj(i) smaanay, mookh tay, naahi jaat bern. Gur persad(i) Nanak suntokhay, Naam(u) Prubh(u) jup(i), jup(i) oodhrun. 4.13.

Word Meaning: Oopdaysh(u) = Teachings. Gut(i) = high spiritual state. Pause. Roag = ailments. Bhaiy = (worldly) fears. Binaasaiy = destroyed. Uverah = others. Sumruth = all capable. Taarun Turn = ship to ferry across. 1. Muntar(u) = Shabad; advice. Ootaaraiy = removes. Sehsa = doubts; worries. Oonaiy = less than full. Bhern = filler. Soobher = to the brim. Daasun = devotees. Aagiya = huqam; advice. Tay = those. Phoon(i) = again. Gerbh Purn = go in womb; take rebirths. 2. Tehl = service. Gaavut = happily; singing Waheguru's praise. Ta Kay = of those. Beetthula = Waheguru. Ajur = the power of the high spiritual state which is very difficult to control. Jern = to endure; control. 3. Aghaanay = fully contented. Sehj = in a high spiritual state. Naahi Jaat Bern = cannot be described. Suntokhay = fully satisfied. Oodhrun = are salvaged. 4.

MEANING: I will gladly lay down my life for the Feet (Shabad) of the Great Guru in whose shelter one recites Waheguru's Naam, and attains a high spiritual state with His Teachings. Pause. All one's sufferings, ailments, and worldly fears get eradicated when he comes to the shelter of the holy Saint (Guru) of Waheguru. The Guru is fully capable of doing everything; He recites Waheguru's Naam Himself, and makes others do the same, and He is the ship to ferry us across the world-sea. 1.

The Guru, whose Teachings dispel all one's doubts and worries, is the source of all the virtues, and injects them in those who are short in them, and makes them perfect. Those who obey the Huqam (act on the Advice of) Waheguru's supreme devotees never take births again. 2.

Those who serve Waheguru's devotee happily while singing Waheguru's praise, get their suffering of births and deaths (rebirths) terminated. Also, those whom Waheguru is kind to can keep the spiritual powers they acquire under their control by reciting Waheguru's Naam. 3. The transcendence of those who are contented with the sweetness of Waheguru's Naam, and who attain the high spiritual state, cannot be stated by the tongue. With the Guru's grace, such devotees are fully contented, and they attain salvation by reciting Waheguru's Naam, oh Nanak. 4.13.

ਸਾਰਗ ਮਹਲਾ 5॥ ਗਾਇਓ ਰੀ ਮੈ ਗੁਣਨਿਧਿ ਮੰਗਲ ਗਾਇਓ॥ ਭਲੇ ਸੰਜੋਗ ਭਲੇ ਦਿਨ ਅਉਸਰ ਜਉ ਗੋਪਾਲ ਰੀਝਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਸੰਤਹ ਚਰਨ ਮੋਰਲੋ ਮਾਥਾ॥ ਹਮਰੇ ਮਸਤਕਿ ਸੰਤ ਧਰੇ ਹਾਥਾ॥ 1॥ ਸਾਧਹ ਮੰਤ੍ਰੁ ਮੋਰਲੋ ਮਨੂਆ॥ ਤਾ ਤੇ ਗਤੁ ਹੋਏ ਤ੍ਰੈ ਗੁਨੀਆ॥ 2॥ ਭਗਤਹ ਦਰਸੁ ਦੇਖਿ ਨੈਨ ਰੰਗਾ॥ ਲੋਭ ਮੋਹ ਤੂਟੇ ਭ੍ਰਮ ਸੰਗਾ॥ 3॥ ਕਹੁ ਨਾਨਕ ਸੁਖ ਸਹਜ ਅਨੰਦਾ॥ ਖੋਲ੍ਹਿ ਭੀਤਿ ਮਿਲੇ ਪਰਮਾਨੰਦਾ॥ 4॥14॥

Sarang Mehla 5: Gaayo ree, mein Goon-nidh(i) mungul gaayo. Bhulay sunjog, bhulay din, aousur, juou Gopal reejhaayo. 1. Ruhaou. Suntah churn, morlo maatha. Humray mustuk(i) Sunt dhuray haatha. 1. Sadhah Muntar(u), morlo munooa. Ta tay gut(u) hoyay traiy gooniya.

2. Bhugtah ders(u) daykh(i) naiyn runga. Lobh, moh, tootay bherm sunga. 3. Kuhhou Nanak, sookh sehj anunda. Khohl(i) bheet(i) milay Permanunda. 4.14.

Word Meaning: Goon-Nidh(i) = the treasure (source) of virtues (God). Mungul = song of happiness (His praise). Bhulay = good; auspicious. Sunjog = opportunity for union. Aousur = moment. Gopal = God. Reejhaayo = please; come to like. Pause. Morlo = mine. Maatha = Mustuk = forehead. 1. Sadha = Guru's. Muntar(u) = Shabad; Advice. Munooa = mind. Ta Tay = from that. Gut(u) Hoyay = left; ran away. Traiy Gooniya = the three effects of Maya. 2. Runga = imbued with love. Bherm = illusions. Sunga = with; in the company. Sehj = peace; blissfulness. Bheet(i) = wall; curtain. Permanunda = source of supreme bliss (God). 4.

MEANING: That opportunity of union with Waheguru, the day, and the time were highly auspicious for me when Waheguru became pleased with me. Now, I sing the joyful song in praise of Waheguru, which is the treasure (limitless source) of virtues. Pause.

I put my forehead at the Feet of the Guru (surrendered myself before Him), and He placed His kind hand on my head (gave His blessings). 1.

I enshrined Guru's Shabad in my mind, whereby all three effects of Maya vanished fully. 2. My eyes were imbued with love for the Guru when I had His holy Sight, and my greed, worldly attachments, and my doubts were all eradicated in His company. 3.

(With Guru's grace), Tearing down the wall of Maya, the source of all bliss, Waheguru, appeared in my heart, and now I am enjoying the bliss of the high spiritual state, oh Nanak. 4.14.

ਸਾਰਗ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕੈਸੇ ਕਹਉ ਮੋਹਿ ਜੀਅ ਬੇਦਨਾਈ॥ ਦਰਸਨ ਪਿਆਸ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਮਨੋਹਰ ਮਨੁ ਨ ਰਹੈ ਬਹੁ ਬਿਧਿ ਉਮਕਾਈ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1207)॥ ਚਿਤਵਨਿ ਚਿਤਵਉ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਬੈਰਾਗੀ ਕਦ ਪਾਵਉ ਹਰਿ ਦਰਸਾਈ॥ ਜਤਨ ਕਰਉ ਇਹੁ ਮਨ ਨਹੀ ਧੀਰੈ ਕੋਊ ਹੈ ਰੇ ਸੰਤੁ ਮਿਲਾਈ॥ 1॥ ਜਪ ਤਪ ਸੰਜਮ ਪੁੰਨ ਸਭਿ ਹੋਮਉ ਤਿਸੁ ਅਰਪਉ ਸਭਿ ਸੁਖ ਜਾਈ॥ ਏਕ ਨਿਮਖ ਪ੍ਰਿਅ ਦਰਸੁ ਦਿਖਾਵੈ ਤਿਸੁ ਸੰਤਨ ਕੈ ਬਲਿ ਜਾਈ॥ 2॥ ਕਰਉ ਨਿਹੋਰਾ ਬਹੁਤੁ ਬੇਨਤੀ ਸੇਵਉ ਦਿਨੁ ਰੈਨਾਈ॥ ਮਾਨੁ ਅਭਿਮਾਨੁ ਹਉ ਸਗਲ ਤਿਆਗਉ ਜੋ ਪ੍ਰਿਅ ਬਾਤ ਸੁਨਾਈ॥ 3॥ ਦੇਖਿ ਚਰਿਤ੍ਰ ਭਈ ਹਉ ਬਿਸਮਨਿ ਗੁਰਿ ਸਤਿਗੁਰਿ ਪੁਰਖਿ ਮਿਲਾਈ ॥ਪ੍ਰਭ ਰੰਗ ਦਇਆਲ ਮੋਹਿ ਗ੍ਰਿਹ ਮਹਿ ਪਾਇਆ ਜਨ ਨਾਨਕ ਤਪਤਿ ਬੁਝਾਈ॥ 4॥1॥15॥

Sarang Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i): Kaisay kuhhoun moh(i) jea baydnaayi. Dershun piyaas, Priya preet(i) Muhohar, mun(u) na ruhhaiy, buhou bidh(i) oomkaayi. Ruhaou.

(PAGE 1207): Chitvun(i) chitvoun Priya preet(i) baiyraagi, kud paavoun Hur(i) Dershaayi. Jutun kuroun, eh mun nuhhi dheeraiy, koyoo haiy ray Sunt(u) milaayi. 1. Jup, tup sunjum, poonn(u) subh(i) homoun, tis urpoun subh sookh jaayeen. Aik nimukh Priya ders(u) dikhaavaiy, tis(u) suntun kaiy bul(i) jaayeen. 2. Kuroun nihora buhout(u) baynti, sayvoun din(u) raiynaayi. Maan(u), abhimaan(u) huoun sugul tiyaagoun, jo Priya baat soonaayi. 3. Daaykh(i) charittar bhuyyi huoun bismun(i), Gur(i), Satgur(i) Purakh(i) milaayi. Prubh rung duyyaal moh(i) greh(i) meh(i) paaya, jun Nanak, tupt(i) boojhaayi. 4.1.15.

Word Meaning: Jea Baydnaayi = pain of heart. Piyaas = thirst; yearning. Priya = Dear (God). Munohur = mind captivating (Waheguru). Ruhhaiy = become peaceful. Oomkaayi = feel zestful; fervorous. Pause. Chitvun = thoughts; plans. Chitvoun = think. Baiyraagi = suffering in separation. Dershaayi = holy Sight. Jutun = efforts. Dheeraiy = peaceful. 1. Jup = recitation of mantras. Tup = self-affliction to please some deity. Sunjum = efforts to control senses. Poonn(u) = ritualistic noble deeds. Homoun = burn away. Urpoun = offer. Jaayeen = in exchange. Nimukh = moment. 2. Nihora = supplicate; implore. Raiynaayi = night. Maan(u) = pride. Abhimaan(u) = ego. Huoun =

I, me. Tiyaagoun = give up. Baat Soonaayi = Waheguru's praise. 3. Charittar = amazing feats. Bismun(i) = mesmerized. Purakh(u) = living power (Waheguru). Rung = love-like. Greh(i) = in the heart. Tupt(i) = burning of the heart; suffering. Boojhaayi = put out; killed. 15.

MEANING: How can I (I cannot) describe the pain of my separation from my dear, Waheguru. I have a strong yearning in my heart to see my Dear which has captivated my mind. My mind does not find peace and is highly fervent in many ways to see Him. Pause.

Suffering in the pain of His love and separation, I think of many plans about how and when to have His Sight. I try many different ways, but my mind does not find peace. Is there some holy saint who can connect me with my dear Waheguru? 1.

At his advice, I will burn away (give up gladly) all other possible means, including recitation of any mantras, self-affliction, efforts to control the senses, ritualistic noble deeds, etc., to connect with Waheguru, and offer him all my comforts in exchange for His Sight. 2.

I will supplicate, beg humbly, serve him day and night, and give up all my pride and ego for such a holy saint who will sing Waheguru's praise for me. 3.

My Satguru has connected me with Waheguru, and I am mesmerized to watch His amazing feats. In the form of love, the kind Waheguru has appeared in my mind, and all my suffering has been eradicated, oh Nanak. 4.1.15.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰੇ ਮੂੜ੍ਹੇ ਤੂ ਕਿਉ ਸਿਮਰਤ ਅਬ ਨਾਹੀ॥ ਨਰਕ ਘੋਰ ਮਹਿ ਉਰਧ ਤਪੁ ਕਰਤਾ ਨਿਮਖ ਨਿਮਖ ਗੁਣ ਗਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਜਨਮ ਭ੍ਰਮਤੋ ਹੀ ਆਇਓ ਮਾਨਸ ਜਨਮੁ ਦੁਲਭਾਹੀ॥ ਗਰਭ ਜੋਨਿ ਛੋਡਿ ਜਉ ਨਿਕਸਿਓ ਤਉ ਲਾਗੋ ਅਨ ਠਾਹੀ॥ 1॥ ਕਰਹਿ ਬੁਰਾਈ ਠਗਾਈ ਦਿਨੁ ਰੈਨਿ ਨਿਹਫਲ ਕਰਮ ਕਮਾਹੀ॥ ਕਨੁ ਨਾਹੀ ਤੁਹ ਗਾਹਣ ਲਾਗੇ ਧਾਇ ਧਾਇ ਦੁਖ ਪਾਹੀ॥ 2॥ ਮਿਥਿਆ ਸੰਗਿ ਕੂੜਿ ਲਪਟਾਇਓ ਉਰਝਿ ਪਰਿਓ ਕੁਸਮਾਹੀ॥ ਧਰਮਰਾਇ ਜਬ ਪਕਰਸਿ ਬਵਰੇ ਤਉ ਕਾਲ ਮੁਖਾ ਉਠਿ ਜਾਹੀ॥ 3॥ ਸੋ ਮਿਲਿਆ ਜੋ ਪ੍ਰਭੂ ਮਿਲਾਇਆ ਜਿਸੁ ਮਸਤਕਿ ਲੇਖ ਲਿਖਾਹੀ॥ ਕਹੁ ਨਾਨਕ ਤਿਨ੍ਹ ਜਨ ਬਲਿਹਾਰੀ ਜੋ ਅਲਿਪ ਰਹੇ ਮਨ ਮਾਹੀ॥ 4॥2॥16॥

Sarang Mehla 5: Ray moorrhay tu kiyoun simrut ub naahi? Nerk ghor meh(i) oordh tup(u) kerta, nimukh, nimukh Goon gaahi. 1. Ruhaou. Anik junum bhermutau hee aayo, maanus junum(u) doolbhaahi. Gerbh joan(i) chhoad(i) juou niksiyo, tuou laago un tthaaheen. 1. Kureh(i) booraayi, tthugaayi, din(u) raiyn(i), nihful kerm kamaahi. Kun naahi, tooh gaahun laagaiy, dhaayay, dhaayay dookh paahi. 2. Mithiya sung(i) koorr(i) luptaayo, oorjh(i) puriyo koosmaahi. Dhermraayay jub pukrus(i) buvray, tuou kaal-mookha ootth(i) jaahi. 3. So miliya, jo Prubhu milaaya, jis(u) mustuk(i) laykh likhaahi. Kuhou Nanak tinh jun bulihaari, jo alip ruhhay mun maahi. 4.2.16.

Word Meaning: Moorrhay = Oh, foolish. Simrut = remember (Waheguru). Nerk Ghor = deep hell (mother's womb because it is completely a dark and hot place) Oordh = upside down. Tup = hard labour (of remembering Waheguru). Nimukh = every moment. Ruhaou. Anik = countless. Bhermutau = wandered through. Maanus = human. Doolbhaahi = rarely available. Gerbh Joan(i) = womb. Un Tthaayeen = other places (interests). 1. Booraayi = immoral deeds Tthugaayi = deceptions ; swindling. Nihful = worthless. Kerm = deeds. Kun = grains. Tooh = grain-less shells. Gaahun = threshing. Dhaayay = rushing. 2. Mithiya = Koorr(i) = falsehoods; perishables. Luptaayo = clings to; attached to. Oorjh(i) = tangle up; engrossed in. Koosmaahi = (kusoombh) flowers (which look very attractive but wilt down soon). Dhermraayay = the Angel of justice. Pukrus(i) = catches (in his net). Buvray = foolish. Kaal-Mookha = with face blackened (disgraced). Ootth Jaahi = will leave. 3. Mustk(i) = on forehead. Laykh = writing. Alip = detached. 4.

MEANING: When you were hanging upside down in the hell-like conditions of your mother's womb, you survived there by singing Waheguru's praise every moment; so why do you not remember Him now, oh, the foolish man? Pause.
You wandered through countless life forms and have now acquired the rare human life, but as soon as you came out of the womb, you began to pursue other interests (related to Maya). 1. You perform (spiritually) such worthless deeds as deceiving others and enjoying sensual pleasures. You suffer badly from rushing to perform deeds that are like threshing empty shells without grains. 2.
You get attached to (engrossed in) the perishable things which may look attractive, like the koosumbh flowers, but which are also short-lived like them. When you are caught in the net of the Angel of justice, you leave the world disgraced. 3.
But the man cannot be fully blamed for his actions, because only that individual is connected to Waheguru, whom He connects Himself to as per the prewritten fate on his forehead. I am a sacrifice for those devotees of God who keep their minds detached from worldly attractions, oh Nanak. 4.2.16.

ਸਾਰਗ ਮਹਲਾ 5॥ ਕਿਉ ਜੀਵਨੁ ਪ੍ਰੀਤਮ ਬਿਨੁ ਮਾਈ॥ ਜਾ ਕੇ ਬਿਛੁਰਤ ਹੋਤ ਮਿਰਤਕਾ ਗ੍ਰਿਹ ਮਹਿ ਰਹਨੁ ਨ ਪਾਈ॥ 1॥ਰਹਾਉ॥ ਜੀਅ ਹੀਅ ਪ੍ਰਾਨ ਕੋ ਦਾਤਾ ਜਾ ਕੈ ਸੰਗਿ ਸੁਹਾਈ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਸੰਤਹੁ ਮੋਹਿ ਅਪੁਨੀ ਪ੍ਰਭ ਮੰਗਲ ਗੁਣ ਗਾਈ॥ 1॥ ਚਰਨ ਸੰਤਨ ਕੇ ਮਾਥੇ ਮੇਰੇ ਊਪਰਿ ਨੈਨਹੁ ਧੂਰਿ ਬਾਛਾਈ॥ ਜਿਹ ਪ੍ਰਸਾਦਿ ਮਿਲੀਐ ਪ੍ਰਭ ਨਾਨਕ ਬਲਿ ਬਲਿ ਤਾ ਕੈ ਹਉ ਜਾਈ॥ 2॥3॥17॥
Sarang Mehla 5: Kiyoun jeevun(u) Preetum bin(u), maayee. Ja kay bichhurut hoat mirtka, greh(i) meh rehn(u) na paayi. 1. Ruhaou. Jea, hea, praan ko daata, ja kaiy sung(i) soohaayi. Kurhou kirpa sunt-hou moh(i) apuni, Prubh mungul goon gaayi. 1. Churn suntun kay maathay mayray oopur(i), naiynhou dhoor(i) baanchhaayi. Jih persad(i) miliyaiy Prubh, Nanak, bul(i), bul(i) ta kaiy huoun jaayi. 2.3.17.
Word Meaning: Kiyoun = how; of what kind? Preetum = Dear; God. Bichhurut = separation. Mirtka = (spiritually) dead. Greh(i) = in the body. Pause. Jea = life. Hea = heart; mind. Daata = provider. Soohaayi = looks attractive. Mungul Goon = happy songs of praise. 1. Maathay = forehead. Naiynhou = with the eyes. Dhoor(i) = dust of the Feet. Baanchhaayi = long for. Persad(i) = benevolence. 2.
MEANING: What kind of life is that without the dear Waheguru separation from whom makes the man feel spiritually dead, and his mind does not stay in its peaceful state (is worrisome and restive), oh my mother. Pause. He is the Lord of one's soul, heart, and life, and his body looks attractive with His visible presence in it. Please be kind to me so that I may sing the joyful songs in His praise, oh the holy saints of Waheguru. 1.
I wish to place my forehead on the feet of the holy saints (serve them diligently), and I wish to have the dust of their feet put on my eyes (be at their beck and call). I will gladly lay down my life for the saint by whose grace I may be connected with Waheguru, oh Nanak. 2.3.17.

ਸਾਰਗ ਮਹਲਾ 5॥ ਉਆ ਅਉਸਰ ਕੈ ਹਉ ਬਲਿ ਜਾਈ॥ ਆਠ ਪਹਰ ਅਪਨਾ ਪ੍ਰਭੁ ਸਿਮਰਨੁ ਵਡਭਾਗੀ ਹਰਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਭਲੋ ਕਬੀਰੁ ਦਾਸੁ ਦਾਸਨ ਕੋ ਊਤਮੁ ਸੈਨੁ ਜਨੁ ਨਾਈ॥ ਊਚ ਤੇ ਊਚ ਨਾਮਦੇਉ ਸਮਦਰਸੀ ਰਵਿਦਾਸ ਠਾਕੁਰ ਬਣਿ ਆਈ॥ 1॥ ਜੀਉ ਪਿੰਡੁ ਤਨੁ ਧਨੁ ਸਾਧਨ ਕਾ ਇਹੁ ਮਨੁ ਸੰਤ ਰੇਨਾਈ॥ ਸੰਤ ਪ੍ਰਤਾਪਿ ਭਰਮ ਸਭਿ ਨਾਸੇ ਨਾਨਕ ਮਿਲੇ ਗੁਸਾਈ॥ 2॥4॥18॥
Sarang Mehla 5: Ooaa aousur kaiy huoun bul(i) jaayeen. Aatth pehr apna Prubh(u) simrun, vudbhaageen Hur(i) paayeen. 1. Ruhaou. Bhulo Kabir(u) daas(u) daasun ko, ootum Saiyn(u) jun(u) naayi. Ooch tay ooch Namdayo sumdersi, Ravidass Tthaakur bun aayi. 1. Jeeou,

pind(u), tun(u), dhun(u) saadhun ka, eh(u) mun(u) sunt raynaayi. Sunt pertaap(i), bherm subh(i) naasay, Nanak milay Goosaayeen. 2.4.18.

Word Meaning: Ooaa = that. Aousur = time; moment. Aatth Pehr = twenty-four hours. Simrun = singing praise. Vudbhaageen = fortunate. Bhulo = respectable. Ootum = superior. Naayi = barber. . Ooch Tay ooch = highest. Sumdersi = unbiased; who treats everybody the same way. Bun Aayi = liking for each other. 1. Jeeou = life. Pind(u) = body. Raynaayi = dust of the feet. Pertaap(i) = majesty. Bherm = misgivings; illusions. Naasay = ran away. Gosaayeen = the Lord of the earth (God). 2.

MEANING: I am a sacrifice for the moment when, with great fortune, I began to recite the Naam of my Waheguru twenty-four hours a day to realize Him. Pause.

Kabir Ji was respected in Waheguru's Court because he served the holy saints of Waheguru as their slave and became connected to Him. Similarly, Saiyn Ji was superior (honoured by Waheguru) for the same reason as Kabir Ji, even though Saiyn Ji was a low-caste barber. Namdev Ji was the highest among all at his time because he treated everybody the same way, and Ravidaas Ji was liked by Waheguru because of his love for Him (Waheguru). 1.

I surrender my body, my mind, and my wealth in the service of such holy saints, and my mind longs for the dust of their majestic feet because it is with the grace of such saints that all my illusions have been dispelled, and I have been connected with Waheguru, oh Nanak. 2. 4.18.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਨੋਰਥ ਪੂਰੇ ਸਤਿਗੁਰ ਆਪਿ॥

(ਅੰਗ 1208)॥ ਸਗਲ ਪਦਾਰਥ ਸਿਮਰਨਿ ਜਾ ਕੈ ਆਠ ਪਹਰ ਮੇਰੇ ਮਨ ਜਾਪਿ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਆਮੀ ਤੇਰਾ ਜੋ ਪੀਵੈ ਤਿਸ ਹੀ ਤ੍ਰਿਪਤਾਸ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਨਾਸਹਿ ਆਗੈ ਦਰਗਹ ਹੋਇ ਖਲਾਸ॥ 1॥ ਸਰਨਿ ਤੁਮਾਰੀ ਆਇਓ ਕਰਤੇ ਪਾਰਬ੍ਰਹਮ ਪੂਰਨ ਅਬਿਨਾਸ॥ ਕਰਿ ਕਿਰਪਾ ਤੇਰੇ ਚਰਨ ਧਿਆਵਉ ਨਾਨਕ ਮਨਿ ਤਨਿ ਦਰਸ ਪਿਆਸ॥ 2॥5॥19॥

Sarang Mehla 5: Munoruth pooray Satgur Aap(i).

(PAGE 1208): Sugul pudaaruth simerun Ja kaiy, aatth pehr mayray mun jaap(i). 1. Ruhaou. Amrit Naam(u) Soami Tayra, jo peevaiy tis hee triptaas. Junum, junum kay kilbikh naaseh(i), aagaiy Durgeh hoyay khulaas. 1. Shern(i) Toomhaari aayo Kertay, Parbraham poorun abinaash. Kur(i) kirpa, Tayray Churn dhiyaavoun, Nanak, mun(i) tun(i) Ders piyaas. 2.5.19.

Word Meaning: Munoruth = tasks. Pooray = completed. Sugul = all. Pudaaruth = luxuries. Pause. Triptaas = contentment. Kilbikh = sins. Khulaas = free from all sins; emancipation. 1. Poorun = perfect; omnipresent. Abinaash = immortal. 2.

MEANING: Satguru (which is a manifestation of Waheguru) has completed all my tasks (objectives). So, recite the Naam of Satguru (Waheguru) all the twenty-four hours a day, remembering whom, you enjoy all the luxuries of life, oh my mind. Pause.

Your Naam is Amrit, which immortalizes one, and whoever drinks it, becomes fully contented, oh my Waheguru. All one's sins of many, many lives are eradicated, and one gets emancipated in Waheguru's Court when he drinks Waheguru's Naam-Amrit. 1.

The Perfect Waheguru is immortal, and I have come to seek His shelter. I, Nanak, have a big thirst (longing) by body and mind for Your Sight, kindly be kind to me so that I may worship Your Feet (recite Your Naam), oh Waheguru. 2.15.19.

ਸਾਰਗ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਨ ਕਹਾ ਲੁਭਾਈਐ ਆਨ ਕਉ॥ ਈਤ ਊਤ ਪ੍ਰਭੁ ਸਦਾ ਸਹਾਈ ਜੀਅ ਸੰਗਿ ਤੇਰੇ ਕਾਮ ਕਉ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਮਨੋਹਰ ਇਹੈ ਅਘਾਵਨ ਪਾਨ ਕਉ॥ ਅਕਾਲ ਮੂਰਤਿ ਹੈ ਸਾਧ ਸੰਤਨ ਕੀ ਠਾਹਰ ਨੀਕੀ ਧਿਆਨ ਕਉ॥ 1॥ ਬਾਣੀ ਮੰਤ੍ਰ

ਮਹਾ ਪੁਰਖਨ ਕੀ ਮਨਹਿ ਉਤਾਰਨ ਮਾਨ ਕਉ॥ ਖੋਜਿ ਲਹਿਓ ਨਾਨਕ ਸੁਖ ਥਾਨਾ ਹਰਿ ਨਾਮਾ ਬਿਸ੍ਰਾਮ ਕਉ॥ 2॥1॥20॥

Sarang Mehla 5, Ghur(u) 3: Ek Onkar Satgur Persad(i). Mun kuhhaa loobhaayiyaiy aan kuou. Eet, oot, Prubh sudaa suhaayi, jea, sung(i) tayray kaam kuou. 1. Ruhaou. Amrit Naam(u) Priyay, preet(i) Munohur, ehaiy aghaavun paan kuou. Akal Moorut(i) haiy Sadh suntun kee, tthaahur neeki dhiyaan kuou. 1. Bani, Muntar(u) Muhhaa Purkhun kee, muneh(i) ootaarun maan kuou. Khoj luhhiyo Nanak sookh thaana, Hur(i) Naama bisraam kuou. 2.1.20.

Word Meaning: Kuhhaa = where; why? Loobhaayiyaiy = become greedy. Aan Kuou = other attractions of Maya. Eet, Oot = here and there; everywhere. Suhaayi = supporter. Jea = soul. Sung(i) = with. Kaam Kuou = things of interest to you. Pause. Munohur = mind captivating. Aghaavun = satifying. Paan Kuou = to drink. Akal Moorut(i) = Waheguru on which time has no effect. Tthaahur = shelter. Dhiyan Kuou = to focus mind on. Bani, Muntar = Words, Shabads in Waheguru's praise. Ootaarun = to take down. Maan = ego. Khoj Luhhiyo = find out. Thaana = place of comfort; peace of mind. Bisraam = to rest; find peace of mind. 2.

MEANING: Why are you getting so greedy for the attractions of the other (Maya) when Waheguru is always there to support you everywhere in achieving your objectives, oh my mind? Pause. Love for the mind- captivating Waheguru and for His Naam is the true Amrit to drink, which fully satisfies the devotee. The gathering of the holy saints is the beautiful place of dwelling of Waheguru, where a devotee should focus his mind on Him. 1. The words of the holy saints in praise of Waheguru are the real Mantra for taking down (getting rid of) one's ego. I have searched and found out that the place where Waheguru's Naam is recited is the shelter for the mind to attain peace and bliss, oh Nanak. 2.1.20.

ਸਾਰਗ ਮਹਲਾ 5: ਮਨ ਸਦਾ ਮੰਗਲ ਗੋਬਿੰਦ ਗਾਇ॥ ਰੋਗ ਸੋਗ ਤੇਰੇ ਮਿਟਹਿ ਸਗਲ ਅਘ ਨਿਮਖ ਹੀਐ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਛੋਡਿ ਸਿਆਨਪ ਬਹੁ ਚਤੁਰਾਈ ਸਾਧੂ ਸਰਣੀ ਜਾਇ ਪਾਇ॥ ਜਉ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਜਮ ਤੇ ਹੋਵੈ ਧਰਮਰਾਇ॥ 1॥ ਏਕਸ ਬਿਨੁ ਨਾਹੀ ਕੋ ਦੂਜਾ ਆਨ ਨ ਬੀਓ ਲਵੈ ਲਾਇ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਨਾਨਕ ਕੋ ਸੁਖਦਾਤਾ ਹਰਿ ਪ੍ਰਾਨ ਸਾਇ॥ 2॥2॥21॥

Sarang Mehla 5: Mun sudaa mungul Gobind gaayay. Roag, soag, tayray miteh(i) sugul ugh, nimukh heeyaiy Hur(i) Naam(u) dhiyaayay. 1. Ruhaou. Chhoad(i) siyaanup buhou chuturaayee, Sadhu sherni jaayay paayay. Juou hoyay kirpal, deen dookh-Bhunjun, Jum tay hovaiy Dhermraayay. 1. Aikus bin(u) naahi ko dooja, aan na beeyo luvvaiy laayay. Maat, pitaa, bhaayee, Nanak ko, Sookh-Daata Hur(i) praan saayay. 2.2.21.

Word Meaning: Mungul = songs of praise. Roag = ailments; sufferings. Soag = griefs; worries. Miteh(i) = eradicated. Ugh = sins. Nimukh = moment. Heeyaiy = heart. Pause. Siyaanup = shrewdness. Chuturaayee = cleverness. Juou = whem. Deen = poor; weak. Dookh-Bhunjun = eradicator of suffering. Jum = the frightening Angel of death. Dhermraayay = kind Angel of justice. 1. Aan = other. Dooja = Beeyo = second; other. Luvvaiy Laayay = can match (rival). Saayay = the same (God). 2.

MEANING: Sing Waheguru's praise, by which all your ailments, worries, and your sins will disappear if you recite His Naam deep from your heart even for a short moment, oh my mind. Pause. Give up your shrewdness and your cleverness, and take Guru's shelter, oh my mind. When Waheguru, who is kind to the weak and is the destroyer of all suffering, becomes kind to you, even the frightening Angel of death becomes very kind and respectful to you. 1. There is no one else who can protect you like Waheguru, and nobody can rival Him. Waheguru, which is the source of all comforts and of my life, is the mother, father, and brother for me, oh Nanak. 2.2.21.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਜਨ ਸਗਲ ਉਧਾਰੇ ਸੰਗ ਕੇ॥ ਭਏ ਪੁਨੀਤ ਪਵਿਤ੍ਰ ਮਨ ਜਨਮ ਜਨਮ ਕੇ ਦੁਖ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਮਾਰਗਿ ਚਲੇ ਤਿਨ੍ਹੀ ਸੁਖੁ ਪਾਇਆ ਜਿਨ੍ਹ ਸਿਉ ਗੋਸਟਿ ਸੇ ਤਰੇ॥ ਬੂਡਤ ਘੋਰ ਅੰਧ ਕੂਪ ਮਹਿ ਤੇ ਸਾਧੂ ਸੰਗਿ ਪਾਰਿ ਪਰੇ॥1॥ ਜਿਨ੍ਹ ਕੇ ਭਾਗ ਬਡੇ ਹੈ ਭਾਈ ਤਿਨ੍ਹ ਸਾਧੂ ਸੰਗਿ ਮੁਖ ਜੁਰੇ॥ ਤਿਨ੍ਹ ਕੀ ਧੂਰਿ ਬਾਛੇ ਨਿਤ ਨਾਨਕੁ ਪ੍ਰਭੂ ਮੇਰਾ ਕਿਰਪਾ ਕਰੇ॥ 2॥3॥22॥

Sarang Mehla 5: Hur(i) jun sugul oodhaaray sung kay. Bhuyyay pooneet, puvittar mun, junum, junum kay dookh huray. 1. Ruhaou. Maarug(i) chulay, tinhi sookh paaya, jinh siyoun gosht(i), say turay. Boodut ghor undh koop meh(i), tay Sadhu sung(i) paar(i) puray. 1. Jinh kay bhaag budday haiyn bhaayi, tinh Sadhu sung(i) mookh jooray. Tinh kee dhoor(i) baanchhay nit Nanak(u), Prubh(u) mayra kirpa kuray. 2.3.22.

Word Meaning: Oodhaaray = salvages. Sung Kay = his associates. Bhuyyay = became. Pooneet = Puvittar = pure; pious. Huray = removed. Pause. Maarug(i) = path (of righteousness). Chulay = tread. Gosht(i) = meeting; sharing of ideas. Turay = salvaged. Boodut = drowning. Ghor = immensely (deep). Undh Koop = the dark well (of Maya). Sadhu = Guru. 1 Budday = great. Mookh Jooray = come face to face (seek shelter). Dhoor(i) = dust of feet. Baanchhay = longs for. 2.

MEANING: Associates of Waheguru's devotees are all emancipated. One's mind is purified and becomes pious in their company, and all their sufferings of many, many lives are eradicated (he no longer takes rebirths). Pause. Those who follow their path of life (act on their advice) enjoy bliss, and those who are preached by them find salvation. Those who are drowning in the deep and dark well (sea) of Maya (deeply engrossed in Maya) are ferried across that sea (are salvaged) in the shelter of the Guru. 1.

Those who are highly fortunate come to the Guru's shelter. I, too, long for the dust of the Feet of the Guru (opportunity to serve Him) and pray to Waheguru that He grants me the opportunity to serve the Guru, oh Nanak. 2.3.22.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਜਨ ਰਾਮ ਰਾਮ ਰਾਮ ਧਿਆਏ॥ ਏਕ ਪਲਕ ਸੁਖ ਸਾਧ ਸਮਾਗਮ ਕੋਟਿ ਬੈਕੁੰਠਹ ਪਾਏ॥ 1॥ ਰਹਾਉ॥ ਦੁਲਭ ਦੇਹ ਜਪਿ ਹੋਤ ਪੁਨੀਤਾ ਜਮ ਕੀ ਤ੍ਰਾਸ ਨਿਵਾਰੈ॥ ਮਹਾ ਪਤਿਤ ਕੇ ਪਾਤਿਕ ਉਤਰਹਿ ਹਰਿ ਨਾਮਾ ਉਰਿ ਧਾਰੈ॥ 1॥ ਜੋ ਜੋ ਸੁਨੈ ਰਾਮ ਜਸੁ ਨਿਰਮਲ ਤਾ ਕਾ ਜਨਮ ਮਰਣ ਦੁਖੁ ਨਾਸਾ॥ ਕਹੁ ਨਾਨਕ ਪਾਈਐ ਵਡਭਾਗੀ ਮਨ ਤਨ ਹੋਇ ਬਿਗਾਸਾ॥ 2॥4॥23॥

Sarang Mehla 5: Hur(i) jun Ram, Ram, Ram dhiyaayay. Aik puluk sookh Sadh smaagum, koat(i) baiykoonttheh paayay. 1. Ruhaou. Doolubh dayh jup(i) hoat pooneeta, Jum kee traas nivaaraiy. Muhha putit kay paatik ootreh(i), Hur(i) Naam oor(i) dhaaraiy. 1. Jo, jo, soonaiy Ram jus(u) nirmul, ta ka junum, mern dookh(u) naasa. Kuhhou Nanak, paayiyay vudbhaageen, mun, tun hoyay bigaasa. 2.4.23.

Word Meaning: Jun = devotee. Puluk = a moment. Smaagum = gathering; (listen to the preaching) . Baiykoonntth = paradise. Pause. Doolubh = rarely available. Dayh = body. Hoat = becomes. Pooneeta = pure; pious. Traas = fear. Nivaaraiy = is removed. Putit = immoral. Paatik = sins. Oor(i) Dhaaray = enshrine in heart. 1. Jus(u) = praise. Nirmul = pure; purifying. Naasa = runs away. Bigaasa = blooms. 2.

MEANING: Waheguru's devotees recite Waheguru's Naam all the time. They enjoy the bliss of countless paradises if they listen to the advice of the Guru even for a short moment. Pause.

One's body, which is rarely available in human form, is purified when he recites Waheguru's Naam, and his fear of the Angel of death is dispelled. All the sins, even the biggest immoral ones, are washed away when he embeds Waheguru's Naam in his heart. 1.

Whoever listens to the mind-purifying praise of Waheguru has his fear of his rebirths dispelled. But one enshrines Waheguru's Naam in his heart only if he has great fortune, and as a result of which his body and mind bloom, oh Nanak. 2.4.23.

(ਅੰਗ 1209)॥ ਸਾਰਗ ਮਹਲਾ 5 ਦੁਪਦੇ ਘਰੁ 4॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੋਹਨ ਘਰਿ ਆਵਹੁ ਕਰਉ ਜੋਦਰੀਆ॥ ਮਾਨੁ ਕਰਉ ਅਭਿਮਾਨੈ ਬੋਲਉ ਭੂਲ ਚੂਕ ਤੇਰੀ ਪ੍ਰਿਅ ਚਿਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਨਿਕਟਿ ਸੁਨਉ ਅਰੁ ਪੇਖਉ ਨਾਹੀ ਭਰਮਿ ਭਰਮਿ ਦੁਖ ਭਰੀਆ॥ ਹੋਇ ਕ੍ਰਿਪਾਲ ਗੁਰ ਲਾਹਿ ਪਾਰਦੋ ਮਿਲਉ ਲਾਲ ਮਨੁ ਹਰੀਆ॥ 1॥ ਏਕ ਨਿਮਖ ਜੇ ਬਿਸਰੈ ਸੁਆਮੀ ਜਾਨਉ ਕੋਟਿ ਦਿਨਸ ਲਖ ਬਰੀਆ॥ ਸਾਧ ਸੰਗਤਿ ਕੀ ਭੀਰ ਜਉ ਪਾਈ ਤਉ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਮਿਰੀਆ॥ 2॥1॥24॥

(PAGE 1209): Sarang Mehla 5, Doopuday, Ghur(u) 4: Ek Onkar Satgur Persad(i): Mohun ghur(i) aavhou, kuroun joduriya. Maan(u) kuroun, abhimaanay boaloun, bhool chook, Tayri Priya chiriya. 1. Ruhaou. Nicket(i) soonoun, ur(u) paykhoun naahi, bherm(i), bherm(i) dookh bhuriya. Hoyay kirpal, Gur laah(i) paardo, miloun Laal, mun huriya. 1. Aik nimukh jay bisraiy Soami, jaanoun koat(i) dinus lukh buriya, Sadh sungut(i) kee bheer juou paayi, tuou Nanak Hur(i) sung(i) miriya. 2.1.24.

Word Meaning: Doopuday = Shabad with two verses. Mohun = mind-captivating (God). Ghur(i) = in the heart. Joduriya = supplicate; humbly beg. Abhimaanay = egoistically. Bhool Chook = mistake and omission. Chiriya = disciple; devotee. Pause. Nicket(i) = near by. Paykhoun = see. Bherm(i) = misled in illusions. Laah(i) = remove. Paardo = curtain. Laal = Dear. Huriya = green; blooming. 1. Nimukh = a moment. Bisraiy = forgotten; disconnected with. Buriya = years. Bheer = joint (prayer). Miriya = got connected. 2.

MEANING: I make many mistakes and omissions, and show conceit, and talk egoistically, but I am still Your devotee (so, kindly forgive my mistakes). I humbly beg You to come, and appear in my heart, oh, the mind-captivating, Waheguru. Pause.

I hear that You are close to me, but I do not see you, oh Waheguru. Misled (by the attractions of Maya), I wander around chasing them, and am suffering as a result. I pray to my Guru that He remove the curtain of my misgivings, and connect me with my Dear (Waheguru), so that my mind may bloom with new spiritual life. 1.

It feels like millions of days and years for me if I get disconnected from my Lord. With the joint prayer of the holy gathering, I got connected with Waheguru, oh Nanak. 2.1.24.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਕਿਆ ਸੋਚਉ ਸੋਚ ਬਿਸਾਰੀ॥ ਕਰਣਾ ਸਾ ਸੋਈ ਕਰਿ ਰਹਿਆ ਦੇਹਿ ਨਾਉ ਬਲਿਹਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਚਹੁ ਦਿਸ ਫੂਲਿ ਰਹੀ ਬਿਖਿਆ ਬਿਖੁ ਗੁਰ ਮੰਤ੍ਰੁ ਮੁਖਿ ਗਰੁੜਾਰੀ॥ ਹਾਥ ਦੇਇ ਰਾਖਿਓ ਕਰਿ ਅਪੁਨਾ ਜਿਉ ਜਲ ਕਮਲਾ ਅਲਿਪਾਰੀ॥ 1॥ ਹਉ ਨਾਹੀ ਕਿਛੁ ਮੈ ਕਿਆ ਹੋਸਾ ਸਭ ਤੁਮ ਹੀ ਕਲ ਧਾਰੀ॥ ਨਾਨਕ ਭਾਗਿ ਪਰਿਓ ਹਰਿ ਪਾਛੈ ਰਾਖੁ ਸੰਤ ਸਦਕਾਰੀ॥ 2॥2॥25॥

Sarang Mehla 5: Ub kiyya sochoun, soach bisaari. Kerna sa, soyee kur(i) ruhhiya, dayh(i) Naaoun, bulihaari. 1. Ruhaou. Chuhoun dis phool(i) ruhhi bikhiya bikh(u), Gur Muntar(u) mookh(i) Groorraari. Haath dayay raakhiyo, kur(i) Apuna, jiyoun jul kumla alipaari. 1. Huoun naahi kichh(u), mein kiyya hoasaan, subh Toom he kul dhaari. Nanak bhaag(i) puriyo Hur(i) paachhaiy, raakh Sunt sudkaari. 2.2.25.

Word Meaning: Ub = now. Soach = thinking; worries. Bisaari = forgotton; left behind. Kerna Sa = whatever was to be done. Pause. Chuhoun Dis = in every direction. Bikhiya Bikh = poison (attractions) of Maya. Gur Muntar(u) = Guru's Shabad. Groorraari = a mantra which is believed to kill the effect of snake poison. Kur(i) Apuna = making His own (embracing). Kumla = the lotus flower. Alipaari = detached; unaffected. 1. Huoun = I. Kul = power. Bhaag(i) Paachhaiy = ran behind. Sudkaari = for the sake of. 2.

MEANING: I do not need to think (make plans) for anything now, and have given up all my thinking because I have come to realize that Waheguru is doing everything He needs to do. I am a sacrifice for Waheguru and simply pray to Him that He bestows His Naam upon me. Pause. The poisonous effects of Maya are spreading in every direction, but I have Guru's Shabad in my mind, which is the antidote to kill the poison of Maya. (Because of Guru's Shabad), Waheguru embraced me as His own and protected me from the effects of Maya by extending His kind hand, and now, like the lotus flower, which grows in water yet stays above it, I feel completely unaffected by Maya. 1.
I am a non-entity, and what power do I have? It is all Waheguru's power which is operating in the universe. So, I rushed to the shelter of Waheguru, and prayed to Him that He protect me (against the effects of Maya) for the sake of the Guru (with whose Shabad I recite Waheguru's Naam), oh Nanak. 2.2.25.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੋਹਿ ਸਰਬ ਉਪਾਵ ਬਿਰਕਾਤੇ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥ ਸੁਆਮੀ ਹਰਿ ਏਕਸ ਤੇ ਮੇਰੀ ਗਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਦੇਖੇ ਨਾਨਾ ਰੂਪ ਬਹੁ ਰੰਗਾ ਅਨ ਨਹੀ ਤੁਮ ਭਾਤੇ॥ ਦੇਹਿ ਅਧਾਰੁ ਸਰਬ ਕਉ ਠਾਕੁਰ ਜੀਅ ਪ੍ਰਾਨ ਸੁਖਦਾਤੇ॥ 1॥ ਭ੍ਰਮਤੋ ਭ੍ਰਮਤੋ ਹਾਰਿ ਜਉ ਪਰਿਓ ਤਉ ਗੁਰ ਮਿਲਿ ਚਰਨ ਪਰਾਤੇ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਸਰਬ ਸੁਖੁ ਪਾਇਆ ਇਹ ਸੂਖਿ ਬਿਹਾਨੀ ਰਾਤੇ॥ 2॥3॥26॥
Sarang Mehla 5: Ub moh(i) serb oopaav birkaatay. Kern Kaarun sumruth Soami, Hur(i) aikus tay mayri gaatay. 1. Ruhaou. Daykhay naana roop, buhou runga, un nuhhi Toom bhaantay. Dayh(i) adhaar(u) serb kuou Tthaakur, jea, praan, sookh-Daatay. 1. Bhermutau , bhermutau Haar(i) juou puriyo, tuou Gur mil(i) Churn puraatay. Kuhhou Nanak, mein serb sookh paaya, eh sookh(i) bihaani raatay. 2.3.26.
Word Meaning: Oopaav = efforts. Birkaatay = abandoned. Kern Kaarun = the root (creator) of the universe. Sumruth = omnipotent. Aikus = alone. Gaatay = high spiritual state; emancipation. Pause. Naana = many different. Roop = forms. Buhou Runga = many amazing feats. Un = other. Bhaantay = like. Adhaar(u) = support; food. Sookh-Daatay = source of comforts. 1. Bhermutau = wandering misled. Haar Puriyo = exhausted; has surrendered. Juou = when. Tuou = then. Puraatay = fall in love with. Bihaani = is spent. Raatay = night of life. 2.
MEANING: I have realized that I can attain a high spiritual state only by taking shelter of Waheguru (by reciting His Naam). Waheguru is the root of the whole universe (its creator), so I have given up all other efforts (to attain a high spiritual state). Pause.
I have seen all other attractions in different beautiful forms and colours, but nothing is like Waheguru, which is the source of all life and comforts, and which supports everybody (providing food and other necessities of life). 1.
Misled by my misgivings, when I got tired of wandering around, I fell in love with Guru's Feet (His Shabad) and took His shelter. Now, I am enjoying all the comforts of life, and the night of life is spent in comfort, oh Nanak. 2.3.26.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੋਹਿ ਲਬਧਿਓ ਹੈ ਹਰਿ ਟੇਕਾ॥ ਗੁਰ ਦਇਆਲ ਭਏ ਸੁਖਦਾਈ ਅੰਧੁਲੈ ਮਾਣਿਕੁ ਦੇਖਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਟੇ ਅਗਿਆਨ ਤਿਮਰ ਨਿਰਮਲੀਆ ਬੁਧਿ ਬਿਗਾਸ ਬਿਬੇਕਾ॥ ਜਿਉ ਜਲ ਤਰੰਗ ਫੇਨੁ ਜਲ ਹੋਈ ਹੈ ਸੇਵਕ ਠਾਕੁਰ ਭਏ ਏਕਾ॥ 1॥ ਜਹ ਤੇ ਉਠਿਓ ਤਹ ਹੀ ਆਇਓ ਸਭ ਹੀ ਏਕੈ ਏਕਾ॥ ਨਾਨਕ ਦ੍ਰਿਸਟਿ ਆਇਓ ਸ੍ਰਬ ਠਾਈ ਪ੍ਰਾਣ ਪਤੀ ਹਰਿ ਸਮਕਾ॥ 2॥4॥27॥
Sarang Mehla 5: Ub moh(i) lubdhiyo haiy Hur(i) tayka. Gur duyyaal bhuyyay Sookh-daayi, undhulaiy maanik(u) daykha. 1. Ruhaou. Kaatay ugiyan timmer, nirmuliya, boodh(i) bigaas, bibayka. Jiyoun jul trung, phayn(u jul hoyee haiy, sayvuk Tthaakur bhuyyay aika. 1. Jeh tay

ootthiyo, teh hee aayo, subh hee aikaiy, aika. Nanak, drisht(i) aayo, serb Tthaayeen, Praan-Putee Hur(i) sumka. 2.4.27.

Word Meaning: Lubdhyo = found. Tayka = shelter. Sookh-daayi = source of all comforts. Maanik = pearl. Pause. Ugiyan Timmer = darkness of ignorance. Nirmuliya = pure, pious. Boodh(i) Bibayka = wisdom to discriminate between the good and the bad. Bigaas = blooming. Trung = wave. Phayun = froth; bubbles. 1. Ootthiyo = arose; came into being. Aikaiy Aiyka = one, and the same. Drisht Aayo = saw. Praan-Putee = the Lord of life. Sumka = uniformly (present). 2.

MEANING: With the grace of my Guru, which is the source of all comforts, I have found Waheguru's shelter (got connected with Him). It is like a blind man seeing (and acquiring) a priceless pearl. Pause. The darkness of my ignorance has been dispelled, and my mind has been purified. Also, I have acquired the wisdom that enables one to distinguish between the good and the bad, and my mind has bloomed (been enlightened). Just like a wave, or froth on the surface of water, merges back into water, I, a slave of Waheguru, have merged into Him to become one with Him. 1.

All life originates from Waheguru and is eventually absorbed in Him. Now, I see the Lord of our lives, Waheguru, to be uniformly present everywhere, oh Nanak. 2.4.27.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰਾ ਮਨੁ ਏਕੈ ਹੀ ਪ੍ਰਿਅ ਮਾਗੈ॥ ਪੇਖਿ ਆਇਓ ਸਰਬ ਥਾਨ ਦੇਸ ਪ੍ਰਿਅ ਰੋਮ ਨ ਸਮਸਰਿ ਲਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਮੈ ਨੀਰੇ ਅਨਿਕ ਭੋਜਨ ਬਹੁ ਬਿੰਜਨ ਤਿਨ ਸਿਉ ਦ੍ਰਿਸਟਿ ਨ ਕਰੈ ਰੁਚਾਗੈ॥ ਹਰਿ ਰਸੁ ਚਾਹੈ ਪ੍ਰਿਅ ਪ੍ਰਿਅ ਮੁਖਿ ਟੇਰੈ ਜਿਉ ਅਲਿ ਕਮਲਾ ਲੋਭਾਗੈ॥ 1॥

(ਅੰਗ 1210)॥ ਗੁਣ ਨਿਧਾਨ ਮਨਮੋਹਨ ਲਾਲਨ ਸੁਖਦਾਈ ਸਰਬਾਗੈ॥ ਗੁਰਿ ਨਾਨਕ ਪ੍ਰਭ ਪਾਹਿ ਪਠਾਇਓ ਮਿਲਹੁ ਸਖਾ ਗਲਿ ਲਾਗੈ॥ 2॥5॥28॥

Sarang Mehla 5: Mayra mun(u) Aikaiy hee Priya maangaiy. Paykh(i) aayo serb thaan, days, Priya rome na sumsur(i) laagaiy. 1. Ruhaou. Mein neeray anik bhojun, buhou binjun, tinh siyoun drisht(i) na kuraiy roochaangaiy. Hur(i) rus(u) chaahaiy, Priya, Priya mookh(i) tayraiy, jiyoun ul(i) kumla lobhaangaiy. 1.

(PAGE 1210): Goon-Nidhaan, Munmohun, Laalun, sookh-daayi, serbaagaiy. Gur(i) Nanak Prubh paah(i) putthaayo, milhou sukha gul(i) laagaiy. 2.5.28.

Word Meaning: Maangaiy = longs for. Paykh Aayo = have seen. Rome = body pores. Sumsur(i) Na Laagaiy = cannot match. Pause. Neeray = served on a platter. Bhojun = meals. Binjun = delicious foods. Drisht(i) = sight. Roochaangaiy = interest. Chaahaiy = wishes for. Tayray = chants. Ul(i) = bumblebee. Kumla = lotus. Lobhaangaiy = is greedy for. 1. Goon-Nidhaan = treasure of virtues. Munmohun = mind-captivating. Laalun = very dear. Serbaagaiy = present everywhere. Putthaayo = sent. Sukha = friend. Gul(i) Laagaiy = by hugging (with deep affection). 2.

MEANING: My mind longs only for my Dear (Waheguru). I have seen all the places, but nobody can match my Dear, even for the minuscule size of my pores. Pause.

I have been served many delicious foods, but my mind shows no interest in them. Like the bumblebee, which is always greedy for the sap of flowers like the lotus flower, my mind longs for the sweetness of Waheguru' Naam, and my tongue chants "Dear, Dear". 1.

The mind-captivating, the treasure of all virtues, and the source of all comforts, my dear Waheguru, is present everywhere. My Satguru sent me to Waheguru (connected with Him), who hugged me like a close friend, oh Nanak. 2.5.28.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੋਰੋ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਮਾਨਾ॥ ਸਾਧ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਭਏ ਹੈ ਇਹੁ ਛੋਦਿਓ ਦੁਸਟੁ ਬਿਗਾਨਾ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਹੀ ਸੁੰਦਰ ਤੁਮਹਿ ਸਿਆਨੇ ਤੁਮ ਹੀ ਸੁਘਰ ਸੁਜਾਨਾ॥ ਸਗਲ ਜੋਗ

ਅਰੁ ਗਿਆਨ ਧਿਆਨ ਇਕ ਨਿਮਖ ਨ ਕੀਮਤਿ ਜਾਨਾ॥ 1॥ ਤੁਮ ਹੀ ਨਾਇਕ ਤੁਮਹਿ ਛਤ੍ਰਪਤਿ ਤੁਮ ਪੂਰਿ ਰਹੇ ਭਗਵਾਨਾ॥ ਪਾਵਉ ਦਾਨੁ ਸੰਤ ਸੇਵਾ ਹਰਿ ਨਾਨਕ ਸਦ ਕੁਰਬਾਨਾ॥ 2॥6॥29॥

Sarang Mehla 5: Ub mayro Tthaakur soyoun mun(u) maana. Sadh kirpal duyyal bhuyyay haiyn, eh(u) chhadiyo doosht(u) bigaana. 1. Ruhaou. Toom hee soondar, Toomeh(i) siyaanay, Toom hee sooghur, soojaana. Sugul yoag, ur(u) giyan, dhiyan, ikk nimukh na keemut(i) jaana. 1. Toom hee naayik, Toomeh(i) chhuturput(i), Toom poor(i) ruhhay Bhugvaana. Paavoun daan(u), sunt sayva, Hur(i) Nanak, sud koorbaana. 2.6.29.

Word Meaning: Mun(u) Maana = mind pleased (convinced; sold on). Chhadiyo = cut into pieces. Doosht(u) = evil (desires; attractions). Bigaana = unfriendly. Pause. Soondar = attractive. Sooghur = wise. Soojaana = know-all. Yoag = yoga practices. Giyan = the debaters. Dhiyan = meditation. Nimukh = moment. Keemut(i) = worth. 1. Naayik = Lord. Chhuturput = with royal canopy over the head; emperor. Poor(i) Ruhhay = omnipresent. Paavoun Daan(u) = beg for the donation. Koorbaana = sacrifice. 2.

MEANING: Now my mind is sold on (is pleased with) the Lord. With the grace of the kind Satguru, all the evil attractions of Maya (which were not my friends, and which had caused my separation from Waheguru) have been cut into pieces (completely smashed). Pause.
You alone are attractive, wise, and know everything about us, oh my dear Waheguru. None of those who follow yogic practices, take part in aggressive debates, or meditate for long times, knows Your worth (magnanimity) even to a small extent. 1.
You are the Lord, the eternal Emperor, and are omnipresent, oh Waheguru. I am always a sacrifice for You, and beg for the donation of an opportunity to serve the Guru, oh Nanak. 2.6.29.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰੈ ਮਨਿ ਚੀਤਿ ਆਏ ਪ੍ਰਿਅ ਰੰਗਾ॥ ਬਿਸਰਿਓ ਧੰਧੁ ਬੰਧੁ ਮਾਇਆ ਕੋ ਰਜਨਿ ਸਬਾਈ ਜੰਗਾ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਸੇਵਉ ਹਰਿ ਰਿਦੈ ਬਸਾਵਉ ਹਰਿ ਪਾਇਆ ਸਤਸੰਗਾ॥ ਐਸੋ ਮਿਲਿਓ ਮਨੋਹਰੁ ਪ੍ਰੀਤਮੁ ਸੁਖ ਪਾਏ ਮੁਖ ਮੰਗਾ॥ 1॥ ਪ੍ਰਿਉ ਅਪਨਾ ਗੁਰਿ ਬਸਿ ਕਰਿ ਦੀਨ੍ਹਾ ਭੋਗਉ ਭੋਗ ਨਿਸੰਗਾ॥ ਨਿਰਭਉ ਭਏ ਨਾਨਕ ਭਉ ਮਿਟਿਆ ਹਰਿ ਪਾਇਓ ਪਾਠੰਗਾ॥ 2॥7॥30॥

Sarang Mehla 5: Mayraiy mun(i) cheet(i) aayay Priya runga. Bisriyo dhundh(u), bundh(u) Maaya ko, rujun(i) subaayi junga. 1. Ruhaou. Hur(i) sayvoun, Hur(i) ridaiy busaavoun, Hur(i) paaya Satsunga. Aiyso miliyo Munohur Preetum(u), sookh paayay mookh munga. 1. Priyo apna, Gur(i) bus(i) kur(i) deenha, bhogoun, bhoag nisunga. Nirbhuou bhuyyay, Nanak, bhuou mitiya, Hur(i) paayo, paatthunga. 2.7.30.

Word Meaning: Runga = affection; amazing feats. Dhundh(u) = Maya-related tasks. Bundh(u) = chains. Rujun(i) = night of life. Junga = fighting against the five demons. Pause. Satsunga = (in the) holy gathering. Mookh Munga = as said (wished) . Bogoun Bhoag = enjoy the luxuries (blissfulness). Nisunga = without any hesitation; with confidence. Paatthunga = support; shelter. 2.

MEANING: Remembering the lovable and amazing feats of my Dear (Waheguru), I have been fighting against the five demons (lust, greed, rage, etc.) all my life, and now I have gotten rid of all my worldly affairs, and all my bonds with Maya have been broken. Pause.
I realized Waheguru in the shelter of the Guru, and now that I have enshrined His Naam in my heart, I serve Him alone. I have been connected with my mind-captivating Dear in such a way that I have realized all the comforts I asked for. 1.
My Satguru has brought Waheguru under my control (He fulfils all my wishes), and now I enjoy all luxuries with full confidence (to my satisfaction). All my worldly fears have been eradicated, and I have become fearless in Waheguru's shelter, oh Nanak. 2.7.30.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਜੀਉ ਕੇ ਦਰਸਨ ਕਉ ਕੁਰਬਾਨੀ॥ ਬਚਨ ਨਾਦ ਮੇਰੇ ਸ੍ਰਵਨਹੁ ਪੂਰੇ ਦੇਹਾ ਪ੍ਰਿਅ ਅੰਕਿ ਸਮਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਛੂਟਰਿ ਤੇ ਗੁਰਿ ਕੀਈ ਸੋਹਾਗਨਿ ਹਰਿ ਪਾਇਓ ਸੁਘੜ ਸੁਜਾਨੀ॥ ਜਿਹ ਘਰ ਮਹਿ ਬੈਸਨੁ ਨਹੀ ਪਾਵਤ ਸੋ ਥਾਨੁ ਮਿਲਿਓ ਬਾਸਾਨੀ॥ 1॥ ਉਨ ਕੈ ਬਸਿ ਆਇਓ ਭਗਤਿ ਬਛਲੁ ਜਿਨਿ ਰਾਖੀ ਆਨ ਸੰਤਾਨੀ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਸੰਗਿ ਮਨੁ ਮਾਨਿਆ ਸਭ ਚੂਕੀ ਕਾਣਿ ਲੋਕਾਨੀ॥ 2॥8॥31॥

Sarang Mehla 5: Hur(i) Jeeou kay dershun kuou koorbaani. Buchun, naad mayray servnou pooray, dayha Priya unk(i) smaani. 1. Ruhaou. Chhootur(i) tay Gur(i) keeye, soohagun, Hur(i) paayo sooghur, soojaani. Jih ghur meh(i) baiysun nuhhi paavut, so thaan(u) miliyo basaani. 1. Oon kaiy bus(i) aayo Bhugut(i) Buchhul, Jin(i) raakhi aan Suntaani. Kuhou Nanak, Hur(i) sung(i) mun maaniya, subh chooki kaan(i) loakaani. 2.8.31.

Word Meaning: Buchun = words (in praise of Waheguru). Naad = sounds. Pooray = are full of. Dayha = body (soul). Unk(i) = in the heart (Soul) Pause. Chhootur(i) = separated from husband. Soohaagun(i) = married; loved by husband. Sooghurr = wise. Soojaani = know-all; omniscient. Baiysun = just to sit. Ghur = heart. Paavut = get to. Thaan(u) = place; dwelling. Basaani = to live. 1. Bhugut Buchhul = lover of His devotees. Raakhi Aan = protected (enhanced) the dignity. Suntaani = of His holy saints. Kaan(i) = any indebtedness. Loakaani = of the people. 2.

MEANING: I will gladly lay down my life to have a sight of Waheguru. My ears are pleasantly full with the sound of the words in praise of Waheguru, and my body (soul) has been absorbed in His Soul. Pause.

I was separated (disconnected) from my Waheguru-Husband, but my Satguru got me remarried (connected with Him), and I have realized the wise and the omniscient Waheguru. My heart, which was devoid of Waheguru, and where my mind never found a place even to visit (it never became peaceful to stay there), has become the residence of Waheguru, where my mind will stay all the time (will never take flights). 1.

The lover of His worship (His devotees), Waheguru, comes under the control of those holy saints whose dignity is enhanced by Him in the first place. Now, my mind has been pleased with Waheguru, and any indebtedness to people on my part has ended, oh Nanak. 2.8.31.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੇਰੋ ਪੰਚਾ ਤੇ ਸੰਗੁ ਤੂਟਾ॥ ਦਰਸਨੁ ਦੇਖਿ ਭਏ ਮਨਿ ਆਨਦ ਗੁਰ ਕਿਰਪਾ ਤੇ ਛੂਟਾ॥ 1॥ ਰਹਾਉ॥ ਬਿਖਮ ਥਾਨ ਬਹੁਤ ਬਹੁ ਧਰੀਆ ਅਨਿਕ ਰਾਖ ਸੂਰੂਟਾ॥ ਬਿਖਮ ਗਾੜ੍ਹ ਕਰੁ ਪਹੁਚੈ ਨਾਹੀ ਸੰਤ ਸਾਨਥ ਭਏ ਲੂਟਾ॥ 1॥ ਬਹੁਤੁ ਖਜਾਨੈ ਮੇਰੈ ਪਾਲੈ ਪਰਿਆ ਅਮੋਲ ਲਾਲ ਆਖੂਟਾ॥ ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਤਉ ਮਨ ਮਹਿ ਹਰਿ ਰਸੁ ਘੂਟਾ॥ 2॥9॥32॥

Sarang Mehla 5: Ub mayro punchaan tay sung(u) toota. Dershun daykh(i) bhuyyay mun(i) aanund, Gur kirpa tay chhoota. 1. Ruhaou. Bikhum thaan tay buhout, buhou dhuriya, anikh raakh sooroota. Bikhum gaarh kur(u) puhounchay naahi, Sunt saanuth bhuyyay, loota. 1. Buhout(u) khujaanaiy mayraiy paalaiy puriya, amoal laal, aakhoota. Jun Nanan kuou Prubh(i) kirpa dhaari, tuou mun meh(i) Hur(i) rus(u) ghoota. 2.9.32.

Word Meaning: Punchaan Tay = with the five demons. Sung(u) = company; friendship. Toota = broke off. Anund = blissfulness. Chhoota = became emancipated. Pause. Bikhum Thaan = difficult place to access. Anik Raakh = countless defenders. Sooroota = strong; powerful. Gaarh(u) = pit; fort. Kur(u) = hands. Saanuth = friends; supporters. Loota = conquered. Khujaanaiy = treasure. Paalaiy Puriya = acquired. Amoal Laal = priceless ruby (Waheguru's Naam). Akhoota = inexhaustible. Rus(u) = sweetness. Ghoota = saved carefully. 2.

MEANING: Now my connection (friendship) with the five demons has ended. With Guru's grace, I had a holy sight of Waheguru, and became so blissful that now I am free from the dominance (effects) of the five demons. Pause.

(Waheguru's invaluable Naam) resides at such a difficult place (to reach) in the heart where it can be accessed only with great difficulty because it is being guarded by very powerful forces (the five demons). This difficult place to access can be reached and conquered only in the company of the holy saints. 1. By conquering the five demons, I have acquired the large treasure (Waheguru's Naam), which is like priceless rubies and is inexhaustible. With the benevolence of Waheguru, I have carefully saved the sweet Naam in my heart (protecting it from the five demons), oh Nanak. 2.29.32.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੇਰੋ ਠਾਕੁਰ ਸਿਉ ਮਨੁ ਲੀਨਾ॥ ਪ੍ਰਾਨ ਦਾਨੁ ਗੁਰਿ ਪੂਰੈ ਦੀਆ ਉਰਝਾਇਓ ਜਿਉ ਜਲ ਮੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਤਸਰ ਇਹ ਅਰਪਿ ਸਗਲ ਦਾਨੁ ਕੀਨਾ॥ ਮੰਤ੍ਰੁ ਦ੍ਰਿੜਾਇ ਹਰਿ ਅਉਖਧੁ ਗੁਰਿ ਦੀਓ ਤਉ ਮਿਲਿਓ ਸਗਲ ਪ੍ਰਬੀਨਾ॥ 1॥ ਗ੍ਰਿਹੁ ਤੇਰਾ ਤੂ ਠਾਕੁਰੁ ਮੇਰਾ ਗੁਰਿ ਹਉ ਖੋਈ ਪ੍ਰਭੁ ਦੀਨਾ॥
(ਅੰਗ 1211)॥ ਕਹੁ ਨਾਨਕ ਮੈ ਸਹਜ ਘਰੁ ਪਾਇਆ ਹਰਿ ਭਗਤ ਭੰਡਾਰ ਖਜੀਨਾ॥ 2॥10॥33॥

Sarang Mehla 5: Ub mayro Tthaakur siyoun mun(u) leena. Praan, daan(u) Gur(i) Pooraiy deeya, oorjhaayo jiyoun jul meena. 1. Ruhaou. Kaam, kroadh, lobh, mud, mutsur, eh urp(i), sugul daan(u) keena. Muntar(u) drirrayay, Hur(i) aoukhudh(u) Gur(i) deeyo, tuou miliyo sugul Perbeena. 1. Greh(u) Tayra, Tu Tthaakur(u) mayra, Gur(i) huoun khoyee, Prubh deena.
(PAGE 1211): Kuhou Nanak mein sehj ghur(u) paaya, Hur(i) bhugut bhundaar khujeena. 2.10.33.

Word Meaning: Siyoun = with. Leena = absorbed. Praan-Daan(u) = donation (gift) of (spiritual) life. Oorjhiyo = engrossed in; blissful. Meena = fish. Pause. Mud = intoxicant. Mutsur = jealousy. Urp(i) = offer. 1. Muntar(u) = Shabad (in praise of Waheguru). Drirraayay = reiterate. Aoukhudh = medicine. Sugul Perbeena = master of all qualities. 1. Greh(i) = home; heart. Huoun = selfishness and ego. Khoyee = removed; overcome. Sehj Ghur(u) = high blissful (spiritual) state. Bhundaar = Khujeena = treasure. 2.

MEANING: Now, my mind is fully absorbed in the Lord. My Guru gave me the gift of a new spiritual life and connected me with Waheguru; now my mind is as blissful as a fish in water. Pause. I have given up the intoxicants of my lust, rage, greed, and jealousy in donation (gotten rid of them). My Guru implanted Waheguru's Naam in my mind as the medication against the five demons, and by repeatedly reciting Waheguru's Naam, I have been connected to Him, who is the Master (treasure) of all noble qualities. 1.
The Guru rid me of my selfishness and ego, and connected me with Waheguru. Now I belong to Waheguru, and my heart has become a dwelling for Him. With Waheguru as the treasure of His worship, I have access to the treasure, and as a result, I have acquired a high spiritual state (by worshipping Him), oh Nanak. 2.10.33.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੋਹਨ ਸਭਿ ਜੀਅ ਤੇਰੇ ਤੂ ਤਾਰਹਿ॥ ਛੁਟਹਿ ਸੰਘਾਰ ਨਿਮਖ ਕਿਰਪਾ ਤੇ ਕੋਟਿ ਬ੍ਰਹਮੰਡ ਉਧਾਰਹਿ॥ 1॥ ਰਹਾਉ॥ ਕਰਹਿ ਅਰਦਾਸਿ ਬਹੁਤੁ ਬੇਨੰਤੀ ਨਿਮਖ ਨਿਮਖ ਸਾਮ੍ਹਾਰਹਿ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਹਾਥ ਦੇਇ ਨਿਸਤਾਰਹਿ॥ 1॥ ਕਿਆ ਏ ਭੂਪਤਿ ਬਪੁਰੇ ਕਹੀਅਹਿ ਕਹੁ ਏ ਕਿਸ ਨੋ ਮਾਰਹਿ॥ ਰਾਖੁ ਰਾਖੁ ਰਾਖੁ ਸੁਖਦਾਤੇ ਸਭੁ ਨਾਨਕ ਜਗਤੁ ਤੁਮ੍ਹਾਰਹਿ॥ 2॥11॥34॥

Sarang Mehla 5: Mohun, subh(i) jea Tayray, Tu taareh(i). Chhooteh(i) sunghaar nimukh kirpa tay, koat(i) brehmund oodhaareh(i). 1. Ruhaou. Kureh(i) ardass(i) buhout baynunti, nimukh, nimukh, samaareh(i). Hohou kirpal, deen Dookh-Bhunjun, haath dayay nisraareh(i). 1. Kiyya eh bhooput(i) bupuray kuhhiyeh(i), kuhhou eh kis nu maareh(i). Raakh(u), raakh(u), raakh(u), Sookh-Daatay, subh(u) Nanak jugut Toomhaareh(i). 2.11.34.

(Word Meaning): Chhooteh(i) = got freedom from; left behind. Sughaar = the killers of spirituality; the five demons. Nimukh = a very small amount. Koat(i) Brehmund = (residents

of) millions of worlds. Pause. Baynunti = beg. Samaareh(i) = remember (God). Dookh-Bhunjun = destroyer of suffering. Nistaareh(i) = salvage. 1. Bhooput(i) = rajahs. Bupuray = poor; helpless. Sookh-Daatay = source of comforts. 2.

MEANING: All the living beings are Yours, and You salvage them, oh Waheguru. With Your kindness, the five demons which kill the spirituality of all the living beings on countless earths, get destroyed instantly. Pause.

All living beings remember you every moment, pray to You, and beg for Your kindness. Please, be kind, and salvage them by extending Your hand, oh benevolent to the weak, and the destroyer of all sufferings, Lord. 1.

What power do these poor rajahs have? Who can they kill (against Your Will)? The whole world is Yours, please protect them (from the attacks of Maya), begs Nanak. 2.11.34.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੋਹਿ ਧਨੁ ਪਾਇਓ ਹਰਿ ਨਾਮਾ॥ ਭਏ ਅਚਿੰਤ ਤ੍ਰਿਸਨ ਸਭ ਬੁਝੀ ਹੈ ਇਹੁ ਲਿਖਿਓ ਲੇਖੁ ਮਥਾਮਾ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਭਇਓ ਬੈਰਾਗੀ ਫਿਰਿ ਆਇਓ ਦੇਹ ਗਿਰਾਮਾ॥ ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਸਉਦਾ ਇਹ ਜੋਰਿਓ ਹਥਿ ਚਰਿਓ ਲਾਲੁ ਅਗਾਮਾ॥ 1॥ ਆਨ ਬਾਪਾਰ ਬਨਜ ਜੋ ਕਰੀਅਹਿ ਤੇਤੇ ਦੂਖ ਸਹਾਮਾ॥ ਗੋਬਿਦ ਭਜਨ ਕੇ ਨਿਰਭੈ ਵਾਪਾਰੀ ਹਰਿ ਰਾਸਿ
ਨਾਨਕ ਰਾਮ ਨਾਮਾ॥ 2॥12॥35॥

Sarang Mehla 5: Ub moh(i) dhun(u) paayo, Hur(i) Naama. Bhuyyay achint, trishan subh boojhi haiy, eh(u) likhiyo laykh(u) muthaama. 1. Ruhaou. Khojut, khojut, bhuyyo baiyraagi, phir(i) aayo dayh giraama. Gur kirpal(i) sauda eh joriyo, huth churiyo Laal(u) agama. 1. Aan bapaar, bunuj jo kuriyeh(i), tay tay dookh suhaama. Gobind bhujun kay nirbhaiy vapaari. Hur(i) raas(i) Nanak, Ram Naama. 2.12.35.

Word Meaning: Dhun(u) = wealth. Achint = worry-free. Trishan = fire of desires. Laykh(u) = writing. Muthaama = on the forehead. Pause. Khojut = searching. Bairaagi = detached from the world. Dayh Giraama = the body-village. Sauda Joriyo = mediated the deal. Huth Churiyo = acquired. Laal(u) = (Naam of the) Dear (God). Agaama = inaccessible. 1. Bapaar = Bunuj = businesses; trading. Tay Tay = all those. Dookh = suffering; worries. Suhaama = have to endure. Nirbhaiy = fearless. Raas(i) = capital; wealth. 2.

MEANING: As per the prewritten fate on my forehead, I have acquired the wealth of Waheguru's Naam, as a result of which I have become worry-free, and the fire of my desires has been put out. Pause.

Searching for Waheguru in my heart, I have become fully detached from all worldly affairs. The kind Guru mediated the deal of love between Waheguru and me, and I have acquired the Naam of the dear Waheguru, which is otherwise inaccessible. 1.

All other businesses cause worries and suffering, but the individuals who deal in Waheguru's worship become worry-free and acquire the wealth of His Naam, oh Nanak. 2.12.35.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰੈ ਮਨ ਮਿਸਟ ਲਗੇ ਪ੍ਰਿਅ ਬੋਲਾ॥ ਗੁਰਿ ਬਾਹ ਪਕਰਿ ਪ੍ਰਭ ਸੇਵਾ ਲਾਇ ਸਦ ਦਇਆਲ ਹਰਿ ਢੋਲਾ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਤੂ ਠਾਕੁਰੁ ਸਰਬ ਪ੍ਰਤਿਪਾਲਕੁ ਮੋਹਿ ਕਲਤ੍ਰ ਸਹਿਤ ਸਭਿ ਗੋਲਾ॥ ਮਾਣੁ ਤਾਣੁ ਸਭੁ ਤੂਹੈ ਤੂਹੈ ਇਕੁ ਨਾਮੁ ਤੇਰਾ ਮੈ ਓਲ੍ਹਾ॥ 1॥ ਜੇ ਤਖਤ ਬੈਸਾਲਹਿ ਤਉ ਦਾਸ ਤੁਮ੍ਹਾਰੇ ਘਾਸੁ ਬਢਾਵਹਿ ਕੇਤਕ ਬੋਲਾ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਪੁਰਖ ਬਿਧਾਤੇ ਮੇਰੇ ਠਾਕੁਰ ਅਗਹ ਅਤੋਲਾ॥ 2॥13॥36॥

Sarang Mehla 5: Mayraiy mun misht luggay Priya Boala. Gur(i) baanh pukur(i) Prubh sayva laayay, sud duyyaal Hur(i) Dhola. 1. Ruhaou. Prubh Tu Tthaakur, serb pritpaaluk(u), moh(i) kluttar seht subh(i) goalla. Maan(u), taan(u) subh(u) Tuhaiy, Tuhaiy, ikk Naam(u) Tayra mein

ohla. 1. Jay tukhut baiysaaleh(i), tuou daas Toomhaaray, ghaas(u) budhaaveh(i), kaytuk boalaan. Jun Nanak kay Prubh Purakh Bidhaatay, mayray Tthaakur agah atoala. 2.13.36.
Word Meaning: Misht = sweet. Boala = words (in praise of Waheguru). Baanh Pukur(i) = holding the hand; with His kindness. Dhola = husband; Lord. Pause. Pritpaaluk(u) = raise and nourisher. Moh(i) = I. Kluttar = wife; wisdom Seht = including. Goalla = slave-like devotee. Maan(u) = pride. Taan(u) = force; power. Ohla = support. 1. Baiysaaleh(i) = put on the (throne). Ghaas Budhaaveh(i) = cut, (and sell) grass to earn living. Kaytuk Boalaan = will not oppose, and accept gladly. Bidhaatay = carver of our fates. Agah = unfathomable. Atoala = immeasurable. 2.
MEANING: With His kindness, the Guru put me in the service of Waheguru-Husband, who is always benevolent. Now, I find Guru's Words in praise of Waheguru to be very sweet. Pause. Now, Waheguru, which raises and nourishes all of us, is my Lord, and I am His slave (devotee), and have surrendered my wisdom (thinking) to Him. Now, Waheguru alone is my pride and my strength. His Naam is my sole support. 1.
If He makes me a king, I will still be His slave, and if He makes me to live on the income of cutting and selling grass, I will accept even that gladly. My Lord, Waheguru, is the carver of our fates, is unfathomable, and immeasurable, oh Nanak. 2.13.36.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰਸਨਾ ਰਾਮ ਕਹਤ ਗੁਣ ਸੋਹੰ॥ ਏਕ ਨਿਮਖ ਓਪਾਇ ਸਮਾਵੈ ਦੇਖਿ ਚਰਿਤ ਮਨ ਮੋਹੰ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਸੁਣਿਐ ਮਨਿ ਹੋਇ ਰਹਸੁ ਅਤਿ ਰਿਦੈ ਮਾਨ ਦੁਖ ਜੋਹੰ॥ ਸੁਖੁ ਪਾਇਓ ਦੁਖੁ ਦੂਰਿ ਪਰਾਇਓ ਬਣਿ ਆਈ ਪ੍ਰਭ ਤੋਹੰ॥ 1॥ ਕਿਲਵਿਖ ਗਏ ਮਨ ਨਿਰਮਲ ਹੋਈ ਹੈ ਗੁਰਿ ਕਾਢੇ ਮਾਇਆ ਦ੍ਰੋਹੰ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਸੋ ਪ੍ਰਭੁ ਪਾਇਆ ਕਰਣ ਕਾਰਣ ਸਮਰਥੋਹੰ॥ 2॥14॥37॥
Sarang Mehla 5: Rusna Raam keht Goon sohun(g). Aik nimukh opaayay smaavaiy, daykh(i) chrit, mun mohun(g). 1. Ruhaou. Jis(u) sooniyaiy mun(i) hoyay rehus(u) ut(i), ridaiy maan dookh johun(g). Sookh paayo, dookh door(i) puraayo, bun(i) aayee Prubh Tohun(g). 1. Kilvikh guyyay, mun nirmul hoyee haiy, Gur(i) kaadhay Maya durohun(g). Kuhhou Nanak, mein so Prubh paaya Kern-Kaarun sumruthohun(g). 2.14.37.
Word Meaning: Rusna = tongue. Keht = uttering. Sohun(u) = looks adorned. Nimukh = a moment. Opaayay = creates. Smaavaiy = absorbrs; destroys. Chrit = amazing feats. Mun Mohun(g) = mind is captivated. Pause. Rehus(u) = blissfulness. Ut(i) = extreme. Johun(g) = reprimanded; expelled. Puraayo = goes away. Bun Aayee = liking for each other; identity of views. Tohun(g) = Yours. 1. Kilvikh = sins. Kaadhay = threw out. Durohun(g) = deceits. Kern-Kaarun = root (creator) of the universe. Sumruthohun(g) = fully capable; omnipotent. 2.
MEANING: Waheguru creates and destroys things in an instant; my mind is captivated by watching His amazing feats. The tongue that sings Waheguru's praise looks adorned (is holy). One's mind becomes extremely blissful by listening to His Naam (praise), and the suffering of his selfishness and ego is expelled (eradicated). When one loves Waheguru and is liked by Him, all his suffering goes away, and he acquires all comforts. 1.
The Guru rids His devotee of all the deceitful attractions of Maya as a result of which, all the sins of the devotee are washed away, and his mind becomes pure (pious). (With Guru's grace), I have realized Waheguru, the basis (creator) of the universe, who is omnipotent, oh Nanak. 2.14.37.

ਸਾਰਗ ਮਹਲਾ 5॥ ਨੈਨਹੁ ਦੇਖਿਓ ਚਲਤੁ ਤਮਾਸਾ॥ ਸਭ ਹੂ ਦੂਰਿ ਸਭ ਹੂ ਤੇ ਨੇਰੈ ਅਗਮ ਅਗਮ ਘਟ ਵਾਸਾ॥ 1॥ ਰਹਾਉ॥ ਅਭੂਲੁ ਨ ਭੂਲੈ ਲਿਖਿਓ ਨ ਚਲਾਵੈ ਮਤਾ ਨ ਕਰੈ ਪਚਾਸਾ॥ ਖਿਨ ਮਹਿ ਸਾਜਿ ਸਵਾਰਿ ਬਿਨਾਹੈ ਭਗਤਿ ਵਛਲ ਗੁਣਤਾਸਾ॥ 1॥ ਅੰਧ ਕੂਪ ਮਹਿ ਦੀਪਕੁ ਬਲਿਓ ਗੁਰਿ ਰਿਦੈ ਕੀਓ

ਪਰਗਾਸਾ॥

(ਅੰਗ 1212)॥ ਕਹੁ ਨਾਨਕ ਦਰਸੁ ਪੇਖਿ ਸੁਖੁ ਪਾਇਆ ਸਭ ਪੂਰਨ ਹੋਈ ਆਸਾ॥ 2॥15॥38॥

Sarang Mehla 5: Naiynhoun daykhiyo chult(u) tamaasha. Subh hoon door(i), subh hoon tay nayraiy, Agumm, Agumm, ghut vaasa. 1. Ruhaou. Abhool(u), na bhoollaiy, likhiyo na chulaavaiy, mutaa na kuraiy puchaasa. Khin meh(i) saaj(i), suvaar(i), binaahaiy, bhugut(i) vuchhul Goontaasa. 1. Undh koop meh(i) deepuk(u) buliyo, Gur(i) ridaiy keeyo pergaasa.

(PAGE 1212): Kuhhou Nanak, Ders(u) paykh(i) sookh paaya, subh poorun hoyee aasa. 2.15.38.

Word Meaning: Chult Tamaasha = drama of amazing feats. Agumm = inaccessible; endless. Ghut = heart. Vaasa = dwelling. Pause. Abhool(u) = infallible. Chulaavaiy = forces. Mutaa = resolution. Puchaasa = fifty; many. Saaj(i) = creating. Suvaar(i) = adorns. Binaahaiy = destroys. Bhugut(i) Vuchhul = lover of His devotion (devotees). Goontaasa = source of virtues. 1. Undh Koop = deep and dark well. Deepuk(u) = lamp. Buliyo = lighted up. Pergaasa = light; enlightenment. Poorun = fulfilled. 2.

MEANING: I have seen the amazing feat of the inaccessible (and the endless) Waheguru with my own eyes that even though, He resides in everybody's heart, He is still far away from them, and also close to them. Pause.

He is infallible and never makes mistakes; He has no written rules to implement and makes a few resolutions (to choose from). He is the treasure of all virtues, loves His devotees, and can create, adorn, and destroy things in a short moment. The Guru enlightens the ignorant minds like a lamp, lights up a deep and dark well. I have realized all blissfulness on seeing Waheguru, and all my wishes have been fulfilled, oh Nanak. 2.15.38.

ਸਾਰਗ ਮਹਲਾ 5॥ ਚਰਨਹ ਗੋਬਿੰਦ ਮਾਰਗੁ ਸੁਹਾਵਾ॥ ਆਨ ਮਾਰਗ ਜੇਤਾ ਕਿਛੁ ਧਾਈਐ ਤੇਤੋ ਹੀ ਦੁਖੁ ਹਾਵਾ॥ 1॥ ਰਹਾਉ॥ ਨੇਤ੍ਰ ਪੁਨੀਤ ਭਏ ਦਰਸੁ ਪੇਖੇ ਹਸਤ ਪੁਨੀਤ ਟਹਲਾਵਾ॥ ਰਿਦਾ ਪੁਨੀਤ ਰਿਦੈ ਹਰਿ ਬਸਿਓ ਮਸਤ ਪੁਨੀਤ ਸੰਤ ਧੂਰਾਵਾ॥ 1॥ ਸਰਬ ਨਿਧਾਨ ਨਾਮਿ ਹਰਿ ਹਰਿ ਕੈ ਜਿਸੁ ਕਰਮਿ ਲਿਖਿਆ ਤਿਨਿ ਪਾਵਾ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰੁ ਪੂਰਾ ਭੇਟਿਓ ਸੁਖਿ ਸਹਜੇ ਅਨਦ ਬਿਹਾਵਾ॥ 2॥16॥39॥

Sarang Mehla 5: Churnah Gobind maarug(u) soohaava. Aan maarug jayta kichh(u) dhaayiyaiy, tayto hee dookh(u) haava. 1. Ruhaou. Naytur pooneet bhuyyay Ders(u) paykhay, hust pooneet tehlaava. Ridaa pooneet ridaiy Hur(i) bussiyo, must poonee Sunt dhooraava. 1. Serb nidhaan Naam(i) Hur(i), Hur(i) kaiy, jis(u) kerm(i) likhiya, tin(i) paava. Jun Nanak kuou Gur(u) poora bhaytiyo, sookh(i) sehjay anund bihaava. 2.16.39.

Word Meaning: Churnah Gobind = Waheguru's Feet (His Naam). Maarug(u) = path; journey. Soohaava = pleasant; comforting. Aan = other. Jayta = as much. Dhaayiyaiy = rush to. Tayto = the same. Haava = sighs. Pause. Naytur = eyes. Pooneet = pious. Ders(u) = holy sight. Paykhay = on seeing. Ridaa = heart. Must(uk) = forehead. Dhooraava = dust of the feet. 1. Kerm(i) = in fate. Paava = acquired. Bhaytiyo = met; got connected. Bihaava = spends.

MEANING: The path of life which you follow based on Waheguru's Naam is very comforting (source of all comforts), oh, my friend. All other paths we rush to follow cause equal suffering and sighs. Pause. One's eyes are purified (they do not enjoy to see immoral events) by having a holy sight of the Guru, and his hands get purified to serve Him. One's heart is purified when Waheguru takes dwelling in that, and his forehead becomes holy to put the dust of the feet of the Guru (to serve Him with love and reverence). 1.

Waheguru's Naam is the treasure of everything, but only that fortunate individual acquires it who has it prewritten in his fate. I was fortunate to be connected with the Perfect Guru, and now my life is spent in the bliss of a high spiritual state, oh Nanak. 2.16.39.

ਸਾਰਗ ਮਹਲਾ 5॥ ਧਿਆਇਓ ਅੰਤਿ ਬਾਰ ਨਾਮੁ ਸਖਾ॥ ਜਹ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭਾਈ ਨ ਪਹੁਚੈ ਤਹਾ ਤਹਾ ਤੂ ਰਖਾ॥ 1॥ ਰਹਾਉ॥ ਅੰਧ ਕੂਪ ਗ੍ਰਿਹ ਮਹਿ ਤਿਨਿ ਸਿਮਰਿਓ ਜਿਸੁ ਮਸਤਕ ਲੇਖੁ ਲਿਖਾ॥ ਖੂਲੇ ਬੰਧਨ ਮੁਕਤਿ ਗੁਰਿ ਕੀਨੀ ਸਭ ਤੂਹੈ ਤੁਹੀ ਦਿਖਾ॥ 1॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਆ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਆਘਾਏ ਰਸਨ ਚਖਾ॥ ਕਹੁ ਨਾਨਕ ਸੁਖ ਸਹਜੁ ਮੈ ਪਾਇਆ ਗੁਰਿ ਲਾਹੀ ਸਗਲ ਤਿਖਾ॥ 2॥17॥40॥

Sarang Mehla 5: Dhiyaayo unt(i) baar Naam(u) Sukha. Jeh maat, pitaa, soot, bhaayi na puhounchaiy, tuhaa, tuhaa Tu rukha. 1. Ruhaou. Undh koop greh meh(i) tin(i) simriyo, jis(u) mustuk laykh(u) likha. Khoohlay bundhun, mookt(i) Gur(i) keeni, subh Toohaiy, Toohi dikha. 1. Amrit Naam(u) peeya mun triptiya, aghaayay rusn chukha. Kuhou Nanak, sookh sehj(u) mein paaya, Gur(i) laahi sugul tikha. 2.17.40.

Word Meaning: Sukha = friendly; supporter. Soot = sons. Rukha = protected. Pause. Undh Koop = deep and dark well (of Maya). Greh(i) = home; world. Laykh(u) = writing. Khoohlay Bundhun = the bonds got untied. Mookt(i) = freedom; emancipation. Dikha = visible. 1. Triptiya = contented = Aghaayay. Rusn = tongue. Chukha = tasted. Sehj(u) = peaceful state. Laahi = removed. Tikha = thirst; desires. 2.

MEANING: One should sing Waheguru's praise even in his final moments before death, because Waheguru protects you everywhere where your mother, father, sons, and brothers cannot reach to help you. Pause. The individual, who has good fortune prewritten on his forehead, remembers Him even when living in the world of Maya, which is like a deep, dark well. The Guru unties the bonds of Maya, and frees (emancipates) him; and he sees Waheguru, and Waheguru alone everywhere. 1.

He drinks Waheguru's Naam-Amrit and gets fully contented when he tastes it with his tongue (recites it with his tongue). My Guru has removed all my thirst for Maya by feeding me the Naam-Amrit, and now I have attained the blissful state of high spirituality, oh Nanak. 2.17.40.

ਸਾਰਗ ਮਹਲਾ 5॥ ਗੁਰ ਮਿਲਿ ਐਸੇ ਪ੍ਰਭੂ ਧਿਆਇਆ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਦਇਆਲੁ ਦੁਖ ਭੰਜਨੁ ਲਗੈ ਨ ਤਾਤੀ ਬਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਜੇਤੇ ਸਾਸ ਸਾਸ ਹਮ ਲੇਤੇ ਤੇਤੇ ਹੀ ਗੁਣ ਗਾਇਆ॥ਨਿਮਖ ਨ ਬਿਛੁਰੈ ਘਰੀ ਨ ਬਿਸਰੈ ਸਦ ਸੰਗੇ ਜਤ ਜਾਇਆ॥ 1॥ ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਚਰਨ ਕਮਲ ਕਉ ਬਲਿ ਬਲਿ ਗੁਰ ਦਰਸਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਕਾਹੂ ਪਰਵਾਹਾ ਜਉ ਸੁਖ ਸਾਗਰੁ ਮੈ ਪਾਇਆ॥ 2॥18॥41॥

Sarang Mehla 5: Gur mil(i) aiysay Prubhoo dhiyaaya. Bhuyyo kirpal(u) Duyyal(u)) Dookh-Bhunjun, luggaiy na taati baaya. 1. Ruhaou. Jaytay saas, saas hum laytay, taytay hee goon gaaya. Nimukh na bichhuraiy, ghuree na bisraiy, sud sungay jut jaaya. 1. Huoun bul(i), bul(i), bul(i), bul(i) Churn Kumul kuou, bul(i), bul(i) Gur dersaaya. Kuhou Nanak, kaahoo pervaaha, juou Sookh-Saagur mein paaya. 2.18.41.

Word Meaning: Aiysay = in such a way. Bhuyyo = became. Dookh-Bhunjun = destroyer of suffering. Taati Baaya = warm air; a minor suffering. Pause. Jaytay = all those. Taytay = those many. Goon Gaaya = sing praise. Bichhuraiy = separate. Bisraiy = forget. Sungay = with; accompanies. Jut Jaaya = wherever I go. 1. Churn Kumul = the lotus-like feet (Shabad). Dersaaya = Sight. Kaaho Pervaaha = what kind of worry? Sookh-Saagur = the source of all comforts (God). 2.

MEANING: In the shelter of the Guru, I have worshipped Waheguru in such a way that the compassionate and the destroyer of all sufferings, Waheguru, became kind to me, and now I do not suffer even as little as a small touch of warm air. Pause.

I sing His praise with every breath, and He accompanies me no matter where I go, and I do not forget Him or get separated from Him, even for a short moment. 1.

I will gladly lay down my life for His holy Feet (His Naam), and for the sight of the Guru. Now that I have realized the source of all comforts, Waheguru, why should I worry about anything,

oh Nanak. 2.18.41.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰੈ ਮਨ ਸਬਦੁ ਲਗੋ ਗੁਰ ਮੀਠਾ॥ ਖੁਲ੍ਹਿਓ ਕਰਮੁ ਭਇਓ ਪਰਗਾਸਾ ਘਟਿ ਘਟਿ ਹਰਿ ਹਰਿ ਡੀਠਾ॥ 1॥ ਰਹਾਉ॥ ਪਾਰਬ੍ਰਹਮ ਆਜੋਨੀ ਸੰਭਉ ਸਰਬ ਥਾਨ ਘਟ ਬੀਠਾ॥ ਭਇਓ ਪਰਾਪਤਿ ਅੰਮ੍ਰਿਤ ਨਾਮਾ ਬਲਿ ਬਲਿ ਪ੍ਰਭ ਚਰਣੀਠਾ॥ ਸਤ ਸੰਗਤਿ ਕੀ ਰੇਨੁ ਮੁਖਿ ਲਾਗੀ ਕੀਏ ਸਗਲ ਤੀਰਥ ਮਜਨੀਠਾ॥ ਕਹੁ ਨਾਨਕ ਰੰਗਿ ਚਲੂਲ ਭਏ ਹੈ ਹਰਿ ਰੰਗੁ ਨ ਲਹੈ ਮਜੀਠਾ॥ 2॥19॥42॥

Sarang Mehla 5: Mayraiy mun Shabad(u) luggo Gur meettha. Khoolliyo kerm(u), bhuyyo pergaasa, ghut(i), ghut(i) Hur(i), Hur(i) deettha. 1. Ruhoau. Parbrahm, aajoni, sumbhuou, serb thaan ghut beettha. Bhuyyo praaput(i) Amrit Naama, bul(i), bul(i) Prubh Churneettha. 1. Sat sungut kee rayn mookh(i) laagi, keeyay sugul teeruth mujuneettha. Kuhou Nanak, rung(i) chulool bhuyyay haiyn, Hur(i) rung(u) na luhhaiy mujeettha. 2.19.42.

Word Meaning: Meettha = sweet. Khoolliyo Kerm(i) = fate began to show its effect. Pergaasa = enlightenment. Ghut(i), Ghut(i) = in every heart. Deettha = saw. Pause. Aajoni = never takes any life form. Sumbhuou = self-illuminated. Thaan = places. Beettha = sitting; present. Praaput(i) = acquired. Churneettha = Feet (Shabad). Rayn(u) = dust of feet. Teeruth = holy places. Mujuneettha = baths; dips. Rung(i) Chulool = deep colour of love. Luhhaiy = comes off. Mujeettha = the fast red colour which never fades. 2.

MEANING: My mind loves the sweetness of Guru's Shabad. My fortune began to show its effect, and my mind was enlightened because of which I saw Waheguru to be present in every heart. Pause. Waheguru, which does not take any life form and which is self-illuminated, is present everywhere and in every heart. I am a sacrifice for Waheguru's Feet (His Amrit-like Naam), which I acquired with His grace. 1.

With the dust of the feet of the holy saints (by serving them with reverence), I felt as if I had taken dips at all the holy places. My heart has been dyed with deep love for Waheguru, which is like the deep and fast colour of madder, which never fades away, oh Nanak. 2.19.42.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਗੁਰਿ ਸਾਥੇ॥ ਨਿਮਖ ਬਚਨੁ ਪ੍ਰਭ ਹੀਅਰੈ ਬਸਿਓ ਸਗਲ ਭੂਖ ਮੇਰੀ ਲਾਥੇ॥ 1॥ ਰਹਾਉ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਗੁਣ ਨਾਇਕ ਠਾਕੁਰ ਸੁਖ ਸਮੂਹ ਸਭ ਨਾਥੇ॥ ਏਕ ਆਸ ਮੋਹਿ ਤੇਰੀ ਸੁਆਮੀ ਅਉਰ ਦੂਤੀਆ ਆਸ ਬਿਰਾਥੇ॥ 1॥ ਨੈਣ ਤ੍ਰਿਪਤਾਸੇ ਦੇਖਿ ਦਰਸਾਵਾ ਗੁਰਿ ਕਰ ਧਾਰੇ ਮੇਰੈ ਮਾਥੇ॥

(ਅੰਗ 1213)॥ ਕਹੁ ਨਾਨਕ ਮੈ ਅਤੁਲ ਸੁਖੁ ਪਾਇਆ ਜਨਮ ਮਰਣ ਭੈ ਲਾਥੇ॥ 2॥20॥43॥

Sarang Mehla 5: Hur(i), Hur(i) Naam(u) deeyo Gur(i) saathay. Nimukh, Buchun(u) Prubh heeuraiy bussiyo, sugul bhookh mayri laathay. 1. Ruhaou. Kirpa-Nidhaan Goon-Naayik, Tthaakur, sookh smooh subh Naathay. Aik aas moh(i) Tayri Soami, aour dootiya aas biraathay. 1. Naiyn triptaasay daykh Dersaava, Gur(i) kur dhaaray mayraiy maathay.

(PAGE 1213): Kuhou Nanak, mein atooll sookh paaya, junum, mern bhaiy laathay. 2.20.

Word Meaning: Saathay = with; to accompany. Nimukh = moment. Heeuraiy = in the heart. Bussiyo = dwell; implanted. Sugul = all. Bhookh = appetite. Laathay = removed. Pause. Goon-Naayik = Lord of all virtues. Sookh Smooh = all comforts. Naathay = God. Aas = hope; support. Moh(i) = me. Apur Dootiya = all others. Biraathay = worthless; meaningless. 1. Triptaasay = get contented. Dersaava = Sight. Kur = hands. Dhaaray = placed. Maathay = on the forehead. 2.

MEANING: My Satguru has implanted Waheguru's Naam in my heart, which always accompanies me. All my worldly appetites for Maya were eradicated when the Guru's words in Waheguru's praise were enshrined in my heart, even though they were very few. Pause.

My Lord, Waheguru, is the source of compassion, of noble qualities, and of all comforts. You are my only support, and all other supports are meaningless, oh Waheguru. 1.
The Guru, very kindly placed His hands on my forehead (blessed me), and my eyes were fully contented to have Waheguru's Sight. All my fears of rebirths have been dispelled, and now I am enjoying immeasurable (immense) comfort, oh Nanak. 2.20.43.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰੇ ਮੂੜੇ ਆਨ ਕਾਹੇ ਕਤ ਜਾਹੀ॥ ਸੰਗਿ ਮਨੋਹਰ ਅੰਮ੍ਰਿਤ ਹੈ ਰੇ ਭੂਲਿ ਭੂਲਿ ਬਿਖੁ ਖਾਈ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਭ ਸੁੰਦਰ ਚਤੁਰ ਅਨੂਪ ਬਿਧਾਤੇ ਤਿਸੁ ਸਿਉ ਰੁਚ ਨਹੀ ਰਾਈ॥ ਮੋਹਨਿ ਸਿਉ ਬਾਵਰ ਮਨੁ ਮੋਹਿਓ ਝੂਠਿ ਠਗਉਰੀ ਪਾਈ॥ 1॥ ਭਇਓ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲੁ ਦੁਖ ਹਰਤਾ ਸੰਤਨ ਸਿਉ ਬਨਿ ਆਈ॥ ਸਗਲ ਨਿਧਾਨ ਘਰੈ ਮਹਿ ਪਾਏ ਕਹੁ ਨਾਨਕ ਜੋਤਿ ਸਮਾਈ॥ 2॥21॥44॥

Sarang Mehla 5: Ray moorray, aan kut jaahi. Sung(i) munohur Amrit haiy ray, bhool(i), bhool(i) bikh(u) khaayi. 1. Ruhaou. Prubh soondar, chutur, anoop, Bidhatay, Tis(u) siyoun rooch nuhhi raayi. Mohun(i) siyoun baavur mun(u) mohiyo, jhootth(i) tthagauri paayi. 1. Bhuyyo duyyaal, kirpal, Dookh-Herta, suntun siyoun bun(i) aayi. Sugul nidhaan ghuraiy meh(i) paayay, kuhou Nanak Joat(i) smaayi. 2.21.44.

Word Meaning: Aan Kut = somewhere else. Sung(i) = with. Munohur = mind-captivating. Amrit = Waheguru's Naam. Bhoo(i) = mistakenly. Bikh(u) = poison (of Maya). Pause. Chutur = wise. Anoop = having unparalleled beauty. Bidhaatay = carver of our fates. Rooch = interest; attraction. Raayi = a very small amount. Mohun(i) = mind-captivating (Maya). Baavur = foolish; insane. Mohiyo = captivated. Jhootth = false. Tthagauri = the deceitful vine. 1. Dookh-Herta = eradicator of all suffering. Bun Aayi = liking for each other. Nidhaan = treasures. Smaayi = absorbed.

MEANING: Why do you go to other places to seek comfort when the mind-captivating Waheguru's Amrit-like Naam resides in your heart? You repeatedly make mistakes of enjoying the short-lived, poisonous, sensual pleasures, oh, foolish man. Pause.
You take no interest in Waheguru, which is highly attractive, wise, has unparalleled beauty, and is the carver of our fates. Your crazy mind has been mesmerized by the mind-captivating attractions of Maya as if you are under the magic of the false and deceitful vine, oh man. 1.
With the benevolence of the kind and the destroyer of all suffering, Waheguru, I have come to love the company of the holy saints who also like me. Having been absorbed in Waheguru's mind-enlightening Light, I have acquired all the treasures in my own heart, oh Nanak. 2.21.44.

ਸਾਰਗ ਮਹਲਾ 5: ਓਅੰ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਚੀਤਿ ਪਹਿਲਰੀਆ॥ ਜੋ ਤਉ ਬਚਨੁ ਦੀਓ ਮੇਰੇ ਸਤਿਗੁਰ ਤਉ ਮੈ ਸਾਜ ਸੀਗਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਭੂਲਹ ਤੁਮ ਸਦਾ ਅਭੂਲਾ ਹਮ ਪਤਿਤ ਤੁਮ ਪਤਿਤ ਉਧਰੀਆ॥ ਹਮ ਨੀਚ ਬਿਰਖ ਤੁਮ ਮੈਲਾਗਰ ਲਾਜ ਸੰਗਿ ਸੰਗਿ ਬਸਰੀਆ॥ 1॥ ਤੁਮ ਗੰਭੀਰ ਧੀਰ ਉਪਕਾਰੀ ਹਮ ਕਿਆ ਬਪੁਰੇ ਜੰਤਰੀਆ॥ ਗੁਰ ਕ੍ਰਿਪਾਲ ਨਾਨਕ ਹਰਿ ਮੇਲਿਓ ਤਉ ਮੇਰੀ ਸੂਖਿ ਸੇਜਰੀਆ॥ 2॥22॥45॥

Sarang Mehla 5: Oun(g) Priya preet(i) cheet(i) pehlriya. Jo Tuou Buchun(u) deeyo mayray Satgur, tuou mein saaj sheeguriya. 1. Ruhaou. Hum bhooleh, Toom sudaa abhoola, hum putit, Toom putit oodhuriya. Hum neech birkh, Toom maiylagur, laaj sung(i), sung(i), sung(i) busriya. 1. Toom gumbheer, dheer, oopkaari, hum kiyya bupuray junturiya. Gur Kirpal, Nanak Hur(i) mayliyo, tuou mayri sookh(i) sayjuriya. 2.22.45.

Word Meaning: Oun(g) = Waheguru. Cheet(i) = in mind. Pehulriya = original; ever since. Tuou = You. Buchun(u) = words (in praise of Waheguru). Tuou = then. Saaj Sheeguriya = adorned (with noble qualities). Pause. Abhoola = infallible. Putit = immoral. Oodhuriya = saviour. Neech Birkh = tree of low quality. Maiylagur = sandal tree. Laaj = shame; dignity. Sung(i) Busriya = dwell close by. 1. Gumbheer = cool; never changing. Dheer

= patient. Oopkaari = doing selfless favours to others. Bupuray = poor; powerless. Junturiya = living beings; musical instruments (which produce only the music which the musician plays). Sayjuriya = bed (heart). 2.

MEANING: The words in Waheguru's praise that You gave me have revived my original love for Waheguru in my mind, which has been adorned with noble qualities now, oh, my dear Satguru. Pause. I make mistakes all the time, but You are always infallible; I am immoral, and You salvage the immoral like me. I am like a tree of low quality (with no fragrance), while You are like the sandal tree, which impregnates the surrounding vegetation with its sweet fragrance; You dignify your neighbours (devotees), oh, my Satguru. 1.

You always stay calm, have great patience, do selfless favours to others, and what am I - a helpless living being with no qualities? Oh Satguru. It is with Your grace that I have been connected with Waheguru, and the bed of my heart has become very comforting now, humbly submits Nanak. 2.22.45.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਨ ਓਇ ਦਿਨਸ ਧੰਨਿ ਪਰਵਾਨਾ॥ ਸਫਲ ਤੇ ਘਰੀ ਸੰਜੋਗ ਸੁਹਾਵੇ ਸਤਿਗੁਰ ਸੰਗਿ ਗਿਆਨਾ॥1॥ ਰਹਾਉ॥ ਧੰਨਿ ਸੁਭਾਗ ਧੰਨਿ ਸੋਹਾਗਾ ਧੰਨਿ ਦੇਤ ਜਿਨ ਮਾਨਾ॥ ਇਹੁ ਜਨ ਤੁਮ੍ਹਰਾ ਸਭੁ ਗ੍ਰਿਹੁ ਧਨੁ ਤੁਮਰਾ ਹੀਉ ਕੀਓ ਕੁਰਬਾਨਾ॥ 1॥ ਕੋਟਿ ਲਾਖ ਰਾਜ ਸੁਖ ਪਾਏ ਇਕ ਨਿਮਖ ਪੇਖਿ ਦ੍ਰਿਸਟਾਨਾ॥ ਜਉ ਕਹਹੁ ਮੁਖਹੁ ਸੇਵਕ ਇਹ ਬੈਸੀਐ ਸੁਖ ਨਾਨਕ ਅੰਤੁ ਨ ਜਾਨਾ॥ 2॥23॥46॥

Sarang Mehla 5: Mun oye dinus dhunn(i), pervaana. Suful tay ghuree, sunjog soohaavay, Satgur sung(i) Giyana. 1.Ruhaou. Dhunn(i) soobhaag, dhunn(i) sohaaga, dhunn(i) dayt jin maana. Eh(u) jun Toomhra, subh(u) greh(u), dhunn(u) Toomra, heeyo keeyo koorbaana. 1. Koat(i) laakh raj sookh paayay, ikk nimukh paykh(i) drishtaana. Juou kuhhou Mookhoun sayvuk ih baiysiyaiy, sookh Nanak, unt(u) na jaana. 2.23.46.

Word Meaning: Oye = those. Dhuun(i) = fortunate; auspicious. Pervaana = approved. Suful = successful; are given credit. Tay = that. Sunjog = (time of) union. Soohaavay = comforting. Giyana = Divine Knowledge; enlightenment. Soobhaag = fortunate = Sohaaga. Maana = honour. Jun = devotee. Heeyo = heart. 1. Koat(i) = countless. Paykh(i) = to see. Drishtaana = kind sight. Unt(u) = end; limit. 2.

MEANING: Those days and times of union with Waheguru are auspicious, and lucky for me, and comforting is the time when my mind was enlightened by my Satguru. Pause.

Those devotees are fortunate and great who are honoured by Waheguru. This man is (I am) Your slave (devotee), and my house and my wealth are Yours (given by You), and I will gladly sacrifice my heart for You (offer it to You), oh my Waheguru. 1.

I feel as if I have acquired millions of kingdoms and comforts when You cast Your kind sight on me – even if it is for a moment. If You order me to sit down at some place, I will be overjoyed to no limit, oh Nanak. 2.23.46.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਮੇਰੋ ਸਹਸਾ ਦੂਖੁ ਗਇਆ॥ ਅਉਰ ਉਪਾਵ ਸਗਲ ਤਿਆਗਿ ਛੋਡੇ ਸਤਿਗੁਰ ਸਰਣਿ ਪਇਆ॥ 1॥ ਰਹਾਉ॥ ਸਰਬ ਸਿਧਿ ਕਾਰਜ ਸਭਿ ਸਵਰੇ ਅਹੰ ਰੋਗ ਸਗਲ ਹੀ ਖਇਆ॥ ਕੋਟਿ ਪਰਾਧ ਖਿਨ ਮਹਿ ਖਉ ਭਈ ਹੈ ਗੁਰ ਮਿਲਿ ਹਰਿ ਹਰਿ ਕਹਿਆ॥ 1॥ ਪੰਚ ਦਾਸ ਗੁਰਿ ਵਸਗਤਿ ਕੀਨੇ ਮਨ ਨਿਹਚਲ ਨਿਰਭਇਆ॥ ਆਇ ਨ ਜਾਵੈ ਨ ਕਤ ਹੀ ਡੋਲੈ ਥਿਰੁ ਨਾਨਕ ਰਾਜਇਆ॥ 2॥24॥47॥

Sarang Mehla 5: Ub mayro sehsa dookh guyya. Aour oopaav sugul tiyaag chhoaday, Satgur shern(i) puyya. 1. Ruhaou. Serb sidh(i) kaaruj subh(i) suvray, ahun(g) roag sugul hee khuyya. Koat(i) praadh khin meh(i) khuou bhuyyi haiy, Gur mil(i) Hur(i), Hur(i) kuhhiya. 1. Punch daas Gur(i) vusgut(i) keenay, mun nihchul nirbhuyya. Aaya na jaayaiy, na kut hee doalay, thir(u) Nanak rajuyya. 2.24.47.

Word Meaning: Ub = now. Sehsa = doubts; worries. Aour Oopaav = other efforts; plans. Tiyaag(i) = abandoning. Chhoaday = dropped. Pause. Sidh(i) = successes. Karj = tasks; objectives. Ahun(g) = selfishness and ego. Khuyya = destroyed. Praadh = sins. Khuou = destruction. 1. Punch Daas = the five senses. Vusgut(i) = brought under my control. Nihchul = stable; non-wavering. Birbhuyya = fearless. Doalaiy = waver; become weak. Thir(u) = stable; permanent. Rajuyya = reign; kingship. 2.
MEANING: I have abandoned all other means (to acquire Waheguru in my heart) and have taken shelter of Satguru. Now, all my worries and doubts are gone. Pause.
All my objectives have been achieved, and my ego has been completely destroyed. With the recitation of Waheguru's Naam in the shelter of the Guru, all my sins have been eradicated. 1. My Satguru has brought all five senses under my control, and my mind has become stable and fearless. It does not take flights (wavers), shows no weakness, and has become so stable that it has become its own king, oh Nanak. 2.24.47.

ਸਾਰਗ ਮਹਲਾ 5॥ ਪ੍ਰਭੁ ਮੇਰੋ ਇਤ ਉਤ ਸਦਾ ਸਹਾਈ॥ ਮਨ ਮੋਹਨ ਮੇਰੇ ਜੀਅ ਕੇ ਪਿਆਰੋ ਕਵਨ ਕਹਾ ਗੁਨ ਗਾਈ॥ 1॥ ਰਹਾਉ॥ ਖੇਲਿ ਖਿਲਾਇ ਲਾਡ ਲਾਡਾਵੈ ਸਦਾ ਸਦਾ ਅਨਦਾਈ॥ ਪ੍ਰਤਿਪਾਲੇ ਬਾਰਿਕ ਕੀ ਨਿਆਈ ਜੈਸੇ ਮਾਤ ਪਿਤਾਈ॥ 1॥ ਤਿਸੁ ਬਿਨੁ ਨਿਮਖ ਨਹੀ ਰਹਿ ਸਕੀਐ ਬਿਸਰਿ ਨ ਕਬਹੂ ਜਾਈ॥ (ਅੰਗ 1214)॥ ਕਹੁ ਨਾਨਕ ਮਿਲਿ ਸੰਤ ਸੰਗਤ ਤੇ ਮਗਨ ਭਏ ਲਿਵ ਲਾਈ॥ 2॥25॥48॥
Sarang Mehla 5: Prubh(u) mayro it oot sudaa suhaayi. Munmohun mayray jea kay piyaro, kuvun kuhha goon gaayi. 1. Ruhaou. Khayl(i) khilaayay, laad ladaavaiy, sudaa, sudaa anundaayi. Pritpaalay baarik kee niyaayeen, jaiysay maat pitaayi. 1. Tis(u) bin(u) nimukh nuhhi reh(i) sukiyaiy, bisser(i) na kubhoon jaayi.
(PAGE 1214): Kuhhou Nanak, mil(i) sunt-sungut, tay mugun bhuyyay liv laayi. 2.25.48.
Word Meaning: It Oot = here and there; everywhere. Suhaayi = supporter. Mun- Mohun = mind captivating (God). Kuvun = what; which. Pause. Khayl(i) = games; entertainments. Laad Ladaavaiy = showers with affection. Anundaayi = source of bliss. Pritpaalay = raises and nourishes. Baarik = child. Niyaayeen = like. Pitaayi = father. 1. Bin(u) = without. Bisser(i) = forgotten. Kubhoon Na = never. Mugun Bhuyyay = lost in self; intoxicated. Liv Laayee = deeply meditating. 2.
MEANING: My Waheguru is my support everywhere (in this world, and the next). The mind-captivating is dearer to me than my own life; which of His virtues should I use to sing His praise (there are countless of them). Pause.
He plays with me and showers me with His love, and is the source of bliss. He raises and nourishes His living beings like a mother and a father. 1.
I cannot live without Him, even for a short moment, and pray that I never forget Him. We should meditate on Him in the company of the holy saints to be fully lost (absorbed) in Him, oh Nanak. 2.25.48.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਪਨਾ ਮੀਤੁ ਸੁਆਮੀ ਗਾਈਐ॥ ਆਸ ਨ ਅਵਰ ਕਾਹੂ ਕੀ ਕੀਜੈ ਸੁਖਦਾਤਾ ਪ੍ਰਭੂ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਸੂਖ ਮੰਗਲ ਕਲਿਆਣ ਜਿਸਹਿ ਘਰਿ ਤਿਸ ਹੀ ਸਰਣੀ ਪਾਈਐ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਮਾਨੁਖੁ ਜੇ ਸੇਵਹੁ ਤਉ ਲਾਜ ਲੋਨੁ ਹੋਇ ਜਾਈਐ॥ 1॥ ਏਕ ਓਟ ਪਕਰੀ ਠਾਕੁਰ ਕੀ ਗੁਰ ਮਿਲਿ ਮਤਿ ਬੁਧਿ ਪਾਈਐ॥ ਗੁਣ ਨਿਧਾਨ ਨਾਨਕ ਪ੍ਰਭੁ ਮਿਲਿਆ ਸਗਲ ਚੂਕੀ ਮੁਹਤਾਈਐ॥ 2॥26॥49॥
Sarang Mehla 5: Apuna meet(u) Soami gaayiyaiy. Aas na uver kaahoo kee keejaiy, Sookh-Daata Prubhoo dhiyaayiyaiy. 1. Ruhaou. Sookh, mungul, kulyaan Jiseh(i) Ghur(i), Tis hee shernee paayiyaiy. Tiseh(i) tiyaag(i) manookh(u) jay sayvhou, tuou laaj loan(u) hoyay jaayiyaiy. 1. Aik oat pukree Tthaakur kee, Gur mil(i) mut(i) boodh(i) paayiyaiy. Goon-Nidhaan Nanak Prubh miliya, sugul chooki moohtaayiyaiy. 2.26.49.

Word Meaning: Aas = hope; seek support. Uver Kaahoo Kee = of anybody else. Pause. Mungul = joyfulness. Kulyaan = wellbeing. Tiyaag(i) = ignoring. Laaj = shame; bashfulness. Loan(u) = loyin = eyes. 1. Oat = shelter. Mut(i) = Boodh(i) = wisdom. Goon-Nidhaan = source of virtues (God). Moohtayiyaiy = indebtedness. 2.
MEANING: We should sing praise of our Lord (Waheguru), who is our true friend, oh man. We should not pin our hopes on anyone else; we should worship Waheguru alone, who is the source of all comforts. Pause. We should seek Shelter only of Waheguru, which is the treasure of all comforts, joys, and our wellbeing. Ignoring Waheguru, if we serve some human being, our eyes will be lowered with shame. 1.
One acquires the wisdom and noble thinking from the Guru to seek only the shelter of Waheguru. (With Guru's grace) I have been connected to Waheguru, which is the treasure of all virtues, and as a result of which, all my indebtedness due to the favours of others to me has been paid off, oh Nanak. 2.26.49.

ਸਾਰਗ ਮਹਲਾ 5॥ ਓਟ ਸਤਾਣੀ ਪ੍ਰਭ ਜੀਉ ਮੇਰੈ॥ ਦ੍ਰਿਸਟਿ ਨ ਲਿਆਵਉ ਅਵਰ ਕਾਹੂ ਕਉ ਮਾਣਿ ਮਹਤਿ ਪ੍ਰਭ ਤੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪੁਨੈ ਕਾਢਿ ਲੀਆ ਬਿਖੁ ਘੇਰੈ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਅਉਖਧੁ ਮੁਖਿ ਦੀਨੋ ਜਾਇ ਪਇਆ ਗੁਰ ਪੈਰੈ॥ 1॥ ਕਵਨ ਉਪਮਾ ਕਹਉ ਏਕ ਮੁਖ ਨਿਰਗੁਣ ਕੇ ਦਾਤਾਰੈ॥ ਕਾਟਿ ਸਿਲਕ ਜਉ ਅਪੁਨਾ ਕੀਨੋ ਨਾਨਕ ਸੂਖ ਘਨੇਰੈ॥2॥27॥50॥
Sarang Mehla 5: Oat sutaani Prubh Jeeou mayraiy. Drisht(i) na liyavoun uver kaahoo kuou, maan(i), meht(i) Prubh Tayraiy. 1. Ruhaou. Ungikaar(u) keeyo Prubh(i) apunaiy, kaadh(i) leeya bikh(u) ghayraiy. Amrit Naam(u), aoukhudh(u) mookh(i) deeni, jaayay puyya Gur paiyraiy. 1. Kuvun oopma, kuhhoun aik mookh, nirgoon kay Daataaraiy. Kaat(i) silk juou Apuna keeno, Nanak sookh ghunayraiy. 2.17.50.
Word Meaning: Sutaani = very strong; powerful. Drishit(i) = under sight; give importance. Uver Kaahoo = someone else. Maan(i) = pride. Meht(i) = greatness. Tayraiy = because of You. Pause. Ungikaar(u) = favour; benevolence. Kaadh leeya = pulled out. Bikh(u) Ghayraiy = besiegement of poisonous Maya. Aoukhudh(u) = medication. Paiyraiy = on the Feet. 1. Kuvun Oopma = what praise? Nirgoon = with no virtue. Daataaraiy = oh, Lord. Silk = bonds of Maya. Ghunayraiy = immense. 2.
MEANING: You are my strongest support, oh my Waheguru. My respect and my greatness, if any, is because of You, and I do not give any importance to anybody else. Pause. With His benevolence, He pulled me out of the siege of poisonous Maya. I put my head at the feet of the Guru (surrendered to Him), and He gave me the medication of Waheguru's Amrit-like Naam on my tongue (to recite). 1. I have no good quality at all, while You have countless noble qualities, so how can I use them all to sing Your praise when I have only one tongue, oh my Lord? Ever since Waheguru embraced me as His devotee and severed all my worldly bonds, I am enjoying immense bliss, oh Nanak. 2.17.50.

ਸਾਰਗ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਸਿਮਰਤ ਦੂਖ ਬਿਨਾਸੀ॥ ਭਇਓ ਕ੍ਰਿਪਾਲੁ ਜੀਅ ਸੁਖ ਦਾਤਾ ਹੋਈ ਸਗਲ ਖਲਾਸੀ॥ 1॥ ਰਹਾਉ॥ ਅਵਰੁ ਨ ਕੋਊ ਸੂਝੈ ਪ੍ਰਭ ਬਿਨੁ ਕਹੁ ਕੋ ਕਿਸੁ ਪਹਿ ਜਾਸੀ॥ ਜਿਉ ਜਾਣਹੁ ਤਿਉ ਰਾਖਹੁ ਠਾਕੁਰ ਸਭੁ ਕਿਛੁ ਤੁਮ ਹੀ ਪਾਸੀ॥ 1॥ ਹਾਥ ਦੇਇ ਰਾਖੇ ਪ੍ਰਭਿ ਅਪੁਨੇ ਸਦ ਜੀਵਨ ਅਬਿਨਾਸੀ॥ ਕਹੁ ਨਾਨਕ ਮਨਿ ਅਨਦੁ ਭਇਆ ਹੈ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸੀ॥ 2॥28॥51॥
Sarang Mehla 5: Prubh simrit dookh binaasi. Bhuyyo kirpal(u) jea Sookh-Daata, hoyee sugul khulaasi. Uver(u) na koyoo soojhaiy Prubh bin(u), kuhhou ko kis(u) peh(i) jaasi. Jiyoun jaanhou tiyoun raakhou Tthaakur, subh(u) kichh(u) Toom hee paasi. 1. Haath dayay raakhay Prubh(i) Apunay, sud jeevun, abinaashi. Kuhhou Nanak, mun(i) anund bhuyya haiy, kaati Jum kee phaasi. 2.28.51.

Word Meaning: Binaasi = destroyed. Jea = life. Daata = provider; Lord. Khulaasi = freedom from worldly bonds; emancipation. Pause. Uver(u) Na = none else. Soojhaiy = can think of. Peh(i) Jaasi = will go (for help). Paasi = with; in possession. 1. Sud Jeevun = living for ever. Abinaashi = immortal. Anund = blissfulness. 2.
MEANING: All suffering is eradicated by remembering Waheguru (reciting His Naam). When the Lord of life and of all comforts becomes benevolent, one achieves complete freedom from all worldly bonds (is emancipation). Pause.
I cannot think of anybody else to whom to go (to achieve emancipation). Kindly protect me (from the attacks of Maya) in whatever way You deem fit, as only You possess all the needed powers, oh Waheguru. 1.
Waheguru protects His devotees by extending His hand, and grants them everlasting life, making them immortal (as their souls merge with Him). Waheguru has severed the noose of the Angel of death around my neck, and I feel fully blessed, oh Nanak. 2.28.51.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰੋ ਮਨੁ ਜਤ ਕਤ ਤੁਝਹਿ ਸਮ੍ਹਾਰੇ॥ ਹਮ ਬਾਰਿਕ ਦੀਨ ਪਿਤਾ ਪ੍ਰਭ ਮੇਰੇ ਜਿਉ ਜਾਨਹਿ ਤਿਉ ਪਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਜਬ ਭੂਖੌ ਤਬ ਭੋਜਨ ਮਾਗੈ ਅਘਾਏ ਸੂਖ ਸਘਾਰੈ॥ ਤਬ ਅਰੋਗ ਜਬ ਤੁਮ ਸੰਗਿ ਬਸਤੌ ਛੁਟਕਤ ਹੋਇ ਰਵਾਰੈ॥ 1॥ ਕਵਨ ਬਸੇਰੋ ਦਾਸ ਦਾਸਨ ਕੋ ਥਾਪਿ ਉਥਾਪਨਹਾਰੈ॥ ਨਾਮੁ ਨ ਬਿਸਰੈ ਤਬ ਜੀਵਨੁ ਪਾਈਐ ਬਿਨਤੀ ਨਾਨਕ ਇਹ ਸਾਰੈ॥ 2॥29॥52॥
Sarang Mehla 5: Mayro mun(u) jut kut Toojheh(i) smaahray. Hum baarik, deen Pita Prubh mayray, jiyoun jaaneh(i) tiyoun paaraiy. 1. Ruhaou. Jub bhookhau, tub bhojun maangaiy, aghaayay sookh sughaaraiy. Tub aroag jub Toom sung(i) bustau, chhootkut hoyay ruvaaraiy. 1. Kuvun busayro, daas daasun ko, thaap(i) Oothaapunhaaraiy. Naam(u) na bisraiy, tub jeevun(u) paayiyaiy, binti Nanak, eh saaraiy. 2.29.52.
Word Meaning: Jut Kut = wherever; everywhere. Smaahray = remembers. Baarik = Child. Deen = weak; powerless. Paaraiy = salvage. Pause. Aghaayay = contented. Sughaaraiy. Aroag = disease-free; healthy. Sung(i) Bustau = connected with You. Chhootkut = disconnected. Ruvaaraiy = dust. 1. Kuvun Busayro = what power? Thaap(i) Oothaapunhaaraiy = creator and destroyer (God). Bisraiy = forgotten. Jeevun Paayyaiy = live in high spirits. Bintee Saaraiy = offers prayer. 2.
MEANING: My mind remembers You everywhere; I am a helpless child of Yours, oh my Waheguru. Kindly ferry me across the world-sea (salvage me) in whatever way You deem right, oh my father, Waheguru. Pause. Whenever I feel an appetite for Your holy Sight, my mind begs for the food of Your Sight, and I feel fully contented with Your Sight. I feel perfectly healthy (in high spirits) when I am connected with You, but feel worthless like dust (in very low spirits) when I am disconnected with You, oh Lord. 1.
You are the creator and the destroyer of everything. What power do I have, who is a slave of Your slaves (devotees)? I can only pray to You that I should never forget Your Naam because I survive (spiritually) only by reciting Your Naam, begs Nanak. 2.29.52.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਨ ਤੇ ਭੈ ਭਉ ਦੂਰਿ ਪਰਾਇਓ॥ ਲਾਲ ਦਇਆਲ ਗੁਲਾਲ ਲਾਡਿਲੇ ਸਹਜਿ ਸਹਜਿ ਗੁਨ ਗਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਬਚਨਾਤਿ ਕਮਾਤ ਕ੍ਰਿਪਾ ਤੇ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਇਓ॥ ਰਹਤ ਉਪਾਧਿ ਸਮਾਧਿ ਸੁਖ ਆਸਨ ਭਗਤਿ ਵਛਲੁ ਗ੍ਰਿਹਿ ਪਾਇਓ॥ 1॥ ਨਾਦ ਬਿਨੋਦ ਕੋਡ ਆਨੰਦਾ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਓ॥ ਕਰਨਾ ਆਪਿ ਕਰਾਵਨ ਆਪੇ ਕਹੁ ਨਾਨਕ ਆਪਿ ਆਪਾਇਓ॥ 2॥30॥53॥
Sarang Mehla 5: Mun tay bhaiy, bhuou door(i) puraayo. Laal, Duyyaal, Goolaal, Laadilay, sehj(i), sehj(i) goon gaayo. 1. Ruhaou. Gur Buchnaat(i) kmaat kirpa tay, buhour(i) na kut-hoon dhaayo. Reht, oopaadh, smaadh(i) sookh-aasun, Bhugut-Vuchhul(u) greh(i) paayo. 1.

Naad, binoad, koad, aanunda, sehjay, sehj(i) smaayo. Kerna, Aap(i), kuraavun Aapay, kuhhou Nanak, Aap(i) aapaayo. 2.30.53.

Word Meaning: Bhaiy Bhuou = fear. Door(i) Purrayo = ran away; disappeared. Laal = very dear like ruby. Goolaal = imparting deep red rose color (of love). Laadilay = dear. Sehj(i) = in peaceful state of mind. Pause. Buchnaat(i) = Words; Shabads. Kmaat = working (acting on). Buhour(i) = again. Na Kut-hoon Dhaayo = does not take flights (wavers). Reht = are left behind. Oopadh(i) = evil (immoral) habits. Smaadh(i) = deep meditation. Sookh Aasun = state of comforts (bliss). Bhugut(i) Vuchhul(u) = lover of His devotees. 1. Naad = music. Binoad = entertainments. Koad = countless. Kerna = doer. Kraavun = making others do. Aap(i) Aapaayo = Him, and only Him. 2.

MEANING: All my worldly fears were dispelled when, in the peaceful state of my mind, I sang praise of the extremely dear and benevolent Waheguru, which dyes your mind with the deep red colour of His love. Pause. When I adopted Guru's Shabad in my life (acted on His Advice), my mind quit taking flights, and became stable with His grace. Ever since the lover of His devotees, Waheguru, appeared in my heart, and I attained the blissfulness of a high spiritual state by meditation on His Naam, all my evil habits were left behind. 1. I easily got absorbed in (attained) the blissfulness of the high spiritual state, and now I feel as if I am enjoying the bliss of millions of musical tunes and other entertainments. Waheguru, who has illuminated Himself, is the doer of everything and makes others do whatever He wishes, oh Nanak. 2.30.53.

(ਅੰਗ 1215)॥ ਸਾਰਗ ਮਹਲਾ 5॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਮਨਹਿ ਆਧਾਰੋ॥ ਜਿਨਿ ਦੀਆ ਤਿਸ ਕੈ ਕੁਰਬਾਨੈ ਗੁਰ ਪੂਰੇ ਨਮਸਕਾਰੋ॥ 1॥ ਰਹਾਉ॥ ਬੂਝੀ ਤ੍ਰਿਸਨਾ ਸਹਜਿ ਸੁਹੇਲਾ ਕਾਮੁ ਕ੍ਰੋਧੁ ਬਿਖੁ ਜਾਰੋ॥ ਆਇ ਨ ਜਾਇ ਬਸੈ ਇਹ ਠਾਹਰ ਜਹ ਆਸਨੁ ਨਿਰੰਕਾਰੋ॥ 1॥ ਏਕੈ ਪਰਗਟੁ ਏਕੈ ਗੁਪਤਾ ਏਕੈ ਧੁੰਧੂਕਾਰੋ॥ ਆਦਿ ਮਧਿ ਅੰਤਿ ਪ੍ਰਭੁ ਸੋਈ ਕਹੁ ਨਾਨਕ ਸਾਚੁ ਬੀਚਾਰੋ॥ 2॥31॥54॥

(PAGE 1215): Sarang Mehla 5: Amrit Naam(u) muneh(i) adhaaro. Jinh(i) deeya, Tis kaiy koorbaanaiy, Gur Pooray numuskaaro. 1. Ruhaou. Boojhi trishna, sehj(i) soohayla, kaam(u), kroadh(u) bikh(u) jaaro. Aayay na jaayay, busaiy, eh tthaahur, jeh aasun Nirunkaaro. 1. Aikaiy pergut(u), Aikaiy goopta, Aikaiy dhoondhukaaro. Aad(i), mudh(i), unt(i) Prubh Soyee, kuhhou Nanak, Saach(u) beechaaro. 2.32.54.

Word Meaning: Muneh(i) Adhaaro = support for mind. Numuskaaro = bowing to; homage to. Pause. Boojhi Trishna = killed (put out) the fire of desires. Soohayla = blissful. Bikh(u) = poisonous attractions of Maya. Jaaro = burned. Busaiy = resides; stays peaceful. Tthaahur = dwelling. Aasun(u) = seat. 1. Pergut(u) = visible. Goopta = hidden. Dhoondhukaaro = deep fog (darkness). Aad(i) = eginning; Mudh(i) = centre; present. Unt(i) = at the end. Beechaaro = contemplate. 2.

MEANING: Waheguru's Amrit-like Naam is the support (basis) of my life. I am a sacrifice for my Perfect Guru, and pay homage to Him who has given me (implanted) the Naam, in my heart. Pause.

I have burned my poisonous lust and rage, and the fire of my desires has been put out; and now I feel the bliss of the high spiritual state. Now my mind does not wander, and has stabilized in its heart, which has become the dwelling of my formless Waheguru. 1.

It is He alone who is visible in His nature, is present hidden in every heart, and was present when it was complete darkness everywhere (when He was in His meditative state and there was no universe at all). Nanak shares the ultimate truth that Waheguru is present at the beginning, at the present, and will be there at the end too. 2.31.54.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬਿਨੁ ਪ੍ਰਭ ਰਹਨੁ ਨ ਜਾਇ ਘਰੀ॥ ਸਰਬ ਸੂਖ ਤਾ ਹੂ ਕੇ ਪੂਰਨ ਜਾ ਕੈ ਸੁਖੁ ਹੈ ਹਰੀ॥ 1॥ ਰਹਾਉ॥ ਮੰਗਲ ਰੂਪ ਪ੍ਰਾਨ ਜੀਵਨ ਧਨ ਸਿਮਰਤ ਅਨਦ ਘਨਾ॥ ਵਡ ਸਮਰਥੁ ਸਦਾ ਸਦ ਸੰਗੇ ਗੁਨ ਰਸਨਾ ਕਵਨ ਭਨਾ॥ 1॥ ਥਾਨ ਪਵਿਤ੍ਰਾ ਮਾਨ ਪਵਿਤ੍ਰਾ ਪਵਿਤ੍ਰ ਸੁਨਨ ਕਹਨਹਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਤੇ ਭਵਨ ਪਵਿਤ੍ਰਾ ਜਾ ਮਹਿ ਸੰਤ ਤੁਮ੍ਹਾਰੇ॥ 2॥32॥55॥

Sarang Mehla 5: Bin Prubh rehn(u) na jaayay ghuree. Serb sookh, ta hoo kay poorun, ja kaiy sookh(u) haiy Hurie. 1. Ruhaou. Mungul-roop, praan, jeevun, dhun simrut anund ghunaa. Vud sumruth(u), sudaa, sud sungay, goon rusna kuvun bhunaa. 1. Thaan puvittra, maan puvittra, puvittar soonun kehnhaaray. Kuhhou Nanak tay bhuvun Puvittra, Ja meh(i) sunt Toomhaaray. 2.32.55.

Word Meaning: Ghuree = moment. Poorun = complete. Hurie = God. Pause. Mungul-Roop = source of joy. Praan = life. Dhun = wealth. Ghunaa = immense. Vud = great. Sumruth(u) = omnipotent. Sudaa Sud Sungay = always with you. Bhunaa = utter. 1. Thaan = place. Puvittra = holy. Maan = those who obey (revere Him) ;faithful. Kehnhaaray = those who recite. Bhuvun = mansion; house. 2.

MEANING: I cannot live without Waheguru for even a moment. Only that individual enjoys the complete bliss who has the comfort of Waheguru's presence in his heart. Pause. One enjoys immense blissfulness when he recites the Naam of Waheguru, which is the Lord (source) of joy, soul, life, and wealth. He is great, omnipotent, and is always with us. What praise can I sing of His countless virtues? 1.

Holy becomes the place where His Naam is recited, and holy are those who revere Him, listen to, or recite His Naam. Holy are the homes where Waheguru's saints live, oh Nanak. 2.32.55.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰਸਨਾ ਜਪਤੀ ਤੂਹੀ ਤੂਹੀ॥ ਮਾਤ ਗਰਭ ਤੁਮ ਹੀ ਪ੍ਰਤਿਪਾਲਕ ਮ੍ਰਿਤ ਮੰਡਲ ਇਕ ਤੂਹੀ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਹਿ ਪਿਤਾ ਤੁਮ ਹੀ ਫੁਨਿ ਮਾਤਾ ਤੁਮਹਿ ਮੀਤ ਹਿਤ ਭ੍ਰਾਤਾ॥ ਤੁਮ ਪਰਵਾਰ ਤੁਮਹਿ ਆਧਾਰਾ ਤੁਮਹਿ ਜੀਅ ਪ੍ਰਾਨ ਦਾਤਾ॥ 1॥ ਤੁਮਹਿ ਖਜੀਨਾ ਤੁਮਹਿ ਜਰੀਨਾ ਤੁਮ ਹੀ ਮਾਣਿਕ ਲਾਲਾ॥ ਤੁਮਹਿ ਪਾਰਜਾਤ ਗੁਰ ਤੇ ਪਾਏ ਤਉ ਨਾਨਕ ਭਏ ਨਿਹਾਲਾ॥ 2॥33॥56॥

Sarang Mehla 5: Rusna juptee Toohi, Toohi. Maat gerbh Toom hee pritpaaluk, mirt- mundul ikk Toohi. 1. Ruhaou. Toomeh(i) piraa, Toom hee phoon(i) maata, Toomeh(i) meet, hit, bhuraata. Toom pervaar,Toomeh(i) adhaara. Toomeh(i) jea, praan, daata. 1. Toomeh(i), khujeena, Toomeh(i) jureena, Toom hee maanuk laala. Toomeh(i) Paarjaat, Gur tay paayay, tuou Nanak bhuyyay nihaala. 2.33.56.

Word Meaning: Rusna Juptee = tongue recites. Toohi = You alone. Gerbh = womb. Pritpaaluk = raiser and nourisher. Mirt Mundul = mortal world. Pause. Phoon(i) = too. Hit = well wishers. Pervaar = family. Jea = soul. Praan = life. Daata = provider; Lord. 1. Khujeena = treasure (of everything). Jureena = wealth. Maanuk = pearls. Laala = rubies. Paarjaat = the mythical tree in paradise which is believed to fulfil all one's wishes. Nihaala = blissful. 2.

MEANING: My tongue recites only Your Naam, oh dear, Waheguru. You are the one who raises and nourishes us in the mother's womb and in the world. Pause.

You are our father, and our mother too. You are our brother, and our well-wisher. You are my family, my shelter, and the Lord of my soul and my life. 1.

You are the treasure of everything, and the true wealth; You are the real pearls, and the rubies, oh Waheguru. The Paarjaat tree is mythical, but You are the true fulfiller of all wishes whom I have realized through the Guru, and now I feel highly blissful, oh Nanak. 2.33.56.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜਾਹੂ ਕਾਹੂ ਅਪੁਨੋ ਹੀ ਚਿਤਿ ਆਵੈ॥ ਜੋ ਕਾਹੂ ਕੋ ਚੇਰੋ ਹੋਵਤ ਠਾਕੁਰ ਹੀ ਪਹਿ ਜਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਅਪਨੇ ਪਹਿ ਦੂਖ ਅਪਨੇ ਪਹਿ ਸੂਖਾ ਅਪੁਨੇ ਹੀ ਪਹਿ ਬਿਰਥਾ॥ ਅਪੁਨੇ ਪਹਿ ਮਾਨੁ ਅਪੁਨੇ

ਪਹਿ ਤਾਨਾ ਅਪਨੇ ਹੀ ਪਹਿ ਅਰਥਾ॥ 1 ਕਿਨ ਹੀ ਰਾਜ ਜੋਬਨੁ ਧਨ ਮਿਲਖਾ ਕਿਨ ਹੀ ਬਾਪ ਮਹਿਤਾਰੀ॥ ਸਰਬ ਥੋਕ ਨਾਨਕ ਗੁਰ ਪਾਏ ਪੂਰਨ ਆਸ ਹਮਾਰੀ॥ 2॥34॥57॥

Sarang Mehla 5: Jaahoo, kaahoo apuno hee chit(i) aavaiy. Jo kaahoo ko chayro hovut, Tthaakur hee peh(i) jaavaiy. 1. Ruhaou. Apnay peh(i) dookh, apnay peh(i) sookha, apunay hee peh(i) birtha. Apunay peh(i) maan(u), apunay peh(i) taana, apnay hee peh(i) urtha. 1. Kin hee raj, jobun(u), dhun, Milkha, kin hee baap, mehtaari. Serb thoak Nanak, Gur paayay, poorun aas humaari. 2.34.57.

Word Meaning: Jaahoo Kaahoo = everybody. Kaahoo = of someone. Chayro = disciple. Tthaakur = Lord; master. Peh(i) = to. Pause. Birtha = (tough) situation. Maan(u) = pride. Taana = power; support. Urtha = for objectives (needs). 1. Jobun(u) = youthfulness. Milkha = estates. Thoak = things. Poorun = fulfilled. 2.

MEANING: Everybody has their own person (loved one) for support and thinks about them in times of need. For example, a devotee goes to his deity for help. Pause.

One shares (narrates) his troubles, his comforts, and the (sad) situations of his mind, with his own support (loved one). He takes pride in his support, relies on the strength of his support, and goes to his support (loved one) to have his needs met. 1.

wealth, some in their estates, and some in their parents. But I have faith in my Guru, and acquire everything from Him who fulfills all my needs, oh Nanak. 2.34.57.

ਸਾਰਗ ਮਹਲਾ 5॥ ਝੂਠੋ ਮਾਇਆ ਕੋ ਮਦ ਮਾਨੁ॥ ਧ੍ਰੋਹ ਮੋਹ ਦੂਰਿ ਕਰਿ ਬਪੁਰੇ ਸੰਗਿ ਗੋਪਾਲਹਿ ਜਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਮਿਥਿਆ ਰਾਜ ਜੋਬਨ ਅਰੁ ਉਮਰੇ ਮੀਰ ਮਲਕ ਅਰੁ ਖਾਨ॥ ਮਿਥਿਆ ਕਾਪਰ ਸੁਗੰਧ ਚਤੁਰਾਈ ਮਿਥਿਆ ਭੋਜਨ ਪਾਨ॥ 1॥ ਦੀਨ ਬੰਧਰੋ ਦਾਸ ਦਾਸਰੋ ਸੰਤਹ ਕੀ ਸਾਰਾਨ॥ ਮਾਗਨਿ ਮਾਗਉ ਹੋਇ ਅਚਿੰਤਾ ਮਿਲੁ ਨਾਨਕ ਕੇ ਹਰਿ ਪ੍ਰਾਨ॥ 2॥35॥58॥

Sarang Mehla 5: Jhoottho Maya ko mud maan(u). Dhuroh, moh door(i) kur(i) bupuray, sung(i) Gopaaleh(i) jaan(u). 1. Ruhaou. Mithiya raj, jobun, ur(u) oomray, meer, mulk, ur(u) khan. Mithiya kaapur, soogundh, chuturaayi, mithiya bhojun paan. 1. Deen bundhro, daas, daasro, Suntah kee sharaan. Maangun(i) maangoun, hoyay achinta, mil(u) Nanak kay Hur(i) praan. 2.35.58.

Word Meaning: Jhoottho = Mithiya false; short-lived. Mud = intoxication. Dhuroh = deceitfulness. Moh = attachments. Door(i) Kur(i) = get rid of. Bupuray = weak (minded); foolish. Gopaaleh(i) = Waheguru. Jaan(u) = recognize. Pause. Ur(u) = and. Oomray = Khan = wealthy. Meer = rajahs. Mulk = lords. Kaapur = (expensive) clothes. Soogundh = fragrances. Chuturaayi = shrewdness. Pan = drinks. Deen Bundhro = supporter of the weak. Sharaan = shelter. Maagun(i) = the thing to beg for; wish. Maagoun = I beg. Achinta = free from all other worries; with full dedication. 2.

MEANING: The pride and the intoxication of one's wealth are false (short-lived). So, throw away (get rid of) your deceitful behaviour and worldly attachments, and have faith that Waheguru is always with you, oh weak-minded man. Pause.

The reign of some state, youthfulness, wealthy people, rajahs, lords, and the rich, are all short-living, and so are expensive clothes, colognes, shrewdness, and foods and drinks. 1.

I am a slave of Your devotees, and seek the shelter of Your holy saints, oh, the supporter of the weak, Waheguru. Waheguru is the basis of my life, and with full dedication I beg Him for only one donation that He connect me with Him, oh Nanak. 2.35.58.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਪੁਨੀ ਇਤਨੀ ਕਛੂ ਨ ਸਾਰੀ॥ ਅਨਿਕ ਕਾਜ ਅਨਿਕ ਧਾਵਰਤਾ ਉਰਝਿਓ ਆਨ ਜੰਜਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਦਿਉਸ ਚਾਰਿ ਕੇ ਦੀਸਹਿ ਸੰਗੀ ਊਹਾ ਨਾਹੀ ਜਹ ਭਾਰੀ॥
(ਅੰਗ 1216)॥ ਤਿਨ ਸਿਉ ਰਾਚਿ ਮਾਚਿ ਹਿਤੁ ਲਾਇਓ ਜੋ ਕਾਮਿ ਨਹੀ ਗਾਵਾਰੀ॥ 1॥ ਹਉ ਨਾਹੀ ਨਾਹੀ

ਕਿਛੁ ਮੇਰਾ ਨ ਹਮਰੋ ਬਸੁ ਚਾਰੀ॥ ਕਰਨ ਕਰਾਵਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸੰਤਨ ਸੰਗਿ ਉਧਾਰੀ॥ 2॥36॥59॥

Sarang Mehla 5: Apuni itnee kuchhoo na saari. Anik kaaj, anik dhaaverta, oorjhiyo aan junjaari. 1. Ruhaou. Diyous chaar(i) kay deeseh(i) sungee, oohaan naahi, jeh bhaari.

(PAGE 1216): Tinh siyoun raach(i), maach(i) hit(u) laayo, jo kaam(i) nuhhi gavaari. 1. Huoun naahi, naahi kichh(u) mayra, na humro bus(u) chaari. Kern Kraavun Nanak kay Prubh, Suntun sung(i) oodhaari. 2.36.59.

Word Meaning: Itnee Kuchhoo = not even a small amount. Saari = take care of self; improve spiritual level. Kaaj = tasks. Dhaaverta = rushes. Oorjhiyo = entangled; engrossed. Junjaari = worldly affairs which act as chains. Pause. Diyous Chaar(i) = a few days. Deeseh(i) = look; seem. Sungee = companions. Oohaa Naahi = not there. Bhaari = tough scrutiny. Raach(i), Maach(i) = mingled; close friend. Hit(u) = love. Gavaari = foolish. 1. Hououn = I. Bus(u), Chaari = ability to oppose. Kern Kraavun = doer and making others do. Oodhaari = salvation. 2.

MEANING: The man is engrossed in countless affairs related to Maya, and rushes to finish them, which become strong chains for him; but he does absolutely nothing to improve his spiritual level. Pause. All his friends and relatives who surround him are there only for a short time, but will not be of any help when he has to go through the tough scrutiny (of the Angel of justice). The foolish is close friends with, and loves those who will not be of any help to him. 1. I am a nonentity, own nothing (forever), and have no ability (to break my worldly bonds). Waheguru is the doer, and makes others do (whatever He wishes); I pray to Him that He salvages me in the shelter of the holy saints, oh Nanak. 2.36.59.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੋਹਨੀ ਮੋਹਤ ਰਹੈ ਨ ਹੋਰੀ॥ ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਕੀ ਪਿਆਰੀ ਤੂਟੈ ਨ ਕਾਹੂ ਤੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਖਟੁ ਸਾਸਤ੍ਰ ਉਚਰਤ ਰਸਨਾਗਰ ਤੀਰਥ ਗਵਨ ਨ ਥੋਰੀ॥ ਪੂਜਾ ਚਕ੍ਰ ਬਰਤ ਨੇਮ ਤਪੀਆ ਊਹਾ ਗੈਲਿ ਨ ਛੋਰੀ॥ 1॥ ਅੰਧ ਕੂਪ ਮਹਿ ਪਤਿਤ ਹੋਤ ਜਗੁ ਸੰਤਹੁ ਕਰਹੁ ਪਰਮ ਗਤਿ ਮੋਰੀ॥ ਸਾਧ ਸੰਗਤਿ ਨਾਨਕ ਭਇਓ ਮੁਕਤਾ ਦਰਸਨੁ ਪੇਖਤ ਭੋਰੀ॥ 2॥37॥60॥

Sarang Mehla 5: Mohini mohut ruhhaiy, na hoari. Sadhik, Sidh sugul kee piyari, tootaiy na kaahoo, toari. 1. Ruhaou. Khut(u) Shastar oochrut rusnaagur, teeruth guvun na thoari. Pooja, chukur, bert, naym, tupiya, oohaan gaily(i) na chhori. 1. Undh koop meh putit hoat jug(u), suntou kurhou Perm Gut(i) mori. Sadh sungut(i) Nanak bhuyyo mookta, Dershun(u) paykhut bhori. 2.37.60.

Word Meaning: Mohini = mind-captivating (Maya). Na Hoari = cannot be stopped. Sadhik = yoga practising. Tootaiy = break. Pause. Khut(u) = six. Oocbrut = recites. Rusnaagur = from memory. Guvun = going to. Na Thoari = no less. Chukur = religious symbols. Bert = commitments like fasting etc. Naym = as principles. Tupiya = self-torturing. Gaiyl(i) = chasing. Chhori = quits. 1. Undh Koop = the deep and dark well (of Maya). Putit Hoat = becomes immoral. Jug(u) = world. Perm Gut(i) = highest spiritual state. Mookta = emancipated. Bhori = very short (time). 2.

MEANING: The attractions of the mind-captivating Maya cannot be resisted even if one tries very hard. Maya is dear even to all the achieved Sidh yogis and the yogis, and its bonds cannot be broken, no matter how hard one tries. Pause.

People try many different ways to break the bonds of Maya, including reciting the six Shastras from their memory and visiting the holy places many times. Many worship idols, paint their bodies with religious symbols, make many religious commitments, follow religious rules, torture themselves to please gods, and so on, but Maya does not stop chasing them. 1. The world is getting immoral in the deep and dark well of Maya; I have come to the shelter of the holy saints with the request that they raise my spirituality to the highest level. Whosoever

gets to have even a short glimpse of Waheguru in the shelter of the Guru attains emancipation, oh Nanak. 2.37.60.

ਸਾਰਗ ਮਹਲਾ 5॥ ਕਹਾ ਕਰਹਿ ਰੇ ਖਾਟਿ ਖਾਟੁਲੀ॥ ਪਵਨਿ ਅਫਾਰ ਤੋਰ ਚਾਮਰੋ ਅਤਿ ਜਜਰੀ ਤੇਰੀ ਰੇ ਮਾਟੁਲੀ॥ 1॥ ਰਹਾਉ॥ ਊਹੀ ਤੇ ਹਰਿਓ ਊਹਾ ਲੇ ਧਰਿਓ ਜੈਸੇ ਬਾਸਾ ਮਾਸ ਦੇਤ ਝਾਟੁਲੀ॥ ਦੇਵਨਹਾਰੁ ਬਿਸਾਰਿਓ ਅੰਧੁਲੇ ਜਿਉ ਸਫਰੀ ਉਦਰੁ ਭਰੈ ਬਹਿ ਹਾਟੁਲੀ॥ 1॥ ਸਾਦ ਬਿਕਾਰ ਬਿਕਾਰ ਝੂਠ ਰਸ ਜਹ ਜਾਨੋ ਤਹ ਭੀਰ ਬਾਟੁਲੀ॥ ਕਹੁ ਨਾਨਕ ਸਮਝੁ ਰੇ ਇਆਨੇ ਆਜੁ ਕਾਲਿ ਖੁਲ੍ਹੈ ਤੇਰੀ ਗਾਠੁਲੀ॥ 2॥38॥61॥

Sarang Mehla 5: Kuhha kureh(i) ray khaat(i) khaatuli. Puvun(i) afaar toar chaamro, ut(i) jujree, tayri ray maatuli. 1. Ruhaou. Ooheen tay huriyo, oohaan lay dhuriyo, jaiysay baasha maas dayt jhaatulee. Dayvunhaar(u) bisaariyo undhulay, jiyoun sufree oodur(u) bhuraiy beh(i) haatuli. 1. Saad bikaar, bikaar jhootth rus, jeh jaano teh bheer baatulee. Kuhou Nanak, sumujh(u) ray iyaanay, aaj(u) kaal(i) khoolhaiy tayri gaantthulee. 2.38.61.

Word Meaning: Khaat(i) = earn. Khaatuli = income. Puvun Afaar = inflated. Chaamro = skin; body. Jujree = old; beaten up. Maatuli = mud; body. Pause.
Ooheen Tay = from here. Dhuriyo = placed; put. Baasha = a bird of prey. Jhaatulee = to pounce; swoop. Davunhaar = provider (Waheguru). Bisaariyo = ignored; forgotten. Sufree = entertainer. Oodur Bhuraiy = fills his belly. Haatuli = restaurant. 1. Saad = enjoying tastes. Bikaar = immoral acts. Bikaar = worthless. Jhootth = false. Jeh Jaano = where one has to go. Bheer = very narrow; highly scrutinized. Baatulee = path. Iyaanay = ignorant. Gaantthlee = tight package (of life). 2.

MEANING: Your body is extremely beaten up, and your belly is inflated with air, so what will you achieve by accumulating too much wealth, oh, foolish man? Pause.
Like a *baasha*, which pounces on its prey, you steal (earn money with immoral means) at one place, and put it at another (for others to use). As an entertainer who forgets his audience (from where he earns money) wastes away his time eating at some restaurant, the (spiritually) blind man, forgets his Provider (Waheguru). 1.
The tastes of immoral activities and their enjoyments are useless on the journey (to union with Waheguru), which is very tough and where one has to pass many hard tests (of morality). The package of your breaths (life) can open (you can die) anytime soon, so come to your senses (and remember Waheguru), oh, the ignorant man, advises Nanak. 2.38.61.

ਸਾਰਗ ਮਹਲਾ 5॥ ਗੁਰ ਜੀਉ ਸੰਗਿ ਤੁਹਾਰੈ ਜਾਨਿਓ॥ ਕੋਟਿ ਜੋਧ ਉਆ ਕੀ ਬਾਤ ਨ ਪੁਛੀਐ ਤਾ ਦਰਗਹ ਭੀ ਮਾਨਿਓ॥ 1॥ ਰਹਾਉ॥ ਕਵਨ ਮੂਲੁ ਪ੍ਰਾਨੀ ਕਾ ਕਹੀਐ ਕਵਨ ਰੂਪੁ ਦ੍ਰਿਸਟਾਨਿਓ॥ ਜੋਤਿ ਪ੍ਰਗਾਸ ਭਈ ਮਾਟੀ ਸੰਗਿ ਦੁਲਭ ਦੇਹ ਬਖਾਨਿਓ॥ 1॥ ਤੁਮ ਤੇ ਸੇਵ ਤੁਮ ਤੇ ਜਪ ਤਾਪਾ ਤੁਮ ਤੇ ਤਤੁ ਪਛਾਨਿਓ॥ ਕਰੁ ਮਸਤਕਿ ਧਰਿ ਕਟੀ ਜੇਵਰੀ ਨਾਨਕ ਦਾਸ ਦਸਾਨਿਓ॥ 2॥39॥62॥

Sarang Mehla 5: Gur Jeeo, sung(i) Toohaaraiy jaaniyo, Koat(i) jodh, ooaa kee baat na poochhiyaiy, ta Durgah bhee maaniyo. 1. Ruhaou. Kuvun mool(u) praani ka kuhhiyaiy, kuvun roop drishtaaniyo. Jot(i) pergaas bhuyyi maati sung(i), doolubh dayh bukhaaniyo. 1. Toom tay sayv, Toom tay jup, taapa, Toom tay tutt(u) puchhaaniyo. Ker(u) mustuk(i) dhur(i) kutee jayvri, Nanak, daas dasaaniyo. 2.39.62.

Word Meaning: Jaaniyo = realized. Jodh = valiant. Baat Na Poochhiyaiy = paid no attention. Maaniyo = recognized; honoured. Pause. Mool(u) = origin. Roop(u) = form. Drishtaaniyo = to see. Jot(i) = Waheguru's Light (Soul). Maati = (human body) of earth. Doolubh = rarely available; invaluable. Bukhaaniyo = is said. 1. Toom Tay = from You. Tutt(u) = the reality (of spirituality). Ker(u) = hand. Mustuk(i) = on the forehead. Jayvri = chains (of worldly attachments). Dasaaniyo = of the slaves (devotees). 2.

MEANING: With Your grace, I have come to realize that a devotee, who comes to Your shelter, gets honoured in Waheguru's Court where countless valiant are given absolutely no recognition, oh my Satguru. Pause.
It is with Waheguru's greatness that the final visible form of man, whose origin starts with a microscopic fertilized egg, is so attractive. When Waheguru's Light enlightens the (human) body made of earth, it takes the human form, which is considered rare. 1. It is from You that I learned how to serve Waheguru, how to worship Him, and what the real truth of life is, oh my Satguru. I am a slave of slaves (devotees) of Satguru, who has severed my bonds with Maya by placing His kind hand on my forehead, oh Nanak. 2.39.62.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਦੀਓ ਸੇਵਕ ਕਉ ਨਾਮ॥ ਮਾਨਸੁ ਕਾ ਕੋ ਬਪੁਰਾ ਭਾਈ ਜਾ ਕੋ ਰਾਖਾ ਰਾਮ॥ 1॥ ਰਹਾਉ॥ ਆਪਿ ਮਹਾ ਜਨੁ ਆਪੇ ਪੰਚਾ ਆਪਿ ਸੇਵਕ ਕੈ ਕਾਮ॥ ਆਪੇ ਸਗਲੇ ਦੂਤ ਬਿਦਾਰੇ ਠਾਕੁਰ ਅੰਤਰਜਾਮ॥ 1॥ ਆਪੇ ਪਤਿ ਰਾਖੀ ਸੇਵਕ ਕੀ ਆਪਿ ਕੀਓ ਬੰਧਾਨ॥ ਆਦਿ ਜੁਗਾਦਿ ਸੇਵਕ ਕੀ ਰਾਖੈ ਨਾਨਕ ਕੋ ਪ੍ਰਭੁ ਜਾਨ॥ 2॥40॥ 63॥

Sarang Mehla 5: Hur(i), Hur(i) deeyo sayvuk kuou Naam. Maanus ka ko bupuraa bhaayi, ja ko raakha Ram. 1. Ruhaou. Aap(i) muhaa jun(u), Aapay puncha, Aap(i) sayvuk kaiy kaama. Aapay suglay doot bidaaray Tthaakur untarjaam. 1. Aapay put(i) raakhi sayvuk kee, Aap(i) keeyo bundhaan. Aad(i), joogaad(i) sayvuk kee raakhaiy, Nanak ko Prubh jaan. 2.40.63.

Word Meaning: Sayvuk = servant; devotee. Maanus(u) = man. Ka Ko = of whom; what power does he have? Bupuraa = poor; helpless. Pause. Muhaa Jun(u) = great devotee. Puncha = leader. Kaama = supporter in all tasks. Doot = demons. Bidaaray = destroys. Untarjaam = omniscient. 1. Put(i) = dignity. Bundhaan = engrossment in Maya. Aad(i) Joogaad(i) = in every eon. Jaan = know-all. 2.

MEANING: With His kindness, Waheguru gives (implants) His Naam in His devotees' minds. What harm can a poor human do to a devotee who has Waheguru as his saviour? Pause. Waheguru Himself is the great devotee, a leader (the Lord), and makes all tasks of His devotees successful. The Lord is omniscient and destroys all five demons of His devotees. 1. He protects the dignity of His devotees (against the attacks of Maya), and Himself causes some people to be engrossed in Maya. Waheguru knows everything about all living beings and protects His devotees in all eons, oh Nanak.

ਸਾਰਗ ਮਹਲਾ 5॥ ਤੂ ਮੇਰੇ ਮੀਤ ਸਖਾ ਹਰਿ ਪ੍ਰਾਨ॥ ਮਨੁ ਧਨੁ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤੁਮਰਾ ਇਹੁ ਤਨੁ ਸੀਤੋ ਤੁਮਰੈ ਧਾਨ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ ਹੀ ਦੀਏ ਅਨਿਕ ਪ੍ਰਕਾਰਾ ਤੁਮ ਹੀ ਦੀਏ ਮਾਨ॥ ਸਦਾ ਸਦਾ ਤੁਮ ਹੀ ਪਤਿ ਰਾਖਹੁ ਅੰਤਰਜਾਮੀ ਜਾਨੁ॥ 1॥
(ਅੰਗ 1217)॥ ਜਿਨ ਸੰਤਨ ਜਾਨਿਆ ਤੂ ਠਾਕੁਰ ਤੇ ਆਏ ਪਰਵਾਨ॥ ਜਨ ਕਾ ਸੰਗੁ ਪਾਈਐ ਵਡਭਾਗੀ ਨਾਨਕ ਸੰਤਨ ਕੈ ਕੁਰਬਾਨ॥ 2॥41॥64॥

Sarang Mehla 5: Tu hee mayray meet, sukhaa, Hur(i), praan. Mun(u), dhun(u) jeeyo pind(u) subh(u) Toomra, eh(u) tun(u) seeto Toomraiy dhaan. 1. Ruhaou. Toom hee deeyay anik perkaara, Toom hee deeyay maan. Sudaa, sudaa Toom hee put(i) raakhou, Untarjaami jaan(u). 1.

(PAGE 1217): Jinh suntun jaaniya Tu, Tthaakur, tay aayay pervaan. Jun ka sung(u) paayiyaiy vudbhaageen, Nanak suntun kaiy koorbaan. 2.41. 64.

Word Meaning: Meet = Sukhaa = close friend. Praan = (basis of) life. Jeeyo = soul. Pind(u) = body = Tun. Seeto = stitched (put) together; raised. Dhaan = food; support. Pause. Anik Perkaara = of countless kinds. Maan = respect. Put(i) = dignity. Untarjaani Jaan = omniscient; know-all. 1. Pervaan = approved; successful. Vudbhaageen = with great fortune. Koorbaan = sacrifice. 2.

MEANING: Only You are my close friend and the basis of my life, oh Waheguru. My mind, my wealth, my life, and my body are all Yours (You have given to me), and my body has been raised with the food provided by You. Pause.
You have blessed me with many different kinds of comforts, and the respect I enjoy is due to You, oh Lord. You are omniscient, know everything about me, and protect me at all times. 1. The birth of the holy saints in this world is welcome, who have realized You (got connected with You). My life is at the disposal of the holy saints, and it is only with great fortune that one enjoys the shelter of the holy saints, oh Nanak. 2.41.64.

ਸਾਰਗ ਮਹਲਾ 5॥ ਕਰਹੁ ਗਤਿ ਦਇਆਲ ਸੰਤਹੁ ਮੋਰੀ॥ ਤੁਮ ਸਮਰਥ ਕਾਰਨ ਕਰਨਾ ਤੂਟੀ ਤੁਮ ਹੀ ਜੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਜਨਮ ਕੇ ਬਿਖਈ ਤੁਮ ਤਾਰੇ ਸੁਮਤਿ ਸੰਗਿ ਤੁਮਾਰੈ ਪਾਈ॥ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮਤੇ ਪ੍ਰਭ ਬਿਸਰਤ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਗਾਈ॥ 1॥ ਜੋ ਜੋ ਸੰਗਿ ਮਿਲੇ ਸਾਧੂ ਕੈ ਤੇ ਤੇ ਪਤਿਤ ਪੁਨੀਤਾ॥ ਕਹੁ ਨਾਨਕ ਜਾ ਕੇ ਵਡਭਾਗਾ ਤਿਨਿ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਾ॥ 2॥42॥65॥
Sarang Mehla 5: Kurhou gut(i) duyyaal suntou mori. Toom sumruth Kaarun-Kerna, tooti Toom hee jori. 1. Ruhaou. Junum, junum kay bikhuyyi Toom taaray, soomut(i) sung(i) Toomhaaray paayi. Anik joan(i) bhermutay Prubh bisrut saas(i), saas(i) Hur(i) gaayi. 1. Jo, jo, sung(i) milay Sadhu kaiy, tay, tay putit pooneeta. Kuhhou Nanak, ja kay vudbhaaga, tinh(i), junum(u) pudaaruth(u), jeeta. 2.42.65.
Word Meaning: Gut(i) = high spiritual state. Sumruth = omnipotent. Karn-Kerna = the root of the universe; creator of the universe. Tooti = disconnected. Jori = connected. Pause. Bikhuyyi = who enjoy immoral sensual pleasures. Soomut(i) = noble thinking. Sung(i) = with; in Your company. Joan(i) = life forms. Bhermutay = wandering through. Bisrut = forgot. 1. Tay, Tay = all those. Putit = immoral. Pooneeta = purified. Junum(u) Pudaaruth = objective of life (salvation). Jeeta = won; achieved. 2.
MEANING: Give me the high spiritual state, oh, the kind Guru. You are a manifestation of the Creator of the universe, Waheguru, and are capable of doing anything. You connect the disconnected people with Waheguru. Pause.
You salvage the lives of many, and I have acquired noble thinking in Your shelter. Because of my forgetting Waheguru, I had to wander through countless forms of life; now I sing His praise with every breath in Your shelter. 1. All those who are immoral, who come to the shelter of the Guru, get purified by the mind. The individual, who is highly fortunate, achieves the objective of life (merges into God), oh Nanak. 2.42.65.

ਸਾਰਗ ਮਹਲਾ 5॥ ਠਾਕੁਰ ਬਿਨਤੀ ਕਰਨ ਜਨੁ ਆਇਓ॥ ਸਰਬ ਸੂਖ ਆਨੰਦ ਸਹਜ ਰਸ ਸੁਨਤ ਤੁਹਾਰੋ ਨਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਸੂਖ ਕੇ ਸਾਗਰ ਜਸੁ ਸਭ ਮਹਿ ਜਾ ਕੋ ਛਾਇਓ॥ ਸੰਤ ਸੰਗਿ ਰੰਗ ਤੁਮ ਕੀਏ ਅਪਨਾ ਆਪੁ ਦ੍ਰਿਸਟਾਇਓ॥ 1॥ ਨੈਨਹੁ ਸੰਗਿ ਸੰਤਨ ਕੀ ਸੇਵਾ ਚਰਨ ਝਾਰੀ ਕੇਸਾਇਓ॥ ਆਠ ਪਹਰ ਦਰਸਨੁ ਸੰਤਨ ਕਾ ਸੁਖੁ ਨਾਨਕ ਇਹੁ ਪਾਇਓ॥ 2॥43॥66॥
Sarang Mehla 5: Tthaakur, bintee kern jun(u) aayo. Serb sookh, aanund, sehj rus, soonut Toohaaro, Naayo. 1. Ruhaou. Kirpa-Nidhaan, sookh kay saagur, jus(u) subh meh(i) Ja ko chhaayo. Sunt sung(i), rung Toom keeyay, Apna Aap(i) drishtaayo. 1. Naiynhou sung(i), suntun kee sayva, churn jhaareen kaysaayo. Aatth pehr dershun(u) suntun ka, sookh(u) Nanak eh(u) paayo. 2.43.66.
Word Meaning: Aanund = blissfulness. Sehj Rus = sweetness of high spiritual state. Pause. Kirpa Nidhaan = treasure of benevolence. Jus(u) = praise. Chhaayo = spread. Rung = enjoyments. Drishtaayo = showed. 1. Naiynhoun = (see You) with eyes. Churn Jhaareen = dust off feet. Kaysaayo = with the hair. Atth Pehr = all the twenty-four hours. 2.

MEANING: One becomes blissful, enjoys all comforts and the sweetness of the high spiritual state, by listening to Your Naam. So, I have come to Your shelter to pray, begging for Your Naam, oh Lord. Pause.
You are the treasure of compassion, and the ocean (unlimited source) of comforts; Your praise has spread all over (everybody sings Your praise). You enjoy in many different ways with Your holy saints, and perform many amazing feats to show Yourself. 1.
I wish to have Your sight with my eyes, serve the holy saints, and dust off their feet with my hair (show my utmost respect for them). The supreme comfort (bliss) for me is to have the sight of the holy saints, all the twenty-four hours, oh Nanak. 2.43.66.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜਾ ਕੀ ਰਾਮ ਨਾਮ ਲਿਵ ਲਾਗੀ॥ ਸਜਨੁ ਸੂਰਿਦਾ ਸੁਹੇਲਾ ਸਹਜੇ ਸੋ ਕਹੀਐ ਬਡਭਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਰਹਿਤ ਬਿਕਾਰ ਅਲਪ ਮਾਇਆ ਤੇ ਅਹੰਬੁਧਿ ਬਿਖੁ ਤਿਆਗੀ॥ ਦਰਸ ਪਿਆਸ ਆਸ ਏਕਹਿ ਕੀ ਟੇਕ ਹੀਐ ਪ੍ਰਿਅ ਪਾਗੀ॥ 1॥ ਅਚਿੰਤ ਸੋਇ ਜਾਗਨੁ ਉਠਿ ਬੈਸਨੁ ਅਚਿੰਤ ਹਸਤ ਬੈਰਾਗੀ॥ ਕਹੁ ਨਾਨਕ ਜਿਨਿ ਜਗਤੁ ਠਗਾਨਾ ਸੁ ਮਾਇਆ ਹਰਿ ਜਨ ਠਾਗੀ॥ 2॥44॥67॥

Sarang Mehla 5: Ja kee Ram Naam liv laagi. Sujun(u) soorida soohayla, sehjay, so kuhhiyaiy budbhaagi. 1. Ruhaou. Reht(i), bikaar, ulp Maya tay, uhunboodh(i), bikh(u) tiyaagi. Dera piyaas, aas Aikeh(i) kee, tayk heeyaiy Priya paagi. 1. Achint soyay, jaagun(u), ootth(i) baiysun, achint hust, baiyraagi. Kuhhou Nanak, jinh(i) jugut(u) tthugaana, su Maya Hur(i) jun tthaagi. 2.44.67.
Word Meaning: Liv Laagi = connected through meditation. Sujun(u) = noble person. Soorida = noble, kind heart. Soohayla = blissful. Sehjay = in high spiritual state. Pause. Rehit = stays away. Bikaar = immoral activities. Ulp = detached. Uhunboodh(i) = egoistic thinking. Bikh(u) = poisonous. Tiyaagi = abandoned. Piyaas = thirst; longing. Aikeh(i) Kee = of the "One". Tayk = support. Heeyaiy = in the heart. Paagi = of the feet. 1. Achint = worry-free. Hust = smiling. Baiyraagi = detached from the world. Tthugaana = deceived = Tthaagi. 2.
MEANING: The devotee, who is connected with Waheguru through deep meditation (on His Naam), is truly a noble person who is kind-hearted, who is always blissful in a high spiritual state; such a devotee is considered to be highly fortunate. Pause.
Such a devotee avoids immoral activities and remains detached from Maya. He gets rid of his poisonous egoistic thinking. He always has a longing for Waheguru's sight, and seeks support only of dear Waheguru's Feet (His Naam). 1. He goes to bed worry-free, wakes up worry-free, and his sitting, rising, and laughing are all worry-free. Such a devotee deceives even the Maya, which is known to deceive the whole world, oh Nanak. 2.44.67.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਬ ਜਨ ਊਪਰਿ ਕੋ ਨ ਪੁਕਾਰੈ॥ ਪੂਕਾਰਨ ਕਉ ਜੋ ਉਦਮੁ ਕਰਤਾ ਗੁਰੁ ਪਰਮੇਸਰੁ ਤਾ ਕਉ ਮਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਵੈਰੈ ਸੰਗਿ ਵੈਰੁ ਰਚਾਏ ਹਰਿ ਦਰਗਹ ਓਹੁ ਹਾਰੈ॥ ਆਦਿ ਜੁਗਾਦਿ ਪ੍ਰਭ ਕੀ ਵਡਿਆਈ ਜਨ ਕੀ ਪੈਜ ਸਵਾਰੈ॥ 1॥ ਨਿਰਭਉ ਭਏ ਸਗਲ ਭਉ ਮਿਟਿਆ ਚਰਨ ਕਮਲ ਆਧਾਰੈ॥ ਗੁਰ ਕੈ ਬਚਨਿ ਜਪਿਓ ਨਾਉ ਨਾਨਕ ਪ੍ਰਗਟ ਭਇਓ ਸੰਸਾਰੈ॥ 2॥45॥68॥

Sarang Mehla 5: Ub jun oopur(i) ko na pookaaraiy. Pookaarun kuou jo oodum(u) kerta, Gur(u) Permayshur(u), ta kuou maaraiy. 1. Ruhaou. Nirvaiyraiy sung(i) vaiyr(u) ruchaayay, Hur(i) Durgah oh(u) haaraiy. Aad(i), joogaad(i), Prubh kee vudiyaayi, jun kee paiyj suvaaraiy. 1. Nirbhuou bhuyyay, sugul bhuou mitiya, Churn Kumul aadhaaraiy. Gur kaiy Buchun(i) jupiyo Naaoun, Nanak pergut bhuyyo sunsaaraiy. 2.45.68.
Word Meaning: Jun = devotee. Pookaaraiy = call bad names; slander. Oodum(u) = effort. Maaraiy = punishes. Pause. Nirvaiyraiy = who bears no enmity. Ruchaayay = engages in. Haaraiy = loses. Aad(i) Joogaad(i) = from the beginning of the eons. Paiyj Suvaaraiy

= enhances dignity. 1. Nirbhuou = fearless. Mitiya = disappear. Churn Kumul = lotus like Feet (of God) (His Naam). Adhaaraiy = basis; support. Buchun(i) = with the Word (Shabad). Pergut Bhuyyo = becomes famous. 2.

MEANING: Let no one dare slander the holy saints because the individual who makes an effort to do so is destroyed (punished) by Waheguru. Pause.

Whoever engages in enmity with the holy saints, who are completely free from any malice, loses in Waheguru's Court (is punished). It has been the greatness of Waheguru from the very inception of the universe that He enhances the dignity of His devotees. 1.

All the worldly fears of the individual, who seeks the support of the lotus-like Feet of Waheguru (His Naam), are dispelled, and he becomes fearless. Whoever recites Waheguru's Naam with Guru's Shabad becomes famous in the world, oh Nanak. 2.45.68.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਜਨ ਛੋਡਿਆ ਸਗਲਾ ਆਪੁ॥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਖਹੁ ਗੁਸਾਈ ਪੇਖਿ ਜੀਵਾ ਪਰਤਾਪੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਉਪਦੇਸਿ ਸਾਧ ਕੀ ਸੰਗਤਿ ਬਿਨਸਿਓ ਸਗਲ ਸੰਤਾਪੁ॥ ਮਿਤ੍ਰ ਸਤ੍ਰ ਪੇਖਿ ਸਮਤੁ ਬੀਚਾਰਿਓ ਸਗਲ ਸੰਭਾਖਨ ਜਾਪੁ॥ 1॥ ਤਪਤ ਬੁਝੀ ਸੀਤਲ ਆਘਾਨੇ ਸੁਨਿ ਅਨਹਦ ਬਿਸਮ ਭਏ ਬਿਸਮਾਦ॥ ਅਨਦੁ ਭਇਆ ਨਾਨਕ ਮਨਿ ਸਾਚਾ ਪੂਰਨ ਪੂਰੇ ਨਾਦ॥ 2॥46॥ 69॥

Sarang Mehla 5: Hur(i) jun chhodiya suglaa aap(i). Jiyoun jaanhou tiyoun rukhou Gosaayeen, paykh(i) jeevaan pertaap(u). 1. Ruhaou. Gur oopdaysh(i), Sadh kee sungut(i), binsiyo sugul suntaap(u). Mittar, shuttar, paykh(i) smut(u) beechaariyo, sugul sumbhaakhun jaap(u). 1. Tupt boojhi, seetul aghaanay, soon(i) Unhud, bism bhuyyay, bismaad. Anund(u) bhuyya, Nanak, mun(i) Saacha, Poorun pooray Naad. 2.46.69.

Word Meaning: Chhodiya = quit; got rid of. Aap(u) = selfishness and ego. Jiyoun Jaanhou = as You deem fit. Paykh(i) = to see. Pertaap(u) = majesty. Pause. Oopdaysh(i) = Teaching. Sadh = Guru. Binsiyo = is destroyed. Suntaap(u) = suffering. Shurrar =enemies. Paykh(i) = see. Smut(u) = equal. Sumbhaakhun = conversation. Jaap(u) = recitation of Waheguru's Naam. 1. Tupt = burning (fire of desires). Seetul = calm; peaceful. Aghaanay = contented. Unhud = Divine Shabad. Bism = mesmerized. Bismaad = amazement. Pooray Naad = music of Naam is played. 2.

MEANING: A devotee of Waheguru gets rid of his selfishness and his ego, and prays to Waheguru that He protect him from Maya in whatever way He deems fit. Pause.

With the advice of the Guru and in the company of the holy saints, all devotees' sufferings are eradicated. Treating his friends and the enemies the same way, he recites Waheguru's Naam, and praising Waheguru becomes his routine conversation. 1.

Listening to the Divine Shabad (Guru's Shabad in Waheguru's praise), the fire of his worldly desires is put out, and he attains peacefulness. He is mesmerized by the mesmerizing feats of Waheguru. With the eternal Waheguru in mind, he becomes blissful and feels as if Divine music is playing in his mind, oh Nanak. 2.46.69.

(ਅੰਗ 1218)॥ ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰੈ ਗੁਰਿ ਮੋਰੋ ਸਹਸਾ ਉਤਾਰਿਆ॥ ਤਿਸੁ ਗੁਰ ਕੈ ਜਾਈਐ ਬਲਿਹਾਰੀ ਸਦਾ ਸਦਾ ਹਉ ਵਾਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕਾ ਨਾਮੁ ਜਪਿਓ ਦਿਨੁ ਰਾਤੀ ਗੁਰ ਕੇ ਚਰਨ ਮਨਿ ਧਾਰਿਆ॥ ਗੁਰ ਕੀ ਧੂਰਿ ਕਰਉ ਨਿਤ ਮਜਨੁ ਕਿਲਵਿਖ ਮੈਲੁ ਉਤਾਰਿਆ॥ 1॥ ਗੁਰ ਪੂਰੇ ਕੀ ਕਰਉ ਨਿਤ ਸੇਵਾ ਗੁਰ ਅਪਨਾ ਨਮਸਕਾਰਿਆ॥ ਸਰਬ ਫਲਾ ਦੀਨ੍ਹੇ ਗੁਰਿ ਪੂਰੈ ਨਾਨਕ ਗੁਰਿ ਨਿਸਤਾਰਿਆ॥ 2॥47॥70॥

(PAGE 1218): **Sarang Mehla 5:** Mayraiy Gur(i), moro sehsa ootaariya. Tis(u) Gur kaiy jaayiyaiy bulihaari, sudaa, sudaa huoun vaariya. 1. Ruhaou. Gur ka Naam(u) jupiyo din(u) raati, Gur kay Churn mun(i) dhaariya. Gur kee dhoor(i) kuroun nit mujun(u), kilvikh(i) maiyl(u) ootaariya. 1. Gur Pooray kee kuroun nit sayva, Gur apna, numuskaariya. Serb fulaa deenay Gur Pooraiy, Nanak Gur(i) nistaariya. 2.47.70.

Word Meaning: Moro = mine. Sehsa = doubts; worries. Ootaariya = removed. Vaariya = sacrifice. Pause. Churn = Feet (Shabad). Dhaariya = embedded. Dhoor(i) = dust of the Feet. Mujun(u) = bathing. Kilvikh = sins. 1. Numuskaariya = bow to; obey Huqam (Advice). Fulaa = rewards. Pooraiy = Perfect. Nistaariya = salvages. 2.
MEANING: My Satguru dispelled all my misgivings and worries. I am always ready to make a sacrifice for such a Guru. Pause.
I enshrined Guru's Shabad in my heart and recited it day and night. I take a dip in the dust of His Feet (His Amrit-like Shabad-water) all the time, and wash away the filth of my sins. 1.
I bow to my Perfect Guru, and serve Him (act on His Advice). The Guru has bestowed upon me all the rewards and has saved me, oh Nanak. 2.47.70.

ਸਾਰਗ ਮਹਲਾ 5॥ ਸਿਮਰਤ ਨਾਮੁ ਪ੍ਰਾਨ ਗਤਿ ਪਾਵੈ॥ ਮਿਟਹਿ ਕਲੇਸ ਤ੍ਰਾਸ ਸਭ ਨਾਸੈ ਸਾਧ ਸੰਗਿ ਹਿਤੁ ਲਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਮਨਿ ਆਰਾਧੇ ਰਸਨਾ ਹਰਿ ਜਸੁ ਗਾਵੈ॥ ਤਜਿ ਅਭਿਮਾਨੁ ਕਾਮ ਕ੍ਰੋਧ ਨਿੰਦਾ ਬਾਸੁਦੇਵ ਰੰਗੁ ਲਾਵੈ॥ 1॥ ਦਾਮੋਦਰ ਦਇਆਲ ਆਰਾਧਹੁ ਗੋਬਿੰਦ ਕਰਤ ਸੋਹਾਵੈ॥ ਕਹੁ ਨਾਨਕ ਸਭ ਕੀ ਹੋਇ ਰੇਨਾ ਹਰਿ ਹਰਿ ਦਰਸਿ ਸਮਾਵੈ॥ 2॥48॥71॥
Sarang Mehla 5: Simrut Naam(u) praan gut(i) paavaiy. Miteh(i) klaysh, traas subh naasaiy, Sadh sung(i) hit(u) laavaiy. 1. Ruhaou. Hur(i), Hur(i), Hur(i), Hur(i) mun(i) araadhay, rusna Hur(i) jus(u) gaavaiy. Tuj(i) abhimaan(u), kaam, kroadh, ninda, Baasdayv rung(u) laavaiy. 1. Damodur, duyyaal araadhou, Gobind kert soohaavaiy. Kuhhou Nanak, subh kee hoyay rayna, Hur(i), Hur(i) Ders(i) smaavaiy. 2.48.71.
Word Meaning: Praan = soul; man. Gut(i) = high spiritual state. MIteh(i) = disappear. Klaysh = disputes; irritants. Traas = fears. Naasaiy = run away. Hit(u) = affection. Laavaiy = develop. Pause. Araadhay = worship. Rusna = tongue. Tuj(i) = give up. Abhimaan(u) = ego; conceit. Baasdayv = Waheguru. Rung(u) = bliss. 1. Damodur = Waheguru. Gobind Kert = reciting (Naam of) Waheguru. Soohaavaiy = looks exalted. Rayna = dust of feet; extremely humble. Ders(i) = Sight; image; Naam. Smaavaiy = get absorbed. 2.
MEANING: One attains the high spiritual state by reciting Waheguru's Naam. All his irritants (troubles) and fears are swept away by his love for the Guru. Pause.
Such a devotee worships (remembers) Waheguru in his mind, and sings His praise with his tongue. By giving up (getting rid of) his ego, lust, rage, and vilification of others, he enjoys bliss with his union with Waheguru. 1.
One looks exalted when he worships Waheguru, which is the source of compassion. He becomes extremely humble and stays absorbed in Waheguru's image, oh Nanak. 2.48.71.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅਪੁਨੇ ਗੁਰ ਪੂਰੇ ਬਲਿਹਾਰੈ॥ ਪ੍ਰਗਟ ਪ੍ਰਤਾਪੁ ਕੀਓ ਨਾਮ ਕੋ ਰਾਖੇ ਰਾਖਨਹਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਭਉ ਕੀਏ ਸੇਵਕ ਦਾਸ ਅਪਨੇ ਸਗਲੇ ਦੂਖ ਬਿਦਾਰੈ॥ ਆਨ ਉਪਾਵ ਤਿਆਗਿ ਜਨ ਸਗਲੇ ਚਰਨ ਕਮਲ ਰਿਦ ਧਾਰੈ॥ 1॥ ਪ੍ਰਾਨ ਅਧਾਰ ਮੀਤ ਸਾਜਨ ਪ੍ਰਭ ਏਕੈ ਏਕੰਕਾਰੈ॥ ਸਭ ਤੇ ਊਚ ਠਾਕੁਰੁ ਨਾਨਕ ਕਾ ਬਾਰ ਬਾਰ ਨਮਸਕਾਰੈ॥ 2॥49॥72॥
Sarang Mehla 5: Apunay Gur Pooray bulihaaraiy. Pergut pertaap keeyo Naam ko, raakhay Raakhunhaaraiy. 1 Ruhaou. Niirbhuou keeyay sayvuk daas apnay, suglay dookh bidaaraiy. Aan oopaav tiyaag jun suglay, Churn Kumul rid dhaaraiy. 1. Praan-adhaar, meet, saajun Prubh Aikaiy Ekunkaaraiy. Subh tay ooch Tthaakur Nanak ka, baar, baar numuskaaraiy. 2.49.72.
Word Meaning: Pooraiy = Perfect. Pargut = appear; visible. Pertaap = majesty. Pause. Bidaaraiy = destroyed. Aan = others. Oopaav = efforts; plans. Tiyaag = giving up. Rid = in the heart. Dhaaraiy = acquire; embed. 1. Praan-Adhaar = basis of life. Saajun = friend. Aikaiy Ekunkaaray = only Waheguru. Ooch = higher.

MEANING: I am a complete sacrifice for my Perfect Guru who illuminates the majesty of Waheguru's Naam in the world, and shows that the saviour Waheguru protects His devotees in every way. Pause. Waheguru makes all His devotees fearless and destroys all their troubles. Likewise, the devotees give up all other means to enjoy comfort and enshrine Waheguru's Naam only in their hearts. 1.
They rely only on Waheguru as the basis of their life and as the only true friend. My Lord is the highest of all in transcendence, and I bow before Him again and again, oh Nanak. 2.49.72.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬਿਨੁ ਹਰਿ ਹੈ ਕੋ ਕਹਾ ਬਤਾਵਹੁ॥ ਸੁਖ ਸਮੂਹ ਕਰੁਣਾਮੈ ਕਰਤਾ ਤਿਸੁ ਪ੍ਰਭ ਸਦਾ ਧਿਆਵਹੁ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਸੂਤਿ ਪਰੋਏ ਜੰਤਾ ਤਿਸੁ ਪ੍ਰਭ ਕਾ ਜਸੁ ਗਾਵਹੁ॥ ਸਿਮਰਿ ਠਾਕੁਰੁ ਜਿਨਿ ਸਭੁ ਕਿਛੁ ਦੀਨਾ ਆਨ ਕਹਾ ਪਹਿ ਜਾਵਹੁ॥ 1॥ ਸਫਲ ਸੇਵਾ ਸੁਆਮੀ ਮੇਰੇ ਕੀ ਮਨ ਬਾਛਤ ਫਲ ਪਾਵਹੁ॥ ਕਹੁ ਨਾਨਕ ਲਾਭੁ ਲਾਹਾ ਲੈ ਚਾਲਹੁ ਸੁਖ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ॥ 2॥50॥73॥
Sarang Mehla 5: Bin(u) Hur(i) haiy ko kuhhaan, butaavhou. Sookh smooh krunamaiy Kerta, Tis(u) Prubh sudaa dhiyaavou. 1. Ruhaou. Ja kaiy soot(i) puroyay junta, Tis(u) Prubh ka jus(u) gaavhou. Simer(i) Tthaakur Jinh(i) subh(u) kichh(u) deena, aan kuhaan peh(i) jaavhou? 1. Suful sayva Soami mayray kee, mun baanchhut ful paavhou. Kuhhou Nanak, laabh, laaha laiy chaalhou, sookh sayti ghur(i) jaavhou. 2.50.73.
Word Meaning: Bin(u) = other than. Butaavhou = tell; show. Sookh-Smooh = (source of) all comforts. Krunamaiy = source of compassion. Dhiyaavou = remember. Pause. Soot(i) Puroayay = stringed to the thread of Laws. Junta = living beings. Jus(u) = praise. Simer(i) = remember. Aan = others. Kuhha Peh(i) = to whom? 1. Suful = causing success; rewarding. Mun Baanchut = desired. Ful = rewards. Laabh = Laaha = profit; benefit. Chaalhou = leave. Sayti = with. Ghur(i) = ultimate home; (union with God). 2.
MEANING: If there is anyone else other than Waheguru as the Lord of the universe, show me where he is. Remember Waheguru all the time, who is the source of all comfort, highly compassionate, and the creator of the universe. Pause.
Sing praise of Waheguru, with whose Laws all the living beings are stringed (everybody is governed by His Laws). Remember Waheguru, who has given you everything; where else can you go, oh man? 1.
Serving the Lord is highly rewarding, and one gets all their wishes fulfilled. Leave the world with the profit (wealth) of all comforts and the bliss to reach your eternal home, Waheguru's Residence, oh Nanak. 2.50.73.

ਸਾਰਗ ਮਹਲਾ 5॥ ਠਾਕੁਰ ਤੁਮ੍ਹ ਸਰਣਾਈ ਆਇਆ॥ ਉਤਰਿ ਗਇਓ ਮੇਰੇ ਮਨ ਕਾ ਸੰਸਾ ਜਬ ਤੇ ਦਰਸਨੁ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਅਨਬੋਲਤ ਮੇਰੀ ਬਿਰਥਾ ਜਾਨੀ ਅਪਨਾ ਨਾਮ ਜਪਾਇਆ॥ ਦੁਖ ਨਾਠੇ ਸੁਖ ਸਹਜਿ ਸਮਾਏ ਅਨਦ ਅਨਦ ਗੁਣ ਗਾਇਆ॥ 1॥ ਬਾਹ ਪਕਰਿ ਕੀਢ ਲੀਨੇ ਅਪੁਨੇ ਗ੍ਰਿਹ ਅੰਧ ਕੂਪ ਤੇ ਮਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੰਧਨ ਕਾਟੇ ਬਿਛੁਰਤ ਆਨਿ ਮਿਲਾਇਆ॥ 2॥51॥74॥
Sarang Mehla 5: Tthaakur Toomh shernaayi aaya. Ootur(i) guyyo mayray mun ka sunsa, jub tay Dershun paaya. 1. Ruhaou. Un-bolut mayri birtha jaani, Apna Naam jupaaya. Dookh naatthay, sookh sehj(i) smaayay, anund, anund Goon gaaya. 1. Baanh pukur(i) kudh(i) leenay Apunay, greh(i) undh koop tay Maya. Kuhhou Nanak, Gur(i) bundhun kaatay, bichhurut aan(i) milaaya. 2.51.74.
Word Meaning: Tthaakur = oh, Lord. Shernaayi = shelter. Sunsa = doubts. Jub Tay = ever since. Pause. Un-Bolut = without saying. Birtha = pain; situation of mind. Naatthay = ran away. Sehj(i) Smaayay = got absorbed in the high spiritual state. Anund = blissful. 1. Baanh Pukur(i) = holding by the arm. Kudh(i) Leenay = pulled out; salvaged. Greh(i) = home.

Undh Koop = deep and dark. Tay = from. Bundhun Kaatay = severed the worldly bonds . Bichhurut = separated. Milaaya = connected. 2

MEANING: I have come to Your shelter, oh my Lord. All my illusions have been dispelled ever since I had Your holy sight. Pause.

You knew the pain of my mind without me telling You, and made me recite Your Naam. All my sufferings have run away, and I have been absorbed in the comfort and bliss of the high spiritual state by singing Your praise. 1.

You pulled Your devotee (me) out of the deep and dark home (grip) of Maya by holding me by the arm. I was disconnected from Waheguru, but my Guru severed all my bonds with Maya and connected me with Him again, oh Nanak. 2.51.74.

(ਅੰਗ 1219)॥ ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਗਤਿ ਠਾਢੀ॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸਾਧੂ ਜਨ ਖੋਜਤ ਖੋਜਤ ਕਾਢੀ॥ 1॥ ਰਹਾਉ॥ ਸਿਵ ਬਿਰੰਚ ਅਰੁ ਇੰਦ੍ਰ ਲੋਕ ਤਾ ਮਹਿ ਜਲਤੌ ਫਿਰਿਆ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਸੁਆਮੀ ਭਏ ਸੀਤਲ ਦੂਖੁ ਦਰਦੁ ਭ੍ਰਮੁ ਹਿਰਿਆ॥ 1॥ ਜੋ ਜੋ ਤਰਿਓ ਪੁਰਾਤਨੁ ਨਵਤਨੁ ਭਗਤਿ ਭਾਇ ਹਰਿ ਦੇਵਾ॥ ਨਾਨਕ ਕੀ ਬੇਨੰਤੀ ਪ੍ਰਭ ਜੀਉ ਮਿਲੈ ਸੰਤ ਜਨ ਸੇਵਾ॥ 2॥52॥75॥

(PAGE 1219): Sarang Mehla 5: Hur(i) kay Naam kee gut(i) tthaandhi. Bayd Puran, Simrit(i)), Sadhu jun, khojut, khojut, kaadhi. 1. Ruhaou. Shiv Birunch, ur(u) Inder loak, ta meh(i) jultau phiriya. Simer(i), simer(i) Soami bhuyyay seetul, dookh(u), derd(u), bherm hiriya. 1. Jo, jo, turiyo pooraatun, nuvtun(u), Bhagat(i)-bhaayay Hur(i) Dayva. Nanak kee baynti Prubh Jeeou, milaiy sunt jun sayva. 2.52.75.

Word Meaning: Gut(i) = effect (source of). Tthaandhi = peaceful. Simrit(i) = Simritis (Hindu holy books). Kaadhi = discovered. Pause. Shiv = Shiva. Birunch = Brahma. Ur(u) = and. Loak = kingdom. Jultau = burning (in the fire of desires). Seetul = cool; calm; peaceful. Bherm = illusions. Hiriya = removed; eradicated. 1. Pooraatun(u) = of early times. Nuvtun(u) = modern. Bhagat(i)-Bhaayay = with the spirit of love and reverence. Dayva = light-like Waheguru. Milaiy Sayva = get an opportunity to serve. 2.

MEANING: Waheguru's Naam is the source of peacefulness. After deeply searching the Vedas, the Puranas, and the Simritis, the holy saints confirm the same thing. Pause. The man suffers from the same fire of desires whether he goes to the kingdom of Shiva, Brahma, or Indra after death. But all the sufferings, troubles, and illusions of the devotee, who recites Waheguru's Naam, are eradicated, and he enjoys peacefulness. 1.

All those devotees of the early times, or of modern times, who attained salvation, did so only by reciting Waheguru's Naam with the spirit of love and reverence. I beg for only one thing from Waheguru: that He give me the opportunity to serve the holy saints, oh Nanak. 2.52.75.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜਿਹਵੇ ਅੰਮ੍ਰਿਤ ਗੁਣ ਹਰਿ ਗਾਉ॥ ਹਰਿ ਹਰਿ ਬੋਲ ਕਥਾ ਸੁਨਿ ਹਰਿ ਕੀ ਉਚਰਹੁ ਪ੍ਰਭ ਕੋ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮੁ ਰਤਨ ਧਨੁ ਸੰਚਹੁ ਮਨਿ ਤਨਿ ਲਾਵਹੁ ਭਾਉ॥ ਆਨ ਬਿਭੂਤ ਮਿਥਿਆ ਕਰਿ ਮਾਨਹੁ ਸਾਚਾ ਇਹੁ ਸੁਆਉ॥ 1॥ ਜੀਅ ਪ੍ਰਾਨ ਮੁਕਤਿ ਕੋ ਦਾਤਾ ਏਕਸ ਸਿਉ ਲਿਵ ਲਾਉ॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੀ ਸਰਣਾਈ ਦੇਤ ਸਗਲ ਅਪਿਆਉ॥ 2॥53॥76॥

Sarang Mehla 5: Jihvay, Amrit goon Hur(i) gaaou. Hur(i), Hur(i) boal kutha soon Hur(i) kee, oochurhou Prubh ko Naaoun. 1. Ruhaou. Ram Naam(u) ruttan dhun(u) sunchou, mun(i), tun(i) laavhou bhaaou. Aan bibhoot mithiya kur(i) maanou, saacha eh(u) sooaaou. 1. Jea, praan, mookut ko Daata, Aikus siyoun liv laaoun. Kuhhou Nanak, Ta kee shernaayi, dayt sugul apiyaayo. 2.53.76.

Word Meaning: Jihvay = oh, my tongue. Boal = utter. Kutha = story; virtues. Oochurhou = utter. Pause. Ruttan = jewel-like. Sunchou = accumulate. Bhaaou = affection. Aan = others. Bibhoot = things of luxury. Mithiya = false; short-lived. Saacha = true; eternal. Sooaaou = objective. 1. Jea = soul. Praan = life. Aikus = the "One". Live Laaoun = I meditate. Sugul = to all. Apiyaayo = food. 2.

MEANING: Sing the immortalizing virtues (praise) of Waheguru, oh my tongue. Chant "Waheguru", listen to His praise, and recite His Naam. Pause.

Accumulate the wealth of Waheguru's jewel-like Naam by reciting it with love of your body and mind. This is the only true objective of human life; so, treat all things of luxury as short-lived, oh my mind. 1. Mediate only on Waheguru's Naam, which is the Lord (provider) of our soul, life, and emancipation. I have come to the shelter of the Waheguru, which provides food to all living beings, oh Nanak. 2.53.76.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹੋਤੀ ਨਹੀ ਕਵਨ ਕਛੁ ਕਰਣੀ॥ ਇਹੈ ਓਟ ਪਾਈ ਮਿਲਿ ਸੰਤਹ ਗੋਪਾਲ ਕੀ ਸਰਣੀ॥

1॥ ਰਹਾਉ॥ ਪੰਚ ਦੋਖ ਛਿਦ੍ਰ ਇਆ ਤਨ ਮਹਿ ਬਿਖੈ ਬਿਆਧਿ ਕੀ ਕਰਣੀ॥ ਆਸ ਅਪਾਰ ਦਿਨਸ ਗਣਿ ਰਾਖੇ ਗ੍ਰਸਤ ਜਾਤ ਬਲੁ ਜਰਣੀ॥ 1॥ ਅਨਾਥਹ ਨਾਥ ਦਇਆਲ ਸੁਖ ਸਾਗਰ ਸਰਬ ਦੋਖ ਭੈ ਹਰਣੀ॥ ਮਨਿ ਬਾਛਤ ਚਿਤਵਤ ਨਾਨਕ ਦਾਸ ਪੇਖਿ ਜੀਵਾ ਪ੍ਰਭ ਚਰਣੀ॥ 2॥54॥77॥

Sarang Mehla 5: Hoti nuhhi, kuvun kuchh(u) kerni. Ehaiy oat paayi mil(i) suntah, Gopal kee sherni. 1. Ruhaou. Punch doakh, chhider iyya tun meh(i), bikhaiy, biyaadh(i) kee kerni. Aas apaar, dinus gun(i) raakhay, grust jaat bul(u) jerni. 1. Anaathaah, Nath, duyyal, Sookh-Saagur, serb doakh bhaiy herni. Mun(i) baancchut, chitvut Nanak daas, paykh(i) jeevaan Prubh Churni. 2.54.77.

Word Meaning: Hoti Nuhhi = does not happen. Kerni = things worth doing. Ehaiy = this. Oat = shelter. Gopal = God. Pause. Doakh = faults; (the five) demons. Chhider = holes (through which noble qualities leak out; vices. Bikhaiy Biyaadh(i) = immoral acts. Kerni = bad deeds. Apaar = unlimited. Dinus = days (of life). Gun(u) = pre- counted; fixed. Grust Jaat = is consuming. Bul(u) = energy. Jerni = old age. 1.
Anaathah = of (spiritually) orphans. Nath = Lord. Sookh-Saagur = ocean (source) of all comforts. Doakh = vices; faults. Bhaiy = fears. Herni = remover; destroyer. Baanchhut = desired. Chitvut = keeps thinking. Paykh(i) = by seeing. Churni = Feet.2.

MEANING: I am unable to do any noble thing that I wish to do. That is why I have sought Waheguru's shelter in the company of the holy saints. Pause.
There are five demons in the body, which are the source of all immoral acts. There are countless wishes in my mind, but the days of life are pre-fixed, and there are only a few. At the same time, old age is consuming my energy. 1.
The Lord Waheguru, who is the source of all comforts and is the Guardian of the (spiritually) orphans, rids His devotees of all their vices and fears. I am a slave of Waheguru, and have only one ardent wish that I may live only to see His Feet (recite His Naam), oh Nanak. 2.54.77.

ਸਾਰਗ ਮਹਲਾ 5॥ ਫੀਕੇ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਸਾਦ॥ ਅੰਮ੍ਰਿਤ ਰਸੁ ਕੀਰਤਨੁ ਹਰਿ ਗਾਈਐ ਅਹਿਨਿਸਿ ਪੂਰਨ ਨਾਦ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਤ ਸਾਤਿ ਮਹਾ ਸੁਖੁ ਪਾਈਐ ਮਿਟਿ ਜਾਹਿ ਸਗਲ ਬਿਖਾਦ॥ ਹਰਿ ਹਰਿ ਲਾਭੁ ਸਾਧ ਸੰਗਿ ਪਾਈਐ ਘਰਿ ਲੈ ਆਵਹਿ ਲਾਦਿ॥ 1॥ ਸਭ ਤੇ ਊਚ ਊਚ ਤੇ ਊਚੋ ਅੰਤੁ ਨਹੀ ਮਰਜਾਦ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਨਾਨਕ ਮਹਿਮਾ ਪੇਖਿ ਰਹੇ ਬਿਸਮਾਦੁ॥ 2॥55॥78॥

Sarang Mehla 5: Feekay Hur(i) kay Naam bin(u) saad(i). Amrit rus(u) keertun Hur(i) gaayiyaiy, ehinis(i) poorun naad. 1. Ruhaou. Simrut shaant(i), muhhaa sookh(u) paayiyaiy, mit(i) jaayay, sugul bikhaad. Hur(i), Hur(i) laabh(u), Sadh sung(i) paayiyaiy, ghur(i) laiy aaveh(i) laad(i). 1. Subh tay ooch, ooch tay oochou, unt(u) nuhhi muryaad. Bern(i) na saakoun Nanak, Mehma, paykh(i) ruhhay bismaad(u) = 2.55.78.

Word Meaning: Feekay = tasteless. Saad = tastes; enjoyments. Rus(u) = sweetness. Keertun = praise. Ehinis(i) = day and night. Poorun Naad = playing of Divine music. Pause. Shaant(i) = peacefulness. Muhhaa = great. Mit(i) Jaayay = eradicated. Bikhaad = disputes; troubles. Laabh(u) = benefit. Laad(i) = by loading; carrying. 1. Ooch = high. Muryaad = customs; principles; ways. Bern(i) = describe. Mehma = greatness. Paykh(i) = to see. Bismaad(u) = amazement. 2.

MEANING: All other enjoyments in life are tasteless without Waheguru's Naam. We should sing the Amrit-like praise of Waheguru, and enjoy its sweetness when you will feel as if Divine music is playing in your mind all the time. Pause. By remembering Waheguru, one attains peacefulness and great comfort, and all one's troubles are eradicated. One earns spiritual benefit (wealth) in the shelter of the Guru, which he carries (acquires in) his mind. 1. Waheguru is very high (transcendent); higher than the highest, and there is no limit

to the ways by which He looks after His creation. I cannot describe His greatness; I am simply amazed to see His amazing feats, oh Nanak. 2.55.78.

ਸਾਰਗ ਮਹਲਾ 5॥ ਆਇਓ ਸੁਨਨ ਪੜਨ ਕਉ ਬਾਣੀ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਲਗਹਿ ਅਨ ਲਾਲਚਿ ਬਿਰਥਾ ਜਨਮ ਪਰਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਸਮਝੁ ਅਚੇਤ ਚੇਤਿ ਮਨ ਮੇਰੇ ਕਥੀ ਸੰਤਨ ਅਕਥ ਕਹਾਣੀ॥ ਲਾਭੁ ਲੈਹੁ ਹਰਿ ਰਿਦੈ ਅਰਾਧਹੁ ਛੁਟਕੈ ਆਵਣ ਜਾਣੀ॥ 1॥ ਉਦਮੁ ਸਕਤਿ ਸਿਆਣਪ ਤੁਮ੍ਹਰੀ ਦੇਹਿ ਤਾ ਨਾਮੁ ਵਖਾਣੀ॥ ਸੇਈ ਭਗਤ ਭਗਤਿ ਸੇ ਲਾਗੇ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣੀ॥ 2॥56॥79॥

Sarang Mehla 5: Aayo soonun, purrhun kuou Bani. Naam(u) visaar(i), lugeh(i) un laaluch(i), birtha junum praani. 1. Ruhaou. Sumujh(u) achayt, chayt(i) mun mayray, kuthee Suntun Akuth Kahaani. Laabh(u) laiyhou, Hur(i) ridaiy araadhou, chhootkaiy aavun jaani. 1. Oodum, shukut(i), siyaanup Toomri, dayh(i) ta Naam(u) vukhaani. Sayee Bhagat, Bhagat(i) say laagay, Nanak, jo Prubh bhaani. 2.56.79.

Word Meaning: Aayo = came (to the world). Bani = Guru's Shabad. Visaar(i) = forgetting. Lugeh(i) = begins to. Un Laaluch(i) = in other acts of greed. Birtha = waste. Praani = oh, man. Pause. Achayt = unaware. Chayt(i) = remember. Akuth Kahaani = the indescribable story (of God). Laabh(u) = benefit. Araadhou = worship. Chhootkaiy = ends. Aavun Jaani = rebirths. 1. Oodum = initiatives. Shukut(i) = power. Siyaanup = wisdom. Dayh(i) = if You grant me. Vukhaani = recite. Bhagat(i) = in worship. Say = those. Bhaani = are liked. 2.

MEANING: The man takes birth to listen to and to recite the Guru's Shabad (in Waheguru's praise) (which is the objective of human life). But he ignores Waheguru's Naam and wastes away his precious human life by pursuing acts of greed. Pause.

Come to your senses, and by listening to the indescribable virtues of Waheguru from the holy saints, remember Him (recite His Naam), oh my unaware mind. Earn the spiritual benefit by remembering Waheguru, and get the cycle of your rebirths terminated, oh my mind. 1.

But, it is Waheguru, which gives one the initiative, the energy, and the wisdom to recite His Naam. Only those are His true devotees who are liked by Waheguru and worship Him, oh Nanak. 2.56.79.

ਸਾਰਗ ਮਹਲਾ 5॥ ਧਨਵੰਤ ਨਾਮ ਕੇ ਵਣਜਾਰੇ॥ ਸਾਝੀ ਕਰਹੁ ਨਾਮੁ ਧਨੁ ਖਾਟਹੁ ਗੁਰ ਕਾ ਸਬਦ ਵੀਚਾਰੇ॥ 1॥ਰਹਾਉ॥

(ਅੰਗ 1220)॥ ਛੋਡਹੁ ਕਪਟੁ ਹੋਇ ਨਿਰਵੈਰਾ ਸੋ ਪ੍ਰਭੁ ਸੰਗਿ ਨਿਹਾਰੇ॥ ਸਚੁ ਧਨੁ ਵਣਜਹੁ ਸਚੁ ਧਨੁ ਸੰਚਹੁ ਕਬਹੂ ਨ ਆਵਹੁ ਹਾਰੇ॥ 1॥ ਖਾਤ ਖਰਚਤ ਕਿਛੁ ਨਿਖੁਟਤ ਨਾਹੀ ਅਗਨਤ ਭਰੇ ਭੰਡਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਸੋਭਾ ਸੰਗਿ ਜਾਵਹੁ ਪਾਰਬ੍ਰਹਮ ਕੈ ਦੁਆਰੇ॥ 2॥57॥80॥

Sarang Mehla 5: Dhunvunt, Naam kay vunjaaray. Saanjhi kurhou Naam(u) dhun(u) khaatou, Gur ka Shabad veechaaray. 1. Ruhaou.

(PAGE 1220): Chhodou kupt(u), hoyay nirvaiyra, so Prubh sung(i) nihaaray. Sach(u) dhun(u) vunjou, Sach(u) dhun(u) sunchou, kubhoon na aavhou haaray. 1. Khaat khurchut kichh(u) nikhootut naahi, ugunut bhuray bhundaaray. Kuhhou Nanak, sobha sung(i) jaavhou, Parbraham kaiy dooaaraiy. 2.57.80.

Word Meaning: Dhunvunt = wealthy. Vunjaaray = traders. Saanjhi Kurhou = share ideas (learn from the saints). Khaatou = earn. Veechaaray = by pondering on. Pause. Chhodou = give up; get rid of. Kupt(u) = deceiving; defrauding. Nirvaiyra = free from enmity. So = that. Sung(i) = with. Nihaaray = sees. Vunjou = deal in. Sunchou = accumulate. Kubhoon Na = never. Haaray = lose. 1. Khaat = consume; use. Khurchut = sharing. Nikhootut = runs out. Ugunut = countless. Bhundaaray = treasures. Sobha Sung = with dignity. Dooaaraiy = Door; Court. 2.

MEANING: The devotees who deal in Waheguru's Naam are the real wealthy people. So, ponder on Guru's Shabad in the shelter of the holy saints, and earn the wealth of Waheguru's Naam, oh my friends. Pause. Give up your deceitfulness, be free from any enmity, and "see" Waheguru always close to you. You will never lose the battle of human life if you deal in Waheguru's Naam and accumulate the wealth of His Naam. 1.
Waheguru's countless treasures of His Naam are always full, and never run out when you use them or share them with others. (By doing so), you go to Waheguru's Court with dignity, oh Nanak. 2.57.80.

ਸਾਰਗ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਜੀ ਮੋਹਿ ਕਵਨੁ ਅਨਾਥੁ ਬਿਚਾਰਾ॥ ਕਵਨ ਮੂਲ ਤੇ ਮਾਨੁਖੁ ਕਰਿਆ ਇਹੁ ਪ੍ਰਤਾਪੁ ਤੁਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਪ੍ਰਾਣ ਸਰਬ ਕੇ ਦਾਤੇ ਗੁਣ ਕਹੇ ਨ ਜਾਹਿ ਅਪਾਰਾ॥ ਸਭ ਕੇ ਪ੍ਰੀਤਮ ਸ੍ਰਬ ਪ੍ਰਤਿਪਾਲਕ ਸਰਬ ਘਟਾ ਆਧਾਰਾ॥ 1॥ ਕੋਇ ਨ ਜਾਣੈ ਤੁਮਰੀ ਗਤਿ ਮਿਤਿ ਆਪਹਿ ਏਕ ਪਸਾਰਾ॥ ਸਾਧ ਨਾਵ ਬੈਠਾਵਹੁ ਨਾਨਕ ਭਵ ਸਾਗਰੁ ਪਾਰਿ ਉਤਾਰਾ॥ 2॥58॥81॥
Sarang Mehla 5: Prubh Jee, moh(i) kuvun(u) anaath(u) bichaara. Kuvun mool tay maanookh(u) kuriya, eh(u) pertaap(u) Toohaara. 1. Ruhaou. Jea, praan, serb kay Daatay, goon kuhhay na jaah(i) Apaara. Subh kay Preetum, serb pritpaaluk, serb ghutaan adhaara. 1. Koyay na jaanaiy Toomri gut(i), mit(i), Aapeh(i) Aik pusaara. Sadh naav baiytthaavhou Nanak, bhuv saagur(u) paar(i) ootaara. 2.58.81.
Word Meaning: Moh(i) = I; me. Kuvun(u) = who; insignificant. Anaath = (spiritually) orphan. Bichaara = helpless. Mool = origin. Pertaap(u) = majesty. Pause. Jea = soul. Praan = life. Apaara = endless. Preetum = beloved. Pritpaaluk = raiser and nourisher. Ghutaan = hearts. Adhaara = support; basis. 1. Gut(i) = transcendence. Mit(i) = measurements. Pusaara = expanse. Naav = boat. Bhuv Saagur = the world-sea. Paar(i) Ootaara = ferry across; salvage.
MEANING: Who am I? A helpless and a spiritually orphan, oh my Lord? It is Your majesty that You create a beautiful human being from an ugly microorganism as its origin. Pause. You are the provider (source) of the soul, and the life of all; I cannot sing all the praise that You deserve, oh, the endless Waheguru. You are the beloved of all, the raiser and the nourisher of all, and the basis of all hearts. 1.
Nobody knows the level of Your transcendence and Your limits. The whole universe is only Your expanse. Please, put me in the boat of the holy saints so that I may be ferried across the world-sea (may attain salvation), prays Nanak. 2.58.81.

ਸਾਰਗ ਮਹਲਾ 5॥ ਆਵੈ ਰਾਮ ਸਰਣਿ ਵਡਭਾਗੀ॥ ਏਕਸ ਬਿਨੁ ਕਿਛੁ ਹੋਰੁ ਨ ਜਾਣੈ ਅਵਰਿ ਉਪਾਵ ਤਿਆਗੀ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਬਚ ਕ੍ਰਮ ਆਰਾਧੈ ਹਰਿ ਹਰਿ ਸਾਧ ਸੰਗਿ ਸੁਖੁ ਪਾਇਆ॥ ਅਨਦ ਬਿਨੋਦ ਅਕਥ ਕਥਾ ਰਸੁ ਸਾਚੈ ਸਹਜਿ ਸਮਾਇਆ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਜੋ ਅਪੁਨਾ ਕੀਨੋ ਤਾ ਕੀ ਊਤਮ ਬਾਣੀ॥ ਸਾਧ ਸੰਗਿ ਨਾਨਕ ਨਿਸਤਰੀਐ ਜੋ ਰਾਤੇ ਪ੍ਰਭ ਨਿਰਬਾਣੀ॥ 2॥59॥82॥
Sarang Mehla 5: Aavaiy Ram shern(i) vudbhaagi. Aikus bin(u), kichh(u) hoar(u) na jaanaiy, uver(i) oopaav tiyaagi. 1. Ruhaou. Mun, bucn, kerm, araadhaiy Hur(i), Hur(i), Sadh sung(i) sookh(u) paaya. Anund, binod, kutha, rus(u), Saachaiy sehj(i) smaaya. 1. Kur kirpa jo Apuna keeno, ta kee ootum bani. Sadh sung(i) Nanak nisturiyaiy, jo raatay Prubh nirbaani. 2.9.82.
Word Meaning: Vudbhaagi = fortunate. Aikus = the "One". Uver(i) = other. Oopaav = plans; efforts. Tiyaagi = give up. Pause. Buch = words; conversation. Kerm = deeds. Araadhaiy = worship. Anund Binod = enjoyments. Kutha = Waheguru's story (of praise). Saachaiy = with Waheguru's (Naam). Smaaya = absorbed. 1. Apuna Keeno = embraced as His own. Ootum = superior; polite and aweet. Bani = language; conversation. Nisturiyaiy = find salvation. Raatay = imbued. Nirbaani = fully detached. 2.

MEANING: The individual, who does not recognize any other spiritual power than Waheguru, and quitting all other approaches (for spirituality) comes to Waheguru's shelter, is highly fortunate. Pause. He enjoys bliss in Guru's shelter, and worships Waheguru with his tongue, with his words (of praise) for Waheguru, and by his deeds. He enjoys the sweetness and the bliss of Waheguru's praise, which is indescribable, and stays absorbed in the high spiritual state with His Naam. 1.
The devotee, whom Waheguru embraces as His own with His benevolence, has sweetness and politeness in his conversations. Those who are imbued in Waheguru's Naam attain salvation in Guru's shelter, oh Nanak. 2.59.82.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜਾ ਤੇ ਸਾਧੂ ਸਰਣਿ ਗਹੀ॥ ਸਾਂਤਿ ਸਹਜੁ ਮਨਿ ਭਇਓ ਪ੍ਰਗਾਸਾ ਬਿਰਥਾ ਕਛੂ ਨ ਰਹੀ॥ 1॥ ਰਹਾਉ॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲੁ ਨਾਮੁ ਦੇਹੁ ਅਪੁਨਾ ਬਿਨਤੀ ਏਹ ਕਹੀ॥ ਆਨ ਬਿਉਹਾਰ ਬਿਸਰੇ ਪ੍ਰਭ ਸਿਮਰਤ ਪਾਇਓ ਲਾਭੁ ਸਹੀ॥ 1॥ ਜਹ ਤੇ ਉਪਜਿਓ ਤਹੀ ਸਮਾਨੋ ਸਾਈ ਬਸਤੁ ਅਹੀ॥ ਕਹੁ ਨਾਨਕ ਭਰਮੁ ਗੁਰਿ ਖੋਇਓ ਜੋਤੀ ਜੋਤਿ ਸਮਹੀ॥ 2॥60॥83॥

Sarang Mehla 5: Ja tay Sadhu shern(i) guhhi. Shaant(i), sehj(u) mun(i) bhuyyo pergaasa, birtha kuchhoo na ruhhi. 1. Ruhaou. Hohou kirpal(u), Naam dayhou Apuna, bintee eh kuhhi. Aan biyohaar bisray Prubh simrut, paayo laabh(u) suhhi. 1. Jeh tay oopjiyo, tuhhi smaano, saayee bust(u) uhhi. Kuhhou Nanak, bhem(u) Gur(i) khoyo, joti Jot(i) smuhhi. 2.60.83.

Word Meaning: Ja Tay = ever since. Guhhi = held; sought. Shaant(i) = peacefulness. Pergaasa = enlightenment. Birtha = discomfort; trouble. Pause. Aan Biyohaar = other dealings. Bisray = forgotten; became worry-free. Laabh = benefit. Suhhi = purposeful. 1. Jeh Tay = from where. Oopjiyo = came into being. Smaano = to be absorbed. Saayee = the same. Bust(u) = thing. Uhhi = wished for. Jot(i) = Supreme Soul. Khoyo = removed. Smuhhi = stays absorbed. 2.

MEANING: Ever since I came to Guru's shelter (surrendered myself to his service, my mind has been enlightened, has become peaceful and blissful, and I have no trouble left (to destroy my peace of mind). Pause. I had only prayed to Waheguru that He give His Naam to me with His kindness; by reciting His Naam, I became completely worry-free from other dealings, and acquired the purposeful benefit (of high spirituality). 1.
I wished for the means by which a devotee gets absorbed into Waheguru, who produced him in the first place. All my illusions were removed by the Guru, and my soul got merged into Waheguru's Soul, oh Nanak. 2.60.83.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰਸਨਾ ਰਾਮ ਕੋ ਜਸੁ ਗਾਉ॥ ਆਨ ਸੁਆਦ ਬਿਸਾਰਿ ਸਗਲੇ ਭਲੋ ਨਾਮ ਸੁਆਉ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਕਮਲ ਬਸਾਇ ਹਿਰਦੈ ਏਕ ਸਿਉ ਲਿਵ ਲਾਉ॥ ਸਾਧ ਸੰਗਤਿ ਹੋਹਿ ਨਿਰਮਲੁ ਬਹੁੜਿ ਜੋਨਿ ਨ ਆਉ॥ 1॥ ਜੀਉ ਪ੍ਰਾਨੁ ਅਧਾਰੁ ਤੇਰਾ ਤੂ ਨਿਥਾਵੇ ਥਾਉ॥ ਸਾਸਿ ਸਾਸਿ ਸਮ੍ਹਾਲਿ ਹਰਿ ਹਰਿ ਨਾਨਕ ਸਦ ਬਲਿ ਜਾਉ॥ 2॥61॥84॥

Sarang Mehla 5: Rusna Ram ko jus(u) gaaoun. Aan sooaad bisaar(i) suglay, bhulo Naam sooaaou. 1. Ruhaou. Churn Kumul busaayay hirdaiy, Aik siyoun liv laaou. Sadh sungut(i) hoh(i) nirmul(u) buhourr(i) joan(i) na aaou. 1. Jeaou, praan, adhaar(u) Tayra, Tu nithaavaiyn thaaoun. Saas(i), saas(i) smaahl(i) Hur(i), Hur(i), Nanak, sud bul(i) jaaou. 2.61.84.

Word Meaning: Rusna = tongue. Jus(u) = praise. Sooaad = enjoyments. Bisaar(i) = forget. Suglay = all. Bhulo = good; beneficial. Sooaaou = taste. Pause. Churn Kumul = lotus-like Feet (of Waheguru); His Naam. Busaayay = embed. Liv Laaou = meditate on. Buhurr(i) = again. Joan(i) = birth in life forms. 1. Adhaar(u) = basis. Nithaavaiyn = shelter-less. Smaahl(i) = remember. Sud Bul(i) = always a sacrifice. 2.

MEANING: I sing Waheguru's praise with my tongue; abandoning all other tastes, I am enjoying the sweetness of Waheguru's beneficial Naam. Pause.
Enshrining Waheguru's Naam in my heart, I am meditating only on His Naam. My mind has been purified in the shelter of the Guru, and I will not take rebirths anymore. 1.
You are the basis of my soul and my life, and are shelter for the shelterless, oh, Waheguru. I remember Him with every breath, and am always a sacrifice for Him, oh Nanak. 2.61.84.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬੈਕੁੰਠ ਗੋਬਿੰਦ ਚਰਨ ਨਿਤ ਧਿਆਉ॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਸਾਧੂ ਸੰਗਤਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਉ॥ 1॥ ਰਹਾਉ॥ ਊਤਮ ਕਥਾ ਸੁਣੀਜੈ ਸ੍ਰਵਣੀ ਮਇਆ ਕਰਹੁ ਭਗਵਾਨ॥ ਆਵਤ ਜਾਤ ਦੋਊ ਪਖ ਪੂਰਨ ਪਾਈਐ ਸੁਖ ਬਿਸ੍ਰਾਮ॥ 1॥
(ਅੰਗ 1221)॥ ਸੋਧਤ ਸੋਧਤ ਤਤੁ ਬੀਚਾਰਿਓ ਭਗਤਿ ਸਰੇਸਟ ਪੂਰੀ॥ ਕਹੁ ਨਾਨਕ ਇਕ ਰਾਮ ਨਾਮ ਬਿਨੁ ਅਵਰ ਸਗਲ ਬਿਧਿ ਊਰੀ॥ 2॥62॥85॥
Sarang Mehla 5: Baiykoontth Gobind Churn, nit dhiyaaoun. Mookut(i) pudaaruth(u) Sadhu sungut(i), Amrit(u) Hur(i) ka Naaoun. 1. Ruhaou. Ootum Kutha sooneejaiy servnee, muyya kurhou Bhugvan. Aavut jaat doyoo pukh poorun, paayiyaiy sookh bisraam. 1.
(PAGE 1221): Sodhut, sodhut Tutt(u) beechaariyo, Bhagat(i) srayshut poori. Kuhhou Nanak, ikk Ram Naam bin(u), uver sugul bidh(i) oori. 2.62.85.
Word Meaning: Baiykoontth = paradise. Gobind Churn = Waheguru's Naam. Mookut(i) Pudaaruth = the thing that emancipates. Pause. Ootum = supreme. Kutha = Waheguru's praise. Servnee = with ears. Muyya = kindness; mercy. Bhugvan = Waheguru. Aavut Jaat = coming and going (birth and death). Doyoo Pukh = both aspects. Poorun = are completes; end. Bisraam = rest. 1. Sodhut Sodhut = pondering on. Tutt(u) = the truth. Bhagat(i) = worship of God. Srayshut = supreme. Poorun = completely. Bidh(i) = approaches; means. Oori = less; short. 2.
MEANING: Waheguru's Feet (His Naam) is the real paradise which I always recite. Waheguru's Naam is the real Amrit, which gets you emancipation, but can be acquired only in the company of the holy saints. Pause. Please, be merciful to me so that I may listen to Your praise, which is supreme, with my ears, oh Waheguru. One finds complete peace as both the aspects of birth and death come to an end with Waheguru's Naam. 1.
With continuous pondering on Waheguru's Naam, I have found out that Waheguru's worship is supreme and perfect (to be one with Him). All other means are incomplete (unsuccessful) without Waheguru's Naam, oh Nanak. 2.62.85.

ਸਾਰਗ ਮਹਲਾ॥ ਸਾਚੇ ਸਤਿਗੁਰੂ ਦਾਤਾਰਾ॥ ਦਰਸਨੁ ਦੇਖਿ ਸਗਲ ਦੁਖ ਨਾਸਹਿ ਚਰਨ ਕਮਲ ਬਲਿਹਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਸਤਿ ਪਰਮੇਸਰੁ ਸਤਿ ਸਾਧ ਜਨ ਨਿਹਚਲੁ ਹਰਿ ਕਾ ਨਾਉ॥ ਭਗਤਿ ਭਾਵਨੀ ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਬਿਨਾਸੀ ਗੁਣ ਗਾਉ॥ 1॥ ਅਗਮੁ ਅਗੋਚਰੁ ਮਿਤਿ ਨਹੀ ਪਾਈਐ ਸਗਲ ਘਟਾ ਆਧਾਰੁ॥ ਨਾਨਕ ਵਾਹੁ ਵਾਹੁ ਕਹੁ ਤਾ ਕਉ ਜਾ ਕਾ ਅੰਤੁ ਨ ਪਾਰੁ॥ 2॥63॥86॥
Sarang Mehla 5: Saachay Satguru dataara. Dershun(u) daykh(i) sugul dookh Naaseh(i), Churn Kumul bulihaara. 1. Ruhaou. Sat(i) Permayshur(u), Sat(i) Sadh jun, nihchul Hur(i) ka Naaoun. Bhagat(i) bhaavni Parbrahm kee, Abinaashi goon gaaoun. 1. Agumm(u), agoachur(u), mit(i) nuhhi paayiyay, sugul ghutaan, adhaar(u). Nanak, wah(u), wah(u) kuhhou Ta kuou, Ja ka unt(u) na paar(u). 2.63.86.
Word Meaning: Saachay = Perfect. Dataara = provider. Naaseh(i) = run away. Pause. Sat(i) = eternal. Sadh Jun = Guru. Nihchul = never changing. Bhaavni = with reverence. Abinaashi = immortal. 1. Agumm(u) = inaccessible. Agoachur(u) = incomprehensible. Mit(i) = limits. Ghutaan = of hearts. Wah(u) Wah(u) = applaud; praise. Ta kuou = Him. Ja Ka = whose. Unt(i) = end. Na Paar(u) = the other end. 2.

MEANING: Satguru is immortal and our provider. All troubles run away, on having His sight; I am a sacrifice for His lotus-like Feet (His Shabad). Pause.
Waheguru, the Guru, and Waheguru's Naam are all eternal. I sing praise of the immortal Waheguru with deep love and reverence. 1. Waheguru is physically inaccessible, incomprehensible, and is the basis of all hearts (living beings); nobody can find the end to His limits. Sing praise of the Lord, whose ends are not known, oh Nanak. 2.63.86.

ਸਾਰਗ ਮਹਲਾ 5॥ ਗੁਰ ਕੇ ਚਰਨ ਬਸੇ ਮਨ ਮੇਰੈ॥ ਪੂਰਿ ਰਹਿਓ ਠਾਕੁਰ ਸਭ ਥਾਈ ਨਿਕਟਿ ਬਸੈ ਸਭ ਨੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਬੰਧਨ ਤੋਰਿ ਰਾਮ ਲਿਵ ਲਾਈ ਸੰਤ ਸੰਗਿ ਬਨਿ ਆਈ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਭਇਓ ਪੁਨੀਤਾ ਇਛਾ ਸਗਲ ਪੁਜਾਈ॥ 1॥ ਜਾ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭੁ ਮੇਰੇ ਸੋ ਹਰਿ ਕਾ ਜਸੁ ਗਾਵੈ॥ ਆਠ ਪਹਰ ਗੋਬਿੰਦ ਗੁਨ ਗਾਵੈ ਜਨੁ ਨਾਨਕੁ ਸਦ ਬਲਿ ਜਾਵੈ॥ 2॥64॥87॥
Sarang Mehla 5: Gur kay Churn busay mun mayraiy. Poor(i) ruhhiyo Tthaakur subh thaayeen, nicket(i) busaiy subh nayraiy. 1. Ruhaou. Bundhun toar(i), Ram liv laayee, Sunt sung bun(i) aayee. Junum(u) pudaaruth(u) bhuyyo pooneeta, ichha sugul poojaayee. 1. Ja kuou kirpa kurouh Prubh mayray, so Hur(i) ka jus(u) gaavaiy. Aatth pehr Gobind goon gaavaiy, jun(u) Nanak(u) sud bul(i) jaavaiy. 2.64.87.
Word Meaning: Poor(i) Ruhhiyo = fully present. Nicket(i) = Nayraiy = near; close. Pause. Bundhun Toar(i) = breaking bonds. Liv Laayee = meditate on. Bun(i) Aayee = liking for each other. Junum(u) Pudaaruth = precious human life. Pooneeta = purified. Ichha = wishes. Poojaayee = fulfilled. 1. Aatth Pehr = twenty-four hours. 2.
MEANING: Guru's Shabad has been enshrined in my mind because of which I see Waheguru to be present everywhere, and He resides close to everybody. Pause.
I love the Guru, and He likes me; He has severed all my worldly bonds and enabled me to connect with Waheguru by meditating on His Naam. My precious human life has been purified, and all my wishes have been fulfilled. 1.
The individual, whom Waheguru is kind to, sings His praise. I am a sacrifice for my Waheguru, and I sing His praise all day and night, oh Nanak. 2.64. 87.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜੀਵਨੁ ਤਉ ਗਨੀਐ ਹਰਿ ਪੇਖਾ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨ ਫੋਰਿ ਭਰਮ ਕੀ ਰੇਖਾ॥ 1॥ ਰਹਾਉ॥ ਕਹਤ ਸੁਨਤ ਕਿਛੁ ਸਾਤਿ ਨ ਉਪਜਤ ਬਿਨੁ ਬਿਸਾਸ ਕਿਆ ਸੇਖਾ॥ ਪ੍ਰਭੁ ਤਿਆਗਿ ਆਨ ਜੋ ਚਾਹਤ ਤਾ ਕੈ ਮੁਖਿ ਲਾਗੈ ਕਾਲੇਖਾ॥ 1॥ ਜਾ ਕੈ ਰਾਸਿ ਸਰਬ ਸੁਖ ਸੁਆਮੀ ਆਨ ਨ ਮਾਨਤ ਭੇਖਾ॥ ਨਾਨਕ ਦਰਸ ਮਗਨ ਮਨੁ ਮੋਹਿਓ ਪੂਰਨ ਅਰਥ ਬਿਸੇਖਾ॥ 2॥65॥88॥
Sarang Mehla 5: Jeevun tuou guniyaiy, Hur(i) paykhaan. Kurhou kirpa, Preetum munmohun, phoar(i) bherm kee raykha. 1. Ruhaou. Keht, soonut, kichh(u) shaant(i) na oopjut, bin(u) bisaas kiyya saykha. Prubhu tiyaag(i), aan jo chaahut, ta kaiy mookh(i) laagaiy kaalaykha. 1. Ja kaiy raas(i) serb sookh Soami, aan na maanut bhaykha. Nanak, ders mugun mun(u) mohiyo, poorun urth bisaykha. 2.65.88.
Word Meaning: Tuou = only if. Guniyaiy = considered (successful). Paykhaan = if I see. Preetum = beloved. Munmohun = mind-captivating. Phoar(i) = break. Bherm Kee raykha = the line of illusions. Pause. Keht = by saying. Soonut = by listening. Shaant(i) = peacefulness. Oopjut = produced. Bisaas = faith; reverence. Saykha = achievement; reward. Tiyaag(i) = give up. Aan = other. Chaahut = wish for. Kaalaykha = ash; disgraced. Raas(i) = wealth. Maanut = recognizes. Bhaykha = faiths. Ders = sight. Mohiyo = captivated. Urth = needs. Bisaykha = especially. 2.
MEANING: I consider my life to be successful only if I have had Waheguru's sight. Please, be kind to me, and show me Your holy sight by erasing the line of my illusions in my fate, oh, my beloved and mind-captivating Waheguru. Pause.

No peace is produced (I do not acquire any peace of mind) by simply uttering Your Naam and listening to it in a ritualistic way; there is no spiritual achievement without love and reverence for You, oh Lord. Disregarding Waheguru, those who wish for other luxuries of life have their faces blackened (they incur disgrace). 1.
The devotee, who has the wealth of the Naam of Waheguru, which is the source of all comforts, does not recognize any other faith. He is captivated by the holy sight of Waheguru and stays fully absorbed in Him. Waheguru especially fulfills all his needs, oh Nanak. 2.65.88.

ਸਾਰਗ ਮਹਲਾ 5॥ ਸਿਮਰਨ ਰਾਮ ਕੋ ਇਕੁ ਨਾਮ॥ ਕਲਮਲ ਦਗਧ ਹੋਹਿ ਖਿਨ ਅੰਤਰਿ ਕੋਟਿ ਦਾਨ ਇਸਨਾਨ॥ 1॥ ਰਹਾਉ॥ ਆਨ ਜੰਜਾਰ ਬ੍ਰਿਥਾ ਸ੍ਰਮੁ ਘਾਲਤ ਬਿਨੁ ਹਰਿ ਫੋਕਟ ਗਿਆਨ॥ ਜਨਮ ਮਰਨ ਸੰਕਟ ਤੇ ਛੂਟੈ ਜਗਦੀਸ ਭਜਨ ਸੁਖ ਧਿਆਨ॥ 1॥ ਤੇਰੀ ਸਰਨਿ ਪੂਰਨ ਸੁਖ ਸਾਗਰ ਕਰਿ ਕਿਰਪਾ ਦੇਵਹੁ ਦਾਨ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਨਾਨਕ ਪ੍ਰਭ ਜੀਵੈ ਬਿਨਸਿ ਜਾਇ ਅਭਿਮਾਨ॥ 2॥66॥89॥
Sarang Mehla 5: Simrun Ram ko ikk(u) Naam. Kulmul dugudh hoh(i) khin untar(i), koat(i) daan, ishnaan. 1. Ruhaou. Aan junjaar birtha sherm(u) ghaalut, bin(u) Hur(i) phokut giyan. Junum, mern sunkut tay chhootaiy, Jugdeesh bhujun sookh dhiyan. 1. Tayri shern(i) Poorun, Sookh-Saagur, kur(i) kirpa dayvhou daan. Simer(i), simer(i), Nanak Prubh jeevaiy, binus(i) jaayay abhimaan. 2.66.89.
Word Meaning: Kulmul = sins. Dugudh = burn. Khin Untar(i) = in a moment. Koat(i) = millions. Daan = ritualistic donations. Ishnaan = dips at holy places. Pause. Junjaar = Maya-related tasks. Birtha = useless. Sherm(u) = hard work. Ghaalut = puts in. Phokut = hollow. Sunkut = disaster; calamity; suffering. Chhootaiy = becomes free. Bhujun = recitation of Naam. Dhiyan = focus of the mind. Binus(i) = ends; is eradicated. Abhimaan = ego. 2.
MEANING: There is only one spiritual thing to do, and that is to recite Waheguru's Naam because of which all sins are burned away in a moment; and it is like (actually better than) millions of ritualistic donations, and dips at holy places. Pause.
All other knowledge without Waheguru is hollow, and the efforts to achieve it become worthless; they rather tighten one's bonds with Maya. On the other hand, the individual who worships Waheguru with a fully focused mind enjoys all comforts and achieves freedom from the suffering of rebirths. 1. I have come to Your shelter; kindly donate me the gift of Your Naam, oh the Perfect and the source of all comforts, Waheguru. I survive by reciting Waheguru's Naam, and because of this, my ego has been eradicated, oh Nanak. 2.66.89.

ਸਾਰਗ ਮਹਲਾ 5॥ ਧੂਰਤ ਸੋਈ ਜਿ ਧੁਰ ਕਉ ਲਾਗੈ॥ ਸੋਈ ਧੁਰੰਧਰੁ ਸੋਈ ਬਸੁੰਧਰ ਹਰਿ ਏਕ ਪ੍ਰੇਮ ਰਸ ਪਾਗੈ॥ 1॥ ਰਹਾਉ॥ ਬਲਬੰਚ ਕਰੈ ਨ ਜਾਨੈ ਲਾਭੈ ਸੋ ਧੂਰਤੁ ਨਹੀ ਮੂੜ੍ਹਾ॥ ਸੁਆਰਥੁ ਤਿਆਗਿ ਅਸਾਰਥਿ ਰਚਿਓ ਨਹ ਸਿਮਰੈ ਪ੍ਰਭ ਰੂੜਾ॥ 1॥ ਸੋਈ ਚਤੁਰ ਸਿਆਣਾ ਪੰਡਿਤੁ ਸੋ ਸੂਰਾ ਸੋ ਦਾਨਾ॥ ਸਾਧ ਸੰਗਿ ਜਿਨਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਪਿਓ ਨਾਨਕ ਸੋ ਪਰਵਾਨਾ॥ 2॥67॥90॥
Sarang Mehla 5: Dhoorut soyee j(i) Dhoor kuou laagaiy. Soyee dhoorundhur(u), soyee busoondhur(u), Hur(i) aik praym rus paagaiy. 1. Ruhaou. Bulbunch kuraiy, na jaanay laabhaiy, so dhoorut nuhhi, moorrha. Sooaaruth(u) tiyaag(i), asaaruth(i) ruchiyo, neh simeraiy Prubh roorra. 1. Soyee chutur, siyaana pundit, so soora, so daana. Sadh sung(i) jin(i) Hur(i), Hur(i), Hur(i) jupiyo, Nanak so pervaana. 2.67.90.
Word Meaning: Dhoorut = wise; shrewd. J(i) = which. Dhoor = the origin. Laagaiy = gets attached to. Dhoorundhur = leader. Busoondhur(u) = wealthy. Praym = love for. Paagaiy = intoxicated (in love). Pause. Bulbunch = deceitful behaviour. Laabhaiy = benefit. Moorrha = foolish. Sooaaruth(u) = (true) self-interest. Asaauth(i) = against one's real

interest. Ruchiyo = engages. Roorra = beautiful; attractive. 1. Soora = valiant. Daana = wise. Pervaana = approved. 2.

MEANING: Only that person is truly wise who develops attachment for the origin of everything, Waheguru. Only that person is the true leader and truly wealthy who becomes intoxicated with the love for Waheguru. Pause.

But the individual who does not realize his true benefit (which is spirituality, and not wealth) and deceives people is not wise; he is, in fact, foolish. Such an individual does not remember the attractive Waheguru, and, ignoring his true objective, he engages in affairs which are against his real interests (union with Waheguru). 1.

Only that individual is shrewd, intelligent, educated, valiant (who fights against the five demons), and wise, who recites Waheguru's Naam in the company of the Guru. Also, he is approved by Waheguru, oh Nanak. 2.67.90.

(ਅੰਗ 1222)॥ ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਹਰਿ ਸੰਤ ਜਨਾ ਕੀ ਜੀਵਨਿ॥ ਬਿਖੈ ਰਸ ਭੋਗ ਅੰਮ੍ਰਿਤ ਸੁਖ ਸਾਗਰ ਰਾਮ ਨਾਮ ਰਸੁ ਪੀਵਨਿ॥ 1॥ ਰਹਾਉ॥ ਸੰਚਨਿ ਰਾਮ ਨਾਮ ਧਨੁ ਰਤਨਾ ਮਨ ਤਨ ਭੀਤਰਿ ਸੀਵਨਿ॥ ਹਰਿ ਰੰਗ ਰਾਗ ਭਏ ਮਨ ਲਾਲਾ ਰਾਮ ਨਾਮ ਰਸ ਖੀਵਨਿ॥ 1॥ ਜਿਉ ਮੀਨਾ ਜਲ ਸਿਉ ਉਰਝਾਨੋ ਰਾਮ ਨਾਮ ਸੰਗਿ ਲੀਵਨਿ॥ ਨਾਨਕ ਸੰਤ ਚਾਤ੍ਰਿਕ ਕੀ ਨਿਆਈ ਹਰਿ ਬੂੰਦ ਪਾਨ ਸੁਖ ਥੀਵਨਿ॥ 2॥68॥91॥

(PAGE 1222): **Sarang Mehla 5:** Hur(i(, Hur(i) sunt junaa kee jeevun(i). Bikhaiy rus bhog Amrit Sookh-Saagur, Ram Naam rus(u) peevun(i). 1. Ruhaou. Sunchun(i) Ram Naam dhun ruttana, mun, tun bheetur seevun(i). Hur(i) rung raang bhuyyay mun laala, Ram Naam rus kheevun(i). 1. Jiyoun meena jul siyoun oorjhaano, Ram Naam sung(i) leevun(i). Nanak, sunt chaatrik kee niyaayeen, Hur(i) boond paan sookh theevun(i). 2.68.91.

Word Meaning: Jeevun(i) = (basis of) life. Bikhaiy Rus Bhog = enjoying sensual pleasures (luxuries of life). Sookh-Saagur = sea (source) of comfort. Naam Rus = sweetness of Naam. Pause. Sunchun(i) = accumulating. Ruttana = jewels of. Seevun(i) = stitching. Raang = to dye. Laala = of deep red colour (love). Kheevun(i) = intoxicated; blissful. 1. Meena = fish. Jul = water. Oorjhaano = engrossed in. Leevun(i) = meditate on. Chaatrik = the rain-bird which drinks only the first drop of rain. Niyaayeen = like. Boond = drop (of Naam-Amrit). Paan = by drinking. Theevun(i) = become. 2.

MEANING: Waheguru is the basis of life of His devotees. They drink the Amrit-like sweet juice of His Naam, which is like enjoying all the luxuries of life provided by Maya. Pause. They accumulate the wealth and the jewels of Waheguru's Naam, which they stitch to their body and mind (never forget). They dye their mind madder red (which never fades) with their love for Waheguru, and stay intoxicated (blissful) with Waheguru's sweet Naam. 1. They stay deeply absorbed in Waheguru's Naam like the fish which is engrossed in the enjoyment of water. Just like the rain-bird, which gets contentment only by drinking the first rain-drop, Waheguru's devotees get contentment only after drinking a drop of Waheguru's Naam-Amrit, oh Nanak. 2.68.91.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਹੀਨ ਬੇਤਾਲ॥ ਜੇਤਾ ਕਰਨ ਕਰਾਵਨ ਤੇਤਾ ਸਭਿ ਬੰਧਨ ਜੰਜਾਲ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਪ੍ਰਭ ਸੇਵ ਕਰਤ ਅਨ ਸੇਵਾ ਬਿਰਥਾ ਕਾਟੈ ਕਾਲ॥ ਜਬ ਜਮੁ ਆਇ ਸੰਘਾਰੈ ਪ੍ਰਾਨੀ ਤਬ ਤੁਮਰੋ ਕਉਨੁ ਹਵਾਲ॥ 1॥ ਰਾਖਿ ਲੇਹੁ ਦਾਸ ਅਪਨੇ ਕਉ ਸਦਾ ਸਦਾ ਕਿਰਪਾਲ॥ ਸੁਖ ਨਿਧਾਨ ਨਾਨਕ ਪ੍ਰਭੁ ਮੇਰਾ ਸਾਧ ਸੰਗਿ ਧਨ ਮਾਲ॥ 2॥69॥92॥

Sarang Mehla 5: Hur(i) kay Naam heen, baytaal. Jayta kern kuraavun, tayta subh(i) bundhun junjaal. 1. Ruhaou. Bin(u) Prubh sayv, kert un sayva, bitha kaataiy kaal. Jub Jum(u) aayay sunghaaraiy praani, tub toomro kaun(u) huvaal. 1. Raakh(i) layhou dass apunay kuou sudaa, sudaa Kirpal. Sookh-Nidhaan Nanak Prubh mayra, Sadh sung(i) dhun maal. 2.69.92.

Word Meaning: Heen = without. Baytaal = out of step; ghoul; evil spirit. Kern Kuraavun = do, and get done. Bundhun = bonds of Maya. Junjaal = Maya-related tasks. Pause. Un = of others. Birtha = uselessly. Kaataiy Kaal = spend time. Sunghaaraiy = kills. Huvaal = condition. 1. Kirpal = kind. Sookh-Nidhaan = treasure (source) of comforts. Dhun Maal = wealth and property. 2.

MEANING: Without Waheguru's Naam, the man behaves like a ghoul (which has no spirituality). Whatever he does or has done binds him more strongly to Maya. Pause.
By serving (worshipping) anyone other than Waheguru, his life is spent in vain. He does not realize what (sad) situation he will be in when the Angel of Death takes his life away. 1.
I am Your slave, kindly, protect me (from the attacks of Maya), oh the compassionate Waheguru, which You always are. My Waheguru is the treasure (source) of all comforts, and the company of the Guru is my wealth and property. 2.69.92.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਨਿ ਤਨਿ ਰਾਮ ਕੋ ਬਿਉਹਾਰੁ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਗੁਨ ਗਾਵਨ ਗੀਧੇ ਪੋਹਤ ਨਹ ਸੰਸਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਸ੍ਰਵਣੀ ਕੀਰਤਨੁ ਸਿਮਰਨੁ ਸੁਆਮੀ ਇਹੁ ਸਾਧ ਕੋ ਆਚਾਰੁ॥ ਚਰਨ ਕਮਲ ਅਸਥਿਤਿ ਰਿਦ ਅੰਤਰਿ ਪੂਜਾ ਪ੍ਰਾਨ ਕੋ ਆਧਾਰੁ॥ 1॥ ਪ੍ਰਭ ਦੀਨ ਦਇਆਲ ਸੁਨਹੁ ਬੇਨੰਤੀ ਕਿਰਪਾ ਅਪਨੀ ਧਾਰੁ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਉਚਰਉ ਨਿਤ ਰਸਨਾ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੁ॥ 2॥70॥93॥

Sarang Mehla 5: Mun(i), tun(i) Ram ko biyouhaar. Praym Bhagat(i) goon gaavun geedhay, pohut neh sunsaar(u). 1. Ruhaou. Servunee keertun(u) simrun(u) Soami, eh(u) Sadh ko aachaar(u). Churn Kumul asthit(i) rid untar(i), pooja praan ko adhaar(u). 1. Prubh, deen, duyyaal, soonhou baynti, kirpa Apni dhaar(u). Naam(u) nidhaan(u), oochroun nit rusna, Nanak sud bulihaar. 2.70.93.

Word Meaning: Biyouhaar(u) = dealings. Geedhay = imbued in love. Pohut Neh = cannot touch (affect). Pause. Servunee = with ears. Sadh = holy saint. Aachaar(u) = character; nature; routine. Asthit(i) = permanent presence. Pooja = worship. Praan = soul. Adhaar(u) = support. 1. Oochroun = I utter. 2.

MEANING: The holy saints deal in Waheguru's Naam by their body and mind. Imbued in Waheguru's love, they sing His praise with love and reverence because of which no worldly attractions (or worldly problems) affect them. Pause.
They listen to Waheguru's praise with their ears, and recite His Naam – this is the character (routine) of the holy saints. Waheguru's lotus-like Feet are (His Naam is) permanently present in their heart, which they worship, and which is the basis of their life. 1.
You are very kind to the weak, so please, be benevolent to me, and listen to my (Nanak's) prayer. I wish that I should always recite Your Naam – which is the treasure for me – and sacrifice myself for You, oh, Waheguru. 2.70.93.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਹੀਨ ਮਤਿ ਥੋਰੀ॥ ਸਿਮਰਤ ਨਾਹਿ ਸਿਰੀਧਰ ਠਾਕੁਰ ਮਿਲਤ ਅੰਧ ਦੂਖ ਘੋਰੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਨਾਮ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਲਾਗੀ ਅਨਿਕ ਭੇਖ ਬਹੁ ਜੋਰੀ॥ ਤੂਟਤ ਬਾਰ ਨ ਲਾਗੈ ਤਾ ਕਉ ਜਿਉ ਗਾਗਰਿ ਜਲ ਫੋਰੀ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਭਗਤਿ ਰਸੁ ਦੀਜੈ ਮਨੁ ਖਚਿਤ ਪ੍ਰੇਮ ਰਸ ਥੋਰੀ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਪ੍ਰਭ ਬਿਨੁ ਆਨ ਨ ਹੋਰੀ॥ 2॥71॥94॥

Sarang Mehla 5: Hur(i) kay Naam-heen, mut(i) thori. Simrut naah(i) Sri-Dhur Tthaakur, milt undh dookh ghori. 1. Ruhaou. Hur(i) kay Naam siyoun preet na laagi, anik bhaykh buhou jori. Tootut baar na laagaiy ta kuou, jiyoun gaagur(i) jul phori. 1. Kur(i) kirpa Bhagat(i) rus(u) deejaiy, mun(u) khuchit praym rus khori. Nanak daas Tayri shernaayi, Prubh bin(u) aan na hori. 2.71. 94.

Word Meaning: Heen = empty; without; devoid of. Thori = low. Sri-Dhur = support of (Husband) of Maya (God). Milt = is given; receives. Undh = blind. Ghori = immense.

Pause. Siyoun = with. Anik Bhaykh = in countless ways. Jori = accumulated (wealth). Tootut = breaking down; dying. Baar Na = no time. Gaagur = earthen vessel (to hold water). Phori = break into pieces. Rus(u) = sweetness. Khuchit = fully absorbed. Khori = Khoomaari = intoxicated. Aan Na Hori = none else. 2.

MEANING: Those who are without Waheguru's Naam (do not remember Him) have low wisdom. They do not remember the Lord, Waheguru, and are given (suffer) immense troubles. Pause. They do not develop any love for Waheguru, but love wealth so much that they accumulate it by using countless (all possible) means. But, like the earthen vessel used to hold water, which can break at any time, it does not take any time for the man to die (and leave wealth behind). 1. I, Nanak, am in Your shelter, and do not recognize anybody other than You, oh Waheguru. Kindly grant me Your worship so that I may stay fully absorbed in it, and be always intoxicated in its sweetness, oh Waheguru. 2.71.94.

ਸਾਰਗ ਮਹਲਾ 5॥ ਚਿਤਵਉ ਵਾ ਅਉਸਰ ਮਨ ਮਾਹਿ॥ ਹੋਇ ਇਕਤੁ ਮਿਲਉ ਸੰਤ ਸਾਜਨ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਗਾਹਿ॥1॥ ਰਹਾਉ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੇਤੇ ਕਾਮ ਕਰੀਅਹਿ ਤੇਤੇ ਬਿਰਥੇ ਜਾਹਿ॥ ਪੂਰਨ ਪਰਮਾਨੰਦ ਮਨਿ ਮੀਠੋ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰ ਨਾਹਿ॥ 1॥ ਜਪ ਤਪ ਸੰਜਮ ਕਰਮ ਸੁਖ ਸਾਧਨ ਤੁਲਿ ਨ ਕਛੂਐ ਲਾਹਿ॥ ਚਰਨ ਕਮਲ ਨਾਨਕ ਮਨੁ ਬੇਧਿਓ ਚਰਨਹ ਸੰਗਿ ਸਮਾਹਿ॥ 2॥72॥95॥

Sarang Mehla 5: Chitvoun va aousur mun maah(i). Hoyay ikutt(u) milou Sunt saajun, goon Gobind nit gaah(i). 1. Ruhaou. Bin(u) Hur(i) bhujun jaytay kaam kurieh(i), taytay birthay jaah(i). Poorun Permanund mun(i) meettho, Tis(u) bin(u) doosur naah(i). 1. Jup, tup, sunjum, kerm, sookh saadhun, tool(i) na kuchhooyay laah(i). Churn Kumul Nanak mun(u) baydhiyo, Churnah sung(i) smaah(i). 2.72.95.

Word Meaning: Chitvoun = think of; dream. Va = that. Aousur = opportunity. Maah(i) = in. Hoyay Ikutt(u) = get together. Sunt Saajun = kind holy saint. Nit = everyday; always. Gaah(i) = sing. Pause. Bin(u) = without. Kaam Kurieh(i) = perform rituals. Jaytay = all those. Taytay = the same number. Birthay = empty; useless. Poorun = perfect; omnipresent. Permanund = source of complete bliss. Meettho = sweet; dear. 1. Jup = chanting of some mantras. Tup = self-torturing. Sunjum = efforts to control senses. Kerm = rituals. Sookh Saadhun means enjoying comforts. Tool Na Laah(i) = cannot be equal to. Baydhiyo = pierced. Smaah(i) = get absorbed. 2.

MEANING: I am dreaming of the opportunity when I will be able to sing Waheguru's praise in the company of the kind and holy saint (Guru). Pause.

All other rituals that one performs without Waheguru's Naam go to waste (are spiritually worthless). There is none other as sweet as the omnipresent present Waheguru, which is also the source of supreme bliss. 1. All other rituals, like recitation of mantras, self-torturing, and effort to control the senses to achieve comforts, cannot match the worship of Waheguru even to a small degree. My mind has been pierced with the lotus-like Feet of Waheguru (His Naam), and my mind is fully absorbed in His Naam, oh Nanak. 2. 72.95.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸੰਗੇ ਅੰਤਰਜਾਮੀ॥ ਆਗੈ ਕੁਸਲ ਪਾਛੈ ਖੇਮ ਸੂਖਾ ਸਿਮਰਤ ਨਾਮੁ ਸੁਆਮੀ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1223)॥ ਸਾਜਨ ਮੀਤ ਸਖਾ ਹਰਿ ਮੇਰੈ ਗੁਨ ਗੋਪਾਲ ਹਰਿ ਰਾਇਆ॥ ਬਿਸਰਿ ਨ ਜਾਈ ਨਿਮਖ ਹਿਰਦੈ ਤੇ ਪੂਰੈ ਗੁਰੂ ਮਿਲਾਇਆ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਰਾਖੇ ਦਾਸ ਅਪਨੇ ਜੀਅ ਜੰਤ ਵਸਿ ਜਾ ਕੈ॥ ਏਕਾ ਲਿਵ ਪੂਰਨ ਪਰਮੇਸੁਰ ਭਉ ਨਹੀ ਨਾਨਕ ਤਾ ਕੈ॥ 2॥ 73॥ 96॥

Sarang Mehla 5: Mayra Prubh sungay, untarjaami. Aagaiy kooshul, paachaiy khaym sookha, simrut Naam(u), Soami. 1. Ruhaou.

(PAGE 1223): Saajun, meet, sukha Hur(i) mayraiy, goon Gopal Hur(i) Raaya. Bisur(i) na jaayee nimukh hirdaiy tay, Pooraiy Guru milaaya. 1. Kur(i) kirpa raakhay daas Apnay, jea, junt vuss(i) Ja kaiy. Aika liv Poorun Pemayshur, bhuou nuhhi Nanak ta kaiy. 2.73.96.
Word Meaning: Sungay = is with. Untarjaami = omniscient. Aagaiy = next world. Kooshul = wellbeing. Paachaaiy = in the present life. Khaym Sookha = wellbeing and comforts. Pause. Saajun, Meet, Sukha = dear friend. Goon = (source of all virtues). Raaya = the Royal. Bisur(i) = forgotten. Nimukh = moment. 1. Vuss(i) = under control. Liv = deep meditation. Bhuou = fear. Ta Kaiy = him. 2.
MEANING: My omniscient Waheguru is always with me. The recitation of His Naam results in all comforts in the next world and in the present life. Pause.
The Perfect Guru has connected me with the Royal Waheguru in such a way that I will never forget Him, even for a short moment. He is my close friend, and I always sing His praise**.** 1.
Waheguru, which controls all the living beings, protects His devotees with His benevolence. The devotee, who meditates on the Perfect Waheguru, has no worldly fear, oh Nanak. 2.73.96.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜਾ ਕੈ ਰਾਮ ਕੋ ਬਲੁ ਹੋਇ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਤਾਹੂ ਕੇ ਦੂਖੁ ਨ ਬਿਆਪੈ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜਨੁ ਭਗਤੁ ਦਾਸੁ ਨਿਜੁ ਪ੍ਰਭ ਸੁਣਿ ਜੀਵਾ ਤਿਸੁ ਸੋਇ॥ ਉਦਮੁ ਕਰਉ ਦਰਸਨੁ ਪੇਖਨ ਕੌ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 1॥ ਗੁਰ ਪਰਸਾਦੀ ਦ੍ਰਿਸਟਿ ਨਿਹਾਰਉ ਦੂਸਰ ਨਾਹੀ ਕੋਇ॥ ਦਾਨੁ ਦੇਹਿ ਨਾਨਕ ਅਪਨੇ ਕਉ ਚਰਨ ਜੀਵਾ ਸੰਤ ਧੋਇ॥ 2॥74॥97॥
Sarang Mehla 5: Ja kaiy Ram ko bul(u) hoyay. Sugul munoruth poorun taahoo kay, dookh(u) na biyaapaiy koyay. 1. Ruhaou. Jo jun(u), Bhagat (u) daas(u) nij(u) Prubh, soon(i) jeevaan tis(u) soyay. Oodum(u) kuroun dershun(u) paykhun kuou, kerm(i) praaput(i) hoyay. 1. Gur persadi drisht(i) nihaaroun, doosur naahi koyay. Daan(u) dayh(i) Nanak Apnay kuou, Churn jeevaan Sunt dhoyay. 2.74.97.
Word Meaning: Ja kaiy = who has. Bul(u) = power; support. Sugul = all. Munoruth = objectives. Poorun = are completed. Taahoo Kay = his. Biyaapaiy = overpower. Pause. Daas = slave; devotee. Nij = personal; only His. Tis(u) = his. Soyay = praise; information. Oodum Kuroun = take initiative. Paykhun Kuou = to see. Kerm(i) = with (Waheguru's) benevolence. 1. Drisht(i) = Sight. Nihaaroun = see. Daan = gift. 2.
MEANING: The devotee, who has Waheguru's support, has all his objectives achieved successfully, and no trouble overpowers him. Pause.
I survive (my mind blooms) by listening to the praise of the individual who is a devotee only of Waheguru, and serves Him like a slave (obeys His Will without any complaint). I make efforts to have Waheguru's Sight, but that happens only with His benevolence. 1.
I can have His Sight only with the grace of the Guru, and will not recognize anybody else. I am Waheguru's slave, and pray to Him that He gives me the gift of the opportunity to wash the feet of the Guru (serve Him with love and reverence), oh Nanak. 2.74.97.

ਸਾਰਗ ਮਹਲਾ 5॥ ਜੀਵਤੁ ਰਾਮ ਕੇ ਗੁਣ ਗਾਇ॥ ਕਰਹੁ ਕ੍ਰਿਪਾ ਗੋਪਾਲ ਬੀਠੁਲੇ ਬਿਸਰਿ ਨ ਕਬ ਹੀ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਤਨੁ ਧਨੁ ਸਭੁ ਤੁਮਰਾ ਸੁਆਮੀ ਆਨ ਨ ਦੂਜੀ ਜਾਇ॥ ਜਿਉ ਤੂ ਰਾਖਹਿ ਤਿਵ ਹੀ ਰਹਣਾ ਤੁਮ੍ਹਰਾ ਪੈਨ੍ਹੈ ਖਾਇ॥ 1॥ ਸਾਧ ਸੰਗਤਿ ਕੈ ਬਲਿ ਬਲਿ ਜਾਈ ਬਹੁੜਿ ਨ ਜਨਮਾ ਧਾਇ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ॥ 2॥75॥98॥
Sarang Mehla 5: Jeevut Ram kay Goon gaayay. Kurhou kirpa Gopal Beetthulay, bisser(i) na kub hee jaayay. Jiyoun Tu raakheh(i), tiv hee rehna, Toomhra pehnaiy khaayay. 1. Sadh sungut(i) kaiy bul(i), bul(i) jaayi, buhourr(i) na junma dhaayay. Nanak daas Tayri shernaayi, jiyoun bhaavaiy, tivaiy chulaayay. 2.75.98.

Word Meaning: Jeevut(u) = surive. Beetthulaiy = Lord. Bisser(i) = be forgotten. Tiv Hee = the same way. Pehnaiy =wear. 1. Sadh Sungut(i) = company of the Guru. Buhorr(i) = again. Junma Dhaayay = takes rebirths. Chulaayay = run my life. 2.
MEANING: I survive by singing Waheguru's praise, and pray to Him that He becomes kind to me so that I never forget Him. Pause.
My mind, body, and wealth are all given by You, and there is no other shelter for me. I pray to You that I should lead my life the way You please, and be fully content to eat and wear what You provide, oh Waheguru. 1. I am a sacrifice for the company of the Guru because of which one does not take rebirths.
I am Guru's slave, and have come to His shelter; I will be happy the way He runs my life (guides me in life), oh Nanak. 2.75.98.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਨ ਰੇ ਨਾਮ ਕੋ ਸੁਖ ਸਾਰ॥ ਆਨ ਕਾਮ ਬਿਕਾਰ ਮਾਇਆ ਸਗਲ ਦੀਸਹਿ ਛਾਰ॥ 1॥ ਰਹਾਉ॥ ਗ੍ਰਿਹਿ ਅੰਧ ਕੂਪ ਪਤਿਤ ਪ੍ਰਾਣੀ ਨਰਕ ਘੋਰ ਗੁਬਾਰ॥ ਅਨਿਕ ਜੋਨੀ ਭ੍ਰਮਤ ਹਾਰਿਓ ਭ੍ਰਮਤ ਬਾਰੰ ਬਾਰ॥ 1॥ ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਬਛਲ ਦੀਨ ਕਿਰਪਾ ਧਾਰਿ॥ ਕਰ ਜੋੜਿ ਨਾਨਕ ਦਾਨੁ ਮਾਗੈ ਸਾਧ ਸੰਗਿ ਉਧਾਰ॥ 2॥76॥99॥
Sarang Mehla 5: Mun ray, Naam ko sookh saar. Aan kaam bikaar Maya, sugul deeseh(i) chhaar. 1. Ruhaou. Greh(i), undh koop putit praani, nerk ghor goobaar. Anik joani bhermut haariyo, bhermut haarun(g), baar. 1. Putit paavun, Bhagat(i) buchhul, deen kirpa dhaar(i). Kur(i) jorr(i) Nanak daan(u) maangaiy, Sadh sung(i) oodhaar. 2.76.99
Word Meaning: Saar = supreme. Aan Kaam Bikaar = other tasks are (spiritually useless). Chhaar = dust (worthless). Greh(i) = home; all belongings. Undh Koop = deep and dark well (pit). Ghor = immense. Goobaar = dark. Joani = life forms. Bhermut = going through. Haariyo = lost; exhausted. Baarun(g) Baar = again, and again. Putit = immoral. Paavun = purifier. Bjugut(i) Buchhul = lover of His worship (devotees). Deen = humble; powerless. Kur = hands. Jorr(i) = fold; clasped. Oodhaar = salvation. 2.
MEANING: Waheguru's Naam is the source of supreme bliss, oh my mind. All other rituals are worthless, rooted in Maya and as useless as dust. Pause.
One's attachment to his household is like a deep and dark pit of Maya in which he becomes immoral while enjoying sensual pleasures, and which becomes the basis of the immensely dark hell. He gets exhausted by going through countless life forms again and again. 1.
With folded hands, I pray to Waheguru, who loves His worship (devotees), and who purifies the immoral, to be kind to the humble me, and to salvage me in the shelter of the Guru, oh Nanak. 2.76. 99.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬਿਰਾਜਤ ਰਾਮ ਕੋ ਪਰਤਾਪ॥ ਆਧਿ ਬਿਆਧਿ ਉਪਾਧਿ ਸਭ ਨਾਸੀ ਬਿਨਸੇ ਤੀਨੇ ਤਾਪ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰਿਸਨਾ ਬੂਝੀ ਪੂਰਨ ਸਭ ਆਸਾ ਚੂਕੇ ਸੋਗ ਸੰਤਾਪ॥ ਗੁਣ ਗਾਵਤ ਅਚੁਤ ਅਬਿਨਾਸੀ ਮਨ ਤਨ ਆਤਮ ਧ੍ਰਾਪ॥ 1॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮਦ ਮਤਸਰ ਸਾਧੂ ਕੈ ਸੰਗਿ ਖਾਪ॥ ਭਗਤਿ ਵਛਲ ਭੈ ਕਾਟਨਹਾਰੇ ਨਾਨਕ ਕੇ ਮਾਈ ਬਾਪ॥ 2॥77॥100॥
Sarang Mehla 5: Biraajut Ram ko pertaap. Aadh(i), biyaadh(i), oopaadh(i) subh naasi, binsay teenay taap. 1. Ruhaou. Trishna boojhi, poorun subh aasa, chookay soag suntaap. Goon gaavut Achoot Abinaashi, mun, tun aatum, dhuraap. 1. Kaam, kroadh, lobh, mud mutsur. Sadhu kaiy sung(i) khaap. Bhagat(i) vuchhul, bhaiy kaatunhaary, Nanak kay maayi, baap. 2.77.100.
Word Meaning: Biraajut = stabilized. Pertaap = majesty; splendour. Aadh(i) = mental illness. Biyaadh(i) = physical illness. Oopaadh(i) = disputes. Binsay = eradicated. Teenay Taap = the (above) three sufferings. Pause. Trishna = fire of desires. Boojhi = put out.

Chookay = ended. Soag = griefs. Suntaap = sufferings. Achoot = Abinaashi = immortal. Aatum = soul. Dhuraap = contented. 1. Mud = intoxication. Mutsur = jealousy. Khaap = destoyed. Bhagat(i) Vuchhul = lover of His worship. Bhaiy Kaatunhaaray = destroyer of fears. Maayi = mother. Baap = father. 2.

MEANING: The majestic Waheguru (His Naam) has stabilized in my mind as a result of which all the three types of suffering – mental illness, physical illness, and the illness due to disputes (disagreements) – have been destroyed for me. Pause.

All my wishes have been fulfilled, the fire of my desires has been put out, and all my griefs and sufferings have ended. My mind, body, and soul have been contented by singing praise of the immortal Waheguru. 1.

The intoxication of my wealth, my lust, rage, greed, and my jealousy for others has all been eradicated in the shelter of the Guru. The lover of His worship (worshippers), and the destroyer of all fears – Waheguru- is my mother and my father now, oh Nanak. 2.77.100.

ਸਾਰਗ ਮਹਲਾ 5॥ ਆਤੁਰੁ ਨਾਮ ਬਿਨੁ ਸੰਸਾਰ॥ ਤ੍ਰਿਪਤਿ ਨ ਹੋਵਤ ਕੂਕਰੀ ਆਸਾ ਇਤੁ ਲਾਗੋ ਬਿਖਿਆ ਛਾਰ॥ 1॥ ਰਹਾਉ॥ ਪਾਇ ਠਗਉਰੀ ਆਪਿ ਭੁਲਾਇਓ ਜਨਮਤ ਬਾਰੋ ਬਾਰ॥ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਨਿਮਖ ਨ ਸਿਮਰਿਓ ਜਮ ਕੰਕਰ ਕਰਤ ਖੁਆਰ॥ 1॥ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨ ਤੇਰਿਆ ਸੰਤਹ ਕੀ ਰਾਵਾਰ॥ (ਅੰਗ 1224)॥ ਨਾਨਕ ਦਾਸੁ ਦਰਸੁ ਪ੍ਰਭ ਜਾਚੈ ਮਨ ਤਨ ਕੋ ਆਧਾਰ॥ 2॥78॥101॥

Sarang Mehla 5: Aatur(u) Naam bin(u) sunsaar. Triput(i) na hovut kookri aasa, it(u) laago bikhiya chhaar. 1. Ruhaou. Paayay tthugauri Aap(i) bhoolaayo, junmut baaro, baar. Hur(i) ka simrun(u) nimukh na simriyo, Jum kunkur kert khooaar. 1. Hoh(u) kirpal deen Dookh-Bhunjun, Tayriyaan suntah kee ravaar.

(PAGE 1224): Nanak daas(u) ders(u) Prubh jaachaiy, mun, tun ko adhaar. 2.78.101.

Word Meaning: Aatur(u) = in suffering. Triput(i) = contented. Kookri = dog-like. It(u) Bikhiya = these poisonous wishes. Chhaar = dust-like; worthless. Pause. Ttugauri = mind-captivating. Aap(i) = (Waheguru) Himself. Bhoolaayo = misled. Baaro Baar = again, and again. Simrun(u) = remembering. Jum Kunkur = assistants of the Angel of death. Khooaar = humiliates. 1. Deen = helpless. Dookh-Bhunjun = the destroyer of all troubles (God). Ravaar = dust of the feet. Daas(u) = slave; devotee. Ders(u) = Sight. Jaachaiy = begs for. Ravaar = dust of the feet. 2.

MEANING: The world suffers without Waheguru's Naam. Man is greedy like a dog, and his poisonous worldly wishes never get fulfilled, and he continues to be attracted to them, which are as worthless as dust. Pause.

But it is not entirely man's fault because Waheguru Himself has misled him by subjecting him to the magic of the mind-captivating Maya, which results in his taking rebirths again and again. He does not recite Waheguru's Naam – not even for a moment – as a result of which he suffers humiliation at the hands of the assistants of the Angel of death. 1.

Please, be kind to this slave of Yours, and grant me the opportunity to serve Your holy saints like a slave, oh, the destroyer of all suffering, Waheguru. I, Nanak, am a slave of Yours, and beg for Your holy sight, which is the basis of my body and mind, oh Lord. 2.78.101.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮੈਲਾ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਜੀਉ॥ ਤਿਨਿ ਪ੍ਰਭਿ ਸਾਚੈ ਆਪਿ ਭੁਲਾਇਆ ਬਿਖੈ ਠਗਉਰੀ ਪੀਉ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮਤੌ ਬਹੁ ਭਾਤੀ ਥਿਤਿ ਨਹੀ ਕਤਹੂ ਪਾਈ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ ਨ ਭੇਟਿਆ ਸਾਕਤੁ ਆਵੈ ਜਾਈ॥ 1॥ ਰਾਖਿ ਲੇਹੁ ਪ੍ਰਭ ਸੰਮ੍ਰਿਥ ਦਾਤੇ ਤੁਮ ਪ੍ਰਭ ਅਗਮ ਅਪਾਰ॥ ਨਾਨਕ ਦਾਸ ਤੇਰੀ ਸਰਣਾਈ ਭਵਜਲੁ ਉਤਰਿਓ ਪਾਰ॥ 2॥79॥102॥

Sarang Mehla 5: Maiyla Hur(i) kay Naam bin(u) jeaou. Tin(i) Prubh(i) Saachaiy Aap(i) bhoolaaya, bikhaiy tthugauri peaou. 1. Ruhaou. Koat(i) junum bhermutau buhou bhaanti,

thit(i) nuhhi kut-hoon paayi. Poora Satgur(u) sehj(i) na bhaytiya, shaakut(u) aavaiy jaayi. 1. Raakh(i) layhou Prubh sumruth Daatay, Toom Prubh agumm, apaar. Nanak daas Tayri shernaayi, bhuvjul(u) ooturiyo paar. 2.79.102.

Word Meaning: Maiyla = filthy. Bhoolaaya = misled. Bikhaiy Tthugauri = the mind-captivating poisonous Maya. Peaou = by feeding. Pause. Bhermutau = wandering through. Buhou Bhaati = in many ways (forms). Thit(i) = stability; peace. Nuhhi Kub-hoon = never. Sehj(i) = in a peaceful state. Bhaytiya = met; got connected with. Shaakut(u) = Maya-worshipper. 1. Sumruth = omnipotent. Daatay = oh, the Provider. Agumm = inaccessible. Apaar = endless. Bhuvjul = the world-sea. 2.

MEANING: Without Waheguru's Naam, man's soul (mind) is filthy. But he cannot be fully blamed for his filthy thinking, because Waheguru misleads him by feeding him the poisonous, mind-captivating attractions of Maya. Pause.

He wanders through countless life forms and never achieves stability (peace by connecting with Waheguru). The Maya-worshipper never connects with the Guru in his peaceful state of mind and continues to be born and to die. 1.

I have come to the shelter of the omnipotent, the inaccessible, and the endless Waheguru with the supplication that He protects me in every which way. I, Nanak, am Your slave, and have come to Your shelter to be ferried across the world-sea, oh Waheguru. 2.79. 102.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰਮਣ ਕਉ ਰਾਮ ਕੇ ਗੁਣ ਬਾਦ॥ ਸਾਧ ਸੰਗਿ ਧਿਆਈਐ ਪਰਮੇਸੁਰ ਅੰਮ੍ਰਿਤ ਜਾ ਕੇ ਸੁਆਦ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਤ ਏਕੁ ਅਚੁਤ ਅਬਿਨਾਸੀ ਬਿਨਸੇ ਮਾਇਆ ਮਾਦ॥ ਸਹਜ ਅਨਦ ਅਨਹਦ ਧੁਨਿ ਬਾਣੀ ਬਹੁਰਿ ਨ ਭਏ ਬਿਖਾਦ॥ 1॥ ਸਨਕਾਦਿਕ ਬ੍ਰਹਮਾਦਿਕ ਗਾਵਤ ਗਾਵਤ ਸੁਕ ਪ੍ਰਹਿਲਾਦ॥ ਪੀਵਤ ਅਮਿਉ ਮਨੋਹਰ ਹਰਿ ਰਸੁ ਜਪਿ ਨਾਨਕ ਹਰਿ ਬਿਸਮਾਦ॥ 2॥80॥103॥

Sarang Mehla 5: Rumun kuou Ram kay Goon baad. Sadh sung(i) dhiyaayiyaiy, Permayshur, Amrit Ja kay sooaad. 1. Ruhaou. Simrut, Aik, Achoot Abinaashi, binsay Maya maad. Sehj, anund, Unhud dhoon(i) Bani, buhour(i) na bhuyyay bikhaad. 1. Sunkaadik, Brahmaadik, gaavut, gaavut Sook, Prehlaad. Peevut Amiyou, munohar Hur(i) rus(u), jup(i) Nanak, Hur(i) bismaad. 2.80.103.

Word Meaning: Rumun Kuou = to recite (sing). Goon Baad = chanting of virtues. Sooaad = enjoy taste. Pause. Achoot Abinaashi = immortal. Binsay = ended. Maad = intoxication. Sehj = peacefulness. Unhud Dhoon(i) = Divine music. Bikhaad = disputes; conflicts. 1. Sunkaadik = like Sunuk (the four sons of Brahma). Brahmaadik = like Brahma. Sook = a sage. Prehlaad = a child devotee of Waheguru. Amiyo = Amrit. Munohar = mind-captivating. Bismaad = amazement. 2.

MEANING: There is only one thing to sing and to discuss - and that is Waheguru's virtues (His gifts) - for which the company of the Guru is the perfect place where the sweetness of Waheguru's Amrit Naam can be enjoyed. Pause.

By remembering only the immortal Waheguru (reciting His Naam), one overcomes the intoxication (ego) of the enjoyments of Maya (gets his worldly desires eradicated). One attains a high spiritual state, feels blissful, and feels as if he is listening to an auto-playing Divine melody. Also, his internal conflicts are fully resolved, and he never suffers from them again.1.

All four sons of Brahma, and gods like Brahma, sing Waheguru's praise, and so do the Sage, Sook, and the child devotee, Prehlad. By drinking the mind-captivating sweet Naam-Amrit of Waheguru, and reciting it, I am lost in the state of amazement, oh Nanak. 2.80.103.

ਸਾਰਗ ਮਹਲਾ 5॥ ਕੀਨ੍ਹੇ ਪਾਪ ਕੇ ਬਹੁ ਕੋਟ॥ ਦਿਨਸੁ ਰੈਨੀ ਥਕਤ ਨਾਹੀ ਕਤਹਿ ਨਾਹੀ ਛੋਟ॥ 1॥ ਰਹਾਉ॥ ਮਹਾ ਬਜਰ ਬਿਖ ਬਿਆਧੀ ਸਿਰਿ ਉਠਾਈ ਪੋਟ॥ ਉਘਰਿ ਗਈਆ ਖਿਨਹਿ ਭੀਤਰਿ ਜਮਹਿ ਗ੍ਰਾਸੇ ਝੋਟ॥

1॥ ਪਸੁ ਪਰੇਤ ਉਸਟ ਗਰਧਭ ਅਨਿਕ ਜੋਨੀ ਲੇਟ॥ ਭਜੁ ਸਾਧ ਸੰਗਿ ਗੋਬਿੰਦ ਨਾਨਕ ਕਛੁ ਨ ਲਾਗੈ ਫੇਟ॥ 2॥81॥104॥

Sarang Mehla 5: Keenay paap kay buhou koat. Dinus(u), raiyni, thukut naahi, kuteh(i) naahi chhoat. 1. Ruhaou. Muhha bujjur bikh biyaadhi, sir(i) ootthaayi poat. Ooghur guyyiyaan, khineh(i) bheetur(i), Jumeh(i) graasay jhoat. 1. Pusoo prayt, oosht, gerdhubh, anik joani layt. Bhuj(u), Sadh sung(i) Gobind Nanak, kuchh(u) na laagaiy phayt. 2.81.104.

Word Meaning: Koat = forts; heaps. Raiyni = nights. Thukut = exhaust. Chhoat = emancipation. Pause. Bujjur = rock; mountain. Bikh = (spiritually) poisonous. Biyaadhi = ailments. Poat = package. Ooghur Guyyiyaan = came to the surface. Khineh(i) Bheetur(i) = in a moment. Jumeh(i) = the Angel of death. Graasay = grabbed. Jhoat = hair. 1. Pusoo = animals. Prayt = evil spirit. Oosht = camel. Gerdhubh = donkey. Layt = suffers humiliation. Bhuj(u) = remember. Phayt = hurt; punishment. 2.

MEANING: The man commits heaps of sins, and he never gets tired of committing them day and night, from which he cannot ever find emancipation. Pause.

He carries a mountain-like load of the poisonous Maya's sins, like a fatal illness. All his secret sins come to the surface as soon as the Angel of Death grabs him by the hair. 1.

He suffers humiliation as he wanders among countless animal life forms, evil spirits, camels, donkeys, and others. So, recite Waheguru's Naam in the shelter of the Guru, and you will never suffer any such punishment, oh Nanak. 2.81.104.

ਸਾਰਗ ਮਹਲਾ 5॥ ਅੰਧੇ ਖਾਵਹਿ ਬਿਸੂ ਕੇ ਗਟਾਕ॥ ਨੈਨ ਸ੍ਰਵਨ ਸਰੀਰੁ ਸਭੁ ਹੁਟਿਓ ਸਾਸੁ ਗਇਓ ਤਤ ਘਾਟ॥ 1॥ ਰਹਾਉ॥ ਅਨਾਥ ਰਵਾਣਿ ਉਦਰੁ ਲੇ ਪੋਖਹਿ ਮਾਇਆ ਗਈਆ ਹਾਟਿ॥ ਕਿਲਬਿਖ ਕਰਤ ਕਰਤ ਪਛੁਤਾਵਹਿ ਕਬਹੂ ਨ ਸਾਕਹਿ ਛਾਟਿ॥ 1॥ ਨਿੰਦਕੁ ਜਮਦੂਤੀ ਆਇ ਸੰਘਾਰਿਓ ਦੇਵਹਿ ਮੂੰਡ ਊਪਰਿ ਮਟਾਕ॥ ਨਾਨਕ ਆਪਨ ਕਟਾਰੀ ਆਪਸ ਕਉ ਲਾਈ ਮਨੁ ਅਪਨਾ ਕੀਨੋ ਫਾਟ॥ 2॥82॥105॥

Sarang Mehla 5: Undhay khaaveh(i) bisoo kay gutaak. Naiyn, servun, sureer(u), subh hootiyo, saas(u) Guyyo tut ghaat. 1. Ruhaou. Anaath rujaan(i) oodur lay pokheh(i), Maya guyyiya haat(i). KIlbikh kert, kert puchhutaaveh(i), kubhoon na saakeh(i) chhaant(i). 1. Ninduk(u) Jumdooteen aayay sunghaariyo, dayveh(i) moond oopur(i) mutaak. Nanak, aapun kutaari, aapus kuou laayi, mun(u) apna keeno phaat. 2.82.105.

Word Meaning: Bisoo = poisonous (Maya). Gutaak = swallows. Servun = ears. Hootiyo = get tired. Tut Ghaat = that moment. Pause. Anaath = helpless. Runjaan(i) = by hurting. Oodur = belly; stomach. Pokheh(i) = nourishes. Guyyiya Haat(i) = recedes; goes away; quits company. Kilbikh = sins. Puchhutaaveh(i) = repents. Chhaant(i) = drop; quit. 1. Ninduk(u) = vilifier; slanderer. Jumdooteen = assistants of the Angel of death. Sunghaariyo = kill; grab. Moond Oopur(i) = on the head. Mutaak = hit. Kutaari = knife. Phaat = to injure.

MEANING: The spiritually blind man gulps (wastes no time to lavishly enjoy) the poisonous sensual pleasures to the extent that his eyes, ears, and his body, all get tired of such enjoyments, and he loses his breath at that moment (he enjoys until his death). Pause.

He nourishes his body by hurting (looting) the helpless, and even that wealth leaves him at the end. He commits sins and repents, but cannot quit committing such sins. 1.

Eventually, the villain is killed by the agents of death when they hit him on the head. Such a person injures his mind with his own knife (immoral acts), oh Nanak. 2.82.105.

ਸਾਰਗ ਮਹਲਾ 5॥ ਟੂਟੀ ਨਿੰਦਕ ਕੀ ਅਧ ਬੀਚ॥ ਜਨ ਕਾ ਰਾਖਾ ਆਪਿ ਸੁਆਮੀ ਬੇਮੁਖ ਕਉ ਆਇ ਪਹੂਚੀ ਮੀਚ॥ 1॥ ਰਹਾਉ॥ ਉਸ ਕਾ ਕਹਿਆ ਕੋਇ ਨ ਸੁਣਈ ਕਹੀ ਨ ਬੈਸਣੁ ਪਾਵੈ॥ ਈਹਾ ਦੁਖੁ ਆਗੈ ਨਰਕੁ ਭੁੰਚੈ ਬਹੁ ਜੋਨੀ ਭਰਮਾਵੈ॥ 1॥ ਪ੍ਰਗਟੁ ਭਇਆ ਖੰਡੀ ਬ੍ਰਹਮੰਡੀ ਕੀਤਾ ਆਪਣਾ ਪਾਇਆ॥ ਨਾਨਕ ਸਰਣਿ ਨਿਰਭਉ ਕਰਤੇ ਕੀ ਅਨਦ ਮੰਗਲ ਗੁਣ ਗਾਇਆ॥ 2॥83॥106॥

Sarang Mehla 5: Tooti ninduk kee udh beech. Jun ka raakha Aap(i) Soami, baymookh kuou aayay puhounchi meech. 1. Ruhaou. Oos ka kuhhiya koyay na soonyee, kuhhi na baiysun(u) paavaiy. Eehaan dookh(u), aagaiy nerk(u) bhoonchaiy, buhou joani bhermaavaiy. 1. Pergut bhuyya khundeen, brahmundeen, keeta aapna paaya. Nanak, shern(i) Nirbhuou Kertay kee, anund mungul Goon gaaya. 2.83.106.

Word Meaning: Tooti = is terminated; is not fulfilled. Ninduk = vilifier. Udh Beech = in the middle. Baymookh = who does not listen to the Guru. Aayay Puhounchi = arrives. Meech = (spiritual) death. Pause. Na Baiysun(u) Paavaiy = is not welcome. Eehaan = here; in this world. Aagaiy = in the next world. Bhoonchaiy = bears the consequences. Bhemaavaiy = is taken through. 1. Pergut Bhuyya = becomes infamous. Khundeen Brahmundeean = in the whole universe. Paaya = reaps the rewards. Anund Mungul = blissfulness, and joyfulness. 2.

MEANING: Waheguru is the guardian of His devotee; the vilifier, who does not recognize the greatness of the Guru, meets with his spiritual death. His wish to vilify the Guru is never successful, and his hopes are terminated in the middle. Pause.

Nobody listens to what he says, and he is not welcome anywhere. He suffers in this world and suffers in hell as he is taken through many life forms in the next world. 1.

He becomes infamous in the whole universe and reaps the rewards of his sinful deeds. I have come to the shelter of the Fearless Creator, and feel the bliss and joy by singing His praise, oh Nanak. 2.83.106.

ਸਾਰਗ ਮਹਲਾ 5॥ ਤ੍ਰਿਸਨਾ ਚਲਤ ਬਹੁ ਪਰਕਾਰਿ॥
(ਅੰਗ 1225)॥ ਪੂਰਨ ਹੋਤ ਨ ਕਤਹੂ ਬਾਤਹਿ ਅੰਤਿ ਪਰਤੀ ਹਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਸਾਂਤਿ ਸੂਖ ਨ ਸਹਜੁ ਉਪਜੈ ਇਹੈ ਇਸੁ ਬਿਉਹਾਰਿ॥ ਆਪ ਪਰ ਕਾ ਕਛੁ ਨ ਜਾਨੈ ਕਾਮ ਕ੍ਰੋਧਹਿ ਜਾਰਿ॥ 1॥ ਸੰਸਾਰ ਸਾਗਰੁ ਦੁਖਿ ਬਿਆਪਿਓ ਦਾਸ ਲੇਵਹੁ ਤਾਰਿ॥ ਚਰਨ ਕਮਲ ਸਰਣਾਇ ਨਾਨਕ ਸਦ ਸਦਾ ਬਲਿਹਾਰਿ॥ 2॥84॥107॥

Sarang Mehla 5: Trishna chulut buou perkaar(i).

(PAGE 1225): Poorun hoat na kut-hoon baateh(i), unt(i) perti haar(i). 1. Ruhaou. Shaant(i), sookh, sehj(u) na oopjaiy, ehaiy iss(u) biyohaar. Aap per ka kuchhoo na jaanaiy, kaam, kroadheh(i) jaar(i). 1. Sunsaar saagur(u) dookh(i) biyaapiyo, daas layvhou taar(i). Churn Kumul, shernaayay Nanak, sud sudaa bulihaar(i). 2.84.107.

Word Meaning: Trishna = fire of desires. Chulut = affects. Buhou Perkaar(i) = in many ways. Poorrun Hoat Na = is not fulfilled. Perti Haar(i) = suffers loss. Pause. Shaant(i) = peace. Sehj(u) = high spiritual state. Oopjiyo = acquires; attains. Biyohaar(i) = nature. App Per Ka = his own (useful), and of others (harmful). Kaam = lust. Kroadheh(i) = in rage. Jaar(i) = burns; suffers heartache. 1. Biyaapiyo = affects. Taar(i) = salvage. Churn Kumul = Waheguru (His Naam). Bulohaar(i) = sacrifice. 2.

MEANING: Man's fire of desires affects him in many different ways, but his desires never get fulfilled by any means, and he has to lose in the end. Pause.

With the fire of desires burning in his mind, he never attains peace, comforts, or a high spiritual state. This is the nature of human desires (how they work). Under their influence, the man is unable to distinguish between what truly is his (useful for him - Waheguru) and what is not his (harmful for him - Maya); he just burns in the fire of lust and rage. 1.

The world of Maya is the source of all discomforts, so I have come to the shelter of Waheguru, who has lotus-like feet; as His slave, I pray to Him that He ferry me across the world-sea. I am always a sacrifice for Him, oh Nanak. 2.84.107.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰੇ ਪਾਪੀ ਤੈ ਕਵਨ ਕੀ ਮਤਿ ਲੀਨ॥ ਨਿਮਖ ਘਰੀ ਨ ਸਿਮਰਿ ਸੁਆਮੀ ਜੀਉ ਪਿੰਡੁ ਜਿਨਿ ਦੀਨ॥ 1॥ ਰਹਾਉ॥ ਖਾਤ ਪੀਵਤ ਸਵੰਤ ਸੁਖੀਆ ਨਾਮੁ ਸਿਮਰਤ ਖੀਨ॥ ਗਰਭ ਉਦਰ ਬਿਲਲਾਟ ਕਰਤਾ ਤਹਾ ਹੋਵਤ ਦੀਨ॥ 1॥ ਮਹਾ ਮਾਦ ਬਿਕਾਰ ਬਾਧਾ ਅਨਿਕ ਜੋਨਿ ਭ੍ਰਮੀਨ॥ ਗੋਬਿੰਦ ਬਿਸਰੇ ਕਵਨ ਦੁਖ ਗਨੀਅਹਿ ਸੁਖੁ ਨਾਨਕ ਹਰਿ ਪਦ ਚੀਨ੍ਹ॥ 2॥85॥108॥

Sarang Mehla 5: Ray paapi taiyn kuvun kee mut(i) leen. Nimukh ghuree na simer(i) Soami, jeaou, pind(u) jin(i) deen. 1. Ruhaou. Khaat, peevut, suvunt sookhiya, Naam(u) simrut kheen. Gerbh ooder bil-laat kerta, tuhaa hovut deen. 1. Muhaa maad, bikaar baandha, anik joan(i) bhermeen. Gobind bisray, kuvun dookh gunieh(i) dookh(u), dookh(u) Nanak Hur(i) pud cheen. 2.85.108.

Word Meaning: Ray Paapi = oh, sinner. Kuvun Kee = whose? Nimukh = Ghuree = a moment. Jeaou = soul. Pind(u) = body. Pause. Kaat = eats. Suvunt = sleeps. Kheen = weak. Gerbh Oodur = in the womb. Bil-laat = wails. Tuhha = there. Deen = humble. 1. Maad = intoxicated. Bikaar = sensual pleasures. Baandha = attached to; possessed by. Bhermeen = wanders through. Hur(i) Pud = God's Feet (His Naam). Cheen = recognize; making connection. 2.

MEANING: You never remember the Lord who has given you the body and the soul, not even for a short moment. Whose advice have you sought, oh, the sinner? Pause.
You were praying while wailing, and were very humble when you were in your mother's womb; but now you take comfort in eating, drinking, and sleeping, but are very weak (reluctant) in reciting Waheguru's Naam. 1. Possessed by highly immoral activities and intoxicated in them, you wander through countless life forms. How many curses can one count when he forgets Waheguru (there are too many to count); one attains bliss only when he makes a connection with Waheguru, oh Nanak. 2.85.108.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਚਰਨਹ ਓਟ ਗਹੀ॥ ਦਰਸਨੁ ਪੇਖਿ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਦੁਰਮਤਿ ਜਾਤ ਬਹੀ॥ 1॥ ਰਹਾਉ॥ ਅਗਹ ਅਗਾਧਿ ਊਚ ਅਬਿਨਾਸੀ ਕੀਮਤਿ ਜਾਤ ਨ ਕਹੀ॥ ਜਲਿ ਥਲਿ ਪੇਖਿ ਪੇਖਿ ਮਨੁ ਬਿਗਸਿਓ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਮਹੀ॥ 1॥ ਦੀਨ ਦਇਆਲ ਪ੍ਰੀਤਮ ਮਨ ਮੋਹਨ ਮਿਲਿ ਸਾਧਹ ਕੀਨੋ ਸਹੀ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਜੀਵਤ ਹਰਿ ਨਾਨਕ ਜਮ ਕੀ ਭੀਰ ਨ ਫਹੀ॥ 2॥86॥ 109॥

Sarang Mehla 5: Maayee ree, Churnah oat guhhi. Dershun(u) paykh(i) mayra mun(u) mohiyo, doormut(i) jaat buhhi. 1. Ruhaou. Agah, agaadh(i), ooch, Abinaashi, keemut(i) jaat na kuhhi. Jul(i), thul(i) paykh(i), paykh(i) mun(u) bigsiyo, poor(i) ruhhiyo serb muhhi. 1. Deen-Duyyaal, Preetum, munmohun, mil(i) Sadhah keeno suhhi. Simer(i), simer(i), jeevut Hur(i) Nanak, Jum kee bheer(i) na phuhhi. 2.86.109.

Word Meaning: Maayee Ree = oh, my mother. Oat Guhhi = took shelter. Paykh(i) = on seeing. Mun Mohiyo = mind captivated. Doormut(i) = evil thinking. Jaat Buhhi = is flowing (carried) away. Pause. Agah = Agaadh(i) = unfathomable. Ooch = transcendent. Abinaashi = immortal. Thul(i) = on the land. Paykh(i) = to see. Bigsiyo = blooms. Poor Ruhhiyo = is present. Serb Muhhi = everywhere. 1. Deen-Duyyaal = benevolent to the weak. Munmohun = mind-captivating. Keeni Suhhi = ascertained. Bheer(u) = misery; misfortune. Phuhhi = trap; noose. 2.

MEANING: I have taken the shelter of Waheguru's Feet, oh, my mother. My mind has been captivated by His holy sight, and my evil thinking is leaving me as if it is being carried away by a water current. Pause. Waheguru is unfathomable, highly transcendent, and is immortal; nobody can describe His worth. He is present in everybody and everywhere. My mind is blooming to see Him in waters and on the land. 1.
The holy saints have collectively ascertained that Waheguru is kind to the helpless, is mind-captivating, and beloved of all. I survive by reciting His Naam, and I won't have to suffer

the misery of the noose of the Angel of death, oh Nanak. 2.86.109.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਮਨੁ ਮੇਰੋ ਮਤਵਾਰੋ॥ ਪੇਖਿ ਦਇਆਲ ਅਨਦ ਸੁਖ ਪੂਰਨ ਹਰਿ ਰਸੁ ਰਪਿਓ ਖੁਮਾਰੋ॥ 1॥ ਰਹਾਉ॥ ਨਿਰਮਲ ਭਏ ਊਜਲ ਜਸੁ ਗਾਵਤ ਬਹੁਰਿ ਨ ਹੋਵਤ ਕਾਰੋ॥ ਚਰਨ ਕਮਲ ਸਿਉ ਡੋਰੀ ਰਾਚੀ ਭੇਟਿਓ ਪੁਰਖ ਅਪਾਰੋ॥ 1॥ ਕਰੁ ਗਹਿ ਲੀਨ੍ਹੇ ਸਰਬਸੁ ਦੀਨ੍ਹੇ ਦੀਪਕ ਭਇਓ ਉਜਾਰੋ॥ ਨਾਨਕ ਨਾਮਿ ਰਸਿਕ ਬੈਰਾਗੀ ਕੁਲਹ ਸਮੂਹਾ ਤਾਰੋ॥ 2॥87॥110॥

Sarang Mehla 5: Maayee ree, mun(u) mayro mutvaaro. Paykh(i) Duyyal, anund, sookh poorun, Hur(i) rus(u) rupiyo khoomaaro. 1. Ruhaou. Nirmul bhuyyay, oojul jus(u) gaavut, buhour(i) na hovut kaaro. Churn Kumul siyoun dori raachi, bhaytiyo Purakh Apaaro. 1. Ker(u) geh(i) leenay, serbus(u) deenay, deepuk bhuyyo oojaaro. Nanak, Naam(i) rusik baiyraagi, koolah smooha taaro. 2.87.110.

Word Meaning: Mutvaaro = Khoomaaro = intoxicated Paykh(i) = on seeing. Poorun = complete. Rupiyo = dyed. Pause. Nirmul = Oojul = pure; pious. Jus(u) = praise. Kaaro = black; filthy. Dori = thread (of thoughts). Raachi = absorbed in; hooked with. Purakh Apaaro = the endless God. 1. Ker(i) Geh(i) = holding by the hand. Leenay = accepted as own. Serbus(u) = everything. Oojaaro = light. Rusik = loving. Bairaagi = detached from the world. Koolah = clans. Smooha = all. Taaro = salvage. 2.

MEANING: My mind has been dyed in the sweetness of Waheguru's Naam, I am feeling blissful, and am in perfect comfort to see the holy sight of Waheguru, which is extremely kind. I am feeling intoxicated, and am fully absorbed in His Naam, oh my mother. Pause.

My mind has been purified by singing the holy praise (of Waheguru), and it will never be filthy again. The thread (chain) of my thoughts has been hooked by the holy Feet of Waheguru (His Naam), and I have been connected to the limitless Waheguru. 1.

He embraced me as His own by holding me by the arm, and endowed me with everything I had wished for. My dark mind has been enlightened with the light of Waheguru. The individual who lovingly recites Waheguru's Naam becomes fully detached from the world and has his whole clan saved, oh Nanak. 2.87.110.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਆਨ ਸਿਮਰਿ ਮਰਿ ਜਾਹਿ॥ ਤਿਆਗਿ ਗੋਬਿੰਦੁ ਜੀਅਨ ਕੋ ਦਾਤਾ ਮਾਇਆ ਸੰਗਿ ਲਪਟਾਹਿ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੁ ਬਿਸਾਰਿ ਚਲਹਿ ਅਨ ਮਾਰਗਿ ਨਰਕ ਘੋਰ ਮਹਿ ਪਾਹਿ॥ ਅਨਿਕ ਸਜਾਈ ਗਣਤ ਨ ਆਵੈ ਗਰਭੈ ਗਰਭ ਭ੍ਰਮਾਹਿ॥ 1॥ ਸੇ ਧਨਵੰਤੇ ਸੇ ਪਤਿਵੰਤੇ ਹਰਿ ਕੀ ਸਰਣਿ ਸਮਾਹਿ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਾਨਕ ਜਗੁ ਜੀਤਿਓ ਬਹੁਰਿ ਨ ਆਵਹਿ ਜਾਇ॥ 2॥88॥111॥

Sarang Mehla 5: Maayee ree, aan simer(i), mur(i) jaah(i). Tiyaag(i) Gobind(u), jea-un ko Daata, Maya sung(i) luptaah(i). 1. Ruhaou. Naam(u) bisaar(i) chuleh(i) un maarug(i), nerk ghor meh(i) paah(i). Anik sujaayeen gunut na aavaiy, gerbhaiy, gerbh bhermaah(i). Say dunvuntay, say putvuntay, Hur(i) shern(i) smaah(i). Gur persad(i) Nanak jug(u) jeetiyo, buhour(i) na aaveh(i), jaayay. 2.88.111.

Word Meaning: Aan = other. Tiyaag(i) = giving up. Sung(i) = with. Luptaah(i) = clings to; loves. Pause. Bisaar(i) = forgetting. Chuleh(i) Un Maarug(i) = follows a different path. Nerk Ghor = deep (frightening) hell. Sujaayeen = punishments. Gunut = count. Gerbhaiy Gerbh = from one life form to another. Bhemaayay = is taken through. 1. Say = those. Dhunvuntay = wealthy. Putvuntay = respectable. Shern(i) = shelter. Smaah(i) = stay absorbed. Jug(u) Jeetiyo = conquered worldly desires. 2.

MEANING: Ignoring Waheguru, which is the Lord of all the living beings, people get engrossed in worldly enjoyments; but I will die spiritually if I worship any other power than Waheguru, oh my mother. Pause. Those who ignore Waheguru and follow a

different path (one involving Maya) suffer in a frightening hell. Many other punishments that they receive when they are taken through many different life forms cannot even be counted. 1. Those are truly wealthy and respectable who stay absorbed in Waheguru's shelter (His Naam). With Guru's grace, one conquers all worldly desires and never takes rebirths again. 2.88.111.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਕਾਟੀ ਕੁਟਿਲਤਾ ਕੁਠਾਰਿ॥ ਭ੍ਰਮ ਬਨ ਦਹਨ ਭਏ ਖਿਨ ਭੀਤਰਿ ਰਾਮ ਨਾਮ ਪਰਹਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਕਾਮ ਕ੍ਰੋਧ ਨਿੰਦਾ ਪਰਹਰੀਆ ਕਾਢੇ ਸਾਧੂ ਸੰਗਿ ਮਾਰਿ॥
(ਅੰਗ 1126)॥ ਜਨਮੁ ਪਦਾਰਥੁ ਗੁਰਮੁਖਿ ਜੀਤਿਆ ਬਹੁਰਿ ਨ ਜੂਐ ਹਾਰਿ॥ 1॥ ਆਠ ਪਹਰ ਪ੍ਰਭ ਕੇ ਗੁਣ ਗਾਵਹ ਪੂਰਨ ਸਬਦਿ ਬੀਚਾਰਿ॥ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸੁ ਜਨੁ ਤੇਰਾ ਪੁਨਹ ਪੁਨਹ ਨਮਸਕਾਰਿ॥ 2॥89॥112॥

Sarang Mehla 5: Hur(i) kaati kootiltaa kootthaar(i). Bherm bun dehn bhuyyay khin bheetur(i), Ram Naam purhaar(i). 1. Ruhaou. Kaam, kroadh, ninda purhuriya, kaadhay Sadhu sung(i) maar(i).
(PAGE 1126): Junum(u) pudaaruth(u) Gurmukh(i) jeetiya, buhour(i) na jooyaiy haar(i). 1. Aatth pehr Prubh kay Goon gaaveh, Poorun Shabad beechaar(i). Nanak daasun(i) daas(u) jun(u) Tayra, pooneh, pooneh numuskaar(i). 2.89. 112.
Word Meaning: Kaati = disconnected; destroyed. Kootiltaa = deceit; fraudulence. Kootthaar(i) = with ax. Bherm Bun = forests of misgivings (illusions). Dehn Bhuyyay = burned down. Khin Bheetur(i) = instantly. Purhaar(i) = fire of. Pause. Purhuriya = removed. Junum Pudaaruth = objective of human life (union with Waheguru). Buhour(i) = again. Jooyaiy Haar(i) = lose in gamble. 1. Aatth Pehr = all twent-four hours. Pooneh = again. Numuskaar(i) = bow to; show respect. 2.
MEANING: Waheguru destroyed my fraudulent nature as if He cut it with an axe. Like a forest burned down by a huge fire, all my misgivings were destroyed instantly by Waheguru's Naam. Pause.
My lust, my rage, and my vilification of others. were all killed (destroyed) in the shelter of the Guru, and were expelled from my body and mind. I achieved the precious objective of human life (union with Waheguru) in Guru's shelter, and now I will never lose it in the gamble of life (to choose between noble and ignoble qualities at the expense of the other). 1.
I am a slave of those devotees of Waheguru, who sing His praise by contemplating on Guru's Perfect Shabad, and bow to them again, and again, oh Nanak. 2.89.112.

ਸਾਰਗ ਮਹਲਾ 5॥ ਪੋਥੀ ਪਰਮੇਸਰ ਕਾ ਥਾਨੁ॥ ਸਾਧ ਸੰਗਿ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿੰਦ ਪੂਰਨ ਬ੍ਰਹਮ ਗਿਆਨੁ॥ 1॥ ਰਹਾਉ॥ ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਮੁਨਿ ਲੋਚਹਿ ਬਿਰਲੇ ਲਾਗੈ ਧਿਆਨੁ॥ ਜਿਸਹਿ ਕ੍ਰਿਪਾਲੁ ਹੋਇ ਮੇਰਾ ਸੁਆਮੀ ਪੂਰਨ ਤਾ ਕੋ ਕਾਮੁ॥ 1॥ ਜਾ ਕੈ ਰਿਦੈ ਵਸੈ ਭੈ ਭੰਜਨੁ ਤਿਸੁ ਜਾਨੈ ਸਗਲ ਜਹਾਨੁ॥ ਖਿਨੁ ਪਲੁ ਬਿਸਰੁ ਨਹੀ ਮੇਰੇ ਕਰਤੇ ਇਹੁ ਨਾਨਕ ਮਾਗੈ ਦਾਨੁ॥ 2॥90॥113॥

Sarang Mehla 5: Pothi, Permayshur ka thaan(u). Sadh sung(i) gaaveh(i) Goon Gobind, poorun Braham Giyan(u). 1. Ruhaou. Saadhik, Sidh sugul moon(i) loacheh(i), birlay laagaiy dhiyaan(u). Jiseh(i) kirpal(u) hoyay mayra Soami, poorun ta ko kaam(u). 1. Ja kaiy ridaiy vussaiy Bhaiy-Bhunjun(u), tis(u) jaanaiy sugul juhaan(u). Khin(u), pul(u) bisser nuhhi mayray Kertay, eh(u) Nanak maangaiy daan(u). 2.90.113.
Word Meaning: Pothi = the book in praise of Waheguru (Guru Granth Sahib). Sadh = Guru. Braham Giyan(u) = Divine Knowledge. Pause. Saadhik = yogis on their way to become Sidhs. Sugul = all. Moon(i) = hermits. Loacheh(i) = long for. Birlay = rare. Kirpal(u) = kind. Poorun Kaam = successful. 1. Bhaiy-Bhunjun = destroyer of all fears (God). Jaanaiy = knows. Khin, Pul(u) = moment. Bisser = forget. 2.

MEANING: Guru Granth Sahib (it was known as Pothi Sahib at the time of Guru Arjun Dev Ji) is the dwelling of Waheguru. One acquires complete Divine Knowledge when He sings Waheguru's praise (as enshrined in Guru Granth Sahib) in the company of the Guru. Pause. The yogis, the Sidhs, and the hermits (sages), all long to acquire Divine Knowledge, but some rare person fully focuses his mind on Guru's Shabad. But the individual, whom Waheguru is kind to, achieves success (acquires Divine Knowledge). 1.
The devotee, who has Waheguru (His Naam) enshrined in his heart, becomes known (famous) all over the world. I beg for this donation (gift) from the Creator, Waheguru, that I should never forget Him, oh Nanak. 2.90.113.

ਸਾਰਗ ਮਹਲਾ 5॥ ਵੂਠਾ ਸਰਬ ਥਾਈ ਮੇਹੁ॥ ਅਨਦ ਮੰਗਲ ਗਾਉ ਹਰਿ ਜਸੁ ਪੂਰਨ ਪ੍ਰਗਟਿਓ ਨੇਹੁ॥ 1॥ ਰਹਾਉ॥ ਚਾਰਿ ਕੁੰਟ ਦਹਦਿਸਿ ਜਲਨਿਧਿ ਊਨ ਥਾਉ ਨ ਕੇਹੁ॥ ਕ੍ਰਿਪਾ ਨਿਧਿ ਗੋਬਿੰਦ ਪੂਰਨ ਜੀਅ ਦਾਨੁ ਸਭ ਦੇਹੁ॥ 1॥ ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸੁਆਮੀ ਸਤਿ ਸਾਧ ਸੰਗੇਹੁ॥ ਸਤਿ ਤੇ ਜਨ ਪਰਤੀਤਿ ਉਪਜੀ ਨਾਨਕ ਨਹ ਭਰਮੇਹੁ॥ 2॥91॥114॥

Sarang Mehla 5: Voottha serb thaayeen mayh(u). Anund, mungul gaaou Hur(i) jus(u), poorun pergutiyo nayh(u). 1. Ruhaou. Chaar(i) koont, dehdis(i), Julnidh(i), oon thaaoun na kayh(u). Kirpa-Nidh(i) Gobind Poorun, jea daan(u) subh dayh(u). 1. Sut(i), Sut(i), Hur(i) Sut(i) Soami, Sut(i) Sadh sungeh(u). Sut(i) tay jun perteet(i) oopji, Nanak, neh bhermayh(u). 2.91.114.

Word Meaning: Voottha = fell; rained. Mayh(u) = rain (of Waheguru's Naam). Anund Mungul = happiness and joy. Jus(u) = praise. Poorun = perfect; omnipresent. Pergutiyo = appears; blooms. Nayh(u) = love. Pause. Chhar(i) Koont = four corners. Dehdis(i) = ten directions; in every direction. Julnidh(i) = ocean (of life) (God). Oon = less than full; empty. 1. Jea Daan(u) = new spiritual life. Sat(i) = eternal. Sungeh(i) = gathering. Perteet(i) = faith; reverence. Bhermayh(u) = doubts. 2.

MEANING: Just like nature looks pretty when it rains, love for Waheguru blooms in the heart of a devotee when he sings His praise with dedication, and he feels happy and joyful as Waheguru's Naam-Amrit rains in his heart. Pause. Waheguru (His Naam) is present in all the four corners and in all the ten directions, and there is no place which is without Him. The treasure of kindness, Waheguru, gives everyone a new spiritual life. 1.
Waheguru, and the shelter of the Guru, are eternal, and eternal are those devotees who have full faith in Waheguru as all their doubts (about Waheguru) get cleared, oh Nanak. 2.91.114.

ਸਾਰਗ ਮਹਲਾ 5॥ ਗੋਬਿੰਦ ਜੀਉ ਤੂ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰ॥ ਸਾਜਨ ਮੀਤ ਸਹਾਈ ਤੁਮ ਹੀ ਤੂ ਮੇਰੋ ਪਰਵਾਰ॥ 1॥ ਰਹਾਉ॥ ਕਰੁ ਮਸਤਕਿ ਧਾਰਿਓ ਮੇਰੈ ਮਾਥੈ ਸਾਧ ਸੰਗਿ ਗੁਣ ਗਾਏ॥ ਤੁਮਰੀ ਕ੍ਰਿਪਾ ਤੇ ਸਭ ਫਲ ਪਾਏ ਰਸਿਕ ਰਾਮ ਨਾਮ ਧਿਆਏ॥ 1॥ ਅਬਿਚਲ ਨੀਵ ਧਰਾਈ ਸਤਿਗੁਰਿ ਕਬਹੂ ਡੋਲਤ ਨਾਹੀ॥ ਗੁਰ ਨਾਨਕ ਜਬ ਭਏ ਦਇਆਰਾ ਸਰਬ ਸੁਖਾ ਨਿਧਿ ਪਾਹੀ॥ 2॥92॥115॥

Sarang Mehla 5: Gobind Jeeou, Tu mayray praan adhaar. Saajun, meet, suhaayi Toom hee, Tu mayro pervaar. 1. Ruhaou. Ker(u) mustuk dhaariyo mayraiy maathaiy, Sadh sung(i) Goon gaayay. Toomri kirpa tay subh ful paayay, rusik Ram Naam(u) dhiyaayay. 1. Abichul neev dhuraayi Satgur(i), kubhoon doalut naahi. Gur Nanak jub bhuyyay duyyaara, serb Sookha-Nidh(i) paahi. 2.92.115.

Word Meaning: Praan Adhaar = basis of life. Suhaayee = supporter; guardian. Pervaar = family. Ker(u) = hand. Mustuk(i) Dhaariyo = placed on my forehead. Ful = rewards. Rusik = with affection. 1. Abichul = eternal. Neev = foundation. Doalut = weaken; mind wavers. Sookha-Nidh(i) = treasure of comforts. Paahi = acquired. 2.

MEANING: You are the basis of my life, oh Waheguru Ji. You are my close friend, my guardian, and my family. Pause. Waheguru placed His kind hand on my forehead (fully supported me) as a result of which I sing His praise in the company (shelter) of the Guru. I have reaped all the rewards with His benevolence, and I recite His Naam with love and reverence. 1. Satguru has laid the eternal foundation of Waheguru's Naam in my mind, which never wavers now. When Guru Nanak becomes kind to someone, he acquires the treasure of all comforts. 2.92.115.

ਸਾਰਗ ਮਹਲਾ 5॥ ਨਿਬਹੀ ਨਾਮ ਕੀ ਸਚੁ ਖੇਪ॥ ਲਾਭੁ ਹਰਿ ਗੁਣ ਗਾਇ ਨਿਧਿ ਧਨੁ ਬਿਖੈ ਮਾਹਿ ਅਲੇਪ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਸਗਲ ਸੰਤੋਖੇ ਆਪਨਾ ਪ੍ਰਭੁ ਧਿਆਇ॥ ਰਤਨ ਜਨਮੁ ਅਪਾਰ ਜੀਤਿਓ ਬਹੁੜਿ ਜੋਨਿ ਨ ਪਾਇ॥ 1॥ ਭਏ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੋਬਿਦ ਭਇਆ ਸਾਧੂ ਸੰਗੁ॥ ਹਰਿ ਚਰਨ ਰਾਸਿ ਨਾਨਕ ਪਾਈ ਲਗਾ ਪ੍ਰਭ ਸਿਉ ਰੰਗੁ॥ 2॥93॥116॥

Sarang Mehla 5: Nibhi Naam kee Sach(u) khayp. Laabh(u) Hur(i) Goon gaayay nidh(i) dhun, bikhaiy maah(i) alayp. 1. Ruhaou. Jea junt sugul suntokhay, Apna Prubh(u) dhiyaayay. Ruttan, junum(u) apaar jeetiyo, buhourr(i) joan(i) na paayay. 1. Bhuyyay kirpal Duyyal Gobind, bhuyya Sadhu sung(u). Hur(i) Churn raas(i), Nanak paayee, lugga Prubh siyoun rung(u). 2.93.116.

Word Meaning: Nibhi = accompanies till the end. Sach(u) = everlasting. Khayp = merchandise. Laabh(u) = benefit. Nidh(i) = treasure (of comforts) (God). Bikhaiy = poisonous (worldly attractions). Alayp = detached. Pause. Suntokhay = contented. Dhiyaayay = recite Naam. Ruttan = jewel-like (precious). Junum Apaar = precious human life. Buhourr(i) = again. 1. Bhuyya = happened. Raas(i) = wealth. Paayeen Lugga = dropped on the feet; took shelter of. Rung(u) = love; attachment. 2.

MEANING: The benefit of singing praise of Waheguru, which is the treasure of all comforts, is that one stays fully detached from the worldly attractions even while living in the family, and the merchandise of Waheguru's Naam accompanies the devotee to the next world (in Waheguru's Court). Pause.

All those people who recite Waheguru's Naam get fully contented (have no worldly desires). They achieve the objective of the precious human life, and never take rebirths again. 1. With the grace of the kind Waheguru, I have acquired the company of the Guru as a result of which, I have acquired the wealth of Waheguru's Feet (His Naam), and have won His love, oh Nanak. 2.93.116.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਪੇਖਿ ਰਹੀ ਬਿਸਮਾਦੁ॥ ਅਨਹਦ ਧੁਨੀ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਅਚਰਜ ਤਾ ਕੇ ਸ੍ਵਾਦ॥ 1॥ ਰਹਾਉ॥ ਮਾਤ ਪਿਤਾ ਬੰਧਪ ਹੈ ਸੋਈ ਮਨਿ ਹਰਿ ਕੋ ਅਹਿਲਾਦ॥ ਸਾਧ ਸੰਗਿ ਗਾਏ ਗੁਨ ਗੋਬਿੰਦ ਬਿਨਸਿਓ ਸਭੁ ਪਰਮਾਦ॥ 1॥ ਡੋਰੀ ਲਪਟਿ ਰਹੀ ਚਰਨਹ ਸੰਗਿ ਭ੍ਰਮ ਭੈ ਸਗਲੇ ਖਾਦ॥ ਏਕੁ ਅਧਾਰੁ ਨਾਨਕ ਜਨ ਕੀਆ ਬਹੁਰਿ ਨ ਜੋਨਿ ਭ੍ਰਮਾਦ॥ 2॥94॥117॥

Sarang Mehla 5: Maayee ree, paykh(i) ruhhi bismaad(u). Unhud dhooni mayra mun(u) mohiyo, achurj ta kay suvaad. 1. Ruhaou. Maat, pitaa, bundhup, haiy soyee, mun(i) Hur(i) ko ehlaad. Sadh sung(i) gaayay goon Gobind, binsiyo subh(u) permaad. 1. Dori lupt(i) ruhhi Churnah sung(i), bherm, bhaiy suglay khaad. Aik(u) Adhaar(u), Nanak jun keeya, buhour(i) na joan(i) bhermaad. 2.94.117.

Word Meaning: Paykh(i) = to see. Bismaad(u) = amazed; mesmerized. Unhud Dhooni = Divine Shabad. Mohiyo = captivated. Achurj = amazing; enchanting. Suvaad = taste; bliss. Pause. Bundhup = close relative. Soyee = the same (God). Ehlaad = delight. Binsiyo = eradicated; disappeared. Permaad = Bherm = doubts; illusions. Dori = thread (of mind-concentration). Lupt Ruhhi = is strongly attached to. Churnah = (Waheguru's) Feet (His

Naam). Bhaiy = fears. Khaad = are consumed; removed. Aik(u) = the “One” (God). Jun = devotee. Buhour = again. Joan Bhemaad = taken through different life forms; rebirths. 2.
MEANING: I am mesmerized to see the grandeur of Waheguru in His nature. The auto-playing Divine Shabad has captivated my mind with its enchanting bliss. Pause.
Waheguru is my mother, my father, and my close relative, and His Naam delights my mind. All my illusions about Maya have disappeared by singing Waheguru’s praise in the shelter of the Guru. 1. The thread of my mind has been attached to Waheguru’s Feet (Naam) because of which all my misgivings and fears have been removed. I am Waheguru’s slave, and have made His Naam the only basis of my life. Now, I will not have to go through different life forms again, oh Nanak. 2.94.117.

(ਅੰਗ 1227)॥ ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਮਾਤੀ ਚਰਣ ਸਮੂਹ॥ ਏਕਸੁ ਬਿਨੁ ਹਉ ਆਨ ਨ ਜਾਨਉ ਦੂਤੀਆ ਭਾਉ ਸਭ ਲੂਹ॥ 1॥ ਰਹਾਉ॥ ਤਿਆਗਿ ਗੋਪਾਲ ਅਵਰ ਜੋ ਕਰਣਾ ਤੇ ਬਿਖਿਆ ਕੇ ਖੂਹ॥ ਦਰਸ ਪਿਆਸ ਮੇਰਾ ਮਨੁ ਮੋਹਿਓ ਕਾਢੀ ਨਰਕ ਤੇ ਧੂਹ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮਿਲਿਓ ਸੁਖਦਾਤਾ ਬਿਨਸੀ ਹਉਮੈ ਹੂਹ॥ ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਦਾਸ ਨਾਨਕ ਮਉਲਿਓ ਮਨੁ ਤਨੁ ਜੂਹ॥ 2॥95॥118॥
(PAGE 1227): **Sarang Mehla 5:** Maayee ree, maati Churn smooh. Aikus(u) bin(u) huoun aan na jaanou, dootiya bhaaou subh looh. 1. Ruhaou. Tiyaag(i) Gopal, uver jo kerna, tay bikhiya kay khooh. Ders piyaas, mayra mun(u) mohiyo, kaadhi nerk tay dhooh. 1. Sunt persad(i) miliyo Sookh-Daata, binsee haumein hooh. Ram rung(i) raatay, daas Nanak, mauliyo mun(u), tun(u) jooh. 2.95.118.
Word Meaning: Maati = intoxicated. Smooh = fully. Huoun = I. Aan = other. Jaanou = acknowledge. Dootiya Bhaaou = love for other. Looh = burned. Pause. Tiyaag(i) = giving up; forsaking. Gopal = God. Uver = other. Bikhiya = poisonous (immoral) deeds. Khooh = wells; pits. Ders Piyaas = longing for (Waheguru’s) sight. Kaadhi Dhooh = pulled out. Nerk = hell. 1. Sookh-Daata = the source of comforts. Binsee = destroyed; disappeared. Hoo = noise; loud demands. Rung(i) Raatay = imbued in (Lord’s) love. Mauliyo = bloomed. Jooh = open land (without crops). 2.
MEANING: I am all intoxicated with my affection for Waheguru’s Feet (His Naam), oh my mother. Now, I do not acknowledge anybody other than Waheguru, and I have burned my love for all other deities. Pause.
Forsaking Waheguru, any other rituals, or deeds that one does, put him in a deep pit of poisonous immoral acts. My mind has been captivated by the desire to have holy sight of Waheguru, who pulled me out of the hell of Maya-related tasks. 1.
With His grace, the Guru connected me with the source of all comforts, Waheguru, and now the loud demands of my selfishness and ego have died down. I, a slave of Waheguru, am imbued in His love, and the land of my body and mind has bloomed, oh Nanak. 2.95.118.

ਸਾਰਗ ਮਹਲਾ 5॥ ਬਿਨਸੇ ਕਾਚ ਕੇ ਬਿਉਹਾਰ॥ ਰਾਮ ਭਜੁ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਇਹੈ ਜਗ ਮਹਿ ਸਾਰ। 1॥ ਰਹਾਉ॥ ਈਤ ਊਤ ਨ ਡੋਲਿ ਕਤ ਹੂ ਨਾਮੁ ਹਿਰਦੈ ਧਾਰਿ॥ ਗੁਰ ਚਰਨ ਬੋਹਿਥ ਮਿਲਿਓ ਭਾਗੀ ਉਤਰਿਓ ਸੰਸਾਰ॥ 1॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰ ਰਹਿਓ ਸਰਬ ਨਾਥ ਅਪਾਰ॥ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਪੀਉ ਨਾਨਕ ਆਨ ਰਸ ਸਭਿ ਖਾਰ॥ 2॥96॥119॥
Sarang Mehla 5: Binsay kaanch kay biyohaar. Ram bhuj(u) mil(i) Sadh sungut(i) ihaiy jug meh(i) saar. 1. Ruhaou. Eet, oot na doal(i) kut-hoon, Naam(u) hirdaiy dhaar(i). Gur Churn bohith miliyo bhaageen, ootriyo sunsaar. 1. Jul(i), thul(i) muhhiul(i) poor ruhhiyo, serb Nath Apaar. Hur(i) Naam(u) Amrit(u) peeyo Nanak, aan rus subh(i) khaar. 2.96.119.
Word Meaning: Binsay = ended; disappeared. Kaach = glass; perishable things. Biyohaar = dealings in. Bhuj(u) = worship; sing praise. Ihaiy = this is. Saar = supreme. Pause.

Eat, Oot Na= neither here, nor there; nowhere. Doal(i) = falter; waver. Kut-hoon = anywhere. Dhaar(i) = acquire. Bohith = ship. Bhaageen = with good fortune. Ootriyo = ferried across; salvaged. Sunsaar = the world-sea. Thul(i) = on land. Muhhiul(i) = in the sky. Poor Ruhhiyo = fully present. Nath = Lord. Apaar = endless. Aan Rus = other sweetness. Khaar = bitter. 2.

MEANING: Reciting Waheguru's Naam in the company of the Guru (or holy saints) is the supreme thing to do in the world. When one does that, he realizes that dealings in Maya-related affairs are insignificant in comparison and quits dealing in the perishable. Pause. When one acquires Waheguru's Naam in his heart, his mind does not waver anywhere (under any circumstances). Guru's Shabad becomes a ship for him, and he is ferried across the world-sea. 1. The limitless Lord of everybody is fully present in the waters, on the land, and in the sky. I have drunk (taken in) Waheguru's Naam-Amrit, and find all other perceived sweet tastes to be actually bitter, oh Nanak. 2.96.119.

ਸਾਰਗ ਮਹਲਾ 5॥ ਤਾ ਤੇ ਕਰਣ ਪਲਾਹ ਕਰੇ॥ ਮਹਾ ਬਿਕਾਰ ਮੋਹ ਮਦ ਮਾਤੌ ਸਿਮਰਤ ਨਾਹਿ ਹਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਜਪਤੇ ਨਾਰਾਇਣ ਤਿਨ੍ਹ ਕੇ ਦੋਖ ਜਰੇ॥ ਸਫਲ ਦੇਹ ਧੰਨਿ ਓਇ ਜਨਮੇ ਪ੍ਰਭ ਕੈ ਸੰਗਿ ਰਲੇ॥ 1॥ ਚਾਰਿ ਪਦਾਰਥ ਅਸਟ ਦਸਾ ਸਿਧਿ ਸਭ ਊਪਰਿ ਸਾਧ ਭਲੇ॥ ਨਾਨਕ ਦਾਸ ਧੂਰਿ ਜਨ ਬਾਛੈ ਉਧਰਹਿ ਲਾਗਿ ਪਲੇ॥ 2॥97॥120॥

Sarang Mehla 5: Ta tay kern plaah kuray. Muhha bikaar, moh mud maatau, simrut naah(i) Huray. 1. Ruhaou. Sadh sung(i) juptay Narayin,tinh kay doakh juray. Suful dayh dhunn(i) oye junmay, Prubh kaiy sung(i) rulay. 1. Chaar(i) pudaaruth, usht-dusaa sidh(i), subh oopur(i) Sadh bhulay. Nanak daas, dhoor(i) jun baanchhaiy, oodhreh(i) laag(i) pulay. 2.97.120.

Word Meaning: Ta Tay = for that reason. Kern Plaah = implore; supplicate. Bikaar = immoral acts. Moh = attachment. Mud = intoxication. Maatau = intoxicated. Huray = Narayin = God. Pause. Doakh = faults; sins. Juray = burned; destroyed. Suful = successful. Dayh = body (man). Dhunn(i) = great. Oye = those. Rulay = merged. 1. Chaar(i) Pudaaruth = high morality (religiosity) ; prosperity; fulfilment of wishes; emancipation. Usht-Dusaa = 8+10 = 18. Sidh(i) = supernatural powers. Oopur = above. Bhulay = noble. Dhoor(i) = dust of the feet. Baanchhaiy = longs for. Oodhreh(i) = salvaged. Laag Pulay = taking shelter. 2.

MEANING: Normally, the man is intoxicated with (fully absorbed in) his worldly attachments and sensual pleasures, and does not remember Waheguru. For that reason, he has to supplicate and beg for mercy in Waheguru's Court. Pause.

The sins of those who recite Waheguru's Naam in the company of the Guru get destroyed. They are highly fortunate, and their birth into the world is successful (welcomed) as they merge with Waheguru. 1. Some people wish for the four valuable substances and the 18 supernatural powers, but the holy saints are above all such petty things. I am a slave of such holy saints and wish for the dust of their feet (to serve them humbly) because one finds salvation by taking their shelter, oh Nanak. 2.97.120.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਕੇ ਜਨ ਕਾਖੀ॥ ਮਨਿ ਤਨਿ ਬਚਨਿ ਏਹੀ ਸੁਖੁ ਚਾਹਤ ਪ੍ਰਭੁ ਦਰਸੁ ਦੇਖਹਿ ਕਬ ਆਖੀ॥ 1॥ ਰਹਾਉ॥ ਤੂ ਬੇਅੰਤੁ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ ਗਤਿ ਤੇਰੀ ਜਾਇ ਨ ਲਾਖੀ॥ ਚਰਨ ਕਮਲ ਪ੍ਰੀਤਿ ਮਨੁ ਬੇਧਿਆ ਕਰਿ ਸਰਬਸੁ ਅੰਤਰਿ ਰਾਖੀ॥ 1॥ ਬੇਦ ਪੁਰਾਨ ਸਿਮ੍ਰਿਤਿ ਸਾਧੂ ਜਨ ਇਹ ਬਾਣੀ ਰਸਨਾ ਭਾਖੀ॥ ਜਪਿ ਰਾਮ ਨਾਮੁ ਨਾਨਕ ਨਿਸਤਰੀਐ ਦੁਤੀਆ ਬਿਰਥੀ ਸਾਖੀ॥ 2॥98॥ 121॥

Sarang Mehla 5: Hur(i) kay Naam kay jun kaankhi. Mun(i), tun(i) Buchun(i) ehi sookh(u) chaahut, Prubh Ders(u) daykheh(i) kub aankheen.1. Ruhaou. Tu bayunt, Parbraham Soami, gut(i) tayri jaayay na laakhi. Churn Kumul Preet(i) mun(u) baydhiya, kur(i) serbus(u) untar(i)

raaakhi. 1. Bayd, Puran, Simrit(i), Sadhu jun, eh Bani rusna bhaakhi. Jup(i) Ram Naam(u) Nanak nisturiyaiy, dootiya birthy saakhi. 2.98.121.

Word Meaning: Kaankhi = desirous. Buchun(i) = by words. Chaahut = wishes for. Kub = when. Aankheen = with the eyes. Pause. Bayunt = limitless. Gut(i) = transcendence. Laakhi = comprehended. Baydhiya = pierced. Kur(i) Serbus(u) = treating as all wealth and everything. Untar(i) Raakhi = enshrined in heart. 1. Bani = Shabad. Rusna Bhaakhi = recite with the tongue. Nisturiyaiy = find salvation. Dootiya = other. Birthy Saakhi = useless teaching advice. 2.

MEANING: Waheguru's devotees long for His Naam. They always seek the bliss of Waheguru's sight by their body, mind, and words, and eagerly wait for the moment when they will see Him with their eyes. Pause.

You are limitless, and Your transcendence cannot be comprehended, oh Lord. My mind has been pierced with the deep affection and reverence for Waheguru's Feet (Naam), which I have enshrined in my heart, considering it my complete wealth. 1.

The Vedas, the Puranas, and the Simritis emphasize the holy Shabad (Waheguru's Naam), and the holy saints recite it with their tongue. One swims across the world-sea by reciting the Naam; all other advice on this subject is worthless, oh Nanak. 2.98.121.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਖੀ ਰਾਮ ਕੀ ਤੂ ਮਾਖੀ॥ ਜਹ ਦੁਰਗੰਧ ਤਹਾ ਤੂ ਬੈਸਹਿ ਮਹਾ ਬਿਖਿਆ ਮਦ ਚਾਖੀ॥ 1॥ਰਹਾਉ॥ ਕਿਤਹਿ ਅਸਥਾਨਿ ਤੂ ਟਿਕਨੁ ਨ ਪਾਵਹਿ ਇਹ ਬਿਧਿ ਦੇਖੀ ਆਖੀ॥ ਸੰਤਾ ਬਿਨੁ ਤੈ ਕੋਇ ਨ ਛਾਡਿਆ ਸੰਤ ਪਰੇ ਗੋਬਿੰਦ ਕੀ ਪਾਖੀ॥ 1॥ ਜੀਅ ਜੰਤ ਸਗਰੈ ਤੈ ਮੋਹੇ ਬਿਨੁ ਸੰਤਾ ਕਿਨੈ ਨ ਲਾਖੀ॥ ਨਾਨਕ ਦਾਸੁ ਹਰਿ ਕੀਰਤਨਿ ਰਾਤਾ ਸਬਦੁ ਸੁਰਤਿ ਸਚੁ ਸਾਖੀ॥ 2॥99॥122॥

Sarang Mehla 5: Maakhi Ram kee tu maakhi. Jeh doorgundh, tuhha tu baiyseh(i), muhha bikhiya mud chaakhi. 1. Ruhaou. Kiteh(i) usthaan(i) tu ticken na paaveh(i), ih bidh(i) daykhi aankheen. Suntaan bin(u) taiyn koyay na chhaadiya, sunt puray Gobind kee paakhi. 1. Jea, junt sugraiy taiyn mohay, bin(u) suntaan kinaiy na laakhi. Nanak daas(u) Hur(i) keertun(i) raata, Shabad(u) soort(i) Sach(u) saakhi. 2.99.122.

Word Meaning: Maakhi = house fly. Ram Kee = created by God. Doorgundh = foul-smelling (substances). Baiyseh(i) = land on. Bikhiya Mud = intoxication of sensual pleasures. Chaakhi = taste. Pause. Usthaan = place. Ticken Na Paaveh(i) = do not stick to one place. Ih Bidh(i) = this behaviour. Chhaadiya = spared. Paakhi = shelter. 1. Jea Junt = living beings. Mohay = captivated. Laakhi = comprehended. Raata = imbued. Soort(i) = focus of mind. Sach(u) = God. Saakhi = sees. 2.

MEANING: Created by Waheguru, you are like a house fly which lands on foul-smelling substances (places where immoral acts are performed), and people enjoy the highly poisonous sensual pleasures, oh Maya. Pause.

I have noticed your nature with my own eyes that you do not stay at any one place. You have not spared anyone (from exhorting them to commit immoral acts) other than the holy saints who are in the shelter of Waheguru. 1. You have captivated all the living beings; only the holy saints comprehend the reality of your nature. I, Nanak, am a slave of Waheguru, and am imbued in His praise, and see Him everywhere by focusing my mind on Guru's Shabad (and unaffected by you), oh Maya. 2.99.122.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਕਾਟੀ ਜਮ ਕੀ ਫਾਸ॥ ਹਰਿ ਹਰਿ ਜਪਤ ਸਰਬ ਸੁਖ ਪਾਏ ਬੀਚੇ ਗ੍ਰਸਤ ਉਦਾਸ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1228)॥ ਕਰਿ ਕਿਰਪਾ ਲੀਨੇ ਕਰਿ ਅਪੁਨੇ ਉਪਜੀ ਦਰਸ ਪਿਆਸ॥ ਸੰਤ ਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਣ ਗਾਏ

ਬਿਨਸੀ ਦੂਤੀਆ ਆਸ॥ 1॥ ਮਹਾ ਉਦਿਆਨ ਅਟਵੀ ਤੇ ਕਾਢੇ ਮਾਰਗੁ ਸੰਤ ਕਹਿਓ॥ ਦੇਖਤ ਦਰਸੁ ਪਾਪ ਸਭਿ ਨਾਸੇ ਹਰਿ ਨਾਨਕ ਰਤਨੁ ਲਹਿਓ॥ 2॥100॥123॥

Sarang Mehla 5: Maayee ree, kaati Jum kee phaas. Hur(i), Hur(i) juput serb sookh paayay beechay grust oodaas. 1. Ruhaou.

(PAGE 1228): Kur kirpa leenay kur(i) Apunay, oopji ders piyaas. Sunt sung(i) mil(i) Hur(i) goon gaayay, binsi dooteeya aas. 1. Muhha oodiyaan utvee tay kaadhay, maarug Sunt kuhhiyo. Daykhut desr(u) paap subh(i) naasay, Hur(i) Nanak ruttan(u) luhhiyo. 1.100.123.

Word Meaning: Phaas = noose. Juput = reciting (Naam). Beechay = in. Grust = family. Oodaas = detached. Pause. Apunay laanay = embraced as one's own. Oopji = sprouted. Ders Piyaas = longing for the Sight. Binsi = vanished. Dootiya Aas = hope for any other. 1. Muhha = huge. Oodiyaan = wilderness. Utvee = jungle. Maarug(u) = path (for spirituality). Hur(i) Ruttan = jewel-like God. 2.

MEANING: I am enjoying all comforts (bliss) by reciting Waheguru's Naam. I feel fully detached from worldly attractions while leading a family life, and the noose of the Angel of death has been cut for me (I will not take rebirths), oh my mother. Pause.

With His benevolence, Waheguru has embraced me as His own, and a strong yearning for His holy sight has sprouted in my mind. By singing His praise in the company of the Guru, all my expectations from any other have been crushed (ended). 1.

The Guru has pulled me out of the wilderness of the world-forest (where I was spiritually lost), and has put me on the path leading to union with Waheguru. (With Guru's grace), I have acquired the jewel-like Waheguru, and all my sins have run away with Waheguru's holy sight, oh Nanak. 2.100.123.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਈ ਰੀ ਅਰਿਓ ਪ੍ਰੇਮ ਕੀ ਖੋਰਿ॥ ਦਰਸਨ ਰੁਚਿਤ ਪਿਆਸ ਮਨਿ ਸੁੰਦਰ ਸਕਤ ਨ ਕੋਈ ਤੋਰਿ॥ 1॥ਰਹਾਉ॥ ਪ੍ਰਾਨ ਮਾਨ ਪਤਿ ਪਿਤਾ ਸੁਤ ਬੰਧਪ ਹਰਿ ਸਰਬਸੁ ਧਨ ਮੋਰ॥ ਧ੍ਰਿਗ ਸਰੀਰੁ ਅਸਤ ਬਿਸਟਾ ਕ੍ਰਿਮ ਬਿਨੁ ਹਰਿ ਜਾਨਤ ਹੋਰ॥ 1॥ ਭਇਓ ਕ੍ਰਿਪਾਲ ਦੀਨ ਦੁਖ ਭੰਜਨੁ ਪਰਾ ਪੂਰਬਲਾ ਜੋਰ॥ ਨਾਨਕ ਸਰਣਿ ਕ੍ਰਿਪਾਨਿਧਿ ਸਾਗਰ ਬਿਨਸਿਓ ਆਨ ਨਿਹੋਰ॥ 2॥101॥124॥

Sarang Mehla 5: Maayee ree, uriyo praym kee khor(i). Dershun roochit piyaas mun(i) soondar, sukut na koyee toar(i). Ruhaou. Praan, maan, put(i), pitaa, soot, biundhup. Hur(i) serbus(u) dhun moar. Dhrig Sureer(u) ust, bishta, kirm, bin(u) Hur(i) jaanut hoar. 1. Bhuyyo kirpal deen Dookh-Bhunjun, puraa poorubla joar. Nanak shern(i) Kirpa-Nidh(i) Saagur, binsiyo aan nihoar. 2. 101.124.

Word Meaning: Uriyo = trapped in (absorbed in). Khor(i) = narrow street; intoxication. Roochit = longing. Piyaas = thirst; strong desire. Toar(i) = break. Pause. Put(i) = dignity. Soot = sons. Bundhup = close relative. Serbus(u) = all. Moar = mine. Dhrig = shameful; condemnable. Ust = bones. Bishta Kirm = worm of feces. Jaanut = recognizes; worships. Hoar = other. 1. Bhuyyo = became. Dookh-Bhunjun = destroyer of all suffering (God). Poorubla = previous affection. Joar = force; effect. Kirpa-Nidh(i) Saagur = the treasure and ocean of mercy (God). Binsiyo = vanished. Aan Nhoar = looking to others (having hope). 2.

MEANING: I have been absorbed in and intoxicated by my love for Waheguru. My longing and my thirst for His beautiful sight have become so strong that nobody can break them. Pause. Now, Waheguru is life, pride, dignity, father, sons, close relatives, wealth, and everything, for me. The human body, which is made of bones, is shameful and is like a worm of feces which recognizes any other power than Waheguru. 1.

Because of my previous attachment with Waheguru, the destroyer of all suffering, Lord, became kind to the humble me. I have come to the shelter of Waheguru, the treasure and

the ocean of kindness, and my need to look to any other power for support has vanished, oh Nanak. 2.110.124.

ਸਾਰਗ ਮਹਲਾ 5॥ ਨੀਕੀ ਰਾਮ ਕੀ ਧੁਨਿ ਸੋਇ॥ ਚਰਨ ਕਮਲ ਅਨੂਪ ਸੁਆਮੀ ਜਪਤ ਸਾਧੂ ਹੋਇ॥ 1॥ ਰਹਾਉ॥ ਚਿਤਵਤਾ ਗੋਪਾਲ ਦਰਸਨ ਕਲਮਲਾ ਕਛੁ ਧੋਇ॥ ਜਨਮ ਮਰਨ ਬਿਕਾਰ ਅੰਕੁਰ ਹਰਿ ਕਾਟਿ ਛਾਡੇ ਖੋਇ॥ 1॥ ਪਰਾ ਪੂਰਬਿ ਜਿਸਹਿ ਲਿਖਿਆ ਬਿਰਲਾ ਪਾਏ ਕੋਇ॥ ਰਵਨੁ ਗੁਣ ਗੋਪਾਲ ਕਰਤੇ ਨਾਨਕਾ ਸਚੁ ਜੋਇ॥ 2॥102॥125॥

Sarang Mehla 5: Neeki Ram kee dhoon(i) soyay. Churn Kumul Anoop Soami, juput Sadhu hoyay. 1. Ruhaou. Chitvuta Gopal dershun, kulmula kuddh dhoyay. Junum mern bikaa unkoor, Hur(i) kaat(i) chhaaday khoyay. Puraa poorub(i) jiseh(i) likhiya, birla paayay koyay. Ruvun(u) goon Gopal Kertay, Nanaka Sach(u) joyay. 2.102.125.

Word Meaning: Neeki = beautiful; mind-captivating. Dhoon(i) = Shabad (in praise of Waheguru). Soyay = praise; His. Anoop = unparalleled. Sadhu = Guru-like. Pause. Chitvuta = think of. Kulmula = sins. Bikaar Unkoor = the sprouting of vices. Khoyay = lost; removed. 1. Pura Poorub Likhiya = prewritten fortune. Birla = rare. Ruvun(u) = remembering. Kertay = of the Creator. Joyay = which (Waheguru). 2.

MEANING: The Shabad in Waheguru's praise is mind-captivating (blissful), and the devotee, who worships Waheguru's lotus-like Feet with unparalleled beauty (His Naam), becomes a holy saint like the Guru. Pause.

All one's sins are washed away with the thought of Waheguru's holy sight. The sprouting of immoral acts, which keep him in the cycle of births and deaths, is destroyed. 1.

But some rare devotee, who has it prewritten in his fate, sings praise of the Creator and the eternal Waheguru, oh Nanak. 2.102.125.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਨਾਮ ਕੀ ਮਤਿ ਸਾਰ॥ ਹਰਿ ਬਿਸਾਰਿ ਜੁ ਆਨ ਰਾਚਹਿ ਮਿਥਨ ਸਭ ਬਿਸਥਾਰ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਮਿ ਭਜੁ ਸੁਆਮੀ ਪਾਪ ਹੋਵਤ ਖਾਰ॥ ਚਰਨਾਰਬਿੰਦ ਬਸਾਇ ਹਿਰਦੈ ਬਹੁਰਿ ਜਨਮ ਨ ਮਾਰ॥ 1॥ ਕਰਿ ਅਨੁਗ੍ਰਹ ਰਾਖਿ ਲੀਨੇ ਏਕ ਨਾਮ ਅਧਾਰ॥ ਦਿਨ ਰੈਨਿ ਸਿਮਰਤ ਸਦਾ ਨਾਨਕ ਮੁਖ ਊਜਲ ਦਰਬਾਰਿ॥ 2॥103॥126॥

Sarang Mehla 5: Hur(i) kay Naam kee mut(i) saar. Hur(i) bisaar(i), ju aan raacheh(i), mithun subh bisthaar. 1. Ruhaou. Sadh sungum(i), bhuj(u) Soami, paap hovut khaar. Churnaarbind busaayay hirdaiy, buhour(i) junum na maar. 1. Kur(i) anugreh raakh(i) leenay, Aik Naam adhaar. Din raiyn(i) simrut sudaa Nanak, mookh oojul Durbaar(i). 2.103. 126.

Word MEANING: Mut(i) = thoughts. Saar = supreme. Raacheh(i) = get engaged in. Mithun = false; short-lived. Bisthaar = expanse; possessions. Pause. Sungum(i) = in the company of. Bhuj(u) = worship; recite Naam. Khaar = suffer humiliation; get destroyed. Churnaarbind = lotus-like Feet (Naam). Busaayay = embed. Maar = death. 1. Anugreh = kindness; favour. Raakh leenay = protected. Adhaar = basis. Raiyn(i) = night. Oojul = clean; pure; dignified. Durbar(i) = Waheguru's Court. 2.

MEANING: The thinking, which motivates the man to recite Waheguru's Naam, is supreme. The man should realize that the possessions of the whole world are false (short-lived) when he forgets Waheguru and becomes engaged in other worldly things. Pause.

So, the man should worship (sing praise of) the Lord in the shelter of the Guru (or the holy saints) when all his sins get destroyed disgracefully. A devotee, who embeds Waheguru's lotus-like Feet (His Naam) in his heart, does not suffer from births and deaths again. 1.

Waheguru protects those in every way who make His Naam the only basis of their life. Those who keep Waheguru in their minds day and night look dignified (are honoured) in His Court, oh Nanak. 2.103.126.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਾਨੀ ਤੂੰ ਰਾਮ ਕੈ ਦਰਿ ਮਾਨੀ॥ ਸਾਧ ਸੰਗਿ ਮਿਲਿ ਹਰਿ ਗੁਨ ਗਾਏ ਬਿਨਸੀ ਸਭ ਅਭਿਮਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਅਪੁਨੀ ਕਰਿ ਲੀਨੀ ਗੁਰਮੁਖਿ ਪੂਰ ਗਿਆਨੀ॥ ਸਰਬ ਸੂਖ ਆਨੰਦ ਘਨੇਰੇ ਠਾਕੁਰ ਦਰਸ ਧਿਆਨੀ॥ 1॥ ਨਿਕਟ ਵਰਤਨਿ ਸਾ ਸਦਾ ਸੁਹਾਗਨਿ ਦਹਦਿਸ ਸਾਈ ਜਾਨੀ॥ ਪ੍ਰਿਅ ਰੰਗ ਰੰਗਿ ਰਤੀ ਨਾਰਾਇਨ ਨਾਨਕ ਤਿਸੁ ਕੁਰਬਾਨੀ॥ 2॥104॥127॥

Sarang Mehla 5: Maani, toon Ram kaiy Dur(i) maani. Sadh sung(i) mil(i) Hur(i) goon gaayay, binsi subh abhimaani. 1. Ruhaou. Dhaar(i) anugreh(u) Apuni Kur(i) leeni, Gurmukh(i) poor giyani. Serb sookh, anund ghunayray, Tthaakur ders dhiyaani. 1. Nicket vertun(i), saa sudaa soohaagun(i), dehdis saayee jaani. Priya rung, rung(i) rutti Narayin, Nanak tis(u) koorbaani. 2.104.127.

Word Meaning: Maani = recognized; honoured. Binsi = vanished; eradicated. Abhimaani = ego. Pause. Anugreh(u) = kindness. Poor = perfect. Giyani = having Divine Knowledge. Ghunayray = immense. Dhiyaani = meditator. Nicket Vertun(i) = who believes that Waheguru is very close to her. Soohagun = loved by the Waheguru-Husband. Desdis = in every direction; everywhere. Jaani = is recognized; is famous. Rung = love. Rung(i) = in amazing feats. Rutti = imbued. 2.

MEANING: All the ego of the devotee who sings Waheguru's praise in the shelter of the Guru is destroyed, and she is honoured in Waheguru's Court. Pause.

With His benevolence, Waheguru embraces such a devotee to make her His own, and she acquires the complete Divine Knowledge (is spiritually fully enlightened) with the Advice of Guru. With the focus of her mind on Waheguru's holy sight, she acquires immense comforts and blissfulness. 1. She always stays close to Waheguru (has Him in her thoughts all the time), is loved deeply by the Waheguru-Husband, and becomes well-known (famous) all over. I am a sacrifice for such a devotee, who is imbued with the love and the amazing feats of Waheguru, oh Nanak. 1.104.127.

ਸਾਰਗ ਮਹਲਾ 5॥ ਤੁਅ ਚਰਨ ਆਸਰੋ ਈਸ॥ ਤੁਮਹਿ ਪਛਾਨੂ ਸਾਕੁ ਤੁਮਹਿ ਸੰਗਿ ਰਾਖਨਹਾਰੁ ਤੁਮੈ ਜਗਦੀਸ॥ ਰਹਾਉ॥ ਤੂ ਹਮਰੋ ਹਮ ਤੁਮਰੇ ਕਹੀਐ ਇਤ ਉਤ ਤੁਮਹੀ ਰਾਖੇ॥ ਤੂ ਬੇਅੰਤੁ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਗੁਰ ਕਿਰਪਾ ਕੋਈ ਲਾਖੇ॥ 1॥ ਬਿਨੁ ਬਕਨੇ ਬਿਨੁ ਕਹਨ ਕਹਾਵਨ ਅੰਤਰਜਾਮੀ ਜਾਨੈ॥ ਜਾ ਕਉ ਮੇਲਿ ਲਏ ਪ੍ਰਭੁ ਨਾਨਕੁ ਸੇ ਜਨ ਦਰਗਹ ਮਾਨੇ॥ 2॥105॥128॥

Sarang Mehla 5: Tou Churn aasro Eesh. Toomeh(i) puchhaanoo, saak(u) Toomeh(i) sung(i), Raakhunhaar(u) Toomaiy Jugdeesh. Ruhaou. Tu humro, hum Toomray kuhhiyaiy, it, oot Toomhee raakhay. Tu bayunt(u), uprumpur Soami, Gur kirpa koyee laakhay. 1. Bin(u) buknay, bin(u) kehn kuhaavun, Untarjaami jaanaiy. Ja kuou mayl(i) luyyay, Prubh(u) Nanak(u), say jun Durgah maanay. 2.105.128.

Word Meaning: Aasro = support; basis. Eesh = Waheguru. Puchhaanoo = known to. Saak = relationship. Raakhunhaar(i) = protector; guardian. Jgdeesh = Lord of the world (God). Pause. Kuhhiyaiy = are said to be. It Oot = here and there; in this world, and the next. Bayunt = limitless. Uprumpur = with no ends. Koyee = some rare. Laakhay = comprehends. 1. Bin(u) Buknay Kehn Kuhaavun = without saying and asking. Untarjaami = omniscient. Mayl(i) Luyyay = connects. 2.

MEANING: I survive with the support of Your Feet (Naam), oh, Waheguru. You are the only one known to me; you are my relative and my guardian, oh, the Lord of the world. Pause.

It is said that You belong to Your living beings, and they belong to You; and You are our guardian in this world, and the next. You are limitless and endless; some rare individual comprehends (makes a connection with) You with the grace of the Guru. 1.

You are omniscient, and You know what goes on in our minds without us telling or asking You. The individual whom You connect with You honour in Your Court, oh Nanak. 2.105.128.

(ਅੰਗ 1229)॥ ਸਾਰਗ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਭਜਿ ਆਨ ਕਰਮ ਬਿਕਾਰ॥ ਮਾਨ ਮੋਹੁ ਨ ਬੁਝਤ ਤ੍ਰਿਸਨਾ ਕਾਲ ਗ੍ਰਸ ਸੰਸਾਰ॥ 1॥ ਰਹਾਉ॥ ਖਾਤ ਪੀਵਤ ਹਸਤ ਸੋਵਤ ਅਉਧ ਬਿਤੀ ਅਸਾਰ॥ ਨਰਕ ਉਦਰ ਭ੍ਰਮੰਤ ਜਲਤੋ ਜਮਹਿ ਕੀਨੀ ਸਾਰ॥ 1॥ ਪਰ ਦ੍ਰੋਹ ਕਰਤ ਬਿਕਾਰ ਨਿੰਦਾ ਪਾਪ ਰਤ ਕਰ ਝਾਰ॥ ਬਿਨਾ ਸਤਿਗੁਰ ਬੂਝ ਨਾਹੀ ਤਮ ਮੋਹ ਮਹਾ ਅੰਧਾਰ॥ 2॥ ਬਿਖ ਠਗਉਰੀ ਖਾਇ ਮੂਠੋ ਚਿਤਿ ਨ ਸਿਰਜਨਹਾਰ॥ ਗੋਬਿੰਦ ਗੁਪਤ ਹੋਇ ਰਹਿਓ ਨਿਆਰੋ, ਮਾਤੰਗ ਮਤਿ ਅਹੰਕਾਰ॥ 3॥ ਕਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਸੰਤ ਰਾਖੇ ਚਰਨ ਕਮਲ ਅਧਾਰ॥ ਕਰ ਜੋਰਿ ਨਾਨਕੁ ਸਰਨਿ ਆਇਓ ਗੋਪਾਲ ਪੁਰਖ ਅਪਾਰ॥ 4॥1॥129॥

(PAGE 1229): **Sarang Mehla 5, Chaupuday, Ghur(u) 5:** Ek Onkar Satgur Persad(i): Hur(i) bhuj(i), aan kerm bikaar. Maan, moh(u) na boojhut trishna, kaal gruss sunsaar. 1. Ruhaou. Khaat, peevut, hust, sovut, aoudh bitee asaar. Nerk oodur bhermunt julto, Jumeh(i) keeni saar. 1. Pur droh kert bikaar, ninda, paap rut ker jhaar. Binaa Satguru boojh naahi, tum, moh, muhaa undhaar. 2. Bikh tthugauri khaayay moottho, chit(i) na Sirjunhaar. Gobind, goopt hoyay ruhhiyo niyaaro, maatung mut(i) ahunkaar. 3. Kur(i) kirpa Prubh sunt raakhay, Churn Kumul adhaar. Ker joar(i) Nanak(u) Shern(i) aayo, Gopal Purakh apaar. 4.1.129.

Word Meaning: Chaupuday = Shabad with four stanzas. Bhuj(i) = worship. Aan Kerm = other tasks (rituals). Bikaar = worthless. Boojhut = put out. Trishna = fire of desires. Kaal = (spiritual) death. Gruss = in the jaws of. Pause. Aoudh = life. Bitee = is spent. Asaar = in unawareness. Oodur = womb. Bhemut = wandering through. Julto = burning; suffering. Jumeh(i) = Angel of death. Saar = looking after. 1. Pur = others. Droh = defrauds. Bikaar = immoral acts. Ninda = vilification. Rut = imbued in. Ker Jhaar = with washed hands; ignoring everything else; with full focus. Boojh Naahi = does not understand. Tum = rage. Muhha Undhaar = grave darkness. 2. Bikh Tthugauri = poisonous but mind-captivating (Maya). Moottho = is robbed. Goopt = hidden. Niyaaro = fully detached. Maatung = elephant. Mut(i) Ahunkaar = egoistic thinking. 3. Ker Joar(i) = with folded (clasped) hands. Purakh = living power. Apaar = endless. 4.

MEANING: Recite Waheguru's Naam; all other ritualistic deeds are worthless, oh man. Man's fire of his ego and his worldly attachments does not go out, and the world is always in the jaws of spiritual death. Pause.

The life of the unaware man is spent in eating, drinking, laughing (enjoying), and sleeping. (Because of his such behaviour), He is taken care of by the Angel of death, and he burns in the fire of hell-like womb of his mother when he wanders through many life forms. 1.

Ignoring everything else, He commits sins and performs ignoble deeds like defrauding and vilifying others. Without Satguru, he does not realize the grave darkness of his rage (jealousy) and his worldly attachments. 2.

He is robbed of his noble qualities under the influence of the mind-captivating, poisonous Maya, and never thinks of the Creator (Waheguru). With egoistic thinking, the man behaves like a swollen-headed elephant and does not realize that Waheguru is hidden in his body and is fully detached from worldly affairs. 3.

Waheguru's Naam is the basis of the life of holy saints, and Waheguru protects them fully with His benevolence. With folded hands (very humbly), I, too, have come to the shelter of the living power of the limitless Waheguru, oh Nanak. 4.1.129.

ਸਾਰਗ ਮਹਲਾ 5 ਘਰੁ 6 ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸੁਭ ਬਚਨ ਬੋਲਿ ਗੁਨ ਅਮੋਲ॥ ਕਿੰਕਰੀ ਬਿਕਾਰ॥ ਦੇਖੁ ਰੀ ਬੀਚਾਰ॥ ਗੁਰ ਸਬਦੁ ਧਿਆਇ ਮਹਲੁ ਪਾਇ॥ ਹਰਿ ਸੰਗਿ ਰੰਗ ਕਰਤੀ ਮਹਾ

ਕੇਲ॥ 1॥ ਰਹਾਉ॥ ਸੁਪਨ ਰੀ ਸੰਸਾਰੁ॥ ਮਿਥਨੀ ਬਿਸਥਾਰੁ॥ ਸਖੀ ਕਾਇ ਮੋਹਿ ਮੋਹਿਲੀ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਰਿਦੈ ਮੇਲ॥ 1॥ ਸਰਬ ਰੀ ਪ੍ਰੀਤਿ ਪਿਆਰੁ॥ ਪ੍ਰਭੁ ਸਦਾ ਰੀ ਦਇਆਰੁ॥ ਕਾਏ ਆਨ ਆਨ ਰੁਚੀਐ॥ ਹਰਿ ਸੰਗਿ ਖਚੀਐ॥ ਜਉ ਸਾਧ ਸੰਗ ਪਾਏ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਧਿਆਏ॥ ਅਬ ਰਹੇ ਜਮਹਿ ਮੇਲ॥ 2॥1॥130॥

Sarang Mehla 5, Ghur(u) 6, Purrtaal: Ek Onkar Satgur Persad(i): Shoobh Buchun boal(i), Goon amoal. Kinkuri bikaar. Daykh(u) ree beechaar. Gur Shabad(i) dhiyaayay, Mehl paayay. Hur(i) sung(i) rung, kerti muhha kayl. 1. Ruhaou. Soopn ree sunsaar(u). Mithnee bisthaar(u) Sukhee, kaayay moh(i) mohili, Priyay preet(i) ridaiy mayl. 1. Serb ree preet(i), piyaar(u). Prubhoo sudaa ree duyyaar(u). Kaayay aan, aan roochiyaiy. Hur(i) sung(i) khuchiyaiy. Juou Sadh sung paayay. Kuhhou Nanak, Hur(i) dhiyaayay. Ub ruhhay Jumeh(i) mayl. 2.1.130.

Word Meaning: Shoobh Buchun = supreme words (in praise of Waheguru). Goon Amoal = the priceless Virtues (of God). Kinkuri = servant; slave. Bikaar = sensual pleasures. Mehl = Waheguru's Residence. Rung Kerti = enjoys bliss. Muhha Kayl = great enjoyment. Pause. Mithnee = false; short-lived. Bisthaar = expanse (of wealth). Sukhee = oh my friend. Kaayay = why? Ridaiy Mail = enshrine in heart. 1. Duyaar(u) = merciful. Aan = other. Roochiyay = taking interest. Khuchiyaiy = stay intoxicated. Juou = when. Ub = now. Ruhhay = left behind. Mayl = meeting. 2.

MEANING: You have become a slave to sensual pleasures; you should rather sing Waheguru's praise, which has priceless virtues, oh my soul. Just think what you will achieve when you worship Waheguru with Guru's Shabad! You will reach Waheguru's Residence (get connected with Him), and enjoy the great bliss of union with Him in His love! Pause. The world is like a dream, and all your possessions are false (short-lived). Why have you been captivated by your worldly attachments, oh my friend? Enshrine the love for the Dear (Waheguru) in your heart. 1.

Waheguru is always very kind and loves His whole creation. Why should we take an interest in anything else? We should stay intoxicated only in the love for Waheguru. When we have the fortune to join the company of the Guru, we sing Waheguru's praise, while meeting with the Angel of death becomes a thing of the past, oh Nanak. 2.1.130.

ਸਾਰਗ ਮਹਲਾ 5॥ ਕੰਚਨਾ ਬਹੁ ਦਤ ਕਰਾ॥ ਭੂਮਿ ਦਾਨੁ ਅਰਪਿ ਧਰਾ॥ ਮਨ ਅਨਿਕ ਸੋਚ ਪਵਿਤ੍ਰ ਕਰਤ॥ ਨਾਹੀ ਰੇ ਨਾਮ ਤੁਲਿ ਮਨ ਚਰਨ ਕਮਲ ਲਾਗੇ॥ 1॥ ਰਹਾਉ॥ ਚਾਰਿ ਬੇਦ ਜਿਹਵ ਭਨੇ॥ ਦਸ ਅਸਟ ਖਸਟ ਸ੍ਰਵਨ ਸੁਨੇ॥ ਨਹੀ ਤੁਲਿ ਗੋਬਿੰਦ ਨਾਮ ਧੁਨੇ॥ ਮਨ ਚਰਨ ਕਮਲ ਲਾਗੇ॥ 1॥ ਬਰਤ ਸੰਧਿ ਸੋਚ ਚਾਰਿ॥ ਕ੍ਰਿਆ ਕੁੰਟ ਨਿਰਾਹਾਰ॥ ਅਪਰਸ ਕਰਤ ਪਾਕਸਾਰ॥ ਨਿਵਲੀ ਕਰਮ ਬਹੁ ਬਿਸਥਾਰ॥ ਧੂਪ ਦੀਪ ਕਰਤੇ ਹਰਿ ਨਾਮ ਤੁਲਿ ਨ ਲਾਗੇ॥ ਰਾਮ ਦਇਆਰ ਸੁਨਿ ਦੀਨ ਬੇਨਤੀ॥ ਦੇਹੁ ਦਰਸੁ ਨੈਨ ਪੇਖਉ ਜਨ ਨਾਨਕ ਨਾਮ ਮਿਸਟ ਲਾਗੇ॥ 2॥2॥131॥

Sarang Mehla 5: Kunchunaa, buhhou dut kuraa. Bhoom(i) daan(u) urp(i) dhuraa. Mun anik soach puvittar kert. Naahi ray, Naam tool(i), mun Churn Kumul laagay. 1. Ruhaou. Chaar(i) Bayd jihveh bhunay. Dus-asht, Khust, servun soonay. Nuhhi tool(i) Gobind Naam dhoonay. Mun, Churn Kumul laagay. 1. Bert, sundh(i) soach chaar(i). Kirya koont, nirahaar. Apers, kert paaksaar. Nivlee kern buhhou bisthaar. Dhoop, deep kertay, Hur(i) Naam tool(i) na laagay. Ram duyyaar, soon(i) deen baynti. Dayhou ders(u), naiyn paykhoun, jun Nanak, Naam misht laagay. 2.2.131.

Word Meaning: Kunchunaa = gold. Dut Kuraa = Urp(i) Dhuraa = offered; gave in donations. Bhoom(i) = land. Soach Puvittar = cleanse to purify. Tool(i) = equal. Pause. Jihveh = with the tongue; from memory. Dus-Asht = 18 (Puranas). Khust = six (Shastras). Servun = with ears. Dhoonay = Shabad; sound. 1. Bert = commitments (like fasting etc.). Sundh(i) = idol worship three times a day. Soch Chaar(i) = physical purity. Kirya Koont = roaming in all the four directions. Nirahaar = going without food. Apers = avoid touching by others. Kert

Paaksaar = prepare own meals. Nivlee Kerm = rotating the belly veins to avoid constipation. Bisthaar = expanse; other related deeds Dhoop Deep = incense and lamps. Duyaar = merciful. Deen = humble. Baynti = prayer. Paykhoun = I see. Misht = sweet. 2.

MEANING: People donate lots of gold and land (to undeserving people), and cleanse their bodies in countless different ways to purify their mind (with the belief that they will go to paradise), but no such deed comes even close to Waheguru's Naam, which one recites with affection. Pause. Some people recite all four Vedas with their tongue (from memory), listen to the 18 Puranas, and the six Shastras, but nothing can match the sweet sound of Waheguru's Naam when recited with deep love for Him. 1.

No personal commitment like fasting, three-time worship of idols, physical purity, going without food, preparing one's own meals without allowing anyone to touch them, rotating one's veins to keep the bowl clean, offering incense and flowers to the idol, and other related deeds carry no value in comparison to Waheguru's Naam. I humbly pray to Waheguru, who is kind to the helpless, that He shows me His holy Sight, which I may enjoy with my eyes. I am His slave, and find His Naam to be very sweet, oh Nanak. 2.2.131.

ਸਾਰਗ ਮਹਲਾ 5॥ ਰਾਮ ਰਾਮ ਰਾਮ ਜਾਪਿ ਰਮਤ ਰਾਮ ਸਹਾਈ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1230)॥ ਸੰਤਨ ਕੈ ਚਰਨ ਲਾਗੇ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਤਿਆਗੇ ਗੁਰ ਗੋਪਾਲ ਭਏ ਕ੍ਰਿਪਾਲ ਲਬਧਿ ਅਪਨੀ ਪਾਈ॥ 1॥ ਬਿਨਸੇ ਭ੍ਰਮ ਮੋਹ ਅੰਧ ਟੂਟੇ ਮਾਇਆ ਕੇ ਬੰਧ ਪੂਰਨ ਸਰਬਤ੍ਰ ਠਾਕੁਰ ਨਹ ਕੋਊ ਬੈਰਾਈ॥ 2॥ ਸੁਆਮੀ ਸੁਪ੍ਰਸੰਨ ਭਏ ਜਨਮ ਮਰਨ ਦੋਖ ਗਏ ਸੰਤਨ ਕੈ ਚਰਨ ਲਾਗਿ ਨਾਨਕ ਗੁਨ ਗਾਈ॥ 2॥3॥132॥

Sarang Mehla 5: Ram, Ram, Ram jaap(i), rumut Ram suhaayi. 1. Ruhaou.

(PAGE 1230): Suntun kaiy Churn laagay, kaam, kroadh, lobh, tiyaagay, Gur Gopal, bhuyyay kirpal, lubhudh(i) apni paayi. 1. Binsay bherm, moh undh, tootay Maya kay bundh, poorun serbutur Tthaakur, neh koyoo bairaayi. Soami supersunn bhuyyay, junum, mern doakh guyyay, Suntun kaiy churn laag(i), Nanak Goon gaayi. 2.3.132.

Word Meaning: Rumut = reciting (Naam). Suhaayi = supports. Pause. Churn Laagaiy = surrenders to; takes shelter. Kaam = lust. Tiyaagay = abandons; gives up. Lubhudh(i) = desired substance. Paayee = acquired. 1. Binsay = vanished. Bherm = misconceptions; illusions. Undh = blinding. Bundh = bonds. Poorun Serbutur = omnipresent. Baiyraayee = enmity. 2. Supersunn = overly pleased. Doakh = blames; sins. 2.

MEANING: Recite Waheguru's Naam, and He becomes your full support, oh my mind. Pause. When one takes shelter of the holy saints, he gives up (overcomes) his lust, rage, and greed, and with the benevolence of Waheguru, one acquires his desired thing (union with Waheguru). 1. The darkness of one's illusions and worldly attachments is dispelled, and his bonds with Maya are broken. He sees Waheguru present everywhere and does not find anyone to be his enemy. 2.

When a devotee sings Waheguru's praise in the shelter of the holy saints, the Lord becomes overpleased with his dedication, and all his sins are washed away, and he never takes rebirths, oh Nanak. 2.3.132.

ਸਾਰਗ ਮਹਲਾ 5॥ ਹਰਿ ਹਰੇ ਹਰਿ ਮੁਖਹੁ ਬੋਲਿ ਹਰਿ ਹਰੇ ਮਨਿ ਧਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸ੍ਰਵਨ ਸੁਨਨ ਭਗਤਿ ਕਰਨ ਅਨਿਕ ਪਾਤਿਕ ਪੁਨਹਚਰਨ॥ ਸਰਨ ਪਰਨ ਸਾਧੂ ਆਨ ਬਾਨਿ ਬਿਸਾਰੇ॥ 1॥ ਹਰਿ ਚਰਨ ਪ੍ਰੀਤਿ ਨੀਤਿ ਨੀਤਿ ਪਾਵਨਾ ਮਹਿ ਮਹਾ ਪੁਨੀਤ॥ ਸੇਵਕ ਭੈ ਦੂਰਿ ਕਰਨ ਕਲਿਮਲ ਦੋਖ ਜਾਰੇ॥ ਕਹਤ ਮੁਕਤ ਸੁਨਤ ਮੁਕਤ ਰਹਤ ਜਨਮ ਰਹਤੇ॥ ਰਾਮ ਰਾਮ ਸਾਰ ਭੂਤ ਨਾਨਕ ਤਤੁ ਬੀਚਾਰੇ॥ 2॥4॥133॥

Sarang Mehla 5: Hur(i), Huray, Hur(i) mookhoun boal(i), Hur(i), Huray mun(i) dhaaray. 1. Ruhaou. Servun soonun, Bhagat(i) kern, anik paatik poonehchurn. Shern pern Sadhu, aan

baan(i) bisaaray. 1. Hur(i) Churn preet(i), neet(i), neet(i), paavna meh(i) muhha pooneet. Sayvuk bhaiy door(i) kern, kulimul doakh jaaray. Keht mookt, soonut mookt, reht junum rehtay. Ram, Ram saar bhoot, Nanak, Tutt(u) beechaaray. 2.4.133.

Word Meaning: Servun = ears. Anik = countless. Paatik = sins. Poonehchurn = deeds in repentance; atonement. Aan Baan(i) = egoistic glamour; show off. Bisaaray = giving up. 1. Neet(i) = always. Pavnaa Meh = among the pious. Pooneet = holy; pious. Kulimul = sins. Doakh = blames. Jaaray = burns; destroys. Mookt = free; emancipated. Reht = high (moral) living. Rehtay = are left behind. Saar Bhoot = the supreme substance. Tutt(u) = the root (God). 2.

MEANING: Chant Waheguru's Naam, and enshrine it in your heart, oh my friend. Pause. Listening to Waheguru and reciting His Naam are the true deeds of atonement for the countless sins one commits. Taking the Guru's shelter makes one forsake one's egoistic glamour. 1. To express one's love for Waheguru's Naam all the time is the most pious deed among all the holy deeds, and it dispels all the worldly fears of the devotee and burns down all his sins. Those who make singing Waheguru's praise and listening to it part of their lifestyle become free from rebirths. After deep thinking, I have reached the conclusion that Waheguru's Naam is the supreme among all the valuable substances, oh Nanak. 2.4.133.

ਸਾਰਗ ਮਹਲਾ 5॥ ਨਾਮ ਭਗਤਿ ਮਾਗੁ ਸੰਤ ਤਿਆਗਿ ਸਗਲ ਕਾਮੀ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰੀਤਿ ਲਾਇ ਹਰਿ ਧਿਆਇ ਗੁਨ ਗੋਬਿੰਦ ਸਦਾ ਗਾਇ॥ ਹਰਿ ਜਨ ਕੀ ਰੇਨ ਬਾਛ ਦੈਨਹਾਰ ਸੁਆਮੀ॥ 1॥ ਸਰਬ ਕੁਸਲ ਸੁਖ ਬਿਸ੍ਰਾਮ ਆਨਦਾ ਅਨੰਦ ਨਾਮ॥ ਜਮ ਕੀ ਕਛੁ ਨਾਹਿ ਤ੍ਰਾਸ ਸਿਮਰਿ ਅੰਤਰਜਾਮੀ॥ ਏਕ ਸਰਨ ਗੋਬਿੰਦ ਚਰਨ ਸੰਸਾਰ ਸਗਲ ਤਾਪ ਹਰਨ॥ ਨਾਵ ਰੂਪ ਸਾਧ ਸੰਗ ਨਾਨਕ ਪਾਰਗਰਾਮੀ॥ 2॥5॥134॥

Sarang Mehla 5: Naam Bhagat(i) maang(u) sunt, tiyaag(i) sugul kaami. 1. Ruhaou. Preet(i) laayay, Hur(i) dhiyaayay, goon Gobind sudaa gaayay. Hur(i) jun kee rayn baanchh, daiynhaar Soami. 1. Serb kooshul, sookh bisraam, anunda, anund, Naam. Jum kee kuchh(u) naah(i) traas, simer(i) Untarjaami. Aik shern Gobind Churn, sunsaar sugul taap-hern. Naav-roop Sadh sung, Nanak paargraami. 2.5.134.

Word Meaning: Maang(u) = ask (beg) for. Sugul Kaami = all other tasks. Pause. Rayn = dust of feet. Baanchh = long (beg) for. Daiynhaar = provider. 1. Kooshul = well being. Bisraam = peace of mind. Anunda Anund = supreme blissfulness. Traas = fear; worry. Simer = remember. Untarjaami = omniscient. Taap-Hern = destroyer of suffering. Naav-Roop = boat-like. Paargrami = to ferry across. 2.

MEANING: Forgetting all other tasks, beg for Waheguru's Naam and His worship from the Guru (holy saints), oh my friends. Pause.

Remember Waheguru and always sing His praise with love and reverence. Beg for the dust of the feet of the holy saints (an opportunity to serve them) from the Provider Waheguru. 1. Waheguru's Naam is the source of the supreme bliss, all well-being, comforts, and peace of mind. One has no fear (or worry) of the Angel of death when he remembers the omniscient Waheguru. All one's suffering in the world is destroyed when he takes the shelter of the "One" Waheguru's Feet (His Naam). The company (shelter) of the Guru is like a boat which ferries one across the sea of Maya, oh Nanak. 2.5.134.

ਸਾਰਗ ਮਹਲਾ 5॥ ਗੁਨ ਲਾਲ ਗਾਵਉ ਗੁਰ ਦੇਖੇ॥ ਪੰਚਾ ਤੇ ਏਕੁ ਛੂਟਾ ਜਉ ਸਾਧ ਸੰਗਿ ਪਗਰਉ॥ 1॥ ਰਹਾਉ॥ ਦ੍ਰਿਸਟਿ ਕਛੁ ਸੰਗਿ ਨ ਜਾਇ॥ ਮਾਨੁ ਤਿਆਗਿ ਮੋਹਾ॥ ਏਕੈ ਹਰਿ ਪ੍ਰੀਤਿ ਲਾਇ ਮਿਲਿ ਸਾਧ ਸੰਗਿ ਸੋਹਾ॥ 1॥ ਪਾਇਓ ਹੈ ਗੁਣ ਨਿਧਾਨੁ ਸਗਲ ਆਸ ਪੂਰੀ॥ ਨਾਨਕ ਮਨਿ ਅਨੰਦ ਭਏ ਗੁਰਿ ਬਿਖਮ ਗਾੜ੍ਹ ਤੋਰੀ॥ 2॥6॥135॥

Sarang Mehla 5: Goon laal gaavoun, Gur daykhay. Punchaan tay aik(i) chhoota. Juou Sadh sung(i) pugroun. 1. Ruhaou. Drisht(i) kuchh(u) sung(i) na jaayay. Maan(u) tiyaag(i) moha. Aikaiy Hur(i) preet(i) laayay, mil(i) Sadh sung(i) soha. 1. Paayo haiy Goon-Nidhaan(u), sugul aas poori. Nanak mun(i) anund bhuyyay, Gur(i) bikhum gaarh tori. 2.6.135.

Word Meaning: Laal = extremely dear (God). Gur Daykhay = to see the Guru (in His shelter). Punchaan = the five demons (lust, greed etc.). Aik(u) = one (mind). Chhoota = became free. Pugroun = I drop on the Feet (of God); take shelter. Pause. Drisht(i) = visible. Sung(i) = with. Moha = attachments. Soha = graceful. 1. Goon-Nidhaan(u) = treasure of virtues (God). Aas Poori = wishes fulfilled. Bikhum = tough; strong. Gaarh = fortress. 2.

MEANING: I sing praise of my Beloved (Waheguru) in the shelter of the Guru. When I took shelter of the Guru, my mind became free from the five demons (which were controlling it). Pause. None of the visible things accompanies you after death. So, get rid of your ego and worldly attachments. Get attached to Waheguru in the shelter of the Guru when you look graceful (honoured in Waheguru's Court). 1.

Now that I have realized Waheguru, all my wishes have been fulfilled. The Guru has demolished the strong fortress of my selfishness and ego, and I feel highly blissful, oh Nanak. 2.6.135.

ਸਾਰਗ ਮਹਲਾ 5॥ ਮਨਿ ਬੈਰਾਗੈਗੀ॥ ਖੋਜਤੀ ਦਰ ਸਾਰ॥1॥ ਰਹਾਉ॥ ਸਾਧੁ ਸੰਤਨ ਸੇਵਿ ਕੈ ਪ੍ਰਿਉ ਹੀਅਰੈ ਧਿਆਇਓ॥ ਆਨੰਦ ਰੂਪੀ ਪੇਖਿ ਕੈ ਹਉ ਮਹਲੁ ਪਾਵਉਗੀ॥ 1॥ ਕਾਮ ਕਰੀ ਸਭ ਤਿਆਗਿ ਕੈ ਹਉ ਸਰਣਿ ਪਰਉਗੀ॥ ਨਾਨਕ ਸੁਆਮੀ ਗਰਿ ਮਿਲੇ ਹਉ ਗੁਰ ਮਨਾਵਉਗੀ॥ 2॥7॥136॥

Sarang Mehla 5: Mun(i) baiyraagaiygi. Khojti Dur Saar. 1. Ruhaou. Sadhu suntun sayv(i) kaiy, Priyo heeraiy dhiyaayo. Anund-Roopi paykh(i) kaiy, huoun Mehl(u) paaoungi. 1. Kaam kuree, subh tiyaag(i) kaiy, huoun Shern(i) puroungi. Nanak, Soami gur(i) milay, huoun Gur munaoungi. 2.7.136.

Word Meaning: Baiyraagaiygi = overcome with love. Khojti = searches. Dur Saar = the Supreme Door (of Waheguru). Pause, Sayv(i) Kaiy = serving; obeying. Heeraiy Priyo = darling (God). Heeraiy = in the heart. Anund-Roopi = source of bliss. Paykh(i) Kaiy = to see. Mehl(u) = Waheguru's Residence. 1. Kaam Kuree = routine tasks. Tiyaag(i) Kaiy = giving up. Gur(i) Milay = embrace; hug. Munaoungi = will honour. 2.

MEANING: My mind has been overwhelmed by my love for Waheguru, and now I am searching for the Supreme Door (the Residence of Waheguru). Pause.

I remember my Beloved (Waheguru) when I serve the holy saints. I will reach His Residence when I have the holy sight of Waheguru, which is the source of bliss. 1.

Forgetting all the Maya-related tasks, I will seek His shelter. I will honour the Guru (be thankful to Him) when I hug the Lord (when I get connected with Him), oh Nanak. 2.7.136.

ਸਾਰਗ ਮਹਲਾ 5॥ ਐਸੀ ਹੋਇ ਪਰੀ॥ ਜਾਨਤੇ ਦਇਆਰ॥ 1॥ ਰਹਾਉ॥ ਮਾਤਰ ਪਿਤਰ ਤਿਆਗਿ ਕੈ ਮਨੁ ਸੰਤਨ ਪਾਹਿ ਬੇਚਾਇਓ॥ ਜਾਤਿ ਜਨਮ ਕੁਲ ਖੋਈਐ ਹਉ ਗਾਵਉ ਹਰਿ ਹਰੀ॥ 1॥ ਲੋਕ ਕੁਟੰਬ ਤੇ ਟੂਟੀਐ ਪ੍ਰਭ ਕਿਰਤਿ ਕਿਰਤਿ ਕਰੀ॥ ਗੁਰਿ ਮੋ ਕਉ ਉਪਦੇਸਿਆ ਨਾਨਕ ਸੇਵਿ ਏਕ ਹਰੀ॥ 2॥8॥137॥

Sarang Mehla 5: Aiysi hoyay puree. Jaantay Duyyaar. 1. Ruhaou. Maatur, pitur, tiyaag(i) kaiy, mun(u) suntun paah(i) baychaayo. Jaat(i) junum, kool khoyiyaiy, huoun gaavoun Hur(i) Huree. 1. Loak kootumb tay tootiyaiy, Prubh kirt(i), kirt(i) kuree. Gur(i) mo kuou oopdashiya, Nanan sayv(i) Aik Huree. 2.8.137.

Word Meaning: Aiysi Hoyay Puree = it so happened (whatever happens). Duyyar = the merciful (God). Pause. Maatur = mother. Pitur = father. Paah(i) = with; to. Baychiyo =

sold, no longer mine. Kool = (pride of) clan. Khoyiyaiy = lost; gave up. Huoun = I. Loak = people. Kootumb = family. Tootiyaiy = break bonds. Kirt(i) Kuree = made blissful. 2.
MEANING: The kind Waheguru knows everything that goes through my mind. Pause. Breaking all the bonds of affection with my parents, I have sold my mind to the holy saints (will fully obey their advice). Abandoning the pride of my high caste and the clan in which I am born, I sing praise of Waheguru. 1.
Waheguru has given me such bliss that my bonds of attachment with the people and the family are completely broken. The Guru has advised me to serve only Waheguru, oh Nanak. 2.8.137.

(ਅੰਗ 1231)॥ ਸਾਰਗ ਮਹਲਾ 5॥ ਲਾਲ ਲਾਲ ਮੋਹਨ ਗੋਪਾਲ ਤੂ॥ ਕੀਟ ਹਸਤਿ ਪਾਖਾਣ ਜੰਤ ਸਰਬ ਮੈ ਪ੍ਰਤਿਪਾਲ ਤੂ॥ 1॥ ਰਹਾਉ॥ ਨਹ ਦੂਰਿ ਪੂਰਿ ਹਜੂਰਿ ਸੰਗੇ॥ ਸੁੰਦਰ ਰਸਾਲ ਤੂ॥ 1॥ ਨਹ ਬਰਨ ਬਰਨ ਨਹ ਕੁਲਹ ਕੁਲ॥ ਨਾਨਕ ਪ੍ਰਭ ਕਿਰਪਾਲ ਤੂ॥ 2॥9॥138॥
(PAGE 1231): **Sarang Mehla 5:** Laal, Laal, Mohun Gopal Tu. Keet, hust(i) paakhaan junt, serbmaiy, pritpal Tu. 1. Ruhaou. Neh door(i), Poor(i) hujoor(i) sungay. Soondur rusaal Tu.1. Neh bern, bern, neh kooleh kool. Nanak, Prubh kirpal Tu. 2.9.138
Word Meaning: Laal = Dear; attractive. Mohun = mind captivating. Gopal = Lord of the world. Keet = ant. Hust(i) = elephant. Paakhaan Junt = life in the rocks. Pritpal = raise and nourish. Pause. Poor(i) = omnipresent. Hujoor(i) = close by; visible. Sungay = with. Rusaal = source of all tastes (enjoyments). 1. Bern = major caste. Kool = clan. Kirpal = merciful. 2.
MEANING: You have captivated my mind with Your attractiveness, oh, the Lord of the world. You are present everywhere, and raise and nourish all the living beings from small ants, to huge elephants, and even the microbes in the rocks. Pause.
You are omnipresent, and are not far away; in fact, You are very close, and are visible to me. You are the source of all enjoyments and are highly attractive. 1.
You have no major caste, and no clan; You are only merciful, oh Nanak. 2.9.138.

ਸਾਰਗ ਮ:5॥ ਕਰਤ ਕੇਲ ਬਿਖੈ ਮੇਲ ਚੰਦ੍ਰ ਸੂਰ ਮੋਹੇ॥ ਉਪਜਤਾ ਬਿਕਾਰ ਦੁੰਦਰ ਨਉਪਰੀ ਝੁਨੰਤਕਾਰ ਸੁੰਦਰ ਅਨਿਗ ਭਾਉ ਕਰਤ ਫਿਰਤ ਬਿਨੁ ਗੋਪਾਲ ਧੋਹੇ॥ ਰਹਾਉ॥ ਤੀਨਿ ਭਉਨੇ ਲਪਟਾਇ ਰਹੀ॥ ਕਾਚ ਕਰਮਿ ਨ ਜਾਤਿ ਸਹੀ ਉਨਮਤ ਅੰਧ ਧੰਧ ਰਚਿਤ ਜੈਸੇ ਮਹਾ ਸਾਗਰ ਹੋਹੇ॥ 1॥ ਉਧਰੇ ਹਰਿ ਸੰਤ ਦਾਸ ਕਾਟਿ ਦੀਨੀ ਜਮ ਕੀ ਫਾਸ ਪਤਿਤ ਪਾਵਨ ਨਾਮੁ ਜਾ ਕੋ ਸਿਮਰਿ ਨਾਨਕ ਓਹੇ॥ 2॥10॥ 139॥3॥13॥155॥
Sarang M: 5: Kert kayl, bikhaiy mayl, chunder, soor mohay. Oopujta bikaar doondur, nuoupuree jhoonutkaar soondur, anig bhaaou kert phirt, bin(u) Gopal dhohay. Ruhaou. Teen bhaunay luptaayay ruhhi. Kaach kerm na jaat(i) suhhee, oonmut undh dhundh ruchit, jaiysay muhha saagur hohay. 1. Oodhray Hur(i) sunt daas, kaat(i) deeni Jum kee phaas, putit paavun Naam(u) Ja ko, simer Nanak Ohay. 2.10.139.3.13.155.
Word Meaning: Kert Kayl = enjoys one's own feats. Bikhaiy Mayl = connects people with sensual pleasures. Mohay = captivated. Oopjta = takes birth. Doondur = pugnacious; quarrelsome. Nuoupuree = anklets. Jhoonutkaar = clinking. Anig = countless. Bhaaou Kert Phirt = seductive (luring) actions. Dhohay = defrauds. Pause. Teen Bhaunay = the three worlds. Luptaayay = clings to. Kaach Kerm = ineffective (ritualistic) deeds. Na Jaat Suhhi = cannot be endured (resisted). Oonmut = intoxicated. Undh Dhundh
Oodhray = salvaged. Daas = slaves; devotees. Phaas = noose. Putit = immoral. Paavun = purifying. Ja Ko = of which. Ohay = the same. 2.
MEANING: Maya enjoys its own feats when it connects (lures) people to sensual pleasures for them to enjoy. Its magic is so powerful that it has captivated even the gods - the sun and

the moon. Because of its captivating spell, the pugnacious vices take birth in the minds of the people. It seduces people with its seductive behaviour when they feel that they are listening to the melodious clinking of the anklets of Maya with voluptuous beauty. It has defrauded everybody without Waheguru's Naam in their heart. Pause.

It clings to (controls the behaviour of) all three worlds, and its effects cannot be resisted with the ineffective ritualistic deeds. Intoxicated with the blinding affairs of Maya-related tasks, the man is whipped with the high waves of desires in the sea of Maya (the world-sea) as if he were in the middle of a huge ocean. 1.

The devotees have the noose of the Angel of death severed for them, and are salvaged. Remember and recite the Naam of Waheguru, which purifies even the immoral, oh Nanak. 2.10.139.3.13.155.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸਾਰੰਗ ਮਹਲਾ 9॥

Ek Onkar Satgur Persad(i): Raag(u) Sarang, Mehla 9:

ਹਰਿ ਬਿਨੁ ਤੇਰੋ ਕੋ ਨ ਸਹਾਈ॥ ਕਾ ਕੀ ਮਾਤ ਪਿਤਾ ਸੁਤ ਬਨਿਤਾ ਕੋ ਕਾਹੂ ਕੋ ਭਾਈ॥ 1॥ ਰਹਾਉ॥ ਧਨੁ ਧਰਨੀ ਅਰੁ ਸੰਪਤਿ ਸਗਰੀ ਜੋ ਮਾਨਿਓ ਅਪਨਾਈ॥ ਤਨ ਛੂਟੈ ਕਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਕਹਾ ਤਾਹਿ ਲਪਟਾਈ॥ 1॥ ਦੀਨ ਦਇਆਲ ਸਦਾ ਦੁਖ ਭੰਜਨ ਤਾ ਸਿਉ ਰੁਚਿ ਨ ਬਢਾਈ॥ ਨਾਨਕ ਕਹਤ ਜਗਤ ਸਭ ਮਿਥਿਆ ਜਿਉ ਸੁਪਨਾ ਰੈਨਾਈ॥ 2॥1॥

Hur(i) bin(u) tayro ko na suhaayi. Ka kee maat, pitaa, soot, bunita, ko kaahoo ko bhaayi. 1. Ruhaou. Dhun(u) dherni, ur(u) sumout(i) sugree, jo maaniyo apnaayee. Tun chhootaiy, kuchhoo sung(i) na chaalaiy, kuhha taah(i) luptaayi. 1. Deen Duyyal, sudaa dookh-bhunjun, Ta siyoun rooch(i) na budhaayi. Nanak, keht jugut subh mithiya, jiyoun soopna raiynaayi. 2.1.

Word Meaning: Suhaayi = supporter. Ka Kee = whose? Soot = sons. Bunita = wife. Pause. Dherni = land. Ur(u) = and. Tun Chhootaiy = the body collapses (dies). Luptaayi = cling. 1. Deen Duyyal = kind to the humble. Rooch(i) = interest; love. Budhaayi = increases; foster. Mithiya = false; mirage. Raiynaayi = at night. 2.

MEANING: You have no other supporter than Waheguru, oh man. Whose mother, father, son, spouse, or brother are you, forever? Pause.

None of the wealth, the land, and the property which you believe are yours, and which you are attached to, accompany you when you die. 1. You do not foster love for Waheguru, which is always merciful and is the destroyer of all suffering. You must realize that the whole world is false (short-lived) like a dream at night, oh Nanak. 2.1.

ਸਾਰੰਗ ਮਹਲਾ 9॥ ਕਹਾ ਮਨ ਬਿਖਿਆ ਸਿਉ ਲਪਟਾਹੀ॥ ਯਾ ਜਗ ਮਹਿ ਕੋਊ ਰਹਨੁ ਨ ਪਾਵੈ ਇਕਿ ਆਵਹਿ ਇਕਿ ਜਾਹੀ॥ 1॥ ਰਹਾਉ॥ ਕਾ ਕੋ ਤਨੁ ਧਨੁ ਸੰਪਤਿ ਕਾ ਕੀ ਕਾ ਸਿਉ ਨੇਹੁ ਲਗਾਹੀ॥ ਜੋ ਦੀਸੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਜਿਉ ਬਾਦਰ ਕੀ ਛਾਹੀ॥ 1॥ ਤਜਿ ਅਭਿਮਾਨੁ ਸਰਣਿ ਸੰਤਨ ਗਹੁ ਮੁਕਤਿ ਹੋਹਿ ਛਿਨ ਮਾਹੀ॥ ਜਨ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨ ਬਿਨੁ ਸੁਖ ਸੁਪਨੇ ਭੀ ਨਾਹੀ॥ 2॥2॥

Sarang Mehla 9: Kuhha mun(u) bikhiya siyoun luptaahi. Ya jug meh(i) koyoo rehn(u) na paavaiy, ikk(i) aaveh(i), ikk(i) jaahi. 1. Ruhaou. Ka ko tun(u), dhun(u) sumput(i) ka kee, ka siyoun nayhou lugaahi. Jo deesaiy, so sugul binaasaiy, jiyoun baadur kee chhaahi, 1. Tuj(i) abhimaan(u), shern(i) suntun guhhou, mookt(i) hoh(i) chhin maahi. Jun Nanak, Bhugvunt bhujun bin(u), sookh soopnay bhee naahi. 2.2.

Word Meaning: Kuhha = why? Bikhiya = Maya; sensual pleasures. Ya = this. Jug = world. Ikk(i) = many. Pause. Ka Ko = whose? Sumput(i) = wealth. Nayhou = love. Binaasaiy = vanishes; perishes. Baadur = cloud. Chhaahi = shade. 1. Tuj(i) = give up.

Abhimaan(u) = ego. Guhhou = hold; take. Mookt(i) = emancipation. Chhin Maahi = in a moment. Bhujun = worship. Soopnay = in dream. 2.

MEANING: Why are you so engrossed in the enjoyment of sensual pleasures, oh man? Nobody can stay in this world forever; many are born, and many die (every day). Pause. Whose body, wealth, and property are these, forever? So, what are you in love with? Every visible thing is short-lived (perishable) like the shade of a cloud. 1.

By giving up your ego and taking shelter of the holy saints, you will attain emancipation in a moment. One cannot have any comfort, even in his dream, without worshipping Waheguru, oh Nanak. 2.2.

ਸਾਰੰਗ ਮਹਲਾ 9॥ ਕਹਾ ਨਰ ਅਪਨੋ ਜਨਮੁ ਗਵਾਵੈ॥ ਮਾਇਆ ਮਦਿ ਬਿਖਿਆ ਰਸਿ ਰਚਿਓ ਰਾਮ ਸਰਨਿ ਨਹੀ ਆਵੈ॥ 1॥ ਰਹਾਉ॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਹੈ ਸੁਪਨੋ ਦੇਖਿ ਕਹਾ ਲੋਭਾਵੈ॥ ਜੋ ਉਪਜੈ ਸੋ ਸਗਲ ਬਿਨਾਸੈ ਰਹਨੁ ਨ ਕੋਊ ਪਾਵੈ॥ 1॥ ਮਿਥਿਆ ਤਨੁ ਸਾਚੋ ਕਰਿ ਮਾਨਿਓ ਇਹੁ ਬਿਧਿ ਆਪੁ ਬੰਧਾਵੈ॥ ਜਨ ਨਾਨਕ ਸੋਊ ਜਨੁ ਮੁਕਤਾ ਰਾਮ ਭਜਨ ਚਿਤੁ ਲਾਵੈ॥ 2॥3॥

Sarang Mehla 9: Kuhha nur apno junum(u) guvaavaiy. Maya mud(i) bikhiya rus(i) ruchiyo, Ram shern(i) nuhhi aavaiy. 1. Ruhaou. Eh(u) sunsaar(u) sugul haiy soopno, daykh(i) kuhha lobhaavaiy? Jo oopjaiy, so sugul binaasaiy, rehn(u) na koyoo paavaiy. 1. Mithiya tun(u) saacho kur(i) maaniyo, eh(u) bidh(i) aap(u) bundhaavaiy. Jun Nanak, soyoo jun(u) mookta, Ram bhujun chit(u) laavaiy. 2.3.

Word Meaning: Kuhha = why? Nur = oh, man. Mud(i) = intoxicated. Bikhiya Rus = in the enjoyment of sensual pleasures. Ruchiyo = indulged in. Pause. Lobhaavaiy = caught in greed. Oopjaiy = takes birth. Binaasaiy = is perishable. 1. Mithiya = false; perishable. Saacho = everlasting. Maaniyo = believes. Eh(u) Bidh(i) = by such means. Bundhaavaiy = gets trapped. Soyoo = that. Chit(u) Laavaiy = applies mind to; forms a bond. 2.

MEANING: You are intoxicated with your wealth, are engrossed in the enjoyment of sensual pleasures, and do not take shelter of Waheguru, oh man. Why are you wasting away your precious human life? Pause.

This world is like a dream; nobody can stay here forever. Whoever is born here must die. So, why are you caught in its greed? 1.

You believe your body will live forever, while, in fact, it is also perishable. Because of your false belief, you get trapped in worldly attractions. Only that individual is emancipated who forms a bond with Waheguru, oh Nanak. 2.3.

ਸਾਰੰਗ ਮਹਲਾ 9॥ ਮਨ ਕਰਿ ਕਬਹੂ ਨ ਹਰਿ ਗੁਨ ਗਾਇਓ॥
(ਅੰਗ 1232)॥ ਬਿਖਿਆਸਕਤ ਰਹਿਓ ਨਿਸਿ ਬਾਸੁਰ ਕੀਨੋ ਅਪਨੋ ਭਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਉਪਦੇਸੁ ਸੁਨਿਓ ਨਹੀ ਕਾਨਨਿ ਪਰ ਦਾਰਾ ਲਪਟਾਇਓ॥ ਪਰ ਨਿੰਦਾ ਕਾਰਨਿ ਬਹੁ ਧਾਵਤ ਸਮਝਿਓ ਨਹ ਸਮਝਾਇਓ॥ 1॥ ਕਹਾ ਕਹਉ ਮੈ ਅਪੁਨੀ ਕਰਨੀ ਜਿਹ ਬਿਧਿ ਜਨਮੁ ਗਵਾਇਓ॥ ਕਹਿ ਨਾਨਕ ਸਭ ਅਉਗਨ ਮੋ ਮਹਿ ਰਾਖਿ ਲੇਹੁ ਸਰਨਾਇਓ॥ 2॥4॥3॥13॥139॥4॥159॥

Sarang Mehla 9: Mun kur(i) kubhoon na Hur(i) goon gaayo.

(PAGE 1232): Bikhiyasukut ruhhiyo nis(i) baasur, keeno apno bhaayo. 1. Ruhaou. Gur Oopdaysh(u) sooniyo nuhhi kaanin, pur daara luptaayo. Pur ninda kaarun(i) buhou dhaavut, sumjhiyo neh sumjhaayo. 1. Kuhha kuhhoun mein apuni kerni, jih bidh(i) junum guvaayo. Keh(i) Nanak, subh aougun mo meh(i) raakh(i) layhou shernaayo. 2.4.3.13.139.4.159.

Word Meaning: Mun Kur(i) = from the depth of heart; with full faith. Kubhoon Na = never. Bikhiyasukut = engrossed in Maya. Nis = night. Baasur = day. Apno Bhaayo = to own

liking. Pause. Oopdaysh(u) = Advice. Kaanin = with ears. Daara = woman. Luptaayo = clings to. Pur Ninda = vilification of others. Kaarun(i) = for the sake of. Buhou Dhaavut = rushes quickly; is eager to. Sumjhiyo Neh = does not realize. 1. Kerni = performance. In Bidh(i) = by such means. Aougun = demerits; bad qualities. Shernaayo = have come to Your shelter. 2.

MEANING: The man does not sing Waheguru's praise with full faith; he stays engrossed in Maya day and night, and does things which he likes. Pause.

He does not listen to Guru's Teachings and clings to other women. He does not understand moral living, even when it is explained, and is always eager to vilify others. 1.

What can I say about my own poor performance, by which I am wasting away my precious human life, oh Nanak? I have all the ignoble qualities, but have come to Your shelter, kindly protect me (against the immoral acts), oh Waheguru. 2.4.3.13.139.4.159.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸਾਰਗ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਘਰੁ 1॥

Ek Onkar Satgur Persad:

Raag(u) Sarang Ashtpudiyaan, Mehla 1, Ghur(u) 1:

ਹਰਿ ਬਿਨੁ ਕਿਉ ਜੀਵਾ ਮੇਰੀ ਮਾਈ॥ ਜੈ ਜਗਦੀਸ ਤੇਰਾ ਜਸੁ ਜਾਚਉ ਮੈ ਹਰਿ ਬਿਨੁ ਰਹਨੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੀ ਪਿਆਸ ਪਿਆਸੀ ਕਾਮਨਿ ਦੇਖਉ ਰੈਨਿ ਸਬਾਈ॥ ਸ੍ਰੀਧਰ ਨਾਥ ਮੇਰਾ ਮਨੁ ਲੀਨਾ ਪ੍ਰਭੁ ਜਾਨੈ ਪੀਰ ਪਰਾਈ॥ 1॥ ਗਣਤ ਸਰੀਰਿ ਪੀਰ ਹੈ ਹਰਿ ਬਿਨੁ ਗੁਰ ਸਬਦੀ ਹਰਿ ਪਾਈ॥ ਹੋਹੁ ਦਇਆਲ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਹਰਿ ਸਿਉ ਰਹਾ ਸਮਾਈ॥ 2॥ ਐਸੀ ਰਵਤ ਰਵਹੁ ਮਨ ਮੇਰੇ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਈ॥ ਬਿਸਮ ਭਏ ਗੁਣ ਗਾਇ ਮਨੋਹਰ ਨਿਰਭਉ ਸਹਜਿ ਸਮਾਈ॥ 3॥ ਹਿਰਦੈ ਨਾਮੁ ਸਦਾ ਧੁਨਿ ਨਿਹਚਲ ਘਟੈ ਨ ਕੀਮਤਿ ਪਾਈ॥ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਕੋਈ ਨਿਰਧਨੁ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ 4॥ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਭਏ ਸੁਨਿ ਸਜਨੀ ਦੂਤ ਮੁਏ ਬਿਖੁ ਖਾਈ॥ ਜਬ ਕੀ ਉਪਜੀ ਤਬ ਕੀ ਤੈਸੀ ਰੰਗੁਲ ਭਈ ਮਨਿ ਭਾਈ॥ 5॥ ਸਹਜ ਸਮਾਧਿ ਸਦਾ ਲਿਵ ਹਰਿ ਸਿਉ ਜੀਵਾ ਹਰਿ ਗੁਨ ਗਾਈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਤਾ ਬੈਰਾਗੀ ਨਿਜ ਘਰਿ ਤਾੜੀ ਲਾਈ॥ 6॥ ਸੁਧ ਰਸ ਨਾਮੁ ਮਹਾ ਰਸੁ ਮੀਠਾ ਨਿਜ ਘਰਿ ਤਤੁ ਗੁਸਾਈ॥ ਤਹ ਹੀ ਮਨੁ ਜਹ ਹੀ ਤੈ ਰਾਖਿਆ ਐਸੀ ਗੁਰਮਤਿ ਪਾਈ॥ 7॥ ਸਨਕ ਸਨਾਦਿ ਬ੍ਰਹਮਾਦਿ ਇੰਦ੍ਰਾਦਿਕ ਭਗਤ ਰਤੇ ਬਨ ਆਈ॥ ਨਾਨਕ ਹਰਿ ਬਿਨੁ ਘਰੀ ਨ ਜੀਵਾ ਹਰਿ ਕਾ ਨਾਮੁ ਵਡਾਈ॥ 8॥1॥

Hur(i) bin(u) kiyoun jevaan mayri maayi. Jai, Jugdeesh, Tayra jus(u) jaachoun, mein Hur(i) bin(u) rehn(u) na jaayi. 1. Ruhaou. Hur(i) kee piyaas, piyaasi kaamin, daykhoun raiyn subaayi. Sridhur, Nath, mayra mun(u) leena, Prubh jaanaiy peer puraayi. 1. Gunut sreer(i), peer haiy Hur(i) bin(u), Gur Shabadi Hur(i) paayi. Hoh(u) duyyaal, kirpa kur(i) Hur(i) Jeeou, Hur(i) siyoun ruhhaan smaayi. 2. Aiysi ruvut ruvou mun mayray, Hur(i) Churnee chit(u) laayi. Bism bhuyyay, Goon gaayay Manohur, nirbhuou sehj(i) smaayi. 3. Hirdaiy Naam(u), sudaa dhoon(i) nihchul, ghutaiy na keemut(i) paayi. Bin(u) Naavaiy, subh(u) koyee nirdhun(u), Satgur(i) boojh boojhaayi. 4. Preetum praan bhuyyay soon(i) sujnee, doot mooyay bikh(u) khaayi. Jub kee oopji, tub kee taiysi, rungul bhuyyi mun(i) bhaayi. 5. Sehj, smaadh(i), sudaa liv Hur(i) siyoun, jeevaan Hur(i) goon gaayi. Gur kaiy Shabad(i) rutta baiyraagi, nij ghur(i) taarri laayi. 6. Soodh rus Naam(u) muhha rus(u) meettha, nij ghur(i) Tutt(u) Gosaayeen. Teh hee mun(u), jeh hee Taiyn raakhiya, aiysi Gurmut(i) paayi. 7. Sunuk, Sunaad(i), Brahmaad(i), Indaraadik, Bhagat ruttay bun aayi. Nanak, Hur(i) bin(u) ghuree na jeevaan, Hur(i) ka Naam vudaayi. 8.1.

Word Meaning: Kiyoun = how? Jai Jugdeesh = hail the Lord. Jaachoun = beg for. Pause. Piyaas = thirst; longing. Kaamin = (devotee) woman. Raiyn Subaayi = whole night. Sridhur = basis of Maya (God). Nath = Lord. Leena = absorbed. Peer Puraayi = pain of others. 1.

Gunut = worries. Smaayi = absorbed. 2. Ruvut Ruvou = follow such path. Chit(u) Laayi = connect mind (with God). Bism = amazed. Manohur = mind-captivating (God). Nirbhuou = fearless (God). Sehj(i) = in the peaceful state. 3. Dhoon(i) = zeal; focus of mind. Nihchul = permanent. Keemut(i) = worth. Nirdhun(u) = pauper. Boojh Boojhaayi = gave the understanding. 4. Preetum = Dear (God). Pran Bhuyyay = has become the basis of my life. Soon(i) Sujnee = listen, oh my friend. Doot = the five demons. Bikh(u) Khaayi = as if they took poison. Jub Kee = ever since. Oopji = came into being. Taiysi = the same. Rungul Bhuyyi = has been dyed. Mun Bhaayi = is liked. 5. Sehj(i) Smaadh(i) = meditation in the high spiritual state. Liv = focus of mind. Rutta = imbued. Baiyraagi = in deep love with Waheguru; detached from the world. Nij Ghur(i) = in own mind. Taarri Laayi = deeply meditated. 6. Soodh Rus = mind purifying sweetness. Tutt(u) = the root. Gosaayeen = God. Teh Hee = the same (condition). Jeh Hee = where. Gurmut(i) = Guru's Advice. 7. Sunuk, Sunaad(i) = Sunuk et all (the four sons of Brahma). Brahmaad(i) = like Brahma. Bhagat Ruttay = devotees imbued in God's love. Bun Aayi = like each other. Vudaayi = pride. 8.

MEANING: How can I survive (spiritually) without Waheguru (His Naam), oh my mother? Hail the Lord of the world, whose praise I beg for; I cannot live without Him. Pause.

I have a huge thirst (longing for) Waheguru as His bride (devotee), and wait for His sight through the whole night (of life). The creator of Maya, Waheguru, knows the pain of others in His separation, and my mind is fully absorbed in Him (so, He will connect me with Him). 1.

Without getting connected with Waheguru, there is a suffering of many worries in my heart; however, I will get connected with Him with Guru's Shabad. Please, have mercy on me so that I may stay absorbed in Your Naam, oh Waheguru. 2.

Follow such a path in life so that my mind stays attached to Waheguru's holy Feet (His Naam), oh my mind. I am mesmerized when I sing the praise of the mind-captivating Waheguru; I become fearless, and my mind becomes absorbed in His Naam in a high spiritual state. 3.

With Waheguru's Naam at heart, I acquire a permanent zeal to stay absorbed in the Naam, which never decreases, and the worth of the bliss of that state cannot be described. Satguru has made me realize that without Waheguru's Naam, everyone is spiritually impoverished, no matter how wealthy they may be. 4.

My Dear (Waheguru) has become the basis of my life, and the demons have perished as if they have taken poison, oh my friend. My mind has been dyed with Waheguru's love, and the intensity of my love for Him has never decreased ever since it grew in my mind, and Waheguru has come to like me. 5.

I survive by singing Waheguru's praise, and stay connected with Him in a high spiritual state by meditating on His Naam. I have been imbued with Waheguru's love through Guru's Shabad, and, fully detached from the world, I deeply meditate on His Naam. 6.

With Waheguru's mind-purifying Naam, which is very sweet, I have found the Lord of the world in my own heart. With Satguru's Advice, my mind finds bliss in whatever situation You keep me in, oh Waheguru. 7.

You like Your devotees, such as the four sons of Brahma and the gods Brahma and Indra, because they worship You with love. I cannot survive (spiritually) without Waheguru's Naam even for a short moment, and His Naam is the pride and dignity for me, oh Nanak. 8.1.

ਸਾਰਗ ਮਹਲਾ 1॥ ਹਰਿ ਬਿਨੁ ਕਿਉ ਧੀਰੈ ਮਨੁ ਮੇਰਾ॥ ਕੋਟਿ ਕਲਪ ਕੇ ਦੂਖ ਬਿਨਾਸਨ ਸਾਚੁ ਦ੍ਰਿੜਾਇ ਨਿਬੇਰਾ॥ 1॥ ਰਹਾਉ॥ ਕ੍ਰੋਧੁ ਨਿਵਾਰਿ ਜਲੇ ਹਉ ਮਮਤਾ ਪ੍ਰੇਮੁ ਸਦਾ ਨਉਰੰਗੀ॥ ਅਨ ਭਉ ਬਿਸਰਿ ਗਏ ਪ੍ਰਭ ਜਾਚਿਆ ਹਰਿ ਨਿਰਮਾਇਲੁ ਸੰਗੀ॥ 1॥ ਚੰਚਲ ਮਤਿ ਤਿਆਗਿ ਭਉ ਭੰਜਨੁ ਪਾਇਆ ਏਕ ਸਬਦਿ

ਲਿਵ ਲਾਗੀ॥ ਹਰਿ ਰਸੁ ਚਾਖਿ ਤ੍ਰਿਖਾ ਨਿਵਾਰੀ ਹਰਿ ਮੇਲਿ ਲਏ ਬਡਭਾਗੀ॥ 2॥ ਅਭਰਤ ਸਿੰਚਿ ਭਏ ਸੁਭਰ ਸਰ ਗੁਰਮਤਿ ਸਾਚੁ ਨਿਹਾਲਾ॥
(ਅੰਗ 1233)॥ ਮਨਿ ਰਤਿ ਨਾਮਿ ਰਤੇ ਨਿਹਕੇਵਲ ਆਦਿ ਜੁਗਾਦਿ ਦਇਆਲਾ॥3॥ ਮੋਹਨਿ ਮੋਹਿ ਲੀਆ ਮਨੁ ਮੋਰਾ ਬਡੈ ਭਾਗ ਲਿਵ ਲਾਗੀ॥ ਸਾਚੁ ਬੀਚਾਰਿ ਕਿਲਵਿਖ ਦੁਖ ਕਾਟੇ ਮਨੁ ਨਿਰਮਲੁ ਅਨਰਾਗੀ॥ 4॥ ਗਹਿਰ ਗੰਭੀਰ ਸਾਗਰ ਰਤਨਾਗਰ ਅਵਰ ਨਹੀ ਅਨ ਪੂਜਾ॥ ਸਬਦੁ ਬੀਚਾਰਿ ਭਰਮ ਭਉ ਭੰਜਨੁ ਅਵਰੁ ਨ ਜਾਨਿਆ ਦੂਜਾ॥ 5॥ ਮਨੂਆ ਮਾਰਿ ਨਿਰਮਲ ਪਦੁ ਚੀਨ੍ਹਿਆ ਹਰਿ ਰਸ ਰਤੇ ਅਧਿਕਾਈ॥ ਏਕਸ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਨਾ ਸਤਿਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ 6॥ ਅਗਮ ਅਗੋਚਰੁ ਅਨਾਥੁ ਅਜੋਨੀ ਗੁਰਮਤਿ ਏਕੋ ਜਾਨਿਆ॥ ਸੁਭਰ ਭਰੇ ਨਾਹੀ ਚਿਤੁ ਡੋਲੈ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਾਨਿਆ॥ 7॥ ਗੁਰ ਪਰਸਾਦੀ ਅਕਥਉ ਕਥੀਐ ਕਹਉ ਕਹਾਵੈ ਸੋਈ॥ ਨਾਨਕ ਦੀਨ ਦਇਆਲ ਹਮਾਰੇ ਅਵਰੁ ਨ ਜਾਨਿਆ ਕੋਈ॥ 8॥2॥

Sarang Mehla 1: Hur(i) bin(u) kiyoun dheeraiy mun(u) mayra? Koat(i) kulp kay dookh binaasun, Sach(u) drirrayay nibayra. 1. Ruhaou. Kroadh(u) nivaar(i), julay huoun mumta, praym sudaa nuourungi. Un bhuou bisser(i) guyyay Prubh jaachiya, Hur(i) nirmaayil(u) sungi. 1. Chunchul mut(i) tiyaag(i) Bhou-Bhunjun paaya, Aik Shabad(i) liv laagi. Hur(i) rus(u) chaakh(i) trikha nivaari, Hur(i) mayl(i) luyyay budbhaagi. 2. Abhert sinch(i) bhuyyay soobhur sur, Gurmut(i) Saach(u) nihaala.

(PAGE 1233): Mun(i) rut(i), Naam(i) ruttay nihkayvul, aad(i), joogaad(i) Duyyala. 3. Mohun(i), moh(i) leeya mun(u) mayra, buddaiy bhaag liv laagi. Saach(u) beechaar(i) kilvikh dookh kaatay, mun(u) nirmul(u) unraagi. 4. Gehr, gumbheer, saagur rutnaagur, uver nuhhi un pooja. Shabad(u) beechaar(i), bherm, bhuou bhunjun, uver(u) na jaaniya dooja. 5. Munooa maar(i) nirmul pud cheeniya, Hur(i) rus ruttay adhikaayi. Aikus bin(u) mein uver(u) na jaana, Satgur(i) boojh boojhaayi. 6. Agumm, Agoachur(u), Anath, Ajoni, Gurmut(i) Aiko jaaniya. Soobhur bhuray, naahi chit(u) doalaiy, mun hee tay mun(u) maaniya. 7. Gur persadi Akuthou kuthiyaiy, kuhhoun kuhaavaiy Soyee. Nanak, Deen-Duyyaal humaaray, uver na jaaniya koyee. 8.2.

Word Meaning: Dheeraiy = find peace. Koat(i) = millions. Kulp = all the four eons together. Binaasun = are destroyed. Drirrayay = reinforce; firm up. Nibayra = end. Pause. Nivaar(i) = getting rid of. Julay = burn. Huoun = selfishness and ego. Mumta = attachments. Nuourungi = always new (fresh). Un = other. Bhuou = fears. Bisser = forgotten. Jaachiya = begged (wished for). Nirmaayil(u) = pure; pious. Sungi = companion. 1. Chunchul = fickle; ever changing. Bhuou-Bhunjun = destroyer of all fears (God). Liv Laagi = meditated. Chaakh(i) = by tasting. Trikha = thirst. Nivaari = removed. Budbhaagi = highly fortunate. 2. Abhert = unfillable (desires). Sinch(i) = irrigating; feeding. Soobhur = overflowing. Sur = pools (senses). Saach(u) = Waheguru. Nihaala = blissful. Rut(i) = love. Nihkayvul = pure; detached. Aad(i) = from the beginning. Joogaad(i) = from the beginning of the eons. 3. Kilvikh = sins. Unraagi = without any attachment; fully detached. 4. Gumbheer = never changing. Rutnaagur = mine of jewels. Un Pooja = worship of others. Bhunjun = are destroyed. Jaaniya = acknowledged. 5. Munooa Maar(i) = killing (the desires of) the mind. Nirmul Pud = state of pure mind. Cheeniya = recognized; acquired. Adhikaayi = much. 6. Agumm = inaccessible. Agoachur = incomprehensible. Anath = orphan; without parents. Ajoni = which never takes amy life form. Soobhur Bhuray = overflowing; fully contented. Chit(u) Doalaiy = mind wavers. Maaniya = pleased; satisfied. 7. Akuthou = indescribable. Kuthiyaiy = discuss. Soyee = the same (God). 8.2.

MEANING: How can my mind find peace without Waheguru's Naam? If one firmly establishes His Naam in his heart, his sufferings over millions of eons are destroyed. Pause.

When one longs for His Naam, the holy Waheguru becomes His companion, and all his other worldly fears run away. One's love for Waheguru never fades and remains fresh, as his bad qualities, such as rage and worldly attachments, are burned away (eradicated). 1.

When one gives up his fickle thinking and acquires Waheguru, which is the destroyer of all fears in his heart, by focusing his mind on His Naam with Guru's Shabad, his thirst for all kinds of worldly substances is satisfied as he tastes Waheguru's sweet Naam, and Waheguru connects such a highly fortunate devotee with Him. 2.
With Guru's Advice, all the pools of one's senses, which never get filled (satisfied), begin to overflow (become fully contented) when irrigated (fed) with Waheguru's Naam-Water, and he feels blissful. With his body and mind imbued with the love for Waheguru's Naam, he becomes pure (fully detached from worldly attractions), with the benevolence of Waheguru, which is merciful from the very beginning, and from the beginning of the eons. 3.
The handsome Waheguru has captivated my mind, and, with great fortune, it is fully focused on (connected with) Him. Pondering on His Naam, all my suffering due to my sins has been eradicated, and my purified mind has become fully detached from the world. 4.
Waheguru is unfathomable, never-changing, and is the mine (source) of jewel-like noble qualities; I cannot even think of worshipping any other power. Pondering on Guru's Shabad, all my fears and misgivings have been eradicated, and I do not acknowledge anyone else like Waheguru. 5. With the Advice of the Guru, I have realized the high spiritual state by killing the desires of my mind, which is greatly imbued in the sweetness of Waheguru's Naam. Now, I do not recognize any other power (god, or goddess) to be like Him. 6.
With the Advice of the Guru, I have made a connection with the "One" Waheguru, which is inaccessible, incomprehensible, and orphan (is not born out of any parents), and which never takes any living form. With my senses fully satisfied, my mind does not waver anymore and is pleased with itself. 7.
With Satguru's grace, I describe (sing) the virtues of the indescribable Waheguru, and say only those words in His praise which He makes me say. My Waheguru is always kind to the humble; I do not recognize any other power, oh Nanak. 8.2.

ਸਾਰਗ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang Mehla 3, Ashtpudiyaan, Ghur(u) 1: Ek Onlar Satgur Persad(i):

ਮਨ ਮੇਰੇ ਹਰਿ ਕੈ ਨਾਮਿ ਵਡਾਈ॥ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਜਾਣਾ ਕੋਈ ਹਰਿ ਕੈ ਨਾਮਿ ਮੁਕਤਿ ਗਤਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਬਦਿ ਭਉ ਭੰਜਨੁ ਜਮਕਾਲ ਨਿਖੰਜਨੁ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ॥ ਹਰਿ ਸੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਸਹਜੇ ਰਹਿਆ ਸਮਾਈ॥ 1॥ ਭਗਤਾ ਕਾ ਭੋਜਨੁ ਹਰਿ ਨਾਮ ਨਿਰੰਜਨੁ ਪੈਨ੍ਹਣੁ ਭਗਤਿ ਬਡਾਈ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਦਾ ਹਰਿ ਸੇਵਨਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਈ॥ 2॥ ਮਨਮੁਖ ਬੁਧਿ ਕਾਚੀ ਮਨੂਆ ਡੋਲੈ ਅਕਥੁ ਨ ਕਥੈ ਕਹਾਨੀ॥ ਗੁਰਮਤਿ ਨਿਹਚਲੁ ਹਰਿ ਮਨਿ ਵਸਿਆ ਅੰਮ੍ਰਿਤੁ ਸਾਚੀ ਬਾਨੀ॥ 3॥ ਮਨ ਕੇ ਤਰੰਗ ਸਬਦਿ ਨਿਵਾਰੇ ਰਸਨਾ ਸਹਜਿ ਸੁਭਾਈ॥ ਸਤਿਗੁਰ ਮਿਲਿ ਰਹੀਐ ਸਦ ਅਪੁਨੇ ਜਿਨਿ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ॥ 4॥ ਮਨੁ ਸਬਦਿ ਮਰੈ ਤਾ ਮੁਕਤੋ ਹੋਵੈ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਈ॥ ਹਰਿ ਸਰੁ ਸਾਗਰੁ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਨਾਵੈ ਸਹਜਿ ਸੁਭਾਈ॥ 5॥ ਸਬਦੁ ਵੀਚਾਰਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰੀ॥ ਅੰਤਰਿ ਨਿਹਕੇਵਲੁ ਹਰਿ ਰਵਿਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਮੁਰਾਰੀ॥ 6॥ ਸੇਵਕ ਸੇਵਿ ਰਹੇ ਸਚਿ ਰਾਤੇ ਜੋ ਤੇਰੇ ਮਨਿ ਭਾਣੇ॥ ਦੁਬਿਧਾ ਮਹਲੁ ਨ ਪਾਵੈ ਜਗਿ ਝੂਠੀ ਗੁਣ ਅਵਗੁਣ ਨ ਪਛਾਣੈ॥ 7॥ ਆਪੇ ਮੇਲਿ ਲਏ ਅਕਥੁ ਕਥੀਐ ਸਚੁ ਸਬਦੁ ਸਚੁ ਬਾਣੀ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਣੇ ਹਰਿ ਕਾ ਨਾਮੁ ਵਖਾਣੀ॥ 8॥1॥

Mun mayray Hur(i) kaiy Naam(i) vudaayi. Hur(i) bin(u) uver(u) na jaana koyee, Hur(i) kaiy Naam(i) mookt(i) gut(i) paayi. 1. Ruhaou. Shabad(i) Bhuou-Bhunjun, Jumkaal- Nikhunjun(u) Hur(i) sayti liv laayi. Hur(i) Sookh-Daata, Gurmukh(i) jaata, sehjay ruhhiya smaayi. 1. Bhugtaan ka bhojun(u) Hur(i) Naam Nirunjun, pehnun Bhagat(i) budaayi. Nij ghur(u) vaasa, sudaa Hur(i) sayvin, Hur(i) Dur sobha paayi. 2. Munmukh boodh(i) kaachi, munooaa dolaiy,

Akuth(u) na kuthaiy kuhaani. Gurmut(i) nihchul(u), Hur(i) mun(i) vussiya, Amrit(u), Saachi Bani. 3. Mun kay trung Shabad(i) nivaray rusna sehj(i) soobhaayi. Satgur mil(i) ruhhiyaiy, sud apunay, jinh(i) Hur(i) sayti liv laayi. 4. Mun(u) Shabad(i) muraiy, ta mookto hovaiy, Hur(i) Churnee chit(u) laayi. Hur(i) sur(u), saagur(u), sudaa jul(u) nirmul(u), naavhaiy sehj(i) soobhaayi. 5. Shabad(i) veechaar(i), sudaa rung(i) raatay, haumein trishna maari. Untar(i), Nihkayvul(u), Hur(i) ruvviya, subh(u) Aatum Ram(u) Mooraari. 6. Sayvuk sayv(i) ruhhay Sach(i) raatay, jo Tayray mun(i) bhaanay. Doobidha Mehl(u) na paavaiy, jug(i) jhootthi, goon, uvgoon na puchhaanaiy. 7. Aapay mayl(i) luyyay, Akuth(u) kuthiyaiy, Sach(u) Shabad(u) Sach(u) Bani. Nanak, Sachay, Saach(i) smaanay, Hur(i) ka Naam(u) vukhaani. 8.1.

Word Meaning: Vudaayi = respect; dignity. Jaana = recognize. Mookt(u) Gut(i) = spiritual state of emancipation. Pause. Bhuou-Bhunjun = destroyer of fears. Jumkaal-Nikhunjun(u) = destroyer of death. Sayti = with. Liv Laayi = made connection by meditating. Jaata = recognized; made connection with. Sehjay = in the high spiritual state. 1. Bhojun(u) = meals. Nirunjun = above the effects of Maya (God). Pehnun = clothing. Nij Ghur(u) = one's real home (at Waheguru's Feet). Sayvin = serve. Sobha = praise; respect. 2. Munmukh(i) = follower of own mind. Boodh(i) Kaachi = shallow (low) wisdom. Dolaiy = wavers. Akuth(u) = indescribable. Kuhaani = praise. Nihchul(u) = stable; unwavering. Saachi Bani = Waheguru's praise. 3. Trung = waves; flights. Nivaaray = removed; eradicated. Sehj(i) Soobhaayay = without any special effort. 4. Mun Muraiy = kill mental desires. Ta = then. Mookto = emancipated. Sur(u) = pool. Saagur(u) = sea. 5. Rung(i) Raatay = imbued in love. Trishna = fire of desires. Nihkayvul = pure; without worldly attachments. Ruvviya = present; resides. Aatum Ram = Mooraari = God. 6. Mun(i) Bhaanay = liked. Doobidha = indecisiveness. Mehl(u) = Waheguru's Residence. Jhootthi = those who love the perishables. Uvgoon = demerits; ignoble qualities. 7. Kuthiyaiy = sing praise. Bani = Guru's Shabad in Waheguru's praise. Saach(i) = by reciting the Naam. Vukhaani = recite. 8.

MEANING: One earns respect everywhere with Waheguru's Naam, oh my mind. One attains the state of emancipation only with Waheguru's Naam; so. I do not acknowledge any other power than Him. Pause. Waheguru is the destroyer of all fears, including that of the Angel of Death. One connects with Him through the Guru's Shabad. One makes a connection with Waheguru, which is the source of all comforts, in the shelter of the Guru, and stays in the blissful (high spiritual state). 1. Waheguru's Naam is the (mental) food, the clothing, and the dignity for His devotees. They serve Him all the time, and attain the spiritual state where they stay connected with Him, and earn respect in His Court. 2.
The followers of their mind (worshippers of Maya) have shallow wisdom (thinking); their mind keeps wavering, and they do not sing praise of the indescribable Waheguru. The thinking of Guru's devotees is clear and stable (their minds do not waver), and with Guru's Amrit-like Bani (Shabad in praise of Waheguru), Waheguru's Naam takes dwelling in their mind. 3.
The flights of their mind come to an end with Guru's Shabad on their tongue, which they recite normally (without any special effort). We should always stay connected with our Guru (recite His Shabad), who is always connected with Waheguru, oh my friends. 4.
One becomes emancipated when he subdues his desires with the Guru's Shabad and remains connected to Waheguru. Waheguru's Naam is the ocean (source) of eternal purity; one should take a dip in it with love and reverence. 5.
The devotees, who contemplate on Guru's Shabad, get imbued in Waheguru's love, and kill their selfishness, ego, and the fire of their desires. The pure (fully detached) Waheguru resides in their hearts, and they see Him everywhere in the world. 6.

However, only those devotees serve You, and stay imbued in Your love, whom You like, oh Waheguru. Those who love the perishables suffer from indecisiveness (instability of mind) and cannot reach Waheguru's Residence, as they are overpowered by the attractions of Maya; they cannot make a distinction (choose) between the noble and the ignoble qualities. 7. If we sing praise of the indescribable Waheguru with the immortalizing Guru's Shabad, Guru's Bani, He, Himself connects His devotees with Him. They merge into Waheguru by singing His praise, and by reciting His Naam, oh Nanak. 8.1.

ਸਾਰਗ ਮਹਲਾ 3॥ ਮਨ ਮੇਰੇ ਹਰਿ ਕਾ ਨਾਮੁ ਅਤਿ ਮੀਠਾ॥
(ਅੰਗ 1234)॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਵਿਖ ਭਉ ਭੰਜਨ ਗੁਰਮੁਖਿ ਏਕੋ ਡੀਠਾ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਕੋਟੰਤਰ ਕੇ ਪਾਪ ਬਿਨਾਸਨ ਹਰਿ ਸਾਚਾ ਮਨਿ ਭਾਇਆ॥ ਹਰਿ ਬਿਨੁ ਅਵਰੁ ਨ ਸੂਝੈ ਦੂਜਾ ਸਤਿਗੁਰਿ ਏਕੁ ਬੁਝਾਇਆ॥ 1॥ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਜਿਨ ਘਟਿ ਵਸਿਆ ਸਹਜੇ ਰਹੇ ਸਮਾਈ॥ ਸਬਦਿ ਰਤੇ ਸੇ ਰੰਗਿ ਚਲੂਲੇ ਰਾਤੇ ਸਹਜਿ ਸੁਭਾਈ॥ 2॥ ਰਸਨਾ ਸਬਦੁ ਵੀਚਾਰਿ ਰਸਿ ਰਾਤੀ ਲਾਲ ਭਈ ਰੰਗੁ ਲਾਈ॥ ਰਾਮ ਨਾਮੁ ਨਿਹਕੇਵਲੁ ਜਾਣਿਆ ਮਨੁ ਤ੍ਰਿਪਤਿਆ ਸਾਂਤਿ ਆਈ॥ 3॥ ਪੰਡਿਤ ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਮੋਨੀ ਸਭਿ ਥਾਕੇ ਭ੍ਰਮਿ ਭੇਖ ਥਕੇ ਭੇਖਧਾਰੀ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਨਿਰੰਜਨੁ ਪਾਇਆ ਸਚੈ ਸਬਦਿ ਵੀਚਾਰੀ॥ 4॥ ਆਵਾਗਉਨੁ ਨਿਵਾਰਿ ਸਚਿ ਰਾਤੇ ਸਾਚ ਸਬਦੁ ਮਨਿ ਭਾਇਆ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਪਾਈਐ ਜਿਨਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ 5॥ ਸਾਚੈ ਸਬਦਿ ਸਹਜ ਧੁਨਿ ਉਪਜੈ ਮਨਿ ਸਾਚੈ ਲਿਵ ਲਾਈ॥ ਅਗਮ ਅਗੋਚਰੁ ਨਾਮੁ ਨਿਰੰਜਨੁ ਗੁਰਮੁਖਿ ਮੰਨਿ ਵਸਾਈ॥ 6॥ ਏਕਸ ਮਹਿ ਸਭੁ ਜਗਤੋ ਵਰਤੈ ਵਿਰਲਾ ਏਕੁ ਪਛਾਣੈ॥ ਸਬਦਿ ਮਰੈ ਤਾ ਸਭੁ ਕਿਛੁ ਸੂਝੈ ਅਨਦਿਨੁ ਏਕੋ ਜਾਣੈ॥ 7॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਬੂਝੈ ਹੋਰੁ ਕਹਨਾ ਕਥਨੁ ਨ ਜਾਈ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ 8॥2॥

Sarang Mehla 3: Mun mayray, Hur(i) ka Naam(u) ut(i) meettha.
(PAGE 1234): Junum, junum kay Kilvikh-Bhuou-Bhunjun, Gurmukh(i) Aiko deettha. 1. Ruhaou. Koat(i), kotuntar kay paap binaasun, Hur(i) Saacha mun(i) bhaaya. Hur(i) bin(u) uver(u) na soojhaiy Dooja, Satgur(i) Aik(u) boojhaaya. 1. Praym pudaaruth(u) jinh ghut(i) vussiya, sehjay ruhhay smaayi. Shabad(i) rutay say rung(i) chuloolay, raatay sehj(i) soobhaayi. 2. Rusna Shabad(u) veechaar(i) rus(i) raati, laal bhuyyi rung(u) laayi. Ram Naam(u) Nihkayvul(u) Jaaniya, mun(u) triptiya, shaant(i) aayi. 3. Pundit purrh(i), purrh(i) Moani subh(i) thaakay, bherm(i), bhaykh, thukkay bhykhdhaari. Gur persad(i) Nirunjun(u) paaya, Sachaiy Shabad(i) veechaari. 4. Aavagaun(u) nivaar(i) Sach(i) raatay, Saach Shabad(u) mun(i) bhaaya. Satgur sayv(i) sudaa sookh(u) paayiyaiy, jinh(i) vichoun aap(u) guvaaya. 5. Saachaiy Shabad(i) sehj dhoon(i) oopjaiy, mun(i) Saachaiy liv laayi. Agumm, agoachur(u), Naam(u) Nirunjun(u), Gurmukh(i) munn(i) vusaayi. 6. Aikus meh(i) subh(u) jugto vertaiy, virla Aik puchhaanaiy. Shabad(i) muraiy ta subh(u) kichh(u) soojahiy, undin(u) Aiko jaanaiy. 7. Jis nu nudr(i) kuray, soyi jun(u) boojhaiy, hoar kehna kuthun na jaayi. Nanak, Naam(i) ruttay sudaa baiyraagi. Aik Shabad(i) liv laayi. 8.2.
Word Meaning: Ut(i) = extremely. Kilvikh = sins. Bhunjun = destroyer. Aiko = the one and only (God). Deettha = saw; realized. Pause. Koat(i) = forts. Kotuntur = millions. Binaasun = are destroyed. Bhaaya = liked. Soojhiay = can think of. Boojhaaya = gave the understanding. 1. Praym Pudaaruth = the source of all love (Waheguru). Ghut(i) = in heart. Vussiya = embedded. Sehjay = in high spiritual state. Smaayi = absorbed. Rung(i) Chuloolay = dyed deeply. Sehj(i) Soobhaayi = naturally with love and reverence. 2. Nihkayvul(u) = pure; fully detached with Maya (God). Jaaniya = recognized; got connected with. Triptiya = contented. Shaant(i) = peace. 3. Moani = hermits. Thaakay = exhausted. Bhaykh = religious sects. Bhaykhdhaari = followers of different sects. 4. Aavagaun = cycle of rebirths. Nivaar(i) = by removing; getting rid of. Sach(i) Raatay = imbued in the love of God. Bhaaya = liked. Aap(u) = selfishness and ego. Guvaaya = got

rid of. 5. Dhoon(i) = Shabad; musical sound. Oopjaiy = takes birth. Vusaayi = enshrines. 6. Jugto = world. Vertaiy = operates. Virla = rare. Soojhaiy = can think of. Undin(u) = always. 7. Nudr(i) Kuray = casts sight on. Boojhaiy = understands. Kuthun = describe. Baiyraagi = deeply in love with (God). 8.

MEANING: Waheguru's Naam is the sweetest of all, oh my mind. I have seen (realized) the "One" and the only Waheguru in the shelter of the Guru, which is the destroyer of all the sins of millions of one's lives and all fears. Pause.

When one likes Waheguru from the depth of his heart, forts (powerful residences – mind) of millions of his sins are eradicated. Satguru has given me the understanding of the "One", and now, I cannot think of any other power worthy of my worship than Waheguru. 1.

The heart in which the source of all love, Waheguru, takes dwelling, stays in the high spiritual state without any special effort. The minds of those who are imbued in the love of Guru's Shabad are dyed deep in Waheguru's love, and they stay imbued in His love naturally with love and reverence. 2. Pondering on Guru's Shabad, their tongue is imbued in the sweetness of Waheguru's Naam, and is dyed deep in His love. With His Naam, the devotee makes connections with the Pure (Waheguru), and achieves peace of mind. 3.

The Pundits get exhausted reading their holy books, and so do the hermits while staying quiet for long times, and the followers of different sects get exhausted by wearing their sect's symbols (because they cannot realize Waheguru by any of such means). Waheguru can be realized only with Guru's grace when one ponders on His Shabad. 4.

When someone likes Guru's eternal Shabad (in Waheguru's praise), they get imbued in Waheguru's Naam, and the cycle of their rebirths gets terminated. One acquires eternal bliss by serving Satguru as he kills his selfishness and his ego with His Shabad. 5.

With Guru's eternal Shabad, a musical soothing sound grows in the mind of the devotee, and he gets connected with Waheguru in his meditation. With Guru's grace, the Naam of the inaccessible and the incomprehensible Waheguru, which is above the effects of Maya, takes dwelling in the devotee's mind. 6.

Even though the whole world operates under the Laws of Waheguru, some rare individuals recognize this and connect with Him. One realizes everything about Waheguru when he kills his desires with Guru's Shabad and establishes a day-and-night connection with Waheguru. 7. Only that devotee comes to know the secrets of the world whom Waheguru is benevolent to; nobody else can say anything about Waheguru. Those who get attached to Waheguru through Guru's Shabad and stay connected to Him are always detached from the world (and are in love with Waheguru), oh Nanak. 8.2.

ਸਾਰਗ ਮਹਲਾ 3॥ ਮਨ ਮੇਰੇ ਹਰਿ ਕੀ ਅਕਥ ਕਹਾਣੀ॥ ਹਰਿ ਨਦਰਿ ਕਰੇ ਸੋਈ ਜਨੁ ਪਾਏ ਗੁਰਮੁਖਿ ਵਿਰਲੈ ਜਾਣੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਗਹਿਰ ਗੰਭੀਰੁ ਗੁਣੀ ਗਹੀਰੁ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਨਿਆ॥ ਬਹੁ ਬਿਧਿ ਕਰਮ ਕਰਹਿ ਭਾਇ ਦੂਜੈ ਬਿਨੁ ਸਬਦੈ ਬਉਰਾਨਿਆ॥ 1॥ ਹਰਿ ਨਾਮਿ ਨਾਵੈ ਸੋਈ ਜਨੁ ਨਿਰਮਲੁ ਫਿਰਿ ਮੈਲਾ ਮੂਲਿ ਨ ਹੋਈ॥ ਨਾਮ ਬਿਨਾ ਸਭੁ ਜਗੁ ਹੈ ਮੈਲਾ ਦੂਜੈ ਭਰਮਿ ਪਤਿ ਖੋਈ॥ 2॥ ਕਿਆ ਦ੍ਰਿੜਾ ਕਿਆ ਸੰਗ੍ਰਹਿ ਤਿਆਗੀ ਮੈ ਤਾ ਬੂਝ ਨ ਪਾਈ॥ ਹੋਹਿ ਦਇਆਲੁ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਨਾਮੋ ਹੋਇ ਸਖਾਈ॥ 3॥ ਸਚਾ ਸਚੁ ਦਾਤਾ ਕਰਮ ਬਿਧਾਤਾ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਨਾਇ ਲਾਏ॥ ਗੁਰੂ ਦੁਆਰੈ ਸੋਈ ਬੂਝੈ ਜਿਸ ਨੋ ਆਪਿ ਬੁਝਾਏ॥ 4॥ ਦੇਖਿ ਬਿਸਮਾਦੁ ਇਹੁ ਮਨ ਨਹੀ ਚੇਤੇ ਆਵਾਗਉਣੁ ਸੰਸਾਰਾ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਸੋਈ ਬੂਝੈ ਪਾਏ ਮੋਖ ਦੁਆਰਾ॥ 5॥ ਜਿਨ ਦਰ ਸੂਝੈ ਸੇ ਕਦੇ ਨ ਵਿਗਾੜਹਿ ਸਤਿਗੁਰ ਬੂਝ ਬੁਝਾਈ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਕਿਰਤਿ ਕਮਾਵਹਿ ਆਵਣ ਜਾਣੁ ਰਹਾਈ॥ 6॥ ਸੇ ਦਰ ਸਾਚੈ ਸਾਚੁ ਕਮਾਵਹਿ ਜਿਨ ਗੁਰਮੁਖਿ ਸਾਚੁ ਅਧਾਰਾ॥

(ਅੰਗ 1235)॥ ਮਨਮੁਖ ਦੂਜੈ ਭਰਮਿ ਭੁਲਾਏ ਨ ਬੂਝਹਿ ਵੀਚਾਰਾ॥ 7॥ ਆਪੇ ਗੁਰਮੁਖਿ ਆਪੇ ਦੇਵੈ ਆਪੇ ਕਰਿ ਕਰਿ ਵੇਖੈ॥ ਨਾਨਕ ਸੇ ਜਨ ਥਾਇ ਪਏ ਹੈ ਜਿਨ ਕੀ ਪਤਿ ਪਾਵੈ ਲੇਖੈ॥ 8॥3॥

Sarang Mehla 3: Mun mayray, Hur(i) kee akuth kuhaani. Hur(i) nudr(i) kuray soyee jun(u) paayay, Gurmukh(i) virlaiy jaani. 1. Ruhaou. Hur(i) gehr gumbheer(u), gooni guheer(u), Gur kaiy Shabad(i) puchhaaniya. Buhou bidh(i) kerm kureh(i) bhaayay doojaiy, bin(u) Shabadaiy buouraaniya. 1. Hur(i) Naam(i) naavaiy, soyee jun(u) nirmul(u), phir(i) maiyla mool(i) na hoyee. Naam binaa, subh(u) jug(u) haiy maiyla, doojaiy bherm(i), put(i) khoyee. 2. Kiyya drirraan, kiyya sungreh(i) tiyaageen, mein ta boojh na paayi. Hoh(i) duyyal(u), kirpa kur(i) Hur(i) Jeeou, Naamo hoyay sukhaayi. 3. Sacha, Sach(u) Daata, Kerm Bidhaata, jis(u) bhaavaiy, tis(u) Naayay laayay. Guru Dooaaraiy soyee boojhaiy, jis nu Aap(i) boojhaayay. 4. Daykh(i) bismaad(u), eh(u) mun nuhhi chaytay, aavagaun sunsaara. Satguru sayvay, soyee boojhaiy, paayay moakh dooaara. 5. Jinh Dur soojhaiy, say kuday na vigaarreh(i), Satguru boojh boojhaayi. Sach(u) sunjum(u) kerni, kirt(i) kmaaveh(i), aaavun jaan(u) ruhaayi. 6. Say Dur saachaiy, Saach(u) kmaaveh(i), jinh Gurmukh(i) Saach(u) adhaara.

(PAGE 1235): Munmukh doojaiy bherm(i) bhoolaayay, na boojheh(i) veechaara. 7. Aapay Gurmukh(i), Aapay Dayvaiy, Aapay kur(i), kur(i) vaykhaiy. Nanak, say jun thaayay puyyay haiyn, jinh(i) kee put(i) paavaiy laykhaiy. 8.3.

Word Meaning: Akuth Kuhaani = indescribable praise of Waheguru. Virlaiy = rare. Pause. Gehr = unfathomable. Gumbheer = unchanging. Guheer = treasure. Puchhaaniya = recognized; made connection with. Buhou Bidh(i) = in many ways. Kerm Kureh(i) = perform rituals. Bhaayay Doojay = in love of the other. Buouraaniya = insane. 1. Naavaiy = bathe. Nirmul(u) = pure; pious. Maiyla = filthyl; impure. Mool(u) Na = not at all. Bherm(i) = illusions. Put(i) = dignity. 2. Drirraan = reiterate. firm up. Sungreh(i) = accumulate. Tiyaageen = forsake; give up. Sukhaayi = friend. 3. Kerm Bidhaata = carver of our fates. Naavay Laayay = exhorts to recite Naam. Boojhaiy = understands. 4. Bismaad(u) = amazing (world). Chaytay = remembers. Aavagaun = birth and death. Moakh Dooaara = the door to emancipation. 5. Soojhaiy = get the wisdom. Vigaareh(i) = ruin (their high morality) Sunjum Kerni = keeping the senses under control. Kirt(i) Kumaayi = objective of life. Aavun Jaan(u) Ruhaayi = birth-death cycle is terminated. 6. Saachaiy = pure (like Waheguru). Adhaara = basis. Doojaiy Bherm(i) = in the illusions of Maya. 7. Thaayay Puvvay = Paavaiy Laykhaiy = earn place; are duly rewarded. 8.

MEANING: Waheguru's virtues cannot be fully described, oh my mind. Only some rare devotees understand them with the grace of the Guru on whom Waheguru casts His kind sight. Pause. It is with Guru's Shabad that one recognizes (makes connection with) Waheguru, which is unfathomable, is never-changing, and is the treasure of all noble qualities. One is insane without Guru's Shabad, no matter how many other religious rituals he does perform because they are all rooted in Maya. 1.

Only that devotee is pure who takes dips in the pool of Waheguru's Naam-Amrit; such a devotee never gets filthy (impure due to sensual pleasures) again. Without Waheguru's Naam, the whole world is filthy, and misled by illusions of Maya, it loses its dignity. 2.

I have no idea what it is that I should firm up in my mind, what I should accumulate, and what I should forsake. I can only realize with the benevolence of Waheguru that it is only His Naam which is the true friend of man. 3.

But it is only with the benevolence of the eternal Waheguru, which is also the eternal Provider for all living beings, and is the carver of our fates, that a devotee of His liking begins to recite His Naam, and enshrine it in his heart. Only that devotee realizes this fact who is given this realization by Waheguru in the shelter of the Guru. 4.

Even after witnessing the amazing feats of Waheguru in nature, the world does not remember Him and is caught in the birth-death cycle. Only that individual comes to realize it who serves the Guru to reach the door of emancipation (to attain it). 5.

Those devotees who realize the importance of spirituality and of union with Waheguru never ruin their high morality. With Guru's Advice, they recite Waheguru's Naam and exercise control over their senses, which they believe is their main objective in life. With such a routine, the cycle of their births and deaths is terminated. 6.
The devotees who follow the path of righteousness (as advised by the Guru), and who have made Waheguru's Naam the basis of their life, become like Waheguru (are approved in His Court). On the other hand, the followers of their mind do not realize the importance of Waheguru's Naam and are misled by the illusions of Maya. 7.
(But such people cannot be blamed entirely for the path they choose) because it is Waheguru Himself, who enlightens His devotees in the shelter of the Guru, and watches His actions. The hard work of those devotees is rewarded who earn respect in Waheguru's Court (for their recitation of Waheguru's Naam), oh Nanak. 8.3.

ਸਾਰਗ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ ਘਰੁ 1॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang Mehla 5, Ashtpudiyaan, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਗੁਸਾਈ ਪਰਤਾਪੁ ਤੁਹਾਰੋ ਡੀਠਾ॥ ਕਰਨ ਕਰਾਵਨ ਉਪਾਇ ਸਮਾਵਨ ਸਗਲ ਛਤ੍ਰਪਤਿ ਡੀਠਾ॥ 1॥ ਰਹਾਉ॥ ਰਾਣਾ ਰਾਉ ਰਾਜ ਭਏ ਰੰਕਾ ਉਨਿ ਝੂਠੇ ਕਹਨੁ ਕਹਾਇਓ॥ ਹਮਰਾ ਰਾਜਨੁ ਸਦਾ ਸਲਾਮਤਿ ਤਾ ਕੋ ਸਗਲ ਘਟਾ ਜਸੁ ਗਾਇਓ॥ 1॥ ਉਪਮਾ ਸੁਨਹੁ ਰਾਜਨ ਕੀ ਸੰਤਹੁ ਕਹਤ ਜੇਤ ਪਾਹੂਚਾ॥ ਬੇਸੁਮਾਰ ਵਡ ਸਾਹ ਦਾਤਾਰਾ ਊਚੇ ਹੀ ਤੇ ਊਚਾ॥ 2॥ ਪਵਨਿ ਪਰੋਇਓ ਸਗਲ ਆਕਾਰਾ ਪਾਵਕ ਕਾਸਟ ਸੰਗੇ॥ ਨੀਰੁ ਧਰਣਿ ਕਰਿ ਰਾਖੇ ਏਕਤ ਕੋਇ ਨ ਕਿਸ ਹੀ ਸੰਗੇ॥ 3॥ ਘਟਿ ਘਟਿ ਕਥਾ ਰਾਜਨ ਕੀ ਚਾਲੈ ਘਰਿ ਘਰਿ ਤੁਝਹਿ ਉਮਾਹਾ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਪਾਛੈ ਕਰਿਆ ਪ੍ਰਥਮੇ ਰਿਜਕੁ ਸਮਾਹਾ॥ 4॥ ਜੋ ਕਿਛੁ ਕਰਣਾ ਸੁ ਆਪੇ ਕਰਣਾ ਮਸਲਤਿ ਕਾਹੂ ਦੀਨ੍ਹੀ ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਕਰਹ ਦਿਖਾਏ ਸਾਚੀ ਸਾਖੀ ਚੀਨੀ॥ 5॥ ਹਰਿ ਭਗਤਾ ਕਰਿ ਰਾਖੇ ਅਪਨੇ ਦੀਨੀ ਨਾਮੁ ਵਡਾਈ॥ ਜਿਨਿ ਜਿਨਿ ਕਰੀ ਅਵਗਿਆ ਜਨ ਕੀ ਤੇ ਤੈ ਦੀਏ ਰੁੜ੍ਹਾਈ॥ 6॥ ਮੁਕਤਿ ਭਏ ਸਾਧ ਸੰਗਤਿ ਕਰਿ ਤਿਨ ਕੇ ਅਵਗਨ ਸਭਿ ਪਰਹਰਿਆ॥ ਤਿਨ ਕਉ ਦੇਖਿ ਭਏ ਕਿਰਪਾਲਾ ਤਿਨ ਭਵ ਸਾਗਰੁ ਤਰਿਆ॥ 7॥ ਹਮ ਨਾਨ੍ਹੇ ਨੀਚ ਤੁਮ੍ਹੇ ਬਡ ਸਾਹਿਬ ਕੁਦਰਤਿ ਕਉਣ ਬੀਚਾਰਾ॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰ ਦਰਸ ਦੇਖੇ ਨਾਨਕ ਨਾਮੁ ਅਧਾਰਾ॥ 8॥1॥

Gosaayeen, pertaap(u) Toohaaro deettha. Kern Kuraavun, oopaayay, smaavun, sugul Chhuturput(i) deettha. 1. Ruhaou. Raana, raou, raj bhuyyay runka, oon(i) jhootthay kehn kuhaayo. Humra Raajun(u) sudaa slaamut(i), Ta ko sugul ghutaan jus(u) gaayo. 1. Oopma soonhou Raajun kee suntou, keht jayt paahoocha. Bayshoomaar, vud Shah Dataara, oochay tay oocha. 2. Puvun(i) proyo sugul aakaara, paavuk kaashut sungay. Neer(u) dhern(i) kur(i) raakhay ekut, koyay na kis hee sungay. 3. Ghut(i), ghut(i) kutha Raajun kee chaalaiy, ghur(i), ghur(i) Toojheh(i) oomaaha. Jea junt subh(i) paachhaiy kuriya, pruthmay rijk smaaha. 4. Jo kichh(u) kerna, su Aapay kerna, muslut(i) kaahoo deeni. Anik jutun kureh dikhaayay, Saachi Sakhi cheeni. 5. Hur(i) bhugtaan kur(i) raakhay Apunay, deeni Naam(u) vudaayi. Jinh(i), jinh(i) kuree avugiyya jun kee, tay Taiyn deeyay roorrhaayi. 6. Mookt(i) bhuyyay Sadh sungut kur(i), tinh kay uvgun subh(i) purhuriya. Tinh kuou daykh(i) bhuyyay kirpala, tinh bhuv saagur turiya. 7. Hum naanhay, neech, Toomhay Bud Sahib, koodrut(i) kaun beechaara. Mun(u), tun, seetul Gur ders daykhay, Nanak Naam(u) adhaara. 8.1.

Word Meaning: Gosaayeen = oh, Lord. Pertaap(u) = majesty; splendour. Deettha = saw. Kern Kuraavun = doer and making others do. Oopaayay = to create. Smaavun = to absorb; to destroy. Chhuturput(i) = the King with royal canopy. Pause. Raou = raja. Bhuyyay = become. Runka = pauper. Oon(i) = they. Jhoottha = false; short-lived. Kehn Kuhhaayo = said, and made others say. Raajun = Emperor. Slaamut(i) = eternal. Ghutaan = hearts. 1. Oopma = (deserved) praise. Keht Jayt = those who sing. Paahoocha = reach Him. Bayshoomaar = limitless. Dataara = donor. 2. Proyo = stiched. Aakaara = visible bodies.

Paavuk = fire. Kaashut = wood. Sungay = with. Neer(u) = water. Dherrn = land. Ekut = together. 3. Ghut Ghut = every heart. Kutha = story; praise. Oomaaha = zest. Paachay = after. Pruthmay = before. Rijk = food and other necessities. Smaaha = delivers. 4. Muslut(i) = consultation; in put. Kaahoo = who. Jutun = efforts. Saakhi = teaching. Cheeni = recognized; realized. 5. Kur(i) Apunay = embracing them. Vudaayi = respect. Avuggiya = disobey; show disrespect. Taiyn = You. Roorrhaayi = drowned (in the world-sea). 6. Uvgun = bad deeds. Purhuriya = eradicated. Bhuv-Saagur = the world-sea. Turiya = swam across. 7. Naanay = insignificant. Koodrut(i) = power; ability. Seetul = cool; peaceful. Ders = sight. Adhaara = basis; support. 8.

MEANING: I have seen Your majesty, and am amazed to find that it is You who do everything, and make others do whatever You want them to do, and You are present everywhere. Pause. The claims of the rajas who believed they would reign forever were false, as many of them turned out to be paupers. But our Emperor (Waheguru) is the everlasting Sovereign, and all hearts sing His praise. 1.

Listen to the praise of the Emperor Waheguru; whoever sings it, reaches Him (becomes a part of Him), oh, the holy saints. The great Provider, Waheguru, is limitless and is higher (in transcendence) than the highest. 2. His splendour is such that all living bodies are connected with Him through their breaths (part of His Soul); He has stored fire in the wood; and He has kept water and land together (without one consuming the other). 3.

Every heart sings praise of the King, and every heart is zestful about Him. Another amazing thing is that He has created food for them before He even created them. 4.

I have learnt the eternal truth that, unlike the man who tries to show off his wisdom in many different ways, whatever Waheguru needs to do, He does it Himself quietly, and needs no advice from anyone else. 5. Waheguru protects His devotees in every way by embracing them as His own and gets them respect by implanting His Naam in their hearts. Those who show disrespect for Waheguru's devotees, He drowns them in the sea of Maya (gets them more engrossed in the poison of Maya). 6.

All the ignoble qualities of those who take shelter of the Guru are eradicated; watching such changes in them, Waheguru becomes very kind to them, and they swim across the world-sea. 7. I am very small and an ignoble person, whereas You are the Great Lord; what ability do I have to value Your greatness, oh Waheguru? Waheguru's Naam is the basis of my life, and my body and mind become peaceful to see the holy sight of the Guru, oh Nanak. 8.1.

ਸਾਰਗ ਮਹਲਾ 5 ਅਸਟਪਦੀ ਘਰੁ 6॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਅਗਮ ਅਗਾਧਿ ਸੁਨਹੁ ਜਨ ਕਥਾ॥ ਪਾਰਬ੍ਰਹਮ ਕੀ ਅਚਰਜ ਸਭਾ॥ 1॥ ਰਹਾਉ॥ ਸਦਾ ਸਦਾ ਸਤਿਗੁਰ ਨਮਸਕਾਰ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਗੁਣ ਗਾਇ ਅਪਾਰ॥ ਮਨ ਭੀਤਰਿ ਹੋਵੈ ਪਰਗਾਸੁ॥ ਗਿਆਨ ਅੰਜਨੁ ਅਗਿਆਨ ਬਿਨਾਸੁ॥ 1॥ ਮਿਤਿ ਨਾਹੀ ਜਾ ਬਿਸਥਾਰੁ॥ ਸੋਭਾ ਤਾ ਕੀ ਅਪਰ ਅਪਾਰ॥ ਅਨਿਕ ਰੰਗ ਜਾ ਕੇ ਗਨੇ ਨ ਜਾਹਿ॥ ਸੋਗ ਹਰਖ ਦੁਹਹੁ ਮਹਿ ਨਾਹਿ॥ 2॥ ਅਨਿਕ ਬ੍ਰਹਮੇ ਜਾ ਕੇ ਬੇਦ ਧੁਨਿ ਕਰਹਿ॥ ਅਨਿਕ ਮਹੇਸ ਬੈਸਿ ਧਿਆਨ ਧਰਹਿ॥ (ਅੰਗ 1236)॥ ਅਨਿਕ ਪੁਰਖ ਅੰਸਾ ਅਵਤਾਰ॥ ਅਨਿਕ ਇੰਦ੍ਰ ਊਭੇ ਦਰਬਾਰ॥ 3॥ ਅਨਿਕ ਪਵਨ ਪਾਵਕ ਅਰੁ ਨੀਰ॥ ਅਨਿਕ ਰਤਨ ਸਾਗਰ ਦਧਿ ਖੀਰ॥ ਅਨਿਕ ਸੂਰ ਸਸੀਅਰ ਨਖਿਆਤਿ॥ ਅਨਿਕ ਦੇਵੀ ਦੇਵਾ ਬਹੁ ਭਾਤਿ॥ 4॥ ਅਨਿਕ ਬਸੁਧਾ ਅਨਿਕ ਕਾਮਧੇਨ॥ ਅਨਿਕ ਪਾਰਜਾਤ ਅਨਿਕ ਮੁਖਿ ਬੇਨ॥ ਅਨਿਕ ਅਕਾਸ ਅਨਿਕ ਪਾਤਾਲ॥ ਅਨਿਕ ਮੁਖੀ ਜਪੀਐ ਗੋਪਾਲ॥5॥ ਅਨਿਕ ਸਾਸਤ੍ਰ ਸਿਮ੍ਰਿਤਿ ਪੁਰਾਨ॥ ਅਨਿਕ ਜੁਗਤਿ ਹੋਵਤ ਬਖਿਆਨ॥ ਅਨਿਕ ਸਰੋਤੇ ਸੁਨਹਿ ਨਿਧਾਨ॥ ਸਰਬ ਜੀਅ ਪੂਰਨ ਭਗਵਾਨ॥ 6॥ ਅਨਿਕ ਧਰਮ ਅਨਿਕ ਕੁਮੇਰ॥ ਅਨਿਕ ਬਰਨ ਅਨਿਕ ਕਨਿਕ ਸੁਮੇਰ॥ ਅਨਿਕ ਸੇਖ ਨਵਤਨ ਨਾਮੁ ਲੇਹਿ॥ ਪਾਰਬ੍ਰਹਮ ਕਾ ਅੰਤੁ ਨ ਤੇਹਿ॥ 7॥ ਅਨਿਕ ਪੁਰੀਆ ਅਨਿਕ ਤਹ ਖੰਡ॥ ਅਨਿਕ ਰੂਪ ਰੰਗ ਬ੍ਰਹਮੰਡ॥ ਅਨਿਕ ਬਨਾ ਅਨਿਕ ਫਲ ਮੂਲ॥ ਆਪਹਿ ਸੂਖਮ ਆਪਹਿ ਅਸਥੂਲ॥ 8॥ ਅਨਿਕ ਜੁਗਾਦਿ ਦਿਨਸ ਅਰੁ

ਰਾਤਿ॥ ਅਨਿਕ ਪਰਲਉ ਅਨਿਕ ਉਪਾਤਿ॥ ਅਨਿਕ ਜੀਅ ਜਾ ਕੇ ਗ੍ਰਿਹ ਮਾਹਿ॥ ਰਮਤ ਰਾਮ ਪੂਰਨ ਸ੍ਰਬ ਠਾਇ॥ 9॥ ਅਨਿਕ ਮਾਇਆ ਜਾ ਕੀ ਲਖੀ ਨ ਜਾਇ॥ ਅਨਿਕ ਕਲਾ ਖੇਲੈ ਹਰਿ ਰਾਇ॥ ਅਨਿਕ ਧੁਨਿਤ ਲਲਿਤ ਸੰਗੀਤ॥ ਅਨਿਕ ਗੁਪਤ ਪ੍ਰਗਟੇ ਤਹ ਚੀਤ॥ 10॥ ਸਭ ਤੇ ਊਚ ਭਗਤ ਜਾ ਕੈ ਸੰਗਿ॥ ਆਠਿ ਪਹਰ ਗੁਨ ਗਾਵਹਿ ਰੰਗਿ॥ ਅਨਿਕ ਅਨਾਹਦ ਆਨੰਦ ਝੁਨਕਾਰ॥ ਉਆ ਰਸ ਕਾ ਕਛੁ ਅੰਤੁ ਨ ਪਾਰ॥ 11॥ ਸਤਿ ਪੁਰਖ ਸਤਿ ਅਸਥਾਨੁ॥ ਊਚ ਤੇ ਊਚ ਨਿਰਮਲ ਨਿਰਬਾਨੁ॥ ਅਪੁਨਾ ਕੀਆ ਜਾਨਹਿ ਆਪਿ॥ ਆਪੇ ਘਟਿ ਘਟਿ ਰਹਿਓ ਬਿਆਪਿ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਨਾਨਕ ਦਇਆਲ॥ ਜਿਨਿ ਜਪਿਆ ਨਾਨਕ ਤੇ ਭਏ ਨਿਹਾਲ॥ 12॥1॥2॥2॥3॥7॥

Sarang Mehla 5, Ashtpudiyaan, Ghur(u) 6: Ek Onkar Satgur Persad(i):
Agumm, agaadh(i), soonhou jun kutha. Parbraham kee achurj subha. 1. Ruhaou. Sudaa, sudaa, Satgur Numuskaar. Gur kirpa tay Goon gaayay apaar. Mun bheetur(i) hovaiy pergaas(u). Giyan unjun, ugiyaan binaas(u). 1. Mit(i) naahi Ja bisthaar(u). Sobha Ta kee uppur apaar. Anik rung ja kay gunay na jaah(i). Soag, herkh, doohoo meh(i) naah(i). 2. Anik Brahamay Ja kay Bayd dhoon(i) kureh(i). Anik Mahesh baiys(i) dhiyaan dhureh(i).
(PAGE 1236): Anik Purakh Ansha avtar. Anik Inder oobhay Durbar. 3. Anik puvun, paavuk, ur(u) neer. Anik ruttan, saagur, dudh(i) kheer. Anik soor, sussiur nukhiyaat(i). Anik dayvi, dayva, buhou bhaant(i). 4. Anik busoodha, anik Kaamdhayn. Anik Parjaat, anik mookh(i) bayn. Anik akaash, anik paataal. Anik-mookhi, jupiyaiy Gopal. 5. Anik Shast, Simrit, Puraan. Anik joogut(i) hovut bukhiyaan. Anik sroatay sooneh(i) Nidhaan. Serb jea, Poorun Bhugvaan. 6. ---------
Word Meaning: Agaadh(i) = unfathomable. Achurj = amazing. Subha = all. Pause. Apaar = endless. Pergaas(u) = enlightenment. Unjun = kohl for mental eyes. Ugiyaan = ignorance. Binaas(u) = destruction. Mit(i) = limit. Bisthaar = expanse. Uppur Apaar = further and further; limitless. Anik = countless Rung = forms. Soag = sadness. Herkh = happiness. 2. Bayd Dhoon(i) = sound (recitation) of the Vedas. Mahesh = Shivas. Baiys = with full dedication. Dhiyaan Dhuray = meditate. Purakh Ansha = part of Waheguru (His soul). Avtar = gods. Oobhay = standing; waiting. Durbar = Court. 3. Paavuk = fires. Ur(u) = and. Neer(u) = waters (liquids). Ruttan = jewels. Saagur = seas. Dudh(i) = yogurt. Kheer = milk. Soor = suns. Sussiur = moons. Nukhiyaat(i) = stars. Buhou Bhaant(i) = of many kinds. 4. Budoodha = earths. Kaamdhayn = a mythical cow which is believed to fulfil all wishes. . Parjaat = a tree with similar capabilities. Mookh(i) Bayn = flutes in the mouth (Krishna). Pataal = underworlds. Anik-Mookhi = having countless mouths (the Sheshnaag) – the serpent which is used as bed by Vishnu. 5. Joogut(i) = means. Bukhiyaan = description. Sroatay = listeners. Nidhaan = the Treasure of everything (Waheguru). 6.
MEANING: Listen to the completely amazing story (praise) of the inaccessible and the unfathomable Waheguru, oh, the devotees of God. Pause.
I bow to the Satguru all the time because of whose grace, I sing praise of the limitless Waheguru. With the kohl of Satguru's Divine knowledge for my mental eyes, the darkness of my ignorance has been destroyed (cleared), and my mind has been enlightened. 1. His expanse of the universe is limitless, and His glory has no ends. No one can keep the account of His countess forms, and He does not experience any happiness or sadness. 2. Brahma is believed to be the author of the Vedas, but there are countless Brahmas who sing the Vedas in His Court, and countless Shivas meditate with full dedication there. There are countless gods who (like all living beings) have a part of His Soul, and countless Indras are waiting in His Court. 3. Waheguru's universe is so large and diverse that there are countless airs (gases), countless types of fire, countless kinds of water (liquids), countless

seas of jewels, of yogurt, and of milk. There are countless suns, moons, stars, and countless kinds of gods and goddesses. 4. There are countless earths, countless Kamdhenu cows, countless Parijat trees, and countless Krishnas who play on flutes with their mouth. There are countless skies, countless underworlds, and countless Sheshnaagas who sing Waheguru's praise with their tongues. 5. There are countless Shastras, Simritis, and Puranas. There are countless ways in which Waheguru's praise is sung, and countless listeners who listen to the praise of the omnipresent and the source of mercy, Waheguru. 6.

---------- Anik Dherm, anik Koomayr, Anik bern, anik kunik Sumer. Anik Sheikh nuvtun Naam(u) layh(i). Parbraham ka unt(u) na tayh(i). 7. Anik pooriyaan, anik teh khund. Anik roop, rung, brahmund. Anik bunaa, anik ful mool. Aapeh(i) sookhum, Aapeh(i) usthool. 8.
Anik joogaad(i), dinus ur(u) raat(i). Anik purlou, anik oopaat(i). Anik jea Ja kay greh(i) maah(i). Rumut Ram, poorun serb tthaayayn. 9. Anik Maya Ja kee lukhee na jaayay. Anik kulaa, khaylaiy Hur(i) Raayay. Anik dhoonit, lulit sungeet. Anik Goopt, pergtay teh Cheet. 10. Subh tay ooch Bhagat Ja kaiy sung(i). Aatth pehr Goon gaaveh(i) rung(i). Anik Unahud, aanund, jhoonkaar. Ooaa rus ka kuchh(u) unt(u) na paar. 11. Sat(i) Purakh, Sat(i) usthaan(u). Ooch, tay ooch, nirmul, nirbaan(u). Apuna keeya, jaaneh(i) Aap(i). Aapay, ghut(i), ghut(i) ruhhiyo biyaap(i). Kirpa-Nidhaan, Nanak duyyaal. Jinh(i) juppiya Nanak, tay bhuyyay nihaal. 12.1.2.2.3.7.

Word Meaning: Dherm = Angel of justice. Koomayr = the god of wealth. Bern = colours. Kunik = gold. Sumer = a tall mountain believed to be loaded with gold and jewels. Sheikh = Sheshnaag. Tayh(i) = them. 7. Pooriyaan = cities; kingdoms of gods. The = there. Khund = parts of universe. Brahmund = galaxies. Bunaa = forests. Mool = vegetables that grow under the surface of earth. Sookhum = micro; minuscule. Usthool = huge. 8. Joogaad(i) = yugas and the like. Purlou = apocalypses. Oopaat(i) = creations. Rumut = is present. 9. Ja Kee = of which. Lukhee = comprehend. Kulaa = powers. Dhoonit = musical sounds. Lulit = lilting; melodious. Goopt, Cheet = two mythical gods who keep account of people's deeds; more musical tunes which man cannot comprehend. 10. Aatth Pehr = all the twenty-four hours. Rung(i) = with love. Unahud = Divine Music. Jhoonkaar = sweet music. Ooaa Ka = of that. Unt(u) Na Paar = no end. 11. Nirmul = pure. Nirbaan = with no desires; fully detached. Biyaap(i) = influencing. KIrpa-Nidhaan = treasure (source) of mercy. Nihaal = blissful. 12.

MEANING: Waheguru's universe is so huge that there are countless Angels of justice, and countless gods of wealth. There are countless mountains of gold of different forms and of different colours, and countless Sheshnaags which utter different names for Waheguru (with every breath); but they still cannot find His limits. 7.
There are countless kingdoms of gods, and countless parts of the universe. There are countless galaxies of different forms and colours. There are countless kinds of forests, and countless types of fruits and vegetables that grow under the surface of the earth. Waheguru, Himself is miniscule and Himself is huge. 8.
There are countless yugas, each with its own beginnings, days, and nights. There are countless apocalypses, and countless creations (the universe has been created millions of times, and destroyed an equal number of times). There are countless living beings in Waheguru's House (universe), but Waheguru is present in all of them. 9.
There are countless forms of Maya created by Waheguru that cannot be comprehended, and countless powers of the Royal Waheguru that operate everywhere. There are countless melodious tunes of lilting music, and countless more which the man cannot comprehend that arise in His mind. 10.

The devotees of the highest spiritual states reside with Him who, imbued in His love, sings His praise. There are countless forms of auto-playing Divine Music, and countless tunes of sweet music. The bliss of such sweet music is limitless. 11.
The Residence of the eternal Waheguru is also eternal. His is the highest in purity and in detachment. Only He knows what He does, and He is present in every heart (knows what goes in every heart. The treasure of mercy, Waheguru, is always kind, and whoever recites His Naam feels blissful, oh Nanak. 12.1.2.2.3.7.

ਸਾਰਗ ਛੰਤ ਮਹਲਾ 5॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang Chhunt Mehla 5: Ek Onkar Satgur Persad(i):

ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਹੈ ਅਲਿਪਾਤਾ॥ ਘਟਿ ਘਟਿ ਪੂਰਨ ਕਰਿ ਬਿਸਥੀਰਨੁ ਜਲ ਤਰੰਗ ਜਿਉ ਰਚਨੁ ਕੀਆ॥ ਹਭਿ ਰਸ ਮਾਣੇ ਭੋਗ ਘਟਾਣੇ ਆਨ ਨ ਬੀਆ ਕੋ ਥੀਆ॥ ਹਰਿ ਰੰਗੀ ਇਕ ਰੰਗੀ ਠਾਕੁਰੁ ਸੰਤ ਸੰਗਿ ਪ੍ਰਭ ਜਾਤਾ॥ ਨਾਨਕ ਦਰਸ ਲੀਨਾ ਜਿਉ ਜਲ ਮੀਨਾ ਸਭ ਦੇਖੀਐ ਅਨਭੈ ਕਾ ਦਾਤਾ॥ 1॥ ਕਉਨੁ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ॥ ਪੂਰਨ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ॥ ਪੂਰਨ ਮਨ ਮੋਹਨ ਘਟ ਘਟ ਸੋਹਨ ਜਬ ਖਿੰਚੈ ਤਬ ਛਾਈ॥

(ਅੰਗ 1237)॥ ਕਿਉ ਨ ਅਰਾਧਹੁ ਮਿਲਿ ਕਰਿ ਸਾਧਹੁ ਘਰੀ ਮੁਹਤਕ ਬੇਲਾ ਆਈ॥ ਅਰਬੁ ਦਰਬੁ ਸਭੁ ਜੋ ਕਿਛੁ ਦੀਸੈ ਸੰਗਿ ਨ ਕਛਹੂ ਜਾਈ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਹਰਿ ਅਰਾਧਹੁ ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਬਡਾਈ॥ 2॥ ਪੂਛਉ ਸੰਤ ਮੇਰੋ ਠਾਕੁਰੁ ਕੈਸਾ॥ ਹੀਉ ਅਰਾਪਉ ਦੇਹੁ ਸਦੇਸਾ॥ ਦੇਹੁ ਸਦੇਸਾ ਪ੍ਰਭ ਜੀਉ ਕੈਸਾ ਕਹ ਮੋਹਨ ਪਰਵੇਸਾ॥ ਅੰਗ ਅੰਗ ਸੁਖਦਾਈ ਪੂਰਨ ਬ੍ਰਹਮਾਈ ਥਾਨ ਥਾਨੰਤਰ ਦੇਸਾ॥ ਬੰਧਨ ਤੇ ਮੁਕਤਾ ਘਟਿ ਘਟਿ ਜੁਗਤਾ ਕਹਿ ਨ ਸਕਉ ਹਰਿ ਜੈਸਾ॥ ਦੇਖਿ ਚਰਿਤ ਨਾਨਕ ਮਨੁ ਮੋਹਿਓ ਪੂਛੈ ਦੀਨ ਮੇਰੋ ਠਾਕੁਰੁ ਕੈਸਾ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪਹਿ ਆਇਆ॥ ਧੰਨ ਸੁ ਰਿਦਾ ਜਿਹ ਚਰਨੁ ਬਸਾਇਆ॥ ਚਰਨ ਬਸਾਇਆ ਸੰਤ ਸੰਗਾਇਆ ਅਗਿਆਨ ਅੰਧੇਰੁ ਗਵਾਇਆ॥ ਭਇਆ ਪਗਾਸੁ ਰਿਦੈ ਉਲਾਸੁ ਪ੍ਰਭੁ ਲੋੜੀਦਾ ਪਾਇਆ॥ ਦੁਖੁ ਨਾਠਾ ਸੁਖੁ ਘਰ ਮਹਿ ਵੂਠਾ ਮਹਾ ਅਨੰਦ ਸਹਜਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਮੈ ਪੂਰਾ ਪਾਇਆ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪਹਿ ਆਇਆ॥ 4॥1॥

Subh daykhiyaiy unbhaiy ka Daata. Ghut(i), ghut(i) poorun haiy Alipaata. Ghut(i), ghut(i) poorun, kur(i) bistheerun(u), jul trung jiyoun ruchun(u) keeya. Hubh(i) rus maanay, bhog ghutaanay, aan na beeya ko theeya. Hur(i) rungi, ikk rungi Tthaakur, Sunt sung(i) Prubh jaata. Nanak Ders leena, jiyoun jul meena, subh daykhiyaiy unbhaiy ka Daata, 1.

Kaun oopma dayoon, kuvun budaayi. Poorun, poor(i) ruhhiyo serb tthaayeen. Poorun Munmohun, ghut, ghut sohun, jub khinchaiy, tub chhaayi.

(PAGE 1237): Kiyoun na araadhou, mil(i) kur(i) sadhou, ghuree, mohtuk bayla aayi. Urb(u) durb(u) jo kichh(u) deesaiy, sung(i) na kuchhou jaayi. Kuhou Nanak Hur(i), Hur(i) araadhou, kuvun oopma dayoun, kuvun budaayi. 2. -------

Word Meaning: Unbhaiy Ka Daata = the source of fearlessness. Poorun = fully present. Alipaata = detached. Bistheerun = expanse. Jul Trung = water wave. Ruchun = creation. Hubh(i) = all. Rus = sweet tastes. Maanay = enjoys. Bhog Ghutaanay = enjoys in every heart. Aan Beeya = any other. Theeya = becomes. Rungi = in all forms. Ikk Rungi = in the same form; uniformly. Jaata = recognized; make connection. Ders Leena = absorbed in His Sight. Meena = fish. 1.
Oopma = praise; comparison. Budaayi = greatness. Poorun = omnipresent. Munmohun = mind-captivating (God). Sohun = looks attractive. Khinchaiy = pulls away His support. Chhaayi = dust. Araadhou = worship. Ghuree Mohtuk = in a short time. Bayla = time (to leave the world). Urb(u) = of very high value. Durb(u) = wealth. 2.

MEANING: Waheguru is present in every heart, yet He is fully detached from the worldly attractions, and the source of fearlessness is present everywhere. Just like the water waves,

which seem to be different from the water, and yet are part of the water, with His expanse, Waheguru is present in every heart, and is yet fully detached. Being present in every heart, He enjoys all the sweet tastes of the world, and there is none like Him. The same Waheguru is present in many different forms and can be realized in the company of the holy saints. Forgetting everything else, I am fully absorbed in His thoughts like a fish is absorbed in the water, oh Nanak. The source of fearlessness (Waheguru) is seen everywhere. 1.
The omnipresent Waheguru is present everywhere (and knows everything), so how can I praise Him, or whom to compare with Him (there is nobody like Him). The mind-captivating and omnipresent Waheguru is attractive to every heart, but when He withdraws His support, everything becomes dust. The time of death can arrive anytime, so why not worship Him together, oh, the holy saints? No wealth or other valuables worth billions that we see accompany us at our death. I cannot sing His praise in any way or compare anybody else to Him; the only thing I wish to say is to recite Waheguru's Naam, oh Nanak. 2.

---------- Poochoon sunt mayro Tthaakur kaiysa. Heeou araapoun, dayhou sundaysha. Dayhou sundaysha, Prubh Jeeou kaisa keh Mohun pervasha. Ung, ung sookhdaayi, poorun Brahmaayi, thaan, thaanuntar daysa. Bundhun tay mookta, ghut(i), ghut(i) joogta, keh(i) na sukoun Hur(i) jaiysa. Daykh(i) churit, Nanak mun(u) mohiyo, poochhaiy deen mayro Tthaakur kaisa. 3.
Kur(i) kirpa Apunay peh aaya. Dhunn(i) su rida jih Churn busaaya. Churn busaaya, sunt sungaaya, ugiyaan undhayr guvaaya. Bhuyya pergaas(u),ridaiy oolaas(u), Prubh(u) lorreenda paaya. Dookh(u) naattha, sookh(u) ghur meh voottha, muhha anund sehjaaya. Kuhhou Nanak, mein Poora paaya, kur(i) kirpa Apunay peh(i) aaya. 4.1.
Word Meaning: Heeou Araapoun = offer my heart. Dayhou Sundasha = deliver His Message (enlighten me). Keh Pervasha = where He enters (lives). Ung, Ung = every part of the body. Sookhdaayi = blissful. Brahmaayi = Waheguru. Thaan Thaanuntar = in every place. Mookta = free from all bonds. Joogta = mixed well. Churit = amazing feats. Mun Mohiyo = mind is captivated. 3.
Apunay Peh = to His devotee. Dhunn(u) = fortunate. Rida = heart. Sungaaya = with. Oolaas = excitement; joy. Loreenda = whom one was looking for. Naattha = disappeared. Voottha = took residence. Sehjaaya = in the peaceful state of mind. 4.
MEANING: I ask the holy saints (who have been connected with Waheguru), what my Lord looks like. I will offer my heart (mind) to them if they enlighten my mind as well with the Divine Knowledge. Enlighten my mind as to what my Waheguru looks like, and where He lives. Every part of my body feels blissful to learn that the omnipresent Waheguru lives everywhere in the world. Even though He is fully mixed (is present) in every heart, He is completely free of all worldly bonds. However, I am unable to tell what Waheguru looks like. I humbly ask the holy saints what my Waheguru looks like; my mind is captivated by His amazing feats, oh Nanak. 3.
With His benevolence, Waheguru comes to reside in the hearts of His devotees, and those hearts are highly fortunate where Waheguru sets His Feet (implants His Naam). Waheguru implants His Naam in His devotee's hearts through the Guru. The darkness of ignorance of those hearts is dispelled with Waheguru's Naam, and such hearts feel overjoyed when they are enlightened, and when they realize Waheguru whom they were longing for. All sufferings from such hearts run away, and comforts come to settle there. They feel great bliss when they attain a high spiritual state. I have realized the Perfect (and the omnipresent) Waheguru, who has come to reside in my heart (a devotee of His) with His benevolence, oh Nanak. 4.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਾਰੰਗ ਕੀ ਵਾਰ ਮਹਲਾ 4॥ ਰਾਇ ਮਹਮੇ ਹਸਨੇ ਕੀ ਧੁਨਿ

Ek Onkar Satgur Persad(i)

Sarang Kee Vaar, Mehla 4: Rai Mehmay, Husnay Kee Dhoon(i)

ਸਲੋਕ ਮਹਲਾ 2॥ ਗੁਰੂ ਕੁੰਜੀ ਪਾਹੂ ਨਿਵਲੁ ਮਨੁ ਕੋਠਾ ਤਨੁ ਛਤਿ॥ ਨਾਨਕ ਗੁਰ ਬਿਨੁ ਮਨ ਕਾ ਤਾਕੁ ਨ ਉਘੜੈ ਅਵਰ ਨ ਕੁੰਜੀ ਹਥਿ॥ 1॥

Sloak Mehla 2: Guru koonji, paahoo nivul, mun(u) kottha, tun(u) chuut(i). Nanak, Gur bin(u), mun ka taak(u) na ooghrraiy, uver na koonji huth(i). 1.

Word Meaning: Koonji = key. Paahoo = the dye (of love for Maya). Nivul = lock. Kottha = room. Chuut(i) = roof. Taak(u) = door. Ooghrraiy = opens.

MEANING: The human mind is like a room with the body as its roof. Man's love for Maya is the lock to the room-like mind. Only the Guru has the key to unlock it (so that Divine Knowledge can enter the mind). Nobody else has such a key, oh Nanak. 1.

ਮਹਲਾ 1॥ ਨ ਭੀਜੈ ਰਾਗੀ ਨਾਦੀ ਬੇਦਿ॥ ਨ ਭੀਜੈ ਸੁਰਤੀ ਗਿਆਨੀ ਜੋਗਿ॥ ਨ ਭੀਜੈ ਸੋਗੀ ਕੀਤੈ ਰੋਜਿ॥ ਨ ਭੀਜੈ ਰੂਪੀ ਮਾਲੀ ਰੰਗਿ॥ ਨ ਭੀਜੈ ਤੀਰਥਿ ਭਵਿਐ ਨੰਗਿ॥ ਨ ਭੀਜੈ ਦਾਤੀ ਕੀਤੈ ਪੁੰਨਿ॥ ਨ ਭੀਜੈ ਬਾਹਰਿ ਬੈਠਿਆ ਸੁੰਨਿ॥ ਨ ਭੀਜੈ ਭੇੜਿ ਮਰਹਿ ਭਿੜਿ ਸੂਰ॥ ਨ ਭੀਜੈ ਕੇਤੇ ਹੋਵਹਿ ਧੂੜ॥ ਲੇਖਾ ਲਿਖੀਐ ਮਨ ਕੈ ਭਾਇ॥ ਨਾਨਕ ਭੀਜੈ ਸਾਚੈ ਨਾਇ॥ 2॥

Mehla 1: Na bheejaiy raageen, naadeen Bayd(i). Na bheejaiy soorti, giyaanee joag(i). Na bheejaiy, soageen keetaiy roaj(i). Na bheejaiy roopeen, maaleen, rung(i). Na bheejaiy teeruth(i) bhuvviyain nung(i). Na bheejaiy daateen keetaiy poonn(i). Na bheejaiy baahur(i) baiytthiyaan soon(i). Na bheejaiy bhayrr(i) mureh(i) bhirr(i) soor. Na bheejaiy kaytay hoveh(i) dhoorr. Laykha likhiyaiy mun kaiy bhaayay. Nanak, bheejaiy Saachaiy Naayay. 2.

Word Meaning: Bheejaiy = drenches with love; pleases. Naadeen = with music. Soorteen = through meditations. Giyanee = with discussions about Waheguru. Joag(i) = by yogic path. Soageen = Roaj(i) = by feeling miserable (like the Jains). Roopeen = with beautification (with religious symbols). Maaleen Rung(i) = express love for Waheguru with donations. Bhuvviyaan Nung(i) = roaming naked. Daateen Poonn(i) = giving money or other articles in donations. Soonn(i) = quiet; in meditation. Bhayrr(i) mureh(i) Bhirr(i) = die in the battlefield while fighting like a valiant. Hoveh(i) Dhoorr = become dust of others' feet; show extreme humility. Laykha Likhiyaiy = account of meaningful deeds. 2.

MEANING: People try to please Waheguru in many different ways. Some people recite mantras, play music, or read the Vedas, while others meditate, engage in religious discussions, or follow Yogic techniques to please Him. Some people try to show their love for Waheguru by adorning themselves with religious symbols, or by offering Him money or other valuables, while others roam naked and visit holy places. Some people give gifts of various kinds (to Brahmans), thinking of it as a highly noble deed, while others go to secluded places and sit quietly in meditation. Some people lay down their lives fighting valiantly on the battlefield to please Waheguru, while others pretend to be very humble. However, Waheguru is not pleased by any of such efforts. The only thing that counts in Waheguru's Court to please Him is to recite His Naam with love and dedication, oh Nanak. 2.

ਮਹਲਾ 1॥ ਨਵ ਛਿਅ ਖਟ ਕਾ ਕਰੇ ਬੀਚਾਰੁ॥ ਨਿਸਿ ਦਿਨ ਉਚਰੈ ਭਾਰ ਅਠਾਰ॥ ਤਿਨਿ ਭੀ ਅੰਤੁ ਨ ਪਾਇਆ ਤੋਹਿ॥ ਨਾਮ ਬਿਹੂਣ ਮੁਕਤਿ ਕਿਉ ਹੋਇ॥ ਨਾਭਿ ਵਸਤ ਬ੍ਰਹਮੈ ਅੰਤੁ ਨ ਜਾਣਿਆ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਨਾਮੁ ਪਛਾਣਿਆ॥ 3॥

Mehla 1: Nuv, chhay, khut ka kuray beechaar(u). Nis(i) din oochraiy bhaar athaar. Tinh(i) bhee unt(u) na paaya Toh(i). Naam bihoon mookut(i) kiyoun hoyay? Naabh(i) vust Brahmaiy unt(u) na jaaniya. Gurmukh(i) Nanak, Naam(u) puchhaaniya. 3.
Word Meaning: Nuv = nine (grammars). Chhay = six (Shastras). Khut = six Vedaangs (books explaining the Vedas) Nis Din = night and day. Oochraiy = chants. Atthaar = eighteen (Puranas). Unt(u) = end. Toh(i) = Yours. Bihoon = without; devoid of. Naabh(i) = navel Vust = residing (Brahma was born out of the lotus flower growing in the navel of Vishnu). 3.
MEANING: The people who ponder on the nine books of Grammar, the six Shastras, the six Vedaangs, or read the 18 Puranas day and night, cannot find the limits of Waheguru (no matter how hard they try). How can one find emancipation without Waheguru's Naam? Even Brahma, who is believed to be the creator of all life, and who was born out of the lotus flower growing in the navel of Vishnu, could not find its end. The man cannot find Waheguru's limits, but can only connect with Him - that too only in the shelter of the Guru – oh, Nanak. 3.

ਪਉੜੀ॥ ਆਪੇ ਆਪਿ ਨਿਰੰਜਨਾ ਜਿਨਿ ਆਪੁ ਉਪਾਇਆ॥ ਆਪੇ ਖੇਲੁ ਰਚਾਇਓਨੁ ਸਭੁ ਜਗਤੁ ਸਬਾਇਆ॥ ਤ੍ਰੈ ਗੁਣ ਆਪਿ ਸਿਰਜਿਅਨੁ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇਆ॥ ਗੁਰ ਪਰਸਾਦੀ ਊਬਰੇ ਜਿਨ ਭਾਣਾ ਭਾਇਆ॥ ਨਾਨਕ ਸਚੁ ਵਰਤਦਾ ਸਭ ਸਚਿ ਸਮਾਇਆ॥ 1॥
Paurri: Aapay Aap(i) Nrunjunaa, Jinh(i) Aap(u) oopaaya. Aapay khayl(u) ruchaayoan(u) subh(u) jugut(u) subaaya. Traiy goon Aap(i) sirjiun(u), Maya moh(u) vudhaaya. Gur persaadi oobray, jin(h) Bhaana bhaaya. Nanak Sach(u) vertda, subh Sach(i) samaya. 1.
Word Meaning: Nirunjunaa = Waheguru. Oopaaya = created. Khayl(u) = drama (of the world). Subaaya = the whole. Traiy Goon = the Maya with three effects. Sirjiun = created. Moh(u) = attachment. Oobray = salvaged. Bhaana Bhaaya = liked the Will (of God). Vertda = operates. Smaaya = get absorbed.
MEANING: Waheguru created Himself and the whole world as His drama. He is above the effects of Maya, but has created it with its three effects. He has implanted love for Maya in the minds of the people who operate (spend life) under their influence. But those who like (and obey) Waheguru's Will get salvaged with the grace of the Guru. It is the eternal Waheguru (His Laws) which governs the whole Universe, and eventually everybody gets absorbed into Him, oh Nanak. 1.

(ਅੰਗ 1238)॥ ਸਲੋਕ ਮਹਲਾ 2॥ ਆਪਿ ਉਪਾਏ ਨਾਨਕਾ ਆਪੇ ਰਖੈ ਵੇਕ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ॥ ਸਭਨਾ ਸਾਹਿਬੁ ਏਕੁ ਹੈ ਵੇਖੈ ਧੰਧੈ ਲਾਇ॥ ਕਿਸੈ ਥੋੜਾ ਕਿਸੈ ਅਗਲਾ ਖਾਲੀ ਕੋਈ ਨਾਹਿ॥ ਆਵਹਿ ਨੰਗੇ ਜਾਹਿ ਨੰਗੇ ਵਿਚੇ ਕਰਹਿ ਵਿਥਾਰ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਣੀਐ ਅਗੈ ਕਾਈ ਕਾਰ॥ 1॥
(PAGE 1238): Sloak Mehla 2: Aap(i) oopaayay Nanaka, Aapay rukhaiy vayk. Munda kis nu aakhiyaiy, ja subhnaa Sahib(u) Aik(u). Subhnaa Sahib(u) Aik(u) haiy, vaykhaiy, dhundhaiy laayay. Kisaiy thorra, kisaiy ugla, khaali koyee naah(i). Aaveh(i) nungay, jaah(i) nungay, vichay kuray vithaar. Nanak Huqam(u) na jaaniyaiy, uggaiy kaayi kaar. 1.
Word Meaning: Oopaayay = creates. Vayk = distinct. Munda = bad. Vaykhaiy = observes. Dhundhaiy = deeds related to Maya. Ugla = excessive. Khaali = empty; without. Vithaar = expansion. Uggaiy = Waheguru's Court. Kaar = kind of deeds. 1.
MEANING: Waheguru creates all human beings and yet keeps them distinct (in appearance and nature). Who can be called bad when everybody is created by the same Lord? It is the same Lord of everybody who puts them to perform worldly tasks and watches their performance. Some get a smaller share of wealth, while others get a much greater share, but

nobody is completely empty of it. The man is born empty-handed and leaves the world empty-handed, yet he tries to accumulate more and more possessions throughout his life. Also, nobody knows what kind of tasks he will have to perform in his next life with Waheguru's Huqam (Will), oh Nanak. 1.

ਮਹਲਾ 1॥ ਜਿਨਸਿ ਥਾਪਿ ਜੀਆ ਕਉ ਭੇਜੈ ਜਿਨਸਿ ਥਾਪਿ ਲੈ ਜਾਵੈ॥ ਆਪੇ ਥਾਪਿ ਉਥਾਪੈ ਆਪੇ ਏਤੇ ਵੇਸ ਕਰਾਵੈ॥ ਜੇਤੇ ਜੀਅ ਫਿਰਹਿ ਅਉਧੂਤੀ ਆਪੇ ਭਿਖਿਆ ਪਾਵੈ॥ ਲੇਖੈ ਬੋਲਣੁ ਲੇਖੈ ਚਲਣੁ ਕਾਇਤੁ ਕੀਚਹਿ ਦਾਵੈ॥ ਮੂਲਿ ਮਤਿ ਪਰਵਾਣਾ ਏਹੋ ਨਾਨਕੁ ਆਖਿ ਸੁਣਾਏ॥ ਕਰਣੀ ਉਪਰਿ ਹੋਏ ਤਪਾਵਸੁ ਜੇ ਕੋ ਕਹੈ ਕਹਾਏ॥ 2॥

Mehla 1: Jinus(i) thaap(i) jeeyaan kuou bhayjaiy, jinus(i) thaap(i) laiy jaavaiy. Aapay, thaap(i), oothaapaiy, Aapay aitay vays kuraavaiy. Jaytay jea, phieh(i) aoudhooti, Aapay bhikyiya paavaiy. Laykhaiy boalun(u), laykhaiy chullun(u), kaayit(u) keecheh(i) daavaiy. Mool(i) mut(i) pervaana ehou, Nanak(u) aakh(i) soonaayay. Kerni oopur(i) hoyay tupaavus(u), jayko kuhhaiy kuhaayay. 2.

Word Meaning: Jinus(i) = of different kinds. Thaap(i) = creating. Bhayjiay = sends in the world. Oothaapaiy = dismantles; destroys. Vays = looks; forms. Aoudhooti = beggars. Bhikhiya Paavaiy = gives alms; fulfils their needs. Laykhaiy = in record. Kaayit(u) = what for? Keecheh(i) Daavaiy = make claims. Mool(i) Mut(i) = the basic wisdom (truth). Pervaana = accepted fact. Kerni = deeds performed. Tupaavus = final decision. Kuhhaiy Kuhaayay = says; claims. 2.

MEANING: Waheguru sends (creates) living beings of many different kinds in the world, and then takes them away. He creates them in many different forms and destroys them. All the living beings that wander on the earth are all beggars at Waheguru's Door, and He gives them alms (fulfils their needs). All men are talking, and their actions take place as per their prewritten nature (fate), so what claim can men lay on their achievements? The most fundamental truth is that the final decision on man's future fate rests on his deeds in his present life, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰਮੁਖਿ ਚਲਤੁ ਰਚਾਇਓਨੁ ਗੁਣ ਪਰਗਟੀ ਆਇਆ॥ ਗੁਰਬਾਣੀ ਸਦ ਉਚਰੈ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ॥ ਸਕਤਿ ਗਈ ਭ੍ਰਮੁ ਕਟਿਆ ਸਿਵ ਜੋਤਿ ਜਗਾਇਆ॥ ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਗੁਰੁ ਪੁਰਖੁ ਮਿਲਾਇਆ॥ ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ 2॥

Paurri: Gurmukh(i) chulut(u) ruchaayoin(u), goon perguti aayaa. Gurbani sud oochraiy. Hur(i) munn(i) vusaaya. Shukut(i) guyyi, bherm(u) kuttiya, Shiv Joat(i) jugaaya. Jinh kaiy poataiy, poonn(u) haiy, Gur(u) Purakh(u) milaaya. Nanak sehjay mil(i) ruhhay, Hur(i) Naam(i) samaya. 2.

Word Meaning: Chulut(u) = amazing feat. Ruchaayoin = has created. Perguti Aaya = appears; acquires. Oochraiy = recites. Shukut(i) = (the effects of) Maya. Bherm(u) = illusions. Shiv Joat(i) = Waheguru's Light. Poataiy = in fate. Poonn(u) = noble qualities. Purakh = manifestation of Waheguru. Sehjay = in high spiritual state. Smaaya = absorbed.2.

MEANING: It is another amazing fact of Waheguru that He has created the spiritual world in such a way that noble qualities appear (begin to dominate) in man's mind only in the shelter of the Guru. Such a devotee always recites the Guru's Shabad and embeds (enshrines) Waheguru's Naam in his heart. The illusions of Maya are dispelled, and Waheguru's Light enlightens his mind. Those who have noble deeds preordained in their fate connect with the Guru, a manifestation of Waheguru. Such devotees stay connected with Waheguru in their high spiritual state, oh Nanak. 2.

ਸਾਰਗ ਮਹਲਾ 2॥ ਸਾਹ ਚਲੇ ਵਣਜਾਰਿਆ ਲਿਖਿਆ ਦੇਵੈ ਨਾਲਿ॥ ਲਿਖੇ ਉਪਰਿ ਹੁਕਮੁ ਹੋਇ ਲਈਐ ਵਸਤੁ ਸਮ੍ਹਾਲਿ॥ ਵਸਤੁ ਲਈ ਵਣਜਾਰਣੀ ਵਖਰੁ ਬਧਾ ਪਾਇ॥ ਕੇਈ ਲਾਹਾ ਲੈ ਚਲੇ ਇਕਿ ਚਲੇ ਮੂਲੁ ਗਵਾਇ॥ ਥੋੜਾ ਕਿਨੈ ਨ ਮੰਗਿਓ ਕਿਸੁ ਕਹੀਐ ਸਾਬਾਸਿ॥ ਨਦਰਿ ਤਿਨਾ ਕਉ ਨਾਨਕਾ ਜਿ ਸਾਬਤੁ ਲਾਏ ਰਾਸਿ॥ 1॥

Sarang Mehla 2: Shah chullay vunjaariya, likhiya dayvaiy naal(i). Likhay oopur(i) Huqam(u) hoyay, luyyiyaiy vust(u) smaahl(i). Vust luyyi vunjaaryeen, vukhur(u) buddha paayay. Kayee laaha laiy chullaiy, ikk(i) chullay mool(u) guvaayay. Thorra kinaiy na mungiyo, kis(u) kuhhiyaiy shaabaash(i). Nudr(i) tinha kuou Nanaka j(i) saabut(u) laayay raas(i). 1.

Word Meaning: Shah = the King (Waheguru). Vunjaariya = traders; dealers. Likhiya = the result of the previous deeds (fate). Huqam(u) Hoyay = the human beings act accordingly. Vust(u) = Waheguru's Naam. Smaahl(i) = take good care. Vukkhur(u) = the merchandize) of noble qualities. Laaha = benefit. Mool(u) = the original qualities. Mungiyo = ask for. Shaabaash(i) = accolades to. 1.

MEANING: The man is a trader (of noble or ignoble qualities) sent by Waheguru in this world. He brings his prewritten fate with him at his birth. The kind of man's deeds depend upon his nature, as coined by Waheguru's Huqam, but Waheguru's Light (noble qualities) is present in everybody, which he needs to take good care of. Every human trader uses his qualities and performs deeds accordingly; his deeds form the basis of Waheguru's decision for his next life. Some of the human traders use their noble qualities to earn spiritual benefit (wealth) (by reciting Waheguru's Naam) before they leave the world, while others get so engrossed in worldly enjoyment that they forget Waheguru completely, and leave the world by losing even the noble qualities they were born with. Each type of trader begs more and more merchandise of their interest, and nobody begs for less. Which of these two kinds of traders will earn accolades in Waheguru's Court? Only those individuals will earn Waheguru's kind sight (approval) who invest to acquire more noble qualities (His Naam), oh Nanak. 1.

ਮਹਲਾ 1॥ ਜੁੜਿ ਜੁੜਿ ਵਿਛੁੜੇ ਵਿਛੁੜਿ ਜੁੜੇ॥ ਜੀਵਿ ਜੀਵਿ ਮੁਏ ਮੁਏ ਜੀਵੇ॥ ਕੇਤਿਆ ਕੇ ਬਾਪ ਕੇਤਿਆ ਕੇ ਬੇਟੇ ਕੇਤੇ ਗੁਰ ਚੇਲੇ ਹੂਏ॥ ਆਗੈ ਪਾਛੈ ਗਣਤ ਨ ਆਵੈ ਕਿਆ ਜਾਤੀ ਕਿਆ ਹੁਣਿ ਹੂਏ॥ ਸਭੁ ਕਰਣਾ ਕਿਰਤੁ ਕਰਿ ਲਿਖੀਐ ਕਰਿ ਕਰਿ ਕਰਤਾ ਕਰੇ ਕਰੇ॥ ਮਨਮੁਖਿ ਮਰੀਐ ਗੁਰਮੁਖਿ ਤਰੀਐ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਕਰੇ॥ 2॥

Mehla 1: Joorr(i), joorr(i) vichhurray, vichhurr(i) joorray. Jeev(i), jeev(i) mooyay, mooyay jeevay. Kaytiyaan kay baap, kaytiyaan kay baytay, kaytay gur, chaylay hooyay. Aagaiy, paachhaiy gunut na aavaiy, kiyya jaati, kiyya hoon(i) hooyay. Subh(u) kerna kirt(u) kur(i) likhiyaiy, kur(i), kur(i) Kerta, kuray, kuray. Munmukh(i) muriyaiy, Gurmukh(i) turiyaiy, Nanak Nudri nudr(i) kuray. 2.

Word Meaning: Joorr(i) = put together. Vichhurray = separated. Jeev(i) = having lived. Mooyay = died. Chaylay = disciples. Aagaiy Paachhaiy = future and past. Jaati = know. Kerna = performance of deeds. Kirt(u) Kur(i) = result of deeds performed. Nudri = the merciful (Waheguru). Nudr(i) = kind sight. 2.

MEANING: The separation of body and soul, and their reunion, is an ongoing natural cycle. Man lives and dies; dies, and is born again. In this cycle, the man becomes father to many, and son to many others. In one life, he is a guru to many; in another, he becomes a disciple of someone else. Nobody can keep track of such lives in the past or the future, and nobody even knows what will happen next, even in this life. Waheguru keeps account of everybody's good and bad deeds, and makes a decision on them for their future lives. The followers of their mind (Maya-worshippers) die spiritual death, while the devotees of the Guru are salvaged with the kind sight of the merciful Waheguru, oh Nanak. 2.

ਪਉੜੀ॥ ਮਨਮੁਖਿ ਦੂਜਾ ਭਰਮੁ ਹੈ ਦੂਜੈ ਲੋਭਾਇਆ॥ ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੋ ਆਲਾਇਆ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮੋਹੁ ਹੇਤੁ ਹੈ ਸਭ ਦੁਖੁ ਸਬਾਇਆ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਭਰਮਹਿ ਭਰਮਾਇਆ॥ ਮਨਮੁਖਿ ਜਨਮੁ ਗਵਾਇਆ ਨਾਨਕ ਹਰਿ ਭਾਇਆ॥3॥

Paurri: Munmukh(i) dooja bherm(u) haiy, doojaiy lobhaaya. Koorr(u), kupt(u) kumaanvday, koorro alaaya. Poottar, kluttar(u) moh(u), hayt(u) haiy, subh dookh(u) subaaya. Jum dur(i) buddhay maariyeh(i), bhemeh(i) bhermaaya. Munmukh(i) junum(u) guvaaya, Nanak Hur(i) bhaaya. 3.
Word Meaning: Dooja Bherm(u) = illusions of the other (Maya). Lobhaaya = engrossed in. Koorr(u) = falsehood. Kupt(u) = deceit. Allaaya = talk. Kluttar(u) = wife. Moh(u) = attachment. Hayt(u) = love. Subaaya = all. Jum Dur(i) = in the court of the Angel of death. Maariyeh(i) = are punished. Bhermeh(i) = go through (many lives). Bhaaya = is liked by. 3.
MEANING: The follower of his mind is influenced by the illusions of Maya and gets engrossed in that. Such individuals deal in falsehood, deceit, and lies. Their love and bonds of attachment for their wife and their sons cause suffering. Tied in the court of the Angel of Death, they get punishment and are taken through many different lives. The followers of their mind waste away their precious human life, and this is what Waheguru likes too (it is His Huqam), oh Nanak. 3.

ਸਲੋਕ ਮਹਲਾ 2॥ ਜਿਨ ਵਡਿਆਈ ਤੇਰੇ ਨਾਮ ਕੀ ਤੇ ਰਤੇ ਮਨ ਮਾਹਿ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਏਕੁ ਹੈ ਦੂਜਾ ਅੰਮ੍ਰਿਤੁ ਨਾਹਿ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਮਨੈ ਮਾਹਿ ਪਾਈਐ ਗੁਰ ਪਰਸਾਦਿ॥ ਤਿਨ੍ਹੀ ਪੀਤਾ ਰੰਗ ਸਿਉ ਜਿਨ ਕਉ ਲਿਖਿਆ ਆਦਿ॥ 1॥
Sloak Mehla 2: Jinh vudiyaayi Tayray Naam kee, tay ruttay mun maah(i). Nanak Amrit(u) Aik(u) haiy, dooja Amrit(u) naah(i). Nanak Amrit(u) munaiy maah(i), paayiyaiy Gur Persad(i). Tinhi peeta rung siyoun, jinh kuou likhiya aad(i). 1.
Word Meaning: Vudiyaayi = greatness; importance. Tay = those. Ruttay = are imbued. Amrit(u) = immortalizing substance. Rung Siyoun = with love. Aad(i) = from the very beginning. 1.
MEANING: Those who recognize the greatness (importance) of Your Naam get imbued in Your love, oh Waheguru. There is only one immortalizing substance in the world (Waheguru's Naam, which connects one with Him), and none other. Waheguru's Naam, which is the real Amrit, is present hidden in every heart, but can be acquired (enshrined in the heart) only with the grace of the Guru. Only those drink it, who have it prewritten in their fate from the very beginning, oh Nanak. 1.

(ਅੰਗ 1239)॥ ਮਹਲਾ 2॥ ਕੀਤਾ ਕਿਆ ਸਾਲਾਹੀਐ ਕਰੇ ਸੋਇ ਸਾਲਾਹਿ॥ ਨਾਨਕ ਏਕੀ ਬਾਹਰਾ ਦੂਜਾ ਦਾਤਾ ਨਾਹਿ॥ ਕਰਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿਨਿ ਕੀਤਾ ਆਕਾਰੁ॥ ਦਾਤਾ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਸਭਸੈ ਦੇਇ ਆਧਾਰੁ॥ ਨਾਨਕ ਆਪਿ ਸਦੀਵ ਹੈ ਪੂਰਾ ਜਿਸੁ ਭੰਡਾਰੁ॥ ਵਡਾ ਕਰਿ ਸਾਲਾਹੀਐ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ 2॥
(PAGE 1239): **Mehla 2:** Keeta kiyya salaahiyaiy, kuray Soyay salaah(i). Nanak Aikee baahra, dooja daata naah(i). Kerta so salaahiyaiy, Jin(i) keeta akaar(u). Daata so salaahiyaiy, j(i) subhsaiy dayay adhaar(u). Nanak Aap(i) sudeev haiy, poora Jis(u) bhundaar(u). Vudda kur(i) salaahiyaiy, unt(u) na paaravaar(u). 2.
Word Meaning: Keeta = created. Salaahiyaiy = praise. Kuray = the Creator. Soyay = that. Aikee Baahra = other than the "One". Akaar(u) =visible world. Adhaar(u) = support; food. Sudeev = everlasting, Bhundaar = treasures. Paaravaar = ends. 2.
MEANING: There is no spiritual benefit to appreciating the creation in the world; one should sing praise of Waheguru, who has created this beautiful world; and there is no other provider

than Waheguru, oh my friends. We should appreciate the Creator of the world and the Provider who sustains and nourishes all living beings. Waheguru is eternal, and His treasures are always full. We should sing praise of His greatness (splendour) which has no end, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਸੇਵਿਐ ਸੁਖੁ ਪਾਈ॥ ਨਾਮੁ ਨਿਰੰਜਨ ਉਚਰਾ ਪਤਿ ਸਿਉ ਘਰਿ ਜਾਈ॥ ਗੁਰਮੁਖਿ ਬਾਣੀ ਨਾਮੁ ਹੈ ਨਾਮੁ ਰਿਦੈ ਵਸਾਈ॥ ਮਤਿ ਪੰਖੇਰੂ ਵਸਿ ਹੋਇ ਸਤਿਗੁਰੂ ਧਿਆਈ॥ ਨਾਨਕ ਆਪਿ ਦਇਆਲੁ ਹੋਇ ਨਾਮੇ ਲਿਵ ਲਾਈ॥ 4॥

Paurri: Hur(i) ka Naam(u) nidhaan(u) haiy, sayviyain sookh(u) paayi. Naam(u) Nirunjun oochraan, put(i) siyoun ghur(i) jaayi. Gurmukh(i) bani Naam(u) haiy, Naam(u) ridaiy vusaayi. Mut(i) punkhayroo vus(i) hoyay, Satguru dhiyaayi. Nanak Aap(i) duyyal(u) hoyay, Naamay liv laayi. 4.

Word Meaning: Nidhaan(u) = treasure. Nirunjun = above the effects of Maya (God). Oochraan = I recite. Put(i) Siyoun = with dignity. Ghur(i) = Waheguru's Residence. Bani = routine conversation. Mut(i) = wisdom; mind. Punkhayroo = bird. Vus Hoyay = under control. Dhiyaayi = worship; serve. Liv Laayi = meditate on. 4.

MEANING: Waheguru's Naam is such a treasure that whoever serves Waheguru (recites His Naam) enjoys all comforts in life. By reciting the Naam of Waheguru, which is above the effects of Maya, I will reach Waheguru's Residence with honour. The routine conversation of a Sikh of the Guru revolves around Waheguru's Naam, which he embeds in his heart. By remembering Satguru, one can control one's mind, which takes flight like a bird. One deeply meditates on Waheguru's Naam when He becomes benevolent to him, oh Nanak. 4.

ਸਲੋਕ ਮਹਲਾ 2॥ ਤਿਸੁ ਸਿਉ ਕੈਸਾ ਬੋਲਣਾ ਜਿ ਆਪੇ ਜਾਣੈ ਜਾਣੁ॥ ਚੀਰੀ ਜਾ ਕੀ ਨ ਫਿਰੈ ਸਾਹਿਬੁ ਸੋ ਪਰਵਾਣੁ॥ ਚੀਰੀ ਜਿਸ ਕੀ ਚਲਣਾ ਮੀਰ ਮਲਕ ਸਲਾਰ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਸਾਈ ਭਲੀ ਕਾਰ॥ ਜਿਨ੍ਹਾ ਚੀਰੀ ਚਲਣਾ ਹਥਿ ਤਿਨ੍ਹਾ ਕਿਛੁ ਨਾਹਿ॥ ਸਾਹਿਬ ਕਾ ਫੁਰਮਾਣੁ ਹੋਇ ਉਠੀ ਕਰਲੈ ਪਾਹਿ॥ ਜੇਹਾ ਚੀਰੀ ਲਿਖਿਆ ਤੇਹਾ ਹੁਕਮੁ ਕਮਾਹਿ॥ ਘਲੇ ਆਵਹਿ ਨਾਨਕਾ ਸਦੇ ਉਠੀ ਜਾਹਿ॥ 1॥

Sloak Mehla 2: Tis(u) siyoun kaiysa boalna, j(i) Aapay jaanaiy Jaan(u). Cheeri Ja kee na phiraiy, Sahib(u) so pervaan(u). Cheeri Jis kee chullna, meer, muluk sulaar. Jo Tis(u) bhaavaiy Nanaka, saayi bhulee kaar. Jinha Cheeri chullna, huth(i) tinha kichh(u) naah(i). Sahib ka Foormaan hoyay, ootthi kurlaiy paah(i). Jayha Cheeri likhiya, tayha Huqam(u) kumaah(i). Ghullay aaveh(i) Nanaka, sudday ootthi jaah(i). 1.

Word Meaning: Boalna = tell one's problems. Jaan(u) = know-all; omniscient. Cheeri = Huqam; Will; Command. Phiraiy = change. Pervaan(u) = genuine; true. Meer = rajahs. Muluk = master. Slaar = chief of army. Bhulee = acceptable; best. Huth(i) Naah(i) = have no control. Kurlaiy Paah(i) = set on the journey (to His Court). Ghullay = sent. Sudday = called back. 1.

MEANING: What is the use of telling your problems to the omniscient Waheguru who already knows everything about you without you telling Him? Waheguru, whose Command cannot be altered, is the true Lord. All the rajahs, the masters (chiefs) and the army commanders have to obey His Command. So, only the performance of those deeds is the best which are approved by the Lord. Those who have to obey His Command have no control over anything. They leave the world and start on the journey leading to His Court when they are called upon. They have to follow His Command, whatever has been prewritten in their fate. Sent by Waheguru, they come to the world, and leave it when they are called in with His Huqam, oh Nanak. 1.

ਮਹਲਾ 2॥ ਸਿਫਤਿ ਜਿਨ੍ਹਾ ਕਉ ਬਖਸੀਐ ਸੇਈ ਪੋਤੇਦਾਰ॥ ਕੁੰਜੀ ਜਿਨ ਕਉ ਦਿਤੀਆ ਤਿਨ੍ਹਾ ਮਿਲੇ ਭੰਡਾਰ॥ ਜਹ ਭੰਡਾਰੀਹੂ ਗੁਣ ਨਿਕਲਹਿ ਤੇ ਕੀਅਹਿ ਪਰਵਾਣੁ॥ ਨਦਰਿ ਤਿਨ੍ਹਾ ਕਉ ਨਾਨਕਾ ਨਾਮੁ ਜਿਨ੍ਹਾ ਨੀਸਾਣੁ॥ 2॥

Mehla 2: Sift jinha kuou bukhshiyaiy, sayee poataydaar. Koonji jinh kuou dittiya, tinha milay bhundaar. Jeh bhundaarihoon goon nikleh(i) tay keeyay pervaan(u). Nudr(i) tinha kuou Nanaka, Naam(u) jinha neeshaan(u). 2.

Word Meaning: Sift(i) = (Waheguru's) praise. Bukhshiyaiy = given; endowed with. Poataydaar = treasurers. Koonji = key. Bhundaar = treasures. Pervaan(u) = approved. Nudr(i) = kind Sight. Neeshaan(u) =identity card. 2.

MEANING: Those acquire the treasures of Waheguru's Naam who are endowed with singing His praise. They get the treasures who are given the key of Waheguru's Naam. The devotees whose treasures are found to be full of noble qualities are approved in Waheguru's Court. Waheguru casts His kind sight on those who have Waheguru's Naam in their heart as their identification. 2.

ਪਉੜੀ॥ ਨਾਮੁ ਨਿਰੰਜਨੁ ਨਿਰਮਲਾ ਸੁਣਿਐ ਸੁਖੁ ਹੋਈ॥ ਸੁਣਿ ਸੁਣਿ ਮੰਨਿ ਵਸਾਈਐ ਬੂਝੈ ਜਨੁ ਕੋਈ॥ ਬਹਦਿਆ ਉਠਦਿਆ ਨ ਵਿਸਰੈ ਸਾਚਾ ਸਚੁ ਸੋਈ॥ ਭਗਤਾ ਕਉ ਨਾਮੁ ਅਧਾਰੁ ਹੈ ਨਾਮੇ ਸੁਖੁ ਹੋਈ॥ ਨਾਨਕ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਗੁਰਮੁਖਿ ਹਰਿ ਸੋਈ॥ 5॥

Paurri: Naam(u) Nirunjun(u) nirmulaa, sooniyaiyn sookh(u) hoyee. Soon(i), soon(i) munn(i) vusaayiyaiy, boojhaiy jun(u) koyee. Behndiyaan, ootthdiyaan, na visraiy, Saacha Sach(u) soyee. Bhugtaan kuou Naam(u) adhaar(u) haiy, Naamay sookh(u) hoyee. Nanak, mun(i), tun(i) ruv(i) ruhhiya, Gurmukh(i) Hur(i) Soyee. 5.

Word Meaning: Nirmulaa = purifier. Boojhaiy = realizes. Koyee = rare. Visraiy = forgotten. Saacha = like Waheguru. Ruv(i) Ruhhiya = appears. 5.

MEANING: Waheguru's Naam purifies the mind, and whoever listens to it, enjoys all comforts in life. But some rare individual realizes this fact, and enshrines the Naam in his heart by listening to it. The individual, who does not forget Waheguru's Naam whether he is resting or standing (working), becomes like Waheguru with His Naam in his heart. Waheguru's Naam is the basis of the life of His devotees, who enjoy all the comforts in life because of the Naam. Waheguru appears in the body and the mind of the devotee who comes to the shelter of the Guru, oh Nanak. 5.

ਸਲੋਕ ਮਹਲਾ 1॥ ਨਾਨਕ ਤੁਲੀਅਹਿ ਤੋਲ ਜੇ ਜੀਉ ਪਿਛੈ ਪਾਈਐ॥ ਇਕਸੁ ਨ ਪੁਜਹਿ ਬੋਲ ਜੇ ਪੂਰੇ ਪੂਰਾ ਕਰਿ ਮਿਲੈ॥ ਵਡਾ ਆਖਣੁ ਭਾਰਾ ਤੋਲੁ॥ ਹੋਰ ਹਉਲੀ ਮਤੀ ਹਉਲੇ ਬੋਲ॥ ਧਰਤੀ ਪਾਣੀ ਪਰਬਤ ਭਾਰੁ॥ ਕਿਉ ਕੰਡੈ ਤੋਲੈ ਸੁਨਿਆਰੁ॥ ਤੋਲਾ ਮਾਸਾ ਰਤਕ ਪਾਇ॥ ਨਾਨਕ ਪੁਛਿਆ ਦੇਇ ਪੁਜਾਇ॥ ਮੂਰਖ ਅੰਧਿਆ ਅੰਧੀ ਧਾਤੁ॥ ਕਹਿ ਕਹਿ ਕਹਣੁ ਕਹਾਇਨਿ ਆਪੁ॥ 1॥

Sloak Mehla 1: Nanak tooliyeh(i) toal, jay jeeou pichhaiy paayiyaiy. Ikkus(u) na poojeh(i) boal, jay Pooray, poora kur(i) milaiy. Vudda aakhun(u), bhaara toal(u). Hoar hauli mutee, haulay boal. Dherti, paani, perbut bhaar(u). Kiyoun kunday toalaiy sooniyaar(u). Tola, maasa, ruttuk paayay. Nanak, poochhiyaan dayay poojaayay. Moorukh, undhiyaan, undhi dhaat(u). Keh(i), keh(i) kehn(u), kuhaayin aap(u). 1.

Word Meaning: Tooliyeh(i) = weigh; pass the test. Toal = standard weight. Jeeou = soul; mind. Poojjeh(i) = reach; compare. Poora = perfect (like Waheguru). Aakhun(u) = description. Hauli = low; shallow. Mutee = wisdom; thinking. Boal = words. Paani = water; oceans. Kiyoun = how? Kunday Sooniyar(u) = scale used by goldsmiths. Toala = about 11 g. Maasa = about 1 g. Rutuak = about 0.125 g. Poochhiyaan = on being questioned. Poojaayay = justifies. Dhaat(u) = efforts. Kuhaayin(i) Aap(u) = show their importance. 1.

MEANING: One meets the requirements to be approved in Waheguru's Court only if he balances the scale of approval (meets requirements) by placing his soul in the other pan (surrenders his mind to Waheguru). No word can describe the spiritual state of the devotee once He becomes connected with Waheguru, becoming perfect (acquiring the same noble qualities as Waheguru by reciting His Naam and singing His praise). Singing Waheguru's praise is the best words one can say, and has the greatest weight to balance the scale. All other wisdoms and words (than Waheguru's Naam) are of very low quality and are like weighing the earth, the oceans, or the mountains in a goldsmith's scale by placing weights of grams and milligrams in the other pan (which is not possible). The efforts of the foolish and the ignorant are just like that. However, if questioned, the shameless try to justify their efforts. They try to show off by repeating the same thing over and over again, oh Nanak. 1.

ਮਹਲਾ 1॥ ਆਖਣਿ ਅਉਖਾ ਸੁਨਣਿ ਅਉਖਾ ਆਖਿ ਨ ਜਾਪੀ ਆਖਿ॥ ਇਕਿ ਆਖਿ ਆਖਹਿ ਸਬਦੁ ਭਾਖਹਿ ਅਰਧ ਉਰਧ ਦਿਨ ਰਾਤਿ॥ ਜੇ ਕਿਹੁ ਹੋਇ ਤ ਕਿਹੁ ਦਿਸੈ ਜਾਪੈ ਰੂਪੁ ਨ ਜਾਤਿ॥ ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਘਟ ਅਉਘਟ ਘਟ ਥਾਪਿ॥
(ਅੰਗ 1240)॥ ਆਖਣਿ ਅਉਖਾ ਨਾਨਕਾ ਆਖਿ ਨ ਜਾਪੈ ਆਖਿ॥ 2॥

Mehla 1: Aakhun(i) aukha, soonun(i) aukha, aakh(i) na jaapi aakh(i). Ikk(i) aakh(i) aakheh(i), Shabad(u) bhaakheh(i), urdh, oordh, din raat(i). jay kihou hoyay, ta kihou disaiy, jaapaiy roop(u) na jaat(i). Subh(i) kaarun Kerta kuray, ghut, aoughut, ghut thaap(i).
(PAGE 1240): Aakhun(i) aukha Nanaka, aakh(i) na jaapaiy aakh(i). 2.
Word Meaning: Aakun(u) = to describe. Soonun(i) = listen to understand. Jaapi = becomes visible; comprehensible. Shabad(u) Bhaakheh(i) = reiterate the same words. Urdh = low. Oordh = high. Urdh(u) Oordh(u) = with great effort. Kihou = something tangible. Roop(u) = form. Jaat(i) = type. Kaarun = means. Ghut = hearts; bodies. Aoughut = in difficult places (like in rocks). Thaap(i) = create. 2.
MEANING: It is impossible to describe all Waheguru's virtues and His form, and to comprehend Him by listening to His description, because He cannot be described in words. But despite this hard fact, many people still try very hard, day and night, to describe Him with words. One could see Him only if He were tangible, but His form and nature cannot be known. Waheguru develops many different means to create all the bodies, some of which are made in hard-to-reach places (but since He is not made, He cannot be seen). It is almost impossible to describe Waheguru; He cannot be seen by merely describing Him, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਰਹਸੀਐ ਨਾਮੇ ਸਾਂਤਿ ਆਈ॥ ਨਾਇ ਸੁਣਿਐ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਸਭ ਦੁਖੁ ਗਵਾਈ॥ ਨਾਇ ਸੁਣਿਐ ਨਾਉ ਉਪਜੈ ਨਾਮੇ ਵਡਿਆਈ॥ ਨਾਮੇ ਹੀ ਸਭ ਜਾਤਿ ਪਤਿ ਨਾਮੇ ਗਤਿ ਪਾਈ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਨਾਨਕ ਲਿਵ ਲਾਈ॥ 6॥

Paurri: Naayay sooniyaiy, mun(u) rehsiyaiy, Naamay shaant(i) aayi. Naayay sooniyaiy, mun(u) triptiyaiy, subh dookh(u) guvaayi. Naayay sooniyaiy Naaoun oopjaiy, Naamay vudiyaayi. Naamay hee subh jaat(i), put(i) Naamay gut(i) paayi. Gurmukh(i) Naam(u) dhiyaayiyaiy, Nanak liv laayi. 6.
Word Meaning: Rehsiyaiy = feels blissful. Shaant(i) = peaceful. Triptiyaiy = feel contentment. Oopjaiy = takes root (in the heart). Vudiyaayi = respect. Jaat(i) = high caste. Put(i) = dignity. Gut(i) = high spiritual state. Liv Laayi = meditate on. 6.
MEANING: One feels blissful and peaceful by listening to Waheguru's Naam. One feels fully contented by listening to Waheguru's Naam, and all his appetite for worldly attractions is eradicated (satisfied). Waheguru's Naam takes root in one's mind when he listens to it, and he also earns respect. Waheguru's Naam is the highest caste and the dignity for a devotee,

and he attains a high spiritual state with the Naam. One should recite Waheguru's Naam in Guru's shelter when his mind gets fully focused on Waheguru (he gets connected with Him), oh Nanak. 6.

ਸਲੋਕ ਮਹਲਾ 1॥ ਜੂਠਿ ਨ ਰਾਗੀ ਜੂਠਿ ਨ ਵੇਦੀ॥ ਜੂਠਿ ਨ ਚੰਦ ਸੂਰਜ ਕੀ ਭੇਦੀ॥ ਜੂਠਿ ਨ ਅੰਨੀ ਜੂਠਿ ਨ ਨਾਈ॥ ਜੂਠਿ ਨ ਮੀਹੁ ਵਰ੍ਹਿਐ ਸਭ ਥਾਈ॥ ਜੂਠਿ ਨ ਧਰਤੀ ਜੂਠਿ ਨ ਪਾਣੀ॥ ਜੂਠਿ ਨ ਪਉਣੈ ਮਾਹਿ ਸਮਾਣੀ॥ ਨਾਨਕ ਨਿਗੁਰਿਆ ਗੁਣੁ ਨਹੀ ਕੋਇ॥ ਮੁਹਿ ਫੇਰਿਐ ਮੁਹੁ ਜੂਠਾ ਹੋਇ॥ 1॥

Sloak Mehla 1: Jootth(i) na raageen, jootth(i) na Vedeen. Jootth(i) na chund, sooruj kee bhaydeen. Jootth(i) na unnee, jootth(i) na naaheen. Jootth(i) na meenh(u) vurhiyain subh thaayeen. Jootth(i) na dherti, jootth(i) na paani. Jootth(i) na paunaiy maah(i) smaani. Nanak niguriyaan goon(u) nuheen koyay. Mooh phayriyaan mooh(u) joottha hoyay. 1.

Word Meaning: Jootth(i) = impurity. Raageen = with singing. Bhaydeen = auspicious days due to different positions. Unnee = (not eating) food. Naaheen = taking dips at holy places. Meenh vurhiyain = with rain (which washes things from outside). Dherti = (roaming around on) earth. Paani = self torturing by standing in water for long time. Paunaiy = air; breathing exercises of the yogis. Maah(i) Smaani = by deep meditations.

Niguriyaan = those, who do not take Guru's shelter. Moonh Phayriyaan = turning face away from the Guru (refusing to listen to His Advice).

MEANING: People use many different ways to purify their minds, and hence to please God. For example, some people sing religious songs or study the Vedas, while others believe that certain days related to the sun and the moon are auspicious and observe them accordingly. Some people go without food for some time, or take dips at holy places, or worship god Indra (which is responsible for rain which washes away dust from the trees, vegetation and living beings); and some people roam the earth, and are always on the move, while some others stand in water for long periods to punish themselves to please God, yet some others use yogic breathing exercises. But Guru Nanak Sahib advises that no such means purifies the human mind, which has become impure by turning away from the Guru (by not believing in Him). Such people have no good quality to please God, oh Nanak. 1.

ਸਲੋਕ ਮਹਲਾ 1॥ ਨਾਨਕ ਚੁਲੀਆ ਸੁਚੀਆ ਜੇ ਭਰਿ ਜਾਣੈ ਕੋਇ॥ ਸੁਰਤੇ ਚੁਲੀ ਗਿਆਨ ਕੀ ਜੋਗੀ ਕਾ ਜਤੁ ਹੋਇ॥ ਬ੍ਰਹਮਣ ਚੁਲੀ ਸੰਤੋਖ ਕੀ ਗਿਰਹੀ ਕਾ ਸਤੁ ਦਾਨੁ॥ ਰਾਜੇ ਚੁਲੀ ਨਿਆਵ ਕੀ ਪੜਿਆ ਸਚੁ ਧਿਆਨੁ॥ ਪਾਣੀ ਚਿਤੁ ਨ ਧੁਪਈ ਮੁਖਿ ਪੀਤੈ ਤਿਖ ਜਾਇ॥ ਪਾਣੀ ਪਿਤਾ ਹੈ ਜਗਤ ਕਾ ਫਿਰਿ ਪਾਣੀ ਹੀ ਸਭੁ ਖਾਇ॥ 2॥

Sloak Mehla 1: Nanak chooliyaan soochiyaan, jay bhur(i) jaanaiy koyay. Soortay chooli Giyan kee, yogi ka jut(u) hoyay. Brahman chooli suntokh kee, girhee ka sut(u) daan(u). Rajay chooli niyaav kee, purrhiyaan Sach(u) dhiyan(u). Paani chit(u) na dhoopyee, mookh(i) peetaiy tikh jaayay. Paani pitaa haiy jugut ka, phir(i) paani hee subh(u) khaayay. 2.

Word Meaning: Chooliyaan = swooshing mouth with water; gargling. Soochiyaan = mind purifying. Bhur(i) Jaaniy = knows how to perform them. Soortay = the ability to focus mind on something. Giyan = Divine Knowledge. Jut(u) = control on lust. Suntokh = contentment. Girhee = family man. Sut(u) = high morality. Daan(u) = donations to the deserving; service to mankind. Niyaav = justice. Purrhiyaan = educated. Sach(u) Dhiyan = focus on Waheguru's Naam. Tikh Jaayay = thirst is killed. Subh Khaayay = destroys all in many ways.

MEANING: The Brahmans cleanse their mouth by swishing them with water before every meal. But Guru Nanak Sahib calls it merely a meaningless ritual with no spiritual worth. According to Guru Sahib, it is not the act of swooshing the mouth with water that has some

spiritual value; one should swoosh (cleanse) their mind to have it enlightened by Waheguru. (It is not only the Brahmans who need to cleanse their mind), People in different situations (positions) can purify their minds by following the high principles in those situations. For example, the individual who can focus his mind should focus it on Divine Knowledge, and the yogis should control their lust. For a Brahman, who lives only on donations, should exercise contentment, and a family man should have high morality and should help the needy (serve mankind). A rajah should provide justice to his subjects, and the educated should focus their mind on Waheguru (God).
Water does not purify anybody's mind, but, yes, it does quench thirst when drunk. Water, which is the father of the world (as no life is possible without it), also causes spiritual death as it leads to sensual pleasures because of its presence in all juices, milk, yogurt, meat, alcohol, and other intoxicants. It can also cause destruction by rain, floods, and drowning. (See Sloak M:1, Malhaar Kee Vaar, Page 1289-90).

ਪਉੜੀ॥ ਨਾਇ ਸੁਣਿਐ ਸਭ ਸਿਧਿ ਹੈ ਰਿਧਿ ਪਿਛੈ ਆਵੈ॥ ਨਾਇ ਸੁਣਿਐ ਨਉ ਨਿਧਿ ਮਿਲੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ॥ ਨਾਇ ਸੁਣਿਐ ਸੰਤੋਖੁ ਹੋਇ ਕਵਲਾ ਚਰਨ ਧਿਆਵੈ॥ ਨਾਇ ਸੁਣਿਐ ਸਹਜੁ ਊਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਵੈ॥ ਗੁਰਮਤਿ ਨਾਉ ਪਾਈਐ ਨਾਨਕ ਗੁਣ ਗਾਵੈ॥ 7॥
Paurri: Naayay sooniyain subh sidh(i) haiy, ridh(i) pichhaiy aavaiy. Naayay sooniyain, nuou nidh(i) milaiy, mun chindiya paavaiy. Naayay sooniyain suntokh(u) hoyay, Kuvla churn dhiyaavaiy. Naayay sooniyain sehj(u) oopjaiy, sehjay sookh(u) paavaiy. Gurmut(i) Naaoun paayiyaiy. Nanak Goon gaavaiy. 7.
Word Meaning: Sidh(i) = success. Sidh(i) Ridh(i) = supernatural powers. Nuou Nidh(i) = the nine mythical treasures. Mun Chindiya = as wished. Suntokh = contentment. Kuvla = Maya. Churn Dhiyavaiy = worships feet. Sehj(u) = high spiritual state. Oopjaiy = comes into being; attains. Gurmut(i) = with Guru's Advice. 7.
MEANING: One achieves success in all his tasks, and the supernatural powers follow him (begging to be used) when he listens to Waheguru's Naam (and enshrines it in his mind). One acquires all nine mythical treasures, and all his wishes are fulfilled when he listens to Waheguru's Naam. One becomes fully content, and Maya washes his feet (becomes his slave); he attains the high spiritual state, and enjoys bliss with Waheguru's Naam. But one acquires Waheguru's Naam only in the shelter of the Guru, when he begins to sing Waheguru's praise, oh Nanak. 7.

ਸਲੋਕ ਮਹਲਾ 1॥ ਦੁਖ ਵਿਚਿ ਜੰਮਣੁ ਦੁਖਿ ਮਰਣੁ ਦੁਖਿ ਵਰਤਣੁ ਸੰਸਾਰਿ॥ ਦੁਖੁ ਦੁਖੁ ਅਗੈ ਆਖੀਐ ਪੜ੍ਹਿ ਪੜ੍ਹਿ ਕਰਹਿ ਪੁਕਾਰ॥ ਦੁਖ ਕੀਆ ਪੰਡਾ ਖੁਲ੍ਹੀਆ ਸੁਖੁ ਨ ਨਿਕਲਿਓ ਕੋਇ॥ ਦੁਖ ਵਿਚਿ ਜੀਉ ਜਲਾਇਆ ਦੁਖੀਆ ਚਲਿਆ ਰੋਇ॥ ਨਾਨਕ ਸਿਫਤੀ ਰਤਿਆ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ॥ ਦੁਖ ਕੀਆ ਅਗੀ ਮਾਰੀਅਹਿ ਭੀ ਦੁਖੁ ਦਾਰੂ ਹੋਇ॥ 1॥
Sloak Mehla 1: Dookh(u) vich(i) jummun(u), dookh(i) mern(u), dookh(i) vertun(u) sunsaar(i). Dookh(i), dookh(i) uggaiy aakhiyaiy, purrh(i), purrh(i) kureh(i) pookaar. Dookh keeyaan punddaan khoolhiyaan, sookh(u) na nikliyo koyay. Dookh vich(i) jeeou julaaya, dookhiya chulliya royay. Nanak sifteen ruttiyaan, mun(u), tun(u) huriya hoyay. Dookh keeyaan uggeen maariyeh(i), bhee dookh(u) daaroo hoyay. 1.
Word Meaning: Jummun(u) = birth. Mern(u) = death. Vertun(u) = daily routine. Uggaiy = in front; faced with. Pundaan = bales; packages. Khoolliyaan = open up; unleashed. Chulliya = leaves the world. Uggeen = fires. Daaroo = medication.
MEANING: Without Waheguru's Naam, the man is born in suffering, dies in suffering, and all his dealings in the world are filled with suffering (he gets no peace of mind). Those who study

religious books without Waheguru's Naam face suffering, and only suffering. It seems as if there are packages of suffering which get unleashed on the man, and there is no comfort for him. His soul suffers in troubles, and he leaves the world crying in suffering. Man suffers in the fire of discomfort, but his discomfort may be the medicine for comfort, as he is most likely to remember Waheguru in suffering. Singing Waheguru's praise while imbued in His love brings new blissful life for the sufferer, oh Nanak. 1.

ਮਹਲਾ 1॥ ਨਾਨਕ ਦੁਨੀਆ ਭਸੁ ਰੰਗੁ ਭਸੂ ਹੂ ਭਸੁ ਖੇਹ॥ ਭਸੋ ਭਸੁ ਕਮਾਵਣੀ ਭੀ ਭਸੁ ਭਰੀਐ ਦੇਹ॥ ਜਾ ਜੀਉ ਵਿਚਹੁ ਕਢੀਐ ਭਸੂ ਭਰਿਆ ਜਾਇ॥ ਅਗੈ ਲੇਖੈ ਮੰਗਿਐ ਹੋਰ ਦਸੂਣੀ ਪਾਇ॥ 2॥

Mehla 1: Nanak, dooniyaa bhuss(u) rung(u), bhussoo hoo bhuss(u) khayh. Bhusso, bhuss(u) kmaavni, bhee bhuss(u) bhuriyaiy dayh. Ja jeeou vichoun kuddhiyaiy, bhussoo bhuriya jaayay. Uggaiy laykhaiy munggiyain, hoar dusooni paayay. 2.

Word Meaning: Bhuss(u) = ash; dust. Rung(u) = love; enjoyments. Khayh = dirt (disgrace). Bhusso Bhuss(u) = ash and ash only. Kmaavni = earn; accumulate. Dayh = body. Jeeou = soul. Bhussoo Bhuriya = full of ash. Lakhaiy Mungiyain = on being demanded the account. Dusooni = ten times. 2.

MEANING: The enjoyments of the world are worth only as dust (disgrace), and only disgrace in the spiritual realm, oh Nanak. One earns more and more disgrace in such enjoyments, and his body accumulates only disgrace. When the soul leaves the body, it is laden with disgrace. When the account of its deeds is examined in Waheguru's Court, it earns ten times more disgrace, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਇ ਸੁਣਿਐ ਸੁਚਿ ਸੰਜਮੋ ਜਮੁ ਨੇੜਿ ਨ ਆਵੈ॥ ਨਾਇ ਸੁਣਿਐ ਘਟਿ ਚਾਨਣਾ ਆਨ੍ਹੇਰ ਗਵਾਵੈ॥ ਨਾਇ ਸੁਣਿਐ ਆਪੁ ਬੁਝੀਐ ਲਾਹਾ ਨਾਉ ਪਾਵੈ॥ ਨਾਇ ਸੁਣਿਐ ਪਾਪ ਕਟੀਅਹਿ ਨਿਰਮਲੁ ਸਚੁ ਪਾਵੈ॥ ਨਾਨਕ ਨਾਇ ਸੁਣਿਐ ਮੁਖ ਉਜਲੇ ਨਾਉ ਗੁਰਮੁਖਿ ਧਿਆਵੈ॥ 8॥

Paurri: Naayay sooniyaiy sooch(i) sunjmo, Jum(u) nayrr(i) na aavaiy. Naayay sooniyaiyn ghut(i) chaan-na, anayhr guvaavaiy. Naayay sooniyaiy aap(u) boojhiyaiy, laaha Naaoun paavaiy. Naayay sooniyaiy paap kuttiyeh(i) nirmul(u), Sach(u) paavaiy. Nanak, Naayay sooniyaiyn mookh oojlay, Naaoun Gurmukh(i) djiyaavaiy. 8.

Word Meaning: Sooch(i) = purity. Sunjumo = control on senses. Ghut(i) Chaan-na = enlightenment of heart. Aap(u) Boojhiyaiy = analyzes self. Laaha = added benefit. Nimul(u) = pure. Sach(u) = Waheguru (Naam). Oojlay = shiny (with internal purity). 8.

MEANING: People try many different tough ways to maintain the purity of their mind, and to exercise control on their senses, but they become effective automatically when one listens to, Waheguru's Naam (and enshrines it in his mind); and the Angel of death does not even go near him (as he merges into Waheguru). One's darkness of ignorance is dispelled, and his mind is enlightened with Waheguru's Naam. One analyzes himself, and Waheguru's Naam gets enshrined in his mind as the added befit (as spiritual wealth) when he listens to the Naam. All one's sins are washed away, and he becomes pure to get connected with Waheguru by listening to His Naam. One's face glows with purity (he earns respect everywhere including Waheguru's Court) with Waheguru's Naam; however, His Naam can be recited in Guru's shelter only, oh Nanak. 8.

ਸਲੋਕ ਮਹਲਾ 1॥ ਘਰਿ ਨਾਰਾਇਣੁ ਸਭਾ ਨਾਲਿ॥ ਪੂਜ ਕਰੇ ਰਖੇ ਨਾਵਾਲਿ॥
(ਅੰਗ 1241)॥ ਕੁੰਗੂ ਚੰਨਣੁ ਫੁਲ ਚੜਾਏ॥ ਪੈਰੀ ਪੈ ਪੈ ਬਹੁਤੁ ਮਨਾਏ॥ ਮਾਨੂਆ ਮੰਗਿ ਮੰਗਿ ਪੈਨ੍ਹੈ ਖਾਇ॥ ਅੰਧੀ ਕੰਮੀ ਅੰਧ ਸਜਾਇ॥ ਭੁਖਿਆ ਦੇਇ ਨ ਮਰਦਿਆ ਰਖੇ॥ ਅੰਧਾ ਝਗੜਾ ਅੰਧੀ ਸਥੈ॥ 1॥

Sloak Mehla 1: Ghur(i) Naraayin(u), subhaa naal(i). Pooj kuray, rukkhay navaal(i).

(PAGE 1241): Koongoo, chunnun(u), phooll churraayay. Paiyreen paiy, paiy, buhout(u) munaayay. Maanooaan mung(i), mung(i), pehnaiy khaayay. Undhi kummeen, undh sujaayay. Bhookhiyaan dayay, na merdiyaan rukkhay. Undha jhugrra, undhi suthaiy.
Word Meaning: Naraayin = (idols of) Vishnu. Subha Naal(i) = with other idols. Navaal(i) = bathes. Koonggo = vermillion. Chunnun(u) = sandalwood. Churaayay = offers. Munaayay = tries to please. Maanooaan = from other men. Mung(i) = begging. Undhi Kummeen = deeds of ignorance. Undh = more ignorance. Sujaayay = punishment. Juggrra = misleading discussions. Suthaiy = gathering. 1.
MEANING: The Brahman has the idol of Vishnu in his house along with the idols of many other gods and goddesses. He bathes them and performs their ritualistic worship by offering vermillion, sandalwood, and flowers. He drops to their feet and supplicates them. He accepts donations from his donors to eat and to wear. The blind of spiritual knowledge perform deeds of ignorance and get the punishment of more ignorance. The idols cannot provide food for the hungry or save them from death. The ignorant take part in misleading discussions at gatherings of the ignorant.

ਮਹਲਾ 1॥ ਸਭੈ ਸੁਰਤੀ ਜੋਗ ਸਭਿ ਸਭੇ ਬੇਦ ਪੁਰਾਣ॥ ਸਭੇ ਕਰਣੇ ਤਪ ਸਭਿ ਸਭੇ ਗੀਤ ਗਿਆਨ॥ ਸਭੇ ਬੁਧੀ ਸੁਧਿ ਸਭਿ ਸਭਿ ਤੀਰਥ ਸਭਿ ਥਾਨ॥ ਸਭਿ ਪਾਤਸਾਹੀਆ ਅਮਰ ਸਭਿ ਸਭਿ ਖੁਸੀਆ ਸਭਿ ਖਾਨ॥ ਸਭੇ ਮਾਣਸ ਦੇਵ ਸਭਿ ਸਭੇ ਜੋਗ ਧਿਆਨ॥ ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭੈ ਜੀਅ ਜਹਾਨ॥ ਹੁਕਮਿ ਚਲਾਏ ਆਪਣੈ ਕਰਮੀ ਵਹੈ ਕਲਾਮ॥ ਨਾਨਕ ਸਚਾ ਸਚਿ ਨਾਇ ਸਚੁ ਸਭਾ ਦੀਬਾਣੁ॥ 2॥
Mehla 1: Subbhaiy soortee, joag subh(i), subbhay Bayd Puraan. Subbhay kernay, tup subh(i), subbhay geet Giyan. Subbhay boodhi, soodh(i) subh(i), subh(i) teeruth, subh(i) thaan. Subh(i) patshaahiyaan, amar subh(i), subh(i) khooshiyaan, subh(i) khaan. Subbhay maanus, dev subh(i), subh joag dhiyan. Subbhay pooriyaan, khund subh(i), subbhaiy jea juhaan. Huqam(i) chulaayay Apnaiy, kermee vuhhaiy kulaam. Nanak, Sacha, Sach(i) Naayay, Sach(u) Subhaa Deebaan(u). 2.
Word Meaning: Subbhaiy = all. Soortee = meditating. Joag = yogic techniques. Bayd = the Vedas. Kernay = performances. Tup = self-afflictions. Soodh(i) = wisdom. Amar = reigns. Khaan = foods. Maanus = men. Dev = gods. Pooriyaan = kigdoms of gods. Khund = worlds. Kulaam = pen. Kermee Vuhhaiy = the pen writes the deeds. subhaa = assembly. Debaan(u) = Court; judgment; rule. 2.
MEANING: It is Waheguru's Will (Huqam) that prevails everywhere, no matter what the individuals do. Be it the meditators, the yogis, the readers of the Vedas and the Puranas; self-afflicters, or singers of songs of devotion; be it the wise people, people with noble thinking, pilgrims, kings, rulers, and all those who enjoy happiness and good food, they perform their respective duties by the Will of Waheguru. All humans, all gods, all yogis with deep meditations, all kingdoms of gods, all worlds, and all living beings in the universe are under His control, and He keeps account of the deeds of everyone. The gatherings of the eternal Waheguru, where His praise is sung, are eternal, and so is His Reign. He can be realized with His everlasting Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਇ ਮੰਨਿਐ ਸੁਖੁ ਊਪਜੈ ਨਾਮੇ ਗਤਿ ਹੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਪਤਿ ਪਾਈਐ ਹਿਰਦੈ ਹਰਿ ਸੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਭਵਜਲੁ ਲੰਘੀਐ ਫਿਰਿ ਬਿਘਨੁ ਨ ਹੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਪੰਥੁ ਪਰਗਟਾ ਨਾਮੇ ਸਭ ਲੋਈ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਮੰਨੀਐ ਜਿਨੁ ਦੇਵੈ ਸੋਈ॥ 9॥
Paurri: Naayay munniyain sookh oopjaiy, Naamay gut(i) hoyee. Naayay munniyain put(i) paayiyaiy, hirdaiy Hur(i) soyee. Naayay muuniyain bhuvjul(u) lunghiyaiy, phir(i) bighun(u) na

hoyee. Naayay munniyaiyn punth pergta, Naamay subh loyee. Nanak, Satgur(i) miliyain Naaoun munniyaiy, jinh(u) dayvaiy Soyee. 9.

Word Meaning: Oopjaiy = comes into being. Put(i) Paayiyaiy = earn respect. Bhuvjul(u) Lunghiyaiy = swim across the world-sea. Bighun = impediment. Punth Pergta = the journey of life becomes clear. Loyee = light (to show the path). Soyee = God. 9.

MEANING: When one brings full faith in Waheguru's Naam and recites it with love and respect, his mind becomes a home of bliss, and he attains the high spiritual state. With Waheguru's Naam at heart, one earns respect everywhere and swims across the world-sea without any hurdle. With Waheguru's Naam at heart, the mind of the devotee is fully enlightened, and the journey of life becomes perfectly clear to him. But, one's faith in Waheguru's Naam is reinforced in his mind only in the shelter of the Guru when Waheguru becomes kind enough to grant His Naam to the devotee, oh Nanak. 9.

ਸਲੋਕ ਮਹਲਾ 1॥ ਪੁਰੀਆ ਖੰਡਾ ਸਿਰਿ ਕਰੇ ਇਕ ਪੈਰਿ ਧਿਆਇ॥ ਪਉਣੁ ਮਾਰਿ ਮਨਿ ਜਪੁ ਕਰੇ ਸਿਰੁ ਮੁੰਡੀ ਤਲੈ ਦੇਇ॥ ਕਿਸੁ ਊਪਰਿ ਓਹੁ ਟਿਕ ਟਿਕੈ ਕਿਸ ਨੋ ਜੋਰੁ ਕਰੇਇ॥ ਕਿਸ ਨੋ ਕਹੀਐ ਨਾਨਕਾ ਕਿਸ ਨੋ ਕਰਤਾ ਦੇਇ॥ ਹੁਕਮਿ ਰਹਾਏ ਆਪਣੈ ਮੂਰਖ ਆਪੁ ਗਣੇਇ॥ 1॥

Sloak Mehla 1: Pooriyaan khundaan sir(i) kuray, ikk paiyr(i) dhiyaayay. Paun maar(i), mun(i) jup(u) kuray, sir(u) moondi tulaiy dayay. Kis(u) oopur(i) oh tik tikaiy, kis nu joar(u) kuray. Kis nu kuhhiyaiy Nanaka, kis nu Kerta dayay. Huqam ruhaayay aapnaiy, moorukh aap(u) gunay. 1.

Word Meaning: Pooriyaan = kingdoms of gods. Kuhundaan = worlds. Sir(i) Kuray = controls mind (against the attractions of all kingdoms and the worlds. Paun(u) Maar(i) = holding breath for long time. Jup(u) = recitation of some mantra. Sir(u) Moondi Tulaiy = stand on head. Tik Tikaiy = base his efforts. Joar(u) = power. Gunay = shows off.

MEANING: If a man controls his mind against all the luxuries of the kingdoms of the gods. and all the worlds, and recites some mantras while standing on only one foot (a very hard labour); or holds his breath, stands on his head, and recites some mantras to please God, which of these techniques he bases his efforts on, and which of these he thinks is the source of his power? The foolish does not understand that God is not pleased by any of such efforts. Everybody does their own thing according to the Will of Waheguru, which keeps everyone under His control, but the foolish think it is they who control their actions. It cannot be said who Waheguru is pleased with, and who He gives His Naam, oh Nanak. 1.

ਮ:1॥ ਹੈ ਹੈ ਆਖਾ ਕੋਟਿ ਕੋਟਿ ਕੋਟੀ ਹੂ ਕੋਟਿ ਕੋਟਿ॥ ਆਖੂੰ ਆਖਾ ਸਦਾ ਸਦਾ ਕਹਣਿ ਨ ਆਵੈ ਤੋਟਿ॥ ਨਾ ਹਉ ਥਕਾ ਨ ਠਾਕੀਆ ਏਵਡ ਰਖਹਿ ਜੋਤਿ॥ ਨਾਨਕ ਚਸਿਅਹੁ ਚੁਖ ਬਿੰਦ ਉਪਰਿ ਆਖਣ ਦੋਸੁ॥ 2॥

M:1: Haiy, haiy aakhaan, koat(i), koat(i), koati hoon koat(i), koat(i). Aakhoon, aakhaan sudaa, sudaa, kehn(i) na aavaiy toat(i. Na huoun thukkan, na tthaakiyaan, aivud Rukheh(i) Jot(i). Nanak chussiyoun, chookh bind, oopur aakhun doash(u). 2.

Word Meaning: Haiy = Waheguru is there (exists). Koat(i) = millions. Sudaa = always. Toat(i) = shortage. Thukkaan = get tired. Tthaakiyaan = stopped; prevented. Jot(i) = power. Chussiyoun Chookh Bind = a very short moment. Doash(u) =fault; blame.

MEANING: If I say emphatically millions of times, and further million times more that Waheguru is there (exists), and continue to say so all the time without any break, and get so much energy that I may never get tired of saying that, and there is no stoppage in my saying, I will only say that I have praised Him only for a short moment; any other claim on my part will be a grave accusation on me, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਇ ਮੰਨਿਐ ਕੁਲੁ ਉਧਰੈ ਸਭੁ ਕੁਟੰਬੁ ਸਬਾਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਸੰਗਤਿ ਉਧਰੈ ਜਿਨ੍ਹ ਰਿਦੈ ਵਸਾਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਸੁਣਿ ਉਧਰੇ ਜਿਨ੍ਹ ਰਸਨ ਰਸਾਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਦੁਖ ਭੁਖ ਗਈ ਜਿਨ ਨਾਮਿ ਚਿਤੁ ਲਾਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਤਿਨੀ ਸਾਲਾਹਿਆ ਜਿਨ ਗੁਰੂ ਮਿਲਾਇਆ॥ 10॥

Paurri: Naayay munniyain kool(u) oodhraiy, subh(u) kootumb(u) subaaya. Naayay munniyain sungut(i) oodhraiy, jinh ridaiy vusaaya. Naayay munniyain soon(i) oodhray jinh rusn rusaaya. Naayay munniyaiyn, dookh, bhookh guyyi jinh Naam(i) chit(u) laaya. Nanak Naam(u) tinhi salaahiya, jin Guru milaaya. 10.

Word Meaning: Kool(u) = clan. Oodhraiy = is salvaged. Kootumb(u) = family. Sungut(i) = associates. Ridaiy = in heart. Rusn = tongue. Rusaaya = enjoyed the sweetness. Bhookh = appetite; desires. 10.

MEANING: One's whole clan, and his whole family, are salvaged when he brings faith, and enshrines Waheguru's Naam in his heart. All his associates also find salvation who enshrine the Naam in their mind, and enjoy its sweetness by reciting it with their tongue. All the suffering of their appetite for worldly attractions goes away when they love the Naam deeply from their heart. However, only those who praise (sing) Waheguru's Naam are connected with the Guru (for advice) by Waheguru, oh Nanak. 10.

ਸਲੋਕ ਮਹਲਾ 1॥ ਸਭੇ ਰਾਤੀ ਸਭਿ ਦਿਹ ਸਭਿ ਥਿਤੀ ਸਭਿ ਵਾਰ॥ ਸਭੇ ਰੁਤੀ ਮਾਹ ਸਭਿ ਸਭਿ ਧਰਤੀ ਸਭਿ ਭਾਰ॥ ਸਭੇ ਪਾਣੀ ਪਉਣ ਸਭਿ ਸਭਿ ਅਗਨੀ ਪਾਤਾਲ॥ ਸਭੇ ਪੁਰੀਆ ਖੰਡ ਸਭਿ ਸਭਿ ਲੋਅ ਲੋਅ ਅਕਾਰ॥ ਹੁਕਮੁ ਨ ਜਾਪੀ ਕੇਤੜਾ ਕਹਿ ਨ ਸਕੀਜੈ ਕਾਰ॥ ਆਖਹਿ ਥਕਹਿ ਆਖਿ ਆਖਿ ਕਰਿ ਸਿਫਤੀ ਵੀਚਾਰ॥ ਤ੍ਰਿਣੁ ਨ ਪਾਇਓ ਬਪੁੜੀ ਨਾਨਕੁ ਕਹੈ ਗਵਾਰ॥ 1॥

Sloak Mehla 1: Subhay raateen, subh(i) dih, subh(i) thiti, subh(i) vaar. Subhay rootee, maah subh(i), subh(i) dherti, subh(i) bhaar. Subhay paani, paun subh(i), subh(i) ugnee, pataal. Subhay pooriyaan, khund subh(i), subh(i) loe, loe akaar. Huqam na jaapi kaytrra, keh(i) na sukeejaiy kaar. Aakheh(i), thukkeh(i), aakh(i), aakh(i), kur(i) sifteen veechaar. Trin(u) na paayo bupurreen, Nanak(u) kuhhaiy guvaar. 1.

Word Meaning: Dih = days. Thiti = different phases of the sun and the moon. Vaar = auspicious days. Bhaar = (a measure of) all vegetation. Loe = world. Akaar = heaven bodies. Kaytraa = how large. Kaar = performs; works. Trin(u) = the size of a blade of grass. Bupurreen = poor; helpless. Guvaar = unrefined; ignorant.

MEANING: All nights, all days, all different phases of the sun and the moon, all auspicious days, all seasons, everything on the earth including all the vegetation, all waters, all gases, all fires, all the underworlds, all kingdoms of gods, all worlds, and all heavenly bodies obey Waheguru's Huqam (Will, Command), but nobody can describe how great His Huqam is, and how it works. The poor (humble) who pondered on the virtues of Waheguru, sang His praise; but those who got exhausted while describing Waheguru's Huqam, could get no information on it – not even the size of a dry grass blade, humbly submits ignorant Nanak. 1.

ਮ:1॥ ਅਖੀ ਪਰਣੈ ਜੇ ਫਿਰਾ ਦੇਖਾ ਸਭੁ ਆਕਾਰੁ॥ ਪੁਛਾ ਗਿਆਨੀ ਪੰਡਿਤਾ ਪੁਛਾ ਬੇਦ ਬੀਚਾਰ॥ (ਅੰਗ 1242)॥ ਪੁਛਾ ਦੇਵਾ ਮਾਣਸਾ ਜੋਧ ਕਰਹਿ ਅਵਤਾਰ॥ ਸਿਧ ਸਮਾਧੀ ਸਭਿ ਸੁਣੀ ਜਾਇ ਦੇਖਾ ਦਰਬਾਰੁ॥ ਆਗੈ ਸਚਾ ਸਚਿ ਨਾਇ ਨਿਰਭਉ ਭੈ ਵਿਣੁ ਸਾਰੁ॥ ਹੋਰ ਕਚੀ ਮਤੀ ਕਚੁ ਪਿਚੁ ਅੰਧਿਆ ਅੰਧੁ ਬੀਚਾਰੁ॥ ਨਾਨਕ ਕਰਮੀ ਬੰਦਗੀ ਨਦਰਿ ਲੰਘਾਏ ਪਾਰਿ॥ 2॥

M:1: Ukkheen pernaiy jay phiraan, dakhaan subh(u) akaar(u). Poochhaan, giyaani, punditaan, poochhaan Bayd beechaar.

(PAGE 1242): Poochhaan, dayvaan, maansa, jodh kureh(i) avatar. Sidh smaadhi subh(i) sooneen, jaayay daykhaan Durbar(u). Aagaiy Sacha, Sach(i) Naayay, Nirbhuou,

bhaiy vin(u) saar(u). Hoar kuchi mutee, kuch(u), pich(u), undhiyaan, undh(u) beechaar(u). Nanak, kermi bundgi, Nudr(i) lunghaayay paar(i). 2.

Word Meaning: Ukkheen Pernaiy = with the (speed of) eyes; with the speed of light. Phiraan = roam around. Poochhaan = seek information. Dayvaan = gods. Maansa = humans. Jodh = valiant. Kureh(i) = created. Avatar = gods. Smaadhi = in deep meditation. Durbar(u) = Waheguru's Court. Saar(u) = supreme; the root. Kuchi Mutee = shallow advice (thinking). Kuch(u) Pich(u) = which cannot lead to success. Kemi = with His benevolence. Bundgi = worshipping. Nudr(i) = with kind Sight.

MEANING: If I had the power to travel at the speed of light, and see all the heavenly bodies, and seek information from the knowledgeable pundits about the Vedas; ask the gods, and the men who claim to be valiant and gods; listen to the Sidh yogis in meditation to find out how I can see Waheguru's Court (they are unable to enlighten me). The truth is that the only way to "see" the eternal Waheguru, which is fearless and is the root of the whole universe, is to recite His Naam. Worshipping Him with His benevolence is the only way to swim across the world-sea; all other advice is shallow and unsuccessful; the ideas of the ignorant are like groping for something in the dark, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਇ ਮੰਨਿਐ ਦੁਰਮਤਿ ਗਈ ਮਤਿ ਪਰਗਟੀ ਆਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਹਉਮੈ ਗਈ ਸਭਿ ਰੋਗ ਗਵਾਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਨਾਉ ਊਪਜੈ ਸਹਜੇ ਸੁਖੁ ਪਾਇਆ॥ ਨਾਇ ਮੰਨਿਐ ਸਾਤਿ ਊਪਜੈ ਹਰਿ ਮੰਨਿ ਵਸਾਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਰਤੰਨੁ ਹੈ ਗੁਰਮੁਖਿ ਹਰਿ ਧਿਆਇਆ॥ 11॥

Paurri: Naayay munniyaan, doormut(i) guyyi, mut(i) perguti aaya. Naayay munniyain, haumein guyyi, subh(i) roag guvaaya. Naaya munniyain, Naoun oopjaiy, sehjay sookh(u) paaya. Naayay muniyain, shaant(i) oopjaiy, Hur(i) munn(i) vusaaya. Nanak, Naam(u) ruttun(u) haiy, Gurmukh(i) Hur(i) dhiyaaya. 11.

Word Meaning: Doormut(i) = ill advice (thinking). Perguti Aaya = appears. Haumein = selfishness and ego. Ooplaiy = comes into being; grows. Shaant(i) = peace. Ruttan(u) = jewel. 11.

MEANING: The evil thinking of the devotee goes away, and noble thinking is born in his mind if he fosters full faith in (love for) Waheguru's Naam. His selfishness, ego, and all other sufferings are eradicated; Waheguru's Naam takes root in his heart, and he enjoys the bliss of a high spiritual state when he enshrines the Naam there. Waheguru's Naam is a priceless jewel (which adorns the thinking of a man), but can be realized only in the shelter of the Guru, oh Nanak. 11.

ਸਲੋਕ ਮਹਲਾ 1॥ ਹੋਰੁ ਸਰੀਕ ਹੋਵੈ ਕੋਈ ਤੇਰਾ ਤਿਸੁ ਅਗੈ ਤੁਧੁ ਆਖਾ॥ਤੁਧੁ ਅਗੈ ਤੁਧੈ ਸਾਲਾਹੀ ਮੈ ਅੰਧੇ ਨਾਉ ਸੁਜਾਖਾ॥ ਜੇਤਾ ਆਖਣੁ ਸਾਹੀ ਸਬਦੀ ਭਾਖਿਆ ਭਾਇ ਸੁਭਾਈ॥ ਨਾਨਕ ਬਹੁਤਾ ਏਹੋ ਆਖਣੁ ਸਭ ਤੇਰੀ ਵਡਿਆਈ॥1

Sloak Mehla 1: Hoar(u) sureek hovaiy koyee Tayra, tis(u) uggaiy, Toodh(u) aakhaan. Toodh(u) uggaiy, Toodhaiy salaaheen, mein undhay Naaoun soojaakha. Jayta aakhun shaahi shabdi, bhaakhiya bhaayay soobhaayi. Nanak, buhouta eho aakhun(u), subh Tayri vudiyaayi. 1.

Word Meaning: Sureek = rival. Toodh(u) = You. Soojaakha = with deep sight. Shaahi Shabadi = written words (of praise). Bhaakhiya = language. Bhaayay Soobhaayi = love and respect. Vudiyaayi = greatness; splendour. 1.

MEANING: It is meaningful for me to sing Your praise before someone else only if he is like You (Your rival), oh Waheguru. To sing Your praise before You is like believing a blind man to have perfect eyesight. All that can be said about You in writing or in words is to sing praise of Your splendour with love and dedication, oh Nanak. 1.

ਮ:1॥ ਜਾ ਨ ਸਿਆ ਕਿਆ ਚਾਕਰੀ ਜਾ ਜੰਮੇ ਕਿਆ ਕਾਰ॥ ਸਭਿ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਦੇਖੈ ਵਾਰੋ ਵਾਰ॥ ਜੇ ਚੁਪੈ ਜੇ ਮੰਗਿਐ ਦਾਤਿ ਕਰੈ ਦਾਤਾਰੁ॥ ਇਕੁ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਫਿਰਿ ਦੇਖਹਿ ਆਕਾਰੁ॥ ਨਾਨਕ ਏਵੈ ਜਾਣੀਐ ਜੀਵੈ ਦੇਵਣਹਾਰੁ॥ 2॥

M:1: Ja na siyya, kiyya chaakri, ja jummay, kiyya kaar. Subh(i) kaarun Kerta kuray, daykhaiy, vaaro, vaar. Jay choopaiy, jay munggiyain, daat(i) kuraiy Dataar(u). Ikk(u) Daata, subh(i) mungtay, phir(i) daykheh(i) aakaar(u). Nanak, aivaiyn jaaniyaiy, jeevaiy Dayvunhaar(u). 2.

Word Meaning: Ja Na Siya = when (the man was) not there. Chaakri = service)to Waheguru). Kaar = performance; achievement. Kaarun = opportunities. Vaaro Vaaro = continuously. Choopaiy = silence (without asking). Mungtay = beggars. Dataar(u) = the Provider (God). Phir(i) Dakheh(i) = have travelled and seen. Akaar(u) = whole creation. Jeevaiy = long live. 2.

MEANING: When the man was not even there (not born) yet, how could he have served Waheguru; and what does he do after he is born? Waheguru creates all opportunities (for people to do their deeds) and continuously watches the actions of the individuals. Whether one asks or begs for His gifts, the Provider (Waheguru) delivers them anyway. I have seen the whole world and found out that Waheguru is the only provider for everybody. May He live forever (to provide for His living beings), oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਇ ਮੰਨਿਐ ਸੁਰਤਿ ਉਪਜੈ ਨਾਮੇ ਮਤਿ ਹੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਗੁਣ ਉਚਰੈ ਨਾਮੇ ਸੁਖਿ ਸੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਭ੍ਰਮੁ ਕਟੀਐ ਫਿਰਿ ਦੁਖੁ ਨ ਹੋਈ॥ ਨਾਇ ਮੰਨਿਐ ਸਾਲਾਹੀਐ ਪਾਪਾ ਮਤਿ ਧੋਈ॥ ਨਾਨਕ ਪੂਰੇ ਗੁਰ ਤੇ ਨਾਉ ਮੰਨੀਐ ਜਿਨ ਦੇਵੈ ਸੋਈ॥ 12॥

Paurri: Naayay munniyain soort(i) oopjaiy, Naamay mut(i) hoyee. Naayay munniyain, Goon oochraiy, Naamay sookh(i) hoyee. Nayay munniyain, bherm(u) kuttiyaiy, phir(i) dookh(u) na hoyee. Naayay munniyain salaahiyaiy, paapaan mut(i) dhoyee. Nanak, Pooray Gur tay Naaoun munniyain, jinh dayvaiy Soyee. 12.

Word Meaning: Soort(i) = Divine wisdom. Goon Oochraiy = sings God's virtues (praise). Bherm(u) Kuttiyaiy = illusions are destroyed. Salaahiyaiy = sing praise. 12.

MEANING: Divine wisdom and noble thinking take birth in the mind of the devotee who recites Waheguru's Naam with full faith; He sings Waheguru's praise and enjoys all comforts. All illusions and misgivings of such a devotee are dispelled, and he never suffers again. His sinful thinking is washed away, and he sings Waheguru's praise. However, the faith in Waheguru's Naam is instilled in one's mind only in the shelter of the Perfect Guru, and that too in the mind of the devotee whom Waheguru is kind to, oh Nanak. 12.

ਸਲੋਕ ਮਹਲਾ 1॥ ਸਾਸਤ੍ਰ ਬੇਦ ਪੁਰਾਣ ਪੜ੍ਹੰਤਾ॥ ਪੂਕਾਰੰਤਾ ਅਜਾਣੰਤਾ॥ ਜਾ ਬੂਝੈ ਤਾ ਸੂਝੈ ਸੋਈ॥ ਨਾਨਕੁ ਆਖੈ ਕੂਕ ਨ ਹੋਈ॥ 1॥

Sloak Mehla 1: Shastar, Bayd, Puran purrhunta. Pookaarunta, ajaanunta. Ja boojhaiy, ta soojhaiy soyee. Nanak(u) aakhaiy kook na hoyee. 1.

Word Meaning: Purrhunta = reads. Pookaarunta = aloud. Ajaanunta = ignorant. Soyee = Waheguru. Kook Na = does not need to make noise; emphasize.

MEANING: The ignorant Brahman reads the Vedas and the Puranas aloud to the masses. If he ever realized (that it is only Waheguru's Naam which is accepted in His Court), he would not make such noise again (preach the holy books), oh Nanak. 1.

ਮ:1॥ ਜਾ ਹਉ ਤੇਰਾ ਤਾ ਸਭੁ ਕਿਛੁ ਮੇਰਾ ਹਉ ਨਾਹੀ ਤੂ ਹੋਵਹਿ॥ ਆਪੇ ਸਕਤਾ ਆਪੇ ਸੁਰਤਾ ਸਕਤੀ ਜਗਤੁ ਪਰੋਵਹਿ॥ ਆਪੇ ਭੇਜੇ ਆਪੇ ਸਦੇ ਰਚਨਾ ਰਚਿ ਰਚਿ ਵੇਖੈ॥ ਨਾਨਕ ਸਚਾ ਸਚੀ ਨਾਈ ਸਚੁ ਪਵੈ ਧੁਰਿ ਲੇਖੈ॥ 2॥

M:1: Ja huoun Tayra, ta subh(u) kichh(u) mayra, huoun naahi Tu hoveh(i). Aapay shukta, Aapay soorta, shaktee jugut(u) puroveh(i). Aapay bhayjay, Aapay sudday, ruchna ruch(i), ruch(i) vaykahiy. Nanak Sacha, sachi Naayi, Sach(u) puvvaiy dhoor(i) laykhaiy. 2.

Word Meaning: Huoun = I; selfishness and ego. Shukta = all powerful. Soorta = wise. Shaktee = Maya. Puroveh(i) = strings to; attaches to. Bhayjay = sends. Sudday = calls back. Naayi = greatness. Sach(u) = Naam. Dhoor(i) = from the source; from the beginning. Laykhaiy = is given credit. 2.

MEANING: When I surrender myself to You, I feel that the whole world belongs to me, and I do not suffer from any selfishness or ego, and I find You present in my mind, oh Waheguru. I also realize that You are all-powerful and wise, and it is You who has created the attachment of the world with Maya. It is You who sends people into the world and calls them back too; You create everything and look after it. You are everlasting, and so is Your greatness; Waheguru has made this the permanent Law from the beginning that only His Naam is given credit in His Court, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਮੁ ਨਿਰੰਜਨ ਅਲਖੁ ਹੈ ਕਿਉ ਲਖਿਆ ਜਾਈ॥ ਨਾਮੁ ਨਿਰੰਜਨ ਨਾਲਿ ਹੈ ਕਿਉ ਪਾਈਐ ਭਾਈ॥ ਨਾਮੁ ਨਿਰੰਜਨ ਵਰਤਦਾ ਰਵਿਆ ਸਭ ਠਾਈ॥ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਈਐ ਹਿਰਦੈ ਦੇਇ ਦਿਖਾਈ॥ ਨਾਨਕ ਨਦਰੀ ਕਰਮੁ ਹੋਇ ਗੁਰ ਮਿਲੀਐ ਭਾਈ॥ 13॥

Paurri: Naam(u) Nirunjun alukh(u) haiy, kiyoun lukhiya jaayee. Naam(u) Nirunjun naal(i) haiy, kiyoun paayiyaiy bhaayi. Naam(u) Nirunjun vertda, ruvviya subh tthaayeen. Gur Pooray tay paayiyaiy, hirdaiy dayay dikhaayi. Nanak Nudri kerm(u) hoyay, Gur miliyaiy bhaayi. 13.

Word Meaning: Nirunjun = (Waheguru) above the effects of Maya. Alukh(u) = incomprehensible. Vertda = operates. Ruvviya = is present. Nudri = kind sight of Waheguru. Kerm(u) = benevolence. 13.

MEANING: Waheguru's Naam is always in our hearts, but how can we comprehend, and enshrine it in our heart because it is incomprehensible? The Source of Naam (Waheguru) is present everywhere and operates in the world. The Naam can be acquired only with the grace of the Perfect Guru, who shows it in our heart. However, one can connect with the Guru only with the benevolence of the kind Waheguru, oh Nanak. 13.

ਸਲੋਕ ਮ:1॥ ਕਲਿ ਹੋਈ ਕੁਤੇਮੁਹੀ ਖਾਜੁ ਹੋਆ ਮੁਰਦਾਰੁ॥ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਭਉਕਣਾ ਚੂਕਾ ਧਰਮੁ ਬੀਚਾਰੁ॥ ਜਿਨ ਜੀਵੰਦਿਆ ਪਤਿ ਨਹੀ ਮੁਇਆ ਮੰਦੀ ਸੋਇ॥
(ਅੰਗ 1243)॥ ਲਿਖਿਆ ਹੋਵੈ ਨਾਨਕਾ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥ 1॥

Sloak M:1: Kul(i) hoyee kootaymoohi, khaaj(u) hoa moordaar(u). Koorr(u) boal(i), boal(i) bhaunkuna, chooka dherm(u) beechaar(u). Jinn jeevundiyaan put(i) nuhhi, mooyiyaan mundi soyay.

(PAGE 1243): Likhiya hovaiy Nanaka, Kerta kuray su hoyay. 1.

Word Meaning: Kul(i) = Kulyug(i); the world. Kootaymoohi = dog-mouthed (greedy like dog). Khaaj(u) = favourite food. Moordaar(u) = immoral earnings. Bhaunkuna = barking; false justification. Chooka = ended. Dherm Beechaar(u) = moral thinking (and actions). Jeevundiyaan = while living. Mundi Soyay = disgraceful. Kerta = Creator. Su = that. 1.

MEANING: The world has become greedy like the dog, and immoral earnings (usurping others' rights) have become its favourite food. People justify their actions by barking (telling lies); all moral thinking and actions have become things of the past. Those who have no

respect while living in society are disgraced even after their death. All that happens as per their prewritten fate, and only with the Will of Waheguru, oh Nanak. 1.

ਮ:1॥ ਰੰਨਾ ਹੋਈਆ ਬੋਧੀਆ ਪੁਰਸ ਹੋਏ ਸਈਆਦ॥ ਸੀਲੁ ਸੰਜਮੁ ਸੁਚ ਭੰਨੀ ਖਾਣਾ ਖਾਜ ਅਹਾਜੁ॥ ਸਰਮੁ ਗਇਆ ਘਰਿ ਆਪਣੇ ਪਤਿ ਉਠਿ ਚਲੀ ਨਾਲਿ॥ ਨਾਨਕ ਸਚਾ ਏਕੁ ਹੈ ਅਉਰੁ ਨ ਸਚਾ ਭਾਲਿ॥ 2॥

M:1: Runna hoyiyaan bodhiyaan, poorsh hoyay suyyaad. Seel(u), sunjum(u), sooch bhuuni, khaana, khaaj Ahaaj(u). Sherm(u) guyya ghur(i) aapnay, put(i) ootth(i) chulli naal(i). Nanak Sacha Aik(u) haiy, aour na sacha bhaal(i).

Word Meaning: Runna = women. Bodhiyaan = advisers. Suyyaad = butchers. Seel(u) = sweet nature. Sunjum(u) = control on senses (desires). Sooch = purity of mind. Bhunni = ran away. Ahaaj = indigestible (earned with immoral ways). Sherm = shame; morality. Ghur(i) Appnay = far away. Put(i) = dignity. Ootth(i) Chulli Naal(i) = accompanies. Bhaal(i) = look for. 2.

MEANING: (Wonder, what has happened to the world), the men have become butchers (usurp others' wealth) while the women have become their advisors. Sweet nature, control of senses, and mental purity have run away, and usurping the wealth of others has become their favourite food. Shame (morality) has gone far away, and dignity (of labour) has accompanied the shame. Only Waheguru is everlasting; do not look for any worldly things which will last forever (because they will not, and comforts of the world are temporary), oh Nanak. 2.

ਪਉੜੀ॥ ਬਾਹਰਿ ਭਸਮ ਲੇਪਨ ਕਰੇ ਅੰਤਰਿ ਗੁਬਾਰੀ॥ ਖਿੰਥਾ ਝੋਲੀ ਬਹੁ ਭੇਖ ਕਰੇ ਦੁਰਮਤਿ ਅਹੰਕਾਰੀ॥ ਸਾਹਿਬ ਸਬਦੁ ਨ ਊਚਰੈ ਮਾਇਆ ਮੋਹ ਪਸਾਰੀ॥ ਅੰਤਰਿ ਲਾਲਚੁ ਭਰਮੁ ਹੈ ਭਰਮੈ ਗਾਵਾਰੀ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਈ ਜੂਐ ਬਾਜੀ ਹਾਰੀ॥ 14॥

Paurri: Baahur(i) bhusm laypun kuray, untar(i) goobaari. Khintha, jholi, buhou bhaykh kuray, doormut(i) ahunkaari. Sahib, Shabad na oochraiy, Maya moh pusaari. Untar(i) laaluch(u) bherm(u) haiy, bhermaiy gavaari. Nanak, Naam(u) na chaytyee, jooyaiy baaji haari. 14.

Word Meaning: Baahur(i) = outwardly. Bhusm Laypun = coating of ash. Goobaari = darkness. Khinda = a quilt of rags. Jholi = a large bag to collect dry food. Bhaykh = symbols of Yogic faith. Doormut(i) = evil thinking; ill-advised. Ahunkaari = egoist. Sahib Shabad = words in praise of Lord. Pusaari = show off. Laaluch(u) = greed. Bherm(u) = illusions of Maya. Bhemay = wanders around misled. Gavaari = foolish. Chaytyee = remembers. Jooyaiy = in gambling. Baaji Haari = loses game of life. 14.

MEANING: A yogi coats his body with ash (to give the false impression of his spirituality), but has the darkness of ignorance inside. He wears the symbols of faith, including a quilt of rags and a long bag for collecting dry food, but the ill-advised yogi is highly egoistic on the inside. He says no word in praise of God, and all his symbols are only a show off, and he wears them only for his love for Maya. He is greedy within and captivated by the illusions of Maya; the foolish roam, misled. He does not recite Lord's Naam, and loses the game of his precious human life in this gamble, oh Nanak. 14.

ਸਲੋਕ ਮਹਲਾ 1॥ ਲਖ ਸਿਉ ਪ੍ਰੀਤਿ ਹੋਵੈ ਲਖ ਜੀਵਣੁ ਕਿਆ ਖੁਸੀਆ ਕਿਆ ਚਾਉ॥ ਵਿਛੁੜਿਆ ਵਿਸੁ ਹੋਇ ਵਿਛੋੜਾ ਏਕ ਘੜੀ ਮਹਿ ਜਾਇ॥ ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਮਿਠਾ ਖਾਜੈ ਭੀ ਫਿਰਿ ਕਉੜਾ ਖਾਇ॥ ਮਿਠਾ ਖਾਧਾ ਚਿਤਿ ਨ ਆਵੈ ਕਉੜਤਣ ਧਾਇ ਜਾਇ॥ ਮਿਠਾ ਕਉੜਾ ਦੋਵੈ ਰੋਗ॥ ਨਾਨਕ ਅੰਤਿ ਵਿਗੁਤੇ ਭੋਗ॥ ਝਖਿ ਝਖਿ ਝਖਣਾ ਝਗੜਾ ਝਾਖ॥ ਝਖਿ ਝਖਿ ਜਾਹਿ ਝਖਹਿ ਤਿਨ ਪਾਸਿ॥ 1॥

Sloak Mehla 1: Lukh siyoun preet(i) hovaiy lukh jeevun(u), kiyya khooshiyaan, kiyya chaaou. Vichhurriyaan viss(u) hoyay vichhorra, aik ghurree meh(i) jaayay. Jay suou vurrhiyaan mittha

khaajaiy, bhee phir(i) kaurra khaayay. Mittha khaadha chit(i) na aavaiy, kaurrtun dhaayay jaayay. Mittha, kaurra dovaiyn roag. Nanak unt(i) vigootay bhoag. Jhukh(i), jhukh(i) jhukhnaa, jhuggrra jhaakh. Jhukh(i), jkukh(i) jaah(i), jhukheh(i) tinh paas(i). 1.

Word Meaning: Lukh = millions. Siyoun = with. Jeevun = life. Kiyya = however many. Chaaou = zest; excitements. Vichhurriyaan = on separating. Viss(u) = poison (painful). Mittha = enjoyable. Bhee = still. Kaurra = bitter; undesirable (death). Dhaayay = rushing. Roag = ailments; sources of suffering. Unt(i) = at the end. Vigootay = suffer humiliation. Bhoag = (because of) the enjoyments. Jhukhnaa = do (or say) something unwise for which one may have to repent (enjoy luxuries). Jhuggrra Jhaakh(i) = a sustained habit of enjoying luxuries. Jaah(i) = leave the world. Tinh Paas(i) = attracted to them. 1.

MEANING: One may have millions of loving people, may live for millions of years, and may have millions of excitements and zest in life, but they all become painful when he is separated from them (by death), and they all quickly disappear in a moment. Even if a man enjoys comforts for hundreds of years, he must eventually taste the bitterness of separation. At that time (time of death), he does not remember any of those comforts when the bitter pain of death overwhelms him quickly. At the end, the sensual pleasures he had enjoyed unwisely cause humiliation for him; so the enjoyments and the painful death, both become sources of suffering at the end. But his immoral worldly enjoyments become a sustained part of his nature for his future life after death, and he is born again, and again because of his love for them. 1.

ਮ:1॥ ਕਾਪੜੁ ਕਾਠੁ ਰੰਗਾਇਆ ਰਾਗਿ॥ ਘਰ ਗਚ ਕੀਤੇ ਬਾਗੇ ਬਾਗ॥ ਸਾਦ ਸਹਜ ਕਰਿ ਮਨੁ ਖੇਲਾਇਆ॥ ਤੈ ਸਹ ਪਾਸਹੁ ਕਹਣੁ ਕਹਾਇਆ॥ ਮਿਠਾ ਕਰਿ ਕੈ ਕਉੜਾ ਖਾਇਆ॥ ਤਿਨਿ ਕਉੜੈ ਤਨਿ ਰੋਗੁ ਜਮਾਇਆ॥ ਜੇ ਫਿਰਿ ਮਿਠਾ ਪੇੜੈ ਪਾਇ॥ ਤਉ ਕਉੜਤਣੁ ਚੂਕਸਿ ਮਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਵੈ ਸੋਇ॥ ਜਿਸ ਨੋ ਪ੍ਰਾਪਤਿ ਲਿਖਿਆ ਹੋਇ॥ 2॥

Mehla 1: Kaapurr(u), kaatth(u) rungaaya raang(i). Ghur guch keetay baagay baag. Saad, sehj kur(i) mun(u) khaylaaya. Taiyn Shah paason, keh(u), kuhaaya. Mittha kur(i) kaiy kaurra khaaya. Tin(i) kaurraiy tun(i) roag(u) jumaaya. Jay phir(i) mittha payrraiy paayay. Tuou kaurrtun(u) chookus(i) maayay. Nanak, Gurmukh(i) paavaiy soyay. Jis nu puraaput(i) likhiya hoyay. 2.

Word Meaning: Kaatth(u) = wooden (furniture). Raang(i) = coat with colours. Guch Keetay = coated with lime. Baagay Baag = shining white. Saad = taste. Sehj = comfort. Khaylaaya = entertained. Taiyn Shah = Your Lordship. Kehn(u) Kuhaaya = invites displeasure. Kaurra = (with) bitter (results). Roag(u) Jumaaya = caused ailment. Mittha = Waheguru's sweet Naam. Payrraiy Paayay = have in fate. Kaurrtun(u) = bitterness; discomfort. Chookus(i) = ends. Praaput(i) = have in fate. 2.

MEANING: (Without realizing the real purpose of human life), the ignorant man enjoys the luxuries of expensive clothes, paints his furniture with different colours, and whitewashes his house to give it a shiny look. He entertains his mind with the comfort of delicious tastes, but invites the displeasure of the Lord. Actually, all such enjoyments are like sugar-coated bitter pills (which cause pain later). The resulting bitterness becomes a permanent discomfort for him. However, if he is lucky to have Waheguru's Naam in his fate, then his discomforts go away. But only that individual acquires the Naam with the grace of the Guru, who has it prewritten in his fate, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਮੈਲੁ ਕਪਟੁ ਹੈ ਬਾਹਰੁ ਧੋਆਇਆ॥ ਕੂੜੁ ਕਪਟੁ ਕਮਾਵਦੇ ਕੂੜੁ ਪਰਗਟੀ ਆਇਆ॥ ਅੰਦਰਿ ਹੋਇ ਸੁ ਨਿਕਲੈ ਨਹ ਛਪੈ ਛਪਾਇਆ ਛਪਾਇਆ॥ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿਆ ਫਿਰਿ ਜੂਨੀ ਪਾਇਆ॥ ਨਾਨਕ ਜੋ ਬੀਜੈ ਸੁ ਖਾਵਣਾ ਕਰਤੈ ਲਿਖਿ ਪਾਇਆ॥ 15॥

Paurri: Jinh kaiy hirdaiy maiyl(u) kupt(u) haiy, baahur(u) dhoaaya. Koorr(u), kupt kumaavnday, koorr(u) perguti aaya. Undar(i) hoyay su niklaiy, neh chhupaiy, chhupaaya. Koorraiy laaluch(i) luggiyaan, phir(i) jooni paaya. Nanak, jo beejaiy su khaavna, Kertaiy likh(i) paaya. 15.

Word Meaning: Maiyl(u) = filth; impurity. Kupt(u) = deceit. Koorr(u) = dishonesty. Kumaavnday = practise. Perguti Aaya = shows; exposes them. Chhupaiy = stay hidden. Koorraiy = (of the) short-living. Laaluch(u) = greed. Jooni = in different life forms. Beejaiy = sows. Su = that. 15.

MEANING: Those who have filth and deceit in their mind, but look respectable outwardly, practise dishonesty and deceit in life, which eventually exposes their real nature, which cannot stay hidden forever, even if they try their best to hide it. Because of their greed for the perishable, they are reborn again and again. It is the Law of the Creator that one reaps the rewards of what he sows, oh Nanak. 15.

ਸਲੋਕ ਮ: 2॥ ਕਥਾ ਕਹਾਣੀ ਬੇਦੀ ਆਣੀ ਪਾਪੁ ਪੁੰਨੁ ਬੀਚਾਰੁ॥ ਦੇ ਦੇ ਲੈਣਾ ਲੈ ਲੈ ਦੇਣਾ ਨਰਕਿ ਸੁਰਗਿ ਅਵਤਾਰ॥ ਊਤਮ ਮਧਿਮ ਜਾਤੀ ਜਿਨਸੀ ਭਰਮਿ ਭਵੈ ਸੰਸਾਰੁ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਤਤੁ ਵਖਾਣੀ ਗਿਆਨ ਧਿਆਨ ਵਿਚਿ ਆਈ॥ ਗੁਰਮੁਖਿ ਆਖੀ ਗੁਰਮੁਖਿ ਜਾਤੀ ਸੁਰਤੀ ਕਰਮਿ ਧਿਆਈ॥ ਹੁਕਮੁ ਸਾਜਿ ਹੁਕਮੈ ਵਿਚਿ ਰਖੈ ਹੁਕਮੈ ਅੰਦਰਿ ਵੇਖੈ॥ ਨਾਨਕ ਅਗਹੁ ਹਉਮੈ ਤੁਟੈ ਤਾ ਕੋ ਲਿਖੀਐ ਲੇਖੈ॥ 1॥

Sloak M:2: Kutha kuhaani Baydeen aani, paap(u), poonn(u) beechaar(u). Day, day laiyna, laiy, laiy dayna, Nerk(i), Soorg(i) avatar. Ootum, mudhim, jaateen, jinseen bherm(i) bhuvvaiy sunsaar(u). Amrit Bani, Tutt vukhaani, Giyan, dhiyan vich(i) aayi. Gurmukh(i) aakhi, Gurmukh(i) jaati, soorteen kerm(i) dhiyaayi. Huqam(u) saaj(i), Huqamaiy vich(i) rukhaiy, Huqamaiy undar(i) vaykhaiy. Nanak uggoun haumein tootaiy, ta ko likhiyaiy laykhaiy. 1.

Word Meaning: Kutha Kuhaani = stories. Aani = brought (to the people). Poonn(u) = (perceived) noble deeds. Avatar = births. Ootum = superior; higher. Mudhim = low. Jinseen = kinds. Bherm(i) Bhuvvaiy = misled by illusions. Tutt(u) = the root of the universe (Waheguru). Vukhaani = explains. Giyan = by pondering over the virtues. Dhiyan = focusing mimnd on. Gurmukh(i) = the Guru. Jaati = understood. Soorteen = meditators; wise. Kerm(i) = with benevolence. Saaj(i) = by creating. Uggoun = first; before. Haumein = selfishness and ego. Likhiyaiy Laykhaiy = is given credit. 1.

MEANING: The Vedas have brought stories about the perceived noble deeds and the sins to the world. They discuss the kinds of deeds that result in people going to hell or to paradise after their death, and explain that one receives the donations given in this life in their next incarnation and has to return what they received in this life. As a result of their teachings, the world is misled into believing that they need to perform certain deeds based on their higher or lower caste. (Thus, there is no room for praise of Waheguru, which is central to the teachings of Guru Sahiban). On the contrary, the Shabads of Guru Nanak are immortalizing as they are in praise of Waheguru, and explain His greatness. Guru Nanak Sahib revealed (wrote) the Bani when He was connected with Waheguru. He pondered on the Divine Knowledge, He realized its importance, shared it with the masses, and the wise people recited it with Waheguru's benevolence. In a nutshell, Guru's Bani teaches us that Waheguru creates the world with His Laws (Will), controls it with His Laws, and looks after it with His Laws too. And, only that devotee gets credit in His Court, who first controls his selfishness and his ego, oh Nanak. 1.

ਮ:1॥ ਬੇਦੁ ਪੁਕਾਰੇ ਪੁੰਨੁ ਪਾਪੁ ਸੁਰਗ ਨਰਕ ਕਾ ਬੀਉ॥ ਜੋ ਬੀਜੈ ਸੋ ਉਗਵੈ ਖਾਦਾ ਜਾਣੈ ਜੀਉ॥ ਗਿਆਨੁ ਸਲਾਹੇ ਵਡਾ ਕਰਿ ਸਚੋ ਸਚਾ ਨਾਉ॥ ਸਚੁ ਬੀਜੈ ਸਚੁ ਉਗਵੈ ਦਰਗਹ ਪਾਈਐ ਥਾਉ॥
(ਅੰਗ 1244)॥ ਬੇਦੁ ਵਪਾਰੀ ਗਿਆਨੁ ਰਾਸਿ ਕਰਮੀ ਪਲੈ ਹੋਇ॥ ਨਾਨਕ ਰਾਸੀ ਬਾਹਰਾ ਲਦਿ ਨ ਚਲਿਆ ਕੋਇ॥2॥

M:1: Bayd(u) pookaaray poonn(u), paap(u), Soorg, Nerk ka beeyo. Jo beejaiy, so oogvaiy, khaanda jaanaiy jeeou. Giyan(u) salaahay vudda kur(i), Sacho, Sacha Naaoun. Sach(u)) beejaiy, Sach(u) oogvaiy, Durgeh paayiyaiy thaaoun.

(PAGE 1244): Bayd(u) vapaari, Giyan(u) raas(i), kermi pullaiy hoyay. Nanak raaseen baahra, ludd(i) na chulliya koyay. 2.

Word Meaning: Pookaaray = says aloud. Beeyo = seed. Oogvaiy = grows. Jaanaiy = comes to know. Giyan(u) = Guru's Teachings. Raas(i) = capital; wealth; Waheguru's Naam. Pullaiy Hoyay = acquires; in fate. Baahra = without. Lud(i) = with (spiritual) profit. 2.

MEANING: The Vedas teach loudly that the perceived noble deeds and sins performed by an individual become the seed for his future life whether he will go to paradise or to hell after his death. So, one already knows that he will get the reward of whatever he will sow. Guru's Giyan (Teachings) emphasizes praising Waheguru as being the greatest because only He, and His Naam are eternal. When one sows the seeds of Waheguru's Naam (by reciting it), His Naam grows (appears) in his heart, and he is given an honourable place in Waheguru's Court. The Vedas talk about business (give and take), whereas Guru's Teachings (His Bani) are the true wealth which one acquires with Waheguru's benevolence. Nobody leaves the world with any spiritual benefit (wealth) without Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਨਿੰਮੁ ਬਿਰਖੁ ਬਹੁ ਸੰਚੀਐ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪਾਇਆ॥ ਬਿਸੀਅਰੁ ਮੰਤ੍ਰਿ ਵਿਸਾਹੀਐ ਬਹੁ ਦੂਧੁ ਪਿਆਇਆ॥ ਮਨਮੁਖੁ ਅਭਿੰਨੁ ਨ ਭਿਜਈ ਪਥਰੁ ਨਾਵਾਇਆ॥ ਬਿਖੁ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਸਿੰਚੀਐ ਬਿਖੁ ਕਾ ਫਲੁ ਪਾਇਆ॥ ਨਾਨਕ ਸੰਗਤਿ ਮੇਲਿ ਹਰਿ ਸਭ ਬਿਖੁ ਲਹਿ ਜਾਇਆ॥ 16॥

Paurri: Nimm(u) birkh(u) buhou sunchiyaiy, Amrit(u) rus(u) paaya. Bissiur(u) muntar(i) visaahiyaiy, buhou doodh(u) piyaaya. Munmukh(u) abhinn(u) na bhijjuyee, puthur(u) navaaya. Bikh(u) meh(i) amrit(u) sinchiyaiy, bikh(u) ka ful(u) paaya. Nanak, sungut(i) mayl(i) Hur(i), subh bikh(u) leh(i) jaaya. 16.

Word Meaning: Nimm(u) Birkh(u) = neem tree. Amrit(u) Rus(u) = sweet juices. Sunchiyaiy = irrigate. Bissiur(u) = snake. Visaahiyaiy = tame; under control. Abhinn(u) = which cannot absorb. Ful(u) = fruit; reward. Bikh(u) = poison. 16.

MEANING: Just like the neem tree which does not change its bitter nature even if it is irrigated with sweet juices, and like a snake, which does not change its poisonous nature even if it is tamed (brought under control) with a special mantra, and is fed lots of milk, the follower of his mind stays unmoved (and does not change his obstinacy). He is like a rock that does not absorb water, even after being washed many, many times. If a poisonous tree is irrigated with ambrosial water, its fruit will still be poisonous. However, the poisonous nature (obstinacy) of the person who follows his mind is eradicated if Waheguru puts him in the company of holy men, oh Nanak. 16.

ਸਲੋਕ ਮ:1॥ ਮਰਣਿ ਨ ਮੂਰਤੁ ਪੁਛਿਆ, ਪੁਛੀ ਥਿਤਿ ਨ ਵਾਰੁ॥ ਇਕਨੀ ਲਦਿਆ ਇਕਿ ਲਦਿ ਚਲੇ ਇਕਨ੍ਹੀ ਬਧੇ ਭਾਰ॥ ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਖਤੀ ਇਕਨ੍ਹਾ ਹੋਈ ਸਾਰ॥ ਲਸਕਰ ਸਣੈ ਦਮਾਮਿਆ ਛੁਟੇ ਬੰਕ ਦੁਆਰ॥ ਨਾਨਕ ਢੇਰੀ ਛਾਰੁ ਕੀ ਭੀ ਫਿਰਿ ਹੋਈ ਛਾਰ॥ 1.

Sloak M:1: Mern(i) na moorut(u) poochhiya, poochhi thit(i), na vaar(u). Ikkni luddiya, ikk(i) lud(i) chullay, ikkni budhay bhaar. Ikknah hoyee saakhti, ikknah hoyee saar. Lushkur sunaiy

dumaamiya, chhoottay bunk dooaar. Nanak, dhayri chhaar(u) kee, bhee phir(i) hoyee chhaar. 1.

Word Meaning: Mern(i) = death. Moorut(u) = auspicious (right) moment. Thit(i) = date. Vaar(u) = day of the week. Ikkni = some. Luddiya = loaded; acquired bad qualities. . Budhay Bhaar = are loading their minds with sins. Saakhti = readiness; being groomed to be pure. Saar = looked after (have been approved). Lushkur = armies. Dumaamiya = drums. Bunk Dooar = beautiful houses. Dhayri = pile Chhaar(u) = dust. Bhee = too.

MEANING: Death does not ask people for the right moment, the date, or the day of the week. Some people have loaded themselves (with bad qualities), some have already left loaded with sins, while some others are still loading their minds with sins. (On the other hand) Waheguru grooms some people to be pure, while others have already been well cared for (have been approved in Waheguru's Court). (In any case, everybody has to leave), all one's riches, including large armies, the kettledrums, and the beautiful houses, are left behind. Man's body was a pile of dirt (to begin with), and it mixes with dirt again when it collapses, oh Nanak. 1.

ਮ:1॥ ਨਾਨਕ ਢੇਰੀ ਢਹਿ ਪਈ ਮਿਟੀ ਸੰਦਾ ਕੋਟੁ॥ ਭੀਤਰਿ ਚੋਰੁ ਬਹਾਲਿਆ ਖੋਟੁ ਵੇ ਜੀਆ ਖੋਟੁ॥ 2॥

M:1: Nanak dhayri dheh(i) puyyi, mitti sunda koat(u). Bheetur(i) choar(u) buhaaliya, khoat(u) vay jeeya khoat(u).

Word Meaning: Mitti = dirt. Dheh(i) Puyyi = collapsed. Sunda = of. Koat(u) = fort. Bheetur(i) = inside. Khoat(u) = deceptiveness. 2.

MEANING: (Knowing well that) man's body, which is a fort (building) of dirt, eventually collapses; the man still does not control his mind, inside which is a thief, and which commits countless immoral and deceptive deeds, hiding them from the people, oh Nanak. 2.

ਪਉੜੀ॥ ਜਿਨ੍ਹ ਅੰਦਰਿ ਨਿੰਦਾ ਦੁਸਟੁ ਹੈ ਨਕਵਢੇ ਨਕ ਵਢਾਇਆ॥ ਮਹਾ ਕਰੂਪੁ ਦੁਖੀਏ ਸਦਾ ਕਾਲੇ ਮੁਹ ਮਾਇਆ॥ ਭਲਕੇ ਉਠਿ ਨਿਤ ਪਰ ਦਰਬੁ ਹਿਰਹਿ ਹਰਿ ਨਾਮੁ ਚੁਰਾਇਆ॥ ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਤ ਕਰਹੁ ਰਖਿ ਲੇਹੁ ਹਰਿ ਰਾਇਆ॥ ਨਾਨਕ ਪਇਐ ਕਿਰਤਿ ਕਮਾਵਦੇ ਮਨਮੁਖਿ ਦੁਖ ਪਾਇਆ॥ 17॥

Paurri: Jinh undar(i) ninda doosht(u) haiy, nuck-vuddhay, nuck vudhaaya. Muhaa kuroop(u), dookhiyay sudaa, kaalay mooh Maya. Bhulkay ootth(i) nit pur derb(u) hireh(i), Hur(i) Naam(u) chooraaya. Hur(i) jeeyo, tinh kee sungut(i) mut kurhou, rukh(i) layh(u) Hur(i) Raaya. Nanak, puyyaa kirt kumaanvday, munmukh(i) dookh paaya. 17.

Word Meaning: Ninda = vilification. Doosht = evil. Nuck-Vuddhay = disgraced. Kuroop = ugly. Kaalay Mooh = with blackened face; disgraceful. Bhulkay = in the morning. Pur Derb(u) = wealth of others. Hireh(i) = steal. Chooraaya = deprived of. Sungut(i) = company. Mut Kurhou = do not put in. Puyyaa Kirt = result of deeds done. 17.

MEANING: The people who have the evil nature of vilifying others, disgrace many others by their malicious criticism, but they get disgraced too at the end when they are exposed. They look very ugly (because of their filthy mind), are always miserable, and get their faces blackened (fall from grace), which is the nature of Maya. Devoid of Waheguru's Naam, they rise early in the morning and steal the wealth of others. Kindly protect me, and do not put me in the company of such people, oh Waheguru. Those who do not follow the Advice of the Guru suffer because of the prewritten result of the deeds done by them previously. 17.

ਸਲੋਕ ਮ:4॥ ਸਭੁ ਕੋਈ ਹੈ ਖਸਮ ਕਾ ਖਸਮਹੁ ਸਭੁ ਕੋ ਹੋਇ॥ ਹੁਕਮੁ ਪਛਾਣੈ ਖਸਮ ਕਾ ਤਾ ਸਚੁ ਪਾਵੈ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਆਪੁ ਪਛਾਣੀਐ ਬੁਰਾ ਨ ਦੀਸੈ ਕੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈਐ ਸਹਿਲਾ ਆਇਆ ਸੋਇ॥ 1॥

Sloak M: 4: Subh(u) koyee haiy Khusm ka, Khusmou subh(u) ko hoyay. Huqam(u) puchhaanaiy Khusm ka, ta Sach(u) paavaiy koyay. Gurmukh(i) aap(u) puchhaaniyaiy, boora na deesaiy koyay. Nanak, Gurmukh(i) Naam(u) dhiyaayiyaiy, sehla aaya soyay.1.
Word Meaning: Khusm = Lord. Puchhanaiy = recognize; obey. Aap(u) = self. Sehla = successful; blissful.
MEANING: Everybody belongs to the Lord and is created by Him. One acquires Him (His Naam) in his heart if he recognizes (and obeys) His Huqam. In the shelter of the Guru, when one analyzes himself (that everybody is created by Waheguru, and the purpose of human life is to connect with Him), he finds that nobody is bad. The devotee, who recites Waheguru's Naam in the shelter of the Guru, finds his life to be successful (attains emancipation), oh Nanak. 1.

ਮ:4॥ ਸਭਨ੍ਹਾ ਦਾਤਾ ਆਪਿ ਹੈ ਆਪੇ ਮੇਲਣਹਾਰੁ॥ ਨਾਨਕ ਸਬਦਿ ਮਿਲੇ ਨ ਵਿਛੜਹਿ ਜਿਨ੍ਹਾ ਸੇਵਿਆ ਹਰਿ ਦਾਤਾਰੁ॥2॥
M:4: Subhnah Daata Aap(i) haiy, Aapay maylunhaar(u). Nanak, Shabad(i) milay na vichhurreh(i), jinha sayviya, Hur(i) Dataar(u). 2.
Word Meaning: Daata = Provider; Creator. Maylunhaar(u) = connector. 2.
MEANING: Waheguru is the creator of everybody, and Himself connects some with Him. Those who serve the provider Waheguru with Guru's Shabad (reciting His Naam) become connected to Him and never get disconnected again, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰਮੁਖਿ ਹਿਰਦੈ ਸਾਂਤਿ ਹੈ ਨਾਉ ਉਗਵਿ ਆਇਆ॥ ਜਪ ਤਪ ਤੀਰਥ ਸੰਜਮ ਕਰੇ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ॥ ਹਿਰਦਾ ਸੁਧੁ ਹਰਿ ਸੇਵਦੇ ਸੋਹਹਿ ਗੁਣ ਗਾਇਆ॥ ਮੇਰੈ ਹਰਿ ਜੀਉ ਏਵੈ ਭਾਵਦਾ ਗੁਰਮੁਖਿ ਤਰਾਇਆ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿਅਨੁ ਹਰਿ ਦਰਿ ਸੋਹਾਇਆ॥ 18॥
Paurri: Gurmukh(i) hirdaiy shaant(i) haiy, Naaoun ooguv(i) aaya. Jup, tup, teeruth sunjum kuray, mayray Prubh bhaaya. Hirda shoodh(u), Hur(i) saynvday, soheh(i) Goon gaaya. Mayraiy Hur(i) jeeou bhaanvda, Gurmukh(i) turaaya. Nanak, Gurmukh(i) mayliun, Hur(i) Dur(i) sohaaya. 18.
Word Meaning: Gurmukh(i) = Guru's Sikh. Shaant(i) = peace. Ooguv(i) = appeared. Jup = recitation of some mantra. Tup = endure hardships. Sunjum = control on senses. Bhaaya = liked. Shoodh(u) = pure. Soheh(i) = look noble (approved in Waheguru's Court). Turaaya = salvaged.
MEANING: Waheguru's Naam appears in the heart of the Guru's Sikh, and he acquires peace in mind. All ritualistic deeds like recitation of mantras, enduring hardships, pilgrimage, and exercising control on senses, are subsumed in Waheguru's Naam when one is liked by Him (He does not need them). Such devotees look highly impressive (exalted) when they sing Waheguru's praise with a pure heart. Waheguru likes His devotees to be emancipated in the Guru's shelter. Waheguru connects His devotees with Him through the Guru, and they are dignified in His Court (honoured there), oh Nanak. 18.

ਸਲੋਕ ਮ:1॥ ਧਨਵੰਤਾ ਇਵ ਹੀ ਕਹੈ ਅਵਰੀ ਧਨ ਕਉ ਜਾਉ॥ ਨਾਨਕ ਨਿਰਧਨੁ ਤਿਤੁ ਦਿਨਿ ਜਿਤੁ ਦਿਨਿ ਵਿਸਰੈ ਨਾਉ॥ 1॥
Sloak M:1: Dhunvunta ivv hee kuhhay uvree dhun kuou jaaoun. Naank(u), nirdhun(u) tit(u) din(i), jit(u) din(i) visraiy Naaoun. 1.
Word Meaning: Dhunvunta = wealthy. Uvree = for more. Nirdhun(u) = pauper. 1
MEANING: A wealthy person always thinks of making more money, but the day he forgets Waheguru's Naam, he becomes a pauper in the spiritual world, oh Nanak. 1.

ਮ:1॥ ਸੂਰਜੁ ਚੜੈ ਵਿਜੋਗਿ ਸਭਸੈ ਘਟੈ ਆਰਜਾ॥ ਤਨੁ ਮਨੁ ਰਤਾ ਭੋਗਿ ਕੋਈ ਹਾਰੈ ਕੋ ਜਿਣੈ॥ ਸਭੁ ਕੋ ਭਰਿਆ ਫੂਕਿ ਆਖਣਿ ਕਹਣਿ ਨ ਥੰਮ੍ਹੀਐ॥ ਨਾਨਕ ਵੇਖੈ ਆਪਿ ਫੂਕ ਕਢਾਏ ਢਹਿ ਪਵੈ॥ 2॥

M:1: Sooruj(u) churrhaiy vijoag(i), subhsaiy ghutaiy aarja. Tun(u), mun(u) rutta bhoag(i), koyee haaraiy, ko jinaiy. Subh(u) ko bhuriya phook(i), aakhun(i) kehn(i) na thummhiyaiy. Nanak, vaykhaiy Aap(i), phook kudhaayay dheh(i) puvvaiy. 2.

Word Meaning: Vijoag(i) = because of separation. Aarja = lifespan. Rutta = imbued; engrossed. Bhoag(i) = enjoyments. Jinaiy = wins; success. Phook(i) = air; ego. Thummhiyaiy = stops. Dheh(i) Puvvaiy = collapses. 2.

MEANING: The man is so engrossed in enjoying the luxuries of life that he does not realize that he is nearing his separation from such enjoyments as the span of his life goes on decreasing with every rising sun. Some people believe such a life is success for them, while a few believe that one loses the precious human life in pursuing such luxuries. Everybody is conceited to enjoy sensual pleasures, and does not put brakes on such enjoyments even when advised against them. Waheguru watches all their acts, and when he takes their breath out, they collapse on the ground and become part of dust, oh Nanak. 2.

ਪਉੜੀ॥ ਸਤ ਸੰਗਤਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਜਿਥਹੁ ਹਰਿ ਪਾਇਆ॥
(ਅੰਗ 1245)॥ ਗੁਰ ਪਰਸਾਦੀ ਘਟਿ ਚਾਨਣਾ ਆਨ੍ਹੇਰੁ ਗਵਾਇਆ॥ ਲੋਹਾ ਪਾਰਸਿ ਭੇਟੀਐ ਕੰਚਨੁ ਹੋਇ ਆਇਆ॥ ਨਾਨਕ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਉ ਪਾਈਐ ਮਿਲਿ ਨਾਮੁ ਧਿਆਇਆ॥ ਜਿਨ ਕੈ ਪੋਤੈ ਪੁੰਨੁ ਹੈ ਤਿਨੀ ਦਰਸਨੁ ਪਾਇਆ॥ 19॥

Paurri: Sut sungut(i) Naam(u) nidhaan(u) haiy, jithoun Hur(i) paaya.

(PAGE 1245): Gur persadi ghut(i) chaan-na, anayhr guvaaya. Loha paarus(i) bhaytiyaiyn, kunchun(u) hoyay aaya. Nanak, Satgur(i) miliyaiyn Naaoun paayiyaiy, mil(i) Naam(u) dhiyaaya. Jinh kaiy potaiy poonn(u) haiy, tinhi Dershun(u) paaya. 19.

Word Meaning: Sut Sungut(i) = gathering of holy saints. Nidhaan = treasure. Anayhr = darkness. Guvaaya = dispelled. Paarus(i) = with the elixir stone. Bhaytiyaiyn = touching. Kunchun = gold. Potaiy = in the treasure (fate). Poonn(u) = noble qualities.

MEANING: The gathering of holy saints is a treasure of Waheguru's Naam, where one acquires it. Like a piece of iron, which gets converted into gold when touched with an elixir sone, one's mind is enlightened with the grace of the Guru, and the darkness of his ignorance is dispelled when he takes His shelter. One acquires Waheguru's Naam with the grace of the Guru and recites it in His company. Those who have Waheguru's Sight prewritten in their fate get to see Him, oh Nanak. 19.

ਸਲੋਕ ਮ:1॥ ਧ੍ਰਿਗੁ ਤਿਨ੍ਹਾ ਕਾ ਜੀਵਿਆ ਜਿ ਲਿਖਿ ਲਿਖਿ ਵੇਚਹਿ ਨਾਉ॥ ਖੇਤੀ ਜਿਨ ਕੀ ਉਜੜੈ ਖਲਵਾੜੈ ਕਿਆ ਥਾਉ॥ ਸਚੈ ਸਰਮੈ ਬਾਹਰੇ ਅਗੈ ਲਹਹਿ ਨ ਦਾਦਿ॥ ਅਕਲਿ ਏਹ ਨ ਆਖੀਐ ਅਕਲਿ ਗਵਾਈਐ ਬਾਦਿ॥ ਅਕਲੀ ਸਾਹਿਬੁ ਸੇਵੀਐ ਅਕਲੀ ਪਾਈਐ ਮਾਨੁ॥ ਅਕਲੀ ਪੜ੍ਹਿ ਕੈ ਬੁਝੀਐ ਅਕਲੀ ਕੀਚੈ ਦਾਨੁ॥ ਨਾਨਕ ਆਖੈ ਰਾਹੁ ਏਹੁ ਹੋਰਿ ਗਲਾ ਸੈਤਾਨੁ॥ 1॥

Sloak M:1: Dhrig(u) tinha ka jeeviya j(i) likh(i), likh(i) vaycheh(i) Naaoun. Khayti jinh kee oojrraiy, khulvaarraiy kiyya thaaoun. Sachaiy shermaiy baahray, uggaiy luhheh(i) na daad(i). Ukul(i) eh na aakhiyaiy, ukul(i) guvaayiyaiy baad(i). Ukleen Sahib(u) sayviyaiy, ukleen paayiyaiy maan(u). Ukleen purrh(i) kaiy boojhiyaiy, ukleen keechaiy daan(u). Nanak, aakhaiy raah(u) eh(u), hoar gullan shaitaan(u).

Word Meaning: Dhrig(u) = condemnable; shameful. Vaycheh(i) Naaoun = sell. Waheguru's Naam in the form of mantra or a talisman). Kayti = crop. Khulvaarraiy = stook, stack of bales. Thaaoun = room (for bales). Shermaiy = hard labour. Baahray = without. Uggaiy =

Waheguru's Court. Daad(i) = accolades; approval. Baad(i) = in useless debates. Daan(u) = spreading Waheguru's Naam. Raah(u) = true path. Shaitaan(u) = devilish.
MEANING: Their life is condemnable who sell Waheguru's Naam in the form of a mantra or a talisman. Such an individual is like the farmer whose crop has been destroyed, hoping to have a big stack (rick) of bales. One does not get any accolades in Waheguru's Court without honest hard labour (to recite and to act on Waheguru's Naam). There is no wisdom wasted in worthless religious debates. The true wisdom is to serve the Lord, and to earn respect with Waheguru's Naam. The true wisdom is to study and ponder on Waheguru's virtues (His praise) and to share His Naam with others (enlighten them). This is the only true path for a successful life; all other thinking is devilish, oh Nanak. 1..

ਮ:2॥ ਜੈਸਾ ਕਰੈ ਕਹਾਵੈ ਤੈਸਾ ਐਸੀ ਬਨੀ ਜਰੂਰਤਿ॥ ਹੋਵਹਿ ਲਿੰਙ ਝਿੰਙ ਨ ਹੋਵਹਿ ਐਸੀ ਕਹੀਐ ਸੂਰਤਿ॥ ਜੋ ਓਸੁ ਇਛੇ ਸੋ ਫਲੁ ਪਾਏ ਤਾ ਨਾਨਕ ਕਹੀਐ ਮੂਰਤਿ॥ 2॥
M:2: Jaisa kuraiy, kuhaavaiy taiysa, aiysi bunee juroorut(i). Hoveh(i) ling, jhing na hoveh(i), aiysi kuhhiyaiy soorut(i). Jo Oas(u) ichhaiy, so ful(u) paayay, ta Nanak kuhhiyaiy moorut(i). 2.
Word Meaning: Juroorut(i) = need; norm. Ling = healthy body organs; perfect in one's profession. Jhing = missing or damaged parts of the body; lack of skills. Soorut(i) = exemplary; model. Oas = that (Waheguru). Ful(u) = gets the reward. Moorut(i) = image (of Waheguru). 2.
MENING: It has become a norm of society that a man is known by his deeds (or his profession). Based on this norm, a man is considered a model when he is perfect in his profession and lacks no skill in it. Similarly, a devotee of Waheguru is considered perfect and an image of Waheguru, when he has all virtues and no weaknesses. Such a devotee earns the reward of being connected to Waheguru when he yearns to see Him, oh Nanak. 2.
NOTE: If we base the meaning of this holy Shabad on body parts, then many people who are missing some minor body part, but are otherwise wonderful and great people, will be excluded from being human beings with no fault of their own. So, here ling does not mean body part, it implies skills.

ਪਉੜੀ॥ ਸਤਿਗੁਰੁ ਅੰਮ੍ਰਿਤ ਬਿਰਖੁ ਹੈ ਅੰਮ੍ਰਿਤ ਰਸਿ ਫਲਿਆ॥ ਜਿਸੁ ਪਰਾਪਤਿ ਸੋ ਲਹੈ ਗੁਰ ਸਬਦੀ ਮਿਲਿਆ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਹਰਿ ਸੇਤੀ ਰਲਿਆ॥ ਜਮਕਾਲੁ ਜੋਹਿ ਨ ਸਕਈ ਘਟਿ ਚਾਨਣੁ ਬਲਿਆ॥ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਫਿਰਿ ਗਰਭਿ ਨ ਗਲਿਆ॥ 20॥
Paurri: Satgur(u) Amrit birkh(u) haiy, Amrit rus(i) fuliyaa. Jis(u) praaput(i) so luhhaiy, Gur Shabadi miliya, Satgur kaiy bhaanaiy jo chullaiy, Hur(i) sayti ruliyaa. Jumkaal(u), joh(i) na sukyee, ghut(i) chaanun(u) buliya. Nanak, bukhsh(i) milaayin(u) phir(i) gerbh(i) na guliya. 20.
Word Meaning: Birkh(u) = tree. Rus(i) Phuliya = fruit filled with sweet juice. Praaput(i) = has in fate. Luhhaiy = acquires. Miliya = connected with God. Bhaanaiy = Will. Sayti = with. Ruliya = mixes well; merges into. Jumkaal(u) = Angel of death. Joh(i) = keep an evil eye. Chaanun Buliya = enlightened. Bukhsh(i) = with benevolence. Gerbh Guliya = suffer in the womb. 20.
MEANING: Satguru is like a tree of Amrit whose fruits are full of the sweet juice of Waheguru's Naam. But only that individual acquires it with the Guru's Shabad, who has it prewritten in his fate. The individual, who obeys Satguru's Will (His Teachings), becomes a part of Waheguru. His mind is enlightened, and the Angel of Death cannot cast an evil sight on him. Such a devotee becomes connected to Waheguru through His benevolence, and he never suffers the pain of rebirths, oh Nanak. 20.

ਸਲੋਕ ਮ:1॥ ਸਚੁ ਵਰਤੁ ਸੰਤੋਖੁ ਤੀਰਥੁ ਗਿਆਨੁ ਧਿਆਨੁ ਇਸਨਾਨੁ॥ ਦਇਆ ਦੇਵਤਾ ਖਿਮਾ ਜਪਮਾਲੀ ਤੇ ਮਾਣਸ ਪਰਧਾਨ॥ ਜੁਗਤਿ ਧੋਤੀ ਸੁਰਤਿ ਚਉਕਾ ਤਿਲਕੁ ਕਰਣੀ ਹੋਇ॥ ਭਾਉ ਭੋਜਨੁ ਨਾਨਕਾ ਵਿਰਲਾ ਤ ਕੋਈ ਕੋਇ॥ 1॥

Sloak M:1: Sach(u) vert(u), suntokh(u) teeruth(u), Giyan(u), dhiyan(u) ishnaan(u). Duyya dayvta, khimaa jupmaali, tay maanus perdhaan. Joogut(i) dhoti, soort(i) chaunka, tilk(u) kerni hoyay. Bhaaou bhojun, Nanaka, virla ta koyee, koyay. 1.

Word Meaning: Sach(u) = Waheguru's Naam. Vert(u) = commitments. Suntokh = contentment. Duyya = compassion. Khima = forgiveness. Jupmaali = rosary. Tay = that. Maanus = man. Perdhan = respectable everywhere. Joogut(i) = (noble) life style. Dhoti = the loose white fabric that the Brahman wears to show his purity. Soort(i) = spiritual wisdom. Chaunka = ritualistically purified kitchen. Tilk(u) = anointment. Kerni = noble deeds. Bhaaou = love for Waheguru. Virla = rare.

MEANING: Most people perform rituals such as idol worship, fasting, pilgrimage, giving donations to Brahmans, and wearing religious symbols, etc., which are spiritually worthless. Guru Nanak Sahib advises such people to have noble qualities and recite Waheguru's Naam. He advises that any commitment one makes should be only to recite Waheguru's Naam; contentment should be one's pilgrimage; and focusing on Waheguru and getting connected with Him should be the devotee's bathing. Compassion should be his idol, and forgiveness the rosary. Such people are respected everywhere (even in Waheguru's Court). Noble lifestyle should be the dhoti of the Brahman, spiritual wisdom (high awareness) should be his purified kitchen, and his noble performance should be the anointment on his forehead. However, there is a rare individual who follows such advice and makes love for Waheguru his mental food, oh Nanak. 1.

ਮਹਲਾ 3॥ ਨਉਮੀ ਨੇਮੁ ਸਚੁ ਜੇ ਕਰੈ॥ ਕਾਮ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਉਚਰੈ॥ ਦਸਮੀ ਦਸੇ ਦੁਆਰ ਜੇ ਠਾਕੈ ਏਕਾਦਸੀ ਏਕੁ ਕਰਿ ਜਾਣੈ॥ ਦੁਆਦਸੀ ਪੰਚ ਵਸਗਤਿ ਕਰਿ ਰਾਖੈ ਤਉ ਨਾਨਕ ਮਨੁ ਮਾਨੈ॥ ਐਸਾ ਵਰਤੁ ਰਹੀਜੈ ਪਾਡੇ ਹੋਰ ਬਹੁਤੁ ਸਿਖ ਕਿਆ ਦੀਜੈ॥ 2॥

M:3: Naumi, naym(u) Sach(u) jay kuraiy. Kaam, kroadh(u), trishna oochuraiy. Dusmee, dusay dooaar jay tthaakaiy, aikaadshi Aik(u) kur(i) jaanaiy. Dooaadusi, punch vusgut(i) kur(i) raakhaiy, tuou Nanak, mun(u) maanaiy. Aiysa vert(u) ruheejaiy paanday, hoar buhout sikh kiyya deejaiy. 2.

Word Meaning: Naumi = on the ninth day after (new or full moon). Naym = as principle. Trishna = fire of desires. Oochuraiy = consumes; gets rid of. Dusmee = on the tenth day. Dusay Dooaar = the ten body doors; senses. Tthaakaiy = controls. Aikaadshi = on the eleventh day. Dooaadusi = on the twelfth day. Punch Vusgut(i) = control the five demons. Mun(u) Maanaiy = mind is contented. Sikh = advice. Paanday = pundit.

MEANING: People believe some phases of the moon to be highly auspicious and perform many rituals on those days. Guru Amar Dass Ji advises such people to acquire noble qualities and recite Waheguru's Naam on such days (every day) as follows. On the ninth day after the new or the full moon, one should make recitation of Waheguru's Naam to be his main principle, and he should consume (get rid of) his lust, rage, and the fire of his desires. On the tenth day, he should control all ten doors of his body (all his ten senses), and on the eleventh day, he should believe only in the "One" Waheguru. He should control all five demons on the twelfth day (and every day), whereby his mind will be pleased (will be fully contented), oh Nanak. Observe these commitments, what other advice can I offer you (do you need), oh pundit? 2.

ਪਉੜੀ॥ ਭੂਪਤਿ ਰਾਜੇ ਰੰਗ ਰਾਇ ਸੰਚਹਿ ਬਿਖੁ ਮਾਇਆ॥ ਕਰਿ ਕਰਿ ਹੇਤੁ ਵਧਾਇਦੇ ਪਰ ਦਰਬੁ ਚੁਰਾਇਆ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨ ਵਿਸਹਹਿ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗਾਇਆ॥ ਵੇਖਦਿਆ ਹੀ ਮਾਇਆ ਧੁਹਿ ਗਈ ਪਛੁਤਹਿ ਪਛੁਤਾਇਆ॥ ਜਮ ਦਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਨਾਨਕ ਹਰਿ ਭਾਇਆ॥ 21॥

Paurri: Bhooput(i), rajay, rung, raayay, suncheh(i) bikh(u) Maya. Kur(i), kur(i) hayt(u) vudhaayaynday, pur derb(u) chooraaya. Poottar, kluttar na viseheh(i), buhou preet(i) lugaaya. Vaykhdiyaan hee Maya dhooh guyyi, puchhuteh(i) puchhutaaya. Jum dur(i) budhay maariyeh(i), Nanak, Hur(i) bhaaya. 21.

Word Meaning: Bhooput = Rajay = kings. Raayay = wealthy. Rung = pauper. Suncheh(i) = accumulate. Bikh(u) Maya = poisonous wealth. Hayt(u) = love. Pur Derb(u) = wealth of others. Kluttar = wife. Viseheh(i) = trust. Dhooh Guyyi = deceives and leaves. Puchhtaaya = repent. Jum Dur(i) = in the court of the Angel of death. Budhay Maariyeh(i) = tied up receive punishment. 21.

MEANING: One may be a rajah, a wealthy person, or a pauper; everybody accumulates the poisonous wealth. Their love for wealth reaches a point where they steal wealth from others as well, and do not even trust their sons or their wives. But wealth deceives them too, and slips away from their hands while they watch helplessly, and repent. Tied in the court of the Angel of justice, such people receive severe punishment, which is the Will (Huqam) of Waheguru, oh Nanak. 21.

ਸਲੋਕ ਮ:1॥ ਗਿਆਨ ਵਿਹੂਣਾ ਗਾਵੈ ਗੀਤ॥ ਭੁਖੇ ਮੁਲਾ ਘਰੇ ਮਸੀਤਿ॥ ਮਖਟੂ ਹੋਇ ਕੈ ਕੰਨ ਪੜਾਏ॥ ਫਕਰੁ ਕਰੇ ਹੋਰੁ ਜਾਤਿ ਗਵਾਏ॥ ਗੁਰੁ ਪੀਰੁ ਸਦਾਏ ਮੰਗਣ ਜਾਇ॥ ਤਾ ਕੈ ਮੂਲਿ ਨ ਲਗੀਐ ਪਾਇ॥ ਘਾਲਿ ਖਾਇ ਕਿਛੁ ਹਥਹੁ ਦੇਇ॥ ਨਾਨਕ ਰਾਹੁ ਪਛਾਣਹਿ ਸੇਇ॥ 1॥

Sloak M:1: Giyan vihoona gaavaiy geet. Bhookkhay moolah, ghuray museet(i) Mukhuttoo hoyay kaiy kunn purraayay. Fuqqur(u) kuray, hoar jaat(i) guvaayay. Gur(u), Peer(u) sudaayay, mungun jaayay. Ta kaiy mool(i) na luggiyaiy paayay. Ghaal khaayay kichh(u) huthoun dayay. Nanak raah(u) puchhaaneh(i) sayay.

Word Meaning: Giyan Vihoona = devoid of Divine Knowledge. Geet = religious songs. Museet(i) = mosque. Mukhuttoo = who does not want to work; a lazy bum. . Kunn Purraayay = becomes a faqir (a beggar in the garb of a yogi). Fuqqur(u) Kuray= becomes a faqir. Hoar(u) = and. Jaat(i) Guvaayay = degrades his clan by becoming a beggar. Sudaayay = calls himself. Mool(i) Na = absolutely not. Luggiyiyaiy Paayay = touch feet; show respect. Ghaal(i) Khaayay = earns food by honest means. Huthoun Dayay = gives in charity. Raah(u) = the true path of life. Puchhaaneh(i) Sayay = he recognizes. 1.

MEANING: Devoid of spiritual knowledge, some men sing religious songs only to earn their living. Likewise, the discontented moolah makes the mosque his home (using the offerings there to run his family affairs). A lazy bum gets his ears pierced and becomes a yogi. He goes begging and disgraces his family's name. He calls himself a guru or a peer, but begs from door to door. One should never show any respect for such a lazy bum. Only that individual recognizes the true path (of high morality) of life who earns his living by his own hard work, and still shares some with the needy, oh Nanak. 1.

(ਅੰਗ 1246)॥ ਮਨਹੁ ਜਿ ਅੰਧੇ ਕੂਪ ਕਹਿਆ ਬਿਰਦੁ ਨ ਜਾਣਹੀ॥ ਮਨਿ ਅੰਧੈ ਊਧੈ ਕਵਲਿ ਦਿਸਨਿ ਖਰੇ ਕਰੂਪ॥ ਇਕਿ ਕਹਿ ਜਾਣਹਿ ਕਹਿਆ ਬੁਝਹਿ ਤੇ ਨਰ ਸੁਘੜ ਸਰੂਪ॥ ਇਕਨ੍ਹਾ ਨਾਦ ਨ ਬੇਦ ਨ ਗੀਅ ਰਸੁ ਰਸ ਕਸ ਨ ਜਾਣੰਤਿ॥ ਇਕਨਾ ਸੁਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲ ਸਰ ਅਖਰ ਕਾ ਭੇਉ ਨ ਲਹੰਤਿ॥ ਨਾਨਕ ਸੇ ਨਰ ਅਸਲ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤਿ॥ 2॥

(PAGE 1246): Munhoun j(i) undhay koop, kuhhiyaan bird(u) na jaanhi. Mun(i) undhaiy, oondhay kuvul(i), disun(i) khuray kroop. Ikk(i) keh(i) jaaneh(i), kuhhiya boojheh(i), tay nur

sooghurr sroop. Ikknah naad na, Bayd, na gea rus(u), rus, kus na jaanunt(i). Ikkna soodh(i), na boodh(i), na ukul sur, akkhur ka bhayo na luhunt(i). Nanak, say nur usl khur, j(i) bin(u) goon gerb(u) kurunt(i). 2.

Word Meaning: Undhay Koop = deep dark well. Kuhhiyaan = even when explained Bird(u) = responsibility. Oondhaiy Kuvul(i) = inverted hearts. Khuray Kroop = very ugly (foolish). Ikk(i) = some. Sooghurr Sroop = wise and good looking (impressive). Naad = (Guru's) Shabad. Gea = music. Rus(u) = taste. Rus Kus = sweet (good) and sour (bad) tastes. Soodh(i) = wisdom. Boodh(i) = intelligence. Sur = saar = worth. Akkhur = word (of advice). Bhayo = meaning. Luhunt(i) = acquire; understand. Usul = truly. Khur = donkey. J(i) = those. Gerb(u) = conceit.

MEANING: Those with an unenlightened mind are like a deep, dark well (where no light reaches), and they do not realize their human responsibility even after being explained. Their minds are inverted (away from spirituality), and they look very foolish. To the contrary, there are some who know what to say and understand what is explained to them. They are truly wise, and look very impressive (noble). Then, there are some who have no taste for Guru's Shabad, for the Vedas, or for music. They do not know the difference between the good and the bad. Also, there are some who have no wisdom, no intelligence, do not know the worth of wisdom, and do not understand any word of wisdom. But the real donkeys are the people who have an inflated ego without any good quality, oh Nanak. 2.

ਪਉੜੀ॥ ਗੁਰਮੁਖਿ ਸਭ ਪਵਿਤੁ ਹੈ ਧਨੁ ਸੰਪੈ ਮਾਇਆ॥ ਹਰਿ ਅਰਥਿ ਜੋ ਖਰਚਦੇ ਦੇ ਦੇ ਸੁਖੁ ਪਾਇਆ॥ ਜੋ ਹਰਿ ਨਾਮੁ ਧਿਆਇਦੇ ਤਿਨ੍ਹ ਤੋਟਿ ਨ ਆਇਆ॥ ਗੁਰਮੁਖਾ ਨਦਰਿ ਆਵਦਾ ਮਾਇਆ ਸੁਟਿ ਪਾਇਆ॥ ਨਾਨਕ ਭਗਤਾ ਹੋਰੁ ਚਿਤਿ ਨ ਆਵਈ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ 22॥

Paurri: Gurmukh(i) subh puvitt(u) haiy, dhun(u) sumpaiy, Maya. Hur(i) urth(i) jo khurchday, day, day sookh(u) paaya. Jo Hur(i) Naam(u) dhiyaayaynday, tinh toat(i) na aaya. Gurmukhaan nudr(i) aanvda, Maya soot(i) paaya. Nanak, bhugtaan hoar(u) chit(i) na aavyee, Hur(i) Naam(i) samaya. 22.

Word Meaning: Gurmukh(i) = a Sikh of the Guru. Puvitt(u) = pure; holy; fair. Sumpaiy = wealth. Urth(i) = in the name of. Khurchday = spend. Toat(i) = shortage. Nudr(i) Aanvda = they see Waheguru everywhere. Soot(i) Paaya = spend without any hesitation. 22.

MEANING: All the money, properties, and wealth are pure (fair) for the Sikhs of the Guru, who spend it in the name of Waheguru. They feel blissful when they share it with the needy. Those who recite Waheguru's Naam (and spend money in the name of God), never experience any shortage of that. The Sikhs of the Guru see Waheguru everywhere, and have no hesitation in spending in His Name. Waheguru's devotees do not think of anyone other than Waheguru to be the Supreme, and stay absorbed in His Naam, oh Nanak. 22.

ਸਲੋਕ ਮ: 4॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਸੇ ਵਡਭਾਗੀ॥ ਸਚੈ ਸਬਦਿ ਜਿਨ੍ਹਾ ਏਕ ਲਿਵ ਲਾਗੀ॥ ਗਿਰਹ ਕੁਟੰਬ ਮਹਿ ਸਹਜਿ ਸਮਾਧੀ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸੇ ਸਚੇ ਬੈਰਾਗੀ॥ 1॥

Sloak M:4: Satgur(u) sayvun(i), say vudbhaagi. Sachaiy Shabad(i) jinha Aik liv laagi. Gireh kootumb meh(i) sehj(i) smaadhi. Nanak, Naam(i) ruttay say sachay baiyraagi. 1.

Word Meaning: Vudbhaagi = fortunate. Liv Laagi = meditate on. Gireh Kootumb = family. Sehj Smaadhi = meditate in a high spiritual state. Baiyraagi = renouncers. 1.

MEANING: Those who serve Satguru and stay absorbed in Waheguru with Guru's Shabad are highly fortunate. Even while leading a family life, their mind stays absorbed in Waheguru's Naam in a high spiritual state. Imbued in the love of Waheguru's Naam, they are the true renouncers of the world, oh Nanak.

ਮ:4॥ ਗਣਤੈ ਸੇਵ ਨ ਹੋਵਈ ਕੀਤਾ ਥਾਇ ਨ ਪਾਇ॥ ਸਬਦੈ ਸਾਦੁ ਨ ਆਇਓ ਸਚਿ ਨ ਲਗੋ ਭਾਉ॥ ਸਤਿਗੁਰੁ ਪਿਆਰਾ ਨ ਲਗਈ ਮਨ ਹਠ ਆਵੈ ਜਾਇ॥ ਜੇ ਇਕ ਵਿਖਾ ਅਗਾਹਾ ਭਰੇ ਤਾ ਦਸ ਵਿਖਾ ਪਿਛਾਹਾ ਜਾਇ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵਾ ਚਾਕਰੀ ਜੇ ਚਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥ ਆਪੁ ਗਵਾਇ ਸਤਿਗੁਰੁ ਨੋ ਮਿਲੈ ਸਹਜੈ ਰਹੈ ਸਮਾਇ॥ ਨਾਨਕ ਤਿਨ੍ਹਾ ਨਾਮੁ ਨ ਵੀਸਰੈ ਸਚੇ ਮੇਲਿ ਮਿਲਾਇ॥ 2॥

M:4: Guntaiy sayv na hovyee, keeta thaayayn na paayay. Shabdaiy saad(u) na aayo, Sach(i) na luggo bhaaou. Satgur(u) piyara na lugyee, mun hutth aavaiy jaayay. Jay ikk vikha agaahaan bhuray, ta dus vikhaan pichhaahaan jaayay. Satgur kee sayva chaakri, jay chulleh(i) Satgur bhaayay. Aap(u) guvaayay, Satgur(u) nu milaiy, sehjaiy ruhhaiy smaayay. Nanak, tinha Naam(u) na veesraiy, Sachay mayl(i) milaayay. 2.

Word Meaning: Guntaiy = keeping account of one's noble deeds. Thaayan Na Paayay = given no credit. Saad(u) = taste; enjoyment. Sach(i) = Waheguru's Naam. Bhaaou = love. Mun Hutth = with the sheer obstinacy of mind. Vikha = step. Agaahaan = forward. Pichhaahaan = backward. Chaakri = service to. Bhaayay = Will. Aap(u) = selfishness and ego. Sehjaiy = in high spiritual state. 2.

MEANING: One is not serving Waheguru, and his hard labour is not recognized if he makes calculations of his noble deeds and feels conceited about them. He does not relish Guru's Shabad, and does not love Waheguru. He does not develop any love for Satguru, but, by the sheer obstinacy of his mind, he goes to see Him and returns. If he takes one step forward, he takes ten steps backwards (very reluctant to visit Him). One serves Satguru only if he leads his life according to His Will. He can connect with Satguru only if he first kills his selfishness and ego and stays absorbed in Waheguru's Naam in a high spiritual state. Those who have been connected to Waheguru through His benevolence never forget His Naam, oh Nanak.2

ਪਉੜੀ॥ ਖਾਨ ਮਲੂਕ ਕਹਾਇਦੇ ਕੋ ਰਹਣੁ ਨ ਪਾਈ॥ ਗੜ੍ਹ ਮੰਦਰ ਗਚ ਗੀਰੀਆ ਕਿਛੁ ਸਾਥਿ ਨ ਜਾਈ॥ ਸੋਇਨ ਸਾਖਤਿ ਪਉਣ ਵੇਗ ਧ੍ਰਿਗੁ ਧ੍ਰਿਗੁ ਚਤੁਰਾਈ॥ ਛਤੀਹ ਅੰਮ੍ਰਿਤ ਪਰਕਾਰ ਕਰਹਿ ਬਹੁ ਮੈਲੁ ਵਧਾਈ॥ ਨਾਨਕ ਜੋ ਦੇਵੈ ਤਿਸਹਿ ਨ ਜਾਣਨ੍ਹੀ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਈ॥ 23॥

Paurri: Khan mulook kuhaayaynday, ko rehn(u) na paayi. Gurrh mundar guch geeriyaan, kichh saath(i) na jaayi. Soyin, saakhut(i) paun vayg, dhrig(u), dhrig(u) chuturaayi. Chhuteeh Amrit perkaar kureh(i), buhhou maiyl(u) vudhaayi. Nanak, Jo dayvaiy, Tiseh(i) na jaan-ni, munmukh(i) dookh(u) paayi. 23.

Word Meaning: Khan = chief. Mulook = rajah. Gurrh = fort. Mundar = palace. Guch Geeriyaan = white washed. Soyin Saakhut(i) = saddles of gold. Paun Vayg = wind-like fast running horses. Dhrig(u) = condemnable; shameful. Chuturaayi = shrewdness. Chhutee Amrit = thirty-six kinds of delicious foods. Maiyl(u) = filth (of mind). Jaan-ni = recognize; be thankful. 23.

MEANING: Even those who call themselves chiefs and rajahs do not get to stay in this world forever. None of their fort-like and white-washed mansions accompanies them. Their wind-like fast running horses with saddles of gold, and their shrewdness, become shameful for them (because they earn them bad credit in Waheguru's Court). The thirty-six kinds of delicious foods that they enjoy simply add to their mental filth. Such worshippers of Maya suffer later because they are never thankful to Waheguru, who endows them with all such gifts, oh Nanak. 23.

ਸਲੋਕ ਮ:3॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਦੇਸੰਤਰੁ ਭਵਿ ਥਕੇ ਭੇਖਧਾਰੀ॥ ਦੂਜੈ ਭਾਇ ਨਾਉ ਕਦੇ ਨ ਪਾਇਨਿ ਦੁਖੁ ਲਾਗਾ ਅਤਿ ਭਾਰੀ॥ ਮੂਰਖ ਅੰਧੇ ਤ੍ਰੈ ਗੁਣ ਸੇਵਹਿ ਮਾਇਆ ਕੈ ਬਿਉਹਾਰੀ॥ ਅੰਦਰਿ ਕਪਟੁ ਉਦਰ ਭਰਣ ਕੈ ਤਾਈ ਪਾਠ ਪੜਹਿ ਗਾਵਾਰੀ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਨ ਵਿਚਹੁ ਹਉਮੈ ਮਾਰੀ॥ ਨਾਨਕ ਪੜਨਾ ਗੁਨਣਾ ਇਕੁ ਨਾਉ ਹੈ ਬੂਝੈ ਕੋ ਬੀਚਾਰੀ॥ 1॥

Sloak M:3: Purrh(i), purrh(i) pundit, moani thukkay, daysuntar(u) bhuv(i) thukkay bhaykhdhaari. Doojaiy bhaayay Naaoun kuday na paayin(i), dookh(u) laaga ut(i) bhaari. Moorukh undhay traiy-goon sayveh(i), Maya kaiy biyohaari. Undar(i) kupt(u), oodur bhern kaiy taayeen paatth purreh(i) gavaari. Satguru) sayvay, so sookh paayay jinh vichoun haumein maari. Nanak, purrhna, goon-na Ikk(u) Naaoun haiy, boojhaiy ko beechaari. 1.
Word Meaning: Moani = hermits. Thukkay = exhausted. Daysuntar(i) = in foreign lands. Bhaykhdhaari = members of different sects. Doojaiy Bhaayay = love for the other (Maya). Ut(i) Bhaari = immensely. Traiy-Goon = (Maya with) the three effects. Biyohaari = dealers in. Kupt(u) = deceit. Oodur Bhern Kaiy Taayeen = to fill the stomach. Gavaari = foolish. Goon-na = to ponder on. Beechaari = thinker; thoughtful. 1.
MEANING: One can never acquire Waheguru's Naam as long as he loves Maya in some form; actually, they suffer immensely because of their inability to acquire the Naam. The pundits exhaust themselves by reading their holy books; the sages exhaust themselves by staying quiet for very long times, and the members of various sects exhaust themselves by roaming around in the foreign lands, but none of them has realized Waheguru's Naam. The foolish are ignorant, and serve (deal in) Maya with the three effects. They have deceit at heart, but read the holy books simply to earn their living. Only those who enjoy bliss serve Satguru and kill their selfishness and ego. Some rare individual realizes that there is only Waheguru's Naam to be read and pondered upon, oh Nanak. 1.

ਮ:3॥ ਨਾਗੇ ਆਵਣਾ ਨਾਗੇ ਜਾਣਾ ਹਰਿ ਹੁਕਮੁ ਪਾਇਆ ਕਿਆ ਕੀਜੈ॥ ਜਿਸ ਕੀ ਵਸਤੁ ਸੋਈ ਲੈ ਜਾਇਗਾ ਰੋਸੁ ਕਿਸੈ ਸਿਉ ਕੀਜੈ॥ ਗੁਰਮੁਖਿ ਹੋਵੈ ਸੁ ਭਾਣਾ ਮੰਨੇ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ ਨਾਨਕ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹਿਹੁ ਰਸਨਾ ਰਾਮੁ ਰਵੀਜੈ॥ 2॥
M:3: Naangay aavna, naangay jaana, Hur(i) Huqam(u) paaya, kiyya keejaiy. Jis kee vust(u), Soyee laiy jaayayga, roas(u) kisaiy siyoun keejaiy. Gurmukh(i) hovaiy su bhaana munnay, sehjay Hur(i) rus(u) peejaiy. Nanak, Sookhdaata, sudaa salaahihou, rusna Ram(u) ruveejaiy.
Word Meaning: Kiyya Keejaiy = what can be done. Roas(u) = resentment. Kisaiy Siyoun = with whom. Sehjaiy = in high spiritual state. Ruveejaiy = recite. 2.
MEANING: It is Waheguru's Huqam (Will) that the man is to be born empty-handed, and leave the world empty-handed; so, what can one do? Life is given by Waheguru, and He takes it away, so whom can one show any resentment? The Sikh of the Guru obeys Waheguru's Will, and enjoys the sweetness of Waheguru's Naam in the high spiritual state. One should always sing praise of Waheguru, which is the source of all comforts, by reciting His Naam with the tongue, oh Nanak. 2.

(ਅੰਗ 1247)॥ ਪਉੜੀ॥ ਗੜ੍ਹ ਕਾਇਆ ਸੀਗਾਰ ਬਹੁ ਭਾਤਿ ਬਣਾਈ॥ ਰੰਗ ਪਰੰਗ ਕਤੀਫਿਆ ਪਹਿਰਹਿ ਧਰ ਮਾਈ॥ ਲਾਲ ਸੁਪੇਦ ਦੁਲੀਚਿਆ ਬਹੁ ਸਭਾ ਬਣਾਈ॥ ਦੁਖੁ ਖਾਣਾ ਦੁਖੁ ਭੋਗਣਾ ਗਰਬੈ ਗਰਬਾਈ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਚੇਤਿਓ ਅੰਤਿ ਲਏ ਛਡਾਈ॥ 24॥
(PAGE 1247): **Paurri:** Gurrh(i) kaaya sheengaar buhou bhaant(i) bunaayi. Rung, prung kteefiyaa, pehreh(i) dhur maayi. Laal soopayd dooleechiya, buhou subha bunaayi. Dookh(u) khaana, dookh(u) bhogna, gerbaiy gerbaayi. Nanak, Naam(u) na chaytiyo, unt(i) luyyay chhudaayi. 24.
Word Meaning: Gurrh Kaaya = the fort-like human body. Sheegaar = adornment. Rung Prung = of many different colours. Kteefiyaa = clothes. Dhur Maayi = wealthy. Dooleechiya = soft woollen plush rugs. Subha = gathering. Bhogna = enduring. Gerbaiy Gerbaayi = in inflated ego. Chaytiyo = remember. 24.

MEANING: The wealthy person wears rich clothes of many different colours, and adorns his fort-like body in many different ways. He invites his friends to enjoy, who settle down on soft plush rugs. But, because of the inflated ego of the rich host, all such enjoyments of rich foods become the source of immense suffering for them to endure. They do not remember Waheguru's Naam, which can emancipate them at the end, oh Nanak. 24.

ਸਲੋਕ ਮ:3॥ ਸਹਜੇ ਸੁਖਿ ਸੁਤੀ ਸਬਦਿ ਸਮਾਇ॥ ਆਪੇ ਪ੍ਰਭਿ ਮੇਲਿ ਲਈ ਗਲਿ ਲਾਇ॥ ਦੁਬਿਧਾ ਚੂਕੀ ਸਹਜਿ ਸੁਭਾਇ॥ ਅੰਦਰਿ ਨਾਮੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਸੇ ਕੰਠਿ ਲਾਏ ਜਿ ਭੰਨਿ ਘੜਾਇ॥ ਨਾਨਕ ਜੋ ਧੁਰਿ ਮਿਲੇ ਸੇ ਹੁਣਿ ਆਣਿ ਮਿਲਾਇ॥ 1॥

Sloak M: 3: Sehjay sookh(i) sooti, Shabad(i) smaayay. Aapay Prubh(i) mayl(i) luyyi gul(i) laayay. Doobidha chooki sehj(i) soobhaayay. Undar(i) Naam(u) vussiya mun(i) aayay. Say kuntth(i) laayay j(i) bhunn(u) ghurraayay. Nanak, jo Dhoor(i) milay, say hoon(i) aan(i), milaayay. 1.

Word Meaning: Sehjay Sookh(i) = the comfort of high spiritual state. Sooti = sleeps; spends night of life. Doobidha = indecisiveness. Chooki = ends. Sehj(i)) Soobhaayay = without any special effort. Kuntth Laayay = embrace; show love. Bhunn(i) Ghurraayay = lose previous character and acquire noble qualities. Dhoor(i) = from the very beginning.

MEANING: The night of life of the devotee who gets absorbed in the Guru's Shabad is spent in the comfort of a high spiritual state. Waheguru embraces her with love and connects her with Him. Waheguru's Naam takes dwelling in her mind, and her indecisiveness (wavering of mind) ends without any special effort on her part. Waheguru hugs those who renounce their present nature and acquire noble qualities. Those who were partially connected with Waheguru from the beginning (in their previous life, and were born as such) get fully connected in this life, oh Nanak. 1.

ਮ:3: ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕਿਆ ਜਪੁ ਜਾਪਹਿ ਹੋਰਿ॥ ਬਿਸਟਾ ਅੰਦਰਿ ਕੀਟ ਸੇ ਮੁਠੇ ਧੰਧੈ ਚੋਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਝੂਠੇ ਲਾਲਚ ਹੋਰਿ॥ 2॥

M:3: Jinhi Naam(u) visaariya, kiyya jup(u) jaapeh(i) hoar(i)? Bishta undar(i) keet say, mootthay dhundhaiy choar(i). Nanak, Naam(u) na veesraiy, jhootthay laaluch hoar(i). 2.

Word Meaning: Kiyya Jup(u) Jaapeh(i) = recite what other naam? Bishta Keet = worm of feces. Mootthaiy = robbed. Dhundhaiy Choar(i) = thief of worldly affairs. Jhootthay = false; short-lived. 2.

MEANING: Those who have forgotten Waheguru's Naam, what other Naam do they recite (there is no other Naam which can come even close to Waheguru's Naam)? They are like worms of feces (who enjoy filthy sensual pleasures) and are robbed (of their good qualities) by the thief-like worldly affairs. One should not forget Waheguru's Naam in the greed of short-lived comforts of Maya, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਮੁ ਸਲਾਹਨਿ ਨਾਮੁ ਮੰਨਿ ਅਸਥਿਰੁ ਜਗਿ ਸੋਈ॥ ਹਿਰਦੈ ਹਰਿ ਹਰਿ ਚਿਤਵੈ ਦੂਜਾ ਨਹੀ ਕੋਈ॥ ਰੋਮਿ ਰੋਮਿ ਹਰਿ ਉਚਰੈ ਖਿਨੁ ਖਿਨੁ ਹਰਿ ਸੋਈ॥ ਗੁਰਮੁਖਿ ਜਨਮੁ ਸਕਾਰਥਾ ਨਿਰਮਲੁ ਮਲੁ ਖੋਈ॥ ਨਾਨਕ ਜੀਵਦਾ ਪੁਰਖੁ ਧਿਆਇਆ ਅਮਰਾ ਪਦ ਹੋਈ॥ 25॥

Paurri: Naam(u) slaahun(i), Naam(u) Munn(i), usthir(u) jug(i) soyee. Hirdaiy Hur(i), Hur(i) chitvaiy, dooja nuhhi koyee. Roam(i), roam(i) Hur(i) oochraiy, khin(u), khin(u) Hur(i) soyee. Gurmukh(i) junum(u) sukaartha, nirmul(u) mul(u) khoyee. Nanak jeenvda Purakh(u) dhiyaaya, amra pud hoyee. 25.

Word Meaning: Slaahun(i) = sing praise. Usthir(u) = with a firm mind (above worldly desires). Chitvaiy = think of. Roam = body pores. Oochraiy = chants. Khin(u) = moment.

Sukaartha = successful. Nirmul(u) = purity of mind. Mul(u) = filth. Jeenvda Purakh = eternal Waheguru. Amra Pud = immortal state.
MEANING: Those who sing praise of Waheguru, and obey His Huqam, attain firmness of mind (do not yield to the attractions of Maya) in the world. They think only of Waheguru in their minds, and none other. Every pore of their body chants Waheguru's Naam every moment. Those who take Guru's shelter, wash away the filth of their minds with His Shabad, and acquire purity of mind; their lives become successful (they become connected with Waheguru). They attain the immortal state by worshipping the living Waheguru, oh Nanak. 25.

ਸਲੋਕ ਮ:3॥ ਜਿਨ੍ਹੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਹੋਰਿ॥ ਨਾਨਕ ਜਮਪੁਰਿ ਬਧੇ ਮਾਰੀਅਹਿ ਜਿਉ ਸੰਨ੍ਹੀ ਉਪਰਿ ਚੋਰ॥ 1॥
Sloak M:3: Jinhi Naam(u) visaariya, buhou kerm kmaaveh(i) hoar(i). Nanak Jumpur buddhay maariyeh(i) jiyoun sunnhi oopur(i) choar. 1.
Word Meaning: Kerm = rituals. Sunnhi = entrance to steal; on the spot. Choar = thief.
MEANING: Those who ignore Waheguru's Naam, but perform many other rituals, are tied up and are punished by the Angel of death like the thief who is caught on the spot, oh Nanak.

ਮ:5॥ ਧਰਤਿ ਸੁਹਾਵੜੀ ਆਕਾਸ ਸੁਹੰਦਾ ਜਪੰਦਿਆ ਹਰਿ ਨਾਉ॥ ਨਾਨਕ ਨਾਮ ਵਿਹੂਣਿਆ ਤਿਨ ਤਨ ਖਾਵਹਿ ਕਾਉ॥2॥
M:5: Dhert(i) soohaavrri, aakaash soohunda, jupundiyaan Hur(i) Naaoun. Nanak, Naam-vihooniyaan, tinh tun khaaveh(i) kaaoun.
Word Meaning: Soohaavrri = pleasing. Vihooniyaan = devoid of. Kaaoun = crow; uncontrolled sensual pleasures.
MEANING: The man who recites Waheguru's Naam with love finds even the earth and the sky to be very pleasing (reminds them of Waheguru for their beauty). But, the body of those who are devoid of Waheguru's Naam is eaten up (weakened) by the crow of uncontrolled sensual pleasures, oh Nanak 2.

ਪਉੜੀ॥ ਨਾਮੁ ਸਲਾਹਨਿ ਭਾਉ ਕਰਿ ਨਿਜ ਮਹਲੀ ਵਾਸਾ॥ ਓਇ ਬਾਹੁੜਿ ਜੋਨਿ ਨ ਆਵਨੀ ਫਿਰਿ ਹੋਇ ਨ ਬਿਨਾਸਾ॥ ਹਰਿ ਸੇਤੀ ਰੰਗਿ ਰਵਿ ਰਹੇ ਸਭ ਸਾਸ ਗਿਰਾਸਾ॥ ਹਰਿ ਕਾ ਰੰਗੁ ਕਦੇ ਨ ਉਤਰੈ ਗੁਰਮੁਖਿ ਪਰਗਾਸਾ॥ ਓਇ ਕਿਰਪਾ ਕਰਿ ਕੈ ਮੇਲਿਅਨੁ ਨਾਨਕ ਹਰਿ ਪਾਸਾ॥ 26॥
Paurri: Naam slaahun(i) bhaaou kur(i), nij Mehleen vaasa. Oye bahourr(i) joan(i) na aavni, phir(i) hoyay na binaasa. Hur(i) sayti rung(i) ruv(i) ruhhay, subh saas giraasa. Hur(i) ka rung(u) kuday na ootraiy, Gurmukh(i) pergaasa. Oye kirpa kur(i) kaiy mayliun(u), Nanak, Hur(i) paasa. 26.
Word Meaning: Bhaaou Kur(i) = with respectful love. Nij Mehleen = personal dwelling (Connected with Waheguru). Bahourr(i) = again. Joan(i) = in womb; take life forms. Binaasa = destruction; death. Sayti = with. Rung(i) = with love. Ruv(i) Ruhhay = keep reciting (Naam). Giraasa = with every nibble. Pergaasa = enlightenment. Paasa = close; nearby.26.
MEANING: Those who sing Waheguru's praise with respectful love get connected with Him. They do not face death again and do not take life forms anymore. Imbued in Waheguru's love, they keep reciting His Naam with every breath and every nibble of food. With their minds enlightened by the Guru, the colour of their love for Waheguru never fades. Connected with Waheguru with His benevolence, they stay close to Him, oh Nanak. 26.

ਸਲੋਕ ਮ:3॥ ਜਿਚਰੁ ਇਹੁ ਮਨੁ ਲਹਰੀ ਵਿਚ ਹੈ ਹਉਮੈ ਬਹੁਤ ਅਹੰਕਾਰੁ॥ ਸਬਦੈ ਸਾਦਿ ਨ ਆਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਸੇਵਾ ਥਾਇ ਨ ਪਵਈ ਤਿਸ ਕੀ ਖਪਿ ਖਪਿ ਹੋਇ ਖੁਆਰੁ॥ ਨਾਨਕ ਸੇਵਕੁ ਸੋਈ ਆਖੀਐ ਜੋ ਸਿਰੁ ਧਰੇ ਉਤਾਰਿ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲਏ ਸਬਦੁ ਰਖੈ ਉਰਧਾਰਿ॥ 1॥

Sloak M:3: Jichur(u) eh(u) mun(u) lehri vich haiy, haumein buhout ahunkaar(u). Shabdaiy saad(i) na aavyee, Naam(i) na luggaiy piyaar(u). Sayva thaayayn na puvyee tis kee, khup(i), khup(i) hoyay khooaar(u). Nanak, sayvuk(u) soyee aakhiyaiy, jo sir(u) dhuray ootaar(i). Satgur ka bhaana munn(i) luyyay, Shabad(u) rukhaiy oordhaar(i).

Word Meaning: Jichur(u) = as long as. Lehri Vich = takes flights. Haumein = selfishness and ego. Saad(i) = enjoy taste. Thaayayn Na Puvyee = not given credit. Khup(i) = unsuccessful hard labour. Khooaar(u) = suffer humiliation. Sir(u) Dhuraiy Ootaar = surrenders his wisdom. Bhaana = Will. Oordhaar(i) = embed in heart. 1.

MEANING: As long as the human mind keeps taking flights (does not stabilize), it suffers from much selfishness, ego, and conceit. It does not enjoy the sweetness of Guru's Shabad and does not foster love for Waheguru's Naam. His hard work (if any) is not rewarded, and he suffers great humiliation for his unsuccessful efforts. Only that individual is considered to be Waheguru's servant (devotee) who surrenders his wisdom to Him, accepts Satguru's Will, and enshrines His Shabad in his heart, oh Nanak. 1.

ਮ:3॥ ਸੋ ਜਪੁ ਤਪੁ ਸੇਵਾ ਚਾਕਰੀ ਜੋ ਖਸਮੈ ਭਾਵੈ॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਆਪਤੁ ਗਵਾਵੈ॥ ਮਿਲਿਆ ਕਦੇ ਨ ਵੀਛੁੜੈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਵੈ॥ ਨਾਨਕ ਗੁਰ ਪਰਸਾਦੀ ਸੋ ਬੁਝਸੀ ਜਿਸੁ ਆਪਿ ਬੁਝਾਵੈ॥ 2॥

M:3: So jup(u), tup(u), sayva, chaakri, jo Khusmaiy bhaavaiy. Aapay bhukhshay mayl(i) luyyay, aaput(u) guvaavaiy. Miliya kuday na veechhurraiy, joti Jot(i) milaavaiy. Nanak, Gur Persadi so boojhsi, jis(u) Aap(i) boojhaavaiy. 2.

Word Meaning: Chaakri = selfless service. Bhaavaiy = is approved; liked. Aaput(u) = worldly attachment. Guvaavaiy = loses; gets rid of. Boojhsi = understands. 2.

MEANING: Only that recitation of some mantra, self-torture, and service to the Lord are accepted by Him, which He approves. With His benevolence, Waheguru connects such a devotee with Him and rids him of his worldly desires. Once connected, such a devotee never gets separated from Waheguru, as his soul merges with the Lord's. But only that devotee realizes this fact whom Waheguru enlightens with Guru's grace, oh Nanak. 2.

ਪਉੜੀ॥ ਸਭੁ ਕੋ ਲੇਖੇ ਵਿਚਿ ਹੈ ਮਨਮੁਖੁ ਅਹੰਕਾਰੀ॥ ਹਰਿ ਨਾਮੁ ਕਦੇ ਨ ਚੇਤਈ ਜਮਕਾਲੁ ਸਿਰਿ ਮਾਰੀ॥ (ਅੰਗ 1248)॥ ਪਾਪ ਬਿਕਾਰ ਮਨੂਰ ਸਭਿ ਲਦੇ ਬਹੁ ਭਾਰੀ॥ ਮਾਰਗੁ ਬਿਖਮੁ ਡਰਾਵਣਾ ਕਿਉ ਤਰੀਐ ਤਾਰੀ॥ ਨਾਨਕ ਗੁਰਿ ਰਾਖੇ ਸੇ ਉਬਰੇ ਹਰਿ ਨਾਮੁ ਉਧਾਰੀ॥ 27॥

Paurri: Subh ko laykhay vich haiy, mummukh(u) ahunkaari. Hur(i) Naam(u) kuday na chaytyee, Jumkaal(u) sir(i) maari.

(PAGE 1248): Paap, bikaar, munoor subh(i) ludday buhou bhaari. Maarug(u) bikhum(u) duraavna, kiyoun turiyaiy taari. Nanak. Gur(i) raakhay say oobray, Hur(i) Naam(u) oodhaari. 27.

Word Meaning: Laykhay Vich = in record; in His Huqam. Jumkaal(u) = Angel of death. Bikaar = immoral acts. Munoor = brittle iron. Ludday = loaded; accumulated. Maarug(u) = journey (to God's court); crossing the world-sea. Bikhum(u) = tough. Oobray = salvaged. Oodhaari = salvager. 27.

MEANING: The egoist individual, who does not respect the Guru, does not realize that Waheguru keeps account of everybody's deeds. Such a follower of his mind never thinks of Waheguru's Naam and is hit hard on the head by the Angel of death. He accumulates the heavy burden of his brittle-iron-like (spiritually) useless sins and immoral activities. He does

not realize that he will have to endure the tough, frightening journey of swimming across the world sea. Only those are salvaged who are protected by the Guru with Waheguru's Naam, which is their salvager, oh Nanak. 27.

ਸਲੋਕ ਮਹਲਾ 3॥ ਵਿਣੁ ਸਤਿਗੁਰ ਸੇਵੇ ਸੁਖੁ ਨਹੀ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ॥ ਮੋਹ ਠਗਉਲੀ ਪਾਈਅਨੁ ਬਹੁ ਦੂਜੈ ਭਾਇ ਵਿਕਾਰ॥ ਇਕਿ ਗੁਰ ਪਰਸਾਦੀ ਉਬਰੇ ਤਿਸੁ ਜਨ ਕਉ ਕਰਹਿ ਸਭਿ ਨਮਸਕਾਰ॥ ਨਾਨਕ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇ ਤੂ ਅੰਤਰਿ ਜਿਤੁ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰ॥ 1॥

Sloak Mehla 3: Vin(u) Satgur sayvay sookh nuhhi, mur(i) jummeh(i) varo, vaar. Moh tthugauli paayiun(u), buhou doojaiy bhaayay vikaar. Ikk(i) Gur persadi oobray, tis(u) jun kuou kureh(i) subh(i) numuskaar. Nanak undin(u) Naam(u) dhiyaayay tu untar(i), jit(u) paaveh(i) moakh dooaar. 1.

Word Meaning: Tthugauli = a vine which causes temporary hallucination. Doojaiy Bhaayay = love of the other (Maya). Vikaar = immoral acts. Ikk(i) = some. Oobray = salvaged. Numuskaar = bow to; show respect. Moakh Dooaar = door of emancipation.

MEANING: One cannot enjoy comfort (peace of mind) without serving Satguru, and takes births, and dies again, and again. He becomes delusional with his attachment to Maya and commits immoral acts. A few are salvaged by Guru's grace; people show respect for such holy devotees. Recite Waheguru's Naam every day (always) in your mind so as to reach the door of emancipation, oh Nanak. 1.

ਮ:3॥ ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਸਚੁ ਮਰਣਾ ਹਰਿ ਨਾਮੁ॥ ਧੰਧਾ ਕਰਤਿਆ ਜਨਮੁ ਗਇਆ ਅੰਦਰਿ ਦੁਖੁ ਸਹਾਮੁ॥ਨਾਨਕ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਜਿਨ੍ਹ ਪੂਰਬਿ ਲਿਖਿਆ ਕਰਾਮੁ॥ 2॥

M:3: Maya moh(i) visaariya, Sach(u), merna Hur(i) Naam(u). Dhundha kertiyiyaan junum(u) guyya, undar(i) dookh(u) suhaam(u). Nanak, Satgur(u) sayv(i) sookh(u) paaya, jinh poorub(i) likhiya keraam(u). 2.

Word Meaning: Sach(u) = eternal truth. Dhundha = Maya-related affairs. Suhaam(u) = worries. Poorub(i) Likhiya = prewritten. Keraam(u) = benevolence; fortune. 2.

MEANING: In his love for Maya, the man forgets the eternal Waheguru and the unavoidable death. All his life has been spent in worldly affairs and worries. Those fortunate people who have Satguru's service prewritten in their fate enjoy bliss by serving Him (obeying His Will), oh Nanak. 2.

ਪਉੜੀ॥ ਲੇਖਾ ਪੜੀਐ ਹਰਿ ਨਾਮੁ ਫਿਰਿ ਲੇਖੁ ਨ ਹੋਈ॥ ਪੁਛਿ ਨ ਸਕੈ ਕੋਈ ਹਰਿ ਦਰਿ ਸਦ ਢੋਈ॥ ਜਮਕਾਲੁ ਮਿਲੈ ਦੇ ਭੇਟ ਸੇਵਕੁ ਨਿਤ ਹੋਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਮਹਲੁ ਪਾਇਆ ਪਤਿ ਪਰਗਟੁ ਲੋਈ॥ ਨਾਨਕ ਅਨਹਦ ਧੁਨੀ ਦਰਿ ਵਜਦੇ ਮਿਲਿਆ ਹਰਿ ਸੋਈ॥ 28॥

Paurri: Laykha purrhiyaiy Hur(i) Naam(u), phir(i) laykh(u) na hoyi. Poochh(i) na sukaiy koyi, Hur(i) Dur(i) sud dhoyi. Jumkaal(u) milaiy day bhayt, sayvuk nit hoyi. Pooray Gur tay Mehl(u) paaya, put(i) pergut(u) loyi. Nanak unhud dhooni Dur(i) vujjday, miliya Hur(i) Soyi. 28.

Word Meaning: Laykha = for positive account. Laykh(u) = questionable account. Sud = always. Dhoyi = support. Jumkaal(u) = Angel of death. Milaiy = meets; welcomes. Bhayt = gifts. Nit = always. Mehl(u) = Waheguru's Residence (union with Him). Put(i) = honour. Pergut(u) Loyi = spreads in the world. Unhud Dhooni = Divine Music. 28.

MEANING: Nobody can ask for the account of one's deeds if he has Waheguru's Naam in his positive account; such a devotee always has the support of Waheguru in His Court. The Angel of Death welcomes him with gifts and becomes his permanent servant. One reaches Waheguru's Residence (gets connected with Him) with the grace of the Perfect Guru, and his

fame spreads all over the world. He feels as if Divine Music is playing at his door (in his mind) when he gets connected with God, oh Nanak. 28.

ਸਲੋਕ ਮ:3॥ ਗੁਰ ਕਾ ਕਹਿਆ ਜੇ ਕਰੇ ਸੁਖੀ ਹੂ ਸੁਖੁ ਸਾਰੁ॥ ਗੁਰ ਕੀ ਕਰਣੀ ਭਉ ਕਟੀਐ ਨਾਨਕ ਪਾਵਹਿ ਪਾਰੁ॥1॥

Sloak M: 3: Gur ka kuhhiya jay kuray, sookhi hoon sookh(u) saar(u). Gur kee kerni bhuou kuttiyaiy, Nanak paaveh(i) paar(u). 1.

Word Meaning: Saar(u) = supreme. Gur Kee Kerni = to live as advised by the Guru. Bhuou Kuttiyaiy = fears destroyed. Paaveh(i) Paar(u) = swims across the world-sea.

MEANING: The individual who obeys the Guru enjoys the supreme bliss of all. All one's worldly fears are eradicated when he leads his life as per the Advice of the Guru, and he swims across the world-sea, oh Nanak. 1.

ਮ:3॥ ਸਚੁ ਪੁਰਾਣਾ ਨ ਥੀਐ ਨਾਮੁ ਨ ਮੈਲਾ ਹੋਇ॥ ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲੈ ਬਹੁੜਿ ਨਾ ਆਵਣੁ ਹੋਇ॥ ਨਾਨਕ ਨਾਮ ਵਿਸਾਰਿਐ ਆਵਣ ਜਾਣਾ ਦੋਇ॥ 2॥

M:3: Sach(u) pooraana na theeyaiy, Naam(u) na maiyla hoyay. Gur kaiy bhaanaiy jay chullaiy, buhourr(i) na aavun(u) hoyay. Nanak, Naam visaariyain, aavun jaana, doyay.

Word Meaning: Sach(u) = Waheguru. Theeyaiy = becomes. Maiyla = filthy. Bhaanaiy = Will. Buhourr(i) = again. Aavun(u) = coming; birth. Jaana = death. Doyay = both. 2

MEANING: Waheguru never gets old, and the mind of the devotee never becomes filthy when he has Waheguru's Naam in there. The devotee, who leads his life as per the Will of the Guru, does not take birth ever again. But one keeps taking births and dying when he forgets Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਮੰਗਤ ਜਨੁ ਜਾਚੈ ਦਾਨੁ ਹਰਿ ਦੇਹੁ ਸੁਭਾਇ॥ ਹਰਿ ਦਰਸਨ ਕੀ ਪਿਆਸ ਹੈ ਦਰਸਨਿ ਤ੍ਰਿਪਤਾਇ॥ ਖਿਨੁ ਪਲੁ ਘੜੀ ਨ ਜੀਵਊ ਬਿਨੁ ਦੇਖੇ ਮਰਾ ਮਾਇ॥ ਸਤਿਗੁਰਿ ਨਾਲਿ ਦਿਖਾਲਿਆ ਰਵਿ ਰਹਿਆ ਸਭ ਥਾਇ॥ ਸੁਤਿਆ ਆਪਿ ਉਠਾਲਿ ਦੇਇ ਨਾਨਕ ਲਿਵ ਲਾਇ॥ 29॥

Paurri: Mungut jun(u) jaachaiy daan(u), Hur(i) dayhou soobhaayay. Hur(i) dershun kee piyaas haiy, dershun(i) triptaayay. Khin(u), pul(u) ghurri na jeevoon, bin(u) daykhay, muraan maayay. Satgur(i) naal(i) dikhaaliya, ruv(i) ruhhiya, subh thaayayn. Sootiyaan, Aap(i) ootthaal(i) dayay, Nanak liv laayay. 29.

Word Meaning: Mungut Jun(u) = devotee; beggar. Jaachaiy = begs. Soobhaayay = with love. Piyaas = thirst; longing. Triptaayay = is contented. Khin = Pul = Ghurri = a short moment. Naal(i) = with; close. Ruv(i) Ruhhiya = is present. Sootiyaan = sleeping; unaware. Ootthaal(i) = awakes (cautions). Liv = deep meditation. 29.

MEANING: I am a beggar at Your Door, and beg for You Naam, oh Waheguru. Kindly grant me Your Naam with love. I have a deep longing for Your holy Sight, and will find contentment only when I get to see You. I cannot live without seeing Waheguru even for a short moment, and die spiritually without seeing Him, oh my mother. Satguru has shown the omnipresent Waheguru to be present in my mind too. Waheguru awakens the unaware like me and makes them meditate deeply on Him, oh Nanak. 29.

ਸਲੋਕ ਮ:3॥ ਮਨਮੁਖ ਬੋਲਿ ਨ ਜਾਣਨ੍ਹੀ ਓਨ੍ਹਾ ਅੰਦਰਿ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ॥ ਥਾਉ ਕਥਾਉ ਨ ਜਾਣਨ੍ਹੀ ਸਦਾ ਚਿਤਵਹਿ ਬਿਕਾਰ॥ ਦਰਗਹ ਲੇਖਾ ਮੰਗੀਐ ਓਥੈ ਹੋਹਿ ਕੂੜਿਆਰ॥ ਆਪੇ ਸ੍ਰਿਸਟਿ ਉਪਾਇਨੁ ਆਪਿ ਕਰੇ ਬੀਚਾਰੁ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਸਭੁ ਵਰਤੈ ਆਪਿ ਸਚਿਆਰੁ॥ 1॥

Sloak M: 3: Munmukh boal(i) na jaan-ni. Ohna undar(i) kaam(u), kroadh(u), ahunkaar. Thaaoun, kuthaaoun na jaan-ni, suda chitveh(i) bikaar Durgah laykha mungiyaiy, oathaiy

hoh(i) koorriyaar. Aapay srisht oopaayiun(u), Aap(i) kuray beechaar(u). Nanak, kis nu aakhiyaiy, subh(u) vertaiy Aap(i) Sachiyaar(u). 1.
Word Meaning: Mummukh = follower of his mind. Boal(i) = polit (appropriate) language. Thaaoun Kuthaaoun = appropriate and inappropriate situations. Chitveh(i) = think about. Bikaar = vices. Durgah = Waheguru's Court. Koorriyaar = deceitful (having bad qualities only). Oopaayiun(u) = creates. Vertaiy = operates. Sachiyaar = source of truth (noble qualities); Waheguru.
MEANING: The follower-of-his-mind is full of lust, rage, and ego, and does not know how to use polite language (or Waheguru's Naam). He cannot distinguish between appropriate and inappropriate situations and always thinks of immoral activities. When the account of his deeds is examined in Waheguru's Court, he is proven to be deceitful. Waheguru Himself creates the universe, and ponders upon the deeds of its living beings. But whom can we blame when the source of all virtues, God Himself, operates everywhere, oh Nanak? 1.

ਮ:3॥ ਹਰਿ ਗੁਰਮੁਖਿ ਤਿਨ੍ਹੀ ਅਰਾਧਿਆ ਜਿਨ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ ਨਾਨਕ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਕਉ ਜਿਨ੍ਹ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸੋਇ॥ 2॥
M:3: Hur(i) Gurmukh(i) tinhi araadhiya, jinh kerm(i) praaput(i) hoyay. Nanak, huoun bulihaari tinh kuou, jinh Hur(i) mun(i) vussiya Soyay. 2.
Word Meaning: Tinhi = those. Araadhiya = worship. Kerm(i) Praaput(i) = in fortune.
MEANING: Only those individuals worship Waheguru in the shelter of the Guru who have it prewritten in their fortune. I am a sacrifice for those who have Waheguru's Naam embedded in their mind, oh Nanak. 2.

ਪਉੜੀ॥ ਆਸ ਕਰੇ ਸਭੁ ਲੋਕੁ ਬਹੁ ਜੀਵਣੁ ਜਾਣਿਆ॥ ਨਿਤ ਜੀਵਣ ਕਉ ਚਿਤੁ ਗੜ੍ਹ ਮੰਡਪ ਸਵਾਰਿਆ॥ ਵਲਵੰਚ ਕਰਿ ਉਪਾਵ ਮਾਇਆ ਹਿਰਿ ਆਣਿਆ॥ ਜਮਕਾਲੁ ਨਿਹਾਲੇ ਸਾਸ ਆਵ ਘਟੈ ਬੇਤਾਲਿਆ॥ (ਅੰਗ 1249)॥ ਨਾਨਕ ਗੁਰ ਸਰਣਾਈ ਉਬਰੇ ਹਰਿ ਗੁਰ ਰਖਵਾਲਿਆ॥ 30॥
Paurri: Aas kuray subh(u) loak(u), buhou jeevun jaaniya. Nit jeevun kuou chit(u), gurrh mundup suvaariya. Vulvunch kur(i) oopaav, Maya hir(i) aaniya. Jumkaal(u) nihaalay saas, aav ghutaiy baytaaliya.
(PAGE 1249): Nanak, Gur shernaayi oobray, Hur(i) Gur rukhvaaliya. 30.
Word Meaning: Aas Kuray = have wishes. Buhou Jeevun(u) = long life. Nit = always. Chit(u) = mind; wish. Gurrh Mundup = fort like mansions, and stages. Vulvunch = deceit. Oopaav = means. Hir(i) Aaniya = brings by stealing. Nihaalay = watches. Aav = life span. Baytaaliya = out of step with reality. Rukhvaaliya = saviour; guard. 30.
MEANING: Everybody has many wishes as if they are going to live for a very long time. With the hope that they will live forever, they beautify their fort-like mansions and stages. They steal others' wealth with many deceitful means. Out-of-step with reality, the egoists do not realize that death is watching their every breath, and the span of their life is decreasing with each breath. But those who come to Guru's shelter are salvaged by the Guru, by Waheguru, who are their saviours, oh Nanak. 30.

ਸਲੋਕ ਮ:3॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਵਾਦੁ ਵਖਾਣਦੇ ਮਾਇਆ ਮੋਹ ਸੁਆਇ॥ ਦੂਜੈ ਭਾਇ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮਨ ਮੂਰਖ ਮਿਲੈ ਸਜਾਇ॥ ਜਿਨ੍ਹਿ ਕੀਤੇ ਤਿਸੈ ਨ ਸੇਵਨ੍ਹੀ ਦੇਦਾ ਰਿਜਕੁ ਸਮਾਇ॥ ਜਮ ਕਾ ਫਾਹਾ ਗਲਹੁ ਨ ਕਟੀਐ ਫਿਰਿ ਫਿਰਿ ਆਵਹਿ ਜਾਇ॥ ਜਿਨ੍ਹ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਤਿਨ੍ਹ ਆਇ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਧਿਆਇਦੇ ਨਾਨਕ ਸਚਿ ਸਮਾਇ॥ 1॥
Sloak M:3: Purrh(i), purrh(i) pundit vaad(u) vukhaanday, Maya moh sooaayay. Doojaiy bhaayay Naam(u) visaariya, mun moorukh milaiy sujaayay. Jinh(i) keetay Tisaiy na sayvni,

daynda rijk(u) smaayay. Jum ka phaaha guloun na kuttiyaiy, phir(i), phir(i) aaveh(i) jaayay. Jinh kuou poorub(i) likhiya, Satgur(u) miliya tinh aayay. Undin(u) Naam(u) dhiyaaynday, Nanak Sach(i) smaayay. 1.

Word Meaning: Vaad(u) Vukhaanday = show off in discussions. Sooaayay = taste (enjoyment). Doojaiy Bhaayay = love for Maya. Sayvni = serve. Rijk = food and necessities of life. Smaayay = delivers. Phaaha = noose. Poorub(i) Likhiya = prewritten fortune.

MEANING: For the love of money, the pundits read the holy books to take part in spiritually useless debates. They ignore Waheguru's Naam in the love for Maya, and the foolish are punished (in Waheguru's court). They do not serve the Lord who delivers food and other needy stuff to them. The noose of the Angel of death is not cut (removed) from their necks, and they keep taking births, and dying, again, and again. Satguru Himself connects those with Him who have it prewritten in their fate. One should recite Waheguru's Naam all the time so as to get absorbed in Him, oh Nanak. 1.

ਮ:3॥ ਸਚੁ ਵਣਜਹਿ ਸਚੁ ਸੇਵਦੇ ਜਿ ਗੁਰਮੁਖਿ ਪੈਰੀ ਪਾਹਿ॥ ਨਾਨਕ ਗੁਰ ਕੈ ਭਾਣੈ ਜੇ ਚਲਹਿ ਸਹਜੇ ਸਚਿ ਸਮਾਹਿ॥2॥

M:3: Sach(u) vunjeh(i), Sach(u) saynvday, j(i) Gurmukh(i) paiyreen paah(i). Nanak, Gur kaiy Bhaanaiy jay chuleh(i), sehjay Sach(i) smaah(i). 2.

Word Meaning: Vunjeh(i) = deal in. J(i) = those. Paiyreen Paah(i) = dropping on the Feet; surrendering completely. Bhaanaiy = Will. Sehjay = easily.

MEANING: Those who surrender to the Guru serve Waheguru and deal in His Naam. Those who obey the Guru's Will get easily absorbed in the high spiritual state without any special effort on their part, oh Nanak. 2.

ਪਉੜੀ॥ ਆਸਾ ਵਿਚਿ ਅਤਿ ਦੁਖੁ ਘਣਾ ਮਨਮੁਖਿ ਚਿਤੁ ਲਾਇਆ॥ ਗੁਰਮੁਖਿ ਭਏ ਨਿਰਾਸ ਪਰਮ ਸੁਖੁ ਪਾਇਆ॥ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ ਅਲਿਪਤ ਲਿਵ ਲਾਇਆ॥ ਓਨ੍ਹਾ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਵਿਆਪਈ ਹਰਿ ਭਾਣਾ ਭਾਇਆ॥ ਨਾਨਕ ਹਰਿ ਸੇਤੀ ਸਦਾ ਰਵਿ ਰਹੇ ਹਰਿ ਲਏ ਮਿਲਾਇਆ॥ 31॥

Paurri: Aasaan vich(i) ut(i) dookh ghunaa, munmukh(i) chit(u) laaya. Gurmukh(i) bhuyyay niraas, perm sookh paaya. Vichay greh oodaas, ulipt, liv laaya. Ohna soag(u) vijoag(u) na viyaapuyee, Hur(i) Bhaana bhaaya. Nanak, Hur(i) sayti sudaa ruv(i) ruhhay, Hur(i) luyyay milaaya. 31.

Word Meaning: Aasaan = wishes; attachment with Maya. Ghunaa = immense. Niraas = no wish; detachment with Maya. Perm = supreme. Greh = family. Odaas = Alipt = detached. Liv = deep meditation. Soag(u) = sadness. Vijoag(u) = (pain of) separation. Viyaapyee = affects. Bhaana = Will. Bhaaya = like. Ruv(i) Ruhhay = stay connected. 31.

MEANING: The more wishes or expectations (love for Maya) one has in life, the more he suffers, and the follower of his mind does just that. The Sikhs of the Guru do not have any such expectations and enjoy the supreme bliss. They stay completely detached from worldly affairs while living in the family. They accept Waheguru's Will and stay completely unaffected by any sad or happy occasions. They stay connected with Waheguru, which connects them with Him, oh Nanak. 31.

ਸਲੋਕ ਮ:3॥ ਪਰਾਈ ਅਮਾਣ ਕਿਉ ਰਖੀਐ ਦਿਤੀ ਹੀ ਸੁਖੁ ਹੋਇ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਗੁਰੁ ਥੈ ਟਿਕੈ ਹੋਰਥੈ ਪਰਗਟੁ ਨ ਹੋਇ॥ ਅੰਨ੍ਹੇ ਵਸਿ ਮਾਣਕੁ ਪਇਆ ਘਰਿ ਘਰਿ ਵੇਚਣ ਜਾਇ॥ ਓਨ੍ਹਾ ਪਰਖ ਨ ਆਵਈ ਅਢੁ ਨ ਪਲੈ ਪਾਇ॥ ਜੇ ਆਪਿ ਪਰਖ ਨ ਆਵਈ ਤਾ ਪਾਰਖੀਆ ਥਾਵਹੁ ਲਇਓ ਪਰਖਾਇ॥ ਜੇ ਓਸੁ ਨਾਲਿ ਚਿਤੁ ਲਾਏ ਤਾ ਵਥੁ ਲਹੈ ਨਉਨਿਧਿ ਪਲੈ ਪਾਇ॥ ਘਰਿ ਹੋਦੇ ਧਨਿ ਜਗੁ ਭੁਖਾ ਮੁਆ ਬਿਨੁ ਸਤਿਗੁਰ ਸੋਝੀ

ਨ ਹੋਇ॥ ਸਬਦੁ ਸੀਤਲੁ ਮਨਿ ਤਨਿ ਵਸੈ ਤਿਥੈ ਸੋਗੁ ਵਿਜੋਗੁ ਨ ਕੋਇ॥ ਵਸਤੁ ਪਰਾਈ ਆਪਿ ਗਰਬ ਕਰੇ ਮੂਰਖ ਆਪੁ ਗਣਾਏ॥ ਨਾਨਕ ਬਿਨੁ ਬੂਝੈ ਕਿਨੈ ਨ ਪਾਇਓ ਫਿਰਿ ਫਿਰਿ ਆਵੈ ਜਾਏ॥ 1॥

Sloak M:3: Praayee amaan kiyoun rukkhiyaiy, ditti hee sookh(u) hoyay. Gur ka Shabad(u) Gur(u) thaiy tikaiy, horthaiy pergut(u) na hoyay. Annhay vus(i) maanuk(u) puyya, ghur(i) ghur(i) vaychun jaayay. Ohna perkh na aavyee, udh(u) na pullaiy paayay. Jay aap(i) perkh na aavyee, ta parkhiyaan thaavoun luyyo perkhaayay. Jay Oas(u) naal(i) chit(u) laayay, ta vuth(u) luhhaiy, nuou nidh(i) pullaiy paayay. Ghur(i) honday dhun(i), jug(u) bhookha mooaa, bin(u) Satgur sojhi na hoyay. Shabad(u) seetul(u) mun(i), tun(i) vussaiy, tithaiy soag(u), vijoag(u) na koyay. Vust(u) puraayi, aap(i) gerb kuray, moorukh aap(u) gunaayay. Nanak, bin(u) boojhaiy, kinaiy na paayo, phir(i), phir(i) aavaiy jaayay. 1.

Word Meaning: Praayee = belonging to others. Amaan = things held in trust (faith). Thaiy = with. Tikaiy = stays. Horthaiy = somewhere else. Pergut(u) = stay; flourish. Vus(i) = in control. Maanuk(u) = pearl. Vaychun = to sell. Perkh = recognition. Udh(u) = half a cowrie shell (almost nothing). Pullaiy Paayay = offer. Parkhiyaan = evaluators. Thaavoun = from. Oas(u) = Waheguru. Chit(u) Laayay = develop love. Vuth(u) = (priceless) thing (Waheguru's Naam). Dhun(i) = the wealth (Waheguru's Naam). Nuou Nidh(i) = the nine mythical treasures. Sojhi = understanding. Seetul = cool; source of bliss. Tithaiy = there. Soag(u) = sadness. Vijoag(u) = (pain of) separation. Gerb = feel proud (conceited). Aap(u) Gynaayay = shows importance. 1.

NOTE: It seems that this Shabad was written by Guru Amar Dass Ji about His successor, Guru Ram Dass Ji, to clarify that Gurushipis predetermined by Waheguru.

MEANING: Why should one keep holding on to something which has been given to him in trust by the owner? One has comfort only after returning it to the rightful owner. Guru's Shabad stays only with the Guru, and does not appear in somebody else's mind (does not enlighten that mind). Guru's Shabad is like that pearl, whose worth is known only to the experts. If a blind man acquires a pearl, he does not know its worth, and rather than taking it to the experts to sell, he takes it to every household, who, being equally ignorant, do not pay him more than half a cowrie shell (almost nothing). (Being ignorant, not everybody knows the worth of the Guru's Shabad).

If one does not know the worth of something, he should take it to the experts for its evaluation. Waheguru's Naam is such an invaluable thing that only a rare devotee knows its worth. The devotee, who gets attached to the Naam, acquires the invaluable Naam in his heart, and feels as if he has acquired all the nine treasures of the world. Without knowing the true worth of this wealth (Waheguru's Naam), the world starves to (spiritual) death, and does not get the required understanding without the Guru. The heart in which the source of blissfulness, Waheguru's Naam, takes dwelling, does not suffer from any sadness or the pain of separation from Maya. Only a foolish person feels proud of something which is not his and shows his own importance. Nobody acquires Waheguru's Naam without the required understanding, and keeps taking births again and again, oh Nanak. 1.

ਮ:3॥ ਮਨਿ ਅਨਦੁ ਭਇਆ ਮਿਲਿਆ ਹਰਿ ਪ੍ਰੀਤਮੁ ਸਰਸੇ ਸਜਣ ਸੰਤ ਪਿਆਰੇ॥ ਜੋ ਧੁਰਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਕਬਹੂ ਜਿ ਆਪਿ ਮੇਲੇ ਕਰਤਾਰੇ॥ ਅੰਤਰਿ ਸਬਦੁ ਰਵਿਆ ਗੁਰੁ ਪਾਇਆ ਸਗਲੇ ਦੂਖ ਨਿਵਾਰੇ॥ ਹਰਿ ਸੁਖਦਾਤਾ ਸਦਾ ਸਲਾਹੀ ਅੰਤਰਿ ਰਖਾ ਉਰਧਾਰੇ॥ ਮਨਮੁਖ ਤਿਨ ਕੀ ਬਖੀਲੀ ਕਿ ਕਰੇ ਜਿ ਸਚੈ ਸਬਦਿ ਸਵਾਰੇ॥ ਓਨ੍ਹਾ ਦੀ ਆਪਿ ਪਤਿ ਰਖਸੀ ਮੇਰਾ ਪਿਆਰਾ ਸਰਣਾਗਤਿ ਪਏ ਗੁਰ ਦੁਆਰੇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੇ ਸੁਹੇਲੇ ਭਏ ਮੁਖ ਊਜਲ ਦਰਬਾਰੇ॥ 2॥

M:3: Mun(i) anund(u) bhuyya, miliya Hur(i) Preetum, sersay sujjun sunt piyaaray. Jo Dhoor(i) milay, na vichhurreh(i) kubhoon, j(i) Aap(i) maylay Kartaaray. Untar(i) Shabad(u) ruvviya,

Gur(u) paaya, suglay dookh nivaaray. Hur(i) Sookh-Daata, sudaa slaaheen, untar(i) rukkhaan oordhaaray. Munmukh tinh kee bukheeli k(i) kuray j(i) Sachaiy Shabad(u) suvaaray. Ohna dee Aap(i) put(i) rukhsee mayra Piyara, shernaagut(i) puyyay Gur Dooaaray. Nanak, Gurmukh(i) say soohaylay bhuyyay, mookh oojul Durbaaray. 2.

Word Meaning: Anund(u) = bliss. Sersay = felt blissful. Dhoor(i) = predestined. Vichhurreh(i) = get separated. Na Kubhoon = never. J(i) = those. Kartaaray = Waheguru. Ruvviya = is present. Nivaaray = removed; eradicated. Oordhaaray = enshrined in heart. Bukheeli = vilification. Put(i) = dignity. Shernagut(i) = shelter seekers. Soohaylay = in comfort; blissful. Oojul = pure; radiant. 2.

MEANING: The beloved devotees of Waheguru - the holy saints - feel blissful and blooming of their hearts when they get connected with Waheguru. Those who are predestined (to connect with Waheguru) are connected to Him through His benevolence, and they never get separated. With Guru's Shabad (enshrined) in their hearts, they connect with the Guru, and all their troubles are eradicated. I always sing praise of Waheguru, who is the source of all comforts, and keep Him enshrined in my mind. By vilifying them, what harm can the Maya-worshippers cause to the devotees who have been adorned by Waheguru with Guru's Shabad? The dignity of those who take Guru's shelter (surrender to Him), is protected by the dear Waheguru Himself. Such Sikhs of the Guru feel blissful, and their faces shine with internal purity in Waheguru's Court, oh Nanak. 2.

ਪਉੜੀ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਬਹੁ ਪ੍ਰੀਤਿ ਮਿਲਿ ਮੋਹੁ ਵਧਾਇਆ॥ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਨਿਤ ਵੇਖੈ ਵਿਗਸੈ ਮੋਹਿ ਮਾਇਆ॥ ਦੇਸਿ ਪਰਦੇਸਿ ਧਨੁ ਚੋਰਾਇ ਆਣਿ ਮੁਹਿ ਪਾਇਆ॥
(ਅੰਗ 1250)॥ ਅੰਤਿ ਹੋਵੈ ਵੈਰ ਵਿਰੋਧੁ ਕੋ ਸਕੈ ਨ ਛਡਾਇਆ॥ ਨਾਨਕ ਵਿਣੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਮੋਹੁ ਜਿਤੁ ਲਗਿ ਦੁਖੁ ਪਾਇਆ॥ 32॥

Paurri: Istree purkhaiy buhou preet(i), mil(i) moh(u) vudhaaya. Poottar(u), kluttar(u), nit vaykhaiy vigsaiy moh(i) Maya. Days(i) perdays(i) dhun(u) choraayay, aan(i) mooh(i) paaya. 32.

(PAGE 1250): Unt(i) hovaiy vaiyr virodh(u) ko sukaiy na chhudaaya. Nanak, vin(u) Naavaiy dhrig(u) moh(u) jit(u) lug(i) dookh(u) paaya.

Word Meaning: Istree = female. Purkahiy = of male. Kluttar(u) = wife. Vigsaiy = feels joyful. Days(i) = in the homeland. Perdays(i) = foreign land. Aan(i) = brings. Mooh(i) Paaya = feeds. Unt(i) = at the end. Vaiyr = enmity. Virodh(u) = opposition. Dhrig(u) = condemnable; shameful. Moh(u) = attachment. 32.

MEANING: The husband and wife deeply love each other, and the heart of the man blooms to see his sons and his wife and for his love with Maya. He steals money (earns dishonestly), whether he is in his own homeland or in a foreign land, and feeds his family. However, in the end, wealth breeds enmity among them, and no one can free them from the strong bonds of wealth. The attraction to anything other than Waheguru is reprehensible and leads to suffering at the end, oh Nanak. 32.

ਸਲੋਕ ਮ:3॥ ਗੁਰੁਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਹੈ ਜਿਤੁ ਖਾਧੈ ਸਭ ਭੂਖ ਜਾਇ॥ ਤ੍ਰਿਸਨਾ ਮੂਲਿ ਨ ਹੋਵਈ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਬਿਨੁ ਨਾਵੈ ਜਿ ਹੋਰੁ ਖਾਣਾ ਤਿਤੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ॥ ਨਾਨਕ ਰਸ ਕਸ ਸਬਦੁ ਸਲਾਹਣਾ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ 1॥

Sloak M:3: Gurmukh(i) Amrit Naam(u) haiy, jit(u) khaadhaiy subh bhookh jaayay. Trishna mool(i) na hovyee, Naam(u) vussaiy mun(i) aayay. Bin(u) Naavaiy j(i) hoar(u) khaana, tit(u) roag(u) luggaiy tun(i) dhaayay. Nanak, rus, kus Shabad(u) slaahna, Aapay luyyay milaayay. 1.

Word Meaning: Gurmukh(i) = for Guru's Sikh. Amrit = the immortalizing liquid. Trishna = desire for worldly attractions. Mool(i) Na = not at all. J(i) = whatever. Tit(u) = with that. Dhaayay = quickly. Rus Kus = sweet-and-sour taste. 1.
MEANING: For a Sikh of the Guru, Waheguru's Naam-Amrit is the only (spiritual) food for him, which, when taken, eradicates all his worldly desires. A Sikh does not have any worldly desire at all as Waheguru's Naam takes dwelling in his heart. Desire for anything other than Waheguru's Naam causes mental ailments very quickly in one's mind. When praise of Waheguru with Guru's Shabad becomes the enjoyment of all tastes for a devotee, Waheguru Himself connects him with Him, oh Nanak. 1.

ਮ:3॥ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਸਬਦੁ ਹੈ ਜਿਤੁ ਸਹ ਮਿਲਾਵਾ ਹੋਇ॥ ਬਿਨੁ ਸਬਦੇ ਜਗਿ ਆਨ੍ਹੇਰੁ ਹੈ ਸਬਦੇ ਪਰਗਟੁ ਹੋਇ॥ ਪੰਡਿਤ ਮੋਨੀ ਪੜਿ ਪੜਿ ਥਕੇ ਭੇਖ ਥਕੇ ਤਨੁ ਧੋਇ॥ ਬਿਨੁ ਸਬਦੈ ਕਿਨੈ ਨ ਪਾਇਓ ਦੁਖੀਏ ਚਲੇ ਰੋਇ॥ ਨਾਨਕ ਨਦਰੀ ਪਾਈਐ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥
M:3: Jeeyaan undar(i) jeeou Shabad(u) haiy, jit(u) Sheh milaava hoyay. Bin(u) Shabdaiy jug(i) anayhur haiy, Shabaday pergut(u) hoyay. Pundit, moani purrh(i), purrh(i) thukkay, bhaykh thukkay tun(u) dhoyay. Bin(u) Shabadaiy kinaiy na paayo, dookhiyay chullay royay. Nanak, judri paayiyaiy, kerm(i) praaput(i) hoyay. 2.
Word Meaning: Jeeyaan Undar(i) = in the living beings. Jeeou = life sustaining. Sheh = husband (Waheguru). Anayhur = darkness. Pergut(u) = clear; light. Moani = hermits. Bhaykh = different religious sects. Tun Dhoyay = washing bodies (at holy places). Kerm(i) = with Waheguru's benevolence; with good fortune. Praaput(i) = acquired. 2.
MEANING: Guru's life-sustaining Shabad, which connects one with Waheguru, sustains the spiritual life of all humanity. It is complete darkness (of ignorance) in the world, Guru's Shabad, dispels that darkness, and brightens the world spiritually. The pundits, and the sages exhaust themselves reading the religious books, and the followers of different religious sects exhaust themselves by taking dips at holy places, but they leave the world frustrated because they cannot get connected with Waheguru without Guru's Shabad. One can get connected with Waheguru only with the benevolence of Waheguru if he has the prewritten union with Him in his fate, oh Nanak. 2.

ਪਉੜੀ॥ ਇਸਤ੍ਰੀ ਪੁਰਖੈ ਅਤਿ ਨੇਹੁ ਬਹਿ ਮੰਦੁ ਪਕਾਇਆ॥ ਦਿਸਦਾ ਸਭੁ ਕਿਛੁ ਚਲਸੀ ਮੇਰੇ ਪ੍ਰਭ ਭਾਇਆ॥ ਕਿਉ ਰਹੀਐ ਥਿਰੁ ਜਗਿ ਕੋ ਕਢਹੁ ਉਪਾਇਆ॥ ਗੁਰ ਪੂਰੈ ਕੀ ਚਾਕਰੀ ਥਿਰੁ ਕੰਧੁ ਸਬਾਇਆ॥ ਨਾਨਕ ਬਖਸਿ ਮਿਲਾਇਅਨੁ ਹਰਿ ਨਾਮਿ ਸਮਾਇਆ॥ 33॥
Paurri: Istree, purkhaiy ut(i) nayhou, beh(i) mund(u) pukaaya. Disda subh(u) kichh(u) chullsi, mayray Prubh bhaaya. Kiyoun ruhhiyaiy thir jug(i), ko kuddhou oopaaya. Gur Pooraiy kee chaakri, thir(u kundh(u) subaaya. Nanak, bukhsh(i) milaayin(u) Hur(i) Naam(i) samaya. 33.
Word Meaning: Nayhou = love. Beh(i) = sitting (together). Mund(u) Pukaaya = decided to commit evil deeds. Disda = visible. Bhaaya = is His Will. Thir(u) = for ever. Kuddhou Oopaaya = find some solution. Chaakri = (selfless) service. Kundh = wall; body. Subaaya = all; for ever. Bukhsh(i) = with benevolence. 33.
MEANING: There is immense love between the wife and the husband, but they make only immoral plans when they are together, and do not realize that it is the Will of Waheguru that every visible thing is perishable (and will not stay with them all the time). They consult each other to find some ways whereby they can stay in the world for ever. They should know that it is only the selfless service to the Guru, which can make them immortal for ever. When one gets absorbed in Waheguru's Naam with Guru's Shabad, Waheguru connects him with Him with His benevolence, oh Nanak. 33.

ਸਲੋਕ ਮ:3॥ ਮਾਇਆ ਮੋਹਿ ਵਿਸਾਰਿਆ ਗੁਰ ਕਾ ਭਉ ਹੇਤੁ ਅਪਾਰੁ॥ ਲੋਭਿ ਲਹਰਿ ਸੁਧਿ ਮਤਿ ਗਈ ਸਚਿ ਨ ਲਗੈ ਪਿਆਰੁ। ਗੁਰਮੁਖਿ ਜਿਨ੍ਹਾ ਸਬਦੁ ਮਨਿ ਵਸੈ ਦਰਗਹ ਮੋਖੁ ਦੁਆਰੁ॥ ਨਾਨਕ ਆਪੇ ਮੇਲਿ ਲਏ ਆਪੇ ਬਖਸਣਹਾਰੁ॥1॥

Sloak M:3: Maya moh(i) visaariya, Gur ka bhuou hayt(u) Apaar(u). Lobh(i), lehr(i), shoodh(i) mut(i) guyyi, Sach(i) na luggaiy piyar(u). Gurmukh(i) jinha Shabad(u) mun(i) vussaiy, Durgah moakh dooaar(u). Nanak, Aapay mayl(i) luyyay, Aapay bukhshunhaar(u). 1.

Word Meaning: Moh(i) = in the love of. Bhuou = fear. Hayt(u) = love. Apaar(u) = the limitless Waheguru. Lehr(i) = wave; impulse. Shoodh(i) = pure. Guyyi = lost. Moakh Dooaar(u) = door of emancipation. Bukhshunhaar(u) = forgiving; munificent. 1.

MEANING: In his attachment for Maya, the man has lost fear of the Guru and the love for Waheguru. With waves of greed rising in his mind, he has lost his pure thinking and his ability to understand, and cannot develop love for Waheguru. But the Sikhs of the Guru, who have His Shabad (Waheguru's Naam) enshrined in their mind, reach Waheguru's Court, and are approved for emancipation. The munificent Waheguru Himself connects them with Him, oh Nanak. 1.

ਮ:4॥ ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਘੜੀ ਨ ਜੀਵਣਾ ਵਿਸਰੇ ਸਰੈ ਨ ਬਿੰਦ॥ ਤਿਸੁ ਸਿਉ ਕਿਉ ਮਨ ਰੂਸੀਐ ਜਿਸਹਿ ਹਮਾਰੀ ਚਿੰਦ॥2॥

M:4: Nanak,Jis(u) bin(u) ghurree na jeevna, visray suraiy na bind.Tis(u) siyoun kiyoun mun roosiyaiy, Jiseh(i) humaari chind. 2.

Word Meaning: Visray = forgetting. Suraiy Na = cannot be successful (survive; function). Bind = moment. Roosiyaiy = show displeasure. Chind = worries. 2.

MEANING: Why should we be displeased even for a moment with Waheguru who worries about us, and without whom we cannot survive (spiritually), and cannot be successful (achieve anything), oh Nanak? 2.

ਮ:4॥ ਸਾਵਣੁ ਆਇਆ ਝਿਮਝਿਮਾ ਹਰਿ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ॥ ਦੁਖ ਭੁਖ ਕਾੜਾ ਸਭ ਚੁਕਾਇਸੀ ਮੀਹੁ ਵੁਠਾ ਛਹਬਰ ਲਾਇ॥ ਸਭ ਧਰਤਿ ਭਈ ਹਰਿਆਵਲੀ ਅੰਨੁ ਜੰਮਿਆ ਬੋਹਲ ਲਾਇ॥ ਹਰਿ ਅਚਿੰਤ ਬੁਲਾਵੈ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਆਪੇ ਪਾਵੈ ਥਾਇ॥ ਹਰਿ ਤਿਸਹਿ ਧਿਆਵਹੁ ਸੰਤ ਜਨਹੁ ਜੁ ਅੰਤੇ ਲਏ ਛਡਾਇ॥ ਹਰਿ ਕੀਰਤਿ ਭਗਤਿ ਅਨੰਦ ਹੈ ਸਦਾ ਸੁਖ ਵਸੈ ਮਨਿ ਆਇ॥ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਅਰਾਧਿਆ ਤਿਨਾ ਦੁਖ ਭੁਖ ਲਹਿ ਜਾਇ॥ ਜਨ ਨਾਨਕੁ ਤ੍ਰਿਪਤੈ ਗਾਇ ਗੁਣ ਹਰਿ ਦਰਸਨੁ ਦੇਹੁ ਸੁਭਾਇ॥ 3॥

M:4: Saavun(u) aaya jhimjhima, Hur(i) Gurmukh(i) Naam(u) dhiyaayay. Dookh bhookh, kaarra, subh chookaayaysi, meenh(u) voottha Chhebbur laayay. Subh dhert(i) bhuyyi heryaavli, unn(u) jummiya, bohul laayay. Hur(i) achint boolaavaiy, kirpa kur(i), Hur(i) aapay paavaiy thaayayn. Hur(i) Tiseh(i) dhiyaavou sunt junhou, Ju unt(i) luyyay chhudaayay. Hur(i) keerut(i) bhugut(i) anund haiy sudaa, sookh vussaiy, mun(i) aayay. Jinha Gurmukh(i) Naam(u) araadhiya, tinha dookh, bhookh leh(i) jaayay. Jun Nanak(u) triptaiy gaayay Goon, Dershun dayhou soobhaayay. 3.

Word Meaning: Saavun = the rainy month. Jhim Jhima = raining lightly, but uniformly for a few days at a stretch. Kaarra= uncomforting heat. Chookaaysi = removes. Voottha = rains. Chhebur Laayay = rains continuously. Unn(u) = grain crops. Jummiya = grows. Bohul Laayay = tall heaps of grains. Achint = unexpectedly. Paavaiy Thaayayn= rewards. Chhudaayay = frees from the bonds of Maya; emancipates. Keerut(i) = Waheguru's praise. Bhugut(i) = in worship. Anund = blissfulness. Araadhiya = remembered; worshipped. Leh Jaayay = comes off. Triptaiy = contented.

MEANING: For the devotee, who recites Waheguru's Naam in the shelter of the Guru, it is always the pleasant season of the rainy month of Saavun in which it rains continually for days

as a result of which the suffering from food shortage and from the scorching heat, go away for the masses. It looks green all around, and the grain crops produce tall heaps of grain. With his benevolence, Waheguru calls such devotees unexpectedly to His Palace and rewards them richly. So, worship such Waheguru, which emancipates you at the end, oh, the holy saints. Singing Waheguru's praise and worshipping Him is always blissful, and the devotees acquire comfort (peacefulness) in their minds. All the suffering and the appetite (for worldly desires) of the devotees who recite Waheguru's Naam in the shelter of the Guru go away. As His slave (devotee), I feel fully contented to sing Waheguru's praise when He shows His holy Sight to me with love, oh Nanak. 3.

ਪਉੜੀ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਦਾਤਿ ਨਿਤ ਦੇਵੈ ਚੜੈ ਸਵਾਈਆ॥ ਤੁਸਿ ਦੇਵੈ ਆਪਿ ਦਇਆਲੁ ਨ ਛਪੈ ਛਪਾਈਆ॥ ਹਿਰਦੈ ਕਵਲੁ ਪ੍ਰਗਾਸੁ ਉਨਮਨਿ ਲਿਵ ਲਾਈਆ॥ ਜੇ ਕੋ ਕਰੈ ਉਸ ਕੀ ਰੀਸ ਸਿਰਿ ਛਾਈ ਪਾਈਆ॥ ਨਾਨਕ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਪੂਰੇ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈਆ॥ 34॥

Paurri: Gur Pooray kee daat(i), nit dayvaiy churrhaiy suvaayiya. Toos(i) dayvaiy Aap(i) Duyyal(u), na chhupaiy Chhupaayiya. Hirdaiy Kuvul(u) pergaas(u) oonmoon(i) liv laayiya. Jay ko kuraiy oos kee rees, sir(i) chhaayi paayiya. Nanak, uppurr(i) koyay na sukyee, Pooray Satgur kee vudiyaayiya. 34.

Word Meaning: Daat(i) = largess; endowment. Nit = always. Churrhaiy Suvaayiya = multiplies. Toos(i) = pleased to be kind. Chhupaiy Na = cannot stay hidden. Kuvul = lotus-like. Pergaas(u) = enlightenment; blooming. Oonmun(i) = in high spiritual state. Liv = deep meditation. Rees = emulate. Sir(i) Chhaayi = ash on head; suffer humiliation. Uppurr(i) = rival. 34.

MEANING: (Waheguru's Naam) is a largess of the Perfect Guru for His devotees, which increases all the time (more and more people receive it). Waheguru, Himself, showers it on Guru's Sikhs with His benevolence, and the devotees do not stay hidden (unknown) even if they try to stay hidden. The lotus of their mind blooms (their minds are enlightened), and they meditate on His Naam in the high spiritual state. If someone tries to emulate them, he suffers humiliation. It is the greatness of the Perfect Satguru that no one can rival His Sikhs, oh Nanak. 34.

(ਅੰਗ 1251)॥ ਸਲੋਕ ਮ:3॥ ਅਮਰੁ ਵੇਪਰਵਾਹੁ ਹੈ ਤਿਸੁ ਨਾਲਿ ਸਿਆਣਪ ਨ ਚਲਈ ਨ ਹੁਜਤਿ ਕਰਣੀ ਜਾਇ॥ ਆਪੁ ਛੋਡਿ ਸਰਣਾਈ ਪਵੈ ਮੰਨਿ ਲਏ ਰਜਾਇ॥ ਗੁਰਮੁਖਿ ਜਮ ਡੰਡ ਨ ਲਗਈ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥ ਨਾਨਕ ਸੇਵਕੁ ਸੋਈ ਆਖੀਐ ਜਿ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ 1॥

(PAGE 1251): **Sloak M:3:** Amar(u) vaypervaah(u) haiy, Tis(u) naal(i) siyaanup na chullyee, na hoojut(i) kerni jaayay. Aap(u) chhoad(i) shernaayi puvvaiy, munn(i) luyyay rujaayay. Gurmukh(i) Jum dund na luggyee, haumein vichoun jaayay. Nanak, sayvuk(u) soyee aakhiyaiy, j(i) Sach(i) ruhhaiy liv laayay. 1.

Word Meaning: Amar(u) = immortal; the Emperor (Waheguru) whose orders prevail everywhere. Vaypervaah(u) = carefree. Siyaanup = cleverness. Hoojut(i) = reasoning. Shernaayi Puvvaiy = surrender. Rujaayay = Will. Dund = punishment. 1.

MEANING: Waheguru, whose Orders (Will) prevail everywhere, is carefree, and no wisdom or reasoning works with Him. The devotee needs to give up his selfishness and ego, surrender to Him, and accept His Will gladly. The Sikh of the Guru gets rid of his selfishness and ego, and the Angel of Death cannot punish him. Only that individual is called Waheguru's slave who stays connected with Him in deep meditation, oh Nanak. 1.

ਮ:3॥ ਦਾਤਿ ਜੋਤਿ ਸਭ ਸੂਰਤਿ ਤੇਰੀ॥ ਬਹੁਤੁ ਸਿਆਣਪ ਹਉਮੈ ਮੇਰੀ॥ ਬਹੁ ਕਰਮ ਕਮਾਵਹਿ ਲੋਭਿ ਮੋਹਿ ਵਿਆਪੈ ਹਉਮੈ ਕਦੇ ਨ ਚੂਕੈ ਫੇਰੀ॥ ਨਾਨਕ ਆਪਿ ਕਰਾਏ ਕਰਤਾ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸਾਈ ਗਲ ਚੰਗੇਰੀ॥ 2॥

M:3: Daat(i) Jot(i), subh soorut(i) Tayri. Buhout siyaanup haumein mayri. Buhou kerm kmaaveh(i), lobh(i), moh(i) viyaapaiy, haumein kuday na chookaiy phayri. Nanak Aap(i) kuraayay Kerta, jo Tis(u) bhaavaiy, saayi gull chungayri. 2.

Word Meaning: Daat(i) = endowment. Jot(i) = soul; life. Soorut(i) = good looks. Kerm Kmaaveh(i) = performs rituals. Chookaiy = ends. Phayri = return to the world; rebirths. Chungayri = good for you. 2.

MEANING: My life, my good looks, and all the endowments are given by You, oh Waheguru. It is my ego that makes me think all my possessions are due to my wisdom. The individual who performs many rituals suffers from greed, worldly attachments, selfishness, and ego, and the cycle of his rebirths never ends. I firmly believe that whatever the man does, he does so according to the Will of Waheguru (based on his previous deeds), so the best thing for the man to do is to accept His Will as being good for him, oh Nanak. 2.

ਪਉੜੀ ਮ:5॥ ਸਚੁ ਖਾਣਾ ਸਚੁ ਪੈਨਣਾ ਸਚੁ ਨਾਮ ਅਧਾਰੁ॥ ਗੁਰਿ ਪੂਰੈ ਮੇਲਾਇਆ ਪ੍ਰਭੁ ਦੇਵਣਹਾਰੁ॥ ਭਾਗੁ ਪੂਰਾ ਤਿਨ੍ਹ ਜਾਗਿਆ ਜਪਿਆ ਨਿਰੰਕਾਰੁ॥ ਸਾਧੂ ਸੰਗਤਿ ਲਗਿਆ ਤਰਿਆ ਸੰਸਾਰੁ॥ ਨਾਨਕ ਸਿਫਤਿ ਸਲਾਹ ਕਰਿ ਪ੍ਰਭ ਕਾ ਜੈਕਾਰੁ॥ 35॥

Paurri M: 5: Sach(u) khaana, Sach(i) pehn-na, Sach(u) Naam Adhaar(u). Gur(i) Pooraiy maylaaya, Prubh(u) davunhaar(u). Bhaag(u) poora tinh jaagiya, juppiya Nirunkaar(u). Sadhu sungut(i) luggiyaan, turiya sunsaar(u). Nanak, sift(i) salaah kur(i) Prubh ka jaikaar(u). 35.

Word Meaning: Sach(u) = Waheguru's Naam. Pehn-na = to wear. Davunhaar(u) = Provider. Bhaag(u) Poora = perfect fate. Jaagiya = comes to play. Tinh = of those. Sungut Luggiyaan = taking shelter of. Jaikaar(u) = sing praise (accolades). 35.

MEANING: When the good fortune of an individual comes to play, he begins to recite the Naam of the formless Waheguru. For him, Waheguru' Naam becomes his food, his clothes, and the basis of his life. He is connected with the Provider Waheguru by the grace of the Perfect Guru. One swims across the word-sea in the company (shelter) of the Guru. One should sing praise of, and hail Waheguru, oh Nanak. 35.

ਸਲੋਕ ਮ:5॥ ਸਭੇ ਜੀਅ ਸਮਾਲਿ ਅਪਣੀ ਮਿਹਰ ਕਰੁ॥ ਅੰਨੁ ਪਾਣੀ ਮੁਚੁ ਉਪਾਇ ਦੁਖ ਦਾਲਦੁ ਭੰਨਿ ਤਰੁ॥ ਅਰਦਾਸਿ ਸੁਣੀ ਦਾਤਾਰਿ ਹੋਈ ਸਿਸਟਿ ਠਰੁ॥ ਲੇਵਹੁ ਕੰਠਿ ਲਗਾਇ ਅਪਦਾ ਸਭ ਹਰੁ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਪ੍ਰਭ ਕਾ ਸਫਲੁ ਘਰੁ॥ 1॥

Sloak M: 5: Subhay jea smaal(i), Apni mehr kur(u). Unn(u(paani mooch(u) oopaayay, dookh, daalud, bhunn(i) tur(u). Ardaas(i) sooni Dataar(i), hoyee sist(i) tthur(u). Layvou kuntth(i) lugaayay, upda subh hur(u). Nanak, Naam(u) dhiyaayay, Prubh ka suful(u) Ghur(u). 1.

Word Meaning: Smaal(i) = look after. Mehr = benevolence. Unn(u) Paani = food and drinks. Mooch = much. Daalud(u) = poverty. Bhunn(i) = eradicate. Tur(u) = salvage. Dataar(i) = Provider. Sist(i) = world. Tthur(u) = calm; peaceful. Kuntth(i) Lugaayay = hold to the chest; hug. Upda = trouble; misery. Hur(u) = remove. Suful(u) = source of success. 1.

MEANING: Waheguru's Residence is (treasures are) a source of success for everything, so one should recite His Naam, oh Nanak. When the people jointly pray to Him with love, reverence, and with focused mind requesting Him to look after His living beings with His benevolence, and produce enough food and drinks so as to eradicate the suffering of their poverty, and to salvage them by hugging them with love, and remove all their misery, He

listens to their prayers, and fulfills their wishes whereby the whole world feels contented, and becomes peaceful with His Naam, oh Nanak. 1.

ਮ:5॥ ਵੁਠੇ ਮੇਘ ਸੁਹਾਵਣੇ ਹੁਕਮੁ ਕੀਤਾ ਕਰਤਾਰਿ॥ ਰਿਜਕ ਉਪਾਇਓ ਅਗਲਾ ਠਾਢਿ ਪਾਈ ਸੰਸਾਰਿ॥ ਤਨੁ ਮਨੁ ਹਰਿਆ ਹੋਇਆ ਸਿਮਰਤ ਅਗਮ ਅਪਾਰ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਆਪਣੀ ਸਚੇ ਸਿਰਜਣਹਾਰ॥ ਕੀਤਾ ਲੋੜਹਿ ਸੋ ਕਰਹਿ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰ॥ 2॥

M: 5: Vootthay maygh soohaavnay, Huqam(u) keeta Kartaar(i). Rijk oopaayo ugla, tthaandh(i) paayi sunsaar(i). Tun(u), min(u) huriya hoya, simrut Agumm, Apaar. Kur(i) kirpa Prubh Aapni, Sachay Sirjunhaar. Keeta lorreh(i) so kureh(i), Nanak, sud bulihaar.

Word Meaning: Vootthay = rained. Soohaavnay = beautiful. Kartaar(i) = Waheguru. Rijk = food. Ugla = much; more than sufficient. Tthaandh(i) Paayi = made peaceful; happy. Huriya Hoya = came to life. Agumm = inaccessible. Apaar = endless. Lorreh(i) = wishes. Bulihaar = sacrifice. 2.

MEANING: One's body and mind come to life by remembering the inaccessible, and the endless Waheguru. Like the beautiful clouds, which begin to drop rain with the benevolence of the eternal, and the creator, Waheguru, as a result of which more than sufficient food is produced, and the whole world becomes peaceful (contented), the world also comes to new spiritual life when the Guru-Cloud showers Waheguru's Naam with His benevolence. I am always a sacrifice for Waheguru, doing what He likes, oh Nanak. 2.

ਪਉੜੀ॥ ਵਡਾ ਆਪਿ ਅਗੰਮੁ ਹੈ ਵਡੀ ਵਡਿਆਈ॥ ਗੁਰ ਸਬਦੀ ਵੇਖਿ ਵਿਗਸਿਆ ਅੰਤਰਿ ਸਾਂਤਿ ਆਈ॥ ਸਭੁ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪੇ ਹੈ ਭਾਈ॥ ਆਪਿ ਨਾਥੁ ਸਭ ਨਥੀਅਨੁ ਸਭ ਹੁਕਮਿ ਚਲਾਈ॥॥ ਨਾਨਕ ਹਰਿ ਭਾਵੈ ਸੋ ਕਰੇ ਸਭ ਚਲੈ ਰਜਾਈ॥ 36॥ 1॥ ਸੁਧੁ॥

Paurri: Vudda Aap(i) agumm(u) hauy, vuddi dudiyaayi. Gur Shabadi vaykh(i) vigsiya, untar(i) shaant(i) aayi. Subh(u) Aapay, Aap(i) vertda, Aapay haiy bhaayi. Aap(i) Nath, subh nuthiun(u), subh Huqam(i) chulaayi. Nanak, Hur(i) bhaavaiy, so kuraiy, subh chullaiy rujaayi. 36. 1. Shoodh(u).

Word Meaning: Vudda = Great (God). Vudiyaayi = greatness; splendour. Vigsiya = blooms. Shaant(i) = peace. Vertda = operates. Nath(u) = Lord; Master. Nuthiun(u) = stapled with; attached to. Bhaavaiy = likes. Rujaayi = Will. Shoodh(u) = verified. 36.

MEANING: Waheguru is inaccessible, and great is His splendour. My mind blooms and becomes peaceful to see Him with Guru's Shabad. He alone operates everywhere. He is the Lord, and He has connected everyone with Him (they are under His control), and He runs their lives with His Huqam. Waheguru does whatever He wishes to do, and the whole world has to accept His Will, oh Nanak. 36.1. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਸਾਰੰਗ ਬਾਣੀ ਭਗਤਾ ਕੀ ਕਬੀਰ ਜੀ॥

Ek Onkar Satgur Persad(i): Raag(u) Sarang, Bani Bhagtaan Kee, Kabir Ji

ਕਹਾ ਨਰ ਗਰਬਸਿ ਥੋਰੀ ਬਾਤ॥ ਮਨ ਦਸ ਨਾਜੁ ਟਕਾ ਚਾਰਿ ਗਾਠੀ ਐਡੋ ਟੇਢੋ ਜਾਤੁ॥ 1॥ ਰਹਾਉ॥ ਬਹੁਤੁ ਪ੍ਰਤਾਪੁ ਗਾਉ ਸਉ ਪਾਏ ਦੁਇ ਲਖ ਟਕਾ ਬਰਾਤ॥ ਦਿਵਸ ਚਾਰਿ ਕੀ ਕਰਹੁ ਸਾਹਿਬੀ ਜੈਸੇ ਬਨ ਹਰ ਪਾਤ॥ 1॥ ਨਾ ਕੋਊ ਲੈ ਆਇਓ ਇਹੁ ਧਨੁ ਨਾ ਕੋਊ ਲੈ ਜਾਤੁ॥ ਰਾਵਨ ਹੂੰ ਤੇ ਅਧਿਕ ਛਤ੍ਰਪਤਿ ਖਿਨ ਮਹਿ ਗਏ ਬਿਲਾਤ॥ 2॥

(ਅੰਗ 1252) ਹਰਿ ਕੇ ਸੰਤ ਸਦਾ ਥਿਰੁ ਪੂਜਹੁ ਜੋ ਹਰਿ ਨਾਮੁ ਜਪਾਤ॥ ਜਿਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਤ ਹੈ ਗੋਬਿਦੁ ਤੇ ਸਤਸੰਗਿ ਮਿਲਾਤ॥ 3॥ ਮਾਤ ਪਿਤਾ ਬਨਿਤਾ ਸੁਤ ਸੰਪਤਿ ਅੰਤਿ ਨ ਚਲਤ ਸੰਗਾਤ॥ ਕਹਤ ਕਬੀਰ ਰਾਮ ਭਜੁ ਬਉਰੇ ਜਨਮੁ ਅਕਾਰਥ ਜਾਤ॥ 4॥1॥

Kuhha nur gerbus(i) thori baat? Mun dus naaj(u), tukaa chaar(i) gaantthi, aiyndhou, taydhou jaat(u). 1. Ruhaou. Buhout pertaap, gaaoun suou paayay, dooyay lukh tukaa baraat. Divus chaar(i) kee kurhou sahibee, jaiysay bun hur paat. 1. Na koyoo laiy aayo eh(u) dhun(u), na koyoo laiy jaat(u). Ravan hoon tay adhik chhuturput(i) khin meh(i) guyyay bilaat. 2.

(PAGE 1252): Hur(i) kay sunt sudaa thir(u), poojou, jo Hur(i) Naam(u) jupaat. Jinh kuou kirpa kert haiy Gobind(u), tay Sutsug(i) milaat. 3. Maat, pitaa, bunita, soot, sumput(i), unt(i) na chulut sungaat. Keht Kabir, Ram Bhuj(u) bauray, junum(u) akaaruth jaat. 4.1

Word Meaning: Kuhha = why? Gerbus(i) = conceited. Dus Mun = about four quintals. Naaj(u) = grains. Tukaa = a unit of money (rupee). Chaar(i) = four (significant). Gaantthi = in possession. Aindhou = so much. Taydhou = deceitful; with inflated ego. Pause. Pertaap = glory. Gaaoun = villages. Paayay = acquired. Doyay Lukh = two hundred thousand. Baraat = revenue. Divus Chaar(i) = a few days. Sahibee = reign. Bun = jungle. Hur Paat = green leaves. 1. Adhik Chhutarput(i) = greater kings. Khin Meh(i) = in a moment. Guyyay Bilaat = left the world. 2. Sudaa Thir(u) = immortal. Japaat = make others recite. Milaat = are connected with. 3. Bunita = wife. Soot = sons. Sumput(i) = wealth. Chulut Sungaat = goes with. Bauray = insane. Akaaruth = uselessly. 4.

MEANING: What are you so conceited about for such a small achievement, oh man? So, what if you have a few quintals of grains and a few rupees (dollars) in your possession; why are you showing off such an inflated ego about that? Pause.

Maybe you rule over a few hundred villages, enjoy some glory, and collect a couple of hundred thousand rupees in revenue, but like the greenery in the jungle, such a reign lasts only for a short period of time (maximum until your death). 1.

Nobody is born with any wealth, and nobody takes it with them. Even the kings, much greater than Ravan (the villain of Ramayana), left this world in a moment. 2.

Only the holy saints of Waheguru are immortal (as they never take birth again, and never die); so, worship them because they make you recite Waheguru's Naam. Waheguru connects the devotees whom He is kind to with such holy saints. 3. None of one's mother, father, wife, sons, or wealth accompanies him at the end. So, Kabir advises the insane man to recite Waheguru's Naam as his life is going to waste (spiritually). 4.1.

ਰਾਜਾਸ੍ਰਮ ਮਿਤਿ ਨਹੀ ਜਾਨੀ ਤੇਰੀ॥ ਤੇਰੇ ਸੰਤਨ ਕੀ ਹਉ ਚੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਹਸਤੋ ਜਾਇ ਸੁ ਰੋਵਤੁ ਆਵੈ ਰੋਵਤੁ ਜਾਇ ਸੁ ਹਸੈ॥ ਬਸਤੋ ਹੋਇ ਹੋਇ ਸੋ ਊਜਰੁ ਊਜਰੁ ਹੋਇ ਸੁ ਬਸੇ॥ 1॥ ਜਲ ਤੇ ਥਲ ਕਰਿ ਥਲ ਤੇ ਕੂਆ ਕੂਪ ਤੇ ਮੇਰੁ ਕਰਾਵੈ॥ਧਰਤੀ ਤੇ ਅਕਾਸ ਚਢਾਵੈ ਚਢੇ ਅਕਾਸ ਗਿਰਾਵੈ॥ 2॥ ਭੇਖਾਰੀ ਤੇ ਰਾਜੁ ਕਰਾਵੈ ਰਾਜਾ ਤੇ ਭੇਖਾਰੀ॥ ਖਲ ਮੂਰਖ ਤੇ ਪੰਡਿਤ ਕਰਿਬੋ ਪੰਡਿਤ ਤੇ ਮੁਗਧਾਰੀ॥ 3॥ ਨਾਰੀ ਤੇ ਜੋ ਪੁਰਖੁ ਕਰਾਵੈ ਪੁਰਖਨ ਤੇ ਜੋ ਨਾਰੀ॥ ਕਹੁ ਕਬੀਰ ਸਾਧੂ ਕੇ ਪ੍ਰੀਤਮੁ ਤਿਸੁ ਮੂਰਤਿ ਬਲਿਹਾਰੀ॥ 4॥2॥

Rajashrum, mit(i) nuhhi jaani Tayri. Tayray suntun kee huoun chayri. 1. Ruhaou. Husto jaayay so rovut(u) aavaiy, rovut(u) jaayay su hussaiy. Busto hoyay, hoyay so oojur(u), oojur(u) hoyay su busaiy. 1. Jul tay thul kur(i), thul tay kooaan, koop tay Mayr(u) kuraavaiy. Dherti tay akaash chudhaavaiy, chudhay akaash giraavaiy. 2. Bhaykhari tay raaj(u) kuraavaiy, rajah tay bhaykhaari. Khul moorukh tay pundit kuribo, pundit tay moogdhaari. 3. Naari tay jo purakh kuraavaiy, purkhun tay jo naari. Kuhhou Kabir, Sadhu kay preetum, Tis(u) Moorut(i) bulihaari. 4.2.

Word Meaning: Rajashrum = having very high residence; highly transcendent (God). Mit(i) = measurements; transcendence. Chayri = disciple; devotee. Pause. Busto = inhabited. Oojur(u) = deserted. 1. Thul = land. Kooaan = well of water; lake. Koop = well. Mayr(u) = a very tall mountain. Akaash Chudhaavaiy = raises from the earth to the sky; from unknown to very famous. Giraavaiy = pushes down. 2. Bhaykhari = beggar. Khul Moorukh = unwise; foolish. Pundit = highly learned. Mooghdhaari = complete foolish. 3. Naari = female. Purakh = male. Preetum = beloved. Moorut(i) = beautiful personality. Bulihaari = sacrifice.

MEANING: I did not realize Your transcendence, oh, the highly transcendent God; however, I am a devotee of Your holy saints. Pause. It is Your amazing feat that a person who leaves home happy, may come back crying, and the one who left crying, may come back happy. Similarly, a town that is happily inhabited may become deserted, and a deserted place may become a vibrant town of happy people. 1. If You wish, You can create land in the middle of a large body of water, and create a lake on land, or convert a well (a lake) into a tall mountain (all such changes have taken place in nature). Likewise, You can change the fate of an insignificant man and elevate his fame to the sky, and conversely, those who fly in the sky (enjoy great glory), can fall to the ground (suffer humiliation) at Your Will. 2. You can make a beggar a rajah, and convert a rajah into a beggar (like emperor Shah Jahan). You can convert a completely foolish and ignorant person into a learned pundit, and a learned pundit into a complete fool. 3.
You can even change the gender of a person – from female to male, and a male to a female, if you so wish (transgender people are well known these days). I am a sacrifice to the beautiful Lord, who is the beloved of the holy saints, oh Kabir. 4.2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਾਰੰਗ ਬਾਣੀ ਨਾਮਦੇਉ ਜੀ ਕੀ

Ek Onkar Satgur Persad(i): Sarang Bani Namdayo Ji Kee

ਕਾਏ ਰੇ ਮਨ ਬਿਖਿਆ ਬਨ ਜਾਇ॥ ਭੂਲੌ ਰੇ ਠਗਮੂਰੀ ਖਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਮੀਨੁ ਪਾਨੀ ਮਹਿ ਰਹੈ॥ ਕਾਲ ਜਾਲ ਕੀ ਸੁਧਿ ਨਹੀ ਲਹੈ॥ ਜਿਹਬਾ ਸੁਆਦੀ ਲੀਲਤਿ ਲੋਹ॥ ਐਸੇ ਕਨਿਕ ਕਾਮਨੀ ਬਾਧਿਓ ਮੋਹ॥ 1॥ ਜਿਉ ਮਧੁ ਮਾਖੀ ਸੰਚੈ ਅਪਾਰ॥ ਮਧੁ ਲੀਨੋ ਮੁਖਿ ਦੀਨੀ ਛਾਰੁ॥ ਗਊ ਬਾਛ ਕਉ ਸੰਚੈ ਖੀਰੁ॥ ਗਲਾ ਬਾਧਿ ਦੁਹਿ ਲੇਇ ਅਹੀਰੁ॥ 2॥ ਮਾਇਆ ਕਾਰਨ ਸ੍ਰਮੁ ਅਤਿ ਕਰੈ॥ ਸੋ ਮਾਇਆ ਲੈ ਗਾਡੈ ਧਰੈ॥ ਅਤਿ ਸੰਚੈ ਸਮਝੈ ਨਹੀ ਮੂੜ॥ ਧਨੁ ਧਰਤੀ ਤਨੁ ਹੋਇ ਗਇਓ ਧੂੜਿ॥ 3॥ ਕਾਮ ਕ੍ਰੋਧ ਤ੍ਰਿਸਨਾ ਅਤਿ ਜਰੈ॥ ਸਾਧ ਸੰਗਤਿ ਕਬਹੂ ਨਹੀ ਕਰੈ॥ ਕਹਤ ਨਾਮਦੇਉ ਤਾ ਚੀ ਆਣਿ॥ ਨਿਰਭੈ ਹੋਇ ਭਜੀਐ ਭਗਵਾਨ॥ 4॥1॥

Kaayay ray mun bikhiya bun jaayay. Bhoolou ray tthugmoori khaayay. 1. Ruhaou. Jaiysay meen(u) paani meh(i) ruhhaiy. Kaal jaal kee soodh(i) nuhhi luhhaiy. Jihba sooaadi leelut(i) loh. Aiysay kunik, kamani baandhiyo moh. 1. Jiyoun mudh(u) maakhai sunchaiy apaar. Mudh(u) leeno, mookh(i) deeno chhaar(u). Guoou baachh kuou sunchaiy kheer(u). Gulaa bandh(i) dooh(i) layay aheer(u). 2. Maya kaarun sherm(u) ut(i) kuraiy. So Maya, laiy gaadaiy dhuraiy. Ut(i) sunchaiy, sumjhaiy nuhhi moorr. Dhun(u) dherti, tun(u) hoyay guyyo dhoorr(i). 3. Kaam, kroadh, trishna ut(i) juraiy. Sadh sungut(i) kubhoon nuhhi kuraiy. Keht Namdayo ta chee aan(i). Nirbhaiy hoyay bhujiyaiy Bhugwan. 4.1.

Word Meaning: Bikhiya Bun = poisonous jungle (of sensual pleasures). Bhoolou = misled. Tthugmoori = mind captivating vine. Pause. Meen(u) = fish. Kaal Jaal = the net of death. Soodh(i) = wisdom; knowledge. Jihba = tongue. Leelut(i) = swallows. Loh = (hook of) iron. Kunik = gold; wealth. Kamini = woman; wife. 1. Mudh(u) Maakhi = honey bee. Sunchaiy = accumulates. Apaar = limitless; too much. Chhaar(u) = dirt; nothing. Baachh = calf. Kheer(u) = milk. Dooh(i) Layay = milks. Aheer(u) = milkman. 2. Kaarun = for

the sake of. Sherm(u) = hard labour. Gaadaiy = buries. Dhuraiy = in the ground. Moorr = foolish. Dhoor(i) = dust. 3. Trishna = fire of desires. Juraiy = burns; suffers. Ta Chee = His (God's). Aan(i) = shelter. Nirbhaiy = fearless. 4.

MEANING: When you know that the mind-captivating attractions of Maya are misleading, why are you attracted to the poisonous jungle of sensual pleasures, oh my mind? Pause. Like the fish which live in water but are unaware of the net of death, and swallow the iron hook for the greed of the taste of their tongue, the man is trapped in his love for his wife and his wealth. 1. Man's love for worldly attractions is as deceiving as the love of the honeybees for the honey which they gather with great effort, but they get no reward for their hard work, as the honey is taken by the owner of the honeycombs. Similarly, the cow gathers milk (produces it in its udder) for her calf, but the milk is taken away by the milkman. (Man's love for the worldly attractions is just like that). 2.

The man works very hard to make money, and buries it in the ground. The foolish does not realize that his hard-earned money, which he accumulates, will be of no good to him as it will be left buried in the ground when his body becomes a part of the dust. 3.

He burns his heart (suffers badly) in the fire of his lust, his rage, and his worldly desires, and never attends the gathering of the holy people. The man should seek the shelter of God, and worship him without any fear of others, oh Namdev. 4.1.

ਬਦਹੁ ਕੀ ਨ ਹੋਡ ਮਾਧਉ ਮੋ ਸਿਉ॥ ਠਾਕਰ ਤੇ ਜਨੁ ਜਨ ਤੇ ਠਾਕੁਰੁ ਖੇਲੁ ਪਰਿਓ ਹੈ ਤੋ ਸਿਉ॥ ਰਹਾਉ॥ ਆਪਨ ਦੇਉ ਦੇਹੁਰਾ ਆਪਨ ਆਪ ਲਗਾਵੈ ਪੂਜਾ॥ ਜਲ ਤੇ ਤਰੰਗ ਤਰੰਗ ਤੇ ਹੈ ਜਲ ਕਹਨ ਸੁਨਨ ਕਉ ਦੂਜਾ॥ 1॥ ਆਪਹਿ ਗਾਵੈ ਆਪਹਿ ਨਾਚੈ ਆਪ ਬਜਾਵੈ ਤੂਰਾ॥ ਕਹਤ ਨਾਮੁਦੇਉ ਤੁੰ ਮੇਰੋ ਠਾਕੁਰੁ ਜਨੁ ਊਰਾ ਤੂ ਪੂਰਾ॥ 2॥2॥

Budhou kee na hoad Madho, mo siyoun. Tthaakur tay jun(u), jun tay Tthaakur(u), khayl(u) puriyo haiy To siyoun. Ruhaou. Aapun Dayo, dayhoora Aapun, Aap lugaavaiy pooja. Jul tay trung, trung tay haiy jul, kehn, soonun kuou dooja. 1. Aapeh(i) gaavaiy, Aapeh(i) naachaiy, Aap bujaavaiy toora. Keht Namdayo, Toon mayro Tthaakur(u), jun oora, Tu Poora. 2.2.

Word Meaning: Budhou = acknowledge; accept. Hoad = bet. Khayl(u) Puriyou = drama between You and us. Dayo = god; idol. Dayhoora = temple. Trung = wave. Bujaavaiy Toora = plays music. Oora = less than perfect. Poora = Perfect.

MEANING: Why do You not enter into a bet with me (You have to accept the fact) that the drama of life is between You and Your devotees, and that the devotee is known only because of the Lord, and the Lord is made known (revealed) by His devotees, oh God. Pause. You are God, and the temple, and You make people worship You. The Lord and His devotees are like the water and the waves on its surface in the ocean, which look different and are described differently, but are the same. 1

(Some people worship God by singing, dancing, and playing music), In that case, it is the Lord who sings, dances, and plays music. You are Perfect, oh, my Lord, and I am Your devotee who is imperfect, humbly submits Nam Dayo. 2.2.

ਦਾਸ ਅਨਿੰਨ ਮੇਰੋ ਨਿਜ ਰੂਪ॥ ਦਰਸਨ ਨਿਮਖ ਤਾਪ ਤ੍ਰਈ ਮੋਚਨ ਪਰਸਤ ਮੁਕਤਿ ਕਰਤ ਗ੍ਰਿਹ ਕੂਪ॥ 1॥ ਰਹਾਉ॥ ਮੇਰੀ ਬਾਧੀ ਭਗਤੁ ਛਡਾਵੈ ਬਾਧੈ ਭਗਤੁ ਨ ਛੁਟੈ ਮੋਹਿ॥
(ਅੰਗ 1253)॥ ਏਕ ਸਮੇ ਮੋ ਕਉ ਗਹਿ ਬਾਧੈ ਤਉ ਫੁਨਿ ਮੋ ਪੈ ਜਬਾਬੁ ਨ ਹੋਇ॥ 1॥ ਮੈ ਗੁਨ ਬੰਧ ਸਗਲ ਕੀ ਜੀਵਨਿ ਮੇਰੀ ਜੀਵਨਿ ਮੇਰੇ ਦਾਸ॥ ਨਾਮਦੇਵ ਜਾ ਕੇ ਜੀਅ ਐਸੀ ਤੈਸੋ ਤਾ ਕੈ ਪ੍ਰੇਮ ਪ੍ਰਗਾਸ॥ 2॥3॥

Daas aninn mayro nij roop. Dershun nimukh, taap truyee moachun, persut mookut(i) kert greh koop. 1, Ruhaou. Mayri baandhi bhugut Chhudaavaiy, baandhay bhugut(u) na chhootaiy moh(i).

(PAGE 1253): Ek sumay, mo kuou geh(i) baandhaiy, tuou phoon(i) mo paiy jubaab(u) na hoyay. 1. Mein goon bundh, sugul kee jeevun(i), mayri jeevun(i) mayray daas. Namdev ja kaiy jea aiysi, taiso, ta kaiy praym pergaas. 2.3.

Word Meaning: Daas Aninn = dedicated devotee. Nij Roop = own image. Nimukh = for a moment. Taap Truyee = the three ailments (physical, mental, and due to aggression). Moachun = eradicator. Persut = touching (feet); show reverence. Greh Koop = the deep pit of family affairs. Pause. Baandhi = the knot of (attachment with) Maya. Chhudaavaiy = loosens. Geh(i) = holding. Baandhaiy = bonds of love. Tuou Phoon(i) = then. Jubaab(u) = refusal. 1. Goon Bundh = bonded because of the noble qualities of my devotees. Sugul Kee = of everybody. Aiysi = such. Taiyso = the same; similar. Pergaas = enlightenment. 2.

NOTE: This holy Shabad is Waheguru's response to Namdev Ji's questions/comments in the previous Shabad.

MEANING: My dedicated devotees are my own image (I am visibly present in them), and their holy sight, even if it is for a short moment, destroys the three human ailments. Surrendering to such devotees (showing full faith in them) emancipates one from the deep pit (strong worldly bonds) of family life. Pause. My devotees can loosen the strong bonds of Maya caused by me, but I cannot loosen the bond of their love for me. If they ever hold me tightly by the bond of their love, I cannot refuse their love for me. 1.

(God continues) I am bonded to them because of their noble qualities. I support the lives of everybody, but my devotees are the support of my life. One's degree of enlightenment depends upon the degree of his love for me, oh Namdev. 2.3.

॥ਸਾਰੰਗ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang: Ek Onkar Satgur Persad(i):

ਤੈ ਨਰ ਕਿਆ ਪੁਰਾਨ ਸੁਨਿ ਕੀਨਾ॥ ਅਨਪਾਵਨੀ ਭਗਤਿ ਨਹੀ ਉਪਜੀ ਭੂਖੈ ਦਾਨੁ ਨ ਦੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਮੁ ਨ ਬਿਸਰਿਓ ਕ੍ਰੋਧੁ ਨ ਬਿਸਰਿਓ ਲੋਭੁ ਨ ਛੂਟਿਓ ਦੇਵਾ॥ ਪਰ ਨਿੰਦਾ ਮੁਖ ਤੇ ਨਹੀ ਛੂਟੀ ਨਿਫਲ ਭਈ ਸਭ ਸੇਵਾ॥ 1॥ ਬਾਟ ਪਾਰਿ ਘਰੁ ਮੂਸਿ ਬਿਰਾਨੋ ਪੇਟ ਭਰੇ ਅਪ੍ਰਾਧੀ॥ ਜਿਹਿ ਪਰਲੋਕ ਜਾਇ ਅਪਕੀਰਤਿ ਸੋਈ ਅਬਿਦਿਆ ਸਾਧੀ॥ 2॥ ਹਿੰਸਾ ਤਉ ਮਨ ਤੇ ਨਹੀ ਛੂਟੀ ਜੀਅ ਦਇਆ ਨਹੀ ਪਾਲੀ॥ ਪਰਮਾਨੰਦ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਕਥਾ ਪੁਨੀਤ ਨ ਚਾਲੀ॥ 3॥1॥6॥

Taiyn nur kiyya Puran soon(i) keena? Unpaavni bhugut(i) nuhhi oopji, bhookhaiy daan(u) na deena. 1. Ruhaou. Kaam(u) na bisriyo, kroadh(u) na bisriyo, lobh na chhootiyo Dayva. Pur ninda mookh tay nuhhi chhooti, niful bhuyyi subh sayva. 1. Baat paar(i) ghur(i) moos(i) biraano, payt bhuray upraadhi. Jih(i) purloak jaayay upkeerut(i), soyee abidiya saadhi. 2. Hinsa tuou mun tay nuhhi chhooti, jea duyya nuhhi paali. Perma Nund Sadh-sungut(i) mil(i) Kutha pooneet nuhhi chaali. 3.1.6.

Word Meaning: Nur = oh, man. Unpaavni = dedicated; loyal. Oopji = acquire; attain. Pause. Kaam(u) = lust. Bisriyo = forgotten; given up. Dayva = for God's sake. Pur Ninda = vilification of others. Nihful = unrewarded; wasted. 1. Baat Paar(i) = highway robbery. Moos(i) = defraud; dupe. Biraano = of others. Upraadhi = sinner; criminal. Purloak = next world; God's Court. Upkeerut(i) = disgrace. Abidiya = immoral learning. Saadhi = learned;

practised. 2. Hinsa = aggression. Paali = nurtured; acquired. Kutha = praise of God. Pooneet = pious. Chaali = practised. 3.

MEANING: What have you learned by reading the Puranas, oh man? You have not developed a loyal worship of Waheguru in your mind, nor have you fed the hungry (helped the needy). Pause. You have not given up (controlled) your lust, your rage, and your greed, even for God's sake. You have not gotten rid of the vilification of others, so all your hard work of reading the Puranas has gone to waste. 1.

The sinner robs travellers and fills his belly by defrauding others. He has learnt and practises only that immoral learning which becomes the cause of his disgrace in the next world. 2.

You have not overcome your aggressive nature and have never shown compassion for people in misery. You have not attended any gathering of holy saints, and never sung praise of the Creator, oh Perma Nand. 3.1.6.

NOTE: Even though his name is not given in the heading of the Shabad as the author, it is clear at the end that Perma Nand Ji is the author of this Shabad.

ਛਾਡਿ ਮਨ ਹਰਿ ਬਿਮੁਖਨ ਕੋ ਸੰਗੁ॥

Chhaad(i) mun Hur(i) bimookhun ko sung(u).

Word Meaning: Chhaad(i) = give up. Hur(i) Bimookhun = no faith in God.

MEANING: Quit your association with the people who have no faith in God, oh my mind.

NOTE: Even though there is no heading and no name of the holy saint whose composition this is, this single sentence is the composition of the well-known bhagat, Soor Dass Ji, who must have written many poems or lyrics in praise of his deity. But Guru Arjun Dev Ji must not have found his other compositions in line with the philosophy of Guru Nanak Dev Ji; so, He chose just this single sentence to enshrine in Guru Granth Sahib. It is clear from the Heading of the following holy Shabad that it is the composition of Guru Arjun Sahib, and it is addressed to Soor Daas Ji. It also clarifies that the above lone sentence is the composition of Soor Dass Ji.

॥ਸਾਰੰਗ ਮਹਲਾ 5 ਸੂਰਦਾਸ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sarang Mehla 5, Soor Daas: Ek Onkar Satgur Persad(i):

ਹਰਿ ਕੇ ਸੰਗ ਬਸੇ ਹਰਿ ਲੋਕ॥ ਤਨੁ ਮਨੁ ਅਰਪਿ ਸਰਬਸੁ ਸਭੁ ਅਰਪਿਓ ਅਨਦ ਸਹਜ ਧੁਨਿ ਝੋਕ॥ 1॥ ਰਹਾਉ॥ ਦਰਸਨੁ ਪੇਖਿ ਭਏ ਨਿਰਬਿਖਈ ਪਾਏ ਹੈ ਸਗਲੇ ਥੋਕ॥ ਆਨ ਬਸਤੁ ਸਿਉ ਕਾਜੁ ਨ ਕਛੂਐ ਸੁੰਦਰ ਬਦਨ ਅਲੋਕ॥ 1॥ ਸਿਆਮ ਸੁੰਦਰ ਤਜਿ ਆਨ ਜੁ ਚਾਹਤ ਜਿਉ ਕੁਸਟੀ ਤਨਿ ਜੋਕ॥ ਸੂਰਦਾਸ ਮਨ ਪ੍ਰਭਿ ਹਥਿ ਲੀਨੋ ਦੀਨੋ ਇਹੁ ਪਰਲੋਕ॥ 2॥1॥8॥

Hur(i) kay sung busay Hur(i) loak. Tun(u), mun(u) urp(i) serbus(u) subh(u) urpiyo, anund sehj dhoon jhoak. 1. Ruhaou. Dershun(u) paykh(i) bhuyyay nirbikhuyyi, paayay haiyn suglay thoak. Aan bust siyoun kaaj(u) na kuchhooyaiy, soondar budn aloak. 1. Shiyam soondar tuj(i) aan ju chaahut, jiyoun kooshti tun(i) joak. Soordass, mun Prubh(i) huth(i) leeno, deeno eh(u) purloak. 2.1.8.

Word Meaning: Busay = live with; stay connected. Hur(i) Loak = devotees of Waheguru. Urp(i) = offer. Serbus(u) = everything. Anund Sehj = blissfulness. Dhoon Jhoak = feeling of ecstasy. Pause. Bhuyyay = become. Nirbikhuyyi = free from all sensual enjoyments; pure. Suglay Thoak = everything. Aan Bust = other things. Kaaj Na = no interest; have nothing to do with. Budn = face. Aloak = to see. 1. Shiyam Soondar = the adorable

Waheguru. Tuj(i) = giving up. Aan = other things. Chaahut = wish for. Kooshti = leper. Joak = leech. Eh(u) = this world. Purloak = the next world.

MEANING: Waheguru's devotees stay connected with Him (keep Him in mind) all the time. They offer (surrender) their body, their mind (thinking), and all their wealth to Waheguru, and enjoy the ecstasy of blissfulness of a high spiritual state. Pause.

They become completely free from the sensual enjoyments to have the holy Sight of Waheguru, and acquire everything they wish for. After seeing Waheguru's adorable face, they are left with no desire for anything else. 1.

Ignoring the adorable Waheguru, those who wish for other things are like a leech sucking dirty blood from the body of a leper (they are money lovers who suck the blood of others by defrauding them). My mind has been acquired by Waheguru, and he has given me the luxuries of both the worlds – the present, and the future – to enjoy, oh Soor Dass. 2.18.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਾਰੰਗ ਕਬੀਰ ਜੀ॥

Ek Onkar Satgur Persad(i): Sarang Kabir Ji

ਹਰਿ ਬਿਨੁ ਕਉਨੁ ਸਹਾਈ ਮਨ ਕਾ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤ ਬਨਿਤਾ ਹਿਤੁ ਲਾਗੋ ਸਭ ਫਨ ਕਾ॥ 1॥ ਰਹਾਉ॥ ਆਗੇ ਕਉ ਕਿਛੁ ਤੁਲਹਾ ਬਾਧਹੁ ਕਿਆ ਭਰਵਾਸਾ ਧਨ ਕਾ॥ ਕਹਾ ਬਿਸਾਸਾ ਇਸ ਭਾਡੇ ਕਾ ਇਤਨਕੁ ਲਾਗੈ ਠਨਕਾ॥1॥ ਸਗਲ ਧਰਮ ਪੁੰਨ ਫਲ ਪਾਵਹੁ ਧੂਰਿ ਬਾਛਹੁ ਸਭ ਜਨ ਕਾ॥ ਕਹੈ ਕਬੀਰੁ ਸੁਨਹੁ ਰੇ ਸੰਤਹੁ ਇਹੁ ਮਨੁ ਉਡਨ ਪੰਖੇਰੂ ਬਨ ਕਾ॥ 2॥1॥9॥

Hur(i) bin(u) kaun(u) suhaayi mun ka? Maat, pitaa, bhaayi, soot, bunita, hit(u) laago subh phun ka. 1. Ruhaou. Aagay kuou kichh(u) toolha baandhou, kiyya bhervaasa dhun ka. Kuhha bisaasa iss bhaanday ka, itnuk(u) laagaiy tthunka. 1. Sugul dherm poonn ful paavou, dhoor(i) baanchhou sub jun ka. Kuhhaiy Kabir(u), soonhou ray suntou, eh(u) mun(u) oodden punkhayroo bun ka. 2.1.9.

Word Meaning: Suhaayi = support. Soot = sons. Bunita = wife. Hit(u) = love. Phun = deceiving. Pause. Aagaiy Kuou = for the next world. Toolha = a crude raft. Bhervaasa = Bisaasa = trust; dependence. Bhaanda = vessel; human body. Itnuk(u) = a small amount. Laagaiy = touches. Tthunka = rattles; shatters. 1. Poonn = noble deeds. Ful Paavou = get reward. Door(i) = dust of feet. Baanchhou = wish for. Oodden Punkhayroo = flying bird. Bun Ka = of the forest. 2.

MEANING: Who else, other than Waheguru, is the support for your mind (soul), oh man? The love for one's mother, father, brothers, sons, and wife is very deceiving. Pause.

Your wealth is not reliable (because it does not accompany you after death), so build a raft of noble qualities to swim across the world-sea, oh my friends. The body-vessel is not dependable either, as it can easily shatter (collapse) in a minor collision (accident). 1.

If one becomes humble like the dust of the feet of the holy devotees, he gets the rewards of all religious rituals and the accepted noble deeds. The human mind takes flight like a bird of the forest (and must be controlled), oh Kabir. 2.1.9.

ਰਾਗੁ ਮਲਾਰ ਚਉਪਦੇ ਮਹਲਾ 1 ਘਰੁ 1

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1254): Raag(u) Malhaar, Chaupuday, Mehla 1, Ghur(u) 1

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u) Akal Moorut(i)
Ajooni Saiybhun(g) Gur Persad(u):

ਖਾਣਾ ਪੀਣਾ ਹਸਣਾ ਸਉਣਾ ਵਿਸਰਿ ਗਇਆ ਹੈ ਮਰਣਾ॥ ਖਸਮੁ ਵਿਸਾਰਿ ਖੁਆਰੀ ਕੀਨੀ ਧ੍ਰਿਗੁ ਜੀਵਣੁ ਨਹੀ ਰਹਣਾ॥ 1॥ ਪ੍ਰਾਣੀ ਏਕੋ ਨਾਮੁ ਧਿਆਵਹੁ॥ ਅਪਨੀ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਵਹੁ॥ 1॥ ਰਹਾਉ॥ ਤੁਧ ਨੋ ਸੇਵਹਿ ਤੁਝੁ ਕਿਆ ਦੇਵਹਿ ਮਾਗਹਿ ਲੇਵਹਿ ਰਹਹਿ ਨਹੀ॥ ਤੂ ਦਾਤਾ ਜੀਆ ਸਭਨਾ ਕਾ ਜੀਆ ਅੰਦਰਿ ਜੀਉ ਤੁਹੀ॥ 2॥ ਗੁਰਮੁਖਿ ਧਿਆਵਹਿ ਸਿ ਅੰਮ੍ਰਿਤੁ ਪਾਵਹਿ ਸੇਈ ਸੂਚੇ ਹੋਹੀ॥ ਅਹਿਨਿਸਿ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਣੀ ਮੈਲੇ ਹਛੇ ਹੋਹੀ॥ 3॥ ਜੇਹੀ ਰੁਤਿ ਕਾਇਆ ਸੁਖੁ ਤੇਹਾ ਤੇਹੋ ਜੇਹੀ ਦੇਹੀ॥ ਨਾਨਕ ਰੁਤਿ ਸੁਹਾਵੀ ਸਾਈ ਬਿਨੁ ਨਾਵੈ ਰੁਤਿ ਕੇਹੀ॥ 4॥1॥

(ਅੰਗ 1254)॥ Khaana, peena, hussna, sauna, visser(i) guyya haiy merna. Khusm(u) visaar(i) khooaari keeni, dhrig(u) jeevun(u), nuhhi rehna. 1. Praani, Aiyko Naam dhiyaavhou. Apni put(i) sayti Ghur(i) jaavhou. 1. Ruhaou. Toodh(u) nu sayveh(i), Toojh(u) kiyya dayveh(i), maangay, layveh(i), ruhheh(i) nuhhi. Tu Daata jeaan subhna ka, jeaan undar(i) jeeou Toohi. 2. Gurmukh(i) dhiyaaveh(i), s(i) Amrit(u) paaveh(i), sayee soochay hoyee. Ehinis(i) Naam(u) jupou ray praani, maiylay huchhay hohee. 3. Jayhi root(i), kaaya sookh tayha, tayho jayhi dayhi. Nanak, root(i) soohaavi saayi, bin(u) Naavaiy root(i) kayhi. 4.1.

Word Meaning: Visser(i) = forgotten. Khooaari Keeni = suffer humiliation. Dhrig(u) = condemnable. 1. Put(i) = dignity. Ghur(i) = Waheguru's Residence. Pause. Ruhheh(i) Nuhhi = cannot stop. Jeeou = soul; life. 2. S(i) = those. Soochay = pure. Ehinis(i) = day and night. Maiylay = filthy-minded. Huchhay = healthy; pure. 3. Root(i) = season; Waheguru's Naam, or no faith in Him. Kaaya = body (mind). Tayho Jayhi = the same kind. Dayhi = body. Soohaavi = pleasant; comforting. Kayhi = of what use? 4.

MEANING: The man has forgotten his death, and eating, drinking, laughing (enjoyments), and sleeping have become his main objectives. He does not realize that he cannot stay in this world forever; shameful is the life in which the man forgets the Lord, and suffers humiliation at the end. 1.

Remember only Waheguru's Naam, and reach His Residence with dignity, oh man. Pause.

(It is in man's own interest that he recites Waheguru's Naam with full faith), But he recites His Naam only to beg for things which he wishes and cannot stop begging; and what does he give Waheguru in return (nothing)? Waheguru is the Provider for everybody, and His Soul is present in everybody, keeping them alive. 2. Those who recite Waheguru's Naam in Guru's shelter acquire the immortalizing Amrit, and only they are pure. Even the filthy-minded become purified when they recite Waheguru's Naam day and night, oh man. 3.

It is a known fact that, physically, the human body experiences comfort (or discomfort) depending on the season and adapts to it. Similarly, for mental comfort, the best season for the mind is when it recites Waheguru's Naam; what kind of comfort can he enjoy without the Naam (none), oh Nanak? 4.1.

ਮਲਾਰ ਮਹਲਾ 1॥ ਕਰਉ ਬਿਨਉ ਗੁਰ ਅਪਨੇ ਪ੍ਰੀਤਮ ਹਰਿ ਵਰੁ ਆਣਿ ਮਿਲਾਵੈ॥ ਸੁਣਿ ਘਨਘੋਰ ਸੀਤਲੁ ਮਨੁ ਮੋਰਾ ਲਾਲ ਰਤੀ ਗੁਣ ਗਾਵੈ॥ 1॥ ਬਰਸੁ ਘਨਾ ਮੇਰਾ ਮਨੁ ਭੀਨਾ॥ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਸੁਹਾਨੀ ਹੀਅਰੇ ਗੁਰਿ ਮੋਹੀ ਮਨੁ ਹਰਿ ਰਸਿ ਲੀਨਾ॥ 1॥ ਰਹਾਉ॥ ਸਹਜਿ ਸੁਖੀ ਵਰ ਕਾਮਨਿ ਪਿਆਰੀ ਜਿਸੁ ਗੁਰ ਬਚਨੀ ਮਨੁ ਮਾਨਿਆ॥ ਹਰਿ ਵਰਿ ਨਾਰਿ ਭਈ ਸੋਹਾਗਣਿ ਮਨਿ ਤਨਿ ਪ੍ਰੇਮ ਸੁਖਾਨਿਆ॥ 2॥ ਅਵਗਣ ਤਿਆਗਿ ਭਈ ਬੈਰਾਗਨਿ ਅਸਥਿਰੁ ਵਰੁ ਸੋਹਾਗੁ ਹਰੀ ॥ਸੋਗੁ ਵਿਜੋਗੁ ਤਿਸੁ ਕਦੇ ਨ ਵਿਆਪੈ ਹਰਿ ਪ੍ਰਭਿ ਅਪਣੀ ਕਿਰਪਾ

ਕਰੀ॥ 3॥ ਆਵਣੁ ਜਾਣੁ ਨਹੀ ਮਨੁ ਨਿਹਚਲੁ ਪੂਰੇ ਗੁਰ ਕੀ ਓਟ ਗਹੀ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਜਪਿ ਗੁਰਮੁਖਿ ਧਨੁ ਸੋਹਾਗਣਿ ਸਚ ਸਹੀ॥ 4॥2॥

Malhaar Mehla 1: Kuroun binou Gur apnay preetum, Hur(i) vur(u) aan(i) milaavaiy. Soon(i) ghunghor seetul(u) mun mora, Laal-rutti Goon gaavaiy. 1. Bers ghunaa, mayra mun(u) bheena. Amrit boond soohaani heeuray, Gur(i) mohi mun(u) Hur(i) rus(i) leena. 1. Ruhaou. Sehj(i) sookhi Vur kaamin piyaari, jis(u) Gur Buchni mun maaniya. Hur(i) vur(i) naar(i) bhuyee sohaagun(i), mun(i) tun(i) praym sookhaaniya. 2. Uvgun tiyaag(i) bhuyyi baiyraagun(i), usthir(u) Vur(u) sohaag(u) Hurie. Soag, vijoag(u) tis(u) kuday na viyaapaiy, Hur(i) Prubh(i) Apni kirpa kurie. 3. Aavun(u), jaan(u) nuhhi, mun(u) nihchul(u), Pooray Gur kee oat guhhi. Nanak, Ram Naam(u) jup(i) Gurmukh(i) dhun(u) sohaagun(i) Sach suhhi. 4.2.

Word Meaning: Binou = request. Preetum = dear. Vur(u) = husband; Lord. Ghunghor = thunder of clouds. Seetul(u) = cool; peaceful. Laal-Rutti = imbued in Waheguru's love. 1. Bers = cause rain. Bheena = imbued. Boond = drop. Soohaani = comforting. Heeuray = in the heart. Mohi = captivated. Leena = absorbed. Pause. Vur = husband; Waheguru. Buchni = Words; Shabad. Mun Maaniya = mind fully convinced. Sohaagun(i) = married; favourite. Sookhaaniya = in comfort. 2. Uvgun = ignoble qualities. Baiyraagun(i) = detached from the world. Usthir(u) = eternal. Hurie = God. Soag(u) = grief; sadness. Vijoag(u) = separation. Viyaapaiy = happens. 3. Aavun(u) Jaan(u) = birth and death. Nihchul = stable; unwavering. Oat = shelter. Guhhi = sought. Suhhi = in reality. 4.

MEANING: Just like the world feels joyful on hearing the thunder of the clouds in the hot rainy season, my mind feels zestful to worship Waheguru, and I request my dear Guru that He connect me with my husband-Waheguru so that imbued in His love, I may sing His praise.
1. Cause the rain of Waheguru's Naam so that I may acquire the comforting drop of Waheguru's Naam-Amrit in my heart, oh my kind Satguru. Captivated by the grace of my Guru, my mind is fully absorbed in enjoying the sweetness of Waheguru's Naam. Pause.
The human soul, which is fully convinced of the Guru's Shabad, becomes dear to the Waheguru-Husband, and the devotee enjoys the comfort of the high spiritual state. Such a devotee becomes Waheguru-Husband's favourite, gets connected with Him, and enjoys the comfort (intoxication) of a high spiritual state by body and mind. 2.
Getting rid of all her ignoble qualities, she becomes fully detached from the world and acquires the eternal Waheguru as her husband (Lord). With Waheguru's benevolence, she never suffers from any sadness or separation (from Him). 3.
In the shelter of the Perfect Guru, her mind becomes stable (quits wavering), and she no longer takes rebirths. Such a devotee, who recites Waheguru's Naam in the shelter of the Guru, is great, is loved by Waheguru, and is a true devotee of His, oh Nanak. 4.2.

ਮਲਾਰ ਮਹਲਾ 1॥ ਸਾਚੀ ਸੁਰਤਿ ਨਾਮਿ ਨਹੀ ਤ੍ਰਿਪਤੈ ਹਉਮੈ ਕਰਤ ਗਵਾਇਆ॥
(ਅੰਗ 1255)॥ ਪਰ ਧਨ ਪਰ ਨਾਰੀ ਰਤੁ ਨਿੰਦਾ ਬਿਖੁ ਖਾਈ ਦੁਖੁ ਪਾਇਆ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਭੈ ਕਪਟ ਨ ਛੂਟੈ ਮਨਿ ਮੁਖਿ ਮਾਇਆ ਮਾਇਆ॥ ਅਜਗਰਿ ਭਾਰਿ ਲਦੇ ਅਤਿ ਭਾਰੀ ਜਨਮੇ ਜਨਮੁ ਗਵਾਇਆ॥ 1॥ ਮਨਿ ਭਾਵੈ ਸਬਦੁ ਸੁਹਾਇਆ॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨਿ ਭੇਖ ਬਹੁ ਕੀਨ੍ਹੇ ਗੁਰਿ ਰਾਖੇ ਸਚੁ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਤੀਰਥਿ ਤੇਜੁ ਨਿਵਾਰਿ ਨ ਨ੍ਹਾਤੇ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਭਾਇਆ॥ ਰਤਨ ਪਦਾਰਥ ਪਰਹਰਿ ਤਿਆਗਿਆ ਜਤ ਕੋ ਤਤ ਹੀ ਆਇਆ॥ ਬਿਸਟਾ ਕੀਟ ਭਏ ਉਤ ਹੀ ਤੇ ਉਤ ਹੀ ਮਾਹਿ ਸਮਾਇਆ॥ ਅਧਿਕ ਸੁਆਦ ਰੋਗ ਅਧਿਕਾਈ ਬਿਨੁ ਗੁਰ ਸਹਜੁ ਨ ਪਾਇਆ॥ 2॥ ਸੇਵਾ ਸੁਰਤਿ ਰਹਸਿ ਗੁਣ ਗਾਵਾ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਬੀਚਾਰਾ॥ ਖੋਜੀ ਉਪਜੈ ਬਾਦੀ ਬਿਨਸੈ ਹਉ ਬਲਿ ਬਲਿ ਗੁਰ ਕਰਤਾਰਾ॥ ਹਮ ਨੀਚ ਹੋਤੇ ਹੀਣ ਮਤਿ ਝੂਠੇ ਤੂ ਸਬਦਿ ਸਵਾਰਣਹਾਰਾ॥ ਆਤਮ ਚੀਨ੍ਹਿ ਤਹਾ ਤੂ ਤਾਰਣ ਸਚੁ ਤਾਰੇ ਤਾਰਣਹਾਰਾ॥ 3॥ ਬੈਸਿ ਸੁਥਾਨਿ ਕਹਾ ਗੁਣ ਤੇਰੇ ਕਿਆ ਕਿਆ ਕਥਉ ਅਪਾਰਾ॥ ਅਲਖੁ ਨ ਲਖੀਐ ਅਗਮ

ਅਜੋਨੀ ਤੂੰ ਨਾਥਾ ਨਾਥਣਹਾਰਾ॥ ਕਿਸੁ ਪਹਿ ਦੇਖਿ ਕਹਉ ਤੂ ਕੈਸਾ ਸਭਿ ਜਾਚਕ ਤੂ ਦਾਤਾਰਾ॥ ਭਗਤਿ ਹੀਣੁ ਨਾਨਕੁ ਦਰਿ ਦੇਖਹੁ ਇਕੁ ਨਾਮੁ ਮਿਲੈ ਉਰਿ ਧਾਰਾ॥ 4॥3॥

Malhaar Mehla 1: Saachi soort(i) Naam(i) nuhhi triptaiy, haumein kert guvaaya.

(PAGE 1255): Pur dhun, pur naari rut(u), ninda, bikh(u) khaayi, dookh paaya. Shabad(u) cheen(i) bhaiy, kupt na chhootaiy, mun(i), mookh(i) Maya, Maya. Ajgur(i) bhaar ludday ut(i) bhaari, junmay, junum(u) guvaaya. 1. Mun(i) bhaavaiy Shabad(u) soohaaya. Bherm(i), bherm(i), joan(i) bhaykh buhou keenay, Gur(i) raakhay, Sach(u) paaya. 1. Ruhaou. Teeruth(i), tayj(u) nivaar(i) na nahatay, Hur(i) ka Naam(u) na bhaaya. Ruttan Pdaatuth purhur(i) tiyaagiya, jut ko tut hee aaya. Bishta keet bhuyyay, oot hee tay oot hee maah(i) samaya. Adhik sooaad, roag adhikaayi, bin(u) Gur sehj(u) na paaya. 2. Sayva soort(i) rehus(i) Goon gaavaan, Gurmukh(i) Giyan beechaara. Khoajeen oopjaiy, baadeen binsaiy, huoun bul(i), bul(i) Gur Kartara. Hum neech hootay, heen-mut(i), jhootthay, Tu Shabad(i) suvaarunhaara. Aatum cheen(i) tuhaa Tu taarun, Sach(u) taaray Taarunhaara. 3. Baiys(i) soothaan(i) kuhhaan Goon Tayray, kiyya, kiyya, kuthoun Apaara. Alukh(u), na lukhiyaiy, Agumm, Ajoani, Tu naathaan naathunhaara. Kis(u) peh daykh(i) kuhhoun Tu kaisa, subh(i) jaachuk, Tu Dataara. Bhugut(i) heen(u) Nanak(u) Dur(i) daykhou, Ikk Naam(u) milaiy oor(i) dhaara. 4.3.

Word Meaning: Saachi Soort(i) = pure thoughts. Triptaiy = gets contented. Guvaaya = wasted precious human life. Pur = of others. Rut = in love of. Ninda = malicious criticism of others. Bikh(u) = poison (murderer of conscience. Cheen(i) = recognizing. Kupt = deceitfulness. Chhootaiy = goes away. Ajgur(i) Bhaar = very heavy load. Ludday = loaded. Bhaari = heavy. 1. Bhaavaiy = like. Soohaava = comforting. Bherm(i) Bherm(i) = wandering through. Joan(i) Bhaykh = different life forms. Pause. Tayj(u) = rage. Nivaar(i) = by removing. Nahatay = bathe at holy places. Bhaaya = liked. Ruttan Pdartuh = jewel-like Waheguru's Naam. Purhur(i) = pushing away. Tiyaagiya = renounced. Jut Ko Tut = returned to where it started (in the birth-death cycle). Bishta Keet = like worms of feces (enjoying immoral sensual pleasures). Adhik = many. Sooaad = tastes; enjoyments. Roag = ailments; suffering. Sehj = blissfulness. 2. Sayva Soort(i) = with the spirit of serving. Rehus(i) = with full fervor. Khoajeen = by searching (pondering). Oopjaiy = (high spiritual state) is generated. Baadeen = in aggressive discussions. Binsaiy = is destroyed. Neech = ignoble. Heen-Mut(i) = low wisdom. Suvaarunhaara = beautifier; purifier of mind. Aatum Cheen(i) = self analyzing. Taarun = to salvage. 3. Soothaan(i) = at holy place (in Guru's shelter). Apaara = oh, limitless (Waheguru). Alukh(u) = incomprehensible. Agumm = inaccessible. Ajoni = which takes no life forms. Naathaan = the self-proclaimed spiritual leaders. Naathunhaara = controlling; enslaving. Jaachuk = beggars. Bhugut-Heen(u) = devoid of worship. Oor(i) Dhaara = enshrine in mind. 4.

MEANING: The man does not acquire contentment by reciting Waheguru's Naam with pure thinking (mind) (which he should do), and wastes away his precious human life in his selfishness and ego. Intoxicated in the greed of others' wealth, others' women, and the vilification of others, he tastes all such poisonous evils (which kill his character), and suffers. Such a follower-of-his-mind does not get rid of his worldly fears and his deceitful nature by pondering on the Guru's Shabad, but rather keeps only Maya in his mind. He does take birth as a human, but accumulates an extremely heavy burden of his immoral acts, and wastes away his precious human life. 1.

The human mind feels great comfort when it likes Guru's Shabad, but, misled by Maya's attractions, it wanders through many different life forms. Those protected by the Guru (who come to his shelter) become connected to Waheguru. Pause.

The man does not like Waheguru's Naam, and does not get rid of his rage by taking a dip in the holy pool of His Naam. He forsakes the invaluable Naam of Waheguru and returns to the birth-death cycle. Like the worms of feces, where they seem to be happy, the Maya-worshipper keeps enjoying the filth of immoral sensual pleasures. The more one enjoys such pleasures, the more he suffers, and cannot attain the high spiritual state without the Guru. 2.

On the other hand, a devotee of the Guru ponders on His Shabad (gets connected with Waheguru), and feels blissful by singing Waheguru's praise with the spirit of diligent service. One acquires blissfulness by searching for Waheguru's Naam (pondering on Guru's Shabad), and loses it when he takes part in aggressive discussions to show off his knowledge. I am always a sacrifice for my Waheguru-like Guru, who enlightens me about such things. I am ignoble and have low wisdom, but You adorn me with good qualities with Guru's Shabad, oh Waheguru. Waheguru is the ship to ferry us across the world-sea, and is there when one ponders on Guru's Shabad. 3.

I sing Your praise in the company of the holy saints, but You have countless virtues, so how many of those can the poor me sing, oh Waheguru? You are incomprehensible, and cannot be comprehended; You are inaccessible, and never take any life form; You enslave even those who proclaim themselves to be great gurus. I do not see anybody else whom I can compare You with; You are the only provider, while everybody else is a beggar at Your door. I am without Your worship, I, Nanak, beg for Your Naam to enshrine in my heart so that I may see Your Court (merge with You), oh Lord. 4.3.

ਮਲਾਰ ਮਹਲਾ 1॥ ਜਿਨਿ ਧਨ ਪਿਰ ਕਾ ਸਾਦੁ ਨ ਜਾਨਿਆ ਸਾ ਬਿਲਖ ਬਦਨ ਕੁਮਲਾਨੀ॥ ਭਈ ਨਿਰਾਸੀ ਕਰਮ ਕੀ ਫਾਸੀ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੁਲਾਨੀ॥1॥ ਬਰਸ ਘਨਾ ਮੇਰਾ ਪਿਰੁ ਘਰਿ ਆਇਆ॥ ਬਲਿ ਜਾਵਾ ਗੁਰ ਅਪਨੇ ਪ੍ਰੀਤਮ ਜਿਨਿ ਹਰਿ ਪ੍ਰਭੁ ਆਨਿ ਮਿਲਾਇਆ॥1॥ ਰਹਾਉ॥ ਨਉਤਨ ਪ੍ਰੀਤਿ ਸਦਾ ਠਾਕੁਰ ਸਿਉ ਅਨਦਿਨੁ ਭਗਤਿ ਸੁਹਾਵੀ॥ ਮੁਕਤਿ ਭਏ ਗੁਰਿ ਦਰਸੁ ਦਿਖਾਇਆ ਜੁਗਿ ਜੁਗਿ ਭਗਤਿ ਸੁਭਾਵੀ॥ 2॥ ਹਮ ਥਾਰੇ ਤਿਰਭਵਣ ਜਗੁ ਤੁਮਰਾ ਤੂ ਮੇਰਾ ਹਉ ਤੇਰਾ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਿਰੰਜਨੁ ਪਾਇਆ ਬਹੁਰਿ ਨ ਭਵਜਲਿ ਫੇਰਾ॥ 3॥ ਅਪੁਨੇ ਪਿਰ ਹਰਿ ਦੇਖਿ ਵਿਗਾਸੀ ਤਉ ਧਨੁ ਸਾਚੁ ਸੀਗਾਰੋ॥ ਅਕੁਲ ਨਿਰੰਜਨ ਸਿਉ ਸਚਿ ਸਾਚੀ ਗੁਰਮਤਿ ਨਾਮੁ ਅਧਾਰੋ॥ 4॥ ਮੁਕਤਿ ਭਈ ਬੰਧਨ ਗੁਰਿ ਖੋਲ੍ਹੇ ਸਬਦਿ ਸੁਰਤਿ ਪਤਿ ਪਾਈ॥ ਨਾਨਕ ਰਾਮ ਨਾਮੁ ਰਿਦ ਅੰਤਰਿ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਈ॥ 5॥4॥

Malhaar Mehla 1: Jinh(i) dhun Pir ka saad(u) na jaaniya, sa bilkh budun koomlaani. Bhuyyi niraasi, kerm kee phaasi, bin(u) Gur bherm(i) bhoolaani. 1. Bers ghunaa, mayra Pir ghur(i) aaya. Bul(i) jaavaan Gur Apnay Preetum, jinh(i) Hur(i) Prubh(i) aan(i) milaaya. 1. Ruhaou. Nuoutun preet(i), sudaa Tthaakur siyoun, undin(u) bhugut(i) soohaavi. Mookt(i) bhuyyay Gur(i) ders(u) dikhaaya, joog(i), joog(i) bhugut(i) soobhaavi. 2. Hum Thaaray, tirbhuvun jug(u) Toomra, Tu Mayra, huoun Tayra. Satgur(i) miliyain Nirunjun(u) paaya, buhour(i) na bhuvjul(i) phayra. 3. Apunay Pir, Hur(i), daykh(i) vigaasi, Tuou dhun(u) Saach(u) seegaaro. Akool, Nirunjun(u) siyoun Sach(i) Saachi, Gurmut(i) Naam(u) adhaaro. 4. Mookut(i) bhuyyi, bundhun Gur(i) khohlay, Shabad(i) soort(i) put(i) paayi. Nanak, Ram Naam(u) rid untar(i), Gurmukh(i) mayl(i) milaayi. 5.4.

Word Meaning: Dhun = woman; human soul. Pir = dearl; husband. Saad(u) = taste; blissfulness. Bilkh = anxious; nervous; uneasy. Budun = face. Koomlaani = in low spirits; dejected. Niraasi = dejected. Phaasi = trapped; restrained. Bherm(i) Bhoolaani = misled by misbeliefs. 1. Bers = cause rain. Ghunaa = oh, clouds. Bul(i) = sacrifice. Pause. Nuoutun = fresh. Tthaakur = Lord. Siyoun = with. Soohaavi = comforting. Mookut(i) Bhuyyay = became emancipated. Soobhaavi = praise-earning; comforting. 2. Tirbhuvun Jug(u) = the three-layered universe. Huoun = I. Buhour Na = not again. Bhuvjul(i) Phayra = return to the world (reincarnation). 3. Vigaasi = bloomed. Tuou = only then. Seegaaro

= adorned. Akool = without any clan. Sach(i) = with Waheguru's Naam. Saachi = like Waheguru. Aadhaaro = basis. 4. Soort(i) = wisdom; focussed mind. Put(i) = honour. Rid Untar(i) = in heart. Milaayi = connected.5.

MEANING: The human bride, who has not enjoyed the bliss of union with Waheguru, feels uneasy, and her face shows her low spirits. Restrained by her fate shaped by her previous deeds, she feels dejected and is misled by her misbeliefs without the Guru. 1. Cause the rain of Waheguru Naam, oh my cloud-like Guru, so that my dear Waheguru may visit (appear) in my heart. I am a sacrifice for my dear Guru, who connects His devotees with Waheguru. Pause. My love for the Lord is always fresh (it never lessens), and His day-and-night worship is highly comforting. Waheguru's worship earns one praise no matter what the eon is, and one attains emancipation when he has His Sight with the grace of the Guru. 2. The whole universe belongs to Waheguru, and I am also His. I am Yours, and You are mine, oh Waheguru. One acquires Waheguru, which is above the effects of Maya in the shelter of Satguru, and such a devotee never falls in the birth-death cycle. 3. The heart of the human bride, which is adorned (by the Guru) with noble qualities, blooms to "see" her beloved Waheguru. In the shelter of the Guru, clan-less Waheguru's Naam becomes the basis of her life, and by reciting His Naam, she becomes like Him, which is above the effects of Maya. 4. She attains emancipation when Satguru breaks her bonds with Maya, and she acquires profound spiritual wisdom and earns respect everywhere through the Guru's Shabad. With His Naam in her heart, she is connected with Waheguru by the grace of the Guru, oh Nanak. 5.4.

ਮਹਲਾ 1 ਮਲਾਰ॥ ਪਰ ਦਾਰਾ ਪਰ ਧਨੁ ਪਰ ਲੋਭਾ ਹਉਮੈ ਬਿਖੈ ਬਿਕਾਰ॥ ਦੁਸਟ ਭਾਉ ਤਜਿ ਨਿੰਦ ਪਰਾਈ ਕਾਮੁ ਕ੍ਰੋਧੁ ਚੰਡਾਰ॥ 1॥ ਮਹਲਾ ਮਹਿ ਬੈਠੇ ਅਗਮ ਅਪਾਰ॥ ਭੀਤਰਿ ਅੰਮ੍ਰਿਤੁ ਸੋਈ ਜਨੁ ਪਾਵੈ ਜਿਸੁ ਗੁਰ ਕਾ ਸਬਦੁ ਰਤਨੁ ਆਚਾਰ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1256)॥ ਦੁਖ ਸੁਖ ਦੋਊ ਸਮ ਕਰਿ ਜਾਨੈ ਬੁਰਾ ਭਲਾ ਸੰਸਾਰ॥ ਸੁਧਿ ਬੁਧਿ ਸੁਰਤਿ ਨਾਮਿ ਹਰਿ ਪਾਈਐ ਸਤ ਸੰਗਤਿ ਗੁਰ ਪਿਆਰ॥ 2॥ ਅਹਿਨਿਸਿ ਲਾਹਾ ਹਰਿ ਨਾਮੁ ਪਰਾਪਤਿ ਗੁਰੁ ਦਾਤਾ ਦੇਵਣਹਾਰੁ॥ ਗੁਰਮੁਖਿ ਸੁਖ ਸੋਈ ਜਨੁ ਪਾਏ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਕਰਤਾਰੁ॥ 3॥ ਕਾਇਆ ਮਹਲੁ ਮੰਦਰੁ ਘਰੁ ਹਰਿ ਕਾ ਤਿਸੁ ਮਹਿ ਰਾਖੀ ਜੋਤਿ ਅਪਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਹਲਿ ਬੁਲਾਈਐ ਹਰਿ ਮੇਲੇ ਮੇਲਣਹਾਰ॥ 4॥5॥

Mehla 1, Malhaar: Pur daara, pur dhun(u), pur lobha, haumein bikhaiy bikaar. Doosht bhaaou tuj(i) nind puraayi, kaam(u), kroadh(u) chundaar. 1. Mehlaan meh(i) baiytthay Agumm Apaar. Bheetur(i) Amrit soyee jun(u) paavaiy jis(u) Gur ka Shabad(u) ruttan(u) aachaar. 1. Ruhaou.

(PAGE 1256): Dookh, sookh doyoo sum kur jaanaiy, booraa, bhulaa sunsaar. Soodh(i), boodh(i) soort(i), Naam(u) Hur(i) paayiyaiy Sut-sungut(i), Gur piyaar. 2. Ehinis(i) laaha, Hur(i) Naam(u) puraaput(i), Gur Daata dayvunhaar(u). Gurmukh(i) sookh soyee jun(u) paayay, jis nu nudr(i) kuray Kartar(u). 3. Kaaya mehl(u), mundar(u), ghur(u) Hur(i) ka, tis(u) meh(i) raakhi Jot(i) Apaar. Nanak, Gurmukh(i) mehl(i) boolaayiyaiy, Hur(i) maylay maylunhaar. 4.5.

Word Meaning: Pur = of others. Daara = woman. Lobha = greed. Bikhaiy Bikaar = immoral sensual pleasures. Doosht Bhaaou = evil nature. Nind = vilification. Chundaar = wicked; merciless. Mehlaan = in palace-like hearts. Agumm = inaccessible. Apaar = endless (God). Bheetur(i) = inside. Shabad Ruttan = jewel-like Shabad. Achaar = life-style. Pause. Sum = equal; the same. Boora = bad (treatment). Bhulaa = good (treatment). Soodh(i) = awareness. Boodh(i) = wisdom. Soort(i) = focus of mind. 2. Ehinis(i) = day and night. Laaha = benefit. Puraaput(i) = acquirement. 3. Kaaya = body. Mehl = Mundar(u) = Ghur(u) = mansions. Jot(i) = Waheguru's Light (Soul). 4.

MEANING: The inaccessible and the limitless Waheguru is present in your heart, but only

that individual enjoys the Amrit of His Naam who has shaped his lifestyle according to the jewel-like Shabad of the Guru. **Pause.**
Keeping an evil eye on the women of others, harbouring greed for others' wealth in mind, and one's selfishness and ego, are all poisonous and evil thoughts. One has to give up all these evil habits along with his wicked spirit, vilification of others, lust, and merciless rage to enjoy the Naam-Amrit. 1. One has to accept comforts and discomforts the same way, as well as the good and the bad treatments from the world. One acquires high awareness, noble wisdom, and focus of mind with Waheguru's Naam, which one enshrines in his mind with love for the Guru, and in the company of the holy saints. 2.
Only that devotee acquires comfort (peace of mind) with Waheguru's Naam in the shelter of the Guru on whom Waheguru casts His kind sight. The Guru is the source of Waheguru's Naam, and one acquires it as a special benefit (wealth) when he recites it day and night in the Guru's shelter. 3. The human body is the mansion of the limitless Waheguru in which He places His Light. Waheguru calls in such a devotee of the Guru to His Palace as the Guru is one who connects the devotee with Waheguru, oh Nanak. 4.5.

ਮਲਾਰ ਮਹਲਾ 1 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪਵਣੈ ਪਾਣੀ ਜਾਣੈ ਜਾਤਿ॥ ਕਾਇਆ ਅਗਨਿ ਕਰੇ ਨਿਭਰਾਤਿ॥ ਜੰਮਹਿ ਜੀਅ ਜਾਣੈ ਜੇ ਥਾਉ॥ ਸੁਰਤਾ ਪੰਡਿਤੁ ਤਾ ਕਾ ਨਾਉ॥ 1॥ ਗੁਣ ਗੋਬਿੰਦ ਨ ਜਾਣੀਅਹਿ ਮਾਇ॥ ਅਣਡੀਠਾ ਕਿਛੁ ਕਹਣੁ ਨ ਜਾਇ॥ ਕਿਆ ਕਰਿ ਆਖਿ ਵਖਾਣੀਐ ਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਊਪਰਿ ਦਰਿ ਅਸਮਾਨਿ ਪਇਆਲਿ॥ ਕਿਉਕਰਿ ਕਹੀਐ ਦੇਹੁ ਵੀਚਾਰਿ॥ ਬਿਨੁ ਜਿਹਵਾ ਜੋ ਜਪੈ ਹਿਆਇ॥ ਕੋਈ ਜਾਣੈ ਕੈਸਾ ਨਾਉ॥ 2॥ ਕਥਨੀ ਬਦਨੀ ਰਹੈ ਨਿਭਰਾਤਿ॥ ਸੋ ਬੂਝੈ ਹੋਵੈ ਜਿਸੁ ਦਾਤਿ॥ ਅਹਿਨਿਸਿ ਅੰਤਰਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਸੋਈ ਪੁਰਖੁ ਜਿ ਸਚਿ ਸਮਾਇ॥ 3॥ ਜਾਤਿ ਕੁਲੀਨ ਸੇਵਕੁ ਜੇ ਹੋਇ॥ ਤਾ ਕਾ ਕਹਣਾ ਕਹਹੁ ਨ ਕੋਇ॥ ਵਿਚਿ ਸਨਾਤੀ ਸੇਵਕੁ ਹੋਇ॥ ਨਾਨਕ ਪਨ੍ਹੀਆ ਪਹਿਰੈ ਸੋਇ॥ 4॥1॥6॥

Malhaar Mehla 1, Ghur(u) 2: Ek Onkar Satgur Persad(i): Puvaniy, paani jaanaiy jaat(i). Kaaya ugun(i) kuray nibhraant(i). Jummeh(i) jea jaanaiy jay thaaoun. Soorta pundit ta ka naaoun. 1. Goon Gobind na jaaniyeh(i) maayay. Undeettha kichh(u) kehn(u) na jaayay. Kiyya kur(i) aakh(i) vukhaaniyaiy maayay. 1. Ruhaou. Oopur dur(i) usmaan(i) puyyaal(i). Kiyounkur kuhhiyeh(i) dayh(u) veechaar(i). Bin(u) jihva jo jupaiy hiyaayaiy. Koyee jaanaiy kaiysa Naaoun. 2. Kuthni, budni, ruhhaiy nibhraant(i). So boojhaiy, hovaiy jis(u) daat(i). Ehinis(i) untar(i) ruhhaiy liv laayay. Soyee Purakh(u) j(i) Sach(i) smaayay. 3. Jaat(i) kooleen sayvuk(u) jay hoyay. Ta ka kehna kuhhou na koyay. Vich(i) sunaati sayvuk(u) hoyay. Nanak, punniah pehraiy soyay. 4.1.6.
Word Meaning: Jaanaiy = realize. Jaat(i) = nature; root. Kaaya Ugun(i) = fire of desires. Nibhraant(i) = calm down; put out. Thaaoun = origin. Soorta = wise; learned. 1. Undeettha = invisible. Kiyya Kur(i) = how? Vukhaaniyaiy = explain. Pause.
Dur(i) = inside; below. Usmaan(i) = in the sky Puyyal(i) = in the underworlds. Dayh(u) Veechaar(i)= advise by thinking. Jihva = tongue. Hiyaayay = from the heart. Koyee = some rare. 2. Kuthni Budni = by saying and explaining (to show off). Nibhraant(i) = refrains from. Daat(u) = gift. Ehinis(i) = day and night. Liv Laayay = meditate deeply (stay connected). Purakh(u) = like Waheguru. J(i) = which. 3. Jaat(i) Kooleen = high caste. Kehna Kuhhou Na = cannot be praised enough. Sunaati = low caste. Punniah = shoes (of my skin). Pehraiy = wear. 4
MEANING: Only that individual deserves to be called a wise pundit who recognizes that Waheguru is the root of all the five elements, like water and air, and is also the source of the births of all life. At the same time, such a pundit must calm down the fire of his worldly desires.
1. As Waheguru is invisible, the man does not know all His noble qualities; so how

can one say anything about Him, and describe His virtues, oh my mother? Pause.
He is present above, below, in the sky, and in the underworld, so advise me how to sing His praise. Answer: If you cannot sing His praise with your tongue (using the right words), love Him with your heart. The individual, who does so, enjoys the sweetness of His Naam. 2.
Only that individual realizes Waheguru who refrains from discussing His qualities simply to show off his knowledge, and whom He gives the gift of His Naam to. Only that individual becomes like Waheguru who stays absorbed in (connected with) Him day and night through deep meditation on His Naam. 3.
No words can be said in the full praise of a devotee who belongs to a high caste; but a low-caste devotee is worthy of wearing the shoes of my skin, oh Nanak. 4.1.6.

ਮਲਾਰ ਮਹਲਾ 1॥ ਦੁਖੁ ਵਿਛੋੜਾ ਇਕੁ ਦੁਖੁ ਭੂਖ॥ ਇਕੁ ਦੁਖੁ ਸਕਤਵਾਰ ਜਮਦੂਤ॥ ਇਕੁ ਦੁਖੁ ਰੋਗੁ ਲਗੈ ਤਨਿ ਧਾਇ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ॥ 1॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ॥ ਦਰਦੁ ਹੋਵੈ ਦੁਖੁ ਰਹੈ ਸਰੀਰ॥ ਐਸਾ ਦਾਰੂ ਲਗੈ ਨ ਬੀਰ॥ 1॥ ਰਹਾਉ॥ ਖਸਮੁ ਵਿਸਾਰਿ ਕੀਏ ਰਸ ਭੋਗ॥ ਤਾ ਤਨਿ ਉਠਿ ਖਲੋਏ ਰੋਗ॥ ਮਨ ਅੰਧੇ ਕਉ ਮਿਲੈ ਸਜਾਇ॥ ਵੈਦ ਨ ਭੋਲੇ ਦਾਰੂ ਲਾਇ॥ 2॥ ਚੰਦਨ ਕਾ ਫਲੁ ਚੰਦਨ ਵਾਸੁ॥ ਮਾਣਸ ਕਾ ਫਲ ਘਟ ਮਹਿ ਸਾਸੁ॥ ਸਾਸਿ ਗਇਐ ਕਾਇਆ ਢਲਿ ਪਾਇ॥ ਤਾ ਕੈ ਪਾਛੈ ਕੋਇ ਨ ਖਾਇ॥ 3॥ ਕੰਚਨ ਕਾਇਆ ਨਿਰਮਲ ਹੰਸੁ॥ ਜਿਸੁ ਮਹਿ ਨਾਮੁ ਨਿਰੰਜਨ ਅੰਸੁ॥ ਦੂਖ ਰੋਗ ਸਭਿ ਗਇਆ ਗਵਾਇ॥ ਨਾਨਕ ਛੂਟਸਿ ਸਾਚੈ ਨਾਇ॥ 4॥2॥7॥

Malhaar Mehla 1: Dookh(u) vichhorra, ikk(u) dookh(u) bhookh. Ikk dookh shukutvaar Jumdoot. Ikk(u) dookh(u) roag(u) luggaiy tun(i) dhaayay. Vaiyd na bholay daaroo laayay. 1. Vaiyd na bholay daaroo laayay. Durd(u) hovaiy, dookh(u) ruhhaiy sureer. Aiysa daaroo luggaiy na beer. 1. Ruhaou. Khusm(u) visaar(i) keeyay rus bhoag. Ta tun(i) ootth(i) khuloyay roag. Mun undhaiy kuou milaiy sujaayay. Vaiyd na bholay daaroo laayay. 2. Chundun ka ful(u) chundun vaas(u). Maanus ka ful ghut meh(i) saas(u). Saas guyyaiyn kaaya dhul(i) paayay. Ta kay paachhaiy koyay na khaayay. 3. Kunchun kaaya nirmul huns(u). Jis(u) meh(i) Naam(u) Nirunjun unsh(u). Dookh roag subh(i) guyya guvaayay. Nanak chhootus(i) Saachaiy Naayayn. 4.2.7.

Word Meaning: Dookh = pain; suffering. Vichhorra = separation. Bhookh = hunger. Shukutvaar = powerful. Jumdoot = agents of the Angel of death. Roag(u) = ailment. Dhaayay = fast. Vaiyd = physician. Bholay = ignorant. Daaroo = medication. 1. Durd(u) = pain. Luggaiy Na = does not affect (cure). Beer = oh, brother. Pause. Khusm(u) = Lord. Visaar(i) = forgetting. Rus Bhoag = enjoyment of sensual pleasures. Ta = then. Ootth(i) Khuloyay = arise. Sujaayay = punishment. 2. Chundun = sandal tree. Ful(i) = gift; importance. Vaas(u) = fragrance. Maanus = human. Kaaya = body. Dhul(i) Paayay = collapses. Paachhaiy = after. 3. Kunchun = gold-like; pure. Nirmul = pure. Huns(u) = soul. Unsh(u) = a part of. Guvaayay = leaves behind; gets rid of. Chhootus(i) = attains emancipation. 4.

MEANING: There are many pain-causing factors in man's life, which include separation (from one's dear ones, and from God), hunger (of the stomach and of worldly attractions), and the powerful death. These are some causes of suffering which attack the body very fast (and there is no medication for such ailments). So, do not prescribe any medication for such ailments, oh, the ignorant physician. 1. There is no treatment for the (mental) ailments in which the pain is not relieved, and suffering stays in the body, oh my brother; so, do not prescribe any medication for such ailments, oh the ignorant physician. Pause.
When the man forgets the Creator, Waheguru, and enjoys worldly pleasures, such ailments take root in his body. The foolish mind receives the punishment for his evil thoughts and actions; so, do not recommend any medication, oh physician. 2.

The importance (use) of sandalwood lasts only as long as it retains its fragrance. Similarly, the human body is useful only as long as it has breath. Once he breathes his last, his body collapses, and he cannot enjoy any worldly attractions. 3.
A man who keeps his body as pure as gold, with Waheguru's Naam in his heart, has a pure soul in his body too. A man finds emancipation with Waheguru's Naam, and he leaves all his suffering and his ailments behind, oh Nanak. 4.2.7.

ਮਲਾਰ ਮਹਲਾ 1॥ ਦੁਖ ਮਹੁਰਾ ਮਾਰਣ ਹਰਿ ਨਾਮੁ॥ ਸਿਲਾ ਸੰਤੋਖ ਪੀਸਨੁ ਹਥਿ ਦਾਨੁ॥
(ਅੰਗ 1257)॥ ਨਿਤ ਨਿਤ ਲੇਹੁ ਨ ਛੀਜੈ ਦੇਹ॥ ਅੰਤ ਕਾਲਿ ਜਮੁ ਮਾਰੈ ਠੇਹ॥ 1॥ ਐਸਾ ਦਾਰੂ ਖਾਹਿ ਗਵਾਰ॥ ਜਿਤੁ ਖਾਧੈ ਤੇਰੇ ਜਾਹਿ ਵਿਕਾਰ॥ 1॥ ਰਹਾਉ॥ ਰਾਜੁ ਮਾਲੁ ਜੋਬਨੁ ਸਭੁ ਛਾਵ॥ ਰਥਿ ਫਿਰੰਦੈ ਦੀਸਹਿ ਥਾਵ॥ ਦੇਹ ਨ ਨਾਉ ਨ ਹੋਵੈ ਜਾਤਿ॥ ਓਥੈ ਦਿਹੁ ਐਥੈ ਸਭ ਰਾਤਿ॥ 2॥ ਸਾਦ ਕਰਿ ਸਮਧਾ ਤ੍ਰਿਸਨਾ ਘਿਉ ਤੇਲੁ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਅਗਨੀ ਸਿਉ ਮੇਲੁ॥ ਹੋਮ ਜਗ ਅਰੁ ਪਾਠ ਪੁਰਾਣ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਪਰਵਾਣ॥ 3॥ ਤਪੁ ਕਾਗਦ ਤੇਰਾ ਨਾਮੁ ਨੀਸਾਨੁ॥ ਜਿਸ ਕਉ ਲਿਖਿਆ ਏਹੁ ਨਿਧਾਨੁ॥ ਸੇ ਧਨਵੰਤ ਦਿਸਹਿ ਘਰਿ ਜਾਇ॥ ਨਾਨਕ ਜਨਨੀ ਧੰਨੀ ਮਾਇ॥ 4॥3॥8॥

Malhaar Mehla 1: Dookh Mahoura, maarun Hur(i) Naam(u). Silaa suntokh, peesun(u) huth(i) daan(u).

(PAGE 1257): Nit, nit layhou, na cheejaiy dayh. Unt(i) kaal(i) Jum maaraiy tthayh. 1. Aiysa daaroo khaah(i) guvaar. Jit(u) khaadhaiy tayryay jaah(i) vikaar. 1. Ruhaou. Raj(u), maal(u), jobun(u) subh chhaanv. Ruth(i) phirundaiy deeseh(i) thaanv. Dayh, na naaoun, na hovaiy jaat(i). Oathaiy dihoun, aiythaiy subh raat(i). 2. Saad kur(i) smudhaa, trishna, ghiyyo, tayl(u). Kaam(u), kroadh(u), ugni siyoun mayl(u). hoam, jugg, ur(u) paatth, Puraan. Jo Tis(u) bhaavaiy, so pervaan. 3. Tup(u) kaagud, Tayra Naam neeshaan(u). Jis kuou likhiya eh(u) nidhaan(u). Say dhunvunt, diseh(i) ghur(i) jaayay. Nanak, jun-nee dhunni maayay. 4.3.8.

Word Meaning: Mahoura = poison. Maarun = antidote. Silaa = mortar. Suntokh = contentment. Peesun = pestle. Daan(u) = donations. Nit, Nit = always. Cheejaiy = erodes; weakens mind with age. Maaraiy Tthayh = knocks down. 1. Guvaar = oh, foolish. Vikaar = immoral practices. Pause. Maal(u) = wealth. Jobun(u) = youthfulness. Chhaanv = shadow; darkness. Ruth Phirundaiy = with the rising sun (enlightenment); (it is believed that the sun rides a chariot which is pulled by the lame Arun). Deeseh(i) Thaanv = the reality becomes clear. Naaoun = reputation. Oathaiy = there; in Waheguru's Court. Dihoun = day; light. Aiythaiy = here; in this world. Raat(i) = night; darkness of illusions. 2. Saad = tastes; enjoyments. Smudhaa = wood (fuel) for the fire (of huvun). Trishna = worldly desires. Kaam(u) = lust. Hoam = huvun. Jugg = food for the Brahmans. Paatth Puraan = reading of the Purana. Tis(u) = Waheguru. Bhaavaiy = is pleased with. Pervaan = acceptable. 3. Tup(u) = self-affliction to please gods; hard labour of Waheguru's Naam. Kaagud = paper. Neeshaan = identification. Nidhaan = treasure. Dhunvunt = truly wealthy. Ghur(i) = Waheguru's Residence. Jun-nee = birth-giving. Dhunni = worthy of our respect. Maayay = mother.

MEANING: Human suffering is like a poison for which Waheguru's Naam is the antidote. Some people grind sandalwood to anoint their foreheads as a show of their religiosity. But Waheguru's devotees make contentment their mortar, and donations to the needy their pestle to grind noble qualities and digest them (make them a permanent part of their character). The devotee, who takes such a healthy diet daily for their mind, does not suffer mentally from aging, and knocks down the agents of death at the end (becomes one with Waheguru). 1. Take this medication, which will rid you of your immoral activities, oh, foolish. Pause. One's rule of some state, his wealth, and his youthfulness are all shadows which keep him in the dark, and which disappear with the rising sun (he sees the reality with the enlightenment

of his mind). Then he realizes that none of his body, his reputation, or his high caste accompanies him to the next world. Man lives in the darkness of his ignorance in this world, but all his actions are well known in Waheguru's Court, where everything is clear like in the daylight. 2. So, one should make his worldly enjoyments the wood, his desires the ghee and the oil. and along with his lust and rage, use them as fuel for the fire of huvun (should burn them for the noble cause of purification of his mind). Only those huvuns, meals to the Brahmans, and the readings of the Purans are approved by Waheguru, which please Him. 3.

The paper of hard labour on which Waheguru's Naam is written serves as one's identification in Waheguru's court. Those who reach Waheguru's Residence are recognized as truly wealthy. Their mothers (wisdom) are worthy of our respect, oh Nanak. 4.3.8.

ਮਲਾਰ ਮਹਲਾ 1॥ ਬਾਗੋ ਕਾਪੜ ਬੋਲੈ ਬੈਣ॥ ਲੰਮਾ ਨਕੁ ਕਾਲੇ ਤੇਰੇ ਨੈਣ॥ ਕਬਹੂੰ ਸਾਹਿਬੁ ਦੇਖਿਆ ਭੈਣ॥ 1॥ ਊਡਾ ਊਡਿ ਚੜਾ ਅਸਮਾਨਿ॥ ਸਾਹਿਬ ਸੰਮ੍ਰਿਥ ਤੇਰੈ ਤਾਣਿ॥ ਜਲਿ ਥਲਿ ਡੂਗਰ ਦੇਖਾ ਤੀਰ॥ ਥਾਨ ਥਨੰਤਰਿ ਸਾਹਿਬੁ ਬੀਰ॥ 2॥ ਜਿਨਿ ਤਨੁ ਸਾਜਿ ਦੀਏ ਨਾਲਿ ਖੰਭ॥ ਅਤਿ ਤ੍ਰਿਸਨਾ ਉਡਨੈ ਕੀ ਡੰਝ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਬੰਧਾ ਧੀਰ॥ ਜਿਉ ਵੇਖਾਲੇ ਤਿਉ ਵੇਖਾ ਬੀਰ॥ 3॥ ਨ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਨ ਜਾਹਿਗੇ ਖੰਭ॥ ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਕਾ ਸਨਬੰਧ॥ ਨਾਨਕ ਕਰਮੁ ਹੋਵੈ ਜਪੀਐ ਕਰਿ ਗੁਰੁ ਪੀਰੁ॥ ਸਚਿ ਸਮਾਵੈ ਏਹੁ ਸਰੀਰੁ॥ 4॥4॥9॥

Malhaar Mehla 1: Baago kaapurr, boalaiy baiyn. Lumma nuck(u), kaalay taray naiyn. Kubhoon Sahib(u) daykhiya bhaiyn? 1. Oodaan, ood(i) churrhaan usmaan(i). Sahib Sumruth, Tayray taan(i). Jul(i), thul(i) doogur daykhaan teer. Thaan thununtar(i) Sahib(u) beer. 2. Jin(i) tun(u) saaj(i) deeyay naal(i) khumbh. Ut(i) trishna, oodnaiy kee dunjh. Nudr(i) kuray, ta bundhaan dheer. Jiyoun vaykhaalay, tiyoun vaykhaan beer. 3. Na eh(u) tun(u) jaayayga, na jaahayngay khumbh. Paunaiy, paani ugnee ka sunbundh. Nanak, kerm(u) hovaiy, juppiyaiy kur(i) Gur(u) Peer(u). Sach(i) smaavaiy, eh(u) sureer(u). 4.4.9.

Word Meaning: Baago = white; shiny; clean. Kaapurr = clothes. Baiyn = (sweet) language. Kaalay Naiyn = black eyes. Kubhoon = ever? 1. Oodaan = flights of mind. Sumruth = omnipotent. Thul(i) = on the land. Doogur = mountains. Teer = banks of rivers. Thununtar(i) = distant places; everywhere. 2. Saaj(i) = created. Khumbh = wings (to fly by mind). Ut(i) = extreme. Trishna = appetite for worldly desires. Dunjh = strong desire. Bundhaan Dheer = control my mind. Vaykhaalay = shows. 3. Jaayayga = accompany. Sunbundh = union. Kerm(u) = benevolence.4.

MEANING: Have you ever seen (got connected with, or sung praise of) Waheguru, who has given you the ability to wear clean (and rich) clothes, and speak with sweet language, has given you a long nose, and beautiful eyes? (Of course not, as the man is engrossed in Maya). 1. If you gave me the ability to fly high in the sky, and to see all the waters, the whole land, the mountains, and all the (holy places) on the river banks, I will find You everywhere, oh, the all-powerful (omnipotent) Waheguru. 2.

Waheguru, who creates the bodies and gives the mind the ability to take flights, also generates a strong desire to take high flights about worldly attractions. I can control my mind from taking flights only if He casts a kind sight on me, and I can see the reality of the world as He shows me, oh, my brother. 3. The human body has been created by Waheguru with the union of air, water, and fire; so, one's body and his wings (desire to take mental flights) do not accompany him on his death. One can recite Waheguru's Naam only with His benevolence, and in the shelter of the Guru or Peer (in case of Muslims), as a result of which the human body (soul merges with the Supreme Being), oh Nanak. 4.4.9.

ਮਲਾਰ ਮਹਲਾ 3 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Malhaar Mehla 3, Chaupuday, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਨਿਰੰਕਾਰੁ ਆਕਾਰੁ ਹੈ ਆਪੇ ਆਪੇ ਭਰਮਿ ਭੁਲਾਏ॥ ਕਰਿ ਕਰਿ ਕਰਤਾ ਆਪੇ ਵੇਖੈ ਜਿਤੁ ਭਾਵੈ ਤਿਤੁ ਲਾਏ॥ ਸੇਵਕ ਕਉ ਏਹਾ ਵਡਿਆਈ ਜਾ ਕਉ ਹੁਕਮੁ ਮਨਾਏ॥ 1॥ ਆਪਣਾ ਭਾਣਾ ਆਪੇ ਜਾਣੈ ਗੁਰ ਕਿਰਪਾ ਤੇ ਲਹੀਐ॥ ਏਹਾ ਸਕਤਿ ਸਿਵੈ ਘਰਿ ਆਵੈ ਜੀਵਦਿਆ ਮਰਿ ਰਹੀਐ॥ 1॥ ਰਹਾਉ॥ ਵੇਦ ਪੜੈ ਪੜਿ ਵਾਦੁ ਵਖਾਣੈ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸਾ॥ ਏਹ ਤ੍ਰਿਗੁਣ ਮਾਇਆ ਜਿਨਿ ਜਗਤੁ ਭੁਲਾਇਆ ਜਨਮ ਮਰਣ ਕਾ ਸਹਸਾ॥ ਗੁਰ ਪਰਸਾਦੀ ਏਕੋ ਜਾਣੈ ਚੂਕੈ ਮਨਹੁ ਅੰਦੇਸਾ॥ 2॥ ਹਮ ਦੀਨ ਮੂਰਖ ਅਵਿਚਾਰੀ ਤੁਮ ਚਿੰਤਾ ਕਰਹੁ ਹਮਾਰੀ॥ ਹੋਹੁ ਦਇਆਲ ਕਰਿ ਦਾਸਾ ਦਾਸਾ ਕਾ ਸੇਵਾ ਕਰੀ ਤੁਮਾਰੀ॥ ਏਕੁ ਨਿਧਾਨੁ ਦੇਹਿ ਤੂ ਅਪਣਾ ਅਹਿਨਿਸਿ ਨਾਮੁ ਵਖਾਣੀ॥ 3॥ ਕਹਤ ਨਾਨਕੁ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਹੁ ਕੋਈ ਐਸਾ ਕਰੇ ਵੀਚਾਰਾ॥ ਜਿਉ ਜਲ ਊਪਰਿ ਫੇਨੁ ਬੁਦਬੁਦਾ ਤੈਸਾ ਇਹੁ ਸੰਸਾਰਾ॥

(ਅੰਗ 1258)॥ ਜਿਸ ਤੇ ਹੋਆ ਤਿਸਹਿ ਸਮਾਣਾ ਚੂਕਿ ਗਇਆ ਪਾਸਾਰਾ॥ 4॥1॥

Nirunkar(u) akaar haiy Aapay, Aapay bherm(i) bhoolaayay. Kur(i), kur(i) Kerta Aapay vaykhaiy, jit(u) bhaavaiy, tit(u) laayay. Sayvuk kuou eha vudiyaayi ja kuou Huqam(u) munaayay. 1. Aapna bhaana Aapay jaanaiy, Gur kirpa tay luhhiyaiy. Eha shukut(i) Shivaiy ghur(i) aavaiy, jeenvundiyaan mur(i) ruhhiyaiy. 1. Ruhaou. Vayd purrhaiy, purrh(i) vaad(u) vukhaanaiy, Brahma, Bishan(u), Mahesha. Eh tirgoon Maya, jinh(i) jungut bhoolaaya, junum, mern ka sehsa. Gur Persadi Aiyko jaanaiy, chookaiy munhoun undaysa. 2. Hum deen, moorukh, avichaari, Toom chinta kurhou humaari. Hohou duyaal, kur(i) daasa daasaan ka, sayva kureen Toomhaari. Aik nidhaan(u) dayh(i) Tu Apna, ehinis(i) Naam(u) vukhaani. 3. Keht Nanak(u) Gur Persadi, boojhou, koyee aiysa kuray veechaara. Jiyoun jul oopur phayn(u) boodbooda, taiysa eh(u) sunsaara.

(PAGE 1258): Jis tay hoa, Tiseh(i) smaana, chook(i) guyya pusaara. 4.

Word Meaning: Nirunkar(u) = the formless Waheguru. Aakaar(u) = the visible world. Bherm(i) Bhoolaayay = misleads in illusions. Jit(u) = in whatever business. Tit(u) = the same. Sayvuk = servant; devotee. Vudiyaayi = honour. 1. Bhaana = Will. Luhhiyaiy = acquire; understand. Shukut(i) = (attraction for) Maya. Shivaiy Ghur(i) = in Waheguru's Home (focus on). Jeenvundiyaan Mur(i) Ruhhiyaiy = kill worldly desires while living in the family. Pause. Vaad Vukhaanaiy = takes part in useless debates. Tirgoon Maya = Maya with three effects. Sehsa = worry. Undaysa = doubts; misgivings. 2. Deen = weak; helpess. Avichaari = low thinking. Chinta Kurhou = look after. Daasa Daasaan Ka = slave of slaves (devotees). Ehinis(i) = day and night. Vukhaanai = say; recite. 3. Boojhou = understand; realize. Phayn(u) = foam. Boodbooda = bubble. 4.

MEANING: The visible world is a manifestation of the formless Waheguru (He is present in His creation). By creating Maya, He Himself misleads the world with its mind-captivating attractions. The Creator looks after His living beings and puts them in the kind of business (worldly affairs) He deems they deserve. It is an honour for the devotee whom He makes obey His Huqam. 1. Waheguru knows His Will (what He wishes to do), and with the kindness of the Guru, one understands that Waheguru wishes his devotees to turn their mind away from Maya, and turn it towards His Naam so as to kill their worldly desires while living in the family. Pause. With faith in Brahma, Vishnu, and Shiva, the pundit reads the Vedas just to take part in worthless debates to display his egoistic knowledge. Such behaviour of the pundit is a form of Maya with three effects: it misleads the world through its illusions and keeps the world in the worrisome cycle of births and deaths. 2.

I am helpless, foolish, and have low wisdom; but You are kind, and look after me, oh Waheguru. Kindly be benevolent and make me a slave of Your devotees so that I may serve You. Kindly grant me the treasure of Your Naam to recite it day and night. 3.
Some rare individual ponders on Guru's Shabad, and realizes with His benevolence that the world is as short-lived as the bubbles of foam on the surface of water. When the world is absorbed in the Creator, God, the whole expanse comes to an end, oh Nanak. 4.1

ਮਲਾਰ ਮਹਲਾ 3॥ ਜਿਨੀ ਹੁਕਮੁ ਪਛਾਣਿਆ ਸੇ ਮੇਲੇ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ ਸਚੀ ਭਗਤਿ ਕਰਹਿ ਦਿਨੁ ਰਾਤੀ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਸਦਾ ਸਚੁ ਹਰਿ ਵੇਖਦੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ॥ 1॥ ਮਨ ਰੇ ਹੁਕਮੁ ਮੰਨਿ ਸੁਖੁ ਹੋਇ॥ ਪ੍ਰਭ ਭਾਣਾ ਅਪਣਾ ਭਾਵਦਾ ਜਿਸੁ ਬਖਸੇ ਤਿਸੁ ਬਿਘਨੁ ਨ ਕੋਇ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਨਾ ਹਰਿ ਭਗਤਿ ਨ ਭਾਇ॥ ਗਤਿ ਮੁਕਤਿ ਕਦੇ ਨ ਹੋਵਈ ਹਉਮੈ ਕਰਮ ਕਮਾਹਿ॥ ਸਾਹਿਬ ਭਾਵੈ ਸੋ ਥੀਐ ਪਇਐ ਕਿਰਤਿ ਫਿਰਾਹਿ॥ 2॥ ਸਤਿਗੁਰ ਭੇਟਿਐ ਮਨੁ ਮਰਿ ਰਹੈ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ॥ ਚਉਥੈ ਵਾਸਾ ਹੋਇਆ ਸਚੈ ਰਹੈ ਸਮਾਇ॥ 3॥ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਅਗਮੁ ਅਗੋਚਰੁ ਹੈ ਕੀਮਤਿ ਕਹਣਿ ਨ ਜਾਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੁਝੀਐ ਸਬਦੇ ਕਾਰ ਕਮਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹਰਿ ਹਰਿ ਦਰਿ ਸੋਭਾ ਪਾਇ॥ 4॥2॥

Malhaar Mehla 3: Jinhi Huqam(u) puchhaaniya, say maylay haumein Shabad(i) julaayay. Sachi bhugut(i) kureh(i) din(u) raati, Sach(i) ruhhaiy liv laayay. Sudaa Sach(u) Hur(i) vaykhday Gur kaiy Shabad(i) soobhaayay. 1. Mun ray, Huqam(u) munn(i) sookh(u) hoyay. Prubh bhaana Apna bhaanvda, jis(u) bukhshay, tis(u) bighun(u) na koyay. 1. Ruhaou. Traiy goon subhaa dhaat(u) haiy, na bhugut(i), na bhaayay. Gut(i) mookt(i) kuday na hovyee, haumein kerm kmaah(i). Sahib bhaavaiy, so theeyaiy, puyyiyaiy kirt(i) phiraah(i). 2. Satgur bhaytiyain mun mur(i) ruhhaiy, Hur(i) Naam(u)) vussaiy mun(i) aayay. Tis(u) kee keemut(i) na puvvaiy, kehna kichhoo na jaayay. Chauthaiy vaasa hoya, Sachaiy ruhhaiy smaayay. 3. Mayra Hur(i) Prubh(u) agumm(u) agoachur haiy, keemut(i) kehn(i) na jaayay. Gur Persadi boojhiyaiy, Shabaday kaar kmaayay. Nanak, Naam(u) salaah(i) tu, Hur(i) Hur(i) Dur(i) sobha paayay. 4.2.

Word Meaning: Puchhaaniya = comprehend; follow. Maylay = connected. Sachi Bhugut(i) = selfless worship Liv Laayay = meditate deeply. Soobhaayay = with love. 1. Bhaana = Will. Bhaanvda = likes. Bukhshay = endows. Bighun(u) = impediment; obstacle. Pause. Traiy Goon = the three effects of Maya. Dhaat(u) = attractions of Maya. Bhaayay = love. Kerm = tasks. Theeyaiy = happens. Puyyiyaiy Kirt = the result of previous deeds. Phiraah(i) = wanders around. 2. Bhaytiyain = on meeting with. Chauthaiy = the fourth (spiritual) state above the three effects of Maya. Vaasa = dwelling (of mind). 3. Agumm(u) = inaccessible. Agoachur(u) = incomprehensible. Kaar Kmaayay = leads life. Sobha = praise. 4.

MEANING: Those who comprehend (follow) Waheguru's Huqam get their selfishness and ego eradicated with Guru's Shabad and get connected with Waheguru. They worship Waheguru selflessly and stay connected with Him day and night through meditation. With love for Waheguru, they "see" Him all the time with Guru's Shabad, and in a high spiritual state. 1. Enjoy bliss by obeying Waheguru's Huqam, oh my mind. Waheguru likes that His devotees accept His Will, but only those do so whom He enables, and they do not experience any impediment in achieving their objective. Pause.
The three effects of Maya create only illusions, and one cannot love or worship Waheguru under their influence. Under their influence, the man performs only those deeds which boost his ego, and he can never attain emancipation. But they cannot be fully blamed because everything happens with Waheguru's Will, and they perform only those deeds for which they are predestined (based on their previous deeds). 2.

When a devotee comes to the Guru's shelter, his worldly desires are eradicated, and Waheguru's Naam(u) takes dwelling in his mind. No one can say anything about the spiritual transcendence of such a devotee, or know its worth. But, by reciting Waheguru's Naam with His benevolence, one does attain the fourth (highest) spiritual state above the three effects of Maya, and stays absorbed in the eternal Waheguru 3.
My Waheguru is inaccessible, incomprehensible, and no one can describe His high transcendence. One can only comprehend that (His transcendence) when he leads his life according to the Guru's Shabad. Sing Waheguru's praise (recite His Naam) to win praise (approval) in Waheguru's Court, oh Nanak. 4.2.

ਮਲਾਰ ਮਹਲਾ 3॥ ਗੁਰਮਖਿ ਕੋਈ ਵਿਰਲਾ ਬੂਝੈ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇਇ॥ ਗੁਰ ਬਿਨੁ ਦਾਤਾ ਕੋਈ ਨਾਹੀ ਬਖਸੇ ਨਦਰਿ ਕਰੇਇ॥ ਗੁਰ ਮਿਲਿਐ ਸਾਂਤਿ ਊਪਜੈ ਅਨਦਿਨੁ ਨਾਮੁ ਲਏਇ॥ 1॥ ਮੇਰੇ ਮਨ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਧਿਆਇ॥ ਸਤਿਗੁਰ ਪੁਰਖੁ ਮਿਲੈ ਨਾਉ ਪਾਈਐ ਹਰਿ ਨਾਮੇ ਸਦਾ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਸਦਾ ਵਿਛੁੜੇ ਫਿਰਹਿ ਕੋਇ ਨ ਕਿਸ ਹੀ ਨਾਲਿ॥ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਹੈ ਸਿਰਿ ਮਾਰੇ ਜਮਕਾਲਿ॥ ਗੁਰਮਤਿ ਸਤ ਸੰਗਤਿ ਨ ਵਿਛੁੜਹਿ ਅਨਦਿਨੁ ਨਾਮੁ ਸਮ੍ਹਾਲਿ॥ 2॥ ਸਭਨਾ ਕਰਤਾ ਏਕੁ ਤੂ ਨਿਤ ਕਰਿ ਦੇਖਹਿ ਵੀਚਾਰੁ॥ ਇਕਿ ਗੁਰਮੁਖਿ ਆਪਿ ਮਿਲਾਇਆ ਬਖਸੇ ਭਗਤਿ ਭੰਡਾਰ॥ ਤੂ ਆਪੇ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ॥ 3॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਨਦਰੀ ਪਾਇਆ ਜਾਇ॥ ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਉਚਰੈ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾਮੇ ਹੀ ਚਿਤੁ ਲਾਇ॥ 4॥3॥
Mlahaar Mehla 3: Gurmukh(i) koyee virla boojhaiy jis nu nudr(i) kuray. Gur bin(u) Daata koyee naahi, bhukhshay nudr(i) kuray. Gur miliyain shaant(i) oopjaiy, undin(u) Naam(u) luyyay. 1. Mayray mun, Hur(i) Amrit Naam(u) dhiyaayay. Satgur Purakh(u) milaiy, Naaoun paayiyaiy, Hur(i) Naamay sudaa smaayay. 1. Ruhaou. Munmukh sudaa vichhurray phireh(i), koyay na kis hee naal(i). Haumein vudda roag(u) haiy, sir(i) maaray Jumkaal(i). Gurmut(i) Sut-sungut(i) na vichhurreh(i), undin(u) Naam(u) smaahl(i). 2. Subhnaa Kerta Aik(u) Tu, nit kur(i) daykheh(i) veechaar(u). Ikk(i) Gurmukh(i) Aap(i) milaayaa, bhukhshay bhugut(i) bhundaar. Tu Aapay subh(u) kichh(u) jaanda, kis(u) aagaiy kureen pookaar. 3. Hur(i), Hur(i), Naam(u) Amrit haiy, nudri paaya jaayay. Undin(u) Hur(i), Hur(i) oochraiy, Gur kaiy sehj(i) soobhaayay. Nanak, Naam(u) nidhaan(u) haiy, Naamay hee chit(u) laayay. 4.3.
Word Meaning: Gurmukh(i) = in Guru's shelter. Virla = rare. Daata = provider; source. Bukhshay = endows; Nudr(i) Kuray = with kind sight (benevolence). Shaant(i) = peace of mind. Oopjaiy = comes into being; one acquires. 1. Purakh = manifestation of Waheguru. Pause. Munmukh = Maya-engrossed. Vichhurray = separated. Naal(i) = with. Jumkaal = Angel of death. Smaahl(i) = remember. 2. Daykheh(i) Veechaar(i) = looks after carefully. Bhundaar = treasures. Pookaar = pray; disclose situation. 3. Oochraiy = recite. Sehj(i) = in high spiritual state. Soobhaayay = with love for. NIdhaan(u) = treasure. Chit Laayay = keep in mind. 4.

MEANING: With Waheguru's grace, and in the guidance of the Guru, a rare devotee understands that there is no other donor (source of Waheguru's Naam) than the Guru who grants Waheguru's Naam to a devotee (implants in his heart) with His kindness, and then he recites the Naam day and night and feels blissful. 1.
Recite Waheguru's Amrit-like Naam, oh my mind. But one acquires Waheguru's Naam (enshrines in his heart) only when he comes to the shelter of the Waheguru-like Satguru and stays absorbed in the Naam. Pause.
The Maya-engrossed individuals are always disconnected from Waheguru, and they wander around alone with no one (sincerely) with them. They suffer from the big ailment of selfishness and ego, and the Angel of justice hits them on the head (punishes them badly). But those

who receive the Guru's Advice never get disconnected from the gathering of the holy saints and remember Waheguru's Naam day and night. 2.
Waheguru is the creator of everyone, and looks after them carefully. He connects those who take Guru's shelter with Him and endows them with the treasures of His worship. Who should one pray to for help when Waheguru knows everything about all of us (our needs)? 3.
Waheguru's Naam is immortalizing, but can be acquired only with His kind sight when one recites His Naam with Guru's Shabad day and night in a high spiritual state and with love for Waheguru, oh Nanak. 4.3.

ਮਲਾਰ ਮਹਲਾ 3॥ ਗੁਰੁ ਸਾਲਾਹੀ ਸਦਾ ਸੁਖਦਾਤਾ ਪ੍ਰਭੁ ਨਾਰਾਇਣੁ ਸੋਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਇਆ ਵਡੀ ਵਡਿਆਈ ਹੋਈ॥ ਅਨਦਿਨੁ ਗੁਣ ਗਾਵੈ ਨਿਤ ਸਾਚੇ ਸਚਿ ਸਮਾਵੈ ਸੋਈ॥ 1॥ ਮਨ ਰੇ ਗੁਰਮੁਖਿ ਰਿਦੈ ਵੀਚਾਰਿ॥ ਤਜਿ ਕੂੜੁ ਕੁਟੰਬੁ ਹਉਮੈ ਬਿਖੁ ਤ੍ਰਿਸਨਾ ਚਲਣੁ ਰਿਦੈ ਸਮ੍ਹਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਰਾਮ ਨਾਮ ਕਾ ਹੋਰੁ ਦਾਤਾ ਕੋਈ ਨਾਹੀ॥
(ਅੰਗ 1259)॥ ਜੀਅ ਦਾਨੁ ਦੇਇ ਤ੍ਰਿਪਤਾਸੇ ਸਚੈ ਨਾਮਿ ਸਮਾਹੀ॥ ਅਨਦਿਨੁ ਹਰਿ ਰਵਿਆ ਰਿਦ ਅੰਤਰਿ ਸਹਜਿ ਸਮਾਧਿ ਲਗਾਹੀ॥ 2॥ ਸਤਿਗੁਰ ਸਬਦੀ ਇਹੁ ਮਨ ਭੇਦਿਆ ਹਿਰਦੈ ਸਾਚੀ ਬਾਣੀ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਅਲਖੁ ਨ ਜਾਇ ਲਖਿਆ ਗੁਰਮੁਖਿ ਅਕਥ ਕਹਾਣੀ॥ ਆਪੇ ਦਇਆ ਕਰੇ ਸੁਖਦਾਤਾ ਜਪੀਐ ਸਾਰਿੰਗਪਾਣੀ॥ 3॥ ਆਵਣ ਜਾਣਾ ਬਹੁੜਿ ਨ ਹੋਵੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਧਿਆਇਆ॥ ਮਨ ਹੀ ਤੇ ਮਨੁ ਮਿਲਿਆ ਸੁਆਮੀ ਮਨ ਹੀ ਮੰਨੁ ਸਮਾਇਆ॥ ਸਾਚੇ ਹੀ ਸਚੁ ਸਾਚਿ ਪਤੀਜੈ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇਆ॥ 4॥ ਏਕੋ ਏਕੁ ਵਸੈ ਮਨਿ ਸੁਆਮੀ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ ਏਕੋ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਮੀਠਾ ਜਗਿ ਨਿਰਮਲ ਸਚੁ ਸੋਈ॥ ਨਾਨਕ ਨਾਮੁ ਪ੍ਰਭੂ ਤੇ ਪਾਈਐ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਹੋਈ॥ 5॥4॥

Malhaar Mehla 3: Gur(u) salaaheen sudaa Sookh-Daata, Prubh(u) Narayin(u) Soyee. Gur persad(i) Perm Pud(u) paaya, vuddi vudiyaayi hoyee. Undin(u) Goon gaavaiy nit Saachaiy, Sach(i) smaavaiy soyee. 1. Mun ray, Gurmukh(i) ridaiy veechaar(i). Tuj(i)) koorr(u) kootumb(u), haumein, bikh(u) trishna, chullun(u) ridaiy smaahl(i). 1. Ruhaou. Satgur(u) Daata Ram Naam ka, hoar(u) daata koyee naahi.

(PAGE 1259): Jea daan(u) dayay triptaasaiy, Sachaiy Naam(i) smaahi. Undin(u) Hur(i) ruvviya rid untar(i), sehj(i) smaadh(i) lugaahi. 2. Satgur Shabadi eh(u) mun bhaydiya, hirdaiy Saachi Bani. Mayra prubh(u) alukh(u), na jaayay lukhiya, Gurmukh(i) Akuth Kahaani. Aapay duyya kuray Sookh-Daata, juppiyaiy Saaringpaani. 3. Aavun, jaana buhourr(i) na hovaiy, Gurmukh(i) sehj(i) dhiyaaya. Mun hee tay mun(u) miliya Soami, mun hee tay munn(u) samaya. Saachay hee Sach(u) Saach(i) puteejaiy, vichoun aap(u) guvaaya. 4. Aiko, Aik vussaiy mun(i) Soami, dooja uver(u) na koyee. Aiko Naam(u) Amrit haiy meettha jug(i) nirmul Sach(u) soyee. Nanak, Naam Prubh tay paayiyaiy, jinh kuou Dhoor(i) likhiya hoyee. 5.4.

Word Meaning: Salaaheen = to praise. Sookh-Daata = source of comforts. Narayin(u) = a name of God. Soyee = that (Guru). Perm Pud(u) = the highest spiritual state. Vudiyaayi = honour. Sach(i) = with the Naam(u). 1. Ridaiy = in the heart. Tuj(i) = getting rid of. Koorr(u) = love for the perishable. Kootumb = family. Bikh(u) = poisonous. Chullan = death. Pause. Daata = provider; source. Jea Daan(u) = the gift of (spiritual) life. Triptaasaiy = is contented. Smaahi = is absorbed. Undin(u) = everyday; always. Ruvviya = present. Sehj(i) = in high spiritual state. Smaadh(i) = deep meditation. 2. Bhaydiya = pierced; affected deeply. Saachi Bani = Guru's immortalizing Shabad (Waheguru's Naam). Alukh(u) = incomprehensible. Akuth Kuhaani = sing praise of the indescribable (God). Saaringpaani = a name for God. 3. Aavun =coming; birth. Jaana = going; death. Buhourr(i) = again. Soami = oh, Lord. Puteejaiy = is pleased. Aap(u) Guvaaya = eradicated selfishness and ego. 4. Uver(u) = other. Jug(i) = in the world. Nirmul(u) = clean; pure. Sach(u) = (like) Waheguru. Tay = from. Dhoor(i) = from the Source. 5.

MEANING: I always sing praise of my Guru, who is the source of all comforts, and a manifestation of Waheguru. It is a great honour for me that I have attained the highest spiritual state with the grace of the Guru. My Guru always sings praise of Waheguru and stays absorbed in Him with His Naam. 1.
Ponder on Waheguru's Naam in the shelter of the Guru (with His Shabad), oh, my mind. Get rid of your falsehood (love for the perishable and with the family), your selfishness and ego, and the poisonous worldly desires, and always remember death. Pause.
Only Satguru is the provider (source) of Waheguru's Naam; there is no other such source. He gives the gift of Waheguru's Naam with which the devotee attains contentment, and stays absorbed in Waheguru with the recitation of His Naam. He always feels the presence of Waheguru in his mind and remains connected to Him by meditating on His Naam in a high spiritual state. 2. My mind has been pierced with Satguru's Shabad, and I have Waheguru's Naam enshrined in my heart (mind). My Waheguru is otherwise incomprehensible, but can be comprehended by singing His praise with the Guru's Shabad. But one recites His Naam only when the source of all comforts, Waheguru, becomes benevolent to the devotee. 3.
When one recites Waheguru's Naam in the high spiritual state in the shelter of the Guru, he is not caught in the birth-death cycle ever again. His mind gets connected with the Lord, and stays in itself (quits wavering). Waheguru is pleased only when a devotee recites His Naam and becomes like Him by getting rid of his selfishness and ego. 4.
One, and the only Waheguru, dwells in the devotee's mind, and there is none other in his mind. Only Waheguru's sweet Naam is the true Amrit in the world, because of which a devotee becomes pure like Waheguru. But only that devotee acquires Waheguru's Naam in his heart who has it prewritten in his fate by Waheguru, oh Nanak. 5.4.

ਮਲਾਰ ਮਹਲਾ 3॥ ਗਣ ਗੰਧਰਬ ਨਾਮੇ ਸਭਿ ਉਧਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਹਉਮੈ ਮਾਰਿ ਸਦ ਮੰਨਿ ਵਸਾਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ॥ ਜਿਸਹਿ ਬੁਝਾਏ ਸੋਈ ਬੁਝੈ ਜਿਸ ਨੋ ਆਪੇ ਲਏ ਮਿਲਾਇ॥ ਅਨਦਿਨੁ ਬਾਣੀ ਸਬਦੈ ਗਾਵੈ ਸਾਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ 1॥ ਮਨ ਮੇਰੇ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਸਮਾਲਿ॥ ਗੁਰ ਕੀ ਦਾਤਿ ਸਬਦ ਸੁਖੁ ਅੰਤਰਿ ਸਦਾ ਨਿਬਹੈ ਤੇਰੈ ਨਾਲਿ॥ 1॥ਰਹਾਉ॥ ਮਨਮੁਖ ਪਾਖੰਡੁ ਕਦੇ ਨ ਚੂਕੈ ਦੂਜੈ ਭਾਇ ਦੁਖੁ ਪਾਏ॥ ਨਾਮੁ ਵਿਸਾਰਿ ਬਿਖਿਆ ਮਨਿ ਰਾਤੇ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਏ॥ ਇਹ ਵੇਲਾ ਫਿਰਿ ਹਥਿ ਨ ਆਵੈ ਅਨਦਿਨੁ ਸਦਾ ਪਛੁਤਾਏ॥ ਮਰਿ ਮਰਿ ਜਨਮੈ ਕਦੇ ਨ ਬੂਝੈ ਵਿਸਟਾ ਮਾਹਿ ਸਮਾਏ॥ 2॥ ਗੁਰਮੁਖਿ ਨਾਮਿ ਰਤੇ ਸੇ ਉਧਰੇ ਗੁਰ ਕਾ ਸਬਦੁ ਵੀਚਾਰਿ॥ ਜੀਵਨ ਮੁਕਤਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਹਰਿ ਰਾਖਿਆ ਉਰਿਧਾਰਿ॥ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਮਤਿ ਊਤਮ ਊਤਮ ਬਾਣੀ ਹੋਈ॥ ਏਕੋ ਪੁਰਖੁ ਏਕੋ ਪ੍ਰਭੁ ਜਾਤਾ ਦੂਜਾ ਅਵਰੁ ਨ ਕੋਈ॥ 3॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਪ੍ਰਭੁ ਆਪੇ ਆਪੇ ਨਦਰਿ ਕਰੇਇ॥ ਮਨੁ ਤਨੁ ਰਾਤਾ ਗੁਰ ਕੀ ਬਾਣੀ ਸੇਵਾ ਸੁਰਤਿ ਸਮੇਇ॥ ਅੰਤਰਿ ਵਸਿਆ ਅਲਖ ਅਭੇਵਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਇ॥ ਨਾਨਕ ਜਿਸੁ ਭਾਵੈ ਤਿਸੁ ਆਪੇ ਦੇਵੈ ਭਾਵੈ ਤਿਵੈ ਚਲਾਇ॥ 4॥5॥

Malhaar Mehla 3: Gun, Gundhurb, Naamay subh(i) oodhray, Gur ka Shabad veechaar(i). Haumein maar(i) sud munn(i) vusaaya, Hur(i) raakhiya oor(i) dhaar(i). Jiseh(i) boojhaayay, soyee boojhaiy, jis nu Aapay luyyay milaayay. Undin(u) Bani Shabadaiy gaavaiy, Saach(i) ruhhaiy liv laayay. 1. Mun mayray, khin(u), khin(u) Naam(u) smaahl(i). Gur kee daat(i), Shabad, sookh untar(i), sudaa nibhaiy tayray naal(i). 1. Ruhaou. Munmukh paakhund(u) kuday na chookaiy, doojaiy bhaayay dookh paayay. Naam(u) visaar(i), bikhiya mun(i) raatay, birtha junum guvaayay. Eh vayla phir(i) huth(i) na aavaiy, undin(u) sudaa puchhutaayay. Mur(i), mur(i) junmaiy, kuday na boojhaiy, vishta maah(i) smaayay. 2. Gurmukh(i) Naam(i) ruttay say oodhray, Gur ka Shabad veechaar(i). Jeevun mookut(i) Hur(i) Naam(u) dhiyaaya, Hur(i) raakhiya oor(i) dhaar(i). Mun(u), tun(u) nirmul(u), nirmul mut(i) ootum, ootum Bani Hoyee. Aiko Purakh(u), Aiko Prubh jaata, dooja uver(u) na koyee. 3. Aapay kuray, kuraayay

Prubh Aapay, Aapay nudr(i) kuray. Mun(u), tun(u) raata Gur kee Bani, sayva soort(i) sumayay. Untar(i) vussiya Alukh, Abhayva, Gurmukh(i) hoyay lukhaayay. Nanak, jis(u) bhaavaiy, tis(u) Aapay dayvaiy, bhaavaiy tivaiy chulaayay. 4.5.

Word Meaning: Gun, Gundhurb = assistants of the gods. Oodhray = salvaged. Sud = always. Oor(i) = in the heart. Dhaar(i) = acquire; embed. Boojhaayay = gives the understanding. Bani = Waheguru's Naam. Liv Laayay = stay connected through meditation. 1. Khin, Khin = every moment. Smaahl(i) = keep in mind. Daat(u) = largess. Nibhaiy = lasts with (you) till the end. Pause. Paakhund = show off; hypocrisy. Chookaiy = ends. Bhaayay = in love. Visaar(i) = forgetting. Bikhiya = poisonous sensual enjoyments. Raatay = intoxicated. Birtha = uselessly. Guvaayay = waste away. Vayla = time; opportunity. Huth(i) Na Aavaiy = cannot be acquired (recalled). Puchhutaayay = repents. Vishta = filth (of sensual pleasures). Smaayay = stay in there. 2. Jeevun Mookut = emancipated when still alive (by killing worldly desires). Ootum = superior. Purakh = Lord. Jaata = acknowledge; have faith in. 3. Kuraayay = makes others do. Raata = imbued. Sayva = serving. Soort(i) = thinking. Abhayva = whose secrets are not known (God). Lukhaayay = reveals. Chulaayay = guides them in life. 4.

MEANING: Even the assistants of the gods attained salvation only after they got rid of their selfishness and ego by pondering on the Guru's Shabad, and embedded Waheguru's Naam in their hearts for good. But only that individual understands such deep likes and dislikes of Waheguru whom He connects with Him. Such a devotee recites Waheguru's Naam with Guru's Shabad and stays connected with Him through deep meditation. 1.

Remember Waheguru every moment with Guru's Shabad, which is the source of all comforts, and is a special gift of the Guru, and which lasts with you till the end, oh my mind. Pause.

On the other hand, the hypocrisy of the Maya-worshipper never ends, and he suffers because of his love for Maya. Such individuals forget Waheguru's Naam, become intoxicated by sensual enjoyments, and leave the world by wasting their precious human life. They cannot recall this opportunity (human life) again, and repent all the time. They keep taking births and dying, and stay absorbed in the filth of sensual pleasures, and never realize the importance (of Waheguru's Naam). 2.

Guru's Sikhs stay imbued in the love for Waheguru's Naam, and attain salvation by pondering over Guru's Shabad. They recite Waheguru's Naam and enshrine it in their heart forever, because of which they attain emancipation while living in the world. With Guru's Shabad in mind, they are pure by body and mind, and have pure and superior thinking. They acknowledge only one Lord, and only one God, and none else. 3.

They know that it is Waheguru who does everything that needs to be done, makes others do it, and casts His kind gaze on those He likes (based on their deeds). Their mind and their body are imbued in Guru's Shabad, and they always think of serving Waheguru and all others. They have the incomprehensible Waheguru whose secrets can never be known by the common man, but they can learn about Him in the shelter of the Guru. Waheguru reveals such secrets to those whom He likes (enlightens) and guides them in life, oh, Nanak. 4.5.

ਮਲਾਰ ਮਹਲਾ 3 ਦੁਤੁਕੇ॥ ਸਤਿਗੁਰ ਤੇ ਪਾਵੈ ਘਰੁ ਦਰੁ ਮਹਲੁ ਸੁਥਾਨ॥ ਗੁਰ ਸਬਦੀ ਚੂਕੈ ਅਭਿਮਾਨੁ॥ 1॥ ਜਿਨ ਕਉ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਨਾਮੁ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਸਦਾ ਸਦਾ ਧਿਆਵਹਿ ਸਾਚੀ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਮਨ ਕੀ ਬਿਧਿ ਸਤਿਗੁਰ ਤੇ ਜਾਣੈ ਅਨਦਿਨੁ ਲਾਗੈ ਸਦ ਹਰਿ ਸਿਉ ਧਿਆਨੁ॥ *(ਅੰਗ 1260)॥* ਗੁਰ ਸਬਦਿ ਰਤੇ ਸਦਾ ਬੈਰਾਗੀ ਹਰਿ ਦਰਗਹ ਸਾਚੀ ਪਾਵਹਿ ਮਾਨੁ॥ 2॥ ਇਹੁ ਮਨੁ ਖੇਲੈ ਹੁਕਮ ਕਾ ਬਾਧਾ ਇਕ ਖਿਨ ਮਹਿ ਦਹਦਿਸਿ ਫਿਰਿ ਆਵੈ॥ ਜਾ ਆਪੇ ਨਦਰਿ ਕਰੇ ਹਰਿ ਪ੍ਰਭੁ ਸਾਚਾ ਤਾ ਇਹੁ ਮਨੁ ਗੁਰਮੁਖਿ ਤਤਕਾਲ ਵਸਿ ਆਵੈ॥ 3॥ ਇਸੁ ਮਨ ਕੀ ਬਿਧਿ ਮਨ ਹੂ ਜਾਣੈ ਬੂਝੈ ਸਬਦਿ

ਵੀਚਾਰਿ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂ ਭਵ ਸਾਗਰੁ ਜਿਤੁ ਪਾਵਹਿ ਪਾਰਿ॥ 4॥6॥

Malhaar Mehla 3, Dootookay: Satgur tay paavaiy Ghur(u), Dur(u), Mehl(u), Soothaan. Gur Shabadi chookaiy abhimaan(u). 1. Jinh kuou lilaat(i) likhiya Dhoor(i) Naam(u). Undin(u) Naam(u) sudaa, sudaa dhiyaaveh(i), Saachi Durgah paaveh(i) maan(u).1. Ruhaou. Mun kee bidh(i) Satgur tay jaanaiy, undin(u) laagaiy sud Hur(i) siyoun dhiyan.

(PAGE 1260): Gur Shabad(i) ruttay sudaa baiyraagi, Hur(i) Durgah Saachi paaveh(i) maan(u). 2. Eh(i) mun(u) khaylaiy Huqam ka baandha, ikk khin meh dehdis(i) phir(i) aavaiy. Ja Aapay nudr(i) kuray Hur(i) Prubh(u) Saacha, ta eh(u) mun(u) Gurmukh(i) tutukaal vuss(i) aavaiy. 3. Iss(u) mun kee bidh(i) mun hoo jaanaiy, boojhaiy Shabad(i) veechaar(i). Nanak, Naam(u) dhiyaayay sudaa tu, bhuv saagur(u) jit(u) paaveh(i) paar(i). 4.6.

Word Meaning: Ghur(u), Dur(u), Mehl(u), Soothaan = Waheguru's Residence, Door to His Palace, and the holy place. Chhokaiy = ends. Abhimaan(u) = conceit; ego. 1. Lilaat(i) = (on the) forehead. Dhoor(i) = from the source (Waheguru). Undin(u) = always. Saachi Durgah = Waheguru's Court. Maan(u) = respect. Pause. Bidh(i) = means. Jaanaiy = understands. Siyoun = with. Ruttay = imbued in. Baiyraagi = detached from the world (and connected with God). 2. Khaylaiy = dances like a puppet. Huqam Ka Baandha = to the tune of Waheguru's Huqam. Dehdis(i) = in all the ten directions (of senses). Tutkaal = instantly. Vuss(i) Aavaiy = comes under control. Bhuv Saagur(u) = the world-sea; sea of Maya. Paar(i) = the other end. 4.6.

MEANING: One gets rid of his ego with Guru's Shabad, and gets access to the Residence of Waheguru, which is the most holy place in the world. 1.

Those fortunate people who have Waheguru's Naam prewritten on their forehead (in their fate) by Waheguru, recite the Naam all the time, and earn respect in Waheguru's Court. Pause. One learns the means (technique) to acquire Waheguru's Naam from Satguru when he learns to focus his mind on Waheguru's Naam all the time. Those who are imbued with the love of Guru's Shabad are always detached from worldly attachments and are honoured in Waheguru's Court. 2. As per Waheguru's Huqam (His Will), the uncontrolled human mind dances to the tune of Maya and takes flights in all ten directions in a moment. But when the eternal Waheguru casts His kind sight on a devotee, his mind comes under his control instantly (quits taking flights) in the Guru's shelter. 3.

By pondering the Guru's Shabad, a devotee attains a high spiritual state. (So, without worrying about anything else) Just recite Waheguru's Naam all the time, by which you will swim across the world-sea, oh Nanak. 4.6.

ਮਲਾਰ ਮਹਲਾ 3॥ ਜੀਉ ਪਿੰਡੁ ਪ੍ਰਾਣ ਸਭਿ ਤਿਸ ਕੇ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਈ॥ ਏਕਸੁ ਬਿਨੁ ਮੈ ਅਵਰੁ ਨ ਜਾਣਾ ਸਤਿਗੁਰਿ ਦੀਆ ਬੁਝਾਈ॥ 1॥ ਮਨ ਮੇਰੇ ਨਾਮਿ ਰਹਉ ਲਿਵ ਲਾਈ॥ ਅਦਿਸਟੁ ਅਗੋਚਰੁ ਅਪਰੰਪਰ ਕਰਤਾ ਗੁਰ ਕੈ ਸਬਦਿ ਹਰਿ ਧਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਤਨੁ ਭੀਜੈ ਏਕ ਲਿਵ ਲਾਗੈ ਸਹਜੇ ਰਹੈ ਸਮਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਭ੍ਰਮੁ ਭਉ ਭਾਗੈ ਏਕ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 2॥ ਗੁਰ ਬਚਨੀ ਸਚੁ ਕਾਰ ਕਮਾਵੈ ਗਤਿ ਮਤਿ ਤਬ ਹੀ ਪਾਈ॥ ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਏ ਤਿਨਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ 3॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਏਕੋ ਸੋਇ ਇਹ ਗੁਰਮਤਿ ਬੁਧਿ ਪਾਈ॥ ਮਨੁ ਤਨੁ ਪ੍ਰਾਨ ਧਰੀ ਹਰਿ ਆਗੈ ਨਾਨਕ ਆਪੁ ਗਵਾਈ॥ 4॥7॥

Malhaar Mehla 3: Jeaou, pind(u), praan, subh Tis kay, ghut(i), ghut(i) ruhhiya smaayi. Aikus bin(u) mein uver(u) na jaana, Satgur(i) deeya boojhaayi. 1. Mun mayray Naam(i) ruhhou liv laayi. Adisht(u), agoachur(u), uprumpur Kerta, Gur kaiy Shabad(u) Hur(i) dhiyaayeen. 1. Ruhaou. Mun(u), tun(u) bheejaiy Aik liv laagaiy, sehjay ruhhiya smaayi. Gur persadi bherm(u) bhuou bhaagaiy, Aik Naam(i) liv laayi. 2. Gur Buchni Sach(u) kaar(u) kmaavaiy, gut(i), mut(i) tub hee paayi. Koat(i) mudhay kiseh(i) boojhaayay, tinh(i) Ram Naam(i) liv laayi. 3. Jeh, jeh

daykhaan, teh Aiko Soyay, eh Gurmut(i) boodh(i) paayi. Mun(u), tun(u), praan dhureen Hur(i) aagaiy, Nanak aap(u) guvaayi. 4.7.

Word Meaning: Pind(u) = body. Praan = life. Uver(u) = other. Jaana = acknowledge. Boojhaayi = clarified. Liv Laayi = stay connected; meditate deeply. Adisht(u) = invisible. Agoachur(u) = incomprehensible. Uprumpur = endless. Pause. Bheejaiy = imbues. Sehjay = in high spiritual state. Bherm(u) = illusions. 2. Buchni = Shabad; Teachings. Kaar(u) Kmaavaiy = perform deeds; mould life. Gut(i) = high spiritual state. Mut(i) = wisdom; thinking. Tub Hee = only then. Koat(i) Mudhay = one in millions. 3. Jeh, Jeh = wherever. Teh = there. Boodh(i) = understanding. Bhureen = place. Aap(u) Guvaayi = overcome selfishness and ego. 4.

MEANING: My Satguru has clarified to me that my soul, my body, and my life are all given by Waheguru, which is present in everybody; so, now, I do not acknowledge anybody else than the "One" Waheguru. 1.

Stay focused on Waheguru's Naam, oh my mind. Remember the invisible, incomprehensible, and the endless Creator with Guru's Shabad all the time. Pause.

One's mind and body get imbued in the love for Waheguru when he meditates on his Naam, and stays absorbed in Him in high spiritual state. All one's illusions and fears disappear with Guru's grace when he focuses his mind on Waheguru's Naam. 2.

One acquires noble thinking, and attains high spiritual state only when he moulds his life according to the Shabad (Advice) of the Guru. But Waheguru gives such wisdom only to very few people among millions who focus their mind on His Naam. With Guru's Advice, now I see only Waheguru everywhere. Getting rid of one's selfishness and ego, he should offer his mind, body, and life before Waheguru, oh Nanak. 4.7.

ਮਲਾਰ ਮਹਲਾ 3॥ ਮੇਰਾ ਪ੍ਰਭੁ ਸਾਚਾ ਦੂਖ ਨਿਵਾਰਨੁ ਸਬਦੇ ਪਾਇਆ ਜਾਈ॥ ਭਗਤੀ ਰਾਤੇ ਸਦ ਬੈਰਾਗੀ ਦਰਿ ਸਾਚੈ ਪਤਿ ਪਾਈ॥ 1॥ ਮਨ ਰੇ ਮਨ ਸਿਉ ਰਹਉ ਸਮਾਈ॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਮਨੁ ਭੀਜੈ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਮੇਰਾ ਪ੍ਰਭੁ ਅਤਿ ਅਗਮ ਅਗੋਚਰੁ ਗੁਰਮਤਿ ਦੇਇ ਬੁਝਾਈ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਹਰਿ ਕੀਰਤਿ ਹਰਿ ਸੇਤੀ ਲਿਵ ਲਾਈ॥ 2॥ ਆਪੇ ਸਬਦੁ ਸਚੁ ਸਾਖੀ ਆਪੇ ਜਿਨ੍ਹ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ ਦੇਹੀ ਕਾਚੀ ਪਉਣੁ ਵਜਾਏ ਗੁਰਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਪਾਈ॥ 3॥ ਆਪੇ ਸਾਜੇ ਸਭ ਕਾਰੈ ਲਾਏ ਸੋ ਸਚੁ ਰਹਿਆ ਸਮਾਈ॥ ਨਾਨਕ ਨਾਮ ਬਿਨਾ ਕੋਈ ਕਿਛੁ ਨਾਹੀ ਨਾਮੇ ਦੇਇ ਵਡਾਈ॥ 4॥8॥

Malhaar Mehla 3: Mayra Prubh Saacha, dookh-nivaarun(u), Shabaday paaya jaayi. Bhugti raatay sud baiyraagi, Dur(i) Saachaiy put(i) paayi. 1. Mun ray, mun siyoun ruhou smaayi. Gurmukh(i) Ram Naam(i) mun bheejaiy, Hur(i) sayti liv laayi. 1. Ruhaou. Mayra Prubh(u) ut(i) agumm, agoachur(u), Gurmut(i) dayay boojhaayi. Sach(u), sunjum(u) kerni Hur(i) keerut(i), Hur(i) sayti liv laayi. 2. Aapay Shabad(u), Sach(u) saakhi, Aapay jinh joti, Jot(i) milaayi. Dayhi kaachi paun(u) vujaayay, Gurmukh(i) Amrit(u) paayi. 3. Aapay saajay, subh kaaraiy laayay, so Sach(u) ruhhiya smaayi. Nanak, Naam binaa koyee kichh(u) naahi, Naamay dayay vudaayi. 4.8.

Word Meaning: Saacha = eternal. Dookh-Nivaarun(u) = destroyer of suffering. Baiyraagi = fully detached from worldly affairs; and dedicated to Waheguru. Put(i) = respect. 1. Smaayi = absorbed. Sayti = with. Pause. Ut(i) = extremely. Sach(u) = Waheguru's Naam. Sunjum(u) = control on senses. Kerni = worthy deeds (performance). 2. Saakhi = Teachings. Joti = human soul. Jot(i) = Waheguru's Soul. Milaayi = merged. Kaachi = perishable. Paun(u) = air; breaths. Vujaayay = sustain. 3. Saajay = creates. Kaaraiy Laayay = puts in business (worldly affairs). Smaayi = present. Binaa = without. Vudaayi = respect. 4.

MEANING: My eternal Waheguru, which is the destroyer of all suffering, can be acquired (enshrined) in the mind with the Guru's Shabad. Those devotees, who are imbued in the love

for Waheguru's worship, are always detached from the worldly attractions, and are honoured in His Court. 1. Stay in yourself (quit taking flights), oh my mind. Those who have an unwavering mind get imbued with Waheguru's Naam in the shelter of the Guru, and stay connected with Waheguru with their focused mind. Pause.
The Guru has clarified to me that Waheguru is inaccessible and incomprehensible. So, (to connect with Him) one needs to recite His Naam with love, control their senses, and sing Waheguru's praise with a focused mind. 2.
Those whose soul has become "one" with Waheguru realize that Waheguru Himself is Guru's Shabad, and Himself His (Guru's) Teachings. The perishable human body runs on breaths, but can be immortalized with the Naam-Amrit in the Guru's shelter. 3.
Waheguru Himself creates the world, puts everybody in worldly business, and is present everywhere. One is insignificant (has no importance) without Waheguru's Naam, and with which he earns respect everywhere, oh Nanak. 4.8.

ਮਲਾਰ ਮਹਲਾ 3॥ ਹਉਮੈ ਬਿਖੁ ਮਨੁ ਮੋਹਿਆ ਲਦਿਆ ਅਜਗਰ ਭਾਰੀ॥ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਇਆ ਹਉਮੈ ਬਿਖੁ ਹਰਿ ਮਾਰੀ॥ 1॥ ਮਨ ਰੇ ਹਉਮੈ ਮੋਹੁ ਦੁਖੁ ਭਾਰੀ॥ ਇਹੁ ਭਵਜਲੁ ਜਗਤ ਨ ਜਾਈ ਤਰਣਾ ਗੁਰਮੁਖਿ ਤਰੁ ਹਰਿ ਤਾਰੀ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈਗੁਣ ਮਾਇਆ ਮੋਹੁ ਪਸਾਰਾ ਸਭ ਵਰਤੈ ਆਕਾਰੀ॥ ਤੁਰੀਆ ਗੁਣੁ ਸਤ ਸੰਗਤਿ ਪਾਈਐ ਨਦਰੀ ਪਾਰਿ ਉਤਾਰੀ॥ 2॥ ਚੰਦਨ ਗੰਧ ਸੁਗੰਧ ਹੈ ਬਹੁ ਬਾਸਨਾ ਬਹਕਾਰਿ॥ (ਅੰਗ 1261)॥ ਹਰਿ ਜਨ ਕਰਣੀ ਊਤਮ ਹੈ ਹਰਿ ਕੀਰਤਿ ਜਗਿ ਬਿਸਥਾਰਿ॥ 3॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ ਮੇਰੇ ਹਰਿ ਹਰਿ ਹਰਿ ਉਰਧਾਰਿ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਪੂਰਾ ਪਾਇਆ ਮਨਿ ਜਪਿਆ ਨਾਮੁ ਮੁਰਾਰਿ॥ 4॥9॥

Malhaar Mehla 3: Haumein bikh(u) mun(u) mohiya, luddiya ujgur bhaari. Groorr Shabad(u) mookh(i) paaya, haumein bikh(u) Hur(i) maari. 1. Mun ray haumein, moh(u) dookh(u) bhaari. Eh(u) bhuvjul(u) jugut na jaayi terna, Gurmukh(i) tur(u) Hur(i) taari. 1. Ruhaou. Traiygoon Maya, moh(u) pusaara, subh vertaiy aakaari. Tooriya goon(u) Sut-sungut(i) paayiyaiy, nudri paar(i) ootaari. 2. Chundun gundh soogundh haiy, buhou baashna behkaar(i).
(PAGE 1261): Hur(i) jun kerni ootum haiy, Hur(i) keerut(i) jug(i) bisthaar(i). 3. Kirpa, kirpa kur(i) Tthaakur maray, Hur(i), Hur(i), Hur(i), oordhaar(i). Nanak, Satgur Poora paaya, mun(i) juppiya Naam(u) Mooraar(i). 4.9.
Word Meaning: Bikh(u) = poison. Mohiya = captivated. Luddiya = loaded with Ujgur Bhaari = huge load. Groorr = mantra (antidote) for poison. Maari = killed. 1. Bhuvjul Jugut = the word-sea. Terna = swim. Taari = boat. Pause.
Traiygoon = the three effects of Maya. Pusaara = expanse. Vertaiy = operates; affects. Aakaari = bodies. Tooriya Goon(u) = the virtue which is above the effects of Maya. Nudri = with the kind Sight. Paar Ootaari = ferries across; salvages. 2. Soogundh = Behkaar(i) = fragrance. Baashna = (good) smell. Kerni = deeds. Ootum = superior. Bisthaar(i) = expanse; dissemination. 3. Oordhaari(i) = acquire in mind. Mooraar(i) = of Waheguru. 4.
MEANING: Man's selfishness and his ego captivate him, but they are poison (which destroy his good qualities), as a result of which, the man carries a heavy burden of immoral acts (sins). However, Guru's Shabad is the antidote for such poison, which destroys the poison of one's selfishness and ego when he recites Waheguru's Naam with Guru's Shabad. 1.
One's worldly attachments and his haumein cause severe suffering for him, oh, my mind. One cannot swim across the world-sea with his haumein; he needs to take Guru's shelter (and to recite Waheguru's Naam), which acts as the ship to ferry him across. Pause.
Maya, with its three effects, is the source of one's worldly attachments and is spread all over, affecting everybody. One acquires the noble qualities to attain the spiritual state above the

effects of Maya only in the company of the holy saints (the Guru), and is ferried across the world-sea by Waheguru's kind sight. 2. Just like sandalwood, which fragrances the whole environment with its sweet smell, a devotee of Waheguru performs a supreme (noble) act when he sings Waheguru's praise, which purifies the whole world as it spreads. 3. Please, be kind to me so that I may enshrine Your Naam in my heart, oh Waheguru. I am fortunate that I have been connected with the Perfect Guru, with whose grace, I am reciting Waheguru's Naam, oh Nanak. 4.9.

ਮਲਾਰ ਮਹਲਾ 3 ਘਰੁ 2॥ ੧ਓ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਇਹੁ ਮਨੁ ਗਿਰਹੀ ਕਿ ਇਹੁ ਮਨੁ ਉਦਾਸੀ॥ ਕਿ ਇਹੁ ਮਨੁ ਅਵਰਨੁ ਸਦਾ ਅਵਿਨਾਸੀ॥ ਕਿ ਇਹੁ ਮਨੁ ਚੰਚਲੁ ਕਿ ਇਹੁ ਮਨੁ ਬੈਰਾਗੀ॥ ਇਸੁ ਮਨ ਕਉ ਮਮਤਾ ਕਿਥਹੁ ਲਾਗੀ॥ 1॥ ਪੰਡਿਤ ਇਸੁ ਮਨ ਕਾ ਕਰਹੁ ਬੀਚਾਰੁ॥ ਅਵਰੁ ਕਿ ਬਹੁਤਾ ਪੜਹਿ ਉਠਾਵਹਿ ਭਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਮਮਤਾ ਕਰਤੈ ਲਾਈ॥ ਏਹੁ ਹੁਕਮੁ ਕਰਿ ਸ੍ਰਿਸਟਿ ਉਪਾਈ॥ ਗੁਰ ਪਰਸਾਦੀ ਬੂਝਹੁ ਭਾਈ॥ ਸਦਾ ਰਹਹੁ ਹਰਿ ਕੀ ਸਰਣਾਈ॥ 2॥ ਸੋ ਪੰਡਿਤ ਜੋ ਤਿਹਾ ਗੁਣਾ ਕੀ ਪੰਡ ਉਤਾਰੈ॥ ਅਨਦਿਨੁ ਏਕੋ ਨਾਮੁ ਵਖਾਣੈ॥ ਸਤਿਗੁਰ ਕੀ ਓਹੁ ਦੀਖਿਆ ਲੇਇ॥ ਸਤਿਗੁਰ ਆਗੇ ਸੀਸੁ ਧਰੇਇ॥ ਸਦਾ ਅਲਗ ਰਹੈ ਨਿਰਬਾਨੁ॥ ਸੋ ਪੰਡਿਤੁ ਦਰਗਹ ਪਰਵਾਨੁ॥3॥ ਸਭਨਾ ਮਹਿ ਏਕੋ ਏਕੁ ਵਖਾਣੈ॥ ਜਾ ਏਕੋ ਵੇਖੈ ਤਾ ਏਕੋ ਜਾਣੈ॥ ਜਾ ਕਉ ਬਖਸੇ ਮੇਲੇ ਸੋਇ॥ ਐਥੇ ਓਥੈ ਸਦਾ ਸੁਖ ਹੋਇ॥ 4॥ ਕਹਤ ਨਾਨਕੁ ਕਵਨ ਬਿਧਿ ਕਰੇ ਕਿਆ ਕੋਇ॥ ਸੋਈ ਮੁਕਤਿ ਜਾ ਕਉ ਕਿਰਪਾ ਹੋਇ॥ ਅਨਦਿਨੁ ਹਰਿ ਗੁਣ ਗਾਵੈ ਸੋਇ॥ ਸਾਸਤ੍ਰ ਬੇਦ ਕੀ ਫਿਰਿ ਕੂਕ ਨ ਹੋਇ॥ 5॥1॥10॥

Malhaar Mehla 3, Ghur(u) 2: Ek Onkar, Satgur Persad(i):
Eh(u) mun(u) girhi, k(i) eh(u) mun(u) oodaasi. K(i) eh(u) mun(u) avern(u) sudaa avinaashi. K(i) eh(u) mun chunchul, k(i) eh(u) mun(u) baiyraagi. Iss(u) mun kuou mumta kithoun laagi. 1. Pundit, iss(u) mun ka kurhou beechaar(u). Uver(u) k(i) buhouta purreh(i), ootthaaveh(i) bhaar(u). 1. Ruhaou. Maya mumta Kertaiy laayi. Eh(u) Huqam(u) kur(i) srisht(i) oopaayi. Gur persadi boojhou bhaayi. Sudaa ruhhou Hur(i) kee shernaayi. 2. So pundit jo tihaan goonaa keep pund ootaaraiy. Undin(u) Aiko Naam(u) vukhaanaiy. Satgur kee oh(u) deekhiya layay. Satgur aagay sees(u) dhuray. Sudaa alugg ruhhaiy nirbaan(u). So, pundit(u) Durgah pervaan(u). 3. Subhnaa meh(i) Aiko, Aik vukhaanaiy. Ja Aiko vaykhaiy, ta Aiko jaanaiy. Ja kuou bukhshay, maylay Soyay. Aiythaiy, oathaiy, sudaa sookh hoyay. 4. Keht Nanak(u) kuvun bidh(i) kuray kiyya koyay. Soyee mookut(i) ja kuou kirpa hoyay. Undin(u) Hur(i) Goon gaavaiy soyay. Shastar Bayd kee phir(i) kook na hoyay. 5.1.10.

Word Meaning: Girhi = attached to the worldly affairs. K(i) = or. Oodaasi = detached. Avern(u) = above the four traditional castes. Avinaashi = immortal. Chunchul = fickle; ever changing. Baiyraagi = detached and non-wavering. Mumta = worldly attachments. Kithoun = where from. 1. Uver(u) K(i) = what else. Ootthaaveeh(i) Bhaar(u) = carry harmful burden. Pause. Srisht(i) = the world. Boojhou = understand. Shernaayi = seek support (surrender yourself). 2. Pund = package; load. Vukhaanaiy = recites. Deekhiya = Advice. Sees(u) = head; wisdom. Dhuray = offers; surrenders. Alugg = separate; detached. Nirbaan(u) = without any desire. Pervaan = approved. 3. Ja = when. Jaanaiy = acknowledges. Bukhshay = endows. Maylay = connects. Aiythaiy Oathaiy = here and there; everywhere. 4. Keht = says. Bidh(i) = means. Mookut(i) = emancipated. Kook = loud preaching. 5.

MEANING: The most important thing for you to do is to analyze the nature of the human mind rather than reading about other things and carrying a burden (of useless discussions), oh pundit. **Pause.** Find out whether the mind is attached to the worldly affairs, or is it fully detached; is it above the discrimination of the traditional castes and therefore, always immortal (by merging into Waheguru)? Is the human mind constantly wavering, or does it achieve stability by becoming fully detached from worldly attractions? What caused the mind

to get attached to worldly things in the first place? 1.
(Answer)With Guru's grace, you will find that the Creator Himself has caused the human mind to be attached to worldly things; in fact, He has created the universe, making worldly attachment the basic Law (basis) of the creation. So, (to stay unaffected by such attractions) seek Waheguru's shelter (surrender your wisdom to Him), oh man. 2.
The true pundit is the one who unloads the package of the three effects of Maya (stays unaffected by them), and recites Waheguru's Naam all the time. Such a pundit surrenders his wisdom to the Guru, listens to His Advice, and obeys it. He stays detached from worldly attachments and has no such desire. Such a pundit is approved in Waheguru's Court. 3.
Such a pundit says (believes) that it is the same Waheguru who is present in everybody; he sees only Him everywhere, and acknowledges only Him. Waheguru connects such a devotee with Him, whom He endows with such wisdom (thinking). Such a devotee enjoys comforts everywhere. 4. But only that individual attains emancipation whom Waheguru is benevolent to; others cannot attain it, no matter what means they use, oh Nanak. Such devotees sing Waheguru's praise all the time, and do not listen to the teachings of the Vedas and the Shastras, no matter how loudly someone preaches them. 5.1.10.

ਮਲਾਰ ਮਹਲਾ 3॥ ਭ੍ਰਮਿ ਭ੍ਰਮਿ ਜੋਨਿ ਮਨਮੁਖ ਭਰਮਾਈ॥ ਜਮਕਾਲੁ ਮਾਰੇ ਨਿਤ ਪਤਿ ਗਵਾਈ॥ ਸਤਿਗੁਰ ਸੇਵਾ ਜਮ ਕੀ ਕਾਣਿ ਚੁਕਾਈ॥ ਹਰਿ ਪ੍ਰਭੁ ਮਿਲਿਆ ਮਹਲੁ ਘਰੁ ਪਾਈ॥ 1॥ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਦੁਬਿਧਾ ਖੋਇਆ ਕਉਡੀ ਬਦਲੈ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰਮੁਖਿ ਲਗੈ ਪਿਆਰੁ॥ ਅੰਤਰਿ ਭਗਤਿ ਹਰਿ ਹਰਿ ਉਰਧਾਰੁ॥ ਭਵਜਲੁ ਸਬਦਿ ਲੰਘਾਵਣਹਾਰੁ॥ ਦਰਿ ਸਾਚੈ ਦਿਸੈ ਸਚਿਆਰੁ॥ 2॥ ਬਹੁ ਕਰਮ ਕਰੇ ਸਤਿਗੁਰੁ ਨਹੀ ਪਾਇਆ॥ ਬਿਨੁ ਗੁਰ ਭਰਮਿ ਭੂਲੇ ਬਹੁ ਮਾਇਆ॥ ਹਉਮੈ ਮਮਤਾ ਬਹੁ ਮੋਹੁ ਵਧਾਇਆ॥ ਦੂਜੈ ਭਾਇ ਮਨਮੁਖਿ ਦੁਖੁ ਪਾਇਆ॥ 3॥ ਆਪੇ ਕਰਤਾ ਅਗਮ ਅਥਾਹਾ॥ ਗੁਰ ਸਬਦੀ ਜਪੀਐ ਸਚੁ ਲਾਹਾ॥ ਹਾਜਰੁ ਹਜੂਰਿ ਹਰਿ ਵੇਪਰਵਾਹਾ॥
(ਅੰਗ 1262)॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਾਮਿ ਸਮਾਹਾ॥ 4॥2॥11॥

Malhaar Mehla 3: Bherm(i), bherm(i) joan(i) munmukh bhermaayi. Jumkaal(u) maaray nit, put(i) guvaayi. Satgur sayva Jum kee kaan(i) chookaayi. Hur(i) Prubh(u) miliya, Mehl(u), Ghur(u) paayi. 1. Praani, Gurmukh(i) Naam(u) dhiyaayay. Junum(u) pdaaruth(u) doobidha khohiya, kaudi budlaiy jaayay. 1. Ruhaou. Kur(i) kirpa, Gurmukh(i) luggaiy piyaar(u). Untar(i) bhugut(i) Hur(i), Hur(i) oordhaar(i). Bhuvjul(u) Shabad(i) lunghaavunhaar(u). Dur(i) Saachaiy, disaiy sachiyaar(u). 2. Buhhou kerm kuray, Satgur(u) nuhhi paaya. Bin(u) Gur bherm(i) bhoolay buhhou Maya. Haumein, mumta, buhhou moh(u) vudhaaya. Doojaiy bhaayay munmukh(i) dookh(u) paaya. 3. Aapay Kerta, agumm, athaaha. Gur Shabadi juppiyaiy, Sach(u) laaha. Haajur, hujoor(i) Hur(i) vaypervaaha.
(PAGE 1262): Nanak, Gurmukh(i) Naam(i) smaaha. 4.2.11.
Word Meaning: Munmukh = Maya-engrossed. Bherm(i) = lost in illusions. Bhermaayi = is taken through. Jumkaal(u) = Angel of death. Put(i) = dignity. Kaan(i) = any owing; subservience. Chookaayi = paid off; ended. Mehl(u) Ghur(u) = Waheguru's Residence (union with Him). 1. Praani = oh, man. Junum(u) Pdaaruth = human objective (Waheguru's Naam). Doobidha = indecisiveness. Khohiya = lost. Kaudi = a worthless cowrie shell. Budlaiy = in exchange for. Pause. Oordhaar(i) = embed in mind. Bhuvjul(u) = the world-sea. Lunghaavunhaar = ferries across. Disaiy = becomes clearly visible; shines. Sachiyaar(u) = pure (like Waheguru). 2. Buhhou = many. Kerm = rituals. Mumta = worldly attachments. Moh(u) = affection. Doojaiy Bhaayay = in the love of the other (Maya). Munmukh = the follower of his mind. 3. Kerta = Creator. Athaaha = unfathomable. Laaha = benefit; acquirement. Haajur Hujoor(i) = omnipresent. Vaypervaaha = carefree. Smaaha = absorbed. 4.

MEANING: Recite Waheguru's Naam in the shelter of the Guru, oh man. Because of your indecisiveness (to choose between Waheguru and Maya), you are wasting away your precious human life (opportunity to connect with Waheguru) by exchanging your noble qualities for the worldly attractions, which are as worthless as a cowrie shell. **Pause.**
Misled by his illusions, the Maya-engrossed man is taken through many different life forms. The Angel of (spiritual) death punishes him all the time, and he loses his respect. Service to Satguru pays off any subservience (owing to his misdeeds) to the Angel, and the devotee gets connected with Him (and with Waheguru). 1.
With Waheguru's benevolence, a devotee develops love for Him in the shelter of the Guru (with His Advice). He embeds Waheguru's Naam in his heart and worships Him. Guru's Shabad ferries one across the world-sea, and the pure-hearted devotee (who is fully detached from worldly affairs) shines in Waheguru's Court (is honoured there). 2.
A Maya-engrossed individual performs many rituals but cannot connect with the Guru; without the Guru, one is misled by many illusions of Maya. He has too much attachment to the attractions of Maya, his selfishness, and his ego, and suffers greatly. 3.
Waheguru, who Himself is the creator, is inaccessible and unfathomable. One acquires His Naam (enshrines in his heart) when he recites it in the Guru's shelter, and sees the carefree Waheguru to be present wherever he looks. Such a devotee stays absorbed in Waheguru's Naam in Guru's shelter, oh Nanak. 4.2.11.

ਮਲਾਰ ਮਹਲਾ 3॥ ਜੀਵਤ ਮੁਕਤ ਗੁਰਮਤੀ ਲਾਗੈ॥ ਹਰਿ ਕੀ ਭਗਤਿ ਅਨਦਿਨੁ ਸਦ ਜਾਗੈ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਆਪੁ ਗਵਾਇ॥ ਹਉ ਤਿਨ ਜਨ ਕੈ ਸਦ ਲਾਗਉ ਪਾਇ॥ 1॥ ਹਉ ਜੀਵਾ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਈ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ॥ ਹਰਿ ਕੈ ਨਾਮਿ ਮੁਕਤਿ ਗਤਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਮੋਹੁ ਅਗਿਆਨੁ ਗੁਬਾਰੁ॥ ਮਨਮੁਖ ਮੋਹੇ ਮੁਗਧ ਗਵਾਰ॥ ਅਨਦਿਨੁ ਧੰਧਾ ਕਰਤ ਵਿਹਾਇ॥ ਮਰਿ ਮਰਿ ਜੰਮਹਿ ਮਿਲੈ ਸਜਾਇ॥ 2॥ ਗੁਰਮੁਖਿ ਰਾਮ ਨਾਮਿ ਲਿਵ ਲਾਈ॥ ਕੂੜੈ ਲਾਲਚਿ ਨ ਲਪਟਾਈ॥ ਜੋ ਕਿਛੁ ਹੋਵੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਹਰਿ ਰਸੁ ਪੀਵੈ ਰਸਨ ਰਸਾਇ॥ 3॥ ਕੋਟਿ ਮਧੇ ਕਿਸਹਿ ਬੁਝਾਈ॥ ਆਪੇ ਬਖਸੇ ਦੇ ਵਡਿਆਈ॥ ਜੋ ਧੁਰਿ ਮਿਲਿਆ ਸੁ ਵਿਛੁੜਿ ਨ ਜਾਈ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈ॥ 4॥3॥12॥
Malhaar Mehla 3: Jeevut mookut Gurmutee laagaiy. Hur(i) kee bhugut(i) undin(u) sud jaagaiy. Satgur sayveh(i), aap(u) guvaayay. Huoun tinh kaiy sud laagoun paanyay. 1. Huoun jeevaan sudaa Hur(i) kay goon gaayee. Gur ka Shabad muhha rus(u) meettha. Hur(i) kaiy Naam(i) mookut(i) gut(i) paayi. 1. Ruhaou. Maya moh(u) ugiyaan(u) goobaar(u). Munmukh mohay moogudh guvaar. Undin(u) dhundha kert vihaayay. Mur(i), mur(i) jummeh(i) milaiy sujaayay. 2. Gurmukh(i) Ram Naam(i) liv laayi. Koorraiy laaluch(i) na luptaayi. Jo kichh(u) hovaiy, sehj(i) soobhaayay. Hur(i) rus(u) peevaiy, rusn rusaayay. 3. Koat(i) mudhay kiseh boojhaayi. Aapay bukhshay day vudiyaayi. Jo Dhoor(i) miliya, su vichhurr(i) na jaayi. Nanak, Hur(i), Hur(i) Naam(i) smaayi. 4.3.12.
Word Meaning: Jeevut Mookut = emancipated (fully detached) while living in the family. Jaagaiy = stay alert (against attacks of Maya). Aap(u) Guvaayay = get rid of their selfishness and ego. Huoun = I. Laagoun Paanyay = drop on feet; show full respect. 1. Jeevaan = survive. Muhha Rus(u) = tremendously sweet. Gut(i) = high spiritual state. Pause. Ugiyaan(u) = ignorance. Goobaar(u) = darkness. Mohay = captivated; robbed. Moogudh Guvaar = foolish and unrefined. Dhundha = Maya-based tasks. Vihaayay = (life) spends. Sujaayay = punishment. 2. Gurumukh(i) = Guru's Sikhs. Liv Laayi = meditate oh; stay connected with. Koorraiy Laaluch = greed for the perishables. Luptaayay = cling to; get strongly attached. Sehj Soobhaayay = in a natural way; without any special effort. Rusaayay = while enjoying. 3. Koat(i) Mudhay Kiseh(i) = one in millions. Boojhaayay = gives the

understanding; reveals. Bukhshay = endows. Vudiyaayi = honour. Dhoor(i) = from the beginning (source). Vichhurr(i) = separate. 4.

MEANING: Those who follow the Guru's Advice become emancipated even while living with the family (fighting the attractions of Maya), and with the worship of Waheguru in mind, they stay awake all the time against the attacks of Maya. I will gladly drop at the feet of (surrender myself to) those who serve Satguru, and get rid of their selfishness and ego. 1.

I live by reciting Waheguru's Naam with the sweet Shabad of the Guru, which is rich in Waheguru's praise. One attains emancipation and a high spiritual state with Waheguru's Naam. Pause. Attachment to Maya is the source of ignorance and darkness of mind, and the foolish and the ignorant are captivated by the attractions of Maya. Every day of theirs is spent performing Maya-related tasks; they receive punishment for their performance, and keep taking births and dying. 2. But the Sikhs of the Guru remain connected to Waheguru through the Guru's Shabad and have no greed to become attached to the false (short-lived) attractions of Maya. Whatever good happens to the Sikh happens naturally, without any special effort on his part. He enjoys the sweetness of Waheguru's Naam with his tongue (recites the Naam while enjoying it). 3.

However, Waheguru bestows such wisdom only to a very few people among millions, and then honours them. The devotee who gets connected with Waheguru with His benevolence, never gets separated again, and stays absorbed in His Naam, oh Nanak. 4.3.12.

ਮਲਾਰ ਮਹਲਾ 3॥ ਰਸਨਾ ਨਾਮੁ ਸਭੁ ਕੋਈ ਕਹੈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਤਾ ਨਾਮੁ ਲਹੈ॥ ਬੰਧਨ ਤੋੜੇ ਮੁਕਤਿ ਘਰਿ ਰਹੈ॥ ਗੁਰ ਸਬਦੀ ਅਸਥਿਰੁ ਘਰਿ ਬਹੈ॥ 1॥ ਮੇਰੇ ਮਨ ਕਾਹੇ ਰੋਸੁ ਕਰੀਜੈ॥ ਲਾਹਾ ਕਲਜੁਗਿ ਰਾਮ ਨਾਮੁ ਹੈ ਗੁਰਮਤਿ ਅਨਦਿਨੁ ਹਿਰਦੈ ਰਵੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਬਾਬੀਹਾ ਖਿਨੁ ਖਿਨੁ ਬਿਲਲਾਇ॥ ਬਿਨੁ ਪਿਰ ਦੇਖੇ ਨੀਦ ਨ ਪਾਇ॥ ਇਹੁ ਵਿਛੋੜਾ ਸਹਿਆ ਨਾ ਜਾਇ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤਾ ਮਿਲੈ ਸੁਭਾਇ॥ 2॥ ਨਾਮਹੀਨੁ ਬਿਨਸੈ ਦੁਖੁ ਪਾਇ॥ ਤ੍ਰਿਸਨਾ ਜਲਿਆ ਭੂਖ ਨ ਜਾਇ॥ ਵਿਣੁ ਭਾਗਾ ਨਾਮੁ ਨ ਪਾਇਆ ਜਾਇ॥ ਬਹੁ ਬਿਧਿ ਥਾਕਾ ਕਰਮ ਕਮਾਇ॥ 3॥ ਤ੍ਰੈਗੁਣ ਬਾਣੀ ਬੇਦ ਬੀਚਾਰੁ॥ ਬਿਖਿਆ ਮੈਲੁ ਬਿਖਿਆ ਵਾਪਾਰੁ॥ ਮਰਿ ਜਨਮਹਿ ਫਿਰਿ ਹੋਹਿ ਖੁਆਰੁ॥ ਗੁਰਮੁਖਿ ਤੁਰੀਆ ਗੁਣੁ ਉਰਧਾਰਿ॥ 4॥ ਗੁਰ ਮਾਨੈ ਮਾਨੈ ਸਭੁ ਕੋਇ॥ ਗੁਰ ਬਚਨੀ ਮਨੁ ਸੀਤਲੁ ਹੋਇ॥ ਚਹੁ ਜੁਗਿ ਸੋਭਾ ਨਿਰਮਲ ਜਨੁ ਸੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਇ॥ 5॥4॥13॥9॥22॥

Malhaar Mehla 3: Rusna Naam(u) subh(u) koyee kuhhaiy. Satgur(u) sayvay ta Naam(u) luhhaiy. Bundhun toarray, mookut(i) ghur(i) ruhhaiy. Gur Shabadi usthir(u) ghur(i) buhhaiy. 1. Mayray mun, kaahay roas(u) kureejaiy. Laaha Kulyug(i) Ram Naam(u) haiy, Gurmut(i) undin(u) hirdaiy ruveejaiy. 1. Ruhaou. Baabeeha khin(u), khin(u) bil-laayay. Bin(u) pir daykhay neend na paayay. Eh(u) vichhorra suhhiya na jaayay. Satgur milaiy, ta milaiy soobhaayay. 2. Naam-heen(u) binsaiy, dookh(u) paayay. Trishna juliya, bhookh na jaayay. Vin(u) bhaagaan Naam(u) na paaya jaayay. Buhhou bidh(i) thaaka, kerm kmaayay. 3. Traiygoon bani Bayd beechaar(u). Bikhiya maiyl(u), bikhiya vapaar(u). Mur(i) junumeh(i), phir(i) hoh(i) khooaar(u). Gurmukh(i) tooriya goon(u) oordhaar(i). 4. Gur maanaiy, maanaiy subh koyay. Gur Buchni mun(u) seetul(u) hoyay. Chuhoun yug(i) sobha, nirmul jun(u) soyay. Nanak Gurmukh(i) virla koyay. 5.4.13.9.22.

Word Meaning: Rusna = (by the) tongue. Luhhaiy = acquires. Bundhun = bonds (of Maya). Usthir(u) Ghur = eternal house (Waheguru's Naam). Buhhaiy = settles down; controls the mind. 1. Roas(u) = resentment. Laaha = profit; advantage. Ruveejaiy = (should) recite. Pause. Babeeha = the rain bird. Khin(u), Khin(u) = every moment (second). Bil-laayay = cries; yearns for. Vichhorra = separation. Suhhiya = tolerated. Soobhaayay = with love. 2. Naam-Heen = without the Naam. Binsaiy = dies (spiritually). Trishna Juliya = burned in the fire of worldly desires. Bhookh = appetite of desires. Bhaagaan =

good fortune. Buhhou Bidh(i) = for many different approaches. Thaaka = exhausted. Kern Kmaayay = performimg rituals. 3. Traiygoon = the three effects of Maya. Bani = teachings. Bikhiya = poisonous. Maiyl(u) = filth. Vapaar(u) = business. Khooaar(u) = suffers in frustration. Tooriya =above the effects of Maya. Oordhaar(i) = enshrines in the heart. 4. Maanaiy = is recognized. Seetul(u) = calm; peaceful. Yug(i) = in all eons. Sobha = fame. Nirmul = pure. Virla = rare. 5.

MEANING: Everybody recites Waheguru's Naam with their tongue, but only that devotee enshrines it in their heart who serves (follows the Teachings of) the Guru. He breaks all his worldly bonds, attains peace of mind (which quits wavering), and stays absorbed in Guru's Shabad, which is the door to emancipation. 1.

Why do you show any resentment, oh my mind? Waheguru's Naam is the real profit (wealth) to acquire in the world. So, one should always recite the Naam deep from the heart in the shelter of the Guru. Pause. Like the rain-bird (which yearns for the first drop of rain water), my mind yearns for Waheguru's Sight every moment. I cannot enjoy sleep (have rest) without seeing Him, and cannot endure His separation. One can connect with Waheguru if he comes to the Guru's shelter with love. 2.

Those who are without Waheguru's Naam experience spiritual deprivation and suffer badly. Burnt in the fire of worldly desires, one's appetite for such desires never goes away. Such an individual gets exhausted by performing a variety of conventional rituals, but one cannot acquire Waheguru's Naam without good fortune. 3.

Pondering on the teachings of the Vedas keeps one severely involved in the three qualities of Maya, as a result of which, all his business is (deeds are) about the poisonous Maya, and he accumulates the filth of immoral acts. He continues to suffer humiliation through repeated births and deaths. But a Guru's Sikh enshrines noble qualities in his heart which are above the effects of Maya. 4.

A Sikh, who is honoured by the Guru, is honoured by everyone. His mind becomes calm (peaceful) with Guru's Shabad, and because of his pure (pious) mind, he earns praise (respect) in the world, no matter what the eon is. But there is a rare person who is such a Sikh of the Guru, oh Nanak. 5.4.13.9.22.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ 4 ਘਰੁ 1 ਚਉਪਦੇ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Malhaar Mehla 4, Ghur(u) 1, Chaupuday: Ek Onkar Satgur Persad(i)

ਅਨਦਿਨੁ ਹਰਿ ਹਰਿ ਧਿਆਇਓ ਹਿਰਦੈ ਮਤਿ ਗੁਰਮਤਿ ਦੂਖ ਵਿਸਾਰੀ॥ ਸਭ ਆਸਾ ਮਨਸਾ ਬੰਧਨ ਤੂਟੈ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ॥ 1॥ ਨੈਨੀ ਹਰਿ ਹਰਿ ਲਾਗੀ ਤਾਰੀ॥ ਸਤਿਗੁਰੁ ਦੇਖਿ ਮੇਰਾ ਮਨੁ ਬਿਗਸਿਓ ਜਨੁ ਹਰਿ ਭੇਟਿਓ ਬਨਵਾਰੀ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1263)॥ ਜਿਨਿ ਐਸਾ ਨਾਮੁ ਵਿਸਾਰਿਆ ਮੇਰਾ ਹਰਿ ਹਰਿ ਤਿਸ ਕੈ ਕੁਲਿ ਲਾਗੀ ਗਾਰੀ॥ ਹਰਿ ਤਿਸ ਕੈ ਕੁਲਿ ਪਰਸੂਤਿ ਨ ਕਰੀਅਹੁ ਤਿਸੁ ਬਿਧਵਾ ਕਰਿ ਮਹਤਾਰੀ॥ 2॥ ਹਰਿ ਹਰਿ ਆਨਿ ਮਿਲਾਵਹੁ ਗੁਰੁ ਸਾਧੂ ਜਿਸੁ ਅਹਿਨਿਸਿ ਹਰਿ ਉਰਿਧਾਰੀ॥ ਗੁਰਿ ਡੀਠੈ ਗੁਰ ਕਾ ਸਿਖੁ ਬਿਗਸੈ ਜਿਉ ਬਾਰਿਕੁ ਦੇਖਿ ਮਹਤਾਰੀ॥ 3॥ ਧਨ ਪਿਰ ਕਾ ਇਕ ਹੀ ਸੰਗਿ ਵਾਸਾ ਵਿਚਿ ਹਉਮੈ ਭੀਤਿ ਕਰਾਰੀ॥ ਗੁਰਿ ਪੂਰੈ ਹਉਮੈ ਭੀਤਿ ਤੋਰੀ ਜਨ ਨਾਨਕ ਮਿਲੇ ਬਨਵਾਰੀ॥4॥1॥

Undin(u) Hur(i), Hur(i) dhiyaayo hirdaiy, mut(i) Gurmut(i) dookh visaari. Subh aasa munsa bundhun tootaiy, Hur(i), Hur(i) Prubh(i) kirpa dhaaari. 1. Naiyni Hur(i), Hur(i) laagi taari. Satgur(u) daykh(i) mayra mun(u) bigsiyo, jun(u) Hur(i) bhaytiyo Bunvaari. 1. Ruhaou.

(PAGE 1263): Jinh(i) aiysa Naam(u) visaariya mayra Hur(i), Hur(i), tis(u) kaiy kool(i) laagi gaari. Hur(i) tis kaiy kool(i) persoot(i) na kuriyo, tis(u) bidhva kur(i) mehtaari. 2. Hur(i), Hur(i) aan(i) miaavhou Gur(u) Sadhu, jis(u) ehinis Hur(i) oordhaari. Gur deetthaiy, Gur ka Sikh bigsaiy, jiyoun baarik daykh(i) mehtaari. 3. Dhun, Pir ka ikk hee sung(i) vaasa, vich(i) haumein bheet(i) kuraari. Gur(i) Pooraiy haumein bheet toari, jun Nanak milay Bunvaari. 4.1.

Word Meaning: Undin(u) = everyday; always. Visaari = forgotten; got rid of. Aasa = hopes; wishes. Munsa = desires. Bundhun = bonds. 1. Naiyni = eyes. Taari = deep meditation. Bigsiyo = blooms; overjoyed. Baytiyo = connected with. Bunvaari = a name for (Waheguru). Pause. Kool(i) = clan. Gaari = curse. Kool(i) = Persoot = cause birth. Bidhva = widow. Mehtaari = mother; wisdom; thinking. 2. Ehinis(i) = day and night. Oordhaari = enshrine in heart. Deetthaiy = to see. Baarik = child. 3. Dunn = human bride (soul). Pir = husband (Waheguru). Sung = together. Vaasa = dwelling. Bheet(i) = wall; curtain. Kuraari = strong. 4.

MEANING: My mind has bloomed to meet with my Satguru (coming to His shelter), who has kindly connected His slave (me) with Waheguru. Now my eyes are fully focused on His Sight (mind focused on His Naam). **Pause.** I recite Waheguru's Naam in my mind with Guru's Advice, and have forgotten all my suffering. With Waheguru's benevolence, all the bonds of my wishes and desires have been broken. 1.

The clan of those who ignore such Naam of great Waheguru gets cursed. May Waheguru never cause the birth of such wisdom (perpetuate such thinking) in that clan, and their such evil wisdom should be widowed (the guru, who preaches such thinking, should be dead). 2. Connect me with the Guru who has enshrined Your Naam in his heart day and night (forever), oh Waheguru. Like a child who feels overjoyed to see his mother, the heart of the Sikh blooms at the sight of the Guru. 3. Waheguru, and the human bride (soul) dwell at the same place (in the bride's body), but there is a strong curtain of human selfishness and ego between them. When the Perfect Guru demolishes that wall of human haumein, the devotee gets connected with Waheguru, oh Nanak. 4.1.

ਮਲਾਰ ਮਹਲਾ 4॥ ਗੰਗਾ ਜਮੁਨਾ ਗੋਦਾਵਰੀ ਸਰਸੁਤੀ ਤੇ ਕਰਹਿ ਉਦਮੁ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥ ਕਿਲਵਿਖ ਮੈਲੁ ਭਰੇ ਹਮਰੈ ਵਿਚਿ ਹਮਰੀ ਮੈਲੁ ਸਾਧੂ ਕੀ ਧੂਰਿ ਗਵਾਈ॥ 1॥ ਤੀਰਥਿ ਅਠਸਠਿ ਮਜਨੁ ਨਾਈ॥ ਸਤਸੰਗਤਿ ਕੀ ਧੂਰਿ ਪਰੀ ਉਡਿ ਨੇੜੀ ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਾਹਰਨਵੀ ਤਪੈ ਭਾਗੀਰਥਿ ਆਣੀ ਕੇਦਾਰੁ ਥਾਪਿਓ ਮਹਸਾਈ॥ ਕਾਸੀ ਕ੍ਰਿਸਨੁ ਚਰਾਵਤ ਗਾਊ ਮਿਲਿ ਹਰਿ ਜਨ ਸੋਭਾ ਪਾਈ॥ 2॥ ਜਿਤਨੇ ਤੀਰਥਿ ਦੇਵੀ ਥਾਪੈ ਸਭਿ ਤਿਤਨੇ ਲੋਚਹਿ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥ ਹਰਿ ਕਾ ਸੰਤੁ ਮਿਲੈ ਗੁਰ ਸਾਧੂ ਲੈ ਤਿਸ ਕੀ ਧੂਰਿ ਮੁਖਿ ਲਾਈ॥ 3॥ ਜਿਤਨੀ ਸ੍ਰਿਸਟਿ ਤੁਮਰੀ ਮੇਰੇ ਸੁਆਮੀ ਸਭ ਤਿਤਨੀ ਲੋਚੈ ਧੂਰਿ ਸਾਧੂ ਕੀ ਤਾਈ॥ ਨਾਨਕ ਲਿਲਾਟਿ ਹੋਵੈ ਜਿਸੁ ਲਿਖਿਆ ਤਿਸੁ ਸਾਧੂ ਧੂਰਿ ਦੇ ਹਰਿ ਪਾਰਿ ਲੰਘਾਈ॥ 4॥2॥

Malhaar Mehla 4: Ganga, Yamuna, Godavri, Sursooti, tay kureh(i) oodum(u) dhoor(i) Sadhu kee taayeen. Kilvikh maiyl(u) bhuray humraiy vich(i), humri maiyl(u) Sadhu kee dhoor(i) guvaayi. 1. Teeruth(i) utth-sutth(i) mujun(u) naayi. Satsungut kee dhoor(i) purie oodd(i) naytreen, subh doormut(i) maiyl(u) guvvayi. 1. Ruhaou. Jaahurnvi, Tupaiy Bhagirath(i) aani, Kedar thaapiyo Mehsaayeen Kanshi Krishan churaavut gaaoou, mil(i) Hur(i) jun sobha paayee. 2. Jitnay teeruth Dayveen thaapaiy, subh(i) titnay locheh(i) dhoor(i) Sadhu kee taayeen. Hur(i) ka Sunt(u) milaiy Gur Sadhu, laiy Tis kee dhoor(i) mookh(i) laayee. 3. Jitnee, srisht(i) Toomri mayray Soami, subh titnee loachaiy, dhoor(i) Sadhu kee taayeen. Nanak, lilaat(i) hovaiy jis(u) likhiya, tis(u) Sadhu dhoor(i) day Hur(i) paar lunghaayi. 4.2.

Word Meaning: Gunga, Yamuna, Sursooti, Godavri = are four holy rivers for the Hindus. Tay = those. Oodum(u) = effort. Sadhu Kee Dhoor(i) = dust of the Guru's Feet. Kilvikh

Maiyl(u) = filth of people's sins. Guvaayi = removes. 1. Utth-sutth(i) Teeruth = the 68 holy places of the Hindus. Mujun Naayi = bathe; take dips. Satsungut(I) = the gathering of holy saints. Oodd(i) = flying. Pause. Jaahurnvi = the River,Ganga. Tupaiy = sage. Aani = brought (Hindus believe that the sage Bhageeruth(i) brought the Ganga from the paradise to the earth. Thaapiyo = established. Mehsaayeen = Shiva. Kaanshi = Banaras. Krishan Churaavut Gaaoou = where Krishna grazed cows (Brindabun). Sobha Paayi = earned praise. 2. Titnay = the same. Locheh(i) = long for. Taayeen = for. 3. Srisht(i) = world. Lilaat(i) = on the forehead (in fortune). Paar Lunghaayi = ferry across the world-sea. 4

MEANING: The four holy rivers of the Hindus – Ganga, Yamuna, Godavari, and Sursooti – make an effort to have (long for) the dust of the feet of the holy saints (Guru) with the firm belief that the dust of their feet removes the filth that they (the Rivers) have accumulated while washing the sins of the people. 1.
When the dust of the feet of the holy saints flies off (their holy Words are spread), and touches the eyes of the devotees (the Words are listened to by the devotees), all the filth of their evil thinking is removed as if they have taken dip in all the 68 holy places. Pause.
(According the Hindu holy books) the river Ganga was brought to the earth from the Paradise by the sage Bhagirath(u); the holy pace of Kedar (in the Himalayas), and the city of Banaras (now Varanasi) were established by Shiva; Brinda Bun (by the banks of Yamuna) is considered holy because Krishna grazed cows there; and these places earned holiness because of these devotees of Waheguru. 2. Like a true devotee, who puts the dust of Guru's Feet on his face (listens to His words with reverence, all those holy places which were established by gods long for the dust of Guru's Feet 3.
The whole creation of Waheguru longs for the dust of the Guru's Feet, but only those devotees have the good fortune to get the dust of His Feet to swim across the world-sea who have it prewritten on their forehead (in fortune) by Waheguru, oh Nanak. 4.2.

ਮਲਾਰ ਮਹਲਾ 4॥ ਤਿਸੁ ਜਨ ਕਉ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਜਿਸੁ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੈ॥ ਤਿਸ ਕੀ ਭੂਖ ਦੂਖ ਸਭਿ ਉਤਰੈ ਜੋ ਹਰਿ ਗੁਨ ਬਚਨ ਉਚਰੈ॥ 1॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਹਰਿ ਨਿਸਤਰੈ॥ ਗੁਰ ਕੇ ਬਚਨ ਕਰਨ ਸੁਨਿ ਧਿਆਵੈ ਭਵ ਸਾਗਰੁ ਪਾਰਿ ਪਰੈ॥ 1॥ ਰਹਾਉ॥ ਤਿਸੁ ਜਨ ਕੇ ਹਮ ਹਾਟਿ ਬਿਹਾਝੇ ਜਿਸੁ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੈ॥ ਹਰਿ ਜਨ ਕਉ ਮਿਲਿਆ ਸੁਖੁ ਪਾਈਐ ਸਭ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ॥ 2॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਭੂਖ ਲਗਾਨੀ ਜਨੁ ਤ੍ਰਿਪਤੇ ਜਾ ਹਰਿ ਗੁਨ ਬਿਚਰੈ॥ ਹਰਿ ਕਾ ਜਨੁ ਹਰਿ ਜਲ ਕਾ ਮੀਨਾ ਹਰਿ ਬਿਸਰਤ ਫੂਟਿ ਮਰੈ॥ 3॥ ਜਿਨਿ ਏਹ ਪ੍ਰੀਤਿ ਲਾਈ ਸੋ ਜਾਨੈ ਕੈ ਜਾਨੈ ਜਿਸੁ ਮਨਿ ਧਰੈ॥ ਜਨੁ ਨਾਨਕੁ ਹਰਿ ਦੇਖਿ ਸੁਖੁ ਪਾਵੈ ਸਭ ਤਨ ਕੀ ਭੂਖ ਟਰੈ॥ 4॥3॥

Malhaar Mehla 4: Tis(u) jun kuou Hur(i) meetth lugaana, jis(u) Hur(i), Hur(i) kirpa kuraiy. Tis kee bhookh, dookh subh(i) ootraiy, jo Hur(i) Goon Buchun oochraiy. 1. Jup(i) mun Hur(i), Hur(i), Hur(i) nisturaiy. Gur kay Buchun, kern soon(i) dhiyaavaiy, bhuv-saagur(u) paar(i) puraiy. 1. Ruhaou. Tis(u) jun kay him haat(i) bihaajhay, jis(u) Hur(i), Hur(i), kirpa kuraiy. Hur(i) jun kuou miliyaan sookh(u) paayiyaiy, subh doormut(i) maiyl(u) huraiy. 2. Hur(i) jun kuou Hur(i) bhookh lugaani, jun(u) triptay ja Hur(i) goon bichraiy. Hur(i) ka jun(u), Hur(i) jul ka meena, Hur(i) bisrut phoot muraiy. 3. Jinh(i) eh preet(i) laayi, so jaanaiy, kaiy jaanaiy, jis(u) mun(i) dhuraiy. Jun(u) Nanak(u) Hur(i) daykh(i) sookh(u) paavaiy, subh tun kee bhookh turaiy. 4.3.

Word Meaning: Bhookh = appetite (for worldly attractions). Ootraiy = comes off. Buchun = words (of praise). Oochraiy = recites. 1. Nisturaiy = finds salvation. Kern = by the ears. Bhuv-Saagur = world-ocean. Paar(i) Puray = swim to the other side. Pause.

Haat(i) Bikaanay = sold at his shop (of Waheguru's Naam); serve like a slave. Doormut(i) Maiyl(u) = filth of evil thinking. Huraiy = is removed. 2. Triptaiy = is contented. Bichraiy = ponders on. Meena = fish. Phoot Muray = explodes to death. 3. Kaiy = or. Mun(i) Dhuraiy = places in mind. Turaiy = passes by without affecting; is averted. 4.

MEANING: Only that devotee finds Waheguru (His Naam) sweet whom Waheguru is kind to. All his appetite for worldly attractions. And his suffering goes away when he sings Waheguru's praise with Guru's Shabad. 1. Recite Waheguru's Naam to find salvation, oh my mind. The devotee, who listens to the Guru's Shabad and recites it, swims across the world-sea. Pause. I am sold to the devotee (will serve him like a slave) whom Waheguru is benevolent to because one's evil thinking is destroyed, and he acquires blissfulness when he meets with (serves) a devotee of Waheguru (a holy saint). 2. Waheguru's devotee is always hungry for Waheguru's Naam, and he feels contented when he sings His praise. Waheguru's devotee is like a fish in Waheguru's Naam-water, and quickly dies spiritually, as the fish explodes to death when taken out of very deep water. 3. Only Waheguru, or the devotee who has enshrined the Naam in his heart, knows the degree of blissfulness of the devotee's love for Waheguru. I enjoy all bliss in meeting a devotee of Waheguru, because meeting him removes all my appetite for worldly attractions, oh Nanak. 4.3.

ਮਲਾਰ ਮਹਲਾ 4॥ ਜਿਤਨੇ ਜੀਅ ਜੰਤ ਪ੍ਰਭਿ ਕੀਨੇ ਤਿਤਨੇ ਸਿਰਿ ਕਾਰ ਲਿਖਾਵੈ॥ ਹਰਿ ਜਨ ਕਉ ਹਰਿ ਦੀਨ੍ਹ ਵਡਾਈ ਹਰਿ ਜਨੁ ਹਰਿ ਕਾਰੈ ਲਾਵੈ॥ 1॥ ਸਤਿਗੁਰੁ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਵੈ॥

(ਅੰਗ 1264)॥ ਹਰਿ ਬੋਲਹੁ ਗੁਰ ਕੇ ਸਿਖ ਮੇਰੇ ਭਾਈ ਹਰਿ ਭਉਜਲੁ ਜਗਤੁ ਤਰਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਗੁਰ ਕਉ ਜਨੁ ਪੂਜੈ ਸੇਵੇ ਸੋ ਜਨੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥ ਹਰਿ ਕੀ ਸੇਵਾ ਸਤਿਗੁਰੁ ਪੂਜਹੁ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਤਰਾਵੈ॥ 2॥ ਭਰਮਿ ਭੂਲੇ ਅਗਿਆਨੀ ਅੰਧੁਲੇ ਝੂਮਿ ਝੂਮਿ ਫੂਲ ਤੋਰਾਵੈ॥ ਨਿਰਜੀਉ ਪੂਜਹਿ ਮੜਾ ਸਰੇਵਹਿ ਸਭ ਬਿਰਥੀ ਘਾਲ ਗਵਾਵੈ॥ 3॥ ਬ੍ਰਹਮ ਬਿੰਦੇ ਸੋ ਸਤਿਗੁਰੁ ਕਹੀਐ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਣਾਵੈ॥ ਤਿਸੁ ਗੁਰ ਕਉ ਛਾਦਨ ਭੋਜਨ ਪਾਟ ਪਟੰਬਰ ਬਹੁ ਬਿਧਿ ਸਤਿ ਕਰਿ ਮੁਖਿ ਸੰਚਹੁ ਤਿਸੁ ਪੁੰਨ ਕੀ ਫਿਰਿ ਤੋਟਿ ਨ ਆਵੈ॥ 4॥ ਸਤਿਗੁਰੁ ਦੇਉ ਪਰਤਖਿ ਹਰਿ ਮੂਰਤਿ ਜੋ ਅੰਮ੍ਰਿਤ ਬਚਨ ਸੁਣਾਵੈ॥ ਨਾਨਕ ਭਾਗ ਭਲੇ ਤਿਸੁ ਜਨ ਕੇ ਜੋ ਹਰਿ ਚਰਣੀ ਚਿਤੁ ਲਾਵੈ॥ 5॥4॥

Malhaar Mehla 4: Jitnay jea junt Prubh(i) keenay, titnay sir(i) kaar likhaavaiy. Hur(i) jun kuou Hur(i) deen(u) vudaayi, Hur(i) jun(u) Hur(i) kaaraiy laavaiy. 1. Satgur(u) Hur(i), Hur(i) Naam(u) dri-rravaiy.

(PAGE 1264): Hur(i) bolhou Gur kay Sikh mayray bhaayi, Hur(i) bhuoujul(u) jugut(u) turaavaiy. 1. Ruhaou. Jo Gur kuou jun poojaiy sayvay, so jun(u) mayray Hur(i) Prubh bhaavaiy. Hur(i) kee sayva, Satgur poojou, kur(i) kirpa aap(i) turaavaiy. 2. Bherm(i) bhoolay ugiyani undhulay, bherm(i), bherm(i) phool toraavaiy. Nirjeeou poojeh(i), murrha srayveh(i), subh birthi ghaal guvaavaiy. 3. Braham binday, so satgur(u) kuhhiyaiy, Hur(i), Hur(i) kutha soonaavaiy. Tis(u) Gur kuou chhaadun, bhojun, paat ptumbur, buhhou bidh(i) sat kur(i) mookh(i) sunchou, tis(u) poonn kee phir(i) toat(i) na aavaiy. 4. Satguru Dayo pertukh(i) Hur(i) moorut(i), jo Amrit Buchun soonaavaiy. Nanak, bhaag bhulay tis(u) jun kay, jo Hur(i) Churni chit(u) laavaiy. 5.4.

Word Meaning: Jitnay = all those. Titnay = the same. Sir(i) = forehead (in fortune). Kaar Likhaavaiy = have deeds to be performed prewritten. Deen(u) = given. Vudaayi = respect. Kaaraiy Laavaiy = makes them perform noble deeds. puts in business. 1. Dri-rravaiy = reinforces. Pause. Bhaavaiy = is liked. 2. Bnerm(i) Bhoolay = misled by misgivings. Ugiyani = ignorant. Phool toraavaiy = picks flowers (for the idol). Nirjeeou = lifeless. Murrha = graves. Birthi = uselessly. Ghaal = hard labour. Guvaavaiy = wastes away. 3. Braham Binday = recognizes (makes connection with) Waheguru. Chhaadun = clothes. Bhojun =

food. Paat Ptumbur = silk clothes. Buhou Bidh(i) = of many kinds. Sat Kur(i) = with full faith. Mookh)i) Sunchou = feed (in the mouth). Poonn(u) = noble deed. Toat(i) = shortage. 4. Dayo = God-like. Pertukh(i) = visibly; clearly. Moorut(i) = image; manifestation. Bhaag Bhulay = good fortune. Chit(u) = mind. 5.

MEANING: All the living beings that have been created by Waheguru have the results of their previous deeds written in their fate by Waheguru. Waheguru inspires people to respect His devotees and to perform noble deeds. 1.

Satguru reinforces Waheguru's Naam in individuals' minds. Recite Waheguru's Naam, which ferries you across the world-sea, oh, the Sikhs of the Guru - my brothers. Pause.

The devotee, who serves and worships the Guru, is liked by Waheguru. Worshipping the Guru is the true service to Waheguru, who ferries us across the world-sea with His benevolence. 2. The ignorant are misled by their illusions, and are blind (are in spiritual darkness) and pick flowers (to offer to the idol) because of their misbeliefs. They worship the lifeless idols and graves, as a result of which, all their hard work goes to waste. 3. Satguru is the one who recognizes (is always connected with) Waheguru alone, and sings His praise. One should offer many kinds of silk clothes with love and respect to such a Satguru, and feed Him good food. One never experiences a shortage of any kind for such noble deeds. 4.

The God-like Satguru is clearly a manifestation of Waheguru, delivering Amrit-like Words in His praise. Such a devotee is highly fortunate who attaches His mind to Waheguru's Feet (His Naam), oh Nanak. 5.4.

ਮਲਾਰ ਮਹਲਾ 4॥ ਜਿਨ੍ਹ ਕੈ ਹੀਅਰੈ ਬਸਿਓ ਮੇਰਾ ਸਤਿਗੁਰੁ ਤੇ ਸੰਤ ਭਲੇ ਭਲ ਭਾਂਤਿ॥ ਤਿਨ ਦੇਖੇ ਮੇਰਾ ਮਨੁ ਬਿਗਸੈ ਹਉ ਤਿਨ ਕੈ ਸਦ ਬਲਿ ਜਾਤ॥ 1॥ ਗਿਆਨੀ ਹਰਿ ਬੋਲਹੁ ਦਿਨੁ ਰਾਤਿ॥ ਤਿਨ ਕੀ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਉਤਰੀ ਜੋ ਗੁਰਮਤਿ ਰਾਮ ਰਸੁ ਖਾਤਿ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਦਾਸ ਸਾਧ ਸਖਾ ਜਨ ਜਿਨ ਮਿਲਿਆ ਲਹਿ ਜਾਇ ਭਰਾਂਤਿ॥ ਜਿਉ ਜਲ ਦੁਧ ਭਿੰਨ ਭਿੰਨ ਕਾਢੈ ਚੁਣਿ ਹੰਸੁਲਾ ਤਿਉ ਦੇਹੀ ਤੇ ਚੁਣਿ ਕਾਢੈ ਸਾਧੂ ਹਉਮੈ ਤਾਂਤਿ॥ 2॥ ਜਿਨ ਕੈ ਪ੍ਰੀਤਿ ਨਾਹੀ ਹਰਿ ਹਿਰਦੈ ਤੇ ਕਪਟੀ ਨਰ ਨਿਤ ਕਪਟੁ ਕਮਾਤਿ॥ ਤਿਨ ਕਉ ਕਿਆ ਕੋਈ ਦੇਇ ਖਵਾਲੈ ਓਇ ਆਪਿ ਬੀਜਿ ਆਪੇ ਹੀ ਖਾਤਿ॥ 3॥ ਹਰਿ ਕਾ ਚਿਹਨੁ ਸੋਈ ਹਰਿ ਜਨ ਕਾ ਹਰਿ ਆਪੇ ਜਨ ਮਹਿ ਆਪੁ ਰਖਾਤਿ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਨਾਨਕੁ ਜਨ ਸਮਦਰਸੀ ਜਿਨਿ ਨਿੰਦਾ ਉਸਤਤਿ ਤਰੀ ਤਰਾਤਿ॥ 4॥5॥

Malhaar Mehla 4: Jinh kaiy heeuraiy bussiyo mayra Satgur(u), tay sunt bhulay, bhul bhaant(i). Tinh daykhay mayra mun(u) bigsaiy, huoun tinh kaiy sud bul(i) jaant. 1. Giyani, Hur(i) bolhou din(u) raat(i). Tinh kee trishna bhookh subh ootri, jo Gurmut(i) Ram rus(u) khaant(i). 1. Ruhaou. Hur(i) kay daas, sadh sukha jun, jinh miliyaan leh(i) jaayay bhuraant(i). Jiyoun jul, doodh bhinn, bhinn kaadhaiy choon(i) hunsula, tiyoun dayhi tay choon(i) kaadhaiy Sadhu haumein taat(i). 2. Jinh kaiy preet(i) naahi Hur(i) hirdaiy, tay kuptee nur, nit kupt(u) kumaant(i). Tinh kuou kiyya koyee dayay khuvaalaiy, oye aap(i) beej(i), aapy he khaant(i). 3. Hur(i) ka chihn(u), soyee Hur(i) jun kaa, Hur(i) aapay jun meh(i) Aap(u) rukhaat(i). Dhun(u), dhunn(u) Guru Nanak(u) jun sumdersi, Jinh(i) ninda, oostut(i) turie, traant(i). 4.5.

Word Meaning: Heeuraiy = in heart. Tay = those. Sunt = holy saints. Bhulay = noble; good for others. Bhul Bhaant(i) = in every which way. Bigsaiy = blooms Bul Jaant(i) = I am a sacrifice. 1. Giyani = enlightened. Trishna = worldly desires. Rus(u) = sweetness. Khaant(i) = eat; enjoy. Pause. Daas = devotees. Sukha Jun = friendly; helpful. Leh(i) Jaayay = comes off. Bhuraant(i) = misbeliefs; wavering of mind. Doodh = milk. Bhinn, Bhinn= separately. Kaadhaiy = takes out. Choon(i) = selectively. Hunsula = swan. Taat(i) = jealousy. 2. Tay = those. Kuptee = deceitful; swindler. Nur = men. Kupt Kumaant(i) = practise deceit. Khaant(i) = eat; reap rewards. 3. Chihn(u) = (qualities for)

identification. Rukhaat(i) = places. Sumdersi = non-discriminating. Ninda = vilification. Oostut(i) = undeserving praise. Turie = got over. Traant(i) = makes people get over. 4.

MEANING: The saints of Waheguru, who enshrine His Naam in their hearts, are highly noble and are good for others in each and every way. My mind blooms to see them, and I am always a sacrifice for them. 1.

The enlightened devotees recite Waheguru's Naam day and night. Such devotees, who enjoy the sweetness of Waheguru's Naam with the Advice of the Guru, get their appetite for worldly attractions fully satisfied (have no longer any worldly desire). Pause.

Waheguru's devotees are holy saints. and are always helpful to others. One's misgivings are dispelled to see them (in their company). Like the swan, which is believed to separate milk from water, the Guru selectively extracts one's selfishness, ego, and jealousy for others from his body. 2. The individuals who do not have any love for Waheguru in their minds are swindlers and practise deceit in their daily affairs. What advice can anyone give them or feed them; they reap the (humiliating) rewards of their own deeds. 3.

Waheguru places Himself (His qualities) in the heart of His devotees, so they have the same qualities as Waheguru, and become like Him. Guru Nanak is great, and worthy of our worship because He was non-discriminating, who was above vilification of, and undeserving praise for others, and who also made others get rid of such bad qualities. 4.5.

ਮਲਾਰ ਮਹਲਾ 4॥ ਅਗਮੁ ਅਗੋਚਰੁ ਨਾਮੁ ਹਰਿ ਊਤਮੁ ਹਰਿ ਕਿਰਪਾ ਤੇ ਜਪਿ ਲਇਆ॥ ਸਤ ਸੰਗਤਿ ਸਾਧ ਪਾਈ ਵਡਭਾਗੀ ਸੰਗਿ ਸਾਧੂ ਪਾਰਿ ਪਇਆ॥ 1॥ ਮੇਰੈ ਮਨਿ ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ॥ ਗੁਰ ਪਰਸਾਦਿ ਨਾਮੁ ਹਰਿ ਜਪਿਆ ਮੇਰੇ ਮਨ ਕਾ ਭ੍ਰਮੁ ਭਉ ਗਇਆ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਹਰਿ ਗਾਇਆ ਜਿਨ ਹਰਿ ਜਪਿਆ ਤਿਨ ਸੰਗਤਿ ਹਰਿ ਮੇਲਹੁ ਕਰਿ ਮਇਆ॥ ਤਿਨ ਕਾ ਦਰਸੁ ਦੇਖਿ ਸੁਖੁ ਪਾਇਆ ਦੁਖੁ ਹਉਮੈ ਰੋਗੁ ਗਇਆ॥ 2॥ ਜੋ ਅਨਦਿਨੁ ਹਿਰਦੈ ਨਾਮੁ ਧਿਆਵਹਿ ਸਭੁ ਜਨਮੁ ਤਿਨ੍ਹਾ ਕਾ ਸਫਲੁ ਭਇਆ॥ ਓਇ ਆਪਿ ਤਰੇ ਸ੍ਰਿਸਟਿ ਸਭ ਤਾਰੀ ਸਭੁ ਕੁਲੁ ਭੀ ਪਾਰਿ ਪਇਆ॥ 3॥ ਤੁਧੁ ਆਪੇ ਆਪਿ ਉਪਾਇਆ ਸਭੁ ਜਗੁ ਤੁਧੁ ਆਪੇ ਵਸਿ ਕਰਿ ਲਇਆ॥

(ਅੰਗ 1265)॥ ਜਨ ਨਾਨਕ ਕਉ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਬਿਖੁ ਡੁਬਦਾ ਕਾਢਿ ਲਇਆ॥ 4॥6॥

Malhaar Mehla 4: Agumm(u), Agoachur(u), Naam(u) Hur(i) ootum(u), Hur(i) kirpa tay jup(i) luyya. Sat-sungut(i), Sadh paayi vudbhaageen, sung(i) Sadhu paar(i) puyya. 1. Mayraiy mun(i) undin(u) anund(u) bhuyya. Gur persad(i) Naam(u) Hur(i) juppiya, mayray mun ka bherm(u) bhuou guyya. 1. Ruhaou. Jinh Hur(i) gaaya, jinh Hur(i) juppiya, tinh sungut(i) Hur(i) maylhou kur(i) muyya. Tinh ka ders(u) daykh(i) sookh(u) paaya, dookh(u) haumein roag(u) guyya. 2. Jo undin(u) hirdaiy Naam(u) dhiyaaveh(i), subh(u) junum(u) tinha ka suful(u) bhuyya. Oye aap(i) turay, srisht(i) subh taari, subh(u) kool bhee paar(i) puyya. 3. Toodh(u) Aapay, Aap(i) oopaaya subh(u) jug(u), Toodh(u) Aapay vuss(i) kur(i) luyya.

(PAGE 1265): Jun Nanak kuou Prubh(i) kirpa dhaari, bikh(u) doobda, kaadh(i) luyya. 4.6.

Word Meaning: Ootum = superior; supreme. Paar(i) Puyya = reached the other end (of the world-sea); salvaged. 1. Bhuyya = became. Bherm(u) = misgiving. Bhuou = fear. Pause. Muyya = kindness; merci. Sers(u) = sight. Roag(u) = ailment. 2. Suful = successful. Oye = they. Srisht(i) = world. Kool = clan; associates. Oopaaya = created. Vuss(i) Kur(i) = brought under control. Bikh(u) = in poisonous (world-sea of sensual pleasures). Doobda = drowning. Kaadh(i) Luyya = pulled out; saved.

MEANING: The Naam of the inaccessible, and the incomprehensible Waheguru is supreme, and one recites it only with His benevolence. One acquires shelter of the Guru with great fortune, and swims across the world-sea (by reciting Waheguru's Naam in His shelter. 1.

By reciting Waheguru's Naam with Guru's grace, my mind has become blissful, and all my fears and misgivings have been dispelled. Pause.
Please be kind to me, and put me in the company of those who sing Your praise, or listen to Your Naam, oh benevolent Waheguru. One achieves blissfulness to see them, and the ailment (suffering) of his ego goes away. 2. The life of those who always recite Waheguru's Naam becomes successful (they achieve the objective of human life). Not only do they find salvation for themselves, but they also get salvation for their clan, and for the whole world (for those who recite Waheguru's Naam in their company). 3.
Waheguru creates the whole world Himself, and brings it under His control (it has to obey His Laws). Waheguru was very kind to me, who pulled me out of the ocean of poisonous sensual enjoyments, oh Nanak. 4.6.

ਮਲਾਰ ਮਹਲਾ 4॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਅੰਮ੍ਰਿਤੁ ਨਹੀ ਪੀਆ ਤ੍ਰਿਸਨਾ ਭੂਖ ਨ ਜਾਈ॥ ਮਨਮੁਖ ਮੂੜ੍ਹ ਜਲਤ ਅਹੰਕਾਰੀ ਹਉਮੈ ਵਿਚਿ ਦੁਖੁ ਪਾਈ॥ ਆਵਤ ਜਾਤ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ ਦੁਖੁ ਲਾਗੈ ਪਛੁਤਾਈ॥ ਜਿਸ ਤੇ ਉਪਜੇ ਤਿਸਹਿ ਨ ਚੇਤਹਿ ਧ੍ਰਿਗੁ ਜੀਵਨ ਧ੍ਰਿਗ ਖਾਈ॥ 1॥ ਪ੍ਰਾਣੀ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਈ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰੁ ਮੇਲੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਜਨਮੁ ਭਇਆ ਹੈ ਬਿਰਥਾ ਆਵਤ ਜਾਤ ਲਜਾਈ॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਡੂਬੇ ਅਭਿਮਾਨੀ ਹਉਮੈ ਵਿਚਿ ਜਲਿ ਜਾਈ॥ ਤਿਨ ਸਿਧਿ ਨ ਬੁਧਿ ਭਈ ਮਤਿ ਮਧਿਮ ਲੋਭ ਲਹਰਿ ਦੁਖੁ ਪਾਈ॥ ਗੁਰ ਬਿਹੂਨ ਮਹਾ ਦੁਖੁ ਪਾਇਆ ਜਮ ਪਕਰੇ ਬਿਲਲਾਈ॥ 2॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਗੋਚਰੁ ਪਾਇਆ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸੁਭਾਈ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਵਸਿਆ ਘਟ ਅੰਤਰਿ ਰਸਨਾ ਹਰਿ ਗੁਣ ਗਾਈ॥ ਸਦਾ ਅਨੰਦਿ ਰਹੈ ਦਿਨੁ ਰਾਤੀ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਈ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਸਹਜੇ ਪਾਇਆ ਇਹ ਸਤਿਗੁਰ ਕੀ ਵਡਿਆਈ॥ 3॥ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਹਰਿ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਕਉ ਸਦ ਬਲਿ ਜਾਈ॥ ਮਨੁ ਤਨੁ ਅਰਪਿ ਰਖਉ ਸਭੁ ਆਗੈ ਗੁਰ ਚਰਣੀ ਚਿਤੁ ਲਾਈ॥ ਅਪਣੀ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰ ਪੂਰੈ ਆਪੇ ਲੇਹੁ ਮਿਲਾਈ॥ ਹਮ ਲੋਹ ਗੁਰ ਨਾਵ ਬੋਹਿਥਾ ਨਾਨਕ ਪਾਰਿ ਲੰਘਾਈ॥ 4॥7॥

Malhaar Mehla 4: Gur persadi Amrit(u) nuhhi peeya, trishna bhookh na jaayi. Munmukh moorrh julut ahunkaari, haumein vich(i) dookh(u) paayi. Aavut, jaat birtha junum(u) guvaaya, dookh(u) laagaiy puchhutaayi. Jis tay oopjay, Tiseh(i) na chayteh(i), dhrig(u) jeevun, dhrig(u) khaayi. 1. Praani, Gurmukh(i) Naam(u) dhiyaayi. Hur(i), Hur(i) kirpa kuray, Gur(u) maylay, Hur(i), Hur(i) Naam(i) smaayi. 1. Ruhaou. Munmukh junum(u) bhuyya haiy birtha, aavut, jaat lujaayi. Kaam(i), kroadh(i) doobay abhimaani, haumein vich(i) jul(i) jaayi. Tinh sidh(i), na boodh(i)), bhuyyi mut(i) mudhim, lobh lehr(i) dookh(u) paayi. Gur-bihoon, muhha dookh(u) paaya, Jum pukray bil-laayi. 2. Hur(i) ka Naam(u) agoachur(u) paaya, Gurmukh(i) sehj(i) soobhaayi. Naam(u) nidhaan(u) vussiya ghut untar(i), rusna Hur(i) goon gaayi. Sudaa anund(i) ruhhaiy din(u) raati, Aik Shabad(i) liv laayi. Naam(u) pdaaruth(u) sehjay paaya, eh Satguru kee vudiyaayi. 3. Satgur tay Hur(i), Hur(i) mun(i) vussiya, Satgur kuou sud bul(i) jaayi. Mun(u), tun(u) urp(i) rukhoun subh(u) aagaiy, Gur Churnee chit(u) laayi. Apni kirpa kurhou Gur Pooraiy, Aapay layhou milaayi. Hum loh, Gur naav, bohitha, Nanak paar(i) lunghaayi. 4.7.

Word Meaning: Amrit(u) = immortalizing Waheguru's Naam. Trishna Bhookh = appetite of worldly desires. Moorrh = foolish. Julut Ahunkaari = burn in the fire of ego. Aavut Jaat = taking birth, and dying. Birtha = uselessly. Puchhutaayi = repents. Chayteh(i) = keep in mind. Dhrig(u) = shameful. Khaayi = eating. 1. Praani = oh, man. Smaayi = get absorbed. Pause. Lujaayi = ashamed. Sidh(i) = success. Boodh(i) = (noble) wisdom (thinking). Mudhim = low. Lobh Lehr = impulses of greed. Bihoon = without. Bil-laayi = wails; cries for help. 2. Sehj(i) Soobhaayi = without any special effort. Nidhaan(u) = treasure. Liv Laayi = deep meditation. Pdaaruth(u) = the priceless article. Vudiyaayi = greatness. 3. Tay = from. Urp(i) = offer. Rukhoun Aagaiy = place before. Chit(u) =

mind. Loh = (heavy like) iron. Naav = Bohitha = boat. Paar(i) Lunghaayi = ferries across; salvages. 4.

MEANING: The follower-of-his-mind does not drink (enjoy) the Amrit-like Naam of Waheguru with the grace of the Guru, as a result of which, his appetite for worldly enjoyments never goes away. The foolish burns in the fire of his ego and suffers because of his selfishness and conceit. He uselessly wastes away his precious human life, and suffers taking births, and dying again, and again, and then repents. His living and his eating are condemnable because he does not remember Waheguru, who created him. 1. Recite Waheguru's Naam in the shelter of the Guru, oh man; but one gets connected with the Guru only with the benevolence of Waheguru, when he stays absorbed in His Naam. Pause.

The birth (life) of the follower of his mind (who is disconnected from Waheguru) as a human being goes to waste, and he is disgraced, trapped in the cycle of repeated births and deaths. The egoists stay absorbed in lust and in rage, and burn in the fire of their selfishness and their conceit. With low wisdom, they have no (spiritual) success and no intelligence, and suffer for their impulses of greed. Without the Guru, they suffer a great deal, and wail and cry for help when the Angel of death grabs them. 2.

One acquires the Naam of the incomprehensible Waheguru without any special effort (no self-torturing, etc.) in the shelter of the Guru. He enshrines the treasure of the Naam in his heart and sings Waheguru's praise with the tongue. With the focus of mind on Guru's Shabad (in Waheguru's praise), one enjoys blissfulness day and night. It is the greatness of the Guru that one acquires the Naam with ease, in His shelter. 3.

I am a sacrifice for my Satguru, with whose grace I have enshrined Waheguru's Naam in my heart. My mind is attached to (focused on) Satguru's Feet (His Shabad), and I will gladly offer my mind and my body in His service. We are heavy like iron (loaded with sins), and the Guru is the boat to ferry us across the world-sea. Please be kind to me, Nanak, and connect me with You with Your benevolence, oh my dear Satguru. 4.7.

ਮਲਾਰ ਮਹਲਾ 4 ਪੜਤਾਲ ਘਰੁ 3॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਜਨ ਬੋਲਤ ਸ੍ਰੀ ਰਾਮ ਨਾਮਾ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਤੋਰ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਧਨੁ ਬਨਜਹੁ ਹਰਿ ਧਨੁ ਸੰਚਹੁ ਜਿਸੁ ਲਾਗਤ ਹੈ ਨਹੀ ਚੋਰ॥ 1॥ ਚਾਤ੍ਰਿਕ ਮੋਰ ਬੋਲਤ ਦਿਨੁ ਰਾਤੀ ਸੁਨਿ ਘਨਿਹਰ ਕੀ ਘੋਰ॥ 2॥ ਜੋ ਬੋਲਤ ਹੈ ਮ੍ਰਿਗ ਮੀਨ ਪੰਖੇਰੂ ਸੁ ਬਿਨੁ ਹਰਿ ਜਾਪਤ ਹੈ ਨਹੀ ਹੋਰ॥ 3॥ ਨਾਨਕ ਜਨ ਹਰਿ ਕੀਰਤਿ ਗਾਈ ਛੂਟਿ ਗਇਓ ਜਮ ਕਾ ਸਭ ਸੋਰ॥ 4॥1॥8॥

Malhaar Mehla 4, Purrtaal, Ghur(u) 3: Ek Onkar Satgur Persad(i):

Hur(i) jun bolut Sri Ram Naama, mil(i) Sadh sungut Hur(i) Toar. 1. Ruhaou. Hur(i) dhun(u) bunjou, Hur(i) dhun(u) sunchou, jis(u) laagut haiy nuhhi choar. 1. Chaatrik, moar bolut din(u) raati, soon(i) ghunihur kee ghoar. 2. Jo bolut haiy mirg, meen, punkhayroo, su bin(u) Hur(i) jaaput haiy nuhhi hoar. 3. Nanak jun Hur(i) keerut gaayi, chhoot guyyo Jum ka subh shoar. 4.1.8.

Word Meaning: Purrtaal = constant change of musical instruments. Bolut = chant; recite. Toar = Yours (Waheguru's). Pause. Bunjou = deal in. Sunchou = accumulate. Laagut Nuhhi = cannot have access. 1. Chaatrik = the rainbird. Moar = peacock. Ghunihur Kee = of the clouds. Ghoar = thunder. 2. Mirg = deer. Meen = fih. Punkhayroo = birds. Su = they. Jaaput = recite. Hoar = others. 3. Keerut Gaayi = sings praise. Chhoot Guyyo = stopped. Shoar = (threatening) sounds. 4.

MEANING: The devotees of Waheguru recite His Naam in the company of the Guru and His holy devotees. Pause. One should deal in the wealth of Waheguru's Naam and accumulate this wealth, which cannot be stolen by a thief. 1.

Birds like the rainbird and the peacock do the same (sing Waheguru's praise) on hearing the thunder of the clouds. 2. The sounds that the deer, the fish, and the birds make are none other than singing praise of Waheguru. 3. With singing praise of Waheguru, I have quit worrying about the Angel of Death, about which people talk a lot, oh Nanak. 4.1.8.
NOTE: All living and non-living things sing Waheguru's praise (obey His Huqam). See Paurri 27, Jap(u)Ji. (The air, the water, the fire, and the living beings of all the four sources, sing Your praise, oh Waheguru).

ਮਲਾਰ ਮਹਲਾ 4॥ ਰਾਮ ਰਾਮ ਬੋਲਿ ਬੋਲਿ ਖੋਜਤੇ ਵਡਭਾਗੀ॥ ਹਰਿ ਕਾ ਪੰਥੁ ਕੋਊ ਬਤਾਵੈ ਹਉ ਤਾ ਕੈ ਪਾਇ ਲਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਮਾਰੋ ਮੀਤੁ ਸਖਾਈ ਹਮ ਹਰਿ ਸਿਉ ਪ੍ਰੀਤਿ ਲਾਗੀ॥
(ਅੰਗ 1266)॥ ਹਰਿ ਹਮ ਗਾਵਹਿ ਹਰਿ ਹਮ ਬੋਲਹਿ ਅਉਰੁ ਦੂਤੀਆ ਪ੍ਰੀਤਿ ਹਮ ਤਿਆਗੀ॥ 1॥ ਮਨਮੋਹਨ ਮੋਰੋ ਪ੍ਰੀਤਮ ਰਾਮੁ ਹਰਿ ਪਰਮਾਨੰਦੁ ਬੈਰਾਗੀ॥ ਹਰਿ ਦੇਖੇ ਜੀਵਤੁ ਹੈ ਨਾਨਕੁ ਇਕ ਨਿਮਖ ਪਲੋ ਮੁਖਿ ਲਾਗੀ॥ 2॥2॥9॥13॥9॥31॥
Malhaar Mehla 4: Ram, Ram boal(i), boal(i), khoajtay vudbhaagi. Hur(i) ka punth(u) koyoo butaavaiy, huoun ta kaiy paayay laageen. 1. Ruhaou. Hur(i) humaaro meet(u) sukhaayi**,** hum Hur(i) siyoun preet(i) laagi. 1. Ruhaou.
(PAGE 1266): Hur(i) hum gaaveh(i), Hur(i) hum boaleh(i), aour(u) dootiya preet(i) tiyaagi. 1. Munmohan mayro Preetum Ram(u), Hur(i) Permanund(u) baiyraagi. Hur(i) daykhay jeevut(u) haiy Nanak(u), ikk nimukh pulow mookh(i) laagi. 2..
Word Meaning: Boal(i) = chanting; reciting. Khoajtay = search for. Punth(u) = path. Pause. Meet Sukhaayi = close friend. Siyoun = with. Aour(u) Dootiya = any other. Tiyaagi = ignoring. Munmohan = mind captivating (Waheguru). Preetum = very dear. Permanund = (source of) permanent bliss (Waheguru). Baiyraagi = fully detached. Nimukh, Pulow = a short moment. 2.
MEANING: They are highly fortunate who search for Waheguru (in their heart) by reciting His Naam. I will drop at the feet of such a devotee who will show me the path to Waheguru. Pause. Waheguru is my close friend and supporter, and I love Him. Ignoring all others, I love Waheguru only, and sing His praise and recite His Naam. 1.
My Dear (Waheguru) is mind-captivating, is a source of permanent bliss, and is perfectly detached from the world. I survive only by seeing Him, even if I have His sight for a short moment, oh Nanak(u). 2.2.9.13.9.31.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Raag(u) Malhaar, Mehla 5, Chaupuday, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਕਿਆ ਤੂ ਸੋਚਹਿ ਕਿਆ ਤੂ ਚਿਤਵਹਿ ਕਿਆ ਤੂ ਕਰਹਿ ਉਪਾਏ॥ ਤਾ ਕੋ ਕਹਹੁ ਪਰਵਾਹ ਕਾਹੂ ਕੀ ਜਿਹ ਗੋਪਾਲ ਸਹਾਏ॥ 1॥ ਬਰਸੈ ਮੇਘ ਸਖੀ ਘਰਿ ਪਾਹੁਨ ਆਏ॥ ਮੋਹਿ ਦੀਨ ਕ੍ਰਿਪਾ ਨਿਧਿ ਠਾਕੁਰ ਨਵਨਿਧਿ ਨਾਮਿ ਸਮਾਏ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਪ੍ਰਕਾਰ ਭੋਜਨ ਬਹੁ ਕੀਏ ਬਹੁ ਬਿੰਜਨ ਮਿਸਟਾਏ॥ ਕਰੀ ਪਾਕਸਾਲ ਸੋਚ ਪਵਿਤ੍ਰਾ ਹੁਣਿ ਲਾਵਹੁ ਭੋਗੁ ਹਰਿਰਾਏ॥ 2॥ ਦੁਸਟ ਬਿਦਾਰੇ ਸਾਜਨ ਰਹਸੇ ਇਹਿ ਮੰਦਰਿ ਘਰਿ ਅਪਨਾਏ॥ ਜਉ ਗ੍ਰਿਹਿ ਲਾਲੁ ਰੰਗਿਓ ਆਇਆ ਤਉ ਮੈ ਸਭਿ ਸੁਖ ਪਾਏ॥ 3॥ ਸੰਤ ਸਭਾ ਓਟ ਗੁਰ ਪੂਰੇ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖੁ ਲਿਖਾਏ॥ ਜਨ ਨਾਨਕ ਕੰਤੁ ਰੰਗੀਲਾ ਪਾਇਆ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ਆਏ॥ 4॥1॥
Klyya tu socheh(i), kiyya tu chitveh(i), kiyya tu kureh(i) oopaayay. Ta ko kuhhou pervaah kaahoo kee, jih Gopal suhaayay. 1. Bersaiy maygh, Sukhee, ghur(i) Paahun aayay. Moh(i) deen, Kirpa-Nidh(i) Tthaakur, nuvnidh(i) Naam(u) smaayay. 1. Ruhaou. Anik perkaar bhojun buhhou keeyay, buhhou binjun mishtaayay. Kurie paakshaal soach, puvittra, hoon(i) laavhou

bhoag(u), Hur(i) Raayay. 2. Doosht bidaaray, saajun rehsay, eh(i) mundar(i) ghur(i) upnaayay. Juou greh(i) Laal(u) rungiyo aaya, tuou mein subh(i) sookh paayay. 3. Sunt subha oat Gur Pooray, Dhoor(i) mustuk(i) laykh(u) likhaayay. Jun Nanak, Kunt(u) rungeela paaya, phir(i) dookh(u) na laagaiy aayay. 4.1.

Word Meaning: Chitveh(i) = plan. Oopaayay = measures. Pervaah = care about; worry. Kaahoo Kee = of what. Jih = whose. Suhaayay = supports. 1. Bersaiy = rains. Megh = clouds. Paahun = guest; husband (Waheguru). Ghur(i) = in the heart. Moh(i) = I. Deen = poor; insignificant. Kirpa Nidh(i) = treasure of mercy (compassion). Tthaakur = Lord. Nuvnidh(i) = the nine mythical treasures. Smaayay = get absorbed. Pause. Anik Perkaar = of many kinds. Bhojun = foods. Binjun Mishtaayay = delicious sweet dishes. Paalshaal = kitchen. Soach = clean; pure. Puvittra = holy. Hoon(i) = now. Laavhou Bhoag = taste to approve. Hur(i) Raayay = oh the Royal Waheguru. 2. Doosht = evils; the five demons. Bidaaray = destroyed. Saajun = friendly qualities. Rehsay = became blissful; began to bloom. Upnaayay = made own; became patron. Juou = when. Laal(u) = dear. Rungiyo = colourful. Tuou = then. 3. Oat = support. Dhoor(i) from the source. Mustuk(i) = on the forehead; in the fate. Rungeela = which appears in many different and colourful forms. Kunt(u) = Husband (God). 4

MEANING: The devotee, who has the support of Waheguru, does not care about anybody else and has no worries. So, what are you thinking about, what are you planning for, and what means are you considering (to be worry-free)? 1.

My Waheguru has come to dwell in my heart, and I feel as if His benevolence is raining on my mind to cool it off (make it peaceful), oh my friend. I am insignificant, whereas my Lord is the source of compassion. Getting absorbed in His Naam is like owning all the nine treasures of the world. Pause. I have cleansed (purified) the kitchen of my heart, and have prepared a variety of delicious foods and sweet dishes for my Waheguru (sing His praise in many ways with deep love and reverence), and pray to the Royal Waheguru to accept them. 2. Waheguru has made my body His own (home to live) as a result of which, all my evil demons (lust, greed, etc.) have been destroyed, and my friendly senses have become blissful, and good qualities have begun to flourish in my mind. I have acquired all happiness ever since my colourful Dear (Waheguru) has come to dwell in my heart. 3.

One gets the shelter of the Perfect Guru and the company of the holy saints only because of his preordained good fortune from Waheguru. Once one acquires the colourful Husband (Waheguru) in his mind, he never suffers from anything again, oh Nanak. 4.1.

ਮਲਾਰ ਮਹਲਾ 5॥ ਖੀਰ ਅਧਾਰਿ ਬਾਰਿਕੁ ਜਬ ਹੋਤਾ ਬਿਨੁ ਖੀਰੈ ਰਹਨੁ ਨ ਜਾਈ॥ ਸਾਰਿ ਸਮ੍ਹਾਲਿ ਮਾਤਾ ਮੁਖਿ ਨੀਰੈ ਤਬ ਓਹੁ ਤ੍ਰਿਪਤਿ ਅਘਾਈ॥ 1॥ ਹਮ ਬਾਰਿਕ ਪਿਤਾ ਪ੍ਰਭੁ ਦਾਤਾ॥ ਭੂਲਹਿ ਬਾਰਕਿ ਅਨਿਕ ਲਖ ਬਰੀਆ ਅਨ ਠਉਰ ਨਾਹੀ ਜਹ ਜਾਤਾ॥ 1॥ ਰਹਾਉ॥ ਚੰਚਲ ਮਤਿ ਬਾਰਿਕ ਬਪੁਰੈ ਕੀ ਸਰਪ ਅਗਨਿ ਕਰ ਮੇਲੈ॥ ਮਾਤਾ ਪਿਤਾ ਕੰਠ ਲਾਇ ਰਾਖੈ ਅਨਦ ਸਹਜਿ ਤਬ ਖੇਲੈ॥ 2॥ ਜਿਸ ਕਾ ਪਿਤਾ ਤੂ ਹੈ ਮੇਰੇ ਸੁਆਮੀ ਤਿਸੁ ਬਾਰਿਕ ਭੂਖ ਕੈਸੀ॥ ਨਵ ਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਗ੍ਰਿਹਿ ਤੇਰੈ ਮਨਿ ਬਾਛੈ ਸੋ ਲੈਸੀ॥ 3॥ ਪਿਤਾ ਕ੍ਰਿਪਾਲਿ ਆਗਿਆ ਇਹ ਦੀਨੀ ਬਾਰਿਕ ਮੁਖਿ ਮਾਗੈ ਸੋ ਦੇਨਾ॥ ਨਾਨਕੁ ਬਾਰਿਕੁ ਦਰਸੁ ਪ੍ਰਭੁ ਚਾਹੈ ਮੋਹਿ ਹ੍ਰਿਦੈ ਬਸਹਿ ਨਿਤ ਚਰਨਾ॥ 4॥2॥

Malhaar Mehla 5: Kheer adhaar(i) baarik jub hota, bin(u) kheeraiy rehn(u) na jaayi. Saar(i) smaahl(i) maata mookh(i) neeraiy, tub oh(u) triput(i) aghaayi. 1. Hum baarik, pitaa Prubh(u) Daata. Bhooleh(i) baarik anik lukh buriya, un tthaur naahi jeh jaata. 1. Ruhaou. Chunchul mut(i) baarik bupuraiy kee, serp ugun(i) ker maylaiy. Maata, pitaa, kuntth laayay raakhaiy, anund sehj(i) tub khaylaiy. 2. Jis ka pitaa tu haiy mayray Soami, tis(u) baarik bhookh kaiysi. Nuvnidh(i) Naam(u) nidhaan(u) greh(i) Tayraiy, mun(i) baanchhaiy, so laiysi. 3. Pitaa

kirpaal(i) aagiya, eh deeni, baarik mookh(i) maangaiy so dayna. Nanak(u), baarik(u) Ders(u) Prubh(u) chaahaiy, moh(i) hirdaiy buseh(i) nit Churnaa. 4.2.

Word Meaning: Kheer = milk. Adhaar(i) = dependent upon. Baarik(u) = child. Saar(i) Smaahl(i) = note the situation, and look after that. Mookh(i) Neeraiy = breast feeds him. Triput Aghaayi = gets fully satisfied. 1. Daata = provider. Bhooleh(i) = make mistakes. Anik Lukh Buriya = countless times. Un Tthaaur = no other shelter. Pause.
Chunchul = fickle; everchanging. Mut(i) = nature. Bupuraiy = ignorant. Serp = snake. Ugun(i) = fire. Ker = hands. Maylaiy = touches. Kuntth Laayay = hold to the neck (chest). Anund Sehj(i) = blissfully and comfortably. Tub = then. 2. Soami = Lord. Kaiysi = of what kind? Mun Baanchhaiy = as desired. Laiysi = will have. Aagiya = order. Ders(u) = Sight. Churnaa = Feet (Naam). 4.

MEANING: As long as a child is dependent on his mother's milk, he cannot live without the milk, and when his mother notes his situation and takes care of him by breastfeeding him, he becomes fully satisfied. 1.
We are all children of Waheguru, Father, who is our provider. We, as His children, make countless mistakes, but we have no other support (shelter) to which we can turn. Pause.
A child is ignorant, finds snakes and fire attractive, and touches them (sometimes with tragic results); but when his parents hold him to their chest, the child feels fully protected and comfortable and enjoys it. (Similarly, the man finds snakelike Maya to be very attractive, and makes countless mistakes because of that, and suffers, but he feels blissful in the shelter of the Guru). 2. An individual who has the support of Waheguru-father has no appetite for any worldly luxuries. Waheguru has the treasures of His Naam (which is the eternal wealth), so the devotee can acquire anything he likes. 3.
Waheguru has this standing Order (Will) that His devotee can have anything he asks for. I, as His child, wish for His holy Sight only; besides, I also wish that His Feet (Naam) should be permanently enshrined in my heart, oh Nanak(u). 4.2.

ਮਲਾਰ ਮਹਲਾ 5॥ ਸਗਲ ਬਿਧੀ ਜੁਰਿ ਆਹਰੁ ਕਰਿਆ ਤਜਿਓ ਸਗਲ ਅੰਦੇਸਾ॥ ਕਾਰਜੁ ਸਗਲ ਅਰੰਭਿਓ ਘਰ ਕਾ ਠਾਕੁਰ ਕਾ ਭਾਰੋਸਾ॥ 1॥ ਸੁਨੀਐ ਬਾਜੈ ਬਾਜ ਸੁਹਾਵੀ॥ ਭੋਰੁ ਭਇਆ ਮੈ ਪ੍ਰਿਅ ਮੁਖੁ ਪੇਖੇ ਗ੍ਰਿਹ ਮੰਗਲ ਸੁਹਲਾਵੀ॥ 1॥ ਰਹਾਉ॥ ਮਨੂਆ ਲਾਇ ਸਵਾਰੇ ਥਾਨਾ ਪੂਛਉ ਸੰਤਾ ਜਾਏ॥ ਖੋਜਤ ਖੋਜਤ ਮੈ ਪਾਹੁਨ ਮਿਲਿਓ ਭਗਤਿ ਕਰਉ ਨਿਵਿ ਪਾਏ॥ 2॥
(ਅੰਗ 1267)॥ ਜਬ ਪ੍ਰਿਅ ਆਇ ਬਸੇ ਗ੍ਰਿਹਿ ਆਸਨਿ ਤਬ ਹਮ ਮੰਗਲੁ ਗਾਇਆ॥ ਮੀਤ ਸਾਜਨੁ ਮੇਰੇ ਭਏ ਸੁਹੇਲੇ ਪ੍ਰਭੁ ਪੂਰਾ ਗੁਰੂ ਮਿਲਾਇਆ॥ 3॥ ਸਖੀ ਸਹੇਲੀ ਭਏ ਅਨੰਦਾ ਗੁਰਿ ਕਾਰਜ ਹਮਰੇ ਪੂਰੇ॥ ਕਹੁ ਨਾਨਕ ਵਰੁ ਮਿਲਿਆ ਸੁਖਦਾਤਾ ਛੋਡਿ ਨ ਜਾਈ ਦੂਰੇ॥ 4॥3॥

Malhaar Mehla 5: Sugul bidhi joor(i) aahur(u) kuriya, tujiyo sugul andaysa, Kaaruj(u) sugul arumbhiyo ghur kaa, Tthaakur ka bhaarosa. 1. Sooniyaiy, baajaiy, baaj soohaavi. Bhoar(u) bhuyya mein Priyay mookh(u) paykhay, greh(i) mungul soolhaavi. 1. Ruhaou. Munooaa, laayay suvaaray thaana, poochhoun suntaan jaayay. Khojut, khojut mein Paahoon miliyo, bhugut(i) kuroun niv(i) paayayn. 2.

(PAGE 1267): Jub Priyay aayay busay greh(i) aasun(i), tub hum mungul(u) gaaya. Meet, saajun(u) mayray bhuyyay soohaylay, Prubh(u) Poora Guru milaaya. 3. Sukhee suhayli bhuyyay anunda, Gur(i) kaaruj humray pooray. Kuhhou Nanak, Vur(u) miliya Sookh-Daata, chhoad(i) na jaayi dooray. 4.3.

Word Meaning: Sugul Bidhi = in all possible ways. Joor(i) = combined. Aahur Kuriya = made effort. Tujiyo = gave up; got rid of. Andaysa = worries. Kaaruj(u) = task; objective. Arumbhiyo = started. Ghur Kaa = of (beautifying) the mind. Bhaarosa = faith; support. 1. Baajaiy = playing of music. Baaj =(musical) sound. Soohaavi = blissful. Bhoar(u) Bhuyya =

dawn; enlightenment. Paykhay = to see. Greh(i) Mungul = blissful heart. Soohlaavi = joyful. Pause. Munooaa Laayay = attaching the mind (in Waheguru's service). Thaana = heart; all senses. Poochhoun = ask; seek advice. Paahoon = Husband. Niv Paayayn = by dropping on the feet; surrendering self. 2. Greh(i) Aasun(i) = on the seat of my heart. Soohaylay = in comfort. 3. Suhayli = friends. Kaaruj = tasks; objectives. Pooray = completed successfully. Vur(u) = Husband. Dooray = away. 4.

MEANING: With full faith in Waheguru, all my senses have come together, and, ignoring all worries, I am making all possible efforts to adorn my mind and body with noble qualities so as to be approved by Waheguru. 1.

Like the light of dawn, my mind has been enlightened to "see" my dear Waheguru; it feels overjoyed and blissful, as if listening to the sweet sound of music. Pause.

I ask the holy saints how to adorn my senses with noble qualities by attaching my mind to Waheguru. Through repeated searching, I found my Husband (Waheguru) in my heart, and now I worship Him by bowing to Him (obeying His Will). 2.

When my Dear came to occupy the throne of my heart, my mind began to sing songs of joy; my friendly senses enjoyed comfort when Waheguru connected me with the Perfect Guru. 3. The Guru made all my tasks (objectives) successful, and all my senses and my mind became blissful. I have acquired my Waheguru-Husband, who is the source of all comforts and does not leave me unprotected, oh Nanak. 4.3.

ਮਲਾਰ ਮਹਲਾ 5॥ ਰਾਜ ਤੇ ਕੀਟ ਕੀਟ ਤੇ ਸੁਰਪਤਿ ਕਰਿ ਦੋਖ ਜਠਰ ਕਉ ਭਰਤੇ॥ ਕ੍ਰਿਪਾ ਨਿਧਿ ਛੋਡਿ ਆਨ ਕਉ ਪੂਜਹਿ ਆਤਮਘਾਤੀ ਹਰਤੇ॥ 1॥ ਹਰਿ ਬਿਸਰਤ ਤੇ ਦੁਖਿ ਦੁਖਿ ਮਰਤੇ॥ ਅਨਿਕ ਬਾਰ ਭ੍ਰਮਹਿ ਬਹੁ ਜੋਨੀ ਟੇਕ ਨ ਕਾਹੂ ਧਰਤੇ॥ 1॥ ਰਹਾਉ॥ ਤਿਆਗਿ ਸੁਆਮੀ ਆਨ ਕਉ ਚਿਤਵਤ ਮੂੜ ਮੁਗਧ ਖਲ ਖਰ ਤੇ॥ ਕਾਗਰ ਨਾਵ ਲੰਘਹਿ ਕਤ ਸਾਗਰੁ ਬ੍ਰਿਥਾ ਕਥਤ ਹਮ ਤਰਤੇ॥ 2॥ ਸਿਵ ਬਿਰੰਚਿ ਅਸੁਰ ਸੁਰ ਜੇਤੇ ਕਾਲ ਅਗਨਿ ਮਹਿ ਜਰਤੇ॥ ਨਾਨਕ ਸਰਨਿ ਚਰਨ ਕਮਲਨ ਕੀ ਤੁਮ੍ਹ ਨ ਡਾਰਹੁ ਪ੍ਰਭ ਕਰਤੇ॥ 3॥4॥

Malhaar Mehla 5: Raj tay keet, keet tay soorput(i), kur(i) doakh jutthur juou bhertay. Kirpa-Nidh(i) chhoad(i) aan kuou poojeh(i), aatumghaati hertay. 1. Hur(i) bisrut tay dookh(i), dookh(i) mertay. Anik baar bhermeh(i) buhhou joani, tayk na kaahoo dhertay. 1. Ruhaou. Tiyaag(i) Soami, aan kuou chitvut, moorrh moogudh khul, khur tay. Kaagur naav lungheh(i) kut Saagur(u), birtha kuthut hum tertay. 2. Shiv, Birunch(i), asoor soor jaytay, kaal ugun(i) meh(i) jertay. Nanak, shern(i) Churn Kumlun kee, Toomh na daarhou Prubh Kertay. 3.4.

Word Meaning: Tay = from. Keet = worms; paupers; insignificant individuals. Soorput(i) = king of gods (Indra). Doakh = sins. Jutthur = womb (rebirths). Kirpa-Nidh(i) = treasure of compassion (God). Aan = others. Aarumghaati = murderers of soul (conscience). Hertay = thieves. 1. Bisrut Tay = on forgetting. Bhermeh(i) = wander through. Buhhou Joani = many life forms. Tayk = support. Na Dhertay = cannot get. Pause. Tiyaag(i) = forsaking. Chitvut = think about. Moorrh = Moogudh = Khul = foolish. Khur = donkey. Tay = they. Kaagur Naav = paper-boat. Kut = how. Saagur(u) = the world-sea. Birtha = uselessly. Kuthut = say; claim. Tertay = swim across; salvaged. 2. Birunch = Brahma. Assor = demons. Soor = gods. Jaytay = all those. Kaal Ugun(i) = fire of death. Jertay = burn. Kumlun = lotus-like. Daarhou = ditch; push away. Kertay = oh, Creator. 3.

MEANING: From rajahs to paupers, and from paupers to gods, all those who commit sins, take rebirths again, and again (there is no favour to anyone). Those who forsake the treasure of compassion (Waheguru) and worship someone else are thieves who kill their conscience. 1. They die in suffering (both spiritually and physically) when they forget Waheguru, and wander through countless life forms, and cannot get help from anyone. Pause.

Those who forsake Waheguru and think of someone else are truly foolish, like donkeys. Their thinking is like the person who falsely claims he crossed the ocean (with huge waves) on a

paper boat. 2. Even the highly worshipped gods like Shiva and Brahma, or the demons, and the other gods burn in the fire of (spiritual) death. I have come to the Creator's (Waheguru's) shelter, who has lotus-like soft Feet, and pray to Him that He does not ditch me and lets me stay in His shelter, oh Nanak. 3.4.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ 5 ਦੁਪਦੇ ਘਰੁ 1॥ ੧ੑ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪ੍ਰਭ ਮੇਰੇ ਓਇ ਬੈਰਾਗੀ ਤਿਆਗੀ॥ ਹਉ ਇਕੁ ਖਿਨੁ ਤਿਸੁ ਬਿਨੁ ਰਹਿ ਨ ਸਕਉ ਪ੍ਰੀਤਿ ਹਮਾਰੀ ਲਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਉਨ ਕੈ ਸੰਗਿ ਮੋਹਿ ਪ੍ਰਭੁ ਚਿਤਿ ਆਵੈ ਸੰਤ ਪ੍ਰਸਾਦਿ ਮੋਹਿ ਜਾਗੀ॥ ਸੁਨਿ ਉਪਦੇਸੁ ਭਏ ਮਨ ਨਿਰਮਲ ਗੁਨ ਗਾਏ ਰੰਗਿ ਰਾਗੀ॥ 1॥ ਇਹੁ ਮਨੁ ਦੇਇ ਕੀਏ ਸੰਤ ਮੀਤਾ ਕ੍ਰਿਪਾਲ ਭਏ ਬਡਭਾਗੀ॥ ਮਹਾ ਸੁਖੁ ਪਾਇਆ ਬਰਨਿ ਨ ਸਾਕਉ ਰੇਨੁ ਨਾਨਕ ਜਨ ਪਾਗੀ॥ 2॥1॥5॥

Raag(u) Malhaar, Mehla 5, Doopuday, Ghur(u) 1: Ek Onkar Satgur Persad(i):
Prubh mayray, oye baiyraagi, tiyaagi. Huoun ikk(u) khin(u) Tis(u) bin(u) reh(i) na sukoun, preet humaari laagi. 1. Ruhaou. Oon kaiy sung(i) moh(i) Prubh(u) chit(i) aavaiy, Sunt persad(i) moh(i) jaagi. Soon(i) Oopdaysh(u), bhuyyay mun nirmul, Goon gaayay rung(i) raangi. 1. Eh(u) mun(u) dayay keeyay Sunt meeta, kirpal bhuyyay budbhaagi. Muhha sookh(u) paaya, bern(i) na saakoun rayn(u) Nanak, jun paagi. 2.1.5.

Word Meaning: Oye = they (the holy saints). Baiyraagi = fully detached from the world. Tiyaagi = renouncer. Huoun = I. Ikk(u) Khin(u) = a short moment. Pause. Moh(i) = I, me. Jaagi = awake; enlightened. Oopdaysh(u) = Teachings. Nirmul = pure; pious. Rung(i) = with love. Raangi = dyed (in love). 1. Keeyay = made. Budbhaagi = highly fortunate. Bern(i) = describe. Rayn(u) Paagee = dust of feet. 2.

MEANING: The saints of Waheguru are fully detached from the worldly attractions which they have renounced, oh, my Waheguru. Because of their company, I have fostered such a deep love for Waheguru that I cannot live without Him for even a moment. Pause.
I think of Waheguru in their company, and my mind is enlightened by the grace of the Guru. Listening to His Teachings, my mind has been purified and imbued with Waheguru's love; now I sing His praise with love. 1. I was highly fortunate to make the Guru my friend by surrendering my mind (thinking) to Him. Now, He is very kind to me. I cannot describe the great bliss I am enjoying now that I have put the dust of the holy Feet of the Guru on my forehead (serve Him with love and reverence), oh Nanak. 2.1.5.

ਮਲਾਰ ਮਹਲਾ 5॥ ਮਾਈ ਪ੍ਰੀਤਮੁ ਦੇਹੁ ਮਿਲਾਈ॥ ਸਗਲ ਸਹੇਲੀ ਸੁਖ ਭਰਿ ਸੂਤੀ ਜਿਹ ਘਰਿ ਲਾਲ ਬਸਾਈ॥1॥ ਰਹਾਉ॥ ਮੋਹਿ ਅਵਗਨ ਪ੍ਰਭੁ ਸਦਾ ਦਇਆਲਾ ਮੋਹਿ ਨਿਰਗੁਨਿ ਕਿਆ ਚਤੁਰਾਈ॥ ਕਰਉ ਬਰਾਬਰਿ ਜੋ ਪ੍ਰਿਅ ਸੰਗਿ ਰਾਤੀ ਇਹ ਹਉਮੈ ਕੀ ਢੀਠਾਈ ॥1॥ ਭਈ ਨਿਮਾਨੀ ਸਰਨਿ ਇਕ ਤਾਕੀ ਗੁਰੁ ਸਤਿਗੁਰ ਪੁਰਖ ਸੁਖਦਾਈ॥ ਏਕ ਨਿਮਖੁ ਮਹਿ ਮੇਰਾ ਸਭੁ ਦੁਖੁ ਕਾਟਿਆ ਨਾਨਕ ਸੁਖਿ ਰੈਨ ਬਿਹਾਈ॥ 2॥2॥6॥

Malhaar Mehla 5: Maayee, Preetum(u) dayhou milaayi. Sugul suhayli sookh bhur(i) sooti, jih ghur(i) Laal busaayi. 1. Ruhaou. Moh(i) uvgun, Prubh sudaa duyyala, moh(i) nirgoon(i) kiyya chuturaayi. Kuroun buraabur(i) jo Priyay sung(i) raati, eh haumein kee dheetthaayi. 1. Bhuyyi nimaani, shern(i) Ikk taaki, Gur(u) Satgur Purakh sookhdaayi. Aik nimukh(u) meh(i) mayra subh(u) dookh(u) kaatiya, Nanak, sookh(i) raiyn bihaayi. 2.2.6.

Word Meaning: Maayee = oh, mother. Sugul Suhayli = all friends. Sooti = resting; spending life. Laal = Dear Waheguru. Busaayi = is dwelling (present). Uvgun = having bad (ignoble) qualities. Nirgoon = lacking noble qualities. Chuturaayi = cleverness; shrewdness. Buraabur(i) = compare with. Priyay Sung(i) = with the Dear. Raati = imbued in His love. Dheetthaayi = shamelessness. 1. Nimaani = humble. Purakh = God-like. Taaki = sought. Raiyn Bihaayi = night (of life) spends. 2.

MEANING: With Waheguru's Naam enshrined in their minds, all my friends are enjoying a worry-free, peaceful life, oh my mother. I also wish to be connected with Waheguru. Pause. I have only ignoble qualities, and with no good qualities in me, what kind of wisdom do I need to connect with Him on my own? I can be connected with Him only with His benevolence, as He is always merciful. It is with my shameless ego that I compare myself to the devotees who are imbued with Waheguru's love. 1.
Now, I have humbly sought the shelter of Satguru, who is a manifestation of Waheguru and the source of comfort. He has eradicated all my suffering in a single moment, and now the night of my life is spent blissfully, oh Nanak. 2.2.6.

ਮਲਾਰ ਮਹਲਾ 5॥ ਬਰਸੁ ਮੇਘ ਜੀ ਤਿਲੁ ਬਿਲਮੁ ਨ ਲਾਉ॥ ਬਰਸੁ ਪਿਆਰੇ ਮਨਹਿ ਸਧਾਰੇ ਹੋਇ ਅਨਦੁ ਸਦਾ ਮਨਿ ਚਾਉ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਤੇਰੀ ਧਰ ਸੁਆਮੀਆ ਮੇਰੇ ਤੂ ਕਿਉ ਮਨਹੁ ਬਿਸਾਰੇ॥
(ਅੰਗ 1268)॥ ਇਸਤ੍ਰੀ ਰੂਪ ਚੇਰੀ ਕੀ ਨਿਆਈ ਸੋਭ ਨਹੀ ਬਿਨੁ ਭਰਤਾਰੇ॥ 1॥ ਬਿਨਉ ਸੁਨਿਓ ਜਬ ਠਾਕੁਰ ਮੇਰੇ ਬੇਗਿ ਆਇਓ ਕਿਰਪਾ ਧਾਰੇ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੋ ਬਨਿਓ ਸੁਹਾਗੋ ਪਤਿ ਸੋਭਾ ਭਲੇ ਅਚਾਰੇ॥ 2॥3॥7॥

Malhaar Mehla 5: Bers(u) Maygh Ji, til(u) bilm(u) na laaou. Bers(u) Piyaray, muneh(i) sudhaaray, hoyay anund(u), sudaa mun(i) chaaou. 1. Ruhaou. Hum Tayri dhur Soamiya mayray, Tu kiyoun munhou bisaaray.
(PAGE 1268): Istree roop chayri kee niyaayeen, sobh nuhhi bin(u) bhurtaaray. 1. Binou sooniyo jub Tthaakur mayray, bayg(i) aayo kirpa dhaaray. Kuhhou Nanak, mayro buniyo soohaago, put(i) sobha bhulay achaaray. 2.3.7.

Word Meaning: Bers(u) = cause rain. Maygh Ji = oh, the cloud-like Guru. Til(u) = a very small amount. Bilm(u) = delay. Sudhaaray = support. Chaaou = zest. Pause. Dhur = support. Bisaaraiy = forget. Istree = woman. Chayri = disciple; devotee. Niyaayeen = like. Sobh Nuhhi = does not look good. Bhurtaaray = husband. 1. Binou = request. Bayg(i) Aayo = came rushing. Soohaago = got married. Put(i) = Husband. Bhulay Achaaray = good moral character. 2.

MEANING: Cause the rain of Your Naam-Amrit without even a slight delay, oh Waheguru. Cause the rain of Your Naam-Amrit, so that my mind may always be zesty and blissful, oh the support of my mind, Waheguru. Pause.
I am on Your support, so why do you forsake me, oh my Lord? A devotee is like a wife who does not look good (is incomplete) without her husband (so connect me with You, oh Lord). 1. When my Lord listened to my prayer, He was greatly benevolent and quickly appeared in my heart. Now, I am married to my Waheguru-Husband, have achieved high moral character, and enjoy respect, oh Nanak. 2.3.7.

ਮਲਾਰ ਮਹਲਾ 5॥ ਪ੍ਰੀਤਮ ਸਾਚਾ ਨਾਮੁ ਧਿਆਇ॥ਦੂਖ ਦਰਦ ਬਿਨਸੈ ਭਵ ਸਾਗਰ ਗੁਰ ਕੀ ਮੂਰਤਿ ਰਿਦੈ ਬਸਾਇ॥ 1॥ ਰਹਾਉ॥ ਦੁਸਮਨ ਹਤੇ ਦੋਖੀ ਸਭਿ ਵਿਆਪੇ ਹਰਿ ਸਰਣਾਈ ਆਇਆ॥ ਰਾਖਨਹਾਰੈ ਹਾਥਿ ਦੇ ਰਾਖਿਓ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਕਿਲਵਿਖ ਸਭਿ ਕਾਟੇ ਨਾਮੁ ਨਿਰਮਲੁ ਮਨਿ ਦੀਆ॥ ਗੁਣ ਨਿਧਾਨੁ ਨਾਨਕ ਮਨਿ ਵਸਿਆ ਬਾਹੁੜਿ ਦੂਖ ਨ ਥੀਆ॥ 2॥4॥8॥

Malhaar Mehla 5: Preetum Saacha Naam(u) Dhiyaayay. Dookh, derd binsaiy bhuv-saagur, Gur kee Moorut)i) ridaiy busaayay. 1. Ruhaou. Dooshmun hutay, doakhi subh(i) viyaapay, Hur(i) shernaayi aaya. Raakhun-haaraiy haath(i) day raakhiyo, Naam(u) Pdaaruth paaya. 1. Kur(i) kirpa kilvikh subh(i) kaatay, Naam(u) nirmul(u) mun(i) deeya. Goon-Nidhaan(u) Nanak mun vussiya, baahourr(i) dookh na theeya. 2.4.8.

Word Meaning: Preetum = very dear. Dhiyaayay = recite. Derd = pain; suffering. Binsaiy = eradicated. Bhuv-Saaguru = the world-sea; attractions of Maya. Moorut(i) = image; Shabad.

Busaayay = embed; enshrine. 1. Ruhaou. Hutay = killed. Doakhi = vilifiers. Viyaapay = affected. Raakhunhaaraiy = the saviour. 1. Kilvikh = sins. Goon-Nidhaan(u) = treasure of virtues (God). Baahourr(i) = again. Theeya = happened. 2.

MEANING: When one enshrines Guru's Shabad in his heart, and recites dear Waheguru's Naam, all his suffering, his pain, and his worldly desires (which are the cause of rebirths), vanish. Pause. When one takes Waheguru's shelter, all his enemies (evil qualities) are destroyed, and his vilifiers and the people jealous of him are badly impacted. The Saviour, Waheguru, protects His devotee by extending His hand, and he acquires the invaluable Naam. 1. Waheguru gives His mind-purifying Naam to His devotee, and all the sins of the devotee are eradicated with His benevolence. When the Naam of Waheguru, which is the treasure of all virtues, is enshrined in a devotee's heart, he never experiences any suffering again, oh Nanak. 2.4.8.

ਮਲਾਰ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਮੇਰੇ ਪ੍ਰੀਤਮ ਪ੍ਰਾਨ ਪਿਆਰੇ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਅਪਨੋ ਨਾਮੁ ਦੀਜੈ ਦਇਆਲ ਅਨੁਗ੍ਰਹੁ ਧਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਉ ਚਰਨ ਤੁਹਾਰੇ ਪ੍ਰੀਤਮ ਰਿਦੈ ਤੁਹਾਰੀ ਆਸਾ॥ ਸੰਤ ਜਨਾ ਪਹਿ ਕਰਉ ਬੇਨਤੀ ਮਨਿ ਦਰਸਨ ਕੀ ਪਿਆਸਾ॥ 1॥ ਬਿਛੁਰਤ ਮਰਨੁ ਜੀਵਨੁ ਹਰਿ ਮਿਲਤੇ ਜਨ ਕਉ ਦਰਸਨੁ ਦੀਜੈ॥ ਨਾਮ ਅਧਾਰੁ ਜੀਵਨ ਧਨੁ ਨਾਨਕ ਪ੍ਰਭ ਮੇਰੇ ਕਿਰਪਾ ਕੀਜੈ॥ 2॥5॥9॥

Malhaar Mehla 5: Prubh mayray preetum, praan piyaaray. Praym bhugut(i) Apno Naam(u) deejaiy, Duyyaal ungreh(u) dhaaray. 1. Ruhaou. Simeroun Churn Toomhaaray Preetum, ridaiy Toohaari aasa. Sunt junaa peh(i) kuroun baynti, mun(i) Dershun kee piyaasa. 1. Bichhurut mern(u), jeevun(u) Hur(i) miltay, jun kuou Dershun deejaiy. Naam adhaa(u) jeevun dhun(u) Nanak, Prubh mayray kirpa keejaiy. 2.5.9.

Word Meaning: Praan Piyaaray = dear like own life. Ungreh(i) = kindness; favour. Pause. Toohaari = Yours. Aasa = faith of support. Peh(i) = with. Piyaaasa = thirst; longing. 1. Bichhurut = separation. Mern(u) = (spiritual) death. Jeevun(u) = survival. Miltay = company; union. Adhaar(u) = basis. Jeevun Dhun(u) = wealth of spiritual life. 2.

MEANING: Waheguru is as dear to me as my own life. When the benevolent Waheguru becomes kind to his devotee who worships Him with love, He gives His Naam to him. Pause. I recite the Naam of my dear Waheguru with full faith in His support. I have a deep longing for His holy sight, and I pray to the holy saints to help me with that. 1.
I feel spiritually dead when I am disconnected from Him, and survive (spiritually) when I am connected with Him; so, I request Him to show me His holy sight. Waheguru's Naam is the basis, and the wealth of my life; I pray to Him to be kind to me, oh Nanak. 2.5.9.

ਮਲਾਰ ਮਹਲਾ 5॥ ਅਬ ਅਪਨੇ ਪ੍ਰੀਤਮ ਸਿਉ ਬਨਿ ਆਈ॥ ਰਾਜਾ ਰਾਮੁ ਰਮਤ ਸੁਖ ਪਾਇਓ ਬਰਸੁ ਮੇਘ ਸੁਖਦਾਈ॥ 1॥ ਰਹਾਉ॥ ਇਕੁ ਪਲੁ ਬਿਸਰਤ ਨਹੀ ਸੁਖ ਸਾਗਰੁ ਨਾਮੁ ਨਵੈ ਨਿਧਿ ਪਾਈ॥ ਉਦੌਤੁ ਭਇਓ ਪੂਰਨ ਭਾਵੀ ਕੋ ਭੇਟੇ ਸੰਤ ਸਹਾਈ॥ 1॥ ਸੁਖ ਉਪਜੇ ਦੁਖ ਸਗਲ ਬਿਨਾਸੇ ਪਾਰਬ੍ਰਹਮ ਲਿਵ ਲਾਈ॥ ਤਰਿਓ ਸੰਸਾਰੁ ਕਠਿਨ ਭੈ ਸਾਗਰੁ ਹਰਿ ਨਾਨਕ ਚਰਨ ਧਿਆਈ॥ 2॥6॥10॥

Malhaar Mehla 5: Ub apnay Preetum siyoun bun(i) aayi. Raja Ram(u) rumut sookh paayo, bers(u) maygh sookhdaayi. 1. Ruhaou. Ikk(u) pul(u) bisrut nuhhi Sookh-Saagur(u), Naam(u) nuvaiy nidh(i) paayi. Oodaout(u) bhuyyo poorun bhaavi ko, bhaytay Sunt suhaayi. 1. Sookh oopjay, dookh sugul binaasay, Parbrahm liv laayi. Turiyo sunsaar(u) kutthin bhaiy saagur(u), Hur(i) Nanak, Churn dhiyaayi. 2.6.10.

Word Meaning: Ub = now. Preetum = Dear. Siyoun = with. Bun Aayi = have love for each. Raja Ram = God. Rumut = remembering; reciting Naam. Bers(u) = cause rain. Maygh = cloud (of Naam). Pause. Pul(u) = moment. Bisrut = forgotten. Nuvaiy Nidh(i) = nine treasures. Oodaout = light of dawn; enlightenment. Bhaavi Ko = to happen in future; of

fortune. Bhaytay = met; got connected. 1. Oopjay = comes into being. Binaasay = destroyed. Liv Laayi = meditate; connect with. Kutthin = tough; difficult. Bhaiy-Saagur(u) = world-sea. Churn = Shabad; Naam. 2.

MEANING: With the kind Guru causing the rain of Waheguru's Naam-Amrit on my mind, I have come to love my dear Waheguru (and He has begun to love me as well), and reciting the Naam, I am enjoying blissfulness. Pause.

By my good fortune, I met the Guru who enlightened my mind. With His grace, I have enshrined Waheguru's Naam in my heart, which is like acquiring all the nine treasures of the world. Now, I do not forget the ocean of comforts, Waheguru, even for a short moment. 1.

With meditation on Waheguru's Naam, all my suffering has disappeared, and blissfulness has replaced it. With the worship of Waheguru's Feet (with recitation of his Naam), I have been able to swim across the tough world-sea, oh Nanak. 2.6.10.

ਮਲਾਰ ਮਹਲਾ 5॥ ਘਨਿਹਰ ਬਰਸਿ ਸਗਲ ਜਗੁ ਛਾਇਆ॥ ਭਏ ਕ੍ਰਿਪਾਲ ਪ੍ਰੀਤਮ ਪ੍ਰਭ ਮੇਰੇ ਅਨਦ ਮੰਗਲ ਸੁਖ ਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਮਿਟੇ ਕਲੇਸ ਤ੍ਰਿਸਨ ਸਭ ਬੂਝੀ ਪਾਰਬ੍ਰਹਮੁ ਮਨਿ ਧਿਆਇਆ॥ ਸਾਧ ਸੰਗਿ ਜਨਮ ਮਰਨ ਨਿਵਾਰੇ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਇਆ॥ 1॥ ਮਨੁ ਤਨੁ ਨਾਮਿ ਨਿਰੰਜਨੁ ਰਾਤਉ ਚਰਨ ਕਮਲ ਲਿਵ ਲਾਇਆ॥ ਅੰਗੀ ਕਾਰੁ ਕੀਓ ਪ੍ਰਭਿ ਅਪਨੇ ਨਾਨਕ ਦਾਸ ਸਰਣਾਇਆ॥ 2॥7॥11॥

Malhaar Mehla 5: Ghunihur bers(i) sugul jug(u) chhaaya. Bhuyyay kirpal Preetum mayray, anund, mungul sookh paaya. 1. Ruhaou. Mitay kulaysh, trishan subh boojhi, Parbrahm(u) mun(i) dhiyaaya. Sadh sung(i) junum, mern nivaaray, buhour(i) na kut-hoon dhaaya. 1. Mun(u), tun(u), Naam(i) Nirunjun(u) raatou, Churn-Kumul liv laaya. Ungikaar(u) keeyo Prubh(i) apnay, Nanak dass shernaaya. 2.7.11.

Word Meaning: Ghunihur = cloud (Waheguru's Naam). Bers(i) = by raining. Jug(u) = world. Chhaaya = spread over. Anund = blissfulness. Mungul = joyfulness. Pause. Mitay = erased; eradicated. Kulaysh = disagreements; tension. Boojhi = calmed down. Trishan = worldly desires. Nivaaray = terminated. Na Kut-hoon = nowhere. Dhaaya = rush to. 1. Raatou = imbued. Ungikaar(u) = kindness. 2.

MEANING: My dear and cloud-like, benevolent Waheguru caused the rain of His Naam-Amrit all over the world, as a result of which, my mind is enjoying the comfort of blissfulness. Pause. With the recitation of His Naam, the fire of my worldly desires has been put out, and all my internal disagreements and my mental tensions have been eradicated. My cycle of births and deaths has been terminated in the shelter of the Guru, and now I will not go anywhere (not take any more births). 1.

My body and my mind are imbued in Waheguru's Naam, and I am always connected to His Feet (with Him through meditation). With the benevolence of my Waheguru, I have taken His shelter, oh Nanak. 2.7.11.

ਮਲਾਰ ਮਹਲਾ 5॥ ਬਿਛੁਰਤ ਕਿਉ ਜੀਵੇ ਓਇ ਜੀਵਨ॥ ਚਿਤਹਿ ਉਲਾਸ ਆਸ ਮਿਲਬੇ ਕੀ ਚਰਨ ਕਮਲ ਰਸ ਪੀਵਨ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਕਉ ਪਿਆਸ ਤੁਮਾਰੀ ਪ੍ਰੀਤਮ ਤਿਨ ਕਉ ਅੰਤਰੁ ਨਾਹੀ॥ ਜਿਨ ਕਉ ਬਿਸਰੈ ਮੇਰੋ ਰਾਮੁ ਪਿਆਰਾ ਸੇ ਮੂਏ ਮਰਿ ਜਾਹੀ॥ 1॥

(ਅੰਗ 1269)॥ ਮਨਿ ਤਨਿ ਰਵਿ ਰਹਿਆ ਜਗਦੀਸੁਰ ਪੇਖਤ ਸਦਾ ਹਜੂਰੇ॥ ਨਾਨਕ ਰਵਿ ਰਹਿਓ ਸਭ ਅੰਤਰਿ ਸਰਬ ਰਹਿਆ ਭਰਪੂਰੇ॥ 2॥8॥12॥

Malhaar Mehla 5: Bichhurut kiyoun jeevay oye jeevun. Chiteh(i) oolaas, aas milbay kee, Churn-Kumul rus peevun. 1. Ruhaou. Jinh kuou piyaas Toomhaari Preetum, tinh kuou untar(u) naahi. Jinh kuou bisraiy mayro Ram(u) piyara, say mooyay mur(i) jaahi.1.

(PAGE 1269): Mun(i), tun(i) ruv(i) ruhhiya Jugdeeshur, paykhut sudaa hujooray. Nanak, ruv(i) ruhhiyo subh untar(i), serb ruhhiya bherpooray. 2.8.12.

Word Meaning: Oye = those. Chiteh(i) = in mind; at heart. Oolaas = zest; gusto. Aas = hope; wish. Milbay Kee = of meeting with. Churn Kumul = lotus-like Feet; the Naam. Rus = sweetness. Pause. Piyaas = thirst; longing. Untar(u) = separation. Mooyay = spiritually dead. 1. Ruv Ruhhiya = is present. Jugdeeshur = Lord of the world (God). Paykhut = see. Hujooray = close to. Bhepooray = omnipresent. 2.
MEANING: How can they (Your devotees) live their lives while disconnected from You, oh Waheguru? With zest in their heart, and with the hope of seeing You, they enjoy the sweetness of Your Naam. Pause.
Those devotees who have a strong yearning to see You are not separated from You, oh Waheguru. But those who forget my dear Waheguru die a spiritual death. 1.
Those who feel the presence of Waheguru in their body and mind, always "see" Him close to them. Waheguru is omnipresent and is present in everybody, oh Nanak. 2.8.12.

ਮਲਾਰ ਮਹਲਾ 5॥ ਹਰਿ ਕੈ ਭਜਨਿ ਕਉਨ ਕਉਨ ਨ ਤਾਰੇ॥ ਖਗ ਤਨ ਮੀਨ ਤਨ ਮ੍ਰਿਗ ਤਨ ਬਰਾਹ ਤਨ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਦੇਵ ਕੁਲ ਦੈਤ ਕੁਲ ਜਖ੍ਹ ਕਿੰਨਰ ਨਰ ਸਾਗਰ ਉਤਰੇ ਪਾਰੇ॥ ਜੋ ਜੋ ਭਜਨ ਕਰੈ ਸਾਧੂ ਸੰਗਿ ਤਾ ਕੇ ਦੂਖ ਬਿਦਾਰੇ॥ 1॥ ਕਾਮ ਕਰੋਧ ਮਹਾ ਬਿਖਿਆ ਰਸ ਇਨ ਤੇ ਭਏ ਨਿਰਾਰੇ॥ ਦੀਨ ਦਇਆਲ ਜਪਹਿ ਕਰੁਣਾਮੈ ਨਾਨਕ ਸਦ ਬਲਿਹਾਰੇ॥ 2॥9॥13॥
Malhaar Mehla 5: Hur(i) kaiy bhujun(i) kaun, kaun, na taaray. Khug tun, meen tun, mirg tun, braah tun, Sadhu sung(i) oodhaaray. 1. Ruhaou. Dayv kool, daiynt kool, Jukh, Kinner, nur, saagur ootray paaray. Jo, jo bhujun kuray Sadhu sung(i) ta kay dookh bidaaray. 1. Kaam, kroadh, muhha bikhiya rus inn tay bhuyyay niraaray. Deen, Duyyaal jupeh(i) kroonamaiy, Nanak sud bulihaaray. 2.9.13.
Word Meaning: Kaun, Kaun = many, many. Bhujun(i) = praising. Taaray = Oodhaaray = salvaged. Khug Tun = birds. Meen Tun = fishes. Mirg Tun = deer family.(animals). Braah Tun = pigs. Pause. Dayv = gods. Daiynt = demons. Jukh and Kinners = assistants of gods. Nur = men. Bidaaray = destroyed. 1. Muhha Bikhiya Rus = big enjoyments of poisonous sensual pleasures. Bhuyyay = became. Niraaray = detached. Kroonamaiy = merciful. 2.
NOTE: Being a manifestation of Waheguru, the Guru has the power to salvage any living being (connect it with Waheguru); but Guru Granth Sahib professes unequivocally that one can realize Waheguru only in the human form. The salvation of non-humans mentioned in this holy Shabad is simply to emphasize the importance of Waheguru's Naam in the shelter of the Guru, and the examples of birds and animals used are taken from the Hindu Granths. Groorr was a bird who died fighting Ravna after he kidnapped Sita Ji, the wife of Rama. Vishnu incarnated as a fish to retrieve the Vedas when the demons hid them in the sea, and as a pig to retrieve the earth when the demons stole it and hid it in the ocean (I wonder where that ocean was). Similarly, an elephant, trapped in the tentacles of an octopus and being pulled down, prayed to Waheguru for help. Not only did Waheguru save the elephant, but also gave him salvation. They are quoted here simply to glorify Waheguru's worship.
MEANING: Singing Waheguru's praise in the shelter of the Guru has salvaged many living beings, including birds, fish, deer, and boars. Pause.
The suffering of all those who sing Waheguru's praise in the shelter of the Guru is eradicated, and they attain salvation. Such individuals may belong to the clans of gods or demons, or serve as the gods' assistants. 1.
They get totally detached (free) from their lust, rage, and the enjoyment of the sweet but poisonous sensual pleasures. I am always a sacrifice for those who recite the Naam of Waheguru, which is compassionate to the humble and is merciful, oh Nanak. 2.9.13.

ਮਲਾਰ ਮਹਲਾ 5॥ ਆਜੁ ਮੈ ਬੈਸਿਓ ਹਰਿ ਹਾਟ॥ ਨਾਮ ਰਾਸਿ ਸਾਝੀ ਕਰਿ ਜਨ ਸਿਉ ਜਾਉ ਨ ਜਮ ਕੈ ਘਾਟ॥ 1॥ ਰਹਾਉ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਪਾਰਬ੍ਰਹਮਿ ਰਾਖੇ ਭ੍ਰਮ ਕੇ ਖੁਲ੍ਹੇ ਕਪਾਟ॥ ਬੇਸੁਮਾਰ ਸਾਹੁ ਪ੍ਰਭੁ ਪਾਇਆ ਲਾਹਾ ਚਰਨ ਨਿਧਿ ਖਾਟ॥ 1॥ ਸਰਨ ਗਹੀ ਅਚੁਤ ਅਬਿਨਾਸੀ ਕਿਲਵਿਖ ਕਾਢੇ ਹੈ ਛਾਟਿ॥ ਕਲਿ ਕਲੇਸ ਮਿਟੇ ਦਾਸ ਨਾਨਕ ਬਹੁਰਿ ਨ ਜੋਨੀ ਮਾਟ॥ 2॥10॥14॥

Malhaar Mehla 5: Aaj, mein baiysiyo Hur(i) kay haat. Naam raas(i) saanjhi kur(i) jun siyoun, jaaoun na Jum kaiy ghaat. 1. Ruhaou. Dhaar(i) ungerh(u) Parbrahm(i) raakhay, bherm kay khoolhay kupaat. Bayshoomaar, Shah(u) Prubh(u) paaya, laaha Churn-Nidh(i) Khaat. 1. Shern guhhi Achoot, Abinaashi, kilvikh kaadhay haiyn chhaant(i). Kul(i) kulaysh, mitay daas Nanak, buhour(i) na joani maat. 2.10.14.

Word Meaning: Aaj(u) = today; everyday (everyday is today). Baiysiyo = sat down to meditate on Waheguru's Naam. Haat = shop (to deal in the Naam). Raas(i) = wealth. Saanjhi = sharing. Jun Siyoun = with Waheguru's devotee (Guru). Ghaat = path. Ruhaou. Ungreh(u) = favour; kindness. Bherm = illusions. Kupaat = doors. Bayshoomaar = limitless. Shah(u) = Lord. Laaha = profit; benefit. Churn = Feet of God (His Naam). Khaat = by earning. 1. Guhhi = took. Achoot = Abinaasi = immortal. Kilvikh = sins. Chhaant(i) = selectively. Kul Kulaysh = disagreements; tensions. Mitay = eradicated. Buhour(i) = again. Maat = container. Joani Maat = container of birth (womb). 2.

MEANING: I sit in the Shop of Waheguru (to trade my ignoble qualities for His Naam) in the shelter of the Guru who shares Waheguru's Naam with me (bestows that to me). Now, I will not go on the path leading to the Angel of Death. Pause.

With His benevolence, Waheguru protected me by opening the doors of my mind (enlightening it), which was full of misbeliefs. I realized the limitless Waheguru by acquiring the treasure of His Naam. 1.

I took shelter in Waheguru, who pulled out all my sins one by one. All my stress due to disagreements with my mind has been eradicated by Waheguru. I am His slave, and now I will not have to get into my mother's womb ever again (take rebirth), oh Nanak. 2.10.14.

ਮਲਾਰ ਮਹਲਾ 5॥ ਬਹੁ ਬਿਧਿ ਮਾਇਆ ਮੋਹ ਹਿਰਾਨੋ॥ ਕੋਟਿ ਮਧੇ ਕੋਊ ਬਿਰਲਾ ਸੇਵਕੁ ਪੂਰਨ ਭਗਤੁ ਚਿਰਾਨੋ॥ 1॥ ਰਹਾਉ॥ ਇਤ ਉਤ ਡੋਲਿ ਡੋਲਿ ਸ੍ਰਮੁ ਪਾਇਓ ਤਨੁ ਧਨੁ ਹੋਤ ਬਿਰਾਨੋ॥ ਲੋਗ ਦੁਰਾਇ ਕਰਤ ਠਗਿਆਈ ਹੋਤੋ ਸੰਗਿ ਨ ਜਾਨੋ॥ 1॥ ਮ੍ਰਿਗ ਪੰਖੀ ਮੀਨ ਦੀਨ ਨੀਚ ਇਹ ਸੰਕਟ ਫਿਰਿ ਆਨੋ॥ ਕਹੁ ਨਾਨਕ ਪਾਹਨ ਪ੍ਰਭ ਤਾਰਹੁ ਸਾਧ ਸੰਗਤਿ ਸੁਖ ਮਾਨੋ॥ 2॥11॥15॥

Malhaar Mehla 5: Buhhou bidh(i) Maya moh(i) hiraano. Koat(i) mudhay koyoo birla sayvuk(u), poorun bhugut chiraano. 1. Ruhaou. It oot doal(i), doal(i) sherm(u) paayo, tun(u), dhun(u) hoat biraano. Loag dooraayay kert tthuggiyaayi hotaou sung(i) na jaano. 1. Mirg, punkhi, meen, deen, neech, eh sunkut phir(i) aano. Kuhhou Nanak, paahun Prubh taarhou, Sadh sungut(i) sookh maano. 2.11.15.

Word Meaning: Buhhou Bidh(i) = in many ways. Moh(i) = love for. Hiraano = robbed. Koat(i) Mudhay = one in millions. Birla = rare. Chiraano = since long; from the beginning. Pause. It Oot = here and there; everywhere. Doal(i) Doal(i) = with weak mind. Sherm(u) Paayo = exhausted. Biraano = of others; leave him. Dooraayay = secretly. Tthugiyaayi = deceitfulness. Hotaou sung(i) = what is with him. 1. Mirg = deer. Punkhi = birds. Meen = fishes. Deen = poor. Neech = ignoble. Sunkut = misfortune. Aano = comes. Paahun = rock (impervious). Maano = enjoy. 2.

MEANING: Attachment to Maya robs people (of their good qualities) in many different ways. There is a rare individual among millions who is a perfect devotee of Waheguru from early childhood (or from a previous life). Pause.

The man's mind is weak and is attracted to the glamorous Maya, and he works very hard, to the extent of exhaustion, to accumulate wealth, but in the end, his body and his wealth get separated from him. He secretly cheats people, but his earnings do not accompany him. 1. (Because of his evil deeds) misfortune befalls him again, and he takes births as deer (animals), birds, fish, and maybe as a helpless, ignoble person. I am like an impervious rock, and no good advice affects me; but I pray to Waheguru to put me in the shelter of the Guru, where I may enjoy blissful of His Naam, oh Nanak. 2.11.15.

ਮਲਾਰ ਮਹਲਾ 5॥ ਦੁਸਟ ਮੁਏ ਬਿਖੁ ਖਾਈ ਰੀ ਮਾਈ॥ ਜਿਸ ਕੇ ਜੀਅ ਤਿਨ ਹੀ ਰਖ ਲੀਨੇ ਮੇਰੇ ਪ੍ਰਭ ਕਉ ਕਿਰਪਾ ਆਈ॥ 1॥ ਰਹਾਉ॥ ਅੰਤਰਜਾਮੀ ਸਭ ਮਹਿ ਵਰਤੈ ਤਾ ਭਉ ਕੈਸਾ ਭਾਈ॥ ਸੰਗਿ ਸਹਾਈ ਛੋਡਿ ਨ ਜਾਈ ਪ੍ਰਭੁ ਦੀਸੈ ਸਭਨੀ ਠਾਈ॥ 1॥ ਅਨਾਥਾ ਨਾਥੁ ਦੀਨ ਦੁਖ ਭੰਜਨ ਆਪਿ ਲਏ ਲੜਿ ਲਾਈ॥ ਹਰਿ ਕੀ ਓਟ ਜੀਵਹਿ ਦਾਸ ਤੇਰੇ ਨਾਨਕ ਪ੍ਰਭ ਸਰਣਾਈ॥ 2॥12॥16॥

Malhaar Mehla 5: Doosht mooyay bikh(u) khaayi ree maayee. Jis kay jea, Tinh hee rukh leenay mayray Prubh kuou kirpa aayi. 1, Ruhaou. Untarjaami subh meh(i) vertaiy, ta bhuou kaiysa bhaayi. Sung(i) suhaayi, chhoad(i) na jaayi, Prubh deesaiy subhni tthaayeen. 1. Anaathaa, Nath(u), deen-dookh-bhunjun, Aap(i) luyyay lurr(i) laayi. Hur(i) kee oat jeeveh(i) daas Tayray, Nanak Prubh shernaayi. 2.12.16.

Word Meaning: Doosht = evil demons (lust, greed etc.). Bikh(u) = poison. Maayee = oh, mother. Rukh Leenay = saved; protected. Pause. Untajaami = omniscient. Vertaiy = operates (is present). Sung(i) = with. Suhaayi = supporter. 1. Anaathaa = (spiritually) orphans. Nath(u) = Lord; guard. Deen-Dookh-Bhunjun = destroyer of suffering of the humble. Lurr(i) Laayay = provides shelter. Oat = shelter. 2.

MEANING: With His benevolence, Waheguru protects His created living beings (against the attacks of Maya), and the evil demons (lust, ego, etc.) are destroyed as if they died of poisoning, oh, my mother. Pause. Why would an individual be afraid of anything if he has faith that Waheguru is present in everybody? He is visible everywhere and is always with His devotees. He never leaves them alone to go away. 1.

Waheguru is the guardian of the spiritual orphans and the destroyer of all suffering of the humble whom He supports. Waheguru's devotees survive by taking His shelter, and I have also come to His shelter, oh Nanak. 2.12.16.

ਮਲਾਰ ਮਹਲਾ 5॥ ਮਨ ਮੇਰੇ ਹਰਿ ਕੇ ਚਰਨ ਰਵੀਜੈ॥ ਦਰਸ ਪਿਆਸ ਮੇਰੋ ਮਨ ਮੋਹਿਓ ਹਰਿ ਪੰਖ ਲਗਾਇ ਮਿਲੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਖੋਜਤ ਖੋਜਤ ਮਾਰਗੁ ਪਾਇਓ ਸਾਧੂ ਸੇਵ ਕਰੀਜੈ॥ ਧਾਰਿ ਅਨੁਗ੍ਰਹੁ ਸੁਆਮੀ ਮੇਰੇ ਨਾਮੁ ਮਹਾ ਰਸੁ ਪੀਜੈ॥ 1॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਕਰਿ ਸਰਨੀ ਆਏ ਜਲਤਉ ਕਿਰਪਾ ਕੀਜੈ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਦਾਸ ਅਪੁਨੇ ਕਉ ਨਾਨਕ ਅਪੁਨੋ ਕੀਜੈ॥ 2॥13॥17॥

Malhaar Mehla 5: Mun mayray, Hur(i) kay Churn ruveejaiy. Ders piyaas mayro mun mohiyo, Hur(i) punkh lugaayay mileejaiy. 1. Ruhaou. Khojut, khojut maarug(u) paayo, Sadhu sayv kureejaiy. Dhaar(i) ungreh(u) Soami mayray, Naam(u) muhha rus(u) peejaiy. 1. Traah(i), traah(i) kur(i) Sherni aayay, jultou, kirpa keejaiy. Ker(u) geh(i) layhou daas Apunay kuou, Nanak, Alpno keejaiy. 2.13.17.

Word Meaning: Churn = Feet (Naam). Ruveejaiy = remember; recite. Ders Piyaas = longing for the Sight. Mun Mohiyo = mind captivated. Punkh = wings. Mileejaiy = meet with. Pause. Khojut = searching. Maarug(u) = (the right) path. Ungerh(u) = kindness. Muhha Rus(u) = great sweetness. 1. Traah(i) = requesting to protect. Jultou = burning; suffering. Ker(u) Geh(i) = holding by the hand. 2.

MEANING: Recite Waheguru's Naam, oh my mind. Waheguru has captivated my mind, and I have a strong yearning to see His face. I wish I had such wings by which I could fly to Him

to have His sight. Pause. In my search for Waheguru, I have found that the Guru is the guide who shows me the path to union with Waheguru. So, one ought to serve the Guru. Please be kind to me so that I may enjoy the great sweetness of Your Naam, oh, my Lord. 1. I am burning in the fire of worldly desires, and have come to You crying for help; please be kind to me (and protect me), oh Waheguru. Please make me Your slave (devotee) by holding my hand, and embrace me as Your own, begs Nanak. 2.13.17.

(ਅੰਗ 1270)॥ ਮਲਾਰ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕੋ ਭਗਤਿ ਵਛਲੁ ਬਿਰਦਾਇਓ॥ ਨਿੰਦਕ ਮਾਰਿ ਚਰਨ ਤਲ ਦੀਨੇ ਅਪੁਨੋ ਜਸੁ ਵਰਤਾਇਓ॥ 1॥ ਰਹਾਉ॥ ਜੈ ਜੈ ਕਾਰੁ ਕੀਨੋ ਸਭ ਜਗ ਮਹਿ ਦਇਆ ਜੀਅਨ ਮਹਿ ਪਾਇਓ॥ ਕੰਠਿ ਲਾਇ ਅਪੁਨੋ ਦਾਸੁ ਰਾਖਿਓ ਤਾਤੀ ਵਾਉ ਨ ਲਾਇਓ॥ 1॥ ਅੰਗੀਕਾਰੁ ਕੀਓ ਮੇਰੇ ਸੁਆਮੀ ਭ੍ਰਮੁ ਭਉ ਮੇਟਿ ਸੁਖਾਇਓ॥ ਮਹਾ ਅਨੰਦ ਕਰਹੁ ਦਾਸ ਹਰਿ ਕੇ ਨਾਨਕ ਬਿਸ੍ਵਾਸੁ ਮਨਿ ਆਇਓ॥ 2॥4॥18॥

(PAGE 1270): **Malhaar Mehla 5:** Prubh ko bhagat(i) vuchhul(u) birdaayo. Ninduk maar(i), churn tul deenay, Apuno jus(u) vertaayo. 1. Ruhaou. Jai, jaikaar(u) keeno subh jug meh(i), duyya jeaun meh(i) paayo. Kuntth(i) laayay Apuno daas(u) raakhiyo, taati vaaou na laayo. 1. Ungeekaar(u) keeyo mayray Soami, bherm(u), bhuou mayt(i) sookhaayo. Muhha anund kurhou daas Hur(i) kay, Nanak, bisvaas(u) mun(i) aayo. 2.4.18.

Word Meaning: Bhagat(i) Vuchhul(u) = lover of His worship. Birdaayo = innate virtue. Ninduk = vilifiers. Maar(i) = crushes. Churn Tul = under the feet; force to surrender. Jus(u) = fame; praise. Vertaayo = spread. Pause. Jai, Jaikaar(u) = hailing; acclaim. Duyya = compassion. Jeeun = living beings; people. Kuntth(i) Laayay = embracing. Taati Vaaou = no suffering, not even of warm air. 1. Ungeekaar(u) = kindness; favouring. Bherm(u) = illusions. May(i) = eradicating. Bisvaas(u) = trust; faith.

MEANING: It is a great innate virtue of Waheguru that He loves His worship (and His worshippers). He crushes the vilifiers of His devotees and makes them drop at the feet of the devotees, because of which His praise spreads all over the world. Pause.

The whole world hails Him (sings His praise), and he generates compassion in the minds of the people. He protects His devotees by holding them to His neck (to His chest with affection), and does not let them suffer even by a touch of warm air. 1.

My Lord did me a great favour and provided me with great comfort by eradicating all my illusions and worldly fears. I, Nanak, advise the devotees of Waheguru to have full faith in Him and enjoy great bliss. 2.14.18.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ 5 ਚਉਪਦੇ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੁਰਮੁਖਿ ਦੀਸੈ ਬ੍ਰਹਮ ਪਸਾਰੁ॥ ਗੁਰਮੁਖਿ ਤ੍ਰੈ ਗੁਣੀਆ ਬਿਸਥਾਰੁ॥ ਗੁਰਮੁਖਿ ਨਾਦ ਬੇਦ ਬੀਚਾਰੁ॥ ਬਿਨੁ ਗੁਰ ਪੂਰੇ ਘੋਰ ਅੰਧਾਰੁ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਈਐ॥ ਗੁਰ ਉਪਦੇਸਿ ਹਰਿ ਹਿਰਦੈ ਵਸਿਓ ਸਾਸਿ ਗਿਰਾਸਿ ਅਪਣਾ ਖਸਮੁ ਧਿਆਈਐ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੇ ਚਰਨ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ ਗੁਰ ਕੇ ਗੁਣ ਅਨਦਿਨੁ ਨਿਤ ਗਾਉ॥ ਗੁਰ ਕੀ ਧੂੜਿ ਕਰਉ ਇਸਨਾਨੁ॥ ਸਾਚੀ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ॥ 2॥ ਗੁਰ ਬੋਹਿਥੁ ਭਵਜਲ ਤਾਰਣਹਾਰੁ॥ ਗੁਰਿ ਭੇਟਿਐ ਨ ਹੋਇ ਜੋਨਿ ਅਉਤਾਰੁ॥ ਗੁਰ ਕੀ ਸੇਵਾ ਸੋ ਜਨੁ ਪਾਏ॥ ਜਾ ਕਉ ਕਰਮਿ ਲਿਖਿਆ ਧੁਰਿ ਆਏ॥ 3॥ ਗੁਰੁ ਮੇਰੀ ਜੀਵਨਿ ਗੁਰੁ ਆਧਾਰੁ॥ ਗੁਰੁ ਮੇਰੀ ਵਰਤਣਿ ਗੁਰੁ ਪਰਵਾਰੁ॥ ਗੁਰੁ ਮੇਰਾ ਖਸਮੁ ਸਤਿਗੁਰ ਸਰਣਾਈ॥ ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਜਾ ਕੀ ਕੀਮ ਨ ਪਾਈ॥ 4॥1॥19॥

Raag(u) Malhaar, Mehla 5, Chaupuday, Ghur(u) 2: Ek Onkar Satgur Persad:

Gurmukh(i) deesaiy Braham pusaar(u). Gurmukh(i) traiy-gooniya bisthaar(u). Gurmukh(i), naad, Bayd, beechaar(u). Bin(u) Gur Pooray, ghor undhaar(u). 1. Mayray mun Gur(u), Gur(u) kert sudaa sookh paayiyaiy. Gur Oopdaysh(i) Hur(i) Hirdaiy vussiyo, saas(i), giraas(i), apna Khusm(u) dhiyaayiyaiy. 1. Ruhaou. Gur kay Churn vit-houn bul(i) jaaoun. Gur kay goon

undin(u) nit gaaoun. Gur kee dhoorr kuroun ishnaan(u). Saachi Durgah paayiyaiy maan(u). 2. Gur bohith(u), bhuvjul taarunhaar(u). Gur(i) bhaytiyain na hoyay joan(i) aoutaar(u). Gur kee sayva so jun paayay. Ja kuou kerm(i) likhiya Dhoor(i) aayay. 3. Gur(u) mayri jeevun(i), Gur(u) adhaar(u). Gur mayri vertun(i), Gur(u) pervaar(u). Gur(u) mayra Khusm(u), Satgur shernaayi. Nanak, Gur(u) Parbrahm, ja kee keem na paayi. 4.1.19.

Word Meaning: Chaupuday = Shabad with four stanzas. Gurmukh(i) = in Guru's shelter. Braham Pusaar(u) = Waheguru's expanse. Traiy-Gooniya = (Maya) with three effects. Bisthaar(u) = expanse. Naad = music; shabad; stories of the Hindu holy books. Ghor Undhaar(u) = deep darkness. 1. Saas(i) Giraas(i) = with every breath and every bite of food. Pause. Vit-houn = for; from. Bul(i) Jaaoun = I sacrifice my life. Undin(u) = Nit = everyday, all the time. Dhoorr(i) = dust of Feet (His Shabad). 2. Bohith = boat; ship. Taarunhaar(u) = capable of ferrying across. Bhaytiyain = meeting with; in His shelter. Joan(i) Aoutaar = birth in life forms. Kerm(i) = good fortune. 3. Jeevun(i) = survival. Vertun(i) = daily dealing. Pervaar = family. Keem = worth. 4.

MEANING: Guru's Sikh realizes in His shelter that the whole universe is an expanse of Maya with three qualities (the world is fully engrossed in Maya). People do not understand the secrets of Waheguru, and they are in deep darkness without the Guru. For the Sikh of the Guru, listening to the Guru's Advice subsumes pondering on the holy Hindu books and the Vedas (he does not need them). 1.

One always enjoys complete comfort by reciting the Guru's Shabad, oh my mind. Waheguru's Naam gets enshrined in the devotee's mind when he listens to the Guru's Teachings. One should always recite the Lord's Naam with every breath, and with every bite. Pause.

I am always a sacrifice for Guru's Shabad, and I sing His praise all the time. I bathe my mind with the Amrit of Guru's Shabad because of which I will be honoured in Waheguru's Court. 2.

Guru is the ship to ferry us across the world-sea (to merge into Waheguru). One does not take rebirths when one comes to the Guru's shelter. But only that devotee gets to serve the Guru, who has it prewritten in his fate by Waheguru. 3.

Guru is my life, and is the basis of my existence. The Guru is my family, and my daily dealings revolve around His Shabad. Guru is my Lord, and I am in His shelter. The Guru is a manifestation of Waheguru whose worth cannot be known, oh Nanak. 4.1.19.

ਮਲਾਰ ਮਹਲਾ 5॥ ਗੁਰ ਕੇ ਚਰਨ ਹਿਰਦੈ ਵਸਾਏ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭਿ ਆਪਿ ਮਿਲਾਏ॥ ਅਪਨੇ ਸੇਵਕ ਕਉ ਲਏ ਪ੍ਰਭੁ ਲਾਇ॥ ਤਾ ਕੀ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ 1॥ ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਸੁਖਦਾਤੇ॥ ਤੁਮ੍ਹਰੀ ਕ੍ਰਿਪਾ ਤੇ ਤੂੰ ਚਿਤਿ ਆਵਹਿ ਆਠ ਪਹਰ ਤੇਰੈ ਰੰਗਿ ਰਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਗਾਵਨੁ ਸੁਨਨੁ ਸਭੁ ਤੇਰਾ ਭਾਣਾ॥ ਹੁਕਮੁ ਬੂਝੈ ਸੋ ਸਾਚਿ ਸਮਾਣਾ॥ ਜਪਿ ਜਪਿ ਜੀਵਹਿ ਤੇਰਾ ਨਾਉ॥ ਤੁਝ ਬਿਨੁ ਦੂਜਾ ਨਾਹੀ ਥਾਉ॥ 2॥ ਦੁਖ ਸੁਖ ਕਰਤੇ ਹੁਕਮੁ ਰਜਾਇ॥ ਭਾਣੈ ਬਖਸ ਭਾਣੈ ਦੇਇ ਸਜਾਇ॥ ਦੁਹਾ ਸਿਰਿਆ ਕਾ ਕਰਤਾ ਆਪਿ॥ ਕੁਰਬਾਣ ਜਾਈ ਤੇਰੇ ਪਰਤਾਪ॥ 3॥ ਤੇਰੀ ਕੀਮਤਿ ਤੂਹੈ ਜਾਣਹਿ॥ ਤੂ ਆਪੇ ਬੂਝਹਿ ਸੁਣਿ ਆਪਿ ਵਖਾਣਹਿ॥ ਸੇਈ ਭਗਤ ਜੋ ਤੁਧੁ ਭਾਣੇ॥

(ਅੰਗ 1271)॥ ਨਾਨਕ ਤਿਨ ਕੇ ਸਦ ਕੁਰਬਾਣੇ॥ 4॥2॥20॥

Malhaar Mehla 5: Gur kay Churn hirdaiy vusaayay. Kur(i) kirpa Prubh(i) Aap(i) milaayay. Apnay sayvuk kuou luyyay Prubh laayay. Ta kee keemut(i) kuhhi na jaayay. 1. Kur(i) kirpa Poorun Sookh-Daatay. Toomhri kirpa tay Tu chit(i) aaveh(i), aatth pehr Tayraiy rung(i) raatay. 1. Ruhaou. Gaavun(u), soonun(u), subh Tayra bhaana. Huqam(u) boojhaiy, so Saach(i) smaana. Jup(i), jup(i) jeeveh(i) Tayra Naaoun. Toojh bin(u) dooja naahi thaaoun. 2. Dookh, sookh Kertay Huqam(u) Rujaayay. Bhaanaiy bukhsh, Bhaanaiy dayay sujaayay. Doohaan siriyaan ka Kerta Aap(i). Koorbaan jaayeen Tayray pertaap. 3. Tayri keemut(i), Toohaiyn

jaaneh(i). Tu Aapay boojheh(i), soon(i), Aap(i) vukhaaneh(i). Sayee bhugut jo Toodh(u) bhaanay.

(PAGE 1271): Nanak tinh kay sud koorbaanay. 4.2.20.

Word Meaning: Churn = Feet (Shabad). Hiraiy Vusaayay = embedded in heart. Luyyay Laayay = infuses love for the Naam. Keemut(i) = worth. 1. Poorun Sookh-Daatay = the perfect source of all comforts. Chit(I) = in mind. Aatth Pehr = 24 hours. Rung Raatay = imbued in love. Pause. Bhaana = Will; Huqam. Boojhaiy = uncovers. Saach(i) = in Waheguru. Smaana = gets absorbed. Jup(i) = reciting. 2. Rujaayay = Will. Sujaayay = punishment. Doohaan Siriyan = both ends – birth and death. Pertaap = majesty. 3. Toohaiyn = only You. Vukhaaneh(i) = explain; reveal. Bhaanay = are liked. Tinh Kay = for those. 4.

MEANING: The devotee, who enshrines Guru's Shabad in his mind, gets connected with Waheguru with His benevolence. Waheguru Himself infuses the love for His Naam in the devotee's mind. The worth of the spirituality of such a devotee cannot be described. 1. Please be kind to me so that imbued in Your love, I may remember (recite) Your Naam all the twenty-four hours, oh, the perfect source of all comforts (Waheguru). Pause.

It is with Your Will that a devotee listens to Your Naam and sings Your praise, oh Waheguru. The devotee, who uncovers (understands) Your Huqam (Will, Command), gets absorbed in You (Your Naam), oh Waheguru. Such a devotee survives by reciting Your Naam, and You are his only shelter, and there is none else. 2. The devotee accepts discomforts (troubles) or comforts as Waheguru's Will, and is glad in every situation, whether Waheguru puts him in comforts or punishes him. He also realizes that Waheguru controls both ends – birth and death. I am a sacrifice for Your majesty, oh Lord. 3.

Only You know Your worth; You listen to people's prayers, understand them, and explain Your Will through the Guru. Only those are Your true devotees, whom You like, oh Waheguru. I am a sacrifice for such devotees, oh Nanak, 4.2.20.

ਮਲਾਰ ਮਹਲਾ 5॥ ਪਰਮੇਸਰੁ ਹੋਆ ਦਇਆਲੁ॥ ਮੇਘ ਵਰਸੈ ਅੰਮ੍ਰਿਤ ਧਾਰ॥ ਸਗਲੇ ਜੀਅ ਜੰਤ ਤ੍ਰਿਪਤਾਸੇ॥ ਕਾਰਜ ਆਏ ਪੂਰੇ ਰਾਸੇ॥ 1॥ ਸਦਾ ਸਦਾ ਮਨ ਨਾਮੁ ਸਮ੍ਹਾਲਿ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਸੇਵਾ ਪਾਇਆ ਐਥੇ ਓਥੈ ਨਿਬਹੈ ਨਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਦੁਖੁ ਭੰਨਾ ਭੈ ਭੰਜਨਹਾਰ॥ ਆਪਣਿਆ ਜੀਆ ਕੀ ਕੀਤੀ ਸਾਰ॥ ਰਾਖਣਹਾਰ ਸਦਾ ਮਿਹਰਵਾਨ॥ ਸਦਾ ਸਦਾ ਜਾਈਐ ਕੁਰਬਾਨ॥ 2॥ ਕਾਲੁ ਗਵਾਇਆ ਕਰਤੈ ਆਪਿ॥ ਸਦਾ ਸਦਾ ਮਨ ਤਿਸ ਨੋ ਜਾਪਿ॥ ਦਿਸਟਿ ਧਾਰਿ ਰਾਖੇ ਸਭਿ ਜੰਤ॥ ਗੁਣ ਗਾਵਹੁ ਨਿਤ ਨਿਤ ਭਗਵੰਤ॥ 3॥ ਏਕੋ ਕਰਤਾ ਆਪੇ ਆਪ॥ ਹਰਿ ਕੇ ਭਗਤ ਜਾਣਹਿ ਪਰਤਾਪ॥ ਨਾਵੈ ਕੀ ਪੈਜ ਰਖਦਾ ਆਇਆ॥ ਨਾਨਕੁ ਬੋਲੈ ਤਿਸ ਕਾ ਬੋਲਾਇਆ॥ 4॥3॥21॥

Malhaar Mehla 5: Permnayshur(u) hoa duyyaal(u). Maygh versaiy Amrit-dhaar. Suglay jea, junt triptaasay. Kaaruj aayay pooray raasay. 1. Sudaa, sudaa mun Naam(u) smaahl(i). Gur Pooray kee sayva paaya, aiytahiy, oathaiy, nibhaiy naal(i). 1. Ruhaou. Dookh bhunna, Bhaiy-Bhunjunhaar. Appniyaa jeaan kee keeti saar. Raakhunhaar sudaa mehrvaan. Sudaa, sudaa jaayiyaiy koorbaan. 2. Kaal(u) guvvaya Kertaiy Aap(i). Sudaa, sudaa mun Tis nu jaap(i). Disht(i) dhaar(i) raakhay subh(i) junt. Goon gaaveh(i) nit, nit Bhugvunt. 3. Aiko Kerta Aapay, Aap. Hur(i) kay bhugut jaaneh(i) Pertaap. Naavaiy kee paiyj rukhdaa aaya. Nanak(u), boalaiy Tis ka bolaaya. 4.3.21.

Word Meaning: Maygh = cloud (of Naam-Amrit). Triptaasay = contented. Kaaruj = tasks; objectives. Aayay Raasay = suited completely; achieved successfully. 1. Smaahl(i) = remember; recite. Aiythaiy Oathaiy = here and there (in both worlds). Nibhaiy Naal(i) = accompanies one all the time. Pause. Bhunna = ran away. Bhaiy-Bhunjunhaar = destroyer of all fears. Keeti Saar = looked after well. Raakhunhaar = protector; guard. 2.

Kaal(u) = (fear of) death. Jaap(i) = recite the Naam. Disht Dhaar(i) = casting kind sight. Junt = living beings. Bhugvunt = God. 3. Pertaap = magnanimity. Paiyj = dignity. 4.
MEANING: The cloudlike Guru rains the Amrit of Waheguru's Naam when Waheguru becomes benevolent, and all living beings get contented (have no longer the appetite for worldly attractions), and all their objectives are achieved. 1. Remember (recite) Waheguru's Naam all the time, which one acquires by serving the Guru, who stays with him in this world, and accompanies him to the next world, oh my mind. Pause.
The destroyer of all fears, Waheguru, looks after His living beings, whereby all their sufferings run away. The protector Waheguru is always kind, and I am always a sacrifice for Him. 2.
Always recite Waheguru's Naam, which destroys the fear of death, oh my mind. He protects all His living beings with His kind sight who sing His praise all the time. 3.
Waheguru's devotees recognize His magnanimity and realize that He alone is the creator of the universe. He always protects the dignity of those who recite His Naam. I state only those facts which Waheguru tells me to do, oh Nanak. 4.3.21.

ਮਲਾਰ ਮਹਲਾ 5॥ ਗੁਰ ਸਰਣਾਈ ਸਗਲ ਨਿਧਾਨ॥ ਸਾਚੀ ਦਰਗਹਿ ਪਾਈਐ ਮਾਨੁ॥ ਭ੍ਰਮੁ ਭਉ ਦੂਖੁ ਦਰਦੁ ਸਭੁ ਜਾਇ॥ ਸਾਧ ਸੰਗਿ ਸਦ ਹਰਿ ਗੁਣ ਗਾਇ॥ 1॥ ਮਨ ਮੇਰੇ ਗੁਰੁ ਪੂਰਾ ਸਾਲਾਹਿ॥ ਨਾਮੁ ਨਿਧਾਨੁ ਜਪਹੁ ਦਿਨ ਰਾਤੀ ਮਨ ਚਿੰਦੇ ਫਲ ਪਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਸੋਇ॥ ਜਨਮ ਮਰਣ ਦੂਖ ਤੇ ਰਾਖੈ॥ ਮਾਇਆ ਬਿਖੁ ਫਿਰਿ ਬਹੁੜਿ ਨ ਚਾਖੈ॥ 2॥ ਗੁਰ ਕੀ ਮਹਿਮਾ ਕਥਨੁ ਨ ਜਾਇ॥ ਗੁਰ ਪਰਮੇਸਰੁ ਸਾਚੈ ਨਾਇ॥ ਸਚੁ ਸੰਜਮੁ ਕਰਣੀ ਸਭੁ ਸਾਚੀ॥ ਸੋ ਮਨੁ ਨਿਰਮਲੁ ਜੋ ਗੁਰ ਸੰਗਿ ਰਾਚੀ॥ 3॥ ਗੁਰ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗਿ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮਨ ਤੇ ਤਿਆਗਿ॥ ਕਰਿ ਕਿਰਪਾ ਗੁਰ ਚਰਣ ਨਿਵਾਸਿ॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਸਚੁ ਅਰਦਾਸਿ॥ 4॥4॥22॥
Malhaar Mehla 5: Gur shernaayi sugul nidhaan. Sachi Dugah(i) paayiyaiy maan(u). Bherm(u), bhuou, dookh(u) derd(u), subh(u) jaayay. Sadh sung(i) sud Hur(i) Goon gaayay. 1. Mun mayray, Gur(u) Poora salaah(i). Naam(u) nidhaan(u) jup-hou din raati, mun chinday ful paayay. 1. Ruhaou. Satgur jayvud(u) uver(u) na koyay. Gur(u) Parbrahm(u) Permayshur(u) Soyay. Junum, mern dookh tay raakhaiy. Maya bikh(u) phir(i) buhhourr(i) na chaakhaiy. 2. Gur kee mehma kuthun na jaayay. Gur Permayshur(u) Saachaiy Naayay. Sach(u), sunjum(u) kerni subh(u) saachi. So mun(u) nirmul, jo Gur sung(i) raachi. 3. Gur Poora paayiyaiy vudbhaag(i). Kaam(u), kroadh(u), lobh(u) mun tay tiyaag(i). Kur(i) kirpa Gur Churn nivaas(i). Nanak kee Prubh Sach(u) ardaas(i). 4.4.22.
Word Meaning: Sugul Nidhaan = all treasures. Derd = pain; discomfort. 1. Salaah(i) = sing praise. Mun Chinday = desired. Pause. Jayvud(u) = as great. Soyay = the same; He. Buhhourr(i) = again. Chaakhaiy = tastes; enjoys. 2. Mehma = praise; greatness. Kuthun = describe. Saachaiy Naayay = (realized) with the Naam of eternal Waheguru. Sunjum(u) = control on sense. Kerni = performance; daily dealings. Saachi = pious; as per Waheguru's Will. Nirmul = pure. Raachi = mixed well (like the Guru). 3. Tiyaag(i) = gives up; gets rid of. Nivaas(i) = dwelling; connect with. Sach(u) = for ever. 4.
MEANING: One acquires all the treasures of the earth when he takes Guru's shelter (surrenders his mind and body to His service), and is honoured in Waheguru's Court. When he sings Waheguru's praise in the company of the Guru, all his illusions, fears, and sufferings are eradicated. 1. Sing praise of the Perfect Guru, and you will reap your desired rewards when you recite Waheguru' Naam day and night. His Naam is the treasure of all comforts, oh my mind. Pause. There is no one else as great as the Guru because He is a manifestation of Waheguru. One begins to dislike the enjoyment of the immoral pleasures of Maya in the shelter of the Guru, as He protects him against its poisonous attacks and also protects him from the suffering of rebirths. 2.

The greatness of the Waheguru-like Guru cannot be described, but He can be realized by (one gets connected with Him with) Waheguru's Naam. The efforts of the devotee to control his senses become successful, and he becomes like the Guru in terms of the qualities by reciting Waheguru's Naam. Also, his daily dealings become perfectly pious. The mind, which becomes like that of the Guru, is (of course) pure (holy). 3.
However, the Perfect Guru can be realized only with great fortune when the devotee gets rid of his lust, rage, and greed. It is my prayer forever to Waheguru that He kindly keeps me connected with His Feet (Naam), oh Nanak. 4.4.22.

ਰਾਗੁ ਮਲਾਰ ਮਹਲਾ 5 ਪੜਤਾਲ ਘਰੁ 3॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਗੁਰ ਮਨਾ ਰਿ ਪ੍ਰਿਅ ਦਇਆਰ ਸਿਉ ਰੰਗੁ ਕੀਆ॥ ਕੀਨੋ ਰੀ ਸਗਲ ਸੀਗਾਰ॥ ਤਜਿਓ ਰੀ ਸਗਲ ਬਿਕਾਰ॥ ਧਾਵਤੋ ਅਸਥਿਰੁ ਥੀਆ॥ 1॥ ਰਹਾਉ॥ ਐਸੇ ਰੇ ਮਨ ਪਾਇ ਕੈ ਆਪੁ ਗਵਾਇ ਕੈ ਕਰਿ ਸਾਧਨ ਸਿਉ ਸੰਗੁ॥ ਬਾਜੇ ਬਜਹਿ ਮ੍ਰਿਦੰਗ ਅਨਾਹਦ ਕੋਕਿਲ ਰੀ ਰਾਮ ਨਾਮੁ ਬੋਲੈ ਮਧੁਰ ਬੈਨ ਅਤਿ ਸੁਹੀਆ॥ 1॥ਐਸੀ ਤੇਰੇ ਦਰਸਨ ਕੀ ਸੋਭ ਅਤਿ ਅਪਾਰ ਪ੍ਰਿਅ ਅਮੋਘ ਤੈਸੇ ਹੀ ਸੰਗਿ ਸੰਤ ਬਨੇ॥ ਭਵ ਉਤਾਰ ਨਾਮ ਭਨੇ॥ ਰਮ ਰਾਮ ਰਾਮ ਮਾਲ॥ (ਅੰਗ 1272)॥ ਮਨਿ ਫੇਰਤੇ ਹਰਿ ਸੰਗਿ ਸੰਗੀਆ॥ ਜਨ ਨਾਨਕ ਪ੍ਰਿਉ ਪ੍ਰੀਤਮੁ ਥੀਆ॥ 2॥1॥23॥

Raag(u) Malhaar, Mehla 5, Purrtaal, Ghur(u) 3: Ek Onkar Satgur Persad(i):
Gur munaa r(i) Priyay duyyar siyoun rung(u) keeya. Keeno ree sugul sheengaar. Tujiyo ree sugul bikaar. Dhaavto usthir(u) theeya. 1. Ruhaou. Aiysay ray mun paayay kaiy, aap(u) guvaayay kaiy, kur(i) sadhun siyoun sung(u). Baajay bujeh(i) mirdung anaahud, kokul(i) ree Ram Nam(u) boalaiy, madhur baiyn, ut(i) soohiya. 1. Aiysi Tayray dershun kee sobh ut(i) apaar, Priyay amoagh, taiysay hee sung(i) sunt bunay. Bhuv ootaar, Naam bhunay. Rum Ram, Ram, maal. Mun(i) phayrtay Hur(i) sung(i), sungiyaa. Jun Nanak Priyo Preetum theeya. 2.1.23.

Word Meaning: Purrtaal = changing of music at regular intervals. Munaa = to please. R(i) = oh, my friend. Priyay = Dear; Waheguru. Duyyar = kind; merciful. Rung(u) Keeya = enjoyed His love (union with). Sheengaar = adornments (with noble qulaities). Tujiyo = gave up. Bikaar = immoral acts. Bhaavto = rushing mind. Usthir(u) Theeya = became stable (peaceful). Pause. Aap(u) Guvaayay Kaiy = getting rid of selfishness and ego. Sadhun = holy saints. Sung(u) = company. Baajay = musical instruments. Baajeh(i) = play music. Mirdung = drums. Anaahud = auto-playing Divine music. Kokul(i) = the black singing bird. Madhur = sweet. Baiyn = words. Ut(i) Soohiya = extremely beautiful (pleasing). 1. Aiysi = such is. Sobh = enchanting. Apaar = far reaching. Amoagh = not missing the target; successful. Sung(i) = with. Bunay = become (like You). Bhuv Ootaar = ferry across the world-sea. Naam Bhunay = by reciting the Naam. Maal = rosary. Sungiyaa = companion. Theeya = becomes. 2.

MEANING: With the recitation of Waheguru's Naam, **I** adorned my body and my mind with noble qualities, and pleased my Guru by giving up all my vices, and stabilizing my flight-taking mind, as a result of which I am now enjoying the love of union with Waheguru by the grace of the Guru, oh my friend. Pause.
When one acquires Waheguru in his mind by getting rid of his selfishness and ego in the company of the holy saints (the Guru), he feels as if Divine music with many different musical instruments, including drums, is playing in his mind, and as if the songbird is also reciting Waheguru's Naam in a very sweet and extremely pleasing voice. 1.
Such enchanting beauty of Your holy Sight has far-reaching effects, and its arrows hit the target of one's heart so successfully that your devotees become holy saints on seeing You, oh Waheguru. They recite Your Naam, which ferries one across the world-sea, and they rotate the beads of the rosary of Your Naam in their heart whereby Your Naam becomes their permanent companion, and Waheguru becomes very dear to them, oh Nanak. 2.1.23.

ਮਲਾਰ ਮਹਲਾ 5॥ ਮਨੁ ਘਨੈ ਭ੍ਰਮੇ ਬਨੈ॥ ਉਮਕਤਿ ਰਸਿ ਚਾਲੈ॥ ਪ੍ਰਭ ਮਿਲਬੇ ਕੀ ਚਾਹ॥ 1॥ ਰਹਾਉ॥ ਤ੍ਰੈ ਗੁਣ ਮਾਈ ਮੋਹਿ ਆਈ ਕਹਉ ਬੇਦਨ ਕਾਹਿ॥ 1॥ ਆਨ ਉਪਾਵ ਸਗਰ ਕੀਏ ਨਹਿ ਦੂਖ ਸਾਕਹਿ ਲਾਹਿ॥ ਭਜੁ ਸਰਨਿ ਸਾਧੂ ਨਾਨਕਾ ਮਿਲੁ ਗੁਨ ਗੋਬਿੰਦਹਿ ਗਾਹਿ॥ 2॥ 2॥24॥

Malhaar Mehla 5: Mun ghunaiy bhermay bunaiy. Oomkut(i) rus chaalaiy. Prubh milbay kee chaah.1. Ruhaou. Traiy-goon Maayee, moh(i) aayi, kuhoun baydun kaah(i). 1. Aan oopaav, sugur keeyay, neh(i) dookh saakeh(i) laah(i). Bhuj(u) shern(i) Sadhu Nanaka, mil(u) Goon Gobindeh(i) gaah(i). 2.2.24.

Word Meaning: Bhermay = wanders aimlessly. Ghunaiy Bunaiy = in the dense forest (of ignorance). Oomkut Rus(i) = in zest. Milbay Kee Chaah = longing to see God. Pause. Aayi = comes; attacks. Baydun = pain; suffering. Kaah(i) = whom. 1. Aan = others. Oopaav = efforts; approaches. Laah(i) = remove. 2.

MEANING: The human mind wanders aimlessly in every direction like a man who has lost his path in a dense forest. But when it wishes to “see” Waheguru, it becomes zestful and follows the path of union with Him. Pause.

Maya, with its three effects, comes to attack me (with its allurements) (and it becomes very difficult to resist its temptations). Whom should I share my pain of fighting with Maya? 1.

I have tried all different approaches, but none could eliminate the pain of my helplessness.

Solution: Rush, and take shelter of the Guru to sing Waheguru’s praise; that is the only solution to the problem, oh Nanak. 2.2.24.

ਮਲਾਰ ਮਹਲਾ 5॥ ਪ੍ਰਿਅ ਕੀ ਸੋਭ ਸੁਹਾਵਨੀ ਨੀਕੀ॥ ਹਾਹਾ ਹੂਹੂ ਗੰਧ੍ਰਬ ਅਪਸਰਾ ਅਨੰਦ ਮੰਗਲ ਰਸ ਗਾਵਨੀ ਨੀਕੀ॥ 1॥ ਰਹਾਉ॥ ਧੁਨਿਤ ਲਲਿਤ ਗੁਨਗ੍ਯ ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਬਿਧਿ ਰੂਪ ਦਿਖਾਵਨੀ ਨੀਕੀ॥ 1॥ ਗਿਰਿ ਤਰ ਥਲ ਜਲ ਭਵਨ ਭਰਪੂਰਿ ਘਟਿ ਘਟਿ ਲਾਲਨ ਛਾਵਨੀ ਨੀਕੀ॥ ਸਾਧ ਸੰਗਿ ਰਾਮਈਆ ਰਸ ਪਾਇਓ ਨਾਨਕ ਜਾ ਕੈ ਭਾਵਨੀ ਨੀਕੀ॥ 2॥3॥25॥

Malhaar Mehla 5: Priyay kee sobh soohaavni neeki. Haha, Hoohoo, Gundhurb upsuraa, anund mungul rus gaavni neeki. 1. Ruhaou. Dhoonit, lulit, goongeh, anik bhaant(i) buhhou bidh(i) roop dikhaavni neeki. 1. Gir, tur, thul, jul, bhuvun bhurpoor(i), ghut(i), ghut(i) Laalun, chhaavni neeki. Sadhu sung(i) Ramuyya rus paayo, Nanak ja kaiy bhaavni neeki. 2.3.25.

Word Meaning: Priyay = Dear. Sobh = praise. Soohaavni = source of comfort. Neeki = beautiful; good. Haha, Hoohoo = name of singers of gods. Gundhurb = musicians of gods. Upsuraa = fairies of paradise. Anund Mungul = blissful and joyful. Gaavni = singing. Pause. Dhoonit = tunes. Lulit = melodious. Goongeh = experts in good qualities. Bidh(i) = kinds. Roop = forms. 1. Gir(i) = mountains. Thul = land. Bhuvun = universe. Ghut(i) = heart. Laalun = beloved. Chhaavni = resting place. Ramuyya = God. Rus Paayo = enjoyed the sweetness. Bhaavni = intentions; reverence. 2.

MEANING: Praising Waheguru is a source of beautiful comfort, and one feels as if the singers, the musicians, the assistants of the gods, and the lovely fairies of paradise are producing sweet music in his ears. Pause.

The devotee feels as if the musicians are playing melodious tunes, and the experts with good qualities (talents) are showing their different skills in many forms. 1.

Dear Waheguru is present on the mountains, on the land, in the waters, and is making every heart beautiful by His stay in there. Those who have good intentions (reverence) for Waheguru, enjoy the sweetness of Waheguru’s union in the company of the Guru, oh Nanak. 2.3.25.

ਮਲਾਰ ਮਹਲਾ 5॥ ਗੁਰ ਪ੍ਰੀਤਿ ਪਿਆਰੇ ਚਰਨ ਕਮਲ ਰਿਦ ਅੰਤਰਿ ਧਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਦਰਸੁ ਸਫਲਿਓ ਦਰਸੁ ਪੇਖਿਓ ਗਏ ਕਿਲਬਿਖ ਗਏ॥ ਮਨ ਨਿਰਮਲ ਉਜੀਆਰੇ॥ 1॥ ਬਿਸਮ ਬਿਸਮੈ ਬਿਸਮ ਭਈ॥ ਅਘ ਕੋਟਿ ਹਰਤੇ ਨਾਮ ਲਈ॥ ਗੁਰ ਚਰਨ ਮਸਤਕੁ ਡਾਰਿ ਪਹੀ॥ ਪ੍ਰਭ ਏਕ ਤੂੰਹੀ ਏਕ ਤੁਹੀ॥ ਭਗਤ ਟੇਕ ਤੁਹਾਰੇ॥ ਜਨ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰੇ॥ 2॥4॥26॥

Malhaar Mehla 5: Gur preet(i) Piyaray, Churn Kumul rid untar(i) dhaaray. 1. Ruhaou. Ders(u) sufliyo, Ders(u(paykhiyo, guyyay, kilbikh guyyay. Mun nirmul oojiyaary. 1. Bism bismaiy, bism bhuyyi. Ugh koat(i) hertay Naam luyyi. Gur Churn mustuk(u) daar(i) puhhi. Prubh Aik Toon hee, Aik Toohi. Bhugut tayk Toohaaray. Jun Nanak, shern(i) Dooaaray. 2.4.26.

Word Meaning: Churn Kumul = lotus-like Feet (Waheguru's Naam). Rid = heart. Dhaaray = embedded. Pause. Sufliyo = rewarding. Ders(u) = (Waheguru's) Sight. Paykhiyo = saw. Kilbikh = sins. Oojiyaaray = in light; enlightened. 1. Bism = amazed. Bismaiy = amazing. Bhuyyi = became. Ugh = sins. Koat(i) = millions. Hertay = removed. Mustuk(u) Daar(i) = put the forehead. Tayk = support. 2.

MEANING: I love my Guru, and I have enshrined Waheguru's Naam in my heart with the grace of my Guru. Pause. Guru's Sight (obeying His Teaching) is always rewarding, and it is because of His Teachings that one gets to have Waheguru's Sight (connection with Him); the devotee gets enlightened, and all his sins go away. 1.

Such a devotee is simply enchanted to watch the amazing feats of Waheguru. Millions (countless) of sins are eradicated by reciting Waheguru's Naam. Waheguru's devotees always have Waheguru's support; they believe in the "One" and the only Waheguru, and drop their forehead on Guru's Feet (surrender to Him). I, too, am a devotee of Waheguru, and have come to His shelter, oh Nanak. 2.4.26.

ਮਲਾਰ ਮਹਲਾ 5॥ ਬਰਸੁ ਸਰਸੁ ਆਗਿਆ॥ ਹੋਹਿ ਆਨੰਦ ਸਗਲ ਭਾਗ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਸੰਗੇ ਮਨੁ ਪਰਫੜੈ ਮਿਲਿ ਮੇਘ ਧਰ ਸੁਹਾਗ॥ 1॥ ਘਨਘੋਰ ਪ੍ਰੀਤਿ ਮੋਰ॥ ਚਿਤੁ ਚਾਤ੍ਰਿਕ ਬੂੰਦ ਓਰ॥ ਐਸੋ ਹਰਿ ਸੰਗੇ ਮਨ ਮੋਹ॥ ਤਿਆਗਿ ਮਾਇਆ ਧੋਹ॥ ਮਿਲਿ ਸੰਤ ਨਾਨਕ ਜਾਗਿਆ॥ 2॥25॥27॥

Malhaar Mehla 5: Bers(u), sers(u) Aagiya. Hoh(i) aanund, sugul bhaag. 1. Ruhaou. Sunt sungay mun(u) perfurray, mil(i) maygh dhur soohaag. 1. Ghunghor preet(i) moar. Chit(u) chaatrik boond oar. Aiyso Hur(i) sungay mun moh. Tiyaag(i) Maya dhoh. Mil(i) Sunt Nanak jaagiya. 2.25.27.

Word Meaning: Bers(u) = cause rain. Sers(u) = blissfully. Aagiya = Command; Will. Sugul = all; highly. Bhaag = good fortune. Pause. Perfurray = blooms. Maygh = clouds. Dhur = earth. Soohaag = good fortune. 1. Ghunghor = thunder of clouds. Moar = peacock. Chaatrik = the rain bird. Boond = (the first) drop of rain. Oar = toward. Aiyso = such is. Moh = attachment; love. Tiyaag(i) = give up. Maya Dhoh = deception of Maya. Jaagiya = awakened; enlightened. 2.

MEANING: Please, cause the rain of Waheguru's Naam-Amrit blissfully with His Will, oh, my dear Guru. The devotees, who receive the rain of Waheguru's Naam-Amrit, are very fortunate and feel highly blissful. Pause.

Just like the dry earth feels highly fortunate (feels happy) to receive rain, a man's mind blooms in the company of the Guru (because He showers the Naam-Amrit). 1.

Like the peacocks which love the thundering clouds, and like the rainbird which thinks about (looks forward to) the first drop of rain, foster love for Waheguru in your mind, oh man. Overcoming the attraction of the deceptive Maya, my mind has been enlightened in the company of the Guru, oh Nanak. 2.25.27.

ਮਲਾਰ ਮਹਲਾ 5॥ ਗੁਨ ਗੋਪਾਲ ਗਾਉ ਨੀਤ॥ ਰਾਮ ਨਾਮ ਧਾਰਿ ਚੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਛੋਡਿ ਮਾਨੁ ਤਜਿ ਗੁਮਾਨੁ ਮਿਲਿ ਸਾਧੂਆ ਕੈ ਸੰਗਿ॥ ਹਰਿ ਸਿਮਰਿ ਏਕ ਰੰਗਿ ਮਿਟਿ ਜਾਹਿ ਦੋਖ ਮੀਤ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਭਏ ਦਇਆਲ॥ ਬਿਨਸਿ ਗਏ ਬਿਖੈ ਜੰਜਾਲ॥ ਸਾਧ ਜਨਾ ਕੈ ਚਰਨ ਲਾਗਿ॥ ਨਾਨਕ ਗਾਵੈ ਗੋਬਿੰਦ ਨੀਤ॥ 2॥6॥28॥

Malhaar Mehla 5: Goon Gopal gaaou neet. Ram Naam dhaar(i) cheet(i). 1. Ruhaou. Chhoad(i) maan(u) tuj(i) goomaan mil(i) sadhuaan kaiy sung(i). Hur(i) simer(i) Aik rung(i) mit(i) jaah(i) doakh meet. 1. Parbrahm bhuyyay duyyaal. Binus guyyay bikhaiy junjaal. Sadh junaa kaiy Churn laag(i). Nanak gaaviay Gobind neet. 2.6.28.

Word Meaning: Dhaar(i) Cheet(i) = by acquiring in mind. Pause. Maan(u) = Goomaan(u) = ego. Tuj(i) = give up. Rung(i) = with love. Mit(i) Jaah(i) = are destroyed Doakh = blames (due to ignoble deeds). Meet = oh, friend. 1. Bikhaiy Junjaal = nets of poisonous sensual pleasures. Neet = everyday; always. 2.

MEANING: Enshrining Waheguru's Naam in the mind, I sing praise of Waheguru all the time, oh my mind. Pause. Give up your pride and get rid of your ego in the company of the holy saints. Remember the "One" Waheguru with deep love, when all your sins of ignoble deeds will be destroyed, oh my friend. 1.

Ever since I took shelter of the Guru, all the nets (shackles) of my poisonous sensual pleasures have been destroyed with the benevolence of Waheguru. Now, I always sing Waheguru's praise, oh Nanak. 2.6.28.

ਮਲਾਰ ਮਹਲਾ 5॥ ਘਨੁ ਗਰਜਤ ਗੋਬਿੰਦ ਰੂਪ॥ ਗੁਨ ਗਾਵਤ ਸੁਖ ਚੈਨ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਚਰਨ ਸਰਨ ਤਰਨ ਸਾਗਰ ਧੁਨਿ ਅਨਹਤਾ ਰਸ ਬੈਨ॥ 1॥ ਪਥਿਕ ਪਿਆਸ ਚਿਤ ਸਰੋਵਰ ਆਤਮ ਜਲੁ ਲੈਨ॥ ਹਰਿ ਦਰਸ ਪ੍ਰੇਮ ਜਨ ਨਾਨਕ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਦੈਨ॥ 2॥7॥29॥

Malhaar Mehla 5: Ghun(u) gurjut Gobind-roop. Goon gaavut sookh chaiyn. 1. Ruhaou. Hur(i) Churn shern, tern saagur, dhoon(i) Unhutaa rus baiyn. 1. Puthik piyaas, chit surovar, aatum jul(u) laiyn. Hur(i) Ders praym jun, Nanak, kur(i) kirpa Prubh daiyn. 2.7.29.

Word Meaning: Ghun(u) = cloud. Gurjut = thunders; enlightens. Chaiyn = peacefulness. Pause. Tern Saagur = to swim across the world-sea. Dhoon(i) = sound. Unhutaa = Divine music. Rus Baiyn = sweet words (in praise of Waheguru). 1. Puthik = traveller (on the spiritual path). Piyaas = thirst; longing. Sarovar = pool. Aatum Jul = Naam-Amrit. Laiyn = to acquire. Daiyn = gives. 2.

MEANING: The Waheguru-like Guru-Cloud thunders (enlightens the minds) of the people, who sing Waheguru's praise and enjoy peacefulness. Pause.

Such devotees come to the shelter of Waheguru, who ferries them across the world-sea, and they feel blissful as if they are listening to the sweet tunes of the Divine music in His praise. 1. The travellers on the spiritual path have a deep longing to see Waheguru, and have the source of the pool of the sweet Naam-Amrit, Guru, in their mind to acquire the Amrit. The devotees have love for the Sight of Waheguru, who shows Himself to them with His own benevolence, oh Nanak. 2.7.29.

(ਅੰਗ 1273)॥ ਮਲਾਰ ਮਹਲਾ 5॥ ਹੇ ਗੋਬਿੰਦ ਹੇ ਗੋਪਾਲ ਹੇ ਦਇਆਲ ਲਾਲ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਾਨ ਨਾਥ ਅਨਾਥ ਸਖੇ ਦੀਨ ਦਰਦ ਨਿਵਾਰ॥ 1॥ ਹੇ ਸਮ੍ਰਥ ਅਗਮ ਪੂਰਨ ਮੋਹਿ ਮਇਆ ਧਾਰਿ॥ 2॥ ਅੰਧ ਕੂਪ ਮਹਾ ਭਇਆਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰ॥ 3॥8॥30॥

(PAGE 1273): Malhaar Mehla 5: Hey Gonbind, hey Gopal, hey Duyyaal, Laal. 1. Ruhaou. Praan Nath, anaath sukhay, Deen-Derd-Nivaar. 1. Hey Sumruth, Agumm, Poorun, moh(i) muyya dhaar(i). 2. Undh koop, muhha bhuyyaan, Nanak, paar(i) ootaar. 3.8.30.

Word Meaning: Duyyaal = kind. Laal = Dear. Pause. Praan Nath = Lord (provider) of life. Anaath = orphan (has no parents; Self-created). Sukhay = friend. Deen-Derd-Nivaar = destroyer of the suffering of the humble. 1. Sumruth = omnipotent. Agumm = inaccessible. Poorun = omnipresent. Muyya Dhaar(i) = be kind. 2. Undh Koop = deep dark well. Muhha Bhuyyan = extremely frightening. Paar(i) Ootaar = ferry across; salvage. 3.

MEANING: (You are my only support), oh, the source of mercy, and dear Waheguru with many different names. Pause. You are the Lord of my life and my friend (supporter), oh, the self-illuminating, and the destroyer of all the suffering of Your humble devotees, Waheguru. 1.

You are omnipotent, inaccessible, and omnipresent; please be kind to me. 2.

This world is like a deep and dark well, where the man is completely in spiritual darkness and cannot find his true path. Please ferry me across the world-sea with Your benevolence, begs Nanak. 3.8.30.

ਮਲਾਰ ਮਹਲਾ 1 ਅਸਟਪਦੀਆ ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Malhaar Mehla 1, Ashtpudiyaan, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਚਕਵੀ ਨੈਨ ਨੀਦ ਨਹਿ ਚਾਹੈ ਬਿਨੁ ਪਿਰ ਨੀਦ ਨ ਪਾਈ॥ ਸੂਰੁ ਚਰ੍ਹੈ ਪ੍ਰਿਉ ਦੇਖੈ ਨੈਨੀ ਨਿਵਿ ਨਿਵਿ ਲਾਗੈ ਪਾਈ॥ 1॥ ਪਿਰੁ ਭਾਵੈ ਪ੍ਰੇਮੁ ਸਖਾਈ॥ ਤਿਸੁ ਬਿਨੁ ਘੜੀ ਨਹੀ ਜਗਿ ਜੀਵਾ ਐਸੀ ਪਿਆਸ ਤਿਸਾਈ॥ 1॥ ਰਹਾਉ॥ ਸਰਵਰਿ ਕਮਲੁ ਕਿਰਣਿ ਆਕਾਸੀ ਬਿਗਸੈ ਸਹਜਿ ਸੁਭਾਈ॥ ਪ੍ਰੀਤਮੁ ਪ੍ਰੀਤਿ ਬਨੀ ਅਭਿ ਐਸੀ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ 2॥ ਚਾਤ੍ਰਿਕੁ ਜਲ ਬਿਨੁ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਟੇਰੈ ਬਿਲਪ ਕਰੈ ਬਿਲਲਾਈ॥ ਘਨਹਰ ਘੋਰ ਦਸੌ ਦਿਸਿ ਬਰਸੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨ ਜਾਈ॥ 3॥ ਮੀਨ ਨਿਵਾਸ ਉਪਜੈ ਜਲ ਹੀ ਤੇ ਸੁਖ ਦੁਖ ਪੁਰਬਿ ਕਮਾਈ॥ ਖਿਨੁ ਤਿਲੁ ਰਹਿ ਨ ਸਕੈ ਪਲੁ ਜਲ ਬਿਨੁ ਮਰਨੁ ਜੀਵਨੁ ਤਿਸੁ ਤਾਈ॥ 4॥ ਧਨ ਵਾਢੀ ਪਿਰੁ ਦੇਸ ਨਿਵਾਸੀ ਸਚੇ ਗੁਰ ਪਹਿ ਸਬਦੁ ਪਠਾਈ॥ ਗੁਣ ਸੰਗ੍ਰਹਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨਿਵਾਸੀ ਭਗਤਿ ਰਤੀ ਹਰਖਾਈ॥ 5॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੈ ਸਭੈ ਹੈ ਜੇਤੀ ਗੁਰ ਭਾਵੈ ਪ੍ਰਿਉ ਪਾਈ॥ ਪ੍ਰਿਉ ਨਾਲੇ ਸਦਾ ਹੀ ਸਚਿ ਸੰਗੇ ਨਦਰੀ ਮੇਲਿ ਮਿਲਾਈ॥ 6॥ ਸਭ ਮਹਿ ਜੀਉ ਜੀਉ ਹੈ ਸੋਈ ਘਟਿ ਘਟਿ ਰਹਿਆ ਸਮਾਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਘਰ ਹੀ ਪਰਗਾਸਿਆ ਸਹਜੇ ਸਹਜਿ ਸਮਾਈ॥ 7॥ ਅਪਨਾ ਕਾਜੁ ਸਵਾਰਹੁ ਆਪੇ ਸੁਖਦਾਤੇ ਗੋਸਾਈ॥ ਗੁਰ ਪਰਸਾਦਿ ਘਰ ਹੀ ਪਿਰੁ ਪਾਇਆ ਤਉ ਨਾਨਕ ਤਪਤ ਬੁਝਾਈ॥ 8॥1॥

Chukvee naiyn neend neh(i) chaahaiy, bin(u) pir neend na paayi. Soor(u) churhaiy priyo daykhaiy naiyni, niv(i), niv(i) laagaiy paayeen. 1. Pir(u) bhaavaiy, praym(u) sukhaayee. Tis(u) bin(u) ghurri nuhhi jug(i) jeevaan, aiysi piyaas tisaayi. 1. Ruhaou. Survar(i) kumul(u), kirn(i) aakaasheen, bigsaiy sehj(u) soobhaayi. Preetum(u) preet(i) bunee ubh(i) aiysi joti, Jot(i) milaayi. 2. Chaatrik, jul bin(u) priyo, priyo tayraiy, bilp kuraiy bil-laayi. Ghunhur ghor dusou dis(i) bersaiy, bin(u) Jul, piyaas na jaayi. 3. Meen nivaas, oopjaiy, jul hee tay sookh, dookh poorb(i) kumaayi. Khin(u), til(u) reh(i) na sukaiy pul(u), jul bin(u), mern(u), jeevun(u) tis(u) taayeen. 4. Dhun vaandhi, Pir(u) days nivaasi, Sachay Gur peh(i) Shabad(u) putthaayi. Goon sungreh(i), Prubh(u) ridaiy nivaasi, bhugut(i) rutti herkhaayi. 5. Priyo, Priyo kuraiy subhaiy haiy jayti, Gur bhaavaiy Priyo paayi. Priyo naalay sudaa hee Sach(i) sungay, nudri mayl(i) milaayi. 6. Subh meh(i) jeeou, jeeou haiy Soyee, ghut(i), ghut(i) ruhhiya sumaayi. Gur persad(i) ghur hee pergaasiya sehjay, sehj(i) smaayi. 7. Apna kaaj(u) suvaarhou Aapay, Sookh-Daatay Gosaayeen. Gur persad(i) ghur hee Pir(u) paaya, tuou Nanak tuput boojhaayi. 8.1.

Word Meaning: Chukvee = ruddy duck. Chaahai = wishes. Pir = her dear companion. Soor(u) Churrhaiy = sunrise. Niv(i), Niv(i) = bowing down. 1. Pir(u) = dear Waheguru. Bhaavaiy = like; love. Praym = love. Sukhaayi = friend. Piyaas = Tisaayi = thirst; longing.

Pause. Suvar(i) = in the pool; lake. Kirn = ray of the sun. Bigsaiy = blooms. Sehj(u) Soobhaayi = naturally; without any effort. Ubh(i) = in the heart. Aiysi = such. 2. Chaatrik = the rainbird. Tayraiy = chants. Bil-laayi = cries; supplicates. Ghunhur = cloud. Ghor Bersaiy = rains heavily. Dusou Dis(i) = in all the ten directions. 3. Meen = fish. Oopjaiy = sprouts. Poorb(i) Kumaayi = result of previous deeds. Khin(u), Til(u), Pul(u) = for a short moment. 4. Dhun = woman. Vaandhi = disconnected; away. Days Nivaasi = resides in homeland (heart). Shabad = message. Putthaayi = sends. Sungreh(i) = accumulating. Rutti = imbued. Herkhaayi = feels blissful. 5. Priyo = Dear. Subhaiy Jayti = all that (world). Nudri = with kind sight. Millayi = connects. 6. Jeeou = soul. Pergaasiya = appeared. Sehjay = easily. Sehj(i) = in high spiritual state. 7. Kaaj(u) = task. Suvaarhou = make successful; complete. Sookh-Daatay = source of all comforts. Gosaayeen = the lord of the earth (God). Ghur = in the heart. Tupt = burning (in fire of desires). 8.

MEANING: I love my dear Waheguru, who is my true friend. I have such a deep longing for Him that I cannot live without Him, even for a short moment, in this world. **Pause.**

Without Waheguru, my condition is like that of the ruddy duck, which is believed to separate from her companion at sunset and not see him again until the next sunrise. She does not wish to sleep in her eyes (without him), and she gets overjoyed to see him the next morning, and bows to him with affection. (I, too, am waiting for my dear Waheguru's Sight). 1.

My love for Waheguru is like that of the lotus flower, which grows in water but loves the sun, is pleased to see sunlight in the sky (from a distance), and blooms naturally. My love for my Waheguru has reached such a level that my soul has merged with His Soul. 2.

(Like the) Rainbird, which chants "dear" "dear" without the first drop of water and supplicates wailingly for that. The rainbird is not content without that first drop, even if it is raining heavily in every direction. (I also cry without Waheguru, and do not find contentment without Him. 3. Fish are born in water and live there, which is their home. They enjoy comfort or discomfort there, depending upon the result of their previous deeds. They cannot survive without water, which becomes a matter of life and death. (Similarly, I survive only when I live in Waheguru, i.e., when I am connected with Him). 4.

The human bride remains disconnected from Waheguru, even though He resides in her heart. But when she sends Him her message (request) through the Guru (with His Shabad), she finds Him residing in her heart, acquires good qualities, and, imbued with the love of His worship, she feels overjoyed. 5. The whole creation (world) chants "Dear" "Dear" (Waheguru), but only that individual acquires Him (gets connected with Him) who is liked by the Guru. Waheguru is always with the devotee who stays connected with Him by reciting His Naam, and He connects the devotee with Him with His kind sight. 6.

Everybody has Waheguru's Soul in them, and He is present in every heart. The devotee's mind is enlightened with the Guru's grace, and he easily gets absorbed in Waheguru's Naam in the high spiritual state. 7.

The source of all comforts, and the Lord of the world, Waheguru Himself, completes His task (of connecting His devotees with Him). When a devotee realizes Waheguru in his heart, his fire of all worldly desires is put out (he feels fully contented), oh Nanak. 8.1.

ਮਲਾਰ ਮਹਲਾ 1॥ ਜਾਗਤੁ ਜਾਗਿ ਰਹੈ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਹਰਿ ਮੈ ਕੋ ਨਾਹੀ॥ ਅਨਿਕ ਜਤਨ ਕਰਿ ਰਹਣੁ ਨ ਪਾਵੈ ਆਚੁ ਕਾਚੁ ਢਰਿ ਪਾਹੀ॥ 1॥ ਇਸ ਤਨ ਧਨ ਕਾ ਕਹਹੁ ਗਰਬ ਕੈਸਾ॥ ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗੈ ਬਵਰੇ ਹਉਮੈ ਗਰਬਿ ਖਪੈ ਜਗੁ ਐਸਾ॥ 1॥ ਰਹਾਉ॥ ਜੈ ਜਗਦੀਸ ਪ੍ਰਭੂ ਰਖਵਾਰੇ ਰਾਖੈ ਪਰਖੈ ਸੋਈ॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਝ ਹੀ ਤੇ ਤੁਮ੍ਹ ਸਰਿ ਅਵਰੁ ਨ ਕੋਈ॥ 2॥ ਜੀਅ ਉਪਾਇ ਜੁਗਤਿ ਵਸਿ ਕੀਨੀ ਆਪੇ ਗੁਰਮੁਖਿ ਅੰਜਨੁ॥ ਅਮਰੁ ਅਨਾਥ ਸਰਬ ਸਿਰਿਮੋਰਾ ਕਾਲ ਬਿਕਾਲ ਭਰਮ ਭੈ ਖੰਜਨੁ॥ 3॥

(ਅੰਗ 1274)॥ ਕਾਗਦ ਕੋਟੁ ਇਹੁ ਜਗੁ ਹੈ ਬਪੁਰੋ ਰੰਗਨਿ ਚਿਹਨ ਚਤੁਰਾਈ॥ ਨਾਨ੍ਹੀ ਸੀ ਬੂੰਦ ਪਵਨੁ ਪਤਿ ਖੋਵੈ ਜਨਮਿ ਮਰੈ ਖਿਨੁ ਤਾਈ॥ 4॥ ਨਦੀ ਉਪਕੰਠਿ ਜੈਸੇ ਘਰੁ ਤਰਵਰੁ ਸਰਪਨਿ ਘਰੁ ਘਰ ਮਾਹੀ॥ ਉਲਟੀ ਨਦੀ ਕਹਾ ਘਰੁ ਤਰਵਰੁ ਸਰਪਨਿ ਡਸੈ ਦੂਜਾ ਮਨ ਮਾਹੀ॥ 5॥ ਗਾਰੁੜ ਗੁਰ ਗਿਆਨੁ ਧਿਆਨੁ ਗੁਰ ਬਚਨੀ ਬਿਖਿਆ ਗੁਰਮਤਿ ਜਾਰੀ॥ ਮਨ ਤਨ ਹੋਵ ਭਏ ਸਚੁ ਪਾਇਆ ਹਰਿ ਕੀ ਭਗਤਿ ਨਿਰਾਰੀ॥ 6॥ ਜੇਤੀ ਹੈ ਤੇਤੀ ਤੁਧ ਜਾਚੈ ਤੂ ਸਰਬ ਜੀਆ ਦਇਆਲਾ॥ ਤੁਮ੍ਹ੍ਰੀ ਸਰਣਿ ਪਰੇ ਪਤਿ ਰਾਖਹੁ ਸਾਚੁ ਮਿਲੈ ਗੋਪਾਲਾ॥ 7॥ ਬਾਧੀ ਧੰਧਿ ਅੰਧ ਨਹੀ ਸੂਝੈ ਬਧਿਕ ਕਰਮ ਕਮਾਵੈ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤਾ ਸੂਝਸਿ ਬੂਝਸਿ ਸਚ ਮਨਿ ਗਿਆਨੁ ਸਮਾਵੈ॥ 8॥ ਨਿਰਗੁਣ ਦੇਹ ਸਾਚ ਬਿਨੁ ਕਾਚੀ ਮੈ ਪੂਛਉ ਗੁਰ ਅਪਨਾ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਪ੍ਰਭੁ ਦਿਖਾਵੈ ਬਿਨੁ ਸਾਚੇ ਜਗੁ ਸੁਪਨਾ॥ 9॥2॥

Malhaar Mehla 1: Jaagut(u) jaag(i) ruhhaiy Gur sayva, bin Hur(i) mein ko naahi. Anik jutun kur(i) rehn na paavaiy, aanch, kaanch dhur(i) paahi. 1. Iss tun dhun ka kuhhou gerb kaiysa. Binsut baar na laagaiy buvray, haumein gerb(i) khupaiy, jug(u) aiysa. 1. Ruhaou. Jai Jugdeesh Prubh(u) rukhvaaray, raakhaiy, perkhaiy Soyee. Jayti haiy, tayti Toojh hee tay, Toomh sur(i) uver(u) na koyee. 2. Jea oopaayay, joogut(i) vuss keeni, Aapay Gurmukh(i) unjun(u). Amar(u), Anaath, serb Sirmora, kaal, bikaal, bherm, bhaiy khunjun(u). 3.

(PAGE 1274): Kaagud koat(u) eh(u) jug(u) haiy bupro, rungun(i) chihn chutraayi. Naahni see boond, puvun, put(i) khovaiy, junum(i), muraiy khin(u) taayeen. 4. Nudee oopkuntth(i) jaiysay ghur(u), turver, serpun(i) ghur(u), ghur maahi. Oolti nudee, kuhhaan ghu(u), turver, serpun(i) dusaiy, dooja mun maahi. 5. Gaaroorr, Gur Giyan, Gur Buchnee, bikhiya, Gurmut(i) jaari. Mun, tun haynv bhuyyay, Sach(u) paaya, Hur(i) kee bhugut(i) niraari. 6. Jayti haiy, tayti Toodh jaachaiy, Tu serb jeeaan duyyaala. Toomhri shern puray, put(i) raakhou, Saach(u) milaiy Gopala. 7. Baandhi dhundh, undh nuhhi soojhaiy, budhik, kerm kumaavaiy. Satgur milaiy ta soojhus(i), boojhus(i), Sach mun Giyan(u) smaavaiy. 8. Nirgoon dayh, Saach bin(u) kaachi, mein poochhoun Gur apna. Nanak, so Prubh(u), Prubhoo dikhaavaiy, bin(u) Saachay jug(u) soopna. 9.2.

Word Meaning: Jaagut Ruhhaiy = stays awake (alert). Anik Jutun = countless efforts. Aanch = heat. Kaanch = glass. Dhur(i) Paahi = yields; softens. 1. Gerb = pride. Binsut = getting destroyed. Baar Na Laagaiy = takes no time. Buvray = oh, foolish. Khupaiy = suffers humiliation. Pause. Jai Jugdeesh = accolades to Waheguru. Rukhvaaray = protector. Perkhaiy = tests; evaluates. Soyee = the same (God). Jaity Hiay Tayti = all that has been created. Toojh Tay = from You (created by You). Sur(i) = equal. Uver(u) = other. 2. Joogut(i) = life style. Vuss Keeni = kept under control. Unjun(u) = kohl (to enlighten mind). Amar(u) = immortal. Anaath = orphan (self-illuminated). Sirmora = supreme. Kaal = death. Bikaal = birth. Khunjun(u) = destroyer. 3. Kaagud = paper. Koat(u) = fort. Bupro = poor; helpless. Rungun(i) = beutification. Chihn = looks. Chutraayee = wisdom. Naahni = miniscule. Boond = drop of water. Put(i) Khovaiy = shames; destroys. Khin= moment. 4. Nudee = river. Oopkuntth(i) = on the bank. Turver = tree. Sepun(i) = snake (Maya). Oolti Nudee = river changes direction (towards the house and the tree). Serpun Dusaiy = the snake-like Maya stings. Dooja = (love for) other (than Waheguru). 5. Gaaroorr = antidote to snake poison. Bikhiya = poisonous effects of Maya. Haynv = ice; cool; peaceful. Niraari = detaches one from the worldly affairs. 6. Jaachaiy = longs for. Gopala = oh, Waheguru. 7. Baandhi Dhundh = attached to Maya-based tasks. Soojhaiy = can think of. Budhik = bonded to. Kerm Kmaayay = performs tasks. Boojhus(i) = understands. 8. Nirgoon = having no noble qualities. Kaachi = weak; susceptible to death. Poochoun = seek advice. Soopna = like a dream; illusional. 9.

MEANING: Like glass which yields to heat (loses its strength, and softens when heated), the human mind also succumbs to the attractions of Maya, no matter how hard one tries to resist

its temptations. I stay alert against Maya's attacks by serving the Guru (obeying His Advice), and I have none other than Waheguru as my support against Maya. 1.
Why do you take any pride in your (beautiful and strong) body, and your wealth, when they do not take any time to perish, oh, the foolish man? But the world is possessed by its selfishness and ego, and suffers humiliation because of them. Pause.
I am all praise for our protector (saviour), Waheguru, who evaluates and protects us. All that world which exists has been created by Waheguru, and there is no one like Him. 2.
Waheguru creates the (living beings of the) world, but keeps their lifestyles under His control. He Himself is the kohl of enlightenment for those who come to the Guru's shelter. Waheguru is immortal, has no parents (is self-illuminating), is supreme of all, and is the destroyer of births, deaths, misgivings, and all fears. 3. The world is like a weak fort of paper (easily destructible), which can be destroyed by a very small drop of water or a light wind, but which has been given attractive looks and beautified with many colours by Waheguru with His wisdom. It can be born (created) and be dead (destroyed) in a short moment. 4.
Like a house, or a tree on the bank of a river, which disappears quickly when the river changes its direction, and erodes the bank, the snake-like poisonous Maya, which affects every household (heart), stings the individuals and destroys their spirituality when they change the direction of their thinking from God, towards worldly attractions. 5.
However, Guru's Shabad, Guru's Knowledge, acts as the antidote to the poison of Maya and burns its poison (spiritually harmful attractions). Waheguru's worship detaches the devotee from the poisonous allure of the world, and his mind becomes peaceful when he enshrines Waheguru's Naam in his heart. 6.
The whole world, which has been created by Waheguru, wishes for Him who is kind to everybody. I am in Your shelter, kindly protect my honour (against the attacks of Maya) by giving Your Naam, oh the Lord of the earth. 7.
Attached strongly to Maya, the man is blind to wisdom and performs Maya-related tasks. But he acquires wisdom and understanding, and gets absorbed in Waheguru when he recites His Naam and acquires Knowledge about Him. 8.
Lacking noble qualities, the human mind is susceptible to spiritual death; I will seek the Guru's Advice (about acquiring noble qualities). The Waheguru-like Guru shows (reveals) Waheguru to His devotees, without whom the world is under delusion as if it is dreaming, oh Nanak. 9.2.

ਮਲਾਰ ਮਹਲਾ 1॥ ਚਾਤ੍ਰਿਕ ਮੀਨ ਜਲ ਹੀ ਤੇ ਸੁਖੁ ਪਾਵਹਿ ਸਾਰਿੰਗ ਸਬਦਿ ਸੁਹਾਈ॥ 1॥ ਰੈਨਿ ਬਬੀਹਾ ਬੋਲਿਓ ਮੇਰੀ ਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਿਅ ਸਿਉ ਪ੍ਰੀਤਿ ਨ ਉਲਟੈ ਕਬਹੂ ਜੋ ਤੈ ਭਾਵੈ ਸਾਈ॥ 2॥ ਨੀਦ ਗਈ ਹਉਮੈ ਤਨਿ ਥਾਕੀ ਸਚ ਮਤਿ ਰਿਦੈ ਸਮਾਈ॥ 3॥ ਰੁਖੀ ਬਿਰਖੀ ਊਡਉ ਭੂਖਾ ਪੀਵਾ ਨਾਮੁ ਸੁਭਾਈ॥ 4॥ ਲੋਚਨ ਤਾਰ ਲਲਤਾ ਬਿਲਲਾਤੀ ਦਰਸਨ ਪਿਆਸ ਰਜਾਈ॥ 5॥ ਪ੍ਰਿਅ ਬਿਨੁ ਸੀਗਾਰੁ ਕਰੀ ਤੇਤਾ ਤਨ ਤਾਪੈ ਕਾਪਰੁ ਅੰਗਿ ਨ ਸੁਹਾਈ॥ 6॥ ਅਪਨੇ ਪਿਆਰੇ ਬਿਨੁ ਇਕੁ ਖਿਨੁ ਰਹਿ ਨ ਸਕਉ ਬਿਨੁ ਮਿਲੇ ਨੀਦ ਨ ਪਾਈ॥ 7॥ ਪਿਰ ਨਜੀਕਿ ਨ ਬੂਝੈ ਬਪੁੜੀ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ॥ 8॥ ਸਹਜਿ ਮਿਲਿਆ ਤਬ ਹੀ ਸੁਖ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਸਬਦਿ ਬੁਝਾਈ॥ 9॥ ਕਹੁ ਨਾਨਕ ਤੁਝ ਤੇ ਮਨੁ ਮਾਨਿਆ ਕੀਮਤਿ ਕਹਨੁ ਨ ਜਾਈ॥ 10॥3॥

Malhaar Mehla 1: Chaatrik, meen jul hee tay sookh(u) paaveh(i), saaring shabad(i) soohaayi. 1. Raiyn(i) bubeeha boliyo, maryri maayee. 1. Ruhaou. Priyay siyoun preet(i) na ooltaiy kubhoon, jo Taiyn bhaavaiy saayee. 2. Neend guyyee, haumein tun(i) thaaki, Sach mut(i) ridaiy smaayi. 3. Rookheen, birkheen oodoun bhookha, peevaan Naam(u) soobhaayi. 4. Loachun taar, lultaa bil-laati, Dershun piyaas rujaayi. 5. Priayay bin(u) sheengaar(u) kureen, tayta tun taapaiy, kaapur(u) ung(i) na soohaayi. 6. Apnay Piyaray bin(u) ikk(u) khin(u) reh(i)

na sukoun, bin(u) milay neeend na paayi. 7. Pir nujeek(i), na boojhaiy bupurri, Satgur(i) deeya dikhaayay. 8. Sehj(i) miliya, tub hee sookh paaya, trishna Shabad(i) boojhaayi. 9. Kuhhou Nanak, Toojh tay mun(u) maaniya, keemut(i) kehn(u) na jaayi. 10.3.

Word Meaning: Chaatrik = bubeeha. = the rainbird. Meen = fish. Saaring = deer. Shabad(i) = sound (of a particular music). Soohaavi = pleasing. 1. Ooltaiy = reverse; lessen. Na Kubhoon = never. Taiyn = You. Saayee = the same (affection). 2. Haumein = selfishness and ego. Thaaki = exhausted, became ineffective. 3. Rookheen = Birkheen = to the trees (aimlessly). Oodoun Bhookha = hungry for \maya mind taking flights. Soobhaayi = affectionately. 4. Loachun = eyes. Taar = fixed. Lulta = tongue. Bil-laati = supplicates crying. Rujaayi = The Lord of His Will. 5. Sheengaar(u) = adornments. Tayta – the same. Tun Taapaiy = body (mind) suffers. Ung(i) = on the body. Soohaayi = provides comfort. 6. Khin(u) = moment. 7. Nujeek(i) = near. Buppurri = poor (of wisdom); ignorant. 8. Sehj(i) = in high spiritual state. Trishna = fire of desires. Boojhaayi = put out. 9. Mun Maaniya = convinced; won over; contented. 10.3.

MEANING: (Longing for the first drop of rain), the rainbird made a pathetic cry last night (listening to whom), I also began to miss my Waheguru, oh my mother. **Pause.**

I also realized that the rainbird and the fish feel comfortable only in water, and that the deer finds it soothing to hear the special music. 1.

Like the rainbird, the fish, and the deer who never forget their respective attachments, I also pray to Waheguru that with His Will, my love for Him should never lessen. 2.

With love for Waheguru, my sleep (enjoyments of Maya) has disappeared, and my selfishness and ego have exhausted (become ineffective), and I have acquired the wisdom (thinking) of reciting Waheguru's Naam. 3. Hungry for Maya (worldly attractions), my mind was taking flights aimlessly, but now, I am drinking Waheguru's Naam-Amrit affectionately. 4.

I have such a strong longing for the Sight of Waheguru that my eyes are set (focused) at His path, and my tongue is crying and supplicating for His Sight. 5.

The more I adorn my body to look pretty to Him, the more it suffers, and even expensive clothes do not provide any comfort without my Dear (Waheguru). 6.

I cannot survive even for a short moment without my Dear, and can get no sleep. 7.

The poor (ignorant) human bride does not realize that Waheguru is very close to her, but the Guru shows Him in her heart. 8.

One can put out the fire of his worldly desires with the Guru's Shabad and enjoy the bliss of union with Waheguru in the high spiritual state. 9.

One's mind can find contentment (blissfulness) only by connecting with Waheguru, and then the worth of his spiritual state cannot be described, oh Nanak. 10.3.

ਮਲਾਰ ਮਹਲਾ 1 ਅਸਟਪਦੀਆ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਅਖਲੀ ਊਡੀ ਜਲੁ ਭਰਨਾਲਿ॥ ਡੂਗਰੁ ਊਚਉ ਗੜੁ ਪਾਤਾਲਿ॥ ਸਾਗਰੁ ਸੀਤਲੁ ਗੁਰ ਸਬਦ ਵੀਚਾਰਿ॥ ਮਾਰਗੁ ਮੁਕਤਾ ਹਉਮੈ ਮਾਰਿ॥ 1॥ ਮੈ ਅੰਧੁਲੇ ਨਾਵੈ ਕੀ ਜੋਤਿ॥ ਨਾਮੁ ਅਧਾਰਿ ਚਲਾ ਗੁਰ ਕੈ ਭੈ ਭੇਤਿ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1275)॥ ਸਤਿਗੁਰ ਸਬਦੀ ਪਾਧਰੁ ਜਾਣਿ॥ ਗੁਰ ਕੈ ਤਕੀਐ ਸਾਚੈ ਤਾਣਿ॥ ਨਾਮੁ ਸਮ੍ਹਾਲਸਿ ਰੂੜੀ ਬਾਣਿ॥ ਥੈ ਭਾਵੈ ਦਰੁ ਲਹਸਿ ਪਿਰਾਣਿ॥ 2॥ ਊਡਾ ਬੈਸਾ ਏਕ ਲਿਵ ਤਾਰ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਨਾਮ ਆਧਾਰ॥ ਨਾ ਜਲੁ ਡੂੰਗਰੁ ਨ ਉਚੀ ਧਾਰਿ॥ ਨਿਜ ਘਰਿ ਵਾਸਾ ਤਹ ਮਗੁ ਨ ਚਾਲਣਹਾਰ॥ 3॥ ਜਿਤੁ ਘਰਿ ਵਸਹਿ ਤੂ ਹੈ ਬਿਧਿ ਜਾਨਹਿ ਬੀਜਉ ਮਹਲੁ ਨ ਜਾਪੈ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਸਮਝ ਨ ਹੋਵੀ ਸਭੁ ਜਗੁ ਦਬਿਆ ਛਾਪੈ॥ ਕਰਣ ਪਲਾਵ ਕਰੈ ਬਿਲਲਾਤਉ ਬਿਨੁ ਗੁਰ ਨਾਮੁ ਨ ਜਾਪੈ॥ ਪਲ ਪੰਕਜ ਮਹਿ ਨਾਮੁ ਛਡਾਏ ਜੇ ਗੁਰ ਸਬਦੁ ਸਿਞਾਪੈ॥ 4॥ ਇਕਿ ਮੂਰਖ ਅੰਧੇ ਮੁਗਧ ਗਵਾਰ॥ ਇਕਿ ਸਤਿਗੁਰ ਕੈ ਭੈ ਨਾਮ ਅਧਾਰ॥ ਸਾਚੀ ਬਾਣੀ ਮੀਠੀ ਅੰਮ੍ਰਿਤਧਾਰ॥ ਜਿਨਿ ਪੀਤੀ ਤਿਸੁ ਮੋਖ ਦੁਆਰ॥ 5॥ ਨਾਮੁ ਭੈ ਭਾਇ ਰਿਦੈ ਵਸਾਹੀ ਗੁਰ ਕਰਣੀ ਸਚੁ ਬਾਣੀ॥ ਇੰਦੁ ਵਰਸੈ ਧਰਤਿ ਸੁਹਾਵੀ ਘਟਿ ਘਟਿ ਜੋਤਿ ਸਮਾਣੀ॥ ਕਾਲਰਿ ਬੀਜਸਿ ਦੁਰਮਤਿ

ਐਸੀ ਨਿਗੁਰੇ ਕੀ ਨੀਸਾਣੀ॥ ਸਤਿਗੁਰ ਬਾਝਹੁ ਘੋਰ ਅੰਧਾਰਾ ਡੂਬਿ ਮੁਏ ਬਿਨੁ ਪਾਣੀ॥ 6॥ ਜੋ ਕਿਛੁ ਕੀਨੋ ਸੋ ਪ੍ਰਭੂ ਰਜਾਇ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਇ॥ ਹੁਕਮੇ ਬਾਧਾ ਕਾਰ ਕਮਾਇ॥ ਏਕ ਸਬਦਿ ਰਾਚੈ ਸਚਿ ਸਮਾਇ॥ 7॥ ਚਹੁ ਦਿਸਿ ਹੁਕਮੁ ਵਰਤੈ ਪ੍ਰਭ ਤੇਰਾ ਚਹੁ ਦਿਸਿ ਨਾਮ ਪਤਾਲੰ॥ ਸਭ ਮਹਿ ਸਬਦੁ ਵਰਤੈ ਪ੍ਰਭ ਸਾਚਾ ਕਰਮਿ ਮਿਲੈ ਬੈਆਲੰ॥ ਜਾਮਨੁ ਮਰਣਾ ਦੀਸੈ ਸਿਰਿ ਊਭੌ ਖੁਧਿਆ ਨਿਦ੍ਰਾ ਕਾਲੰ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਮਨਿ ਭਾਵੈ ਸਾਚੀ ਨਦਰਿ ਰਸਾਲੰ॥ 8॥1॥4॥

Malhaar Mehla 1, Ashtpudiyaan, Ghur(u) 2: Ek Onkar Satgur Persad(i).
Ukhlee oodi, jul(u) bhenaal(i). Doogur oochou, gurrh pataal(i). Saagur(u) seetul(u), Gur Shabad veechaar(i). Maarug(u) mookta, haumein maar(i). 1. Mein undhulay Naavaiy kee jot(i). Naam(u) adhaar(i), chullaan Gur kaiy bhaiy, bhayt(i). 1. Ruhaou.

(PAGE 1275): Satgur Shabadi paadhur(u) jaan(i). Gur kaiy tukiyaiy, Saachaiy taan(i). Naam(u) smaahlus(i) roorri Baan(i). Thaiyn bhaavaiy, Dur(u) lehs(i) piraan(i). 2. Oodaan, baiysaan Aik liv taar. Gur kaiy Shabad(i), Naam(u) adhaar. Na jul, doongur, na oochi dhaar(i). Nij ghur(i) vaasa, teh mug(u) na chaalunhaar. 3. Jit(u) ghur(i) vusehn(i), Tuhaiy bidh(i) jaaneh(i), beejou mehl(u) na jaapaiy. Satgur baajhoun sumjh na hovee, subh(u) jug(u) dubbiya, chhaapaiy. Kern pulaav kuraiy, bil-laatau, bin(u) Gur Naam na jaapaiy. Pul punkuj meh(i) Naam(u) chhudaayay, jay Gur shabad sinjaapaiy. 4. Ikk(i) moorukh undhay, moogudh guvaar. Ikk(i) Satgur kaiy bhaiy Naam adhaar. Saachi Bani meetthi, Amrit-dhaar. Jinh(i) peeti, tis(u) moakh dooaar. 5. Naam(u) bhaiy, bhaayay, ridaiy vusaahi, Gur kerni Sach(u) Bani. Ind(u) versaiy, dhert(i) soohaavi, ghut(i), ghut(i) Jot(i) smaani. Kaalur(i) beejus(i) doormut(i) aiysi, nigooray kee neeshaani. Satgur baajhoun ghor undhaara, doob(i) mooyay bin(u) paani. 6. Jo kichh(u) keeno, so Prubh(u) rujaayay. Jo Dhoor(i) likhiya, su maytna na jaayay. Huqamay baadha, kaar kumaayay. Aik Shabad(i) raachaiy, Sach(i) smaayay. 7. Chuhoun dis(i) Huqam(u) vertaiy Prubh Tayra, chuhoun dis(i) Naam putaalun(g). Subh meh(i) Shabad(u) vertaiy Prubh Saacha, kerm(i) milay Baiyaalun(g). Jaamun(u), merna deesaiy sir(i) oobhaou, khoodhiya, nindra, kaalun(g). Nanak, Naam(u) milaiy, mun(i) bhaavaiy, Saachi Nudr(i) rusaalun(g). 8.1.4.

Word Meaning: Ukhlee = crane. Bhernaal(i) = in the sea (lakes). Doogur = mountain (of ego). Gurrh = fort (shelter); spiritual support. Pataal(i) = very low place (humbleness). Saagur = sea. Seetul(u) = cool; peaceful. Maarug(u) = path; journey. Mookta = of emancipation. 1. Jot(i) = light. Adhaar = support; basis. Bhaiy = fear; respect. Bahyt(i) = the secrets (revealed by the Guru) (His Advice). Pause. Paadhur(u) = the true path of life. Tukiyaiy = support. Saachaiy = of Waheguru. Taan(i) = power; support. Smaahlus(i) = remembers; recites. Roorri Baan(i) = with Guru's beautiful Shabad. Thaiyn = You (God). Dur(u) = Waheguru's Residence. Lehs(i) = gets. Piraan(i) = recognize; find out. 2. Oodaan = take flights. Baiysaan = rest, become peaceful. Liv Taar = with focused mind. Jul = water (of the world-sea); worldly attractions. Doongur = mountain (of ego). Oochi Dhaar(i) = tall mountain range (difficult journey of life). Nij Ghur(i) Vaasa = own real home (connected with Waheguru). Teh Mug(u) = on that path. Chaalunhaar = perishable; to take rebirths.
Jit Ghur(i) = in whose heart. Bidh(i) Jaaneh(i) = know the ways. Beejou = other. Mehl(u) = Residence; destination. Dubbiya Chaapaiy = under pressure. Kern-Plaav = supplications. Bil-laatau = wailing. Pul Punkuj = time to blink. Chhudaayay = frees from the bonds of Maya, emancipates. Sinjaapaiy = recognizes. 4 Guvaar = unrefined. Adhaar = have support of. Moakh Dooaar = at the door of emancipation. 5. Bhaiy, Baayay = with love-filled fear. Gur Kerni = leading life as per Guru's advice. Sach(u) Bani = Waheguru's praise. Ind(u) = god of rain; rain. Kaalur(i) = ground covered with saltpetre. Doormut(i) = bad (foolish) thinking. Nigoora = without the Guru. Neeshaani = recognition; qualities. 6. Rujaayay = Waheguru's Will. Maytna Na Jaayay = cannot be erased. Huqamay Baandha = bound by Waheguru's Command (Will). Aik Shabad = praise of Waheguru. 7. Chuhoun

Dis(i) = in all the four directions (everywhere). Pataalun(g) = even in the underworlds. Kerm(i) = with His benevolence. Baiyaalun(g) = with immortal residence (Waheguru). Sir(i) Oobhaou = hanging on the head. Khoodhiya = appetite for Maya. Nindra = sleep (in the luxuries of Maya). Kaalun(g) = is death. Saachi Nudr(i) = everlasting kind Sight. Rusaalun(g) = the source of all sweetness (God). 8.

MEANING: Just like the birds cranes and others, which fly very high in the sky, cannot get water which is much lower in the lakes on the earth; the people, whose mind takes mountain-like high flights in their ego, cannot acquire Waheguru's Naam-Amrit for which the source is the company of the holy saints who live down on the earth (who have no ego at all). Guru's Shabad is the ocean (source) of peacefulness, and by pondering on it, one is able to kill his selfishness and ego and walk on the path leading to emancipation. 1.

I am blind to spiritual wisdom, and Waheguru's Soul (Light) enlightens my mind as a result of which, I now walk on the path shown by the Guru. With His respectful fear in mind and the secrets He has taught me, I will now be able to connect with Waheguru (Merge with Him). Pause. One finds the true and straight path of life (leading to union with Waheguru) through the Guru's Shabad. With Guru's support, and with the ability given to him by Waheguru, the devotee recites His Naam with the beautiful Shabads of the Guru in Waheguru's praise. With Waheguru's Will, he finds Waheguru's residence (achieves union with Him). 2.

My mind, which always takes high flights, becomes peaceful when I focus my mind on Waheguru's Naam with Guru's Shabad, which is the basis of my life. In that spiritual state, there is no water of sensual enjoyments to attract one, no mountain of ego, and no tough mountainous journey where one has to fight with evil desires. One's mind settles in his true dwelling (Waheguru's Naam) – the path of life which does not lead to rebirths. 3.

Only You know the ways by which You take dwelling in a devotee's heart, and the devotee does not see any other residence (as his permanent home) than Yours, oh Waheguru. The whole world is under the pressure of Maya's attractions (is captivated by it) and does not understand the real objective of human life without Satguru. One may cry and try many different ways, but cannot recite Waheguru's Naam without the Guru. Waheguru's Naam can free him from all worldly bonds in a moment if he recognizes the importance of the Guru's Shabad. 4. There are many foolish and unwise people who are spiritually blind, but there are also some who have made the fear of (respect for) the Guru and Waheguru's Naam the basis of their life. Waheguru's Naam is sweet and immortalizing; whoever drinks its Amrit, reaches the door of emancipation (achieves union with Waheguru). 5.

As per the Advice of the Guru, the task worth doing in life is to enshrine Waheguru's Naam in the heart with the Guru's Shabad and with fear for Him. Just like the earth becomes attractive when it rains, the human mind becomes attractive (pious) when Waheguru's Light appears in the heart (which is present, hidden in every heart). A man who has no faith in the Guru is recognized by his foolish thinking, like the farmer who plants seeds in the land covered with saltpetre (where no crop can grow). It is complete darkness in the world without the Guru, and the situation can be compared to the man who drowns in a dry pool (with no water). 6.

Whatever the man does, he does so by Waheguru's Will and according to his prewritten fate, which cannot be erased. The man performs tasks bound by Waheguru's Will. If one gets attached to (loves) Guru's Shabad, he gets absorbed in Waheguru (his soul merges with that of Waheguru). 7.

Waheguru's Huqam (His Laws) operate in all the four directions (everywhere), and His Naam (He Himself) is present everywhere – even in the underworlds. Waheguru is present in the form of Guru's Shabad (His Naam), but the immortal Waheguru can be realized only with His

benevolence. Because of one's appetite for the worldly attractions, and for his sleeping (unawareness) in the comfort of Maya, spiritual death hangs over his head all the time, and he continues taking births and dying. But one acquires Waheguru's Naam if he loves it with the eternal kind sight of Waheguru, which is the source of all sweetness, oh Nanak. 8.1.4.

ਮਲਾਰ ਮਹਲਾ 1॥ ਮਰਣ ਮੁਕਤਿ ਗਤਿ ਸਾਰ ਨ ਜਾਨੈ॥ ਕੰਠੇ ਬੈਠੀ ਗੁਰ ਸਬਦਿ ਪਛਾਨੈ॥ 1॥ ਤੂ ਕੈਸੇ ਆੜਿ ਫਾਥੀ ਜਾਲਿ॥ ਅਲਖੁ ਨ ਜਾਚਹਿ ਰਿਦੈ ਸਮ੍ਹਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਏਕ ਜੀਅ ਕੈ ਜੀਆ ਖਾਹੀ॥ ਜਲਿ ਤਰਤੀ ਬੂਡੀ ਜਲ ਮਾਹੀ॥ 2॥ ਸਰਬ ਜੀਅ ਕੀਏ ਪ੍ਰਤਪਾਨੀ॥ ਜਬ ਪਕੜੀ ਤਬ ਹੀ ਪਛੁਤਾਨੀ॥ 3॥ ਜਬ ਗਲਿ ਫਾਸ ਪੜੀ ਅਤਿ ਭਾਰੀ॥ ਊਡਿ ਨ ਸਾਕੈ ਪੰਖ ਪਸਾਰੀ॥4॥ ਰਸਿ ਚੁਗਹਿ ਮਨਮੁਖਿ ਗਾਵਾਰਿ॥ ਫਾਥੀ ਛੂਟਹਿ ਗੁਣ ਗਿਆਨ ਬੀਚਾਰਿ॥ 5॥ ਸਤਿਗੁਰ ਸੇਵਿ ਤੂਟੈ ਜਮਕਾਲੁ॥ ਹਿਰਦੈ ਸਾਚਾ ਸਬਦੁ ਸਮ੍ਹਾਲੁ॥ 6॥ ਗੁਰਮਤਿ ਸਾਚੀ ਸਬਦੁ ਹੈ ਸਾਰੁ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਰਖੈ ਉਰਿ ਧਾਰਿ॥ 7॥ ਸੇ ਦੁਖ ਆਗੈ ਜਿ ਭੋਗ ਬਿਲਾਸੇ॥ ਨਾਨਕ ਮੁਕਤਿ ਨਹੀ ਬਿਨੁ ਨਾਵੈ ਸਾਚੇ॥ 8॥2॥5॥

Malhaar Meha 1: Mern mookut(i) gut(i) saar na jaanaiy. Kuntthay baiytthi, Gur Shabad(i) puchhaanaiy. 1. Tu kaisay aarr(i) phaathi jaal(i). Alukh(u) na jaacheh(i) ridaiy smaahl(i). 1. Ruhaou. Aik jea, kaiy jeeyaan khaahi. Jul(i) terti, boodi jul maahi. 2. Serb jea keeyay pertpaani. Jub pukrree, tub hee puchhutaani. 3. Jub gul(i) phaas purree ut(i) bhaari. Ood(i) na saakaiy punkh pusaari. 4. Rus choogeh(i) munmukh(i) gavaar(i). Phaathi chhooteh(i) Goon Giyan beechaar(i). 5. Satgur sayv(i) tootaiy Jumkaal(u). Hirdaiy Saacha, Shabad(u) smaahl. 6. Gurmut(i) Saachi Shabad haiy saar(u). Hur(i) ka Naam(u) rukhaiy oor(i) dhaar(i). 7. Say dookh aagaiy, j(i) bhog bilaasay. Nanak, mookut(i) nuhhi bin(u) Saachay. 8.2.5.

Word Meaning: Mern Mookut(i) = emancipation from death. Gut(i) = high spiritual state. Kuntthay Baiytthi = on the side lines; as a formality. 1. Kaiysay = how; why? Aarr(i) = a heron-like bird. Phaathi = trapped. Alukh(u) = the incomprehensible (God). Jaacheh(i) = wish for. Pause. Kaiy = many. Terti = floating. Boodi = drowns. 2. Prutpaani = frighten to death. Puchhutaani = repents. 3. Phaas(i) = noose. Ut(i) Bhaari = very strong. Punkh Pusaari = by spreading wings. 4. Rus choogeh(i) = enjoy the sweetness. Gavaar(i) = (female) unwise. 5. Jumkaal(u) = (spiritual) death. Smaahl(u) = keep in mind; enshrines. 6. Gurmut(i) = Guru's Advice. Saachi = everlasting. Saar(u) = supreme. Oor(i) Dhaar(i) = embed in the heart. Say = those. Aagaiy = in Waheguru's Court. Bhog Bilaasay= enjoy sensual pleasures. 8.

MEANING: Like the heron-like bird, *aarr(i),* which is caught in a hunter's net while hunting for other life in water, how have you been trapped in the net of Maya (which causes spiritual death), oh man? You do not wish to enshrine the (Naam of the) incomprehensible Waheguru in your mind. **Pause.** The human bride does not value the high spiritual state which emancipates her from death, but tries to understand its worth with the Guru's Shabad as a formality only. 1. Like the *aarr(i)*, which kills many lives for its single life while floating on the surface of water, and drowns in it (when it is caught by another animal of prey), the man kills many other people (sucks their blood), and suffers spiritual death (is severely punished by God), and repents. 2.

The bird frightens all living beings in water to death, but repents when it gets caught. 3. When it gets a strong noose (of jaws of bigger flesh-eating animals in water), it cannot spread its wings to fly away. 4. Similarly, the foolish follower-of-his-mind enjoys the sweetness of sensual pleasures (and is punished). However, he can get freedom from such immoral pleasures by pondering over Guru's Shabad, which is full of noble qualities, and of Divine Knowledge. 5. One's net of spiritual death is broken when he enshrines Guru's eternal Shabad (Waheguru's Naam) in his heart. 6. Guru's Shabad and His Advice are eternal, so one should enshrine Waheguru's Naam in his heart. 7.

One has to suffer in the next world (in his next life) for all his enjoyments of sensual pleasures; and one cannot find salvation without Waheguru's Naam, oh Nanak. 8.2.5.

(ਅੰਗ 1276)॥ ਮਲਾਰ ਮਹਲਾ 3 ਅਸਟਪਦੀਆ ਘਰੁ 1॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(PAGE 1276): Malhaar Mehla 3, Ashtpudiyaan, Ghur(i) 1

Ek Onkar Satgur Persad(i)

ਕਰਮੁ ਹੋਵੈ ਤਾ ਸਤਿਗੁਰੁ ਪਾਈਐ ਵਿਣੁ ਕਰਮੇ ਪਾਇਆ ਨ ਜਾਇ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਕੰਚਨੁ ਹੋਈਐ ਜਾ ਹਰਿ ਕੀ ਹੋਇ ਰਜਾਇ॥ 1॥ ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਨਾਮਿ ਚਿਤੁ ਲਾਇ॥ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਪਾਈਐ ਸਾਚਾ ਹਰਿ ਸਿਉ ਰਹੈ ਸਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਤੇ ਗਿਆਨੁ ਊਪਜੈ ਤਾ ਇਹ ਸੰਸਾ ਜਾਇ॥ ਸਤਿਗੁਰ ਤੇ ਹਰਿ ਬੂਝੀਐ ਗਰਭ ਜੋਨੀ ਨਹ ਪਾਇ॥ 2॥ ਗੁਰ ਪਰਸਾਦੀ ਜੀਵਤ ਮਰੈ ਮਰਿ ਜੀਵੈ ਸਬਦੁ ਕਮਾਇ॥ ਮੁਕਤਿ ਦੁਆਰਾ ਸੋਈ ਪਾਏ ਜਿ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ 3॥ ਗੁਰ ਪਰਸਾਦੀ ਸਿਵ ਘਰਿ ਜੰਮੈ ਵਿਚਹੁ ਸਕਤਿ ਗਵਾਇ॥ ਅਚਰੁ ਚਰੇ ਬਿਬੇਕ ਬੁਧਿ ਪਾਏ ਪੁਰਖੈ ਪੁਰਖੁ ਮਿਲਾਇ॥ 4॥ ਧਾਤੁਰ ਬਾਜੀ ਸੰਸਾਰੁ ਅਚੇਤੁ ਹੈ ਚਲੈ ਮੂਲੁ ਗਵਾਇ॥ ਲਾਹਾ ਹਰਿ ਸਤ ਸੰਗਤਿ ਪਾਈਐ ਕਰਮੀ ਪਲੈ ਪਾਇ॥ 5॥ ਸਤਿਗੁਰ ਵਿਣੁ ਕਿਨੈ ਨ ਪਾਇਆ ਮਨਿ ਵੇਖਹੁ ਰਿਦੈ ਬੀਚਾਰਿ॥ ਵਡਭਾਗੀ ਗੁਰੁ ਪਾਇਆ ਭਵਜਲੁ ਉਤਰੇ ਪਾਰਿ॥ 6॥ ਹਰਿਨਾਮਾ ਹਰਿ ਟੇਕ ਹੈ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅਧਾਰੁ॥ ਕ੍ਰਿਪਾ ਕਰਹੁ ਗੁਰੁ ਮੇਲਹੁ ਹਰਿ ਜੀਉ ਪਾਵਉ ਮੋਖ ਦੁਆਰੁ॥ 7॥ ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਠਾਕੁਰਿ ਮੇਟਣਾ ਨ ਜਾਇ॥ ਨਾਨਕ ਸੇ ਜਨ ਪੂਰਨ ਹੋਏ ਜਿਨ ਹਰਿ ਭਾਣਾ ਭਾਇ॥ 8॥1॥

Kerm(u) hovaiy, ta Satgur(u) paayiyaiy, vin(u) kermay paaya na jaayay. Satgur miliyaiyn kunchun(u) hoyiyaiy, ja Hur(i) kee hoyay rujaayay. 1. Mun mayray Hur(i), Hur(i) Naam(i) chit(u) laayay. Satgur tay Hur(i) paayiyaiy Saacha, Hur(i) siyoun ruhhaiy smaayay. 1. Ruhaou. Satgur tay Giyan(u) oopjaiy, ta eh sunsa jaayay. Satgur tay Hur(i) boojhiyaiy, gerbh joani neh paayay. 2. Gur persadi jeevut muraiy, mur(i) jeevaiy, Shabad(u) kmaayay. Mookut(i) dooaara soyee paayay, j(i) vichoun aap(u) guvaayay. 3. Gur persadi Shiv ghur(i) jummaiy, vichoun Shakut(i) guvaayay. Achur(u) churay, bibayk boodh(i) paayay, purkhaiy, Purakh(u) milaayay. 4. Dhaatur baaji sunsaar(u) achayt(u) haiy, chullaiy mool(u) guvaayay. Laaha Hur(i) Sat-sungut(i) paayiyaiy, kermee pullaiy paayay. 5. Satgur vin(u) kinaiy na paaya, mun(i) vaykhou ridaiy beechaar(i). Vudbhaageen Gur(u) paaya, bhuvjul(u) ootraiy paar(i). 6. Hur(i) Naama Hur(i) tayk haiy, Hur(i), Hur(i) Naam(u) adhaar(u). Kirpa kurhou Gur(u) maylhou Hur(i) Jeeou, paavoun moakh dooaar(u). 7. Mustuk(i) lilaat(i) likhiya Dhoor(i) Tthaakur(i), maytna na jaayay. Nanak, say jun poorun hoyay, jinh hur(i) bhaana bhaayay. 8.1.

Word Meaning: Kerm(u) = benevolence of (God); good fortune. Kunchun(u) = (pure like) gold. Rujaayay = Will. 1. Chit(u) Laayay = attach mind. Saacha = the eternal (God). Siyoun = with; in. Pause. Oopjaiy = sprouts. Sunsa = doubts; worries. Boojhiyaiy = learn; realize. Gerbh Joani = birth in different life forms. 2. Jeevut Muray = kill desires while living in family. Kmaayay = lead life. Mookut(i) Dooaara = door of emancipation. Aap(u) Guvaayay = get rid of selfishness and ego. 3. Shiv Ghur(i) Jummay = acquire spiritual wisdom (to connect with Waheguru). Shakut(i) = effects of Maya. Achur(u) = very difficult to swallow (control one's senses). Churay = eat; swallow. Bibayk Boodh(i) = wisdom to distinguish between the good and the bad. Purkhaiy = human (soul). Purakh(u) = Waheguru (His Soul). 4. Dhaatur Baaji = game of Maya. Achayt(u) = unaware. Chullaiy = leaves the world. Mool(u) Guvaayay = losing even the basic (original) spiritual wealth. Laaha = benefit. Pullaiy Paayay = acquires. 5. Bhuvjul(u) Ootraiy Paar(i) = swims across the world-sea; is salvaged.

6. Tayk = support; shelter. Adhaar(u) = support; basis. 7. Mustuk(i) = Lilaat(i) = on the forehead. Maytna Na Jaayay = cannot be erased. Poorun = perfect. 8.

MEANING: One connects with Satguru only through Waheguru's benevolence**,** not without good fortune. With Waheguru's Will, one gets connected with Satguru (takes His shelter), where one's mind gets purified like gold. 1.

Get attached to, and stay absorbed in the Naam of the eternal Waheguru, which can be acquired only from Satguru, oh my mind. Pause.

One acquires the Divine Knowledge from Satguru, which clears all his doubts (and eradicates all his worries). One learns the virtues and the secrets of Waheguru from Satguru, as a result of which, he never takes any life form again. 2.

Only that individual attains emancipation who kills his selfishness, his ego, and his worldly desires while living in the family, and acquires a new life (is transformed into a completely new personality) by leading his life as per the Guru's Shabad. 3.

Such a devotee overcomes all the effects of Maya and takes birth in Waheguru's Home (leads his life strictly as per the Guru's Advice). He successfully completes the very difficult task of controlling his senses, acquires the wisdom to distinguish between good and bad, and merges his soul with that of Waheguru. 4.

The world is unaware that it is a game (drama) of Maya. Enjoying the attractions of Maya, the man leaves the world, having lost even his basic good qualities. One earns spiritual benefit (wealth) only in the company of the holy saints – that too only with good fortune. 5.

You can verify by thinking deeply that no one can ever acquire noble qualities without Satguru (and without the recitation of Waheguru's Naam). Only the highly fortunate individuals get connected with the Guru, and get ferried across the world-sea. 6.

Waheguru's Naam is the support for the devotee, and the basis of his life. Please, be kind to me, and connect me with the Guru so that too, may find emancipation, oh Waheguru. 7.

One's fortune, which is prewritten on his forehead by the Lord, cannot be erased by anyone; those individuals become perfect (like Waheguru) who like (gladly accept) Waheguru's Will, oh Nanak. 8.1.

ਮਲਾਰ ਮਹਲਾ 3॥ ਬੇਦ ਬਾਣੀ ਜਗੁ ਵਰਤਦਾ ਤ੍ਰੈ ਗੁਣ ਕਰੇ ਬੀਚਾਰੁ॥ ਬਿਨੁ ਨਾਵੈ ਜਮ ਡੰਡ ਸਹੈ ਮਰਿ ਜਨਮੈ ਵਾਰੋ ਵਾਰ॥ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਹੋਏ ਪਾਏ ਮੋਖ ਦੁਆਰੁ॥ 1॥ ਮਨ ਰੇ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਇ॥ ਵਡੈ ਭਾਗਿ ਗੁਰੁ ਪੂਰਾ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਆਪਣੈ ਭਾਣੈ ਸ੍ਰਿਸਟਿ ਉਪਾਈ ਹਰਿ ਆਪੇ ਦੇਇ ਅਧਾਰੁ॥ ਹਰਿ ਆਪਣੈ ਭਾਣੈ ਮਨੁ ਨਿਰਮਲੁ ਕੀਆ ਹਰਿ ਸਿਉ ਲਾਗਾ ਪਿਆਰੁ॥ ਹਰਿ ਕੈ ਭਾਣੈ ਸਤਿਗੁਰੁ ਭੇਟਿਆ ਸਭੁ ਜਨਮੁ ਸਵਾਰਣਹਾਰੁ॥ 2॥ ਵਾਹੁ ਵਾਹੁ ਬਾਣੀ ਸਤਿ ਹੈ ਗੁਰਮੁਖਿ ਬੂਝੈ ਕੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਕਰਿ ਪ੍ਰਭੁ ਸਾਲਾਹੀਐ ਤਿਸੁ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਆਪੇ ਬਖਸੇ ਮੇਲਿ ਲਏ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਇ॥ 3॥ ਸਾਚਾ ਸਾਹਿਬੁ ਮਾਹਰੋ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ॥ ਅੰਮ੍ਰਿਤ ਵਰਸੈ ਮਨੁ ਸੰਤੋਖੀਐ ਸਚਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਹਰਿ ਕੈ ਨਾਇ ਸਦਾ ਹਰੀਆਵਲੀ ਫਿਰਿ ਸੁਕੈ ਨ ਕੁਮਲਾਇ॥ 4॥ (ਅੰਗ 1277)॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਓ ਮਨਿ ਵੇਖਹੁ ਕੋ ਪਤੀਆਇ॥ ਹਰਿ ਕਿਰਪਾ ਤੇ ਸਤਿਗੁਰੁ ਪਾਈਐ ਭੇਟੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਮਨਮੁਖ ਭਰਮਿ ਭੁਲਾਇਆ ਬਿਨੁ ਭਾਗਾ ਹਰਿ ਧਨ ਨ ਪਾਇ॥ 5॥ ਤ੍ਰੈਗੁਣ ਸਭਾ ਧਾਤੁ ਹੈ ਪੜਿ ਪੜਿ ਕਰਹਿ ਵੀਚਾਰੁ॥ ਮੁਕਤਿ ਕਦੇ ਨ ਹੋਵਈ ਨਹੁ ਪਾਇਨ੍ਹਿ ਮੋਖ ਦੁਆਰੁ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬੰਧਨ ਨ ਤੁਟਹਿ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ 6॥ ਪੜਿ ਪੜਿ ਪੰਡਿਤ ਮੋਨੀ ਥਕੇ ਬੇਦਾ ਕਾ ਅਭਿਆਸੁ॥ ਹਰਿ ਨਾਮੁ ਚਿਤਿ ਨ ਆਵਈ ਨਹ ਨਿਜ ਘਰਿ ਹੋਵੈ ਵਾਸੁ॥ ਜਮ ਕਾਲੁ ਸਿਰਹੁ ਨ ਉਤਰੈ ਅੰਤਰਿ ਕਪਟ ਵਿਣਾਸੁ॥ 7॥ ਹਰਿ ਨਾਵੈ ਨੋ ਸਭੁ ਕੋ ਪਰਤਾਪਦਾ ਵਿਣੁ ਭਾਗਾ ਪਾਇਆ ਨ ਜਾਇ॥ ਨਦਰਿ ਕਰੇ ਗੁਰੁ ਭੇਟੀਐ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਨਾਮੇ ਹੀ ਪਤਿ ਊਪਜੈ ਹਰਿ ਸਿਉ ਰਹਾ ਸਮਾਇ॥ 8॥2॥

Malhaar Mehla 3: Bayd bani jug(u) vertda, traiy-goon kuray beechaar(u). Bin(u) Naavaiy Jum dund suhhaiy, mur(i) junmaiy vaaro, vaar. Satgur bhaytay mookut(i) hoyay, paayay moakh dooaar(u). 1. Man ray, Satgur(u) sayv(i) smaayay. Vuddaiy bhaag(i) Gur(u) Poora paaya, Hur(i) Naam(u) dhiyaayay. 1. Ruhaou. Hur(i) Apnaiy Bhaanaiy srisht(i) oopaayi, Hur(i) Aapay dayay adhaar(u). Hur(i) Apnay Bhaanaiy mun nirmul(u) keeya, Hur(i) siyoun laaga piyar(u). Hur(i) kaiy Bhaanaiy Satgur(u) bhaytiya, subh(u) junum(u) suvaarunhaar(u). 2. Vaah(u), vaah(u) Bani Sat(i) haiy, Gurmukh(i) boojhaiy koyay. Vaah(u), vaah(u) kur(i) Prubh salaahiyaiy, Tis(u) jayvud(u) uver(u) na koyay. Aapay bukhshay mayl(i) luyyay, kerm(i) praaput(i) hoyay. 3. Saacha Sahib(u) maahro, Satgur(i) deeya dikhaayay. Amrit versaiy, mun(u) suntokhiyaiy, Sach(i) ruhhaiy liv laayay. Hur(i) kaiy Naayay sudaa huriyaavli, phir(i) sookaiy na koomlaayay. 4.

(PAGE 1277): Bin(u) Satgur kinaiy na paayo, mun(i) vaykhou ko putiyaayay. Hur(i) kirpa tay Satgur(u) paayiyaiy, bhaytaiy sehj(i) soobhaayay. Munmukh bherm(i) bhoolaaya, bin(u) bhaagaan Hur(i) dhun na paayay. 5. Traiy-goon subbha dhaat(u) haiy, purrh(i), purrh(i) kureh(i) veechaar(u). Mookut(i) kuday na hovyee, nuhhou paayin moakh dooaar(u). Bin(u) Satgur(u) bundhun na tooteh(i), Naam(i) na luggaiy piyaar(u). 6. Purrh(i), purrh(i) pundit moani thuckay, Baydaan ka abhiyaas(u). Hur(i) Naam(u) chit(i) na avyee, neh nij ghur(i) hovaiy vaas(u). Jum kaal(u) sirhoun na ootraiy, untar(i) kupt vinaas(u). 7. Hur(i) Naavaiyn nu subh(u) ko pertaapda, vin(u) bhaagaan paaya na jaayay. Nudr(i) kuray Gur(u) bhaytiyaiy, Hur(i) Naam(u) vussaiy mun(i) aayay. Nanak, Naamay hee put(i) oopjaiy, Hur(i) siyoun ruhhaan smaayay. 8.2.

Word Meaning: Bayd Bani = Teachings of the Vedas. Vertda = follows. Traiy-Goon = the three effects of Maya. Dund = punishment. Suhhaiy = endures. Vaaro Vaar = again, and again. Bhaytay = on meeting with. 1. Smaayay = absorb in the Naam. Vuddaiy Bhaag(i) = with great fortune. Pause. Bhaanaiy = Will; Huqam; Command. Srisht(i) Oopaayi = created the world. Adhaar(u) = support; food. Siyoun = with. Suvvarnhaar = beautifier; causing success. 2. Vaah(u) Vaah(u) = wonderful; praise-worthy. Sat Haiy = evergreen; eternally true. Koyay = some rare. Jayvud(u) = as great. Bukhshay = endows. Kerm(i) = with benevolence; good fortune. Praaput(i) = acquire. 3. Maahro = expert; Perfect. Versaiy = rains. Suntokhiyaiy = is contented. Liv Laayay = focus mind. Huriyaavli = green; full of life. Sookaiy = dry up. Koomlaayay = wilt; droop. 4. Kinaiy Na = nobody. Putiyaayay = to be convinced. Sehj(i) Soobhaayay = naturally; without any special effort. Bherm(i) Bhoolaayay = misled by illusions. 5. Dhaat(u) = attractions of Maya. Nuhhou = nor. Bundhun = bonds. 6. Moani = hermits; sages. Thuckay = exhausted. Abhiyaas(u) = practise. Nij Ghur(i) = in self; union with Waheguru. Jum Kaal(u) = the Angel of death. Untar(i) = in mind. Kupt = deceit. Vinaas(u) = (spiritual) destruction (death). 7. Subh(u) Ko = everybody. Pertaapda = longs for. Put(i) = respect. 8.

MEANING: The world follows the preachings of the Vedas, which discuss only Maya, which has three effects (and keep the people engrossed in it). But without Waheguru's Naam, the man has to endure (suffer) the punishment of the Angel of justice, and he keeps taking births, dying again, and again. One attains emancipation only when he meets with the Guru (comes to His shelter, and recites Waheguru's Naam). 1.

Serve the Guru (act upon His Advice) and get absorbed in His Shabad (in Waheguru's praise), oh my mind. But one gets connected with the Perfect Guru only if one is highly fortunate and recites Waheguru's Naam. Pause.

Waheguru creates the world with His own Will, and provides support (all necessities of life, including food). Waheguru purifies the mind of His devotees with His own Will, and infuses

love for Him in their minds. One gets connected with the Guru by Waheguru's Will, who adorns the life of the devotees with noble qualities. 2.
Amazing! Amazing!! Guru's Shabad (Waheguru's praise) is ever true (connects one with Waheguru no matter where he is or what eon it is), but some rare devotee realizes this in the shelter of the Guru. No one else is as great as Waheguru is, and He should be praised by the Guru's amazing Shabad. With His benevolence, Waheguru connects His devotees with Him if they are fortunate enough. 3. The eternal Lord is perfect in everything, and Satguru reveals Him to the devotees. When one meditates on Waheguru, His Amrit-Naam rains on his brain as a result of which, his spiritual state flourishes, which never dries up or withers away, and he feels fully contented. 4.
One can see (verify) for himself that no one ever realizes Waheguru without the Guru. But at the same time, one connects with Satguru only with the benevolence of Waheguru, and without any special effort on his part. The follower-of-his-mind (a worshipper of Maya) is misled by the false illusions of Maya, and cannot acquire the wealth of Waheguru's Naam without his good fortune. 5. People read holy books and ponder on them, but they (the books) keep them attached to Maya with its three qualities. They can never get free from the bonds of Maya, and can never find emancipation. The bonds of Maya cannot be broken without Satguru, and one can never develop love for Waheguru's Naam. 6.
The pundits and the sages exhaust themselves by reading the Vedas and practising (following) their advice. They do not think about Waheguru's Naam and cannot control their mind so that it stays in itself (becomes stable) and connects with Waheguru. With deceit in their mind, their spirituality is destroyed, and they cannot overcome the fear of the Angel of Death hovering over their head. 7.
Everybody yearns for Waheguru's Naam, but one cannot acquire it without good fortune. However, with the benevolence of Waheguru, one connects with Satguru, and Waheguru's Naam becomes embedded in his mind. One earns respect only with Waheguru's Naam when he stays absorbed in it, oh Nanak. 8.2.

ਮਲਾਰ ਮਹਲਾ 3 ਅਸਟਪਦੀ ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ ਗੁਰ ਕੀ ਕਾਰੈ ਲਾਏ॥ ਦੁਖੁ ਪਲ੍ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਸਾਏ॥ ਸਾਚੀ ਗਤਿ ਸਾਚੈ ਚਿਤੁ ਲਾਏ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਬਦਿ ਸੁਣਾਏ॥ 1॥ ਮਨ ਮੇਰੇ ਹਰਿ ਹਰਿ ਸੇਵਿ ਨਿਧਾਨੁ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਹਰਿ ਧਨੁ ਪਾਈਐ ਅਨਦਿਨੁ ਲਾਗੈ ਸਹਜਿ ਧਿਆਨੁ॥ 1॥ ਰਹਾਉ॥ ਬਿਨੁ ਪਿਰ ਕਾਮਣਿ ਕਰੇ ਸੀਗਾਰੁ॥ ਦੁਹਚਾਰਣੀ ਕਹੀਐ ਨਿਤ ਹੋਇ ਖੁਆਰੁ॥ ਮਨਮੁਖ ਕਾ ਇਹੁ ਬਾਦਿ ਅਚਾਰੁ॥ ਬਹੁ ਕਰਮ ਦ੍ਰਿੜਾਵਹਿ ਨਾਮੁ ਵਿਸਾਰਿ॥ 2॥ ਗੁਰਮੁਖਿ ਕਾਮਣਿ ਬਣਿਆ ਸੀਗਾਰੁ॥ ਸਬਦੇ ਪਿਰੁ ਰਖਿਆ ਉਰਧਾਰਿ॥ ਏਕੁ ਪਛਾਣੈ ਹਉਮੈ ਮਾਰਿ॥ ਸੋਭਾਵੰਤੀ ਕਹੀਐ ਨਾਰਿ॥ 3॥ ਬਿਨੁ ਗੁਰ ਦਾਤੇ ਕਿਨੈ ਨ ਪਾਇਆ॥ ਮਨਮੁਖ ਲੋਭਿ ਦੂਜੈ ਲੋਭਾਇਆ॥ ਐਸੇ ਗਿਆਨੀ ਬੂਝਹੁ ਕੋਇ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਇ॥ 4॥ ਕਹਿ ਕਹਿ ਕਹਣੁ ਕਹੈ ਸਭੁ ਕੋਇ॥ ਬਿਨੁ ਮਨ ਮੂਏ ਭਗਤਿ ਨ ਹੋਇ॥ ਗਿਆਨ ਮਤੀ ਕਮਲ ਪਰਗਾਸੁ॥ ਤਿਤੁ ਘਟਿ ਨਾਮੈ ਨਾਮਿ ਨਿਵਾਸੁ॥ 5॥ ਹਉਮੈ ਭਗਤਿ ਕਰੇ ਸਭੁ ਕੋਇ॥ ਨਾ ਮਨੁ ਭੀਜੈ ਨਾ ਸੁਖੁ ਹੋਇ॥ ਕਹਿ ਕਹਿ ਕਹਣੁ ਆਪੁ ਜਾਣਾਏ॥ ਬਿਰਥੀ ਭਗਤਿ ਸਭੁ ਜਨਮੁ ਗਵਾਏ॥ 6॥ ਸੇ ਭਗਤ ਸਤਿਗੁਰ ਮਨ ਭਾਏ॥ ਅਨਦਿਨੁ ਨਾਮਿ ਰਹੇ ਲਿਵ ਲਾਏ॥ ਸਦ ਹੀ ਨਾਮੁ ਵੇਖਹਿ ਹਜੂਰਿ॥
(ਅੰਗ 1278)॥ ਗੁਰ ਕੈ ਸਬਦਿ ਰਹਿਆ ਭਰਪੂਰਿ॥ 7॥ ਆਪੇ ਬਖਸੇ ਦੇਇ ਪਿਆਰੁ॥ ਹਉਮੈ ਰੋਗੁ ਵਡਾ ਸੰਸਾਰਿ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਏਹੁ ਰੋਗੁ ਜਾਇ॥ ਨਾਨਕ ਸਾਚੇ ਸਾਚਿ ਸਮਾਇ॥ 8॥1॥3॥5॥8॥
Malhaar Mehla 3, Ashtpudi, Ghur(u) 2: Ek Onkar Satgur Persad(i). Hur(i), Hur(i) kirpa kuray, Gur kee kaaraiy laayay. Dookh(u) pullhur(i), Hur(i) Naam(u) vusaayay. Saachi gut(i), Saachaiy chit(u) laayay. Gur kee Bani Shabad(i) soonaayay. 1. Mun mayray Hur(i), hur(i) sayv(i) nidhaan(u). Gur kirpa tay Hur(i) dhun(u) paayiyaiy, undin(u) laagaiy sehj(i) dhiyaan(u).

1. Ruhaou. Bin(u) Pir kaamun(i) kuray sheengaar(u). Doohchaarni kuhhiyaiy, nit hoyay khooaar(u). Munmukh ka eh(u) baad(i) achaar(u). Buhhou kerm drirraveh(i), Naam(u) visaar(i). 2. Gurmukh(i) kaamun(i) buniya, sheengaar(u). Shabaday Pir raakhiya oordhaar(i). Aik(u) puchhaanaiy, haumein maar(i). Sobhavunti kuhhiyaiy naar(i). 3. Bin(u) Gur Daatay kinaiy na paaya. Munmukh lobh(i) doojaiy lobhaaya. Aiysay Giyani boojhou koyay. Bin(u) Gur bhaytay mookut(i) na hoyay. 4. Keh(i), keh(i) kehn(u) kuhhaiy subh(u) koyay. Bin(u) mun mooyay, bhugut(i) na hoyay. Giyan mutee, kumul pergaas(u). Tit(u) ghut(i) Naamaiy , Naam(i) nivaas(u). 5. Haumein bhugut(i) kuray subh(u) koyay. Na mun bheejaiy, na sookh(u) hoyay. Keh(i), keh(i) kehn(u) aap(u) janaayay. Birthi bhugut(i) subh(u) junum(u) guvaayay. 6. Say bhugut, Satgur mun bhaayay. Undin(u) Naam(i) ruhhay liv laayay. Sud hee Naam(u) vaykheh(i) hujoor(i).

(PAGE 1278): Gur kaiy Shabad(i) ruhhiya bherpoor(i). 7. Aapay bukhshay dayay piyaar(u). Haumein roag(u) vudda sunsaar(i). Gur kirpa tay eh(u) roag(u) jaayay. Nanak, Saachay, Saach(i) smaayay. 8.1.3.5.8.

Word Meaning: Gur Kee Kaaray = serving the Guru; acting on His Advice. Pullhur(i) = to get rid of. Saachi = eternal. Gut(i) = high spiritual state. 1. Nidhaan(u) = treasure (of all comforts). Undin(u) = everyday; always. Pause. Kaamun(i) = woman. Sheengaar = beautification. Doohchaarni = characterless. Khooaar(u) = suffers humiliation. Baad(i) = worthless. Achaar(u) = behaviour; performance. Kerm = rituals. Drirraayay = reinforces; does again, and again. 2. Oordhaar(i) = enshrined in heart. Aik(u) = the “One” God. Puchhaanaiy = makes connection. Sobhavunti = praiseworthy. Naar(i) = woman. 3. Lobhaaya = attracted to. 4. Kehn(u) = describe. Mooyay = dead; killing. Giyan Mutee = with spiritual thinking. Kumul Pergaas(u) = enlightenment of heart (mind). Tit(u) = that. 5. Bheejaiy = imbues. Aap Janaayay = displays his ego. Birthi = useless. 6. Say = those. Hujoor(i) = close by. Bherpoor(i) = fully present. 7. Bukhshay = endows. Roag(u) = disease. Saach(i) = with Waheguru’s Naam. 8.

MEANING: Waheguru exhorts (makes) a devotee to follow the Advice of the Guru when He is benevolent to him. As a result, the devotee enshrines the Naam(u) in his heart and gets rid of his discomforts. With his attachment to (love for) Waheguru’s Naam, he attains the everlasting high spiritual state and narrates the Guru’s Shabad to others. 1.

Serve (worship) Waheguru all the time, which is the treasure of everything, oh my mind. But it is with the grace of the Guru that one acquires the wealth of Waheguru’s Naam and stays connected with Him in the high spiritual state. Pause. A woman who beautifies herself without a husband is called characterless and is always in disgrace. Similarly, wearing of religious symbols by a Maya-worshipper who, forgetting Waheguru’s Naam, performs a variety of rituals, is spiritually a worthless display of his religious behaviour. 2.

But, a Guru’s Sikh, who enshrines the Naam of his Dear (Waheguru) with the Guru’s Shabad in his heart, acquires natural beauty (of mind). Such a human bride is highly praiseworthy, who overcomes her selfishness and ego, and makes a connection with the “One” (God). 3.

Nobody can acquire Waheguru’s Naam without the Guru and with his geed; the follower of his mind is attracted to (engrossed in) Maya. But some rare knowledgeable devotee realizes the fact that no one can find emancipation without taking shelter of the Guru. 4.

Everybody chants God’s name in some form with their tongue, but no worship is accepted by Him unless one kills their mind (worldly desires). One’s mind is enlightened only with the spiritual thinking (with Guru’s Shabad), when Waheguru’s Naam takes dwelling in such a heart. 5. Everybody worships some power to boost their selfishness and ego, but neither their minds are imbued with such worship, nor do they achieve any comfort (peace

of mind). Their worship is only for a display of their ego. They waste away their precious human life in such worthless worship. 6.
Only those are the true devotees who stay connected with Waheguru by meditating on His Naam, and are liked by the Guru. With Guru's Shabad, they see Waheguru close to them and fully present everywhere. 7.
Haumein (selfishness and ego) is a grave ailment in the world, which is eradicated with the Guru's grace. Waheguru endows His devotees with His love, and they merge into Him with His Naam (Guru's Shabad), oh Nanak. 8.1.3.5.8.

ਰਾਗੁ ਮਲਾਰ ਛੰਤ ਮਹਲਾ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪਰਸਾਦਿ॥

Raag(u) Malhaar, Chhunt, Mehla 5: Ek Onkar Satgur Persad(i)

ਪ੍ਰੀਤਮ ਪ੍ਰੇਮ ਭਗਤਿ ਕੇ ਦਾਤੇ॥ ਅਪਨੇ ਜਨ ਸੰਗਿ ਰਾਤੇ॥ ਜਨ ਸੰਗਿ ਰਾਤੇ ਦਿਨਸੁ ਰਾਤੇ ਇਕ ਨਿਮਖ ਮਨਹੁ ਨ ਵੀਸਰੈ॥ ਗੋਪਾਲ ਗੁਣਨਿਧਿ ਸਦਾ ਸੰਗੇ ਸਰਬ ਗੁਣ ਜਗਦੀਸਰੈ॥ ਮਨੁ ਮੋਹਿ ਲੀਨਾ ਚਰਨ ਸੰਗੇ ਨਾਮ ਰਸਿ ਜਨ ਮਾਤੇ॥ ਨਾਨਕ ਪ੍ਰੀਤਮ ਕ੍ਰਿਪਾਲ ਸਦ ਹੂੰ ਕਿਨੈ ਕੋਟਿ ਮਧੇ ਜਾਤੇ॥ 1॥ ਪ੍ਰੀਤਮ ਤੇਰੀ ਗਤਿ ਅਗਮ ਅਪਾਰੇ॥ ਮਹਾ ਪਤਿਤ ਤੁਮ੍ਹ ਤਾਰੇ॥ ਪਤਿਤ ਪਾਵਨ ਭਗਤਿ ਵਛਲ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਸੁਆਮੀਆ॥ ਸੰਤ ਸੰਗੇ ਭਜੁ ਨਿਸੰਗੇ ਰਉ ਸਦਾ ਅੰਤਰਜਾਮੀਆ॥ ਕੋਟਿ ਜਨਮ ਭ੍ਰਮੰਤ ਜੋਨੀ ਤੇ ਨਾਮ ਸਿਮਰਤ ਤਾਰੇ॥ ਨਾਨਕ ਦਰਸ ਪਿਆਸ ਹਰਿ ਜੀਉ ਆਪਿ ਲੇਹੁ ਸਮ੍ਹਾਰੇ॥ 2॥

ਹਰਿ ਚਰਨ ਕਮਲ ਮਨੁ ਲੀਨਾ॥ ਪ੍ਰਭ ਜਲ ਜਨ ਤੇਰੇ ਮੀਨਾ॥ ਜਲ ਮੀਨ ਪ੍ਰਭ ਜੀਉ ਏਕੁ ਤੂਹੈ ਭਿੰਨ ਆਨ ਨ ਜਾਨੀਐ॥ ਗਹਿ ਭੁਜਾ ਲੇਵਹੁ ਨਾਮ ਦੇਵਹੁ ਤਉ ਪ੍ਰਸਾਦੀ ਮਾਨੀਐ॥ ਭਜੁ ਸਾਧ ਸੰਗੇ ਏਕ ਰੰਗੇ ਕ੍ਰਿਪਾਲ ਗੋਬਿੰਦ ਦੀਨਾ॥ ਅਨਾਥ ਨੀਚ ਸਰਣਾਇ ਨਾਨਕ ਕਰਿ ਮਇਆ ਅਪੁਨਾ ਕੀਨਾ॥ 3॥ ਆਪਸ ਕਉ ਆਪੁ ਮਿਲਾਇਆ॥ ਭ੍ਰਮ ਭੰਜਨ ਹਰਿ ਰਾਇਆ॥ ਆਚਰਜ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਮਿਲੇ ਗੁਣਨਿਧਿ ਪਿਆਰਿਆ॥ ਮਹਾ ਮੰਗਲ ਸੂਖ ਉਪਜੇ ਗੋਬਿੰਦ ਗੁਣ ਨਿਤ ਸਾਰਿਆ॥ ਮਿਲਿ ਸੰਗਿ ਸੋਹੇ ਦੇਖਿ ਮੋਹੇ ਪੂਰਬਿ ਲਿਖਿਆ ਪਾਇਆ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਸਰਨਿ ਤਿਨ ਕੀ ਜਿਨੀ ਹਰਿ ਹਰਿ ਧਿਆਇਆ॥ 4॥1॥

Preetum, praym bhugut(i) kay Daatay. Apnay jun sung(i) raatay. Jun sung(i) raatay, dinus(u) raatay, ikk nimukh munhoun na veesraiy. Gopal, Goon-nidh(i) sudaa sungay, serb-goon Jugdeeshuraiy. Mun(u) moh(i) leena Churn sungay, Naam rus(i) jun maatay. Nanak, Preetum kirpal sud-hoon, kinaiy koat(i) mudahy jaatay. 1. Preetum Tayri gut(i) agumm, apaaray. Muhha putit Toomh taaray. Putit-Paavun, bhugut(i) vuchhul, kirpa-sindh(u) Soamiya. Sunt sungay, bhuj(u) nisungay, ruou Untarjaamiya. Koat(i) junum bhermunt joani, tay Naam simrut taaray. Nanak, Ders piyaas, Hur(i) Jeeou, Aap(i) layhou smaahray. 2.

Hur(i) Churn Kumul mun(u) leena. Prubh jul, jun Tayray meena. Jul, meen Prubh Jeeou Aik Tuhaiyn, bhinn aan na jaaniyaiy. Geh(i) bhooja layvhou, Naam dayhou, Tuou persadi maaniyaiy. Bhuj(u) Sadh sungay, Aik rungay, kirpal Gobind deena. Anaath, deen shernaayay Nanak, kur(i) muyya, Apuna keena. 3. Aapus kuou Aap(i) milaaya, Bherm-Bhunjun Hur(i) Raaya. Aachurj Soami, untarjaami, milay Goon-Nidh(i) piyaariya. Muhha mungul, sookh oopjaiy, Gobind goon nit saariya. Mil(i) sung(i) sohaiy, daykh(i) mohay, poorub likhiya paaya. Binvunt Nanak shern(i) tinh kee, jinhi Hur(i), Hur(i) dhiyaaya. 4.1.

Word Meaning: Preetum = Dear (Waheguru). Daatay = provide; source of. Jun = devotee. Sung(i) = with. Raatay = mixed well; dyed in love. Dinus(u) = day. Nimukh = moment. Goon-Nidh(i) = treasure (source) of virtues. Jugdeeshuraiy = Waheguru. Moh(i) Leena = captivates. Maatay = intoxicated. Sud-hoon = always. Kinaiy = some rare. Koat(i) Mudhay = among millions. Jaatay = recognized; made connection with. 1. Gut(i) = transcendence. Agumm = inaccessible; incomprehensible. Apaaray = limitless. Putit = immoral. Putit-Paavun = purifier of the immoral. Bhugut(i) Vuchhul = lover of His worship (worshippers). Kirpa Sindh(u) = ocean of mercy. Bhuj(u) = recite Naam. Nisungay = without any fear of taunts. Ruoun = I recite (Naam). Untarjaami = omniscient. Bhermunt Joani = wander through life forms. Tay = those. Ders Piyaas = thirst (longing for) the holy Sight. Smaahray = look after. 2.

Leena = absorbed. Jul = water; ocean. Meena = fish. Bhinn = different. Aan = other. Geh(i) Bhooja = holding by the arm. Tuou Persadi = with Your grace. Maaniyaiy = earn respect. Bhud(u) = recite (Naam). Sadh Sungay = with the Guru. Aik Rungay = with love for the “One”. Anaath = spiritually orphan. Deen = poor; humble. Muyya = benevolence. Apuna Keenay = make Your own. 3. Aapus Kuou = Himself (devotees who have become like Him). Bherm-Bhunjun = destroyer of all misgivings. Aachurj = amazing. Goon-Nidh(i)

= source of all virtues. Piyaariya = Dear. Muhha Mungul = huge joys. Oopjaiy = sprouts. Saariya = took care of; embedded in heart. Sohaiy = look pretty. Mohay = got captivated. Poorub Likhiya = prewritten (by Waheguru). Paaya = reaped the reward. Binvunt = prays respectfully. Tinh Kee = of those. Jinhi = who. 4.

MEANING: Dear Waheguru is the source of His worship with love, and is "one" with His devotees (both are imbued in each other's love). They do not get separated from each other, even for a short moment. The treasure of all virtues, and the Lord of the earth, Waheguru, is always with His devotees. Their minds are captivated by the love for His Feet (Naam), and they always feel intoxicated by the sweetness of His Naam. Even though the dear Waheguru is always very kind, some rare individual among millions gets connected with Him, oh Nanak. 1.

Waheguru's transcendence is incomprehensible and limitless, and He salvages even the extremely immoral individuals. The Lord is the purifier of the immoral, loves His devotees, and is the ocean of kindness. Without worrying about the taunts by the people, one should recite the Naam of the omniscient Waheguru in the company (shelter) of the Guru. Those who have wandered through countless life forms are salvaged by the recitation of His Naam. I have a deep longing for the holy sight of the Lord, and pray to Him that He looks after me (shows me His Sight), oh Nanak. 2.

If Waheguru is an ocean, then His devotees are like the fish. The ocean Waheguru, and the devotee fish are "one" and should not be recognized (considered) as different. Please, hold me by the arm, and endow me with Your Naam, oh Waheguru. One gets respect with Your benevolence. Recite Waheguru's Naam in the company of the Guru with love only for Him. But one acquires the Naam only through the benevolence of Waheguru. I was a spiritual orphan and a humble devotee who came to Waheguru's shelter, and who, very kindly, made me His own. 3.

Waheguru, which is the destroyer of all misgivings, connects the devotees who have become like Him with Him. My dear omniscient Lord, who is amazing and is the treasure of all virtues, connected me with Him. By reciting the virtues of Waheguru (singing His praise), great happiness and comforts sprout in the devotee's mind. As a result of one's prewritten fate, he is captivated with the holy Sight of Waheguru, and looks very attractive (spiritually dignified) when He sings Waheguru's praise in the shelter of the Guru. I, Nanak, submit humbly that I seek the shelter of those who recite Waheguru's Naam all the time. 4.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਵਾਰ ਮਲਾਰ ਕੀ ਮਹਲਾ 1॥ ਰਾਣੇ ਕੈਲਾਸ ਤਥਾ ਮਾਲਦੇ ਕੀ ਧੁਨਿ॥

Ek Onkar Satgur Persad:

Vaar Malhaar Kee Mehla 1: Raanay Kailash tutha Mal Dayo kee Dhoon(i)

ਸਲੋਕ ਮਹਲਾ 3॥ ਗੁਰਿ ਮਿਲਿਐ ਮਨੁ ਰਹਸੀਐ ਜਿਉ ਵੂਠੈ ਧਰਣਿ ਸੀਗਾਰੁ॥ ਸਭ ਦਿਸੈ ਹਰੀਆਵਲੀ ਸਰ ਭਰੇ ਸੁਭਰ ਤਾਲ॥ ਅੰਦਰੁ ਰਚੈ ਸਚ ਰੰਗਿ ਜਿਉ ਮਜੀਠੈ ਲਾਲੁ॥ ਕਮਲੁ ਵਿਗਸੈ ਸਚੁ ਮਨਿ ਗੁਰ ਕੈ ਸਬਦਿ ਨਿਹਾਲੁ॥

(ਅੰਗ 1279)॥ ਮਨਮੁਖ ਦੂਜੀ ਤਰਫ ਹੈ ਵੇਖਹੁ ਨਦਰਿ ਨਿਹਾਲਿ॥ ਫਾਹੀ ਫਾਥੇ ਮਿਰਗ ਜਿਉ ਸਿਰਿ ਦਿਸੈ ਜਮਕਾਲੁ॥ ਖੁਧਿਆ ਤ੍ਰਿਸਨਾ ਨਿੰਦਾ ਬੁਰੀ ਕਾਮੁ ਕ੍ਰੋਧ ਵਿਕਰਾਲੁ॥ ਏਨ੍ਹੀ ਅਖੀ ਨਦਰਿ ਨ ਆਵਈ ਜਿਚਰੁ ਸਬਦਿ ਨ ਕਰੇ ਬੀਚਾਰੁ॥ ਤੁਧੁ ਭਾਵੈ ਸੰਤੋਖੀਆ ਚੂਕੈ ਆਲ ਜੰਜਾਲੁ॥ ਮੂਲੁ ਰਹੈ ਗੁਰੁ ਸੇਵਿਐ ਗੁਰ ਪਉੜੀ ਬੋਹਿਥੁ॥ ਨਾਨਕ ਲਗੀ ਤਤੁ ਲੈ ਤੂ ਸਚਾ ਮਨਿ ਸਚੁ॥ 1॥

Sloak Mehla 3: Gur(i) miliyain mun(u) rehsiyaiy, jiyoun vootthaiy dhern(i) sheengaar(u). Subh disaiy huriyaaavli, sur bhuray soobhur taal. Undar(u) ruchaiy Sach rung(i), jiyoun mujeetthaiy laal(u). Kumul(u) vigsaiy Sach(u) mun(i), Gur kaiy Shabad nihaal(u).

(PAGE 1279): Munmukh dooji terf haiy, vaykhou nudr(i) nihaal(i). Phaahi phaathay mirg jiyoun sir(i) disaiy Jumkaal(u). Khoodhiya, trishna, ninda boorie, kaam(u), kroadh vikraal(u). Ehni ukkheen nudr(i) na aavyee, jichur(u) Shabad(i) na kuray beechaar(u). Toodh(u) bhaavaiy suntokhiyaan, chookaiy aal junjaal(u). Mool(u) ruhhaiy, Gur(u) sayviyain, Gur paurri, bohith(u). Nanak, luggi tut(u) laiy, Tu Sacha, mun(i) Sach(u). 1.

Word Meaning: Rehsiyaiy = feels blissful. Vootthaiy = on raining. Dhern(i) = earth. Sheengaar(u) = is adorned. Huriyaavli = green; full of life. Soobhur = full to the brim. Taal = pools; ponds. Ruchaiy = absorbed. Sach Rung(i) = love for Waheguru. Mujeetthaiy Laal(u) = red like madder dye. Kumul(u) = lotus; heart. Nihaal(u) = blessed.

Dooji Terf = on the other side (Maya). Phaahi Phaathaiy = ensnared. Mirg = deer. Jumkaal(u) = death. Khoodhiya = appetite (of worldly attractions). Trishna = fire of desires. Ninda = vilification of others. Boorie = bad. Vikraal = frightening. Suntokhiyaan = get contented. Chookaiy = end. Aal Junjaal = bonds of daily tasks. Mool(u) = the capital (wealth) of original spirituality. Paurri = ladder. Bohith = boat. Luggi = attached to Waheguru. Tut(u) = reality; the root (Waheguru) 1.

MEANING: Like the earth, which gets adorned (nature feels fresh) after it rains, and it looks green all around, and the pools are filled to the brim with water, one's mind is overjoyed (feels blissful) on meeting with the Guru. Love for Waheguru seeps into the minds of the devotee, and this love becomes so strong that it never fades like the deep red colour of madder.

With Waheguru's Naam and Guru's Shabad in mind, one's heart blooms, and one feels blissful. If one watches carefully, one will find that the individual who follows his mind has his mind turned in the opposite direction (from love for Waheguru to love for Maya). Like the ensnared deer, (spiritual) death seems to be hanging on his head. He suffers from the bad and frightening qualities of appetite for worldly attractions, fire of desires, vilification of others, lust, and rage. One cannot see Waheguru with these eyes unless one ponders on the Guru's Shabad. But, with Waheguru's Will, these eyes get contented when all the worldly bonds are broken.

The Guru is the ladder to reach the highly transcendent Waheguru, and is the boat to be ferried across the world-sea. So, one retains his original spirituality (unaffected by Maya) by serving the Guru. Such a devotee realizes the truth (Waheguru), and the eternal Waheguru takes dwelling in his heart, oh Nanak. 1.

ਮ:1॥ ਹੇਕੋ ਪਾਧਰੁ ਹੇਕੁ ਦਰੁ ਗੁਰ ਪਉੜੀ ਨਿਜ ਥਾਨੁ॥ ਰੂੜਉ ਠਾਕੁਰੁ ਨਾਨਕਾ ਸਭਿ ਸੁਖ ਸਾਚਉ ਨਾਮੁ॥ 2॥

M:1: Hayko paadhur(u), hayk(u) Dur(u), Gur paurri, nij thaan(u). Roorrou Tthaakur(u) Nanaka, subh sookh Saachou Naam(u). 2.

Word Meaning: Hayko = one and only. Paadhur(u) = the straight path (to union with God). Nij Thaan = one's permanent home (union with God). Roorrou = beautiful. 2.

MEANING: There is one and only straight path to union with Waheguru (one's permanent home) for which the Guru (His Shabad in Waheguru's praise) is the ladder (for the high transcendence of Waheguru). The Lord, Waheguru's Naam, is the most beautiful source of all comforts. 2.

ਪਉੜੀ॥ ਆਪੀਨ੍ਹੈ ਆਪੁ ਸਾਜਿ ਆਪੁ ਪਛਾਣਿਆ॥ ਅੰਬਰੁ ਧਰਤੀ ਵਿਛੋੜਿ ਚੰਦੋਆ ਤਾਣਿਆ॥ ਵਿਣੁ ਥੰਮ੍ਹਾ ਗਗਨ ਰਹਾਇ ਸਬਦੁ ਨੀਸਾਣਿਆ॥ ਸੂਰਜੁ ਚੰਦੁ ਉਪਾਇ ਜੋਤਿ ਸਮਾਣਿਆ॥ ਕੀਏ ਰਾਤਿ ਦਿਨੰਤੁ ਚੋਜ ਵਿਡਾਣਿਆ॥ ਤੀਰਥ ਧਰਮ ਵੀਚਾਰ ਨਾਵਣ ਪੁਰਬਾਣਿਆ॥ ਤੁਧੁ ਸਰਿ ਅਵਰੁ ਨ ਕੋਇ ਕਿ ਆਖਿ ਵਖਾਣਿਆ॥ ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਹੋਰ ਆਵਣ ਜਾਣਿਆ॥ 1॥

Paurri: Aapeenaiy, Aap(u) saaj(i), Aap(u) puchhaaniya. Umber dherti vichhoarr(i), chundoa taaniya. Vin(u) thummah guggan ruhaayay, Shabad(u) neeshaaniya. Sooruj(u), chund(u) oopaayay, Jot(i) smaaniya. Keeyay raat(i), dinunt(u), choaj vidaaniya. Teeruth, dherm, veechaar, naavun poorbaaniya. Toodh(u) sur(i) uver(u) na koyay, k(i) aakh(i) vukhaaniya. Sachaiy Tukht(i) nivaas(u), hoar aavun, jaaniya. 1.
Word Meaning: Saaj(i) = having created. Puchhaaniya = revealed Himself in nature. Umber(u) = sky. Chundoa Taaniya = stretched the canopy. Thummha = pillars. Guggan = sky. Neeshaaniya = identification. Smaaniya = injected. Choaj = feats. Vidaaniya = amazing. Dherm = noble deeds. Poorbaaniya = on holy days. Sur(i) = equal. Vukhaaniya = describe. Aavun Jaaniya = take births and die. 1.
MEANING: After self-illuminating Himself, Waheguru reveals Himself through His nature (He created nature) for people to recognize Him. Separating the earth from the sky, he stretched the sky to serve as a canopy above the earth. He supports the sky without any pillars, and Guru's Shabad (His Naam) is His identity to unite with Him. He created the sun and the moon, infused them with His Light, and, through His amazing feats, also created nights and days. He put the idea of holy places in the minds of the people (Maya-lovers), and taking dips in them on holy days was to be considered a noble deed (albeit contrary to union with Waheguru). What can anyone say about You, oh Waheguru? There is only one thing that can be said about You, and that is, there is no one like You, oh Waheguru. Only Waheguru's Throne (His Huqam, Command, or Laws) is eternal, while everybody else comes and goes (is created and destroyed). 1.

ਸਲੋਕ ਮ:1॥ ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਓਮਾਹਾ ਹੋਇ॥ ਨਾਗਾ ਮਿਰਗਾ ਮਛੀਆ ਰਸੀਆ ਘਰਿ ਧਨੁ ਹੋਇ॥ 1॥
Sloak M:1: Nanak, Saavun(i) jay vusaiy, chuhoun omaaha hoyay. Naagaan, mirgaan, muchhiyaan, rusiyaan ghur(i) dhun(u) hoyay. 1.
Word Meaning: Saavun(i) = the rainy month of July-Aug. Vusaiy = rains. Omaaha = zestfulness. Mirgaan = deer. Rusiyaan = those who enjoy the luxuries of life.
MEANING: Four kinds of living beings – snakes, deer (forest animals), fish, and the rich, who enjoy the luxuries of life – feel zestful when it rains in the summer months, oh Nanak. 1.

ਮ:1॥ ਨਾਨਕ ਸਾਵਣਿ ਜੇ ਵਸੈ ਚਹੁ ਵਿਛੋੜਾ ਹੋਇ॥ ਗਾਈ ਪੁਤਾ ਨਿਰਧਨਾ ਪੰਥੀ ਚਾਕਰੁ ਹੋਇ॥ 2॥
M:1: Nanak, Saavun(i) jay vusaiy, chuhou vichhorra hoyay. Gaayeen pootaan, nirdhunaa, punthi, chaakur(u) hoyay. 2.
Word Meaning: Vichhorra = separation; suffering. Gaayeen Pootaan = sons of cows; oxen. Punthi = travellers. Chaakur(u) = servants.
MEANING: (on the contrary) suffering is caused to four kinds of living beings – the oxen (they have to work in the fields after rain), the poor, the travellers, and the servants – when it rains in summer months, oh Nanak.
NOTE: It is strange that some species enjoy while others suffer under the same conditions. The beauty of these Sloaks is that, without saying it directly, Guru Nanak Sahib conveys **the important hidden message that the devotees of Waheguru are always blissful, no matter the external conditions. So, one should always recite Waheguru's Naam.**

ਪਉੜੀ॥ ਤੂ ਸਚਾ ਸਚਿਆਰੁ ਜਿਨਿ ਸਚੁ ਵਰਤਾਇਆ॥ ਬੈਠਾ ਤਾੜੀ ਲਾਇ ਕਵਲੁ ਛਪਾਇਆ॥ ਬ੍ਰਹਮੈ ਵਡਾ ਕਹਾਇ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਨਾ ਤਿਸੁ ਬਾਪੁ ਨ ਮਾਇ ਕਿਨਿ ਤੂ ਜਾਇਆ॥ ਨਾ ਤਿਸੁ ਰੂਪੁ ਨ ਰੇਖ

ਵਰਨ ਸਬਾਇਆ॥ ਨਾ ਤਿਸੁ ਭੁਖ ਪਿਆਸ ਰਜਾ ਧਾਇਆ॥ ਗੁਰ ਮਹਿ ਆਪੁ ਸਮੋਇ ਸਬਦੁ ਵਰਤਾਇਆ॥ ਸਚੇ ਹੀ ਪਤੀਆਇ ਸਚਿ ਸਮਾਇਆ॥ 2॥

Paurri: Tu Sacha, Sachiyaar(u), Jinh(i) Sach(u) vertaaya. Baiyttha taarri laayay, Kuvul(u) chhupaaya. Brahmaiy vudda kuhaayay, unt(u) na paaya. Na Tis(u) baap(u), na maayay, kin(i) Tu jaaya. Na Tis(u) roop(u), na raykh, vern subaaya. Na Tis*u(bhookh, piyaas, rujja dhaaya. Gur meh(i) Aap(u) smoyay, Shabad vertaaya. Sachay hee putiyaayay, Sach(i) samaya. 2.

Word Meaning: Sacha = eternal. Sachiyaar(u) = source of truth (noble qualities). Sach(u) = His Amrit Naam Vertaaya = disseminated. Taarri = meditation. Kuvul = Lotus (the birth source of Brahma, which is believed to be the creator of the universe, and who was born out of the lotus flower growing in the navel of Vishnu); the Creator (God Himself before the creation of the world). Roop(u) = form; body. Raykh = visible features. Vern = colours; forms. Subaaya = all bodies. Smoyay = placing in. Putiyaayay = getting pleased. Putiyaayay = having full faith; in complete unison. 2.

MEANING: You are the eternal source of all noble qualities, and have disseminated Your eternal Naam everywhere **(it rains Amrit all the time: Sloak M:3, page 1281).** He was in deep meditation before He created the world. Brahma is said to be great, but even he does not know the limits of Waheguru's capabilities. Waheguru has no father or mother who gave Him birth. He has no form (body) or physical features, yet he is present in every living being. He experiences no appetite or thirst and is always fully contented. Having placed Himself in the Guru, He reveals Himself through the Guru's Shabad, and being in complete unison with Waheguru, the Guru stays connected with Him. 2.

ਸਲੋਕ ਮ:1॥ ਵੈਦੁ ਬੁਲਾਇਆ ਵੈਦਗੀ ਪਕੜਿ ਢੰਢੋਲੇ ਬਾਹ॥ ਭੋਲਾ ਵੈਦ ਨ ਜਾਣਈ ਕਰਕ ਕਲੇਜੇ ਮਾਹਿ॥ 1॥

Sloak M:1: Vaiyd(u) boolaaya, vaiydungi, pukurr(i) dhundholay baanh. Bhola Vaiyd na jaanyee, kerk kulayjay maah(i). 1.

Word Meaning: Vaiyd = physician. Vaiydungi = for treatment. Dhundholay = searches; looks for. Baanh = arm; pulse. Bhola = ignorant. Kerk = pain.

MEANING: When a devotee feels spiritually down because of the pain of separation from Waheguru, his relatives call in the physician to examine him for his "sickness". The physician feels the "patient's" pulse by holding his arm. But the ignorant physician does not realize that it is a mental, and not a physical pain. 1.

ਮ:2॥ ਵੈਦਾ ਵੈਦੁ ਸੁਵੈਦੁ ਤੂ ਪਹਿਲਾ ਰੋਗੁ ਪਛਾਨੁ॥ ਐਸਾ ਦਾਰੂ ਲੋੜਿ ਲਹੁ ਜਿਤੁ ਵੰਞੈ ਰੋਗਾ ਘਾਣਿ॥ ਜਿਤੁ ਦਾਰੂ ਰੋਗ ਉਠਿਅਹਿ ਤਨਿ ਸੁਖੁ ਵਸੈ ਆਇ॥ ਰੋਗ ਗਵਾਇਹਿ ਆਪਣਾ ਤ ਨਾਨਕ ਵੈਦੁ ਸਦਾਇ॥ 2॥

M:2: Vaiyda, vaiyd, soovaiyd tu, pehlaan roag puchhaan(u). Aiysa daaroo loarr(i) luhhou, jit(u) vunjaiy roagaan ghaan(i). Jit(u) daaroo roag oottheh(i) tun(i) sookh vussaiy aayay. Roag guvaaheh(i) aapna, ta Nanak vaiyd sudaayay. 2.

Word Meaning: Vaiyd Soovaiyd = best physician. Daaroo = medication. Loarr Luhou = find. Vunjaiy = go away. Ghaan(i) = heap. Oottheh(i) = leave. Sudaayay = called.

MEANING: That physician is the best among others, who recognizes the source of ailment, and prescribes the medication which can eradicate the whole heap of ailments, and the patient feels all comforts. One deserves to be called a physician only if he treats his own ailment (separation from Waheguru) first, oh Nanak. 2.

ਪਉੜੀ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਮਹੇਸੁ ਦੇਵ ਉਪਾਇਆ॥ ਬ੍ਰਹਮੇ ਦਿਤੇ ਵੇਦ ਪੂਜਾ ਲਾਇਆ॥ ਦਸ ਅਵਤਾਰੀ ਰਾਮੁ ਰਾਜਾ ਆਇਆ॥ ਦੈਤਾ ਮਾਰੇ ਧਾਇ ਹੁਕਮ ਸਬਾਇਆ॥ ਈਸ ਮਹੇਸੁਰ ਸੇਵ ਤਿਨ੍ਹੀ ਅੰਤ ਨ ਪਾਇਆ॥ ਸਚੀ ਕੀਮਤਿ ਪਾਇ ਤਖਤੁ ਰਚਾਇਆ॥ ਦੁਨੀਆ ਧੰਧੈ ਲਾਇ ਆਪੁ ਛਪਾਇਆ॥
(ਅੰਗ 1280)॥ ਧਰਮੁ ਕਰਾਏ ਕਰਮ ਧੁਰਹੁ ਫੁਰਮਾਇਆ॥ 3॥

Paurri: Brahma, Bishan, Mahesh, dayv oopaaya. Brahmay dittay Vayd, pooja laaya. Dus-avatari Ram(u), rajah aaya. Daiyntaan maaray dhaayay, Huqam subaaya. Eesh, Mahayshur sayv, tinhi unt(u) na paaya. Sachi keemut(i), paayay, Tukht ruchaaya. Dooniya dhundhaiy laayay, Aap(u) chhupaaya.

(PAGE 1280): Dherm(u) kuraayay kerm, Dhoorhoun foormaaya. 3.

Word Meaning: Dayv = gods. Dus-avatari = in ten incarnations (Vishnu). Daiyntaan = demons. Dhaayay = attacks. Eesh Mahaysh = the 11 incarnations of Shiva. Sachi Keemut(i) = truthfulness as the basis. Tukhut = throne; empire. Dhundhaiy = worldly affairs. Dherm(u) = morality (one's prewritten destiny). Kuraayay Kem = makes people perform deeds. Dhoorhoun Foormaya = His eternal Command. 3.

MEANING: Waheguru created gods Brahma, Vishnu, and Shiva. (It is believed that) Brahma was given the wisdom to write the four Vedas, and he evoked their worship among the people. Vishnu incarnated ten times, one of which was Raja Ram Chand, who killed many demons with his attacks, but all under the Huqam of Waheguru. The eleven incarnations of Shiva served Waheguru, but never found His limits. Making Truth (His Naam) as the basis of the world, Waheguru created His eternal Empire. Having put the world in the Maya-related tasks, Waheguru is present, hidden in the world. As per His eternal Command, people perform deeds according to their preordained destiny. 3.

ਸਲੋਕ ਮ:2॥ ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਕੰਤੈ ਚਿਤਿ ਕਰੇਹੁ॥ ਨਾਨਕ ਝੂਰਿ ਮਰਹਿ ਦੋਹਾਗਣੀ ਜਿਨ੍ਹ ਅਵਰੀ ਲਾਗਾ ਨੇਹੁ॥ 1॥

Sloak M:2: Saavun aaya hey sukhi, Kuntaiy chit(i) kurayhou. Nanak, jhoor(i) mureh(i) dohaagni, jinh uvreen laaga nayhou. 1.

Word Meaning: Hey Sukhi = oh, friend. Kuntaiy = husband (Waheguru). Jhoor(i) = repenting on lost opportunity. Dohaagni = separated from the husband. Nayhou = love.

MEANING: Like the summer months, which are the season for rain, which is welcome, it is the time (human life) to receive the rain of Waheguru's Naam-Amrit, so keep Him in mind, oh my friend. Those who are disconnected from Waheguru because of their love for the other (Maya) cry to death, repenting for the missed opportunity (human life), oh Nanak. 1.

ਮ:2॥ ਸਾਵਣੁ ਆਇਆ ਹੇ ਸਖੀ ਜਲਹਰੁ ਬਰਸਨਹਾਰੁ॥ ਨਾਨਕ ਸੁਖਿ ਸਵਨੁ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ ਸਹ ਨਾਲਿ ਪਿਆਰੁ॥2॥

M:2: Saavun aaya hey sukhi, julhur bersunhaar. Nanak, sookh(i) suvun(u) sohaagni, jinh Sheh naal(i) piyaar(u). 2.

Word Meaning: Julhur(u) = clouds. Bersunhaar(u) = causing rain. Sohaagni = married; connected with God. Sheh = husband.

MEANING: Like the summer months when the clouds cause rain, the Guru-Cloud is here to cause the rain of Waheguru's Naam. Those human brides (devotees) sleep (spend the night of life) peacefully who love their Waheguru-Husband, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪੇ ਛਿੰਝ ਪਵਾਇ ਮਲਾਖੜਾ ਰਚਿਆ॥ ਲਥੈ ਭੜਥੂ ਪਾਇ ਗੁਰਮੁਖਿ ਮਚਿਆ॥ ਮਨਮੁਖ ਮਾਰੇ ਪਛਾੜਿ ਮੂਰਖ ਕਚਿਆ॥ ਆਪਿ ਭਿੜੈ ਮਾਰੇ ਆਪਿ ਆਪਿ ਕਾਰਜੁ ਰਚਿਆ॥ ਸਭਨਾ ਖਸਮੁ ਏਕੁ ਹੈ

ਗੁਰਮੁਖਿ ਜਾਣੀਐ॥ ਹੁਕਮੀ ਲਿਖੇ ਸਿਰਿ ਲੇਖੁ ਵਿਣੁ ਕਲਮ ਮਸਵਾਣੀਐ॥ ਸਤਸੰਗਤਿ ਮੇਲਾਪੁ ਜਿਥੈ ਹਰਿ ਗੁਣ ਸਦਾ ਵਖਾਣੀਐ॥ ਨਾਨਕ ਸਚਾ ਸਬਦੁ ਸਾਲਾਹਿ ਸਚੁ ਪਛਾਣੀਐ॥ 4॥

Paurri: Aapay chhinjh puvaayay, mull-akhaarra ruchiya. Luthaiy bhurrthoo paayay, Gurmukh(i) muchiya, Munmukh maaray puchhaarr(i), moorukh kuchiya. Aap(i), bhirraiy, maaray Aap(i), Aap(i) kaaruj(u) ruchiya. Subhna Khusm(u) Aik(u) haiy, Gurmukh(i) jaaniyaiy. Huqami likhay sir(i) laykh(u) vin(u) kulm musvaaniyaiy. Sat-sungut(i) maylaap(u), jithaiy Hur(i) Goon, sudaa vukhaaniyaiy. Nanak, Sacha Shabad(u) salaah(i), Sach(u) puchhaaniyaiy. 4.

Word Meaning: Chhinjh = wrestling match. Mull-Akhaarra = fighting ring. Ruchiya = created. Luthaiy = entered the ring. Bhurrthoo Paayay = challenging noise. Muchiya = all fired up. Puchhaarr(i) = badly defeating. Kuchiya = weak-minded. Bhirraiy = fights. Kaaruj Ruchiya = created the ring. Huqami = the Commander. Kulm = pen. Musvaaniyaiy = inkpot. Maylaap(u) = meeting place. Vukhaaniyaiy = described. Salaah(i) = sing praise. Puchhaaniyaiy = make connection with. 4.

MEANING: Waheguru has created this world as the ring for wrestling matches (where humans fight against worldly attractions and sensual pleasures). The devotees of the Guru enter the ring all fired up and roar against the demons (lust, greed, ego, etc.). But the weak-minded and foolish Maya-lovers are badly defeated by the demons. Being present in everybody, it is Waheguru Himself who has created this ring, and who fights and kills the enemy (evil). One realizes only in the shelter of the Guru that Waheguru is the Lord of all. The future behaviour of everybody is prewritten in their fate by Waheguru without any pen or inkpot. The gathering of the holy saints is the place where Waheguru's virtues are discussed all the time. One connects with Waheguru by singing His praise through Guru's Shabad, oh Nanak. 4.

ਸਲੋਕ ਮ:3॥ ਊਨਵਿ ਊਨਵਿ ਆਇਆ ਅਵਰਿ ਕਰੇਦਾ ਵੰਨ॥ ਕਿਆ ਜਾਣਾ ਤਿਸੁ ਸਾਹ ਸਿਉ ਕੇਵ ਰਹਸੀ ਰੰਗੁ॥ ਰੰਗੁ ਰਹਿਆ ਤਿਨ੍ਹ ਕਾਮਣੀ ਜਿਨ ਮਨਿ ਭਉ ਭਾਉ ਹੋਇ॥ ਨਾਨਕ ਭੈ ਭਾਇ ਬਾਹਰੀ ਤਿਨ ਤਨਿ ਸੁਖੁ ਨ ਹੋਇ॥ 1॥

Sloak M:3: Oonuv(i), oonuv(i) aayay, uver(i) kuranda vunn. Kiyya jaana, Tis(u) Shah siyoun, kayv rehsi rung(u). Rung(u) ruhhiya, tinh kaamni, jinh mun(i) bhuou bhaaou hoyay. Nanak, bhaiy bhaayay baahri, tinh tun(i) sookh(u) na hoyay. 1.

Word Meaning: Oonuv(i) = very low. Uver(i) = other. Vunn = colour. Shah = Waheguru. Kayv Rehsi = how will stay? Rung(u) = love. Tinh Kaamni = those human brides. Bhuou = fear. Bhaaou = love. Baahri = without. 1.

MEANING: The Guru -cloud has come very close to us with a different (new) spirit (affection) to cause the rain of Waheguru's Naam-Amrit. I am not sure how my love for Waheguru will be judged by the Guru (whether the Guru will give me His Naam or not). The love of the human brides who have respectful fear for Waheguru will be upheld by the Guru for sure (they will be given Waheguru's Naam). But those who have no fear and no love for Waheguru will never be peaceful by body and by mind, oh Nanak. 1.

ਮ:3॥ ਊਨਵਿ ਊਨਵਿ ਆਇਆ ਵਰਸੈ ਨੀਰੁ ਨਿਪੰਗੁ॥ ਨਾਨਕ ਦੁਖੁ ਲਾਗਾ ਤਿਨ ਕਾਮਣੀ ਜਿਨ ਕੰਤੈ ਸਿਉ ਮਨਿ ਭੰਗੁ॥ 2॥

M:3: Oonuv(i), oonuv(i) aaya, versaiy neer(u) nipung(u). Nanak, dookh laaga tinh kaamini, jinh Kuntaiy siyoun mun bhung(u). 2.

Word Meaning: Versaiy = rains. Neer(u) = water. Nipung = free from mud; clean; holy. .Kuntaiy = (Waheguru) husband. Mun(i) Bhung = disconnected by mind.

MEANING: The Guru has come very close to us and is causing the rain of holy Naam-Amrit (for the devotees to acquire it). But those human brides, who are disconnected with Waheguru by mind, will suffer, oh Nanak. 2.

ਪਉੜੀ॥ ਦੋਵੈ ਤਰਫਾ ਉਪਾਇ ਇਕੁ ਵਰਤਿਆ॥ ਬੇਦ ਬਾਣੀ ਵਰਤਾਇ ਅੰਦਰਿ ਵਾਦੁ ਘਤਿਆ॥ ਪਰਵਿਰਤਿ ਨਿਰਵਿਰਤਿ ਹਾਠਾ ਦੋਵੈ ਵਿਚਿ ਧਰਮੁ ਫਿਰੈ ਰੈਬਾਰਿਆ॥ ਮਨਮੁਖ ਕਚੇ ਕੂੜਿਆਰ ਤਿਨ੍ਹੀ ਨਿਹਚਉ ਦਰਗਹ ਹਾਰਿਆ॥ ਗੁਰਮਤੀ ਸਬਦਿ ਸੂਰ ਹੈ ਕਾਮੁ ਕ੍ਰੋਧ ਜਿਨ੍ਹੀ ਮਾਰਿਆ॥ ਸਚੈ ਅੰਦਰਿ ਮਹਲਿ ਸਬਦਿ ਸਵਾਰਿਆ॥ ਸੇ ਭਗਤ ਤੁਧੁ ਭਾਵਦੇ ਸਚੈ ਨਾਇ ਪਿਆਰਿਆ॥ ਸਤਿਗੁਰੁ ਸੇਵਨਿ ਆਪਣਾ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਹਉ ਵਾਰਿਆ॥ 5॥

Paurri: Dovaiyn terfaan, oopaayay, Ikk(u) vertiya. Bayd Bani vertaayay, undar vaad(u) ghuttiya. Pervirt(i) nirvirt(i) haatthaan dovaiyn, vich(i) Dherm(u) phiraiy raiybaariya. Munmukh kuchay, koorriyaar, tinhi nihchou Durgah haariya. Gurmutee, Shabad(i) soor haiy, kaam(u), kroadh jinhi maariya. Sachaiy undar(i) Mehl(i) Shabad suvaariya. Say bhugut Toodh bhaanvday, Sachaiy Naayay piyaariya. Satgur(u) sayvun(i) aapna, tinha vit-houn huoun vaariya. 5.

Word Meaning: Dovaiyn Terfaan = both sides – love for Waheguru and for Maya. Ikk(u) Vertiya = only Waheguru operates. Vaad(u) = disagreements. Ghuttiya = put in. Pervirt(i) = getting involved into worldly affairs. Nirvirt(i) = stay detached. Haatthaan = aspects. Dherm(u) = showing the path of righteousness (Guru) Raiybaariya = mediator. Kuchay = weak-minded. Koorriyaar = dealers in falsehood. Nihchou = for sure. Soor = valiant. Suvaariya = groomed (adorned) with noble qualities. Say = those. Vit-houn = for. 5.

MEANING: Even though Waheguru created (injected) love for Him and love for Maya in the minds of the people, He alone is operating in (controlling) the world. He also created the teachings of the Vedas (through His men) and infused the spirit of debate in the minds of the people. Getting involved in Maya-based worldly affairs, or staying detached from them (and connecting with Waheguru), are the two aspects created by Waheguru; and as Guru, He is also the mediator. The worshippers of Maya are weak-minded who deal in falsehood and lose in Waheguru's court for sure. But those who obey the Guru become valiant with His Shabad, who are able to kill their lust and rage. Adorned with noble qualities with Guru's Shabad, they are honoured as the truthful in Waheguru's Residence (Court). Those devotees who recite Waheguru's Naam with love are liked by Him. I am a sacrifice for those who serve their Satguru. 5.

ਸਲੋਕ ਮ:3॥ ਊਨਵਿ ਊਨਵਿ ਆਇਆ ਵਰਸੈ ਲਾਇ ਝੜੀ॥ ਨਾਨਕ ਭਾਣੈ ਚਲੈ ਕੰਤ ਕੈ ਸੁ ਮਾਣੈ ਸਦਾ ਰਲੀ॥ 1॥

Sloak M: 3: Oonuv(i), oonuv(i) aaya, versaiy laayay jhurri. Nanak, bhaanaiy chullaiy Kunt kaiy, su maanaiy sudaa rulie. 1.

Word Meaning: Jhurri = slow but continuous rain. Bhaanaiy = by the Will. Maanaiy Rulie = enjoy in high spirits. 1.

MEANING: The Guru-cloud comes very close to the world, and rains Waheguru's Naam slowly (with love) but continuously. Those who follow the Will of Waheguru enjoy blissfulness all the time, oh Nanak. 1.

ਮ:3॥ ਕਿਆ ਉਠਿ ਉਠਿ ਦੇਖਹੁ ਬਪੁੜੇ ਇਸੁ ਮੇਘੈ ਹਥਿ ਕਿਛੁ ਨਾਹਿ॥ ਜਿਨਿ ਏਹੁ ਮੇਘੁ ਪਠਾਇਆ ਤਿਸੁ ਰਾਖਹੁ ਮਨ ਮਾਹਿ॥ ਤਿਸ ਨੋ ਮੰਨਿ ਵਸਾਇਸੀ ਜਾ ਕਉ ਨਦਰਿ ਕਰੇਇ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੀ ਸਭ ਕਰਣ ਪਲਾਹ ਕਰੇਇ॥2॥

M:3: Kiyya ootth(i), ootth(i) daykhou buppurray, iss(u) mayghaiy huth(i) kichh(u) naah(i). Jinh(i) eh(u) maygh(u) putthaaya, Tis(u) raakhou mun maah(i). Tis(u) nu munn(i) vusaayaysi, ja kuou nudr(i) kurayay. Nanak, nudri baahri, subh kern pulaah kuray. 2.
Word Meaning: Ootth(i), Ootth(i) = impatiently. Buppurray = poor; helpless. Mayghaiy Huth(i) = ability of the clouds. Putthaaya = sent. Munn(i) Vusaayaysi = embed in mind. Nudri Baahri = without His kind sight. Kern Pulaah = supplicates and cries. 2.
MEANING: What are you looking for so impatiently, oh, the poor man? The clouds in the sky have no control on causing rain. Keep Waheguru in mind who has sent these clouds. But only those enshrine Him (His Naam) in their mind on whom He castes His kind sight. Those, who are devoid of His kind sight, simply cry and supplicate. 2.

ਪਉੜੀ॥ ਸੋ ਹਰਿ ਸਦਾ ਸਰੇਵੀਐ ਜਿਸੁ ਕਰਤ ਨ ਲਾਗੈ ਵਾਰ॥ ਆਡਾਣੇ ਆਕਾਸ ਕਰਿ ਖਿਨ ਮਹਿ ਢਾਹਿ ਉਸਾਰਣਹਾਰ॥ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਕੁਦਰਤਿ ਕਰੇ ਵੀਚਾਰ॥ ਮਨਮੁਖ ਅਗੈ ਲੇਖਾ ਮੰਗੀਐ ਬਹੁਤੀ ਹੋਵੈ ਮਾਰ॥
(ਅੰਗ 1281)॥ ਗੁਰਮੁਖਿ ਪਤਿ ਸਿਉ ਲੇਖਾ ਨਿਬੜੈ ਬਖਸੇ ਸਿਫਤਿ ਭੰਡਾਰ॥ ਓਥੈ ਹਥੁ ਨ ਅਪੜੈ ਕੂਕ ਨ ਸੁਣੀਐ ਪੁਕਾਰ॥ ਓਥੈ ਸਤਿਗੁਰੁ ਬੇਲੀ ਹੋਵੈ ਕਢਿ ਲਏ ਅੰਤੀ ਵਾਰ॥ ਏਨ੍ਹਾ ਜੰਤਾ ਨੋ ਹੋਰ ਸੇਵਾ ਨਹੀ ਸਤਿਗੁਰੁ ਸਿਰਿ ਕਰਤਾਰ॥ 6॥
Paurri: So Hur(i) sudaa surayviyaiy, Jis(u) kert(u) na laagaiy vaar. Aadaanay, Aakaash kur(i), khin meh(i) dhaah(i) oosaarunhaar. Aapay jugut(u) oopaayay kaiy, koodrut(i) kuray veechaar. Munmukh uggaiy laykha mungiyaiy, buhouti hovaiy maar.
(PAGE 1281): Gurmukh(i) put(i) siypoun laykha nibbrraiy, bukhshay, sift(i) bhundaar. Oathaiy huth(i) na upprraiy, kook na sooniyaiy pookaar. Oathaiy Satgur(u) bayli hovaiy, kuddh(i) luyyay unti vaar. Ehna juntaan nu hoar sayva nuhhi, Satgur(u) sir(i) Kartar. 6.
Word Meaning: So = that. Kert = doing; creating. Vaar = time. Aadaanay = stretched. Dhaah(i) = demolish; destroy. Oosaarunhaar(u) = with ability to create. Jugut(u) = world. Koodrut(i) = nature; power. Uggaiy = in the next world (Waheguru's Court). Laykha Mungiyaiy = account (of deeds) is demanded. Maar = beating; punishment. Put Siyoun = with respect. Laykha Nibrraiy = account cleared. Bukhshay = endows with. Sift(i) Bhundaar = treasures of His praise. Huth(u) Na Upprraiy = has no access. Kook, Pookaar = begging aloud. Bayli = friend. Kuddh(i) Luyyay = pulls out; rescues.
MEANING: We should always remember Waheguru who takes no time to create things. He can stretch the skies, and destroy things in a moment. He created the world, and the nature, and ponders on them (looks after them carefully). Those followers of their mind, who do not believe in Waheguru, are demanded the account of their deeds, and receive huge punishments. On the other hand, the accounts of Guru's devotees are cleared honourably because the Guru endows them with treasures of Waheguru's praise. The followers of their mind have no approach to anyone who can help them there, no matter how much they cry or supplicate. The Guru can be their only friend there to pull them out of their tough situation at the end. Service to none other is acceptable there by Waheguru, only the Guru has the full support of Waheguru (who can help them), oh Nanak. 6.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹਾ ਜਿਸ ਨੋ ਤੂ ਪੁਕਾਰਦਾ ਤਿਸ ਨੋ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ ਆਪਣੀ ਕਿਰਪਾ ਕਰਿ ਕੈ ਵਸਸੀ ਵਨੁ ਤ੍ਰਿਨੁ ਹਰਿਆ ਹੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਪਾਈਐ ਵਿਰਲਾ ਬੂਝੈ ਕੋਇ॥ ਬਹਦਿਆ ਉਠਦਿਆ ਨਿਤ ਧਿਆਈਐ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਨਾਨਕ ਅੰਮ੍ਰਿਤ ਸਦ ਹੀ ਵਰਸਦਾ ਗੁਰਮੁਖਿ ਦੇਵੈ ਹਰਿ ਸੋਇ॥ 1॥
Sloak M:3: Babeeha, jis nu tu pookaarda, Tis nu loachaiy subh(u) koyay. Aapni kirpa kur(i) kaiy vuss-si, vun(u) trin(u) huriya hoyay. Gur persadi paayiyaiy, virla boojhaiy koyay.

Behndiyaan, ootthdiyaan nit dhiyaayiyaiy, sudaa, sudaa sookh(u) hoyay. Nanak, Amrit sud hee versda, Gurmukh(i) daivaiy Hur(i) soyay. 1.

Word Meaning: Babeeha = rainbird; rainbird-like man. Pookaarda = calls for. Loachaiy = longs for. Vuss-si = cause rain. Vun(u) = forests. Trin(u) = vegetation. Virla = rare. Amrit = Waheguru's Naam. 1.

MEANING: It is not only you who longs for rain, but the whole world also longs for the rain of (Waheguru's Naam), oh, the rainbird. (Be patient), Waheguru will cause rain with His benevolence, whereby all the forests and the vegetation will be green (full of life). But some rare individuals realize that the rain of Waheguru's Naam-Amrit to infuse new life among the people can be received only in the shelter of the Guru. We should recite Waheguru's Naam all the time, whether we are sitting (resting) or getting up (working), as a result of which, one always enjoys comfort. It rains Waheguru's Naam all the time, but Waheguru showers it (gives it) only to those who follow Guru's Advice, oh Nanak. 1.

ਮ:3॥ ਕਲਮਲਿ ਹੋਈ ਮੇਦਨੀ ਅਰਦਾਸਿ ਕਰੇ ਲਿਵ ਲਾਇ॥ ਸਚੈ ਸੁਣਿਆ ਕੰਨੁ ਦੇ ਧੀਰਕ ਦੇਵੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਇੰਦ੍ਰੈ ਨੋ ਫੁਰਮਾਇਆ ਵੁਠਾ ਛਹਿਬਰ ਲਾਇ॥ ਅਨੁ ਧਨੁ ਉਪਜੈ ਬਹੁ ਘਣਾ ਕੀਮਤਿ ਕਹਣੁ ਨ ਜਾਇ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਸਭਨਾ ਜੀਆ ਦੇਦਾ ਰਿਜਕੁ ਸੰਬਾਹਿ॥ ਜਿਤੁ ਖਾਧੈ ਸੁਖੁ ਉਪਜੈ ਫਿਰਿ ਦੂਖੁ ਨ ਲਾਗੈ ਆਇ॥ 2॥

M:3: Kulmul(i) hoyee maidni, ardaas(i) kuray liv laayay. Sachaiy sooniya kunn(u) day, dheeruk dayvaiy sehj soobhaayay. Inderaiy nu foormaaya, voottha chhehbur laayay. Unn(u) dhun(u) oopjaiy buhou ghunaa, keemut(i) kehn(i) na jaayay. Nanak, Naam(u) slaah(i) tu, subhnaa, jeaan daynda rijk(u) sumbaah(i). Jit(u) khaadhaiy sookh oopjaiy, phir(i) dookh(u) na laagaiy aayay. 2.

Word Meaning: Kulmul(i) = anxious; nervous in waiting. Maidni = world. Liv Laayay = with full concentration. Kunn(u) Day = attentively. Dheeruk Dayvaiy = assures support. Sehj(i) Soobhaayay = naturally. Inderaiy = to clouds. Foormaaya = orders. Voottha = rains. Chhehbur Laayay = rains continuously. Unn(u) = grains. Oopjaiy = grows. Ghunaa = in abundance. Rijk = food. Sumbhaah(i) = delivers. 2.

MEANING: When the world becomes anxious waiting for rain, and the people join to pray to Waheguru with full concentration of mind, the eternal lord listens attentively, and assures them of His support as per His natural response. He orders the clouds which cause continuous rain for a couple of days. As a result, grains (and wealth) grow in abundance; one cannot determine the worth of Waheguru. One should simply sing praise of Waheguru, who delivers food to all his living beings, oh Nanak. Actually, Waheguru's Naam is such food that it brings all comfort when one consumes it, and one never suffers from any discomfort again. 2.

ਪਉੜੀ॥ ਹਰਿ ਜੀਉ ਸਚਾ ਸਚੁ ਤੂ ਸਚੇ ਲੈਹਿ ਮਿਲਾਇ॥ ਦੂਜੈ ਦੂਜੀ ਤਰਫ ਹੈ ਕੂੜਿ ਮਿਲੈ ਨਾ ਮਿਲਿਆ ਜਾਇ॥ ਆਪੇ ਜੋੜਿ ਵਿਛੋੜਿਐ ਆਪੇ ਕੁਦਰਤਿ ਦੇਇ ਦਿਖਾਇ॥ ਮੋਹੁ ਸੋਗੁ ਵਿਜੋਗੁ ਹੈ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਇ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ ਕਉ ਜੋ ਹਰਿ ਚਰਣੀ ਰਹੁ ਲਿਵ ਲਾਇ॥ ਜਿਉ ਜਲ ਮਹਿ ਕਮਲੁ ਅਲਿਪਤੁ ਹੈ ਐਸੀ ਬਣਤ ਬਣਾਇ॥ ਸੇ ਸੁਖੀਏ ਸਦਾ ਸੋਹਣੇ ਜਿਨ੍ਹ ਵਿਚਹੁ ਆਪੁ ਗਵਾਇ॥ ਤਿਨ੍ਹ ਸੋਗੁ ਵਿਜੋਗੁ ਕਦੇ ਨਹੀ ਜੋ ਹਰਿ ਕੈ ਅੰਕਿ ਸਮਾਇ॥ 7॥

Paurri: Hur(i) Jeeou Sacha, Sach(u) Tu, Sachay laiyehn(i) milaayay. Doojaiy, dooji terf haiyn, koorr(i) milaaiy, na miliya jaayay. Aapay jorr(i) vichhorriyain, Aapay koodrut(i) dayay dikhaayay. Moh(u), soag(u), vijoag(u) haiy, poorub(i) likhiya kmaayay. Huoun bulihaari tinh kuou. Jo Hur(i) Churnee ruhhou liv laayay. Jiyoun jul meh(i) kumul(u) alipt(u) haiy, aiysi bunut bunaayay. Say sookhiyay, sudaa sohnay, jinh vichoun aap(u) guvaayay. Tinh soag(u) vijoag(u) kuday nuhhi, jo Hur(i) kaiy unk(i) smaayay. 7.

Word Meaning: Sach(u) = pure; the only truth. Sachay = like Him. Dooji Terf = on the other side (inclined towards Maya). Koorr(i) = in falsehood. Vichhorriyain = separated. Koodrut(i) = power; greatness. Moh(u) = attachments. Soag(u) = grief. Vijoag(u) = separation (from Waheguru). Kmaayay = performs deeds. Kumul = lotus. Alipt(u) = detached. Bunut Bunaayay = created such system. Say = those. Aap(u) = selfishness and ego. Unk(i) = lap. 7.

MEANING: You are the only truth (purity), and You connect the truthful (who become like You) with You, oh, the eternal Waheguru. Those who are disconnected from you are engrossed in Maya, and deal in the perishables (worldly things), and cannot connect with You. Attachment with worldly attractions causes grief and distance from Waheguru, but people are performing only those kinds of deeds for which they have a prewritten fate (nature). However, if You wish, You can connect even the disconnected with You, and show Your greatness (generosity), oh Waheguru. I am a sacrifice to all those who meditate on Your Feet (recite Your Naam). With the system that Waheguru has created (such holy saints stay detached from Maya), like the lotus flower that grows in water but stays above it. Those who kill their selfishness and ego are always blissful and look (spiritually) elegant. Those devotees who stay absorbed in Waheguru's lap (His Naam) never suffer from any grief or from separation from Waheguru. 7.

ਸਲੋਕ ਮ:3॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿਸੁ ਵਸਿ ਸਭੁ ਕਿਛੁ ਹੋਇ॥ ਤਿਸੈ ਸਰੇਵਿਹੁ ਪ੍ਰਾਣੀਹੋ ਤਿਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਪ੍ਰਭੁ ਮਨਿ ਵਸੈ ਤਾ ਸਦਾ ਸਦਾ ਸੁਖੁ ਹੋਇ॥ ਸਹਸਾ ਮੂਲਿ ਨ ਹੋਵਈ ਸਭ ਚਿੰਤਾ ਵਿਚਹੁ ਜਾਇ॥ ਜੋ ਕਿਛੁ ਹੋਇ ਸੁ ਸਹਜੇ ਹੋਇ ਕਹਣਾ ਕਿਛੂ ਨ ਜਾਇ॥ ਸਚਾ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਤਾ ਮਨਿ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇ॥ ਨਾਨਕ ਤਿਨ ਕਾ ਆਖਿਆ ਆਪਿ ਸੁਣੇ ਜਿ ਲਇਅਨੁ ਪੰਨੈ ਪਾਇ॥ 1॥

Sloak M:3: Nanak, so salaahiyaiy, Jis(u) vuss(i) subh(u) kichh(u) hoyay. Tisaiy surayvhou praaniyo, Tis(u) bin(u) uver(u) na koyay. Gurmukh(i), Hur(i) Prubh mun(i) vussaiy, ta sudaa, sudaa sookh(u) hoyay. Sehsa mool(i) na hovyee, subh chinta vichoun jaayay, Jo kichh(u) hoyay, su sehjay hoyay, kehna kichhoo na jaayay. Sacha Sahib(u) mun(i) vussaiy, ta mun(i) chindiya ful(u) paayay. Nanak, tinh ka aakhiya Aap(i) soonay, j(i) luyyun(u) punnaiy paayay. 1.

Word Meaning: Vuss(i) = under control. Surayvhou = serve. Praaniuyo = oh, folks. Sehsa = anxiety; worry. Mool(u) Na = not at all. Chinta = worry. Sehjay = naturally. Mun Chindiya = desired. Punnaiy Paayay = makes His own; becomes guardian.

MEANING: We should sing praise of Waheguru, who has control over everything, and serve only Him as there is none other like Him, oh, dear folks. One always feels blissful when he enshrines Waheguru (His Naam) in his mind in the shelter of the Guru. Such a devotee never experiences any anxiety, and all his worries go away. Whatever happens to him, happens naturally, and his (high) mental state cannot be described. All his desires are fulfilled when the eternal Lord makes his heart dwell in Him. Waheguru listens to what His devotees say, whom He accepts as His own, oh Nanak. 1.

ਮ:3॥ ਅੰਮ੍ਰਿਤ ਸਦਾ ਵਰਸਦਾ ਬੂਝਨਿ ਬੂਝਣਹਾਰ॥ ਗੁਰਮੁਖਿ ਜਿਨ੍ਹੀ ਬੁਝਿਆ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ॥ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਵਹਿ ਸਦਾ ਰੰਗਿ ਰਾਤੇ ਹਉਮੈ ਤ੍ਰਿਸਨਾ ਮਾਰਿ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਵਰਸੈ ਕਿਰਪਾ ਧਾਰਿ॥ ਨਾਨਕ ਗੁਰਮਖਿ ਨਦਰੀ ਆਇਆ ਹਰਿ ਆਤਮਰਾਮੁ ਮੁਰਾਰਿ॥ 2॥

M:3: Amrit sudaa versda, boojhun(i) boojhunhaar. Gurmukh(i) jinhi boojhiya, Hur(i) Amrit rukhiya oor(i) dhaar(i). Hur(i) Amrit peeveh(i) sudaa rung(i) raatay, haumein trishna maar(i). Amrit Hur ka Naam(u) haiy, versaiy kirpa dhaar(i). Nanak, Gurmukh(i) nudri aaya, Hur(i) Aatum Ram(u) Mooraar(i). 2.

Word Meaning: Versda = rains. Boojhunhaar = those capable of understanding. Oor(i) Dhaar(i) = enshrined in heart. Rung(i) Raatay = imbued in love. Trishna = desires. Aatum Ram(u) = Mooraar(i) = Waheguru. 2.
MEANING: Those who, (in the shelter of the Guru) acquire the ability to understand, realize that the Guru always causes the rain of Waheguru's Amrit-Naam, and they enshrine the Naam in their heart. Imbued in Waheguru's love, they drink the Naam-Amrit and kill (get rid of) their selfishness, ego, and worldly desires. Waheguru's Naam is the true Amrit which rains with the benevolence of Waheguru. The Sikh of the Guru can see Waheguru, who has several names. 2.

(ਅੰਗ 1282)॥ ਪਉੜੀ॥ ਅਤੁਲੁ ਕਿਉ ਤੋਲੀਐ ਵਿਣੁ ਤੋਲੇ ਪਾਇਆ ਨ ਜਾਇ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰੀਐ ਗੁਣ ਮਹਿ ਰਹੈ ਸਮਾਇ॥ ਆਪਣਾ ਆਪੁ ਆਪਿ ਤੋਲਸੀ ਆਪੇ ਮਿਲੈ ਮਿਲਾਇ॥ ਤਿਸ ਕੀ ਕੀਮਤਿ ਨ ਪਵੈ ਕਹਣਾ ਕਿਛੁ ਨ ਜਾਇ॥ ਹਉ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪਣੇ ਜਿਨਿ ਸਚੀ ਬੂਝ ਦਿਤੀ ਬੁਝਾਇ॥ ਜਗਤੁ ਮੁਸੈ ਅੰਮ੍ਰਿਤੁ ਲੁਟੀਐ ਮਨਮੁਖ ਬੂਝ ਨ ਪਾਇ॥ ਵਿਣੁ ਨਾਵੈ ਨਾਲਿ ਨ ਚਲਸੀ ਜਾਸੀ ਜਨਮੁ ਗਵਾਇ॥ ਗੁਰਮਤਿ ਜਾਗੇ ਤਿਨ੍ਹੀ ਘਰੁ ਰਖਿਆ ਦੂਤਾ ਕਾ ਕਿਛੁ ਨ ਵਸਾਇ॥ 8॥
(PAGE 1282): **Paurri:** Atooll(u), kiyoun toaliyaiy, vin(u) toalay paaya na jaayay. Gur kaiy Shabad(i) veechaariyaiy, Goon meh(i) ruhhaiy smaayay. Aapna Aap(u), Aap(i) toalsi, Aapay milaiy, milaayay. Tis kee keemut(i) na puvvaiy, kehna kichhoo na jaayay. Huoun bulihaari Gur Aapnay, jinh(i) Sachi boojh ditti boojhaayay. Jugut moossaiy, Amrit loottiyaiy, munmukh boojh na paayay. Vin(u) Naavaiyn naal(i) na chullsi, jaasi junum(u) guvaayay. Gurmut(i) jaagay, tinhi ghur(u) rukhiya, dootaan ka kichh(u) na vusaayay.
Word Meaning: Atooll(u) = unweighable = whose worth cannot be found. Kiyoun = how? Toaliyaiy = weigh; determine worth. Goon = (the Source of) virtues. Sachi Boojh = the eternal truth. Moossaiy = is robbed. Loottiyaiy = is stolen. Na Chullsi = will not accompany. Jaagay = awakened; enlightened. Ghur(u) Rukhiya = protected their wealth. Dootaan = (lust and rage like) demons. Na Vusaayay = have no ability. 8.
MEANING: How can one weigh Waheguru, which is unweighable (His worth cannot be determined), but, at the same time, one cannot connect with Him unless He evaluates (knows) (and thus acquires) His virtues. (Waheguru's Virtues) can be known by pondering over Guru's Shabad when the devotee stays absorbed in Waheguru, which is the source of all virtues. Waheguru weighs the qualities of His devotees against His own - which only He knows - and connects the deserving devotee with Him. The worth of such a devotee cannot be measured, and nothing can be said about the level of his spirituality. I am a sacrifice to my Guru, who gives the true understanding. The world is being robbed of its noble qualities, and the spirituality of the man is stolen by the demons (lust, greed, etc.), but the followers of their own mind do not realize this. Nothing, other than Waheguru's Naam, accompanies one, and the Maya-worshippers leave this world after wasting away their precious human life. The Guru's Sikhs are enlightened and protect their home (mind) against the demons which become helpless. 8.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹਾ ਨ ਬਿਲਲਾਇ ਨ ਤਰਸਾਇ ਏਹੁ ਮਨੁ ਖਸਮ ਕਾ ਹੁਕਮੁ ਮੰਨਿ॥ ਨਾਨਕ ਹੁਕਮਿ ਮੰਨੀਐ ਤਿਖ ਉਤਰੈ ਚੜੈ ਚਵਗਲਿ ਵੰਨੁ॥ 1॥
Sloak M:3: Babeeha na bil-laayay, na tersaayay eh(u) mun(u), Khusm ka Huqam(u) munn(i). Nanak, Huqam(i) munniyaiy, tikh ootraiy, churrhaiy chuvgul(i) vunn(u). 1.
Word Meaning: Bil-laayay = cry. Tersaayay = torture with greed. Khusm = Lord. Tikh = thirst (for desired things). Chuvgul(i) = four times; manyfold. Vunn(u) = colour of love; beauty of mind. 1.

MEANING: Like the rainbird, which is always thirsty for the drop of rain, and cries for that, do not cry and torture your mind with your greed for worldly attractions, and accept Waheguru's Will, oh man. All one's thirst for worldly attractions goes away when he obeys Waheguru's Will, and his love for Him increases manyfold, oh, Nanak. 1.

ਮ:3॥ ਬਾਬੀਹਾ ਜਲ ਮਹਿ ਤੇਰਾ ਵਾਸੁ ਹੈ ਜਲ ਹੀ ਮਾਹਿ ਫਿਰਾਹਿ॥ ਜਲ ਕੀ ਸਾਰ ਨ ਜਾਣਹੀ ਤਾ ਤੂੰ ਕੂਕਣ ਪਾਹਿ॥ ਜਲ ਥਲ ਚਹੁ ਦਿਸਿ ਵਰਸਦਾ ਖਾਲੀ ਕੋ ਥਾਉ ਨਾਹਿ॥ ਏਤੇ ਜਲਿ ਵਰਸਦੈ ਤਿਖ ਮਰਹਿ ਭਾਗ ਤਿਨ੍ਹਾ ਕੇ ਨਾਹਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਤਿਨ ਸੋਝੀ ਪਈ ਜਿਨ ਵਸਿਆ ਮਨ ਮਾਹਿ॥2॥

M:3: Babeeha, jul meh(i) tayra vaas(u) haiy, jul hee maah(i) phiraah(i). Jul kee saar na jaanhee, ta tu kookun paah(i). Jul, thul chuhoun dis(i) versda, khaali ko thaaoun naah(i). Aitay, jul(i) versdaiy, tikh mureh(i) bhaag tinha kay naah(i). Nanak, Gurmukh(i) tinh sojhi puyyi, jinh vussiya mun maah(i). 2.

Word Meaning: Babeeha = rainbird-like man. Jul = water; Naam-Amrit. Vaas(u) = dwelling. Saar = worth. Kookun Paah(i) = scream. Thul = land. Chuhoun Dis(i) = the four directions. Khaali = empty. Aitay = so much. Tikh = thirst. Bhaag = fortune. Sojhi = understanding.

MEANING: You reside (survive) in Waheguru's Naam-water (His Huqam), and roam around with His Huqam, oh man. You do not know the worth of His Huqam; that is why you scream (complain about everything). His Naam-Amrit rains on the waters, on the land, in all the four directions, and there is no place without His Naam. If someone dies of thirst (for worldly attractions) when the Naam-Amrit rains so heavily, he must be very unfortunate. The individual, who enshrines Waheguru's Naam in his heart with Guru's grace, realizes this fact, oh Nanak. 2.

ਪਉੜੀ॥ ਨਾਥ ਜਤੀ ਸਿਧ ਪੀਰ ਕਿਨੈ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ ਤੁਝੇ ਸਮਾਇਆ॥ ਜੁਗ ਛਤੀਹ ਗੁਬਾਰੁ ਤਿਸ ਹੀ ਭਾਇਆ॥ ਜਲਾ ਬਿੰਬੁ ਅਸਰਾਲੁ ਤਿਨੈ ਵਰਤਾਇਆ॥ ਨੀਲੁ ਅਨੀਲੁ ਅਗੰਮੁ ਸਰਜੀਤੁ ਸਬਾਇਆ॥ ਅਗਨਿ ਉਪਾਈ ਵਾਦੁ ਭੁਖ ਤਿਹਾਇਆ॥ ਦੁਨੀਆ ਕੈ ਸਿਰਿ ਕਾਲੁ ਦੂਜਾ ਭਾਇਆ॥ ਰਖੈ ਰਾਖਨਹਾਰੁ ਜਿਨਿ ਸਬਦੁ ਬੁਝਾਇਆ॥ 9॥

Paurri: Nath, Jutee, Sidh, Peer, kinaiy unt(u) na paaya. Gurmukh(i) Naam(u) dhiyaayay, Toojhay samaya. Joog chhuteeh goobaar(u) Tis hee bhaaya. Julaa, bimb(u) usraal(u), Tinhaiy vertaaya. Neel(u), aneel(u), Agumm(u) surjeet(u) subaaya. Ugun(i) oopaayi vaad(u), bhookh, tihaaya. Dooniya kaiy sir(i) kaal(u), dooja bhaaya. Rukhaiy, Raakhunhaar(u) Jin(i) Shabad(u) boojhaaya. 9.

Word Meaning: Nath = the guru of the yogis. Jutee = the celibates. Peer = Muslim gurus. Kinaiy = any. Toojhay = in You (God). Smaaya = absorbed. Joog Chhuteeh = 36 eons. Goobaar(i) = in darkness. Bhaaya = liked. Neel = blemish. Aneel = unblemished; pure. **(see Jup Ji Paurries (28-31).** Surjeet(u) = alive; awake. Ugun(i) = fire of desires. Vaad = debates; controversies. Bhookh = appetite. Tihaaya = thirsty. Sir(i) = above the head. Dooja Bhaaya = liked the other (Maya). Raakhunhaar(u) = the saviour = Waheguru. 9.

MEANING: No guru of the yogis, no well-known celibate (Laxman, Bhisham, etc.), no Sidh yogi, nor a Muslim peer has ever found the limits of Waheguru. However, a devotee, who recites Waheguru's Naam in the shelter of the Guru, gets absorbed in (merges with) Him. It was the Will of Waheguru that there be complete darkness for 36 eons (an unlimited period). Then He created dreadful water. But the eternal and the perfectly pure Waheguru, which is inaccessible, is present everywhere, and is always alive (awake). (After creating the world), Waheguru also created the fire of worldly desires among the living beings, controversies, and hunger and thirst. He also created love for Maya among the living beings, and also the sword of death above everybody's head. But the Guru protects His devotees from worldly attractions

with His Shabad. 9.

ਸਲੋਕ ਮ:3॥ ਇਹੁ ਜਲੁ ਸਭ ਤੈ ਵਰਤਦਾ ਵਰਸੈ ਭਾਇ ਸੁਭਾਇ॥ ਸੇ ਬਿਰਖਾ ਹਰੀਆਵਲੇ ਜੋ ਗੁਰਮੁਖਿ ਰਹੇ ਸਮਾਇ॥ ਨਾਨਕ ਨਦਰੀ ਸੁਖੁ ਹੋਇ ਏਨ੍ਹਾ ਜੰਤਾ ਕਾ ਦੁਖੁ ਜਾਇ॥ 1॥

Sloak M:3: Eh(u) jul(u) subh taiy vertda, versaiy bhaayay soobhaayay. Say birkha huriyaavlay, jo Gurmukh(i) ruhhay smaayay. Nanak, nudri sookh(u) hoyay, ehna juntaan ka dookh(u) jaayay. 1.

Word Meaning: Jul(u) = water = Naam-Amrit. Bhaayay = with love. Soobhaayay = by (Waheguru's) Will. Birkha = trees; humans. Huriyaavaly = green; full of life. 1.

MEANING: Waheguru's Naam-Amrit rains for everybody with affection, but it does so only by Waheguru's Will. Those Sikhs acquire new spiritual life in the shelter of the Guru, who stay absorbed in Waheguru's Naam-Amrit. With Waheguru's kind sight, the living beings enjoy comfort, and all their sufferings go away. 1.

ਮ:3॥ ਭਿੰਨੀ ਰੈਣਿ ਚਮਕਿਆ ਵੁਠਾ ਛਹਬਰ ਲਾਇ॥ ਜਿਤੁ ਵੁਠੈ ਅਨੁ ਧਨੁ ਬਹੁਤੁ ਊਪਜੈ ਜਾ ਸਹੁ ਕਰੇ ਰਜਾਇ॥ ਜਿਤੁ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਜੀਆ ਜੁਗਤਿ ਸਮਾਇ॥ ਇਹੁ ਧਨੁ ਕਰਤੇ ਕਾ ਖੇਲ ਹੈ ਕਦੇ ਆਵੈ ਕਦੇ ਜਾਇ॥ ਗਿਆਨੀਆ ਕਾ ਧਨੁ ਨਾਮੁ ਹੈ ਸਦ ਹੀ ਰਹੈ ਸਮਾਇ॥ ਨਾਨਕ ਜਿਨ ਕਉ ਨਦਰਿ ਕਰੇ ਤਾ ਇਹੁ ਧਨੁ ਪਲੈ ਪਾਇ॥ 2॥

M:3: Bhinni raiyn chumkiya, voottha chhehbur laayay. Jit(u) vootthaiy unn(u), dhunn(u) buhout oopjaiy, ja Shuhoh kuray rujaayay. Jit(u) khaadhaiy mun triptiyaiy, jeaan joogut(u) smaayay. Eh(u) dhun(u) Kertay ka khayl haiy, kuday aavaiy, kuday jaayay. Giyaaniyaan ka dhun(u) Naam(u) haiy, sud hee ruhhaiy smaayay. Nanak, jinh kuou nudr(i) kuray, ta eh(u) dhun(u) pullaiy paayay. 2.

Word Meaning: Bhinni Raiyn = moist night. Chumkiya = flashed. Voottha = rained. Chhehbur Laayay = continuously. Unn(u) = grains. Oopjaiy = is produced. Shuhou = husband; Waheguru. Rujaayay = Will. Jit(u) = which. Triptiyaiy = is contented. Joogut(i) Smaayay = learn the way to live (they survive). Kertay Ka Khayl = drama of Waheguru. Giyaaniyaan = having spiritual knowledge. Pullaiy Paayay = acquire. 2.

MEANING: With Waheguru's Will, the cloud flashes lightning on a moist night, and it rains continuously for a few days, as a result of which, an abundance of grains and wealth are produced. The living beings live with satisfaction and find contentment in consuming the food so produced. But this wealth is a drama of Waheguru, which comes and goes. For the spiritually knowledgeable, the real wealth is Waheguru's Naam, in which they remain constantly absorbed. But only those fortunate acquire this wealth on whom Waheguru casts kind sight, oh Nanak. 2.

ਪਉੜੀ॥ ਆਪਿ ਕਰਾਏ ਕਰੇ ਆਪਿ ਹਉ ਕੈ ਸਿਉ ਕਰੀ ਪੁਕਾਰ॥ ਆਪੇ ਲੇਖਾ ਮੰਗਸੀ ਆਪਿ ਕਰਾਏ ਕਾਰ॥ ਜੋ ਤਿਸ ਭਾਵੈ ਸੋ ਥੀਐ ਹੁਕਮੁ ਕਰੇ ਗਾਵਾਰੁ॥ ਆਪਿ ਛਡਾਏ ਛੁਟੀਐ ਆਪੇ ਬਖਸਣਹਾਰੁ। ਆਪੇ ਵੇਖੈ ਸੁਣੇ ਆਪਿ ਸਭਸੈ ਦੇ ਆਧਾਰੁ॥ ਸਭ ਮਹਿ ਏਕੁ ਵਰਤਦਾ ਸਿਰਿ ਸਿਰਿ ਕਰੇ ਬੀਚਾਰੁ॥ (ਅੰਗ 1283)॥ ਗੁਰਮੁਖਿ ਆਪੁ ਵੀਚਾਰੀਐ ਲਗੈ ਸਚਿ ਪਿਆਰੁ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਆਪੇ ਦੇਵਣਹਾਰੁ॥ 10॥

Paurri: Aap(i) kuraayay, kuray Aap(i), huoun kaiy siyoun kureen pookaar. Aapay laykha mungsi, Aap(i) kuraayay kaar. Jo Tis(u) bhaavaiy, so theeyaiy, Huqam(u) kuray gavaar(u). Aap(i) chhudaayay, chhootiyaiy, Aapay bukhshunhaar(u). Aapay vakhaiy, soonay Aap(i), subhsaiy dayay aadhaar(u). Subh meh(i) Aik(u) vertda, sir(i), sir(i) kuray beechaar(u).

(PAGE 1283): Gurmukh(i) aap(u) veechaariyaiy, luggaiy Sach(i) piyaar(u). Nanak, kis nu aakhiyaiy, Aapay dayvunhaar(u). 10.

Word Meaning: Kaiy Siyoun = to whom. Pookaar = pray for help. Laykha = account of deeds. Mungsi = demands. Kaar = performance of deeds. Theeyaiy = happens. Huqam Kuray = takes credit. Gavaar(u) = foolish. Chhootiyaiy = gets emancipated. Bukhshunhaar(u) = forgiver. Adhaar(u) = food. Sir(i) Sir(i) = individually. Aap(u) Veechaariyaiy = analyze self. 10.

MEANING: It is Waheguru who does everything, and makes others do; so who else can I pray to get help? He makes people do the deeds (as per their prewritten fate), and also asks for the account of their deeds. Only that happens what He wishes, but the foolish take credit for their successes. One attains emancipation (from his ego and worldly bonds) only when Waheguru frees him from such bonds as He is generous in forgiving. Waheguru looks after everybody, listens to their prayers, and delivers food to everybody. It is only Waheguru which operates in everybody, and considers the needs of each individual separately. The Sikhs of the Guru analyze themselves, and love Waheguru for His gifts and His benevolence. Whom should one ask for help when Waheguru, Himself, is the provider, oh Nanak? 10.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹਾ ਏਹੁ ਜਗਤੁ ਹੈ ਮਤ ਕੋ ਭਰਮਿ ਭੁਲਾਇ॥ ਇਹੁ ਬਾਬੀਹਾ ਪਸੂ ਹੈ ਇਸ ਨੋ ਬੂਝਣੁ ਨਾਹਿ॥ ਅੰਮ੍ਰਿਤ ਹਰਿ ਕਾ ਨਾਮੁ ਹੈ ਜਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨ ਪੀਆ ਤਿਨ ਬਹੁੜਿ ਨ ਲਾਗੀ ਆਇ॥1॥

Sloak M:3: Babeeha eh(u) jugut(u) haiy, mut ko bherm(i) bhoolaayay. Eh(u) babeeha pushoo haiy, iss nu boojhun(u) naah(i). Amrit, Hur(i) ka Naam(u) haiy, jit(u) peetaiy tikh jaayay. Nanak, Gurmukh(i) jinh peeya, tinh buhhourr(i) na laagi aayay. 1.

Word Meaning: Jugut(u) = world. Mut = lest. Bherm(i) Bhoolaayay = misled by misgivings. Pushoo = animal; ignorant. Boojhun(u) = understanding; wisdom. Tikh = thirst (for worldly attractions). Buhhourr(i) = again.

Word Meaning: Let nobody be misled by any misgivings, the whole world is like the rainbird which is always thirsty for worldly desires. It is like animals which have no spiritual wisdom. The true Amrit is Waheguru's Naam; when one drinks it, the thirst of his worldly desires goes away. The devotees, who drink it in Guru's shelter, do not experience this thirst again, oh Nanak. 1.

ਮ:3॥ ਮਲਾਰੁ ਸੀਤਲ ਰਾਗੁ ਹੈ ਹਰਿ ਧਿਆਇਐ ਸਾਂਤਿ ਹੋਇ॥ ਹਰਿ ਜੀਉ ਆਪਣੀ ਕ੍ਰਿਪਾ ਕਰੇ ਤਾ ਵਰਤੈ ਸਭ ਲੋਇ॥ ਵੁਠੈ ਜੀਆ ਜੁਗਤਿ ਹੋਇ ਧਰਣੀ ਨੋ ਸੀਗਾਰੁ ਹੋਇ॥ ਨਾਨਕ ਇਹੁ ਜਗਤੁ ਸਭੁ ਜਲੁ ਹੈ ਜਲ ਹੀ ਤੇ ਸਭੁ ਕੋਇ॥ ਗੁਰ ਪਰਸਾਦੀ ਕੋ ਵਿਰਲਾ ਬੂਝੈ ਸੋ ਜਨੁ ਮੁਕਤੁ ਸਦਾ ਹੋਇ॥ 2॥

M:3: Mulhaar(u) seetul raag(u) haiy, Hur(i) dhiyaayain, shaant(i) hoyay. Hur(i) Jeeou Apni kirpa kuray, ta vertaiy subh loyay. Vootthaiy, jeeaan joogut(i) hoyay, dherni nu sheengaar(u) hoyay. Nanak, eh(u) jugut(u) subh(u) jul(u) haiy, jul hee tay subh(u) koyay. 2.

Word Meaning: Seetul = peaceful. Shaant(i) = peace. Vertaiy = operate; is given. Loyay = world. Vootthaiy = on raining. Joogut(i) = ability; strength. Dherni = earth. Sheengaar(u) = beautification. Jul(u) = water; Waheguru's Naam. 2.

MEANING: Mulhaar Raag brings peace to mind, and when one sings Waheguru's praise in this Raag, he attains peace of mind. With Waheguru's benevolence, the whole world is given (attains) peace. Just like the living beings gain new energy (feel rejuvenated), and the earth becomes very attractive when it rains, humans gain spiritual strength, and their minds become beautiful when they receive the rain of Waheguru's Naam-Amrit. The basis of the whole world is Waheguru's Naam (Huqam), and everybody comes into being with His Huqam (Laws), oh Nanak. 2.

ਪਉੜੀ॥ ਸਚਾ ਵੇਪਰਵਾਹੁ ਇਕੋ ਤੂ ਧਨੀ॥ ਤੂ ਸਭੁ ਕਿਛੁ ਆਪੇ ਆਪਿ ਦੂਜੈ ਕਿਸੁ ਗਨੀ॥ ਮਾਣਸ ਕੂੜਾ ਗਰਬੁ ਸਚੀ ਤੁਧੁ ਮਨੀ॥ ਆਵਾਗਉਣ ਰਚਾਇ ਉਪਾਇ ਮੇਦਨੀ॥ ਸਤਿਗੁਰ ਸੇਵੇ ਆਪਣਾ ਆਇਆ ਤਿਸੁ ਗਨੀ॥ ਜੇ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ ਤ ਕੇਹੀ ਗਣਤ ਗਨੀ॥ ਮਨਮੁਖ ਮੋਹਿ ਗੁਬਾਰਿ ਜਿਉ ਭੁਲਾ ਮੰਝਿ ਵਨੀ॥ ਕਟੇ ਪਾਪ ਅਸੰਖ ਨਾਵੈ ਇਕ ਕਨੀ॥ 11॥

Paurri: Sacha vaypervaah(u), ikko, Tu Dhunee. Tu subh(u) kichh(u) Aapay, Aap(i), doojaiy kis(u) gunee. Maanus koorra gerb(u), Sachi Toodh munee. Aavagaun ruchaayay, oopaayi maydni. Satgur sayvay aapna, aaya tis(u) gunee. Jay haumein vichoun jaayay, ta kayhi gunut gunee. Munmukh moh(i) goobaar(i) jiyoun, bhoolla munjh(i) vunee. Kuttay paap asunkh, Naavaiyn ikk kunee. 11.

Word Meaning: Sacha = eternal. Vaypervaah(u) = carefree. Dhunee = Lord. Gunee = consider to be significant. Maanus = humans. Koorra Gerb = false pride (ego). Toodh = Yours. Munee = pride. Aavagaun = birth-death cycle. Ruchaayay = Oopaayay = create. Maydni = world. Gunut Gunee = worry about (accounts of deeds). Goobaar(i) = in darkness. Bhoolla = misled. Munjh(i) = in the middle. Vunee = forests. Asunkh = countless. Kunee = drop; very small amount. 11.

MEANING: You are the only true Lord who is immortal and carefree, oh Waheguru. You control everything. Who else can be considered to be significant in your comparison? The pride that the man takes is all about the perishables, but the pride that Your devotees have in You is everlasting. You have created the world so that it dies and is reborn from time to time. Only that individual is truly significant (worth in life) who serves His Guru. The devotee, who gets rid of his haumein, does not need to worry about any account of his deeds. But the follower of his mind is in complete spiritual darkness, as if he is lost in the thick of a forest. A single drop of Waheguru's Naam-Amrit (connection with Him, even if it is for a tiny moment) destroys countless sins. 11.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹਾ ਖਸਮੈ ਕਾ ਮਹਲੁ ਨ ਜਾਣਹੀ ਮਹਲੁ ਦੇਖਿ ਅਰਦਾਸਿ ਪਾਇ॥ ਅਪਣੈ ਭਾਣੈ ਬਹੁਤਾ ਬੋਲਹਿ ਬੋਲਿਆ ਥਾਇ ਨ ਪਾਇ॥ ਖਸਮੁ ਵਡਾ ਦਾਤਾਰੁ ਹੈ ਜੋ ਇਛੇ ਸੋ ਫਲ ਪਾਇ॥ ਬਾਬੀਹਾ ਕਿਆ ਬਪੁੜਾ ਜਗਤੈ ਕੀ ਤਿਖੁ ਜਾਇ॥ 1॥

Sloak M:3: Baabeeha, Khusmaiy ka Mehl(u) na jaanhee, Mehl(u) daykh(i) ardaas(i) paayay. Apnaiy bhaanaiy buhouta boaleh(i), boaliya thaayayn na paayay. Khusm(u) vudda Dataar(u) haiy, jo ichhaiy, so ful paayay. Babeeha kiyya buppurra, ugtaiy kee tikh(u) jaayay. 1.

Word Meaning: Mehl(u) = Palace; Residence. Bhaanaiy = will; wish. Thaayayn Na Paayay = given no credit. Ichhaiy = as wished. Buppurra = poor. Tikh(u) = thirst.

MEANING: You have no knowledge of the Residence (His transcendence) of the Lord, oh, the rainbird-like, and always thirsty for worldly attractions, man. Recognize His Residence (how to connect with Him) before you pray to Him. Guided by your wishes, you talk too much (make too many requests), for which you are given no credit. The Lord is the greatest provider, and one can reap any wished reward by worshipping Him. Not just the poor single individual, the whole world gets contented. 1.

ਮ:3॥ ਬਾਬੀਹਾ ਭਿੰਨੀ ਰੈਣਿ ਬੋਲਿਆ ਸਹਜੇ ਸਚਿ ਸੁਭਾਇ॥ ਇਹ ਜਲੁ ਮੇਰਾ ਜੀਉ ਹੈ ਜਲ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਇ॥ ਗੁਰ ਸਬਦੀ ਜਲੁ ਪਾਈਐ ਵਿਚਹੁ ਆਪਿ ਗਵਾਇ॥ ਨਾਨਕ ਜਿਸੁ ਬਿਨੁ ਚਸਾ ਨ ਜੀਵਦੀ ਸੋ ਸਤਿਗੁਰਿ ਦੀਆ ਮਿਲਾਇ॥ 2॥

M:3: Babeeha, bhinni raiyn(i) boaliya, sehjay sach(u) soobhaayay. Eh jul(u) mayra jeaou haiy, jul bin(u) rehn na jaayay. Gur Shabadi jul(u) paayiyaiy, vichoun aap(i) guvaayay. Nanak, jis(u) bin(u) chusaa na jeenvdi, so Satgur(i) deeya milaayay. 2.

Word Meaning: Bhinni = wet; beautiful. Raiyn(i) = night. Sehjay Sach(u)) Soobhaay = with pure mind, and love. Jeeou = life. Jul = (Naam) water. App(i) Guvaayay = getting rid of selfishness and ego. Chusaa = moment.
MEANING: That night is beautiful on which the rainbird-like devotee, who is thirsty for Waheguru's Naam-water, prays to Waheguru for His Naam-water, saying that Waheguru's Naam is his life, and he cannot survive without His Naam. But, only the devotee, who gets rid of his selfishness and ego with Guru's Shabad, acquires His Naam. With His grace, Satguru has connected me with the Lord, without whom I could not live for even a single moment, oh Nanak. 2.

ਪਉੜੀ॥ ਖੰਡ ਪਤਾਲ ਅਸੰਖ ਮੈ ਗਣਤ ਨ ਹੋਈ॥ ਤੂ ਕਰਤਾ ਗੋਵਿੰਦ ਤੁਧੁ ਸਿਰਜੀ ਤੁਧੈ ਗੋਈ॥ ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤੁਝ ਹੀ ਤੇ ਹੋਈ॥ ਇਕਿ ਰਾਜੇ ਖਾਨ ਮਲੂਕ ਕਹਹਿ ਕਹਾਵਹਿ ਕੋਈ॥ ਇਕਿ ਸਾਹ ਸਦਾਵਹਿ ਸੰਚਿ ਧਨੁ ਦੂਜੈ ਪਤਿ ਖੋਈ॥ ਇਕਿ ਦਾਤੇ ਇਕਿ ਮੰਗਤੇ ਸਭਨਾ ਸਿਰਿ ਸੋਈ॥ ਵਿਣੁ ਨਾਵੈ ਬਾਜਾਰੀਆ ਭੀਹਾਵਲਿ ਹੋਈ॥ ਕੂੜ ਨਿਖੁਟੇ ਨਾਨਕਾ ਸਚੁ ਕਰੇ ਸੁ ਹੋਈ॥ 12॥
Paurri: Khund, pataal, asunkh, mein gunut na hoyee. Tu Kerta Govind, Toodh(u) sirji, Toodhaiy goyee. Lukh chauraseeh maydni, Toojh hee tay hoyee. Ikk(i) rajay, khan, malook, kuhheh(i) kuhaaveh(i) koyee. Ikk(i) shah sudaaveh(i) sunch(i) dhun(u), doojaiy put(i) khoyee. Ikk(i) daatay, ikk(i) mungtay, subhnaa sir(i) soyee. Vin(u) Naavaiy bajaariya, bheehaavul(i) hoyee. Koorr nikhoottay Nanaka, Sachu(u) kuray su hoyee. 12.
Word Meaning: Khund = worlds. Pataal = underworlds. Asunkh = countless. Toodh(u) = You. Sirji = creates. Goyee = destroys. Maydni = world. Khan = chiefs. Malook = rajahs. Shah = money-lords. Sunch(i) = accumulating. Doojaiy = Maya. Sir(i) = above. Bajaariya = street performer. Bhaahaaul(i) = frightening. NIkhoottay = runs out 12.
MEANING: There are countless worlds and underworlds which cannot be counted. Waheguru is the creator of them, and He also destroys them. All the 8.4 million life forms have been created by Him. Many claim to be rajas and chiefs, and make (force) people call them the same. Some accumulate wealth and call themselves money lords but lose their dignity (in Waheguru's Court) for getting engrossed in Maya. There are some who are rajas, while there are many beggars, but Waheguru is the Lord above all of them. Without Waheguru's Naam, the world is acting like street performers (spiritual beggars) with a very frightening future (in Waheguru's Court). The luxuries of Maya are short-lived and run out. Only those luxuries last forever which Waheguru creates with His Will, oh Nanak. 12.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹਾ ਗੁਣਵੰਤੀ ਮਹਲੁ ਪਾਇਆ ਅਉਗਣਵੰਤੀ ਦੂਰਿ॥ ਅੰਤਰਿ ਤੇਰੈ ਹਰਿ ਵਸੈ ਗੁਰਮੁਖਿ ਸਦਾ ਹਜੂਰਿ॥ ਕੂਕ ਪੁਕਾਰ ਨ ਹੋਵਈ ਨਦਰੀ ਨਦਰਿ ਨਿਹਾਲ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਸਹਜੇ ਮਿਲੇ ਸਬਦਿ ਗੁਰੂ ਕੈ ਘਾਲਿ॥1॥
Sloak M:3: Babeeha, goonvunteen Mehl(u) paaya,aougunvuntee door(i). Untar(i) tayraiy Hur(i) vussaiy, Gurmukh(i) sudaa hujoor(i). Kook, pookaar na hovyee, Nudri Nudri, nudr(i)) nihaal. Naank, Naam(i) ruttay sehjay milay, Shabad(i) Guru kaiy ghaal(i).
Word Meaning: Goonvunteen = having good qualities. Aougunvuntee = having bad qualities. Door(i) = disconnected. Hujoor(i) = close by. Kook Pookar = screaming and imploring. Nudri = with kind Sight (God). Nihaal = blissful. Ruttay = imbued. Sehjay = in high spiritual state. Ghaal(i) = hard work.
MEANING: The devotees with noble (Waheguru-like) qualities reach His Residence (get united with Him), while those who have ignoble qualities stay away from His Residence (stay disconnected with Him). Waheguru is present in everybody, but only Guru's Sikhs find Him close all the time. Waheguru does not get connected with any crying or imploring; one

connects with Him only with His Naam, and the devotees feel blissful with His kind Sight. The devotees, who are imbued in His Naam, get easily connected with Him by pondering on hard, and obeying the Guru's Shabad, oh Nanak. 1.

(ਅੰਗ 1284)॥ ਮ:3॥ ਬਾਬੀਹਾ ਬੇਨਤੀ ਕਰੇ ਕਰਿ ਕਿਰਪਾ ਦੇਹੁ ਜੀਅ ਦਾਨੁ॥ ਜਲ ਬਿਨੁ ਪਿਆਸ ਨ ਉਤਰੈ ਛੁਟਕਿ ਜਾਹਿ ਮੇਰੇ ਪ੍ਰਾਨ॥ ਤੂ ਸੁਖਦਾਤਾ ਬੇਅੰਤੁ ਹੈ ਗੁਣਦਾਤਾ ਨੇਧਾਨ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਬਖਸਿ ਲਏ ਅੰਤਿ ਬੇਲੀ ਹੋਇ ਭਗਵਾਨੁ॥ 2॥

(PAGE 1284): **M:3:** Babeeha baynti kuray, kur(i) kirpa dayhu jea daan(u). Jul bin(u) piyaas na ootraiy, chhootuk(i) jaah(i) maray praan. Tu Sookhdaata bayunt(u) haiyn, Goondaata naydhaan. Nanak, Gurmukh(i) bukhsh(i) luyyay, unt(i) bayli hoyay Bhagwan(u).2.

Word Meaning: Jea Daan(u) = gift of new life. Jul = Naam-water. Chhotuk Jaah(i) Praan = lose life. Naydhaan = treasure. Bukhsh(i) Luyyay = forgives. Bayli = friend. 2.

Word Meaning: The human-rainbird prays to Waheguru to kindly give him the gift of new spiritual life because his thirst for worldly attractions does not go away without Waheguru's Naam-water (Amrit), and he is on the brink of losing his life. He knows that Waheguru is the treasure of virtues, and the unlimited provider of all comforts. Waheguru forgives the Sikhs of the Guru, and is the true friend at the end, oh Nanak. 2

ਪਉੜੀ॥ ਆਪੇ ਜਗਤੁ ਉਪਾਇ ਕੈ ਗੁਣ ਅਉਗਣ ਕਰੇ ਬੀਚਾਰੁ॥ ਤ੍ਰੈਗੁਣ ਸਰਬ ਜੰਜਾਲੁ ਹੈ ਨਾਮਿ ਨ ਧਰੇ ਪਿਆਰੁ॥ ਗੁਣ ਛੋਡਿ ਅਵਗਣ ਕਮਾਵਦੇ ਦਰਗਹ ਹੋਹਿ ਖੁਆਰੁ॥ ਜੂਅ ਜਨਮੁ ਤਿਨੀ ਹਾਰਿਆ ਕਿਤੁ ਆਏ ਸੰਸਾਰੁ॥ ਸਚੈ ਸਬਦਿ ਮਨੁ ਮਾਰਿਆ ਅਹਿਨਿਸ ਨਾਮਿ ਪਿਆਰਿ॥ ਜਿਨ੍ਹੀ ਪੁਰਖੀ ਉਰਿ ਧਾਰਿਆ ਸਚਾ ਅਲਖ ਅਪਾਰੁ॥ ਤੂ ਗੁਣਦਾਤਾ ਨਿਧਾਨੁ ਹਹਿ ਅਸੀ ਅਵਗਣਿਆਰ॥ ਜਿਸੁ ਬਖਸੇ ਸੋ ਪਾਇਸੀ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ॥ 13॥

Paurri: Aapay jugut(u) oopaayay kaiy, goon, aougun kuray beechaar(i). Traiy-goon serb junjaal(u) haiy, Naam(i) na dhuray piyaar(u). Goon choad(i) uvgun kmaanvday, Durgah hoh(i) khooaar(u). Joo junum(u) tinhi haariya, kit(u) aayay sunsaar(u). Sachaiy Shabad(i) mun(u) maariya, ehinis Naam(i) piyaar(i). Jinhi purkheen oor(i) dhaariya, Sacha, Alukh, Apaar(u). Tu Goondaata, nidhaan(u) heh(i), useen uvguniaar. Jis(u) bukhshay, so paayaysi, Gur Shabadi veechaar(u). 13.

Word Meaning: Aougun = ignoble qualities. Traiy-goon = Maya with three qualities. Junjaal(u) = worldly bonds. Chhoad(i) = ignoring. Khooaar(u) = suffer humiliation. Kit(u) = what for? Ehinis = day and night. Oor(i) Dhaariya = embedded in mind. Alukh Apaar = incomprehensible and limitless. Uvguniaar = ignobles. 13.

MEANING: After creating the world, Waheguru Himself evaluates the noble and the ignoble qualities of humans. Maya, with its three effects, bonds them strongly to itself as a result of which, the men do not develop love for Waheguru. Ignoring the noble qualities, they deal in the ignoble qualities and suffer humiliation in Waheguru's Court. They lose their precious human life in this gamble. Why do they even come to this world? On the other hand, the devotees, who embed the Naam of the eternal, the incomprehensible, and the limitless Waheguru in their hearts, kill their mind (worldly desires) with the Guru's eternal Shabad, and love Waheguru day and night. They believe that Waheguru is the treasure of all the noble qualities, whereas they are full of ignoble qualities. The devotee, to whom Waheguru endows His Naam, acquires it by pondering on the Guru's Shabad. 13.

ਸਲੋਕ ਮ:5॥ ਰਾਤਿ ਨ ਵਿਹਾਵੀ ਸਾਕਤਾ ਜਿਨ੍ਹਾ ਵਿਸਰੈ ਨਾਉ॥ ਰਾਤੀ ਦਿਨਸ ਸੁਹੇਲੀਆ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਉ॥1॥

Sloak M:5: Raat na vihaavi saaktaan, jinha visraiy Naaoun. Raati dinus soohayliyaan Nanak Hur(i) Goon gaaou. 1.
Word Meaning: Vihaavi = is spent. Saaktaan = Maya-wordshippers. Visraiy = forget. Soohayliyaan = in comfort.
MEANING: The Maya-worshippers, who forget Waheguru's Naam, find it hard to spend the night of life (peacefully). But those who sing Waheguru's praise stay blissful day and night, oh Nanak. 1.

ਮ:5॥ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕਾ ਹਭੇ ਮਣੀ ਮਥੰਨਿ॥ ਨਾਨਕ ਜੋ ਪ੍ਰਭ ਭਾਣਿਆ ਸਚੈ ਦਰਿ ਸੋਹੰਨਿ॥ 2॥
M:5: Ruttan juvayhur maankaan, hubhay munee muthunn(i). Nanak, jo Prubh bhaaniya, Sachaiy Dur(i) sohun(i). 2.
Word Meaning: Ruttan, Juvayhur Maankaan = jewels and pearls. Munee Muthunn(i) = glow on the forehead; great fortune. Bhaaniya = are liked. Sohun(i) = elegant.
MEANING: The foreheads of those devotees, who are liked by Waheguru, glow as if they are wearing jewels and peals on them. And they look exalted in His Court (are honoured there), oh Nanak. 2.

ਪਉੜੀ॥ ਸਚਾ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਚੁ ਸਮ੍ਹਾਲਿਆ॥ ਅੰਤ ਖਲੋਆ ਆਇ ਜਿ ਸਤਿਗੁਰ ਅਗੈ ਘਾਲਿਆ॥ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ ਸਚਾ ਰਖਵਾਲਿਆ॥ ਗੁਰ ਸਾਖੀ ਜੋਤਿ ਜਗਾਇ ਦੀਵਾ ਬਾਲਿਆ॥ ਮਨਮੁਖ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰ ਫਿਰਹਿ ਬੇਤਾਲਿਆ॥ ਪਸੂ ਮਾਣਸ ਚੰਮਿ ਪਲੇਟੇ ਅੰਦਰਹੁ ਕਾਲਿਆ॥ ਸਭੋ ਵਰਤੈ ਸਚੁ ਸਚੈ ਸਬਦਿ ਨਿਹਾਲਿਆ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਪੂਰੇ ਗੁਰਿ ਦੇਖਾਲਿਆ॥ 14॥
Paurri: Sacha Satgur(u) sayv(i), Sach(i) smaahliya, Unt(u) khuloa aayay, j(i) Satgur uggaiy ghaaliya, Poh(i) na sukaiy, Jumkaal(u) Sacha rukhvaaliya. Gur Saakhi jot(i) jugaayay, deeva baaliya. Munmukh vin(u) Naavaiyn koorriyaar, phireh(i) baytaaliya. Pushoo maanus chumm(i) playtay,undaroun kaaliya. Subho vertaiy Sach(u), Sachaiy Shabad(i) nihaaliya. Nanak, Naam(u) nidhaan(u) haiy, pooray Gur(i) daykhaaliya. 14.
Word Meaning: Smaahliya = enshrined in mind. Khuloa Aaayay = came to the fore; shows. Ghaaliya = hard labour. Poh = touch. Jumkaal(u) = Angel of death. Rikhvaaliya = saviour. Saakhi = Teachings. Jot(i) Jugaayay = enlightenment. Koorriyaar = dealers in the perishables. Baytaaliya = like ghosts; out of step with Truth. Pushoo = animals. Maanus = humans. Chumm(i) Playtay = wrapped in skin. Kaaliya = in darkness. NIhaaliya = saw; realized. Nidhaan(u) = treasure.
MEANING: Finally, one's hard labour (service) to Satguru comes to the fore (bears fruit) and he enshrines Waheguru's Naam in his mind. With Waheguru as his saviour, the Angel of Death cannot even touch him. Satguru's Teaching (His Shabad) enlightens the mind of the devotee. But the Maya worshippers deal in perishables and go around like ghosts (out of step with Truth). Wrapped in human skin, they are actually like animals with darkness in their minds. Waheguru alone operates in the world, and can be realized only with the Guru's eternal Shabad. Waheguru's Naam is the treasure of everything, which only the Perfect Guru shows (bestows on the devotees, oh Nanak. 14.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹੈ ਹੁਕਮੁ ਪਛਾਣਿਆ ਗੁਰ ਕੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਮੇਘੁ ਵਰਸੈ ਦਇਆ ਕਰਿ ਗੂੜੀ ਛਹਬਰ ਲਾਇ॥ ਬਾਬੀਹੇ ਕੂਕ ਪੁਕਾਰ ਰਹਿ ਗਈ ਸੁਖੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀਐ ਜਿ ਦੇਦਾ ਸਭਨਾ ਜੀਆ ਰਿਜਕੁ ਸਮਾਇ॥ 1॥
Sloak M:3: Babeehaiy Huqam(u) puchhaaniya, Gur kaiy sehj(i) soobhaayay. Maygh(u) versaiy duyya kur(i) goohrri chhehbur laayay. Babeehay kook, pookaar, reh(i) guyyi. Sookh(u) vussiya, mun(i) aayay. Nanak, so salaahiyaiy, J(i) daynda subhna jeeaan rijk(u) smaayay. 1.

Word Meaning: Puchhaniya = recognized. Sehj Soobhaayay = with love and in a high spiritual state. Maygh = cloud; Guru. Versaiy = rains. Goohrri Chhehbur = continuous heavy rain. Kook Pookaar = wailing and imploring. Reh(i) Guyyi = left behind. J(i) = which. Rijk Smaayay = delivers food and other necessities.
MEANING: The human rainbird recognizes Waheguru's Will with love for the Guru in his high spiritual state. In that state, he feels as if the Guru-cloud is causing heavy continuous rain of Waheguru's Naam-Amrit. All his crying and imploring are left behind, and blissfulness fills his heart. We should sing praise of Waheguru, who provides food for everyone, oh Nanak. 1.

ਮ:3॥ ਚਾਤ੍ਰਿਕ ਤੂ ਨ ਜਾਣਹੀ ਕਿਆ ਤੁਧੁ ਵਿਚਿ ਤਿਖਾ ਹੈ ਕਿਤੁ ਪੀਤੈ ਤਿਖ ਜਾਇ॥ ਦੂਜੈ ਭਾਇ ਭਰੰਮਿਆ ਅੰਮ੍ਰਿਤ ਜਲੁ ਪਲੈ ਨ ਪਾਇ॥ ਨਦਰਿ ਕਰੇ ਜੇ ਆਪਣੀ ਤਾ ਸਤਿਗੁਰੁ ਮਿਲੈ ਸੁਭਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਤੇ ਅੰਮ੍ਰਿਤ ਜਲ ਪਾਇਆ ਸਹਜੇ ਰਹਿਆ ਸਮਾਇ॥ 2॥
M:3: Chaatrik tu na jaanhee, kiyya toodh(u) vich(i) tikha haiy, kit(u) peetaiy tikh jaayay. Doojaiy bhaayay bhermiya, Amrit-Jul(u) pullaiy na paayay. Nudr(i) kuray jay Aapni, ta Satgur(u) milaiy soobhaayay. Nanak, Satgur tay Amrit-Jul paaya, sehjay ruhhiya smaayay. 2.
Word Meaning: Chaatrik = Baheeha = rainbird. Tikha = thirst; longing. Doojaiy Bhaayay = in love for the other (Maya). Bhermiya = misled. Pullaiy = acquire. Soobhaayay = naturally; without any special effort. Smaayay = absorbed.
MEANING: You do not even know what your thirst (desire) is about, and what you need to drink to quench it, oh, the rainbird-like man. Misled by your love for Maya, you cannot acquire the ambrosial water of Waheguru's Naam. But when Waheguru is kind to a devotee, the devotee becomes connected to the Guru without any special effort. Such a devotee acquires the Amrit of Waheguru's Naam and stays absorbed in it in a high spiritual state, oh Nanak.2.

ਪਉੜੀ॥ ਇਕਿ ਵਣਖੰਡੀ ਬੈਸਹਿ ਜਾਇ ਸਦੁ ਨ ਦੇਵਹੀ॥ ਇਕਿ ਪਾਲਾ ਕਕਰੁ ਭੰਨਿ ਸੀਤਲ ਜਲ ਹੇਵਈ॥ ਇਕਿ ਭਸਮ ਚੜਾਵਹਿ ਅੰਗਿ ਮੈਲੁ ਨ ਧੋਵਈ॥ ਇਕਿ ਜਟਾ ਬਿਕਟ ਬਿਕਰਾਲ ਕੁਲੁ ਘਰੁ ਖੋਵਹੀ॥ (ਅੰਗ 1285)॥ ਇਕਿ ਨਗਨ ਫਿਰਹਿ ਦਿਨ ਰਾਤਿ ਨੀਦ ਨ ਸੋਵਹੀ॥ ਇਕਿ ਅਗਨਿ ਜਲਾਵਹਿ ਅੰਗੁ ਆਪੁ ਵਿਗੋਵਹੀ॥ ਵਿਣੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਕਿਆ ਕਹਿ ਰੋਵਹੀ॥ ਸੋਹਨਿ ਖਸਮ ਦੁਆਰਿ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਹੀ॥ 15॥
Paurri: Ikk(i) vunkhundeen baiyseh(i) jaayay, sud(u) na dayvhee. Ikk(i) paala, kukkur bhunn(i), seetul jul hayvhee. Ikk(i) bhusm churraaveh(i) ung(i) maiyl na dhovyee. Ikk(i) jutaa, bicket, bikraal, kool(u) ghur(u) khovhee.
(PAGE 1285): Ikk(i) nugun phireh(i) din raat(i), neend na soavhee. Ikk(i) ugun(i) julaaveh(i) ung(u), aap(u) vigovhee. Vin(u) Naavaiyn tun(u) chhaar(u), kiyya keh(i) rovhee. Sohun(i) Khusm dooaar(i), j(i) Satgur(u) sayvhee. 15.
Word Meaning: Ikk(i) = some. Vunkhundeen = some part of forest. Sud(u) = call; communication. Paala = coldness. Kukkur = frost. Bhunn(i) = breaking; disregarding. Seetul Hayvhee = ice cold. Bhusm = ash. Ung(i) = on the body. Maiyl = dirt. Jutaa Bicket = untidy matted hair. Bikraal = repugnant; hideous. Kool = clan. Khovhee = bring disgrace. Vigovhee = suffer humiliation. Chhaar(u) =dirt. Sayvhee = serve. 15.
MEANING: To please their deity, some people go and live in some part of a forest, and do not communicate with anyone. While some disregard cold and frost, others bathe in ice-cold water. Still, some others coat their bodies with ash and do not wash it off. Some others grow long hair, but do not keep it clean, and look repugnant with their untidy, matted hair, and bring disgrace to their family and the clan.

Misled by their misbeliefs, some roam around naked day and night, and do not get any sleep. Still, some others burn (torture) their bodies (by building fire around them on hot summer days), and only suffer humiliation. They waste away their human life performing spiritually worthless deeds. The human body is simply a pile of dust without Waheguru's Naam in it. So, how can they show their repentance now? Those who serve Satguru look elegant (honourable) in Waheguru's Court. 15.

ਸਲੋਕ ਮ:3॥ ਬਾਬੀਹਾ ਅੰਮ੍ਰਿਤ ਵੇਲੈ ਬੋਲਿਆ ਤਾ ਦਰਿ ਸੁਣੀ ਪੁਕਾਰ॥ ਮੇਘੈ ਨੋ ਫੁਰਮਾਨੁ ਹੋਆ ਵਰਸਹੁ ਕਿਰਪਾ ਧਾਰਿ॥ ਹਉ ਤਿਨ ਕੈ ਬਲਿਹਾਰਣੈ ਜਿਨਿ ਸਚੁ ਰਖਿਆ ਉਰਿ ਧਾਰਿ॥ ਨਾਨਕ ਨਾਮੇ ਸਭ ਹਰੀਆਵਲੀ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ॥ 1॥

Sloak M:3: Babeeha amrit vaylaiy boaliya, ta Dur(i) soonie pookaar. Mayghaiy nu foormaan(u) hoa, versou kirpa dhaar(i). Huoun tinh kaiy bulihaarnaiy, jinh(i) Sach(u) rukhiya oor(i) dhaar(i). Nanak, Naamay subh huriyaavli, Gur kaiy Shabad(i) veechaar(i).

Word Meaning: Amrit Vaylaiy = early morning. Mayghaiy = cloud; Guru. Foormaan = order; asks. Oor(i) Dhaar(i) = enshrined in heart. Huriyaavli = full of life. 1.

MEANING: When a devotee-rainbird prays to God in the early hours of morning, his prayer is listened to in Waheguru's Court. With His benevolence, Waheguru then asks the Guru to cause the rain of His Naam. I am a sacrifice to all those devotees who have enshrined Waheguru (His Naam) in their hearts. The whole world acquires new spiritual life when it ponders on the Guru's Shabad, oh Nanak. 1.

ਮ:3॥ ਬਬੀਹਾ ਇਵ ਤੇਰੀ ਤਿਖਾ ਨ ਉਤਰੈ ਜੇ ਸਉ ਕਰਹਿ ਪੁਕਾਰ॥ ਨਦਰੀ ਸਤਿਗੁਰੁ ਪਾਈਐ ਨਦਰੀ ਉਪਜੈ ਪਿਆਰੁ॥ ਨਾਨਕ ਸਾਹਿਬੁ ਮਨਿ ਵਸੈ ਵਿਚਹੁ ਜਾਇ ਵਿਕਾਰ॥2॥

M:3: Babeeha, ivv tayri tikha na ootraiy, jay suou kureh(i) pookaar. Nudri Satgur(u) paayiyaiy, nudri oopjaiy piyaar(u). Nanak, Sahib(u) mun(i) vusaiy, vichoun jaayay vikaar. 2.

Word Meaning: Ivv = like this. Tikha = thirst. Nudri = with kind Sight. Oopjaiy = sprouts. Vikaar = immorality.

MEANING: Your thirst (desire) for worldly attractions can never go away like this, even if you pray hundreds of times, oh, the rainbird-man. One connects with Satguru only through Waheguru's kind sight when love for Satguru takes root in his heart. With love for Satguru, Waheguru's Naam gets enshrined in the devotee's heart, and all his immoral thoughts get destroyed, oh Nanak. 2.

ਪਉੜੀ॥ ਇਕਿ ਜੈਨੀ ਉਝੜ ਪਾਇ ਧੁਰਹੁ ਖੁਆਇਆ॥ ਤਿਨ੍ਹ ਮੁਖਿ ਨਾਹੀ ਨਾਮੁ ਨ ਤੀਰਥਿ ਨਾਇਆ॥ ਹਥੀ ਸਿਰ ਖੋਹਾਇ ਨ ਭਦੁ ਕਰਾਇਆ॥ ਕੁਚਿਲ ਰਹਹਿ ਦਿਨ ਰਾਤਿ ਸਬਦੁ ਨ ਭਾਇਆ॥ ਤਿਨ ਜਾਤਿ ਨ ਪਤਿ ਨ ਕਰਮੁ ਜਨਮੁ ਗਵਾਇਆ॥ ਮਨਿ ਜੂਠੈ ਵੇਜਾਤਿ ਜੂਠਾ ਖਾਇਆ॥ ਬਿਨੁ ਸਬਦੈ ਆਚਾਰੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ॥ ਗੁਰਮੁਖਿ ਓਅੰਕਾਰਿ ਸਚਿ ਸਮਾਇਆ॥ 16॥

Paurri: Ikk(i) Jaini oojhurr paayay, Dhoorhoun khooaaya. Tinh mookh(i) naahi Naam(u), na teeruth(i) naaya. Hutheen sir khohaayay, na bhud(u) kuraaya. Koochil ruhheh(i) din raat(i), Shabad(u) na bhaaya. Tinh jaat(i) na put(i), na kerm(u), junum(u) guvaaya. Mun(i) jootthaiy vayjaat(i), joottha khaaya. Bin(u) Shabadaiy aachaar(u) na kin hee paaya. Gurmukh(i) Oankaar(i), Sach(i) Smaaya. 16.

Word Meaning: Jaini = Jains. Oojhurr Paayay = badly misled. Khoaaya = misled. Sir Khohaayay = pull out hair. Bhud(u) = shaving of the head. Koochil = filthy. Bhaaya = like. Jaat(i) = status. Put(i) = dignity. Jootthaiy = impure. Vayjaat(i) = honourless. Achaar(u) = high moral lifestyle. Oankaar(i) = in Waheguru. Sach(i) = with the Naam.

MEANING: Then there are Jains, who are misled on the wrong path of life right from the beginning. They do not have Waheguru's Naam on their tongue, and do not even do pilgrimage. Rather than shaving their heads with razors, they pull their hair out. They do not like Guru's Shabad, and stay filthy day and night. They have no status, no respect, and do not even perform the prevalent rituals, and waste away their precious human life. The (spiritually) low caste are filthy in mind, and eat filthy (impure) food. No one acquires (learns) the high moral path of life without the Guru's Shabad. The Sikhs of the Guru get absorbed in the eternal Waheguru with His eternal Naam. 16.

ਸਲੋਕ ਮ:3॥ ਸਾਵਣਿ ਸਰਸੀ ਕਾਮਣੀ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ ਨਾਨਕ ਸਦਾ ਸੁਹਾਗਣੀ ਗੁਰ ਕੈ ਹੇਤਿ ਅਪਾਰਿ॥ 1॥

Sloak M:3: Saavun(i) sersi kaamini, Gur Shabadi veechaar(i). Nanak, sudaa soohaagni, Gur kaiy hayt(i) apaar(i). 1.

Word Meaning: Saaven(i) = the joyful rainy month. Sersi = zestful; blissful. Kaamini = human bride. Sohaagni = married; connected with God. Hayt(i) = with love. 1.

MEANING: It is always the pleasant rainy season for a human bride (devotee) who ponders on the Guru's Shabad. With her immense love for the Guru, she always stays connected with Waheguru, oh Nanak. 1.

ਮ:3॥ ਸਾਵਣਿ ਦੁਝੈ ਗੁਣ ਬਾਹਰੀ ਜਿਸੁ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਨਾਨਕ ਪਿਰ ਕੀ ਸਾਰ ਨ ਜਾਣਈ ਸਭੁ ਸੀਗਾਰੁ ਖੁਆਰੁ॥ 2॥

M:3: Saavun(i) dujhaiy Goon-baahri, jis(u) doojaiy bhaayay piyaar(u). Nanak, Pir kee saar na jaanyee, subh(u) sheengaar(u) khooaar(u). 2.

Word Meaning: Dujhaiy = burns up; suffers. Goon-Baahri = without virtues. Doojaiy Bhaayay = love for the other (Maya). Saar = worth. Khooaar(u) = cause humiliation.2.

MEANING: (On the other hand), a person who has love for Maya has no noble qualities and suffers from heartburn even in the joyous rainy season. She does not know the worth of Waheguru, and all her adornments (religious symbols) humiliate her, oh Nanak.

ਪਉੜੀ॥ ਸਚਾ ਅਲਖ ਅਭੇਉ ਹਠਿ ਨ ਪਤੀਜਈ॥ ਇਕਿ ਗਾਵਹਿ ਰਾਗਿ ਪਰੀਆ ਰਾਗਿ ਨ ਭੀਜਈ॥ ਇਕਿ ਨਚਿ ਨਚਿ ਪੂਰਹਿ ਤਾਲ ਭਗਤਿ ਨ ਕੀਜਈ॥ ਇਕਿ ਅੰਨੁ ਨ ਖਾਇ ਮੂਰਖ ਤਿਨਾ ਕਿਆ ਕੀਜਈ॥ ਤ੍ਰਿਸਨਾ ਹੋਈ ਬਹੁਤੁ ਕਿਵੈ ਨ ਧੀਝਈ॥ ਕਰਮ ਵਧਹਿ ਕੈ ਲੋਅ ਖਪਿ ਮਰੀਜਈ॥ ਲਾਹਾ ਨਾਮੁ ਸੰਸਾਰਿ ਅੰਮ੍ਰਿਤੁ ਪੀਜਈ॥ ਹਰਿ ਭਗਤੀ ਅਸਨੇਹਿ ਗੁਰਮੁਖਿ ਘੀਜਈ॥17॥

Paurri: Sacha Alukh, abhayo, hutth(i) na puteejyee. Ikk(i) gaaveh(i) raag(i) puriyaan, raag(i) na bheejyee. Ikk(i) nuch(i), niuch(i) pooreh(i) taal, bhugut(i) na keejyee. Ikk(i) unn(u) na khaayay moorukh, tinha kiyya keejyee. Trishna hoyee buhout(u), kivvaiyn na dheejyee. Kerm vudheh(i) kaiy loe, khup(i) mureejyee. Laaha Naam(u) sunsaar(i) Amrit(u) peejyee. Hur(i) bhugti usnayh(i), Gurmukh(i) gheejyee. 17.

Word Meaning: Alukh = incomprehensible. Abhayo = mysterious; enigmatic. Hutth(i) = sheer obstinacy. Puteejyee = is pleased. Ikk(i) = some. Raag(i) Puriyaan = lyrics with their subcategories. Bheejyee = imbues; is moved. Pooreh(i) Taal = match steps with music. Bhugut(i) = worship. Unn(u) = food. Trishna = desires. Kivvaiyn Na = in no way. Dheejyee = get contented. Kerm = rituals. Kaiy Loe = of many worlds. Khup(i) = frustration. Laaha = (spiritual) benefit. Usnayh(i) = with love. Gheejyee = perform.

MEANING: The incomprehensible and the enigmatic Waheguru is not pleased with the worship which people perform unwillingly without love for Him. Some people try to please Him by singing ragas along with their subcategories, but fail to please Him. He is not pleased

even when people dance with steps in perfect tune with the music because it is not His worship. Then, there are some who do not eat food to please God; what can be done about such fools? They have such a strong desire for worldly attractions that they cannot feel contented no matter what they do. They may perform rituals of all the worlds, but they feel humiliated in frustration. The only spiritual benefit (wealth) in the world is to drink the Amrit (of Waheguru's Naam). Guru's Sikhs worship Waheguru with deep love for Him. 17.

ਸਲੋਕ ਮ:3॥ ਗੁਰਮੁਖਿ ਮਲਾਰ ਰਾਗੁ ਜੋ ਕਰਹਿ ਤਿਨ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਹੋਇ॥ ਗੁਰ ਸਬਦੀ ਏਕੁ ਪਛਾਣਿਆ ਏਕੋ ਸਚਾ ਸੋਇ॥ ਮਨੁ ਤਨੁ ਸਚਾ ਸਚੁ ਮਨਿ ਸਚੇ ਸਚੀ ਸੋਇ॥ ਅੰਦਰਿ ਸਚੀ ਭਗਤਿ ਹੈ ਸਹਜੇ ਹੀ ਪਤਿ ਹੋਇ॥ ਕਲਿ ਜੁਗ ਮਹਿ ਘੋਰ ਅੰਧਾਰੁ ਹੈ ਮਨਮੁਖ ਰਾਹੁ ਨ ਕੋਇ॥ ਸੇ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥ 1॥

Sloak M:3: Gurmukh(i) Mulhaar raag(u) jo kureh(i), tinh mun(u), tun(u) seetul(u) hoyay. Gur Shabadi Aik puchhaniya, Aiko Sacha Soyay. Mun(u), tun(u) Sacha, Sach(u) mun(i), Sachay, Sachi soyay. Undar(i) Sachi bhugut haiy, sehjay hee put(i) hoyay. Kulyug meh(i) ghor undhaar(u) haiy, munmukh raah(u) na koyay. Say vudbhaagi Nanaka, jinh Gurmukh(i) pergut(u) hoyay.

Word Meaning: Seetul(u) = peaceful. Aik(u) = the "One". Puchhaaniya = recognized; made a connection with. Soyay = fame. Sehjay Hee = without any special effort. Put(i) = dignity. Kulyug = the world. Ghor Undhaar(u) = pitch darkness. Raah(u) = escape route. Pergut(u) = becomes visible; appears in the mind. 1.

NOTE: Malhaar Raag is considered to bring peace to mind.

MEANING: A devotee of the Guru who sings His Shabads (in praise of God) in Malhar Raag, attains peace by body and mind. He recognizes (gets connected with) the one and only Waheguru, which is eternal. When Waheguru resides in a devotee's mind, he becomes pure by body and by mind, and he earns pure fame. With Waheguru in his mind, he earns respect without any special effort. There is deep spiritual darkness in the world, and the Maya-worshippers find no path to spirituality in such darkness. Those are highly fortunate whose hearts are graced in the Guru's shelter, oh Nanak. 1.

ਮ:3॥ ਇੰਦੁ ਵਰਸੈ ਕਰਿ ਦਇਆ ਲੋਕਾ ਮਨਿ ਉਪਜੈ ਚਾਉ॥ ਜਿਸ ਕੈ ਹੁਕਮਿ ਇੰਦੁ ਵਰਸਦਾ ਤਿਸ ਕੈ ਸਦ ਬਲਿਹਾਰੈ ਜਾਉ॥

(ਅੰਗ 1286)॥ ਗੁਰਮੁਖਿ ਸਬਦੁ ਸਮ੍ਹਾਲੀਐ ਸਚੇ ਕੇ ਗੁਣ ਗਾਉ॥ ਨਾਨਕ ਨਾਮਿ ਰਤੇ ਜਨ ਨਿਰਮਲੇ ਸਹਜੇ ਸਚਿ ਸਮਾਉ॥ 2॥

M:3: Ind(u), versaiy kur(i) duyya, loakaan mun(i) oopjaiy chaaou. Jis kaiy Huqam(i) Ind(u) versda, Tis kaiy sud bulihaaraiy jaaoun.

(PAGE 1286): Gurmukh(i) Shabad(u) smaahliyaiy, Sachay kay Goon gaaoun. Nanak, Naam(i) ruttay jun nirmulay, sehjay Sach(i) smaaoun. 2.

Word Meaning: Ind(u) = cloud. Versaiy = rains. Chaaou = gusto; overjoyed. Smaahliyaiy = enshrine in heart. Ruttay = imbued. Nirmulay = pure. Sehjay = easily.

MEANING: Just like the people who feel overjoyed when it rains, Waheguru's devotees feel highly blissful when the Guru-cloud rains Waheguru's Naam-Amrit with His benevolence. I am always a sacrifice for the Guru with whose Huqam it rains. The devotees enshrine Guru's Shabad in their mind and sing Waheguru's praise. The devotees, who are imbued with Waheguru's Naam, are pure-minded and get naturally absorbed in Him, oh Nanak. 2.

ਪਉੜੀ॥ ਪੂਰਾ ਸਤਿਗੁਰ ਸੇਵਿ ਪੂਰਾ ਪਾਇਆ॥ ਪੂਰੈ ਕਰਮਿ ਧਿਆਇ ਪੂਰਾ ਸਬਦੁ ਮੰਨਿ ਵਸਾਇਆ॥ ਪੂਰੈ ਗਿਆਨਿ ਧਿਆਨਿ ਮੈਲੁ ਚੁਕਾਇਆ॥ ਹਰਿ ਸਰਿ ਤੀਰਥਿ ਜਾਣਿ ਮਨੂਆ ਨਾਇਆ॥ ਸਬਦਿ ਮਰੈ

ਮਨਿ ਮਾਰਿ ਧੰਨਿ ਜਣੇਦੀ ਮਾਇਆ॥ ਦਰਿ ਸਚੈ ਸਚਿਆਰੁ ਸਚਾ ਆਇਆ॥ ਪੁਛਿ ਨ ਸਕੈ ਕੋਇ ਜਾ ਖਸਮੈ ਭਾਇਆ॥ ਨਾਨਕ ਸਚੁ ਸਲਾਹਿ ਲਿਖਿਆ ਪਾਇਆ॥ 18॥

Paurri: Poora Satgur sayv(i), Poora paaya. Pooraiy kerm(i) dhiyaayay, Poora Shabad(u) munn(i) vusaaya. Pooraiy Giyan(i) dhiyaan(i) maiyl(u) chookaaya. Hur(i) Sur(i) teeruth(i) jaan(i) munooaa naahiya. Shabad(i) muraiy mun(i) maar(i), dhunn(i) junayndi maaya. Dur(i) Sachaiy sachiyaar(u), Sacha aaya. Poochh(i) na sukaiy koyay, ja Khusmaiy bhaaya. Nanak, Sach(u) salaah(i), likhiya paaya. 18.

Word Meaning: Poora = perfect; God. Pooraiy Kerm(i) = with full benevolence. Dhiyaayay = recitation of Naam. Giyaa(i) = Divine Knowledge; Waheguru's Naam. Dhiyaan(i) = focus of mind. Chookaaya = cleared; washed away. Hur(i) Sur(i) Teeruth = Waheguru's holy pool (holy gathering). Munooa = mind. Mun(i) Maar(i) = kill mind (desires). Junayndi Maaya = birth-giving mother. Sachiyaar(u) = dealer in Waheguru's Naam; pure-minded with noble qualities. Sacha = God-like. Poochh(i) = to question. Ja = when. Bhaaya = is liked. Salaah(i) = sing praise. Likhiya Paaya = as prewritten in fate.

MEANING: A devotee, who serves the Perfect Satguru, gets connected with the Perfect Waheguru. He enshrines Satguru's Shabad in his mind by reciting it with His full benevolence. All his mental filth (immoral thinking and acts) is cleared when he meditates on Waheguru's Naam with full focus of mind. He bathes his mind in the pool of Waheguru's Naam-Amrit (in a holy gathering) which is the true holy place. The mother (wisdom) of such a devotee is great who gives birth to him who kills all his worldly desires with Guru's Shabad. Such a pure-minded devotee has easy access to Waheguru's Court (His Residence) where nobody can question his entrance as he is liked by (is favourite of) Waheguru. However, one sings Waheguru's praise only if it is prewritten in his fate by Waheguru, oh Nanak. 18.

ਸਲੋਕ ਮ:1॥ ਕੁਲਹਾ ਦੇਦੇ ਬਾਵਲੇ ਲੈਦੇ ਵਡੇ ਨਿਲਜ॥ ਚੂਹਾ ਖਡ ਨ ਮਾਵਈ ਤਿਕਲਿ ਬੰਨ੍ਹੈ ਛਜ॥ ਦੇਨਿ ਦੁਆਈ ਸੇ ਮਰਹਿ ਜਿਨ ਸਿਉ ਦੇਨਿ ਸਿ ਜਾਹਿ॥ ਨਾਨਕ ਹੁਕਮੁ ਨ ਜਾਪਈ ਕਿਥੈ ਜਾਇ ਸਮਾਹਿ॥ ਫਸਲਿ ਅਹਾੜੀ ਏਕੁ ਨਾਮੁ ਸਾਵਣੀ ਸਚੁ ਨਾਉ॥ ਮੈ ਮਹਦੂਦੁ ਲਿਖਾਇਆ ਖਸਮੈ ਕੈ ਦਰਿ ਜਾਇ॥ ਦੁਨੀਆ ਕੇ ਦਰ ਕੇਤੜੇ ਕੇਤੇ ਆਵਹਿ ਜਾਹਿ॥ ਕੇਤੇ ਮੰਗਹਿ ਮੰਗਤੇ ਕੇਤੇ ਮੰਗਿ ਮੰਗਿ ਜਾਹਿ॥ 1॥

Sloak M:1: Koolhaan daynday baanvlay,laiynday vudday nilujj. Chooha khudd na maavyee, tickel(i) bunnhaiy chhujj. Dayn(i) dooaayeen say mureh(i), jinh dayn(i) say jaah(i). Nanak, Huqam(u) na jaapyee, kithaiy jaayay smaah(i). Fusl(i) Ahaarri Aaik(u) Naam(u), Saavni Sach(u) Naaoun. Mein mehdood likhaaya, Khusmaiy kaiy Dur(i) jaayay. Dooniya kay dur kaytrray, kaytay aaveh(i) jaah(i). Kaytay mungeh(i) mungtay, kaytay mung(i), mung(i) jaah(i). 1.

Word Meaning: Koolha = a ceremonial hat given to a successor by a self-proclaimed Muslim peer. Baanvlay = insane; foolish. Nilujj = shameless. Chooha = mouse. Khudd = bill. Tickel(i) = on the back. Maavyee = contain; fit. Chhujj = a wide wicker flailing device. Dooaayeen = blessings. Say = those. Fusl(i) = harvesting. Ahaarri = the spring crops. Saavni = the fall crops. Mehdood = a letter of recognition. Dur = residences of self-proclaimed holy saints. 1.

MEANING: Those self-proclaimed peers, who ceremoniously appoint their successors by putting the ceremonial hat on their heads, are truly fools (because they do so to show off their fake spirituality), and those, who accept them are shameless. Such a ceremony is like a mouse trying to enter his bill with a large flailing device tied to his back (the peers and the successors are never successful of acquiring spirituality by such a ceremony). Such fake peers who bless their successors, die spiritual death, and so do the successors who receive them, and nobody knows where they end up going (after their death) with Waheguru's Huqam (they sure do not get connected with Allah), oh Nanak.

The spiritual crops that one harvests in spring or in the fall (throughout the year) are only Waheguru's Naam; and this (Waheguru's Naam) is the letter of Waheguru's approval that has been written for me, and which will take me to His Court. There are many fake holy places in the world, and countless beggars who beg for worldly things there (but they are no source of Waheguru's Naam). 1.

ਮ:1॥ ਸਉ ਮਨੁ ਹਸਤੀ ਘਿਉ ਗੁੜੁ ਖਾਵੈ ਪੰਜਿ ਸੈ ਦਾਣਾ ਖਾਇ॥ ਡਕੈ ਫੂਕੈ ਖੇਹ ਉਡਾਵੈ ਸਾਹਿ ਗਇਆ ਪਛੁਤਾਇ॥ ਅੰਧੀ ਫੂਕਿ ਮੁਈ ਦੇਵਾਨੀ॥ ਖਸਮ ਮਿਟੀ ਫਿਰਿ ਭਾਨੀ॥ ਅਧੁ ਗੁਲ੍ਹਾ ਚਿੜੀ ਕਾ ਚੁਗਣੁ ਗੈਣਿ ਚੜੀ ਬਿਲਲਾਇ॥ ਖਸਮੈ ਭਾਵੈ ਓਹਾ ਚੰਗੀ ਜਿ ਕਰੇ ਖੁਦਾਇ ਖੁਦਾਇ॥ ਸਕਤਾ ਸੀਹੁ ਮਾਰੈ ਸੈ ਮਿਰਿਆ ਸਭ ਪਿਛੈ ਪੈ ਖਾਇ॥ ਹੋਇ ਸਤਾਣਾ ਘੁਰੈ ਨ ਮਾਵੈ ਸਾਹਿ ਗਇਐ ਪਛੁਤਾਹਿ॥ ਅੰਧਾ ਕਿਸ ਨੋ ਬੁਕਿ ਸੁਣਾਵੈ॥ ਖਸਮੈ ਮੂਲਿ ਨ ਭਾਵੈ॥ ਅਕ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰੇ ਅਕਤਿਡਾ ਅਕਡਾਲੀ ਬਹਿ ਖਾਇ॥ ਖਸਮੈ ਭਾਵੈ ਓਹੋ ਚੰਗਾ ਜਿ ਕਰੇ ਖੁਦਾਇ ਖੁਦਾਇ॥ ਨਾਨਕ ਦੁਨੀਆ ਚਾਰਿ ਦਿਹਾੜੇ ਸੁਖਿ ਕੀਤੈ ਦੁਖੁ ਹੋਈ॥ ਗਲਾ ਵਾਲੇ ਹੈਨਿ ਘਣੇਰੇ ਛਡਿ ਨ ਸਕੈ ਕੋਈ॥ ਮਖੀ ਮਿਠੈ ਮਰਣਾ॥ ਜਿਨ ਤੂ ਰਖਹਿ ਤਿਨ ਨੇੜਿ ਨ ਆਵੈ ਤਿਨ ਭਉ ਸਾਗਰੁ ਤਰਣਾ॥ 2॥

M:1: Suou mun(u) hustee, gheou goorr(u) khaavai, punj(i) saiy daana khaayay. Dukkaiy, phookaiy, khayh oodaavaiy, saah(i) guyya puccutaayay. Undhi phook(i), mooyi dayvaani. Khusm mitee phir(i) bhaani. Udh(u) goolha chirri ka choogun(u), gaiyn(i) churrhi bil-laayay. Khusmaiy bhaavaiy, oha chungee, j(i) kuray Khoodaayay Khoodaayay. Shukta sheenh(u) maaraiy saiy miriyaan, subh pichhaiy paiy khaayay. Hoyay sutaana, ghooray na maavaiy, saah(i) guyyiyain puchhutaah(i). Undha kis nu book(i) soonaavaiy. Khusmaiy mool(i) na bhaavaiy. Ukk siyoun preet(i) kuray ukk-tidda, ukk-daali beh(i) khaayay. Khusmaiy bhaavaiy, oho chunga, j(i) kuray Khoodaayay, Khoodaayay. Nanak, dooniya chaar(i) dihaarray, sookh(i) keetaiy dookh(u) hoyee. Gullaan vaalaiy haiyn(i) ghunayray, chhudd(i) na sukaiy koyee. Mukkhi mitthaiy merna. Jinh Tu rukheh(i) tinh nayrr(i) na aavaiy, tinh bhuou saagur(u) terna. 2.

Word Meaning: Suou Mun(u) = huge amounts. Gheou Goorr(u) = butteroil and jaggery (luxurious foods). Daana = grains. Dukkaiy = belches. Phookaiy = heavy breathing. Khayh Oodaavaiy = splatters dust. Phook(i) = in conceit. Mitee = kill desires to be absorbed (in God). Bhaani = liked. Udh(u) Goolha = half a grain; very little. Chirri = sparrow. Choogun(u) = pick food. Gaiyn(i) = sky. Bil-laayay = makes sounds. Chungee = good; acceptable. Shukta = powerful. Sheenh(u) = lion. Saiy = hundred. Miriyaan = deer; animals. Pichhaiy = after. Sutaana = more energetic. Ghooray = den. Maavaiy = contain self. Book(i) = roar. Mool(i) Na = not at all. Ukk = milkweed. Tidda = grasshopper. Chaar(i) Dihaarray = a few days; short time. Gullaan Vaalaiy = those who only talk. Ghunayray = countless. Chhudd = quit. Mukkhi = house fly. Mitthaiy = sweet but soft jaggery. 2.

NOTE: An elephant consumes 150-175 kg of vegetation, and drinks about 200L of water every day. It also likes fruits, rice, and jaggery. About 80% of its time is spent eating.

MEANING: An elephant consumes large amounts of grains and other foods, like ghee and gaggery (if available); once full, it belches, breathes heavily in its ego, and splatters dust to show its strength. But repents when it dies (for its egoistic actions). The world, like the elephant, is spiritually blind and foolish, and dies in its ego. But Waheguru likes only those who kill their worldly desires and get absorbed in Him.

On the other hand, a sparrow picks up only a very small amount of food, and happily flies into the sky, and chirps (has no ego, which is like singing God's praise), which Waheguru likes. A powerful lion kills hundreds of forest animals, and many carnivores eat their flesh after the lion has had its fill. Getting fresh energy, the lion cannot contain itself in its den and begins to roar. Whom is he trying to show his strength? Waheguru does not like such ego at all. He

also repents at his death. A milkweed-hopper loves the milkweed and sits on one of its branches to eat its food (shows no ego). Waheguru likes him when he sings His praise.
Life on this earth is only for a very short period of time. The more a person enjoys sensual pleasures, the more he suffers in the next world (in Waheguru's Court) (because of his committed sins), oh Nanak. Many people talk about worldly enjoyments as spiritually harmful, but nobody actually gives them up because Maya is very sweet to them; like a fly that gets trapped (and dies) on a sweet but soft jaggery, humans get trapped by Maya's attractions and suffer spiritual death. But Maya cannot even come near the devotees protected by Waheguru. They swim across the sea of Maya (to merge into Waheguru). 2.

ਪਉੜੀ॥ ਅਗਮ ਅਗੋਚਰੁ ਤੂ ਧਣੀ ਸਚਾ ਅਲਖ ਅਪਾਰੁ॥ ਤੂ ਦਾਤਾ ਸਭਿ ਮੰਗਤੇ ਇਕੋ ਦੇਵਣਹਾਰੁ॥ ਜਿਨ੍ਹੀ ਸੇਵਿਆ ਤਿਨੀ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਵੀਚਾਰੁ॥ ਇਕਨ੍ਹਾ ਨੋ ਤੁਧੁ ਏਵੈ ਭਾਵਦਾ ਮਾਇਆ ਨਾਲਿ ਪਿਆਰੁ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਸਲਾਹੀਐ ਅੰਤਰਿ ਪ੍ਰੇਮ ਪਿਆਰੁ॥ ਵਿਣੁ ਪ੍ਰੀਤੀ ਭਗਤਿ ਨ ਹੋਵਈ ਵਿਣੁ ਸਤਿਗੁਰ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਤੂ ਪ੍ਰਭੁ ਸਭਿ ਤੁਧੁ ਸੇਵਦੇ ਇਕ ਢਾਢੀ ਕਰੇ ਪੁਕਾਰ॥ ਦੇਹਿ ਦਾਨੁ ਸੰਤੋਖੀਆ ਸਚਾ ਨਾਮੁ ਮਿਲੇ ਆਧਾਰੁ॥ 19॥

Paurri: Agumm, agoachur(u), Tu dhunee, Sacha alukh, apaar(u). Tu Daata, subh(i) mungtay, ikko Dayvunhaar(u). Jinhi sayviya, tinhi sookh(u) paaya, Gurmutee veechaar(u). Ikkna nu Toodh(u) aivaiyn bhaanvda, Maya naal(i) piyaar(u). Gur kaiy Shabad(i) salaahiyaiy, untar(i) praym piyaar(u). Vin(u) preeti bhugut(i) na hovyee, vin(u) Satgur na luggaiy piyaar(u). Tu Prubh(u) subh(i) Toodh(u) saynvday, ikk dhaadhi kuray pookaar. Dayh(i) daan(u) suntokheeya, Sacha Naam(u) milay aadhaar(u). 19.

Word Meaning: Agumm = inaccessible. Agoachur(u) = incomprehensible. Dhunee = Lord. Alukh = invisible. Apaar(u) = endless. Daata = provider. Mungtay = beggars. Ikkna =for some. Aivaiyn Bhaanvda = like the way they are. Vin(u) Preeti = without love. Saynvday = worship. Dhaadhi = bard. Pookaar = prayer. Suntokhiyaa = causing contentment. Adhaar = support.

MEANING: You are eternal, are the Lord, are inaccessible, incomprehensible, invisible, and limitless, oh Waheguru. You are the only provider in this world, while all others are beggars at Your door. Those who serve You by pondering on the Advice of the Guru enjoy all the comforts. You want the humans to be attracted to Maya (this is Your law), oh Waheguru. (To stay detached from Maya), One needs to sing Waheguru's praise with Guru's Shabad and with love for Him. One cannot worship Waheguru without love for Him in his mind, and one cannot develop love for Waheguru without the grace of the Guru. You are the Lord, and everybody serves (worships) You. I am Your bard, and I pray to You (begging for Your worship). I beg for Your Naam, which is the source of contentment, and the basis of my life, oh Waheguru. 19.

(ਅੰਗ 1287)॥ ਸਲੋਕ ਮ:1॥ ਰਾਤੀ ਕਾਲੁ ਘਟੈ ਦਿਨਿ ਕਾਲੁ॥ ਛਿਜੈ ਕਾਇਆ ਹੋਇ ਪਰਾਲੁ॥ ਵਰਤਣਿ ਵਰਤਿਆ ਸਰਬ ਜੰਜਾਲੁ॥ ਭੁਲਿਆ ਚੁਕਿ ਗਇਆ ਤਪ ਤਾਲੁ॥ ਅੰਧਾ ਝਖਿ ਝਖਿ ਪਇਆ ਝੇਰਿ॥ ਪਿਛੈ ਰੋਵਹਿ ਲਿਆਵਹਿ ਫੇਰਿ॥ ਬਿਨੁ ਬੂਝੈ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ॥ ਮੁਇਆ ਰੋਹਿ ਰੋਦੇ ਮਰਿ ਜਾਹੀ॥ ਨਾਨਕ ਖਸਮੈ ਏਵੈ ਭਾਵੈ॥ ਸੋਈ ਮੁਏ ਜਿਨ ਚੀਤਿ ਨ ਆਵੈ॥ 1॥

(PAGE 1287): **Sloak M:1:** Raateen kaal(u), ghutaiy din(i) kaal(u). Chhijjaiy kaayaan hoyay praal(u). Vertun(i) vetiya, serb junjaal(u). Bhoolliya, chook(i) guyya tup taal(u). Undha jhukh(i), jhukh(i) puyya jhayr(i). Pichhaiy roveh(i) liyaaveh(i) phayr(i). Bin(u) boojhaiy, kichh(u) soojhaiy naahi. Mooyiyaan roh(i),ronday mur(i) jaahi. Nanak Khusmaiy aivaiyn bhaavaiy. Soyee mooyay jinh cheet na aavaiy. 1.

Word Meaning: Kaal(u) = time; life span. Chhijjaiy = weakens. Kaaya = body. Praal(u) = like dry straws. Vertun Vertiya = the deeds done. Junjaal(u) = nets of Maya. Bhoolliya = forgotten. Chook(i) Guyya = ended. Tup Taal(u) = worship of God. Jhukh(i) Jhukh(i) = doing worthless things. Jhayr(i) = in a long cycle. Pichhaiy = after his death. Soojhaiy Naahi = cannot think of. Aivaiyn Bhhaavaiy = likes it this way. 1.
MEANING: Man's life span goes on decreasing by day and by night. His body weakens, and his skin becomes dry like straw. All his life, he dealt with worldly affairs that bound him more closely to Maya, and he forgot the worship of Waheguru. Doing the worthless things, the spiritually blind are caught in a long cycle (of rebirths). After his death, the relatives cry for his return, but without spiritual understanding, they cannot think right. They cry for the dead, but die themselves as well (when their turn comes). This is the way Waheguru likes (for the ignorant to suffer). But only those die spiritually who do not keep Waheguru in mind. 1.

ਮ:1॥ ਮੁਆ ਪਿਆਰੁ ਪ੍ਰੀਤਿ ਮੁਈ ਮੁਆ ਵੈਰੁ ਵਾਦੀ॥ ਵੰਨ ਗਇਆ ਰੂਪੁ ਵਿਣਸਿਆ ਦੁਖੀ ਦੇਹ ਰੁਲੀ॥ ਕਿਥਹੁ ਆਇਆ ਕਹ ਗਇਆ ਕਿਹੁ ਨ ਸੀ ਕਿਹੁ ਸੀ॥ ਮਨਿ ਮੁਖਿ ਗਲਾ ਗੋਈਆ ਕੀਤਾ ਚਾਉ ਰਲੀ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਸਿਰ ਖੁਰ ਪਤਿ ਪਾਟੀ॥ 2॥
M:1: Mooaa piyaar(u), preet(i) mooyi, mooaa vaiyr(u) vaadi. Vunn guyya, roop vinsiya, dookheen dayh roolie. Kithoun aaya, keh guyya, kihou na see, kihou see. Mun(i), mookh(i) gullaan goyiyaan, keeta chaaou rulie. Nanak, Sachay Naam bin(u), sir khoor, put(i) paati. 2.
Word Meaning: Mooaa = died; ended. Vaiyr(u) = enmity. Vaadi = the root of disputes. Vunn = skin colour. Roop = beauty. Vinsiya = distorted. Roolie = disgraced. Goyiyaan = talk about. Chaaou Rulie = enjoyed luxuries zestfully. Sir Khoor = from head to toe; complete. Put(i) Paati = lost dignity. 2.
MEANING: At the death of a man, all his love and affection also die, and so do the disputes which are the roots of enmity. His lovely skin colour goes away (turns pale), his beautiful looks get distorted, and his body is disgraced in suffering. His relatives think and talk about the kind of person he was, and what kind he was not, and that he enjoyed life zestfully. But nobody knows where he came from, and where he goes. The man loses all his dignity from top to toe without Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਅੰਤੇ ਹੋਏ ਸਖਾਈ॥ ਬਾਝੁ ਗੁਰੂ ਜਗਤ ਬਉਰਾਨਾ ਨਾਵੈ ਸਾਰ ਨ ਪਾਈ॥ ਸਤਿਗੁਰ ਸੇਵਹਿ ਸੇ ਪਰਵਾਣੁ ਜਿਨ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਈ॥ ਸੋ ਸਾਹਿਬੁ ਸੋ ਸੇਵਕੁ ਤੇਹਾ ਜਿਸੁ ਭਾਣਾ ਮੰਨਿ ਵਸਾਈ॥ ਆਪਣੈ ਭਾਣੈ ਕਹੁ ਕਿਨਿ ਸੁਖੁ ਪਾਇਆ ਅੰਧਾ ਅੰਧੁ ਕਮਾਈ॥ ਬਿਖਿਆ ਕਦੇ ਹੀ ਰਜੈ ਨਾਹੀ ਮੂਰਖ ਭੂਖ ਨ ਜਾਈ॥ ਦੂਜੈ ਸਭੁ ਕੋ ਲਗਿ ਵਿਗੂਤਾ ਬਿਨੁ ਸਤਿਗੁਰ ਬੂਝ ਨ ਪਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਜਿਸ ਨੋ ਕਿਰਪਾ ਕਰੇ ਰਜਾਈ॥ 20॥
Paurri: Amrit Naam(u), sudaa Sookh-Daata, untay hoyay sukhaayi. Baajh(u) Guru, jugut buouraana, Naavaiy saar na paayi. Satgur sayveh(i), say pervaan(u), jinh joti Jot(i) milaayi. So Sahib(u), so sayvuk(u) tahya, jis(u) bhaana munn(i) vusaayi. Aapnaiy bhaanaiy kuhhou kin(i) sookh(u) paaya, undha, undh(u) kmaayi. Bikhiya kuday hee rujjaiy naahi, moorukh bhookh na jaayi. Doojaiy subh(u) ko lug(i) vigoota, bin(u) Satgur boojh na paayi. Satgur sayvay, so sookh(u) paayay, jis nu kirpa kuray rujaayi. 20.
Word Meaning: Sookh-Daata = source of all comforts. Sukhaayi = friend. Baajh = without. Buouraana = insane. Saar = worth. Pervaan(u) = approved. Joti = human souls. Jot(i) = the Supreme Soul. Tayha = the same; like. Bhaana = Will. Bikhiya = poisonous Maya. Kuday Naahi = never. Rujjaiy = contented. Vigoota = humiliated. Boojh = understanding. Rujaayi = the Lord of His Will (God). 20.

MEANING: Waheguru's Naam is immortalizing, is the source of all comforts, and is most friendly at the end. The world is insane without the Guru and does not know the worth of Waheguru's Naam. Those who serve Satguru are approved in Waheguru's Court, and their souls merge with the Supreme Soul. The devotee, who enshrines Waheguru's Will in his mind (always accepts it gladly), becomes like the Lord. The spiritually blind do ignorant things and do not realize that no one enjoys comfort when following their own will. Nobody is ever content with his wealth, as the appetite of the foolish for more and more wealth never goes away. Everybody suffers in the enjoyment of worldly attractions, and does not acquire spiritual understanding without Satguru. Those whom Waheguru is kind to serve Satguru and enjoy blissfulness. 20.

ਸਲੋਕ ਮ:1॥ ਸਰਮੁ ਧਰਮੁ ਦੁਇ ਨਾਨਕਾ ਜੇ ਧਨੁ ਪਲੈ ਪਾਇ॥ ਸੋ ਧਨੁ ਮਿਤ੍ਰ ਨ ਕਾਢੀਐ ਜਿਤੁ ਸਿਰਿ ਚੋਟਾ ਖਾਇ॥ ਜਿਨ ਕੈ ਪਲੈ ਧਨੁ ਵਸੈ ਤਿਨ ਕਾ ਨਾਉ ਫਕੀਰ॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਤੂ ਵਸਹਿ ਤੇ ਨਰ ਗੁਣੀ ਗਹੀਰ॥ 1॥

Slaok M:3: sherm(u), sherm(u) doyay Nanaka, jay Dhun(u) pullaiy hoyay. So, dhun(u) mittar na kaandhiyaiy, jit(u) sir(i) choataan khaayay. Jin kaiy pullaiy dhun(u) vussaiy, tinh ka naaoun faqir. Jinh kaiy hirdaiy Tu vusenh(i) tay nur gooni guheer. 1.

Word Meaning: Sherm(u) = respect. Dherm(u) = high morality; religiosity. Dhun(u) = wealth (of Waheguru's Naam). Pullaiy Paayay = acquire. Kaamdhiyaiy = is called. Choataan Khaayay = suffers punishment. Faqir = beggar. Gooni Guheer = sea (treasure) of virtues. 1.

MEANING: Waheguru's Naam is one's true wealth because of which he earns respect and acquires high morality, oh Nanak. The worldly wealth cannot be considered one's friend (supporter) because it receives punishment in Waheguru's Court for its misuse. Those who possess worldly wealth are considered beggars in Waheguru's Court, but the ones who have Waheguru's Naam at heart are the real treasure of virtues. 1.

ਮ:1॥ ਦੁਖੀ ਦੁਨੀ ਸਹੇੜੀਐ ਜਾਇ ਤਾ ਲਗੈ ਦੁਖ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਬਿਨੁ ਕਿਸੈ ਨ ਲਥੀ ਭੁਖ॥ ਰੂਪੀ ਭੁਖ ਨ ਉਤਰੈ ਜਾ ਦੇਖਾ ਤਾ ਭੁਖ॥ ਜੇਤੇ ਰਸ ਸਰੀਰ ਕੇ ਤੇਤੇ ਲਗੇ ਦੁਖ॥ 2॥

M:1: Dookheen dooni suhayrriyaiy, jaayay ta luggaiy dookh. Nanak, Sachay Naam bin(u), kisaiy na luthee bhookh. Roopeen bhookh na ootraiy, ja daykhaan taan bhookh. Jaytay rus sreer kay taytay luggay dookh. 2.

Word Meaning: Dooni = world; worldly comforts. Suhayrriyaiy = acquire. Luthee = comes off. Bhookh = appetite of desires. Roopeen = with beauties. Jaytay = as many. Rus = enjoyments. Taytay = the same. 2.

MEANING: One acquires worldly comforts after great suffering (with hard but dishonest labour), and he suffers again at their loss. Nobody can overcome his appetite for worldly attractions without Waheguru's Naam, oh Nanak. Nobody gets contented with beauty – the more they see, the more they wish to enjoy. The more tastes one wishes to enjoy, the more he suffers. 2.

ਮ:1॥ ਅਧੀ ਕੰਮੀ ਅੰਧੁ ਮਨੁ ਮਨਿ ਅੰਧੈ ਤਨੁ ਅੰਧੁ॥ ਚਿਕੜਿ ਲਾਇਐ ਕਿਆ ਥੀਐ ਜਾ ਤੁਟੈ ਪਥਰ ਬੰਧੁ॥ ਬੰਧੁ ਤੁਟਾ ਬੇੜੀ ਨਹੀ ਨਾ ਤੁਲਹਾ ਨਾ ਹਾਥ॥ ਨਾਨਕ ਸਚੇ ਨਾਮ ਵਿਣੁ ਕੇਤੇ ਡੁਬੇ ਸਾਥ॥ 3॥

M:1: Undheen kummeen, undh(u) mun(u), mun(i) undhaiy, tun(u) undh(u). Chikkerr(i) laayaan kiyya theeyaiy, ja toottaiy puthur bundh(u). Bundh toota, bayrri nuhhi, na toolha, na haath. Nanak, Sachay Naam vin(u), kaytay doobay saath. 3.

Word Meaning: Undheen Kummeen = deeds done with blind faith. Chikkurr(i) = mud. Theeyaiy = happens. Puthur Bundh(u) = a stone wall (around a reservoir). Toolha = a crude raft. Haath = depth. Saath = groups. 3.
MEANING: The rituals that one performs with blind faith, blind his mind too, and he performs ignorant deeds with his body as well. His approach is like trying to plug a breach in a stonewall of a huge reservoir with mud. With such a breach, he does not know the depth (the strength of the water current) and has no boat or raft to escape. Countless groups of people drown in the world-sea without Waheguru's Naam, oh Nanak. 3.

ਮ:1॥ ਲਖ ਮਣ ਸੁਇਨਾ ਲਖ ਮਣ ਰੁਪਾ ਲਖ ਸਾਹਾ ਸਿਰਿ ਸਾਹ॥ ਲਖ ਲਸਕਰ ਲਖ ਵਾਜੇ ਨੇਜੇ ਲਖੀ ਘੋੜੀ ਪਾਤਿਸਾਹ॥ ਜਿਥੈ ਸਾਇਰੁ ਲੰਘਣਾ ਅਗਨਿ ਪਾਣੀ ਅਸਗਾਹ॥ ਕੰਧੀ ਦਿਸਿ ਨ ਆਵਈ ਧਾਹੀ ਪਵੈ ਕਹਾਹ॥ ਨਾਨਕ ਓਥੈ ਜਾਣੀਅਹਿ ਸਾਹ ਕੇਈ ਪਾਤਿਸਾਹ॥ 4॥
M:1: Lukh mun soyina, lukh mun roopa, lukh shahaan sir(i) shah. Lukh lushkur, lukh vaajay, nayjay. Lukheen ghorreen patishaah. Jithaiy saayir(u) lunghnaa, ugun(i), paani usgaah. Kundhi dis(i) na aavyee, dhaahi puvvaiy kuhaah. Nanak, oathaiy jaaniyeh(i) kayee patshah(i). 4.
Word Meaning: Lukh Mun = huge amounts. Soyina = Gold. Roopa = silver. Shahaan Sir(i) Shah = an emperor ruling on many rajahs. Lushkur = armies of soldiers. Vaajay = musical instruments; musicians. Nayjay = spears; weapons. Ghoreen = mounted on horses. Saayir = usgaah = sea. Ugun(i) = fire (of desires). Paani = water of sensual pleasures. Kundhi = shore. Dhaahi Kuhaah = wailing and cries. Othaiy = there (in Waheguru's Court). Jaaniyeh(i) = find out. 4.
MEANING: One may have countless tons of gold and silver, and may be an emperor of many rajahs; he may have an army of millions of soldiers, have millions of musicians to entertain him, and may have millions of weapons, and may have millions of mounted soldiers. But everybody has to cross the world-sea, which has the fire of worldly desires rather than water in it. The other shore of this sea is not visible, and the cries of people suffering in the sea can be heard. The world-sea is the real testing ground where a man's true identity is known, whether he is an emperor (or a beggar), oh Nanak. 4.

ਪਉੜੀ॥ ਇਕੁਨਾ ਗਲੀ ਜੰਜੀਰ ਬੰਦਿ ਰਬਾਣੀਐ॥ ਬਧੇ ਛੁਟਹਿ ਸਚਿ ਸਚੁ ਪਛਾਣੀਐ॥
(ਅੰਗ 1288)॥ ਲਿਖਿਆ ਪਲੈ ਪਾਇ ਸੋ ਸਚੁ ਜਾਣੀਐ॥ ਹੁਕਮੀ ਹੋਇ ਨਿਬੇੜੁ ਗਇਆ ਜਾਣੀਐ॥ ਭਉਜਲ ਤਾਰਣਹਾਰੁ ਸਬਦਿ ਪਛਾਣੀਐ॥ ਚੋਰ ਜਾਰ ਜੂਆਰ ਪੀੜੇ ਘਾਣੀਐ॥ ਨਿੰਦਕ ਲਾਇਤਬਾਰ ਮਿਲੈ ਹੜ੍ਹਵਾਣੀਐ॥ ਗੁਰਮੁਖਿ ਸਚਿ ਸਮਾਇ ਸੁ ਦਰਗਹ ਜਾਣੀਐ॥ 21॥
Paurri: Ikknah guleen zunjeer, bund(i) Rubaaniyaiy. Budhay chhooteh(i) Sach)i), Sach(u) puchhaaniyaiy.
(PAGE 1288): LIkhiya pullaiy paayay, so sach(u) jaaniyaiy. Huqami hoyay nibayrr(u) guyyiyaan jaaniyaiy. Bhuoujul Taarunhaar(u), Shabad(i) puchhaaaniyaiy. Choar, yaar, jooaar peerraiy ghaaniyaiy. Ninduk, la-itebaar milaiy hurrhvaaniyaiy. Gurmukh(i) Sach(i) smaayay, su Durgah jaaniyaiy. 21.
Word Meaning: Ikknah = some. Zunjeer = chains. Bund(i) = behind bars. Rubaaniyaiy = of God. Budheh Chhooteh = released from confinement; emancipated. Sach(i) = with Waheguru's Naam. Puchhaaniyaiy = make connection. Pullaiy Paayay = acquire; perform deeds. Sach(u) = truth. Nibayrr(u) = the final decision. Bhuoujul = the world-sea. Taarunhaar(u) = the ship; Waheguru. Yaar = immoral sexual friendship. Jooaar = gamblers (of wealth against spirituality). Peerraiy Ghaaniyaiy = are severely punished (like seeds in a

crushing mill). Ninduk = vilifiers. La-itebaar = untrustworthy. Hurrvaaniyaiy = handcuffs. Jaaniyaiy = recognized. 21.

MEANING: Some have chains of Maya around their necks and feel as if they are in Waheguru's imprisonment. They can be emancipated only if they connect with Waheguru through His eternal Naam. The only truth is that everybody has to perform deeds as preordained by Waheguru. One realizes only in Waheguru's Court that the final judgment (on his performance) is delivered by Waheguru's Huqam (command). With Guru's Shabad, one makes a connection with Waheguru, the ship that ferries him across the world-sea. The thieves, the immoral, and the gamblers (who gamble their spirituality for Maya) are crushed like seeds in a mill. The vilifiers and the untrustworthy are handcuffed (put in prison of rebirths). The Sikh of the Guru, who gets absorbed in Waheguru's Naam, is recognized (honoured) in Waheguru's Court. 21.

ਸਲੋਕ ਮ:2॥ ਨਾਉ ਫਕੀਰੈ ਪਾਤਿਸਾਹੁ ਮੂਰਖ ਪੰਡਿਤੁ ਨਾਉ॥ ਅੰਧੇ ਕਾ ਨਾਉ ਪਾਰਖੂ ਏਵੈ ਕਰੇ ਗੁਆਉ॥ ਇਲਤਿ ਕਾ ਨਾਉ ਚਉਧਰੀ ਕੂੜੀ ਪੂਰੇ ਥਾਉ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਾਣੀਐ ਕਲਿ ਕਾ ਏਹੁ ਨਿਆਉ॥ 1॥

Sloak M:2: Naaoun faqiraiy patsha(u), moorukh pundit(u). Undhay ka naaoun paarkhoo, aivaiyn kuray gooaaou. Illit(i) ka naaoun chaudhry, koorri pooray thaaoun. Nanak, Gurmukh(i) jaaniyaiy, Kul ka ehou niyaaoun. 1.

Word Meaning: Faqiraiy = of beggars. Paarkhoo = appraiser, judge. Aivaiy = like this. Gooaaou = custom; norm. Illit(i) = mischievous; trouble-causing. Chaudhry = head; leader. Koorri = female hypocrite. Pooray Thaaoun = takes front seat. Niyaaoun = justice. 1.

MEANING: Beggars are called kings, and the foolish are called pundits in this world. Similarly, the ignorant is called the judge. This has become the norm in society. The troublemaker is called the leader, and the female hypocrite occupies the front seat. One realizes in Guru's shelter that this is the kind of justice in this eon (world), oh Nanak. 1.

ਮ:1॥ ਹਰਣਾ ਬਾਜਾ ਤੇ ਸਿਕਦਾਰਾ ਏਨ੍ਹਾ ਪੜ੍ਹਿਆ ਨਾਉ॥ ਫਾਧੀ ਲਗੀ ਜਾਤਿ ਫਹਾਇਨਿ ਅਗੈ ਨਾਹੀ ਥਾਉ॥ ਸੋ ਪੜਿਆ ਸੋ ਪੰਡਿਤੁ ਬੀਨਾ ਜਿਨ੍ਹੀ ਕਮਾਣਾ ਨਾਉ॥ ਪਹਿਲੋ ਦੇ ਜੜ ਅੰਦਰਿ ਜੰਮੈ ਤਾ ਉਪਰਿ ਹੋਵੈ ਛਾਉ॥ ਰਾਜੇ ਸੀਹ ਮੁਕਦਮ ਕੁਤੇ ਜਾਇ ਜਗਾਇਨਿ ਬੈਠੇ ਸੁਤੇ॥ ਚਾਕਰ ਨਹਦਾ ਪਾਇਨ੍ਹਿ ਘਾਉ॥ ਰਤੁ ਪਿਤੁ ਕੁਤਿਹੋ ਚਟਿ ਜਾਉ॥ ਜਿਥੈ ਜੀਆ ਹੋਸੀ ਸਾਰ॥ ਨਕੀ ਵਢੀ ਲਾਇਤਬਾਰ॥ 2॥

M:1: Herna baajaan tay sikdaaraan, ehna purrhiyaan naaoun. Phaandhi luggi, jaat(i) phuhaayin, uggaiy naahi thaaoun. So purrhiya, so pundit(u) beena, jinhi kumaana naaoun. Pehlon day jurrh undar(i) jummaiy, ta oopur hovaiy chhaaoun. Rajay sheenh mookudum koottay, jaayay jugaayin baiytthay soottay. Chaakur nehnda paayin ghaaou. Rutt(u) pitt(u) kootiyo, chut(i) jaaou. Jithaiy jeaan hosi saar. Nukkeen vuddheen la-itebaar. 2.

Word Meaning: Herna = of the deer. Baaj = hawks. Sikdaar = high official. Naaoun = are called. Phaandhi Luggi = trap; snare. Jaat(i) = their own kind. Phuhaayin = get them trapped. Beena = wise. Pehlon = first. Jurrh = root. Under Jummaiy = sprout inside. Chhaaoun = shade. Sheenh = lions. Mookudum = officials. Baitthaiy Soottay = at inconvenient times. Chaakur = servants. Nehnda = with paws. Paayin Ghaaou = cause wounds. Rut(u) Pit = blood and flesh. Saar = evaluation. Nukkeen Vuddheen = noses are cut; disgraced. La-itebaar = untrustworthy. 2.

NOTE: The Shabad of Guru Angad Sahib preceding this Shabad reinforces the ideas presented in this Shabad of Guru Nanak Sahib.

MEANING: The deer, the hawks, and the chiefs are known as educated (or trained in this world). However, these are the living beings that get their own kind trapped as prisoners; they do not get any room in Waheguru's Court (they are discarded). Only that individual is educated and wise who works hard to recite Waheguru's Naam with dedication. Just like a

place which needs shade, it has to have a plant take root underneath it; the individual who wishes to have good treatment given to him must first sow the seeds of such virtues in his own mind. But the rajahs here are like lions which kill (suck the blood) of their subjects, and their revenue officials are like hounds who go and awaken (harass) the innocent at any inconvenient time. The dog-like assistants wound them with their paws, and all of them suck the blood and eat the flesh of the helpless people. What they do not realize is that where the individuals are evaluated for their deeds (in Waheguru's Court), the noses of such untrustworthy people are chopped (they are badly disgraced). 2.

ਪਉੜੀ॥ ਆਪਿ ਉਪਾਏ ਮੇਦਨੀ ਆਪੇ ਕਰਦਾ ਸਾਰ॥ ਭੈ ਬਿਨੁ ਭਰਮੁ ਨ ਕਟੀਐ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਸਤਿਗੁਰ ਤੇ ਭਉ ਉਪਜੈ ਪਾਈਐ ਮੋਖ ਦੁਆਰ॥ ਭੈ ਤੇ ਸਹਜੁ ਪਾਈਐ ਮਿਲਿ ਜੋਤੀ ਜੋਤਿ ਅਪਾਰ॥ ਭੈ ਤੇ ਭੈਜਲੁ ਲੰਘੀਐ ਗੁਰਮਤੀ ਵੀਚਾਰੁ॥ ਭੈ ਤੇ ਨਿਰਭਉ ਪਾਈਐ ਜਿਸ ਦਾ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਮਨਮੁਖ ਭੈ ਕੀ ਸਾਰ ਨਾ ਜਾਣਨੀ ਤ੍ਰਿਸਨਾ ਜਲਤੇ ਕਰਹਿ ਪੁਕਾਰ॥ ਨਾਨਕ ਨਾਵੈ ਹੀ ਤੇ ਸੁਖੁ ਪਾਇਆ ਗੁਰਮਤੀ ਉਰਧਾਰਿ॥ 22॥

Paurri: Aap(i) oopaayay maydni, aapay kerds saar. Bhaiy bin(u) berm(u) na kuttiyaiy, Naam(i) na luggaiy piyaar(u). Satgur tay bhuou oopjaiy, paayiyaiy moakh dooaar. Bhaiy tay bhaiyjul(u) lunghiyaiy, Gurmutee veechaar(u). Bhaiy tay Nirbhuou paayiyaiy, Jis da unt(u) na paaravaar(u). Munmookh(i) bhaiy kee saar na jaan-ni, trishna jultay kureh(i) pookaar. Nanak Naavaiy hee tay sookh paaaya, Gurmutee oordhaar(i). 22.

Word Meaning: Maydni = world. Saar = looking after. Bhaiy = Bhuou = fear. Bherm(u) = misgiving. Moakh Dooaar = door of emancipation. Sehj(u) = high spiritual state. Apaar = endless (God). Bhaiyjul = the world-sea. Nirbhuou = fearless (God). Paaravaar = ends. Saar = worth. Trishna = fire of desires. Jultay = burning in. Oordhaar(i) = enshrining in the heart. 22.

MEANING: Waheguru, Himself, creates the world, and Himself looks after it. However, man's misgivings are not cleared without (respectful) fear of God, and he does not develop love for Him. But, love for Waheguru sprouts in one's mind only in the shelter of the Guru (with His Advice), and he reaches the door of (attains) emancipation. One swims across the world-sea when he ponders on Guru's Shabad with fear for Waheguru in mind. One acquires the fearless and the endless Waheguru (enshrines His Naam in mind) with fear for Him. The Maya-worshippers do not realize the worth of fear for Waheguru; they only cry and pray while burning in the fire of desires. One acquires all comforts only when he enshrines Waheguru's Naam in his mind with Guru's Advice (His Shabad), oh Nanak. 22.

ਸਲੋਕ ਮ:1॥ ਰੂਪੈ ਕਾਮੈ ਦੋਸਤੀ ਭੂਖੈ ਸਾਦੈ ਗੰਢੁ॥ ਲਬੈ ਮਾਲੈ ਘੁਲਿ ਮਿਚਲਿ ਊਘੈ ਸਉੜਿ ਪਲੰਘੁ॥ ਭਉਕੈ ਕੋਪੁ ਖੁਆਰੁ ਹੋਇ ਫਕੜੁ ਪਿਟੈ ਅੰਧੁ॥ ਚੁਪੈ ਚੰਗਾ ਨਾਨਕਾ ਵਿਣੁ ਨਾਵੈ ਮੁਹਿ ਗੰਧੁ॥ 1॥

Slaok M:1: Roopaiy kaamaiy dosti, bhookhaiy saadaiy gunddh(u). Lubbaiy maalaiy ghool(i) michel(i), oonghaiy saurr(i) plungh(u). bhaunkaiy koap(u) khooaar(u) hoyay, phukkurr(u) pittaiy undh(u). Choopaiy chunga Nanaka, vin(u) Naavaiy mooh(i) gundh(u). 1.

Word Meaning: Roopaiy = of beauty. Kaamaiy = of lust. Saadaiy = of tastes. Gundh(u) = strong bond. Lubbaiy = of greed. Maalaiy = of wealth. Ghool(i) Michel(i) = one with each other. Oonghaiy = overpowered by sleep. Saurr(i) narrow. Plungh(u) = a big bed. Bahunkaiy = barks. Koap(u) = rage; fury. Khooaar(u) Hoyay = suffers humiliation. Phukkur(u) = boastful. Pittaiy Undh(u) = talks about his blind (trivial) achievements. Gundh(u) = foul (language). 1.

MEANING: A lustful person is attracted to beauty, and a glutton is attracted to tasty foods. Greed and wealth are closely related, and a sleepy person is happy to get a bed, even if it is

very small. Similarly, a furious person loves (cannot stay without) barking (using foul language to vent out his anger) and later suffers humiliation. The boastful talks about his trivial achievements. All other talk than Waheguru's Naam at heart, is about filthy things. So, in that case, staying quiet is the best, oh Nanak. 1.

ਮ:1॥ ਰਾਜੁ ਮਾਲੁ ਰੂਪੁ ਜਾਤਿ ਜੋਬਨੁ ਪੰਜੇ ਠਗ॥ ਏਨ੍ਹੀ ਠਗੀ ਜਗੁ ਠਗਿਆ ਕਿਨੈ ਨ ਰਖੀ ਲਜ॥ ਏਨ੍ਹਾ ਠਗਨਿ ਠਗ ਸੇ ਜਿ ਗੁਰ ਕੀ ਪੈਰੀ ਪਾਹਿ॥ ਨਾਨਕ ਕਰਮਾ ਬਾਹਰੇ ਹੋਰਿ ਕੇਤੇ ਮੁਠੇ ਜਾਹਿ॥ 2॥

M:1: Raj(u), maal(u), roop(u), jaat(i), jobun(u), punjay thug. Ehni thuggeen jug(u) tthuggiya, kinaiy na rukhee lujj. Ehna tthuggun(i), thug say j(i) Gur kee paiyreen paah(i). Nanak, kerma baahray, hoar(i) kaytay mootthay jaah(i). 2.

Word Meaning: Maal(u) = wealth. Jaat(i) = high caste (social status). Jobun(u) = youthfulness. Thuggeen = thugs. Lujj = dignity. Say = those. J(i) = which. Kerma = good fortune. Mootthay Jaah(i) = are robbed.

MEANING: The pride of being a ruler, of wealth, of one's beauty, high status in society, and of one's youthfulness is such a robber that it robs a person of his good qualities. These five things are thugs which rob the whole world, and nobody protects their (spiritual) dignity. However, even these five thugs can be robbed (made ineffective) by Guru's devotees who come to His shelter (surrender their thinking to the Guru). Many more, who are devoid of Guru's benevolence, are being robbed, oh Nanak. 2.

ਪਉੜੀ॥ ਪੜ੍ਹਿਆ ਲੇਖੇਦਾਰੁ ਲੇਖਾ ਮੰਗੀਐ॥ ਵਿਣੁ ਨਾਵੈ ਕੂੜਿਆਰੁ ਅਉਖਾ ਤੰਗੀਐ॥ ਅਉਘਟ ਰੁਧੇ ਰਾਹ ਗਲੀਆ ਰੋਕੀਆ॥ ਸਚਾ ਵੇਪਰਵਾਹੁ ਸਬਦਿ ਸੰਤੋਖੀਆ॥ ਗਹਿਰ ਗਭੀਰ ਅਥਾਹੁ ਹਾਥ ਨ ਲਭਈ॥ ਮੁਹੇ ਮੁਹਿ ਚੋਟਾ ਖਾਹੁ ਵਿਣੁ ਗੁਰ ਕੋਇ ਨ ਛੁਟਸੀ॥ ਪਤਿ ਸੇਤੀ ਘਰਿ ਜਾਹੁ ਨਾਮੁ ਵਖਾਣੀਐ॥ ਹੁਕਮੀ ਸਾਹ ਗਿਰਾਹ ਦੇਦਾ ਜਾਣੀਐ॥ 23॥

Paurri: Purrhiya laykhaydaar(u), laykha mungiyaiy. Vin(u) Naavaiy koorriyaar(u), aukha tungiyaiy. Aoughut roodhay raah, guliyaan roakiyaan. Sacha vaypervaah(u), Shabad(i) suntokhiya. Gehr, Gumbheer, Athaah(u), haath na lubhyee. Moohay, mooh(i) choataan khaah(u), vin(u) Gur koyay na chhoottsi. Put(i) sayti ghur(i) jaah(u), Naam(u) vukhaaniyaiy. Huqami saah, giraah daynda jaaniyaiy. 23.

Word Meaning: Laykhaydaar(u) = accountable. Mungiyaiy = is required. Koorriyaar(u) = dealers in the perishables. Aukha Tungiyaiy = suffers discomfort. Aoughut Raah = tough path. Roodhay = Roakiyaan = blocked. Suntokheeya = contented. Gehr = deep. Gumbheer = never changing. Athaah(u) = unfathomable. Haath = depth. Moohay mooh(i) = repeatedly. Choataan Khayay = receive punishment. Chhootsi = emancipates. Ghur(i) = the final destination (one with Waheguru). Vukhaaniyaiy = reciting. Huqami = Waheguru. Giraah = bite; food. Jaaniyaiy = recognize.

MEANING: No matter how educated a person is, he is still accountable to Waheguru for his deeds, and is asked for their account (of his deeds). Without Waheguru's Naam, one deals in perishables only and suffers discomfort. The journey of his spiritual life becomes very difficult for him, as he finds that all the paths and avenues of spirituality (union with Waheguru) are blocked to him. The eternal Waheguru is carefree, and only His Naam (Guru's Shabad) gives contentment to the man. Waheguru is very deep (to understand), never changes, unfathomable, and no one can find his depth (greatness). The individuals who are engrossed in Maya receive punishment repeatedly and cannot find emancipation without the Guru. The devotee, who recites Waheguru's Naam, reaches Waheguru's Court (gets connected with Him) with dignity. One should recognize that Waheguru provides food with every breath (whether one believes in Him or not). 23.

(ਅੰਗ 1289)॥ ਸਲੋਕ ਮ:1॥ ਪਉਣੈ ਪਾਣੀ ਅਗਨੀ ਜੀਉ॥ ਤਿਨ ਕਿਆ ਖੁਸੀਆ ਕਿਆ ਪੀੜ॥ ਧਰਤੀ ਪਾਤਾਲੀ ਆਕਾਸੀ ਇਕਿ ਦਰਿ ਰਹਨਿ ਵਜੀਰ॥ ਇਕਨਾ ਵਡੀ ਆਰਜਾ ਇਕ ਮਰਿ ਹੋਹਿ ਜਹੀਰ॥ ਇਕਿ ਦੇ ਖਾਇ ਨਿਖੁਟੈ ਨਾਹੀ ਇਕਿ ਸਦਾ ਫਿਰਹਿ ਫਕੀਰ॥ ਹੁਕਮੀ ਸਾਜੇ ਹੁਕਮੀ ਢਾਹੇ ਏਕ ਚਸੇ ਮਹਿ ਲਖ॥ ਸਭੁ ਕੋ ਨਥੈ ਨਥਿਆ ਬਖਸੈ ਤੋੜੇ ਨਥ॥ ਵਰਨਾ ਚਿਹਨਾ ਬਾਹਰਾ ਲੇਖੇ ਬਾਝੁ ਅਲਖ॥ ਕਿਉ ਕਥੀਐ ਕਿਉ ਆਖੀਐ ਜਾਪੈ ਸਚੋ ਸਚੁ॥ ਕਰਨਾ ਕਥਨਾ ਕਾਰ ਸਭ ਨਾਨਕ ਆਪਿ ਅਕਥੁ॥ ਅਕਥ ਕੀ ਕਥਾ ਸੁਣੇਇ॥ ਰਿਧਿ ਬੁਧਿ ਸਿਧਿ ਗਿਆਨੁ ਸਦਾ ਸੁਖੁ ਹੋਇ॥1॥

(PAGE 1289): **Sloak M:1:** Paunaiy, paani, ugnee jeeou. Tinh kiyya khooshiyaan, kiyya peerr. Dherti, pataaleen, aakaasheen, ikk(i) Dur(i) rehn(i) vujeer. Ikkna vuddi aarja, ikk mur(i) hoh(i) juheer. Ikk(i) day khaayay, nikhoottaiy naahi, ikk(i) sudaa phireh(i) faqir. Huqami saajay, Huqami dhaahay, aik chusaa meh(i) lukh. Subh(u) ko nuthaiy, nuthiya, bukhshaiy torray nuth. Verna, chihna baahra, laykhay baajh(u) Alukh. Kiyoun kuthiyaiy, kiyoun aakhiyaiy, jaapaiy Sacho, Sach(u). Kerna, kuthna, kaar subh, Nanak Aap(i) Akuth(u). Akuth kee kutha soonay. Ridh(i), boodh(i), sidh(i) Giyaan(u) sudaa sookh(u) hoyay. 1.

Word Meaning: Jeeou = life. Peerr = pain. Ikk(i) = some. Dur(i) = Waheguru's Court. Vujeer = honourable positions. Aarja = life span. Juheer = in suffering. Nikhoottaiy = run out. Faqir = beggars. Dhaahay = demolish. Chusay = moment. Lukh = millions. Nuthaiy = puts nose-ring; controls. Verna = skin colours. Chihna = physical features. Baahra = without. Laykhay Baajh = without being seen. Alukh = incomprehensible. Kiyoun = how Kuthiyaiy = describe. Jaapaiy = is present. Kaar Subh = all tasks. Kutha = virtues; praise. Ridh(i) Sidh(i) = supernatural powers. Boodh(i) = wisdom. 1.

MEANING: Waheguru created the human body by combining the basic elements (ingredients) of air, water, and fire (energy) with the soul. Since everybody has the same basic elements, why do some people enjoy happiness while others suffer in life? Some of them live on the earth (lead normal lives), while some live in the underworld (under sordid conditions), and some others live in the sky (lead lives in highly comfortable conditions). A few stay connected with Waheguru and are honoured in His Court. Some enjoy long life, while some others suffer and die early. Some have so much wealth that they use and give some to others, yet never run out of it, while others are permanent beggars. It all happens with Waheguru's Huqam, who creates and demolishes millions in a short moment. He controls the fate of everybody with His Huqam, which everybody has to obey. Only those find emancipation from worldly bonds whom He is benevolent to. Waheguru is without any colour (form), has no physical features, and the incomprehensible cannot be seen. Even though He is visible in nature (is present everywhere), how can we describe or talk about the incomprehensible? Everybody does, and talks (thinks) as per his prewritten fate, but Waheguru is indescribable. However, whoever sings or listens to His praise acquires Divine Knowledge and enjoys the comforts of all supernatural powers, oh Nanak. 1.

ਮ:1॥ ਅਜਰ ਜਰੈ ਤਾ ਨਉ ਕੁਲ ਬੰਧੁ॥ ਪੂਜੈ ਪ੍ਰਾਣ ਹੋਵੈ ਥਿਰੁ ਕੰਧੁ॥ ਕਹਾ ਤੇ ਆਇਆ ਕਹਾ ਏਹੁ ਜਾਣੁ॥ ਜੀਵਤ ਮਰਤ ਰਹੈ ਪਰਵਾਣੁ॥ ਹੁਕਮੈ ਬੂਝੈ ਤਤੁ ਪਛਾਨੈ॥ ਇਹੁ ਪਰਸਾਦੁ ਗੁਰੂ ਤੇ ਜਾਨੈ॥ ਹੋਦਾ ਫੜੀਅਗੁ ਨਾਨਕ ਜਾਣੁ॥ ਨਾ ਹਉ ਨ ਮੈ ਜੂਨੀ ਪਾਣੁ॥ 2॥

M:1: Ajur juraiy, ta nuoun kool bundh(u). Poojaiy praan, hovaiy thir(u) kundh(u). Kuhhaan tay aaya, kuhhaan eh(u) jaan(u). Jeevut mert ruhhaiy pervaan(u). Huqamaiy boojhaiy, Tut(u) puchhaaniy. Eh(u) persad(u) Guru tay jaanaiy. Huoun da phurriyug Nanak jaan(u). Na houn, na mein jooni paan(u). 2.

Word Meaning: Ajur = unendurable (spiritual state). Juraiy = endure. Nuoun Kool = the nine doors of human body (sensual pleasures). Praan = (with) life; from the bottom of heart.

Thir(u) = stable; immortal. Kundh(u) = body. Jaan(u) = has to go. Jeevut Mert = kill worldly desires while living in the family. Pervaan(u) = approved by God. Tut(u) = the root of everything (Waheguru). Puchhanaiy = recognizes; makes a connection. Persad(u) = benevolence. Huoun Da = of haumein. Phurriyug = trapped. Jooni Paan(u) = go into life forms. 2.

NOTE: When one sings Waheguru's praise with full concentration, he acquires some supernatural powers that not too many people can handle (control), and use them happily. This is what the Sidh yogis do. This is called the unendurable spiritual state. But such people can never connect with Waheguru. Only those who can control such temptations go on to become "one" with Waheguru.

MEANING: When one rises above the initial temptations of supernatural powers, he is able to control all his sensual pleasures and attains immortality when he worships Waheguru with his life (from the core of his heart). Then he neither takes births nor ever dies. He kills all his worldly desires (stays fully detached from worldly attractions) while living in the family, and is approved in Waheguru's Court. He recognizes Waheguru's will, and makes connection with the root of the universe (God) with the grace of the Guru. One is caught in the birth-death-birth cycle because of his haumein (selfishness, and ego) oh Nanak. I have no haumein, so I will not take any life form again. 2.

ਪਉੜੀ॥ ਪੜ੍ਹੀਐ ਨਾਮੁ ਸਾਲਾਹ ਹੋਰਿ ਬੁਧੀ ਮਿਥਿਆ॥ ਬਿਨੁ ਸਚੇ ਵਾਪਾਰ ਜਨਮੁ ਬਿਰਥਿਆ॥ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ॥ ਸਭੁ ਜਗੁ ਗਰਬਿ ਗੁਬਾਰੁ ਤਿਨ ਸਚੁ ਨ ਭਾਇਆ॥ ਚਲੇ ਨਾਮੁ ਵਿਸਾਰਿ ਤਾਵਣਿ ਤਤਿਆ॥ ਬਲਦੀ ਅੰਦਰ ਤੇਲੁ ਦੁਬਿਧਾ ਘਤਿਆ॥ ਆਇਆ ਉਠੀ ਖੇਲੁ ਫਿਰੈ ਉਵਤਿਆ॥ ਨਾਨਕ ਸਚੈ ਮੇਲੁ ਸਚੈ ਰਤਿਆ॥ 24॥

Paurri: Purrhiyaiy Naam(u), salaah, hoar(i) boodhi mithiya. Bin(u) Sachay vapaar, junum(u) birthiya. Unt(u) na Paaravaar(u), na kin hee paaya. Subh(u) jug(u) gerb(i) goobaar(u), tinh Sach(u) na bhaaya. Chullay Naam(u) visaar(i), taavun tuttiya. Buldi undar tayl(u) doobidha ghuttiya. Aaya ootthee khayl, phiraiy oovutiya. Nanak, Sachaiy mayl(u), Sachaiy ruttiya. 24.

Word Meaning: Salaah = God's praise. Boodhi = wisdoms; thoughts. Mithiya = false. Sachay Vapaar = dealings in Waheguru's Naam. Birthiya = wasteful. Paaravaar(u) = the endless (Waheguru). Gerb(i) Goobaar(i) = darkness of egoism. Bhaaya = liked. Visaar(i) = forgetting. Taavun Tuttiya = fry in hot oil. Doobidha = indecisiveness. Guttiya = added. Aaya Ootthi = birth and death. Khayl(u) = drama; cycle. Oovutiya = on a misleading path. Ruttiyaa = imbued. 24.

MEANING: There is only one thing to read (sing) - and that is Waheguru's Naam and His praise – all other thoughts are false (worthless). Without dealing in Waheguru's Naam, the human life goes to waste because no one can connect with the limitless Waheguru. The whole world is in the darkness of its ego, and people do not like Waheguru (His Naam). They leave the world while ignoring Waheguru's Naam, and are bound to suffer as if they will be fried in the hot oil. One's indecisiveness (between Waheguru and Maya) adds fuel to the fire as oil. He is caught in the birth-death cycle and roams around on the misleading path again. One connects with the eternal Waheguru only by being imbued with the love of His Naam, oh Nanak. 24.

ਸਲੋਕ ਮ:1॥ ਪਹਿਲਾ ਮਾਸਹੁ ਨਿੰਮਿਆ ਮਾਸੈ ਅੰਦਰਿ ਵਾਸੁ॥ ਜੀਉ ਪਾਇ ਮਾਸੁ ਮੁਹਿ ਮਿਲਿਆ ਹਡੁ ਚੰਮੁ ਤਨੁ ਮਾਸੁ॥ ਮਾਸਹੁ ਬਾਹਰਿ ਕਢਿਆ ਮੰਮਾ ਮੁਖਿ ਗਿਰਾਸੁ॥ ਮੁਹੁ ਮਾਸੈ ਕਾ ਜੀਭ ਮਾਸੈ ਕੀ ਮਾਸੈ ਅੰਦਰਿ ਸਾਸੁ॥ ਵਡਾ ਹੋਇਆ ਵੀਆਹਿਆ ਘਰਿ ਲੈ ਆਇਆ ਮਾਸੁ॥ ਮਾਸਹੁ ਹੀ ਮਾਸੁ ਉਪਜੈ ਮਾਸਹੁ ਸਭੋ ਸਾਕੁ॥

ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਹੁਕਮੁ ਬੁਝੀਐ ਤਾ ਕੋ ਆਵੈ ਰਾਸਿ॥ ਆਪਿ ਛੁਟੇ ਨਹ ਛੁਟੀਐ ਨਾਨਕ ਬਚਨਿ ਬਿਣਾਸੁ॥ 1॥

Sloak M:1: Pehlaan maas-houn nimmiyaa, maasaiy undar(i) vaas(u). Jeeyo paayay maas(u) mooh(i) miliya, Hudd, Chumm(u) tun(u) maas(u). Maasoun baahur(i) kuddhiya, mumma mookh(i) giraas(u). Mooh(u) maasaiy ka, jeebh maasaiy kee, maasaiy undar(i) saas(u). Vudda, hoya veeyaahiya, ghur(i) laiy aaya maas(u). Maasoun, hee mass(u) oopjaiy, maasoun subho saak(u). Satgur(i) miliyain Huqam(u) boojhiyaiy, ta ko aavaiy raas(i). Aap(i) chhoottay, neh chhoottiyaiy, Nanak, buchun(i) binaas(u). 1.

NOTE: Some people preach vehemently against eating meat so much so that they do not even touch it. In this and the next Shabad, Guru Nanak Sahib explains the extreme weakness of such thinking because the man uses (abuses) the human flesh in many different ways, which cannot be avoided. Moreover, He explains that it is impossible to tell the difference between flesh and vegetation – both have life. And anyway, it is Waheguru who controls life and death. Enjoy His reasoning.

Word Meaning: Nimmiya = laid foundation. Vaas(u) = residing. Jeeyo = life. Hudd = bones. Chumm(u) = skin. Mumma = mother's breast. Giraas(u) = food. Jeebh = tongue. Raas(i) = successful (in achieving the objective of human life). Buchun(i) = (meaningless talk). Binaas(u) = destruction (of spirituality). 1.

MEANING: First, the foundation of man's birth is laid with flesh (sperm and egg), and the fetus stays in the womb of his mother (which is again flesh). When he is given life, he gets flesh (tongue to take in food) in his mouth, and his whole body is made of flesh, bones, skin, and body. When he comes out of the flesh of his mother's womb, he gets her breast (of flesh) in his mouth to get fed. His mouth and his tongue are made of flesh to eat, and he breathes inside (using) the flesh.

When he grows to be young, he marries a young woman (made of flesh), and brings her home to gratify his desires. His children are born from their flesh, and all relations are made of flesh (and one does not recognize Waheguru's Huqam).

One achieves success in his objective (union with Waheguru) only when he comes to the shelter of the Guru and his misconceptions are cleared. One cannot detach oneself from worldly bonds through one's own efforts. In fact, one destroys his spirituality with useless talk (thinking) (against the natural laws), oh Nanak. 1.

ਮ:1॥ ਮਾਸੁ ਮਾਸੁ ਕਰਿ ਮੂਰਖ ਝਗੜੇ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਜਾਣੇ॥ ਕਉਨੁ ਮਾਸੁ ਕਉਣੁ ਸਾਗੁ ਕਹਾਵੈ ਕਿਸੁ ਮਹਿ ਪਾਪ ਸਮਾਣੇ॥ ਗੈਡਾ ਮਾਰਿ ਹੋਮ ਜਗ ਕੀਏ ਦੇਵਤਿਆ ਕੀ ਬਾਣੇ॥ ਮਾਸੁ ਛੋਡਿ ਬੈਸਿ ਨਕੁ ਪਕੜਹਿ ਰਾਤੀ ਮਾਣਸ ਖਾਣੇ॥ ਫੜੁ ਕਰਿ ਲੋਕਾ ਨੂੰ ਦਿਖਲਾਵਹਿ ਗਿਆਨੁ ਧਿਆਨੁ ਨਹੀ ਸੂਝੈ॥ ਨਾਨਕ ਅੰਧੇ ਸਿਉ ਕਿਆ ਕਹੀਐ ਕਹੈ ਨ ਕਹਿਆ ਬੂਝੈ॥ ਅੰਧਾ ਸੋਇ ਜਿ ਅੰਧੁ ਕਮਾਵੈ ਤਿਸੁ ਰਿਦੈ ਸਿ ਲੋਚਨ ਨਾਹੀ॥ ਮਾਤ ਪਿਤਾ ਕੀ ਰਕਤੁ ਨਿਪੰਨੇ ਮਛੀ ਮਾਸੁ ਨ ਖਾਹੀ॥

(ਅੰਗ 1290)॥ ਇਸਤ੍ਰੀ ਪੁਰਖੇ ਜਾ ਨਿਸਿ ਮੇਲਾ ਓਥੈ ਮੰਧੁ ਕਮਾਹੀ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਡੇ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਡੇ॥ ਬਾਹਰ ਕਾ ਮਾਸੁ ਮੰਦਾ ਸੁਆਮੀ ਘਰ ਕਾ ਮਾਸੁ ਚੰਗੇਰਾ॥ ਜੀਅ ਜੰਤ ਸਭਿ ਮਾਸਹੁ ਹੋਏ ਜੀਇ ਲਇਆ ਵਾਸੇਰਾ॥ ਅਭਖੁ ਭਖਹਿ ਭਖੁ ਤਜਿ ਛੋਡਹਿ ਅੰਧੁ ਗੁਰੂ ਜਿਨ ਕੇਰਾ॥ ਮਾਸਹੁ ਨਿੰਮੇ ਮਾਸਹੁ ਜੰਮੇ ਹਮ ਮਾਸੈ ਕੇ ਭਾਡੇ॥ ਗਿਆਨੁ ਧਿਆਨੁ ਕਛੁ ਸੂਝੈ ਨਾਹੀ ਚਤੁਰੁ ਕਹਾਵੈ ਪਾਡੇ॥ ਮਾਸੁ ਪੁਰਾਣੀ ਮਾਸੁ ਕਤੇਬੀ ਚਹੁ ਜੁਗਿ ਮਾਸੁ ਕਮਾਣਾ॥ ਜਜਿ ਕਾਜਿ ਵੀਆਹਿ ਸੁਹਾਵੈ ਓਥੇ ਮਾਸੁ ਸਮਾਣਾ॥ ਇਸਤ੍ਰੀ ਪੁਰਖ ਨਿਪਜਹਿ ਮਾਸਹੁ ਪਾਤਸਾਹਿ ਸੁਲਤਾਨਾ॥ ਜੇ ਓਇ ਦਿਸਹਿ ਨਰਕ ਜਾਦੇ ਤਾ ਉਨ ਕਾ ਦਾਨੁ ਨ ਲੈਣਾ॥ ਦੇਦਾ ਨਰਕਿ ਸੁਰਗਿ ਲੈਦੇ ਦੇਖਹੁ ਏਹੁ ਧਿਙਾਣਾ॥ ਆਪਿ ਨ ਬੂਝੈ ਲੋਕ ਬੁਝਾਏ ਪਾਡੇ ਖਰਾ ਸਿਆਣਾ॥ ਪਾਡੇ ਤੂ ਜਾਣੈ ਹੀ ਨਾਹੀ ਕਿਥਹੁ ਮਾਸੁ ਉਪੰਨਾ॥

ਤੋਇਅਹੁ ਅੰਨੁ ਕਮਾਦੁ ਕਪਾਹਾ ਤੋਇਅਹੁ ਤ੍ਰਿਭਵਣੁ ਗੰਨਾ॥ ਤੋਆ ਆਥੈ ਹਉ ਬਹੁ ਬਿਧਿ ਹਛਾ ਤੋਐ ਬਹੁਤ ਬਿਕਾਰਾ॥ ਏਤੇ ਰਸ ਛੋਡਿ ਹੋਵੇ ਸੰਨਿਆਸੀ ਨਾਨਕੁ ਕਹੈ ਵਿਚਾਰਾ॥ 2॥

M:1: Maas(u), maas(u) kur(i) moorukh jhugrraiy, Giyan(u) dhiyaan(u) nuhhi jaanay. Kaun(u) mass(u), kaun(u) saag(u) kuhaavaiy, kis(u) meh(i) paap smaanay. Gaiynda maar(i) hoam jug keeyay, dayvtiyaan kee baanay. Maas(u) chhoad(i), baiys(i) nuck(u) pukrreh(i), raateen maanus khaanay. Phurr(u) kur(i) loakaan nu dikhlaaveh(i)), Giyan(u), dhiyaan(u) nuhhi soojhaiy. Nanak, undahy siyoun kiyya kuhhiyay, kuhhaiy na kuhhiya boojhaiy. Undha soyay j(i) undh(u) kmaavaiy, tis(u) ridaiy s(i) loachun naahi. Maat, pitaa kee ruckut(u) nipunnay, muchhi. Maas(u) na khaahi.

(PAGE 1290): Istree, purkhaiy ja nis(i) mayla, oathaiy mundh(u) kamahi. Maasoun nimmay, maasoun jummay, hum maasaiy kay bhaanday. Giyan(u), dhiyaan(u) kuchh(u) soojhaiy naahi, chutoor(u) kuhaavaiy paanday. Baahur ka maas(u) munda soami, ghur ka maas(u) chungayra. Jea, junt, subh(i) maasoun hoyay, jeeyay luyya vasayra. Abhukh(u) bhukheh(i), bhukh(u) tuj(i) chhoadeh(i), undh(u) guru jinh kayra. Maasoun nimmay, maasoun jummay, hum maasay kay bhaanday, Giyan(u) dhiyaan(u) kuchhoo soojhaiy naahi, chutoor(u) kuhaavaiy paanday. Maas(u) Puranee, maas(u) Kutaybeen, chuhoun yug maas(u) smaana. Juj(i), kaaj(i) veeaah(i) soohaavaiy, oathay maas(u) smaana. Istree, purakh nipjeh(i) maasoun, patshaah, sultana. Jay oye diseh(i) nerk jaanday, ta oon ka daan(u) na laiyna. Daynda nerk, soorg(i) laiynday, daykhou eh(u) dhingaana. Aap(i) na boojhaiy, loak boojhaayay, panday khuraa siyaana. Paanday, tu jaanaiy hee naahi, kithoun maas(u) oopunna. Toyioun unn(u), kmaad(u), kupaahaa, toyioun tirbhuvun, gunna. Toa aakhaiy huoun buhou bidh(i) huchha, toyay buhout bikaara. Aitay rus chhoad(i) hovay sanyasi, Nanak kuhhaiy vichaara. 2.

Word Meaning: Jhugrraiy = debates aggressively. Dhiyaan(u) = focus of mind; wisdom. Kaun(u) = which? Saag(u) = vegetation. Smaanay = present. Gaiynda = rhino. Hoam = huvun, a function at which fire is built and mantras are recited, and some animals are sacrificed. Jug = serving food to Brahmans and sages. Baanay = custom. Baiys(i) = sitting down. Nuck(u) Pukrreh(i) = hold nose (to express indignation). Raateen = at night; keeping in dark. Maanus = humans. Undh(u) Kmaavaiy = performs rituals blindly. Loachun = eyes. Ruckut(u) = blood. Nipunnay = came into being. Muchhi = fish. Istree = woman. Purkhaiy = of man. Ja = when. Mayla = union. Mundh(u) = bad act. Bhaanday = vessels; bodies. Soojhaiy Naahi = cannot think of. Chutoor(u) = shrewd. Paanday = oh, pundit. Chungayra = better. Vasayra = dwelling. Abhukh(u) = which should not be eaten. Bhukh = fit to eat. Tuj(i) = giving up. Kayra = of. Puranee = in the Puranas. Kutaybeen = in the religious books of the West (Bible, Quran etc.). Sultana = Muslim rajahs. Dhingaana = high-handedness. Khuraa = much. Toyioun = from water. Unn(u) = grains. Kmaad(u) = Gunna = sugarcane. Kupaahaa = cotton. Tirbhuvun = the whole universe. Toa = water. Buhou Bidh(i) = in many ways. Huchha = good; usable. Bikaara = misuse for vices. Aiytay = all these. Rus = enjoyment of tastes; addictions. Sanyasi = detached. Vichaara = thought. 2.

MEANING: Only fools, who have no spiritual knowledge and have no such understanding, enter into aggressive discussions about eating or not eating meat. It is impossible to distinguish between what we call meat and what we call vegetation (since both contain life, and some plants are carnivorous, killing and absorbing insects). Even the gods had the rites of killing rhinos during huvuns and serving meals to the Brahmans and the sages. But those who show indignation by holding their noses against eating meat, suck the blood of the people at night (rob them of their hard-earned wealth). The Brahmans also fleece their followers by keeping them in the dark under the cover of religiosity. They show their disapproval of eating

meat to the people only as a show of hypocrisy, as they have no spiritual knowledge and no such wisdom. What can a wise man tell such blind people as they do not understand any reasoning, oh Nanak? A true blind person is the one who performs rituals blindly; they have no eyes in their mind (the ability to see or understand). They come into being from the flesh and blood of their parents, but the ignorant refuse to eat fish or meat.
When the woman and the man have union at night, they perform the bad act with flesh (which results in the birth of humans). So, our foundation is laid down from the flesh, and we are born out of flesh, and we have bodies of flesh. The pundit, who has no spiritual knowledge and no spiritual wisdom, calls himself very wise. (Isn't it strange) That the outside meat is bad, but it is all right to abuse the flesh at home, oh, pundit? All living beings are born out of flesh and live in the body, which is made of flesh. Those who give up eating the food which is fit to eat, and eat the food which is unfit to eat (earned by dishonest means) are the followers of the guru who is spiritually blind. We have our foundation in flesh, are born out of flesh, and have bodies of flesh. The pundit, who has no spiritual knowledge and has no such wisdom (to worship Waheguru), calls himself wise. The use of meat is mentioned in the Puranas and the holy books of the Western religions, and has been in use in all four eons.
Meat has been used at all the happy and ceremonial occasions, including the yugs and the marriages. All females, males, the rajahs, and the Muslim rulers are born out of flesh. If you think that they go to hell (if they eat meat), then do not accept their donations (which you gladly accept), oh pundit. What an irony! Those who give donations are thought to go to hell, while those who accept them, are believed to go to the paradise!!
Another irony is that the pundit, who understands nothing but preaches to others, considers himself very wise!!
You do not even understand where the flesh (meat) comes from, oh pundit. Everything, including grains (staple foods), sugarcanes (for sweet tastes), and cotton (for clothes)– in fact, the whole universe - comes into being from water. Water says that it is wonderful (highly useful) for the people in many ways (sustains all life, used in cooking, in washing, in making food, juices, and many other tasty drinks, in medicines as a solvent, and for travel by boat, and in many more ways). But people also abuse it for immoral purposes, for example, making alcohol and other intoxicants, for drowning (killing) people, and for eliminating evidence for their crimes. So, I have an idea for the pundit to ponder: ***if he wishes to be a true sanyasi, he should quit not just eating meat, but all such addictions, including all the tasty products made from water, oh Nanak. 2.***

ਪਉੜੀ॥ ਹਉ ਕਿਆ ਆਖਾ ਇਕ ਜੀਭ ਤੇਰਾ ਅੰਤੁ ਨ ਕਿਨ ਹੀ ਪਾਇਆ॥ ਸਚਾ ਸਬਦੁ ਬੀਚਾਰਿ ਸੇ ਤੁਝ ਹੀ ਮਾਹਿ ਸਮਾਇਆ॥ ਇਕਿ ਭਗਵਾ ਵੇਸੁ ਕਰਿ ਭਰਮਦੇ ਵਿਣੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ॥ ਦੇਸ ਦਿਸੰਤਰ ਭਵਿ ਥਕੇ ਤੁਧੁ ਅੰਦਰਿ ਆਪਿ ਲੁਕਾਇਆ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਰਤੰਨੁ ਹੈ ਕਰਿ ਚਾਨਣੁ ਆਪਿ ਦਿਖਾਇਆ॥ ਆਪਣਾ ਆਪੁ ਪਛਾਣਿਆ ਗੁਰਮਤੀ ਸਚਿ ਸਮਾਇਆ॥ ਆਵਾਗਉਣੁ ਬਜਾਰੀਆ ਬਾਜਾਰੁ ਜਿਨੀ ਰਚਾਇਆ॥ ਇਕੁ ਥਿਰੁ ਸਚਾ ਸਾਲਾਹਣਾ ਜਿਨ ਮਨਿ ਸਚਾ ਭਾਇਆ॥ 25॥

Paurri: Huoun kiyya aakhaan, ikk jeebh, Tayra unt(u) na kin hee paaya. Sacha Shabad(u) beechaar(i), say Toojh hee maah(i) samaya. Ikk(i) bhungwaan vays(u) kur(i) bhermday, vin(u) Satgur kinaiy na paaya. Days, disuntar, bhuv thukkay, Toodh(u) undar(i) Aap(i) lookaaya. Gur ka Shabad ruttan haiy, kur(i) chaanun(u) Aap(i) dikhaayaa. Aapna, Aap(u) puchhaaniya, Gurmuteen Sach(i) samaya. Aavagaun bajaariyaan. Bajaar(u) jinhi ruchaaya. Ikk(u) thir(u) Sacha salaahna, jinh mun(i) Sacha bhaaya. 25.

Word Meaning: Huoun = I. Unt(u) = limits; end. Smaaya = gets absorbed. Bhungwaan Vays = saffron outfit (of yogis). Bhermday = go around. Disuntar = distant lands. Aap(i) = self. Lookaaya = remain hidden. Ruttan(u) = jewellike (diamondlike) invaluable. Chaanun(u)

= enlightenment. Puchhaaniya. = recognizes. Aavagaun = birth-death cycle. Bajaariyaan = to the dramatists; impostors. Bajaar(u) = drama. Ruchaaya = created; perform. Thir(u) = stable (mind). 25.

MEANING: What (virtues of Yours) can I describe with only one tongue (as You have countless of them); nobody has ever found Your end (limits), oh Waheguru. The individual, who ponders on Guru's Shabad (to find Your limits), simply gets absorbed in You. Many individuals roam aimlessly in saffron outfits but cannot connect with You without the grace of the Guru. You are present, hidden in every heart, but the ignorant grow exhausted wandering in distant lands in Your search. Guru's Shabad is that shining diamond in the light of which You show (reveal) Yourself. With Guru's Advice, a devotee recognizes his own-self, and merges into Waheguru. But the dramatists (hypocrites) who dramatize Waheguru's worship as a show off (to make money), are trapped in the birth-death cycle. But those who like (love) Waheguru, sing praise of the everlasting Waheguru, with a focused mind (and merge into Him). 25.

ਸਲੋਕ ਮ:1॥ ਨਾਨਕ ਮਾਇਆ ਕਰਮ ਬਿਰਖੁ ਫਲ ਅੰਮ੍ਰਿਤ ਫਲ ਵਿਸੁ॥ ਸਭ ਕਾਰਣ ਕਰਤਾ ਕਰੇ ਜਿਸੁ ਖਵਾਲੇ ਤਿਸੁ॥1॥

Sloak M: 1: Nanak, Maya kerm birkh(u), ful Amrit, ful viss(u). Subh kaarun Kerta kuray, jis(u) khuvaalay tis(u). 1.

Word Meaning: Kerm = deeds. Birkh = tree. Ful = fruit; reward. Viss(u) = poison. Kaarun = causes; make arrangements.

MEANING: Maya is such a tree which bears two types of fruits – Waheguru's Naam, and the poisonous worldly attractions, oh Nanak. One reaps the kind of fruit (reward) which depends upon one's deeds. But it is the Creator (Waheguru) who creates the causes for individuals to receive the type of fruit He wishes for them. 1.

ਮ:2॥ ਨਾਨਕ ਦੁਨੀਆ ਕੀਆ ਵਡਿਆਈਆ ਅਗੀ ਸੇਤੀ ਜਾਲਿ॥ ਏਨ੍ਹੀ ਜਲੀਈ ਨਾਮੁ ਵਿਸਾਰਿਆ ਇਕ ਨ ਚਲੀਆ ਨਾਲਿ॥ 2॥

M: 2: Nanak, dooniyaan keeyaan vudiyaayiyaan uggeen sayti jaal(i). Ehni juleeyeen Naam(u) visaariya,ikk na chulliyaan naal(i).

Word Meaning: Vudiyaayiyaan = honours. Sayti = in. Juleeyeen = rotten; poisonous.

MEANING: Burn the honours conferred on you by the world in fire (I do not need them), oh Nanak. They are a sweet poison because one forgets Waheguru's Naam under their influence, and not even one of them accompanies you after death. 2.

ਪਉੜੀ॥ ਸਿਰਿ ਸਿਰਿ ਹੋਇ ਨਿਬੇੜੁ ਹੁਕਮਿ ਚਲਾਇਆ॥ ਤੇਰੈ ਹਥਿ ਨਿਬੇੜੁ ਤੂਹੈ ਮਨਿ ਭਾਇਆ॥ ਕਾਲੁ ਚਲਾਏ ਬੰਨਿ ਕੋਇ ਨ ਰਖਸੀ॥ ਜਰੁ ਜਰਵਾਣਾ ਕੰਨਿ ਚੜਿਆ ਨਚਸੀ॥ ਸਤਿਗੁਰੁ ਬੋਹਿਥ ਬੇੜੁ ਸਚਾ ਰਖਸੀ॥ ਅਗਨਿ ਭਖੈ ਭੜਹਾੜੁ ਅਨਦਿਨੁ ਭਖਸੀ॥ ਫਾਥਾ ਚੁਗੈ ਚੋਗ ਹੁਕਮੀ ਛੁਟਸੀ॥ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਗੁ ਕੂੜੁ ਨਿਖੁਟਸੀ॥26॥

Paurri: Sir(i), sir(i) hoyay nibayrr(u), Huqam(i) chulaaya. Tayraiy huth(i) nibayrr(u), Tu haiyn mun(i) bhaaya. Kaal(u) chulaayay bunnh(i), koyay na rukhsi. Jur(u) jervaana, kunnh(i) churrhiya nuchsi. Satgur(u) bohith bayrr(u), Sacha rukhsi. Ugun(i) bhukhaiy bhurrhaarr(u), undin(u) bhukhsi. Phaatha choogaiy choag, huqami chhootsi. Kerta kuray su hoag, koorr(u) nikhootsi. 26.

Word Meaning: Sir(i), Sir(i) = individually. Nibayrr(u) = final judgment. Bhaaya = liked. Kaal(u) = death. Chulaayay = takes away. Jur(u) = old age. Jervaana = merciless powerful. Kunnh(i) Churrhiya = riding on shoulders. Nuchsi = dances. Bohith = ship. Bayrr(u) = boat.

Rukhsi = protects. Bhukhaiy = burns. Bhurrhaarr(u) = frightening large flames. Undin(u) = everyday; always. Bhukhsi = eats; enjoys. Phaatha = trapped. Choag = bait. Koorr(u) = perishables. Nikhootsi = runs out; ends. 26.

MEANING: Waheguru has created a system in which He delivers the final judgment on every individual's future (after death) through His own Huqam. He delivers the final judgment as He pleases. When death comes and ties up the individual, nobody can protect him. The merciless and powerful old age dances on the shoulder of the individual (brings the cruel message of approaching death). Satguru is the eternal ship and boat which protects you from undesirable future (reincarnations). The fire of worldly desires burns with large flames (causes a bait of huge desires), and the man trapped in the net of Maya, picks up that bait all the time. He can find emancipation only with Waheguru's Huqam. Only that happens which Waheguru wishes for the individuals, and the perishable things end with his death (do not accompany him). 26.

(ਅੰਗ 1291)॥ ਸਲੋਕ ਮ:1॥ ਘਰੁ ਮਹਿ ਘਰੁ ਦਿਖਾਇ ਦੇਇ ਸੋ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਸੁਜਾਣੁ॥ ਪੰਚ ਸਬਦ ਧੁਨਿਕਾਰ ਧੁਨਿ ਤਹ ਬਾਜੈ ਸਬਦੁ ਨੀਸਾਣੁ॥ ਦੀਪ ਲੋਅ ਪਾਤਾਲ ਤਹ ਖੰਡ ਮੰਡਲ ਹੈਰਾਨੁ॥ ਤਾਰਿ ਘੋਰ ਬਾਜਿੰਤ੍ਰ ਤਹ ਸਾਚਿ ਤਖਤਿ ਸੁਲਤਾਨੁ॥ ਸੁਖਮਨ ਕੈ ਘਰਿ ਰਾਗੁ ਸੁਨਿ ਸੁੰਨਿ ਮੰਡਲਿ ਲਿਵ ਲਾਇ॥ ਅਕਥ ਕਥਾ ਬੀਚਾਰੀਐ ਮਨਸਾ ਮਨਹਿ ਸਮਾਇ॥ ਉਲਟਿ ਕਮਲੁ ਅੰਮ੍ਰਿਤਿ ਭਰਿਆ ਇਹੁ ਮਨੁ ਕਤਹੂ ਨ ਜਾਇ॥ ਅਜਪਾ ਜਾਪੁ ਨ ਵੀਸਰੈ ਆਦਿ ਜੁਗਾਦਿ ਸਮਾਇ॥ ਸਭਿ ਸਖੀਆ ਪੰਚੇ ਮਿਲੇ ਗੁਰਮੁਖਿ ਨਿਜ ਘਰਿ ਵਾਸੁ॥ ਸਬਦੁ ਖੋਜਿ ਇਹੁ ਘਰੁ ਲਹੈ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ॥ 1॥

(PAGE 1291): **Sloak M:1:** Ghur(u) meh(i) Ghur(u) dikhaayay dayay, so Satgur(u) Purakh(u) soojaan(u). Punch shabad, dhoonikaar dhoon(i), teh baajaiy Shabad(u) neeshaan(u). Deep, loe, pataal, teh khund, mundul, haiyraan(u). Taar(i), ghor bajintar, teh Saach(i) Tukhut(i) Sultan. Sookhmun kaiy ghur(i) raag(u) soon(i), soonn(i) mundul liv laayay. Akuth kutha beechaariyaiy, munsa muneh(i) smaayay. Oolt(i) kumul(u), Amrit(i) bhuriya, eh(u) mun kut-hoon na jaayay. Ajupa jaap(u) na veesraiy, Aad(i), Joogaad(i) smaayay. Subh(i) sukheeyaan, punchay milay, Gurmukh(i) nij ghur(i) vaas(u). Shabad(u) khoaj(i) eh(u) Ghur(u) luhhaiy, Nanak(u) ta ka daas(u). 1.

Word Meaning: Ghur(u) = heart. Ghur(u) = Waheguru's Residence. Soojaan = know-all; spiritually knowledgeable. Punch Shabad = musical instruments of all five kinds (metal; wire, wind, drums, vessels). Dhoonikaar = sound of music. Teh = there. Neeshaan(u) = in recognition of. Deep = continents. Loe = worlds. Pataal = underworlds. Khund Mundul = galaxies. Haiyraan(u) = amazement. Taar(i) Ghor = very loud sound. Sultan = Emperor (Waheguru). Sookhmun Kaiy Ghur(i) = in the blissful state. Soonn(i) Mundul = spiritual state above the effects of Maya. Akuth Kutha = virtues of the indescribable Waheguru. Munsa = desires; wishes. Oolt(u) Kumul(u) = inverted heart (from Maya to Waheguru). Ajupa Jaap(u) = recitation of the Naam without moving the tongue. Aad(i) Joogaad(i) = Waheguru which has been there since the beginning, through all the eons. Sukheeyaan = all senses. Punch = the five virtues. Nij Ghur(i) = person home (in Waheguru). Vaas(u) = dwelling. Khoaj(i) = searching. Luhhaiy = acquires. Ta Ka = his. Daas(u) = servant. 1.

MEANING: The wise, and the spiritually knowledgeable (connected with Waheguru) Satguru, shows the Residence of Waheguru (Himself) in the heart of the devotee. The devotee, in that high spiritual state, feels as if he is listening to the loud sound of the sweet music of all five types of musical instruments which play in recognition of the Guru's Shabad. In that state, he "sees" with amazement the universe containing many continents, worlds, underworlds, and galaxies. Among the loud sounds of many types of music, he sees the Emperor (Waheguru) occupying His eternal throne. Listening to the sweet music in that state of union with

Waheguru, his mind stays focused on Him, and above the effects of Maya. He ponders on the virtues of the indescribable Waheguru (sings His praise), and all his desires get buried in his mind (are restrained). Inverted (turned away) against the attractions of Maya, his lotus-like mind stays filled with Waheguru's Naam-Amrit, and does not wander anymore.
With his continuous recitation of Waheguru's Naam without moving his tongue, he never forgets Waheguru, and stays absorbed in Him who has been here ever since, and over all the eons. With Satguru's grace, all his senses and the five virtues (high morality, contentment, compassion, patience, and religiosity) join together, and the devotee dwells in his own home (Waheguru's shelter). One acquires this high spiritual state (access to Waheguru's Residence) by pondering over the Guru's Shabad; I am a slave of such devotees, oh Nanak(u). 1.

ਮ:1॥ ਚਿਲਿਮਿਲਿ ਬਿਸੀਆਰ ਦੁਨੀਆ ਫਾਨੀ॥ ਕਾਲੂਬਿ ਅਕਲ ਮਨ ਗੋਰ ਨਾ ਮਾਨੀ॥ ਮਨ ਕਮੀਨ ਕਮਤਰੀਨ ਤੂ ਦਰੀਆਉ ਖੁਦਾਇਆ॥ ਏਕੁ ਚੀਜੁ ਮੁਝੈ ਦੇਹਿ ਅਵਰ ਜਹਰ ਚੀਜ ਨ ਭਾਇਆ॥ ਪੁਰਾਬ ਖਾਮ ਕੂਜੈ ਹਿਕਮਤਿ ਖੁਦਾਇਆ॥ ਮਨ ਤੁਆਨਾ ਤੂ ਕੁਦਰਤੀ ਆਇਆ॥ ਸਗ ਨਾਨਕ ਦੀਬਾਨ ਮਸਤਾਨਾ ਨਿਤ ਚੜੈ ਸਵਾਇਆ॥ ਆਤਸ ਦੁਨੀਆ ਖੁਨਕ ਨਾਮੁ ਖੁਦਾਇਆ॥ 2॥

M: 1: Chilmil(i) bisiyaar, dooniya phaani. Kaloob(i) ukl mun, goar na maani. Mun kumeen, kumtreen, Tu duriyaaou Khoodaaya. Aik(u) cheej(u) moojhaiy dayh(i), uver cheej zehr, na bhaaya. Pooraab khaam koojaiy, hikmut(i) Khoodaaya. Mun tooaana, Tu koodruti aaya. Sug Nanak Deebaan mustaana. Nit churrhay suvaaya. Aatush dooniya, khoonuk Naam(u) Khoodaaya. 2.

Word Meaning: Chilmil(i) = dazzling. Bisiyaar = very much. Phaani = perishable. Kaloob(i) Ukl = low wisdom; foolish. Goar = grave (death). Kumeen = mean. Kumtreen = meanest. Duriyaaou = river; broad-minded; forgiving. Khoodaaya = oh, Allah (Waheguru). Uver Cheej(u) = other things. Zehr = poison. Pooraab = full of water. Khaam Koojaiy = weak (destructible) water-kettle. Hikmut(i) = wisdom; power. Tooaana = powerful. Tu = You. Koodruti = power. Sug = dog. Deebaan = Court. Mustaana = in intoxication. Churrhay Suvaaya = may keep increasing. Aatush = fire. Khoonuk = cool. 2.

MEANING: The world dazzles with the attractions of Maya, but it is perishable. My foolish mind does not accept the reality of death. My mind is mean – very, very mean – but You are very broad-minded like a river (and will forgive me), oh Allah (God). I ask You for only one thing – Your Naam – I do not like anything else; they are all like poison to me. My body is like an unbaked earthen water-kettle full of water (and can erode at any time), but You have created it with Your amazing power. You are all-powerful, and I am weak. I have come to this world with your power. Like a dog, I am a loyal servant in Your Court, and I am intoxicated to serve You. I wish my intoxication increases every day. The world is a fire of desires, whereas Your Naam is the source of coolness, oh Waheguru. 2.

ਪਉੜੀ ਨਵੀ ਮ:5॥ ਸਭੋ ਵਰਤੈ ਚਲਤੁ ਚਲਤੁ ਵਖਾਣਿਆ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸਰੁ ਗੁਰਮੁਖਿ ਜਾਣਿਆ॥ ਲਥੇ ਸਭਿ ਵਿਕਾਰ ਸਬਦਿ ਨੀਸਾਣਿਆ॥ ਸਾਧੂ ਸੰਗਿ ਉਧਾਰੁ ਭਏ ਨਿਕਾਣਿਆ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਦਾਤਾਰੁ ਸਭਿ ਰੰਗ ਮਾਣਿਆ॥ ਪਰਗਟੁ ਭਇਆ ਸੰਸਾਰਿ ਮਿਹਰ ਛਾਵਾਣਿਆ॥ ਆਪੇ ਬਖਸਿ ਮਿਲਾਏ ਸਦ ਕੁਰਬਾਣਿਆ॥ ਨਾਨਕ ਲਏ ਮਿਲਾਇ ਖਸਮੈ ਭਾਣਿਆ॥ 27॥

Paurri Nuveen (New) M:5: Subho vertaiy chulut(u), chulut(u) vukhaaniya. Parbrahm Permayshur(u) Gurmukh(i) jaaniya. Luthay subh(i) vikaar shabad(i) neeshaaniya. Sadhu sung(i) oodhaar(u), bhuyyay nikaaniya. Simer(i), simer(i) Dataar(u) subh(i) rung maaniya. Pergut(u) bhuyya sunsaar(i) mehr chhaavaaniya. Aapay bukhsh(i) milaayay sud koorbaaniya. Nanak luyyay milaayay, khusmaiy bhaaniya. 27.

Word Meaning: Subho = all. Vertaiy = is happening. Chulut(u) = amazing drama. Vukhaaniya = can be called. Luthay = come off; go away. Vikaar = vices. Neeshaaniya = identification. Oodhaar(u) = salvation. Nikaaniya = no subservience to anyone. Simer(i) = reciting Naam. Dataar(u) = the Provider (God). Rung Maaniya = enjoyed all luxuries. Pergut Bhuyya = becomes famous. Chhaavaaniya = royal canopy. Bhaaniya = likes.
MEANING: Waheguru's amazing drama of the world is operating everywhere, and it is really enchanting. One can connect with Him in the shelter of the Guru. All one's vices go away with Guru's Shabad as his identification. One finds salvation in the company of the Guru, and does not owe anything to anybody (Angel of justice). One enjoys all the luxuries of life by reciting Waheguru's Naam. With Waheguru's benevolence, he becomes known all over the world, and a royal canopy is stretched over his head (he becomes a king in the spiritual world). I am always a sacrifice for Waheguru, who connects His devotees with Him with His benevolence. But He connects only those with Him, whom He likes, oh Nanak. 27.

ਸਲੋਕ ਮ:1॥ ਧੰਨੁ ਸੁ ਕਾਗਦੁ ਕਲਮ ਧੰਨੁ ਧਨੁ ਭਾਡਾ ਧਨੁ ਮਸੁ॥ ਧਨੁ ਲੇਖਾਰੀ ਨਾਨਕਾ ਜਿਨਿ ਨਾਮੁ ਲਿਖਾਇਆ ਸਚੁ॥1॥
Sloak M:1: Dhunn(u) su kaagud(u), kulm dhunn(u), dhun(u) bhaanda dhun(u) muss(u). Dhun(u) laykhaari Nanaka, jinh(i) Naam(u) likhaaya Sach(u).
Word Meaning: Dhunn(u) = great; worthy of worship. Su = that. Kaagud(u) = paper. Kulm = pen. Bhaanda = inkpot. Muss(u) = ink. Laykhaari = writer. 1.
MEANING: The paper on which Waheguru's Naam is written, the pen, the inkpot, the ink, and the writer are all great (worthy of worship), which take part in writing Waheguru's Naam, oh Nanak. 1.

ਮ:1॥ ਆਪੇ ਪਟੀ ਕਲਮ ਆਪਿ ਉਪਰਿ ਲੇਖੁ ਭਿ ਤੂੰ॥ ਏਕੋ ਕਹੀਐ ਨਾਨਕਾ ਦੂਜਾ ਕਾਹੇ ਕੂ॥ 2॥
M:1: Aapay Putti, kulm Aap(i), oopur(i) laykh(u) bh(i) Tu. Aiko kuhhiyaiy Nanaka, dooja kaahay ku.
Word Meaning: Putti = writing board. Laykh(u) = writing. Kaahay Koo = what for? 2.
MEANING: You are the wooden writing-board, the pen, and Yourself the writing on the board, oh, Waheguru. It is you who does everything through others (makes others do). So, all the credit goes to You, so why worship anybody else, oh Nanak? 2.

ਪਉੜੀ॥ ਤੂੰ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਆਪਿ ਬਣਤ ਬਣਾਈ॥ ਤੁਧੁ ਬਿਨੁ ਦੂਜਾ ਕੋ ਨਹੀ ਤੂ ਰਹਿਆ ਸਮਾਈ॥ ਤੇਰੀ ਗਤਿ ਮਿਤਿ ਤੂ ਹੈ ਜਾਣਦਾ ਤੁਧੁ ਕੀਮਤਿ ਪਾਈ॥ ਤੂ ਅਲਖ ਅਗੋਚਰੁ ਅਗਮੁ ਹੈ ਗੁਰਮਤਿ ਦਿਖਾਈ॥ ਅੰਤਰਿ ਅਗਿਆਨੁ ਦੁਖੁ ਭਰਮੁ ਹੈ ਗੁਰ ਗਿਆਨਿ ਗਵਾਈ॥ ਜਿਸੁ ਕ੍ਰਿਪਾ ਕਰਹਿ ਤਿਸੁ ਮੇਲਿ ਲੈਹਿ ਸੋ ਨਾਮੁ ਧਿਆਈ॥ ਤੂ ਕਰਤਾ ਪੁਰਖੁ ਅਗੰਮੁ ਹੈ ਰਵਿਆ ਸਭ ਠਾਈ॥ ਜਿਤੁ ਤੂ ਲਾਇਹਿ ਸਚਿਆ ਤਿਤੁ ਕੋ ਲਗੈ ਨਾਨਕ ਗੁਣ ਗਾਈ॥ 28॥1॥ ਸੁਧੁ॥
Paurri: Tu Aapay Aap(i) vertda, Aap(i) bunut bunaayi. Toodh(u) bin(u) dooja ko nuhhi, Tu ruhhiya smaayi. Tayri gut(i), mit(i) Tu haiyn jaanda, Toodh(i) keemut(i) paayi. Tu alukh, agoachur(u), agumm(u) haiyn, Gurmut(i) dikhaayi. Untar(i) ugiyaan(u) dookh(u) bherm(u) haiy, Gur Giyan(i) guvaayi. Jis(u) kirpa kureh(i), tis(u) mayl(i) laiyh(i), so Naam(u) dhiyaayi. Tu Kerta Purakh(u) agumm(u) haiyn, ruvviya subh tthaayeen. Jit(u) Tu laayay Sachiya, tit(u) ko luggaiy, Nanak Goon gaayi. 28.1. Shoodh(u).
Word Meaning: Vertda = operates. Bunut Bunaayi = has created the system. Smaayi = present. Gut(i) = condition; transcendence. Mit(i) = measurements. Keemut(i) = worth. Alukh = invisible. Agoachur(u) = incomprehensible. Agumm(u) = in accessible. Untar(i) = inside (the mind). Ugiyaan(u) = ignorance. Bherm(u) = misgivings. Guvaayi = eradicated. Ruvviya

= present. Theeyeen = places. Jit(u) = to whatever. Laayay = put to work. Tit(u) = the same. 28.1. Shoodh(u) = verified.

MEANING: You have created the system of the whole universe, and You alone operate everywhere, oh Waheguru. You are present everywhere, and there is none other like You. You alone know Your transcendence, and Your measurements, and You alone know Your worth (magnanimity). You are invisible, incomprehensible, and inaccessible; one can "see" You with the Guru's Advice. Because of his ignorance, the man suffers from misconceptions which are eradicated with the Guru's Divine Knowledge (His Shabad).

You connect those with You, whom You are kind to, and they recite Your Naam. You are inaccessible, the supreme power, the creator of the universe, and are present everywhere. Everybody pursues the kind of business to which You put them in; I, Nanak, just sing Your praise, oh Waheguru. 28. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

(ਅੰਗ 1292)॥ ਰਾਗੁ ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀਉ ਕੀ॥

Ek Onkar Satgur Persad(i)

(PAGE 1292): Raag(u) Malhaar, Bani Bhugat Namdeo Ji Kee

ਸੇਵੀਲੇ ਗੋਪਾਲ ਰਾਇ ਅਕੁਲ ਨਿਰੰਜਨ॥ ਭਗਤਿ ਦਾਨੁ ਦੀਜੈ ਜਾਚਹਿ ਸੰਤ ਜਨ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਚੈ ਘਰਿ ਦਿਗ ਦਿਸੈ ਸਰਾਇਚਾ ਬੈਕੁੰਠ ਭਵਨ ਚਿਤ੍ਰਸਾਲਾ॥ ਸਪਤ ਲੋਕ ਸਾਮਾਨਿ ਪੂਰੀਅਲੇ॥ ਜਾ ਚੈ ਘਰਿ ਲਛਿਮੀ ਕੁਮਾਰੀ॥ ਚੰਦੁ ਸੂਰਜੁ ਦੀਵੜੇ ਕਉਤਕੁ ਕਾਲੁ ਬਪੁੜਾ ਕੋਟਵਾਲੁ ਸੁ ਕਰਾ ਸਿਰੀ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਸ੍ਰੀ ਨਰਹਰੀ॥ 1॥ ਜਾ ਚੈ ਘਰਿ ਕੁਲਾਲੁ ਬ੍ਰਹਮਾ ਚਤੁਰਮੁਖੁ ਡਾਵੜਾ ਜਿਨਿ ਬਿਸ੍ਵ ਸੰਸਾਰੁ ਰਾਚੀਲੇ॥ ਜਾ ਚੈ ਘਰਿ ਈਸਰੁ ਬਾਵਲਾ ਜਗਤ ਗੁਰੂ ਤਤ ਸਾਰਖਾ ਗਿਆਨੁ ਭਾਖੀਲੇ॥ ਪਾਪੁ ਪੁੰਨੁ ਜਾ ਚੈ ਡਾਗੀਆ ਦੁਆਰੈ ਚਿਤ੍ ਗੁਪਤੁ ਲੇਖੀਆ॥ ਧਰਮਰਾਇ ਪਰੁਲੀ ਪ੍ਰਤਿਹਾਰੁ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਸ੍ਰੀ ਗੋਪਾਲ॥ 2॥ ਜਾ ਚੈ ਘਰਿ ਗਣ ਗੰਧਰਬ ਰਿਖਿ ਬਪੁੜੇ ਢਾਢੀਆ ਗਾਵੰਤ ਆਛੈ॥ ਸਰਬ ਸਾਸਤ੍ ਬਹੁ ਰੂਪੀਆ ਅਨਗਰੂਆ ਆਖਾੜਾ॥ ਮੰਡਲੀਕ ਬੋਲ ਬੋਲਹਿ ਕਾਛੇ॥ ਚਉਰ ਢੁਲ ਜਾ ਚੈ ਹੈ ਪਵਣੁ॥ ਚੇਰੀ ਸਕਤਿ ਜੀਤਿ ਲੇ ਭਵਨੁ॥ ਅੰਡ ਟੂਕ ਜਾ ਚੈ ਹੈ ਭਸਮਤੀ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਪਤੀ॥ 3॥ ਜਾ ਚੈ ਘਰਿ ਕੂਰਮਾ ਪਾਲੁ ਸਹਸ੍ ਫਨੀ ਬਾਸਕੁ ਸੇਜ ਵਾਲੂਆ॥ ਅਠਾਰਹ ਭਾਰ ਬਨਾਸਪਤੀ ਮਾਲਣੀ ਛਿਨਵੈ ਕਰੋੜੀ ਮੇਘ ਮਾਲਾ ਪਾਣੀ ਹਾਰੀਆ॥ ਨਖ ਪ੍ਰਸੇਵ ਜਾ ਚੇ ਸੁਰਸੁਰੀ॥ ਸਪਤ ਸਮੁੰਦ ਜਾ ਚੈ ਘੜਥਲੀ॥ ਏਤੇ ਜੀਅ ਜਾ ਚੈ ਵਰਤਣੀ॥ ਸੁ ਐਸਾ ਰਾਜਾ ਤ੍ਰਿਭਵਣ ਧਣੀ॥ 4॥ ਜਾ ਚੈ ਘਰਿ ਨਿਕਟਵਰਤੀ ਅਰਜਨੁ ਧ੍ਰੂ ਪ੍ਰਹਲਾਦੁ ਅੰਬਰੀਕੁ ਨਾਰਦੁ ਨੇਜੈ ਸਿਧ ਬੁਧ ਗਣ ਗੰਧਰਬ ਬਾਨਵੈ ਹੇਲਾ॥ ਏਤੇ ਜੀਅ ਜਾ ਚੈ ਹਹਿ ਘਰੀ॥ ਸਰਬ ਬਿਆਪਿਕ ਅੰਤਰ ਹਰੀ॥ ਪ੍ਰਣਵੈ ਨਾਮਦੇਉ ਤਾ ਚੀ ਆਣਿ॥ ਸਗਲ ਭਗਤ ਜਾ ਚੈ ਨੀਸਾਣਿ॥ 5॥1॥

Savilay Gopal Raayay, Akool Niranjan. Bhugut(i) daan(u) deejaiy, jaacheh(i) sunt jun. 1. Ruhaou. Ja chaiy ghur(i) dig disaiy, saraicha, baiykoontth bhuvun chitarshaala. Suput loak samaan(i) pooriyulay. Ja chaiy ghur(i) Laxmi koomaari. Chand(u), sooruj(u) deevrray, kautuk(u) kaal(u) bupurra kotwal(u) su kuraa Siri. Su aiysa Raja Sri Nurhurie. 1. Ja cahiy ghur(i) koolaal Brahma chutoormukh daanvrra, jinh(i) bishuv sunsaar(u) raacheelay. Ja chaiy ghur(i) Eeshur(u) baanwla, jugut guru, Tut saarkha giyaan(u) bhaakheelay. Paap, poonn(u) ja chaiy daangiya Doaaraiy, Chitar, Goopt(u) laykhiya. Dhermraayay, purooli pritihaar(u). Su aiysa Raja Sri Gopal. 2. Ja chaiy ghur(i) Gun, Gundherb, rikh(i) bupoorray dhaadhiya, gaavunt aachhaiy. Serb Shastar buhou-roopiya, ungrooaa aakhaarra. Mundleek boal boaleh(i) kaachhay. Chaur dhool ja chaiy haiy puvun(u). Chayri Shakut(i) jeet(i) lay bhuvun. Und-took ja chaiy haiy bhusmutee. Su aiysa Raja tirbhuvun Putee. 3.

Ja chaiy ghur(i) Koorma, pal(u) sehsur phunee, baashuk(u), sayj vaalooaa. Atthaarhnbhaar bunaasputee, maalini. Chhinvaiy kroarri maygh maala, paani-haariya. Nukh persayv Ja chaiy Soorsoori. Suput samoond Ja chaiy ghurrthulie. Aitay jea Ja chaiy vertuni. Su aisa Raja tirbhuvun Dhunee. 4. Ja chaiy ghur(i) nicketverti Arjun, Dhroo, Prehlad(u), Ambreek(u), Naarud(u), Nayjaiy, Sidh, Boodh, Gun, Gundherb, baanvaiy hayla. Aitay jea Ja chaiy heh(i) ghurie. Serb biyaapik untar Hurie. Pernvaiy Namdeo Ta chee aan(i). Sugul bhugut Ja chaiy neeshaan(i). 5.1.

Word Meaning: Savilay = serve. Akool = having no clan. Jaacheh(i) = beg for. Pause. Ja Chaiy = whose. Digdisaiy = all directions. Saraicha = (Royal) canopy with walls. Baiykoontth = paradise. Bhuvun = huge building; the whole universe. Chitarshaala = picture (art) gallery. Suput Loak = seven worlds (the universe). Samaan(i) Pooriyulay = uniformly present. Laxmi Koomaari = young Maya. Deevrray = small lamps. Kautuk(u) = puppet. Kaal(u) = death. Bupurra = poor; humble. Kotwal(u) = law-enforcer. Siri = Nurhurie = God. 1. Koolaal = potter. Chutoormukh = having four heads (Brahma had four heads). Daanvrra = moulder. Bishuv = Sunsaar(u = world. Racheelay = created. Eashur(u) = Shiva. Baanwla = crazy. Tut = reality (death) Saarkha = like. Giyaan(u) = knowledge. Bhaakheelay = uttered. Daangiya = guards. Chitar, Goopt(u) = these two are believed to keep written accounts of peoples' deeds. Dhemraayay = the Angel of justice. Purooli Prithaar(u) = causes apocalypse. 2. Gun = assistants of Shiva. Gundherb = musicians of the gods. Rikh(i) = sages. Dhaadhiya = bards. Buhouroopia = in many forms. Ungrooaa = small. Aakhaarra = ring; field. Mundleek = King of kings. Kaachhay = beautiful. Chaur = whisk. Dhool = fanning. Puvun = air. Chayri = slave. Shakut(i) = Maya. Und-took = a small part of universe; world. Bhusmutee = kiln; stove; cooking. Tirbhuvun = the three-layered universe. Putee = Lord. 3. Koorma = turtle (an incarnation of Vishnu). Pal(u) = bed. Sehsur Phunee = with thousand heads. Baashuk = serpent. Valooaa = laces. Atthaarah Bhaar Bunaasputee = the whole vegetation. Maalini = gardener. Chhinvaiy Kroarri = 960 million. Maygh Maala = chain of clouds. Paani-haariya = water server. Nukh = nail. Persayv = sweat. Soorsoori = River Ganga. Suput Samoond = the seven oceans and seas. Ghurrthulie = the stand for stacking water-containing vessels. Aiytay Jea = so many living beings. Vertuni = serving dishes. 4. Nicketverti = close friends. Ambreek, Naarud, Nayjaiy = names of sages. Baanvay = 52 (known valiant). Hayla = a small game. Serb Untar Biyaapik = present in everybody. Pernvaiy = prays. Aan(i) = shelter. Neeshaan(i) = identity. 5.

MEANING: Serve (worship) the Royal Go, which supports the world, has no clan, and is above the effects of Maya, oh my mind. All the holy saints beg for His worship in donations. Pause.

My God is such that all the directions and the sky form His Royal canopy along with the walls. Like the kings who have their art galleries, the paradise is the art gallery of God. He is uniformly present in all seven worlds (a Muslim belief). (Unlike the worldly queens who lose their youthfulness and beauty in a few years), God has Laxmi (Maya) in His house, who stays young all the time. The moon and the sun are just small lamps in God's house, and the Angel of death, which God has created, and which implements His law of death (for everybody), is just a small puppet in His hands. 1.

The four-headed Brahma, which is believed to have created the world, is like a potter in Waheguru's house, who moulds pottery (of living beings). Shiva, who reminds the reality of death (as he is believed to be the destroyer of the world) to the people like a world guru, is a crazy person in Waheguru's house (because of his strange outfits and actions). Noble deeds

and sins are like the guards at God's door, which keep people from committing sins for fear of punishment, and perform noble deeds to be rewarded. Chitar and Goopt(u) are the two accountants who keep the written records of people's deeds, and the Angel of justice causes the apocalypse. Such is the emperor God. 2. The assistants of Shiva, the musicians of the gods, and the sages, are the humble bards in God's house, who sing His praise. All Shastras of various kinds form a small ring in God's house, which describe man's struggle between the good and the bad deeds, and talk beautifully about the King of kings (God). The wind fans the royal whisk over God's head, and Maya, which has enslaved the whole world, is God's slave. The whole world is like a kiln in God's kitchen (where food is cooked) for all living beings. Such is the Lord of the whole universe. 3.
The Lord of the universe is such that He has the "Turtle," an incarnation of Vishnu, in His house, and the thousand-headed serpent (Shesh Naag) as His bed, with his heads serving as the laces. The entire vegetation offers flowers for His worship, and the 960 million cloud-chains serve Him as watercarriers. The River Ganga is like the sweat of His nails (feet), and all the seven seas serve as the stand to stack the water-containing vessels. All living beings are his serving dishes (obey Him like slaves). 4. God's well-known devotees like Arjun, Dhruv, Prehlad, Ambreek, Nard, Nayjaiy, the Sidh yogis, the Buddhas, assistants of Shiva, musicians of the gods, and the fifty-two valiant are only a drama of His. All the living beings are in His house, and He is present in everyone. All His devotees are His identity (He is revealed through them). I, Namdev, have come to His shelter to pray. 5.1.

ਮਲਾਰ॥ ਮੋ ਕਉ ਤੂੰ ਨਾ ਬਿਸਾਰਿ ਤੂ ਨ ਬਿਸਾਰਿ॥ ਤੂ ਨ ਬਿਸਾਰੇ ਰਾਮਈਆ॥ 1॥ ਰਹਾਉ॥ ਆਲਾਵੰਤੀ ਇਹੁ ਭ੍ਰਮੁ ਜੋ ਹੈ ਮੁਝ ਊਪਰਿ ਸਭ ਕੋਪਿਲਾ॥ ਸੂਦੁ ਸੂਦੁ ਕਰਿ ਮਾਰਿ ਉਠਾਇਓ ਕਹਾ ਕਰਉ ਬਾਪ ਬੀਠੁਲਾ॥ 1॥ ਮੂਏ ਹੂਏ ਜਉ ਮੁਕਤਿ ਦੇਹੁਗੇ ਮੁਕਤਿ ਨ ਜਾਨੈ ਕੋਇਲਾ॥ ਏ ਪੰਡੀਆ ਮੋ ਕਉ ਢੇਢ ਕਹਤ ਤੇਰੀ ਪੈਜ ਪਿਛੌਡੀ ਹੋਇਲਾ॥ 2॥ ਤੂ ਜੁ ਦਇਆਲੁ ਕ੍ਰਿਪਾਲ ਕਹੀਅਤੁ ਹੈ ਅਤਿਭੁਜ ਭਇਓ ਅਪਾਰਲਾ॥ ਫੇਰਿ ਦੀਆ ਦੇਹੁਰਾ ਨਾਮੇ ਕਉ ਪੰਡੀਅਨੁ ਕਉ ਪਿਛਵਾਰਲਾ॥ 3॥2॥

Mulhaar: Mo kuou Tu na bisaar(i), Tu na bisaar(i). Tu na bisaaray Ramuyya. 1. Ruhaou. Aalavunti eh(u) Bherm(u) jo haiy, moojh oopur(i) subh kopila. Shood(u, shood(u) kur(i) maar(i) ootthaayo, kuhhaan kuroun Baap Beetthula. 1. Mooyay hooyay juou mookut(i) dayhougay, mookut(i) na jaanaiy koyila. Eh pundiya mo kuou dhaydh keht, Tayri paiyj pichhaundi hoyila. 2. Tu ju duyyaal(u), kirpal kuhhiut haiy, utibhooj bhuyyo apaarla. Phayr(i) deeya dayhoura Namay kuou, pundiun kuou pichhvaarla. 3.2.

Word Meaning: Mo Kuou = me. Bisaar(i) = forget; abandon. Ramuyya = oh, God. Pause. Aalavunti = superiority. Bherm(u) = misbelief. Kopila = enraged. Shood(u) = lowest caste. Ootthaayo = kicked out. Beetthula = oh, God. 1. Mooyay Hooyay = when dead. Juou = if. Mookut(i) = salvation. Na Koyila = nobody. Pundiya = rahmans. Dhaydh = low caste. Paiyj = dignity. Pichhaundi Hoyila = falling behind. 2. Kuhhiyt Haiy = is said. Ut(i) Bhoojh = with very long arms; extremely powerful. Apaarla = limitless. Phayr(i) Deeya = rotated. Dayhoura = temple. Kuou = for. Pichhvaarla = backside. 3.

MEANING: Do not abandon me, do not abandon me, oh my Lord. Pause.
All those Brahmans who are under the misbelief of their superior caste were all enraged at me. Calling me the low-caste untouchable, they beat me up, and kicked me out of the temple. What could I do to protect myself, oh my Father, oh, my Lord? 1.
I prayed to the Lord like this: "If You grant me salvation after my death, nobody will know about it." These Brahman priests call me low-caste; (so grant me emancipation now, otherwise) You will be hurting Your own dignity by delaying emancipation for me. 2.
You are known as kind and compassionate, and You are very powerful and limitless (so

why do not You help me)? (My Lord listened to my request, and) rotated the Temple in such a way that it faced me, while its back faced the Brahmans. 3.2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(ਅੰਗ 1293)॥ ਮਲਾਰ ਬਾਣੀ ਭਗਤ ਰਵਿਦਾਸ ਜੀ ਕੀ॥

Ek Onkar Satgur Persad(i)

(PAGE 1293): Malhaar, Bani Bhugat Ravidass Ji Kee

ਨਾਗਰ ਜਨਾ ਮੇਰੀ ਜਾਤਿ ਬਿਖਿਆਤ ਚੰਮਾਰੰ॥ ਰਿਦੈ ਰਾਮ ਗੋਬਿੰਦ ਗੁਨ ਸਾਰੰ॥ 1॥ ਰਹਾਉ॥ ਸੁਰਸਰੀ ਸਲਲ ਕ੍ਰਿਤ ਬਾਰੁਨੀ ਰੇ ਸੰਤ ਜਨ ਕਰਤ ਨਹੀ ਪਾਨੰ॥ ਸੁਰਾ ਅਪਵਿਤ੍ਰ ਨਤ ਅਵਰ ਜਲ ਰੇ ਸੁਰਸਰੀ ਮਿਲਤ ਨਹਿ ਹੋਇ ਆਨੰ॥ 1॥ ਤਰ ਤਾਰਿ ਅਪਵਿਤ੍ਰ ਕਰਿ ਮਾਨੀਐ ਰੇ ਜੈਸੇ ਕਾਗਰਾ ਕਰਤ ਬੀਚਾਰੰ॥ ਭਗਤਿ ਭਗਉਤੁ ਲਿਖੀਐ ਤਿਹ ਉਪਰੇ ਪੂਜੀਐ ਕਰਿ ਨਮਸਕਾਰੰ॥ 2॥ ਮੇਰੀ ਜਾਤਿ ਕੁਟ ਬਾਢਲਾ ਢੋਰ ਢੋਵੰਤਾ ਨਿਤਹਿ ਬਾਨਾਰਸੀ ਆਸ ਪਾਸਾ॥ ਅਬ ਬਿਪ੍ਰ ਪਰਧਾਨ ਤਿਹ ਕਰਹਿ ਡੰਡਉਤਿ ਤੇਰੇ ਨਾਮ ਸਰਣਾਇ ਰਵਿਦਾਸੁ ਦਾਸਾ॥ 3॥1॥

Naagur junaa, mayri jaat(i) bikhiyaat chumaarun(g). Ridaiy Ram, Gobind Goon saarun(g). 1. Ruhaou. Soorsuri sulul kirt baarooni ray, sunt junaa nuhhi kert paanun(g). Soora upvittar, nut uver jul ray, Soorsuri milt, neh(i) hoyay aanun(g). 1. Ter taar(i) upvittar kur(i) maaniyaiy ray, jaiysay kaagra kert beechaarun(g). Bhugat(i) Bhugaut(u) likhiyaiy tih oopray, poojiyaiy kur(i) numuskaarun(g). 2. Mayry Jaat(i) koott baadhla, dhor dhovunta niteh(i) Banarsi aas paasa. Ub Bipper perdhaan, tih(i) kureh(i) dundaut(u) Tayray Naam shernaayay Ravidass(u) daasa. 3.1.

Word Meaning: Naagur Junaa = beautiful (wise) people. Jaat(i) = caste. Bikhiyaat = declared. Chumaarun(g) = cobbler; leather dealer. Ridaiy = in heart. Saarun(g) = take care; recite. Pause. Soosuri = River Ganga. Sulul = water. Kirt = created Barooni = liquor. Kert Paanun(g) = drink. Soora = alcohol. Upvittar = unholy. Nut = or even. Uver Jul = other (filthy) waters. Aanun(g) = different. 1. Ter = tree. Taar(i) = a tree of which the sap is used to prepare intoxicants. Kaagra = paper. Kert Beechaarun(g) = are thought of. Bhagaut(u) = of God. Poojiyaiy = worship. Numuskaarun(g) = bowing to. Koott Baadhla = beating and cutting (hides). Dhor = (dead) animals. Dhovunta = hauling. Niteh = everyday. Aas Paasa = around. Ub = now. Bipper = Brahmans. Perdhan = leaders; high-caste. Dundaut(u) = lie flat to show respect. Shernaayay = shelter. Daasa = slave. 3.

MEANING: I am a declared low-caste cobbler, oh, the wise men. But I have God in my mind, and sing His praise (recite His Naam). Pause.

The holy saints do not consume liquor even if it is made with the holy water of Ganga, but the unholy liquor and all other filthy waters become pure like the water of Ganga when they drop into it, and become indistinct. (Similarly, the high-caste people are not approved by God if they perform ignoble deeds, and the low-caste individuals merge into Him and become indistinct when they acquire noble qualities by reciting His Naam). 1.

The Taar(i) tree, along with its leaves, is considered unholy (because its sap is used to make intoxicants), but when God's praise is written on its leaves, people worship them and bow before them. 2. I belong to the low caste, whose people beat and cut hides, and haul dead animals around Banaras every day. But now the high-caste Brahmans bow to me, Ravidass, because I have taken Your shelter (surrendered to You), and recite Your Naam like the slave of Your slaves, oh God. 3.1.

ਮਲਾਰ॥ ਹਰਿ ਜਪਤ ਤੇਊ ਜਨਾ ਪਦਮ ਕਵਲਾਸਪਤਿ ਤਾਸ ਸਮ ਤੁਲਿ ਨਹੀ ਆਨ ਕੋਊ॥ ਏਕ ਹੀ ਏਕ ਅਨੇਕ ਹੋਇ ਬਿਸਥਰਿਓ ਆਨ ਰੇ ਆਨ ਭਰਪੂਰਿ ਸੋਊ॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਭਾਗਵਤੁ ਲੇਖੀਐ ਅਵਰੁ ਨਹੀ ਪੇਖੀਐ ਤਾਸ ਕੀ ਜਾਤਿ ਆਛੋਪ ਛੀਪਾ॥ ਬਿਆਸ ਮਹਿ ਲੇਖੀਐ ਸਨਕ ਮਹਿ ਪੇਖੀਐ ਨਾਮ ਕੀ ਨਾਮਨਾ ਸਪਤ ਦੀਪਾ॥ 1॥ ਜਾ ਕੈ ਈਦਿ ਬਕਰੀਦਿ ਕੁਲ ਗਊ ਰੇ ਬਧੁ ਕਰਹਿ ਮਾਨੀਅਹਿ ਸੇਖ ਸਹੀਦ ਪੀਰਾ॥ ਜਾ ਕੈ ਬਾਪ ਵੈਸੀ ਕਰੀ ਪੂਤ ਐਸੀ ਸਰੀ ਤਿਹੂ ਰੇ ਲੋਕ ਪਰਸਿਧ ਕਬੀਰਾ॥ 2॥ ਜਾ ਕੇ ਕੁਟੰਬ ਕੇ ਢੇਢ ਸਭ ਢੋਰ ਢੋਵੰਤ ਫਿਰਹਿ ਅਜਹੁ ਬਨਾਰਸੀ ਆਸ ਪਾਸਾ॥ ਆਚਾਰ ਸਹਿਤ ਬਿਪ੍ਰ ਕਰਹਿ ਡੰਡਉਤਿ ਤਿਨ ਤਨੈ ਰਵਿਦਾਸ ਦਾਸਾਨ ਦਾਸਾ॥ 3॥2॥

Malhaar: Hur(i) juput tayoo junaa, Pudum, Kuvlaasput(i), taas sum tool nuhhi aan koyoo. Aik hee Aik, anayk hoyay bisthuriyo, aan ray, aan bhurpoor(i) Soyoo. Ruahou. Ja kaiy Bhagvut(u) laykhiyaiy, uver nuhhi paykhiyaiy, taas kee jaat(i) aachhoap chheepa. Biyas meh(i) laykhiyaiy, Sunuk meh(i) paykhiyaiy, Naam kee naamna, suput deepa. 1. Ja kaiy Eid, Bukureed(i) kool guou ray budh(u) kureh(i), maaniyeh(i) Sheikh, shaheed, peera. Ja kaiy baap vaisy kuree, poot aiysi suree, tihou ray loak persidh Kabira. 2. Ja kay kootumb kay dhaydh, subh dhor dhovunt phireh(i), ajhoon Banarasi aas paasa. Aachaar seht Bipper kureh(i) dundaut(i), tinh tunaiy, Ravidass dasaan daasa. 3.2.

Word Meaning: Tayoo Junaa = those are devotees. Pudum = Maya. Kuvlas = Maya. Put(i) = husband; Lord. Taas = Him. Sum = Tool = equal to. Aan Koyoo = anybody else. Anayk = countless. Bisthuriyo = spread out. Aan, Aan = in every heart. Bhurpoor Soyoo = is fully present. Pause. Bhagvut(u) = praise of God. Laykhiyaiy = is being written. Paykhiyaiy = is seen. Taas Kee = His. Aachhoap = untouchable. Chheepa = washerman. Paykhiyaiy = is seen. Naamna = greatness. Suput Deepa = on the seven continents. 1. Eid = a Muslim holy day. Bukreed(i) = the Eid at which cows are sacrificed. Bukur = cow. Kool = clan. Guou = cow. Budh(u) = killing. Maaniyaiy = worshipped. Sheikh = highly educated. Shaheed = matyrs. Peera = spiritual teachers. Vaiysi = like that. Aiysi Suree = achieved that spiritual state. Tihou Ray Loak = the people of the three worlds (universe). Persidh = well known. 2. Kootumb = family. Dhaydh = low caste. Dhor = (dead) animals. Dhovunt = haul. Ajhoon = still. Aas Paasa = around. Aachaar Seht = the ritualistic Bipper = Brahmans. Tunaiy = son. Dundaut = lie down flat to show reverence. Daasaan Daasa = slave of God's devotees. 3.

MEANING: Those are the true devotees who worship God, who is the husband (Lord) of Maya, and who has nobody else who can match Him in any way. It is He, and only He, who has spread out in many different forms and is present in every heart. Pause.

Bhagat Namdev Ji was a low-caste untouchable washerman (who has become world-famous) because it is only God's Naam which was written on his heart, and nothing else. The sages like Bias and Sunuk (a son of Brahma) have also written that it is only the praise of God (His Naam) that is acceptable to Him and that earns one respect and recognition all over the seven continents. 1. Unlike his ancestors, who embraced Islam under pressure, and now celebrate the Muslim holy days of Eid and Bukureed at which cows are killed as sacrifice, and show respect for the highly educated Muslims, its martyrs, and the spiritual guides, Kabir Sahib resisted such pressure to convert to Islam because of his mental strength due to his strong faith in God, and now he is well known in all the three worlds because he attained the high spiritual state by singing God's praise. 2.

Ravidass, a slave of God's slaves, and the son of a low-caste family the folks of which still haul dead animals around Banaras, has become so well known because of his singing God's praise, that now the ritualistic Brahmans bow to him while lying flat on the ground. 3.2.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਲਾਰ॥

ਮਿਲਤ ਪਿਆਰੋ ਪ੍ਰਾਨਨਾਥੁ ਕਵਨ ਭਗਤਿ ਤੇ॥ ਸਾਧ ਸੰਗਤਿ ਪਾਈ ਪਰਮ ਗਤੇ॥ ਰਹਾਉ॥ ਮੈਲੇ ਕਪਰੇ ਕਹਾ ਲਉ ਧੋਵਉ॥ ਆਵੈਗੀ ਨੀਦ ਕਹਾ ਲਗ ਸੋਵਊ॥ 1॥ ਜੋਈ ਜੋਈ ਜੋਰਿਉ ਸੋਈ ਸੋਈ ਫਾਟਿਓ॥ ਝੂਠੇ ਬਨਜਿ ਉਠਿ ਹੀ ਗਈ ਹਾਟਿਓ॥ 2॥ ਕਹੁ ਰਵਿਦਾਸ ਭਇਓ ਜਬ ਲੇਖੋ॥ ਜੋਈ ਜੋਈ ਕੀਨ੍ਹੋ ਸੋਈ ਸੋਈ ਦੇਖਿਓ॥ 3॥3॥

Ek Onkar Satgur Persad(i): **Malhaar.**

Milt Piyaaro Praan Nath kuvun bhugut(i) tay. Sadh sungut(i) paayee perm gutay. Ruhoau. Maiylay kuppray kuhaan luou dhovoun. Aavaiygi neend, kuhhaan lug sovoun. 1. Joyee, joyee joriyo, soyee, soyee phaatiyo. Jhootthay bunuj(i) ootth(i) hee guyyee haatiyo. 2. Kuhhou Ravidass bhuyyo jub laykho. Joyee, joyee keeno, soyee, soyee daykhiyo. 3. 3.

Word Meaning: Praan Nath = Lord of life; God. Kuvun = of which? Perm Gutay = the highest spiritual state. Pause. Maiylay Kuppray = dirty clothes; filthy thinking and acts. Kuhaan Luou = till when; for how long. Neend = sleep of intoxication of worldly luxuries. Joyee Joyee = whatever. Joriyo = acquired. Soyee = the same. Phaatiyo = tore away. Jhootthaiy Bunuj(i) = the business of perishables. Ootth(i) Guyyee = left; ended. Haatiyo = shop. Laykho = account of deeds. 3.

MEANING: What is the kind of worship with which one can connect with the dear God, who is the Lord of my life? Answer: It is the gathering of holy saints where one can attain the highest spiritual state. Pause.

It was in the gathering of the holy saints where I realized, and questioned myself, how long would it take me to wash away the filth of my ignoble thinking and my ignoble deeds, and for how long could I sleep under the intoxication of the worldly attractions. 1.

(Then I began to sing God's praise) because of which all the accounts of my ignoble deeds that I had committed were torn away (cleared). In fact, the thinking of my dealings in the perishables, which I was engaged in, was completely destroyed (it ended). When I examined the accounts of my deeds in the light of God's Naam, everything that I had done became clear to me, oh Ravidass. 3. 3.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਕਾਨੜਾ ਚਉਪਦੇ ਮਹਲਾ 4 ਘਰੁ 1

Ek Onkar Sat(i) Naam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i):

Raag(u) Kaanrra, Chaupuday, Mehla 4, Ghur(u) 1

(ਅੰਗ 1294)॥ ਮੇਰਾ ਮਨ ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿਆ॥ ਹਉ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਾਧ ਜਨਾ ਕਉ ਮਿਲਿ ਸੰਗਤਿ ਪਾਰਿ ਉਤਰਿਆ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਹੁ ਪ੍ਰਭ ਅਪਨੀ ਹਮ ਸਾਧ ਜਨਾ ਪਗ ਪਰਿਆ॥ ਧਨੁ ਧਨੁ ਸਾਧ ਜਿਨ ਹਰਿ ਪ੍ਰਭ ਜਾਨਿਆ ਮਿਲਿ ਸਾਧੂ ਪਤਿਤ ਉਧਰਿਆ॥ 1॥ ਮਨੂਆ ਚਲੈ ਚਲੈ ਬਹੁ ਬਿਧਿ ਮਿਲਿ ਸਾਧੂ ਵਸਗਤਿ ਕਰਿਆ॥ ਜਿਉ ਜਲ ਤੰਤੁ ਪਸਾਰਿਓ ਬਧਿਕ ਗ੍ਰਸਿ ਮੀਨਾ ਵਸਗਤਿ ਖਰਿਆ॥ 2॥ ਹਰਿ ਕੇ ਸੰਤ ਸੰਤ ਭਲ ਨੀਕੇ ਮਿਲਿ ਸੰਤ ਜਨਾ ਮਲਿ ਲਹੀਆ॥ ਹਉਮੈ ਦੁਰਤ ਗਇਆ ਸਭੁ ਨੀਕਰਿ ਜਿਉ ਸਾਬੁਨਿ ਕਾਪਰੁ ਕਰਿਆ॥ 3॥ ਮਸਤਕਿ ਲਿਲਾਟਿ ਲਿਖਿਆ ਧੁਰਿ ਠਾਕੁਰਿ ਗੁਰ ਸਤਿਗੁਰ ਚਰਨ ਉਰਧਰਿਆ॥ ਸਭੁ ਦਾਲਦੁ ਦੂਖੁ ਭੰਜ ਪ੍ਰਭੁ ਪਾਇਆ ਨਾਨਕੁ ਨਾਮਿ ਉਧਰਿਆ॥ 4॥1॥

(PAGE 1294): Mayra mun sadh junaa mil(i) huriya. Huou bul(i), bul(i), bul(i), bul(i) sadh junaa kuou, mil(i) sungut(i) paar(i) ootriya. 1. Ruhou. Hur(i), Hur(i) kirpa kurhou Prubh Apni, hum sadh junaa pug puriya. Dhun(u), dhun(u) sadh jinh Hur(i) Prubh jaaniya, mil(i) Sadhu putit oodhuriya. 1. Munooaa chulaiy, chulaiy buhou buhou bidh(i), mil(i) Sadhu vusgut(i) kuriya. Jiyoun jul tunt(u) pusaariyo budhik, grus(i) meena vusgut(i) khuriya. 2. Hur(i) kay sunt, sunt bhul neekay, mil(i) sunt junaa mul(i) luhheeya. Haumein doort guyya subh(u) neekur(i), jiyoun saabun(i) kaapur(u) kuriya. 3. Mustuk(i) lilaat(i) likhiya dhoor Tthaakur(i), Gur, Satgur Churn oordhuriya. Subh(u) daalud(u) dookh(u) bhunj Prubh(u) paaya, Nanak, Naam(i) oodhuriya. 4.1.

Word Meaning: Huriya = blooms; full of spiritual life. Bul(i) = offer to sacrifice. Paar(i) Ooturiya = attained salvation. Pause. Pug Puriya = dropped on feet; take shelter. Jaaniya = recognized; made connection with. Putit = polluted; immoral. 1. Munooaa = mind. Chullaiy = wanders around. Buhou Bidh(i) = in many different ways. Sadhu = Guru. Vusgut(i) Kuriya = brought under control. Tunt = wire; hook. Budhik = hunter; fisherman. Grus(i) = by trapping. Meena = fish. Khuriya = took away. 2 Bhul Naakay = noble and kind. Mul(i) = filth. Luhhiya = came off; washed away. Doort = sin. Neekur(i) = went away. 3. Mustuk(i) = Lilaat(i) = on the forehead (fate). Dhoor(i) = from the source. Tthaakur(i) = Waheguru. Oordhuriya = enshrined in heart. Daalud(u) = poverty. Bhunj = destroyer. 4.

MEANING: My mind acquires a new spiritual life and blooms in the company of the holy saints. I am a sacrifice for the holy saints in whose company I can swim across the world-sea (find salvation). Pause. I dropped at the feet of the holy saints (surrendered my wisdom to them), please be kind to me now (and grant me your Naam), oh, Waheguru. The holy saints are great who make a connection with Waheguru, and I, an immoral, have been salvaged in the shelter of the Guru. 1

Even though the human mind wanders in many different ways (directions), it comes under control in the shelter of the Guru, just like a fisherman who casts his hook and traps fish to bring them under his control. 2. Waheguru's saints are noble and kind to others; all one's filth of mind is washed away in their company. Just like soap cleanses clothes, the sin (filth) of one's haumein is washed away in their company. 3.

Those, who have good fortune prewritten on their forehead by Waheguru, drop on Guru's Feet (obey His Teachings), and find salvation. I have acquired the destroyer of poverty and of all troubles, Waheguru, by reciting his Naam, and have found salvation, oh Nanak. 4.1.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮੇਰਾ ਮਨੁ ਸੰਤ ਜਨਾ ਪਗ ਰੇਨ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨੀ ਮਿਲਿ ਸੰਗਤਿ ਮਨੁ ਕੋਰਾ ਹਰਿ ਰੰਗਿ ਭੇਨ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਅਚਿਤ ਅਚੇਤ ਨ ਜਾਨਹਿ ਗਤਿ ਮਿਤਿ ਗੁਰ ਕੀਏ ਸੁਚਿਤ ਚਿਤੇਨ॥ ਪ੍ਰਭਿ ਦੀਨ ਦਇਆਲਿ ਕੀਓ ਅੰਗੀਕ੍ਰਿਤੁ ਮਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪੇਨ॥ 1॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਹਿ ਮਨ ਪ੍ਰੀਤਮ ਕਟਿ ਦੇਵਉ ਹੀਅਰਾ ਤੇਨ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਮਿਲਿਆ ਹਮ ਕੀਏ ਪਤਿਤ ਪਵੇਨ॥ 2॥ ਹਰਿ ਕੇ ਜਨ ਊਤਮ ਜਗਿ ਕਹੀਅਹਿ ਜਿਨ ਮਿਲਿਆ ਪਾਥਰ ਸੇਨ॥
(ਅੰਗ 1295)॥ ਜਨ ਕੀ ਮਹਿਮਾ ਬਰਨ ਨ ਸਾਕਉ ਓਇ ਊਤਮ ਹਰਿ ਹਰਿ ਕੇਨ॥ 3॥ ਤੁਮ੍ਹ ਹਰਿ ਸਾਹ ਵਡੇ ਵਡ ਸੁਆਮੀ ਹਮ ਵਣਜਾਰੇ ਰਾਸਿ ਦੇਨ॥ ਜਨ ਨਾਨਕ ਕਉ ਦਇਆ ਪ੍ਰਭ ਧਾਰਹੁ ਲਦਿ ਵਾਖਰੁ ਹਰਿ ਹਰਿ ਲੇਨ॥ 4॥2॥

Kaanrra Mehla 4: Mayra mun(u) sunt junaa pug rayn. Hur(i), Hur(i) Kuthaa soonie mil(i) sungut(i), mun(u) kora, Hur(i) rung(i) bhayn. 1. Ruhaou. Hum achit, achayt, na jaaneh(i) gut(i), mit(i), Gur keeyay soochit chitayn. Prubh(i) deen duyyaal(i) keeyo ungikrit, mun(i) Hur(i), Hur(i) Naam(u) jupayn 1. Hur(i) kay sunt mileh(i) mun preetum, kut(i) dayvoun heeura tayn. Hur(i) kay sunt milay, Hur(i) miliya, hum keeyay putit puvayn. 2. Hur(i) kay jun ootum jug(i) kuhhiyeh(i) jinh miliyaan paathur sayn.

(PAGE 1295): Jun kee mehma bern na saakoun, oye ootum Hur(i), hur(i) kayn. 3. Toomh hur(i) Shah vudday. Vudd Soami, hum vunjaaray, raas(i) dayn. Jun Nanak kuou duyya Prubh dhaarhou, lud(i) vaakhur(u) Hur(i), Hur(i) layn. 4.2.

Word Meaning: Pug Rayn = dust of feet. Kuttha = description of virtues; praise. Kora = blank. Rung(i) = in love. Bhayn = drenched; imbued. Pause. Achit = unmindful. Achayt = unaware. Gut(i) = transcendence. Mit(i) = limits. Soochit = alert. Chitayn = by mind. Ungikrit = favour; benevolence. Jupayn = recite. 1. Preetum = dear. Heeura = heart. Tayn = to them. Putit = filthy; immoral. Puvayn = purified. 2. Ootum = superior. Paathur = stone-hearted. Sayn = drenched. Mehma = praise; greatness. Bern = describe. Oye = those. Kayn = made. 3. Shah = King; Source of Naam wealth. Vunjaaray = traders. Raas(i) = capital (of Naam). Lud(i) = load up. Vaakhur(u) = merchandise (of the Naam). Layn = received.

MEANING: I listened to the praise of Waheguru in the company of the holy saints, as a result of which, my blank mind (clean, empty of all bad qualities) has been imbued with the love of Waheguru. Now my mind is as humble (ego-free) as the dust of the feet of the holy saints. Pause. I was completely unmindful and unaware, and had no idea of the high transcendence of Waheguru and His limits (that He is limitless), but the Guru has enlightened me to be alert in my mind (to keep Waheguru in mind all the time). The kind to the humble, Waheguru, has been highly benevolent to me because of which, I recite His Naam now all the time. 1. If I am fortunate enough to get connected with the holy saints who are dear to Waheguru, I will cut out my heart (brain) to present to them (surrender my wisdom) because they purify your filthy mind, and you get connected with Waheguru in their shelter. 2. Waheguru's devotees are recognized as (spiritually) superior (leaders) in the world because even the stone-hearted people get imbued in Waheguru's love in their company. One cannot describe the greatness of the holy saints as Waheguru has made them spiritually superior. 3. You are greater than the greatest, and are the source of the Naam wealth, oh Lord. We are the traders in Your Naam, and You give us the wealth of the Naam. Please be kind to Nanak so that I may load (acquire) the merchandise of Your Naam, oh Waheguru. 4.2.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਪਰਗਾਸ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲਿ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਵਿਚੇ ਗਿਰਹ ਉਦਾਸ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਹਰਿ ਹਿਰਦੈ ਜਪਿਓ ਨਾਮੁ ਨਰਹਰਿ ਪ੍ਰਭਿ ਕ੍ਰਿਪਾ ਕਰੀ ਕਿਰਪਾਸ॥ ਅਨਦਿਨੁ ਅਨਦੁ ਭਇਆ ਮਨੁ ਬਿਗਸਿਆ ਉਦਮ ਭਏ ਮਿਲਨ ਕੀ ਆਸ॥ 1॥ ਹਮ ਹਰਿ ਸੁਆਮੀ ਪ੍ਰੀਤਿ ਲਗਾਈ ਜਿਤਨੇ ਸਾਸ ਲੀਏ ਹਮ ਗ੍ਰਾਸ॥ ਕਿਲਵਿਖ ਦਹਨ ਭਏ ਖਿਨ ਅੰਤਰਿ ਤ੍ਰੂਟਿ ਗਏ ਮਾਇਆ ਕੇ ਫਾਸ॥ 2॥ ਕਿਆ ਹਮ ਕਿਰਮ ਕਿਆ ਕਰਮ ਕਮਾਵਹਿ ਮੂਰਖ ਮੁਗਧ ਰਖੇ ਪ੍ਰਭ ਤਾਸ॥ ਅਵਗਨੀਆਰੇ ਪਾਥਰ ਭਾਰੇ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਤਰੇ ਤਰਾਸ॥ 3॥ ਜੇਤੀ ਸ੍ਰਿਸਟਿ ਕਰੀ ਜਗਦੀਸਰਿ ਤੇ ਸਭਿ ਊਚ ਹਮ ਨੀਚ ਬਿਖਿਆਸ॥ ਹਮਰੇ ਅਵਗੁਨ ਸੰਗਿ ਗੁਰ ਮੇਟੇ ਜਨ ਨਾਨਕ ਮੇਲਿ ਲੀਏ ਪ੍ਰਭ ਪਾਸ॥ 4॥3॥

Kaanrra Mehla 4: Jup(i) mun Ram Naam Pergaas. Hur(i) kay sunt mil(i) preet(i) lugaani, vicheh(i) greh oodaas. 1. Ruhaou. Hum Hur(i) Hirdaiy juppiyo Naam(u) Nurhur(i), Prubh(i) kirpa kurie Kirpaas. Undin(u) anund(u) bhuyya, mun bigsiya, oodum bhuyyay miln kee aas. 1. Hum Hur(i) Soami preet(i) lugaayi, jitnay saas leeyay hum graas. Kilvikh dehn bhuyyay khin untar(i), toot(i) guyyay Maya kay phaas. 2. Kiyya hum kirm, kiyya kerm kmaaveh(i), moorukh, moogudh, rukhay Prubh taas. Uvguniaaray, paathur bhaaray, Sut sungut(I) mil(i) turay traas. 3. Jayti srisht(i) kurie Jugdeeshur(i), tay subh(i) ooch hum neech bikhiyaas. Humray uvgoon sung(i) Gur maytay, jun Nanak mayl(i) leeyay Prubh paas. 4.3.

Word Meaning: Pergaas = enlightening. Greh = home; family. Oodaas = detached. Pause. Nurhur(i) = of Waheguru. Kirpa = kindness. Kirpaas = kind. Undin(u) = everyday; always. Anund(u) = blissfulness. Bigsiya = blooms. Oodum Bhuyyay = felt zestful. 1. Soami = Lord. Graas = bites of food. Kilvikh = sins. Dehn Bhuyyay = burned down. Khin Untar(i) = in a moment. Phaas = bonds; shackles. 2. Kirm = worms. Kerm Kmaaveh(i) = perform deeds. Mooghudh = unwise. Taas = those. Uvguniaaray = full of vices. Paathur Bhaaray = heavy like a rock with sins. Traas = ferried across (by God). 3. Jayti = all that. Srisht(i) = world. Jugdeeshur = the Lord of the world (God). Ooch = high in spirituality. Neech = ignoble. Bikhiyaas = in sensual enjoyments. Uvgoon = ignoble qualities. Maytay = erased. Pass = close.

MEANING: Recite Waheguru's Naam, which will enlighten you, oh my mind. One develops love for Waheguru in the shelter of His holy saints when he stays fully detached from worldly attractions while living in the family. Pause.

The benevolent Waheguru was kind to me that I began to recite His Naam. With the hope of meeting with Waheguru, my mind became zestful, and I was blessed to bloom. 1.

My Lord ignited the fire of love for Him in my heart so much so that now I remember Him with every breath and every bite of food. Now, all my bonds with Maya have been broken, and all my sins have been burnt away in a flash of time. 2.

What power do we worms have, and what good deeds are we capable of performing? It is Waheguru's benevolence that he protects the fools and the unwise like me. We are heavy like a stone with the load of our sins, but the kind Waheguru ferries us across the world-sea in the company of His holy saints. 3.

The whole world, which Waheguru has created, is superior to me, the ignoble, who is full of vices. All my ignoble qualities were erased in the shelter of the Guru, and Waheguru connected me with Him, oh Nanak. 4.3.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮੇਰੈ ਮਨਿ ਰਾਮ ਨਾਮੁ ਜਪਿਓ ਗੁਰ ਵਾਕ॥ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੀ ਜਗਦੀਸਰਿ ਦੁਰਮਤਿ ਦੂਜਾ ਭਾਉ ਗਇਓ ਸਭ ਝਾਕ॥ 1॥ ਰਹਾਉ॥ ਨਾਨਾ ਰੂਪ ਰੰਗ ਹਰਿ ਕੇਰੇ ਘਟਿ ਘਟਿ ਰਾਮੁ ਰਵਿਓ ਗੁਪਲਾਕ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਪ੍ਰਗਟੇ ਉਘਰਿ ਗਏ ਬਿਖਿਆ ਕੇ ਤਾਕ॥ 1॥ ਸੰਤ ਜਨਾ ਕੀ ਬਹੁਤੁ ਸੋਭਾ ਜਿਨ ਉਰਿ ਧਾਰਿਓ ਹਰਿ ਰਸਕਿ ਰਸਾਕ॥ ਹਰਿ ਕੇ ਸੰਤ ਮਿਲੇ ਹਰਿ ਮਿਲਿਆ ਜੈਸੇ ਗਊ ਦੇਖਿ ਬਛਰਾਕ॥ 2॥ ਹਰਿ ਕੇ ਸੰਤ ਜਨਾ ਮਹਿ ਹਰਿ ਹਰਿ ਤੇ ਜਨ ਊਤਮ ਜਨਕ ਜਨਾਕ॥ ਤਿਨ ਹਰਿ

ਹਿਰਦੈ ਬਾਸੁ ਬਸਾਨੀ ਛੂਟਿ ਗਈ ਮੁਸਕੀ ਮੁਸਕਾਕ॥ 3॥ ਤੁਮ੍ਹਰੇ ਜਨ ਤੁਮ੍ਹ ਹੀ ਪ੍ਰਭ ਕੀਏ ਹਰਿ ਰਾਖਿ ਲੇਹੁ ਆਪਨ ਅਪਨਾਕ॥ ਜਨ ਨਾਨਕ ਕੇ ਸਖਾ ਹਰਿ ਭਾਈ ਮਾਤ ਪਿਤਾ ਬੰਧਪ ਹਰਿ ਸਾਕ॥ 4॥4॥

Kaanrra Mehla 4: Mayraiy mun, Ram Naam(u) jupiyo Gur vaak. Hur(i), Hur(i) kirpa kurie Jugdeeshur(i), doormut(i), dooja bhaaou guyyiyo subh jhaak. 1. Ruhaou. Naana roop, rung Hur(i) kayray, ghut(i), ghut(i), Ram(u) ruvviyo gooplaak. Hur(i) kay sunt milay Hur(i) pergtay, ooghur(i) guyyay bikhiya kay taak. 1. Sunt junaa kee buhout(u) sobha jinh oor(i) dhaariyo Hur(i) rusuk, rusaak. Hur(i) kay sunt milay Hur(i) miliya, jaiysay guou daykh(i) buchhraak. 2. Hur(i) kay sunt junaa meh(i) Hur(i), Hur(i), tay jun ootum junuk, junaak. Tinh Hur(i) hirdaiy baas(u) busaani, chhoot(i) guyyi mooshkee, mooshkaak. 3. Toomhray jun Toomh hee Prubh keeyay, Hur(i) raakh(i) layhou Aapun Apnaak. Jun Nanak kay sukha Hur(i) Bhaayi, maat, pitaa, bundhup, Hur(i) saak. 4.4.

Word Meaning: Vaak = Shabad. Doormut(i) = evil thinking. Dooja Bhaou = love for the other (Maya). Jhaak = gazing (with greed). Pause. Naana = many different. Roop = forms. Kayray = of. Ruvviyo = is present. Gooplaak = hidden. Pergtay = appears; is revealed. Ooghur(i) Guyyay = opened up. Taak = doors. 1. Sobha = fame; respect. Oor(i) Dhaariyo = enshrined in heart. Rusuk = loving. Buchhraak = calf. 2. Ootum = superior; of high morality. Junuk = holy devotees. Baas(u) = fragrance of Waheguru's Naam. Chhoot(i) Guyyi = ends. Mooshkee = foul smell (of worldly attractions). 3. Keeyay = created. Apnaak = by making Your own. Sukha = friend. Bundhup Saak = close relatives. 4.

MEANING: I recite Waheguru's Naam with Guru's Shabad in mind. Waheguru has been very kind to me, and all my love for Maya, and my greedy looks at perishable things have been abolished. Pause. Waheguru appears in many different forms and colours and is present, hidden, in every heart. He appears in the mind of a devotee in the company of the holy saints when the doors of his mind, which were shut for Him due to the attractions of Maya, open up (for Waheguru's Naam to enter). 1.

The holy saints, who enshrine Waheguru's Naam with love in their hearts, enjoy great respect. One connects with Waheguru in the shelter of the holy saints, and his mind feels overjoyed, like a cow who becomes very happy to see her calf. 2.

Waheguru is visibly present in the hearts of the holy saints, who lead a life of high morality. The fragrance of Waheguru's Naam swells in their heart, and the foul smell of worldly attractions goes away from their mind. 3.

You create Your own saints; please protect me as well, against the attacks of Maya by making me Your own, oh Waheguru. I am a devotee of Waheguru, and He is my friend, my brother, mother, father, and all my close relatives, oh Nanak. 4.4.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਜਪਿ ਚੀਤਿ॥ ਹਰਿ ਹਰਿ ਵਸਤ ਮਾਇਆ ਗੜ੍ਹਿ ਵੇੜ੍ਹੀ ਗੁਰ ਕੈ ਸਬਦਿ ਲੀਓ ਗੜ੍ਹ ਜੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਮਿਥਿਆ ਭਰਮਿ ਭਰਮਿ ਬਹੁ ਡ੍ਹੂਮਿਆ ਲੁਬਧੋ ਪੁਤ੍ਰ ਕਲਤ੍ਰ ਮੋਹ ਪ੍ਰੀਤਿ॥ ਜੈਸੇ ਤਰਵਰ ਕੀ ਤੁਛ ਛਾਇਆ ਖਿਨ ਮਹਿ ਬਿਨਸਿ ਜਾਇ ਦੇਹ ਭੀਤਿ॥ 1॥ ਹਮਰੇ ਪ੍ਰਾਨ ਪ੍ਰੀਤਮ ਜਨ ਊਤਮ ਜਿਨ ਮਿਲਿਆ ਮਨਿ ਹੋਇ ਪ੍ਰਤੀਤਿ॥ ਪਰਚੈ ਰਾਮੁ ਰਵਿਆ ਘਟ ਅੰਤਰਿ ਅਸਥਿਰੁ ਰਾਮੁ ਰਵਿਆ ਰੰਗਿ ਪ੍ਰੀਤਿ॥ 2॥

(ਅੰਗ 1296)॥ ਹਰਿ ਕੇ ਸੰਤ ਸੰਤ ਜਨ ਨੀਕੇ ਜਿਨ ਮਿਲਿਆ ਮਨੁ ਰੰਗਿ ਰੰਗੀਤਿ॥ ਹਰਿ ਰੰਗੁ ਲਹੈ ਨ ਉਤਰੈ ਕਬਹੂ ਹਰਿ ਹਰਿ ਜਾਇ ਮਿਲੈ ਹਰਿ ਪ੍ਰੀਤਿ॥ 3॥ ਹਮ ਬਹੁ ਪਾਪ ਕੀਏ ਅਪਰਾਧੀ ਗੁਰਿ ਕਾਟੇ ਕਟਿਤ ਕਟੀਤਿ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦੀਓ ਮੁਖਿ ਅਉਖਧੁ ਜਨ ਨਾਨਕ ਪਤਿਤ ਪੁਨੀਤਿ॥ 4॥5॥

Kaanrra Mehla 4: Mayray mun, Hur(i), Hur(i), Ram Naam(u) jup(i) cheet(i). Hur(i), Hur(i) vust Maya gurrh(i) vayhrri, Gur kaiy Shabad(i) leeyo gurrh jeet(i). 1. Ruhaou. Mithiya, bherm(i), bherm(i) buhou bhermiya, loobdho poottar, kluttar moh preet(i). Jaiysay turvar kee toochh

chhaaya, khin meh(i) binus(i) jaayay dayh bheet(i). 1. Humray praan, preetum jun ootum, jinh miliyaan mun(i) hoyay perteet(i). Perchaiy Ram(u) ruvviya ghut(i) untar(i), usthir(u) Ram(u) ruvviya, rung(i) preet(i). 2.

(PAGE 1296): Hur(i) kay sunt, sunt jun neekay, jinh miliyaan mun(u) rung(i) rungeet(i). Hur(i) rung(u) luhhaiy, na ootraiy kubhoun, Hur(i), Hur(i) jaayay milaiy Hur(i) preet(i). 3. Hum buhou paap keeyay upraadhi, Gur(i) kaatay kutit kuteet(i). Hur(i), Hur(i) Naam(u) deeyo mookh(i) aoukhudh, jun Nanak putit, pooneet(i). 4.5.

Word Meaning: Cheet(i) = in mind. Vust = (valuable) thing (Naam). Gurrh(i) = in the fort. Vayrri = besieged. Pause. Mithiya = false. Bherm(i) = in the misbelief. Bhermiya = wandered misled. Loobhdo = engrossed. Kluttar = wife. Moh = affection. Turvar = tree. Toochh = insignificant; for a short time. Binus(i) = is destroyed. Dayh = body. Bheet(i) = wall. 1. Praan Preetum = dear than life. Ootum = superior; of high morality. Perteet(i) = faith. Perchaiy = engaged. Ruvviya = is present. Usthir(u) = immortal. Rung(i) Preet(i) = with love. 2. Neekay = noble; kind. Rung(i) Rungeet(i) = is dyed in love. Luhhaiy = Ootraiy = come off; fade away. Na Kubhoun = never. 3. Upraadhi = guilty; sinner. Kutit kuteet(i) = destroyed completely. Aoukhudh = medicine. Putit = immoral. Pooneet(i) = purified. 4.

MEANING: Recite Waheguru's Naam with full concentration, oh my mind. Waheguru's Naam resides in the fort-like body (mind) of the man, which is besieged by the strong attractions of Maya (which make it very difficult to have access to Waheguru). However, this fort can be conquered with Guru's Shabad. Pause. The man is misled by the perishable attractions of the world, and engrossed in the love of his sons and his wife, he wanders around (works hard) all his life to acquire those luxuries for them. But he does not realize that, like the short-lived shade of a tree, the wall of his body can collapse at any time. 1.

Waheguru's holy saints, who lead a life of high morality, are dearer to me than my own life, because it is in their company that one brings faith in Waheguru. When one's mind is engaged in His Naam, the immortal Waheguru, which is present in every heart, appears in his heart and his mind is dyed with Waheguru's love. 2.

Waheguru's noble devotees are very kind, and one's mind is dyed in Waheguru's love in their company. The colour of Waheguru's love is so fast (deep) that it never fades or goes away, and the devotee gets connected with Waheguru with his deep love for Him. 3.

We are big sinners and have committed many sins, but the Guru destroys them completely. He gives Waheguru's Naam in the devotee's mouth (on the tongue to recite) as the medication which purifies even the immoral, oh Nanak. 4.5.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮ ਜਗੰਨਾਥ॥ ਘੂਮਨ ਘੇਰ ਪਰੇ ਬਿਖੁ ਬਿਖਿਆ ਸਤਿਗੁਰ ਕਾਢਿ ਲੀਏ ਦੇ ਹਾਥ॥1॥ ਰਹਾਉ॥ ਸੁਆਮੀ ਅਭੈ ਨਿਰੰਜਨ ਨਰਹਰਿ ਤੁਮ੍ਹ ਰਾਖਿ ਲੇਹੁ ਹਮ ਪਾਪੀ ਪਾਥ॥ ਕਾਮ ਕ੍ਰੋਧ ਬਿਖਿਆ ਲੋਭਿ ਲੁਭਤੇ ਕਾਸਟ ਲੋਹ ਤਰੇ ਸੰਗਿ ਸਾਥ॥ 1॥ ਤੁਮ੍ਹ ਵਡ ਪੁਰਖ ਬਡ ਅਗਮ ਅਗੋਚਰ ਹਮ ਢੂਢਿ ਰਹੇ ਪਾਈ ਨਹੀ ਹਾਥ॥ ਤੂ ਪਰੈ ਪਰੈ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਤੂ ਆਪਨ ਜਾਨਹਿ ਆਪ ਜਗੰਨਾਥ॥ 2॥ ਅਦ੍ਰਿਸਟੁ ਅਗੋਚਰ ਨਾਮੁ ਧਿਆਏ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਸਾਧੁ ਪਾਥ॥ ਹਰਿ ਹਰਿ ਕਥਾ ਸੁਨੀ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਹਰਿ ਜਪਿਓ ਅਕਥ ਕਥ ਕਾਥ॥ 3॥ ਹਮਰੇ ਪ੍ਰਭ ਜਗਦੀਸ ਗੁਸਾਈ ਹਮ ਰਾਖਿ ਲੇਹੁ ਜਗੰਨਾਥ॥ ਜਨ ਨਾਨਕੁ ਦਾਸੁ ਦਾਸ ਦਾਸਨ ਕੋ ਪ੍ਰਭ ਕਰਹੁ ਕ੍ਰਿਪਾ ਰਾਖਹੁ ਜਨ ਸਾਥ॥ 4॥6॥

Kaanrra Mehla 4: Jup(i) mun, Ram Naam Jugunath. Ghoomun ghayr puray bikh(u) bikhiya, Satgur kaadh(i) leeyay day haath. 1. Ruhou. Soami, abhaiy, Nirunjun, Nurhur(i), Toomh raakh(i) layhou hum paapi paath. Kaam, kroadh, bikhiya, lobh(i) loobhtay, kaasht, loh turay sung(i) saath. 1. Toomh vud Purakh, bud agumm, agochur, hum dhoondh ruhhay, paayi nuhhi haath. Tu puraiy, puraiy, Uprumpur(u) Soami, Tu jaaneh(i) Aap Jugunath. 2. Adrisht(u)

agoachur, Naam(u) dhiyaayay, Sut sungut(i) mil(i) Sadhu path. Hur(i), Hur(i) kutha soonie mil(i) sungut(i), Hur(i), Hur(i) jupiyo Akuth, kuth, kaath. 3. Humray Prubh Jugdeesh, Gosaayeen, hum raakh(i) layhou Jugunath. Jun Nanak, daas(u), daas daasun ko, Prubh kurhou kirpa, raakhou jun saath. 4.6.

Word Meaning: Jugunath = the lord of the world (Waheguru). Goomun Ghayr = whirlpool. Bikh(i) Bikhiya = poisonous sensual pleasures. Kaadh(i) Leeyay = pulled out. Pause. Abhaiy = fearless. Paapi = sinners. Paath = rock (loaded with sins). Lobh(i) = greed. Loobhtay = engrossed. Kaasht = wood. Loh = iron. Haath = depth. Puraiy Puraiy = further and further; endless = Uprumpur. 2. Adrisht(u) = invisible. Agoachur = incomprehensible. Sadhu Path = the path shown by the Guru. Kutha = praise. Akuth = indescribable. Kuth Kaath = description. 3. Saath = with. 4.

MEANING: Recite the Naam of Waheguru, who is the Lord of the world, oh my mind. When one does that, the Guru pulls him out of the whirlpool of the poisonous sensual pleasures by extending His hand. Pause. I am a big sinner, and loaded with sins, and am heavy like a rock with the load, but I pray to the Lord, who is fearless and above the effects of Maya, to protect me from further attacks of Maya. I am engrossed in lust, rage, sensual pleasures, and greed, but pray to Waheguru that He ferries me across the world-sea just like heavy iron floats on water when put on a boat of wood. 1.

You are the great (living) Power, inaccessible, and incomprehensible; we could not find Your limits (despite our best efforts), oh Waheguru. You are further and further; You are endless, and only You know Your vastness (magnanimity), oh, the Lord of the world. 2.

One should recite the Naam (sing praise) of the invisible, and incomprehensible Lord in the company of the holy saints, and follow the path as taught by the Guru. One should listen to the praise of the indescribable Waheguru in the holy gathering where His virtues are discussed. 3. pray to my Waheguru, who is the Lord and the supporter of the world, to protect me (against the attacks of Maya). I am a slave of Waheguru's slaves (devotees), and pray to Him to keep me with Him (in His shelter) all the time, oh Nanak. 4.6.

ਕਾਨੜਾ ਮਹਲਾ 4 ਪੜਤਾਲ ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਨ ਜਾਪਹੁ ਰਾਮ ਗੁਪਾਲ॥ ਹਰਿ ਰਤਨ ਜਵੇਹਰ ਲਾਲ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਘੜਿ ਟਕਸਾਲ॥ ਹਰਿ ਹੋ ਹੋ ਕਿਰਪਾਲ॥ 1॥ ਰਹਾਉ॥ ਤੁਮਰੇ ਗੁਨ ਅਗਮ ਅਗੋਚਰ ਏਕ ਜੀਹ ਕਿਆ ਕਥੇ ਬਿਚਾਰੀ ਰਾਮ ਰਾਮ ਰਾਮ ਲਾਲ॥ ਤੁਮਰੀ ਜੀ ਅਕਥ ਕਥਾ ਤੂ ਤੂ ਤੂ ਹੀ ਜਾਨਹਿ ਹਉ ਹਰਿ ਜਪਿ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥ 1॥ ਹਮਰੇ ਹਰਿ ਪ੍ਰਾਨ ਸਖਾ ਸੁਆਮੀ ਹਰਿ ਮੀਤਾ ਮੇਰੇ ਮਨਿ ਤਨਿ ਜੀਹ ਹਰਿ ਹਰੇ ਹਰੇ ਰਾਮ ਨਾਮ ਧਨੁ ਮਾਲ॥ ਜਾ ਕੋ ਭਾਗੁ ਤਿਨਿ ਲੀਓ ਰੀ ਸੁਹਾਗੁ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰੇ ਗੁਨ ਗਾਵੈ ਗੁਰਮਤਿ ਹਉ ਬਲਿ ਬਲੈ ਬਲਿ ਬਲ ਜਨ ਨਾਨਕ ਹਰਿ ਜਪਿ ਭਈ ਨਿਹਾਲ ਨਿਹਾਲ ਨਿਹਾਲ॥ 2॥1॥7॥

Kaanrra Mehla 4, Purrtaal, Ghur(u) 5: Ek Onkar Satgur Persad(i): Mun jaap-hou Ram Gupal. Hur(i) ruttan, juvayhur, laal. Hur(i) Gurmukh(i) ghurr(i) tuksaal. Hur(i) ho, ho, kirpal. 1. Ruhaou. Toomray Goon, agumm, agoachur, aik jeeh, kiyya kuthay bichaari, Ram, Ram, Ram, Laal. Toomhri Ji Kutha Tu, Tu, Tu hee jaaneh(i), huoun Hur(i) jup(i) bhuyyi nihaal, nihaal, nihaal. 1. Humray, Hur(i) praan sukha, Soami, Hur(i) meeta, mayray mun(i), tun(i), jeeh, Hur(i) Huray, Huray, Ram Naam dhun(u) maal. Ja ko bhaag(u), tin(i) leeyo ree Soohaag(u), Hur(i), Hur(i), Huray, Huray, Goon gaavaiy Gurmut(i), huoun bul(i), bulaiy, bul(i), bul, jun Nanak, Hur(i) jup(i) bhuyyi nihaal, nihaal, nihaal. 2.1.7.

Word Meaning: Purrtaal = the Shabad in music changes at regular intervals. Ruttan Juvayhur Laal = (virtuous qualities like) diamonds, jewels, and rubies. Tuksaal = mint. Kirpal = kind. Pause. Goon = virtues. Agumm = inaccessible; countless. Agoachur = incomprehensible. Jeeh = tongue. Bichaari = poor. Kutha = description of praise; greatness. Bhuyyi = became. Nihaal = blessed. 1. Praan = (basis of) life. Sukha = friend = Meeta.

Dhun(u) Maal = wealth. Bhaag(u) = fortune. Soohaag(u) = Husband (Waheguru). Bul(i) Bulaiy = offer life. 2.

MEANING: Recite the Naam of Waheguru, oh, my mind. Waheguru's Naam is full of noble qualities which adorn one's thinking like diamonds, jewels, and rubies enhance the beauty of a woman. Such noble qualities are coined in the mint of the Guru with Waheguru's Naam (praise), and with His benevolence. Pause.

You are my dear Waheguru, who has countless virtues which are beyond our comprehension; how can a poor person, only with one tongue, describe all those? Only You know Your greatness; I am simply blessed by reciting Your Naam. 1.

Waheguru is my friend, my pal, and the basis of my life. He (His Naam) is in my body, in my mind, and on my tongue, which is my true possession and wealth. The individual, who is fortunate, acquires Waheguru as her husband (Lord), and sings His praise with the Advice of the Guru (with His Shabad). I am a sacrifice for such a devotee, and feel blessed by reciting Waheguru's Naam, oh Nanak. 2.1.7.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਹਰਿ ਗੁਨ ਗਾਵਹੁ ਜਗਦੀਸ॥ ਏਕਾ ਜੀਹ ਕੀਚੈ ਲਖ ਬੀਸ॥ ਜਪਿ ਹਰਿ ਹਰਿ ਸਬਦਿ ਜਪੀਸ॥ ਹਰਿ ਹੋ ਹੋ ਕਿਰਪੀਸ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਆਮੀ ਹਮ ਲਾਇ ਹਰਿ ਸੇਵਾ ਹਰਿ ਜਪਿ ਜਪੇ ਹਰਿ ਜਪਿ ਜਪੇ ਜਪੁ ਜਾਪਉ ਜਗਦੀਸ॥ ਤੁਮਰੇ ਜਨ ਰਾਮੁ ਜਪਹਿ ਤੇ ਊਤਮ ਤਿਨ ਕਉ ਹਉ ਘੁਮਿ ਘੁਮੇ ਘੁਮਿ ਘੁਮਿ ਘੁਮਿ ਜੀਸ॥1॥

(ਅੰਗ 1297)॥ ਹਰਿ ਤੁਮ ਵਡ ਵਡੇ ਵਡੇ ਵਡ ਊਚੇ ਸੋ ਕਰਹਿ ਜਿ ਤੁਧੁ ਭਾਵੀਸ॥ ਜਨ ਨਾਨਕ ਅੰਮ੍ਰਿਤੁ ਪੀਆ ਗੁਰਮਤੀ ਧਨੁ ਧੰਨੁ ਧਨੁ ਧੰਨੁ ਧੰਨੁ ਗੁਰੂ ਸਾਬੀਸ॥ 2॥2॥8॥

Kaanrra Mehla 4: Hur(i) Goon gaavhou Jugdeesh. Aika jeeh keechaiy lukh bees. Jup(i) Hur(i), Hur(i) Shabad(i) jupees. Hur(i) ho, ho kirpees. 1. Ruhaou. Hur(i) kirpa kur(i) Soami, hum laayay Hur(i) sayva, Hur(i) jup(i) jupay, jupay, Hur(i) jup(i) jupay, jup(u) jaapoun Jugdeesh. Toomray jun Ram(u) jupeh(i) tay ootum, tinh kuou huoun ghoom(i) ghoomay, ghoom(i), ghoom(i) ghoom(i) jees. 1.

(PAGE 1297): Hur(i) Toomh vud, vuday, vuday, vud oochay, so kureh(i) j(i) Toodh(u) bhaavees. Jun Nanak Amrit peeya Gurmutee, dhun(u), dhunn(u), dhun(u), dhunn(u), dhunn(u) Guru, shaabeesh. 2.2.8.

Word Meaning: Jugdeesh = Lord of the world (God). Jeeh = tongue. Lukh Bees = 2 million. Jupees = Lord (worthy) of worship. Kirpees = Lord of mercy. Pause. Tay = those. Ootum = superior; of high morality. Ghoom(i) Ghoomay Jees = offer life. 1. Bhaavees = like. Shaabees = accolades to. 2.

MEANING: I pray to Waheguru, the Lord of the world, that He gives me millions of tongues so that I may sing praise of the worship-worthy Waheguru with Guru's Shabad and with His benevolence. Pause. I pray to the Lord to put me to His service so that I may continue reciting His Naam all the time. Those devotees of Yours who recite Your Naam, lead a life of high morality, and I am always a sacrifice for them. 1.

You are the greatest, highest in transcendence, and You make them also great whom You like, oh, Waheguru. I am all praise for my Great Guru, who is worthy of worship, and I have taken in the Amrit of Waheguru's Naam with His kindness, oh Nanak. 2.2.8.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਭਜੁ ਰਾਮੋ ਮਨਿ ਰਾਮ॥ ਜਿਸੁ ਰੂਪ ਨ ਰੇਖ ਵਡਾਮ॥ ਸਤ ਸੰਗਤਿ ਮਿਲੁ ਭਜੁ ਰਾਮ॥ ਬਡ ਹੋ ਹੋ ਭਾਗ ਮਥਾਮ॥1॥ ਰਹਾਉ॥ ਜਿਤੁ ਗ੍ਰਿਹਿ ਮੰਦਰਿ ਹਰਿ ਹੋਤੁ ਜਾਸੁ ਤਿਤੁ ਘਰਿ ਆਨਦੋ ਆਨੰਦ ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ॥ ਰਾਮ ਨਾਮ ਗੁਨ ਗਾਵਹੁ ਹਰਿ ਪ੍ਰੀਤਮ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ ਸਤਿਗੁਰਾ ਸੁਖੁ ਹੋਤੁ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰੇ ਹਰੇ ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ॥ 1॥ ਸਭ ਸਿਸਟਿ ਧਾਰ ਹਰਿ ਤੁਮ ਕਿਰਪਾਲ ਕਰਤਾ ਸਭੁ ਤੂ ਤੂ ਤੂ ਰਾਮ ਰਾਮ ਰਾਮ॥ ਜਨ ਨਾਨਕੋ ਸਰਣਾਗਤੀ ਦੇਹੁ ਗੁਰਮਤੀ ਭਜੁ ਰਾਮ ਰਾਮ ਰਾਮ॥ 2॥3॥9॥

Kaanrra Mehla 4: Bhuj(u) Ramo mun(i) Ram. Jis(u) roop na raykh, Vudaam. Sut sungut(i) mil(u) bhuj(u) Ram. Bud ho, ho, bhaag muthaam. 1. Ruhaou. Jit(u) greh(i) mundar(i) hoat(u) jaas(u), tit(u) ghur(i) aanundo, aanund, bhuj(u) Ram, Ram, Ram. Ram Naam goon gaavhou Hur(i) preetum,oopdaysh(i) Guru, Gur Satgura, sookh(u) hoat(u), Hur(i), Huray, Hur(i) Huray, Huray, bhuj(u) Ram, Ram, Ram. 1. Subh sist dhar Hur(i) Toom kirpal, Kerta, subh(u) Tu, Tu, Tu, Ram, Ram, Ram. Jun Nanako shernaagti, dayh Gurmutee bhuj(u) Ram, Ram, Ram. 2.3.9.

Word Meaning: Bhuj(u) = recite (Naam). Ramo Ram = only Ram (God). Roop = looks. Raykh = physical features. Vudaam = greatest. Bud Bhaag = good fortune. Muthaam = on the forehead. Pause. Greh(i) = home; heart. Mundar(i) = house. Jaas(u) = praise. Tit(u) = in that. Aanundo Anund = all blissfulness. Preetum = dear. Sookh Hoat = all comfortable; enjoyable. 1. Sist = world. Dhaar = provide support. Shernaagti = shelter seeker. Dayh Gurmutee = grant Guru's Advice.

MEANING: Recite only the Naam of the greatest Waheguru, which has no looks and no physical feature, so that you may have good fortune on your forehead, oh my mind. Pause. It is all bliss in the mind, in the house, and in the building, where Waheguru's praise is sung with the recitation of His Naam. Sing praise of the dear Waheguru, and recite His Naam with the Advice of Satguru to enjoy all comforts by continuously reciting His Naam. 1.

The kind Waheguru provides support to the whole world with His kindness, as He knows everything about the needs of His creation. Your devotee, Nanak, seeks Your shelter to receive the Advice of the Guru so as to recite Your Naam, oh Waheguru. 2.3.9.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਸਤਿਗੁਰ ਚਾਟਉ ਪਗ ਚਾਟ। ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪਾਧਰ ਬਾਟ॥ ਭਜੁ ਹਰਿ ਰਸੁ ਰਸ ਹਰਿ ਗਾਟ॥ ਹਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਟ॥ 1॥ ਰਹਾਉ॥ ਖਟ ਕਰਮ ਕਿਰਿਆ ਕਰਿ ਬਹੁ ਬਹੁ ਬਿਸਥਾਰ॥ ਸਿਧ ਸਾਧਿਕ ਜੋਗੀਆ ਕਰਿ ਜਟ ਜਟਾ ਜਟ ਜਾਟ॥ ਕਰਿ ਭੇਖ ਨ ਪਾਈਐ ਹਰਿ ਬ੍ਰਹਮ ਜੋਗੁ ਹਰਿ ਪਾਈਐ ਸਤਸੰਗਤੀ ਉਪਦੇਸਿ ਗੁਰੂ ਗੁਰ ਸੰਤ ਜਨਾ ਖੋਲਿ ਖੋਲਿ ਕਪਾਟ॥ 1॥ ਤੂ ਅਪਰੰਪਰੁ ਸੁਆਮੀ ਅਤਿ ਅਗਾਹੁ ਤੂ ਭਰਪੁਰਿ ਰਹਿਆ ਜਲ ਥਲੇ ਹਰਿ ਇਕੁ ਇਕੋ ਇਕ ਏਕੈ ਹਰਿ ਥਾਟੁ॥ ਤੂ ਜਾਣਹਿ ਸਭ ਬਿਧਿ ਬੂਝਹਿ ਆਪੇ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਘਟਿ ਘਟੇ ਘਟਿ ਘਟੇ ਘਟਿ ਹਰਿ ਘਾਟਿ॥ 2॥4॥10॥

Kaanrra Mehla 4: Satgur chaatoun pug chaat. Jit(u) mil(i) Hur(i) paadhur baat. Bhuj(u) Hur(i) rus(u), rus Hur(i) gaat. Hur(i), ho, ho likhay lilaat. 1. Ruhaou. Khut kerm kiriya kur(i) buhou, buhou bisthaar. Sidh, sadhik, yogia, kur(i) jut, jutaa, jut jaat. Kur(i) bhaykh na paayiyaiy Sut sungtee, Oopdaysh(i) Guru, Gur, sunt junaa, khohl(i), khohl(i) kpaat. 1. Tu uprumpur Soami, ut(i) agaah(u), Tu bhurpoor(i) ruhhiya jul thulay, Hur(i) ikk(u), ikko, ikk, aikaiy Hur(i) thaat(u). Tu jaaneh(i) subh bidh(i) boojheh(i) Aapay, jun Nanak kay Prubh ghut(i) ghutay, ghut(i) ghutay, ghut(i) Hur(i) Ghaat(i). 2.4.10.

Word Meaning: Chaatoun Chaat = I kiss with reverence. Pug = feet. Paadhur Baat = clear path of life. Rus(u) = sweetness. Gaat = gulp. Likhay Lilaat = fortune. Pause. Khut Kerm Kiriya = the six expected rituals of Brahmans (See Introduction). Bosthaar = make a big deal. Sadhik = yogis under training. Jut Jutaa = unruly tangled hair. Bhaykh = religious outfits. Kpaat = doors (of wisdom). 1. Uprumpur = endless. Ut(i) = extremely. Agaah(u) = unfathomable. Bhurpoor Ruhhiya = omnipresent. Thaat(u) = creation; thought (Huqam). Bidh(i) = ways; means. Boojheh(i) = understands. Ghut(i) Ghutay = every heart.

MEANING: I wish to kiss the feet of Satguru with deep reverence, who advises to drink the sweet Amrit of Waheguru's Naam with a gulp (without any delay), and shows the simple and noble path of life (to attain emancipation). But only that individual seeks Satguru's shelter who has good fortune prewritten on his forehead. Pause.

Brahmans perform their required six rituals and make it a big deal, while the Sidh yogis and the yogis believe that they can please Waheguru by growing long tangled and matted hair,

and by wearing the outfit of their faith, but Waheguru is not pleased either by the six rituals or by the customs of the Sidh yogis. It is with the Advice of the Guru, and the company of the holy saints, that the spiritual doors of the mind, which are shut by the misconceptions of Maya, are thrown open (for enlightenment). 1.
The Lord, Waheguru, is endless and extremely unfathomable, but is fully present everywhere – in the waters and on the land, and it is only His Huqam which is controlling the whole world. Waheguru knows all the means and understands the ways to control the whole world as He is present everywhere, and in every heart, oh Nanak. 2.4.10.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਗੋਬਿੰਦ ਮਾਧੋ॥ ਹਰਿ ਹਰਿ ਅਗਮ ਅਗਾਧੋ॥ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਪ੍ਰਭੁ ਲਾਧੋ॥ ਧੁਰਿ ਹੋ ਹੋ ਲਿਖੇ ਲਿਲਾਧੋ॥ 1॥ ਰਹਾਉ॥ ਬਿਖੁ ਮਾਇਆ ਸੰਚਿ ਬਹੁ ਚਿਤੈ ਬਿਕਾਰ ਸੁਖੁ ਪਾਈਐ ਹਰਿ ਭਜੁ ਸੰਤ ਸੰਤ ਸੰਗਤੀ ਮਿਲਿ ਸਤਿਗੁਰੂ ਗੁਰੁ ਸਾਧੋ॥ ਜਿਉ ਛੁਹਿ ਪਾਰਸ ਮਨੂਰ ਹੋਏ ਕੰਚਨ ਤਿਉ ਪਤਿਤ ਜਨ ਮਿਲਿ ਸੰਗਤੀ ਸੁਧ ਹੋਵਤ ਗੁਰਮਤੀ ਸੁਧ ਹਾਧੋ॥ 1॥ ਜਿਉ ਕਾਸਟ ਸੰਗਿ ਲੋਹਾ ਬਹੁ ਤਰਤਾ ਤਿਉ ਪਾਪੀ ਸੰਗਿ ਤਰੇ ਸਾਧ ਸਾਧ ਸੰਗਤੀ ਗੁਰ ਸਤਿਗੁਰੁ ਗੁਰ ਸਾਧੋ॥ ਚਾਰਿ ਬਰਨ ਚਾਰਿ ਆਸ੍ਰਮ ਹੈ ਕੋਈ ਮਿਲੈ ਗੁਰੂ ਗੁਰ ਨਾਨਕ ਸੋ ਆਪਿ ਤਰੈ ਕੁਲ ਸਗਲ ਤਰਾਧੋ॥ 2॥5॥11॥

Kaanrra Mehla 4: Jup(i) mun Gobind Madho. Hur(i), Hur(i) agumm, agaadho. Mut(i) Gurmut(i), Hur(i) Prubh laadho. Dhoor(i) ho, ho likhay lilaadho. 1. Ruhaou. Bikh(u) Maya sunch(i) buhou chitaiy bikar, sookh paayiyaiy Hur(i) bhuj(u) sunt, sunt sungtee, mil(i) Satgur(u), Gur(u) Sadho. Jiyoun chhooh(i) paarus, munoor hoyay kunchun, tiyoun putit jun, mil(i) Sungtee, shoodh hovut Gurmutee, shoodh haado. 1. Jiyoun kaasht sung(i) loha buhou terta, tiyoun paapi sung(i) turay Sadh, Sadh sungtee, Gur, Satgur(u), Gur Sadho. Chaar(i) bern, chaar(i) ashram haiyn, koyee milaiy Guru, Gur Nanak, so aap turaiy, kool sugul turaadho. 2.5.11.

Word Meaning: Gobind = Madho = Waheguru. Agaadho = unfathomable. Laadho = discovered; connected with. Dhoor(i) = from the source (Waheguru). Lilaadho = on the forehead. Pause. Sunch(i) = accumulating. Chitaiy = thinks of; plans for. Bikaar = sensual pleasures. Sadho = Sadhu = Guru. Chhooh(i) = touch. Paarus = elixir (touch) stone. Munoor = brittle (burnt) iron. Kunchun = gold. Tiyoun = the same way. Putit = polluted; immoral. Shoodh = pure. Hadho = becomes. 1. Kaasht = wood. Terta = floats. Paapi = sinners. Chaar(i) Bern = the four castes. Ashram = the four stages of life. Kool = clan (associates). Sugul = all. Turaadho = ferries across. 2.

MEANING: Recite the Naam of the inaccessible and the unfathomable Waheguru, oh my mind. The individual, who has good fortune prewritten by Waheguru on his forehead, connects with Waheguru through the Advice of the Guru. Pause.
The individual, who accumulates wealth, plans for poisonous sensual pleasures; but one attains blissfulness only when he recites Waheguru's Naam in the company of the Guru or that of the holy saints. Just like burnt iron gets converted into gold by the touch of the elixir stone, an immoral person gets purified in the company of the holy saints when he recites Waheguru's Naam with Guru's Shabad. 1. Just like large amounts of iron float on a wooden boat, a sinner swims across the world-sea in the company of the Guru or that of the holy saints. An individual from any of the four castes, or from any of the four age-groups, who connects with the Guru like Guru Nanak, not only swims across the world-sea himself, but also has all his associates ferried across (emancipated). 2.5.11.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਹਰਿ ਜਸੁ ਗਾਵਹੁ ਭਗਵਾਨ॥ ਜਸੁ ਗਾਵਤ ਪਾਪ ਲਹਾਨ॥ ਮਤਿ ਗੁਰਮਤਿ ਸੁਨਿ ਜਸੁ ਕਾਨ॥ ਹਰਿ ਹੋ ਹੋ ਕਿਰਪਾਨ॥ 1॥ ਰਹਾਉ॥

(ਅੰਗ 1298)॥ ਤੇਰੇ ਜਨ ਧਿਆਵਹਿ ਇਕ ਚੀਤਿ ਤੇ ਸਾਧੂ ਸੁਖ ਪਾਵਹਿ ਜਪਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ॥ ਉਸਤਤਿ ਕਰਹਿ ਪ੍ਰਭ ਤੇਰੀਆ ਮਿਲਿ ਸਾਧੂ ਸਾਧ ਜਨਾ ਗੁਰੁ ਸਤਿਗੁਰੂ ਭਗਵਾਨ॥ 1॥ ਜਿਨ ਕੈ ਹਿਰਦੈ ਤੂ ਸੁਆਮੀ ਤੇ ਸੁਖ ਫਲ ਪਾਵਹਿ ਤੇ ਤਰੇ ਭਵ ਸਿੰਧੁ ਤੇ ਭਗਤ ਹਰਿ ਜਾਨ॥ ਤਿਨ ਸੇਵਾ ਹਮ ਲਾਇ ਹਰੇ ਹਮ ਲਾਇ ਹਰੇ ਜਨ ਨਾਨਕ ਕੇ ਹਰਿ ਤੂ ਤੂ ਤੂ ਤੂ ਤੂ ਭਗਵਾਨ॥ 2॥6॥12॥

Kaanrra Mehla 4: Hur(i) jus(u) gaavhou Bhugvaan. Mut(i) Gurmut(i) soon(i) jus(u) kaan. Hur(i) ho, ho kirpan. 1. Ruhaou.

(PAGE 1298): Tayray jun dhiyaaveh(i) ikk cheet(i), tay sadhu sookh paaveh(i), jup(i) Hur(i), Hur(i) Naam(u) nidhaan. Oostut(i) kureh(i) Prubh Tariya, mil(i) Sadhu, Sadh junaa, Gur(u), Satgur(u) Bhugvaan. 1. Jinh kaiy hirdaiy Tu Soami, tay sookh ful paaveh(i), tay turay bhuv-sindh(u), tay Bhagat Hur(i) jaan. Tinh sayva hum laayay Huray, hum laayay Huray, jun Nanak kay Hur(i) Tu, Tu, Tu, Tu, Tu Bhugvaan. 2.6.12.

Word Meaning: Jus(u) = praise. Luhaan = come off. Kaan = (with) ears. Kirpaan = merciful. Pause. Dhiyaaveh(i) = remember. Ikk Cheet(i) = focused mind; with full devotion. Nidhaan = treasure. Oostut(i) = praise. 1. Bhuv-sindhu = the world-sea. Jaan = recognize. 2.

MEANING: May Waheguru be kind to you so that you may sing His praise, and listen to it with your ears, with Guru's Advice, oh man. Pause. The devotee, who recites Waheguru's Naam with full devotion, becomes a saint and enjoys all comforts by reciting His Naam, which is the treasure of everything. Your devotees sing Your praise in the company of the Guru, or the holy devotees, oh Waheguru. 1. The individuals who have the Lord, Waheguru, in their minds are recognized as the true devotees. They enjoy all the comforts of mind and swim across the world-sea. I am a slave of Waheguru, and pray to Him that He puts me in the service of such holy devotees, oh Nanak. 2.6.12.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 2॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Kaanrra Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i):

ਗਾਈਐ ਗੁਣ ਗੋਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ॥ ਦੂਖ ਬਿਦਾਰਨ ਸੁਖਦਾਤੇ ਸਤਿਗੁਰ ਜਾ ਕਉ ਭੇਟਤ ਹੋਇ ਸਗਲ ਸਿਧਿ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਤ ਨਾਮੁ ਮਨਹਿ ਸਾਧਾਰੈ॥ ਕੋਟਿ ਪਰਾਧੀ ਖਿਨ ਮਹਿ ਤਾਰੈ॥ 1॥ ਜਾ ਕਉ ਚੀਤਿ ਆਵੈ ਗੁਰੁ ਅਪਨਾ॥ ਤਾ ਕਉ ਦੂਖੁ ਨਹੀ ਤਿਲੁ ਸੁਪਨਾ॥ 2॥ ਜਾ ਕਉ ਸਤਿਗੁਰੁ ਅਪਨਾ ਰਾਖੈ॥ ਸੋ ਜਨੁ ਹਰਿ ਰਸੁ ਰਸਨਾ ਚਾਖੈ॥ 3॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਨੀ ਮਇਆ॥ ਹਲਤਿ ਪਲਤਿ ਮੁਖ ਊਜਲ ਭਇਆ॥ 4॥1॥

Gaayiyaiy Goon Gopal Kirpanidh(i). Dookh bidaarun Sookh-Daatay Satgur, Ja kuou bhaytut hoyay sugul sidh(i). 1. Ruhaou. Simrut Naam(u) muneh(i) sadhaaraiy. Koat(i) praadhi khin meh(i) taaraiy. Ja kuou cheet(i) aavaiy Gur(u) apna. Ta kuou dookh(u) nuhhi til(u) soopna. 2. Ja kuou Satgur(u) apna raakhaiy. So jun(u) Hur(i) rus(u) rusna chaakhaiy. 3. Kuhou Nanak, Gur(i) keeni muyya. Hult(i) pult(i) mookh oojul bhuyya. 4.1.

Word Meaning: Kirpanidh(i) = the treasure of compassion. Bidaarun = destroyer. Sookh-Daatay = source of all comforts. Bhaytut = on meeting. Sidh(i) = successes. Pause. Sadhaaraiy = gets support (strength). Koat(i) = millions. Praadhi = guilty; sinners. Khin Meh(i) = in a second. 1. Til(u) = the size of a sesame seed (miniscule). Soopna = dream. 2. Rus(u) = sweetness. Rusna = tongue. Chaakhaiy = tastes. Muyya = kindness. Hult(i) = this world. Pult(i) = next world. Oojul = clean (pure). Bhuyya = becomes; shows; he earns respect.

MEANING: Satguru is the destroyer of all suffering and is the source of all comforts. One achieves success in all his objectives by meeting with Him (surrendering his wisdom to Him).

We should sing praise of Waheguru, which is the treasure of benevolence in the shelter of Satguru. Pause. Recitation of Waheguru's Naam provides support to one's mind, and the Naam salvages millions of sinners in a second. 1.
The individual who keeps his Guru in mind does not suffer even to a small degree, even in his dreams. 2. The devotee, who is protected by Satguru, enjoys the sweetness of Waheguru's Naam with his tongue (recites it to blissfulness). 3.
When the Guru is benevolent to a devotee, his mind gets purified, and he earns respect in this world as well as in the next, oh Nanak. 4.1.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਆਰਾਧਉ ਤੁਝਹਿ ਸੁਆਮੀ ਅਪਨੇ॥ ਊਠਤ ਬੈਠਤ ਸੋਵਤ ਜਾਗਤ ਸਾਸਿ ਸਾਸਿ ਹਰਿ ਜਪਨੇ॥ 1॥ ਰਹਾਉ॥ ਤਾ ਕੈ ਹਿਰਦੈ ਬਸਿਓ ਨਾਮੁ॥ ਜਾ ਕਉ ਸੁਆਮੀ ਕੀਨੋ ਦਾਨੁ॥ 1॥ ਤਾ ਕੈ ਹਿਰਦੈ ਆਈ ਸਾਂਤਿ॥ ਠਾਕੁਰ ਭੇਟੇ ਗੁਰ ਬਚਨਾਂਤਿ॥ 2॥ ਸਰਬ ਕਲਾ ਸੋਈ ਪਰਬੀਨ॥ ਨਾਮ ਮੰਤ੍ਰੁ ਜਾ ਕਉ ਗੁਰਿ ਦੀਨ॥ 3॥ ਕਹੁ ਨਾਨਕ ਤਾ ਕੈ ਬਲਿ ਜਾਉ॥ ਕਲਿਜੁਗ ਮਹਿ ਪਾਇਆ ਜਿਨਿ ਨਾਉ॥ 4॥2॥
Kaanrra Mehla 5: Aaraadhoun Toojheh(i) Soami apnay. Ootthut, baiytthut, sovut, jaagut, saas(i), saas(i) Hur(i) jupnay. 1. Ruhaou. Ta kaiy hirdaiy bussiyo Naam(u). Ja kuou Soami keeno daan(u). 1. Ta kaiy hirdaiy aayi shaant(i). Tthaakur bhaytay Gur Buchnaant(i). 2. Serb kulaa soyee perbeen. Naam Muntar(u) ja kuou Gur(i) deen. 3. Kuhou Nanak, ta kaiy bul(i) jaaoun. Kalyug meh(i) paaya jinh(i) Naaoun. 4.2.
Word Meaning: Aaraadhoun = I worship. Oothut = standing (working). Jupnay = recite Naam. Pause. Bussiyo = enshrined. Daan(u) = endowment. 1. Shaant(i) = peacefulness. Buchnaant(i) = Words (Shabad). Serb Kulaa = all skills. Perbeen = perfect. 3. Bul(i) Jaaoun = offer to sacrifice. Kalyug = world. 4.
MEANING: I worship my Lord, Waheguru, and recite His Naam with every breath, whether I am working, relaxing, awake, or sleeping. Pause.
The devotee, whom Waheguru endows His Naam, gets it enshrined in his heart. 1.
One acquires eternal peace of mind when one gets connected with Waheguru with the Guru's Shabad. 2. The devotee, who is given the mantra of Waheguru's Naam, becomes perfect in all skills (noble qualities). 3. I am a sacrifice for the devotee who acquires Waheguru's Naam in this world (of disagreements), oh Nanak. 4.2.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਕੀਰਤਿ ਪ੍ਰਭ ਕੀ ਗਾਉ ਮੇਰੀ ਰਸਨਾ॥ ਅਨਿਕ ਬਾਰ ਕਰਿ ਬੰਦਨ ਸੰਤਨ ਊਹਾ ਚਰਨ ਗੋਬਿੰਦ ਜੀ ਕੇ ਬਸਨਾ॥ 1। ਰਹਾਉ। ਅਨਿਕ ਭਾਂਤਿ ਕਰਿ ਦੁਆਰੁ ਨ ਪਾਵਉ॥ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਤ ਹਰਿ ਹਰਿ ਧਿਆਵਉ॥ 1॥ ਕੋਟਿ ਕਰਮ ਕਰਿ ਦੇਹ ਨ ਸੋਧਾ॥ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਮਨੁ ਪਰਬੋਧਾ॥ 2॥ ਤ੍ਰਿਸਨ ਨ ਬੂਝੀ ਬਹੁ ਰੰਗ ਮਾਇਆ॥ ਨਾਮੁ ਲੈਤ ਸਰਬ ਸੁਖ ਪਾਇਆ॥ 3॥ ਪਾਰਬ੍ਰਹਮ ਜਬ ਭਏ ਦਇਆਲ॥ ਕਹੁ ਨਾਨਕ ਤਉ ਛੂਟੇ ਜੰਜਾਲ॥ 4॥3॥
Kaanrra Mehla 5: Keerut(i) Prubh kee gaaou mayri rusna. Anik baarkur(i) bundun suntun. Oohaan Churn Gobind Ji kay busna. 1. Ruhaou. Anik bhaant(i) kur(i) Dooaar sodha. Sadh sungut(i) meh(i) mun(u) perbodha. 2. Trishan na boojhi, buhou rung Maya. Naam(u) laiyt serb sookh paaya. 3. Parbrahm jub bhuyyay duyyaal. Kuhou Nanak, tuou chootay junjaal. 4.3.
Word Meaning: Keerut(i) = praise. Rusna = tongue. Anik = countless. Bundun = bowing down. Churn = Feet (Naam). Pause. Bhaant(i) = ways; approaches. Dooaar(u) = Door (of Waheguru). 1. Kerm = rituals. Dayh = body. Sodha = purify. Perbodha = enlightened. 2. Trishan = (fire of) desires. Boojhi = put out; satisfied. Rung = (attractive) forms. 3. Junjaal = daily tasks; bonds of Maya. 4.
MEANING: Sing Waheguru's praise, oh my tongue. I bow countless times to the holy saints who have Waheguru's Naam enshrined in their hearts, (and from where a devotee can acquire

the Naam in his heart). Pause. I cannot have access to Waheguru's Door, no matter how many different approaches I try. But one recites His Naam when He is kind to him. 1. The human mind cannot be purified by any of the millions of rituals, but it is enlightened in the company of the holy saints (Satguru). 2.
Maya affects the man in many different forms, and the fire of one's desires is never put out. However, one enjoys all comforts when one recites Waheguru's Naam. 3.
One's chains of Maya get broken when Waheguru becomes kind to him, oh Nanak. 4.3.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਐਸੀ ਮਾਗੁ ਗੋਬਿੰਦ ਤੇ॥ ਟਹਲ ਸੰਤਨ ਕੀ ਸੰਗ ਸਾਧੂ ਕਾ ਹਰਿ ਨਾਮਾ ਜਪਿ ਪਰਮ ਗਤੇ॥ 1॥ ਰਹਾਉ॥ ਪੂਜਾ ਚਰਨਾ ਠਾਕੁਰ ਸਰਨਾ॥ ਸੋਈ ਕੁਸਲੁ ਜੁ ਪ੍ਰਭ ਜੀਉ ਕਰਨਾ॥ 1॥ ਸਫਲ ਹੋਤ ਇਹ ਦੁਰਲਭ ਦੇਹੀ॥
(ਅੰਗ 1299)॥ ਜਾ ਕਉ ਸਤਿਗੁਰੁ ਮਇਆ ਕਰੇਹੀ॥ 2॥ ਅਗਿਆਨ ਭਰਮੁ ਬਿਨਸੈ ਦੁਖ ਡੇਰਾ॥ ਜਾ ਕੈ ਹ੍ਰਿਦੈ ਬਸਹਿ ਗੁਰ ਪੈਰਾ॥ 3॥ ਸਾਧ ਸੰਗਿ ਰੰਗਿ ਪ੍ਰਭੁ ਧਿਆਇਆ॥ ਕਹੁ ਨਾਨਕ ਤਿਨਿ ਪੂਰਾ ਪਾਇਆ॥ 4॥4॥

Kaanrra Mehla 5: Aiysi maang(u) Gobind tay. Tehl suntun kee, sung Sadhu ka, Hur(i) Naama jup(i) perm gutay. 1. Ruhaou. Pooja Churna, Tthaakur sherna. Soyee kooshul(u), jo Prubh Jeeou kerna. 1. Suful hoat eh doorlubh dayhi.
(PAGE 1299): Ja kuou Satgur(u) muyya kurayhi. 2. Ugiyaan, bherm(u) binsaiy dookh dayra. Ja kaiy hirdaiy buseh(i) Gur Paiyra. 3. Sadh sung(i), rung(i), Prubh(u) dhiyaaya. Kuhou Nanak, tinh(i) Poora paaya. 4.4.
Word Meaning: Aiysai = such. Maang = demand; wish; begging. Tehl = service to. Perm Gutay = highest spiritual state. Pause. Soyee = that. Kooshul = wellbeing; comfort. 1. Suful = successful. Doorlubh = not easily available; invaluable. Muyya = kindness. 2. Ugiyaan = ignorance. Bherm(u) = misbeliefs; illusions. Binsaiy = vainishes. Dayra = shelter; root. Buesh(i) = dwell. Paiyra = Feet; Shabad. 3. Rung(i) = with love. Poora = Perfect (Waheguru). Paaya = acquired. 4.
MEANING: Beg for service to the holy saints and for the shelter of the Guru from Waheguru, oh my mind. One attains the highest spiritual state by reciting Waheguru's Naam (in the shelter of the Guru). Pause. Take shelter of the Lord, and worship His Feet (recite His Naam), and gladly accept whatever Waheguru does as being good for your wellbeing, oh man. 1. The devotee whom Satguru is benevolent to, makes his invaluable human body (life) successful (gets connected with Waheguru). 2.
The ignorance, and the root of all misbeliefs of the devotee who has enshrined the Guru's Shabad in his heart, gets demolished. 3.
The devotee, who recites Waheguru's Naam with love in the company of the Guru, acquires (merges into) the Perfect Waheguru, oh Nanak. 4.4.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਭਗਤਿ ਭਗਤਨ ਹੂੰ ਬਨਿ ਆਈ॥ ਤਨ ਮਨ ਗਲਤ ਭਏ ਠਾਕੁਰ ਸਿਉ ਆਪਨ ਲੀਏ ਮਿਲਾਈ॥ 1॥ ਰਹਾਉ॥ ਗਾਵਨਹਾਰੀ ਗਾਵੈ ਗੀਤ॥ ਤੇ ਉਧਰੇ ਬਸੇ ਜਿਹ ਚੀਤ॥ 1॥ ਪੇਖੇ ਬਿੰਜਨ ਪਰੋਸਨਹਾਰੈ॥ ਜਿਹ ਭੋਜਨੁ ਕੀਨੋ ਤੇ ਤ੍ਰਿਪਤਾਰੈ॥ 2॥ ਅਨਿਕ ਸ੍ਵਾਗ ਕਾਛੇ ਭੇਖਧਾਰੀ॥ ਜੈਸੋ ਸਾ ਤੈਸੋ ਦ੍ਰਿਸਟਾਰੀ॥ 3॥ ਕਹਨ ਕਹਾਵਨ ਸਗਲ ਜੰਜਾਰ॥ ਨਾਨਕ ਦਾਸ ਸਚੁ ਕਰਣੀ ਸਾਰ॥ 4॥5॥

Kaanrra Mehla 5: Bhagat(i), bhugtun hoon bun(i) aayi. Tun, mun gulut bhuyyay, Tthaakur siyoun, Aapun leeyay milaayi. 1. Ruhaou. Gaavunhaari gaavaiy geet. Tay oodhray busay jih cheet(i). 1. Paykhay binjun prosunhaaraiy. Jih bhojun(u) keeno, tay triptaaraiy. 2. Anik suvaang kaachhay bhaykhdhaari. Jaiyso sa, taiyso drishtaari. 3. Kehn, kuhaavun, sugul junjaar. Nanak daas, Sach(u) kerni saar. 4.5.

Word Meaning: Bun(i) Aayi = suits; befits. Gulut = intoxicated; imbued in love. Pause. Gaavunhaari = singers; stage artists. Oodhray = emancipated. 1. Binjun = delicious foods. Prosunhaaraiy = server. Jih = those. Triptaaraiy = satisfied. 2.
Suvaang = costumes. Kaachhay = measures; appears in. Bhaykhdhaari = a dramatist. Drishtaari = is seen. 3. Junjaar = bonds (chains) of Maya. Kerni = performance of deeds; living style. Saar = supreme. 4.5
MEANING: Waheguru's worship befits only His true devotees because He makes such devotees His own, and connects them with Him, and they always feel intoxicated with His love. Pause. The professional singers may sing Waheguru's praise to make money, but only those who enshrine His Naam in their hearts get salvation. 1.
(The situation of such singers) is like the server who only serves delicious meals but cannot eat them; only those who eat them get satisfied. 2.
They are like the dramatists, who don many different costumes to play their roles (for example, that of a king), but when their roles are over, the truth of their real life becomes visible. 3.
Listening to, or saying words of ritualistic praise of Waheguru, bonds one even more strongly with Maya. Leading a truthful life and reciting Waheguru's Naam as His slave is the supreme performance in life, oh Nanak. 4.5.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਤੇਰੋ ਜਨੁ ਹਰਿ ਜਸੁ ਸੁਨਤ ਉਮਾਹਿਓ॥ 1॥ ਰਹਾਉ॥ ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਪੇਖਿ ਪ੍ਰਭ ਕੀ ਸੋਭਾ ਜਤ ਕਤ ਪੇਖਉ ਆਹਿਓ॥ 1॥ ਸਭ ਤੇ ਪਰੈ ਪਰੈ ਤੇ ਊਚਾ ਗਹਿਰ ਗੰਭੀਰ ਅਥਾਹਿਓ॥ 2॥ ਓਤਿ ਪੋਤਿ ਮਿਲਿਓ ਭਗਤਨ ਕਉ ਜਨ ਸਿਉ ਪਰਦਾ ਲਾਹਿਓ॥ 3॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਗਾਵੈ ਗੁਣ ਨਾਨਕ ਸਹਜ ਸਮਾਧਿ ਸਮਾਹਿਓ॥ 4॥6॥
Kaanrra Mehla 5: Tayro jun(u) Hur(i) jus(u) soonut oomaahiyo. 1. Ruhaou. Muneh(i) pergaas(u) paykh(i) Prubh kee sobha, jut kut paykhoun aahiyo. 1. Subh tay purhaiy, purhaiy, tay Oocha, gehr, gumbheer athaahiyo. 2. Oat(i), poat(i) miliyo bhugtun kuou, jun siyoun perda laahiyo. 3. Gur persad(i) gaavaiy Goon Nanak, sehj smaadh(i) smaahiyo. 4.6.
Word Meaning: Jus(u) = praise. Oomaahiyo = feels zestful. Pause. Pergaas(u) = enlightenment. Sobha = praise; splendour. Aahiyo = is (present). Puraiy = further. Athaahiyo = unfathomable. 2. Oat(i) Poat(i) = the cross threads of fabric = warp and weft. Perda = curtain. 3. Sehj = high spiritual state. Smaadh(i) = deep meditation. Smaahiyo = absorbed. 4.
MEANING: Waheguru's devotees feel a zest for listening to His praise. Pause.
My mind gets enlightened to see His splendour wherever I look, and I see His presence everywhere. He is further and further from everybody (is limitless), is very high in transcendence, is very deep, never changing, and is unfathomable. 2.
He removes the curtain between Him and His devotees, and gets mixed with them like the cross threads in fabric. 3.
I sing His praise with the grace of the Guru, and meditate on Him while fully absorbed in the high spiritual state, oh Nanak. 4.6.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸੰਤਨ ਪਹਿ ਆਪਿ ਉਧਾਰਨ ਆਇਓ॥ 1॥ਰਹਾਉ॥ ਦਰਸਨ ਭੇਟਤ ਹੋਤ ਪੁਨੀਤਾ ਹਰਿ ਹਰਿ ਮੰਤ੍ਰ ਦ੍ਰਿੜਾਇਓ॥ 1॥ ਕਾਟੇ ਰੋਗ ਭਏ ਮਨ ਨਿਰਮਲ ਹਰਿ ਹਰਿ ਅਉਖਧ ਖਾਇਓ॥ 2॥ ਅਸਥਿਤ ਭਏ ਬਸੇ ਸੁਖ ਥਾਨਾ ਬਹੁਰਿ ਨ ਕਤਹੂ ਧਾਇਓ॥ 3॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਤਰੇ ਕੁਲ ਲੋਗਾ ਨਾਨਕ ਲਿਪਤ ਨ ਮਾਇਓ॥ 4॥7॥
Kaanraa Mehla 5: Suntun peh(i) Aap(i) oodhaarun aayo. 1. Ruahou. Dershun bhaytut hoat pooneeta, Hur(i), Hur(i) muntar drirraayo. Kaatay roag, bhuyyay mun nirmul, Hur(i), Hur(i)

aoukhudh khaayo. 2. Usthit bhuyyay, busay sookh-thaana, buhour(i) na kut-hoon dhaayo. 3. Sunt persaad(i) turyay kool loaga, Nanak lipt na maayo. 4.7.
Word Meaning: Peh(i) = near; to. Oodhaarun = to emancipate. Pause. Bhaytut = meeting with. Pooneeta = pure. Drirraayo = reinforced. 1. Nirmul = pure. Aoukhudh = medication. 2. Usthit = stable-minded. Thaana = place; mental state. Buhour(i) = again. Na Kut-hoon = nowhere. Dhaayo = rushes. 3. Lipt = coatimg; attachment. 4.
MEANING: Waheguru Himself reaches His saints to salvage them. Pause.
They are purified to "see" Him, and they reinforce His Naam as the mantra in their minds. 1.
Waheguru's Naam is the medication to eradicate the ailments caused by the attractions of Maya. It (the Naam) also purifies the minds of the devotees. 2.
Their minds become stable (perfectly peaceful) and no longer wander, and they acquire blissfulness. 3.
The whole world finds salvation through the grace of such holy saints, and they are never affected by the captivating Maya, oh Nanak. 4.7.

ਕਾਨੜਾ ਮ:5॥ ਬਿਸਰਿ ਗਈ ਸਭ ਤਾਤਿ ਪਰਾਈ॥ ਜਬ ਤੇ ਸਾਧ ਸੰਗਤਿ ਮੋਹਿ ਪਾਈ॥ 1॥ ਰਹਾਉ॥ ਨਾ ਕੋ ਬੈਰੀ ਨਹੀ ਬਿਗਾਨਾ ਸਗਲ ਸੰਗਿ ਹਮ ਕਉ ਬਨਿ ਆਈ॥ 1॥ ਜੋ ਪ੍ਰਭ ਕੀਨੋ ਸੋ ਭਲ ਮਾਨਿਓ ਏਹ ਸੁਮਤਿ ਸਾਧੂ ਤੇ ਪਾਈ॥ 2॥ ਸਭ ਮਹਿ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੈ ਪੇਖਿ ਪੇਖਿ ਨਾਨਕ ਬਿਗਸਾਈ॥ 3॥8॥
Kaanrra Mehla 5: Bissur(i) guyyisubh taat(i) puraayi. Jub tay Sadh sungut(i) moh(i) paayi. 1. Ruhaou. Na ko bairy, nuhhi bigaana, sugul sung(i) hum kuou bun(i) aayi. 1. Jo Prubh keeno so bhul maaniyo, eh soomut(i) Sadhu tay paayi. 2. Subh meh(i) ruv(i) ruhhiya Prubh(u) aikaiy, paykh(i), paykh(i) Nanak bigsaayi. 3.8.
Word Meaning: Bisser(i) Guyyi = forgotten; disappeared. Taat(i) = jealousy; discrimination. Puraayi = of others. Jub Tay = ever since. Moh(i) = I. Pause.
Bigaana = stranger. Bun(i) Aayi = friends with. 1. Bhul Maaniyo = accepted as good for me. Soomut(i) = noble thinking. 2. Ruv(i) Ruhhiya = is present. Paykh(i) = to see. Bigsaayi = heart blooms. 3.
MEANING: Ever since I joined the company of the holy saints, all my jealousy towards (discrimination against) others has disappeared. Pause.
Now, I find nobody to be my enemy or a stranger, and I am friends with everyone. 1.
With the Advice of the Guru, now I firmly believe that whatever Waheguru does is always good for me. 2. Now, I see that it is the same Waheguru who is present in everybody, and my mind blooms to see Him in everyone, oh Nanak. 3.8.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਠਾਕੁਰ ਜੀਉ ਤੁਹਾਰੋ ਪਰਨਾ॥ ਮਾਨੁ ਮਹਤੁ ਤੁਮ੍ਹਾਰੈ ਊਪਰ ਤੁਮ੍ਹਰੀ ਓਟ ਤੁਮਾਰੀ ਸਰਨਾ॥ 1॥ ਰਹਾਉ॥ ਤੁਮ੍ਹਰੀ ਆਸ ਭਰੋਸਾ ਤੁਮ੍ਹਰਾ ਤੁਮਰਾ ਨਾਮੁ ਰਿਦੈ ਲੈ ਧਰਨਾ॥ ਤੁਮਰੋ ਬਲੁ ਤੁਮ ਸੰਗਿ ਸੁਹੇਲੇ ਜੋ ਜੋ ਕਹਹੁ ਸੋਈ ਸੋਈ ਕਰਨਾ॥ 1॥ ਤੁਮਰੀ ਦਇਆ ਮਇਆ ਸੁਖੁ ਪਾਵਉ ਹੋਹੁ ਕ੍ਰਿਪਾਲ ਤ ਭਉਜਲੁ ਤਰਨਾ॥ ਅਭੈ ਦਾਨੁ ਨਾਮੁ ਹਰਿ ਪਾਇਓ ਸਿਰੁ ਡਾਰਿਓ ਨਾਨਕ ਸੰਤ ਚਰਨਾ॥ 2॥9॥
Kaanrra Mehla 5: Tthaakur Jeeou Toohaaro perna. Maan(u), meht(u) Toomhaaraiy oopur, Toomri oat Toomhaari sherna. 1. Ruhaou. Toomhri aas, bhurosa Toomhra, Toomra Naam(u) ridaiy laiy dherna. Toomro bul(u), Toom sung(i) soohaylay, jo jo kuhou, soyee, soyee kerna. 1. Toomhri duyya, muyya sookh(u) paavoun. Hoh(u) kirpal, ta bhuoujul(u) terna. Abhaiy daan(u), Naam(u) Hur(i) paayo, sir(u) daariyo, Nanak, sunt churna. 2.9.
Word Meaning: Perna = support. Maan(u) = pride; honour. Meht(u) = praise; respect. Oat = shelter = Sherna. Pause. Aas = hope; dependence. Bhurosa = faith. Dherna = place; enshrine. Bul(u) = power. Soohaylay = in comfort. 1.

Duyya = mercy. Muyya = kindness. Bhuoujul(u) = the world-sea. Abhaiy = state of fearlessness. Daariyo = placed on; bowed down to. Churna = feet. 2.
MEANING: My life is fully dependent on You, oh my dear Lord. Any pride and respect by people that I enjoy are because of You; I fully surrender to You. Pause.
All my hopes rest with You, and I have full faith in You. I have enshrined Your Naam in my heart. I feel blissful in Your company (shelter), and You are the force (power) behind me. I do only what you tell me to do. 1. I enjoy all comforts with Your mercy, and with Your kindness; I will swim across the world-sea with Your benevolence. I have put my head on the feet of the Guru (surrendered to Him), and have acquired Waheguru's Naam because of which I have attained the fearless state of mind, oh Nanak. 2.9.

(ਅੰਗ 1300)॥ ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸਾਧ ਸਰਨਿ ਚਰਨ ਚਿਤੁ ਲਾਇਆ॥ ਸੁਪਨ ਕੀ ਬਾਤ ਸੁਨੀ ਪੇਖੀ ਸੁਪਨਾ ਨਾਮ ਮੰਤ੍ਰੁ ਸਤਿਗੁਰੂ ਦ੍ਰਿੜਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਨਹ ਤ੍ਰਿਪਤਾਨੋ ਰਾਜ ਜੋਬਨਿ ਧਨਿ ਬਹੁਰਿ ਬਹੁਰਿ ਫਿਰਿ ਧਾਇਆ॥ ਸੁਖੁ ਪਾਇਆ ਤ੍ਰਿਸਨਾ ਸਭ ਬੁਝੀ ਹੈ ਸਾਂਤਿ ਪਾਈ ਗੁਨ ਗਾਇਆ॥ 1॥ ਬਿਨੁ ਬੂਝੇ ਪਸੂ ਕੀ ਨਿਆਈ ਭ੍ਰਮਿ ਮੋਹਿ ਬਿਆਪਿਓ ਮਾਇਆ॥ ਸਾਧ ਸੰਗਿ ਜਮ ਜੇਵਰੀ ਕਾਟੀ ਨਾਨਕ ਸਹਜਿ ਸਮਾਇਆ॥ 2॥10॥
(PAGE 1300): **Kaanrra Mehla 5:** Sadh shern(i), Churn chit(u) laaya. Soopn kee baat soonie, paykhi, soopna, Naam Muntar(u) Satguru drirraaya. 1. Ruhaou. Neh triptaano, raj, jobun(i), dhun(i), buhour(i), buhour(i) phir(i) dhaaya. Sookh(u) paaya, trishna subh boojhi haiy, shaant(i) paayi Goon gaaya. 1. Bin(u) boojhay pushoo kee niyaayeen, bherm(i) moh(i) biyaapiyo Maya. Sadh sung(i) Jum jayvri kaati, Nanak sehj(i) samaya. 2.10.
Word Meaning: Chit(i) = mind. Soopn = dream. Paykhi = saw. Drirraaya = reinforced. Pause. Neh Triptaano = is not contented. Jobun(i) = youthfulness. Buhour(i) = again. Dhaaya = rushes. Trishna = appetite for worldly attractions. Boojhi = disappears; satisfied. Shaant(i) = peacefulness. Goon Gaaya = sang praise of God. 1. Boojhaiy = comprehending. Pushoo = animal. Niyaayeen = like. Biyaapiyo = affected (overpowered) by. Jum = the Angel of death. Jayvri = chain; noose. Sehj(i) = in high spiritual state. 2.
MEANING: I have taken Guru's shelter, and attached my mind to His Feet (Shabad). Human life is like a dream in which one sees things and listens about them (worldly attractions are never permanent); but Satguru reinforces the mantra of Waheguru's Naam, which makes one immortal as he merges into the eternal Waheguru. Pause.
The man never gets contented enjoying his rule over others, his youthfulness, and his wealth; his mind keeps rushing after more and more enjoyments. But when one sings Waheguru's praise (recites His Naam) his appetite for sensual pleasures is satisfied, his mind becomes calm (quits wandering), and he enjoys all comforts (blissfulness). 1.
Without realizing the importance of Waheguru's Naam, the man is like an animal, overpowered by misbeliefs and worldly attachments. One's noose of the Angel of death is severed in the shelter of the Guru, and he gets absorbed in the high spiritual state, oh Nanak. 2.10

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਹਰਿ ਕੇ ਚਰਨ ਹਿਰਦੈ ਗਾਇ॥ ਸੀਤਲਾ ਸੁਖ ਸਾਂਤਿ ਮੂਰਤਿ ਸਿਮਰਿ ਸਿਮਰਿ ਨਿਤ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਆਸ ਹੋਤ ਪੂਰਨ ਕੋਟਿ ਜਨਮ ਦੁਖੁ ਜਾਇ॥ 1॥ ਪੁੰਨ ਦਾਨ ਅਨੇਕ ਕਿਰਿਆ ਸਾਧੂ ਸੰਗਿ ਸਮਾਇ॥ ਤਾਪ ਸੰਤਾਪ ਮਿਟੇ ਨਾਨਕ ਬਹੁੜਿ ਕਾਲੁ ਨ ਖਾਇ॥ 2॥11॥
Kaanrra Mehla 5: Hur(i) kay Churn hirdaiy gaayay. Seetla, sookh, shaant(i) moorut(i), simer(i), simer(i) nit dhiyaayay. 1. Ruhaou. Sugul aas hoat poorun, koat(i) junum dookh(u) jaayay. 1. Poonn, daan, anayk kiriya, Sadhu sung(i) smaayay. Taap, suntaap mitay Nanak, buhourr(i) kaal(u) na khaayay. 2.11.

Word Meaning: Churn = Feet (Naam; Praise). Seetla = cool; calm. Shaant(i) = peaceful. Moorut(i) = persona. Nit = everyday; always. Pause. Sugul = all. Aas Poorun = wishes fulfilled. Koat(i) = millions. 1. Poonn = noble deeds. Daan = donations (to Brahmans). Kiriya = rituals. Sung(i) = with; in the company of. Smaayay = absorbed in. Taap = ailments. Suntaap = sufferings. Mitay = eradicated. Buhourr(i) = again. Kaal(u) = death. 2.

MEANING: When one sings Waheguru's praise, he attains calmness of mind (which quits wandering), blissfulness, and peace of mind by reciting Waheguru's Naam all the time. Pause. All his wishes are fulfilled, and all his suffering of countless lives is terminated. 1. The ritualistic noble deeds and the countless rituals are unable to connect one with Waheguru, but he gets absorbed in Waheguru in the company (shelter) of the Guru. All his ailments and sufferings are eradicated, and death cannot kill him again (he becomes immortal by merging into Waheguru), oh Nanak. 2.11.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 3॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਥੀਐ ਸੰਤ ਸੰਗਿ ਪ੍ਰਭ ਗਿਆਨੁ॥ ਪੂਰਨ ਪਰਮ ਜੋਤਿ ਪਰਮੇਸਰੁ ਸਿਮਰਤ ਪਾਈਐ ਮਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਆਵਤ ਜਾਤ ਰਹੇ ਸ੍ਰਮ ਨਾਸੇ ਸਿਮਰਤ ਸਾਧੂ ਸੰਗਿ॥ ਪਤਿਤ ਪੁਨੀਤ ਹੋਹਿ ਖਿਨ ਭੀਤਰਿ ਪਾਰਬ੍ਰਹਮ ਕੈ ਰੰਗਿ॥ 1॥ ਜੋ ਜੋ ਕਥਾ ਸੁਨੈ ਹਰਿ ਕੀਰਤਨੁ ਤਾ ਕੀ ਦੁਰਮਤਿ ਨਾਸ॥ ਸਗਲ ਮਨੋਰਥ ਪਾਵੈ ਨਾਨਕ ਪੂਰਨ ਹੋਵੈ ਆਸ॥ 2॥1॥12॥

Kaanrra Mehla 5, Ghur(u) 3: Ek Onkar Satgur Persad(i). Kuthiyaiy sunt sung(i) Prubh Giyan(u). Poorun Perm Jot(i) Pernmayshur(u), simrut paayiyaiy maan(u). 1. Ruhaou. Aavut, jaat ruhhay, sherm naasay simrut Sadhu sung(i). Putit pooneet hoh(i) khin bheetur(i), Parbrahm kaiy rung(i). 1. Jo. Jo Kutha soonaiy Hur(i) keertun(u), ta kee doormut(i) naas. Sugul munoruth paavaiy Nanak, poorun hovaiy aas. 2.1.12.

Word Meaning: Kuthiyaiy = discuss. Poorun = Perfect; omnipresent. Perm Jot(i) = Supreme Soul. Pause. Sherrm = hard labour (to earn wealth). Naasay = run away. Putit = immoral. Pooneet = purified. Khin Bheetur(i) = in a moment. Rung(i) = in love. 1. Keertun(i) = praise. Doormut(i) = evil wisdom (thinking). Naas = destruction. Munoruth = objectives. Paayaiy = acquire. Aas = wish. 2.

MEANING: Waheguru is omnipresent and is the Supreme Soul (every living being has a part of His Soul). One should discuss Knowledge about Him (sing praise of His virtues) in the shelter of the Guru. One earns respect everywhere by reciting His Naam. Pause.
When one recites Waheguru's Naam in the shelter of the Guru, all his hard labour (to earn more and more wealth) comes to an end, and his cycle of rebirths is broken. The immoral get purified in a moment when they recite Waheguru's Naam with love and devotion. 1.
The evil thoughts of those who listen to the praise of Waheguru are fully destroyed. All his wishes are fulfilled, and he achieves all his objectives, oh Nanak. 2.1.12.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸਾਧ ਸੰਗਤਿ ਨਿਧਿ ਹਰਿ ਕੋ ਨਾਮ॥ ਸੰਗਿ ਸਹਾਈ ਜੀਅ ਕੈ ਕਾਮ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਰੇਨੁ ਨਿਤਿ ਮਜਨੁ ਕਰੈ॥ ਜਨਮ ਜਨਮ ਕੇ ਕਿਲਬਿਖ ਹਰੈ॥ 1॥ ਸੰਤ ਜਨਾ ਕੀ ਊਚੀ ਬਾਨੀ॥ ਸਿਮਰਿ ਸਿਮਰਿ ਤਰੇ ਨਾਨਕ ਪ੍ਰਾਨੀ॥ 2॥2॥13॥

Kaanrra Mehla 5: Sadh sungut(i) nidh(i) Hur(i) ko Naam. Sung(i) suhaayi, jea kaiy kaam. 1. Ruhaou. Sunt rayn(u) nit(i) mujun(u) kuraiy. Junum, junum kay kilbikh(i) huraiy. 1. Sunt junaa kee oochi bani. Simer(i), simer(i) turay Nanak, praani. 2.2.13.

Word Meaning: Nidh(i) = treasure. Jea Kaiy Kaam = purifies the soul. Pause. Rayn = dust of the feet (Shabad). Mujun(u) = bathing. Kilbikh = sins. Huraiy = are removed (eradicated). 1. Bani = words in Waheguru's praise. Praani = men. 2.

MEANING: The gathering of the holy saints is the treasure (source) of Waheguru's Naam, which stays with the devotee all the time to support him, and purifies his soul. Pause. All the sins of one's many, many lives are eradicated when he bathes his mind in the dust of the Feet of the Guru (His Shabad; Waheguru's Naam) all the time. 1.
The words of the Guru are highly transcendent as they are in praise of Waheguru, and the man finds salvation by reciting His Shabad, oh Nanak. 2.2.13.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸਾਧੂ ਹਰਿ ਹਰੇ ਗੁਨ ਗਾਇ॥ ਮਾਨੁ ਤਨੁ ਧਨੁ ਪ੍ਰਾਨ ਪ੍ਰਭ ਕੇ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਈਤ ਊਤ ਕਹਾ ਲੋਭਾਵਹਿ ਏਕ ਸਿਉ ਮਨ ਲਾਇ॥ 1॥ ਮਹਾ ਪਵਿਤ੍ਰ ਸੰਤ ਆਸਨੁ ਮਿਲਿ ਸੰਗਿ ਗੋਬਿਦੁ ਧਿਆਇ॥ 2॥ ਸਗਲ ਤਿਆਗਿ ਸਰਨਿ ਆਇਓ ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ॥ 3॥3॥14॥
Kaanrra Mehla 5: Sadhu, Hur(i) Huray Goon gaayay. Maan(u), tun(u), dhun(u) Prubh kay, simrut dookh(u) jaayay. 1. Ruhaou. Eet, oot kuhhaan lobhaaveh(i), Aik siyoun mun laayay. 1. Muhha puvittar sunt aasun, mil(i) sung(i) Gobind(u) dhiyaayay. 2. Sugul tiyaag(i) Shern(i) aayo, Nanak layhou milaayay. 3.3.14.
Word Meaning: Sadhu = holy saints. Pause. Eet Oot = here and there; everywhere. Lobhaaveh(i) = feel greedy. 1. Muhha Puvittar = extremely pious. Aasun = seat; shelter. Sung(i) = with. 2. Sugul = everything. Tiyaag(i) = giving up. 3.
MEANING: The holy saints sing Waheguru's praise all the time. They believe firmly that the respect they enjoy, their body, their wealth, and their life, are all given to them by Waheguru, and that all sufferings go away by reciting His Naam. Pause.
Why should one feel greedy everywhere (for everything); he should attach his mind only with the "One" (Waheguru). 1. Shelter of the Guru is extremely pious; one should sing Waheguru's praise in His shelter. 2.
Giving up everything, I have come to Guru's shelter, and beg Him that with His grace, He connect me with Waheguru, oh Nanak. 3.3.14.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਪੇਖਿ ਪੇਖਿ ਬਿਗਸਾਉ ਸਾਜਨ॥ ਪ੍ਰਭੁ ਆਪਨਾ ਇਕਾਤ॥ 1॥ ਰਹਾਉ॥ ਆਨਦਾ ਸੁਖ ਸਹਜ ਮੂਰਤਿ ਤਿਸੁ ਆਨ ਨਹੀ ਭਾਤਿ॥ 1॥ ਸਿਮਰਤ ਇਕ ਬਾਰ ਹਰਿ ਹਰਿ ਮਿਟਿ ਕੋਟਿ ਕਸਮਲ ਜਾਤਿ॥ 2॥
(ਅੰਗ 1301)॥ ਗੁਣ ਰਮੰਤ ਦੂਖ ਨਾਸਹਿ ਰਿਦ ਭਇਅੰਤ ਸਾਂਤਿ॥ 3॥ ਅੰਮ੍ਰਿਤਾ ਰਸੁ ਪੀਉ ਰਸਨਾ ਨਾਨਕ ਹਰਿ ਰੰਗਿ ਰਾਤ॥ 4॥4॥15॥
Kaanrra Mehla 5: Paykh(i), paykh(i) bigsaaoun Saajun. Prubh(u) aapna ikaant. 1. Ruhaou. Aanunda sookh, sehj moorut(i), Tis(u) aan nuhhi bhaant(i). 1. Simrut ikk baar Hur(i), Hur(i), koat(i) kusmul jaat(i). 2.
(PAGE 1301): Goon rumunt dookh naaseh(i), rid bhuyyunt shaant(i). 3. Amrita rus(u) peeou rusna, Nanak, Hur(i) rung(i) raat. 4.4.15.
Word Meaning: Paykh(i) = to see. Bigsaaoun = my heart blooms. Saajun = friend (Waheguru). Ikaant(i) = in isolation; fully detached. Pause. Anunda = blissful. Sehj = in peaceful state. Moorut(i) = persona. Aan = any other. Bhaant(i) = like. Ikk Baar = only once. Kusmul = sins. Jaat(i) = run away. 4.
MEANING: My heart blooms to "see" my dear Friend (Waheguru), which is fully detached from the world. Pause. Waheguru is the persona of bliss, comforts, and a high spiritual state; none else is like Him. 1.
By reciting His Naam even once (with full love, faith, and dedication), millions of sins are washed away. 2. All one's troubles go away when he sings Waheguru's praise, and he attains peace in mind. 3.

Imbued in His love, drink the Amrit of His sweet Naam with your tongue, (enjoy the sweetness of His Naam by reciting it), oh Nanak. 4.4.15.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸਾਜਨਾ ਸੰਤ ਆਉ ਮੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਆਨਦਾ ਗੁਨ ਗਾਇ ਮੰਗਲ ਕਸਮਲਾ ਮਿਟਿ ਜਾਹਿ ਪਰੇਰੈ॥ 1॥ ਸੰਤ ਚਰਨ ਧਰਉ ਮਾਥੈ ਚਾਦਨਾ ਗ੍ਰਿਹਿ ਹੋਇ ਅੰਧੇਰੈ॥ 2॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਕਮਲੁ ਬਿਗਸੈ ਗੋਬਿੰਦ ਭਜਉ ਪੇਖਿ ਨੇਰੈ॥ 3॥ ਪ੍ਰਭ ਕ੍ਰਿਪਾ ਤੇ ਸੰਤ ਪਾਇ ਵਾਰਿ ਵਾਰਿ ਨਾਨਕ ਉਹ ਬੇਰੈ॥ 4॥5॥16॥

Kaanrra Meha 5: Saajna Sunt aaou mayraiy. 1. Ruhaou. Anunda, Goon gaayay mungul, kusmulaa mit(i) jaah(i) purayraiy. 1. Sunt Churn dhuroun maathaiy, chaandna greh(i) hoyay undhaiyraiy. 2. Sunt persad(i) kumul(u) bigsaiy, Gobind bhujou paykh(i) nayraiy. 3. Prubh kirpa tay Sunt paayay, vaar(i), vaar(i) Nanak, oh bayraiy. 4.5.16.

Word Meaning: Anunda = blissfulness. Goon Mungul = virtues of Waheguru as a source of joy. Kusmulaa = sins. Mit(i) = erased. Purayraiy = far away. 1. Chaandna = enlightenment. Greh(i) Undharaiy = in dark mind. 2. Kumul(u) = lotus; heart. Bigsaiy = blooms. Paykh(i) = to see. Nayraiy = near. Bayraiy = time. 4.

MEANING: Come to my heart, oh my respected friend, Guru. Pause.

One enjoys bliss when he sings the pleasurable praise of Waheguru; at the same time, all his sins are eradicated far away. 1. When I put my forehead at the Feet of the Guru (surrender myself), my dark mind gets enlightened. 2.

With the grace of the Guru, my heart blooms like a lotus; I recite Waheguru's Naam and feel Him very close to me. 3. I am a sacrifice for the moment (the moment was extremely lucky for me) when I got connected with the Guru with the grace of Waheguru, oh Nanak. 4.5.16.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਚਰਨ ਸਰਨ ਗੋਪਾਲ ਤੇਰੀ॥ ਮੋਹ ਮਾਨ ਧੋਹ ਭਰਮ ਰਾਖਿ ਲੀਜੈ ਕਾਟਿ ਬੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਬੂਡਤ ਸੰਸਾਰ ਸਾਗਰ॥ ਉਧਰੇ ਹਰਿ ਸਿਮਰਿ ਰਤਨਾਗਰ॥ 1॥ ਸੀਤਲਾ ਹਰਿ ਨਾਮੁ ਤੇਰਾ॥ ਪੂਰਨੋ ਠਾਕੁਰ ਪ੍ਰਭ ਮੇਰਾ॥ 2॥ ਦੀਨ ਦਰਦ ਨਿਵਾਰਿ ਤਾਰਨ॥ ਹਰਿ ਕ੍ਰਿਪਾਨਿਧਿ ਪਤਿਤ ਉਧਾਰਨ॥ 3॥ ਕੋਟਿ ਜਨਮ ਦੂਖ ਕਰਿ ਪਾਇਓ॥ ਸੁਖੀ ਨਾਨਕ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ॥ 4॥6॥17॥

Kaanrra Mehla 5: Churn shern Gopal Tayri. Moh, maan, dhoh, bherm, raakh(i) leejaiy kaat(i) bayri. 1. Ruhaou. Boodut sunsaar saagur. Oodhray Hur(i) simer(i) Rutnaagur. 1. Seetla Hur(i) Naam Tayra. Poorno Tthaakur Prubh mayra. 2. Deen derd nivaar(i) Taarun. Hur(i) Kirpanidh(i), putit oodhaarun. 3. Koat(i) junum dookh kur(i) paayo. Sookhi Nanak, Gur(i) Naam(u) drirraayo. 4.6.17.

Word Meaning: Moh = worldly attachments. Dhoh = deceit. Bherm = illusions. Bayri = chains of Maya. Pause. Boodut = drowning. Oodhray = salvaged. Rutnaagur = mine of jewels (noble qualities) (God). Seetla = source of peacefulness. Poorno = omnipresent. 2. Deen = (of) the humble (helpless). Nivaar(i) = remove; eradicate. Taarun = ship; salvager (God). Kirpa Nidh(i) = treasure (source) of kindness. Putit = immoral. Oodharun = salvager; purifier. 3. Sookhi = blissful 4.

MEANING: Your Naam is my biggest shelter, oh Waheguru. Kindly protect me from my worldly attachments, my pride (ego), my deceitful nature, and my illusions of Maya by severing my bonds with them. Pause.

I was drowning in the world-sea (in attractions of Maya), but was saved by reciting the Naam of Waheguru, which is the mine of jewel-like noble qualities. 1.

My Lord is omnipresent, and His Naam is the source of peacefulness. 2.

He is the ship to ferry us across the world sea, and is the destroyer of the suffering of the humble. The source of kindness, Waheguru, salvages even the immoral. 3.

One is given human life after suffering through countless other forms of life. He enjoys eternal bliss (merges into Waheguru) by constantly reciting His Naam, oh Nanak. 4.6.17.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਧਨਿ ਉਹ ਪ੍ਰੀਤਿ ਚਰਨ ਸੰਗਿ ਲਾਗੀ॥ ਕੋਟਿ ਜਾਪ ਤਾਪ ਸੁਖ ਪਾਏ ਆਇ ਮਿਲੇ ਪੂਰਨ ਬਡਭਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਮੋਹਿ ਅਨਾਥੁ ਦਾਸੁ ਤੇਰਾ ਅਵਰ ਓਟ ਸਗਲੀ ਮੋਹਿ ਤਿਆਗੀ॥ ਭੋਰ ਭਰਮ ਕਾਟੇ ਪ੍ਰਭ ਸਿਮਰਤ ਗਿਆਨ ਅੰਜਨ ਮਿਲਿ ਸੋਵਤ ਜਾਗੀ॥ 1॥ ਤੂ ਅਥਾਹੁ ਅਤਿ ਬਡੇ ਸੁਆਮੀ ਕ੍ਰਿਪਾ ਸਿੰਧੁ ਪੂਰਨ ਰਤਨਾਗੀ॥ ਨਾਨਕੁ ਜਾਚਕੁ ਹਰਿ ਹਰਿ ਨਾਮ ਮਾਗੈ ਮਸਤਕੁ ਆਨਿ ਧਰਿਓ ਪ੍ਰਭ ਪਾਗੀ॥ 2॥7॥18॥

Kaanrra Mehla 5: Dhun(i) oh preet(i), Churn sung(i) laagi. Koat(i) jaap, taap, sookh paayay, aayay milay poorun bhudbhaageen. 1. Ruhaou. Moh(i) anath(u), daas(u) Tayra, uver oat suglee moh(i) tiyaagi. Bhor bherm kaatay Prubh simrut, Giyan unjun mil(i) sovut jaagi. 1. Tu athaah(u), ut(i) budday Soami, Kirpa-sindh(u), Poorun Rutnaagi. Nanak(u) jaachuk(u) Hur(i), Hur(i) Naam maangaiy, mustuk(u) aan(i) dhuriyo Prubh paageen. 2.7.18.

Word Meaning: Dhun(i) = great. Preet(i) = affection. Jaap = recitation of mantras. Taap = self-affliction to please some deity. Budbhaageen = with great fortune. Pause. Anaath = shelterless. Uver = others. Oat = shelter. Tiyaagi = gave up. Bhor Bherm = even a small misconception. Giyan Unjun = kohl of Divine Knowledge. Sovut = sleeping (intoxicated with Maya). Jaagi = awakened. 1. Athaah(u) = unfathomable. Ut(i) Budday = extremely large. Kirpa Sindh(u) = ocean of benevolence. Rutnaagi = mine of jewels (noble qulaities). Jaachuk(u) = beggar. Mustk(u) Dhuriyo Paageen = placed forehead at His Feet (surrendered completely). 2.

MEANING: That affection is truly great which is with Waheguru's Naam. With his great fortune, when one connects with Waheguru (by reciting His Naam), he enjoys bliss that even millions of recitations of ritualistic mantras and self-torture cannot provide. Pause.

Spiritually orphan, I am Your slave, and giving up all other possible supports, I have come to Your shelter, oh Waheguru. Waheguru's Naam is that kohl (which is supposed to improve one's eyesight) of Divine Knowledge which enlightens one's mind, which is under the intoxication of Maya, and clears even a small misbelief. 1.

You are extremely great, unfathomable, ocean of benevolence, omnipresent, and the mine of jewel-like virtues, oh Lord. I am a beggar at Waheguru's Door, have surrendered myself to Him, and beg for His Naam, oh Nanak. 2.7.18.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਕੁਚਿਲ ਕਠੋਰ ਕਪਟ ਕਾਮੀ॥ ਜਿਉ ਜਾਨਹਿ ਤਿਉ ਤਾਰਿ ਸੁਆਮੀ॥ 1॥ਰਹਾਉ॥ ਤੂ ਸਮਰਥੁ ਸਰਨਿ ਜੋਗੁ ਤੂ ਰਾਖਹਿ ਅਪਨੀ ਕਲ ਧਾਰਿ॥ 1॥ ਜਾਪ ਤਾਪ ਨੇਮ ਸੁਚਿ ਸੰਜਮ ਨਾਹੀ ਇਨ ਬਿਧੇ ਛੁਟਕਾਰ॥ ਗਰਤ ਘੋਰ ਅੰਧ ਤੇ ਕਾਢਹੁ ਪ੍ਰਭ ਨਾਨਕ ਨਦਰਿ ਨਿਹਾਰਿ॥ 2॥8॥19॥

Kaanrra Mehla 5: Koochil, kutthoar, kupt, kaami. Jiyoun jaaneh(i), tiyoun taar(i) Soami. 1. Ruhaou. Tu sumruth(u), shern(i) joag(u), Tu raakheh(i) Apni kul dhaar(i). 1. Jaap, taap, naym, sooch(i) sunjum, naahi in bidhay chhootkaar. Gert ghor undh tay kaadhou Prubh, Nanak, nudr(i) nihaar(i). 2.18.19.

Word Meaning: Koochil = immoral. Kutthoar = stone-hearted; ruthless. Kupt = deceitful. Kaami = lustful. Taar(i) = ferry across (the world-sea). Pause. Sumruth = omnipotent. Shern(i) Joag(u) = providing shelter. Kul Dhaar(i) =with Your power. 1. Naym = as principles. Sooch(i) = ritualistic (physical) purity. Sunjum = control on senses. In Bidhay = by such means. Chhootkaar = emancipation. Gert = pit. Ghor Undh = deep darkness. Kaadhou = pull out. Nudr(i) Nihaar(i) = kind Sight.

MEANING: You are omnipotent, the provider of Your shelter, and You protect people with Your power**.** **1.** I am immoral, ruthless, deceitful, and lustful; kindly protect (salvage) me in whatever way You deem appropriate, oh Lord. Pause.

Commented [DSS1]:

None of the efforts, like recitation of ritualistic mantras, self-afflictions, observing some principles, or efforts to control one's senses, emancipates one. Kindly pull me, Nanak, out of the deep and dark pit (of Maya), with Your kind Sight, oh Waheguru. 2.18. 19.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 4॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਨਾਰਾਇਨ ਨਰਪਤਿ ਨਮਸਕਾਰੈ॥ ਐਸੇ ਗੁਰ ਕਉ ਬਲਿ ਬਲਿ ਜਾਈਐ ਆਪਿ ਮੁਕਤੁ ਮੋਹਿ ਤਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਕਵਨ ਕਵਨ ਕਵਨ ਗੁਨ ਕਹੀਐ ਅੰਤੁ ਨਹੀ ਕਛੁ ਪਾਰੇ॥ ਲਾਖ ਲਾਖ ਕਈ ਕੋਰੈ ਕੋ ਹੈ ਐਸੋ ਬੀਚਾਰੇ॥ 1॥
(ਅੰਗ 1302)॥ ਬਿਸਮ ਬਿਸਮ ਬਿਸਮ ਹੀ ਭਈ ਹੈ ਲਾਲ ਗੁਲਾਲ ਰੰਗਾਰੈ॥ ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਰਸੁ ਆਈ ਹੈ ਜਿਉ ਚਾਖਿ ਗੂੰਗਾ ਮੁਸਕਾਰੈ॥ 2॥1॥20॥

Kaanrra Mehla 5, Ghur(u) 4: Ek Onkar Satgur Persad(i): Narayin, Nurput(i) numuskaaraiy. Aiysay Gur kuou bul(i), bul(i) jaayiyaiy, Aap(i) mookt(u), moh(i) taaraiy. 1. Ruhaou. Kuvun, kuvun, kuvun Goon kuhhiyaiy, unt(u) nuhhi kuchh(u) paaraiy. Laakh, laakh koraiy, ko haiy aiyso beechaaray. 1.

(PAGE 1302): Bism, bism, bism hee bhuyyi haiy, Laal, Goolaal Rungaaraiy. Kuhhou Nanak, suntun rus(u) aayi haiy, jiyoun chaakh(i) goonga mooskaaraiy. 2.1.20.

Word Meaning: Narayin = God. Nurput(i) = King of humans. Mookt = free from worldly bonds; emancipated. Pause. Kuvun = which? Unt(u) = end. Paaraiy = other end. Koraiy = millions. Ko = rare. Aiyso = such. 1. Bism = amazement. Laal = Dear. Goolaal Rungaaraiy = dyes in the red colour of His Love. Rus(u) = sweetness. Chaakh(i) = by tasting. Goonga = mute. Mooskaaraiy = smiles. 2.

MEANING: I bow to Waheguru, who is the true (eternal) King (Lord) of humans. I am also a sacrifice for the Guru, who is fully detached from worldly attractions and who emancipates me, too. Pause. Which virtues of Waheguru can we describe because there is no end to His virtues? But there is only one such individual among millions who ponders on His virtues. 1. Those devotees whom the dear Waheguru dyes in the deep red colour of His love are simply amazed to see His wondrous feats. Like a mute, who is unable to describe the taste which he enjoys, Waheguru's saints cannot describe the sweetness of His Naam, which they enjoy, and with which they acquire blissfulness, oh Nanak. 2.1.20.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਨ ਜਾਨੀ ਸੰਤਨ ਪ੍ਰਭ ਬਿਨੁ ਆਨ॥ ਊਚ ਨੀਚ ਸਭ ਪੇਖਿ ਸਮਾਨੋ ਮੁਖਿ ਬਕਨੋ ਮਨਿ ਮਾਨ॥ 1॥ ਰਹਾਉ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹੇ ਸੁਖ ਸਾਗਰ ਭੈ ਭੰਜਨ ਮੇਰੇ ਪ੍ਰਾਨ॥ ਮਨਹਿ ਪ੍ਰਗਾਸੁ ਭਇਓ ਭ੍ਰਮੁ ਨਾਸਿਓ ਮੰਤ੍ਰੁ ਦੀਓ ਗੁਰ ਕਾਨ॥ 1॥ ਕਰਤ ਰਹੇ ਕ੍ਰਤਗ੍ਯ ਕਰੁਣਾਮੈ ਅੰਤਰਜਾਮੀ ਗ੍ਯਾਨ॥ ਆਠ ਪਹਰ ਨਾਨਕ ਜਸੁ ਗਾਵੈ ਮਾਗਨ ਕਉ ਹਰਿ ਦਾਨ॥ 2॥2॥21॥

Kaanrra Mehla 5: Na jaani suntun Prubh bin(u) aan. Ooch, neech, subh paykh(i) smaano, mookh(i) bukno mun(i) maan. 1. Ruhoau. Ghut(i), ghut(i), poor(i) ruhhay Sookh-Saagur, Bhaiy-Bhunjun mayray praan. Muneh(i) pergaas(u) bhuyyo, bherm naasiyo, Muntar(u) deeyo Gur kaan. 1. Kert ruhhay kertugeh, Kuroonamaiy, Untarjaami Giyan. Aatth pehr Nanak jus(u) gaavaiy maangun kuou Hur(i) daan. 2.2.21.

Word Meaning: Jaani = acknowledge. Aan = any other. Ooch = high. Neech = low. Smaano = equal. Bukno = to say (sing Praise). Mun(i) Maan = to accept (obey His Will). Pause. Poor Ruhhay = fully present. Sookh-Saagur = ocean (source) of comforts (God). Bhaiy-Bhunjun = destroyer of worldly fears. Praan = (basis of) life. Pergaas(u) = enlightenment. Bherm(u) = illusion. Kaan = (in the) ear. 1. Kert Ruhhay = they do. Kertugeh = grateful. Kuroonamaiy = merciful (God). Giyaan = Waheguru's virtues. Aatth Pehr = twenty-four hours. Daan = donation. 2.

MEANING: Waheguru's saints do not recognize any other power than Waheguru. They see Him equally present in the high and the low, obey His Will, and sing His praise. Pause.

The ocean (source) of all comforts, Waheguru, is the destroyer of all fears, is fully present in every heart, and is the basis of my life. With Waheguru's Naam as the Mantra that the Guru gave me in my ear (to which I listened carefully), my mind has been enlightened, and all my worldly fears and my misbeliefs have run away. 1.
The grateful saints of Waheguru sing praise of the knowledge (virtues) of Waheguru, which is an embodiment of mercy, and is omniscient. I also sing His praise all twenty-four hours to beg for the donation of His Naam, oh Nanak. 2.2.21.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਕਹਨ ਕਹਾਵਨ ਕਉ ਕਈ ਕੇਤੈ॥ ਐਸੋ ਜਨੁ ਬਿਰਲੋ ਹੈ ਸੇਵਕੁ ਜੋ ਤਤ ਜੋਗ ਕਉ ਬੇਤੈ॥ 1॥ਰਹਾਉ॥ ਦੁਖੁ ਨਾਹੀ ਸਭੁ ਸੁਖੁ ਹੀ ਹੈ ਰੇ ਏਕੈ ਏਕੀ ਨੇਤੈ॥ ਬੁਰਾ ਨਹੀ ਸਭੁ ਭਲਾ ਹੀ ਹੈ ਰੇ ਹਾਰ ਨਹੀ ਸਭ ਜੇਤੈ॥ 1॥ ਸੋਗੁ ਨਹੀ ਸਦਾ ਹਰਖੀ ਹੈ ਰੇ ਛੋਡਿ ਨਾਹੀ ਕਿਛੁ ਲੇਤੈ॥ ਕਹੁ ਨਾਨਕ ਜਨੁ ਹਰਿ ਹਰਿ ਹਰਿ ਹੈ ਕਤ ਆਵੈ ਕਤ ਰਮਤੈ॥ 2॥3॥22॥

Kaanrra Mehla 5: Kehn kuhaavun kuou kuyyi kaytaiy. Aiyso jun(u) birlo haiy sayvuk, jo Tutt joag kuou baytaiy. 1. Ruhaou. Dookh(u) naahi, subh(u) sookh(u) hee haiy ray, Aikaiy Aikee naytaiy. Booraa nuhhi, subh(u) bhulaa hee haiy ray, haar nuhhi, subh jaytaiy. 1. Soag nuhhi, sudaa herkhi haiy ray, chhoad(i) naahi, kichh(u) laytaiy. Kuhhou Nanak, jun(u) Hur(i), Hur(i), Hur(i) haiy, kut aavaiy, kut rumtaiy. 2.3.22.

Word Meaning: Kehn = to say. Kuhaavun = to be called. Birlaiy = rare. Tutt(u) = the root of the world (God). Joag = union. Baytaiy = knows. Pause. Aikaiy Aikee = One and Only (God). Naytaiy = (sees with) eyes. Boora = bad. Bhulaa = good. Haar = defeat; loss. Jaytaiy = win; profit. 1. Soag(u) = grief; sadness. Herkhi = happiness. Chhoad Naahi = do not opt for. Kut Aavut = why come again; reborn. Kut Rumtaiy = where goes (nowhere) does not die again. 2.

MEANING: There are many who talk about Waheguru, and call themselves religious leaders, but there is a rare devotee who makes a connection with the root of the universe (Waheguru), and is knowledgeable about Him. Pause.
Those who see only the "One" (Waheguru) everywhere with their eyes, feel no discomfort (suffering); it is all comfort for them in every situation. They do not say that something is bad for them; they think that every happening is good for them. They do not think that they have lost anything; they always feel that they have won something. 1.
They never feel aggrieved anytime; they are always happy; they do not accept (trade) anything for Waheguru's Naam. Such devotees become like Waheguru, and then they do not die again, and are never reborn (as they merge with Waheguru), oh Nanak. 2.3.22.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਹੀਏ ਕੋ ਪ੍ਰੀਤਮੁ ਬਿਸਰਿ ਨਾ ਜਾਇ॥ ਤਨ ਮਨ ਗਲਤ ਭਏ ਤਿਹ ਸੰਗੇ ਮੋਹਨੀ ਮੋਹਿ ਰਹੀ ਮੋਰੀ ਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੈ ਜੈ ਪਹਿ ਕਹਉ ਬ੍ਰਿਥਾ ਹਉ ਅਪੁਨੀ ਤੇਉ ਤੇਉ ਗਹੇ ਰਹੇ ਅਟਕਾਇ॥ ਅਨਿਕ ਭਾਤਿ ਕੀ ਏਕੈ ਜਾਲੀ ਤਾ ਕੀ ਗੰਠਿ ਨਹੀ ਛੋਰਾਇ॥ 1॥ ਫਿਰਤ ਫਿਰਤ ਨਾਨਕ ਦਾਸੁ ਆਇਓ ਸੰਤਨ ਕੀ ਸਰਨਾਇ॥ ਕਾਟੇ ਅਗਿਆਨ ਭਰਮ ਮੋਹ ਮਾਇਆ ਲੀਓ ਕੰਠਿ ਲਗਾਇ॥ 2॥4॥23॥

Kaanrra Mehla 5: Heeyay ko Preetum(u) bisser(i) na jaayay. Tun,mun, gult bhuyyay tih sungay, mohini moh(i) ruhhi mori maayay. 1. Ruhaou. Jaiy, jaiy peh(i) kuhhoun birtha huoun apuni, tayoo, tayoo guhhay, ruhhay utkaayay. Anik bhaant(i) kee aikaiy jaali, ta kee guntth(i) muhhi chhoraayay. 1. Phirt, phirt Nanak daas(u) aayo, suntun kee shernaayay. Kaatay ugiyaan, bherm, moh Maya, leeyo kuntth(i) lugaayay. 2.4.23.

Word Meaning: Heeyay = in heart (memory) Gult Bhuyyay = intoxicated. Tih = that (Maya). Mohini = attractive (Maya). Moh(i) = captivates. Mori Maayay = oh, my mother. Pause. Jaiy Jaiy = whomever. Birtha = painful situation; suffering. Tayoo = the same. Guhhay = are in the grip of. Ruhhay Utkaayay = are stuck. Bhaant(i) = kinds. Jaali = net (of Maya).

Guntth(i) = knot; bond. Chhoraayay = become free. 1. Phirt, Phirt = trying many places. Ugiyaan = ignorance. Bherm = illusions. Kuntth(i) Lugaayay = embrace; hug. 2.
MEANING: One should never forget Waheguru. Without Waheguru's Naam at heart, one's mind is captivated by the attractions of Maya, and he stays intoxicated by his body and mind, enjoying its luxuries, oh my mother. Pause.
Whomever I tell my mental suffering due to the attractions of Maya, I find him trapped in the same net of Maya, and stuck in there (they are unable to break the bonds of Maya). Maya affects people in many different ways, but its net is the same, from which people cannot break free. 1. After trying many different places for help, I have finally sought the shelter of the holy saints (the Guru) as their slave. They embraced me with affection, and cleared my ignorance and my misconceptions, and broke my bonds with Maya, oh Nanak. 2.4.23.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਆਨਦ ਰੰਗ ਬਿਨੋਦ ਹਮਾਰੈ॥ ਨਾਮੋ ਗਾਵਨੁ ਨਾਮੁ ਧਿਆਵਨੁ ਨਾਮੁ ਹਮਾਰੇ ਪ੍ਰਾਨ ਅਧਾਰੈ॥ 1॥ ਰਹਾਉ॥ ਨਾਮੋ ਗਿਆਨੁ ਨਾਮੁ ਇਸਨਾਨਾ ਹਰਿ ਨਾਮੁ ਹਮਾਰੇ ਕਾਰਜ ਸਵਾਰੈ॥ ਹਰਿ ਨਾਮੋ ਸੋਭਾ ਨਾਮੁ ਬਡਾਈ ਭਉਜਲੁ ਬਿਖਮੁ ਨਾਮੁ ਹਰਿ ਤਾਰੈ॥ 1॥ ਅਗਮ ਪਦਾਰਥ ਲਾਲ ਅਮੋਲਾ ਭਇਓ ਪਰਾਪਤਿ ਗੁਰ ਚਰਨਾਰੈ॥ ਕਹੁ ਨਾਨਕ ਪ੍ਰਭ ਭਏ ਕ੍ਰਿਪਾਲਾ ਮਗਨ ਭਏ ਹੀਅਰੇ ਦਰਸਾਰੈ॥ 2॥5॥24॥
Kaanrra Mehla 5: Anund, rung, binod humaaraiy. Naamo gaavun, Naam(u) dhiyaavun(u), humaaray praan adhaaraiy. 1. Ruhaou. Naamo Giyan(u), Naam(u) ishnaana, Hur(i) Naam(u) humaaray kaaruj suvaaraiy. Hur(i) Naamo sobha, Naam(u) budaayi, bhuoujul(u) bikhum(u), Naam(u) Hur(i) taaraiy. 1. Agumm pudaaruth laal amoala, bhuyyo praaput Gur Churnaaraiy. Kuhhou Nanak, Prubh bhuyyay kirpaala, mugun bhuyyay heeuray Dersaaraiy. 2.5.24.
Word Meaning: Anund = bliss. Rung, Binod = enjoyments. Naamo = only Naam(u). Pause. Ishnaana = dip at holy places. Kaaruj Suvaaraiy = gives success in all tasks. Sobha = fame; praise. Budaayi = respect. Bhuoujul(u) = world-sea. Bikhum(u) = very tough (to swim across). 1. Agumm = inaccessible. Pudaaruth = invaluable thing (Waheguru's Naam). Laal = ruby. Amola = priceless. Churnaaraiy = by Guru's Feet (Shabad). Mugun = intoxicated; indifferent to others. Dersaaraiy = Sight. 2.
MEANING: Waheguru's Naam is the basis of my life, and I sing and recite only His Naam; and now I always feel blissful as if I am enjoying all the comforts of life. Pause.
Waheguru's Naam is the source of Divine Knowledge, and is like taking a dip in holy places (I do not need them); the Naam brings success to me in all my tasks. Waheguru's Naam is the cause of one's fame and respect in society, and it ferries him across the world sea, which is otherwise impossible to swim. 1.
Waheguru's Naam is a priceless ruby, and is inaccessible (with one's own efforts), and can be realized only with the Guru's Shabad. With Waheguru's benevolence, I have seen Him in my heart, and now I am so intoxicated with His Sight that I am indifferent to my surroundings, oh Nanak. 2.5.24.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸਾਜਨ ਮੀਤ ਸੁਆਮੀ ਨੇਰੋ॥ ਪੇਖਤ ਸੁਨਤ ਸਭਨ ਕੈ ਸੰਗੇ ਥੋਰੈ ਕਾਜ ਬੁਰੋ ਕਹ ਫੇਰੋ॥ 1॥ ਰਹਾਉ॥ ਨਾਮ ਬਿਨਾ ਜੇਤੋ ਲਪਟਾਇਓ ਕਛੂ ਨਹੀ ਨਾਹੀ ਕਛੂ ਤੇਰੋ॥ ਆਗੈ ਦ੍ਰਿਸਟਿ ਆਵਤ ਸਭ ਪਰਗਟ ਈਹਾ ਮੋਹਿਓ ਭਰਮ ਅੰਧੇਰੋ॥ 1॥ ਅਟਕਿਓ ਸੁਤ ਬਨਿਤਾ ਸੰਗ ਮਾਇਆ ਦੇਵਨਹਾਰੁ ਦਾਤਾਰੁ ਬਿਸੇਰੋ॥
(ਅੰਗ 1303)॥ ਕਹੁ ਨਾਨਕ ਏਕੈ ਭਾਰੋਸਉ ਬੰਧਨ ਕਾਟਨਹਾਰੁ ਗੁਰੁ ਮੇਰੋ॥ 2॥6॥25॥
Kaanrra Mehla 5: Saajun, meet Soami nayro. Paykhut, soonut, subhun kaiy sungay, thoraiy kaaj,booro keh fayro. 1. Ruhaou. Naam binaa jayto luptaayo, kuchhoo nuhhi, naahi kuchh(u) tayro. Aagaiy drisht(i) aavut subh pergut, eehaan mohiyo bherm undhayro. 1. Utkiyo soot bunita sung Maaya, Dayvunhaar(u) Dataar(u) bisayro.

(PAGE 1303): Kuhhou Nanak, Aikaiy bharosou, bundhun kaatunhaar(u) Gur(u) mayro. 2.6.25.

Word Meaning: Nayro = close by. Paykhut = sees. Soonut = listens. Thoraiy Kaaj = for tasks of short life. Booro Fayro = bad deeds. Keh = what for? Pause. Luptaayo = cling to; attached to. Aagaiy = next world; Waheguru's Court. Drisht(i) Pergut = clearly visible. Eehaan = here, in this world. Mohiyo = captivated; deceived. 1. Utkiyo = stuck Soot = sons; children. Bunita = wife Bisayro = forgotten. Aikaiy Bharosou = faith in "One". Bundhun = bonds; chains. 2.

MEANING: (People do not realize, but) the friendly and helpful Lord is very close to all of us, and sees and hears everything. So, why should one commit bad deeds for a short human life? Pause. Everything, other than Waheguru's Naam, which the man is attached to, is not his, and that will never be his forever. Because of the darkness of his ignorance, the man is captivated by the attractions of Maya (and commits sins to enjoy more of them) in this world, but his every deed becomes clearly visible to Waheguru in His Court. 1.

He clung to his children, his wife, and his wealth, and completely forgot Waheguru, the provider and donor of everything. But I have faith only in the "One" Waheguru, and my Guru is my emancipator, oh Nanak. 2.6.25.

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ਕਾਨੜਾ ਮਹਲਾ 5॥ ਬਿਖੈ ਦਲੁ ਸੰਤਨਿ ਤੁਮ੍ਹਰੈ ਗਾਹਿਓ॥ ਤੁਮਰੀ ਟੇਕ ਭਰੋਸਾ ਠਾਕੁਰ ਸਰਨਿ ਤੁਮ੍ਹਾਰੀ ਆਹਿਓ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਜਨਮ ਕੇ ਮਹਾ ਪਰਾਛਤ ਦਰਸਨੁ ਭੇਟਿ ਮਿਟਾਹਿਓ॥ ਭਇਓ ਪ੍ਰਗਾਸੁ ਅਨਦ ਉਜੀਆਰਾ ਸਹਜਿ ਸਮਾਧਿ ਸਮਾਹਿਓ॥ 1॥ ਕਉਨੁ ਕਹੈ ਤੁਮ ਤੇ ਕਛੁ ਨਾਹੀ ਤੁਮ ਸਮਰਥ ਅਥਾਹਿਓ ॥ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਰੰਗ ਰੂਪ ਰਸ ਨਾਮੁ ਨਾਨਕ ਲੈ ਲਾਹਿਓ॥ 2॥7॥26॥

Kaanrra Mehla 5: Bikhaiy dul(u) suntun toomhraiy gaahiyo. Toomri tayk, bhurosa Tthaakur, shern(i) Toomhaari aahiyo. 1. Pause. Junum, junum kay muhha praachhut, Dershun bhayt(i) mitaahiyo. Bhyyo pergaash(u), anund, oojiyaara, sehj(i) smaadh(i) smaahiyo. 1. Kaun kuhhaiy Toom tay kuchh(u) naahi, Toom sumruth, athaahiyo. Kirpa-nidhaan, rung, roop, rus, Naam(u) Nanak laiy laahiyo. 2.7.26.

Word Meaning: Bikhaiy Dul = army of vices (sensual pleasures). Gaahiyo = thrashed; controlled. Aahiyo = wish for. Pause. Muhha Praachhut = huge sins. Mitaahiyo = eradicated. Pergaah(u) = Oojiyaara = enlightenment. Sehj(i) Smaadh(i) = meditation in high spiritual state. 1. Sumruth = omnipotent. Athaahiyo = unfathomable. Rung = enjoyments. Roop = beauty. Rus = sweet tastes. Laahiyo = profit. 2.

MEANING: I have been able to control the whole army of sensual pleasures in the shelter of the holy saints. With full faith in You, I have come to seek Your shelter, oh Lord. Pause.

All the great sins of many lives are erased by the holy Sight of Waheguru. One's mind is enlightened and absorbed in a high spiritual state, and he feels blissful. 1.

Who can say (doubt) that (being invisible) You cannot do anything, oh Waheguru? In fact, You are omnipotent, and unfathomable. You are the treasure (inexhaustible source) of kindness, and I, Nanak, have acquired the benefit (wealth) of Your Naam, which is all enjoyment, beauty, and all sweet tastes for me, oh Waheguru. 2.7.26.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਬੂਡਤ ਪ੍ਰਾਨੀ ਹਰਿ ਜਪਿ ਧੀਰੈ॥ ਬਿਨਸੈ ਮੋਹੁ ਭਰਮੁ ਦੂਖੁ ਪੀਰੈ॥ 1॥ ਰਹਾਉ॥ ਸਿਮਰਉ ਦਿਨੁ ਰੈਨਿ ਗੁਰ ਕੇ ਚਰਨਾ॥ ਜਤ ਕਤ ਪੇਖਉ ਤੁਮਰੀ ਸਰਨਾ॥ 1॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਇਆ॥ ਗੁਰ ਭੇਟਤ ਨਾਨਕ ਸੁਖੁ ਪਾਇਆ॥ 2॥8॥27॥

Kaanrra Mehla 5: Boodut praani Hur(i) jup(i) dheeraiy. Binsaiy, moh(u), bherm(u), dookh peeraiy. 1. Ruhaou. Simeroun din raiyn(i) Gur kay Churna. Jut, kut paykhoun, Toomri sherna. 1. Sunt persad(i) Hur(i) kay Goon gaaya. Gur bhaytut Nanak sookh(u) paaya. 2.8.27.

Word Meaning: Boodut = drowning. Dheeraiy = picks up courage. Binsaiy = vanish. Pause. Jut Kut = wherever. Paykhoun = I see. Sherna = support. Bhaytut = on meeting with. 2.
MEANING: The man drowning in the word-sea, picks up courage by reciting Waheguru's Naam, when all his suffering due to his worldly attachments, and his misbeliefs is eradicated. Pause. I recite Guru's Shabad day and night, and find Waheguru's support wherever I look. 1. I sing Waheguru's praise with the grace of the Guru, and enjoy blissfulness (all comforts) on meeting with Him (surrendering to the Guru), oh Nanak. 2.8.27.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਸਿਮਰਤ ਨਾਮੁ ਮਨਹਿ ਸੁਖੁ ਪਾਈਐ॥ ਸਾਧ ਜਨਾ ਮਿਲਿ ਹਰਿ ਜਸੁ ਗਾਈਐ॥ 1॥ ਰਹਾਉ॥ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਭ ਰਿਦੈ ਬਸੇਰੋ॥ ਚਰਨ ਸੰਤਨ ਕੈ ਮਾਥਾ ਮੇਰੋ॥ 1॥ ਪਾਰਬ੍ਰਹਮ ਕਉ ਸਿਮਰਹੁ ਮਨਾ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਹਰਿ ਜਸੁ ਸੁਨਾ॥ 2॥9॥28॥

Kaanrra Mehla 5: Simrut Naam(u) muneh(i) sookh(u) paayiyaiy. Sadh junaa mil(i) Hur(i) jus(u) gaayiyaiy. 1. Ruhaou. Kur(i) kirpa, Prubh ridaiy busayro. Churn suntun kaiy, maatha mayro. 1. Parbrahm kuou simerou munaa. Gurmukh(i), Nanak Hur(i) jus(u) soonaa. 2.9.28.
Word Meaning: Busayro = embedded; enshrined. Maatha = forehead. 1.
MEANING: One enjoys mental bliss when he recites Waheguru's Naam and sings His praise in the company of the holy saints. Pause.
I place my head on the feet of the holy saints (show full respect) with whose grace I have been able to embed Waheguru (His Naam) in my heart. 1.
I recite Waheguru's Naam with my mind (full concentration), and listen to His praise in the shelter of the Guru, oh Nanak. 2.9.28.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਮੇਰੇ ਮਨ ਪ੍ਰੀਤਿ ਚਰਨ ਪ੍ਰਭ ਪਰਸਨ॥ ਰਸਨਾ ਹਰਿ ਹਰਿ ਭੋਜਨਿ ਤ੍ਰਿਪਤਾਨੀ ਅਖੀਅਨ ਕਉ ਸੰਤੋਖੁ ਪ੍ਰਭ ਦਰਸਨ॥ 1॥ ਰਹਾਉ॥ ਕਰਨਨਿ ਪੂਰਿ ਰਹਿਓ ਜਸੁ ਪ੍ਰੀਤਮ ਕਲਮਲ ਦੋਖ ਸਗਲ ਮਲ ਹਰਸਨ॥ ਪਾਵਨ ਧਾਵਨ ਸੁਆਮੀ ਸੁਖ ਪੰਥਾ ਅੰਗ ਸੰਗ ਕਾਇਆ ਸੰਤ ਸਰਸਨ॥ 1॥ ਸਰਨਿ ਗਹੀ ਪੂਰਨ ਅਬਿਨਾਸੀ ਆਨ ਉਪਾਵ ਥਕਤਿ ਨਹੀ ਕਰਸਨ॥ ਕਰੁ ਗਹਿ ਲੀਏ ਨਾਨਕ ਜਨ ਅਪਨੇ ਅੰਧ ਘੋਰ ਸਾਗਰ ਨਹੀ ਮਰਸਨ॥ 2॥10॥29॥

Kaanrra Mehla 5: Mayray mun preet(i) Churn Prubh persun. Rusna Hur(i), Hur(i) bhojun(i) triptaani, ukhiun kuou suntokh(u) Prubh Dershun. 1. Ruhaou. Kernun(i) poor(i) ruhhiyo jus(u) Preetum, kulmul doakh, sugul mul hersun. Paavun, dhaavun, Soami sookh puntha, ung, sung kaanya sunt sersun. 1. Shern(i) guhhi Poorun Abinaashi, aan oopaav thukut(i) nuhhi kersun. Kur(u) geh(i) leeyay Nanak jun Apnay, undh ghor saagur nuhhi mersun. 2.10. 29.
Word Meaning: Persun = to touch. Bhojun(i) = food. Triptaani = Suntokh(u) = contentment. Dershun = Sight. Pause. Kurnun(i) = in ears. Poor(i) Ruhhiyo = always full. Kulmul = sins. Doakh = vices. Mul = filth. Hersun = destroyer. Paavun = pious. Dhaavun Soami Puntha = rushing to the path leading to union with the Lord. Ung = limbs. Kaaya = body. Sersun = zestful. 1. Poorun = omnipresent. Abinaashi = immortal. Aan Oopaav = other efforts. Thukhut (i) Nuhhi = are not tired. Kersun = doing. Kur(u) Geh(i) = holding by the hand. Undh Ghor = extreme dark. 2.
MEANING: I have deep love (longing) in my mind to touch the Feet of Waheguru (seek His shelter). My tongue is content to enjoy the food of Waheguru's Naam (by reciting it), and my eyes get contentment to have His Sight. Pause. My ears are contented to listen to the praise of my Dear all the time because of which all the filth of my sins and vices is destroyed (washed away). The feet of the holy saints rush to walk on the enjoyable path leading to union with Waheguru, and their bodies and all their limbs feel blissful. 1.
Those who take shelter of the omnipresent and the immortal Waheguru do not need to exhaust themselves trying other means to find salvation. Waheguru pulls out His devotees

Commented [DS3]:

by holding them by the hand, and they do not drown in the deep, extremely dark world-sea, oh Nanak. 2.10.29.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਕੁਹਕਤ ਕਪਟ ਖਪਟ ਖਲ ਗਰਜਤ ਮਰਜਤ ਮੀਚੁ ਅਨਿਕ ਬਰੀਆ॥ 1॥ ਰਹਾਉ॥ ਅਹੰ ਮਤ ਅਨ ਰਤ ਕੁਮਿਤ ਹਿਤ ਪ੍ਰੀਤਮ ਪੇਖਤ ਕ੍ਰਮਤ ਲਾਖ ਗਰੀਆ॥ 1॥ ਅਨਿਤ ਬਿਉਹਾਰ ਅਚਾਰ ਬਿਧਿ ਹੀਨਤ ਮਮ ਮਦ ਮਾਤ ਕੋਪ ਜਰੀਆ॥ ਕਰੁਣ ਕ੍ਰਿਪਾਲ ਗੋਪਾਲ ਦੀਨ ਬੰਧੁ ਨਾਨਕ ਉਧਰੁ ਸਰਨਿ ਪਰੀਆ॥ 2॥11॥30॥

Commented [DSS4]: d

Kaanrra Mehla 5: Koohkut, kupt, khupt, khul gerjut, merhut meech(u) anil buriya. 1. Ruhaou. Ahun mut, un rut, koomit hit, preetum, paykhut, bhermut laakh guriyaan. 1. Anit biyohaar, achaar, bidh(i) heenut, mum, mud maat, kope juriya. Kroon, kirpal, Gopal, deen-bundh(u), Nanak, oodhur(u) shern(i) puriya. 2.11.30.

Word Meaning: Koohkut = dance like peacocks; incite one's mind. Kupt = deceitfulness. Khupt = destructive. Khul = fools; evil. Gerjut = roar. Merjut = kills. Meech(u) = (spiritual) death. Anik Buriya = countless times. Pause. Ahun Mut = egoistic thinking. Un Rut = imbued in the love of other (Maya). Koomit = misleading (immoral) friends. Hit = love. Preetum = dear. Paykhut = watch. Bhermut = wander through. Guriyaan = streets. 1. Anit Biyohaar = dealing in the perishables. Achaar = character; nature. Bidh(i) Heenut = devoid of customs (societal shame). Mum = attachments. Mud = liquor. Maat = intoxicated. Kope Juriya = burn (suffer) in rage. Kroon = merciful. Deen-Bundh(u) = friend of the humble. Oodhur(u) = protect. 2.

MEANING: (Spiritually) destructive desires and deceitfulness roar in the mind of the foolish, and incite them to commit immoral deeds, as a result of which, they die spiritual death countless times. Pause. People with egocentric minds are imbued with love for other things (sensual enjoyments), make friends with immoral people, love their company, and wander through the countless streets of immorality (seeking immoral acts). 1.

They deal in perishables by their nature, have no societal shame, and are always intoxicated in their ego as a result of which they burn in the fire of their rage. Waheguru is the source of mercy, is always kind, and a friend of the humble; one attains salvation by taking His shelter, oh Nanak. 2.11.30.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਜੀਅ ਪ੍ਰਾਨ ਮਾਨ ਦਾਤਾ॥ ਹਰਿ ਬਿਸਰਤੇ ਹੀ ਹਾਨਿ॥ 1॥ ਰਹਾਉ॥ ਗੋਬਿੰਦ ਤਿਆਗਿ ਆਨ ਲਾਗਹਿ ਅੰਮ੍ਰਿਤੋ ਡਾਰਿ ਭੂਮਿ ਪਾਗਹਿ॥ ਬਿਖੈ ਰਸ ਸਿਉ ਆਸਕਤ ਮੂੜੇ ਕਾਹੇ ਸੁਖ ਮਾਨਿ॥ 1॥ (ਅੰਗ 1304)॥ ਕਾਮਿ ਕ੍ਰੋਧਿ ਲੋਭਿ ਬਿਆਪਿਓ ਜਨਮ ਹੀ ਕੀ ਖਾਨਿ॥ ਪਤਿਤ ਪਾਵਨ ਸਰਨਿ ਆਇਓ ਉਧਰੁ ਨਾਨਕ ਜਾਨਿ॥ 2॥12॥31॥

Kaanraa Mehla 5: Jea, praan, maan, Daata. Hur(i) bisertay hee haan(i). 1. Ruhaou. Gobind tiyaag, aan laageh, Amrito daar(i) bhoom(i) paageh(i). Bikhaiy rus siyoun aasukt moorro, kaahay sookh maan(i). 1.

(PAGE 1304): Kaam(i) kroadh(i), lobh(i) biyaapiyo, junum hee kee khaan(i). Putit paavun shern(i) aayo, oodhur(u) Nanak, jaan(i). 2.12.31.

Word Meaning: Jea = soul. Praan = life. Maan = respect. Daata = Provider. Bisertay Hee = soon after forgetting. Haan(i) = (spiritual) loss. Pause. Tiyaag = giving up; forgetting. Aan Laageh(i) = attached to the other (Maya). Amrito = the immortalizing Naam. Daar(i) = throw. Bhoom(i) Paageh(i) = on the ground. Bikhaiy Rus = enjoying sensual pleasures. Aasukut = attached strongly. Moorro = foolish. Kaahay = how? 1. Biyaapiyo = influenced (overpowered) by. Junum = rebirths. Khaan(i) = mine; source. Putit = immoral. Paavun = Purifier. Jaan(i) = considering Your own. 2.

MEANING: Waheguru is the provider (source) of one's soul, his life, and his pride. One suffers spiritual loss the moment he forgets Him. Pause.
Those who ignore Waheguru and get attached to worldly things are like the people who drop the immortalizing Waheguru's Naam-Amrit on the ground. How can the foolish enjoy any mental comfort when he is strongly attached to poisonous sensual pleasures? 1.
Overpowered by his lust, rage, and greed, such an individual drops into the mine (continuous cycle) of rebirths. I have come to the shelter of the Lord who purifies the immoral, and beg Him to protect me, considering me to be His own, oh Nanak. 2.12.31.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਅਵਿਲੋਕਉ ਰਾਮ ਕੋ ਮੁਖਾਰਬਿੰਦ॥ ਖੋਜਤ ਖੋਜਤ ਰਤਨੁ ਪਾਇਓ ਬਿਸਰੀ ਸਭ ਚਿੰਦ॥ 1॥ ਰਹਾਉ॥ ਚਰਨ ਕਮਲ ਰਿਦੈ ਧਾਰਿ॥ ਉਤਰਿਆ ਦੁਖੁ ਮੰਦ॥ 1॥ ਰਾਜ ਧਨੁ ਪਰਵਾਰੁ ਮੇਰੈ ਸਰਬਸੋ ਗੋਬਿੰਦ॥ ਸਾਧ ਸੰਗਮਿ ਲਾਭੁ ਪਾਇਓ ਨਾਨਕ ਫਿਰਿ ਨ ਮਰੰਦ॥ 2॥13॥32॥
Kaanrra Mehla 5: Avilokoun Ram ko Mookhaarbind. Khojut. Khojut,ruttan paayo, bisree subh chind. 1. Ruhaou. Churn kumul ridaiy dhaar(i). Ootriya dookh(u) mund. Raj dhun(u) pervaar(u) mayraiy, serbso Gobind. Sadh sungum(i) laabh(u) paayo, Nanak, phir na murund. 2.13.32.
Word Meaning: Avilokoun = I see. Mookhaarbind = lotus-like beautiful face. Ruttan = jewel (Naam). Chind = worries. Pause. Dookh Mund = evil suffering. 1. Serbso = everything. Sungum(i) = in the company. Laabh(u) = (spiritual) gain. Murund = die. 2.
MEANING: After searching a great deal, I realized the jewel-like Naam of Waheguru, because of which all my worries are gone. Now I look at His lotus-like, attractive face (in my mind). Pause. By enshrining His lotus-like Feet (His Naam) in my heart, all my evil suffering has been eradicated. 1. Now, Waheguru is everything for me, including the reign of some state, wealth, and my family. I have acquired this invaluable wealth in the shelter of the Guru, and I will never experience spiritual death again, oh Nanak. 2.13.32.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 5॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪ੍ਰਭ ਪੂਜਹੁ ਨਾਮੁ ਅਰਾਧਿ॥ ਗੁਰ ਸਤਿਗੁਰ ਚਰਨੀ ਲਾਗਿ॥ ਹਰਿ ਪਾਵਹੁ ਮਨੁ ਅਗਾਧਿ॥ ਜਗੁ ਜੀਤੋ ਹੋ ਹੋ ਗੁਰ ਕਿਰਪਾਧਿ॥ 1॥ ਰਹਾਉ॥ ਅਨਿਕ ਪੂਜਾ ਮੈ ਬਹੁ ਬਿਧਿ ਖੋਜੀ ਸਾ ਪੂਜਾ ਜਿ ਹਰਿ ਭਾਵਾਸਿ॥ ਮਾਟੀ ਕੀ ਇਹ ਪੁਤਰੀ ਜੋਰੀ ਕਿਆ ਏਹ ਕਰਮ ਕਮਾਸਿ॥ ਪ੍ਰਭ ਬਾਹ ਪਕਰਿ ਜਿਸੁ ਮਾਰਗਿ ਪਾਵਹੁ ਸੋ ਤੁਧੁ ਜੰਤ ਮਿਲਾਸਿ॥ 1॥ ਅਵਰ ਓਟ ਮੈ ਕੋਇ ਨ ਸੂਝੈ ਇਕ ਹਰਿ ਕੀ ਓਟ ਮੈ ਆਸ॥ਕਿਆ ਦੀਨੁ ਕਰੇ ਅਰਦਾਸਿ॥ ਜਉ ਸਭ ਘਟਿ ਪ੍ਰਭੂ ਨਿਵਾਸ॥ ਪ੍ਰਭ ਚਰਨਨ ਕੀ ਮਨਿ ਪਿਆਸ॥ ਜਨ ਨਾਨਕ ਦਾਸੁ ਕਹੀਅਤੁ ਹੈ ਤੁਮ੍ਹਰਾ ਹਉ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿ ਜਾਸ॥ 2॥1॥33॥
Kaanrra Mehla 5, Ghur(u) 5: Ek Onkar Satgur Persad(i): Prubh poojou Naam(u) araadh(i). Gur Satgur Churnee laag(i). Hur(i) paavhou mun(u) Agaadh(i). Jug(u) jeeto ho, ho Gur kirpaadh(i). 1. Ruhaou. Anik pooja mein buhou bidh(i) khoji, sa pooja j(i) Hur(i) bhaavaas(i). Maati kee eh pootri joari, kiyya eh kerm kmaas(i). Prubh baanh pukur(i) jis(u) maarug paavhou, so Toodh junt milaas(i). 1. Uver oat mein koyay na soojhaiy, ikk Hur kee oat mein aas. Kiyya deen(u) kuray ardaas(i). Juou subh ghut(i) Prubh nivaas. Prubh Churnun kee mun(i) piyaas. Jun Nanak daas(u) kuhhiut haiy, Toomhra, huoun bul(i), bul(i) sud bul(i) jaas. 2.1.33.
Word Meaning: Poojou = Arradh(i) = worship; recite Naam. Agaadh(i) = unfathomable. Kirpaadh(i) = kind. Pause. Buhou Bidh(i) = in many different ways. Bhavaas(i) = is liked by. Maati = dust; mud. Pootri = puppet; human body. Kerm Kmaas(i) = perform deeds. Junt = individual; man. Milaas(i) = gets connected with. 1. Uver Oat = other shelter (support). Soojhaiy = think of. Aas = hope. Deen(u) = humble. Piyaas = thirst; longing. Kuhhiut Haiy = is said. 2.

MEANING: Worship Waheguru by reciting His Naam with Satguru's Shabad in His shelter, and you will acquire the unfathomable Waheguru in your heart (He will appear there). With Satguru's benevolence, you will conquer the whole world (all the worldly desires). Pause.
I have searched for many different kinds of worship, but only that worship is accepted by Waheguru that He likes (the recitation of His Naam). The human body is just a puppet of mud, so what noble deeds can it perform on its own? Only that individual gets connected with Waheguru, who puts him on the right path by holding his hand. 1.
I cannot think of any other shelter than that of Waheguru, for which I have the hope that I will be accepted by Him. What a poor man like me prays about, when Waheguru is present in every heart (I do not even know how to pray, but Waheguru knows everything about us). I have a strong yearning for Waheguru's Feet (for His Naam). I, Nanak, am known as Your slave, and I am a sacrifice for You all the time (so grant me Your Naam), oh Waheguru. 2.1.33.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 6॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਗਤ ਉਧਾਰਨ ਨਾਮ ਪ੍ਰਿਅ ਤੇਰੈ॥ ਨਵਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨ ਹਰਿ ਕੇਰੈ॥ ਹਰਿ ਰੰਗ ਰੰਗ ਰੰਗ ਅਨੂਪੇਰੈ॥ ਕਾਹੇ ਰੇ ਮਨ ਮੋਹਿ ਮਗਨੇਰੈ॥ ਨੈਨਹੁ ਦੇਖੁ ਸਾਧ ਦਰਸੇਰੈ॥ ਸੋ ਪਾਵੈ ਜਿਸੁ ਲਿਖਤੁ ਲਿਲੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਸੇਵਉ ਸਾਧ ਸੰਤ ਚਰਨੇਰੈ॥ ਬਾਛਉ ਧੂਰਿ ਪਵਿਤ੍ਰ ਕਰੇਰੈ॥ ਅਠਸਠਿ ਮਜਨੁ ਮੈਲੁ ਕਟੇਰੈ॥ ਸਾਸਿ ਸਾਸਿ ਧਿਆਵਹੁ ਮੁਖੁ ਨਹੀ ਮੋਰੈ॥ ਕਿਛੁ ਸੰਗਿ ਨ ਚਾਲੈ ਲਾਖ ਕਰੋਰੈ॥ ਪ੍ਰਭ ਜੀ ਕੋ ਨਾਮੁ ਅੰਤਿ ਪੁਕਰੋਰੈ॥ 1॥ ਮਨਸਾ ਮਾਨਿ ਏਕ ਨਿਰੰਕੇਰੈ॥ ਸਗਲ ਤਿਆਗਹੁ ਭਾਉ ਦੂਜੇਰੈ॥ ਕਵਨ ਕਹਾ ਹਉ ਗੁਨ ਪ੍ਰਿਅ ਤੇਰੈ॥ ਬਰਨਿ ਨ ਸਾਕਉ ਏਕ ਟੁਲੇਰੈ॥ ਦਰਸਨ ਪਿਆਸ ਬਹੁਤ ਮਨ ਮੇਰੈ॥ ਮਿਲੁ ਨਾਨਕ ਦੇਵ ਜਗਤ ਗੁਰ ਕੇਰੈ॥ 2॥1॥34॥

Kaanrra Mehla 5, Ghur(u) 6: Ek Onkar Satgur Persad(i): Jugut oodhaarun Naam Priyay Tayraiy. Nuvnidh(i), Naam(u) nidhaan Hur(i) kayraiy. Hur(i) rung, rung, rung anoopayraiy. Kaahay ray mun moh(i) mugnayraiy. Naiynhou daykh(u) Sadh dersayraiy. So paavaiy jis(u) likhut(u) lilayraiy. 1. Ruhaou. Sayvoun Sadh, Sunt churnyayraiy. Baanchhou dhoor(i) puvittar kurayraiy. Utth-sutth(i) mujun maiyl(u) kutayraiy. Saas(i), saas(i) dhiyaavhou, mookh(u) nuhhi moraiy. Kichh(u) sung(i) na chaalaiy, laakh kroraiy. Prubh Ji ko Naam(u) unt(i) pookroraiy. 1. Munsa maan(i) Aik Nirunkayraiy. Sugul tiyaagou bhaaou doojayraiy. Kuvun kuhhan, huoun Goon Priyay Tayraiy. Bern(i) na saakoun aik toolayraiy. Dershun piyaas buhout mun mayraiy. Mil(u) Nanak Dev jugut Gur kayraiy. 2.1.34.

Word Meaning: Oodhaarun = salvager. Priyay = Dear. Nuv Nidh(i) = the nine mythical treasures. Kayraiy = of. Rung = forms; appearances. Anoopayraiy = adorable. Moh(i) Mugnayraiy = intoxicated with worldly attachments. Naiynhou = with eyes. Dersayraiy = Sight. Likhut Lilayraiy = prewritten on the forehead. Pause. Churnayraiy = Feet. Baanchhoun = wish; long for. Dhoor(i) = dust. Puvittar Kurayraiy = purifier. Utth-sutth(i) = the 68 (holy places). Mujun = bathing in. Maiyl(u) Kutayraiy = removes the filth. Mookh Nuhhi Moraiy = do not turn face away. Laakh Kroraiy = millions. Unt(i) = at the end. Pookroraiy = comes for help. 1. Munsa Maan(i) Aik = only one wish in mind. Tiyaagou = give up. Bhaaou Doojayaiy = love for the other (Maya). Toolayraiy = the things given. Dev Gur = the greatest god (God of gods). Jugut Kayraiy = of the world. 2.

MEANING: Your Naam, which is like all the nine treasures of the earth, salvages the whole world, oh, my dear Waheguru. You show in many, many beautiful forms, oh Waheguru. Why should the man be imbued with the love of other things? One can see the holy Sight of Waheguru with one's eyes by the grace of the Guru. But only that individual can have Waheguru's Sight (or connect with the Guru) who has such a fortune prewritten on his forehead. Pause.
I wish to serve at the feet of the Guru (with full reverence and dedication), and wish for the dust of His Feet (His Shabad) which purifies the mind, and is like taking dips in all the 68 holy

places to remove the filth (dip at holy places may remove the filth of the body, but NOT of the mind). One should remember Waheguru with every breath, and never turn his face away from Him. One may have wealth worth millions, but nothing accompanies him after death (except for Waheguru's Naam). It is only His Naam which comes to help at the end. 1.
Giving up love for everything else, one should have a single wish – and that should be Waheguru's Naam. How can I sing praise of Your countess virtues when I do not have the ability to express my gratitude even for a single favour of Yours? I have a strong desire for Your holy Sight, kindly connect me, Nanak, with You, oh the Great Guru of the world. 2.1.34.

(ਅੰਗ 1305)॥ ਐਸੀ ਕਉਨ ਬਿਧੇ ਦਰਸਨ ਪਰਸਨਾ॥ 1॥ ਰਹਾਉ॥ ਆਸ ਪਿਆਸ ਸਫਲ ਮੂਰਤਿ ਓਮਗਿ ਹੀਉ ਤਰਸਨਾ॥ 1॥ ਦੀਨ ਲੀਨ ਪਿਆਸ ਮੀਨ ਸੰਤਨਾ ਹਰਿ ਸੰਤਨਾ॥ ਹਰਿ ਸੰਤਨਾ ਕੀ ਰੇਨ॥ ਹੀਉ ਅਰਪ ਦੇਨ॥ ਪ੍ਰਭ ਭਏ ਹੈ ਕਿਰਪੇਨ॥ ਮਾਨੁ ਮੋਹੁ ਤਿਆਗਿ ਛੋਡਿਓ ਤਉ ਨਾਨਕ ਹਰਿ ਜੀਉ ਭੇਟਨਾ॥ 2॥2॥35॥

(PAGE 1305): Aiysi kaun bidhay, Dershun persna. 1. Ruhaou. Aas piyaas, suful moorut(i), oomung(i) heeyo, tersna. 1. Deen, leen, piyaas meen, suntuna, hur(i) suntuna. Hur(i) suntuna kee rayn. Heeou urp dayn. Prubh bhuyyay haiyn kirpayn. Maan(u), moh(i) tiyaag(i) chhodiyo, tuou Nanak Hur(i) Jeeou bhaytna. 2.2.35.

Word Meaning: Kaun Bidhay = what are the means. Pause. Suful Moorut(i) = the Persona (Power) which is the source of all successes. Oomung(i) = in zest. Heeou Tersna = yearning in the heart. 1. Deen = humble. Leen = absorbed; with dedication. Meen = fish. Rayn = dust; serve humbly. Urp = offer. Kirpayn = benevolent. Bhytna = meets. 2.

MEANING: What are the means by which I can have the holy Sight of Waheguru? Pause.
Waheguru is the persona of all successes; I have a longing to have His holy Sight, and my mind is zestful about that. 1.
Just like the fish loves water, I have a great desire to have a sight of Waheguru's saints, wish to offer my mind to them, and wish to humbly serve them. Service to His saints earns Waheguru's benevolence. However, one can connect with Waheguru only when he gives up his ego, and his worldly attachments, oh Nanak. 2.2.35.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਰੰਗਾ ਰੰਗ ਰੰਗਨ ਕੇ ਰੰਗਾ॥ ਕੀਟ ਹਸਤ ਪੂਰਨ ਸਭ ਸੰਗਾ॥ 1॥ ਰਹਾਉ॥ ਬਰਤ ਨੇਮ ਤੀਰਥ ਸਹਿਤ ਗੰਗਾ॥ ਜਲੁ ਹੇਵਤ ਭੂਖ ਅਰੁ ਨੰਗਾ॥ ਪੂਜਾਚਾਰ ਕਰਤ ਮੇਲੰਗਾ॥ ਚਕ੍ ਕਰਮ ਤਿਲਕ ਖਾਟੰਗਾ॥ ਦਰਸਨ ਭੇਟੇ ਬਿਨੁ ਸਤਸੰਗਾ॥ 1॥ ਹਠ ਨਿਗ੍ਰਹਿ ਅਤਿ ਰਹਤ ਬਿਟੰਗਾ॥ ਹਉ ਰੋਗੁ ਬਿਆਪੈ ਚੁਕੈ ਨ ਭੰਗਾ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਤਿ ਤ੍ਰਿਸਨ ਜਰੰਗਾ॥ ਸੋ ਮੁਕਤੁ ਨਾਨਕ ਜਿਸੁ ਸਤਿਗੁਰ ਚੰਗਾ॥ 2॥3॥36॥

Kaanrra Mehla 5: Runga, rung, rungun kay runga. Keet, hust, poorun subh sunga. 1. Ruhaou. Bert naym, teeruth sehit Ganga. Jul(u) hayvut, bhookh ur(u) nunga. Poojchaar kert maylunga. Chukker, kerm, tilk, khaatunga. Dershun bhaytay bin(u) Sutsunga. 1. Hutth nigreh(i) ut(i), reht bitunga. Huoun roag(u) biyaapaiy, chookaiy na bhunga. Kaam, kroadh, ut(i) trishan jurunga. So mookut(u) jis(u) Satgur chunga. 2.3.36.

Word Meaning: Runga, Rung = in many different colours (forms). Keet = ant. Hust = elephant. Poorun = is present. Sunga = with. Pause. Bert = self imposed restrictions. Naym = principles. Seht = including. Hayvut = ice. Poojachar = ritualistic worship. Maylunga = bringing body limbs together (different positions for meditation). Chukker = paint religious symbols on the body. Khaatunga = on the six body parts (two arms, two legs, bust, and face). Dershun Bhayay = efforts to have Waheguru's Sight. 1. Hutth = with persistence of mind. Nigreh(i) = efforts to control the senses. Ut(i) = too many. Bitunga = without legs; stand on the head. Bhunga = separation. Trishan = fire of worldly desires. Jurunga = burns. Chunga = kind; favourable. 2.

MEANING: Waheguru is present in countless forms in every living being, from a small ant to a huge elephant. Pause. Different people try to reach such an omnipresent Waheguru through different approaches, including self-restraint, following the principles of their faiths, and undertaking pilgrimage to holy places, including the river, Ganga. Some endure the suffering of ice-cold water, hunger, and nakedness. Some others perform ritualistic worship in different meditation positions (yoga), while others paint religious symbols on the six parts of their bodies, anoint their foreheads, and perform rituals. But they cannot have Waheguru's Sight without coming to the shelter of the holy saints. 1.
They try many ways to control their senses with the sheer persistence of their mind, and stand on their heads. But they suffer from their selfishness and ego, which are serious diseases, and their separation from Waheguru never goes away. They burn in the fire of their lust, rage, and worldly desires. Only those are emancipated whom Satguru is kind to, oh Nanak. 2.3.36.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 7॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤਿਖ ਬੂਝਿ ਗਈ ਗਈ ਮਿਲਿ ਸਾਧ ਜਨਾ॥ ਪੰਚ ਭਾਗੇ ਚੋਰ ਸਹਜੇ ਸੁਖੈਨੋ ਹਰੇ ਗੁਨ ਗਾਵਤੀ ਗਾਵਤੀ ਗਾਵਤੀ ਦਰਸ ਪਿਆਰਿ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੀ ਕਰੀ ਪ੍ਰਭ ਮੋ ਸਿਉ ਮੋ ਸਿਉ ਐਸੀ ਹਉ ਕੈਸੇ ਕਰਉ॥ ਹੀਉ ਤੁਮਾਰੇ ਬਲਿ ਬਲੇ ਬਲਿ ਬਲੇ ਬਲਿ ਗਈ॥ 1॥ ਪਹਿਲੇ ਪੈ ਸੰਤ ਪਾਇ ਧਿਆਇ ਧਿਆਇ ਪ੍ਰੀਤਿ ਲਾਇ॥ ਪ੍ਰਭ ਥਾਨੁ ਤੇਰੋ ਕੇਹਰੋ ਜਿਤੁ ਜੰਤਨ ਕਰਿ ਬੀਚਾਰੁ॥ ਅਨਿਕ ਦਾਸ ਕੀਰਤਿ ਕਰਹਿ ਤੁਹਾਰੀ॥ ਸੋਈ ਮਿਲਿਓ ਜੋ ਭਾਵਤੋ ਜਨ ਨਾਨਕ ਠਾਕੁਰ ਰਹਿਓ ਸਮਾਇ॥ ਏਕ ਤੂਹੀ ਤੂਹੀ ਤੂਹੀ॥ 2॥1॥37॥

Kaanrra Mehla 5, Ghur(u) 7: Ek Onkar Satgur Persad(i). Tikh boojh(i) guyyi, guyyi mil(i) Sadh junaa. Punch bhaagay chor, sehjay sukhaiyno, Huray Goon gaavti, gaavti, gaavti, Ders piyaar(i). 1. Ruhaou. Jaiysi kurie Prubh mo siyoun, mo siyoun, aiysi huoun kaiysay kuroun. Heeou Toomhaaray bul(i), bulay, bul(i) bulay, bul(i) guyyi. 1. Pehlay paiy Sunt paayayn, dhiyaayay, dhiyaayay preet(i) laayay. Prubh thaan(u) Tayro kehro, jit(u) juntun kur(i) beechaar(u). Anik daas keerut(i) kureh(i) Toohaari. Soyee miliyo jo bhaavto jun, Nanak, Tthaakur ruhhiyo smaayay. Aik Toohi, Toohi, Toohi. 2.1.37.

Word Meaning: Tikh = thirst (desire for worldly attractions). Boojh(i) Guyyi = satisfied. Punch Chor = the five demons. Sehj Sukhaiyno = easily. Ders Piyaar(i) = love for Waheguru's Sight. Pause. Heeou = heart. 1. Pehlay = first of all. Paayayn = feet. Thaan(u) = dwelling. Kehro = which; is like what. Juntun = (of the) living beings. Keerut Kureh = sing praise. Bhaavto = is liked (by You). Toohi = only You. 2.

MEANING: When I sang Waheguru's praise in the shelter of the holy saints, my thirst for all worldly desires was fully satisfied, and the five demons easily ran away (without any special effort on my part). Pause. I do not know how to express my gratitude to Waheguru for the degree of benevolence He has shown me (that I am fully contented); the only thing I can say is that I can sacrifice my life anytime for Him. 1.
People wonder what kind of dwelling Waheguru has where He sits down to plan to look after His living beings. (But without worrying about such ideas) I believe the first thing the man should do is to recite Waheguru's Naam with love and respect by dropping on the feet of the Guru (obeying His Advice). Countless slaves (devotees) of Waheguru sing His praise, but only those get connected with Him whom He likes. Waheguru is present everywhere, and He, and He alone, rules the universe, oh Nanak. 2.1.37.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 8॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤਿਆਗੀਐ ਗੁਮਾਨ ਮਾਨੁ ਪੇਖਤਾ ਦਇਆਲ ਲਾਲ ਹਾ ਹਾ ਮਨ ਚਰਨ ਰੇਨ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਸੰਤ ਮੰਤ ਗੁਪਾਲ ਗਿਆਨ ਧਿਆਨ॥ 1॥ ਹਿਰਦੈ

ਗੋਬਿੰਦ ਗਾਇ ਚਰਨ ਕਮਲ ਪ੍ਰੀਤਿ ਲਾਇ॥ ਦੀਨ ਦਇਆਲ ਮੋਹਨਾ॥ ਕ੍ਰਿਪਾਲ ਦਇਆ ਮਇਆ ਧਾਰਿ॥ ਨਾਨਕੁ ਮਾਗੈ ਨਾਮੁ ਦਾਨੁ॥ ਤਜਿ ਮੋਹੁ ਭਰਮੁ ਸਗਲ ਅਭਿਮਾਨ॥ 2॥1॥38॥

Kaanrra Mehla 5, Ghur(u) 8: EK Onkar Satgur Persad(i): Tiyaagiyaiy goomaan, maan(u), paykhta Duyyal, Laal, Haan, Haan mun Churn rayn. 1. Ruhaou. Hur(i) Sunt munt, Gopal Giyan, dhiyaan. 1. Hirdaiy Gobind gaayay, Churn kumul preet(i) laayay. Deen Duyyal, Mohna. Kirpal, duyya, muyya dhaar(i). Nanak maangaiy Naam(u) daan(u). Tuj(i) moh(u) bherm(u) sugul abhimaan. 2.1.38.

Word Meaning: Tiyaagiyaiy = give up; getting rid of. Goomaan Maan(u) = ego and pride. Paykhta = watches. Ha = yes. Churn Rayn = dust of Feet; recite Naam humbly. Pause. Munt = mantra; Shabad. Giyan = Divine Knowledge; connection with God. 1. Mohna = mind-captivating. Muyya = mercy. Tuj(i) = by giving up. Sugul = all. Abhimaan = ego.

MEANING: Yes, yes, the kind and dear Waheguru is watching all of us; so, getting rid of our ego and pride, we should become humble like the dust of the people's feet. Pause. We should focus our minds on Waheguru's Divine Knowledge with the Guru's Shabad. 1. With love for His lotus-like Feet (His Naam) in mind, one should sing His praise and pray to the mind-captivating and the benevolent-to-the-humble Waheguru that He shows His kindness and His mercy to His devotees. Getting rid of my worldly attachments, misbeliefs, and all ego, I beg for His Naam, oh Nanak. 2.138.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕਹਨ ਮਲਨ ਦਹਨ ਲਹਨ ਗੁਰ ਮਿਲੇ ਆਨ ਨਹੀ ਉਪਾਉ॥ 1॥ ਰਹਾਉ॥ (ਅੰਗ 1306)॥ ਤਟਨ ਖਟਨ ਜਟਨ ਹੋਮਨ ਨਾਹੀ ਡੰਡਧਾਰ ਸੁਆਉ॥ 1॥ ਜਤਨ ਭਾਤਨ ਤਪਨ ਭਰਮਨ ਅਨਿਕ ਕਥਨ ਕਥਤੇ ਨਹੀ ਥਾਹ ਪਾਈ ਠਾਉ॥ਸੋਧਿ ਸਗਰ ਸੋਧਨਾ ਸੁਖੁ ਨਾਨਕ ਭਜੁ ਨਾਉ॥ 2॥2॥39॥

Kaanrra Mehla 5: Prubh kehn, mulun dehn lehn, Gur milay, aan nuhhi oopaaou. Pause.

(PAGE 1306): Tuttun, khuttun, juttun, homun, naahi dund-dhaar(i) sooaaou. Jutun bhaantun, tuppun, bhermun, anik kuthun kuthtay, nuhhi thaah paayi Tthaaoun. Sodh(i), sugur sodhna, sookh(u) Nanak bhuj(u) Naaoun. 2.2.39.

Word Meaning: Mulun = the powerful (five demons). Dehn Lehn = are burned away. Aan = other. Oopaaou = means. Pause. Tuttun = on the banks of rivers. Khuttun = (performing) the six required rituals. Juttun = wear tangled and matted hair. Homun = performing huvuns. Dund-dhaar = the yogis who carry a baton. Sooaaou = achieve objective (union with God). 1. Jutun = efforts. Bhaantun = of many kinds. Tuppun = self-torturing. Bhermun = roaming in distant lands. Anik = countless. Kuthun Kuthay = discuss limits of God. Thaah = depth; limit. Tthaaoun = Waheguru's Residence. Sodh(i) Sodhna = purifying body. All = using every way. 2.

MEANING: When one recites Waheguru's Naam in the shelter of the Guru, all his powerful evil demons (lust, rage, greed, etc.) run away; there is no other way to control them. Pause. No other effort, like living on the banks of holy rivers, performing the six prevalent rituals, wearing tangled and matted hair, performing huvuns, or becoming a yogi, is successful (in controlling the demons and achieving union with Waheguru). 1.

No one can find the limits of the unfathomable Waheguru and the nature of His dwelling by any of the countless efforts, like self-torturing, roaming around in distant lands, or by describing His limits in many different ways. Some people purify their bodies in many different ways, but one enjoys bliss (of union with Waheguru) only by reciting His Naam, oh Nanak. 2.2.39.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 9॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪਤਿਤ ਪਾਵਨੁ ਭਗਤਿ ਬਛਲੁ ਭੈ ਹਰਨ ਤਾਰਨ ਤਰਨ॥ 1॥ ਰਹਾਉ॥ ਨੈਨ ਤਿਪਤੇ ਦਰਸੁ ਪੇਖਿ ਜਸੁ ਤੋਖਿ ਸੁਨਤ ਕਰਨ॥ 1॥ ਪ੍ਰਾਨਨਾਥ ਅਨਾਥ ਦਾਤੇ ਦੀਨ ਗੋਬਿਦ ਸਰਨ॥ ਆਸ ਪੂਰਨ ਦੁਖ ਬਿਨਾਸਨ ਗਹੀ ਓਟ ਨਾਨਕ ਹਰਿ ਚਰਨ॥ 2॥1॥40॥

Kaanrra Mehla 5, Ghur(u) 9: Ek Onkar, Satgur Persad(i). Putit-Paavun(u), Bhagat(i)-buchhul(u), bhaiy-hern, taarun-turn. 1. Naiyn tiptaiy, ders(u) paykh(i), jus(u) toakh(i) soonut kern. Praan-Nath, anaath, Daatay, deen Gobind shern. Aas poorun, dookh-binaasun, guhhi oat Nanak Hur(i) Churn. 2.1.40.

Word Meaning: Putit-Paavun = Purifier of the immoral. Bhagat(i) Buchhul(u) = lover of His worship (devotees). Bhaiy-Hern = destroyer of all fears. Taarun-Turn = ship to ferry across (the world-sea). Tiptay = contented. Toakh(i) = feel satisfied. Kern = ears. 1. Praan-Nath = Lord (basis) of life. Anaath = orphan. Daatay = Provider. Deen = humble. Dookh-Binaasun = destroyer of troubles. 2.

MEANING: Waheguru purifies the minds of the immoral, loves His worship (devotees), and is the ship to ferry His devotees across the world-sea (salvages them). Pause.

The devotee's eyes get contented to have His holy Sight, and his ears get contentment by listening to His praise. 1.

Waheguru is the Lord (basis) of my life, is the provider, and is an orphan (has no parents, i.e., is self-illuminated). I am powerless and have come to His shelter. He is the fulfiller of all one's wishes, and is the destroyer of all troubles; I have sought His shelter, oh Nanak. 2.1.40.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਚਰਨ ਸਰਨ ਦਇਆਲ ਠਾਕੁਰ ਆਨ ਨਹੀ ਜਾਇ॥ ਪਤਿਤ ਪਾਵਨ ਬਿਰਦੁ ਸੁਆਮੀ ਉਧਰਤੇ ਹਰਿ ਧਿਆਇ॥ 1॥ ਰਹਾਉ॥ ਸੰਸਾਰ ਗਾਰ ਬਿਕਾਰ ਸਾਗਰ ਪਤਿਤ ਮੋਹ ਮਾਨ ਅੰਧ॥ ਬਿਕਲ ਮਾਇਆ ਸੰਗਿ ਧੰਧ॥ ਕਰੁ ਗਹਿ ਪ੍ਰਭ ਆਪਿ ਰਾਖਹੁ ਕਾਢਿ ਲੇਹੁ ਗੋਬਿੰਦ ਰਾਇ॥ 1॥ ਅਨਾਥ ਨਾਥ ਸਨਾਥ ਸੰਤਨ ਕੋਟਿ ਪਾਪ ਬਿਨਾਸ॥ ਮਨਿ ਦਰਸਨੈ ਕੀ ਪਿਆਸ॥ ਪ੍ਰਭ ਪੂਰਨ ਗੁਨ ਤਾਸ॥ ਕ੍ਰਿਪਾਲ ਦਇਆਲ ਗੁਪਾਲ ਨਾਨਕ ਹਰਿ ਰਸਨਾ ਗੁਨ ਗਾਇ॥2॥2॥41॥

Kaanrra Mehla 5: Churn shern Duyyal Tthaakur, aan nuhhi jaayay. Putit-paavun bird(u) Soami, oodhurtay Hur(i) dhiyaayay. 1. Ruhaou. Sunsaar gaar bikaar saagur, putit moh, maan(u) undh. Bikul Maya sung(i) dhundh. Ker(u) geh(i) Prubh Aap(i) raakhou, kaadh(i) layhou Gobind Raayay. 1. Anaath, Nath sunaath suntun, koat(i) paap binaas. Mun(i) Dershnaiy kee piyaas. Prubh Poorun Goon-taas. Kirpal, Duyyal, Gopal Nanak, Hur(i) rusna goon gaayay. 2.2.41.

Word Meaning: Aan = other. Jaayay = place; shelter. Bird(u) = innate virtue. Oodhurtay = find salvation. Pause. Gaar = a deep pit; sea = Saagur. Bikaar = vices. Moh = attachments. Bikul = anxious; worried. Dhundh = business. Ker(u) = hand. Geh(i) = holding. 1. Anaath = orphan (has no parents). Nath = Lord. Sunaath = great parent; Lord. Binaas = are destroyed. Poorun = Perfect; omnipresent. Goon Taas = treasure (source) of virtues. Rusna = tongue. 2.

MEANING: There is no other place than the shelter of the Feet (Naam) of the kind Waheguru (to attain salvation). To purify the immoral is the innate virtue of the Lord, and one finds emancipation by reciting His Naam. Pause. The world is a sea of vices (immoral sensual enjoyments) in which the man is blinded by his worldly attachments and his ego, and becomes immoral. Dealing in the Maya-related daily tasks, the man earns worries; kindly protect him by pulling him out of this sea by holding his hand, oh kind Waheguru. 1.

Waheguru has no parents, but He becomes the parent of His devotees, and destroys millions of their sins. I, too, have a strong longing for the holy Sight of Waheguru, who is omnipresent, and the treasure of all virtues. Waheguru is kind and merciful (and protects you) if you sing His praise with your tongue, oh Nanak. 2.2.41.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਵਾਰਿ ਵਾਰਉ ਅਨਿਕ ਡਾਰਉ॥ ਸੁਖ ਪ੍ਰਿਅ ਸੁਹਾਗ ਪਲਕ ਰਾਤ॥ 1॥ ਰਹਾਉ॥ ਕਨਿਕ ਮੰਦਰ ਪਾਟ ਸੇਜ ਸਖੀ ਮੋਹਿ ਨਾਹਿ ਇਨ ਸਿਉ ਤਾਤ॥ 1॥ ਮੁਕਤ ਲਾਲ ਅਨਿਕ ਭੋਗ ਬਿਨੁ ਨਾਮ ਨਾਨਕ ਹਾਤ॥ ਰੂਖੋ ਭੋਜਨ ਭੂਮਿ ਸੈਨ ਸਖੀ ਪ੍ਰਿਅ ਸੰਗਿ ਸੂਖਿ ਬਿਹਾਤਿ॥ 2॥3॥42॥

Kaanrra Mehla 5: Vaar(i) vaaroun, anik daaroun. Sookh Priyay soohaag, pulk raat. 1. Ruhaou. Kunik, mundar, paat, sayj, sukhi naah(i) inn siyoun taat. 1. Mookt, laal, anik bhog, bin(u) Nanak haat. Rookho bhojun, bhoom(i) saiyn, sukhi, Priyay sung(i) sookh(i) bihaat(i). 2.3.42.

Word Meaning: Vaar(i) Vaaroun = sacrifice. Daaroun = throw away; sacrifice. Anik = countless (other comforts) Soohaag = union with God. Pulk = for a short time. Pause. Kunik = gold. Mundar = mansions. Paat = silk. Sayj = bed. Sukhi = oh my friend. Taat = interest. 1. Mookt = pearls. Laal = rubies. Bhog = enjoyments. Haat = (spiritual) death. Rookho Bhojun = poor man's meal. Bhoom(i) Saiyn = sleep on floor. Bihaat(i) = (life) spends. 2.

MEANING: I will sacrifice, and throw away (reject) countless other comforts for the blissfulness of a short time of union with the Dear (Waheguru). Pause.

I have no interest in (tons of) gold, big mansions, and silky beds, oh my friend. 1.

Without Waheguru's Naam, pearls, rubies, and countless enjoyments are spiritual death for me. I find poor man's food, and sleeping on the floor, far more enjoyable than the above luxuries when I am in the company (shelter) of the Dear (Lord), and my life spent in great comfort, oh Nanak. 2.3.42.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਅਹੰ ਤੋਰੋ ਮੁਖੁ ਜੋਰੋ॥ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਮਨੁ ਲੋਰੋ॥ ਪ੍ਰਿਅ ਪ੍ਰੀਤਿ ਪਿਆਰੋ ਮੋਰੋ॥ 1॥ ਰਹਾਉ॥ ਗ੍ਰਿਹਿ ਸੇਜ ਸੁਹਾਵੀ ਆਗਨਿ ਚੈਨਾ ਤੋਰੋ ਰੀ ਤੋਰੋ ਪੰਚ ਦੂਤਨ ਸਿਉ ਸੰਗੁ ਤੋਰੋ॥ 1॥ ਆਇ ਨ ਜਾਇ ਬਸੇ ਨਿਜ ਆਸਨਿ ਊਧ ਕਮਲ ਬਿਗਸੋਰੋ॥ ਛੁਟਕੀ ਹਉਮੈ ਸੋਰੋ॥ ਗਾਇਓ ਰੀ ਗਾਇਓ ਪ੍ਰਭ ਨਾਨਕ ਗੁਨੀ ਗਹੇਰੋ॥ 2॥4॥43॥

Kaanrra Mehla 5: Ahun(g) toro, mookh(u) joro. Gur(u), Gur(u) kert mun(u) loro. Priya preet(i) Piyaaro moro. 1. Ruhaou. Greh(i), sayj soohaavi, aangun chaiyna, toro ree, toro, punch dootun siyoun sung(u) toro. 1. Aayay na jaayay, busay nij aasun(i), oondh kumul bigsayro. Chhootki haumein shoro. Gaayo, ree, gaayo Prubh Nanak, Gooni-Guhayro. 2.4.43.

Word Meaning: Ahun(g) = ego. Toro = end; get rid of. Joro = connect (with God). Loro = search. Pause. Greh(i) Sayj = bed of heart. Soohaavi = comforting. Aangun = yard of heart. Chaiyna = peace. Punch Dootun = the five demons. 1. Aayay Na Jaayay = does not wander. Nij Aasun(i) = within itself. Oondh Kumul = inverted mind (away from Maya). Bigsayro = blooms. Chootki = ended. Shoro = noise of worldly desires. Gooni Guhayro = treasure of virtues. 2.

MEANING: Get rid of your ego, and get connected with Waheguru by searching for Him in your heart while remembering the Guru (reciting His Shabad), oh my friends. Love for Waheguru is very dear to me. Pause.

When you break your connection (love for) the five demons (lust, greed etc.) you attain peace in the yard of your mind, and the bed of your heart becomes very enjoyable (as Waheguru comes to stay in there). 1.

Your mind achieves stability (stays in itself, and does not take flights), and your inverted heart (away from Maya, and towards Waheguru) blooms like the lotus flower. When you sing praise of the treasure of virtues - Waheguru – all the noise (calls) of your selfishness and ego come to end, oh Nanak. 2.4.43.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 9॥ ਤਾ ਤੇ ਜਪਿ ਮਨਾ ਹਰਿ ਜਾਪਿ॥ ਜੋ ਸੰਤ ਬੇਦ ਕਹਤ ਪੰਥ ਗਾਖਰੋ ਮੋਹ ਮਗਨ ਅਹੰ ਤਾਪ॥ ਰਹਾਉ॥ ਜੋ ਰਾਤੇ ਮਾਤੇ ਸੰਗਿ ਬਪੁਰੀ ਮਾਇਆ ਮੋਹ ਸੰਤਾਪ॥ 1॥ ਨਾਮੁ ਜਪਤ ਸੋਊ ਜਨੁ ਉਧਰੈ ਜਿਸਹਿ ਉਧਾਰਹੁ ਆਪ॥ ਬਿਨਸਿ ਜਾਇ ਮੋਹ ਭੈ ਭਰਮਾ ਨਾਨਕ ਸੰਤ ਪ੍ਰਤਾਪ॥ 2॥5॥44॥

Kaanraa Mehla 5, Ghur(u) 9: Ta tay jup(i) munaa, Hur(i) jaap(i). Jo Sunt Bayd keht gaakhro, oh, mugun, ahun(g) taap. Ruhaou. Jo raatay, maatay sung(i) bupuri, Maya moh suntaap. 1. Naam(u) juput soyoo jun(u) oodhraiy, jiseh(i) oodhaarhou Aap. Binus jaayay moh, bhaiy, bherma, Nanak Sunt pertaap. 2.5.44.

Word Meaning: Ta Tay = for that (reason). Jaap(i) = recitation (of Naam). Bayd = knowledge; words. Punth = journey. Gaakhro = difficult. Mugun = intoxicated; lost in. Ahun(g) = ego. Taap = sickness. Pause. Raatay = imbued in. Maatay = intoxicated. Bupuri = poor; helpless. Suntaap = suffering. 1. Soyoo = those. Binus(i) Jaayay = is eradicated. Pertaap = majesty. 2.

MEANING: The words of the holy saints tell (the saints advise) us that the journey of life is very tough because lost in the worldly attachments, the people suffer from the sickness of their selfishness and ego (and cannot attain emancipation); so, for that reason, recite Waheguru's Naam, oh my mind. Pause.

Those who are intoxicated and are imbued with the love of helpless Maya (which is powerless before Waheguru' Naam) suffer from its love. 1.

But only those devotees find salvation by reciting Waheguru's Naam who Waheguru salvages Himself (with His benevolence). All one's worldly attachments, his fears, and his misbeliefs are eradicated with the majesty of the Guru, oh Nanak. 2.5.44.

(ਅੰਗ 1307)॥ ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 10॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਐਸੋ ਦਾਨੁ ਦੇਹੁ ਜੀ ਸੰਤਹੁ ਜਾਤ ਜੀਉ ਬਲਿਹਾਰਿ॥ ਮਾਨ ਮੋਹਿ ਪੰਚ ਦੋਹੀ ਉਰਝਿ ਨਿਕਟਿ ਬਸਿਓ ਤਾਕੀ ਸਰਨਿ ਸਾਧੂਆ॥ ਦੂਤ ਸੰਗੁ ਨਿਵਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਕੋਟਿ ਜਨਮ ਜੋਨਿ ਭ੍ਰਮਿਓ ਹਾਰਿ ਪਰਿਓ ਦੁਆਰਿ॥ 1॥ ਕਿਰਪਾ ਗੋਬਿੰਦ ਭਈ ਮਿਲਿਓ ਨਾਮੁ ਅਧਾਰੁ॥ ਦੁਲਭ ਜਨਮੁ ਸਫਲੁ ਨਾਨਕੁ ਭਵ ਉਤਾਰਿ ਪਾਰਿ॥ 2॥1॥45॥

(PAGE 1307): **Kaanrra Mehla 5, Ghur(u) 10:** Ek Onkar Satgur Persad(i). Aiyso daan(u) dayhou Ji Suntou, jaat jeeou bulihaar(i). Maan, moh(i), punch dohi oorjh(i), nicket(i) bussiyo, taaki shern(i) sadhuaan. Doot sung(u), nivvar(i). 1. Ruhaou. Koat(i) junum joan(i) bhermiyo, haar(i) puriyo Dooaar(i). 1. Kirpa Gobind bhuyyi, miliyo Naam(u) adhaar(u). Doolubh junum(u) suful(u) Nanak, bhuv ootaar(i), paar(i). 2.1.45.

Word Meaning: Aiyso = such. Jeeou = soul; mind. Punch = the five demons. Dohi = robbed by. Oorjh(i) = trapped in. NIcket(i) = near. Bussiyo = stays. Taaki = sought. Sung(u) = company. Nivaar(i) = remove; rid me of. Pause. Joan(i) Bhermiyo = went through. Haar(i) = exhausted; finally. Dooaar(i) = Waheguru's Door. 1. Adhaar(u) = support. Doolubh = not easily available. Suful(u) = successful. Bhuv = the world sea. Ootaar(i) Paar(i) = ferry across. 2.

MEANING: With my mind staying close to (is friends with) ego, attractions of the world, and the five demons, and having been robbed (of my morality) by them, I have come to the shelter of the holy saints. Kindly give me such a donation which may rid me of my vices, and for which I will gladly sacrifice my life, oh, the holy saints. Pause. Having wandered through countless lives and having been exhausted thereby, I have come to seek the shelter of the Guru. 1. With Waheguru's grace, I was blessed with His Naam as the basis of my life, and as a result, my invaluable human life has become successful as I have been ferried across the world-sea (and achieved union with Waheguru), oh Nanak. 2.1.45.

ਕਾਨੜਾ ਮਹਲਾ 5 ਘਰੁ 11॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਹਜ ਸੁਭਾਏ ਆਪਨ ਆਏ॥ ਕਛੂ ਨ ਜਾਨੌ ਕਛੂ ਦਿਖਾਏ॥ ਪ੍ਰਭੁ ਮਿਲਿਓ ਸੁਖ ਬਾਲੇ ਭੋਲੇ॥ 1॥ ਰਹਾਉ॥ ਸੰਜੋਗਿ ਮਿਲਾਏ ਸਾਧ ਸੰਗਾਏ॥ ਕਤਹੂ ਨ ਜਾਏ ਘਰੇ ਬਸਾਏ॥ ਗੁਨ ਨਿਧਾਨੁ ਪ੍ਰਗਟਾਇਓ ਇਹ ਚੋਲੈ॥ 1॥ ਚਰਨ ਲੁਭਾਏ ਆਨ ਤਜਾਏ॥ ਥਾਨ ਥਨਾਏ ਸਰਬ ਸਮਾਏ॥ ਰਸਕਿ ਰਸਕਿ ਨਾਨਕੁ ਗੁਨ ਬੋਲੈ॥ 2॥1॥46॥

Kaanrra Mehla 5, Ghur(u) 11: Ek Onkar Satgur Persad(i). Sehj soobhaayay, Aapun aayay. Kuchhoo na jaanau, kuchhoo dikhaayay. Prubh(u) miliyo sookh baalay bholay. 1. Ruhaou. Sunjog(i) milaayay, Sadh sungaayay. Kut-hoon na jaayay, ghuray busaayay. Goon-Nidhaan pergtaayo eh cholaiy. 1. Churn loobhaayay, aan tujaayay. Thaan thunaayay, serb smaayay. Rusik, rusik Nanak(u) Goon bolaiy. 2.1.46.

Word Meaning: Sehj Soobhaayay = in natural way; without any special effort on my part. Aapun Aayay = Waheguru appeared in my heart. Kuchhoo Na Dikhaayay = had nothing to show. Baalay = child. Bholay = innocent; pure-minded. Pause. Sunjog(i) = with predestiny. Kut-houn Na = nowhere. Ghuray Busaayay = stays in its own dwelling (heart). Goon Nidhaan(u) = treasure of virtues (Waheguru). Cholaiy = in this body (life). 1. Loobhay = attracted to. Aan = other (attractions). Tujaayay = gave up. Thaan Thunaayay = everywhere. Rusik(i) = blissfully. Goon Bolaiy = sings praise.

MEANING: I knew nothing and had no noble quality (or deed) to show, but I did have love for Waheguru. However, with His benevolence, Waheguru appeared in my heart on His own because of my innocent and simple mind. Now I feel blissful in a high spiritual state. Pause.
With my prewritten destiny, I got connected with Waheguru with the grace of the Guru. The treasure of all virtues, Waheguru, has appeared in my heart in this life, and now my mind has become peaceful, and does not take any flights, and stays in itself. 1.
Now, giving up (forgetting) all other enjoyments, my mind has been attracted to the holy Feet (Naam) of Waheguru, which is present everywhere and in everybody. Now, I blissfully sing His praise, oh Nanak. 2.1.46.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਗੋਬਿੰਦ ਠਾਕੁਰ ਮਿਲਨ ਦੁਰਾਈ॥ ਪਰਮਿਤਿ ਰੂਪੁ ਅਗੰਮ ਅਗੋਚਰ ਰਹਿਓ ਸਰਬ ਸਮਾਈ॥ 1॥ ਰਹਾਉ॥ ਕਹਨਿ ਭਵਨਿ ਨਾਹੀ ਪਾਇਓ ਪਾਇਓ ਅਨਿਕ ਉਕਤਿ ਚਤੁਰਾਈ॥ 1॥ ਜਤਨ ਜਤਨ ਅਨਿਕ ਉਪਾਵ ਰੇ ਤਉ ਮਿਲਿਓ ਜਉ ਕਿਰਪਾਈ॥ ਪ੍ਰਭੂ ਦਇਆਰ ਕ੍ਰਿਪਾਰ ਕ੍ਰਿਪਾਨਿਧਿ ਜਨ ਨਾਨਕ ਸੰਤ ਰੇਨਾਈ॥ 2॥2॥47॥

Kaanrra Mehla 5: Gobind Tthaakur miln dooraayi. Permit(i) roop(u), agumm, agoachur ruhhiyo serb smaayi. 1. Ruhaou. Kehn(i), bhuvun(i) naahi paayo, paayo, anik ookut(i) chuturaayi. 1. Jutun, jutun, anik oopaav ray, tuou miliyo juou kirpaayi. Prubhoo duyyar, kirpaar, kirpa-nidh(i), jun Nanak sunt raynaayi. 2.2.47.

Word Meaning: Doorryi = very difficult. Pemit(i) = beyond measurements; limitless. Roop(u) = form; persona. Pause. Kehn(i) = by describing. Bhuvun(i) = roaming around. Anik = countless. Ookut(i) = reasoning; logic. Chuturaayi = shrewdness. Jutun = tries. Oopaav = plans; efforts. Tuou = only then. Juou = when. Raynaayi = dust of the feet.

MEANING: Even though the persona of limitlessness, inaccessibility, and incomprehensiveness – Waheguru - is present everywhere, getting connected with Him is very, very difficult. Pause.
Nobody has ever acquired Him by discussing His virtues, roaming around on the earth, using countless reasonings, or by cunning. 1.
People have tried many different ways, but Waheguru connects only those with Him whom He is benevolent to. The treasure of compassion, Waheguru, is kind and merciful only to those who become humble like the dust of the feet of the holy saints, oh Nanak. 2.2.47.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਮਾਈ ਸਿਮਰਤ ਰਾਮ ਰਾਮ ਰਾਮ॥ ਪ੍ਰਭ ਬਿਨਾ ਨਾਹੀ ਹੋਰੁ॥ ਚਿਤਵਉ ਚਰਨਾਰਬਿੰਦ ਸਾਸਨ ਨਿਸਿ ਭੋਰੁ॥ 1॥ ਰਹਾਉ॥ ਲਾਇ ਪ੍ਰੀਤਿ ਕੀਨ ਆਪਨ ਤੂਟਨ ਨਹੀ ਜੋਰੁ॥ ਪ੍ਰਾਨ ਮਨੁ ਧਨੁ ਸਰਬਸੁ ਹਰਿ ਗੁਨ ਨਿਧੇ ਸੁਖ ਮੋਰ॥ 1॥ ਈਤ ਊਤ ਰਾਮ ਪੂਰਨੁ ਨਿਰਖਤ ਰਿਦ ਖੋਰਿ॥ ਸੰਤ ਸਰਨ ਤਰਨ ਨਾਨਕ ਬਿਨਸਿਓ ਦੁਖੁ ਘੋਰ॥ 2॥3॥48॥

Kaanrra Mehla 5: Maayi, simrut Ram, Ram, Ram. Prubh binaa naahi hoar(u). Chitvoun Churnaarbind, saasun, nis(i) bhoar(u). 1. Ruhaou. Laayay preet(i), keen Aapun, tootun nuhhi joar(u). Praan, mun(u), dhun(u) serbso, Hur(i) Goon-Nidhay, sookh moar. 1. Eet, oot Ram poorun, nirkhut rid khoar(i). Sunt shern, tern Nanak, binsiyo dookh(u) ghor. 2.3.48.

Word Meaning: Chitvoun = imagine; ponder on. Churnaarbind = lotus-like Feet (His Naam). Saasun = with every breath. Nis(i) = night. Bhoar(u) = day. Pause. Keen Aapun = made His own. Tootun = break. Joar(u) = connected. Serbso = everything. Goon-Niidho = treasure of virtues. Moar = mine. 1. Eat Oot = here and there; everywhere. Nirkhut = to see Rid = heart. Khoar(i) = (in the) hole; bag. Tern = to swim across. Binsiyo = vanished. Ghor = deep; huge. 2.

MEANING: Only the worship of Waheguru (enables one to attain salvation); there is no other such power, oh my mother. I ponder on His Naam night and day with every breath. Pause. By attaching me to Him (infusing love for Him in my mind), Waheguru has made me His own (connected me with Him), and now my bond of love for Him cannot be broken. The treasure of virtues, Waheguru, is my life, my mind, my wealth, and all other comforts for me. 1. Waheguru is fully present everywhere, so one should see (search for) Him in the bag of his heart. Guru's shelter ferries one across the world-sea, and all his troubles are eradicated, oh Nanak. 2.3.48.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਜਨ ਕੋ ਪ੍ਰਭੁ ਸੰਗੇ ਅਸਨੇਹੁ॥ ਸਾਜਨੋ ਤੂ ਮੀਤੁ ਮੇਰਾ ਗ੍ਰਿਹਿ ਤੇਰੈ ਸਭ ਕੇਹੁ॥ 1॥ ਰਹਾਉ॥ ਮਾਨੁ ਮਾਗਉ ਤਾਨੁ ਮਾਗਉ ਧਨੁ ਲਖਮੀ ਸੁਤ ਦੇਹ॥ 1॥ ਮੁਕਤਿ ਜੁਗਤਿ ਭੁਗਤਿ ਪੂਰਨ ਪਰਮਾਨੰਦ ਪਰਮ ਨਿਧਾਨ॥
(ਅੰਗ 1308)॥ ਭੈ ਭਾਇ ਭਗਤਿ ਨਿਹਾਲ ਨਾਨਕ ਸਦਾ ਸਦਾ ਕੁਰਬਾਨ॥ 2॥4॥49॥

Kaanrra Mehla 5: Jun ko Prubh sungay usnayh(u). Saajno Tu meet(u) mayra, greh(i) Tayraiy subh kayh(u). 1. Ruhaou. Maan(u) maangoun, taan(u) maangoun, dhun(u), Lukhmi, soot dayh. 1. Mookut(i), joogut(i), bhoogut(i), Poorun, Permanund, Perm- Nidhaan.
(PAGE 1308): Bhaiy bhaayay Bhagat(i) nihaal, Nanak, sudaa, sudaa koorban. 2.4.49

Word Meaning: Jun = slave; devotee. Usnayh(u) = affection. Saajno = Meet(u) = friend; Greh(i) = house; treasure. Subh Kayh(u) = everything. Pause. Maan(u) = respect. Taan(u) = power. Lukhmi = Maya; luxuries. Soot = sons. 1. Mookut(i) = emancipation. Joogut(i) = noble life style. Bhoofut(i) = food. Poorun = Perfect; omnipresent. Permnund = source of supreme bliss. Perm Nidhaan = supreme treasure. Bhaiy = respectful fear. Bhaayay = love-filled. Nihal = blessed. 2.

MEANING: I am a slave of Waheguru, and love Him. He is my close friend, and He has everything in His treasure (one can wish for). Pause. I can have anything from Him, including respect (prestige), power, wealth, luxuries, and sons, if I wish. 1.
The Perfect Waheguru is the supreme treasure and is the source of emancipation, a lifestyle of high morality, and blissfulness. I feel blissful to worship Him with His fear and with love for Him, and I am always a sacrifice for Him, oh Nanak. 2.4.49.

ਕਾਨੜਾ ਮਹਲਾ 5॥ ਕਰਤ ਕਰਤ ਚਰਚ ਚਰਚ ਚਰਚਰੀ॥ ਜੋਗ ਧਿਆਨ ਭੇਖ ਗਿਆਨ ਫਿਰਤ ਫਿਰਤ ਧਰਤ ਧਰਤ ਧਰਚਰੀ॥ 1॥ ਰਹਾਉ॥ ਅਹੰ ਅਹੰ ਅਹੈ ਅਵਰ ਮੂੜ ਮੂੜ ਬਵਰਣੀ॥ ਜਤਿ ਜਾਤ ਜਾਤ ਜਾਤ

ਸਦਾ ਸਦਾ ਸਦਾ ਸਦਾ ਕਾਲ ਹਈ॥ 1॥ ਮਾਨੁ ਮਾਨੁ ਮਾਨੁ ਤਿਆਗਿ ਮਿਰਤੁ ਮਿਰਤੁ ਨਿਕਟਿ ਨਿਕਟਿ ਸਦਾ ਹਈ॥ ਹਰਿ ਹਰੇ ਹਰੇ ਭਾਜੁ ਕਹਤੁ ਨਾਨਕ ਸੁਨਹੁ ਰੇ ਮੂੜ ਬਿਨੁ ਭਜਨ ਭਜਨ ਭਜਨ ਅਹਿਲਾ ਜਨਮੁ ਗਈ॥ 2॥5॥50॥

Kaanrra Mehla 5: Kert, kert, cherch, cherch, cherchuri. Yog dhiyaan, bhaykh, giyaan, phirt, phirt dhert, dhert, dherchuri. 1. Ruhaou. Ahun(g), ahun(g), ahaiy, uver moorr, moorr buvruyee. Jut(i) jaat, jaat, jaat, sudaa, sudaa, sudaa, sudaa kaal huyyi. 1. Maan(u), maan(u), maan(u) tiyaag(i), mirt(u), mirt(u), nicket(i), nicket(i) sudaa huyyi. Hur(i), Huray, Huray bhaaj, keht(u) Nanak, soonhou ray moorr, bin(u) bhujun, bhujun, bhujun, ahila junum(u) guyyi. 2.5.50.

Word Meaning: Cherch = discussions; debates. Cherchri = debaters. Bhaykh = member of some religious sect. Giyaan = knowledgeable. Dhert = land. Dherchuri = those who roam on earth. Pause. Ahun(u) = haumein. Ahaiy = is. Uver = others. Moorr = foolish. Buvruyee = crazy; insane. Jut(i) Jaat = wherever they go. Kaal = death. Huyyi = is. Tiyaag(i) = give up. Mirt(u) = death. Nicket(i) = near. Sudaa = always. Bhaaj(u) = recite (Naam). Ahila = supreme. Guyyi = is spent. 2.

MEANING: The debaters debate the religious issues all the time, while the yogis meditate, and the knowledgeable of different religious faiths roam on the earth, taking pride in showing off their knowledge (but cannot realize Waheguru by such approaches). Pause.

All such people, and all other foolish people, suffer from their selfishness and ego. No matter where they go, they face spiritual death everywhere. 1.

They need to get rid of their ego; otherwise, spiritual death is always close to them (follows them). Nanak advises such foolish people to recite Waheguru's Naam, because the invaluable human life is wasted away without His Naam. 2.5.50.

ਕਾਨੜਾ ਅਸਟਪਦੀਆ ਮਹਲਾ 4 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Kaanrra Ashtpudiyaan, Mehla 4, Ghur(u) 1: Ek Onkar Satgur Persad(i):

ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਸੁਖੁ ਪਾਵੈਗੋ॥ ਜਿਉ ਜਿਉ ਜਪੈ ਤਿਵੈ ਸੁਖੁ ਪਾਵੈ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਵੈਗੋ॥ 1॥ ਰਹਾਉ॥ ਭਗਤ ਜਨਾ ਕੀ ਖਿਨ ਖਿਨ ਲੋਚਾ ਨਾਮੁ ਜਪਤ ਸੁਖੁ ਪਾਵੈਗੋ॥ ਅਨ ਰਸ ਸਾਦ ਗਏ ਸਭ ਨੀਕਰਿ ਬਿਨੁ ਨਾਵੈ ਕਿਛੁ ਨਾ ਸੁਖਾਵੈਗੋ॥ 1॥ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਮੀਠਾ ਲਾਗਾ ਗੁਰੁ ਮੀਠੇ ਬਚਨ ਕਢਾਵੈਗੋ॥ ਸਤਿਗੁਰ ਬਾਣੀ ਪੁਰਖੁ ਪੁਰਖੋਤਮ ਬਾਣੀ ਸਿਉ ਚਿਤੁ ਲਾਵੈਗੋ॥ 2॥ ਗੁਰਬਾਣੀ ਸੁਨਤ ਮੇਰਾ ਮਨੁ ਦ੍ਰਵਿਆ ਮਨੁ ਭੀਨਾ ਨਿਜ ਘਰਿ ਆਵੈਗੋ॥ ਤਹ ਅਨਹਤ ਧੁਨੀ ਬਾਜਹਿ ਨਿਤ ਬਾਜੇ ਨੀਝਰ ਧਾਰ ਚੁਆਵੈਗੋ॥ 3॥ ਰਾਮ ਨਾਮੁ ਇਕੁ ਤਿਲ ਤਿਲ ਗਾਵੈ ਮਨੁ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਵੈਗੋ॥ ਨਾਮੁ ਸੁਣੈ ਨਾਮੋ ਮਨਿ ਭਾਵੈ ਨਾਮੇ ਹੀ ਤ੍ਰਿਪਤਾਵੈਗੋ॥ 4॥ ਕਨਿਕ ਕਨਿਕ ਪਹਿਰੇ ਬਹੁ ਕੰਗਨਾ ਕਾਪਰੁ ਭਾਤਿ ਬਨਾਵੈਗੋ॥ ਨਾਮ ਬਿਨਾ ਸਭ ਫੀਕ ਫਿਕਾਨੇ ਜਨਮਿ ਮਰੈ ਫਿਰਿ ਆਵੈਗੋ॥ 5॥ ਮਾਇਆ ਪਟਲ ਪਟਲ ਹੈ ਭਾਰੀ ਘਰੁ ਘੂਮਨਿ ਘੇਰਿ ਘੁਲਾਵੈਗੋ॥ ਪਾਪ ਬਿਕਾਰ ਮਨੂਰ ਸਭਿ ਭਾਰੇ ਦੁਤਰੁ ਤਰਿਆ ਨ ਜਾਵੈਗੋ॥ 6॥ ਭਉ ਬੈਰਾਗੁ ਭਇਆ ਹੈ ਬੋਹਿਥੁ ਗੁਰੁ ਖੇਵਟੁ ਸਬਦਿ ਤਰਾਵੈਗੋ॥ ਰਾਮ ਨਾਮੁ ਹਰਿ ਭੇਟੀਐ ਹਰਿ ਰਾਮੈ ਨਾਮਿ ਸਮਾਵੈਗੋ॥ 7॥ ਅਗਿਆਨਿ ਲਾਇ ਸਵਾਲਿਆ ਗੁਰ ਗਿਆਨੈ ਲਾਇ ਜਗਾਵੈਗੋ॥ ਨਾਨਕ ਭਾਣੈ ਅਪਣੈ ਜਿਉ ਭਾਵੈ ਤਿਵੈ ਚਲਾਵੈਗੋ॥ 8॥1॥

Jup(i) mun Ram Naam(u) sookh(u) paavaiygo. Jiyoun, jiyoun jupaiy, tivaiy sookh(u) paavaiy, Satgur(u) sayv(i) smaavaiygo. 1. Ruhaou. Bhagat junaa kee khin, khin loacha, Naam juput sookh(u) paavaiygo. Un rus, saad guyyay subh neekur(i), bin(u) Naavaiy kichh(u) na sookhaavaiygo. 1. Gurmut(i) Hur(i), Hur(i) meettha laaga, Gur(u) meetthaiy buchun kudhaavaiygo. Satgur Bani, Purakh, Purakhotum, Bani siyoun chit(u) laavaiygo. 2. Gurbani soonut mayra mun(u) druvviya, mun(u) bheena nij ghur(i) aavaiygo. Teh Unhut dhooni baajeh(i), nit baajay neejhur dhaar chooaavaiygo. 3. Ram Naam(u) ikk(u) til, til gaavaiy,

mun(u) Gurmut(i) Naam(i) smaavaiygo. Naam(u) soonaiy, Naamo mun(i) bhaavaiy, Naamay hee triptaavaiygo. 4. Kunik, kunik, pehray buhou kungna, kaapur(u) bhaant(i) bunaavaiygo. Naam binaa subh pheek phikaanay, junum(i) muraiy, phir(i) aavaiygo. 5. Maya putul, putul haiy bhaari, ghur(u) ghoomun ghayr(i) ghoolaavaiygo. Paap, bikaar munoor subh(i) bhaaray, dootur(u) turiya na jaavaiygo. 6. Bhuou baiyraag(u) bhuyya haiy bohith(u), Gur(u) khayvut(u) Shabad(i) turaavaiygo. Ram Naam(u) Hur(i) bhaytiyaiy, Hur(i) Ramaiy Naam(i) smaavaiygo. 7. Ugiyan(i) laayay suvaaliya, Gur Giyaanaiy laayay jugaavaiygo. Nanak, bhaanaiy Apnaiy, jiyoun bhaavaiy, tivaiyn chulaavaiygo. 8.1.

Word Meaning: Jiyoun = as. Tivaiy = the same way. Smaavaiygo = will get absorbed. Pause. Khin = moment. Loacha = longing. Un = other. Rus = sweet tastes. Neekur(i) = go away. Sookhaavaiygo = gives comfort. 1. Kudhaavaiygo = makes one say. Purakhotum = the supreme Waheguru. Chit(u) = mind. 2. Druvviya = melted; softened. Bheena = imbued. Nij Ghur(i) = in its own place (stability). Teh = there. Unhut Dhooni = the sound of Divine music. Baajeh(i) = plays; is heard. Neejhur Dhaar = the stream of a fall. Chooaavaiygo = drops. 3. Til Til = every moment. Naamo = only Naam. Bhaavaiy = is liked. Triptaavaiygo = will find contentment. 4. Kunik = gold. Kungna = bracelets; ornaments. Kaapur(u) = clothes. Bhaant(i) = of many kinds. Pheek Phikaanay = lustreless. Phir(i) Aavaiygo = will take rebirths. 5. Putul = purdah; wall. Bhaari = heavy; strong. Ghoomunghayr = in whirlpool. Ghoolaavaiygo = suffers; struggles. Bikaar = vices. Munoor = burnt (brittle) iron. Dootur(u) = which is very tough to swim across (the world-sea). 6. Bhuou = fear of God. Baiyraag(u) = detachment from worldly attractions. Bhuyya = become. Bohith = ship;boat. Khayvut = boatman. Bhaytiyaiy = is connected with. 7. Ugiyan(i) = in ignorance. Suvaaliya = put to sleep; unawareness. Jugaavaigo = awakened. Bhaanaiy = Will. Chulaavaiygo = runs life.

MEANING: Remember (recite) Waheguru's Naam, and you will feel blissful, oh my mind. The more you remember Him, the more blissful you will feel, and will merge into Him by serving Satguru (obeying His Advice). Pause.

Long for the company of the holy saints every moment, where you will enjoy blissfulness by reciting Waheguru's Naam. All other tastes (enjoyments) will run away from your mind, and nothing other than Waheguru's Naam will provide any comfort to you. 1.

With Guru's Advice, one begins to find Waheguru very sweet, and the Guru makes you sing the sweet praise of Waheguru. Satguru's Bani is a manifestation of the Supreme Waheguru, and one gets attached to the Guru's Bani (Shabad). 2.

My mind has softened to listen to the Gurbani, and, imbued with its love, it has come to stabilize (has quit wandering). Now a constant stream of Waheguru's Naam-water is dropping on my mind, and I feel as if sweet Divine music is playing in my ears. 3.

My mind is singing Waheguru's Naam every moment with Guru's Advice (His Shabad), and because of the recitation of the Naam, I get absorbed in Waheguru. Now, I listen to, and like (love) only the Naam, and find contentment. 4. The man wears expensive clothes and many different ornaments, but all such comforts are lustreless without Waheguru's Naam; engrossed in Maya, the man continues to be born and to die again, and again. 5.

The curtain of Maya, which keeps the man ignorant about Waheguru, is very strong, and one's mind is caught in misbeliefs; and like a house in a whirlpool, he cannot escape from that, and suffers a lot. Loaded with vices and sins, he becomes very heavy and cannot swim across the world-sea, which is impossible to swim across without Waheguru's Naam. 6.

However, respectful fear of Waheguru and detachment from worldly attractions act like the boat, and the Shabad of the Guru acts like the boatman to ferry one across the world-sea, and one gets connected with Waheguru and absorbed in Him with His Naam. 7.

The man enjoys sleep (stays unaware) because of his lack of spiritual knowledge, and is awakened when he acquires it. But it is always the Will of Waheguru that some people remain asleep, while others are awakened, as He runs the universe according to His own Will, oh Nanak. 8.1.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਤਰਾਵੈਗੋ॥ ਜੋ ਜੋ ਜਪੈ ਸੋਈ ਗਤਿ ਪਾਵੈ ਜਿਉ ਧ੍ਰੂ ਪ੍ਰਹਿਲਾਦੁ ਸਮਾਵੈਗੋ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 1309)॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਹਰਿ ਜੀਉ ਕਰਿ ਕਿਰਪਾ ਨਾਮਿ ਲਗਾਵੈਗੋ॥ ਕਰਿ ਕਿਰਪਾ ਸਤਿਗੁਰੂ ਮਿਲਾਵਹੁ ਮਿਲਿ ਸਤਿਗੁਰ ਨਾਮੁ ਧਿਆਵੈਗੋ॥ 1॥ ਜਨਮ ਜਨਮ ਕੀ ਹਉਮੈ ਮਲੁ ਲਾਗੀ ਮਿਲਿ ਸੰਗਤਿ ਮਲੁ ਲਹਿ ਜਾਵੈਗੋ॥ ਜਿਉ ਲੋਹਾ ਤਰਿਓ ਸੰਗਿ ਕਾਸਟ ਲਗਿ ਸਬਦਿ ਗੁਰੂ ਹਰਿ ਪਾਵੈਗੋ॥ 2॥ ਸੰਗਤਿ ਸੰਤ ਮਿਲਹੁ ਸਤਸੰਗਤਿ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਰਸੁ ਆਵੈਗੋ॥ ਬਿਨੁ ਸੰਗਤਿ ਕਰਮ ਕਰੈ ਅਭਿਮਾਨੀ ਕਢਿ ਪਾਣੀ ਚੀਕੜੁ ਪਾਵੈਗੋ॥ 3॥ ਭਗਤ ਜਨਾ ਕੇ ਹਰਿ ਰਖਵਾਰੇ ਜਨ ਹਰਿ ਰਸੁ ਮੀਠ ਲਗਾਵੈਗੋ॥ ਖਿਨੁ ਖਿਨੁ ਨਾਮੁ ਦੇਇ ਵਡਿਆਈ ਸਤਿਗੁਰ ਉਪਦੇਸਿ ਸਮਾਵੈਗੋ॥ 4॥ ਭਗਤ ਜਨਾ ਕਉ ਸਦਾ ਨਿਵਿ ਰਹੀਐ ਜਨ ਨਿਵਹਿ ਤਾ ਫਲ ਗੁਨ ਪਾਵੈਗੋ॥ ਜੋ ਨਿੰਦਾ ਦੁਸਟ ਕਰਹਿ ਭਗਤਾ ਕੀ ਹਰਨਾਖਸ ਜਿਉ ਪਚਿ ਜਾਵੈਗੋ॥ 5॥ ਬ੍ਰਹਮ ਕਮਲ ਪੁਤੁ ਮੀਨ ਬਿਆਸਾ ਤਪੁ ਤਾਪਨ ਪੂਜ ਕਰਾਵੈਗੋ॥ ਜੋ ਜੋ ਭਗਤੁ ਹੋਇ ਸੋ ਪੂਜਹੁ ਭਰਮਨ ਭਰਮੁ ਚੁਕਾਵੈਗੋ॥ 6॥ ਜਾਤਨ ਜਾਤਿ ਦੇਖਿ ਮਤ ਭਰਮਹੁ ਸੁਕ ਜਨਕ ਪਗੀ ਲਗਿ ਧਿਆਵੈਗੋ॥ ਜੂਠਨ ਜੂਠਿ ਪਈ ਸਿਰ ਊਪਰਿ ਖਿਨੁ ਮਨੂਆ ਤਿਲੁ ਨ ਡੁਲਾਵੈਗੋ॥ 7॥ ਜਨਕ ਜਨਕ ਬੈਠੇ ਸਿੰਘਾਸਨਿ ਨਉ ਮੁਨੀ ਧੂਰਿ ਲੈ ਲਾਵੈਗੋ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਠਾਕੁਰ ਮੈ ਦਾਸਨਿ ਦਾਸ ਕਰਾਵੈਗੋ॥ 8॥2॥

Kaanrra Mehla 4: Jup(i) mun Hur(i), Hur(i) Naam, turaavaiygo. Jo,jo jupaiy, soyee gut(i) paavaiy, jiyoun Dhuroo, Prehlad(u) smaavaiygo. 1. Ruhoau.

(PAGE 1309): Kirpa, kirpa kur(i) Hur(i) Jeeyo, kur(i) kirpa Naam(u) lugaavaiygo. Kur(i) kirpa Satguru milaavou, mil(i) Satgur Naam(u) dhiyaavaiygo. 1. Junum, junum kee haumein mul(u) laagi, mil(i) sungut(i) mul(u) leh(i) jaavaiygo. Jiyoun loha turiyo sung(i) kasht, lug(i) Shabad(i) Guru, Hur(i) paavaiygo. 2. Sungut(i) Sunt, milhou Satsungut(i), mil(i) sungut(i), Hur(i) rus(u) aavaiygo. Bin(u) sungut(i), kerm kuray abhimaani, kudh(i) paani, cheekurr(u) paavaiygo. 3. Bhagat junaa kay Hur(i) rukhvaaray, jun Hur(i) rus(u) meetth lugaavaiygo. Khin(u), khin Naam(u) dayay vudiyaayi, Satgur Oopdaysh(i), smaavaiygo. 4. Bhagat junaa kuou sudaa niv(i) ruhhiyaiy, jun niveh(i), ta ful goon paavaiygo. Jo ninda doosht kureh(i) bhugtaan kee, Hernakhsh jiyoun puch(i) jaavaiygo. 5. Braham, kumul poot(u) meen Biyaasa, tup, taapun pooj kuraavaiygo. Jo, jo Bhagat hoyay so poojou, bhermun, bherm(u) chookaavaiygo. 6. Jaatun jaat(i) daykh(i) mut bhermou, Sook, Junuk pugeen lug(i) dhiaavaiygo. Jootthun, jootth(i) puyyi sir oopur, khin(u) munooaa til(u) na doolaavaiygo. 7. Janak, Janak, baitthaiy singhaasun(i), nuou mooni dhoor(i) laiy laavaiygo. Nanak, kirpa, kirpa kur(i) Tthaakur, mein daasun(i) daas kuraavaigo. 8.2.

Word Meaning: Turaavaiygo = will ferry across; salvage. Gut(i) = high spiritual state. Dhuroo and Prehlad = the two child devotees of Waheguru (See “INRODUCTION” for detail). Pause. Lugaavaiygo = will attach to. 1. Mul(u) = filth. Leh(i) Jaavaiygo = will be washed away. Kasht = wood. Paavaiygo = acquire. 2. Satsungut(i) = gathering of holy saints. Rus(u) = sweet taste. Kerm = rituals. Abhimani = egoist. Cheekurr(u) = mud. 3. Rukhvaaray = protector; guard. Oopdaysh(i) = Teachings. 4. Niv(i) Ruhhiyaiy = bow to; show respect. Ful = reward. Goon = virtues. Ninda = vilification. Doosht = evil; wicked. **Hernakhsh** = the evil father of **Prehlad**, who tried to kill his son many times because Prehlad would not worship him; he rather worshipped God. Puch(i) = suffer badly. 5. Kumul Poot(u) = Brahma, the son of the lotus flower which was growing out of the navel of Vishnu. Meen Poot(u) = the sage **Biyaasa** who is believed to have been born out of a fish, Muchhoduri. Tup Taapun = because of their worship of Waheguru. Bhermun Bherm(u) =

the biggest misbelief. Chookaavaiygo = will end. 6. Jaatun Jaat(i) = the highest caste. Mut Bhermou = do not be misled. Sook = a Brahman sage (of highest caste). **Janak** = a Khatri (of lower caste than the Brahmans) who was a rajah and the father-in-law of Rama. Pugeen = at the feet of (with respect). Jootthun Jootth = the filthiest remnants of food. Munooa = mind. Doolaavaiygo = will not let his mind weaken. Junuk Junuk = the ancestors of Junuk. Singhaasun(i) = on the throne. Nuou Mooni = nine hemits (sages). Dhoor(i) = dust of feet. Daasun Daas = slave of slaves. Kuraavaiygo = make. 8.

MEANING: Recite Waheguru's Naam, which will salvage you, oh my mind. Whoever recites Waheguru's Naam attains the high spiritual state, and like the two child-devotees of Waheguru - Dhuroo and Prehlad - merges with Him. Pause.
Please, be kind to me, because it is only with Your benevolence that one gets attached to Your Naam (and begins to recite it), oh Waheguru. Please connect me with Satguru with Your benevolence, so that I may begin to recite Your Naam in His shelter. 1.
I have accumulated filth of selfishness and ego over the past many lives, which can be washed away in the company of Satguru (or that of the holy saints). As a load of heavy iron boarded on a wooden boat can float across, a heavily sinful person can also swim across the sea of Maya, and realize Waheguru with Guru's Shabad. 2.
You will enjoy the sweetness of Waheguru's Naam in the company of the holy saints (where only Waheguru's praise is sung), oh man. The individual, who performs rituals without the shelter of the holy saints, is an egoist who expels clean water (noble qualities) and fills the sack of his heart with mud (filth). 3. Waheguru is the guard of His devotees, and His devotees find His Naam to be very sweet. They earn respect every moment with Waheguru's Naam, and merge into Him with Guru's Teachings. 4.
One should always show respect to Waheguru's devotees, because one reaps the reward of noble qualities by showing them respect. But the evil, who vilify Waheguru's devotees, suffer badly like Henakhsh, the father of Prehlad. 5. Brahma, who was born out of the lotus flower growing in the navel of Vishnu, and the sage Biyaasa, who is believed to have been born out of a fish (Muchhoduri), are being worshipped (even though they were born in unnatural ways) simply because they worshipped Waheguru. So, worship all the devotees of Waheguru, whereby even your biggest misbeliefs will be cleared. 6.
Do not be misled by the misbelief of the highest caste; Sage Sook, a Brahman (the highest caste), worshipped Waheguru at the feet (in the shelter) of Rajah Janak, who was a Kshatriya (a caste which is lower than the Brahmans). When Sook went to see Janak, a feast was going on, and Sook had to wait outside. When the feast was over, all the filthy leaf-plates were dumped on Sook, who was standing behind the wall. But Sook did not allow his mind to be resentful even for a short moment. 7.
When Janak occupied the throne of his ancestors, the nine well-known Brahman sages put the dust of his feet on their foreheads. (So, high caste has no significance). Please, be kind to Nanak, so that I become a slave of Your slaves, oh Waheguru. 8.2.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮਨੁ ਗੁਰਮਤਿ ਰਸਿ ਗੁਨ ਗਾਵੈਗੋ॥ ਜਿਹਵਾ ਏਕ ਹੋਇ ਲਖ ਕੋਟੀ ਲਖ ਕੋਟੀ ਕੋਟਿ ਧਿਆਵੈਗੋ॥ 1॥ ਰਹਾਉ॥ ਸਹਸ ਫਨੀ ਜਪਿਓ ਸੇਖਨਾਗੈ ਹਰਿ ਜਪਤਿਆ ਅੰਤੁ ਨ ਪਾਵੈਗੋ॥ ਤੂ ਅਥਾਹੁ ਅਤਿ ਅਗਮੁ ਅਗਮੁ ਹੈ ਮਤਿ ਗੁਰਮਤਿ ਮਨੁ ਠਹਿਰਾਵੈਗੋ॥ 1॥ ਜਿਨ ਤੂ ਜਪਿਓ ਤੇਈ ਜਨ ਨੀਕੇ ਹਰਿ ਜਪਤਿਅਹੁ ਕਉ ਸੁਖੁ ਪਾਵੈਗੋ॥ ਬਿਦਰ ਦਾਸੀ ਸੁਤੁ ਛੋਕ ਛੋਹਰਾ ਕ੍ਰਿਸਨੁ ਅੰਕਿ ਗਲਿ ਲਾਵੈਗੋ ॥ 2॥ ਜਲ ਤੇ ਓਪਤਿ ਭਈ ਹੈ ਕਾਸਟ ਕਾਸਟ ਅੰਗਿ ਤਰਾਵੈਗੋ॥ ਰਾਮ ਜਨਾ ਹਰਿ ਆਪਿ ਸਵਾਰੇ ਅਪਨਾ ਬਿਰਦੁ ਰਖਾਵੈਗੋ॥ 3॥ ਹਮ ਪਾਥਰ ਲੋਹ ਲੋਹ ਬਡ ਪਾਥਰ ਗੁਰ ਸੰਗਤਿ ਨਾਵ ਤਰਾਵੈਗੋ॥ ਜਿਉ ਸਤਸੰਗਤਿ ਤਰਿਓ

ਜੁਲਾਹੋ ਸੰਤ ਜਨਾ ਮਨਿ ਭਾਵੈਗੋ॥ 4॥ ਖਰੇ ਖਰੋਏ ਬੈਠਤ ਊਠਤ ਮਾਰਗਿ ਪੰਥਿ ਧਿਆਵੈਗੋ॥ ਸਤਿਗੁਰ ਬਚਨ ਬਚਨ ਹੈ ਸਤਿਗੁਰ ਪਾਧਰੁ ਮੁਕਤਿ ਜਨਾਵੈਗੋ॥ 5॥ ਸਾਸਨਿ ਸਾਸਿ ਸਾਸਿ ਬਲੁ ਪਾਈ ਹੈ ਨਿਹਸਾਸਨਿ ਨਾਮੁ ਧਿਆਵੈਗੋ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਉਮੈ ਬੂਝੈ ਤੌ ਗੁਰਮਤਿ ਨਾਮਿ ਸਮਾਵੈਗੋ॥ 6॥
(ਅੰਗ 1310)॥ ਸਤਿਗੁਰੁ ਦਾਤਾ ਜੀਅ ਜੀਅਨ ਕੋ ਭਾਗਹੀਨ ਨਹੀ ਭਾਵੈਗੋ॥ ਫਿਰਿ ਏਹ ਵੇਲਾ ਹਾਥਿ ਨ ਆਵੈ ਪਰਤਾਪੈ ਪਛੁਤਾਵੈਗੋ॥ 7॥ ਜੋ ਕੋ ਭਲਾ ਲੋੜੈ ਭਲ ਅਪਨਾ ਗੁਰ ਆਗੈ ਢਹਿ ਢਹਿ ਪਾਵੈਗੋ॥ ਨਾਨਕ ਦਇਆ ਦਇਆ ਕਰਿ ਠਾਕੁਰ ਮੈ ਸਤਿਗੁਰ ਭਸਮ ਲਗਾਵੈਗੋ॥ 8॥3॥

Kaanrra Mehla 4: Mun(u) Gurmut(i) rus(i) goon gaavaiygo. Jihva aik, hoyay lukh koati, lukh koati, koat(i) dhiyaavaiygo. 1. Ruhaou. Sehs-phunee, jupiyo Sheshnaagaiy, Hur(i) juptiyaan unt(u) na paavaiygo. Tu athaah(u), ut(i) agumm(u), agumm(u) haiy, mut(i) Gurmut(i) mun(u) tthehraavaiygo. 1. Jinh Tu jupiyo, tayee jun neekay, Hur(i) juptiyoun kuou sookh paavaiygo. Bider daasi soot(u), chhoak, chhohra, Krishan(u) unk(i) gul(i) laavaiygo. 2. Jul tay oput(i) bhuyyi haiy kasht, kasht ung(i) turaavaiygo. Ram junaa Hur(i) Aap(i) suvaaray, Apna bird(u) rukhaavaiygo. 3. Hum paathur, loh, loh bud paathur, Gur sungut(i) naav turaavaiygo. Jiyoun Satsungut(i), turiyo Joolaaho, sunt junaa mun(i) bhaavaiygo. 4. Khuray, khuroyay, bayitthut, ootthut,maarug(i) punth(i) dhiyaavaiygo. Satgur Buchan, Buchan haiy Satgur, paadhur mookut(i) junaavaiygo. 5. Saasun(i), saas(i), saas(i) bul(u) paayi haiy, nihsaasun(i) Naam(u) dhiyaavaiygo. Gur persadi haumein boojhaiy, tau Gurmut(i) Naam(i) smaavaiygo. 6.

(PAGE 1310): Satgur(u) Daata, jea, jeaun kuou, bhaag-heen nuhhi bhaavaiygo. Phir(i) eh vayla haath(I) na aavaiy, pertaapaiy puchhutaavaiygo. 7. Jo ko bhulaa loarraiy bhul Apna, Gur aagaiy, dheh(i),dheh(i) paavaiygo. Nanak duyya, duyya kur(i) Tthaakur , mein Satgur bhusm lugaavaigo. 8.3.

Word Meaning: rus(i) = while enjoying. Jihva = tongue. Lukh Koati = millions. Pause. Sehs-Phunee = thousand-headed. Sheshnaagaiy = the serpent which serves as Vishnu's bed. Unt(u) = end. Athaah(u) = unfathomable. Agumm(u) = inaccessible; farther and farther. Mun(u) Tthehraavaiygo = stabilize mind. 1. Neekay = noble; acceptable to God. Juptiyoun = those, who recite Naam. Bidder = the prime minister of the Kaurvas in Maha Bharat. Daasi Soot = (he was) the son of a maid, and was considered to belong to low class. Chhoak Chhohra = a young boy. Unk(i) = heart. Gul(i) = neck, chest. Oput(i) = produced; came into being. Kasht = wood. Ung(i) = in the company. Suvaaray = groomed; adorned with noble qualities. Bird(u) = the innate virtue (of loving His devotees). 3. Paathur = rock. Loh = iron. Bud = huge. Naav = boat. Joolaaho = weaver (Bhugat Kabir Ji). Bhaavaiygo = is liked. 4.
Kuray Khuroyay = while standing still. Baiytthut = while sitting (resting). Ootthut = standing (working). Maarug(i) Punth(i) = on the way. Buchan = words. Paadhur = the simple path. Mookut(i) = leading to emancipation. Junaavaigo = reveal; guide on. 5.
Saasun(i) = while breathing (alive). Nihsaasun(i) = without breathing (while physically dead). Bul(i) = spiritual power. Boojhaiy = understands. Tau = then. Smaavaiygo = is absorbed. 6. Daata = provider. Bhaag-heen = unfortunate. Bhaavaiygo = liked by. Vayla = time; opportunity. Haath(i) Na Aavaiy = cannot be recalled. Pertaapaiy = while suffering. Puchhutaavaiygo = repents. 7. Jo Ko = whoever. Bhulaa = wellbeing. Lorraiy = looking for. Dheh(i) Dheh(i) = kneel before. Bhusm = ash; dust of the Feet. 8.3.

MEANING: With the Advice of the Guru, my mind sings Waheguru's Virtues (praise) while enjoying its sweetness. I wish I had millions of tongues to recite Waheguru's Naam with each of them millions of times. Pause.
It is believed that the thousand-headed serpent, Sheshnaag, which forms Vishnu's bed, recites Waheguru's Naam to no end. Waheguru is unfathomable and is further and further (is

inaccessible), but one should not be daunted by His inaccessibility. One's mind quits wavering and comes to focus on Waheguru with the Advice of the Guru. 1.
Those who recite Waheguru's Naam are noble (are approved by Him), and they enjoy blissfulness. Remember Bider, the low-caste young son of a maid, who was hugged by Krishan JI (simply because he was a humble devotee of Waheguru). 2.
Wood is born from water (water is the father of wood), which is why water holds wood to its chest (protects it) and keeps it afloat on its surface. Similarly, Waheguru, the father of all humans, endows His devotees with noble qualities as His innate responsibility (and ferries them across the world-sea). 3. With the load of our sins and vices, we are very heavy like a rock or iron, but the shelter of the Guru is the boat which ferries us, the heavy sinners, across the world-sea. Remember, the low-caste weaver (Kabir Sahib), who found salvation in the company of the holy saints because they (the holy saints) love Waheguru; (so, seek shelter of the holy saints, oh my friend). 4.
Recite Waheguru's Naam whether you are standing still, resting, working, or are on a journey. Satguru's Words are His Huqam, which show you the path to emancipation. 5.
When one recites Waheguru's Naam with every breath, he acquires spiritual strength, and recites His Naam with his soul even after his physical death. When one comprehends the cause of his ego* with Guru's Advice, he merges into Waheguru by reciting His Naam. 6.
Satguru is the source of life of human beings, but the unfortunate do not like Him. They repent when they suffer greatly (without the Guru's guidance), but then they cannot recall that opportunity (in human form). 7. If someone seeks his own wellbeing, he has to kneel before the Guru (surrender to Him). I beg the Lord to be kind to me so that I may put the dust of the feet of the Guru on my face (serve Him with full dedication), oh Nanak. 8.3.

***NOTE:** In Assa Dee Vaar, Guru Angad Dev Ji professes that the solution to eradicate one's ego lies in the ego itself.

Sloak Mehla 2 (466): One's selfishness and his ego are a long disease, and the cure for this disease lies in the ego itself. If one realizes his true selfishness (emancipation), then with the benevolence of Waheguru, he works hard to act on Guru's Advice (and gets rid of his ego).

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮਨੁ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਗਾਵੈਗੋ॥ ਭੈ ਭੈ ਤ੍ਰਾਸ ਭਏ ਹੈ ਨਿਰਮਲ ਗੁਰਮਤਿ ਲਾਗਿ ਲਗਾਵੈਗੋ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਸਦਾ ਬੈਰਾਗੀ ਹਰਿ ਨਿਕਟਿ ਤਿਨ੍ਹਾ ਘਰਿ ਆਵੈਗੋ॥ ਤਿਨ੍ਹ ਕੀ ਪੰਕ ਮਿਲੈ ਤਾ ਜੀਵਾ ਕਰਿ ਕਿਰਪਾ ਆਪਿ ਦਿਵਾਵੈਗੋ॥ 1॥ ਦੁਬਿਧਾ ਲੋਭਿ ਲਗੈ ਹੈ ਪ੍ਰਾਣੀ ਮਨਿ ਕੋਰੈ ਰੰਗੁ ਨ ਆਵੈਗੋ॥ ਫਿਰਿ ਉਲਟਿਓ ਜਨਮੁ ਹੋਵੈ ਗੁਰਬਚਨੀ ਗੁਰੁ ਪੁਰਖੁ ਮਿਲੈ ਰੰਗੁ ਲਾਵੈਗੋ॥ 2॥ ਇੰਦ੍ਰੀ ਦਸੇ ਦਸੇ ਫੁਨਿ ਧਾਵਤ ਤ੍ਰੈ ਗੁਣੀਆ ਖਿਨੁ ਨ ਟਿਕਾਵੈਗੋ॥ ਸਤਿਗੁਰੁ ਪਰਚੈ ਵਸਗਤਿ ਆਵੈ ਮੋਖ ਮੁਕਤਿ ਸੋ ਪਾਵੈਗੋ॥ 3॥ ਓਅੰਕਾਰਿ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭੁ ਏਕਸ ਮਾਹਿ ਸਮਾਵੈਗੋ॥ ਏਕੋ ਰੂਪ ਏਕੋ ਬਹੁਰੰਗੀ ਸਭੁ ਏਕਤੁ ਬਚਨਿ ਚਲਾਵੈਗੋ॥4॥ ਗੁਰਮੁਖਿ ਏਕੋ ਏਕੁ ਪਛਾਤਾ ਗੁਰਮੁਖਿ ਹੋਇ ਲਖਾਵੈਗੋ॥ਗੁਰਮੁਖਿ ਜਾਇ ਮਿਲੈ ਨਿਜ ਮਹਲੀ ਅਨਹਦ ਸਬਦੁ ਬਜਾਵੈਗੋ॥ 5॥ ਜੀਅ ਜੰਤ ਸਭ ਸਿਸਟਿ ਉਪਾਈ ਗੁਰਮੁਖਿ ਸੋਭਾ ਪਾਵੈਗੋ॥ ਬਿਨੁ ਗੁਰ ਭੇਟੇ ਕੋ ਮਹਲੁ ਨ ਪਾਵੈ ਆਇ ਜਾਇ ਦੁਖੁ ਪਾਵੈਗੋ॥ 6॥ ਅਨੇਕ ਜਨਮ ਵਿਛੁੜੇ ਮੇਰੇ ਪ੍ਰੀਤਮ ਕਰਿ ਕਿਰਪਾ ਗੁਰੂ ਮਿਲਾਵੈਗੋ॥ ਸਤਿਗੁਰ ਮਿਲਤ ਮਹਾ ਸੁਖਿ ਪਾਇਆ ਮਤਿ ਮਲੀਨ ਬਿਗਸਾਵੈਗੋ॥ 7॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਕਰਹੁ ਜਗਜੀਵਨ ਮੈ ਸਰਧਾ ਨਾਮਿ ਲਗਾਵੈਗੋ॥ ਨਾਨਕ ਗੁਰੂ ਗੁਰੂ ਹੈ ਸਤਿਗੁਰੁ ਮੈ ਸਤਿਗੁਰੁ ਸਰਨਿ ਮਿਲਾਵੈਗੋ॥ 8॥4॥

Kaanrra Mehla 4: Mun(u) Hur(i) rung(i) raata gaavaiygo. Bhaiy, bhaiy, traas bhuyyay haiyn nirmul, Gurmut(i) laag(i) lugaavaiygo. 1. Ruhaou. Hur(i) rung(i) raata, sudaa baiyraagi, Hur(i) nicket(i) tinha ghur(i) aavaiygo. Tinh kee punk milaiy ta jeevaan, kur(i) kirpa Aap(i) divaavaiygo. 1. Doobidha, loabh(i) luggaiy haiyn praani, mun(i) koraiy rung(u) na aavaiygo. Phir(i), ooltiyo, junum(u) hovaiy Gur Buchnee, Gur(u) Purakh(u) milaiy rung(u) laavaiygo. 2. Indri dusay, dusay phoon(i) dhaavut, traiy-gooniya khin(u) na tikaavaiygo. Satgur perchaiy,

vusgut(i) aavaiy, moakh mookut(i) so paavaiygo. 3. Onkar(i) Aiko, ruv(i) ruhhiya subh(u), Aikus maah(i) smaavaiygo. Aiko roop, Aiko buhou-rungee, subh(u) aikut Buchan chulaavaiygo .4. Gurmukh(i)) Aiko, Aik(u) puhhaata Gurmukh(i) hoyay lukhaavaiygo. Gurmukh(i) jaayay milaiy nij Mehleen, Unhud Shabad(u) bujaavaiygo. 5. Jea, junt, subh sisht(i) oopaayi. Gurmukh(i) sobha paavaiygo. Bin(u) Gur bhaytay, ko Mehl(u) na paavaiy, aayay jaayay dookh paavaiygo. 6. Anayk junum vicchurray mayray Preetum, kur(i) kirpa Guru milaavaiygo. Satgur milt muhha sookh(i) paaya, mut(i) muleen bigsaavaiygo. 7. Hur(i), Hur(i) kirpa kurhou Jugjeevun, mein sherdha Naam(i) lugaavaiygo. Nanak, Guru, Guru haiy Satgur(u), mein Satgur(u) shern(i) milaavaiygo. 8.4.

World Meaning: Rung(i) Raata = imbued in love. Bhaiy = respectful fear for Waheguru Bhaiy = traas = worldly fears. Nirmul = purified. Laag(i) = attachment. Pause. Baiyraagi = deatched from worldly attractions. Nicket(i) = near. Ghur(i) = heart. Punk = dust of feet. Dhiyaavaiygo = will recite (Naam). 1. Doobidha = indecisiveness. Koraiy = blank (without love for Waheguru). Ooltiyo Junum(u) = new spiritual life. Gur(u) Purakh(u) = Guru as a manifestation of Waheguru. 2. Indri = senses. Phoon(i) = again, and again. Dhaavut = rush in every direction. Traiy-Gooniya = overpowered by the three effects of Maya (humans). Tikaavaiygo = stabilization of mind. Perchaiy = Teachings. Vusgut = under control. Moakh(i) = Mookut(i) = emancipation. 3. Onkar(i) = Waheguru. Ruv Ruhhiya = present. Buhourungee = in many different forms. Aikut = single. Buchan = Huqam. Chulaavaiygo = runs (controls) the world. 4. Aiko, Aik(u) = only the “One”. Lukhaavaiygo = comprehends. Nij = his own. Mehleen = Waheguru’s dwelling. 5. Sisht(i) = world. Oopaayi = created. Sobha = praise. 6. Anayk = countless. Vichhurray = separated. Muleen = filthy. Bigsaavaiygo = blooms. 7. Jugjeevun = the soul of the world (Waheguru). Sherdha = deep reverence; love. Shern(i) = in shelter. 8.

MEANING: With Guru’s Advice, my mind has been attached to Waheguru, and imbued in His love, it is singing His praise now. With respectful fear of Waheguru in my mind, all my worldly fears and worries are gone, and my mind has been purified. Pause.

The devotees, who are imbued with Waheguru’s love, are always detached from worldly attractions, and Waheguru, which is always close to everybody, appears in their mind. I will survive spiritually if I get the dust of their feet (an opportunity to humbly serve them), which Waheguru, with His benevolence, will make available for me. 1.

The man is attracted to worldly attractions, and with his greed for them, he is always indecisive. But with his mind blank of love for Waheguru, he cannot be imbued with His love. However, if he is fortunate enough to connect with the Guru, his mind will be turned away from the attractions of Maya and imbued with the Guru's love for Waheguru, thereby acquiring a new spiritual life. 2. All ten human senses (five natural and five implementers) keep pushing the man toward enjoyment, and, overpowered by the three effects of Maya, the human mind never finds peace and keeps wavering. However, with Satguru’s Advice, the mind comes under control, and the devotee attains emancipation. 3.

Only Waheguru is present everywhere, and everybody will be absorbed in Him at the end. The single Waheguru appears in many different forms, and runs the whole universe with His Huqam (Command). 4.

The devotees of the Guru recognize the “One” Waheguru and comprehend Him in the shelter of the Guru. Guru’s devotees reach Waheguru’s dwelling (which becomes their own) as they merge into Him, and feel as if Divine music is playing in their mind. 5.

Guru’s devotees realize that Waheguru alone has created all the living beings and the whole world, and they earn respect for their firm belief in Waheguru. Nobody can reach Waheguru’s Residence without the Guru, and they continue to suffer in the birth-death cycle. 6.

The individual, who has been separated from the dear Waheguru for many lives, is connected with the Guru through His benevolence. He enjoys great bliss upon meeting the Guru, and his mind blossoms when his evil thoughts are purified. 7.
I beg Waheguru, which is the soul of the world, to be kind to me, and infuse love for Him in my mind. Satguru is the one who connects one with Waheguru, and Waheguru puts His devotees in Satguru's shelter, oh Nanak. 8.4.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮਨ ਗੁਰਮਤਿ ਚਾਲ ਚਲਾਵੈਗੋ॥ ਜਿਉ ਮੈਗਲੁ ਮਸਤੁ ਦੀਜੈ ਤਲਿ ਕੁੰਡੇ ਗੁਰ ਅੰਕਸੁ ਸਬਦੁ ਦ੍ਰਿੜਾਵੈਗੋ॥ 1॥ ਰਹਾਉ॥ ਚਲਤੋ ਚਲੈ ਚਲੈ ਦਹ ਦਹ ਦਿਸਿ ਗੁਰੁ ਰਾਖੈ ਹਰਿ ਲਿਵ ਲਾਵੈਗੋ॥ ਸਤਿਗੁਰ ਸਬਦੁ ਦੇਇ ਰਿਦ ਅੰਤਰਿ ਮੁਖਿ ਅੰਮ੍ਰਿਤੁ ਸਬਦੁ ਮੁਖਿ ਚੁਆਵੈਗੋ॥ 1॥ ਬਿਸੀਅਰ ਬਿਸੂ ਭਰੇ ਹੈ ਪੂਰਨ ਗੁਰੁ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਵੈਗੋ॥ ਮਾਇਆ ਭੁਇਅੰਗ ਤਿਸੁ ਨੇੜਿ ਨ ਆਵੈ ਬਿਖੁ ਝਾਰਿ ਝਾਰਿ ਲਿਵ ਲਾਵੈਗੋ॥ 2॥ ਸੁਆਨੁ ਲੋਭੁ ਨਗਰ ਮਹਿ ਸਬਲਾ ਗੁਰੁ ਖਿਨ ਮਹਿ ਮਾਰਿ ਕਢਾਵੈਗੋ॥ ਸਤੁ ਸੰਤੋਖੁ ਧਰਮੁ ਆਨਿ ਰਾਖੈ ਹਰਿ ਨਗਰੀ ਹਰਿ ਗੁਨ ਗਾਵੈਗੋ॥ 3॥
(ਅੰਗ 1311)॥ ਪੰਕਜ ਮੋਹ ਨਿਘਰਤੁ ਹੈ ਪ੍ਰਾਨੀ ਗੁਰੁ ਨਿਘਰਤ ਕਾਢਿ ਕਢਾਵੈਗੋ॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਨਿ ਜਨ ਆਏ ਗੁਰੁ ਹਾਥੀ ਦੇ ਨਿਕਲਾਵੈਗੋ॥ 4॥ ਸੁਪਨੰਤਰੁ ਸੰਸਾਰੁ ਸਭੁ ਬਾਜੀ ਸਭੁ ਬਾਜੀ ਖੇਲੁ ਖਿਲਾਵੈਗੋ॥ ਲਾਹਾ ਨਾਮੁ ਗੁਰਮਤਿ ਲੈ ਚਾਲਹੁ ਹਰਿ ਦਰਗਹ ਪੈਧਾ ਜਾਵੈਗੋ॥ 5॥ ਹਉਮੈ ਕਰੈ ਕਰਾਵੈ ਹਉਮੈ ਪਾਪ ਕੋਇਲੇ ਆਨਿ ਜਮਾਵੈਗੋ॥ ਆਇਆ ਕਾਲੁ ਦੁਖਦਾਈ ਹੋਏ ਜੋ ਬੀਜੈ ਸੋ ਖਵਲਾਵੈਗੋ॥ 6॥ ਸੰਤਹੁ ਰਾਮ ਨਾਮੁ ਧਨੁ ਸੰਚਹੁ ਲੈ ਖਰਚੁ ਚਲੈ ਪਤਿ ਪਾਵੈਗੋ॥ ਖਾਇ ਖਰਚਿ ਦੇਵਹਿ ਬਹੁਤੇਰਾ ਹਰਿ ਦੇਦੇ ਤੋਟਿ ਨ ਆਵੈਗੋ॥ 7॥ ਰਾਮ ਨਾਮ ਧਨੁ ਹੈ ਰਿਦ ਅੰਤਰਿ ਧਨੁ ਗੁਰ ਸਰਣਾਈ ਪਾਵੈਗੋ॥ ਨਾਨਕ ਦਇਆ ਦਇਆ ਕਰਿ ਦੀਨੀ ਦੁਖੁ ਦਾਲਦੁ ਭੰਜਿ ਸਮਾਵੈਗੋ॥ 8॥5॥

Kaanrra Mehla 4: Mun Gurmut(i) chaal chuaavaiygo. Jiyoun maiygul(u) must(u) deejaiy tul(i) koonday, Gur Ankus(u) shabad(u) drirravaiygo. 1. Ruhaou. Chultau, chulaiy, chulaiy deh, deh dis(i), Gur(u) raakhaiy Hur(i) liv laavaiygo. Satgur Shabad(u) dayay rid untar(i), mookh(i) Amrit(u) Shabad(u) mookh(i) chooaavaiygo. 1. Bisiur, bis(u) bhuray haiyn poorun, Gur(u) Guroorr Shabad(u) mookh(i) paavaiygo. Maya bhooyung tis(u) nayrr(i) na aavaiy, bikh(u) jhaar(i), jhaar(i) liv laavaiygo. 2. Sooaan(u) loabh(u) nugur meh(i) sublaa, Gur(u) khin meh(i) maar(i) kudhaavaiygo. Sat(u), suntokh(u), dherm(u) aan(i) raakhay, Hur(i) nugri, Hur(i) goon gaavaiygo. 3.
(PAGE 1311): Punkuj moh nighurt haiy praani, Gur(u) nighurt kaadh(i) kudhaavaiygo. Traah(i), traah(i) Shern(i) jun aayay, Gur(u) haatheen day niklaavaiygo. 4. Soopnuntar(u) sunsaar(u) subh(u) baaji, subh(u) baaji khayl(u) khilaavaiygo. Laaha, Naam(u) Gurmut(i) laiy chaalhou, Hur(i) Durgah paiyndha jaavaiygo. 5. Haumein kuraiy, kuraavaiy haumein, paap koyilay aan(i) jumaavaiygo. Aaya kaal(u) dookhdaayi hoyay, jo beejaiy, so khuvlaavaiygo. 6. Suntou Ram Naam(u) dhun(u) sunchou, laiy khurch(u) chullaiy, put(i) paavaiygo. Khaayay khurch(i) dayveh(i) buhoutayra, Hur(i) daynday toat(i) na aavaiygo. 7. Ram Naam(u) dhun haiy rid untar(i), dhun(u) Gur Shenaayi paavaiygo. Nanak, duyya, duyya kur(i) deeni, dookh(u) daalud(u) bhunj(i) smaavaiygo. 8.5.
Word Meaning: Gurmut(i) Chaal = lifestyle as per Guru's Advice. Chulaavaiygo = follow the path. Maigul(u) = elephant. Must(u) = intoxicated. Tul(i) = beneath. Koonday = ankus (the sharp weapon to control the elephant). Drirraavaiygo = reinforces. Pause. Chultau = the wavering (fickle) (mind). Deh Dis(i) = in all the directions. Raakhaiy = protects. Liv = deep meditation; love. Chooaavaiygo = squeezes dropwise. 1. Bisiur = snakes. Bis(u) = Bikh = poison. Poorun = fully. Guroorr = a mantra believed to be the antidote for snake poison. Bhooyung = snake. Jhaar(i) = shake off. 2. Sooaan = dog. Nugur = world; man's mind. Sublaa = powerful. Kudhaavaiygo = kick out. Sat(u) = service to mankind. Suntokh(u) = contentment. Dherm = high morality. Aan(i) = brought. Raakhay = placed.

Hur(i) Nugri = Waheguru's city (gathering of holy saints). 3. Punkuj Moh = mud of worldly attachments. Nighurt = sinks deeper and deeper. Kaadh(i) = pull out. Traah(i) Traah(i) = save me, save me. Haatheen = with His hands. 4. Soopnuntar(i) = in dreams. Baaji = drama. Khayl = game. Laaha = benefit. Paiyndha = given robe of honour. 5. Koyilay = coal. Jumaavaiygo = plants; seeds. Dookhdaayi = painful. Khuvlaavaiygo = feeds. 6. Sunchou = accumulate. Khurch = journey expenses.Put(i) = respect. Toat(i) = shortage. 7. Dookh Daalud(u) = misery of (spiritual) poverty. Bhunj (i) by destroying. Smaavaiygo = merges into Waheguru. 8.5.

MEANING: Follow the path of life as advised by the Guru, oh my mind. Like the mahout, who controls the intoxicated elephant by hitting him on the head with an ankus, man's fickle (fast wavering) mind comes under control by repeatedly reciting (and obeying) the Guru's Shabad. Pause.

Man's fickle mind, which wanders in all the ten directions, is stabilized in the shelter of the Guru when he focuses his mind on Waheguru with the grace of the Guru. Satguru implants His Shabad (in Waheguru's praise) in the devotee's mind, and he begins to recite Waheguru's Amrit-like sweet Naam with his mouth (and feels as if Amit is dripping in his mouth). 1.

The snakelike worldly attractions are full of poison (which kills the spirituality of man); such poison is destroyed by the Guru's Shabad on the devotee's tongue, which acts as the antidote to this poison. The snakelike Maya does not even go near such a devotee, and he focuses his mind on Waheguru's Naam by shaking off all poisons of Maya. 2.

The doglike greed is powerful in the human mind (forces the mind to be greedy), but the Guru kicks the greed out of the devotee's mind instantly. The Guru places the noble qualities like service to mankind, contentment, and high morality in the holy gathering (which becomes the source of such virtues), and the devotee sings Waheguru's praise in such holy gatherings. 3.

The man slips deeper and deeper in the mud of worldly attractions, but the Guru pulls His devotees out of that mud. The devotees, who come to the Guru's shelter begging for protection against the attacks of Maya, are pulled out from the world-sea when He extends His hand. 4. The whole world is dreaming the drama of Maya, and plays its games (dances at its hands, and loses spirituality); but those who follow the Guru's Advice, earn huge spiritual benefit (wealth), and are honoured in Waheguru's Court. 5.

Those who are egoists and perform deeds which boost their ego are planting coals (which burn their spirituality), but when death comes, it becomes very painful because they reap the rewards of only that crop which they had planted. 6.

Accumulate the wealth of Naam, which will serve as your journey expenses (accompanies you) to Waheguru's Court, where you will be honoured, oh, the wise men. Waheguru's Naam is such a wealth which never runs out, whether you spend it yourself or share it with others. 7. However, one can acquire the Naam-wealth in his heart only in the shelter of the Guru. With the grace of the Guru, one's suffering of his poverty in spirituality is eradicated, and he gets absorbed in Waheguru's Naam (merges into Him), oh Nanak. 8.5.

ਕਾਨੜਾ ਮਹਲਾ 4॥ ਮਨੁ ਸਤਿਗੁਰ ਸਰਨਿ ਧਿਆਵੈਗੋ॥ ਲੋਹਾ ਹਿਰਨੁ ਹੋਵੈ ਸੰਗਿ ਪਾਰਸ ਗੁਨੁ ਪਾਰਸ ਕੋ ਹੋਇ ਆਵੈਗੋ॥ 1॥ ਰਹਾਉ॥ ਸਤਿਗੁਰ ਮਹਾਪੁਰਖ ਹੈ ਪਾਰਸੁ ਜੋ ਲਾਗੈ ਸੋ ਫਲੁ ਪਾਵੈਗੋ॥ ਜਿਉ ਗੁਰ ਉਪਦੇਸਿ ਤਰੇ ਪ੍ਰਹਿਲਾਦਾ ਗੁਰੁ ਸੇਵਕ ਪੈਜ ਰਖਾਵੈਗੋ॥ 1॥ ਸਤਿਗੁਰ ਬਚਨੁ ਬਚਨੁ ਹੈ ਨੀਕੋ ਗੁਰ ਬਚਨੀ ਅੰਮ੍ਰਿਤੁ ਪਾਵੈਗੋ॥ ਜਿਉ ਅੰਬਰੀਕਿ ਅਮਰਾਪਦ ਪਾਏ ਸਤਿਗੁਰ ਮੁਖ ਬਚਨ ਧਿਆਵੈਗੋ॥ 2॥ ਸਤਿਗੁਰ ਸਰਨਿ ਸਰਨਿ ਮਨਿ ਭਾਈ ਸੁਧਾ ਸੁਧਾ ਕਰਿ ਧਿਆਵੈਗੋ॥ ਦਇਆਲ ਦੀਨ ਭਏ ਹੈ ਸਤਿਗੁਰ ਹਰਿ ਮਾਰਗੁ ਪੰਥੁ ਦਿਖਾਵੈਗੋ॥ 3॥ ਸਤਿਗੁਰ ਸਰਨ ਪਏ ਸੇ ਥਾਪੇ ਤਿਨ ਰਾਖਨ ਕਉ ਪ੍ਰਭ ਆਵੈਗੋ॥ ਜੋ ਜੋ ਸਰੁ ਸੰਧੈ ਜਨ ਊਪਰਿ ਫਿਰਿ ਉਲਟੋ ਤਿਸੈ ਲਗਾਵੈਗੋ॥ 4॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਸਰੁ ਸੇਵਹਿ ਤਿਨ ਦਰਗਹ ਮਾਨੁ

ਦਿਵਾਵੈਗੋ॥ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਗੁਰਮਤਿ ਧਿਆਵਹਿ ਹਰਿ ਗਲਿ ਮਿਲਿ ਮੇਲਿ ਮਿਲਾਵੈਗੋ॥ 5॥ ਗੁਰਮੁਖਿ ਨਾਦੁ ਬੇਦੁ ਹੈ ਗੁਰਮੁਖਿ ਗੁਰ ਪਰਚੈ ਨਾਮੁ ਧਿਆਵੈਗੋ॥ ਹਰਿ ਹਰਿ ਰੂਪੁ ਹਰਿ ਰੂਪੋ ਹੋਵੈ ਹਰਿ ਜਨ ਕਉ ਪੂਜ ਕਰਾਵੈਗੋ॥ 6॥ ਸਾਕਤ ਨਰ ਸਤਿਗੁਰੁ ਨਹੀ ਕੀਆ ਤੇ ਬੇਮੁਖ ਹਰਿ ਭਰਮਾਵੈਗੋ॥ ਲੋਭ ਲਹਰ ਸੁਆਨ ਕੀ ਸੰਗਤਿ ਬਿਖੁ ਮਾਇਆ ਕਰੰਗਿ ਲਗਾਵੈਗੋ॥ 7॥ ਰਾਮੁ ਨਾਮੁ ਸਭ ਜਗ ਕਾ ਤਾਰਕੁ ਲਗਿ ਸੰਗਤਿ ਨਾਮੁ ਧਿਆਵੈਗੋ॥ ਨਾਨਕ ਰਾਖੁ ਰਾਖੁ ਪ੍ਰਭ ਮੇਰੈ ਸਤ ਸੰਗਤਿ ਰਾਖਿ ਸਮਾਵੈਗੋ॥ 8॥6॥ ਛਕਾ 1॥

Kaanrra Mehla 4: Mun(u) Satgur shern(i) dhiyaavaiygo. Loha, hirn hovaiy sung(i) paarus, goon(u) paarus(u) ko hoyay aavaiygo. 1. Ruhaou. Satgur Muhaa Purakh haiy paarus(u), jo laagaiy, so ful paavaiygo. Jiyoun Gur oopdaysh(i) turay Prehlada, Gur(u) sayvuk paiyj rukhaavaiygo. 1. Satgur Buchan(u), Buchan(u) haiy neeko, Gur Buchani Amrit(u) paavaiygo. Jiyoun Ambreek(i) amrapud paayay, Satgur mookh Buchan dhiyaavaiygo. 2. Satgur shern(i), shern(i) mun(i) bhaayi, soodha, soodha kur(i) dhiyaavaiygo. Duyyal deen bhuyyay haiyn Satgur, Hur(i) maarug(u), punth(u) dikhaavaiygo. 3. Satgur shern puyyay say thaapay, tinh raakhun kuou Prubh aavaiygo. Jo, jo sur(u) sundhaiy jun oopur(i) phir(i) oolto tisaiy lugaavaiygo. 4. Hur(i), Hur(i), Hur(i), Hur(i), Hur(i) sur(u) sayveh(i), tinh Durgah maan(u) divaavaiygo. Gurmut(i), Gurmut(i), Gurmut(i), dhiyaaveh(i), Hur(i) gul(i) mil(i) mayl(i) milaavaiygo. 5. Gurmukh(i) naad(u), Bayd(u) haiy Gurmukh(i), Gur perchaiy Naam(u) dhiyaavaiygo. Hur(i), Hur(i), roop(u), Hur(i) roopo hovaiy, Hur(i) jun kuou pooj kuraavaiygo. 6. Saakut nur Satgur nuhhi keeya, tay baymookh(i) Hur(i) bhermaavaiygo. Loabh, lehr, sooaan kee sungut(i), bikh(u) Maya, kurung(i) lugaavaigo. 7. Ram(u) Naam(u) subh jug ka taaruk(u), lug(i) sungut(i) Naam(u) dhiyaavaiygo. Nanak, raakh(u), raakh(u) Prubh mayraiy, Sat sungut(i) raakh(i) smaavaiygo. 8.6. Sixer (set of six Shabads) 1.

Word Meaning: Hirn = gold. Paarus = elixir (touch) stone. Pause. Ful Paavaiygo = reaps the rewards. Paiyj = honour. 1. Buchan = words; Shabad. Neeko = beautiful; supreme; source of emancipation. Ambreek = a raja who was a devotee of God, and was saved from the curse of some egoist sages. Amrapud = state of immortality. Bhaayi = liked. Soodha = Amrit. Maarug(u) = Punth(u) = path. 3. Thaapay = established; given the high spiritual state. Raakhun Kuou = to protect. Sur(u) = arrow. Sundhaiy = shoots at. Oolto = boomerangs. 4. Sur(u) = pool (of Naam Amrit). Durgah = Waheguru's court. Maan(u) = respect. 5. Naad = sound; knowledge. Bayd(u) = the Veda. Perchaiy = Teachings. Roop(u) = form; image. Saakut = the worshipper of Maya. Baymookh(i) = non-believer. Bhermaavaiygo = takes through many life forms. Loabh Lehr = whim of greed. Sooaan = dog. Bikh(u) = poison. Kurung(i) = carcass; dead body of an animal. 7. Taaruk(u) = ship. 8.

MEANING: Like a piece of iron gets converted into gold when touched with an elixir stone, and acquires the properties of the elixir stone. You will also acquire the virtues of Satguru in His company, when you recite Waheguru's Naam in His shelter, oh my mind. Pause.

The great (holy) soul, Satguru, is like the touchstone; whoever comes to his shelter will reap similar rewards (acquire His virtues). Like Prehlad, who found salvation by the teachings of the Guru, Satguru protects the honour of His devotees. 1.

Satguru's Words are holy, and one acquires the Amrit-like Naam of Waheguru with His Words. When one recites Satguru's Shabad, he attains the state of immortality, as did Rajah Ambreek. 2. I loved the shelter of Satguru, and recited His Shabad as the source of immortality (leading to union with Waheguru). Kind to the humble, Satguru shows the devotee the right path of life, which leads to union with Waheguru. 3.

The devotees, who take Satguru's shelter (surrender to Him), are (spiritually) exalted, and Waheguru Himself comes to their rescue (to protect them from the attacks of Maya). The arrows shot (to cause any kind of harm) at the devotees of Waheguru by anyone, boomerang, and hit the shooter back. 4. Whoever serves Waheguru's Pool of Naam-

Amrit (a gathering of holy saints) is honoured in His Court. Whoever recites Waheguru's Naam with the Advice of the Guru (with His Shabad) is embraced by Waheguru, and is connected with Him. 5.
Guru's Shabad to sing Waheguru's praise is like the music of the yogis or the knowledge of the Vedas for the Sikh of the Guru (he does not need any of those). Such a Sikh becomes like Waheguru, and prompted by Waheguru, the masses worship such a Sikh. 6.
The Maya-worshippers do not go to Satguru's shelter; Waheguru takes such infidels through many life forms. They keep the company of those who experience impulses of greed like dogs, and like dogs, they enjoy the taste of carcasses of animals (suck human blood by robbing them of their rightful earnings). 7.
Waheguru's Naam is the saviour of the whole world, and one should recite His Naam in the company of the holy saints. I beg my Waheguru to put me in the company of the holy saints where I can recite His Naam to achieve union with Him, oh Nanak. 8.6.

(ਅੰਗ 1312)॥ ਕਾਨੜਾ ਛੰਤ ਮਹਲਾ 5॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(PAGE 1312): Kaanrra Chhunt, Mehla 5: Ek Onkar Satgur Persad(i).

ਸੇ ਊਧਰੇ ਜਿਨ ਰਾਮ ਧਿਆਏ॥ ਜਤਨ ਮਾਇਆ ਕੇ ਕਾਮਿ ਨ ਆਏ॥ ਰਾਮ ਧਿਆਏ ਸਭਿ ਫਲ ਪਾਏ ਧਨਿ ਧੰਨਿ ਤੇ ਬਡਭਾਗੀਆ॥ ਸਤਸੰਗਿ ਜਾਗੇ ਨਾਮਿ ਲਾਗੇ ਏਕ ਸਿਉ ਲਿਵ ਲਾਗੀਆ॥ ਤਜਿ ਮਾਨ ਮੋਹ ਬਿਕਾਰ ਸਾਧੂ ਲਗਿ ਤਰਉ ਤਿਨ ਕੈ ਪਾਇ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਸਰਣਿ ਸੁਆਮੀ ਬਡਭਾਗਿ ਦਰਸਨੁ ਪਾਏ॥ 1॥ਮਿਲਿ ਸਾਧੂ ਨਿਤ ਭਜੇ ਨਾਰਾਇਣ॥ ਰਸਕਿ ਰਸਕਿ ਸੁਆਮੀ ਗੁਣ ਗਾਇਣ॥ ਗੁਣ ਗਾਇ ਜੀਵਹ ਹਰਿ ਅਮਿਉ ਪੀਵਹ ਜਨਮ ਮਰਣ ਭਾਗਏ॥ ਸਤਸੰਗਿ ਪਾਈਐ ਹਰਿ ਧਿਆਈਐ ਬਹੁੜਿ ਦੂਖ ਨ ਲਾਗਏ॥ ਕਰਿ ਦਇਆ ਦਾਤੇ ਪੁਰਖ ਬਿਧਾਤੇ ਸੰਤ ਸੇਵ ਕਮਾਇਣ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਜਨ ਧੂਰਿ ਬਾਛਹਿ ਹਰ ਦਰਸਿ ਸਹਜਿ ਸਮਾਇਣ॥ 2॥
ਸਗਲੇ ਜੰਤ ਭਜਹੁ ਗੋਪਾਲੈ॥ ਜਪ ਤਪ ਸੰਜਮ ਪੂਰਨ ਘਾਲੈ॥ ਨਿਤ ਭਜਹੁ ਸੁਆਮੀ ਅੰਤਰਜਾਮੀ ਸਫਲ ਜਨਮੁ ਸਬਾਇਆ॥ ਗੋਬਿਦੁ ਗਾਈਐ ਨਿਤ ਧਿਆਈਐ ਪਰਵਾਨੁ ਸੋਈ ਆਇਆ॥ ਜਪ ਤਪ ਸੰਜਮ ਹਰਿ ਹਰਿ ਨਿਰੰਜਨ ਗੋਬਿੰਦ ਧਨੁ ਸੰਗਿ ਚਾਲੈ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਕਰਿ ਦਇਆ ਦੀਜੈ ਹਰਿ ਰਤਨੁ ਬਾਧਉ ਪਾਲੈ॥ 3॥ ਮੰਗਲਚਾਰ ਚੋਜ ਆਨੰਦਾ॥ ਕਰਿ ਕਿਰਪਾ ਮਿਲੇ ਪਰਮਾਨੰਦਾ॥ ਪ੍ਰਭ ਮਿਲੇ ਸੁਆਮੀ ਸੁਖਹਗਾਮੀ ਇਛ ਮਨ ਕੀ ਪੁੰਨੀਆ॥ ਬਜੀ ਬਧਾਈ ਸਹਜੇ ਸਮਾਈ ਬਹੁੜਿ ਦੁਖਿ ਨ ਰੁੰਨੀਆ॥ ਲੇ ਕੰਠਿ ਲਾਏ ਸੁਖ ਦਿਖਾਏ ਬਿਕਾਰ ਬਿਨਸੇ ਮੰਦਾ॥ ਬਿਨਵੰਤ ਨਾਨਕ ਮਿਲੇ ਸੁਆਮੀ ਪੁਰਖ ਪਰਮਾਨੰਦਾ॥ 4॥1॥

Say oodhray jinh Ram dhiyaayay. Jutun Maya kay kaam(i) na aayay. Ram dhiyaayay, subh(i) ful paayay, dhun(i), dhunn(i) tay budbhaagiya. Satsung(i) jaagay, Naam(i) laagay, Aik siyoun liv laagiya. Tuj(i) maan, moh bikaar Sadhu lug(i), turoun,tinh kaiy paayayn. Binvunt Nanak, shern(i) Soami, budbhaag(i) dershurn paayay. 1. Mil(i) Sadhu, nit bhujay Naraayin. Rusuk(i), rusuk(i) Goon gaayin. Goon gaayaan jeeveh(i), Hur(i) Amiyo peeveh(i), junum, mern bhaagay. Satsung(i) paayiyaiy, Hur(i) dhiyaayiyaiy, buhourr(i) dookh na laagay. Kur(i) duyya Daatay, Purakh Bidhaatay, sunt sayv kmaayin. Binvunt Nanak, jun dhoor(i) baanchheh(i) Hur Ders(i), sehj(i) smaayin. 2. ----------
Word Meaning: Say = those. Oodhray = salvaged. Jutun = efforts. Kaam Na aayay = did not pay. Budbhaagiya = fortunate. Jaagay = get enlightened. Liv = attachment; focus of mind. Tuj(i) = by giving up; getting rid of. Bikaar = immoral acts. Lug(i) Paayay = dropping on the feet; surrendering self. Binvunt = humbly prays. 1.

Bhujaiy = recite Naam. Narayin = Waheguru. Rusk(i) = while enjoying. Amiyo = Amrit. Buhourr(i) = again. Purakh Bidhaatay = carver of our fates. Baancheh(i) = longs for. Sehj(i) Smaayin = get absorbed in the high spiritual state. 2.

MEANING: Efforts to earn more wealth do not pay to enhance the spirituality of man (actually, they bond one more strongly with Maya). Only those who recite Waheguru's Naam find salvation. Such devotees are highly fortunate and reap all the rewards. They become enlightened in the company of the holy saints and become attached to (begin to love) Waheguru. By getting rid of my ego, worldly attachments, and my immoral acts in the shelter of the Guru, I will swim across the world-sea by dropping at the feet of the Guru (surrendering myself to Him). I submit humbly that some fortunate devotee gets to have Waheguru's Sight in Guru's shelter. 1.

The devotee, who always recites Waheguru's Naam while enjoying its sweetness in the shelter of the Guru, survives spiritually by singing His praise, and drinks the immortalizing Amrit of His Naam as a result of which, his suffering of rebirths is eradicated. When he recites Waheguru's Naam in the company of the holy saints, he does not suffer from rebirths ever again. I humbly pray to the Lord, who is the carver of our fates, to be kind to me so that I may serve His holy saints. I long for the dust of the feet of the holy saints (to serve them with deep reverence) so that I may get absorbed in Waheguru's Sight (in His Naam), oh Nanak. 2.

---------- Suglay junt bhujou Gopaalaiy. Jup, tup, sunjum, poorun ghaalaiy. Nit bhujou Soami, Untarjaami, suful junum(u) subaaya. Gobind(u) gaayiyaiy, nit dhiyaayiyaiy, pervaan(u) soyee aaya. Jup, tup, sunjum, Hur(i), Hur(i) Nirunjun, Gobind dhun(u) sung(i) chaalaiy. Binvunt Nanak, kur(i) duyya deejaiy, Hur(i) Ruttan(u) baandhoun paalaiy. 3. Mungulchaar, choaj, anunda. Kur(i) kirpa milay Permanunda. Prubh milay Soami, Sookhehgaami, ichh mun kee poonniya, Bujee budhaayi, sehjay smaayi, buhhourr(i) dookh(i) na roonniya. Lay kuntth(i) laayay, sookh dikhaayay, bikaar binsay munda. Binvunt Nanak, milay Soami, Purakh Permanunda. 4.1.

Word Meaning: Suglay = all. Junt = living beings; humans. Poorun = successful. Ghaalaiy = hard labour. Sunjum = control on senses. Nit = all the time. Untarjaami = omniscient. Subaaya = the whole. Pervaan = approved; welcome. Sung(i) Chaalaiy = accompanies. Ruttan(u) = jewellike Naam. Baandhoun Paalaiy = I take in possession; acquire. 3. Mungulchaar = ecstasy; in high spirits. Choaj = amazing feats. Anunda = blissfulness. Permanunda = the source of esteem bliss. Sookhehgaami = provider of all comforts. Ichh = wishes. Pooniya = fulfilled. Bujee Budhaayi = attains blissfulness. Roonniya = suffer. Kuntth Laayay = holds to the neck; hugs. Bikaar = vices. Binsay = vanishes. Munda = bad. 4.

MEANING: Everybody should recite Waheguru's Naam; one's hard work is fully rewarded and he does not need to recite any ritualistic mantra, torture himself to please any god, or put in efforts to control his senses. Always recite the Naam of the Lord, which is omniscient; as a result, your human life will be all success (you will merge into Waheguru), oh my friends. The devotee, who always sings Waheguru's praise, is approved by Him (and his birth is welcome in the world). Waheguru's Naam is such wealth that subsumes any jup (recitation of ritualistic mantras), tup (self-torturing), and sunjum (efforts to control the senses), and it accompanies one to the next world. I humbly pray to Waheguru that He bestows me with the jewel of His Naam-wealth, which I may possess (acquire) and take with me to His Court. 3. With His benevolence, when Waheguru appears in the mind of a devotee, he feels ecstatic in his mind and enjoys the amazing feats of Waheguru, which is the source of supreme bliss. When the source of all comforts, Waheguru, appears in one's mind, all his wishes are fulfilled. He attains blissfulness, gets absorbed in the high spiritual state, and never suffers any

discomfort again. All the immoral thoughts of the devotee vanish, and Waheguru embraces him and provides him with all the comforts. I humbly pray to the Lord, who is the source of supreme bliss, to appear in my heart, oh Nanak. 4.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਕਾਨੜੇ ਕੀ ਵਾਰ ਮਹਲਾ 4॥ ਮੂਸੇ ਕੀ ਵਾਰ ਕੀ ਧੁਨੀ॥

Ek Onkar Satgur Persad(i):

Kaanrray Kee Var, Mehla 4: Moosay kee Vaar kee Dhooni

ਸਲੋਕ ਮ: 4॥ ਰਾਮ ਰਾਮੁ ਨਿਧਾਨੁ ਹਰਿ ਗੁਰਮਤਿ ਰਖੁ ਉਰਧਾਰਿ॥ ਦਾਸਨ ਦਾਸਾ ਹੋਇ ਰਹੁ ਹਉਮੈ ਬਿਖਿਆ ਮਾਰਿ॥ ਜਨਮੁ ਪਦਾਰਥੁ ਜੀਤਿਆ ਕਦੇ ਨ ਆਵੈ ਹਾਰਿ॥ ਧਨੁ ਧਨੁ ਵਡਭਾਗੀ ਨਾਨਕਾ ਜਿਨ ਗੁਰਮਤਿ ਹਰਿ ਰਸੁ ਸਾਰਿ॥ 1॥

Sloak M:4: Ram, Ram(u) nidhaan(u) Hur(i), Gurmut(i) rukh(u) oordhaar(i). Daasun daasaan hoyay ruhhou, haumein bikhiya maar(i). Junum(u) pdaruth(u) jeetiya, kuday na aavaiy haar(i). Dhun(u), dhun(u) vudbhaagi Nanaka, jinh Gurmut(i) Hur(i) rus(u) saar(i).1.

Word Meaning: Nidhaan(u) = treasure. Oordhaar(i) = enshrine in heart. Daasa = slave; devotee. Bikhiya = poisonous. Junum Pudaaruth = the objective of human life. Haar(i) = defeat. Rus(u) = sweet taste. Saar(u) = supreme. 1.

MEANING: Waheguru's Naam is the treasure of everything; enshrine it in your mind with the Guru's Advice, oh man. Become a slave (devotee) of Waheguru's devotees and get your poisonous selfishness and ego eradicated (in Guru's shelter), and you will achieve the objective of human life (union with Waheguru), and will never suffer spiritual defeat in life (will never reincarnate). Those devotees are highly fortunate who enjoy the supreme sweet taste of Waheguru's Naam with Guru's Advice, oh Nanak. 1.

ਮ:4॥ ਗੋਬਿੰਦੁ ਗੋਬਿੰਦੁ ਗੋਵਿਦੁ ਹਰਿ ਗੋਵਿਦੁ ਗੁਣੀ ਨਿਧਾਨ॥ ਗੋਵਿਦੁ ਗੋਵਿਦੁ ਗੁਰਮਤਿ ਧਿਆਈਐ ਤਾ ਦਰਗਹ ਪਾਈਐ ਮਾਨੁ॥

(ਅੰਗ 1313)॥ ਗੋਵਿਦੁ ਗੋਵਿਦੁ ਗੋਵਿਦੁ ਜਪਿ ਮੁਖੁ ਊਜਲਾ ਪਰਧਾਨੁ॥ ਨਾਨਕ ਗੁਰੁ ਗੋਵਿੰਦ ਹਰਿ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪਾਇਆ ਨਾਮੁ॥ 2॥

M:4: Gobind, Gobind(u), Govind Hur(i), Govind(u) Gooni nidhaan. Govind(u), Govind(u) Gurmut(i) dhiyaayiyaiy, ta Durgah paayiyaiy Maan(u).

(PAGE 1313): Govind(u), Govind(u), Govind(u) jup(i) mookh oojla, perdhaan(u). Nanak, Gur(u) Govind Hur(i), Jit(u) mil(i) Hur(i) paaya Naam(u). 2.

Word Meaning: Gooni Nidhaan(u) = treasure of virtues. Mookh(u) Oojla = radiant face; purity of mind. Perdhaan(u) = chief; approved by Waheguru. 2.

MEANING: Waheguru is the treasure of all noble qualities; if one recites His Naam with Guru's Advice, he gets honoured in Waheguru's court. The mind of the devotee, who recites Waheguru's Naam, is purified, and he is approved in Waheguru's Court. The Guru is a manifestation of Waheguru, in whose shelter, one acquires His Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਤੂੰ ਆਪੇ ਹੀ ਸਿਧ ਸਾਧਿਕੋ ਤੂ ਆਪੇ ਹੀ ਜੁਗ ਜੋਗੀਆ॥ ਤੂ ਆਪੇ ਹੀ ਰਸ ਰਸੀਅੜਾ ਤੂ ਆਪੇ ਹੀ ਭੋਗ ਭੋਗੀਆ॥ ਤੂ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਤੂ ਆਪੇ ਕਰਹਿ ਸੁ ਹੋਗੀਆ॥ ਸਤ ਸੰਗਤਿ ਸਤਿਗੁਰ ਧਨੋ ਧੰਨ ਧੰਨ ਧਨੋ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਬੁਲਗ ਬੁਲੋਗੀਆ॥ ਸਭਿ ਕਹਹੁ ਮੁਖਹੁ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਹਰਿ ਹਰੇ ਹਰਿ ਬੋਲਤ ਸਭਿ ਪਾਪ ਲਹੋਗੀਆ॥1

Paurri: Tu Aapay hee sidh sadhiko, Tu Aapay hee joog yogia. Tu Aapay hee rus rusiurra, Tu Aapay hee bhog, bhogiya. Tu Aapay Aap(i) vertda, Tu Aapay kureh(i) su hogiya. Sat

sungut(i) Satgur dhuno, dhunn, dhunn dhuno, jit(u) mil(i) Hur(i) boolg, boologiya. Subh(i) kuhhou mookhoun, Hur(i) Hur(i) Huray, Hur(i), Hur(i) Huray, Hur(i) boalut subh(i) paap luhogiya. 1.

Word Meaning: Sidh = accomplished yogis. Sadhiko = practising yogism. . Joog yogia = meditator. Rusiurraa = who enjoys the sweet taste. Bhog Bhogiya = who enjoys all luxuries. Hogiya = happens. Dhuno Dhunn = worthy of respect. Boolg = words of praise. Boologiya = utter; recite. Luhogiya = come off; go away.

MEANING: (Being present in every heart) You are the achieved Sidh yogi, and You are also the yogi who practices yogism, and You are the meditator to connect with You, oh Waheguru. You are the sweetness in everything, and You, Yourself, enjoy tastes and all luxuries of life. You (Your Huqam) operate everywhere, and only that happens in the world that You wish (What Your Will is). Satguru and His holy gatherings are great (are worthy of our respect), where we sing Waheguru's praise. Let everybody chant Waheguru with your tongue because it is His praise by which all one's sins are washed away. 1.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਵੈ ਕੋਇ॥ ਹਉਮੈ ਮਮਤਾ ਨਾਸੁ ਹੋਇ ਦੁਰਮਤਿ ਕਢੈ ਧੋਇ॥ ਨਾਨਕ ਅਨਦਿਨੁ ਗੁਣ ਉਚਰੈ ਜਿਨ ਕਉ ਧੁਰਿ ਲਿਖਿਆ ਹੋਇ॥ 1॥

Sloak M:4: Hur(i), Hur(i), Hur(i), Hur(i) Naam(u) haiy, Gurmukh(i) paavaiy koyay. Haumein, mumta naas(u) hoyay, doormut(i) kuddhaiy dhoyay. Nanak, undin(u) Goon oochraiy, jinh kuou Dhoor(i) likhiya hoyay. 1.

Word Meaning: Koyay = some rare. Mumta = worldly attachments. Doormut(i) = immoral thinking. Undin(u) = everyday; always. Dhoor(i) Likhiya = prewritten. 1.

MEANING: Some rare individual acquires Waheguru's Naam in the shelter of the Guru. Waheguru's Naam destroys all one's worldly attractions, his selfishness, and his ego. Those who have it prewritten in their fate by Waheguru sing Waheguru's praise all the time, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਆਪੇ ਆਪਿ ਦਇਆਲੁ ਹਰਿ ਆਪੇ ਕਰੇ ਸੁ ਹੋਇ॥ ਹਰਿ ਆਪੇ ਆਪਿ ਵਰਤਦਾ ਹਰਿ ਜੇਵਡੁ ਅਵਰੁ ਨ ਕੋਇ॥ ਜੋ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ ਸੋ ਥੀਐ ਜੋ ਹਰਿ ਪ੍ਰਭ ਕਰੇ ਸੁ ਹੋਇ॥ ਕੀਮਤਿ ਕਿਨੈ ਨ ਪਾਈਆ ਬੇਅੰਤੁ ਪ੍ਰਭੁ ਹਰਿ ਸੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਹਰਿ ਸਾਲਾਹਿਆ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇ॥ 2॥

M:4: Hur(i) Aapay, Aap(i) duyyal(u) haiy, Hur(i) Aapay kuray su hoyay. Hur(i) Aapay, Aap(i) vertda, Hur(i) jayvud(u), uver(u) na koyay. Jo Hur(i) Prubh bhaavaiy, so theeyaiy, jo Hur(i) Prubh kuray su hoyay. Keemut(i) kinaiy na paayeeya, bayunt(u) Prubhu Hur(i) Soyay. Nanak, Gurmukh(i) Hur(i) Salaahiya, tun(u), mun(u) seetul(u) hoyay. 2.

Word Meaning: Vertda = operates; controls. Jayvud = as great. Bhaavaiy = likes. Theeyaiy = happens. Soyay = the same. Salaahiya = sing praise. Seetul(u) = calm.

MEANING: Waheguru is always very kind, and only that happens in the world that He wishes. It is Waheguru alone who controls the whole world, and there is none other as great as He is. Only that which Waheguru likes happens, and it is He who does everything. Waheguru is limitless, and no one can know His worth (His magnanimity). However, when one sings His praise in the shelter of the Guru, his body and mind become peaceful (blissful), oh Nanak. 2.

ਪਉੜੀ॥ ਸਭ ਜੋਤਿ ਤੇਰੀ ਜਗਜੀਵਨਾ ਤੂ ਘਟਿ ਘਟਿ ਹਰਿ ਰੰਗ ਰੰਗਨਾ॥ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਮੇਰੇ ਪ੍ਰੀਤਮਾ ਤੂ ਸਤਿ ਸਤਿ ਪੁਰਖ ਨਿਰੰਜਨਾ॥ ਇਕੁ ਦਾਤਾ ਸਭੁ ਜਗਤ ਭਿਖਾਰੀਆ ਹਰਿ ਜਾਚਹਿ ਸਭ ਮੰਗ ਮੰਗਨਾ॥ ਸੇਵਕੁ ਠਾਕੁਰੁ ਸਭੁ ਤੂ ਹੈ ਤੂ ਹੈ ਗੁਰਮਤਿ ਹਰਿ ਚੰਗ ਚੰਗਨਾ॥ ਸਭ ਕਹਹੁ ਮੁਖਹੁ ਰਿਖੀਕੇਸੁ ਹਰੇ ਰਿਖੀਕੇਸੁ ਹਰੇ ਜਿਤੁ ਪਾਵਹਿ ਸਭ ਫਲ ਫਲਨਾ॥ 2॥

Paurri: Subh Jot(i) Tayri Jugjeevna, Tu ghut(i), ghut(i) Hur(i) rung Rungna. Subh(i) dhiyaaveh(i) Toodh(u) mayray Preetuma, Tu Sat(i), Sat(i), Purakh Nirunjuna. Ikk(u) Daata, subh(u) jugut bhikhaariya, Hur(i) jaacheh(i) subh mung, mungna. Sayvuk(u), Tthaakur(u) subh(u) Tu haiyn, Tu haiyn, Gurmut(i) Hur(i) chung, chungna. Subh kuhhou mookhoun Rikhikesh)u) Huray, Rikhikesh(u) Huray, Jit(u) paaveh(i) subh ful, fulna. 2.

Word Meaning: Jugjeeva = the soul of the world. Ghut(i) = heart. Rung Rungna = dye (imbue) with His love. Sat(i) = eternal. Purakh = living power. Nirunjuna = unaffected by Maya. Bhikhaariya = beggars. Jaacheh(i) = beg for. Chung Chungna = extremely noble; kind. Rikhikesh(u) = Lord of our senses. Fulna = growing rewards.2.

MEANING: Your Light (Soul) is present in every heart, and you are imbuing every living being in Your love, oh, the Soul of the whole world, Waheguru. You are the eternal living power, are above the effects of Maya, and everybody is reciting Your Naam, oh my dear Waheguru.

You are the only Provider, whereas the whole world is begging at Your Door, and everybody begs for different things, oh my Lord. Being present in everybody, You, Yourself, are the slave, and the only Lord, at the same time. One realizes in the shelter of the Guru that You are always very kind, and whatever You do is all good for us. Everybody should recite the Naam of the Lord of our senses with their tongue because of which one reaps the ever-growing rewards. 2.

ਸਲੋਕ ਮ: 4॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਮਨ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ ਜੋ ਇਛੇ ਸੋ ਫਲੁ ਪਾਇਸੀ ਗੁਰ ਸਬਦੀ ਲਗੈ ਧਿਆਨੁ॥ ਕਿਲਵਿਖ ਪਾਪ ਸਭ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ ਗੁਮਾਨੁ॥ ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ ਆਤਮ ਬ੍ਰਹਮੁ ਪਛਾਨੁ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਜਪਿ ਹਰਿ ਨਾਮੁ॥ 1॥

Sloak M:4: Hur(i), Hur(i) Naam(u) dhiyaayay mun Hur(i) Durgah paaveh(i) maan(u). Jo icchay so ful(u) paayaysi, Gur Shabadi luggaiy dhiyaan(u). Kilvikh paap subh kuttieh(i), haumein chookaiy goomaan(u). Gurmukh(i) kumul(u) vigsiya, subh(u) Aatum Braham(u) puchhaan(u). Hur(i), Hur(i) kirpa dhaar(i) Prubh, jun Nanak jup(i) Hur(i) Naam(u). 1.

Word Meaning: Ichhay = as per wishes. Kilvikh = sins. Chookaiy = ends. Kumul = (lotus-like) heart. Vigsiya = blooms. Aatum Braham = Waheguru. Puchhaan(u) = recognize; make connection. 1.

MEANING: Whoever recites Waheguru's Naam is honoured in Waheguru's Court, oh my mind. When one focuses his mind on Waheguru through the Guru's Shabad, all his wishes are fulfilled. All his sins, his selfishness, and his ego are eradicated. His heart blooms in the shelter of the Guru, and he makes a connection with Waheguru. Please be kind to Nanak, so that I may recite Your Naam, oh Waheguru. 1.

ਮ:4॥ ਹਰਿ ਹਰਿ ਨਾਮ ਪਵਿਤੁ ਹੈ ਨਾਮੁ ਜਪਤ ਦੁਖੁ ਜਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਮਨਿ ਵਸਿਆ ਆਇ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਨ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ॥ ਆਪਣੈ ਭਾਣੈ ਕਿਨੈ ਨ ਪਾਇਓ ਜਨ ਵੇਖਹੁ ਮਨ ਪਤੀਆਇ॥ ਜਨੁ ਨਾਨਕੁ ਦਾਸਨ ਦਾਸੁ ਹੈ ਜੋ ਸਤਿਗੁਰ ਲਾਗੇ ਪਾਇ॥ 2॥

M:4: Hur(i), Hur(i) Naam puvitt(u) haiy, Naam(u) juput dookh(u) jaayay. Jinh kuou poorub(i) likhiya, tinh mun(i) vussiya aayay. Satgur kaiy bhaanaiy jo chullaiy, tinh daalud(u) dookh(u) leh(i) jaayay. Apnaiy bhaanaiy, kinaiy na paayiyo, jun vaykhou mun putiyaayay. Jun(u) Nanak(u) daasun daas(u) haiy, jo Satgur laagay paayay. 2.

Wors Meaning: Puvitt(u) = pious; purifying. Poorub(i) Likhiya = prewritten in fate. Bhaanaiy = (according to His) Will. Daalud(u) = poverty (in spirituality); discontentment. Leh(i) Jaayay = comes off. Putiyaayay = verify. Laagay Paayay = drop on feet.

MEANING: Waheguru's Naam purifies one's mind, and all his sufferings go away when he recites the Naam. Waheguru's Naam gets embedded in the heart of those who have it prewritten in their fate by Waheguru. All the suffering caused by spiritual poverty among those who obey Satguru's Will disappears (they become fully contented). One can verify for himself that no one can realize Waheguru with his own efforts. I am a slave of the devotees of Satguru who take His shelter (surrender to Him), oh Nanak. 2.

Commented [DSS5]:

(ਅੰਗ 1314)॥ ਪਉੜੀ॥ ਤੂੰ ਥਾਨ ਥਨੰਤਰਿ ਭਰਪੂਰੁ ਹਹਿ ਕਰਤੇ ਸਭ ਤੇਰੀ ਬਣਤ ਬਣਾਵਣੀ॥ ਰੰਗ ਪਰੰਗ ਸਿਸਟਿ ਸਭ ਸਾਜੀ ਬਹੁ ਬਹੁ ਬਿਧਿ ਭਾਤਿ ਉਪਾਵਣੀ॥ ਸਭ ਤੇਰੀ ਜੋਤਿ ਜੋਤੀ ਵਿਚਿ ਵਰਤਹਿ ਗੁਰਮਤੀ ਤੁਧੈ ਲਾਵਣੀ॥ ਜਿਨ ਹੋਹਿ ਦਇਆਲੁ ਤਿਨ ਸਤਿਗੁਰੁ ਮੇਲਹਿ ਮੁਖਿ ਗੁਰਮੁਖਿ ਹਰਿ ਸਮਝਾਵਣੀ॥ ਸਭਿ ਬੋਲਹੁ ਰਾਮ ਰਮੋ ਸ੍ਰੀ ਰਾਮ ਰਮੋ ਜਿਤੁ ਦਾਲਦ ਦੁਖ ਭੁਖ ਸਭ ਲਹਿ ਜਾਵਣੀ॥ 3॥

(PAGE 1314): **Paurri:** Tu thaan, thununtar(i) bherpoor(u) heh(i) Keray, subh Tayri bunut bunaavni. Rung, prung, sisht(i) subh saaji, buhhou, buhhou bidh(i) bhaant(i) oopaavni. Subh Tayri Jot(i), joti vich(i) verteh(i) Gurmutee Toodhaiy laavni. Jinh hoyay duyyal(u), tinh Satgur mayleh(i), mookh(i) Gurmukh(i), Hur(i) sumjhaavni. Subh(i) boalou Ram, Rumo, Sri Ram Rumo, jit(u) daalud, dookh, bhookh subh leh(i) jaavni. 3.

Word Meaning: Thununar(i) = everywhere. Bherpoor(u) = fully present. Kertay = oh, Creator. Bunut = creation. Rung Prung = in different colours. Sisht(i) = world. Buhhou Bidh(i) = in countless different ways. Jot(i) = Light; Soul. Joti = living beings (which have Your Soul). Laavni = attaches. Sumjhaavni = reveal Yourself. 3.

MEANING: The whole world is Your creation, and You are fully present everywhere, oh, the Creator of the world, Waheguru. You have created the world of many colours and in many, many different forms. It is Your Light (Soul) which is present in everybody, and You enlighten people with the Advice of the Guru. You connect the individuals you are kind to with Satguru and enlighten them with Satguru's Words (Shabad). Let everybody recite Waheguru's Naam by which the spiritual poverty and the appetite for worldly attractions go away (one achieves full contentment). 3.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਨਾਮ ਰਸੁ ਹਰਿ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਉਰਧਾਰਿ॥ ਵਿਚਿ ਸੰਗਤਿ ਹਰਿ ਪ੍ਰਭੁ ਵਰਤਦਾ ਬੁਝਹੁ ਸਬਦ ਵੀਚਾਰਿ॥ ਮਨਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਬਿਖੁ ਹਉਮੈ ਕਢੀ ਮਾਰਿ॥ ਜਿਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਿਓ ਤਿਨ ਜੂਐ ਜਨਮੁ ਸਭੁ ਹਾਰਿ॥ ਗੁਰਿ ਤੁਠੈ ਹਰਿ ਚੇਤਾਇਆ ਹਰਿ ਨਾਮਾ ਹਰਿ ਉਰਧਾਰਿ॥ ਜਨ ਨਾਨਕ ਤੇ ਮੁਖ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ 1॥

Sloak M: 4: Hur(i), Hur(i) Amrit(u) Naam rus(u), Hur(i) Amrit(u) Hur(i) oordhaar(i). Vich(i) sungut Hur(i) Prubh(u) vertda, boojhou Shabad veechaar(i). Mun(i) Hur(i), Hur(i) Naam(u) dhiyaaya, bikh(u) haumein kuddhi maar(i). Jinh Hur(i), Hur(i), Naam(u) na chaytiyo, tinh jooyaiy junum(u) subh(u) haar(i). Gur(i) tootthaiy Hur(i) chaytaaya, Hur(i) Naama Hur(i) oordhaar(i) . Jun Nanak tay mookh oojlay, Tit(u) Sachaiy Durbaar(i). 1.

Word Meaning: Rus(u) = sweet taste. Oordhaar(i) = enshrine in heart. Vertda = operates; is present. Bikh(u Haumein = poisonous selfishness and ego. Chaytiyo = remember; recite. Jooyaiy = in the gamble. Haar(i) = lost. Tootthaiy = too pleased to be kind. Mookh Oojlay = pure faces (mind). Tit(u) = in His. 1.

MEANING: Waheguru's Naam is sweet like Amrit, and one should enshrine it in his heart. Waheguru is present in the gathering of the holy saints, and can be realized by pondering over the Guru's Shabad. I recited Waheguru's Naam with full focus of mind and was able to cast off my poisonous selfishness and ego. Those who do not recite Waheguru's Naam waste away their precious human life in the gamble (by the luxuries of Maya at the cost of spirituality). One recites Waheguru's Naam when the Guru is overpleased (with his efforts), and becomes

kind to him; the devotee then enshrines the Naam in his heart. The faces of such devotees glow (with purity of mind) in Waheguru's Court, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਕੀਰਤਿ ਉਤਮੁ ਨਾਮੁ ਹੈ ਵਿਚਿ ਕਲਿਜੁਗ ਕਰਣੀ ਸਾਰੁ॥ ਮਤਿ ਗੁਰਮਤਿ ਕੀਰਤਿ ਪਾਈਐ ਹਰਿਨਾਮਾ ਹਰਿ ਉਰਿਹਾਰੁ॥ ਵਡਭਾਗੀ ਜਿਨ ਹਰਿ ਧਿਆਇਆ ਤਿਨ ਸਉਪਿਆ ਹਰਿ ਭੰਡਾਰੁ॥ ਬਿਨੁ ਨਾਵੈ ਜਿ ਕਰਮ ਕਮਾਵਣੇ ਨਿਤ ਹਉਮੈ ਹੋਇ ਖੁਆਰੁ॥ ਜਲਿ ਹਸਤੀ ਮਲਿ ਨਾਵਾਲੀਐ ਸਿਰਿ ਭੀ ਫਿਰਿ ਪਾਵੈ ਛਾਰੁ॥ ਹਰਿ ਮੇਲਹੁ ਸਤਿਗੁਰੁ ਦਇਆ ਕਰਿ ਮਨਿ ਵਸੈ ਏਕੰਕਾਰੁ॥ ਜਿਨ ਗੁਰਮੁਖਿ ਸੁਣਿ ਹਰਿ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਤਿਨ ਜੈਕਾਰੁ॥ 2॥

M:4: Hur(i) keerut(i) ootum(u) Naam(u) haiy, vich(i) Kulyug(i) kernee saar(u). Mut(i), Gurmut(i) keerut(i) paayiyaiy, Hur(i) Naama Hur(i) oorhaar(u). Vudbhaageen jinh Hur(i) dhiyaaya, tinh saunpiya Hur(i) bhundaar(u). Bin(u) Naaaavaiy j(i) kerm kmaavnay, nit haumein hoyay khooaar(u). Jul(i) hustee mul(i) navaaliyaiy, sir(i) bhee phir(i) paavaiy chhaar(u). Hur(i) maylou Satgur(u) duyya kur(i), mun(i) vussaiy Ekunkaar(u). Jinh Gurmukh(i) soon(i) Hur(i) munniya, jun Nanak tinh jaiykaar(u). 2.

Word Meaning: Keerut(i) = sing praise. Ootum(u) = superior. Kulyug(i) = in the world. Kernee = performance. Saar(u) = supreme. Saunpiya = endowed. Bhundaar(u) = treasure. Khooaar(u) = suffer humiliation. Hustee = elephant. Mul(i) = rubbing well. Bhee = still. Chhaar(u) = dust. Ekunkaar(u) = Waheguru. Jaiykaar = accolades. 2.

MEANING: To recite Waheguru's Naam and to sing His praise is the best thing to do, and is the supreme performance in the world. One sings Waheguru's praise only with the Advice of the Guru, and he enshrines the Naam in his heart. Those who recite Waheguru's Naam are highly fortunate, and Waheguru endows His treasure to them. The rituals, which one performs without Waheguru's Naam, cause him (spiritual) humiliation every day. His acts are like those of the elephant whose body is washed by well rubbing it, but it still bathes itself in dust. I pray to Waheguru that He connects me with Him with His kindness so that His Naam is enshrined in my heart. The devotees, who listen to the Guru's Advice and obey it, deserve accolades, oh Nanak. 2.

ਪਉੜੀ॥ ਰਾਮ ਨਾਮੁ ਵਖਰੁ ਊਤਮੁ ਹਰਿ ਨਾਇਕੁ ਪੁਰਖੁ ਹਮਾਰਾ॥ ਹਰਿ ਖੇਲੁ ਕੀਆ ਹਰਿ ਆਪੇ ਵਰਤੈ ਸਭੁ ਜਗਤੁ ਕੀਆ ਵਣਜਾਰਾ॥ ਸਭ ਜੋਤਿ ਤੇਰੀ ਜੋਤੀ ਵਿਚਿ ਕਰਤੇ ਸਭੁ ਸਚੁ ਤੇਰਾ ਪਾਸਾਰਾ॥ ਸਭਿ ਧਿਆਵਹਿ ਤੁਧੁ ਸਫਲ ਸੇ ਗਾਵਹਿ ਗੁਰਮਤੀ ਹਰਿ ਨਿਰੰਕਾਰਾ॥ ਸਭਿ ਚਵਹੁ ਮੁਖਹੁ ਜਗੰਨਾਥੁ ਜਗੰਨਾਥੁ ਜਗਜੀਵਨੋ ਜਿਤੁ ਭਵਜਲ ਪਾਰਿ ਉਤਾਰਾ॥4

Paurri: Ram Naam(u) vukkhur(u) ootum(u), Hur(i) naayik Purakh(u) humaara. Hur(i) khayl(u) keeya Hur(i) Aapay vertaiy, subh(u) jugut(u) keeya vunjaara. Subh Jot(i) Tayri, joti vich(i) Kertay, subh(u) Sach(u) Tayra pasaara. Subh(i) dhiyaaveh(i) Toodh(u) suful say gaaveh(i) Gurmutee, Hur(i) Nirunkaara. Subh(i) chuvou mookhoun Jungunath(u), Jugunath(u) Jugjeevno, jit(u) bhuvjul paar(i) ootaara. 4.

Word Meaning: Vukkhur(u) = merchandize. Naayik(u) = hero; supreme leader. Khayl(u) = drama of the world. Vunjaara = traders. Sach(u) = real. Pasaaa = expanse. Suful = successful in their human objective. Say = those. Chaytou = recite. Jugunath = Lord of the world. Jugjeevna = soul of the world (Waheguru). Bhuvjul = world-sea. 4.

MEANING: Waheguru is our beloved hero (whom we need to emulate), and His Naam is the supreme merchandise to deal in. Waheguru has created the drama of the world in such a way that He is present everywhere, and He has made the whole world traders of His Naam. His Light (Soul) operates in everybody, and His expanse (the whole universe) is eternal (as eternal as Waheguru Himself). Those who recite the Naam of the formless Waheguru with the Guru's Shabad achieve their objective of life (union with Him). Let everybody recite the

Naam of the Lord of the universe, the Soul of the world, Waheguru, with which they can find salvation. 4.

ਸਲੋਕ ਮ:4॥ ਹਮਰੀ ਜਿਹਬਾ ਏਕ ਪ੍ਰਭ ਹਰਿ ਕੇ ਗੁਣ ਅਗਮ ਅਥਾਹ॥ ਹਮ ਕਿਉ ਕਰਿ ਜਪਹ ਇਆਨਿਆ ਹਰਿ ਤੁਮ ਵਡ ਅਗਮ ਅਗਾਹ॥ ਹਰਿ ਦੇਹੁ ਪ੍ਰਭੂ ਮਤਿ ਊਤਮਾ ਗੁਰ ਸਤਿਗੁਰ ਕੈ ਪਗਿ ਪਾਹ॥ ਸਤ ਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਮ ਪਾਪੀ ਸੰਗਿ ਤਰਾਹ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਬਖਸਿ ਲੈਹੁ ਹਰਿ ਤੁਠੈ ਮੇਲਿ ਮਿਲਾਹ॥ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਸੁਣਿ ਬੇਨਤੀ ਹਮ ਪਾਪੀ ਕਿਰਮ ਤਰਾਹ॥ 1॥

Sloak M: 4: Humree jihba aik Prubh, Hur(i) kay Goon agumm, athaah. Hum kiyoun kur(i) jupeh iyaaniya, Hur(i) Toom,vud agumm, agaah. Hur(i) dayhou Prubhu mut(i) ootma, Gur, Satgur kaiy pug(i) paah. Sat sungut Hur(i) mayl(i) Prubh, hum paapi, kirm turaah.1.

Word Meaning: Agumm = inaccessible; indescribable. Athaah = unfathomable = Agaah. Iyaaniya = ignorant like a child. Ootma = superior. Pug(i) Paah = putting on the Feet of the Guru (His shelter). Kirm = worms. Turaah = swim across. 1.

MEANING: Waheguru's virtues are countless and indescribable, and He is incomprehensible and unfathomable; so, how can we, the ignorant, describe His countless virtues with a single tongue? Kindly put me in the shelter of the Guru, so that I may acquire the superior (noble) thinking, oh Waheguru. Put me in the company of the holy saints so that I may swim across the world-sea (find salvation), oh, the benevolent Lord. Please, be kind, forgive my sins, and connect me with You with Your benevolence, oh Waheguru. Kindly listen to my prayer, so that a worm like me may swim across the world sea, oh Waheguru. 1.

ਮ: 4॥ ਹਰਿ ਕਰਹੁ ਕ੍ਰਿਪਾ ਜਗਜੀਵਨਾ ਗੁਰੁ ਸਤਿਗੁਰੁ ਮੇਲਿ ਦਇਆਲੁ॥ ਗੁਰ ਸੇਵਾ ਹਰਿ ਹਮ ਭਾਈਆ ਹਰਿ ਹੋਆ ਹਰਿ ਕਿਰਪਾਲੁ॥
(ਅੰਗ 1315)॥ ਸਭ ਆਸਾ ਮਨਸਾ ਵਿਸਰੀ ਮਨਿ ਚੂਕਾ ਆਲ ਜੰਜਾਲੁ॥ ਗੁਰਿ ਤੁਠੈ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਹਮ ਕੀਏ ਸਬਦਿ ਨਿਹਾਲੁ॥ ਜਨ ਨਾਨਕਿ ਅਤੁਟੁ ਧਨੁ ਪਾਇਆ ਹਰਿਨਾਮਾ ਹਰਿ ਧਨੁ ਮਾਲੁ॥ 2॥

M: 4: Hur(i) kurhou kirpa Jugjeevna. Gur(u), Satgur(u) mayl(i) Duyyal(u). Gur sayva Hur(i) hum bhaayiya, Hur(i) hoa Hur(i) kirpaal(u).

(PAGE 1315): Subh aasa, munsa vissree, mun(i) chooka aal junjaal(u). Gur(i) tootthaiy Naam(u) drirraya, hum keeyay Shabad(i) nihaal(u). Jun Nanak, atoott(u) dhun(u) paaya, Hur(i) Naama, Hur(i) dhun(u) maal(u). 2.

Word Meaning: Jugjeevna = soul of the world. Bhaayiya = like. Aasa Munsa = hopes and wishes. Vissree = forgotten. Aal Junjaal(u) = tasks rooted in Maya. Totthaiy = pleased to be kind. Nihaal(u) = blissful. Atoott(u) = never running out. Maal = property

MEANING: You are the basis of life of the world; please, be kind to me, and connect me with Satguru, oh, the benevolent Waheguru. With the benevolence of Waheguru, I have come to love serving the Guru, as a result of which, I have no hopes and wishes (worldly attachments) left in my mind, and have quit worrying about my worldly tasks rooted in Maya. The benevolent Guru has reinforced Waheguru's Naam in my mind, and I feel blissful with the recitation of His Shabad. I am a slave of Waheguru, and have realized the wealth of Waheguru's Naam, which never runs out, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਤੁਮ੍ਹ ਵਡ ਵਡੇ ਵਡੇ ਵਡ ਊਚੇ ਸਭ ਊਪਰਿ ਵਡੇ ਵਡੋਨਾ॥ ਜੋ ਧਿਆਵਹਿ ਹਰਿ ਅਪਰੰਪਰੁ ਹਰਿ ਹਰਿ ਹਰਿ ਧਿਆਇ ਹਰੇ ਤੇ ਹੋਨਾ॥ ਜੋ ਗਾਵਹਿ ਸੁਣਹਿ ਤੇਰਾ ਜਸੁ ਸੁਆਮੀ ਤਿਨ ਕਾਟੈ ਪਾਪ ਕਟੋਨਾ॥ਤੁਮ ਜੈਸੇ ਹਰਿ ਪੁਰਖ ਜਾਨੇ ਮਤਿ ਗੁਰਮਤਿ ਮੁਖਿ ਵਡ ਵਡਭਾਗ ਵਡੋਨਾ॥ ਸਭਿ ਧਿਆਵਹੁ ਆਦਿ ਸਤੇ ਜੁਗਾਦਿ ਸਤੇ ਪਰਤਖਿ ਸਤੇ ਸਦਾ ਸਦਾ ਸਤੇ ਜਨੁ ਨਾਨਕੁ ਦਾਸੁ ਦਸੋਨਾ॥ 5॥

Paurri: Hur(i) Toomh vud vudday, vudday, vud oochay, subh oopur vudday vudona. Jo dhiyaaveh(i) Hur(i) Uprumpur(u), Hur(i), Hur(i), Hur(i) Hur(i) dhiyaayay Huray, tay hona. Jo gaaveh(i), sooneh(i) Tayra jus(u) Soami, tinh kaataiy paap kutona. Toomh jaiysay Hur(i) Purakh(u) jaanay mut(i) Gurmut(i) mookh(i), vud, vudbhaag vudona. Subh(i) dhiyaavou aad(i) Satay, joogaad(i) Satay, pertukh(i) Satay, sudaa, sudaa, Satay, jun Nanak(u) daas(u) dasona. 5.

Word Meaning: Vud Vudday = greater and greater. Oochay = transcendent. Uprumpur(u) = endless. Tay =those. Hona = become (like Him). Jus(u) = praise. Kutona = millions. Jaanay = are known. Mookh(i) = spiritual leaders. Vudbhaag = highly fortunate. Satay = eternal. Pertukh = visibly; now. Dasona = of the devotees. 5.

MEANING: You are greater than the greatest, and highest of all, oh Waheguru. The devotee, who worships the limitless Waheguru, becomes like Him. All the countless sins of those who sing and listen to Waheguru's praise are eradicated. Those devotees are highly fortunate who, by reciting His Naam in the Guru's shelter, become like Waheguru and become famous everywhere. I am the slave of Waheguru's slaves, and let everybody sing praise of Waheguru who has been here before the inception of the world, before the beginning of the eons, is present now, and is eternal forever, oh Nanak. 5.

ਸਲੋਕ ਮ:4॥ ਹਮਰੇ ਹਰਿ ਜਗਜੀਵਨਾ ਹਰਿ ਜਪਿਓ ਹਰਿ ਗੁਰਮੰਤ॥ ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਹਰਿ ਮਿਲਿਆ ਆਇ ਅਚਿੰਤ॥ ਹਰਿ ਆਪੇ ਘਟਿ ਘਟਿ ਵਰਤਦਾ ਹਰਿ ਆਪੇ ਆਪਿ ਬਿਅੰਤ॥ ਹਰਿ ਆਪੇ ਸਭ ਰਸ ਭੋਗਦਾ ਹਰਿ ਆਪੇ ਕਵਲਾਕੰਤ॥ ਹਰਿ ਆਪੇ ਭਿਖਿਆ ਪਾਇਦਾ ਸਭ ਸਿਸਟਿ ਉਪਾਈ ਜੀਅ ਜੰਤ॥ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਹਰਿ ਮਾਗਹਿ ਹਰਿ ਜਨ ਸੰਤ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਆਇ ਮਿਲੁ ਹਮ ਗਾਵਹਿ ਹਰਿ ਗੁਣ ਛੰਤ॥ 1॥

Sloak M: 4: Humray Hur(i) Jugjeevna, hur(i) jupiyo Hur(i) Gurmunt. Hur(i) agumm(u), agoachur(u), agumm(u) Hur(i), Hur(i) miliya aayay achint. Hur(i) Aapay ghut(i), ghut(i) vertda, Hur(i) Aapay, Aap(i) biyunt. Hur(i) Aapay subh rus bhogda, Hur(i) Aapay Kuvla Kunt. Hur(i) Aapay bhikhiya paayaynda, subh sisht(i) oopaayi jea. Junt. Hur(i) dayvou daan(u) duyyal Prubh, Hur(i) maangeh(i) Hur(i) jun sunt. Jun Nanak kay Prubh aayay mil(u), Hum gaaveh(i) Hur(i) Goon chhunt. 1.

Word Meaning: Gurmunt = Guru's Shabad. Miliya Aayay = appeared in my mind. Achint = without any indication (any special effort)> Biyunt = limitless. Bhogda = enjoys. Kuvla = Maya. Kunt = husband; Lord. Bhikhiya = alms; donations. Sisht(i) = world. Chhunt = a type of lyric; songs.

MEANING: Waheguru, which is the Soul of the whole world, is my Lord, and I worship Him with Guru's Shabad. The inaccessible and incomprehensible Waheguru appeared in my heart without any special effort on my part. Even though Waheguru is limitless, He is present in every heart. He enjoys all the luxuries of life and is the husband (Lord) of Maya. All living beings have been created by Him, and are beggars at His Door (begging for daily needs); Waheguru gives them donations (fulfilling their needs). His holy saints beg the benevolent Waheguru for the donation of His Naam. I sing songs of His praise, and as His slave, beg Him to appear in my mind, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਨਾਮੁ ਹਰਿ ਮੈ ਮਨਿ ਤਨਿ ਨਾਮੁ ਸਰੀਰਿ॥ ਸਭਿ ਆਸਾ ਗੁਰਮੁਖਿ ਪੂਰੀਆ ਜਨ ਨਾਨਕ ਸੁਣਿ ਹਰਿ ਧੀਰ॥ 2॥

M: 4: Hur(i) Prubh(u) sujjun(u), Naam(u) Hur(i), mein mun(i) tun(i) Naam(u) sureer(i). Subh(i) aasa Gurmukh(i) pooriyaan, jun Nanak soon(i) Hu(i), dheer. 2.

Word Meaning: Gurmukh(i) = Guru's Sikhs. Dheer = contentment; peace.

MEANING: Waheguru and His Naam are my friends, and I recite His Naam by my body and my mind. All my wishes have been fulfilled when I recited his Naam in Guru's shelter, and my mind finds complete peace when I listen to His praise, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਊਤਮ ਹਰਿਆ ਨਾਮੁ ਹੈ ਹਰਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਮਉਲਾ॥ ਜੋ ਜਪਦੇ ਹਰਿ ਹਰਿ ਦਿਨਸੁ ਰਾਤਿ ਤਿਨ ਸੇਵੇ ਚਰਨ ਨਿਤ ਕਉਲਾ॥ ਨਿਤ ਸਾਰ ਸਮਾਲੇ ਸਭ ਜੀਅ ਜੰਤ ਹਰਿ ਵਸੈ ਨਿਕਟਿ ਸਭ ਜਉਲਾ॥ ਸੋ ਬੂਝੈ ਜਿਸੁ ਆਪਿ ਬੁਝਾਇਸੀ ਜਿਸੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਪ੍ਰਭੁ ਸਉਲਾ॥ ਸਭਿ ਗਾਵਹੁ ਗੁਣ ਗੋਵਿੰਦ ਹਰੇ ਗੋਵਿੰਦ ਹਰੇ ਗੁਣ ਗਾਵਤ ਗੁਣੀ ਸਮਉਲਾ॥ 6॥

Paurri: Hur(i) ootum huriya Naam(u) haiy, hur(i) Purakh(u) Nirunjun maula. Jo jupday Hur(i), Hur(i) dinus(u) raat(i), tinh sayvay churn nit Kaula. Nit saar smaalay subh jea junt, Hur(i) vussaiy nicket(i) subh, jaula. So boojhay jis(u) Aaap(i) boojhaayaysi, jis(u) Satgur(u) Purakh(u Prubh(u) saula. Subh(i) gaavou goon Govind Huray, Govind Huray, Goon gaavut Gooni smaaula. 6.

Word Meaning: Huriya = green; enlivening. Maula = blooms. Kaula = Maya. Saar Smaalay = takes care of. Vussaiy = resides. Nicket(i) = near. Jaula = hidden; invisibly. Boojhaiy = understands; comprehends. Saula = favours. Gooni = the treasure (source) of virtues (Waheguru). Smaaula = gets absorbed. 6.

MEANING: Waheguru, which is the living power and is above the effects of Maya, has bloomed (has become very pleased to be very kind). His Naam enlivens the hearts of the living beings. Maya worships the feet of those devotees who recite Waheguru's Naam day and night. Waheguru invisibly resides close to everybody and looks after them all the time. But only those devotees realize this fact (and make a connection with Him) who Satguru, which is a manifestation of Waheguru, is kind to. Let everybody sing praise of Waheguru because it is by singing His praise that one merges into Him, which is the source of all noble qualities. 6.

ਸਲੋਕ ਮ: 4॥ ਸੁਤਿਆ ਹਰਿ ਪ੍ਰਭੁ ਚੇਤਿ ਮਨਿ ਹਰਿ ਸਹਜਿ ਸਮਾਧਿ ਸਮਾਇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਾਉ ਮਨਿ ਗੁਰ ਤੁਠਾ ਮੇਲੇ ਮਾਇ॥ 1॥

Commented [DSS6]:

Sloak M:4: Soottiyaan Hur(i) Prubh(u) chayt(i) mun(i), Hur(i) sehj(i) smaadh(i) smaayay. Jun Nanak, Hur(i) Hur(i) chaaou mun(i), Gur toottha maylay maayay. 1.

Word Meaning: Soottiyaan = while asleep (even in a dream). Sehj(i) Smaadh(i) = the spiritual state of the effects of Maya. Smaayay = get absorbed. Toottha = overly pleased to be kind. Chaaou = excited. 1.

MEANING: One should remember Waheguru in such a way that he does not forget Him even in his dreams; by doing so, he will always stay in meditation in the high spiritual state. I am excited that the pleased Guru will connect me with Waheguru, oh, my mother. 1.

ਮ:4॥ ਹਰਿ ਇਕਸੁ ਸੇਤੀ ਪਿਰਹੜੀ ਹਰਿ ਇਕੋ ਮੇਰੈ ਚਿਤਿ॥ ਜਨ ਨਾਨਕ ਇਕੁ ਅਧਾਰੁ ਹਰਿ ਪ੍ਰਭ ਇਕਸ ਤੇ ਗਤਿ ਪਤਿ॥2॥

M:4: Hur(i) ikkus(u) sayti pirhurri, Hur(i) ikko mayraiy chit(i). Jun Nanak, ikk(u) adhaar(u) Hur(i), Prunbh ikkus tay gut(i) put(i). 2.

Word Meaning: Ikkus(u) = the only "One". Sayti = with. Pirhurri = love. Adhaar(u) = support; shelter. Gut(i) = high spiritual state. Put(i) = dignity.

MEANING: I have love only for Waheguru, and He alone is in my mind. I am his slave, and He is my only support; my high spiritual state and my honour are because of Him. 2.

ਪਉੜੀ॥ ਪੰਚੇ ਸਬਦ ਵਜੇ ਮਤਿ ਗੁਰਮਤਿ ਵਡਭਾਗੀ ਅਨਹਦੁ ਵਜਿਆ॥ ਆਨਦ ਮੂਲੁ ਰਾਮੁ ਸਭੁ ਦੇਖਿਆ ਗੁਰ ਸਬਦੀ ਗੋਵਿਦੁ ਗਜਿਆ॥ ਆਦਿ ਜੁਗਾਦਿ ਵੇਸੁ ਹਰਿ ਏਕੋ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਪ੍ਰਭੁ ਭਜਿਆ॥ ਹਰਿ ਦੇਵਹੁ ਦਾਨੁ ਦਇਆਲ ਪ੍ਰਭ ਜਨ ਰਾਖਹੁ ਹਰਿ ਪ੍ਰਭ ਲਜਿਆ॥
(ਅੰਗ 1316)॥ ਸਭਿ ਧੰਨੁ ਕਹਹੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸਤਿਗੁਰੁ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਪੜਦਾ ਕਜਿਆ॥7॥

Paurri: Punchay shabad vujjay mut(i) Gurmut(i), vudbhaageen Unhud(u) vujjiya. Anund-Mool Ram(u) subh(u) daykhiya, Gur Shabadi Govind(u) gujjiya. Aad(i). joogaad(i) vays(u) Hur(i) aiko, mut(i) Gurmut(i) Hur(i) Prubh(u) bhujiya. Hur(i) dayvou daan(u) Duyyaal Prubh, jun raakhou Hur(i) Prubh lujjiya.

(PAGE 1316): Subh(i) dhunn(u) kuhhou Gur(u) Satgur(u), Gur Satgur(u), Jit(u) mil(i) Hur(i) purrda kujjiya. 7.

Word Meaning: Punchay Shabad = the five kinds of musical instruments. Unhud(u) = the auto-playing Divine music. Vujjiya = played. Anund-Mool = the source of bliss (Waheguru). Subh(u) = everywhere. Gujjiya = roared; appeared with a bang (to awaken the asleep). Aad(i) = from the very beginning. Joogaad(i) = before the eons. Yays(u) = appearance; nature. Bhujiya = worshipped. Lujjiya = honour. Dhunn(u) = great. Purrda Kujjiya = covered the secrets (weaknesses).

MEANING: The highly fortunate devotees listen to the Guru's Advice (and get connected with Waheguru), and they feel as if all the five kinds of instruments are playing Divine Music in their mind. With Guru's Shabad, they "see" Waheguru, the source of all bliss, everywhere, and they feel His presence in their minds, which awakens them from their slumber in the world of Maya. Waheguru never changes His nature (character), no matter what eon it is, and one can worship Him with Guru's Shabad. I pray to Him that He kindly endows me with the donation of His Naam, and protect my honour (against the attacks of Maya). Let everybody be thankful to the Great Guru, with whose benevolence Waheguru keeps covering your weaknesses, oh my friends. 7.

ਸਲੋਕ ਮ: 4॥ ਭਗਤਿ ਸਰੋਵਰੁ ਉਛਲੈ ਸੁਭਰ ਭਰੇ ਵਹੰਨਿ॥ ਜਿਨਾ ਸਤਿਗੁਰੁ ਮੰਨਿਆ ਜਨ ਨਾਨਕ ਵਡਭਾਗ ਲਹੰਨਿ॥1॥

Sloak M:4: Bhagat(i) sarovar oochhlaiy, soobhar bhuray vehun(i). Jinha Satgur(u) munniya, jun Nanak, vudhbhaag lehun(i). 1.

Word Meaning: Sarovar(u) = pools. Oochhlaiy = overflow. Soobhar Bhuray = full to the brim. Vehun(i) = flow. Munniya = have faith; act on His Advice. Lehun(i) = acquire.

MEANING: The pools of Waheguru's worship are always full to the brim, and overflow (they never run out, no matter how many people use them). Those fortunate devotees who act on Waheguru's Advice (begin to worship Waheguru) acquire His Naam, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਹਰਿ ਨਾਮ ਅਸੰਖ ਹਰਿ ਹਰਿ ਕੇ ਗੁਨ ਕਥਨੁ ਨ ਜਾਹਿ॥ ਹਰਿ ਹਰਿ ਅਗਮੁ ਅਗਾਧਿ ਹਰਿ ਜਨ ਕਿਤੁ ਬਿਧਿ ਮਿਲਹਿ ਮਿਲਾਹਿ॥ ਹਰਿ ਹਰਿ ਜਸੁ ਜਪਤ ਜਪੰਤ ਜਨ ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਇ॥ ਜਨ ਨਾਨਕ ਹਰਿ ਅਗਮ ਪ੍ਰਭ ਹਰਿ ਮੇਲਿ ਲੈਹੁ ਲੜਿ ਲਾਇ॥ 2॥

M:4: Hur(i), Hur(i) Naam asunkh Hur(i), Hur(i) kay Goon kuthun(u) na jaah(i). Hur(i), Hur(i) agumm(u) agaadh(i) Hur(i), jun kit(u) bidh(i) mileh(i) milaah(i). Hur(i), Hur(i) jus(u) juput, jupunt jun, ikk(u) til(u) nuhhi keemut(i) paayay. Jun Nanak, Hur(i) agumm Prubh, Hur(i) mayl(i) laiyhou lurr(i) laayay. 2.

Word Meaning: Asunkh = billions; countless. Kuthun Na Jaah(i) = indescribable. Agaadh(i) = unfathomable. Kit(u) Bidh(i) = by what means. Jus(u) = praise. Juput Jupunt = reciting. Ikk(u) Til(u) = extremely small. Lurr(i) Laayay = providing shelter. 2.

MEANING: People worship Waheguru with countless different names, but His noble qualities cannot be described. Waheguru is inaccessible and unfathomable; how can one connect with Him and become one with Him? His devotees sing His praise, but even by reciting His Naam, they still cannot describe even a small amount of His greatness. I only pray to the inaccessible Waheguru that He may connect me to Him by providing His shelter, oh Nanak. 2.

ਪਉੜੀ॥ ਹਰਿ ਅਗਮੁ ਅਗੋਚਰੁ ਅਗਮੁ ਹਰਿ ਕਿਉ ਕਰਿ ਹਰਿ ਦਰਸਨੁ ਪਿਖਾ॥ ਕਿਛੁ ਵਖਰੁ ਹੋਇ ਸੁ ਵਰਨੀਐ ਤਿਸੁ ਰੂਪੁ ਨ ਰਿਖਾ॥ ਜਿਸੁ ਬੁਝਾਏ ਆਪਿ ਬੁਝਾਇ ਦੇਇ ਸੋਈ ਜਨੁ ਦਿਖਾ॥ ਸਤਸੰਗਤਿ ਸਤਿਗੁਰ ਚਾਟਸਾਲ ਹੈ ਜਿਤੁ ਹਰਿ ਗੁਣ ਸਿਖਾ॥ ਧਨ ਧੰਨੁ ਸੁ ਰਸਨਾ ਧੰਨੁ ਕਰ ਧੰਨੁ ਸੁ ਪਾਧਾ ਸਤਿਗੁਰੂ ਜਿਤੁ ਮਿਲਿ ਹਰਿ ਲੇਖਾ ਲਿਖਾ॥ 8॥

Paurri: Hur(i) agumm(u), agoachur(u), agumm(u) Hur(i), kiyoun kur(i) Hur(i) dershun(u) pikhaan. Kichh(u) vukkhur(u) hoyay su verniyaiy, Tis(u) roop(u) na rikha. Jis(u) Aap(i) boojhaayay, Aap(i) boojhaayay dayay, soyee jun(u) dikha. Satsungut Satgur chaatshaal haiy, jit(u) Hur(i) Goon sikhaa. Dhun, dhunn(u) su rusna dhunn(u) kur, dhunn(u) su paandha Satguru, Jit(u) mil(i) Hur(i) laykha likha. 8.

Word Meaning: Agoachur(u) = incomprehensible. Dershyun Pikhaan = have His Sight. Vukkhur(u) = object; thing. Vrniyaiy = describe. Roop(u) = looks. Rikha = physical features. Boojhaayay = gives understanding. Boojhaayay = put out the fire of desires. Dikha = seen; becomes famous. Chaatshaal = school; learning centre. Rusna = tongue. Paandha = teacher. Lykha = account (praise of Waheguru). 8.

MEANING: How can I have a Sight of Waheguru, which is inaccessible and incomprehensible? We can describe the properties of an object, but how can we describe the properties of something (Waheguru) which has no visible form and no physical features? The devotee, whom Waheguru reveals Himself, gets the fire of his worldly desires doused, and he becomes famous all over. Satguru and His holy gatherings are the school where one learns the virtues of Waheguru. The tongue, which recites Waheguru's Naam, and the hands of the devotee, which serve the Guru, are worthy of our praise, and great is Satguru. In whose shelter one writes praise of Waheguru. 8.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਹੈ ਹਰਿ ਜਪੀਐ ਸਤਿਗੁਰ ਭਾਇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਵਿਤੁ ਹੈ ਹਰਿ ਜਪਤ ਸੁਨਤ ਦੁਖੁ ਜਾਇ॥ ਹਰਿ ਨਾਮੁ ਤਿਨ੍ਹੀ ਆਰਾਧਿਆ ਜਿਨ ਮਸਤਕਿ ਲਿਖਿਆ ਧੁਰਿ ਪਾਇ॥ ਹਰਿ ਦਰਗਹ ਜਨ ਪੈਨਾਈਅਨਿ ਜਿਨ ਹਰਿ ਮਨਿ ਵਸਿਆ ਆਇ॥ ਜਨ ਨਾਨਕ ਤੇ ਮੁਖਿ ਉਜਲੇ ਜਿਨ ਹਰਿ ਸੁਣਿਆ ਮਨਿ ਭਾਇ॥ 1॥

Sloak M:4: Hur(i), Hur(i) Naam(u) Amrit(u) haiy, Hur(i) juppiyaiy Satgur bhaayay. Hur(i), Hur(i) Naam(u) puvit(u) haiy. Hur(i) juput, soonut, dookh(u) jaayay. Hur(i) Naam(u) tinhi aaraadhiya, jinh mustuk(i) likhiya Dhoor(i) paayay. Hur(i) Durgah jun paiynaayiun(i), jinh Hur(i) mun(i) vussiya aayay. Jun Nanak, tay mookh(i) oojlay, jinh Hur(i) sooniya mun(i) bhaayay. 1.

Word Meaning: Bhaayay = with love. Puvit(u) = holy; purifying. Juput = while reciting. Tinhi = those. Dhoor(i) = From the Source. Jun = devotees. Paiynaayiun(i) = are honoured. Mookh(i) Oojlay = shiny faces because of their internal purity. 1.

MEANING: Waheguru's Naam is immortalizing, and one should recite it with love and respect for Satguru. Waheguru's Naam purifies the mind, and all one's suffering goes away when he recites or listens to the Naam. However, only those fortunate people who have it prewritten on their foreheads by Waheguru recite His Naam. The devotees who get Waheguru's Naam embedded in their hearts are honoured in His Court. The faces of those who listen to Waheguru's Naam with affection radiate with the purity of their mind, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਮੁਖਿ ਪਾਇਆ ਜਾਇ॥ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਲਿਖਿਆ ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ॥ ਤਨੁ ਮਨੁ ਸੀਤਲੁ ਹੋਇਆ ਸਾਤਿ ਵਸੀ ਮਨਿ ਆਇ॥ ਨਾਨਕ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਭੁ ਦਾਲਦੁ ਦੁਖੁ ਲਹਿ ਜਾਇ॥ 2॥

M:4: Hur(i), Hur(i) Naam(u) nidhaan(u) haiy, Gurmukh(i) paaya jaayay. Jinh dhoor(i) mustuk(i) likhiya, tinh Satgur(u) miliya aayay. Tun(u), mun(u) seetul(u) hoya, shaant(i) vussi mun(i) aayay. Nanak, Hur(i), Hur(i) chaudaiyaan subh(u) daalud(u) dookh(u) leh(i) jaayay. 2.

Word Meaning: Seetul(u) = calm; peaceful. Shaant(i) = peace. Chaudiyaan = reciting. Daalud(u) = (spiritual) poverty. Leh(i) Jaayay = comes off.

MEANING: Waheguru's Naam is that treasure which can be acquired only with the grace of the Guru. Also, only those who have this connection prewritten on their foreheads by Waheguru get connected with Satguru. Their bodies and minds become calm and peaceful. All one's suffering of spiritual poverty (discontentment) goes away by reciting Waheguru's Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਹਉ ਵਾਰਿਆ ਤਿਨ ਕਉ ਸਦਾ ਸਦਾ ਜਿਨਾ ਸਤਿਗੁਰ ਮੇਰਾ ਪਿਆਰਾ ਦੇਖਿਆ॥ ਤਿਨ ਕਉ ਮਿਲਿਆ ਮੇਰਾ ਸਤਿਗੁਰੂ ਜਿਨ ਕਉ ਧੁਰਿ ਮਸਤਕਿ ਲੇਖਿਆ॥ ਹਰਿ ਅਗਮੁ ਧਿਆਇਆ ਗੁਰਮਤੀ ਤਿਸੁ ਰੂਪੁ ਨਹੀ ਪ੍ਰਭ ਰੇਖਿਆ॥ ਗੁਰ ਬਚਨਿ ਧਿਆਇਆ ਜਿਨਾ ਅਗਮੁ ਹਰਿ ਠਾਕੁਰ ਸੇਵਕ ਰਲਿ ਏਕਿਆ॥ ਸਭਿ ਕਹਹੁ ਮੁਖਹੁ ਨਰ ਨਰਹਰੇ ਨਰ ਨਰਹਰੇ ਨਰ ਨਰਹਰੇ ਹਰਿ ਲਾਹਾ ਹਰਿ ਭਗਤਿ ਵਿਸੇਖਿਆ॥ 9॥

Paurri: Huoun vaariya tinh kuou sudaa, sudaa, jinha Satgur mayra piyaara daykhiya. Tinh kuou miliya mayra Satguru, jinh kuou Dhoor(i) mustuk(i) laykhiya. Hur(i) agumm(u) dhiyaaya Gurmutee, Tis(u) roop(u), na raykhiya. Gur(u) Buchan(i) dhiyaaya jinha agumm(u) Hur(i), Tthaakur, sayvuk rul(i) aikiya. Subh(i) kuhhou mookhoun Nur Nurhuray, Nur Nurhuray, hur(i) laaha Hur(i) Bhagat(i) visaykhiya. 9.

Word Meaning: Vaariya = sacrifice; offer to serve. Gurmutee = with the Advice of the Guru. Raykhiya = physical features. Rul(i) Aikiya = became one together. Nurhuray = Waheguru. Laaha = added benefit. Visaykhiya = special. 9.

MEANING: I am always a sacrifice to the devotees who are connected with Satguru. But only those who have it prewritten on their foreheads by Waheguru get connected with my dear Satguru. One can recite the Naam of the inaccessible, and the formless Waheguru, which has no physical features, only with the Advice of the Guru. The devotees, who worship the inaccessible Waheguru with the Guru's Shabad, become "one" with Him. Let everybody sing praise of Waheguru whereby one acquires the special benefit (wealth) of Waheguru's worship. 9.

ਸਲੋਕ ਮ:4॥ ਰਾਮ ਨਾਮੁ ਰਮੁ ਰਵਿ ਰਹੇ ਰਮੁ ਰਾਮੋ ਰਾਮੁ ਰਮੀਤਿ॥ ਘਟਿ ਘਟਿ ਆਤਮ ਰਾਮੁ ਹੈ ਪ੍ਰਭਿ ਖੇਲੁ ਕੀਓ ਰੰਗਿ ਰੀਤਿ॥ ਹਰਿ ਨਿਕਟਿ ਵਸੈ ਜਗ ਜੀਵਨਾ ਪਰਗਾਸੁ ਕੀਓ ਗੁਰ ਮੀਤਿ॥
(ਅੰਗ 1317)॥ ਹਰਿ ਸੁਆਮੀ ਹਰਿ ਪ੍ਰਭੁ ਤਿਨ ਮਿਲੇ ਜਿਨ ਲਿਖਿਆ ਧੁਰਿ ਹਰਿ ਪ੍ਰੀਤਿ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇਆ ਗੁਰ ਬਚਨਿ ਜਪਿਓ ਮਨਿ ਚੀਤਿ॥ 1॥

Sloak M:4: Ram Naam(u) rum(u) ruv(i) ruhhay, rum(u) Ramo, Ram(u) rumeet(i). Ghut(i), ghut(i) Aatum Ram(u) haiy, Prubh(i) khayl(u) keeyo rung(i) reet(i). Hur(i) nicket(i) vussaiy Jug-Jeevna, pergaas(u) keeyo Gur meet(i).

(PAGE 1317): Hur(i) Soami, Hur(i) Prubh(u) tinh milay, jinh likhiya Dhoor(i) Hur(i) preet(i). Jun Nanak, Naam(u) dhiyaaya, Gur Buchan(i) juppiyo mun(i) cheet(i). 1.

Word Meaning: Rum(u) = recite. Ruv(i) Ruhhay = which is omnipresent. Rumeet(i) = mixed well. Aatum Ram(u) = Waheguru. Khayl(u) = drama of life. Rung(i) Reet(i) = for His own joy, and in His own way. Nicket(i) = near. Tinh = to those. Cheet(i) = in mind.1.

MEANING: Recite the Naam of Waheguru, which is present everywhere, and is mixed well with everybody. Waheguru has created the world in His own way, for His own enjoyment. And, He is present in every heart. The caring and merciful Guru has enlightened the world that Waheguru, which is the soul of the whole world, resides close to everybody. However, He connects only those with Him who have love for Him prewritten in their fate by Waheguru. I am a devotee of Waheguru, and I recite His Naam in my mind with the Shabad of the Guru, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਪ੍ਰਭੁ ਸਜਣੁ ਲੋੜਿ ਲਹੁ ਭਾਗਿ ਵਸੈ ਵਡਭਾਗਿ॥ ਗੁਰ ਪੂਰੈ ਦੇਖਾਲਿਆ ਨਾਨਕ ਹਰਿ ਲਿਵ ਲਾਗਿ॥ 2॥

M:4: Hur(i) Prubh(u) sujjun(u) lorr(i) luhhou, bhaag(i) vussaiy vudbhaag(i). Gur Pooraiy daykhaaliya, Nanak Hur(i) liv laag(i). 2.

Word Meaning: Lorr(i) Luhhou = search for. Vussaiy = gets embedded. Liv = full focus of mind.

MEANING: Search for the friendly Waheguru if you will, but He appears in the heart of those who are highly fortunate. One sees Waheguru with the grace of the Guru when he meditates for His Naam with full dedication. 2.

ਪਉੜੀ॥ ਧਨੁ ਧਨੁ ਸੁਹਾਵੀ ਸਫਲ ਘੜੀ ਜਿਤੁ ਹਰਿ ਸੇਵਾ ਮਨਿ ਭਾਣੀ॥ ਹਰਿ ਕਥਾ ਸੁਣਾਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਅਕਥ ਕਹਾਣੀ॥ ਕਿਉ ਪਾਈਐ ਕਿਉ ਦੇਖੀਐ ਮੇਰਾ ਹਰਿ ਪ੍ਰਭੁ ਸੁਘੜੁ ਸੁਜਾਣੀ॥ ਹਰਿ ਮੇਲਿ ਦਿਖਾਏ ਆਪਿ ਹਰਿ ਗੁਰਬਚਨੀ ਨਾਮਿ ਸਮਾਣੀ॥ ਤਿਨ ਵਿਟਹੁ ਨਾਨਕੁ ਵਾਰਿਆ ਜੋ ਜਪਦੇ ਹਰਿ ਨਿਰਬਾਣੀ॥ 10॥

Paurri: Dhun(u), dhun(u) soohaavi, suful ghurri, jit(u) Hur(i) sayva mun(i) bhaani. Hur(i) Kutha soonaavou mayray Gur Sikhou, mayray Hur(i) Prubh akuth Kuhaani. Kiyoun paayiyaiy, kiyoun daykhiyaiy, mayra Hur(i) Prubh(u) sooghurr(u) soojaani. Hur(i) mayl(i) dikhaayay Aap(i) Hur(i), Gur Buchani Naam(i) smaani. Tinh vitoun Nanak(u) vaariya, jo jupday Hur(i) nirbaani. 10.

Word Meaning: Dhun(u) = great. Soohaavi = comforting; pleasant. Suful = rewarding. Bhaani = liked. Kutha = virtues; praise. Akuth = indescribable. Kiyoun = how? Sooghurr = wise. Soojaani = know-all. Vitoun = for. Nirbaani = fully detached. 10.

MEANING: The moment is great (lucky), rewarding, and pleasant for me when I began to serve Waheguru. Please sing praise of Waheguru whose virtues cannot be described, oh, the Sikhs of my Guru. How can I see and realize my wise and know-all (omniscient) Waheguru? Answer: The Guru connects you with, and shows you Waheguru when you get absorbed in His Naam. I am a sacrifice for all those who recite the Naam of Waheguru, which is fully detached from worldly attractions, oh Nanak. 10.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਪ੍ਰਭ ਰਤੇ ਲੋਇਣਾ ਗਿਆਨ ਅੰਜਨੁ ਗੁਰੁ ਦੇਇ॥ ਮੈ ਪ੍ਰਭੁ ਸਜਣੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਹਜਿ ਮਿਲੇਇ॥ 1॥

Sloak M:4: Hur(i) Prubh ruttay loyina, Giyan unjun(u) Gur(u) dayay. Mein Prubh(u) sujjun(u) paaya, jun Nanak sehj(i) milay. 1.

Word Meaning: Ruttay = imbued with love. Loyina = eyes. Giyaan Unjun = the kohl of Divine knowledge. Sehj(i) = in the high spiritual state. 1.

MEANING: The Guru has given me the kohl of Divine Knowledge because of which my eyes are imbued with love for Waheguru. I have realized Waheguru-friend in the high spiritual state, oh Nanak. 1.

ਮ:4॥ ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਾਂਤਿ ਹੈ ਮਨਿ ਤਨਿ ਨਾਮਿ ਸਮਾਇ॥ ਨਾਮੁ ਚਿਤਵੈ ਨਾਮੋ ਪੜੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਈਐ ਚਿੰਤਾ ਗਈ ਬਿਲਾਇ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਨਾਮੁ ਉਪਜੈ ਤ੍ਰਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ॥ ਨਾਨਕ ਨਾਮੇ ਰਤਿਆ ਨਾਮੋ ਪਲੈ ਪਾਇ॥ 2॥

M:4: Gurmukh(i) untar(i) shaant(i) haiy, mun(i) tun(i) Naam(i) smaayay. Naam(u) chitvaiy, Naamo purrhaiy, Naam(i) ruhhaiy liv laayay. Naam(u) Pdaaruth paayiyaiy, chinta guyyi bilaayay. Satgur(i) miliyain Naam(u) oopjaiy, trishna bhookh subh jaayay. Nanak, Naamay ruttiyaan, Naamo pullaiy paayay. 2.

Word Meaning: Shaant(i) = peace. Chitvaiy = thinks of. Pudaaruth = the invaluable thing. Chinta = worries. Bilaayay = avoided; eradicated. Oopjaiy = comes into being. Trishna = fire of desires. Pullaiy Paayay = acquires.

MEANING: The mind and the body of the Guru's Sikh are absorbed in Waheguru's Naam as a result of which, he acquires complete peace in his mind. He contemplates Naam, recites Naam, and stays focused on Waheguru's Naam. As a result, he acquires the invaluable Naam in his heart, and all his worries go away. However, Waheguru's Naam sprouts in the devotee's mind only in the shelter of the Guru when all his appetite for worldly attractions goes away. Those who are imbued with the love of Waheguru's Naam certainly acquire the Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਤੁਧੁ ਆਪੈ ਜਗਤੁ ਉਪਾਇ ਕੈ ਤੁਧੁ ਆਪੇ ਵਸਗਤਿ ਕੀਤਾ॥ ਇਕਿ ਮਨਮੁਖ ਕਰਿ ਹਾਰਾਇਅਨੁ ਇਕਨਾ ਮੇਲਿ ਗੁਰੂ ਤਿਨ੍ਹਾ ਜੀਤਾ॥ ਹਰਿ ਊਤਮੁ ਹਰਿ ਪ੍ਰਭ ਨਾਮੁ ਹੈ ਗੁਰਬਚਨਿ ਸਭਾਗੈ ਲੀਤਾ॥ ਦੁਖੁ ਦਾਲਦੁ ਸਭੋ ਲਹਿ ਗਇਆ ਜਾ ਨਾਉ ਗੁਰੂ ਹਰਿ ਦੀਤਾ॥ ਸਭਿ ਸੇਵਹੁ ਮੋਹਨੋ ਮਨ ਮੋਹਨੋ ਜਗ ਮੋਹਨੋ ਜਿਨਿ ਜਗਤ ਉਪਾਇ ਸਭੋ ਵਸਿ ਕੀਤਾ॥ 11॥

Paurri: Toodh(u) Aapaiy jugut(u) oopaayay kaiy, Toodh(u) Aapay vusgut(i) keeta. Ikk(i) munmukh kur(i) haraayiun(u), ikkna mayl(i) Guru, tinha jeeta. Hur(i) ootum Hur(i) Prubh Naam(u) haiy, Gur Buchan(i) subhaagaiy leeta. Dookh(u) daalud(u) subho leh(i) guyya, ja Naaoun Guru Hur(i) deeta. Subh(i) sayvou, Mohno, Munmohno, Jugmohno, Jin(i) jugut oopaayay, subho vus(i) keeta. 11.

Word Meaning: Toodh(u) = You. Vusgut(i) = under control. Ikk(u) = some. Munmukh(i) = followers of their own mind. Harrayin(u) = lose the objective of life. Subhaagaiy = with good fortune. Daalud = (spiritual) poverty; discontentment. Leh(i) Guyya = eradicated. Mohno = mind captivating (Waheguru). 11.

MEANING: Waheguru has created the world Himself and controls it Himself. He makes some to follow their own minds, and they lose the game (objective) of life (to achieve emancipation), while He connects others with the Guru, who win the game of life. Waheguru's Naam is supreme; the fortunate recite it with Guru's Shabad. All their (spiritual) poverty (discontentment) goes away when the Guru implants Waheguru's Naam in their heart. Let all of us serve the mind-captivating Waheguru, which captivates the whole world, has created the world, and controls it. 11.

ਸਲੋਕ ਮ:4॥ ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਹੈ ਭ੍ਰਮਿ ਭੂਲੇ ਮਨਮੁਖ ਦੁਰਜਨਾ॥ ਨਾਨਕ ਰੋਗੁ ਵਞਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੁ ਸਜਨਾ॥ 1॥

Sloak M:4: Mun untar(i) haumein roag(u) haiy, bherm(i) bhoolay munmukh doorjuna. Nanak, roag vunjaayay, mil(i) Satgur Sadhu sujjna. 1.

Word Meaning: Roag(u) = disease. Bherm Bhoolay = misled by illusions. Soorjunaa = evil people. Vunjaayay = get rid of. 1.

MEANING: The man suffers from the serious disease of his selfishness and his ego, and the evil followers of their mind are misled by their misbeliefs. This serious disease goes away in the shelter of the friendly Satguru or the other holy saints, oh Nanak. 1.

ਮ:4॥ ਮਨੁ ਤਨੁ ਤਾਮਿ ਸਗਾਰਵਾ ਜਾ ਦੇਖਾ ਹਰਿ ਨੈਣੇ॥ ਨਾਨਕ ਸੋ ਪ੍ਰਭੁ ਮੈ ਮਿਲੈ ਹਉ ਜੀਵਾ ਸਦੁ ਸੁਣੈ॥ 2॥

M:4: Mun(u), tun(u) taam(i) sugaarvaan, ja daykhaan hur(i) naiynay. Nanak, so Prubh(u) mein milaiy, huoun jeevaan Sud(u) soonaiy. 2.

Word Meaning: Taam(i) = only then. Sugaarvaan = adorned (with noble qualities). Ja = when. Sud(u) = call; voice; words of praise. 2.

MEANING: My mind and my body get adorned (with noble qualities) only when I "see" Waheguru with my eyes. I wish I could connect with Waheguru, as I survive only by listening to His praise, oh Nanak. 2.

ਪਉੜੀ॥ ਜਗੰਨਾਥ ਜਗਦੀਸਰ ਕਰਤੇ ਅਪਰੰਪਰ ਪੁਰਖੁ ਅਤੋਲੁ॥ ਹਰਿ ਨਾਮੁ ਧਿਆਵਹੁ ਮੇਰੇ ਗੁਰਸਿਖਹੁ ਹਰਿ ਊਤਮ ਹਰਿ ਨਾਮੁ ਅਮੋਲੁ॥ ਜਿਨ੍ਹ ਧਿਆਇਆ ਹਿਰਦੈ ਦਿਨਸੁ ਰਾਤਿ ਤੇ ਮਿਲੇ ਨਹੀ ਹਰਿ ਰੋਲੁ॥ ਵਡਭਾਗੀ ਸੰਗਤਿ ਮਿਲੈ ਗੁਰ ਸਤਿਗੁਰ ਪੂਰਾ ਬੋਲੁ॥ ਸਭਿ ਧਿਆਵਹੁ ਨਰ ਨਾਰਾਇਣੋ ਨਾਰਾਇਣੋ ਜਿਤੁ ਚੂਕਾ ਝਗੜੁ ਝਗੋਲੁ॥ 12॥

Paurri: Jugunath, Jugdeeshur Kertay, uprumpur Purakh(u) atoal(u). Hur(i) Naam(u) dhiyaavou mayray Gur Sikhou, Hur(i) ootum hur(i) Naam(u) amoal(u). Jinh dhiyaaya hirdaiy dinus(u) raat(i), tay milay, nuhhi Hur(i) roal(u). vudbhaageen Sungut(i) milaiy, Gur, Satgur Poora Boal(u). Subh(i) dhiyaavou Nur Naraayino. Naraayino, jit(u) chooka jhugurr(u) jhugoal(u). 12.

Word Meaning: Jugunath = Lord of the world = jugdeeshur. Kertay = Creator. Atoal(u) = immeasurable. Ootum = superior. Amaol(u) = priceless. Nuhhi Roal(u) = do not suffer humiliation. Poora Boal = Perfect Word (fully honoured in Waheguru's court). Nur Naraayino = Waheguru. Chooka = ends. Jhugurr(u) Jhugoal(u) = quarrel with the Angel of justice. 12.

MEANING: The Lord, and the creator of the world, Waheguru, is endless and immeasurable. (Disregarding His limits), recite His Naam, which is supreme and priceless (it cannot be bought for any amount of wealth), oh, the Sikhs of the Guru. Those who recite His Naam day and night get connected with Waheguru and do not suffer humiliation in His Court. It is only with great fortune that one gets connected with the gathering of the holy saints where the Perfect Shabad of the Guru is sung. Let everybody recite Waheguru's Naam, whereby one will not have to face disputes with the Angel of justice. 12.

ਸਲੋਕ ਮ:4॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਚਉਦਿਆ ਸਰੁ ਸੰਧਿਆ ਗਾਵਾਰ॥ ਨਾਨਕ ਹਰਿ ਜਨ ਹਰਿ ਲਿਵ ਉਬਰੇ ਜਿਨਿ ਸੰਧਿਆ ਤਿਸੁ ਫਿਰਿ ਮਾਰ॥ 1॥

Sloak M:4: Hur(i) jun, Hur(i), Hur(i) chaudiyaan, sur(u) sundhiya gavaar. Nanak, Hur(i) jun, Hur(i) liv oobray, jinh(i) sundhiyaa, tis(u) phir(i) maar. 1.

Word Meaning: Chaudiyaan = reciting (Naam). Sur(u) Sundhiya = shot arrow (of vilification). Gavaar = foolish; jealous. Oobray = saved. Maar = hits.

MEANING: (Because of jealousy) if some foolish person shoots an arrow (of vilification) on a devotee who recites Waheguru's Naam, the latter is protected by Waheguru because of his focus on His Naam, and the arrow boomerangs to hit the shooter back (the shooter gets humiliated), oh Nanak.

(ਅੰਗ 1318)॥ ਮ:4॥ ਅਖੀ ਪ੍ਰੇਮਿ ਕਸਾਈਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪਿਖੰਨ੍ਹਿ ॥ ਜੇ ਕਰਿ ਦੁਜਾ ਦੇਖਦੇ ਜਨ ਨਾਨਕ ਕਢਿ ਦਿਚੰਨ੍ਹਿ॥ 2॥

(PAGE 1318): **M:4:** Ukheen praym(i) kusaayiyaan, Hur(i), hur(i) Naam(u) pikhunh(i). Jay kur(i) dooja daykhday, jun Nanak, kuddh(i) dichunh(i). 2.

Word Meaning: Praym(i) Kusaayiyaan = stretched (eager to see Him). Pikhunh(i) = to see. Dooja = other; attractions of Maya. Kudh(i) Dichun(i) = will pull them out. 2.

MEANING: The eyes of the devotee, who loves Waheguru, are always eager to see Him. Such a devotee feels like gouging out his eyes if he sees (is attracted to) the attractions of Maya, oh Nanak. 2.

ਪਉੜੀ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੂਰਨੋ ਅਪਰੰਪਰੁ ਸੋਈ॥ਜੀਅ ਜੰਤ ਪ੍ਰਤਿਪਾਲਦਾ ਜੋ ਕਰੇ ਸੁ ਹੋਈ॥ ਮਾਤ ਪਿਤਾ ਸੁਤ ਭ੍ਰਾਤ ਮੀਤ ਤਿਸੁ ਬਿਨੁ ਨਹੀ ਕੋਈ॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਰਵਿ ਰਹਿਆ ਜਪਿਅਹੁ ਜਨ ਕੋਈ॥ ਸਗਲ ਜਪਹੁ ਗੋਪਾਲ ਗੁਨ ਪਰਗਟੁ ਸਭ ਲੋਈ॥ 13॥

Paurri: Jul(i), thul(i), muhhiul(i) Poorno, uprumpur(u) Soyee. Jea junt pritpaalda, jo kuray su hoyee. Maat, pitaa, soot, bhuraat, meet, Tis(u) bin(u) nuhhi koyee. Ghut(i), ghut(i) untar(i) ruv(i) ruhhiya, jupiou jun koyee. Sugul jupou Gopal Goon, pergut(u) subh loyee. 13.

Word Meaning: Muhhiul(i) = in the sky. Poorno = omnipresent (Waheguru). Uprumpur(u) = endless. Soyee = the same. Jea Junt = living beings. Pritpaalda = raises and nurtures. Soot = sons. Meet = friends. Ruv(i) Ruhhiya = is present. Pergut(u) = visible. Loyee = the world. 13.

MEANING: The endless Waheguru is fully pervading the waters, the land, and the sky. He raises and nourishes all living beings, and only that happens that He does. (Waheguru is your only friend), And nobody else, other than Him, is your mother, father, son, brother, or friend forever. The rare devotee, who recites His Naam, realizes that Waheguru is present in every heart. Let everybody recite Waheguru's Naam, which is clearly visible in the world. 13.

ਸਲੋਕ ਮ:4॥ ਗੁਰਮੁਖਿ ਮਿਲੇ ਸੇ ਸਜਣਾ ਹਰਿ ਪ੍ਰਭ ਪਾਇਆ ਰੰਗੁ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਲੁਡਿ ਲੁਡਿ ਦਰਗਹਿ ਵੰਞੁ॥ 1॥

Sloak M:4: Gurmukh(i) milay say sujjna, Hur(i) Prubh paaya rung(u). Jun Nanak Naam(u) salaah(i) tu, lood(i), lood(i) Durgah vunj(u). 1.

Word Meaning: Rung(u) = love. Lood(i) Lood(i) = dancing; happily. Vunj(u) = go. 1.

MEANING: One is imbued in the love of the friendly Waheguru in the shelter of the Guru. If you sing praise of Waheguru by reciting His Naam, you will go dancing (happily) to Waheguru's Court, oh Nanak. 1.

ਮ:4॥ ਹਰਿ ਤੂ ਹੈ ਦਾਤਾ ਸਭਸ ਦਾ ਸਭਿ ਜੀਅ ਤੁਮ੍ਹਾਰੇ॥ ਸਭਿ ਤੁਧੈ ਨੋ ਆਰਾਧਦੇ ਦਾਨੁ ਦੇਹਿ ਪਿਆਰੇ॥ ਹਰਿ ਦਾਤੈ ਦਾਤਾਰਿ ਹਥੁ ਕਢਿਆ ਮੀਹੁ ਵੁਠਾ ਸੈਸਾਰੇ॥ ਅੰਨੁ ਜੰਮਿਆ ਖੇਤੀ ਭਾਉ ਕਰਿ ਹਰਿ ਨਾਮੁ ਸਮ੍ਹਾਰੇ॥ ਜਨੁ ਨਾਨਕ ਮੰਗੈ ਦਾਨੁ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਅਧਾਰੇ॥ 2॥

M:4: Hur(i) Tu haiyn daata subhus da, subh(i) jea Toomhaaray. Subh(i) Toodhaiy nu araadhday, daan(u) dayh(i) Piyaray. Hur(i) Daataiy Dataar(i) huth(u) kuddhiya, meenh voottha sainsaaray. Unn(u) jummiya, khayti bhaaou kur(i) Hur(i) Naam(u) smaahray. Jun(u) Nanak mungaiy daan(u) Prubh, Hur(i) Naam(u) adhaaray. 2.

Word Meaning: Daata = provider. Araadhday = pray; worship. Huth(u) Kuddhiya = extended hand; signalled. Meenh Voottha = rained. Unn(u) = grains. Jummiya = sprouted. Khayti = crops. Bhaaou = with love. Adhaaray = support. 2.

MEANING: You are the provider for everybody, and all the living beings are Yours, oh Waheguru. All of them pray to You, asking for Your donations. When the kind Waheguru

signals, it rains in the whole world. With His love for His living beings, the seeds sprout in the fields, and grains are produced. The living beings recite His Naam in gratitude. People pray for different things, but I beg only for His Naam as the support of my life, oh Nanak. 2.

ਪਉੜੀ॥ ਇਛਾ ਮਨ ਕੀ ਪੂਰੀਐ ਜਪੀਐ ਸੁਖ ਸਾਗਰੁ॥ ਹਰਿ ਕੇ ਚਰਨ ਅਰਾਧੀਅਹਿ ਗੁਰ ਸਬਦਿ ਰਤਨਾਗਰੁ॥ ਮਿਲਿ ਸਾਧੁ ਸੰਗਿ ਉਧਾਰੁ ਹੋਇ ਫਾਟੈ ਜਮ ਕਾਗਰੁ॥ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤੀਐ ਜਪਿ ਹਰਿ ਬੈਰਾਗਰੁ॥ ਸਭਿ ਪਵਹੁ ਸਰਨਿ ਸਤਿਗੁਰੂ ਕੀ ਬਿਨਸੈ ਦੁਖ ਦਾਗਰੁ॥ 14॥

Paurri: Ichha mun kee pooriyaiy, jupiyaiy Sookh-Saagur(u). Hur(i) kay churn araadiyeh(i) Gur Shabad(i) Rutnaagur(u). Mil(i) Sadhu sung(i) oodhaar(u) hoyay, phaataiy Jum kaagur(u). Junum Pudaaruth(u) jeetiyaiy jup(i) Hur(i) Baiyraagur(u). Subh(i) puvhou shern(i) Satguru kee, binsaiy dookh daagur(u). 14.

Word Meaning: Ichha = wish. Pooriyaiy = get fulfilled. Sookh-Saagur(u) = the ocean of comforts (Waheguru). Rutnaagur = the mine of jewels (noble qualities). Oodhaar = salvation. Phaataiy = torn away; erased. Kaagur(u) = paper (account of deeds). Junum Pudaaruth(u) = objective of human life. Baiyraagur(u) = fully detached. Binsaiy = vanish. Dookh Daagur(u) = scars of suffering. 14.

MEANING: When one recites the Naam of Waheguru, which is the ocean (treasure) of all comforts, all his wishes are fulfilled. We can worship His Feet (recite His Naam) with the Guru's Shabad, which is the mine of all virtues (noble qualities). One finds salvation in the shelter of the Guru, and all the accounts of his deeds kept by the Angel of justice get torn away (are erased). One wins (achieves) the objective of human life by worshipping Waheguru, which is fully detached from worldly attractions. Let all of us take shelter of Satguru, as a result of which, all the scars of our suffering will vanish. 14.

ਸਲੋਕ ਮ:4॥ ਹਉ ਢੂਢੇਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੈ ਨਾਲਿ॥ ਜਨ ਨਾਨਕ ਅਲਖ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਹਿ ਦਿਖਾਲਿ॥ 1॥

Sloak M: 4: Huoun dhoondhayndi Sujjna, Sujjun(u) maiyndaiy naal(i). Jun Nanak, Alukh na lukhiyaiy Gurmukh(i) dayh(i) dilkhaal(i). 1.

Word Meaning: Huoun = I. Dhoondhayndi = seach for. Maiyndaiy Naal(i) = is with (inside) me. Alukh = incomprehensible. Lukhiyaiy = comprehend. 1.

MEANING: I was searching for my eternal friend, Waheguru, and found Him inside me. The incomprehensible Waheguru cannot be comprehended (seen) by one's own efforts. However, Satguru shows Him to His Sikhs, oh Nanak. 1.

ਮ:4॥ ਨਾਨਕ ਪ੍ਰੀਤਿ ਲਾਈ ਤਿਨਿ ਸਚੈ ਤਿਸੁ ਬਿਨੁ ਰਹਣੁ ਨ ਜਾਈ॥ ਸਤਿਗੁਰੁ ਮਿਲੈ ਤਾ ਪੂਰਾ ਪਾਈਐ ਹਰਿ ਰਸਿ ਰਸਨ ਰਸਾਈ॥ 2॥

M:4: Nanak, preet(i) laayi Tinh(i) Sachaiy, Tis(u) rehn(u) na jaayi. Satgur(u) milaiy ta Poora paayiyaiy, Hur(i) rus(i) rusn rusaayi. 2.

Word Meaning: Poora = perfect (God). Rus(i) = sweetness. Rusn = tongue.

MEANING: The eternal Waheguru has infused His love in my mind, and now I cannot survive without Him. When one is fortunate to come to the shelter of Satguru, He connects him with the Perfect (omnipresent) (Waheguru) when his tongue enjoys the sweetness of His Naam, oh Nanak. 2.

ਪਉੜੀ॥ ਕੋਈ ਗਾਵੈ ਕੋ ਸੁਣੈ ਕੋ ਉਚਰਿ ਸੁਨਾਵੈ॥ ਜਨਮ ਜਨਮ ਕੀ ਮਲੁ ਉਤਰੈ ਮਨ ਚਿੰਦਿਆ ਪਾਵੈ॥ ਆਵਣੁ ਜਾਣ ਮੇਟੀਐ ਹਰਿ ਕੇ ਗੁਣ ਗਾਵੈ॥ ਆਪਿ ਤਰਹਿ ਸੰਗੀ ਤਰਾਹਿ ਸਭ ਕੁਟੰਬੁ ਤਰਾਵੈ॥ ਜਨੁ ਨਾਨਕ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਮੇਰੇ ਹਰਿ ਪ੍ਰਭ ਭਾਵੈ॥ 15॥1॥ ਸੁਧੁ

Paurri: Koyee gaavaiy, ko soonaiy, ko oochur(i) soonaavaiy. Junum, junum kee mul(u) ootraiy, mun chindiya paavaiy. Aavun jaan maytiyaiy, Hur(i) kay Goon gaavaiy. Aap(i) tureh(i), sungi turaah(i), subh kootumb turaavaiy, Jun Nanak, Tis bulihaarnaiy, jo mayray Hur(i) Prubh bhaavaiy. 15.1. Shoodh(u).

Word Meaning: Koyee = some. Oochur(i) = by saying aloud. Mun Chindiya = as per one's wishes. Maytiyaiy = is erased; is terminated. Sungi = associates. Kootumb = family. Bulihaarnaiy = offer to sacrifice. Shoodh(u) = verified.

Paurri: Some people sing Waheguru's praise, some listen to that, while some others recite His Naam aloud for others to listen. By singing or listening to Waheguru's praise, all one's filth of many, many lives is washed away, he gets all his wishes fulfilled, and the cycle of his rebirths is terminated. Not only does such a devotee find salvation for himself, but also gets his associates and his whole family (of devotees) salvaged. I am a sacrifice for the devotee, who is liked by my Waheguru, oh Nanak. 15.1. Verified.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਾਗੁ ਕਾਨੜਾ ਬਾਣੀ ਨਾਮਦੇਵ ਜੀਉ ਕੀ॥

Ek Onkar Satgur Persad(i): **Raag(u) Kaanrra, Bani Namdev Jeeou Kee**

ਐਸੋ ਰਾਮ ਰਾਇ ਅੰਤਰਜਾਮੀ॥ ਐਸੇ ਦਰਪਨ ਮਾਹਿ ਬਦਨ ਪਰਵਾਨੀ॥ 1॥ ਰਹਾਉ॥ ਬਸੈ ਘਟਾ ਘਟ ਲੀਪ ਨ ਛੀਪੈ॥ ਬੰਧਨ ਮੁਕਤਾ ਜਾਤੁ ਨ ਦੀਸੈ॥ 1॥ ਪਾਨੀ ਮਾਹਿ ਦੇਖੁ ਮੁਖੁ ਜੈਸਾ॥ ਨਾਮੇ ਕੋ ਸੁਆਮੀ ਬੀਠਲੁ ਐਸਾ॥ 2॥1॥

Aiyso Ram Raayay untarjaami. Aiysay derpun maah(i) budun pervaani. Ruhaou. Busaiy ghutaa ghut leep na chheepaiy. Bundhun mookta, jaat(u) na deesaiy. 1. Paani mah(i) daykh(u) mookh(u) jaiysa. Naamay ko Soami, Beetthul(u) aiysa. 2.1.

Word Meaning: Aiyso = such is. Untarjaami = omniscient. Derpun = mirror. Budun = face. Pervaani = accepted; appears. Pause. Leep Na = no effect of Maya. Chheepaiy = the hidden. Mookta = free from all bonds. Jaat(u) Na = cannot be. 1.

MEANING: Man's heart is like a mirror in which his qualities are reflected (his deeds are a reflection of his heart). (A mirror shows the image which is like the object in front of it), So, if you wish to see the omniscient Royal Waheguru in your heart, you have to be like Him. Pause.

Waheguru, which is free from all bonds and is completely unaffected by Maya, resides hidden in every heart, but cannot be seen. 1.

Like one's image in water, my Lord is such that one can see Him only when he becomes like Him, oh Namdev. (Once again, one has to be like Waheguru to see Him in the mirror of his heart). 2.1.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਕਲਿਆਨ ਮਹਲਾ 4॥

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

Raag(u) Kalyan Mehla 4

(ਅੰਗ 1319)॥ ਰਾਮਾ ਰਮ ਰਾਮੈ ਅੰਤ ਨ ਪਾਇਆ॥ ਹਮ ਬਾਰਿਕ ਪ੍ਰਤਿਪਾਰੇ ਤੁਮਰੇ ਤੂ ਬਡ ਪੁਰਖੁ ਪਿਤਾ ਮੇਰਾ ਮਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਕੇ ਨਾਮ ਅਸੰਖ ਅਗਮ ਹਹਿ ਅਗਮ ਅਗਮ ਹਰਿ ਰਾਇਆ॥ ਗੁਣੀ ਗਿਆਨੀ ਸੁਰਤਿ ਬਹੁ ਕੀਨੀ ਇਕੁ ਤਿਲੁ ਨਹੀ ਕੀਮਤਿ ਪਾਯਾ॥ 1॥ ਗੋਬਿਦ ਗੁਣ ਗੋਬਿਦ ਸਦ ਗਾਵਹਿ ਗੁਣ ਗੋਬਿਦ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਤੂ ਅਮਿਤਿ ਅਤੋਲੁ ਅਪਰੰਪਰ ਸੁਆਮੀ ਬਹੁ ਜਪੀਐ ਥਾਹ ਨ ਪਾਇਆ॥ 2॥ ਉਸਤਤਿ ਕਰਹਿ ਤੁਮਰੀ ਜਨ ਮਾਧੌ ਗੁਨ ਗਾਵਹਿ ਹਰਿ ਰਾਇਆ॥ ਤੁਮ੍ਹ ਜਲਨਿਧਿ ਹਮ ਮੀਨੇ ਤੁਮਰੇ ਤੇਰਾ ਅੰਤੁ ਨ ਕਤਹੂ ਪਾਇਆ॥3॥ ਜਨ ਕਉ ਕ੍ਰਿਪਾ ਕਰਹੁ ਮਧਸੂਦਨ ਹਰਿ ਦੇਵਹੁ ਨਾਮੁ ਜਪਾਇਆ॥ ਮੈ ਮੂਰਖ ਅੰਧੁਲੈ ਨਾਮੁ ਟੇਕ ਹੈ ਜਨ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਇਆ॥ 4॥1॥

(PAGE 1319): Rama, rum Ramaiy unt(u) na paaya. Hum baarik pritpaaray Toomray, Tu bud Purakh(u) pitaa, mayra maaya. 1. Ruhaou. Hur(i) kay Naam asunkh, agumm heh(i), agumm, agumm Hur(i) Raaya. Gooni Giyani soort(i) buhou keeni, ikk(u) til(u) nuhhi keemut(i) paaya. 1. Gobind, Goon Gobind sud gaaveh(i), Goon Gobind unt(u) na paaya. Tu amit(i), atoal(u), uprumpur Soami, buhou juppiyaiy thaah na paaya. 2. Oostut(i) kureh(i) Toomhri jun Madhau, Goon gaaveh(i) Hur(i) Raaya. Toomh julnidh(i), hum meenay Toomhray, Tayra unt(u) na kut-houn paaya. 3. Jun kuou kirpa kurhou Mudhsoodun, Hur(i) dayvou Naam(u) jupaaya. Mein moorukh, undhulaiy Naam tayk haiy, jun Nanak Gurmukh(i) paaya. 4.1.

Word Meaning: Rum Ramaiy = reciting Waheguru's Naam. Baarik = children. Pritpaaray = raised and nourished. Bud Purakh(u) = Great Waheguru. Pause. Asunkh = countless. Soort(i) = meditated. Til(u) = an infinitesimal amount. 1. Amit(i) = immeasurable. Atoal(u) = which cannot be weighed. Thaah = depth. 2. Oostut(i) = praise. Madhau = oh, Lord. Julnidh(i) = ocean. Meenay = fish. Na Kut-houn = not at all. 3. Mudhsoodun = Waheguru. Tayk = support.4.

MEANING: One cannot find Waheguru's limits by reciting His Naam. We are just His children who are raised and nourished by Him, and He is the Great living Lord who is my father and my mother. (So, how can we find His limits? Pause.

The Royal Waheguru is known by countless names, and He is increasingly distant from us due to physical accessibility. The people with noble qualities and with knowledge meditate on Him, but cannot find His worth (limits) even to a very small degree. 1.

A man may sing Waheguru's virtues all the time, but he cannot know all His virtues. Waheguru is immeasurable, unweighable (in terms of His greatness), and endless; one cannot find His depth by reciting His Naam, no matter how frequently. 2.

Like the fish which live in the ocean, and yet can never find its limits, Royal Waheguru's devotees sing His praise, but nobody can find His limits. 3.

Please be kind to Your slave, Nanak, and give him Your Naam to recite, oh Waheguru. I am foolish and spiritually blind (ignorant), but, in the shelter of the Guru, I have acquired Waheguru's Naam in my heart, which is the basis of my life, oh Nanak. 4.1.

ਕਲਿਆਨੁ ਮਹਲਾ 4॥ ਹਰਿ ਜਨੁ ਗੁਨ ਗਾਵਤ ਹਸਿਆ॥ ਹਰਿ ਹਰਿ ਭਗਤਿ ਬਨੀ ਮਤਿ ਗੁਰਮਤਿ ਧੁਰਿ ਮਸਤਕਿ ਪ੍ਰਭਿ ਲਿਖਿਆ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਕੇ ਪਗ ਸਿਮਰਉ ਦਿਨੁ ਰਾਤੀ ਮਨਿ ਹਰਿ ਹਰਿ ਹਰਿ ਬਸਿਆ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਕੀਰਤਿ ਜਗਿ ਸਾਰੀ ਘਸਿ ਚੰਦਨੁ ਜਸੁ ਘਸਿਆ॥ 1॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਈ ਸਭਿ ਸਾਕਤ ਖੋਜਿ ਪਇਆ॥ ਜਿਉ ਕਿਰਤ ਸੰਜੋਗਿ ਚਲਿਓ ਨਰ ਨਿੰਦਕੁ ਪਗੁ ਨਾਗਨਿ

ਛੁਹਿ ਜਲਿਆ॥ 2॥ ਜਨ ਕੇ ਤੁਮ ਹਰਿ ਰਾਖੇ ਸੁਆਮੀ ਤੁਮ੍ਹ ਜੁਗਿ ਜੁਗਿ ਜਨ ਰਖਿਆ॥ ਕਹਾ ਭਇਆ ਦੈਤਿ ਕਰੀ ਬਖੀਲੀ ਸਭ ਕਰਿ ਕਰਿ ਝਰਿ ਪਰਿਆ॥3॥ ਜੇਤੇ ਜੀਅ ਜੰਤ ਪ੍ਰਭ ਕੀਏ ਸਭਿ ਕਾਲੈ ਮੁਖਿ ਗ੍ਰਸਿਆ॥ ਹਰਿ ਜਨ ਹਰਿ ਹਰਿ ਹਰਿ ਪ੍ਰਭਿ ਰਾਖੇ ਜਨ ਨਾਨਕ ਸਰਨਿ ਪਇਆ॥ 4॥2॥

Kalyan Mehla 4: Hur(i) jun(u) Goon gaavut hussiya. Hur(i), Hur(i) Bhagat(i) bunee mut(i) Gurmut(i), Dhoor(i) mustuk(i) Prubh(i) likhiya. Ruhaou. Gur kay pug simeroun din(u) raateen, mun(i) Hur(i), Hur(i) bussiya. Hur(i), Hur(i) Hur(i) keerut(i) jug(i) saari, ghus(i) chundun(u) jus(u) ghusiya. 1. Hur(i) jun Hur(i), Hur(i), Hur(i) liv laayee, subh(i) saakut khoaj(i) puyyaa. Jiyoun kirt sunjog(i) chulliyo nur ninduk(u), pug(u) naagun(i) chhooh(i) juliya. 2. Jun kay Toomh Hur(i) raakhay Soami, Toomh joog(i), joog(i) jun rukhiya. Kuhha bhuyya, Daint(i) kuree bukheeli, subh kur(i), kur(i) jhur(i) puriya. 3. Jaytay jea, junt Prubh keeyay, subh(i) kaalaiy mookh(i) grusiya, Hur(i) jun, Hur(i), Hur(i), Hur(i) Prubh(i) raakhay, jun Nanak shern(i) puyya. 4.2.

Word Meaning: Hussiya = smiles; feels blissful. Bhagat(i) = worsip. Pause. Pug = Feet (Shabad). Simeroun = remember. Bussiya = got enshrined. Keerut(i) = praise. Saari = supreme. Ghus(i) = grazing. Chundun = sandalwood. Jus(u) = praise. 1. Liv Laayee = focused mind on. Saakut = worshippers of Maya. Khoaj(i) = to look for; to stalk; to hound. Kirt Sunjog(i) = predetermined nature. Chulliyo = pursue own interests. Ninduk(u) = vilfier. Naagun(i) = snake. Pug = foot. Chhooh(i) = touch; bite. Juliya = burns; suffers. 2. Joog(i) = eon. Rukhiya = protected. Kuhha Bhuyya = so what? Daint = the demon (king Hernakhsh, father of Prehlad). Kur(i) = try all means. Jhur(i) Puriya = failed miserably. 3. Kaalaiy = of death. Mookh Grusiya = in the jaws of. Shern(i) = shelter. 4.

MEANING: Waheguru's devotees feel blissful when they sing His praise. One who has good fortune prewritten on his forehead gets to worship Waheguru, but only with the Guru's Advice. Pause. I worship the Feet of the Guru (recite His Shabad) day and night by whose grace, Waheguru's Naam has been embedded in my mind. Like the fragrance of the sandalwood is absorbed by the object which grazes with it, the fragrance of Waheguru's Naam is enshrined in the heart of the devotee who absorbs (listens) to the praise of Waheguru, which is supreme in the world. 1.

When a devotee meditates on (gets connected with) Waheguru, the Maya-worshippers begin to hound him. But as per his nature, when a vilifier begins to vilify such a devotee, he feels as if his foot is burning from the bite of a snake (he suffers mental torture). 2.

Waheguru is the saviour of His devotees, and has been so over the eons. What did the demon Rajah Hernakhsh earn when he tried to kill his devotee-son, Prehlad, using many different ways? He failed miserably (and was killed). 3. All the living beings which have been created by Waheguru are in the jaws of death, but Waheguru protects His devotees (by absorbing them in Him), and I have taken His shelter, oh Nanak. 4.2.

(ਅੰਗ 1320)॥ ਕਲਿਆਨ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਜਪੁ ਜਪਿ ਜਗੰਨਾਥੇ॥ ਗੁਰ ਉਪਦੇਸਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਸਭਿ ਕਿਲਬਿਖ ਦੁਖ ਲਾਥੇ॥ 1॥ ਰਹਾਉ॥ ਰਸਨਾ ਏਕ ਜਸੁ ਗਾਇ ਨ ਸਾਕੈ ਬਹੁ ਕੀਜੈ ਰਸੁਨਥੇ॥ ਬਾਰ ਬਾਰ ਖਿਨੁ ਪਲ ਸਭਿ ਗਾਵਹਿ ਗੁਨ ਕਹਿ ਨ ਸਕਹਿ ਪ੍ਰਭ ਤੁਮਨਥੇ॥ 1॥ ਹਮ ਬਹੁ ਪ੍ਰੀਤਿ ਲਗੀ ਪ੍ਰਭ ਸੁਆਮੀ ਹਮ ਲੋਚਹ ਪ੍ਰਭੁ ਦਿਖਨਥੇ॥ ਤੁਮ ਬਡਦਾਤੇ ਜੀਅ ਜੀਅਨ ਕੋ ਤੁਮ ਜਾਨਹੁ ਹਮ ਬਿਰਥੇ॥ 2॥ ਕੋਈ ਮਾਰਗੁ ਪੰਥੁ ਬਤਾਵੈ ਪ੍ਰਭ ਕਾ ਕਹੁ ਤਿਨ ਕਉ ਕਿਆ ਦਿਨਥੇ॥ ਸਭੁ ਤਨੁ ਮਨੁ ਅਰਪਉ ਅਰਪਿ ਅਰਾਪਉ ਕੋਈ ਮੇਲੈ ਪ੍ਰਭ ਮਿਲਥੇ॥ 3॥ ਹਰਿ ਕੇ ਗੁਨ ਬਹੁਤ ਬਹੁਤ ਬਹੁ ਸੋਭਾ ਹਮ ਤੁਛ ਕਰਿ ਕਰਿ ਬਰਨਥੇ॥ ਹਮਰੀ ਮਤਿ ਵਸਗਤਿ ਪ੍ਰਭ ਤੁਮਰੈ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਸਮਰਥੇ॥ 4॥3॥

(PAGE 1320): **Kalyan Mehla 4:** Mayray mun, jup(u) jup(i) Jugunathay. Gur Oopdaysh(i) Hur(i) Naam(u) dhiyaayo, subh(i) kilbikh dookh laathay. 1. Ruhaou. Rusna aik jus(u) gaayay na saakaiy, buhhou keejaiy rusunthay. Baar, baar, khin(u) pul subh(i) gaaveh(i), Goon keh(i)

na sukeh(i) Prubh Toomnuthay. 1. Hum buhhou preet(i) luggi Prubh Soami, hum locheh Prubh(u) dikhnuthay. Toomh bud Daatay, jea, jeaun ko, Toomh jaanou hum birthay. 2. Koyee maarug(u), punth(u) butaavaiy Prubh ka, kuhhou tin kuou kiyya dinthay. Subh(u) tun(u), mun(u) urpoun, urp(i) uraapoun, koyee maylaiy Prubh milthaiy. 3. Hur(i) kay Goon buhout, buhout, buhhou sobha, hum toochh kur(i), kur(i) bernthay. Humree mut(i) vusgut(i) Prubh Toomhraiy, jun Nanak kay Prubh sumruthay. 4.3.

NOTE: The "thay" at the end of each sentence does not have a special meaning. It is simply used to maintain the metre of the Raag.

Word Meaning: Jup(u) = recitation (of Gurbani). Jup(i) = recite. Jugunathay = the Lord of the world (God). Oopdaysh(i) = Teachings. Kilbikh = sins. Laathay = come off. Pause. Rusna = tongue. Khin(u) Pul(u) = every moment. Toomhnuthay = Yours. Locheh = long for. Dikhnuthay = sight. Jea = life. Jeeun Ko = of the living beings. Birthay = (poor) condition 2. Maarug(u) = Punth = path. Dinthay = give. Urpoun = will offer. Milthay = connected with Waheguru. 3. Toochh = insignificant. Bernthay = describe. Vusgut(i) = in control. Sumruthay = omnipotent. 4.

MEANING: Recite the Naam of the Lord of the world, Waheguru, oh my mind. All the suffering of the sins of the devotee, who recites Waheguru's Naam with Guru's Advice (His Shabad), is eradicated. Pause.

Waheguru has so many virtues that one cannot sing praise of all of them with a single tongue; so, I pray to Waheguru that He gives me many more tongues. Even if everybody sings His praise every moment, and again, all His virtues can still not be described. 1.

I have developed so much affection for Waheguru that I long to have His Sight. However, Waheguru, which is the supreme provider for all, and is the basis of life of all the living beings, knows the (poor) condition of our minds (and will show His Sight when He feels like). 2.

If someone shows me the path of union with Waheguru, guess what I will offer him. I will offer everything, including my body and my mind, to the great soul who is already connected with Waheguru, and connects me with Him. 3.

Waheguru's virtues and his praise are of great (spiritual) worth, but we describe Him as if He is insignificant. But, at the same time, our wisdom (ability to describe Him) is in His control, as He is omnipotent, oh Nanak. 4.3.

ਕਲਿਆਨ ਮਹਲਾ 4॥ ਮੇਰੇ ਮਨ ਜਪਿ ਹਰਿ ਗੁਨ ਅਕਥ ਸੁਨਥਈ॥ ਧਰਮੁ ਅਰਥੁ ਸਭੁ ਕਾਮੁ ਮੋਖੁ ਹੈ ਜਨ ਪੀਛੈ ਲਗਿ ਫਿਰਥਈ॥ 1॥ ਰਹਾਉ॥ ਸੋ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਵੈ ਹਰਿ ਜਨੁ ਜਿਸੁ ਬਡਭਾਗ ਮਥਈ॥ ਜਹ ਦਰਗਹਿ ਪ੍ਰਭ ਲੇਖਾ ਮਾਗੈ ਤਹ ਛੁਟੈ ਨਾਮੁ ਧਿਆਇਥਈ॥ 1॥ ਹਮਰੇ ਦੋਖ ਬਹੁ ਜਨਮ ਜਨਮ ਕੇ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਲਗਥਈ॥ ਗੁਰਿ ਧਾਰਿ ਕ੍ਰਿਪਾ ਹਰਿ ਜਲਿ ਨਾਵਾਏ ਸਭ ਕਿਲਬਿਖ ਪਾਪ ਗਥਈ॥ 2॥ ਜਨ ਕੈ ਰਿਦ ਅੰਤਰਿ ਪ੍ਰਭੁ ਸੁਆਮੀ ਜਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਭਜਥਈ॥ ਜਹ ਅੰਤੀ ਅਉਸਰੁ ਆਇ ਬਨਤੁ ਹੈ ਤਹ ਰਾਖੈ ਨਾਮੁ ਸਾਥਈ॥ 3॥ ਜਨ ਤੇਰਾ ਜਸੁ ਗਾਵਹਿ ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਹਰਿ ਜਪਿਓ ਜਗੰਨਥਈ॥ ਜਨ ਨਾਨਕ ਕੇ ਪ੍ਰਭ ਰਾਖੇ ਸੁਆਮੀ ਹਮ ਪਾਥਰ ਰਖੁ ਬੁਡਥਈ॥ 4॥4॥

Kalyan Mehla 4: Mayray munj jup(i) Hur(i) Goon Akuth soonthuyee. Dherm(u), urth(u), kaam(u), moakh(u) haiy, jun peechhaiy lug(i) phirthuyee. 1. Ruhaou. So Hur(i), Hur(i) Naam(u) dhiyaavaiy, Hur(i) jun(u), jis(u) budbhaag muthuyee. Jeh Durgeh(i) Prubh laykha maangaiy, teh chhootaiy Naam(u) dhiyaayaythuyee. 1. Humray doakh buhhou junum, junum kay, dookh haumein maiyl(u) lugthuyee. Gur(i) dhaar(i) kirpa Hur(i) jul(i) navaayay, subh kilbikh paap guthuyee. 2. Jun kaiy rid untar(i) Prubh Soami, jun Hur(i), Hur(i) Naam(u) bhujthuyee. Jeh untee aousur aayay bunut haiy, teh raakhaiy Naam(u) saathyee. 3. Jun Tayra jus(u) gaaveh(i) Hur(i), Hur(i), Prubh Hur(i) juppiyo Jugunthuyee. Jun Nanak kay Prubh raakhay Soami, hum paathur rukh(u) boodthuyee. 4.4.

Word Meaning: Akuth = indescribable. Urth(u) = wealth; prosperity. Soonthuyee = is heard. Kaam(u) = wishes. Moakh = emancipation. Phirthuyee = follow (beg) (to be accepted). Pause. Muthuyee = on the forehead. Jeh = which. Laykha = account of deeds. 1. Doakh = sins; misdeeds. Hur(i) Jul = Waheguru's Amrit-like Naam. Navaayay = gives bath in. Kilbikh = Paap = sins. Guthuyee = go away. 2. Bhujthuyee = recites. Untee Aousar = time of death. Aayay Bunut Haiy = arrives. Saathyee = companion; friend. 3. Jugunthuyee = The Lord of the world. Paathur = heavy like a rock with sins. Boodthuyee = drowning. 4.

MEANING: Recite the virtues (sing praise) of Waheguru, whom we hear is indescribable, oh my mind. (People beg for) high religiosity, wealth, fulfilment of their wishes, and emancipation; but all these four desirable things chase (beg to be accepted by) Waheguru's devotees (and they do not care for them). Pause.

But only that individual recites Waheguru's Naam who has good fortune prewritten on his forehead. Waheguru demands the account of the deeds of everyone, but His devotees, who recite His Naam in their hearts, are set free with dignity in His Court. 1.

Our minds are filthy with ego and selfishness of many, many lives, but the Guru bathes His Sikhs in the Amrit-like water of Waheguru's Naam whereby all their sins are washed away. 2.

Waheguru's devotees recite His Naam whereby the Lord, Waheguru, makes their hearts His dwelling. At the time of their death, Waheguru's Naam becomes their companion and protects them from any punishment. 3.

The devotees of Waheguru, who is the Lord of the universe, sing His praise by reciting His Naam. He is the saviour of His devotees, and saves His rock-live heavy devotees who are loaded with sins from drowning in the world-sea oh, Nanak. 4.4.

ਕਲਿਆਨ ਮਹਲਾ 4॥ ਹਮਰੀ ਚਿਤਵਨੀ ਹਰਿ ਪ੍ਰਭੁ ਜਾਨੈ॥ ਅਉਰੁ ਕੋਈ ਨਿੰਦ ਕਰੇ ਹਰਿ ਜਨ ਕੀ ਪ੍ਰਭੁ ਤਾ ਕਾ ਕਹਿਆ ਇਕੁ ਤਿਲੁ ਨਹੀ ਮਾਨੈ॥ 1॥ ਰਹਾਉ॥ ਅਉਰ ਸਭ ਤਿਆਗਿ ਸੇਵਾ ਕਰਿ ਅਚੁਤ ਜੋ ਸਭ ਤੇ ਊਚ ਠਾਕੁਰੁ ਭਗਵਾਨੈ॥ ਹਰਿ ਸੇਵਾ ਤੇ ਕਾਲੁ ਜੋਹਿ ਨ ਸਾਕੈ ਚਰਨੀ ਆਇ ਪਵੈ ਹਰਿ ਜਾਨੈ॥ 1॥ ਜਾ ਕਉ ਰਾਖਿ ਲੇਇ ਮੇਰਾ ਸੁਆਮੀ ਤਾ ਕਉ ਮੁਕਤਿ ਦੇਇ ਪੈ ਕਾਨੈ॥ ਤਾ ਕਉ ਕੋਈ ਅਪਰਿ ਨ ਸਾਕੈ ਜਾ ਕੀ ਭਗਤਿ ਮੇਰਾ ਪ੍ਰਭੁ ਮਾਨੈ॥ 2॥ ਹਰਿ ਕੇ ਚੋਜ ਵਿਡਾਨ ਦੇਖੁ ਜਨ ਜੋ ਖੋਟਾ ਖਰਾ ਇਕ ਨਿਮਖ ਪਛਾਨੈ॥ ਤਾ ਤੇ ਜਨ ਕਉ ਅਨਦੁ ਭਇਆ ਹੈ ਰਿਦ ਸੁਧ ਮਿਲੇ ਖੋਟੇ ਪਛੁਤਾਨੈ॥ 3॥ ਤੁਮ ਹਰਿ ਦਾਤੇ ਸਮਰਥ ਸੁਆਮੀ ਇਕ ਮਗਉ ਤੁਝ ਪਾਸਹੁ ਹਰਿ ਦਾਨੈ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਜੈ ਬਸਹਿ ਰਿਦੈ ਮੋਹਿ ਹਰਿ ਚਰਾਨੈ॥ 4॥5॥

Kalyan Mehla 4: Humree chitvuni, Hur(i) Prubh(u) jaanaiy. Aour koyee ninda kuray Hur(i) jun kee, Prubh(u) ta ka kuhhiya ikk(u) til(u) nuhhi maanaiy. 1. Ruhaou. Aour subh tiyaag(i), sayva kur(i) Achoot, jo subh tay ooch, Tthaakur(u) Bhugvaanaiy. Hur(i) sayva tay kaal(u) joh(i) na saakaiy, churnee aayay puvaiy Hur(i) jaanaiy. 1. Ja kuou raakh(i) layay mayra Soami, ta kuou mookut(i) dayay paiy kaanaiy. Ta kuou koyee uppur(i) na saakaiy, ja kee Bhagat(i) mayra Prubh(u) maanaiy. 2. Hur(i) kay choaj, vidaan daykh(u) jun, jo khota khuraa ikk nimukh puchhanaiy. Ta tay jun kuou anund bhuyya haiy, rid soodh milaiy, khotay puchhutaanaiy. 3. Toomh Hur(i) Daatay, sumruth Soami, ikk maangoun Toojh paasoun Hur(i) daanaiy. Jun Nanak kuou Hur(i) kirpa kur(i) deejaiy, buseh(i) ridaiy moh(i) Hur(i) Churaanaiy. 4.5.

Word Meaning: Chitvuni = thoughts; wishes. Aour Koyee = any other. Ninda = vilification. Pause. Tiyaag(i) = giving up. Achoot(u) = never failing; perfect. Ooch = higher. Kaal(u) = (Angel of) death. Joh(i) = cast evil eye. Hur(i) Jaanaiy = devotees. 1. Paiy Kaanaiy = putting the Naam in his ear. Uppur(i) = reach (to attack). 2. Choaj Vidaan = astonishing feats. Khota = adulterated; impure. Khuraa = pure. Nimukh = moment. Ta Tay = from that.

Rid = (in) heart. Soodh = wisdom. Puchhutaanaiy = repent. 3. Sumruth = omnipotent. Paasoun = from. Churaanaiy = Feet (Naam). 4.5.

MEANING: Waheguru knows my (everybody's) (noble) thoughts. So, if some vilifier throws mud on Waheguru's devotees, Waheguru pays absolutely no attention to him. Pause. So, giving up everything else, serve the infallible Lord, Waheguru, which is the highest of all. The Angel of death cannot even cast an evil eye on the devotees who serve Waheguru, and he, actually, drops on their feet (begs to be forgiven). 1.

If Waheguru wishes to protect a devotee (from all evils), He emancipates him by giving the Guru's Shabad to him (enshrines it in his heart). Nobody can reach the devotee (to cause him any kind of harm), whose worship is approved by God. 2.

Watch the astonishing feats of Waheguru, who instantly recognizes the impure and the pure, oh my mind. The devotee feels blissful when he is given that wisdom (to recognize the pure from the impure), while the impure repent (because they are recognized as such). 3.

You are the provider for the whole world, and are omnipotent; I beg You for the donation of Your Naam to me, oh Waheguru. Please be kind to me, and implant Your Naam in my heart, begs Nanak. 4.5.

(ਅੰਗ 1321)॥ ਕਲਿਆਨ ਮਹਲਾ 4॥ ਪ੍ਰਭ ਕੀਜੈ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਹਮ ਹਰਿ ਗੁਨ ਗਾਵਹਗੇ॥ ਹਉ ਤੁਮਰੀ ਕਰਉ ਨਿਤ ਆਸ ਪ੍ਰਭ ਮੋਹਿ ਕਬ ਗਲਿ ਲਾਵਹਿਗੇ॥ 1॥ ਰਹਾਉ॥ ਹਮ ਬਾਰਿਕ ਮੁਗਧ ਇਆਨ ਪਿਤਾ ਸਮਝਾਵਹਿਗੇ॥ ਸੁਤੁ ਖਿਨੁ ਖਿਨੁ ਭੂਲਿ ਬਿਗਾਰਿ ਜਗਤ ਪਿਤ ਭਾਵਹਿਗੇ॥ 1॥ ਜੋ ਹਰਿ ਸੁਆਮੀ ਤੁਮ ਦੇਹੁ ਸੋਈ ਹਮ ਪਾਵਹਗੇ॥ ਮੋਹਿ ਦੂਜੀ ਨਾਹੀ ਠਉਰ ਜਿਸੁ ਪਹਿ ਹਮ ਜਾਵਹਗੇ॥ 2॥ ਜੋ ਹਰਿ ਭਾਵੈ ਭਗਤ ਤਿਨਾ ਹਰਿ ਭਾਵਹਿਗੇ॥ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ ਜੋਤਿ ਰਲਿ ਜਾਵਹਗੇ॥ 3॥ ਹਰਿ ਆਪੇ ਹੋਇ ਕ੍ਰਿਪਾਲੁ ਆਪਿ ਲਿਵ ਲਾਵਹਿਗੇ॥ ਜਨੁ ਨਾਨਕ ਸਰਨਿ ਦੁਆਰਿ ਹਰਿ ਲਾਜ ਰਖਾਵਹਿਗੇ॥ 4॥6॥ ਛਕਾ 1॥

(PAGE 1321): **Kalyan Mehla 4:** Prubh keejaiy kirpa nidhaan, hum Hur(i) Goon gaavehngay. Huoun Toomhri kuroun nit aas, Prubh moh(i) kub gul(i) laavehngay. 1. Ruhaou. Hum baarik moogudh iyaan, Pitaa sumhjhaavenhngay. Soot(u) khin(u), khin(u) bhool(i) bigaar(i), Jugut-Pit bhaavehngay. 1. Jo, Hur(i) Soami Toomh dayh(u), soyee hum paavehhgay. Moh(i) dooji naahi tthaur, jis(u) peh(i) hum jaavehngay. 2. Jo Hur(i) bhaavaiy Bhagat, tinha Hur(i) bhaavehngay. Joti, Jot(i) milaayay, Jot(i) rul(i) jaavehngay. 3. Hu(i) Aapay hoyay kirpal(u), Aap(i) liv laavehngay. Jun(u) Nanak, Shern(i) Dooaar(i), Hur(i) laaj rukhaavehngay. 4.6.

Word Meaning: Nidhaan = treasure. Pause. Moogudh = foolish. Iyaan = ignorant. Soot(u) = son. Bhool(i) Bigaar(i) = makes mistakes and causes damage. Bhaavehngay = will be liked. Tthaur = shelter. 2. Jot(i) = Waheguru's Soul. Joti = human soul. 3. Liv = deeply meditate on; connect with. Laaj = dignity.

MEANING: If the treasure of benevolence, Waheguru, does me a huge favour, I will sing His praise. I always wait hopefully that someday my Waheguru will embrace me with love. Pause. We are foolish and ignorant children of Waheguru; He will certainly advise us (on how to behave), because a child makes mistakes and ruins things every moment, yet the father (Waheguru) still likes us. 1. I will gladly accept everything that You give me (even if I think it is bad for me). I have no other shelter to go for help. 2.

Only those who love Waheguru are loved by Him (because they recite His Naam), and their souls merge with that of Waheguru (they become "one" with Him). 3.

With His Benevolence, Waheguru Himself makes His devotees meditate deeply on His Naam. I have come to Waheguru's shelter, and am confident that He will save my dignity, oh Nanak. 4.6. Set of six (Shabads)/

ਕਲਿਆਨੁ ਭੋਪਾਲੀ ਮਹਲਾ 4॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪਾਰਬ੍ਰਹਮੁ ਪਰਮੇਸੁਰੁ ਸੁਆਮੀ ਦੁਖ ਨਿਵਾਰਨੁ ਨਾਰਾਇਣੇ॥ ਸਗਲ ਭਗਤ ਜਾਚਹਿ ਸੁਖ ਸਾਗਰ ਭਵਨਿਧਿ ਤਰਣ ਹਰਿ ਚਿੰਤਾਮਣੇ॥ 1॥ ਰਹਾਉ॥ ਦੀਨ ਦਇਆਲ ਜਗਦੀਸ ਦਮੋਦਰ ਹਰਿ ਅੰਤਰਜਾਮੀ ਗੋਬਿੰਦੇ॥ ਤੇ ਨਿਰਭਉ ਜਿਨ੍ਹ ਸ੍ਰੀ ਰਾਮੁ ਧਿਆਇਆ ਗੁਰਮਤਿ ਮੁਰਾਰਿ ਹਰਿ ਮੁਕੰਦੇ॥ 1॥ ਜਗਦੀਸੁਰ ਚਰਨ ਸਰਨ ਜੋ ਆਏ ਤੇ ਜਨ ਭਵਨਿਧਿ ਪਾਰਿ ਪਰੇ॥ ਭਗਤ ਜਨਾ ਕੀ ਪੈਜ ਹਰਿ ਰਾਖੈ ਜਨ ਨਾਨਕ ਆਪਿ ਹਰਿ ਕ੍ਰਿਪਾ ਕਰੇ॥ 2॥1॥7॥

Kalyan(u) Bhopali, Mehla 4: Ek Onkar Satguru Persad(i): Parbrahm(u) Permayshur(u) Soami, dookh-nivaarun(u), Narayinay. Sugul Bhagat jaacheh(i), Sookh-Saagur, bhuvnidh(i) Tern, Hur(i) Chintamunay. 1. Ruhaou. Deen duyyaal, Jugdeesh, Damodur Hur(i), Untarjami Gobinday. Tay nirbhuou jinh Sri Ram(u) dhiyaaya Gurnut(i), Mooraar(i), Hur(i), Mookunday. 1. Jugdeeshur, Churn shern jo aayay, tay bhuvnidh(i) paar(i) puray. Bhagat junaa kee paiyj Hur(i) raakhaiy, jun Nanak, Aap(i) Hur(i) kirpa kuray. 2.1.7.

Word Meaning: Bhopali = a subcategory of Raag Kalyan. Dookh-Nivaarun(u) = destroyer of suffering. Jaacheh(I = beg for. Bhuvnidh(i) = the world-sea. Tern = to swim (ferry) across. Chintamunay = which fulfils all wishes. Pause. Damodur = a name for Waheguru. Untarjaami = omniscient. Tay = those. Nirbhuou = fearless. 1.

MEANING: The limitless Lord, Waheguru, is the destroyer of all suffering, and all devotees beg to get connected with the Lord, which is the ocean of all comforts, fulfills all our wishes, and ferries us across the world-sea. Pause.

Waheguru, known by many names, is kind to the humble and omniscient. Those who recite Waheguru's Naam with the Advice of the Guru are emancipated and become fearless (like Waheguru). 1. The devotees, who come to Waheguru's shelter (completely surrender to Him), are ferried across the world-sea (are salvaged), because Waheguru always protects the dignity of His devotees with His benevolence, oh Nanak. 2.1.7.

ਰਾਗੁ ਕਲਿਆਨੁ ਮਹਲਾ 5 ਘਰੁ 1॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Kalyan(u), Mehla 5, Ghur(u) 1: Ek Onkar Satgur Persad(i)

ਹਮਾਰੈ ਏਹ ਕਿਰਪਾ ਕੀਜੈ॥ ਅਲਿ ਮਕਰੰਦ ਚਰਨ ਕਮਲ ਸਿਉ ਮਨੁ ਫੇਰਿ ਫੇਰਿ ਰੀਝੈ॥ 1॥ ਰਹਾਉ॥ ਆਨ ਜਲਾ ਸਿਉ ਕਾਜੁ ਨ ਕਛੂਐ ਹਰਿ ਬੂੰਦ ਚਾਤ੍ਰਿਕ ਕਉ ਦੀਜੈ॥ 1॥ ਬਿਨੁ ਮਿਲਬੇ ਨਾਹੀ ਸੰਤੋਖਾ ਪੇਖਿ ਦਰਸਨੁ ਨਾਨਕੁ ਜੀਜੈ॥ 2॥1॥

Humaaraiy eh kirpa keejaiy. Ul(i) mukrund Churn Kumul siyoun, mun(u) phayr(i), phayr(i) reejhaiy. 1. Ruhaou. Aan julaa siyoun kaaj(u) na kuchhooyaiy, Hur(i) boond chaatrik kuou deejaiy. 1. Bin(u) milbay naahi suntokha, paykh(i) Dershun(u) Nanak(u) jeejaiy. 2.1.

Word Meaning: Ul(i) = bumblebee. Mukrund = the powder of the lotus flower. Reejhaiy = wish for. Pause. Aan = others. Kaaj(u) = business; interest. Na Kuchhooyaiy = not at all. Hur(i) Boond = drop of Naam-Amrit. Chaatrik = the rainbird which drinks only the first drop of rain. 1. Milbay = meeting with. Suntokha = contentment. Paykh(i) = to see. Dershun(u) = Sight. Jeejaiy = survive. 2.

MEANING: Like a bumblebee, which longs for the sap of the lotus flower, I pray to Waheguru that He becomes kind to me so that my mind may wish (long) for the powder (dust) of His lotus-like feet (His Naam) again, and again. Pause.

I have no interest in any other kind of (holy) water. I am like the rainbird who wishes for only one kind of water; so kindly give me a drop of Your Naam-Amrit. 1.

I, Nanak, survive only by seeing Your Sight, and do not find contentment without seeing You, oh Waheguru. 2.1.

ਕਲ੍ਯਾਨ ਮਹਲਾ 5॥ ਜਾਚਿਕੁ ਨਾਮੁ ਜਾਚੈ ਜਾਚੈ॥ ਸਰਬਧਾਰ ਸਰਬ ਕੇ ਨਾਇਕ ਸੁਖ ਸਮੂਹ ਕੇ ਦਾਤੇ॥ 1॥ ਰਹਾਉ॥ ਕੇਤੀ ਕੇਤੀ ਮਾਗਨਿ ਮਾਗੈ ਭਾਵਨੀਆ ਸੋ ਪਾਈਐ॥ 1॥ ਸਫਲ ਸਫਲ ਸਫਲ ਦਰਸੁ ਰੇ ਪਰਸਿ ਪਰਸਿ ਗੁਨ ਗਾਈਐ॥ ਨਾਨਕ ਤਤ ਤਤ ਸਿਉ ਮਿਲੀਐ ਹੀਰੈ ਹੀਰੁ ਬਿਧਾਈਐ॥ 2॥2॥

Kalyan Mehla 5: Jaachik(u) Naam(u) Jaachaiy, jaachaiy. Serbdhaar, serb kay Naayik, sookh smooh kay Daatay. 1. Ruhaou. Kayti, kayti maangun(i) maagaiy, bhaavniya so paayiyaiy. 1. Suful, suful, suful ders(u) ray, pers(i), pers(i) Goon gaayiyaiy. Nanak, tut Tut siyoun miliyaiy, Heeraiy, heer bidhaayiyaiy. 2.2.

Word Meaning: Jaachik(u) = beggar. Jaachaiy = begs (wishes) for. Serbdhaar = support for everybody. Naayik = hero; Lord. Smooh = all. Pause. Kayti = so many. Maangun(i) = wishes. Bhaavniya = whatever the wish is. 1. Suful = source of success. Ders(u) = Sight. Pers(i) = touch; see. Tut = Human soul. Tut = Waheguru's Soul. Heeraiy = with the diamondlike Waheguru. Bidhaayiyaiy = get pierced; completely won over. 2.

MEANING: I am a beggar at the Door of Waheguru, who provides support to everybody, is the Lord, and is the source of all comforts, and I beg for His Naam, and Naam, alone. Pause.
Countless people beg for worldly comforts, and their wishes get fulfilled by Waheguru, which they beg for with love and full faith. 1.
Waheguru's Sight is the source of all success, and we sing His praise when we "see" Him. When we sing His praise, our diamondlike mind is pierced with (the love of) Waheguru Diamond, and our soul merges into His Soul, oh Nanak. 2.2.

(ਅੰਗ 1322)॥ ਕਲਿਆਨ ਮਹਲਾ 5॥ ਮੇਰੇ ਲਾਲਨ ਕੀ ਸੋਭਾ॥ ਸਦ ਨਵਤਨ ਮਨ ਰੰਗੀ ਸੋਭਾ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਭਗਤਿ ਦਾਨੁ ਜਸੁ ਮੰਗੀ॥ 1॥ ਜੋਗ ਗਿਆਨ ਧਿਆਨ ਸੇਖ ਨਾਗੈ ਸਗਲ ਜਪਹਿ ਤਰੰਗੀ॥ ਕਹੁ ਨਾਨਕ ਸੰਤਨ ਬਲਿਹਾਰੈ ਜੋ ਪ੍ਰਭ ਕੇ ਸਦ ਸੰਗੀ॥ 2॥3॥

(PAGE 1322): Kalyan Mehla 5: Mayray Laalun kee sobha. Sud nuvtun, mun rungi sobha. 1 Ruhaou. Braham, Mahesh, Sidh, Moon(i), Indra, Bhagat(i) daan(u) jus(u) mungi. 1. Yoag, giyan, dhiyan Sheshnaagaiy, sugul jupeh(i) Turungi. Kuhhou Nanak, suntun bulihaaraiy, jo Prubh kay sud sungi. 2.3.

Word Meaning: Laalun = extremely dear (Waheguru). Sobha = praise; greatness. Sud = always. Nuvtun = new. Mun Rungi = imbues the mind. Pause. Mahesh = Shiva. Moon(i) = hermits. Jus(u) = praise. Giyan = knowledgeable. Dhiyan = meditators. Sheshnaagaiy = the thousand-headed serpent which serves as the bed of Vishnu. Turungi = Waheguru, which arouses countless feelings. Sungi = companion (connected with).

MEANING: The greatness of my Dear (Waheguru) is such that it is always fresh (astonishing) and it dyes one's heart with love for Him. Pause.
Even the popular gods like Brahma, Shiva, and Indra, the Sidh yogis, and the sages, beg for Waheguru's worship and for His praise. 1.
All the yogis, the knowledgeable of the Shastras, the meditators, and the *Sheshnaag*, worship Waheguru, which arouses countless impulses in their minds. I am a sacrifice to all those holy saints who stay connected with Waheguru, oh Nanak. 2.3.

ਕਲਿਆਨ ਮਹਲਾ 5 ਘਰੁ 2॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਤੇਰੈ ਮਾਨਿ ਹਰਿ ਹਰਿ ਮਾਨਿ॥ ਨੈਨ ਬੈਨ ਸ੍ਰਵਨ ਸੁਨੀਐ ਅੰਗ ਅੰਗੇ ਸੁਖ ਪ੍ਰਾਨਿ॥ 1॥ ਰਹਾਉ॥ ਇਤ ਉਤ ਦਸ ਦਿਸਿ ਰਵਿਓ ਮੇਰ ਤਿਨਹਿ ਸਮਾਨਿ॥ 1॥ ਜਤ ਕਤਾ ਤਤ ਪੇਖੀਐ ਹਰਿ ਪੁਰਖ ਪਤਿ ਪਰਧਾਨ॥ ਸਾਧ ਸੰਗਿ ਭ੍ਰਮ ਭੈ ਮਿਟੇ ਕਥੇ ਨਾਨਕ ਬ੍ਰਹਮ ਗਿਆਨ॥ 2॥1॥4॥

Kalyan Mehla 5, Ghur(u) 2: Ek Onkar Satgur Persad(i). Tayraiy maan(i), Hur(i), Hur(i) maan(i). Naiyn, baiyn, servun sooniyaiy, ung, ungay, sookh praan(i). 1. Ruhaou. It, oot, dus dis(i) ruvviyo, mayr, tineh(i) smaan(i). 1. Jut, kutaa, tut paykhiyaiy, Hur(i) Purakh Put(i) Perdhaan. Sadh sung(i) bherm, bhaiy mitay, kuthay Nanak Braham Giyan. 2.1.4.
Word Meaning: Tayraiy Maan(i) = pride; honour. Baiyn = with words. Servun = ears. Ung Ungay = every body part. Sookh = blissdulness. Praan(i) = life; breaths. Pause. It Oot = here and there; everywhere. Dus Dis(i) = in all the ten directions. Mayr = mountain. Tineh = a blade of grass. Smaan(i) = equally. 1. Jut Kutaa = wherever. Tut = there. Paykhiyaiy = is seen. Purakh Put(i) = Lord of men. Perdhaan = leader; Lord. Kuthay = describe. 2.
MEANING: You honour Your devotees when they recite Your Naam with words of reverence for You. They "see" You everywhere with eyes, and listen to Your praise with their ears, and because of that honour, they also earn respect, and enjoy bliss when they sing Your praise with each part of their body, oh the source of all comforts, and the Lord of our lives, Waheguru. Pause. Waheguru is present everywhere in all the ten directions, and equally, in mountains (large bodies) and blades of grass (small bodies). 1.
Wherever one looks, they see Waheguru, who is the Lord of humans. All one's misgivings and his illusions are cleared in the company of the holy saints, and he sings the Divine Knowledge (Waheguru's praise), oh Nanak. 2.1.4.

ਕਲਿਆਨ ਮਹਲਾ 5॥ ਗੁਨ ਨਾਦ ਧੁਨਿ ਅਨੰਦ ਬੇਦ॥ ਕਥਤ ਸੁਨਤ ਮੁਨਿ ਜਨਾ ਮਿਲਿ ਸੰਤ ਮੰਡਲੀ॥ 1॥ ਰਹਾਉ॥ ਗਿਆਨ ਧਿਆਨ ਮਾਨ ਦਾਨ ਮਨ ਰਸਿਕ ਰਸਨ ਨਾਮੁ ਜਪਤ ਤਹ ਪਾਪ ਖੰਡਲੀ॥ 1॥ ਜੋਗ ਜੁਗਤਿ ਗਿਆਨ ਭੁਗਤਿ ਸੁਰਤਿ ਸਬਦ ਤਤ ਬੇਤੇ ਜਪੁ ਤਪੁ ਅਖੰਡਲੀ॥ ਓਤਿ ਪੋਤਿ ਮਿਲਿ ਜੋਤਿ ਨਾਨਕ ਕਛੂ ਦੁਖੁ ਨ ਡੰਡਲੀ॥ 2॥2॥5॥
Kalyan Mehla 5: Goon naad, dhoon(i), anund, Bayd. Kuthut, soonut, moon(i) junaa, mil(i) sunt mundlee. 1. Ruhaou. Giyan, dhiyan, maan, daan, mun rusik rusn, Naam(u) juput, teh paap khundlee. 1. Joag joogut(i) giyan bhoogut, soort(i) Shabad, Tut baytay, jup(u), tup(u) akundlee. Oat, poat(i) mil(i) Jot(i) Nanak, kuchhoo dookh(u) na dundlee. 2.2.5.
Word Meaning: Goon = virtues. Naad = music; Shabad. Dhoon(i) = focus of mind. Bayd = knowledge; Naam. Kuthut = describing. Soonut = listening. Moon(i) Junaa = the sages. Mundlee = gathering. Pause. Giyan = understanding. Maan = respectfully. Daan = sharing. Rusik = lovers. Khundlee = are destroyed. 1. Jog Joogut = ways to connect with Waheguru, Bhoogut = food. Tut Baytay = knowledgeable about Waheguru. Akhundlee = without any break = always. Oat(i) Poat(i) = like the cross threads in fabric. Jot(i) = Waheguru's Soul. Dundlee = punishment.
MEANING: The sages (devotees) discuss and listen to the virtues of Waheguru, sing His praise with Guru's Shabad with full focus of mind, and enjoy bliss with Waheguru's Naam. Pause. When one recites Waheguru's Naam with understanding, with full focus of mind, and with reverence, and motivates others to recite the Naam while enjoying its sweetness with the tongue, all his sins are crushed. 1.
The devotees, who know the means to connect with Waheguru, have Divine Knowledge as their food, and always meditate on the Naam. They become "one" with Waheguru like the cross threads in fabric, and suffer no punishments or discomforts, oh Nanak. 2.2.5.

ਕਲਿਆਨੁ ਮਹਲਾ 5॥ ਕਉਨ ਬਿਧਿ ਤਾ ਕੀ ਕਹਾ ਕਰਉ॥ ਧਰਤ ਧਿਆਨੁ ਗਿਆਨੁ ਸਸਤ੍ਰਗਿਆ ਅਜਰ ਪਦੁ ਕੈਸੇ ਜਰਉ॥ ਰਹਾਉ॥ ਬਿਸਨ ਮਹੇਸ ਸਿਧ ਮੁਨਿ ਇੰਦ੍ਰਾ ਕੈ ਦਰਿ ਸਰਨਿ ਪਰਉ॥ 1॥ ਕਾਹੂ ਪਹਿ

ਰਾਜੁ ਕਾਹੂ ਪਹਿ ਸੁਰਗਾ ਕੋਟਿ ਮਧੇ ਮੁਕਤਿ ਕਹਉ॥ ਕਹੁ ਨਾਨਕ ਨਾਮ ਰਸੁ ਪਾਈਐ ਸਾਧੂ ਚਰਨ ਗਹਉ॥ 2॥3॥6॥

Kalyan Mehla 5: Kaun bidh(i) Ta kee kuhha kuroun. Dhert dhiyan(u), giyan(u) Shastrigiya, ajur pud(u) kaiysay juroun. Ruhaou. Bishan, Mahesh, Sidh, Moon(i), Indra, kaiy dur(i) shern(i) puroun. 1. Kaahoo peh(i) raj, kaahoo peh(i) soorga, kot(i) mudhay mookut(i) kuhhoun. Kuhhou Nanak, Naam(u) rus(i) paayiyaiy, Sadhu Churn guhhoun. 2.3.6.

Word Meaning: Bidh(i) = means; approach. Ta Kee = of Waheguru (to connect with Him). Shastrigiya = knowledgeable of the Shastras. Ajur Pud(u) = the unbearable state of separation from Waheguru. Pause. Kaahoo Peh(i) = some have. Koat(i) Mudhay = one in millions. Mookut(i) = emancipation. Guhhoun = drop on. 2.

MEANING: I cannot bear separation from Waheguru now (and seek advice from people like meditators, the knowledgeable, and those who have read Shastras about the approach I should take to connect with Waheguru). Pause.

They advise that I should seek shelter of (worship) gods like Vishnu, Shiva, Indra, or the Sidh yogis and the hermits. But some of those gods are believed to make you a rajah, while some others are believed to have the power to send you to paradise (and I am not interested in any of those); but only one in millions will guide you how to attain emancipation. So, I will seek the shelter of the Guru to enjoy the sweetness of Waheguru's Naam (blissfulness of union with Waheguru), oh Nanak. 2.3.6.

ਕਲਿਆਨ ਮਹਲਾ 5॥ ਪ੍ਰਾਨਪਤਿ ਦਇਆਲ ਪੁਰਖੁ ਪ੍ਰਭ ਸਖੇ॥ ਗਰਭ ਜੋਨਿ ਕਲਿ ਕਾਲ ਜਾਲ ਦੁਖ ਬਿਨਾਸਨੁ ਹਰਿ ਰਖੇ॥ 1॥ ਰਹਾਉ॥ ਨਾਮ ਧਾਰੀ ਸਰਨਿ ਤੇਰੀ॥ ਪ੍ਰਭ ਦਇਆਲ ਟੇਕ ਮੇਰੀ॥ 1॥ ਅਨਾਥ ਦੀਨ ਆਸਵੰਤ॥ ਨਾਮੁ ਸੁਆਮੀ ਮਨਹਿ ਮੰਤ॥ 2॥ ਤੁਝ ਬਿਨਾ ਪ੍ਰਭ ਕਿਛੂ ਨ ਜਾਨੂ॥ ਸਰਬ ਜੁਗ ਮਹਿ ਤੁਮ ਪਛਾਨੂ॥ 3॥ ਹਰਿ ਮਨਿ ਬਸੇ ਨਿਸਿ ਬਾਸਰੋ॥ ਗੋਬਿੰਦ ਨਾਨਕ ਆਸਰੋ॥ 4॥4॥7॥

Kalyan Mehla 5: Praanput(i), duyyal Purakh, Prubh sukhay. Gerbh joan(i), kul(i) kaal, jaal, Dookh-Binaasun(u) Hur(i) rukhay. 1. Ruhaou. Naam dhaari, Shern(i) Tayri. Prubh duyyaal, tayk mayri. 1. Anath, deen aasvunt. Naam(u) Soami munneh(i) munt. 2. Toojh binaa Prubh kichhoo na jaanoo. Serb joog meh(i) Toom puchhaanoo. 3. Hur(i) mun(i) busay nis(i) baasro. Gobind, Nanak aasro. 4.4.7.

Word Meaning: Praanput(i) = the Lord of life. Sukhay = friend. Kul(i) Jaal = worldly bonds. Dookh-Binaasun(u) = destroyer of suffering. Pause. Naam-Dhaari = the bearers of the Naam. Tayk = shelter; support. 1. Anath = orphan. Deen = poor; humble. Aasvunt = hopeful. Munneh(i) Munt = mantra in mind. 2. Joog = world. Puchhaanoo = I recognize (acknowledge). 3. Nis(i) = night. Baasro = day. 4.

MEANING: Waheguru is the Lord of our life, is kind, and is our friend (support). He is the destroyer of all our sufferings, and protects us from the fear of death, from the worldly bonds, and from rebirths. Pause.

Those who come to Waheguru's shelter acquire His Naam at heart. The kind Waheguru is also my support. 1. The humble me is spiritually an orphan, and hopeful that I will get His Naam as the mantra to connect with Him. 2.

I do not acknowledge any other power in the whole world, and recognize only Waheguru. 3. Waheguru resides in my mind day and night, and He is my only support, oh Nanak. 4.4.7.

ਕਲਿਆਨ ਮਹਲਾ 5॥ ਮਨਿ ਤਨਿ ਜਾਪੀਐ ਭਗਵਾਨ॥ ਪੂਰੇ ਸੁਪ੍ਰਸੰਨ ਭਏ ਸਦਾ ਸੂਖ ਕਲਿਆਨ॥ 1॥ ਰਹਾਉ॥ ਸਰਬ ਕਾਰਜ ਸਿਧਿ ਭਏ ਗਾਇ ਗੁਨ ਗੁਪਾਲ॥ ਮਿਲਿ ਸਾਧ ਸੰਗਤਿ ਪ੍ਰਭੂ ਸਿਮਰੇ ਨਾਠਿਆ ਦੁਖ ਕਾਲ॥ 1॥ ਕਰਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭ ਮੇਰਿਆ ਕਰਉ ਦਿਨੁ ਰੈਨਿ ਸੇਵ॥
(ਅੰਗ 1323)॥ ਨਾਨਕ ਦਾਸ ਸਰਣਾਗਤੀ ਹਰਿ ਪੁਰਖ ਪੂਰਨ ਦੇਵ॥ 2॥8॥

Kalyan Mehla 5: Mun(i), tun(i) jaapiyaiy Bhugvaan. Pooray supersunn bhuyyay, sudaa sookh kulyan. 1. Ruhaou. Serb kaaruj sidh(i) bhuyyay, gaayay Goon Gopal. Mil(i) Sadh sungut(i) Prubhoo simeray, naatthiya dookh kaal. 1. Kur kirpa Prubh mayriya, kuroun din(u) raiyn(i) sayv.

(PAGE 1323): Nanak, daas shernaagti, Hur(i) Purakh Poorun Dayv. 2.8.

Word Meaning: Pooray = Perfect; omnipresent. Supersunn = overpleased. Bhuyyay = became. Kulyan = wellbeing. Pause. Kaaruj = tasks; objectives. Sidh(i) Bhuyyay = achieved; were successful. Simeray = remember; recite Naam. Naatthiya = ran away; eradicated. Kaal = death. 1. Raiyn(i) = night. Shernaagti = shelter seeker. Poorun Dayv = Perfect (omnipresent) Lord. 2.

MEANING: We should recite Waheguru's Naam by body and by mind so that He is overpleased for us to enjoy all wellbeing (blissfulness). Pause.

All one's objectives are successfully achieved when one sings Waheguru's praise. All one's sufferings and his fear of death run away when He remembers Waheguru in the shelter of the Guru. 1. Please take mercy on me so that I may serve You (obey Your Will, and recite Your Naam) day and night, oh my Waheguru. I am Waheguru's slave, and seek the shelter of the omnipresent Lord, oh Nanak. 2.8.

ਕਲਿਆਨੁ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਮੇਰਾ ਅੰਤਰਜਾਮੀ ਜਾਨੁ॥ ਕਰਿ ਕਿਰਪਾ ਪੂਰਨ ਪਰਮੇਸਰ ਨਿਹਚਲ ਸਚੁ ਸਬਦੁ ਨੀਸਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਬਿਨੁ ਆਨ ਨ ਕੋਈ ਸਮਰਥੁ ਤੇਰੀ ਆਸ ਤੇਰਾ ਮਨਿ ਤਾਨੁ॥ ਸਰਬ ਘਟਾ ਕੇ ਦਾਤੇ ਸੁਆਮੀ ਦੇਹਿ ਸੁ ਪਹਿਰਨੁ ਖਾਨੁ॥ 1॥ ਸੁਰਤਿ ਮਤਿ ਚਤੁਰਾਈ ਸੋਭਾ ਰੂਪੁ ਰੰਗੁ ਧਨੁ ਮਾਨੁ॥ ਸਰਬ ਸੁਖ ਅਨੰਦ ਨਾਨਕ ਜਪਿ ਰਾਮ ਨਾਮੁ ਕਲਿਆਨੁ॥ 2॥6॥9॥

Kalyan Mehla 5: Prubh mayra untarjaami, jaan(u). Kur(i) kirpa Poorun Permayshur, nihchul Sach(u) Shabad(u) neeshaan(u). 1. Ruhaou. Hur(i) bin(u) aan na koyee sumruth, Tayri aas, Tayra mun(i) taan(u). Serb ghutaan kay Daatay Soami, dayh(i) su pehrun(u), khaan(u). 1. Soort(i), mut(i), chuturaayi, sobha, roop(u), rung(u), dhun(u) maan(u). Serb sookh, anund, Nanak, jup(i) Ram Naam(u) kulyan(u). 2.6.9.

Word Meaning: Untarjaami = Jaan(u) = know all; omniscient. Nihchul = eteranal. Sach(u) = Waheguru; His Naam (praise). Neeshaan(u) = identification for approval. Pause. Aan Na Koyee = none else. Sumruth = omnipotent. Taan(u) = power. Ghutaan = hearts; bodies. Su = that. Pehrun(u) = clothes. Khaan(u) = food. 1. Soort(i) = wisdom. Mut(i) = thinking. Chuturaayi = intelligence. Sobha = fame. Roop(u) = beauty. Maan(u) = pride; respect. 2.

MEANING: My Waheguru is omniscient and knows everything about us. I beg for the support of the eternal Waheguru for whom Guru's Shabad is the eternal identification (He can be realized only with the Shabad of the Guru). Pause.

There is none other as omnipotent as Waheguru. I depend only upon Him, and all my power is (abilities are) His largess. Waheguru is the provider for everybody, and I wear and eat whatever He gives me. 1.

My wisdom, my thinking, my intelligence, my fame, my beauty, my wealth, and the respect that I enjoy are all given to me by Him. One enjoys all comforts, blissfulness, and wellbeing by reciting His Naam, oh Nanak. 2.6.9.

ਕਲਿਆਨੁ ਮਹਲਾ 5॥ ਹਰਿ ਚਰਨ ਸਰਨ ਕਲਿਆਨ ਕਰਨ॥ ਪ੍ਰਭ ਨਾਮੁ ਪਤਿਤ ਪਾਵਨੋ॥ 1॥ ਰਹਾਉ॥ ਸਾਧ ਸੰਗਿ ਜਪਿ ਨਿਸੰਗ ਜਮਕਾਲੁ ਤਿਸੁ ਨ ਖਾਵਨੋ॥ 1॥ ਮੁਕਤਿ ਜੁਗਤਿ ਅਨਿਕ ਸੂਖ ਹਰਿ ਭਗਤਿ ਲਵੈ ਨ ਲਾਵਨੋ॥ ਪ੍ਰਭ ਦਰਸ ਲੁਬਧ ਦਾਸ ਨਾਨਕ ਬਹੁੜਿ ਜੋਨਿ ਨ ਧਾਵਨੋ॥ 2॥7॥10॥

Kalyan Mehla 5: Hur(i) Churn shern, kulyan kern. Prubh Naam(u) putit, paavno. 1. Ruhaou. Sadh sung(i), jup(i) nisung, Jumkaal(u) tis(u) na khaavno. 1. Mookut(i), joogut(i), anik sookh, Hur(i) Bhagat(i) luvvaiy na laavno. Prubh Ders loobudh, daas Nanak, buhourr(i) joan(i) na dhaavno. 2.7.10.
Word Meaning: Kulyan Kern = source of wellbeing. Putit = immoral. Paavno = purifier. Pause. Nisung = without any fear of any reprisal Jumkaal(u) = Angel of death. Khaavno = eats; kills. 1. Joogut(i) = means. Luvvaiy Na Laavno = cannot compare. Loobudh = greedy. Buhouur(i) = any more. Dhaavno = rushes (goes).
MEANING: Waheguru's Naam purifies even the immoral. One enjoys all wellbeing by taking His shelter (surrendering to Him). Pause.
Those who recite His Naam in the shelter of the Guru without any fear of any reprisals from society (any worship other than idol worship was ridiculed by society in those days) cannot be harmed by the Angel of death in any way (as the devotees merge with Waheguru). 1.
No means to achieve emancipation, or countless enjoyments, can rival Waheguru's worship. I am Waheguru's slave, and am greedy (desirous) of His holy Sight, and will never be caught in the birth-death cycle again, oh Nanak. 2.7.10

ਕਲਿਆਨ ਮਹਲਾ 4 ਅਸਟਪਦੀਆ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Kalyan Mehla 4, Ashtpudiyaan: Ek Onkar Satgur Persad(i)

ਰਾਮਾ ਰਮ ਰਾਮੋ ਸੁਨਿ ਮਨੁ ਭੀਜੈ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਮੀਠਾ ਗੁਰਮਤਿ ਸਹਜੇ ਪੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਕਾਸਟ ਮਹਿ ਜਿਉ ਹੈ ਬੈਸੰਤਰੁ ਮਥਿ ਸੰਜਮਿ ਕਾਢਿ ਕਢੀਜੈ॥ ਰਾਮ ਨਾਮੁ ਹੈ ਜੋਤਿ ਸਬਾਈ ਤਤੁ ਗੁਰਮਤਿ ਕਾਢਿ ਲਈਜੈ॥ 1॥ ਨਉ ਦਰਵਾਜੇ ਨਵੇ ਦਰ ਫੀਕੇ ਰਸੁ ਅੰਮ੍ਰਿਤੁ ਦਸਵੇ ਚੁਈਜੈ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਿਰਪਾ ਕਰਿ ਪਿਆਰੇ ਗੁਰ ਸਬਦੀ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ 2॥ ਕਾਇਆ ਨਗਰੁ ਨਗਰੁ ਹੈ ਨੀਕੋ ਵਿਚਿ ਸਉਦਾ ਹਰਿ ਰਸੁ ਕੀਜੈ॥ ਰਤਨ ਲਾਲ ਅਮੋਲ ਅਮੋਲਕ ਸਤਿਗੁਰ ਸੇਵਾ ਲੀਜੈ॥ 3॥ ਸਤਿਗੁਰੁ ਅਗਮੁ ਅਗਮੁ ਹੈ ਠਾਕੁਰੁ ਭਰਿ ਸਾਗਰ ਭਗਤਿ ਕਰੀਜੈ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਦੀਨ ਹਮ ਸਾਰਿੰਗ ਇਕ ਬੂੰਦ ਨਾਮੁ ਮੁਖਿ ਦੀਜੈ॥ 4॥ ਲਾਲਨੁ ਲਾਲੁ ਲਾਲੁ ਹੈ ਰੰਗਨੁ ਮਨ ਰੰਗਨ ਕਉ ਗੁਰ ਦੀਜੈ॥ ਰਾਮ ਰਾਮ ਰਾਮ ਰੰਗਿ ਰਾਤੇ ਰਸ ਰਸਿਕ ਗਟਕ ਨਿਤ ਪੀਜੈ॥ 5॥ ਬਸੁਧਾ ਸਪਤ ਦੀਪ ਹੈ ਸਾਗਰ ਕਢਿ ਕੰਚਨੁ ਕਾਢਿ ਧਰੀਜੈ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਇਨਹੁ ਨ ਬਾਛਹਿ ਹਰਿ ਮਾਗਹਿ ਹਰਿ ਰਸੁ ਦੀਜੈ॥ 6॥ ਸਾਕਤ ਨਰ ਪ੍ਰਾਨੀ ਸਦ ਭੂਖੇ ਨਿਤ ਭੂਖਨ ਭੂਖ ਕਰੀਜੈ॥ ਧਾਵਤੁ ਧਾਇ ਧਾਵਹਿ ਪ੍ਰੀਤਿ ਮਾਇਆ ਲਖ ਕੋਸਨ ਕਉ ਬਿਥਿ ਦੀਜੈ॥ 7॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਜਨ ਊਤਮ ਕਿਆ ਉਪਮਾ ਤਿਨ੍ਹ ਦੀਜੈ॥
(ਅੰਗ 1324)॥ ਰਾਮ ਨਾਮ ਤੁਲਿ ਅਉਰ ਨ ਉਪਮਾ ਜਨ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੀਜੈ॥ 8॥1॥

Rama, rum Ramo, soon(i) mun(u) bheejaiy. Hur(i), Hur(i) Naam(u) Amrit rus(u) meetha, Gurmut(i) sehjay peejaiy. 1. Ruhaou. Kaasht meh(i) jiyoun haiy baiysuntar(u), muth(i) sunjum(i) kaadh(i) kudheejaiy Ram Naam(u) haiy Jot(i) subaayee, Tut(u) Gurmut(i) kaadh(i) luyeejaiy. 1. Nuoun dervaajay, nuvay dur pheekay, rus(u) Amrit(u) dusvaiyn chooyijaiy. Kirpa, kirpa, kirpa kur(i) Piyaaray, Gur Shabadi Hur(i) rus(u) peejaiy. 2. Kaaya nugur(u), nugur(u) haiy neeko, vich(i) sauda Hur(i) rus(u) keejaiy. Ruttan, laal, amol, amoluk, Satgur sayva leejaiy. 3. Satgur(u) agumm(u), agumm(u) haiy Tthaakur, bhur(i) saagur Bhagat(i) kureejaiy. Kirpa. Kirpa, kur(i) deen hum saaring, ikk boond Naam(u) mookh(i) deejaiy. 4. Laalun, laal, laaal haiy rungun(u), mun rungun kuou Gur deejaiy. Ram, Ram, Ram rung(i) raatay, rus rusik gutuk nit peejaiy. 5. Basoodha, supt deep, haiy saagur, kudh(i) kunchun(u) kaadh(i) dhureejaiy. Mayray Tthaakur kay jun inhoun na baancheh(i), Hur(i) maangeh(i) Hur(i) rus(u), deejaiy. 6. Saakut nur praani sud bhookhay, nit bhookhun, bhookh kurijaiy. Dhaavut(u)

dhaayay, dhaaveh(i) preet(i) Maya, lukh kosun kuou bith(i) deejaiy. 7. Hur(i), Hur(i), Hur(i), Hur(i), Hur(i) jun ootum, kiyya oopma tinh deejaiy.

(PAGE 1324): Ram Naam tool(i) aur na oopma, jun Nanak kirpa kureejaiy. 8.1.

Word Meaning: Rum = recite(u) (Naam). Ram Ramo = only Waheguru. Bheejaiy = is imbued. Rus(u) = essence. Sehjay = in high spiritual state. Pause. Kaasht = wood. Baiysuntar(u) = fire. Muth = churn. Sunjum(i) = with the right technique. Jot(i) = enlightenment. Tut(u) = the origin (Waheguru). 1. Dervaajay = doors (of body) = Dur. Pheekay = tasteless (no spiritual enjoyment). Chooyijaiy = trickles down/. 2. Kaaya Nugur = the citylike body. Neeko = (spiritually) beautiful. Sauda = to trade. Ruttan = jewels. Laal = rubies (noble qualities). Amol = priceless. Amoluk = rarely available. 3. Agumm(u) = inaccessible. Buur(i) Saagur = the ocean which is full of such jewels. Deen = poor; humble. Saaring = the rainbird. Boond = drop. 4. Laalun = the Dear (Waheguru). Rungun(u) = the vessel to dye clothes. Rung(i) Raatay = imbued in love. Rusik = while enjoying. Gutuk = gulp. 5. Basoodha = earth. Supt Deep = the seven continents. Saagur = seas. Kunchun = gold. Dhureejaiy = place (before them). Baancheh(i) = long for. 6. Saakut = Maya worshipper. Bhookhaiy = hungry (for worldly luxuries). Kosun = a unit of distance (about 2.2.km). Bith(i) = gap. 7.
Ootum = (spiritually) superior. Oopma = compare with. Tool(i) = equal to. 8.

MEANING: One's mind gets imbued with love for Waheguru when he recites, or listens to, His, and only His, Naam. Waheguru's Naam is sweet Amrit, which one should drink with Guru's Advice in a high spiritual state. Pause. Just like one builds fire from wood with the right technique, the light of Waheguru's Naam is present in everybody, and the technique to acquire His Naam (enshrine in the mind) is to sing His praise with Guru's Advice. 1.
The human body has nine doors, and all of them are ineffective for spiritual enjoyment; the sweet Amrit of Waheguru's Naam trickles down in the tenth door (in a high spiritual state). I pray to Waheguru that He becomes benevolent to me so that I may drink His Naam-Amrit with Guru's Shabad. 2. That city-like human body is spiritually beautiful in which one's evil qualities are traded for Waheguru's Naam. The jewellike priceless, and rarely available noble virtues can be acquired by serving the Guru. 3.
Satguru and Waheguru are inaccessible; however, Guru's Shabad (Waheguru's Naam) is that sea, which is full of noble qualities, and one can acquire those with the worship of the Guru and Waheguru. I am a humble, needy one like the rainbird; I pray to God that He gives me a drop of His Naam on my tongue (to recite). 4.
Waheguru is the vessel to dye the human mind with His love. I pray to Him that He puts me in the shelter of the Guru to dye my mind with Waheguru's love. Those who are imbued with Waheguru's love, enjoy the sweetness of His Naam, and gulp it down (without any delay) every day (all the time). 5.
If someone extracts all the gold present in the seven continents and in the seven seas of the world and places that before Waheguru's devotees, they do not care for that. They wish only for the sweetness of His Naam, and pray to Him, only for His Naam. 6.
The Maya-worshippers are always hungry for worldly luxuries and show such hunger all the time. They have so much love for wealth that they rush to have it even if it is millions of kilometres away. 7.
Waheguru's devotees are (spiritually) superior to all, so what can we compare their greatness against? There is no other praise higher than Waheguru's Naam. I pray to Waheguru that He gives me His Naam with His benevolence, oh Nanak. 8.1.

ਕਲਿਆਨ ਮਹਲਾ 4॥ ਰਾਮ ਗੁਰੁ ਪਾਰਸੁ ਪਰਸੁ ਕਰੀਜੈ॥ ਹਮ ਨਿਰਗੁਣੀ ਮਨੂਰ ਅਤਿ ਫੀਕੇ ਮਿਲਿ ਸਤਿਗੁਰ ਪਾਰਸੁ ਕੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਸੁਰਗ ਮੁਕਤਿ ਬੈਕੁੰਠ ਸਭਿ ਬਾਛਹਿ ਨਿਤਿ ਆਸਾ ਆਸ ਕਰੀਜੈ॥ ਹਰਿ ਦਰਸਨ ਕੇ ਜਨ ਮੁਕਤਿ ਨ ਮਾਗਹਿ ਮਿਲਿ ਦਰਸਨ ਤ੍ਰਿਪਤਿ ਮਨੁ ਧੀਜੈ॥1॥ ਮਾਇਆ ਮੋਹੁ ਸਬਲੁ ਹੈ ਭਾਰੀ ਮੋਹੁ ਕਾਲਖ ਦਾਗ ਲਗੀਜੈ॥ ਮੇਰੇ ਠਾਕੁਰ ਕੇ ਜਨ ਅਲਿਪਤ ਹੈ ਮੁਕਤੇ ਜਿਉ ਮੁਰਗਾਈ ਪੰਕੁ ਨ ਭੀਜੈ॥ 2॥ ਚੰਦਨ ਵਾਸੁ ਭੁਇਅੰਗਮ ਵੇੜੀ ਕਿਵ ਮਿਲੀਐ ਚੰਦਨੁ ਲੀਜੈ॥ ਕਾਢਿ ਖੜਗੁ ਗੁਰ ਗਿਆਨੁ ਕਰਾਰਾ ਬਿਖੁ ਛੇਦਿ ਛੇਦਿ ਰਸੁ ਪੀਜੈ॥ 3॥ਆਨਿ ਆਨਿ ਸਮਧਾ ਬਹੁ ਕੀਨੀ ਪਲੁ ਬੈਸੰਤਰ ਭਸਮ ਕਰੀਜੈ॥ ਮਹਾ ਉਗ੍ਰ ਪਾਪ ਸਾਕਤ ਨਰ ਕੀਨੇ ਮਿਲਿ ਸਾਧੂ ਲੂਕੀ ਦੀਜੈ॥ 4॥ ਸਾਧੂ ਸਾਧ ਸਾਧ ਜਨ ਨੀਕੇ ਜਿੰਨ੍ਹ ਅੰਤਰਿ ਨਾਮੁ ਧਰੀਜੈ॥ ਪਰਸਨਿ ਪਰਸੁ ਭਏ ਸਾਧੂ ਜਨ ਜਨੁ ਹਰਿ ਭਗਵਾਨੁ ਦਿਖੀਜੈ॥ 5॥ ਸਾਕਤ ਸੂਤੁ ਬਹੁ ਗੁਰਝੀ ਭਰਿਆ ਕਿਉ ਕਰਿ ਤਾਨੁ ਤਨੀਜੈ॥ ਤੰਤੁ ਸੂਤੁ ਕਿਛੁ ਨਿਕਸੈ ਨਾਹੀ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੈ॥ 6॥ ਸਤਿਗੁਰ ਸਾਧ ਸੰਗਤਿ ਹੈ ਨੀਕੀ ਮਿਲਿ ਸੰਗਤਿ ਰਾਮੁ ਰਵੀਜੈ॥ ਅੰਤਰਿ ਰਤਨ ਜਵੇਹਰ ਮਾਣਕ ਗੁਰ ਕ੍ਰਿਪਾ ਤੇ ਲੀਜੈ॥ 7॥ ਮੇਰਾ ਠਾਕੁਰ ਵਡਾ ਵਡਾ ਹੈ ਸੁਆਮੀ ਹਮ ਕਿਉਕਰਿ ਮਿਲਹ ਮਿਲੀਜੈ॥ ਨਾਨਕ ਮੇਲਿ ਮਿਲਾਏ ਗੁਰੁ ਪੂਰਾ ਜਨ ਕਉ ਪੂਰਨੁ ਦੀਜੈ॥ 8॥2॥

Kalyan Mehla 4: Ram, Gur(u) Paarus(u), perse(u) kureejaiy. Hum nirgooni, munoor, ut(i) pheekay, mil(i) Satgur paarus(u) keejaiy 1. Ruhaou. Soorg, mookut(i), baiykoontth subh(i) baancheh(i), nit aasa aas kureejaiy. Hur(i) Dershun kay jun mookut(i) na maangeh(i) mil(i) Dershun tripit(i) mun(u) dheejaiy. 1. Maya moh(u) subul(u) haiy bhaari, moh(u) kaalukh daag lugeejaiy. Mayray Tthaakur kay jun alipt haiyn mooktay, jiyoun moorgaayi punk(u) na bheejaiy. 2. Chundun vaas(u) bhooyungum vayhrri, kiv miliyaiy, chundun(u) leejaiy. Kaadh(i) khurrug(u) Gur Giyan(u) kuraara, bikh(u) chayd(i), chayd(i) rus(u) peejaiy. 3. Aan(i), aan(i) smudha buhou keeni, pul(u) baiysuntar(u) bhusm kureejaiy. Muhha oogur, paap saakut nur keenay, mil(i) Sadhu looki deejaiy. 4. Sadhu, sadh, sadh jun neekay, jinnh untar(i) Naam(u) dhureejaiy. Persun(i), perse(u) bhuyyay sadhu jun, jun(u) Hur(i) Bhugvaan(u) dikheejaiy. 5. Saakut soot(u), buhou goorjheen bhuriya, kiyoun kur(i) taan(u) tuneejaiy. Tunt(u) soot(u) kichh(u) niksaiy naaheen, saakut sung(u) na keejaiy. 6. Satgur, Sadh sungut(i) haiy neeki, mil(i) sungut(i) Ram(u) ruveejaiy. Untar(i) ruttan, juvayhur, maanuk, Gur kirpa tay leejaiy. 7. Mayra Tthaakur vudda, vudda haiy Soami, hum kiyoun kur(i) mileh milijaiy. Nanak, mayl(i) milaayay Gur(u) Poora, jun kuou poorun(u) deejaiy. 8.2.

Word Meaning: Paarus(u) = touchstone. Perse(u) = touch; connect with. Norgooni = having no virtue. Munoor = burnt (britle) iron. Pheekay = tasteless; impolite. Pause. Soorg = Baiykoontth = paradise. Baancheh(i) = wish for. Aasa = hope. Tripit(i) = Dheejaiy = are contented. 1. Subul(u) Bhaari = highly powerful. Kaalukh Daag = stains of dark soot (immorality). Alipt = fully detached from Maya. Mooktay = emancipated. Moorgaayi = waterfowl. Punk(u) = punkh(u) = feathers. Bheejaiy = get wet. Chundun = sandalwood. Vaas(u) = fragrance. Bhooyungum = snakes. Vayhrrri = loaded with; surrounded by. Kiv = how? Khurrug(u) = sword. Kuraara = strong. Bikh(u) = poison (of snakes). Chayd(i) = making holes. 3. Aan(i) = by bringing. Smudha = stack of wood. Pul(i) = instantly. Baiysuntar(u) = fire. Bhusm = ash. Oogur = huge. Looki Deejaiy = apply flame. 4. Neekay = beautiful (at mind). Dhureejaiy = placed; injected. Persun Perse = by touching. 5. Soot = cotton threads. Goorjheen Bhuriya = tangled up. Taan Tuneejaiy = set up warp to weave. Tunt(u) = thread. Niksaiy Naaheen = cannot pull out free thread. Sung(u) = company. 6. Ruveejaiy = recite. Ruttan ---- Maanuk = jewels (noble qualities). 7. Poorun(u) = perfection. 8.

MEANING: The Guru is like the elixir stone which purifies even the immoral; so, kindly connect me with Him to be purified to become like Him, oh Waheguru. Pause

Like the burnt and brittle iron, I have no noble quality, and am highly impolite; but I can acquire noble qualities in the shelter of the Guru. Everybody always wishes for paradise and

emancipation, but Waheguru's devotees do not care for emancipation; they wish only for Waheguru's Sight (union with Him) and are fully contented to see Him. 1.
Love for Maya is very dominant in everybody's mind, but it stains their mind with its darkness (evil qualities). But the devotees of my Waheguru are fully detached from Maya, and are emancipated from its bonds like the waterfowl whose feathers do not get wet with water (they stay above the surface of water). 2. Like the sandal trees, which are besieged by snakes for their fragrance, (Waheguru's Naam is surrounded by the poisonous attractions of Maya). So, like the sandalwood, which is very difficult to get because of the snakes, Waheguru's Naam is also very difficult to acquire. So, what should one do? Answer: Guru's Advice (Shabad) is that powerful sword which can pierce the poison of the attractions of Maya, and the devotee can enjoy the sweetness of the Naam – Amrit. 3.
Just like huge stacks of wood can be changed into ash in a moment by fire, grave sins, which a Maya-worshipper has committed, can be set on fire (eradicated) in the shelter of the Guru. 4. The devotees of Waheguru who have enshrined His Naam in their hearts have beautiful (pure) minds. One can also become purified in the company of such devotees and have Waheguru's Sight. 5.
Like one cannot set up a warp with a ball of thread that is badly tangled, the mind of a Maya-worshipper is also tangled in Maya-related affairs (and cannot think about Waheguru), so never have friendship with a Maya-worshipper, oh man. 6.
The company (shelter) of the Guru is (spiritually) beautiful (mind purifying), so one should recite Waheguru's Naam in His company. There are jewel-like noble qualities in the shelter of the Guru, and one can acquire them with His grace. 7.
My Lord is very, very high (transcendent), so how can I reach (have union with) Him? Answer: Satguru is Perfect who can connect one with Waheguru, and in whose shelter the devotee also attains perfection (acquire Waheguru-like noble qualities), oh Nanak. 8.2.

ਕਲਿਆਨੁ ਮਹਲਾ 4॥ ਰਾਮਾ ਰਮ ਰਾਮੋ ਰਾਮੁ ਰਵੀਜੈ॥ ਸਾਧੂ ਸਾਧ ਸਾਧ ਜਨ ਨੀਕੇ ਮਿਲਿ ਸਾਧੂ ਹਰਿ ਰੰਗ ਕੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਜੀਅ ਜੰਤ ਸਭੁ ਜਗੁ ਹੈ ਜੇਤਾ ਮਨੁ ਡੋਲਤ ਡੋਲ ਕਰੀਜੈ॥ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਕਰਿ ਸਾਧੁ ਮਿਲਾਵਹੁ ਜਗੁ ਥੰਮਨ ਕਉ ਥੰਮੁ ਦੀਜੈ॥ 1॥ ਬਸੁਧਾ ਤਲੈ ਤਲੈ ਸਭ ਊਪਰਿ ਮਿਲਿ ਸਾਧੂ ਚਰਨ ਰੁਲੀਜੈ॥ ਅਤਿ ਊਤਮ ਅਤਿ ਊਤਮ ਹੋਵਹੁ ਸਭ ਸਿਸਟਿ ਚਰਨ ਤਲ ਦੀਜੈ॥ 2॥ ਗੁਰਮੁਖਿ ਜੋਤਿ ਭਲੀ ਸਿਵ ਨੀਕੀ ਆਨਿ ਪਾਨੀ ਸਕਤਿ ਭਰੀਜੈ॥ ਮੈਨ ਦੰਤ ਨਿਕਸੇ ਗੁਰ ਬਚਨੀ ਸਾਰੁ ਚਬਿ ਚਬਿ ਹਰਿ ਪੀਜੈ॥ 3॥ ਰਾਮ ਨਾਮ ਅਨੁਗ੍ਰਹੁ ਬਹੁ ਕੀਆ ਗੁਰ ਸਾਧੂ ਪੁਰਖ ਮਿਲੀਜੈ॥ ਗੁਨ ਰਾਮ ਨਾਮ ਬਿਸਥੀਰਨ ਕੀਏ ਹਰਿ ਸਗਲ ਭਵਨ ਜਸੁ ਦੀਜੈ॥ 4॥ ਸਾਧੂ ਸਾਧ ਸਾਧ ਮਨਿ ਪ੍ਰੀਤਮ ਬਿਨੁ ਦੇਖੇ ਰਹਿ ਨ ਸਕੀਜੈ॥ ਜਿਉ ਜਲ ਮੀਨ ਜਲੰ ਜਲ ਪ੍ਰੀਤਿ ਹੈ ਖਿਨੁ ਜਲ ਬਿਨੁ ਫੂਟਿ ਮਰੀਜੈ॥ 5॥
(ਅੰਗ 1325)॥ ਮਹਾ ਅਭਾਗ ਅਭਾਗ ਹੈ ਜਿਨ ਕੇ ਤਿਨ ਸਾਧੂ ਧੂਰਿ ਨ ਪੀਜੈ॥ ਤਿਨ੍ਹਾ ਤਿਸਨਾ ਜਲਤ ਜਲਤ ਨਹੀ ਬੂਝਹਿ ਡੰਡੁ ਧਰਮਰਾਇ ਕਾ ਦੀਜੈ॥ 6॥ ਸਭਿ ਤੀਰਥ ਬਰਤ ਜਗ੍ਹ ਪੁੰਨ ਕੀਏ ਹਿਵੈ ਗਾਲਿ ਗਾਲਿ ਤਨੁ ਛੀਜੈ॥ ਅਤੁਲਾ ਤੋਲੁ ਰਾਮ ਨਾਮੁ ਹੈ ਗੁਰਮਤਿ ਕੋ ਪੁਜੈ ਨ ਤੋਲ ਤੁਲੀਜੈ॥ 7॥ ਤਵ ਗੁਨ ਬ੍ਰਹਮ ਬ੍ਰਹਮ ਤੂ ਜਾਨਹਿ ਜਨ ਨਾਨਕ ਸਰਨ ਪਰੀਜੈ॥ ਤੂ ਜਲਨਿਧਿ ਮੀਨ ਹਮ ਤੇਰੇ ਕਰਿ ਕਿਰਪਾ ਸੰਗਿ ਰਖੀਜੈ॥ 8॥3॥

Kalyan Mehla 4: Rama, rum Ramo Ram(u) ruveejaiy. Sadhu, sadh, sadh jun neekay, mil(i) Sadhu Hur(i) rung keejaiy. 1. Ruhaou. Jea, junt subh(u) jug(u) haiy jayta, mun doalut,doal kureejaiy. Kirpa, kirpa kur)i) Sadh(u) milaavhou, jug(u) thummun kuou thummh(u) deejaiy. 1. Busoodha, tulaiy, tulaiy, subh oopur(i), mil(i) Sadhu churn rooleejaiy. Ut(i) ootum, ut(i) ootum hovou, subh sisht(i) churn tul deejaiy. 2. Gurmukh(i) Jot(i) bhulee, Shiv neeki, aan(i) paani Shukut(i) bhureejaiy. Maiyn dunt niksay Gur Buchnee, saar(u) chubb, chubb Hur(i) peejaiy. 3. Ram Naam unugreh buhhou keeya, Gur Sadhu Purakh milijaiy. Goon Ram Naam bistheerun keeyay, Hur(i) sugul bhuvun jus(u) deejaiy. 4. Sadhu, sadh, sadh mun(i) Preetum,

bin daykhay reh(i) na sukeejaiy. Jiyoun jul meen jlun(g), jul preet(i) haiy, khin(u) jul bin phoot(i) mureejaiy. 5.

(PAGE 1325): Muhha abhaag, abhaag haiyn jin kay, tinh Sadhu dhoor(i) na peejaiy. Tinha tishna julut, julut nuhhi boojheh(i), dund Dherm Raayay ka deejaiy. 6. Subh(i) teeruth, bert, jug(u), poonn keeyay, hivvaiy gaal(i), gaal(i) tun(u) chheejaiy. Atoola, toal(u) Ram Naam(u) haiy, Gurmut(i) ko poojaiy, na toal tooleejaiy. 7. Tuv goon Braham, Braham, Tu jaaneh(i), jun Nanak shern pureejaiy. Tu julnidh(i), meen hum Tayray, kur(i) kirpa sung(i) rukheejaiy. 8.3.

Word Meaning: Rum = Ruveejaiy = recite (the Naam). Neekay = (spiritually) beautiful. Rung Keejaiy = enjoy (Waheguru's) affection. Pause. Jea Junt = living beings. Jug(u) = world. Doalut Doal = weakens. Thummun Kuou = to provide support. Thummh = pillar; support. Busoodha = earth. Rooleejaiy = be humble like dust. Ut(i) Ootum(u) = extremely superior (pure-minded). Sisht(i) = world (its attractions). Churn Tul = under your feet (ignore completely). 2. Bhulee = Neeki = noble; kind. Shiv = Waehguru. Paani Bhureejaiy = becomes slave. Shukut(i) = Maya. Maiyn Dunt = teeth of wax; weak mind toward Maya. Saar(u) = (hard like) iron (attractions of Maya). Chubb = chew. Peejaiy = drink; enjoy. 3. Ungreh = favour; kindness. Buhhou = much. Bistheerun Keeyay = disseminated. Sugul Bhuven = all houses = the whole world. Jus(u) = Waheguru's praise (majesty). 4. Preetum = Dear (Waheguru). Julun(g) Jul = only water. Khin(u) = instantly. Phoot(i) = explodes. 5. Abhaag = misfortune. Dhoor(i) = dust of feet (opportunity to serve). Tishna = fire (appetite) for luxuries. Julut = burning. Boojheh(i) = put out. Dund = punishment. Dherm Raayay = Angel of justice. 6. Bert = commitments like fasting. Poonn(u) = noble deeds (donations). Hivvaiy Gaal(i) = slowly get bitten by frost in ice (coldness). Cheejaiy = weaken. Atoola Toal = immeasurable weight. Ko = some rare. 7. Tuv = Yours. Julnidh(i) = ocean. Meen = fish. Sung(i) = with. 8.

MEANING: (With His benevolence), recite only Waheguru's Naam, oh my friends. The Guru and the holy saints have spiritually beautiful and pure minds; so, enjoy Waheguru's love in their company. Pause. The minds of all the living beings of the world weaken for the attractions of Maya; please be kind, and connect us with the Guru, which is the support for the weakening minds of the living beings, oh Waheguru. 1.

Like the earth, which is so humble that it is beneath the feet of everybody, and everybody is above (on) it, you become humble too in the shelter of the Guru. Become so high in morality that all the luxuries of the world are under your feet (the luxuries beg you to accept them, but you ignore them), oh my friends. 2.

With the grace of the Guru, the soul of His devotee is also purified, and becomes so much like Waheguru's Soul that even Maya becomes his slave. The wax-like, flimsy teeth of his character are replaced with so strong teeth that he can even chew the iron-like hard character of the mind-captivating Maya, and enjoy the sweet taste of Waheguru's Naam. 3.

With the kindness of Waheguru's Naam, the devotee gets connected with the Guru which disseminates the sweetness of the Waheguru's greatness and His virtues all over the world.4.

Like the fish, which loves water all the time, and explodes (wriggles) to its death without water, the dear Waheguru is always in the mind of the Guru and of the holy saints (they love Him so much that) they cannot survive without seeing Him. 5.

Those who do not serve the Guru are highly unfortunate. They keep burning in the fire of their worldly desires, which is never put out, and they are punished by the Angel of justice. 6. One may perform all the prevalent rituals like pilgrimage, observe some commitments (principles) like fasting, perform yugs (huvuns and serving food to the Brahmans), perform the accepted noble deeds, or even slowly frost their bodies to death, but

they cannot find the limits of the immeasurable Waheguru. The worth of Waheguru's Naam is immeasurable; some rare devotee worships Him in the shelter of the Guru, but cannot find His true worth. 7. Only Waheguru knows His own qualities. I simply take His shelter, oh Nanak. You are the ocean, and I am Your fish; kindly keep me in Your shelter, oh, Waheguru. 8.3.

ਕਲਿਆਨ ਮਹਲਾ 4॥ ਰਾਮਾ ਰਮ ਰਾਮੋ ਪੂਜ ਕਰੀਜੈ॥ ਮਨ ਤਨੁ ਅਰਪਿ ਧਰਉ ਸਭੁ ਆਗੈ ਰਸੁ ਗੁਰਮਤਿ ਗਿਆਨੁ ਦ੍ਰਿੜੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਹਮ ਨਾਮ ਗੁਣ ਸਾਖ ਤਰੋਵਰ ਨਿਤ ਚੁਨਿ ਚੁਨਿ ਪੂਜ ਕਰੀਜੈ॥ ਆਤਮ ਦੇਉ ਦੇਉ ਹੈ ਆਤਮ ਰਸਿ ਲਾਗੈ ਪੂਜ ਕਰੀਜੈ॥ 1॥ ਬਿਬੇਕ ਬੁਧਿ ਸਭ ਜਗ ਮਹਿ ਨਿਰਮਲ ਬਿਚਰਿ ਬਿਚਰਿ ਰਸੁ ਪੀਜੈ॥ ਗੁਰ ਪਰਸਾਦਿ ਪਦਾਰਥੁ ਪਾਇਆ ਸਤਿਗੁਰ ਕਉ ਇਹੁ ਮਨ ਦੀਜੈ॥ 2॥ ਨਿਰਮੋਲਕੁ ਅਤਿ ਹੀਰੋ ਨੀਕੋ ਹੀਰੈ ਹੀਰੁ ਬਿਧੀਜੈ॥ ਮਨੁ ਮੋਤੀ ਸਾਲੁ ਹੈ ਗੁਰਸਬਦੀ ਜਿਤੁ ਹੀਰਾ ਪਰਖਿ ਲਈਜੈ॥ 3॥ ਸੰਗਤਿ ਸੰਤ ਸੰਗਿ ਲਗਿ ਊਚੇ ਜਿਉ ਪੀਪ ਪਲਾਸ ਖਾਇ ਲੀਜੈ॥ ਸਭ ਨਰ ਮਹਿ ਪ੍ਰਾਨੀ ਊਤਮੁ ਹੋਵੈ ਰਾਮਨਾਮੈ ਬਾਸੁ ਬਸੀਜੈ॥ 4॥ ਨਿਰਮਲ ਨਿਰਮਲ ਕਰਮ ਬਹੁ ਕੀਨੇ ਨਿਤ ਸਾਖਾ ਹਰੀ ਜੜੀਜੈ॥ ਧਰਮੁ ਫੁਲੁ ਫਲੁ ਗੁਰਿ ਗਿਆਨੁ ਦ੍ਰਿੜਾਇਆ ਬਹਕਾਰ ਬਾਸੁ ਜਗਿ ਦੀਜੈ॥5॥ ਏਕ ਜੋਤਿ ਏਕੋ ਮਨਿ ਵਸਿਆ ਸਭ ਬ੍ਰਹਮ ਦ੍ਰਿਸਟਿ ਇਕੁ ਕੀਜੈ॥ ਅਤਮ ਰਾਮੁ ਸਭ ਏਕੈ ਹੈ ਪਸਰੇ ਸਭ ਚਰਨ ਤਲੇ ਸਿਰੁ ਦੀਜੈ॥ 6॥ ਨਾਮ ਬਿਨਾ ਨਕਟੇ ਨਰ ਦੇਖਹੁ ਤਿਨ ਘਸਿ ਘਸਿ ਨਾਕ ਵਢੀਜੈ॥ ਸਾਕਤ ਨਰ ਅਹੰਕਾਰੀ ਕਹੀਅਹਿ ਬਿਨੁ ਨਾਵੈ ਧ੍ਰਿਗੁ ਜੀਵੀਜੈ॥ 7॥ ਜਬ ਲਗੁ ਸਾਸੁ ਸਾਸੁ ਮਨ ਅੰਤਰਿ ਤਤੁ ਬੇਗਲ ਸਰਨਿ ਪਰੀਜੈ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕ੍ਰਿਪਾ ਧਾਰਹੁ ਮੈ ਸਾਧੂ ਚਰਨ ਪਖੀਜੈ॥ 8॥4॥

Kalyan Mehla 4: Rama, rum Ramo, pooj kureejaiy. Mun, tun(u) urp(i) dhuroun subh(u) aagaiy, rus(u) Gurmut(i) Giyan(u) drirreejaiy. 1. Ruhaou. Braham Naam, goon shaakh turovar, nit choon(i), choon(i), pooj kureejaiy. Aatum Dayo, Dayo haiy Aatum, rus(i) laagaiy pooj kureejaiy. 1. Bibayk boodh(i) subh jug meh(i) nirmul, bicher(i), bicher(i) rus(u) peejaiy. Gur persad(i) Pudaaruth(u) paaya, Satgur kuou eh(u) mun deejaiy. 2. Nirmoluk(u) ut(i) heero neeko, Heeraiy, heer(u) bidhijaiy. Mun(u) motishaal haiy Gur Shabadi, jit(u) Heera purukh(i) luyeejaiy. 3. Sungut(i) Sunt sung(i) lug(i) oochay, jiyoun peep plaas khaayay leejaiy. Subh nur meh(i) praani ootum hovaiy, Ram Naamaiy baas(u) buseejaiy. 4. Nirmul, nirmul, kerm buhhou keenay, nit shaakhaan Huri jurreejaiy. Dherm(u) phool(u), phul(u) Gur(i) Giyan(u) drirraya, behkaar baas(u) jug(i) deejaiy. 5. Aik Jot(i), aiko mun(i) bussiya, subh Braham drisht(i) Ikk(u) keejaiy. Aatum Ram(u) subh Aikaiy haiy pusray, subh churn tulay sir(u) deejaiy. 6. Naam binaa, nkuttay nur daykhou, tinh ghus(i), ghus(i) naak vudheejaiy. Saakut nur uhunkaari kuhhiyeh(i), bin(u) Naavaiy, dhrig(u) jeeveejaiy. 7. Jub lug(u) saas(u), saas(u) mun untar(i), tut(u) baygul shern(i) pureejaiy. Nanak, kirpa, kirpa dhaarhou, mein Sadhu Churn pukheejaiy. 8.4

Word Meaning: Urp(i) = offer. Dhuroun = place. Drirreejaiy = reinforce. Braham = God. Shaakh = branches. Turovar = tree. Choon(i) = pick. Aatum Dayo = Waheguru. 1. Bibayk Boodh(i) = wisdom to make distinction. Bicher(i) = by pondering on. Pudaaruth(u) = Waheguru's Naam. 2. Nirmoluk(u) = priceless. Heero = diamond. Neeko = beautiful; mind purifying. Bidhijaiy = pierce. Motishaal = mine of pearls (noble qualities). Purukh = test; verify. 3. Oochay = high (in morality). Peep = the peepul tree. Plass (Plaah) = a tree which can absorb other trees like the peepul tree. Baas(u) = fragrance. Buseejaiy = enshrines. 4. Nirmul = noble. Kerm = deeds. Jurrjaiy = inlays; adorns. Behkaar = Baas(u) = fragrance. 5. Drisht(i) = Sight. Pusray = is spread. Churn = feet. Tulay = beneath. 6. Nkuttay = without noses; disgraced. Ghus(i), Ghus(i) = slowly erodes away. Dhrig(i) = shameful. Jeeveejaiy = lives. 7. Jub Lug(u) = as long as. Tut(u) = quickly. Baygul = without delay. Pukheejaiy = wash; serve with reverence. 8.

MEANING: Kindly enable me to worship You with love and enjoyment with the Advice and the Knowledge of the Guru, which I wish You to reinforce in my mind, oh, my Waheguru. I wish to offer my body and my mind in Your service. Pause.
Waheguru is the real and the only God to worship, and should be worshipped while enjoying the sweetness of His Naam. Waheguru's Naam is like a tree of which the branches (leaves and flowers) are made of His noble qualities. We should pick the leaves and flowers of His virtues to worship Him. 1. The wisdom to distinguish between the good and the bad is the purest wisdom, and one can enjoy Waheguru's sweet Naam by pondering on the Guru's Shabad with such wisdom. One should offer one's mind to the Guru with whose grace one acquires such wisdom, and Waheguru's Naam. 2.
Waheguru's Naam is like a priceless diamond (of virtues), and one should pierce his mind with the Waheguru-Diamond to become a diamond like Him. One's mind becomes a mine of pearls (noble qualities) with the Guru's Shabad, with which he can verify another devotee with noble qualities. 3.
Just like a *plaas* tree consumes a peepul tree, one's bad qualities are eaten away (he gets rid of them) in the company of the holy saints, and he becomes very high in morality. The devotee, who enshrines the fragrance of Waheguru's Naam in his heart, becomes supreme (in spirituality) among all other men. 4.
The devotee, who adorns his mind with the fragrance of the leaves and the flowers (noble qualities) of the Waheguru-tree, performs the most noble deeds as he disseminates the fragrance of the leaves and the flowers of the high morality of the Guru's Shabad in the world, and reinforces it in others. 5.
There is only one Light (Waheguru) in the whole universe, which is present in everybody's mind. So, see only the "One" in the whole world. The "One" Waheguru is pervading the whole world, and everybody puts his head under His Feet (obeys His Huqam). 6.
People, without Waheguru's Naam, are disgraced, and their respect (if they had any) erodes slowly. The Maya-worshippers are egoists, and their life is shameful without Waheguru's Naam. 7. As long as one has breath in his body (lives), he should rush to Waheguru's shelter without any delay. I pray to Waheguru to be kind to me, and give me the opportunity to wash the feet of the Guru (to serve Him), oh Nanak. 8.4.

ਕਲਿਆਨ ਮਹਲਾ 4॥ ਰਾਮਾ ਮੈ ਸਾਧੂ ਚਰਨ ਧੁਵੀਜੈ॥ ਕਿਲਵਿਖ ਦਹਨ ਹੋਹਿ ਖਿਨ ਅੰਤਰਿ ਮੇਰੇ ਠਾਕੁਰ ਕਿਰਪਾ ਕੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਮੰਗਤ ਜਨ ਦੀਨ ਖਰੇ ਦਰਿ ਠਾਢੇ ਅਤਿ ਤਰਸਨ ਕਉ ਦਾਨੁ ਦੀਜੈ॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਨਿ ਪ੍ਰਭ ਆਏ ਮੋ ਕਉ ਗੁਰਮਤਿ ਨਾਮੁ ਦ੍ਰਿੜੀਜੈ॥ 1॥ ਕਾਮ ਕਰੋਧੁ ਨਗਰ ਮਹਿ ਸਬਲਾ ਨਿਤ ਉਠਿ ਉਠਿ ਜੂਝੁ ਕਰੀਜੈ॥ ਅੰਗੀਕਾਰੁ ਕਰਹੁ ਰਖਿ ਲੇਵਹੁ ਗੁਰ ਪੂਰਾ ਕਾਢਿ ਕਢੀਜੈ॥ 2॥ ਅੰਤਰਿ ਅਗਨਿ ਸਬਲ ਅਤਿ ਬਿਖਿਆ ਹਿਵ ਸੀਤਲੁ ਸਬਦੁ ਗੁਰ ਦੀਜੈ॥
(ਅੰਗ 1326)॥ ਤਨਿ ਮਨਿ ਸਾਤਿ ਹੋਇ ਅਧਿਕਾਈ ਰੋਗੁ ਕਾਟੈ ਸੂਖਿ ਸਵੀਜੈ॥ 3॥ ਜਿਉ ਸੂਰਜੁ ਕਿਰਣਿ ਰਵਿਆ ਸਰਬ ਠਾਈ ਸਭ ਘਟਿ ਘਟਿ ਰਾਮੁ ਰਵੀਜੈ॥ ਸਾਧੂ ਸਾਧ ਮਿਲੇ ਰਸੁ ਪਾਵੈ ਤਤੁ ਨਿਜ ਘਰਿ ਬੈਠਿਆ ਪੀਜੈ॥ 4॥ ਜਨ ਕਉ ਪ੍ਰੀਤਿ ਲਗੀ ਗੁਰ ਸੇਤੀ ਜਿਉ ਚਕਵੀ ਦੇਖਿ ਸੂਰੀਜੈ॥ ਨਿਰਖਤ ਨਿਰਖਤ ਰੈਨਿ ਸਭ ਨਿਰਖੀ ਮੁਖੁ ਕਾਢੈ ਅੰਮ੍ਰਿਤੁ ਪੀਜੈ॥ 5॥ ਸਾਕਤ ਸੁਆਨ ਕਹੀਅਹਿ ਬਹੁ ਲੋਭੀ ਬਹੁ ਦੁਰਮਤਿ ਮੈਲੁ ਭਰੀਜੈ॥ ਆਪਨ ਸੁਆਇ ਕਰਹਿ ਬਹੁ ਬਾਤਾ ਤਿਨਾ ਕਾ ਵਿਸਾਹੁ ਕਿਆ ਕੀਜੈ॥ 6॥ ਸਾਧੂ ਸਾਧ ਸਰਨਿ ਮਿਲਿ ਸੰਗਤਿ ਜਿਤੁ ਹਰਿ ਰਸੁ ਕਾਢਿ ਕਢੀਜੈ॥ ਪਰਉਪਕਾਰ ਬੋਲਹਿ ਬਹੁ ਗੁਣੀਆ ਮੁਖਿ ਸੰਤ ਭਗਤ ਹਰਿ ਦੀਜੈ॥ 7॥ ਤੂ ਅਗਮ ਦਇਆਲ ਦਇਆ ਪਤਿ ਦਾਤਾ ਸਭ ਦਇਆ ਧਾਰਿ ਰਖਿ ਲੀਜੈ॥ ਸਰਬ ਜੀਆ ਜਗਜੀਵਨੁ ਏਕੋ ਨਾਨਕ ਪ੍ਰਤਿਪਾਲ ਕਰੀਜੈ॥ 8॥5॥

Kalyan Mehla 4: Rama, mein Sadhu churn dhooveejaiy. Kilvikh dehn hoh(i) khin untar(i), mayray Tthaakur kirpa keejaiy. 1. Ruhaou. Mungut jun deen, khuray Dur(i) tthaandhay, ut(i) Dershun kuou daan(u) deejaiy. Trah(i), trah(i) shern(i) Prubh aayay, mo kuou Gurmut(i)

Naam(u) drirreejaiy. 1. Kaam, kroadh(u) nugur meh(i) subla, nit ootth(i), ootth(i) joojh(u) kureejaiy. Ungikaar(u) kurhou, rukh(i) layvou, Gur Poora kaadh(i) kudheejaiy. 2. Untar(i) ugun(i) subul ut(i) bikhiya, hiv seetul(u) Shabad Gur deejaiy.

(PAGE 1326): Tun(i), mun(i) shaant(i) hoyay adhikaayee, roag(u) kaataiy, sookh(i) suveejaiy. 3. Jiyoun sooruj(u) kirn(i) ruvviya serb tthaayeen, subh ghut(i), ghut(i) Ram(u) ruveejaiy. Sadhu, sadh milay rus(u) paavaiy, Tut(u nij ghur(i) baiytthiyaan peejaiy. 4. Jun kuou preet(i) lugee Gur sayti, jiyoun chukvee daykh(i) sooreejaiy. Nirkhut, nirkhut, raiyn(i) subh nirkhi, mookh(u) kaadhaiy, Amrit(u) peejaiy. 5. Saakut sooaan kuhhiyeh(i) buhou lobhi, buhou doormut(i) maiyl(u) bhureejaiy. Aapun sooaayay, kureh(i) buhou baataan, tinhaa ka visaah(u) kiyya keejaiy. 6. Sadhu, sadh shern(i) mil(i) sungut(i), jit(u) Hur(i) rus(u) kaadh(i) kudheejaiy. Per-oopkaar, boleh(i) buhou gooniya, mookh(i) sunt Bhagat Hur(i) deejaiy. 7. Tu agumm, duyyaal, duyya-put(i) Daata, subh duyya dhaar(i) rukh(i) leejaiy. Serb jeeyaan Jugeevun(u) Aiko, Nanak, pritpaal kureejaiy. 8.5.

Word Meaning: Dhooveejaiy = wish to wash. Kilvikh = sins. Dehn Hoh(i) = are burned away; eradicated. Khin(u) = in a moment. Pause. Mungut Jun = beggar. Khuray = Tthaandhay = standing; waiting. Dur(i) = at (Your) Door. Trah(i), Trah(i) = begging. Drirreejaiy = reinforce. Nugur = the (body) city. Subla = strong. Ootth(i), Ootthi(i) = with courage. Joojh(u) kureejaiy = fight valiantly. Ungikaar(u) = favour; kindness. Poora = Perfect. Untar(i) = inside. Ugun(i) = fire (of desires). Bikhiya = poisonous Maya (sensual pleasures). Hiv = (cooling like) ice. Seetul = cool; pacifying. Shaant(i) = peaceful. Adhikaayee = too much. Sookh(i) Suveejaiy = sleep in comfort. 3. Kirn(i) = (through) rays. Ruvviya = is present. Tut(u) = the essence; the root; Waheguru (His Naam). Nij = in own. 4. Sayti = with. Chukvee = ruddy duck, which gets separated from its partner at night, and meets with him again at sunrise. Nirkhut = watching. Nirkhi = watches. Amrit(u) = Waheguru's Naam. 5. Saakut = Maya-worshipper. Sooaan = dog. Lobhi = greedy. Doormut(i) = evil thinking. Sooaayay = selfishness. Visaah(u) = trust. 6. Kudheejaiy = extract. Per-oopkaar = in the interest for others. Gooniya = having noble qualities. Mookh(i) = in mouth; on the tongue. 7. Agumm = inaccessible. Duyya-Put(i) = Lord (source) of compassion. Dhaar(i) = acquiring. Jugjeevun = soul of the world (God). Pritpaal = nourish and raise. 8.

MEANING: Kindly provide me with an opportunity to wash the feet of the Guru (serve Him), because all one's sins are eradicated in His shelter, oh my Lord, Waheguru. Pause.

I am a humble servant of Yours, and waiting on Your Door for Your holy Sight with a great desire; kindly endow me with that donation. I have come to You, begging for Your shelter; kindly reinforce Your Naam in my heart with Guru's Advice (His Shabad), oh Waheguru. 1. Lust and rage are overwhelming me in my body, even though I am always fighting with them courageously and valiantly. Kindly have mercy on me, and protect me from their attacks by putting me in the shelter of the Perfect Guru, as He is the one who can kick them out of my body (rid me of them), oh Waheguru. 2. There is a powerful fire of sensual enjoyments in my body, the Guru (implants) His pacifying Shabad in my mind as a result of which, my body and my mind become completely calm, all my ailments (sufferings due to these demons) are eradicated, and I enjoy peaceful sleep (night of my life). 3.

Just like the sun is present everywhere through its rays, Waheguru is present in every heart. When a devotee gets connected with the Guru (comes to His shelter), he enjoys the sweetness of Waheguru's Naam in his own heart. 4. A devotee loves the Lord like the ruddy duck, which loves to see the sun (when she gets united with her companion, which gets separated at night). Just the way she waits for the sunrise throughout the night, a devotee waits for the early morning to enjoy Waheguru's Amrit-Naam. 5.

The Maya-worshipper is like a dog which is known for is greed, and gathers a filth of his immoral activities. He talks too much for his selfishness, so who can trust him? 6. One should take shelter of the Guru or of the gatherings of the holy saints, where he can extract (enjoy) the sweetness of Waheguru's Naam. Waheguru gives His worship (Naam) on the tongue of the holy saints, who acquire noble qualities and give advice for the benefit of others. 7. Waheguru is inaccessible, but He is very kind and is the source of mercy, and protects everybody with His kindness. He alone is the soul of the world, and raises and nourishes all living beings, oh Nanak. 8.5.

ਕਲਿਆਨੁ ਮਹਲਾ 4॥ ਰਾਮਾ ਹਮ ਦਾਸਨ ਦਾਸ ਕਰੀਜੈ॥ ਜਬ ਲਗਿ ਸਾਸੁ ਹੋਇ ਮਨ ਅੰਤਰਿ ਸਾਧੂ ਧੂਰਿ ਪਿਵੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਸੰਕਰੁ ਨਾਰਦੁ ਸੇਖਨਾਗ ਮੁਨਿ ਧੂਰਿ ਸਾਧੂ ਕੀ ਲੋਚੀਜੈ॥ ਭਵਨ ਭਵਨ ਪਵਿਤੁ ਹੋਹਿ ਸਭਿ ਜਹ ਸਾਧੂ ਚਰਨ ਧਰੀਜੈ॥ 1॥ ਤਜਿ ਲਾਜ ਅਹੰਕਾਰੁ ਸਭੁ ਤਜੀਐ ਮਿਲਿ ਸਾਧੂ ਰੰਗਿ ਰਹੀਜੈ॥ ਧਰਮਰਾਇ ਕੀ ਕਾਨਿ ਚੁਕਾਵੈ ਬਿਖੁ ਡੁਬਦਾ ਕਾਢਿ ਕਢੀਜੈ॥ 2॥ ਭਰਮਿ ਸੂਕੇ ਬਹੁ ਉਭਿ ਸੁਕ ਕਹੀਅਹਿ ਮਿਲਿ ਸਾਧੂ ਸੰਗਿ ਹਰੀਜੈ॥ ਤਾ ਤੇ ਬਿਲਮੁ ਪਲੁ ਢਿਲ ਨ ਕੀਜੈ ਜਾਇ ਸਾਧੂ ਚਰਨਿ ਲਗੀਜੈ॥ 3॥ ਰਾਮ ਨਾਮ ਕੀਰਤਨ ਰਤਨ ਵਥੁ ਹਰਿ ਸਾਧੂ ਪਾਸਿ ਚਖੀਜੈ॥ ਜੋ ਬਚਨ ਗੁਰ ਸਤਿ ਸਤਿ ਕਰਿ ਮਾਨੈ ਤਿਸੁ ਆਗੈ ਕਾਢਿ ਧਰੀਜੈ॥ 4॥ ਸੰਤਹੁ ਸੁਨਹੁ ਸੁਨਹੁ ਜਨ ਭਾਈ ਗੁਰਿ ਕਾਢੀ ਬਾਹ ਕੁਕੀਜੈ॥ ਜੇ ਆਤਮ ਕਉ ਸੁਖੁ ਸੁਖੁ ਨਿਤ ਲੋੜਹੁ ਤਾ ਸਤਿਗੁਰ ਸਰਨਿ ਪਵੀਜੈ॥5॥ ਜੇ ਵਡਭਾਗੁ ਹੋਇ ਅਤਿ ਨੀਕਾ ਤਾ ਗੁਰਮਤਿ ਨਾਮੁ ਦ੍ਰਿੜੀਜੈ॥ ਸਭੁ ਮਾਇਆ ਮੋਹ ਬਿਖਮੁ ਜਗੁ ਤਰੀਐ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ 6॥ ਮਾਇਆ ਮਾਇਆ ਕੇ ਜੋ ਅਧਿਕਾਈ ਵਿਚਿ ਮਇਆ ਪਚੈ ਪਚੀਜੈ॥ ਅਗਿਆਨੁ ਅੰਧੇਰੁ ਮਹਾ ਪੰਥ ਬਿਖੜਾ ਅਹੰਕਾਰਿ ਭਾਰਿ ਲਦਿ ਲੀਜੈ॥ 7॥ ਨਾਨਕ ਰਾਮ ਰਮ ਰਮੁ ਰਮ ਰਮ ਰਾਮੈ ਤੇ ਗਤਿ ਕੀਜੈ॥ ਸਤਿਗੁਰ ਮਿਲੈ ਤਾ ਨਾਮੁ ਦ੍ਰਿੜਾਏ ਰਾਮ ਨਾਮੈ ਰਲੈ ਮਿਲੀਜੈ॥ 8॥6॥ ਛਕਾ 1॥

Kalyan Mehla 4: Rama, hum daasun daas kureejaiy. Jub lug(i) saas(u) hoyay mun untar(i), Sadhu dhoor(i) piveejaiy. 1. Ruhaou. Shankar(u), Naarud(u) Sheikhnaag, moon(i), dhoor(i) Sadhu kee locheejaiy. Bhuvun, bhuvun puvit(u) hoh(i) subh(i), jeh Sadhu churn dhureejaiy. 1. Tuj(i) laaj, ahunkaar(u), subh(u) tujeeyaiy, mil(i) Sadhu rung(i) ruheejaiy. Dherm Raayay kee kaan(i) chookaavaiy, bikh(u) doobda kaadh(i) kudheejaiy. 2. Bherm(i) sookay buhou, oobh(i) sook kuhhiyeh(i), mil(i) Sadhu sung(i) hureejaiy. Ta tay bilm(u), pul(u) dhill na keejaiy, jaayay Sadhu Churn(i) lugeejaiy. 3. Ram Naam keertun, ruttan vuth(u), Hur(i) Sadhu paas(i) chukheejaiy. Jo Buchan Gur sat(i), sat(i), kur(i) maanaiy, tis aagaiy kaadh(i) dhureejaiy. 4. Suntou, soonhou, soonhou jun bhaayee, Gur(i) kaadhi baanh kookeejaiy. Jay aatum kuou sookh, sookh nit lorrhou, ta Satgur shern(i) puveejaiy. 5. Jay vudbhaag(u) hoyay ut(i) neeka, ta Gurmut(i), Naam(u) drirreejaiy. Subh(u) Maya moh bikhum(u) jug(u) turiyaiy, sehjay Hur(i) rus(u) peejaiy. 6. Maya, Maya kay jo adhikaayee, vich(i) Maya puchaiy, pucheejaiy. Ugiyan(u) undhayr(u) muhha punth bikhrra, ahunkaar(i) bhaar(i) lud(i) leejaiy. 7. Nanak, Ram rum, rum(u), rum, rum, Ramaiy, tay gut(i) keejaiy. Satgur milaiy ta Naam(u) drirrayay, Ram Naamaiy rulaiy milijaiy. 8.6. Chhukaa 1.

Word Meaning: Daasun Daas = slave of slaves. Jub Lug(i) = as long as. Pause. Shankar(u) = Shiva. Naarud(u) = a sage, and a son of Brahma (was born out of his thigh). Sheikhnaag = the thousand-headed serpent which serves as the bed of Vishnu. Moon(i) = hermits. Locheejaiy = long for. Bhuvun = world; houses. Puvit(u) = are purified. 1. Tuj(i) = give up. Laaj = shame of the world. Rung(i) Ruheejaiy = stay blissful. Kaan(u) = debt (of misdeeds). Chookaavaiy = pay off. Bikh(u) = in the poisonous sensual pleasures. 2. Bherm(i) = in illusions. Sookay = dried up; (spiritually) dead. Oobh(i) = standing; stagnant; not moving to take Guru's shelter. Hureejaiy = come to life. Bilm(u) = delay = Dhill. 3. Keertun = praise. Vuth(u) = valuable thing. Chukheejaiy = to taste. Kaadh(i) Dhureejaiy = pulls out (makes available) to give. 4. Kaadhi Baanh = raise arm to draw attention. Kookeejaiy = calls (invites) aloud. Aatum = soul; mind. Loorhou = wish for. 5.

Vudbhaag(u) = good fortune. Moh = attachment (with Maya). Bikhum = very tough. Jug(u) = world. Sehjaiy = easily. 6. Adhikaayee = very much (in love with). Puchaiy = burn (suffer) (in the fire of Maya). Ugiyan(u) = ignorance. Punth(u) = path; journey. Bikhrra = difficult. Lud(i) = load up. 7. Rum(u) = recite. Gut(i) Keejaiy = attain high spiritual state. Rulaiy = mix well; become a part of. Milijaiy = get connected. 8. Chhukka = set of six (Shabads).

MEANING: Make me a slave of Your slaves (devotees), oh Waheguru. As long as I have breath in my body, I wish to drink the wash of the feet of the Guru (serve Him with full reverence and affection. Pause.

Even the popular gods and sages like Shiva, Nard, Sheshnaag, and the hermits long for the dust of the Guru's Feet. All the cities and the houses are purified where the Guru sets His foot. 1. Giving up all his worldly shame (embarrassment), his ego, and everything else, one should enjoy the love of God in the shelter of the Guru. By doing so, all accounts of his deeds with the Angel of justice are paid off, and drowning in the sea of Maya, he is pulled out by the Guru. 2. Not taking any steps to take shelter of the Guru, those who suffer spiritual death, come to life when they take the Guru's shelter. For that reason, one should waste no time and rush to drop at the feet of the Guru (surrender to Him). 3. Waheguru's praise, Waheguru's Naam, is such a jewellike invaluable diamond and a sweet thing which can be tasted only in Guru's shelter. The Guru makes Waheguru's Naam available to them, and implants in their mind those who have full faith in His words (Shabads). 4. Listen to the Guru's words, oh holy saints; He is inviting you aloud. If you look for eternal bliss for your mind, take the Guru's shelter, oh my friends. 5.

If one has really good fortune, he reinforces Waheguru's Naam in his mind with Guru's Advice, enjoys the sweetness of Waheguru's Naam in the high spiritual state, and easily swims across the sea of Maya's attractions, which is otherwise very, very difficult to swim across. 6. Those who are very deeply involved in Maya-related affairs burn in the fire of their desires. The path to salvation, which is already very difficult to walk on, is made much more difficult for the Maya-worshippers because of the darkness of their ignorance and by the load of their ego. 7. Recite only Waheguru's Naam to attain the high spiritual state, oh Nanak. When one takes the Guru's shelter, Waheguru's Naam is reinforced in his mind by the Guru, and he gets connected with Waheguru through His Naam. 8.6.

Set of six Ashtpudies. 1.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਰਾਗੁ ਪਰਭਾਤੀ ਬਿਭਾਸ ਮਹਲਾ 1 ਚਉਪਦੇ ਘਰੁ 1

Ek Onkar Satnam(u) Kerta Purakh(u) Nirbhuou, Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

Raag(u) Perbhati bibhaas, Mehla 1, Chaupuday, Ghur(u) 1

(ਅੰਗ 1327)॥ ਨਾਇ ਤੇਰੈ ਤਰਣਾ ਨਾਇ ਪਤਿ ਪੂਜ॥ ਨਾਉ ਤੇਰਾ ਗਹਣਾ ਮਤਿ ਮਕਸੂਦੁ॥ ਨਾਇ ਤੇਰੈ ਨਾਉ ਮੰਨੈ ਸਭ ਕੋਇ॥ ਵਿਣੁ ਨਾਵੈ ਪਤਿ ਕਬਹੂ ਨ ਹੋਇ॥ 1॥ ਅਵਰ ਸਿਆਣਪ ਸਗਲੀ ਪਾਜੁ॥ ਜੈ ਬਖਸੈ ਤੈ ਪੂਰਾ ਕਾਜੁ॥ 1॥ ਰਹਾਉ॥ ਨਾਉ ਤੇਰਾ ਤਾਣੁ ਨਾਉ ਦੀਬਾਣੁ॥ ਨਾਉ ਤੇਰਾ ਲਸਕਰੁ ਨਾਉ ਸੁਲਤਾਨੁ॥ ਨਾਇ ਤੇਰੈ ਮਾਣੁ ਮਹਤ ਪਰਵਾਣੁ॥ ਤੇਰੀ ਨਦਰੀ ਕਰਮਿ ਪਵੈ ਨੀਸਾਣੁ॥ 2॥ ਨਾਇ ਤੇਰੈ ਸਹਜੁ ਨਾਇ ਸਾਲਾਹ॥ ਨਾਉ ਤੇਰਾ ਅੰਮ੍ਰਿਤੁ ਬਿਖੁ ਉਠਿ ਜਾਇ॥ ਨਾਇ ਤੇਰੈ ਸਭਿ ਸੁਖ ਵਸਹਿ ਮਨਿ ਆਇ॥ ਬਿਨੁ ਨਾਵੈ ਬਾਧੀ ਜਮਪੁਰਿ ਜਾਇ॥ 3॥ ਨਾਰੀ ਬੇਰੀ ਘਰ ਦਰ ਦੇਸ॥ ਮਨ ਕੀਆ ਖੁਸੀਆ ਕੀਚਹਿ ਵੇਸ॥ ਜਾ ਸਦੇ ਤਾ ਢਿਲ ਨ ਪਾਇ॥ ਨਾਨਕ ਕੂੜੁ ਕੂੜੋ ਹੋ ਜਾਇ॥ 4॥1॥

(PAGE 1327): Naayay Tayraiy terna, Naayay Put(i) pooj. Naaoun Tayra gehna, mut(i) muksood(u). Naayay Tayraiy naaoun munnaiy subh koyay. Vin Naavaiyn put(i) kubhoon na hoyay. 1. Uver siyaanup suglee paaj(u). Jaiy bukhshaiy, taiy poora kaaj(u). 1. Ruhaou. Naaoun Tayra taan(u), Naaoun deebaan(u). Naaoun Tayra lushkur, Naaoun sultan(u). Naayay Tayraiy maan(u) meht, pervaan(u). Tayri nudri kerm(i) puvvaiy neeshaan(u). 2. Naayay Tayraiy sehj Naayay salaah. Naaoun Tayra Amrit, bikh(u) ootth(i) jaayay. Naayay Tayraiy subh(i) sookh vuseh(i) mun(i) aayay. Bin(u) Naavaiyn, baandhi Jumpur(i) jaayay. 3. Naari bayri, ghur(u) dur days. Mun keeyaan khooshiyaan keecheh(i) vays. Ja suday, ta dhill na paayay, Nanak, koorr(u), koorr(u) ho jaayay. 4.1.

Word Meaning: Naayay Tayraiy = because of the recitation of Your Naam. Terna = swim across the world-sea. Put(i) = Lord;Waheguru. Pooj = worship. Gehna = ornament; (spiritual) adornment. Muksood(u) = objective. Munnaiy = accord respect. Kubhoon Na = never. 1. Paaj = show off; hypocrisy. Bukhshaiy = endows. Poora Kaaj(u) = objectives achieved. Pause. Taan(u) = power (behind). Deebaan(u) = support. Lushkur = army. Sultan(u) = ruler. Maan(u) = Meht = respect. Pervaan(u) = approved (by Waheguru). 2. Sehj = high spiritual state. Salaah = praise. Bikh(u) = poisonous attractions of Maya. Ootth(i) Jaayay = goes away; is destroyed. Baandhi = chained. Jumpur(i) = the court of the Angel of death. 3. Naari = wife. Bayri = bonds; chains. Dur = door. Days = country; estate. Vays = wear expensive clothes. Suday = calls in. Dhill = delay. Koorr(u) = love for the perishable. Koorro = dirt; worthless. 4.

MEANING: Recitation of Your Naam with love and respect is Your true worship, and Your Naam is the ship to ferry us across the world-sea, oh Waheguru. Your Naam is the adornment for my soul, and is the objective of human life. One earns the respect of everyone with Your Naam; and one never earns any respect anywhere without Your Naam, oh Waheguru. 1.

All the noble objectives of the devotee are achieved whom You bestow Your Naam to. All other wisdoms (to show one's religiosity) are just a show off. Pause.

Waheguru's Naam is my power, and my support; it is also the armies, and the reign of some state for me. Waheguru's Naam is an honour for me, and one gets approved in His Court. One gets identification for Your approval with Your benevolence, oh Lord. 2.

One sings Waheguru's praise with His Naam and attains the high spiritual state. Waheguru's Naam is the real Amrit, which destroys the poisonous effects of Maya. One acquires all comforts with Waheguru's Naam, but those who are without His Naam are chained and taken to the court of the Angel of death. 3.

One's wife, his household, his door (where people get help), his estate, and his expensive clothes, because of which he enjoys all the luxuries, are all chains and shackles for him. But he cannot delay his death when the call comes from Waheguru, and all the perishable things he has enjoyed become worthless to him, oh Nanak. 4.1.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਤੇਰਾ ਨਾਮੁ ਰਤਨੁ ਕਰਮੁ ਚਾਨਣੁ ਸੁਰਤਿ ਤਿਥੈ ਲੋਇ॥ ਅੰਧੇਰੁ ਅੰਧੀ ਵਾਪਰੈ ਸਗਲ ਲੀਜੈ ਖੋਇ॥ 1॥ ਇਹੁ ਸੰਸਾਰੁ ਸਗਲ ਬਿਕਾਰੁ॥ ਤੇਰਾ ਨਾਮੁ ਦਾਰੂ ਅਵਰੁ ਨਾਸਤਿ ਕਰਣਹਾਰੁ ਅਪਾਰੁ॥ 1॥ ਰਹਾਉ॥ ਪਾਤਾਲ ਪੁਰੀਆ ਏਕ ਭਾਰ ਹੋਵਹਿ ਲਾਖ ਕਰੋੜਿ॥ ਤੇਰੇ ਲਾਲ ਕੀਮਤਿ ਤਾ ਪਵੈ ਜਾ ਸਿਰੈ ਹੋਵਹਿ ਹੋਰਿ॥ 2॥
(ਅੰਗ 1328)॥ ਦੂਖਾ ਤੇ ਸੁਖ ਊਪਜਹਿ ਸੂਖੀ ਹੋਵੈ ਦੂਖੁ॥ ਜਿਤੁ ਮੁਖਿ ਤੂ ਸਾਲਾਹੀਅਹਿ ਤਿਤੁ ਮੁਖਿ ਕੈਸੀ ਭੂਖ॥ 3 ॥ ਨਾਨਕ ਮੂਰਖੁ ਏਕੁ ਤੂ ਅਵਰੁ ਭਲਾ ਸੈਸਾਰੁ॥ ਜਿਤੁ ਤਨਿ ਨਾਮੁ ਨ ਊਪਜੈ ਸੇ ਤਨ ਹੋਹਿ ਖੁਆਰ॥ 4॥2॥

Perbhati Mehla 1: Tayra Naam(u) ruttan, kerm(u) chaanun(u), soort(i) tithaiy loyay. Undhayr(u), undhi vaapraiy, sugul leejaiy khoyay. 1. Eh(u) sunsaar(u) sugul bikaar(u). Tayra Naam(u) daaroo, uver(u) naasut(i), Kernhaar(u) Apaar(u). 1. Rahaou. Pataal pooriyaan ek bhaar, hoveh(i) lakh crorr(i). Tayray, Laal, keemut(i) ta puvvaiy, ja siraiy hoveh(i) hoar(i). 2.
(Page 1328): Dookhaan tay sookh oopjeh(i), sookheen hovaiy dookh(u). Jit(u) mookh(i) Tu salaahiyeh(i), tit(u) mookh(i) kaiysi bhookh. 3. Nanak, moorukh(u) ek tu, uver(u) bhulaa sainsaar(u). Jit(u) tun(i) Naam(u) na oopjaiy, say tun hoh(i) khooaar. 4.2.
Word Meaning: Ruttan = noble qualities. Kerm(u) = benevolence. Soort(i) = wisdom; focus of mind. Tithaiy = there. Loyay = enlightenment. Undhi = blindness (ignorance). Vaapraiy = happens; affects. Sugul = all (noble qualities). Khoyay = robbed. 1. Bikaar(u) = immorality. Daaroo = medication. Naasut(i) = is not. Kernhaar(u) = the Creator. Apaar(u) = endless. Pause. Pataal = underworlds. Pooriyaan = cities; worlds. Crorr(i) = ten million. Ta = only then. Siraiy = in the other pan of the weighing scale. Hoar(i) = other (Waheguru's Naam; noble qualities). 2. Oojeh(i) = come into being. Bhookh = appetite (for worldly luxuries). 3. Bhulaa = wise. 4.
MEANING: With Waheguru's benevolence, the mind, which has His jewel-like (which glows) Naam in it, and the wisdom to grasp its essence, is the enlightened one. Otherwise, the whole world is in the darkness of its ignorance, and all their noble qualities are taken away (people lose them to their unholy thinking and deeds). 1.
This world is full of the evil of sensual pleasures. There is no other cure than the Naam of the limitless Creator (God) for this grave disease of haumein (selfishness and ego). Pause.
No worldly wealth, even if it were a million times the wealth of all the underworlds and the worlds, can match the worth of Waheguru if weighed against Waheguru's Naam (it cannot be bought for any amount of worldly wealth). It can be acquired only by singing Waheguru's praise and acquiring noble qualities. 2.
One acquires mental comfort by the hard labour (of reciting Waheguru's Naam and by acquiring noble qualities); likewise, one suffers spiritually if he enjoys worldly luxuries. What kind of appetite (for worldly comforts) will one have who has Waheguru's praise (Naam) in his mouth (on his tongue)? (He will have no appetite) 3.
It is only I who is foolish, the rest of the world is noble, oh Nanak. The human body, which does not have Waheguru's Naam sprouting in it, suffers humiliation (in Waheguru's Court), oh Nanak. 4.2.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਜੈ ਕਾਰਣਿ ਬੇਦ ਬ੍ਰਹਮੇ ਉਚਰੇ ਸੰਕਰਿ ਛੋਡੀ ਮਾਇਆ॥ ਜੈ ਕਾਰਣਿ ਸਿਧ ਭਏ ਉਦਾਸੀ ਦੇਵੀ ਮਰਮੁ ਨ ਪਾਇਆ॥ 1॥ ਬਾਬਾ ਮਨਿ ਸਾਚਾ ਮੁਖਿ ਸਾਚਾ ਕਹੀਐ ਤਰੀਐ ਸਾਚਾ ਸੋਈ॥ ਦੁਸਮਨੁ ਦੂਖੁ

ਨ ਆਵੈ ਨੇੜੈ ਹਰਿ ਮਤਿ ਪਾਵੈ ਕੋਈ॥ 1॥ ਰਹਾਉ॥ ਅਗਨਿ ਬਿੰਬ ਪਵਨੈ ਕੀ ਬਾਣੀ ਤੀਨਿ ਨਾਮ ਕੇ ਦਾਸਾ॥ ਤੇ ਤਸਕਰ ਜੋ ਨਾਮੁ ਨ ਲੇਵਹਿ ਵਾਸਹਿ ਕੋਟ ਪੰਚਾਸਾ॥ 2॥ ਜੇ ਕੋ ਏਕ ਕਰੈ ਚੰਗਿਆਈ ਮਨਿ ਚਿਤਿ ਬਹੁਤੁ ਬਫਾਵੈ॥ ਏਤੇ ਗੁਣ ਏਤੀਆ ਚੰਗਿਆਈਆ ਦੇਇ ਨ ਪਛੋਤਾਵੈ॥ 3॥ ਤੁਧੁ ਸਲਾਹਨਿ ਤਿਨ੍ਹ ਧਨੁ ਪਲੈ ਨਾਨਕ ਕਾ ਧਨੁ ਸੋਈ॥ ਜੇ ਕੋ ਜੀਉ ਕਹੈ ਓਨ੍ਹਾ ਕਉ ਜਮ ਕੀ ਤਲਬ ਨ ਹੋਈ॥ 4॥3॥

Perbhati Mehla 1: Jaiy kaarun(i) Bayd Brahmaiy oochray, Shankar(i) chhoadi Maya. Jaiy kaarun(i) Sidh bhuyyay oodaasi, Dayveen merm(u) na paaya. 1. Baba, mun(i) Saacha, mookh(i) Saacha kuhhiyaiy, teriyaiy, saacha soyee. Dooshmun(u) dookh(u) na aavaiy nayrraiy, Hur(i) mut(i) paavaiy koyee. 1. Ruhaou. Ugun(i), bimb, puvnaiy kee bani, teen(i) Naam kay daasa, Tay tuskur, jo Naam(u) na layveh(i), vaaseh(i) koat punchaasa. 2. Jay jo ek kuraiy chungiyaayi, mun(i), chit(i) buhout bufaavaiy. Aitay Goon, aitiyaan chugiyaayiaan, dayay, na puchhotaavaiy. 3. Toodh(u) salaahun(i), tinh Dhun(u) pullaiy, Nanak ka Dhun(u) soyee. Jay ko jeeou kuhhaiy Ohna kuou, Jum kee tulb na hoyee. 4.3.

Word Meaning: Jaiy Kaarun(i) = for the reason. Oochray = spoke. Shankar(i) = Shiva. Oodaasi = detached. Dayveen = goddesses. Merm(u) = secrets. 1. Baba = oh wiseman. Teriyaiy = swim across the world sea. Saacha = pure; like Waheguru. Dooshmun = enemy; the five demons. Koyee = some rare. Pause. Ugun(i) = fire; energy. Bimb = water. Puvnaiy = of air. Bani = creation. Teen(i) = the three effects (qualities) of Maya. Daasa = slaves. Tuskur = thief; sinner. Koat = fort; cave. Punchaasa = of lion. 2. Chungiyaayi = noble performance. Chit(i) = in mind. Bufaavaiy = flaunts; shows off conceit. Aitay = so many. Na Puchhotaavaiy = repents; regrets. 3. Dhun(u) = (true) wealth. Pullaiy = in possession. Jeeou = man. Kuhhaiy = recite; think about. Ohna Kuou = those noble qualities (Waheguru's Naam). Tulb = calling in; questioning. 4.

MEANING: The reason (to know the secrets of God) for which Brahma uttered the Vedas, Shiva renounced the worldly attractions, the Sidh yogis became detached from the world, and the goddesses (who are worshipped), did not result in success for any of them, as none of them ever came to know the secrets of Waheguru. 1.

Only that individual is like Waheguru (knows His secrets) who has Waheguru in his mind, and recites His Naam with his tongue; he also swims across the sea of Maya, oh wise man. But there is a rare individual who acquires the wisdom (thinking) to enshrine Waheguru in his mind; no evil demon or thought even goes near him. Pause.

The human body, which is made up of the five basic elements like energy, water, and air, is prevailed upon by the three effects of Maya (and suffers spiritually); but Maya is a slave of Waheguru's Naam (so one can overcome the effects of Maya with the Naam). The individual, who does not recite Waheguru's Naam, is a sinner and lives in the cave of the lionlike five demons (lust, greed, etc.), where he is easily attacked by them. 2.

If one does just one good thing, he flaunts it to the extreme; Waheguru has countless noble qualities and countless favours He does to the living beings, yet He never stops His favours, and never regrets (even though we are rarely thankful to Him). 3.

Those who are truly wealthy sing Waheguru's praise; that is my wealth too, oh Nanak. If a devotee praises Waheguru and is thankful to Him, the Angel of death never questions him. 4.3.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਜਾ ਕੈ ਰੂਪੁ ਨਾਹੀ ਜਾਤਿ ਨਾਹੀ ਨਾਹੀ ਮੁਖੁ ਮਾਸਾ॥ ਸਤਿਗੁਰਿ ਮਿਲੈ ਨਿਰੰਜਨੁ ਪਾਇਆ ਤੇਰੈ ਨਾਮਿ ਹੈ ਨਿਵਾਸਾ॥ 1॥ ਅਉਧੂ ਸਹਜੇ ਤਤੁ ਬੀਚਾਰਿ॥ ਜਾ ਤੇ ਫਿਰਿ ਨ ਆਵਹੁ ਸੈਸਾਰਿ॥ 1॥ ਰਹਾਉ॥ ਜਾ ਕੈ ਕਰਮੁ ਨਾਹੀ ਧਰਮੁ ਨਾਹੀ ਨਾਹੀ ਸੁਚਿ ਮਾਲਾ॥ ਸਿਵ ਜੋਤਿ ਕੰਨਹੁ ਬੁਧਿ ਪਾਈ ਸਤਿਗੁਰੂ ਰਖਵਾਲਾ॥ 2॥ ਜਾ ਕੈ ਬਰਤੁ ਨਾਹੀ ਨੇਮੁ ਨਾਹੀ ਨਾਹੀ ਬਕਬਾਈ॥ ਗਤਿ ਅਵਗਤਿ ਕੀ ਚਿੰਤ ਨਾਹੀ

ਸਤਿਗੁਰੂ ਫੁਰਮਾਈ॥ 3॥ ਜਾ ਕੈ ਆਸ ਨਾਹੀ ਨਿਰਾਸ ਨਾਹੀ ਚਿਤਿ ਸੁਰਤਿ ਸਮਝਾਈ॥ ਤੰਤ ਕਉ ਪਰਮ ਤੰਤੁ ਮਿਲਿਆ ਨਾਨਕਾ ਬੁਧਿ ਪਾਈ॥ 4॥4॥

Perbhati Mehla 1: Ja kaiy roop(u) naahi, jaat(i) naahi, naahi mookh(u) maasa. Satgur(i) milay Nirunjun(u) paaya, Tayraiy Naam(i) haiy nivaasa. 1. Aoudhoo, sehjay Tut(u) beechaar(i). Ja tay phir(i) na aavhou saiynsaar(i). 1. Ruhaou. Ja kaiy kerm(u) naahi, dherm(u) naahi, naahi sooch(i) maala. Shiv Jot(i) kunnhou boodh(u) paayi, Satguru rukhvaala. 2. Ja kaiy bert(u) naahi, naym(u) naahi, naahi bukbaayi. Gut(i) uvgut(i) kee chint naahi, Satguru foormaayi. 3. Ja kaiy aas naahi, niraas naahi, chit(i) soort(i) sumjhaayi. Tunt kuou Perm Tunt(u) miliya, Nanaka, boodh(i) paayi. 4.4.

Word Meaning: Roop(u) = beauty. Jaat(i) = high caste; status in society. Mookh(u) Maasa = good physique. Nirunjun(u) = unaffected by Maya (Waheguru). Nivaasa = dwelling. 1. Aoudhoo = renouncer of worldly attractions. Sehjay = in high spiritual state. Tut(u) = the essence (root) of the universe (God). Ja Tay = because of which. Pause. Kerm(u) = rituals. Dhem(u) = religiosity. Sooch(i) Maala = rosary to show off one's piety. Shiv Jot(i) = Waheguru's Light. Kunnhou = from. Boodh(i) = wisdom; enlightenment. Rukhvaala = guard. 2. Bert(u) = self-imposed restrictions (principles). Naym(u) = routines (rituals) to follow. Bukbaayi = participation in worthless debates. Gut(i) = state of respect. Uvgut(i) = no respect. Chint = worry. Foormaayi = Words; Advice. 3. Aas = worldly hopes. Niraas = disappointments to renounce the world. Soort(i) = wisdom = Sumjhaayi. Tunt = human soul. Perm Tunt(u) = Waheguru's Soul. Boodh(i) = wisdom.

MEANING: If an individual, who has no physical beauty, no high caste, and no good physique, acquires Waheguru's Naam in his mind in the shelter of the Guru, (it becomes his beauty, high caste, and his strength); and he stays connected with Him. 1.

Ponder over the root of the whole universe, Waheguru, to attain a high spiritual state as a result of which, you will not have to take rebirths, oh, the renouncer of the worldly attractions. Pause. The individual, who does not have (is not allowed) any ritual to perform, has no claim on any religion, and does not have (is not allowed to wear) any rosary to show his religiosity, gets enlightened with Waheguru's Light in the shelter of the Guru (he does not need any of those). 2. The individual who has no self-imposed restrictions, no religious principles to observe, or no meaningless discussions to participate in becomes free of all worries and of a high or low state of societal respect with Satguru's Advice. 3.

The individual, who has no undeserved hopes or disappointments to renounce the world, but has Waheguru always in his mind, acquires the high spiritual wisdom (thinking) whereby his soul merges with the Supreme Soul, oh Nanak. 4.4.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਤਾ ਕਾ ਕਹਿਆ ਦਰਿ ਪਰਵਾਣੁ॥ ਬਿਖੁ ਅੰਮ੍ਰਿਤੁ ਦੁਇ ਸਮ ਕਰਿ ਜਾਣੁ॥ 1॥ ਕਿਆ ਕਹੀਐ ਸਰਬੇ ਰਹਿਆ ਸਮਾਇ॥ ਜੋ ਕਿਛੁ ਵਰਤੈ ਸਭ ਤੇਰੀ ਰਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਗਟ ਜੋਤਿ ਚੂਕਾ ਅਭਿਮਾਨੁ॥ ਸਤਿਗੁਰਿ ਦੀਆ ਅੰਮ੍ਰਿਤ ਨਾਮੁ॥ 2॥ ਕਲਿ ਮਹਿ ਆਇਆ ਸੋ ਜਨੁ ਜਾਣੁ॥ ਸਾਚੀ ਦਰਗਹ ਪਾਵੈ ਮਾਣੁ॥ 3॥ ਕਹਣਾ ਸੁਨਣਾ ਅਕਥ ਘਰਿ ਜਾਇ॥ ਕਥਨੀ ਬਦਨੀ ਨਾਨਕ ਜਲਿ ਜਾਇ॥ 4॥5॥

Perbhati Mehla 1: Ta ka kuhhiya Dur(i) pervaan(u). Bikh(u) Amrit dooyay, sum kur(i) jaan(u). 1. Kiyaa kuhhiyaiy, serbay ruhhiya smaayay. Jo kichh(u) vertaiy, subh Tayri rujaayay. 1. Ruhaou. Pergut Jot(i), chooka abhimaan(u). Satgur(i) deeya Amrit Naam(u). 2. Kul(i) meh(i) aaya so jun(u) jaan(u). Saachi Durgah paavaiy maan(u). 3. Kehna, soon-na Akuth Ghur(i) jaayay. Kuthni, budni, Nanak jul(i) jaayay. 4.5.

Word Meaning: Ta Ka = His Dur(i) Pervaan(u) = approved in Waheguru's Court. Bikh(u) = poison (discomforts). Amrit(u) = good things (comforts). Sum = equal. 1.

Serbay = everywhere. Rujaayay = Will. Pause. Pergut = appears. Jot(i) = Waheguru's Light. Chooka = ends. 2. Jaan(u) = think as. 3. Kehna = recite; narrate. Akuth = the indescribable Waheguru. Kuthni Budni = hollow words of mouth.
MEANING: Whatever is happening in the world happens by Waheguru's Will. So, what can a man say contrary to the Will of the omnipresent Waheguru (he has no power to contradict His Will)? **Pause**. However, the words of the devotee, who treats (accepts) comforts and discomforts the same way, are approved in Waheguru's Court. 1.
Satguru implants Waheguru's Naam in the heart of such a devotee as a result of which, His Light appears in his heart (his mind is enlightened), and his ego is eradicated. 2.
Only the individual who is honoured in Waheguru's Court is considered to be the true devotee, and only his coming to the world is welcome (successful). 3. The individual, who sings and listens to the praise of the indescribable Waheguru, reaches His home (gets connected with Him), while those who just say His Naam for selfish reasons with no love and respect for Him, burn in the fire of jealousy and worldly desires, oh Nanak. 4.5.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਅੰਮ੍ਰਿਤੁ ਨੀਰੁ ਗਿਆਨਿ ਮਨ ਮਜਨ ਅਠਸਠਿ ਤੀਰਥ ਸੰਗਿ ਗਹੇ॥ ਗੁਰ ਉਪਦੇਸਿ ਜਵਾਹਰ ਮਾਣਕ ਸੇਵੇ ਸਿਖੁ ਸੋ ਖੋਜਿ ਲਹੈ॥ 1॥ ਗੁਰ ਸਮਾਨਿ ਤੀਰਥੁ ਨਹੀ ਕੋਇ॥ ਸਰੁ ਸੰਤੋਖੁ ਤਾਸੁ ਗੁਰੁ ਹੋਇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 1329)॥ ਗੁਰੁ ਦਰੀਆਉ ਸਦਾ ਜਲੁ ਨਿਰਮਲੁ ਮਿਲਿਆ ਦੁਰਮਤਿ ਮੈਲੁ ਹਰੈ॥ ਸਤਿਗੁਰਿ ਪਾਇਐ ਪੂਰਾ ਨਾਵਣੁ ਪਸੂ ਪ੍ਰੇਤਹੁ ਦੇਵ ਕਰੈ॥ 2॥ ਰਤਾ ਸਚਿ ਨਾਮਿ ਤਲ ਹੀਅਲੁ ਸੋ ਗੁਰੁ ਪਰਮਲੁ ਕਹੀਐ॥ ਜਾ ਕੀ ਵਾਸੁ ਬਨਾਸਪਤਿ ਸਉਰੈ ਤਾਸੁ ਚਰਣ ਲਿਵ ਰਹੀਐ॥ 3॥ ਗੁਰਮੁਖਿ ਜੀਅ ਪ੍ਰਾਨ ਉਪਜਹਿ ਗੁਰਮੁਖਿ ਸਿਵ ਘਰਿ ਜਾਈਐ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਸਚਿ ਸਮਾਈਐ ਗੁਰਮੁਖਿ ਨਿਜ ਪਦੁ ਪਾਈਐ॥ 4॥6॥
Perbhati Mehla 1: Amrit(u) neer(u), Giyan(i) mun mujun, utth-sutth(i) teeruth sung(i) guhhay. Gur Oopdaysh(i), jawaahur, maanuk, sayvay sikh(u), so khoaj(i) luhhaiy. 1. Gur smaan(i) teeruth(u) nuhhi koyay. Sur(u) suntokh(u) taas(u) Gur(u) hoyay. 1. Ruhaou.
(PAGE 1329): Gur(u) duriyaaou, sudaa jul(u) nirmul(u), miliyaan doormut(i) maiyl(u) huraiy. Satgur(i) paayiyain, poora naavun(u), pushoo puraytoun dayv kuraiy. 2. Rutta Sach(i) Naam(i) tul heaul(u), so Gur(u) permul(u) kuhhiyaiy. Ja kee vaas(u) bunaasput(i) sauraiy, Taas(u) Churn liv ruhhiyaiy. 3. Gurmukh(i) jea, praaneh(i), Gurmukh(i) Shiv Ghur(i) jaayiyaiy. Gurmukh(i) Nanak Sach(i) smaayiyaiy, Gurmukh(i) nij Pud(u) paayiyaiy. 4.6.
Word Meaning: Neer(u) = water. Giyan = Divine Knowledge (Waheguru's Naam). Munun = bathing. Utth-sutth(i) Teeruth = the 68 holy places of Hindus. Sung(i) Guhhay = accompany; are subsumed. Jawaahur, Maanuk = jewels and pearls (noble qualities). Savay = serves. Khoaj(i) Luhhaiy = acquires by searching. 1. Smaan(i) = equal to. Sur(u) = pool. Suntokh = contentment. Taas(u) = that. Pause. Duriyaaou = river. Doormut(i) = evil wisdom (thinking). Huraiy = is removed. Poora Naavun(u) = perfect bath. Pushoo = animals. Praytoun = from the ghostlike mind. Dayv = gods. 2. Rutta = imbued. Tul Heaul = from bottom to top. Permul(u) = source of fragrance (of noble qualities). Vaas(u) = fragrance. Bunaasput(i) = vegetation. Sauraiy = is adorned. 3. Jea Praan = new spiritual life. Oopjeh(i) = comes into being. Shiv = Waheguru. Nij Pud(u) = the state of oneness (with Waheguru). 4.
MEANING: There is no holy place (on earth) like the Guru, which is the pool of contentment (rather than water as the holy places do). **Pause.** Guru's Advice (His Shabad) is the pool of Waheguru's Naam-Amrit as its water in which the human mind takes a dip to cleanse it. All the 68 holy places are subsumed in this holy pool of Guru's Shabad, which is full of jewels-and-pearls-like noble qualities; a Sikh, who searches for them with Guru's Advice, acquires them. 1.

The Guru is such a river whose water (Waheguru's Naam) is always pure. All one's filth of evil thinking is washed away on meeting with the Guru (by seeking His advice). Connecting with the Guru (coming to His shelter) is the complete bath for the devotee, transforming the animal-like and ghost-like into godlike individuals. 2.
The Guru, which is imbued with the eternal Naam of Waheguru from toe to top, is the flower-like source which gives its fragrance to everybody. One should focus their mind on the Feet (Shabad) of the Guru who, like the flowers which adorn the rest of the vegetation with their fragrance, disseminates the fragrance of Waheguru's Naam to adorn the lives of people with noble qualities. 3. Guru's Sikh acquires a new spiritual life and goes to the Home of Waheguru (merges into Him). Guru's Sikh attains the spiritual state of oneness with Waheguru, and gets absorbed into Him, oh Nanak. 4.6.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਗੁਰ ਪਰਸਾਦੀ ਵਿਦਿਆ ਵੀਚਾਰੈ ਪੜਿ ਪੜਿ ਪਾਵੈ ਮਾਨੁ॥ ਆਪਾ ਮਧੇ ਆਪੁ ਪਰਗਾਸਿਆ ਪਾਇਆ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ॥ 1॥ ਕਰਤਾ ਤੂ ਮੇਰਾ ਜਜਮਾਨੁ॥ ਇਕ ਦਖਣਾ ਹਉ ਤੈ ਪਹਿ ਮਾਗਉ ਦੇਹਿ ਆਪਣਾ ਨਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਪੰਚ ਤਸਕਰ ਧਾਵਤ ਰਾਖੇ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ॥ ਦਿਸਟਿ ਬਿਕਾਰੀ ਦੁਰਮਤਿ ਭਾਗੀ ਐਸਾ ਬ੍ਰਹਮ ਗਿਆਨੁ॥ 2॥ ਜਤੁ ਸਤੁ ਚਾਵਲ ਦਇਆ ਕਣਕ ਕਰਿ ਪ੍ਰਾਪਤਿ ਪਾਤੀ ਧਾਨੁ॥ ਦੂਧੁ ਕਰਮੁ ਸੰਤੋਖੁ ਘੀਉ ਕਰਿ ਐਸਾ ਮਾਗਉ ਦਾਨੁ॥ 3॥ ਖਿਮਾ ਧੀਰਜੁ ਕਰਿ ਗਊ ਲਵੇਰੀ ਸਹਜੇ ਬਛਰਾ ਖੀਰੁ ਪੀਐ॥ ਸਿਫਤਿ ਸਰਮ ਕਾ ਕਪੜਾ ਮਾਗਉ ਹਰਿ ਗੁਣ ਨਾਨਕ ਰਵਤੁ ਰਹੈ॥ 4॥7॥

Perbhati Mehla 1: Gur persadi vidiya veechaaraiy, purrh(i), purrh(i) paavaiy maan(u). Aapa mudhay, aap(u) pergaasiya, paaya Amrit(u) Naam(u). 1. Kerta, Tu mayra jujmaan(u). Ikk dukhnaa huoun Taiyn peh(i) maangoun, dayh(i) Aapna Naam(u). 1. Ruhaou. Punch tuskur dhaavut raakhay, chooka mun(i) abhimaan(u). Disht(i) bikaari doormut(i) bhaagi, aiysa Braham Giyan(u). 2. Jut(u), sut(u) chaavul, duyya kunuk kur(i), praaput(i) paati dhaan(u). Doodh kerm(u), suntokh(u) gheou kur(i), aiysa maangoun
daan(u). 3. Khima, dheeruj kur(i) guoou luvayri, sehjay buchhra, kheer(u) peeyaiy. Sift(i), sherm ka kupprra maangoun, Hur(i) Goon Nanak ruvut ruhhaiy. 4.7.

Word Meaning: Vidiya = knowledge. Aapa = self. Mudhay = inside. Pergaasiya = enlightened. 1. Jujmaan(u) = donor; provider. Dukhnaa = donation. Pause. Punch Tuskur = the five thieves (demons). Dhaavut = rushing (attacking) uncontrolled. Chooka = ends. Abhimaan(u) = ego. Disht(i) Bikaari = the Sight seeking vices. Doormut(i) = evil thinking. 2. Jut = control on senses. Sut = high morality. Chaavul = rice. Duyya = mercy. Kunuk = wheat. Praaput(i) Paati = eligibility to connect with God. Dhaan(u) = wealth. Kerm(u) = (noble) deeds. Suntokh = contentment. 3. Khima = forgiveness. Dheeruj = patience. Guoou Luvayri = milking cow. Sehjay = with a peaceful mind. Buchhraa = calf (like mind). Kheer(u) = milk. Sift(i) = praise. Sherm = hard labour; initiative. Ruvut Ruhhay = keep reciting. 4.

MEANING: A devotee, who ponders on the Divine Knowledge implanted in his mind in the form of the Amrit-like Waheguru's Naam by the grace of the Guru, earns respect everywhere, as his mind is enlightened within. 1.
You are my provider (donor), and I beg You for Your Naam in donation. Pause. Waheguru's Divine Knowledge is such that the devotee is able to control his five demons (lust, greed, etc.), which attack him from every direction; in addition, his ego is also eradicated. Besides, his vision, which seeks immoral sensual pleasures, and his evil thinking also run away with the Naam. 2. (The Brahman receives donations from his farmer donors in the form of grains, milk, ghee, clothes and occasionally a milk cow as well), But I beg of Waheguru as my provider (donor), to grant me the ability to control my senses, high morality, mercy for others, and the eligibility to connect with Him, which will serve as the rice and the wheat for me. I also beg for the ability to perform noble deeds and for contentment.

They will be the milk and the ghee for me. 3. I also beg for forgiveness for others, and for patience, which will serve as the milk cow for me, of which my calf-like mind will drink the milk of (forgiveness and patience) in the high spiritual state. I beg for the clothes of Waheguru's praise and of hard work (long hours) to recite His Naam, oh Nanak. 4.7.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਆਵਤੁ ਕਿਨੈ ਨ ਰਾਖਿਆ ਜਾਵਤੁ ਕਿਉ ਰਾਖਿਆ ਜਾਇ॥ ਜਿਸ ਤੇ ਹੋਆ ਸੋਈ ਪਰੁ ਜਾਣੈ ਜਾ ਉਸ ਹੀ ਮਾਹਿ ਸਮਾਇ॥ 1॥ ਤੂਹੈ ਹੈ ਵਾਹੁ ਤੇਰੀ ਰਜਾਇ॥ ਜੋ ਕਿਛੁ ਕਰਹਿ ਸੋਈ ਪਰੁ ਹੋਇਬਾ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਇ॥ 1॥ ਰਹਾਉ॥ ਜੈਸੇ ਹਰਹਟ ਕੀ ਮਾਲਾ ਟਿੰਡ ਲਗਤ ਹੈ ਇਕ ਸਖਨੀ ਹੋਰ ਫੇਰਿ ਭਰਤ ਹੈ॥ ਤੈਸੇ ਹੀ ਇਹੁ ਖੇਲੁ ਖਸਮ ਕਾ ਜਿਉ ਉਸ ਕੀ ਵਡਿਆਈ॥ 2॥ ਸੁਰਤੀ ਕੈ ਮਾਰਗਿ ਚਲਿ ਕੈ ਉਲਟੀ ਨਦਰਿ ਪ੍ਰਗਾਸੀ॥ ਮਨਿ ਵੀਚਾਰਿ ਦੇਖੁ ਬ੍ਰਹਮ ਗਿਆਨੀ ਕਉਨੁ ਗਿਰਹੀ ਕਉਨੁ ਉਦਾਸੀ॥ 3॥ ਜਿਸ ਕੀ ਆਸਾ ਤਿਸ ਹੀ ਸਉਪਿ ਕੈ ਏਹੁ ਰਹਿਆ ਨਿਰਬਾਨੁ॥ ਜਿਸ ਤੇ ਹੋਆ ਸੋਈ ਕਰਿ ਮਾਨਿਆ ਨਾਨਕ ਗਿਰਹੀ ਉਦਾਸੀ ਸੋ ਪ੍ਰਵਾਨੁ॥ 4॥8॥

Perbhati Mehla 1: Aavut kinaiy na raakhiya, jaavut(u) kiyoun raakhiya jaayay. Jis tay hoa, Soyee pur jaanaiy, ja Oos hee maah(i) smaayay. 1. Toohaiy, haiyn, vaah(u) Tayri rujaayay. Jo kichh(u) kureh(i) soyee pur(u) hoyayba, Uver(u) na kerna jaayay. 1. Ruhaou. Jaiysay herhut kee maala, tind lugut haiy, ikk sukhnee, hoar phayr(i) bhert haiy. Taiysay hee eh(u) khayl(u) Khusm ka, jiyoun Oos kee vudiyaayi. 2. Soorti kaiy maarug(i) chull(i) kaiy, oolti nudr(i) pergaasi. Mun(i) veechaar(i) daykh(u) Braham Giyani, kaun(u) girhi, kaun(u) oodaasi. 3. Jis kee aasa, Tis hee saunp(i) kaiy, eh(u) ruhhiya nirbaan(u). Jis tay hoa, Soyee kur(i) maaniya, Nanak, girhi, oodaasi, so pervaan(u). 4.8.

Word Meaning: Aavut = taking birth. Raakhiya = stopped. Soyee = the same (Waheguru). Jis Tay = from whom (Waheguru). 1. Smaayay = goes back. Vaah(u) = admirable; splendour. Rujaayay = Will. Pur(u) = but; for sure. Pause. Herhut = water well with mechanism to draw water for irrigation. Maala = chain. Tind = a small container to draw water. Sukhnee = empty. Bhert Haiy = is filled. Taiysay Hee = just like that. Khayl(u) = drama. Vudiyaayi = greatness; Will. 2. Soorti = (focus of) mind with spiritual wisdom. Soorti Kaiy Maarug = the path of focusing one's mind on Waheguru. Oolti = reversed; inverted (from attractions of Maya). Pergaasi = enlightened. Girhi = family man. Oodaasi = detached from Maya. 3. Aasa = hopes on (worldly attachments)/ Saunp(i) Kaiy = offer back. Nirbaan = no desires of worldly enjoyments. Pervaan(u) = approved.

MEANING: It is amazing! It is splendid that it is only You, and Your Will, which are prevailing everywhere, oh Waheguru! Only what happens is what you do, and nobody else can do anything about that. **Pause.** When no one can stop the birth of a man, how can anyone stop him from dying? Only Waheguru, who creates the man, knows about his birth and the time when he is absorbed in Him (his death). 1.

Like the water-drawing (artesian) well, in which a water-container on the continuously revolving chain empties, and another is filled, it is the splendour of Waheguru that He has created the drama of the world, similar to such a well (where one living being dies, and another is born). 2. When a man follows the path of union with Waheguru, his vision (thinking) is reversed (from attractions of Maya to love for Waheguru), and his mind is enlightened. Think, who is a true family man, and who is the renouncer of the world, oh, the self-proclaimed renouncer and the claimer of having Divine Knowledge. 3.

The true renouncer is the man who surrenders all his hopes of Maya, which he had, back to Maya (i.e. he no longer is attracted to Maya). Be it a family man or a renouncer of the world, only that individual is approved in Waheguru's Court who has full faith in Waheguru, who created him, oh Nanak. 4.8.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਦਿਸਟਿ ਬਿਕਾਰੀ ਬੰਧਨਿ ਬਾਧੈ ਹਉ ਤਿਸ ਕੈ ਬਲਿ ਜਾਈ॥ ਪਾਪ ਪੁੰਨ ਕੀ ਸਾਰ ਨ ਜਾਣੈ ਭੂਲਾ ਫਿਰੈ ਅਜਾਈ॥ 1॥ ਬੋਲਹੁ ਸਚੁ ਨਾਮੁ ਕਰਤਾਰ॥ ਫੁਨਿ ਬਹੁੜਿ ਨ ਆਵਣ ਵਾਰ॥ 1॥ ਰਹਾਉ॥ ਊਚਾ ਤੇ ਫੁਨਿ ਨੀਚੁ ਕਰਤੁ ਹੈ ਨੀਚ ਕਰੈ ਸੁਲਤਾਨੁ॥ ਜਿਨ੍ਹੀ ਜਾਣੁ ਸੁਜਾਣਿਆ ਜਗਿ ਤੇ ਪੂਰੇ ਪਰਵਾਣੁ॥ 2॥ ਤਾ ਕਉ ਸਮਝਾਵਣ ਜਾਈਐ ਜੇ ਕੋ ਭੂਲਾ ਹੋਈ॥
(ਅੰਗ 1330)॥ ਆਪੇ ਖੇਲ ਕਰੇ ਸਭ ਕਰਤਾ ਐਸਾ ਬੂਝੈ ਕੋਈ॥ 3॥ ਨਾਉ ਪ੍ਰਭਾਤੈ ਸਬਦਿ ਧਿਆਈਐ ਛੋਡਹੁ ਦੁਨੀ ਪਰੀਤਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕ ਦਾਸਨਿ ਦਾਸਾ ਜਗਿ ਹਾਰਿਆ ਤਿਨਿ ਜੀਤਾ॥ 4॥9॥

Perbhati Meha 1: Disht(i) bikaari bundhun(i) baandhaiy, huoun tis kaiy bul(i) jaayeen. Paap, poonn(u) kee saar na jaanaiy, bhoola phiraiy ajaayeen. 1. Bolhou Sach(u) Naam(u) Kartar. Phoon(i) buhourr(i) na aavun vaar. 1. Ruhaou. Oochaan tay phoon(i) neech(u) kert(u) haiy, neech kuray sultan(u). Jinhi Jaan(u) soojaaniya jug(i), tay pooray pervaan(u). 2. Ta kuou sumjhaavun jaayiyaiy, jay ko bhoola hooyi.
(PAGE 1330): Aapay khayl kuray subh Kerta, aiysa boojhaiy koyee. 3. Naaoun perbhaataiy Shabad(i) dhiyaayiyaiy, chhodou doonee preetaan. Prunvut(i) Nanak daasun(i) daasa, jug(i) haariya, tinh(i) jeeta. 4.9.
Word Meaning: Disht(i) Bikaari = vision (eyes) seeking sensual pleasures. Bundhun Baandhaiy = ties in chains (controls). Huoun = I. Poonn(i) = accepted noble deeds. Saar = worth; concept. Ajaayeen = worthlessly. 1. Phoonn(i) = Buhourr(i) = again. Vaar = turn. Pause. Oochaan = from high (noble) class. Neech(u) = low-caste. Sultan = a ruler. Jaan(u) = the know-all (omniscient) (Waheguru). Soojaaniya = made strong connection. Jug(i) = in the world. Pervaan = approved. 2. Boojhaiy = realizes. Koyee = some rare. 3. Perbhaataiy = before sunrise. Doonee = of the world. Pruvut(i) = prays humbly. Tinh(i) = those (devotees). 4.
MEANING: I am a sacrifice (all praise) for the devotee, who controls his vision (mind), which looks for the enjoyment of sensual pleasures. On the other hand, the individual who has no clear concept of sin and noble deeds is misled and wastes his life in vain. 1.
One should say (recite) the Naam of the eternal Waheguru as a result of which, he will not come back to this world (will not be reborn). Pause.
Waheguru can elevate an individual from a high status in society to a low-caste person, and can elevate a low-caste person to a rajah. But only those are approved honourably in Waheguru's Court who make a strong bond with Him in the world. 2.
One can guide a person only if he is misled; but who can advise the infallible Creator (Waheguru), who Himself creates the drama of the whole world. However, some rare individual realizes this fact. 3.
Getting rid of the love for worldly attractions, we should recite Waheguru's Naam with Guru's Shabad before sunrise (if possible, at all, because it is the best time to focus one's mind). I am a slave of Waheguru's devotees, and wish to humbly submit that such devotees conquer the worldly attractions, while the rest of the world loses to them, oh Nanak. 4.9.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਮਨੁ ਮਾਇਆ ਮਨੁ ਧਾਇਆ ਮਨੁ ਪੰਖੀ ਆਕਾਸਿ॥ ਤਸਕਰ ਸਬਦਿ ਨਿਵਾਰਿਆ ਨਗਰੁ ਵੁਠਾ ਸਾਬਾਸਿ॥ ਜਾ ਤੂ ਰਾਖਹਿ ਰਾਖਿ ਲੈਹਿ ਸਾਬਤੁ ਹੋਵੈ ਰਾਸਿ॥ 1॥ ਐਸਾ ਨਾਮੁ ਰਤਨੁ ਨਿਧਿ ਮੇਰੈ॥ ਗੁਰਮਤਿ ਦੇਹੁ ਲਗਉ ਪਗਿ ਤੇਰੈ॥ 1॥ ਰਹਾਉ॥ ਮਨੁ ਜੋਗੀ ਮਨੁ ਭੋਗੀਆ ਮਨੁ ਮੂਰਖੁ ਗਾਵਾਰੁ॥ ਮਨੁ ਦਾਤਾ ਮਨੁ ਮੰਗਤਾ ਮਨ ਸਿਰਿ ਗੁਰੁ ਕਰਤਾਰੁ॥ ਪੰਚ ਮਾਰਿ ਸੁਖੁ ਪਾਇਆ ਐਸਾ ਬ੍ਰਹਮੁ ਵੀਚਾਰੁ॥ 2॥ ਘਟਿ ਘਟਿ ਏਕੁ ਵਖਾਣੀਐ ਕਹਉ ਨ ਦੇਖਿਆ ਜਾਇ॥ ਖੋਟੋ ਪੂਠੋ ਰਾਲੀਐ ਬਿਨੁ ਨਾਵੈ ਪਤਿ ਜਾਇ॥ ਜਾ ਤੂ ਮੇਲਹਿ ਤਾ ਮਿਲਿ ਰਹਾ ਜਾ ਤੇਰੀ ਹੋਇ ਰਜਾਇ॥ 3॥ ਜਾਤਿ ਜਨਮੁ ਨਹ ਪੂਛੀਐ ਸਚ ਘਰੁ ਲੇਹੁ ਬਤਾਇ॥ ਸਾ ਜਾਤਿ ਸਾ ਪਤਿ ਹੈ ਜੇਹੇ ਕਰਮ ਕਮਾਇ॥ ਜਨਮ ਮਰਨ ਦੁਖੁ ਕਾਟੀਐ ਨਾਨਕ ਛੁਟਸਿ ਨਾਇ॥ 4॥10॥

Perbhati Mehla 1: Mun(u) Maya, mun(u) dhaaya, mun(u) punkhi akaash(i). Tuskur, Shabad(i) nivaariya, nugur(u) voottha, shabaash(i). Ja Tu raakheh(i), raakh(i) laiyeh(i), saabut(u) hovaiy raas(i). 1. Aiysa Naam(u) ruttan nidh(i) mayraiy. Gurmut(i) dayh(u), lugoun pug(i) Tayraiy. 1. Ruhaou. Mun(u) yogi, mun(u) bhogiya, mun(u) moorukh(u), gavaar(u). Mun(u) daata, mun(u) mungtaa, mun(u) sir(i) Gur(u) Kartar(u). Punch maar(i) sookh(u) paaya, aiysa Braham(u) veechaar(u). 2. Ghut(i), ghut(i) Aik(u) vukhaaniyaiy, kuhoun, na daykhiya jaayay. Khoto, poottho raaliyaiy, bin(u) Naavaiyn put(i) jaayay. Ja Tu mayleh(i), ta mil(i) ruhaan, ja Tayri hoyay rujaayay. 3. Jaat(i), junum(u) neh poochhiyaiy, Sach Ghur(u) layh(u) butaayay. Sa jaat(i), sa put(i) haiy, jayhay kerm kmaayay. Junum, mern dookh(u) kaatiyaiy, Nanak chhootus(i) Naayayn. 4.10.

Word Meaning: Dhaaya = rushes. Punkhi = bird. Akaash(i) = in the sky. Tuskur = thief (flights of mind under the influence of the five demons). Nivaariya = got rid of. Nugur(u) = human body. Voottha = populated (with noble qualities). Shabaash(i) = accolades; kudos. Saabut(u) = preserved. Raas(i) = wealth (of noble qualities). 1. Nidh(i) = treasure. Pug(i) = feet. Pause. Bhogiya = enjoys luxuries. Gavaar(u) = unrefined. Mungtaa = beggar. Sir(i) = above. Punch = the five demons. Maar(i) = by destroying. Braham(u) = God. Vukhaaniyaiy = is said. Khoto = impure; dishonest. Poottho = upside down (in mother's womb). Raaliyaiy = is humiliated. Put(i) = dignity. Rujaayay = Will. 3. Junum = birth; ancestry. Butaayay = ask for; acquire. Sa = that. Kerm Kmaayay = the kind of deeds performed. Chhootus(i) = is emancipated. 4.

MEANING: Human mind is always engrossed in Maya, and rushes (takes high flights) in every direction like a bird in the sky. Accolades to Guru's Shabad with which the rushing mind, which is overpowered by the five demons, is controlled, and the human body (including the mind) is populated with noble qualities. The devotee, whom Waheguru wants to protect (from the attacks of Maya), gets protected, and the wealth of his noble qualities is preserved. 1. I pray to Waheguru by dropping at His Feet (with full humbleness and sincerity) that He imparts Guru's Advice in my mind so that His jewel-like Naam becomes my treasure. Pause. The human mind is very fickle; sometimes it is like a yogi (detached from worldly attractions), while at other times, it enjoys all worldly luxuries. The mind is foolish and unrefined. Sometimes the mind becomes a big donor, while at other times, it begs for worldly comforts; it can be controlled only by Waheguru and the Guru. One acquires blissfulness by killing (controlling) the five demons by pondering over the Divine Knowledge (Guru's Shabad or Waheguru's Naam). (So, one must recite it). 2.

Even though Waheguru is known to be present in every heart, He cannot be described or seen. One thing is for sure: without Waheguru's Naam, one is always impure in the mind; he loses all his dignity and is humiliated when he is taken through countless cycles of rebirths. But I can make a strong bond with Waheguru when He connects me with Him at His Will. 3.

Nobody asks for his caste or his ancestry when one seeks for (acquires) Waheguru's Naam in the heart. One's caste and his dignity are determined by the kind of deeds he performs (and not by his birth). One attains emancipation only with Waheguru's Naam when all his suffering of rebirths is eradicated, oh Nanak. 4.10.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਜਾਗਤੁ ਬਿਗਸੈ ਮੂਠੋ ਅੰਧਾ॥ ਗਲਿ ਫਾਹੀ ਸਿਰਿ ਮਾਰੇ ਧੰਧਾ॥ ਆਸਾ ਆਵੈ ਮਨਸਾ ਜਾਇ॥ ਉਰਝੀ ਤਾਣੀ ਕਿਛੁ ਨ ਬਸਾਇ॥ 1॥ ਜਾਗਸਿ ਜੀਵਣ ਜਾਗਣਹਾਰਾ॥ ਸੁਖ ਸਾਗਰ ਅੰਮ੍ਰਿਤ ਭੰਡਾਰਾ॥ 1॥ ਰਹਾਉ॥ ਕਹਿਓ ਨ ਬੂਝੈ ਭੋਡੀ ਕਾਰ ਕਮਾਈ॥ ਆਪੇ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਪਰਮੇਸਰੁ ਕਰਮੀ ਮਿਲੈ ਵਡਾਈ॥2॥ਦਿਨੁ ਦਿਨੁ ਆਵੈ ਤਿਲੁ ਤਿਲੁ ਛੀਜੈ ਮਾਇਆ ਮੋਹੁ ਘਟਾਈ॥ ਬਿਨੁ ਗੁਰ ਬੂਡੋ ਠਉਰ ਨ ਪਾਵੈ ਜਬ ਲਗ ਦੂਜੀ ਰਾਈ॥ 3॥ ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮ੍ਹਾਲੈ ਸੁਖੁ ਦੁਖੁ ਪੁਰਬਿ ਕਮਾਈ॥ ਕਰਮਹੀਨੁ ਸਚੁ ਭੀਖਿਆ ਮਾਗੈ ਨਾਨਕ ਮਿਲੈ ਵਡਾਈ॥ 4॥11॥

Perbhati Mehla 1: Jaagut(u) bigsaiy, moottho undha. Gul(i) phaahi, sir(i) maaray dhundha. Aasa aavaiy, munsa jaayay. Oorjhi taani, kichh(u) na busaayay. 1. Jaagus(i) Jeevun, Jaagunhaara. Sookh-saagur, Amrit bhundaara. 1. Ruhaou. Kuhhiyo na boojhaiy, bhoandi kaar kmaayi. Aapay preet(i), praym, Permayshur(u), kermi milay vudaayi. 2. Din(u), din(u) aavaiy, til(u), til(u) cheejaiy, Maya moh(u) ghutaayi. Bin(u) Gur boodo, tthaur na paavaiy, jub lug dooji raayi. 3. Ehnis(i) jeeaan daykh(i) smaahlaiy, sookh(u), dookh(u) poorb(i) kmaayi. Kermheen(u) Sach(u) bheekhiya maangaiy, Nanak, milaiy vudaayi. 4.11.

Word Meaning: Jaagut(u) = aware; smart. Bigsaiy = feels happy. Moottho = is robbed. Undha = blind; unaware. Phaahi = chains (of worldly worries). Dhundha = worldly affairs. Aaavaiy = comes; is born. Munsa = mental thoughts; hopes. Jaayay = leaves; dies. Oojhi Taani = badly tangled warp of loom. Busaayay = control. Jeevun = the life of the world (God). Jaagunhaara = always awake (Waheguru). Pause. Bhoandi Kaar = bad (immoral) business. Kermi = with His benevolence. Vudaayi = respect. 2. Din(u), Din(u) = with every day. Til(u), Til(u) = in small amounts. Cheejaiy = weakens; lessens. Ghutaayi = in the heart. Boodo = drowns (in the world sea). Tthaur = sheler. Jub Lug = as long as. Dooji = (love for) the other (Maya). Raayi = even a small amount. 3. Ehinis(i) = day and night. Poorb(i) Kmaayi = deeds performed in previous lives. Kermheen (u) = unfortunate. Sach = Waheguru (His Naam). Bheekhiya = alms. 4.

MEANING: Making efforts to accumulate wealth to enjoy worldly comforts, the man thinks that he is very smart, and is very happy, but blinded by this desire (to acquire worldly comforts), he is being robbed of his spiritual wealth. The Maya-related worldly affairs become shackles around his neck, and they hit him hard on the head (his spiritual wisdom). The man is born with many hopes, but because of the tangled warp of the loom of his life (his confusion about what is good and what is bad for him), he leaves the world, disappointed (because of his many unfulfilled hopes), as he has no control over his death. 1.

Waheguru, which is the soul of the world, and which is the ocean (source) of all comforts, and a treasure of Amrit (immortalizing liquid, i.e., Waheguru's Naam), is always awake (and knows everything about us). Pause. The man does not understand Guru's Advice, and pursues (spiritually) worthless deeds. (But he cannot be entirely blamed because) Waheguru Himself instills His love in the human mind, and one earns respect because of His benevolence only. 2. Man's span of life slips away slowly with every day, but his love for Maya stays in his mind. As long as one has love for Maya, he drowns in its sea, and has no shelter without the Guru. 3. Waheguru looks after His living beings day and night, but their comforts and sufferings are the result of their previous deeds. But even an unfortunate person who begs Waheguru for His Naam is honoured in His Court, oh Nanak. 4.11.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਮਸਟਿ ਕਰਉ ਮੂਰਖੁ ਜਗਿ ਕਹੀਆ॥ ਅਧਿਕ ਬਕਉ ਤੇਰੀ ਤੇਰੀ ਲਿਵ ਰਹੀਆ॥ ਭੂਲ ਚੂਕ ਤੇਰੈ ਦਰਬਾਰਿ॥ ਨਾਮ ਬਿਨਾ ਕੈਸੇ ਆਚਾਰ॥ 1॥ ਐਸੇ ਝੂਠਿ ਮੁਠੈ ਸੰਸਾਰਾ॥ ਨਿੰਦਕੁ ਨਿੰਦੈ ਮੁਝੈ ਪਿਆਰਾ॥ 1॥ ਰਹਾਉ॥ ਜਿਸੁ ਨਿੰਦਹਿ ਸੋਈ ਬਿਧਿ ਜਾਣੈ॥ਗੁਰ ਕੈ ਸਬਦੇ ਦਰਿ ਨੀਸਾਣੈ॥ ਕਾਰਣ ਨਾਮੁ ਅੰਤਰਿਗਤਿ ਜਾਣੈ॥ ਜਿਸ ਨੋ ਨਦਰਿ ਕਰੇ ਸੋਈ ਬਿਧਿ ਜਾਣੈ॥ 2॥ ਮੈ ਮੈਲੋ ਊਜਲੁ ਸਚੁ ਸੋਇ॥ ਊਤਮ ਆਖਿ ਨ ਊਚਾ ਹੋਇ॥ ਮਨਮੁਖ ਖੂਲ੍ਹ ਮਹਾ ਬਿਖੁ ਖਾਇ॥ ਗੁਰਮੁਖਿ ਹੋਇ ਸੁ ਰਾਚੈ ਨਾਇ॥ 3॥ ਅੰਧੋ ਬੋਲੋ ਮੁਗਧੁ ਗਵਾਰੁ॥

(ਅੰਗ 1331)॥ ਹੀਣੋ ਨੀਚੁ ਬੁਰੋ ਬੁਰਿਆਰੁ॥ ਨੀਧਨ ਕੌ ਧਨੁ ਨਾਮੁ ਪਿਆਰੁ॥ ਇਹੁ ਧਨ ਸਾਰੁ ਹੋਰੁ ਬਿਖਿਆ ਛਾਰੁ॥ 4॥ ਉਸਤਤਿ ਨਿੰਦਾ ਸਬਦੁ ਵੀਚਾਰੁ॥ ਜੋ ਦੇਵੈ ਤਿਸ ਕਉ ਜੈਕਾਰੁ॥ ਤੂ ਬਖਸਹਿ ਜਾਤਿ ਪਤਿ ਹੋਇ॥ ਨਾਨਕ ਕਹੈ ਕਹਾਵੈ ਸੋਇ॥ 5॥12॥

Perbhati Mehla 1: Musht(i) kuroun, moorukh(u) jug(i) kuhheeha. Adhik bukoun, Tayri liv ruhheeya. Bhool, chook Tayraiy Durbaar(i). Naam binaa, kaiysay aachaar. 1. Aiysay jhooth(i), mootthaiy sunsaara. Ninduk(u) nindaiy, moojhaiy piyaara. 1. Ruhaou. Jis(u) nindeh(i), soyee bidh(i) jaanaiy. Gur kaiy Shabaday, Dur(i) neeshaanaiy. Kaarun Naam(u) untargut(i) jaanaiy. Jis nu nudr(i) kuray, soyee bidh(i) jaanaiy. 2. Mein maiylau, oojul(u) Sach(u) Soyay. Ootum aakh(i) na oocha hoyay. Munmukh(u) khoohl(i), muhhaa bikh(u) khaayay. Gurmukh(i) hoyay, su raachaiy Naayay. 3. Undhau, bolau, moogudh, gavaar(u).
(PAGE 1331): Heenau, neech(u), boorau, booriyaar(u). Nidhun kau dhun(u), Naam(u) piyaar. Eh(u) dhun saar(u), hoar(u) bikhiya chhaar(u). 4. Oostut(i), ninda, Shabad(u) veechaar(u). Jo dayvaiy, tis kuou jaiykaar(u). Tu bukhsheh(i), jaat(i), put(i) hoyay. Nanak, kuhhaiy kuhaavaiy soyay. 5.12.

Word Meaning: Musht(i) = quiet. Adhik = more. Liv = focus on. Bhool Chook = errors (mistakes) and omissions. Aachaar = character; life style. 1. Aiysay = such. Jhootth = fakeness; hypocrisy. Mootthaiy = is robbed. Ninduk(u) = vilifier. Pause. Bidh(i) = ways; means. Neeshaanaiy = identification. Kaarun = the root (creator) of the world; Waheguru. Untargut(i) = inside the soul. Nudr(i) = kind Sight. 2. Maiylau = (mind) filthy (with immoral thoughts). Oojul = clean; pure. Ootum = superior. Oocha = great. Khoohl(i) = openly. Raachaiy = engages in; is imbued in. 3. Undhau = blind. Bolau = deaf. Moogudh = foolish. Heanau = lacking (noble qualities). Neech(u) = ignoble. Boorau Booriyaar(u) = worse among the bad. Nidhun = poor. Dhun(u) = wealth. Saar(u) = supreme. Bikhiya = poisonous Maya. Chhaar(u) = dust; rubbish. 4. Oostut(i) = praise. Ninda = vilification. Jaiykaar = hailing; acclamation. Kuhaavaiy = makes others say (recite). 5.

MEANING: If I stay quiet, the world calls (considers) me a fool, and if I talk too much, then I lose the focus of my mind on You, oh Waheguru. But You have the account of all my mistakes and my omissions. At the same time, what kind of lifestyle is that which is without Your Naam? (I do not like it), oh Waheguru? 1. The world is being robbed (of its spirituality) because of its hypocrisy. But I love even my vilifiers (because they provide me with an opportunity to improve myself). Pause.

The devotee, who is vilified (does not care because he) knows that Guru's Shabad is his identification for approval in Waheguru's Court. With the Naam of Waheguru, which is the creator of the universe, he analyses himself (for his good or bad deeds). But only that individual realizes this (gets the enlightenment) on whom Waheguru casts His kind Sight. 2.

I have a filthy mind (thinking); only Waheguru is clean (pure). One cannot be high (in morality) by simply calling oneself superior. A Maya-engrossed person openly (shamelessly) enjoys sensual pleasures, but a Guru's Sikh engages (is imbued) in Waheguru's Naam. 3.

A Maya-engrossed person is foolish and unwise as he is blind and deaf (towards Waheguru's Naam). He lacks noble qualities and is worse among the bad. Love for Waheguru's Naam is the wealth of the poor. Waheguru's Naam is the supreme wealth, whereas all other forms of wealth are just poison, and are like rubbish. 4.

But we cannot blame any individual because it is Waheguru who enables one to sing His praise or bad-mouth Him. It is Waheguru, which enables one to ponder on Guru's Shabad, and we should always hail Him (sing His praise). The caste of the individual becomes high, and he earns respect who Waheguru endows with noble qualities to sing His praise. One sings His praise only if He makes him do so, oh Nanak. 5.12.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਖਾਇਆ ਮੈਲੁ ਵਧਾਇਆ ਪੈਧੈ ਘਰ ਕੀ ਹਾਨਿ॥ ਬਕਿ ਬਕਿ ਬਾਦੁ ਚਲਾਇਆ ਬਿਨੁ ਨਾਵੈ ਬਿਖੁ ਜਾਨਿ॥ 1॥ ਬਾਬਾ ਐਸਾ ਬਿਖਮ ਜਾਲਿ ਮਨੁ ਵਾਸਿਆ॥ ਬਿਬਲੁ ਝਾਗਿ ਸਹਜਿ ਪਰਗਾਸਿਆ॥

1॥ ਰਹਾਉ॥ ਬਿਖੁ ਖਾਣਾ ਬਿਖੁ ਬੋਲਣਾ ਬਿਖੁ ਕੀ ਕਾਰ ਕਮਾਇ॥ ਜਮ ਦਰਿ ਬਾਧੇ ਮਾਰੀਅਹਿ ਛੁਟਸਿ ਸਾਚੈ ਨਾਇ॥ 2॥ ਜਿਵ ਆਇਆ ਤਿਵ ਜਾਇਸੀ ਕੀਆ ਲਿਖਿ ਲੈ ਜਾਇ॥ ਮਨਮੁਖਿ ਮੂਲੁ ਗਵਾਇਆ ਦਰਗਹ ਮਿਲੈ ਸਜਾਇ॥ 3॥ ਜਗੁ ਖੋਟੌ ਸਚੁ ਨਿਰਮਲੌ ਗੁਰ ਸਬਦੀ ਵਚਿਾਰਿ॥ ਤੇ ਨਰ ਵਿਰਲੇ ਜਾਣੀਅਹਿ ਜਿਨ ਅੰਤਰਿ ਗਿਆਨੁ ਮੁਰਾਰਿ॥ 4॥ ਅਜਰੁ ਜਰੈ ਨੀਝਰੁ ਝਰੈ ਅਮਰ ਅਨੰਦ ਸਰੂਪ॥ ਨਾਨਕੁ ਜਲ ਕੌ ਮੀਨੁ ਸੈ ਭਾਵੈ ਰਾਖਹੁ ਪ੍ਰੀਤਿ॥ 5॥13॥

Perbhati Mehla 1: Khaaya, maiyl(u) vudhaaya, paiyndhaiy, ghur kee haan(i). Buk(i), buk(i) baad(u) chulaaya, bin(u) Naavaiyn, bikh(u) jaan(i). 1. Baba, aiysa bikhum jaal(i) mun(i) vaasiya. Bibul(u) jhaag(i) sehj(i) pergaasiya. 1. Ruhaou. Bikh(u) khaana, bikh(u) bolna, bikh(u) kee kaar kmaayay. Jumdur(i) baandhay maariyeh(i), chhootus(i) Saachaiy Naayayn. 2. Jiv aaya, tiv jaayaysi, keeya likh(i) laiy jaayay. Munmukh(i) mool(u) guvaaya, Durgah miaiy sujaayay. 3. Jug(u) Khotau, Sach nirmulau, Gur Shabadi veechaar(i). Tay nur virlay jaaniyeh(i) jinh untar(i) Giyan(u) Mooraar(i). 4. Ajur(u) juraiy, neejhur(u) jhuraiy, Amar, Anund-sroop. Nanak(u) jul kau, meen(u) saiy, bhaavaiy raakhou preet(i). 5.13.

Word Meaning: Maiyl(u) = filth of vices. Paiyndhaiy = wearing of rich clothes. Haan(i) = loss; disgrace. Buk(i) = meaningless talking. Baad(u) = useless debates. Bikh(u) = poison. Jaan(u) = realize. 1. Bikhum Jaal(u) = strong net (trap). Mun Vaasiya = mind is trapped. Bibul(u) = flood waters which have foam on them (obstacles of Maya). Jhaag(i) = enduring; fighting. Sehj(i) = in the high spiritual state. Pergaasiya = enlightened. Pause. Kaar Kmaayay = labours for; performs deeds. Jumdur(i) = the door of the Angel of death. Baandha = chained; imprisoned. Chhootus(I) = is emancipated. 2. Jiv = the way. Keeya = deeds performed. Mool(u) = the original capital (of spirituality). 3. Khotau = impure; dishonest. Nirmulau = pure. Tay Nur = those men. Virlay = rare. Mooraar(i) = of Waheguru. 4. Ajur = irresistible attractions of Maya. Juraiy = can resist (control). Neejhur Jhuraiy = (the spring of Naam-Amrit) trickles down. Anund-Saroop = in the blissful state. Meen(u) = fish. Saiy = like. Bhaavaiy = as You like. 5.

MEANING: Overeating by man simply adds to his mental filth, and wearing expensive clothes adds to the loss of his spirituality. Without Waheguru's Naam, talking too much just for the sake of discussion is poison for one's spirituality. 1. The human mind is badly trapped in a very strong net of vices (overeating, wearing expensive clothes, and showing off one's knowledge, etc.). One's mind can be enlightened to attain the high spiritual state if one fights against the flood of such vices (sensual enjoyments), oh, wise man. Pause.

The acts of overeating, meaningless talking, and wearing fancy clothes, which one performs in life, become poison for their spirituality. Imprisoned at the door of the Angel of death, such people are punished; one can attain emancipation (from the bonds of Maya) only with Waheguru's Naam. 2. The man leaves the world the same way as he came (empty-handed), but takes the written account of his deeds with him. The follower of his mind loses his original wealth of spirituality and receives punishment in Waheguru's Court. 3.

The world is dishonest, but the truth (Waheguru) is pure; one's mind is purified when one ponders on the Guru's Shabad. There are very few individuals whose minds have been enlightened by Waheguru. 4.

The spring of Naam-Amrit of the eternal Waheguru, which is the source of all bliss, begins to trickle down in the mind of the devotee who can resist the irresistible attractions of Maya. Like fish, which loves more and more water, Your slave, Nanak, longs for Your love. Kindly keep Your love sustained in my mind, if You please. 5.13.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਗੀਤ ਨਾਦ ਹਰਖ ਚਤੁਰਾਈ॥ ਰਹਸ ਰੰਗ ਫੁਰਮਾਇਸਿ ਕਾਈ॥ ਪੈਨ੍ਹਣੁ ਖਾਣਾ ਚੀਤਿ ਨ ਪਾਈ॥ ਸਾਚੁ ਸਹਜੁ ਸੁਖੁ ਨਾਮਿ ਵਸਾਈ॥ 1॥ ਕਿਆ ਜਾਨਾ ਕਿਆ ਕਰੈ ਕਰਾਵੈ॥ ਨਾਮ ਬਿਨਾ ਤਨਿ

ਕਿਛੁ ਨ ਸੁਖਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਜੋਗ ਬਿਨੋਦ ਸ੍ਵਾਦ ਆਨੰਦਾ॥ ਮਤਿ ਸਤ ਭਾਇ ਭਗਤਿ ਗੋਬਿੰਦਾ॥ ਕੀਰਤਿ ਕਰਮ ਕਾਰ ਨਿਜ ਸੰਦਾ॥ ਅੰਤਰਿ ਰਵਤੋ ਰਾਜ ਰਵੰਦਾ॥ 2॥ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮਿ ਉਰਧਾਰੀ॥ ਦੀਨਾ ਨਾਥੁ ਪੀਉ ਬਨਵਾਰੀ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਦਾਨੁ ਬ੍ਰਤਕਾਰੀ॥ ਤ੍ਰਿਪਤਿ ਤਰੰਗ ਤਤੁ ਬੀਚਾਰੀ॥ 3॥ ਅਕਥੌ ਕਥਉ ਕਿਆ ਮੈ ਜੋਰੁ॥ ਭਗਤਿ ਕਰੀ ਕਰਾਇਹਿ ਮੋਰ॥ ਅੰਤਰਿ ਵਸੈ ਚੂਕੈ ਮੈ ਮੋਰ॥ਕਿਸੁ ਸੇਵੀ ਦੂਜਾ ਨਹੀ ਹੋਰੁ॥ 4॥ ਗੁਰ ਕਾ ਸਬਦੁ ਮਹਾ ਰਸੁ ਮੀਠਾ॥ ਐਸਾ ਅੰਮ੍ਰਿਤੁ ਅੰਤਰਿ ਡੀਠਾ॥ ਜਿਨਿ ਰਾਖਿਆ ਪੂਰਾ ਪਦ ਹੋਇ॥ ਨਾਨਕ ਧ੍ਰਾਪਿਓ ਤਨਿ ਸੁਖੁ ਹੋਇ॥ 5॥14॥

Perbhati Mehla 1: Geet, naad, herkh, chuturaayi. Rehus, rung, foormaayish(i) kaayi. Pehnun, khaana, cheet(i) na paayi. Saach(u), sehj(u), sookh(u) Naam(i) vusaayi. 1. Kiyya jaana, kiyya kuraiy kuraavaiy. Naam binaa, tun(i) kichh(u) na sookhaavaiy. 1. Ruhaou. Yog, binoad, suvaad aanunda. Mut(i), sut bhaayay, Bhagat(i) Gobinda. Keerut(i) kerm kaar nij sunda. Untar(i) ruvto raaj ruvunda. 2. Priyo, priyo preet, praym(i) oordhaari. Deena Nath(u), Peeou Bunvaari. Undin(u) Naam(u), daan(u) bertkaari. Triput, Trung, Tutt(u) beechaari. 3. Akuthau, kuthoun, kiyya mein joar(u)? Bhagat(i) kureen, kuraayeh(i) moar. Untar(i) vussaiy, chookaiy mein moar. Kis(u) sayveen, dooja nuhhi hoar(u). 4. Gur ka Shabad(u) muhha rus(u) meettha, Aiysa Amrit(u) untar(i) deettha. Jinh(i) raakhiya, poor Pud hoyay. Nanak, dhuraapiyo, tun(i) sookh(u) hoyay. 5.14.

Word Meaning: Naad = music. Herkh = joys. Chuturaayi = cunning; craftiness. Rehus = zestfulness. Rung = worldly enjoyments. Foormaayish(i) = commands. Kaayi = any such thing. Cheet(i) = in mind. 1. Sookhaayi = provides comfort. Pause.
Binod = entertainments; amazing feats. Suvaad = tastes. Aanunda = blissfulness; delight. Sut Bhaayay = with love and respect. Keerut(i) = praise of God. Kerm Kaar = routine performance. Nij Sunda = of mine. Ruvto = is present. Raaj = enlightenment. Ruvunda = is providing. 2. Priyo = of the Dear. Oordhaari = enshrined in heart. Deena Nath = the Lord of the poor. Bunvaari = a name for God. Bertkaari = obeying the principle. Triput = contented. Trung = impulses (about Maya). Tutt(u) = the root of the universe (God). 3. Akuthau = indescribable. Kuthoun = describe. Joar(u) = power; ability. Moar = mine. Mein More = I, mine (selfishness). 4. Rus(u) = sweet taste. Deettha = saw; realized. Poor Pud = the highest spiritual state. Dhuraapiyo = contented.

MEANING: The devotee, who enshrines Waheguru's Naam in his mind, acquires the eternal bliss of a high spiritual state, and does not like any of the songs, music, zestfulness of worldly enjoyments, craftiness, reign of some state, or even eating (of delicious foods), and wearing of (expensive) clothes. 1. I do not know what Waheguru does or makes others do, but nothing gives my body any comfort other than the Naam. Pause.
With the feeling of His presence in my mind, Waheguru is enlightening my mind, and singing His praise with love and reverence has become my daily routine, and I am enjoying the perceived tastes of the amazing feats (supernatural powers) of the yogis, and blissfulness. 2. Dear Waheguru is the Lord of the humble, and I have enshrined love for Waheguru in my heart. Recitation of His Naam, and sharing it with others (motivating them) has become my daily principle (routine). All my impulses (fast wavering mind) are fully satisfied to ponder on Waheguru, which is the root of the whole universe. 3.
What power (ability) do I have to describe the virtues (sing praise) of the indescribable Waheguru? I can worship Him only if He makes me do so. When Waheguru takes up dwelling in someone's heart, all his selfishness disappears. Because there is none other like Him, who else should I worship? 4. Guru's Shabad is full of great sweetness with which I have realized the Amrit of Waheguru's Naam in my mind. Whoever secures (preserves) Guru's Shabad in his heart, attains the highest spiritual state. My mind has been fully contented, and I am enjoying bliss (with Guru's Shabad), oh Nanak. 5.14.

Commented [DSS1]:

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਅੰਤਰਿ ਦੇਖਿ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ ਅਵਰੁ ਨ ਰਾਗਨਹਾਰਾ॥ ਅਹਿਨਿਸਿ ਜੀਆ ਦੇਖਿ ਸਮਾਲੇ ਤਿਸ ਹੀ ਕੀ ਸਰਕਾਰਾ॥ 1॥ ਮੇਰਾ ਪ੍ਰਭੁ ਰਾਗਿ ਘਣੈ ਅਤਿ ਰੂੜੌ॥ ਦੀਨ ਦਇਆਲੁ ਪ੍ਰੀਤਮ ਮਨਮੋਹਨੁ ਅਤਿ ਰਸ ਲਾਲ ਸਗੂੜੌ॥ 1॥ ਰਹਾਉ॥ ਉਪਰਿ ਕੂਪੁ ਗਗਨ ਪਨਿਹਾਰੀ ਅੰਮ੍ਰਿਤੁ ਪੀਵਣਹਾਰਾ॥ ਜਿਸ ਕੀ ਰਚਨਾ ਸੋ ਬਿਧਿ ਜਾਣੈ ਗੁਰਮੁਖਿ ਗਿਆਨੁ ਵੀਚਾਰਾ॥ 2॥
(ਅੰਗ 1332)॥ ਪਸਰੀ ਕਿਰਣਿ ਰਸਿ ਕਮਲ ਬਿਗਾਸੇ ਸਸਿ ਘਰਿ ਸੂਰੁ ਸਮਾਇਆ॥ ਕਾਲੁ ਬਿਧੁੰਸਿ ਮਨਸਾ ਮਨਿ ਮਾਰੀ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਪਾਇਆ॥ 3॥ ਅਤਿ ਰਸਿ ਰੰਗਿ ਚਲੂਲੈ ਰਾਤੀ ਦੂਜਾ ਰੰਗੁ ਨ ਕੋਈ॥ ਨਾਨਕ ਰਸਨਿ ਰਸਾਇ ਰਾਤੇ ਰਵਿ ਰਹਿਆ ਪ੍ਰਭੁ ਸੋਈ॥ 4॥15॥

Perbhati Mehla 1: Untar(i) daykh(i) Shabad(i) mun(u) maaniya, uver(u) na raangunhaara. Ehinis(i) jeeyaan daykh(i) smaalay, Tis hee kee serkaara. 1. Mayra Prubh(u) raang(i) ghunau ut(i) roorrau. Deen, duyaal(u) Preetum munmohun, ut(i) rus laal sugoorrau. 1. Ruhaou. Oopur koop gugun punihaari, Amrit(u) peevunhaara. Jis kee ruchna, so bidh(i) jaanaiy, Gurmukh(i) Giyan(u) veechaara. 2.

(PAGE 1332): Pusree kirn(i), rus(i) kumul bigaasay, sus(i), ghur(i) soor(u) samaya. Kaal(u) bidhoons(i), munsa mun(i) maari, Gur persad(i) Prubh(u) paaya. 3. Ut(i) rus(i) rung(i) chuloolaiy raati, dooja rung(i) na koyee. Nanak, rusn(i) rusaayay, raatay, ruv(i) ruhhiya Prubh(u) soyee. 4.15.

Word Meaning: Untar(i) = inside. Mun(u) Maaniya = mind was convinced. Raangunhaara = dyer (of mind with His love). Jeeyaan = living beings. Smaalay = looks after. Serkaara = rule; control. 1. Raang(i) = affectionate. Ghunau = deep; immensely. Roorrau = beautiful. Munmohun(u) = mind-captivating. Ut(i) = extreme. Rus = source of sweetness. Laal Sugoorrau = of deep red colour (of never fading love). Pause. Oopur Gugun = high in the brain-sky (the tenth door). Koop = well (of Naam-Amrit). Punihaari = who draws water (Naam-Amrit) from the well; devotee. Ruchna = cration. Bidh(i) = means; ways. Gurmukh(i) = Guru's Sikh. Veechaara = ponders on. 2. Pusree Kiran = with the spread of sunlight. Kumul = lotus. Rus(i) = with joy. Bigaasay = blooms. Sus(i) = moon; peaceful mind. Soor(u) = sun; enlightenment. Smaaya = settles in. Kaal(u) = (fear of) death. Bidhoons(i) = by destroying. 3. Chuloolay = in the deep colour. Raati = imbued. Rusaayay = filled with the sweetness.

MEANING: When I saw (realized) Waheguru in my mind with Guru's Shabad, I was convinced that there is no one like Waheguru which can dye one's mind with such love for Him. He loves His living beings so much that He looks after them day and night, and it is His Command that prevails everywhere. 1. My Waheguru is highly affectionate, and is very beautiful. He is very kind to the weak (humble) which captivates the mind of everybody. He dyes the minds of His devotees with deep red colour of His love (which never fades). Pause. There is the well (pool) of Waheguru's Naam-Amrit in one's mind-sky (tenth door), which a devotee can access to drink. Only the Creator knows how a person can drink the Naam-Amrit, but a devotee simply ponders on the Divine Knowledge in Guru's shelter (with His Shabad). 2. Like a lotus flower, which blooms with joy with the spread of the light rays, a devotee's mind blooms when his peaceful mind is enlightened with the sun of Guru's Shabad. His fear of death is eradicated, and all his worldly desires are killed as he realizes Waheguru (gets connected with Him) with the grace of the Guru. 3.
No other colour can dye the mind of the devotees whose minds are dyed with the deep colour of Waheguru's love. The devotees, whose tongues are imbued with the sweetness of Waheguru's Naam, see Him everywhere, oh Nanak. 4.15.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਬਾਰਹ ਮਹਿ ਰਾਵਲ ਖਪਿ ਜਾਵਹਿ॥ ਚਹੁ ਛਿਅ ਮਹਿ ਸੰਨਿਆਸੀ॥ ਜੋਗੀ ਕਾਪੜੀਆ ਸਿਰਖੂਥੇ ਬਿਨੁ ਸਬਦੈ ਗਲਿ ਫਾਸੀ॥ 1॥ ਸਬਦਿ ਰਤੇ ਪੂਰੇ ਬੈਰਾਗੀ॥ ਅਉਹਠਿ ਹਸਤ ਮਹਿ ਭੀਖਿਆ

ਜਾਚੀ ਏਕ ਭਾਇ ਲਿਵ ਲਾਗੀ॥ 1॥ ਰਹਾਉ॥ ਬ੍ਰਾਹਮਣ ਵਾਦੁ ਪੜਹਿ ਕਰਿ ਕਿਰਿਆ ਕਰਣੀ ਕਰਮ ਕਰਾਏ॥ ਬਿਨੁ ਬੂਝੈ ਕਿਛੁ ਸੂਝੈ ਨਾਹੀ ਮਨਮੁਖਿ ਵਿਛੁੜਿ ਦੁਖੁ ਪਾਏ॥ 2॥ ਸਬਦਿ ਮਿਲੈ ਸੇ ਸੂਚਾਚਾਰੀ ਸਾਚੀ ਦਰਗਹ ਮਾਨੇ॥ ਅਨਦਿਨੁ ਨਾਮਿ ਰਤਨਿ ਲਿਵ ਲਾਗੇ ਜੁਗਿ ਜੁਗਿ ਸਾਚਿ ਸਮਾਨੇ॥ 3॥ ਸਗਲੇ ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮ ਜਪ ਤਪ ਤੀਰਥ ਸਬਦਿ ਵਸੇ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲੈ ਮਿਲਾਇਆ ਦੂਖ ਪਰਾਛਤ ਕਾਲ ਨਸੇ॥ 4॥16॥

Perbhati Mehla 1: Baarah meh(i) Raavul khup(i) jaaveh(i). Chuhoun chhay meh(i) sanyasi. Yogi, Kaapurriya, Sirkhoothay, bin(u) Shabdaiy, gul(i) phaasi. 1. Shabad(i) rutttay, pooray baiyraagi. Aouhutth(i) hust meh(i) bheekhiya jaachi, Aik bhaaya liv laagi. 1. Ruhaou. Brahman vaad(u) purreh(i) kur(i) kirya, kerni kerm kmaayay. Bin(u) boojhaiy kichh(u) soojhaiy naahi, munmukh(i) vicchurr(i) dookh(u) paayay. 2. Shabad(i) milaiy say soochachaai, Saachi Durgah maanay. Undin(u) Naam(i) ruttan liv laagay, joog(i), joog(i) Saach(i) smaanay. 3. Suglay kerm, dherm, sooch(i) sunjum, jup, tup teeruth Shabad(i) vussay. Nanak, Satgur milaiy milaaya, dookh puraachhut kaal nussay. 4.16.

Word Meaning: Baarh = (the) twelve (sects of yogis). Raavul = a sect of yogis which has both, the Hindus, and the Muslim as its members. Khup(i) Jaaveh(i) = meet frustration. Chuoun Chhay = four and six = ten (sects of sanyasis). Kaapuurriya = those who wear a robe of rags to cover from top to toe. Sirkhoothay = (the Jains) who pull out their hair. Phaasi = noose of (spiritual death). 1. Baiyraagi = full renouncers. Aouhutth(i) = in the heart. Hust = resting in. Bheekhiya = alms; donation. Jaachi = beg. Bhaay = with love for. Liv Laagi = mind focused on (connected with). Pause. Vaad(u) = debates; arguments. Kur(i) Kirya = from rituals. Kerni = performance; daily routine. Soojhaiy = cannot think of. 2. Soochachaari = of high morality. Maanay = recognized; honoured. Smaanay = are absorbed. 3. Kerm Dherm = religious deeds. Sooch(i) = outward purity. Sunjum = efforts to control senses. Milaaya = connected with the grace of Waheguru. Puraachhut = sins. Kaal = (fear of) death. 4.

MEANING: The twelve sects of the Yogis, and the ten sects of the Sanyasis get frustrated in their respective beliefs (practices) (because they cannot realize God). Without Guru's Shabad, the yogis, the members of the faith who cover their bodies from top to toe with the robes of rags, and the Jains, all get the noose of spiritual death around their necks. 1.

The true renouncers are the devotees who are imbued with the love of Divine Knowledge as contained in the Guru's Shabad. Unlike the yogis, who go begging door to door, the devotees of Waheguru beg for the alms only of His Naam in their own hearts with their minds focused on the Guru's Shabad. Pause.

The Brahmans read the religious books as a ritual to take part in worthless discussions, and performing rituals is their daily routine. They are the followers of their own mind (and are engrossed in Maya). They cannot think of spirituality without realizing (Divine Knowledge), and disconnected from Waheguru, they suffer in life. 2.

(Contrary to the outside purity which the Brahmas try to maintain), Those who get connected with Waheguru with Guru's Shabad are truly pure (have high morals) and are honoured in Waheguru's Court. No matter what the eon is, those who stay connected with Waheguru (focus their mind on His jewel-like Naam), finally merge with Him. 3.

All the religious rituals, external purity, efforts to control the senses, recitation of mantras, self-torturing, and pilgrimage are subsumed in the Guru's Shabad. However, one connects with the Guru only with the grace of Waheguru, when all his discomforts, his sins, and his fear of death run away, oh Nanak. 4.16.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਸੰਤਾ ਕੀ ਰੇਨੁ ਸਾਧ ਜਨ ਸੰਗਤਿ ਹਰਿ ਕੀਰਤਿ ਤਰੁ ਤਾਰੀ॥ ਕਹਾ ਕਰੈ ਬਪੁਰਾ ਜਮੁ ਡਰਪੈ ਗੁਰਮੁਖਿ ਰਿਦੇ ਮੁਰਾਰੀ॥ 1॥ ਜਲਿ ਜਾਉ ਜੀਵਨੁ ਨਾਮ ਬਿਨਾ॥ ਹਰਿ ਜਪਿ ਜਾਪੁ ਜਪਉ ਜਪਮਾਲੀ ਗੁਰਮੁਖਿ ਆਵੈ ਸਾਦੁ ਮਨਾ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਉਪਦੇਸ ਸਾਚੁ ਸੁਖੁ ਜਾ ਕਉ ਕਿਆ ਤਿਸੁ ਉਪਮਾ ਕਹੀਐ॥ ਲਾਲ ਜਵੇਹਰ ਰਤਨ ਪਦਾਰਥ ਖੋਜਤ ਗੁਰਮੁਖਿ ਲਹੀਐ॥ 2॥ ਚੀਨ੍ਹੈ ਗਿਆਨੁ ਧਿਆਨੁ ਧਨੁ ਸਾਚੌ ਏਕ ਸਬਦਿ ਲਿਵ ਲਾਵੈ॥ ਨਿਰਾਲੰਬੁ ਨਿਰਹਾਰੁ ਨਿਹਕੇਵਲੁ ਨਿਰਭਉ ਤਾੜੀ ਲਾਵੈ॥ 3॥ ਸਾਇਰ ਸਪਤ ਭਰੇ ਜਲ ਨਿਰਮਲਿ ਉਲਟੀ ਨਾਵ ਤਰਾਵੈ॥ ਬਾਹਰਿ ਜਾਤੌ ਠਾਕਿ ਰਹਾਵੈ ਗੁਰਮੁਖਿ ਸਹਜਿ ਸਮਾਵੈ॥ 4॥ ਸੋ ਗਿਰਹੀ ਸੋ ਦਾਸੁ ਉਦਾਸੀ ਜਿਨ੍ਹਿ ਗੁਰਮੁਖਿ ਆਪਿ ਪਛਾਣਿਆ॥ ਨਾਨਕੁ ਕਹੈ ਅਵਰ ਨਹੀ ਦੂਜਾ ਸਾਚਿ ਸਬਦਿ ਮਨੁ ਮਾਨਿਆ॥ 5॥17॥

Perbati Mehla 1: Suntaan kee rayn(u), sadh jun sungut(i), Hur(i) keerut(i) tur(u) taari. Kuhhaa kuray bupura Jum(u) derpaiy, Gurmukh(i) ridaiy Mooraari 1. Jul(i) jaaou jeevun(u) Naam binaa. Hur(i) jup(i), jaap(u) jupou jupmaali, Gurmukh(i) aavaiy saad(u) munaa. 1. Ruhaou. Gur Oopdaysh, saach(u) sookh(u) ja kuou, kiyya tis(u) oopma kuhhiyaiy. Laal, juvayhur, ruttan pudaaruth, khojut Gurmukh(i) luhhiyaiy. 2. Cheenay, Giyan(u), dhiyan(u) dhun(u) Saachau, Aik Shabad liv laavaiy. Niralumb(u) nirhaar(u), nihkayvul(u), nirbhuou taarri laavaiy. 3. Saayir supt bhuray jul nirmul(i), oolti naav turaavaiy. Baahur(i) jaatau, tthaak(i) ruhaavaiy, gurmukh(i) sehj(i) smaavaiy. 4. So girhi, so daas(u) oodaasi, jinh(i) Gurmukh(i) aap(i) puchhaaniya. Nanak(u) kuhhaiy, uver nuhhi dooja, Saach(i) Shabad(i) mun(u) maaniya. 5.17.

Word Meaning: Rayn(u) = dust of the feet (to serve with love). Tur(u) Taari = swim across (the world-sea). Kuhha = what? Bupura = poor; helpless. Derpaiy = is afraid. Mooraari = Waheguru. 1. Jul(i) Jaaou = suffers badly. Jup(i) Jaap(u) = always recite (Naam). Jupmaali = rosary. Saad(u) = taste; blissfulness. Pause. Saach(u) = eternal. Oopma = praise; greatness. Pudaaruth = (invaluable) things. Khojut = by searching. Luhhiyaiy = acquire. 2. Cheenay = recognizes. Liv (Taarri) Laavaiy = focuses mind; connects with. Niralumbh = without any support. Nirhaar(u) = without food. Nihkayvul (u) = above all worldly attractions. 3. Saayir = seas (pools). Supt = seven (five senses, mind, and wisdom). Oolti = in the opposite direction (to Maya). Naav = boat. Turaavaiy = ferries across (the world sea). Tthaak Ruhaavaiy = controls. 4. Girhi = family man. Oodaasi = detached. Aap(i) = self (realization). Maaniya = convinced. 5.

MEANING: Serve the holy saints with full love and respect, and sing Waheguru's praise in their company; this is how you will be ferried across the world-sea, oh my friends. The helpless Angel of death is afraid of those who, with the grace of the Guru, have Waheguru's Naam in their heart. 1. Without Waheguru's Naam, human life is like a burning kiln (of suffering). I have made Waheguru's Naam my rosary, and recite His Naam all the time, and enjoy the sweetness of the Naam in the shelter of the Guru. Pause.

How can one praise the greatness of the devotee who enjoys the eternal bliss (of Waheguru's Naam) with the Advice of the Guru? One acquires the jewel and pearls like an invaluable thing (God-like qualities) by searching for that in the shelter of the Guru. 2.

When one focuses his mind on the Guru's Shabad in praise of Waheguru, and ponders on the fearless Waheguru, which needs no support, no food, and is above all the worldly desires, he recognizes (gets connected with) Waheguru, and acquires the eternal wealth of His Divine Knowledge. 3. All his seven pools (five senses, mind, and wisdom) are filled with the pure and holy water of Waheguru's Naam-Amrit, and he peddles his boat of life in the direction opposite to the attractions of Maya. He controls his mind, which takes flights in every direction, and gets absorbed in the high spiritual state in the shelter of the Guru. 4.

The devotee, who recognizes himself (knows his good and bad qualities, and that union with Waheguru is the objective of his life) in the shelter of the Guru, is the true family man who is

fully detached from the worldly attractions. With the eternal Shabad of the Guru, my mind has been convinced that there is no other power in the world than Waheguru, oh Nanak. 5.17.

ਰਾਗੁ ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3 ਚਉਪਦੇ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Raag(u) Perbhati, Mehla 3, Chaupuday: Ek Onkar Satgur Persad(i):

ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਕੋਈ ਬੂਝੈ ਸਬਦੇ ਰਹਿਆ ਸਮਾਈ॥ ਨਾਮਿ ਰਤੇ ਸਦਾ ਸੁਖੁ ਪਾਵੈ ਸਾਚਿ ਰਹੈ ਲਿਵ ਲਾਈ॥ 1॥
(ਅੰਗ 1333)॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਜਨ ਭਾਈ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਮਨੁ ਅਸਥਿਰੁ ਹੋਵੈ ਅਨਦਿਨੁ ਹਰਿ ਰਸਿ ਰਹਿਆ ਅਘਾਈ॥ 1॥ ਰਹਾਉ॥ ਅਨਦਿਨੁ ਭਗਤਿ ਕਰਹੁ ਦਿਨੁ ਰਾਤੀ ਇਸੁ ਜੁਗ ਕਾ ਲਾਹਾ ਭਾਈ॥ ਸਦਾ ਜਨ ਨਿਰਮਲ ਮੈਲੁ ਨ ਲਾਗੈ ਸਚਿ ਨਾਮਿ ਚਿਤੁ ਲਾਈ॥ 2॥ ਸੁਖੁ ਸੀਗਾਰੁ ਸਤਿਗੁਰੂ ਦਿਖਾਇਆ ਨਾਮਿ ਵਡੀ ਵਡਿਆਈ॥ ਅਖੁਟ ਭੰਡਾਰ ਭਰੇ ਕਦੇ ਤੋਟਿ ਨ ਆਵੈ ਸਦਾ ਹਰਿ ਸੇਵਹੁ ਭਾਈ॥ 3॥ ਆਪੇ ਕਰਤਾ ਜਿਸ ਨੋ ਦੇਵੈ ਤਿਸੁ ਵਸੈ ਮਨਿ ਆਈ॥ ਨਾਨਕ ਨਾਮੁ ਧਿਆਇ ਸਦਾ ਤੂ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਈ॥ 4॥1॥

Gurmukh(i) virla koyee boojhaiy, Shabaday ruhhiya smaayee. Naam(i) ruttay, sudaa sookh(u) paavaiy, Saach(i) ruhhaiy live laayee. 1.

(PAGE 1333): Hur(i), Hur(i) Naam(u) jupou jun bhaayee. Gur persad(i) mun(u) usthir hovaiy, undin(u) Hur(i) rus(i) ruhhiya aghaayee. 1. Ruhaou. Undin(u) Bhagat(i) kurhou din(u) raati, iss(u) joog ka laaha bhaayee. Sudaa jun nirmul, maiyl(u) na laagaiy, Sach(i) Naam(i) chit(u) laayee. 2. Sookh(u) sheengaar(u) Satguru dikhaaya, Naam(i) vuddi, vudiyaayi. Akhoott bhundaar bhuray, kuday toat(i) na aavaiy, sudaa Hur(i) sayvou bhaayee. 3. Aapay Kerta jis nu dayvaiy, tis(u) vussaiy mun(i) aayee. Nanak, Naam(u) dhiyaayay suda tu, Satgur(i) deeya dikhaayee. 4.1.

Word Meaning: Virla = rare. Smaayi = is present. Liv Laayee = with focused mind. 1. Usthir = stable; peaceful. Aghaayee = conteted. Pause. Laaha = advantage; benefit. Chit(u) = mind. 2. Sheengaar = adornment; beauty. Akhoott = inexhaustible. Bhundaar = treasures. Kuday Na = never. Toat(i) = shortage. 3.

MEANING: With Guru's Shabad and in His shelter, a rare devotee realizes that Waheguru is present everywhere. Those who are imbued in the love of Waheguru's Naam stay always connected with Him and enjoy blissfulness. 1.

Recite Waheguru's Naam all the time, oh my devotee brothers. (When you do that) your mind will become stable (will quit doddering) with Guru's grace, and you will always feel contented with the sweetness of the Naam. Pause.

The advantage of being born in the world (as a human being) is that one should worship Waheguru (recite His Naam) day and night everyday. When a man applies his mind to Waheguru's Naam, his thinking becomes pure, and it never gets filthy with evil ideas. 2. The Guru has shown the magnanimity of Waheguru's Naam (that it connects one with Waheguru), and that it is the source of bliss; besides, one also earns great respect with it. The treasures of Waheguru's Naam are always full and never experience any shortage, so one should always recite His Naam and share it with others. 3. Waheguru comes to dwell (appears) in the heart of the devotee whom He gives His Naam. Satguru has shown the importance of Waheguru's Naam; you should recite it all the time, oh Nanak. 4.1

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਨਿਰਗੁਣੀਆਰੇ ਕਉ ਬਖਸਿ ਲੈ ਸੁਆਮੀ ਆਪੇ ਲੈਹੁ ਮਿਲਾਈ॥ ਤੂ ਬਿਅੰਤੁ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ ਸਬਦੇ ਦੇਹੁ ਬੁਝਾਈ॥ 1॥ ਹਰਿ ਜੀਉ ਤੁਧੁ ਵਿਟਹੁ ਬਲਿ ਜਾਈ॥ ਤਨੁ ਮਨੁ ਅਰਪੀ ਤੁਧੁ ਆਗੈ ਰਾਖਉ ਸਦਾ ਰਹਾ ਸਰਣਾਈ॥ 1॥ ਰਹਾਉ॥ ਆਪਣੇ ਭਾਣੇ ਵਿਚਿ ਸਦਾ ਰਖੁ ਸੁਆਮੀ ਹਰਿ ਨਾਮੋ ਦੇਹਿ ਵਡਿਆਈ॥ ਪੂਰੇ ਗੁਰ ਤੇ ਭਾਣਾ ਜਾਪੈ ਅਨਦਿਨੁ ਸਹਜਿ ਸਮਾਈ॥ 2॥ ਤੇਰੈ ਭਾਣੈ ਭਗਤਿ ਜੇ ਤੁਧੁ ਭਾਵੈ ਆਪੇ ਬਖਸਿ ਮਿਲਾਈ॥ ਤੇਰੇ ਭਾਣੈ ਸਦਾ ਸੁਖੁ ਪਾਇਆ ਗੁਰਿ ਤ੍ਰਿਸਨਾ ਅਗਨਿ ਬੁਝਾਈ॥ 3॥ ਜੋ ਤੂ ਕਰਹਿ ਸੁ ਹੋਵੈ ਕਰਤੇ ਅਵਰੁ ਨ ਕਰਣਾ ਜਾਈ॥ ਨਾਨਕ ਨਾਵੈ ਜੇਵਡ ਅਵਰੁ ਨ ਦਾਤਾ ਪੂਰੇ ਗੁਰ ਤੇ ਪਾਈ॥ 4॥2॥

Perbhati Mehla 3: Nirgooniyaaray kuou bukhsh(i) laiy Soami, Aapay laiyhou milaayi. Tu biyunt(u), Tayra unt(u) na paaya, Shabaday dayh(u) boojhaayi.1. Hur(i) Jeeou, Toodh(u) vitoun bul(i) jaayi. Tun(u), mun(u) urpeen, Toodh(u) aagaiy raakhoun, sudaa ruhhaan Shernaayi. 1. Ruhaou. Aapnay Bhaanay vich(i) sudaa rukh(u) Soami, Hur(i) Naamo dayh(i) vudiyaayi. Pooray Gur tay Bhaana jaapaiy, undin(u) sehj(i) smaayi. 2. Tayray Bhaanaiy Bhagat(i) jay Toodh(u) bhaavaiy, Aapay bukhsh(i) milaayi. Tayray Bhaanaiy sudaa sookh(u) paaya, Gur(i) trishna ugun(i) boojhaayi. 3. Jo Tu kureh(i), su hovaiy Kertaiy, uver(u) na kerna jaayi. Nanak, Naavaiyn jayvud uver(u) na Daata, Pooray Gur tay paayeen. 4.2.

Word Meaning: Nirgooniyaaray = having no good qualities. Bukhsh(i) Laiy = forgive. Biyunt = limitless. Boojhaayi = understanding. 1. Vitoun = for. Bul Jaayi = sacrifice life. Urpeen = will offer. Shernaayi = in (Your) shelter. Pause. Bhaanay = Will. Sehj(i) = in high spiritual state. 2. Trishna Ugun(i) = fire of worldly desires. 3. Uver(u) = other. Jayvud = as great. 4.

MEANING: I have no noble quality, kindly forgive me for that, and connect me with You, oh Lord. Grant me the wisdom with Guru's Shabad that You are limitless, and nobody can ever know Your limits. 1.

I am a sacrifice for You, and wish to offer my body and my mind in Your service, and wish to stay in Your shelter all the time, oh Waheguru. Pause.

Kindly, grant me the strength to accept Your Will, and grant me the honour of Your Naam. One learns the Will of Waheguru from the Perfect Guru, and stays in the high spiritual state all the time. 2.

I can worship You only with Your Will, and only if You connect me with You with Your benevolence, oh Waheguru. The Guru has put out the fire of my worldly desires, and I have always enjoyed blissfulness by accepting Your Will gladly. 3.

Only that happens which You wish to do, and nothing else can happen, oh the Creator, Waheguru. There is no one in the world as great as Waheguru or Satguru as the source of Waheguru's Naam, which can be acquired only from the Perfect Guru, oh Nanak. 4.2.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਹਰਿ ਸਲਾਹਿਆ ਜਿੰਨ੍ਹਾ ਤਿਨ੍ਹ ਸਲਾਹਿ ਹਰਿ ਜਾਤਾ॥ ਵਿਚਹੁ ਭਰਮੁ ਗਇਆ ਹੈ ਦੂਜਾ ਗੁਰ ਕੈ ਸਬਦਿ ਪਛਾਤਾ॥ 1॥ ਹਰਿ ਜੀਉ ਤੂ ਮੇਰਾ ਇਕੁ ਸੋਈ॥ ਤੁਧੁ ਜਪੀ ਤੁਧੈ ਸਾਲਾਹੀ ਗਤਿ ਮਤਿ ਤੁਝ ਤੇ ਹੋਈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਸਾਲਾਹਨਿ ਸੇ ਸਾਦੁ ਪਾਇਨਿ ਮੀਠਾ ਅੰਮ੍ਰਿਤੁ ਸਾਰੁ॥ ਸਦਾ ਮੀਠਾ ਕਦੇ ਨ ਫੀਕਾ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰੁ॥ 2॥ ਜਿਨਿ ਮੀਠਾ ਲਾਇਆ ਸੋਈ ਜਾਣੈ ਤਿਸੁ ਵਿਟਹੁ ਬਲਿ ਜਾਈ॥ ਸਬਦਿ ਸਲਾਹੀ ਸਦਾ ਸੁਖਦਾਤਾ ਵਿਚਹੁ ਆਪੁ ਗਵਾਈ ॥3॥ ਸਤਿਗੁਰ ਮੇਰਾ ਸਦਾ ਹੈ ਦਾਤਾ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਏ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਗੁਰ ਸਬਦੀ ਸਚੁ ਪਾਏ॥ 4॥3॥

Perbhati Mehla 3: Gurmukh(i) Hur(i) slaahiya jinha, tinj slaah(i) Hur(i) jaata. Vichoun bherm(u) guyya haiy dooja, Gur kaiy Shabad(i) puchhaata. 1. Hur(i) Jeeou, Tu mayra ikk(u) Soyee. Toodh(u) jupeen, Toodhaiy salaaheen, gut(i), mut(i) Toojh tay hoyee. 1. Ruhaou. Gurmukh(i) salaahun(i), say saad(u) paayin(i), meettha Amrit(u) saar(u). Sudaa meettha, kuday na pheeka, Gur Shabadi veechaar(u). 2. Jinh(i) meettha laaya, Soyee jaanaiy, Tis(u) vitoun bul(i) jaayee. Shabad(i) slaaheen sudaa Sookh-Daata, vichoun aap(u) guvaayeen. 3.

Satgur mayra sudaa haiy Daata, jo ichhaiy so ful(u) paayay. Nanak, Naam(u) milaiy vudiyaayi, Gur Shabadi Sach(u) paayay. 4.3.

Word Meaning: Gurmukh(i) = in Guru's shelter (obeying His Advice). Slaahiya = sang praise. Bherm(u) = misbelief. Dooja = of other (Maya). Puchhaata = recognized; made connection. 1. Gut(i) = high spiritual state. Mut(i) = wisdom; understanding. Pause. Saad(u) Paayin(i) = enjoy the taste (sweetness). Saar(u) = supreme. Pheeka = tasteless. 2. Sookh-Daata = the source of all comforts (Waheguru). Aap(u) = selfishness and ego. Guveeyeen = lose; get rid of. Jo Ichhaiy = whatever the wish is. Ful(u) = reward. Vudiyaayi = respect; honour. Sach(u) = Waheguru. 4.

MEANING: The devotees, who sing Waheguru's praise in the shelter of the Guru, realize Him (get connected with Him). All their misgivings about (illusions of) Maya are removed with Guru's Shabad, and they recognize (get connected with) Waheguru. 1.

You alone are mine, oh Waheguru. I recite only Your Naam, sing only Your praise, and my high spiritual state and my noble wisdom are because of You. Pause.

Waheguru's Naam is supreme, and most sweet, but only those who enjoy its taste sing His praise in Guru's shelter. Those who ponder on the Naam with the Guru's Shabad find that Waheguru's Naam is always sweet and is never tasteless. 2.

I am a sacrifice for my Guru, who connected me with Waheguru's sweet Naam, and only He knows whom to connect with Waheguru. I sing praise of Waheguru, which is the source of all comforts, with Guru's Shabad, which has eradicated my selfishness and ego. 3.

My Satguru is an eternal provider of all comforts, and one can have any desired wish fulfilled. One acquires Waheguru in his heart through the Guru's Shabad and earns respect with Waheguru's Naam, oh Nanak. 4.3.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਜੋ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨ ਤੂ ਰਾਖਨ ਜੋਗੁ॥ ਤੁਧੁ ਜੇਵਡੁ ਮੈ ਅਵਰੁ ਨ ਸੂਝੈ ਨਾ ਕੋ ਹੋਆ ਨ ਹੋਗੁ॥ 1॥ ਹਰਿ ਜੀਉ ਸਦਾ ਤੇਰੀ ਸਰਣਾਈ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਾਖਹੁ ਮੇਰੇ ਸੁਆਮੀ ਏਹ ਤੇਰੀ ਵਡਿਆਈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਤੇਰੀ ਸਰਣਾਈ ਹਰਿ ਜੀਉ ਤਿਨ ਕੀ ਕਰਹਿ ਪ੍ਰਤਿਪਾਲ॥
(ਅੰਗ 1334)॥ ਆਪਿ ਕ੍ਰਿਪਾ ਕਰਿ ਰਾਖਹੁ ਹਰਿ ਜੀਉ ਪੋਹਿ ਨ ਸਕੈ ਜਮਕਾਲੁ॥ 2॥ ਤੇਰੀ ਸਰਣਾਈ ਸਚੀ ਹਰਿ ਜੀਉ ਨ ਓਹ ਘਟੈ ਨ ਜਾਇ॥ ਜੋ ਹਰਿ ਛੋਡਿ ਦੂਜੈ ਭਾਇ ਲਾਗੈ ਓਹੁ ਜੰਮੈ ਤੈ ਮਰਿ ਜਾਇ॥ 3॥ ਜੋ ਤੇਰੀ ਸਰਨਾਈ ਹਰਿ ਜੀਉ ਤਿਨ੍ਹ ਦੂਖ ਭੂਖ ਕਿਛੁ ਨਾਹਿ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਸਦਾ ਤੂ ਸਚੈ ਸਬਦਿ ਸਮਾਹਿ॥ 4॥4॥

Perbhati Mehla 3: Jo Tayri shenrnaayi Hur(i) Jeeou, tinh Tu raakhun joag(u). Toodh(u) jayvud mein uver na soojhaiy, na ko ho ana hoag(u). 1. Hur(i) Jeeou, sudaa Tayri shernaayi. Jiyoun bhaavaiy, tiyoun raakhou mayry Soami, eh Tayri vudiyaayi. 1. Ruhaou. Jo Tayri shernaayi Hur(i) Jeeou, tinh kee kureh(i) pritpal.

(PAGE 1334): Aap(i) kirpa kur(i) raakhou Hur(i) Jeeou, poh(i) na sukaiy Jumkaal(u). 2. Tayri shernaayi sachi Hur(i) Jeeou, na oh(u) ghutaiy, na jaayay. Jo Hur(i) chhoad(i) doojaiy bhaayay laagaiy, oh(u) jummaiy taiy mur(i) jaayay. 3. Jo Tayri shernaayi Hur(i) Jeeou, tinh dookh, bhookh kichh(u) naah(i). Nanak, Naam(u) slaah(i) sudaa tu, Sachaiy Shabad(i) smaah(i). 4.4.

Word Meaning: Raakhun Joag(u) = capable of providing protection. Soojhaiy = think of. Hoag(u) = will ever be. 1. Vudiyaayi = greatness. Pause. Pritpal = look after. Poh Na Sukaiy = cannot even touch. Jumkaal(u) = Angel of death. 2. Sachi = everlasting. Ghutaiy = lessens. Bhaayay = in love of. 3.

MEANING: You provide protection to all those who come to Your shelter, oh Waheguru. I cannot think of anyone who is as great as You are; nobody has ever been like You, and nobody will ever be, oh Waheguru. 1. I have sought Your shelter; it is Your

magnanimity that You protect Your shelter-seekers in whatever way You please, oh Lord. Pause. You look after (protect) all those who come to Your shelter. The Angel of death cannot even touch those whom You protect with Your kindness. 2.
Your protection is perfect and eternal, which never lessens, and never goes away (disappears). Ignoring You, those who get attached to Maya keep taking births and dying. 3. Those who come to Your shelter experience no suffering or appetite (desire) for any worldly thing. Sing only Waheguru's praise all the time, and you will be fully absorbed in Waheguru with Guru's Shabad, oh Nanak. 4.4.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਗੁਰਮੁਖਿ ਹਰਿ ਜੀਉ ਸਦਾ ਧਿਆਵਹੁ ਜਬ ਲਗੁ ਜੀਅ ਪਰਾਨ॥ ਗੁਰ ਸਬਦੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਚੂਕਾ ਮਨਿ ਅਭਿਮਾਨੁ॥ ਸਫਲੁ ਜਨਮੁ ਤਿਸੁ ਪ੍ਰਾਨੀ ਕੇਰਾ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਨ॥ 1॥ ਮੇਰੇ ਮਨ ਗੁਰ ਕੀ ਸਿਖ ਸੁਣੀਜੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਸੁਖਦਾਤਾ ਸਹਜੇ ਹਰਿ ਰਸੁ ਪੀਜੈ॥ 1॥ ਰਹਾਉ॥ ਮੂਲੁ ਪਛਾਣਨਿ ਤਿਨ ਨਿਜ ਘਰਿ ਵਾਸਾ ਸਹਜੇ ਹੀ ਸੁਖੁ ਹੋਈ॥ ਗੁਰ ਕੈ ਸਬਦਿ ਕਮਲੁ ਪਰਗਾਸਿਆ ਹਉਮੈ ਦੁਰਮਤਿ ਖੋਈ॥ ਸਭਨਾ ਮਹਿ ਏਕੋ ਸਚੁ ਵਰਤੈ ਵਿਰਲਾ ਬੂਝੈ ਕੋਈ॥ 2॥ ਗੁਰਮਤੀ ਮਨੁ ਨਿਰਮਲੁ ਹੋਆ ਅੰਮ੍ਰਿਤੁ ਤਤੁ ਵਖਾਨੈ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਸਦਾ ਮਨਿ ਵਸਿਆ ਵਿਚਿ ਮਨ ਹੀ ਮਨੁ ਮਾਨੈ॥ ਸਦ ਬਲਿਹਾਰੀ ਗੁਰ ਅਪੁਨੇ ਵਿਟਹੁ ਜਿਤੁ ਆਤਮਰਾਮੁ ਪਛਾਨੈ॥ 3॥ ਮਾਨਸ ਜਨਮਿ ਸਤਿਗੁਰੂ ਨ ਸੇਵਿਆ ਬਿਰਥਾ ਜਨਮੁ ਗਵਾਇਆ॥ ਨਦਰਿ ਕਰੇ ਤਾ ਸਤਿਗੁਰੁ ਮੇਲੇ ਸਹਜੇ ਸਹਜਿ ਸਮਾਇਆ॥ ਨਾਨਕ ਨਾਮੁ ਮਿਲੈ ਵਡਿਆਈ ਪੂਰੈ ਭਾਗਿ ਧਿਆਇਆ॥ 4॥5॥

Perbhati Mehla 3: Gurmukh(i) Hur(i) Jeeou sudaa dhiyaavou, jub lug(u) jea, praan. Gur Shabadi mun(u) nirmul(u) hoa, chooka mun(i) abhimaan(u). Suful(u) junum(u) tis(u) praani kayra, Hur(i) kaiy Naam(i) smaan. 1. Mayray mun, Gur kee Sikh sooneejaiy. Hur(i) ka Naam(u) sudaa sookh-daata, sehjay Hur(i) rus(u) peejaiy. 1. Ruhaou. Mool(u) puchhaanun(i), tinh nij ghur(i) vaasa, sehjay hee sookh(u) hoyee. Gur kaiy Shabad(i) kumul(u) pergaasiya, haumein doormut(i) khoyee. Subhnaa meh(i) Aiko Such(u) vertaiy, virla boojhaiy koyee. 2. Gurmutee mun(u) nirmul(u) hoa, Amrit Tutt(u) vukhaanaiy. Hur(i) ka Naam(u) sudaa mun(i) vussiya, vich(i) mun hee mun(u) maanaiy. Sud bulihaari Gur apunay vitoun, jit(u) Aatum Ram(u puchhaanaiy. 3. Maanus junum(i) Satguru na sayviya, birtha junum(u) guvaaya. Nudr(i) kuray, ta Satgur(u) maylay, sehjay sehj(i) samaaya. Nanak, Naam(u) milaiy vudiyaayi, pooraiy bhaag(i) dhiyaaya. 4.5.

Word Meaning: Jub Lug(u) = as long as. Praan = life. Chooka = ended. Abhimaan(u) = conceit. Suful(u) = successful. Kayra = of. Smaan = absorbed. 1. Sikh = Teaching. Sooneejaiy = listen to. Sehjay = in peaceful state. Rus(u) = sweet essence. Pause. Mool(u) = the origin of the world (God). Puchhaanun(i) = recognize; get connected with. Nij Ghur(i) Vaasa = the mind stays in itself (does not wander). Sehjay Hee = in a natural way. Kumul Pergassia = mind enlightened. Haumein Doormut(i) = evil thinking due to one's haumein. Such(u) = God. Vertaiy = operates. Virla = rare. 2. Gurmutee = with Guru's Advice. Tutt(u) = the essence; Waheguru. Vukhaanaiy = says; recites. Maanaiy = is convinced. Bulihaari = offer to sacrifice life. Vitoun = for. Aatum Ram(u) = Waheguru. 3. Maanus Junum(i) = in human life. Birtha = worthlessly. Nudr(i) = (kind) Sight. Pooray Bhaag(i) = with great fortune. Dhiyaaya = remembers; worships. 4.

MEANING: Recite Waheguru's Naam in the shelter of the Guru as long as you have breath (life) in your body, oh my friends. One's ego goes away, and one's mind becomes pure with the Guru's Shabad. The individual who remains absorbed in Waheguru's Naam makes his life successful. 1.
Listen to the Advice of the Guru, oh my mind. Waheguru's Naam is always the source of comforts, so drink (enjoy) its sweet essence in the peaceful state of mind. Pause. Those who make a connection with Waheguru acquire peace of mind, which quits wandering,

and stays absorbed in His Naam, which is the source of all bliss. Also, such a devotee attains blissfulness without any special effort. The lotus of his heart blooms, and his evil thinking due to his selfishness and ego is eradicated. However, some rare devotee realizes that it is Waheguru alone that operates in every heart (and everywhere). 2.
One's mind is purified with the Advice of the Guru, and he begins to recite the Naam of the eternal Waheguru, which is the root of the universe. Waheguru's Naam takes permanent dwelling in the devotee's heart, and his mind gets fully convinced and stays connected with Waheguru. I am always a sacrifice for my Guru, because of whom one recognizes (makes a connection with) Waheguru. 3.
Those who do not serve Satguru in this life waste their precious human life. But if Waheguru is kind to someone, He connects the individual with Satguru, enabling him to easily attain a high spiritual state and stay absorbed in it. One earns respect with Waheguru's Naam, but one worships Waheguru only with great fortune, oh Nanak. 4.5.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਆਪੇ ਭਾਤਿ ਬਣਾਏ ਬਹੁਰੰਗੀ ਸ੍ਰਿਸਟਿ ਉਪਾਇ ਪ੍ਰਭਿ ਖੇਲੁ ਕੀਆ॥ ਕਰਿ ਕਰਿ ਵੇਖੈ ਕਰੇ ਕਰਾਏ ਸਰਬ ਜੀਆ ਨੋ ਰਿਜਕੁ ਦੀਆ॥ 1॥ ਕਲੀ ਕਾਲ ਮਹਿ ਰਵਿਆ ਰਾਮੁ॥ ਘਟਿ ਘਟਿ ਪੂਰਿ ਰਹਿਆ ਪ੍ਰਭੁ ਏਕੋ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹਰਿ ਹਰਿ ਨਾਮੁ॥ 1॥ ਰਹਾਉ॥ ਗੁਪਤਾ ਨਾਮੁ ਵਰਤੈ ਵਿਚਿ ਕਲਜੁਗਿ ਘਟਿ ਘਟਿ ਹਰਿ ਭਰਪੂਰਿ ਰਹਿਆ॥ ਨਾਮੁ ਰਤਨ ਤਿਨਾ ਹਿਰਦੈ ਪ੍ਰਗਟਿਆ ਜੋ ਗੁਰ ਸਰਣਾਈ ਭਜਿ ਪਇਆ॥ 2॥ ਇੰਦ੍ਰੀ ਪੰਚ ਪੰਚੈ ਵਸਿ ਆਣੈ ਖਿਮਾ ਸੰਤੋਖੁ ਗੁਰਮਤਿ ਪਾਵੈ॥ ਸੋ ਧਨੁ ਧਨੁ ਹਰਿ ਜਨੁ ਵਡ ਪੂਰਾ ਜੋ ਭੈ ਬੈਰਾਗਿ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ 3॥ ਗੁਰ ਤੇ ਮੁਹੁ ਫੇਰੇ ਜੇ ਕੋਈ ਗੁਰ ਕਾ ਕਹਿਆ ਨ ਚਿਤਿ ਧਰੈ॥ ਕਰਿ ਆਚਾਰ ਬਹੁ ਸੰਪਉ ਸੰਚੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਨਰਕਿ ਪਰੈ॥ 4॥ ਏਕੋ ਸਬਦਿ ਏਕੋ ਪ੍ਰਭੁ ਵਰਤੈ ਸਭ ਏਕਸੁ ਤੇ ਉਤਪਤਿ ਚਲੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿ ਮਿਲਾਏ ਗੁਰਮੁਖਿ ਹਰਿ ਹਰਿ ਜਾਇ ਰਲੈ॥ 5॥6॥

Perbhati Mehla 3: Aapay bhaant(i) bunaayay, buhou rungeen srisht(i) oopaayay, Prubh(i) khayl(u) keeya. Kur(i), kur(i) vaykhaiy, kuray kuraayay, serb jeeyaan nu rijk(u) deeya. 1. Kulie kaal meh(i) ruvviya Ram(u). Ghut(i), ghut(i) poor(i) ruhhiya Prubh(u) aiko, Gurmukh(i) pergut(u) Hur(i), Hur(i) Naam(u). 1. Ruhaou. Goopta Naam(u) vertaiy vich(i) Kalyug(i), ghut(i), ghut(i) Hur(i) bherpoor(i) ruhhiya. Naam(u) ruttan tinha hirdaiy pergtiya, jo Gur shernaayi bhujj(i) puyya. 2. Inderi punch, punchaiy vuss(i) aanaiy, khima, suntokh(u) Gurmut(i) paavaiy. So dhun(u), dhun(u) Hur(i) jun(u) vud poora, jo bhaiy baiyraag(i) Hur(i) goon gaavaiy. 3. Gur tay mooh(u) phayray jay koyee, Gur ka kuhhiya na chit(i) dhuraiy. Kur(i) aachaar, buhou sumpou sunchaiy, jo kichh(u) kuraiy, su, nerk(i) puraiy. 4. Aiko Shabad(i), aiko Prubh(u) vertaiy, subh Aikus tay ooutput(i) chulaiy. Nanak, Gurmukh(i) mayl(i) milaayay, Gurmukh(i) Hur(i), Hur(i) jaayay rulaiy. 5.6.

Word Meaning: Bhaant(i) = kinds. Buhou Rungeen = of many colours. Srisht(i) = world. Khayl(u) = drama. Rijk(u) = food and other needs. Kulie Kaal = in Kalyug (world). Ruvviya = present. Poor(i) Ruhhiya = Bherpoor(i) = filling completely. Pergut(u) = appears; revealed. Pause. Goopta = hidden. Naam(u) = Waheguru. Ruttan = jewel (like). Bhujj(i) = by running (rushing). 2. Inderi Punch = five senses. Khima = forgiveness. Suntokh(u) = contentment. Bhaiy = respectful fear. Baiyraag(i) = with love. 3. Mooh Phayray = turn face away; not listen to the Advice. Aachaar = accepted rituals. Sumpou = wealth. Sunchaiy = accumulates. Nerk(i) = hell. 4. Ootput(i) = production. Rulaiy = becomes "one" with. 5.

MEANING: Waheguru has created the drama of the world in many forms and colours. He watches over His creation, performs the necessary tasks, makes others do their part, and provides food for all living beings. 1.
Waheguru is fully present in every heart, even in Kalyug (which is considered to be the eon of disputes and aggression), but appears only in the heart of that devotee who recites His

Naam in Guru's shelter (with His Advice). Pause. Even in Kalyug, Waheguru operates hidden and completely fills every heart (and place) with His presence, but His jewel-like Naam appears only in the heart of the devotee who rushes to take Guru's shelter. 2.
All five senses of the devotee come under his control, and he acquires forgiveness and contentment with the Guru's Advice. That devotee is great and highly fortunate, who sings Waheguru's praise with fear and with deep love (feels the pain of His separation). 3.
The individual, who turns his face away from the Guru and pays no attention to His Advice, may perform countless rituals, accumulate lots of wealth, and may do whatever else he wants to do, but he will certainly go to hell (without Waheguru's Naam). 4.
There in only one Waheguru, and it is only His Huqam (Will) that operates everywhere. The whole world, and all living beings, are His creation. He connects some individuals of His liking with Him, by first connecting them with the Guru and such Sikhs of the Guru become "one" with Him, oh Nanak. 5.6.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਮੇਰੇ ਮਨੁ ਗੁਰੁ ਅਪਣਾ ਸਾਲਾਹਿ॥
(ਅੰਗ 1335)॥ ਪੂਰਾ ਭਾਗੁ ਹੋਵੈ ਮੁਖਿ ਮਸਤਕਿ ਸਦਾ ਹਰਿ ਕੇ ਗੁਣ ਗਾਹਿ॥1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਭੋਜਨੁ ਹਰਿ ਦੇਇ॥ ਕੋਟਿ ਮਧੇ ਕੋਈ ਵਿਰਲਾ ਲੇਇ॥ ਜਿਸ ਨੋ ਆਪਣੀ ਨਦਰਿ ਕਰੇਇ॥ 1॥ ਗੁਰ ਕੇ ਚਰਣ ਮਨ ਮਾਹਿ ਵਸਾਇ॥ ਦੁਖੁ ਅਨ੍ਹੇਰਾ ਅੰਦਰਹੁ ਜਾਇ॥ ਆਪੇ ਸਾਚਾ ਲਏ ਮਿਲਾਇ॥ 2॥ ਗੁਰ ਕੀ ਬਾਣੀ ਸਿਉ ਲਾਇ ਪਿਆਰੁ॥ ਐਥੈ ਓਥੈ ਏਹੁ ਅਧਾਰੁ॥ ਆਪੇ ਦੇਵੈ ਸਿਰਜਨਹਾਰੁ॥ 3॥ ਸਚਾ ਮਨਾਏ ਅਪਣਾ ਭਾਣਾ॥ ਸੋਈ ਭਗਤੁ ਸੁਘੜੁ ਸੋਜਾਣਾ॥ ਨਾਨਕੁ ਤਿਸ ਕੈ ਸਦ ਕੁਰਬਾਣਾ॥ 4॥7॥17॥7॥24॥
Perbhati Mehla 3: Mayray mun(u), Gur(u) apna salaah(i).
(PAGE 1335): Poora bhaag(u) hovaiy mookh(i) mustuk(i), sudaa Hur(i) kay goon gaah(i). 1. Ruhaou. Amrit Naam(u) bhojun(u) Hur(i) dayay. Koat(i) mudhay koyee virla layay. Jis nu Aapni nudr(i) kuray. 1. Gur kay Churn mun maah(i) vusaayay. Dookh(u) hunayra, underoun jaayay. Aapay Saacha luyyay milaayay. 2. Gur kee Bani siyoun laayay piyaar(u). Aiythaiy, oathaiy eh(u) adhaar(u). Aapay dayvaiy Sirjunhaar(u). 3. Sacha munaayay Apna Bhaana. Soyee Bhagat(u) sooghurr(u) soojaana. Nanak(u), tis kaiy sud koorbaana. 4.7.17.7.24.
Word Meaning: Salaah(i) = sing praise. Bhaag(u) = fortune. Gaah(i) = take dip; cleanse mind. Pause. Bhojun(u) = food. Koat(i) Mudhay = among millions. Nudr(i) = kind Sight. 1. Churn = Feet; Shabad. Vusaayay = embed. 2. Aithaiy Oathaiy = here and there; everywhere (in this world, and the next). Adhaar(u) = support. Sirjunhaar(u) = Creator. 3. Munaayay = makes devotees accept. Bhaana = Will. Sooghurr(u) = Soojaana = wise. 4.
MEANING: Sing praise of your Guru, oh my mind. The devotee, who always cleanses his mind by singing Waheguru's praise, acquires perfect fortune on his forehead. Pause.
Waheguru distributes (is the source of) His Amrit-like Naam as food for the soul, but some rare individual in millions, on whom Waheguru casts His kind Sight, takes it 1.
When a devotee embeds the Guru's Shabad in his mind, the suffering of darkness vanishes from within him, and the eternal Waheguru connects him with Him on His own. 2.
Such a devotee loves Guru's Shabad, which is his support everywhere (in this world and the next). The Creator, Waheguru, Himself provides that support. 3.
The individual, whom Waheguru makes accept His Will, is truly wise. I am always a sacrifice for such a devotee, oh Nanak. 4.7.17.7.24.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 4 ਬਿਭਾਸ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥

Perbhati Mehla 4 Bibhaas: **Ek Onkar Satgur Persad(i):**

ਰਸਕਿ ਰਸਕਿ ਗੁਨ ਗਾਵਹ ਗੁਰਮਤਿ ਲਿਵ ਉਨਮਨਿ ਨਾਮਿ ਲਗਾਨ॥ ਅੰਮ੍ਰਿਤੁ ਰਸੁ ਪੀਆ ਗੁਰ ਸਬਦੀ ਹਮ ਨਾਮੁ ਵਿਟਹੁ ਕੁਰਬਾਨ॥ 1॥ ਹਮਰੇ ਜਗਜੀਵਨ ਹਰਿ ਪ੍ਰਾਨ॥ ਹਰਿ ਊਤਮੁ ਰਿਦ ਅੰਤਰਿ ਭਾਇਓ ਗੁਰਿ ਮੰਤੁ ਦੀਓ ਹਰਿ ਕਾਨ॥ 1॥ ਰਹਾਉ॥ ਆਵਹੁ ਸੰਤ ਮਿਲਹੁ ਮੇਰੇ ਭਾਈ ਮਿਲਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਵਖਾਨ॥ ਕਿਤਿ ਬਿਧਿ ਕਿਉ ਪਾਈਐ ਪ੍ਰਭੁ ਅਪੁਨਾ ਮੋ ਕਉ ਕਰਹੁ ਉਪਦੇਸੁ ਹਰਿ ਦਾਨ॥ 2॥ ਸਤਸੰਗਤਿ ਮਹਿ ਹਰਿ ਹਰਿ ਵਸਿਆ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਗੁਨ ਜਾਨ॥ ਵਡੈ ਭਾਗਿ ਸਤਸੰਗਤਿ ਪਾਈ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪਰਸਿ ਭਗਵਾਨ॥ 3॥ ਗੁਨ ਗਾਵਹ ਪ੍ਰਭ ਅਗਮ ਠਾਕੁਰ ਕੇ ਗੁਨ ਗਾਇ ਰਹੈ ਹੈਰਾਨ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਕਿਰਪਾ ਧਾਰੀ ਹਰਿ ਨਾਮੁ ਦੀਓ ਖਿਨ ਦਾਨ॥ 4॥1॥

Rusk(i), rusk(i) Goon gaaveh Gurmut(i), liv oonmun(i) Naam(i) lugaan. Amrit(u) rus(u) peeya Gur Shabadi, hum Naam(u) vitoun koorbaan. 1. Humray Jugjeevun Hur(i) praan. Hur(i) ootum(u) rid untar(i) bhaayo, Gur(i) Munt(u) deeyo Hur(i) kaan. 1. Ruhaou. Aavhou sunt milhou mayray bhaayi, mil(i) Hur(i), Hur(i) Naam(u) vukhaan. Kit(i) bidh(i), kiyoun paayiyaiy Prubh(u) apuna, mo kuou kurhou oopdaysh(u) Hur(i) daan. 2. Satsungut(i) meh(i) Hur(i), Hur(i) vussiya, mil(i) Sungut(i) Hur(i) Goon jaan. Vuddaiy bhaag(i) Satsungut(i) paayi, Gur(u), Satgur(u) pers(i) Bhugvaan. 3. Goon gaaveh Prubh agumm Tthaakur kay, Goon gaayay ruhaiy haiyraan. Jun Nanak kuou Gur(i) kirpa dhaari, Hur(i) Naam(u) deeyo, khin daan. 4.1.

Word Meaning: Rusk(i) = while enjoying the sweetness. Liv = meditate deeply. Oonmun(i) = in high spiritual state. 1. Jugjeevun = soul of the world (God). Ootum = supreme. Bhaayo = liked. Munt(u) = mantra. Kaan = in the ears (injected in mind). Pause. Vukhaan = utter; recite. Kit Bidh(i) = by what means. Kiyoun = how? Oopdaysh(u) = Advice. Daan = in donation. 2. Jaan = understand; acquire. Pers(i) = by seeing the Sight. 3. Agumm = inaccessible. Haiyraan = amazed. Khin = in a moment. 4.

MEANING: I am a sacrifice for Waheguru's Naam, the Amrit of which I drank with Guru's Shabad while enjoying its sweetness. When an individual sings Waheguru's praise with Guru's Advice (Shabad) and enjoys its sweetness, he becomes attached to Waheguru's Naam and attains a high spiritual state. 1.

The Guru gave me the mantra of Waheguru's Naam in my ears (injected the Naam in my mind) as a result of which, I have come to love the supreme Naam of Waheguru, which is the soul of the world, and He has become my life too (I live only by His Naam). Pause.

Let us join together and recite Waheguru's Naam, oh my saintly brothers. Kindly advise me on how and by what means I can connect with Waheguru; that will be your best donation to me. 2. (They advised me) That Waheguru resides in the gathering of the holy saints, and I should attend such holy gatherings to understand (realize) Waheguru. I was very fortunate to touch the Feet of the Waheguru-like Satguru (get His shelter) to be a part of His gathering. 3. I was astounded to learn the virtues of Waheguru when I sang praise of the inaccessible Lord in Satguru's shelter. I am a slave of Satguru, who was very kind to give me Waheguru's Naam (implant in my mind) in a short moment, oh Nanak. 4.1.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 4॥ ਓਗਵੈ ਸੂਰੁ ਗੁਰਮੁਖਿ ਹਰਿ ਬੋਲਹਿ ਸਭ ਰੈਨਿ ਸਮ੍ਹਾਲਹਿ ਹਰਿ ਗਾਲ॥ ਹਮਰੈ ਪ੍ਰਭਿ ਹਮ ਲੋਚ ਲਗਾਈ ਹਮ ਕਰਹ ਪ੍ਰਭੂ ਹਰਿ ਭਾਲ॥ 1॥ ਮੇਰਾ ਮਨੁ ਸਾਧੂ ਧੂਰਿ ਰਵਾਲ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਗੁਰਿ ਮੀਠਾ ਗੁਰ ਪਗ ਝਾਰਹ ਹਮ ਬਾਲ॥ 1॥ ਰਹਾਉ॥ ਸਾਕਤ ਕਉ ਦਿਨ ਰੈਨਿ ਅੰਧਾਰੀ ਮੋਹਿ ਫਾਥੇ ਮਾਇਆ ਜਾਲ॥ ਖਿਨੁ ਪਲੁ ਹਰਿ ਪ੍ਰਭੁ ਰਿਦੈ ਨ ਵਸਿਓ ਰਿਨਿ ਬਾਧੇ ਬਹੁ ਬਿਧਿ ਬਾਲ॥ 2॥ ਸਤ ਸੰਗਤਿ ਮਿਲਿ ਮਤਿ ਬੁਧੀ ਪਾਈ ਹਉ ਛੂਟੈ ਮਮਤਾ ਜਾਲ॥ ਹਰਿ ਨਾਮਾ ਹਰਿ ਮੀਠ ਲਗਾਨਾ ਗੁਰਿ ਕੀਏ ਸਬਦਿ ਨਿਹਾਲ॥ 3॥ ਹਮ ਬਾਰਿਕ ਗੁਰ ਅਗਮ ਗੁਸਾਈ ਗੁਰ ਕਰਿ ਕਿਰਪਾ ਪ੍ਰਤਿਪਾਲ॥ ਬਿਖੁ ਭਉਜਲ ਡੁਬਦੇ ਕਾਢਿ ਲੇਹੁ ਪ੍ਰਭ ਗੁਰ ਨਾਨਕ ਬਾਲ ਗੁਪਾਲ॥ 4॥2॥

Perbhati Mehla 4: Oogvaiy soor(u), Gurmukh(i) Hur(i) boleh(i), subh raiyn(i) smaahleh(i) Hur(i) gaal. Humraiy Prubh(i) hum loach lugaayi, hum kureh Prubh(u), Hur(i) bhaal. 1. Mayra mun(u), Sadhu dhoor(i) ruvaal. Hur(i), Hur(i) Naam(u) drirraayo Gur(i) meettha, Gur pug jhaareh hum baal. 1. Ruhaou. Saakut kuou din, raiyn(i) undhaari, moh(i) phaathay Maya jaal. Khin(u), pul(u) Hur(i) Prubh(u) ridaiy na vussiyo, rin(i) baandhay, buhou bidh(i) baal. 2. Satsungut(i) mil(i) mut(i) boodhi paayi, huoun chhootaiy mumta jaal. Hur(i) Naama Hur(i) meetth lugaana, Gur(i) keeyay Shabad(i) nihaal. 3. Hum baarik, Gur Agumm Gosaayeen, Gur kur(i) kirpa pritpaal. Bikh(u) bhuoujul doobday kaadh(i) layhou Prubh, Gur, Nanak baal, Gopal. 4.2.

Word Meaning: Oogvaiy Soor(u) = with sunrise (early morning). Raiyn(i) = night. Smaahlay = remember. Gaal = talks; words; the Naam. Loach = longing; yearning. Bhaal = search. 1. Door(i) = Ruvaal = (humble like the) dust of feet (wish to serve). Drirraayo = reinforced. Pug = Feet. Jhaareh = dusting; brushing away. Baal = hair. Pause. Saakut = Maya worshipper. Undhaari = dark. Moh(i) Phaathay = trapped in the love of (Maya). Khin Pul(u) = a short moment. Rin(i) = in the debt of (bad deeds) Baandhay = tied up. Buhou Bidh(i) = in many ways. 2. Huoun = haumein = selfishness and ego. Mumta = love for Maya. Nihaal = blessed. 3. Baarik = children. Gosaayeen = Lord of the earth (world). Pritpal = look after; raise and nourish (spiritually). Bikh(u) = poison of. Bhuoujul = the world-sea. Doobday = drowning. 4.

MEANING: The Sikhs of the Guru (Waheguru's devotees) recite His Naam in the early hours of the morning and remember Him throughout the night. Waheguru has kindly kindled the spark of longing for Him in my heart, too, and now I am searching for Him. 1.

I wish to dust off the feet of the Guru with the brush of my hair (serve Him in the humblest way) who has reinforced the sweet Naam of Waheguru in my mind. Now, my mind has become so humble that I like to put the dust of the Guru's feet on my forehead. Pause.

The worshippers of Maya are trapped in the net of Maya (their love for worldly attractions), and because of that, their nights and days are dark in their ignorance. They do not enshrine Waheguru (His Naam) in their heart even for a short moment, as a result of which, their every body-hair (from top to toe) is trapped in many different ways in the snare of debt (of their bad deeds for which they will be severely punished). 2. But, when one joins the gatherings of holy saints, he acquires the (spiritual) wisdom because of which the nets of his selfishness, his ego, and his worldly attractions are broken (he gets emancipated). Blessed by the Shabad of the Guru, he finds Waheguru's Naam to be very sweet. 3.

We are children (ignorant), but the inaccessible Guru (Waheguru) is the Lord of the world, and He looks after all of us with kindness. I, Nanak, pray to You to pull me out of the poisonous world-sea with Your kindness, oh Waheguru. 4.2.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 4॥ ਇਕੁ ਖਿਨੁ ਹਰਿ ਪ੍ਰਭਿ ਕਿਰਪਾ ਧਾਰੀ ਗੁਨ ਗਾਏ ਰਸਕ ਰਸੀਕ॥
(ਅੰਗ 1336)॥ ਗਾਵਤ ਸੁਨਤ ਦੋਊ ਭਏ ਮੁਕਤੇ ਜਿਨ੍ਹ ਗੁਰਮੁਖਿ ਖਿਨੁ ਹਰਿ ਪੀਕ॥ 1॥ ਮੇਰੈ ਮਨਿ ਹਰਿ ਹਰਿ ਰਾਮ ਨਾਮੁ ਰਸੁ ਟੀਕ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੀਤਲ ਜਲੁ ਪਾਇਆ ਹਰਿ ਹਰਿ ਨਾਮੁ ਪੀਆ ਰਸੁ ਝੀਕ॥ 1॥ ਰਹਾਉ॥ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਪ੍ਰੀਤਿ ਲਗਾਨੀ ਤਿਨ੍ਹ ਮਸਤਕਿ ਊਜਲ ਟੀਕ॥ ਹਰਿ ਜਨ ਸੋਭਾ ਸਭ ਜਗ ਊਪਰਿ ਜਿਉ ਊਡਵਾ ਸਸਿ ਕੀਕ॥ 2॥ ਜਿਨ ਹਰਿ ਹਿਰਦੈ ਨਾਮੁ ਨ ਵਸਿਓ ਤਿਨ੍ਹ ਸਭਿ ਕਾਰਜ ਫੀਕ॥ ਜੈਸੇ ਸੀਗਾਰੁ ਕਰੈ ਦੇਹ ਮਾਨੁਖ ਨਾਮ ਬਿਨਾ ਨਕਟੇ ਨਕ ਕੀਕ॥ 3॥ ਘਟਿ ਘਟਿ ਰਮਈਆ ਰਮਤਾ ਰਾਮ ਰਾਇ ਸਭ ਵਰਤੈ ਸਭ ਮਹਿ ਈਕ॥ ਜਨ ਨਾਨਕ ਕਉ ਹਰਿ ਕਿਰਪਾ ਧਾਰੀ ਗੁਰਬਚਨ ਧਿਆਇਓ ਘਰੀ ਮੀਕ॥ 4॥3॥

Perbhati Mehla 4: Ikk(u) khin(u) Hur(i) prubh(i) kirpa dhaari, Goon gaayay rusk ruseek.

(PAGE 1336): Gaavut, soonut, doyoo bhuyyay mooktay, jinh Gurmukh(i) khin(u) Hur(i) peek. 1. Mayraiy mun(i), Hur(i), Hur(i) Ram Naam(u) rus(u) teek. Gurmukh(i) Naam(u) seetul jul(u) paaya, Hur(i), Hur(i) Naam(u) peeya rus(u) jheek. 1. Ruhaou. Jinh Hur(i) hirdaiy preet(i) lugaani, tinh mustuk(i) oojul teek. Hur(i) jun sobha subh jug oopur(i), jiyoun oodvaan sus(i) keek. 2. Jinh Hur(i) hirdaiy Naam(u) na vussiyo, tinh subh(i) kaaruj feek. Jaiysay sheengaar(u) kuraiy dayh manukh, binaa nuckutay nuck keek. 3. Ghut(i), ghut(i) Rumuyya rumta, Ram Raayay subh vertaiy subh meh(i) eek. Jun Nanak kuou Hur(i) kirpa dhaari, Gur Buchan dhiyaayo ghurree meek. 4.3.

Word Meaning: Khin = a moment. Rusk Ruseek = while enjoying the sweetness. Bhuyyay = became. Mooktay = emancipated. Peek = drank (the Naam-Amrit). 1. Teek = Tik kay = with peaceful mind. Seetul = cool; which cools the mimd. Jheek = Deek= (drink) in one stretch; without any break. Pause. Oojul = pure; of mental purity. Teek = anointment. Oopur(i) = above. Oodvaan = stars. Sus(i) = moon. Keek = made. 2. Pheek = tasteless; without any spiritual reward. Binaa Nuck = without nose; ugly and disgraced. Nuckutay = with severed noses. 3. Rumuyya = beautiful and omnipresent (Waheguru). Rumta = is present. Ram Raayay = Royal Waheguru. Vertaiy = operates; is present. Eek = one; alone. Ghurree Meek = a single moment. 4.

MEANING: With even a moment's benevolence of Waheguru, a devotee sings His praise while enjoying its sweetness. Both the parties – those who sing Waheguru's praise, and those who listen to that – get emancipated if they drink the Amrit of Waheguru's Naam with full faith, even for a moment, in Guru's shelter. 1.

Enjoy the sweetness of Waheguru's Naam peacefully (with a stable mind), oh my mind. Waheguru's Naam is the source of peacefulness which one acquires from the Guru, and the devotee should drink its sweet essence in a single stretch (without any break). Pause.

The foreheads of those devotees who get deeply attached to Waheguru are anointed with internal purity (are honoured in Waheguru's Court). Such devotees enjoy a distinct shine recognition) like the single moon among countless stars. 2.

The individuals whose hearts are devoid of Waheguru's Naam are like people without noses (ugly and disgraced). All the religious rituals which they perform are (spiritually) worthless, and are like adorning a body which has no nose. 3.

Beautiful Waheguru is present in every heart and solely operates everywhere. Waheguru has been very kind to me, giving me Guru's Shabad in a moment, oh Nanak. 4.3.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 4॥ ਅਗਮ ਦਇਆਲ ਕ੍ਰਿਪਾ ਪ੍ਰਭਿ ਧਾਰੀ ਮੁਖਿ ਹਰਿ ਹਰਿ ਨਾਮੁ ਹਮ ਕਹੇ॥ ਪਤਿਤ ਪਾਵਨ ਹਰਿ ਨਾਮੁ ਧਿਆਇਓ ਸਭਿ ਕਿਲਵਿਖ ਪਾਪ ਲਹੇ॥ 1॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਰਵਿ ਰਹੇ॥ ਦੀਨ ਦਇਆਲੁ ਦੁਖ ਭੰਜਨੁ ਗਾਇਓ ਗੁਰਮਤਿ ਨਾਮੁ ਪਦਾਰਥੁ ਲਹੇ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਨਗਰਿ ਨਗਰਿ ਹਰਿ ਬਸਿਓ ਮਤਿ ਗੁਰਮਤਿ ਹਰਿ ਹਰਿ ਸਹੇ॥ ਸਰੀਰ ਸਰੋਵਰਿ ਨਾਮੁ ਹਰਿ ਪ੍ਰਗਟਿਓ ਘਰਿ ਮੰਦਰ ਹਰਿ ਪ੍ਰਭੁ ਲਹੇ॥ 2॥ ਜੋ ਨਰ ਭਰਮਿ ਭਰਮਿ ਉਦਿਆਨੇ ਤੇ ਸਾਕਤ ਮੂੜ ਮੁਹੇ॥ ਜਿਉ ਮ੍ਰਿਗ ਨਾਭ ਬਸੈ ਬਾਸੁ ਬਸਨਾ ਭ੍ਰਮਿ ਭ੍ਰਮਿਓ ਝਾਰ ਗਹੇ॥ 3॥ ਤੁਮ ਵਡ ਅਗਮ ਅਗਾਧਿ ਬੋਧਿ ਪ੍ਰਭ ਮਤਿ ਦੇਵਹੁ ਹਰਿ ਪ੍ਰਭ ਲਹੇ॥ ਜਨ ਨਾਨਕ ਕਉ ਗੁਰਿ ਹਾਥੁ ਸਿਰਿ ਧਰਿਓ ਹਰਿ ਰਾਮ ਨਾਮਿ ਰਵਿ ਰਹੇ॥ 4॥4॥

Perbhati Mehla 4: Agumm, duyyaal, kirpa Prubh(i) dhaari, mookh(i) Hur(i), Hur(i) Naam(u) hum kuhhay. Putit-paavun Hur(i) Naam(u) dhiyaayo, subh(i) kilvikh paap luhhay. 1. Jup(i) mun Ram Naam(u), ruv(i) ruhhay. Deen Duyyaal, Dookh(u)-Bhunjun gaayo, Gurmut(i) Naam(u) pudaaruth luhhay. 1. Ruhaou. Kaaya nugur(i), nugur(i) Hur(i) bussiyo, mut(i), Gurmut(i) Hur(i), Hur(i) suhhay. Sureer surovar(i), Naam(u) Hur(i) pergtiyo, ghur(i) mundar, Hur(i) Prubh luhhay. 2. Jo nur bherm(i), bherm(i) oodiyaanay, tay saakut moorr moohay. Jiyoun mirg naabh busaiy baas(u) busna, bherm(i) bhermiyo, jhaar guhhay. 3. Toom, vud, agumm, agaadh(i)

boadh(i) Prubh, mut(i) dayvhou Hur(i) Prubh luhhay. Jun Nanak kuou Gur(i) haath(u) sir(i) dhuriyo, Hur(i) Ram Naam(i) ruv(i) ruhhay. 4.4.

Word Meaning: Agumm = inaccessible. Putit-Paavun = purifier of the immoral. Kilvikh = sins. Luhhay = came off. 1. Ruv(i) Ruhhay = present. Dookh-Bhunjun = destroyer of suffering. Pudaaruth = (the valuable) item. Luhhay = acquires. Pause. Kaaya Nugur(i) = the body-city. Suhhay = recognized. Surovar = pool. Pergtiyo = appeared; enlightened mind. Bherm(i) = in misbeliefs. Bherm(i) = wanders. Oodiyaanay = wilderness (with no clear direction). Moorr = foolish. Moohay = deceived. Mirg = the (musk) deer. Naabh = navel. Baas(u) = gragrance. Busna = musk. Jhaar = bushes. Guhhay = holds; searches for. Agaadh(i) Boadh(i) = deep beyond comprehension. Mut(i) = wisdom; advice. Luhhay = to acquire. Haath(i) Sir(i) Dhuriyo = extended hand for support; blessed. 4.

MEANING: When Waheguru becomes kind to us – even if it is only for a short moment – we recite His Naam. When you recite the Naam of Waheguru, which purifies even the immoral, all your sins will be eradicated, oh my friends. 1.

Recite the Naam of the omnipresent Waheguru, oh my mind. With the Advice of the Guru, when one sings praise of Waheguru, who is always merciful to the weak (humble), and is the destroyer of all ills, he acquires His invaluable Naam. Pause.

When one recognizes Waheguru (makes a connection with Him) with the Advice of the Guru, Waheguru takes dwelling (appears) in his heart. Waheguru's Naam appears in (enlightens the pool of) the devotee's heart, and he acquires Him in his heart. 2.

The men, who are misled by their misbeliefs, are like in a wilderness where they cannot find the path of righteousness. Such worshippers of Maya are cheated of their spiritual wealth. They are like the musk deer, which does not realize that the fragrance of musk comes from its own navel, and it searches for it in the bushes. 3. You are great, inaccessible, and beyond our comprehension, oh Waheguru; kindly advise us so that we may acquire You in our hearts. The Guru, kindly put His hand on my head (provided His shelter to me), and I realized that Waheguru is present everywhere, and began to recite His Naam, oh Nanak.4.4.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 4॥ ਮਨਿ ਲਾਗੀ ਪ੍ਰੀਤਿ ਰਾਮ ਨਾਮ ਹਰਿ ਹਰਿ ਜਪਿਓ ਹਰਿ ਪ੍ਰਭੁ ਵਡਫਾ॥ ਸਤਿਗੁਰ ਬਚਨ ਸੁਖਾਨੇ ਹੀਅਰੈ ਹਰਿ ਧਾਰੀ ਹਰਿ ਪ੍ਰਭ ਕ੍ਰਿਪਫਾ॥ 1॥ ਮੇਰੇ ਮਨ ਭਜੁ ਰਾਮ ਨਾਮ ਹਰਿ ਨਿਮਖਫਾ॥ ਹਰਿ ਹਰਿ ਦਾਨੁ ਦੀਓ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮਾ ਮਨਿ ਤਨਿ ਬਸਫਾ॥ 1॥ ਰਹਾਉ॥ ਕਾਇਆ ਨਗਰਿ ਵਸਿਓ ਘਰਿ ਮੰਦਰਿ ਜਪਿ ਸੋਭਾ ਗੁਰਮੁਖਿ ਕਰਪਫਾ॥ ਹਲਤਿ ਪਲਤਿ ਜਨ ਭਏ ਸੁਹੇਲੇ ਮੁਖ ਊਜਲ ਗੁਰਮੁਖਿ ਤਰਫਾ॥ 2॥ ਅਨਭਉ ਹਰਿ ਹਰਿ ਹਰਿ ਲਿਵ ਲਾਗੀ ਹਰਿ ਉਰਧਾਰਿਓ ਗੁਰਿ ਨਿਮਖਫਾ॥ ਕੋਟਿ ਕੋਟਿ ਕੇ ਦੋਖ ਸਭ ਜਨ ਕੇ ਹਰਿ ਦੂਰਿ ਕੀਏ ਇਕ ਪਲਫਾ॥ 3॥ ਤੁਮਰੇ ਜਨ ਤੁਮ ਹੀ ਤੇ ਜਾਨੇ ਪ੍ਰਭ ਜਾਨਿਓ ਜਨ ਤੇ ਮੁਖਫਾ॥ ਹਰਿ ਹਰਿ ਆਪੁ ਧਾਰਿਓ ਹਰਿ ਜਨ ਮਹਿ ਜਨ ਨਾਨਕੁ ਹਰਿ ਪ੍ਰਭੁ ਇਕਫਾ॥ 4॥5॥

Perbhati Mehla 4: Mun(i) laagi preet(i) Ram Naam, Hur(i), Hur(i) jupiyo Hur(i) Prubh(u) vudfa. Satgur Buchan sookhaanay heeuraiy, Huri) dhaari Hur(i) Prubh kirpfa. 1. Mayray mun, bhuj(u) Ram Naam hur(i) nimukhfa. Hur(i), Hur(i) daan(u) deeyo Gur(i) Pooraiy, Hur(i) Naama, mun(i), tun(i) busfa. 1. Ruhaou. Kaaya nugur(i) vussiyo ghur(i) mundar(i), jup(i) sobha Gurmukh(i) kerpfa. Hult(i), pult(i) jun bhuyyay soohaylay, mookh oojul Gurmukh(i) terfa. 2. Unbhuou, Hur(i), Hur(i), Hur(i) liv laagi, Hur(i) oordhaariyo Gur(i) nimukhfa. Koat(i), koat(i) kay doakh subh jun kay, Hur(i) door keeyay ikk pulfa. 3. Toomray jun, Toom hee tay jaanay, Prubh jaaniyo jun tay mookhfa. Hur(i), Hur(i) Aap(u) dhaariyo Hur(i) jun meh(i), jun Nanak(u) Hur(i) Prubh ikkfa. 4.5.

NOTE: The terminal "fa" at the end of some words in the Shabad does not carry any special meaning. It is used simply to maintain the metre of the Raag.

Word Meaning: Vudfa = great. Buchan = words; Shabad. Sookhaanaiy = provide comfort. Heeuraiy = in the heart. Kirpfa = benevolence. 1. Bhuj(u) = recite. Hur(i) = every. Nimukhfa = moment. Busfa = took dwelling. Pause. Kaaya = Body. Nugur(i) = city (like). Ghur(i) = Mundar(i) = house; heart. Kerpfa = do. Hult(i) = this world. Pult(i) = the next world. Soohaylay = in comfort. Oojul = shiny (due to the purity of mind. Terfa = swim across. 2. Unbhuou = fearless (Waheguru). Nimukhfa = in a moment. Koat(i) Kay = of countless (lives). Doakh = blames; sins. Pulfa = in a moment. 3. Jaanay = are known (recognized). Mookhfa = honourable. Ikkfa = become "one". 4.
MEANING: With the benevolence of Waheguru, I found the Words (Shabad) of Satguru to be very comforting to my mind as a result of which, I developed deep love for the Great Waheguru, and began to recite His Naam. 1. Recite Waheguru's Naam every moment, oh my mind. The Perfect Guru gave me Waheguru's Naam in donation, and the Naam has been enshrined in my mind and in my body. Pause.
Waheguru takes dwelling in the house, the city, of the heart of the devotees, who sing His praise in the shelter of the Guru. The Sikhs of the Guru are blissful in both worlds – the present and the next; they are ferried across the world-sea, and their faces shine with the purity of their minds (they earn respect). 2. The Guru implanted Waheguru's Naam in my mind in a moment, and now my mind is permanently connected to Him. Waheguru removes the sins of millions of His devotees in a single moment. 3.
Waheguru's devotees are recognized by their connection with Waheguru, while Waheguru is known through His great devotees. Waheguru places Himself in the heart of His devotees, who become "one" with Him, oh Nanak. 4.5.

(ਅੰਗ 1337)॥ ਪ੍ਰਭਾਤੀ ਮਹਲਾ 4॥ ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਓ ਹਰਿ ਹਰਿ ਹਮ ਮੁਏ ਜੀਵੇ ਹਰਿ ਜਪਿਭਾ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਗੁਰੁ ਸਤਿਗੁਰੁ ਪੂਰਾ ਬਿਖੁ ਡੁਬਦੇ ਬਾਹ ਦੇ ਕਢਿਭਾ॥ 1॥ ਜਪਿ ਮਨ ਰਾਮ ਨਾਮੁ ਅਰਧਾਭਾ॥ ਉਪਜੰਪਿ ਉਪਾਇ ਨ ਪਾਈਐ ਕਤਹੂ ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਪ੍ਰਭ ਲਾਭਾ॥ 1॥ ਰਹਾਉ॥ ਰਾਮ ਨਾਮੁ ਰਸੁ ਰਾਮ ਰਸਾਇਣੁ ਰਸ ਪੀਆ ਗੁਰਮਤਿ ਰਸਭਾ॥ ਲੋਹ ਮਨੂਰ ਕੰਚਨੁ ਮਿਲਿ ਸੰਗਤਿ ਹਰਿ ਉਰਧਾਰਿਓ ਗੁਰਿ ਹਰਿਭਾ॥ 2॥ ਹਉਮੈ ਬਿਖਿਆ ਨਿਤ ਲੋਭਿ ਲੁਭਾਨੇ ਪੁਤ ਕਲਤ ਮੋਹਿ ਲੁਭਿਭਾ॥ ਤਿਨ ਪਗ ਸੰਤ ਨ ਸੇਵੇ ਕਬਹੂ ਤੇ ਮਨਮੁਖ ਡੁੰਭਰ ਭਰਭਾ॥ 3॥ ਤੁਮਰੇ ਗੁਨ ਤੁਮ ਹੀ ਪ੍ਰਭ ਜਾਨਹੁ ਹਮ ਪਰੈ ਹਾਰਿ ਤੁਮ ਸਰਨਭਾ॥ ਜਿਉ ਜਾਨਹੁ ਤਿਉ ਰਾਖਹੁ ਸੁਆਮੀ ਜਨ ਨਾਨਕੁ ਦਾਸੁ ਤੁਮਨਭਾ॥ 4॥6॥ ਛਕਾ 1॥
(PAGE 1337): **Perbhati Mehla 4:** Gur Satgur(i) Naam(u) drirraayo Hur(i), Hur(i), hum mooyay jeevay Hur(i) jupibha. Dhun(u), dhunn(u), Guru, Gur(u) Satgur(u) Poora, bikh(u) doobday baanh day kudhibha. 1. Jup(i) mun, Ram Naam(u) ardhaambha. Oopjump(i) oopaayay na paayiyaiy kut-houn, Gur(i) Pooraiy Hur(i) Prubh laabha. 1. Ruhaou. Ram Naam(u) rus(u) Ram rusaayin(u), rus(u) peeya Gurmut(i) rusbha. Loh munoor, kunchun(u) mil(i) Sungut(i), Hur(i) oordhaariyo Gur(i) Huribha. 2. Haumein bikhiya nit lobh(i) loobhaanay, poot, klut, moh(i) loobhibha. Tinh pug sunt na sayvay kubhoun, tay munmukh bhoombhur bherbha. 3. Toomray Goon, Toom hee Prubh jaanhou, hum puraiy haar(i) Toom shernbha. Jiyoun jaanhou, tiyoun raakhou Soami, jun Nanak(u) daas(u Toomnubha. 4.6. Chukka 1.
Word Meaning: Mooyay = (spiritually) dead. Jupibha = by reciting (Naam). Dhunn(u) = great; worthy of worship. Poora = Perfect. Bikh(u) Doobay = drowning in the poisonous sea of Maya. Kudhibha = pulls out. 1. ardhaambha = worthy of worship. Opjump(i) = secret mantra which others cannot hear. Oopaayay = means. Na Kut-houn = nowhere. Laabha = found; revealed. Pause. Rusaayin(u) = source of sweetness (of the Naam). Rus(u) = sweet essence. Rusbha = while enjoying. Loh Munoor = burned and brittle iron. Kunchun(u) = gold. Huribha = Light of Waheguru. 2. Lobh = greed. Loobhaanay = get engrossed. Klut = wife. Bhoobhur = hot ash. Bherbha = full of. 3. Goon =

virtues. Haar(i) = finally; having exhausted all other venues. Shernbha = shelter. Toomnubha = Yours. 4.

MEANING: The Guru, Satguru, reinforced Waheguru's Naam in my mind, and I, who was dead (spiritually), acquired a new life by reciting the Naam. My Perfect Satguru is great and worthy of worship, who pulled me out by extending His arm (hand) when I was drowning in the poisonous sea of Maya. 1. Recite the Naam of Waheguru, which is worthy of worship, oh my mind. (Some self-proclaimed gurus give a mantra in the ear of their devotees so that nobody else would know that) But any such mantra, or any other way of worship (other than the recitation of Waheguru's Naam) cannot enable one anywhere to get connected with Waheguru. Only the Perfect Guru can reveal Waheguru to His devotees (connect them with Him). Pause. Waheguru's sweet Naam is the source of all sweet tastes, and one ought to drink the sweet Naam-Amrit in Guru's shelter. One's mind, which may be like burned and brittle iron, becomes soft and pure like gold in the company of the Guru, and he embeds Waheguru's Naam in his heart. 2.

The selfish and egoist man is greedy, and always gets engrossed in the love of his sons, of his wife, and of the poisonous Maya. Such Maya-worshippers never serve the Guru (never listen to His Advice), and get hot ash on their head and their body (earn disgrace). 3.

Only You know Your virtues, oh Waheguru. Having exhausted all other avenues, I have finally come to Your shelter, oh Lord. I am Your slave; kindly protect me (from the attacks of Maya) in whatever way You deem appropriate, begs Nanak. 4.6. Set of six (Shabads).1.

ਪ੍ਰਭਾਤੀ ਬਿਭਾਸ ਪੜਤਾਲ ਮਹਲਾ 4॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਜਪਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨਿਧਾਨ॥ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨ॥ ਜਿਨਿ ਜਪਿਆ ਤੇ ਪਾਰਿ ਪਰਾਨ॥ 1॥ ਰਹਾਉ॥ ਸੁਨਿ ਮਨ ਹਰਿ ਹਰਿ ਨਾਮੁ ਕਰਿ ਧਿਆਨੁ॥ ਸੁਨਿ ਮਨ ਹਰਿ ਕੀਰਤਿ ਅਠਸਠਿ ਮਜਾਨੁ॥ ਸੁਨਿ ਮਨ ਗੁਰਮੁਖਿ ਪਾਵਹਿ ਮਾਨੁ॥ 1॥ ਜਪਿ ਮਨ ਪਰਮੇਸੁਰੁ ਪਰਧਾਨੁ॥ ਖਿਨ ਹੋਵੈ ਪਾਪ ਕੋਟਾਨ॥ ਮਿਲੁ ਨਾਨਕ ਹਰਿ ਭਗਵਾਨ॥ 2॥1॥7॥

Perbhati Bibhaas, Purrtaal, Mehla 4: Ek Onkar Satgur Persad(i): Jup(i) mun Hu(i), Hur(i) Naam(u) nidhaan. Hur(i) Durgah paaveh(i) maan. Jinh(i) jupiya, tay paar(i) praan. 1. Ruhaou. Soon(i) mun, Hur(i), Hur(i) Naam(u) kur(i) dhiyaan(u). Soon(i) mun, Hur(i) keerut(i), utth-sutth(i) mujaan(u). Soon(i) mun, Gurmukh(i) paaveh(i) maan(u). 1. Jup(i) mun Permayshur(u) perdhaan(u). Khin hovaiy paap koataan. Mil(u) Nanak, Hur(i) Bhugvaan. 2.1.7.

Word Meaning: Nidhaan = treasure of every noble thing. Durgah = Court. Maan = honour. Paar(i) Praan = ferried across. Pause. Kur(i) Dhiyaan(u) = with full attention. Uthh-sutth(i) = sixty-eight (holy places of the Hindus). Mujaan(u) = dips. 1. Perdhaan(u) = supreme. Khin = in a moment. Paap Koataan = millions of sins (are destroyed). Bhugvaan = Waheguru. 2.

Commented [DSS2]:

MEANING: Recite Waheguru's Naam, which is the treasure (source of all comforts), and because of which, you will be honoured in Waheguru's Court, oh my mind. Those who recite the Naam are ferried across the world-sea. Pause.

Listen to Waheguru's Naam with full focus of mind. Listening to Waheguru's praise is like taking a dip in all 68 holy places (one does not need to do that). When one listens to the Naam in the shelter of the Guru, he earns respect (in Waheguru's Court). 1.

Recite the Naam of Waheguru, which is supreme, oh my mind. Millions of one's sins are eradicated when one gets connected with Waheguru, oh Nanak. 2.1.7.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5 ਬਿਭਾਸ॥ ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Perbhati Mehla 5, Bibhaas: Ek Onkar Satgur Persad(i)

ਮਨੁ ਹਰਿ ਕੀਆ ਤਨੁ ਸਭੁ ਸਾਜਿਆ॥ ਪੰਚ ਤਤ ਰਚਿ ਜੋਤਿ ਨਿਵਾਜਿਆ॥ ਸਿਹਜਾ ਧਰਤਿ ਬਰਤਨ ਕਉ ਪਾਨੀ॥ ਨਿਮਖ ਨ ਵਿਸਾਰਹੁ ਸੇਵਹੁ ਸਾਰਿਗਪਾਨੀ॥ 1॥ ਮਨ ਸਤਿਗੁਰ ਸੇਵਿ ਹੋਇ ਪਰਮ ਗਤੇ॥ ਹਰਖ ਸੋਗ ਤੇ ਰਹੇ ਨਿਰਾਰਾ ਤਾ ਤੂ ਪਾਵਹਿ ਪ੍ਰਾਨ ਪਤੇ॥ 1॥ ਰਹਾਉ॥ ਕਾਪੜ ਭੋਗ ਰਸ ਅਨਿਕ ਭੁੰਚਾਏ॥ ਮਾਤ ਪਿਤਾ ਕੁਟੰਬ ਸਗਲ ਬਨਾਏ॥ ਰਿਜਉ ਸਮਾਹੇ ਜਲਿ ਥਲਿ ਮੀਤ॥ ਸੋ ਹਰਿ ਸੇਵਹੁ ਨੀਤਾ ਨੀਤ॥ 2॥ ਤਹਾ ਸਖਾਈ ਜਹ ਕੋਇ ਨ ਹੋਵੈ॥ ਕੋਟਿ ਅਪ੍ਰਾਧ ਇਕ ਖਿਨ ਮਹਿ ਧੋਵੈ॥ ਦਾਤਿ ਕਰੈ ਨਹੀ ਪਛੋਤਾਵੈ॥ ਏਕਾ ਬਖਸ ਫਿਰਿ ਬਹੁਰਿ ਨ ਬੁਲਾਵੈ॥ 3॥
(ਅੰਗ 1338)॥ ਕਿਰਤ ਸੰਜੋਗੀ ਪਾਇਆ ਭਾਲਿ॥ ਸਾਧ ਸੰਗਤਿ ਮਹਿ ਬਸੇ ਗੁਪਾਲ॥ ਗੁਰ ਮਿਲਿ ਆਏ ਤੁਮਰੈ ਦੁਆਰ॥ ਜਨ ਨਾਨਕ ਦਰਸਨੁ ਦੇਹੁ ਮੁਰਾਰਿ॥ 4॥1

Mun(u) Hur(i) keeya, tun(u) subh saajiya. Punch tutt ruch(i) Jot(i) nivaajiya. Sehja dhert(i), burtun kuou paani. Nimukh na visaarou, sayvou Saaringpaani. 1. Mun Satgur sayv(i) hoyay Perm gutay. Herkh, soag tay ruhhay niraara, ta tu paaveh(i) Praan-Putay. 1. Ruhaou. Kaapurr, bhoag, rus anik bhoonchaayay. Maat, pita, kootumb, sugul bunaayay. Rijou sumaahay jul(i) thul(i) meet. So Hur(i) sayvou neeta neet. 2. Tuhaa sukhaayi, jeh koyay na hovaiy. Koat(i) upraadh ikk khin meh dhovaiy. Daat(i) kuraiy, nuhhi puchhotaavaiy, Aika bukhsh, phir(i) buhour(i) na boolaavaiy. 3.

(PAGE 1338): Kirt sunjogi paaya bhaal(i). Sadh-sungut(i) meh(i) bussay Gopal. Gur mil(i) aayay, Toomraiy Dooaar. Jun Nanak, dershun(u) dayh(u) Mooraar(i). 4.1.

Word Meaning: Saajiya = created. Tutt = the five basic elements (water, air, earth etc.). Jot(i) = Waheguru's Light (Soul). Nivaajiya = honoured. Sehja = bed. Burtun = for use. Sarringpaani = Waheguru. 1. Perm Gutay = highest spiritual state. Herkh = happiness. Soag = sadness. Niraara = unaffected. Ta = only then. Praan-Putay = Lord of life; Waheguru. Pause. Bhoag = foods; enjoyments. Rus = sweet tastes. Anik = countless. Bhoonchaayay = gives to enjoy. Kootumb = family. Rijou = food and other needs. Sumaahay = delivers. Meet = friend. Neeta Neet = all the time. 2. Tuhha = there. Sukhaayi = friend. Jeh = where. Upraadh = sins; crimes. Dhovaiy = washes away; removes. Daat(i) = gift; largess. Puchhotaaveh(i) = regrets. Aika = once. Boolaavaiy = questions. 3. Kirt Sunjogi = predetermined union based on one's deeds. Bhaal(i) = by searching. Mooraar(i) = oh, Waheguru. 4.

MEANING: Waheguru created the human mind and the body from the five basic elements, and adorned it by placing a part of His Soul in it. He gave us the earth as our bed (the basis of all necessities of life), and the water to use (for different purposes). So, we should serve Him, and never forget Him, even for a short moment. 1. Serve Satguru so as to achieve the supreme spiritual state, oh my mind. You can connect with Waheguru, the Lord of our lives, only if you remain unaffected by worldly joys and griefs. Pause.

He endows us with clothes and food of countless tastes to enjoy, and creates different relationships, like mother, father, and other family members, to love and care for us. He is our friend and delivers food to all living beings, whether they live in water or on land. So, serve such Waheguru, all the time, oh my friends. 2.

He is your friend even when there is no one else (to help you), and eradicates millions of your sins in a moment. He gives us His gifts and never regrets. Once He gives You His gifts, He never questions you (about how you used those). 3.

One connects with Waheguru when prompted by his predetermined fortune to have union with Him. He searches for Him in the gathering of holy saints where He resides. With the

grace of the Guru, I have come to Your Door, and Your slave, Nanak, begs for Your holy Sight, oh Waheguru. 4.1.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਪ੍ਰਭ ਕੀ ਸੇਵਾ ਜਨ ਕੀ ਸੋਭਾ॥ ਕਾਮ ਕ੍ਰੋਧ ਮਿਟੇ ਤਿਸੁ ਲੋਭਾ॥ ਨਾਮੁ ਤੇਰਾ ਜਨ ਕੈ ਭੰਡਾਰਿ॥ ਗੁਨ ਗਾਵਹਿ ਪ੍ਰਭ ਦਰਸ ਪਿਆਰਿ॥ 1॥ ਤੁਮਰੀ ਭਗਤਿ ਪ੍ਰਭ ਤੁਮਹਿ ਜਨਾਈ॥ ਕਾਟਿ ਜੇਵਰੀ ਜਨ ਲੀਏ ਛਡਾਈ॥ 1॥ ਰਹਾਉ॥ ਜੋ ਜਨੁ ਰਾਤਾ ਪ੍ਰਭ ਕੈ ਰੰਗਿ॥ ਤਿਨ ਸੁਖੁ ਪਾਇਆ ਪ੍ਰਭ ਕੈ ਸੰਗਿ॥ ਜਿਸੁ ਰਸੁ ਆਇਆ ਸੋਈ ਜਾਨੈ॥ ਪੇਖਿ ਪੇਖਿ ਮਨ ਮਹਿ ਹੈਰਾਨੈ॥ 2॥ ਸੋ ਸੁਖੀਆ ਸਭ ਤੇ ਊਤਮੁ ਸੋਇ॥ ਜਾ ਕੈ ਹ੍ਰਿਦੈ ਵਸਿਆ ਪ੍ਰਭੁ ਸੋਇ॥ ਸੋਈ ਨਿਹਚਲ ਆਵੈ ਨ ਜਾਇ॥ ਅਨਦਿਨੁ ਪ੍ਰਭ ਕੇ ਹਰਿ ਗੁਣ ਗਾਇ॥ 3॥ ਤਾ ਕਉ ਕਰਹੁ ਸਗਲ ਨਮਸਕਾਰੁ॥ ਜਾ ਕੈ ਮਨਿ ਪੂਰਨੁ ਨਿਰੰਕਾਰੁ॥ ਕਰਿ ਕਿਰਪਾ ਮੋਹਿ ਠਾਕੁਰ ਦੇਵਾ॥ ਨਾਨਕ ਉਧਰੈ ਜਨ ਕੀ ਸੇਵਾ॥ 4॥2॥

Perbhati Mehla 5: Prubh kee sayva, jun kee sobha. Kaam, kroadh mitay tis(u) lobha. Naam(u) Tayra, jun kaiy bhundaar(i). Goon gaaveh(i) Prubh ders piyaar(i). 1. Toomri Bhagat(i), Prubh Toomeh(i) junaayi. Kaat(i) jayvri, jun leeyay chhudaayi. 1. Ruhaou. Jo jun raata, Prubh kaiy rung(i). Tin sookh(u) paaya, Prubh kaiy sung(i). Jis(u) rus(u) aaya, soyee jaanaiy. Paykh(i), paykh(i) mun meh(i) haiyraanaiy. 2. So sookhiya, subh tay ootum soyay. Ja kaiy hirdaiy vussiya Prubh(u) soyay. Soyee nihchul, aavaiy, na jaayay. Undin(u) prubh kay Hur(i) goon gaayay. 3. Ta kuou kurou sugul numuskaar(u). Ja kaiy mun(i) Poorun(u) Nirunkar(u). Kur(i) kirpa moh(i) Tthaakur Dayva. Nanak, oodhraiy jun kee sayva. 4.2.

Word Meaning: Jun = devotee. Sobha = praise; recognition. Lobha = greed. Bhundaar(i) = in the treasures. Ders = Sight. 1. Junaayi = gave the understanding. Jayri = (worldly) chains (bonds). Chhuddayi = freed; emancipated. Pause. Raata = imbued. Rung(i) = love. Rus(u) Aaya = enjoyed the sweetness. Paykh(i) = to see. Haiyraanaiy = amazed; enchanted. 2. Ootum = superior. Nihchul = stable; eternal. 3. Poorun(u) = Perfect; omnipresent. Dayva = supreme god; source of enlightenment. Oodhraiy = salvaged. 4.

MEANING: The lust, rage, and greed of a devotee are eradicated when he serves Waheguru (recites His Naam with dedication), which also earns him fame. Waheguru's Naam is the treasure of all comforts for the devotee who sings His praise with full dedication and longs for His Sight (union with Him). 1. Waheguru Himself teaches His devotees the worship of His Name and emancipates them by severing all their bonds with Maya. Pause. The individual, who is imbued with the love for Waheguru, enjoys blissfulness (all comforts) in His company (when connected with Him). Only the devotee, who has enjoyed the sweetness of Waheguru's Naam, knows the degree of his bliss, and he feels enchanted to see Waheguru's amazing feats. 2.

The devotee, who has enshrined Waheguru's Naam in his heart, is supreme among all and is completely blissful. But only that individual who sings Waheguru's praise all the time becomes eternal, never takes births again, and never dies. 3.

Everybody should bow to the devotee who has the omnipresent Waheguru visibly present in his heart (his noble personality reflects Him). Please, be benevolent to me, Nanak, so that I may serve Your devotees and attain salvation, oh Waheguru. 4.2.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਅਨੰਦ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਭਗਵੰਤ॥ ਜਾ ਕੈ ਸਿਮਰਨਿ ਕਲਮਲ ਜਾਹਿ॥ ਤਿਸੁ ਗੁਰ ਕੀ ਹਮ ਚਰਨੀ ਪਾਹਿ॥ 1॥ ਸੁਮਤਿ ਦੇਵਹੁ ਸੰਤ ਪਿਆਰੇ॥ ਸਿਮਰਉ ਨਾਮੁ ਮੋਹਿ ਨਿਸਤਾਰੇ॥ 1॥ ਰਹਾਉ॥ ਜਿਨਿ ਗੁਰਿ ਕਹਿਆ ਮਾਰਗ ਸੀਧਾ॥ ਸਗਲ ਤਿਆਗਿ ਨਾਮਿ ਹਰਿ ਗੀਧਾ॥ ਤਿਸੁ ਗੁਰ ਕੈ ਸਦਾ ਬਲਿ ਜਾਈਐ॥ ਹਰਿ ਸਿਮਰਨੁ ਜਿਸੁ ਗੁਰ ਤੇ ਪਾਈਐ॥ 2॥ ਬੂਡਤ ਪ੍ਰਾਨੀ ਜਿਨਿ ਗੁਰਹਿ ਤਰਾਇਆ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਮੋਹੈ ਨਹੀ ਮਾਇਆ॥ ਹਲਤੁ ਪਲਤੁ ਜਿਨਿ ਗੁਰਹਿ ਸਵਾਰਿਆ॥

ਤਿਸੁ ਗੁਰ ਊਪਰਿ ਸਦਾ ਹਉ ਵਾਰਿਆ॥ 3॥ ਮਹਾ ਮੁਗਧ ਤੇ ਕੀਆ ਗਿਆਨੀ॥ ਗੁਰ ਪੂਰੇ ਕੀ ਅਕਥ ਕਹਾਨੀ॥ ਪਾਰਬ੍ਰਹਮ ਨਾਨਕ ਗੁਰਦੇਵ॥ ਵਡੈ ਭਾਗਿ ਪਾਈਐ ਹਰਿ ਸੇਵ॥ 4॥3॥

Perbhati Mehla 5: Goon gaavut mun(i) hoyay anund. Aatth pehr simerou Bhugvunt. Ja kaiy simrun(i) kulmul jaah(i). Tis(u) Gur kee hum Churnee paah(i). 1. Soomut(i) dayhou Sunt piyaaray. Simeroun Naam(u) moh(i) nistaaray. 1. Ruhaou. Jinh(i) Gur(i) kuhhiya maarug seedha. Sugul tiyaag(i), Naam(i) Hur(i) geedha. Tis(u) gur kaiy sudaa bul(i) jaayiyaiy. Hur(i) simrun(u), jis(u) Gur tay paayiyaiy. 2. Boodut praani, jinh(i) Gureh(i) turaaya. Jis(u) persaad(i) mohaiy nuhhi Maya. Hult(u), pult(u) jinh(i) Gureh(i) suvaariya. Tis(u) Gur oopur(i) sudaa huoun vaariya. 3. Muhaa moogudh tay keeya Giyani. Gur Pooray kee akuth kuhaani. Parbrahm Nanak Gurdev. Vuddaiy bhaag(i) paayiyaiy Hur(i) sayv. 4.3.

Word Meaning: Anund = blissfulness. Kulmul = sins. 1. Soomut(i) = noble wisdom (thinking). Nistaaray = salvage. Pause. Seedha = straight (leading to Waheguru). Geedha = get used to; like. 2. Boodut = drowning. Turaaya = ferried across. Mohaiy = captivate; deceive. Hult(u) = this world. Pult(u) = next world. Suvaariya = made successful. 3. Moogudh = foolish; idiot. Tay = from. Giyani = (divine) knowledgeable. Akuth = indescribable. Kuhaani = story; wondrous deeds; virtues. Gudev = the great Guru.4.

MEANING: Remember Waheguru all the twenty-four hours, and you will acquire blissfulness when you sing His praise, oh my mind. I drop at the feet of the Guru (surrender myself completely) remembering whom, all one's sins go away. 1. Kindly give me the noble advice by which I may recite Waheguru's Naam and find salvation, oh my dear Guru. Pause. I am always a sacrifice for the Guru, who shows you the simplest and straight path by which one renounces all worldly enjoyments, and begins to enjoy reciting Waheguru's Naam. Such a Guru implants Waheguru's Naam in your mind. 2.
I am always willing to sacrifice everything for the Guru, who saves the man which is drowning in the sea of Maya, and ferries him across, and by whose grace Maya has no effect on the devotee, and who adorns one's life (makes it successful) in this world, and the next. 3. The virtues of the Perfect Guru, who transforms a complete idiot (who has no spiritual knowledge) into a highly knowledgeable person, are beyond description. The great Guru is a manifestation of Waheguru, whom one can serve only with great fortune, oh Nanak. 4.3.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਸਗਲੇ ਦੂਖ ਮਿਟੇ ਸੁਖ ਦੀਏ ਅਪਨਾ ਨਾਮੁ ਜਪਾਇਆ॥ ਕਰਿ ਕਿਰਪਾ ਅਪਨੀ ਸੇਵਾ ਲਾਏ ਸਗਲਾ ਦੁਰਤੁ ਮਿਟਾਇਆ॥ 1॥ ਹਮ ਬਾਰਿਕ ਸਰਨਿ ਪ੍ਰਭ ਦਇਆਲ॥ ਅਵਗਨ ਕਾਟਿ ਕੀਏ ਪ੍ਰਭਿ ਅਪੁਨੇ ਰਾਖਿ ਲੀਏ ਮੇਰੈ ਗੁਰ ਗੋਪਾਲਿ॥ 1॥ ਰਹਾਉ॥ ਤਾਪ ਪਾਪ ਬਿਨਸੇ ਖਿਨ ਭੀਤਰਿ ਭਏ ਕ੍ਰਿਪਾਲ ਗੁਸਾਈ॥ ਸਾਸਿ ਸਾਸਿ ਪਾਰਬ੍ਰਹਮੁ ਅਰਾਧੀ ਅਪੁਨੇ ਸਤਿਗੁਰ ਕੈ ਬਲਿ ਜਾਈ॥ 2॥ ਅਗਮ ਅਗੋਚਰੁ ਬਿਅੰਤੁ ਸੁਆਮੀ ਤਾ ਕਾ ਅੰਤੁ ਨ ਪਾਈਐ॥ ਲਾਹਾ ਖਾਟਿ ਹੋਈਐ ਧਨਵੰਤਾ ਅਪੁਨਾ ਪ੍ਰਭੂ ਧਿਆਈਐ॥ 3॥
(ਅੰਗ 1339)॥ ਆਠ ਪਹਰ ਪਾਰਬ੍ਰਹਮੁ ਧਿਆਈ ਸਦਾ ਸਦਾ ਗੁਨ ਗਾਇਆ॥ ਕਹੁ ਨਾਨਕ ਮੇਰੈ ਪੂਰੇ ਮਨੋਰਥ ਪਾਰਬ੍ਰਹਮੁ ਗੁਰੁ ਪਾਇਆ॥ 4॥4॥

Perbhati Mehla 5: Suglay dookh mitay, sookh deeyay, Apna Naam(u) jupaaya. Kur(i) kirpa, Apni sayva laayay, sugla, doort(u) mitaaya. 1. Hum baarik, shern Prubh duyyaal. Uvgun kaat(i) keeyay Prubh(i) Apunay, raakh(i) leeyay mayraiy Gur Gopal(i). 1. Ruhaou. Taap, paap, binsay khin bheetur(i), bhuyyay kirpal Gosaayeen. Saas(i), saas(i) Parbrahm(u) araadheen, apunay Satgur kaiy bul(i) jaayeen. 2. Agumm, agoachur(u), biyunt(u) Soami, Ta ka unt(u) na paayiyaiy. Laaha khaat(i) hoyiyaiy dhunvunta, apuna Prubhoo dhiyaayiyaiy. 3.

(PAGE 1339): Aatth pehr Parbrahm dhiyaayi, sudaa, sudaa Goon gaaya. Kuhhou Nanak, mayraiy pooray munoruth, Parbrahm(u) Gur(u) paaya. 4.4.

Word Meaning: Doort(u) = sins. 1. Taap = sufferings. Binsay = vanished. Bheetur(i) = within. Gosaayeen = the Lord of the earth (God). Saas(i) = breath. 2. Agumm =

inaccessible. Agoachur(u) = incomprehensible. Biyunt(u) = endless. Laaha = benefit. Khaat(i) = by earning. Dhunvunta = (spiritually) wealthy. 3. Munoruth = objectives. 4.
MEANING: Waheguru made me recite His Naam as a result of which, all my suffering disappeared, and I was provided with all the comforts. With His benevolence, He made me serve Him (obey His Will), and eradicated all my sins. 1.
We are His children, and when we take the shelter of the kind Guru or Waheguru, He destroys all our vices, makes us His own, and protects us (against the attacks of Maya). Pause.
When Waheguru becomes kind to us, all our sufferings and all our sins vanish in a moment. I am a sacrifice to my Satguru because of whose benevolence, I recite Waheguru's Naam with every breath. 2. The inaccessible and incomprehensible Waheguru is limitless, and nobody can find His limits. The only thing we ought to do is to recite His Naam, and become spiritually wealthy by earning the profit (spiritual wealth) by serving Him. 3.
I recite Waheguru's Naam all twenty-four hours, and always sing His praise. All my objectives were achieved when I acquired my Waheguru in my mind, oh Nanak. 4.4.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭ ਨਾਸੇ॥ ਸਚੁ ਨਾਮੁ ਗੁਰਿ ਦੀਨੀ ਰਾਸੇ॥ ਪ੍ਰਭ ਕੀ ਦਰਗਹ ਸੋਭਾਵੰਤੇ॥ ਸੇਵਕ ਸੇਵਿ ਸਦਾ ਸੋਹੰਤੇ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮੇਰੇ ਭਾਈ॥ ਸਗਲੇ ਰੋਗ ਦੋਖ ਸਭਿ ਬਿਨਸਹਿ ਅਗਿਆਨੁ ਅੰਧੇਰਾ ਮਨ ਤੇ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਜਨਮ ਮਰਨ ਗੁਰਿ ਰਾਖੇ ਮੀਤ॥ ਹਰਿ ਕੇ ਨਾਮ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਕੋਟਿ ਜਨਮ ਕੇ ਗਏ ਕਲੇਸ॥ ਜੋ ਤਿਸੁ ਭਾਵੈ ਸੋ ਭਲ ਹੋਸ॥ 2॥ ਤਿਸੁ ਗੁਰ ਕਉ ਹਉ ਸਦ ਬਲਿ ਜਾਈ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਨਾਮੁ ਧਿਆਈ॥ ਐਸਾ ਗੁਰੁ ਪਾਈਐ ਵਡਭਾਗੀ॥ ਜਿਸੁ ਮਿਲਤੇ ਰਾਮ ਲਿਵ ਲਾਗੀ॥ 3॥ ਕਰਿ ਕਿਰਪਾ ਪਾਰਬ੍ਰਹਮ ਸੁਆਮੀ॥ ਸਗਲ ਘਟਾ ਕੇ ਅੰਤਰਜਾਮੀ॥ ਆਠ ਪਹਰ ਅਪੁਨੀ ਲਿਵ ਲਾਇ॥ ਜਨੁ ਨਾਨਕੁ ਪ੍ਰਭ ਕੀ ਸਰਨਾਇ॥ 4॥5॥
Perbhati Mehla 5: Simrut Naam(u), kilbikh subh naasay. Sach(u) Naam(u) Gur(i) deeni raasay. Prubh kee Durgah sobhavuntay. Sayvuk sayv(i) sudaa sohuntay. 1. Hur(i), Hur(i) Naam(u) jupou mayray bhaayi. Suglay roag, doakh, subh(i) binseh(i), ugiyaan(u undhayra mun tay jaayi. 1. Ruhaou. Junum, mern Gur(i) raakhay meet. Hur(i) kay Naam siyoun laagi preet(i). Koat(i) junum kay guyyay kulaysh. Jo Tis(u) bhaavaiy, so bhul hoas. 2. Tis(u) Gur kuou huoun sud bul(i) jaayeen. Jis(u) persad(i) Hur(i) Naam(u) dhiyayeen. Aiysa Gur(u paayiyaiy vudbhaageen. Jis(u) miltay, Ram liv laagi. 3. Kur(i) kirpa Parbrahm Soami. Sugul ghutaan kay untarjaami. Aatth pehr Apuni liv laayay. Jun(u) Nanak, Prubh kee shernaayay. 4.5.
Word Meaning: Kilbikh = sins. Raasay = capital; wealth. Sobhavuntay = honourable. Sohuntay = look dignified. 1. Doakh = sins. Binseh(i) = vanish. Pause. Siyoun = with. Kulaysh = disputes. Hoas = will happen. 2. Untarjaami = know-all; omniscient. Liv Laayay = meditate on; connect with. 4.
MEANING: Satguru gives the eternal wealth of Waheguru's Naam to His Sikhs, reciting which, all the sins of the devotees run away. By serving Waheguru, the devotees look dignified in Waheguru's Court and earn respect there. 1.
Recite Waheguru's Naam whereby all your ailments, and all your sins, will vanish, and the darkness of ignorance will disappear from your mind, oh my friends. Pause.
When one begins to love Waheguru, He becomes his friend and protects him from rebirths and deaths. All the disputes (struggles of mind about spirituality) of one's countless lives come to an end, and he feels convinced that whatever happens, happens by the Will of Waheguru, and will be good for him. 2.
I am always a sacrifice for the Guru by whose grace, I recite Waheguru's Naam. It is only with great fortune that one gets connected with such a Guru in whose shelter he begins to meditate deeply on Waheguru's Naam (and gets connected with Him). 3.

I am a slave of Waheguru, and have come to the shelter of the omniscient Lord, who knows everything that goes through the mind of the living beings, and request Him that He make me meditate deeply on His Naam all the twenty-four hours, oh Nanak. 4.5.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਕਰਿ ਕਿਰਪਾ ਅਪੁਨੇ ਪ੍ਰਭਿ ਕੀਏ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਜਪਨ ਕਉ ਦੀਏ॥ ਆਠ ਪਹਰ ਗੁਨ ਗਾਇ ਗੁਬਿੰਦ॥ ਭੈ ਬਿਨਸੇ ਉਤਰੀ ਸਭ ਚਿੰਦ॥1॥ ਉਬਰੇ ਸਤਿਗੁਰ ਚਰਨੀ ਲਾਗਿ॥ ਜੋ ਗੁਰੁ ਕਹੈ ਸੋਈ ਭਲ ਮੀਠਾ ਮਨ ਕੀ ਮਤਿ ਤਿਆਗਿ॥ 1॥ ਰਹਾਉ॥ ਮਨਿ ਤਨਿ ਵਸਿਆ ਹਰਿ ਪ੍ਰਭੁ ਸੋਈ॥ ਕਲਿ ਕਲੇਸ ਕਿਛੁ ਬਿਘਨੁ ਨ ਹੋਈ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਜੀਅ ਕੈ ਸੰਗਿ॥ ਉਤਰੀ ਮੈਲੁ ਨਾਮ ਕੈ ਰੰਗਿ॥ 2॥ ਚਰਨ ਕਮਲ ਸਿਉ ਲਾਗੋ ਪਿਆਰੁ॥ ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ॥ ਪ੍ਰਭ ਮਿਲਨ ਕਾ ਮਾਰਗੁ ਜਾਨਾ॥ ਭਾਇ ਭਗਤਿ ਹਰਿ ਸਿਉ ਮਨੁ ਮਾਨਾ॥ 3॥ ਸੁਣਿ ਸਜਣ ਸੰਤ ਮੀਤ ਸੁਹੇਲੇ॥ ਨਾਮੁ ਰਤਨੁ ਹਰਿ ਅਗਹ ਅਤੋਲੇ॥ ਸਦਾ ਸਦਾ ਪ੍ਰਭੁ ਗੁਣ ਨਿਧਿ ਗਾਈਐ॥ ਕਹੁ ਨਾਨਕ ਵਡਭਾਗੀ ਪਾਈਐ॥ 4॥6॥

Perbhati Mehla 5: Kur(i) kirpa Apunay prubh(i) keeyay. Hur(i) ka Naam(u) jupun kuou deeyay. Aatth pehr gaayay Gobind. Bhaiy binsay, ootri subh chind. 1. Oobray Satguru Churnee laag(i). Jo Gur(u) kuhhaiy, soyee bhul meettha, mun kee mut(i) tiyaag(i). 1. Ruhaou. Mun(i), tun(i) vussiya Hur(i) Prubh soyee. Kul(i) kulaysh kichh(u) bighun na hoyee. Sudaa, sudaa Prubh(u) jea kaiy sung(i). Ootri maiyl(u) Naam kaiy rung(i). 2. Churn kumul siyoun laaago piyaar(u). Binsay kaam, kroadh, ahunkaar. Prubh miln ka maarug(u) jaana. Bhaayay Bhagat(i) Hur(i) siyoun mun(u) maana. 3. Soon(i) sujjun, sunt, meet soohaylay. Naam(u) ruttan(u) Hur(i) agah, atoalay. Sudaa, sudaa Prunbh Goon-Nidh(i) gaayiyaiy. Kuhhou Nanak, vudbhaageen paayiyaiy. 4.6.

Word Meaning: Bhaiy = worldly fears. Binsay = vanished. Chind = worries. 1. Oobray = salvaged. Churnee Laag(i) = dropping on the feet; seeking shelter. Bhul = good. Meettha = sweet. Tiyaag(i) = give up. Pause. Kul(i) Kulaysh = conflicts; fighting. Bighun = impediments; barriers. 2. Maarug(u) = path. Mun(u) Maana = mind convinced. 3. Soohaylay = in comforts; blissful. Agah = unfathomable. Atoaly = immeasurable. Goon-Nidh(i) = treasure of virtues (God).

MEANING: Waheguru gives His Naam to recite to the individual whom He adopts as His own with His benevolence. Such a devotee sings Waheguru's praise all the time, and all his worldly fears and worries disappear. 1. Such a devotee attains emancipation by taking shelter of the Guru; he gives up his own wisdom (line of thinking), and firmly believes that whatever the Guru advises him on is for his good, and accepts that as being sweet. Pause. Waheguru dwells in his heart, and no conflict (related to Maya) in his mind poses any barrier to his path to union with God. He is always in the company of Waheguru (keeps Him in mind), and all his filth (of evil thoughts) is washed away with his love for Waheguru. 2. He begins to love the lotus-like Feet of Waheguru (His Naam), and his lust, rage, and ego are eradicated. His mind is convinced about Waheguru (that He is the only power in the universe), and he begins to recite His Naam with love and dedication, and finds (realizes) that this is the path of union with Waheguru. 3.

By listening to the advice of the holy saints who are friends with everybody, he finds that it is only the Naam of Waheguru which is unfathomable, immeasurable, and is which is the true jewel; and he attains blissfulness with this belief. Let all of us sing praise of Waheguru, which is the treasure of all noble qualities; but it is only with great fortune that one can sing His praise, oh Nanak. 4.6.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਸੇ ਧਨਵੰਤ ਸੇਈ ਸਚੁ ਸਾਹਾ॥ ਹਰਿ ਕੀ ਦਰਗਹ ਨਾਮੁ ਵਿਸਾਹਾ॥ 1॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਜਪਹੁ ਮਨ ਮੀਤ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ ਨਿਰਮਲ ਪੂਰਨ ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਪਾਇਆ

ਲਾਭੁ ਵਜੀ ਵਾਧਾਈ॥ ਸੰਤ ਪ੍ਰਸਾਦਿ ਹਰਿ ਕੇ ਗੁਨ ਗਾਈ॥ 2॥ ਸਫਲ ਜਨਮੁ ਜੀਵਨ ਪਰਵਾਨੁ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਹਰਿ ਰੰਗਿ ਮਾਨੁ॥ 3॥ ਬਿਨਸੇ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਤਰਹਿ ਪਾਰਿ॥ 4॥7॥

Perbhati Mehla 5: Say dhunvunt, sayee Sach(u) Shaaha. Hur(i) kee Durgah Naam(u) visaaha. 1. Hur(i), Hur(i) Naam(u) jupou mun meet. Gur(u) Poora paayiyaiy vudbhaageen, nirmul, poorun reet(i). 1. Ruhaou. Paaya laabh(u) vujji vadhaayi. Sunt persad(i), Hur(i) kay Goon gaayi. 2. Suful junum(u), jeevun pervaan(u). Gur persadi, Hur(i) rung(i) maan(u). 3. Binsay kaam, kroadh, ahunkaar. Nanak, Gurmukh(i) ootreh(i) paar(i). 4.7.

Word Meaning: Say = those. Dhunvunt = wealthy. Sach(u) = truly. Shaaha = wealth lords. Visaaha = buy; invest in. 1. Nirmul = clean; pure. Poorun = perfect. Reet(i) = custom; life style. Pause. Laabh(u) = (spiritual) profit. Vudhaayi = high spirits. 2. Suful = successful. Pervaan(u) = approved. Rung(i) = love. Maan(u) = enjoy. 3. Binsay = eradicated. Kaam = lust. Ootreh(i) Paar(i) = ferried across; salvaged. 4.

MEANING: Only those who are wealthy and are true wealth-lords in Waheguru's Court, who trade in His Naam. 1. Recite Waheguru's Naam in your mind, and if you are highly fortunate, you will be connected to the Perfect Guru and lead a perfectly pure lifestyle, oh my friends. Pause. When you sing Waheguru's praise with the grace of the Guru, you will earn the profit (bliss) of a higher spiritual state, and will always be in high spirits (feel blissful). 2. With the grace of the Guru, you will enjoy the love of Waheguru, will achieve the objective of your life (have union with Waheguru), and will be approved in His Court. 3. Your lust, rage, and your ego will vanish, and you will find salvation in Guru's shelter, oh Nanak. 4.7.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਗੁਰ ਪੂਰਾ, ਪੂਰੀ ਤਾ ਕੀ ਕਲਾ॥

(ਅੰਗ 1340)॥ ਗੁਰ ਕਾ ਸਬਦੁ ਸਦਾ ਸਦ ਅਟਲਾ॥ ਗੁਰ ਕੀ ਬਾਣੀ ਜਿਸੁ ਮਨਿ ਵਸੈ॥ ਦੂਖੁ ਦਰਦੁ ਸਭੁ ਤਾ ਕਾ ਨਸੈ॥ 1॥ ਹਰਿ ਰੰਗਿ ਰਾਤਾ ਮਨੁ ਰਾਮ ਗੁਨ ਗਾਵੈ॥ ਮੁਕਤੋ ਸਾਧੂ ਧੂਰੀ ਨਾਵੈ॥ 1॥ ਰਹਾਉ॥ ਗੁਰ ਪਰਸਾਦੀ ਉਤਰੇ ਪਾਰਿ॥ ਭਉ ਭਰਮੁ ਬਿਨਸੇ ਬਿਕਾਰ॥ ਮਨ ਤਨ ਅੰਤਰਿ ਬਸੇ ਗੁਰ ਚਰਨਾ॥ ਨਿਰਭੈ ਸਾਧ ਪਰੇ ਹਰਿ ਸਰਨਾ॥ 2॥ ਅਨਦ ਸਹਜ ਰਸ ਸੂਖ ਘਨੇਰੇ॥ ਦੁਸਮਨੁ ਦੂਖੁ ਨ ਆਵੈ ਨੇਰੇ॥ ਗੁਰਿ ਪੂਰੈ ਅਪੁਨੈ ਕਰਿ ਰਾਖੇ॥ ਹਰਿ ਨਾਮੁ ਜਪਤ ਕਿਲਬਿਖੁ ਸਭਿ ਲਾਥੇ॥3॥ ਸੰਤ ਸਾਜਨ ਸਿਖ ਭਏ ਸੁਹੇਲੇ॥ ਗੁਰਿ ਪੂਰੈ ਪ੍ਰਭ ਸਿਉ ਲੈ ਮੇਲੇ॥ ਜਨਮ ਮਰਨ ਦੁਖ ਫਾਹਾ ਕਾਟਿਆ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਪੜਦਾ ਢਾਕਿਆ॥ 4॥8॥

Perbhati Mehla 5: Gur Poora, poori Ta kee kulaa.

(PAGE 1340): Gur ka Shabad(u) sudaa, sud atulla. Gur kee Bani jis(u) mun(i) vussaiy. Dookh(u), durd(u) subh(u) ta ka nussaiy. 1. Hur(i) rung(i) raata, mun(u) Ram Goon gaavaiy. Mookto, Sadhu dhoori naavaiy. 1. Ruhaou. Gur persadi ootray paar(i). Bhuou, bherm(u) binsay bikaar. Mun tun untar(i) busay Gur Churna. Nirbhaiy Sadh, puray Hur(i) sherna. 2. Anund, sehj rus sookh ghunayray. Dooshmun, dookh(u) na aavai nayray. Gur(i) Pooraiy Apunaiy kur(i) raakhay. Hur(i) Naam(u) juput kilbikh(u) subh(i) laathay. 3. Sunt, saajun, Sikh bhuyyay soohaylay. Gur(i) Pooraiy Prubh siyoun laiy maylay. Junum, mern dookh phaaha kaatiya. Kuhhou Nanak, Gur(i) purrda dhaakiya. 4.8.

Word Meaning: Poora = Perfect. Kulaa = power. Atulla = everlasting. Durd = pain; suffering. Rung(i) Raata = imbued in (Waheguru's) love. Mookto = emancipated. Dhoori Naavaiy = bathes in the dust of the feet of the Guru (obeys His advice in full). Pause. Bikaar = vices; sensual enjoyments. Gur Churna = Guru's Shabad. Nirbhaiy = fearless. Sadh = Guru. 2. Anund = bliss. Sehj Rus = sweetness of the high spiritual state. Ghunayray = immense. Kilbikh = sins. Laathay = come off; go away. 3. Soohaylay = in comfort. Phaaha = noose; shackles. Purrda Dhaakiya = hides (covers) his weaknesses.

MEANING: Guru is Perfect, and so is His power. His words are eternal (valid in every eon). All the discomforts and the suffering of the devotee who enshrines Guru's Shabad in his mind, run away (disappear). 1. Imbued in the love of God, he sings Waheguru's praise and attains emancipation by serving the Guru (acting on His Advice). Pause.
All his fears, his misbeliefs (about Maya), and his vices are eradicated with the Guru's grace, and he finds salvation. When he seeks the shelter of the Guru (the fearless Waheguru), the Guru's Shabad is enshrined in his body and mind. 2.
The Perfect Guru protects him as His own, and all his sins go away when he recites Waheguru's Naam. No enemy (the five demons), and no suffering go near him, and he enjoys blissful, the sweetness of the high spiritual state, and immense comforts. 3.
With the holy saints as his friends, the Sikhs of the Guru enjoy blissfulness as the Perfect Guru connects them with Waheguru. The Guru covers all their weaknesses, and the shackles of the suffering of their rebirths and his deaths, are severed, oh Nanak. 4.8.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਸਤਿਗੁਰਿ ਪੂਰੈ ਨਾਮੁ ਦੀਆ॥ ਅਨਦ ਮੰਗਲ ਕਲਿਆਣ ਸਦਾ ਸੁਖੁ ਕਾਰਜੁ ਸਗਲਾ ਰਾਸ ਥੀਆ॥ 1॥ ਰਹਾਉ॥ ਚਰਣ ਕਮਲ ਗੁਰ ਕੈ ਮਨਿ ਵੂਠੇ॥ ਦੂਖ ਦਰਦ ਭ੍ਰਮ ਬਿਨਸੇ ਝੂਠੇ॥ 1॥ ਨਿਤ ਉਠਿ ਗਾਵਹੁ ਪ੍ਰਭ ਕੀ ਬਾਣੀ॥ ਆਠ ਪਹਰ ਸਿਮਰਹੁ ਪ੍ਰਾਣੀ॥ 2॥ ਘਰਿ ਬਾਹਰਿ ਪ੍ਰਭੁ ਸਭਨੀ ਥਾਈ॥ ਸੰਗਿ ਸਹਾਈ ਜਹ ਹਉ ਜਾਈ॥ 3॥ ਦੁਇ ਕਰ ਜੋੜਿ ਕਰੀ ਅਰਦਾਸਿ॥ ਸਦਾ ਜਪੇ ਨਾਨਕੁ ਗੁਣ ਤਾਸੁ॥ 4॥9॥

Perbhati Mehla 5: Satgur(i) Pooraiy Naam(u) deeya. Anund, mungul, kulyaan,sudaa sookh(u), kaaruj(u) sugla raas theeya. 1. Ruhaou. Churn Kumul Gur kaiy mun(i) vootthaiy. Dookh, durd, bherm, binsay jhootthay. 1. Nit ootth(i) gaavou Prubh kee Bani. Aatth Pehr simerou praani. 2. Ghur(i), baahur(i) Prubh subhnee thaayeen. Sung suhaayi, jeh huoun jaayeen. 3. Dooay ker joarr(i) kuree ardaas(i). Sudaa jupay Nanak Goon-Taas(u). 4.9.
Word Meaning: Mungul = happiness; exhilaration. Kulyaan = wellbeing. Kaaruj(u) = task; objective. Raas = successful; suited. Vootthaiy = enshrined. Durd = pain; suffering. Bherm = misbeliefs. Binsay = disappeared. Jhootthay = Maya-related. 1. Nit = everyday. Ootth(i) = when you wake up. 2. Suhaayi = supporter. Jeh = wherever. Huoun = I. Jaayeen = I go. Ker = hands. Goon-Taas(u) = treasure of virtues (God). 4.
MEANING: All the tasks of the devotee to whom the Perfect Guru gives Waheguru's Naam become successful (all his objectives are achieved), and he always enjoys blissfulness, exhilaration, wellbeing, and all comforts. Pause.
Satguru's Shabad gets enshrined in his mind, and all his discomforts, sufferings, and the misbeliefs related to Maya disappear. 1.
So, sing Waheguru's Naam on rising every day, and remember Him all the time, oh man. 2.
Waheguru is present inside our hearts, outside, and everywhere, and is our supporter no matter where we go. 3. With folded hands, I pray to Waheguru that I should always remember the treasure of virtues (Waheguru), oh Nanak. 4.9.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਪਾਰਬ੍ਰਹਮੁ ਪ੍ਰਭੁ ਸੁਘੜ ਸੁਜਾਨੁ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਈਐ ਵਡਭਾਗੀ ਦਰਸਨ ਕਉ ਜਾਈਐ ਕੁਰਬਾਨੁ॥ 1॥ ਰਹਾਉ॥ ਕਿਲਬਿਖ ਮੇਟੇ ਸਬਦਿ ਸੰਤਖੁ॥ ਨਾਮੁ ਅਰਾਧਨ ਹੋਆ ਜੋਗੁ॥ ਸਾਧ ਸੰਗਿ ਹੋਆ ਪਰਗਾਸੁ॥ ਚਰਨ ਕਮਲ ਮਨ ਮਾਹਿ ਨਿਵਾਸੁ॥ 1॥ ਜਿਨਿ ਕੀਆ ਤਿਨਿ ਲੀਆ ਰਾਖਿ॥ ਪ੍ਰਭੁ ਪੂਰਾ ਅਨਾਥ ਕਾ ਨਾਥੁ॥ ਜਿਸਹਿ ਨਿਵਾਜੇ ਕਿਰਪਾ ਧਾਰਿ॥ ਪੂਰਨ ਕਰਮ ਤਾ ਕੇ ਆਚਾਰ॥ 2॥ ਗੁਣ ਗਾਵੈ ਨਿਤ ਨਿਤ ਨਿਤ ਨਵੇ॥ ਲਖ ਚਉਰਾਸੀਹ ਜੋਨਿ ਨ ਭਵੇ॥ ਈਹਾ ਊਹਾ ਚਰਣ ਪੂਜਾਰੇ॥ ਮੁਖੁ ਊਜਲ ਸਾਚੈ ਦਰਬਾਰੇ॥ 3॥ ਜਿਸੁ ਮਸਤਕਿ ਗੁਰਿ ਧਰਿਆ ਹਾਥੁ॥ ਕੋਟਿ ਮਧੇ ਕੋ ਵਿਰਲਾ ਦਾਸੁ॥ ਜਲਿ ਥਲਿ ਮਹੀਅਲਿ ਪੇਖੈ ਭਰਪੂਰਿ॥ ਨਾਨਕ ਉਧਰਸਿ ਤਿਸੁ ਜਨ ਕੀ ਧੂਰਿ॥ 4॥10॥

Perbhati Mehla 5: Parbrahm, Prubh sooghurr soojaan(u). Gur(u) Poora paayiyaiy vudbhaageen, dershun kuou jaayiyaiy koorbaan(u). 1. Ruhaou. Kilbikh maytay, Shabad(i), suntokh(u). Naam(u) araadhun, hoa joag(u). Sadh smug(i) hoa pergaash(u). Churn Kumul mun maah(i) nivaas(u). 1. Jin(i) keeya, Tin(i) leeya raakh(i). Prubh(u) Poora, anaath ka Nath(u). Jiseh(i) nivaajay kirpa dhaar(i). Poorun kerm, ta kay achaar. 2. Goon gaavaiy nit, nit, nit Nuvaiy. Lukh chauraaseh joan(i) na bhuvay. Eehaan, oohaan Churn poojaaray. Mookh(u) oojul Saachaiy Durbaaray. 3. Jis(u) mustuk(i) Gur(i) dhuriya haath(u). Koat(i) mudhay ko virla daas(u). Jul(i), thul(i), muhhiul(i) paykaiy bhepoor(i). Nanak, oodhrus(i) tis(u) jun kee dhoor(i). 4.10.

Word Meaning: Sooghurr = brilliant mind. Soojaan(u) = know-all. Vudbhaageen = with great fortune. Kuou = for. Pause. Kilbikh = sins. Maytay = erases; eradicates. Suntokh(u) = contentment. Araadhan Joag(u) = capable of worshipping. Smug(i) = gathering. Pergaash(u) = enlightenment. Churn Kumul = (God's) lotus-like Feet (His Naam). Nivaas(u) = dwelling. Anaath = (spiritual) orphan. Nath = Lord; guardian. Nivaajay = honours. Kerm = deeds. Achaar = character; principles. 2. Nuvaiy = (Waheguru which is always) new (fresh; enegized). Lukh-Chauraaseh = 8.4 million Joan(i) = life forms. Bhuvay = wander through. Eehaan = here; in this world. Oohaan = there; in the next world. Churn Poojaaray = earns respect. Oojul = radiates with purity of mind. 3. Mustuk(i) = forehead. Dhuriya Haath = blessed. Koat(i) Mudhay = among millions. Virla = rare. Daas(u) = slave; devotee. Thul(i) = on the land. Muhhiul(i) = in the sky. Paykhaiy = sees. Bhepoor(i) = fully present.
Oodhrus(i) = is salvaged. Tis Jun kee = of that devotee. 4.

MEANING: Waheguru is perfectly brilliant and knows everything about us. He knows whom to connect with the Perfect Guru, and only the highly fortunate are connected with the Guru. One should sacrifice (every worldly luxury) to have a Sight of the Guru. Pause.
All one's sins are eradicated with the Guru's Shabad, and he attains contentment when he becomes eligible to recite Waheguru's Naam (to enshrine in his mind). His mind is enlightened in the holy company of the Guru, and Waheguru's Naam is enshrined in his heart. 1.
The creator Waheguru is Perfect, and is the guardian of the spiritually orphan; He protects His created devotees against the attacks of Maya. The deeds and the principles of the devotee, whom Waheguru honours with His benevolence, become perfect. 2.
The devotee, who always sings praise of the re-energized (always fresh) Waheguru, does not wander through the 8.4 million (the number is a Hindu belief) life forms ever again. He earns respect in this world as well as in the next, and his face shines with internal purity (is honoured) even in Waheguru's Court. 3. There is a rare devotee among millions who is blessed with Waheguru. Such a devotee sees Waheguru fully present in the waters, on the land, and in the sky. People find salvation by serving such a devotee, oh Nanak. 4.10.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਕੁਰਬਾਣੁ ਜਾਈ ਗੁਰ ਪੂਰੇ ਅਪਨੇ॥ ਜਿਸੁ ਪ੍ਰਸਾਦਿ ਹਰਿ ਹਰਿ ਜਪੁ ਜਪਨੇ॥ 1॥ ਰਹਾਉ॥ ਅੰਮ੍ਰਿਤ ਬਾਣੀ ਸੁਣਤ ਨਿਹਾਲ॥ ਬਿਨਸਿ ਗਏ ਬਿਖਿਆ ਜੰਜਾਲ॥ 1॥ ਸਾਚ ਸਬਦ ਸਿਉ ਲਾਗੀ ਪ੍ਰੀਤਿ॥ ਹਰਿ ਪ੍ਰਭੁ ਅਪੁਨਾ ਆਇਆ ਚੀਤਿ॥ 2॥ ਨਾਮੁ ਜਪਤ ਹੋਆ ਪਰਗਾਸੁ॥
(ਅੰਗ 1341)॥ ਗੁਰ ਸਬਦੇ ਕੀਨਾ ਰਿਦੇ ਨਿਵਾਸੁ॥ 3॥ ਗੁਰ ਸਮਰਥ ਸਦਾ ਦਇਆਲ॥ ਹਰਿ ਜਪਿ ਜਪਿ ਨਾਨਕ ਭਏ ਨਿਹਾਲ॥ 4॥11॥

Perbhati Mehla 5: Koorbaan jaayeen Gur Pooraiy apnay. Jis(u) persad(i), Hur(i), Hur(i) jupnay. 1. Ruhaou. Amrit Bani soonut nihaal. Binus(i) guyyay bikhiya junjaal. 1. Saach Shabad siyoun laagi preet(i). Hur(i) Prubh(u) apuna aaya cheet(i). 2. Naam(u) juput hoa peergaash(u).

(PAGE 1341): Gur Shabaday keena riday nivaas(u). 3. Gur sumruth sudaa duyyaal. Hur(i) jup(i), jup(i) Nanak bhuyyay nihaal. 4.11.
Word Meaning: Jup(u) Jupnay = recite Naam. Pause. Nihaal = blissful. Binus(i) Guyyay = destroyed. Junjaal = bonds of worldly affairs. 1. Pergaash(u) = enlightenment. Nivaas(u) = dwelling. 3. Sumruth = fully capable; omnipotent. 4.
MEANING: I will gladly sacrifice my life for my Perfect Guru by whose grace I recite Waheguru's Naam. Pause. I feel blissful to listen to the immortalizing Shabad of the Guru because of which all the chains of my Maya-related affairs have been destroyed (severed). 1. I have come to love the Guru's eternal Shabad, and my Waheguru is now always on my mind. 2. Guru's Shabad has taken dwelling in my mind (has been enshrined), and my mind has been enlightened by reciting Waheguru's Naam. 3. The fully capable Guru is always kind to me, and with His grace, I feel blissful by reciting Waheguru's Naam, oh Nanak. 4.11.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਗੁਰੁ ਗੁਰੁ ਕਰਤ ਸਦਾ ਸੁਖੁ ਪਾਇਆ॥ ਦੀਨ ਦਇਆਲ ਭਏ ਕਿਰਪਾਲਾ ਅਪਣਾ ਨਾਮੁ ਆਪਿ ਜਪਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਸੰਤ ਸੰਗਤਿ ਮਿਲਿ ਭਇਆ ਪ੍ਰਗਾਸ॥ ਹਰਿ ਹਰਿ ਜਪਤ ਪੂਰਨ ਭਈ ਆਸ॥ 1॥ ਸਰਬ ਕਲਿਆਣ ਸੂਖ ਮਨਿ ਵੂਠੇ॥ ਹਰਿ ਗੁਣ ਗਾਏ ਗੁਰ ਨਾਨਕ ਤੂਠੇ॥ 2॥12॥
Perbhati Mehla 5: Gur(u), Gur(u) kert sudaa sookh(u) paaya. Deen Duyyaal bhuyyay kirpaala, Apna Naam(u) jupaaya. 1. Ruhaou. Sunt sungut(i) mil(i) bhuyya pergaash. Hur(i), Hur(i) juput poorun bhuyyee aas. 1. Serb kulyaan, sookh mun(i) vootthay. Hur(i) Goon gaayay, Gur Nanak tootthay. 2.12.
Word Meaning: Gur(u) = the Great (Waheguru). Poorun Aas = wishes fulfilled. 1. Serb = all. Kulyaan = wellbeing. Vootthay = came to settle. Tootthay = overly pleased.
MEANING: The kind-to-the-humble Waheguru was highly benevolent to me and made me recite His Naam. By chanting "Waheguru", I am enjoying all comforts. Pause.
My mind has been enlightened in the company of the Guru, and all my wishes have been fulfilled by reciting Waheguru's Naam. 1.
All comforts and wellbeing have come to stay in my mind, and my Waheguru has been overly pleased with my singing of His praise, oh Nanak. 2.12.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5 ਘਰੁ 2 ਬਿਭਾਸ॥ ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਅਵਰੁ ਨ ਦੂਜਾ ਠਾਉ॥ ਨਾਹੀ ਬਿਨੁ ਹਰਿ ਨਾਉ॥ ਸਰਬ ਸਿਧਿ ਕਲਿਆਨ॥ ਪੂਰਨ ਹੋਹਿ ਸਗਲ ਕਾਮ॥ 1॥ ਹਰਿ ਕੋ ਨਾਮੁ ਜਪੀਐ ਨੀਤ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਹੰਕਾਰੁ ਬਿਨਸੈ ਏਕੈ ਪ੍ਰੀਤਿ॥ 1॥ ਰਹਾਉ॥ ਨਾਮਿ ਲਾਗੈ ਦੂਖੁ ਭਾਗੈ ਸਰਨਿ ਪਾਲਨ ਜੋਗੁ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਜਮੁ ਨ ਤੇਟੈ ਜਿਸ ਧੁਰਿ ਹੋਵੈ ਸੰਜੋਗੁ॥ 2॥ ਰੈਨਿ ਦਿਨਸੁ ਧਿਆਇ ਹਰਿ ਹਰਿ ਤਜਹੁ ਮਨ ਕੇ ਭਰਮ॥ ਸਾਧ ਸੰਗਤਿ ਹਰਿ ਮਿਲੈ ਜਿਸਹਿ ਪੂਰਨ ਕਰਮ॥ 3॥ ਜਨਮ ਜਨਮ ਬਿਖਾਦ ਬਿਨਸੇ ਰਾਖਿ ਲੀਨੇ ਆਪਿ॥ ਮਾਤ ਪਿਤਾ ਮੀਤ ਭਾਈ ਜਨ ਨਾਨਕ ਹਰਿ ਹਰਿ ਜਾਪਿ॥ 4॥1॥1
Perbhati Mehla 5, Ghur(u) 2, Bibhas: Ek Onkar Satgur Persad(i):
Uver na dooja tthaaoun. Naahi bin(u) Hur(i) Naaoun. Serb sidh(i) kulyaan. Poorun hoh(i) sugul kaam. 1. Hur(i) ko Naam(u) juppiyaiy neet. Kaam, kroadh, ahunkaar(u) binsaiy, luggaiy Aikaiy preet(i) 1. Ruhaou. Naam(i) laagaiy, dookh(u) bhaagaiy, shern(i) paalun joag(u). satgur bhaytaiy, Jum(u) na taytaiy, jis Dhoor(i) hovaiy sunjoag(u). 2. Raiyn(i), dinusu(u), dhiyaayay Hur(i), Hur(i), tujou mun kay bherm. Sadh sungut(i) Hur(i) milaiy, jiseh(i) poorun kerm. 3. Junum, junum, bikhaad binsay, raakh(i) leenay Aap(i). Maat, pitaa, meet, bhaayi, jun Nanak Hur(i), Hur(i) jaap(i). 4.1.13.
Word Meaning: Uver = other. Tthaaoun = place; shelter. Sidh(i) = successes; supernatural powers. Kulyaan = wellbeing. 1. Neet = everyday; always. Binsaiy = vanish. Aikaiy = (only with) "One" (God). Laagaiy = get attached. Pause. Paalun-joag = provider

Commented [DSS3]:

(of shelter). Bhaytaiy = on meeting with. Taytaiy = to have control; punish. Dhoor(i) = from the source (Waheguru). Sunjoag(u) = union. 2. Raiyn(i) = night. Dinus(u) = day. Tujou = give up. Bherm = doubts. Poorun = complete. Kerm = benevolence (of Waheguru). 3. Bikhaad = conflicts. 4.

MEANING: There is no other shelter (support) than Waheguru's Naam. All my tasks (objectives) have been achieved successfully with His Naam, and it is all well now (as if I have all supernatural powers under my control). 1.

We should recite Waheguru's Naam all the time, as a result of which all one's lust, rage, and ego are destroyed, and he gets attached only to Waheguru. Pause.

Waheguru is the provider of complete shelter, and all one's sufferings disappear when he begins to recite His Naam. The individual, who has union with the Guru preordained in his fate by Waheguru, connects with Him, and the Angel of Death has no control over him. 2.

By giving up all your doubts (about Waheguru), recite His Naam day and night; the fortunate individual, who has the complete benevolence of Waheguru, gets connected with Him in the gathering of the holy saints. 3. Recite the Naam of Waheguru, which protects you like your mother, father, brother, and friend from all the suffering of mental conflicts of many, many lives, and which gets destroyed instantly, oh Nanak. 4.13.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5 ਬਿਭਾਸ ਪੜਤਾਲ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਰਮ ਰਾਮ ਰਾਮ ਰਾਮ ਜਾਪ॥ ਕਲਿ ਕਲੇਸ ਲੋਭ ਮੋਹ ਬਿਨਸਿ ਜਾਇ ਅਹੰ ਤਾਪ॥ 1॥ ਰਹਾਉ॥ ਆਪੁ ਤਿਆਗੁ ਸੰਤ ਚਰਨ ਲਾਗਿ ਮਨੁ ਪਵਿਤੁ ਜਾਹਿ ਪਾਪ॥ 1॥ ਨਾਨਕੁ ਬਾਰਿਕੁ ਕਛੂ ਨ ਜਾਨੈ ਰਾਖਨ ਕਉ ਪ੍ਰਭੁ ਮਾਈ ਬਾਪ॥ 2॥1॥14॥

Perbhati Mehla 5, Bibhas, Purrtaal. Ek Onkar, Satgur Persad(i). Rum Ram, Ram, Ram, jaap(u). Kul(i) kulaysh, lobh, moh, binus(i) jaaya ahun(g) taap. 1. Ruhaou. Aap(u) tiyaag(u), Sunt Churn laag(i), mun(u) puvit(u), jaah(i) paap. 1. Nanak(u), baarik(u) kuchhoo na jaanaiy, raakhun kuou Prubh(u) maayee, baap(u). 2.1.14.

Word Meaning: Purrtaal = where music keeps changing. Rum = which is present everywhere. Kul(i) Kulaysh = suffering caused by mental conflicts. Ahun(g) = haumein; selfishness and ego. Taap = ailment; suffering. Pause. Tiyaag(u) = give up; sacrifice. Puvit(u) = pure. Jaah(i) = goes away. 1. Baarik = child. Raakhun Kuou = to protect. 2.

MEANING: Recite the Naam of Waheguru, which is omnipresent, and because of which all your suffering from your mental conflicts, greed, your attachment with worldly things, and the ailment of your haumein, are all eradicated, oh my friends. Pause.

Get rid of your selfishness and your ego by dropping at the feet of the Guru (surrender yourself to Him), as a result of which, all your sins will be washed away, and your mind will become pure. 1. I am ignorant like a child, and know nothing; but Waheguru is my mother and my father, and will protect me (from making any mistakes), oh Nanak. 2.1.14.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਚਰਨ ਕਮਲ ਸਰਨਿ ਟੇਕ॥ ਊਚ ਮੂਚ ਬੇਅੰਤ ਠਾਕੁਰੁ ਸਰਬ ਊਪਰਿ ਤੁਹੀ ਏਕ॥ 1॥ ਰਹਾਉ॥ ਪ੍ਰਾਨ ਅਧਾਰ ਦੁਖ ਬਿਦਾਰ ਦੈਨਹਾਰ ਬੁਧਿ ਬਿਬੇਕ॥ 1॥ ਨਮਸਕਾਰ ਰਖਨਹਾਰ ਮਨਿ ਅਰਾਧਿ ਪ੍ਰਭੂ ਮੇਕ॥ ਸੰਤ ਰੇਨੁ ਕਰਉ ਮਜਨੁ ਨਾਨਕ ਪਾਵੈ ਸੁਖ ਅਨੇਕ॥ 2॥2॥15॥

Perbhati Mehla 5: Churn Kumul, shern(i) tayk. Ooch, mooch, bayunt Tthaakur(u), serb oopur(i) Toohi Aik. 1. Ruhaou. Praan-adhaar, Dookh-bidaar, Daiynhaar, boodh(i) bibayk. 1. Numuskaar, rukhunhaar, mun(i) araadh(i), Prubhoo mayk. Sunt rayn(u) kuroun mujun(u), Nanak paavaiy sookh anayk. 2.2.15.

Word Meaning: Shern(i) = shelter. Tayk = support. Mooch = huge. Bayunt = limitless. Pause. Praan-Adhaar = life supporting. Dookh-bidaar = destroyer of suffering. Boodh(i) Bibayk = wisdom to differentiate (between good and bad). 1. Mayk = only one. Mujun = bathe. Anayk = countless. 2.

MEANING: You are highly transcendent, huge, limitless, and you alone are above all (the whole world, oh Lord. I have come to seek the shelter of Your lotus-like Feet (Your Naam), oh Waheguru. Pause. You are the basis of our lives, the destroyer of all sufferings, and the provider of the wisdom which enables one to make a distinction between the good and the bad. 1. I bow to You, as You are our protector, and worship You alone in my mind. I take bath in the dust of the feet of the Guru (obey His every Word), and enjoy countless comforts, oh Nanak. 2.2.15

ਪ੍ਰਭਾਤੀ ਅਸਟਪਦੀਆ ਮਹਲਾ 1 ਬਿਭਾਸ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Perbhati Ashtpudiyaan, Mehla 1, Bibhas: Ek Onkar Satgur Persad(i)

(ਅੰਗ 1342)॥ ਦੁਬਿਧਾ ਬਉਰੀ ਮਨੁ ਬਉਰਾਇਆ॥ ਝੂਠੇ ਲਾਲਚਿ ਜਨਮੁ ਗਵਾਇਆ॥ ਲਪਟਿ ਰਹੀ ਫੁਨਿ ਬੰਧੁ ਨ ਪਾਇਆ॥ ਸਤਿਗੁਰਿ ਰਾਖੇ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ॥ 1॥ ਨਾ ਮਨੁ ਮਰੈ ਨ ਮਾਇਆ ਮਰੈ॥ ਜਿਨਿ ਕਿਛੁ ਕੀਆ ਸੋਈ ਜਾਣੈ ਸਬਦੁ ਵੀਚਾਰਿ ਭਉ ਸਾਗਰ ਤਰੈ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਸੰਚਿ ਰਾਜੇ ਅਹੰਕਾਰੀ॥ ਮਾਇਆ ਸਾਥਿ ਨ ਚਲੈ ਪਿਆਰੀ॥ ਮਾਇਆ ਮਮਤਾ ਹੈ ਬਹੁਰੰਗੀ॥ ਬਿਨੁ ਨਾਵੈ ਕੋ ਸਾਥਿ ਨ ਸੰਗੀ॥ 2॥ ਜਿਉ ਮਨੁ ਦੇਖਹਿ ਪਰ ਮਨੁ ਤੈਸਾ॥ ਜੈਸੀ ਮਨਸਾ ਤੈਸੀ ਦਸਾ॥ ਜੈਸਾ ਕਰਮ ਤੈਸੀ ਲਿਵ ਲਾਵੈ॥ ਸਤਿਗੁਰੁ ਪੂਛਿ ਸਹਜ ਘਰੁ ਪਾਵੈ॥ 3॥ ਰਾਗਿ ਨਾਦਿ ਮਨੁ ਦੂਜੈ ਭਾਇ॥ ਅੰਤਰਿ ਕਪਟੁ ਮਹਾ ਦੁਖੁ ਪਾਇ॥ ਸਤਿਗੁਰ ਭੇਟੈ ਸੋਝੀ ਪਾਇ॥ ਸਚੈ ਨਾਮਿ ਰਹੈ ਲਿਵ ਲਾਇ॥ 4॥ ਸਚੈ ਸਬਦਿ ਸਚੁ ਕਮਾਵੈ॥ ਸਚੀ ਬਾਣੀ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਨਿਜ ਘਰਿ ਵਾਸੁ ਅਮਰ ਪਦੁ ਪਾਵੈ॥ ਤਾ ਦਰਿ ਸਾਚੈ ਸੋਭਾ ਪਾਵੈ॥ 5॥ ਗੁਰ ਸੇਵਾ ਬਿਨੁ ਭਗਤਿ ਨ ਹੋਈ॥ ਅਨੇਕ ਜਤਨ ਕਰੈ ਜੇ ਕੋਈ॥ ਹਉਮੈ ਮੇਰਾ ਸਬਦੇ ਖੋਈ॥ ਨਿਰਮਲ ਨਾਮੁ ਵਸੈ ਮਨਿ ਸੋਈ॥ 6॥ ਇਸੁ ਜਗ ਮਹਿ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ॥ ਬਿਨੁ ਸਬਦੈ ਹੋਰੁ ਮੋਹੁ ਗੁਬਾਰੁ॥ ਸਬਦੇ ਨਾਮੁ ਰਖੈ ਉਰਿਧਾਰਿ॥ ਸਬਦੇ ਗਤਿ ਮਤਿ ਮੋਖ ਦੁਆਰੁ॥ 7॥ ਅਵਰੁ ਨਾਹੀ ਕਰਿ ਦੇਖਣ ਹਾਰੋ॥ ਸਾਚਾ ਆਪਿ ਅਨੂਪੁ ਅਪਾਰੋ॥ ਰਾਮ ਨਾਮ ਊਤਮ ਗਤਿ ਹੋਈ॥ ਨਾਨਕ ਖੋਜਿ ਲਹੈ ਜਨੁ ਕੋਈ॥ 8॥1॥

(PAGE 1342): Doobidha bauri, mun(u) buouraaya. Jhootthay laaluch(i) junum(u) guvaaya. Lupt(i) ruhhi, phoon(i) bundh(u) na paaya. Satgur(i) raakhay, Naam(u) drirraaya. 1. Na mun(u) muraiy, na Maya muraiy. Jin(i) kichh(u) keeya, Soyee jaanaiy, Shabad(u) veechaar(i) bhuou-saagur turaiy. 1. Ruhaou. Maya sunch(i) raajay ahunkaari. Maya saath(i) na chullaiy piyaari. Maya mumta haiy buhou-rungi. Bin(u) Naavaiyn, ko saath(i) na sungi. 2. Jiyoun mun(u) daykheh(i) per mun(u) taiysa. Jaiysi munsa, taisi dushaa. Jaiysa kerm, taiysi liv laavaiy. Satgur(u) pooch(i), sehj ghur(u) paavaiy. 3. Raag(i) naad(i) mun(u) doojaiy bhaayay. Untar(i) kupt, muhha dookh(u) paayay. Satgur bhaytaiy, sojhi paayay. Sachaiy Naam(i) ruhhaiy liv laayay. 4. --------

Word Meaning: Doobidha = indecisiveness; vacillation. Bauri = insane; mind-weakening. Jhootthaiy = in perishable things. Laaluch(i) = in greed. Lupt(i) Ruhhi = clings to. Phoon(i) = in return; still. Bundh(u) = to control. Raakhay = protects. 1. Bhuou-saagur = the world-sea. Turaiy = swims across. Pause. Sunch(i) = by accumulating. Mumta = attachment with. Buhou-Rungi = (attracts) in many different ways. Sungi = companion. 2. Per = of others. Jiaysi = of whatever kind. Munsa = wishes; thinking. Taiysi = the same (kind). Dushaa = condition; innate inclination to act. Kerm = deeds. Liv Laavaiy = focuses mind on. Sehj Ghur(i) = in the high spiritual state. 3. Raag(i) = by singing. Naad(i) = by music. Doojaiy Bhaayay = love for the other (Maya). Kupt = dishonesty; deceit. Sojhi = understanding. 4.

MEANING: One's mind goes insane because of his mind-weakening indecisiveness, and he wastes away his precious human life due to his greed for perishable things. Worldly attractions cling to him (captivate him), and he makes no efforts to stop (control) them. Only

Satguru can protect one from such attacks of Maya when He reinforces Waheguru's Naam in his mind. 1. (Without Satguru), one cannot kill (control) his mind and the attractions of Maya. Only Waheguru, who has created Maya, knows about it (how to control it). A devotee controls it by pondering over the Guru's Shabad, and he swims across the world-sea. Pause. The rajahs become conceited by accumulating wealth, but Maya, which is dear to them, does not accompany them (after death). Maya attracts people in many different ways, but nobody, other than Waheguru, is one's true companion. 2.
One views others through the lens of one's own mind, and the nature of one's actions is determined by one's thinking. The focus of one's mind is determined by his deeds; he can attain a high spiritual state by seeking the Guru's advice. 3.
(Some people worship their deities by singing with music), But such singing and music lead to love for Maya, and such devotees suffer greatly because of deceitful thoughts. But they get an understanding of reality (enlightenment) when they come to the Guru's shelter, and stay focused on Waheguru's Naam. 4. ---------

---------- Sachaiy Shabad(i) Sach(u) kmaavaiy. Sachi Baani Hur(i) Goon gaavaiy. Nij ghur(i) vaas(u) Amar Pud(u) paavaiy. Ta Dur(i) Saachaiy sobha paavaiy. 5. Gur sayva bin(u) Bhagat(i) na hoyee. Anayk jutun kuraiy jay koyee. Haumein mayra Shabaday khoyee. Nirmul Naam(u) vussaiy mun(i) Soyee. 6. Iss(u) jug meh(i) Shabad(u) kerni haiy saar(u). Bin(u) Shabadaiy hoar(u) moh(u) goobaar. Shabaday Naam(u) rukhaiy oordhaar(i). Shabaday gut(i), mut(i) moakh dooaar(u). 7. Uver(u) naahi kur(i) daykhunhaaro. Saacha Aap(i), Anoop(u) apaaro. Ram Naam ootum gut(i) hoyee. Nanak, khoaj(i) luhhaiy jun(u) koyee. 8.1.
Word Meaning: Kumaavaiy = performs deeds. Nij Ghur(i) = in own mind (focus on Waheguru). Amar Pud(u) = immortal state. Vaas(u) = dwelling; stay. Sobha = praise. 5. Jutun = efforts. Mayra = mine; selfishness. Khoyee = lose; get rid of. Nirmul = pure, holy. Soyee = the same (Waheguru). 6. Kerni = performance. Saar(u) = supreme. Goobaar = darkness (of ignorance). Oordhaar(i) = embed in heart. Gut(i) = high spiritual state. Mut(i) = wisdom; thinking. Moakh = emancipation. 7. Daykhunhaaro = who looks after. Anoop(u) = of unparalleled beauty. Apaaro = endless. Ootum = superior. Khoaj(i) Luhhaiy = acquires by searching. Koyee = rare. 8.
MEANING: With Guru's eternal Bani (Shabad), one sings Waheguru's praise, and leads a truthful life (performs noble deeds). As a result, his mind stays focused on Waheguru, and he attains the state of immortality and earns honour in Waheguru's Court. 5.
There is no worship (acceptable to Waheguru) without serving the Guru, even if one makes countless other efforts. One gets rid of his ego and selfishness only with Guru's Shabad, as a consequence, Waheguru's holy Naam takes dwelling in his heart. 6.
The supreme performance in life in this world is to enshrine Guru's Shabad in the mind; all other attachments than Guru's Shabad lead to darkness in the mind. With Guru's Shabad, one enshrines Waheguru's Naam in his heart, acquires noble wisdom (thinking), attains a high spiritual state, and reaches the door of emancipation. 7.
There is none (other than Waheguru) who creates and looks after the whole world. It is only the limitless Waheguru, with unparalleled beauty, who does so (creates and looks after His creation). One attains the high spiritual state with Waheguru's Naam, which one acquires when he searches in (ponders on) Guru's Shabad, oh Nanak. 8.1.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਮਾਇਆ ਮੋਹਿ ਸਗਲ ਜਗੁ ਛਾਇਆ॥ ਕਾਮਣਿ ਦੇਖਿ ਕਾਮਿ ਲੋਭਾਇਆ॥ ਸੁਤ ਕੰਚਨ ਸਿਉ ਹੇਤੁ ਵਧਾਇਆ॥ਸਭੁ ਕਿਛੁ ਅਪਨਾ ਇਕੁ ਰਾਮੁ ਪਰਾਇਆ॥ 1॥ ਐਸਾ ਜਾਪੁ ਜਪਉ ਜਪਮਾਲੀ॥ ਦੁਖ ਸੁਖ ਪਰਹਰਿ ਭਗਤਿ ਨਿਰਾਲੀ॥ 1॥ ਰਹਾਉ॥ ਗੁਣ ਨਿਧਾਨ ਤੇਰਾ ਅੰਤੁ ਨ ਪਾਇਆ॥ ਸਾਚ ਸਬਦਿ

ਤੁਝ ਮਾਹਿ ਸਮਾਇਆ॥ ਆਵਾਗਉਨੁ ਤੁਧ ਆਪਿ ਰਚਾਇਆ॥ ਸੋਈ ਭਗਤ ਜਿਨ ਸਚਿ ਚਿਤੁ ਲਾਇਆ॥ 2॥ ਗਿਆਨੁ ਧਿਆਨੁ ਨਰਹਰਿ ਨਿਰਬਾਣੀ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਕੋਇ ਨ ਜਾਣੀ॥ ਸਗਲ ਸਰੋਵਰ ਜੋਤਿ ਸਮਾਣੀ॥ ਆਨਦ ਰੂਪ ਵਿਟਹੁ ਕੁਰਬਾਣੀ॥ 3॥ ਭਾਉ ਭਗਤਿ ਗੁਰਮਤੀ ਪਾਏ॥ ਹਉਮੈ ਵਿਚਹੁ ਸਬਦਿ ਜਲਾਏ॥
(ਅੰਗ 1343)॥ ਧਾਵਤ ਰਾਖੇ ਠਾਕਿ ਰਹਾਏ॥ ਸਚਾ ਨਾਮੁ ਮੰਨਿ ਵਸਾਏ॥ 4॥ ਬਿਸਮ ਬਿਨੋਦ ਰਹੇ ਪਰਮਾਦੀ॥ ਗੁਰਮਤਿ ਮਾਨਿਆ ਏਕ ਲਿਵ ਲਾਗੀ॥ ਦੇਖਿ ਨਿਵਾਰਿਆ ਜਲ ਮਹਿ ਆਗੀ॥ ਸੋ ਬੂਝੈ ਹੋਵੈ ਵਡਭਾਗੀ॥ 5॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਭਰਮੁ ਚੁਕਾਏ॥ ਅਨਦਿਨੁ ਜਾਗੈ ਸਚਿ ਲਿਵ ਲਾਏ॥ ਏਕੋ ਜਾਣੈ ਅਵਰੁ ਨ ਕੋਇ॥ ਸੁਖਦਾਤਾ ਸੇਵੇ ਨਿਰਮਲੁ ਹੋਇ॥ 6॥ ਸੇਵਾ ਸੁਰਤਿ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਹਉਮੈ ਮਾਰਿ॥ ਜੀਵਨ ਮੁਕਤੁ ਜਾ ਸਬਦੁ ਸੁਣਾਏ॥ ਸਚੀ ਰਹਤ ਸਚਾ ਸੁਖੁ ਪਾਏ॥ 7॥ ਸੁਖਦਾਤਾ ਦੁਖੁ ਮੇਟਣਹਾਰਾ॥ ਅਵਰੁ ਨ ਸੂਝਸਿ ਬੀਜੀ ਕਾਰਾ॥ ਤਨੁ ਮਨੁ ਧਨੁ ਹਰਿ ਆਗੈ ਰਾਖਿਆ॥ ਨਾਨਕੁ ਕਹੈ ਮਹਾ ਰਸੁ ਚਾਖਿਆ॥ 8॥2॥

Perbhati Mehla 1: Maya moh(i) sugul jug(u) chhaaya. Kaamun(i) daykh(i) kaam(i) loabhaaya. Soot, kunchun siyoun hayt(u) vudhaaya. Subh(u) kichh(u) apna, ikk(u) Ram(u) puraaya. 1. Aiysa jaap(u) jupou jupmaali. Dookh, sookh perhur(i) Bhagat(i) niraali. 1. Ruhaou. Goon-Nidhaan, Tayra unt(u) na paaya. Saach Shabad(i) Toojh maah(i) samaya. Aavagaun Toodh Aap(i) ruchaaya. Soyee Bhagat, jinh Sach(i) chit(u) laaya. 2. Giyan(u), dhiyan(u) Nurhur(i) nirbani. Bin(u) Satguru bhaytay koyay na jaani. Sugul surovar Jot(i) smaani. Aanund-Roop vitoun koorbaani. 3. Bhaaou Bhagat(i) Gurmutee paayay. Haumein vichoun Shabad(i) julaayay.

(PAGE 1343): Dhaavut raakhay, tthaak(i) ruhaayay. Sacha Naam(u) munn(i) vusaayay. 4. ----------

Word Meaning: Moh(i) = love; attachment. Sugul Jug(u) = the whole world. Chhaaya. = overpowers; overwhelms; affects strongly. Kaamun(i) = women. Kaam(i) = lustful. Loabhaaya = becomes greedy; is attracted. Soot = sons. Kunchun = gold; wealth. Hayt(u) = attachment. Puraaya = stranger. 1. Jupmaali = (like) rosary. Perhur(i) = by pushing away; removing Niraali = fully detached from the world. Pause. Goon-Nidhaan = the source of all virtues. Samaya = get absorbed. Aavagaun = cycle of births and deaths. 2. Nurhur(i) = Waheguru. Nirbaani = who has no worldly desires. Surovar = pools; bodies. Smaani = is present. Aanund-Roop = source of bliss. Vitoun = for. 3. Bhaaou Bhagat(i) = worship with love. Dhaavut = rushing (mind). Tthaak(i) Ruhaayay = controls. Munn(i) Vusaayay = embeds in mind. 4.

MEANING: Like a lustful man who feels greedy (is tempted) to see a woman, the whole world is deeply impacted by its love for Maya. He fosters an ever-growing love for his sons and his wealth. He loves everything he owns but Waheguru, which is stranger to him. 1.

Like the rosary, which has no end, recite Waheguru's Naam continuously so that you forget all your comforts and discomforts, and feel fully detached from the world, oh man. Pause.

Nobody ever finds an end to Your limits, oh the source of all virtues, Waheguru. Your devotees simply merge into You with the Guru's eternal Shabad. You Yourself have created the cycle of birth and death, and only that individual is Your true devotee whose mind is attached to Your Naam (who becomes free from this cycle). 2.

Without taking Guru's shelter, nobody can realize that the desireless Waheguru is the source of all spiritual knowledge, and of the strength to focus one's mind. His Light is present in all bodies; I am a sacrifice for Waheguru, who is the source of all bliss. 3. One acquires Waheguru's worship with love and reverence and the advice of the Guru; his selfishness and his ego are destroyed with the Guru's Shabad. Waheguru's eternal Naam takes dwelling in his heart when he controls his ever-rushing mind (with Guru's Shabad). 4.

---------- Bism, binoad ruhhay permaadi. Gurmut(i) maaniya, Aik liv laagi. Daykh(i) nivaariya, jul meh(i) aagi. So boojhaiy, hovaiy vudbhaagi. 5. Satgur(u) sayvay bherm(u) chookaayay. Undin(u) jaagaiy, Sach(i) liv laayay. Aiko jaanaiy, uver(u) na koyay. Sookh-Daata sayvay, nirmul(u) hoyay. 6. Sayva, soort(i) Shabad(i) veechaar(i). Jup(u), tup(u), sunjum(u), haumein maar(i). Jeevun mookt(u) ja Shabad(u) soonaayay. Sachi reht, Sacha sookh(u) paayay. 7. Sookh-Daata, dookh(u) maytunhaara. Uver(u) na soojhus(i) beeji kaara. Tun(u), mun(u), dhun(u), Hur(i) aagaiy raakhiya. Nanak(u) kuhhaiy, muhha rus(u) chaakhiya. 8.2.

Word Meaning: Bism = amazement. Binoad = colourful enjoyments. Ruhhay = left behind; no longer effective. Permaadi = which makes one crazy; intoxicated. Daykh(i) = to see (Waheguru in his mind). Jul = Waheguru's Naam-Amrit. Nivaariya = removed. Aagi = fire (of desires). Boojhaiy = understands; realizes (the Naam). 5. Bherm = misbeliefs. Sookh-Daata = source of all comforts (God). Nirmul(u) = pure. 6. Soort(i) = focus of mind; wisdom. Sunjum(u) = control on senses. Maar(i) = destroy. Ja = if. Reht = life-style 7. Maytunhaara = destroyer. Beeji = other. Soojhus(i) = think of. Kaara = business; deeds. Muhha Rus(u) = the great sweetness. Chaakhiya = tasted. 8.

MEANING: When a devotee's mind is convinced in Guru's shelter, he comes to love Waheguru and stays focused on His Naam. He no longer has any interest in the world's amazing, intoxicating, colourful pleasures. He puts out his fire of desires to see Waheguru in his heart by taking a dip in the holy water of Waheguru's Naam. But only a highly fortunate individual realizes Waheguru's Naam. 5. All his misbeliefs are cleared when one serves the Guru; he stays alert (about the attacks of Maya), and stays connected with Waheguru. He believes only in Waheguru and acknowledges no other power. His mind is purified when he serves Waheguru, which is the source of all comforts. 6.

He kills (gets rid of) his haumein (selfishness and ego) by pondering on the Guru's Shabad, and acquires noble wisdom to serve humanity. He needs no recitation of ritualistic mantras, self-torturing, or any special effort to control his senses. He recites Guru's Shabad for others too (donates Waheguru's Naam), attains everlasting bliss through a pure lifestyle, and attains emancipation while living in the family. 7.

He has full faith in Waheguru, which is the source of all comforts and the destroyer of all suffering, and does not think of any other ritualistic noble deed. When one offers his body, his mind, and his wealth in Waheguru's service, he enjoys the great sweetness of union with Waheguru, oh Nanak. 8.2.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਨਿਵਲੀ ਕਰਮ ਭੁਅੰਗਮ ਭਾਠੀ ਰੇਚਕ ਪੂਰਕ ਕੁੰਭ ਕਰੇ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਛੁ ਸੋਝੀ ਨਾਹੀ ਭਰਮੇ ਭੂਲਾ ਬੂਡਿ ਮਰੈ॥ ਅੰਧਾ ਭਰਿਆ ਭਰਿ ਭਰਿ ਧੋਵੈ ਅੰਤਰ ਕੀ ਮਲੁ ਕਦੇ ਨ ਲਹੈ॥ ਨਾਮ ਬਿਨਾ ਫੋਕਟ ਸਭਿ ਕਰਮਾ ਜਿਉ ਬਾਜੀਗਰੁ ਭਰਮਿ ਭੁਲੈ॥ 1॥ ਖਟੁ ਕਰਮ ਨਾਮੁ ਨਿਰੰਜਨੁ ਸੋਈ॥ ਤੂ ਗੁਣ ਸਾਗਰੁ ਅਵਗੁਣ ਮੋਹੀ॥ 1॥ ਰਹਾਉ॥ ਮਾਇਆ ਧੰਧਾ ਧਾਵਨੀ ਦੁਰਮਤਿ ਕਾਰ ਬਿਕਾਰ॥ ਮੂਰਖੁ ਆਪੁ ਗਣਾਇਦਾ ਬੂਝਿ ਨ ਸਕੈ ਕਾਰ॥ ਮਨਸਾ ਮਾਇਆ ਮੋਹਣੀ ਮਨਮੁਖ ਬੋਲ ਖੁਆਰ॥ ਮਜਨੁ ਝੂਠਾ ਚੰਡਾਲ ਕਾ ਫੋਕਟ ਚਾਰ ਸੀਗਾਰ॥ 2॥ ਝੂਠੀ ਮਨ ਕੀ ਮਤਿ ਹੈ ਕਰਣੀ ਬਾਦਿ ਬਿਬਾਦੁ॥ ਝੂਠੇ ਵਿਚਿ ਅਹੰਕਰਣੁ ਹੈ ਖਸਮ ਨ ਪਾਵੈ ਸਾਦੁ॥ ਬਿਨੁ ਨਾਵੈ ਹੋਰੁ ਕਮਾਵਣਾ ਫਿਕਾ ਆਵੈ ਸਾਦੁ॥ ਦੁਸਟੀ ਸਭਾ ਵਿਗੁਚੀਐ ਬਿਖੁ ਵਾਤੀ ਜੀਵਣ ਬਾਦਿ॥ 3॥ ਏ ਭ੍ਰਮਿ ਭੂਲੇ ਮਰਹੁ ਨ ਕੋਈ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸਦਾ ਸੁਖੁ ਹੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਮੁਕਤਿ ਕਿਨੈ ਨ ਪਾਈ॥ ਆਵਹਿ ਜਾਹਿ ਮਰਹਿ ਮਰਿ ਜਾਈ॥ 4॥ ਏਹੁ ਸਰੀਰੁ ਹੈ ਤ੍ਰੈਗੁਣ ਧਾਤੁ॥ ਇਸ ਨੋ ਵਿਆਪੈ ਸੋਗ ਸੰਤਾਪੁ॥ ਸੋ ਸੇਵਹੁ ਜਿਸੁ ਮਾਈ ਨ ਬਾਪੁ॥ ਵਿਚਹੁ ਚੂਕੈ ਤਿਸਨਾ ਅਰੁ ਆਪੁ॥ 5॥ ਜਹ ਜਹ ਦੇਖਾ ਤਹ ਤਹ ਸੋਈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਭੇਟੇ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਹਿਰਦੈ ਸਚੁ ਏਹ ਕਰਣੀ ਸਾਰੁ॥ ਹੋਰੁ ਸਭੁ ਪਾਖੰਡੁ ਪੂਜ ਖੁਆਰੁ॥ 6॥ ਦੁਬਿਧਾ ਚੂਕੈ ਤਾ ਸਬਦੁ ਪਛਾਣੁ॥ ਘਰਿ ਬਾਹਰਿ ਏਕੋ ਕਰਿ ਜਾਣੁ॥ ਏਹਾ ਮਤਿ ਸਬਦੁ

ਹੈ ਸਾਰੁ॥ ਵਿਚਿ ਦੁਬਿਧਾ ਮਾਥੈ ਪਵੈ ਛਾਰੁ॥ 7॥ ਕਰਣੀ ਕੀਰਤਿ ਗੁਰਮਤਿ ਸਾਰੁ॥ ਸੰਤ ਸਭਾ ਗੁਣ ਗਿਆਨੁ ਬੀਚਾਰੁ॥ ਮਨੁ ਮਾਰੇ ਜੀਵਤ ਮਰਿ ਜਾਨੁ॥ ਨਾਨਕ ਨਦਰੀ ਨਦਰਿ ਪਛਾਨੁ॥ 8॥3॥

Perbhati Mehla 1: Nivlee kerm, bhooyungum bhaatthi, raychuk, pooruk, koombh kuray. Bin(u) Satgur kichh(u) sojhi naahi, bhermay bhoola bood(i) muraiy. Undha bhuriya, bhur(i), bhur(i) dhovaiy, untar kee mul(u) kuday na luhhaiy. Naam binaa phokut subh(i) kerma, jiyoun baajigur(u) bherm(i) bhoollaiy. 1. Khut(u) kerm, Naam(u) Nirunjun Soyee. Tu Goon-saagur, uvgoon mohi. 1. Ruhaou. Maya dhunda dhaavni, doormut(i) kaar, bikaar. Moorukh(u) aap(u) gunaayaynda, boojh(i) na sukaiy kaar. Munsa, Maya, mohini, munmukh boal khooaar. Mujun jhootttha chundaal ka, phokut chaar sheengaar. 2. Jhootthi mun kee mut(i) haiy, kerni baad(i), bibaad(u). Jhootthay vich(i) ahunkern(u) haiy, Khusm na paavaiy saad(u). Bin(u) Naavaiyn hoar(u) kumaavna, phikka aavaiy saad(u). Dooshti subha vigoochiyaiy, bikh(u) vaati jeevun baad(i). 3. Eh bherm(i) bhoolay murhou na koyee. Satgur sayv(i) sudaa sookh(u) hoyee. Bin(u) Satgur mookut(i) kinaiy na paayee. Aaveh(i) jaah(i), mureh(i) mur(i) jaayee. 4. ----------

Word Meaning: Nivlee Kerm = a yogic exercise in which the yogis rotate their stomach veins in a circular motion. Booyungum = a snake-like. spiral-shaped vein which the yogis believe in. It starts at the bottom of the spine and stays dormant. It awakes with yogic exercises and reaches the bottom of the **Sukhmana** vein which starts at the bottom of the nose and leads to the tenth door in the brain. As it rises, the yogis feel blissful. Bhaatthi = furnace; the tenth door. Raychuk = exhaling. Pooruk = inhaling. Koombh = retain (hold) breath in the Sukhmana vein. Sojhi = understanding. Bood Murraiy = drowns in the world-sea. Bhuriya = full of mental filth. Untar Kee = internal. Mul(u) = filth. Phokut = worthless. Kerma = deeds; rituals. Baajigur(u) = acroabts. Bherm(i) bhoollaiy = misled by misbeliefs. **Khut Kerma**: the six expected responsibilities of Brahmans and Khatris. Goon_Saagur = sea (source) of virtues Uvgoon = ignoble qualities. Pause. Maya Dhundha = Maya-related tasks. Dhaavni = rush for. Doormut(i) Kaar = labour of evil thinking. Bikaar = useless; of vices. Gunaayaynda = shows himself off. Kaar = the true duty (spirituality). Munsa = impulses of mind. Mohini = mind-captivating. Boal Khooaar = suffers humiliations due to his spoken words. Mujun = bathing at holy places. Jhoottha = fake; hypocritical. Chundaal = wicked. Phokut = worthless. Chaar = beautiful. Sheengaar = adornments. 2. Kerni = performance of deeds. Baad(i) = worthless. Bibaad(u) = of debates. Ahunkern = ego. Khusm = Lord. Saad(u) = taste. Phikka = tasteless. Dooshti Subha = company of the evil. Vigoochiyaiy = suffer humiliation. Bikh(u) = poison. Vaati = in the mouth. 3.

MEANING: The yogi churns (rotates) his stomach to keep it clean, raises his *kundalini* to the tenth door (their belief) to feel blissful, inhales through his left nostril, exhales through the right nostril, and holds breath in the Sukhmana vein as part of his spiritual exercises. But, without the Guru, he does not realize that such exercises have nothing to do with spirituality. Misled by his misbeliefs, he drowns in the world sea. Full of mental filth, the (spiritually) blind yogi repeatedly cleanses his body, but can never get rid of his internal filth. Like the people who are fooled by the acrobatics of an acrobat as if he has some supernatural powers, the yogi makes a fool of himself by believing that his spiritually worthless rituals will bring him supernatural powers. He does not realize that without Waheguru's Naam, all such rituals are worthless. 1.

Waheguru's Naam subsumes all such rituals, including the six ritualistic deeds which the Brahmans and the Khatris must perform as their prime religious responsibility. You are the ocean of all virtues, while I am full of ignoble qualities, oh Waheguru. Pause.

(Ignoring Waheguru's Naam), People rush to complete their Maya-related tasks, which are spiritually worthless and a display of ignoble thinking. The fool does not recognize his real

objective in life and shows himself off. Worldly attractions are mind-captivating, and give rise to impulses of the mind; the follower of his mind becomes their victim, and suffers humiliation because of his boastful words. Such a man is truly a wicked person, and all his religious rituals, like bathing at holy places or adorning his body with religious symbols, are hypocritical 2. His thinking revolves around the perishables only, and his deeds of taking part in debates are (spiritually) worthless. Such hypocrisy is used by him to cover his ego, which the Lord does not like. Any other deeds than Waheguru's Naam are (spiritually) tasteless. One suffers humiliation when he keeps the company of evil people, where they have poison in their mouths (vilifying everyone), and waste away their lives. 3.
Do not suffer spiritual death by getting lost in your misbeliefs, oh folks. You will always enjoy bliss in the shelter of the Guru, and nobody has ever attained emancipation without the Guru. People who do not seek the Guru's shelter keep taking births and dying. 4.

--------- Eh(u) sreer(u) haiy traiy-goon dhaat(u). iss nu viyaapaiy soag, suntaap(u). So sayvou Jis(u) maayee, na baap(u). Vichoun chookaiy tishna ur(u) aap(u). 5. Jeh jeh daykhaan, teh, teh Soyee. Bin(u) Satgur bhaytay mookut(i) na hoyee. Hirdaiy Sach(u), eh kerni saar(u). Hoar(u) subh(u pakhund(u), pooj khooaar(u). 6. Doobidha chookaiy ta, Shabad(u) puchhaan(u). Ghur(i), baahur(i) Aiko kur(i) jaan(u). Eha mut(i) Shabad(u) haiy saar(u). Vich(i) doobidhaa, maathaiy puvvaiy chhaar(u). 7. Kerni keerut(i) Gurmut(i) saar(u). Sunt subha Goon Giyan(u) beechaar(u). Mun(u) maaray, jeevut mur(i) jaan(u). Nanak, Nudri, nudr(i) puchhaan(u). 8.3.
Word Meaning: Traiy-goon Dhaat(u) = Maya with three effects. Viyaapay = happens. Soag = sadness. Suntaap(u) = suffering. Chhkaiy = is removed; ends. Tishna = worldly desires. Aap(u) = selfishness and ego. 5. Jeh, Jeh = wherever. Teh, Teh = there. Soyee = the same (God). Bhaytay = to meet with. Mookut(i) = emancipation. Kerni = performance of deeds (duty). Saar(u) = supreme. Pakhund(u) = phoniness; hypocrisy. Pooj = worship. Khooaar(u) = humiliation. 6. Doobidha = indecisiveness. Maathaiy = on the forehead. Chhaar(u) = ash. 7. Keerut(i) = sing praise. Nudri = who casts kind Sight (Waheguru). Nudr(i) = kind Sight. Puchhaan(u) = recognizes; makes connection with. 8.
MEANING: The human body is born with its attachment to Maya, which has three effects: because of its attachment to Maya, it is bound to experience sadness and suffering. So, serve Waheguru, who has no mother and no father (has no worldly bonds), as a result of which, you will become like him, and your worldly desires, selfishness, and ego will come to an end. 5. One cannot attain emancipation without meeting with (taking shelter of) the Guru. One's supreme duty is to enshrine Waheguru's Naam in his heart. Any other form of worship is nothing but hypocrisy and a cause for humiliation. 6.
One's indecisiveness goes away only when one makes a connection with the Guru's Shabad (obeys it). Then he realizes that it is only Waheguru which is present in his mind, and in the outside world. The only advice for everyone is that Guru's Shabad is supreme, and because of his indecisiveness, one gets ash on his forehead (earns disgrace). 7.
Singing Waheguru's praise with the Guru's Advice is the prime objective of the man. One should ponder on Waheguru's virtues and acquire the knowledge about Him in the company of the holy saints. The devotee who kills his mind (worldly desires) while living in the family, makes connection with Waheguru with His kind Sight, oh Nanak. 8.3.

(ਅੰਗ 1344)॥ ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1 ਦਖਨੀ॥ ਗੋਤਮੁ ਤਪਾ ਅਹਿਲਿਆ ਇਸਤ੍ਰੀ ਤਿਸੁ ਦੇਖਿ ਇੰਦ੍ਰ ਲੁਭਾਇਆ॥ ਸਹਸ ਸਰੀਰ ਚਿਹਨ ਭਗ ਹੂਏ ਤਾ ਮਨਿ ਪਛੋਤਾਇਆ॥ 1॥ ਕੋਈ ਜਾਣਿ ਨ ਭੂਲੈ ਭਾਈ॥ ਸੋ ਭੂਲੈ ਜਿਸੁ ਆਪਿ ਭੁਲਾਏ ਬੂਝੈ ਜਿਸੈ ਬੁਝਾਈ॥ 1॥ ਰਹਾਉ॥ ਤਿਨਿ ਹਰੀ ਚੰਦਿ ਪ੍ਰਿਥਮੀ ਪਤਿ ਰਾਜੈ

ਕਾਗਦਿ ਕੀਮ ਨ ਪਾਈ॥ ਅਉਗਣੁ ਜਾਣੈ ਤ ਪੁੰਨ ਕਰੇ ਕਿਉ ਕਿਉ ਨੇਖਾਸਿ ਬਿਕਾਈ॥ 2॥ ਕਰਉ ਅਢਾਈ ਧਰਤੀ ਮਾਗੀ ਬਾਵਨ ਰੂਪਿ ਬਹਾਨੈ॥ ਕਿਉ ਪਇਆਲਿ ਜਾਇ ਕਿਉ ਛਲੀਐ ਜੇ ਬਲਿ ਰੂਪੁ ਪਛਾਨੈ॥ 3॥ ਜਨਮੇਜਾ ਦੇ ਮਤੀ ਬਰਜਿ ਬਿਆਸਿ ਪੜ੍ਹਾਇਆ॥ ਤਿਨ੍ਹ ਕਰਿ ਜਗ ਅਠਾਰਹ ਘਾਏ ਕਿਰਤੁ ਨ ਚਲੈ ਚਲਾਇਆ॥ 4॥ ਗਣਤ ਨ ਗਣੀ ਹੁਕਮੁ ਪਛਾਣਾ ਬੋਲੀ ਭਾਇ ਸੁਭਾਈ॥ ਜੋ ਕਿਛੁ ਵਰਤੈ ਤੁਧੈ ਸਲਾਹੀ ਸਭ ਤੇਰੀ ਵਡਿਆਈ॥ 5॥ ਗੁਰਮੁਖਿ ਅਲਿਪਤੁ ਕਦੇ ਲੇਪੁ ਨ ਲਾਗੈ ਸਦਾ ਰਹੈ ਸਰਣਾਈ॥ ਮਨਮੁਖੁ ਮੁਗਧੁ ਆਗੈ ਚੇਤੇ ਨਾਹੀ ਦੁਖਿ ਲਾਗੈ ਪਛੁਤਾਈ॥ 6॥ ਆਪੇ ਕਰੇ ਕਰਾਏ ਕਰਤਾ ਜਿਨਿ ਏਹ ਰਚਨਾ ਰਚੀਐ॥ ਹਰਿ ਅਭਿਮਾਨੁ ਨ ਜਾਈ ਜੀਅਹੁ ਅਭਿਮਾਨੇ ਪੈ ਪਚੀਐ॥ 7॥ ਭੁਲਣ ਵਿਚਿ ਕੀਆ ਸਭੁ ਕੋਈ ਕਰਤਾ ਆਪਿ ਨ ਭੁਲੈ॥ ਨਾਨਕ ਸਚਿ ਨਾਮਿ ਨਿਸਤਾਰਾ ਕੋ ਗੁਰ ਪਰਸਾਦਿ ਅਘੁਲੈ॥ 8॥4॥

(PAGE 1344): **Perbhati Mehla 1, Dukkhni:** Gautam(u) tupaa, Ahilliya istree, tis(u) daykh(i) Indar loobhaaya. Sehs sreer chihn bhug hooyay, ta mun(i) puchhotaaya. 1. Koyee jaan(i) na bhoolay bhaayee. So bhoolaiy, jis(u) Aap(i) bhoolaayay, boojhaiy, jisaiy boojhaayee. 1. Ruhaou. Tinh(i) Hari Chand(i), prithmi-put(i) raajaiy, kaagud(i) keem na paayee. Aougun(u) jaanaiy, ta poonn kuray kiyoun, kiyoun naykhaas(i) bikaayee. 2. Kuroun adhaayee dherti maangi, Baavun-roop(i) buhaanaiy. Kiyoun puyyaal(i) jaayay, kiyoun chhuliyaiy, jay Bul(i) Roop(u) puchhaanaiy. 3. Junmeja, day mutee, burj(i) Bias(i) purrahya, Tinh(i) kur(i) jug atthaarah ghaayay, kirt(u) na chullaiy, chulaaya. 4. ---------

NOTE: Using stories from the Puranas, Guru Nanak Sahib explains that without Waheguru's Naam, how even the popular gods and rajahs, had made serious misjudgments, and suffered.

Word Meaning: **Gautam** = the name of a sage. Tupaa = sage. **Ahilliya** = his devoted wife who was raped by the god Indra when he impersonated to be the sage Gautum. When the sage came to know, he cursed Indra to have thousands of female genitals on his body, and his wife to turn into a rock. Lobhaaya = became greedy (lustful). Sehs = thousands. Chihn = replicas. Bhug = female genitals. Puchhotaaya = repented; regrated. 1. Jaan(i) Na = on purpose. Boojhaiy = understands. Pause**.** **Hari Chand** = a rajah, who is believed to have been perfectly honest, and a great philanthropist, who never refused donations to anyone. Because of his honesty and generosity, he was deceived by a sage to the extent that he, along with his wife and son, was sold at a public auction. Prithmi-Put(i) = lord of land (a small kingdom). Kaagud(i) = on paper; in writing. Keem = the worth of his virtues. Aougun = bad quality. Poonn = a virtuous deed. Naykhaas(i) = in open market (public auction). 2. Kuroun = two steps. Adhaayee = two and half (double steps). Baavun-roop = as a midget. Buhaanaiy = misleading cause (to build a hut). Puyyaal(i) = in the underworld (under the sea). Chhuliyaiy = got deceived. **Bul(i)** = a very generous rajah. He performed 100 yuga, and after completing one last yuga, he would have won the rule of paradise, replacing the god Indra, who rules the paradise. Indra got scared and rushed to Vishnu for help. Vishnu transformed himself into a midget Brahman and went to Rajah Bul, asking for five steps of land to build a hut for himself. Bul's guru warned him that the demand was a complete hoax, and he should not accept it. But, in his pride at being a big philanthropist, Bul asked the midget to go ahead. and measure five steps of land. Vishnu, in the guise of a midget, measured the whole earth in four steps and asked for the remaining step. Bul lied down and asked the midget to measure him. Vishnu, pushed the rajah into the underworld with his knee. Roop = looks. 3. **Janmeja** = another rajah who was performing a yuga and had invited Brahmans to the feast to atone for a mistake. His guru, **Bias,** advised him that his wife, who was very fashionable, should wear decent clothes for the performance. Janmeja paid no attention to the advice, and his wife appeared in sheers. Some Brahman guests chuckled at the sight of her. The Rajah was enraged, and he killed 18 of them. Kirt = the result of one's deeds of previous lives. Chullaiy Chulaaya = cannot be avoided even on trying. 4.

MEANING: Indra (god), who was attracted to (and raped) Ahilya, the wife of the sage Gautam (by impersonating Gautam), had to repent when he got thousands of female genitals on his body due to the curse by Gautam. 1.
Nobody makes mistakes on purpose except for those who are misled by Waheguru Himself, and those who get the understanding (noble wisdom) are enlightened by Him. Pause.
Rajah Hari Chand was so famous for his philanthropy that it could not be described in writing. But, had he known the clear distinction between the noble deeds (and sins), he would not have been auctioned publicly (along with his wife and his son). 2.
Had Rajah Bul recognized Vishnu in his midget form, he would not have been deceived and would not have been pushed down into the underworld by Vishnu when the latter asked for only five steps of land from the *Rajah*. 3. When Rajah Junmeja performed a yuga, he had invited Brahmans for the feast. His guru, Bias, had advised him (to restrain his wife from wearing unsuitable clothes), but the Rajah did not listen to him; he rather killed 18 Brahmans when they could not contain their laughter to see the queen in sheers (transparent clothes). But the effect of his previous deeds cannot be removed (undone). 4.

---------- Gunut na gunee, Huqam(u) puchhaana, boaleen bhaayay soobhaayi. Jo kichh(u) vertaiy, Toodhaiy salaaheen, subh Tayri vudiyaayee. 5. Gurmukh(i) aliput(u), kuday layp(u) na laagaiy, sudaa ruhhaiy Shernaayi. Munmukh(u), moogudh(u) aagaiy chaytay naahi, dookh(i) laagaiy puchhutaayi. 6. Aapay kuray, kuraayay Kerta, jinh(i) eh ruchna ruchiyaiy. Hur(i) abhimaan(u) na jaayee jeeoun, abhimaanay paiy puchiyaiy. 7. Bhoollun vich(i) keeya subh(u) koyee, Kerta Aap(i) na bhoollaiy. Nanak, Sach(i) Naam(i) nistaara, ko Gur persad(i) aghoollaiy. 8.4.
Word Meaning: Gunut Na Gunee = I keep no account of my good or bad times. . Bhaayay Soobhaayay = with love and respect. Vertaiy = happens. Toodhaiy = You (God). Salaaheen = sing praise. Vudiyaayi = greatness. 5. Aliput(u) = fully detached from worldly attractions. Layp(u) = coating; effect. Shernaayi = in Guru's shelter. Moogudh = foolish. Aagaiy = before hand. Chaytay = remember. 6. Ruchna Ruchiyaiy = has created the world. Abhimaan(u) = conceit. Jeeoun = deep from the heart. Puchiyaiy = suffer. 7. Bhoollun Vich(i) = to make mistakes. Nistaara = salvation. Aghoollaiy = finds emancipation. 8.
MEANING: I do not keep account of my good and bad times, and simply recognize (obey) Waheguru's Huqam, and recite His Naam with love and respect. I praise Waheguru for whatever He causes to happen, and for His greatness. 5.
A Sikh of the Guru always stays in His shelter (obeys His Teachings), and stays fully detached from worldly affairs. The foolish follower of his mind does not remember Waheguru beforehand, and repents when he suffers. 6.
The Creator, who has created the world, does things Himself and makes others do whatever He wishes. Some people cannot overcome the ego, deeply rooted in their minds; then, with Waheguru's Will, they suffer greatly because of it. 7.
Waheguru has created the world so that everyone makes mistakes; only He is perfect and infallible. One is salvaged only with Waheguru's Naam, but there are only a few who find salvation with Guru's grace, oh Nanak. 8.4.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਆਖਣਾ ਸੁਨਣਾ ਨਾਮੁ ਅਧਾਰੁ॥ ਧੰਧਾ ਛੁਟਕਿ ਗਇਆ ਵੇਕਾਰੁ॥ ਜਿਉ ਮਨਮੁਖਿ ਦੁਜੈ ਪਤਿ ਖੋਈ॥ ਬਿਨੁ ਨਾਵੈ ਮੈ ਅਵਰੁ ਨ ਕੋਈ॥ 1॥ ਸੁਣਿ ਮਨ ਅੰਧੇ ਮੂਰਖ ਗਵਾਰ॥ ਆਵਤ ਜਾਤ ਲਾਜ ਨਹੀ ਲਾਗੈ ਬਿਨੁ ਗੁਰ ਬੂਡੈ ਬਾਰੋ ਬਾਰ॥ 1॥ਰਹਾਉ॥ ਇਸੁ ਮਨ ਮਾਇਆ ਮੋਹਿ ਬਿਨਾਸੁ॥ ਧੁਰਿ ਹੁਕਮੁ ਲਿਖਿਆ ਤਾ ਕਹੀਐ ਕਾਸੁ॥ ਗੁਰਮੁਖਿ ਵਿਰਲਾ ਚੀਨੈ ਕੋਈ॥ ਨਾਮ ਬਿਹੂਨਾ ਮੁਕਤਿ ਨ ਹੋਈ॥ 2॥ ਭ੍ਰਮਿ

ਭ੍ਰਮਿ ਡੋਲੈ ਲਖ ਚਉਰਾਸੀਹ॥ ਬਿਨੁ ਗੁਰ ਬੂਝੈ ਜਮ ਕੀ ਫਾਸੀ॥ ਇਹੁ ਮਨੂਆ ਖਿਨੁ ਖਿਨੁ ਊਭਿ ਪਇਆਲਿ॥ ਗੁਰਮੁਖਿ ਛੂਟੈ ਨਾਮੁ ਸਮ੍ਹਾਲਿ॥ 3॥ ਆਪੇ ਸਦੇ ਢਿਲ ਨ ਹੋਇ॥ ਸਬਦ ਮਰੈ ਸਹਿਲਾ ਜੀਵੈ ਸੋਇ॥ ਬਿਨੁ ਗੁਰ ਸੋਝੀ ਕਿਸੈ ਨ ਹੋਇ॥ ਆਪੇ ਕਰੇ ਕਰਾਵੈ ਸੋਇ॥ 4॥ ਝਗੜੁ ਚੁਕਾਵੈ ਹਰਿ ਗੁਣ ਗਾਵੈ॥ ਪੂਰਾ ਸਤਿਗੁਰੁ ਸਹਜਿ ਸਮਾਵੈ॥ ਇਹੁ ਮਨੁ ਡੋਲਤ ਤਉ ਠਹਰਾਵੈ॥ ਸਚੁ ਕਰਣੀ ਕਰਿ ਕਾਰ ਕਮਾਵੈ॥ 5॥ ਅੰਤਰਿ ਜੂਠਾ ਕਿਉ ਸੁਚਿ ਹੋਇ॥ ਸਬਦੀ ਧੋਵੈ ਵਿਰਲਾ ਕੋਇ॥ ਗੁਰਮੁਖਿ ਕੋਈ ਸਚੁ ਕਮਾਵੈ॥ ਆਵਨੁ ਜਾਣਾ ਠਾਕਿ ਰਹਾਵੈ॥ 6॥

(ਅੰਗ 1345)॥ ਭਉ ਖਾਣਾ ਪੀਣਾ ਸੁਖੁ ਸਾਰੁ॥ ਹਰਿ ਜਨ ਸੰਗਤਿ ਪਾਵੈ ਪਾਰੁ॥ ਸਚੁ ਬੋਲੈ ਬੋਲਾਵੈ ਪਿਆਰੁ॥ ਗੁਰ ਕਾ ਸਬਦੁ ਕਰਣੀ ਹੈ ਸਾਰੁ॥ 7॥ ਹਰਿ ਜਸੁ ਕਰਮੁ ਧਰਮੁ ਪਤਿ ਪੂਜਾ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਗਨੀ ਮਹਿ ਭੁੰਞਾ॥ ਹਰਿ ਰਸ ਚਾਖਿਆ ਤਉ ਮਨੁ ਭੀਜਾ॥ ਪ੍ਰਣਵਤਿ ਨਾਨਕੁ ਅਵਰੁ ਨ ਦੂਜਾ॥ 8॥5॥

Perbhati Mehla 1: Aakhna, soon-na Naam(u) adhaar(u). Dhundha chhootuk(i) guyya vaykaar(u). Jiyoun munmukh(i) doojaiy put(i) khoyee. Bin(u) Naavaiyn, mein uver(u) na koyee. 1. Soon(i) mun undhay moorukh guvaar. Aavut, jaat laaj nuhhi laagaiy, bin(u) Gur boodaiy baaro, baar. 1. Ruhaou. Iss(u) mun Maya moh(i) binaas(u). Dhoor(i) Huqam(u) likjhiya ta kuhhiyaiy kaas(u). Gurmukh(i) virla cheenaiy koyee. Naam bihoona mookut(i) na hoyee. 2. Bherm(i), bherm(i) doalaiy, lukh-cahuraaseh. Bin(u) Gur boojhaiy Jum kee phaasi. Eh(u) munooa khin(u), khin(u) oobh(i) puyyaal(i). Gurmukh(i) chhootaiy, Naam(u) smaahl(i). 3. Aapay sudday, dhill na hoyay. Shabad muraiy, sehla jeevaiy soyay.
Bin Gur sojhi kisaiy na hoyay. Aapay kuray kuraavaiy soyay. 4. --------

Word Meaning: Adhaar(u) = support; basis. Dhundha = worldly affairs. Chhootuk(i) Guyya = ended. Vaykaar = useless. Jiyoun = like. Doojaiy = other; Maya. Put(i) = respect. Khoyee = loses. Naavaiyn = Naam. Uver(u) = other. 1. Guvaar = unrefined; foolish. Aavut Jaat = (in) coming and going; taking birth, and dying. Boodaiy = drowns (in the world-sea). Baaro, Baar = again, and again. Pause. Binaas(u) = destruction. Dhoor(i) = from Waheguru. Kaas(u) = to whom. Virla Koyee= some rare. Cheenaiy = recognizes; realizes. Bihoona = without; devoid of. Mookut(i) = emancipated. 2. Bherm(i) = misled. Doalaiy = mind wavers. Lukh-Chauraaseh = the 8.4 million life forms. Jum = Angel of death. Phaansi = noose; trap. Khin(u), Khin(u) = every moment. Oobh(i) = (in) high (spirits). Puyyaal(i) = (in) low (spirits). 3. Sudday = calls in. Dhill Na Paayay = cannot delay. Sehla = easily; comfortably. Sojhi = understanding. Soyay = the same (Waheguru). 4.

MEANING: Watching the Maya-worshippers losing their respect everywhere, I have taken Waheguru's shelter, and now, I do not have faith in any other power than Waheguru's Naam. Thinking them to be (spiritually) totally worthless, I have given up all my concerns about worldly affairs now, and reciting and listening to Waheguru's Naam has become the basis (purpose) of my life. 1. Listen to the fact carefully that without the Guru's advice, the man drowns in the sea of Maya, again and again (and continues to stay in the birth-death cycle). So, do not you feel ashamed of taking births and dying repeatedly, oh my foolish and blind mind? Pause.

The human mind (thinking) is destroyed (loses its power) due to its attachment to Maya. But, since it is the Law of God (that all living beings have the natural inclination to be attracted to Maya), to whom can we blame? Some rare devotee realizes this fact with Guru's grace that the man cannot attain emancipation without Waheguru's Naam. 2.

Without taking Guru's shelter, the man fails to realize the importance of Waheguru's Naam and is misled by Maya's illusions. Sometimes, the human mind is in high spirits, and sometimes in very low spirits. As a result, he is caught in the trap of the Angel of death, takes births, and dies again, and again, and is taken through the 8.4 million life forms. The man finds emancipation only in the shelter of the Guru by reciting Waheguru's Naam. 3.

When Waheguru calls a man in, he cannot delay His decision. But the devotee, who kills his worldly desires with the Guru's Shabad while living in the family, enjoys his life blissfully, (and is not afraid of death). No one is enlightened without the Guru, but Waheguru controls everything – even union with the Guru. 4.

--------- Jhugurr(u) chookaaviy, Hur(i) Goon gaavaiy. Poora Satgur sehj(i) smaavaiy. Eh(u) mun doalut tuou tthehraavaiy. Sach(u) kerni kur(i) kaar kmaavaiy. 5. Untar(i) joottha, kiyoun sooch(i) hoyay. Shabadi dhovaiy virla koyay. Gurmukh(i) koyee Sach(u) kmaavaiy. Aavun(u), jaana, tthaak(i) ruhaavaiy. 6.

(PAGE 1345): Bhuou khaana, peena, sookh(u) saar(u). Hur(i) jun sungut(i) paavaiy paar(u). Sach(u) boalaiy, bolaavaiy piyaar(u). Gur ka Shabad(u) kerni haiy saar(u). 7. Hur(i) jus(u) kerm(u) , dherm(u) put(i), pooja. Kaam kroadh ugnee meh(i) bhoonjha. Hur(i) rus chaakhiya, tuou mun(u) bheeja. Prunvut(i) Nanak(u), uver(u) na dooja. 8.5.

Word Meaning: Jhugurr(u) = (internal) conflicts. Sehj(i) Smaayay = gets absorbed in the high spiritual state Doalut = wavering; Tuou = only then. Tthehraayay = stabilizes; becomes peaceful. Kerni = worth performing; duty (as per the advice of the Guru) Kaar Kmaavaiy = performs deeds; leads life 5. Joottha = impure. Sooch(i) = pure. Dhovaiy = washes away. Tthaak Ruhaavaiy = puts stop to; ends. 6. Bhuou = fear (of God). Saar(u) = supreme. Paavaiy Paar(u) = swims across; is salvaged. Sach(u) Boalaiy = recites Waheguru's Naam. 7. Kerm = rituals. Put(i) = honour. Bhoonja = burns. Bheeja = is imbued. Prunvut(i) = says respectfully. 8.

MEANING: The wavering human mind becomes peaceful (comes under control) when the man leads his life as per the eternal advice of the Guru. Such a devotee always sings the praises of Waheguru and overcomes his internal conflicts. With the grace of the Perfect Guru, he gets absorbed in (attains) the high spiritual state. 5.

How can the man, who is internally impure, acquire purity (by maintaining external purity)? Some rare devotees lead a life of purity, and wash their internal filth (impurity of mind) with the Guru's Shabad. The rebirths and deaths of such devotees come to an end. 6.

The devotee who leads his life in Waheguru's fear, even while eating and drinking, enjoys supreme bliss, and he swims across the world-sea in the company of the holy saints (the Guru). He recites Waheguru's Naam with love and makes others do the same. Recitation of Guru's Shabad (the Naam) is the supreme performance for the man. 7.

Singing Waheguru's praise subsumes all religious rituals of traditional worship, and all one's lust and rage are destroyed as if they have been burned in fire, and the devotee earns honour in Waheguru's Court. One's mind gets imbued in Waheguru's love when he relishes the sweetness of His Naam with his tongue. I make a humble request that there is no other power like Waheguru, oh Nanak. 8.5.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਰਾਮੁ ਨਾਮੁ ਜਪਿ ਅੰਤਰਿ ਪੂਜਾ॥ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰਿ ਅਵਰੁ ਨਹੀ ਦੂਜਾ॥ 1॥ ਏਕੋ ਰਵਿ ਰਹਿਆ ਸਭ ਠਾਈ॥ ਅਵਰੁ ਨ ਦੀਸੈ ਕਿਸੁ ਪੂਜ ਚੜਾਈ॥ 1। ਰਹਾਉ॥ ਮਨੁ ਤਨੁ ਆਗੈ ਜੀਅੜਾ ਤੁਝ ਪਾਸਿ॥ ਜਿਉ ਭਾਵੈ ਤਿਉ ਰਖਹੁ ਅਰਦਾਸਿ॥ 2॥ ਸਚੁ ਜਿਹਵਾ ਹਰਿ ਰਸਨ ਰਸਾਈ॥ ਗੁਰਮਤਿ ਛੂਟਸਿ ਪ੍ਰਭ ਸਰਨਾਈ॥ 3॥ ਕਰਮ ਧਰਮ ਪ੍ਰਭਿ ਮੇਰੈ ਕੀਏ॥ ਨਾਮੁ ਵਡਾਈ ਸਿਰਿ ਕਰਮਾ ਕੀਏ॥ 4॥ ਸਤਿਗੁਰਿ ਕੈ ਵਸਿ ਚਾਰਿ ਪਦਾਰਥ॥ ਤੀਨਿ ਸਮਾਏ ਏਕ ਕ੍ਰਿਤਾਰਥ॥ 5॥ ਸਤਿਗੁਰਿ ਦੀਏ ਮੁਕਤਿ ਧਿਆਨਾ॥ ਹਰਿ ਪਦ ਚੀਨਿ ਭਏ ਪਰਧਾਨਾ॥ 6॥ ਮਨੁ ਤਨੁ ਸੀਤਲੁ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਪ੍ਰਭੁ ਨਿਵਾਜੇ ਕਿਨਿ ਕੀਮਤਿ ਪਾਈ॥ 7॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਬੂਝ ਬੁਝਾਈ॥ ਨਾਮ ਬਿਨਾ ਗਤਿ ਕਿਨੈ ਨ ਪਾਈ॥ 8॥6॥

Perbhati Mehla 1: Ram(u) Naam(u) jup(i) untar(i) pooja. Gur Shabad(u) veechaar(i), uver(u) nuhhi dooja. 1. Aiko ruv(i) ruhhiya subh tthaayeen. Uver na deesaaiy, kis(u) pooj

churrhaayeen. 1. Ruhaou. Mun(u), tun(u) aagaiy, jeeurra Toojh paas(i). Jiyoun bhaavaiy, tiyoun rukhou ardaas(i). 2. Sach(u) jihva, Hur(i) rusn rusaayi. Gurmut(i) chootus(i) Prubh shernaayi. 3. Kerm, dherm Prubh(i) mayraiy keeyay. Naam(u) vudaayi, sir(i) kerma keeyay. 4. Satgur(i) kaiy vus(i) chaar(i) pudaaruth, Teen smaayay, aik kirtaaruth. 5. Satgur(i) deeyay mookut(i) dhiyaana. Hur(i) pud cheen(i) bhuyyay perdhaana. 6. Mun(u), tun(u) seetul(u), Gur(i) boojh boojhaayi. Prubh(u) nivaajay, kinh(i) keemut(i) paayee. 7. Kuhhou Nanak, Gur(i) boojh boojhaayi. Naam binaa Gut(i) kinaiy na paayi. 8.6.

Word Meaning: Veechaar(i) = ponder; contemplate. 1. Ruv(i) Ruhhiya = is present. Pooj Churrhaayeen = worship. Pause. Jeeurra = life. Paas(i) = with (You). Bhaavaiy = as (You) like. 2. Jihva = Rusn = tongue. Rusaayee = full of sweetness. Chhootus(i) = is emancipated. Shernaayi = in the shelter. Kerm Dherm = religious rituals. Vudaayi = greatness. Sir(i) Kerma = above (higher than) the rituals. 4. Chaar(i) Pudaaruth = the four coveted things (religiosity, wealth, fulfilment of wishes, and emancipation). Teen Smaayay = the first three are absorbed; no desire remains for them. Aik = the (fourth) one. Kirtaaruth = is successfully achieved. 5. Pud(u) = (high spiritual) state. Cheen(i) = recognize; achieve. Bhuyyay = become. Perdhaana = approved in Waheguru's Court. 6. Seetul(u) = peaceful. Boojh Boojhaayi = gave the understanding; enlightened. Nivaajay = bestows honour. Kinh(i) = who; nobody. 7. Gut(i) = high spiritual state. Kinaiy Na = nobody. 8.

MEANING: When one recites Waheguru's Naam with his tongue by pondering on Guru's Shabad, and not on anything else, he, in fact, is worshipping Him in his mind. 1.

Waheguru alone is present everywhere, and I do not see anyone else like Him whom I may worship. Pause. I have already offered my mind, my body, and my life to Waheguru, and now I pray to Him that He protect me in whatever way He deems appropriate. 2.

My tongue is full of sweetness with Waheguru's eternal Naam. One attains emancipation in Waheguru's shelter with Guru's Advice. 3.

Waheguru has created the religious rituals (the man performs them with Waheguru's Will). However, He has placed the supremacy of the Guru's Shabad above all the deeds. 4.

All four coveted things (religiosity, wealth, fulfilment of wishes, and emancipation) are in the control of Satguru. The devotee, who comes to Satguru's shelter, is left with no desire for the first three (he feels fully contented), and achieves success in the fourth (emancipation). 5.

Satgur enables the devotee to focus on the source of emancipation (Waheguru), thereby attaining a high spiritual state and being honoured in Waheguru's Court. 6.

With Guru's imparted wisdom, one's mind and body become peaceful, and he is honoured by Waheguru. Who can tell the worth (transcendence) of such a devotee? 7.

The Guru gives the understanding that no one can attain a high spiritual state without Waheguru's Naam, oh Nanak. 8.6.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 1॥ ਇਕਿ ਧੁਰਿ ਬਖਸਿ ਲਏ ਗੁਰਿ ਪੂਰੈ ਸਚੀ ਬਣਤ ਬਣਾਈ॥ ਹਰਿ ਰੰਗਿ ਰਾਤੇ ਸਦਾ ਰੰਗੁ ਸਾਚਾ ਦੁਖ ਬਿਸਰੇ ਪਤਿ ਪਾਈ॥ 1॥ ਝੂਠੀ ਦੁਰਮਤਿ ਕੀ ਚਤੁਰਾਈ॥ ਬਿਨਸਤ ਬਾਰ ਨ ਲਾਗੈ ਕਾਈ॥1॥ ਰਹਾਉ॥ ਮਨਮੁਖ ਕਉ ਦੁਖੁ ਦਰਦ ਵਿਆਪਸਿ ਮਨਮੁਖਿ ਦੁਖੁ ਨ ਜਾਈ॥ ਸੁਖ ਦੁਖ ਦਾਤਾ ਗੁਰਮੁਖਿ ਜਾਤਾ ਮੇਲਿ ਲਏ ਸਰਣਾਈ॥ 2॥ ਮਨਮੁਖ ਤੇ ਅਭ ਭਗਤਿ ਨ ਹੋਵਸਿ ਹਉਮੈ ਪਚਹਿ ਦਿਵਾਨੇ॥ ਇਹੁ ਮਨੂਆ ਖਿਨ ਊਭਿ ਪਇਆਲੀ ਜਬ ਲਗਿ ਸਬਦੁ ਨ ਜਾਨੇ॥3॥ ਭੂਖ ਪਿਆਸਾ ਜਗੁ ਭਇਆ ਤਿਪਤਿ ਨਹੀ ਬਿਨੁ ਸਤਿਗੁਰ ਪਾਏ॥ ਸਹਜੈ ਸਹਜੁ ਮਿਲੈ ਸੁਖੁ ਪਾਈਐ ਦਰਗਹ ਪੈਧਾ ਜਾਇ॥ 4॥ ਦਰਗਹ ਦਾਨਾ ਬੀਨਾ ਇਕੁ ਆਪੇ ਨਿਰਮਲ ਗੁਰ ਕੀ ਬਾਣੀ॥ ਆਪੇ ਸੁਰਤਾ ਸਚੁ ਵੀਚਾਰਸਿ ਆਪੇ ਬੂਝੈ ਪਦੁ ਨਿਰਬਾਣੀ॥ 5॥ ਜਲੁ ਤਰੰਗ ਅਗਨੀ ਪਵਨੈ ਫੁਨਿ ਤ੍ਰੈ ਮਿਲਿ ਜਗਤੁ ਉਪਾਇਆ॥ ਐਸਾ ਬਲੁ ਛਲੁ ਤਿਨ ਕਉ ਦੀਆ ਹੁਕਮੀ ਠਾਕਿ ਰਹਾਇਆ॥ 6॥ ਐਸੇ ਜਨ ਵਿਰਲੈ ਜਗ ਅੰਦਰਿ ਪਰਖਿ ਖਜਾਨੈ ਪਾਇਆ॥ ਜਾਤਿ ਵਰਨ

ਤੇ ਭਏ ਅਤੀਤਾ ਮਮਤਾ ਲੋਭੁ ਚੁਕਾਇਆ॥ 7॥ ਨਾਮਿ ਰਤੇ ਤੀਰਥ ਸੇ ਨਿਰਮਲ ਦੁਖੁ ਹਉਮੈ ਮੈਲੁ ਚੁਕਾਇਆ॥ਨਾਨਕੁ ਤਿਨ ਕੇ ਚਰਨ ਪਖਾਲੈ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਸਾਚਾ ਭਾਇਆ॥ 8॥7॥

Perbhati Mehla 1: Ikk(i) Dhoor(i) bukhsh luyyay, Gur(i) ooraiy, Sachi bunut bunaayi. Hur(i) rung(i) raatay, suda rung(u) saacha , dookh bisray, put(i) paayi. 1. Jhootthi doormut(i) kee chuturaayi. Binsut baar na laagaiy kaayee. 1. Ruhaou. Munmukh(i) kuou dookh(u) derd viyaapus(i), munmmukh(i) dookh na jaayi. Sookh-Dookh-Daata, Gurmukh(i) jaata, mayl(i) luyyay shernaayi. 2. Munmukh tay ubh Bhagat(i) na hovus(i), haumein pucheh(i) divaanay. Eh(u) munooa khin oobh(i), puyyaali, jub lug(i) Shabad(u) na jaanay. 3. Bhookh piyaasa jug(u) bhuyya, tipt(i) nuhhi bin(u) Satgur paayay. Sehjaiy, sehj(u) milaiy sookh paayiyaiy, Durgah paiyndha jaayay. 4. Durgah daana, beena, Ikk(u) Aapay, nirmul Gur kee Bani. Aaapay soorta, Sach(u) veechaarus(i), Aapay boojhaiy Pud(u) nirbaani. 5. Jul(u) trung, ugnee, puvnaiy phooni(i), traiy mil(i) jugut(u) oopaaya. Aiysa bul(u), chhul(u) tinh(i) kuou deeya, Huqami tthaak(i) ruhaaya. 6. Aiysay jun virlaiy jug undar(i), perkh(i) khujaanaiy paaya. Jaat(i), vern tay bhuyyay ateeta, mumta loabh(u) chookaaya. 7. Naam(i) rutttay teeruth say nirmul, dookh(u) haumein maiyl(u) chookaaya. Nanak(u) tinh kay churn pukhaalaiy, jinha Gurmukh(i) Saacha bhaaya. 8.7.

Word Meaning: Dhoor(i) = from the source (Waheguru). Bukhsh Luyyay = forgiven. Bunut = system. Rung(i) Raatay = imbued in love. Saacha = eternal. Bisray = forgotten. Put(i) = honour. 1. Jhootthi = perishable. Doormut(i) = ignoble thinking. Chuturaayi = shrewdness; craftiness. Binsut = to get destroyed. Baar = a short moment. Kaayee = any. Pause. Derd = pain; suffering. Viyaapus(i) = happens; affects. Jaata = recognized; made connection with. 2. Ubh = deep from the heart. Na Hovus(i) = cannot do. Pucheh(i) = suffer. Divaanay = crazy. Munooa = mind. Oobh(i) = in the sky (in high spirits). Puyyaali= in the underworld (in low spirits). Jub Lug(i) = as long as. 3. Bhookh = hunger (for worldly desires). Piyaasa = thirsty. Tipit(i) = contentment. Sehjaiy, Sehj(u) = high spiritual state with peaceful mind. Paiyndha Jaayay = is given the robe of honour. 4. Daana = wise. Beena = know-all. Ikk(u) Appay = Waheguru alone. Nirmul = pure; purifying. Soorta = listener. Veechaarus(i) = ponders on. Boojhaiy = determines. Pud Nirbani = the spiritual state with no desires. 5. Jul(u) Trung = water waves; water. Phoon(i) = then. Bul(u) Chhul(u) = unlimited hidden power. Tthaak(i) Ruhaaya = kept under control. 6. Aiysay = such (knowledgeable). Perkh(i) = with careful examination. Khujaanaiy Paaya = puts them in His treasure (absorbs them in Him). Jaat(i) = subcaste. Vern = the four major castes. Ateeta = detached. Mumta = worldly attachments. Loabh = greed. Chookaaya = ends. 7. Teeruth Say Nirmul = pure like a holy place. Churn Pukhaalaiy = washes their feet (shows full respect). Bhaaya = like; love. 8.

MEANING: Waheguru has created an eternal system in which He forgives some people (of His choice) through the Perfect Guru. Those devotees, who are imbued in Waheguru's love, are always in love with Him (their love for Him never fades); they forget all their sufferings (which disappear), and they earn respect in Waheguru's Court. 1.

One's ignoble wisdom (thinking) keeps him attached to the perishables, which do not take any time to separate (go away). Pause. The individual, who follows his mind (and does not listen to the Guru's Advice), suffers from troubles and discomforts which never go away. One realizes the source of comforts and discomforts, Waheguru, only in the shelter of the Guru who connects him with Waheguru. 2.

The followers of their mind cannot worship Waheguru diligently (with full dedication), and the foolish burn in the fire of their ego. As long as an individual does not recognize (ponder on) the Guru's Shabad, his mind fluctuates between high and low spirits. 3.

The world is hungry and thirsty for worldly desires, and does not find contentment without the Guru. But when one gets connected with the Guru (and Waheguru) with a fully focused mind, he attains the high spiritual state, enjoys blissfulness, and is honoured in Waheguru's Court. 4. Guru's Bani purifies one's mind when he realizes that there is only one wise and know-all Supreme Being (Waheguru) who listens to one's prayers, and ponders on them. He is the one who decides who deserves the high spiritual state, which is above all worldly desires. 5. Waheguru has created the world by combining basic ingredients such as water, fire (energy), and air, and has endowed these elements with unlimited hidden powers. However, He has the final control over them through His laws to prevent them from causing extreme destruction. 6. There are very few people in the world who are above the petty thinking of superiority or inferiority of their main castes and subcastes, and who have gotten rid of their greed and of worldly attractions. Waheguru tests such individuals and places them in His treasure (rewards them by merging them into Him). 7.
The devotees, who are imbued with the love for Waheguru's Naam, are pure like a holy place where others can take dips (serve them with love and respect) to wash away the filth of their selfishness and ego. I would wash the feet of such devotees (serve them) who come to love Waheguru in the shelter of the Guru, oh Nanak. 8.7.

(ਅੰਗ 1346)॥ ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3 ਬਿਭਾਸ॥ ੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
(PAGE 1346): Perbhati Mehla 3, Bibhas: Ek Onkar Satgur Persad(i)

ਗੁਰ ਪ੍ਰਸਾਦੀ ਵੇਖੁ ਤੂ ਹਰਿ ਮੰਦਰੁ ਤੇਰੈ ਨਾਲਿ॥ ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਖੋਜੀਐ ਹਰਿ ਨਾਮੋ ਲੇਹੁ ਸਮਾਲਿ॥ 1॥ ਮਨ ਮੇਰੇ ਸਬਦਿ ਰਪੈ ਰੰਗੁ ਹੋਇ॥ ਸਚੀ ਭਗਤੀ ਸਚਾ ਹਰਿ ਮੰਦਰੁ ਪ੍ਰਗਟੀ ਸਾਚੀ ਸੋਇ॥ 1॥ ਰਹਾਉ॥ ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਸਰੀਰੁ ਹੈ ਗਿਆਨਿ ਰਤਨਿ ਪਰਗਟੁ ਹੋਇ॥ ਮਨਮੁਖ ਮੂਲੁ ਨ ਜਾਣਨੀ ਮਾਣਸਿ ਹਰਿ ਮੰਦਰੁ ਨ ਹੋਇ॥ 2॥ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਜੀਉ ਸਾਜਿਆ ਰਖਿਆ ਹੁਕਮਿ ਸਵਾਰਿ॥ ਧੁਰਿ ਲੇਖੁ ਲਿਖਿਆ ਸੁ ਕਮਾਵਣਾ ਕੋਇ ਨ ਮੇਟਣਹਾਰੁ॥ 3॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਸੁਖੁ ਪਾਇਆ ਸਚੈ ਨਾਇ ਪਿਆਰ॥ ਹਰਿ ਮੰਦਰੁ ਸਬਦੇ ਸੋਹਣਾ ਕੰਚਨ ਕੋਟੁ ਅਪਾਰ॥ 4॥ ਹਰਿ ਮੰਦਰੁ ਏਹੁ ਜਗਤੁ ਹੈ ਗੁਰ ਬਿਨੁ ਘੋਰੰਧਾਰ॥ ਦੂਜਾ ਭਾਉ ਕਰਿ ਪੂਜਦੇ ਮਨਮੁਖ ਅੰਧ ਗਵਾਰ॥ 5॥
ਜਿਥੈ ਲੇਖਾ ਮੰਗੀਐ ਤਿਥੈ ਦੇਹ ਜਾਤਿ ਨ ਜਾਇ॥ ਸਾਚਿ ਰਤੇ ਸੇ ਉਬਰੇ ਦੁਖੀਏ ਦੂਜੈ ਭਾਇ॥ 6॥ ਹਰਿ ਮੰਦਰੁ ਮਹਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਨਾ ਬੂਝਹਿ ਮੁਗਧ ਗਵਾਰ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਚੀਨ੍ਹਿਆ ਹਰਿ ਰਾਖਿਆ ਉਰਧਾਰਿ॥ 7॥ ਗੁਰ ਕੀ ਬਾਣੀ ਗੁਰ ਤੇ ਜਾਤੀ ਜਿ ਸਬਦਿ ਰਤੇ ਰੰਗੁ ਲਾਇ॥ ਪਵਿਤੁ ਪਾਵਨ ਸੇ ਜਨ ਨਿਰਮਲ ਹਰਿ ਕੈ ਨਾਮਿ ਸਮਾਇ॥ 8॥ ਹਰਿ ਮੰਦਰੁ ਹਰਿ ਕਾ ਹਾਟ ਹੈ ਰਖਿਆ ਸਬਦਿ ਸਵਾਰਿ॥ ਤਿਸੁ ਵਿਚਿ ਸਉਦਾ ਏਕੁ ਨਾਮੁ ਗੁਰਮੁਖਿ ਲੈਨਿ ਸਵਾਰਿ॥ 9॥ ਹਰਿ ਮੰਦਰ ਮਹਿ ਮਨੁ ਲੋਹਟੁ ਹੈ ਮੋਹਿਆ ਦੂਜੈ ਭਾਇ॥ ਪਾਰਸਿ ਭੇਟਿਐ ਕੰਚਨੁ ਭਇਆ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ 10॥ ਹਰਿ ਮੰਦਰ ਮਹਿ ਹਰਿ ਵਸੈ ਸਰਬ ਨਿਰੰਤਰਿ ਸੋਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਵਣਜੀਐ ਸਚਾ ਸਉਦਾ ਹੋਇ॥ 11॥1॥

Gur Persadi vaykh(u) tu, Hur(i) Mundir(u) tayraiy naal(i). Hur(i) Mundir(u) Shabaday khojiyaiy, Hur(i) Naamo layhou smaahl(i). 1. Mun mayray, Shabad(i) ruppaiy, rung(u) hoyay. Sachi bhugti, Sacha Hur(i) Mundir(u), perguty saachi soyay. 1. Ruhaou. Hur(i) Mundir(i) eh(u) sreer(u) haiy, Giyan(i) ruttan(i) pergut(u) hoyay. Munmukh, mool(u) na jaan-ni, maanus(i) Hur(i) Mundir(u) na hoyay. 2. Hur(i) Mundir(i), Hur(i) jeeou saajiya, rukhiya Huqam(i) suvaar(i). Dhoor(i) laykh(u) likhiya su kmaavna, koyay na maytunhaar(u). 3. Shabad(u) cheenh(i), sookh(u) paaya, Sachaiy Naayay piyaar. Hur(i) Mundir(u) Shabaday sohna, kunchun koat(u) apaar. 4. Hur(i) Mundir(u) eh(u) jugut(u) haiy, Gur bin(u) ghor undhaar. Dooja bhaaou kur(i) poojday, munmukh undh guvaar. 5.

Word Meaning: Mundir(u) = house; temple. Naal(i) = within Khojiyaiy = search. Smaahl(i) = enshrine in your heart. 1. Ruppaiy = dyed with. Rung(u) = (deep colour) of love. Perguty = appears; is spread. Saachi = eternal. Soyay = fame; praise. Pause. Giyan(i) Ruttan(i) = jewel-like Divine knowledge; Waheguru's Naam. Mool(u) Na = not at all. Maanus(i) = of man. 2. Saajiya = created. Rukhiya = protected; maintained. Suvaar(i) = adorned (with noble qualities). Laykh(u) Likhiya = prewritten fortune. Kmaavna = must perform the deeds. Maytunhaar(u) = eliminator. 3. Cheen(i) = recognize; make connection. Naayay = the Naam. Sohna = (spiritually) beautiful. Kunchun = (pure like) gold. Koat(u) = fort. Apaar = unparalleled. 4. Ghor Undhaar = pitch darkness. Dooja Bhaaou = love for the other (Maya). Poojday = worship. Undh = blind. Guvaar = foolish. 5.

MEANING: With Guru's grace, if you look carefully, you will find that the temple of worship of Waheguru is within your body, oh man. You can search for Waheguru's temple with Guru's Shabad, and enshrine His Naam in your heart. 1.

Those whose minds are dyed (imbued) with Guru's Shabad, develop deep love for Waheguru, oh my mind. With true worship of the eternal Waheguru, which is present in every heart, the devotee's eternal fame spreads all over. Pause. The human body is the temple of Waheguru in which the jewel-like Naam of Waheguru appears (is implanted). But the followers of their own mind do not realize at all that the human body indeed is the temple of God. 2. With His Laws, Waheguru has created the human body as His temple, and protects it from the attacks of Maya by adorning it with noble qualities. But not everybody adorns his mind temple with noble qualities, as everybody must perform the kind of deeds which have been prewritten by Waheguru in their fate, and which nobody has the power to erase. 3. When one recognizes the importance of Waheguru's Naam with Guru's Shabad, he comes to love the Naam. With Guru's Shabad inside it, the human mind, which is the temple of Waheguru, becomes like a fort of pure gold with unparalleled beauty. 4. The whole world is the temple of Waheguru, but it (the world) is in deep darkness without the Guru. The foolish followers of their minds are spiritually blind as they worship Maya, rather than Waheguru, with love. 5.

--------- Jithaiy laykha mungiyaiy, tithaiy dayh, jaat(i) na jaayay. Saach(i) ruttay say oobray, dookhiyaiy doojaiy bhaayay. 6. Hur(i) Mundir(u) meh(i) Naam(u) nidhaan(u) haiy, na boojheh(i) moogudh guvaar. Gur persadi cheeniya, Hur(i) raakhiya oordhaar(i). 7. Gur kee Bani, Gur tay jaati, j(i) Shabad ruttay rung(u) laayay. Puvit(u) paavun say jun nirmul, Hur(i) kaiy Naam(i) smaayay. 8. Hur(i) Mundir(u), Hur(i) ka haat(u) haiy, rukkhiya Shabad(i) suvaar(i). Tis(u) vich(i) sauda, Aik Naam(u), Gurmukh(i) laiyn(i) suvaar(i). 9. Hur(i) mundir meh(i) mun(u) lohut(u) haiy, mohiya doojaiy bhaayay. Paarus(i) bhaytiyain kunchun(u) bhuyya, keemut(i) kuhhi na jaayay. 10. Hur(i) Mundir meh(i) Hur(i) vussaiy, serb niruntar soyay. Nanak, Gurmukh(i) vunjiyaiy, Sacha sauda hoyay. 11.1.

Word Meaning: Jithaiy = where (God's Court). Laykha = account of deeds. Mungiyaiy = demanded. Dayh = body. Ruttay = imbued. Oobray = are salvaged. Doojaiy Bhaayay = in the love of the other (Maya). 6. Boojheh(i) = understand. Moogudh = Guvaar = foolish. Oordhaar(i) = embedded in heart. 7. Jaati = understands; enshrines. J(i) = if. Puvit Paavun = pure; pious = Nirmul. Smaayay = get absorbed in. 8. Haat(i) = store. Sauda = merchandize. Suvaar(i) = adornment. 9. Lohut(u) = (hard and unclean like) iron. Paarus(i) = elixir stone; touchstone. Bhaytiyain = meeting with; touching. Kunchun = gold. 10. Serb = everywhere. Nituntar = continuously; without any gap. Vunjiyaiy = deal in. Sacha = eternal. 11.

MEANING: Man's body and his caste do not accompany him (his soul) to Waheguru's Court, where the account of his deeds is demanded. Those who are imbued in Waheguru's Naam are salvaged (merge into Waheguru), while those who love Maya suffer badly. 6.
The foolish and the unwise man does not understand that the treasure of Waheguru's Naam is present in his body. But those who realize this fact through the Guru's Shabad enshrine the Naam in their hearts. 7. If a devotee gets imbued in the love of Guru's Shabad, he enshrines His Bani (Waheguru's Naam) in his heart with His grace. The devotees, who stay absorbed in Waheguru's Naam, are pure and pious. 8.
The human body is the store of Waheguru's Naam, which one adorns with Guru's Shabad. His Naam is the only merchandise in the human body which becomes His temple if the individual adorns it with Guru's Shabad in His shelter. 9. However, the human mind is hard and unclean like iron in Waheguru's temple (his body) because it is captivated by the attractions of Maya, which he loves. But when the human mind comes in contact with the touchstone-like Guru, it becomes pure like gold, the worth of which cannot be described. 10. Like everywhere else, Waheguru resides hidden in the human heart. When a devotee deals in His Naam in the Guru's shelter, his dealings make him eternal, oh Nanak. 11.1.

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 3॥ ਭੈ ਭਾਇ ਜਾਗੇ ਸੇ ਜਨ ਜਾਗਨੁ ਕਰਹਿ ਹਉਮੈ ਮੈਲੁ ਉਤਾਰਿ॥ ਸਦਾ ਜਾਗਹਿ ਘਰੁ ਆਪਣਾ ਰਾਖਹਿ ਪੰਚ ਤਸਕਰ ਕਾਢਹਿ ਮਾਰਿ॥ 1॥ ਮਨ ਮੇਰੇ ਗੁਰਮੁਖਿ ਨਾਮ ਧਿਆਇ॥ ਜਿਤੁ ਮਾਰਗਿ ਹਰਿ ਪਾਈਐ ਮਨ ਸੇਈ ਕਰਮ ਕਮਾਇ॥ 1॥ ਰਹਾਉ॥ ਗੁਰਮੁਖਿ ਸਹਜ ਧੁਨਿ ਊਪਜੈ ਦੁਖੁ ਹਉਮੈ ਵਿਚਹੁ ਜਾਇ॥ ਹਰਿ ਨਾਮਾ ਹਰਿ ਮਨਿ ਵਸੈ ਸਹਜੇ ਹਰਿ ਗੁਣ ਗਾਇ॥ 2॥ ਗੁਰਮਤੀ ਮੁਖ ਸੋਹਣੇ ਹਰਿ ਰਾਖਿਆ ਉਰਿ ਧਾਰਿ॥ ਐਥੈ ਓਥੈ ਸੁਖੁ ਘਣਾ ਜਪਿ ਹਰਿ ਹਰਿ ਉਤਰੇ ਪਾਰਿ॥ 3॥
(ਅੰਗ 1347)॥ ਹਉਮੈ ਵਿਚਿ ਜਾਗ੍ਰਣੁ ਨ ਹੋਵਈ ਹਰਿ ਭਗਤਿ ਨ ਪਵਈ ਥਾਇ॥ ਮਨਮੁਖ ਦਰਿ ਢੋਈ ਨ ਲਹਹਿ ਭਾਇ ਦੂਜੈ ਕਰਮ ਕਮਾਇ॥ 4॥ ਧ੍ਰਿਗੁ ਖਾਣਾ ਧ੍ਰਿਗੁ ਪੈਨ੍ਹਣਾ ਜਿਨ੍ਹਾ ਦੂਜੈ ਭਾਇ ਪਿਆਰੁ॥ ਬਿਸਟਾ ਕੇ ਕੀੜੇ ਬਿਸਟਾ ਰਾਤੇ ਮਰਿ ਜੰਮਹਿ ਹੋਹਿ ਖੁਆਰੁ॥ 5॥ ਜਿਨ ਕਉ ਸਤਿਗੁਰ ਭੇਟਿਆ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਬਲਿ ਜਾਉ॥ ਤਿਨ ਕੀ ਸੰਗਤਿ ਮਿਲਿ ਰਹਾ ਸਚੇ ਸਚਿ ਸਮਾਉ॥ 6॥ ਪੂਰੈ ਭਾਗਿ ਗੁਰੁ ਪਾਈਐ ਊਪਾਇ ਕਿਤੈ ਨ ਪਾਇਆ ਜਾਇ॥ ਸਤਿਗੁਰ ਤੇ ਸਹਜ ਊਪਜੈ ਹਉਮੈ ਸਬਦਿ ਜਲਾਇ॥ 7॥ ਹਰਿ ਸਰਣਾਈ ਭਜੁ ਮਨ ਮੇਰੇ ਸਭ ਕਿਛੁ ਕਰਣੈ ਜੋਗੁ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜੋ ਕਿਛੁ ਕਰੈ ਸੁ ਹੋਗੁ॥ 8॥2॥7॥2॥9॥

Perbhati Mehla 3: Bhaiy, bhaayay jaagay, say jun jaagun(u) kureh(i), haumein maiyl(u) ootaar(i). Sudaa jaageh(i), ghur(u) aapna raakheh(i), punch tuskur kaadheh(i) maar(i). 1. Mun mayray, Gurmukh(i) Naam dhiyaayay. Jit(u) maarug(i) Hur(i) paayiyaiy, mun sayee, kerm kmaayay. 1. Ruhaou. Gurmukh(i) sehj dhoon oopjaiy, dookh(u) haumein vichoun jaayay. Hur(i) Naama, Hur(i) mun(i) vussaiy, sehjay Hur(i) Goon gaayay. 2. Gurmutee mookh sohnay, Hur(i) raakhiya oordhaa(i). Aiythaiy, oathaiy, sookh(u) ghunaa, jup(i) Hur(i), Hur(i) ootray paar(i). 3. ---------

Word Meaning: Bhaiy Baayay = with love and fear. Jaagay = stay awake (alert). Jaagrun(u) Kueh(i) = stay awake all night (sometimes, the Hindus stay awake all night and sing praise of their goddess. They call this **"Jaagrun(u)".** Maiyl(u) = filth. Ootaar(i) = get rid of; wash away. Ghur(u) = mind. Raakheh(i) = protect. Punch Tuskur = the five demons (lust, greed etc.). Kaadheh(i) Maar(i) = beat them away. 1. Sayee = the same. Kem Kmaayay = perform deeds. Pause. Sehj Dhoon = the music of the Shabad leading to the high spiritual state. Oopjaiy = is produced. Sehjay = without any special effort. 2. Mookh Sohnay = glowing face due to the purity of mind. Oordhaar(i) = embedded in heart. Aiythaiy Oathaiy = here and there; everywhere. Ghunaa = immense. Ootraiy Paar(i) = land on the other side of (swim across) the sea of Maya. 3.

MEANING: (Some Hindus stay awake all night and sing praise of their goddess, but that is not approved by Waheguru as His worship). Only those devotees are considered truly awake who stay awake in the love of Waheguru, and wash away the filth of their selfishness and ego. They always stay alert and protect their mind against the attacks of the five demons (lust, greed, etc.) and beat them away. 1.
Recite Waheguru's Naam in the shelter of the Guru, oh my mind. But the human mind performs the same kind of deeds which Waheguru has preprogrammed for them. Pause.
The music of the Guru's Shabad leading to the high spiritual state is produced in the minds of the Sikhs of the Guru, by which the suffering caused by their selfishness and ego disappears. Waheguru's Naam is enshrined in their minds, and they sing Waheguru's praise without any special effort. 2. With Guru's Advice, they embed Waheguru's Naam in their heart, and their faces glow because of the purity of their mind. They enjoy immense bliss everywhere and swim across the world sea by reciting Waheguru's Naam. 3.

(PAGE 1347): ---------- Haumein vich(i) jaagrun(u) na hovyee, Hur(i) Bhagat(i) na puvyee thaayayn. Munmukh Dur(i) dhoyee na luhheh(i), bhaayay doojaiy kerm kmaayay. 4. Dhrig(u) khaana, dhrig(u) pehn-na, jinha doojaiy bhaayay piyar(u). Bishta kay keerray, bishta raatay, mur(i) jummeh(i) hoyay khooaar(u). 5. Jinh kuou Satguru bhaytiya, tinha vitoun bul(i) jaaoun. Tinh kee sungut(i) mil(i) ruhhaan, Sachay, Sach(i) smaaoun. 6. Pooraiy bhaag(i) Gur(u) paayiyaiy, oopaayay kitaiy na paaya jaayay. Satguru tay sehj oopjaiy, haumein Shabad(i) julaayay. 7. Hur(i) shernaayi bhuj(u) mun mayray, subh kichh(u) kernaiy joag(u). Nanak, Naam(u) na veesraiy, jo kichh(u) kuraiy su hoag(u). 8.2.7.2.9.
Word Meaning: Na puvyee Thaayayn = is not rewarded. Dhoyee = shelter. Luhheh(i) = acquire. 4. Dhrig(u) = condemnable; disgraceful. Bishta = feces; filth of Maya. Keerray = worms. Raatay = imbued in; intoxicated with. Khooaar(u) = suffer humiliation. 5. Vitoun = for. Bul(i) Jaaoun = offer to sacrifice. Sach(i) = with the eternal Naam. Smaaoun = merge with. 6. Pooraaiy Bhhag(i) = with perfect fortune. Oopaayay Kitaiy = by any other means. Sehj = peaceful state. 7. Bhuj(u) = rush to the shelter. Kernaiy Joag(u) = fully capable; omnipotent. Veesraiy = forget. Hoag(u) = will happen.
MEANING: Staying awake ritualistically all night to sing songs to please some deity is not worth anything for anyone because it is done for one's ego. Waheguru does not recognize such worship, and they do not get any reward for that. Such people are Maya-worshippers, as they perform deeds only for their love of Maya and do not receive any support in Waheguru's Court. 4. The eating and wearing of expensive clothes of those who love Maya is reprehensible. They are the worms of filth (of Maya), are imbued in the love of such filth, and suffer humiliation because of their repeated births and deaths. 5.
I am a sacrifice for those who worship Waheguru by reciting His Naam. 6.
However, one can connect with the Guru only with his great fortune; there is absolutely no other way to connect with Him. When one connects with Satguru, his selfishness and ego are eradicated by Satguru's Shabad, and he attains a high spiritual state. 7.
Rush to the shelter of Waheguru, which is capable of doing anything (is omnipotent), oh my mind. Only that which Waheguru wishes to do happens. So, (accept His Will), and make sure that you do not forget His Naam, oh Nanak. 8.2.7.2.9.

ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5 ਅਸਟਪਦੀਆ॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
Bibhas Perbhati, Mehla 5, Ashtpudiyaan: Ek Onkar Satgur Persad(i)

ਮਾਤ ਪਿਤਾ ਭਾਈ ਸੁਤੁ ਬਨਿਤਾ॥ ਚੁਗਹਿ ਚੋਗ ਅਨੰਦ ਸਿਉ ਜੁਗਤਾ॥ ਉਰਝਿ ਪਰਿਓ ਮਨ ਮੀਠ ਮੋਹਾਰਾ॥ ਗੁਨ ਗਾਹਕ ਮੇਰੇ ਪ੍ਰਾਨ ਅਧਾਰਾ॥ 1॥ ਏਕੁ ਹਮਾਰਾ ਅੰਤਰਜਾਮੀ॥ ਧਰ ਏਕਾ ਮੈ ਟਿਕ ਏਕਸੁ ਕੀ ਸਿਰਿ ਸਾਹਾ ਵਡ ਪੁਰਖ ਸੁਆਮੀ॥ 1॥ ਰਹਾਉ॥ ਛਲ ਨਾਗਨਿ ਸਿਉ ਮੇਰੀ ਟੂਟਨਿ ਹੋਈ॥ ਗੁਰਿ ਕਹਿਆ ਇਹ ਝੂਠੀ ਧੋਹੀ॥ ਮੁਖਿ ਮੀਠੀ ਖਾਈ ਕਉਰਾਇ॥ ਅੰਮ੍ਰਿਤ ਨਾਮਿ ਮਨ ਰਹਿਆ ਅਘਾਇ॥ 2॥ ਲੋਭ ਮੋਹ ਸਿਉ ਗਈ ਵਿਖੋਟਿ॥ ਗੁਰਿ ਕ੍ਰਿਪਾਲਿ ਮੋਹਿ ਕੀਨੀ ਛੋਟਿ॥ ਇਹ ਠਗਵਾਰੀ ਬਹੁਤ ਘਰ ਗਾਲੇ॥ ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਕਿਰਪਾਲੇ॥ 3॥ ਕਾਮ ਕ੍ਰੋਧ ਸਿਉ ਠਾਟੁ ਨ ਬਨਿਆ॥ ਗੁਰ ਉਪਦੇਸੁ ਮੋਹਿ ਕਾਨੀ ਸੁਨਿਆ॥ਜਹ ਦੇਖਉ ਤਹ ਮਹਾ ਚੰਡਾਲ॥ ਰਾਖਿ ਲੀਏ ਅਪੁਨੈ ਗੁਰਿ ਗੋਪਾਲ॥4॥ ਦਸ ਨਾਰੀ ਮੈ ਕਰੀ ਦੁਹਾਗਨਿ॥ ਗੁਰਿ ਕਹਿਆ ਏਹ ਰਸਹਿ ਬਿਖਾਗਨਿ॥ ਇਨ ਸਨਬੰਧੀ ਰਸਾਤਲਿ ਜਾਇ॥ ਹਮ ਗੁਰਿ ਰਾਖੇ ਹਰਿ ਲਿਵ ਲਾਇ॥ 5॥ ਅਹੰਮੇਵ ਸਿਉ ਮਸਲਤਿ ਛੋਡੀ॥ ਗੁਰਿ ਕਹਿਆ ਇਹੁ ਮੂਰਖ ਹੋਡੀ॥ ਇਹੁ ਨੀਘਰੁ ਘਰੁ ਕਹੀ ਨ ਪਾਏ॥ ਹਮ ਗੁਰਿ ਰਾਖਿ ਲੀਏ ਲਿਵ ਲਾਏ॥ 6॥ ਇਨ ਲੋਗਨ ਸਿਉ ਹਮ ਭਏ ਬੈਰਾਈ॥ ਇਕ ਗ੍ਰਿਹ ਮਹਿ ਦੁਇ ਨ ਖਟਾਈ॥ ਆਏ ਪ੍ਰਭ ਪਹਿ ਅੰਚਰਿ ਲਾਗਿ॥ ਕਰਹੁ ਤਪਾਵਸੁ ਪ੍ਰਭ ਸਰਬਾਗਿ॥ 7॥ ਪ੍ਰਭ ਹਸ ਬੋਲੇ ਕੀਏ ਨਿਆਏ॥ ਸਗਲ ਦੁਤ ਮੇਰੀ ਸੇਵਾ ਲਾਏ॥ ਤੂ ਠਾਕੁਰੁ ਇਹੁ ਗ੍ਰਿਹੁ ਸਭੁ ਤੇਰਾ॥ ਕਹੁ ਨਾਨਕ ਗੁਰਿ ਕੀਆ ਨਿਬੇਰਾ॥ 8॥1॥

Maat, pitaa, bhaayee, soot(u) bunita. Choogeh(i) choag, anund siyoun joogta. Oorjh(i) puriyo, mun meetth mohaara. Goon gaahuk, mayray praan adhaara. 1. Aik humaara Untarjaami. Dhur Aika, mein tik Aikus(u) kee, sir(i) shaahaan, Vud Purakh, Soami. 1. Ruhaou. Chhul Naagin siyoun mayri tootun(i) hoyee. Gur(i) kuhhiya, eh jhootthi dhohi. Mookh(i) meetthi, khaayay kauraayay. Amrit Naam(i) mun ruhhiya aghaayay. 2. Loabh moh siyoun guyyi vikhoat(i). Gur(i) kirpal(i) moh(i) keeni chhoat(i). Eh tthugvaari buhout ghur gaalay. Hum Gur(i) raakh(i) leeyay kirpaalay. 3. Kaam kroadh siyoun tthaat(u) na buniya. Gur Oopdaysh(u) moh(i) kaani sooniya. Jeh daykhoun, teh muhha chundaal. Raakh(i) leeyay apunaiy Gur(i) Gopal. 4. ----------

Word Meaning: Soot(u) = son. Bunita = wife. Choogeh(i) Choag = pick the bait (of Maya) (enjoy luxuries of life). Joogta = with technique; systematically. Oorjh(i) = gets entangled; engrossed. Meetth Mohaara = in the sweet worldly attachments. Goon Gaahuk = the customers (dealers in) Waheguru's virtues (His Naam). 1. Untarjaami = omniscient. Dhur = Tik = support. Vud Purakh = the Great Waheguru. Pause. Chhul = deceitful. Naagin = snake (Maya). Tootun Hoyee = break up. Jhootthi = short-lived. Dhohi = deceptive. Kauraayay = bitter. Aghaayay = fully contented. 2. Loabh = greed. Vikhoat(i) = trust. Chhoat(i) = freedom from. Tthugvaari = deceitful. Gaalay = destroyed. Kirpaalay = kind; merciful. 3. Tthaat(u) = partnership; friendship. Kaani = with ears (carefully). Chundaal = savage. 4.

MEANING: Along with his parents, brothers, sons, and wife, the man enjoys the luxuries of life in a systematic way (in which he gets trapped). He gets entangled in his worldly attachments, which he finds sweet. But the dealers in Waheguru's Naam are the basis of my life. 1. I have faith only in the support of Waheguru, who is omniscient and the great King of kings. Pause. The Guru explained to me that the attractions of Maya are deceitful and are short-lived; they taste sweet, but are bitter when taken (have harmful consequences). So, I have broken all connections with Maya, and my mind is fully contented with the Amrit-like Naam of Waheguru. 2

The kind Satguru has freed me from the bonds of greed and worldly attachments, and I have lost trust in them (they no longer appeal to me). The deceptive Maya has ruined countless homes, but the Guru protected me from its attacks. 3. I listened carefully to the Guru's advice; as a result, I have no friendship with lust or rage either. I find the savage Maya everywhere I look, but my Waheguru-like Guru protected me. 4.

--------- Dus naari mein kuree doohaagun(i). Gur(i) kuhhiya eh ruseh(i) bikhaagun. Inn sunbundhi rusaatul(i) jaayay. Hum Gur(i) raakhay, Hur liv laayay. 5. Ahunmayv siyoun

muslut(i) chhoadi. Gur(i) kuhhiya eh(u) moorukh hoadi. Eh(u) neeghur(u), ghur(u) kuhhi na paayay. Hum Gur(i) raakh(i) leeyay liv laayay. 6. Inn loagun siyoun hum bhuyyay bairaayi. Ikk greh meh(i) dooyay na khutaayi. Aayay Prubh peh(i) unchur(i) laag(i). Kurou tupaavus(u) Prubh serbaag(i). 7. Prubh huss boalay, keeyay niyaayay. Sugul doot mayri sayva laayay. Tu tthaakur, eh(u) greh(u) subh(u) tayra. Kuhhou Nanak, Gur(i) keeya nibayra. 8.1.

Word Meaning: Dus Naari = the ten senses. Doohaagun(i) = window; broke complete connection. Ruseh(i) = sweetness; enjoyments. Bikhaagun = bikh + aagun = poison + fire = fiery poison. Sunbundhi = connection with. Rusaatul(i) = underworld; lowest spiritual level. 5. Ahunmayv = conceit. Muslut(i) = consultation; company. Hoadi = obstinate. Neeghur(u) = homeless; causes the mind to waver, and does not allow it to be peaceful. Liv Laayay = with deep meditation on the Naam. 6. Inn Loagun = these vices. Baiyraayi = enemy. Khutaayo = mix; stay together. Unchur(i) Laag(i) = with the support (of the Guru). Tupaavus(u) = judgment. Serbaag(i) = know-all. 7. Niaayay = justice. Sugul Doot = all senses and the five demons. Tthaakur = lord. Nibayra = final judgement. 8.

MEANING: My Satguru explained to me that the enjoyments of the senses are a fiery (spiritually fatal) poison. So, I have widowed all my ten senses (broke all connections with them). Those who make a connection with them (enjoy them) are reduced to the lowest spiritual level. But my Guru protected me by enabling me to focus on Waheguru's Naam. 5.
My Guru explained to me that one's ego is highly obstinate (persistent) and makes one foolish; it causes the mind to be unstable (to waver continuously) and prevents it from being peaceful. So, I have quit the company of (broken connection with) my ego by focusing my mind on Waheguru's Naam with the grace of the Guru. 6.
I have become enemies with such vices because virtues and vices cannot stay together in one's mind. With the support (blessings) of the Guru, I came to the shelter of the omniscient Waheguru, requesting Him to deliver His judgment (on my changed character). 7.
Waheguru said smilingly that He has delivered His justice, and has put all my senses in my service so that I am the lord (in complete control) of my house (mind). This was the final judgment of the Guru, oh Nanak. 8.1.

(ਅੰਗ 1348)॥ ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਮਨ ਮਹਿ ਕ੍ਰੋਧੁ ਮਹਾ ਅਹੰਕਾਰਾ॥ ਪੂਜਾ ਕਰੇ ਬਹੁਤੁ ਬਿਸਥਾਰਾ॥ ਕਰਿ ਇਸਨਾਨੁ ਤਨਿ ਚਕ੍ਰ ਬਣਾਏ॥ ਅੰਤਰ ਕੀ ਮਲੁ ਕਬ ਹੀ ਨ ਜਾਏ॥ 1॥ ਇਤੁ ਸੰਜਮਿ ਪ੍ਰਭੁ ਕਿਨ ਹੀ ਨ ਪਾਇਆ॥ ਭਗਉਤੀ ਮੁਦ੍ਰਾ ਮਨੁ ਮੋਹਿਆ ਮਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਪਾਪ ਕਰਹਿ ਪੰਚਾ ਕੇ ਬਸਿ ਰੇ॥ ਤੀਰਥਿ ਨਾਇ ਕਹਹਿ ਸਭ ਉਤਰੇ॥ ਬਹੁਰਿ ਕਮਾਵਹਿ ਹੋਇ ਨਿਸੰਕ॥ ਜਮਪੁਰਿ ਬਾਧਿ ਖਰੇ ਕਾਲੰਕ॥ 2॥ ਘੂਘਰ ਬਾਧਿ ਬਜਾਵਹਿ ਤਾਲਾ॥ ਅੰਤਰਿ ਕਪਟੁ ਫਿਰਹਿ ਬੇਤਾਲਾ॥ ਵਰਮੀ ਮਾਰੀ ਸਾਪੁ ਨ ਮੂਆ॥ ਪ੍ਰਭੁ ਸਭ ਕਿਛੁ ਜਾਨੈ ਜਿਨਿ ਤੂ ਕੀਆ॥ 3॥ ਪੰਅਰ ਤਾਪ ਗੇਰੀ ਕੇ ਬਸਤ੍ਰਾ॥ ਅਪਦਾ ਕਾ ਮਾਰਿਆ ਗ੍ਰਿਹ ਤੇ ਨਸਤਾ॥ ਦੇਸੁ ਛੋਡਿ ਪਰਦੇਸਹਿ ਧਾਇਆ॥ ਪੰਚ ਚੰਡਾਲ ਨਾਲੇ ਲੈ ਆਇਆ॥ 4॥ ਕਾਨ ਫਰਾਇ ਹਿਰਾਏ ਟੂਕਾ॥ ਘਰਿ ਘਰਿ ਮਾਗੈ ਤ੍ਰਿਪਤਾਵਨ ਤੇ ਚੂਕਾ॥ ਬਨਿਤਾ ਛੋਡਿ ਬਦ ਨਦਰਿ ਪਰ ਨਾਰੀ॥ ਵੇਸਿ ਨ ਪਾਈਐ ਮਹਾ ਦੁਖਿਆਰੀ॥ 5॥ ਬੋਲੈ ਨਾਹੀ ਹੋਇ ਬੈਠਾ ਮੋਨੀ॥ ਅੰਤਰਿ ਕਲਪ ਭਵਾਈਐ ਜੋਨੀ॥ ਅੰਨ ਤੇ ਰਹਤਾ ਦੁਖੁ ਦੇਹੀ ਸਹਤਾ॥ ਹੁਕਮੁ ਨ ਬੂਝੈ ਵਿਆਪਿਆ ਮਮਤਾ॥ 6॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਈ ਪਰਮ ਗਤੇ॥ ਪੂਛਹੁ ਸਗਲ ਬੇਦ ਸਿੰਮ੍ਰਤੇ॥ ਮਨਮੁਖ ਕਰਮ ਕਰੈ ਅਜਾਈ॥ ਜਿਉ ਬਾਲੂ ਘਰ ਠਉਰ ਨ ਠਾਈ॥ 7॥ ਜਿਸ ਨੋ ਭਏ ਗੋਬਿੰਦ ਦਇਆਲਾ॥ ਗੁਰ ਕਾ ਬਚਨੁ ਤਿਨਿ ਬਾਧਿਓ ਪਾਲਾ॥ ਕੋਟਿ ਮਧੇ ਕੋਈ ਸੰਤੁ ਦਿਖਾਇਆ॥ ਨਾਨਕੁ ਤਿਨ ਕੇ ਸੰਗਿ ਤਰਾਇਆ॥ 8॥ ਜੇ ਹੋਵੇ ਭਾਗ ਤਾ ਦਰਸਨੁ ਪਾਈਐ॥ ਆਪਿ ਤਰੈ ਸਭੁ ਕੁਟੰਬੁ ਤਰਾਈਐ॥ ਰਹਾਉ ਦੂਜਾ॥ 2॥

(PAGE 1348): **Perbhati Mehla 5:** Mun meh(i) kroadh(u), muhha ahunkaara. Pooja kuray, buhout(u) bisthaara. Kur(i) ishnaan(u), tun(i) chukur bunaayay. Untar kee mul(u) kub hee na jaayay. 1. It(u) sunjum(i) Prubh kin hee na paaya. Bhugauti moodra, mun(u) mohiya

Maya. 1. Ruhaou. Paap kuray punchaan kay buss(i) ray. Teeruth naayay, kuhheh(i) subh ootray. Buhour(i) kmaaveh(i) hoyay nishunk. Jumpur(i) bandh(i) khuray kaalunk. 2. Ghoonghur bandh(i), bujaaveh(i) taala. Untar(i) kupt(u), phireh(i) baytaala. Vermi maari, saap(u) na mooaa. Prubh subh kichh(u) jaanaiy, Jinh(i) tu keeya. 3. Poon-ur taap, gayri kay bustra. Upda ka maariya, greh(i) tay nusta. Days(u) chhoad(i), perdayseh(i) dhaaya. Punch chundaal naalay laiy aaya. 4. -------

Word Meaning: Muhha = huge. Ahunkaara = ego. Bisthaara = sprawl; show off. Chukur = religious symbols. Kub Hee Na = never. 1. It(u) Sunjum(i) = by such means. Bhugauti = of devotion. Moodra = symbols. Mohiya = captivated. Pause. Punchaan = the five demons. Buss(i) = possessed by. Nishunk = without any fear of any reprisal. Jumpur(i) = in the city (court) of the Angel of death. Kaalunk = disgraced (due to his sins). 2. Ghoonghur = small bells. Bujaaveh(i) Taala = dances to the tune. Kupt(u) = deceit. Baytaala = out of step with life-style of high morality. Vermi = the burrow of a snake. Saap = snake. 3. Poon-ur Taap = to build fire (especially on hot days to torture self). Gary Kay Bustra = saffron clothes (of yogis). Upda = tough times. Greh(i) Tay = from home. Perdayseh(i) = foreign lands, Punch Chundaal = the five demons. 4.

MEANING: Many people worship their deities with a big show-off, but they have rage and a big ego in their hearts. They wash their bodies and paint religious symbols on them. But the filth of their minds never goes away. 1.

They do wear all the symbols of a devotee, but their mind is captivated by Maya (worldly attractions); nobody can realize Waheguru by such means. Pause.

Possessed by the five demons, the man commits many sins, but is under the misbelief that they are all washed away by taking a dip at a holy place. With no fear of any reprisal under this severe misbelief, he commits more and more sins, as a result of which he is disgraced and is taken to the court of the Angel of death (justice). 2.

He wears anklets with bells on his feet and dances to the music as his way of idol-worship. But, because of the deceit in his mind, he goes around completely unsynchronized with the life of high morality. It is like destroying a snake's burrow without killing it. He does not realize that Waheguru, who created him, knows everything about him. 3.

Many people wear saffron clothes and build fires around them on hot days to mislead people into thinking they are devoted. But, in reality, beaten by the suffering of some hard times, they run away from their homes as an escape. They leave their homes to go away to distant places, but they take the five demons with them. 4.

-------- Kaan phuraayay, hiraayay tooka. Ghur(i), ghur(i) maangaiy, triptaavun tay chooka. Bunita chhoad(i) bud nudr(i) pur naari. Vays(i) na paayiyaiy, muhha dookhiyaari. 5. Boalaiy naahi, hoyay baiyttha moani. Untar(i) kulp, bhuvaayiyaiy joani. Unn tay rehta, dookh(u) dayhi sehta. Huqam(u) na boojhaiy, viyaapiya mumta. 6. Bin(u) Satgur, kinaiy na paayi perm gutay. Poochhou sugul Bayd Simrutay. Munmukh kerm kuray ajaayeen. Jiyoun baaloo ghur tthaaur na tthaayeen. 7. Jis nu bhuyyay Gobind duyyaala. Gur ka Buchun(u) tinh(i) baandhiyo paala. Koat(i) mudhay koyee sunt(u) dikhaaya. Nanak(u), tinh kay sung(i) turaaya. 8. Jay hovay bhaag ta Dershun paayiyaiy. Aap(i) turaiy, subh(u) kootumb(u) turaayiyaiy. Ruhaou Dooja. 2.

Word Meaning: Kaan = ears. Phuraayay = pierced. Hiraayay = looks for. Tooka = roti; food. Triptaavun Tay = from contentment. Chooka = misses; cannot have. Bud Nudr(i) = evil Sight. Pur Naari = other women. Vays(i) = the garb of some sect. Dookhiyaari = sufferer. 5. Moani = mute. Kulp = imaginations. Joani = in different life forms. Unn = food. Tay Rehta = goes without. Sehta = endures. Viyaapiya = overpowered by. Mumta

= worldly attachments. 6. Perm Gutay = the highest spiritual state. Simrutay = Simritis. Ajaayeen = useless. Baaloo Ghur = a house of sand. Tthaur Na Tthaayeen = shelter and the like. 7. Baandhiyo Paala = remember always. Koat(i) Mudhay = among millions. Sung(i) = in the company. 8. Bhaag = good fortune. Ta = then. Kootumb(u) = family; associates. Pause 2.

MEANING: They get their ears pierced because of their faith, but look for food for which they go begging from door to door, but never get contentment. They leave their wives behind, but cast evil eyes on other women. One cannot realize Waheguru by wearing religious garb; in fact, he suffers greatly. 5. A hermit decides not to talk for long periods and stays quiet. But his mind never rests, and has countless thoughts; as a result, he is taken through many, many different life forms. He does not eat food, and endures the suffering on his body (by staying hungry). Overpowered by worldly attachments, he does not understand Waheguru's Huqam (Will). 6. You can ask (read in) the Vedas or the Simritis if you will, and you will find that nobody has ever attained a high spiritual state without a Satguru. Like building a house of sand, where one can find no shelter or protection, the Maya-worshipper performs deeds that are (spiritually) useless. 7.
The devotee, whom Waheguru become kind to, enshrines Guru's Words (Shabad) in his heart and remembers them. But only one such holy saint can be seen in millions, in whose company one can swim across the sea of Maya, oh Nanak. 8.
It is only with a great fortune that one has the holy sight of such a saint who swims across the world-sea himself, and ferries all his associates to the other end of the world-sea. Pause 2

ਪ੍ਰਭਾਤੀ ਮਹਲਾ 5॥ ਸਿਮਰਤ ਨਾਮੁ ਕਿਲਬਿਖ ਸਭ ਕਾਟੇ॥ ਧਰਮ ਰਾਇ ਕੇ ਕਾਗਰ ਫਾਟੇ॥ ਸਾਧ ਸੰਗਤਿ ਮਿਲਿ ਹਰਿ ਰਸੁ ਪਾਇਆ॥ ਪਾਰਬ੍ਰਹਮ ਰਿਦ ਮਾਹਿ ਸਮਾਇਆ॥ 1॥ ਰਾਮ ਰਮਤ ਹਰਿ ਹਰਿ ਸੁਖੁ ਪਾਇਆ॥ ਤੇਰੇ ਦਾਸ ਚਰਨ ਸਰਨਾਇਆ॥ 1॥ ਰਹਾਉ॥ ਚੂਕਾ ਗਉਨੁ ਮਿਟਿਆ ਅੰਧਿਆਰੁ॥ ਗੁਰਿ ਦਿਖਲਾਇਆ ਮੁਕਤਿ ਦੁਆਰੁ॥ ਹਰਿ ਪ੍ਰੇਮ ਭਗਤਿ ਮਨੁ ਤਨੁ ਸਦ ਰਾਤਾ॥ ਪ੍ਰਭੁ ਜਨਾਇਆ ਤਬ ਹੀ ਜਾਤਾ॥ 2॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਰਵਿਆ ਸੋਇ॥ ਤਿਸੁ ਬਿਨੁ ਬੀਜੋ ਨਾਹੀ ਕੋਇ॥ ਬੈਰ ਬਿਰੋਧ ਛੇਦੇ ਭੈ ਭਰਮਾ॥ ਪ੍ਰਭਿ ਪੁੰਨਿ ਆਤਮੈ ਕੀਨ੍ਹੇ ਧਰਮਾ॥ 3॥ ਮਹਾ ਤਰੰਗ ਤੇ ਕਾਢੈ ਲਾਗਾ॥ ਜਨਮ ਜਨਮ ਕਾ ਟੂਟਾ ਗਾਢਾ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਨਾਮ ਸਮ੍ਹਾਲਿਆ॥ ਅਪੁਨੈ ਠਾਕੁਰਿ ਨਦਰਿ ਨਿਹਾਲਿਆ॥4॥ ਮੰਗਲ ਸੂਖ ਕਲਿਆਣ ਤਿਥਾਈ॥ (ਅੰਗ 1349)॥ ਜਹ ਸੇਵਕ ਗੋਪਾਲ ਗੁਸਾਈ॥ ਪ੍ਰਭ ਸੁਪ੍ਰਸੰਨ ਭਏ ਗੋਪਾਲ॥ ਜਨਮ ਜਨਮ ਕੇ ਮਿਟੇ ਬਿਤਾਲ॥ 5॥ ਹੋਮ ਜਗ ਉਰਧ ਤਪ ਪੂਜਾ॥ ਕੋਟਿ ਤੀਰਥ ਇਸਨਾਨੁ ਕਰੀਜਾ॥ ਚਰਨ ਕਮਲ ਨਿਮਖ ਰਿਧ ਧਾਰੇ॥ ਗੋਬਿੰਦ ਜਪਤ ਸਭਿ ਕਾਰਜ ਸਾਰੇ॥ 6॥ ਊਚੇ ਤੇ ਊਚਾ ਪ੍ਰਭ ਥਾਨੁ॥ ਹਰਿ ਜਨ ਲਾਵਹਿ ਸਹਜਿ ਧਿਆਨੁ॥ ਦਾਸ ਦਾਸਨ ਕੀ ਬਾਛਉ ਧੂਰਿ॥ ਸਰਬ ਕਲਾ ਪ੍ਰੀਤਮ ਭਰਪੂਰਿ॥ 7॥ ਮਾਤ ਪਿਤਾ ਹਰਿ ਪ੍ਰੀਤਮ ਨੇਰਾ॥ ਮੀਤ ਸਾਜਨ ਭਰਵਾਸਾ ਤੇਰਾ॥ ਕਰੁ ਗਹਿ ਲੀਨੇ ਅਪੁਨੈ ਦਾਸ॥ ਜਪਿ ਜੀਵੈ ਨਾਨਕੁ ਗੁਣਤਾਸ॥ 8॥3॥

Perbhati Mehla 5: Simrut Naam(u) kilbikh subh kaatay. Dherm Raayay kay kaagur phaatay. Sadh sungut(i) mil(i) Hur(i) rus(u) paaya. Parbraham rid maah(i) samaya. 1. Ram rumut, Hur(i), Hur(i) sookh(u) paaya. Tayray daas churn shernaaya. 1. Ruhaou. Chooka gaun(u), mitiya undhiyaar(u). Gur(i) dikhlaaya mookut(i) dooaar(u). Hur(i) praym Bhagat(i), mun, tun sud raata. Prubh(u) junaaya, tub hee jaata. 2. Ghut(i), ghut(i) untar(i) ruvviya Soyay. Tis(u) bin(u) beejo naahi koyay. Baiyr, biroadh, chhayday bhaiy, bherma. Prubh(i), poonn(i) aatmaiy keenay dherma. 3. Muhha trung tay kaandhaiy laaga. Junum, junum ka toota gaandha. Jup(u), tup(u), sunjum(u) Naam smaahliya. Apunaiy Tthaakur(i) nudr(i) nihaaliya. 4. ---------

Word Meaning: Simrut = by reciting. KIlbikh = sins. Kaatay = destroyed. Kaagur = papers (records of accounts). Phaatay = torn. Rid Maah(i) = in the heart. 1. Rumut = remembering (reciting Naam). Pause. Chooka = ended. Gaun = births and deaths. Mookut(i) Dooaara = the door to emancipation. Sud = always. Raata = imbued. Junaaya

= explained. Tub Hee = only then. Jaata = understood; made a connection with. Ruvviya = is present. Soyay = the same (Waheguru). Beejo = other. Baiyr = enmity. Biroadh = opposition. Chhayday = pierced; destroyed. Bhaiy = fears. Bherma = misgivings. Poonn(i) Aatmaiy = for purification of the soul. Keenay Dherma = did the noble deed. 3. Muhha Trung = the huge (difficult to swim in) world-sea. Kaandhaiy Laaya = brought to the shore. Toota = disconnected. Gaandha = reconnected. Jup, Tup, Sunjum = the ritualistic deeds. Nihaaliya = saw. 4.

MEANING: All one's sins are eradicated, and the records of the accounts of his deeds maintained by the Angel of justice get shredded when he recites Waheguru's Naam in the shelter of the Guru. Waheguru's Naam gets enshrined in his heart, and he enjoys its sweet taste (feels blissful). 1. The devotees, who get absorbed in Waheguru's Naam by reciting it, attain blissfulness. Pause. The darkness of ignorance disappears, and the cycle of rebirths ends for such devotees, and they reach the door of emancipation with the grace of the Guru. The devotees recognize Waheguru (get connected with Him) only when the Guru explains it to them (through His Shabad), and their body and mind become imbued with the love for His worship. 2.

Waheguru is present in every heart, and there is none other than Him. All the enmities and disputes of the devotees come to an end, and all their worldly fears and misbeliefs disappear. Waheguru does this noble deed to purify the souls of His devotees. 3.

When the Lord casts a kind Sight on His devotees, they recite His Naam, which subsumes all types of ritualistic worship. They swim across the vast and difficult world-sea and connect with Waheguru, whom they had been disconnected from for many lives. 4.

---------- Mungul sookh kulyaan tithaayeen.

(PAGE 1349): Jeh sayvuk Gopal, Gosaayeen. Prubh soopersunn bhuyyay Gopal. Junum, junum kay mitay bitaal. 5. Hoam, jug, oordh tup, pooja. Koat(i) teeruth ishnaan kureeja. Churn Kumul nimukh ridh dhaaray. Gobind juput, subh(i) kaaruj saaray. 6. Oochay tay oocha Prubh thaan(u). Hur(i) jun laaveh(i) sehj(i) dhiyaan(u). Daas, daasun kee baanchhoun dhoor(i). Serb-kulaa, Preetum bhurpoor(i). 7. Maat, pitaa, Hur(i) Preetum nayra. Meet, saajun, bhervaasa Tayra. Ker(u) geh(i) leenay Apunaiy daas. Jup(i) jeevaiy, Nanak, Goontaas. 8.3.

Commented [DSS4]:

Word Meaning: Mungul = happiness. Kulyaan = wellbeing. Tithaayeen = there. Jeh = where. Sayvuk = devotee. Soopersunn = overly pleased. Bitaal = (spiritually) unproductive deeds. 5. Hoam = huvuns. Oordh Tup = worship some deity by suspending self upside down. Churn Kumul = the lotus-like Feet of God (Waheguru's Naam). Nimukh = for a moment. Dhaaray = acquire; enshrine. Kaaruj Saaray = objectives achieved. 6. Sehj(i) Dhiyaan = focus mind in the peaceful state. Baanchhoun = long for. Dhoor(i) = dust of feet. Serb-kulaa = all powerful; omnipotent. Bhurpoor(i) = omnipresent. 7. Nayra = close by. Bhervaasa = faith. Ker(u) = hands. Geh(i) = by holding. Laanay = made. Goontaas = treasure of virtues (God). 8.

MEANING: There is happiness, comforts, and wellbeing where Waheguru's devotees are present (sing His praise). Waheguru gets so pleased with them that their spiritually unproductive deeds come to an end. 5. When the devotees enshrine Waheguru's Naam in their heart - even if it is for a short moment - all their objectives are successfully achieved, and they get the rewards of all huvuns, yugas, worshipping some deity while suspending self upside down, and taking dips at countless holy places. 6.

When a devotee meditates deeply on Waheguru's Naam, he realizes that Waheguru's residence (His transcendence) is higher than the highest. I long for the dust of the feet of

(show reverence for) the slaves of the devotees who see the omnipotent Waheguru fully present everywhere. 7.
Dear Waheguru is very close to me, and I have more faith in Him than in my mother, father, friends, and relatives. He made me His own by holding me by the hand, and now I survive only by reciting the Naam the Waheguru, which is the treasure of all virtues, oh Nanak. 8.3.

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਬਿਭਾਸ ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਕਬੀਰ ਜੀ ਕੀ॥
Ek Onkar Satgur Persad(i): Bibhas Perbhati, Bani Bhagat Kabir Ji Kee

ਮਰਨ ਜੀਵਨ ਕੀ ਸੰਕਾ ਨਾਸੀ॥ ਆਪਨ ਰੰਗਿ ਸਹਜ ਪਰਗਾਸੀ॥ 1॥ ਪ੍ਰਗਟੀ ਜੋਤਿ ਮਿਟਿਆ ਅੰਧਿਆਰਾ॥ ਰਾਮ ਰਤਨੁ ਪਾਇਆ ਕਰਤ ਬੀਚਾਰਾ॥1॥ ਰਹਾਉ॥ ਜਹ ਅਨੰਦੁ ਦੁਖੁ ਦੂਰਿ ਪਇਆਨਾ॥ ਮਨੁ ਮਾਨਕੁ ਲਿਵ ਤਤੁ ਲੁਕਾਨਾ॥ 2॥ ਜੋ ਕਿਛੁ ਹੋਆ ਸੁ ਤੇਰਾ ਭਾਣਾ॥ ਜੋ ਇਵ ਬੂਝੈ ਸੁ ਸਹਜਿ ਸਮਾਣਾ॥ 3॥ ਕਹਤੁ ਕਬੀਰੁ ਕਿਲਬਿਖ ਭਏ ਖੀਣਾ॥ ਮਨੁ ਭਇਆ ਜਗਜੀਵਨ ਲੀਣਾ॥ 4॥1॥

Mern, jeevun kee shunka naasi. Aapun rung(i) sehj pergaasi. 1. Perguti Jot(i), mitiya undhiyaara. Ram Ruttan(u) paaya kert beechaara. 1. Ruhaou. Jeh anund(u), dookh(u) door(i) puyyaana. Mun(u) maanuk(u) liv Tutt(u) lookaana. 2. Jo kichh(u) hoa, su Tayra Bhaana. Jo ivv boojhaiy, su sehj(i) smaana. 3. Keht(u) Kabir(u) kilbikh bhuyyay kheena. Mun(u) bhuyya Jugjeevun leena. 4.1.

Word Meaning: Shunka = doubt; fear. Aapun Rung(i) = lost in own thoughts. Sehj = the high spiritual state. Pergaasi = enlightened; attained. 1. Jot(i) = enlightenment. Ruttan(u) = jewel (like). Pause. Anund = bliss. Door(i) Puyyaana = runs away. Maanuk(u) = pearl-like. Tutt(u) = the origin of everything (God). Lookaana = hides; acquires. 2. Bhaana = Will. Ivv = like this. 3. Kilbikh = sins. Kheena = weak; ineffective. Leena = absorbed. 4.

MEANING: Pondering on Him, I have realized the jewel-like precious God whereby the Divine Light has enlightened my heart, and all darkness of my ignorance has disappeared. **Pause.** Lost in my own thoughts (about God), I have attained the high spiritual state, and all my fears about birth and death have run away. 1. My mind, which has become pure like a pearl, has acquired God (which was present hidden before); and because of the blissfulness in my mind, all my suffering has gone far away. 2. An individual who realizes that whatever happens, it happens as per the Will of God becomes absorbed in a high spiritual state. 3. With my mind absorbed in God, which is the soul of the world, all my sins have lost their effectiveness (have been eradicated), oh Kabir. 4.1.

ਪ੍ਰਭਾਤੀ॥ ਅਲਹੁ ਏਕੁ ਮਸੀਤਿ ਬਸਤੁ ਹੈ ਅਵਰੁ ਮੁਲਖੁ ਕਿਸੁ ਕੇਰਾ॥ ਹਿੰਦੂ ਮੂਰਤਿ ਨਾਮ ਨਿਵਾਸੀ ਦੁਹ ਮਹਿ ਤਤੁ ਨ ਹੇਰਾ॥ 1॥ ਅਲਹ ਰਾਮ ਜੀਵਉ ਤੇਰੇ ਨਾਈ॥ ਤੂ ਕਰਿ ਮਿਹਰਮਤਿ ਸਾਈ॥ 1॥ ਰਹਾਉ॥ ਦਖਨ ਦੇਸ ਹਰੀ ਕਾ ਬਾਸਾ ਪਛਿਮਿ ਅਲਹ ਮੁਕਾਮਾ॥ ਦਿਲ ਮਹਿ ਖੋਜਿ ਦਿਲੈ ਦਿਲਿ ਖੋਜਹੁ ਏਹੀ ਠਉਰ ਮੁਕਾਮਾ॥ 2॥ ਬ੍ਰਹਮਨ ਗਿਆਸ ਕਰਹਿ ਚਉਬੀਸਾ ਕਾਜੀ ਮਹ ਰਮਜਾਨਾ॥ ਗਿਆਰਹ ਮਾਸ ਪਾਸ ਕੈ ਰਾਖੇ ਏਕੈ ਮਾਹਿ ਨਿਧਾਨਾ॥ 3॥ ਕਹਾ ਉਡੀਸੇ ਮਜਨੁ ਕੀਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰ ਨਾਏ॥ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰੈ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਏ॥ 4॥ ਏਤੇ ਅਉਰਤ ਮਰਦਾ ਸਾਜੇ ਏ ਸਭ ਰੂਪ ਤੁਮਾਰੇ॥ ਕਬੀਰੁ ਪੂੰਗਰਾ ਰਾਮ ਅਲਹ ਕਾ ਸਭ ਗੁਰ ਪੀਰ ਹਮਾਰੇ॥ 5॥ ਕਹਤੁ ਕਬੀਰੁ ਸੁਨਹੁ ਨਰ ਨਰਵੈ ਪਰਹੁ ਏਕ ਕੀ ਸਰਨਾ॥ ਕੇਵਲ ਨਾਮੁ ਜਪਹੁ ਰੇ ਪ੍ਰਾਨੀ ਤਬ ਹੀ ਨਿਹਚੈ ਤਰਨਾ॥ 6॥2॥

Perbhati: Allah(u), Aik(u), museet(i) bust(u) haiy, uver(u) moolkh(u) kis(u) kayra? Hindu moorut(i) Naam nivaasi, dooh meh(i) Tutt(u) na hayra. 1. Allah, Ram, jeevoun Tayray Naayee. Tu Kur(i) mihraamut(i) Saayeen. 1. Ruhaou. Dukkhun days Hurie ka baasa,

puchhum(i) Allah mookaama. Dil meh(i) khoj(i), dilaiy, dil(i) khojhou, ehi tthaur mookaama. 2. Bahman giyaas kureh(i) chaubeesa, Qazi meh Rumjana. Giyaarah maas paas kaiy raakhay, aikaiy maah(i) nidhaana. 3. Kuhha Oodisay mujun(i) keeya, kiyya museet(i) sir naayay. Dil meh(i) kupt(u) nivaaj goojaaraiy, kiyya Hujj Qabaiy jaayay. 4. Aitay aurut merda saajay, eh subh roop Toomhaaray. Kabir(u) poongra Ram, Allah ka, subh gur peir humaaray. 5. Keht(u) Kabir(u) soonhou nur nurvaiy, purhou Aik kee sherna. Kayvul Naam jup-hou ray praani, tub hee nihchaiy terna. 6.2.

Word Meaning: Allah(u) = God. Museet(i) = mosque. Bust(u) Haiy = resides. Kis(u) Kayra = whose. Naam = God. Nivaasi = dweller. Tutt(u) = reality (God). Hayra = saw. 1. Mihraamut(i) = mercy. Pause. Dukkhun Days = south India (Jagan Naath, Puri). Hurie = God. Baasa = dwelling. Puchhum(i) = in the west (Qaba in Mecca). Mookaama = residence. Tthaur = shelter; home. 2. Giyaas = the eleventh day after new and full moon. Chaubees = 24 (2 giyaases each month). Meh Rumjaana = the month of Ramadan. Giyaarah = eleven. Paas Kaiy Raakhaiy = leaves aside. Nidhaan = treasure (God). 3. Oodisay = Jugan Nath Puri temple in the state of Oodisa. Kuhhan = so what? What is the use? Mujun(u) = take dip. Sir Naayay = bow down. Kupt(u) = deceit. Nivaaj Goojaaray = offer prayer. 4. Aitay = so many. Roop = forms. Poongra = a small child. 5. Nur = men. Nurvaiy = women. Sherna = shelter. Praani = oh, man. Nihchaiy = for sure. 6.

MEANING: (According to the Muslim belief), if Allah resides only in the Great Mosque in Mecca, then to whom does the rest of the country (world) belong? Similarly, the Hindus believe that God resides in the idol; so, neither of the two has seen (comprehended) the reality (of God). 1. Please, be kind to me so that Your Naam becomes the basis (objective) of my life, oh Lord - Ram, and Allah. Pause.

The Hindus believe that their God resides in southern India (in the Temple of Jagannath in Odisha), while the Muslims believe that their Allah resides in the West (of India) (in the Kaaba in Mecca). Search Him only in your heart, and that is where He resides, oh man. 2.

The Brahman (Hindus) believes that the eleventh day after the new and the full moon is holy (two days a month), so he considers only 24 days as the holy days. On the other hand, the Qazi (Muslims) believes that only the month of Ramadan is holy (and one can realize the treasure, Allah, only in that month); in that case, what about the other eleven months, which he leaves aside. 3. What is the use of taking dips in Odisha, and what is the use of bowing down in a mosque, and what is the use of offering a nivaaj, or going on Hajj in Qaba (Mecca) if one has deceit in his mind? 4.

God has created countless men and women, all of whom are His different forms (as He resides in all of them); I am a small child of Ram and Allah, and all the religious teachers of both religions (if approved by God) are my gurus, oh Kabir. 5.

Kabir suggests to all the men and the women that they take shelter of the “One” and recite His Naam only. That is how you will surely swim across the sea of Maya. 6.2.

ਪ੍ਰਭਾਤੀ॥ ਅਵਲਿ ਅਲਹ ਨੂਰੁ ਉਪਾਇਆ ਕੁਦਰਤਿ ਕੇ ਸਭ ਬੰਦੇ॥ ਏਕ ਨੂਰ ਤੇ ਸਭੁ ਜਗੁ ਉਪਜਿਆ ਕਉਨ ਭਲੇ ਕੋ ਮੰਦੇ॥1॥

(ਅੰਗ 1350)॥ ਲੋਗਾ ਭਰਮਿ ਨ ਭੂਲਹੁ ਭਾਈ॥ ਖਾਲਿਕੁ ਖਲਕ ਖਲਕ ਮਹਿ ਖਾਲਿਕੁ ਪੂਰਿ ਰਹਿਓ ਸ੍ਰਬ ਠਾਈ॥ 1॥ ਰਹਾਉ॥ ਮਾਟੀ ਏਕ ਅਨੇਕ ਭਾਤਿ ਕਰਿ ਸਾਜੀ ਸਾਜਨਹਾਰੈ॥ ਨਾ ਕਛੁ ਪੋਚ ਮਾਟੀ ਕੇ ਭਾਡੇ ਨ ਕਛੁ ਪੋਚ ਕੁੰਭਾਰੈ॥ 2॥ ਸਭ ਮਹਿ ਏਕੋ ਸਚਾ ਸੋਈ॥ ਤਿਸ ਕਾ ਕੀਆ ਸਭੁ ਕਛੁ ਹੋਈ॥ ਹੁਕਮੁ ਪਛਾਨੈ ਸੁ ਏਕੋ ਜਾਨੈ ਬੰਦਾ ਕਹੀਐ ਸੋਈ॥ 3॥ ਅਲਹੁ ਅਲਖੁ ਨ ਜਾਈ ਲਖਿਆ ਗੁਰਿ ਗੁੜੁ ਦੀਨਾ ਮੀਠਾ॥ ਕਹਿ ਕਬੀਰ ਮੇਰੀ ਸੰਕਾ ਨਾਸੀ ਸਰਬ ਨਿਰੰਜਨੁ ਡੀਠਾ॥ 4॥3॥

Perbhati: Uvul(i) Allah noor(u) oopaaya, koodrut(i) kay subh bunday. Aik noor tay subh(u) jug oopjiya, kaun bhulay, ko munday. 1.

(PAGE 1350): Loaga, bherm(i) na bhoolhou bhaayee. Khallik(u), khuluk, khuluk meh(i) Khaalik(u), poor(i) ruhhiyo serb tthaayeen. 1. Ruhaou. Maati aik, anayk bhaant(i) kur(i), saaji Saajunhaaraiy. Na kuchh(u) poach maati kay bhaanday, na kuchh(u) poach koombhaaraiy. 2. Subh meh(i) Aiko, Sacha soyee. Tis ka keeya subh(u) kichh(u) hoyee. Huqam(u) puchhaanaiy su Aiko jaanaiy, bunda kuhhiyaiy soyee. 3. Allah(u) alukh(u), na jaayi lukhiya, Gur(i) Goorr(u) deena meettha. Keh(i) Kabir mayri shunka naasi, serb Nirunju n deettha. 4.3.

Word Meaning: Uvul(i) = first of all. Noor(u) = light; Supreme Soul. Oopaaya = created. Koodrut(i) = nature (God). Bunday = humans. Jug = world. Bhulay = good. Munday = bad. 1. Loaga = hey, folks. Bherm(i) Na Bhoolhou = do not be misled by misbeliefs. Khaalik = Creator. Khuluk = creation. Poor(i) Ruhhiyo = fully present. Serb Tthaayeen = everywhere. Pause. Maati = earth; mud. Anayk = countless. Bhaant(i) = kinds; varieties. Saaji = created. Poach = weakness; fault. Bhaanday = vessels; humans. Koombhaaraiy = in the potter (God). 2. Soyee = the same (God). Bunda = slave; devotee. Alukh(u) = invisible; incomprehensible. Goorr(i) = the sweet (Waheguru's Naam). Serb = in all. Nirunjun(u) = above the effects of Maya (God). Deettha = saw. 4.

MEANING: First of all, Allah created Light (the Supreme Soul) from which the whole world came into being. Since all humans are created from the same Supreme Soul, how can we say that some are good and some are bad? 1.

Do not be misled by your misbeliefs, oh my friends. God is present in His people, and the people are present in the Creator, which is present everywhere. Pause.

Like a potter who makes many different kinds of pots from the same mud (clay), God has created many kinds of human-pots from the same earth (basic ingredients). Although all human pots are different, there is no fault in the pots or in the potter (God). 2.

It is the same eternal God in all of us, as everything has been created by Him. The individual who recognizes Him in everybody is His true devotee. 3.

Allah is incomprehensible, but the Guru has given His sweet Naam by which we can see Him everywhere, oh Kabir. 4.

ਪ੍ਰਭਾਤੀ॥ ਬੇਦ ਕਤੇਬ ਕਹਹੁ ਮਤ ਝੂਠੇ ਝੂਠਾ ਜੋ ਨ ਬਿਚਾਰੈ॥ ਜਉ ਸਭ ਮਹਿ ਏਕ ਖੁਦਾਇ ਕਹਤ ਹਉ ਤਉ ਕਿਉ ਮੁਰਗੀ ਮਾਰੈ॥ 1॥ ਮੁਲਾ ਕਹਹੁ ਨਿਆਉ ਖੁਦਾਈ॥ ਤੇਰੈ ਮਨ ਕਾ ਭਰਮੁ ਨ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਪਕਰਿ ਜੀਉ ਆਨਿਆ ਦੇਹ ਬਿਨਾਸੀ ਮਾਟੀ ਕਉ ਬਿਸਮਿਲ ਕੀਆ॥ ਜੋਤਿ ਸਰੂਪ ਅਨਾਹਤ ਲਾਗੀ ਕਹੁ ਹਲਾਲੁ ਕਿਆ ਕੀਆ॥ 2॥ ਕਿਆ ਉਜੂ ਪਾਕੁ ਕੀਆ ਮੁਹੁ ਧੋਇਆ ਕਿਆ ਮਸੀਤਿ ਸਿਰੁ ਲਾਇਆ॥ ਜਉ ਦਿਲ ਮਹਿ ਕਪਟੁ ਨਿਵਾਜ ਗੁਜਾਰਹੁ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇਆ॥ 3॥ ਤੂੰ ਨਾਪਾਕੁ ਪਾਕੁ ਨਹੀ ਸੂਝਿਆ ਤਿਸ ਕਾ ਮਰਮੁ ਨ ਜਾਨਿਆ॥ ਕਹਿ ਕਬੀਰ ਭਿਸਤਿ ਤੇ ਚੂਕਾ ਦੋਜਕ ਸਿਉ ਮਨ ਮਾਨਿਆ॥ 4॥4॥

Perbhati: Bayd, Kutayb kuhhou mut jhootthay, jhoottha jo na bichaaraiy. Juou subh meh(i) Aik Khoodaayay keht huou, tuou kiyoun moorgi maaraiy? 1. Moolah, kuhhou niyaaoun Khoodaayi. Tayraiy mun ka bherm(u) na jaayi. 1. Ruhou. Pukur(i) jeaou aaniya, dayh binaasi, maati kuou bismil keeya. Jot(i)-Sroop Anaahut laagi, kuhhou hulaal kiyya keeya. 2. Kiyya ooju), paak(u) keeya mooh dhoya, kiyya museet(i) sir(u) laaya. Juou dil meh(i) kupt(u), nivaaj goojaarhou, kiyya hajj Qabaiy jaaya. 3. Tu naapaak, Paak(u) nuhhi soojhiya, Tis ka merm(u) na jaaniya. Keh(i) Kabir, bhisht(i) tay chooka, dojuk siyoun mun maaniya. 4.4.

Word Meaning: Bayd = Vedas. Kutayb = the holy books of the western religions (Quran, Bible, Torah etc.). Mut = do not. Jhootthay = untrue; false. Juou = when. Khoodaayay = God. Moorgi Maaraiy = kill a chicken. Jeaou = the fowl. Aaniya = brought. Binaasi =

destroyed; killed. Bismil = in the name of Allah. Jot(i) Sroop = Light-like God. Anaahut = immortal (God). Hulaal = worthy of offering to God. 2. Ooj(u) = washing of hands and feet before offering nivaaj (prayer). Paak(u) = holy; purify. Sir(u) Laaya = put head on the floor. Kupt(u) = deceit. Hujj = the pilgrimage of Qaba. 3. Naapaak = unholy. Paak(u) = holy (God). Soojhiya = think of. Merm(u) = secrets. Bhist(i) = paradise. Chooka = missed. Dojuk = hell. Maaniya = satisfied. 4.3.

MEANING: Do not call the Vedas and the Western holy books to contain lies; the liar (dishonest) is the person who does not ponder on them without any bias. However, why do you kill a chicken as a sacrifice for Allah if, at the same time, you believe that Allah is present in everybody? (Believing that Allah loves sacrifices, Muslims sacrifice an animal in the name of Allah on the last day of Ramadan). You teach justice of Allah to others, but you cannot get rid of your own misbeliefs, oh Moolah. Pause.

You catch the fowl and bring it for sacrifice. You kill its body, which is now lifeless, in the name of Allah; when its soul goes to God, it was already a part of His, so, what is that you have made worthy of offering to Allah? (The body was lifeless, and the soul of the dead fowl was already a part of Allah), So you are simply cheating yourself, oh Moolah. What do you purify by washing your hands, feet, and face when you have deceit in your mind? In that case, what is the use of even putting your head on the floor in the mosque, and of going on Hajj in Qaba (Mecca)? 3. You are unholy, and cannot think of the Holy (Allah), and do not know His secrets (that is what He wishes His devotees to do). You have missed your opportunity to go to paradise, and now you must satisfy yourself to go to hell, oh Kabir. 4.4.

ਪ੍ਰਭਾਤੀ॥ ਸੁੰਨ ਸੰਧਿਆ ਤੇਰੀ ਦੇਵ ਦੇਵਾਕਰ ਅਧਪਤਿ ਆਦਿ ਸਮਾਈ॥ ਸਿਧ ਸਮਾਧਿ ਅੰਤੁ ਨਹੀ ਪਾਇਆ ਲਾਗਿ ਰਹੇ ਸਰਨਾਈ॥ 1॥ ਲੇਹੁ ਆਰਤੀ ਹੋ ਪੁਰਖ ਨਿਰੰਜਨ ਸਤਿਗੁਰ ਪੂਜਹੁ ਭਾਈ॥ ਠਾਢਾ ਬ੍ਰਹਮਾ ਨਿਗਮ ਬੀਚਾਰੈ ਅਲਖੁ ਨ ਲਖਿਆ ਜਾਈ॥ 1॥ ਰਹਾਉ॥ ਤਤੁ ਤੇਲੁ ਨਾਮੁ ਕੀਆ ਬਾਤੀ ਦੀਪਕੁ ਦੇਹ ਉਜ੍ਹਾਰਾ॥ ਜੋਤਿ ਲਾਇ ਜਗਦੀਸ ਜਗਾਇਆ ਬੂਝੈ ਬੂਝਨਹਾਰਾ॥ 2॥ ਪੰਚੇ ਸਬਦ ਅਨਾਹਦ ਬਾਜੇ ਸੰਗੇ ਸਾਰਿੰਗਪਾਨੀ॥ ਕਬੀਰ ਦਾਸ ਤੇਰੀ ਆਰਤੀ ਕੀਨੀ ਨਿਰੰਕਾਰ ਨਿਰਬਾਨੀ॥ 3॥5॥

Perbhati: Soonn sundhiya Tayri Dayv, Dayvaakur, Udhput(i) Aad(i) smaayi. Sidh smaadh(i) unt(u) nuhhi paaya, laag(i) ruhhay shernaayi. Layhou aarti, ho Purakh Nirunjun, Satgur poojou bhaayi. Ttaanda Brahma, Nigum beechaaraiy, Alukh(u) nalukhiya jaayi. 1. Ruhaou. Tutt(u) tayl(u), Naam(u) keeya baati, deepuk dayh oojiyaara. Jot(i) laayay Jugdeesh jugaayay, boojhaiy boojhunhaara. 2. Punchay Shabad Anahud baajay, sungay Saaringpaani. Kabir daas Tayri aarti keeni, Nirunkar, Nirbani. 3.5.

Word Meaning: Soonn = the spiritual state above Maya. Sundhiya = the three-time daily prayers. Dayv = light-like. source of Light (enlightenment). Dayaakur = the mine of enlightenment. Udput(i) = hey, Lord. Aad(i) = the origin of everything. Smaayi = get absorbed (in Your worship). Smaadh(i) = in deep meditation. 1. Layhou = perform. Aarti = the ritualistic idol-worship by offering flowers, incense, etc. Tthaanda = standing (waiting with the hope of). Nigum = the Vedas. Alukh(u) = the incomprehensible God. Lukhiya = comprehend. Pause. Tutt(u) = (knowledge about) Waheguru. Tayl = oil. Baati = wick. Deepuk = lamp. Day Oojiyaara = enlightenment of heart. Jot(i) = Light. Jugdeesh = (of) the Lord of the world (God). Boojhunhaara = the enlightened individual. 2. Punchya Shabad = the five kinds of musical instruments. Anahud = divine. Baajay = play. Sungay = with. Saaringpaani = God. Daas = slave. Nirbaani = above all desires. 3.

MEANING: Getting absorbed in You (Your Naam) in a high spiritual state (in which no thoughts about Maya arise), is Your true worship three times daily, oh the mine (source) of enlightenment, and the origin of the universe, Lord. The Sidh yogis could not find Your limits even in their deep meditations on You. 1.

Waiting with the hope to see God, Brahma ponders on his Vedas with full focus, but even he cannot comprehend the incomprehensible God. Worshipping Satguru is the only true performance of aarti of God, oh my brothers. Pause.
Using the Divine Knowledge as the oil, and focusing on God's Naam as the wick, I have lit the lamp to enlighten my mind. But some rare enlightened devotee understands this secret to connect with God. 2. This is the aarti I offer to God, who is above the effects of Maya, and all worldly desires. With God in my mind, I am so blissful that I feel as if all five types of musical instruments are playing Divine Music in my mind, oh Kabir. 3.5.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪ੍ਰਭਾਤੀ ਬਾਣੀ ਭਗਤ ਨਾਮਦੇਵ ਜੀ ਕੀ॥

Ek Onkar Satgur Persad(i): Perbhati Bani Bhagat Namdev Ji Kee

ਮਨ ਕੀ ਬਿਰਥਾ ਮਨ ਹੀ ਜਾਨੈ ਕੈ ਬੂਝਲ ਆਗੈ ਕਹੀਐ॥ ਅੰਤਰਜਾਮੀ ਰਾਮ ਰਵਾਈ ਮੈ ਡਰੁ ਕੈਸੇ ਚਹੀਐ॥ 1॥ ਬੇਧੀਅਲੇ ਗੋਪਾਲ ਗੁੋਸਾਈ॥ ਮੇਰਾ ਪ੍ਰਭ ਰਵਿਆ ਸਰਬ ਠਾਈ॥ 1॥ ਰਹਾਉ॥ ਮਾਨੈ ਹਾਟੁ ਮਾਨੈ ਪਾਟੁ ਮਾਨੈ ਹੈ ਪਾਸਾਰੀ॥ਮਾਨੈ ਬਾਸੈ ਨਾਨਾ ਭੇਦੀ ਭਰਮਤ ਹੈ ਸੰਸਾਰੀ॥ 2॥ ਗੁਰ ਕੈ ਸਬਦਿ ਏਹੁ ਮਨ ਰਾਤਾ ਦੁਬਿਧਾ ਸਹਜਿ ਸਮਾਣੀ॥
(ਅੰਗ 1351)॥ ਸਭੋ ਹੁਕਮੁ ਹੁਕਮੁ ਹੈ ਆਪੇ ਨਿਰਭਉ ਸਮਤੁ ਬੀਚਾਰੀ॥ 3॥ ਜੋ ਜਨ ਜਾਨਿ ਭਜਹਿ ਪੁਰਖੋਤਮੁ ਤਾ ਚੀ ਅਬਿਗਤੁ ਬਾਣੀ॥ ਨਾਮਾ ਕਹੈ ਜਗਜੀਵਨੁ ਪਾਇਆ ਹਿਰਦੈ ਅਲਖ ਬਿਡਾਣੀ॥ 4॥1॥

Mun kee birtha mun hee jaanaiy, kaiy boojhul aagaiy kuhhiyaiy. Untarjaami Ram ruvaayeen, mein dur kaiysay chuhhiyaiy. 1. Baydhiulay Gopal, Gosaayeen. Mayra Prubh ruvviya serb tthaayeen. 1. Ruhaou. Maanaiy haat(u), maanaiy paat(u), maanaiy haiy paasaari. Maanaiy baasaiy Nana Bhaydi, bhermut haiy sunsaari. 2. Gur kaiy Shabad(i), ehu(u) mun raata, doobidha sehj(i) smaani.
(PAGE 1351): Subho Huqam(u), Huqam(u) haiy Aapay, nirbhuou, sumut(u) beechaari. 3. Jo jun jaan(i) bhujeh(i) Purkhotum(u), ta chee Abigut(u) Bani. Nama kuhhaiy Jugjeevun(u) paaya, hirdaiy Alukh Bidaani. 4.1.
Word Meaning: Birtha = condition; pain. Kaiy = or. Boojhul = the know-all (God). Untarjaami = omniscient (God). Ruvaayeen = I recite. Kaiyay = why. Chuhhiyaiy = need; be. 1. Baydhiulay = pierced; stitched with. Gopal, Gosaayeen = the Lord of the earth (God). Ruvviya = is present. Pause. Maanaiy = in the mind. Haat(u) = store. Paat(u) = bazaar. Paasaari = store owner (God). Baasaiy = resides. Nana Bhaydi = of many forms (God). Bhermut Haiy = is misled. Sunsaari = worldly being; Maya-engrossed man. 2. Doobidha = indecisiveness. Sehj(i) = high spiritual state. Nirbhuou = fearless. Sumut(u) = with unbiased vision. Beechaari = thinks; understands. 3. Jaan(i) = with understanding. Bhujheh(i) = recites (Naam). Purkhotum(u) = the Supreme Being. Ta chee = His. Abigut(i) = invisible (God) (His Naam). Bani = routine conversation. Jugjeevun(u) = the life of the world (God). Bidaani = amazing. 4.
MEANING: My God is present everywhere, and my mind has been stitched to the Lord of the world (I am connected with Him). Only one's mind knows its pain, or he should share it only with God, who already knows our condition. So why should I be afraid of (worry about) anything when I remember the omnipresent God? 1.
My mind has been pierced with my love for God, and I see Him everywhere. Pause.
God resides in Your bazaar-like mind, where He has the store (of His Naam). God, which appears in many forms, is present in everybody's heart, but the Maya-engrossed man is misled by his misbeliefs (and does not understand Him). 2.

My mind is imbued with Guru's Shabad, as a result of which, my indecisiveness has disappeared in my high spiritual state. Realizing that it is His Huqam (Will) which is a manifestation of Him, operates everywhere, and pondering on that, I have become fully unbiased, and view everybody the same way. 3.
With the amazing God in my heart (mind), I have realized Him, who is the Soul of the world. Even the routine conversation of those devotees who sing God's praise by understanding Him includes His virtues, oh Namdev. 4.1.

ਪ੍ਰਭਾਤੀ॥ ਆਦਿ ਜੁਗਾਦਿ ਜੁਗਾਦਿ ਜੁਗੋ ਜੁਗ ਤਾ ਕਾ ਅੰਤੁ ਨ ਜਾਨਿਆ॥ ਸਰਬ ਨਿਰੰਤਰਿ ਰਾਮੁ ਰਹਿਆ ਰਵਿ ਐਸਾ ਰੂਪੁ ਬਖਾਨਿਆ॥ 1॥ ਗੋਬਿੰਦ ਗਾਜੈ ਸਬਦੁ ਬਾਜੈ॥ ਆਨਦ ਰੂਪੀ ਮੇਰੋ ਰਾਮਈਆ॥ 1॥ ਰਹਾਉ॥ ਬਾਵਨ ਬੀਖੁ ਬਾਨੈ ਬੀਖੇ ਬਾਸੁ ਤੇ ਸੁਖ ਲਾਗਿਲਾ॥ ਸਰਬੇ ਆਦਿ ਪਰਮਲਾਦਿ ਕਾਸਟ ਚੰਦਨੁ ਭੈਇਲਾ॥ 2॥ ਤੁਮ ਚੇ ਪਾਰਸੁ ਹਮ ਚੇ ਲੋਹਾ ਸੰਗੇ ਕੰਚਨੁ ਭੈਇਲਾ॥ ਤੂ ਦਇਆਲੁ ਰਤਨੁ ਲਾਲੁ ਨਾਮਾ ਸਾਚਿ ਸਮਾਇਲਾ॥ 3॥2॥

Perbhati: Aad(i) joogaad(i), joogaad(i), joogo, joog, Ta ka unt(u) na jaaniya. Serb niruntar(i) Ram(u) ruvhhiya ruv(i), aiysa roop(u) bukhaaniya. 1. Gobind gaajaiy, Shabad(u) baajaiy. Anund-roopi mayro Ramuyya. 1. Ruhaou. Baavun beekhu, baanaiy beekhaiy, baas(u) tay sookh laagila. Serbay aad(i), permulaad(i), kaasht chundun(u) bhaiyla. 2. Toom chay paarus(u), hum chay loha, sungay kunchun(u) bhaiyla. Tu duyyal(u), ruttun(u), laal(u), Nama Saach(i) smaayayla. 3.2.

Word Meaning: Aad(i) = from the very beginning. Joogaad(i) = from the beginning of eons. Serb = everywhere. Niruntar(i) = continuously. Ruv(i) = is present. Bukhaaniya = is described. Gaajaiy = roars; shows presence clearly. Aanund-Roopi = all blissful. Ramuyya = God. Pause. Baavun Beekhu = sandal tree. Baanaiy Beekhu = among the trees (in the forest). Baas(u) Tay = from its fragrance. Sookh Laagila = get comfort (enjoyment). Serbay Aad(i) = origin of all life. Permulaad(i) = root of all fragrances (God). Kasht = wood; other trees. Bhaiyla = become. 2. Chay = is, am, are. Paarus(u) = touchstone. Loha = iron. Sungay = in the company. Kunchun(u) = gold. Ruttan = jewel. Laal = ruby. 3.

MEANING: God is described only as being continuously present everywhere, but, from the beginning of the universe, and from the beginning of the eons, nobody has ever been able to find His limits. 1. When a devotee moulds his life according to the Guru's Shabad, God appears in his heart with a roar (clearly showing His presence). From my experience, I can only say that my God is always blissful (a source of bliss). Pause.
Just like all the neighbouring trees in a forest enjoy the fragrance of a sandal tree, and become like that, a devotee, who worships God, which is the source of all sweet fragrances, becomes like Him. 2. You are like the elixir stone, and I am like iron; I have become pure like gold in Your shelter, oh God. You are very kind, and invaluable like a jewel or a ruby, and I have been absorbed in Your Naam, says Namdev. 3.2.

ਪ੍ਰਭਾਤੀ॥ ਅਕੁਲ ਪੁਰਖ ਇਕੁ ਚਲਿਤੁ ਉਪਾਇਆ॥ ਘਟਿ ਘਟਿ ਅੰਤਰਿ ਬ੍ਰਹਮ ਲੁਕਾਇਆ॥ 1॥ ਜੀਅ ਕੀ ਜੋਤਿ ਨ ਜਾਨੈ ਕੋਈ॥ ਤੈ ਮੈ ਕੀਆ ਸੁ ਮਾਲੂਮੁ ਹੋਈ॥ 1॥ਰਹਾਉ॥ ਜਿਉ ਪ੍ਰਗਾਸਿਆ ਮਾਟੀ ਕੁੰਭੇਉ॥ ਆਪ ਹੀ ਕਰਤਾ ਬੀਠੁਲ ਦੇਉ॥ 2॥ ਜੀਆ ਕਾ ਬੰਧਨੁ ਕਰਮੁ ਬਿਆਪੈ॥ ਜੋ ਕਿਛੁ ਕੀਆ ਸੋ ਆਪੈ ਆਪੈ॥ 3॥ ਪ੍ਰਣਵਤਿ ਨਾਮਦੇਉ ਇਹ ਜੀਉ ਚਿਤਵੈ ਸੁ ਲਹੈ॥ ਅਮਰੁ ਹੋਇ ਸਦ ਆਕੁਲ ਰਹੈ॥ 4॥3॥

Perbhati: Akool Purakh ikk(u) chulit(u) oopaaya. Ghut(i), ghut(i) untar(i) Braham lookaaya. 1. Jea kee Jot(i) na jaanaiy koyee. Taiyn, mein keeya, su maloom(u) hoyee. 1. Ruhaou. Jiyon pergaasiya maati kumbhayo. Aap hee kerta, Beetthul Dayo. 2. Jeayaan ka bundhun(u) kerm(u) biyaapaiy. Jo kichh(u) keeya, so Aapaiy, Aapaiy. 3. Prunvut(i) Namdayo eh jeaou chitvaiy, su luhhaiy. Amar(u) hoyay sud Akool ruhhaiy. 4.3.

Word Meaning: Akool = having no clan. Purakh = Living Power (God). Chulit = amazing feat. Oopaaya = created. Braham = God. Lookaaya = kept hidden. Jot(i) = God's Light. Maloom(u) = is known. Pause. Pergasiya = is created. Maati Koombhayo = an earthen vessel Beethul Dayo = God. 2. Bundhun(u) = trap. Kerm = deeds. Biyaapaiy = affects. Aapaiy = God, Himself. 3. Prunvut(i) = makes humble request. Chitvaiy = thinks of. Luhhaiy = aquires. Amar(u) = immortal. Akool Ruhhaiy = stay connected with God. 4.3.

MEANING: God, which has no clan, but is present hidden in every heart, has shown an amazing feat in creating the drama of the world. 1.

Nobody among the people knows the Light (Soul) of the hidden God, but He knows everything that you and I do. Pause.

Just like an earthen vessel is created by the potter from earth, the man is also created from earth and a few other elements. But it is God who is the creator. 2.

Man's deeds affect his character and become a trap for him. But the man cannot be blamed entirely, because it is God who is behind his acts (deeds). (He makes the man do the kinds of deeds which are prewritten in his fate by Waheguru). 3.

A devotee, who stays absorbed in God (His Naam), can have any of his wishes fulfilled, and also becomes immortal, submits Namdev humbly. 4.3.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਪ੍ਰਭਾਤੀ ਭਗਤ ਬੇਣੀ ਜੀ ਕੀ

Ek Onkar Satgur Persad: Perbhati, Bhagat Bayni (Beni) Ji Kee

ਤਨਿ ਚੰਦਨੁ ਮਸਤਕਿ ਪਾਤੀ॥ ਰਿਦ ਅੰਤਰਿ ਕਰ ਤਲ ਕਾਤੀ॥ ਠਗ ਦਿਸਟਿ ਬਗਾ ਲਿਵ ਲਾਗਾ॥ ਦੇਖਿ ਬੈਸਨੋ ਪ੍ਰਾਨ ਮੁਖ ਭਾਗਾ। 1॥ ਕਲਿ ਭਗਵਤ ਬੰਦ ਚਿਰਮੰ॥ ਕੁਰ ਦਿਸਟਿ ਰਤਾ ਨਿਸਿ ਬਾਦੰ॥ 1॥ ਰਹਾਉ॥ ਨਿਤਪ੍ਰਤਿ ਇਸਨਾਨੁ ਸਰੀਰੰ॥ ਦੁਇ ਧੋਤੀ ਕਰਮ ਮੁਖਿ ਖੀਰੰ॥ ਰਿਦੈ ਛੁਰੀ ਸੰਧਿਆਨੀ॥ ਪਰ ਦਰਬੁ ਹਿਰਨ ਕੀ ਬਾਨੀ॥ 2॥ ਸਿਲ ਪੂਜਸਿ ਚਕ੍ਰ ਗਣੇਸੰ॥ ਨਿਸਿ ਜਾਗਸਿ ਭਗਤਿ ਪ੍ਰਵੇਸੰ॥ ਪਗ ਨਾਚਸਿ ਚਿਤੁ ਅਕਰਮੰ॥ ਏ ਲੰਪਟ ਨਾਚ ਅਧਰਮੰ॥ 3॥ ਮ੍ਰਿਗ ਆਸਣੁ ਤੁਲਸੀ ਮਾਲਾ॥ ਕਰ ਊਜਲ ਤਿਲਕੁ ਕਪਾਲਾ॥ ਰਿਦੈ ਕੂੜੁ ਕੰਠਿ ਰੁਦ੍ਰਾਖੰ॥ ਚੇ ਲੰਪਟ ਕ੍ਰਿਸਨੁ ਅਭਾਖੰ॥ 4॥ ਜਿਨਿ ਆਤਮ ਤਤੁ ਨ ਚੀਨ੍ਹਿਆ॥ ਸਭ ਫੋਕਟ ਧਰਮ ਅਬੀਨਿਆ॥ ਕਹੁ ਬੇਣੀ ਗੁਰਮੁਖਿ ਧਿਆਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨ ਪਾਵੈ॥ 5॥1॥

Tun(i) chundun(u), mustik(i) paati. Rid untar(i), ker tul kaati Tthug dist(i), bugga liv laaga. Daykh(i) Baiyshno, praan mookh(u), bhaaga. 1. Kul(i) Bhugvut bund chiramun(g). Kuroor disht(i), rutta nis baadun(g). 1. Ruhaou. Nit prut(i) ishnaan(u) sureerun(g). Dooyay dhoti kerm, mookh(i) kheerun(g). Ridaiy chhoori, sundhiyaani. Pur derb hirn kee baani. 2. Sil poojus(i), chukur Ganeshun(g). Nis(i) jaagus(i), Bhagat(i) pervayshun(g). Pug naachus(i), chit(u) ukermun(g). Eh lumput naach adhermun(g). 3. Mirg aasun(u), toolsi maala. Ker oojul, tilk(u) kupaala. Ridaiy koorrr(u), kuntth(i) roodraakhun(g). Re lumput, Krishan(u) abhaakhun(u). 4. Jinh(i) aatum tutt(u) na cheeniya. Subh phokut dherm abeeniya. Kuhhou Baiyni, Gurmukh(i) dhiyaavaiy. Bin(u) Satgur baat na paavaiy. 5.1.

Word Meaning: Tun(i) = on the body. Chundun = ground sandalwood. Paati = leaves. Rid Untar(i) = in mind. Ker Tul = palms of hands. Tthug = deceit. Disht(i) = in eyes. Bugga = (like a) heron (a deceptive bird). Liv Laaga = with the Sight focused. Baishno = a devotee of Vishnu. Praan = breaths. Bhaaga = ran away. Kul(i) = in Kulyug(i); in this world. Bund = (eyes) closed. Chiramun(g) = for a long time. Kuroor Disht(i) = glance with a squinted eye. Nis = night (and day). Baadun(g) = worthless discussions. Pause. Chhoori = knife. Sundhiyaani = aimed. Pur Derb = wealth of others. Hirn = to steal. Baani = habit.

2. Sil = idol. Chukur = symbols. Jaagus = stays up. Pervashin(g) = entering; to perform. Pug Naachis = feet dance. Ukermun(g) = evil deeds (thoughts). Lumput = lusty; lewd. Adhermun(g) = nonreligious. 3. Mirg = Deer (skin). Aasun(u) = seat. Toolsi Maala = rosary of basil. Ker Oojul = clean hands. Tilk(u) = anointment. Kupaala = on the forehead. Koorr(u) = falseness. Kuntth(i) = around the neck. Roodraakhun(u) = (necklace) of the beads of the Roodar tree. Krishan(u) = God. Abhaakhun(u) = not say. 4. Aatum Tuut(u) = the root of the soul (God). Cheeniya = recognized; got connected with. Phokut = useless. Abeeniya = of the blind. Baat = the true path. 5.

MEANING: To show his fake religiosity, the hypocrite Brahman makes religious symbols on his body, and anoints his forehead with the paste of sandalwood leaves; but has a knife in the palm of his mind (to wound people and suck their blood, i.e., to rob them). He has deceit in his eyes, but fakes to be meditating like a heron, which focuses its sight only on one spot (to catch fish). He has the looks of a devotee of Vishnu, and pretends to be so absorbed in his worship as if he were taking his last breath. 1.

He closes his eyes for a long time before the idol to worship him, but has evil sight (thinking), and is lost in the thoughts of useless religious debates. Pause.

He washes his body every day, maintains two dhotis, performs all rituals, and pretends to live on milk only (and not eat any solid food). But it is his routine to rob people, for which he keeps the knife of his thoughts aimed at his prey. 2. He paints the symbols of Ganesh on his body and worships the stone idol. To perform his hypocritical worship, he sometimes stays awake through the night; even though his feet dance in worship, his mind is always plotting evil deeds. Such a dance by the lewd Brahman is not an act of religiosity. 3.

He sits on a deer skin, wears a necklace of basil, and puts a tilak (anointment) on his forehead (all religious symbols). He also wears a necklace of Rudra Tree seeds. But the lustful does not recite the Naam of God. 4. All such deeds of the blind individual, who does not recognize (make a connection with God, which is the basis of all souls, are worthless. One should recite the Naam of God in the Guru's shelter because one cannot follow the path leading to union with God without the Guru, oh, Baiyni. 5.1.

(ਅੰਗ 1352)॥ ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ
ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਰਾਗੁ ਜੈਜੈਵੰਤੀ ਮਹਲਾ 9

(PAGE 1352): Ek Onkar Sat(i) Naam(u), Kerta, Purakh(u), Nirbhuou, Nirvaiyr(u), Akal Moorut(i), Ajooni, Saiybhun(g), Gur Persad(i)
Raag(u) Jaijaivunti, Mehla 9

MEANING: There is only one Supreme Power (Waheguru) whose existence is eternal; He is the creator of the universe, and is the living Power (Purakh); He is fearless (has no superior), and bears no enmity with anyone (because He has no rival); time has no effect on His persona, and He never takes any life form; He is self illuminated, and can be realized only by the grace of the Guru.

ਰਾਮੁ ਸਿਮਰਿ ਰਾਮੁ ਸਿਮਰਿ ਇਹੈ ਤੇਰੇ ਕਾਜਿ ਹੈ॥ ਮਾਇਆ ਕੋ ਸੰਗੁ ਤਿਆਗੁ ਪ੍ਰਭ ਜੂ ਕੀ ਸਰਨਿ ਲਾਗੁ॥ ਜਗਤ ਸੁਖ ਮਾਨੁ ਮਿਥਿਆ ਝੂਠੋ ਸਭ ਸਾਜੁ ਹੈ॥ 1॥ ਰਹਾਉ॥ ਸੁਪਨੇ ਜਿਉ ਧਨ ਪਛਾਨੁ ਕਾਹੇ ਪਰਿ ਕਰਤ ਮਾਨੁ॥ ਬਾਰੂ ਕੀ ਭੀਤਿ ਜੈਸੇ ਬਸੁਧਾ ਕੋ ਰਾਜੁ ਹੈ॥ 1॥ ਨਾਨਕੁ ਜਨੁ ਕਹਤ ਬਾਤ ਬਿਨਸਿ ਜੈਹੈ ਤੇਰੋ ਗਾਤੁ॥ ਛਿਨੁ ਛਿਨੁ ਕਰਿ ਗਇਓ ਕਾਲੁ ਤੈਸੇ ਜਾਤੁ ਆਜੁ ਹੈ॥ 2॥1॥

Ram(u) simeer(i), Ram(u) simer, ehaiy tayray kaaj(i) haiy. Maya ko sung(u) tiyaag(u), Prubh Joo kee shern(i) laag(u). Jugut sookh, maan(u) mithiya, jhoottho subh saaj(u) haiy. 1. Ruhaou. Soopnay jiyoun dhun puchhaan(u), kaahay pur(i) kert maan(u). Baaroo kee bheet(i) jaiysay, busoodha ko raj(u) haiy. 1. Nanak(u) jun(u) keht baat. Binus(i) jaiy haiy tayro gaat(u). Chhin(u), chhin(u) kur(i) guyyo kaal(u), taiysay jaat(u) aaj(u) haiy. 2.1.

Word Meaning: Kaaj(i) = deed worth performing. Tiyaag(u) = give up. Shern(i) = shelter. Mithiya = Jhoottho = false; short-living. Saaj(u) = creation. Pause. Puchhaan(u) = recognize; consider. Baaroo = sand. Bheet(i) = wall. Busoodha = earth; land; state. Ko = of. 1. Baat = words (of wisdom). Binus(i) Jaiy Haiy = will be destroyed (will die). Gaat(u) = body. Chhin(u) = by moments. Kaal(u) = time. Taiysay = the same way. Aaj(u) = today; every moment. 2.

MEANING: The comforts of the world are short-lived, and so is the whole creation. So, quit the company of (your involvement with) Maya, and seek Waheguru's shelter. The only worthy task to do is to recite Waheguru's Naam, oh man. Pause.

Recognize the fact that all your wealth is short-lived like a dream, so what are you conceited about? The reign of some state is also short-lived, like the wall of sand. 1.

There are some words of advice from Nanak for you: your body will eventually perish, oh man. With each moment, the time (your life span) has been used up (without reciting Waheguru's Naam) and even today (the remaining time) will end with each moment (so start reciting His Naam), oh man. 2.1.

ਜੈਜੈਵੰਤੀ ਮਹਲਾ 9॥ ਰਾਮੁ ਭਜੁ ਰਾਮੁ ਭਜੁ ਜਨਮੁ ਸਿਰਾਤੁ ਹੈ॥ ਕਹਉ ਕਹਾ ਬਾਰ ਬਾਰ ਸਮਝਤ ਨਹ ਕਿਉ ਗਵਾਰ॥ ਬਿਨਸਤ ਨਹ ਲਗੈ ਬਾਰ ਓਰੇ ਸਮ ਗਾਤੁ ਹੈ॥ 1॥ ਰਹਾਉ॥ ਸਗਲ ਭਰਮ ਡਾਰਿ ਦੇਹਿ ਗੋਬਿੰਦ ਕੋ ਨਾਮੁ ਲੇਹਿ॥ ਅੰਤਿ ਬਾਰ ਸੰਗਿ ਤੇਰੈ ਇਹੈ ਏਕੁ ਜਾਤੁ ਹੈ॥ 1॥ ਬਿਖਿਆ ਬਿਖੁ ਜਿਉ ਬਿਸਾਰਿ ਪ੍ਰਭ ਕੌ ਜਸੁ ਹੀਏ ਧਾਰਿ॥ ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਅਉਸਰੁ ਬਿਹਾਤੁ ਹੈ॥ 2॥2॥

Jaijaiyvunti Mehla 9: Ram(u) bhuj(u), Ram(u) bhuj(u), junum(u) siraat(u) haiy. Kuhhoun kuhaa, baar, baar, sumjhut neh kiyoun guvaar. Binsut neh lugaiy baar, oaray sum gaat(u) haiy. 1. Ruhaou. Sugul bherm daar(i) dayh(i), Gobind ko Naam(u) layh(i). Unt(i) baar sung(i) tayraiy, ehaiy aik(u) jaat(u) haiy. 1. Bikhiya, bikh(u) jiyoun bisaar(i), Prubh kau Jus(u) heeyay dhaar(i). Nanak jun keh(i) pookaar(i), aousar(u) bihaat(u) haiy. 2.2.

Word Meaning: Bhuj(u) = worship; recite Naam. Siraat(u) Haiy = is spending (running out). Baar, Baar = again, and again. Guvaar = foolish. Baar = time; moment. Oray Sum = like a small hail. Gaat(u) = body. Pause. Sugul = all. Daar(I) Dayh(i) = drop (from mind); forget them. Sung(i) = with. 1. Bikhiya = poison-like (Maya). Bikh(u) = poison. Bisaar(i) = forget. Jus(u) = praise. Dhaar(i) = acquire. Aousur(u) = opportunity. Bihaat(u) Haiy = is spending (slipping away).

MEANING: How can I explain to you again, and again, that the time of your life is running out (wastefully), so start reciting Waheguru's Naam; but you do not understand, oh the foolish man. Your body is perishable like a small hail which does not take any time to melt away (in warm temperatures), oh man. Pause.

Drop all the misbeliefs (about Maya) from your mind, and recite Waheguru's Naam. This is the only thing that accompanies you at the time of your death. 1.

Forget the killing sensual pleasures (of high morality) like poison, and acquire Waheguru's praise in your heart. I, Nanak, a slave of Waheguru, am warning you aloud that your opportunity (to connect with Waheguru) is slipping away. 2.2.

ਜੈਜੈਵੰਤੀ ਮਹਲਾ 9॥ ਰੇ ਮਨ ਕਉਨ ਗਤਿ ਹੁਇ ਹੈ ਤੇਰੀ॥ ਇਹ ਜਗ ਮਹਿ ਰਾਮ ਨਾਮੁ ਸੋ ਤਉ ਨਹੀ ਸੁਨਿਓ ਕਾਨਿ॥ ਬਿਖਿਅਨ ਸਿਉ ਅਤਿ ਲੁਭਾਨਿ ਮਤਿ ਨਾਹਿਨ ਫੇਰੀ॥ 1॥ ਰਹਾਉ॥ ਮਾਨਸ ਕੋ ਜਨਮੁ

ਲੀਨੁ ਸਿਮਰਨ ਨਹ ਨਿਮਖ ਕੀਨੁ॥ ਦਾਰਾ ਸੁਖ ਭਇਓ ਦੀਨੁ ਪਗਹੁ ਪਰੀ ਬੇਰੀ॥ 1॥ ਨਾਨਕ ਜਨ ਕਹਿ ਪੁਕਾਰਿ ਸੁਪਨੈ ਜਿਉ ਜਗ ਪਸਾਰੁ॥ ਸਿਮਰਤ ਨਹ ਕਿਉ ਮੁਰਾਰਿ ਮਾਇਆ ਜਾ ਕੀ ਚੇਰੀ॥ 2॥3॥

Jaijaiyvunti Mehla 9: Ray mun, kaun gut(i) hooyay haiy tayri. Eh jug meh Ram Naam(u), so tuou nuhhi sooniyo kaan(i). Bikhiun siyoun ut(i) loobhaan(i), mut(i) naahin phayri. 1. Ruhaou. Maanus ko junum(u) leen(u), simrun neh nimukhkeen(u). Daara sookh bhuyyo deen(u), pughoun purie bayri. 1. Nanak junk eh(i) pookaar(i), soopnaiy jiyoun jug pusaar(u). Simrut neh kiyoun Mooraar(i), Maya ja kee chayri. 2.3.

Word Meaning: Kaun Gut(i) = what condition? Kaan(i) = listen with ears (carefully). Bikhiun Siyoun = with immoral enjoyments. Ut(i) = extremely. Loobhaan(i) = engrossed in. Mut(i) = thinking. Naahin = not. Phayri = turn around. Maanus Ko = of human being. Nimukh = a short moment. Daara = wife. Deen(u) = weak; helpless. Pughoun = on feet. Bayri = shackles. Pookaar(i) = aloud. Pusaar(u) = expanse. Mooraar(i) = Waheguru. Ja Kee = of whom. Chayri = slave. 2.

MEANING: I wonder what your condition will be like, oh man. Waheguru's Naam is the objective of human life in this world, which you have not listened to carefully (or recited). You are so deeply engrossed in the enjoyment of sensual pleasures that your thinking has not turned around (from sensual enjoyments to Waheguru's Naam). Pause.

You were given the human life (to have union with God), but you did not remember Him even for a short moment. Enjoying the comforts of your wife, you have become morally very weak, and your feet have been put in shackles (you cannot walk on the path of morality). 1.

I, Nanak, am telling you aloud that the expanse of the world is like a dream (short-lived). So, why do you not remember (recite the Naam of) Waheguru, of which Maya is the slave (and which are engrossed in), oh man. 2.3.

ਜੈਜੈਵੰਤੀ ਮਹਲਾ 9॥ ਬੀਤ ਜੈਹੈ ਬੀਤ ਜੈਹੈ ਜਨਮੁ ਅਕਾਜੁ ਰੇ॥ ਨਿਸਿ ਦਿਨੁ ਸੁਨਿ ਕੈ ਪੁਰਾਨ ਸਮਝਤ ਨਹ ਰੇ ਅਜਾਨ॥ ਕਾਲੁ ਤਉ ਪਹੂਚਿਓ ਆਨਿ ਕਹਾ ਜੈਹੈ ਭਾਜਿ ਰੇ॥ 1॥ ਰਹਾਉ॥
(ਅੰਗ 1353)॥ ਅਸਥਿਰੁ ਜੋ ਮਾਨਿਓ ਦੇਹ ਸੋ ਤਉ ਤੇਰੋ ਹੋਇ ਹੈ ਖੇਹ॥ ਕਿਉ ਨ ਹਰਿ ਕੋ ਨਾਮੁ ਲੇਹਿ ਮੂਰਖ ਨਿਲਾਜ ਰੇ॥ 1॥ ਰਾਮ ਭਗਤਿ ਹੀਏ ਆਨਿ ਛਾਡਿ ਦੇ ਤੈ ਮਨ ਕੋ ਮਾਨੁ॥ ਨਾਨਕ ਜਨ ਇਹੈ ਬਖਾਨਿ ਜਗ ਮਹਿ ਬਿਰਾਜੁ ਰੇ॥ 2॥4॥

Jaijaiyvunti Mehla 9: Beet jaiy haiy, beet jaiy haiy, junum(u) akaaj(u) ray. Nis(i) din(u) soon(i) kaiy Puraan, sumjhut neh ray ajaan. Kaal(u) tuou puhoonchiyo aan(i), kuhhaan jaiy haiy bhaaj(i) ray. 1. Ruhaou.

(PAGE 1353): Usthir(u) jo maaniyo dayh, so tuou tayro hoyay haiy khayh. Kiyoun na Hur(i) ko Naam(u) layh(i), moorukh, nilaaj ray. 1. Ram bhugut(i) heeyay aan(i), chhaad(i) day taiyn mun ko maan(u). Nanak jun ehaiy bukhaan(i), jug meh(i) biraaj ray.

Word Meaning: Beet Jaiy Haiy = is spending (going away). Akaaj(u) = without any (spiritual) achievement. Nis(i) = night. Sumjhut Neh = does not understand. Ajaan = ignorant. Kaal(u) = the end time (death). Puhoonchiyo Aan(i) = has arrived. Bhaaj(i) = run away. Pause. Usthir(u) = everlasting. Dayh = body. Khayh = dust. Nilaaj = shameless. Heeyay Aan(i) = bring in the heart (enshrine). Chhaad(i) Day = quit. Taiyn = you. Bukhaan = says. Biraaj(i) = live with honour. 2.

MEANING: Your life is going away worthlessly, oh man. Even after listening to the Puranas day and night, you have not realized (the true objective of life). Your death is almost here, so where will you run away to escape, oh man? Pause.

The body, which you think is everlasting, will turn into ash (any time); so why do you not recite Waheguru's Naam, oh the foolish and shameless man? 1.

Nanak advises you to quit (overcome) your ego, enshrine Waheguru's Naam in your heart, and live with honour, oh man. 2.4.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ 1

Ek Onkar Satnam(u), Kerta Purakh, Nirbhuou, Nirvaiyr(u),
Akal Moorut(i), Ajooni, Saiybhun(g), Gur Persad(i)
Sloak Sehskriti, Mehla 1

MEANING: There is only one Supreme being, who has eternal existence. He is the living power and is the creator. He is fearless (as He has no superior), bears no enmity with anyone (as He has no rival); time has no effect on Him, and He never takes any life form. He is self-illuminated and can be realized only with the grace of the Guru.

ਪੜ੍ਹਿ ਪੁਸਤਕ ਸੰਧਿਆ ਬਾਦੰ॥ ਸਿਲ ਪੂਜਸਿ ਬਗੁਲ ਸਮਾਧੰ॥ ਮੁਖਿ ਝੂਠੁ ਬਿਭੂਖਨ ਸਾਰੰ॥ ਤ੍ਰੈਪਾਲ ਤਿਹਾਲ ਬਿਚਾਰੰ॥ ਗਲਿ ਮਾਲਾ ਤਿਲਕ ਲਿਲਾਟੰ॥ ਦੋਇ ਧੋਤੀ ਬਸਤ੍ਰ ਕਪਾਟੰ॥ ਜੋ ਜਾਨਸਿ ਬ੍ਰਹਮੰ ਕਰਮੰ॥ ਸਭ ਫੋਕਟ ਨਿਸਚੈ ਕਰਮੰ॥ ਕਹੁ ਨਾਨਕ ਨਿਸਚੈ ਧ੍ਰਿਾਵੈ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਬਾਟ ਨਾ ਪਾਵੈ॥ 1॥

(PAGE 1353) conti: Purrh(i) poostak sundhiya baadun(g). Sil poojus(i), bagul smaadhun(g). Mookh(i) jhootth(u), bibhookhun saarun(g). Traiypal, tihaal bichaarun(g). Gul(i) maala, tilk lilaatun(g). Doyay dhoti, bustar kupaatun(g). Jo jaanus(i) Brahman(g) kermung(u). Subh phokut nischaiy kermun(g). Kuhhou Nanak, nischau dhiyaavaiy. Bin(u) Satgur baat na paavaiy. 1.

Word Meaning: Poostuk = (religious) books. Sundhiya = ritualistic prayers. Baadun(g) = religious debates. Sil = rock; idol. Poojus(i) = worships. Bagul Smaadhun(g) = meditate (hypocritically) like a heron (with deceit in mind). Bibhookun = ornaments; beautifies with ornamental wording. Saarun(g) = supreme. Traiypal = the three-lined Gayatri Mantrs. Tihaal = three times a day. Bichaarun(g) = ponders on; recites. Maala = beads – necklace. Rosary. Doyay = two. Kupaatun(g) = on the head. Brahman(g) = about Waheguru. Kermun(u) = deeds. Phokut = worthless. Nischaiy = for sure. Nischau = with full faith. Baat = path (to connect with Waheguru). 1.

MEANING: The Brahman reads his religious books and offers his ritualistic prayers too, but participates in (spiritually worthless debates to boost his ego. He worships idols and meditates like a heron as he has deceit in his mind (the heron focuses his sight, but only to catch its prey). He wears a ritualistic necklace around his neck and anoints his forehead. He also recites the holy Gayatri Mantra three times a day and has two dhotis; he covers his head with one while praying. But tells lies in beautiful, sweet words. Those who know the deeds to perform to please Waheguru know for sure that all such deeds of the Brahman are spiritually worthless. No one can find the true path (to have union with Waheguru) without Satguru; and the path is to recite Waheguru's Naam with full faith, oh Nanak. 1.

ਨਿਹਫਲੰ ਤਸ੍ਯ ਜਨਮਸ੍ਯ ਜਾਵਦ ਬ੍ਰਹਮ ਨ ਬਿੰਦਤੇ॥ ਸਾਗਰੰ ਸੰਸਾਰਸ੍ਯ ਗੁਰ ਪਰਸਾਦੀ ਤਰਹਿ ਕੇ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਹੈ ਕਹੁ ਨਾਨਕ ਬੀਚਾਰਿ॥ ਕਾਰਣੁ ਕਰਤੇ ਵਸਿ ਹੈ ਜਿਨਿ ਕਲ ਰਾਖੀ ਧਾਰਿ॥ 2॥

Nihphulun(g) tus(h) junmus(h) jaavud, Braham na bindtay. Saagurun(g) sunsaarus(h), Gur persadi tureh(i) kay. Kern Kaarun sumruth(u) haiy, kuhhou Nanak beechaar(i). Kaarun(u) Kertay vuss(i) haiy, Jinh(i) kul raakhi dhaar(i). 2.

Word Meaning: Nihphulun(g) = worthless. Tus(h) = his. Jaavud =as long as. Bindtay = recognize; manke connection with. Saagtun(g) = sea. Kay = many. Kern Karrun = the

creator of the basic ingredients. Sumruth(u) = fully capable. Beechaar(i) = after careful thinking. Kaarun(u) = control. Kul = powers.
MEANING: The life of the individual goes to waste as long as he does not make a connection with Waheguru. The world is a sea of Maya, which many people swim across with the grace of the Guru. If one thinks carefully, they would know that Waheguru, who is fully capable of doing everything, is the creator of the basic ingredients to create the universe, oh Nanak. Waheguru, which has all the powers, controls everything. 2.

ਜੋਗ ਸਬਦੰ ਗਿਆਨ ਸਬਦੰ ਬੇਦ ਸਬਦੰ ਤ ਬ੍ਰਹਮਣਹ॥ ਖਤ੍ਰੀ ਸਬਦੰ ਸੂਰ ਸਬਦੰ ਸੂਦ੍ ਸਬਦੰ ਪਰਾ ਕ੍ਰਿਤਹ॥ ਸਰਬ ਸਬਦੰ ਤ ਏਕ ਸਬਦੰ ਜੇ ਕੋ ਜਾਨਸਿ ਭੇਉ॥ ਨਾਨਕ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਉ॥ 3॥
Yoag shubdum, giyan shubdum, Bayd shubdum ta Brahmaneh. Khatri shubdum, soor shubdum, shoodur shubdum pra kriteh. Serb shubdum ta Aik shubum, jay ko jaanus(i) bhayo. Nanak ta ka daas(u) haiy, soyee Nirunhun Dayo. 3.
Word Meaning: Shubdum = obligation; primary responsibility. Soor = chivalry. Shoodur = the lowest caste persons. Pra Kriteh = serve others. Aik = only one. Bhayo = secret. Nirunjun Dayo = (like) Waheguru. 3.
MEANING: (According to the societal expectations), the primary responsibility (objective) of the yogis is to acquire the knowledge of their faith, while that of the Brahmans is to read the Vedas. Similarly, the primary responsibility of the Khatris is to fight with valour, and that of the lowest classes is to serve others. However, if someone knows the secret (of human responsibility), he knows that the primary responsibility of everyone is to serve Waheguru (by reciting His Naam and living as per the Teachings of the Guru). Such an individual (who worships Waheguru with full dedication) becomes like Waheguru, and I am a slave of such a holy saint, oh Nanak. 3.

ਏਕ ਕ੍ਰਿਸੰਨ ਤ ਸਰਬ ਦੇਵਾ ਦੇਵ ਦੇਵਾ ਤ ਆਤਮਹ॥ ਆਤਮੰ ਸ੍ਰੀ ਬਾਸ ਦੇਵਸ੍ਯ ਜੇ ਕੋ ਜਾਨਸਿ ਭੇਵ॥ ਨਾਨਕ ਤਾ ਕੋ ਦਾਸੁ ਹੈ ਸੋਈ ਨਿਰੰਜਨ ਦੇਵ॥ 4॥
Aik Krishanun(g) ta serb Dayva, Dayv, dayva ta aatmah. Aatumun(g) Baas(v) Dayvus(h), jay ko jaanus(i) bhayv. Nanak ta ko daas(u) haiy, soyee Nirunjun Dayv. 4.
Word Meaning: Krishanun(g) = Waheguru. Dayv dayva = God of gods. Aatmah = Soul. Baas(v) Dayvus(h) = Waheguru. Bhayv = secret.
MEANING: (People worship many gods and goddesses), but if someone knows the secret, then it is Waheguru, who is the God of all gods, and is their Soul (they are nothing without Him), he (recites Waheguru's Naam diligently and) becomes like Waheguru, and I am a slave of such a holy individual, oh Nanak. 4.

ਸਲੋਕ ਸਹਸਕ੍ਰਿਤੀ ਮਹਲਾ 5

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

Sloak Sehskriti, Mehla 5

Ek Onkar Satnam(u) Kerta Purakh Nirbhuou Nirvaiyr(u)
Akal Moorut(i) Ajooni Saiybhun(g) Gur Persad(i)

ਕਤੰਚ ਮਾਤਾ ਕਤੰਚ ਪਿਤਾ ਕਤੰਚ ਬਨਿਤਾ ਬਿਨੋਦ ਸੁਤਹ॥ ਕਤੰਚ ਭ੍ਰਾਤ ਮੀਤ ਹਿਤ ਬੰਧਵ ਕਤੰਚ ਮੋਹ ਕੁਟੰਬ੍ਰਤੇ॥ ਕਤੰਚ ਚਪਲ ਮੋਹਨੀ ਰੂਪੰ ਪੇਖੰਤੇ ਤਿਆਗੰ ਕਰੋਤਿ॥ ਰਹੰਤ ਸੰਗ ਭਗਵਾਨ ਸਿਮਰਣ ਨਾਨਕ ਲਬਧ੍ਯੰ ਅਤੁਚ ਤਨੇ॥ 1॥

Ktunch mata, ktunch pitaa, ktunch bunita binoad sooteh? Ktunch bhuraat, meet, hit bundhuv, ktunch moh kootumbtay? Ktunch chupul mohini, roopun(g) paykhuntay tiyaagun(g) kuroat(i). Ruhunt sung Bhugvaa simrun, Nanak lubhdhiyun(g) Achoot tunay.1

Word Meaning: Ktunch = where are? Bunita = wife. Binoad = enjoyment of love and affection. Sooteh = sons. Hit = beloved. Bundhuv = relatives. Kootumbtay = of the family. Chupul = capricious. Mohini Roopun(g) = mind captivating and attractive (Maya). Paykhuntay = as you are watching. Tiyaagun(g) Kuroat(i) = leaves; forsakes. Ruhunt Sung = is left with. Simrun = remembering. Lubhdhiyun(g) = is found. Achoot = immortal. Tunay = sons (devotees). 1.

MEANING: (At the time of one's death) where do his mother, father, wife, and sons go, (they cannot help) whose love he used to enjoy? And where does the love of his beloved brothers, friends, other relatives, and his family go? Where does the mind-captivating but capricious Maya go, who leaves him while he is still watching (under his eyes)? Only the worship of Waheguru remains with him all the time, which is acquired in the company of His holy saints, oh Nanak. 1.

(ਅੰਗ 1354)॥ ਧ੍ਰਿਗੰ ਤ ਮਾਤ ਪਿਤਾ ਸਨੇਹੰ ਧ੍ਰਿਗ ਸਨੇਹੰ ਭ੍ਰਾਤ ਬਾਧਵਹ॥ ਧ੍ਰਿਗ ਸਨੇਹੰ ਬਨਿਤਾ ਬਿਲਾਸ ਸੁਤਹ॥ ਧ੍ਰਿਗ ਸਨੇਹੰ ਗ੍ਰਿਹਾਰਥਕਹ॥ ਸਾਧ ਸੰਗ ਸਨੇਹੰ ਸਤ੍ਯਿੰ॥ ਸੁਖਯੰ ਬਸੰਤਿ ਨਾਨਕਹ॥ 2॥

(PAGE 1354): Dhrigun(g) ta maat, pitaa sunayhun(g), dhrig sunayhun(g) bhuraat baandhveh. Dhrig sunayhun(g) bunita bilaas sooteh. Dhrig sunayhun(g) girharthkeh. Sadh sung sunayhun(g) satiyun(g). Sookhiyun(g) busunt(i) Nanakah. 2.

Word Meaning: Dhrigun(g) = condemnable; not worth anything. Sunayhun(g) = love; attachment. Bhuraat = brothers. Baandhveh = relatives. Bunita = wife Bilaas = enjoyable; comforting. Girharthkeh = household. Satiyun(g) = everlasting. Sookhiyun(g) Busunt(i) = live in bliss. 2.

MEANING: Worthless is the love of one's mother, father, brothers, and his relatives (because it does not help him at the time of his death). Worthless are the enjoyments of love of one's wife and his sons; and worthless are his attachments with his households. Only the love for the Guru is eternal, with which one can live blissfully, oh Nanak. 2.

ਮਿਥ੍ਯੰ ਤ ਦੇਹੰ ਖੀਣੰ ਤ ਬਲਨੰ॥ ਬਰਧੰਤਿ ਜਰੂਆ ਹਿਤ੍ਯੰ ਤ ਮਾਇਆ॥ ਅਤ੍ਯੰ ਤ ਆਸਾ ਆਥਿਤ੍ਯ ਭਵਨੰ॥ ਗਨੰਤ ਸ੍ਵਾਸਾ ਭੈਯਾਨ ਧਰਮੰ॥ ਪਤੰਤਿ ਮੋਹ ਕੂਪ ਦੁਰਲਭ੍ਯ ਦੇਹੰ ਤਤ ਆਸ੍ਰਯੰ ਨਾਨਕ॥ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਬਿੰਦ ਗੋਪਾਲ ਕ੍ਰਿਪਾ॥ 3॥

Mithyun(g) ta dayhun(g), kheenun(g) ta bulnun(g). Berdhunt(i) jurooa, hityun(g) ta Maya. Utiynt ta aasa, aathit(h) bhuvnun(g). Gununt suvaasa bhaiyaan Dhermun(g). Putunt(i) moh koop doorlubhun(g) dayhun(g), Tut aasriyun(g) Nanak. Gobind, Gobind, Gobind, Gopal kirpa. 3.

Word Meaning: Mithyun(g) = false; perishable. Dayhun(g) = body. Kheenun(g) = weakening. Bulnun(g) = strength. Berdhunt(i) = advances; increases. Hityun(g) = attachment. Utiyunt = countless. Aasa = hopes; wishes. Aathit(u) = visitor. Bhuvnun(g) = home. Gununt = counts. Suvaasa = breaths. Bhaiyaan = dreadful. Dhermun(g) = Angel of justice. Putunt(i) = falls into. Koop = well. Doorlubhun(g) = rarely available. Dayhun(g) = human body. Tut = Waheguru. Aasriyun(g) = shelter; support. 3.

MEANING: As one ages, the strength of his perishable body goes on decreasing, but his love for Maya goes on increasing. Not realizing that he is only a visitor here in the world, he has countless hopes and wishes. He does not realize that the dreadful Angel of justice is counting his breaths. With the precious human body, the man falls into the deep well of

worldly attachments from where only Waheguru can protect him. So, he should pray to Waheguru for His mercy, oh Nanak. 3.

ਕਾਚ ਕੋਟੰ ਰਚੰਤਿ ਤੋਯੰ ਲੇਪਨੰ ਰਕਤ ਚਰਮਣਹ॥ ਨਵੰ ਤ ਦੁਆਰੰ ਭੀਤ ਰਹਿੰਤ ਬਾਇ ਰੂਪੰ ਅਸਥੰਭਨਹ॥ ਗੋਬਿੰਦ ਨਾਮੰ ਨਹ ਸਿਮਰੰਤਿ ਅਗਿਆਨੀ ਜਾਨੰਤਿ ਅਸਥਰਿੰ॥ ਦੁਰਲਭ ਦੇਹ ਉਧਰੰਤ ਸਾਧ ਸਰਣ ਨਾਨਕ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਜਪੰਤਿ॥ 4॥

Kaach koatun(g) ruchunt(i) toyin(g), laypnun(g) rukut, churmneh. Nuvun(g) bheet rehunt, baayay roopun(g) usthumbneh. Gobind Naamun(g) neh simrunt(i) ugiyani, jaanunt(i) usthrin(g). Doorlubh dayh oodhrunt Sadh shern, Nanak. Hur(i). Hur(i), Hur(i), Hur(i), Hur(i) Huray jupunt(i). 4.

Word Meaning: Kaach = perishable. Koatun(g) = fort of human body. Ruchunt(i) = created. Toyin(g) = from water. Laypun(g) = coated (covered) with. Ruckut = blood. Churmneh = skin. Nuvun(u) = nine. Bheet = doors. Rehunt = resides. Baayay Roopun(g) = airlike; breaths. Usthumbneh = pillars. Ugiyani = ignorant. Jaanunt(i) = believes in. Usthrin(g) = permanent; everlasting. Oodhrunt = finds salvation. 4.

MEANING: The perishable human body has been created from water (along with other basic elements) and blood, and is wrapped in skin. It has nine doors, and the pillars of air (breaths) support it. The ignorant man believes it to be immortal, and does not remember (recite the Naam of) Waheguru. The invaluable human body finds salvation only in the shelter of the Guru, oh Nanak. So, one should always recite Waheguru's Naam. 4.

ਸੁਭੰ ਤੁਯੰ ਅਚੁਤ ਗੁਣਗ੍ਹੰ ਪੂਰਨੰ ਬਹੁਲੋ ਕ੍ਰਿਪਾਲਾ॥ ਗੰਭੀਰੰ ਊਚੈ ਸਰਬਗਿ ਅਪਾਰਾ॥ ਭ੍ਰਿਤਿਆ ਪ੍ਰਿਅੰ ਬਿਸ੍ਰਾਮ ਚਰਣੰ॥ ਅਨਾਥ ਨਾਥੇ ਨਾਨਕ ਸਰਣੰ॥ 5॥

Soobhun(g) ta Tooyun(g), Achoot Goongun(g), Poornun(g), buhoulo Kirpala. Gumbheerun(g) Oochaiy, Serbug(i), Apaara. Bhiritiya priyun(g) bisraam Churnun(g). Anaath, Nathay, Nanak shernun(g). 5.

Word Meaning: Soobhun(g) = looking majestic. Tooyun(g) = you. Goonhgun(g) = the evaluator of virtues. Poornun(g) = omnipresent. Buhoulo = very much. Kirpala = merciful. Gumbheerun(g) = never changing. Serbug(i) = omniscient. Bhiritiya = of the devotees. Priyun(g) = dear; beloved. Bisraam = support. Anaath = (spiritually) orphans. Nathay = Lord. Shernun(g) = in shelter.

MEANING: You are omnipresent, evaluate all noble qualities in humans, are highly compassionate, and look majestic, oh, the omnipresent Waheguru. You never change, are highly transcendental, omniscient, and endless. Your devotees love to take shelter at Your holy Feet, and You are the Lord of the spiritually orphans. I, Nanak, have come to Your shelter. 5.

ਮ੍ਰਿਗੀ ਪੇਖੰਤ ਬਧਿਕ ਪ੍ਰਹਾਰੇਣ ਲਖ੍ਹ ਆਵਧਹ॥ ਅਹੋ ਜਸ੍ਹ ਰਖੇਣ ਗੋਪਾਲਹ ਨਾਨਕ ਰੋਮ ਨ ਛੇਦ੍ਹਤੇ॥ 6॥

Mirgee paykhunt, budhik perharayn, lukh(h) aavdheh. Uhhou, jus(u) rukhayn Gopaleh, Nanak, roam na chhaydtay. 6.

Word Meaning: Mirgee = female deer. Paykhunt = on seeing. Budhik = hunter. Perharayn = attacks. Lukh(u) = aims at. Aaavdheh = with a weapon (arrow). Uhhou = how wonderful!! Jus(h) = whom. Rukhayn = protects. Roam = body cell. Chhaydtay = is pierced. 6.

MEANING: The hunter aims at the deer on seeing her, and attacks her with an arrow. But, how wonderful! The arrow does not pierce even a single cell of her body if Waheguru protects her!! 6.

ਬਹੁ ਜਤਨ ਕਰਤਾ ਬਲਵੰਤਕਾਰੀ ਸੇਵੰਤ ਸੂਰਾ ਚਤੁਰ ਦਿਸਹ॥ ਬਿਖਮ ਥਾਨ ਬਸੰਤ ਊਚਹ ਨਹ ਸਿਮਰੰਤਿ ਮਰਣੰ ਕਦਾਚਹ॥ ਹੋਵੰਤਿ ਆਗਿਆ ਭਗਵਾਨ ਪੁਰਖਹ॥ ਨਾਨਕ ਕੀਟੀ ਸਾਸ ਆਕਰਖਤੇ॥ 7॥

Buhhou jutun kerta, bulvuntkaari, sayvunt soora chatur diseh. Bikhun thaan busunt oocheh, neh simrunt(i) mernun(g) kudaancheh. Hovunt(i) aagya Bhugvaan Purakheh. Nanak, keenti saas aakurkhtay. 7.

Word Meaning: Buhhou = many. Jutun = means. Bulvuntkaari = very powerful. Sayvunt = serve him. Soora = valiant. Chatur Diseh = (from) all the four directions. Bikhum thaan = a place very difficult to reach. Simrunt(i) = remembers. Kudaancheh = never. Hovunt(i) Aagya = order of. Keeti = an ant. Aakurkhta = pulls out. 7.

MEANING: If a man is very powerful, has many means at his disposal, many valiant guards serve him from all the four directions, lives in some tall mansion which is very difficult to have access to, and is so well protected that he does not even think about his death. But, if Waheguru orders, even a small ant can pull out his breaths. 7.

ਸਬਦੰ ਰਤੰ ਹਿਤੰ ਮਇਆ ਕੀਰਤੰ ਕਲੀ ਕਰਮ ਕ੍ਰਿਤੁਆ॥ ਮਿਟੰਤਿ ਤਤ੍ਰਾਗਤ ਭਰਮ ਮੋਹੰ॥ਭਗਵਾਨ ਰਮਣੰ ਸਰਬਤ੍ਰ ਥਾਨੰ॥ ਦ੍ਰਿਸਟਿ ਤੁਯੰ ਅਮੋਘ ਦਰਸਨੰ ਬਸੰਤ ਸਾਧ ਰਸਨਾ॥ ਹਰਿ ਹਰਿ ਹਰਿ ਹਰੇ ਨਾਨਕ ਪ੍ਰਿਅ ਜਾਪੁ ਜਪਨਾ॥ 8॥

Shabdun(g) rutun(g), hitun(g) muyya, Keertun(g) Kulie-kerm kirtooa. Mitunt(i) tutraagut bherm mohun(g). Bhugvaan rumnun(g), serbter thaanin(g). Drisht(i) Tooyun(g) amoagh dershnun(g), busunt Sadh rusna. Hur(i), Hur(i), Hur(i), Huray Nanak, priyay jaap(u) jupna. 8.

Word Meaning: Rutun(g) = imbued. Hitun(g) = love. Muyya = mercy. Keertun(g) = (Waheguru's) praise. Kulie = in Kalyug (world). Kerm = (noble) deeds. Kirtooa = perform. Mitunt(i) = are eradicated. Tutraagut = reached there; present. Bherm = misbeliefs. Mohun(g) = attachmenats. Rumnun(g) = is present. Serbter Thaanin(g) = everywhere. Drisht)i) Tooyun(g) = Your kind Sight. Amoagh =never failing. Busunt = reside. Priyay = dear (devotees). 8.

MEANING: If a devotee is imbued in, and is always intoxicated with his love for Guru's Shabad, has deep love for compassion (is highly compassionate), and singing Waheguru's praise is his major deed in the world, all his misbeliefs and his worldly attachments, which were operating in his mind, get eradicated. He sees Waheguru to be present everywhere. Waheguru resides on the tongues of His holy saints, and His holy Sight with His kindness never fails to fulfil the wishes of His devotees. I also recite the Naam of Waheguru, oh Nanak.8

ਘਟੰਤ ਰੂਪੰ ਘਟੰਤ ਦੀਪੰ ਘਟੰਤ ਰਵਿ ਸਸੀਅਰ ਨਖ੍ਯਿਤ੍ਰ ਗਗਨੰ॥ ਘਟੰਤ ਬਸੁਧਾ ਗਿਰਿ ਤਰ ਸਿਖੰਡੰ॥ ਘਟੰਤ ਲਲਨਾ ਸੁਤ ਕ੍ਰਾਤ ਹੀਤੰ॥ ਘਟੰਤ ਕਨਿਕ ਮਾਨਿਕ ਮਾਇਆ ਸ੍ਵਰੂਪੰ॥ ਨਹ ਘਟੰਤ ਕੇਵਲ ਗੋਪਾਲ ਅਚੁਤ॥ ਅਸਥਿਰੰ ਨਾਨਕ ਸਾਧ ਜਨ॥ 9॥

Ghutunt roopun(g), ghutunt deepun(g), ghutunt ruv(i), sussiur nukhitar gugnun(g). Ghutunt busoodha, gir(i), tur sikhundun(g). Ghutunt lullna, soot, bhuraat heetun(g). Ghutunt kunik, maanik, Maya suvroopun(g). Neh ghutunt kayvul Gopal Achoot. Usthurin(g) Nanak Sadh jun. 9.

Word Meaning: Ghutunt = on the decline; perishable. Roopun(g) = beauty. Deepun(g) = light; glow. Ruv(i) = sun. Sussiur = moon. Nukhitar = stars. Gugnun(g) = sky.including Busoodha = earth. Gir(i) = mountains. Tur = trees. Sikhundun(g) = of high tops. Lullna = wife. Soot = sons. Heetun(g) = love. Kunik = gold. Maanik = pearls. Suvroopun(g) = forms. Neh = does not. Achoot = immortal. Usthuring(g) = permanent; eternal. 9.

MEANING: The beauty of things is declining (is perishable), and so is the glow of the sun, the moon, and the stars in the sky (they are all perishable). The earth, the mountains, and

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the trees with tall tops are all perishable. One's love for his wife, his sons, and his brothers is short-lived, and so are the different forms of Maya, including gold and pearls. The only thing which never decreases in its intensity is the immortal Waheguru. Also, eternal are the words of the Guru, and of the holy saints, oh Nanak. 9.

ਨਹ ਬਿਲੰਬ ਧਰਮੰ ਬਿਲੰਬ ਪਾਪੰ॥ ਦ੍ਰਿੜੰਤ ਨਾਮੰ ਤਜੰਤ ਲੋਭੰ॥ ਸਰਣਿ ਸੰਤੰ ਕਿਲਬਿਖ ਨਾਸੰ॥ ਪ੍ਰਾਪਤੰ ਧਰਮ ਲਖ੍ਯਿਣ॥ ਨਾਨਕ ਜਿਹ ਸੁਪ੍ਰਸੰਨ ਮਾਧਵਹ॥ 10॥

Neh bilumb dhermun(g), bilumb paapun(g). Drirrunt Naamun(g), tujunt loabhun(g). Shern(i) suntun(g) kilbikh naasun(g). Praaputun(g), dherm lukhiyun. Nanak, jih sooprsunn Maadhveh. 10.

Word Meaning: Neh = do not. Bilumb = delay. Dhermun(g) = high morality; spirituality. Drirrunt = reinforce. Tujunt = give up. Loabhun(g) = greed. Kilbikh = sins. Naasun(g) = are destroyed. Praaputun(g) = is acquired. Lukhiyun = qualities. Soopersunn = overly pleased. Maadhveh = husband (lord) of Maya (Waheguru). 10.

MEANING: Do not delay to perform deeds of high morality (like reciting Waheguru's Naam); delay only committing sins. Giving up your greed, reinforce Waheguru's Naam in your mind, oh man. All your sins will be destroyed in the shelter of the holy saints. But only that devotee gets to take shelter of the holy saints whom Waheguru is overpleased with, and where he acquires all the qualities of high spirituality, oh Nanak. 10.

ਮਿਰਤ ਮੋਹੰ ਅਲਪ ਬੁਧ੍ਹੰ ਰਚੰਤਿ ਬਨਿਤਾ ਬਿਨੋਦ ਸਾਹੰ॥ ਜੋਬਨ ਬਹਿਕ੍ਰਮ ਕਨਿਕ ਕੁੰਡਲਹ॥ ਬਚਿਤ੍ਰ ਮੰਦਿਰ ਸੋਭੰਤਿ ਬਸਤ੍ਰਾ ਇਤ੍ਹੰਤ ਮਾਇਆ ਬ੍ਯਾਪਿਤੰ॥ ਹੇ ਅਚੁਤ ਸਰਣਿ ਸੰਤ ਨਾਨਕ ਭੋ ਭਗਵਾਨਹ ਨਮਹ॥ 11॥

Mirt mohun(g) ulp boodhin(g), ruchunt(i) bunita, bonoad saahun(g). Jaubun behkerm, kunik koondleh. Buchitar mundir, sobhunt(i) bustra, ityunt Maya biyaaptun(g). Hey Achoot, shern(i) sunt, Nanak, bho Bugvaaneh numeh. 11.

Word Meaning: Mirt = perishable. Mohun(g) = attachment. Ulp = low. Boodhin(g) = wisdom. Ruchunt(i) = gets engrossed in. Bunita = wife. Binoad Saahun(g) = enjoying with fervour. Jaubun = youthfulness. Behkerm = strength. Koondleh = earrings. Buchitar = amazing; impressive. Mundir = mansions. Sobhunt(i) = expensive, which enhances one's outlook. Ityunt = by such means. Biyaaptun(g) = affects. Achoot = immortal. Numeh = salute to. Bho Bhugvaaneh = oh, Waheguru. 11.

MEANING: The man with low wisdom gets engrossed in the enjoyment of the love of his wife with passion. He puts effort into maintaining his youthfulness and strength, and adorns himself with golden earrings. He enjoys his beautiful mansions and his expensive, good-looking clothes. This is how Maya affects (captivates) people in life. I bow to the immortal Waheguru, and long for the shelter of His holy saints (to be protected from the attacks of Maya), oh Nanak. 11.

ਜਨਮੰ ਤ ਮਰਨੰ ਹਰਖੰ ਤ ਸੋਗੰ ਭੋਗੰ ਤ ਰੋਗੰ॥ ਊਚੰ ਤ ਨੀਚੰ ਨਾਨਾ ਸੁ ਮੂਚੰ॥ (ਅੰਗ 1355)॥ ਰਾਜੰ ਤ ਮਾਨੰ ਅਭਿਮਾਨੰ ਤ ਹੀਨੰ॥ ਪ੍ਰਵਿਰਤਿ ਮਾਰਗੰ ਵਰਤੰਤਿ ਬਿਨਾਸਨੰ॥ ਗੋਬਿੰਦ ਭਜਨ ਸਾਧ ਸੰਗੇਣ ਅਸਥਿਰੰ ਨਾਨਕ ਭਗਵੰਤ ਭਜਨਾਸਨੰ॥ 12॥

Junumun(g), ta mernun(g); herkhun(g) ta soagun(g); bhoagun(g), ta roagun(g). Oochun(g), ta neechun(g), naana, su moochun(g).

(PAGE 1355): Rajun(g), ta maanun(g); abhimaanun(g) ta heenun(g). pervirt(i) maarugun(g) vertunt(i) binaasun(g). Gobind bhujun Sadh sungayn usthering Nanak, Bhugvunt bhujunaasun(g). 12.

Word Meaning: Herkhun(g) = happiness. Soagun(g) = griefs. Bhoagun(g) = enjoments. Roagun(g) = ailments. Oochun(g) = high; respect. Neechun(g) = low; disrespect. Naana = small. Moochun(g) = large. Abhimaan(g) = ego; pride. Heenun(g) = disrespect. Pervirt(i) Maarugun(g) = in the dealings of life. Binaasnun(g) = destruction; end. Bhujunaasun(g) = food of Waheguru's Naam. 12.
MEANING: (Opposing incidents normally happen in life); for example, death follows birth; similarly, there are happy and sad occasions in life. While people enjoy the luxuries of life, ailments follow them. If one flies high at one time, he may drop to earth sometime in the future; similarly, people in low positions may enjoy higher positions. A rajah may be highly conceited of his power, but at some point, he may suffer humiliation (and may lose his power). But everything ends with the person's death. Only Waheguru's worship is everlasting, which accompanies the man even after his death. I wish for the Mental food of Waheguru's worship, oh Nanak. 12.

ਕਿਰਪੰਤ ਹਰੀਅੰ ਮਤਿ ਤਤੁ ਗਿਆਨੰ॥ ਬਿਗਸੀਧ੍ਰ ਬੁਧਾ ਕੁਸਲ ਥਾਨੰ॥ ਬਸ੍ਹੰਤ ਰਿਖਿਅੰ ਤਿਆਗਿ ਮਾਨੰ॥ ਸੀਤਲੰ ਤ ਰਿਦਯੰ ਦ੍ਰਿੜ ਸੰਤ ਗਿਆਨੰ॥ ਰਹੰਤ ਜਨਮੰ ਹਰਿ ਦਰਸ ਲੀਣਾ॥ ਬਾਜੰਤ ਨਾਨਕ ਸਬਦ ਬੀਣਾ॥ 13॥

Kirpunt Huriyun(g), mut(i) Tutt(u)) Giyanun(g0. Bigseedheh boodha kooshul thaanun(g). Busiyunt rikhiyun(g), tiyaag(i) maanun(g). Seetulun(g) ta ridyung(g), Sunt Giyaanun(g). Ruhunt junmun(g) Hur(i) dersh leena. Baajunt Nanak, Shabad beena. 13.
Word Meaning: Kirpunt = benevolence. Huriyun(g) = of Waheguru. Tutt(u) Giyanun(g) = Divine Knowledge; spiritual enlightenment. Bigseedheh = blossoms. Boodha = enlightened. Kooshul Thaanun(g) = the place of bliss. Busiyunt = under control. Rikhiyun(g) = senses. Seetlun(g) = calm; peaceful. Ridyun(g) = at heart. Ruhunt = ends. Dersh = Sight. Leena = absorbed. Beena = guitar; music.
MEANING: With the benevolence of Waheguru, a devotee acquires the wisdom of spiritual enlightenment (is enlightened), and his enlightened mind stays blossomed all the time, and he becomes a place of blissfulness. He gives up his ego and gains control over his senses. With the reinforcement of the teachings of the holy saints, his mind becomes peaceful (quits taking flights), and he stays absorbed in the sight of Waheguru (His Naam), and he feels as if the music of Guru's Shabad is playing in his mind all the time. As a result of his high spiritual state, his birth-death cycle gets terminated, oh Nanak. 13.

ਕਹੰਤ ਬੇਦਾ ਗੁਣੰਤ ਗੁਣੀਆ ਸੁਣੰਤ ਬਾਲਾ ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰਾ॥ ਦ੍ਰਿੜੰਤ ਸੁਬਿਦਿਆ ਹਰਿ ਹਰਿ ਕ੍ਰਿਪਾਲਾ॥ ਨਾਮ ਦਾਨੁ ਜਾਚੰਤ ਨਾਨਕ ਦੈਨਹਾਰ ਗੁਰ ਗੋਪਾਲਾ॥ 14॥

Kuhunt Bayda, goonunt gooniya, soonunt baala buhou bidh(i) perkaara. Drirrunt subidiya, Hur(i), Hur(i) kirpala. Naam daan(u) jaachunt Nanak, daiynhaar Gur Gopala. 14.
Word Meaning: Goonunt = ponder on. Gooniya = the scholars (pundits). Bidh(i) Perkaara = in many ways. Subidiya = the supreme knowledge. Jaachunt = wishes. 14.
MEANING: The pundits ponder on what the Vedas say in many different ways (interpret in their own ways), which their students listen to. But only that knowledge is supreme which is in praise of the compassionate Waheguru. Waheguru is the provider (source) of His Naam, and I beg Him for this donation, oh Nanak. 14.

ਨਹ ਚਿੰਤਾ ਮਾਤ ਪਿਤਾ ਭ੍ਰਾਤਹ ਨਹ ਚਿੰਤਾ ਕਛੁ ਲੋਕਹ॥ ਨਹ ਚਿੰਤਾ ਬਨਿਤਾ ਸੁਤ ਮੀਤਹ ਪ੍ਰਵਿਰਤਿ ਮਾਇਆ ਸਨਬੰਧਨਹ॥ ਦਇਆਲ ਏਕ ਭਗਵਾਨ ਪੁਰਖਹ ਨਾਨਕ ਸਰਬ ਜੀਆ ਪ੍ਰਤਿਪਾਲਕਹ॥ 15॥

Neh Chinta maat, pitaa, bhuraateh, neh chinta kuchh(u) loakkeh. Neh chinta bunita, soot, meeteh, pervirt(i) Maya sunbundhuneh. Duyyaal Aik Bhugvaan Purakheh, Nanak serb jeayaan pritpaalkeh. 15.

Word Meaning: Chinta = worry. Loakkeh = people (other relatives). Bunita = wife. Meeteh = friends; dears. Pervirt(i) Maya = dealings in life. Sunbundhuneh = relations. Pritpaalkeh = raises and nourishes. 15.

Word Meaning: One does not need to worry about raising and nourishing their parents, brothers, wife, sons, and other family members who become their relatives because of the result of their deeds in a previous life; the merciful Waheguru is there to raise and nourish all the living beings, oh Nanak. 15.

NOTE: Guru Sahib advises only against worrying about relatives, not against putting in honest effort to look after them.

ਅਨਿਤ੍ਹ ਵਿਤੰ ਅਨਿਤ੍ਹ ਚਿਤੰ ਅਨਿਤ੍ਹ ਆਸਾ ਬਹੁ ਬਿਧਿ ਪ੍ਰਕਾਰੰ॥ ਅਨਿਤ੍ਹ ਹੇਤੰ ਅਹੰ ਬੰਧੰ ਭਰਮ ਮਾਇਆ ਮਲਨੰ ਬਿਕਾਰੰ॥ ਫਿਰੰਤ ਜੋਨਿ ਅਨੇਕ ਜਠਰਾਗਨਿ ਨਹ ਸਿਮਰੰਤ ਮਲੀਣ ਬੁਧ੍ਹੰ॥ ਹੇ ਗੋਬਿੰਦ ਕਰਤ ਮਇਆ ਨਾਨਕ ਪਤਿਤ ਉਧਾਰਣ ਸਾਧ ਸੰਗਮਹ॥ 16॥

Aniteh vitun(g), aniteh chitun(g), aniteh aasa buhou bidh(i) perkaarun(g). Aniteh haytun(g), ahun(g) bundhun(g) bherm Maya mulnun(g) bikaarun(g). Phirunt joan(i) anayk jutthraagun(i), neh simrunt muleen boodhyun(g). Hey Gobind, kert muyya, Nanak putit oodhaarun Sadh sungmeh. 16.

Word Meaning: Aniteh = not everlasting; worthless. Chitun(g) = worry; think about. Haytun(g) = love. Ahun(g) = ego. Bundhun(g) = strongly bonded to. Bherm Maya = in pursuit of wealth. Mulnun(g) = filthy. Bikaarun(g) = immoral deeds. Jutthraagun(i) = in the hot womb. Muleen Boodhyun(g) = having filthy thinking. Muyya = mercy. Putit Oodhaarun = emancipator of the immoral.

MEANING: One's wealth never stays with him all the time, so it is useless to worry about it and to build hopes of many different kinds about it. Bonded (attached) strongly to the perishable worldly things, the egoist man pursues wealth and commits many filthy and immoral deeds, as a result of which, the man with such filthy thinking is taken through many life forms in the hot wombs. I pray to Waheguru that with His benevolence, He puts me in the shelter of the Guru where even the highly immoral are emancipated, oh Nanak. 16.

ਗਿਰੰਤ ਗਿਰਿ ਪਤਿਤ ਪਾਤਾਲੰ ਜਲੰਤ ਦੇਦੀਪ੍ਹ ਬੈਸ੍ਵਾਤਰਹ॥ ਬਹੰਤਿ ਅਗਾਹ ਤੋਯੰ ਤਰੰਗੰ ਦੁਖੰਤ ਗ੍ਰਹ ਚਿੰਤਾ ਜਨਮੰ ਤ ਮਰਣਹ॥ ਅਨਿਕ ਸਾਧਨੰ ਨ ਸਿਧ੍ਹਤੇ ਨਾਨਕ ਅਸਥੰਭੰ ਅਸਥੰਭੰ ਅਸਥੰਭੰ ਸਬਦ ਸਾਧ ਸ੍ਵਜਨਹ॥ 17॥

Girunt gir(i) putit pataalun(g), julunt daydeepeh baiysvaantreh. Buhunt(i) agaah, toyung turungun(g), dookhunt greh chinta junmun(g) ta merneh. Anik sadhunun(g) na sidhtay, Nanak usthumbhun(g), usthumbhun(g),usthumbhun(g), Shabad Sadh suvujneh. 17.

Word Meaning: Girunt = fall from. Gir(i) = mountain. Putit Pataalun(g) = in deep underworld (ditch). Baiysvaantreh = fire. Daydeepeh = with huge flames. Buhunt(i) = carried by; drown. Agaah = very deep. Toyun(g) Turungun(g) = huge water waves. Dookhunt = suffering. Greh Chinta = worries of the household. Saadhnun(g) = means; efforts. Sidhtay = successful. Usthumbhun(g) = pillar; support. Suvejneh = noble; holy.

MEANING: (Some people torture themselves by jumping from a mountain into a deep ditch, burning in a fire with huge flames, or jumping into deep waters with big waves, etc.), but none of such efforts are successful in freeing them from the household worries, or in breaking the cycle of their rebirths. Only the Shabad of the Guru in the company of the holy saints is the true support (which never fails) in such sufferings, oh Nanak. 17.

ਘੋਰ ਦੁਖੰ ਅਨਿਕ ਹਤ੍ਯੰ ਜਨਮ ਦਾਰਿਦ੍ਰੰ ਮਹਾ ਬਿਖ੍ਯਾਦੰ॥ ਮਿਟੰਤ ਸਗਲ ਸਿਮਰੰਤ ਹਰਿ ਨਾਮ ਨਾਨਕ॥ ਜੈਸੇ ਪਾਵਕ ਕਾਸਟ ਭਸਮੰ ਕਰੋਤਿ॥ 18

Ghor dookhyun(g), anik hutyun(g) junum daridderun(g) muhha bikhaadun(g).Mitunt sugul simrunt Hur(i) Naam Nanak. Jaiysay paavuk kasht bhusmun(g) kuroat(i). 18.

Word Meaning: Ghor Dookhyun(g) = grave sufferings. Hutyun(g) = murders. Daridderun(g) = poverties. Muhha Bukhaadun(g) = big disputes. Mitunt = are destroyed. Paavuk = fire. Kasht = wood. Bhusmun(g) Kuroat(i) = burns to ashes.

MEANING: Just like fire burns (huge piles of) wood into ashes, the recitation of Waheguru's Naam destroys all of grave sufferings, countless sins of murders, poverty of many lives, and big disputes, oh Nanak. 18.

ਅੰਧਕਾਰ ਸਿਮਰਤ ਪ੍ਰਕਾਸੰ ਗੁਣ ਰਮੰਤ ਅਘ ਖੰਡਨਹ॥ ਰਿਦ ਬਸੰਤਿ ਭੈ ਭੀਤ ਦੂਤਹ ਕਰਮ ਕਰਤ ਮਹਾ ਨਿਰਮਲਹ॥ ਜਨਮ ਮਰਣ ਰਹੰਤ ਸ੍ਰੋਤਾ ਸੁਖ ਸਮੂਹ ਅਮੋਘ ਦਰਸਨਹ॥ ਸਰਣ ਜੋਗੰ ਸੰਤ ਪ੍ਰਿਅ ਨਾਨਕ ਸੋ ਭਗਵਾਨ ਖੇਮੰ ਕਰੋਤਿ॥ 19॥

Undhkaar simrut perkaashun(g), Goon rumunt ugh khunduneh. Rid busunt(i) bhaiy-bheet dooteh, kerm kert muhha nirmuleh. Junum, mern ruhunt sroata, sookh smooh amogh Dershuneh. Shern jogun(g) Sunt priyay Nanak, so Bhugvaam khamymun(g) kuroat(i). 19.

Word Meaning: Simrut = remembering. Rumunt = reciting; singing. Goon = Virtues (of God); His praise. Ugh = sins. Khunduneh = shattered. Bhaiy Bheet = are sacred to death. Dooteh = the five demons. Kerm Kert = doing deeds. Nirmuleh = pure; of high morality. Runnunt = ends. Sroata = on listening to. Amoagh = never failing. Dershuneh = His Sight. Joagun(g) = capable of. Khaymun(g) = comforts.

MEANING: The darkness of ignorance is dispelled, and one's mind is enlightened when he remembers Waheguru, and all his sins are shattered (destroyed) when he sings Waheguru's praise. Such a devotee performs deeds of only high morality, and the five demons residing in his heart are scared to death (they become his slaves). The birth-death cycle of the devotee, who listens to Waheguru's Naam, ends, and he enjoys all the comforts. The holy sight of Waheguru never fails to fulfil any of his wishes. Waheguru, which is dear to His saints and provides shelter to all those who seek it, is also the source of all comforts, oh Nanak. 19.

ਪਾਛੈ ਕਰੋਤਿ ਅਗ੍ਰਣੀਵਹ ਨਿਰਾਸੰ ਆਸ ਪੂਰਨਹ॥ ਨਿਰਧਨ ਭਯੰ ਧਨਵੰਤਹ ਰੋਗੀਅੰ ਰੋਗ ਖੰਡਨਹ॥ ਭਗਤ੍ਯੰ ਭਗਤਿ ਦਾਨੰ ਰਾਮ ਨਾਮ ਗੁਣ ਕੀਰਤਨਹ॥ ਪਾਰਬ੍ਰਹਮ ਪੁਰਖ ਦਾਤਾਰਹ॥ ਨਾਨਕ ਗੁਰ ਸੇਵਾ ਕਿੰ ਨ ਲਭ੍ਯਤੇ॥ 20॥

Paachhun(g) kuroat(i) ugerneeveh, niraasun(g) aas poorneh. Nirdhun bhayun(g) dhunvunteh, roagiun(g), roag khunduneh. Bhugtun(g) bhugut(i) daanun(g) Ram Naam Goon keertuneh. Parbrahm Purakh dataareh. Nanak,Gur sayva kin(g) na lubhtay. 20.

Word Meaning: Paachhun(g) = followers. Kuroat(i) = does; makes. Ugerneeveh = leaders. Niraaun(g) = who have lost all hopes. Bhayun(u) = become. Dhunvunteh = wealthy. Roagiun(g) = the sick. Roag = sickness. Keertuneh = sing praise. Parbrahm Purakh = God. Dataareh = sources of everything. Kin(g) Na = what not. Lubhtay = find.

MEANING: Waheguru makes the followers the leaders, fulfils the wishes of those who had lost all hope, the paupers become wealthy, and the sicknesses of the sick are destroyed by His benevolence. He gives the gift of His worship (His Naam to recite) and His praise to His devotees for them to sing. Waheguru is the source of everything, and what is there which one cannot find by serving the Guru, oh Nanak? 20.

ਅਧਰੰ ਧਰੰ ਧਾਰਣਹ ਨਿਰਧਨੰ ਧਨ ਨਾਮ ਨਰਹਰਹ॥ ਅਨਾਥ ਨਾਥ ਗੋਬਿੰਦਹ ਬਲਹੀਣ ਬਲ ਕੇਸਵਹ॥ ਸਰਬ ਭੂਤ ਦਯਾਲ ਅਚੁਤ ਦੀਨ ਬਾਧਵ ਦਾਮੋਦਰਹ॥ ਸਰਬਗ੍ਹ ਪੂਰਨ ਪੁਰਖ ਭਗਵਾਨਹ ਭਗਤਿ ਵਛਲ ਕਰੁਣਾਮਯਹ॥

(ਅੰਗ 1356)॥ ਘਟਿ ਘਟਿ ਬਸੰਤ ਬਾਸੁਦੇਵਹ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸੁਰਹ ॥ ਜਾਚੰਤਿ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਪ੍ਰਸਾਦੰ ਨਹ ਬਿਸਰੰਤਿ ਨਹ ਬਿਸਰੰਤਿ ਨਾਰਾਇਣਹ॥ 21॥

Adhurun(g) dhurun(g) dhaarneh, nirdhunun(g) dhun Naam Nurhureh. Anaath, na]atheh Gobindeh, bulheen bul Kayshveh. Serb bhoot duyyal, Achoot deen-baandhuv Damodareh. Serbug(h), Poorun Purakh Bhugvaaneh, bhugut(i) vuchhul kroonameh.

(PAGE 1356): Ghut(i), ghut(i) busunt Baasudayveh, Parbrahm Permayshureh. Jaachunt(i) Nanak kirpal persadun(g), neh bisrunt(i) neh busrunt(i) Naraayayneh. 21.

Word Meaning: Adhurun(g) = support less. Dhurun(g) = support. Dhaarneh = acquires; provides. Nirdhun(g) = penniless. Anaath = (spiritually) orphan. Bulheen = powerless. Bul = power; strength. Kaysveh = having long hair (God) = Damodareh = Nurhureh. Bhoot = living beings. Achoot = immortal. Deen-Baanduv = friend of the humble. Sebhg(u) = omniscient. Vuchhul = lover. Kroonameh = source of compassion. Busunt = resides; is present. Baasudayveh = Parbrahm = Permayshreh = God. Jaachunt(i) = begs for. Persaadun(g) = kindness; grace. Bisrunt(i) = forget.

MEANING: Waheguru is the support of the support-less, and his Naam is the wealth of the penniless. He is the guardian of the (spiritually) orphans and the strength of the powerless. The immortal, and the friend of the humble, Waheguru, is kind to all the living beings. He is omnipresent, omniscient, a lover of His worship (His devotees), and the source of compassion. Waheguru resides in every heart, and I beg Him that He be kind to me, so that I may never forget Him, oh Nanak. 21.

ਨਹ ਸਮਰਥੰ ਨਹ ਸੇਵਕੰ ਨਹ ਪ੍ਰੀਤਿ ਪਰਮ ਪੁਰਖੋਤਮੰ॥ਤਵ ਪ੍ਰਸਾਦਿ ਸਿਮਰਤੇ ਨਾਮੰ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਹਰਿ ਹਰਿ ਗੁਰੰ॥22॥

Neh sumruthun(g), neh sayvkun(g), neh preet(i) Perm Purakhotmun(g). Tuv persad(i) simertay Naamun(g) Nanak, kirpal Hur(i), Hur(i) Gurun(g). 22.

Word Meaning: Neh = no; none. Sumruthun(g) = ability. Sayvkun(g) = servant; devotee. Perm Purakhotumun(g) = the Supreme Being (God). Tuv Persad(i) = with Your grace. Gurun(g) = the greatest of all.

MEANING: I do not have the ability (to recite Your Naam), am not even Your devotee, and have no love for the Supreme Being. It is only with the grace of the benevolent Waheguru, which is greatest of all, that I recite His Naam, oh Nanak. 22.

ਭਰਣ ਭੋਖਣ ਕਰੰਤ ਜੀਆ ਬਿਸ੍ਰਾਮ ਛਾਦਨ ਦੇਵੰਤ ਦਾਨੰ॥ ਸ੍ਰਿਜੰਤ ਰਤਨ ਜਨਮ ਚਤੁਰ ਚੇਤਨਹ॥ ਵਰਤੰਤਿ ਸੁਖ ਆਨੰਦ ਪ੍ਰਸਾਦਹ॥ ਸਿਮਰੰਤ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥ ਅਨਿਤ੍ਰ ਰਚਨਾ ਨਿਰਮੋਹ ਤੇ॥ 23॥

Bhern bhokhun kurunt jeeyaan, bisraam chhaadun dayvunt daanun(g). Sirjunt ruttan, junum, chatur chaytneh. Vertunt(i) sookh aanund persadeh. Simrunt Nanak, Hur(i), Hur(i) Huray. Anit(h) ruchna nirmoh tay. 23.

Word Meaning: Bhern Bhokhun = raising and nurturing. Bisraam = shelter. Chhaadun = clothes. Sirjunt = creates, Chutur = wise. Chaytneh = awareness. Vertunt(i) = happens; spend life. Persadeh = by kindness; grace of. Anit(h) = perishable. Ruchna = creation. Nirmoh = without attachment. Tay = those.

MEANING: The devotees, who recite Waheguru's Naam, realize that it is Waheguru who raises and nourishes all living beings, provides shelter for them, and gives the donation of clothes. Not only does He give humans a jewel-like, invaluable life, but also wisdom (the

ability to use natural resources) and awareness. With Waheguru's grace, such devotees stay detached from the perishable worldly attractions and spend their lives blissfully, oh Nanak.23.

ਦਾਨੰ ਪਰਾ ਪੂਰਬੇਣ ਭੁੰਚੰਤੇ ਮਹੀਪਤੇ॥ ਬਿਪਰੀਤ ਬੁਧੰ ਮਾਰਤ ਲੋਕਹ ਨਾਨਕ ਚਿਰੰਕਾਲ ਦੁਖ ਭੋਗਤੇ॥ 24॥

Daanun(g) puraa poorbayn, bhoonchuntay muheeptay. Bipreet boodhun(g) maarut lokeh, Nanak, chrinkaal dookh bhoagtay. 24.

Word Meaning: Puraa Poorbayn = of previous lives. Bhoonchuntay = enjoy. Muheeptay = rajahs. Bipreet Boodhun(g) = with inverted thinking. Maarut Lokeh = kill (punish) people. Chirunkaal = for a long time. Bhoagtay = endure. 24.

MEANING: As a result of their donations (noble deeds) in previous lives, the rajahs enjoy their present life as rulers. But, with their inverted (egoistic and selfish) thinking, they kill (punish) innocent people, and suffer for long, long times as a result, oh Nanak. 24.

ਬ੍ਰਿਥਾ ਅਨੁਗ੍ਰਹੰ ਗੋਬਿੰਦਹ ਜਸ ਸਿਮਰਣ ਰਿਦੰਤਰਹ॥ ਆਰੋਗ੍ਯੰ ਮਹਾ ਰੋਗ੍ਯੰ ਬਿਸਿਮ੍ਰਿਤੇ ਕਰੁਣਾਮਯ॥ 25॥

Birtha Anugrehun(g) Gobindeh jus simrun riduntreh. Aaroagun(g), muhha roagun(g), bisimertay Kroonamuyyay. 25.

Word Meaning: Empty; devoid of. Anugerhun(g) = kindness. Jus = of whom. Riduntreh = in the heart. Aaroagun(g) = healthy. Muhha Roagun(g) = hugely sick (mentally). Bisimertay = forget. Kroonamuyyay = the compassionate (Waheguru).

MEANING: The people who are devoid of Waheguru's kindness and do not remember Him are hugely mentally sick, even though they may be healthy otherwise. 25.

ਰਮਣੰ ਕੇਵਲੰ ਕੀਰਤਨੰ ਸੁਧਰਮੰ ਦੇਹਧਾਰਣਹ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਨਾਰਾਇਣ ਨਾਨਕ ਪੀਵੰਤੇ ਸੰਤ ਨ ਤ੍ਰਿਪ੍ਤੇ॥ 26॥

Rumnun(g) kavylun(g) keertunun(g) sudhermun(g) dayh-dhaarneh. Amrit Naam(u) Narayin Nanak, peevuntay sunt na triptay. 26.

Word Meaning: Rumnun(g) = recite (Naam). Kayvulun(g) = the only. Sudhermun(g) = supreme noble deed. Dayh-dhaarnay = with the human body. Triptay = contented.

MEANING: Reciting Waheguru's Naam and singing His praise are the supreme noble deeds of humans. The saints never get contented (want more, and more) drinking the Amrit of Waheguru's Naam, oh Nanak. 26.

ਸਹਣਸੀਲ ਸੰਤੰ ਸਮ ਮਿਤ੍ਰਸ੍ਰ ਦੁਰਜਨਹ॥ ਨਾਨਕ ਭੋਜਨ ਅਨਿਕ ਪ੍ਰਕਾਰੇਣ ਨਿੰਦਕ ਆਵਧ ਹੋਇ ਉਪਤਿਸਟਤੇ॥ 27॥

Sehnseel suntun(g), sum mittarseh, doorjuneh. Nanak, bhojun anik perkaarayn, ninduk aavudh hoyay ooptisht-tay. 27.

Word Meaning: Sensheel = having patience; never getting offended. Sum = equal. Mittarseh = friends. Doorjuneh = evil; enemies. Ninduk = vilifiers; enemies. Aavudh = weapons; foul language. Ooptisht-tay = come near.

MEANING: Waheguru's saints have great patience, and treat their friends and enemies the same way, even though the friends bring foods of many different kinds for them, and the enemies approach them with weapons (foul language) (with the intent to attack them verbally). 27.

ਤਿਰਸਕਾਰ ਨਹ ਭਵੰਤਿ ਨਹ ਭਵੰਤ ਮਾਨ ਭੰਗਨਹ॥ ਸੋਭਾਹੀਨ ਨਹ ਭਵੰਤਿ ਨਹ ਪੋਹੰਤਿ ਸੰਸਾਰ ਦੂਖਨਹ॥ ਗੋਬਿੰਦ ਨਾਮ ਜਪੰਤਿ ਮਿਲਿ ਸਾਧ ਸੰਗਹ ਨਾਨਕ ਸੇ ਪ੍ਰਾਣੀ ਸੁਖ ਬਾਸਨਹ॥ 28॥

Tirskaar neh bhuvunt(i), neh bhuvunt maan bhungneh. Sobhaheen neh bhuvunt(i), neh pohunt(i) sunsaar dookhneh. Gobind Naam jupunt(i) mil(i) Sadh sungeh, Nanak, say praani sookh baasneh. 28.

Word Meaning: Triskaar = disrespect. Neh = no. Bhuvunt(i) = happens. Maan Bhungneh = hurt ego. Sobhaheen = no respect. Pohunt(i) = touch. 28.

MEANING: The life of the devotees, who recite Waheguru's Naam in the shelter of the Guru, is spent in comfort (blissfully), and they never feel that they have been disrespected or that their ego has been hurt. They never feel disrespected, and the worldly discomforts do not even touch them (they feel none of those), oh Nanak. 28.

ਸੈਨਾ ਸਾਧ ਸਮੂਹ ਸੂਰ ਅਜਿੰਤ ਸੰਨਾਹੰ ਤਨਿ ਨਿੰਮ੍ਰਤਾਹ॥ ਆਵਧਹ ਗੁਣ ਗੋਬਿੰਦ ਰਮਣੰ ਓਟ ਗੁਰ ਸਬਦ ਕਰ ਚਰਮਣਹ॥ ਅਰੂੜਤੇ ਅਸ੍ਵ ਰਥ ਨਾਗਹ ਬੁਝੰਤੇ ਪ੍ਰਭ ਮਾਰਗਹ॥ ਬਿਚਰਤੇ ਨਿਰਭ੍ਹੈ ਸਤ੍ਰ ਸੈਨਾ ਧਾਯੰਤੇ ਗੋਪਾਲ ਕੀਰਤਨਹ॥ ਜਿਤਤੇ ਬਿਸ੍ਵ ਸੰਸਾਰਹ ਨਾਨਕ ਵਸ੍ਯੰ ਕਰੋਤਿ ਪੰਚ ਤਸਕਰਹ॥ 29॥

Saiyna sadh smooh, soor, ajint sunaahun(g), tun(i) nimertah. Aavdheh goon Gobind rumnun(g), oat Gur Shabad kur churmneh. Aroorrtay ushuv, ruth, naageh, boojhuntay Prubh maargeh. Bichertay nirbhuyung, shuttar(u) saiyna dhaayuntay Gopal keertuneh. Jit-tay bisuv sunsaareh, Nanak vusyun(g) kuroat(i) punch tuskureh. 29.

Word Meaning: Saiyna = army. Sadh Smooh = all the holy saints. Ajint = unbeatable. Sunaahun(g) = body armour. Nimerteh = humbleness. Aavdheh = weapons. Rumnun(g) = recite; sing. Oat = shelter. Kur = hands. Churmneh = shield. Aroorrtay = ride. Ushuv = horses. Ruth = chariots. Naageh = elephants. Boojhuntay = explaining. Bichertay = go around. Nibhuyun(g) = fearlessly. Shuttar Saiyna = army of the enemies (the five demons). Dhaayuntay = attack. Jit-tay = conquer. Bisuv Sunsaareh = the world. Vusyun(g) = bring under control. Kuroat(i) = do. Punch Tuskureh = the five robbers (demons like lust, greed, rage etc.). 29.

MEANING: The gathering of the holy saints is an unbeatable army (against immorality) which wears an armour of humbleness. Singing Waheguru's praise is their weapon, and the support of Guru's Shabad is the shield in their hands. Singing Waheguru's praise and explaining the path of union with Waheguru to the masses, they go around fearlessly among the army of their enemies (of the five demons). This noble deed on their part is like riding horses, chariots, or elephants for them. They bring the five robbers (demons), who conquer the whole world, under their control, oh Nanak. 29.

ਮ੍ਰਿਗ ਤ੍ਰਿਸਨਾ ਗੰਧਰਬ ਨਗਰੰ ਦ੍ਰੁਮ ਛਾਯਾ ਰਚਿ ਦੁਰਮਤਿਹ॥ ਤਤਹ ਕੁਟੰਬ ਮੋਹ ਮਿਥ੍ਯਾ ਸਿਮਰੰਤਿ ਨਾਨਕ ਰਾਮ ਰਾਮ ਨਾਮਹ॥ 30॥

Mirg trishna, gundhurb nugurun(g), droom Chhaaya, ruch(i) doormuteh. Tuteh kootumb moh mithiya, simrunt(i) Nanak Ram, Ram Naameh. 30.

Word Meaning: Mirg Trishna = mirage; something deceptive. Gundhurb Nugurun(g) = a castle in the sky. Droom = tree. Chhaaya = shade. Ruch(i) = get engrossed. Doormuteh = ill-advised; having unholy thinking. Tuteh = just like that. Kootumb Moh = family attachments. Mithiya = false; short-lived. Simrunt(i) = recite (Naam).

MEANING: The devotees, who recite Waheguru's Naam, realize that the attractions of the world are deceptive like seeing water in a desert, or imagining castles in the sky, and are short-lived like the shade of a tree; and only the ill-advised people get engrossed in them, oh Nanak. 30.

ਨ ਚ ਬਿਦਿਆ ਨਿਧਾਨ ਨਿਗਮੰ ਨ ਚ ਗੁਣਗ੍ਰ ਨਾਮ ਕੀਰਤਨਹ॥ ਨ ਚ ਰਾਗ ਰਤਨ ਕੰਠੰ ਨਹ ਚੰਚਲ ਚਤੁਰ ਚਾਤੁਰਹ॥ ਭਾਗ ਉਦਿਮ ਲਬਧ੍ਹੰ ਮਾਇਆ ਨਾਨਕ ਸਾਧ ਸੰਗਿ ਖਲ ਪੰਡਿਤਹ॥ 31॥

Na ch bidiya nidhaan Nigmun(g), na, ch goongeh Naam keertuneh. Na ch raag ruttan kuntthun(g), neh chunchul chatur chaatureh. Bhaag oodim lubdhiyun(g) maya, Nanak, Sadh sung(i) khul punditeh. 31.

Word Meaning: Na Ch = and not. Bidiya = knowledge. Nidhaan = treasure. Nigumun(g) = of the Vedas. Goongeh = having knowledge of good qualities. Raag Ruttan = supreme music (voice). Kunthun(g) = in my throat. Chunchul = crafty. Chatur Chaatureh = wise among the wise. Bhaag = fortune. Oodum = efforts. Lubdhiyung = acquires. Khul = foolish. Punditeh = a highly learned man. 31.

MEANING: I do not have the treasure of the knowledge of the Vedas, nor the ability to have good qualities. I do not have sweet voice in my throat either; and I am neither crafty nor wise among the wise. One can acquire wealth by his efforts if he is fortunate enough (and I do not have that either). But I do know, that even a fool becomes a highly learned man in the company of the Guru (which I am seeking too), oh Nanak. 31.

ਕੰਠ ਰਮਣੀਯ ਰਾਮ ਰਾਮ ਮਾਲਾ ਹਸਤ-ਊਚ ਪ੍ਰੇਮ ਧਾਰਨੀ॥ ਜੀਹ ਭਣਿ ਜੋ ਉਤਮ ਸਲੋਕ ਉਧਰਣੰ ਨੈਨ ਨੰਦਨੀ॥ 32॥

Kuntth rumneeyay Ram, Ram maala, hust-ooch praym dhaarni. Jeeh bhun(i)jo ootum sloak, oodhurun(g) naiyn nundni. 32.

Word Meaning: Kuntth = throat; neck. Rumneeyay = beautiful. Hust-Ooch = a bag in which a devotee moves the beads of rosary. Praym-Dharni = acquiring affection. Jeeh = tongue. Bhun(i) = utter; say. Jo = those. Ootum Sloak = the superior Shabad (God's praise). Oodhrunun(g) = find salvation. Naiyn Nundini = pleasing the eyes = worldly attractions.

MEANING: Those, who sing Waheguru's praise with their tongue, have the rosary of His Naam around their neck (His praise on their tongue), and rather than having rosary in a bag, they have love for Him in the bag of their heart. Such devotees find salvation even amid the eye-pleasing worldly attractions. 32.

ਗੁਰ ਮੰਤ੍ਰ ਹੀਣਸ੍ਹ ਜੋ ਪ੍ਰਾਣੀ ਧ੍ਰਿਗੰਤ ਜਨਮ ਭ੍ਰਸਟਣਹ॥ ਕੂਕਰਹ ਸੂਕਰਹ ਗਰਧਭਹ ਕਾਕਹ ਸਰਪਨਹ ਤੁਲਿ ਖਲਹ॥ 33॥

Gur Muntar heenus(h) jo praani, dhirgunt junum bhrushtneh. Kookreh, sookreh, gerdhbeh, kaakeh, serpneh tool(i) khuleh. 33.

Word Meaning: Muntar = Mantra; Shabad. Heenus(h) = without. Praani = man. Dhirgunt = condemnable; reprehensible. Bhrushtneh = rendered impure; ruined. Kookreh = of dog. Sookreh = pig. Gerdhbeh = donkey. Kaakeh = crow. Seepneh = of snake. Tool(i) = equal. Khuleh = foolish. 33.

MEANING: The precious human life of the man, who does not have Guru's Shabad in his mind, is reprehensible, and is ruined (it goes waste). Such foolish people are like dogs, pigs, donkeys, crows, and snakes (greedy, enjoy filth, and are poisonous in nature). 33.

ਚਰਣਾਰਬਿੰਦ ਭਜਨੰ ਰਿਦਯੰ ਨਾਮ ਧਾਰਣਹ॥
(ਅੰਗ 1357)॥ ਕੀਰਤਨੰ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ਨਹ ਦ੍ਰਿਸਟੰਤਿ ਜਮ ਦੂਤਨਹ॥ 34॥

Churnaarbind bhujunun(g) ridyun(g) Naam dhaarneh.

(PAGE 1357): Keertun Sadh sungayn Nanak, neh drishtunt(i) Jum dootneh. 34.

Word Meaning: Churnaarbind = lotus-like soft feet (of Waheguru – His Naam). Bhujun(g) = recite; sing. Ridyun(g) = in the heart. Dhaarneh = acquire. Sungayn = with. Drishtunt(i) = see. Jum Dootneh = assistants of the Angel of death.
MEANING: The devotees, who enshrine Waheguru's Naam in their heart, and sing His praise in the company (shelter) of the Guru do not ever see the Angel of death (because they merge into Waheguru), oh Nanak. 34.

ਨ ਚ ਦੁਰਲਭੰ ਧਨੰ ਰੂਪੰ ਨ ਚ ਦੁਰਲਭੰ ਸ੍ਵਰਗ ਰਾਜਨਹ॥ ਨ ਚ ਦੁਰਲਭੰ ਭੋਜਨੰ ਬਿੰਜਨੰ ਨ ਦੁਰਲਭੰ ਸ੍ਵਚ੍ਛ ਅੰਬਰਹ॥ ਨ ਚ ਦੁਰਲਭੰ ਸੁਤ ਮਿਤ੍ਰ ਭ੍ਰਾਤ ਬਾਧਵ, ਨ ਚ ਦੁਰਲਭੰ ਬਨਿਤਾ ਬਿਲਾਸਹ॥ ਨ ਚ ਦੁਰਲਭੰ ਬਿਦਿਆ ਪ੍ਰਬੀਣੰ ਨ ਚ ਦੁਰਲਭੰ ਚਤੁਰ ਚੰਚਲਹ॥ ਦੁਰਲਭੰ ਏਕ ਭਗਵਾਨ ਨਾਮਹ ਨਾਨਕ ਲਬਧ੍ਹਿੰ ਸਾਧ ਸੰਗਿ ਕ੍ਰਿਪਾ ਪ੍ਰਭੰ॥ 35॥
Na ch doorlubhun(g) dhunnun(g), roopun(g), n ach doorlubhun(g) suverg rajneh. Na ch doorlubhun(g) bhojunun(g), binjnun(g), na ch doorlubhun(g) suvuchh umbreh. Na ch doorlubhun(g) soot, mittar, bhuraat, baandhveh, n ach doorlubhun(g) bunita bilaaseh. Na ch doorlubhun(g) bidiya perbeenun(g), na ch doorlubhun(g) chatur chunchleh. Doorlubhun(g) aik Bhugvaan Naameh, Nanak, lubdhiyun(g) Sadh sung(i) kirpa Prubhun(g). 35.
Word Meaning: Na Ch = and not. Doorlubbhun(g) = rarely available; extremely worthy. Suverg Rajneh = rule of paradise. Binjunun(g) = delicious foods. Suvuchh = new; expensive. Umbreh = clothes. Soot = sons. Bhuraat = brothers. Baandhuv = relatives. Bunita Bilaaseh = enjoying wife's company. Bidiya Perbeenun(g) = expert in knowledge. Chatur = wise. Chunchleh = shrewdness. Lubdhiyun(g) = is found. 35.
MEANING: It is not that worthwhile to have wealth, beauty or even the rule of paradise. It is not worthwhile to have delicious food or expensive new clothes. It is not worthwhile to have good sons, good friends, good brothers, good relatives, or even the enjoyment of the company of one's wife. And it is not that worthwhile to be an expert in knowledge, or being wise or shrewd. The truly worthwhile thing is Waheguru's Naam, which is found in the shelter of the Guru with the benevolence of Waheguru, oh Nanak. 35.

ਜਤ ਕਤਹ ਤਤਹ ਦ੍ਰਿਸਟੰ ਸ੍ਵਰਗ ਮਰਤ ਪਯਾਲ ਲੋਕਹ॥ ਸਰਬਤ੍ਰ ਰਮਣੰ ਗੋਬਿੰਦਹ ਨਾਨਕ ਲੇਪ ਛੇਪ ਨ ਲਿਪ੍ਰਤੇ॥ 36॥
Jut kuteh, tuteh dristun(g) suverg, mert, payaal loakeh. Serbter rumnun(g) Gobindeh, Nanak, layp chhayp na liptay. 36.
Word Meaning: Jut Kuteh = wherever. Tuteh = there. Drishtung = see. Suverg = paradise (sky). Mert = this world. Puyaal Loakeh = the underworld. Serbter = everywhere. Rumnun(g) = is present. Layp Chhayp = coating. Liptay = covered.
MEANING: (The minds of the devotees), who see Waheguru everywhere – in the sky, in the world, and in the underworld, and to be present wherever they look, do not get coated with (are not affected by) the attractions of Maya, oh Nanak. 36.

ਬਿਖਿਆ ਭਯੰਤਿ ਅੰਮ੍ਰਿਤੰ ਦ੍ਰੁਸਟਾ ਸਖਾ ਸ੍ਵਜਨਹ॥ ਦੁਖੰ ਭਯੰਤਿ ਸੁਖ੍ਹੰ ਭੈ ਭੀਤੰ ਤ ਨਿਰਭਯਹ॥ ਥਾਨ ਬਿਹੂਨ ਬਿਸ੍ਰਾਮ ਨਾਮੰ ਨਾਨਕ ਕ੍ਰਿਪਾਲ ਹਰਿ ਹਰਿ ਗੁਰਹ॥ 37॥
Bikhiya bhuyunt(i) amritun(g), drooshta sukha svujuneh. Dookhun(g) bhuyunt(i) sookhun(g), bhaiy bheetun(g), nirbhuyeh. Thaan bihoon bisraam Naamun(g), Nanak kirpal Hur(i), Hur(i) Gureh. 37.
Word Meaning: Bikhiya = poison (spiritually harmful things). Bhuyunt(i) = become. Amritun(g) = (spiritually) useful. Drooshta = enemies. Sukha = friends. Suvujneh = noble. Bhaiy Bheetun(g) = badly frightened. Nirbhuveh = fearless. Thaan Bihoon = shelter less;

wavering mind. Bisraam = shelter; peaceful. Hur(i) Gureh = the Guru, which is like Waheguru (His manifestation) 37.
MEANING: Spiritually harmful things become useful, and the enemies (internal and external) become noble friends; one's troubles change into comforts, and the badly frightened (because of lack of ability to fight) man becomes fearless; and one's constantly wavering mind becomes peaceful when he recites Waheguru's Naam with the grace of the Waheguru-like Guru. 37.

ਸਰਬ ਸੀਲ ਮਮੰ ਸੀਲੰ ਸਰਬ ਪਾਵਨ ਮਮ ਪਾਵਨਹ॥ ਸਰਬ ਕਰਤਬ ਮਮੰ ਕਰਤਾ ਨਾਨਕ ਲੇਪ ਛੇਪ ਨ ਲਿਪ੍ਰਤੇ॥ 38॥
Serb Sheel mumun(g) sheelun(g), serb paavun mum paavneh. Serb kertub, mumun(g) Kerta, Nanak, layp chhayp na liptayh. 38.
Word Meaning: Serb = all. Seel = sweet nature. Mumun(g) = of me. Kertub = Kerta = creator. Layp Chhayp = coating of Maya. Liptayh = coated. 38.
MEANING: The devotee, who believes that Waheguru, which gives sweet nature to all, purifies the minds of all, and is the creator of all, is also the provider of his sweet nature, is the purifier of his mind, and is his creator as well (who believes that it is the same Lord which creates everybody, and is the source of all good things for everybody) attains the high spiritual state where he is not affected by the attractions of Maya, oh Nanak. 38.

ਨਹ ਸੀਤਲੰ ਚੰਦ੍ਰ ਦੇਵਹ ਨਹ ਸੀਤਲੰ ਬਾਵਨ ਚੰਦਨਹ॥ ਨਹ ਸੀਤਲੰ ਸੀਤ ਰੁਤੇਣ ਨਾਨਕ ਸੀਤਲੰ ਸਾਧ ਸ੍ਵਜਨਹ॥ 39॥
Neh seetlun(g) chunder dayveh, neh seetlun(g) baavun chundneh. Neh seetlun(g) seet rootayn, Nanak, seetlun(g) Sadh Suvujneh. 39.
Word Meaning: Neh = not. Seetlun(g) = coolness; peacefulness. Baavun Chundneh = the sandal tree (the coating of the ground sandalwood on the body gives coolness). Seet Rootayn = cold season. Sadh Suvujneh = the noble saints. 39.
MEANING: It is not the moon that provides coolness (peace to one's mind), nor does sandalwood. It is not even the cold season that gives peace to one's mind; it is the company of the Guru, or that of the holy saints, where one gets complete peace of mind, oh Nanak. 39.

ਮੰਤ੍ਰੰ ਰਾਮ ਰਾਮ ਨਾਮੰ ਧ੍ਯਾਨੰ ਸਰਬਤ੍ਰ ਪੂਰਨਹ॥ ਗ੍ਯਾਨੰ ਸਮ ਦੁਖ ਸੁਖੰ ਜੁਗਤਿ ਨਿਰਮਲ ਨਿਰਵੈਰਣਹ॥ ਦਯਾਲੰ ਸਰਬਤ੍ਰ ਜੀਆ ਪੰਚ ਦੋਖ ਬਿਵਰਜਤਹ॥ ਭੋਜਨੰ ਗੋਪਾਲ ਕੀਰਤਨੰ ਅਲਪ ਮਾਯਾ ਜਲ ਕਮਲ ਰਹਤਹ॥ ਉਪਦੇਸੰ ਸਮ ਮਿਤ੍ਰ ਸਤ੍ਰਹ ਭਗਵੰਤ ਭਗਤਿ ਭਾਵਨੀ॥ ਪਰ ਨਿੰਦਾ ਨਹ ਸ੍ਰੋਤਿ ਸ੍ਰਵਣੰ ਆਪ ਤ੍ਯਾਗਿ ਸਗਲ ਰੇਨੁਕਹ॥ ਖਟ ਲਖ੍ਯਣ ਪੂਰਨੰ ਪੁਰਖਹ ਨਾਨਕ ਨਾਮ ਸਾਧ ਸ੍ਵਜਨਹ॥ 40॥
Muntarun(g) Ram, Ram, Naamun(g), dhiyanun(g) Serbter Poorneh. Giyanun(g) sum dookh, sookhun(g) joogut(i) nirmul nirvaiyrneh. Duyaalun(g) serbter jeeyaan, punch doakh biverjuteh. Bhojunun(g) Gopal keertnun(g), ulp Maya, jul kumul reehteh. Oopdayshun(g) sum mittar shutureh, Bhugvunt bhugut(i) bhaavni. Pur ninda neh sroat(i) servunun(g), aap tiyaag(i), sugul raynukeh. Khut lukhun poorniun(g) poorkheh, Nanak, Naam Sadh suvujneh. 40.
Word Meaning: Muntarun(g) = Mantra = recitation of Waheguru's Naam. Dhiyanun(g) = focus of mimd. Serbter Poorneh = omnipresent. Giyanun(g) = knowledge; consider. Sum = equal. Joogut(i) Nirmul = pure living. Nirvaiyrneh = no enmity with anyone. Duyaalun(g) = kind. Punch Doakh = the five major evils (lust, greed etc.). Biverjuteh = check; have control on. Bhojunun(g) = food of. Ulp = detached. Oopdayshun(g) = teachings; advice. Bhaavni = reverence. Pur Ninda = vilification of others. Sroat(i) = listen to. Servunun(g) =

with ears. Aap Tiyaag(i) = giving up one's selfishness and ego. Raynukeh = dust of others feet; humbleness. Khut = six. Lukhun = qualities. Poornun(g) Purkheh = perfect men. 40.
MEANING: The perfect men, who are regarded as the noble and holy saints, have the following six qualities. They recite the Naam of the omnipresent Waheguru with full focus of their mind; they have the knowledge (the noble quality) of accepting the discomforts and the comforts in life the same way, are free from any enmity against anyone, and lead a life of purity (of high morality). They control the five demons and are kind to all living beings. Singing praise of Waheguru is their mental food, and they stay detached from worldly attractions the way a lotus flower stays above the surface of water. With love and respect for Waheguru's worship, they offer the same advice to their friends and enemies (whom they also treat as friends). Giving up their selfishness and ego, they are humble like the dust of everybody's feet, and do not listen to any vilification of others, oh Nanak. 40.

ਅਜਾ ਭੋਗੰਤ ਕੰਦ ਮੂਲੰ ਬਸੰਤੇ ਸਮੀਪ ਕੇਹਰਹ॥ ਤਤਰਗਤੇ ਸੰਸਾਰਹ ਨਾਨਕ ਸੋਗ ਹਰਖੰ ਬਿਆਪਤੇ॥ 41॥
Ajaa bhogunt kund moolun(g) busuntay smeep kehreh. Tuturgutay sunsaareh, Nanak, soag, herkhun(g) biyaaptay. 41.
Word Meaning: Ajaa = goat. Kund Moolun(g) = fruit and vegetables that grow beneath the surface of the earth (uncooked natural vegetation). Busuntay = residing. Smeep = near. Kehreh = lion. Tuturgutay = the same way. Soag = sadness. Herkhun(g) = happiness. Biyaaptay = happen. 41.
MEANING: A goat, while enjoying its natural food in the forest, is also worried about the lion somewhere nearby. Similarly, sadness and happiness happen in life, oh Nanak. 41.

ਛਲੰ ਛਿਦ੍ਰ ਕੋਟਿ ਬਿਘਨੰ ਅਪਰਾਧੰ ਕਿਲਬਿਖ ਮਲੰ॥ ਭਰਮ ਮੋਹੰ ਮਾਨ ਅਪਮਾਨੰ ਮਦੰ ਮਾਇਆ ਬਿਆਪਤੰ॥ ਮ੍ਰਿਤ੍ਰ ਜਨਮ ਭ੍ਰਮੰਤਿ ਨਰਕਹ ਅਨਿਕ ਉਪਾਵੰ ਨ ਸਿਧ੍ਯਤੇ॥ ਨਿਰਮਲੰ ਸਾਧ ਸੰਗਹ ਜਪੰਤਿ ਨਾਨਕ ਗੋਪਾਲ ਨਾਮੰ॥ ਰਮੰਤਿ ਗੁਣ ਗੋਬਿੰਦ ਨਿਤ ਪ੍ਰਤਹ॥ 42॥
Chhulun(g) chhider, koat(i) bighunun(g), upraadhun(g), kilbikh mulun(g). Bherm. Mohun(g), maan, upmaanun(g), mudun(g) Maya biyaptun(g). Mritooh, junum bhermunt(i) nerkeh, anik oopaavun(g) na sidhtay. Nirmulun(g) Sadh sungeh, jupunt(i) Nanak Gopal Naamun(g). Rumunt(i) Goon Gobind nit pruteh. 42.
Word Meaning: Chhulun(g) = to deceive. Chhider = (expose) weaknesses. Bighunun(g) = (to erect) obstacles. Upraadhun(g) = (to commit) crime (sin). Kllbikh = sins. Mulun(g) = filth. Upmaanun(g) = insult. Mritooh = death. Oopaavun(g) = measures. Sidhtay = succeed. Nit Pruteh = everyday; always. 42.
MEANING: Deceiving others, exposing weaknesses of others, erecting obstacles in the path of others, committing crimes, acquiring filth of sins; suffering from misgivings, getting attached to worldly things, enjoying respect, and experiencing insults, staying intoxicated in one's ego, are the important ways in which Maya affects people. Such people never achieve success, no matter how many different measures they try; they are taken through the hell of death and births. Reciting Waheguru's Naam in the company of the holy saints purifies the mind. So, sing Waheguru's praise all the time, oh Nanak. 42.

ਤਰਣ ਸਰਣ ਸੁਆਮੀ ਰਮਣਸੀਲ ਪਰਮੇਸੁਰਹ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥਹ ਦਾਨੁ ਦੇਤੁ ਪ੍ਰਭੁ ਪੂਰਨਹ॥ ਨਿਰਾਸ ਆਸ ਕਰਣੰ ਸਗਲ ਅਰਥ ਆਲਯਹ॥ ਗੁਣ ਨਿਧਾਨ ਸਿਮਰੰਤਿ ਨਾਨਕ ਸਗਲ ਜਾਚੰਤਿ ਜਾਚਿਕਹ॥ 43॥
Turn, shern Soami rumunsheel Permayshureh. Kern Kaarun sumrutheh, daan(u) dayt(u) Prubh(u) Poorneh. Niraas, aas kerning, sugul urth aalyeh. Goon nidhaan simrunt(i) Nanak, sugul jaachunt(i) Jaachkeh. 43.

Word Meaning: Turn = ship. Rumunsheel = performer of amazing feats. Kern Kaarun = Creator. Sumrutheh = fully capable; omnipotent. Poorneh = Perfect; omnipresent. Niraas = dejected. Urth = things. Aalyeh = home; source. Goon Nidhaan = the treasure of all virtues. Jaachunt(i) = beg for. Jaachkeh = beggars.
MEANING: The Lord is the performer of amazing feats, and is the ship to ferry everybody across the world-sea (salvages them). The omnipresent Waheguru is omnipotent, is the creator of the universe, and is the provider of everything. He fulfills the wishes of the dejected and is the home for everything. He is the treasure of all virtues, and all living beings are beggars at His door and beg for things they wish for, oh Nanak. 43.

ਦੁਰਗਮ ਸਥਾਨ ਸੁਗਮੰ ਮਹਾ ਦੂਖ ਸਰਬ ਸੂਖਣਹ॥ ਦੁਰਬਚਨ ਭੇਦ ਭਰਮੰ ਸਾਕਤ ਪਿਸਨੰ ਤ ਸੁਰਜਨਹ॥ ਅਸਿਥਤੰ ਸੋਗ ਹਰਖੰ ਭੈ ਖੀਣੰ ਤ ਨਿਰਭਵਹ॥
(ਅੰਗ 1358)॥ ਭੈ ਅਟਵੀਅੰ ਮਹਾ ਨਗਰ ਬਾਸੰ ਧਰਮ ਲਖ੍ਯਣ ਪ੍ਰਭ ਮਇਆ॥ ਸਾਧ ਸੰਗਮ ਰਾਮ ਰਾਮ ਰਮਣੰ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਦਯਾਲ ਚਰਣੰ॥ 44॥
Doorgum suthaan soogmun(g), muhha dookh, serb sookhneh. Doorbuchan bhayd bhermun(g) saakut, pisnun(g) tay soorjuneh. Asithtun(g) soag,herkhun(g) bhaiy-kheenun(g) tay nirbhuveh.
(PAGE 1358): Bhaiy utviun(g), muhaa nagar baasun(g). dherm lukhun prubh Muyya. Ram, Ram rumnun(g), shern(i) Nanak, Hur(i), Hur(i) duyaal Churnun(g). 44.
Word Meaning: Doorgum = difficult to reach. Soogmun(g) = easy to access. Doorbuchan = bitter words. Bhayd = pierce. Bhermun(g) = misled. Pisnun(g) = one who creates wedge between two parties; a snitch. Soojuneh = noble man. Asithtun(g) = never ending. Herkhun(g) = happiness. Kheenun(g) = weakened. Nirbhuveh = fearless. Bhaiy = frightening. Utviun(g) = forest. Dherm Lukhun = qualities of high spirituality Rumnun(g) = recite. 44.
MEANING: Places which are difficult to access become easily accessible, and huge troubles change into comforts. Those misled people, who are engrossed in Maya, and who pierce the minds of others with their bitter words, or are snitches, become noble human beings. The never-ending griefs change into happy occasions, and the people who have become weak because of their fears become fearless, and a frightening jungle becomes a big residential city. These are the feelings of the highly spiritual devotees, who acquire them with the benevolence of Waheguru. So, recite Waheguru's Naam in the shelter of the Guru and acquire the shelter of the Feet (Naam) of the benevolent Waheguru, oh Nanak. 44.

ਹੇ ਅਜਿਤ ਸੂਰ ਸੰਗ੍ਰਾਮੰ ਅਤਿ ਬਲਨਾ ਬਹੁ ਮਰਦਨਹ॥ ਗਣ ਗੰਧਰਬ ਦੇਵ ਮਨੁਖ੍ਯੰ ਪਸੁ ਪੰਖੀ ਬਿਮੋਹਨਹ॥ ਹਰਿ ਕਰਣਹਾਰੰ ਨਮਸਕਾਰੰ ਸਰਣਿ ਨਾਨਕ ਜਗਦੀਸੁਰਹ॥ 45॥
Hey ajitt soor sungraamun(g), ut(i) bulna, buhhou merdneh. Gun gundherb, dayv, manookhyun(g), punkhi bimohneh Hur(i) Kernhaarun(g), numuskaarun(g), shern Nanak Jugdeeshureh. 45.
Word Meaning: Ajit = unbeatable. Soor = valiant. Sungraamun(g) = while fighting. Ut(i) Bulna = extremely powerful. Merdneh = crush. Gun Gundurbh = assistants, and musicians of the gods. Dayv = gods. Manookhyun(g) = humans. Bimohneh = captivate. Kernhaarun(g) = the creator. Numuskaarun(g) = salute; bow to. 45.
NOTE: There are five accepted natural urges that, if not controlled, overpower human behaviour, and they are: lust, rage, greed, worldly attachments, and ego. Five are mentioned by name in the following four sloaks, excepting worldly attachments (Maya), which is not mentioned by name. So, by elimination, the above holy sloak refers to them.

MEANING: You are extremely powerful and unbeatable in your fight for control of the human mind, and you have crushed countless of them (fully controlled them), oh Maya. You captivate the minds of all – they may be assistants of the gods, or their musicians, or gods themselves; they may be humans, animals, or birds. So, to resist control of your mind by Maya (worldly attractions), one should bow to the creator of the world, Waheguru, and seek His shelter, oh Nanak. 45.

ਹੇ ਕਾਮੰ ਨਰਕ ਬਿਸ੍ਰਾਮੰ ਬਹੁ ਜੋਨੀ ਭ੍ਰਮਾਵਣਹ॥ ਚਿਤ ਹਰਣੰ ਤ੍ਰੈ ਲੋਕ ਗੰਮ੍ਹੰ ਜਪ ਤਪ ਸੀਲ ਬਿਦਾਰਣਹ॥ ਅਲਪ ਸੁਖ ਅਵਿਤ ਚੰਚਲ ਊਚ ਨੀਚ ਸਮਾਵਣਹ॥ ਤਵ ਭੈ ਬਿਮੁੰਚਿਤ ਸਾਧ ਸੰਗਮ ਓਟ ਨਾਨਕ ਨਾਰਾਇਣਹ॥ 46॥

Hey kaamun(g), nerk bisraamun(g), buhhou joani bhermaavneh. Chit hernun(g), traiy loak gumun(g), jup, tup seel bidaarneh. Ulp sookh, avit, chunchul, ooch, neech smaavneh. Tuv bhaiy bimoonchit Sadh sungum, oat Nanak Narayineh. 46.

Word Meaning: Hey Kaamun(g) = oh lust. Bisraamun(g) = taking to; putting in. Hernun(g) = steal; possess; captivate. Traiy Loak = the three layers of universe – the sky, the earth, and the underworld. Seel = good nature (character). Bidaarneh = destroyer. Ulp = very small. Avit = render poor in (spiritual) wealth. Chunchul = not staying at one place. Smaavneh = get absorbed; overpower. Tuv = yours. Bimoonchit = get rid of.

MEANING: You are the cause for the people to be taken to hell (cycle of rebirths), and be taken through many life forms, oh, lust. You have access to all the humans in the three-layered universe, captivate their minds, and destroy their efforts to have union with Waheguru and their noble nature. For a little enjoyment, you rob them of their spiritual wealth; you do not rest at any one place, and equally overpower the rich and the poor. With the benevolence of Waheguru, one can get rid of one's control on his mind in the shelter of the Guru, oh Nanak. 46.

ਹੇ ਕਲਿ ਮੂਲ ਕ੍ਰੋਧੰ ਕਦੰ ਚ ਕਰੁਣਾ ਨ ਉਪਰਜਤੇ॥ ਬਿਖਯੰਤ ਜੀਵੰ ਵਸ੍ਮੰ ਕਰੋਤਿ ਨਿਰਤ੍ਯੰ ਕਰੋਤਿ ਜਥਾ ਮਰਕਟਹ॥ ਅਨਿਕ ਸਾਸਨ ਤਾੜੰਤਿ ਜਮ ਦੂਤਹ ਤਵ ਸੰਗੇ ਅਧਮੰ ਨਰਹ॥ ਦੀਨ ਦੁਖ ਭੰਜਨ ਦਯਾਲ ਪ੍ਰਭੁ ਨਾਨਕ ਸਰਬ ਜੀਆ ਰਖ੍ਯਾ ਕਰੋਤਿ॥ 47॥

Hey kul(i) mool, kroadhun(g), kudun(g) ch kuroona na ooperjtay. Bikhyunt jeevun(g), vusyun(g) kroat(i), nirtun(g) kuroat(i) juthaa merkuteh. Anik saasun taarrunt(i) Jum dooteh, tuv sungay udhmun(g) nureh. Deen dookh-bhunjun, duyaal prubh(u) Nanak, serb jeeyaan rukhiya kuroat(i). 47.

Word Meaning: Kul(i) = disputes; disagreements. Mool = root. Kudun(g) Ch Na = never. Kuroona = mercy. Ooperjtay = comes into being (become merciful). Bikhyunt = immoral. Vusyun(g) = control. Kuroat(i) = do. Nirtun(g) = dance. Juthaa = like. Merkuteh = monkey. Saasun = punishments. Taarrunt(i) = warnings. Tuv Sungay = under your influence. Udhmun(g) = ignoble. Nureh = humans. Deen = helpless; humble. Bhunjun = destroyer. Rukhiya Kuroat(i) = protects. 47.

MEANING: You never have mercy on humans, and control the immoral who begin to dance like a monkey to your tune; oh, the root of all disputes, rage. People become ignoble under your influence, and the Angel of Justice issues stern warnings and punishes them in many ways. However, the merciful Waheguru, which is the destroyer of all sufferings of the humble, protects all the living beings against rage, oh Nanak. 47.

ਹੇ ਲੋਭਾ ਲੰਪਟ ਸੰਗ ਸਿਰਮੋਰਹ ਅਨਿਕ ਲਹਰੀ ਕਲੋਲਤੇ॥ ਧਾਵੰਤ ਜੀਆ ਬਹੁ ਪ੍ਰਕਾਰੰ ਅਨਿਕ ਭਾਤਿ ਬਹੁ ਡੋਲਤੇ॥ ਨ ਚ ਮਿਤ੍ਰੰ ਨ ਚ ਇਸਟੰ ਨ ਚ ਬਾਧਵ ਨ ਚ ਮਾਤਾ ਪਿਤਾ ਤਵ ਲਜਯਾ॥ ਅਕਰਣੰ ਕਰੋਤਿ ਅਖਾਦ੍ਹਿ ਖਾਦੰ ਅਸਾਜ੍ਹੰ ਸਾਜਿ ਸਮਜਯਾ॥ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਸਰਣਿ ਸੁਆਮੀ ਬਿਗ੍ਯਾਪਿ੍ਅ ਨਾਨਕ ਹਰਿ ਨਰਹਰਹ॥ 48॥

Hey loabha, lumput sung sirmoreh, anik lehreen kuloaltay. Dhaavunt jeeyaan buhhou perkaarun(g), anik bhaant(i) buhhou doaltay. Na ch mittarun(g), na ch ishtun(g), na ch baandhuv, na ch maata, pitaa tuv lujjiya. Akernun(g) kuroat(i), akhaadh(i) khaadun(g), asaajun(g) saaj(i), smujjiya. Trah(i), trah(i) shern(i) Soami, bigyaaput Nanak, Hur(i) Nurhureh. 48.

Word Meaning: Loabha = greed. Lumput = intoxicated in vices. Sung = with; under the influence. Sirmoreh = the leaders. Lehreen = waves of mind. Kuloaltay = frisk (play) joyfully. Dhaavunt = rush (aimlessly). Doaltay = weakening of the mind. Na Ch = and not. Ishtun(g) = of dears. Baandhuv = relatives. Lujjiya = shame. Akernun(g) = which should not be done. Akhaadh(i) = which should not be eaten. Asaajun(g) = which should not be created. Smujjiya = society. Trah(i) = save me; save me. Bigyaaput = pray to. Nur Hureh = Waheguru.

MEANING: Under your influence, even the leaders in society get intoxicated with vices, and play joyfully in many ways to please their minds, oh, greed. They become weak in mind and rush to different places to satisfy their greed. They have no shame for their friends, their dears, their relatives, and their parents. They do things that should not be done, eat foods that should not be eaten (immoral), and create situations that should not be created in society. I take shelter of Waheguru, praying that He protects me, protects me, oh Nanak. 48.

ਹੇ ਜਨਮ ਮਰਣ ਮੂਲੰ ਅਹੰਕਾਰੰ ਪਾਪਾਤਮਾ॥ ਮਿਤ੍ਰੰ ਤਜੰਤਿ ਸਤ੍ਰੰ ਦ੍ਰਿੜੰਤਿ ਅਨਿਕ ਮਾਯਾ ਬਿਸ੍ਤ੍ਰੀਰਨਹ॥ ਆਵੰਤ ਜਾਵੰਤ ਥਕੰਤਿ ਜੀਆ ਦੁਖ ਸੁਖ ਬਹੁ ਭੋਗਣਹ॥ ਭ੍ਰਮ ਭਯਾਨ ਉਦਿਆਨ ਰਮਣੰ ਮਹਾ ਬਿਕਟ ਅਸਾਧ ਰੋਗਣਹ॥ ਬੈਦ੍ਹੰ ਪਾਰਬ੍ਰਹਮ ਪਰਮੇਸ੍ਵਰ, ਆਰਾਧਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥ 49॥

Hey junum, mern moolun(g), ahunkaararun(g) paapaatma. Mittarun(g) tujunt(i), shattarun(g) drirrunt(i), anik Maya bisteerneh. Aavunt, jaavunt, jeeyaan, dookh, sookh buhhou bhoagneh. Bherm bhuyyan oodiyaan rumnun(g), muhha bicket asaadh roagneh. Baiydyun(g) Parbrahm permayshver, aaraadh(i) Nanak, Hur(i), Hur(i), Huray. 49.

Word Meaning: Moolun(g) = root of. Paapaatma = sinner soul. Mittrarun(g) = friends. Tujunt(i) = giving up. Shaattarung(u) = enemies. Drirrunt(i) = reinforcing; cementing. Bisteerneh = spreads; network. Bhoagneh = bear; experience. Bherm = misled. Bhuyyan = frightening. Oodiyaan = wilderness. Rumnun(g) = wander through. Bicket = scary; difficult. Asaadh = untreatable; incurable. Roagneh = disease. Baiydyun(g) = physician.

MEANING: You are a big sinner because you are the root of one's rebirths, oh ego (of the man). With the network of different attractions of Maya, you cause a break-up between the friends (including one's noble qualities), and make strong bonds with the enemies (including one's evil qualities). The living beings get exhausted as they go through many different life forms because of you, and experience both comforts and suffering. You are an incurable disease, and under your influence, humans are misled by their misbeliefs and feel as if they are wandering through some kind of wilderness (where they cannot find the path of righteousness). Oh, ego. Waheguru is the physician to cure this disease, so always remember Waheguru, oh Nanak. 49.

ਹੇ ਪ੍ਰਾਣਨਾਥ ਗੋਬਿੰਦਹ ਕ੍ਰਿਪਾ ਨਿਧਾਨ ਜਗਦਗੁਰੋ॥ ਹੇ ਸੰਸਾਰ ਤਾਪ ਹਰਣਯ ਕਰੁਣਾਮੈ ਸਭ ਦੁਖ ਹਰੋ॥ ਹੇ ਸਰਣਿ ਜੋਗ ਦਯਾਲਹ ਦੀਨਾਨਾਥ ਮਯਾ ਕਰੋ॥ ਸਰੀਰ ਸ੍ਵਸਥ ਖੀਣ ਸਮਏ ਸਿਮਰੰਤਿ ਨਾਨਕ ਰਾਮ ਦਰੋਦਰ ਮਾਧਵਹ॥ 50॥

Hey Praan-Nath Gobindeh, kirpa nidhaan Jugud-Guro. Hey sunsaar taap Herneh, Kroonamaiy, subh dookh hurou. Hey Shern(i)-joag Duyaaleh, Deena-Nath muyya kurou. Sureer suvusth, kheen sumay, simrunt(i) Nanak, Ram Damodar, Maadhveh. 50.

Word Meaning: Praan-Nath = lord of life. Jugug-Guro = Guru of the whole world. Taap Herneh = the destroyer of suffering. Kroonamaiy = merciful. Hurou = remove. Shern(i) - Joag = provider of shelter. Muyya Kurou = show mercy. Suvusth = healthy. Kheen = weak. Sumay = at the time of. Damodar, Maadhveh = names of Waheguru. 50.

MEANING: I pray to Waheguru, who is the Lord of all life, the source of benevolence, the destroyer of all sufferings, and is merciful to remove all our sufferings. You provide shelter to Your devotees, and are the Lord of the humble, oh, Waheguru with many different names. Please be kind to me so that I may recite Your Naam when I am still young and healthy, and even at the time when I lose all my strength (at the time of death), begs Nanak. 50.

ਚਰਨ ਕਮਲ ਸਰਣੰ ਰਮਣੰ ਗੋਪਾਲ ਕੀਰਤਨਹ॥ ਸਾਧ ਸੰਗੇਣ ਤਰਣੰ ਨਾਨਕ ਮਹਾ ਸਾਗਰ ਭੈ ਦੁਤਰਹ॥ 51॥

Churn Kumul shernun(g), rumnu(g) Gopal keertuneh. Sadh sungayn ternun(g) Nanak, muhha saagur bhaiy dootreh. 51.

Word Meaning: Churn Kumul = (Waheguru's) lotus-like feet (His Naam). Rumnung(u) = recite. Sungayn = with. Ternun(g) = swim across. Muhha Saagur = the huge (very deep) world-sea. Dootreh = very difficult. 51.

MEANING: The world (of Maya) is like a huge ocean, which is extremely difficult to swim across. So, to swim across this ocean, one needs to take shelter of the Guru and sing Waheguru's praise there, oh Nanak. 51.

ਸਿਰ ਮਸ੍ਤਕ ਰਖ੍ਹਾ ਪਾਰਬ੍ਰਹਮੰ ਹਸ੍ਤ ਕਾਯਾ ਰਖ੍ਹਾ ਪਰਮੇਸ੍ਵਰਹ॥ ਆਤਮ ਰਖ੍ਹਾ ਗੋਪਾਲ ਸੁਆਮੀ ਧਨ ਚਰਣ ਰਖ੍ਹਾ ਜਗਦੀਸ੍ਵਰਹ॥ ਸਰਬ ਰਖ੍ਹਾ ਗੁਰ ਦਯਾਲਹ ਭੈ ਦੂਖ ਬਿਨਾਸਨਹ॥ ਭਗਤਿ ਵਛਲ ਅਨਾਥ ਨਾਥੇ ਸਰਣਿ ਨਾਨਕ ਪੁਰਖ ਅਚੁਤਹ॥ 52॥

Sir, mustuk rukhiya, Parbrahmun(g), hust, kaaya rukhiya Permayshvereh. Aatum rukhiya Gopal Soami, dhun, churn rukhiya Jugdeeshvereh. Serb rukhiya, Gur duyaaleh, bhaiy, dookh binaasneh. Bhugut(i) vuchhul, anaath Nathay, shern(i) Nanak Purakh Achooteh. 52.

Word Meaning: Mustuk = forehead (thinking). Hust = hands (from doing bad things). Kaaya = body. Atum = soul (from immorality). Dhun = (spiritual) wealth Churn = feet (from visiting immoral places). Duyaaleh = kind. Binaasaasneh = destroyer. Vuchhul = to love. Anaath = spiritually orphan. Achooteh = immortal.

NOTE: The Hindus pray to their deities to protect different parts of the body. Guru Arjun Dev Ji explains in this holy Slok how the kind Waheguru protects the various parts of His devotees' bodies.

MEANING: The kind Waheguru protects the head and the forehead (their holy and pure thinking), and the hands and the body (from doing unholy deeds) of His devotees. The Lord of the world protects the souls of His devotees from immorality and protects their spiritual wealth. Waheguru protects the feet of His devotees from visiting places where immoral deeds are committed. The kind Waheguru, which is the destroyer of all suffering, protects everybody. I have come to the shelter of the immortal Waheguru, who loves His worshippers and is the guardian of the spiritually orphans, oh, Nanak. 52

ਜੇਨ ਕਲਾ ਧਾਰਿਓ ਆਕਾਸੰ ਬੈਸੰਤਰੰ ਕਾਸਟ ਬੇਸਟੰ॥ ਜੇਨ ਕਲਾ ਸਸਿ ਸੂਰ ਨਖ੍ਯਤ੍ਰ ਜੋੜ੍ਹਿੰ ਸਾਸੰ ਸਰੀਰ ਧਾਰਣੰ॥

Commented [DSS3]:

(ਅੰਗ 1359)॥ ਜੇਨ ਕਲਾ ਮਾਤ ਗਰਭ ਪ੍ਰਤਿਪਾਲੰ ਨਹ ਛੇਦੰਤ ਜਠਰ ਰੋਗਣਹ॥ ਤੇਨ ਕਲਾ ਅਸਥੰਭੰ ਸਰੋਵਰੰ ਨਾਨਕ ਨਹ ਛਿਜੰਤਿ ਤਰੰਗ ਤੋਯਣਯ॥ 53॥

Jayn kulaa dhaariyo aakaashun(g), baiysunturun(g) kaasht baystun(g). Jayn kulaa sus(i), soor, nukhuttar, jotiyun(g) saasun(g) sureer dhaarnun(g).

(PAGE 1359): Jayn kulaa maat gerbh pritpaalun(g), neh chhaydunt jutthur roagneh. Tayb kulaa usthumbhun(g) sarovarun(g), Nanak, neh chhijunt(i) trung toyineh. 53.

Word Meaning: Jayn = who. Kulaa Dhaariyo = gave power. Baiysuntarun(g) = fire. Kaasht = wood. Baytun(g) = wrapped in. Sus(i) = moon. Soor = sun. Nukhuttar = stars. Jotiyun(g) = light. Saasun(g) = breaths. Sureer Dhaarnun(g) = living beings. Neh = not. Chhaydunt = put holes; wound; destroy. Jutthur Roagneh = discomforts in the womb. Tayn = the same. Usthumbhun(g) = support. Sarovarun(g) = pool (ocean); the sea of Maya (the world). Chhijunt(i) = weakens. Trung Yoying = waves of the water of Maya. 53.

MEANING: (Waheguru), which has kept the sky in its position with His power; has wrapped fire in wood (which does not burn it); has given light to the moon, the sun, and the stars; has put breaths in all the living beings; and raises the fetus with His power in the womb of its mother where the heat of the womb and some harmful bacteria do not harm it; the same Waheguru gives support to the living beings in the deep sea of Maya (this world) where they are protected from the huge waves of the Maya-like water, oh Nanak. 53.

ਗੁਸਾਈ ਗਰਿਸ੍ਟ ਰੂਪੇਣ ਸਿਮਰਣੰ ਸਰਬਤ੍ਰ ਜੀਵਣਹ॥ ਲਬਧ੍ਯੰ ਸੰਤ ਸੰਗੇਣ ਨਾਨਕ ਸ੍ਵਚ੍ਛ ਮਾਰਗ ਹਰਿ ਭਗਤਣਹ॥ 54॥

Goosaayeen, grishut roopayn, simernun(g) serbter jeevuneh. Lubdhiyun(g) Sunt sungayn Nanak, suvuchh maarug Hur(i) bhugutneh. 54.

Word Meaning: Goosaayeen = the Lord of the earth (God). Grishut = very heavy (all powerful). Roopayn = in form. Simernung = Remembering Him (His Naam). Lubdhiyun(g) = is found. Suvuchh = pure; of high morality. Bhugutneh = worship. 55.

MEANING: Waheguru is all-powerful, and His Naam is the life of all living beings. His Naam is the only true path of life of high morality (to have union with Waheguru), which can be acquired only in the shelter of the Guru, oh Nanak. 54.

ਮਸਕੰ ਭਗਨੰਤ ਸੈਲੰ ਕਰਦਮੰ ਤਰੰਤ ਪਪੀਲਕਹ॥ ਸਾਗਰੰ ਲੰਘੰਤਿ ਪਿੰਗੰ ਤਮ ਪਰਗਾਸ ਅੰਧਕਹ॥ ਸਾਧ ਸੰਗੇਣਿ ਸਿਮਰੰਤ ਗੋਬਿੰਦ॥ ਸਰਣਿ ਨਾਨਕ ਹਰਿ ਹਰਿ ਹਰੇ॥ 55॥

Muskun(g) bhugnunt saiylun(g), kerdmun(g) turunt pupeelkeh. Saagurun(g) lunghunt(i) pingmun(g) tum pergash undhkeh. Sadh sungayn(i) simrunt Gobind. Shern(i) Nanak, Hur(i), Hur(i), Huray. 55.

Word Meaning: Mudkun(g) = mosquito (a weak-minded person). Bhugnunt = breaks. Saiylun(g) = rocks (ego). Kermun(g) = mud (worldly attachments). Turunt = swims across. Pupeelkeh = an ant (a humble person). Saagrun(g) = ocean (world-sea). Pingmun(g) = lame (lacking noble qualities). Tum = darkness (of ignorance). 55.

MEANING: A weak-minded person can break (get rid of) his mountain-like ego, and an ant-like humble man can swim over the mud of worldly attachments. An individual, who is disabled by the lack of noble qualities, can swim across the world-sea, and the darkness of ignorance is lighted up when people seek Waheguru's shelter by singing His praise in the shelter of the Guru, oh Nanak. 55.

ਤਿਲਕ ਹੀਣੰ ਜਥਾ ਬਿਪ੍ਰਾ ਅਮਰ ਹੀਣੰ ਜਥਾ ਰਾਜਨਹ॥ ਅਵਧ ਹੀਣੰ ਜਥਾ ਸੂਰਾ॥ ਨਾਨਕ ਧਰਮ ਹੀਣੰ ਤਥਾ ਬੈਸ੍ਨਵਹ॥ 56॥

Tilak-heenun(g) juthaa bipra, amar-heenun(g) juthaa rajneh. Avdh-heenun(g) kuthaa soora. Nanak,dherm-heen tuthaa Baishunveh. 56.
Word Meaning: Heenun(g) = without. Juthaa = like. Bipra = Brahman. Amar = kingdom. Rajneh = a rajah. Avdh = weapon. Soora = warrior. Baiyshunveh = a devotee of Vishnu (Waheguru) 56.
MEANING: Like a Brahman, who is without an anointment on his forehead (he is not considered a Brahman), and a rajah is without a state to rule; and like a warrior, who is unarmed, a devotee of Waheguru is no devotee if he is without high morality and spirituality, oh Nanak. 56.

ਨ ਸੰਖੰ ਨਾ ਚਕ੍ਰੰ ਨਾ ਗਦਾ ਨ ਸਿਆਮੰ ਅਸਚਰਜ ਰੂਪੰ ਰਹੰਤ ਜਨਮੰ॥ ਨੇਤ ਨੇਤ ਕਥੰਤਿ ਬੇਦਾ॥ ਊਚ ਮੂਚ ਅਪਾਰ ਗੋਬਿੰਦਹ॥ ਬਸੰਤਿ ਸਾਧ ਰਿਦਯੰ ਅਚੁਤ ਬੁਝੰਤਿ ਨਾਨਕ ਬਡਭਾਗੀਅਹ॥ 57॥

Na sunkhun(g), na chukurun(g), na gudaa, na siyaamun(g). Aschurj roopun(g) ruhunt junmun(g). Nayt, nayt, kuthunt(i) Bayda. Ooch, mooch, apaar Gobindeh. Busunt(i) Sadh ridyun(g) Achoot, boojhunt(i) Nanak, bhdbhaagiya. 57.
Word Meaning: Sunkhun(g) = conch. Chukurun(g) = a disk-like hollow weapon. Gudaa = a mace - a handheld weapon which has a heavy spherical top, and a long thin handle. Siyaamun(g) = dark colour (of Krishna). Nayt = not like this. Kuthunt(i) = describe. Bayda = the Vedas. Ooch = very high (transcendent). Mooch = huge. Apaar = endless. Ridyung(g) = heart. Achoot = immortal. Boojhunt(i) = realize. 57.
MEANING: (Contrary to the popular beliefs about god Vishnu, who is believed to be the provider for the whole world), God does not hold a conch in his hand, and does not carry a chukker, or a mace. He does not even have dark colour (Krishna was dark-coloured). Despite His many amazing forms, He does not take births, and the Vedas say that there is no one like Him. Waheguru is highly transcendent, huge (limitless), and endless. Only the highly fortunate people realize that the immortal Waheguru resides in the heart of the Guru (and of His holy saints), oh Nanak. 57.

ਉਦਿਆਨ ਬਸਨੰ ਸੰਸਾਰੰ ਸਨਬੰਧੀ ਸ੍ਵਾਨ ਸਿਆਲ ਖਰਹ॥ ਬਿਖਮ ਸਥਾਨ ਮਨ ਮੋਹ ਮਦਿਰੰ ਮਹਾ ਅਸਾਧ ਪੰਚ ਤਸਕਰਹ॥ ਹੀਤ ਮੋਹ ਭੈ ਭਰਮ ਭ੍ਰਮਣੰ ਅਹੰ ਫਾਸ ਤੀਖ੍ਹਣ ਕਠਿਨਹ॥ ਪਾਵਕ ਤੋਅ ਅਸਾਧ ਘੋਰੰ ਅਗਮ ਤੀਰ ਨਹ ਲੰਘਨਹ॥ ਭਜੁ ਸਾਧ ਸੰਗਿ ਗੋਪਾਲ ਨਾਨਕ ਹਰਿ ਚਰਣ ਸਰਣ ਉਧਰਣ ਕ੍ਰਿਪਾ॥ 58॥

Oodiyaan busnun(g) sunsaarun(g) sunbundhi suvaan, siyaal, khureh. Bikhum suthaan, mun moh mudirun(g), muhaa asaadh, punch tuskureh. Heet, moh, bhaiy, bherm, bhemnun(g) aun(g) phaans teekhun, kutthineh. Paavuk, toa asaadh ghorun(g) agumm teer neh lunghneh. Bhuj(u) sadh sung(i) Gopal Nanak, Hur(i) Churn, shern oodhrun kirpa.
Word Meaning: Oodiyaan = wildeness. Busnun(g) = reside. Sunbundhi = relatives. Suvaan = dogs. Siyaal = jackals. Khureh = donkeys. Bikhum = difficult; uneasy. Mudirun(g) = intoxicated. Asaadh = which cannot be improved (controlled). Punch Tuskreh = the five demons. Heet = love. Moh = attachments. Bhermun(g) = wanders misled. Ahun(g) = ego. Phaans = chains. Teekhun = sharp. Kutthineh = tough; strong. Paavuk = fire (of desires). Toa = water (of sensual pleasures). Asaadh = unbeatable. Ghorun(g) = deep (whirlpools). Agumm = inaccessible. Teer = shore. 58.
MEANING: The world is like a wilderness (jungle) where the man lives among dogs, jackals, and donkeys as his relatives (he has qualities of such animals). The man is in a very tough (precarious) situation where he is intoxicated with worldly attachments and with the five uncontrolled demons. With his love for worldly attractions and his worldly fears, he is misled by his misbeliefs and trapped in the tough chains of his ego. The world-sea is full of the fire of desires as its water, and it is extremely difficult for the man to swim across to the other

shore. To swim across this sea (to attain salvation), the man needs to take shelter of the Guru, and recite Waheguru's Naam with His kindness, oh Nanak. 58.

ਕ੍ਰਿਪਾ ਕਰੰਤ ਗੋਬਿੰਦ ਗੋਪਾਲਹ ਸਗਲ੍ਹੰ ਰੋਗ ਖੰਡਣਹ॥ ਸਾਧ ਸੰਗੋਨਿ ਗੁਣ ਰਮਤ ਨਾਨਕ ਸਰਣਿ ਪੂਰਨ ਪਰਮੇਸੁਰਹ॥ 59॥

Kirpa kurunt Gobind Gpaleh, sugulun(g) roag khunduneh. Sadh sungayn)i) Goon rumut Nanak, shern(i) Poorun Permayshureh. 59.

Word Meaning: Suglun(g) = all. Khunduneh = destroyed. Rumut = recite.

MEANING: All one's sufferings are eradicated when Waheguru is kind to him. So, one should recite His Naam (sing His praise) in the shelter of the Guru (with His Shabad), and seek Waheguru's shelter, oh Nanak. 59.

ਸਿਆਮਲੰ ਮਧੁਰ ਮਨੁਖ੍ਹੰ ਰਿਦਯੰ ਭੂਮਿ ਵੈਰਣਹ॥ ਨਿਵੰਤਿ ਹੋਵੰਤਿ ਮਿਥਿਆ ਚੇਤਨੰ ਸੰਤ ਸ੍ਹਜਨਹ॥ 60॥

Shiyamlun(g) Madhur munukhun(g), ridyun(g) bhoom(i) vaiyrneh. Nivunt(i) hovunt(i) mithiya, chaytnun(g) Sunt suvujneh. 60.

Word Meaning: Shiyamlun(g)= handsome; beautiful. Madhur = sweet-natured. Ridyun(g) Bhoom(i) = the land of his heart. Viayrneh = enmity. Nivunt(i) = bowing to. Mithiya = false; hypocritical. Chaytnun(g) = watchful. Suvujneh = noble people. 60.

MEANING: A person may be very handsome and sweet-natured, but all his bowing before others (showing humbleness) is hypocritical if he has enmity for others in his heart. The holy and noble saints are watchful about that. 60.

ਅਚੇਤ ਮੂੜਾ ਨ ਜਾਣੰਤ ਘਟੰਤ ਸਾਸਾ ਨਿਤ ਪ੍ਰਤੇ ਛਿਜੰਤਿ ਮਹਾ ਸੁੰਦਰੀ ਕਾਇਆ ਕਾਲ ਕੰਨਿਆ ਗ੍ਰਾਸਤੇ॥ ਰਚੰਤਿ ਪੁਰਖਹ ਕੁਟੰਬ ਲੀਲਾ ਅਨਿਤ ਆਸਾ ਬਿਖਿਆ ਬਿਨੋਦ॥ ਭ੍ਰਮੰਤਿ ਭ੍ਰਮੰਤਿ ਬਹੁ ਜਨਮ ਹਾਰਿਓ ਸਰਣਿ ਨਾਨਕ ਕਰੁਣਾਮਯ॥ 61॥

Achayt moorra na jachunt, ghutunt saasa nit pruteh, chhijunt(i) muhha soondari kaaya, kaal kunya graastay. Ruchunt(i) purakheh kootumb leela, anit aasa bikhiya binoad. Bhermunt(i), bhermunt(i) buhhou junum haariyo, shern(i) Nanak, Kroonamaiy. 61.

Word Meaning: Achayt = unwary; imprudent. Moorra = foolish. Ghutunt = decrease. Nit Prutay = everyday. Chhijunt(i) = decreases. Soondari Kaaya. = beautiful body. Kaal Kunniya = the daughter of death = old age. Graastay = swallow slowly; in the jaws. Ruchunt(i) = remains involved. Kootumb Leela = love and enjoyments of family. Anit = short-lived. Bikhiya = Maya. Binoad = enjoyments. Bhermunt = wandering. Haariyo = gets exhausted. Kroonamaiy = merciful. 61.

MEANING: The unwary and foolish man does not realize that his remaining breaths are decreasing every day (all the time), and his beautiful body is in the jaws of old age. Overpowered by Maya (the attractions of the world), the man remains engrossed in the love and happiness of his family and builds countless hopes rooted in Maya. Wandering through many, many lives, he gets exhausted until he takes shelter of the merciful Waheguru, oh Nanak. 61.

ਹੇ ਜਿਹਬਾ ਹੇ ਰਸਗੇ ਮਧੁਰ ਪ੍ਰਿਅ ਤੁਯੰ॥ ਸਤ ਹਤੰ ਪਰਮ ਬਾਦੰ ਅਵਰਤਏਥਹ ਸੁਧ ਅਛਰਣ॥ ਗੋਬਿੰਦ ਦਾਮੋਦਰ ਮਾਧਵੇ॥ 62॥

Hey jihba, hey rusgay, Madhur priyay tooyun(g). Sat hutun(g), perm baadun(g), avert-etheh Shoodh Achhrun. Gobind, Damodar Maadhvay. 62.

Word Meaning: Rusgay = loving different tastes. Madhur = sweet. Priyay = dear. Tooynun(g) = to you. Sat = the eternal (Naam). Hutun(g) = dead. Baadun(g) = disputes. Avert-etheh = say something repeatedly. Shoodh Achhrun = the holy words (Naam). 62.
MEANING: Enjoying delicious tastes of different foods is dear to you, and you invite disputes with your provocative words, but you are dead as far as reciting the Naam of Waheguru (which has many different names) is concerned, oh my tongue. 62.

ਗਰਬੰਤਿ ਨਾਰੀ ਮਦੋਨਮਤੰ॥ ਬਲਵੰਤ ਬਲਾਤ ਕਾਰਣਹ॥ ਚਰਨ ਕਮਲ ਨਹ ਭਜੰਤ ਤ੍ਰਿਣ ਸਮਾਨਿ ਧ੍ਰਿਗੁ ਜਨਮਨਹ॥ ਹੇ ਪਪੀਲਕਾ ਗ੍ਰਸਟੇ ਗੋਬਿੰਦ ਸਿਮਰਣ ਤੁਯੰ ਧਨੇ॥ ਨਾਨਕ ਅਨਿਕ ਬਾਰ ਨਮੋ ਨਮਹ॥ 63॥
Gerbunt(i) naari, mudoanmutun(g). Bulvunt balaat kaarneh. Churn, Kumul neh bhujunt, trin smaan(i) dhrig(u) junumneh. Hey pupeelka grushtay, Gobind simran, tooyun(g) dhoonay. Nanak, anik baar numo, numeh. 63.
Word Meaning: Gerbunt(i) = feels conceited. Mudoanmutun(g) = intoxicated in lust. Bulvunt = powerful. Balaat Kaarneh = commits aggression. Trin Smaan(i) = is like a dry straw. Dhrig(u) = condemnable. Pupeelka = small ant (a humble and powerless person). Grushtay = heavy; great. Tooyun(g) = yours. Dhunay = wealth. Numo Numeh = salute; bowing to. 63.
MEANING: The individual, who does not recite Waheguru's Naam, and is always intoxicated with lust, loves his wife, is conceited, and is very powerful so as to commit aggressions, is like a dry straw (worthless), and his life is highly condemnable. On the other hand, if a powerless person is humble like an ant, and if Waheguru's Naam is his only wealth, he is great and worthy of worship; I salute such a person again, and again, oh Nanak. 63.

ਤ੍ਰਿਣੰ ਤ ਮੇਰੰ ਸਹਕੰ ਤ ਹਰੀਅੰ॥ ਬੂਡੰ ਤ ਤਰੀਅੰ॥ ਊਣੰ ਤ ਭਰੀਅੰ॥ ਅੰਧਕਾਰ ਕੋਟਿ ਸੂਰ ਉਜਾਰੰ॥ ਬਿਨਵੰਤਿ ਨਾਨਕ ਹਰਿ ਗੁਰ ਦਯਾਰੰ॥ 64॥
Tirnun(g) ta mayrun(g), sehkun(g) ta huriyn(g). Boodun(g) ta turiyun(g). Oonun(g) ta bhuriyun(g). Undhkaar koat(i) soor oojaaung(g). Binvunt Nanak Hur(i) Gur uduyaarung. 64.
Word Meaning: Tirnun(g) = a straw. Mayrun(g) = mountain. Sehkun(g) = dried up. Huriyun(g) = green. Boodun(g) = drowning. Turiyun(g) = floating. Oonun(g) = less than full (empty). Bhuriyun(g) = full. Koat(i) Soor = millions of suns. Oojaarun(g) = light. 64
MEANING: With the benevolence of the Guru (Waheguru), a straw (a very weak and unknown person) can become powerful like a mountain (become powerful and famous), and a dried leaf (spiritually dead person) can turn green (become spiritually alive); a person drowning in the world-sea, can swim across it, and a person devoid of noble qualities can be full of them; a dark heart can become so enlightened that even millions of suns cannot compare with that, humbly submits Nanak. 64.

(ਅੰਗ 1360)॥ ਬ੍ਰਹਮਣਹ ਸੰਗਿ ਉਧਰਣੰ॥ ਬ੍ਰਹਮ ਕਰਮ ਜਿ ਪੂਰਣਹ॥ ਆਤਮ ਰਤੰ ਸੰਸਾਰ॥ ਗਹੰਤੇ ਨਰ ਨਾਨਕ ਨਿਹਫਲਹ॥ 65॥
(PAGE 1360): Brahmaneh sung(i) oodhrurnun(g). Braham kerm j(i) poorneh. Aatum rutun(g) sunsaar. Guhuntay nur, Nanak, nihphuleh. 65.
Word Meaning: Brahman = spiritually enlightened. Oodhurnun(g) = salvation. Brahm Kerm = deeds which please Waheguru (Naam; sharing with others, and purity of mind). Poorneh = perfect. Aatum = mind. Rutun(g) = imbued; intoxicated. Guhuntay = leave (the world). Nihfuleh = unsuccessful. 65.
MEANING: If an individual lives according to the Guru's Advice (recites Waheguru's Naam, helps the needy, and maintains mental purity), he is a true Brahman, and people can find

salvation in his company. But those whose minds are intoxicated in worldly affairs leave the world unsuccessful (without achieving the objective of human life), oh Nanak. 65.

ਪਰ ਦਰਬ ਹਿਰਣੰ ਬਹੁ ਵਿਘਨ ਕਰਣੰ॥ ਉਚਰਣੰ ਸਰਬ ਜੀਅਕਹ॥ ਲਉ ਲਈ ਤ੍ਰਿਸਨਾ ਅਤਿਪਤਿ ਮਨ ਮਾਏ॥ ਕਰਮ ਕਰਤ ਸ ਸੂਕਰਹ॥ 66॥

Pur derb hirnun(g), buhhou vighun kernun(g). Oochernun(g) serb jeakeh. Luou luyyi trishna atiput(i) mun Maayay. Kerm kert se sookreh. 66.

Word Meaning: Pur = of others. Derb = wealth. Hirnun(g) = steal. Vighun = obstacles. Oochernun(g) = utters; talks about. Jeakeh = for bread and butter. Luou Luyyi = I acquire. Kerm = deeds. Se = like. Sookreh = pigs.

MEANING: The individual, who steals the wealth of others, erects obstacles in the path of others, and all he talks about is his living, so much so that he wishes to acquire everything, and is never contented with worldly acquisitions, performs deeds which are befitting a pig (which always loves filth). 66.

ਮਤੇ ਸਮੇਵ ਚਰਣੰ ਉਧਰਣੰ ਭੈ ਦੁਤਰਹ॥ ਅਨੇਕ ਪਾਤਿਕ ਹਰਣੰ ਨਾਨਕ ਸਾਧ ਸੰਗਮ ਨ ਸੰਸਯਹ॥ 67॥4॥

Muttay sumayv Churnun(g), oodhurnun(g) bhaiy-dootreh. Anayk paatik hernun(g) Nanak, Sadh sungum na sunsyeh. 67.4.

Word Meaning: Muttay = intoxicated. Sumayv = absorbed. Churnun(g) = (Guru's) Feet (His Shabad). Bhaiy Dootreh = the frightening (world-sea) which is difficult to swim across. Paatik = sins. Hernun(g) = are removed. Na Sunsyeh = beyond doubt. 67.

Meaning: Individuals who are imbued with the love for the Guru, and stay absorbed in His Shabad, swim across the dreadful world-sea, which otherwise is almost impossible to swim through. There is absolutely no doubt that countless sins are removed in the shelter of the Guru, oh Nanak. 67.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮਹਲਾ 5 ਗਾਥਾ

Ek Onkar Satgur Persad(i): Mehla 5 Gaatha

ਕਰਪੂਰ ਪੁਹਪ ਸੁਗੰਧਾ ਪਰਸ ਮਾਨੁਖੰ ਦੇਹੰ ਮਲੀਣੰ॥ ਮਜਾ ਰੁਧਿਰ ਦੁਗੰਧਾ ਨਾਨਕ ਅਥਿ ਗਰਬੇਣ ਅਗ੍ਯਾਨਣੋ॥ 1॥

Kerpoor, poohp soogundha, perse maanookhun(g) dayhun(g) muleenun(g). Mujja roodhir doorgundha, Nanak uth(i) gerbayn ugyaan-no. 1.

Word Meaning: Gaatha = praise; an ancient language, which had mixed words from such languages as Sehkriti, and Paali etc. Kerpoor = camphor. Poohp = flowers. Soogundha = fragrance. Perse = touch. Muleenun(g) = filthy; foul smelling. Mujja = body fat and marrow. Roodhir = blood. Doorgundha = foul smell. Uth(i) = still. Gerbayn = feels conceited. Ugyaan-no = ignorant; foolish. 1.

MEANING: The human body, which is made of fat, marrow, and blood, smells so bad that even the fragrant substances like camphor and flowers begin to have a foul smell when they come in contact with it. Despite all that, the foolish man is still proud of his body, oh Nanak!!

ਪਰਮਾਣੋ ਪਰਜੰਤ ਆਕਾਸਹ ਦੀਪ ਲੋਅ ਸਿਖੰਡਣਹ॥ ਗਛੇਣ ਨੈਣ ਭਾਰੇਣ ਨਾਨਕ ਬਿਨਾ ਸਾਧੂ ਨ ਸਿਧ੍ਯਤੇ॥2॥

Permaano, perjunt akaasheh, deep, loe sikhunduneh. Guchhayn, naiyn bhaarayn Nanak, binaa Sadh na sidhtay. 2.

Word Meaning: Permaano =atom. Perjunt = the end. Deep = islands (earth), Loe = other worlds. Sikhunduneh = of high peaks (mountains). Guchhayn = to go. Naiyn Bhaarayn = twinkling of the eye. Sidhtay = succeed.
MEANING: If I had the ability to become infinitely small like an atom, and reach the end of the sky, and see the whole earth, the other worlds, and the mountains with very high tops in the twinkling of the eye, I still would not have been successful (to reach Waheguru). One can connect with Him only by the grace of the Guru, oh Nanak. 2.

ਜਾਣੋ ਸਤਿ ਹੋਵੰਤੋ ਮਰਣੋ ਦ੍ਰਿਸਟੇਣ ਮਿਥਿਆ॥ ਕੀਰਤਿ ਸਾਧਿ ਚਲੰਥੋ ਭਣੰਤਿ ਨਾਨਕ ਸਾਧ ਸੰਗੇਣ॥ 3॥
Jaano sat(i) hovunto merno, drishtayn mithiya. Keerut(i) saath(i) chuluntho, bhununt(i) Nanak, Sadh sungayn. 3.
Word Meaning: Jaano = understand; realize. Sat(i) = eternal truth. Hovunto Merno = coming of death. Drishtayn = visible. Mithiya = false; short-lived. Keerut(i) = praise (of God). Bhununt(i) = recited; sung. 3.
MEANING: One must realize that everything that is visible (including the man) must die (come to an end) (and nothing accompanies the man after death). Only Waheguru's praise accompanies him, which can be found only in the shelter of the Guru, oh Nanak. 3.

ਮਾਯਾ ਚਿਤ ਭਰਮੇਣ ਇਸਟ ਮਿਤ੍ਰੇਖ ਬਾਧਵਹ॥ ਲਬਧ੍ਯੰ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ਸੁਖ ਅਸਥਾਨੰ ਗੋਪਾਲ ਭਜਣੰ॥4
Maya chit bhermayn, isht mitraykh baandhveh. Lubdhyun(g) Sadh sungayn Nanak, sookh usthaanun(g) Gopal bhujnun(g). 4.
Word Meaning: Chit Bhermayn = captivates mind. Isht = dear. Lubdhyung(g) = can be found. Sookh usthaanun(g) = place of comfort. 4.
MEANING: Under the influence of Maya, man's mind gets attached to his dears, friends, and relatives (which ultimately become the source of discomfort for his spiritual life). The only place of blissfulness is the shelter of the Guru, where one can sing Waheguru's praise, oh Nanak. 4.

ਮੈਲਾਗਰ ਸੰਗੇਣ ਨਿੰਮ੍ਰ ਬਿਰਖ ਸਿ ਚੰਦਨਹ॥ ਨਿਕਟਿ ਬਸੰਤੋ ਬਾਸੋ ਨਾਨਕ ਅਹੰ ਬੁਧਿ ਨ ਬੋਹਤੇ॥ 5॥
Maiylagur sungayn nimmh birkh s(i) chunduneh. Nicket(i) busunto baanso Nanak, ahun(g) boodh(i) na bohtay. 5.
Word Meaning: Maiylagur = Chunduneh = sandal tree. Nimmh = neem (a tree with bitter fruit). Nicket(i) Busunto = living close. Baanso = bamboo tree. Ahun(g) Boodh(i) = with thinking of ego. Bohtay = become fragrant. 5.
MEANING: Even the trees like the neem, which have bitter leaves and fruit, get fragranced by the sandal trees near them, but the bamboo trees, which are conceited about their height, do not get fragranced even when they are very close by to the sandal trees, oh Nanak. 5.

ਗਾਥਾ ਗੁੰਫ ਗੋਪਾਲ ਕਥੰ॥ ਮਥੰ ਮਾਨ ਮਰਦਨਹ॥ ਹਤੰ ਪੰਚ ਸਤ੍ਰੇਣ॥ ਨਾਨਕ ਹਰਿ ਬਾਣੇ ਪ੍ਰਹਾਰਣਹ॥ 6॥
Gaatha goomph Gopal kuthun(g). Muthun(g) maan merduneh. Hutun(g) punch shutrayn. Nanak Hur(i) baanay perhaarneh. 6.
Word Meaning: Goomph = intertwine; put together. Kuthun(g) = stories; description of virtues. Muthun(g) = is crushed= Merdyneh. Hutun(g) = killed. Punch Shutrayn = the five enemies – lust, greed, ego etc. Baanay = arrow. Perhaarneh = attacking with. 6.
MEANING: The ego of the man, who sings praise of Waheguru by putting His virtues together, is completely crushed; and all his five demons are killed (overcome), if he attacks them with the arrow of Waheguru's Naam, oh Nanak. 6.

ਬਚਨ ਸਾਧ ਸੁਖ ਪੰਥਾ ਲਹੰਥਾ ਬਡ ਕਰਮਣਹ॥ ਰਹੰਤਾ ਜਨਮ ਮਰਣੇਨ ਰਮਣੰ ਨਾਨਕ ਹਰਿ ਕੀਰਤਨਹ॥ 7॥

Buchan Sadh sookh puntha, luhuntha bud kermuneh. Ruhunta junum, mernayn, rumnung Nanak, Hur(i) keertuneh. 7.

Word Meaning: Buchan = words. Sookh Puntha = path of comforts. Luhuntha = acquired. Bud Kermuneh = with great fortune. Ruhunta = is left behind; ends. Rumnun(g) = recitation. Keertuneh = praise.

MEANING: The Teachings of the Guru put the devotee on the path of comfort (spiritual bliss), and the cycle of his births and deaths is terminated if he sings Waheguru's praise. But he can do so only if he has great fortune, oh Nanak. 7.

ਪਤ੍ਰ ਭੁਰਿਜੇਣ ਝੜੀਅੰ ਨਹ ਜੜੀਅੰ ਪੇਡ ਸੰਮਤਾ॥ ਨਾਮ ਬਿਹੂਣ ਬਿਖਮਤਾ ਨਾਨਕ ਬਹੰਤਿ ਜੋਨਿ ਬਾਸਰੋ ਰੈਣੀ॥ 8॥

Puttar bhoorjayn jhurriun(g), neh jurriyun(g) payd sumta. Naam bihoon bikhumta, Nanak, buhunt(i) joan(i) baasro raiyni. 8.

Word Meaning: Puttar = leaves. Bhoorjayn = to become brittle. Jhurriyun(g) = drop; fall off. Jurriyun(g) = reattach. Payd Sumta = with the tree. Bihoona = devoid of. Bikhumta = in difficult situation. Buhunt(i) = are carried through. Joan(i) = womb; different life forms. Baasro = day. Raiyni = night. 8.

MEANING: The leaves of a tree, which fall off from it when they become brittle, cannot be reattached to the tree. Similarly, the individuals, (who become brittle in morality) when they stay devoid of Waheguru's Naam, are taken through many life forms, and they spend their days and nights in great discomfort (suffering), oh Nanak. 8.

ਭਾਵਨੀ ਸਾਧ ਸੰਗੇਣ ਲਭੰਤੰ ਬਡ ਭਾਗਣਹ॥ ਹਰਿ ਨਾਮ ਗੁਣ ਰਮਣੰ ਨਾਨਕ ਸੰਸਾਰ ਸਾਗਰ ਨਹ ਬਿਆਪਣਹ॥ 9॥

Bhaavni Sadh sungayn, lubhuntun(g) bud bhaagneh. Hur(i) Naam, Goon rumnun(g) Nanak, sunsaar saagur neh biyaapneh. 9.

Word Meaning: Bhaavni = reverence; devotion. Rumnun(g) = recite. Sunsaar Saagur = the world sea. Biyaapuneh = happens. 9.

MEANING: The world-sea does not affect people who sing Waheguru's praise, oh Nanak. But they develop reverence and devotion for Waheguru only in the company of the Guru, and that too only, if they have good fortune. 9.

ਗਾਥਾ ਗੂੜ ਅਪਾਰੰ ਸਮਝਣੰ ਬਿਰਲਾ ਜਨਹ॥ ਸੰਸਾਰ ਕਾਮ ਤਜਣੰ॥ ਨਾਨਕ ਗੋਬਿੰਦ ਰਮਣੰ ਸਾਧ ਸੰਗਮਹ॥ 10॥

Gaatha goohrr Apaarun(g), sumjhnun)g) birla juneh. Sunsaar kaam tujnun(g). Nanak, Gobind rumnun(g) Sadh sungmeh. 10.

Word Meaning: Goohrr = deep; difficult to comprehend. Apaarurun(g) = of the limitless (God). Birla = rare. Kaam = wishes; desires. Tujnun(g) = give up. 10.

MEANING: It is very difficult to comprehend (to put into words, and to practise) praise of the limitless Waheguru, because one has to give up all his worldly desires. There is some rare individual who sings His praise in the shelter of the Guru, oh Nanak. 10.

ਸੁਮੰਤ੍ਰ ਸਾਧ ਬਚਨਾ ਕੋਟਿ ਦੋਖ ਬਿਨਾਸਨਹ॥ ਹਰਿ ਚਰਣ ਕਮਲ ਧ੍ਯਾਨੰ ਨਾਨਕ ਕੁਲ ਸਮੂਹ ਉਧਾਰਣਹ॥11॥

Soomuntar Sadh Buchna, koat(i) doakh binaasneh. Hur(i) Churn kumul dhiyaanun(g), kool

smooh oodhaarneh. 11.
Word Meaning: Soomuntar = the supreme mantra. Buchna = words. Doakh = vices. Binaasneh = destroyed. Kool Smooh = all clans. Oodhaarneh = are salvaged. 11.
MEANING: Teachings of the Guru are the supreme Mantra which destroys millions of vices (immoral deeds). All one's clans (associates) are salvaged when they focus their minds on Waheguru's Naam with him, oh Nanak. 11.

ਸੁੰਦਰ ਮੰਦਰ ਸੈਣਹ॥ ਜੇਣ ਮਧ੍ਹ ਹਰਿ ਕੀਰਤਨਹ॥ ਮੁਕਤੇ ਰਮਣ ਗੋਬਿੰਦਹ॥ ਨਾਨਕ ਲਭ੍ਹੈ ਬਡ ਭਾਗਣਹ॥ 12॥
Soondar, mundar saiyneh. Jayn mudh Hur(i) keertuneh. Mooktay rumun Gobindeh. Nanak, lubdhyun(g) bud bhaagneh. 12.
Word Meaning: Mundar = mansions. Saiyneh = to sleep; to dwell. Jayn Mudh = in which. Mooktay = emancipated. Lubdhyun(g) = is found. 12.
MEANING: The living mansions become beautiful (holy) where Waheguru's praise is sung, and one attains salvation by reciting His Naam. But one acquires Waheguru's Naam only with great fortune, oh Nanak. 12.

ਹਰਿ ਲਬਧੋ ਮਿਤ੍ਰ ਸੁਮਿਤੋ॥ ਬਿਦਾਰਣ ਕਦੇ ਨ ਚਿਤੋ॥ ਜਾ ਕਾ ਅਸਥਲੁ ਤੋਲੁ ਅਮਿਤੋ॥ ਸੋਈ ਨਾਨਕ ਸਖਾ ਜੀਅ ਸੰਗਿ ਕਿਤੋ॥ 13॥
Hur(i) lubdho mittar soomito. Bidaarun kuday na chito. Ja ka usthul(u) toal amito. Soyee, Nanak, sukha jea sung kito.
Word Meaning: Soomito = best friend. Bidaarun = break. Chito = heart. Usthul = foundation. Toal(u) = weight; measurements. Amito = unlimited. Sukha = friend. 13.
Jea Sung = for life.
MEANING: I have found the best friend, Waheguru, who never breaks the hearts of His devotees. I have made Waheguru, whose foundation is eternal, and whose greatness and size can never be measured, my friend for life, oh Nanak. 13.

ਅਪਜਸੰ ਮਿਟੰਤ ਸਤ ਪੁਤ੍ਰਹ॥ਸਿਮਰਤਬ੍ਰਹ ਰਿਦੈ ਗੁਰ ਮੰਤ੍ਰਣਹ॥
(ਅੰਗ 1361)॥ ਪ੍ਰੀਤਮ ਭਗਵਾਨ ਅਚੁਤ॥ ਨਾਨਕ ਸੰਸਾਰ ਸਾਗਰ ਤਾਰਣਹ॥ 14॥
Upjusun(g) mitunt Sat poottareh. Simertubeh ridaiy Gur muntarneh.
(PAGE 1361): Preetum Bhugvaan Achhoot. Nanak, sunsaar saaguru taarneh. 14.
Word Meaning: Upjusun(g) = disgrace. Mitunt = is eradicated. Sat Poottareh = sons of high morality. Simertubeh = recting. Muntarneh = mantra; teachings. Achoot = immortal. Taarneh = to ferry across. 14.
MEANING: Like the disgrace of a family is erased when a son of theirs turns out to be noble and kind to the people, remembering Guru's Shabad in the heart, erases all the immoral deeds committed by the devotee (if he had committed any). Worship of the immortal Waheguru never fails to ferry the devotee across the world-sea, oh Nanak. 14.

ਮਰਣੰ ਬਿਸਰਣੰ ਗੋਬਿੰਦਹ॥ਜੀਵਣੰ ਹਰਿ ਨਾਮ ਧ੍ਯਾਵਣਹ॥ ਲਭਣੰ ਸਾਧ ਸੰਗੇਣ॥ ਨਾਨਕ ਹਰਿ ਪੂਰਬਿ ਲਿਖਣਹ॥ 15॥
Mernun(g), bissernun(g) Gobindeh. Jeevnun(g) Hur(i) Naam dhiyaavneh. Lubhnun(g) Sadh sungayn. Nanak, Hur(i) poorub(i) likhuneh. 15.
Word Meaning: I feel (spiritually) dead when I forget Waheguru, and come to life when I remember Him. But Waheguru Naam can only be acquired in the shelter of the Guru, and that too only if the devotee has it prewritten by Waheguru in his fate, oh Nanak. 15.

ਦਸਨ ਬਿਹੂਨ ਭੂਯੰਗੰ ਮੰਤ੍ਰੰ ਗਾਰੁੜੀ ਨਿਵਾਰੰ॥ ਬ੍ਯਾਧਿ ਉਪਾੜਣ ਸੰਤੰ॥ ਨਾਨਕ ਲਬਧ ਕਰਮਣਹ॥ 16॥

Dusun bihoon bhooyungun(g), muntarun(g) gaaroorri nivaarun(g). Biyaadh oopaarrun suntun(g). Nanak, lubudh kermneh. 16.

Word Meaning: Dusun = teeth; to bite. Bihoon = without; to disable. Bhooyun(g) = snake. Muntrarun(g) Garoorri = a mythical mantra which is believed to disable a snake from biting. Nivaarun(g) = remove. Biyaadh(i) = mental diseases. Oopaarrun = destroy.

MEANING: Just like the Gaaroorri Mantra, which removes the teeth of a snake and makes its poison ineffective, the holy saints destroy the mental diseases of people. However, only that individual seeks the shelter of the holy saints who have good fortune, oh Nanak. 16.

ਜਥ ਕਥ ਰਮਣੰ ਸਰਣੰ ਸਰਬਤ੍ਰ ਜੀਅਣਹ॥ ਤਥ ਲਗਣੰ ਪ੍ਰੇਮ ਨਾਨਕ॥ ਪਰਸਾਦੰ ਗੁਰ ਦਰਸਨਹ॥ 17॥

Juth, kuth rumnun(g), shernun(g) serbter jeaneh. Tuth lugnun(g) praym Nanak. Persaadun(g) Gur dershneh. 17.

Word Meaning: Juth Kuth = wherever; everywhere. Rumnun(g) = is present. Shernun(g) = provides shelter (gives support). Jeaneh = living beings. Tuth = for Him.

MEANING: It is the Sight of the Guru (His Shabad) which is the basis of developing love in the mind of the devotees for Waheguru, which is present everywhere, and which provides shelter to all living beings, oh Nanak. 17.

ਚਰਣਾਰਬਿੰਦ ਮਨ ਬਿਧ੍ਯੰ ਸਿਧ੍ਯੰ ਸਰਬ ਕੁਸਲਣਹ॥ ਗਾਥਾ ਗਾਵੰਤਿ ਨਾਨਕ ਭਬ੍ਧੰ ਪਰਾ ਪੂਰਬਣਹ॥ 18॥

Churnarbind mun bidhyun(g) sidhyun(g) serb kooshelneh. Gaatha gaavunt(i) Nanak, bhubun(g) pra poorubneh. 18.

Word Meaning: Churnarbind = lotus-like Feet (Naam) of Waheguru. Bidhyun(g) = pierced; stitched. Sidhyun(g) = success; achievement. Kooshulneh = comforts. Gaatha = praise. Bhubun(g) = fortune. Poorubneh = prewritten.

MEANING: The devotee, whose mind is stitched to Waheguru's Naam, achieves all comforts. But only those devotees sing Waheguru's praise who have it prewritten in their fortune, oh Nanak. 18.

ਸੁਭ ਬਚਨ ਰਵਣੰ ਗਵਣੰ ਸਾਧ ਸੰਗੇਣ ਉਧਰਣਹ॥ ਸੰਸਾਰ ਸਾਗਰੰ ਨਾਨਕ ਪੁਨਰਪਿ ਜਨਮ ਨ ਲਭ੍ਯਤੇ॥ 19॥

Shoobh Buchan ruvnun(g), guvnun(g) Sadh sungayn, oodhurneh. Sunsaar saagrun(g) Nanak, poonrup(i) junum na lubhtay. 19.

Word Meaning: Shoobh Buchan = auspicious words; praise of Waheguru. Ruvnun(g) = recite. Guvnun(g) = sing. Oodhurneh = are salvaged. Sunsaar Saagrun(g) = world-sea; sea of Maya. Poonrup(i) = again. Lubhtay = find; get.

MEANING: The devotees, who sing Waheguru's praise in the company (shelter) of the Guru, are salvaged, oh Nanak. Such devotees do not take rebirths in this sea of Maya (world). 19.

ਬੇਦ ਪੁਰਾਣ ਸਾਸਤ੍ਰ ਬੀਚਾਰੰ॥ ਏਕੰਕਾਰ ਨਾਮ ਉਰ ਧਾਰੰ॥ ਕੁਲਹ ਸਮੂਹ ਸਗਲ ਉਧਾਰੰ॥ ਬਡਭਾਗੀ ਨਾਨਕ ਕੋ ਤਾਰੰ॥ 20॥

Bayd, Puran, Shastar beechaarun(g). Ekunkaar Naam oordhaarun(g). Kooleh smooh sugul oodhaarun(g). Budbhaagi Nanak ko taarun(g). 20.

Word Meaning: Ekunkaar = the "One" Waheguru. Oor Dhaarun(g) = enshrine in heart. Kooleh Smooh = all clans (associates). Ko = rare. Taarun(g) = ferried across; salvaged.

MEANING: The devotee, who enshrines Waheguru's Naam in his heart, is like the person who has pondered over all the Vedas, the Puranas, and the Shastras (he does not need to follow any of such religious books), and he gets all his associates to be salvaged. However, there is a rare devotee who enshrines Waheguru's Naam to find salvation, oh Nanak. 20.

ਸਿਮਰ ਗੋਬਿੰਦ ਨਾਮੰ ਉਧਰਣੰ ਕੁਲ ਸਮੂਹਣਹ॥ ਲਬਧਿਅੰ ਸਾਧ ਸੰਗੇਣ ਨਾਨਕ ਵਡਭਾਗੀ ਭੇਟੰਤਿ ਦਰਸਨਹ॥ 21॥

Simer Gobiind Naamun(g), oodhurnun(g) kool smoohneh. Lubdhiyun(g) sadh sungayn Nanak, vudbhaageen bhaytunt(i) dershneh. 21.

MEANING: All the associates of the devotee who recites Waheguru's Naam are salvaged. But, the Naam can be acquired only from the Guru, and only the devotee with great fortune gets to have Sight of the Guru (gets connected with Him), oh Nanak. 21.

ਸਰਬ ਦੋਖ ਪਰੰ ਤਿਆਗੀ ਸਰਬ ਧਰਮ ਦ੍ਰਿੜੰਤਣ: ਲਭਯੇਣਿ ਸਾਧ ਸੰਗੇਣਿ ਨਾਨਕ ਮਸਤਕਿ ਲਿਖ੍ਹਣ: 22॥

Serb doakh prun(g) tiyaagi, serb dherm drirruntuna. Lubhdhayn(i) Sadh sungayn Nanak, mustuk(i) likhuna. 22.

Word Meaning: Doakh = vices. Prun(g) Tiyaagi = give up complexly. Drirruntuna = reinforce. Lubhdhayn = are found (acquired).

MEANING: One acquires the noble qualities of giving up all his vices completely, and of reinforcing all the noble deeds in the heart, only in the company of the Guru, which one gets only with great fortune, oh Nanak. 22.

ਹੋਯੋ ਹੈ ਹੋਵੰਤੋ ਹਰਣ ਭਰਣ ਸੰਪੂਰਣ: ਸਾਧੁ ਸਤਮ ਜਾਣੋ ਨਾਨਕ ਪ੍ਰੀਤਿ ਕਾਰਣੰ॥ 23॥

Hoyo, haiy, hovunto, hern, bhern Sumpoorna. Sadhu sutum jaano, Nanak preet(i) kaarun(g). 23.

Word Meaning: Hoyo = was there. Haiy = is there. Hovunto = will be there. Hern = destroyer. Bhern = the provider. Sumpoorna = omnipresent. Sadhu = Guru. Sutum Jaano = believe to be true. Kaarnun(u) = the cause.

MEANING: Believe it to be perfectly true that the Guru is the cause of one's affection for the omnipresent Waheguru, which was there in the past, is here at present, and will be there in the future too, oh Nanak. 23.

ਸੁਖੇਣ ਬੈਣ ਰਤਨੰ ਰਚਨੰ ਕਸੁੰਭ ਰੰਗਣ: ਰੋਗ ਸੋਗ ਬਿਓਗੰ ਨਾਨਕ ਸੁਖ ਨ ਸੁਪਨਹ॥ 24॥

Sookhayn Baiyn ruttanun(g) ruchnun(g) kusoombh rungna. Roag, soag, biyoun(g) Nanak, sookh na soopneh. 24.

Word Meaning: Sookhayn = comforting. Baiyn = words. Ruttanun(g) = like jewels. Ruchnnun(g) = getting engrossed. Koosumb = a beautiful flower which withers away quickly (Maya). Roag = suffering. Soag = griefs; sadness. Biyoun(g) = separation.

MEANING: The man, who gets engrossed in the short-lived Maya, and wants to listen only to the jewel-like comforting words about it, experiences suffering and sadness with the fear of his separation from it, and enjoys no comfort even in his dreams, oh Nanak. 24.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਫੁਨਹੇ ਮਹਲਾ 5

Ek Onkar Satgur Persad(i): Phooneh Mehla 5

ਹਾਥਿ ਕਲੰਮ ਅਗੰਮ ਮਸਤਕਿ ਲੇਖਾਵਤੀ॥ ਉਰਝਿ ਰਹਿਓ ਸਭ ਸੰਗਿ ਅਨੂਪ ਰੂਪਾਵਤੀ॥ ਉਸਤਤਿ ਕਹਨੁ ਨ ਜਾਇ ਮੁਖਹੁ ਤੁਹਾਰੀਆ॥ ਮੋਹੀ ਦੇਖਿ ਦਰਸੁ ਨਾਨਕ ਬਲਿਹਾਰੀਆ॥ 1॥

Haath(i) kulm Agumm, mustuk(i) laykhaavti. Oorjh(i) ruhhiyo subh sung(i), Anoop Roopavti. Oostut(i) kehn(u) na jaayay mookhoun Toohaariya, Mohi daykh(i) Ders(u), Nanak, bulihaariya. 1.

Word Meaning: Phooneh = repetition (in this set of Shabads the word **"Hurihaan**" is repeated again, and again. Agumm = inaccessible. Oorjh(i) = mixed well. Anoop Roopaavti = of unparalleled beauty. Oostut(i) = praise. Mohi = captivated.

MEANING: Waheguru, with unparalleled beauty, is mixed thoroughly with His creation, and has a pen in His hand to write the fates of the living beings. I am unable to sing His praise with my tongue as I am simply captivated by His Sight. I am a sacrifice for Him, oh Nanak. 1.

Commented [DSS4]:

ਸੰਤ ਸਭਾ ਮਹਿ ਬੈਸ ਕਿ ਕੀਰਤ ਮੈ ਕਹਾ॥ ਅਰਪੀ ਸਭੁ ਸੀਗਾਰੁ ਏਹੁ ਜੀਉ ਸਭੁ ਦਿਵਾ॥ ਆਸ ਪਿਆਸੀ ਸੇਜ ਸੁ ਕੰਤਿ ਵਿਛਾਈਐ॥ ਹਰਿਹਾ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ਤ ਸਾਜਨੁ ਪਾਈਐ॥ 2॥

Sunt subha meh(i) baiys k(i), keerut(i) mein kuhhan. Urpeen subh(u) sheengaar(u) eh(u), jeaou subh(u) divan. Aas piyaasi sayj, su Kunt(i) vichhaayiyaiy. Hurihaan mustuk hovaiy bhaag(u) ta Saajun(u) paayiyaiy. 2.

Word Meaning: Baiys = discussion. K(i) = so that. Urpeen = offer. Sheengaar(u) = adornments; jewellery Aas Piyaasi = with the hope. Sayj = bed (of heart). Su Kunt(i) = for the husband (Waheguru). **Hurihaan** = oh, Waheguru. Saajun = friend (God).

MEANING: I wish to join the company of the holy saints where Waheguru's virtues are discussed so that I may also sing His praise. I will offer all my adornments (I will never wear my jewellery or my religious symbols again), and my life for union with Waheguru. I have made my heart the bed for my dear Waheguru, hoping that He will visit it. But I can have union with my dear Waheguru only if good fortune is written on my forehead, oh Waheguru.2.

ਸਖੀ ਕਾਜਲ ਹਾਰ ਤੰਬੋਲ ਸਭੈ ਕਿਛੁ ਸਾਜਿਆ॥ ਸੋਲਹ ਕੀਏ ਸੀਗਾਰ ਕਿ ਅੰਜਨੁ ਪਾਜਿਆ॥ ਜੇ ਘਰਿ ਆਵੈ ਕੰਤੁ ਤ ਸਭ ਕਿਛੁ ਪਾਈਐ॥ ਹਰਿਹਾ ਕੰਤੈ ਬਾਝੁ ਸੀਗਾਰੁ ਸਭੁ ਬਿਰਥਾ ਜਾਈਐ॥ 3॥

Sukhee, kaajul, haar, tumboal, subhaiy kichh(u) saajiya. Soleh keeyay sheengaar, k(i) unjun(u) paajiya. Jay ghur(i) aavaiy Kunt(u) ta subh kichh(u) paayiyaiy. Hurihaan, Kuntaiy baajh(u) sheengaar(u) subh(u) birtha jaaiyaiy. 3.

Word Meaning: Sukhee = hey, friend. Kaajul = Unjun(u) = kohl; mascara. Tumboal = wrap of betel leaves. Saajiya = adorned with. Soleh Sheengaar = The Indian granths list sixteen ways in which women beautify themselves. Paajiya = wore.

MEANING: Just like a young bride who adorns herself in all the sixteen different ways, including kohl in her eyes, wearing a necklace, and a betel-leaf wrap (considered a sign of richness), to please her husband, (I have adorned myself with noble qualities), oh my friend. However, one acquires everything (comforts) if Waheguru visits her heart; otherwise, all adornments go to waste, oh Waheguru. 3.

ਜਿਸੁ ਘਰਿ ਵਸਿਆ ਕੰਤੁ ਸਾ ਵਡਭਾਗਣੇ॥ ਤਿਸੁ ਬਣਿਆ ਹਭੁ ਸੀਗਾਰੁ ਸਾਈ ਸੋਹਾਗਣੇ॥ ਹਉ ਸੁਤੀ ਹੋਇ ਅਚਿੰਤ ਮਨਿ ਆਸ ਪੁਰਾਈਆ॥ ਹਰਿਹਾ ਜਾ ਘਰਿ ਆਇਆ ਕੰਤੁ ਤ ਸਭ ਕਿਛੁ ਪਾਈਆ॥ 4॥

Jis ghur(i) vussiya Kunt(u) sa vudbhaagnay. Tis(u) buniya hubh(u) sheengaar(u), saayi sohaagnay. Huoun sooti hoyay achint, mun(i) aas pooraayiya. Hurihaan, ja ghur(i) aaya Kunt(u) ta subh kichh(u) paayiya. 4.

Word Meaning: Ghur(i) = home; heart. Vussiya = came to dwell. Hubh(u) = all. Saayi = the same. Sohhagnay = loved by Waheguru-Husband. Huoun = I. Sooti = become worry-free. Achint = worry-free. Aas Pooraayiya = wish fulfilled. 4.
MEANING: Those human devotees are highly fortunate whose hearts have become dwellings for Waheguru. All their adornments look great on them, and they are loved by their Waheguru-Husband. I, too, have become worry-free as my wish has been fulfilled, and I have acquired every comfort now that my Dear has come to reside in my heart, oh Waheguru. 4.

(ਅੰਗ 1362)॥ ਆਸਾ ਇਤੀ ਆਸ ਕਿ ਆਸ ਪੁਰਾਈਐ॥ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਪੂਰਾ ਪਾਈਐ॥ ਮੈ ਤਨਿ ਅਵਗਣ ਬਹੁਤੁ ਕਿ ਅਵਗਣ ਛਾਇਆ॥ ਹਰਿਹਾ ਸਤਿਗੁਰ ਭਏ ਦਇਆਲ ਤ ਮਨ ਠਹਿਰਾਇਆ॥ 5॥
(PAGE 1362): Aaasaan itti aas k(i) aas pooraayiyaiy. Satgur bhuyyay duyyaal, ta Poora paayiyaiy. Mein tun(i) uvgun buhout(u), k(i) uvgun chhaaya. Hurihaan, Satgur bhuyya duyyall, ta mun tthehraaya. 5.
Word Meaning: Itti = only that much. Uvgun = ignoble qualities. Chhaaya = covered completely. Tthehraaya = stabilized.
MEANING: I have many vices; so many, that my body (mind) is fully covered with them, (so, I do not have too many wishes), the only wish that I have is, that with the grace of Satguru, I may get rid of all my evil qualities, and my mind may get stabilized (quit wandering) (and I may acquire Waheguru's Naam in my heart). 5.

ਕਹੁ ਨਾਨਕ ਬੇਅੰਤੁ ਬੇਅੰਤੁ ਧਿਆਇਆ॥ ਦੁਤਰੁ ਇਹੁ ਸੰਸਾਰੁ ਸਤਿਗੁਰੂ ਤਰਾਇਆ॥ ਮਿਟਿਆ ਆਵਾਗਉਨੁ ਜਾ ਪੂਰਾ ਪਾਇਆ॥ ਹਰਿਹਾ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕਾ ਨਾਮੁ ਸਤਿਗੁਰ ਤੇ ਪਾਇਆ॥ 6॥
Kuhhou Nanak, Bayunt(u), Bayunt(u) dhiyaaya. Dootur eh(u) sunsaar(u) Satguru turaaya. Mitiya aavagaun ja Poora paaya. Hurihaan, Amrit(u) Hur(i) ka Naam(u) Satgur tay paaya. 6.
Word Meaning: Bayunt(u) = limitless (God). Dootur = very difficult to swim through. Avvagaun = birth and death cycle. Poora = the Perfect (Waheguru).
MEANING: I have acquired the immortalizing Naam of the limitless Waheguru from Satguru and recite it constantly. With the grace of Satguru, I will be able to swim across the world sea, which is otherwise very difficult to swim through, and my cycle of rebirths will be terminated, oh Nanak. 6.

ਮੇਰੈ ਹਾਥਿ ਪਦਮੁ ਆਗਨਿ ਸੁਖ ਬਾਸਨਾ॥ ਸਖੀ ਮੋਰੈ ਕੰਠਿ ਰਤੰਨੁ ਪੇਖਿ ਦੁਖ ਨਾਸਨਾ॥ ਬਾਸਉ ਸੰਗਿ ਗੁਪਾਲ ਸਗਲ ਸੁਖ ਰਾਸਿ ਹਰਿ॥ ਹਰਿਹਾ ਰਿਧਿ ਸਿਧਿ ਨਵਨਿਧਿ ਬਸਹਿ ਜਿਸੁ ਸਦਾ ਕਰਿ॥ 7॥
Mayraiy haath(i) Pudum(u), aangun(i) sookh baasna. Sukhee moraiy kuntth(i) Ruttan(u) paykh(i) dookh naasna. Baasoun sung(i) Gopal, sugul sookh raas(i) Hur(i). Hurihaan, ridh(i) sidh(i) nuvnidh(i) buseh(i) Jis(u) sudaa ker(i). 7.
Word Meaning: Pudum(u) = a line on the palm of the hand indicative of good fortune. Aangun(i) = the yard of the heart. Kuntth(i) = neck; throat; tongue. Ruttan = the jewel-like Waheguru's Naam. Baasoun = reside. Raas(i) = wealth. Ridh(i) Sidh(i) = supernatural powers. Ker(i) = in the hand. 7.
MEANING: Now, I reside with my Waheguru, who has all the supernatural powers and the nine treasures in His hand. Because of His presence in my heart, I am enjoying all the comforts, which are my true wealth. My good fortune has appeared, and the yard of my heart is full of happiness and blissfulness. With His jewellike Naam on my tongue, all my discomforts have run away. 7.

ਪਰ ਤ੍ਰਿਅ ਰਾਵਣਿ ਜਾਇ ਸੇਈ ਤਾ ਲਾਜੀਅਹਿ॥ ਨਿਤਪ੍ਰਤਿ ਹਿਰਹਿ ਪਰ ਦਰਬੁ ਛਿਦ੍ਰ ਕਤ ਢਾਕੀਅਹਿ॥ ਹਰਿ ਗੁਣ ਰਮਤ ਪਵਿਤ੍ਰ ਸਗਲ ਕੁਲ ਤਾਰਣੀ॥ ਹਰਿਹਾ ਸੁਨਤੇ ਭਏ ਪੁਨੀਤ ਪਾਰਬ੍ਰਹਮ ਬੀਚਾਰਣੀ॥ 8॥

Pur tirya raavun(i) jaayay, sayee ta laajiyeh(i). Nit prut(i) hireh(i) pur derb(u) chhider kut dhaakiyeh(i). Hur(i) Goon rumut puvittar, sugul kool taaryee. Hurihaan soontay bhuyyay pooneet, Parbraham beechaaryee. 8.

Word Meaning: Pur = of others. Triya = women. Raavun(i) = enjoy. Laajiyeh(i) = feel ashamed. Nit Prut(i) = everyday; always. Hireh(i) = steals; robs. Derb = wealth. Chhider = holes; vices; sins. Dhaakiyeh = hide. Rumut = reciting. Puvittar = holy; with purified mind. Pooneet = pure; pious. 8.

MEANING: Those who enjoy other women have to feel ashamed in Waheguru's Court, and how can those hide their sins who always steal the wealth of others (as the omnipresent Waheguru knows all our secrets). Those who recite Waheguru's Naam become pious, and they find salvation for all their associates. The devotees, who listen to Waheguru's Naam and ponder on it, also get purified. 8.

ਊਪਰਿ ਬਨੈ ਆਕਾਸੁ ਤਲੈ ਧਰ ਸੋਹਤੀ॥ ਦਹ ਦਿਸ ਚਮਕੈ ਬੀਜੁਲਿ ਮੁਖ ਕਉ ਜੋਹਤੀ॥ ਖੋਜਤ ਫਿਰਉ ਬਿਦੇਸਿ ਪੀਉ ਕਤ ਪਾਈਐ॥ ਹਰਿਹਾ ਜੇ ਮਸਤਕਿ ਹੋਵੈ ਭਾਗੁ ਤਾ ਦਰਸਿ ਸਮਾਈਐ॥ 9॥

Oopur(i) bunaiy aakaash(u), tulaiy dhur sohti. Deh dis chumkaiy beejul(i), mookh kuou johti. Khojut phiroun bidaysh(i), Peeou kut paayiyaiy. Hurihaan jay mustuk(i) hovaiy bhaag(u) ta Dersh(i) smaayiyaiy. 9.

Word Meaning: Bunaiy = decorated. Tulaiy = underneath. Sohti = looks beautiful. Deh Dis = in all directions. Chumkaiy Beejul(i) = the glimmer of lightning. Johti = sees; shines. Bidays(i) = far away from home. Peeyo = Dear (Waheguru). Kut = where? how?

MEANING: The beauty of nature is everywhere – the sky looks attractive with the moon and the stars, and the earth underneath looks highly attractive with its mountains, rivers, and lovely flowers and vegetation, while the glimmer of lightning shines on my face from every direction (Waheguru enlightens every mind), oh my friend. How attractive the nature of Waheguru is!! But, forgetting the presence of its Creator, Waheguru, I am a foolish person who is looking for Him, far away from my home (heart). I do not realize that if one is fortunate, he can get absorbed in His Sight (can unite with Him), anywhere, oh Lord. 9.

ਡਿਠੇ ਸਭੇ ਥਾਵ ਨਹੀ ਤੁਧੁ ਜੇਹਿਆ॥ ਬਧੋਹੁ ਪੁਰਖਿ ਬਿਧਾਤੈ ਤਾ ਤੂ ਸੋਹਿਆ॥ ਵਸਦੀ ਸਘਨ ਅਪਾਰ ਅਨੂਪ ਰਾਮਦਾਸ ਪੁਰ॥ ਹਰਿਹਾ ਨਾਨਕ ਕਸਮਲ ਜਾਇ ਨਾਤਿਆ ਰਾਮ ਦਾਸ ਸਰ॥ 10॥

Ditthay subhay thaanv, nuhhi toodh(u) jayha. Budhou Purakh Bidhaatay ta tu sohiya. Vussdi sughun apaar, Anoop Ramdaas Pur. Hurihaan, Nanak, kusmul jaayay naatiyaan Ramdaas sur. 10.

Word Meaning: Ditthay = have seen. Toodh Jayhaa = like you (the gathering of the holy saints). Budhou = put together. Purakh(i) Bidhaatay = the Creator, Waheguru. Sohiya = became spiritually attractive. Sughun = densely populated (with noble qualities). Apaar = endless. Anoop = with unparalleled beauty. Ramdaas Pur = the city (gathering) of the devotees of Waheguru. Kusmul = sins. Sur = surovar; pool of water of Waheguru's Naam (the gathering of holy saints).

NOTE: Generally, Sikhs believe this holy Shabad refers to Harmandir Sahib (the Golden Temple in Amritsar), but it applies to all places where Waheguru's praise is sung.

MEANING: I have seen all worldly places, but none is like you (the gathering of holy saints where Waheguru's praise is sung). You are so attractive spiritually because you have been put together by the Creator, Waheguru, Himself (with His blessings). The city of devotees of Waheguru is densely populated with noble qualities and is home to unparalleled spiritual

beauty. All one's sins are washed away when he takes a dip in the pool of holy water of Waheguru's Naam recited in the holy gathering. 10.

ਚਾਤ੍ਰਿਕ ਚਿਤ ਸੁਚਿਤ ਸੁ ਸਾਜਨੁ ਚਾਹੀਐ॥ ਜਿਸੁ ਸੰਗਿ ਲਾਗੇ ਪ੍ਰਾਣ ਤਿਸੈ ਕਉ ਆਹੀਐ॥ ਬਨ ਬਨ ਫਿਰਤ ਉਦਾਸ ਬੂੰਦ ਜਲ ਕਾਰਣੇ॥ ਹਰਿਹਾ ਤਿਉ ਹਰਿ ਜਨੁ ਮਾਗੈ ਨਾਮੁ ਨਾਨਕ ਬਲਿਹਾਰਣੇ॥ 11॥

Chaatrik chit, soochit, su saajun(u) chaahiyaiy. Jis(u) sung(i) laagay praan, tisaiy kuou aahiyaiy. Bun, bun phirt oodaas, boond jul kaarnay. Huruhaan, tiyoun Hur(i) jun(u) maangaiy Naam(u), Nanak bulihaarnay. 11.

Word Meaning: Chaatrik = the rainbird which drinks only the first drop of rain. Soochit = with pure mind. Chaahiyaiy = love. Aahiyaiy = long for. Oodaas = disappointed.

MEANING: Like the rainbird which longs for the first drop of rain, one should love His Dear (Waheguru) with a pure mind, and long for Him as if one's life is dependent upon him. The rainbird does not care about the large amounts of water in the rivers, lakes, or pools; he searches tirelessly in forests for that first drop of rainwater. I am a sacrifice for the devotee who looks only for Waheguru with the dedication of the rainbird, oh Nanak. 11.

ਮਿਤ ਕਾ ਚਿਤੁ ਅਨੂਪੁ ਮਰੰਮੁ ਨ ਜਾਨੀਐ॥ ਗਾਹਕ ਗੁਨੀ ਅਪਾਰ ਸੁ ਤਤੁ ਪਛਾਨੀਐ॥ ਚਿਤਹਿ ਚਿਤੁ ਸਮਾਇ ਤ ਹੋਵੈ ਰੰਗੁ ਘਨਾ॥ ਹਰਿਹਾ ਚੰਚਲ ਚੋਰਹਿ ਮਾਰਿ ਤ ਪਾਵਹਿ ਸਚੁ ਧਨਾ॥ 12॥

Mit ka chit(u) Anoop(u), murum(u) na jaaniyaiy. Gaahuk Gooni Apaar, su Tutt(u) puchhaniyaiy. Chiteh(i), chit(u) smaayay, ta hovaiy rung(u) ghunaa. Hurihaan chunchul choreh(i) maar(i), ta paaveh(i) Sach(u) dhunaa. 12.

Word Meaning: Mit = Friend; Waheguru. Murum = secret. Gaahuk = customers (of His Naam); devotees. Gooni Apaar = the source of limitless virtues (Waheguru). Su = that. Tutt(u) = the root of everything (Waheguru). Puchhaaniyaiy = recognize; make a connection with. Chunchul = fickle; capricious. Choreh(i) = the thief (mind). 12.

MEANING: Waheguru has a beautiful mind, but the man cannot know His secrets; however, one can make a connection with Him through His devotees who deal in His limitless virtues. If one's mind gets absorbed in Waheguru, he gets deeply imbued in His love, and he acquires the eternal wealth of His Naam when he kills (controls) his capricious mind, which, like a thief, robs him of his virtues. 12.

ਸੁਪਨੈ ਊਭੀ ਭਈ ਗਹਿਓ ਕੀ ਨ ਅੰਚਲਾ॥ ਸੁੰਦਰ ਪੁਰਖ ਬਿਰਾਜਤ ਪੇਖਿ ਮਨੁ ਬੰਚਲਾ॥ ਖੋਜਉ ਤਾ ਕੇ ਚਰਣ ਕਹਹੁ ਕਤ ਪਾਈਐ॥ ਹਰਿਹਾ ਸੋਈ ਜਤੰਨੁ ਬਤਾਇ ਸਖੀ ਪ੍ਰਿਉ ਪਾਈਐ॥ 13॥

Sopnaiy oobhi bhuuyi, guhhiyo keen a unchulaa. Soodar Purakh biraajut, paykh(i) mun(u) bunchlaa. Khoajoun Ta kay Churn, kuhhou kut paayiayiy. Hurihaan, soyee jutun(u) butaayay sukhee, Priyo paayiyaiy. 13.

Word Meaning: Oobhi = got up. Guhhiyo = hold. Kee Na = why not? Unchulaa = robe. Biraajut = seated majestically. Bunchlaa = captivated. Khoajoun = search for. Churn = feet; foot steps; residence. Kut = where. Jutun(u) = means. Butaayay = tell.

MEANING: I woke up when I saw my handsome Lord in my dream, standing majestically, but could not hold His robe to stop Him from leaving because I was just captivated by His grandeur. Now, I am looking for His dwelling where to find Him, oh my friend. Kindly tell me only the means by which I can connect with my Dear, oh Waheguru. 13.

ਨੈਣ ਨ ਦੇਖਹਿ ਸਾਧ ਸਿ ਨੈਣ ਬਿਹਾਲਿਆ॥ ਕਰਨ ਨ ਸੁਨਹੀ ਨਾਦੁ ਕਰਨ ਮੁੰਦਿ ਘਾਲਿਆ॥ ਰਸਨਾ ਜਪੈ ਨ ਨਾਮੁ ਤਿਲੁ ਤਿਲੁ ਕਰਿ ਕਟੀਐ॥ ਹਰਿਹਾ ਜਬ ਬਿਸਰੈ ਗੋਬਿੰਦ ਰਾਇ ਦਿਨੋ ਦਿਨੁ ਘਟੀਐ॥ 14॥

Naiyn na daykh(i) Sadh, s(i) naiyn bihaaliya. Kern na soonhee Naad(u), kern moond(i)

ghaaliya. Rusna jupaiy na Naam(u), til(u), til(u) kur(i) kuttiyaiy. Huihaan jub bisraiy Gobind Raayay, dino, din ghutiyaiy. 14.

Word Meaning: Naiyn = eyes. Bihalliya = miserable. Kern = ears. Naad(u) = Guru's Shabad. Moond(i) Ghaaliya = are plugged. Rusna = tongue. Til(u) Til(u) = in very small pieces (the size of the sesame seeds). Bisraiy = forgotten. Ghutiyaiy = lose strength.

MEANING: If I do not see the Guru, my eyes feel miserable, and my ears feel completely plugged without listening to the Guru's Shabad. I feel like cutting my tongue into small pieces if it does not recite Waheguru's Naam. I feel mentally weak every day when I forget You, oh my Waheguru. 14.

ਪੰਕਜ ਫਾਥੇ ਪੰਕ ਮਹਾ ਮਦ ਗੁੰਫਿਆ॥ ਅੰਗ ਸੰਗ ਉਰਝਾਇ ਬਿਸਰਤੇ ਸੁੰਫਿਆ॥ (ਅੰਗ 1363)॥ ਹੈ ਕੋਈ ਐਸਾ ਮੀਤੁ ਜਿ ਤੋਰੈ ਬਿਖਮ ਗਾਠਿ॥ ਨਾਨਕ ਇਕੁ ਸ੍ਰੀਧਰ ਨਾਥੁ ਜਿ ਟੂਟੇ ਲੇਇ ਸਾਠਿ॥15॥

Punkuj phaathay punk, muhha mud goomphiya. Ung, sung oorjhaayay bisertay soomphiya.

(PAGE 1363): Haiy koyee aiysa meet(u), j(i) toraiy bikhum gaantth(i). Nanak, Ikk(u) Sri Dhur Nath(u) j(i) tootay layay saantth(i). 15.

Word Meaning: Punk = mud. Punkuj = lotus flower which grows in mud. Mud = intoxicated. Goomphiya = intertwined; trapped. Ung Sung = with the body (petals of the lotus). Oorjhaayay = entangled. Bisertay = forgets; loses. Soomphiya = cleverness; thinking. Bikhum = difficult. Gaantth(i) = knot; connection. Sridhur = the Husband of Maya (Waheguru). Tootay = disconnected. Saantth(i) = connect.

MEANING: Attracted by the sweet fragrance of the lotus flower, a bumblebee digs deep into it to enjoy its sweet sap to the extent of getting intoxicated; but its wings get tangled in the petals of the flower, and it loses all its cleverness to fly away. The man is just like the bumblebee, which gets trapped by the attractions of Maya and cannot free itself from its bonds. Is there anyone who can help me break my strong bond with Maya? Answer: There is only Waheguru who can break these bonds and connect the disconnected people with Him, oh Nanak. 15.

ਧਾਵਉ ਦਸਾ ਅਨੇਕ ਪ੍ਰੇਮ ਪ੍ਰਭ ਕਾਰਣੇ॥ ਪੰਚ ਸਤਾਵਹਿ ਦੂਤ ਕਵਨ ਬਿਧਿ ਮਾਰਣੇ॥ ਤੀਖਣ ਬਾਣ ਚਲਾਇ ਨਾਮੁ ਪ੍ਰਭ ਧ੍ਯਾਈਐ॥ ਹਰਿਹਾ ਮਹਾ ਬਿਖਾਦੀ ਘਾਤ ਪੂਰਨੁ ਗੁਰੁ ਪਾਈਐ॥ 16॥

Dhaavoun dusaa anayk, praym Prubh kaarnay. Punch sutaaveh(i) doot, kuvun bidh(i) maarnay. Teekhun baan chulaayay, Naam(u) Prubh dhiyayiyaiy. Hurihaan muhha bikhaadi ghaat, Poorun(u) Gur(u) paayiyaiy. 16.

Word Meaning: Dhaavoun = rush to. Dusaa = directions. Kaarnay = (for the) reason. Sutaaveh(i) = torture. Punch Doot = the five demons. Bidh(i) = means. Teekhun = sharp. Baan = arrows. Dhiyaayiyaiy = remember; recite. Muhaa = big; powerful. Bikhaadi = fighting; enemies. Ghaat = to kill.

MEANING: I rush in every direction (pursue all the means) because of my love for Waheguru, and to find ways to kill (control) the five demons which torture me (prevent me from my union with Waheguru). The Perfect Guru advises that one should attack these powerful enemies with the arrows of Waheguru's Naam to kill them. 16.

ਸਤਿਗੁਰ ਕੀਨੀ ਦਾਤਿ ਮੂਲਿ ਨ ਨਿਖੁਟਈ॥ ਖਾਵਹੁ ਭੁੰਚਹੁ ਸਭਿ ਗੁਰਮੁਖਿ ਛੁਟਈ॥ ਅੰਮ੍ਰਿਤੁ ਨਾਮੁ ਨਿਧਾਨੁ ਦਿਤਾ ਤੁਸਿ ਹਰਿ॥ ਨਾਨਕ ਸਦਾ ਅਰਾਧਿ ਕਦੇ ਨ ਜਾਹਿ ਮਰਿ॥ 17॥

Satgur keeni daat(i), mool(i) na nikhootyee. Khaavhou bhoonchou subh(i), Gurmukh(i) chhootyee. Amrit(u) Naam(u) nidhaan(u), ditta toos(i) Hur(i). Nanak, sudaa araadh(i), kuday

na jaah(i) mur(i). 17.
Word Meaning: Daat(i) = gift. Mool(i) Na = not at all; never. Nikhootyee = runs out. Bhoochou = enjoy. Chhootyee = emancipated (from vices). Toos(i) = happily; being overpleased. Aaraadh(i) = worship.
MEANING: The gift of Waheguru's Naam, which the Guru gives us, never runs out. Everybody should take the medication of Waheguru's Naam, and enjoy it; one gets emancipated by acting on Guru's Advice (and reciting Waheguru's Naam). Waheguru gives the treasure of His Naam to the devotees whom He is overpleased with. The individuals who worship Waheguru never suffer spiritual death, oh Nanak. 17.

ਜਿਥੈ ਜਾਇ ਭਗਤੁ ਸੁ ਥਾਨੁ ਸੁਹਾਵਣਾ॥ ਸਗਲੇ ਹੋਏ ਸੁਖ ਹਰਿ ਨਾਮੁ ਧਿਆਵਣਾ॥ ਜੀਅ ਕਰਨ ਜੈਕਾਰੁ ਨਿੰਦਕ ਮੁਏ ਪਚਿ॥ ਸਾਜਨ ਮਨਿ ਆਨੰਦੁ ਨਾਨਕ ਨਾਮੁ ਜਪਿ॥ 18॥
Jithaiy jaayay bhugut(u) su thaan(u) soohaavna. Suglay hoyay sookh, Hur(i) Naam(u) dhiyaavna. Jea kern jaiykaar(u), ninduk mooyay puch(i). Saajun mun(i) aanund(u), Nanak Naam(u) jup(i). 18.
Word Meaning: Thaan(u) = place. Soohaavna = pleasant; comforting. Jaiykaar = sing praise. Jea = men; devotees. Ninduk = vilifiers. Puch(i) = by burning (in jealousy).
MEANING: The place, which Waheguru's saints visit, becomes very pleasant (source of bliss). One acquires all comforts when he recites Waheguru's Naam. The devotees sing their praise, while the vilifiers suffer in the fire of jealousy. The devotees enjoy blissfulness by reciting Waheguru's Naam, oh Nanak. 18.

ਪਾਵਨ ਪਤਿਤ ਪੁਨੀਤ ਕਤਹ ਨਹੀ ਸੇਵੀਐ॥ ਝੂਠੈ ਰੰਗਿ ਖੁਆਰੁ ਕਹਾ ਲਗੁ ਖੇਵੀਐ॥ ਹਰਿਚੰਦਉਰੀ ਪੇਖਿ ਕਾਹੇ ਸੁਖੁ ਮਾਨਿਆ॥ ਹਰਿਹਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਜਿ ਦਰਗਹਿ ਜਾਨਿਆ॥ 19॥
Paavun-putit-pooneet, kuteh nuhhi sayviyaiy. Jhootthaiy rung(i) khooaar(u), kuhha lug(u) khayviyaiy. Harchundauri paykh(i) kaahay sookh(u) maaniya. Hurihaan, huou bulihaari tinnh j(i) Durgah(i) jaaniya. 19.
Word Meaning: Paavun-putit-pooneet = the purifier of the immoral (God). Kuteh Nuhhi = never. Jhootthaiy Rung(i) = in the love for perishables. Khooaar(u) = suffer humiliation. Kuhha Lug = how far. Khayviyaiy = row (the boat of life). Hurchundauri = castles in the sky (unreal or perishable things). Jaaniya = recognized; honoured. 19.
MEANING: People never serve (recite the Naam of) Waheguru, which purifies even the immoral. How far can one row the boat of his life while he is in love with the perishables which eventually become the source of his humiliation? How can one take comfort in something (Maya) which is unreal, like a castle in the sky, or is short-lived? I am a sacrifice for the devotees who are honoured in Waheguru's Court. 19.

ਕੀਨੇ ਕਰਮ ਅਨੇਕ ਗਵਾਰ ਬਿਕਾਰ ਘਨ॥ ਮਹਾ ਦੁਗੰਧਤ ਵਾਸੁ ਸਠ ਕਾ ਛਾਰੁ ਤਨ॥ ਫਿਰਤਉ ਗਰਬ ਗੁਬਾਰਿ ਮਰਣੁ ਨਹ ਜਾਨਈ॥ ਹਰਿਹਾ ਹਰਿਚੰਦਉਰੀ ਪੇਖਿ ਕਾਹੇ ਸਚੁ ਮਾਨਈ॥ 20॥
Keenay kerm anayk guvaar, bikaar ghun. Muhha doorgundhut vaas(u), sutth ka chhaar(u) tun. Phirtuou gerb goobaar(i), mern(u) neh jaanyee. Hurihaan hurchundauri paykh(i), kaahay sach(u) maayee. 20.
Word Meaning: Bikar Kerm = immoral acts. Guvaar = foolish. Ghun = many. Doogundhut = foul smell (filth of vices). Vaas(u) = dwelling. Sutth = idiot. Chhaar(u) = (reduced to) dust. Gerb = ego. Goobaar(i) = in darkness (ignorance). Mern(u) = death. Such(u) = eternal; everlasting.

MEANING: The foolish man commits countless immoral acts as a result of which he gives off a repulsive smell due to his filthy mind; but the idiot forgets that ultimately his body will be reduced to dust. He wanders around in the darkness of his conceit and does not remember his death. How can he believe that the perishables last forever? 20.

ਜਿਸ ਕੀ ਪੂਜੈ ਅਉਧ ਤਿਸੈ ਕਉਣ ਰਾਖਈ॥ ਬੈਦਿਕ ਅਨਿਕ ਉਪਾਵ ਕਹਾ ਲਉ ਭਾਖਈ॥ ਏਕੋ ਚੇਤਿ ਗਵਾਰ ਕਾਜਿ ਤੇਰੈ ਆਵਈ॥ ਹਰਿਹਾ ਬਿਨੁ ਨਾਵੈ ਤਨੁ ਛਾਰੁ ਬ੍ਰਿਥਾ ਸਭੁ ਜਾਵਈ॥ 21॥

Jis kee poojaiy aoudh, tisaiy kaun rakhyee. Baiydik anik oopaav, kuhha luou bhaakhyee? Aiko chayt(i) guvaar, kaaj(i) tayraiy aavyee. Hurihaan, bin(u) Naavaiyn tun(u) chhaar(u), birtha subh(u) jaavyee. 21.

Word Meaning: Poojaiy = reaches its end. Aoudh = lifespan. Baiydik = of vegetational medicines. Oopaav = measures; treatments. Bhaakhyee = can say (prescribe). Chayt(i) = remember. Guvaar = foolish. Kaaj(i) Aavyee = serve the purpose. Chhaar(u) = dust.

MEANING: Who can save the individual who has reached the end of his life, even by prescribing countless natural medications? Keep only the "One" in your mind, which will serve your purpose (emancipate you), oh foolish. The precious human life goes to waste without Waheguru's Naam, and just becomes dust at the end. 21.

ਅਉਖਧੁ ਨਾਮੁ ਅਪਾਰੁ ਅਮੋਲਕ ਪੀਜਈ॥ ਮਿਲਿ ਮਿਲਿ ਖਾਵਹਿ ਸੰਤ ਸਗਲ ਕਉ ਦੀਜਈ॥ ਜਿਸੈ ਪਰਾਪਤਿ ਹੋਇ ਤਿਸੈ ਹੀ ਪਾਵਣੇ॥ ਹਰਿਹਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿੰਨ ਜਿ ਹਰਿ ਰੰਗੁ ਰਾਵਣੇ॥ 22॥

Aoukhudh Naam(u Apaar(u), amoluk peejyee. Mil(i), mil(i) khaaveh(i) sunt, sugul kuou deejyee. Jisaiy praaput(i) hoyay, tisaiy hee paavnaiy. Hurihaan, huoun bulihaari tinnh j(i) Hur(i) rung(u) raavnay. 22.

Word Meaning: Aoukhudh = medication. Apaar(u) = limitless Waheguru. Amoluk = priceless. Praaput(i) = in fate. Raavany = enjoy.

MEANING: The Amrit-like Naam of the limitless Waheguru is priceless, and is the perfect medicine to salvage the people, so drink that, oh man. One should take it in the shelter of the Guru and give it to all. However, only that individual acquires it who has it in his fortune. I am a sacrifice for those who are imbued with the love of Waheguru and enjoy His Naam. Oh Nanak. 22.

ਵੈਦਾ ਸੰਦਾ ਸੰਗੁ ਇਕਠਾ ਹੋਇਆ॥ ਅਉਖਦ ਆਏ ਰਾਸਿ ਵਿਚਿ ਆਪਿ ਖਲੋਇਆ॥ ਜੋ ਜੋ ਉਹਨਾ ਕਰਮ ਸੁਕਰਮ ਹੋਇ ਪਸਰਿਆ॥ ਹਰਿਹਾ ਦੂਖ ਰੋਗ ਸਭਿ ਪਾਪ ਤਨ ਤੇ ਖਿਸਰਿਆ॥ 23॥

Vaiydaan, sundaa sung(u) ikuttha hoya. Aoukhudh aayay raas(i), vich(i) Aap(i) khuloya. Jo, jo ohna kerm, sookerm hoyay pusriya. Hur(i) dookh, roag, subh(i) paap, tun tay khisriya. 23.

Word Meaning: Vaiyd = physician (holy saint). Sundaa = of. Sung = gathering. Raas(i) = suitable; successful. Aap(i) = Waheguru. Kerm = routine deeds. Sookerm = noble deeds (for others' guidance). Pusriya = disseminated. Khisriya = disappears.

MEANING: Waheguru, Himself is present in the gathering of the holy saints. Their advice is the perfect medicine, completely successful in curing the sickness of sin. Their daily deeds are always noble and are disseminated all over for the guidance of the masses. Whoever takes that medicine gets all his sufferings and his sins eradicated, oh Waheguru. 23.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਚਉਬੋਲੇ ਮਹਲਾ 5॥

Ek Onkar Satgur Persad: Chauboalay, Mehla 5

ਸੰਮਨ ਜਉ ਇਸੁ ਪ੍ਰੇਮ ਕੀ ਦਮ ਕ੍ਹਿਹੁ ਹੋਤੀ ਸਾਟ॥ ਰਾਵਨ ਹੁਤੋ ਸੁ ਰੰਕ ਨਹਿ ਜਿਨ ਸਿਰ ਦੀਨੇ ਕਾਟਿ॥1॥
Summun juou iss(u) praym kee, dum kihou hoaati saant. Ravun hooto, su runk neh, jinh sir deenay kaat(i). 1.
Word Meaning: Chauboalay = a special lyric which meets certain criteria. Summun = hey, rich noble soul. Dum = money. Saant = trading; exchange. Ravun = the ten-headed Ramayana king of Lanka, who was so rich that even his castle-like house was made of gold. Hooto = if it were possible. Runk = pauper.
MEANING: If love for Waheguru could be bought with money, then Ravun, who was filthy rich, would not have had to cut his heads and offer to god Brahma to please him, oh the rich man with good nature. 1.

ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਤਨੁ ਖਚਿ ਰਹਿਆ ਬੀਚੁ ਨ ਰਾਈ ਹੋਤ॥ ਚਰਨ ਕਮਲ ਮਨੁ ਬੇਧਿਓ ਬੂਝਨੁ ਸੁਰਤਿ ਸੰਜੋਗ॥2॥
Preet(i) praym tun(u) khuch(i) ruhhiya, beech(u) na rye hoat. Churn Kumul mun(u) baydhiyo, boojhun(u) soort(i) sunjoag. 2.
Word Meaning: Khuch(i) = fully absorbed. Beech(u) = gap. Rye Na = not even very small. Churn Kumul = the lotus-like Feet (of Waheguru). Boojhun(u) = ability to understand (enjoy the union). Soort(i) = thoughts. Sunjoag = union; merging.
MEANING: When the mind of a devotee is pierced with the love for Waheguru, his mind is so deeply absorbed in His love that there is no separation between them; but only those devotees enjoy the bliss of this union whose thoughts are fully absorbed in Him. 2.

(ਅੰਗ 1364)॥ ਸਾਗਰ ਮੇਰ ਉਦਿਆਨ ਬਨ ਨਵ ਖੰਡ ਬਸੁਧਾ ਭਰਮ॥ ਮੂਸਨ ਪ੍ਰੇਮ ਪਿਰੰਮ ਕੈ ਗਨਉ ਏਕ ਕਰਿ ਕਰਮ॥ 3॥
(PAGE 1364): Saagur, mayr, oodiyaan, bun, nuv-khund busoodha, bherm. Moosun, praym Pirum kaiy, gunoun aik kur(i) kerm. 3.
Word Meaning: Saagur = sea. Mayr = tall mountain. Oodiyaan = wilderness. Bun = forests. Nuv-Khund = the 9 regions (of the earth). Busoodha = earth. Moosun = hey, man being robbed (of noble qualities). Pirum = Dear (God). Gunoun = I will count. Kerm = two steps.
MEANING: The efforts of such people, who wander over the seas, on the mountains, in the wilderness, in forests, and on the nine regions of the earth to please Waheguru, are worth only a step that they have covered in the direction of Waheguru, in my judgment, oh, the man being robbed of noble qualities. 3.

ਮੂਸਨ ਮਸਕਰ ਪ੍ਰੇਮ ਕੀ ਰਹੀ ਜੁ ਅੰਬਰ ਛਾਇ॥ ਬੀਧੇ ਬਾਧੇ ਕਮਲ ਮਹਿ ਭਵਰ ਰਹੇ ਲਪਟਾਏ॥ 4॥
Moosun, muskur praym kee, ruhhi ju umber chhaayay. Beedhay, baandhay kumul meh(i) bhuvur ruhhay luptaayay.
Word Meaning: Muskur = moonlight. Umber = sky. Chhaayay = has covered (spread over). Beedhay = pierced. Baandhay = trapped. Bhuvur = bumblebees. Luptaayay = stuck.
MEANING: Just like the fragrance of waterlilies which bloom in moonlight, pierces the minds of (attracts) the bumblebees which get trapped in them, the glimmer of Maya is also like the moon light which spreads all over the sky (affects the whole world), and attracts the human-bumblebees who get trapped in it, oh the man being robbed of the noble qualities. 4.

ਜਪ ਤਪ ਸੰਜਮ ਹਰਖ ਸੁਖ ਮਾਨ ਮਹਤ ਅਰੁ ਗਰਬ॥ ਮੂਸਨ ਨਿਮਖਕ ਪ੍ਰੇਮ ਪਰਿ ਵਾਰਿ ਵਾਰਿ ਦੇਉ ਸਰਬ॥ 5॥

Jup, tup, sunjum, herkh, sookh, maan meht, ur(u) gerb. Moosun, nimukhuk praym pur(i) vaar(i), vaar(i) dayoun serb. 6.
Word Meaning: Jup, Tup. = the ritualistic recitation of some mantras, and self-torturing, to please some god. Sunjum = efforts to control senses. Herkh = happiness. Maan = respect. Meht = praise. Ur(u) = and. Gerb = ego. Nimukhuk = momentary. Vaar(i) = sacrifice. Serb = all these.
MEANING: I will gladly sacrifice (reject) all the ritualistic recitation of mantras, self-torture, efforts to control my senses, worldly happiness, comforts, my pride, respect in society, and my ego, for my love for (union with) Waheguru even if it is only for a short moment, oh my friend, who is being robbed of his noble qualities. 5.

ਮੂਸਨ ਮਰਮੁ ਨ ਜਾਨਈ ਮਰਤ ਹਿਰਤ ਸੰਸਾਰ॥ ਪ੍ਰੇਮ ਪਿਰੰਮ ਨ ਬੇਧਿਓ ਉਰਝਿਓ ਮਿਥ ਬਿਉਹਾਰ॥ 6॥
Moosun, merm(u) na jaanyee, mert hirt sunsaar. Praym Pirum na baydhiyo, oorjhiyo mith biyohaar. 6.
Word Meaning: Merm = secrets. Mert = death. Hirt = being robbed. Baydhiyo = pierced. Oorjhiyo = tangled up; engrossed. Mith = false; perishable. Biyohaar = business.
MEANING: The world does not realize that it is experiencing spiritual death (is being robbed of its spirituality) because, rather than getting pierced with love for Waheguru, it is engrossed in the perishable worldly attractions. 6.

ਘਬੁ ਦਬੁ ਜਬ ਜਾਰੀਐ ਬਿਛੁਰਤ ਪ੍ਰੇਮ ਬਿਹਾਲ॥ ਮੂਸਨ ਤਬ ਹੀ ਮੂਸੀਐ ਬਿਸਰਤ ਪੁਰਖ ਦਇਆਲ॥ 7॥
Ghub(u), dub(u) jub jaariyaiy, bichhrut praym bihaal. Moosun, tub hee moosiyaiy bisrut Purakh Duyyaal. 7.
Word Meaning: Ghub(u) = house. Dub(u) = wealth. Jaariyaiy = is burned. Bichhrut = getting separated. Bihaal = miserable. Moosiyaiy = robbed. Bisrut = forgetting.
MEANING: The world feels miserable when it gets separated from its household and its wealth when it gets burned in fire; however, the real loss comes when it is robbed of its spirituality when it forgets the compassionate Waheguru. 7.

ਜਾ ਕੋ ਪ੍ਰੇਮ ਸੁਆਉ ਹੈ ਚਰਨ ਚਿਤਵ ਮਨ ਮਾਹਿ॥ ਨਾਨਕ ਬਿਰਹੀ ਬ੍ਰਹਮ ਕੇ ਆਨ ਨ ਕਤਹੂ ਜਾਹਿ॥ 8॥
Ja ko praym sooaaou haiy, Churn chituv mun maah(i). Nanak birhee Braham kay. Aan na kut-hoon jaah(i). 8.
Word Meaning: Sooaaou = objective. Churn = Feet (of Waheguru). Chituv = think of. Birhee = lovers. Aan = other. Na Kut-hoon = never. Jaah(i) = go.
MEANING: The individual, whose objective is to earn love of Waheguru, always thinks of His holy Feet (recites His Naam). Those who love Waheguru do not go to anybody else to seek (spiritual) help, oh Nanak. 8.

ਲਖ ਘਾਟੀ ਊਚੌ ਘਨੋ ਚੰਚਲ ਚੀਤ ਬਿਹਾਲ॥ ਨੀਚ ਕੀਚ ਨਿਮ੍ਰਿਤ ਘਨੀ ਕਰਨੀ ਕਮਲ ਜਮਾਲ॥ 9॥
Lukh ghaateen, oochau ghuno, chunchul cheet bihaal. Neech, keech, nimrit ghunee, kernee, kumul jumaal. 9.
Word Meaning: Lukh = objective; expectations; ego. Ghaateen = in the valley; very low. Oochau ghuno = very high. Chunchul Cheet = the capricious mind. Neech = low; humble. Keech = mud. Nimrit = humility. Ghunee = much. Kerni = deeds; achievement. Jumaal = tender beauty.

MEANING: Those who live in the valley (have very low spirituality and never remember Waheguru) and want to reach the top of a high mountain (have a huge ego, and very high expectations) feel miserable because of their capricious mind (which never becomes peaceful). On the other hand, mud is low and very humble, yet it achieves greatness by giving birth to the lotus flower with tender beauty. 9.

ਕਮਲ ਨੈਨ ਅੰਜਨ ਸਿਆਮ ਚੰਦ੍ਰ ਬਦਨ ਚਿਤ ਚਾਰ॥ ਮੂਸਨ ਮਗਨ ਮਰੰਮ ਸਿਉ ਖੰਡ ਖੰਡ ਕਰਿ ਹਾਰ॥ 10॥

Kumul naiyn, unjun, siyaam chunder budun, chit chaar. Moosun, mugun murm siyoun khund, khund kur(i) haar. 10.

Word Meaning: Naiyn = eyes. Unjun = kohl. Siyam = black. Chunder Budun = moon-like beautiful face. Chit = mind. Chaar = beautiful. Mugun = absorbed. Murm = secret. Siyoun = with. Khund, Khund = pieces. Haar = necklace (of religious symbols).

MEANING: If you wish to know the secret of getting absorbed in Waheguru's love which has beautiful eyes like the lotus flower with dark kohl in them, has beautiful face like the moon, and has beautiful mind (these are just expressions of love for Him), then cut your ritualistic adornments (religious symbols) into small pieces (discard them), oh my friend being robbed of your noble qualities. 10.

ਮਗਨੁ ਭਇਓ ਪ੍ਰਿਅ ਪ੍ਰੇਮ ਸਿਉ ਸੂਧ ਨ ਸਿਮਰਤ ਅੰਗ॥ ਪ੍ਰਗਟ ਭਇਓ ਸਭ ਲੋਅ ਮਹਿ ਨਾਨਕ ਅਧਮ ਪਤੰਗ॥ 11॥

Mugun(u) bhuyyo Priya praym siyoun, soodh na simrut ung. Pergut bhuyyo subh loe meh(i), Nanak udhum putung. 11.

Word Meaning: Mugun = fully absorbed. Simrut = remembering. Soodh Na = has no consciousness. Ung = body. Pergut Bhuyyo = has become famous. Loe = world. Udhum = insignificant. Putung = moth.

MEANING: Otherwise insignificant, the moth is well known all over the world simply because of its love for light in which it gets so absorbed that it forgets about itself (and does not realize that it will be burned by the heat), oh Nanak. (Similarly, if a poor and completely unknown individual recites Waheguru's Naam with love becomes famous in the whole world), oh Nanak. 11.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

ਸਲੋਕ ਭਗਤ ਕਬੀਰ ਜੀਉ ਕੇ

Ek Onkar Satgur Persad(i)

Sloak Bhagat Kabir Jeeou Kay

ਕਬੀਰ ਮੇਰੀ ਸਿਮਰਨੀ ਰਸਨਾ ਊਪਰਿ ਰਾਮੁ॥ ਆਦਿ ਜੁਗਾਦੀ ਸਗਲ ਭਗਤ ਤਾ ਕੋ ਸੁਖ ਬਿਸ੍ਰਾਮੁ॥ 1॥

(PAGE 1364) Conti: Kabir mayri simerni, rusna oopur(i) Ram(u). Aad(i) joogaadi, sugul bhagat, ta ko sookh bisraam(u). 1.

Word Meaning: Simerni = rosary. Rusna = tongue. Aad(i) = from the beginning; Joogaad(i) = before the beginning of the yoogas (eons). Bisraam = eternal peace (meger with God, and no rebirths).

MEANING: (People use a rosary to show their religiosity), but the Naam of God on my tongue is the rosary for me because of which all God's devotees from the beginning of humanity, and even before the beginning of the eons, have acquired the bliss of merger with God, and do not take rebirths, oh Kabir. 1.

ਕਬੀਰ ਮੇਰੀ ਜਾਤਿ ਕਉ ਸਭੁ ਕੋ ਹਸਨੇ ਹਾਰੁ॥ ਬਲਿਹਾਰੀ ਇਸ ਜਾਤਿ ਕਉ ਜਿਹ ਜਪਿਓ ਸਿਰਜਨਹਾਰੁ॥2

Kabir mayri jaat(i) kuou subh(u) ko hussnay haar(u). Bulihaari iss jaat(i) kuou, jih juppiyo Sirjunhaar(u). 2.

Word Meaning: Jaat(i) = caste (Kabir Sahib belonged to one of the lowest castes – weavers. Bulihaari = love to death. Sirjunhaar(u) = the Creator; God.

MEANING: Everybody makes fun of my low caste, but I love my low caste to death because, even being a low caste, I have worshipped the Creator, God (which very few people do), oh Kabir. 2.

ਕਬੀਰ ਡਗਮਗ ਕਿਆ ਕਰਹਿ ਕਹਾ ਡੁਲਾਵਹਿ ਜੀਉ॥ ਸਰਬ ਸੂਖ ਕੋ ਨਾਇਕੋ ਰਾਮ ਨਾਮ ਰਸੁ ਪੀਉ॥3॥

Kabir dug mug kiyya kureh(i), kuhha doolaaveh(i) jeeyo. Serb sookh ko Naayiko, Ram Naam rus(u) peeyo. 3.

Word Meaning: Dugmug = flip-flopping of the mind. Kuhhan = what for? Doolaaveh Jeeou = feel depressed; have low spirits. Naayiko = Lord. Rus(u) = sweet essence.

MEANING: Why is your mind flip-flopping, and why are you feeling depressed, oh Kabir? Drink the sweet essence of the Naam of the Lord, which is the source of all comforts. 3.

ਕਬੀਰ ਕੰਚਨ ਕੇ ਕੁੰਡਲ ਬਨੇ ਊਪਰਿ ਲਾਲ ਜੜਾਉ॥ ਦੀਸਹਿ ਦਾਧੇ ਕਾਨ ਜਿਉ ਜਿਨ ਮਨ ਨਾਹੀ ਨਾਉ॥4॥

Kabir, kunchun kay koondul bunay, oopur(i) laal jurraaou. Deeseh(i) daadhay kaan jiyoun, jinh mun naahi Naaoun. 4.

Word Meaning: Kunchun = gold. Koondul = large earrings. Laal Kurraaou = inlaid rubies. Daadhay = burned. Kaan = reed.

MEANING: Rich people may wear large gold earrings with inlaid rubies, but they look (in God's Court) like a burned reed if they do not have His Naam in their mind, oh Kabir. 4.

ਕਬੀਰ ਐਸਾ ਏਕ ਆਧੁ ਜੋ ਜੀਵਤੁ ਮਿਰਤਕੁ ਹੋਇ॥ ਨਿਰਭੈ ਹੋ ਕੈ ਗੁਨ ਰਵੈ ਜਤ ਪੇਖਉ ਤਤ ਸੋਇ॥5॥

Kabir aiysa aik aadh(u), jo jeevut(u) mirtuk(u) hoyay. Nirbhaiy ho kay Goon ruvaiy, jut paykhou, tut Soyay.

Word Meaning: Aik Aadh = one or two; rare. Jeevut(u) Mirtuk(u) = alive dead; who has killed his worldly desires while living in the family. Goon Ruvaiy = sings God's praise. Paykhou = sees. Jut = where. Tut = there. Soyay = God.

MEANING: There is a rare individual who kills his worldly bonds while still living in the family. Such a person sings God's praise fearlessly and sees Him wherever he looks, oh Kabir. 5.

ਕਬੀਰ ਜਾ ਦਿਨ ਹਉ ਮੂਆ ਪਾਛੈ ਭਇਆ ਅਨੰਦੁ॥ ਮੋਹਿ ਮਿਲਿਓ ਪ੍ਰਭੁ ਆਪਨਾ ਸੰਗੀ ਭਜਹਿ ਗੋਬਿੰਦੁ ॥6॥
Kabir, ja din huoun mooaa, paachhaiy bhuyya anund(u). Moh(i) miliyo Prubh(u) aapna, sungee bhujeh(i) Gobind(u). 6.
Word Meaning: Huoun Mooaa = killed my selfishness and ego. Pacchaaiy = after that. Anund(u) = blissfulness. Sungee = companions; senses.
MEANING: Since the day I overcame my selfishness and my ego, I have been enjoying blissfulness. I have been connected with my Lord, and my senses too are worshipping Him, oh Kabir. 6.

ਕਬੀਰ ਸਭ ਤੇ ਹਮ ਬੁਰੇ ਹਮ ਤਜਿ ਭਲੋ ਸਭ ਕੋਇ॥ ਜਿਨਿ ਐਸਾ ਕਰਿ ਬੂਝਿਆ ਮੀਤੁ ਹਮਾਰਾ ਸੋਇ॥ 7॥
Kabir, subh tay hum booray, hum tuj(i) bhulow subh koyay. Jinh(i) aiysa kur(i) boojhiya, meet humaara soyay. 7.
Word Meaning: Tuj(i) = excepting. Boojhiya = realized.
MEANING: The individual who believes that he is the worst of all, and everybody else except him is good, is my friend, oh Kabir. 7.

ਕਬੀਰ ਆਈ ਮੁਝਹਿ ਪਹਿ ਅਨਿਕ ਕਰੇ ਕਰਿ ਭੇਸ॥ ਹਮ ਰਾਖੇ ਗੁਰ ਆਪਨੇ ਉਨਿ ਕੀਨੋ ਆਦੇਸੁ॥ 8॥
Kabir aayi moojheh(i) peh(i), anik kuray kur(i) bhays. Hum raakhay Gur aapnay, oonn(i) keeno aadays(u). 8.
Word Meaning: Aayi = came (to captivate me). Bhays = forms. Oon(i) = that; Maya. Aadays(u) = salute; bowing to; surrender.
MEANING: Maya came (tried) to captivate me many times in different forms, but I was protected by the Guru, and Maya had to surrender before me, oh Kabir. 8.

ਕਬੀਰ ਸੋਈ ਮਾਰੀਐ ਜਿਹ ਮੂਐ ਸੁਖੁ ਹੋਇ॥ ਭਲੋ ਭਲੋ ਸਭੁ ਕੋ ਕਹੈ ਬੁਰੋ ਨ ਮਾਨੈ ਕੋਇ॥ 9॥
Kabir soyee maariyaiy, jih mooyaiy sookh(u) hoyay. Bhulow, bhulow subh(u) ko kuhhaiy, boorow na maanaiy koyay. 9.
Word Meaning: Soyee = that; haumein (selfishness and ego). Bhulow = good; welcomes.
MEANING: One's haumein is the only thing to kill, oh Kabir. Everybody welcomes it (when you do it), and nobody calls it bad. 9.

ਕਬੀਰ ਰਾਤੀ ਹੋਵਹਿ ਕਾਰੀਆ ਕਾਰੇ ਊਭੇ ਜੰਤ॥
(ਅੰਗ 1365)॥ **ਲੈ ਫਾਹੇ ਉਠਿ ਧਾਵਤੇ ਸਿ ਜਾਨਿ ਮਾਰੇ ਭਗਵੰਤ॥ 10॥**
Kabir, raateen hoveh(i) kaariyaan, kaaray oobhay junt.
(PAGE 1365): Laiy phaahay ootth(i) dhaavtay, s(i) jaan(i) maaray Bhugvunt. 10.
Word Meaning: Kaariyaan = black, dark; evil-minded. Oobhay = stand up. Phaahay = traps. Dhaavtay = go out to attack. S(i) = those. Maaray = kill (spiritually). Jaan(i) = believe.
MEANING: The individuals who wake up on dark nights, and go out to trap (rob) other people, are evil-minded; and believe it, that they are spiritually killed by God, oh Kabir.10.

ਕਬੀਰ ਚੰਦਨ ਕਾ ਬਿਰਵਾ ਭਲਾ ਬੇੜ੍ਹਿਓ ਢਾਕ ਪਲਾਸ॥ ਓਇ ਭੀ ਚੰਦਨੁ ਹੋਇ ਰਹੇ ਬਸੇ ਜੁ ਚੰਦਨ ਪਾਸਿ॥1 11॥

Kabir, chundun ka birva bhulaa, bayhrriyo dhaak,pulaas. Oye bhee chundun(u) hoyay ruhhay, bussay juchundun paas(i). 11.
Word Meaning: Chundun = sandal. Birva = tree. Bayhrriyo = surrounded by. Dhaak, Pulaas = trees that are not of much worth.
MEANING: The sandal tree is noble because even worthless trees acquire its sweet fragrance, which surrounds it, oh Kabir. (People who join the company of a holy saint acquire noble qualities too). 11.

ਕਬੀਰ ਬਾਸੁ ਬਡਾਈ ਬੂਡਿਆ ਇਉ ਮਤ ਡੂਬਹੁ ਕੋਇ॥ ਚੰਦਨ ਕੈ ਨਿਕਟੇ ਬਸੈ ਬਾਸੁ ਸੁਗੰਧੁ ਨ ਹੋਇ॥ 12॥
Kabir, baans budaayi boodiya, iyyoun mut doob-hou koyay. Chundun kaiy nicketay bussaiy, baans soogundh na hoyay. 12.
Word Meaning: Baans(u) = a bamboo tree. Budaayi = conceited of its height. Boodiya = lost; intoxicated. Mut = do not. Nicketay = near. Soogundh(u) = fragrance.
MEANING: Let nobody be lost in the conceit of his greatness like the bamboo tree, which is intoxicated with the conceit of its height; and does not acquire the fragrance of the sandal tree even though it may be growing close to it, oh Kabir. (An egoist does not acquire noble qualities even though he may be living next door to a holy saint). 12.

ਕਬੀਰ ਦੀਨੁ ਗਵਾਇਆ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਚਾਲੀ ਸਾਥਿ॥ ਪਾਇ ਕੁਹਾੜਾ ਮਾਰਿਆ ਗਾਫਲਿ ਅਪੁਨੈ ਹਾਥਿ॥ 13॥
Kabir, deen(u) guvvaya dooni siyoun, dooni na chaali saath(i). Paayayn koohaarra maariya, gaafil(i) apunaiy haath(i). 13.
Word Meaning: Deen(u) = religiosity; spirituality. Dooni = world. Siyoun = with; because of. Chaali Saath(i) = accompany. Paayayn = feet. Koohaarra = ax. Gaafil(i) = unaware; ignorant. 13.
MEANING: The ignorant man loses his spirituality because of his involvement in worldly affairs, which do not accompany him at the time of his death. It is like hitting one's foot with an axe (shooting in the foot) with his own hands, oh Kabir. 13.

ਕਬੀਰ ਜਹ ਜਹ ਹਉ ਫਿਰਿਓ ਕਉਤਕ ਠਾਓ ਠਾਇ॥ ਇਕ ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਊਜਰੁ ਮੇਰੇ ਭਾਇ॥14॥
Kabir jeh, jeh huoun phiriyo, kautuk tthaaoun, tthaayayn. Ikk Ram sunayhi baahra, oojur(u) mayrya bhaayayn. 14.
Word Meaning: Jeh, Jeh = wherever. Huoun = I. Kautuk = natural wonders. Tthaaoun Thaayayn = everywhere. Sunayhi = lover; devotee. Baahra = without. Oojur(u) = wilderness. Mayray Bhaayay = for me.
MEANING: I find natural wonders everywhere I go, oh Kabir. But every lovely place is like wilderness to me if there is no devotee of God there, oh Kabir. 14.

ਕਬੀਰ ਸੰਤਨ ਕੀ ਝੁੰਗੀਆ ਭਲੀ ਭਠਿ ਕੁਸਤੀ ਗਾਉ॥ ਆਗਿ ਲਗਉ ਤਿਹ ਧਉਲਹਰ ਜਿਹ ਨਾਹੀ ਹਰਿ ਕੋ ਨਾਉ॥15॥
Kabir, suntun kee jhoongiya bhulee, bhutth(i) koosutee gaaoun. Aag(i) lugou tih dhaulhur, jih naahi Hur(i) ko Naaoun.
Word Meaning: Jhoongiya = a hut. Bhulee = good. Bhutth(i) = a hot kiln. Koosutee = without truth (God's Naam). Tih = that. Dhaulhur = big mansion.

MEANING: A small hut of a saint is much better than a whole village, which is like a hot furnace to me if God's Naam is missing there. Let the huge mansion burn in fire if there is no God's Naam in there, oh Kabir. 15.

ਕਬੀਰ ਸੰਤ ਮੂਏ ਕਿਆ ਰੋਈਐ ਜੋ ਅਪੁਨੇ ਗ੍ਰਿਹਿ ਜਾਇ॥ ਰੋਵਹੁ ਸਾਕਤ ਬਾਪੁਰੇ ਜੁ ਹਾਟੈ ਹਾਟ ਬਿਕਾਇ॥16
Kabir, sunt mooyay kiyya royiyaiy, jo apunay greh(i) jaayay. Rovhou shaakut baapuray, ju haataiy, haat bikaayay. 16.
Word Meaning: Apunay Greh(i) = own house (merger with God). Shaakut = Maya-worshipper. Baapuray = poor; helpless. Haataiy Haat = from shop to shop (from one life form to another). Bikaayay = is sold (taken through).
MEANING: Why should anyone cry over the physical death of a saint who merges with God; we should cry (at the miserable fate) at the death of a Maya-worshipper who will be taken through many life forms after his death, oh Kabir. 16.

ਕਬੀਰ ਸਾਕਤੁ ਐਸਾ ਹੈ ਜੈਸੀ ਲਸਨ ਕੀ ਖਾਨਿ॥ ਕੋਨੇ ਬੈਠੇ ਖਾਈਐ ਪਰਗਟ ਹੋਇ ਨਿਦਾਨ॥ 17॥
Kabir, saakut aiysa haiy, jaiysi lusn kee khaan(i). Koanay baiytthay khaayiyaiy, pergut hoyay nidaan. 17.
Word Meaning: Lusn = garlic. Khaan(i) = eating. Konay = in a corner. Pergut = appears. Nidaan = at the end; eventually.
MEANING: A Maya-worshipper cannot hide his immoral deeds for a long time, like eating garlic. Even if a man eats garlic in a far corner (in hiding), eventually others can get its (offensive) smell, oh Kabir. 18.

ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ ਪਵਨੁ ਝਕੋਲਨਹਾਰੁ॥ ਸੰਤਹੁ ਮਾਖਨੁ ਖਾਇਆ ਛਾਛਿ ਪੀਐ ਸੰਸਾਰੁ॥ 18॥
Kabir, Maya doalni, puvun jhukoalunhaar(u). Sunt-houn maakhun(u) khaaya, Chhaachh(i) peeyay sunsaar(u). 18.
Word Meaning: Doalni = the vessel in which yogurt is churned. Puvun = air; breaths. Jhukaolunhaar(u) = churner. Maakhun(u) = the essence (God's Naam). Chhaachh(i) = buttermilk.
MEANING: Maya (wealth) has good and bad qualities; its limited use for survival is helpful, but indulgence in it is spiritually very harmful. People churn yogurt to extract butter; once butter is fully extracted, the remaining liquid, called buttermilk, is of little use. The same thing goes for Maya; if it is churned (used) with God's Naam with every breath, it is useful like extracting butter, and that is what the holy saints do. The rest of the world churns (uses) it to enjoy sensual pleasures, so it is drinking the (spiritually) useless buttermilk (wasting away its precious human life), oh Kabir. 18.

ਕਬੀਰ ਮਾਇਆ ਡੋਲਨੀ ਪਵਨੁ ਵਹੈ ਹਿਵਧਾਰ॥ ਜਿਨਿ ਬਿਲੋਇਆ ਤਿਨਿ ਖਾਇਆ ਅਵਰ ਬਿਲੋਵਨਹਾਰ॥ 19॥
Kabir, Maya doalni, puvun(u) vuhhaiy hivdhaar. Jinh(i) biloyaa, tinh(i) khaaya, uver bilovunhaar. 19.
Word Meaning: Hivdhaar = cold air; (with) cool (peaceful) mind. Biloyaa = churned. Uver = others. Bilovunhaar = still churning.
MEANING: If a devotee churns Maya with a peaceful mind (uses it with the mind focused on Waheguru), he takes in its essence (acquires the Naam); while some others are still churning it (with a wavering mind), oh Kabir. 19

ਕਬੀਰ ਮਾਇਆ ਚੋਰਟੀ ਮੁਸਿ ਮੁਸਿ ਲਾਵੈ ਹਾਟਿ॥ ਏਕੁ ਕਬੀਰਾ ਨ ਮੁਸੈ ਜਿਨਿ ਕੀਨੀ ਬਾਰਹ ਬਾਟ॥ 20॥
Kabir, Maya choarti, moos(i), moos(i) laavaiy haat(i). Aik Kabira na moosaiy, jinh(i) keeni baarah baant. 20.
Word Meaning: Choarti = thief; robber. Moos(i), Moos(i) = captivates to rob. Laavaiy Haat(i) = decorates its shop; captivates one imperceptibly. Moosaiy = captivated; robbed. Baarh Baat = divide (cut) into 12 (many) pieces.
MEANING: Maya is such a robber which captivates people imperceptibly by its attractions (and robs them of their noble qualities. But, I, for one, who has cut it into many pieces (shattered its effects) has not been robbed by it, oh Kabir. 20.

ਕਬੀਰ ਸੂਖੁ ਨ ਏਹ ਜੁਗਿ ਕਰਹਿ ਜੁ ਬਹੁਤੇ ਮੀਤ॥ ਜੋ ਚਿਤੁ ਰਾਖਹਿ ਏਕ ਸਿਉ ਤੇ ਸੁਖੁ ਪਾਵਹਿ ਨੀਤਿ॥21
Kabir sookh(u) na eh joog(i), kureh(i) ju buhoutay meet. Jo chit(u) raakheh(i) Aik siyoun, tay sookh(u) paaveh(i) neet(i). 21.
Word Meaning: Joog(i) = in the world. Neet(i) = everyday; always.
MEANING: Making too many friends is no source of comfort in this world. The individual, who keeps only the “One” (God) in mind, always feels blissful, oh Kabir. 21.

ਕਬੀਰ ਜਿਸ ਮਰਨੇ ਤੇ ਜਗੁ ਡਰੈ ਮੇਰੇ ਮਨਿ ਅਨੰਦੁ॥ ਮਰਨੇ ਹੀ ਤੇ ਪਾਈਐ ਪੂਰਨੁ ਪਰਮਾਨੰਦੁ॥ 22॥
Kabir, jis mernay tay jug(u) duraiy, mayray mun(i) anund(u). Mernay hee tay paayiyaiy, Poorun(u) Permanund(u). 22.
MEANING: People are afraid of death, but I feel blissful at the thought of death because it is after death that one attains supreme bliss if he merges with God, oh Kabir. (Even though the supreme devotees are always spiritually connected with God when they are still alive, they are physically distinct, and have to see the suffering of the world; so, they do not enjoy complete bliss. See Kabir Sahib Sloak 181).

ਰਾਮ ਪਦਾਰਥੁ ਪਾਇਕੈ ਕਬੀਰਾ ਗਾਠਿ ਨ ਖੋਲ੍ਹ॥ ਨਹੀ ਪਟਣੁ ਨਹੀ ਪਾਰਖੂ ਨਹੀ ਗਾਹਕ ਨਹੀ ਮੋਲੁ॥ 23॥
Ram Pudaaruth(u) paayaykaiy, Kabira gaantth(i) na khohl. Nuhhi puttun, nuhhi paarkhoo, nuhhi gaahuk, nuhhi moal(u). 23.
Word Meaning: Ram Pudaaruth = Waheguru’s Naam. Gaantth(i) Na Khohl = open the bag; make it public. Puttun(u) = city; market. Paarkhoo = evaluator; judge. Gaahuk = customer; purchaser. Moal(u) = full worth.
MEANING: Do not make it public if you acquire God’s Naam because there is no market, no judge, and no right purchaser of the Naam who knows its full worth and value, oh Kabir. 23. (Waheguru’s bhagats were rarely given the rightful respect. In fact, people used to taunt them. Even Kabir Sahib’s mother and his wife complained about his worship of Waheguru (See Bilawal Kabir Ji, Shabad 4, page 856 SGGS).

ਕਬੀਰ ਤਾ ਸਿਉ ਪ੍ਰੀਤਿ ਕਰਿ ਜਾ ਕਉ ਠਾਕੁਰੁ ਰਾਮੁ॥ ਪੰਡਿਤ ਰਾਜੇ ਭੂਪਤੀ ਆਵਹਿ ਕਉਨੇ ਕਾਮ॥ 24॥
Kabir, ta siyoun preet(i) kur(i), ja kuou Tthaakur(u) Raam(u). Pundit, rajay, bhooputee, aaveh(i) kaunay kaam. 24.
Word Meaning: Tthaakur(u) = lord. Bhooputee = landlords. Kaam = purpose.
MEANING: Make friendship only with those whose Lord is God (they are His devotees). What spiritual purpose can the pundits, rajahs, or the landlords serve, oh Kabir? 24.

ਕਬੀਰ ਪ੍ਰੀਤਿ ਇਕ ਸਿਉ ਕੀਏ ਆਨ ਦੁਬਿਧਾ ਜਾਇ॥ ਭਾਵੈ ਲਾਬੇ ਕੇਸ ਕਰੁ ਭਾਵੈ ਘਰਿ ਮੁਡਾਇ॥25॥

Kabir, preet(i) Ikk siyoun keeyay, aan doobidha jaayay. Bhaanvaiyn laambay kays kur(u), Bhaavaiyn ghurur(i) moondaayay. 25.
Word Meaning: Aan = other. Doobidha = indecisiveness; dithering. Ghuurur(u) Moondaayay = shave head.
MEANING: (Some people grow long tangled hair, while others shave their heads to please God, but He is not pleased with any of such ritualistic beliefs). So, Kabir Sahib advises them to overcome their indecisiveness and love only the "One" God. In that case, it does not matter whether they grow long hair or shave their heads. 25.

ਕਬੀਰ ਜਗੁ ਕਾਜਲ ਕੀ ਕੋਠਰੀ ਅੰਧ ਪਰੇ ਤਿਸੁ ਮਾਹਿ॥ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਕਉ ਪੈਸਿ ਜੁ ਨੀਕਸਿ ਜਾਹਿ॥ 26॥
Kabir, jug(u) kaajul kee koatthri, undh puray tis(u) maah(i). Huoun bulihaari tinh kuou, paiys(i) ju neekus(i) jaah(i). 26.
Word Meaning: Jug(u) = world. Kaajul = kohl; a dark powder that women put in eyes to beautify them. Undh = blind; ignorant. Paiys(i) = fall in; enter. Neekus(i) = get out.
MEANING: The world is like a very glamorous room full of worldly attractions, which are like a dark powder (one earns disgrace by indulging in them); the ignorant are attracted to the room, and get trapped in it. I am a sacrifice (all praise for) those who enter the room, but come out of it (are not trapped, and use it very wisely), oh Kabir. 26.

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਸਕਹੁ ਤ ਲੇਹੁ ਬਹੋਰਿ॥ ਨਾਗੇ ਪਾਵਹੁ ਤੇ ਗਏ ਜਿਨ ਕੇ ਲਾਖ ਕਰੋਰਿ॥ 27॥
Kabir, eh(u) tun(u) jaayayga, suk-hou ta layhou buhoar(i). Naangay paavhoun tay guyyay jinh kay laakh crore. 27.
Word Meaning: Jaayayga = will die. Buhoar(i) = recover; save from (spiritual) death.
MEANING: The human body has to die, no matter how much wealth one has. Even those who had millions and billions left the world barefoot. However, one can save oneself from spiritual death if one tries. 27.
NOTE: Kabir Sahib suggests the ways to save one from spiritual death in the next Sloak.

ਕਬੀਰ ਇਹੁ ਤਨੁ ਜਾਇਗਾ ਕਵਨੈ ਮਾਰਗਿ ਲਾਇ॥ ਕੈ ਸੰਗਤਿ ਕਰਿ ਸਾਧ ਕੀ ਕੈ ਹਰਿ ਕੇ ਗੁਨ ਗਾਇ॥28॥
Kabir, eh(u) tun(u) kaayayga, kuvnaiy maarug(i) laayay. Kaiy sungut(i) kur(i) Sadh kee, kaiy Hur(i) kay Goon gaayay. 28.
Word Meaning: Kuvnaiy = whichever. Maarug(i) = journey (of life). Kaiy = or.
MEANING: Death is certain for the human body, no matter what worldly journey one chooses. However, to save himself from spiritual death, one needs to seek the shelter of the Guru to sing God's praise, oh Kabir. 28.

ਕਬੀਰ ਮਰਤਾ ਮਰਤਾ ਜਗੁ ਮੂਆ ਮਰਿ ਭੀ ਨ ਜਾਨਿਆ ਕੋਇ॥
(ਅੰਗ 1366)॥ ਐਸੇ ਮਰਨੇ ਜੋ ਮਰੈ ਬਹੁਰਿ ਨ ਮਰਨਾ ਹੋਇ॥ 29॥
Kabir, merta, merta jug(u) mooaa, mer bhee na jaaniya koyay.
(PAGE 1366): Aiysay mernay jo muraiy, buhour(i) na merna hoyay. 29.
Word Meaning: The world has been dying ever since, but nobody has learned how to die in a dignified way (to die from worldly desires, meaning killing them). The individual, who dies this way (by killing his desires), never dies again (his birth-death cycle is terminated as he merges into God). 29.

ਕਬੀਰ ਮਾਨਸ ਜਨਮੁ ਦੁਲੰਭੁ ਹੈ ਹੋਇ ਨ ਬਾਰੈ ਬਾਰ॥ ਜਿਉ ਬਨ ਫਲ ਪਾਕੇ ਭੁਇ ਗਿਰਹਿ ਬਹੁਰਿ ਨ ਲਾਗਹਿ ਡਾਰ॥30॥

Kabir, maanus junum(u) doolumbh(u) haiy, hoyay na baaro baar. Jiyoun bun ful paakay bhooyayn gireh(i) buhour(i) na laageh(i) daar. 30.

Word Meaning: Maanus = human. Doolumbh(u) = not easily available; priceless. Baaraiy Baar = again, and again. Paakay = ripe. Bhooyayn = on the ground. Daar = branch; tree.

MEANING: Like the ripe fruit. which falls to the ground in a forest and cannot be reattached to the branches, one does not get the opportunity (in human form) to get connected with God, oh Kabir. 30.

ਕਬੀਰਾ ਤੁਹੀ ਕਬੀਰੁ ਤੂ ਤੇਰੋ ਨਾਉ ਕਬੀਰੁ॥ ਰਾਮ ਰਤਨੁ ਤਬ ਪਾਈਐ ਜਉ ਪਹਿਲੇ ਤਜਹਿ ਸਰੀਰੁ॥31॥

Kabira, Toohi Kabir(u) Tu, Tayro naaoun Kabir(u). Ram ruttan(u) tub paayiyaiy, juou pehlay tujeh(i) sureer(u).

Word Meaning: Kabir(u) = greatest of all; God. Ruttan(u) =jewellike (Naam of God). Tujeh(i) = gives up. Sureer(u) = (love for) the body.

MEANING: You are the greatest, and so is Your Naam, oh God. But one acquires His jewel-like precious Naam only when he gives up the love for his body (gives up enjoying sensual pleasures), oh Kabir. 31.

ਕਬੀਰ ਝੰਖ ਨ ਝੰਖੀਐ ਤੁਮਰੋ ਕਹਿਓ ਨ ਹੋਇ॥ ਕਰਮ ਕਰੀਮ ਜੁ ਕਰ�ि ਰਹੇ ਮੇਟਿ ਨ ਸਾਕੈ ਕੋਇ॥ 32॥

Kabir, jhunkh, na jhunkhiyaiy, toomro kuhhiyo na hoyay. Kerm Kareem ju kur(i) ruhhay, mayt(i) na saakaiy koyay. 32.

Word Meaning: Jhunkh = worthless talk. Jhunkhiyaiy = useless complaining. Kerm = favours; gifts. Kareem = the Provider. Mayt(i) = erase; stop.

MEANING: Quit complaining and using worthless words because nothing will change by your complaints, oh Kabir. The gifts that the Provider, God, has already planned for us cannot be stopped by anyone. 32.

ਕਬੀਰ ਕਸਉਟੀ ਰਾਮ ਕੀ ਝੂਠਾ ਟਿਕੈ ਨ ਕੋਇ॥ ਰਾਮ ਕਸਉਟੀ ਸੋ ਸਹੈ ਜੋ ਮਰਿ ਜੀਵਾ ਹੋਇ॥ 33॥

Kabir, kasauti Ram kee, jhoottha tikaiy na koyay. Ram kasauti so suhhaiy, jo mer(i) jeeva hoyay. 33.

Word Meaning: Kasauti = testing device. Jhoottha = fake. Tikaiy = stay; pass the test. Suhhaiy = endures; becomes successful. Mer(i) Jeeva = who kills his worldly desires.

MEANING: The testing device of God is such that a fake devotee cannot face it (pass the test). Only that individual can pass the test who has killed his worldly desires while living in the family, oh Kabir. 33.

ਕਬੀਰ ਊਜਲ ਪਹਿਰਹਿ ਕਾਪਰੇ ਪਾਨ ਸੁਪਾਰੀ ਖਾਹਿ॥ ਏਕਸ ਹਰਿ ਕੇ ਨਾਮ ਬਿਨੁ ਬਾਧੇ ਜਮਪੁਰਿ ਜਾਹਿ॥ 34॥

Kabir, oojul pehreh(i) kaapray, paan, soopaari khaah(i). Aikus Hur(i) kay Naam bin(u), baandhay Jumpur(i) jaah(i). 34.

Word Meaning: Oojul = clean; shiny; expensive. Kaapray = clothes. Paan = wrap of betel leaces. Soopaari = areca nut. Baandhy = chained. Jum = Angel of justice.

MEANING: Without God's Naam, all those Maya-worshippers who wear expensive clothes, and chew on betel leaves and on areca nuts (signs of richness), are chained and taken to the court of the Angel of justice, oh Kabir. 34.

ਕਬੀਰ ਬੇੜਾ ਜਰਜਰਾ ਫੂਟੇ ਛੇਕ ਹਜਾਰ॥ ਹਰੂਏ ਹਰੂਏ ਤਿਰਿ ਗਏ ਡੂਬੇ ਜਿਨ ਸਿਰਿ ਭਾਰ॥ 35॥

Kabir, bayrra jurjuraa, phootay chhayk huzaar. Hurrooyay, hurooyay tir(i) guyyay, doobay jinh sir(i) bhaar. 35.

Word Meaning: Bayrra = boat. Jurjuraa = old. Phootay = has. Chhayk = holes. Hurroyay = light weight. Tir(i) Guyyay = swim across. Bhaar = burden (of sins).

MEANING: Just as an old boat, which has thousands of holes in it, sinks in the river, the boat of human life has many weaknesses, and is certain to sink in the world sea. Only those will swim across who have no weight of any sins and vices; but those who have a heavy burden of immoral deeds on them will drown in the world-sea, oh Kabir. 35.

ਕਬੀਰ ਹਾਡ ਜਰੇ ਜਿਉ ਲਾਕਰੀ ਕੇਸ ਜਰੇ ਜਿਉ ਘਾਸੁ॥ ਇਹੁ ਜਗੁ ਜਰਤਾ ਦੇਖਿ ਕੈ ਭਇਓ ਕਬੀਰ ਉਦਾਸੁ॥ 36॥

Kabir, haad juray jiyoun laalri, kays juray jiyoun ghaas. Eh(u) jug(u) jerta daykh(i) kaiy, bhuyyo Kabir oodaas(u).

Word Meaning: Haad = bones. Juray = burn. Laakri = wood. Kays = hair.

MEANING: During cremation of one's dead body, his bones burn like wood, and his hair like dry grass. To watch this gloomy way in which the world burns, I feel depressed, oh Kabir (so, one should recite God's Naam to attain a high spiritual state). 36.

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਚਾਮ ਲਪੇਟੇ ਹਾਡ॥ ਹੈਵਰ ਊਪਰਿ ਛਤ੍ਰ ਤਰ ਤੇ ਫੁਨਿ ਧਰਨੀ ਗਾਡ॥ 37॥

Kabir, gerb(u) na keejiyaiy, chaam lupaytay haad. Haiyvur oopur(i), chhutur tur, tay phoonn(i) dherni gaad. 37.

Word Meaning: Gerb(u) = conceit. Chaam = skin. Haivur = best horses. Chhuttar = royal canopy. Tur = beneath. Phoonn(i) = too. Dherni = ground. Gaad = bury in.

MEANING: One must not feel conceited about one's beautiful body, which is nothing more than bones wrapped in skin. Even those who sit on (ride) the best horses and under the royal canopy are buried in the ground, oh Kabir. 37.

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਊਚਾ ਦੇਖਿ ਅਵਾਸੁ॥ ਆਜੁ ਕਾਲਿ ਭੁਇ ਲੇਟਣਾ ਊਪਰਿ ਜਾਮੈ ਘਾਸੁ॥ 38॥

Kabir, gerb(u) na keejiyaiy, oocha daykh(i) avaas(u). Aaj(u), kaal(i) bhooyay laytna, oopur(i) jaamaiy ghaas(u). 38.

Word Meaning: Oocha = high; tall. Avaas(u) = residence. Aaj(u) Kaal(i) = today or tomorrow; anytime. Bhooyayn = ground. Laytna = lie down. Jaamaiy = grows.

MEANING: One should not feel conceited to see his high (tall) residence because ultimately, he has to lie down on the (low) ground on which grows grass, oh Kabir. 38.

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਰੰਕੁ ਨ ਹਸੀਐ ਕੋਇ॥ ਅਜਹੁ ਸੁ ਨਾਉ ਸਮੁੰਦ੍ਰ ਮਹਿ ਕਿਆ ਜਾਨਉ ਕਿਆ ਹੋਇ॥ 39॥

Kabir, gerb(u) na keejiyaiy, runk(u) na hussiyaiy koyay. Ajhoun su naaou sumoondar meh(i), kiyya jaanoun, kiyya hoyay. 39.

Word Meaning: Runk(u) = pauper. Ajhoun Su = still. Naaou = boat.

MEANING: Do not be proud of your riches, and do not feel happy to see the fate of a pauper, oh Kabir. The boat of your life is still in the (world) sea, who knows what will happen next. 39.

ਕਬੀਰ ਗਰਬੁ ਨ ਕੀਜੀਐ ਦੇਹੀ ਦੇਖਿ ਸੁਰੰਗ॥ ਆਜੁ ਕਾਲਿ ਤਜਿ ਜਾਹੁਗੇ ਜਿਉ ਕਾਚੁਰੀ ਭੁਯੰਗ॥ 40॥

Kabir, gerb(u) na keejiyaiy, dayhi daykh(i) soorung. Aaj(u), kaal(i) tuj(i) jaahougay, jiyoun kaanchoori bhooyung. 40.

Word Meaning: Dayhi = body. Soorung = beautiful. Tuj(i) = leave. Kaanchuri = skin. Bhooyung = snake.
MEANING: Do not feel conceited to see your beautiful body, oh Kabir. Like a snake sheds its skin, you too will leave your body today or tomorrow (sooner or later). 40.

ਕਬੀਰ ਲੂਟਨਾ ਹੈ ਤ ਲੂਟਿ ਲੈ ਰਾਮ ਨਾਮ ਹੈ ਲੂਟਿ॥ ਫਿਰਿ ਪਾਛੈ ਪਛੁਤਾਹੁਗੇ ਪ੍ਰਾਨ ਜਾਹਿਗੇ ਛੂਟਿ॥ 41॥
Kabir, lootna haiy ta loot(i) laiy, Ram Naam haiy loot(i). Phir(i) paachhaiy puchhtaahugay, praan jaahingay chhoot(i). 41.
Word Meaning: Lootna = to rob; to acquire; to enjoy. Pucchtaahugay = repent.
MEANING: The most important thing to acquire in life is the Naam of God; so, acquire that if you have to acquire something; otherwise, you will repent after you lose your life, oh Kabir.41.

ਕਬੀਰ ਐਸਾ ਕੋਈ ਨ ਜਨਮਿਓ ਅਪਨੈ ਘਰਿ ਲਾਵੈ ਆਗਿ॥ ਪਾਚਉ ਲਰਿਕਾ ਜਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਵ ਲਾਗਿ॥ 42॥
Kabir, aiysa koyee na junmiyo, apnaiy ghur(i) laavaiy aag(i). Paanchoun lurika jaar(i) kaiy, ruhhaiy Ram liv laag(i). 42.
Word Meaning: Aiysa = such. Ghur(i) = heart. Aag(i) = fire (of spiritual enlightenment); God's Naam. Larika = male (in Punjabi and Hindi, every object is given a gender for grammatical purposes. The five demons are all males. Jaar(i) = burn. Liv = meditate on.
MEANING: There is a rare individual born in this world, who enlightens his mind with the fire of Divine Knowledge, burns all the five demons in that fire, and stays focused on (connected with) God, oh Kabir. 42.

ਕੋ ਹੈ ਲਰਿਕਾ ਬੇਚਈ ਲਰਿਕੀ ਬੇਚੈ ਕੋਇ॥ ਸਾਝਾ ਕਰੈ ਕਬੀਰ ਸਿਉ ਹਰਿ ਸੰਗਿ ਬਨਜੁ ਕਰੇਇ॥ 43॥
Ko haiy lurika baychyee, luriki baychaiy koyay. Saanjha kuraiy Kabir siyoun, Hur(i) sung(i) bunuj kuray. 43.
Word Meaning: Baychyee = sells; trades for. Saanjha = partnership; sharing with. Sung(i) = with. Bunuj(u) = trading.
MEANING: There are some rare individuals who are willing to trade off their bad qualities (male or female, grammatically). I want to have a partnership with them so that we could trade off our bad qualities together for God's noble qualities, oh Kabir. 43.

ਕਬੀਰ ਇਹ ਚੇਤਾਵਨੀ ਮਤ ਸਹਸਾ ਰਹਿ ਜਾਇ॥ ਪਾਛੈ ਭੋਗ ਜੁ ਭੋਗਵੈ ਤਿਨ ਕੋ ਗੁੜੁ ਲੈ ਖਾਹਿ॥ 44॥
Kabir, eh chaytaavni, mut sehsa reh(i) jaayay. Paachhaiy bhoag ju bhoagvaiy, tinh ko goorr(u) laiy khaah(i).
Word Meaning: Chaytaavni = warning. Mut = lest. Sehsa = doubt. Pacchaiy = in the past. Bhoag Ju Bhogvaiy = the luxuries which one has enjoyed. Goorr(u) = jaggery (something of very low value); non-luxurious.
MEANING: Lest there be any doubt in anybody's mind, I want to warn people before they repent for their deeds, that the worldly luxuries that one enjoys in life by forgetting God are spiritually so worthless that they would wish that they had lived a very simple (non-luxurious) life (but had remembered God), oh Kabir. 44.

ਕਬੀਰ ਮੈ ਜਾਨਿਓ ਪੜਿਬੋ ਭਲੋ ਪੜਿਬੇ ਸਿਉ ਭਲ ਜੋਗੁ॥ ਭਗਤਿ ਨ ਛੋਡਉ ਰਾਮ ਕੀ ਭਾਵੈ ਨਿੰਦਉ ਲੋਗੁ॥ 45॥
Kabir, mein jaaniyo purrhbo bhulow, purrhibay siyoun bhul jaog(u). Bhagat na chhoadoun Ram kee, bhaanvaiyn nindou loag(u). 45.

Word Meaning: Jaaniyo = thought. Purrhibo = to read holy books to acquire knowledge. Bhul = better. Joag(u) = connecting with God (reciting His Naam). Nindou = condemn.
MEANING: (Watching the Brahmans, who enjoy respect in society for their religious knowledge), I had thought that reading the religious books was a great thing to do, but I realized that reciting God's Naam to connect with Him is much better than that. I will never quit worshiping God, even if the people condemn me (disapprove of my practice), oh Kabir. **(Any type of worship other than the ritualistic worship of idols was strongly disapproved by society in those days.**

ਕਬੀਰ ਲੋਗੁ ਕਿ ਨਿੰਦੈ ਬਪੁੜਾ ਜਿਹ ਮਨਿ ਨਾਹੀ ਗਿਆਨੁ॥ ਰਾਮ ਕਬੀਰਾ ਰਵਿ ਰਹੈ ਅਵਰ ਤਜੇ ਸਭ ਕਾਮ॥ 46॥
Kabir, loag k(i) nindaiy buppurra, jih mun(i) naahi Giyaan(u). Ram, Kabira ruv(i) ruhhaiy, uver tujay subh kaam. 46.
Word Meaning: Bupurraa = poor (in Divine Knowledge); ignorant. Ruv(i) = recite. Tujay = giving up. Kaam = tasks; rituals.
MEANING: How can the ignorant people who have no Divine Knowledge condemn you (what difference does it make even if they condemn you)? Giving up all other tasks (rituals), I am just reciting God's Naam, oh Kabir. 46.

ਕਬੀਰ ਪਰਦੇਸੀ ਕੈ ਘਾਘਰੈ ਚਹੁ ਦਿਸਿ ਲਾਗੀ ਆਗਿ॥ ਖਿੰਥਾ ਜਲਿ ਕੋਇਲਾ ਭਈ ਤਾਗੇ ਆਂਚ ਨ ਲਾਗਿ॥ 47॥
Kabir, perdaysi kaiy ghaaghraiy, chuhoun dis(i) laagi aag(i). Khintha jul(i) koyila bhuyyi, taagay aanch na laag(i). 47.
Word Meaning: Perdaysi = foreigner; visitor (the man who is only a visitor in the world). Ghaaghra = robe; body. Khintha = a quilt of rags; human body. Taaga = the thread (of soul that connects the man with God). 47.
MEANING: The fire of death surrounds the man from every direction when his time comes. His body is burned to ashes, but the thread of the devotee's soul (which is a part of the Supreme Soul) remains intact (it is immortal), oh Kabir. 47.

ਕਬੀਰ ਖਿੰਥਾ ਜਲਿ ਕੋਇਲਾ ਭਈ ਖਾਪਰੁ ਫੂਟ ਮਫੂਟ॥ ਜੋਗੀ ਬਪੁੜਾ ਖੇਲਿਓ ਆਸਨਿ ਰਹੀ ਬਿਭੂਤਿ॥ 48॥
Kabir, khintha jul(i) koyila bhuyyi, khaapur(u) phoot, muphoot. Yogi buppurra khayliyo, aasun(i) ruhhi bibhoot(i).. 48.
Word Meaning: Khaapur(u) = the begging dish of the yogi (worldly desires of man for which he begs for). Buppurra = poor; ignorant. Khayliyo = played his part. Aasun = the place of his cremation.
MEANING: The man is a visitor on the earth like a yogi who wanders from place to place, and begs. The man also begs for his worldly desires - and this is the role of the ignorant in the drama of life. When death comes, his body gets burned, and all his desires are shattered. Only ash is left behind at his cremation place, oh Kabir. 48.

(ਅੰਗ 1367)॥ ਕਬੀਰ ਥੋਰੈ ਜਲਿ ਮਾਛੁਲੀ ਝੀਵਰ ਮੇਲਿਓ ਜਾਲੁ॥ ਇਹ ਟੋਘਨੈ ਨ ਛੂਟਸਹਿ ਫਿਰਿ ਕਰਿ ਸਮੁੰਦ ਸਮਾਲਿ॥ 49॥
(PAGE 1367): Kabir, thoraiy jul(i) maachhuli, jheevur mayliyo jaal(u). Eh toghnaiy na chhootsehn phir(i) kur(i) sumoond smaahl(i). 49.

Word Meaning: Thoraiy = shallow. Jheevur = fisheman (worldly attractions). Mayliyo Jaal = castes his net. Toghnaiy = a small pond (a guide with little spiritual knowledge). Smoond = ocean; Perfect Guru.
MEANING: Just like a fish in shallow water can easily be caught in the net of the fisherman, worldly attractions easily trap the man when he is guided by a leader with very little spiritual knowledge, and he cannot find emancipation. So, he needs to look for and find the Perfect Guru for emancipation, oh Kabir. 49.

ਕਬੀਰ ਸਮੁੰਦ ਨ ਛੋਡੀਐ ਜਉ ਅਤਿ ਖਾਰੋ ਹੋਇ॥ ਪੋਖਰਿ ਪੋਖਰਿ ਢੂਢਤੇ ਭਲੋ ਨ ਕਹਿ ਹੈ ਕੋਇ॥ 50॥
Kabir, sumoond na chhoadiyaiy, juou ut(i) khaara hoyay. Pokhur(i), pokhur(i) dhoondhtay, bhulow na keh(i) haiy koyay 50.
Word Meaning: Smoond = ocean; Perfect Guru. Ut(i) = extremely. Khaaro = salty (uncomfortable). Pokhur(i) = pond (guru with no Knowledge). Bhulow = good; meaningful.
MEANING: One should never leave shelter of the Perfect Guru even if it may be very difficult to act on His Advice. Nobody gives you any meaningful spiritual advice if you visit the gurus with almost no Divine Knowledge, oh Kabir. 50.

ਕਬੀਰ ਨਿਗੁਸਾਏ ਬਹਿ ਗਏ ਥਾਘੀ ਨਾਹੀ ਕੋਇ॥ ਦੀਨ ਗਰੀਬੀ ਆਪੁਨੀ ਕਰਤੇ ਹੋਇ ਸੁ ਹੋਇ॥ 51॥
Kabir nigoosaayayn beh(i) guyyay, thaanghi naahi koyay. Deen greebi aapuni, Kertay hoyay su hoyay.
Word Meaning: Nogoosaayayn = having no guru. Beh(i) Guyyay = carried away. Thaanghi = boatman. Deen Greebi = humbleness. Kertay = by God.
MEANING: Those who have no guru to spiritually guide them are left with no captain to steer the ship of their lives through the world sea and are carried away uncontrollably by the waves of worldly desires. Those (who have the Guru to guide them) stay humble, and believe in God for whatever He does, oh Kabir. 51.

ਕਬੀਰ ਬੈਸਨਉ ਕੀ ਕੂਕਰਿ ਭਲੀ ਸਾਕਤ ਕੀ ਬੁਰੀ ਮਾਇ॥ ਓਹੁ ਨਿਤ ਸੁਨੈ ਨਾਮ ਜਸੁ ਉਹ ਪਾਪ ਬਿਸਾਹਨ ਜਾਇ॥52॥
Kabir, Baiyshno kee kookur(i) bhulee, shaakut kee boorie maayay. Oh(u) nit soonaiy Naam, Jus, oh paap bisaahun jaayay. 52.
Word Meaning: Baiyshno = devotee of God. Kookur(i) = she dog. Shaakut = Maya-worshipper (disconnected with God). Bisaahun = to buy; to commit.
MEANING: Even the dog of a devotee of God is better (luckier) than the mother of a Maya-worshipper because when the devotee recites God's Naam, his dog listens to that, while the mother of the Maya-worshipper is responsible to a great degree (for not guiding him properly) for the sins of her son, who commits them, oh Kabir.

ਕਬੀਰ ਹਰਨਾ ਦੂਬਲਾ ਇਹੁ ਹਰੀਆਲਾ ਤਾਲੁ॥ ਲਾਖ ਅਹੇਰੀ ਏਕੁ ਜੀਉ ਕੇਤਾ ਬੰਚਉ ਕਾਲੁ॥ 53॥
Kabir, herna doobla, eh(u) huriyaala taal(u). Laakh ahayri, aik(u) jeeou, kayta bunchou kaal(u). 53.
Word Meaning: Herna = deer; man. Doobla = (mentally) weak. Huriyaala Taal(u) = green pool (of worldly attractions. Laakh = countless. Aik Jeeou = single soul (of the man). Ahayri = hunters; worldly attractions which attack one's resistance to them. Bunchou = protect; avoid. Kaal(u) = (spiritual) death.
MEANING: The world is full of countless attractions which are very difficult for the weak-minded man to resist by himself. So, for how long can he resist before he is killed spiritually (gets trapped in them), oh Kabir? 53.

ਕਬੀਰ ਗੰਗਾ ਤੀਰ ਜੁ ਘਰੁ ਕਰਹਿ ਪੀਵਹਿ ਨਿਰਮਲ ਨੀਰੁ॥ ਬਿਨੁ ਹਰਿ ਭਗਤਿ ਨ ਮੁਕਤਿ ਹੋਇ ਇਉ ਕਹਿ ਰਮੇ ਕਬੀਰ॥ 54॥

Kabir, Ganga teer ju ghur(u) kureh(i), peeveh(i) nirmul neer(u). Bin(u) Hur(i) bhagat(i) na mookt hoyay, iyoun keh(i) rumay Kabir. 54.

Word Meaning: Teer = bank. Nirmul = clean. Neer(u) = water. Rumay = remembers.

MEANING: A man who builds his home on the bank of the river Ganga (which is believed to be holy and the source of emancipation) may drink its clean water, but he cannot attain emancipation there, which can be attained only by worshipping God. So, I recite God's Naam and advise people to do the same, oh Kabir. 54.

ਕਬੀਰ ਮਨੁ ਨਿਰਮਲੁ ਭਇਆ ਜੈਸਾ ਗੰਗਾ ਨੀਰੁ॥ ਪਾਛੈ ਲਾਗੋ ਹਰਿ ਫਿਰੈ ਕਹਤ ਕਬੀਰ ਕਬੀਰ॥ 55॥

Kabir, mun nirmul(u) bhuyya, jaiysa Ganga neer(u). Paachhaiy laago Hur(i) phiraiy, keht Kabir, Kabir. 55.

MEANING: (It is not the piousness of the Ganga-water), but, when one's mind becomes pious like the water of Ganga, God follows him, calling him by the name, oh Kabir (God becomes slave of His devotee). 55.

ਕਬੀਰ ਹਰਦੀ ਪੀਅਰੀ ਚੂਨਾ ਊਜਲ ਭਾਇ॥ ਰਾਮ ਸਨੇਹੀ ਤਉ ਮਿਲੈ ਦੋਨਉ ਬਰਨ ਗਵਾਇ॥ 56॥

Kabir, herdi peeuri, choona oojul bhaayay. Ram sunayhi tuou milaiy, donou bern guvaayay.

Word Meaning: Herdi = turmeric. Peeuri = yellow (a dull colour). Choona = quicklime (a white chemical used to whitewash buildings). Oojul = shiny; white (a preferred colour). Bhaayay = quality. Ram Sunahyi = one who loves God. Bern = colours.

MEANING: Kabir Sahib compares low-caste people to turmeric, which has a yellow colour (which is considered to be less pure), and the high-caste people to quicklime (a chemical), which has a white colour (considered to be pure). Kabir Sahib says that a person who loves God can be "one" with Him only if he loses (rises above) both the colours, i.e., makes no distinction between the high and the low castes. 56.

ਕਬੀਰ ਹਰਦੀ ਪੀਰਤਨੁ ਹਰੈ ਚੂਨ ਚਿਹਨ ਨ ਰਹਾਇ॥ ਬਲਿਹਾਰੀ ਇਹ ਪ੍ਰੀਤਿ ਕਉ ਜਾਤਿ ਬਰਨੁ ਕੁਲੁ ਜਾਇ॥ 57॥

Kabir, herdi peertun huraiy, choon chihn na ruhaayay. Bulihari eh preet(i) kuou, jaat(i) bern(u), kool(u) jaayay. 57.

Word Meaning: Peertun = yellowness. Huraiy = lose. Chihn = looks. Ruhaayay = keep. Bern(u) = skin colour. Kool(u) = clan.

MEANING: I am a sacrifice for (praise a great deal) the love (for God) because of which the devotees do not feel ashamed of, or proud of their low or high castes, and make no distinction between people based on their castes, skin colours, and clans, oh Kabir. 57.

ਕਬੀਰ ਮੁਕਤਿ ਦੁਆਰਾ ਸੰਕੁਰਾ ਰਾਈ ਦਸਵੇ ਭਾਇ॥ ਮਨੁ ਤਉ ਮੈਗਲੁ ਹੋਇ ਰਹਿਓ ਨਿਕਸੋ ਕਿਉ ਕੈ ਜਾਇ॥ 58॥

Kabir, mookt dooaara sunkoora, rye dusvayn bhaayay. Mun(u) tuou maiygul hoyay ruhhiyo, nikso kiyoun kaiy jaayay. 58.

Word Meaning: Mookt Dooaara = the door of emancipation (the stringent requirements). Rye = a very small size. Dusvayn Bhaayay = one-tenth part. Maiygul = (conceited like) the elephant. Nikso = go through.

MEANING: The door of emancipation is so narrow that it is like one-tenth the size of a rye seed (has very stringent requirements for approval by Waheguru, and only a few people can go through that); but the man has an inflated ego because of which it feels like a huge elephant; so how can he go through that door, oh Kabir. 58.

ਕਬੀਰ ਐਸਾ ਸਤਿਗੁਰ ਜੇ ਮਿਲੈ ਤੁਠਾ ਕਰੇ ਪਸਾਉ॥ ਮੁਕਤਿ ਦੁਆਰਾ ਮੋਕਲਾ ਸਹਜੈ ਆਵਉ ਜਾਉ॥ 59॥
Kabir, aiysa Satgur jay milaiy, toottha kuray pusaaou. Mookt dooaara moakla, sehjaiy aavoun jaaoun. 59.
Word Meaning: Toottha = overpleased to be kind. Pusaaou = shows benevolence. Moakla = wide. Sehjaiy = easily.
MEANING: Answer to the above Question: If one is lucky enough to seek shelter of the Perfect Guru who is overpleased to be benevolent to him, the door of emancipation becomes big enough that a devotee can easily come and go through that, oh Kabir. 59.

ਕਬੀਰ ਨਾ ਮੋਹਿ ਛਾਨਿ ਨ ਛਾਪਰੀ ਨਾ ਮੋਹਿ ਘਰ ਨਹੀ ਗਾਉ॥ ਮਤ ਹਰਿ ਪੂਛੈ ਕਉਨੁ ਹੈ ਮੇਰੇ ਜਾਤਿ ਨ ਨਾਉ॥ 60॥
Kabir, na moh(i) chhaan(i), na chhaapri, na moh(i) ghur nuhhi gaaoun. Mut Hur(i) poochhaiy kaun(u) haiy, mayray jaat(i) na naaoun. 60.
Word Meaning: Chhaan = Chhaapri = a thatched hut. Gaaoun = village. Mut = maybe. Naaoun = fame.
MEANING: I am so humble (poor) that, let alone owning a big mansion, or a whole village, I do not claim to have even a thatched hut as my home; and I do not claim to belong to a high caste, or enjoy any fame. Maybe, by being so humble, God will ask about me, oh Kabir. 60.

ਕਬੀਰ ਮੁਹਿ ਮਰਨੇ ਕਾ ਚਾਉ ਹੈ ਮਰਉ ਤ ਹਰਿ ਕੈ ਦੁਆਰ॥ ਮਤ ਹਰਿ ਪੂਛੈ ਕਉਨੁ ਹੈ ਪਰਾ ਹਮਾਰੈ ਬਾਰ॥ 61॥
Kabir, mooh(i) mernay ka chaaou haiy, meroun ta Hur(i) kaiy Dooaar. Mut Hur(i) poochhaiy kaun haiy, puraa humaaraiy baar. 61.
Word Meaning: Chaaou = zest; excitement. Baar = door.
MEANING: I feel very excited about my death, provided it happens at the Door of God, where He may ask about me, who this man is lying on His Door, oh Kabir. 61.

ਕਬੀਰ ਨ ਹਮ ਕੀਆ ਨ ਕਰਹਿਗੇ ਨਾ ਕਰਿ ਸਕੈ ਸਰੀਰੁ॥ ਕਿਆ ਜਾਨਉ ਕਿਛੁ ਹਰਿ ਕੀਆ ਭਇਓ ਕਬੀਰੁ ਕਬੀਰੁ॥ 62॥
Kabir, na hum keeya, na kurhengay, na kur(i) sukaiy sureer(u). Kiyya jaanoun, kichh(u) Hur(i) keeya, bhuyyo Kabir(u), Kabir(u). 62.
Word Meaning: Sureer(u) = human body. Bhuyyo Kabir(u), Kabir(u) = everybody talks about Kabir (Kabir has become very famous)
MEANING: I have no ability to do any such thing, nor can anyone in a human body do it; but I do not know what God did for me that I have become so famous that everybody is talking about me, oh Kabir. 62.

ਕਬੀਰ ਸੁਪਨੈ ਹੂ ਬਰੜਾਇ ਕੈ ਜਿਹ ਮੁਖਿ ਨਿਕਸੇ ਰਾਮੁ॥ ਤਾ ਕੈ ਪਗ ਕੀ ਪਾਨਹੀ ਮੇਰੇ ਤਨ ਕੋ ਚਾਮੁ॥63॥
Kabir, soopnaiy hoon bur-rraayay kaiy, jih mookh(i) niksaiy Ram(u). Ta kaiy pug kee paanhi, mayray tun ko chaam(u). 63.
Word Meaning: Bur-rrayay Kaiy = talk in one's dream. Pug = feet. Paanhi = shoes.

MEANING: If someone utters God from his mouth even when he is dreaming, I will gladly offer my skin for him to make his shoes, oh Kabir. 63.

ਕਬੀਰ ਮਾਟੀ ਕੇ ਹਮ ਪੂਤਰੇ ਮਾਨਸੁ ਰਾਖਿਓ ਨਾਉ॥ ਚਾਰਿ ਦਿਵਸ ਕੇ ਪਾਹੁਨੇ ਬਡ ਬਡ ਰੂੰਧਹਿ ਠਾਉ॥ 64॥

Kabir, maati kay hum pootray, maanus(u) raakhiyo naaoun. Chaar(i) divus kay paahunay, bud, bud roondheh(i) tthaaoun. 64.

Word Meaning: Maati = earth. Pootray = puppets. Maanus = humans. Chaar Divus = of four days (very short period of time). Paahunay = visitors. Bud Bud = covering more, and more. Roondheh(i) = claim to own. Tthaaoun = area; space.

MEANING: We, called humans, are just puppets of earth (are perishable), and not realizing that we are only visitors here for a short time, we begin to claim more and more space as ours, oh Kabir. 64.

ਕਬੀਰ ਮਹਿਦੀ ਕਰਿ ਘਾਲਿਆ ਆਪੁ ਪੀਸਾਇ ਪੀਸਾਇ॥ ਤੈ ਸਹ ਬਾਤ ਨ ਪੁਛੀਐ ਕਬਹੂ ਨ ਲਾਈ ਪਾਇ॥ 65॥

Kabir, mehndi kur(i) ghaaliya, aap(u) peesaayay, peesaayay. Taiyn Sheh baat na poochhiyaiy, kubhoon na laayi paayayn. 65.

Word Meaning: Mehndi = henna. Ghaaliya = worked hard. Peesaayay = grinded; endure hardships. Baat Na Poochhiyaiy = did not pay any attention.

MEANING: (People apply henna paste to their soles in the summertime to have a cooling effect), but before henna is made into a paste, it needs to be ground to be approved by the wearer. Kabir Sahib complains to God that some people suffer many personal hardships, like henna, to be approved by Him, but God does not even pay them any attention. 65.

NOTE: Guru Amar Dass Ji explains in a Sloak on page (947 of SGGS) that hard work (to acquire noble qualities) is certainly a good step in the direction to union with Waheguru, but hard work does not give them the right to unite with Him. It is with His benevolence that one merges into Him.

ਕਬੀਰ ਜਹ ਦਰਿ ਆਵਤ ਜਾਤਿਅਹੁ ਹਟਕੈ ਨਾਹੀ ਕੋਇ॥ ਸੋ ਦਰੁ ਕੈਸੇ ਛੋਡੀਐ ਜੋ ਦਰੁ ਐਸਾ ਹੋਇ॥66॥

Kabir, jeh dur(i) aavut, jaatihoun, hutkaiy naahi koyay. So Dur(u) kaiysay chhoadiyaiy, jo dur(u) aiysa hoyay. 66.

Word Meaning: Hutkaiy = stops; prevents.

MEANING: Door to God's Residence is such that nobody can prevent (an enlightened) devotee from going there. So, why would anyone leave such a door, oh Kabir? (So, recite Waheguru's Naam to attain that level of spirituality). 66.

ਕਬੀਰ ਡੂਬਾ ਥਾ ਪੈ ਉਬਰਿਉ ਗੁਨ ਕੀ ਲਹਿਰ ਝਬਕਿ॥
(ਅੰਗ 1368)॥ ਜਬ ਦੇਖਿਓ ਬੇੜਾ ਜਰਜਰਾ ਤਬ ਉਤਰਿ ਪਰਿਓ ਹਉ ਫਰਕਿ॥ 67॥

Kabir, dooba thaa, paiy oobriyo, goon kee lehr jhubuk(i).

(PAGE 1368): Jub daykhiyo bayrra jurjuraa, tub ootur(i) puriyo huoun phuruk(i). 67.

Word Meaning: Dooba = drowned. Paiy = but. Oobriyo = was saved. Goon = God's praise. Lehr = wave. Jhubuk(i) = push. Jurjura = old. Phuruk(i) = by jumping.

MEANING: I was submerged (about to drown) in the world-sea when a push by the waves of God's praise saved me. When I realized that the boat of my life had become weak (had many leaks for bad qualities to affect me), I quickly jumped out of that with God's grace (and changed my lifestyle of immoral thinking) oh Kabir. 67.

ਕਬੀਰ ਪਾਪੀ ਭਗਤਿ ਨ ਭਾਵਈ ਹਰਿ ਪੂਜਾ ਨ ਸੁਹਾਇ॥ ਮਾਖੀ ਚੰਦਨੁ ਪਰਹਰੈ ਜਹ ਬਿਗੰਧ ਤਹ ਜਾਇ॥ 68॥

Kabir, paapi bhagat(i) na bhaavyee, Hur(i) pooja na soohaayay. Maakhi chundun perhuraiy, jeh bigundh teh jaayay. 68.

Word Meaning: Na Bhaavyee = does not like. Bhagat(i) = Pooja = worship. Soohaayay suits (his taste). Maakhi = housefly. Chundun = (fragrance of) sandalwood. Perhuraiy = pushes away; stays away. Bigundh = foul smell.

MEANING: Like a housefly, which stays away from the (pleasant) fragrance of sandalwood and lands on the foul-smelling objects, a sinner does not like the fragrance of God's worship, which does not suit his taste, oh Kabir. 68.

ਕਬੀਰ ਬੈਦੁ ਮੂਆ ਰੋਗੀ ਮੂਆ ਮੂਆ ਸਭ ਸੰਸਾਰੁ॥ ਏਕੁ ਕਬੀਰਾ ਨ ਮੂਆ ਜਿਹ ਨਾਹੀ ਰੋਵਨਹਾਰੁ॥ 69॥

Kabir, baiyd mooaa, roagi mooaa, mooaa subh sunsaar(u). Aik(u) Kabira na mooaa, jih naahi rovunhaar(u). 69.

Word Meaning: Baiyd(u) = physician (spiritual guide). Roagi = patient (of worldly desires). Aik(u) = one (one's selfishness and ego). Kabira = oh, Kabir.

MEANING: Everybody in this world including the spiritual guides and the common man suffers from mental sickness because of worldly desires, and the whole world eventually dies; but one thing – man's selfishness, and his ego - does not die (till the end) which does not have anyone to cry at its death (everybody becomes happy at its death), oh Kabir. 69.

ਕਬੀਰ ਰਾਮ ਨ ਧਿਆਇਓ ਮੋਟੀ ਲਾਗੀ ਖੋਰਿ॥ ਕਾਇਆ ਹਾਡੀ ਕਾਠ ਕੀ ਨਾ ਓਹੁ ਚੜ੍ਹੈ ਬਹੋਰਿ॥ 70॥

Kabir, Ram na dhiaayo, moati laagi khor(i). Kaaya haandi kaatth keen a oh(u) churhaiy buhoar(i). 70.

Word Meaning: Moati = big. Khoar(i) = erosion (of good qualities). Haandi = cooking vessel. Kaatth = (of) wood. Churhaiy = put on fire to use as the cooking vessel. Buhoar(i) = again.

MEANING: The people, who do not recite God's Naam (sing His praise), suffer from internal erosion of their good qualities; and like the wooden vessel which cannot be put on fire to cook the second time, (as it gets burned the first time), the human body which gets burned by the fire of its worldly desires (and the erosion of his good qualities), does not get a second chance (human life to worship God), oh Kabir. 70.

ਕਬੀਰ ਐਸੀ ਹੋਇ ਪਰੀ ਮਨ ਕੋ ਭਾਵਤੁ ਕੀਨੁ॥ ਮਰਨੇ ਤੇ ਕਿਆ ਡਰਪਨਾ ਜਬ ਹਾਥਿ ਸਿਧਉਰਾ ਲੀਨ॥ 71॥

Kabir, aiysi hoyay purie, mun ko bhaavut(u) keen(u). Mernay tay kiyya derpna, jub haath(i) sindhaura leen. 71.

Word Meaning: Aiysi Hoyay Purie = it so happened. Mun Ko Bhaavut = what the mind liked. Derpna = be afraid. Sidhaura = a vermilion-coated coconut that a recent widow holds in her hand to burn herself with the dead husband. 71.

MEANING: Like a recent widow, who holds a vermillion-coated coconut in her hand (is ready) to burn herself on the pyre of her husband, when a man (with the grace of God) follows his convinced mind, and decides to sacrifice all his worldly desires, he is not afraid to do so, oh Kabir. 71.

ਕਬੀਰ ਰਸ ਕੋ ਗਾਡੋ ਚੂਸੀਐ ਗੁਨ ਕਉ ਮਰੀਐ ਰੋਇ॥ ਅਵਗੁਨੀਆਰੇ ਮਾਨਸੈ ਭਲੋ ਨ ਕਹਿ ਹੈ ਕੋਇ॥ 72॥

Kabir, rus ko gaando choosiyaiy, goon kuou muriyaiy royay. Uvguniaaray maansaiy, bhulow na keh(i) haiy koyay. 72.
Word Meaning: Gaando = a piece of sugarcane. Choosiyaiy = suck on. Goon = (the bad) habits (which are dear to an individual). Muriyaiy Royay = kill them painfully. Uvguniaaray = having bad habits.
MEANING: (The sugarcane stores its sweet juice in it, and does not want to lose it). People have to crush, chew, and suck on it to enjoy its sweet juice (which causes pain to the cane). Similarly, one finds it very painful when he has to kill (quit) the bad habits which are dear to him. But he has to quit them, because nobody calls a man a gentleman if he has greed-like bad habits, oh Kabir. 72.

ਕਬੀਰ ਗਾਗਰਿ ਜਲ ਭਰੀ ਆਜੁ ਕਾਲਿ ਜੈ ਹੈ ਫੂਟਿ॥ ਗੁਰੁ ਜੁ ਨ ਚੇਤਹਿ ਆਪਨੋ ਮਾਝ ਲੀਜਹਿਗੇ ਲੂਟਿ॥73
Kabir, gaagur jul bhurie, aaj(u) kaal(i) jaiy haiy phoot(i). Gur(u) j una chayteh(i) aapno, maanjh leejehngay loot(i). 73.
Word Meaning: Gaagur(i) = an earthen vessel to carry and store water. Aaj(u) Kaal(i) = today or tomorrow (any time). Phoot(i) = break. Maanjh = in the middle of the journey.
MEANING: The human body is like an earthen pitcher full of water, which can break at any time. Those who do not remember the Guru are robbed of their noble qualities (and suffer spiritual death) even before they complete the journey of their life, oh Kabir. 73.

ਕਬੀਰ ਕੂਕਰੁ ਰਾਮ ਕੋ ਮੁਤੀਆ ਮੇਰੋ ਨਾਉ॥ ਗਲੇ ਹਮਾਰੇ ਜੇਵਰੀ ਜਹ ਖਿੰਚੈ ਤਹ ਜਾਉ॥ 74॥
Kabir, kookur(u) Ram ko, Mootiya mayro naaoun. Gulay humaaray jayvri, jeh khinchaiy, the jaaoun. 74.
Word Meaning: Kookur(u) = dog. Mootiya = slave. Javyvri = chain; leash.
MEANING: I am a slave of my God, like a dog which has a chain (leash) around its neck. I obey my Lord and follow the path on which He pulls my chain, oh Kabir. 74.

ਕਬੀਰ ਜਪਨੀ ਕਾਠ ਕੀ ਕਿਆ ਦਿਖਲਾਵਹਿ ਲੋਇ॥ ਹਿਰਦੈ ਰਾਮੁ ਨ ਚੇਤਹੀ ਇਹ ਜਪਨੀ ਕਿਆ ਹੋਇ॥ 75॥
Kabir, jupnee kaatth kee, kiyya dikhlaave(i) loyay. Hirdaiy, Ram na chaytyee, eh jupnee kiyya hoyay. 75.
Word Meaning: Jupnee = rosary. Kaath = wood. Loyay = world. Chaytyee = remember.
MEANING: Your rosary is made of simple wood (which has no noble character by itself); so, what are you showing to the world, oh man? What is the use of such a rosary if you do not have God's Naam enshrined in your heart, oh Kabir? 75.

ਕਬੀਰ ਬਿਰਹੁ ਭੁਯੰਗਮੁ ਮਨਿ ਬਸੈ ਮੰਤ੍ਰੁ ਨ ਮਾਨੈ ਕੋਇ॥ ਰਾਮ ਬਿਓਗੀ ਨ ਜੀਐ ਜੀਐ ਤਾ ਬਉਰਾ ਹੋਇ॥76
Kabir, birhoun bhooyungum mun(i) busaiy, munt(u) na maanaiy koyay. Ram biyogi na jeeyaiy, jeeyaiy, ta baura hoyay. 76.
Word Meaning: Birhoun = pain of separation; deep love for. Bhuooyungum = snake. Munt(u) = mantra. Maanaiy = accepts. Biyogi = lover. Baura = insane. 76.
MEANING: For a supreme devotee, his spiritual separation from God stings him like a snake in his mind, on which no mantra can work. Such a God-lover cannot survive without connecting with God; if he does survive, he goes insane, oh Kabir. 76.

ਕਬੀਰ ਪਾਰਸ ਚੰਦਨੈ ਤਿਨ ਕੇ ਏਕ ਸੁਗੰਧ॥ ਤਿਹ ਮਿਲਿ ਤੇਊ ਉਤਮ ਭਏ ਲੋਹ ਕਾਠ ਨਿਰਗੰਧ॥ 77॥

Kabir, paarus, chundnaiy, tinh kay aik soogundh. Tih mil(i) tayoo ootum bhuyyay, loh, kaatth nigundh. 77.
Word Meaning: Paarus = elixir stone. Soogundh = fragrance; a unique quality. Tih = them. Ootum = superior. Loh = iron. Kaatth = wood. Nirgundh = with no unique quality.
MEANING: The elixir stone and the sandalwood have unique qualities. Iron and wood, which have no unique quality, become superior when they come in contact with each other in the same order, oh Kabir. (Even an immoral person acquires noble qualities when he takes shelter of the elixir-stone-like Guru). 77.

ਕਬੀਰ ਜਮ ਕਾ ਠੇਗਾ ਬੁਰਾ ਹੈ ਓਹੁ ਨਹੀ ਸਹਿਆ ਜਾਇ॥ ਏਕੁ ਜੁ ਸਾਧੂ ਮੁੋਹਿ ਮਿਲਿਓ ਤਿਨਿ ਲੀਆ ਅੰਚਲਿ ਲਾਇ॥78॥
Kabir, Jum ka tthaynga booraa haiy, oh(u) nuhhi suhhiya jaayay. Aik(u) ju Sadhu moh(i) miliyo, tinh(i) leeya unchul(i) laayay.
Word Meaning: Jum = the Angel of justice. Tthaynga = a hit. Suhhiya = endure. Moh(i) = I, me. Unchul(i) Laayay = provided protection.
MEANING: The person, who commits sins to enjoy sensual pleasures in life, is presented before the Angel of justice after his death who hits him (punishes him with reincarnation) which is a huge punishment to endure. I was fortunate that I took shelter of a holy saint (Guru), who protected me from such sinful acts, oh Kabir. 78.

ਕਬੀਰ ਬੈਦ ਕਹੈ ਹਉ ਹੀ ਭਲਾ ਦਾਰੂ ਮੇਰੈ ਵਸਿ॥ ਇਹ ਤਉ ਬਸਤ ਗੁਪਾਲ ਕੀ ਜਬ ਭਾਵੈ ਲੇਇ ਖਸਿ॥ 79॥
Kabir, baiyd kuhhaiy, huoun hee bhulaa, daaroo mayray vuss(i). Eh tuou bust Gopal kee, jub bhaavaiy layay khus(i). 79.
Word Meaning: Baiyd = physician. Bhulaa = good; expert. Daaroo = medication; treatment. Vuss(i) = in control. Khus(i) = take away.
MEANING: The physicians claim that they are experts in treating the patients as they control (they know) the right medications. But they do not realize that God is supreme, and it is Him who has given life to the patients, which He can take back at His Will, oh Kabir. 79.

ਕਬੀਰ ਨਉਬਤਿ ਆਪਨੀ ਦਿਨ ਦਸ ਲੇਹੁ ਬਜਾਇ॥ ਨਦੀ ਨਾਵ ਸੰਜੋਗ ਜਿਉ ਬਹੁਰਿ ਨ ਮਿਲਿ ਹੈ ਆਇ॥ 80॥
Kabir, naubut aapni, din dus layhou bujaayay. Nudee, naav sunjoag jiyoun, buhour(i) na mil(i) haiy aayay. 80.
Word Meaning: Naubut = drum. Din Dus = ten days (for a short time). Nudee = river, Naav = boat. Sunjoag = union; meeting. Buhour(i) = again.
MEANING: Human life is only for ten days (a very short period of time), and people play their drum (enjoy luxuries and spend their life) as they wish. But they must realize that like the same passengers on the boat on the river, which rarely meet again, one does not get human life easily again (so, he must not waste it away in luxuries), oh Kabir. 80.

ਕਬੀਰ ਸਾਤ ਸਮੁੰਦਹਿ ਮਸੁ ਕਰਉ ਕਲਮ ਕਰਉ ਬਨਰਾਇ॥ ਬਸੁਧਾ ਕਾਗਦੁ ਜਉ ਕਰਉ ਹਰਿ ਜਸੁ ਲਿਖਨੁ ਨ ਜਾਇ॥ 81
Kabir saat smoondeh(I mus(u) kuroun, kulm kuroun bunraayay. Busoodha kaagud(u) juou kuroun, Hur(i) jus(u) likhun(u) na jaayay. 81.
Word Meaning: Saat smoondeh(i) = the seven seas. Mus(u) = ink. Kulm = pen. Bunraayay = the whole vegetation. Busoodha = earth. Jus(u) = praise.

MEANING: If I could use all the seven seas as ink, the whole vegetation as pen, and the whole earth as paper, I would still not be able to write the full praise of God, oh Kabir. 81.

ਕਬੀਰ ਜਾਤਿ ਜੁਲਾਹਾ ਕਿਆ ਕਰੈ ਹਿਰਦੈ ਬਸੈ ਗੁਪਾਲ॥ ਕਬੀਰ ਰਮਈਆ ਕੰਠ ਮਿਲੁ ਚੁਕਹਿ ਸਰਬ ਜੰਜਾਲ॥ 82॥

Kabir, jaat(i) joolaaha kiyya kuraiy, hirdaiy busaiy Gopal. Kabir, Rumuyya kuntth mil(u), chookeh(i) serb junjaal. 82.

Word Meaning: Joolaaha = weaver. Rumuyya = God. Kuntth Mil(u) = hugging. Chookeh(i) = end. Junjaal = the nets of worldly affairs.

MEANING: My low caste of weavers has not been an impediment in my union with God, which resides in my heart now. So, without worrying about any low caste, I will advise everyone to hug God (recite His Naam with love and respect), and all their nets of worldly affairs will be broken, oh Kabir. 82.

ਕਬੀਰ ਐਸਾ ਕੋ ਨਹੀ ਮੰਦਰੁ ਦੇਇ ਜਰਾਇ॥ ਪਾਚਉ ਲਰਿਕੇ ਮਾਰਿ ਕੈ ਰਹੈ ਰਾਮ ਲਿਉ ਲਾਇ॥ 83॥

Kabir, aiysa ko nuhhi, mundar(u) dayay juraayay. Paanchoun lurikay maar(i) kaiy, ruhhaiy Ram liou laayay. 83.

Word Meaning: Mundar(u) = house; human body (love for it). Juraayay = burn; kill. Panchoun Larikay = the five boys (demons). Liou = to meditate; to connect with God.

MEANING: There is a rare individual who kills his love for his body, and killing all his five demons (which are all males in grammatical terms), stays connected with God, oh Kabir. 83.

ਕਬੀਰ ਐਸਾ ਕੋ ਨਹੀ ਇਹੁ ਤਨ ਦੇਵੈ ਫੂਕਿ॥ ਅੰਧਾ ਲੋਗੁ ਨ ਜਾਨਈ ਰਹਿਓ ਕਬੀਰਾ ਕੂਕਿ॥ 84॥

Kabir, aiysa ko nuhhi, eh(u) tun dayvaiy phook(i). Undha loag(u) na jaanyee, ruhhiyou Kabira kook(i). 84.

Word Meaning: Tun = (love for) body. Kook(i) = say loudly.

MEANING: I have been advising people very loudly, but the blind (ignorant) people do not understand (get my message), oh Kabir. There is a rare individual who renounces his love for his body (and connects with God). 84.

ਕਬੀਰ ਸਤੀ ਪੁਕਾਰੈ ਚਿਹ ਚੜੀ ਸੁਨੁ ਹੋ ਬੀਰ ਮਸਾਨ॥ ਲੋਗੁ ਸਬਾਇਆ ਚਲਿ ਗਇਓ ਹਮ ਤੁਮ ਕਾਮੁ ਨਿਦਾਨੁ॥ 85॥

Kabir, sutee pookaaraiy chih churrhee, soon(u) ho beer musaan. Loag subaayaa chull(i) guyyo, hum toom kaam(u) nidaan(u). 85.

Word Meaning: Sutee = of high morality; a recent widow who burns herself on the pyre of her husband. Chih Currhee = sitting on the pyre. Musaan = cremation ground. Log(u) Subaaya = all people. Hum = everybody. Kaam(u) = dealing with. Nidaan(u) = eventually.

MEANING: Sitting on the pyre of her husband, the widow,(who is forced by the society to burn herself with her dead husband), talks to the cremation ground that the people who forced her to burn, have left the cremation ground for now satisfied that they have done a “noble” deed; but they do not realize that eventually all of them have to come to you (the cremation ground), oh Kabir. 85.

(ਅੰਗ 1369)॥ ਕਬੀਰ ਮਨੁ ਪੰਖੀ ਭਇਓ ਉਡਿ ਉਡਿ ਦਹਦਿਸ ਜਾਇ॥ ਜੋ ਜੈਸੀ ਸੰਗਤਿ ਮਿਲੈ ਸੋ ਤੈਸੋ ਫਲੁ ਖਾਇ॥ 86॥

(PAGE 1369): Kabir, mun(u) punkhi bhuyyo, oodd(i), oodd(i) dehdis jaayay. Jo jaiysi sungut(i) milaiy, so taiyso ful(u) khaayay. 86.

MEANING: The human mind is like a bird which takes flight in every direction. However, it acquires the qualities of the company it joins as the reward, oh Kabir. (In most cases, one chooses the company one likes/ or deserves.) 86.

ਕਬੀਰ ਜਾ ਕਉ ਖੋਜਤੇ ਪਾਇਓ ਸੋਈ ਠਉਰੁ॥ ਸੋਈ ਫਿਰਿ ਕੈ ਤੂ ਭਇਆ ਜਾ ਕਉ ਕਹਤਾ ਅਉਰੁ॥ 87॥
Kabir, ja kuou khoajtay, paayo soyee tthaur(u). Soyee phir(i) kaiy tu bhuyya, ja kuou kehta aur(u). 87.
Word Meaning: Khoajtay = searching for. Tthaaur = shelter. Phir(i) Kaiy = turning around (changing thinking). Aur(u) = the other; stranger.
MEANING: Searching hard for God, I, finally acquired His shelter. (With the recitation of His Naam, my thinking and my attachment changed dramatically from Maya to God), And I became just like Him, whom I had thought to be a stranger (different from me), oh Kabir. (With honest dedication and hard labour, one becomes like God). 87.

ਕਬੀਰ ਮਾਰੀ ਮਰਉ ਕੁਸੰਗ ਕੀ ਕੇਲੇ ਨਿਕਟਿ ਜੁ ਬੇਰਿ॥ ਉਹ ਝੂਲੈ ਉਹ ਚੀਰੀਐ ਸਾਕਤ ਸੰਗੁ ਨ ਹੋਰਿ॥88॥
Kabir, maari muroun koosung kee kaylay nicket(i) ju bayr(i). Oh jhoolaiy, oh cheeriyaiy, shaakut sung(u) na hayr(u).
Word Meaning: Maari = killed; harmed. Koosung = bad company. Kaylay = banana tree which has big soft leaes. Nicket(i) = near. Bayr(i) = berry tree with big sharp thorns. Jhoolaiy = swings; sways. Cheeriyaiy = torn. Hayr(i) = see; seek; look for.
MEANING: Do not seek the company of a Maya-worshipper (who is disconnected with God, and has immoral qualities) because like the banana tree, which is near a thorny berry tree, suffers badly because when the berry tree sways, the soft leaves of the banana tree are pierced, the bad company of the Maya-worshipper tears the noble qualities of a devotee, oh Kabir. 88.

ਕਬੀਰ ਭਾਰ ਪਰਾਈ ਸਿਰ ਚਰੈ ਚਲਿਓ ਚਾਹੈ ਬਾਟ॥ ਅਪਨੇ ਭਾਰਹਿ ਨ ਡਰੈ ਆਗੈ ਅਉਘਟ ਘਾਟ॥ 89॥
Kabir, bhaar puraayee sir churhaiy, chulliyo chaahaiy baat. Apnay bhaareh(i) na duraiy, aagaiy aoughut, ghaat. 89.
Word Meaning: Bhaar Puraayee = burden of others (which one carries by vilifying them or by hurting them in some other ways). Sir Churhaiy = carrying on the head. Baat = journey (of life). Apnay Bhaareh = with own weight (no burden of sins). Aoughut Ghaat = very difficult path.
MEANING: The journey of life ahead is very tough, especially for the person who carries the weight of sins committed by him, hurting others. But the noble person, who carries only his own weight (no weight of sins), is not afraid of the tough journey, oh Kabir. 89.

ਕਬੀਰ ਬਨ ਕੀ ਦਾਧੀ ਲਾਕਰੀ ਠਾਢੀ ਕਰੈ ਪੁਕਾਰ॥ ਮਤਿ ਬਸਿ ਪਰਉ ਲੁਹਾਰ ਕੇ ਜਾਰੈ ਦੂਜੀ ਬਾਰ॥ 90॥
Kabir, bun kee daadhi laakri, tthaandhi kuraiy pookaar. Mut(i) bus(i) puroun loohaar kay, jaaraiy dooji baar. 90.
Word Meaning: Bun = (world) forest. Daadhi Laakri = burned wood (man burned by the fire of desires). Ttaadhi = standing; constantly. Mut = wish not. Loohaar = blacksmith which moulds pieces of iron into different tools (the Angel of justice which puts humans with bad deeds into different life forms). Jaaraiy = burn; punish.
MEANING: A wise man, who has realized the bad consequences of enjoying worldly desires (pleasing his sensual pleasures) that how they burn the spirituality of the man and cause mental agony, constantly advises others aloud that if they do not change their life style (to control their senses, and recite God's Naam), in addition to their present suffering, they will

be punished by the blacksmith-like Angel of justice (God Himself), who will burn them in the fire of mother's womb, oh Kabir. 90.

ਕਬੀਰ ਏਕ ਮਰੰਤੇ ਦੁਇ ਮੂਏ ਦੋਇ ਮਰੰਤਹਿ ਚਾਰਿ॥ ਚਾਰਿ ਮਰੰਤਹਿ ਛਹ ਮੂਏ ਚਾਰਿ ਪੁਰਖ ਦੁਇ ਨਾਰਿ॥ 91॥

Kabir, aik muruntay dooyay mooyay, doyay murunteh(i). Chaar(i) murunteh(i) chheh mooyay, chaar(i) purakh, dooyay naar(i). 91.

Word Meaning: Muruntay = with the death of. Purakh = males. Naar(i) = females.

MEANING: If a man kills his ego, his rage is killed automatically. With these two dead, two more – his selfishness and greed - also get killed, bringing the number to four. With these four killed, another two worldly attachments (mumta), and the pride of his status in society are also killed. Out of these six, four - ego, rage, greed, and status are males (grammatically), and two – mumta and selfishness - are females, oh Kabir. 91.

ਕਬੀਰ ਦੇਖਿ ਦੇਖਿ ਜਗੁ ਢੂੰਢਿਆ ਕਹੂੰ ਨ ਪਾਇਓ ਠਉਰੁ॥ ਜਿਨਿ ਹਰਿ ਕਾ ਨਾਮੁ ਨ ਚੇਤਿਓ ਕਹਾ ਭੁਲਾਨੇ ਅਉਰ॥ 92॥

Kabir, daykh(i), daykh(i) jug(u) dhoondhiya, kuhhoun na paayo tthaur. Jinh(i) hur(i) ka Naam(u) na chaytiyo, kuhha bhoolaanay aur. 92.

Word Meaning: Daykh(i), Daykh(i) = carefully. Dhoondhiya = searched for. Tthaur(u) = peace of mind. Boolaanay = misled. Aour = in what other way? (There is no way).

MEANING: I have searched the whole world very carefully, but did not find peace of mind anywhere because I did not keep God in mind. Now, I have realized that there is no other way by which a man can be misled than when he forgets God, oh Kabir. 92.

ਕਬੀਰ ਸੰਗਤਿ ਕਰੀਐ ਸਾਧ ਕੀ ਅੰਤਿ ਕਰੈ ਨਿਰਬਾਹੁ॥ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਜਾ ਤੇ ਹੋਇ ਬਿਨਾਹੁ॥ 93॥

Kabir, sungut(i) kuriyaiy Sadh kee, unt(i) kuraiy nirbaah(u). Shaakut sung(u) na keejiyaiy, ja tay hoyay binaah(u). 93.

Word Meaning: Sungut(i) = company. Unt(i) = at the end. Nirbaah(u) = which gives the company till the end. Binaah(u) = destruction.

MEANING: One should stay in the company (shelter) of the Guru, which lasts till the end (at the time of death, and saves the devotee from any punishment. One must not join the company of a Maya-worshipper, which destroys his spirituality, oh Kabir. 93.

ਕਬੀਰ ਜਗ ਮਹਿ ਚੇਤਿਓ ਜਾਨਿ ਕੈ ਜਗ ਮਹਿ ਰਹਿਓ ਸਮਾਇ॥ ਜਿਨ੍ਹ ਹਰਿ ਕਾ ਨਾਮ ਨ ਚੇਤਿਓ ਬਾਦਹਿ ਜਨਮੇ ਆਇ॥ 94॥

Kabir, jug meh(i) chaytiyou jaan(I kaiy, jug meh(i) ruhhiyo smaayay. Jinh Hur(i) ka Naam na chaytiyo, baadeh(i) junumay aayay.

Word meaning: Chaytiyo = keep in mind; recite (Naam). Jaan(i) Kaiy = with the firm belief. Baadeh(i) = is wasted away.

MEANING: One should recite God's Naam with the firm belief that He is present everywhere in the world. The birth (life) in the world of those who do not remember Waheguru goes worthless, oh Kabir. 94.

ਕਬੀਰ ਆਸਾ ਕਰੀਐ ਰਾਮ ਕੀ ਅਵਰੈ ਆਸ ਨਿਰਾਸ॥ ਨਰਕਿ ਪਰਹਿ ਤੇ ਮਾਨਈ ਜੋ ਹਰਿ ਨਾਮ ਉਦਾਸ॥ 95॥

Kabir, aasa kuriyaiy Ram kee, uvraiy aas niraas. Nerk(i) pureh(i) tay maanyee, jo Hur(i) Naam oodaas. 95.

Word Meaning: Aasa = have hope; faith Uveraiy = of others. Niraas = without hope; detached. Tay = those. Maanyee = man. Oodaas = averse to.
MEANING: One should have full faith in (dependence on) God, and should not have dependence on any other. The men, who are averse to worship of God, go to hell, oh Kabir.95.

ਕਬੀਰ ਸਿਖ ਸਾਖਾ ਬਹੁਤੇ ਕੀਏ ਕੇਸੋ ਕੀਓ ਨ ਮੀਤੁ॥ ਚਾਲੇ ਥੇ ਹਰਿ ਮਿਲਨ ਕਉ ਬੀਚੈ ਅਟਕਿਓ ਚੀਤੁ॥ 96॥
Kabir, sikh saakha buhoutay keeyay, Kayso keeyo na meet(u). Chaalay thay Hur(i) miln kuou, beechaiy utkiyo, cheet(u). 96.
Word Meaning: Sikh Saakha = disciples. Kayso = having long hair (God). Meet(u) = friend. Chaalay Thay = set out. Beechaiy = in the middle. Utkiyo = stuck.
MEANING: Some people may set out initially on a journey to have union with God, but when they have made some disciples to serve them, they begin to enjoy being served and forget to make friends with Him, as their mind gets stuck in the enjoyment of their glory, oh Kabir. 96.

ਕਬੀਰ ਕਾਰਨੁ ਬਪੁਰਾ ਕਿਆ ਕਰੈ ਜਉ ਰਾਮ ਨ ਕਰੈ ਸਹਾਇ॥ ਜਿਹ ਜਿਹ ਡਾਲੀ ਪਗੁ ਧਰਉ ਸੋਈ ਮੁਰਿ ਮੁਰਿ ਜਾਇ॥97॥
Kabir, kaarun(u) bupuraa kiyya kuraiy, juou Ram na kuraiy suhaayay. Jih, jih daali pug(u) dhuroun, soyee moor(i), moor(i) jaayay. 97.
Word Meaning: Kaarun = efforts. Bupura = helpless. Suhaayay = support. Daali = branch; means. Pug(u) Dhroun = set foot on; seek help. Moor(i) Moor(i) = bends.
MEANING: One's personal efforts to make a connection with God are successful only if he has His support. Without Waheguru's support, all his efforts fail, like bending a tree branch on which one sets foot for support, oh Kabir. (One must take shelter of the Guru to have union with God). 97.

ਕਬੀਰ ਅਵਰਹ ਕਉ ਉਪਦੇਸਤੇ ਮੁਖ ਮੈ ਪਰਿ ਹੈ ਰੇਤੁ॥ ਰਾਸਿ ਬਿਰਾਨੀ ਰਾਖਤੇ ਖਾਯਾ ਘਰ ਕਾ ਖੇਤੁ॥ 98॥
Kabir, uvrah kuou oopdayshtay, mookh mein pur(i) haiy rayt(u). Raas(i) biraani raakhtay, khaaya ghur ka khayt(u). 98.
Word Meaning: Uvrah = others. Oopdayshtay = advise. Rayt(u) = dirt. Raas(i) = (spiritual) wealth. Raakhtay = protect. Ghur Ka = own. Khayt = field; crop.
MEANING: People who advise others (only to boost their ego and to earn wealth) get dirt in their mouths (filth on their minds). They protect the spiritual wealth of others, but their sins rob them of their own spiritual crop (wealth), oh Kabir. 98.

ਕਬੀਰ ਸਾਧੂ ਕੀ ਸੰਗਤਿ ਰਹਉ ਜਉ ਕੀ ਭੂਸੀ ਖਾਉ॥ ਹੋਨਹਾਰੁ ਸੋ ਹੋਇ ਹੈ ਸਾਕਤ ਸੰਗਿ ਨ ਜਾਉ॥ 99॥
Kabir, Sadhu kee sungut(i) ruhhoun, juoun kee bhoosi khaaoun. Hoanhaar(u) so hoyay haiy, shaakut sung(i) na jaaoun.
Word Meaning: Juoun Kee bhoosi = Grinded shells of barley. Hoanhoar(u) = whatever is to happen. Shaakut = disconnected with God.
MEANING: I shall stay in the company of the holy saints even if I have to live on the ground shells of barley (spend a very poor life). I shall never join the company of the individuals who are disconnected from God; I will rather gladly accept the pending outcome of whatever is to happen, oh Kabir. 99.

ਕਬੀਰ ਸੰਗਤਿ ਸਾਧ ਕੀ ਦਿਨ ਦਿਨ ਦੂਨਾ ਹੇਤੁ॥ ਸਾਕਤ ਕਾਰੀ ਕਾਬਰੀ ਧੋਏ ਹੋਇ ਨ ਸੇਤੁ॥ 100॥

Kabir, sungut(i) Sadh kee, din, din, doona hayt(u). Shaakut kaari kaambri, dhoyay hoyay na sayt(u). 100.
Word Meaning: Hayt = love. Kaari Kaambri = black blanket. Sayt(u) = white.
MEANING: One's love for Waheguru doubles (increases) every day in the company of the Guru. A Maya-worshipper is like a black blanket (full of bad deeds) which does not turn white on washing (his sins do not come off), oh Kabir. 100.

ਕਬੀਰ ਮਨੁ ਮੂੰਡਿਆ ਨਹੀ ਕੇਸ ਮੁੰਡਾਏ ਕਾਇ॥ ਜੋ ਕਿਛੁ ਕੀਆ ਸੋ ਮਨ ਕੀਆ ਮੂੰਡਾ ਮੂੰਡੁ ਅਜਾਇ॥101॥
Kabir, mun(u) moondiyaa nuhhi, kays moondaayay kaayay. Jo kichh(u) keeya, so mun keeya, moonda, moond(u) ajaayayn. 101.
Word Meaning: Moondiya = shaved; cleaned. Kays = hair. Kaayay = what for? of what use? Moond(u) = head. Ajaayay = to no use.
MEANING: (Some people shave their heads as a symbol of their faith); addressing such people, Kabir Sahib questions them: You have not shaved (cleaned) your mind, so what is the use of shaving your head when it is one's mind, and not the head, that does (controls) everything, oh Kabir. 101.

ਕਬੀਰ ਰਾਮੁ ਨ ਛੋਡੀਐ ਤਨੁ ਧਨੁ ਜਾਇ ਤ ਜਾਉ॥ ਚਰਨ ਕਮਲ ਚਿਤੁ ਬੇਧਿਆ ਰਾਮਹਿ ਨਾਮਿ ਸਮਾਉ॥ 102॥
Kabir, Ram(u) na chhoadiyaiy, tun(u), dhu(u), jaayay tuou jaaou. Churn Kumul chit(u) baudhiya, Rameh(i) Naam(i) smaaoun. 102.
MEANING: I will not quit reciting God's Naam even if I have to lose my body or my wealth. My mind has been pierced (stitched) with His lotus-like Feet (His Naam), and I will stay absorbed in His Naam, oh Kabir. 102.

ਕਬੀਰ ਜੋ ਹਮ ਜੰਤੁ ਬਜਾਵਤੇ ਟੂਟਿ ਗਈ ਸਭ ਤਾਰ॥ ਜੰਤੁ ਵਿਚਾਰਾ ਕਿਆ ਕਰੈ ਚਲੇ ਬਜਾਵਨਹਾਰ॥103॥
Kabir, jo hum junt(u) bujaavtay, toot(i) guyyeen subh taar. Junt(u) vichaara kiyya kuraiy, chullay bujaavunhaar. 103.
Word Meaning: Junt(u) = musical instrument; worldly desires. Taar = strings (of worldly attachments. Bujaavunhaar = musician (mind).
MEANING: (With the recitation of God's Naam), all the wires of my instrument of worldly attractions, which my mind used to play at, have been broken. (I have been left with no worldly desires). What can the poor instrument (worldly desires) do now, (it cannot bother) when the mind, which used to play on it, is no longer the same, oh Kabir? 103.

ਕਬੀਰ ਮਾਇ ਮੂੰਡਉ ਤਿਹ ਗੁਰੂ ਕੀ ਜਾ ਤੇ ਭਰਮੁ ਨ ਜਾਇ॥
(ਅੰਗ 1370)॥ ਆਪ ਡੁਬੇ ਚਹੁ ਬੇਦ ਮਹਿ ਚੇਲੇ ਦੀਏ ਬਹਾਇ॥ 104॥
Kabir, maaya moondou tih guru kee, ja tay bherm(u) na jaayay.
(PAGE 1370): Aap doobay chuhoun Bayd meh(i), chaylay deeyay buhaayay. 104.
Word Meaning: Maayay = mother; wisdom; the teachings (of a guru) which give birth to the character of the disciples. Moondou = shave head; shame. Bherm(u) = doubts. Doobay = drowned; got lost. Chaylay = disciples. Buhaayay = drowned in the sea of Maya.
MEANING: Shame on the teachings of such a guru who cannot dispel (remove) the doubts of his disciples. Such Brahman gurus are lost in (the teachings of) the four Vedas, and drown their disciples in the world-sea, oh Kabir. 104

ਕਬੀਰ ਜੇਤੇ ਪਾਪ ਕੀਏ ਰਾਖ ਤਲੈ ਦੁਰਾਇ॥ ਪਰਗਟ ਭਏ ਨਿਦਾਨ ਸਭ ਜਬ ਪੂਛੇ ਧਰਮਰਾਇ॥ 105॥

Kabir jaytay paap keeyay, raakh tulaiy dooraayay. Pergut bhuyyay nidaan subh, jub poochhaiy Dhermraayay. 105.
Word Meaning: Tulaiy = under. Dooraayay = in hiding. Nidaan = at the end.
MEANING: All those sins that the man commits in hiding are fully exposed at the end when the Angel of justice enquires about them (as he has all the records), oh Kabir. 105.

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਪਾਲਿਓ ਬਹੁਤੁ ਕੁਟੰਬੁ॥ ਧੰਧਾ ਕਰਤਾ ਰਹਿ ਗਇਆ ਭਾਈ ਰਹਿਆ ਨ ਬੰਧੁ॥ 106॥
Kabir, Hur(i) ka simrun(u) chhaad(i) kaiy, paaliyo buhout kootumb(u). Dhundha kerta reh(i) guyya, bhaayi ruhhiya na bundh(u). 106.
Word Meaning: Paaliyo = raises. Kootumb(u) = family. Dhundha = worldly affairs. Bundh(u) = support (to stop loss of something).
MEANING: Giving up (forgetting) worship of Waheguru, the man raises his big family; but in the attachment of earning more and more wealth, he loses his brothers and his relatives (nobody can save him from any punishment after death), oh Kabir. 106.

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਰਾਤਿ ਜਗਾਵਨ ਜਾਇ॥ ਸਰਪਨਿ ਹੋਇ ਕੈ ਅਉਤਰੈ ਜਾਏ ਅਪੁਨੇ ਖਾਇ॥ 107॥
Kabir, Hur(i) ka simrun(u) chhaad(i) kaiy, raat(i) jugaavun jaayay. Serpun hoyay kaiy aouturaiy, jaayay apunay khaayay. 107.
Word Meaning: Raat Jugaavun = stay awake at night (under the guidance of some unscrupulous guru). Some highly ignorant childless women go to the cremation ground, sit next to a burning pyre, and perform some witchery with two objectives in mind: all the children of the dead man would die, and she would have her own children. After reading some mantra given by the guru, she takes a nude bath, bakes roti, and eats that). Serpun = female snake. Aouturaiy = takes birth. Jaayay = offspring.
MEANING: Ignoring God's worship, a childless woman who performs some witchery at the cremation ground at night, takes birth in her next life as a female snake, and eats her own offspring, oh Kabir. 107.

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਅਹੋਈ ਰਾਖੈ ਨਾਰਿ॥ ਗਦਹੀ ਹੋਇ ਕੈ ਅਉਤਰੈ ਭਾਰ ਸਹੈ ਮਨ ਚਾਰਿ॥ 108॥
Kabir, Hur(i) ka simrun chhaad(i) kaiy, Ahoyee raakhaiy naar(i). Gudhee hoyay kaiy aouturaiy, bhaar suhhaiy mun chaar(i). 108.
Word Meaning: Ahoyee = worship of the goddess of smallpox – Seetla – which is responsible for the disease of small pox, and rides a donkey. Gudhee = female donkey. Mun Chaar(i) = about 150 kg.
MEANING: Ignoring God's Naam, the woman who worships Seetla, the goddess of smallpox, to please her, is born as a female donkey in her next incarnation (to become a ride for the goddess), and has to carry a weight of hundreds of kg, oh Kabir. 108.
NOTE: As you can see from all these sloaks, disapproving of all other practices, Kabir Sahib puts emphasis only on God's Naam.

ਕਬੀਰ ਚਤੁਰਾਈ ਅਤਿ ਘਨੀ ਹਰਿ ਜਪਿ ਹਿਰਦੈ ਮਾਹਿ॥ ਸੂਰੀ ਊਪਰਿ ਖੇਲਨਾ, ਗਿਰੈ ਤਾ ਠਾਹਰ ਨਾਹਿ॥ 109॥
Kabir, chuturaayee ut(i) ghunee, Hur(i) jup(i) hirdaiy maah(i). Soolie oopur khaylna, giraiy ta tthaahur naah(i).

Word Meaning: Chuturaayee = wisdom. Ut(i) Ghunee = of highest level. Soori = cross. Giraiy = drop. Tthaahur = support; place to safety.
MEANING: The best wisdom for the man to attain peace of mind is to keep God's Naam at heart, oh Kabir. However, love for Waheguru is very difficult to maintain because there are so many attractions in the world that captivate one's mind. It is a risky game, like playing on a tall cross with no support once you fall from it. Once a devotee's mind becomes weak, and he falls for any sensual pleasure, all his previous hard labour to please Waheguru becomes null and void, and it will almost be impossible for him to earn God's trust again. 109.

ਕਬੀਰ ਸੋਈ ਮੁਖੁ ਧੰਨਿ ਹੈ ਜਾ ਮੁਖਿ ਕਹੀਐ ਰਾਮੁ॥ ਦੇਹੀ ਕਿਸ ਕੀ ਬਾਪੁਰੀ, ਪਵਿਤ੍ਰ ਹੋਇਗੋ ਗ੍ਰਾਮੁ॥110॥
Kabir, soyee mookh(u) dhunn(i) haiy, ja mookh(i) kuhhiyaiy Ram(u). Dayhi kis kee baapuri, puvittar hoyaygo graam(u). 110.
Word Meaning: Dhunn(i) = fortunate; great. Dayhi = body. Baapuri = poor. Graam(u) = village.
MEANING: The mouth, which recites God's Naam, is highly fortunate because not only the poor body of the devotee, but the whole village (all its residents who listen to the Naam) also gets purified, oh Kabir. 110.

ਕਬੀਰ ਸੋਈ ਕੁਲ ਭਲੀ ਜਾ ਕੁਲ ਹਰਿ ਕੋ ਦਾਸੁ॥ ਜਿਹ ਕੁਲ ਦਾਸੁ ਨ ਊਪਜੈ ਸੋ ਕੁਲ ਢਾਕੁ ਪਲਾਸੁ॥ 111॥
Kabir, soyee kool bhulie ja kool hur(i) ko daas(u). Jih kool daas(u) na oopjaiy, so kool dhaak(u), pulaas(u). 111.
Word Meaning: Dhaak(u) Pulaas(u) = trees which are not of much worth, and they consume some other useful trees.
MEANING: Only that clan is good (useful for others) which has a devotee of God born in it. The clan which has produced no devotee of God is as worthless as the *dhaak* and the *pulaas* trees, oh Kabir. 111.

ਕਬੀਰ ਹੈ ਗੈ ਬਾਹਨ ਸਘਨ ਘਨ ਲਾਖ ਧਜਾ ਫਹਰਾਹਿ॥ ਇਆ ਸੁਖ ਤੇ ਭਿਖ੍ਯਾ ਭਲੀ ਜਉ ਹਰਿ ਸਿਮਰਤ ਦਿਨ ਜਾਹਿ॥ 112॥
Kabir, haiy, gaiy, baahun sughun ghun, laakh dhujaa phehraayay. Iyya sookh tay bhikhiya bhulie, juou hur(i) simrut din jaah(i). 112.
Word Meaning: Haiy = horses. Gaiy = elephants. Baahun = vehicles (chariots). Sughun Ghun = many, many. Dhujaa = flags (a sign of richness and authority – the greater the number of flags, the richer and the more authoritative the owner is). Bhikhiya = begged food.
MEANING: A man, who is so wealthy and has so much authority that he enjoys all the luxuries of life such as owning many, many horses, elephants, and chariots, and has thousands of flags fluttering on the top of his house, but does not remember God, is no better than the devotee who remembers God everyday even if he is so poor that he has to beg for his food, oh Kabir. 112.

ਕਬੀਰ ਸਭੁ ਜਗੁ ਹਉ ਫਿਰਿਓ ਮਾਦਲ ਕੰਧ ਚਢਾਇ॥ ਕੋਈ ਕਾਹੂ ਕੋ ਨਹੀ ਸਭ ਦੇਖੀ ਠੋਕਿ ਬਜਾਇ॥ 113॥
Kabir, subh(u) jug(u) huoun phiriyo, maandul kundh chudhaayay. Koyee kaahooko nuhhi, subh daykhi tthoak bujaayay. 113.
Word Meaning: Maandul = drum. Kundh chudhaayay = carrying on the shoulder. Tthoak Bujaayay = examined very carefully.

MEANING: I have travelled all over the world (country) and examined it carefully. Now, I can say with the beating of the drum (loudly and publicly) that (other than God), there is no real friend of anybody in this world, oh Kabir. 113.

ਮਾਰਗਿ ਮੋਤੀ ਬੀਥਰੇ ਅੰਧਾ ਨਿਕਸਿਓ ਆਇ॥ ਜੋਤਿ ਬਿਨਾ ਜਗਦੀਸ ਕੀ ਜਗਤੁ ਉਲੰਘੇ ਜਾਇ॥ 114॥
Maarug(i) moti beethray, undha niksiyo aayay. Jot(i) binaa Jugdeesh ke jugut(u) oolunghay jaayay. 114.
Word Meaning: Maarug(i) = on the journey of life. Moti = pearl-like (glorious) noble qualities of God. Beethray = spread over. Niksiyo Aayay = came on to the path. Jot(i) = light; enlightenment. Jugdeesh = Lord of the world; God. Oolunghay = jumps over.
MEANING: God's glorious qualities are spread all over the man's journey of life (His captivating beauty is visible in nature everywhere), and the (spiritually) blind man walks over it (without appreciating it). Without the enlightenment of their mind, the whole world is jumping over them (passing over without acquiring them), oh Kabir. 114.

ਬੂਡਾ ਬੰਸੁ ਕਬੀਰ ਕਾ ਉਪਜਿਓ ਪੂਤੁ ਕਮਾਲੁ॥ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਛਾਡਿ ਕੈ ਘਰ ਲੇ ਆਯਾ ਮਾਲੁ॥ 115॥
Booda buns(u) Kabir ka, oopjiyo poot(u) kmaal(u). Hur(i) ka simrun(u) chhaaf(i) kaiy, ghur lay aaya maal(u). 115.
Word Meaning: Booda = drowned; has brought disgrace. Buns(u) = family. Oopjiyo = taken birth; came into being. Poot(u) = mind. Kmaal(u) = amazing; intriguing. Maal(u) = wealth.
MEANING: I am ashamed of my amazing (fickle) mind, which has brought disgrace to my family because giving up God's worship, it has given birth to ideas which think of only earning wealth, oh Kabir. 115.

ਕਬੀਰ ਸਾਧੂ ਕਉ ਮਿਲਨੇ ਜਾਈਐ ਸਾਥਿ ਨ ਲੀਜੈ ਕੋਇ॥ ਪਾਛੈ ਪਾਉ ਨ ਦੀਜੀਐ ਆਗੈ ਹੋਇ ਸੁ ਹੋਇ॥ 116॥
Kabir, Sadhu kuou milnay jaayiyaiy, saath(i) na leejaiy koyay. Paachhaiy paaoun na deejiyaiy, aagaiy hoyay su hoyay. 116.
Word Meaning: Paachhaiy Paaoun = step backwards. Aagaiy = next; in future.
MEANING: Do not take anyone with you when you go to see the Guru, because your companion may advise you otherwise, because of which you may have to take backward steps (reverse your path). So, go alone, and wait for the result of whatever happens, oh Kabir. 116.

ਕਬੀਰ ਜਗੁ ਬਾਧਿਓ ਜਿਹ ਜੇਵਰੀ ਤਿਹ ਮਤ ਬੰਧਹੁ ਕਬੀਰ॥ ਜੈ ਹੈ ਆਟਾ ਲੋਨ ਜਿਉ ਸੋਨ ਸਮਾਨਿ ਸਰੀਰੁ॥ 117॥
Kabir, jug(u) baandhiyo jih jayvri, tih mut bundhou Kabir. Jaiy, haiy aata, laon jiyoun, soan smaan(i) sureer(u). 117.
Word Meaning: Baandhiyo = tied up. Jayvri = chains (of worldly attachments). Aata Loan = cheap stuff like flour and salt.
MEANING: Your body (mind) is pure like gold at the time of your birth, oh man. So, unlike the world, do not get trapped in the chains of worldly attachments; your precious gold-like human life will be reduced to flour and salt-like common things, oh Kabir. 117.

ਕਬੀਰ ਹੰਸ ਉਡਿਓ ਤਨੁ ਗਾਡਿਓ ਸੋਝਾਈ ਸੈਨਾਹ॥ ਅਜਹੂ ਜੀਉ ਨ ਛੋਡਈ ਰੰਕਾਈ ਨੈਨਾਹ॥ 118॥
Kabir, huns oodiyo, tun(u) gaadiyo, sojhaayi saiynaah. Ujhoon jeeou na chhoadyee, runkaayee naiynah. 118.

Word Meaning: Huns = soul. Gaadiyo = buried. Sojhaayi Saiynaah = talks in sign language. Jeeou = soul; mind. Runkaayi = poverty; meanness. Naiynah = eyes.
MEANING: Even when the man is so old and weak that his soul is about to leave the body, which is about to be buried in the ground, and he communicates only with signs, his eyes still do not quit his mean, immoral thinking (casting evil eyes on others' belongings), oh Kabir. 118.

ਕਬੀਰ ਨੈਨ ਨਿਹਾਰਉ ਤੁਝ ਕਉ ਸ੍ਰਵਨੁ ਸੁਨਉ ਤੁਅ ਨਾਉ॥ ਬੈਨ ਉਚਰਉ ਤੁਅ ਨਾਮ ਜੀ ਚਰਨ ਕਮਲ ਰਿਦ ਠਾਉ॥119॥
Kabir, naiyn nihaaroun Toojh kuou, servun(u) soonoun Toou Naaoun. Baiyn oochroun Toou Naam Ji, Churn Kumul rid tthaaoun. 119.
Word Meaning: Nihaaroun = look at (with affection). Servun(u) = ears. Baiyn = words. Tthaaaoun = room.
MEANING: I pray to God that I should look only at Him with affection, listen to His Naam with my ears, say only the words to recite His Naam, and give room only to His lotus-like Feet (His Naam) in my heart, oh Kabir. 119.

ਕਬੀਰ ਸੁਰਗ ਨਰਕ ਤੇ ਮੈ ਰਹਿਓ ਸਤਿਗੁਰ ਕੇ ਪਰਸਾਦਿ॥ ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਮਹਿ ਰਹਉ ਅੰਤਿ ਅਰੁ ਆਦਿ॥ 120॥
Kabir, soorg, nerk tay mein rhhhiyo, Satgur kay persad(i). Churn Kumul kee mauj meh(i) ruhhoun unt(i) ur(u) aad(i). 120.
Word Meaning: Ruhhiyo = unconcerned. Mauj = enjoy blissfulness. Aad(i) = beginning.
MEANING: With the grace of Satguru, I have become totally unconcerned about the comforts of paradise and the punishments in hell; I have been enjoying the blissfulness of His Naam from the beginning, and will continue to do so till the end, oh Kabir. 120.

ਚਰਨ ਕਮਲ ਕੀ ਮਉਜ ਕੋ ਕਹਿ ਕੈਸੇ ਉਨਮਾਨ॥ ਕਹਿਬੋ ਕਉ ਸੋਭਾ ਨਹੀ ਦੇਖਾ ਹੀ ਪਰਵਾਨੁ॥ 121॥
Churn Kumul kee mauj ko. Keh(i) kaiysay oonmaan. Kehibo kuou sobha nuhhi, daykha hee pervaan(u). 121.
Word Meaning: Oonmaan = estimate; comprehend. Kehibo = describing. Sobha = praise; credit. Pervaan = approve; appreciate.
MEANING: How can one comprehend the blissfulness of God's Naam because one cannot give full credit (do justice) to such bliss in words, one can appreciate it only by experiencing it, oh Kabir. 121.

ਕਬੀਰ ਦੇਖਿ ਕੈ ਕਿਹ ਕਹਉ ਕਹੇ ਨ ਕੋ ਪਤੀਆਇ॥ ਹਰਿ ਜੈਸਾ ਤੈਸਾ ਉਹੀ ਰਹਉ ਹਰਖਿ ਗੁਨ ਗਾਇ॥ 122॥
Kabir, daykh(i) kaiy kih kuhhoun, kuhhay na ko putiyaayay. Hur(i) jaiysa, taiysa Ohi, ruhhoun herkh(i) Goon gaayay. 122.
Word Meaning: Putiyaayay = convinced. Herkh(i) = in happiness; in bliss.
MEANING: Even if I have experienced that blissfulness, what can I say about that because no one is convinced by listening only. I cannot compare God to anyone, because He is the only one who is like Him. I simply stay blissful by singing His praise, oh Kabir. 122.

(ਅੰਗ 1371)॥ ਕਬੀਰ ਚੁਗੈ ਚਿਤਾਰੇ ਭੀ ਚੁਗੈ ਚੁਗਿ ਚੁਗਿ ਚਿਤਾਰੇ॥ ਜੈਸੇ ਬਚਰਹਿ ਕੁੰਜ ਮਨ ਮਾਇਆ ਮਮਤਾ ਰੇ॥ 123॥

(PAGE 1371): Kabir choogaiy, chitaaray, bhee choogaiy, choog(i), choog(i) chitaaray. Jaiysay buchreh(i) koonj mun, Maya mumta ray. 123.
Word Meaning: Choogaiy = picks food. Chitaaray = thinks about. Buchreh(i) = offspring. **Koonj** = a goose-like seasonal bird which flies from Russia to India in winter.
MEANING: The attachment of the man with Maya is like the attachment of the koonj for her offspring, which she leaves behind, but always keeps them in mind while she picks food, oh Kabir. 123

ਕਬੀਰ ਅੰਬਰ ਘਨਹਰੁ ਛਾਇਆ ਬਰਖਿ ਭਰੇ ਸਰ ਤਾਲ॥ ਚਾਤ੍ਰਿਕ ਜਿਉ ਤਰਸਤ ਰਹੈ ਤਿਨ ਕੋ ਕਉਨੁ ਹਵਾਲੁ॥ 124॥
Kabir, ambur ghunhur(u) chhaaya, berkh(i) bhuray sur, taal. Chaatrik jiyoun tursut ruhhaiy, tinh ko kaun(u) huvaal(u). 124.
Word Meaning: Ambur = sky. Ghunhur(i) = clouds. Chhaaya = overcast. Berkh(i) = rain. Sur Taal = pools; lakes. Chaatrik = the rainbird that drinks no other water than the first drop of rain. Tursut = have a strong longing for. Huvaal(u) = condition.
MEANING: When clouds overcast the sky, and the rain fills all ponds and lakes, the rainbird still stays thirsty and desperately longs for the first drop of water because he does not drink water from any other source. Similarly, God's Naam is everywhere, and the cloudlike Guru causes the rain of the Naam; but the unlucky people do not benefit from that; imagine what their spiritual condition would be like, oh Kabir!! 124.

ਕਬੀਰ ਚਕਈ ਜਉ ਨਿਸਿ ਬੀਛੁਰੇ ਆਇ ਮਿਲੈ ਪਰਭਾਤਿ॥ ਜੋ ਨਰ ਬਿਛੁਰੇ ਰਾਮ ਸਿਉ ਨ ਦਿਨ ਮਿਲੇ ਨ ਰਾਤਿ॥ 125॥
Kabir, chukyee juou nis(i) beechhuray, aayay milaiy perbhaat(i). Jo nur bichhuray Ram siyoun, na din milay na raat(i). 125.
Word Meaning: Chukyee = ruddy duck. Beechhuray = separated. Perbhaat(i) = daybreak.
MEANING: It is believed that the ruddy duck, which gets separated from her companion at night, is reunited with him at daybreak. However, the people who are disconnected from God do not get connected with Him during the day or night, oh Kabir. 125.

ਕਬੀਰ ਰੈਨਾਇਰ ਬਿਛੋਰਿਆ ਰਹੁ ਰੇ ਸੰਖ ਮਝੂਰਿ॥ ਦੇਵਲ ਦੇਵਲ ਧਾਹੜੀ ਦੇਸਹਿ ਉਗਵਤ ਸੂਰ॥ 126॥
Kabir, raiynaayir bichhoriya, ruhhou ray sunkh mujhoor(i). Dayvul, dayvul dhaahrri, daysehl(i) oogvut soor. 126.
Word Meaning: Raiynaayir = ocean. Ruhhou = stay. Sunkh = conch. Mujhoor(i) = within. Dayvul = temple. **Dhaahrri** = crying-like loud sound. (People of most religions blow on the conch to make a loud sound to draw the attention of others on certain occasions). Dayseh(i) = will give (cry). Oogvut Soor = with sunrise.
MEANING: Stay in the ocean, oh conch, advises Kabir. Separated from the ocean, you will be crying, making a loud, crying-like sound with every sunrise. (Similarly, the men, who are disconnected with God, are advised to stay absorbed in His Naam; otherwise, they will have to cry aloud when they receive punishment by the Angel of justice). 126.

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਜਾਗੁ ਰੋਇ ਭੈ ਦੁਖ॥ ਜਾ ਕਾ ਬਾਸਾ ਗੋਰ ਮਹਿ ਸੋ ਕਿਉ ਸੋਵੈ ਸੁਖ॥ 127॥
Kabir, soota kiyya kureh(i), jaag(u) royay bhaiy dookh. Ja ka baasa goar meh(i), so kiyoun sovaiy sookh? 127.
Word Meaning: Soota = asleep (unaware) in the attachment of Maya. Jaag(u) = be alert (and remember God). Royay = cry away (break the bond of attachment with Maya, which is

very difficult to break). Bhaiy = worldly fears. Dookh = discomforts; irritations. Baasa = dwelling. Goar = grave.
MEANING: Why are you asleep in (are unaware of the problems caused by) your worldly attachments, oh Kabir? Wake up, and cry away the worldly attachments which are the source of fears and irritations (by connecting with God). How can the man, whose final dwelling is grave (forget God), and sleep, enjoying worldly comforts, oh Kabir? 127.

ਕਬੀਰ ਸੂਤਾ ਕਿਆ ਕਰਹਿ ਉਠਿ ਕਿ ਨ ਜਪਹਿ ਮੁਰਾਰਿ॥ ਇਕ ਦਿਨ ਸੋਵਨੁ ਹੋਇਗੋ ਲਾਬੇ ਗੋਡ ਪਸਾਰਿ॥ 128॥
Kabir, soota kiyya kureh(i), ootth(i) k(i) na jupe(i) Mooraar(i). Ikk din sovun(u) hoyaygo, laambay goad pusaar(i).
Word Meaning: Mooraar(i) = God. Laambay Goad pusaar(i) = with legs fully stretched.
MEANING: Intoxicated with your worldly attachments, why are you in a deep slumber, oh man? Why don't you become aware of the troubles caused by Maya, and recite the Naam of God? (Do not wait for the day when) You will be sleeping (in a grave) with your legs fully stretched, oh Kabir. 128.

ਕਬੀਰ ਸੁਤਾ ਕਿਆ ਕਰਹਿ ਬੈਠਾ ਰਹੁ ਅਰੁ ਜਾਗੁ॥ ਜਾ ਕੇ ਸੰਗ ਤੇ ਬੀਛੁਰਾ ਤਾਹੀ ਕੇ ਸੰਗ ਲਾਗੁ॥ 129॥
Kabir, soota kiyya kureh(i), baittha ruhhou, ur(u) jaag(u). Ja kay sung tay beechhra, Taahi kay sung laag(u). 129.
MEANING: What are you doing sleeping unaware, oh man? Wake up, and get connected (with God) whom you have been disconnected from, oh Kabir. 129.

ਕਬੀਰ ਸੰਤ ਕੀ ਗੈਲ ਨ ਛੋਡੀਐ ਮਾਰਗਿ ਲਾਗਾ ਜਾਉ॥ ਪੇਖਤ ਹੀ ਪੁੰਨੀਤ ਹੋਇ ਭੇਟਤ ਜਪੀਐ ਨਾਉ॥130॥
Kabir, sunt kee gaiyl na chhodiyaiy, maarug(i) laaga jaaou. Paykhut hee pooneet hoyay, bhaytut jupiyaiy Naaoun. 130.
Word Meaning: Gaiyl = following. Paykhut = on seeing. Pooneet = pure. Bhaytut = on meeting.
MEANING: One should not give up following (the advice of a holy saint), and should continue to follow his path. One's mind becomes pure on seeing him, and he begins to recite God's Naam on meeting with him (the saint), oh Kabir. 130.

ਕਬੀਰ ਸਾਕਤ ਸੰਗੁ ਨ ਕੀਜੀਐ ਦੂਰਹਿ ਜਾਈਐ ਭਾਗਿ॥ ਬਾਸਨੁ ਕਾਰੋ ਪਰਸੀਐ ਤਉ ਕਛੁ ਲਾਗੈ ਦਾਗੁ॥ 131॥
Kabir, shaakut sung(u) na keejiyaiy, dooreh(i) jaayiyaiy bhaag(i). Baasun kaaro persiyaiy, tuou kuchh(u) laagaiy daag(u). 131.
Word Meaning: Sung(u) = company. Baasun = serving dish. Kaaro = black; dirty. Persiyaiy = touch; serve. Daag(u) = stain.
MEANING: A Maya-worshipper is like a dirty serving dish which leaves stains when touched. So, one should not keep company with such a person. In fact, one should run away from him, even from a distance, oh Kabir. 131.

ਕਬੀਰਾ ਰਾਮੁ ਨ ਚੇਤਿਓ ਜਰਾ ਪਹੁੰਚਿਓ ਆਇ॥ ਲਾਗੀ ਮੰਦਿਰ ਦੁਆਰ ਤੇ ਅਬ ਕਿਆ ਕਾਢਿਆ ਜਾਇ॥ 132॥
Kabira, Ram(u) na chautiyo, juraa puhounchiyo aayay. Laagi mundir dooaar tay, ub kiyya kaadhiya jaayay. 132.

Word Meaning: Chaytiyo = remembered; recited Naam. Juraa = old age. Laagi = (fire) ison. Mundir = mansion. Ub = now. Kaadhiya Jaayay = pulled out; saved.
MEANING: Old age is like fire, which can consume a man at any time. Like, you cannot save much when the fire is burning on the (only) door of a mansion; one cannot save his spirituality much in old age if he did not remember God in his early life, oh Kabir. 132.

ਕਬੀਰ ਕਾਰਨੁ ਸੋ ਭਇਓ ਜੋ ਕੀਨੋ ਕਰਤਾਰ॥ ਤਿਸੁ ਬਿਨੁ ਦੂਸਰੁ ਕੋ ਨਹੀ ਏਕੈ ਸਿਰਜਨਹਾਰੁ॥ 133॥
Kabir kaarun(u) so bhuyyo, jo keeno Kartar. Tis(u) bin(u) doosur(u) ko nuhhi, Aikaiy Sirjunhaar(u). 133.
Word Meaning: Kaarun(u) = cause; means. Kartar = Sirjunhaar(u) = Creator.
MEANING: God is the cause behind all that happens, oh Kabir. There is none other than the Creator, Himself, in the world who does everything. 133.

ਕਬੀਰ ਫਲ ਲਾਗੇ ਫਲਨਿ ਪਾਕਨਿ ਲਾਗੇ ਆਬ॥ ਜਾਇ ਪਹੂਚਹਿ ਖਸਮ ਕਉ ਜਉ ਬੀਚਿ ਨ ਖਾਹੀ ਕਾਬ॥ 134॥
Kabir, ful laagay fuln(i), paakun(i) laagay aamb. Jaayay puhouncheh(i) khusm kuou juou beech(i) na khaahi kaamb. 134.
Word Meaning: Fuln(i) = bear fruit. Paakun(i) = ripen. Aamb = mangoes. Puhouncheh(i) = reach. Khusm = lord; owner. Kaamb = show weakness (defect).
MEANING: When mangoes ripen on the tree, only those reach (are presented to) the owner which have no internal defect. [Similarly, when the man gets old, he has to appear before God soon (after his death)], but only those (devotees) are approved by God, who are perfect, and suffer from no defect (moral weakness), oh Kabir. 134.

ਕਬੀਰ ਠਾਕੁਰੁ ਪੂਜਹਿ ਮੋਲਿ ਲੇ ਮਨ ਹਠਿ ਤੀਰਥ ਜਾਹਿ॥ ਦੇਖਾ ਦੇਖੀ ਸ੍ਵਾਂਗ ਧਰਿ ਭੂਲੇ ਭਟਕਾ ਖਾਹਿ॥135
Kabir, tthaakur(u) poojeh(i) moal(i) lay, mun hutth(i) teeruth jaah(i). Daykha,daykhi suvaand dhuri), bhoolay bhutka khaah(i). 135.
Word Meaning: Tthaakur(u) = idol of some god. Mun Hutth(i) = with forced mind. Daykha Daykhi = copying; sheep mentality. Suvaang Dhur(i) = make a drama (show off).
MEANING: People buy the idol to worship, and force their minds to undertake pilgrimage, oh Kabir. (They have no real love or respect for God) and copy one another to show their religiosity, which is pure drama to impress people. Misled from the true path of life, they just suffer on the journey. 135.

ਕਬੀਰ ਪਾਹਨੁ ਪਰਮੇਸੁਰੁ ਕੀਆ ਪੂਜੈ ਸਭੁ ਸੰਸਾਰੁ॥ ਇਸ ਭਰਵਾਸੇ ਜੋ ਰਹੈ ਬੂਡੇ ਕਾਲੀ ਧਾਰ॥ 136॥
Kabir, paahun Permayshur(u) keeya, poojaiy subh(u) sunsaar(u). Iss bhervaasay jo ruhhaiy, booday kaali dhaar. 136.
Word Meaning: Paahun = (idol of) stone. Bhervaasay = belief. Ruhhaiy = depended upon. Booday = drowned. Kaali Dhaar = in dark (deep) waters.
MEANING: The whole world considers the stone idol, God, and worships it. But those who depend on this faith get drowned in the dark (deep) waters of the world-sea from which there is no escape (enlightenment), oh Kabir. 136.

ਕਬੀਰ ਕਾਗਦ ਕੀ ਓਬਰੀ ਮਸੁ ਕੇ ਕਰਮ ਕਪਾਟ॥ ਪਾਹਨ ਬੋਰੀ ਪਿਰਥਮੀ ਪੰਡਿਤ ਪਾੜੀ ਬਾਟ॥ 137॥
Kabir, kaagud kee obri, mus(u) kay kerm kupaat. Paahun boari prithmi, pundit paarri baat. 137.

Word Meaning: Kaagud = (the holy books of) paper. Obri = jail cell. Mus(u) Kay Kerm = the writings about rituals. Kupaat = doors. Paahun = stone (idols). Bori = sank. Prithmi = earth; world. Paarri Baat = highway robbery.
MEANING: The Brahmans advise the people of the earth to worship idols and follow the written rituals in the religious books to attain emancipation. The religious books of paper have become jail cells, and the rituals written in them have become the doors for the jail cells (from which it is impossible for the people to escape). The world is drowning in a sea of such misbeliefs, and the Brahmans are like the highway robbers who fleece the ignorant people by their misleading advice, oh Kabir. 137.

ਕਬੀਰ ਕਲਿ ਕਰੰਤਾ ਅਬਹਿ ਕਰੁ ਅਬ ਕਰਤਾ ਸੁਇ ਤਾਲ॥ ਪਾਛੈ ਕਛੂ ਨ ਹੋਇਗਾ ਜਉ ਸਿਰ ਪਰਿ ਆਵੈ ਕਾਲੁ॥ 138॥
Kabir, kul(i) kurunta, ubeh(i) kur(u), ub kerta sooyay taal. Paachhaiy kuchh(u) na hoyayga, juou sir pur(i) aavaiy kaal(u). 138.
Word Meaning: Kurunta = to be done. Ubeh(i) = now. Sooyay Taal = right now. Paachhaiy = after that. Kaal(u) = death.
MEANING: Do it now, whatever you plan to do tomorrow, and do it right at this moment, what you plan to do now. Nothing can be done when death looms over your head, oh Kabir.(So, start reciting God's Naam right now). 138.

ਕਬੀਰ ਐਸਾ ਜੰਤ ਇਕੁ ਦੇਖਿਆ ਜੈਸੀ ਧੋਈ ਲਾਖ॥ ਦੀਸੈ ਚੰਚਲੁ ਬਹੁ ਗੁਨਾ ਮਤਿ ਹੀਨਾ ਨਾਪਾਕ॥ 139॥
Kabir, aiysa junt ikk(u) daykhiya, jaiysi dhoyee laakh. Deesaiy chunchul buhou goona, mut(i) heena, napaak. 139.
Word Meaning: Junt = living being; man. Laakh = wax; a black sticky stuff used to seal packages and to put stamps (seals) on. It shines very much when washed. Chunchul(u) = spry; smart. Buhou Goona = with many qualities. Mut(i) Heena = low-wisdom. Napaak = unholy.
MEANING: There are some people who look very shiny (impressive) outwardly, like the wax (clean) on a car. They look smart as if they have good qualities, but, in fact, they have low wisdom, and are unholy in their thoughts (as they do not remember God), oh Kabir. 139.

ਕਬੀਰ ਮੇਰੀ ਬੁਧਿ ਕਉ ਜਮੁ ਨ ਕਰੈ ਤਿਸਕਾਰ॥ ਜਿਨਿ ਇਹੁ ਜਮੂਆ ਸਿਰਜਿਆ ਸੁ ਜਪਿਆ ਪਰਵਿਦਗਾਰ॥ 140॥
Kabir, mayri boodh(i) kuou, Jum(u) na kuraiy tiskaar. Jinhi) eh(u) Jumooaa sirjiya, su juppiya Pervidgaar(u). 140.
Word Meaning: Boodh(i) = wisdom; thinking. Tiskaar = condemn; disapprove. Pervidgaar = God.
MEANING: The Angel of death cannot condemn (punish) my thinking because I have worshipped God, who has created the Angel, oh Kabir. 140.

ਕਬੀਰੁ ਕਸਤੂਰੀ ਭਇਆ ਭਵਰ ਭਏ ਸਭ ਦਾਸ॥
(ਅੰਗ 1372)॥ ਜਿਉ ਜਿਊ ਭਗਤਿ ਕਬੀਰ ਕੀ ਤਿਉ ਤਿਉ ਰਾਮ ਨਿਵਾਸ॥ 141॥
Kabir(u) kustoori bhuyya, bhuvur bhuyyay subh daas.
(PAGE 1372): Jiyoun, jiyoun bhagat(i) Kabir kee, tiyoun, tiyoun Ram nivaas. 141.
Word Meaning: Kabir(u) = greatest of all (God). Kustoori = pleasant smelling, musk. Bhuvur = bumblebees. Daas = devotees. Nivaas = dwelling. 141

MEANING: If God is like musk (sweet fragrance), then all His devotees are like bumblebees (are attracted to Him). As they worship God more and more, the longer His stay in their hearts (His Naam gets enshrined deeper), oh Kabir. 141.

ਕਬੀਰ ਗਹਗਚਿ ਪਇਓ ਕੁਟੰਬ ਕੈ ਕਾਠੈ ਰਹਿ ਗਇਓ ਰਾਮੁ॥ ਆਇ ਪਰੇ ਧਰਮਰਾਇ ਕੇ ਬੀਚਹਿ ਧੂਮਾ ਧਾਮ॥ 142॥

Kabir, gehguch(i) puyyo kootumb kaiy, kaantthaiy reh guyyo Ram(u). Aaya puray Dhermraayay kay, beecheh(i) dhooma, dhaam. 142.

Word Meaning: Gehguch(i) = in the strong grip. Kootumb Kaiy = of the family. Kaantthay = on the side. Beecheh(i) = in the middle. Dhooma Dhaam = hullabaloo.

MEANING: The man is caught so strongly in his family affairs that God's Naam is left on the side (he forgets God), and in the middle of all that hullabaloo, he is taken before the Angel of justice, oh Kabir. 142.

ਕਬੀਰ ਸਾਕਤ ਤੇ ਸੂਕਰ ਭਲਾ ਰਾਖੈ ਆਛਾ ਗਾਉ॥ ਉਹੁ ਸਾਕਤੁ ਬਪੁਰਾ ਮਰਿ ਗਇਆ ਕੋਇ ਨ ਲੈ ਹੈ ਨਾਉ॥ 143॥

Kabir, shaakut tay sookur bhulaa, raakhaiy aachhaa gaaoun. Oh(u) shaakut bupura mur(i) guyya, koyay na laiy haiy naaoun. 143.

Word Meaning: Sookur = pig. Aachha = good; clean. Bupura = poor; unlucky.

MEANING: A pig is better than a Maya-worshipper, which, at least, keeps the village clean (as pigs eat filthy stuff). When the unlucky Maya-worshipper dies, no one even remembers his name, oh Kabir. 143.

ਕਬੀਰ ਕਉਡੀ ਕਉਡੀ ਜੋਰਿ ਕੈ ਜੋਰੇ ਲਾਖ ਕਰੋਰਿ॥ ਚਲਤੀ ਬਾਰ ਨ ਕਛੂ ਮਿਲਿਓ ਲਈ ਲੰਗੋਟੀ ਤੋਰਿ॥ 144

Kabir, kaudi, kaudi joar(i) kaiy, joaray laakh crore(i). Chulti baar na kuchh(u) miliyo, luyyi lungoti toar(i).

Word Meaning: Kaudi = the lowest coin. Joar(i) Kaiy = by saving. Laakh Crore = millions. Chulti Baar = at the time of death. Lungoti = dhoti; a long cloth that is worn around the waste. People used to keep the money wrapped in their dhoti.

MEANING: Saving every penny, the man saves millions of rupees over his whole life, but does not get even a single penny at the time of his death; actually, his relatives break open the knot of his dhoti (where the people used to keep money safely) and take away all his savings, oh Kabir. 144.

ਕਬੀਰ ਬੈਸਨੋ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਮਾਲਾ ਮੇਲੀ ਚਾਰਿ॥ ਬਾਹਰਿ ਕੰਚਨੁ ਬਾਰਹਾ ਭੀਤਰਿ ਭਰੀ ਭੰਗਾਰ॥ 145॥

Kabir, Baiyshno hooaa ta kiyya bhuyya, maala mayleen chaar(i). Baahur(i) kunchun(u) baarha, bheetur(i) bhurie bhungaar. 145.

Word Meaning: Baiyshno = a devotee of Vishnu. Maala = rosary. Mayli Chaar(i) = moved its beads four times around. Kunchun = gold. Baarha = pure. Bheetur (inside). Bhugaar = ash, filth.

MEANING: What is the big deal if an individual calls him a devotee of god Vishnu, and moves the beads of his rosary around four times? He may look pure like gold outside, but he carries filth of immoral thoughts inside, oh Kabir. 145.

ਕਬੀਰ ਰੋੜਾ ਹੋਇ ਰਹੁ ਬਾਟ ਕਾ ਤਜਿ ਮਨ ਕਾ ਅਭਿਮਾਨੁ॥ ਐਸਾ ਕੋਈ ਦਾਸੁ ਹੋਇ ਤਾਹਿ ਮਿਲੈ ਭਗਵਾਨੁ॥ 146॥

Kabir, roarra hoyay ruhhou baat ka tuj(i) mun ka abhimaan(u) Aiysa koyee daas(u) hoyay, taah(I milaiy Bhugvaan(u).
Word Meaning: Roarra = a small stone. Baat = path; road. Tuj(i) = giving up. Abhimaan = ego. Daas(u) = devotee.
MEANING: Giving up your ego, become humble like a stone on the road which gets kicked by everyone, oh Kabir. Only a humble man like that gets connected with God. 146.

ਕਬੀਰ ਰੋੜਾ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਪੰਥੀ ਕੋ ਦੁਖੁ ਦੇਇ॥ ਐਸਾ ਤੇਰਾ ਦਾਸੁ ਹੈ ਜਿਉ ਧਰਨੀ ਮਹਿ ਖੇਹ॥ 147॥
Kabir, roarra hooyaa ta kiyya bhuyya, punthee ko dookh(u) dayay. Aiysa Tayra daas(u) haiy, jiyoun dherni meh(i) khayh. 147.
Word Meaning: Kiyya Bhuyya = so what? Punthee = traveller. Dherni = earth. Khayh = dust.
MEANING: Even being like a stone is not good enough because it causes discomfort to the travellers. The devotee of God should be as humble as the dust on earth, which is trampled over by everyone, oh Kabir. 147.

ਕਬੀਰ ਖੇਹ ਹੂਈ ਤਉ ਕਿਆ ਭਇਆ ਜਉ ਉਡਿ ਲਾਗੈ ਅੰਗ॥ ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜਿਉ ਪਾਨੀ ਸਰਬੰਗ॥ 148॥
Kabir, khayh hooyi tuou kiyya bhuyya, juou ood(i) laagaiy ung. Hur(i) jun(u) aiysa chaahiyaiy, jiyoun paani serbung. 148.
Word Meaning: Ung = body. Serbung = mixes well with everything; takes shape of the container.
MEANING: Even being like dirt is not good enough because it flies around and spreads over the bodies of the travellers. The devotee of God should be like water, which mixes well with everything (takes the shape of the container), oh Kabir. 148.

ਕਬੀਰ ਪਾਨੀ ਹੂਆ ਤ ਕਿਆ ਭਇਆ ਸੀਰਾ ਤਾਤਾ ਹੋਇ॥ ਹਰਿ ਜਨੁ ਐਸਾ ਚਾਹੀਐ ਜੈਸਾ ਹਰਿ ਹੀ ਹੋਇ॥ 149॥
Kabir, paani hooaa ta kiyya bhuyya, seera, taata hoyay. Hur(i) jun(u) aiysa chaahiyaiy, jaiysa Hur(i) hee hoyay. 149.
Word Meaning: Seera = cold. Taata = hot.
MEANING: Even being like water is not perfect, because it can become cold or hot (changing its character). (So, the final conclusion is) that the devotee must be like God Himself, oh Kabir. 149.

ਊਚ ਭਵਨ ਕਨਕਾਮਨੀ ਸਿਖਰਿ ਧਜਾ ਫਹਰਾਇ॥ ਤਾ ਤੇ ਭਲੀ ਮਧੂਕਰੀ ਸੰਤ ਸੰਗ ਗੁਨ ਗਾਇ॥ 150॥
Ooch bhuvun kunkaamini, sikhur(i) dhujaa phehraayay. Ta tay bhulie mudhookri, sunt sung Goon gaayay. 150.
Word Meaning: Ooch Bhuvun = tall mansion. Kunkaamini = gold (wealth), and wife. Sikhur(i) = on the top. Dhujaa = flags. Phehraayay = waves. Mudhookri = begged food.
MEANING: If someone lives in a tall mansion at the top of which flags are waving, has lots of wealth, and a beautiful wife (but has forgotten God) is worse than a devotee who sings God's praise in the company of a holy saint, even if being poor, he may have to beg for food, oh Kabir. 150.

ਕਬੀਰ ਪਾਟਨ ਤੇ ਊਜਰੁ ਭਲਾ ਰਾਮ ਭਗਤ ਜਿਹ ਠਾਇ॥ ਰਾਮ ਸਨੇਹੀ ਬਾਹਰਾ ਜਮਪੁਰੁ ਮੇਰੇ ਭਾਇ॥151॥

Kabir, paatun tay oojur(u) bhulaa, Ram bhagat jih tthaayayn. Ram sunayhi baahra, Jumpur(u) mayray bhaayay. 151.
Word Meaning: Paatun = city. Oojur(u) = wilderness. Tthaayayn = place. Snayhi = lover. Baahra = without. Jumpur = the court of the Angel of justice (hell). Mayay Bhaayay = for me.
MEANING: A place in the wilderness which has a devotee of God living there is much better than a city which does not have a devotee who loves God. Such a city is like hell for me, oh Kabir. 151.

ਕਬੀਰ ਗੰਗ ਜਮੁਨ ਕੇ ਅੰਤਰੇ ਸਹਜ ਸੁੰਨ ਕੇ ਘਾਟ॥ ਤਹਾ ਕਬੀਰੇ ਮਟੁ ਕੀਆ ਖੋਜਤ ਮੁਨਿ ਜਨ ਬਾਟ॥152॥
Kabir Gung, Yamun kay untray, sehj soon kay ghaat. Tuhaa Kabiray mutt(u) keeya, khojut moon(i(, un baat. 152.
Word Meaning: Gung, Yamun = The rivers, Ganga, and Yamuna. Untray = at the confluence of (the two Rivers which meet at Allahabad), which is considered to be a very holy place by the Hindus. Sehj = the state of high spirituality. Soonn = the mental state where no thoughts about Maya originate. Ghaat = wharf; place. Mutt(u) = a hut to live. Moon(i) = hermits; sages. Baat = path.
MEANING: (With God's Naam in my heart), my mind has become a holy place like the city of Allahabad, which is at the confluence of the Rivers Ganga and Yamuna. Now my mind has attained the high spiritual state where no thoughts about Maya originate, and it has become the resting place for my mind. It is the state which the sages and the hermits seek the path for, oh Kabir. 152.

ਕਬੀਰ ਜੈਸੀ ਉਪਜੀ ਪੇਡ ਤੇ ਜਉ ਤੈਸੀ ਨਿਭਹੈ ਓੜਿ॥ ਹੀਰਾ ਕਿਸ ਕਾ ਬਾਪੁਰਾ ਪੁਜਹਿ ਨ ਰਤਨ ਕਰੋੜਿ॥ 153॥
Kabir jaiysi oopji payd tay, juou taiysi nibhaiy oarr(i). Heera kis ka baapura, poojeh(i) na ruttan crore. 153.
Word Meaning: Payd = (childlike) young plant which bends easily and has no ego. Nibhaiy = to last. Oarr(i) = end. Heera = diamond. Ruttan = jewels. Crore = millions.
MEANING: Like a young plant and a newborn baby (who has no ego), if the man's purity of mind lasts till the end (and he loves God), let alone a single diamond, even millions of precious stones cannot match the worth of his spiritual state. Oh Kabir. 153.

ਕਬੀਰਾ ਏਕੁ ਅਚੰਭਉ ਦੇਖਿਓ ਹੀਰਾ ਹਾਟ ਬਿਕਾਇ॥ ਬਨਜਨਹਾਰੇ ਬਾਹਰਾ ਕਉਡੀ ਬਦਲੇ ਜਾਇ॥ 154॥
Kabira, aik(u) achumbhuou daykhiyo, heera haat bikaayay. Bunjunhaaray baahra, kaudi budlay, jaayay. 154.
Achumbhou = amazing situation. Heera = diamond; God's Naam. Haat = shop; market. Bunjunhaara = the right buyer. Kaudi = a worthless cowrie shell. Budlay = in trade.
MEANING: I witnessed an amazing situation where diamonds were being sold in a market; without the right buyer (true judge), they were offered cowrie shells in trade, oh Kabir. (Similarly, without a true devotee, nobody knows the worth of God's Naam). 154.

ਕਬੀਰਾ ਜਹਾ ਗਿਆਨੁ ਤਹ ਧਰਮੁ ਹੈ ਜਹਾ ਝੂਠੁ ਤਹ ਪਾਪ॥ ਜਹਾ ਲੋਭੁ ਤਹ ਕਾਲੁ ਹੈ ਜਹਾ ਖਿਮਾ ਤਹ ਆਪਿ॥ 155॥
Kabira, juhaa Giyan(u) teh dherm(u) haiy, juhaa jhootth, teh paap. Juhaa loabh(u) teh kaal(u) haiy, juhaa khimaa teh Aap(i). 155.

Word Meaning: Juhha = where. Giyan(u) = Divine Knowledge (enlightenment). Dherm(u) = high moral principles. Teh = there. Loabh(u) = greed. Kaal(u) = (spiritual) death. Khimaa = forgiveness. Aap(i) = (God) Himself.
MEANING: High moral principles prevail where there is enlightenment, and sins prevail where lies are (dishonesty is) the rule. Likewise, there is spiritual death where greed is the rule, but God Himself is present where there is forgiveness, oh Kabir. 155.

ਕਬੀਰ ਮਾਇਆ ਤਜੀ ਤ ਕਿਆ ਭਇਆ ਜਉ ਮਾਨੁ ਤਜਿਆ ਨਹੀ ਜਾਇ॥ ਮਾਨੁ ਮੁਨੀ ਮੁਨਿਵਰ ਗਲੇ ਮਾਨੁ ਸਭੈ ਕਉ ਖਾਇ॥ 156॥
Kabir, Maya tujee ta kiyya bhuyya, juou maan(u) tujiya nuhhi jaayya. Maan(u), moonee, mooneevur gulay, maan(u) sunbhai kuou khaayay. 156.
Word Meaning: Maya = worldly attachments. Tujee = gave up. Maan(u) = pride; ego. Mooni = hermits. Moonivur = great sages. Gulay = rotted; ruined their high character.
MEANING: Giving up love for worldly attractions (is good), but NOT good enough if one cannot give up his ego. It is because of their ego that the hermits and other great sages ruin their high character. Ego is so bad that it consumes (ruins) everybody, oh Kabir. 156.

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਮੈ ਮਿਲਿਆ ਸਬਦੁ ਜੁ ਬਾਹਿਆ ਏਕੁ॥ ਲਾਗਤ ਹੀ ਭੁਇ ਮਿਲਿ ਗਇਆ ਪਰਿਆ ਕਲੇਜੇ ਛੇਕੁ॥ 157॥
Kabir, Saacha Satgur(u) mein miliya, Shabad ju baahiya aik(u). Laagut hee bhooyayn mil(i) guyya, puriya kulayjay chhayk(u). 157.
Word Meaning: Shabad = His Teachings (God's praise). Baahiya = shot (like an arrow to pierce the mind). Laagut Hee = as soon as I was hit. Bhooyay Mil(i) Guyya = became humble like the earth. Chhayk(u) = hole.
MEANING: When I took shelter of the Perfect Guru (surrendered completely), He shot me with the arrow of His Shabad. My mind was pierced as soon as I was hit, and all my ego was reduced to dirt (I became humble like the earth), oh Kabir. 157.

ਕਬੀਰ ਸਾਚਾ ਸਤਿਗੁਰੁ ਕਿਆ ਕਰੇ ਜਉ ਸਿਖਾ ਮਹਿ ਚੂਕ॥ ਅੰਧੈ ਏਕ ਨ ਲਾਗਈ ਜਿਉ ਬਾਸੁ ਬਜਾਈਐ ਫੂਕ॥ 158॥
Kabir, Saacha Satgur(u) kiyya kuray, juou sikhaan meh(i) chook. Undhaiy, aik(u) na laagyee, jiyoun baans bujaayiyaiy fook. 158.
Word Meaning: Juou = when. Sikhaan = disciples. Chook = weakness; faults. Baans(u) = bamboo (which is hollow from inside). Phook = blow into it.
MEANING: What can the Perfect Guru do when the disciples are at fault (they do not want to listen to His Advice)? Like a flute of bamboo which cannot produce music because it is hollow inside, the air which is blown into it, leaves at the other end, the ignorant disciples do not gain anything because they listen to His advice through one ear, and let it out through the other, oh Kabir. 158.

ਕਬੀਰ ਹੈ ਗੈ ਬਾਹਨ ਸਘਨ ਘਨ ਛਤ੍ਰਪਤੀ ਕੀ ਨਾਰਿ॥
(ਅੰਗ 1373)॥ ਤਾਸੁ ਪਟੰਤਰ ਨ ਪੁਜੈ ਹਰਿ ਜਨ ਕੀ ਪਨਿਹਾਰਿ॥ 159॥
Kabir, haiy, gaiy, baahun sughun ghun, chhutarpati kee naar(i).
(PAGE 1373): Taas(u) putuntar na poojaiy, Hur(i) jun kee punihaar. 159.
Word Meaning: Haiy = horses. Gaiy = elephants. Baahun = vehicles. Sughun Ghun = very many. Chhatarpati = king Naar(i) = wife. Tass(u) Putuntar = match her. Hur(i) Jun = God's devotees. Punihaar(i) = water server; helper.

MEANING: The wife of a king may possess very many horses, elephants, and vehicles to ride on (may have all the luxuries of life), but she still cannot match the blissfulness of the woman who serves the devotees of God, oh Kabir. 159.

ਕਬੀਰ ਨ੍ਰਿਪ ਨਾਰੀ ਕਿਉ ਨਿੰਦੀਐ ਕਿਉ ਹਰਿ ਚੇਰੀ ਕਉ ਮਾਨੁ॥ ਓਹ ਮਾਗ ਸਵਾਰੈ ਬਿਖੈ ਕਉ ਓਹ ਸਿਮਰੈ ਹਰਿਨਾਮੁ॥160

Kabir, nrip naari kiyoun nindiyaiy, kiyoun Hur(i) chayri kuou maan(u)? Oh maang suvaaraiy bikhaiy kuou, oh simraiy Hur(i) Naam(u). 160.

Word Meaning: Nrip = rajah. Nindiyaiy = is disrespected. Chayri = disciple; devotee. Maan(u) = given respect. Maang Suvaaraiy = puts vermillion in her central part; adorns herself. Bikhaiy Kuou = for sensual pleasures. Simeraiy = recites.

MEANING: Why do people show disrespect for the wife of the rajah, and give respect to the devotee of God, oh Kabir? The answer is that the former beautifies her to enjoy sensual pleasures, whereas the devotee recites God's Naam. 160.

ਕਬੀਰ ਥੂਨੀ ਪਾਈ ਥਿਤਿ ਭਈ ਸਤਿਗੁਰ ਬੰਧੀ ਧੀਰ॥ ਕਬੀਰ ਹੀਰਾ ਬਨਜਿਆ ਮਾਨ ਸਰੋਵਰ ਤੀਰ॥161॥

Kabir, thooni paayi, thit(i) bhuyyi, Satgur bundhi dheer. Kabir heera bunjiya, maan surovar teer. 161.

Word Meaning: Thooni Paayi = pillar; support. Thit Bhuyyi = peace of mind. Bundhi Dheer = gave encouragement. Heera = diamond; God's Naam. Bunjiya = bought. Maan Surovar = the superior pool (gathering of holy saints); Satguru's shelter. Teer = shore.

MEANING: With the support and encouragement of Satguru, I have bought (acquired) the diamond-like Waheguru's Naam in His shelter. Now my mind has acquired stability (has quit wavering), and has become peaceful, oh Kabir. 161.

ਕਬੀਰ ਹਰਿ ਹੀਰਾ ਜਨ ਜਉਹਰੀ ਲੈ ਕੈ ਮਾਡੈ ਹਾਟ॥ ਜਬ ਹੀ ਪਾਈਐ ਪਾਰਖੂ ਤਬ ਹੀਰਨ ਕੀ ਸਾਟ॥162॥

Kabir, Hur(i) heera, jun jauhri, laiy kaiy maandaiy haat. Jub hee paayiyaiy paarkhoo, tub heerun kee saant. 162.

Word Meaning: Jun = devotee. Jauhri = dealer in diamonds. Maandaiy = decorates. Haat = shop. Parkhoo = examiner; assessor; judge. Saant = exchange; trading.

MEANING: God (His Naam) is like a diamond, and His devotees are the traders and the evaluators of His Naam who decorate the shop of their heart with His Naam-diamonds. But these diamonds are traded only when there is a competent judge (devotee) to know their full worth (the Maya-worshippers do not know its worth), oh Kabir. 162.

ਕਬੀਰ ਕਾਮ ਪਰੇ ਹਰਿ ਸਿਮਰੀਐ ਐਸਾ ਸਿਮਰਹੁ ਨਿਤ॥ ਅਮਰਾਪੁਰ ਬਾਸਾ ਕਰਹੁ ਹਰਿ ਗਇਆ ਬਹੋਰੈ ਬਿਤ॥ 163॥

Kabir, kaam puray Hur(i) simeriyaiy, aiysa simerhou nit. Amarapur baasa kurhou, Hur(i) guyya buhoaraiy bit. 163.

Word Meaning: Kaam Puray = when one needs. Nit = always. Amarapur = the city of the immortal God. Guyya = lost. Buhoraiy = recover. Bit = (spiritual) wealth.

MEANING: People remember God with love and full dedication when they need Him for the success of some personal task. If they always serve Him with the same dedication, they will recover their lost spiritual wealth and will live in His immortal city (become immortal by merging into Him), oh Kabir. 163.

ਕਬੀਰ ਸੇਵਾ ਕਉ ਦੁਇ ਭਲੇ ਏਕੁ ਸੰਤੁ ਇਕੁ ਰਾਮੁ॥ ਰਾਮੁ ਜੁ ਦਾਤਾ ਮੁਕਤਿ ਕੋ ਸੰਤੁ ਜਪਾਵੈ ਨਾਮੁ॥ 164॥

Kabir, sayva kuou dooyay bhulay, aik(u) Sunt, ikk(u) Ram(u). Ram(u) ju daata mookt(i) ko, Sunt(u) jupaavaiy Naam(u). 164.
Word Meaning: Sayva Ko = to serve. Bhulay = qualified; deserve respect. Ram(u) = God. Daata = provider. Mookut(i) = emancipation.
MEANING: Only two great personalities deserve our respect and our service – one is the Guru, and the other is God. God is the source of emancipation (from worldly bonds), whereas the Guru is the source of Waheguru's Naam (makes us recite God's Naam), oh Kabir.

ਕਬੀਰ ਜਿਹ ਮਾਰਗਿ ਪੰਡਿਤ ਗਏ ਪਾਛੈ ਪਰੀ ਬਹੀਰ॥ ਇਕ ਅਵਘਟ ਘਾਟੀ ਰਾਮ ਕੀ ਤਿਹ ਚੜਿ ਰਹਿਓ ਕਬੀਰ॥165॥
Kabir, jih maarug(i) pundit guyyay, paachhaiy purie buheer. Ikk uvghut ghaati Ram kee, tih churrh ruhhiyo Kabir. 165.
Word Meaning: Maarug(i) = path (of rituals) Paachhaiy Purie = follow. Buheer = crowd; everybody. Uvghut = very difficult. Ghaati = mountainous path.
MEANING: The pundits have taught the (false) path of rituals for spirituality to the people, which everybody follows for its simplicity. But the true path to unite with God is very tough, and is like climbing a mountain. I am following that spiritual path, oh Kabir. 165.

ਕਬੀਰ ਦੁਨੀਆ ਕੇ ਦੋਖੇ ਮੂਆ ਚਾਲਤ ਕੁਲ ਕੀ ਕਾਨਿ॥ ਤਬ ਕੁਲੁ ਕਿਸ ਕਾ ਲਾਜਸੀ ਜਬ ਲੇ ਧਰਹਿ ਮਸਾਨਿ॥ 166॥
Kabir, dooniya kay doakhay mooaa, chaalut kool kee kaan(i). Tub, kool(u) kis ka laajsi, jub lay dhuray musaan(i). 166.
Word Meaning: Doakhay = (afraid to be) blamed. Chaalut = following. Kool Kee Kaan(i) = family traditions. Laajsi = shameful. Musaan(i) = cremation ground.
MEANING: Some wise people may disapprove of the ritualistic path of spirituality as advised by pundits, but they cannot give up their family traditions out of fear that they may be blamed (ridiculed). But they do not realize who will be there from the family to protect them from being shamed (by the Angel of justice) when they are taken to the cremation ground after death, oh Kabir. 166.

ਕਬੀਰ ਡੂਬਹਿਗੋ ਰੇ ਬਾਪੁਰੇ ਬਹੁ ਲੋਗਨ ਕੀ ਕਾਨਿ॥ ਪਾਰੋਸੀ ਕੇ ਜੋ ਹੂਆ ਤੂ ਅਪਨੇ ਭੀ ਜਾਨੁ॥ 167॥
Kabir, doobehigo re baapuray, buhou logun kee kaan(i). Paarosi kay jo hooaa, tu apnay bhee jaan(u). 167.
Word Meaning: Baapuray = poor; low in wisdom. Kaan(i) = mine; most(people).
MEANING: Following the traditions of most people, you will drown in the world-sea (experience spiritual death), oh foolish man. Believe it, that whatever happened to your neighbour (he drowned in the world-sea), will happen to you as well, oh Kabir. 167.

ਕਬੀਰ ਭਲੀ ਮਧੂਕਰੀ ਨਾਨਾ ਬਿਧਿ ਕੋ ਨਾਜੁ॥ ਦਾਵਾ ਕਾਹੂ ਕੋ ਨਹੀ ਬਡਾ ਦੇਸੁ ਬਡ ਰਾਜੁ॥ 168॥
Kabir bhulee mudhookri, naana bidh(i) ko naaj(u). Daava kaahoo ko nuhhi, budda days(u), bud raaj(u). 168
Word Meaning: Bhulie = good. Mudhookri = begged food. Nana Bidh(i) = of many varieties. Naaj(i) = grains (kinds of food). Daava = claim; worries that accompany.
MEANING: (Worshipping God, if a man becomes so poor that he has to beg for his food), it is still better than the rich foods that the others enjoy but have forgotten God. Also, there is a variety of kinds in the begged food because one begs from many different houses; moreover,

there is no worry (about buying and cooking food), and the country is large, and so is your rule (because you can collect food from any house), oh Kabir. 168.

ਕਬੀਰ ਦਾਵੈ ਦਾਝਨੁ ਹੋਤੁ ਹੈ ਨਿਰਦਾਵੈ ਰਹੈ ਨਿਸੰਕ॥ ਜੋ ਜਨੁ ਨਿਰਦਾਵੈ ਰਹੈ ਸੋ ਗਨੈ ਇੰਦ੍ਰ ਸੋ ਰੰਕ॥169॥
169॥

Kabir, daavaiy daajhun hoat(u) haiy, nirdaavaiy ruhhaiy nishunk. Jo jun(u) nirdaavaiy ruhhaiy, so gunaiy Indar so runk. 169.

Word Meaning: Daavaiy = claims (worries and responsibilities that come with any claim). Nishunk = worry-free. Runk = pauper.

MEANING: There are also problems when a person lays claim to something, as he invites many worries as well (wish to expand, fear of loss, pressure of competition, and so on) and burns in the fire of such worries. The individual, who lays no claim on any property, lives a worry-free life, and considers even Indra, who is believed to rule the paradise, a pauper (in mental peace), oh Kabir. 169.

ਕਬੀਰ ਪਾਲਿ ਸਮੁਹਾ ਸਰਵਰੁ ਭਰਾ ਪੀ ਨ ਸਕੈ ਕੋਈ ਨੀਰੁ॥ ਭਾਗ ਬਡੈ ਤੈ ਪਾਇਓ ਤੂ ਭਰਿ ਭਰਿ ਪੀਉ ਕਬੀਰ॥170॥

Kabir, paal(i) smooha survur(u) bhuraa, pee na sukaiy koyee neer(u). Bhaag buddaiy taiyn paayo, tu bhur(i), bhur(i) peeyo Kabir. 170.

Word Meaning: Paal(i) = to the banks. Smooha = all. Survur(u) = pool. Neer(u) = (Naam) water. Bhaag(i) Buddaiy = great fortune. Bhur(i), Bhur(i) = to the fill.

MEANING: The world-pool is full of God's Naam-water, but the unlucky people cannot drink it (acquire the Naam). You are highly fortunate (to have access to it), so drink to your fill, oh Kabir. 170.

ਕਬੀਰ ਪਰਭਾਤੇ ਤਾਰੇ ਖਿਸਹਿ ਤਿਉ ਇਹੁ ਖਿਸੇ ਸਰੀਰੁ॥ ਏ ਦੁਇ ਅਖਰ ਨਾ ਖਿਸਹਿ ਸੋ ਗਹਿ ਰਹਿਓ ਕਬੀਰੁ॥ 171॥

Kabir, perbhaatay taaray khiseh(i), tiyoun eh(u) khisay sureer(u). Eh dooyay ukkhur na khiseh(i), so geh(i) ruhhiyo Kabir(u). 171.

Word Meaning: Perbhaatay = early morning. Khiseh(i) = recede; diminish. **Dooyay Ukkhur** = the two-letter word (Ram or God). Geh(i) = hold on to; keep in mind.

MEANING: Just like the shine of stars in the sky, which begins to diminish towards the end of the night, the strength of the human body also diminishes with old age (when the night of life is about to end). But the strength of God never diminishes with time, and that is what I am keeping in my mind, oh Kabir. 171.

ਕਬੀਰ ਕੋਠੀ ਕਾਠ ਕੀ ਦਹਦਿਸਿ ਲਾਗੀ ਆਗਿ॥ ਪੰਡਿਤ ਪੰਡਿਤ ਜਲਿ ਮੂਏ ਮੂਰਖ ਉਬਰੇ ਭਾਗਿ॥ 172॥

Kabir, koatthi kaatth kee, dehdis(i) laagi aag(i). Pundit, pundit, jul(i) mooyay, moorukh oobray bhaag(i).

Word Meaning: Koatthi = a small room (human body). Kaatth Kee = of wood (highly flammable). Aag(i) = fire (of worldly desires). Pundit = "wise". Mookh = "foolish".

MEANING: Like a wooden room which is flammable and burns down quickly in fire, the human body (mind) is also highly flammable, which is surrounded all around by the fire of worldly desires. Those who consider themselves "wise" burn in the fire, but others (who are not attracted to worldly attractions) and are considered "foolish" by the "wise" are saved as they run (stay) away from the fire, oh Kabir. 172.

ਕਬੀਰ ਸੰਸਾ ਦੂਰਿ ਕਰੁ ਕਾਗਦ ਦੇਹਿ ਬਿਹਾਇ॥ ਬਾਵਨ ਅਖਰ ਸੋਧਿ ਕੈ ਹਰਿ ਚਰਨੀ ਚਿਤੁ ਲਾਇ॥173॥

Kabir, sunsa door(i) kur(u), Kaagud dayh(i) bihaayay. Baavun ukkhur sodh(i) kaiy, Hur(i) Churnee chit(u) laayay. 173.

Word Meaning: Sunsa = doubts; anxieties. Kaagud = the ritualistic religious books (see Sloak 137). Bihaayay = throw in the flowing waters; get rid of. Baavun Ukkhur = the fifty-two letters of Sanskrit; knowledge. Sodh(i) Kaiy = pondering over.

MEANING: Ponder over the knowledge of religious books, and get rid of those (papers) on which only rituals are written and which cause meaningless anxieties. The only thing to do is to attach your mind to God and recite His Naam, oh Kabir. 173.

ਕਬੀਰ ਸੰਤੁ ਨ ਛਾਡੈ ਸੰਤਈ ਜਉ ਕੋਟਿਕ ਮਿਲਹਿ ਅਸੰਤ॥ ਮਲਿਆਗਰੁ ਭੁਯੰਗਮ ਬੇਢਿਓ ਤ ਸੀਤਲਤਾ ਨ ਤਜੰਤ॥174॥

Kabir, sunt(u) na chhaadaiy suntyee, juou koatik mileh() asunt. Muliyaagur(u) bhooyungum badhiyo, ta seetulta na tujunt. 174.

Word Meaning: Suntyee = saintliness. Koatik = millions. Asunt = unholy people; nonbelievers in God. Muliyaagur(u) = sandal tree. Bhooyungum = snakes. Badhiyo = wrapped around by. Seetulta = (fragrance which causes) coolness.

MEANING: Like the sandal tree, which does not give up its sweet and cooling fragrance even though it is wrapped around by snakes, a holy saint does not give up his saintliness even though millions of nonbelievers may visit (and debate with) him, oh Kabir. 174.

ਕਬੀਰ ਮਨ ਸੀਤਲ ਭਇਆ ਪਾਇਆ ਬ੍ਰਹਮ ਗਿਆਨੁ॥ ਜਿਨਿ ਜੁਆਲਾ ਜਗੁ ਜਾਰਿਆ ਸੁ ਜਨ ਕੇ ਉਦਕ ਸਮਾਨਿ॥175॥

Kabir, mun seetul bhuyya, paaya Braham Giyan(u). Jinh(i) jooaala jug(u) jaariya, su jun kay ooduk smaan(i). 175.

Word Meaning: Seetul = cool; peaceful. Braham Giyan(u) = Divine Knowledge. Jooaala = fire (of desires). Jaariya = burned. Ooduk = water. Smaan(i) = like.

MEANING: My mind has attained peace as I have acquired the Divine Knowledge, oh Kabir. The fire of worldly desires, which has burned the whole world, is like water (which cause coolness and mental peace) for God's devotees (as they stay detached), oh Kabir. 175.

ਕਬੀਰ ਸਾਰੀ ਸਿਰਜਨਹਾਰ ਕੀ ਜਾਨੈ ਨਾਹੀ ਕੋਇ॥ ਕੈ ਜਾਨੈ ਆਪਨ ਧਨੀ ਕੈ ਦਾਸੁ ਦੀਵਾਨੀ ਹੋਇ॥ 176॥

Kabir saari Sirjunhaar kee, jaanaiy naahi koyay. Kaiy jaanaiy Aapun Dhunee, kaiy daas(u) deevaani hoyay. 176.

Word Meaning: Saari = created. Kaiy = either; or. Dhunee = the Lord, God. Deevaani = courtier; devotee.

MEANING: Nobody (not everybody) knows that Maya (along with its attractions) has been created by the Creator (God). Only God Himself, or His devotees, know this secret (that to resist its effects one ought to worship God), oh Kabir. 176.

ਕਬੀਰ ਭਲੀ ਭਈ ਜੋ ਭਉ ਪਰਿਆ ਦਿਸਾ ਗਈ ਸਭ ਭੂਲਿ॥
(ਅੰਗ 1374)॥ ਓਰਾ ਗਰਿ ਪਾਨੀ ਭਇਆ ਜਾਇ ਮਿਲਿਓ ਢਲਿ ਕੂਲਿ॥ 177॥

Kabir, bhulie bhuyyi jo bhuou puriya, dishaa guyyeen subh bhool(i).

(PAGE 1374): Oara gur(i) paani bhuyya, jaayay miliyo dhul(i) kool(i). 177.

Word Meaning: Bhulie Bhuyyi = it is good. Dishaa = directions; thoughts about worldly attractions. Ora = hailstone. Gur(i) = on melting. Dhul(i) = by flowing. Kool(i) = stream.

MEANING: It is great when a man realizes the fear of God, because of which he forgets about thinking of worldly attractions. Like a hailstone, which melts with warmth and flows into the

nearby stream (which is its destination), the stone-like, merciless heart of the man melts with the warmth of God's Naam, and he merges into God, oh Kabir. 177.

ਕਬੀਰਾ ਧੂਰਿ ਸਕੇਲਿ ਕੈ ਪੁਰੀਆ ਬਾਧੀ ਦੇਹ॥ ਦਿਵਸ ਚਾਰਿ ਕੋ ਪੇਖਨਾ ਅੰਤਿ ਖੇਹ ਕੀ ਖੇਹ॥ 178॥

Kabira, dhoor(i) sukayl(i) kaiy, pooriya baandhi dayh. Divus chaar(i) ko paykhna, unt(i) khayh kee khayh. 178.

Word Meaning: Dhoor(i) = dust. Sukayl(i) Kaiy = by putting together. Pooriya = a wrap. Divus Chaar(i) = four days; a short period of time. Pakhna = to see. Khayh = dust.

MEANING: Making a wrap (body) of the dust (earth), God creates the human body for him to see (enjoy) the world for a short period of time. But the man must not forget that at the end, it (the human body) changes into dust again (from which it was created), oh Kabir. 178.

ਕਬੀਰ ਸੂਰਜ ਚਾਦ ਕੈ ਉਦੈ ਭਈ ਸਭ ਦੇਹ॥ ਗੁਰ ਗੋਬਿੰਦ ਕੇ ਬਿਨੁ ਮਿਲੇ ਪਲਟਿ ਭਈ ਸਭ ਖੇਹ॥ 179॥

Kabir, sooruj, chaand kaiy oodaiy, bhuyyi subh dayh. Gur Gobind kay bin(u) milay, pult(i) bhuyyi subh khayh. 179.

Word Meaning: Sooruj = the sun; light; enlightenment. Chaand = the moon; coolness. Oodaiy = to rise; to appear. Pult(i) = turn around; go back.

MEANING: God created the human body for the man to have spiritual enlightenment, and coolness (peacefulness) of mind. But, without getting connected with the Guru/God, it goes (changes) back into dust, oh Kabir. 179.

ਜਹ ਅਨਭਉ ਤਹ ਭੈ ਨਹੀ ਜਹ ਭਉ ਤਹ ਹਰਿ ਨਾਹਿ॥ ਕਹਿਓ ਕਬੀਰ ਬਿਚਾਰਿ ਕੈ ਸੰਤ ਸੁਨਹੁ ਮਨ ਮਾਹਿ॥ 180॥

Jeh unbhuou teh bhaiy nuhhi, jeh bhuou teh Hur(i) naah(i). Kuhhiyo Kabir bichaar(i) kaiy, sunt soonhou mun maah(i). 180.

Word Meaning: Jeh = where. Unbhuou = personal experience (realization)of Divine Knowledge. Teh = there Bhaiy = Bhuou = (worldly) fears.

MEANING: After pondering on Guru's Shabad and having had personal experience, I am telling the noble men that the mind which is enlightened has no worldly fears, and God does not take dwelling in the heart which suffers from worldly fears, oh Kabir. 180.

ਕਬੀਰ ਜਿਨਹੁ ਕਿਛੂ ਜਾਨਿਆ ਨਹੀ ਤਿਨ ਸੁਖ ਨੀਦ ਬਿਹਾਇ॥ ਹਮਹੁ ਜੁ ਬੂਝਾ ਬੂਝਨਾ ਪੂਰੀ ਪਰੀ ਬਲਾਇ॥ 181॥

Kabir, jinhoon kichhoo jaaniya nuhhi, tinh sookh neend bihaayay. Humhou ju boojha boojhna, poori purie bulaayay. 181.

Word Meaning: Boojha = realized. Boojhna = thing to understand. Bulaayay = uninvited trouble.

MEANING: Those who have no spiritual knowledge (and hence about moral restrictions) spend the night of their life happily (without any consideration of good and bad behaviour). But now that I have acquired spiritual knowledge, I have invited unwanted trouble (responsibility) because I have to worry about and fight against all the injustices, aggression, and other immoral activities around me, oh Kabir. 181.

ਕਬੀਰ ਮਾਰੇ ਬਹੁਤ ਪੁਕਾਰਿਆ ਪੀਰ ਪੁਕਾਰੈ ਅਉਰ॥ ਲਾਗੀ ਚੋਟ ਮਰੰਮ ਕੀ ਰਹਿਓ ਕਬੀਰਾ ਠਉਰ॥ 182॥

Kabir maaray buhout pookaariya, peer pookaaraiy aur. Laagi choat murum kee, ruhhiyo Kabira tthaaur. 182.

Word Meaning: Maaray = Suffering. Peer = pain of separation from the beloved (God). Aur = of different kind. Choat = hurt. Murum = mind-piercing. Ruhhiyo Tthaur = froze in place.
MEANING: When a man is hit by (suffers from) some kind of pain, he cries; but the pain of separation from one's beloved (God) is very different. One does not cry, but the pain becomes more and more intense (as one longs for Waheguru's Sight). When I was hurt by the mind-piercing pain of separation from my God, I was so stunned that I froze at the spot (could not accept that), oh Kabir. 182.

ਕਬੀਰ ਚੋਟ ਸੁਹੇਲੀ ਸੇਲ ਕੀ ਲਾਗਤ ਲੇਇ ਉਸਾਸ॥ ਚੋਟ ਸਹਾਰੈ ਸਬਦ ਕੀ ਤਾਸੁ ਗੁਰੂ ਮੈ ਦਾਸ॥ 183॥
Kabir, choat soohayli sayl kee, laagut layay oosaas. Choat suhaaraiy Shabad kee, taas(u) Guru mein daas(u). 183.
Word Meaning: Choat = hurt. Soohayli = easy to endure. Sayl = spear. Oosaas.= sighs. Taas(u) = of that.
MEANING: The hurt from a spear is easy to endure, because one sighs once or twice and becomes unconscious. (But the hurt of Guru's Shabad is very tough to endure because it is mind-piercing. (See the Sloak above). So, I will be the slave of the devotee who can endure the hurt of Guru's Shabad (before getting connected with Him). 183.

ਕਬੀਰ ਮੁਲਾ ਮੁਨਾਰੇ ਕਿਆ ਚਢਹਿ ਸਾਈ ਨ ਬਹਰਾ ਹੋਇ॥ ਜਾ ਕਾਰਨਿ ਤੂੰ ਬਾਗ ਦੇਹਿ ਦਿਲ ਹੀ ਭੀਤਰਿ ਜੋਇ॥ 184॥
Kabir, moolah moonaaray kiyya churrhay, Saayeen na behra hoyay. Ja kaarun(i) tu baang dayh(i), dil hee bheetur(i) joyay. 184.
Word = Moolah = a Muslim priest. Moonaaray = on a minaret. Behra = deaf. Kaarun(i) = purpose. Baang = a loud vocal call for prayer. Bheetur(i) = inside. Joyay = see.
MEANING: Why does a moolah climb to the top of a minaret and give a loud call? The Lord is not hard of hearing for whom you give the loud call. He resides in your own heart, see (search for Him in there, oh Kabir. 184.

ਸੇਖ ਸਬੂਰੀ ਬਾਹਰਾ ਕਿਆ ਹਜ ਕਾਬੈ ਜਾਇ॥ ਕਬੀਰ ਜਾ ਕਾ ਦਿਲ ਸਾਬਤਿ ਨਹੀ ਤਾ ਕਉ ਕਹਾ ਖੁਦਾਇ॥ 185॥
Sheikh saboori baahra, kiyya Hajj Qabaiy jaayay. Kabir, ja ka dil saabut nuhhi, ta kuou kuhhaa Khudaayay. 185.
Word Meaning: Sheikh = a leaned Muslim. Saboori = contentment. Baahra = without. Qaabaiy = the holy wall in the Great Mosque of Mecca. Saabut(i) Nuhhi = is not peaceful; is scattered in different directions.
MEANING: What does a Muslim go to Mecca for on Hajj? A person whose heart is not peaceful (runs after worldly attractions) cannot please God, oh Kabir.

ਕਬੀਰ ਅਲਹ ਕੀ ਕਰਿ ਬੰਦਗੀ ਜਿਹ ਸਿਮਰਤ ਦੁਖੁ ਜਾਇ॥ ਦਿਲ ਮਹਿ ਸਾਈ ਪਰਗਟੈ ਬੁਝੈ ਬਲੰਤੀ ਨਾਇ॥ 186॥
Kabir, Allah kee kur(i) bundgi, jih simrut dookh(u) jaayay. Dil meh(i) Saayeen pergtaiy, boojhaiy buluntee Naayay. 186.
Word Meaning: Bundgi = prayer; worship. Simrut = remembering. Pergtaiy = appears. Boojhaiy = is put out. Bulunti = burning fire (of worldly desires). Naayay = with His Naam.

MEANING: Pray to Allah (God) remembering whom all your discomforts (troubles) will disappear. By praying to Him, the Lord appears in your mind, and the burning fire of desires is put out, oh Kabir. 186.

ਕਬੀਰ ਜੋਰੀ ਕੀਏ ਜੁਲਮ ਹੈ ਕਰਤਾ ਨਾਉ ਹਲਾਲੁ॥ ਦਫਤਰਿ ਲੇਖਾ ਮਾਗੀਐ ਤਬ ਹੋਇਗੋ ਕਉਨੁ ਹਵਾਲੁ॥ 187॥

Kabir, joari keeyay zoolm haiy, kerta Naaoun Halal. Duftur(i) laykha maangiyaiy, tub hoyaygo kaun(u) huvaal(u). 187.

Word Meaning: Joari Keeyay = to apply unjust excessive force. Zoolm = cruelty. Naaoun = in the name of (God). Halal = fit to offer. Duftur(i) = Allah's Court. Havaal = condition.

MEANING: [During Hajj, the pilgrims sacrifice some animal (usually a goat, a sheep or even a camel) to please God. They do so while reciting some holy mantra, and claim that the animal has become fit for approval by Allah, and call it halal. But Kabir Sahib questions this unholy practice (because Allah is present in them), and calls it a great injustice and cruelty to the sacrificial animal. He warns them that they can imagine how bad their condition will be when Allah asks them for an account of their deeds in His Court. 187.

ਕਬੀਰ ਖੂਬੁ ਖਾਨਾ ਖੀਚਰੀ ਜਾ ਮਹਿ ਅੰਮ੍ਰਿਤੁ ਲੋਨੁ॥ ਹੇਰਾ ਰੋਟੀ ਕਾਰਨੇ ਗਲਾ ਕਟਾਵੈ ਕਉਨੁ॥ 188॥

Kabir, khoob khaana kheechri, ja meh(i) amrit(u) loan(u). Hayra roti kaarnaiy, gulaa kutaavaiy kaun(u)? 188.

Word Meaning: Khoob = great. Khana = food. Kheechri = a dish of rice and lentils cooked together. Amrit(u) = harmless and tasty. Loan(u) = table salt. Hayra = meat.

MEANING: (Rather than killing an animal in the name of God to eat meat, one should eat kheechri, a mixture of cooked beans and rice, which is a great meal and has good-tasting table salt in it. Which animal will gladly have its neck cut so that others can enjoy its meat, even if it is in God's name, oh Kabir? 188.

ਕਬੀਰ ਗੁਰ ਲਾਗਾ ਤਬ ਜਾਨੀਐ ਮਿਟੈ ਮੋਹੁ ਤਨ ਤਾਪ॥ ਹਰਖ ਸੋਗ ਦਾਝੈ ਨਹੀ ਤਬ ਹਰਿ ਆਪਹਿ ਆਪਿ॥ 189॥

Kabir, Gur laaga tub jaaniyaiy, mitaiy moh(u) tun taap. Herkh, soag daajhaiy nuhhi, tub Hur(i) Aapeh(i) Aap(i). 189.

Word Meaning: Gur Laaga = affectionately attached to the Guru. Tub = only then. Mitaiy = eradicated. Moh(u) = worldly attachments. Taap = disease. Herkh = joys. Soag = sadness. Daajhaiy = burn; cause suffering.

MEANING: One can be considered to be affectionately attached to the Guru only when the disease of his attachment with worldly attractions is eradicated. When joys do not overly please him, and the sad moments do not cause any suffering to him, then only Waheguru is present in his ideas (mind), oh Kabir. 189.

ਕਬੀਰ ਰਾਮ ਕਹਨ ਮਹਿ ਭੇਦੁ ਹੈ ਤਾ ਮਹਿ ਏਕੁ ਬਿਚਾਰੁ॥ ਸੋਈ ਰਾਮੁ ਸਭੈ ਕਹਹਿ ਸੋਈ ਕਉਤਕਹਾਰ॥ 190

Kabir, Ram kehn meh(i) bhayd(u) haiy, ta meh(i) aik(u) bichaar(u). Soyee Ram(u) subhaiy kuheh(i), soyee kautukhaar. 190.

Word Meaning: Bhayd(u) = difference. Bichaar = thinking. Kautaukhaar = stage artists who play the role of god Rama.

MEANING: Even though everybody, including the stage actors, uses Ram's name, there is a difference in thinking, oh Kabir. 190.

NOTE: Kabir Sahib clarifies the difference in the next Sloak.

ਕਬੀਰ ਰਾਮੈ ਰਾਮ ਕਹੁ ਕਹਿਬੈ ਮਾਹਿ ਬਿਬੇਕ॥ ਏਕੁ ਅਨੇਕਹਿ ਮਿਲਿ ਗਇਆ ਏਕ ਸਮਾਨਾ ਏਕ॥ 191॥

Kabir, Ramaiy, Ram kuhhou, kehibaiy maah(i) bibayk. Aik(u) anaykeh(i) mil(i) guyya, aik smaana aik. 191.

Word Meaning: Ramaiy, Ram = Ram (God) and only God. Bibayk = make distinction. Aik(u) = the "One" God. Aik = the Hindu god of Ramayana.

MEANING: Everybody must worship Ram and only Ram, but one must make the distinction that the "One" Ram (God) is present in countless bodies (and is the one to worship), while the other (god Rama) came into the world as a single person and stayed as one (worshipping him is not spiritually useful), oh Kabir. 191.

ਕਬੀਰ ਜਾ ਘਰ ਸਾਧ ਨ ਸੇਵੀਅਹਿ ਹਰਿ ਕੀ ਸੇਵਾ ਨਾਹਿ॥ ਤੇ ਘਰ ਮਰਹਟ ਸਾਰਖੇ ਭੂਤ ਬਸਹਿ ਤਿਨ ਮਾਹਿ॥ 192॥

Kabir, ja ghur Sadh na sayviyeh, Hur(i) kee sayva naah(i). Tay ghur merhut saakhay, bhoot buseh(i) tinh maah(i). 192.

Word Meaning: Sadh = Guru; a holy saint. Merhut = graveyard. Saarkhay = like.

MEANING: The homes, where the Guru, the saints, and God are not served (not given love and respect) are like a graveyard where ghosts (evil spirits) reside, oh Kabir. 197.

ਕਬੀਰ ਗੂੰਗਾ ਹੂਆ ਬਾਵਰਾ ਬਹਰਾ ਹੂਆ ਕਾਨ॥ ਪਾਵਹੁ ਤੇ ਪਿੰਗੁਲ ਭਇਆ ਮਾਰਿਆ ਸਤਿਗੁਰ ਬਾਨ॥ 193॥

Kabir, goonga hooaa, baavra, behra hooaa kaan. Paavhoun tay pingul bhuyya, maariya Satgur baan. 193.

Word Meaning: Goonga = mute; dumb. Baavra = crazy; insane. Behra = deaf. Paavhoun = by feet. Pingul = lame; cripple. Baan = arrow (of Shabad).

MEANING: The devotee, whose mind is pierced with Satguru's Shabad, is considered insane by people because he becomes mute (does not hurt anyone with his words), becomes deaf (does not listen to any immoral conversation), and becomes a cripple because he does not visit places where sins are committed, and where God's praise is not sung, oh Kabir. 193.

ਕਬੀਰ ਸਤਿਗੁਰ ਸੂਰਮੇ ਬਾਹਿਆ ਬਾਨੁ ਜੁ ਏਕੁ॥ ਲਾਗਤ ਹੀ ਭੁਇ ਗਿਰਿ ਪਰਿਆ ਪਰਾ ਕਰੇਜੇ ਛੇਕ॥ 194॥

Kabir, Satgur soormay, baahiya baan(u) ju aik(u). Laagut hee bhooyayn gir(i) puriya, puraa kurayjay chhayk. 194.

Word Meaning: Soorma = valiant (in spirituality). Baahiya = shot. Baan(u) = arrow (of His Shabad). Laagut Hee = as soon as it hit. Bhooyayn Gir(i) Puriya = fell on the ground; all ego disappeared. Chhayk = hole.

MEANING: When the valiant Satguru shot the arrow of His Shabad at me, my heart was pierced as soon as I was hit, and a hole was made there through which all my selfishness and ego leaked away (I became humble and selfless), oh Kabir. 194.

ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਪਰਿ ਗਈ ਭੂਮਿ ਬਿਕਾਰ॥
(ਅੰਗ 1375)॥ ਬਿਨੁ ਸੰਗਤਿ ਇਉ ਮਾਨਈ ਹੋਇ ਗਇਆ ਭਠ ਛਾਰ॥ 195॥

Kabir, nirnul boond akaash kee, pur(i) guyyi bhoom(i) bikaar.

(PAGE 1375): Bin sungut(i) iyoun maanyee, hoyay guyya bhutth chhaar. 195.

Word Meaning: Nirmul = clean; pure. Boond = waterdrop. Bhoom(i) Bikaar = wasteland. Maanyee = man. Bhutth = furnace. Chhaar = ash.

MEANING: A raindrop that comes down from the high sky is pure, but is rendered useless if it falls on a wasteland. Similarly, if a man does not attend a holy gathering and does not listen to the Guru's Shabad, he loses the purity of his mind, which gets corrupted in a bad company, and he burns in the fire of immoral acts, oh Kabir. 195.

ਕਬੀਰ ਨਿਰਮਲ ਬੂੰਦ ਅਕਾਸ ਕੀ ਲੀਨੀ ਭੂਮਿ ਮਿਲਾਇ॥ ਅਨਿਕ ਸਿਆਨੇ ਪਚਿ ਗਏ ਨ ਨਿਰਵਾਰੀ ਜਾਇ॥ 196॥

Kabir, nirmul boond akaash kee, leeni bhoom(i) milaayay. Anik siyaanay puch(i) guyyay, na nirvaiyri jaayay. 196.

Word Meaning: Bhoom(i) Milaayay = absorbed in fertile land. Puch(i) Guyyay = get frustrated. Nirvaari = separate.

MEANING: When the pure raindrops fall on a fertile field, they get absorbed in the soil, and cannot be separated from the soil even if countless wise people may try. They will get frustrated with their unsuccessful efforts. In the same way, if a devotee with a pure mind listens to the Guru's Shabad, it gets enshrined in his mind, and once connected with God, he cannot be disconnected from Him, no matter how many people may try to lure him away (with the mind-captivating attractions of Maya), oh Kabir. 196.

ਕਬੀਰ ਹਜ ਕਾਬੈ ਹਉ ਜਾਇ ਥਾ ਆਗੈ ਮਿਲਿਆ ਖੁਦਾਇ॥ ਸਾਝੀ ਮੁਝ ਸਿਉ ਲਰਿ ਪਰਿਆ ਤੁਝੈ ਕਿਨਿ ਫੁਰਮਾਈ ਗਾਇ॥ 197॥

Kabir, hajj Qaabaiy huoun jaayay thaa, aagaiy miliya Khudaayay. Saanjhi moojh siyoun lur(i) puriya, toojhaiy kin(i) foormaayi gaayay. 197.

Word Meaning: Saanjhi = common to all (God). Gaayay = Go = land; place; home.

MEANING: I was on my way to the hajj of Makkah when God met me on the way. He began quarrelling with me (reprimanding me), asking who had told me that Qaba alone was His home, oh Kabir. 197.

ਕਬੀਰ ਹਜ ਕਾਬੈ ਹੋਇ ਹੋਇ ਗਇਆ ਕੇਤੀ ਬਾਰ ਕਬੀਰ॥ ਸਾਈ ਮੁਝ ਮਹਿ ਕਿਆ ਖਤਾ ਮੁਖਹੁ ਨ ਬੋਲੈ ਪੀਰ॥ 198॥

Kabir, hajj Qaabaiy, hoyay, hoyay guyya, kayti baar Kabir. Saayeen oojh meh(i) kiyya khutaa, mookhoun na boalaiy Peer. 198.

Word Meaning: Saayeen = Allah; God. Khutaa = fault. Peer = Lord.

MEANING: I had been to Qaba for hajj many times, but the Lord did not talk to me (give His blessings), and did not tell me my fault, oh Kabir. 198.

(The answer to this query is given in the Sloak above - God does not live in Qaba only).

ਕਬੀਰ ਜੀਅ ਜੁ ਮਾਰਹਿ ਜੋਰੁ ਕਰਿ ਕਹਤੇ ਹਹਿ ਜੁ ਹਲਾਲੁ॥ ਦਫਤਰੁ ਦਈ ਜਬ ਕਾਢਿ ਹੈ ਹੋਇਗਾ ਕਉਨ ਹਵਾਲੁ॥ 199॥

Kabir, jea ju maareh(i) joar(u) kur(i), kehtay heh(i) ju halal(u). Duftur(u) Duyyee jub kaadh(i) haiy, hoyayga kaun huvaal(u). 199.

Word Meaning: Joar(u) Kur(i) = forcibly. Halal = fit for offering to Allah. Duyyee = God.

MEANING: The pilgrims at the hajj kill an animal in a certain way to offer to Allah and believe that it is fit for His approval. But they do not realize that when the accounts of their deeds are examined in Allah's Court, they will be severely punished, oh Kabir. 199.

ਕਬੀਰ ਜੋਰ ਕੀਆ ਸੋ ਜੁਲਮੁ ਹੈ ਲੇਇ ਜਬਾਬੁ ਖੁਦਾਇ॥ ਦਫਤਰਿ ਲੇਖਾ ਨੀਕਸੈ ਮਾਰ ਮੁਹੈ ਮੁਹਿ ਖਾਇ॥ 200॥

Kabir,joar keeya, so zoolm haiy, layay jubaab(u) Khudaayay. Duftur(i) laykha neeksaiy, maar moohaiy, mooh(i) khaayay. 200.
MEANING: To apply force on the helpless is a big cruelty for which Allah will question you. When your deeds are examined, and your sins far outweigh your noble deeds, you will receive big slaps on your face, oh Kabir. 200.

ਕਬੀਰ ਲੇਖਾ ਦੇਨਾ ਸੁਹੇਲਾ ਜਉ ਦਿਲ ਸੂਚੀ ਹੋਇ॥ ਉਸੁ ਸਾਚੇ ਦੀਬਾਨ ਮਹਿ ਪਲਾ ਨ ਪਕਰੈ ਕੋਇ॥ 201॥
Kabir, laykha dayna soohayla, juou dil soochi hoyay. Oos(u) Saachay Deebaa meh, pull ana pukraiy koyay. 201.
Word Meaning: Soohayla = easy. Soochi = purity. Deeban = Court. Pulla Pukraiy = hold back; find fault.
MEANING: It is easy to give the account of your deeds in God's Court if you have purity of mind, and nobody can find any fault with you, oh Kabir. 201.

ਕਬੀਰ ਧਰਤੀ ਅਰੁ ਆਕਾਸ ਮਹਿ ਦੁਇ ਤੂ ਬਰੀ ਅਬਧ॥ ਖਟ ਦਰਸਨ ਸੰਸੇ ਪਰੇ ਅਰੁ ਚਉਰਾਸੀਹ ਸਿਧ॥ 202॥
Kabir, dherti ur(u) akaash meh(i), dooyay tu burie abudh. Khut Dershun sunsay puray, ur(u) chauraasih Sidh. 202.
Word Meaning: Dooyay = indecisiveness; the inability to choose between Maya and God. Abudh = indestructible. Khut = six. Dershan = philosophies; Shastras. Sunsay Puray = at a loss to understand; puzzled. Chauraasih = eighty-four.
MEANING: You are indestructible everywhere between the earth and the sky, oh, indecisiveness of mind. Even the six Shastras and the eighty-four leaders of the Sidh yogis are puzzled about it, oh Kabir. (Their teachings have been unsuccessful in removing the doubts of the people) . 202.

ਕਬੀਰ ਮੇਰਾ ਮੁਝ ਮਹਿ ਕਿਛੁ ਨਹੀ ਜੋ ਕਿਛੁ ਹੈ ਸੋ ਤੇਰਾ॥ ਤੇਰਾ ਤੁਝ ਕਉ ਸਉਪਤੇ ਕਿਆ ਲਾਗੈ ਮੇਰਾ॥ 203॥
Kabir, mayra moojh main kichh(u) nuhhi, jo kichh(u) haiy so Tayra. Tayra Toojh kuou saunptay, kiyya laagaiy mayra. 203.
Word Meaning: Saunptay = on offering. Kiyya Laagaiy = what is the contribution?
MEANING: There is nothing of mine that I possess; it is all given by You, oh God. So, what is my contribution, if I offer You something, asks Kabir of God. 203.

ਕਬੀਰ ਤੂ ਤੂ ਕਰਤਾ ਤੂ ਹੁਆ ਮੁਝ ਮਹਿ ਰਹਾ ਨ ਹੂੰ॥ ਜਬ ਆਪਾ ਪਰ ਕਾ ਮਿਟਿ ਗਇਆ ਜਤ ਦੇਖਉ ਤਤ ਤੂ॥ 204॥
Kabir, Tu, Tu kerta, Tu hooaa, moojh main ruhha na hoon. Jub aapa, pur ka mit(i) guyya, jut daykhoun, tut Tu.
Word Meaning: Constantly reciting Your Naam, I have become just like You, and have lost my identity, oh God. When the separation between mine and yours (of others) has disappeared (as God has created everybody), I see You everywhere, submits Kabir. 204.

ਕਬੀਰ ਬਿਕਾਰਹ ਚਿਤਵਤੇ ਝੂਠੈ ਕਰਤੇ ਆਸ॥ ਮਨੋਰਥੁ ਕੋਇ ਨ ਪੂਰਿਓ ਚਾਲੇ ਊਠਿ ਨਿਰਾਸ॥ 205॥
Kabir, bikaareh chituvtay, jhootthaiy lertay aas. Munoruth koyay na pooriyo, chaalay ootth(i) niraas. 205.
Word Meaning: Bikaareh = immoral acts. Chityvtay = think about. Jhootthaiy = of the perishables. Munoruth = objective. Pooriyo = fulfilled. Niraas = disappointed.

MEANING: Those who have immoral thoughts in their mind, hope for the perishables. But they achieve none of their objectives and leave the world disappointed, oh Kabir. 205.

ਕਬੀਰ ਹਰਿ ਕਾ ਸਿਮਰਨੁ ਜੋ ਕਰੈ ਸੋ ਸੁਖੀਆ ਸੰਸਾਰਿ॥ ਇਤ ਉਤ ਕਤਹਿ ਨ ਡੋਲਈ ਜਿਸੁ ਰਾਖੈ ਸਿਰਜਨਹਾਰ॥206॥

Kabir, Hur(i) ka simrun(u) jo kuraiy, so sookheeya sunsaar(i). It, oot, kuteh(i) na doalyee, jis(u) raakhaiy sirjunhaar. 206.

Word Meaning: It Oot = here and there; everywhere. Kuteh Na = never. Doalyee = lose mental resolve (strength). Raakhaiy = protects. Sirjunhaar = Creator.

MEANING: The devotee, who recites God's Naam, enjoys comfort (blissfulness) in the world. Protected by God, he never loses his mental resolve anywhere, oh Kabir. 206.

ਕਬੀਰ ਘਾਣੀ ਪੀੜਤੇ ਸਤਿਗੁਰ ਲੀਏ ਛਡਾਇ॥ ਪਰਾ ਪੂਰਬਲੀ ਭਾਵਨੀ ਪਰਗਟੁ ਹੋਈ ਆਇ॥ 207॥

Kabir ghaani peerrtay, Satgur leeyay chhudaayay. Puraa poorbli bhaavni, pergut(u) hoyee aayay. 207.

Word Meaning: Ghaani Peerrtay = who are being crushed like the sesame seeds; suffer badly. Pura Poorbli = from previous lives. Bhaavni = faith; love. Pergut(u) = appears.

MEANING: Those who are being crushed under the burden of their worldly desires, which are very difficult to achieve, are emancipated from their suffering by Satguru when their faith in God in their previous lives appears (is rekindled), oh Kabir. 207.

ਕਬੀਰ ਟਾਲੈ ਟੋਲੈ ਦਿਨੁ ਗਇਆ ਬਿਆਜੁ ਬਢੰਤਉ ਜਾਇ॥ ਨ ਹਰਿ ਭਜਿਓ ਨ ਖਤੁ ਫਟਿਓ ਕਾਲੁ ਪਹੁੰਚੋ ਆਇ॥208॥

Kabir, taalaiy, toalaiy din(u) guyya, biyaaj(u) budhuntau jaayay. Na Hur(i) bhujiyo, na khut(u) phutiyo, kaal(u) puhouncho aayay. 208.

Word Meaning: Taalaiy Toalaiy = putting off. Biyaj(u) = interest; burden of immoral deeds (sins). Budhuntau Jayay = goes on increasing. Khut(u) = accounts of deeds.

MEANING: The man keeps putting off recitation of God's Naam and performing noble deeds; as a result, the burden of his immoral deeds goes on increasing. His death approaches, but neither does he recite God's Naam, nor is the account of his ill-deeds erased, oh Kabir. 208.

ਮਹਲਾ 5॥ ਕਬੀਰ ਕੂਕਰੁ ਭਉਕਨਾ ਕਰੰਗ ਪਿਛੈ_ਉਠਿ ਧਾਇ॥ ਕਰਮੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ਜਿਨਿ ਹਉ ਲੀਆ ਛਡਾਇ॥ 209॥

Mehla 5: Kabir, kookur bhaunkna,kurung pichhaiy ootth(i) dhaayay. Kermi Satgur(u) paaya, jinh(i) huoun leeya chhudaayay. 209.

Word Meaning: Kookur = dog. Bhaunkna = barking. Kurung = carcass of dead animals. Dhaayay = rushes. Kermi = with good fortune.

NOTE: Even though the name, Kabir, appears at the beginning, this Sloak is written by Guru Arjun Dev Ji to further expand on the idea of the above Sloak.

MEANING: Like the dog, which has barking and rushing to the dead animals for its food in its nature, the man is also greedy by nature, and commits bad deeds. However, if he is fortunate, he seeks the company of Satguru, who frees him from committing such immoral deeds, oh Kabir. 209.

ਮਹਲਾ 5॥ ਕਬੀਰ ਧਰਤੀ ਸਾਧ ਕੀ ਤਸਕਰ ਬੈਸਹਿ ਗਾਹਿ॥ ਧਰਤੀ ਭਾਰਿ ਨ ਬਿਆਪਈ ਉਨ ਕਉ ਲਾਹੂ ਲਾਹਿ॥210॥

Mehla 5: Kabir, dherti Sadh kee, tuskur baiyseh(i) gaah(i). Dherti bhaar(i) na biyaapyee, oon kuou laahoo laah(i). 210.
Word Meaning: Dherti = motherlike earth; providing all necessities. Tuskur = thieves; dishonest (immoral) people. Baiyseh(i) Gaah(i) = come with honest mind. Bhaar(i) = burden; bad effect. Laahoo = benefit only.
MEANING: The Guru is like the mother earth in terms of His patience, and is a source of all comforts for everybody. When some immoral person comes to his shelter with an honest mind, he leaves no negative impact of his bad character on the Guru, but only benefits in His company, oh Kabir. 210.

ਮਹਲਾ 5॥ ਕਬੀਰ ਚਾਵਲ ਕਾਰਨੇ ਤੁਖ ਕਉ ਮੁਹਲੀ ਲਾਇ॥ ਸੰਗਿ ਕੁਸੰਗੀ ਬੈਸਤੇ ਤਬ ਪੂਛੈ ਧਰਮਰਾਇ॥ 211॥
Mehla 5: Kabir, chaavul kaarnay, tookh kuou moohli laayay. Sung(i) koosungi baiystay, tub poochhaiy Dhermraayay. 211.
Word Meaning: Kaarnay = for (acquiring rice). Tookh = shells. Moohli = a dumbbell-shaped, big, and heavy wooden shaft, to beat shells containing rice. Koosungi = bad (harmful) company. Poochhaiy = questions.
MEANING: The company of the rice is very harmful for its shells because the shells are hit hard with a heavy wooden shaft to recover rice. Similarly, the company of the immoral is harmful to good people, and the Angel of justice questions them (punishes them) for the bad company, oh Kabir. 211.

ਨਾਮਾ ਮਾਇਆ ਮੋਹਿਆ ਕਹੈ ਤਿਲੋਚਨੁ ਮੀਤ॥ ਕਾਹੇ ਛੀਪਹੁ ਛਾਇਲੈ ਰਾਮ ਨ ਲਾਵਹੁ ਚੀਤੁ॥ 212॥
Naama Maya mohiya, kuhhaiy Trilochan(u) meet. Kaahay chheepou chhaayaylay, Ram na laavhou cheet(u). 212.
Word Meaning: Naama = Bhagat Namdev Ji. Mohiya = captivated. Tilochun = Bhagat Trilochan Ji, a contemporary of Namdev Ji. Cheepou = stamp; print. Chhaayaylay = wrap-around sheets of quilts. Laavhou = get attached.
NOTE: In his early days of devotion, Trilochan Ji went to see Namdev Ji, who had become a famous bhagat by then. Trilochan Ji was expecting Namdev Ji to be meditating at some secluded place, but was highly astonished to see Namdev Ji stamping sheets for quilts. At this, Tirlochun Ji commented that Namdev Ji had been captivated by Maya, to which Namdev Ji responded in the following Sloak. Both Sloaks are written by Kabir Sahib to enlighten people.
MEANING: Namdev Ji has been captivated by Maya; otherwise, why would he stamp sheets, asks Trilochan. 212.

ਨਾਮਾ ਕਹੈ ਤਿਲੋਚਨਾ ਮੁਖ ਤੇ ਰਾਮੁ ਸੰਮ੍ਹਾਲਿ॥
(ਅੰਗ 1376)॥ ਹਾਥ ਪਾਉ ਕਰਿ ਕਾਮੁ ਸਭੁ ਚੀਤੁ ਨਿਰੰਜਨ ਨਾਲਿ॥ 213॥
Naama kuhhaiy Tilochuna, mookh tay Ram(u) smaahl(i).
(PAGE 1376): Haath, paaoun kur(i) kaam(u) subh, cheet(u) Nirunjun naal(i). 213.
MEANING: Namdev Ji explained to Trilochan Ji that one should keep God in mind at all times and recite His Naam with the tongue, but he must earn his living by working with his hands and feet while his mind is attached to God. 213.

ਮਹਲਾ 5॥ ਕਬੀਰਾ ਹਮਰਾ ਕੋ ਨਹੀ ਹਮ ਕਿਸ ਹੂ ਕੇ ਨਾਹਿ॥ ਜਿਨਿ ਇਹੁ ਰਚਨ ਰਚਾਇਆ ਤਿਸ ਹੀ ਮਾਹਿ ਸਮਾਹਿ॥214

Mehla 5: Kabira, humra ko nuhhi, hum kis hoo kay naah(i). Jinh(i) eh(u) ruchun ruchaaya, Tis hee maah(i) smaah(i). 214.
MEANING: Expanding on the above Sloaks of Kabir Sahib, Guru Arjun Dev Ji explains that man is all on his own – nobody belongs to him, and he belongs to nobody- everybody is responsible for his own deeds. So, one must help himself (earn his living honestly and recite Waheguru's Naam), but nobody should get deeply involved in Maya, as the man is perishable, and ultimately gets absorbed in God who created him, oh Kabir. 214.

ਕਬੀਰ ਕੀਚੜਿ ਆਟਾ ਗਿਰਿ ਪਰਿਆ ਕਿਛੂ ਨ ਆਇਓ ਹਾਥ॥ ਪੀਸਤ ਪੀਸਤ ਚਾਬਿਆ ਸੋਈ ਨਿਬਹਿਆ ਸਾਥ॥215॥
Kabir, keechurr(i) aata gir(i) puriya, kichhoo na aayo haath. Peesut, peesut chaabiya, soyee nibhiya saath. 215.
Word Meaning: Keechurr(i) = in mud. Aata = flour (extra wealth than needed). Aayo Haath = gain something. Peesut = while grinding. Chaabiya = chewed. Nibhiya = lasted.
MEANING: (Continuing with the idea in the above Sloaks, Kabir Sahib advises that) If one eats something (let us say almonds) during grinding, it is only that part of them which was his for sure; if the rest drops into mud, he cannot eat them, and they go to waste. Similarly, the only wealth that is useful to one is that which he uses over his lifetime; the rest goes to waste after his death as far as he is concerned. In other words, one should not be greedy and earn only that much wealth which he needs, oh Kabir. 215.

ਕਬੀਰ ਮਨ ਜਾਨੈ ਸਭ ਬਾਤੁ ਜਾਨਤ ਹੀ ਅਉਗਨੁ ਕਰੈ॥ ਕਾਹੇ ਕੀ ਕੁਸਲਾਤ ਹਾਥ ਦੀਪ ਕੂਏ ਪਰੈ॥ 216॥
Kabir, mun jaanaiy subh baat(u), jaanut hee aougun kuraiy. Kaahay kee kooshlaat, haath deep, kooyay puraiy. 216.
Word Meaning: Jaanaiy = understands. Jaanut Hee = knowingly. Aougun = bad deeds. Kooshlaat = wellbeing. Deep = lamp. Kooyayn = in the open well.
MEANING: The mind knows (the consequences of) the evil deeds that the man performs and of everything that he does knowingly. So, what kind of wellbeing (safety) is that when a man, carrying a lamp in his hands, falls into an open well, oh Kabir? 216.

ਕਬੀਰ ਲਾਗੀ ਪ੍ਰੀਤਿ ਸੁਜਾਨ ਸਿਉ ਬਰਜੈ ਲੋਗੁ ਅਜਾਨੁ॥ ਤਾ ਸਿਉ ਟੂਟੀ ਕਿਉ ਬਨੈ ਜਾ ਕੇ ਜੀਅ ਪਰਾਨ॥ 217॥
Kabir, laagi preet(i) Soojaan siyoun, berjaiy loag(u) ajjan(u). Ta siyoun tooti kiyoun bunaiy, ja kay jea, praan. 217.
Word Meaning: Soojaan = who knows everything (God). Berjay = prevent. Ajaan = ignorant. Tooti = disconnection. Kiyoun Bunaiy = how can one manage?
MEANING: (With a strong belief in ritualistic worship of idols), the ignorant people prevent a devotee from having love for God (worshipping Him). How can one manage the affairs of his life (survive) by breaking bonds of affection with God whom he owes his soul and life, oh Kabir? 217.

ਕਬੀਰ ਕੋਠੇ ਮੰਡਪ ਹੇਤੁ ਕਰਿ ਕਾਹੇ ਮਰਹੁ ਸਵਾਰਿ॥ ਕਾਰਜੁ ਸਾਢੇ ਤੀਨਿ ਹਥ ਘਨੀ ਤ ਪਉਨੇ ਚਾਰਿ॥218॥
Kabir, koatthay mundup hayt(u) kur(i), kaahay murhou svaar(i). Kaaruj(u) saadhay teen huth, ghunee ta paunay chaar(i). 218.
Word Meaning: Mundup = decorations. Murhou = work hard to death. Suvaar(i) = in beautifying those. Kaaruj(u) = objective. Saadhay-Teen Haath = about 5.5. feet. Ghunee = at the most. Paunay Chaar(i) = six feet.

MEANING: Why do you kill yourself working hard to decorate your house and other beautiful buildings, oh man? At the end, you need only about 5.5 feet, or at most 6 feet of space, oh Kabir. 218.

ਕਬੀਰ ਜੋ ਮੈ ਚਿਤਵਉ ਨ ਕਰੈ ਕਿਆ ਮੇਰੇ ਚਿਤਵੈ ਹੋਇ॥ ਅਪਨਾ ਚਿਤਵਿਆ ਹਰਿ ਕਰੈ ਜੋ ਮੇਰੇ ਚਿਤਿ ਨ ਹੋਇ॥219॥

Commented [DSS1]:

Kabir,jo mein chitvoun na kuraiy, kiyya mayray chitvaiy hoyay. Apna chitviya Hur(i) kuraiy, jo mayray chit(i) na hoyay. 219.

Word Meaning: Chitvoun = think of.

MEANING: God does not do (respond to) whatever I think of, so what is the use of my thoughts (or imagination)? God does whatever He thinks of doing, and I could not have thought of that, oh Kabir. (God does not fulfil all your wishes, so it's no use having too many wishes). 219.

ਮ:3॥ ਚਿੰਤਾ ਭੀ ਆਪਿ ਕਰਾਇਸੀ ਅਚਿੰਤੁ ਭਿ ਆਪੇ ਦੇਇ॥ ਨਾਨਕ ਸੋ ਸਾਲਾਹੀ ਜਿ ਸਭਨਾ ਸਾਰ ਕਰੇਇ॥ 220॥

M:3: chinta bhee Aap(i) kuraayaysi, achint(u) bhee Aapay dayay. Nanak so salaaheen, jo subhna saar kuray. 220.

Word Meaning: Chinta = worries. Achint(u) = worry-free. Saar = looks after.

MEANING: (Continuing with the idea in the above Sloaks, the Third Master advises): It is Waheguru that causes worries in man's mind (so that the man may think of Waheguru, and recite His Naam), and bestows him with the worry-free high spiritual state (when he begins to recite His Naam). One should sing praise of Waheguru, who looks after the needs of everybody, oh Nanak. 220.

ਮ:5॥ ਕਬੀਰ ਰਾਮੁ ਨ ਚੇਤਿਓ ਫਿਰਿਆ ਲਾਲਚ ਮਾਹਿ॥ ਪਾਪ ਕਰੰਤਾ ਮਰ ਗਇਆ ਅਉਧ ਪੁੰਨੀ ਖਿਨ ਮਾਹਿ॥221॥

M:5: Kabir, Ram(u) na chaytiyo, phiriyo laaluch maah(i). Paap kurunta mur guyya, aoudh poonnie khin maah(i). 221.

Word Meaning: Chaytiyo = remember. Laaluch = greed. Aoudh = life. Poonnie = completed; ended. Khin Maah(i) = in a moment.

MEANING: The man does not remember Waheguru and goes around in greed. He dies committing sins when his life ends in a moment, oh Kabir. 221.

ਕਬੀਰ ਕਾਇਆ ਕਾਚੀ ਕਾਰਵੀ ਕੇਵਲ ਕਾਚੀ ਧਾਤੁ॥ ਸਾਬਤੁ ਰਖਹਿ ਤ ਰਾਮ ਭਜੁ ਨਾਹਿ ਤ ਬਿਨਠੀ ਬਾਤ॥ 222॥

Kabir, kaaya kaachi kaarvi, kayvul kaachi dhaat(u). Saabut(u) rukheh(i) ta Ram bhuj(u), naah(i) ta bintthi baat. 222.

Word Meaning: Kaaya = body. Kaachi Kaarvi = (perishable like) an earthen vessel. Saabut(i) = complete; safe. Naah(i) Ta = otherwise. Bintthi Baat = the matter is ruined.

MEANING: The human body is perishable like an earthenware, oh Kabir. If you want to keep it safe (make it immortal), then recite Waheguru's Naam; otherwise, your life will be ruined, oh man. 222.

ਕਬੀਰ ਕੇਸੋ ਕੇਸੋ ਕੂਕੀਐ ਨ ਸੋਈਐ ਅਸਾਰ॥ ਰਾਤਿ ਦਿਵਸ ਕੇ ਕੂਕਨੇ ਕਬਹੂ ਕੇ ਸੁਨੈ ਪੁਕਾਰ॥ 223॥

Kabir, Kayso, Kayso, kookiyaiy, n a soyiyaiy asaar. Raat(I) divus kay kooknay, ky soonaiy pookaar. 223.

Word Meaning: Kayso = (God with) long hair. Asaar = negligently. Kookaniy = imploring.
MEANING: One should call God's Name loudly (with deep devotion), and never sleep (rest) negligently. If you cry for help day and night, He will certainly listen to your prayer sometime, oh Kabir. 223.

ਕਬੀਰ ਕਾਇਆ ਕਜਲੀ ਬਨੁ ਭਇਆ ਮਨੁ ਕੁੰਚਰੁ ਮਯਮੰਤੁ॥ ਅੰਕਸੁ ਗ੍ਯਾਨੁ ਰਤਨੁ ਹੈ ਖੇਵਟ ਬਿਰਲਾ ਸੰਤੁ॥ 224॥
Kabir, kaaya kujlee bun(u) bhuyya, mun(u) koonchur(u) maiymunt(u). Ankus Giyan(u) ruttan haiy, khayvut birla sunt(u). 224.
Word Meaning: Kaaya = body. Kujli Bun(u) = name of a forest which has a large population of elephants. Koonchur(u) = elephant. Maiymunt(u) = intoxicated. Ankus = a sharp weapon to control elephants. Khavut = mahout. Birla = rare.
MEANING: The human body is like a jungle (which has many vices as its trees). The mind in the body is like an uncontrolled elephant intoxicated by its ego. The Divine Knowledge (God's Naam) is the weapon to control the uncontrolled mind-elephant, and a rare saint is the mahout (the man who holds the ankus while seated near his head) to guide the intoxicated elephant-mind. oh Kabir. (One needs some holy saint to guide him in life). 224.

ਕਬੀਰ ਰਾਮ ਰਤਨੁ ਮੁਖੁ ਕੋਥਰੀ ਪਾਰਖ ਆਗੈ ਖੋਲਿ॥ ਕੋਈ ਆਇ ਮਿਲੈਗੋ ਗਾਹਕੀ ਲੈਗੋ ਮਹਗੇ ਮੋਲਿ॥225
Kabir, Ram ruttan, mookh kothri, paarukh aagaiy khohl(i). Koyee aayay milaiygo gaahki, laiygo mehangay moal(i). 225.
Word Meaning: Kothri = wallet. Paarukh = judge; assessor. Gaahki = customer; devotee. Mehangay Moal(i) = with high price (offer of mind).
MEANING: God's Naam is like a priceless jewel, which must be preserved carefully in the wallet of one's mouth (tongue). One should open the wallet of his tongue only before a judge (who knows its worth). (Reciting God's Naam before a Maya-engrossed person is not appreciated by him). When a devotee, who knows the worth of God's Naam, comes to a holy saint, he offers his most valuable thing (his mind) to the saint to buy (acquire) the Naam, oh Kabir. 225.

ਕਬੀਰ ਰਾਮ ਨਾਮੁ ਜਾਨਿਓ ਨਹੀ ਪਾਲਿਓ ਕਟਕੁ ਕੁਟੰਬੁ॥ ਧੰਧੇ ਹੀ ਮਹਿ ਮਰਿ ਗਇਓ ਬਾਹਰਿ ਭਈ ਨ ਬੰਬ॥ 226॥
Kabir, Ram Naam(u) jaaniyo nuhhi, paaliyo kutuk(u) kootumb(u). Dhundhay hee meh(i) reh(i) guyyo, baahur(i) bhuyyi na bumb. 226.
Word Meaning: Jaaniyo = realized the worth; make a connection. Kutuk(u) = a whole army. Kootumb = family. Dhundhay = in worldly affairs. Bumb = fame; news.
MEANING: The individual, who does not realize the worth of God's Naam, and makes no connection with it, only raises a whole army of family. Engrossed in worldly affairs, he dies, but nobody (outside of his relatives) even gets the news of his death (pays no attention to his death). (In contrast, everybody feels sad when a devotee of God dies), oh Kabir. 226

ਕਬੀਰ ਆਖੀ ਕੇਰੇ ਮਾਟੁਕੇ ਪਲੁ ਪਲੁ ਗਈ ਬਿਹਾਇ॥ ਮਨ ਜੰਜਾਲੁ ਨ ਛੋਡਈ ਜਮ ਦੀਆ ਦਮਾਮਾ ਆਇ॥ 227॥
Kabir, aakheen kayray maatukay, pul(u), pul(u) guyyi bihaayay. Mun junjaal(u) na chhoadyee, Jum deeya dumaama aayay. 227.
Word Meaning: Aakheen Kayray Maaukay = in the twinkling of eye. Pul(u) = moment. Bihaayay = spent. Junjaal(u) = the chains of worldly affairs. Dumaama = drum; loudly.

Commented [DSS2]:

MEANING: Like the twinkling of the eye, man's life is spent (goes away) by every moment. The Angel of Death announces his arrival aloud, but the man is still caught in the chains of his worldly affairs, oh Kabir. 227.

ਕਬੀਰ ਤਰਵਰ ਰੂਪੀ ਰਾਮੁ ਹੈ ਫਲ ਰੂਪੀ ਬੈਰਾਗੁ॥ ਛਾਇਆ ਰੂਪੀ ਸਾਧੁ ਹੈ ਜਿਨਿ ਤਜਿਆ ਬਾਦੁ ਬਿਬਾਦੁ॥ 228॥

Kabir, turvur-roopi Ram(u) haiy, ful-roopi baiyraag(u). Chhaaya-roopi Sadh(u) haiy, jinh(i) tujjiya, baad(u) bibaad(u). 228.

Word Meaning: Turvur = tree. Roopi = in the form of; like. Baiyraag(u) = detachment from worldly attachments. Chhaaya = shade; shelter. Bibaad(u) = disputes.

MEANING: God's Naam is like a fruit tree, which bears fruit of worldly detachment (the devotee who recites God's Naam becomes detached from worldly attachments). The Guru is the shade of this tree. The individual who comes to the shade of this tree (seeks Guru's shelter) begins to recite God's Naam, quits all Maya-related disputes, and becomes fully detached from worldly attachments, oh Kabir. 228.

ਕਬੀਰ ਐਸਾ ਬੀਜੁ ਬੋਇ ਬਾਰਹ ਮਾਸ ਫਲੰਤ॥ ਸੀਤਲ ਛਾਇਆ ਗਹਿਰ ਫਲ ਪੰਖੀ ਕੇਲ ਕਰੰਤ॥ 229॥

Kabir, aiysa beej(u) boyay, baarha maas fulunt. Seetul Chhaaya gehr ful, punkhi kayl kurunt. 229.

Word Meaning: Beej(u) Boyay = plant that seed. Fulunt = bears fruit. Seetul = cool; source of peacefulness. Gehr = seriousness; contentment. Punkhi = bird-(like mind which takes flight in every direction). Kayl Kurunt = enjoy (peace); stays calm.

MEANING: Continuing with the idea in the above Sloak, Kabir Sahib advises the man to plant a seed (God's Naam) which bears fruit (of contentment and blissfulness) all the twelve months, has shade of coolness (is a source of peacefulness), and has fruit of contentment with which the bird-like mind quits taking flights, oh Kabir. 229.

ਕਬੀਰ ਦਾਤਾ ਤਰਵਰੁ ਦਇਆ ਫਲੁ ਉਪਕਾਰੀ ਜੀਵੰਤ॥ ਪੰਖੀ ਚਲੇ ਦਿਸਾਵਰੀ ਬਿਰਖਾ ਸੁਫਲ ਫਲੰਤ॥ 230॥

Kabir, Daata turvur, duyya ful, oopkaari jeavunt. Punkhi chulay disaavri, birkha sooful fulunt. 230.

Word Meaning: Daata = provider of the Naam. Duyya = kindness. Oopkaari = doing favours to others (lives to help others). Punkhi = the bird-like humans. Sooful = sweet fruit.

MEANING: The Guru, who is the provider of God's Naam, is like a fruit tree which bears fruit of kindness (compassion) and lives to do favours to others. The bird-like humans go on their worldly affairs in every direction, but the Guru-tree distributes His sweet fruit all the time, (and the lucky people get it), oh Kabir.

ਕਬੀਰ ਸਾਧੂ ਸੰਗੁ ਪਰਾਪਤੀ ਲਿਖਿਆ ਹੋਇ ਲਿਲਾਟ॥
(ਅੰਗ 1377)॥ ਮੁਕਤਿ ਪਦਾਰਥੁ ਪਾਈਐ ਠਾਕ ਨ ਅਵਘਟ ਘਾਟ॥ 231॥

Kabir, Sadhu sung(u) praapti, likhiya hoyay lilaat.

(PAGE 1377): Mookut(i) pudaaruth(u) paayiyaiy, tthaak na uvghut ghaat. 231.

Word Meaning: Praapti = acquirement. Likhiya Lilaat = forehead (fortune). Mookut(i) Pudaaruth = matter for emancipation; God's Naam. Uvghut Ghaat = very difficult path.

MEANING: God's Naam, which leads to emancipation, can be acquired only from the Guru, and because of the Naam, there is no impediment in the tough path of life to merge into God.

However, one connects with the Guru only if he has good fortune (by God) prewritten on his forehead, oh Kabir. 231.

ਕਬੀਰ ਏਕ ਘੜੀ ਆਧੀ ਘਰੀ ਆਧੀ ਹੂੰ ਤੇ ਆਧ॥ ਭਗਤਨ ਸੇਤੀ ਗੋਸਟੇ ਜੋ ਕੀਨੇ ਸੋ ਲਾਭ॥ 232॥

Kabir, aik ghurri, aadhi ghuri, aadhi hoon tay aadh. Bhugtun sayti goshtay, jo keenay so laabh. 232.

Word Meaning: Ghurri = a short period of time (24 minutes). Aadhi = half of that. Goshtay = meeting; company. Laabh = benefit.

MEANING: The company of the holy devotees is always (spiritually) useful even if it is for a very short period of time, oh Kabir. (The more time you spend, the more useful it is). 232.

ਕਬੀਰ ਭਾਗ ਮਾਛੁਲੀ ਸੁਰਾਪਾਨਿ ਜੋ ਜੋ ਪ੍ਰਾਨੀ ਖਾਹਿ॥ ਤੀਰਥ ਬਰਤ ਨੇਮ ਕੀਏ ਤੇ ਸਭੈ ਰਸਾਤਲ ਜਾਹਿ॥233

Kabir, bhaang, maachhuli, soorapaan(i), jo, jo praani khaah(i). Teeruth, bert, naym keeyay, tay subhaiy rusaatul jaah(i). 233.

Word Meaning: Bhaang = cannabis; poppy plant. Soorapaan(i) = liquor. Teeruth = pilgrimage. Naym = follow some principles. Rusaatul Jaah(i) = go to hell (go down the drain).

MEANING: All the spiritual gain (if any) acquired by a man due to his pilgrimages, self-imposed restrictions (like fasting), and following some principles, goes down the drain, if he uses cannabis, eats fish, and drinks liquor (because one usually commits other vices to enjoy his favourites; for example, he may steal to satisfy his habits, or get into other bad habits like, gambling, and even casting evil eyes on other women and so on). 233.

ਨੀਚੇ ਲੋਇਨ ਕਰਿ ਰਹਉ ਲੇ ਸਾਜਨ ਘਟ ਮਾਹਿ॥ ਸਭ ਰਸ ਖੇਲਉ ਪੀਅ ਸਿਉ ਕਿਸੀ ਲਖਾਵਉ ਨਾਹਿ॥ 234॥

Neechay loyin kur(i) ruhhoun, lay Saajun ghut maah(i). Subh rus khayloun Pea siyoun, kisi lukhaavoun naah(i). 234.

Word Meaning: Neechay = low. Loyin = eyes. Saajun = Dear (God). Ghut = heart. Rus = enjoyments. Pea = Dear. Siyoun = with. Lukhaavoun = show.

MEANING: I want to hide my dear God in my heart, and not show Him to others. I will lower my eyes to see Him in my heart, and enjoy all pleasures with Him privately. 234.

ਆਠ ਜਾਮ ਚਉਸਠਿ ਘਰੀ ਤੁਅ ਨਿਰਖਤ ਰਹੈ ਜੀਉ॥ ਨੀਚੇ ਲੋਇਨ ਕਿਉ ਕਰਉ ਸਭ ਘਟ ਦੇਖਉ ਪੀਉ॥ 235॥

Aatth jaam, chausutth ghurie, Toou nirkhut ruhhaiy jeeou. Neechay loyin kiyoun kuroun, subh ghut daykhoun Peaou. 235.

Commented [DSS3]:

Word Meaning: Aatth Jaam = eight pehrs = twenty-four hours (day and night). Chausutth Ghurie = sixty-four ghuries (there 8 ghuries in a pehr). Toou = You (Lord). Nirkhut = to see. Ghut = hearts.

MEANING: I see my dear God (recite His Naam) all the twenty-four hours, and why would I lower my eyes now that I see Him in every heart, oh Kabir. 235.

ਸੁਨੁ ਸਖੀ ਪੀਅ ਮਹਿ ਜੀਉ ਬਸੈ ਜੀਅ ਮਹਿ ਬਸੈ ਕਿ ਪੀਉ॥ ਜੀਉ ਪੀਉ ਬੂਝਉ ਨਹੀ ਘਟ ਮਹਿ ਜੀਉ ਕਿ ਪੀਉ॥236॥

Soon(u) sukhee, Pea meh(i) jeeou busaiy, jea meh(i) busaiy k(i) Peaou. Jeeou, Peaou boojhoun nuhhi, ghut meh(i) jeeou k(i) Peaou. 236.

Word Meaning: Sukhee = friend. Pea = Dear (God). Jeeou = life; soul. Busaiy = resides. Boojhoun = find; decide.

MEANING: My soul resides in my Dear (God), and God resides in my soul, oh my friend. Now, I cannot tell whether it is my soul or my dear that resides in my heart. 236.

ਕਬੀਰ ਬਾਮਨੁ ਗੁਰੂ ਹੈ ਜਗਤ ਕਾ ਭਗਤਨ ਕਾ ਗੁਰੁ ਨਾਹਿ॥ ਅਰਝਿ ਉਰਝਿ ਕੈ ਪਚਿ ਮੂਆ ਚਾਰਉ ਬੇਦਹੁ ਮਾਹਿ॥ 237॥

Kabir, Bahmun(u) guru haiy jugut ka, bhugtun ka gur(u) naah(i). Urjh(i), oorjh(i) kaiy puch(i) mooaa, chaaroun Baydoun maah(i). 237.

Word Meaning: Urjh(i), Oorjh(i) = tangled in; lost. Puch(i) Mooaa =suffered spiritual death.

MEANING: Brahman may be the guru of the world, but certainly not of God's devotees, oh Kabir. Lost in the rituals of the four Vedas, he suffers spiritual death. 237.

ਹਰਿ ਹੈ ਖਾਡ ਰੇਤੁ ਮਹਿ ਬਿਖਰੀ ਹਾਥੀ ਚੁਨੀ ਨ ਜਾਇ॥ ਕਹਿ ਕਬੀਰ ਗੁਰਿ ਭਲੀ ਬੁਝਾਈ ਕੀਟੀ ਹੋਇ ਕੈ ਖਾਇ॥238॥

Hur(i) haiy khaand rayt(u) meh(i) bikhree, haatheen choonie na jaayay. Keh(i) Kabir, Gur(i) bhulie boojhaayee, keenti hoyay kaiy khaayay. 238.

Word Meaning: Khaand = sugar. Rayt(u) = sand. Bikhri = scattered. Haatheen = with hands. Bhulie Boojhaayee = gave good advice. Keenti = ant.

MEANING: The sweet God is inaccessible like sugar scattered in sand, which cannot be picked with hands. The Guru has given me great advice: if the man becomes humble like the ant, he can acquire God just as the ant can pick up sugar even when it is mixed with sand, oh Kabir. 238.

ਕਬੀਰ ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ ਸੀਸੁ ਕਾਟਿ ਕਰਿ ਗੋਇ॥ ਖੇਲਤ ਖੇਲਤ ਹਾਲ ਕਰਿ ਜੋ ਕਿਛੁ ਹੋਇ ਤ ਹੋਇ॥ 239॥

Kabir, juou tooh(i) saadh Pirum kee, sees(u) kaat(i) kur(i) goyay. Khaylut, khaylut haal kur(i), jo kichh(u) hoyay ta hoyay. 239.

Word Meaning: Saadh = longing. Pirum = love (for God). Sees(u) = head; ego. Kaat(i) Kur(i) = getting rid of. Goyay = a rubber ball. Haal Kur(i) = get so absorbed.

MEANING: If you have a longing to love God, then cut your head (get rid of your haumein), and play the game of love (get absorbed in His love) by surrendering your head (wisdom) to God, do not worry about the outcome (whether He accepts your love or not), oh Kabir. 239.

ਕਬੀਰ ਜਉ ਤੁਹਿ ਸਾਧ ਪਿਰੰਮ ਕੀ ਪਾਕੇ ਸੇਤੀ ਖੇਲੁ॥ ਕਾਚੀ ਸਰਸਉ ਪੇਲਿ ਕੈ ਨ ਖਲਿ ਭਈ ਨ ਤੇਲੁ॥240

Kabir, juou tooh(i) saadh Pirum kee, paakay sayti khayl(u). Kaachi sersoan payl(i) kaiy, na khul(i) bhuyyi, na tayl(u). 240.

Word Meaning: Paakay = ripe; perfect. Sayti = with. Kaachi = unripe. Sersoan = mustard. Paiyl(i) Kaiy = by crushing. Khul(i) = oilcake.

MEANING: If you have a longing to love God, then play the game of love with (seek shelter of) the Perfect (fully enlightened) Guru. Like crushing unripe (premature) mustard when you get neither oilcake nor oil, if you become a disciple of an unenlightened guru (like a ritualistic one), you will not gain anything spiritual at all, oh Kabir. 240.

ਢੂੰਢਤ ਡੋਲਹਿ ਅੰਧ ਗਤਿ ਅਰੁ ਚੀਨਤੁ ਨਾਹੀ ਸੰਤ॥ ਕਹਿ ਨਾਮਾ ਕਿਉ ਪਾਈਐ ਬਿਨੁ ਭਗਤਹੁ ਭਗਵੰਤ॥ 241॥

Dhoondhut, doaleh(i) undh gut(i), ur(u) cheenut(u) naahi sunt. Keh(i) Naama kiyoun paayiyaiy, bin(u) bhagatoun Bhugvunt. 241.

Word Meaning: Doaleh(i) = get astray. Gut(i) = condition. Cheenut(u) = recognize.

MEANING: The condition of those who search for God, but cannot recognize the true saints, is like the blind who get astray from the real path. How can one connect with God without His worship, oh Namdev? 241.

ਹਰਿ ਸੋ ਹੀਰਾ ਛਾਡਿ ਕੈ ਕਰਹਿ ਆਨ ਕੀ ਆਸ॥ ਤੇ ਨਰ ਦੋਜਕ ਜਾਹਿਗੇ ਸਤਿ ਭਾਖੈ ਰਵਿਦਾਸੁ॥ 242॥
Hur(i) so heera chhaad(i) kaiy, kureh(i) aan kee aas. Tay nur dojuk jaahingay, sut(i) bhaakhaaiy Ravidass(u). 242.
Word Meaning: Heera = diamond. Dojuk = hell. Sat(i) Bhaakhaiy = tells the truth.
MEANING: Bhagat Ravidass Ji tells the truth when he says that ignoring the diamondlike God, those who depend upon (seek shelter of) others, will go to hell, oh Kabir. 242.

ਕਬੀਰ ਜਉ ਗ੍ਰਿਹੁ ਕਰਹਿ ਤ ਧਰਮੁ ਕਰੁ ਨਾਹੀ ਤ ਕਰੁ ਬੈਰਾਗੁ॥ ਬੈਰਾਗੀ ਬੰਧਨੁ ਕਰੈ ਤਾ ਕੋ ਬਡੋ ਅਭਾਗੁ॥ 243॥
Kabir, juou greh(u) kureh(i), ta dherm(u) kur(u), naahi ta kur(u) baiyraag(u). Baiyraagi, bundhun kuraiy, ta ko budo abhaag(u). 243.
Word Meaning: Juou = if. Greh(u) Kureh = choose family life. Dherm(u) = life of high morality. Baiyaag(u) = love for God, and detachment from worldly attachments. Bundhun = bonds of attachment. Budo = big; huge. Abhaag(u) = misfortune.
MEANING: If you want to choose family life, then follow it with high morality (spirituality); otherwise, break all bonds of worldly attachments (renounce the world), oh man. But if a renouncer gets bonded with worldly attachments, it will be his big misfortune, oh Kabir. 243.

ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਸੇਖ ਫਰੀਦ ਜੀ ਕੇ

Ek Onkar Satgur Persad(i): **Sloak Sheikh Farid Ji Kay**

ਜਿਤੁ ਦਿਹਾੜੈ ਧਨ ਵਰੀ ਸਾਹੇ ਲਏ ਲਿਖਾਇ॥ ਮਲਕੁ ਜਿ ਕੰਨੀ ਸੁਣੀਦਾ ਮੁਹੁ ਦੇਖਾਲੇ ਆਇ॥ ਜਿੰਦੁ ਨਿਮਾਣੀ ਕਢੀਐ ਹਡਾ ਕੂ ਕੜਕਾਇ॥ ਸਾਹੇ ਲਿਖੇ ਨ ਚਲਨੀ ਜਿੰਦੂ ਕੋ ਸਮਝਾਇ॥ ਜਿੰਦੁ ਵਹੁਟੀ ਮਰਣੁ ਵਰੁ ਲੈ ਜਾਸੀ ਪਰਣਾਇ॥ ਆਪਣ ਹਥੀ ਜੋਲਿ ਕੈ ਕੈ ਗਲਿ ਲਾਗੈ ਧਾਇ॥ ਵਾਲਹੁ ਨਿਕੀ ਪੁਰਸਲਾਤ ਕੰਨੀ ਨ ਸੁਣੀਆਇ॥ ਫਰੀਦਾ ਕਿੜੀ ਪਵੰਦੀਈ ਖੜਾ ਨ ਆਪੁ ਮੁਹਾਇ॥ 1॥
(PAGE 1377) conti: Jit dihaarraiy dhun vurie, saahay luyyay likhaayay. Mulk(u) j(i) kunnie soonieda,mooh(u) daykhalay aayay. Jind(u) nimaani kuddhiyaiy, huddaan koo kurrkaayay. Saahay likhay na chullni, jindoo ko sumjhaayay. Jind(u) vuhouti, mern(u) vur(u), laiy jaasi, pernaayay. Aapun hutheen joal(i) kaiy, kaiy gul(i) laagaiy dhaayay. Vaalhoun nikki, Purslaat, kunnie na sooniyayay. Farida, kirrie pvundyee, khurraa na aap(u) moohaayay. 1.
Word Meaning: Jit(u) Dihaaraiy = the day. Dhun = human bride (soul). Vurie = is to be married. Saahay = the date and time. Mulk(u) = the Angel of death. Jind(u) = life; soul. Nimaani = helpless. Kurrkaayay = twisting; causing discomfort. Chullini = moved. Jindoo = soul. Vuhouti = wife. Mern(u) = death. Vur(u) = husband. Jaasi = will. Pernaayay = by marrying. Joal(i) Kaiy = seeing off. Gul(i) Laagaiy = hug; seek comfort. Vaalhoun Nikki = thinner than hair. Purslaat = the Siraat-named bridge in hell (a Muslim belief). Kirrie = voices (of suffering). Moohaayay = get robbed.
MEANING: The time and date of marriage (with death) of every human bride is prewritten by God, and the Angel of death, about which all of us have heard, appears at that time. The helpless soul is extracted by causing suffering to the bones (body). The Angel explains to the

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soul that the prewritten time of death cannot be moved (changed). Death, as husband, takes the soul-bride away. Whom can the body rush to hug for comfort (has no one) when it sees off the soul itself? Haven't you heard of the Siraat-named bridge in hell, which is extremely difficult to cross as it is thinner than the hair (i.e., there is very tight scrutiny of one's deeds), oh man? So, listen to the voices of suffering of the people, and do not wait and let yourself be robbed of good qualities (worship Allah), of Farid. 1.

ਫਰੀਦਾ ਦਰ ਦਰਵੇਸੀ ਗਾਖੜੀ ਚਲਾ ਦੁਨੀਆ ਭਤਿ॥
(ਅੰਗ 1378)॥ ਬੰਨ੍ਹਿ ਉਠਾਈ ਪੋਟਲੀ ਕਿਥੈ ਵੰਞਾ ਘਤਿ॥ 2॥

Farida, Dur dervayshi gaakhrri, chullaan dooniya bhut(i).
(PAGE 1378): Bunnh(i) ootthaayi poatli, kithaiy vunjaan ghut(i). 2.
Word Meaning: Dur = Allah's Door. Dervayshi = godliness; renouncement. Gaakhrri = difficult. Bhut(i) = like; following the same customs. Bunnh(i) Oothaayi = packed and carrying. Poatli = package (of worldly affairs). Vunjaan = I go. Ghut(i) = to drop.
MEANING: It is very difficult to reach Allah's Door (by renouncing the world), oh Farid. Like the rest of the world, I am also carrying the burden of my family responsibilities; how (by what means) can I throw it away to be free (to reach Allah's Door)? 2.

ਕਿਝੁ ਨ ਬੁਝੈ ਕਿਝੁ ਨ ਸੁਝੈ ਦੁਨੀਆ ਗੁਝੀ ਭਾਹਿ॥ ਸਾਈ ਮੇਰੇ ਚੰਗਾ ਕੀਤਾ ਨਾਹੀ ਤ ਹੰਭੀ ਦਝਾ ਆਹਿ॥ 3॥

Kijh(u) na boojhaiy, kijh(u) na soojhaiy, dooniyaa goojhi bhaah(i). Saayeen mayray chunga keeta, naahi ta humbhi dujhaan aah(i). 3.
Word Meaning: Kijh(u) Na = nothing. Boohaiy = understand. Soojhaiy = think of. Goojhi Bhaayay = hidden fire. Naahi Ta = otherwise. Humbhi = I too. Dujhaan = burn.
MEANING: Worldly attractions are such a hidden fire (source of suffering) that one cannot understand, or think about it (of some solution to protect oneself). My Lord did a great favour to me (that I have begun to recite His Naam), otherwise, I would also be suffering in this fire, oh Farid. 3.

ਫਰੀਦਾ ਜੇ ਜਾਣਾ ਤਿਲ ਥੋੜੜੇ ਸੰਮਲਿ ਬੁਕੁ ਭਰੀ॥ ਜੇ ਜਾਣਾ ਸਹੁ ਨੰਢੜਾ ਥੋੜਾ ਮਾਣੁ ਕਰੀ॥ 4॥

Farida, jay jaana til thorr-rray sumul(i) book bhureen. Jay jaana Shuhou nundhrra, thorra maan(u) kureen. 4.
Word Meaning: Til = sesame seeds; breaths. Sumul(i) = carefully. Book Bhureen = use wisely. Shuou = husband; Allah. Nundhrra = childlike (pure-hearted). Maan(u) = conceit.
MEANING = When you know that the man has only a few breaths to take (short life), you should spend them wisely (recite Allah's Naam), oh Farid. And, when you know that Allah loves only the pure-minded people, do not show off your conceit. 4.

ਜੇ ਜਾਣਾ ਲੜੁ ਛਿਜਣਾ ਪੀਡੀ ਪਾਈ ਗੰਢਿ॥ ਤੈ ਜੇਵਡ ਮੈ ਨਾਹੀ ਕੋ ਸਭੁ ਜਗੁ ਡਿਠਾ ਹੰਢਿ॥ 5॥

Jay jaana lurr chhijjna, peedee paayeen gundh(i). Taiyn jayvud mein naahi ko, subh(u) jug(u) dittha hundh(i). 5.
Word Meaning: Lurr(u) = bond. Chhijjna = weaken. Peedi = very tight. Gundh(i) = knot; bond. Taiyn = You (Allah). Jayvud = as great. Hundh(i) = experiencing.
MEANING: Experiencing the whole world, I have found out that there is nobody as great as Allah is. So, make a very strong bond with Him so that it does not weaken, oh Farid. 5.

ਫਰੀਦਾ ਜੋ ਤੂ ਅਕਲਿ ਲਤੀਫੁ ਕਾਲੇ ਲਿਖੁ ਨ ਲੇਖੁ॥ ਆਪਨੜੇ ਗਿਰੀਵਾਨ ਮਹਿ ਸਿਰੁ ਨੀਵਾ ਕਰਿ ਦੇਖੁ॥ 6॥

Farida, jay tu ukl(i) luteef(u), kaalay likh(u) na laykh(u) Aapiunrray girivaan meh(i) sir(u) neevaan kur(i) daykh(u). 6.

Word Meaning: Ukl(i) Lateef(u) = have sharp wisdom. Kaalay Laykh = find faults of others. Girivaan = robe; heart. Neevaan = lower, bend.

MEANING: If you consider yourself gifted with sharp wisdom (smartness), then do not find faults of others. Bend your head (to see your heart) to analyze it, (and see how many weaknesses you, yourself, have), oh Farid. 6.

ਫਰੀਦਾ ਜੋ ਤੈ ਮਾਰਨਿ ਮੁਕੀਆ ਤਿਨ੍ਹਾ ਨਾ ਮਾਰੇ ਘੁੰਮਿ॥ ਆਪਨੜੈ ਘਰਿ ਜਾਈਐ ਪੈਰ ਤਿਨ੍ਹਾ ਦੇ ਚੁੰਮਿ॥ 7॥

Farida, jo taiyn maarun(i) mookkiyaan, tinha na maaray ghoomm(i). Apunrraiy ghur(i) jaayiyaiy, paiyr tinha day choom(i). 7.

Word Meaning: Maarun(i) Mookkiyaan = attack you with fists (point out your faults). Ghoom(i) = in return; retaliate. Ghur(i) Jaayiyaiy = keep your cool. Paiyr Choom(i) = kiss feet; thank them. 7.

MEANING: Do not retaliate by finding the faults of those who make you aware of your faults, oh Farid. Rather, be thankful to them and keep your mind at peace. 7.

ਫਰੀਦਾ ਜਾ ਤਉ ਖਟਣ ਵੇਲ ਤਾ ਤੂ ਰਤਾ ਦੁਨੀ ਸਿਉ॥ ਮਰਗ ਸਵਾਈ ਨ੍ਹੀਹਿ ਜਾ ਭਰਿਆ ਤਾ ਲਦਿਆ॥ 8॥

Farida, ja tuou khuttun vayl, ta tu rutta dooni siyoun. Merg suvaayi neeh(i), ja bhuriya, ta luddiya. 8.

Word Meaning: Tuou = yours. Khuttun = earn; acquire (spirituality). Vayl = time. Rutta = engrossed. Merg = death. Suvaayi = more than one (more than 100% certain). Neeh(i) = foundation. Bhuriya = when life is full (reaches its end). Luddiya = leaves.

MEANING: When it was time for you to acquire spirituality (worship Allah), you were engrossed in worldly affairs, oh Farid. The foundation (time) of death is certain (and it grants no more opportunity to worship). When one reaches the end of his life, he leaves the world.8.

ਦੇਖੁ ਫਰੀਦਾ ਜੁ ਥੀਆ ਦਾੜੀ ਹੋਈ ਭੂਰ॥ ਅਗਹੁ ਨੇੜਾ ਆਇਆ ਪਿਛਾ ਰਹਿਆ ਦੂਰਿ॥ 9॥

Daykh(u) Farida ju theeya, daahrrI hoyee bhoor. Aggoun nayrra aaya, pichha ruhhiya door(i). 9.

Word Meaning: Bhoor = brown; grey. Aggoun = future (death). Pichha = past.

MEANING: Look, what has happened to you – your beard has become grey!! Your past is left far behind, and your future (death) is approaching fast (and you still haven't started to remember Allah), oh Farid. 9.

ਦੇਖੁ ਫਰੀਦਾ ਜੋ ਥੀਆ ਸਕਰ ਹੋਈ ਵਿਸੁ॥ ਸਾਈ ਬਾਝਹੁ ਆਪਣੇ ਵੇਦਣ ਕਹੀਐ ਕਿਸੁ॥ 10॥

Daykh Farida jo theeya, shukkur hoyee viss(u). Saayeen baajhoun aapnay, vaydun kuhhiyaiy kis(u). 10.

Word Meaning: Shukkur = sugar (the sweet luxuries of life). Viss(u) = poison (for spirituality). Baajhoun = without. Vaydun = pain; agony.

MEANING: Look, what has happened – all the sweet luxuries that you enjoyed in life have turned into poison for your spirituality – oh, Farid. But, other than your own Lord, who else is there whom to tell your agony (only His Naam can treat your suffering). 10.

ਫਰੀਦਾ ਅਖੀ ਦੇਖਿ ਪਤੀਣੀਆ ਸੁਣਿ ਸੁਣਿ ਰੀਣੇ ਕੰਨ॥ ਸਾਖ ਪਕੰਦੀ ਆਈਆ ਹੋਰ ਕਰੇਦੀ ਵੰਨ॥ 11॥

Farida, ukheen daykh(i) puteeniyaan, soon(i), soon(i) reenay kunn. Shaakh pukundi aayiya, hoar kurayndi vunn. 11.
Word Meaning: Ukheen = eyes. Puteeniyaan = have become weak. Reeany = empty (loss of hearing). Shaakh = branches; all parts of the body. Pukundi Aayiya = about to ripen. Vunn = colour.
MEANING: Enjoying the luxuries of life, your eyes have lost their strength, and your ears have lost their hearing power. Not only these two, but all the other parts of your body have also become weak with the ripening of your age, and they have changed their colour (appearance). (Time is running out for you to worship God), oh Farid. 11.

ਫਰੀਦਾ ਕਾਲੀ ਜਿਨੀ ਨ ਰਾਵਿਆ ਧਉਲੀ ਰਾਵੈ ਕੋਇ॥ ਕਰਿ ਸਾਈ ਸਿਉ ਪਿਰਹੜੀ ਰੰਗੁ ਨਵੇਲਾ ਹੋਇ॥ 12
Farida, kaali jinhi na raaviya, dhauli raavaiy koyay. Kur(i) Saayeen siyoun pirhurri, rung(u) nuvayla hoyay.
Word Meaning: Kaali = when hair is still black; young age. Raaviya = recited God's Naam. Dhauli = grey hair; old age. Pirhurri = Rung = love. Nuvayla = new; fresh.
MEANING: If one does not remember Allah in their youth, there is a rare individual who begins to do so in old age. So, one should start loving God from an early age so that their love is always new (young), oh Farid. 12.

ਮ:3॥ ਫਰੀਦਾ ਕਾਲੀ ਧਉਲੀ ਸਾਹਿਬੁ ਸਦਾ ਹੈ ਜੇ ਕੋ ਚਿਤਿ ਕਰੇਇ॥ ਆਪਣਾ ਲਾਇਆ ਪਿਰਮੁ ਨ ਲਗਈ ਜੇ ਲੋਚੈ ਸਭੁ ਕੋਇ॥ ਇਹੁ ਪਿਰਮੁ ਪਿਆਲਾ ਖਸਮ ਕਾ, ਜੈ ਭਾਵੈ ਤੈ ਦੇਇ॥ 13॥
M:3: Farida, kaali, dhauli, Sahib(u) sudaa haiy, jay ko chit(i) kuray. Aapna laaya pirm na lugyee, jay loachaiy subh(u) koyay. Eh(u) pirm(u) piyaala Khusm ka, jaiy bhaavaiy taiyn dayay. 13.
Word Meaning: M:3 = the Third Sikh Guru, Sri Amar Dass Ji. Pirm = love. Loachaiy = yeans for. Bhaavaiy = likes. Taiyn = him.
MEANING: Expanding on Farid Sahib's Sloak above, Gur Amar Dass Ji explains that age does not matter, and one can love Waheguru any time, whether he is young or old, provided he keeps Him in mind. However, one cannot foster love for Waheguru on one's own, although everybody yearns to do so. Love for Waheguru is His benevolence; He bestows the cup (drink) of His love only to those whom He loves. 13.

ਫਰੀਦਾ ਜਿਨ੍ਹ ਲੋਇਣੁ ਜਗੁ ਮੋਹਿਆ ਸੇ ਲੋਇਣ ਮੈ ਡਿਠੁ॥ ਕਜਲ ਰੇਖ ਨ ਸਹਿਦੀਆ ਸੇ ਪੰਖੀ ਸੂਇ ਬਹਿਠੁ॥ 14॥
Farida, jinh loyin jug(u) mohiya, say loyin mein ditth(u). Kujjul raykh ne sehindiyaan, say punkhi sooyay behitth(u). 14.
Word Meaning: Loyin = eyes. Mohiya = charmed. Kujjul Raykh = a touch of kohl. Sehindiyaan = endure. Punkhi = birds. Sooyay = offspring; eggs. Behitth = room.
MEANING: I have seen the beautiful eyes of women who have charmed the whole world. The eyes, which were too delicate to endure even a touch of kohl, have now become the place for the birds to lay eggs in there (in the grave), oh Farid. (This is the worth of a human body.) 14.

ਫਰੀਦਾ ਕੂਕੇਦਿਆ ਚਾਗੋਦਿਆ ਮਤੀ ਦੇਦਿਆ ਨਿਤ॥ ਜੋ ਸੈਤਾਨਿ ਵੰਞਾਇਆ ਸੇ ਕਿਤ ਫੇਰਹਿ ਚਿਤ॥ 15॥
Farida, kookayndiyaan chaangayndiyaan, mutti dayndiyaan nit. Jo Shaiytaan vunjaaya, say kit phayreh(i) chit(u). 15.
Word Meaning: Kookayndiyaan = Chaangayndiyaan = calling out loudly. Mutti = advice. Shaiytaan = the Satan (-like mind). Vunjaaya = misled. Phayreh(i) = turn around.

MEANING: Despite being constantly advised aloud to do so, the people who have been misled by the Satan-like mind do not turn around from their evil thinking (and worship Allah), oh Farid. 15.

ਫਰੀਦਾ ਥੀਉ ਪਵਾਹੀ ਦਭੁ॥ ਜੈ ਸਾਈ ਲੋੜਹਿ ਸਭੁ॥ ਇਕ ਛਿਜਹਿ ਬਿਆ ਲਤਾੜੀਅਹਿ॥ ਤਾ ਸਾਈ ਦੇ ਦਰਿ ਵਾੜੀਅਹਿ॥ 16॥

Farida, theeou puvaahi dubh(u). Jaiy Saayeen lorreh(i) subh(u). Ikk chhijjeh biyya lutaarriyeh(i). Taan Saayeen day Dur(i) vaarriyeh(i). 16.

Word Meaning: Theeou = become. Puvaahi = of the trail (path). Dubh(u) = a kind of tall grass. Subh(u) = everywhere. Ikk = some. Chhijjeh = (beaten to) weaken it (reduce in size). Biyya = other. Lutaarriyeh(i) = crush under weight. Vaarriyeh(u) = put in; taken to

MEANING: You need to be very humble (to be approved by Allah), like the tall grass of a trail, some of which is beaten to make it soft, while the rest is crushed before it is taken to its master, oh Farid. 16.

ਫਰੀਦਾ ਖਾਕੁ ਨ ਨਿੰਦੀਐ ਖਾਕੂ ਜੇਡੁ ਨ ਕੋਇ॥ ਜੀਵਦਿਆ ਪੈਰਾ ਤਲੈ ਮੁਇਆ ਉਪਰਿ ਹੋਇ॥ 17॥

Farida, khaak(u) na nindiyaiy, khaakoo jayd(u) na koyay. Jeevundiyaan paiyraan tulaiy, mooyiyaan oopur hoyay. 17.

Word Meaning: Khaak(u) = dust. Nindiyaiy = look down upon. Jayd(u) = as good.

MEANING: One should not look down upon dust, oh, Farid. In fact, nothing is as good as it is because it is under our feet (humble) when we are alive, but we are humbled by it after death, when it goes above us. 17.

ਫਰੀਦਾ ਜਾ ਲਬੁ ਤ ਨੇਹੁ ਕਿਆ ਲਬੁ ਤਾ ਕੂੜਾ ਨੇਹੁ॥ ਕਿਚਰੁ ਝਤਿ ਲਘਾਈਐ ਛਪਰਿ ਤੁਟੇ ਮੇਹੁ॥ 18॥

Farida, ja lub(u) ta nayhoun kiyya, lub(u) ta koorra nayhou. Kitchur jhut(i) lunghaayiyaiy, chhuppur toottaiy mayhoun. 18.

Word Meaning: Lub(u) = greed; selfishness. Nayhou = love. Koorra = fake. Kitchur = how long. Jhut(i) Lunghaayiyaiy = pass time. Chhuppur = thatched hut. Mayh(u) = rain.

MEANING: What kind of love (for Allah) is that where selfishness is involved; in that case, such love is fake, oh Farid. It is like not taking good care of a thatched hut on regular basis which begins to leak in rain, but how long can one stay in the broken hut without fixing it? (If one is selfish and does not look after the hut, it does not serve him well either). 18.

ਫਰੀਦਾ ਜੰਗਲੁ ਜੰਗਲੁ ਕਿਆ ਭਵਹਿ ਵਣਿ ਕੰਡਾ ਮੋੜੇਹਿ॥ ਵਸੀ ਰਬ ਹਿਆਲੀਐ ਜੰਗਲੁ ਕਿਆ ਢੂਢੇਹਿ॥ 19॥

Farida, jungle, jungle, kiyya bhuveh(i), vun(i) kunda morreh(i). Vussi Rubb hiyaaliyaiy, jungle kiyya dhoondheh(i). 19.

Word Meaning: Bhuveh(i) = roam around. Vun(i) = in the forest. Kunda = thorn. Morreh(i) = bend. Vussi = resides. Rubb = Allah. Hiyaaliyaiy = in heart.

MEANING: (Some people leave home and live in forests in search of God). Farid Sahib advises such people, questioning them as follows: What are you roaming around in forests for, and tread on thorns, oh man? God resides in your heart; so, what are you searching for in the forests, oh Farid? 19.

ਫਰੀਦਾ ਇਨੀ ਨਿਕੀ ਜੰਘੀਐ ਥਲ ਡੂੰਗਰ ਭਵਿਓਮਿ॥ ਅਜ ਫਰੀਦੈ ਕੂਜੜਾ ਸੈ ਕੋਹਾ ਥੀਓਮਿ॥ 20॥

Farida, innih nikki junghiyaiyn, thul doongur bhuviom(i). Ajj Faridaiy koojrra, saiy kohaan theeom(i). 20.

Word Meaning: Junghiyaiy = thighs; legs. Thul = land. Doongur = Bhuviom(i) = wandered around. Ajj = today (in the old age). Koojrra = a small earthen round pot (to store water). Saiy Kohaan = hundreds of km (1 Koh = 2.2. km). Theeom(i) = has become.
MEANING: (When I was young) I would wander around (tirelessly) on the land, and on the mountains with my these little (young) legs; but now, in my old age, even my waterpot, which is close to me, seems like it is hundreds of km away, oh Farid. (This is how old age takes its toll on the man, so one should start worshipping Allah at a young age). 20.

ਫਰੀਦਾ ਰਾਤੀ ਵਡੀਆ ਧੁਖਿ ਧੁਖਿ ਉਠਨਿ ਪਾਸ॥
(ਅੰਗ 1379)॥ ਧਿਗੁ ਤਿਨ੍ਹਾ ਦਾ ਜੀਵਿਆ ਜਿਨ੍ਹਾ ਵਿਡਾਣੀ ਆਸ॥ 21॥
Farida, raateen vuddiyaan, dhookh(i), dhookh(i) ootthun paas.
(PAGE 1379): Dhig(u) tinha da jeeviya, jinha vidaani aas. 21.
Word Meaning: Dhookh(i) = hurt because of tiredness. Paas = body sides. Dhig(u) = condemnable. Vidaani Aas = dependence (hope) on others.
MEANING: The nights are so long (in winter) that one's sides begin to hurt due to tiredness, yet the man keeps lying in bed, and does not sit down to worship Allah. The life of those is reprehensible who have hope in the other (wealth rather than Allah, which they believe can buy them any comfort), oh Farid. 21.

ਫਰੀਦਾ ਜੇ ਮੈ ਹੋਦਾ ਵਾਰਿਆ ਮਿਤਾ ਆਇੜਿਆ॥ ਹੇੜਾ ਜਲੈ ਮਜੀਠ ਜਿਉ ਉਪਰਿ ਅੰਗਾਰਾ॥ 22॥
Farida, jay mein honda vaariya, mitta aayayrriyaan, Hayrra mulaiy mujeetth jiyoun oopur(i) ungaara. 22.
Word Meaning: Honda Vaariya = hide something. Mitta = friend (Guru). Hayrra = heart. Mujeetth = madder. Ungaara = smouldering coal.
MEANING: If I hide something from my dear friend (my guru) when he visits me, I feel as if my heart is burning like madder on a smouldering coal, oh Farid. 22.

ਫਰੀਦਾ ਲੋੜੇ ਦਾਖ ਬਿਜਉਰੀਆ ਕਿਕਰਿ ਬੀਜੈ ਜਟੁ॥ ਹੰਢੈ ਉਨ ਕਤਾਇਦਾ ਪੈਧਾ ਲੋੜੈ ਪਟੁ॥ 23॥
Farida, loarray daakh Bijauriya, kikkur(i) beejaiy jatt(u). Hundhaiy oonn kutaayaynda, paiyndha loarraiy putt(i). 23.
Word Meaning: Loarray = wishes. Daakh = small resins. Bijauriya = of Bijapur (an area in Afghanistan known for its resins). Kikkur(i) = a tree or a bush with strong, sharp thorns. Jatt(u) = farmer. Hundhaiy = wanders around. Oonn Kutaayaynda = spinning wool. Paindha = wear. Putt(u) = silk.
MEANING: What an irony, the farmer plants thorny bushes, but wishes for resins of Bijaur; and wanders around spinning wool, but wishes to wear silk, oh Farid. (This is what most people do; they wish for something better in return for their poor efforts. 23.

ਫਰੀਦਾ ਗਲੀਏ ਚਿਕੜੁ ਦੂਰਿ ਘਰਿ ਨਾਲ ਪਿਆਰੇ ਨੇਹੁ॥ ਚਲਾ ਤ ਭਿਜੈ ਕੰਬਲੀ ਰਹਾ ਤ ਤੁਟੈ ਨੇਹੁ॥ 24॥
Farida guliyain chikkurr(u), door(i) ghur(i), mayra naal(i) Piyaray nayh(u). Chullaan ta bhijjaiy kumblee, ruhhaan ta toottaiy nayh(u). 24.
Word Meaning: Guliyain = in streets; in the path. Chikkurr(u) = mud (of worldly attachments, ego, and selfishness, etc.). Piyaray = Dear Allah. Chullaan = if I walk on the path. Bhijjaiy Kumblee = the blanket (of my heart) becomes drenched (heavy) with worldly attachments.
MEANING: The house of my Dear (Allah) is far away (spiritually - and not physically - as He resides in our heart), and the path of union with Him is very difficult as there is the obstacle of the mud of worldly attachments and of sensual pleasures. If I follow the path to connect with

Him, the blanket of my heart is drenched with the mud of worldly attachments (and pulls me back), but if I stay, my love for my Dear (Allah) is terminated, oh Farid.

ਭਿਜਉ ਸਿਜਉ ਕੰਬਲੀ ਅਲਹ ਵਰਸੈ ਮੇਹੁ॥ ਜਾਇ ਮਿਲਾ ਤਿਨ੍ਹਾ ਸਜਣਾ ਤੁਟਉ ਨਾਹੀ ਨੇਹੁ॥ 25॥

Bhijjhou, sijjou kumblee, Allah versaiy mayh(u). Jaayay milaan tinha Sujjna, tootaiy naahi nayh(u).

MEANING: I pray to my Dear (Allah) that He causes the rain of His love on my heart, so that blanket of my heart gets fully drenched with His love, and the filth of the mud of worldly attachments, and of sensual pleasures is washed away completely with the result that I may connect with Him, and my love for Him is not terminated, oh Farid. 25.

ਫਰੀਦਾ ਮੈ ਭੋਲਾਵਾ ਪਗ ਦਾ ਮਤੁ ਮੈਲੀ ਹੋਇ ਜਾਇ॥ ਗਹਿਲਾ ਰੂਹੁ ਨ ਜਾਣਈ ਸਿਰੁ ਭੀ ਮਿਟੀ ਖਾਇ॥26॥

Farida, mein bholaava pugg da, mut(u) maiyli hoyay jaayay. Gehla rooh na jaanyee, sir(u) bhee mitti khaayay. 26.

Word Meaning: Bholaava = worried about. Mut(u) = lest. Gehla = unaware. Rooh(u) = soul; mind.

MEANING: I was worried about my turban lest it should get dirty; but my unaware mind does not realize that not only the turban, but the earth eats away even the head, after death, oh Farid. 26.

ਫਰੀਦਾ ਸਕਰ ਖੰਡੁ ਨਿਵਾਤ ਗੁੜੁ ਮਾਖਿਉ ਮਾਝਾ ਦੁਧੁ॥ ਸਭੇ ਵਸਤੂ ਮਿਠੀਆ ਰਬ ਨ ਪੁਜਨਿ ਤੁਧੁ॥ 27॥

Farida, shukkur, khund(u), nivaat goorr(u), maakhiyon, maajha doodh(u). Subbhay vustoo mitthiyaan, Rubb na poojun(i) Toodh(u). 27.

Word Meaning: Shukkur = raw sugar. Nivaat = crystallized sugar. Goorr(u) = jaggary. Maakhiyon = honey. Maajha Doodh(u) = buffalo milk. Pujjun = match.

MEANING: Raw sugar, sugar, crystallized sugar, jaggery, honey, and buffalo's milk are all sweet, but they cannot match the sweetness of (union with) Allah, oh Farid. 27.

ਫਰੀਦਾ ਰੋਟੀ ਮੇਰੀ ਕਾਠ ਕੀ ਲਾਵਣੁ ਮੇਰੀ ਭੁਖ॥ ਜਿਨਾ ਖਾਧੀ ਚੋਪੜੀ ਘਣੇ ਸਹਿਨਗੇ ਦੁਖ॥ 28॥

Farida, roti mayri kaatth kee, laavun(u) mayri bhookh. Jinha khaadhi choaprri, ghunay sehngay dookh. 28.

Word Meaning: Roti = roti; meal. Kaatth = (hard and dry like) wood; very poor. Laavun = salty dishes. Bhookh = appetite. Choaprri = buttered (rich food). Ghunay = immense.

MEANING: (Like any poor person) my meal consists of unbuttered roti, which is hard and dry like wood, and my appetite itself serves as the salty dishes. Those who eat rich foods will suffer immensely (on two fronts – first, usually one has to use dishonest means and commit sins to eat rich foods for which they will be punished in Allah's Court, and second, rich foods usually cause diseases), oh Farid. 28.

ਰੁਖੀ ਸੁਖੀ ਖਾਇ ਕੇ ਠੰਡਾ ਪਾਣੀ ਪੀਉ॥ ਫਰੀਦਾ ਦੇਖਿ ਪਰਾਈ ਚੋਪੜੀ ਨ ਤਰਸਾਏ ਜੀਉ॥ 29॥

Rookkhi, sookkhi khaaykay, tthunda paani peeou. Farida, daykh(i) puraayi choaprri, na tersaayay jeeou. 29.

Word Meaning = Ookkhi = without any salty dish. Sookkhi = unbuttered. Puraayi = of others. Tersaayay = suffer in desire.

MEANING: Do not let your mind suffer in the desire to have rich food whenever you see someone else having it. Feel contented to eat unbuttered roti without any salty dish and by drinking cold water, oh Farid. 29.

ਅਜੁ ਨ ਸੁਤੀ ਕੰਤ ਸਿਉ ਅੰਗੁ ਮੁੜੇ ਮੁੜਿ ਜਾਇ॥ ਜਾਇ ਪੁਛਹੁ ਡੋਹਾਗਣੀ ਤੁਮ ਕਿਉ ਰੈਣਿ ਵਿਹਾਇ॥30॥
Ajj(u) na sootti Kunt siyoun, ung(u) moorray, moor(i) jaayay. Jaayay poochhou dohaagni, toom kiyoun raiyn(i) vihaayay. 30.
Word Meaning: Sootti = sleep with; connected with. Kunt = Husband (Allah). Ung = body part (mind). Moorray = is restive. Dohaagni = separated. Kiyon = how.
MEANING: It was only today that I did not connect with my Allah, and I already feel miserable in my body and my mind. Ask those who are disconnected from Allah how they spend their nights (of life) without Him, oh Farid. 30.

ਸਾਹੁਰੈ ਢੋਈ ਨ ਲਹੈ ਪੇਈਐ ਨਾਹੀ ਥਾਉ॥ ਪਿਰੁ ਵਾਤੜੀ ਨ ਪੁਛਈ ਧਨ ਸੋਹਾਗਣਿ ਨਾਉ॥ 31॥
Sahooraiy dhoyee na luhhaiy, payiyaiy naahi thaoun. Pir(u) vaatrri n poochhyee, dhun sohaagun(i) naaoun. 31.
Word Meaning: Sahooraiy = in-laws' house. Dhoyee = shelter. Payiyaiy = parents' house. Thaaoun = room. Dhun = woman. Sohaagun(i) = married.
MEANING: What kind of woman is that who calls herself "married", but has no support (love) in her husband's home, and has no room (is not welcome) in her parents' home, oh Farid?31.

ਸਾਹੁਰੈ ਪੇਈਐ ਕੰਤੁ ਕੀ ਕੰਤੁ ਅਗੰਮੁ ਅਥਾਹੁ॥ ਨਾਨਕ ਸੋ ਸੋਹਾਗਣੀ ਜੁ ਭਾਵੈ ਬੇਪਰਵਾਹੁ॥ 32॥
Sauhuraiy, payiyaiy Kunt(u) kee, Kunt(u) agumm(u) athaah(u). Nanak, so sohaagni, ju bhaavaiy Baypervaah(u). 32.
MEANING: The inaccessible, and the unfathomable Waheguru is the Husband (Lord) of every human soul in both the worlds – on the earth, and after death – but only that human bride gets married to (connected with) Him, whom He likes, oh Nanak. (So, one should recite Waheguru's Naam with diligence to be respected in both worlds). 32.
NOTE: This Sloak has been written by Guru Nanak Sahib, and is enshrined in Sri Guru Granth Sahib on page 1088.

ਨਾਤੀ ਧੋਤੀ ਸੰਬਹੀ ਸੁਤੀ ਆਇ ਨਚਿੰਦੁ॥ ਫਰੀਦਾ ਰਹੀ ਸੁ ਬੇੜੀ ਹਿੰਙੁ ਦੀ ਗਈ ਕਥੂਰੀ ਗੰਧੁ॥ 33॥
Nahati, dhoti sumbhee, sootti aayay nachind(u). Farida ruhhi so bayhrri hing dee, guyyi kathoori gundh(u). 33.
Word Meaning: Sumbhee = adorned. Sootti = became negligent. Nachind(u) = worry free. Bayhrri = smeared with. Hing = asafetida (a spice with awful smell). Kuthoori = musk.
MEANING: A person who washes his body well (to purify it), and adorns himself with religious symbols with the belief that God will be pleased with his symbols, and then shows negligence in remembering Him (does not please Him). His efforts become like an object which loses its musk-like pleasant fragrance, and is left with the repulsive smell of asafetida, oh Farid. 33.

ਜੋਬਨ ਜਾਦੇ ਨ ਡਰਾ ਜੇ ਸਹਿ ਪ੍ਰੀਤਿ ਨ ਜਾਇ॥ ਫਰੀਦਾ ਕਿਤੀ ਜੋਬਨ ਪ੍ਰੀਤਿ ਬਿਨੁ ਸੁਕਿ ਗਏ ਕੁਮਲਾਇ॥34
Jobun jaanday na duraan, jay Sheh(i) preet(i) na jaayay. Farida, kitti jobun preet(i) bin(u), sook(i) guyyay koomlaayay. 34.
Word Meaning: Jobun = youthfulness. Sheh(i) = Husband (God). Preet(i) = love. Kitti = very many. Sook(i) = dried up. Koomlaayay = wilted.
MEANING: I am not afraid to lose my youthfulness if my love for Allah is not lost. The hearts of countless people have wilted and dried up (have experienced spiritual death) even in the prime of their youth because of their lack of love for Allah, oh Farid. 34.

ਫਰੀਦਾ ਚਿੰਤ ਖਟੋਲਾ ਵਾਨੁ ਦੁਖੁ ਬਿਰਹਿ ਵਿਛਾਵਣ ਲੇਫੁ॥ ਏਹੁ ਹਮਾਰਾ ਜੀਵਣਾ ਤੂ ਸਾਹਿਬ ਸਚੇ ਵੇਖੁ॥35॥
Farida, chint khutoala, vaan(u) dookh(u), bireh(i) vichhaavun layf. Eh(u) humaara jeevna, Tu Sahib Sachay vaykh(u). 35.
Word Meaning: Chint = worries. Khutoala = cot. Vaan = the strings of jute with which the cot is woven. Bireh(i) = the pain of separation (from God). Vichhaavun = to make bed; the soft pad to lie on. Layf = mattress.
MEANING: Because of my separation from You, my worries have become my cot (bed) which is woven with the strings of discomforts (suffering), and which has the pain of separation from you, as the mattress, oh my dear Allah. Farid prays to You to look at the pathetic life that he is living without You, oh, the eternal Allah. 35.

ਬਿਰਹਾ ਬਿਰਹਾ ਆਖੀਐ ਬਿਰਹਾ ਤੂ ਸੁਲਤਾਨੁ॥ ਫਰੀਦਾ ਜਿਤੁ ਤਨਿ ਬਿਰਹੁ ਨ ਊਪਜੈ ਸੋ ਤਨੁ ਜਾਣੁ ਮਸਾਣੁ॥ 36॥
Birha, birha aakhiyaiy, birha tu sultan. Farida, jit(u) tun(i) birhou na oopjaiy, so tun jaan(u) musaan(u). 36.
Word Meaning: Birha = pain of separation. Sultan = king; great. Oopjaiy = is born; feels. Jaan(u) = consider. Musaan(u) = graveyard.
MEANING: Everybody talks about (and hates) the pain of separation from their loved ones, but I feel that the pain of separation (from Allah) is great. The body (man) which does not feel any pain of separation from Allah is like a graveyard (where ghosts reside), oh Farid. 36.

ਫਰੀਦਾ ਏ ਵਿਸੁ ਗੰਦਲਾ ਧਰੀਆ ਖੰਡੁ ਲਿਵਾੜਿ॥ ਇਕਿ ਰਾਹੇਦੇ ਰਹਿ ਗਏ ਇਕਿ ਰਾਧੀ ਗਏ ਉਜਾੜਿ॥37
Farida, eh viss(u) gundlaan, dhuriyaan khund(u) livaarr(i). Ikk(i) raahaynday reh(i) guyyay, ikk(i) raadhi guyyay oojaarr(i).
Word Meaning: Viss(u) = poison. Gundlaan = soft stems of leafy vegetables; attractions of Maya. Dhuriyaan = are presented. Livaarr(u) = coated with. Raahaynday = planting. Reh(i) Guyyay = exhausted. Raadhi = planted. Oojaarr(i) = destroy.
MEANING: The attractions of Maya are like a sugar-coated stalk of some poisonous plant. Some get exhausted planting them (earning more and more wealth to enjoy the attractions, but never truly enjoy them), while others destroy (waste away) the wealth saved by their ancestors, oh, Farid. (Some die working hard to earn money, and never get to enjoy, while others use the hard-earned wealth they inherit to enjoy sensual pleasures). 37.

ਫਰੀਦਾ ਚਾਰਿ ਗਵਾਇਆ ਹੰਢਿ ਕੈ ਚਾਰਿ ਗਵਾਇਆ ਸੰਮਿ॥ ਲੇਖਾ ਰਬ ਮੰਗੇਸੀਆ ਤੂੰ ਆਹੋ ਕੇਰੇ ਕੰਮਿ॥38
Farida, chaar(i) guvaaya hundh(i) kaiy, chaar(i) guvaaya summ(i). Laykha Rubb mungaysiya,tu aahon kayrray kumm(i). 38.
Word Meaning: Chaar(i) = four (pehrs) = 12 hours of day. Hundh(i) = wandering around in worldly affairs. Summ(i) = sleeping. Laykha = account. Aahon = came into the world.
MEANING: (Forgetting Allah), the man spends the 12 hours of the day working for his living, and spends the 12 hours of the night sleeping (has no time to remember Allah). But Allah will demand the account of his deeds, and will question him what the purpose of his birth was (to earn wealth, or have union with God), oh Farid. 38.

ਫਰੀਦਾ ਦਰਿ ਦਰਵਾਜੈ ਜਾਇ ਕੈ ਕਿਉ ਡਿਠੋ ਘੜੀਆਲੁ॥ ਇਹੁ ਨਿਦੋਸਾ ਮਾਰੀਐ ਹਮ ਦੋਸਾ ਦਾ ਕਿਆ ਹਾਲੁ॥ 39॥
Farida, dur(i) durvaajaiy jaayay kaiy, kiyoun dittho ghurriyaal(u). Eh(u) nidosha maariyaiy, hum doashaan ka kiyya haal(u)? 39.

Word Meaning: Dur(i) = Durvaajaiy = at the door (of some official building). Ghurriyaal(u) = gong; bell. Nidosha = not guilty. Doashaan = guilty.
MEANING: Have you ever seen a gong being beaten at regular intervals (to announce time) at some office, oh, Farid? If that guilt-free gong is beaten so hard, guess what will happen to us, who are so guilty (sinners), in Allah's Court. 39.

ਘੜੀਐ ਘੜੀਐ ਮਾਰੀਐ ਪਹਰੀ ਲਹੈ ਸਜਾਇ॥ ਸੋ ਹੇੜਾ ਘੜੀਆਲ ਜਿਉ ਡੁਖੀ ਰੈਨਿ ਵਿਹਾਇ॥ 40॥
Ghurriyaiy, ghurriyaiy maariyaiy, pehreen luhhaiy sujaayay. So, hayrra ghurriyaal jiyoun, dookheen raiyn(i) vihaayay. 40.
Word Meaning: Ghurriyaiy = every 24 minutes. Pehreen = every three hours. Sujaayay = punishment; beaten much harder. Hayrra = heart. Dookheen = in suffering. Raiyn(i) = night (of life). Vihaayay = is spent.
MEANING: The gong is beaten (albeit not very hard) every twenty-four minutes, and is beaten much harder (as if being punished) every three hours. The heart (without Allah's Naam) is like the gong, and its life is spent in suffering, oh Farid. 40.

(ਅੰਗ 1380)॥ ਬੁਢਾ ਹੋਆ ਸੇਖ ਫਰੀਦੁ ਕੰਬਣਿ ਲਗੀ ਦੇਹ॥ ਜੇ ਸਉ ਵਰ੍ਹਿਆ ਜੀਵਣਾ ਭੀ ਤਨੁ ਹੋਸੀ ਖੇਹ॥ 41॥
(PAGE 1380): Booddha hoa Sheikh Farid(u), kumbun luggi dayh(u). Jay suou vurihaan jeevna, bhee tun(u) hoasi khayh.
Word Meaning: When a man gets old, his body begins to shake uncontrollably. Even if the man lives for hundreds of years, his body will still turn into dust. Oh, Farid (this is the fate of the human body, and all his enjoyments are left behind. So, worship Allah). 41.

ਫਰੀਦਾ ਬਾਰਿ ਪਰਾਇਐ ਬੈਸਣਾ ਸਾਈ ਮੁਝੈ ਨ ਦੇਹਿ॥ ਜੇ ਤੂੰ ਏਵੈ ਰਖਸੀ ਜੀਉ ਸਰੀਰਹੁ ਲੇਹਿ॥ 42॥
Farida, baar(i) puraayiyain baiysna, Saayeen moojhaiy na dayh(i). Jay tu avaiyn rukhsi, jeeou sureeroun layh(i). 42.
Word Meaning: Baar(i) = door (shelter). Puraayiyaiy = of others. Baiysna = sit; depend upon. Rukhsi = keep. Jeeou = life; soul.
MEANING: Do not leave me to the dependence of others (including spiritual dependence of others than Yours), begs Farid. If You must keep me in that condition, kindly take my soul out of my body, oh Allah. 42.

ਕੰਧਿ ਕੁਹਾੜਾ ਸਿਰਿ ਘੜਾ ਵਣਿ ਕੈਸਰੁ ਲੋਹਾਰੁ॥ ਫਰੀਦਾ ਹਉ ਲੋੜੀ ਸਹੁ ਆਪਣਾ ਤੂ ਲੋੜਹਿ ਅੰਗਿਆਰ॥ 43॥
Kundh(i) koohaarra, sir(i) ghurra, vun(i) kaiser(u) lohaar(u). Farida, huoun loarreen Shuhou aapna, tu loorreh(i) ungiyaar. 43.
Word Meaning: Kundh(i) = on the shoulder. Koohaarra = ax. Ghurra = pitcher (of water). Vun(i) = forest; trees. Kaiser(u) = king (conceit). Lohaar(u) = blacksmith. Loarreen = wish for. Shuhou = husband. Ungiyaar = smoldering coal (ash); sensual pleasures.
MEANING: [Using the example of a blacksmith, who feels conceited in the forest (that he can cut down any tree - and the trees in the forest are symbols of humbleness and sacrifice- **see Sloak 60 in this section**), and contrasting the nature of the two, Farid Sahib explains how one can realize Allah]. With a water pitcher on his head and an axe on his shoulder, the blacksmith feels conceited like a king in the forest, that he can attack any tree. [But, the trees in the forest advise him that with our humbleness and sacrifice (we do not show disdain for you when you cut us; we are rather very useful for humans like you. Not only do we provide

wood for you to build houses, furniture, boats, doors, windows, and so on, but we also provide fruit, shade, and shelter from rain and cold, along with many other services. We are hoping to be approved by God)]. But you, on the other hand, are conceited and would use us for your enjoyment and even burn us for fuel. God is not realized by such an attitude and pleasure-seeking; He likes humility like trees, oh Farid. 43.

ਫਰੀਦਾ ਇਕਨਾ ਆਟਾ ਅਗਲਾ ਇਕਨਾ ਨਾਹੀ ਲੋਣੁ॥ ਅਗੈ ਗਏ ਸਿੰਞਾਪਸਨ੍ਹਿ ਚੋਟਾ ਖਾਸੀ ਕਉਣੁ॥ 44॥
Farida, ikkna aata ugla, ikkna naahi loan(u). Uggaiy guyyay sinyaapsun(i) choataan khaasi kaun(u).
Word Meaning: Ikkna = some. Atta = flour (wealth). Ugla = too much. Naahi Loan = not even salt (no wealth at all). Sinyaapsun(i) = recognized. Choataan = hits; punishment.
MEANING: Some people have too much wealth (which they normally accumulate by dishonest means), while others are so poor that they cannot afford even table salt (which is very inexpensive). When they reach Allah's Court, the wealthy will be recognized and punished severely, oh Farid. 44.

ਪਾਸਿ ਦਮਾਮੇ ਛਤ੍ਰ ਸਿਰਿ ਭੇਰੀ ਸਡੋ ਰਡ॥ ਜਾਇ ਸੁਤੇ ਜੀਰਾਣ ਮਹਿ ਥੀਏ ਅਤੀਮਾ ਗਡ॥ 45॥
Paas(i) Dumaamay, chhut(u) sir(i), bhayri, suddo rud. Jaayay soottay jeeraan meh(i), theeyay ateema gudd. 45.
Word Meaning: Paas(i) = in possession; have. Dumaamay = drums (sign of authority). Chhut(u) = royal canopy. Bhayri = bugles. Suddo = call; singing. Rud = a lyric sung in praise. Jeeraan = graveyard. Theeyay = Ateema = orphans. Gudd = buried.
MEANING: Even the rajahs for whom drums are beaten in their honour, have royal canopies above their heads, the sound of bugles announces their arrival, and songs are sung in their praise, are eventually buried in the graveyard, and become orphans (powerless), oh Farid. 45.

ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਉਸਾਰੇਦੇ ਭੀ ਗਏ॥ ਕੂੜਾ ਸਉਦਾ ਕਰਿ ਗਏ ਗੋਰੀ ਆਇ ਪਏ॥ 46॥
Farida, koatthay, mundup, maarriyaan, oosaaranday bhee guyyay. Koorra sauda kur(i) guyyay, goareen aayay puyyay. 46.
Word Meaning: Koatthay = houses. Mundup = decorated. Maarriyaan = mansions. Oosaaraynday = building. Koorra Sauda = false deals (of perishables). Goareen = in grave.
MEANING: Even those who built big houses and decorated their mansions left this world. They made false deals (of perishables with nothing to accompany), and at the end were laid down in small graves, oh, Farid.

ਫਰੀਦਾ ਖਿੰਥੜਿ ਮੇਖਾ ਅਗਲੀਆ ਜਿੰਦੁ ਨ ਕਾਈ ਮੇਖ॥ ਵਾਰੀ ਆਪੋ ਆਪਣੀ ਚਲੇ ਮਸਾਇਕ ਸੇਖ॥ 47॥
Farida, khinthurr(i) maykhaan ugliyaan, jind(u) na kaayee maykh. Vaari aapo, aaoni, chullay musaayik sheikh. 47.
Word Meaning: Khinthurr(i) = quilt. Maykhaan = nails, stitches (to keep quilts falling apart). Vaari = turn. Sheikh = a learned or a wealthy Muslim. Musaayik = many sheikhs.
MEANING: Even a quilt has many stitches (to keep it from falling apart), but a human soul has none. Even all the sheikhs leave this world when it is their turn, oh Farid. 47.

ਫਰੀਦਾ ਦੁਹੁ ਦੀਵੀ ਬਲੰਦਿਆ ਮਲਕੁ ਬਹਿਠਾ ਆਇ॥ ਗੁੜੁ ਲੀਤਾ ਘਟੁ ਲੁਟਿਆ ਦੀਵੜੇ ਗਇਆ ਬੁਝਾਇ॥
Farida, doohoun deeveen bulundiyaa, Mulk(u) behttha aayay. Gurrh(u) leeta, ghut(u) lootiya, deevrray guyya boojhaayay. 48.
Word Meaning: Doohoun = both. Deeveen = lamps (eyes). Bulundiyaa = lighting. Mulk(u) = Angel of death. Gurrh(u) = fort; body. Leeta = controlled. Ghut(u) = heart.

MEANING: The Angel of death arrives even when both the eyes of the man are still lit (living). He takes possession of his body fort, robs his heart (soul), and shuts down his eyes, oh Farid.

ਫਰੀਦਾ ਵੇਖੁ ਕਪਾਹੈ ਜਿ ਥੀਆ ਜਿ ਸਿਰਿ ਥੀਆ ਤਿਲਾਹ॥ ਕਮਾਦੈ ਅਰੁ ਕਾਗਦੈ ਕੁੰਨੇ ਕੋਇਲਿਆਹ॥ ਮੰਦੇ ਅਮਲ ਕਰੇਦਿਆ ਏਹ ਸਜਾਇ ਤਿਨਾਹ॥ 49॥

Farida, vaykh(u) kupaahaiy j(i) theeya, j(i) sir(i) theeya tilaahn. Kmaadaiy, ur(u) kaagdaiy, koonnaiy koyiliyaan. Munday uml kurayndiyaan, eh sujaayay tinhaan. 49.

Word Meaning: Kupaahaiy = cotton. J(i) = whatever. Theeya = happened. Tilaah = sesame seeds. Kmaadaiy = to sugarcane. Kaagdaiy = paper. Koonnaiy = cooking vessels. Koyiliyaan = to coals. Munday Uml = bad deeds. Sujssyay = punishment.

MEANING: Look what happens to cotton (it is ginned); to the sesame seeds (which are crushed to get oil); to the sugarcane (which is squeezed tightly in mills); to paper (when it is prepared by crushing wood to prepare pulp); to cooking vessels (they are put on open flame), and the coals (which are burned). They are punished for their only crime (bad deed) which is that they each hide (contain) things which are very useful to the man. (So, imagine what will your punishment be in Allah's Court, who has committed many bad deeds in hiding), oh Farid. 49.

ਫਰੀਦਾ ਕੰਨਿ ਮੁਸਲਾ ਸੂਫੁ ਗਲਿ ਦਿਲਿ ਕਾਤੀ ਗੁੜੁ ਵਾਤਿ॥ ਬਾਹਰਿ ਦਿਸੈ ਚਾਨਣਾ ਦਿਲਿ ਅੰਧਿਆਰੀ ਰਾਤਿ॥ 50॥

Farida, kunnh(i) moosulla, soof(u) gul(i), dil(i) kaati, goorr(u) vaat(i). Baahur(i) disaiy chaan-na, dil(i) undhiyaari raat(i). 50.

Word Meaning: Kunnh(i) = on the shoulder. Moosulla = a small rug to sit on when they offer nivaj. Soof(u) Gul(i) = a black outfit that the Sufis (a Muslim sect) wear. Kaati = knife. Goorr(u) = jaggary; sweetness. Vaat(i) = in mouth; on tongue. Chaan-na = enlightenment. Undhiyaari = darkness.

MEANING: Muslims, who wear all the religious symbols including a small soft rug on the shoulder, wear a black robe of Sufism, and are very sweet in conversation; but have knife at heart (to fleece people), may look highly enlightened outwardly, but their minds (thinking) have darkness of night, oh Farid. 50.

ਫਰੀਦਾ ਰਤੀ ਰਤੁ ਨ ਨਿਕਲੇ ਜੇ ਤਨੁ ਚੀਰੈ ਕੋਇ॥ ਜੋ ਤਨ ਰਤੇ ਰਬ ਸਿਉ ਤਿਨ ਤਨਿ ਰਤੁ ਨ ਹੋਇ॥51॥

Farida, rutee, rutt(u) na niklay, jay tun(u) cheeraiy koyay. Jo tun tuttay Rubb siyoun, tinh tun(i) rutt(u) na hoyay. 51.

Word Meaning: Rutee = a miniscule amount. Rutt(u) = blood. Cheeraiy = lacerate; slash. Ruttay = imbued in love.

MEANING: Not even a droplet of blood comes out if someone slashes the body of a devotee of Allah, as the devotees, who are imbued with Allah's love, have no blood in their bodies, oh Farid. 51.

ਮ:3॥ ਇਹੁ ਤਨੁ ਸਭੋ ਰਤੁ ਹੈ ਰਤੁ ਬਿਨੁ ਤੰਨੁ ਨ ਹੋਇ॥ ਜੋ ਸਹ ਰਤੇ ਆਪਣੇ ਤਿਤੁ ਤਨਿ ਲੋਭੁ ਰਤੁ ਨ ਹੋਇ॥ ਭੈ ਪਇਐ ਤਨੁ ਖੀਣੁ ਹੋਇ ਲੋਭੁ ਰਤੁ ਵਿਚਹੁ ਜਾਇ॥ ਜਿਉ ਬੈਸੰਤਰਿ ਧਾਤੁ ਸੁਧੁ ਹੋਇ ਤਿਉ ਹਰਿ ਕਾ ਭਉ ਦੁਰਮਤਿ ਮੈਲੁ ਗਵਾਇ॥ ਨਾਨਕ ਤੇ ਜਨ ਸੋਹਣੇ ਜਿ ਰਤੇ ਹਰਿ ਰੰਗੁ ਲਾਇ॥ 52॥

M:3: Eh(u) tun(u) subbho rutt(u) haiy, bin(u) rutt(u), tunn(u) na hoyay. Joruttay, Sheh aapnay, tit(u) tun(i) loabh(u) rutt(u) na hoyay. Bhaiy puyyiyain tun(u) kheen(u) hoyay, loabh(u) rutt(u) vichoun jaayay. Jiyoun baiysuntar(i), dhaat(u) shoodh(u) hoyay, tiyoun Hur(i) ka bhuou doormat(i) maiyl(u) guvaayay. Nanak, tay jun sohnay, j(i) ruttay Hur(i) rung(u) laayay. 52.

NOTE: Lest the previous Sloak by Farid Sahib may mislead some people about the lack of blood in the bodies of the devotees, Guru Amar Dass Ji clarifies it in this Sloak.
Word Meaning: Sheh = Husband; Waheguru; Allah. Loabh = greed. Bhaiy = fear of God. Kheen = weak. Baiysuntar(i) = fire. Dhaat(u) = metals; gold. Doormut(i) = evil thinking. Maiyl(u) = filth. Sohnay = beautiful (by mind).
MEANING: The human body has blood in it, and it cannot exist without blood. Yes, the devotees, who are imbued in the love of their Dear (Waheguru) do not have blood of greed. With the fear of Waheguru, their bodies become weak (in greed), and the blood of greed leaves the body. Just like fire purifies gold, the fear of Allah, removes the filth of evil thinking. They are beautiful by mind who are imbued in God's love, oh Nanak. 52.

ਫਰੀਦਾ ਸੋਈ ਸਰਵਰ ਢੂਢਿ ਲਹੁ ਜਿਥਹੁ ਲਭੀ ਵਥੁ॥ ਛਪੜਿ ਢੂਢੈ ਕਿਆ ਹੋਵੈ ਚਿਕੜਿ ਡੁਬੈ ਹਥੁ॥ 53॥
Farida, soyee survur dhoondh(i) luhhou, jithoun lubbhi vuth(u). Chhuppurr(i) dhoondhaiy kiyya hovaiy, chikkurr(i) doobaiy huth(u). 53.
Word Meaning: Survur = pool (of Amrit); Guru. Vuth(u) = the thing one needs (Allah's Naam). Chhuppur = pond of dirty water (a fake guru). Chikkurr(u) = mud.
MEANING: Find the true Guru from whom you can acquire Allah's Naam, oh Farid. What can you gain by searching a pond of dirty water (an unenlightened guru), other than that, your hand will be smeared with mud when you put it in that? (One gets only ill advice from a fake guru). 53.

ਫਰੀਦਾ ਨੰਢੀ ਕੰਤੁ ਨ ਰਾਵਿਓ ਵਡੀ ਥੀ ਮੁਈਆ ਸੁ॥ ਧਨ ਕੂਕੇਦੀ ਗੋਰ ਮੇ ਤੈ ਸਹ ਨਾ ਮਿਲੀਆ ਸੁ॥ 54॥
Farida, nundhi Kunt(u) na raaviyo, vuddi thee mooyiya su. Dhun kookayndi goar main, taiy Sheh na miliya su. 54.
Word Meaning: Nundhi = a young girl (human bride), Raaviyo = recited the Naam. Vuddi = old. Su = that. Dhun = woman; human soul. Kookayndi = laments aloud. Goar = grave.
MEANING: If a human bride (man) does not recite Allah's Naam in young age, she dies the same way (without reciting the Naam) in old age. Then the human soul laments in the grave that she did not acquire (get connected with) Allah, oh Farid. 54.

ਫਰੀਦਾ ਸਿਰੁ ਪਲਿਆ ਦਾੜੀ ਪਲੀ ਮੁਛਾ ਭੀ ਪਲੀਆ॥ ਰੇ ਮਨ ਗਹਿਲੇ ਬਾਵਲੇ ਮਾਣਹਿ ਕਿਆ ਰਲੀਆ॥55
Farida,sir(u) puliya, daahrri pulie, moochhaan bhee puliyaan. Re mun gehlay baavlay, maaneh(i) kiyya ruliyaan. 55.
Word Meaning: Puliya = grew old (hair turned grey). Daahrri = beard. Moochhaan = moustache. Gehlay = unaware. Baavlay = foolish. Ruliyaan = worldly enjoyments.
MEANING: Your hair, beard, and moustache have all turned grey (you have become old), oh, Farid. But (forgetting Waheguru), how can you still enjoy worldly luxuries, oh, my unaware and foolish mind? 55.

ਫਰੀਦਾ ਕੋਠੇ ਧੁਕਣੁ ਕੇਤੜਾ ਪਿਰ ਨੀਦੜੀ ਨਿਵਾਰਿ॥ ਜੋ ਦਿਹ ਲਧੇ ਗਾਣਵੇ ਗਏ ਵਿਲਾੜਿ ਵਿਲਾੜਿ॥ 56॥
Farida, koatthay dhookun(u) kaytrra, Pir neendrri nivaar(i). Jo dinh luddhay gaanvay, guyyay vilaar(i), vilaarr(i). 56.
Word Meaning: Koattahy = (on the roof of a) house. Dhookun(u) = running. Kaytrra = how far. Pir = Dear (Allah). Neendrri = bad sleep; unacceptable ignoring. Novaar(i) = remove. Dinh = days. Ludhay = received. Gaanvay = limited. Vilaarr(i) = jumping.

MEANING: The span of life is short, like running on the roof of a house, where you cannot go too far. So, get rid of your unacceptable ignoring of Allah (and start worshipping Him). The limited days of life you received are passing very fast, as if they were jumping, oh, Farid. 56.

ਫਰੀਦਾ ਕੋਠੇ ਮੰਡਪ ਮਾੜੀਆ ਏਤੁ ਨ ਲਾਇ ਚਿਤੁ॥ ਮਿਟੀ ਪਈ ਅਤੋਲਵੀ ਕੋਇ ਨ ਹੋਸੀ ਮਿਤੁ॥ 57॥
Farida, koatthay mundup maarriyaan, ait na laayay chit(u). Mitti puyyi atoalveen, koyay na hoasi mit(u). 57.
Word Meaning: Mundup Maarriyaan = decorated mansions. Atoalveen = immeasurable.
MEANING: Do not get attached to your big house and the decorated mansion, oh Farid. You may have used an unlimited amount of soil (wealth) to build them, but nothing will help you when your death comes. 57.

ਫਰੀਦਾ ਮੰਡਪ ਮਾਲੁ ਨ ਲਾਇ ਮਰਗ ਸਤਾਣੀ ਚਿਤਿ ਧਰਿ॥
(ਅੰਗ 1381)॥ ਸਾਈ ਜਾਇ ਸਮ੍ਹਾਲਿ ਜਿਥੈ ਹੀ ਤਉ ਵੰਞਣਾ॥ 58॥
Farida, mundup maal(u) na laayay, merg sutaani chit(i) dhur(i).
(PAGE 1381): Saayee jaayay smaahl(i), jithaiy hee tuou vunjna. 58.
Word Meaning: Maal(u) = property; wealth. Merg = death. Sutaani = powerful. Saayee = that. Jaayay = place. Smaahl(i) = remember. Vunjna = to go.
MEANING: Do not get attached to your decorations (decorated mansions) and property; keep the powerful death in mind, all the time, oh Farid. Remember the place (Allah's court) where you have to go at the end. 58.

ਫਰੀਦਾ ਜਿਨ੍ਹੀ ਕੰਮੀ ਨਾਹਿ ਗੁਣ ਤੇ ਕੰਮੜੇ ਵਿਸਾਰਿ॥ ਮਤੁ ਸਰਮਿੰਦਾ ਥੀਵਹੀ ਸਾਈ ਦੈ ਦਰਬਾਰਿ॥ 59॥
Farida, jinhi kummeen naah(i) goon, tay kummrray visaar(i). Mut(u) sherminda theevyee, Saayeen day Durbaar(i). 59.
Word Meaning: Kummeen = tasks. Tay = those. Kummrray = (spiritually) meaningless tasks. Visaar(i) = forget. Mut(u) = lest. Sherminda = ashamed. Theevyee = become.
MEANING: Forget the worldly tasks which have no (spiritual) worth, and are (spiritually) meaningless so that you do not have to feel ashamed in Allah's Court, oh Farid. 59.

ਫਰੀਦਾ ਸਾਹਿਬ ਦੀ ਕਰਿ ਚਾਕਰੀ ਦਿਲ ਦੀ ਲਾਹਿ ਭਰਾਦਿ॥ ਦਰਵੇਸਾ ਨੋ ਲੋੜੀਐ ਰੁਖਾ ਦੀ ਜੀਰਾਦਿ॥60॥
Farida, Sahib dee kur(i) chaakri, dil dee laah(i) bhuraand(i). Dervayshaan nu loarriyaiy, rookhaan dee jeeraand(i).
Word Meaning: Sahib = Lord; Allah. Chaakri = free service (without any reward). Laah(i) = get rid of. Bhuraand(i) = doubts. Dervaysh = faqir. Jeeraand = endurance; patience.
MEANING: Serve the Lord without any expectation of any reward and get all your doubts clarified, oh Farid. The faqirs need to be as patient and as tolerant as the trees. 60.

ਫਰੀਦਾ ਕਾਲੇ ਮੈਡੇ ਕਪੜੇ ਕਾਲਾ ਮੈਡਾ ਵੇਸੁ॥ ਗੁਨਹੀ ਭਰਿਆ ਮੈ ਫਿਰਾ ਲੋਕੁ ਕਹੈ ਦਰਵੇਸੁ॥ 61॥
Farida, kaalay maiynday kupprray, kaala maiynda vays(u). Goonhee bhuriya mein phiran, loak(u) kuhhaiy dervaysh(u). 61.
Word Meaning: Maiynday = mine. Vays(u) = garb. Goonhee Bhuriya = full of faults.
MEANING: Looking at my black clothes and my black garb, people think that I am a Sufi faqir (a holy man), but they do not know that I am full of faults (sins), oh Farid. 61.

ਤਤੀ ਤੋਇ ਨ ਪਲਵੈ ਜੇ ਜਲਿ ਟੁਬੀ ਦੇਇ॥ ਫਰੀਦਾ ਜੋ ਡੋਹਾਗਣਿ ਰਬ ਦੀ ਝੁਰੇਦੀ ਝੁਰੇਇ॥ 62॥

Tutti toyay na pulvaiy, jay jul(i) toobi dayay. Farida, so dohaagun(i) Rubb dee, jhooranydi, jhooray. 62.
Word Meaning: Tutti = hot; burned (plants). Pulvaiy = grow. Toobi = dip. Dohaagun(i) = disconnected. Jhoorayndi = repents and regrets.
MEANING: Just like a burned plant does not grow (come to life again) even if it is dipped (kept) in water, the (Maya-engrossed man), disconnected with Allah, cannot grow (spiritually), simply by repenting and regretting, oh Farid. 62.

ਜਾ ਕੁਆਰੀ ਤਾ ਚਾਉ ਵੀਵਾਹੀ ਤਾ ਮਾਮਲੇ॥ ਫਰੀਦਾ ਏਹੋ ਪਛੋਤਾਉ ਵਤਿ ਕੁਆਰੀ ਨ ਥੀਐ॥ 63॥
Ja kooaari ta chaaou, veevaahi ta maamlay. Farida, eho puchhotaou, vut(i) kooaari na theeyay. 63.
Word Meaning: Kooaari = unmarried. Chaaou = excitement. Maamlay = problems. Puchhotaou = regret. Vut(i) = again.
MEANING: Like an unmarried young girl, who is excited to get married, but faces marital problems after marriage, regrets that she cannot be unmarried again, the young people get excited at the promised luxuries of the paradise that along with many other enjoyments, they will also get 84 beautiful damsels when they reach there after death, they begin to follow the tough restraints of the religion. But when they find the restrictions too tough to follow, they wish they had never made up their mind to accept the conditions; however, they cannot reverse their decision now, thinking they are already closer to their goal and must hang in there to reach paradise. (People who follow the tough path of Allah's worship with the expectation that they will be rewarded in some ways are not true devotees), oh Farid. 63.

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਆਇ ਉਲਥੇ ਹੰਝ॥ ਚਿੰਜੂ ਬੋੜਨਿ ਨ ਪੀਵਹਿ ਉਡਣ ਸੰਦੀ ਡੰਝ॥ 64॥
Kullur kayri chhupprri, aayay ooluthay hunjh. Chinjoo borrun(i) na peeveh(i). ooddun sundi dunjh. 64.
Word Meaning: Kullur = saltpetre; bad qualities. Kayri = of. Chhupprri = a small pond (a self-styled guru of very low spirituality). Ooluthay = land on. Hunjh = swans; enlightened devotees. Chinjhoo = beak. Sundi = of. Dunjh = strong desire.
MEANING: If swans land on a small pond with saltpetre suspended in its water to have a drink, they quickly have a strong desire to leave the place when they find the water dirty after they put their beak in it. Likewise, if some enlightened devotee of God mistakenly visits the gathering of a fake guru with very little spiritual knowledge, expecting to learn something new, gets disappointed, and leaves the place right away, oh, Farid. 64.

ਹੰਸੁ ਉਡਰਿ ਕੋਧ੍ਰੈ ਪਇਆ ਲੋਕੁ ਵਿਡਾਰਣ ਜਾਇ॥ ਗਹਲਾ ਲੋਕੁ ਨ ਜਾਣਦਾ ਹੰਸੁ ਨ ਕੋਧ੍ਰਾ ਖਾਇ॥ 65॥
Huns(u) ooder(i) kodhraiy puyya, loak(u) vidaarun jaayay. Gehla loak(u) na jaanda, huns(u) na kodhra khaayay. 65.
Word Meaning: Ooder(i) = flew into. Kodhra = millet (a much less desired food grain). Loak = people. Vidaarun = to kill; to scare away. Gehla = unaware; foolish.
MEANING: If a swan flies down to land in a field of millet, people rush to scare it away. The ignorant people do not know that the swans do not eat millet. (Similarly, if a saint visits an ill-reputed (disgraced) place, people rush to slander him. The foolish people do not realize that if a saint visits such a place, it must be for some noble cause), oh Farid. 65.

ਚਲਿ ਚਲਿ ਗਈਆ ਪੰਖੀਆ ਜਿਨੀ ਵਸਾਏ ਤਲ॥ ਫਰੀਦਾ ਸਰੁ ਭਰਿਆ ਭੀ ਚਲਸੀ ਥਕੇ ਕਵਲ ਇਕਲ॥ 66॥

Chull(i), chull(i) guyyiyaan punkhiyaan, jinhi vusaayay tul. Farida, sur(u) bhuriya bhee chullsi, thuckay kuvul ikull. 66.
Word Meaning: Punkhiyaan = birds; birdlike humans (which are only visitors in the world. Vusaayay = populated. Tul = pools, lakes. Sur(u) = pool. Kuvul = lotus flower. Thuckay = exhausted; dried up. Ikull = left alone.
MEANING: Like the waterbirds which populate the pools, but eventually leave this world, the humans, which populate cities (the world), leave as their turn comes up. Even the full water sources (pools, lakes, etc.) eventually dry up, leaving the lotus flowers behind, which also die without their source (nothing lasts forever in this world). Like the lotus flowers in a dry pool which also die without water, the man dies spiritually without his life-source, God), oh Farid.

ਫਰੀਦਾ ਇਟ ਸਿਰਾਣੇ ਭੁਇ ਸਵਣੁ ਕੀੜਾ ਲੜਿਆ ਮਾਸਿ॥ ਕੇਤੜਿਆ ਜੁਗ ਵਾਪਰੇ ਇਕਤੁ ਪਇਆ ਪਾਸਿ॥ 67॥
Farida, itt sirhaanay bhooyayn suvun(u), keerra lurriya maas(i). Kayturriyaan, jog vaapray, ikut(u) puyyiyaan paas(i). 67.
Word Meaning: = Itt = brick; hard surface. Sirhaany = on pillow. Bhooyayn = ground. Suvun(u) = sleeping. Keeraa = bugs. Lurriya = bites. Kayturriyaan = how many; countlss. Joog = eons; long times. Ikutt(u) Paas(i) = on one side (back).
MEANING: At the end, when the man dies, he is buried in ground where hard place serves as his pillow, and bugs bite his flesh; countless years pass by with him lying only on his back, oh Farid. 67.

ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੁਟੀ ਨਾਗਰ ਲਜੁ॥ ਅਜਰਾਈਲੁ ਫਰੇਸਤਾ ਕੈ ਘਰਿ ਨਾਠੀ ਅਜੁ॥ 68॥
Farida, bhunni ghurri soovunvee, tooti naagur lujj. Israel farishta, kaiy ghur(i) naatthi ajj(u)? 68.
Word Meaning: Bhunni = is broken. Ghuree = an earthen water container; human body. Soovunvee = of beautiful colour. Naagur = beautiful. Lujj(u) = the rope used to pull up the water container from the open well; the thread of breaths. Israel Farishta = Israel, the Angel of death. Naatthi = visitor. Ajj(u) = today; at present; always.
MEANING: The Angel of Death constantly visits people's houses when their beautiful bodies, along with the threads of their breath, are broken. Nobody knows whose house he will visit next, oh, Farid. 68.

ਫਰੀਦਾ ਭੰਨੀ ਘੜੀ ਸਵੰਨਵੀ ਟੁਟੀ ਨਾਗਰ ਲਜੁ॥ ਜੋ ਸਜਣ ਭੁਇ ਭਾਰੁ ਥੇ ਸੇ ਕਿਉ ਆਵਹਿ ਅਜੁ॥ 69॥
Farida, bhunni ghurri soovunvee, tooti naagur lujj(u). Jo sujjun bhooyayn bhaar(u) thay, say kiyoun aaveh(i) ajj(u). 69.
Word Meaning: Sujjun = friends; men. Bhooyayn Bhaar(u) = burden on earth (who perform immoral deeds and forget God). Aaveh(i) = come to earth (be born as humans).
MEANING: Everybody's body and their breath die out eventually, but the individuals who were just a burden on the earth (because forgetting God, they only committed bad deeds) will not be born as humans again, oh Farid. 69.

ਫਰੀਦਾ ਬੇਨਿਵਾਜਾ ਕੁਤਿਆ ਏਹ ਨਾ ਭਲੀ ਰੀਤਿ॥ ਕਬ ਹੀ ਚਲਿ ਨ ਆਇਆ ਪੰਜੇ ਵਕਤ ਮਸੀਤਿ॥70॥
Farida, baynivaaja kootiya, eh na bhulee reet(i). Kub hee chull(i) na aaya, punjay vukt museet(i). 70.
Word Meaning: Baynivaaja = without regular Muslim prayers. Bhulee Reet(i) = good practice. Punjay Vukt = all five times (Muslims offer prayer five times a day).

MEANING: The man is like a dog that never goes to the mosque to offer the five daily required prayers. It is not a good practice (because it will not be approved by Allah), oh Farid. 70.

ਉਠੁ ਫਰੀਦਾ ਉਜੂ ਸਾਜਿ ਸੁਬਹ ਨਿਵਾਜ ਗੁਜਾਰਿ॥ ਜੋ ਸਿਰੁ ਸਾਈ ਨ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕਪਿ ਉਤਾਰਿ॥ 71॥
Ootth(u) Farida, oojoo saaj(i), soobeh(i) nivaaj goozaar(i). Jo sir(u) Saayeen na nivaiy, so sir(u) kupp(i) ootaar(i). 72.
Word Meaning: Oojoo Saaj(i) = to wash hands, face, and feet before the prayer (Nivaaj). Kupp(i) = slash; sever.
MEANING: Get up, and wash your face, hands, and feet, and offer the morning prayer, oh Farid. The head that does not bow to God deserves to be severed. 71.

ਜੋ ਸਿਰੁ ਸਾਈ ਨ ਨਿਵੈ ਸੋ ਸਿਰੁ ਕੀਜੈ ਕਾਇ॥ ਕੁੰਨੇ ਹੇਠਿ ਜਲਾਈਐ ਬਾਲਣ ਸੰਦੇ ਥਾਇ॥ 72॥
Jo sir(u) Saayeen na nivaiy, so sir(u) keejaiy kaayay. Koonnay haytth(i) julaayiyaiy, baalun Sunday thaayayn. 72.
Word Meaning: Keejaiy Kaayay = what should be done of? Koonnay Hatth(i) = under the cooking vessel. Baalun = fuel wood. Sunday Thaayayn = in pace of.
MEANING: What should be done to the head that does not bow before God, oh Farid. Such a head deserves to be used as fuel in place of wood under the cooking vessel, oh Farid. 72.

ਫਰੀਦਾ ਕਿਥੈ ਤੈਡੇ ਮਾਪਿਆ ਜਿਨੀ ਤੂ ਜਣਿਓਹਿ॥ ਤੈ ਪਾਸਹੁ ਉਹ ਲਦਿ ਗਏ ਤੂੰ ਅਜੈ ਨ ਪਤੀਣੋਹਿ॥73॥
Farida, kithaiy taiynday maapiyaa, jinhi tu juniyohi. Taiyn paasoun ooh lud(i) guyyay, tu ajaiy na pteenohi. 73.
Word Meaning: Taiyday = yours. Juniyohi = gave birth to. Lud(i) Guyyay = left. Pteenohi = convinced; changed your mind.
MEANING: Where are your parents, who gave birth to you, oh Farid? They have left you, and you still are not convinced that you are mortal (and are still attached to worldly things), oh, Farid. 73.

ਫਰੀਦਾ ਮਨੁ ਮੈਦਾਨੁ ਕਰਿ ਟੋਏ ਟਿਬੇ ਲਾਹਿ॥ ਅਗੈ ਮੂਲਿ ਨ ਆਵਸੀ ਦੋਜਕ ਸੰਦੀ ਭਾਹਿ॥ 74॥
Farida, mun(u) maiydaan(u) kur(i), toyay, tibbay laah(i). Uggaiy mool(i) na aavsi, dojuk sundi bhaah(i). 74
Word Meaning: Maiydaan = level. Toyay Tibbay = ditches and mounds (prejudices and biases). Uggaiy = next world. Dojuk = hell. Bhaah(i) = fire.
MEANING: Level the field of your heart by removing all the ditches and the mounds (get rid of all your prejudices and biases, and treat everybody the same way), oh Farid. If you do so, you will not have to face the fire of hell in the next world (after death). 74.

ਫਰੀਦਾ ਖਾਲਕੁ ਖਲਕ ਮਹਿ ਖਲਕ ਵਸੈ ਰਬ ਮਾਹਿ॥ ਮੰਦਾ ਕਿਸ ਨੋ ਆਖੀਐ ਜਾ ਤਿਸੁ ਬਿਨੁ ਕੋਈ ਨਾਹਿ॥ 75॥
Farida, Khaaluk(u), khulk meh(i), khulk vussaiy Rubb maah(i). Munda kis nu aakhiyaiy, ja Tis(u) bin(u) koyee naah(i). 75.
Word Meaning: Khaaluk = the creator. Khulk = the creation; the people. Munda = bad.
MEANING: The Creator resides in His creation, and the people reside in Him (everybody has a part of His Soul, and is supported by Him). So, whom can we call bad when nobody is without Him, of Farid? 75.

ਫਰੀਦਾ ਜਿ ਦਿਹਿ ਨਾਲਾ ਕਪਿਆ ਜੇ ਗਲੁ ਕਪਹਿ ਚੁਖ॥ ਪਵਨਿ ਨ ਇਤੀ ਮਾਮਲੇ ਸਹਾ ਨ ਇਤੀ ਦੁਖ॥76

Farida, j(i) dih(i) naala kuppiyam jay gul(u) kuppeh(i) chookh. Puvun(i) na itee maamlay, suhaan na itee dookh. 76.
Word Meaning: J(i) Dih(i) = the day. Naala = umbilical chord. Kuppiya = cut. Chookh = a little. Itee = these many. Maamlay = problems. Suhaan = endure; face.
MEANING: (It would have been much better) if on the day, when the midwife (nurse) cut my umbilical cord, she had cut a little of my neck too, because then I would not have had to face the problems of (prejudices and biases) in the world, oh, Farid. 76.

ਚਬਣ ਚਲਣ ਰਤੰਨ ਸੇ ਸੁਣੀਅਰ ਬਹਿ ਗਏ॥ ਹੇੜੇ ਮੁਤੀ ਧਾਹ ਸੇ ਜਾਨੀ ਚਲਿ ਗਏ॥ 77॥
Chubbun, chullun, ruttan say, sooniur beh(i) guyyay. Hayrray mooti dhah, say jaani chull(i) guyyay. 77.
Word Meaning: Chubbun = to chew (teeth). Chullun = to walk (legs). Ruttan = eyes. Sooniur = to hear (ears). Beh(i) Guyyay = sat down; quit working. Hayrray = heart. Mooti Dhaah = cried loudly. Jaani = dear like life.
MEANING: When the man gets old, his teeth, legs, eyes, and ears quit working. His heart cries aloud that the dear parts of his body have left him. (The same body that the man was very proud of in his young age, becomes helpless in his old age (and one will have no energy to worship Allah. So, start worshipping Allah in the young age), oh Farid. 77.

ਫਰੀਦਾ ਬੁਰੇ ਦਾ ਭਲਾ ਕਰਿ ਗੁਸਾ ਮਨਿ ਨ ਹਢਾਇ॥
(ਅੰਗ 1382)॥ ਦੇਹੀ ਰੋਗੁ ਨ ਲਗਈ ਪਲੈ ਸਭੁ ਕਿਛੁ ਪਾਇ॥ 78॥
Farida, booray da bhulaa kur(i), goossa mun(i) na hundhaayay.
(1382): Dayhi roag(u) na luggyee, pullaiy subh(u) kichh(u) paayay. 78.
Word Meaning: Goossa = anger. Hundaayay = carry with you. Dayhi = body. Roag(i) = disease. Pullaiy = acquire.
MEANING: Do not carry your anger with you all the time if you are mad at some bad person, oh Farid. Actually, do him some good (he may change because of your kindness), as a result of which you will not suffer mentally, and acquire everything (satisfaction of doing good to someone). 78.

ਫਰੀਦਾ ਪੰਖ ਪਰਾਹੁਣੀ ਦੁਨੀ ਸੁਹਾਵਾ ਬਾਗੁ॥ ਨਉਬਤਿ ਵਜੀ ਸੁਬਹ ਸਿਉ ਚਲਣ ਕਾ ਕਰਿ ਸਾਜੁ॥ 79॥
Farida, punkh praauhni, dooni doohaava bag(u). Nuoubut vujji soobeh siyoun, chullun ka kur(i) saaj(u). 79.
Word Meaning: Punkh = birds. Praauhni = visitors. Soohaava = comforting. Baag(u) = orchard. Nuoubut Vujji = the drum has been beaten (the call has come). Soobeh Siyoun = from the early morning. Saaj(u) = readiness.
MEANING: The world is like a beautiful orchard, and the man is a visitor in the world, like the birds which visit the trees only for the night. And, like birds, which leave the trees in the morning, man's call to leave the world comes in the morning (at the end of the night of his life), and he needs to get ready to leave at that time. 79.

ਫਰੀਦਾ ਰਾਤਿ ਕਥੂਰੀ ਵੰਡੀਐ ਸੁਤਿਆ ਮਿਲੈ ਨ ਭਾਉ॥ ਜਿੰਨ੍ਹਾ ਨੈਣ ਨੀਦ੍ਰਾਵਲੇ ਤਿੰਨਾ ਮਿਲਣੁ ਕੁਆਉ॥80॥
Farida, raat(i) kuthoori vundiyaiy, sootiyaan milaiy na bhaaou. Jinha naiyn neendraavlay, tinha milun kooaaou. 80.
Word Meaning: Kuthoori = musk (like pleasant smelling Allah's Naam). Bhaaou = share. Neendraavlay = full of sleep. Kooaaou = from where?

MEANING: Allah's Naam is distributed (can be acquired) only in the late hours of the night (early hours of the morning). Where can those get their share whose eyes are full of sleep, and they keep sleeping in, oh Farid? 80.

ਫਰੀਦਾ ਮੈ ਜਾਨਿਆ ਦੁਖੁ ਮੁਝ ਕੂ ਦੁਖੁ ਸਬਾਇਐ ਜਗਿ॥ ਊਚੇ ਚੜਿ ਕੇ ਦੇਖਿਆ ਘਰਿ ਘਰਿ ਏਹਾ ਅਗਿ॥ 81॥

Farida, mein jaaniya dookh moojh koo, dookh subayaiy jug(i). Oochay churrh(i) kay daykhiya, ghur(i), ghur(i) eha ugg(i). 81.

MEANING: I had thought that the worries and suffering in life were limited to me only, but when I rose above my selfishness, I found out that every household was burning in the same fire, oh, Farid. (The only way to have a peaceful mind is to worship Allah). 81.

ਮਹਲਾ 5॥ ਫਰੀਦਾ ਭੂਮਿ ਰੰਗਾਵਲੀ ਮੰਝਿ ਵਿਸੂਲਾ ਬਾਗ॥ ਜੋ ਜਨ ਪੀਰਿ ਨਿਵਾਜਿਆ ਤਿੰਨ੍ਹਾ ਅੰਚ ਨ ਲਾਗ॥ 82॥

Mehla 5: Farida, bhoom(i) rungaavli, munjh(i) visoola bag. Jo jun Peer(i) nivaajiya, tinha unch na laag. 82.

Word Meaning: Bhoom(i) = earth; world. Runggavli = attractive and colourfu. Munjh(i) = in the middle. Visoola = poisonous. Baag = garden. Nivaajiya = honoured (bestowed with the Naam), Unch = heat; suffering. Laag = touches.

MEANING: No doubt that the world is very colourful and attractive, but there is a poisonous garden of different flowers (the fire of worldly attractions which kills the spirituality of the man) in its middle. However, those who are blessed with Waheguru's (God's) Naam by the Guru are not affected by this fire at all, oh Farid. (This Sloak is by the Fifth Master). 82

ਮਹਲਾ 5॥ ਫਰੀਦਾ ਉਮਰ ਸੁਹਾਵੜੀ ਸੰਗਿ ਸੁਵੰਨੜੀ ਦੇਹ॥ ਵਿਰਲੇ ਕੇਈ ਪਾਈਅਨਿ ਜਿੰਨ੍ਹਾ ਪਿਆਰੇ ਨੇਹ॥ 83॥

Mehla 5: Farida oomesoohaavrri, sung(i) soovunnrri dayh. Virlay kayee paayiun, jinha Piyaray nayh. 83.

MEANING: There are very few people who love Waheguru, oh Farid. Their life and their bodies both become very beautiful (pleasant) with Waheguru-like noble qualities. 83.

ਕੰਧੀ ਵਹਣ ਨ ਢਾਹਿ ਤਉ ਭੀ ਲੇਖਾ ਦੇਵਣਾ॥ ਜਿਧਰ ਰਬ ਰਜਾਇ ਵਹਣ ਤਿਦਾਊ ਗੰਉ ਕਰੇ॥ 84॥

Kundhi, vehn na dhaayay, tuou bhee laykha dayvna. Jidher Rubb rujaayay, vehn tidaaoun guoun kuray. 84.

Word Meaning: Kundhi = bank. Vehn = flow of river. Dhaah(i) = demolish. Rujaayay = Will. Tidaaoun = in that direction. Guoun Kuray = goes; follows.

MEANING: Like the flow of a river, which erodes its own banks, which protect it (keep it on its path), man's evil deeds rob him of his noble qualities which provide him with peace of mind. But the man cannot be fully blamed, because everything happens according to the Will of God (His Laws). 84.

ਫਰੀਦਾ ਡੁਖਾ ਸੇਤੀ ਦਿਹੁ ਗਇਆ ਸੂਲਾ ਸੇਤੀ ਰਾਤਿ॥ ਖੜਾ ਪੁਕਾਰੈ ਪਾਤਣੀ ਬੇੜਾ ਕਪਰ ਵਾਤਿ॥ 85॥

Farida, dookhaan sayti dihoun guyya, soolaan sayti raat(i). Khurra pookaaraiy paatni, bayrra kuppu**r** vaat(i). 85.

Word Meaning: Dookhaan Sayti = in suffering. Soolaan Sayti = thorny. Paatni = boatman (Peer). Bayrra = (the) boat (of life). Kuppur Vaat(i) = in the mouth of a whirlpool.

MEANING: Despite the loud warnings of the Peer (that due to his overindulgence in worldly luxuries), the boat of life of the man is in the mouth of the whirlpool of the world-sea (the man ignores to remember Allah) as a result of which, his days are spent in suffering, and nights are spent as if he is lying on thorns. 85.

ਲੰਮੀ ਲੰਮੀ ਨਦੀ ਵਹੈ ਕੰਧੀ ਕੇਰੈ ਹੇਤਿ॥ ਬੇੜੇ ਨੋ ਕਪਰੁ ਕਿਆ ਕਰੇ ਜੇ ਪਾਤਣ ਰਹੈ ਸੁ ਚੇਤਿ॥ 86॥
Lummi, lummi, nude vuhhaiy, kundhi kayraiy hayt(i). Bayrray nu kuppur kiyya kuray, jay Paatun ruhhaiy su chayt(i). 86.
Word Meaning: Lummy = (a) long (list). Nudee = river (of worldly attractions). Kundhi = banks (of spirituality). Kayraiy = to erode. Hayt(i) = for the reason. Su Chayt = in mind.
MEANING: The river of worldly attractions, with its long list (of attractions), flows in the world, which erodes the spirituality of people, and leads them into the deep world-sea where their boat of life can sink in its whirlpool. But the whirlpool can cause no damage to the boat of those who keep the Boatman (the Guru) in their mind. 86.

ਫਰੀਦਾ ਗਲੀ ਸੁ ਸਜਣ ਵੀਹ ਇਕ ਢੂਢੇਦੀ ਨ ਲਹਾ॥ ਧੁਖਾ ਜਿਉ ਮਾਲੀਹ ਕਾਰਣਿ ਤਿੰਨ੍ਹਾ ਮਾ ਪਿਰੀ॥87॥
Farida, gulleen su sujjun veeh, ikk dhoondhandi na luhaan. Dhookhaan jiyoun maaleenh, kaarun(i) tinha ma Piree. 87.
Word Meaning: Gulleen = just to say. Sujjun = true friends. Veeh = twenty; many. Luhaan = acquire; have. Dhookhaan = smoder. Maleenh = a coarse powder of cow dung (a common fuel to cook at that time). Kaarun(i) = for the sake of. Piree = Dear (Allah).
MEANING: I may have many friends to say, but I cannot find a real one (one that connects me with Allah). So, my mind is smouldering like the coarse powder of cow dung due to non-connection with my dear Allah, oh Farid. 87.

ਫਰੀਦਾ ਇਹੁ ਤਨੁ ਭਉਕਣਾ ਨਿਤ ਨਿਤ ਦੁਖੀਏ ਕਉਨੁ॥ ਕੰਨੀ ਬੁਜੇ ਦੇ ਰਹਾ ਕਿਤੀ ਵਗੈ ਪਉਨੁ॥ 88॥
Farida, eh(u) tun(u) bhaunkna, nit, nit dookhiyay kaun(u). Kunnee boojjay day ruhaan, kitti vugaiy paun. 88.
Word Meaning: Bhaunkna = which barks; makes fresh demands. Boojay = plugs. Paun = wind; noise (of demands).
MEANING: It has become a habit of my body to demand more and more things all the time, but who can afford (I cannot afford) to suffer meeting its demands. I have decided to plug my ears (not to listen), no matter how much noise my body makes, oh, Farid. 88.

ਫਰੀਦਾ ਰਬ ਖਜੂਰੀ ਪਕੀਆ ਮਾਖਿਅ ਨਈ ਵਹੰਨਿ॥ ਜੋ ਜੋ ਵੰਞੈ ਡੀਹੜਾ ਸੋ ਉਮਰ ਹਥ ਪਵੰਨ੍ਹਿ॥ 89॥
Farida, Rubb khujooreen pukkiyaan, maakhiyaa nuyyi vuhunn(i). Jo, jo, vunjaiy deehrra, so oomer nuth puvunn(i). 89.
Word Meaning: Khujooreen = dates (the fruit). Pukkiyaan = are ripe. Maakhiyaa = honey. Vunjaiy = goes by. Deehrra = day. Huth Puvunn(i) = taking away.
MEANING: The sweet fruit of dates (of Allah's Naam) is ripe, and the rivers of honey (of His Naam) are flowing (human life is meant to connect with Allah, and acquire His dates-like and honey-like sweet Naam), oh Farid. Every day that goes by without reciting His Naam is being taken away worthlessly from your life, oh man. 89.

ਫਰੀਦਾ ਤਨੁ ਸੁਕਾ ਪਿੰਜਰੁ ਥੀਆ ਤਲੀਆ ਖੁੰਡਹਿ ਕਾਗ॥ ਅਜੈ ਸੁ ਰਬੁ ਨ ਬਾਹੁੜਿਓ ਦੇਖੁ ਬੰਦੇ ਕੇ ਭਾਗ॥ 90॥

Farida, tun(u) sookka, pinjur(u) theeya, tuliyaan khoondeh(i) kaag. Ajaiy su Rubb(u) na bahourriyo, daykh(u) bunday kay bhaag. 90.
Word Meaning: Sookka = withered; become frail. Pinjur(u) = skeleton. Tuliyaan = soles. Khoondeh(i) = peck at. Kaag = crows (vices; sensual pleasures). Bahourriyo = came to help. Bhaag = fate.
MEANING: Having enjoyed sensual pleasures all his life, man's body becomes frail with age, and looks like a skeleton, but the crows of sensual pleasures still peck his soles (exhort him) to enjoy more. This is the fate of the man that God does not appear to emancipate him, even when he is so close to death, oh, Farid. 90.

ਕਾਗਾ ਕਰੰਗ ਢਢੋਲਿਆ ਸਗਲਾ ਖਾਇਆ ਮਾਸੁ॥ ਏ ਦੁਇ ਨੈਨਾ ਮਤਿ ਛੁਹਉ ਪਿਰ ਦੇਖਨਿ ਕੀ ਆਸ॥91॥
Kaagaan kurung dhundhoaliya, suglaa khaaya maas(u). Eh dooyay naiyna mut(i) choohou, Pir daykhun kee aas. 91.
Word Meaning: Kurung = skeleton. Dhundhoaliya = searched well; attacked.
MEANING: My sensual pleasures have eaten out all my flesh (taken away all my strength), so much so that my body has been reduced to a skeleton. I pray to my sensual pleasures that they do not malign my eyes at least, because I still have hope to see my Dear (Allah).91.

ਕਾਗਾ ਚੂੰਡਿ ਨ ਪਿੰਜਰਾ ਬਸੈ ਤ ਉਡਰਿ ਜਾਹਿ॥ ਜਿਤੁ ਪਿੰਜਰੈ ਮੇਰਾ ਸਹੁ ਵਸੈ ਮਾਸੁ ਨ ਤਿਦੂ ਖਾਹਿ॥ 92॥
Kaaga,choond(i) na pinjura, busaiy ta ooder(i) jaah(i). Jit(u) pinjuraiy, mayra Shuhou vusaiy, maas(u) na tidoon khaah(i). 92.
Word Meaning: Choond(i) = peck; eat away. Busaiy = if possible. Shuhou = Dear.
MEANING: Do not eat away the flesh from my body, and go away, if you can, oh, the evil sensual pleasures. Do not eat flesh from my body (do not misguide me) wherein resides my dear Allah. 92.

ਫਰੀਦਾ ਗੋਰ ਨਿਮਾਣੀ ਸਡੁ ਕਰੇ ਨਿਘਰਿਆ ਘਰਿ ਆਉ॥ ਸਰਪਰ ਮੈਥੈ ਆਵਣਾ ਮਰਣਹੁ ਨ ਡਰਿਆਹੁ॥ 93॥
Farida, goar nimaani sud(u) kuray, nighuriya,ghur(i) aaou. Surpur maiythaiyn aavna, mernou na duriyahou. 93.
Word Meaning: Goar = grave. Nimaani = humble (because it is dug down in the earth). Sud(u) Kuray = calls. Nighuriya = (the man is only a visitor here, and has) no house (forever). Surpur = for sure.
MEANING: Grave is calling everybody all the time, and telling them not to be afraid of death, which is certain, and everybody has to go there, as nobody has a permanent house in the world, oh, Farid. 93.

ਇਨ੍ਹੀ ਲੋਇਣੀ ਦੇਖਦਿਆ ਕੇਤੀ ਚਲਿ ਗਈ॥ ਫਰੀਦਾ ਲੋਕਾ ਆਪੋ ਆਪਣੀ ਮੈ ਆਪਣੀ ਪਈ॥ 94॥
Inhi loyini daykhdiyaan, kayti chull(i) guyyi. Farida, loakaan aapo aapni, mein aapni puyyi. 94.
Word Meaning: Loyini = with the eyes. Aapo Aapni = have self-interests.
MEANING: I have seen countless people leaving this world with my own eyes, oh, Farid. People have their own interests in mind (and nobody can help you in spirituality, or save you from death). Like the rest, I also have my selfish interests (and worship Allah). 94.

ਆਪੁ ਸਵਾਰਹਿ ਮੈ ਮਿਲਹਿ ਮੈ ਮਿਲਿਐ ਸੁਖੁ ਹੋਇ॥ ਫਰੀਦਾ ਜੇ ਤੂ ਮੇਰਾ ਹੋਇ ਰਹਹਿ ਸਭੁ ਜਗੁ ਤੇਰਾ ਹੋਇ॥ 95॥

Aap(u) suvraarehn, mein mileh(i), mein miliyain sookh(u) hoyay. Farida, jay tu mayra hoh(i) ruhheh(i) subh(u) jug(u) tayra hoyay. 95.
Word Meaning: Suvaarehn = adorn (with noble qualities).
MEANING: (Carrying on the idea outlined in the previous Sloak, Farid Sahib tells us about what God has to say to the man): If you adorn yourself with noble qualities, you will get connected with me (God), and will feel blessed. If you become mine (have full faith in me, and surrender your mind to me (God), the whole world will be yours, oh Farid. 95.

ਕੰਧੀ ਉਤੈ ਰੁਖੜਾ ਕਿਚਰਕੁ ਬੰਨ੍ਹੈ ਧੀਰ॥ ਫਰੀਦਾ ਕਚੈ ਭਾਡੈ ਰਖੀਐ ਕਿਚਰੁ ਤਾਈ ਨੀਰੁ॥ 96॥
Kundhi ootaiy rookhrra, kichruk(u) bunnhaiy dheer. Farida, kutchaiy bhaandaiy rukhiyaiy, kitchur(u) taayeen neer(u). 96.
Word Meaning: Kundhi Ootaiy = a river bank. Rookhrra = a tree. Kichruk(u) = how long. Dheer = patience; courage. Kutchay Bhaanday = unbaked earthen pitcher. Neer = warter
MEANING: Man's existence in this world is as short as that of a tree on a river bank, or of water placed in an unbaked earthenware. How long can such a tree maintain its courage (survive), or how long can you keep water in an unbaked earthenware, oh Farid? 96.

ਫਰੀਦਾ ਮਹਲ ਨਿਸਖਣ ਰਹਿ ਗਏ ਵਾਸਾ ਆਇਆ ਤਲਿ॥
(ਅੰਗ 1383)॥ ਗੋਰਾ ਸੇ ਨਿਮਾਣੀਆ ਬਹਸਨਿ ਰੂਹਾ ਮਲਿ॥ ਆਖੀ ਸੇਖਾ ਬੰਦਗੀ ਚਲਣੁ ਅਜੁ ਕਿ ਕਲਿ॥ 97॥
Farida, mehl nisukhun reh(i) guyyay, vaasa aaya tul(i).
(PAGE 1383): Goaraan say nimaniyaan, behsun(i) roohaan mull(i). Aakheen sheikha bundgi, chullun ajj(u) k(i) kull(i). 97.
Word Meaning: Nisukhun = unoccupied; empty. Vaasa = living. Tul(i) = under the earth.
MEANING: Mansions are left empty when their residents begin to live under the ground occupying the humble graves. Everybody has to leave today or tomorrow (sooner or later). So, offer your prayers at all times, oh Sheikh Farid. 97.

ਫਰੀਦਾ ਮਉਤੈ ਦਾ ਬੰਨਾ ਏਵੈ ਦਿਸੈ ਜਿਉ ਦਰੀਆਵੈ ਢਾਹਾ॥ ਅਗੈ ਦੋਜਕ ਤਪਿਆ ਸੁਣੀਐ ਹੂਲ ਪਵੈ ਕਹਾਹਾ॥ ਇਕਨਾ ਨੋ ਸਭ ਸੋਝੀ ਆਈ ਇਕਿ ਫਿਰਦੇ ਵੇਪਰਵਾਹਾ॥ ਅਮਲ ਜਿ ਕੀਤਿਆ ਦੁਨੀ ਵਿਚਿ ਸੇ ਦਰਗਹ ਓਗਾਹਾ॥ 98॥
Farida, mautaiy da bunna aivaiyn disaiy, jiyoun duriyaavaiy dhaaha. Uggaiy, dojuk tupiya sooniyaiy, hool puvvaiy kuhaaha. Ikkna nu subh soajhi aayi, ikk phirday vaypervaaha. Uml j(i) keetay dooni vich(i), say Durgah ogaaha. 98.
Word Meaning: Bunna = bank; limit. Dhaaha = erosion. Dojuk = hell. Tupiya = fire hot. Hool Kuhaaha = screams of pain (suffering). Soakhi = understanding. Vaypervaaha = care-free. Uml = deeds. Ogaaha = witness.
MEANING: Like the erosion of the bank of a river by its flow, the limit (time) of the approaching death seems to be getting smaller and smaller, oh, Farid. It is believed that hell is hot like fire in the next world (after death), where the loud screams and cries of suffering are heard. Some people realize that (and begin to worship Allah), while others still wander around carefree. But one's deeds done in the world stand witness for him in Allah's Court. 98.

ਫਰੀਦਾ ਦਰੀਆਵੈ ਕੰਨੈ ਬਗੁਲਾ ਬੈਠਾ ਕੇਲ ਕਰੇ॥ ਕੇਲ ਕਰੇਦੇ ਹੰਝ ਨੋ ਅਚਿੰਤੇ ਬਾਜ ਪਏ॥ ਬਾਜ ਪਏ ਤਿਸੁ ਰਬ ਦੇ ਕੇਲਾ ਵਿਸਰੀਆ॥ ਜੋ ਮਨਿ ਚਿਤਿ ਨ ਚੇਤੇ ਸਨਿ ਸੋ ਗਾਲੀ ਰਬ ਕੀਆ॥ 99॥

Farida, duriyaavaiy kunnaiy bugula, baiyttha kaylkuray. Kayl kuraynday hunjh nu, achintay baaj puyyay. Baaj puyyay tis(u) Rubb day, kaaylaan visriyaan. Jo mun(i) chit(i) nachaytay sun(i), so gaaleen Rubb keeyaan. 99.

Word Meaning: Kunnaiy = on the bank. Bugula = heron; which resembles the swan in casual looks Kayl Kuray = has fun. Achintay = unaware. Baaj = hawks. Visriyaan = forgot. Gaaleen = things. Keeyaan = did.

MEANING: Like a hawk, which suddenly pounces on an unaware heron, which is having fun by the bank of a river, at which he (the heron) forgets all its enjoyment, death can approach the man suddenly, and anywhere. Allah does things which one never thinks of, oh Farid. 99.

ਸਾਢੇ ਤ੍ਰੈ ਮਣ ਦੇਹੁਰੀ ਚਲੈ ਪਾਣੀ ਅੰਨਿ॥ ਆਇਓ ਬੰਦਾ ਦੁਨੀ ਵਿਚਿ ਵਤਿ ਆਸੂਣੀ ਬੰਨ੍ਹਿ॥ ਮਲਕਲ ਮਉਤ ਜਾ ਆਵਸੀ ਸਭ ਦਰਵਾਜੇ ਭੰਨਿ॥ ਤਿਨਾ ਪਿਆਰਿਆ ਭਾਈਆ ਅਗੈ ਦਿਤਾ ਬੰਨਿ॥ਵੇਖਹੁ ਬੰਦਾ ਆਇਆ ਚਹੁ ਜਣਿਆ ਦੇ ਕੰਨ੍ਹਿ॥ ਫਰੀਦਾ ਅਮਲ ਜਿ ਕੀਤੇ ਦੁਨੀ ਵਿਚਿ ਦਰਗਾਹ ਆਏ ਕੰਮਿ॥ 100॥

Saadhay traiy mun dayhouri, chullaiy paani unn(i). Aayo bunda dooni vich(i) vut(i) aasooni bunnh(i). Mulkul maut ja aavsi, subh durvaajay bhunn(i). Tinha piyaariyaan bhaayiyaan uggaiy, ditta bunnh(i). Vaykhou bunda aaya, chuhou juniyaan day kunnh(i). Farida, uml j(i) keetay dooni vich(i), Durgah aayay kumm(i). 100.

Word Meaning: Saadhay Traiy Mun = about 55 kg (roughly the weight of an average man). Dayhouri = body. Chullaiy = runs on. Vut(i) = repeatedly. Aasooni = hopes. Bunnh(i) = making. Mulkul Maut = the Angel of death. Bhunn(i) = breaking. Bunnh(i) = tied up. Chuhou Juniyaan = four men. Kunnh(i) = on the shoulder. Kumm(i) = used.

MEANING: The fifty-five kg human body runs on water and food. The man repeatedly comes to this world with certain hopes. But when the Angel of death comes by breaking all doors (making all his senses non-functional), he ties the man up in front of his dear brothers. Watch the man leaving the world on the shoulders of four men (who carry his coffin). Man's deeds that he performed in the world are used in favour (or against) him in Allah's Court. 100.

ਫਰੀਦਾ ਹਉ ਬਲਿਹਾਰੀ ਤਿਨ੍ਹ ਪੰਖੀਆ ਜੰਗਲ ਜਿਨ੍ਹਾ ਵਾਸੁ॥ ਕਕਰੁ ਚੁਗਨਿ ਥਲਿ ਵਸਨਿ, ਰਬ ਨ ਛੋਡਨ੍ਹਿ ਪਾਸੁ॥ 101॥

Farida huoun bulihaari tinh pukhiyaan, jungle jinha vaas(u). Kunkur(u) choogun thul(i) vussun(i), Rubb na chhodun(i) paas(u). 101.

Word Meaning: Bulihari = bow to them. Punkhiyaan = birds. Kunkur(u) = tiny stone-like food. Chhgun(i) = pick. Paas(u) = closeness.

MEANING: I bow to the birds which unlike human beings, lay no claims on (wealth, huge mansions, and other possession), and live in the jungle, and which search their food in small stones (natural vegetation, worms etc.) and have no greed; live on the land (have no ego), and are close to Allah (in His nature), oh Farid. 101.

ਫਰੀਦਾ ਰੁਤਿ ਫਿਰੀ ਵਣੁ ਕੰਬਿਆ ਪਤ ਝੜੇ ਝੜਿ ਪਾਹਿ॥ ਚਾਰੇ ਕੁੰਡਾ ਢੂੰਢੀਆ ਰਹਣੁ ਕਿਥਾਊ ਨਾਹਿ॥102

Farida, root(i) phiree, vun(u) kumbiya, put Jhurray, jhurr(i) paah(i). Chaaray koondaan dhoondhiyaan, rehn(u) kithaaoun naah(i). 102.

Word Meaning: Root(i) = season. Phiree = changed. Vun = forest. Kumbiya = lost strength. Jhurr(i) = drop. Koondaan = directions. Kithaaoun = some place.

MEANING: With the change of season (in the Fall), the forest becomes weaker, and its leaves drop. Similarly, with old age, man becomes weak, and no matter how hard he tries, he cannot find a way to escape it, oh Kabir. 102.

ਫਰੀਦਾ ਪਾੜਿ ਪਟੋਲਾ ਧਜ ਕਰੀ ਕੰਬਲੜੀ ਪਹਿਰੇਉ॥ ਜਿਨ੍ਹੀ ਵੇਸੀ ਸਹੁ ਮਿਲੈ ਸੋਈ ਵੇਸ ਕਰੇਉ॥ 103॥
Farida, paarr(i) putola dhuj kureen, kumbulrri pehrayoun. Jinhi vayseen Shuhou milaiy, soyee vays kurayoun. 103.
Word Meaning: Putola = expensive clothes. Dhuj Kureen = cut into small pieces. Kumbulrri = a small blanket. Vayseen = garbs. Shuou = Husband (Allah).
MEANING: I will gladly cut my expensive clothes into small pieces, and wear only a simple blanket (to please Allah). I will wear only that garb with which I can connect with my Allah-Husband, oh Farid. 103.

ਮ:3॥ ਕਾਇ ਪਟੋਲਾ ਪਾੜਤੀ ਕੰਬਲੜੀ ਪਹਿਰੇਇ॥ ਨਾਨਕ ਘਰ ਹੀ ਬੈਠਿਆ ਸਹੁ ਮਿਲੈ ਜੇ ਨੀਅਤ ਰਾਸਿ ਕਰੇਇ॥104॥
M:3: Kaaya putoala paarrti, kumbulrri pehirayay. Nanak, ghur hee baiytthiyaan Shuou milaiy, jay neeyut raas(i) kuray. 104.
Word Meaning: Neeyut = thinking. Raas(i) = suitable (as desired by Waheguru).
MEANING: Why would you tear your expensive clothes and wear a blanket? You can find your Allah in your heart if you change your thinking (get detached from worldly attractions, and acquire noble qualities by worshipping Him), oh Nanak. (In other words, Allah is not pleased or displeased with your attire; He is pleased with His praise with a pure mind.) 104.

ਮ:5॥ ਫਰੀਦਾ ਗਰਬੁ ਜਿਨਾ ਵਡਿਆਈਆ ਧਨਿ ਜੋਬਨਿ ਆਗਾਹ॥ ਖਾਲੀ ਚਲੇ ਧਣੀ ਸਿਉ ਟਿਬੇ ਜਿਉ ਮੀਹਾਹੁ॥ 105॥
M:5: Farida, gerb(u) jinha vudiyaayiyaan, dhun(i) jobun(i) aagaah. Khaali chullay Dhunee siyoun, tibbay jiyoun meehaahoun. 105.
Word Meaning: Gerb(u) = pride. Vudiyaayiyaan = praises, Jobun(u) = youthfulness. Aagaah = limitless. Dhunee = Lord. Tibbay = mounds; knolls. Meehaahoun = rain.
MEANING: (In the preceding Sloak, Guru Amar Dass Ji clarified Farid Sahib's Sloak 103; explaining it further, Guru Arjun Sahib says): those, who are proud of the praises they win, of their unlimited wealth, and of their youthfulness, leave this world completely devoid of Waheguru's kind Sight like knolls which retain no rain water as it flows down from them, on Nanak. 105.

ਫਰੀਦਾ ਤਿਨਾ ਮੁਖ ਡਰਾਵਣੇ ਜਿਨਾ ਵਿਸਾਰਿਓਨੁ ਨਾਉ॥ ਐਥੈ ਦੁਖ ਘਣੇਰਿਆ ਅਗੈ ਠਉਰ ਨ ਠਾਉ॥106॥
Farida, tinha mookh duraavnay, jinha visaariyon(u) Naaoun. Aiythaiy dookh ghunayriyaan, uggaiy tthaur na tthaaoun. 106.
Word Meaning: Mookh = faces. Aiythaiy = here; in this world. Ghunayriyaan = immense. Uggaiy = next world. Tthaur = shelter; support. Tthaaoun = shelter.
MEANING: The faces of those who do not recite Allah's Naam look frightened (in Allah's Court because of their fear of possible punishment for their bad deeds). They face immense suffering in this world (because of the worldly fears and worries), and find no support or shelter in the next, oh Farid. 106.

ਫਰੀਦਾ ਪਿਛਲਿ ਰਾਤਿ ਨ ਜਾਗਿਓਹਿ ਜੀਵਦੜੋ ਮੁਇਓਹਿ॥ ਜੇ ਤੈ ਰਬੁ ਵਿਸਰਿਆ ਤ ਰਬਿ ਨ ਵਿਸਰਿਓਹਿ॥ 107॥
Farida, pichhul(i) raat(i) na jaagiyohn, jeevundrron, mooyiyoh.. Jay taiyn Rubb(u) visaariya, ta Rubb(i) na visseriyohn. 107.

MEANING: If you do not wake up in the last hours of the night (to worship Allah), even though you are alive physically, you are (spiritually) dead, oh Farid. If you have forgotten Allah, He has not forgotten you (He still keeps account of your deeds). 107.

ਮ:5॥ ਫਰੀਦਾ ਕੰਤੁ ਰੰਗਾਵਲਾ ਵਡਾ ਵੇਮੁਹਤਾਜੁ॥ ਅਲਹ ਸੇਤੀ ਰਤਿਆ ਏਹੁ ਸਚਾਵਾ ਸਾਜੁ॥ 108॥
M:5: Farida, Kunt(u) rungaavla, vudda vaymoohtaaj. Allah sayti ruttiyaan, eh(u) Suchaavaan saaj(u). 108.
Word Meaning: Kunt(u) = Husband (Waheguru; Allah). Rungaavla = of beautiful colour (mind). Vaymoohtaaj = owes nothing to anyone; sovereign. Ruttiyaan = imbued in His love. Eh(u) = the same; like Him. Suchaavaan = eternal. Saaj(u) = form; qualities.
MEANING: Commenting further on Farid Sahib's above Sloak, Guru Arjun Sahib says that Waheguru or Allah has a beautiful mind (pure and just), and is fully sovereign. A devotee, who gets imbued in His love, becomes spiritually beautiful just like Him, oh Farid. 108.

ਫਰੀਦਾ ਦੁਖੁ ਸੁਖੁ ਇਕੁ ਕਰਿ ਦਿਲ ਤੇ ਲਾਹਿ ਵਿਕਾਰੁ॥ ਅਲਹ ਭਾਵੈ ਸੋ ਭਲਾ ਤਾ ਲਭੀ ਦਰਬਾਰੁ॥ 109॥
Farida, dookh(u), sookh(u), ikk(u) kur(i), dil tay laah(i) vikaar(u). Allah bhaavaiy, so bhulaa, ta lubbhi Durbaar(u). 109.
Word Meaning: Ikk(u) Kur(i) = treat the same way. Laah(i) = remove. Vikaar(u) = vices. Bhaavaiy So Bhulaa = accept His Will. Lubbhi = will find.
MEANING: Treat comforts and discomforts the same way, and get rid of your vices; besides, accept Allah's Will gladly, only then you will reach His Court (get connected with Him), oh Farid. 109.

ਮ:5॥ ਫਰੀਦਾ ਦੁਨੀ ਵਜਾਈ ਵਜਦੀ ਤੂੰ ਭੀ ਵਜਹਿ ਨਾਲਿ॥ ਸੋਈ ਜੀਉ ਨ ਵਜਦਾ ਜਿਸੁ ਅਲਹੁ ਕਰਦਾ ਸਾਰ॥ 110॥
M:5: Farida dooni vujaayi vujjdi, toon bhee vujjeh(i) naal(i). Soyee jeeou na vujjda, jis(u) Allah(u) kerda saar. 110.
Word Meaning: Dooni = world. Vujaayi Vujjdi = plays the tune of Maya; is controlled by. Saar = looking after.
MEANING: The whole world dances to the tune of Maya (is its slave), and so do you, oh Farid. Only that individual is not Maya's slave who is looked after by Allah. 110.

ਮ:5॥ ਫਰੀਦਾ ਦਿਲੁ ਰਤਾ ਇਸੁ ਦੁਨੀ ਸਿਉ ਦੁਨੀ ਨ ਕਿਤੈ ਕੰਮਿ॥
(ਅੰਗ 1384)॥ ਮਿਸਲ ਫਕੀਰਾ ਗਾਖੜੀ ਸੁ ਪਾਈਐ ਪੂਰ ਕਰੰਮਿ॥ 111॥
M:5: Farida, dil(u) rutta iss(u) dooni siyoun, dooni na kitaiy kumm(i).
(PAGE 1384): Misl faqiraan gaakhrri, su paayiyaiy poor kerm(i).
Word Meaning: Rutta = imbued; occupied. Kumm(i) = purposeful. Misl = status; way of life. Faqir = renouncer. Gaakhrri = very tough. Poor Kerm(i) = perfect fate.
MEANING: Man's mind stays fully occupied by worldly affairs, which are not at all purposeful (not worth anything) for spirituality. The way of life of the devotees who are fully detached from worldly attachments is very tough, and one can follow that only with his perfect fate (with Allah's benevolence), oh Farid. 111.

ਪਹਿਲੈ ਪਹਿਰੈ ਫੁਲੜਾ ਫਲੁ ਭੀ ਪਛਾ ਰਾਤਿ॥ ਜੋ ਜਾਗੰਨ੍ਹਿ ਲਹੰਨਿ ਸੇ ਸਾਈ ਕੰਨੋ ਦਾਤਿ॥ 112॥
Pehlaiy pehiraiy phoollrra, ful(u) bhe puchhaa raat(i). Jo jaagun(i) lehun(i) say, Saayeen kunnon data(i). 112.

Word Meaning: Pehlaiy Pehraiy = first quarter of night. Puchha Raat(i) = last quarter of night. Phoolrra = flower; partial benefit. Ful = fruit; full benefit. Lehun(i) = acquire. Say = those. Kunnon = from. Daat(i) = gift.
MEANING: Worship of Allah is useful even in the first quarter of the night, but only with partial benefit. One gets the full benefit in the last quarter. Those who stay awake receive this gift (His worship) from Allah. 112.

ਦਾਤੀ ਸਾਹਿਬ ਸੰਦੀਆ ਕਿਆ ਚਲੈ ਤਿਸੁ ਨਾਲਿ॥ ਇਕਿ ਜਾਗੰਦੇ ਨ ਲਹਨਿ ਇਕਨਾ ਸੁਤਿਆ ਦੇਇ ਉਠਾਲਿ॥ 113॥
Dateen Sahib sundiyaan, kiyya chullaiy Tis(u) naal(i). Ikk(i) jaagunday na lehn(i), ikkna soottiyaan dayay ootthaal(i).
MEANING: Waheguru's worship is a gift to the man which He Himself gives to the individuals of His choice. No one can force Him to give this gift to him. He may not give it to those who stay awake, but may awaken some who are asleep (and give them the gift).
NOTE: This Sloak is by Guru Nanak Sahib, and is also enshrined on page 83 of SGGS.

ਢੂਢੇਦੀਏ ਸੁਹਾਗੁ ਕੂ ਤਉ ਤਨਿ ਕਾਈ ਕੋਰ॥ ਜਿਨ੍ਹਾ ਨਾਉ ਸੁਹਾਗਣੀ ਤਿਨਾ ਝਾਕ ਨ ਹੋਰ॥ 114॥
Dhoondhaydiyay Soohaag(u) koo, tuou tun(i) kaayi koar. Jinha naaoun soohaagni, tinha jhaak na hoar. 114.
Word Meaning: Dhoondhayndiyay = searching for. Soohaag(u) = husband; Allah. Koar = shortcoming; weakness. Naaoun = known as. Soohaagni = married. Jhaak = expectation; look for.
MEANING: If you are still searching for Allah, you must have some shortage (of faith in Allah). Those who are known as married (who are truly connected with Allah), do not look somewhere else (for the fulfilment of their wishes). 114.

ਸਬਰ ਮੰਝ ਕਮਾਣ ਏ ਸਬਰੁ ਕਾ ਨੀਹਣੋ॥ ਸਬਰ ਸੰਦਾ ਬਾਣੁ ਖਾਲਕੁ ਖਤਾ ਨ ਕਰੀ॥ 115॥
Subur munjh kmaan eh, subur(u) ka neehno. Subur sunda baan(u), Khaaluk khutaa na kureen. 115.
Word Meaning: Subur = patience. Munjh = in mind. Kmaan = bow. Neehno = force applied. Sunda = of. Baan(u) = arrow. Khutaa Na Kureen = does not let one make any mistake, and makes his efforts successful.
MEANING: If the man uses the bow of his patience (contentment), applies the force of his patience, and his patience serves as the arrow too, Allah never lets such a devotee make any mistake (and makes him successful in achieving union with Him). 115.

ਸਬਰ ਅੰਦਰਿ ਸਾਬਰੀ ਤਨੁ ਏਵੈ ਜਾਲੇਨ੍ਹਿ॥ ਹੋਨਿ ਨਜੀਕ ਖੁਦਾਇ ਦੈ ਭੇਤੁ ਨ ਕਿਸੈ ਦੇਨ੍ਹਿ॥ 116॥
Subur undar(i) saabri, tun(u) aivaiyn jaalayn(i). Hoan(i) nujeek Khoodaay daiy, bhaytu) na kisaiy dayn(i). 116.
Word Meaning: Saabri = patient; contented. Tun(u) Jaalayn(i) = endure hardships (overcome obstacles in the path of worship). Nujeek = close to. Bhayt(u) = disclose.
MEANING: The devotees of Allah are always patient and suffer hardships (like overcoming obstacles to worship Him), but wait for Allah's benevolence. They are close to God, but do not disclose (publicize) this secret to others. 116.

ਸਬਰ ਏਹੁ ਸੁਆਉ ਜੇ ਤੂੰ ਬੰਦਾ ਦਿੜੁ ਕਰਹਿ॥ ਵਧਿ ਥੀਵਹਿ ਦਰੀਆਉ ਟੁਟਿ ਨ ਥੀਵਹਿ ਵਾਹੜਾ॥ 117॥

Subur eh(u) sooaaou, jay toon bunda dirr(u) kureheh. Vudh(i) theeveh(i) duriaaou, toott(i) na theeveh(i) vaahrra. 117.
Word Meaning: Sooaaou = objective. Dirr(u) Kureh(i) = reinforce in mind. Theeveh(i) = become. Duriyaaou = river. Vaahrra = a creek. 117.
MEANING: Man's main objective is to find contentment, which he should reinforce in his mind so that it enlarges to become like a river, and not shrink to become a creek. 117.

ਫਰੀਦਾ ਦਰਵੇਸੀ ਗਾਖੜੀ ਚੋਪੜੀ ਪਰੀਤਿ॥ ਇਕਨਿ ਕਿਨੈ ਚਾਲੀਐ ਦਰਵੇਸਾਵੀ ਰੀਤਿ॥ 118॥
Farida dervayshi gaakhrri, choaprri preet(i). Ikun(i) kinaiy chaaliyaiy, dervayshaaveen reet(i). 119.
Word Meaning: Choaprri = (only visibly) shiny (for show off). Ikun(i) Kinaiy = some rare.
MEANING: The journey of life of a faqir (who breaks worldly attachments) is very, very tough; but your love for Allah is only outwardly (fake), oh Farid. Very few people follow the customs (path) of a faqir. 118.

ਤਨੁ ਤਪੈ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਬਲੰਨ੍ਹ੍ਹਿ ॥ ਪੈਰੀ ਥਕਾ ਸਿਰਿ ਜੁਲਾ ਜੇ ਮੂੰ ਪਿਰੀ ਮਿਲੰਨਿ॥ 119॥
Tun tupaiy tunoor jiyoun, balun(u) hudd bulun(i). Paiyreen thukkaan sir(i) joolaan, jay moon Piree milun(i). 119.
Word Meaning: Tupaiy = may become hot like a furnace. Baalun(u) = fuel. Hudd = bones. Bulun(i) = may burn. Joolaan = walk. Moon = me; I.
MEANING: My body may become hot like a furnace in which my bones may burn as fuel. If my feet get tired, I will gladly walk on my head to have union with my Dear Lord. 119.

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਣੁ ਹਡ ਨ ਬਾਲਿ॥ ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਨਿਹਾਲਿ॥ 120॥
Tun(u) na tupaayay tunoor jiyoun, balun(u) hudd na baal(i). Sir(i) paiyreen kiyya phayrria, undar(i) Piree nihaa(i).
Word Meaning: Phayrriya = commit a crime, or a sin. Nihaal(i) = see; look for.
MEANING: Do not heat up your body like a furnace, and do not burn your bones as the fuel. What sin have your head or feet committed (for which you are punishing them)? Look for your Dear (Waheguru) inside your heart. 120.
NOTE: This holy Sloak has been written by Guru Nanak Sahib and is enshrined on page 1412 of SGGS.

ਹਉ ਢੂਢੇਦੀ ਸਜਣਾ ਸਜਣੁ ਮੈਡੇ ਨਾਲਿ॥ ਨਾਨਕ ਅਲਖੁ ਨ ਲਖੀਐ ਗੁਰਮੁਖਿ ਦੇਇ ਦਿਖਾਲਿ॥ 121॥
Huoun dhoondhayndi Sujjna, Sujjun maiynday naal(i). Nanak, Alukh(u) na lukhiyaiy. Gurmukh(i) dayay dikhaal(i). 121.
Word Meaning: Maiynday Naal(i) = with me. Alukh(u) = incomprehensible.
MEANING: I had been searching for my Dear (Waheguru), not realizing that He was always with me (in my heart, oh Nanak. Being incomprehensible, Waheguru cannot be comprehended, but the Guru shows Him inside you. 121.
NOTE: This Sloak is the composition of Guru Ram Dass Ji, Mehla 4.

ਹੰਸਾ ਦੇਖਿ ਤਰੰਦਿਆ ਬਗਾ ਆਇਆ ਚਾਉ॥ ਡੁਬਿ ਮੁਏ ਬਗ ਬਪੁੜੇ ਸਿਰੁ ਤਲਿ ਉਪਰਿ ਪਾਉ॥ 122॥
Hunsaan daykh(i) terndiyaan, buggaan aaya chaaou. Doob(i) mooyay bug bupurray, sir(u) tul(i) oopur(i) paaoun. 122.

Word Meaning: Huns = swan; a holy saint. Terndiyaan = swimming. Bugga = Heron (which resembles swans, but cannot swim); a fake devotee. Chaaou = zestful; excited. Bupurray = poor; pitiful. Tul(i) = under. Oopur(i).
MEANING: Watching the swans swim, the herons also felt zestful and tried to swim, but the poor herons drowned, with their heads under water and their feet above (herons cannot swim). (Listening to the amazing stories of the holy saints (their praise because of their teachings), the hypocrites also begin to preach (act like gurus), but they die in shame when they cannot answer the questions of the people on spiritualism). 122.

ਮੈ ਜਾਨਿਆ ਵਡਹੰਸ ਹੈ ਤਾ ਮੈ ਕੀਤਾ ਸੰਗੁ॥ ਜੇ ਜਾਣਾ ਬਗੁ ਬਪੁੜਾ ਜਨਮਿ ਨ ਭੇੜੀ ਅੰਗੁ॥ 123॥
Mein jaaniya vudhuns haiy, ta mein keeta sung(u). Jay jaana bug(u) bupurra, junum(i) na bhayrreen ung(u). 123.
Word Meaning: Vudhuns = a great swan; a holy saint. Bug(u) = heron; an imposter. Junum(i) = the whole life. Bhayrreen = touch; go near. Ung(u) = body.
MEANING: I thought it (he) was a great swan (holy saint); so, that's why I joined its (his) company. Had I known that it (he) was only a useless heron (a fake guru), I would not have gone near him in my entire life. 123.

ਕਿਆ ਹੰਸੁ ਕਿਆ ਬਗੁਲਾ ਜਾ ਕਉ ਨਦਰਿ ਧਰੇ॥ ਜੇ ਤਿਸੁ ਭਾਵੈ ਨਾਨਕਾ ਕਾਗਹੁ ਹੰਸੁ ਕਰੇ॥ 124॥
Kiyya huns(u), kiyya bugula, ja kuou nudr(i) dhuray. Jay Tis(u) Bhaavaiy Nanaka, kaagoun huns(u) kuray. 124.
Word Meaning: Nudr(i) Dhuray = cast kind Sight. Kaag = crow; an immoral person.
MEANING: It does not matter whether a person is noble or immoral; if Waheguru casts His kind Sight, he can transform even an immoral person into a holy saint, oh Nanak. 124.
NOTE: This holy Sloak has been written by Guru Nanak Sahib, and is enshrined on page 91 of SGGS.

ਸਰਵਰ ਪੰਖੀ ਹੇਕੜੋ ਫਾਹੀਵਾਲ ਪਚਾਸ॥ ਇਹੁ ਤਨੁ ਲਹਰੀ ਗਡੁ ਥਿਆ ਸਚੇ ਤੇਰੀ ਆਸ॥ 125॥
Survur punkhi haykrro, phaahiwaal puchaas. Eh(u) tun(u) lehreen gudd(u) theeya, Sachay Tayri aas. 125.
Word Meaning: Survur = pool. Punkhi = bird; man. Haykrro = single. Phaahiwal = trappers. Puchaas = fifty (many). Lehreen = waves of sensual enjoyments. Gudd(u) Theeya = is deeply engrossed. Sachay = oh, God.
MEANING: Like a single bird on a pool, I am alone in this world-pool, and there are many trappers (like lust, greed, rage, etc.) to attract my mind, oh God. My body and my mind are deeply engrossed in the waves of sensual enjoyments; You are my only hope (to protect me from their attacks), oh Lord. 125.

ਕਵਣੁ ਸੁ ਅਖਰੁ ਕਵਣੁ ਗੁਣ ਕਵਣੁ ਸੁ ਮਣੀਆ ਮੰਤੁ॥ ਕਵਣੁ ਸੁ ਵੇਸੋ ਹਉ ਕਰੀ ਜਿਤੁ ਵਸਿ ਆਵੈ ਕੰਤੁ॥ 126॥
Kuvun(u) su ukkhur(u), kuvun(u) goon, kuvun(u) su muniyaa munt(u). Kuvun(u) su vayso huoun kureen, jit(u) vuss(u) aavaiy kunt(u). 126.
Word Meaning: Kuvun(u) = which; what. Ukkhur(u) = word; mantra. Muniyaa Munt(u) = supreme mantra. Vayso = attire. Vuss(i) = control; charm. Kunt(u) = husband.
MEANING: Which are the words, which is the quality, which is the supreme mantra, and which is the attire for me with which I can charm my husband (or God)? 126.

ਨਿਵਨੁ ਸੁ ਅਖਰੁ ਖਵਨੁ ਗੁਨੁ ਜਿਹਬਾ ਮਣੀਆ ਮੰਤੁ॥ ਏ ਤ੍ਰੈ ਭੈਣੇ ਵੇਸ ਕਰਿ ਤਾ ਵਸਿ ਆਵੀ ਕੰਤੁ॥ 127॥

Nivun(u) su ukkhur(u), khuvun(u) goon(u), jihba muniyaa munt(u). Eh traiy bhaiynay vays kur(i), ta vuss(i) aavi kunt(u). 127.

Word Meaning: Nivun = bowing down; accepting his (His) will. Khuvun = endurance. Jihba = tongue; sweet talking.

MEANING: Accepting the wish of your husband (Will of God) is the word (mantra), enduring the hardships of life is the quality, and using sweet language with him (Him) is the three things that constitute the attire of the wife to charm her husband. 127.

ਮਤਿ ਹੋਦੀ ਹੋਇ ਇਆਣਾ॥ ਤਾਣ ਹੋਦੇ ਹੋਇ ਨਿਤਾਣਾ॥ ਅਣਹੋਦਾ ਆਪੁ ਵੰਡਾਏ॥ ਕੋਈ ਐਸਾ ਭਗਤੁ ਸਦਾਏ॥ 128॥

Mut(i) hoandi, hoyay iyaana. Taan hoanday, hoyay nitaana. Unhoanda aap(u) vundaayay. Koyee aiysa bhagat sudaayay. 128.

Word Meaning: Mut(i) = (sharp) wisdom. Iyaana = pretend to be ignorant. Taan = strength; force. Nitaana = weak; powerless. Unhoanda = which one cannot afford. Vundaayay = share. Koyee = some rare.

MEANING: There is a rare individual in the world who acts like an ignoramus even though he has sharp wisdom; shows no force when he has lots of power; shares his earnings with others even when it is difficult for him to afford. Such an individual is the true devotee of God. 128.

ਇਕੁ ਫਿਕਾ ਨ ਗਾਲਾਇ ਸਭਨਾ ਮੈ ਸਚਾ ਧਣੀ॥ ਹਿਆਉ ਨ ਕੈਹੀ ਠਾਹਿ ਮਾਣਕ ਸਭ ਅਮੋਲਵੇ॥ 129॥

Ikk(u) fikka na galaayay, subhna main Sacha Dhunee. Hiyaaou na kaiyhee tthaah(i), maanuk subh amoalvaiyn. 129.

Word Meaning: Fikka = impolite. Galaayay = say. Sacha Dhunee = eternal God. Hiyaaou = heart. Kaiyhee = of no one. Tthaahay = break; hurt. Maanuk = pearls (symbol of purity). Amoalvaiyn = priceless.

MEANING: Do not say even a single impolite word which could hurt the feelings of someone and break their heart because God resides in every heart; for that reason, everyone has a pearl-like, priceless heart, oh man. 129.

ਸਭਨਾ ਮਨ ਮਾਣਿਕ ਠਾਹਣੁ ਮੁਲਿ ਮਚਾਗਵਾ॥ ਜੇ ਤਉ ਪਿਰੀਆ ਦੀ ਸਿਕ ਹਿਆਉ ਨ ਠਾਹੇ ਕਹੀਦਾ॥ 130॥

Subhna mun maanik, tthaahun(u) mool(i) muchaangvaan. Jay tuou Piriya dee sikk, hiyaaou na tthaahay kuheenda. 130.

Word Meaning: Tthaahun(u) = break; hurt. Mool(u) = not at all. Muchaangvaan = not good. Piriya = of the Dear (God). Sikk = longing. Hiyaaou = heart.

MEANING: Everybody has a pearl-like (pure) heart; it is not good at all to hurt or break someone's heart. So, do not break or hurt anyone's heart if you wish to meet with (get connected with) your dear Allah, oh man. 130.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਵਯੇ ਸ੍ਰੀ ਮੁਖ ਬਾਕ੍ਯ ਮਹਲਾ 5

Ek Onkar Satnam(u), Kerta Purakh(u). Nirbhuou, Nirvaiyr(u),
Akal Moorut(i), Ajooni, Saiybhun(g), Gur Persad(i).

Suvvuyiyay Sri Mookh Baak Mehla 5

Word Meaning: Suvuyya: A type of lyric. Mookh Baak = words from the mouth of (Mehla 5-Guru Arjun De Ji). There are suvuyyias written by some Bhatts (a caste of Brahmans) in praise of the first five Gurus, including Guru Arjun Dev Ji, with the headings, "Suvuyyiyay Mehla 1,2,3,4, and 5". To avoid confusion, Guru Arjun Dev Ji added "Mookh Baak" before Mehla 5, clarifying that the following 2 sets of suvuyyias are written by Him (in praise of Waheguru and Guru Nanak Sahib), not by the Bhatts. The word "Gur(u) Nanak" has been used only for the First Guru (Guru Nanak) in this set.

(ਅੰਗ 1385)॥ ਆਦਿ ਪੁਰਖ ਕਰਤਾਰ ਕਰਣ ਕਾਰਣ ਸਭ ਆਪੇ॥ ਸਰਬ ਰਹਿਓ ਭਰਪੂਰਿ ਸਗਲ ਘਟ ਰਹਿਓ ਬਿਆਪੇ॥ ਬ੍ਯਾਪਤ ਦੇਖੀਐ ਜਗਤਿ ਜਾਨੈ ਕਉਨੁ ਤੇਰੀ ਗਤਿ ਸਰਬ ਕੀ ਰਖ੍ਯਾ ਕਰੈ ਆਪੇ ਹਰਿ ਪਤਿ॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤ ਆਪੇ ਆਪਿ ਉਤਪਤਿ॥ ਏਕੈ ਤੂਹੀ ਏਕੈ ਅਨ ਨਾਹੀ ਤੁਮ ਭਤਿ॥ ਹਰਿ ਅੰਤੁ ਨਾਹੀ ਪਾਰਾਵਾਰੁ॥ ਕਉਨੁ ਹੈ ਕਰੈ ਬੀਚਾਰੁ ਜਗਤ ਪਿਤਾ ਹੈ ਸ੍ਰਬ ਪ੍ਰਾਨ ਕੋ ਅਧਾਰੁ॥ ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ॥ ਹਾ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰ॥1॥

(PAGE 1385): Aad(i) Purakh Kartar, kern kaarun subh Aapay. Serb ruhhiyo bhurpoor(I, sugul ghut ruhhiyo biyaapay. Biyaaput daykhiyaiy jugut(i), jaanaiy kaun Tary gut(i), serb kee rukhiya kuraiy, Aapay Hur(i) Put(i). Abinaashi, abigut, Aapay, Aap(i) ootput(i). Aikaiy Toohi, aikaiy, un naahi Toom bhut(i). Hur(i) unt(u) naahi paaravaar(u). Kaun(u) haiy kuraiy beechaar(u), jugut Pitaa, haiy serb praan ko adhaar(u). Jun(u) Nanak(u) bhagat(u) Dur(i), tool(i) Braham sumsur(i), aik jeeh kiyya bukhaanaiy. Haan k(i) bul(i), bul(i), bul(i), bul(i) sud bulihaar(i). 1.

Word Meaning: Aad(i) = from the very beginning. Purakh Kartar = the creator Waheguru. Kern Kaarun = the origin of everything; the creator. Bhurpoor(i) = fully present. Biyaaput = present. Gut(i) = transcendence. Put(i) = husband; Lord. Abinaashi = eternal. Abigut = invisible. Ootput(i) = creation. Un = other. Toom Bhut(i) = like Yu. Paaravaar = ends; limits. Praan = people. Adhaar = basis; support. Dur(i) = at Waheguru's Door. Tool(i) = Sumsur(i) = equal. Heeh = tongue. Bukhaanaiy = describe. Haan K(i) = yes, I am. Bulihaar(i) = offer life.

MEANING: The creator Waheguru has been here ever since, and is the origin (creator) of the universe. He is fully present in every heart and everywhere. He is seen to be present everywhere, and nobody knows His transcendence (what He is like). The Lord Waheguru protects (looks after) everybody. He is eternal, invisible, and illuminates Himself. He is the only one who is like Him, and there is none else like Him. Who (none) can think about, or know His limits? He is the father of the world and provides support to everybody. (Guru) Nanak(u) is the supreme devotee at Waheguru's Door who is equal to (like) Him (Waheguru). How can I, with a single tongue, describe Guru Nanak's greatness (sing His praise)? Yes, I can always lay down my life for Him. 1.

ਅੰਮ੍ਰਿਤ ਪ੍ਰਵਾਹ ਸਰਿ ਅਤੁਲ ਭੰਡਾਰ ਭਰਿ ਪਰੈ ਹੀ ਤੇ ਪਰੈ ਅਪਰ ਅਪਾਰ ਪਰਿ॥ ਆਪੁਨੋ ਭਾਵਨ ਕਰਿ ਮੰਤ੍ਰਿ ਨ ਦੂਸਰੋ ਧਰਿ ਓਪਤਿ ਪਰਲੌ ਏਕੈ ਨਿਮਖ ਤੂ ਘਰਿ॥ ਆਨ ਨਾਹੀ ਸਮਸਰਿ ਉਜੀਆਰੋ ਨਿਰਮਰਿ ਕੋਟਿ ਪਰਾਛਤ ਜਾਹਿ ਨਾਮੁ ਲੀਏ ਹਰਿ ਹਰਿ॥ ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ

ਕਿਆ ਬਖਾਨੈ॥ ਹਾ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ॥ 2॥

Amrit pervaah sur(i), atooll bhundaar bhur(i), puraiy hee tay puraiy, upper apaar pur(i). Aapuno bhaavun kur(i), muntar(i) na doosro dhur(i), oaput purlo aikaiy nimukh Tu Ghur(i). Aan naahi sumsur(i), oojiyaaro nirmur(i), koat(i) puraachhut jaah(i) Naam(u) leeyay Hur(i), Hur(i). Jun(u) Nanak(u) bhagat(u) Dur(i), tool(i) Braham sumsur(i), aik jeeh kiyya bukhaanaiy. Haan k(i) bul(i), bul(i), bul(i), bul(i), sud bulihaar(i). 2.

Word Meaning: Pervaah = springs; fountains. Sur(i) = flow. Atooll = immeasurable. Bhundaar = treasures. Upper Apaar = further and further; limitless. Bhaavun = will. Muntar(i) = advice. Oaput = creation. Purlo = destruction. Nimukh = a moment. Sumsur(i) = equal. Oojiyaaro = light; shine. Nirmur(i) = clear; pure. Koat(i) = millions. Puraachhut = sins. Hur(i) = Waheguru.

MEANING: The springs of Amrit (the immortalizing Naam of Waheguru) flow from You, and Your immeasurable treasures are always full, and You are limitless, oh Waheguru. You do whatever You wish, and do not listen to anybody's advice (nobody has the power to advise You). You can create and destroy anything and everything in a moment. There is none other like you; Your light (knowledge about You, Your Naam) is pure (holy) (enlightens everybody), and countless sins are washed away by reciting Your Naam. (Guru) Nanak(u) is the supreme devotee at Waheguru's Door, who is equal to (like) Him (Waheguru). How can I, with a single tongue, describe Guru Nanak's greatness (sing His praise)? Yes, I can always lay down my life for Him. 2.

ਸਗਲ ਭਵਨ ਧਾਰੇ ਏਕ ਥੇ ਕੀਏ ਬਿਸਥਾਰੇ ਪੂਰਿ ਰਹਿਓ ਸਰਬ ਮਹਿ ਆਪਿ ਹੈ ਨਿਰਾਰੇ॥ ਹਰਿ ਗੁਨ ਨਾਹੀ ਅੰਤੁ ਪਾਰੇ ਜੀਅ ਜੰਤ ਸਭਿ ਥਾਰੇ ਸਗਲ ਕੋ ਦਾਤਾ ਏਕੈ ਅਲਖੁ ਮੁਰਾਰੇ॥

(ਅੰਗ 1386)॥ ਆਪ ਹੀ ਧਾਰਨ ਧਾਰੇ ਕੁਦਰਤਿ ਹੈ ਦੇਖਾਰੇ ਬਰਨੁ ਚਿਹਨ ਨਾਹੀ ਮੁਖ ਨ ਮਸਾਰੇ॥ ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ॥ ਹਾ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ॥ 3॥

Sugul bhuvun dhaaray, Aik thayn keeyay bisthaaray, poor(i) ruhhiyo serb meh(i), Aap(i) haiy niraaray. Hur(i) goon naahi unt(u) paaray, jea junt subh(i) Thaaray, sugul ko Daata Aikaiy Alukh(u), Mooraaray.

(PAGE 1386): Aap hee dhaarun dhaaray, koodrut(i) haiy daykhaaray, bern, chihn naahi, mookh na musaaray. Jun(u) Nanak(u) bhagat(u) Dur(i), tool(i) Braham sumsur(i), aik jeeh kiyya bukhaanaiy. Haan k(i) bul(i), bul(i), bul(i), bul(i), bul(i), sud bulihaar(i). 3.

Word Meaning: Sugul Bhuvun = all layers of the universe. Dhaaray = are supported. Thayn = from. Bisthaaray = expanse. Poor Ruhhiyo = is filling (present). Niraaray = fully detached. Thaaray = Yours. Alukh(u) = incomprehensible. Mooraaray = God. Koodrut(i) = powers. Bern = body colour. Chihn = physical features. Musaaray = beard.

MEANING: Waheguru created and expanded the universe from Himself; He is present everywhere and is supporting all the layers of the universe, but Himself is fully detached from His creation. There is no end to His kind and noble qualities; the incomprehensible Waheguru is the Lord, and the provider for all His living beings. He Himself is supporting the entire universe, and showing His powers. He has no body colour, no physical features, and no beard. (Guru) Nanak(u) is the supreme devotee at Waheguru's Door, who is equal to Him (Waheguru). How can I, with a single tongue, describe Guru Nanak's greatness (sing His praise)? Yes, I can always lay down my life for Him. 3.

ਸਰਬ ਗੁਣ ਨਿਧਾਨੰ ਕੀਮਤਿ ਨ ਗ੍ਯਾਨੰ ਧ੍ਯਾਨੰ ਊਚੇ ਤੇ ਊਚੋ ਜਾਨੀਜੈ ਪ੍ਰਭ ਤੇਰੋ ਥਾਨੰ॥ ਮਨੁ ਧਨੁ ਤੇਰੋ ਪ੍ਰਾਨੰ ਏਕੈ ਸੂਤਿ ਹੈ ਜਹਾਨੰ॥ ਕਵਨ ਉਪਮਾ ਦੇਉ ਬਡੇ ਤੇ ਬਡਾਨੰ॥ ਜਾਨੇ ਕਉਨੁ ਤੇਰੋ ਭੇਉ ਅਲਖ ਅਪਾਰ ਦੇਉ

ਅਕਲ ਕਲਾ ਹੈ ਪ੍ਰਭ ਸਰਬ ਕੋ ਧਾਨੰ॥ ਜਨੁ ਨਾਨਕੁ ਭਗਤੁ ਦਰਿ ਤੁਲਿ ਬ੍ਰਹਮ ਸਮਸਰਿ ਏਕ ਜੀਹ ਕਿਆ ਬਖਾਨੈ॥ ਹਾ ਕਿ ਬਲਿ ਬਲਿ ਬਲਿ ਬਲਿ ਸਦ ਬਲਿਹਾਰਿ॥ 4॥

Serb Goon nidhaanun(g), keemut(i) na Giyanun(g), dhiyaanun(g), oochay tay oocho jaaneejaiy Prubh Tayro thaanun(g). Mun(u), dhun(u) Tayro praanun(g), Aikaiy soot(i) haiy juhaanun(g). Kuvun oopma dayoun, budday tay budaanun(g). Jaanaiy kaun(u) Tayro bhayo, alukh, apaar Dayo, Akul kulaa haiy serb ko dhaanun(g). Jun(u) Nanak(u) bhagat(u) Dur(i), tool(i) Braham sumsur(i), aik jeeh kiyya bukhaanaiy. Haan k(i) bul(i), bul(i), bul(i), bul(i), sud bulihaar(i). 4.

Word Meaning: Jaaneejaiy = is known. Thaanun(g) = place; Residence (Persona). Aikaiy Sat(i) = single string (support; Laws). Oopma = comparison. Dayo = light. Akul Kulaa = indivisible (uniform) power. Dhaanun(g) = support.

MEANING: You are the treasure (source) of all noble qualities, Divine Knowledge, and of concentration of mind (people cannot meditate on You without Your benevolence), and nobody can find the limits of Your noble qualities, oh Waheguru. Your Residence (transcendence) is higher than the highest, and man's mind (nature), wealth, and his life are all given by You. Just like the same thread which holds all the beads in a necklace together, everybody is bound by the same laws of Yours. I cannot compare anyone with You, as You are greater than the greatest. You are incomprehensible and limitless; who can find your secrets, oh, the light-like Waheguru. Your power is uniform everywhere, and You are supporting everyone. (Guru) Nanak(u) is the supreme devotee at Waheguru's Door, who is equal to (like) Him (Waheguru). How can I, with a single tongue, describe Guru Nanak's greatness (sing His praise)? Yes, I can always lay down my life for Him. 4.

ਨਿਰੰਕਾਰੁ ਆਕਾਰ ਅਛਲ ਪੂਰਨ ਅਬਿਨਾਸੀ॥ ਹਰਖਵੰਤ ਆਨੰਤਰੂਪ ਨਿਰਮਲ ਬਿਗਾਸੀ॥ ਗੁਣ ਗਾਵਹਿ ਬੇਅੰਤ ਅੰਤੁ ਇਕ ਤਿਲੁ ਨਹੀ ਪਾਸੀ॥ ਜਾ ਕਉ ਹੋਹਿ ਕ੍ਰਿਪਾਲੁ ਸੁ ਜਨੁ ਪ੍ਰਭ ਤੁਮਹਿ ਮਿਲਾਸੀ॥ ਧੰਨਿ ਧੰਨਿ ਤੇ ਧੰਨਿ ਜਨ ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹਰਿ ਹਰਿ ਭਯਉ॥ ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ ਪਰਸਿਯਉ ਸਿ ਜਨਮ ਮਰਣ ਦੁਹ ਥੇ ਰਹਿਓ॥ 5॥

Nirunkaar(u), akaar, achhull, poorun abinaashi. Herkhvunt, anunt-roop, nirmul, bigaasi. Goon gaaveh(i) bayunt, unt(u) ikk til(u) nuhhi paasi. Ja kuou hoh(i) kirpaal(u), su jun(u) Prubh Toomheh(i) milaasi. Dhunn(i), dhunn(i), tay dhunn(i) jun, jih kirpal(u) Hur(i), Hur(i) bhuyyo. Hur(i), Gur(u) Nanak(u), jinh persiyo, s(i) junum, mern dooh thay ruhhiyo. 5.

Word Meaning: Nirunkaar(u) = formless. Aakaar = form; body. Achhull = indeceivable. Poorun = omnipresent. Abinaashi = immortal. Herkhvunt = blissful. Aanunt-roop = have countless forms. Nirmul = pure. Bigaasi = bloomed; joyful; thriving. Til(u) = the size of a sesame seed; almost none. Paasi = acquire. Dhunn(i) = great; fortunate. Persiyo = touched; saw. Ruhhiyo = is free from.

MEANING: Waheguru is formless in body, cannot be deceived by anyone, is omnipresent, and is immortal. He is always blissful, has countless forms, is pure, and is blooming at heart. Countless people sing His praise, but cannot find His limits – not even to a minuscule degree. He connects the devotee whom He is kind to with Him. Those are highly fortunate whom Waheguru becomes benevolent toward, and who are able to have the Sight of Waheguru-like Guru Nanak. On "seeing" Guru Nanak, they become free from births and deaths (are never born again). 5.

ਸਤਿ ਸਤਿ ਹਰਿ ਸਤਿ ਸਤਿ ਸਤੇ ਸਤਿ ਭਣੀਐ॥ ਦੂਸਰ ਆਨ ਨਾ ਅਵਰੁ ਪੁਰਖੁ ਪਊਰਾਤਨੁ ਸੁਣੀਐ॥ ਅੰਮ੍ਰਿਤੁ ਹਰਿ ਕੋ ਨਾਮੁ ਲੈਤ ਮਨ ਸਭ ਸੁਖ ਪਾਏ॥ ਜੇਹ ਰਸਨ ਚਾਖਿਓ ਤੇਹ ਜਨ ਤ੍ਰਿਪਤਿ ਅਘਾਏ॥ ਜਿਹ ਠਾਕੁਰੁ ਸੁਪ੍ਰਸੰਨੁ ਭਯੋ ਸਤਸੰਗਤਿ ਤਿਹ ਪਿਆਰੁ॥ ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ਹ ਪਰਸਿਓ ਤਿਨ੍ਹ ਸਭ ਕੁਲ ਕੀਓ

ਉਧਾਰੁ॥ 6॥

Sat(i), Sat(i), Hur(i) Sat(i), Sat(i), Sutay Sat(i) bhuniyaiy. Doosur aan na avur(u), Purakh, puouraatun sooniyaiy. Amrt(u) Hur(i) ko Naam(u) laiyt, mun subh sookh paayay. Jeh rusn chaakhiyo, teh jun triput aghaayay. Jih Tthaakur soopersunn(u) bhuyyo, Sat-sungut(i) tih piyaar(u). Hur(i) Gur(u) Nanak(u) jinh persiyo, tinh subh kool keeyo oodhaar(u). 6.

Word Meaning: Sat(i) = eternal (Waheguru). Sutay Sat(i) = only God and God alone. Bhuniyaiy = say; recite. Aan = Uver(u) = other. Puouraatun = ever since. Laiyt = reciting. Rusn = tongue. Chaakhiyo = tasted. Triput Aghaayay = fully contented. Soopersunn(u) = overly pleased. Kool = associates. Oodhaar = salvation. 6.

MEANING: Waheguru is eternal, and we should recite only His Naam. The living-power Waheguru has been here ever since, and there is none other like Him. By reciting His immortalizing Naam, one acquires all comforts. Those who have tasted His Naam by their tongue (recite His Naam), and get fully contented. Those whom Waheguru is overpleased with foster love for the Guru's company. Those who take shelter in Guru Nanak have all their associates salvaged. 6.

ਸਚੁ ਸਭਾ ਦੀਬਾਣੁ ਸਚੁ ਸਚੇ ਪਹਿ ਧਰਿਓ॥ ਸਚੈ ਤਖਤਿ ਨਿਵਾਸੁ ਸਚੁ ਤਪਾਵਸ ਕਰਿਓ॥ ਸਚਿ ਸਿਰਜ੍ਹਿਉ ਸੰਸਾਰੁ ਆਪਿ ਆਭੁਲੁ ਨ ਭੁਲਹੁ॥ ਰਤਨ ਨਾਮੁ ਅਪਾਰੁ ਕੀਮ ਨਹੁ ਪਵੈ ਅਮੁਲਉ॥ ਜਿਹ ਕ੍ਰਿਪਾਲੁ ਹੋਯਉ ਗੋਬਿੰਦੁ ਸਰਬ ਸੁਖ ਤਿਨਹੁ ਪਾਏ॥ ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ਹ ਪਰਸਿਓ ਤੇ ਬਹੁੜਿ ਫਿਰਿ ਜੋਨਿ ਨ ਆਏ॥ 7॥

Sach(u) subhaa, Deebaan(u) sach(u), Sachay peh(i) dhuriyo. Sachaiy Tukhut(i) nivaas(u), Sach(u) tupaavus kuriyo. Sach(i) sirjiyo sunsaar(u), Aap(i) abhooll(u), na bhoolhou. Ruttan Naam(u) apaar(u), keem nuhou puvaiy amoollou. Jih kiepaal(u)) hoyo Gobind(u), serb sookh tinhoo paayay. Hur(i), Gur(u) Nanak(u) jinh persiyo, tay buhourr(i) phir(i) joan na aayay. 7.

Word Meaning: Subha = gatherings; devotees. Deebaan(u) = court. Sachay = Guru. Tukhut(i) = on the throne. Tupaavus = justice. Sirjiyo = created. Aabhooll(u) = infallible. Ruttan = invaluable. Amoollou = priceless. 7.

MEANING: There have been, and there always will be devotees of Waheguru. His Court to deliver justice is eternal, and He has placed Himself in the Guru (the Guru is a manifestation of Waheguru). His throne is eternal, and so is His justice. Waheguru Himself has created the world, and He is infallible. His invaluable Naam is priceless, which nobody can assess. The devotees, whom Waheguru is kind to, enjoy all comforts in life; and those who have seen Guru Nanak Sahib (sought His shelter) do not take births ever again. 7.

ਕਵਨੁ ਜੋਗੁ ਕਉਨੁ ਗ੍ਯਾਨੁ ਧ੍ਯਾਨ ਕਵਨ ਬਿਧਿ ਉਸਤ੍ਤਿ ਕਰੀਐ॥ ਸਿਧ ਸਾਧਿਕ ਤੇਤੀਸ ਕੋਰਿ ਤਿਰੁ ਕੀਮ ਨ ਪਰੀਐ॥ ਬ੍ਰਹਮਾਦਿਕ ਸਨਕਾਦਿ ਸੇਖ ਗੁਣ ਅੰਤੁ ਨ ਪਾਏ॥ ਅਗਹੁ ਗਹਿਓ ਨਹੀ ਜਾਇ ਪੂਰਿ ਸ੍ਰਬ ਰਹਿਓ ਸਮਾਏ॥ ਜਿਹ ਕਾਟੀ ਸਿਲਕ ਦਯਾਲ ਪ੍ਰਭਿ ਸੋਇ ਜਨ ਲਗੇ ਭਗਤੇ॥ ਹਰਿ ਗੁਰੁ ਨਾਨਕੁ ਜਿਨ੍ਹ ਪਰਸਿਓ ਤੇ ਇਤ ਉਤ ਸਦਾ ਮੁਕਤੇ॥ 8॥

Kuvun(u) yog(u), kaun(u) giyaan, dhiyaan, kuvun bidh(i) oostut(i) kuriyaiy. Sidh, Sadhik, taytees koar(i), tir(u) keem n puriyaiy. Brahmaadik, Sunukaad(i), Shaykh, Goon unt(u) na paayay, Aghou, guhhiyo nuhhi jaayay, poor(i) serb ruhhiyo smaayay. Jih kaati silk dyaal Prubh(i) sayay jun luggay bhugtay. Hur(i), Gur(u) Nanak(u) jinh persiyo, tay it, oot, sudaa mooktay. 8.

Word Meaing: Kuvun(u) = what? Yog(u) = yogic meditations. Bidh(i) = what means. Oostut(i) = praise. Sadhik = who purify their bodies; yogis Tautees Koar(i) = 33 crores (gods). Tir(u) Na = not even the size of a sesame seed. Brahamaadik = god Brahma and the like. Sunukaad(i) = the four sons of Brahma. Shaykh = the multiheaded serpent that serves

as Vishnu's bed. Aghou = which cannot be caught (accessed) Guhhou = catch; access. Silk = chains. Bhagatay = in worship. It, Oot = here and there; everywhere. Mooktay = emancipated.
MEANING: What yogic means, what kind of knowledge, and what kind of meditation should one use to sing Waheguru's praise so as to connect with Him. No Sidh, no yogi, and none of the 330 million gods have ever found even a small bit of Waheguru's worth (of His noble qualities). Gods like Brahma, and like his four sons, have not found the limits of His virtues; even though He is present everywhere, Waheguru is inaccessible, and cannot be accessed in terms of His worth. Those lucky devotees, whom Waheguru is kind to, begin to worship Him, and those who seek the shelter of Guru Nanak are emancipated everywhere in this world and the next. 8.

ਪ੍ਰਭ ਦਾਤਉ ਦਾਤਾਰ ਪਰ੍ਰਿਉ ਜਾਚਕੁ ਇਕੁ ਸਰਨਾ॥ ਮਿਲੈ ਦਾਨੁ ਸੰਤ ਰੇਨ ਜੇਹ ਲਗਿ ਭਉਜਲੁ ਤਰਨਾ॥ ਬਿਨਤਿ ਕਰਉ ਅਰਦਾਸਿ ਸੁਨਹੁ ਜੇ ਠਾਕੁਰ ਭਾਵੈ॥
(ਅੰਗ 1387)॥ ਦੇਹੁ ਦਰਸੁ ਮਨਿ ਚਾਉ ਭਗਤਿ ਇਹੁ ਮਨੁ ਠਹਰਾਵੈ॥ ਬਲਿਓ ਚਰਾਗੁ ਅੰਧ੍ਹਾਰ ਮਹਿ ਸਭ ਕਲਿ ਉਧਰੀ ਇਕ ਨਾਮ ਧਰਮ॥ ਪ੍ਰਗਟੁ ਸਗਲ ਹਰਿ ਭਵਨ ਮਹਿ ਜਨੁ ਨਾਨਕ ਗੁਰੁ ਪਾਰਬ੍ਰਹਮ॥9॥

Prubh Daatou, Dataar, puriyo jaachuk(u) ikk(u) sherna. Milaiy daan(u) Sunt rayn, jeh lug(i) bhoujul(u) terna. Binit kuroun, ardaas(i) soonhou, jay Tthaakur bhaavaiy.
(PAGE 1387): Dayho Ders(u), mun(i) chaaou bhagat(i), eh(u) mun(u) tthehraavaiy. Buliyo churaag undhiyaar meh(i), subh Kul(i) oodhri Ikk Naam dherm. Pergut(u) sugul Hur(i) bhuvun meh(i), jun(u) Nanak, Gur(u) Parbrahm. 9.
Word Meaning: Daatou Dataar = provider of gifts. Jaachuk(u) = beggar. Rayn = dust of feet; opportunity to serve. Bhuoujul = the world sea. Bhaavaiy = likes. Chaaou = zest; longing. Tthehraavaiy = attain peace; quit wandering. Churaag = lamp. Kul(i) = world. Dherm = as principle; holy obligation Pergut = appeared. Bhuvun = house. .
MEANING: Waheguru is the provider (source of) of everything, including His Naam; I am a beggar at His door, and beg for an opportunity to serve the holy saints because of which I can swim across the world-sea (find salvation). May I (Guru Arjun Dev Ji) make a humble request, if Waheguru approves it, that I have a great longing for His holy Sight by which my mind may stabilize (quit wandering) in His worship. Guru Nanak Sahib is such a lamp in the darkness of ignorance which has appeared in the entire world, and has enlightened it by disseminating Waheguru's Naam, and the devotees find emancipation by reciting the Naam as their holy obligation. 9.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਵਯੇ ਸ੍ਰੀ ਮੁਖ ਬਾਕ੍ਯ ਮਹਲਾ 5

Ek Onkar Satgur Persad(i): **Suvvuyiyay Sri Mookh Baak, Mehla 5:**

ਕਾਚੀ ਦੇਹ ਮੋਹ ਫੁਨਿ ਬਾਧੀ ਸਠ ਕਠੋਰ ਕੁਚੀਲ ਕੁਗਿਆਨੀ ॥ ਧਾਵਤ ਭ੍ਰਮਤ ਰਹਨੁ ਨਹੀ ਪਾਵਤ ਪਾਰਬ੍ਰਹਮ ਕੀ ਗਤਿ ਨਹੀ ਜਾਨੀ॥ ਜੋਬਨ ਰੂਪ ਮਾਇਆ ਮਦ ਮਾਤਾ ਬਿਚਰਤ ਬਿਕਲ ਬਡੌ ਅਭਿਮਾਨੀ॥ ਪਰ ਧਨ ਪਰ ਅਪਵਾਦ ਨਾਰਿ ਨਿੰਦਾ ਯਹ ਮੀਠੀ ਜੀਅ ਮਾਹਿ ਹਿਤਾਨੀ॥ ਬਲਬੰਚ ਛਪਿ ਕਰਤ ਉਪਾਵਾ ਪੇਖਤ ਸੁਨਤ ਪ੍ਰਭ ਅੰਤਰਜਾਮੀ॥ ਸੀਲ ਧਰਮ ਦਯਾ ਸੁਚ ਨਾਸਿ੍ਹ ਆਇਓ ਸਰਨਿ ਜੀਅ ਕੇ ਦਾਨੀ॥ ਕਾਰਣ ਕਰਣ ਸਮਰਥ ਸਿਰੀਧਰ ਰਾਖਿ ਲੇਹੁ ਨਾਨਕ ਕੇ ਸੁਆਮੀ॥ 1॥

Kaachi dayh, moh phoon(i) baandhi, sutth, katthoar, koocheel, koogiyani. Dhaavut, bhermut, rehn nuhhi paavut, Parbraham kee gut(i) nuhhi jaani. Jobun, roop, Maya mud maata, bichrut bikul, budau abhimaani. Pur dhun, pur upvaad, naar(i), ninda, yeh meetthi jea maah(i) hitaani. Bulbunch chhup(i) kert oopaava, paykhut soonut Prubh Untarjaami. Seel, dherm, duyya, sooch naasut(i), aayo shern(i) jea kay Daani. Kaarun -Kern, sumruth Sridhur, raakh(i) layhou Nanak kay Soami. 1.

Word Meaning: Kaachi Dayh = perishable body. Phoon(i) = on top of that. Sutth = foolish; immoral; intemperate. Katthoar = stone-hearted. Koocheel = filthy life. Koogiyaani = foolish. Dhaavut Bhermut = wanders around. Gut(i) = transcendence. Jobun = youthfulness. Mud Maata = intoxicated. Bichrut = wandering around. Bikul = nervous. Abhimaani = egoist. Upvaad = toxic; hurtful language. Hitaani = loves. Bulbunch = deceive. Oopaava = efforts. Chhup(i) = secretly. Paykhut = sees. Untarjaami = omniscient. Seel = sweet nature. Sooch = purity of mind. Naasut(i) = is not there. Daani = provider. Kaarun = root; origin of. Kern = creator. Sumruth = omnipotent. Sridhur = Maya's husband (God).

MEANING: My body is perishable, and on top of that, I am deeply attached to worldly attractions. I am also intemperate, stone-hearted, foolish, and live a filthy life. My mind wanders around, and I cannot find peace; and I have no knowledge of Waheguru's transcendence. I am a highly egoistic, and am always intoxicated with my youthfulness, physical beauty, and wander around nervously. Attraction for others' wealth and their women, their vilification, and using toxic language for them have become dear to me. I keep thinking of ways to secretly deceive others, unaware that the omniscient Waheguru watches and listens to all my ill plans. I have no sweet nature, no morality, no compassion for others, and no purity of mind. Now, I have come to the shelter of the source of life, Waheguru, which is the root and the creator of the universe, which is omnipotent, and the Husband of Maya, begging Him to protect me as my Lord, oh Nanak. 1.

ਕੀਰਤਿ ਕਰਨ ਸਰਨ ਮਨਮੋਹਨ, ਜੋਹਨ ਪਾਪ ਬਿਦਾਰਨ ਕਉ॥ ਹਰਿ ਤਾਰਨ ਤਰਨ ਸਮਰਥ ਸਭੈ ਬਿਧਿ ਕੁਲਹ ਸਮੂਹ ਉਧਾਰਨ ਸਉ॥ ਚਿਤ ਅਚੇਤ ਜਾਨਿ ਸਤਸੰਗਤਿ ਭਰਮ ਅੰਧੇਰ ਮੋਹਿਓ ਕਤ ਧਉ॥ ਮੂਰਤ ਘਰੀ ਚਸਾ ਪਲੁ ਸਿਮਰਨ ਰਾਮ ਨਾਮੁ ਰਸਨਾ ਸੰਗਿ ਲਉ॥ ਹੋਛਉ ਕਾਜੁ ਅਲਪ ਸੁਖ ਬੰਧਨ ਕੋਟਿ ਜਨੰਮ ਕਹਾ ਦੁਖ ਭਉ॥ ਸਿਖ੍ਹਾ ਸੰਤ ਨਾਮੁ ਭਜੁ ਨਾਨਕ ਰਾਮ ਰੰਗਿ ਆਤਮ ਸਿਉ ਰਉ॥ 2॥

Keerut kern, shern Manmohun, johun paap bidaarun kuou. Hur(i) taarun, tern, sumruth subhaiy bidh(i), kooleh smooh oodhaarun suou. Chit achayt, jann(i) Sutsungut(i), bherm undhayr mohiyo kut dhuoun. Moorut, ghuree, chusaa, pul simrun, Ram Naam(u), rusna sung(i) luou. Hoachhou kaaj(u), ulp sookh, bundhun, koat(i) junum, kuhaan dookh bhuou. Sikhiya sunt, Naam(u) bhuj(u) Nanak, Ram rung(i) aatum siyoun ruou. 2

Word Meaning: Keerut(i) = praise. Manmohun = the mind captivating (God). Johun = powerful; huge. Bidaarun Kuou = to destroy. Tern = boat. Bidh(i) = ways. Kooleh Smooh = all associates. Suou = for. Chit Achayt = unaware mind. Kut = where? Dhuou = wandering around lost. Moorut = Chusaa = Pul = short times. Hoachhou = unrewarding. Ulp Sookh = a short-lived comfort. Bundhun = bonds. Bhuou = wander around. Aatum Siyoun Ruou = deep from the heart. 2.

MEANING: Take the shelter of the mind-captivating Waheguru, who is omnipotent, and is the ship to ferry you across the world-sea to sing His praise to destroy the powerful (huge) sins, and to have emancipation for all your associates, oh my friends.

Misled by your worldly attractions, where are you wandering in the dark uselessly? Make connection with (attend) the gatherings of holy saints, (to dispel the darkness of your ignorance), oh, the unaware man. Recite Waheguru's Naam with your tongue, even if it is for a very short period of time. The short-lived comforts of Maya are (spiritually) unrewarding and

become chains for you, keeping you bonded to worldly attractions, with the result that you will have to suffer through many life forms. (So, to attain emancipation), recite Waheguru's Naam with love and deep from the core of your heart (with full dedication) with the advice of the holy saints, oh Nanak. 2.

ਰੰਚਕ ਰੇਤ ਖੇਤ ਤਨ ਨਿਰਮਿਤ ਦੁਰਲਭ ਦੇਹ ਸਵਾਰਿ ਧਰੀ॥ ਖਾਨ ਪਾਨ ਸੋਧੇ ਸੁਖ ਭੁੰਚਤ ਸੰਕਟ ਕਾਟਿ ਬਿਪਤਿ ਹਰੀ॥ ਮਾਤ ਪਿਤਾ ਭਾਈ ਅਰੁ ਬੰਧਪ ਬੂਝਨ ਕੀ ਸਭ ਸੂਝ ਪਰੀ॥ ਬਰਧਮਾਨ ਹੋਵਤ ਦਿਨ ਪ੍ਰਤਿ ਨਿਤ ਆਵਤ ਨਿਕਟਿ ਬਿਖੰਮ ਜਰੀ॥ ਰੇ ਗੁਨਹੀਨ ਦੀਨ ਮਾਇਆ ਕ੍ਰਿਮ ਸਿਮਰਿ ਸੁਆਮੀ ਏਕ ਘਰੀ॥ ਕਰੁ ਗਹਿ ਲੇਹੁ ਕ੍ਰਿਪਾਲ ਕ੍ਰਿਪਾਨਿਧਿ ਨਾਨਕ ਕਾਟਿ ਭਰੰਮ ਭਰੀ॥ 3॥

Runchuk rayt, khayt tun nirmit, doorlubh dayh suvaar(i) dhuree. Khaan, paan, sodhay sookh bhoonchut, sunkut kaat(i), bipt huree. Maat, pitaa, bhaayi ur(u) bundhup, boojhun kee subh soojh puree. Berdhmaan hovut din prut(i) nit, aavut nicket(i) bikhum juree. Re goon-heen, deen Maya kirm, simer(i) soami ek ghuree. Kur(u) geh(i) layhou Kirpal, kirpa-nidh(i), Nanak kaat(i) bherm bhuree. 3.

Word Meaning: Runchuk = a little. Rayt = sand; male sperm. Khayt = field (of mother's womb). Nirmit = initiated; laid foundation. Doorlubh = rarely available. Suvaar(i) = adorned. Paan = drinks (water). Sodhay = mansions. Bhoonchut = to enjoy. Sunkut Kaat(i) = removing the suffering (in the womb). Biput = trouble. Huree = removed. Boojhun Kee = to recognize. Soojh(u) = ability to understand. Berdhmaan = old. Prut(i) Nit = everyday. Nicket(i) = near; close. Bikhum = tough; undesirable. Juree = old age. Re = oh. Goon-heen = lacking all qualities; thankless. Deen = weak. Kirm = worm. Ghuree = a short time. Geh(i) = hold. Kirpa-Nidh(i) = source of kindness. Bherm = misgivings. Bhuree = bale. 3.

MEANING: Like a small amount of sand in a field, a very tiny sperm is implanted in the field of the mother's womb to initiate life, where, with Waheguru's laws, it germinates and results in a rarely available (invaluable) lovely human body. Then Waheguru ends the suffering of the fetus in the mother's womb (when the child is born), and provides food, drinks (water, milk, etc.), and big mansions for the (deserving) man to enjoy. He gives the man the wisdom to recognize (and love) his mother, father, brothers (siblings), and other relatives. However, with every day that passes, the man grows older, and his undesirable old age finally approaches. But the thankless man gets so engrossed in Maya that he becomes its worm and becomes weak in spirituality. He should recite Waheguru's Naam, even if it is for a short while, and pray to Him that the benevolent and the source of kindness, Waheguru, should hold his hand and remove the big bale (package) of his misgivings, advises Nanak. 3.

ਰੇ ਮਨ ਮੂਸ ਬਿਲਾ ਮਹਿ ਗਰਬਤ ਕਰਤਬ ਕਰਤ ਮਹਾ ਮੁਘਨਾ॥ ਸੰਪਤ ਦੋਲ ਝੋਲ ਸੰਗਿ ਝੂਲਤ ਮਾਇਆ ਮਗਨ ਭ੍ਰਮਤ ਘੁਘਨਾ॥ ਸੁਤ ਬਨਿਤਾ ਸਾਜਨ ਸੁਖ ਬੰਧਪ ਤਾ ਸਿਉ ਮੋਹਿ ਬਢਿਓ ਸੁ ਘਨਾ॥ ਬੋਇਓ ਬੀਜੁ ਅਹੰ ਮਮ ਅੰਕੁਰ ਬੀਤਤ ਅਉਧ ਕਰਤ ਅਘਨਾ॥ ਮਿਰਤੁ ਮੰਜਾਰ ਪਸਾਰਿ ਮੁਖੁ ਨਿਰਖਤ ਭੁੰਚਤ ਭੁਗਤਿ ਭੂਖ ਭੂਖਨਾ॥ ਸਿਮਰਿ ਗੁਪਾਲ ਦਇਆਲ ਸਤਸੰਗਤਿ ਨਾਨਕ ਜਗ ਜਾਨਤ ਸੁਪਨਾ॥ 4॥

Re mun moos, bilaa meh(i) gerbut, kertub kert muhaa mooghna. Sumput, doal, jhol sung(i) jhoolut, Maya mugn, bhermut ghooghna. Soot, bunita, saajun, sookh, bundhup, ta siyoun moh(i) budhiyo su ghunaa. Boyo beej(u) uhun, mum unkoor, beetut aoudh kert ughna. Mirt(u) munjaar, pusaar(i) mookh nirkhut, bhoonchut bhoogut(i), bhookh, bhookna. Simer(i) Gopal Duyaal Satsungut(i), Nanak jug jaanut soopna. 4.

Word Meaning: Moos = mouse. Bilaa = burrow; hole; mind. Gerbut = egoist. Kertub = deeds. Muhaa Mooghna = of huge foolishness. Sumput = wealth. Doal = swing(n). Jhoolut = swing(v). Mugun = fully absorbed; engrossed. Googhna = (like an) owl. Mirt(u) = death. Munjaar = cat. Moh(i) Budhiyo = increasing love. Ghunaa = immense. Boyo = seeded.

Beej(u) = seed. Uhun = ego and selfishness. Mum = attachment. Unkoor = sprouting. Beetut = spends. Aoudh = life. Ughnaa = sins. Mirt(u) = death Munjaar = cat. Nirkhut = is watching. Bhoonchut = enjoys. Bhookh Bhookhna = appetite of worldly attractions; discontented. 4.

MEANING: Like a mouse in his burrow, you feel proud in your mind but act like a big fool, oh man. Engrossed in worldly affairs, you are misled by the attractions of Maya, and are swinging the swing of wealth like an owl (ignorant). You have an immense attachment to your sons, your wife, your friends, and your relatives, and to the comforts of life, which act as the seed for your ego and selfishness, and they flourish fast; this is how you are spending your life committing sins. The cat-like death is watching you with its mouth wide open as you enjoy the comforts of life, and yet your appetite for more keeps increasing (you do not find contentment). You should recite Waheguru's Naam in a holy gathering, and think of the world only as a dream, oh Nanak. 4.

(ਅੰਗ 1388)॥ ਦੇਹ ਨ ਗੇਹ ਨ ਨੇਹ ਨ ਨੀਤਾ ਮਾਇਆ ਮਤ ਕਹਾ ਲਉ ਗਾਰਹੁ॥ ਛਤ੍ਰ ਨ ਪਤ੍ਰ ਨ ਚਉਰ ਨ ਚਾਵਰ, ਬਹਤੀ ਜਾਤ ਰਿਦੈ ਨ ਬਿਚਾਰਹੁ॥ ਰਥ ਨ ਅਸ੍ਵ ਨ ਗਜ ਸਿੰਘਾਸਨ ਛਿਨ ਮਹਿ ਤਿਆਗਤ ਨਾਗ ਸਿਧਾਰਹੁ॥ ਸੂਰ ਨ ਬੀਰ ਨ ਮੀਰ ਨ ਖਾਨਮ ਸੰਗਿ ਨ ਕੋਊ ਦ੍ਰਿਸਟਿ ਨਿਹਾਰਹੁ॥ ਕੋਟ ਨ ਓਟ ਨ ਕੋਸ ਨ ਛੋਟਾ ਕਰਤ ਬਿਕਾਰ ਦੋਊ ਕਰ ਝਾਰਹੁ॥ ਮਿਤ੍ ਨ ਪੁਤ੍ ਕਲਤ੍ ਸਾਜਨ ਸਖ ਉਲਟਤ ਜਾਤ ਬਿਰਖ ਕੀ ਛਾਰਹੁ॥ ਦੀਨ ਦਯਾਲ ਪੁਰਖ ਪ੍ਰਭ ਪੂਰਨ ਛਿਨ ਛਿਨ ਸਿਮਰਹੁ ਅਗਮ ਅਪਾਰਹੁ॥ ਸ੍ਰੀ ਪਤਿ ਨਾਥ ਸਰਣਿ ਨਾਨਕ ਜਨ ਹੇ ਭਗਵੰਤ ਕ੍ਰਿਪਾ ਕਰਿ ਤਾਰਹੁ॥ 5॥

(PAGE 1388): Dayh na gayh, na nayh, na neeta, Maya mut kuhaan luou gaarhou. Chhutar na putar,na chaur, na chaavur, behti jaat ridaiy na bichaarhou. Ruth na ushuv, na guj, singhaasun, chhin meh(i) tiyaagut, naang sidhaarhou. Soor na beer, na meer,na khanum, sung(i) na koyoo, drisht(i) nihaarhou. Koat na oat, na koas, na Chhota, kert bikaar doyoo ker jhaarhou. Mittar, na poottar, kluttar, saajun, sukh, ooltut jaat birkh kee chharhoun . Deen, duyaal Purakh Prubh Poorun, chhin, chhin simerou, Agumm Apparhou. Sriput(i) Nath shern(i) Nanak jun, hey Bhugvunt kirpa kur(i) taarou. 5.

Word Meaning: Gayh = house. Nayh = affection. Neeta = everyday; always. Kuhaan luou = how long. Gaarhou = be conceited. Chutar = royal canopy. Putar = letter of authority; commands. Chaur = royal whisk. Chaavur = servants to fan the whisk. Behti Jaat = shortening of life span. Ruth = chariots. Ushuv = horses. Guj = elephants. Singhaasun = throne. Chhin = moment. Tiyaagut = giving up. Sidhaarhou =leave. Soor = Beer = valiant (soldiers). Meer = rulers. Khaanum = Khans; chiefs. Drisht(i) Nihaarou = can see. Koat = forts. Oat = shelters. Koas = treasures. Chhota = can save. Doyoo Ker Jhaarut = empty handed; without any shame (or fear). Kluttar = wife. Sukh = friends. Ooltut Jaat = turn faces away; quit company. Chaarhoun = shade. Agumm = inaccessible. Apaarhou = limitless. Sriput(i) = husband of Maya; God. 5.

MEANING: Your body, houses, affection of your family, royal canopy, commands, royal whisk, and those who fan the whisk, will not stay with you all the time; so how long can you take pride in them? You do not think about the span of your life, which is slipping by the moment (and you still do not remember Waheguru), oh man. You will leave all your chariots, the horses, the elephants, and your throne in a moment, and leave the world barehanded.

You will not see any of your brave soldiers, rajahs, or the wealthy chiefs to support you. You commit immoral acts without any fear of Waheguru, but no fort, shelter, or treasure can save you from death. Like the shifting shade of trees, all your friends, sons, wife, and close friends will turn their faces away from you. Recite the Naam of Waheguru, which is omnipresent, kind to the poor, is inaccessible, and limitless every moment, oh man.

I have come to the shelter of Waheguru, which is the Husband of Maya, and the Lord of the whole world, and pray to Him that He salvages me with His benevolence, oh Nanak. 5.

ਪ੍ਰਾਨ ਮਾਨ ਦਾਨ ਮਗ ਜੋਹਨ ਹੀਤੁ ਚੀਤੁ ਦੇ ਲੇ ਲੇ ਪਾਰੀ॥ ਸਾਜਨ ਸੈਨ ਮੀਤ ਸੁਤ ਭਾਈ ਤਾਹੂ ਤੇ ਲੇ ਰਖੀ ਨਿਰਾਰੀ॥ ਧਾਵਨ ਪਾਵਨ ਕੂਰ ਕਮਾਵਨ ਇਹ ਬਿਧਿ ਕਰਤ ਅਉਧ ਤਨ ਜਾਰੀ॥ ਕਰਮ ਧਰਮ ਸੰਜਮ ਸੁਚ ਨੇਮਾ ਚੰਚਲ ਸੰਗਿ ਸਗਲ ਬਿਧਿ ਹਾਰੀ॥ ਪਸੂ ਪੰਖੀ ਬਿਰਖ ਅਸਥਾਵਰ ਬਹੁ ਬਿਧਿ ਜੋਨਿ ਭ੍ਰਮਿਓ ਅਤਿ ਭਾਰੀ॥ ਖਿਨੁ ਖਿਨੁ ਚਸਾ ਨਾਮੁ ਨਹੀ ਸਿਮਰਿਓ ਦੀਨਾ ਨਾਥ ਪ੍ਰਾਨਪਤਿ ਸਾਰੀ॥ ਖਾਨ ਪੀਨ ਮੀਠ ਰਸ ਭੋਜਨ ਅੰਤ ਕੀ ਬਾਰ ਹੋਤ ਕਤ ਖਾਰੀ॥ ਨਾਨਕ ਸੰਤ ਚਰਨ ਸੰਗਿ ਉਧਰੇ ਹੋਰਿ ਮਾਇਆ ਮਗਨ ਚਲੇ ਸਭਿ ਡਾਰੀ॥ 6॥

Praan, maan, daan, mug johun, heet(u), cheet(u) day lay, lay paari. Saajun, saiyn, meet, soot, bhaayi, taahoo tay lay rukhee niraari. Dhaavun, paavun, koor kmaavun, eh bidh(i) kert aoudh tun jaari. Kerm dherm, sunjum, sooch, nayma, chunchul sung(i) sugul bidh(i) haari. Pushoo, punkhi, birkh, usthaavur, buhou bidh(i) joan(i) bhermiyo ut(i) bhaari. Khin(u), khin(u), chusaa, Naam(u) nuhhi simeriyo, Deena Nath, Pranput(i) saari. Khaan, peen, meetth rus bhojun, unt kee baar hoat kut khaari. Nanak, sunt churn sung(i) oodhray, hoar(i) Maya mugun chulay subh(i) daari. 6.

Word Meaning: Maan = pride. Daan = (forced) donations. Mug Johun = watch path (of travellers); rob them. Heet(u) Cheet(u) = love in mind. Paari = accumulated. Saajun Saiyn = close friends. Taahoo Tay = from those. Niraari = separate (hide from). Dhaavun Paavun = rushing to. Koor Kmaavun = short-lived wealth. Bidh(i) = means. Jaari = burn; endure suffering. Kerm Dherm = religious rituals. Sunjum = control on senses. Sooch = external purity (cleanliness). Nayma = observe principles. Chunchul = fickle Maya. Haari = lose to. Pushoo = animals. Usthaavur = immovable (vegetation). Ut(i) Bhaari = extremely heavy burden of. Khin Chusaa = very short times. Deena Nath = the Lord of the humble (Waheguru). Saari = the whole world. Meetth Rus = sweet tasting. Hoat = become. Kut = absolutely; at once. Khaari = bitter. Daari = dropping; leaving behind. 6.

MEANING: People love wealth so much that they risk even their lives and their pride, rob people, or force them to give them donations to accumulate it. Even though they love their relatives, they still hide it from their close friends, their sons, and their brothers. They rush and use many different means to earn short-lived wealth, only to spend their lives in such suffering. Even though wealth is so fickle (short-lived), all the religious rituals, efforts to control the senses, and the principles people observe are lost before the effort to accumulate wealth (people attach much more importance to wealth than to performing noble deeds). As a result, the man suffers a great deal by going through many different life forms - like animals, birds, trees, and vegetation, etc. The whole world (is so busy accumulating Maya) that it does not recite the Naam of Waheguru, which is the Lord of the weak (humble) and of our lives, even for a short moment. All the delicious foods, drinks, and sweet-tasting dishes become bitter at the time of death. One can find salvation only at the feet (in the shelter) of the holy saints; all others, who are engrossed in Maya, leave the world even without any wealth, oh Nanak. 6.

ਬ੍ਰਹਮਾਦਿਕ ਸਿਵ ਛੰਦ ਮੁਨੀ ਸੁਰ ਰਸਕਿ ਰਸਕਿ ਠਾਕੁਰ ਗੁਨ ਗਾਵਤ॥ ਇੰਦ੍ਰ ਮੁਨਿੰਦ੍ਰ ਖੋਜਤੇ ਗੋਰਖ ਧਰਣਿ ਗਗਨ ਆਵਤ ਫੁਨਿ ਧਾਵਤ॥ ਸਿਧ ਮਨੁਖ੍ਯ ਦੇਵ ਅਰੁ ਦਾਨਵ ਇਕੁ ਤਿਲੁ ਤਾ ਕੋ ਮਰਮੁ ਨ ਪਾਵਤ॥ ਪ੍ਰਿਅ ਪ੍ਰਭ ਪ੍ਰੀਤਿ ਪ੍ਰੇਮ ਰਸ ਭਗਤੀ ਹਰਿ ਜਨ ਤਾ ਕੈ ਦਰਸਿ ਸਮਾਵਤ॥ ਤਿਸਹਿ ਤਿਆਗਿ ਆਨ ਕਉ ਜਾਚਹਿ ਮੁਖ ਦੰਤ ਰਸਨ ਸਗਲ ਘਸਿ ਜਾਵਤ॥ ਰੇ ਮਨ ਮੂੜ ਸਿਮਰਿ ਸੁਖਦਾਤਾ ਨਾਨਕ ਦਾਸੁ ਤੁਝਹਿ ਸਮਝਾਵਤ॥7॥

Brahamaadik, Shiv, Chhund, moonie, soor, rusk(i), rusk(i) Tthaakur goon gaavut. Indar, moonindar, khoajtay Gorakh, dhurn(i), gugun, aavut phoon(i) dhaavut. Sidh, munookhah, dayv ur(u) daanuv, ikk(u) til(u) Ta ko murm(u) na paavut. Priya Prubh preet(i) praym rus

bhugti, Hur(i) jun Ta kaiy Ders(i) smaavut. Tiseh tiyaag, aan kuou jaacheh(i), mookh, dunt, rusn, sugul ghus(i) jaavut. Re mun moor, simer(i) Sookhdaata, Nanak daas(u) toojheh(i) sumjhaavut. 7.

Word Meaning: Chhund = the Vedas. Moonie = hermits; sages. Soor = gods. Rusk(i) = with sweetness. Moonindar = great sages. Gorukh = a respected yogi guru. Dhern(i) = earth. Phoon(i) = again. Dayv = dev = gods. Daanuv = demons. Murm(u) = secret. Tiyaag(i) = giving up; ignoring. Aan = others. Jaacheh(i) = wish for. Dunt = teeth. Rusn = tongue. Ghus(i) Jaavut = wear out; spend their whole life. Moor = foolish.

MEANING: All the gods like Brahma and Shiva, sages, gods, and the Vedas, sing Waheguru's praise, enjoying its sweetness. Gods like Indra, great sages, and Gorakh, search for Him on the ground and in the sky (everywhere). Be it the Sidh yogis, humans, gods, or the demons, none has ever found any secret of Him, not even the size of a sesame seed. However, those who worship Him with deep affection and with the spirit of a dedicated devotee get absorbed in His holy Sight (thoughts). Forgetting Waheguru, those who beg for favours at someone else's door spend their whole lives begging but do not gain anything (Spiritually). I advise my foolish mind to recite the Naam of Waheguru alone, which is the Lord of all comforts, oh Nanak. 7.

ਮਾਇਆ ਰੰਗ ਬਿਰੰਗ ਕਰਤ ਭ੍ਰਮ ਮੋਹ ਕੈ ਕੂਪਿ ਗੁਬਾਰਿ ਪਰਿਓ ਹੈ॥ ਏਤਾ ਗਬੁ ਅਕਾਸਿ ਨ ਮਾਵਤ ਬਿਸਟਾ ਅਸ੍ਰ ਕ੍ਰਿਮਿ ਉਦਰਿ ਭਰਿਓ ਹੈ॥ ਦਹਦਿਸਿ ਧਾਇ ਮਹਾ ਬਿਖਿਆ ਕਉ ਪਰ ਧਨ ਛੀਨਿ ਅਗਿਆਨ ਹਰਿਓ ਹੈ॥ ਜੋਬਨ ਬੀਤਿ ਜਰਾ ਰੋਗਿ ਗ੍ਰਸਿਓ ਜਮ ਦੂਤਨ ਡੰਨੁ ਮਿਰਤੁ ਮਰਿਓ ਹੈ॥ ਅਨਿਕ ਜੋਨਿ ਸੰਕਟ ਨਰਕ ਭੁੰਚਤ ਸਾਸਨ ਦੂਖ ਗਰਤਿ ਗਰਿਓ ਹੈ॥ ਪ੍ਰੇਮ ਭਗਤਿ ਉਧਰਹਿ ਸੇ ਨਾਨਕ ਕਰਿ ਕਿਰਪਾ ਸੰਤੁ ਆਪਿ ਕਰਿਓ ਹੈ॥ 8॥

Maya, rung birung kert, bherm moh kaiy koop(i) goobaar(i) puriyo haiy. Aita gub(u) akaash(i) na maavut, bishta. Ust, kirm(i), oodur(i) bhuriyo haiy. Dehdis(i) dhaayay, muhaa bikhiya kuou, pur dhun chheen(i), ugiyan huriyo haiy. Jobun beet(i) juraa roag(i) grussiyo, Jum dootun dunn(u) mirt(u) muriyo haiy. Anik joan(i) sunkut nerk bhoonchut, saasun dookh gurt(i) guriyo haiy. Praym bhagat(i) oodhreh(i) se Nanak, kur(i) kirpa, Sunt(u) Aap(i) kuriyo haiy. 8.

Word Meaning: Rung = happiness; enjoyments. Birung = lack of enjoyments; griefs. Koop(i) = deep open well. Goobaar(i) = in the darkness. Gub(u) = conceit. Na Maavut = cannot contain. Bishta = feces. Ust = bones. Kirm = germs. Oodur(i) = belly. Jobun = youth. Ugiyaan = lack of knowledge; ignorance. Huriyo Haiy = has lost to; robbed of. Juraa Roag(i) = old age diseases. Bikhiya = poisonous Maya. Grussiyo = in the grip of. Dunn(u) = Saasun = punishment. Mirt(u) = death. Nerk Sunkut = suffering of the hell. Bhoonchut = experiencing. Hurt(i) Guriyo = fallen in deep pit. Aap(i) = God.

MEANING: Misled by his worldly attachments, the man is trapped in the well of darkness (is blinded by his attachments); and does not realize that if Maya brings him happiness, it can also bring him grief. He is so conceited that even the sky cannot contain it (has a limitless ego), and does not realize that his belly (body) is full of feces, bones, and germs. Robbed by his ignorance, he rushes in every direction to earn more wealth, which is a poison for his spirituality, and snatches it from others. Even when his youth is over, and he is in the grip of old age diseases, (he does not quit making plans to acquire more wealth), as a result, he suffers spiritual death many times, and the punishment by the Angel of justice awaits him. He falls into a deep pit of suffering and goes through the hell of rebirths in many different forms. But those who worship Waheguru with love and dedication are salvaged by the benevolence of Waheguru, who makes them holy saints, oh Nanak. 8.

ਗੁਣ ਸਮੂਹ ਫਲ ਸਗਲ ਮਨੋਰਥ ਪੂਰਨ ਹੋਈ ਆਸ ਹਮਾਰੀ॥ ਅਉਖਧ ਮੰਤ੍ਰ ਤੰਤ੍ਰ ਪਰ ਦੁਖਹਰ ਸਰਬ ਰੋਗ

ਖੰਡਣ ਗੁਣਕਾਰੀ॥
(ਅੰਗ 1389)॥ ਕਾਮ ਕਰੋਧ ਮਦ ਮਤਸਰ ਤ੍ਰਿਸਨਾ ਬਿਨਸਿ ਜਾਹਿ ਹਰਿ ਨਾਮੁ ਉਚਾਰੀ॥ ਇਸਨਾਨ ਦਾਨ ਤਾਪਨ ਸੁਚਿ ਕਿਰਿਆ ਚਰਣ ਕਮਲ ਹਿਰਦੈ ਪ੍ਰਭ ਧਾਰੀ॥ ਸਾਜਨ ਮੀਤ ਸਖਾ ਹਰਿ ਬੰਧਪ ਜੀਅ ਧਾਨ ਪ੍ਰਭ ਪ੍ਰਾਨ ਅਧਾਰੀ॥ ਓਟ ਗਹੀ ਸੁਆਮੀ ਸਮਰਥਹ ਨਾਨਕ ਦਾਸ ਸਦਾ ਬਲਿਹਾਰੀ॥9॥
Goon smooh ful sugul munoruth, poorun hoyi aas humaari. Aoukhudh muntar, tuntar pur Dookh-hur, serb Roag-khundun goonkaari.
(PAGE 1389): Kaam, kroadh, mud, mutsur, trishna, binus(i) jaah(i) Hur(i) Naam(u) oochaari. Ishnaan, daan, taapun sooch(i) kirya, churn Kumul hirdaiy Prubh dhaari. Saajun, meet, sukha Hur(i) bundhup, jea-dhaan Prubh praan adhaari. Oat guhhi Soami Sumrutheh, Nanak daas sudaa bulihaari. 9.
Word Meaning: Goon Smooh = all the noble qualities. Ful = reward. Munoruth = objective. Poorun Hoyi = fulfilled. Aoukhudh = medication. Tuntar = a talisman. Pur Dookh-hur = destroyer of others' suffering. Roag Khundun = destroyer of troubles. Goonkaari = rich in qualities. Kaam = lust. Mud = liquor. Mutsur = jealousy. Trishna = fire of desires. Binus(i) Jaah(i) = is destroyed. Taapun = self-torturing. Sooch(i) Kirya = steps to maintain external purity. Jea-dhaan = source of life. Praan Adhaari = life-support. Oat = shelter. Guhhi = sought. Sumrutheh(i) = omnipotent. Daas = devotee.
MEANING: (With the recitation of Waheguru's Naam with love and respect), all my wishes have been fulfilled, and I have achieved my objective of acquiring all the noble qualities. Waheguru's Naam is the mantra and the talisman to cure the diseases of one's lust, rage, intoxication of one's wealth, and other luxuries of life, jealousy of others, and fire of worldly desires. Acquiring Waheguru's lotus-like Feet (His Naam) in the heart, subsumes dips at holy places, donations to Brahmans, self-affliction, and efforts to maintain external purity (one does not need any of those). Waheguru is the source, and the support of our lives, and is our close friend and our relative. I have sought the shelter of the omnipotent Waheguru, and am always a sacrifice for Him (wish to serve Him in any capacity), oh Nanak. 9.

ਆਵਧ ਕਟਿਓ ਨ ਜਾਤ ਪ੍ਰੇਮ ਰਸ ਚਰਨ ਕਮਲ ਸੰਗਿ॥ ਦਾਵਨਿ ਬੰਧਿਓ ਨ ਜਾਤ ਬਿਧੇ ਮਨ ਦਰਸ ਮਗਿ॥ ਪਾਵਕ ਜਰਿਓ ਨ ਜਾਤ ਰਹਿਓ ਜਨ ਧੂਰਿ ਲਗਿ॥ ਨੀਰੁ ਨ ਸਾਕਸਿ ਬੋਰਿ ਚਲਹਿ ਹਰਿ ਪੰਥਿ ਪਗਿ॥ ਨਾਨਕ ਰੋਗ ਦੋਖ ਅਘ ਮੋਹਿ ਛਿਦੇ ਹਰਿ ਨਾਮ ਖਗਿ॥ 1॥10॥
Aavudh kuttiyo na jaat, praym rus Churn Kumul sung(i). Daavun(i) bumdhiyo na jaat, bidhay mun Ders mug(i). Paavuk juriyo na jaat, ruhhiyo jun dhoor(i) lug(i). Neer(u) na saakus(i) boar(i), chuleh(i) Hur(i) punth(i) pug(i). Nanak, roag, doakh, ugh moh(i) chhiday Hur(i) Naam khug(i).
Word Meaning: Aavudh = weapon. Rus = sweet taste. Daavun = rope. Bidhay Mun = pierced mind. Ders Mug(i) = in the path of love (for God). Paavuk = fire. Juriyo = burn. Neer(u) = water. Boar(i) = drown; sink. Punth(i) = path. Pug(i) = with feet. Doakh = blames; vices. Ugh = sins. Chhiday = pierced. Khug(i) = arrow. 10.
MEANING: No weapon can sever the sweetness of one's love with Waheguru's Feet (Naam), and no rope can tie (arrest) the mind which has been pierced with the arrow of Waheguru's love. No fire can burn the bond of one's love for the dust of Waheguru's Feet (His Naam); and no water can drown the feet which walk on the path of union with Waheguru. All one's ailments, vices, and his sins are pierced (destroyed) with the arrow of Waheguru's Naam, oh Nanak. 1.10.

ਉਦਮ ਕਰਿ ਲਾਗੇ ਬਹੁ ਭਾਤੀ ਬਿਚਰਹਿ ਅਨਿਕ ਸਾਸਤ੍ਰ ਬਹੁ ਖਟੂਆ॥ ਭਸਮ ਲਗਾਇ ਤੀਰਥ ਬਹੁ ਭ੍ਰਮਤੇ ਸੂਖਮ ਦੇਹ ਬੰਧਹਿ ਬਹੁ ਜਟੂਆ॥ ਬਿਨੁ ਹਰਿ ਭਜਨ ਸਗਲ ਦੁਖ ਪਾਵਤ ਜਿਉ ਪ੍ਰੇਮ ਬਢਾਇ ਸੂਤ ਕੇ ਹਟੂਆ॥ ਪੂਜਾ ਚਕ੍ਰ ਕਰਤ ਸੋਮਪਾਕਾ ਅਨਿਕ ਭਾਤਿ ਥਾਟਹਿ ਬਹੁ ਥਟੂਆ॥ 2॥11॥ 20॥

Oodum kur(i) laagay buhou bhaanti, bichreh(i) anik Shastar buou khutooaa. Bhusm lugaayay, teeruth buhou bhermtay, sookhum dayh, bundhay buhou jutooaa. Bin(u) Hur(i) bhujun sugul dookh paavut, jiyoun praym budhaayay soot kay hutooaa. Pooja, chukkur, kert soampaaka, anik bhaant(i) thaateh(i) buhou thutooaa. 2.11.20.

Word Meaning: Oodum = effort. Bichreh(i) = ponder on. Anik, Buou = many. Khutooaa = six. Bhusm = ash. Bhermtay = wander. Sookhum Dayh = weak body (with self-affliction). Jutooaa = matted hair. Budhaayay = increase; enhance. Soot Kay Hutooaa = shop (home) of threads; cobweb. Chukkur = religious symbols. Soampaaka = cook with own hands. Thaateh(i) = makes. Thutooaa = adopt different ways (garbs; looks).

MEANING: People make many different efforts to connect with Waheguru, including pondering the six Shastras (Hindu holy books). Many people coat their bodies with ash (to look ugly to women), wear matted hair, and wander at holy places, while others punish themselves and lose too much weight to please their deities. Like the spider, which weaves its web and dies trapped in it, the man suffers (spiritual death) without love for Waheguru as he weaves strong nets of worldly attractions and of his ego around him. Misled by their false beliefs, many others adopt many different means like painting religious symbols on their bodies, cooking meals with their own hands (for the sake of purity), and so on (but fail to please God). 2.11.20.

(ਭੱਟਾਂ ਦੇ ਸਵਈਏ)॥ ੧ੴਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥
ਸਵਈਏ ਮਹਲੇ ਪਹਿਲੇ ਕੇ 1॥

(Bhattan Day suvvyiyay): Ek Onkar Satgur Persad(i):

Suvvuyiyay Mehlay Pehlay (Guru Nanak Sahib) Kay, 1:

Note: There are 11 Bhatts whose compositions have been enshrined in Sri Guru Granth Sahib on pages 1389-1409. Bhatts are Brahmans (but not of the high class). At first, Bhikha Ji, who was searching for God, came to the shelter of Guru Amar Dass Ji, and was so impressed with Guru Sahib that he invited his 10 nephews – Kalsahar (aka Kullh, or Tullh), Jaalup, Keerat, Sullh, Bhullh, Nulllh, Gaayind, Mathura, Bullh, and Haribans - to Guru Ji's shelter. All these were poets, and they were so overwhelmed by the high-moral teachings of Guru Sahib and His daily lifestyle that they wrote poetry in praise of all the first five Guru Sahiban, which Guru Arjun Dev Ji kindly enshrined in Guru Granth Sahib.

ਇਕ ਮਨਿ ਪੁਰਖੁ ਧਿਆਇ ਬਰਦਾਤਾ॥ ਸੰਤ ਸਹਾਰੁ ਸਦਾ ਬਿਖਿਆਤਾ॥ ਤਾਸੁ ਚਰਨ ਲੈ ਰਿਦੈ ਬਸਾਵਉ॥ ਤਉ ਪਰਮ ਗੁਰੂ ਨਾਨਕ ਗੁਨ ਗਾਵਉ॥ 1॥

Ikk mun(i) Purakh dhiyaayay Berdaata. Sunt suhaar(u), sudda bikhiyaata. Taas(u) Churrn lay ridaiy busaavoun. Tuou Perm Guru Nanak goon gaavoun. 1.

Word Meaning: Purakh = the living power (Waheguru). Berdaata = source of all blessings (everything). Suhaar(u) = support. Bikhiyaata = omnipresent. Taas(u) = His. Churn = Naam. Busaavoun = embed; enshrine. Perm = the supreme.

MEANING: With a fully focused mind worshipping Waheguru, which is the living power, is the source of comforts, is the basis of the life of the holy saints, and is omnipresent, I (Kalsahar) enshrine His Naam in my heart, and then sing praise of the supreme Guru Nanak.1

ਗਾਵਉ ਗੁਨ ਪਰਮ ਗੁਰੂ ਸੁਖ ਸਾਗਰ ਦੁਰਤ ਨਿਵਾਰਣ ਸਬਦ ਸਰੇ॥ ਗਾਵਹਿ ਗੰਭੀਰ ਧੀਰ ਮਤਿ ਸਾਗਰ ਜੋਗੀ ਜੰਗਮ ਧਿਆਨੁ ਧਰੇ॥ ਗਾਵਹਿ ਇੰਦ੍ਰਾਦ ਭਗਤ ਪ੍ਰਹਿਲਾਦਿਕ ਆਤਮ ਰਸ ਜਿਨਿ ਜਾਣਿਓ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ॥ 2॥

Gaavoun goon Perm Guru, sookh-saagur, doort nivaarun Shabad suray. Gaaveh(i) gumbheer, dheer mut(i) saagur, yogi, Jungum, dhiyaan(u) dhuray. Gaaveh(i) Indaraad(i), bhagat Prehlaadik, aatum rus jinh(i) jaaniyo Kub(i) Kullh, soojus(u) gaavoun Gur Nanak, raj(u) joag(u) jinh(i) maaniyo. 2.

Word Meaning: Sookh-Saagur = ocean (source) of all comforts. Doort Nivaarun = destroyer of sins. Suray = Surovar (ocean; source). Gumbheer = serious; dedicated. Mut(i) Saagur = deep wisdom. Jungum = a sect of yogis. Indaraad(i) = god Indra, and the like. Aad(i) = the like; root; origin. Aatum Rus = source of sweetness or blissfulness of soul (Waheguru). Jaaniyo = realized; made a connection with. Kub(i) = poet. Soojus(u) = noble praise. Raj(u) = family life. Joag(u) = union with God. Maniyo = enjoyed.

MEANING: I, the poet Kullh, sing praise of the great Guru (Nanak), who is the source of all comforts, is the destroyer of sins, and is the source of the Shabad (Waheguru's praise), and who enjoyed both the family life and union with Waheguru. (Not only I), Even the serious devotees of Waheguru, those with deep wisdom, the yogis, the Jungums, god Indra and the like, and bhagats like Prehlad, all sing praise of Guru Nanak, who enjoyed the bliss of union with Waheguru. 2.

NOTE: When the poet Bhutt says that the gods like Indra and the bhagats like Prehlad, who lived millions of years before Guru Nanak, sing His praise, he implies that they do so revering Guru Nanak Sahib as a manifestation of Waheguru.

ਗਾਵਹਿ ਜਨਕਾਦਿ ਜੁਗਤਿ ਜੁਗੇਸੁਰ ਹਰਿ ਰਸ ਪੂਰਨ ਸਰਬ ਕਲਾ॥ ਗਾਵਹਿ ਸਨਕਾਦਿ ਸਾਧ ਸਿਧਾਦਿਕ ਮੁਨ ਜਨ ਗਾਵਹਿ ਅਛਲ ਛਲਾ॥ ਗਾਵੈ ਗੁਣ ਧੋਮੁ ਅਟਲ ਮੰਡਲਵੈ ਭਗਤਿ ਭਾਇ ਰਸੁ ਜਾਣਿਓ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ॥ 3॥

Gaaveh(i) Janakaad(i), joogut(i) joogayshur, Hur(i) rus, poorun serb kulaa. Gaaveh(i) Sunukaad(i), saadh, sidhaadik, mun jun gaaveh(i) achhull chhulaa. Gaaveh(i) goon Dhoam(u) atull undulvaiy, bhagat(i) bhaayay rus(u) jaaniyo. Kub(i) Kullh soojus(u) gaavoun Gur Nanak, raj(u) joag(u) jinh(i) maaniyo. 3.

Word Meaning: Janak = a sage, and the father of Sita of Ramayana. Janakaad(i) = Janak and the like. Joogut(i) = connected with; along with. Joogayshur = great yogis. Hur(i) Rus Poorun = full of the sweetness of Waheguru. Serb Kulaa = possessing all powers. Sunukaad(i) = Sunuk and his brothers (sons of Brahma). Moon Jun = hermits; sages. Achhull Chhulaa = which cannot be deceived. Dhoam(u) = a sage. Atull Mundulvaiy = which is eternal in the sky (bhugat Dhuroo). Bhagat Bhaayay = with the spirit of love and devotion.

MEANING: Along with the great yogis, the sages like Janak sing Guru Nanak's praise, who is full of the sweetness of Waheguru, and possesses all the powers. Similarly, Sunak and his brothers, the holy saints, the Sidh yogis, and the sages, sing Guru Nanak's praise, who cannot be deceived (by the attractions of Maya). The sage, Dhoam, and Bhagat Dhuroo sing Guru Nanak's praise, who enjoyed the sweetness of union with Waheguru because of His worship of Waheguru with love and dedication. I, poet Kullh, sing noble praise of Guru Nanak, who enjoyed both the family life and the union with Waheguru. 3.

ਗਾਵਹਿ ਕਪਿਲਾਦਿ ਆਦਿ ਜੋਗੇਸੁਰ ਅਪਰੰਪਰ ਅਵਤਾਰ ਵਰੋ॥ ਗਾਵੈ ਜਮਦਗਨਿ ਪਰਸਰਾਮੇਸੁਰ ਕਰ ਕੁਠਾਰ ਰਘੁ ਤੇਜੁ ਹਰਿਓ॥ ਊਧੌ ਅਕ੍ਰੂਰੁ ਬਿਦਰੁ ਗੁਣ ਗਾਵੈ ਸਰਬਾਤਮੁ ਜਿਨਿ ਜਾਣਿਓ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ॥ 4॥

Gaaveh(i) Kapilaad(i) aad(i) jogayshur, uprumpur Avtar vuro. Gaaveh(i) Jumdugun(i) Persramayshur, kur kootthaar Rughu tayj(u) huriyo. Oodhau, Akroor(u), Bidar(u) goon gaaveh(i), Serbaatum(u) Jinh(i) jaaniyo. Kub(i) Kullh soojus(u) gaavoun Gur Nanak, raj(u) joag(u) jinh(i) maaniyo.

Word Meaning: Aad(i) = of olden times. Avtar Vuro = manifestation of Waheguru. Kapil, Jumdugun(i), Persram, Oodhau, Akroor, Bidar = all sages. Kur Kootthaar = ax in hand. Rugh(u) = Ram Chander Ji. Tayj(u) = majesty. Huriyo = took away. Serbaatum(u) = the soul of everybody (God).

MEANING: Great sages of olden times, like Kapil, sing praise of the Great Guru Nanak, who is a manifestation of the endless Waheguru. Persram, the son of Jumdugugun, who was holding an axe in his hand to hurt Ram Chander Ji, and whose axe and his majesty were taken away by the latter, also sings Guru Nanak's praise. Oodhau, Akroor, and Bidar also sing Guru Nanak's praise, who realized Waheguru, which is the soul of everybody. I, poet Kullh, also sing the noble praise of Guru Nanak, who enjoyed both family life and union with Waheguru. 4.

(ਅੰਗ 1390)॥ ਗਾਵਹਿ ਗੁਣ ਬਰਨ ਚਾਰਿ ਖਟ ਦਰਸਨ ਬ੍ਰਹਮਾਦਿਕ ਸਿਮਰੰਥਿ ਗੁਨਾ॥ ਗਾਵੈ ਗੁਨ ਸੇਸੁ ਸਹਸ ਜਿਹਬਾ ਰਸ ਆਦਿ ਅੰਤਿ ਲਿਵ ਲਾਗਿ ਧੁਨਾ॥ ਗਾਵੈ ਗੁਣ ਮਹਾਦੇਉ ਬੈਰਾਗੀ ਜਿਨਿ ਧਿਆਨ ਨਿਰੰਤਰਿ ਜਾਣਿਓ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਗਾਵਉ ਗੁਰ ਨਾਨਕ ਰਾਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ॥ 5॥

(PAGE 1390): Gaaveh(i) goon bern chaar(i), khut Dershun, Brahamaadik simrunth(i) goona. Gaavaiy, goon Shesh(u) sehs jihba rus, aad(i), unt(u) liv laag(i) dhoona. Gaavaiy goon Mahadeo baiyraagi, Jinh(i) dhiyaan niruntar(i) jaaniyo. Kub(i) Kullh soojus(u) gaavoun Gur Nanak, raj(u) joag(u) jinh(i) maaniyo. 5.

Word Meaning: Bern Chaar(i) = the four major castes. Khut Dershun = the six philosophies or Shastras. Simrunth(u) = recite. Shesh = the multi-headed serpent which serves as the bed for god Vishnu. Sehs Jihba = with thousands of tongues. Aad(i) Unt(i) = from the beginning to the end; always. Rus = sweetness. Live Laag(i) Dhoona = with fully focused mind. Mahadeo = Shiva. Baiyraagi = fully detached. Jinh(i) = Guru Nanak Sahib. Niruntar(i) = continuously. 5.

MEANING: Men of all the four major castes, followers of the six major faiths, and gods like Brahma all sing Guru Nanak's praise. Even the multi-headed serpent, Shesh Naag, enjoys the sweetness of Guru Nanak's praise when he sings it with his tongue with full focus of his mind. Shiva, who was fully detached from worldly attractions, also sings Guru Nanak's praise, who was always connected with Waheguru with His fully focused mind. I, the poet, Kullh, also sing the blissful praise of Guru Nanak, who enjoyed both the family life and union with Waheguru. 5.

ਰਾਜੁ ਜੋਗੁ ਮਾਣਿਓ ਬਸਿਓ ਨਿਰਵੈਰੁ ਰਿਦੰਤਰਿ॥ ਸ੍ਰਿਸਟਿ ਸਗਲ ਊਧਰੀ ਨਾਮਿ ਲੇ ਤਰਿਓ ਨਿਰੰਤਰਿ॥ ਗੁਣ ਗਾਵਹਿ ਸਨਕਾਦਿ ਆਦਿ ਜਨਕਾਦਿ ਜੁਗਹ ਲਗਿ॥ ਧੰਨਿ ਧੰਨਿ ਗੁਰੁ ਧੰਨਿ ਜਨਮੁ ਸਕਯਥੁ ਭਲੋ ਜਗਿ॥ ਪਾਤਾਲ ਪੁਰੀ ਜੈਕਾਰ ਧੁਨਿ ਕਬਿ ਜਨ ਕਲ ਵਖਾਣਿਓ॥ ਹਰਿ ਨਾਮ ਰਸਿਕ ਨਾਨਕ ਗੁਰ ਰਾਜੁ ਜੋਗੁ ਤੈ ਮਾਣਿਓ॥ 6॥

Raj(u) joag(i) maaniyo, bussiyo Nirvaiyr(u) riduntar(i). Srisht(i) sugul oodhri, Naam(i) lay turiyo niruntar(i). Goon gaaveh(i) Sunukaad(i), aad(i), Junakaad(i), joogeh lug(i). Dhunn(i), dhunn(i),

Gur(u) dhunn(i), junum(u) skuyyiuth(u) bhulau jug(i). Pataal Puri jaiykaar dhoon(i), kub(i) jun, Kullh vukhaaniyo. Hur(i) Naam rusik, Nanak Gur, raj(u), joag(u) Taiyn maaniyo. 6.

Word Meaning: Nirvaiyr(u) = (God) which bears no enmity. Aad(i) = of olden times Joogeh Lug(i) = all through the yugas. Skuyyiuth(u) = successful. Bhulau = great (for others). Pataal Puri = (even) from the underworlds. Dhoon(i) = voices. Vukhaaniyo = (begs to) say. Rusik = loving. 6.

MEANING: With Waheguru, which bears no enmity with anyone, embedded in His heart, Guru Nanak enjoyed both the family life and union with Waheguru. Guru Nanak swam across the world-sea (became "one" with Waheguru) by reciting His Naam, and also found salvation for the rest of the world. The four sons of Brahma, and the sages of olden times like Janak, have sung Guru Nanak's praise (as a manifestation of Waheguru), over the eons. Guru Nanak is great, who made His life successful, and was great for helping others. Poet, Kullh, begs to say that he is a devotee of Guru Nanak, the voices in whose praise can be heard even from the underworlds. Guru Nanak was a highly affectionate devotee of Waheguru who enjoyed both family life and union with God. 6.

ਸਤਿਜੁਗਿ ਤੈ ਮਾਨਿਓ ਛਲਿਓ ਬਲਿ ਬਾਵਨ ਭਾਇਓ॥ ਤ੍ਰੈਤੈ ਤੈ ਮਾਨਿਓ ਰਾਮੁ ਰਘੁਵੰਸੁ ਕਹਾਇਓ॥ ਦੁਆਪਰਿ ਕ੍ਰਿਸਨ ਮੁਰਾਰਿ ਕੰਸ ਕ੍ਰਿਤਾਰਥ ਕੀਓ॥ ਉਗ੍ਰਸੈਣ ਕਉ ਰਾਜੁ ਅਭੈ ਭਗਤਹ ਜਨ ਦੀਓ॥ ਕਲਿਜੁਗਿ ਪ੍ਰਮਾਣੁ ਨਾਨਕ ਗੁਰੁ ਅੰਗਦੁ ਅਮਰੁ ਕਹਾਇਓ॥ ਸ੍ਰੀ ਗੁਰੂ ਰਾਜੁ ਅਬਿਚਲੁ ਅਟਲੁ ਆਦਿ ਪੁਰਖਿ ਫੁਰਮਾਇਓ॥ 7॥

Satyug(i) Taiyn maaniyo, chhuliyo Bul(i), Baavun bhaayo. Tretaiy Taiyn maaniyo, Ram(u) Rughuvuns kuhhayo. Dooaapur(i) Krishan Mooraar(i), Kuns kirtaaruth keeyo. Oogursaiyn kuou raj(u) abhaiy, bhugtah jun deeyo. Kulyug(i) permaan(u) Nanak Gur, Angad, Amar kuhaayo. Sri Gur(u) raj(u) abichull(u), attull, Aad(i) Purakh(i) foormaayo. 7.

Word Meaning: Maaniyo = enjoyed; earned respect. Chhuliyo = deceived. Bul(i) = raja Bul. Baavun = midget. Bhaayo = liked. Tretaiy = in the send eon. Dooaapur(i) = in the third eon. Mooraar(i) = the killer of the demon, Moor(u). Kuns = Krishna's maternal uncle. Kirtaaruth = emancipated. Oogursaiyn = Kuns' father. Abhaiy = the state of fearlessness. Permaan(u) = honoured by Waheguru; Waheguru-like. Abichull(u) = eternal. Atull(u) = indestructible. Aad(i) Purakh = Waheguru. 7.

MEANING: For me, the poet Kulsahar, it was Guru Nanak who earned respect in the form of midget Vishnu when he deceived Raja Bul in Satyug, and as god Rama of the Raghu clan in the Treta yuga. In *Dooaapur* yuga, You earned respect as Krishna who killed the demon, Moor(u), and killed and salvaged Kuns, the rajah of Mathura, and gave the reign of Mathura to *Oogursaiyn,* the father of Kuns, and blessed Waheguru's bhagats with the fearless spiritual state, oh Guru Nanak. In Kulyug, You were the honoured Guru Nanak, who later became Guru Angad and Guru Amar Dass. You were given the eternal and indestructible kingdom of spirituality by Waheguru, oh Guru Nanak. 7.

ਗੁਣ ਗਾਵੈ ਰਵਿਦਾਸੁ ਭਗਤ ਜੈਦੇਵ ਤ੍ਰਿਲੋਚਨ॥ ਨਾਮਾ ਭਗਤੁ ਕਬੀਰੁ ਸਦਾ ਗਾਵਹਿ ਸਮਲੋਚਨ॥ ਭਗਤੁ ਬੇਣਿ ਗੁਣ ਰਵੈ ਸਹਜਿ ਆਤਮ ਰੰਗੁ ਮਾਣੈ॥ ਜੋਗ ਧਿਆਨਿ ਗੁਰ ਗਿਆਨਿ ਬਿਨਾ ਪ੍ਰਭ ਅਵਰੁ ਨ ਜਾਣੈ॥ ਸੁਖਦੇਉ ਪਰੀਖ੍ਹਤ ਗੁਣ ਰਵੈ ਗੋਤਮ ਰਿਖਿ ਜਸੁ ਗਾਇਓ॥ ਕਬਿ ਕਲ ਸੁਜਸ ਨਾਨਕ ਗੁਰ ਨਿਤ ਨਵਤਨੁ ਜਗਿ ਛਾਇਓ॥ 8॥

Goon gaavaiy Ravidass(u) bhagat, Jaidev, Tirlochun. Nama, Bhagat Kabir, sudaa gaaveh(i) sumloachun. Bhagat Bayn(i), goon ruvvaiy, sehj(i) aatum rung maanaiy. Joag dhiyaan(i), Gur Giyan binaa, Prubh uver(u) na jaanaiy. Sukhdeo, Preekhut goon ruvvaiy, Gautum rikh(i) jus(u) gaayo. Kub(i) Kullh soojus Nanak Gur, nit nuvtun jug(i) chhaayo. 8.

Word Meaning: Sumloachun = with non-discriminating Sight (Guru Nanak). Sehj(i) = in high spiritual state. Aatum Rung = with deep love from the heart. Joag Dhiyan(i) = with deep meditation. Uver(u) = other. Goon Ruvvaiy = sing praise. Nuvtun = fresh. Sukhdeo; Preekhut, Dautum = are all sages of olden times. Rikh(i) = sage. Chhaayo = spread.
MEANING: The (highly respected) bhagats Ravidass, Jaidev, Trilochan, Naama (Nam Dev), and Kabir sing praise of Guru Nanak, who saw everybody the same (non-discriminating) way. Bhagat Bayni Ji sings Guru Nanak Sahib's praise, who enjoyed union with Waheguru with deep love from the core of His heart, and in a high spiritual state. Sages like Sukhdev, Preekhut, and Gautam sing Guru Nanak's praise, who was always connected to Waheguru through meditation and Divine Knowledge and recognized no one other than Waheguru. Guru Nanak's sweet and noble praise spread all over the world as being fresh every day, oh poet, Kullh. 8.

ਗੁਣ ਗਾਵਹਿ ਪਾਯਾਲਿ ਭਗਤ ਨਾਗਾਦਿ ਭੁਯੰਗਮ॥ ਮਹਾਦੇਉ ਗੁਣ ਰਵੈ ਸਦਾ ਜੋਗੀ ਜਤਿ ਜੰਗਮ॥ ਗੁਣ ਗਾਵੈ ਮੁਨਿ ਬ੍ਯਾਸੁ ਜਿਨਿ ਬੇਦ ਬ੍ਯਾਕਰਣ ਬੀਚਾਰਿਆ॥ ਬ੍ਰਹਮਾ ਗੁਣ ਉਚਰੈ ਜਿਨਿ ਹੁਕਮਿ ਸਭ ਸ੍ਰਿਸਟਿ ਸਵਾਰੀਆ॥ ਬ੍ਰਹਮੰਡ ਖੰਡ ਪੂਰਨ ਬ੍ਰਹਮ ਗੁਣ ਨਿਰਗੁਣ ਸਮ ਜਾਣਿਓ॥ ਜਪੁ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰ ਸਹਜੁ ਜੋਗੁ ਜਿਨਿ ਮਾਣਿਓ॥ 9॥
Goon gaaveh(i) puyaal(i) bhagat Naagaad(i) Bhooyungum. Mahadeo goon ruvvaiy, sudaa yogi, jut(i), Jungum. Goon gaavaiy Moon(i) Biyaas(u), jinh(i) Bayd biyaakurn beechaariya. Brahma goon oochraiy, jinh(i) Huqam(i) subh srisht(i) suvaariya. Brahmund, kund, Poorun Braham, Goon, Nirgoon sum jaaniyo. Jup(u) Kullh, soojus(u) Nanak Gur, sehj(u) joag(u) jinh(i) maaniyo. 9.
Word Meaning: Puyaal(i) = underworlds. Naagaad(i) = Sheshnaag and the like. Bhooyungum = serpents. Mahadeo = Shiva. Jut(i) = celibates. Moon(i) Biyaas = sage Biyaas who organized the Vedas. Biyaakurn = grammar. Suvaariya = created. Brahmund = universe. Khund = parts (worlds). Poorun Braham = perfect Waheguru. Goon = visible form of God (nature). Nigoon = formless Waheguru. Jup(u) = recite. Joag(u) = union.
MEANING: Sheshnaag, and other serpent-bhagats of the underworld (those who serve Waheguru), sing Guru Nanak's praise. Shiva, in the form of a yogi, a celibate, or a Jungum, always sings Guru Nanak's praise (as a manifestation of Waheguru), and so does sage Bias, who reorganized the Vedas using the grammatical rules. Similarly, Brahma, who is believed to have created the world with Waheguru's Huqam, sings Guru Nanak's praise. Guru Nanak realized (made connection with) Waheguru, which is omnipresent in the whole universe and in its parts, in both of His forms – visible (in nature) and invisible (as formless). Kullh also sings the sweet and noble praise of Guru Nanak, who enjoyed union with Waheguru in the high spiritual state. 9.

ਗੁਣ ਗਾਵਹਿ ਨਵ ਨਾਥ ਧੰਨਿ ਗੁਰ ਸਾਚਿ ਸਮਾਇਓ॥ ਮਾਧਾਤਾ ਗੁਣ ਰਵੈ ਜੇਨ ਚਕ੍ਰਵੈ ਕਹਾਇਓ॥ ਗੁਣ ਗਾਵੈ ਬਲਿਰਾਉ ਸਪਤ ਪਾਤਾਲਿ ਬਸੰਤੌ॥ ਭਰਥਰਿ ਗੁਣ ਉਚਰੈ ਸਦਾ ਗੁਰ ਸੰਗਿ ਰਹੰਤੌ॥ ਦੂਰਬਾ ਪਰੂਰਉ ਅੰਗਰੈ ਗੁਰ ਨਾਨਕ ਜਸੁ ਗਾਇਓ॥ ਕਬਿ ਕਲ ਸੁਜਸੁ ਨਾਨਕ ਗੁਰ ਘਟਿ ਘਟਿ ਸਹਜਿ ਸਮਾਇਓ॥ 10॥
Goon gaaveh(i) nuv Nath, dhunn(i) Gur Saach(i) smaayo. Maadhaanta goon ruvvaiy, jayn chukurvaiy kuhaayo. Goon gaavaiy Bul Raou, suput pataal(i) busuntau. Bhurthur(i) goon oochraiy sudaa, gur sung(i) ruhuntau. Doorba, Puroorou, Angraiy, Gur Nanak jus(u) gaayo. Kub(i) Kullh soojus(u) Nanak Gur, ghut(i), ghut(i) sehj(i) smaayo.
Word Meaning: Nuv Nath = the nine well known Sidh yogis. Saach(i) = in Waheguru. Madhaanta = a king, and an ancestor of god Rama. Jayn = who. Chukurvaiy = emperor. Bul Raou = raja Bul, who was deceived by Vishnu in the midget form. Suput Pataal (i) = in the

seventh underworld. Bhurthur(i) = a well-known Sidh yogi. Doorba, Puroorou Angraiy = all sages. Ghut(i) = heart.
MEANING: Guru Nanak is great, who is always fully absorbed in Waheguru, and whose praise is sung by the nine well-known top Sidh yogis. Madhaanta, who declared himself the emperor, also sings Guru Nanak's praise. Living in the seventh underworld, Raja Bul, also sings Guru Nanak's praise, and so does Yogi Bhurthuri, who keeps Guru Nanak's Teachings in mind all the time. Sages, Doorba, Proorou, and Angraiy, sing praise of Guru Nanak. I, poet Kullh, also sing Guru Nanak's praise, who has been recognized in every heart in the high spiritual state. 10.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਵਈਏ ਮਹਲੇ ਦੂਜੇ ਕੇ 2॥
Ek Onkar Satgur Persad(i)
Suvvuyiyay Mehla Doojay Kay (**of Mehla 2, Guru Angad Dev Ji**)
(ਅੰਗ 1391)॥ ਸੋਈ ਪੁਰਖ ਧੰਨ ਕਰਤਾ ਕਾਰਣ ਕਰਤਾਰੁ ਕਰਨ ਸਮਰਥੋ॥ ਸਤਿਗੁਰੂ ਧੰਨੁ ਨਾਨਕੁ ਮਸਤਕਿ ਤੁਮ ਧਰਿਓ ਨਿਜਿ ਹਥੋ॥ ਤੈ ਧਰਿਓ ਮਸਤਕਿ ਹਥੁ ਸਹਜਿ॥ ਅਮਿਓ ਵੁਠਉ ਛਜਿ ਸੁਰਿ ਨਰ ਗਣ ਮੁਨਿ ਬੋਹਿਯ ਅਗਾਜਿ॥ ਮਾਰਿਓ ਕੰਟਕੁ ਕਾਲੁ ਗਰਜਿ ਧਾਵਤ ਲੀਓ ਬਰਜਿ ਪੰਚ ਭੂਤ ਏਕ ਘਰਿ ਰਾਖਿ ਲੇ ਸਮਜਿ॥ ਜਗੁ ਜੀਤਉ ਗੁਰਦੁਆਰਿ ਖੇਲਹਿ ਸਮਤ ਸਾਰਿ ਰਥੁ ਉਨਮਨਿ ਲਿਵ ਰਾਖਿ ਨਿਰੰਕਾਰਿ॥ ਕਹੁ ਕੀਰਤਿ ਕਲਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ਰ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ॥ 1॥
(PAGE 1391): Soyee Purakh dhunn Kerta, kaarun Kartar(u) kern sumrutho. Satguru dhunn(u) Nanak(u), mustuk(i) Toom dhuriyo nij(i) hutho. Taiyn dhuriyo mustuk(i) huth(u) sehj(i). Amiyo vootthou chhujj(i), soor(i), nur, Gun, Moon(i), bohiyo agaaj(i). Maariyo kuntuk(u) kaal(u) gerj(i), dhaavut leeyo berj(i), punch bhoot ek ghur(i) raakh(i) lay smujj(i). Jug jeetou Gurduaar(i), khayleh(i) sumut saar(i), ruth(u) oonmun(i) liv raakh(i) Nirunkar(i). Kuhhou keerut(i) Kulsuhaar, supt deep mujhaar, Lehna jugter Gur(u) pers(i) Mooraar(i). 1.
Word Meaning: Soyee Purakh = Waheguru. Kerta = creator. Kaarun Kern = root (creator) of the universe. Sumrutho = omnipotent. Mustuk Toom = on Your forehead. Nij = His own. Sehj(i) = in a natural way; full of affection Amiyo = Amrit. Vootthou = rained. Chujj(i) = heavy. Bohiyo = fragranced. Agaaj(i) = visibly. Kuntuk Kaal(u) = the thorn of death. Gerj(i) = with roar (full force). Berj(i) = arrested; controlled. Punch Bhoot = the five demons (lust, greed etc.). Smujj(i) = by gathering together. Sumut = non-discriminaing. Saar(i) = pawns in the game of dice; human beings. Ruth Oonmun(i) = the chariot of blissfulness. Keerut(i) = praise. Supt Deep = the seven continents of the earth; the whole world. Lehna = the earlier name of Guru Angad Dev Ji, the Second Guru. Mooraar(i) = God-like (Guru Nanak). 1.
MEANING: Satguru Nanak - which is a manifestation of the Great Waheguru, who is the creator of the universe and is omnipotent – is great, who placed His kind hand on Your forehead (blessed You), oh Guru Angad Dev Ji. With Him placing His affectionate hand on Your forehead, (Naam)-Amrit rained heavily in Your heart, as a result of which, all the gods, humans, sages, and the assistants of gods were visibly fragranced (You showered all of them with Your blessings of kind words). You destroyed the fear of the thorn-like death with the roar of Your spiritual strength, and You controlled all Your five demons, bringing them together in Your mind (under Your control). You played the game of equality for all human beings and conquered the world (its attractions) at the door of Guru Nanak (with His support). You attained the highest spiritual state by keeping the chariot of your thoughts (focus of mind) on Waheguru. By touching the Feet (taking the shelter) of the Waheguru-like Guru Nanak, the fame of Lehna Ji (Guru Angad Ji) spread all over the world, oh Kalsahaar. 1.

ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅੰਮ੍ਰਿਤਧਾਰ॥ ਕਾਲੁਖ ਖਨਿ ਉਤਾਰ ਤਿਮਰ ਅਗ੍ਯਾਨ ਜਾਹਿ ਦਰਸ ਦੁਆਰ॥ ਓਇ ਜੁ ਸੇਵਹਿ ਸਬਦੁ ਸਾਰੁ ਗਾਖੜੀ ਬਿਖਮ ਕਾਰ ਤੇ ਨਰ ਭਵ ਉਤਾਰਿ ਕੀਏ ਨਿਰਭਾਰ॥ ਸਤਸੰਗਤਿ ਸਹਜ ਸਾਰਿ ਜਾਗੀਲੇ ਗੁਰ ਬੀਚਾਰਿ॥ ਨਿੰਮਰੀ ਭੂਤ ਸਦੀਵ ਪਰਮ ਪਿਆਰਿ॥ ਕਹੁ ਕੀਰਤਿ ਕਲਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ਰ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ॥ 2॥

Ja kee drisht(i) Amritdhaar. Kaalukh khun(i) ootaar, timar ugiyaan jaah(i) Ders dooaar. Oye ju sayveh(i) Shabad(u) saar(u), gaakhrri bikhum kaar, tay nur bhuv-ootaar(i) keeyay nirbhaar. Satsungut(i) sehj saar(i) jaageelay, Gur beechaar(i). Nimmeri bhoot, sudeev perm piyaar. Kuhhou keerut(i), Kalsahaar, supt deep mujhaar, Lehna jugtar Gur(u) pers(i) Mooraar(i). 2.

Word Meaning: Drisht(i) = Sight. Dhaar = stream. Kaalukh = darkness (filth of sins). Khun(i) = uproot. Timar Ugiyaan = darkness of ignorance. Ders = Sight. Oye Ju = those, who. Saar(u) = supreme. Gaakhrri Kaar = very tough job. Bhuv = the world sea. Nirbhaar = burdenless; free of sins. Sehj Saar(i) = attaining high spiritual state. Jaageelay = wake up; attain awareness. Nimmeri = humble. Bhoot = men. Sudeev = everlasting. 2. Mooraar(i) = a name for Waheguru.

MEANING: Guru Angad Dev Ji's holy Sight is like Amrit (immortalizing), which uproots the sins and removes their filth. Having His holy Sat His Door, all the darkness of ignorance is dispelled. The burden of the sins of those who perform the tough task of reciting His supreme Shabad (obey His Huqam) is removed, and they are ferried across the world sea (given emancipation). Such devotees become spiritually enlightened and, by taking care of their high spiritual state (attaining it) in the holy company of Guru Angad, become very humble and affectionate towards everyone. By touching the Feet (taking the shelter) of the Waheguru-like Guru Nanak Sahib, the fame of Lehna Ji (Guru Angad Ji) spread all over the world, oh Kalsahaar. 2.

ਤੈ ਤਉ ਦ੍ਰਿੜਿਓ ਨਾਮੁ ਅਪਾਰੁ॥ ਬਿਮਲ ਜਾਸੁ ਬਿਥਾਰੁ ਸਾਧਿਕ ਸਿਧ ਸੁਜਨ ਜੀਆ ਕੋ ਅਧਾਰੁ॥ ਤੂ ਤਾ ਜਨਿਕ ਰਾਜਾ ਅਉਤਾਰੁ ਸਬਦੁ ਸੰਸਾਰਿ ਸਾਰੁ ਰਹਹਿ ਜਗਤ੍ਰ ਜਲ ਪਦਮ ਬੀਚਾਰ॥ ਕਲਿਪਤਰੁ ਰੋਗ ਬਿਦਾਰੁ ਸੰਸਾਰ ਤਾਪ ਨਿਵਾਰੁ ਆਤਮਾ ਤ੍ਰਿਬਧਿ ਤੇਰੈ ਏਕ ਲਿਵ ਤਾਰ॥ ਕਹੁ ਕੀਰਤਿ ਕਲਸਹਾਰ॥ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ਰ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ॥ 3॥

Taiyn tuou drirriyo Naam(u) Apaar(u). Bimul jaas(u) bithaar(u), Sadhik, Sidh, soojun, jeayaan ko adhaar(u). Tu ta Janik Raja aoutaar, Shabad(u) sunsaar(i) saar(u), ruhheh(i) jugtar jul pudum beechaar. Kuliptur(u) roag bidaar, sunsaar taap-nivaar, aatma tribidh Tayraiy aik liv taar. Kuhhou keerut(i) Kalsahaar, supt deep mujhaar, Lehna jugtur, Gur(u) pers(i) Mooraar(i). 3.

Word Meaning: Taiyn = You (Guru Angad Dev Ji). Drirriyo = reinforced. Bimul = pure; holy. Jaas(u) = praise. Bithaar(u) = spreading. Soojun = noble people. Adhaar(u) = support. Janik Raja = father-in-law of god Rama, and known for his worldly detachments. Aoutaar = incarnation. Saar(u) = supreme. Jugtar = in the world. Jul Pudum = (like) lotus flower in water (which stays above it). Kuliptar(u) = a mythical tree which fulfills all desires. Roag Bidaar = destroyer of all ailments. Taap-Nivaar = destroyer of suffering. Aatma Tribidh = human, which is controlled by the three qualities of Maya. Liv = fully focused mind. 3.

MEANING: You reinforced the Naam of the limitless Waheguru in Your mind, oh Guru Angad. Your holy praise has spread all over, and Your Teachings have become the basis of the life of the yogis, the Sidhs (accomplished yogis), and the noble men. You seem like the incarnation of Raja Janak (fully detached from the world) and are thought to be like the lotus flower in water, which stays above it. Your Shabad is supreme in the world. You are the mythical Kulp tree in reality, which destroys all ailments and removes the suffering of those in

the world who stay connected with You with a focused mind. By touching the Feet (taking the shelter) of the Waheguru-like Guru Nanak, the fame of Lehna Ji (Guru Angad Ji) spread all over the world, oh Kalsahaar. 3.

ਤੈ ਤਾ ਹਦਰਥਿ ਪਾਇਓ ਮਾਨੁ ਸੇਵਿਆ ਗੁਰੁ ਪਰਵਾਨੁ ਸਾਧਿ ਅਜਗਰੁ ਜਿਨਿ ਕੀਆ ਉਨਮਾਨੁ॥ ਹਰਿ ਹਰਿ ਦਰਸ ਸਮਾਨ ਆਤਮਾਵੰਤ ਗਿਆਨ ਜਾਣੀਅ ਅਕਲ ਗਤਿ ਗੁਰ ਪਰਵਾਨ॥ ਜਾ ਕੀ ਦ੍ਰਿਸਟਿ ਅਚਲ ਠਾਣ ਬਿਮਲ ਬੁਧਿ ਸੁਥਾਨ ਪਹਿਰਿ ਸੀਲ ਸਨਾਹੁ ਸਕਤਿ ਬਿਦਾਰ॥ ਕਹੁ ਕੀਰਤਿ ਕਲਸਹਾਰ ਸਪਤ ਦੀਪ ਮਝਾਰ ਲਹਣਾ ਜਗਤ੍ ਗੁਰੁ ਪਰਸਿ ਮੁਰਾਰਿ॥ 4॥

Taiyn taan Hudruth(i) paayo maan(u), sayviya Gur pervaan(u), saadh(i) ajgur Jinh(i) keeya oonmaan(u). Hur(i), Hur(i) ders smaan, Aatmavunt giyaan, jaaniya akul gut(i), Gur pervaan. Ja kee drisht(i) achull Tthaan, bimul boodh(i) soothaan(i), pehr(i) seel sunaah(u), Shakut(i) bidaar. Kuhhou keerut(i) Kalsahaar, supt deep mujhaar, Lehna jugtur, Gur(u) pers(i) Mooraar(i). 4.

Word Meaning: Hudruth(i) = from the respectable (Guru Nanak). Maan(u) = honour. Pervaan(u) = honoured by God. Saadh(i) = controlled. Ajgur = python (like mind). Oonmaan(u) = (achieved) blissfulness (high spiritual state). Aatmavunt Giyan = Divine Knowledge. Akul Gut(i) = God-like high transcendental state. Achull Tthaan = eternal residence (of Waheguru). Bimul Boodh(i) = pure wisdom (thoughts). Soothaan = holy place (Waheguru's Feet; His Naam). Seel = humbleness. Sunaah(u) = armour. Shukut(i) Bidaar. = destroyed Mayay. 4.

MEANING: You served the respectable (holy) Guru Nanak, who had controlled His python-like (uncontrollable) mind to attain a high spiritual state, and who has been honoured by Waheguru, and You were honoured by Guru Nanak. You found out the high transcendental state of Guru Nanak, who has been approved (honoured) by Waheguru, and whose holy Sight is like that of Waheguru, and who had acquired the Divine Knowledge; whose Sight was fixed at the eternal Door of Waheguru; whose holy thoughts were focused on Him (Waheguru); and who had destroyed the effects of Maya by wearing an armour of humbleness. By touching the Feet (taking the shelter) of the Waheguru-like Guru Nanak, the fame of Lehna Ji (Guru Angad Ji) spread all over the seven continents of the world, oh Kalsahaar. 4.

ਦ੍ਰਿਸਟਿ ਧਰਤ ਤਮ ਹਰਨ ਦਹਨ ਅਘ ਪਾਪ ਪ੍ਰਨਾਸਨ॥ ਸਬਦ ਸੂਰ ਬਲਵੰਤ ਕਾਮ ਅਰੁ ਕ੍ਰੋਧ ਬਿਨਾਸਨ॥ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰਣ ਸਰਣ ਜਾਚਿਕ ਪ੍ਰਤਿਪਾਲਣ ਆਤਮ ਰਤ ਸੰਗ੍ਰਹਣ ਕਹਣ ਅੰਮ੍ਰਿਤ ਕਲ ਢਾਲਣ॥ ਸਤਿਗੁਰੂ ਕਲ ਸਤਿਗੁਰੂ ਤਿਲਕੁ ਸਤਿ ਲਾਗੈ ਸੋ ਪੈ ਤਰੈ॥ ਗੁਰੁ ਜਗਤ ਫਿਰਣਸੀਹ ਅੰਗਰਉ ਰਾਜ ਜੋਗੁ ਲਹਣਾ ਕਰੈ॥ 5॥

Drisht(i) dhert, tum hern, dehn ugh, paap binaasun. Shabad soor, bulvunt, kaam ur(u) kroadh binaasun. Loabh, moh, vuss(i) kern, shern jaachik pritpaalun, aatum rut sungrehn, kehn Amrit kul dhaalun. Satguru Kullh, Satguru tilk(u), Sat(i) laagaiy, so paiy turaiy. Gur Jugut, Firnseeh, Angrau, raj joag(u) Lehna kuraiy. 5.

Word Meaning: Tum = darkness. Hern = dispelled. Dehn Ugh = sins burn. Paap Pernaasun = sins are fully destroyed. Soor = valiant; source. Bulvunt = powerful; supreme. Shern Jaachik = shelter seekers. Aatum Rut = spiritual love. Sungrehn = accumulate. Kehn = words. Dhaalun = falls; springs. Tilk(u) = supreme. Sat(i) = with reverence. Paiy = Feet; shelter. Firnseeh(i) = son of Pheru Mul (Guru Angad Dev Ji). Angrau = (Guru) Angad.

MEANING: The darkness of ignorance vanishes, and all sins are destroyed as if burned in fire with a single kind Sight of Guru Angad Dev Ji. He is the source of the Shabad, spiritually supreme, and the destroyer of lust and rage. He has control over greed and worldly attachments; is the protector of those who seek His shelter; His Words are beautiful springs

of Amrit; and He has accumulated love for Waheguru in His soul. Satguru (Angad Dev Ji has a beautiful mind, is supreme, and whoever touches His feet (seeks His Shelter) with an honest mind, is salvaged. The son of Pheru Ji, Shri Angad Dev Ji, is the world Guru, and He enjoyed both family life and union with Waheguru, oh Kullh. 5.

(ਅੰਗ 1392)॥ ਸਦਾ ਅਕਲ ਲਿਵ ਰਹੈ ਕਰਨ ਸਿਉ ਇਛਾ ਚਾਰਹ॥ ਦ੍ਰੁਮ ਸਪੂਰ ਜਿਉ ਨਿਵੈ ਖਵੈ ਕਸੁ ਬਿਮਲ ਬੀਚਾਰਹ॥ ਇਹੈ ਤਤੁ ਜਾਣਿਓ ਸਰਬਗਤਿ ਅਲਖੁ ਬਿਡਾਣੀ॥ ਸਹਜ ਭਾਇ ਸੰਚਿਓ ਕਿਰਣਿ ਅੰਮ੍ਰਿਤ ਕਲ ਬਾਣੀ॥ ਗੁਰਗਮਿ ਪ੍ਰਮਾਣੁ ਤੈ ਪਾਇਓ ਸਤੁ ਸੰਤੋਖੁ ਗ੍ਰਾਹਜਿ ਲਯੌ॥ ਹਰਿ ਪਰਸਿਓ ਕਲੁ ਸਮੁਲਵੈ ਜਨ ਦਰਸਨੁ ਲਹਣੇ ਭਯੌ॥ 6॥

(PAGE 1392): Sudaa Akul liv ruhhaiy, kern siyoun ichha chaareh. Droomm supoor jiyoun nivaiy, khuvaiy kus(u), bimul beechaareh. Ihhaiy tut(u) jaaniyo Serbgut(i) Alukh(u) bidaani. Sehj bhaayay sunchiyo, kirn(i) Amrit kul Bani. Gurgum(i) permaan(u) Taiyn paayo, sut(u) suntokh graahuj(i) luyyou. Hur(i) persiyo Kullh smoolvaiy, jun dershun Lehnay bhuyyo. 6.

Word Meaning: Akul = indivisible (Waheguru). Kern Ichhaa = do whatever one likes; independent in making decisions. Droomm = tree. Supoor = fruit-laden. Nivaiy = bends. Khuvaiy = endures. Kus(u) = inconveniences. Tut(u) = truth. Serbgut(i) = omnipresent. Alukh(u) = incomprehensible. Bidaani = amazing. Sehj Bhaayay = without any special effort. Kirn(i) = ray. Kul = beautiful. Gurgum(i) = the Guru with access to Waheguru. Permaan(u) = approved. Sat(u) = high morality; service to others. Suntokh(u) = contentment. Grahaj Luyyo = acquired. Smoolvaiy = says loudly. Bhuyyo = happened.

MEANING: Guru Angad Dev Ji's mind is always focused on Waheguru, and He is completely independent in making His decisions. With pure and holy thinking, He bends like a tree laden with fruit (is very polite and humble), and endures all inconveniences to help people. He has experienced the truth that the highly amazing Waheguru is omnipresent. He is irrigating the hearts of the people with the light of His Amrit-like sweet Bani (words), without any special effort. By cultivating high morality and contentment, He has reached a spiritual level where He has constant access to Waheguru. Whoever has had the holy Sight of Guru Angad Dev Ji, has seen Waheguru Himself, says Kullh aloud. 6.

ਮਨਿ ਬਿਸਾਸੁ ਪਾਇਓ ਗਹਰਿ ਗਹੁ ਹਦਰਥਿ ਦੀਓ॥ ਗਰਲ ਨਾਸੁ ਤਨਿ ਨਠਿਓ ਅਮਿਓ ਅੰਤਰਗਤਿ ਪੀਓ॥ ਰਿਦਿ ਬਿਗਾਸੁ ਜਾਗਿਓ ਅਲਖਿ ਕਲ ਧਰੀ ਜੁਗੰਤਰਿ॥ ਸਤਿਗੁਰੁ ਸਹਜ ਸਮਾਧਿ ਰਵਿਓ ਸਾਮਾਨਿ ਨਿਰੰਤਰਿ॥ ਉਦਾਰਉ ਚਿਤ ਦਾਰਿਦ ਹਰਨ ਪਿਖੰਤਿਹ ਕਲਮਲ ਤ੍ਰਸਨ॥ ਸਦ ਰੰਗਿ ਸਹਜਿ ਕਲੁ ਉਚਰੈ ਜਸ ਜੰਪਉ ਲਹਣੇ ਰਸਨ॥ 7॥

Mun(i) bisaas(u) paayo, Gehr(i) guhhou Hudruth(i) deeyo. Gerl naas(u) tun(i) nutthiyo, Amiyo untargut(i) peeyo. Rid(i) bigaas(u) jaagiyo, Alukh(i) kul dhuree Jooguntar(i). Satgur(u) sehj smaadh(i) ruvvio, samaan(i) niruntar(i). Oodaarou chit, daarid hern, pikhunteh kulmul tersun. Sud rung(i) sehj(i) Kullh oochraiy, jus jumpoun Lehnay rusn. 7.

Word Meaning: Bisaas(u) = faith. Gehr(i) = in the unfathomable (God). Guhhou = access. Gerl = poison (of Maya). Amiyo = Amrit (Waheguru's Naam). Untargut(i) = by soul. Rid(i) = in heart. Bigaas(u) = blooming; enlightenment. Jaagiyo = appeared. Alukh(i) = the incomprehensible (God). Jooguntar(i) = in every eon. Sehj Smaadh(i) = meditation in high spiritual state. Ruvviyo = is present. Oodaarou Chit = munificent; generous. Daarid Hern = destroyer of poverty (laziness). Pikhunteh = on seeing. Kulmul = sins. Tersun = afraid. Rung(i) = in love. Jus Jumpoun = sing praise. 7.

MEANING: Guru Angad Dev Ji acquired full faith in Waheguru; Guru Nanak Sahib gave Him access to Waheguru as a result of which, all the poisonous attractions of Maya vanished from His mind, and He drank the Amrit of Waheguru's Naam by His soul. His heart was enlightened

by Waheguru, who has placed His eternal powers (which are true in every eon) in Guru Angad Dev Ji. Satguru (Angad Dev Ji) recited the Naam of Waheguru, which is uniformly present everywhere in His meditation in the high spiritual state. Guru Angad Dev Ji is munificent at heart, and one's laziness (in reciting Waheguru's Naam) vanishes as soon as he has the Sight of the Guru, and his sins get frightened (disappear). I sing praise of Sri Lehna Ji, who is always imbued in Waheguru's love in His high spiritual state, oh Kullh. 7.

ਨਾਮੁ ਅਵਖਧੁ ਨਾਮੁ ਆਧਾਰੁ ਅਰੁ ਨਾਮੁ ਸਮਾਧਿ ਸੁਖੁ ਸਦਾ ਨਾਮ ਨੀਸਾਣੁ ਸੋਹੈ॥ ਰੰਗਿ ਰਤੌ ਨਾਮ ਸਿਉ ਕਲ ਨਾਮੁ ਸੁਰਿ ਨਰਹ ਬੋਹੈ॥ ਨਾਮ ਪਰਸੁ ਜਿਨਿ ਪਾਇਓ ਸਤੁ ਪ੍ਰਗਟਿਓ ਰਵਿ ਲੋਇ॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਅਠਸਠਿ ਮਜਨੁ ਹੋਇ॥ 8॥

Naam(u) avkhudh, Naam(u) aadhaar(u), ur(u) Naam(u) smaadh(i) sookh sudaa, Naam Neeshaan(u) sohaiy. Rung(i) rutau Naam siyoun, Kullh, Naam(u) sur(i) nureh bohaiy. Naam pers(u) jinh(i) paayo, Sat(u) pergutiyo ruv(i) loyay. Dershun(i) persiyain Guru kaiy, utthsutth(i) mujun(u) hoyay. 8.

Word Meaning: Avkhudh = medication. Neeshaan(u) = identification. Sohaiy = looks majestic. Rutau = imbued. Bohaiy =fragrances. Pers(u) = touch. Sat(u) = Waheguru. Ruv(i) = sun. Loyay = in the world. Utthsutth(i) Mujun = dip at the 68 holy places.

MEANING: Waheguru's Naam is the medicine for all suffering, according to Guru Angad Dev Ji, and is the basis of His life. He enjoys the eternal comfort of the Naam in his high spiritual state, which is His majestic identity. He is imbued in the love of Waheguru whose Naam fragrances all the gods, and the humans, oh Kullh. The heart of the individual who acquires Waheguru's Naam by the touch of Guru Angad (in His shelter) gets enlightened by Waheguru-Sun (which enlightens the whole world). The individual who has a holy Sight of Guru Angad Dev Ji becomes like one who has taken dips in the 68 holy places (he does not need to do so). 8.

ਸਚੁ ਤੀਰਥੁ ਸਚੁ ਇਸਨਾਨੁ ਅਰੁ ਭੋਜਨੁ ਭਾਉ ਸਚੁ ਸਦਾ ਸਚੁ ਭਾਖੰਤੁ ਸੋਹੈ॥ ਸਚੁ ਪਾਇਓ ਗੁਰ ਸਬਦਿ ਸਚੁ ਨਾਮੁ ਸੰਗਤੀ ਬੋਹੈ॥ ਜਿਸੁ ਸਚੁ ਸੰਜਮੁ ਵਰਤੁ ਸਚੁ ਕਬਿ ਜਨ ਕਲ ਵਖਾਨੁ॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਸਚੁ ਜਨਮੁ ਪਰਵਾਨੁ॥ 9॥

Sach(u) teeruth(u), Sach(u) ishnaan(u), ur(u) bhojun bhaaou Sach(u), sudaa Sach(u) bhaakhunt(u) sohaiy. Sach(u) paayo Gur Shabad(i), Sach(u) Naam(u) sungteen bohaiy. Jis(u) Sach(u) sunjum(u), vert(u) Sach(u), kub(i) jun Kullh vukhaan(u). Dershun(i) persiyain Guru kaiy, Sach(u) junum(u) pervaan(u). 9.

Word Meaning: Teeruth = holy place. Ishnaan(u) = ritualistic bathing. Bhaaou = love. Bhaakhunt(u) = reciting. Sohaiy = looks (spiritually) majestic. Sunjum(u) = control on senses. Vert(u) = self-imposed restrictions. Kub(i) = poet. Jun = devotee. Sach(u) Junum = pure life. Pervaan = approved by Waheguru.

MEANING: For Guru Angad Dev Ji, Waheguru's Naam is the holy place, and is also the dip in it (the Naam). The Naam is the food and love for Him, and He looks spiritually majestic when He recites the Naam. He acquired the Naam with Guru's (Guru Nanak Sahib's) Shabad, which fragrances all the devotees. Having a holy Sight of Guru Angad Dev Ji, for whom Waheguru's Naam is the effort to control senses, and is also the self-imposed restrictions (like fasting) (He does not need them); one's life becomes pure, and is approved by Waheguru, oh the poet, and the devotee, Kullh. 9.

ਅਮਿਅ ਦ੍ਰਿਸਟਿ ਸੁਭ ਕਰੈ ਹਰੈ ਅਘ ਪਾਪ ਸਕਲ ਮਲ॥ ਕਾਮ ਕ੍ਰੋਧ ਅਰੁ ਲੋਭ ਮੋਹ ਵਸਿ ਕਰੈ ਸਭੈ ਬਲ॥ ਸਦਾ ਸੁਖੁ ਮਨਿ ਵਸੈ ਦੁਖੁ ਸੰਸਾਰਹ ਖੋਵੈ॥ ਗੁਰੁ ਨਵਨਿਧਿ ਦਰੀਆਉ ਜਨਮ ਹਮ ਕਾਲਖ ਧੋਵੈ॥ ਸੁ ਕਹੁ

ਟਲ ਗੁਰੁ ਸੇਵੀਐ ਅਹਿਨਿਸਿ ਸਹਜਿ ਸੁਭਾਇ॥ ਦਰਸਨਿ ਪਰਸਿਐ ਗੁਰੂ ਕੈ ਜਨਮ ਮਰਣ ਦੁਖੁ ਜਾਇ॥ 10॥

Amiya drisht(i) shoobh kuraiy, huraiy ugh, paap sukl mul. Kaam, kroadh, ur(u) loabh, moh, vus(i) kuraiy subhaiy bul. Sudaa sookh(u) mun(i) vusaiy, dookh(u) sunsareh khovaiy. Gur(u) nuvnidh(i) duriyaou, junum hum kaalukh dhovaiy. Su kuhhou Tull Gur(u) sayviyaiy, ehnis(i) sehj(i) soobhaayay. Dershun(i) persiyaiyn Guru kaiy, junum mern dookh jaayay. 10.

Word Meaning: Amiya Drisht(i) = Amrit-like (immortalizing) Sight. Shoobh = fortunate; holy; pure. Huraiy = removes. Ugh = Paap = sins. Sukul = all. Mul = filth. Bul = moral strength. Nuv Nidh(i) = the nine treasures. Duriyaou = river; source. Kaalukh = filth. Tull = another name for the poet, Kallsahaar. Ehinis(i) = day and night. Sehj Soobhaayay = with love and reverence.

MEANING: The Amrit-like holy Sight of Guru Angad Dev Ji is highly fortunate for the devotee (purifies his mind), removes all his sins, and washes away the filth of all sins. Guru Angad Dev Ji has controlled His lust, rage, greed, and worldly attachments through His moral (spiritual) strength. He always enjoys blissfulness and removes the suffering of the world. He is the source of all the nine mythical treasures, and washes away the filth of all our sins in life. One should serve such a Guru, day and night, with love and reverence, oh Tull. All one's suffering from births and deaths (reincarnations) vanishes upon having a Sight of Guru Angad Dev Ji. 10.

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਵਈਏ ਮਹਲੇ ਤੀਜੇ ਕੇ 3

Ek Onkar Satgur Persad(i)

Suvvuyiyaiy Mehlay Teejay Kay (Suvvuyiyaiy, Guru Amar Dass Ji)

ਸੋਈ ਪੁਰਖੁ ਸਿਵਰਿ ਸਾਚਾ ਜਾ ਕਾ ਇਕੁ ਨਾਮੁ ਅਛਲੁ ਸੰਸਾਰੇ॥ ਜਿਨਿ ਭਗਤ ਭਵਜਲ ਤਾਰੇ ਸਿਮਰਹੁ ਸੋਈ ਨਾਮੁ ਪ੍ਰਧਾਨੁ॥ ਤਿਤੁ ਨਾਮਿ ਰਸਿਕੁ ਨਾਨਕੁ ਲਹਣਾ ਥਪਿਓ ਜੇਨ ਸ੍ਰਬ ਸਿਧੀ॥ ਕਵਿ ਜਨ ਕਲ੍ਹ ਸਬੁਧੀ ਕੀਰਤਿ ਜਨ ਅਮਰਦਾਸ ਬਿਸ੍ਤਰੀਆ॥ ਕੀਰਤਿ ਰਵਿ ਕਿਰਣਿ ਪ੍ਰਗਟਿ ਸੰਸਾਰਹ ਸਾਖ ਤਰੋਵਰ ਮਵਲਸਰਾ॥ ਉਤਰਿ ਦਖਿਣਹਿ ਪੁਬਿ ਅਰੁ ਪਸਚਮਿ ਜੈ ਜੈਕਾਰੁ ਜਪੰਥਿ ਨਰਾ॥

(ਅੰਗ 1393)॥ ਹਰਿ ਨਾਮੁ ਰਸਨਿ ਗੁਰਮੁਖਿ ਬਰਦਾਯਉ ਉਲਟ ਗੰਗ ਪਸ੍ਚਮਿ ਧਰੀਆ॥ ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਨੁ ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ॥ 1॥

Soyee Purakh(u) siver(i) Saacha, Ja ka aik Naam(u) Achhull(u) sunsaaray. Jinh(i) bhagat bhuvjul taaray, simerou soyee Naam(u) perdhaan(u). Titt(u) Naam(i) rusik(u) Nanak(u), Lehna thupiyo jayn serb sidhi. Kuv(i) jun Kullh, suboodhi, keerut(i) jun Amar Dass bisturiya. Keerut(i) ruv(i) kirn(i) pergut(i) sunsaareh, shaakh turovur muvulsura. Oottur, dukkhuneh(i), poob(i) ur(u) puschim, jaiy, jaikaar(u) jupunth(i) nuraa.

(PAGE 1393): Hur(i) Naam(u) rusn(i) Gurmukh(i) berdaayo, oolt Gung, puschim dhuriya. Soyee Naam(u) achhull(u), bhugtah bhuv taarun(u), Amar Dass Gur kuou fooriya. 1.

Word Meaning: Siver(i) = recite Naam. Achhull(u) = which cannot be deceived (is supreme and purifies minds). Perdhaan(u) = supreme. Rusik(u) = loving. Thupiyo = established; installed as the Guru. Jayn = who (acquired). Serb Sidhi = all supernatural powers. Suboodhi = supreme wisdom. Keerut(i) = praise; glory. Bisturiya = has spread. Ruv(i) Kirn = sun-rays. Pergut(i) = appeared. Shaakh = branches. Turovur = superior tree. Muvulsura = a tree which bears small flowers which are highly fragrant. Oottur = north. Dukkhuneh(i) = south. Poob(i) = east. Puschim = west. Jaiykaar Jupunth(i) = sing praise. Nuraa = men. Gurmukh(i) = Guru Nanak Dev Ji. Berdaayo = disseminated. Oolt = reverse (the direction

of). Gung = the River Ganga (which flows from west to east) Puschim = west. Bhuv Taarun = to ferry across the world-sea (to salvage). Fooriya = appeared in mind (enlightened His mind)

MEANING: Remember the eternal Waheguru whose Naam is supreme, and which purifies the minds of the world. Recite the supreme Naam of Waheguru, which ferries bhagats across the world-sea – the Naam which was loved by Guru Nanak, and which enabled Guru Angad to attain the level of Guruship, and to acquire all the supernatural powers. (Because of the Naam) The praise of the highly wise (enlightened) Guru Amar Dass Ji has spread all over, says His devotee, the poet, Kullh. Guru Amar Dass Ji's glory has spread like the rays of the sun, and like the sweet fragrance of the superior muvulsur tree. People are singing praises of Guru Amar Dass in all four directions. Guru Nanak Sahib disseminated Waheguru's Naam by reciting it with His tongue, which reversed the thinking of people (from Maya to Waheguru), which was as tough to change as changing the flow of the Ganga from east to west. The same Naam, which is supreme and which salvages the bhagats, appeared in Guru Amar Dass Ji's mind. 1.

ਸਿਮਰਹਿ ਸੋਈ ਨਾਮੁ ਜਖ੍ਹ ਕਿੰਨਰ ਸਾਧਿਕ ਸਿਧ ਸਮਾਧਿ ਹਰਾ॥ ਸਿਮਰਹਿ ਨਖ੍ਹਤ੍ਰ ਅਵਰ ਧ੍ਰੂ ਮੰਡਲ ਨਾਰਦਾਦਿ ਪ੍ਰਹਲਾਦਿ ਵਰਾ॥ ਸਸੀਅਰੁ ਅਰੁ ਸੂਰੁ ਨਾਮੁ ਉਲਾਸਹਿ ਸੈਲ ਲੋਅ ਜਿਨਿ ਉਧਰਿਆ॥ ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਨੁ ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ॥ 2॥

Simereh(i) soyee Naam(u), Jukh, Kinner, Sadhik, Sidh smaadh(i) Huraa. Simereh(i) nukhuttar, uver Dhuroo mundul, Nardaad(i), Prehlad(i) vuraa. Sussiur(u), ur(u) soor(u) Naam oolaaseh(i) saiyl loe jinh(i) oodhuriya. Soyee Naam(u) achhull bhugtah bhuv taarun(u), Amar Dass Gur kuou fooriya. 2.

Word Meaning: Jukh, Kinner = assistants of gods. Smaadh(i) = in meditation. Huraa = Shiva. Nukhuttar = stars. Dhuroo Mundul = stars around the North Star. Nardaad(i) = sage, Nard and the like. Vuraa = blessed. Sussiur(u) = moon. Soor(u) = sun. Oolaaseh(i) = long for. Saiyl Loe = mountains. Oodhuriya = salvaged. Bhuv Taarun = to ferry across the world-sea. Fooriya = appeared in mind. 2.

MEANING: The assistants of gods, the yogis (who purify their bodies), the accomplished yogis, and Shiva, all recite the same Naam (of Waheguru). The stars, the stars surrounding the Pole Star, sages like Nard, and blessed bhagats like Prehlad, recite the same Naam (sing praise of Waheguru). The moon and the sun long for the same Naam, which salvages even the mountains (the Hindus believe all of them to be gods). The same Naam, which is supreme, and which salvages the bhagats, enlightened Guru Amar Dass Ji's mind. 2.

ਸੋਈ ਨਾਮੁ ਸਿਵਰਿ ਨਵ ਨਾਥ ਨਿਰੰਜਨੁ ਸਿਵ ਸਨਕਾਦਿ ਸਮੁਧਰਿਆ॥ ਚਵਰਾਸੀਹ ਸਿਧ ਬੁਧ ਜਿਤੁ ਰਾਤੇ ਅੰਬਰੀਕ ਭਵਜਲੁ ਤਰਿਆ॥ ਉਧਉ ਅਕ੍ਰੂਰੁ ਤ੍ਰਿਲੋਚਨ ਨਾਮਾ ਕਲਿ ਕਬੀਰ ਕਿਲਵਿਖ ਹਰਿਆ॥ ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਨੁ ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ॥ 3॥

Soyee Naam(u) siver(i) Nuv Nath Nirunjun(u) Shiv Sunukaad(i) smoodhuriya. Chuvraasee Sidh, Boodh, jit(u) raatay, Ambreek bhuvjul Turiya. Oodho, Akroor(u), Tirlochun Naama, Kul(i) Kabir kilvilh huriya. Soyee Naam(u) achhull(u), bhugtah bhuv taarun(u) Amar Dass Gur kuou fooriya. 3.

Word Meaning: Nuv Nath = the nine well-known Sidh yogis. Nirunjun(u) = above the effects of Maya (God). Smoodhuriya = attained high spiritual state. Chuvraasee = eighty-four. Boodh = Buddhas. Raatay = imbued. Ambreek = a sage. Oodhau, Akroor(u) = devotees of Krishna. Kul(i) = in Kulyuga (this eon). Kilvikh Huriya = sins destroyed.

MEANING: It is the same Naam of Waheguru reciting, which the nine well-known Sidh yogis, Shiva, and Brahma's sons, Sunak, etc., attained high spiritual states; and which imbued the

minds of Sidh yogis, and the Buddhas, and by which the sage Ambreek was salvaged. Krishna's devotees, Oodho and Akroor(u), and bhagats Trilochan Ji and Namdev Ji were salvaged by the same Naam that washed away the sins of Kabir Ji in the present eon. The same Naam, which is supreme, and which salvages the bhagats, enlightened (appeared in) Guru Amar Dass Ji's mind. 3.

ਤਿਤੁ ਨਾਮਿ ਲਾਗਿ ਤੇਤੀਸ ਧਿਆਵਹਿ ਜਤੀ ਤਪੀਸੁਰ ਮਨਿ ਵਸਿਆ॥ ਸੋਈ ਨਾਮੁ ਸਿਮਰਿ ਗੰਗੇਵ ਪਿਤਾਮਹ ਚਰਣ ਚਿਤ ਅੰਮ੍ਰਿਤ ਰਸਿਆ॥ ਤਿਤੁ ਨਾਮੁ ਗੁਰੂ ਗੰਭੀਰ ਗਰੂਅ ਮਤਿ ਸਤਿ ਕਰਿ ਸੰਗਤਿ ਉਧਰੀਆ॥ ਸੋਈ ਨਾਮੁ ਅਛਲੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ ਅਮਰਦਾਸ ਗੁਰ ਕਉ ਫੁਰਿਆ॥ 4॥

Titt(u) Naam(i) laag(i), taytees dhiyaaveh(i), jutee tupeesur mun(i) vussiya. Soyee Naam(u) simer(i) Gungayv Pitaamah, Churn chit Amrit russiya. Titt(u) Naam(u) Guru, gumbheer, guroo, mut(i) sat(i) kur(i) sungut oodhuriya. Soyee Naam(u) achhull(u), bhugtah bhuv taarun(u), Amar Dass Gur kuou fooriya. 4.

Word Meaning: Naam(i) Laag(i) = reciting Naam. Taytees = the 330 million gods. Jutee = celibates. Tupeesur = devotees who torture themselves. Gungayv Pitaamah = the son of River Ganga, Bheeshum (of Mahabharta). Churn = Feet (Naam) of Waheguru. Russiya = appeared with its sweetness. Gumbheer Guroo Mut(i) = with deep and high wisdom. Sat(i) Kur(i) = with love and reverence. 4.

MEANING: It is the same Naam which the 330 million gods recite, which takes dwelling in the minds of Waheguru's devotees, including the celibates, and those who endure bodily hardships. It was the same Amrit-like Naam of Waheguru, the sweetness of which was enjoyed by Bheeshum Pitaamah, the son of River Ganga, by attaching his mind to the Naam. The same Naam, which is supreme and which salvages the bhagats, enlightened Guru Amar Dass Ji's mind, and which the highly wise (enlightened) Guru is disseminating among His Sikhs, who are finding salvation by reciting it with love and reverence. 4.

ਨਾਮ ਕਿਤਿ ਸੰਸਾਰਿ ਕਿਰਣਿ ਰਵਿ ਸੁਰਤਰ ਸਾਖਹ॥ ਉਤਰਿ ਦਖਿਣਿ ਪੁਬਿ ਦੇਸਿ ਪਸਚਮਿ ਜਸੁ ਭਾਖਹ॥ ਜਨਮੁ ਤ ਇਹੁ ਸਕਯਥੁ ਜਿਤੁ ਨਾਮੁ ਹਰਿ ਰਿਦੈ ਨਿਵਾਸੈ॥ ਸੁਰਿ ਨਰ ਗਣ ਗੰਧਰਬ ਛਿਅ ਦਰਸਨ ਆਸਾਸੈ॥ ਭਲਉ ਪ੍ਰਸਿਧੁ ਤੇਜੋ ਤਨੋਂ ਕਲ੍ਹ ਜੋੜਿ ਕਰ ਧ੍ਯਾਇਅਉ॥ ਸੋਈ ਨਾਮੁ ਭਗਤ ਭਵਜਲੁ ਹਰਣੁ ਗੁਰ ਅਮਰਦਾਸ ਤੈ ਪਾਇਓ॥ 5॥

Naam kit(i) sunsaar(i), kin(i) ruv(i), soortur shaakheh. Ootur, dukkhun(i), poob(i) days(i) puschim, jus(u) bhaakheh. Junum ta eh(u) skuyyiuth(u), jit(u) Naam(u) Hur(i) ridaiy nivaasaiy. Soor, nur, Gun Gundhurb, chhhay dershun asaasaiy. Bhulou persidh(u) Tejo Tunau, Kullh joarr(i) ker dhiyaayo. Soyee Naam(u) Bhuvjul hern(u), Gur Amar Dass Taiyn paayo. 5.

Word Meaning: Kit(i) = praise; glory. Soortur = tree of gods (there are five of them). Shaakheh = branches. Jus(u) Bhaakheh = sing praise. Skuyyiuth(u) = successful. Nivaasaiy = dwells. Soor = gods. Gun, Gundhurb = assistants of gods. Chhay Dershun = the followers of the six schools of thought. Asaasaiy = long for. Bhulou = the clan of Bhalls (Guru Amar Dass' clan). Persidh(u) = well-known. Tayjo Tunau = son of Tej Bhaan Ji (Guru Amar Daas Ji). Joarr(i) Ker =with folded hands. Bhuvjul Hern = remove the suffering of reincarnation. 5.

MEANING: The glory of Waheguru Naam has spread in all the four directions like the rays of the sun, and like the popularity of the five trees of gods in paradise, and people are singing its praise. That human life is successful which harbours Waheguru's Naam in its heart, and which the gods, humans, assistants of gods, and the followers of the six philosophies long for. Guru Amar Dass Ji has acquired the same Naam, which terminates the rebirths of the

bhagats. With folded hands, I worship Guru Amar Dass ji, the son of Sri Tej Bhan Ji of the well-known Bhalla clan, oh Kullh. 5.

ਨਾਮੁ ਧਿਆਵਹਿ ਦੇਵ ਤੇਤੀਸ ਅਰੁ ਸਾਧਿਕ ਸਿਧ ਨਰ ਨਾਮਿ ਖੰਡ ਬ੍ਰਹਮੰਡ ਧਾਰੇ॥ ਜਹ ਨਾਮੁ ਸਮਾਧਿਓ ਹਰਖੁ ਸੋਗੁ ਸਮ ਕਰਿ ਸਹਾਰੇ॥ ਨਾਮੁ ਸਿਰੋਮਣਿ ਸਰਬ ਮੈ, ਭਗਤ ਰਹੇ ਲਿਵਧਾਰਿ॥ ਸੋਈ ਨਾਮੁ ਪਦਾਰਥੁ ਅਮਰ ਗੁਰ ਤੁਸਿ ਦੀਓ ਕਰਤਾਰਿ॥6

Naam(u) dhiyaaveh(i) dayv taytees, ur(u) Sadhik, Sidh, nur, Naam(i) khund, brahmund dhaaray. Jeh Naam(u) dhiyaayo, herkh, soag, sum kur(i) suhaaray. Naam(u) shiromun(i) serb maiyn, bhagat ruhhay liv dhaar(i). Soyee Naam(u) pudaaruth(u), Amar Gur, toos(i) deeyo Kartar(i). 6.

Word Meaning: Dayv Taees = the 330 million gods. Nur = men. Khund Brahmund = universe and its parts. Dhaaray = supported. Smaadhiyo = recited in meditation. Herkh = happiness. Soag = sadness. Shiromun(i) = supreme. Liv = connect with a focused mind. Toos(i) = overpleased. Pudaaruth = the special thing. Kartar(i) = Waheguru. 6.

MEANING: The 330 million gods, the yogis, the Sidhs (accomplished yogis), and the humans all recite the Naam of Waheguru, which supports the universe and its parts. Those who recite the Naam, endure (accept) happiness and sadness the same way. Waheguru's Naam is supreme among all which the bhagats recite with a fully focused mind. It is the same special thing (the Naam) which Waheguru has bestowed on Guru Amar Dass Ji with great pleasure.6.

ਸਤਿ ਸੂਰਉ ਸੀਲ ਬਲਵੰਤੁ ਸਤ ਭਾਇ ਸੰਗਤਿ ਸਘਨ ਗਰੂਅ ਮਤਿ ਨਿਰਵੈਰਿ ਲੀਣਾ॥ ਜਿਸੁ ਧੀਰਜੁ ਧੁਰਿ ਧਵਲ ਧੁਜਾ ਸੇਤਿ ਬੈਕੁੰਠ ਬੀਣਾ॥ ਪਰਸਹਿ ਸੰਤ ਪਿਆਰੁ ਜਿਹ ਕਰਤਾਰਹ ਸੰਜੋਗੁ॥ ਸਤਿਗੁਰੂ ਸੇਵਿ ਸੁਖੁ ਪਾਇਓ ਅਮਰਿ ਗੁਰਿ ਕੀਤਉ ਜੋਗੁ॥ 7॥

Sat(i) soorou, seel, bulvunt(u), sat bhaayay sungut(i) sughun, guroo mut(i), Nirvaiyr(i) leena. Jis(u) dheeruj(u) dhoor(i) dhuvul dhooja, sayt(i) baiykoontth beena. Perseh(i) Sunt piyaar(u), jih Kartareh sunjog(u). Satguru sayv sookh(u) paayo, Amar(i) Gur(i) keetau joag(u). 7.

Word Meaning: Sat(i) = Waheguru. Soorou = Bulvunt = valiant; strong in faith. Seel = patient mind. Sat Bhaayay = love and reverence. Sughun = dense; large. Guroo Mut(i) = high wisdom. Nirvaiyr(i) = having no enmity (Waheguru). Leena = absorbed. Dheeruj(u) = patience. Dhoor(i) = from the source (Waheguru). Dhuvul Dhooja = white (pure) flag (of enlightenment) Sayt(i) = bridge. Beena = built. Perseh(i) = touch His Feet (seek shelter). Sunt = source of bliss (Guru Amar Dass). Kartareh Sunjog(u) = connected with Waheguru. Keetau Joag(u) = connect with Waheguru. 7.

MEANING: Guru Amar Dass Ji, who has strong faith in Waheguru, great patience, and large gatherings of devotees who have deep love and reverence for Him, is always absorbed in Waheguru's Naam. His patience, granted to Him by Waheguru, is serving as a bridge for paradise (leading to union with Waheguru) on which His white flag (Waheguru's mind enlightening Naam) is guiding the devotees. Devotees of Guru Amar Dass Ji, who is the source of bliss and who is always connected with Waheguru, seek His shelter. They experience bliss by serving Guru Amar Dass Ji, who connects them to Waheguru. 7.

ਨਾਮੁ ਨਾਵਣੁ ਨਾਮੁ ਰਸ ਖਾਣੁ ਅਰੁ ਭੋਜਨੁ ਨਾਮ ਰਸੁ ਸਦਾ ਚਾਯ ਮੁਖਿ ਮਿਸ੮ ਬਾਣੀ॥ ਧਨਿ ਸਤਿਗੁਰੁ ਸੇਵਿਓ ਜਿਸੁ ਪਸਾਇ ਗਤਿ ਅਗਮ ਜਾਣੀ॥ ਕੁਲ ਸੰਬੂਹ ਸਮੁਧਰੇ ਪਾਯਉ ਨਾਮ ਨਿਵਾਸੁ॥ (ਅੰਗ 1394)॥ ਸਕਯਥੁ ਜਨਮੁ ਕਲ੍ਯੁਚਰੈ ਗੁਰ ਪਰਸ੍ਰਿਉ ਅਮਰ ਪ੍ਰਗਾਸੁ॥ 8॥

Naam(u) naavun(u), Naam(u) rus khaan(u) ur(u) bhojun, Naam rus(u) sudaa chaayay, mookh(i) misht Bani. Dhun(i) Satgur(u) sayviyo, Jis(u) pusaayay gut(i) Agumm jaani. Kool sumbooh smoodhuray paayo Naam nivaas(u).

(PAGE 1394): Skuyyiuth(u) junum Kulloochraiy, Gur persiyo Amar pergaas(u). 8.
Word Meaning: Naavun(u) = ritualistic bathing. Rus Bhojun Khan(u) = eating (enjoying) delicious foods. Chaayay = zestfulness. Misht = sweet. Pusaayay = kindness; grace. Gut(i) Agumm = transcendence of the incomprehensible. Kool = clans; associates. Smoodhray = salvaged. Nivaas(u) = dwelling. Kulloochraiy = says Kullh. Persiyo = touched feet. Pergaas(u) = light-like; enlightening.
MEANING: Waheguru's Naam is the ritualistic bathing (at holy places) for Guru Amar Dass Ji (He does not believe in them). And the Naam is also the enjoyment of all delicious foods for Him. With the sweet Naam at heart, and with sweet Satguru's Shabad on his tongue, Guru Ji always feels zestful. Guru Angad Dev Ji is great, with whose grace, Guru Amar Dass Ji attained high transcendence of the incomprehensible Waheguru. By enshrining Waheguru's Naam in His heart, Guru Amar Dass Ji has salvaged all His associates (His Sikhs). The hearts of those who touched the feet of Guru Amar Dass Ji (sought His shelter), were enlightened, and they achieved success in the spiritual world, submits (Bhatt) Kullh. 8.

ਬਾਰਿਜੁ ਕਰਿ ਦਾਹਿਣੈ ਸਿਧਿ ਸਨਮੁਖ ਮੁਖੁ ਜੋਵੈ॥ ਰਿਧਿ ਬਸੈ ਬਾਵਾਗਿ ਜੁ ਤੀਨਿ ਲੋਕਾਤਰ ਮੋਹੈ॥ ਰਿਦੈ ਬਸੈ ਅਕਹੀਉ ਸੋਇ ਰਸੁ ਤਿਨ ਹੀ ਜਾਤਉ। ਮੁਖਹੁ ਭਗਤਿ ਉਚਰੈ ਅਮਰੁ ਗੁਰੁ ਇਤੁ ਰੰਗਿ ਰਾਤਉ॥ ਮਸਤਕਿ ਨੀਸਾਣੁ ਸਚਉ ਕਰਮੁ ਕਲ੍ਹ ਜੋੜਿ ਕਰ ਧ੍ਯਾਇਉ॥ ਪਰਸਿਅਉ ਗੁਰੂ ਸਤਿਗੁਰ ਤਿਲਕੁ ਸਰਬ ਇਛ ਤਿਨਿ ਪਾਇਅਉ॥ 9॥
Baarij(u) kur(i) daahinaiy, sidh(i) sunmookh mookh(u) jovaiy. Ridh(i) busaiy bawaang(i) ju teen(i) loakaantar mohaiy. Ridaiy busaiy Akuhhiyo, soyay rus(u) Tinh hee jaato. Mookhoun bhagat oochraiy, Amar(u) Gur(u), it(u) rung(i) raatou. Mustuk(i) neeshaan(u), Sachou kerm(u), Kullh joarr(i) ker dhiyaayo. Persiyo Guru, Satgur Tilak(u), serb ichh tinh(i) paayo. 9.
Word Meaning: Baarij(u) = lotus flower; a line on the palm of the hand which is believed to be a sign of holiness (a Hindu belief). Kur(i) = in the hand. Daahinaiy = right. Sidh(i) = success; victory; supernatural powers. Sunmookh(u) = right in front. Jovaiy = sees; waiting for His command. Ridh(i) = supernatural powers. Bawaang(i) = left. Teen Loakaantar = in the three layers of the universe. Mohaiy = captivates minds. Akuhhiyo = indescribable (Waheguru). Tinh = Him (Guru Amar Dass Ji). Jaato = enjoyed. Rung(i) Raatou = imbued in the love. Mustuk(i) = on the forehead. Neeshaan(u) = mark; identification. Sachaou Kerm(u) = benevolence of Waheguru. Joarr(i) Ker = with folded hands. Persiyo = touched (feet). Tilak(u) = supreme. Ichh = wishes. Paayo = acquired.
MEANING: Guru Amar Dass Ji has the sign of holiness on His right hand, while supernatural powers, which captivate the people of the universe, are waiting for His command in front, and to His left. The indescribable Waheguru visibly resides in His heart, and He alone realizes its sweetness. Imbued in His love, Guru Amar Dass Ji, sings Waheguru's praise with His tongue. Guru Ji has the sign of Waheguru's benevolence on His forehead, and I, Kullh (the poet), sing His praise with folded hands. Whosoever comes to the shelter of the supreme Guru, Amar Dass Ji, gets all his wishes fulfilled. 9.
(The above 9 Sloaks are the composition of Bhat, Kal Sahar).
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ਚਰਣ ਤ ਪਰ ਸਕਯਥ ਚਰਣ ਗੁਰ ਅਮਰ ਪਵਲਿ ਰਯ॥ ਹਥ ਤ ਪਰ ਸਕਯਥ ਹਥ ਲਗਹਿ ਗੁਰ ਅਮਰ ਪਯ॥ ਜੀਹ ਤ ਪਰ ਸਕਯਥ ਜੀਹ ਗੁਰ ਅਮਰੁ ਭਣਿਜੈ॥ ਨੈਣ ਤ ਪਰ ਸਕਯਥ ਨਯਣਿ ਗੁਰੁ ਅਮਰੁ ਪਿਖਿਜੈ॥ ਸ੍ਰਵਣ ਤਾ ਪਰ ਸਕਯਥ ਸ੍ਰਵਣਿ ਗੁਰੁ ਅਮਰੁ ਸੁਣਿਜੈ॥ ਸਕਯਥੁ ਸੁ ਹੀਉ ਜਿਤੁ ਹੀਅ ਬਸੈ ਗੁਰ ਅਮਰਦਾਸੁ ਨਿਜ ਜਗਤ ਪਿਤ॥ਸਕਯਥੁ ਸੁ ਸਿਰੁ ਜਾਲਪੁ ਭਣੈ ਜੁ ਸਿਰੁ ਨਿਵੈ ਗੁਰ ਅਮਰ ਨਿਤ॥ 1॥10॥
Churn ta per skuyyiuth, churn Gur Amar puvul(i) raiy. Huth ta per skuyyiuth, huth lugeh(i) Gur Amar paiy. Jeeh ta per skuyyiuth, jeeh Gur Amar(u) bhunijaiy. Naayin ta per skuyyiuth naayin

Gur(u) Amar(u) pikhijaiy. Servun ta per skuyyiuth Gur(u) Amar(u) soonijaiy. Skuyyiuth su heou, jit(u) heou busaiy Gur Amar Dass(u) nij jugut Pit. Skuyyiuth su sir(u), Jaalup bhunaiy, ju sir(u) nivaiy Gur Amar nit. 1.10.

Word Meaning: Pur = only. Skuyyiuth = successful; fortunate. Puvul(i) Raiy = walk on (follow the path of) the Feet (Teachings). Paiy = feet. Bhunijaiy = recites. Naayin = eyes. Piikhijaiy = see. Servun = ears. Heou = heart. Nij = own. Bhunaiy = says. Nit = for.

MEANING: Only the devotee whose feet walk on the path laid out by Guru Amar Dass Ji succeeds in spiritual life, and the hands which touch the Feet of Guru Ji (serve Him) are successful (fortunate). Similarly, that tongue is fortunate which sings praise of Guru Amar Dass Ji, and those eyes are fortunate which get to have His holy Sight. Those ears are fortunate which listen to the teachings of Guru Amar Dass Ji, and that heart is fortunate which becomes the dwelling of Guru Ji (His Shabads), which is the father of the world. And, that head is fortunate which bows to Guru Amar Dass Ji, submits Jaalup very humbly. 1.10.

ਤਿ ਨਰ ਦੁਖ ਨਹ ਭੂਖ ਤਿ ਨਰ ਨਿਧਨ ਨਹੁ ਕਹੀਅਹਿ॥ ਤਿ ਨਰ ਸੋਕੁ ਨਹੁ ਹੂਐ ਤਿ ਨਰ ਸੇ ਅੰਤੁ ਨ ਲਹੀਅਹਿ॥ ਤਿ ਨਰ ਸੇਵ ਨਹੁ ਕਰਹਿ ਤਿ ਨਰ ਸਯ ਸਹਸ ਸਮਪਹਿ॥ ਤਿ ਨਰ ਦੁਲੀਚੈ ਬਹਹਿ ਤਿ ਨਰ ਉਥਪਿ ਬਿਥਪਹ॥ ਸੁਖ ਲਹਹਿ ਤਿ ਨਰ ਸੰਸਾਰ ਮਹਿ ਅਭੈ ਪਟੁ ਰਿਪ ਮਧਿ ਤਿਹ॥ ਸਕਯਥ ਤਿ ਨਰ ਜਾਲਪ ਭਣੈ ਗੁਰ ਅਮਰਦਾਸੁ ਸੁਪ੍ਰਸੰਨੁ ਜਿਹ॥ 2॥11॥

Tih nur dookh neh bhookh, tih nur nidhun nuhhou kuhhiyaiy. Tih nur shoak(u) nuhhou hooyaiy, tih nur say, unt(u) na luhhiyaiy. Tih nur sayv nuhhou kureh(i), tih nur saiy, sehs sumpeh(i) Tih nur dooleechaiy buhheh(i), tih nur oothup(i) bithupeh Sookh luhheh(i), tih nur sunsaar meh(i) abhaiy putt(u) rip mudh(i) tih. Skuyyiuth tih nur Jaalup bhunaiy, Gur Amar Dass(u) soopersunn(u) jih. 2.11.

Word Meaning: Nidhun = poor; penniless. Nuhhou = not. Soak(u) = grief. Say = such. Unt(u) Na Luhhiyaiy = cannot find limits. Saiy = hundreds. Sehs = thousands. Sumpeh(i) = offer; donate. Dooleechaiy Buhheh(i) = sit on a soft rug; be a judge (enjoy respect). Oothup(i) = uproot (vices). Bithupeh = implant (virtues). Abhaiy = fearlessness. Putt(u) = silk clothes. Rip = enemies (the five demons). Mudh(i) = among. Tih = they.

MEANING: The devotee, whom Guru Amar Dass Ji is pleased with, does not suffer from any discomfort (especially mental), and from any appetite for worldly attractions, and cannot be called poor. Guru Sahib's devotees are such that they do not suffer from any grief, and people cannot find the limits of their virtues (high transcendence). Such devotees do not have to serve others (to have their needs met); they rather donate hundreds and thousands to others. They enjoy respect among others as they uproot their vices and implant virtues in their minds. They wear clothes of fearlessness among the natural enemies (the five demons), and enjoy blissfulness in the world. Such devotees succeed in life (achieve unity with Waheguru), oh Jaalup. 2.11.

ਤੈ ਪਢਿਅਉ ਇਕੁ ਮਨਿ ਧਰਿਅਉ ਇਕੁ ਕਰਿ ਇਕੁ ਪਛਾਨਿਓ॥ ਨਯਨਿ ਬਯਨਿ ਮੁਹਿ ਇਕੁ ਇਕੁ ਦੁਹੁ ਠਾਇ ਨ ਜਾਨਿਓ॥ ਸੁਪਨਿ ਇਕੁ ਪਰਤਖਿ ਇਕੁ ਇਕਸ ਮਹਿ ਲੀਣਉ॥ ਤੀਸ ਇਕੁ ਅਰੁ ਪੰਜਿ ਸਿਧੁ ਪੈਤੀਸ ਨ ਖੀਣਉ॥ ਇਕਹੁ ਜਿ ਲਾਖੁ ਲਖਹੁ ਅਲਖੁ ਹੈ ਇਕੁ ਇਕੁ ਕਰਿ ਵਰਨਿਅਉ॥ ਗੁਰ ਅਮਰਦਾਸ ਜਾਲਪ ਭਣੈ ਤੂ ਇਕੁ ਲੋੜਹਿ ਇਕੁ ਮੰਨਿਅਉ॥ 3॥12॥

Taiyn purrhiyo Ikk(u), mun(i) dhuriyo, Ikk(u), kur(i), Ikk(u) puchhaaniyo. Naiyn, baiyn, mooh Ikk(u), Ikk(u) doohoun tthaayayn na jaaniyo. Soopn(i) Ikk(u), pertukh(i) Ikk(u), Ikkus meh(i) leenou. Tees Ikk(u), ur(u) punj(i) sidh(u), paiyntees na kheenou. Ikkoun jih laakh(u), lukhoun Alukh(u) haiy, Ikk(u), Ikk(u) kur(i) verniyo. Gur Amar Dass, Jaalup bhunaiy, Tu Ikk(u) loarrehn, Ikk(u) munniyou. 3.12.

Word Meaning: Purrhiyo = studied; recited. Ikk(u) = the "One" (Waheguru). Puchhaniyo = realized (made connection with). Baiyn = words. Tthaayayn = place (heart). Pertukh(i) = visibly. Leenou = absorbed. Tees = thirty days (of month); all the time. Ur(u) = and. Punj(i) = in the five (elements). Sidh(u) = omnipresent. Paintees = thirty-five (letters of Gurmukhi Alphabet); Guru's Shabad. Na Kheenou = indestructible (Waheguru). Alukh(u) = incomprehensible. Verniyo = described; preached. Bhunaiy = says. Lorrehn = wish.
MEANING: You studied (recited the Naam of) of the one and the only Waheguru, enshrined only Him in Your mind, and made connection only with Him, oh Guru Amar Dass Ji. You saw only Him in the world, sang only His praise, and did not acknowledge any other power in Your mind. You dreamed only about Him, saw only Him before You, and stayed absorbed only in Him, who is present all the thirty days of the month, and in the five elements, and is indescribable in the thirty-five letters of the language, and is non-perishable. You (preached only the "One" (Waheguru), which has created millions of species from Himself, and is indescribable among the millions, oh Guru Amar Dass Ji. Guru Ji longs only for the "One", and recites only His Naam, submits Jaalup. 3.12.

ਜਿ ਮਤਿ ਗਹੀ ਜੈਦੇਵਿ ਜਿ ਮਤਿ ਨਾਮੈ ਸੰਮਾਣੀ॥ ਜਿ ਮਤਿ ਤ੍ਰਿਲੋਚਨ ਚਿਤਿ ਭਗਤ ਕੰਬੀਰਹਿ ਜਾਣੀ॥ ਰੁਕਮਾਗਦ ਕਰਤੂਤਿ ਰਾਮੁ ਜੰਪਹੁ ਨਿਤ ਭਾਈ॥ ਅੰਮਰੀਕ ਪ੍ਰਹਿਲਾਦ ਸਰਣਿ ਗੋਬਿੰਦ ਗਤਿ ਪਾਈ॥ ਤੈ ਲੋਭੁ ਕ੍ਰੋਧੁ ਤ੍ਰਿਸਨਾ ਤਜੀ ਸੁ ਮਤਿ ਜਲ੍ਹ ਜਾਣੀ ਜੁਗਤਿ॥ ਗੁਰੁ ਅਮਰਦਾਸੁ ਨਿਜ ਭਗਤ ਹੈ ਦੇਖਿ ਦਰਸੁ ਪਾਵਉ ਮੁਕਤਿ॥ 4॥13॥
Jih mut(i) guhhi Jaidev(i), jih mut(i) Namaiy sumaani. Jih mut(i) Trilochan chit(i), Bhagat Kumbeereh(i) jaani. Rookmaangud kurtoot(i), Ram(u) jumpou nit bhaayi. Amreek, Prehlad shern(i) Gobind, gut paayee. Taiyn loabh(u), kroadh, trishna tujee, su mut(i) Jullh jaani joogut(i). Gur Amar Dass(u) nij bhagat haiy, daykh(i) ders(u) paavoun mookut(i). 4.13
Word Meaning: Mut(i) = wisdom; spiritual enlightenment. Guhhi = acquired. Sumaani = enshrined in the heart. Roomaangud = a God-fearing raja. Kurtoot(i) = deeds; preaching. Amreek = a noble and God-fearing raja. Jullh (Jaalup) = the name of the Bhatt poet.
MEANING: The wisdom that was acquired by Jaidev Ji and by Namdev Ji which enlightened their minds, and which was also acquired by Trilochan Ji, and Kabir Ji, and which was preached by Rookmaangud, and acquired by Amreek, and Prehlad to attain high spiritual state, is the advice which Guru Amar Dass Ji gives to everybody that they should recite Waheguru's Naam. Guru Amar Dass Ji, who is the supreme devotee of Waheguru and was enlightened by Waheguru, overcame the normal human greed, rage, and the appetite for worldly attractions with the same Divine wisdom. I attained emancipation by the holy Sight of Guru Amar Dass Ji, oh Jullh (Jaalup). 4.13.

ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਪੁਹਮਿ ਪਾਤਿਕ ਬਿਨਾਸਹਿ॥ ਗੁਰੁ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਸਿਧ ਸਾਧਿਕ ਅਸਾਸਹਿ॥ ਗੁਰ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਧਿਆਨੁ ਲਹੀਐ ਪਉ ਮੁਕਿਹਿ॥ ਗੁਰ ਅਮਰਦਾਸੁ ਪਰਸੀਐ ਅਭਉ ਲਭੈ ਗਉ ਚੁਕਿਹਿ॥
(ਅੰਗ 1395)॥ ਇਕ ਬਿੰਨਿ ਦੁਗਣ ਜੁ ਤਉ ਰਹੈ ਜਾ ਸੁਮੰਤ੍ਰਿ ਮਾਨਵਹਿ ਲਹਿ॥ ਜਾਲਪਾ ਪਦਾਰਥ ਇਤੜੇ ਗੁਰ ਅਮਰਦਾਸਿ ਡਿਠੈ ਮਿਲਹਿ॥ 5॥14
Gur(u) Amar Dass(u) persiyaiy, poohum(i) paatik binaaseh(i). Gur(u) Amar Dass(u) persiyaiy, Sidh Saadhik asaaseh(i). Gur Amar Dass(u) persiyaiy, dhiyaan(u) luhhiyaiy, puou mookeh(i). Gur Amar Dass(u) persiyaiy, Abhuou lubhaiy, guoun chookeh(i).
(PAGE 1395): Ikk binn(i) doogun ju tuou ruhhaiy jaa soomuntar(i) maanveh(i) leh(i). Jaalpa, pudaaruth itrray, Gur Amar Dass(i) ditthaiy mileh(i). 5.14.

Word Meaning: Persiyaiy = touch (Feet); have Sight; seek shelter. Poohum(i) = of the earth; world. Paatik = sins. Binaaseh(i) = vanish. Saadhik = yogis on their way to become Sidhs. Asaaseh(i) = long for. Puou = acquirement. Mookeh(i) = emancipation. Abhuou = fearless (Waheguru). Lubhaiy = to find. Guou = rebirths. Chookeh(i) = end. Binn(i) = recognize; realize. Doogun = indecisiveness. Ruhhaiy = ends. Soomuntar(i) = Guru's supreme Mantra (the Naam). Leh(i) = acquire. Itrraiy = so many.
MEANING: All sins of the world vanish with a holy Sight of Guru Amar Dass Ji. We should have a holy Sight of Guru Amar Dass Ji which the Sidhs and the yogis long for. We should seek the shelter of Guru Amar Dass Ji because one acquires the ability to focus the mind, connects with the fearless Waheguru, and is emancipated, so that all his future reincarnations end. One can overcome his indecisiveness by acquiring the supreme mantra (Waheguru's Naam) from Guru Amar Dass J, which connects him with Waheguru. One can acquire all these invaluable things by seeking the shelter of Guru Amar Dass Ji, submits Jaalup humbly. 5.14.
These 5 Sloaks are the compositions of Jaalap (Jullh).
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ਸਚੁ ਨਾਮੁ ਕਰਤਾਰੁ ਸੁ ਦ੍ਰਿੜੁ ਨਾਨਕਿ ਸੰਗ੍ਰਹਿਅਉ॥ ਤਾ ਤੇ ਅੰਗਦ ਲਹਣਾ ਪ੍ਰਗਟਿ ਤਾਸੁ ਚਰਣਹ ਲਿਵ ਰਹਿਅਉ॥ ਤਿਤੁ ਕੁਲਿ ਗੁਰ ਅਮਰਦਾਸੁ ਆਸਾ ਨਿਵਾਸੁ ਤਾਸੁ ਗੁਣ ਕਵਣ ਵਖਾਣਉ॥ ਜੋ ਗੁਣ ਅਲਖ ਅਗੰਮ ਤਿਨਹ ਗੁਣ ਅੰਤੁ ਨ ਜਾਣਉ॥ ਬੋਹਿਥਉ ਬਿਧਾਤੈ ਨਿਰਮਯੋ ਸਭ ਸੰਗਤਿ ਕੁਲ ਉਧਰਣ॥ ਗੁਰ ਅਮਰਦਾਸ ਕੀਰਤ ਕਹੈ ਤ੍ਰਾਹਿ ਤ੍ਰਾਹਿ ਤੁਅ ਪਾ ਸਰਣ॥ 1॥15॥
Sach(u) Naam(u) Kartar(u), su drirr Nanak(i) sungrehiou. Ta tay Aangad Lehna pergut(i), Taas(u) Churneh liv ruhhiou. Tit(u) kool(i) Gur Amar Daas(u), aasa nivaas(u), Taas(u) goon kuvun vukhaanou. Jo goon alukh, agumm, tineh goon unt(u) na jaanou. Bohithiou, Bidhaataiy nirmuyo, subh sungut(i) kool oodhrun. Gur Amar Dass, Keerut kuhhaiy, trah(i), trah(i), Tuou paa shern. 1.15.
Word Meaning: Drirr = reinforcing. Sungrehiou = accumulated; acquired. Ta Tay = from (Guru Nanak). Pergut(i) = appeared. Taas(u) = His. Tit Kool(i) = in His clan (family). Aasa Nivaas = the source to fulfil wishes. Alukh Agumm = indescribable. Bohithiou = ship. Bidhaataiy = Waheguru. Nirmuyo = initiated; built. Oodhrun = to salvage. Trah(i) = pray aloud for protection.
MEANING: Waheguru's Naam is eternal, which Guru Nanak Sahib reinforced in His mind and internalized it. Then, Guru Nanak appeared in the form of Guru Angad, who always kept His mind attached to the Feet of Guru Nanak (His Shabad). Next, Guru Amar Dass Ji was spiritually born (coronated as) the Guru, in the family of Guru Angad, and Guru Nanak. Guru Amar Dass Ji was the source of fulfillment for all devotees' wishes. I, (poet, Keerat), am unable to describe all His noble qualities. I cannot find the end to all His virtues, which are indescribable. The Creator, Waheguru, created Guru Amar Dass Ji as the ship to ferry all His devotees across the world sea. I implore Guru Amar Dass Ji aloud to provide His shelter to me, oh Keerat. 1.15.

ਆਪਿ ਨਰਾਇਣੁ ਕਲਾ ਧਾਰਿ ਜਗ ਮਹਿ ਪਰਵਰਿਯਉ॥ ਨਿਰੰਕਾਰਿ ਆਕਾਰੁ ਜੋਤਿ ਜਗ ਮੰਡਲਿ ਕਰਿਯਉ॥ ਜਹ ਕਹ ਤਹ ਭਰਪੂਰੁ ਸਬਦੁ ਦੀਪਕਿ ਦੀਪਾਯਉ॥ ਜਿਹ ਸਿਖਹ ਸੰਗ੍ਰਹਿਓ ਤਤੁ ਹਰਿ ਚਰਣ ਮਿਲਾਯਉ॥ ਨਾਨਕ ਕੁਲਿ ਨਿੰਮਲੁ ਅਵਤਰ੍ਯਿਉ ਅੰਗਦ ਲਹਣੇ ਸੰਗਿ ਹੁਅ॥ ਗੁਰ ਅਮਰਦਾਸ ਤਾਰਣ ਤਰਣ ਜਨਮ ਜਨਮ ਪਾ ਸਰਣ ਤੁਅ॥ 2॥16॥
Aap(i) Naraayin kulaa dhaar(i), jug meh(i) pervuriyo. Nirunkaar(i), aakaar(u) Jot(i), jug mundul(i) kuriyo. Jeh, keh, teh, bhurpoor Shabad(u), Deepuk(i) deepaayo. Jeh Sikhah

sungruhhiou, tut(u) Hur(i) Churn milaayo. Nanak, kool(i) nimmel(u), avturiyo, Angad Lehnay sung(i) hoou. Gur Amar Dass, taarun tern, junum, junum paa shern Toou. 2.16.

Word Meaning: Naraayin = Waheguru. Kulaa Dhaar(i) = with His powers. Pervuriyo = entered; appeared. Aakaar(u) = physical form. Mundul(i) = enlightened. Jeh Keh = wherever. Teh = there. Bhurpoor = full; present. Deepuk(i) = with (Guru Nanak as) the lamp. Deepaayo = lighted up. Tut(u) = instantly. Nimmel(u) = pure; holy. Avturiyo = took birth. Taarun Tern = ship to ferry across. Toou = Your.

MEANING: Using His powers, Waheguru Himself appeared in the world (as Guru Nanak). Taking (the human form in Guru Nanak), the formless Waheguru enlightened the world with His Light. The omnipresent Waheguru lit up the lamp of Shabad in the form of Guru Nanak. Any of His disciples (Sikhs) who acquired (internalized) Guru Nanak's Shabad was instantly connected with Waheguru by Him (Guru Nanak). With the blessings of Guru Angad Dev Ji, Guru Amar Dass Ji was born into the holy family of Guru Nanak. Guru Amar Dass Ji is the ship to ferry the world across the world sea. I, Keerat, beg Him that He keep me in His shelter for many, many lives. 2.16.

ਜਪੁ ਤਪੁ ਸਤੁ ਸੰਤੋਖੁ ਪਿਖਿ ਦਰਸਨੁ ਗੁਰ ਸਿਖਹ॥ ਸਰਣਿ ਪਰਹਿ ਤੇ ਉਬਰਹਿ ਛੋਡਿ ਜਮ ਪੁਰ ਕੀ ਲਿਖਹ॥ ਭਗਤਿ ਭਾਇ ਭਰਪੂਰੁ ਰਿਦੈ ਉਚਰੈ ਕਰਤਾਰੈ॥ ਗੁਰੁ ਗਉਹੁਰੁ ਦਰੀਆਉ ਪਲਕ ਛੁਬੰਤ੍ਰਹ ਤਾਰੈ॥ ਨਾਨਕ ਕੁਲਿ ਨਿੰਮਲੁ ਅਵਤਰ੍ਯਉ ਗੁਣ ਕਰਤਾਰੈ ਉਚਰੈ॥ ਗੁਰੁ ਅਮਰਦਾਸੁ ਜਿਨ੍ਹ ਸੇਵਿਅਉ ਤਿਨ੍ਹ ਦੁਖੁ ਦਰਿਦ੍ਰ ਪਰਹਰਿ ਪਰੈ॥ 3॥17॥

Jup(u), tup(u), sut(u), suntokh(u), pikh(i) dershun(u) Gur, Sikhah. Shern(i) pureh(i) tay oobreh(i), chhoad(i) Jum Pur kee likhah. Bhagat(i) bhaayay bherpoor, ridaiy, oochraiy Kartaaraiy. Gur guohur(u), duriyaaou, pulk doobunteh taaraiy. Nanak, kool(i) nimmel avturiyo, Goon Kartaaraiy oochraiy. Gur(u) Amar Dass(u) jinh sayviou, tinh dookh duriddar purhur(i) puraiy. 3.17.

Word Meaning: Jup(u), Tup(u) = ritualistic worship. Sut(u) = high morality. Suntokh(u) = contentment. Pikh(i) = to see. Tay = those. Oobreh(i) = salvaged. Jum Pur = the court of the Angel of justice. Likhah = writing; account of deeds. Bhagat Bhaayay= spirit of love and worship. Bherpoor(u) = overflowing. Oochraiy = recites. Guohur(u) = pearls (noble qualities). Pulk = in the twinkling of an eye; instantly. Doobunteh = drowning. Driddar = poverty. Purhur(i) Puraiy = go away.

MEANING: Guru Amar Dass Ji's Sikhs, who get to have His holy Sight (come to His shelter) acquire the spiritual benefits (wealth) of the ritualistic worship (they do not need those), and contentment in a natural way. Disregarding the writings of their deeds by the Angel of justice, they are emancipated by Waheguru. With their hearts full of love and respect, they recite Waheguru's Naam. Guru Amar Dass Ji is the river of pearls (source of virtues and of kindness) and salvages those who are drowning in the world sea. He was born spiritually into the holy clan of Guru Nanak Sahib and sings Waheguru's praise. All kinds of suffering and poverty of those who serve Guru Amar Dass Ji disappear. 3.17.

ਚਿਤਿ ਚਿਤਵਉ ਅਰਦਾਸਿ ਕਹਉ ਪਰੁ ਕਹਿ ਭਿ ਨ ਸਕਉ॥ ਸਰਬ ਚਿੰਤ ਤੁਝੁ ਪਾਸਿ ਸਾਧ ਸੰਗਤਿ ਹਉ ਤਕਉ॥ ਤੇਰੈ ਹੁਕਮਿ ਪਵੈ ਨੀਸਾਣੁ ਤਉ ਕਰਉ ਸਾਹਿਬ ਕੀ ਸੇਵਾ॥ ਜਬ ਗੁਰੁ ਦੇਖੈ ਸੁਭ ਦਿਸਟਿ ਨਾਮੁ ਕਰਤਾ ਮੁਖਿ ਮੇਵਾ॥ ਅਗਮ ਅਲਖ ਕਾਰਣ ਪੁਰਖ ਜੋ ਫੁਰਮਾਵਹਿ ਸੋ ਕਹਉ॥ ਗੁਰ ਅਮਰਦਾਸ ਕਾਰਣ ਕਰਣ ਜਿਵ ਤੂ ਰਖਹਿ ਤਿਵ ਰਹਉ॥ 4॥18॥

Chit chtvoun, ardaas(i) kuhhoun, pur(u) keh(i) bh(i) na sukoun. Serb chint Toojh(u) paas(i), Sadh sungut(i) huoun tukoun. Tayraiy Huqam(i) puvvaiy neeshaan(u), tuou kuroun Sahib kee sayva. Jub Gur(u) daykhaiy shoobh disht(i), Naam(u) Kerta mookh(i) mayva. Agumm, Alukh,

Kaarun Purakh, jo foormaaveh(i) so kuhhoun. Gur Amar Dass, kaarun kern, jiv Tu rukheh(i), tiv ruhhoun. 4.18.

Word Meaning: Chit(i) Chitvoun = think of. Serb Chint = worry about all. Tukoun = look at. Neeshaan(u) = stamp of approval. Mayva = fruit; reward. Kaarun Kern = creator; controller of our deeds.

MEANING: I think of begging something from You, but cannot do so because when I look at the huge gatherings around You, I realize that it is not just me that You have to look after, it is all those devotees in Your shelter that You worry about, oh Guru Amar Dass Ji. I can serve the Lord, Waheguru, only if I get the stamp of approval in Your command. When the Guru casts a kind look at an individual, he gets to recite Waheguru's Naam as the reward. I can say only those things in Waheguru's praise that Guru Amar Dass Ji, who is a manifestation of the incomprehensible and the creator, Waheguru, makes me say. Guru Amar Dass Ji is the controller of our deeds, and I will gladly lead the life the way He advises me (says poet, Keerat). 4.18.

These four Suvviyas are written by the poet Keerat.

ਭਿਖੇ ਕੇ (ਸਵਈਏ)
(Suvvuyiyas) of Bhikha

ਗੁਰੁ ਗਿਆਨੁ ਅਰੁ ਧਿਆਨੁ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਵੈ॥ ਸਚਿ ਸਚੁ ਜਾਣੀਐ ਇਕ ਚਿਤਹਿ ਲਿਵ ਲਾਵੈ॥ ਕਾਮ ਕ੍ਰੋਧ ਵਸਿ ਕਰੈ ਪਵਨੁ ਉਡੰਤ ਨ ਧਾਵੈ॥ ਨਿਰੰਕਾਰ ਕੈ ਵਸੈ ਦੇਸਿ ਹੁਕਮੁ ਬੁਝਿ ਬੀਚਾਰੁ ਪਾਵੈ॥ ਕਲਿ ਮਹਿ ਰੂਪ ਕਰਤਾ ਪੁਰਖੁ ਸੋ ਜਾਣੈ ਜਿਨਿ ਕਿਛੁ ਕੀਅਉ॥ ਗੁਰੁ ਮਿਲ੍ਹਉ ਸੋਇ ਭਿਖਾ ਕਹੈ ਸਹਜ ਰੰਗਿ ਦਰਸਨੁ ਦੀਅਉ॥ 1॥ 19॥

Gur(u) Giyan(u), ur(u) dhiyan(u) Tut siyoun tut(u) milaavaiy. Sach(i), Sach(u) jaaniyaiy, ikk chiteh(i) liv laavaiy. Kaam, kroadh, vuss(i) kuraiy, puvun(u) oodunt na dhaavaiy. Nirankar kaiy vussaiy days(i), Huqam(u) boojh(i) beechaar(u) paavaiy. Kul(i) meh(i) roop Kerta Purakh, so jaanaiy, Jinh(i) kichh(u) keeyo. Gur(u) miliyo soyay Bhikha kuhhaiy, sehj rung(i) Dershun deeyo. 1.19.

Word Meaning: Tut = the root (Waheguru's Soul). Tut(u) = human soul. Sach(i) = with the eternal truth (Waheguru's Naam). Liv = deep focus of mind. Puvun(u) Oodunt = the moving air-like fickle mind. Kul(i) = in the world. Jinh(i) = who; Waheguru. Sehj Rung(i) = with love in blissful mind.

MEANING: Guru Amar Dass Ji is the source of Divine Knowledge and has practised deep meditations so much so that He can unite the human soul with that of Waheguru. He focuses His mind on the "One" (Waheguru), which can be realized only by reciting His Naam. He has conquered His lust and rage and controlled His wind-like wandering mind so that it does not waver anymore. He resides in the land of the formless Waheguru (stays connected with Him), and makes up His mind only by recognizing Waheguru's Huqam. Guru Amar Dass Ji is a manifestation of Waheguru only, which Waheguru knows about, and only who (Guru Ji) knows what He (Waheguru) does. I have been connected with that Guru (which is a manifestation of Waheguru), and saw Him in that form in my blissful state, and, with love for Him, submits Bhikha (the poet) humbly. 1.19.

ਰਹਿਓ ਸੰਤ ਹਉ ਟੋਲਿ ਸਾਧ ਬਹੁਤੇਰੇ ਡਿਠੇ॥ ਸੰਨਿਆਸੀ ਤਪਸੀਅਹ ਮੁਖਹੁ ਏ ਪੰਡਿਤ ਮਿਠੇ॥ ਬਰਸੁ ਏਕ ਹਉ ਫਿਰਿਓ ਕਿਨੈ ਨਹੁ ਪਰਚਉ ਲਾਯਉ॥

(ਅੰਗ 1396)॥ ਕਹਤਿਅਹ ਕਹਤ ਸੁਣੀ ਰਹਤ ਕੋ ਖੁਸੀ ਨ ਆਯਉ॥ ਹਰਿ ਨਾਮੁ ਛੋਡਿ ਦੂਜੈ ਲਗੈ ਤਿਨ ਕੇ ਗੁਣ ਹਉ ਕਿਆ ਕਹਉ॥ ਗੁਰ ਦਯਿ ਮਿਲਾਯਉ ਭਿਖਿਆ ਜਿਵ ਤੂ ਰਖਹਿ ਤਿਵ ਰਹਉ॥ 2॥ 20॥

Ruhhiyo sunt huoun toal, sadh buhoutayray ditthay. Sanyasi, tpussiyeh, mookhoun eh pundit mittahy. Berse aik huoun phiriyo, kinaiy nuhou perchau laayo.

(PAGE 1396): Kehtiyaiy keht sooni, reht ko khooshi na aayo. Hur(i) Naam(u) chhoad(i) doojaiy luggaiy, tinh kay goon huoun kiyya kuhhoun. Gur Duyyay milaayo Bhikhiya, jiv Tu raakheh(i) tiv ruhhoun. 2.20.

Word Meaning: Huoun = I. Toal = search; look for. Tpussiyeh = those devotees (holy men) who torture themselves to please their deities. Mookhoun Mitthaiy = sweet at conversation. Perchau = divine knowledge; to charm; to impress. Kehtiyaiy = those who say. Keht = talk of praise. Reht = moral living. Doojaiy Luggaiy = attached to Maya. Duyyay = Waheguru (God). Rukheh(i) = keep me.

MEANING: I was searching for some holy man, and visited many so-called saints, whose praise I had heard from others. All those learned Brahmans and other "gurus" were very sweet in conversation, but none of them impressed me with their Divine Knowledge or with their daily moral living (they did not practise what they preached). What (bad) qualities of those should I mention, because leaving Waheguru's Naam aside, they were attracted to Maya? Now, Waheguru has connected me with the true Guru (Amar Dass Ji), and I will be very happy in whatever situation He puts me in, submits Bhikha. 2.20.

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ਪਹਿਰਿ ਸਮਾਧਿ ਸਨਾਹੁ ਗਿਆਨਿ ਹੈ ਆਸਣਿ ਚੜਿਅਉ॥ ਧ੍ਰੰਮ ਧਨੁਖ ਕਰ ਗਹਿਓ ਭਗਤ ਸੀਲਹ ਸਰਿ ਲੜਿਅਉ॥ ਭੈ ਨਿਰਭਉ ਹਰਿ ਅਟਲੁ ਮਨਿ ਸਬਦਿ ਗੁਰ ਨੇਜਾ ਗਡਿਓ॥ ਕਾਮ ਕ੍ਰੋਧ ਲੋਭ ਮੋਹ ਅਪਤੁ ਪੰਚ ਦੂਤ ਬਿਖੰਡਿਓ॥ ਭਲਉ ਭੂਹਾਲੁ ਤੇਜੋ ਤਨਾ ਨ੍ਰਿਪਤਿ ਨਾਥੁ ਨਾਨਕ ਬਰਿ॥ ਗੁਰ ਅਮਰਦਾਸ ਸਚੁ ਸਲ੍ਹ ਭਣਿ ਤੈ ਦਲੁ ਜਿਤਉ ਇਵ ਜੁਧੁ ਕਰਿ॥ 1॥21॥

Pehr(i) smaadh(i) sunaah(u), Giyan(i) haiy aasun(i) chuurriou. Dherm dhanookh ker guhhiyo, Bhagat seelah sur(i) lurriou. Bhaiy Nirbhuou Hur(i), atull(u) mun(i) shabad(i) Gur nayja guddiyo. Kaam, kroadh, loabh, moh, aputt, punch doot bikhundiyo. Bhulou bhoohaal(u), Tayjo tunaa, nirput Nath(u) Nanak bur(i). Gur Amar Dass, sach(u) Sullh bhun(i), Taiyn dul(u) jitou, ivv joodh(u) kur(i). 1.21.

Word Meaning: Smaadh(i) = deep meditation. Sunaah(u) = armour. Haiy = horse. Aasun(i) = seat. Dhanookh = bow. Ker = hands. Seelah = great patience. Sur(i) = arrows. Nirbhuou = fearless (God). Atull(u) Mun(i) = never-wavering mind. Nayja Guddiyo = install spear; control the battle field; declare victory. Guddiyo = driven in ground. Aputt = selfishness and ego. Punch Doot = the five demons. Bikhundiyo = shattered. Bhulou = great. Bhoohaal(u) = Raja. Tayjo = Tej Bhaan Ji (father of Guru Amar Dass Ji). Tunaa = son. Nirput Nath(u) = King of kings. Bur(i) = blessings. Sullh = name of the Bhutt. Dul(u) = army of enemies (the five demons). Jitou = conquered. Ivv = like this. Joodh(u) = battle.

MEANING: Wearing the armour of deep meditation, Guru Amar Dass Ji has made Divine Knowledge His horse to ride (His permanent seat). He is holding the bow of high morality in His hands, and is fighting against his enemies (the five demons) with the arrows of patience and sweet nature which is becoming of (befits) the supreme devotees of Waheguru. With fear of Waheguru in mind, Guru Amar Dass Ji has become fearless and is fully in control of His mind. He has shattered the five demons – lust, rage, greed, worldly attachments, and selfishness and ego – and has declared victory over them with Guru's Shabad. With the blessings of the King of kings, Guru Nanak Sahib, Tej Bhan's son, Guru Amar Dass Ji, has

Commented [DSS1]:

Himself, become a great King. Poet Sullh begs to tell the truth that Guru Amar Dass Ji has won the battle against the five demons by fighting in this way. 1.21.

ਘਨਹਰ ਬੂੰਦ ਬਸੁਅ ਰੋਮਾਵਲਿ ਕੁਸਮ ਬਸੰਤ ਗਨੰਤ ਨ ਆਵੈ॥ ਰਵਿ ਸਸਿ ਕਿਰਣਿ ਉਦਧੁ ਸਾਗਰ ਕੇ ਗੰਗ ਤਰੰਗ ਅੰਤੁ ਕੋ ਪਾਵੈ॥ ਰੁਦ੍ ਧਿਆਨ ਗਿਆਨ ਸਤਿਗੁਰ ਕੇ ਕਬਿ ਜਨ ਭਲ੍ਹ ਉਨਹ ਜੋ ਗਾਵੈ॥ ਭਲੇ ਅਮਰਦਾਸ ਗੁਣ ਤੇਰੇ ਤੇਰੀ ਉਪਮਾ ਤੋਹਿ ਬਨਿ ਆਵੈ॥ 1॥22॥9॥11॥10॥10॥62॥

Ghunhur boond, busoe romaavul(i), koosm basunt, gununt na aavaiy. Ruv(i) sus(i) kirn(i), oodur saagar kay, Gung trung unt(u) ko paavaiy. Roodur, dhiyaan, Giyan Satgur kay, kub(i), jun Bhullh ooneh jo gaavaiy. Bhullay Amar Dass goon Tayray, Tayri oopma, Toh(i) bun(i) aavaiy. 1.22.9.11.10.10.62.

Word Meaning: Ghunhur = clouds; rain. Busoe = earth. Romaavul(i) = hairs; vegetation. Koosm = flowers. Basunt = spring. Gununt = counting. Ruv(i) = sun. Sus(i) = moon. Kirn(i) = rays. Oodur Saagur = the belly of (size of water in) ocean. Gung Trung = the waves in River Ganga. Unt(u) = limit. Roodur = Shiva (known for his long meditations). Kub(i) = poet. Bhulla = the subcaste (family name) of Guru Amar Dass Ji. Oopma = praise; greatness. Bun(i) Aavaiy = befits.

MEANING: Nobody can count the waterdrops in the rain, the number of plants on the earth, and the number of flowers in spring. Similarly, nobody can find the end to the number of rays of the sun and the moon, the amount of water in the ocean, and the number of waves in the River, Ganga. But suppose, with the meditative ability of Shiva, and with the knowledge imparted by Satguru, one is able to find the above numbers, certainly, nobody can find the end to the virtues of Guru Amar Dass Ji. His greatness befits only Him (only He can match His greatness), oh poet, Bhullh. 1.22.9.11.10.10.62.

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NOTE: As you can see above, Guru Arjun Dev Ji (who compiled Guru Granth Sahib) has given a special heading to the Suvvuyiyas of Bhika Ji despite the fact that he wrote only two suvvuyiyas, and that too only in praise of Guru Amar Dass Ji. This clearly proves that Bhikha Ji was the first among all the Bhatts to take shelter under Guru Amar Dass Ji, and his nephews must have joined him much later. They were able to spend a very short time with Guru Amar Dass Ji, and much more time with the Fourth Master, Guru Ram Dass Ji. This fact becomes clearer from the number of Bhatts who wrote in praise of Guru Amar Dass Ji (5) and Guru Ram Dass Ji (7).

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਵਈਏ ਮਹਲੇ ਚਉਥੇ ਕੇ 4

Ek Onkar Satgur Persad(i): Suvvuyiyay Mehlay Chauthay Kay 4

ਇਕ ਮਨਿ ਪੁਰਖੁ ਨਿਰੰਜਨੁ ਧਿਆਵਉ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਹਰਿ ਗੁਣ ਸਦ ਗਾਵਉ॥ ਗੁਨ ਗਾਵਤ ਮਨਿ ਹੋਇ ਬਿਗਾਸਾ॥ ਸਤਿਗੁਰ ਪੂਰਿ ਜਨਹ ਕੀ ਆਸਾ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਪਰਮ ਪਦੁ ਪਾਯਉ॥ ਅਬਿਨਾਸੀ ਅਬਿਗਤੁ ਧਿਆਯਉ॥ ਤਿਸੁ ਭੇਟੇ ਦਾਰਿਦ੍ ਨ ਚੰਪੈ॥ ਕਲ੍ਹਸਹਾਰੁ ਤਾਸੁ ਗੁਣ ਜੰਪੈ॥ ਜੰਪਉ ਗੁਣ ਬਿਮਲ ਸੁਜਨ ਕੇਰੇ ਅਮਿਅ ਨਾਮੁ ਜਾ ਕਉ ਫੁਰਿਆ॥ ਇਨਿ ਸਤਿਗੁਰੂ ਸੇਵਿ ਸਬਦ ਰਸ ਪਾਯਾ ਨਾਮੁ ਨਿਰੰਜਨ ਉਰਿ ਧਰਿਆ॥ ਹਰਿ ਨਾਮ ਰਸਿਕੁ ਗੋਬਿੰਦ ਗੁਣ ਗਾਹਕੁ ਚਾਹਕੁ ਤਤ ਸਮਤ ਸਰੇ॥ ਕਵਿ ਕਲ੍ਹ ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰੁ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ॥ 1॥

Ikk mun(i) Purakh(u) Nirunjun(u) dhiyaavoun. Gur persad(i), Hur(i) goon sud gaavoun. Goon gaavut mun(i) hoyay bigaasa. Satgur poor(i) juneh kee aasa. Satgur sayv(i) Perm Pud(u) paayo. Abinaashi, Abigut(u) dhiyaavo. Tis(u) bhaytay daridder(u) na chumpaiy. Kullsahar(u), Taas(u) Goon jumpaiy. Jumpoun Goon bimul Soojun kayray, Amiya Naam(u) ja kuou fooriya. Inn(i) Satguru sayv, Shabad rus paaya, Naam(u) Nirunjun oor(i) dhuriya. Hur(i) Naam rusik(u), Gobind goon gaahuk(u), chaahuk Tut, sumut suray. Kuv(i) Kullh Tthakur Hardass tunay, Gur(u) Ram Dass sur, abhur bhuray. 1.

Word Meaning: Ikk Mun(i) = with fully focused mind. Purakh Nirunjun = Waheguru, which is above the effects of Maya. Bigaasa = blissful. Juneh = devotee. Perm Pud(u) = the highest spiritual state. Abinaashi = immortal. Abigut = unknowable. Bhaytay = on meeting with. Daridder = poverty; laziness. Chumpaiy = affects. Kullsahar(u) = name of the poet. Taas = His. Jumpaiy = recites; sings. Bimul = clean; pure. Soojun = noble (holy) soul. Amiya = Amrit-like. Fooriya = appearing of thought; Naam revealed. Inn(i) = the Satguru. Rus = sweet taste. Oor(i) Dhuriya = acquired in heart. Rusik(u) = loving; dear of. Gaahuk(u) = dealer. Chaahuk = desirous of. Tut = essence; the origin. Sumut = treat everybody the same. Suray = pool; ocean. Tunay = son of. Abhur =unfillable; empty. Bhuray = fills completely.

MEANING: Fulfill the wish of your devotee (the poet, I) so that with Your grace, I may always sing praise of Waheguru with a fully focused mind, oh my Satguru. I feel blissful when I sing His praise. (Guru Ram Dass Ji) attained the highest spiritual state by serving Guru Amar Dass Ji and by reciting the Naam of the immortal and the unknowable Waheguru. The poet, Kull Sahar(u) (Kal Sahar), sings praise of Guru Ram Dass Ji in whose company one does not suffer from mental poverty (discontentment). I sing praise of the holy soul (Guru Ram Dass Ji), who attained the highest spiritual state by serving His predecessor, Guru Amar Dass Ji, and who tasted, and acquired the sweet Naam of Waheguru in His heart as it appeared (was revealed to) Him. Guru Ram Dass Ji, the lover of Waheguru's Naam, deals in the virtues of Waheguru, and is desirous of the (Naam of) the root of the universe (God). He is the ocean of noble qualities who treats everybody the same way. (The poet) Kullh says that the son of Thakur Har Dass Ji, Guru Ram Dass Ji, is the fulfiller of the empty hearts (with everything, including Waheguru's Naam). 1.

ਛੂਟਤ ਪਰਵਾਹ ਅਮਿਅ ਅਮਰਾਪਦ ਅੰਮ੍ਰਿਤ ਸਰੋਵਰ ਸਦ ਭਰਿਆ॥ ਤੇ ਪੀਵਹਿ ਸੰਤ ਕਰਹਿ ਮਨਿ ਮਜਨੁ ਪੂਬ ਜਿਨਹੁ ਸੇਵਾ ਕਰੀਆ॥ ਤਿਨ ਭਉ ਨਿਵਾਰਿ ਅਨਭੈ ਪਦ ਦੀਨਾ ਸਬਦ ਮਾੜੂ ਤੇ ਉਧਰ ਧਰੇ॥ ਕਵਿ ਕਲ੍ਹ ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ॥ 2॥

Chhootut pervaah Amiya amrapud, Amrit sarovar sud bhuriya. Tay peeveh(i) sunt, kureh(i) mun(i) mujun(u), poob jinhu sayva kuriya. Tinh bhuou nivaar(i), unbhaiy pud deena, Shabad maatar tay oodhur dhuray. Kuv(i), Kullh Thakur Hardass tunay, Gur Ram Dass sur, abhur bhuray. 2.

Word Meaning: Chhootut = emanate. Pervaah = springs. Amiya = of Amrit. Amrapud = immortal spiritual state. Mujun = bathing. Poob = in previous life. Bhuou = fear. Nivaar(i) = removing. Unbhaiy Pud = state of fearlessness. Maatar = only with. Oodhur Dhuray = salvaged.

MEANING: Guru Ram Dass Ji has attained the immortal spiritual state, and his heart is that pool (ocean) of Amrit from where countless springs of Amrit emanate. The holy saints, who had performed some service to Waheguru in their previous lives, drink this Amrit and bathe their minds in that. Guru Ram Dass Ji destroyed their worldly fears, blessed them with the fearless spiritual state (to be "one" with Waheguru), and saved them with just the Shabad.

The poet, Kullh says that the son of Thakur Har Dass Ji, Guru Ram Dass Ji, is the filler of the empty hearts (with everything including Waheguru's Naam). 2.

ਸਤਗੁਰ ਮਤਿ ਗੂੜ੍ਹ ਬਿਮਲ ਸਤ ਸੰਗਤਿ ਆਤਮੁ ਰੰਗਿ ਚਲੂਲੁ ਭਯਾ॥ ਜਾਗ੍ਯਾ ਮਨੁ ਕਵਲੁ ਸਹਜਿ ਪਰਕਾਸ੍ਯਾ ਅਭੈ ਨਿਰੰਜਨ ਘਰਹਿ ਲਹਾ॥
(ਅੰਗ 1397)॥ ਸਤਿਗੁਰਿ ਦਯਾਲਿ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਯਾ ਤਿਸੁ ਪ੍ਰਸਾਦਿ ਵਸਿ ਪੰਚ ਕਰੇ॥ ਕਵਿ ਕਲ੍ਹ ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ॥ 3॥

Satgur mut(i) goorrh, bimul sut-sungut(i), aatum(u) rung(i) chulool(u) bhuyya. Jaagiya mun(u), kuvul(u) sehj(i) perkaasha, Abhaiy, Niranjun ghureh(i) luhha.

(PAGE 1397): Satgur(i) duyaal(i), Hur(i) Naam(u) drirraaya, Tis(u) persad(i) vuss(i) punch kuray. Kuv(i) Kullh, Ttakur Hardass tunay, Gur Ram Dass sur abhur bhuray. 3.

Word Meaning: Mut(i) Goorrh = sharp and high (spiritual) advice. Bimul = pure; holy. Atum(u) = soul. Chullool(u) Bhuyya = became very deep red (very strong). Jaagiya = enlightened. Kuvul(u) = heart. Sehj(i) = in blissful state. Abhaiy = fearless. Ghuray Luhha = acquired in heart. Drirraaya = reinforced. Persad(i) = by the grace of. Vuss(i) Kuray = brought under control. Punch = the five demons.

MEANING: Guru Ram Dass Ji delivers high-moral spiritual advice in His holy gathering because of which the soul of the devotees is dyed deep red in the love for Waheguru. One's mind is enlightened, and he attains a high blissful (spiritual) state, and acquires the fearless Waheguru in his own heart. The munificent Satguru reinforces Waheguru's Naam in devotees' hearts, as a result of which, they are able to control their five demons. The poet, Kullh, says that the son of Thakur Har Dass Ji, Guru Ram Dass, is the filler of the empty hearts (with everything, including Waheguru's Naam). 3.

ਅਨਭਉ ਉਨਮਾਨਿ ਅਕਲ ਲਿਵ ਲਾਗੀ ਪਾਰਸੁ ਭੇਟਿਆ ਸਹਜ ਘਰੇ॥ ਸਤਗੁਰ ਪਰਸਾਦਿ ਪਰਮ ਪਦੁ ਪਾਯਾ ਭਗਤ ਭਾਇ ਭੰਡਾਰ ਭਰੇ॥ ਮੇਟਿਆ ਜਨਮਾਤੁ ਮਰਣ ਭਉ ਭਾਗਾ ਚਿਤੁ ਲਾਗਾ ਸੰਤੋਖ ਸਰੇ॥ ਕਵਿ ਕਲ੍ਹ ਠਕੁਰ ਹਰਦਾਸ ਤਨੇ ਗੁਰ ਰਾਮਦਾਸ ਸਰ ਅਭਰ ਭਰੇ॥ 4॥

Unbhuou, oonmaan(i), Akul liv laagi, Paarus(u) bhaytiya sehj ghuray. Satgur persad(i), perm pud(u) paaya, bhagat bhaayay bhundaar bhuray. Maytiya junumaant, mern bhuou bhaaga, chit(u) laaga, suntokh suray. Kuv(i), Kullh, Tthakur Hardass tunay, Gur Ramdass sur, abhur bhuray. 4.

Word Meaning: Unbhuou = fearless Waheguru. Oonmaan(i) = by pondering over. Akul = uniform Waheguru. Liv Laagi = got connected with. Paarus(u) = elixir-stone (Guru Ram Dass Ji). Bhagat Bhaayay = with the spirit of devotion. Bhundaar = treasures. Maytiya = eradicated. Junumaant = birth and death. Suntokh Suray = the ocean of contentment (Guru Ram Dass Ji or Waheguru).

MEANING: Guru Ram Dass Ji acquired the state of bliss in the shelter of the elixir- stone-like Guru Amar Dass Ji, and got connected with the fearless and the uniform Waheguru by pondering over the Guru's Shabad. He attained the highest spiritual state through the grace of Guru Amar Dass Ji, whom He served with devotion. Guru Ji's treasures (of Waheguru's Naam and other blessings) are always full. His births and deaths have been eradicated, as He is fully connected with Waheguru. The poet, Kullh, says that the son of Thakur Har Dass Ji, Guru Ram Dass Ji, is the filler of the empty hearts (with everything, including Waheguru's Naam). 4.

ਅਭਰ ਭਰੇ ਪਾਯਉ ਅਪਾਰੁ ਰਿਦ ਅੰਤਰਿ ਧਾਰਿਓ॥ ਦੁਖ ਭੰਜਨੁ ਆਤਮ ਪ੍ਰਬੋਧੁ ਮਨਿ ਤਤੁ ਬੀਚਾਰਿਓ॥ ਸਦਾ ਚਾਇ ਹਰਿ ਭਾਇ ਪ੍ਰੇਮ ਰਸੁ ਆਪੇ ਜਾਣਇ॥ ਸਤਗੁਰ ਕੈ ਪਰਸਾਦਿ ਸਹਜ ਸੇਤੀ ਰੰਗੁ ਮਾਣਇ॥

ਨਾਨਕ ਪ੍ਰਸਾਦਿ ਅੰਗਦ ਸੁਮਤਿ ਗੁਰਿ ਅਮਰਿ ਅਮਰੁ ਵਰਤਾਇਓ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹੁਚਰੈ ਤੈ ਅਟਲ ਅਮਰ ਪਦੁ ਪਾਇਓ॥ 5॥

Abhur bhuray, paayo Apaar(u), rid untar(i) dhaariyo. Dookh-bhunjun(u), Aatum-perbodh(u) mun(i) Tut(u) beechaariyo. Suda chaayay, Hur(i) bhaayay, praym rus Aapay jaanay. Satgur kaiy persad(i), sehj sayti rung(u) maanay. Nanak persad(i), Angad soomut(i), Gur Amar(i), amur(u) vertaayo. Gur Ramdass, Kulloochraiy, Taiyn attull amar pud(u) paayo. 5.

Word Meaning: Apaar(u) = endless. Dhaariyo = acquired. Dookh-Bhunjun(u) = destroyer of all discomforts. Aatum-Perbodh(u) = soul-enlightening. Tutt = the root (God). Chaayay = fervour; zest. Bhaayay = love. Sehj = state of bliss. Sayti = with. Rung(u) = love. Maanay = enjoys. Soomut = noble (holy) advice. Amur(u) = kingdom. Kulloochraiy = Kullh says. Amar Pud = immortal state. 5.

MEANING: By pondering over the virtues (singing praise) of the soul-enlightening Waheguru, which is the root of the universe, and is the destroyer of all discomforts, Guru Ram Dass Ji acquired the endless Waheguru in His heart, and fills the empty hearts (with Waheguru's Naam). Guru Ram Dass Ji is always zestful and enjoys the sweetness of the union with Waheguru with love for Him. With the grace of Guru Amar Dass Ji, Guru Ram Dass Ji enjoys the love of Waheguru in the blissful spiritual state. With the grace of Guru Nanak and with the noble advice of Guru Angad, Guru Amar Dass Ji maintained the kingdom of Waheguru's Naam among His devotees. Kullh says that Guru Ram Dass Ji also attained the immortal spiritual state. 5.

ਸੰਤੋਖ ਸਰੋਵਰਿ ਬਸੈ ਅਮਿਅ ਰਸੁ ਰਸਨ ਪ੍ਰਕਾਸੈ॥ ਮਿਲਤ ਸਾਂਤਿ ਉਪਜੈ ਦੁਰਤੁ ਦੁਰੰਤਰਿ ਨਾਸੈ॥ ਸੁਖ ਸਾਗਰ ਪਾਇਅਉ ਦਿੰਤੁ ਹਰਿ ਮਗ ਨ ਹੁਟੈ॥ ਸੰਜਮੁ ਸਤੁ ਸੰਤੋਖੁ ਸੀਲ ਸੰਨਾਹੁ ਮਫੁਟੈ॥ ਸਤਿਗੁਰ ਪ੍ਰਮਾਣ ਬਿਧਨੈ ਸਿਰਿਉ ਜਗਿ ਜਸ ਤੂਰੁ ਬਜਾਇਅਉ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹੁਚਰੈ ਤੈ ਅਭੈ ਅਮਰ ਪਦੁ ਪਾਇਅਉ॥6॥

Suntokh surovar(i) bussaiy, Amiya rus(u), rusn perkaashaiy. Milt shaant(i) oopjaiy, doort dooruntar(i) naasaiy. Sookh saagur paayo dint(u), Hur(i) mug na hootaiy, Sunjum(u), sut(u), suntokh(u), seel sunaah(u) muphootaiy. Satgur Permaan Bidhnaiy siriyo, jug(i) jus toor bujaayo. Gur Ram Dass Kullhoochraiy, Taiyn,abhaiy, amar pud(u) paayo.

Word Meaning: Suntokh Surovar(i) = in the pool of contentment. Rusn = tongue. Perkaashaiy = enlightens; recites. Shaant(i) = peace of mind. Doort = sins. Dooruntar(i) = from far away. Dint(u) = given (with the grace of Guru Amar Dass Ji). Mug = path. Hootaiy = gets tired. Sunjum(u) = control on sensual pleasures. Sat(u) = high morality. Seel = sweet nature. Sunaah(u) = armour. Muphootaiy = does not break. Permaan = exalted; approved (like the other Gurus). Bidhnaiy = Waheguru. Siriyo = created. Jus Toor = trumpet of praise; spread fame. Abhaiy = fearless. Amar = immortal. Pud = state. 6.

MEANING: Guru Ram Dass Ji resides in the pool (source) of contentment (Waheguru). One becomes fully peaceful (blessed) on meeting with Guru ji, and all his sins run away from a large distance. With the grace of Guru Amar Dass Ji, Guru Ram Dass Ji has acquired the ocean of comfort (Waheguru), and, walking on the path that leads to union with Waheguru, He does not tire. His armour of control on sensual pleasures, of high morality, of contentment, and of His sweet nature, never breaks. Waheguru, Himself created the approved Guru, Ram Dass Ji, and spread His fame. The poet, Kullh says that Guru Ram Dass Ji attained the immortal fearless state. 6.

ਜਗੁ ਜਿਤਉ ਸਤਿਗੁਰ ਪ੍ਰਮਾਣਿ ਮਨਿ ਏਕੁ ਧਿਆਯਉ॥ ਧਨਿ ਧਨਿ ਸਤਿਗੁਰ ਅਮਰਦਾਸੁ ਜਿਨਿ ਨਾਮ ਦ੍ਰਿੜਾਯਉ॥ ਨਵਨਿਧਿ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਧਿ ਸਿਧਿ ਤਾ ਕੀ ਦਾਸੀ॥ ਸਹਜ ਸਰੋਵਰੁ ਮਿਲਿਓ ਪੁਰਖੁ ਭੇਟਿਓ ਅਬਿਨਾਸੀ॥ ਆਦਿ ਲੇ ਭਗਤ ਜਿਤੁ ਲਗਿ

ਤਰੇ ਸੋ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਅਉ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹੁਚਰੈ ਤੈ ਹਰਿ ਪ੍ਰੇਮ ਪਦਾਰਥੁ ਪਾਇਅਉ॥ 7॥

Jug jityo Satgur permaan(i), mun(i) Aik(u) dhiyaaou. Dhunn(i), dhunn(i) Satgur Amar Dass(u), jinh(i) Naam(u) drirraayo. Nuvnidh(i) Naam(u) nidhaan(u), ridh(i), sidh(i) taa kee daasi. Sehj sarovar(u) miliyo Purakh, bhaytiyo Abinaashi. Aad(i) lay bhagat jit(u) lug(i) turay, so Gur(i) Naam(u) drirraayo. Gur Ram Dass Kullhoochraiy, Taiyn Hur(i) praym pudaaruth(u) paayo. 7.

Word Meaning: Jug Jityo = conquered the world. Drirraayo = reinforced. Nuv Nidh(i) = the nine treasures. Nidhaan = treasure. Ridh(i) Sidh(i) = supernatural powers. Taa Kee = His. Daasi = slave. Sehj Surovar = source of bliss = Waheguru = Purakh Abinaashi. Aad(i) Lay = from the beginning. Turay = salvaged. Pudaaruth = desired thing. 7.

MEANING: The exalted Guru Ram Dass Ji worshipped only Waheguru and conquered the attractions of the whole world. Satguru Amar Dass Ji is worthy of worship, who reinforced Waheguru's Naam in Guru Ram Dass Ji's mind. Acquiring Waheguru's Naam is like possessing all the nine mythical treasures of the world, and the supernatural powers are slaves to Guru Ram Dass Ji. (With Guru Amar Dass Ji's grace), Guru Ram Dass Ji connected with the immortal Waheguru, the unlimited source of bliss. Guru Ram Dass Ji reinforced that Naam (of Waheguru) in His mind, with which all the earlier (right from the beginning of the world) bhagats had been salvaged. Kullh says humbly that Guru Ram Dass Ji acquired the desired love for Waheguru. 7.

ਪ੍ਰੇਮ ਭਗਤਿ ਪਰਵਾਹ ਪ੍ਰੀਤਿ ਪੁਬਲੀ ਨ ਹੁਟਇ॥ ਸਤਿਗੁਰ ਸਬਦੁ ਅਥਾਹੁ ਅਮਿਅ ਧਾਰਾ ਰਸੁ ਗੁਟਇ॥ ਮਾਤਾ ਮਤਿ ਸੰਤੋਖ ਪਿਤਾ ਸਰਿ ਸਹਜ ਸਮਾਯਉ॥ ਆਜੋਨੀ ਸੰਭਵਿਅਉ ਜਗਤੁ ਗੁਰ ਬਚਨਿ ਤਰਾਯਉ॥ ਅਬਿਗਤ ਅਗੋਚਰੁ ਅਪਰਪਰੁ ਮਨਿ ਗੁਰ ਸਬਦੁ ਵਸਾਇਅਉ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹੁਚਰੈ ਤੈ ਜਗਤ ਉਧਾਰਣੁ ਪਾਇਅਉ॥ 8॥

Praym bhagat pervaah, preet(i) poobli na hooteh. Satgur Shabad(u) athaah(u), Amiya dhaara rus(u) gooteh. Maata mut(i), suntokh pitaa, sur(i) sehj smaayo. Aajoni sumbhviyo jugut(u) Gur Buchan(i) turaayo. Abigut, Agoachur(u), Upperpur, mun(i) Gur Shabad(u) vusaayo. Gur Ram Dass Kullhoochraiy Taiyn Jugut-Oodhaarun paayo. 8.

Word Meaning: Pervaah = spring. Poobly = of previous life. Hootay = gets tired; runs out. Athaah(u) = unfathomable; limitless. Amiya Dhaara = the stream of Amrit. Rus(u) = sweetness. Gooteh = swallow. Sur(i) = in the pool of. Aajoani = free from births. Sumbhviyo = self-illuminated. Buchan = Word; Shabad. Abigut = unknowable; invisible. Agoachur = incomprehensible. Upperpur = endless. Jagat-Oodhaarun = emancipator. 8.

MEANING: Guru Ram Dass Ji's love for Waheguru from His previous life never runs out, and His heart has become the spring of love and devotion for Waheguru. With Guru Amar Dass Ji's advice as His mother and contentment as His father, Guru Ram Dass Ji remains absorbed in Waheguru, the ocean of bliss. Guru Ram Dass Ji's heart has become home to Guru's Shabad in praise of the invisible and the incomprehensible Waheguru, and He is ferrying the world across the sea of Maya (is salvaging it) with the Shabad in praise of Waheguru, which never takes any life form, and which is self-illuminated. The poet Kullh humbly says that Guru Ram Dass Ji was connected to Waheguru, the saviour of the world. 8.

ਜਗਤ ਉਧਾਰਣ ਨਵ ਨਿਧਾਨੁ ਭਗਤਹ ਭਵ ਤਾਰਣੁ॥ ਅੰਮ੍ਰਿਤ ਬੂੰਦ ਹਰਿ ਨਾਮੁ ਬਿਸੁ ਕੀ ਬਿਖੈ ਨਿਵਾਰਣੁ॥ ਸਹਜ ਤਰੋਵਰ ਫਲਿਓ ਗਿਆਨ ਅੰਮ੍ਰਿਤ ਫਲ ਲਾਗੇ॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਈਅਹਿ ਧੰਨਿ ਤੇ ਜਨ ਬਡਭਾਗੇ॥ ਤੇ ਮੁਕਤੇ ਭਏ ਸਤਿਗੁਰ ਸਬਦਿ ਮਨਿ ਗੁਰ ਪਰਚਾ ਪਾਇਅਉ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹੁਚਰੈ ਤੈ ਸਬਦ ਨੀਸਾਨੁ ਬਜਾਇਅਉ॥ 9॥

Jugut-Oodhaarun, Nuv Nidhaan(u), bhugtaah bhuv taarun(u). Amrit boond Hur(i) Naam(u), bis(u) kee bikhaiy nivaarun(u). Sehj turovar fuliyo, Amrit ful laagay. Gur persad(i) paayiyeh, dhunn(i) tay jun budbhaagay. Tay mooktay bhuyyay Satgur Shabad(i) mun(i) Gur percha paayo. Gur Ram Dass Kullhoochraiy Taiyn Shabad neeshaan(u) bujaayo. 9.

Word Meaning: Jugut Oodhaarun = salvager of the world. Nuv Nidhaan = the nine treasures. Bhuv Taarun = to ferry across the world-sea. Boond = drop. Bis(u) = world. Bikhaiy = poisonous (worldly attractions). Nivaarun(u) = to remove. Turovar = the superior tree. Dunn(i) = great. Tay Jun = those people. Budbhaagay = fortunate. Mooktay = emancipated. Bhuyyay = became. Percha Paayo = convinced to listen to Guru's Shabad. Neeshaan = sign of identification. Bujaayo = sounded; spread loudly. 9.

MEANING: A drop of the immortalizing Naam of Waheguru removes the poison of worldly attractions. It is like having all the nine treasures; it salvages the world, i.e., it ferries people across the world-sea. Guru Ram Dass Ji is like the supreme tree of blissfulness, which is laden with the Amrit fruit of Waheguru's knowledge. Those individuals are highly fortunate who acquire this fruit with the Guru's grace. Those who are convinced by listening to the Shabad of the Guru and embed it in their minds are emancipated. Kullh humbly submits that Guru Ram Dass Ji has spread His Shabad aloud, which is the sign of identification of the devotees to be approved in Waheguru's Court. 9.

(ਅੰਗ 1398)॥ ਸੇਜ ਸਧਾ ਸਹਜੁ ਛਾਵਾਨੁ ਸੰਤੋਖ ਸਰਾਇਚਉ ਸਦਾ ਸੀਲ ਸੰਨਾਹੁ ਸੋਹੈ॥ ਗੁਰ ਸਬਦਿ ਸਮਾਚਰਿਓ ਨਾਮੁ ਟੇਕ ਸੰਗਾਦਿ ਬੋਹੈ॥ ਆਜੋਨੀਉ ਭਲੁ ਅਮਲੁ ਸਤਿਗੁਰ ਸੰਗਿ ਨਿਵਾਸੁ॥ ਗੁਰ ਰਾਮਦਾਸ ਕਲ੍ਹਚਰੈ ਤੁਅ ਸਹਜ ਸਰੋਵਰਿ ਬਾਸੁ॥ 10॥

(PAGE 1398): Sayj sudha, sehj(u) chhaavaan(u), suntokh suraayaychou, sudaa seal sunaah(u) sohaiy. Gur Shabad(i) sumaachuriyo, Naam(u) tayk sungaad(i) bohaiy. Aajoniyo bhulh, amull(u), Satgur sung(i) nivaas(u). Hur Ram Dass Kullhoochraiy, Toa sehj surovar(i) baas(u). 10.

Word Meaning: Sayj = bed (of heart for Waheguru). Sudha = reverence. Sehj(u) = blissful (fully focused) mind. Chhaavaan(u) = canopy. Suraayaychou = canvass wall. Seal = sweet nature. Sunaah(u) = armour. Sohaiy = looks attractive. Sumaachuriyo = accumulated; acquired. Tayk = support. Sungaad(i) = companions; devotees. Bohaiy = imparts fragrance. Aajoniyo = free from births. Bhulh = noble; kind. Amul(u) = unblemished. Nivaas(u) = Baas(u) = reside with (or in).

MEANING: Guru Ram Dass Ji has made His reverence-filled heart the bed for Waheguru, and to protect the bed from heat and cold (any worldly attractions and evil thoughts), He has built the canopy of His fully focused mind, with canvas walls of contentment. His sweet nature is His armour against any evil, and looks very attractive. He acquired the Shabad (Waheguru's praise) in His heart with the grace of Guru Amar Dass Ji, with which He imparts its fragrance (noble qualities) to His gathering of the devotees. Guru Ram Dass Ji is beyond rebirths now, is noble and unblemished, and remains connected with Guru Amar Dass Ji. The poet, Kullh, humbly submits that Guru Ram Dass Ji resides in the pool of blissfulness (Waheguru). 10.

ਗੁਰੁ ਜਿਨ ਕਉ ਸੁਪ੍ਰਸੰਨੁ ਨਾਮੁ ਹਰਿ ਰਿਦੈ ਨਿਵਾਸੈ॥ ਜਿਨ ਕਉ ਗੁਰ ਸੁਪ੍ਰਸੰਨੁ ਦੁਰਤ ਦੁਰੰਤਰਿ ਨਾਸੈ॥ ਗੁਰੁ ਜਿਨ ਕਉ ਸੁਪ੍ਰਸੰਨੁ ਮਾਨ ਅਭਿਮਾਨੁ ਨਿਵਾਰੈ॥ ਜਿਨ੍ਹ ਕਉ ਗੁਰੁ ਸੁਪ੍ਰਸੰਨੁ ਸਬਦਿ ਲਗਿ ਭਵਜਲੁ ਤਾਰੈ॥ ਪਰਚਉ ਪ੍ਰਮਾਣੁ ਗੁਰ ਪਾਇਅਉ ਤਿਨ ਸਕਯਥਉ ਜਨਮੁ ਜਗਿ॥ ਸ੍ਰੀ ਗੁਰੂ ਸਰਣਿ ਭਜੁ ਕਲ੍ਹ ਕਬਿ ਭੁਗਤਿ ਮੁਕਤਿ ਸਭ ਗੁਰੂ ਲਗਿ॥ 11॥

Gur(u) jinh kuou supersunn(u), Naam(u) Hur(i) ridaiy nivaasaiy. Jinh kuou Gur(u) supersunn(u), doort doorunar(i) naasaiy. Gur(u) jin kuou supersunn(u), maan, abhimaan(u)

nivaaraiy. Jinh kuou Gur(u) supersunn(u) Shabad(i) lug(i) bhuvjul(u) taaraiy. Perchou permaan(u) Gur paayo, tinh skuyyithou junum(u) jug(i). Sri Guru shern(i) bhuj(u) Kullh kub(i), bhoogut(i), mookut(i), subh Guru lug(i). 11.

Word Meaning: Supersunn(u) = overly pleased. Nivaasaiy = resides. Doort = sins. Dooruntar(i) = from far away. Maan = pride. Abhimaan = conceit; ego. Nivaaraiy = remove. Bhuvjul = the world sea. Perchou = convinced (with the Shabad); advice. Permaan(u) = exalted by Waheguru. Tinh = of those. Skuyyithou = successful. Kub(i) = poet. Bhoogut(i) = (spiritual) food; worldly luxuries. Mookut(i) = emancipation.

MEANING: The devotee's heart with whom the Guru is overly pleased becomes a place for Waheguru to reside (His Naam is enshrined in the devotee's heart). All the sins of such devotees run away from a distance. Their pride and ego go away, and they swim across the world sea by reciting the Guru's Shabad with reverence. Successful are the lives of those who are convinced by the Guru's advice and act on it. Run to seek the shelter of the Guru (Ram Dass Ji), which is the source of all worldly luxuries (spiritual food), and of emancipation, oh poet, Kullh. 11.

ਸਤਿਗੁਰਿ ਖੇਮਾ ਤਾਣਿਆ ਜੁਗ ਜੂਥ ਸਮਾਣੇ॥ ਅਨਭਉ ਨੇਜਾ ਨਾਮੁ ਟੇਕ ਜਿਤੁ ਭਗਤ ਅਘਾਣੇ॥ ਗੁਰੁ ਨਾਨਕੁ ਅੰਗਦੁ ਅਮਰੁ ਭਗਤ ਹਰਿ ਸੰਗਿ ਸਮਾਣੇ॥ ਇਹੁ ਰਾਜ ਜੋਗ ਗੁਰ ਰਾਮਦਾਸ ਤੁਮ ਹੂ ਰਸੁ ਜਾਣੇ॥ 12॥

Satgur(i) khayma taaniya joog jooth smaanay. Unbhuou nayja Naam(u) tayk, jit(u) bhugat aghaanay. Gur(u) Nanak(u), Angad(u), Amar(u), bhugat Hur(i) sung(i) smaanay. Eh(u) raj joag, Gur Ram Dass, Toom hoo rus(u) jaanay. 12.

Word Meaning: Khayma Taaniya = built a tent-house (fort); provides (spiritual shelter). Joog Jooth = all the four yugas (eons). Smaanay = take shelter. Unbhuou = Divine Knowledge. Nayjaa = spear. Tayk = support. Jit(u) = with which. Aghaanay = contented. Hur(i) Sung(i) = with Waheguru. Raj Joag = family life and union with Waheguru. Jaanay = realize; enjoy.

MEANING: Guru Ram Dass Ji has built a fort of spiritual strength to fight the evil qualities (like the five demons), so that people of all eons can take shelter. Waheguru's Naam is the support (foundation of this fort), and the Divine Knowledge acts like a spear to keep the evil qualities at bay. All the devotees find spiritual contentment in this fort. Guru Nanak Sahib, Guru Angad Dev Ji, Guru Amar Dass Ji, and all the bhagats merge into Waheguru with the qualities of this fort. Only You realize (and enjoy) the sweetness of such family life and union with Waheguru, oh Guru Ram Dass Ji. 12.

Commented [DSS2]:

ਜਨਕ ਸੋਇ ਜਿਨ੍ਹ ਜਾਣਿਆ ਉਨਮਨਿ ਰਥ ਧਰਿਆ॥ ਸਤ ਸੰਤੋਖ ਸਮਾਚਰੇ ਅਭਰਾ ਸਰੁ ਭਰਿਆ॥ ਅਕਥ ਕਥਾ ਅਮਰਾ ਪੁਰੀ ਜਿਸੁ ਦੇਇ ਸੁ ਪਾਵੈ॥ ਇਹੁ ਜਨਕ ਰਾਜੁ ਗੁਰ ਰਾਮ ਦਾਸ ਤੁਝ ਹੀ ਬਣ ਆਵੈ॥ 13॥

Janak soyay, jinh(i) jaaniya, oonmun(i) ruth dhuriya. Sat suntokh smaachray, ubhra sur(u) bhuriya. Akuth kutha, Amrapuri, jis dayay su paavaiy. Eh(u) junak raj(u) Gur Ram Dass, Toojh hee bun aavaiy. 13.

Word Meaning: Junuk = a rajah and father-in-law of Shri Rama (of Ramayana). Janak is considered to be a highly noble and just rajah. Jaaniya = realized (Waheguru). Oonmun(i) = in high spiritual state. Ruth = chariot of thoughts. Smaachray = acquired. Ubhra = empty. Sur = pool (of heart). Akuth Kutha = the indescribable tale. Amra Puri = the city (state) of immortality. Bun Aavaiy = befits. 13.

MEANING: Janak is the one whose mind remains in a blissful state and has made a connection with Waheguru. Such a devotee acquires high morality and contentment so that his heart, which always desires more and more, becomes fully satisfied. However, only that individual attains such a high and indescribable spiritual state, who Waheguru gives with His kindness. Such Janak Raj befits only you, oh Guru Ram Dass Ji. 13.

NOTE: The above 13 suvvuyyias are written by the poet Kullhsahaar (Kal Sahar).

ਸਤਿਗੁਰ ਨਾਮੁ ਏਕ ਲਿਵ ਮਨਿ ਜਪੈ ਦ੍ਰਿੜ ਤਿਨ੍ਹ ਜਨ ਦੁਖ ਪਾਪ ਕਹੁ ਕਤੁ ਹੋਵੈ ਜੀਉ॥ ਤਾਰਣ ਤਰਣ ਖਿਨ ਮਾਤ੍ਰ ਜਾ ਕਉ ਦ੍ਰਿਸਟਿ ਧਾਰੈ ਸਬਦੁ ਰਿਦ ਬੀਚਾਰੈ ਕਾਮ ਕ੍ਰੋਧ ਖੋਵੈ ਜੀਉ॥ ਜੀਅਨ ਸਭਨ ਦਾਤਾ ਅਗਮ ਗ੍ਯਾਨ ਬਿਖ੍ਯਾਤਾ ਅਹਿਨਿਸਿ ਧ੍ਯਾਨ ਧਾਵੈ ਪਲਕ ਨ ਸੋਵੈ ਜੀਉ॥ ਜਾ ਕਉ ਦੇਖਤ ਦਰਿਦ੍ ਜਾਵੈ ਨਾਮੁ ਸੋ ਨਿਧਾਨੁ ਪਾਵੈ ਗੁਰਮੁਖਿ ਗ੍ਯਾਨਿ ਦੁਰਮਤਿ ਮੈਲੁ ਧੋਵੈ ਜੀਉ॥ ਸਤਿਗੁਰ ਏਕ ਲਿਵ ਮਨਿ ਜਪੈ ਦ੍ਰਿੜ ਤਿਨ ਜਨ ਦੁਖ ਪਾਪੁ ਕਹੁ ਕਤ ਹੋਵੈ ਜੀਉ॥ 1॥

Satgur Naam(u) aik liv mun jupaiy drirr, tinh jun dookh paap kuhou kut hovaiy jeeou. Taarun-Taran khin maatar ja kuou drisht(i) dhaaraiy, Shabad(u) rid beechaaraiy, kaam kroadh khovaiy jeeou. Jeeun subhun Daata, Agumm Giyan bikhiyata, ehinis(i) dhiyaan dhaavaiy, pulk na sovaiy jeeou. Ja kuou daykhut duriddar jaavaiy, Naam(u) so nidhaan(u) paavaiy, Gurmukh(i) Giyaan(i) doormut(i) maiyl(u) dhovaiy jeeou. Satgur, aik liv mun jupaiy drirr, tinn jun dookh, paap(u) kuhou kut hovaiy jeeou. 1.

Word Meaning: Aik Liv = with a fully focused mind. Drirr = with determination. Kut(u) = where; why? Taarun-Taran = the ship to ferry across (Waheguru, or Guru Ram Dass Ji). Khin Maatar = even for a fraction of a second. Drisht(i) Dhaaraiy = casts kind Sight. Khovaiy = loses (gets rid of). Jeeou = Sir. Agumm Giyaan = knowledge about Waheguru. Bikhiyata = explains. Ehinis = day and night. Dhiyaan Dhaavaiy = focuses mind (on Waheguru). Pulk Na = not even for a second. Driddar = poverty (of spirituality); laziness. Doormut(i) Maiyl(u) = filth of bad thinking. 1.

MEANING: Why would those suffer from any sin, or in any other way who recite Waheguru's Naam with full focus of mind, and with full determination in Satguru's Shelter (with His Advice) Those, on whom Satguru Ram Dass Ji, which is the ship to ferry across the world-sea, casts a kind Sight even for a fraction of a second, ponders on His Shabad, and gets rid of his lust and rage. Guru Ram Dass Ji is the provider (of Waheguru's Naam) for everybody, and explains (imparts) Divine Knowledge to them, keeps Waheguru in mind day and night, and does not sleep (does not forget Him) even for a second. The devotee, who has a kind Sight of Guru Ram Dass Ji, gets rid of his spiritual poverty (lack of enlightenment), acquires the treasure of Waheguru's Naam, and washes away the filth of his bad thinking with the Advice of Guru Ram Dass Ji. Why would those suffer from any sin, or in any other way, who recite Waheguru's Naam with full focus of mind, and with full determination in Satguru's Shelter (with His Advice)? 1.

ਧਰਮ ਕਰਮ ਪੂਰੈ ਸਤਿਗੁਰੁ ਪਾਈ ਹੈ॥ ਜਾ ਕੀ ਸੇਵਾ ਸਿਧ ਸਾਧ ਮੁਨਿ ਜਨ ਸੁਰਿ ਨਰ ਜਾਚਹਿ ਸਬਦ ਸਾਰੁ ਏਕੁ ਲਿਵ ਲਾਈ ਹੈ॥ ਫੁਨਿ ਜਾਨੈ ਕੋ ਤੇਰਾ ਅਪਾਰੁ ਨਿਰਭਉ ਨਿਰੰਕਾਰੁ ਅਕਥ ਕਥਨਹਾਰੁ ਤੁਝਹਿ ਬੁਝਾਈ ਹੈ॥ ਭਰਮ ਭੂਲੇ ਸੰਸਾਰ ਛੂਟਹੁ ਜੂਨੀ ਸੰਘਾਰ ਜਮ ਕੋ ਨ ਡੰਡ ਕਾਲ ਗੁਰਮਤਿ ਧ੍ਯਾਈ ਹੈ॥ ਮਨ ਪ੍ਰਾਣੀ ਮੁਗਧ ਬੀਚਾਰ ਅਹਿਨਿਸਿ ਜਪੁ ਧਰਮ ਕਰਮ ਪੂਰੈ ਸਤਿਗੁਰ ਪਾਈ ਹੈ॥ 2॥

Dherm, kerm Pooraiy Satgur(u) paayi haiy. Ja kee sayv Sidh, sadh, moon(i) jun, soor(i) nur jaacheh(i) Shabad saar(u) Aik liv laayi haiy. Phoon(i) jaanaiy ko Tayra Apaar(u), Nirbhuou Nirunkaar(u), Akuth Kuthunhaar(u), Toojheh(i) boojhaayi haiy. Bherm bhoolay sunsaar, chhootou jooni sunghaar, Jum ko na dund kaal, Gurmut(i) dhiyaayi haiy. Mun praani moogudh beechaar, ehinis(i) jup(u), dherm kerm Pooraiy Satgur paayi haiy. 2.

Word Meaning: Dherm Kerm = religious (noble) deeds. Moon(i) = hermits; sages. Jaacheh = wish for. Aik(u) = the "One" (Waheguru). Saar(u) = supreme. Phoon(i) = also. Ko = who? Apaar = end; limits. Akuth = indescribable (Waheguru). Kuthunhaar(u) = which needs to be pondered on. Boojhaayi Haiy = understanding; knowledge. Chhootou = be free from.

Jooni = births. Sunghaar = death. Dund Kaal = punishment of death. Moogudh = foolish. Jup(u) = recite; worship.
MEANING: Satguru Ram Dass Ji has acquired (is the source of) all the religious deeds. With Guru's supreme Shabad, He is always connected with Waheguru, whom all the Sidh yogis, sages, and hermits wish to serve. You have acquired the Knowledge of (are connected with) the indescribable Waheguru, who is worthy of being pondered over. Who can find Your limits, oh Guru Ram Dass Ji? If you want to escape the punishment of the Angel of death, and avoid rebirths and deaths, then worship Waheguru with the Advice of Guru Ram Dass Ji, oh, the folks of the world. Think deeply, and worship Guru Ram Dass Ji, day and night, who is the source of all the religious deeds, oh, the foolish man. 2.

ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਸਤਿਗੁਰ ਸਾਚੇ ਨਾਮ ਪਰ॥ ਕਵਨ ਉਪਮਾ ਦੇਉ ਕਵਨ ਸੇਵਾ ਸਰੇਉ ਏਕ ਮੁਖ ਰਸਨਾ ਰਸਹੁ ਜੁਗ ਜੋਰਿ ਕਰ॥ ਫੁਨਿ ਮਨ ਬਚ ਕ੍ਰਮ ਜਾਨ ਅਨਤ ਦੂਜਾ ਨ ਮਾਨੁ ਨਾਮੁ ਸੋ ਅਪਾਰੁ ਸਾਰੁ ਦੀਨੋ ਗੁਰਿ ਰਿਦ ਧਰ॥
(ਅੰਗ 1399)॥ ਨਲ੍ਹ ਕਵਿ ਪਾਰਸ ਪਰਸ ਕਚ ਕੰਚਨਾ ਹੁਇ ਚੰਦਨਾ ਸੁਬਾਸ ਜਾਸੁ ਸਿਮਰਤ ਅਨ ਤਰ॥ ਜਾ ਕੇ ਦੇਖਤ ਦੁਆਰੇ ਕਾਮ ਕਰੋਧ ਹੀ ਨਿਵਾਰੇ ਜੀ ਹਉ ਬਲਿ ਬਲਿ ਜਾਉ ਸਤਿਗੁਰੁ ਸਾਚੇ ਨਾਮ ਪਰ॥ 3॥
Huoun bul(i), bul(i) jaaoun Saachay Naam pur. Kuvun oopma dayoun, kuvun sayva surayoun, Aik mukh rusna rusou joog joar(i) ker. Phoon(i), mun, buch, kerm jaan, anut dooja na maan(u), Naam so Apaar, saar(u) deeno Gur(i) rid dhur.
(PAGE 1399): Nulh kuv(i)) paarus pers, kuch kunchna hoyay, chundna soobaas jaas simrut un tur. Ja kay daykhut dooaaray, kaam kuroadh hee nivaaray, ji huoun bul(i), bul(i) jaaoun Saachay Naam pur. 3.
Word Meaning: Huoun = I. Bul(i), Bul(i) = offer to sacrifice. Oopma = praise; compare. Sayva Srayoun = perform service. Rusna = tongue. Rusou = sweeten. Jor(i) Ker = with folded hands. Phoon(i) = also. Buch = words. Kerm = deeds. Jaan = get connected. Anut Dooja = someone else. Maan(u) = acknowledge; worship. Apaar = unlimited. Saar(u) = supreme. Kuv(i) = poet. Paarus = elixir stone. Pers = to touch. Kuch = base metals. Kunchna = gold. Chundna = sandalwood. Soobaas = fragrance. Jaas(u) = which. Un = other. Tur = trees. Nivaaray = removed.
MEANING: I am a sacrifice for Satguru (Ram Dass Ji's) eternal Shabad. How can I praise the Satguru? What service can I perform for Him (sing His praise) only with one mouth? The only thing I can do is to sweeten my tongue by reciting His Shabad with folded hands (with full respect). Also get connected with the Guru by your mind, words, and deeds; do not worship any other power, oh Nullh (the poet). Only recite the Naam of the supreme and the limitless Waheguru which the Guru has injected in your mind, oh man. The poet, Nullh, humbly submits that he is a sacrifice for the eternal Naam being disseminated by Guru Ram Dass Ji. Like the base metals which get converted into gold when they are touched with the elixir stone, and like the other trees which are fragranced surrounding a sandal tree, all one's lust and rage are removed simply by having a kind Sight of Guru Ram Dass Ji at His door .3.

ਰਾਜੁ ਜੋਗੁ ਤਖਤੁ ਦੀਅਨੁ ਗੁਰ ਰਾਮਦਾਸ॥
ਪ੍ਰਥਮੇ ਨਾਨਕ ਚੰਦੁ ਜਗਤ ਭਯੋ ਆਨੰਦ ਤਾਰਨਿ ਮਨੁਖ੍ਯ ਜਨ ਕੀਉ ਪ੍ਰਗਾਸ॥ਗੁਰ ਅੰਗਦ ਦੀਅਉ ਨਿਧਾਨੁ ਅਕਥ ਕਥਾ ਗਿਆਨੁ ਪੰਚ ਭੂਤ ਬਸਿ ਕੀਨੇ ਜਮਤ ਨ ਤ੍ਰਾਸ॥ ਗੁਰੁ ਅਮਰੁ ਗੁਰੂ ਸਤਿ ਕਲਿ ਜੁਗਿ ਰਾਖੀ ਪਤਿ ਅਘਨ ਦੇਖਤ ਗਤੁ ਚਰਨ ਕਮਲ ਜਾਸ॥ ਸਭ ਬਿਧਿ ਮਾਨ੍ਹਿਉ ਮਨੁ ਤਬ ਹੀ ਭਯਉ ਪ੍ਰਸੰਨ ਰਾਜੁ ਜੋਗੁ ਤਖਤੁ ਦੀਅਨੁ ਗੁਰ ਰਾਮ ਦਾਸ॥ 4॥
Raj Joag(u) Tukhut deeyun Gur Ram Dass.

Pruthmay Nanak chund(u), jugut bhuyyo aanund, taarun(i) manukheh, Jun keeeyo pergaas. Gur Angad deeyo nidhaan(u), Akuth Kutha Giyan(u), punch bhoot bus(i) keenay, Jumut na trass. Gur(u) Amar(u) Guru Sat(i), Kulyug(i) raakhi put(i), aghun daykhut gut(u), Churn Kamal jaas. Subh bidh(i) maaniyo mun(u), tub hee bhuyyo persunn, raj, joag(u) tukhut deeyun Gur Ram Dass. 4.

Word Meaning: Raj Joag(u) = union with Waheguru while leading a family life. Pruthmay = first; at the beginning. Chund(u) = moon; the cool and pleasant enlightening. Aanund = bliss. Jun = the devotee of Waheguru. Pergaas = light; take birth. Nidhaan(u) = treasure. Punch Bhoot = the five demons (lust, rage etc.). Jumut = messenger of death. Traas = fear; worry. Sat(i) = eternal like Waheguru. Kulyug(i) = the present era; the world. Put(i) = dignity. Aghun = sins. Gut(u) = leave. Jas = of whom. Subh Bidh(i) = in every way. Maaniyo = convinced. Bhuyyo Pesunn = pleased; satisfied. 4.

MEANING: Guru Ram Dass Ji is given the throne of Guruship to enjoy union with Waheguru while living in the family. At first, Guru Nanak Dev Ji appeared in the world as a moon that enlightened the world with Waheguru's Knowledge, making it a very pleasant and blissful place. He was born to salvage humanity. Guru Nanak passed on the treasure of Knowledge of the indescribable Waheguru to Guru Angad Dev Ji, who disseminated the same Knowledge to the world, with which it could control the five demons and overcome the fear of the messenger of death. (Like Guru Nanak Dev Ji, and Guru Angad Dev Ji), Guru Amar Dass Ji was also a manifestation of Waheguru, who preserved the dignity of people worldwide. With a Sight of Guru Amar Dass Ji's lotus-like, soft Feet (His holy Sight in the form of His Shabads), the sins of the devotees would run far away. When Guru Amar Dass Ji was fully satisfied with Ram Dass Ji's qualities in every way, He passed on His throne to Guru Ram Dass Ji, to enjoy union with Waheguru while leading a family life. 4.

ਰਡ: ਜਿਸਹਿ ਧਾਰ੍ਹਉ ਧਰਤਿ ਅਰੁ ਵਿਉਮੁ ਅਰੁ ਪਵਨੁ ਤੇ ਨੀਰ ਸਰ ਅਵਰ ਅਨਲ ਅਨਾਦਿ ਕੀਅਉ॥ ਸਸਿ ਰਿਖਿ ਨਿਸਿ ਸੂਰ ਦਿਨਿ ਸੈਲ ਤਰੁਅ ਫਲ ਫੁਲ ਦੀਅਉ॥ ਸੁਰਿ ਨਰ ਸਪਤ ਸਮੁਦ੍ਰ ਕਿਅ ਧਾਰਿਓ ਤ੍ਰਿਭਵਣ ਜਾਸੁ॥ ਸੋਈ ਏਕ ਨਾਮੁ ਹਰਿ ਨਾਮੁ ਸਤਿ ਪਾਇਓ ਗੁਰ ਅਮਰ ਪ੍ਰਗਾਸੁ॥ 1॥5॥

Rudd: (Chhunt): Jiseh(i) dhaariyi dhert(i) ur(u) viyoam(u), ur(u) puvun(u) tay neer sur, uver anil, anaad(i) keeyo. Sus(i), rikh(i), nis(i), soor, din(i), saiyl, troo, ful, phooll deeyo. Soor(i), nur, suput samoondar kiyya, dhaariyo tirbhuvun jaas(u). Soyee Aik Naam(u), Hur(i) Naam(u), Sat(i) paayo Gur Amar pergaas(u). 1.5.

Word Meaning: Rudd = a type of lyric. Jiseh(i) = Waheguru (His Naam). Dhaariyo = supports. Viyoam(u) = sky. Neer Sur = pools of water; oceans. Anil = fire; energy. Anaad(i) = grains. Sus(i) = moon. Rikh(i) = stars. Nis(i) = night. Soor = sun. Saiyl = rocks; mountains. Troo = vegetation. Soor(i) = gods. Suput = seven. Kiyya = created. Tirbhuvun. = the three-layered universe.

MEANING: Guru Ram Dass Ji was enlightened by Guru Amar Dass Ji with the Naam of the same Waheguru which is supporting the earth, the sky, the air, and the oceans, and which has created fire (energy), the grains, the moon, the stars, nights, the sun, days, mountains, vegetation, fruits, and the flowers; and which has created gods, humans, the seven oceans, and which is supporting the three-layered universe. 1.5.

ਕਚਹੁ ਕੰਚਨੁ ਭਇਅਉ ਸਬਦੁ ਗੁਰ ਸ੍ਰਵਣਹਿ ਸੁਣਿਓ॥ ਬਿਖੁ ਤੇ ਅੰਮ੍ਰਿਤੁ ਹੁਯਉ ਨਾਮੁ ਸਤਿਗੁਰ ਮੁਖਿ ਭਣਿਅਉ॥ ਲੋਹਉ ਹੋਯਉ ਲਾਲੁ ਨਦਰਿ ਸਤਿਗੁਰੁ ਜਦ ਧਾਰੈ॥ ਪਾਹਣ ਮਾਣਕ ਕਰੈ ਗਿਆਨੁ ਗੁਰ ਕਹਿਅਉ ਬੀਚਾਰੈ॥ ਕਾਠਹੁ ਸ੍ਰੀਖੰਡ ਸਤਿਗੁਰਿ ਕੀਅਉ ਦੁਖ ਦਰਿਦ੍ਰ ਤਿਨ ਕੇ ਗਇਅ॥ ਸਤਿਗੁਰ ਚਰਨ ਜਿਨ ਪਰਸਿਆ ਸੇ ਪਸੁ ਪਰੇਤ ਸੁਰਿ ਨਰ ਭਇਅ॥ 2॥6॥

Kuchoun kunchun bhyyo, Shabad(u) Gur serveneh(i) sooniyo. Bikh(u) tay Amrit hooyo, Naam(u) Satgur mukh(i) bhuniyo. Lohou hoyo laal(u), nudr(i) Satgur(u) jud dhaaraiy. Paahun maanuk kuraiy, Giyan(u) Gur kuhhiyo beechaaraiy. Kaatthoun srikhund Satgur(i) keeyo, dookh driddar tin kay guyya. Satgur Churn jinh persiya, say pus(u) prayt, soor(i) nur bhuyya. 2.6.

Word Meaning: Kuchoun = base metals; Maya-engrossed man. Kunchun = gold; pure-hearted (holy) man. Serveneh(i) = by ears. Bikh(u) = poison; Maya-engrossed. Amrit(u) = immortalizing liquid; pious. Bhuniyo = uttered. Lohou = iron; a stone-hearted person. Laal(u) = pearl; a kind person. Nudr(i) Dhaaraiy = casts kind Sight. Paahun = stone; heavy (loaded with sins). Maanak = pearl; pure Kaatthoun = from common trees; ordinary man. Srikhund = sandal tree; a holy man. Driddar = (spiritual) poverty; laziness. Pus(u) = animal (like). Prayt = ghostlike. Bhuyya = became. 6.

MEANING: A Maya-engrossed person becomes pious (overcomes his worldly desires) by listening to the Shabad spoken by Guru Ram Dass Ji. A stone-hearted person becomes very kind and noble when Guru Ram Dass Ji casts His kind Sight on him. Similarly, a hard-core sinner becomes pure-hearted when he ponders on the Divine Knowledge delivered by Guru Sahib. Guru Ram Dass Ji transforms an ordinary man into a holy man, and all his sufferings and his spiritual poverty are eradicated. Even the animal-like and ghost-like individuals are transformed into godly people when they place their head at the feet of Guru Ram Dass Ji (seek His shelter and listen to His Shabad). 2.6.

ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਧਨਹਿ ਕਿਆ ਗਾਰਵੁ ਦਿਜਇ॥ ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਲਖ ਬਾਹੇ ਕਿਆ ਕਿਜਇ॥ ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਗਿਆਨ ਅਰੁ ਧਿਆਨ ਅਨਨ ਪਰਿ॥ ਜਾਮਿ ਗੁਰੂ ਹੋਇ ਵਲਿ ਸਬਦੁ ਸਾਖੀ ਸੁ ਸਚਹ ਘਰਿ॥ ਜੋ ਗੁਰੂ ਗੁਰੂ ਅਹਿਨਿਸਿ ਜਪੈ ਦਾਸੁ ਭਟੁ ਬੇਨਤਿ ਕਹੈ॥ ਜੋ ਗੁਰੂ ਨਾਮੁ ਰਿਦ ਮਹਿ ਧਰੈ ਸੇ ਜਨਮ ਮਰਣ ਦੁਹ ਥੇ ਰਹੈ॥ 3॥7॥

Jaam(i) Guru hoyay vull(i), dhuneh(i) kiyya gaaruv(u) dijay. Jaam(i) Guru hoyay vull(i), lukh baahayn kiyya kijay. Jaam(i) Guru hoyay vull(i); giyan ur dhiyan anunn pur(i). Jaam(i) Guru hoyay vull(i) Shabad(u) saakhi su Sucheh Ghur(i). Jo “Guru, Guru” ehinis(i) jupaiy, dass(u) Bhutt(u) baynut kuhhaiy. Jo Guru Naam(u) rid meh(i) dhuraiy, say junum, mern, dooh thay ruhhaiy. 3.7.

Word Meaning: Jaam(i) = when. Hoyay vull(i) = is on your side; supports you. Dhuneh(i) = of wealth. Gaaruv(u) = conceit; flaunt. Kiyaa Kijay = what can they do? Annun Pur(i) = on none other. Sakhi = teaching; story. Sucheh Ghur(i) = connect with the house of the eternal Waheguru. Ehinis(i) = day and night. Daas(u) = slave; devotee. Bhutt = the caste of the poet. Ruhhaiy = becomes free of. 7.

MEANING: Wealth loses its pride (value) for the devotee who has the Guru’s support, and even millions of arms (of the enemies) become ineffective against him. Such a devotee does not acknowledge anyone else to seek spiritual guidance or to focus his mind on him. When a devotee wins the Guru’s support, he only recites the Guru’s Shabads and acts only on the Guru's advice to get connected with Waheguru. The slave of the Guru, the poet Bhatt, humbly submits that an individual who remembers Guru Ram Dass Ji, day and night and enshrines His Shabad (Waheguru’s Naam) in his heart becomes free from further births and deaths. 3.7.

ਗੁਰ ਬਿਨੁ ਘੋਰੁ ਅੰਧਾਰੁ ਗੁਰੂ ਬਿਨੁ ਸਮਝ ਨ ਆਵੈ॥ ਗੁਰ ਬਿਨੁ ਸੁਰਤਿ ਨ ਸਿਧਿ ਗੁਰੂ ਬਿਨੁ ਮੁਕਤਿ ਨ ਪਾਵੈ॥ ਗੁਰੁ ਕਰੁ ਸਚੁ ਬੀਚਾਰੁ ਗੁਰੂ ਕਰੁ ਰੇ ਮਨ ਮੇਰੇ॥ ਗੁਰੁ ਕਰੁ ਸਬਦ ਸਪੁੰਨ ਅਘਨ ਕਟਹਿ ਸਭ ਤੇਰੇ॥

ਗੁਰੂ ਨਯਣਿ ਬਯਣਿ ਗੁਰੁ ਗੁਰੁ ਕਰਹੁ ਗੁਰੂ ਸਤਿ ਕਵਿ ਨਲ੍ਹ ਕਹਿ॥ ਜਿਨਿ ਗੁਰੂ ਨ ਦੇਖਿਅਉ ਨਹੁ ਕੀਅਉ ਤੇ ਅਕਯਥ ਸੰਸਾਰ ਮਹਿ॥ 4॥8॥

Gur bin(u) ghor(u) undhaar(u), Guru bin(u) sumujh na aavaiy. Gur bin(u) soort na sidh(i), Gur(u) bin(u) mookt na paavaiy. Gur kur(i) Sach(u) beechaar(u), Guru kur(i) ray mun mayray. Gur(u) kur(u) Shabad supoonn ughun kuteh subh tayray. Gur(u) naiyn, baiyn, Gur(u) Guru kurhou Guru Sat(i), kuv(i) Nullh keh(i). Ji(i) Guru na daykhiyo, nuhhou keeyo, tay akuyyuth sunsaar meh(i). 4.8.

Word Meaning: Ghor Undhaar = deep darkness. Soort(i) = wisdom; (focus of) thoughts, Sidh(i) = success (in spirituality). Mookt(i) = emancipation. Such = (manifestation of) Waheguru. Beechaar = think of. Supoonn = with reverence. Ughun = sins. Niayn(i) = eyes; Sight. Baiyn(i) = with words. Sat(i) = (manifestation of) Waheguru. Nuhhou = love with respect. Akyyyiuth = unsuccessful; useless. 8.

MEANING: It is complete darkness (of ignorance) without the Guru, and one cannot think of spirituality at all. One has no (spiritual) wisdom; cannot focus his thoughts (on Waheguru); cannot have any spiritual success, and cannot be emancipated. Think of (believe in) the Guru as a manifestation of Waheguru, and recite His Naam. Recite Guru's Shabad with reverence so as to get all your sins eradicated, oh my mind. The poet, Nullh, humbly submits that you have faith in the Guru as a manifestation of Waheguru, and recite His Shabad with words by keeping your sight on Him (keeping Him in mind). Those who have not taken the Guru's shelter and have not developed any affection for Him have an unsuccessful life in the world (defeating the purpose of human life). 4.8.

ਗੁਰੂ ਗੁਰੂ ਗੁਰੁ ਕਰੁ ਮਨ ਮੇਰੇ॥

(ਅੰਗ 1400)॥ ਤਾਰਣ ਤਰਣ ਸਮ੍ਰਥੁ ਕਲਿਜੁਗਿ ਸੁਨਤ ਸਮਾਧਿ ਸਬਦ ਜਿਸੁ ਕੇਰੇ॥ ਫੁਨਿ ਦੁਖਨਿ ਨਾਸੁ ਸੁਖਦਾਯਕੁ ਸੂਰਉ ਜੋ ਧਰਤ ਧਿਆਨੁ ਬਸਤ ਤਿਹ ਨੇਰੇ॥ ਪੂਰਉ ਪੁਰਖੁ ਰਿਦੈ ਹਰਿ ਸਿਮਰਤ ਮੁਖੁ ਦੇਖਤ ਅਘ ਜਾਹਿ ਪਰੇਰੇ॥ ਜੁ ਹਰਿ ਬੁਧਿ ਰਿਧਿ ਸਿਧਿ ਚਾਹਤ ਗੁਰੂ ਗੁਰੂ ਗੁਰੁ ਕਰੁ ਮਨ ਮੇਰੇ॥ 5॥9॥

Guru, Guru, Gur(u) kur(u) mun mayray.

(PAGE 1400): Taarun Taran, sunruth(u) Kuylyug(i), soonut smaadh(i) Shabad jis kayray. Phoon(i) dookjun(i) naas(u), sookhdaayik(u) soorou, jo dhert dhiyaan, bust tih nayray. Poorou Purakh ridaiy Hur(i) simrut, mukh(u) daykhut ugh jaah(i) purayray. Ju Hur(i) boodh(i) ridh(i) sidh(i) chaahut, Guru, Guru, Gur(u) kur(u) mun mayray. 5.9.

Word Meaning: Taarun Taran = ship to ferry across. Smaadh(i) = deep meditation. Jis Kayray = with whose. Phoonn(i) = also. Soorou = valiant; source of. Dhert Dhiyaan = focuses mind. Nayray = near. Poorou = perfect. Ugh = sins. Purayray = far away.

MEANING: Recite Guru's Naam (remember Him) all the time, oh my mind. Guru Ram Dass Ji is the ship (to ferry people across the world sea), and one goes into deep meditation (to attain the blissful spiritual state) by listening to His Shabad. The valiant (who has overcome all his worldly desires) Guru is the source of all comforts, and resides near (in the hearts of) those who focus their mind on Him, and all their sins run away. He is the Perfect Guru; all the sins of those who have His holy Sight go far away when they remember Him in their heart. If you wish to acquire the wisdom (holy thinking) to connect with Waheguru and acquire the supernatural powers, recite the Naam of the Guru, oh my mind. 5.9.

ਗੁਰੂ ਮੁਖੁ ਦੇਖਿ ਗਰੂ ਸੁਖ ਪਾਯਉ॥ ਹੁਤੀ ਜੁ ਪਿਆਸ ਪਿਊਸ ਪਿਵੰਨ ਕੀ ਬੰਛਤ ਸਿਧਿ ਕਉ ਬਿਧਿ ਮਿਲਾਯਉ॥ ਪੂਰਨ ਭੋ ਮਨ ਠਉਰ ਬਸੋ ਰਸ ਬਾਸਨ ਸਿਉ ਜੁ ਦਹੰ ਦਿਸਿ ਧਾਯਉ॥ ਗੋਬਿੰਦਵਾਲੁ ਗੋਬਿੰਦਪੁਰੀ ਸਮ ਜਲ੍ਹਨ ਤੀਰਿ ਬਿਪਾਸ ਬਨਾਯਉ॥ ਗਯਉ ਦੁਖ ਦੂਰਿ ਬਰਖਨ ਕੋ ਸੁ ਗੁਰੂ ਮੁਖੁ ਦੇਖਿ ਗਰੂ ਸੁਖ ਪਾਯਿਉ॥ 6॥10॥

Guru mukh(u) daykh(i), groo sookh paayo. Hooti ju piyaas, piyoos pivun kee, buncchut sidh(i) kuou Bidh(i) milaayo. Poorun bho mun tthaur buso, rus baasun siyoun ju duhun(g) dis(i) dhaayo. Gobindvall(u), Gobindpuri sum, Jullhun, teer(i) Bipaas bunaayo. Guyyo dookh door(i) burkhun ko, su Guru Mukh daykh(i), groo sookh paayo. 6.10.

Word Meaning: Groo = huge. Sookh = comfort. Hooti = which is. Piyaas = thirst; longing. Piyoos = Amrit. Bunchhut = desired. Sidh(i) = success. Bidh(i) = means. Poorun = complete. Bho = happens. Tthaaur = contentment. Rus Baasun Siyoun = sweetness (enjoyment). Baasun Siyoun = sensual pleasures. Duhun(g) Disi(i) = in all the ten directions. Dhaayo = rushes. Gobindpuri = city of Waheguru; paradise. Sum = equal. Jullhun = name of the poet. Teer(i) Bipaas = on the bank of River Beas. Burkhun Ko = of many years. 10.

MEANING: Guru Amar Dass Ji built the paradise-like city of Goindwal on the bank of the River Beas. Guru Ram Dass Ji found great comfort in seeing the holy face of Guru Amar Dass Ji. To fulfill the desired success (wish) of Guru Ram Dass Ji to drink the holy Amrit of Guru's Shabad, Waheguru created the perfect occasion for Him (and connected Him with Guru Amar Dass Ji). He achieved full contentment of His mind (became peaceful), which normally runs around in all ten directions to enjoy the sensual pleasures. My mind has also achieved great bliss at the sight of the holy face of Guru Ram Dass Ji, and all my suffering over many years has gone away. 6.10.

ਸਮਰਥ ਗੁਰੂ ਸਿਰਿ ਹਥੁ ਧਰਿਅਉ॥ ਗੁਰਿ ਕੀਨੀ ਕ੍ਰਿਪਾ ਹਰਿ ਨਾਮੁ ਦੀਅਉ ਜਿਸੁ ਦੇਖਿ ਚਰੰਨ ਅਘੰਨ ਹਰ੍ਹਉ॥ ਨਿਸਿ ਬਾਸੁਰ ਏਕ ਸਮਾਨ ਧਿਆਨ ਸੁ ਨਾਮ ਸੁਨੇ ਸੁਤੁ ਭਾਨ ਡਰ੍ਹਉ॥ ਭਨਿ ਦਾਸ ਸੁ ਆਸ ਜਗਤ੍ਰ ਗੁਰੂ ਕੀ ਪਾਰਸੁ ਭੇਟਿ ਪਰਸੁ ਕਰ੍ਹਉ॥ ਰਾਮਦਾਸ ਗੁਰੂ ਹਰਿ ਸਤਿ ਕੀਯਉ ਸਮਰਥ ਗੁਰੂ ਸਿਰਿ ਹਥੁ ਧਰ੍ਹਉ॥ 7॥11॥

Sumruth Guru sir(i) huth(u) dhuriyo. Gur(i) keeni kirpa Hur(i) Naam(u) deeyo Jis(u) daykh churn ughun huriyo. Nis(i) baasur Aik smaan dhiyaan, su Naam soonay Soot(u) Bhaan duriyo. Bhun(i) daas su aas jugtur Guru kee, Paarus bhayt(i), pers(u) kuriyo. Ram Dass Guru, Hur(i) Sat(i) keeyo, Sumruth Guru sir(i) huth(u) dhuriyo. 11.

Word Meaning: Sumruth = all capable; omnipotent. Sir(i) Huth(u) Dhuriyo = blessed. Churn = (holy) feet. Huriyo = removed. Nis(i) = night. Baasur = day. Aik = Waheguru. Smaan = continuously. Soot Bhaan = son of the Sun (Dhermraj; the Angel of justice). Bhun(i) = says. Paarus(u) = elixir stone; the Guru. Pers(u) = worthy of worship. Bhayt(i) = on meeting. Sat(i) Keeyo = Waheguru created. 11.

MEANING: The all-capable Guru Amar Dass Ji, "seeing" whose holy Feet (acquiring His Shabad), all one's sins disappear, blessed Guru Ram Dass Ji, and enshrined Waheguru's Naam in His heart. With continuous focus on Waheguru's Naam day and night, Guru Ram Dass Ji attained the highest spiritual state (became "one" with God), and even the (mythical) Angel of justice became very frightened of Him. The slave of the Guru (the poet) humbly submits that Guru Ram Dass Ji, who has become the elixir- stone Himself (like Guru Amar Dass Ji) with the touch (blessings) of the latter, has become the hope of the world now (for its emancipation). Waheguru Himself has created Guru Ram Dass Ji through the all-capable Guru Amar Dass Ji, who blessed the former. 7.11.

ਅਬ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ॥ ਜੈਸੀ ਰਾਖੀ ਲਾਜ ਭਗਤ ਪ੍ਰਹਲਾਦ ਕੀ ਹਰਨਾਖਸ ਫਾਰੇ ਕਰ ਆਜ॥ ਫੁਨਿ ਦ੍ਰੋਪਤੀ ਲਾਜ ਰਖੀ ਹਰਿ ਪ੍ਰਭ ਜੀ ਛੀਨਤ ਬਸਤ੍ਰ ਦੀਨ ਬਹੁ ਸਾਜ॥ ਸੋਦਾਮਾ ਅਪਦਾ ਤੇ ਰਾਖਿਆ ਗਨਿਕਾ ਪੜ੍ਹਤ ਪੂਰੇ ਤਿਹ ਕਾਜ॥ ਸ੍ਰੀ ਸਤਿਗੁਰ ਸੁਪ੍ਰਸੰਨ ਕਲਜੁਗ ਹੋਇ ਰਾਖਹੁ ਦਾਸ ਭਾਟ ਕੀ ਲਾਜ॥ 8॥12॥

Ub raakhou daas Bhaat kee laaj. Jaiysi raakhi laaj bhagat Prehlaad kee, Hernaakhus phaaray ker aaj. Phoon(i) Duroputi laaj rukhi Hur(i) Prubh Ji, chheenut bustar, deen buhou saaj. Sodama upda tay rakhiya, Gunika purrht pooray tih kaaj. Sri Satgur supersunn Kulyug hoyay, raakhou daas Bhaat kee laaj. 12

Word Meaning: Ub = now. Laaj = dignity. Phaaray = tore apart. Ker Aaj = nails; paws. Phoonn(i) = then; also. Saaj = pertinent material. Chheenut Bustar = taking away clothes. Sodama = a childhood friend of Krishna. Upda = suffering. Gunika = a prostitute. Pooray Tih Kaaj = granted her success. Supersunn = overpleased.

MEANING: Now, I pray to the Guru, which is a manifestation of Waheguru, that He protect the dignity (against the attractions of Maya) of His slave (the poet, Bhatt) just the way He did for Prehlad, and tore apart his evil father, Hernaksh who was going to kill Prehlad with His nails (paws); and the way He protected the dignity of Dropati (the wife of the five Pandavas of Mahabharat) when Duryodhan was disrobing her and Waheguru provided her with pertinent material. Also, He protected Sudama from suffering, and granted success to Gunika as she was teaching a parrot to say "God". Now that Satguru Ram Dass is overly pleased (and is kind to) the world, I beg Him to protect my dignity too, (prays Nullh). 8.12.

NOTE: Please see **"INTRODUCTION"** for these characters.

ਝੋਲਨਾ (ਛੰਦ)॥ ਗੁਰੂ ਗੁਰੁ ਗੁਰੁ ਗੁਰੁ ਗੁਰੂ ਜਪੁ ਪ੍ਰਾਨੀਅਹੁ॥ ਸਬਦੁ ਹਰਿ ਹਰਿ ਜਪੈ ਨਾਮੁ ਨਵਨਿਧਿ ਅਪੈ ਰਸਨਿ ਅਹਿਨਿਸਿ ਰਸੈ ਸਤਿ ਕਰਿ ਜਾਨੀਅਹੁ॥ ਫੁਨਿ ਪ੍ਰੇਮ ਰੰਗ ਪਾਈਐ ਗੁਰਮੁਖਹਿ ਧਿਆਈਐ ਅੰਨ ਮਾਰਗ ਤਜਹੁ ਭਜਹੁ ਹਰਿ ਗ੍ਯਾਨੀਅਹੁ॥ ਬਚਨ ਗੁਰ ਰਿਦਿ ਧਰਹੁ ਪੰਚ ਭੂ ਬਸਿ ਕਰਹੁ ਜਨਮੁ ਕੁਲ ਉਧਰਹੁ ਦ੍ਵਾਰਿ ਹਰਿ ਮਾਨੀਅਹੁ॥ ਜਉਤ ਸਭ ਸੁਖ ਇਤ ਉਤ ਤੁਮ ਬੰਛਵਹੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਜਪੁ ਪ੍ਰਾਨੀਅਹੁ॥ 1॥13॥

Jholna (Chhund: Guru Gur(u), Guru Gur(u), Guru jup(u) praaniyo. Shabad(u), Hur(i), Hur(i) jupaiy, Naam(u) nuvnih(i) apaiy. Rusn(i) ehinis(i) rusaiy, sat(i) kur(i) jaaniyo. Phoonn(i) praym rung paayiyaiy, Gurmukheh(i) dhiyaayiyaiy, unn maarug tujhou, bhujou Hur(i) giyaaniyo. Buchan Gur rid(i) dhurou, punch bhoo buss(i) kurhou, junum(u) kool oodhrou, duvaar(i) Hur(i) maaniyo. Juout subh sookh, it, oot, toom bunchhvou, Guru, Gur(u), Guru Gur(u) Guru jup(u) praaniyo. 1.13.

Word Meaning: Jholna = a type of lyric. Praaniyo = oh, men. Apaiy = offers. Rusn(i) = tongue. Ehinis(i) = day and night. Rusaiy = enjoys the sweetness. Sat(i) = true. Unn Maarug = other paths. Tujou = give up. Punch Bhoo = the essence of the five elements (mind). Bus(i) = control. Duvaar(i) = Door. Maaniyo = believe in. Juout = if. It Oot = here and there; in this world and the next. Bunchhvou = wish for. 1.13.

MEANING: Recite the Naam of Guru Ram Dass Ji, oh men. Believe it, that if you worship (remember with reverence) Waheguru with Guru's Shabad, you will be rewarded with Waheguru's Naam, which is like the nine treasures of the world, and your tongue will be sweetened day and night with the Naam. Also, if you recite Waheguru's Naam in the shelter of the Guru Ram Dass Ji, you will acquire love for Waheguru. So, give up all other approaches to unite with God, and recite only His Naam, oh, the wise men. Have full faith in Guru Ram Dass Ji, and in Waheguru, and control your mind by enshrining the Guru's Shabad in your heart. This way, you will break the cycle of rebirths and also salvage your clan. Recite the Naam (Shabad) of the Guru again, and again if you wish for blissfulness in this world and the next, oh men. 1.13.

ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਜਪਿ ਸਤਿ ਕਰਿ॥ ਅਗਮ ਗੁਨ ਜਾਨੁ ਨਿਧਾਨੁ ਹਰਿ ਮਨਿ ਧਰਹੁ ਧ੍ਯਾਨ ਅਹਿਨਿਸਿ

ਕਰਹੁ ਬਚਨ ਗੁਰ ਰਿਦੈ ਧਰਿ॥ ਫੁਨਿ ਗੁਰੂ ਜਲ ਬਿਮਲ ਅਥਾਹ ਮਜਨੁ ਕਰਹੁ ਸੰਤ ਗੁਰਸਿਖ ਤਰਹੁ ਨਾਮ ਸਚ ਰੰਗ ਸਰਿ॥ ਸਦਾ ਨਿਰਵੈਰੁ ਨਿਰੰਕਾਰੁ ਨਿਰਭਉ ਜਪੈ ਪ੍ਰੇਮ ਗੁਰ ਸਬਦ ਰਸਿ ਦ੍ਰਿੜੁ ਭਗਤਿ ਹਰਿ॥ ਮੁਗਧ ਮਨ ਭ੍ਰਮੁ ਤਜਹੁ ਨਾਮੁ ਗੁਰਮੁਖਿ ਭਜਹੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਜਪੁ ਸਤਿ ਕਰਿ॥ 2॥14॥

Guru Gur(u), Guru Gur(u), Guru jup(i) Sat(i) kur(i). Agumm goon jaan(u) nidhaan(u), Hur(i) mun(i) dhurou, dhiyaan ehinis(i) kurou, Buchan Gur ridaiy dhur(i). Phoonn(i) Guru jul bimul athaah, mujun kurou sunt, Gur Sikh turou, Naam Sach rung sur(i). Sudaa Nirvaiyr(u), Nirunkaar(u), Nirbhuou jupaiy, praym Gur Shabad rus(i), drirr(u) bhagat(i) Hur(i). Moogudh mun bherm tujou, Naam(u) Gurmukh(i) bhujou, Guru, Gur(u), Guru Gur, Guru jup(u) Sat(i) kur(i). 2.14.

Word Meaning: Sat(i) Kur(i) = as a manifestation of God. Agumm = inaccessible. Bimal = pure. Athaah = unfathomable. Mujun = bathe. Sur(i) = pool. Drirr(u) = reinforce. Moogudh = foolish. Bherm = misgivings. Tujhou = give up.

MEANING: Remember Guru Ram Dass Ji as a manifestation of Waheguru, oh man. Enshrine Guru's Shabad in your heart, which is a treasure of Divine Knowledge, and focus your mind day and night on Waheguru, and get connected with Him. Also, believe firmly that Guru Ram Dass Ji is an unfathomable pool of Waheguru's Naam in which the saints and the Sikhs bathe their minds and find salvation. You, too, should bathe in this pool of love for Waheguru, oh man. Reinforce your mind with Waheguru's worship and enjoy the sweetness of union with Waheguru, which bears no enmity with anyone, is formless, and is fearless. Get rid of all your misgivings, and recite Waheguru's Naam in the shelter of the Guru with the firm belief that He is a manifestation of Waheguru, and recite His Naam, oh my foolish mind. 2.14.

(ਅੰਗ 1401)॥ ਗੁਰੂ ਗੁਰੁ ਗੁਰੁ ਕਰਹੁ ਗੁਰੂ ਹਰਿ ਪਾਈਐ॥ ਉਦਧਿ ਗੁਰੁ ਗਹਿਰ ਗੰਭੀਰ ਬੇਅੰਤੁ ਹਰਿ ਨਾਮ ਨਗ ਹੀਰ ਮਣਿ ਮਿਲਤ ਲਿਵ ਲਾਈਐ॥ ਫੁਨਿ ਗੁਰੂ ਪਰਮਲ ਸਰਸ ਕਰਤ ਕੰਚਨੁ ਪਰਸ ਮੈਲ ਦੁਰਮਤਿ ਹਿਰਤ ਸਬਦਿ ਗੁਰੁ ਧ੍ਯਾਈਐ॥ ਅਮ੍ਰਿਤ ਪਰਵਾਹ ਛੁਟਕੰਤ ਸਦ ਦ੍ਵਾਰਿ ਜਿਸੁ ਗ੍ਯਾਨ ਗੁਰ ਬਿਮਲ ਸਰ ਸੰਤ ਸਿਖ ਨਾਈਐ॥ ਨਾਮੁ ਨਿਰਬਾਣ ਨਿਧਾਨੁ ਹਰਿ ਉਰਿ ਧਰਹੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੁ ਕਰਹੁ ਗੁਰੂ ਹਰਿ ਪਾਈਐ॥ 3॥15॥

(PAGE 1401): Guru, Gur(u), Gur(u) kurhou, Guru Hur(i) paayiyaiy. Oodudh(i) Gur(u) gehr gumbheer, bayunt(u) Hur(i) Naam nug, heer, mun(i), milt liv laayiyaiy. Phoonn(i) Guru permul sers, kert kunchun pers, maiyl doormut(i) hirt, Shabad(i) Gur(u) dhiyaayiyaiy. Amrit pervaah chhootkunt sud duvaar(i) Jis(u), Giyan Gur bimul sur, sunt Sikh naayiyaiy. Naam(u) nirbaan, nidhaan, Hur(i) oor(i) dhurou, Guru, Gur(u), Gur(u) kurhou, Guru Hur(i) paayiyaiy.3.15.

Word Meaning: Oodudh(i) = ocean. Gehr Gumbheer = unchanging; always the same. Bayunt(u) = limitless. Nug = precious stone. Heer = diamond. Milt = on meeting with. Permul Sers = sweet fragrance. Pervaah = springs. Chhootkunt = originate. Bimul Sur = holy pool. Nirbaan = above worldly desires. Nidhaan = treasure. 3.15.

MEANING: Recite the Naam (Shabad) of the Guru whereby you will acquire (will be connected to) the Guru, and Waheguru in your heart. Guru Ram Dass is a deep, unfathomable, and never-changing ocean of Waheguru's Naam, with noble qualities that are invaluable, like precious stones and diamonds, but which one acquires when he focuses his attention on Waheguru's Naam. The Guru is also a source of sweet fragrance and converts money-engrossed people into gold-like pure (holy men) when they meet Him (come to His shelter). When one recites the Guru's Shabad, his filth of ill-advice is washed away. The Guru is a holy pool of Divine Knowledge where springs of Amrit emanate all the time, in which the saints and the Sikhs take dips. Waheguru's Naam is a treasure of noble qualities by which

one's appetite for worldly attractions is completely satisfied. So, enshrine the Naam (the Shabad) of the Guru in your minds to connect with Waheguru, oh my friends. 3.15.

ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਜਪੁ ਮੰਨ ਰੇ॥ ਜਾ ਕੀ ਸੇਵ ਸਿਵ ਸਿਧ ਸਾਧਿਕ ਸੁਰ ਅਸੁਰ ਗਣ ਤਰਹਿ ਤੇਤੀਸ ਗੁਰ ਬਚਨ ਸੁਣਿ ਕੰਨ ਰੇ॥ ਫੁਨਿ ਤਰਹਿ ਤੇ ਸੰਤ ਹਿਤ ਭਗਤ ਗੁਰੂ ਗੁਰੁ ਕਰਹਿ ਤਰਿਓ ਪ੍ਰਹਲਾਦੁ ਗੁਰ ਮਿਲਤ ਮੁਨਿ ਜੰਨ ਰੇ॥ ਤਰਹਿ ਨਾਰਦਾਦਿ ਸਨਕਾਦਿ ਹਰਿ ਗੁਰਮੁਖਹਿ ਤਰਹਿ ਇਕ ਨਾਮ ਲਗਿ ਤਜਹੁ ਰਸ ਅੰਨ ਰੇ॥ ਦਾਸੁ ਬੇਨਤਿ ਕਹੈ ਨਾਮੁ ਗੁਰਮੁਖਿ ਲਹੈ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਗੁਰੁ ਗੁਰੂ ਜਪੁ ਮੰਨ ਰੇ॥ 4॥16॥29॥

Guru, Gur(u), Guru Gur(u), Guru jup(u) munn ray. Ja kee sayv Shiv Sidh, Sadhik, Soor, Asoor, Gun tureh(i) taytees, Gur Buchan soon(i) kunn ray. Phoonn(i) tureh(i) tay sunt hit bhagat, Guru Gur(u) kureh(i) turiyo Prehlaad(u), Gur milt Moon(i) ray. Tureh(i) Nardaad(i), Sunkaad(i), Hur(i) Gurmukheh(i) tureh(i) ikk Naam lug(i), tujou rus unn ray. Daas baynut(i) kuhhaiy, Naam(u) Gurmukh(i) luhhaiy, Guru, Gur(u), Guru Gur(u), Guru jup(u) munn ray. 4.16.29.

Word Meaning: Ja Kee = of whose. Sayv = service; devotion. Soor = gods. Asoor = demons. Gun = assistants of the gods. Taytees = 330 million gods. Hit = with love for. Milt = on meeting with. Moon(i) = hermits; sages. Nardaad(i) = sages like Nard. Sunukaad(i) = Sunuk and his three brothers (all sons of Brahma). Lug(i) = getting attached to. Rus = enjoyments. Unn = others. 4.16.29.

MEANING: Listen to, and recite the Shabad of the Guru attentively, serving whom gods like Shiva, the accomplished yogis, the yogis, the 330 million gods, and the demons found salvation, oh my mind. Also, the holy saints found salvation with their love for Waheguru's worship, and so did Prehlad, and other sages who took Guru's shelter. Sages like Nard, the four sons of Brahma, and Guru's Sikhs swim across the world-sea by getting attached to Waheguru's Naam (Guru's Shabad). The slave of Guru Ram Dass Ji, the poet, Nullh, recites Guru's Naam, and submits humbly that one gets connected with Waheguru when he recites the Naam of the Guru. 4.16.29.

NOTE: The above 16 suvuyyiyas are written by the Bhutt, Nullh

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ਸਿਰੀ ਗੁਰੂ ਸਾਹਿਬ ਸਭ ਊਪਰਿ ਕਰੀ ਕ੍ਰਿਪਾ ਸਤਿਜੁਗਿ ਜਿਨਿ ਧ੍ਰੂ ਪਰਿ॥ ਸ੍ਰੀ ਪ੍ਰਹਲਾਦ ਭਗਤ ਉਧਰੀਅੰ ਹਸਤ ਕਮਲ ਮਾਥੇ ਪਰ ਧਰੀਅੰ॥ ਅਲਖ ਰੂਪ ਜੀਅ ਲਖ੍ਯਾ ਨ ਜਾਈ॥ ਸਾਧਿਕ ਸਿਧ ਸਗਲ ਸਰਣਾਈ॥ ਗੁਰ ਕੇ ਬਚਨ ਸਤਿ ਜੀਅ ਧਾਰਹੁ॥ ਮਾਣਸ ਜਨਮੁ ਦੇਹ ਨਿਸਤਾਰਹੁ॥ ਗੁਰੁ ਜਹਾਜੁ ਖੇਵਟੁ ਗੁਰੂ ਗੁਰ ਬਿਨੁ ਤਰਿਆ ਨ ਕੋਇ। ਗੁਰ ਪ੍ਰਸਾਦਿ ਪ੍ਰਭੁ ਪਾਈਐ ਗੁਰ ਬਿਨੁ ਮੁਕਤਿ ਨ ਕੋਇ॥ ਗੁਰੁ ਨਾਨਕੁ ਨਿਕਟਿ ਬਸੈ ਬਨਵਾਰੀ॥ ਤਿਨਿ ਲਹਣਾ ਥਾਪਿ ਜੋਤਿ ਜਗਿ ਧਾਰੀ॥ ਲਹਣੈ ਪੰਥ ਧਰਮ ਕਾ ਕੀਆ॥ ਅਮਰਦਾਸ ਭਲੇ ਕਉ ਦੀਆ॥ ਤਿਨਿ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਸੋਢੀ ਥਿਰੁ ਥਪ੍ਯਉ॥ ਹਰਿ ਕਾ ਨਾਮੁ ਅਖੈ ਨਿਧਿ ਅਪ੍ਯਉ॥ ਅਪ੍ਯਉ ਹਰਿ ਨਾਮੁ ਅਖੈ ਨਿਧਿ ਚਹੁ ਜੁਗਿ ਗੁਰ ਸੇਵਾ ਕਰਿ ਫਲ ਲਹੀਅੰ॥ ਬੰਦਹਿ ਜੋ ਚਰਣ ਸਰਣਿ ਸੁਖ ਪਾਵਹਿ ਪਰਮਾਨੰਦ ਗੁਰਮੁਖਿ ਕਹੀਅੰ॥ ਪਰਤਖਿ ਦੇਹ ਪਾਰਬ੍ਰਹਮੁ ਸੁਆਮੀ ਆਦਿ ਰੂਪ ਪੋਖਣ ਭਰਣੰ॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ॥ 1॥

Siri Guru Sahib subh oopur(i), kurie kirpa Satjug(i) Jinh(i) Dhroo pur(i). Sri Prehlad bhagat oodhuriun(g), hust kumul maathay pur dhuriyun(g). Alukh roop jea lukhiya na jaayi. Saadhik, sidh, sugul shernaayi. Gur kay Buchan sat(i) jea dhaarou. Maanus junum(u) dayh nistaarou. Gur(u) juhaaz(u), khayvut Guru, Gur bin(u) turiya na koyay. Gur persad(i) Prubh(u) paayiyaiy, Gur bin(u) mookt(i) na koyay. Gur(u) Nanak(u) nicket(i) busaiy Bunvaari. Tinh(i) Lehna thaap(i), Jot(i) jug(i) dhaari. Lehnaiy punth dherm ka keeya. Amar Dass Bhullay kuou deeya. Tinh(i) Sri Ram Dass(u) Sodhi thir(u) thuppiyo. Hur(i) ka Naam(u) akhaiy nidh(i) appiyo. Appiyo Hur(i) Naam(u) akhaiy nidh(i), chuhoun yug(i) Gur sayva ful luhhiyun(g). Bundeh(i) jo

Churn, shern(i) sookh paaveh(i), permanund Gurmukh(i) kuhhiyun(g). Pertukh(i) dayh Parbrahm Soami, Aad(i) roop, pokhun bhernun(g). Satgur(u), Gur(u) sayv(i) alukh gut(i) Ja kee, Sri Ram Dass taarun turnun(g). 1.

Word Meaning: Subh Oopur(i) = is over all; protects everybody. Oodhuriun(g) = salvaged. Hust = hand. Kumul = lotus(like). Alukh Roop = indescribable beauty. Jea = in mind. Lukhiya = comprehended. Sat(i) = with firm faith. Maanus = human. Dayh = body (and mind). Nistaarou = get salvaged. Khayvut = boatman; pilot. Mookt(i) = emancipation. Nicket(i) Busaiy = stayed close. Bunvaari = Waheguru. Thaap(i) = by appointing (His successor). Jot(i) = Divine Light. Dhaari = acquired. Punth = path. Thir(u) = stable mind. Thuppiyo = established. Akhaiy = non-perishable; eternal. Appiyo = offered; implanted. Luhhiyun(g) = acquire. Bundeh(i) = kneel down to; surrender mind. Permanund = supreme bliss. Pertukh(i) = visibly. Dayh = body. Roop = form. Pokhun = to nourish and raise. Bhernun(g) = fill the empty; replenish. Gut(i) = state. Taarun Turnun(g) = ship to ferry across.

MEANING: Guru Sahib, (as Waheguru's manifestation) who blessed bhagat Dhuroo in Satyug, is kind to everybody, and protects them. He also placed His lotus-like kind hand on the forehead of bhagat Prehlad, and salvaged him. Human mind cannot comprehend Waheguru's indescribable beauty; all the accomplished yogis (Sidhs) and the yogis, seek His shelter. Believe firmly in the words of Guru Ram Dass Ji, who is a manifestation of Waheguru, to be eternally true, and enshrine them in your heart to find emancipation in human life, oh my friends.

Guru is the ship, and the captain to ferry people across the world sea, and nobody can attain emancipation without Him. One connects with Waheguru through the grace of the Guru, and no one can find salvation without His grace. Waheguru always resided close to Guru Nanak, who appointed Lehna Ji as His successor, and who appeared as the Divine Light in the world. Lehna Ji (Guru Angad Sahib) preached the path of spirituality and of high morality, and passed on the Guruship to (Guru) Amar Dass Ji Bhalla. Guru Amar Dass Ji appointed Sri Ram Dass Ji Sodhi as His successor, and implanted Waheguru's Naam in the latter's mind. Waheguru's Naam is an eternal treasure, and no matter what eon it is, one reaps huge rewards by reciting it and by serving the Guru. Those who kneel down to Guru Ram Dass Ji (show reverence) and seek His shelter attain supreme bliss and are called "Gurmukhs." Guru Ram Dass Ji is clearly a body (home) of the Lord, Waheguru, which has been here since the beginning and nourishes people and fills their treasures. Guru Ram Dass Ji is the ship to ferry people across the world sea (to save them), whose high spiritual state cannot be described; one ought to serve Him. 1.

ਜਿਹ ਅੰਮ੍ਰਿਤ ਬਚਨ ਬਾਣੀ ਸਾਧੂ ਜਨ ਜਪਹਿ ਕਰਿ ਬਿਚਿਤਿ ਚਾਓ॥ ਆਨੰਦ ਨਿਤ ਮੰਗਲੁ ਗੁਰ ਦਰਸਨੁ ਸਫਲੁ ਸੰਸਾਰਿ॥ ਸੰਸਾਰਿ ਸਫਲੁ ਗੰਗਾ ਗੁਰ ਦਰਸਨੁ ਪਰਸਨ ਪਰਮ ਪਵਿਤ੍ਰ ਗਤੇ॥ ਜੀਤਹਿ ਜਮਲੋਕੁ ਪਤਿਤ ਜੇ ਪ੍ਰਾਣੀ ਹਰਿ ਜਨ ਸਿਵ ਗੁਰ ਗ੍ਯਾਨਿ ਰਤੇ॥ ਰਘੁਬੰਸਿ ਤਿਲਕੁ ਸੁੰਦਰੁ ਦਸਰਥ ਘਰਿ ਮੁਨਿ ਬੰਛਹਿ ਜਾ ਕੀ ਸਰਣੰ॥

(ਅੰਗ 1402)॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ॥ 2॥

Jih Amrit Buchan, Bani, sadhu jun jupeh(i) kur(i) bichit(i) chaaou. Anund nit mungal(u), Gur dershun suful sunsaar(i). Sunsaar(i) suful(u) Ganga Gur dershun(u), persun perm puvittar gutay. Jeeteh(i) Jumloak(u) putit jay praani, Hur(i) jun Shiv Gur Giyan rutay. Rughubuns(i) tilak soondar Dasruth ghur(i), moon(i) bunchheh(i) Ja kee shernun(g)

(PAGE 1402): Satgur(u) Gur(u) sayv(i) alukh gut(i) Ja kee, Sri Ram Dass(u) taarun turnun(g). 2.

Word Meaning: Jih = of whom. Bichit(i) = in mind. Chaaou = zest; gusto. Anund Mungal(u) = happiness and blissfulness. Suful = rewarding. Sunsaar(i) = world. Gunga = the River, Ganges, believed to be holy by the Hindus. Persun = to see. Perm Gutay = highest spiritual state. Puvittar = pure; holy. Jumloak(u) = the kingdom of the messenger of death. Putit = immoral. Shiv = salvager Waheguru. Rutay = imbued in. Raghubuns(i) = the clan of god, Rama. Tilk = supreme. Dasruth = Rama's father. Moon(i) = sages. Bunchheh(i) = long for. Shernun(g) = shelter. 2.

MEANING: The Sight of Guru Ram Dass Ji is holy and is spiritually rewarding; one attains blissfulness and joyfulness by having His Sight. The holy men recite His immortalizing Words with great fervour. One attains a highly pure spiritual state by having a Sight of the Guru (by serving Him). By reciting the Bani of the Waheguru-like salvager, Guru Ram Dass Ji, even the immoral people get imbued in the Divine Knowledge, and overcome the fear of the messenger of death. (People worship Rama Ji, but for me (the poet), Guru Ram Dass Ji is the supreme and handsome Lord Rama, the son of Dashrath, whose shelter all the sages seek. Guru Ram Dass Ji is the ship to ferry people across the world-sea (salvage them) whose high spiritual state cannot be described; one ought to serve Him. 2.

ਸੰਸਾਰ ਅਗਮ ਸਾਗਰੁ ਤੁਲਹਾ ਹਰਿ ਨਾਮੁ ਗੁਰੂ ਮੁਖਿ ਪਾਯਾ॥ ਜਗਿ ਜਨਮ ਮਰਣੁ ਭਗਾ ਇਹ ਆਈ ਹੀਐ ਪਰਤੀਤਿ॥ ਪਰਤੀਤਿ ਹੀਐ ਆਈ ਜਿਨ ਜਨ ਕੈ ਤਿਨ ਕਉ ਪਦਵੀ ਉਚ ਭਈ॥ ਤਜਿ ਮਾਇਆ ਮੋਹੁ ਲੋਭੁ ਅਰੁ ਲਾਲਚੁ ਕਾਮ ਕ੍ਰੋਧ ਕੀ ਬ੍ਰਿਥਾ ਗਈ॥ ਅਵਲੋਕ੍ਯਾ ਬ੍ਰਹਮੁ ਭਰਮੁ ਸਭੁ ਛੁਟਕਿਆ ਦਿਬ੍ਯ ਦ੍ਰਿਸ੍ਟ ਕਾਰਣ ਕਰਣੰ॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ॥ 3॥

Sunsaar agumm saagur, toolha Hur(i) Naam(u), Guru mukh(i) Paaya. Jug(i) junum mern bhuga, eh aayi heeyaiy purteet(i). Purteet(i) heeyaiy aayi jin jun kaiy, tinh kuou pudvee ooch bhuyyi. Tuj(i) Maya, moh(u), loabh(u), ur(u) laaluch(u), kaam kroadh kee birtha guyyi. Uvlokiya Braham(u), bherm subh chhootkiya, dibb drisht, kaarun kernun(g). Satgur(u) Gur(u) sayv(i) alukh gut(i) Ja kee, Sri Ram Dass(u) taarun turnun(g). 3.

Word Meaning: Agumm Saagur = unfathomable ocean. Toolha = raft. Bhuga = runs away. Perteet(i) = convinced. Pudvee = rank; state. Ooch = high. Tuj(i) = give up. Birtha = situation; state. Uvlokiya = saw. Bherm = misgivings. Chhootkiya = left behind. Dibb Drisht = Divine vision. Kaarun Kernun(g) = the root of the universe. 3.

MEANING: The world is like an unfathomable ocean, and Waheguru's Naam is like a raft (a ship) which the Guru has given to the world to recite. With Waheguru's Naam in the heart, individuals become convinced of the purpose of human life, overcome the fear of life and death, and attain a high spiritual state. They give up their love for wealth, greed, and gluttony, and attain the state where lust and rage do not affect them. All their misgivings are dispelled, and they acquire the Divine vision with which they can "see" Waheguru, and realize that He is the root of the universe. Guru Ram Dass Ji is the ship to ferry people across the world-sea (salvage them) whose high spiritual state cannot be described; one ought to serve Him. 3.

ਪਰਤਾਪੁ ਸਦਾ ਗੁਰ ਕਾ ਘਟਿ ਘਟਿ ਪਰਗਾਸੁ ਭਯਾ ਜਸੁ ਜਨ ਕੈ॥ ਇਕਿ ਪੜਹਿ ਸੁਣਹਿ ਗਾਵਹਿ ਪਰਭਾਤਿਹਿ ਕਰਹਿ ਇਸ਼੍ਨਾਨੁ॥ ਇਸ਼੍ਨਾਨੁ ਕਰਹਿ ਪਰਭਾਤਿ ਸੁਧ ਮਨਿ ਗੁਰ ਪੂਜਾ ਬਿਧਿ ਸਹਿਤ ਕਰੰ॥ ਕੰਚਨੁ ਤਨੁ ਹੋਇ ਪਰਸਿ ਪਾਰਸ ਕਉ ਜੋਤਿ ਸਰੂਪੀ ਧ੍ਯਾਨ ਧਰੰ॥ ਜਗ ਜੀਵਨ ਜਗੰਨਾਥੁ ਜਲ ਥਲ ਮਹਿ ਰਹਿਆ ਪੂਰਿ ਬਹੁ ਬਿਧਿ ਬਰਨੰ॥ ਸਤਿਗੁਰੁ ਗੁਰੁ ਸੇਵਿ ਅਲਖ ਗਤਿ ਜਾ ਕੀ ਸ੍ਰੀ ਰਾਮਦਾਸੁ ਤਾਰਣ ਤਰਣੰ॥ 4॥

Pertaap(u) sudaa Gur ka ghut(i), ghut(i), pergaas(u) bhuyya jus(u) jun kaiy. Ikk(i), purreh(i), dooneh(i), gaaveh(i) perbhaateh(i) kureh(i) ishnaan(u). Ishnaan(u) kureh(i) perbhaat(i) shoodh mun(i), Gur pooja, bidh(i) seht kurun(g). Kunchun(u) tun(u) hoyay pers(i) Paarus

kuou, Jot(i) suroopi dhiyaan dhrun(g). Jug-Jeevun, Jugun-Nath jul thul meh(i) ruhhiya poor(I), buhhou bidh(i) bernun(g). Satgur(u) Gur(u) sayv(i) alukh gut(i) Ja kee, Sri Ram Dass(u) taarun turnun(g). 4.

Word Meaning: Pertaap(u) = majesty. Ghut(i) = in heart. Pergaas(u) = enlightenment. Jus(u) = praise. Ikk(i) = many. Perbhaateh(i) = early morning. Ishnaan(u) = (mental) bath. Shoodh = pure. Bidh(i) Seht = with the right way (no rituals). Kunchun Tun(u) = gold-like pure mind. Pers(i) = by touching (taking shelter). Paarus = elixir stone (Guru Ram Dass Ji). Jot(i) Sroopi = manifestation of Waheguru. Jug-Jeevun = the soul of the world (God). Jugun-Nath = the Lord of the world. Poor(i) Ruhhiya = filling completely. Buhhou Bidh(i) Bernun(g) = in many forms. 4.

MEANING: Guru's majestic Shabad (n Waheguru's praise) is always there for everybody, and enlightens the minds of people. Many listen to His Shabad, sing it, bathe their minds in the pool of the holy Shabad in early morning, and worship the Guru with a pure mind, without any ritualistic practices. When they focus their mind on Waheguru with Guru's Shabad, their minds become pure like gold in the shelter of the elixir-stone-like Guru. The soul, and the Lord of the world, Waheguru, is present in many forms in the waters and on the land. Guru Ram Dass Ji is the ship to ferry people across the world-sea (to salvage them) whose high spiritual state cannot be described; one ought to serve Him. 3.

ਜਿਨਹੁ ਬਾਤ ਨਿਸ੍ਚਲ ਧ੍ਰੂ ਜਾਨੀ ਤੇਈ ਜੀਵ ਕਾਲ ਤੇ ਬਚਾ॥ ਤਿਨ੍ਹ ਤਰਿਓ ਸਮੁਦ੍ਰ ਰੁਦ੍ਰ ਖਿਨ ਇਕ ਮਹਿ ਜਲਹਰ ਬਿੰਬ ਜੁਗਤਿ ਜਗੁ ਰਚਾ॥ ਕੁੰਡਲਨੀ ਸੁਰਝੀ ਸਤ ਸੰਗਤਿ ਪਰਮਾਨੰਦ ਗੁਰੂ ਮੁਖਿ ਮਚਾ॥ ਸਿਰੀ ਗੁਰੂ ਸਾਹਿਬੁ ਸਭ ਊਪਰਿ ਮਨ ਬਚ ਕ੍ਰੰਮ ਸੇਵੀਐ ਸਚਾ॥ 5॥

Jinhou baat nischul Dhuroo jaani, tayee jeev kaal tay bucha. Tinh turiyo sumoondar(u) roodur,ikk khin meh(i), julhur bimb joogut(i) jug(u) rucha. Koondulni soorjhi Sat sungut(i), permanund Guru mukh(i) mucha. Siri Guru Sahib(u), subh oopur(i), mun, buch, kerm, sayviyaiy Sucha. 5.

Word Meaning: Baat = Guru's Word. Jinhou = those who. Nischul = with full faith. Dhuroo = the pole star. Jaani = believed. Tayee = only that. Kaal = (spiritual) death. Bucha = escaped. Sumoondar(u) Roodur = frightening ocean. Julhur = clouds. Bimb = shade. Joogut(i) = in the same fashion. Koondulni = complications in mind. Soorjhi = solved. Permanund = supreme bliss. Mucha = enlightens. Sucha = eternal like Waheguru. 5.

MEANING: Those who believe in Guru Ram Dass Ji's Shabad with the firmness they believe in the stability of the pole star, escape spiritual death. They realize that Waheguru has created the world, which is as temporary (for human life) as the shadow of a moving cloud, and swim across the otherwise frightening world-sea, in a short moment. The complications in their minds are resolved in the company of holy gatherings; their minds are enlightened in the shelter of the Guru (Ram Dass Ji), and they acquire supreme bliss. Guru's kindness is on all of us; so, we must serve the Waheguru-like Guru Ram Dass Ji, with our dedicated mind, with words (of praise), and with our noble deeds. 5.

ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ ਕਵਲ ਨੈਨ ਮਧੁਰ ਬੈਨ ਕੋਟਿ ਸੈਨ ਸੰਗ ਸੋਭ ਕਹਤ ਮਾ ਜਸੋਧ ਜਿਸਹਿ ਦਹੀ ਭਾਤੁ ਖਾਹਿ ਜੀਉ॥ ਦੇਖਿ ਰੂਪ ਅਤਿ ਅਨੂਪ ਮੋਹ ਮਹਾ ਮਗ ਭਈ ਕਿੰਕਨੀ ਸਬਦ ਝਨਤਕਾਰ ਖੇਲੁ ਪਾਹਿ ਜੀਉ॥ ਕਾਲ ਕਲਮ ਹੁਕਮੁ ਹਾਥਿ ਕਹਹੁ ਕਉਨੁ ਮੇਟਿ ਸਕੈ ਈਸੁ ਬੰਮ੍ਹ ਗ੍ਯਾਨ ਧ੍ਯਾਨ ਧਰਤ ਹੀਐ ਚਾਹਿ ਜੀਉ॥ ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ 1॥6॥

Wah(i) Guru, wah(i) Guru, wah(i) Guru, wah(i) jeeou. Kuvul naiyn, mudhoor baiyn, koat(i) saiyn sung sobh, keht maa Jushodh jiseh(i) duhhi bhaat(u) khaah(i) jeeou. Daykh(i) roop,

ut(i) Anoop, moh muhha mug bhuyyi, kinkni shabad junutkaar khayl(u) paah(i) jeeou. Kaal kulm, huqam(u) haath(i), kuhhou kaun mayt(i) sukaiy, Ees(u), Bummh, Giyan, dhiyan, dhert heeyaiy chaah(i) jeeou. Sat(i) Saach(u), Sri nivaas(u), Aad(i) Purakh(u) sudaa Toohi, wah(i) Guru, wah(i) Guru, wah(i) Guru, wah(i) Jeeou. 6.

Word Meaning: Wah(i) = amazing; wonderful. Naiyn = eyes. Mudhoor = sweet. Baiyn = words. Kot(i) Saiyn = a large army (of friends). Sung = with. Sobh = look exalted. Jushodh = Krishna's godmother. Duhhi = yogurt; butter. Bhaat(i) = rice. Mug Bhuyyi = captivated. Kinkni Shabad = sound of bells in the waste-band. Jhunutkaar = pleasant sound. Khayl(u) = play. Kaal Kulm = the pen of time (to write the fate of people) Mayt(i) = erase; eradicate. Eas(u) = Shiva. Bummh = Brahma. Dhert Heeyaiy = acquire in mind. Sat(i) Saach(u) = manifestation of the eternal Waheguru. Sri = Maya. Nivaas(u) = dwelling. Aad Purakh = the power from the beginning; Waheguru.

MEANING: You are amazing! Amazing! Amazing! Oh, Guru Ram Dass Ji. (For me) You are the Krishna, who is said to have lotus-like beautiful eyes, sweetness in words, who looked highly exalted with an army of friends, and whom Mother Jushodh welcomed to a meal of rice and yogurt. I am captivated by Your holy Sight just the way Jushodh was captivated to see Krishna's extremely beautiful looks, and by the pleasant sound of the bells in his waistband when he played. The pen to write the fate of the people is in Your hands. Who can erase those fates? Gods like Shiva and Brahma long to be enlightened by Your Shabad, and enshrine it in their hearts. You are eternal like Waheguru, the dwelling place of Maya (You control it), and, as a manifestation of God, You have been here all the time. You are amazing! amazing! and amazing, oh Guru Ram Dass Ji. 1.6.

ਰਾਮ ਨਾਮ ਪਰਮ ਧਾਮ ਸੁਧ ਬੁਧ ਨਿਰੀਕਾਰ ਬੇਸੁਮਾਰ ਸਰਬਰ ਕਉ ਕਾਹਿ ਜੀਉ॥ ਸੁਥਰ ਚਿਤ ਭਗਤ ਹਿਤ ਭੇਖ ਧਰਿਓ ਹਰਨਾਖਸੁ ਹਰਿਓ ਨਖ ਬਿਦਾਰਿ ਜੀਉ॥ ਸੰਖ ਚਕ੍ ਗਦਾ ਪਦਮ ਆਪਿ ਆਪੁ ਕੀਉ ਛਦਮ ਅਪਰੰਪਰ ਪਾਰਬ੍ਰਹਮ ਲਖੈ ਕਉਨੁ ਤਾਹਿ ਜੀਉ॥ ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ 2॥7॥

Ram Naam, perm dhaam, shoodh boodh, nirikaar, bayshoomaar, serbur kuou kaah(i) jeeou. Soother chit, bhugat hit, bhaykh dhuriyo, Hernakhsh huriyo, nukh bidaar(i) jeeou. Sunkh, chukkar, gudaa, pudum, aap(i), aap(u) keeyo chhudum, Uprumpur Parbrahm, lukhaiy kaun Taah(i) jeeou. Sat(i) Saach, Sri nivaas, Aad(i) Purakh, sudaa Toohi, wah(i) Guru, wah(i) Guru, wah(i) Guru, wah(i) jeeou. 2.7.

Word Meaning: Perm Dhaam = supreme dwelling. Shoodh Boodh = pious thinking. Nirikaar = fromless. Bayshoomaar = limitless. Serbur = equal to. Soother Chit = clean heart. Hit = fir. Bhaykh Dhuriyo = took the form of. Huriyo = removed; killed. Nukh = nails; paws. Bidaar(i) = destroyig; tearing apart. Sunkh = conch. Chukkar = a disk-like sharp weapon. Gudaa = a big and heavy mace-like weapon. Pudum = lotus flower – **these are all the symbols of god Vishnu.** Chhudum = deceiving. Uprumpur = endless. Lukhaiy = comprehend. Taah(i) = You.

MEANING: Guru Ram Dass Ji always has Waheguru's Naam in His mind, has attained the Supreme Dwelling (is always connected to Waheguru). He has pious thinking and is a manifestation of the formless and limitless Waheguru. Who can rival Him in spirituality and high morality? He has a pure mind, and it was He who took the form of the lion-man and tore apart the evil Hernakhsh (father of Prehlad) with His paws. For me (the poet, Gayund), it was You, who deceived Raja Bal in the form of Vishnu, oh, Guru Ram Dass Ji. You are a manifestation of the endless Waheguru. Who can comprehend Your high spiritual state? You are eternal like Waheguru, the dwelling of Maya (You control it), and, as a manifestation of

God, You have been here all the time. You are amazing! amazing! and amazing, oh Guru Ram Dass Ji. 2.7.

NOTE: The poet, (Gayund) does not himself believe in gods like Vishnu, Brahma, Shiva, Krishna etc. See Suvuyyiya 11 in this section. He is just praising Guru Ram Dass Ji using the popularity of these Hindu gods.

ਪੀਤ ਬਸਨ ਕੁੰਦ ਦਸਨ ਪ੍ਰਿਆ ਸਹਿਤ ਕੰਠ ਮਾਲ ਮੁਕਟੁ ਸੀਸਿ ਮੋਰ ਪੰਖ ਚਾਹਿ ਜੀਉ॥
(ਅੰਗ 1403)॥ ਬੇਵਜੀਰ ਬਡੇ ਧੀਰ ਧਰਮ ਅੰਗ ਅਲਖ ਅਗਮ ਖੇਲੁ ਕੀਆ ਆਪਣੈ ਉਛਾਹਿ ਜੀਉ॥ ਅਕਥ ਕਥਾ ਕਥੀ ਨ ਜਾਇ ਤੀਨਿ ਲੋਕ ਰਹਿਆ ਸਮਾਇ ਸੁਤਹ ਸਿਧ ਰੂਪੁ ਧਰਿਓ ਸਾਹਨ ਕੈ ਸਾਹਿ ਜੀਉ॥ ਸਤਿ ਸਾਚੁ ਸ੍ਰੀ ਨਿਵਾਸੁ ਆਦਿ ਪੁਰਖੁ ਸਦਾ ਤੁਹੀ ਵਾਹਿ ਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿਗੁਰੂ ਵਾਹਿ ਜੀਉ॥ 3॥8॥

Peet busun, koond dusun, Priya seht, kuntth maal, mookut sees(i), moar punkh, chaah(i) jeeou.

(PAGE 1403): Bayvazeer, budday dheer, dherm ung, alukh, agumm, khayl(u) keeya, aapnaiy oochhaah(i) jeeou. Akuth kutha, kuthi na jaayay, teen(i) loak ruhhiya smaayay, sooteh sidh roop dhuriyo shaahun kay Shaah jeeou. Sat(i) Saach, Sri nivaas, Aad(i) Purakh, sudaa Toohi, wah(i) Guru, wah(i) Guru, wah(i) Guru, wah(i) jeeou. 3.8.

Word Meaning: Peet = yellow. Busun = clothes. Koond = a white delicate flower. Dusun = teeth. Priya Seht = with the beloved (Radha). Kuntth = neck. Maal = garland. Mookut = crown. Moar Punkh = peacock tail. Chaah(i) = zestfully. Bayvazeer = without any consultants. Dheer = patience. Dherm Ung = supporter of spirituality and high morality. Oochhaah(i) = zest; bliss. Sooteh Sidh = with own will. Roop Dhaariyo = took the form of. Shaah = king.

MEANING: For me, You are Krishan Ji who wears yellow clothes, has pretty white teeth, is accompanied by his beloved, Radha, has a garland around his neck, wears a crown on his head, and zestfully wears a peacock-plumage in his crown, oh Guru Ram Dass Ji. You do not need any advisor, have deep patience, you support spirituality and high morality, and are a manifestation of the incomprehensible and inaccessible Waheguru, which has created the drama of the world for His own bliss. The King of kings, Waheguru, which is indescribable, and which is present in the three-layered universe, took the form of Guru Ram Dass Ji with His own will. You are eternal like Waheguru, the dwelling of Maya (You control it), and, as a manifestation of God, You have been here all the time. You are amazing! amazing! and amazing, oh Guru Ram Dass Ji. 3.8.

ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੁ ਗੁਬਿੰਦ ਜੀਉ॥ ਬਲਿਹਿ ਛਲਨ ਸਬਲ ਮਲਨ ਭਗਤਿ ਫਲਨ ਕਾਨ ਕੁਅਰ ਨਿਹਕਲੰਕ ਬਜੀ ਡੰਕ ਚੜ੍ਹ ਦਲ ਰਵਿੰਦ ਜੀਉ॥ ਰਾਮ ਰਵਣ ਦੁਰਤ ਦਵਣ ਸਕਲ ਭਵਣ ਕੁਸਲ ਕਰਣ ਸਰਬ ਭੂਤ ਆਪਿ ਹੀ ਦੇਵਾਧਿਦੇਵ ਸਹਸ ਮੁਖ ਫਨਿੰਦ ਜੀਉ॥ ਜਰਮ ਕਰਮ ਮਛ ਕਛ ਹੁਅ ਬਰਾਹ ਜਮੁਨਾ ਕੈ ਕੂਲਿ ਖੇਲੁ ਖੇਲਿਓ ਜਿਨਿ ਗਿੰਦ ਜੀਉ॥ ਨਾਮੁ ਸਾਰੁ ਹੀਏ ਧਾਰੁ ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੰਦ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰੂ ਸਤਿਗੁਰ ਗੁਬਿੰਦ ਜੀਉ॥ 4॥9॥

Satgur(u), Satgur(u), Satgur(u) Gobind jeeou. Buleh(i) Chhulan, subul mulan, bhugat)i) fulun, Kaan Kunwar nihklunk, bujee dunk, churrh dul, ravind jeeou. Ram ruvun, doort duvun, sukul bhuvun, kooshal kern, serb bhoot Aap(i) hee dayvadhidayv, sehs-mookh, fanind jeeou. Jerm, kerm, muchh, kuchh, hooh brah, Yamuna kaiy kool(i), khayyl(u) khayliyo jin(i) gind jeeou. Naam(u) saar(u), heeyay dhaar(u), tuj(u) bikaar(u) mun Gayund, Satguru, Satguru, Satgur Gobind jeeou. 4.9.

Word Meaning: Gobind = Waheguru; God. Buleh(i) Chhulan = deceiver of Raja Bul. Subul = powerful. Mulan = crusher. Fulun = to reward. Kaan = Krishna. Kunwar = prince.

Nihklunk = unblemished. Bujee Dunk = beating of drums (spreading of fame). Churrh Dul = parade of army; show of strength. Ravind = son and the moon. Ruvun = recitation. Doort Duvun = destroy sins. Sukul Bhuvun = the whole universe. Kooshal Kern = ensure wellbeing. Serb Bhoot = all humanity. Dayvsdhidayv = God of gods. Sehs-Mookh Fanind= the serpent with thousand heads; Sheshnaag, the serpent bed of Vishnu. Jerm Hooh = by being born. Kerm = deeds. Muchh = fish. Kuchh = turtle. Brah = pig. Kool(i) = near; by the bank. Gind = rubber ball. Saar(u) = supreme. Tuj(u) Bikaar(u) = give up immoral deeds and thinking. Guyund = name of the poet.

MEANING: Guru Ram Dass Ji is an eternal Guru and a manifestation of God. It was Him who cheated Raja Bal in the form of a midget (Vishnu), who crushes the conceited and the powerful, rewards the devotees, is the prince Krishna, and is unblemished. The sun and the moon join His army of devotees to enhance His majesty, and the drums of His fame are beating aloud. He (Guru Ram Dass Ji) reiterates Waheguru's Naam in the minds of His devotees, destroys sins, and ensures wellbeing of everybody in the whole world.

He is a manifestation of Waheguru, which has created all the living beings, including the *Sheshnaag* (the mythical multi-headed serpent) and is the God of all gods. Being a manifestation of Waheguru, Guru Ram Dass took the different incarnations of Vishnu as a fish when he retrieved the Vedas from the ocean, which the demons had hidden them there; as turtle to support the churner when the gods and the demons jointly churned the ocean; and as boar to retrieve the earth from the ocean where again the demons had hidden it. Also, for me (the poet), it was Guru Ram Dass Ji, who, as Krishna, played games with the rubber ball by the banks of the Yamuna. Guru Ram Dass Ji is a manifestation of Waheguru, so enshrine His supreme Shabad in your heart, and quit all the evils, oh Gayund. 4.9.

ਸਿਰੀ ਗੁਰੂ ਸਿਰੀ ਗੁਰੂ ਸਿਰੀ ਗੁਰੂ ਸਤਿ ਜੀਉ॥ ਗੁਰ ਕਹਿਆ ਮਾਨੁ ਨਿਜ ਨਿਧਾਨੁ ਸਚੁ ਜਾਨੁ ਮੰਤ੍ਰ ਇਹੈ ਨਿਸਿ ਬਾਸੁਰ ਹੋਇ ਕਲ੍ਯਾਨੁ ਲਹਹਿ ਪਰਮ ਗਤਿ ਜੀਉ॥ ਕਾਮੁ ਕ੍ਰੋਧੁ ਲੋਭੁ ਮੋਹੁ ਜਣ ਜਣ ਸਿਉ ਛਾਡੁ ਧੋਹੁ ਹਉਮੈ ਕਾ ਫੰਧ ਕਾਟ ਸਾਧ ਸੰਗਿ ਰਤਿ ਜੀਉ॥ ਦੇਹ ਗੇਹੁ ਤ੍ਰਿਅ ਸਨੇਹੁ ਚਿਤ ਬਿਲਾਸੁ ਜਗਤ ਏਹੁ ਚਰਨ ਕਮਲ ਸਦਾ ਸੇਉ ਦ੍ਰਿੜਤਾ ਕਰੁ ਮਤਿ ਜੀਉ॥ ਨਾਮੁ ਸਾਰੁ ਹੀਏ ਧਾਰੁ ਤਜੁ ਬਿਕਾਰੁ ਮਨ ਗਯੰਦ ਸਿਰੀ ਗੁਰੂ ਸਿਰੀ ਗੁਰੂ ਸਿਰੀ ਗੁਰੂ ਸਤਿ ਜੀਉ॥ 5॥10॥

Siri Guru, siri Guru, siri Guru Sat(i) jeeou. Gur kuhhiya maan(u), nij nidhaan(u), sach(u) jaan(u), muntar(u) ihaiy, nis(i) baasur hoyay kulyaan(u), luhheh(i) perm gut jeeou. Kaam kroadh, lobh moh, jun jun siyoun, chhaad(u) dhoh, haumein ka fundh kaat, Sadh sung(i) rut(i) jeeou. Dayh gayh(u), triya sunayh(u), chit bilaas jugut eh(u), Churn Kumul sudaa sayo, drirrta kur(u) mut(i) jeeou. Naam(u) saar(u), heeyay dhaar(u), tuj(u) bikaar(u) mun Guyund, Satguru, Satguru, Satgur Goobind jeeou. 5.10.

Word Meaning: Sat(i) = the eternal (Waheguru). Maan(u) = obey. Nij Nidhaan(u) = personal treasure. Nis(i) = night. Baasur = day. Kulyaan(u) = wellbeing. Luhheh(i) = acquire. Perm Gut(i) = supreme spiritual state. Jun, Jun = with everybody (or anybody). Dhoh(u) = deceiving. Fundh = chains; snare. Rut(i) = get imbued. Gayh = household. Triya Sunayh = love for wife. Chit Bilaas(u) = mind pleasing. Sayo = serve. Drirrta = make strong. Mut(i) = wisdom; Shabad.

MEANING: Guru Ram Dass Ji is a manifestation of Waheguru. Believe it or not, the mantra for your wellbeing is to obey Guru Sahib's Words (Shabads) whereby you will attain the supreme spiritual state, and the blissfulness of day and night will become your personal treasure, oh my friends. Give up your lust, rage, greed, and worldly attachments, and quit deceiving others. Imbue your mind with the words of the holy saints, which will cut the chains of your ego, oh man. Attachments with your body, households, and with your wife are just to please your mind, and are short-lived – this is the reality of the world. So, serve the holy Feet

of the Guru (act on His Advice), and reinforce His Shabad in your mind. Guru Ram Dass Ji is a manifestation of Waheguru, so embed His supreme Shabad in your heart, and quit all the evils, oh Gayund. 5.10.

ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹ ਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ॥ ਨਿਰੰਕਾਰੁ ਪ੍ਰਭੁ ਸਦਾ ਸਲਾਮਤਿ ਕਹਿ ਨ ਸਕੈ ਕੋਊ ਤੂ ਕਦ ਕਾ॥ ਬ੍ਰਹਮਾ ਬਿਸਨੁ ਸਿਰੇ ਤੈ ਅਗਨਤ ਤਿਨ ਕਉ ਮੋਹੁ ਭਯਾ ਮਨ ਮਦ ਕਾ॥ ਚਵਰਾਸੀਹ ਲਖ ਜੋਨਿ ਉਪਾਈ ਰਿਜਕੁ ਦੀਆ ਸਭਹੂ ਕਉ ਤਦ ਕਾ॥ ਸੇਵਕ ਕੈ ਭਰਪੂਰ ਜੁਗੁ ਜੁਗੁ ਵਾਹ ਗੁਰੂ ਤੇਰਾ ਸਭੁ ਸਦਕਾ॥ 1॥11॥

Sayuk kaiy bherpoor yug, yug, wah Guru, Tayra subh(u) sudka. Nirunkar(u), Prubh(u) sudaa salaamut, keh(i) na sukaiy koyoo, Tu kud ka. Brahma, Bishan siraiy Taiyn ugunut, tinh kuou moh(u) bhuyya mun mud ka. Chuvraasih lakh joan(i) oopaayi, rijk(u) deeya, subhoon kuou tud ka. Sayvuk kaiy bherpoor yug, yug, wah Guur, Tayra subh(u) sudka.

Word Meaning: Sayvuk = devotees. Bherpur = omnipresent (to support). Sudka = support. Salaamut = safe; present. Kud Ka = since when. Siraiy = created. Ugunut = countless. Mud = intoxication. Chuvraasih Lakh = 8.4 million. Joan(i) = life forms. Rijk(u) = food. Tud Ka = since then.

MEANING: You are omnipresent (always there) to support Your devotees, and everyone depends on Your support, oh, the amazing Guru Ram Dass Ji. You are a manifestation of Waheguru, who is always safe (immortal), and no one can tell how long You have been here. Waheguru created countless Brahmas and Shivas, but they all became intoxicated by their love for worldly attractions. Waheguru has created 8.4 million life forms, which he provides forever. You are omnipresent (always there) to support Your devotees, and everyone depends on Your support, oh, the amazing Guru Ram Dass Ji. 1.11.

ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ॥ ਆਪੇ ਹਸੈ ਆਪਿ ਹੀ ਚਿਤਵੈ ਆਪੇ ਚੰਦੁ ਸੂਰ ਪਰਗਾਸਾ॥ ਆਪੇ ਜਲੁ ਆਪੇ ਥਲੁ ਥੰਮ੍ਹਨੁ ਆਪੇ ਕੀਆ ਘਟਿ ਘਟਿ ਬਾਸਾ॥ ਆਪੇ ਨਰੁ ਆਪੇ ਫੁਨਿ ਨਾਰੀ ਆਪੇ ਸਾਰਿ ਆਪ ਹੀ ਪਾਸਾ॥ ਗੁਰਮੁਖਿ ਸੰਗਤਿ ਸਭੈ ਬਿਚਾਰਹੁ ਵਾਹੁ ਵਾਹੁ ਕਾ ਬਡਾ ਤਮਾਸਾ॥ 2॥12॥

Wah(u), Wah(u) ka budda tamasha. Apay hussaiy, Aap(i) hee chitvaiy, Aapay chund(u), soor, pergaasa. Aapay jul(u), Aapay thul thummun, Aapay keeya ghut(i), ghut(i) baasa. Aapay, nur(u), Aapay phoon(i) naari, Aapay saar(i), Aap hee pasha. Gurmukh(i) sungut(i) subhaiy beechaarou, Wah(u), Wah(u) ka budda tamasha. 2.12.

Word Meaning: Wah(u) = the amazing God. Budda Tamaasha = huge drama (of the creation). Chitvaiy = plans. Pergaasa = light. Thul(u) = land. Thummun = support. Baasa = dwelling. Nur(u) = male. Phoon(i) = also. Naari = female. Saar(i) = pawns. Paasha = the game of dice. Bichaarou = contemplate.

MEANING: The creation of the universe is the great drama of Waheguru. He Himself plans, gives light to the sun and the moon, and takes pleasure in it. He provides support to all living beings in the waters, on the land, and resides in every heart. He is present in all males and all females. His creation is like a game of dice, which He plays, and where all living beings are the pawns. Contemplate this great drama of Waheguru in the shelter of Guru Ram Dass Ji, oh, all the devotees. 2.12.

ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹਿ ਗੁਰੁ ਤੇਰੀ ਸਭ ਰਚਨਾ॥ ਤੂ ਜਲਿ ਥਲਿ ਗਗਨਿ ਪਯਾਲਿ ਪੂਰਿ ਰਹ੍ਯਾ ਅੰਮ੍ਰਿਤ ਤੇ ਮੀਠੇ ਜਾ ਕੇ ਬਚਨਾ॥ ਮਾਨਹਿ ਬ੍ਰਹਮਾਦਿਕ ਰੁਦ੍ਰਾਦਿਕ ਕਾਲ ਕਾ ਕਾਲੁ ਨਿਰੰਜਨ ਜਚਨਾ॥ (ਅੰਗ 1404)॥ ਗੁਰ ਪ੍ਰਸਾਦਿ ਪਾਈਐ ਪਰਮਾਰਥੁ ਸਤ ਸੰਗਤਿ ਸੇਤੀ ਮਨ ਖਚਨਾ॥ ਕੀਆ ਖੇਲੁ ਬਡ ਮੇਲੁ ਤਮਾਸਾ ਵਾਹ ਗੁਰੂ ਤੇਰੀ ਸਭ ਰਚਨਾ॥ 3॥13॥42॥

Keeya khayl(u), bud mayl(u) tamasha, Wah(i) Guru, Tayri subh ruchna. Tu jul(i), thul(i) guggun(i) puyaal(i) poor(i) ruhhiya, Amrit tay meetthay Ja kay Buchna. Maaneh(i) Brahmaadik, Roodraadik kaal ka kaal(u), Nirunjun juchna.

(PAGE 1404): Gur persad(i) paayiyaiy Permaaruth, Sat Sungut(i) sayti mun khuchna. Keeya khayl(u) bud mayl(u) tamasha, Wah Guru Tayri subh ruchna. 3.13.42.

Word Meaning: Mayl(u) = putting together. Ruchna = creation. Puyaal(i) = in the underworlds. Poor(i) Ruhhiya = fully present. Buchna = words. Maaneh(i) = obey; worship. Brahmaadik = (gods) like Brahma. Roodraadik = like Shiva. Kaal(u) = death. Juchna = wish for. Permaaruth = supreme objective. Khuchna = attach.

MEANING: The creation of the whole universe is a great drama which Waheguru has put together. You are fully present in waters, on land, and in the sky, and as Guru Ram Dass Ji, your words are sweeter than amrit. You are above the effects of Maya, and are the destroyer even of death; and gods like Brahma and Shiva worship You and long for union with You. One can achieve the supreme objective of his life (union with) Waheguru with the grace of Guru Ram Dass Ji; so, one should attach his mind to the gathering of Guru Ram Dass Ji. The creation of the whole universe is a great drama which Waheguru has put together. 3.13.42.

NOTE: The above 13 suvuyyiyas are written by Gayund.

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ਅਗਮੁ ਅਨੰਤੁ ਅਨਾਦਿ ਆਦਿ ਜਿਸੁ ਕੋਇ ਨ ਜਾਣੈ॥ ਸਿਵ ਬਿਰੰਚਿ ਧਰਿ ਧ੍ਯਾਨੁ ਨਿਤਹਿ ਜਿਸ ਬੇਦੁ ਬਖਾਣੈ॥ ਨਿਰੰਕਾਰੁ ਨਿਰਵੈਰੁ ਅਵਰੁ ਨਹੀ ਦੂਸਰ ਕੋਈ॥ ਭੰਜਨ ਗੜ੍ਹਣ ਸਮਥੁ ਤਰਣ ਤਾਰਣ ਪ੍ਰਭੁ ਸੋਈ॥ ਨਾਨਾ ਪ੍ਰਕਾਰ ਜਿਨਿ ਜਗੁ ਕੀਓ ਜਨੁ ਮਥੁਰਾ ਰਸਨਾ ਰਸੈ। ਸ੍ਰੀ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਗੁਰ ਰਾਮ ਦਾਸ ਚਿਤਹ ਬਸੈ॥ 1॥

Agumm(u), anunt(u), anaad(i), aad(i) Jis(u) loyay na jaanaiy. Shiv Birunch(i) dhur(i) dhiyan, niteh(i) Jis(u) Bayd bukhaanaiy. Nirunkar(u),nirvaiyr(u), uver(u) nuhhi doosur koyee. Bhunjun gurrhun smuth(u), tern taarun Prubh(u) soyee. Nana perkaar Jinh(i) jug(u) keeyo, jun Mathura rusna rusaiy. Sri Satnam(u), Kerta Purakh, Gur Ram Dass chiteh busaiy. 1.

Word Meaning: Agumm(u) = inaccessible. Anunt(u) = endless. Anaad(i) = with no beginning. Aad(i) = root. Birunch(i) = Brahma. Niteh(i) = always. Bukhaanaiy = describe. Uver(u) = other. Bhunjun = destroyer. Gurrhun = put together; create. Nana Perkaar = of many kinds. Rusaiy = sweetens; enjoys. Chiteh(i) = in mind.

MEANING: The creator Waheguru, which has eternal existence, which is inaccessible, is endless, and has no beginning, is the root of the whole universe, and nobody knows all His qualities, resides in the heart of Guru Ram Dass Ji. It is the same Waheguru on whom the gods Shiva and Brahma focus their minds, and who is described (is praised) in the Vedas. There is none other than the formless Waheguru, which bears no enmity with anyone, and which is the Lord of the universe. His slave, Mathura (the poet), enjoys the sweetness of the Naam of Waheguru with his tongue. Waheguru, which is omnipotent to create and destroy, is the emancipator, and it has created the universe in many forms. 1.

ਗੁਰੂ ਸਮਰਥੁ ਗਹਿ ਕਰੀਆ ਧ੍ਰੁਵ ਬੁਧਿ ਸੁਮਤਿ ਸਮਾਰਨ ਕਉ। ਫੁਨਿ ਧ੍ਰੰਮ ਧੁਜਾ ਫਹਰੰਤਿ ਸਦਾ ਅਘ ਪੁੰਜ ਤਰੰਗ ਨਿਵਾਰਨ ਕਉ॥ ਮਥੁਰਾ ਜਨ ਜਾਨਿ ਕਹੀ ਜੀਅ ਸਾਚੁ ਸੁ ਅਉਰ ਕਛੂ ਨਾ ਬਿਚਾਰਨ ਕਉ॥ ਹਰਿ ਨਾਮੁ ਬੋਹਿਥ ਬਡੋ ਕਲਿ ਮੈ ਭਵ ਸਾਗਰ ਪਾਰਿ ਉਤਾਰਨ ਕਉ॥ 2॥

Gur(u) sumruth(u) geh(i) kureeya, dhuroov boodh(i), soomut(i) smaarun kuou. Phoon(i) dherm dhooja phehrunt(i) sudaa, ugh poonj trung nivaarun kuou. Mathura jun jaan kuhhi jea Saach(u), su aour kuchhoo na bichaarun kuou. Hur(i) Naam(u) bohith budo Kul(i) meh, bhuv saagur paar(i) ootaarun kuou. 2.

Word Meaning: Sumruth(u) = all-capable. Geh Kuriya = held; taken shelter. Dhuroov = unwavering; firm. Soomut(i) = noble thinking. Smaarun Kuou = to acquire. Dhooja = flag. Phehrunt(i) = waves. Ugh Poonj = the source of sins. Trung = waves; impulses. Nivaarun Kuou = to kill; get rid of. Jaan(i) = understanding. Aour = other. Bohith = ship. Kul(i) Meh = in the world. 2.
MEANING: The flag of Guru Ram Dass Ji's spiritual and noble kingdom waves gracefully to destroy the waves of sins from their source. After realizing the (supreme spiritual state) of Guru Ram Dass Ji, I, Mathura, have taken shelter of Guru Ram Dass Ji, and I say loudly that there is nothing (nobody) else to ponder on (take advice from) to attain a high state of spirituality in which one's mind does not waver at all. Waheguru's Naam (as preached by Guru Ram Dass Ji) is the great ship to ferry people across the world-sea (for salvation). So, to acquire unwavering wisdom and noble thinking, I have taken shelter of Guru Ram Dass Ji.

ਸੰਤਤ ਹੀ ਸਤ ਸੰਗਤਿ ਸੰਗ ਸੁਰੰਗ ਰਤੇ ਜਸੁ ਗਾਵਤ ਹੈ॥ ਧ੍ਰੰਮ ਪੰਥੁ ਧਰਿਓ ਧਰਨੀਧਰ ਆਪਿ ਰਹੇ ਲਿਵ ਧਾਰਿ ਨ ਧਾਵਤ ਹੈ॥ ਮਥੁਰਾ ਭਨਿ ਭਾਗ ਭਲੇ ਉਨ੍ਹ ਕੇ ਮਨ ਇਛਤ ਹੀ ਫਲ ਪਾਵਤ ਹੈ॥ ਰਵਿ ਕੇ ਸੁਤ ਕੋ ਤਿਨ੍ਹ ਤ੍ਰਾਸ ਕਹਾ ਜੁ ਚਰੰਨ ਗੁਰੂ ਚਿਤੁ ਲਾਵਤ ਹੈ॥ 3॥
Suntut hee Sat sungut(i) sung, soorung rutay jus(u) gaavut haiyn. Dherm punth(u) dhuriyo Dhernidhur Aap(i), ruhhay liv dhaar(i), na dhaavut haiy. Mathura bhun(i) bhaag bhulay oonh kay, mun ichhut hee ful paavut haiyn. Ruv(i) kay soot ko tinh traas kuhha, ju Churn Guru chit(u) laavut haiyn. 3.
Word Meaning: Suntut Hee = always. Soorung Rutay = imbued in the sweet love. Dherm Punth = the path of spirituality and of high morality. Dhernidhur = support (master) of the earth (God). Liv Dhaar(i) = focused mind. Dhaavut Haiy = (mind) rushes away. Mathura = name of the poet. Bhun(i) = says. Mun Ichhut = desired. Ful = reward. Ruv(i) Ka Soot = the son of the Sun (Angel of justice). Traas = fear. 3.
MEANING: The path of spirituality and of noble living (as preached by Guru Ram Dass Ji) has been founded by Waheguru Himself. The devotees, imbued in the sweet love of Guru Ram Dass Ji's Shabad (in praise of Waheguru), always sing it in the company of the devotees of Guru Sahib. Their minds remain focused on the Naam and never rush after worldly attractions. Such devotees are highly fortunate and reap the rewards they desire. Those who attach their minds to the holy Feet (Shabad) of Guru Ram Dass Ji have no fear of the Angel of justice (of death), oh Mathura. 3.

ਨਿਰਮਲ ਨਾਮੁ ਸੁਧਾ ਪਰਪੁਰਨ ਸਬਦ ਤਰੰਗ ਪ੍ਰਗਟਿਤ ਦਿਨੁ ਆਗਰੁ॥ ਗਹਿਰ ਗੰਭੀਰੁ ਅਥਾਹ ਅਤਿ ਬਡ ਸੁਭਰੁ ਸਦਾ ਸਭ ਬਿਧਿ ਰਤਨਾਗਰੁ॥ ਸੰਤ ਮਰਾਲ ਕਰਹਿ ਕੰਤੁਹਲ ਤਿਨ ਜਮ ਤ੍ਰਾਸ ਮਿਟਿਓ ਦੁਖ ਕਾਗਰ॥ ਕਲਜੁਗ ਦੁਰਤ ਦੂਰਿ ਕਰਬੇ ਕਉ ਦਰਸਨੁ ਗੁਰੂ ਸਗਲ ਸੁਖ ਸਾਗਰੁ॥ 4॥
Nirmul Naam(u), Soodha perpoorun, Shabad trung pergtit din(u) aagur(u). Gehr gumbheer, athaah, ut(i) bud, soobhur(u) sudaa subh bidh(i) rutunaagur(u). Sunt mraal kureh kuntoohul, tinh Jum traas mitiyo dookh kaagur. Kulyug doort door(i) kerbay kuou, dershun Guru sugul sookh saagur(u). 4.
Word Meaning: Nirmul = pure; purifying. Soodha = Amrit. Perpoorun = full of. Pergtit = appear; rise. Din(u) Aagur(u) = early morning. Gehr = very deep. Gumbheer = never changing. Soobhur(u) = full to the brim. Subh Bidh(i) = of all kinds. Rutunaagur(u) = mine of jewels (noble qualities). Mraal = swans (Guru's devotees). Kuntoohul = enjoy; feel blissful. Kaagur = paper; account of deeds. Doort = sins. Door(i) Kerbay Kuou = to remove. Sookh Saagur(u) = ocean of comforts. 4.
MEANING: The holy Sight (acting on His Advice) of Guru Ram Dass Ji is the pool (ocean) of all comforts, and it rids the world of all its sins. His Shabad (Waheguru's Naam) is a pool full

of Amrit, and purifies the minds. In the early hours of the morning, waves of His Shabad rise in the pool (to connect the devotees with Waheguru). Guru Ram Dass Ji is an unfathomable ocean which is very deep, does not change with external conditions, and is full of noble qualities. The holy saints (Guru's Sikhs) feel blissful in His shelter; the records of their deeds are destroyed, and they have no fear of the Angel of death. 4.

ਜਾ ਕਉ ਮੁਨਿ ਧ੍ਯਾਨ ਧਰੈ ਫਿਰਤ ਸਗਲ ਜੁਗ ਕਬਹੁ ਕੋਈ ਪਾਵੈ ਆਤਮ ਪ੍ਰਗਾਸ ਕਉ॥ ਬੇਦ ਬਾਣੀ ਸਹਿਤ ਬਿਰੰਚਿ ਜਸ ਗਾਵੈ ਜਾ ਕੋ ਸਿਵ ਮੁਨਿ ਗਹਿ ਨ ਤਜਾਤ ਕਬਿਲਾਸ ਕੰਉ॥ ਜਾ ਕੋ ਜੋਗੀ ਜਤੀ ਸਿਧ ਸਾਧਿਕ ਅਨੇਕ ਤਪ ਜਟਾ ਜੂਟ ਭੇਖ ਕੀਏ ਫਿਰਤ ਉਦਾਸ ਕਉ॥ ਸੁ ਤਿਨਿ ਸਤਿਗੁਰਿ ਸੁਖ ਭਾਇ ਕ੍ਰਿਪਾ ਧਾਰੀ ਜੀਅ ਨਾਮ ਕੀ ਬਡਾਈ ਦਈ ਗੁਰ ਰਾਮਦਾਸ ਕਉ॥ 5॥

Ja kuou moon(i) dhiyaan dhuraiy, phirt sugul joog, kubhoon koyee paavaiy aatum pergaas kuou. Bayd bani seht Birunch(i) jus gaavaiy Ja ko, Shiv moon(i) geh(i), na tujaat Kabilaash kuou. Ja ko yogi jutee, Sidh, Saadhik, anayk tup, jutaa-joot bhaykh keeyay, phirt oodaas kuou. Su, Tinh(i) Satgur(i) sookh bhaayay, kirpa dhaari jea, Naam(u) kee budaayee duyyi, Gur Ram Dass kuou. 5.

Word Meaning: Ja Kuou = for whom. Moon(i) = hermits; sages. Joog = world. Koyee = some rare. Aatum Pergaas = enlightenment of soul (mind). Seht = along with. Geh(i) = acquiring. Na Tujaat = does not leave. Kabilaash = Kailash Mountain (the abode of Shiva). Tup = those who torture themselves to please gods. Jutaa-Joot = long tangled hair. Bhaykh Keeyay = wearing the outfit of. Oodaas Kuou = renouncing the world. Tinh(i) Satgur(i) = Guru Amar Dass Ji. Sookh Bhaayay = with pleased will. Jea = people. Budaayee = honour. 5.

MEANING: Rarely, some sage, who wanders all over the earth in search of Waheguru, acquires His Naam, and gets enlightened by focusing on it. Brahma sings Waheguru's praise as written in the Vedas, and Shiva does not leave his abode on the Kailash Mountain to acquire Waheguru's Naam. Waheguru's Naam, which the countless accomplished yogis, yogis, self-torturers, those with long tangled hair and wearing the outfits of their sects, yearn for, and leave their homes in its search (and are unable to acquire), has been given to Guru Ram Dass Ji by Guru Amar Dass Ji with His own sweet will to embellish the honour of the former. 5.

ਨਾਮੁ ਨਿਧਾਨੁ ਧਿਆਨ ਅੰਤਰਗਤਿ ਤੇਜ ਪੁੰਜ ਤਿਹੁ ਲੋਗ ਪ੍ਰਗਾਸੇ॥ ਦੇਖਤ ਦਰਸੁ ਭਟਕਿ ਭ੍ਰਮ ਭਜਤ ਦੁਖ ਪਰਹਰਿ ਸੁਖ ਸਹਜ ਬਿਗਾਸੇ॥ ਸੇਵਕ ਸਿਖ ਸਦਾ ਅਤਿ ਲੁਭਿਤ ਅਲਿ ਸਮੂਹ ਜਿਉ ਕੁਸਮ ਸੁਬਾਸੇ॥ ਬਿਦ੍ਹਮਾਨ ਗੁਰਿ ਆਪਿ ਥਪ੍ਹਿਉ ਥਿਰੁ ਸਾਚਉ ਤਖਤੁ ਗੁਰੂ ਰਾਮਦਾਸੈ॥ 6॥

Naam(u) nidhaan(u), dhiyaan untargut(i), tayj, poonj, tihou loag pergaasay. Daykhut ders(u), bhutuk(i) bherm bhujut, dookh perhur(i) sookh sehj bigaasay. Sayvuk, sikh, sudaa ut(i) loobhit, ul(i) smooh jiyoun koosm soobaasay. Bidhmaan Gur(i) Aap(i) thuppiyo thir(u), Saachou tukhut(u) Guru Ram Dassaiy. 6.

Word Meaning: Untargut(i) = inward. Tayj Poonj = the source of majesty. Tihou Loag = the three-layered universe. Bhutuk(i) = lose sense of direction. Bherm = misbeliefs. Bhujut = run away. Perhur(i) = by removing. Bigaasay = blooms. Loobhit = greedy; yearn for. Ul(i) Smooh = group of bumblebees. Koosm Soobaasay = fragrance of flowers. Bidhmaan = enlightened. Thuppiyo Thir(u) = made immortal. Saachou Tukhut(u) = everlasting throne.6.

MEANING: Guru Ram Dass Ji is a treasure of Waheguru's Naam; His mind is always focused inwards (not on worldly attractions); His majesty is enlightening all three layers of the universe. The misgivings of those who get the Sight of Guru Sahib are dispelled, their discomforts are eradicated, and their hearts bloom with blissfulness. Like the bumblebees, which love flowers,

Guru Sahib's Sikhs and devotees yearn for His holy Sight. The enlightened Guru Amar Dass Ji Himself made the spiritual throne eternal for Guru Ram Dass Ji. 6.

(ਅੰਗ 1405)॥ ਤਾਰ੍ਹਿਉ ਸੰਸਾਰੁ ਮਾਯਾ ਮਦ ਮੋਹਿਤ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਦੀਅਉ ਸਮਰਥੁ॥ ਫੁਨਿ ਕੀਰਤਿਵੰਤ ਸਦਾ ਸੁਖ ਸੰਪਤਿ ਰਿਧਿ ਅਰੁ ਸਿਧਿ ਨ ਛੋਡਇ ਸਥੁ॥ ਦਾਨਿ ਬਡੌ ਅਤਿਵੰਤੁ ਮਹਾਬਲਿ ਸੇਵਕਿ ਦਾਸਿ ਕਹਿਓ ਇਹੁ ਤਥੁ॥ ਤਾਹਿ ਕਹਾ ਪਰਵਾਹ ਕਾਹੂ ਕੀ ਜਾ ਕੈ ਬਸੀਸਿ ਧਰਿਓ ਗੁਰਿ ਹਥੁ॥ 7॥49॥

(PAGE 1405): Taariyo sunsaar(u), Maya mud mohit, Amrit Naam(u) deeyo sumruth(u). Phoon(i) keerutvunt sudaa sookh sumput(i), ridh(i) ur(u) sidh(i) na chhoadeh(i) suth(u). Daan(i) buddou, utvunt(u) muhhabul(i), sayvuk(i) daas(i) kuhhiyo eh(u) tuth(u). Taah(i) kuhha pervaah kaahoo kee, ja kaiy busees(i) dhuriyo Gur(i) huth(u). 7.49.

Word Meaning: Taariyo = salvaged. Mud = intoxicated (conceited). Mohit = captivated. Sumruth(u) = all-capable. Phoon(i) = also. Keerutvunt = praiseworthy. Sumput(i) = wealth. Daan(i) = philanthropist. Muhhabul(i) = great valiant (fearless). Tuth(u) = reality. Pervaah = caring. Busees(i) = on the head. 7.

MEANING: Guru Ram Dass Ji salvaged the Maya-engrossed world and gave it the all-capable, immortalizing Naam of Waheguru. Guru Ram Dass Ji is worthy of praise, is the lord of all comforts and wealth, and the supernatural powers never go away from Him. His slave, (Mathura) says truthfully that Guru Ram Dass Ji is a great philanthropist, and perfectly fearless. Why would an individual care for anyone else who has Guru Sahib's kind hand on his head (is blessed by the Guru)? 7.49.

NOTE: The above seven suvuyyiyas are written by Mathura.

ਤੀਨਿ ਭਵਨ ਭਰਪੂਰਿ ਰਹਿਓ ਸੋਈ ਅਪਨ ਸਰਸੁ ਕੀਅਉ ਨ ਜਗਤ ਕੋਈ॥ ਆਪਨੁ ਆਪੁ ਆਪਿ ਹੀ ਉਪਾਯਉ॥ ਸੁਰਿ ਨਰ ਅਸੁਰ ਅੰਤੁ ਨਹੀ ਪਾਯਿਉ॥ ਪਾਯਉ ਨਹੀ ਅੰਤੁ ਸੁਰੇ ਅਸੁਰਹ ਨਰ ਗਣ ਗੰਧ੍ਰਬ ਖੋਜੰਤ ਫਿਰੇ॥ ਅਬਿਨਾਸੀ ਅਚਲੁ ਅਜੋਨੀ ਸੰਭਉ ਪੁਰਖੋਤਮੁ ਅਪਾਰ ਪਰੇ॥ ਕਰਣ ਕਾਰਣ ਸਮਰਥੁ ਸਦਾ ਸੋਈ ਸਰਬ ਜੀਅ ਮਨਿ ਧ੍ਯਾਇਯਉ॥ ਸ੍ਰੀ ਗੁਰ ਰਾਮ ਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ॥ 1॥

Teen(i) bhuvun bherpoor(i) ruhhiyo soyee, aapun sers(u) keeyo na jugut koyee. Aapun(u) aap(u), Aap(i) hee oopaayo. Soor(i), nur, asoor, unt(u) nuhhi paayo. Paayo nuhhi unt(u) sooray, asooray, nur, gun, gundherb, khojunt phiray. Abinaashi, achull(u), ajoani, sumbhuou, Purakhotum(u), apaar, puray. Kern Kaarun sumruth(u) sudaa Soyee, serb jea mun(i) dhiyaayo. Sri Gur Ram Dass juyyo, jaiy jug meh(i), Taiyn Hur(i) Perm pud(u) paayo. 1.

Word Meaning: Sers(u) = comparable; equal. Oopaayo = created. Soor = gods. Asoor = demons. Gun, Gundhurb = assistants and musicians of gods. Khojunt = searching for. Abinaashi = immortal. Achull(u) = non-movable. Ajoani = that never takes any life form. Sumbhuou = self-illuminated. Purakhotum = the Supreme Being. Apaar = endless. Puray = further and further (has no end). Kern Kaarun = creator. Juyyo Jaiy = acclamations. Perm Pud(u) = the supreme spiritual state. 1.

MEANING: Sri Guru Ram Dass Ji is acclaimed worldwide for attaining the supreme spiritual state connecting Him with Waheguru, which is fully present in the whole universe, and there is none like Him. None of the gods, humans, demons, or the musicians and the assistants of gods who search for Him has ever found His limits as the immortal, non-movable (omnipresent), and the self-illuminating Supreme Being, who never takes any life form, is limitless, and has no end. He is the root (creator) of the whole universe, and all living beings worship Him (obey His laws) in their minds. 1.

ਸਤਿਗੁਰਿ ਨਾਨਕਿ ਭਗਤਿ ਕਰੀ ਇਕ ਮਨਿ ਤਨੁ ਮਨੁ ਧਨੁ ਗੋਬਿੰਦ ਦੀਅਉ॥ ਅੰਗਦਿ ਅਨੰਤ ਮੂਰਤਿ ਨਿਜ ਧਾਰੀ ਅਗਮ ਗ੍ਯਾਨਿ ਰਸਿ ਰਸ੍ਯਉ ਹੀਅਉ॥ ਗੁਰਿ ਅਮਰਦਾਸਿ ਕਰਤਾਰੁ ਕੀਅਉ ਵਸਿ ਵਾਹੁ ਵਾਹੁ ਕਰਿ ਧ੍ਯਾਇਯਉ॥ ਸ੍ਰੀ ਗੁਰ ਰਾਮ ਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ॥ 2॥

Satgur(i) Nanak(i) bhagat(i) kuree ikk mun(i), tun(u), mun(u), dhun(u) Gobind deeyo. Angad(i), Anunt moorut nij dhaari, Agumm Giyan(i), rus(i) rusiyo heeyo. Gur(i) Amar Dass(i), Kartar(u) keeyo vuss(i), wah(u), wah(u) kur(i) dhiyaayo. Sri Gur Ram Dass juyyo, jaiy jug meh(i), Taiyn Hur(i) Perm Pud(u) paayo. 1.

Word Meaning: Ikk Mun(u) = with fully focused mind. Anunt Moorut(i) = persona of the limitless Waheguru. Nij Dhaari = attained for self. Rusiyo = sweetened. Heeyo = heart; mind. Vus(i) = control. Wah(u) = amazing. 2.

MEANING: Satguru Nanak Dev Ji worshipped Waheguru with a fully focused mind, and offered His body, mind, and wealth in the service of Waheguru. Guru Angad Dev Ji acquired the persona of Waheguru in His mind, and sweetened His heart with the sweetness of the Divine Knowledge. Guru Amar Dass Ji controlled (acquired) Waheguru in His mind by singing His praise, saying, “Amazing! Amazing”. Sri Guru Ram Dass Ji is acclaimed worldwide for attaining the highest spiritual state of Waheguru. 2.

ਨਾਰਦੁ ਧ੍ਰੂ ਪ੍ਰਹਲਾਦੁ ਸੁਦਾਮਾ ਪੁਬ ਭਗਤ ਹਰਿ ਕੇ ਜੁ ਗਣੰ॥ ਅੰਬਰੀਕੁ ਜਯਦੇਵ ਤ੍ਰਿਲੋਚਨ ਨਾਮਾ ਅਵਰੁ ਕੰਬੀਰ ਭਣੰ॥ ਤਿਨ ਕੌ ਅਵਤਾਰੁ ਭਯਉ ਕਲਿ ਭਿੰਤਰਿ ਜਸੁ ਜਗਤ੍ ਪਰਿ ਛਾਇਯਉ॥ ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ॥ 3॥

Nard, Dhuroo, Prehlad(u), Soodama, poob bhugat Hur(i) kay ju gunun(g). Ambreek(u), Jaidev, Trilochan, Nama, uver(u) Kumbir bhunun(g). Tinh kau, avatar(u) bhuyyo Kul(i) bhintar(i), jus(u) jugut pur(i) chhaayo. Sri Gur Ram Dass juyyo, jaiy jug meh(i), Taiyn Hur(i) Perm Pud(u) paayo. 3.

Word Meaning: Nard, Dhuroo, Prehlad, Sudama, Ambreek(u), Jaidev, Tirlochun, Nama (Nam Dev), Kumbeer = names of the popular devotees of Waheguru of their times. Poob Bhugat = devotees of earlier times. Bhunun(g) = are mentioned. Avtaar(u) Bhuyyo = were born. Kul(i) Bhintar = in the world. Jus(u) = praise. Chhaayo = spread. 3.

MEANING: The earlier well-known devotees of Waheguru, like Nard, Dhuroo, Prehlad, Sudama, Ambreek, Jaidev, Trilochan, Namdev, and Kabir, took birth in their times, and their praise was sung all over the world. Now, Sri Guru Ram Dass Ji is being acclaimed worldwide for attaining the highest spiritual state of Waheguru. 3.

ਮਨਸਾ ਕਰਿ ਸਿਮਰੰਤ ਤੁਝੈ ਨਰ ਕਾਮੁ ਕ੍ਰੋਧੁ ਮਿਟਿਅਉ ਜੁ ਤਿਣੰ॥ ਬਾਚਾ ਕਰਿ ਸਿਮਰੰਤਿ ਤੁਝੈ ਤਿਨ ਦੁਖੁ ਦਰਿਦ੍ਰੁ ਮਿਟਯਉ ਜੁ ਖਿਣੰ॥ ਕਰਮ ਕਰਿ ਤੁਅ ਦਰਸ ਪਰਸ ਪਾਰਸ ਸਰ ਬਲ੍ਹ ਭਟ ਜਸੁ ਗਾਇਯਉ। ਸ੍ਰੀ ਗੁਰ ਰਾਮਦਾਸ ਜਯੋ ਜਯ ਜਗ ਮਹਿ ਤੈ ਹਰਿ ਪਰਮ ਪਦੁ ਪਾਇਯਉ॥ 4॥

Munsa kur(i) simrunt Toojhaiy nur, kaam(u), krodh(u) mitiyo ju tinun(g). Baacha kur(i) simrunt(i) Toojhaiy, tinh dookh(u) duriddar(u), mitiyo ju khinun(g). Kerm kur(i) Tou ders pers, paarus sur, Bullh Bhutt jus(u) gaayo. Sri Gur Ram Dass juyyo, jaiy jug meh(i), Taiyn Hur(i) Perm Pud(u) paayo. 4.

Word Meaning: Munsa Kur(i) = with the wish (longing for). Simrunt = remember; worship. Tinun(g) = of them. Baacha = words (of praise). Dariddar(u) = (spiritual) poverty; laziness. Khinun(g) = instantly. Kerm Kur(i) = by deeds. Paarus Sur = like the Elixir Stone. 4.

MEANING: Sri Guru Ram Dass Ji is acclaimed worldwide for attaining the highest spiritual state and connecting with Waheguru. Those who worship Guru Ram Dass Ji with a longing for Him in their minds have their lust and rage eradicated, and those who serve Him with words (recite His Shabad) have their sufferings and spiritual poverty eradicated instantly. The

poet, Bhutt Bullh, sings Guru Ram Dass Ji's praise that those who serve Him with deeds (obey His Advice), become pure like gold, the way the base metals turn into gold when they touch an elixir stone. 4.

ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਤ ਨਯਨ ਕੇ ਤਿਮਰ ਮਟਿਹਿ ਖਿਨੁ॥ ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੁ ਸਮਰੰਥਿ ਰਿਦੇ ਹਰਿ ਨਾਮੁ ਦਿਨੋ ਦਿਨੁ॥ ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ ਜੀਅ ਕੀ ਤਪਤਿ ਮਿਟਾਵੈ॥ ਜਿਹ ਸਤਿਗੁਰ ਸਿਮਰੰਥਿ ਰਿਧਿ ਸਿਧਿ ਨਵ ਨਿਧਿ ਪਾਵੈ॥ ਸੋਈ ਰਾਮਦਾਸੁ ਗੁਰੁ ਬਲ੍ਹ ਭਣਿ ਮਿਲਿ ਸੰਗਤਿ ਧੰਨਿ ਧੰਨਿ ਕਰਹੁ॥ ਜਿਹ ਸਤਿਗੁਰ ਲਗਿ ਪ੍ਰਭੁ ਪਾਈਐ ਸੋ ਸਤਿਗੁਰੁ ਸਿਮਰਹੁ ਨਰਹੁ॥ 5॥54॥

Jih Satgur simrunt naayin kay timmar miteh(i) khin(u). Jih Satgur simer(u) sumrunth(i) riday Hur(i) Naam(u) dino, din(u). Jih Satgur simrunth(i) jea kee tupt(i) mitaavaiy. Jih Satgur simrunth(i), ridh(i), sidh(i), nuv nidh(i) paavaiy. Soyee Ram Dass(u) Gur(u) Bullh bhun(i), mil(i) sungut(i) dhunn(i), dhunn(i) kurhou. Jih Satgur lug(i) Prubh(u) paayiyaiy, so Satgur(u) simerou nurhou. 5.54.

Word Meaning: Jih = which. Naayin = eyes. Timmar = darkness. Miteh(i) = disappear. Tupt(i) = burning desires (thirst for worldly attractions). Bhun(i) = says; exhorts. Dhunn(i) = great. Nurhou = oh, men. 5.

MEANING: The darkness of the eyes (of mind) of those who remember (worship) Guru Ram Dass Ji, disappears in a moment (their minds are enlightened), and the intensity of Waheguru's Naam in their heart increases with every passing day; also, they acquire all supernatural powers, and the nine treasures of the world. The poet Bullh, exhorts (requests) everybody to sing praise of Guru Ram Dass Ji in holy gatherings because one gets connected with Waheguru in the shelter of Guru Ram Dass Ji. 5.54.

NOTE: The above five suvuyyiyas are written by the Bhutt, Bullh.

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ਜਿਨਿ ਸਬਦਿ ਕਮਾਇ ਪਰਮ ਪਦੁ ਪਾਇਓ ਸੇਵਾ ਕਰਤ ਨ ਛੋਡਿਓ ਪਾਸੁ॥ ਤਾ ਤੇ ਗਉਹਰੁ ਗ੍ਯਾਨ ਪ੍ਰਗਟੁ ਉਜੀਆਰਉ ਦੁਖ ਦਰਿਦ੍ਰ ਅੰਧ੍ਯਾਰ ਕੋ ਨਾਸੁ॥

(ਅੰਗ 1406)॥ ਕਵਿ ਕੀਰਤ ਜੋ ਸੰਤ ਚਰਨ ਮੁੜਿ ਲਾਗਹਿ ਤਿਨ੍ਹ ਕਾਮ ਕ੍ਰੋਧ ਜਮ ਕੋ ਨਹੀ ਤ੍ਰਾਸੁ॥ ਜਿਵ ਅੰਗਦੁ ਅੰਗਿ ਸੰਗਿ ਨਾਨਕ ਗੁਰ ਤਿਵ ਗੁਰ ਅਮਰਦਾਸ ਕੈ ਗੁਰ ਰਾਮਦਾਸੁ॥ 1॥

Jinh(i) Shabad(i) kmaayay, perm pud(u) paayo, sayva kert na chhodiyo paas(u). Ta tay gauhur, Giyan pergut oojiyaaro, dookh driddar undhaar ko naas(u).

(PAGE 1406): Kuv(i) Keerut, jo sunt Churn moorr(i) laageh, tinh kaam, kroadh, Jum ko nuhhi traas(u). Jiv Angud(u) ung(i), sung(i) Nanak Gur, tiv Gur Amar Dass kaiy, Gur Ram Dass(u). 1.

Word Meaning: Shabad(i) Kmaayay = acting on the Advice. Perm Pud(u) = highest spiritual state. Pass(u) = nearness. Ta Tay = from that. Gauhur = shiny (pure) like a pearl. Pergut(u) = appeared. Oojiyaaro = light; enlightenment. Driddar = poverty of spirituality; laziness. Kuv(i) = poet. Moorr(i) = turning (their thinking) around. Jum = Angel of death; death. Traas(u) = fear; worry. Ung(i) Sung(i) = very close (to serve). 1.

MEANING: Guru Ram Dass Ji always stayed close to Guru Amar Dass Ji just as Guru Angad Dev Ji stayed close to Guru Nanak Dev Ji, and He (Guru Ram Dass Ji) attained the highest spiritual state by serving Guru Amar Dass Ji (acting on His Advice). Guru Ram Dass Ji's heart was enlightened with the pearl-like pure Divine Knowledge as a result of which, all His spiritual poverty and the darkness of His mind were dispelled. The devotees, who turn their minds away (from Maya), and drop on the feet of Guru Ram Dass Ji (take His shelter), lose all their worries about lust, rage, and death, humbly submits, the poet, Keerat. 1.

ਜਿਨਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਪਦਾਰਥ ਪਾਯਉ ਨਿਸਿ ਬਾਸੁਰ ਹਰਿ ਚਰਨ ਨਿਵਾਸੁ॥ ਤਾ ਤੇ ਸੰਗਤਿ ਸਘਨ ਭਾਇ ਭਉ ਮਾਨਹਿ ਤੁਮ ਮਲੀਆਗਰ ਪ੍ਰਗਟ ਸੁਬਾਸੁ॥ ਧ੍ਰੂ ਪ੍ਰਹਲਾਦ ਕਬੀਰ ਤਿਲੋਚਨ ਨਾਮੁ ਲੈਤ ਉਪਜ੍ਯੋ ਜੁ ਪ੍ਰਗਾਸੁ॥ ਜਿਹ ਪਿਖਤ ਅਤਿ ਹੋਇ ਰਹਸੁ ਮਨਿ ਸੋਈ ਸੰਤਸਹਾਰੁ ਗੁਰੂ ਰਾਮ ਦਾਸੁ॥ 2॥

Jin(i) Satgur(u) sayv(i) Pudaaruth paayo, nis(i) baasur Hur(i) Churn nivaas(u). Ta tay sungut(i) sughun bhaayay bhuou maaneh(i), Toom muliyaagur pergut soobaas(u). Dhuroo, Prehlad, Kabir, Tilochun, Naam(u) laiyt oopjiyo ju pergaas(u). Jih pikhut ut(i) hoyay rehus(u) mun(i), soyee sunt-suhaar(u), Guru Ram Dass(u). 2.

Word Meaning: Pudaaruth = the cherished thing (Waheguru's Naam). Nis(i) Baasur = night and day. Hur(i) Churn = Waheguru's Naam. Sughun Bhaayay = deep respectful affection. Bhuou = fear. Maaneh(i) = acknowledge; revere. Muliyaagur = sandal tree. Pergut = clearly. Soobaas = sweet fragrance. Pikhut = on seeing. Rehus(u) = blissfulness. Sunt Suhaar(u) = support for the saints. 2.

MEANING: You are clearly like the sandal tree which gives off its sweet fragrance (of noble qualities), and who acquired the cherished Waheguru's Naam by serving Guru Amar Dass Ji, and stayed connected with Waheguru day and night, oh Guru Ram Dass Ji. It is the same Naam that enlightened devotees like Dhuroo, Prehlad, Kabir, and Trilochan. Your devotees revere You with deep respect and fear. You are that support for Your devotees, seeing whom, they feel extremely blissful at heart. 2.

ਨਾਨਕਿ ਨਾਮੁ ਨਿਰੰਜਨ ਜਾਨ੍ਯਉ ਕੀਨੀ ਭਗਤਿ ਪ੍ਰੇਮ ਲਿਵ ਲਾਈ॥ ਤਾ ਤੇ ਅੰਗਦੁ ਅੰਗਿ ਸੰਗਿ ਭਯੋ ਸਾਇਰੁ ਤਿਨਿ ਸਬਦ ਸੁਰਤਿ ਕੀਨੀ ਵਰਖਾਈ॥ ਗੁਰ ਅਮਰਦਾਸ ਕੀ ਅਕਥ ਕਥਾ ਹੈ ਇਕ ਜੀਹ ਕਛੁ ਕਹੀ ਨ ਜਾਈ॥ ਸੋਢੀ ਸ੍ਰਿਸ੍ਟ ਸਕਲ ਤਾਰਣ ਕਉ ਅਬ ਗੁਰ ਰਾਮਦਾਸ ਕਉ ਮਿਲੀ ਬਡਾਈ॥ 3॥

Nanak(i) Naam(u) Nirunjun jaaniyo, keeni bhugat(i) praym liv laayi. Ta tay Angad(u) ung(i), sung(i) bhuyyo saayir(u), Tinh(i) Shabad, soorut(i) keeni verkhaayi. Gur Amar Dass kee akuth kutha haiy, ikk jeeh kuchhoo kuhhi na jaayi. Sodhi srisht(i) sukul taarun kuou, ub Gur Ram Dass kuou milee budaayee. 3.

Word Meaning: Jaaniyo = realized; acquired. Saayir = pool; ocean. Soorut(i) = focus of mind; high thinking. Keeni Verkhaayi = rained down. Akuth Kutha = indescribable story (of spiritual level). Jeeh = tongue. Sulul Srisht(i) = the whole world. Budaayee = honour. 3.

MEANING: Guru Nanak Sahib worshipped Waheguru with deep devotion and realized His Naam. In the long and continuous shelter of Guru Nanak Sahib, Guru Angad Dev Ji also became an ocean of Guru's Shabad, and He caused the rain of the Shabad and of high thinking. The high spiritual state of Guru Amar Dass Ji is indescribable, which I cannot say enough with a single tongue. Guru Amar Dass Ji passed on the honour (of Guruship) to Guru Ram Dass Ji Sodhi, to salvage the whole world. 3.

ਹਮ ਅਵਗੁਣ ਭਰੇ ਏਕੁ ਗੁਣ ਨਾਹੀ॥ ਅੰਮ੍ਰਿਤੁ ਛਾਡਿ ਬਿਖੈ ਬਿਖ ਖਾਈ॥ ਮਾਯਾ ਮੋਹ ਭਰਮ ਪੈ ਭੂਲੇ ਸੁਤ ਦਾਰਾ ਸਿਉ ਪ੍ਰੀਤਿ ਲਗਾਈ॥ ਇਕੁ ਉਤਮ ਪੰਥੁ ਸੁਨਿਓ ਗੁਰ ਸੰਗਤਿ ਤਿਹ ਮਿਲੰਤ ਜਮ ਤ੍ਰਾਸ ਮਿਟਾਈ॥ ਇਕ ਅਰਦਾਸਿ ਭਾਟ ਕੀਰਤ ਕੀ ਗੁਰ ਰਾਮ ਦਾਸ ਰਾਖਹੁ ਸਰਣਾਈ॥ 4॥58॥

Hum uvgoon bhuray, aik goon naahi. Amrit chhaad(i), bokhaiy bikh khaayi. Maya moh, bherm paiy bhoolay, soot, daara siyoun preet(i) lugaayi. Ikk(u) ootum punth(u) sooniyo Gur Sungut(i), tih milunt Jum traas mitaayi. Ikk ardaas(i) Bhaat Keerut kee, Gur Ram Dass raakhou shernaayi. 4.58.

Word Meaning: Uvgoon Bhuray = full of faults (weaknesses). Bikhaiy Bikh = the poisonous attractions of Maya. Paiy = falling in. soot = sons. Daara = wife. Ootum Punth = superior path. Milunt = on meeting with. Jum Traas = fear of death. 4.

MEANING: I was full of faults (weaknesses), and did not have even a single noble quality. Lost in the love of wealth, my sons, and my wife, I was grossly misled. But when I learnt about the supreme path of the Guru's company, all my fears about death were dispelled. My only supplication to Guru Ram Dass Ji is that He always keeps me in His shelter, begs Bhaat Keerat. 4.58.
NOTE: The above four suvuyyiyas are written by Keerat.

ਮੋਹੁ ਮਲਿ ਬਿਵਸਿ ਕੀਅਉ ਕਾਮੁ ਗਹਿ ਕੇਸ ਪਛਾੜ੍ਹਿਉ॥ ਕ੍ਰੋਧੁ ਖੰਡਿ ਪਰਚੰਡਿ ਲੋਭ ਅਪਮਾਨ ਸਿਉ ਝਾੜ੍ਹਿਉ॥ ਜਨਮੁ ਕਾਲੁ ਕਰ ਜੋੜਿ ਹੁਕਮੁ ਜੋ ਹੋਇ ਸੁ ਮੰਨੈ॥ ਭਵ ਸਾਗਰੁ ਬੰਧਿਅਉ ਸਿਖ ਤਾਰੇ ਸੁਪ੍ਰਸੰਨੈ॥ ਸਿਰਿ ਆਤਪਤੁ ਸਚੌ ਤਖਤੁ ਜੋਗ ਭੋਗ ਸੰਜੁਤੁ ਬਲਿ॥ ਗੁਰ ਰਾਮਦਾਸ ਸਚੁ ਸਲ੍ਹ ਭਣਿ ਤੂ ਅਟਲੁ ਰਾਜਿ ਅਭਗੁ ਦਲਿ॥ 1॥

Moh mul(i) bivuss(i) keeyo, kaam(u) geh(i) kays puchhaarriyo. Kroadh(u) khund(i), perchund(i), lobh upmaan siyoun jhaarriyo. Junum(u), kaal(u) ker jorr(i), Huqam(u) jo hoyay, su munnaiy. Bhuv saagur(u) bundhiyo, Sikh taaray soopersunnaiy. Sir(i) aatupt(u), Sachau tukhut(u), joag, bhoag, sunjoot(u) bul(u), Gur Ram Dass, such Sullh bhun(i), Tu atull(u) raaj(i) abhug(u) dul(i). 1.
Word Meaning: Moh(u) = worldly attractions. Mul(i) = by pulverizing. Bivuss(i) = helpless; ineffective. Puchhaarriyo = knocked down. Khund(i) = shattered into pieces. Perchund(i) = with majesty. Ker Jorr(i) = with folded hands. Bhuv Saagur(u) = the world-sea. Bundhiyo = barricaded. Aatupt = Canopy. Joag = union with God. Bhog = enjoyment of worldly things. Bul(i) = with spiritual power. Bhun(i) = says. Atull(u) Raj(i) = eternal kingdom. Abhug(u) Dul(i) = with undefeatable forces. 1.
MEANING: You have an eternal royal canopy over Your head, and have an eternal throne to sit on where you enjoy union with God and the luxuries of the world with Your spiritual power, oh Guru Ram Dass Ji. Your Kingdom is everlasting, and You have an undefeatable army (of noble qualities), submits Sullh (the poet), humbly.
You have pulverized your worldly attachments to make them ineffective, and knocked down lust by holding it by the hair (by disgracing it). You have shattered the rage into pieces with Your majesty, and shook off greed by insulting it. Birth and death obey Your command with folded hands. You have put up a blockade to the world-sea, and salvage all Your Sikhs with Your pleasure, oh Guru Ram Dass Ji. 1.

ਤੂ ਸਤਿਗੁਰੁ ਚਹੁਜੁਗੀ ਆਪਿ ਆਪੇ ਪਰਮੇਸਰੁ॥ ਸੁਰਿ ਨਰ ਸਾਧਿਕ ਸਿਧ ਸਿਖ ਸੇਵੰਤ ਧੁਰਹ ਧੁਰੁ॥ ਆਦਿ ਜੁਗਾਦਿ ਅਨਾਦਿ ਕਲਾਧਾਰੀ ਤ੍ਰਿਹੁ ਲੋਅਹ॥ ਅਗਮ ਨਿਗਮ ਉਧਰਣ ਜਰਾ ਜੰਮਿਹਿ ਆਰੋਅਹ॥ ਗੁਰ ਅਮਰਦਾਸਿ ਥਿਰੁ ਥਪਿਅਉ ਪਰਗਾਮੀ ਤਾਰਣ ਤਰਣ॥ ਅਘ ਅੰਤਕ ਬਦੈ ਨ ਸਲ੍ਹ ਕਵਿ ਗੁਰ ਰਾਮ ਦਾਸ ਤੇਰੀ ਸਰਣ॥ 2॥60॥

Tu Satgur(u), chuhhoun joogeen, Aap(i), Aapay Permayshur(u). Soor(i), nur, Saadhik, Sidh, Sikh sayvunt dhooreh dhoor(u). Aad(i), joogaad(i), anaad(i), kulaa dhaari trihou loa. Agumm, Nigum oodhrun, juraa, Jumeh(i) aaroah. Gur Amar Daas(i) thir thuppiyo Pergaami, Taarun Taran. Ugh untak budaiy na Sullh kuv(i), Gur Ram Dass Tayri shern. 2.60.
Word Meaning: Dhooreh Dhoor = from the very beginning to the end. Aad(i) = from the beginning; Joogaad(i) = from the beginning of the eons. Anaad(i) = with no beginning. Kulaa Dhaari = acquired power. Trihou Loa = the three-layered universe. Agumm Nigum = Shastras and the Vedas. Oodhrun = rescuer. Juraa = old age. Jumeh = on the Angel of death. Aaroah = riding on. Thir Thuppiyo = made eternal. Pergaami = liberated. Ugh = sins. Untak = Jum. Budaiy Na = acknowledges. 2.

MEANING: Guru Amar Dass Ji made you eternal, and You are the ship to ferry the world across the world sea to liberate its people. You are a manifestation of God, and are the true Guru in all the four eons, oh Guru Ram Dass Ji. Gods, humans, yogis, accomplished yogis, and Sikhs have been serving You from the beginning of the world (and will continue to serve You till the end). You have supported the three-layered universe from the very beginning, and from the beginning of the yugas with Your power. (For me) It was You who rescued the Vedas and the Shastras, and You are riding the old age and the agents of death (they are under Your Command). The devotees in Your shelter do not acknowledge (are not worried about) any sins, and the Angel of death, humbly submits the poet, Sullh, oh Guru Ram Dass Ji. 2.60,
NOTE: The last two suvuyyiyas are written by Bhutt, Sullh.

੧ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਵਈਏ ਮਹਲੇ ਪੰਜਵੇ ਕੇ 5

Ek Onkar Satgur Persad(i): Suvuyyiyay Mehlay Punjvayn Kay

ਸਿਮਰੰ ਸੋਈ ਪੁਰਖੁ ਅਚਲੁ ਅਬਿਨਾਸੀ॥ ਜਿਸੁ ਸਿਮਰਤ ਦੁਰਮਤਿ ਮਲੁ ਨਾਸੀ॥ ਸਤਿਗੁਰ ਚਰਣ ਕਵਲ ਰਿਦਿ ਧਾਰੰ॥
(ਅੰਗ 1407)॥ ਗੁਰ ਅਰਜੁਨ ਗੁਣ ਸਹਜਿ ਬਿਚਾਰੰ॥ ਗੁਰ ਰਾਮਦਾਸ ਘਰਿ ਕੀਅਉ ਪ੍ਰਗਾਸਾ॥ ਸਗਲ ਮਨੋਰਥ ਪੂਰੀ ਆਸਾ॥ ਤੈ ਜਨਮਤ ਗੁਰਮਤਿ ਬ੍ਰਹਮ ਪਛਾਨਿਓ॥ ਕਲ੍ਹ ਜੋੜਿ ਕਰ ਸੁਜਸੁ ਵਖਾਨਿਓ॥ ਭਗਤਿ ਜੋਗ ਕੌ ਜੈਤਵਾਰੁ ਹਰਿ ਜਨਕੁ ਉਪਾਇਓ॥ ਸਬਦੁ ਗੁਰੂ ਪਰਕਾਸਿਓ ਹਰਿ ਰਸਨ ਬਸਾਯਉ॥ ਗੁਰ ਨਾਨਕ ਅੰਗਦ ਅਮਰ ਲਾਗਿ ਉਤਮ ਪਦੁ ਪਾਯਉ॥ ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰ ਰਾਮਦਾਸ ਭਗਤ ਉਤਰਿ ਆਯਉ॥1॥
Simrun(g) Soyee Purakh achull(u), abinaashi. Jis(u) simrut doormut(i) mul(u) naasi. Satgur Churn kunwal rid(i) dhaarun(g).
(PAGE 1407): Gur Arjun goon sehj(i) bichaarun(g). Gur Ram Dass ghur(i) keeyo pergaasa. Sugul munoruth poori aasa. Taiyn junmut Gurmut(i) Braham puchhaaniyo. Kullh jorr(i) ker, soojus(u) vukhaaniyo. Bhugat(i) joag kau, jaiytvaar(u) Hur(i) Januk(u) oopaayo. Shabad(u) Gur(u) perkaashiyo, Hur(i) rusn busaayo. Gur Nanak, Angad, Amar laag(i) ootum pud(u) paayo. Gur(u) Arjun(u), ghur(i) Gur Ram Dass, bhagat oottar aayo. 1.
Word Meaning: Mehlay Punjvayn Kay = of the Fifth Guru. Simrun(g) = I remember (worship). Achull(u) = immovable; eternal. Binaashi = immortal. Doormut(i) = ignoble thinking. Mul(u) = filth. Rid(i) Dhaarun(g) = acquire in mind. Sehj(i) = with purified mimnd. Keeyo Pergaasa = Light appeared; took birth. Sugul = everybody. Taiyn = You (Guru Arjun Dev Ji). Junmut = since birth. Jorr(i) Ker = with folded hands. Soojus(u) = high praise. Bhugat Joag = connected with Waheguru. Jaiytvaar(u) = conqueror; Januk(u) = (like) Raja Januk; just and non-discriminating. Perkaashiyo = illuminated. 1.
MEANING: First, I sing praise of the eternal and the immortal Waheguru because of which, all my ignoble thinking disappears; then, focusing on the Shabad of the Guru, I ponder on the noble qualities of Guru Arjun Dev Ji with a purified mind. The enlightened Arjun Dev Ji was born in Guru Ram Dass Ji's home to fulfill the wishes and objectives of the whole world. With the Advice of the Guru, you realized Waheguru right from Your birth, oh Guru Arjun Dev Ji. Waheguru created You as a just and non-discriminating great soul who conquered the separation between You, and Him (You are always connected with Him). You sweetened Your tongue with Waheguru's Naam, and illuminated Guru's Shabad in the world. With the blessings of Guru Nanak, Guru Angad, and Guru Amar Dass, Guru Ram Dass attained the

highest spiritual state; and now Guru Arjun Sahib descended in the home of Guru Ram Dass Ji (and attained the same state of spirituality). 1.

ਬਡਭਾਗੀ ਊਨਮਾਨਿਅਉ ਰਿਦਿ ਸਬਦੁ ਬਸਾਯਉ॥ ਮਨੁ ਮਾਣਕੁ ਸੰਤੋਖਿਅਉ ਗੁਰਿ ਨਾਮੁ ਦ੍ਰਿੜ੍ਹਾਯਉ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਪਾਰਬ੍ਰਹਮੁ ਸਤਿਗੁਰਿ ਦਰਸਾਯਉ॥ ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰ ਰਾਮਦਾਸ ਅਨਭਉ ਠਹਰਾਯਉ॥2॥

Budbhaagi, oonmaaniyo, rid(i) Shabad(u) busaayo. Mun(u) maanuk(u) suntokhiyo, Gur(i) Naam(u) drirraayo. Agumm(u), agoachur(u) Parbraham, Satgur(i) dersaayo. Gur(u) Arjun(u), ghur(i) Gur Ram Dass, unbhuou tthehraayo. 2.

Word Meaning: Budbhaagi = highly fortunate. Oonmaaniyo =thoughtful; blissful. Maanuk = pearl (like). Suntokhiyo = fully contented. Agumm = inaccessible. Agoachur(u) = incomprehensible. Dersaayo = showed; elucidated. Unbhuou = (Divine) Knowledge; fearless. Tthehraayo = installed; came to stay (born as a son)

MEANING: Guru Arjun Sahib is highly fortunate that he enshrined the Guru's Shabad in His heart and stays blissful. With reiterating Guru's Shabad, His pearl-like pure mind has been contented, and He has elucidated the inaccessible and the incomprehensible Waheguru to the world. As a manifestation of Waheguru, Guru Arjun Sahib has come to Guru Ram Dass Ji's home to stay (as His son). 2.

ਜਨਕ ਰਾਜੁ ਬਰਤਾਇਆ ਸਤਜੁਗੁ ਆਲੀਣਾ॥ ਗੁਰ ਸਬਦੇ ਮਨੁ ਮਾਨਿਆ ਅਪਤੀਜੁ ਪਤੀਣਾ॥ ਗੁਰੁ ਨਾਨਕੁ ਸਚੁ ਨੀਵ ਸਾਜਿ ਸਤਿਗੁਰ ਸੰਗਿ ਲੀਣਾ॥ ਗੁਰੁ ਅਰਜੁਨੁ ਘਰਿ ਗੁਰ ਰਾਮਦਾਸ ਅਪਰੰਪਰੁ ਬੀਣਾ॥ 3॥

Januk raj(u) bertaaya, Satyug(u) aaleena. Gur Shabaday mun(u) maaniya, upteej(u) pteena. Gur(u) Nanak(u), Sach(u) neenv saaj(i) Satgur sung(i) leena. Gur(u) Arjun(u), ghur(i) Gur Ram Dass, Uprumpur(u) beena. 3.

Word Meaning: Januk Raaj = perfectly just and of high morality. Satyug = just and fair. Bertaaya = implemented. Aaleena = is happening. Upteej = non-satiable. Pteena = contented. Neenv = foundation. Leena = (has) merged. Uprumpur = endless; sovereign (Waheguru). Beena = become.

MEANING: Having laid the foundation of godliness and truthfulness in the world, Guru Nanak Sahib has become "one" with Guru Arjun Dev Ji, whose mind has been fully contented, which otherwise is extremely difficult to content. Guru Arjun Sahib has implemented the rule of justice and of high morality. Guru Arjun Sahib has appeared as a manifestation of Waheguru in the home of Guru Ram Dass Ji. 3.

ਖੇਲੁ ਗੂੜ੍ਹਉ ਕੀਅਉ ਹਰਿ ਰਾਇ ਸੰਤੋਖਿ ਸਮਾਚਰ੍ਹਉ ਬਿਮਲ ਬੁਧਿ ਸਤਿਗੁਰਿ ਸਮਾਣਉ॥ ਆਜੋਨੀ ਸੰਭਵਿਅਉ ਸੁਜਸੁ ਕਲੂ ਕਵੀਅਨਿ ਬਖਾਣਿਅਉ॥ ਗੁਰਿ ਨਾਨਕਿ ਅੰਗਦ ਵਰ੍ਹਉ ਗੁਰਿ ਅੰਗਦਿ ਅਮਰ ਨਿਧਾਨੁ॥ ਗੁਰਿ ਰਾਮਦਾਸ ਅਰਜੁਨੁ ਵਰ੍ਹਉ ਪਾਰਸੁ ਪਰਸੁ ਪ੍ਰਮਾਣੁ॥ 4॥

Khayl(u) goorrhou keeyo Hur(i) Rayay, suntokh(i) smaachuriyo, bimul boodh(i) Satgur(i) smaanou. Aajoni sumbhviyo, soojus(u) Kullh kuviun(i) bukhaaniyo. Gur(i) Nanak Angad verhiyo, Gur(i) Angad(i) Amar nidhaan(u). Gur(i) Ram Dass Arjun(u) verhiyo, paarus(u) pers(u) permaan(u). 4.

Word Meaning: Goorrhou = deep; amazing; difficult to comprehend. Suntokh(i) = in contentment. Smaachuriyo = is leading life. Bimul Bood(i) = pious thinking. Soojus(u) = noble praise. Kuviun(i) = poets. Bukhaaniyo = describe; sang. Verhiyo = blessed. Nidhaan(u) = treasure (of spirituality). Paarus Permaan = like elixir stone. 4.

MEANING: It is an amazing drama of Waheguru that (despite the fact that He is being deprived of all the offerings of the devotees by His brother Pirthi Chand) Guru Arjun Dev Ji is leading a life of full contentment (has no desire for worldly attractions) and has perfectly pious

thinking. (Being a manifestation of Waheguru), He is free from the birth-death cycle and is self-illuminating. Poets, like Kullh, sing His glorious praise. Just like Guru Nanak Sahib blessed Guru Angad Dev Ji, and Guru Angad Dev Ji passed on the whole treasure (of spirituality and supernatural powers) to Guru Amar Dass Ji, Guru Ram Dass Ji has made Guru Arjun Dev Ji like the elixir stone with His own touch (His Shabad). 4.

ਸਦ ਜੀਵਣੁ ਅਰਜੁਨੁ ਅਮੋਲੁ ਆਜੋਨੀ ਸੰਭਉ॥ ਭਯ ਭੰਜਨੁ ਪਰ ਦੁਖ ਨਿਵਾਰੁ ਅਪਾਰੁ ਅਨੰਭਉ॥ ਅਗਹ ਗਹਣੁ ਭ੍ਰਮੁ ਭ੍ਰਾਤਿ ਦਹਣੁ ਸੀਤਲੁ ਸੁਖਦਾਤਉ॥ ਆਸੰਭਉ ਉਦਵਿਅਉ ਪੁਰਖੁ ਪੂਰਨ ਬਿਧਾਤਉ॥ ਨਾਨਕਿ ਆਦਿ ਅੰਗਦ ਅਮਰ ਸਤਿਗੁਰ ਸਬਦਿ ਸਮਾਇਅਉ॥ ਧਨੁ ਧੰਨੁ ਗੁਰੂ ਰਾਮਦਾਸੁ ਗੁਰੁ ਜਿਨਿ ਪਾਰਸੁ ਪਰਸਿ ਮਿਲਾਇਅਉ॥ 5॥

Sud jeevun(u) Arjun(u) amoal(u) aajoani sumbhuou. Bhaiy-bunjun, pur dookh-nivaar(u), apaar(u), unbhuou. Ageh gehn(u), bherm(u) bhuraant(i) dehn(u), seetul sookh-daatau. Aasumbhuou, oodviyo, Purakh(u), Poorun Bidhaatau. Nanak(i), aad(i), Angad, Amar, Satgur Shabad(i) smaayo. Dhun(u), dhunn(u) Guru Ram Dass(u) Gur, Jinh(i) Parus(u) pers(i) millayo. 5.

Word Meaning: Sud Jeevun = living for ever; immortal. Amoal(u) = priceless. Bhaiy-Bhunjun = destroyer of all fears. Dookh-Nivaar = eradicator of all suffering. Ageh = which cannot be caught (Waheguru). Gehn = have access to. Bhuraant(i) = fickleness of mind. Dehn(u) = are burned (destroyed). Seetual = very calm. Sookh-Daatau = source of comfort. Aasumbhuou = not subject to rebirths. Oodviyo = enlightened. Purakh(u) Bidhaatau = Waheguru. Aad(i) = the beginning; starting with. Pers(i) = by touching.

MEANING: (Being a manifestation of Waheguru), Guru Arjun Sahib is immortal, priceless, free from rebirths, and is self-illuminating. He is the destroyer of all fears, eradicator of others' sufferings, endless (in magnanimity), and source of Divine Knowledge. Guru Arjun Dev Ji has access to Waheguru (connects people with Him), is a persona of calmness, and is the source of all comforts. All one's misgivings and the indecisiveness of mind get destroyed. He is not subject to rebirths, is enlightened, and a perfect manifestation of Waheguru. With the blessings of Guru Nanak, Guru Angad, and Guru Amar Dass, Guru Arjun Dev Ji is always absorbed in Guru's Shabad (Waheguru's Naam). Guru Ram Dass is great, who, with His touch, transformed Guru Arjun Dev Ji into an elixir-stone (which transforms people into holy souls). 5.

ਜੈ ਜੈਕਾਰੁ ਜਾਸੁ ਜਗ ਅੰਦਰਿ ਮੰਦਰਿ ਭਾਗੁ ਜੁਗਤਿ ਸਿਵ ਰਹਤਾ॥ ਗੁਰੁ ਪੂਰਾ ਪਾਯਉ ਬਡਭਾਗੀ ਲਿਵ ਲਾਗੀ ਮੇਦਨਿ ਭਰੁ ਸਹਤਾ॥ ਭਯ ਭੰਜਨੁ ਪਰ ਪੀਰ ਨਿਵਾਰਨੁ ਕਲ੍ਯਸਹਾਰੁ ਤੋਹਿ ਜਸੁ ਬਕਤਾ॥ ਕੁਲਿ ਸੋਢੀ ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਧਰਮ ਧੁਜਾ ਅਰਜੁਨੁ ਹਰਿ ਭਗਤਾ॥ 6॥

Jaiy jaiykaar(u), Jaas(u) jug undar(i), mundir(i) bhaag(u), joogut Shiv rehta. Gur(u) Poora paayo budbhaageen, liv laagi, maydun(i) bhur(u) sehta. Bhaiy-bhunjun, pur peer-nivaarun, Kullhsuhaar(u), Toh(i) jus(u) bukta. Kool(i) Sodhi Gur Ram Dass, tun(u) dherm-dhooja, Arjun(u) Hur(i) bhagta. 6.

Word Meaning: Jaiy Jaiykaar = acclamation. Jaas(u) = of whom. Mundir(i) = (in) heart. Joogut(i) Shiv = connected with God. Maydun = world. Bhur(u) = burden (of suffering of people). Sehta = endures; carries. Pur Peer-Nivaarun = eliminator of the suffering of others. Bukta = says; sings. Kool Sidhi = of the Sodhi clan. Tun(u) = son. Dherma-Dhooja = (carries) the flag (banner) of spirituality and truthfulness. 6.

MEANING: Guru Arjun Dev Ji, who is acclaimed worldwide, is highly fortunate to remain connected to Waheguru at all times. Guru Arjun Dev Ji takes the suffering of the people to Himself (takes responsibility for removing their suffering), and is highly fortunate to be

connected with the Perfect Guru, Ram Dass Ji. I, Kullh Sahaar(u) sing Guru Arjun's praise for destroying all the worldly fears, and for removing the sufferings of the people. Guru Ram Dass Ji's son (Guru Arjun Dev Ji) in the Sodhi clan is a staunch devotee of Waheguru and carries the flag of spirituality and truthfulness. 6.

ਧ੍ਰਮ ਧੀਰੁ ਗੁਰਮਤਿ ਗਭੀਰ ਪਰ ਦੁਖ ਬਿਸਾਰਣੁ॥ ਸਬਦ ਸਾਰੁ ਹਰਿ ਸਮ ਉਦਾਰੁ ਅਹੰਮੇਵ ਨਿਵਾਰਣੁ॥ ਮਹਾ ਦਾਨਿ ਸਤਿਗੁਰ ਗਿਆਨਿ ਮਨਿ ਚਾਉ ਨ ਹੁਟੈ॥ ਸਤਿਵੰਤੁ ਹਰਿ ਨਾਮੁ ਮੰਤ੍ਰੁ ਨਵਨਿਧਿ ਨ ਨਿਖੁਟੈ॥ ਗੁਰ ਰਾਮਦਾਸ ਤਨੁ ਸਰਬਮੈ ਸਹਜਿ ਚੰਦੋਆ ਤਾਣਿਅਉ॥ ਗੁਰ ਅਰਜੁਨ ਕਲ੍ਹੁਚਰੈ ਤੈ ਰਾਜ ਜੋਗ ਰਸੁ ਜਾਣਿਅਉ॥ 7॥

Dherm dheer(u), Gurmut(i) gumbheer, pur-dookh-bisaarun Shabad saar(u), Hur(i) sum oodaar, uhunmayv-nivaarun(u). Muhha-Daan(i), Satgur Giyan(i), mun(i) chaaou na hoottaiy. Sativunt(u), Hur(i) Naam(u) muntar(u) nuvnidh(i), na nikhoottaiy. Gur Ram Dass tun, serbmaiy, sehj(i) chundoa taaniyo. Gur Arjun Kullh oochraiy, Taiyn raj joag rus(u) Jaaniyo. 7.

Word Meaning: Dheer = deep patience. Gumbheer = never changing. Pur Dookh = others' suffering. Bisaarun = destroyer. Saar(u) = supreme. Sum = equal. Oodaar = munificent; very generous. Uhunmayv = ego. Daan(i) = philanthropist. Chaaou = zest. Hoottaiy = runs out. Sativunt = of high morality. Nuv Nidh(i) = the nine treasures. Nikhoottaiy = decrease; end. Tun = son. Serbmaiy = omnipresent (Waheguru). Chundoa = royal canopy. Taaniyo = erected. Raj = family life. Joag = union with God. Rus(u) = sweetness. Jaaniyo = enjoyed. Kullh Oochraiy = says (poet Kullh). 7.

MEANING: With the Advice of the Guru, Guru Arjun Dev Ji is a quintessence of high ideals and patience. He is unaffected by changing circumstances and is the destroyer of the sufferings of others. He is an ocean of the supreme Shabad, and is munificent like Waheguru in eradicating ego. He is a great philanthropist, a source of Divine Knowledge, and his zest for singing Waheguru's praise never lessens. He leads a life of high morality, and His treasures of Waheguru's Naam never decrease. Guru Ram Dass Ji's son (Guru Arjun Dev Ji) is a manifestation of Waheguru, and the royal canopy of blissfulness over His head is enhancing His majesty. You are enjoying the sweetness of union with Waheguru while living in the family, oh, Guru Arjun Dev Ji, humbly submits Kullh. 7.

(ਅੰਗ 1408)॥ ਭੈ ਨਿਰਭਉ ਮਾਣਿਅਉ ਲਾਖ ਮਹਿ ਅਲਖ ਲਖਾਯਉ॥ ਅਗਮੁ ਅਗੋਚਰੁ ਗਤਿ ਗਭੀਰੁ ਸਤਿਗੁਰਿ ਪਰਚਾਯਉ॥ਗੁਰ ਪਰਚੈ ਪਰਵਾਨੁ ਰਾਜ ਮਹਿ ਜੋਗੁ ਕਮਾਯਉ॥ ਧੰਨਿ ਧੰਨਿ ਗੁਰੁ ਧੰਨਿ ਅਭਰ ਸਰ ਸੁਭਰ ਭਰਾਯਉ॥ਗੁਰ ਗਮ ਪ੍ਰਮਾਣਿ ਅਜਰੁ ਜਰਿਓ ਸਰਿ ਸੰਤੋਖ ਸਮਾਇਯਉ॥ ਗੁਰ ਅਰਜੁਨ ਕਲ੍ਹੁਚਰੈ ਤੈ ਸਹਜਿ ਜੋਗੁ ਨਿਜੁ ਪਾਇਯਉ॥ 8॥

(PAGE 1408): Bhaiy, Nirbhuou maaniyo, lakh meh(i) Alukh lukhaayo. Agumm(u), Agoachur(u), gut(i) gumbheer(u), Satgur(i) perchaayo. Gur perchaiy pervaan(u), raj meh(i) joag(u) kmaayo. Dhun(i), dhunn(i), Gur(u) dhunn(i), abhur sur, soobhur bhuraayo. Gur-gum permaan(i), ajur(u) juriyo, sur(i) suntokh smaayo. Gur Arjun Kullh oochraiy, Taiyn sehj(i) joag(u) nij(u) paayo. 8.

Word Meaning: fear. Nibhuou = fearless (Waheguru). Lakh = one hundred thousand; countless. Alukh = the incomprehensible (Waheguru). Lukhaayo = elucidated. Gut(i) = high spiritual state. Satgur(i) = Guru Ram Dass ji. Perchaayo = preached. Abhur = empty; unfillable. Sur = pools; hearts. Soobhur = full to capacity. Gum = having access (to Waheguru). Permaan(i) = approved. Ajur(u) = high spiritual state with supernatural powers which some devotees cannot control. Kullh-oochraiy = poet Kullh says. Nij(u) = personal. 8.

MEANING: With respectful fear of Waheguru, Guru Arjun Dev Ji is enjoying His union with the indescribable Waheguru whom He has elucidated to millions. Guru Ram Dass Ji enlightened You (Guru Arjun Dev Ji) with the Naam of Waheguru, which is inaccessible, incomprehensible, and which is extremely firm (uniform) and never changes. With Guru Ram Dass Ji's Advice, Guru Arjun Dev Ji has been approved (as the Perfect Guru) by Waheguru, and the latter has achieved union with Waheguru while living in the family. Guru Arjun Dev Ji is great, who is filling the hearts of the devotees with the Naam-Amrit to their full capacity – the hearts which were completely empty before. With access to Waheguru, Guru Arjun Sahib has complete control over His supreme spiritual state (is totally unaffected by the gimmicks of Maya and of supernatural powers), and stays fully absorbed in the pool of contentment. Kullh says that Guru Arjun Dev Ji has achieved union with Waheguru in His blissful state. 8.

ਅਮਿਉ ਰਸਨਾ ਬਦਨਿ ਬਰ ਦਾਤਿ ਅਲਖ ਅਪਾਰ ਗੁਰ ਸੂਰ ਸਬਦਿ ਹਉਮੈ ਨਿਵਾਰ੍ਹਉ॥ ਪੰਚਾਹਰੁ ਨਿਦਲਿਅਉ ਸੁੰਨ ਸਹਜਿ ਨਿਜ ਘਰਿ ਸਹਾਰ੍ਹਉ॥ ਹਰਿ ਨਾਮਿ ਲਾਗਿ ਜਗ ਉਧਰ੍ਹਉ ਸਤਿਗੁਰ ਰਿਦੈ ਬਸਾਇਅਉ॥ ਗੁਰ ਅਰਜੁਨ ਕਲ੍ਹੁਚਰੈ ਤੈ ਜਨਕਹ ਕਲਸੁ ਦੀਪਾਇਅਉ॥ 9॥

Amiyo rusna, budun(i) bur-daat(i), Alukh, Apaar, Gur-Soor Shabad(i) haumein nivaaiyo. Punchaahur(u) niduliyo, soon, sehj(i) nij ghur(i) suhaariyo. Hur(i) Naam(i) laag(i), jug oodhuriyo, Satgur(u) ridaiy busaayo. Gur Arjun Kullh oochraiy, Taiyn Junkeh kulsh(u) deepaayo. 9.

Word Meaning: Amiyo = (sweet like) Amrit. Budun(i) = (from the mouth). Bur-Daat(i) = blessings. Soor = valiant; master. Punchaahur = the thief (controller) of the five senses (mind). Niduliyo = renders powerless. Soon(u) = God. Sehj(i) = in the high spiritual state. Suhaariyo = endured; enshrined. Junkeh = of Divine Knowledge. Kulsh(u) = a crown-vessel (usually covered with gold) which is placed atop the temples to enhance their looks. Deepaayo = brightened. 9.

MEANING: Guru Arjun Dev Ji's tongue is (words are) sweet like Amrit, and He has blessings for others in His mouth (on His tongue). He is a manifestation of the incomprehensible and the limitless Waheguru; He is the master of the Shabad (in praise of Waheguru), and rids people of their ego. He has full control of His mind, which otherwise controls all one's five senses, and has enshrined Waheguru in His heart. Waheguru's Naam, which salvages the world, is dwelling in Guru Sahib's heart. You have brightened the crown of Divine Knowledge, oh Guru Arjun Dev Ji, says Kullh. 9.

ਸੋਰਠੇ॥ ਗੁਰੁ ਅਰਜੁਨੁ ਪੁਰਖੁ ਪ੍ਰਮਾਣੁ ਪਾਰਥਉ ਚਾਲੈ ਨਾਹੀ॥ ਨੇਜਾ ਨਾਮ ਨੀਸਾਣੁ ਸਤਿਗੁਰ ਸਬਦਿ ਸਵਾਰਿਅਉ॥ 1॥

Sortthay: Gur(u) Arjun(u), Purakh(u) Permaan(u), Paarthuou chaalaiy naahi. Nayja Naam neeshaan(u), Satgur Shabad(i) suvaariyo. 1.

Word Meaning: Sortthay = a type of lyrics. Paarthau = Arjun (the hero of Mahabharat and one of the five Pandavas) who was believed to be the best archer of his time, and would not surrender. Chaalaiy Naahi = firm. Nayja = spear. Neeshaan = identification.

MEANING: Guru Arjun Sahib is approved by Waheguru, and like Arjun of the Mahabharat, who would not accept defeat, He does not yield to worldly temptations. Spiritually groomed by Satguru's Shabad, Waheguru's Naam is the identification, as well as the spear of Guru Arjun Dev Ji to fight against the five demons, 1.

ਭਵਜਲ ਸਾਇਰੁ ਸੇਤੁ ਨਾਮੁ ਹਰੀ ਕਾ ਬੋਹਿਥਾ॥ ਤੁਅ ਸਤਿਗੁਰ ਸੰ ਹੇਤੁ ਨਾਮਿ ਲਾਗਿ ਜਗੁ ਉਧਰ੍ਹਉ॥ 2॥

Bhuvjul saayir, sayt(u), Naam(u) Harie ka, bohitha. Toou Satgur sun(g) hayt(u), Naam(i) laag(i) jug(u) oodhuryo. 2.
Word Meaning: Bhuvjul = the world sea. Saayir = sea. Sayt(u) = bridge. Bohitha = ship. Toou = You. Sun(g) = with. Hayt(u) = affection. Oodhuryo = is salvaged.
MEANING: The world is a deep sea of Maya (which leads to repeated births and deaths), and Waheguru's Naam is the bridge and the ship to get across this sea. Guru Arjun Sahib has deep affection for Satguru (Guru Ram Dass Ji), whose Shabad (Waheguru's Naam) salvages the world. 2.

ਜਗਤ ਉਧਾਰਣੁ ਨਾਮੁ ਸਤਿਗੁਰ ਤੁਠੈ ਪਾਇਅਉ॥ ਅਬ ਨਾਹਿ ਅਵਰ ਸਰਿ ਕਾਮੁ ਬਾਰੰਤਰਿ ਪੂਰੀ ਪੜੀ॥3॥
Jugut-oodhaarun Naam(u) Satgur tootthaiy paayo. Ub naahi uver sur(i) kaam(u) baaruntar(i) poori purrhee. 3.
Word Meaning: Tootthaiy = overpleased; grace Uver Sur(i) = with ohers. Baaruntar(i) = at the door (of Guru Ji). Poori Purrhee = objectives achieved.
MEANING: With the grace of Guru Arjun Dev Ji, I have acquired Waheguru's Naam, which salvages the world. All my objectives have been achieved at the door of Guru Arjun Dev Ji, and I have nothing to do with other gods.
NOTE: The above 12 suvuyyiyas and Sorthay have been written by Kullhsuhaar.

ਜੋਤਿ ਰੂਪਿ ਹਰਿ ਆਪਿ ਗੁਰੂ ਨਾਨਕੁ ਕਹਾਯਉ॥ ਤਾ ਤੇ ਅੰਗਦੁ ਭਯਉ ਤਤ ਸਿਉ ਤਤੁ ਮਿਲਾਯਉ॥ ਅੰਗਦਿ ਕਿਰਪਾ ਧਾਰਿ ਅਮਰੁ ਸਤਿਗੁਰੁ ਥਿਰੁ ਕੀਅਉ॥ ਅਮਰ ਦਾਸਿ ਅਮਰਤੁ ਛਤ੍ਰੁ ਗੁਰ ਰਾਮਹਿ ਦੀਅਉ॥ ਗੁਰ ਰਾਮ ਦਾਸ ਦਰਸਨੁ ਪਰਸਿ ਕਹਿ ਮਥੁਰਾ ਅੰਮ੍ਰਿਤ ਬਯਣ॥ ਮੂਰਤਿ ਪੰਚ ਪ੍ਰਮਾਣੁ ਪੁਰਖ ਗੁਰੁ ਅਰਜੁਨੁ ਪਿਖਹੁ ਨਯਨ॥ 1॥
Jot(i)-Roop(i) Hur(i) Aap(i) Guru Nanak(u) kuhaayo. Ta tay Angad bhuyyo, Tut(u) siyoun amrut(u) chuttar Gur Rameh(i) deeyo. Gur Ram Dass dershun pers(i), keh(i) Mathura Amrit baiyn. Moorut(i) Punch permaan(u) Purakh, Gur(u) Arjun(u(pikhou naiyn. 1.
Word Meaning: Jot(i)-Roop(i) = light-like. Bhuyyo = happened; came into being. Tut = the Root ; the supreme Soul (Waheguru). Tut(i) = human soul. Thir(u) Keeyo = stabilized; made immortal. Amrut(u) = immortalizing. Chutt(u) = royal canopy. Baiyn = words (of praise). Moorut(i) = persona. Punch = the fifth. Permaan(u) Purakh = certified to be like Waheguru (His manifestation). Pikhou = see; have Sight.
MEANING: The lightlike Waheguru, Himself, came to be known as Guru Nanak. Guru Nanak connected the soul of (Lehna Ji) with Waheguru, who became Guru Angad Dev Ji. With His kindness, Guru Angad Dev Ji made Guru Amar Dass Ji immortal (passed on Guruship to Him), and Guru Amar Dass Ji passed on the Royal Canopy (of Guruship) to Guru Ram Dass Ji. Poet Mathura says that having the holy Sight of Guru Ram Dass Ji (in His shelter), Guru Arjun Dev Ji has become the fifth manifestation of Waheguru. Have (see) His holy Sight with your own eyes, oh, the folks of the world. 1.

ਸਤਿ ਰੂਪੁ ਸਤਿ ਨਾਮਿ ਸਤੁ ਸੰਤੋਖੁ ਧਰਿਓ ਉਰਿ॥ ਆਦਿ ਪੁਰਖਿ ਪਰਤਖਿ ਲਿਖਉ ਅਛਰੁ ਮਸਤਕਿ ਧੁਰਿ॥ ਪ੍ਰਗਟ ਜੋਤਿ ਜਗਮਗੈ ਤੇਜੁ ਭੂ ਮੰਡਲਿ ਛਾਯਉ॥ ਪਾਰਸੁ ਪਰਸਿ ਪਰਸੁ ਪਰਸਿ ਗੁਰਿ ਗੁਰੂ ਕਹਾਯਉ॥ਭਨਿ ਮਥੁਰਾ ਮੂਰਤਿ ਸਦਾ ਥਿਰੁ ਲਾਇ ਚਿਤੁ ਸਨਮੁਖ ਰਹਹੁ॥ ਕਲਜੁਗਿ ਜਹਾਜੁ ਅਰਜੁਨ ਗੁਰੂ ਸਗਲ ਸ੍ਰਿਸ੍ਟਿ ਲਗਿ ਬਿਤਰਹੁ॥ 2॥
Sat(i) roop, Sat(i) Naam(i), sat(u) suntokh(u) dhuriyo oor(i). Aad(i) Purakh(i) pertukh(i) likhyo achhur mustuk(i) Dhoor(i). Pergut Jot(i) jugmugaiy, tayj(u) bhoo mundul(i) chhaayo. Paarus(u), pers(i), pers(u) pers(i), Gur(i) Guru kuhaayo. Bhun(i) Mathura, moorut(i) suda

thir(u) laayay chit(u), sunmukh ruhhou. Kulyug(i) juhaaz Arjun Guru, sugul srishit lug(i) biteroh. 2.

Word Meaning: Sat(i) Roop = form of Waheguru. Sat(u) = high morality. Oor(i) = in heart. Aad(i) Purakh(u) = the origin; Waheguru. Pertukh(i) = visibly. Achhur = words of good fortune Dhoor(i) = right from the beginning. Jugmugaiy = bight light. Tayj(u) = majesty. Bhoo = earth. Mundul(i) = sky. Pers(u) = worthy of worship. Bhun(i) = say. Moorut(i) = persona (Word). Sunmukh = always face towards (obey the Shabad). Biterou = get salvaged.

MEANING: With good fortune clearly written by Waheguru on the forehead of Guru Arjun Dev Ji, He has acquired Waheguru's Naam, high morality, and contentment in His heart, and has become like Waheguru (His manifestation). Guru Arjun has appeared as a beacon of light (of Divine Knowledge) in the world whose majesty has spread all over the world, and in the sky. By touching the elixir-stone-like and worthy-of-worship Guru Ram Dass Ji, Arjun Dev Ji has now become the Guru. Mathura advises that Guru Arjun Dev Ji is the ship that ferries people across the world sea; so, keep His Word (His Teachings) in a fully focused mind, and obey Him to find salvation, oh, the folks of the world. 2.

ਤਿਹ ਜਨ ਜਾਚਹੁ ਜਗਤ੍ ਪਰ ਜਾਨੀਅਤੁ ਬਾਸੁਰ ਰਯਨਿ ਬਾਸੁ ਜਾ ਕੋ ਹਿਤੁ ਨਾਮ ਸਿਉ॥ ਪਰਮ ਅਤੀਤੁ ਪਰਮੇਸੁਰ ਕੈ ਰੰਗਿ ਰੰਗ੍ਹੀਓ ਬਾਸਨਾ ਤੇ ਬਾਹਰਿ ਪੈ ਦੇਖੀਅਤੁ ਧਾਮ ਸਿਉ॥ ਅਪਰ ਪਰੰਪਰ ਪੁਰਖ ਸਿਉ ਪ੍ਰੇਮ ਲਾਗ੍ਹੋ ਬਿਨੁ ਭਗਵੰਤ ਰਸੁ ਨਾਹੀ ਅਉਰੈ ਕਾਮ ਸਿਉ॥ਮਥੁਰਾ ਕੋ ਪ੍ਰਭੁ ਸ੍ਰਬਮਯ ਅਰਜਨੁ ਗੁਰੁ ਭਗਤਿ ਕੈ ਹੇਤਿ ਪਾਇ ਰਹਿਓ ਮਿਲਿ ਰਾਮ ਸਿਉ॥3॥

Tih jun jaachou, jugtur pur jaaniat, baasur raiyn baas(s) Ja ko hit(u) Naam siyoun. Perm ateet(u) Permayshur kaiy rung(i) rungiyo, baasna tay baahur(i), paiy daykhiut(u) dhaam siyoun. Upur-prumpur Purakh siyoun praym laagiyo, bin Bhagwant, rus nuhhi auraiy kaam siyoun. Mathura ko Prubh serbmaiy, Arjun Gur(u), bhuguat kaiy hayt(i) paayay ruhhiyo mil(i) Ram siyoun. 3.

Word Meaning: Tih Jaachou = wish for Him; take shelter of. Jaaniat = is well known; enjoys spiritual glory. Baasur = day. Baas(u) = dwelling. Hit(u) = affection. Ateet(u) = fully detached. Baasna = worldly attractions. Paiy = however. Daykhiut(u) = is seen. Dhaam = home; family. Uper-prumpur Purakh = endless God = Bhagwant. Rus = sweetness. Auraiy = others. Serbmaiy = omnipresent (God). Hayt(i) = for.

MEANING: Take the shelter of (Guru Arjun Dev Ji) who remembers Waheguru's Naam day and night with love in His heart, and who enjoys spiritual glory in the world, oh my friends. He is fully imbued in the love of Waheguru; is fully detached from the world; has absolutely no interest in the worldly attractions, yet is seen living in the family. He has deep affection for the endless Waheguru, and does not enjoy anything else other than the sweetness of Waheguru's Naam. My God-like Guru Arjun Dev Ji is a manifestation of Waheguru and is connected with Him through His love for Him, oh, Mathura. 3.

(ਅੰਗ 1409)॥ ਅੰਤੁ ਨ ਪਾਵਤ ਦੇਵ ਸਬੈ ਮੁਨਿ ਇੰਦ੍ਰ ਮਹਾ ਸਿਵ ਜੋਗ ਕਰੀ॥ ਫੁਨਿ ਬੇਦ ਬਿਰੰਚ ਬਿਚਾਰਿ ਰਹਿਓ ਹਰਿ ਜਾਪੁ ਨ ਛਾਡ੍ਹਿਉ ਏਕ ਘਰੀ॥ ਮਥੁਰਾ ਜਨ ਕਉ ਪ੍ਰਭ ਦੀਨ ਦਯਾਲ ਹੈ ਸੰਗਤਿ ਸ੍ਰਿਸਿ੍ਟ ਨਿਹਾਲੁ ਕਰੀ॥ ਰਾਮ ਦਾਸਿ ਗੁਰੂ ਜਗ ਤਾਰਨ ਕਉ ਗੁਰ ਜੋਤਿ ਅਰਜੁਨ ਮਾਹਿ ਧਰੀ॥ 4॥

(PAGE 1409): Unt(u) na paavut dayv subaiy mooni(i), Inder, Muhha Shiv joag kuree. Phoon(i) Bayd Birunch bichaar(i) ruhhiyo, Hur(i) jaap(u) na chhaadiyo aik ghuree. Mathura jun kuou Prubh deen-dyaal haiy, sungut(i) srisht(i) nihaal(u) kuree. Ram Dass(i) Gur(u), jug taarun kuou, Gur Jot(i) Arjun maah(i) dhuree. 4.

Word Meaning: Unt(u) = end; limit. Moon(i) = hermits; sages. Joag = yoga; meditation. Phoon(i) = also. Birunch = Brahma. Deen-Duyaal = kind (munificent) to the needy. Srisht(i) = world. Nihaal(u) = blessed. 4.
MEANING: Even though Shiva and god Indra meditated continuously, and Brahma pondered on the Vedas and recited them without any break at all, they could not find the limits of the greatness of Guru Arjun Dev Ji. My God-like Guru, Arjun Dev Ji, is munificent to the needy who has blessed the whole world, oh Mathura. Guru Ram Dass Ji placed His Divine Light in Guru Arjun Dev Ji to salvage the world. 4.

ਜਗ ਅਉਰੁ ਨ ਯਾਹਿ ਮਹਾ ਤਮ ਮੈ ਅਵਤਾਰੁ ਉਜਾਗਰੁ ਆਨਿ ਕੀਅਉ॥ ਤਿਨ ਕੇ ਦੁਖ ਕੋਟਿਕ ਦੂਰਿ ਗਏ ਮਥੁਰਾ ਜਿਨ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਪੀਅਉ॥ ਇਹ ਪਧਤਿ ਤੇ ਮਤ ਚੂਕਹਿ ਰੇ ਮਨ ਭੇਦੁ ਬਿਭੇਦੁ ਨ ਜਾਨ ਬੀਅਉ॥ ਪਰਤਛਿ ਰਿਦੈ ਗੁਰ ਅਰਜੁਨ ਕੈ ਹਰਿ ਪੂਰਨ ਬ੍ਰਹਮਿ ਨਿਵਾਸੁ ਲੀਅਉ॥ 5॥
Jug aur na yaah(i) muhha tum mein, avatar oojaagur aan(i) keeyo. Tinh kay dookh kotik door(i) guyyay, Mathura jinh Amrit Naam(u) peeyo. Eh pudhit tay mut chookeh ray mun, bhayd(u), bibhayd(u) na jaan beeyo. Pertuchh(i) ridaiy Gur Arjun kaiy, Hur(i) Poorun Braham(i) nivaas(u) leeyo. 5.
Word Meaning: Na Yaah(i) = is not here. Muhha Tum = deep darkness of ignorance. Avatar = birth. Oojaagur = famous; lighted up. Aan(i) Keeyo = brought. Kotik = millions. Pudhit = path. Chookeh(i) = misled. Bhayd(u) Bibhayad(u) = distinction. Beeou = other. Pertuchh(i) = clearly; visibly. 5.
MEANING: There is nobody like Guru Arjun Dev Ji whom Waheguru brought in the world to enlighten it and remove the darkness of ignorance. All the countless sufferings of those who recite the Amrit-like Naam of Waheguru with the Guru's Shabad are removed, oh Mathura. Do not be misled from this path (to obey Guru Arjun Dev Ji) and never think of any difference between Guru Arjun Dev Ji and Waheguru. It is clear that Waheguru has taken dwelling in Guru Arjun Sahib's heart. 5.

ਜਬ ਲਉ ਨਹੀ ਭਾਗ ਲਿਲਾਰ ਉਦੈ ਤਬ ਲਉ ਭ੍ਰਮਤੇ ਫਿਰਤੇ ਬਹੁ ਧਾਯਉ॥ ਕਲਿ ਘੋਰ ਸਮੁਦ੍ ਮੈ ਬੂਡਤ ਥੇ ਕਬਹੂ ਮਿਟਿ ਹੈ ਨਹੀ ਰੇ ਪਛੁਤਾਯਉ॥ ਤਤੁ ਬਿਚਾਰੁ ਯਹੈ ਮਥੁਰਾ ਜਗ ਤਾਰਨ ਕਉ ਅਵਤਾਰੁ ਬਨਾਯਉ॥ ਜਪ੍ਯਉ ਜਿਨ੍ ਅਰਜੁਨ ਦੇਵ ਗੁਰੂ ਫਿਰਿ ਸੰਕਟ ਜੋਨਿ ਗਰਭ ਨ ਆਯਉ॥ 6॥
Jub luou nuhhi bhaag lilaar oodaiy, tub luou bhermtay phirtay buhhou dhaayo. Kul(i) ghor smoondar mein boodut thay, kubhoon mit(i) haiy nuhhi ray puchhutaayo. Tutt(u) bichaar(u) yuhhaiy Mathura, jug taarun kuou avatar bunaayo. Juppiyo jinh Arjun Dev Guru, phir(i) sunkut joan(i) gerbh na aayo. 6.
Word Meaning: Jub Luou = as long as. Bhaag Lilaar Oodaiy = fate appears on the forehead. Buhhou Dhaayo = rushed in many directions. Kul(i) Ghor Smoondar = the deep world-sea. Puchhutaayo = repentance. Tutt(u) = the real truth. Sunkut = suffering. Joan(i) Gerbh = in the womb; rebirths.
MEANING: As long as the fate on my forehead did not lighten up (appear), I was wandering aimlessly in many directions. I was drowning in the deep world-sea, and my repentance never went away. After deep reflection, I (Mathura) must say that Waheguru has created Guru Arjun Dev Ji as His manifestation to save the world. Those who worship (act on the Advice of) Guru Arjun Dev Ji, never experience the suffering of rebirths, oh Mathura. 6.

ਕਲਿ ਸਮੁਦ੍ ਭਏ ਰੂਪ ਪ੍ਰਗਟਿ ਹਰਿ ਨਾਮੁ ਉਧਾਰਨੁ॥ ਬਸਹਿ ਸੰਤ ਜਿਸੁ ਰਿਦੈ ਦੁਖ ਦਾਰਿਦ੍ ਨਿਵਾਰਨੁ॥ ਨਿਰਮਲ ਭੇਖ ਅਪਾਰ ਤਾਸੁ ਬਿਨੁ ਅਵਰੁ ਨ ਕੋਈ॥ ਮਨ ਬਚ ਜਿਨਿ ਜਾਣਿਅਉ ਭਯਉ ਤਿਹ ਸਮਸਰਿ

ਸੋਈ॥ ਧਰਨਿ ਗਗਨ ਨਵ ਖੰਡ ਮਹਿ ਜੋਤਿ ਸ੍ਵਰੂਪੀ ਰਹਿਓ ਭਰਿ॥ ਭਨਿ ਮਥੁਰਾ ਕਛੁ ਭੇਦੁ ਨਹੀ ਗੁਰੁ ਅਰਜੁਨ ਪਰਤਖ੍ਹ ਹਰਿ॥ 7॥19॥

Kul(i) smoondar, bhuyyay roop pergut(i) Hur(i) Naam(u) oodhaarun(u). Buseh(i) sunt jis(u) ridaiy, dookh dariddar nivaarun(u). Nirmul bhaykh, apaar, Taas bin(u) uver na koyee. Mun, buch jinh(i) jaaniyo, bhuyyo Tih sumsur(i) soyee. Dhern(i), guggun nuv-khund meh(i), Jot(i) suvroopi ruhhiyo bhur(i). Bhun(i) Mathura kuchh(u) bhayd(u) nuhhi, Gur(u) Arjun pertukh(u) Hur(i). 7.

Word Meaning: Kul(i) = world. Roop = form; manifestation. Pergut(i) = clearly. Oodhaarun(u) = salvager. Nivaarun(u) = remover. Nirmul Bhaykh = pure and holy looks. Apaar = endless (Waheguru). Taas(u) Bin(u) Uver(u) = none other than (Him). Buch = by words. Jaaniyo = makes connection; worships. Bhuyyo = became. Tih = that. Sumsur(i) = equal; like. Nuv-Khund = the nine regions of the earth. Jot(i) Suvroopi = light-like (Waheguru). Ruhhiyo Bhur(i) = is omnipresent. Bhun(i) = says.

MEANING: Guru Arjun Dev Ji has appeared as a manifestation of Waheguru in the world to salvage it with His Shabad (Waheguru's Naam). All sufferings and poverty of those holy saints who embed Waheguru's Naam (Guru Arjun Dev JI's Shabad) in their hearts, disappear. His looks are holy (like God's), and he acknowledges no one but the limitless Waheguru. Whoever worships Him becomes like Him. Mathura says that Guru Arjun Dev Ji is a clear manifestation of the light-like Waheguru, who is omnipresent on earth and in the universe, and that there is no difference between Him and Waheguru. 7.19.

NOTE: The above seven suvuyyiyas have been written by the Bhutt poet, Mathura.

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ਅਜੈ ਗੰਗ ਜਲੁ ਅਟਲੁ ਸਿਖ ਸੰਗਤਿ ਸਭ ਨਾਵੈ॥ ਨਿਤ ਪੁਰਾਣ ਬਾਚੀਅਹਿ ਬੇਦ ਬ੍ਰਹਮਾ ਮੁਖਿ ਗਾਵੈ॥ ਅਜੈ ਚਵਰੁ ਸਿਰਿ ਢੁਲੈ ਨਾਮੁ ਅੰਮ੍ਰਿਤ ਮੁਖਿ ਲੀਅਉ॥ ਗੁਰ ਅਰਜੁਨ ਸਿਰਿ ਛਤ੍ਰ ਆਪਿ ਪਰਮੇਸਰਿ ਦੀਅਉ॥ ਮਿਲਿ ਨਾਨਕ ਅੰਗਦ ਅਮਰ ਗੁਰ ਗੁਰੁ ਰਾਮਦਾਸੁ ਹਰਿ ਪਹਿ ਗਯਉ॥ ਹਰਿਬੰਸ ਜਗਤਿ ਜਸੁ ਸੰਚਰ੍ਹਉ ਸੁ ਕਵਣੁ ਕਹੈ ਸ੍ਰੀ ਗੁਰੁ ਮੁਯਉ॥ 1॥

Ajaiy Gung jul(u), atull(u), Sikh sungut(i) subh naavaiy. Nit Puran baachieh, Bayd Brahma mukh(i) gaavaiy. Ajaiy chuvur sir(i) dhoolaiy, Naam(u) Amrit mukh(i) leeyo. Gur Arjun sir(i) chhutar(u), Aap(i) Permayshur(i) deeyo. Mil(i) Nanak, Angad, Amar Gur, Gur(u) Ram Dass(u) Hur(i) peh(i) guyyo. Haribans, jugut(i) jus(u) sunchrou, su kuvun(u) kuhhaiy Sri Gur(u) mooyo. 1.

Word Meaning: Ajaiy = invincible; eternal. Atull(u) = firm; eternal. Baachieh(i) = ponder on. Bayd = the Vedas. Chuvur(u) = royal whisk. Dhoolaiy = waves. Chhutar(u) = royal canopy. Sunchrou = is spread. Mooyo = has died.

Meaning: With Waheguru's immortalizing Naam in His mouth (on His tongue), Guru Arjun Dev Ji has the eternal spiritual whisk waving on His Head. Waheguru Himself has given the holy canopy over His head. Like the water of the River Ganga, which the Hindus believe to be very holy, Guru Arjun Dev Ji (His Shabad) is the eternal source of the Waheguru's Naam-Amrit in which all the Sikh devotees take (mental) dip, and Brahma sings Guru Sahib's praise, reading his books - the Vedas, and the Puranas.

With the blessings of Gurus Nanak Dev Ji, Angad Dev Ji, and Amar Dass Ji, Guru Ram Dass Ji merged His soul with the Supreme Soul of Waheguru. His holy fame has spread all over the world, so who can say that Guru Ram Dass Ji has died, oh Haribans 1.

ਦੇਵ ਪੁਰੀ ਮਹਿ ਗਯਉ ਆਪਿ ਪਰਮੇਸ੍ਵਰ ਭਾਯਉ॥ ਹਰਿ ਸਿੰਘਾਸਨੁ ਦੀਅਉ ਸਿਰੀ ਗੁਰੁ ਤਹ ਬੈਠਾਯਉ॥ ਰਹਸੁ ਕੀਅਉ ਸੁਰਦੇਵ ਤੋਹਿ ਜਸੁ ਜਯ ਜਯ ਜੰਪਹਿ॥ ਅਸੁਰ ਗਏ ਤੇ ਭਾਗਿ ਪਾਪ ਤਿਨ ਭੀਤਰਿ ਕੰਪਹਿ॥ ਕਾਟੇ ਸੁ ਪਾਪ ਤਿਨ ਨਰਹੁ ਕੇ ਗੁਰ ਰਾਮਦਾਸੁ ਜਿਨ੍ਹ ਪਾਇਯਉ॥ ਛਤ੍ਰ ਸਿੰਘਾਸਨੁ ਪਿਰਥਮੀ ਗੁਰ ਅਰਜੁਨ ਕਉ ਦੇ ਆਇਅਉ॥ 2॥

Dayv Puri meh(i) guyyo, Aap(i) Permayshvur bhaayo. Hur(i) singhaasun deeyo, Sri Gur(u) teh baiytthaayo.Rehs(u) keeyo soordev, Toh(i) jus(u) jaiy, jaiy jumpeh(i). Asoor guyyay tay bhaag(i), paap tinh bheetur kumpeh(i). Kaatay su paap tinh nuthoun kay, Gur Ram Dass(u) jinh paayo. Chuttar singhaasun prithmi, Gur Arjun kuou day aayo. 2.

Word Meaning: Dayv Puri = Paradise. Bhaayo = liked. Sighaasun(u) = throne. Rehs(u) = feel blissful. Soordev = gods. Toh(i) Jus(u) = Your praise. Asoor = demons. Kumpeh(i) = tremble.

MEANING: With Waheguru's Will, Guru Ram Dass Ji became "one" with Him, and was honoured with the spiritual throne to sit on. The gods felt blissful to sing Guru Ram Dass Ji's praise while the demons, afraid of their sins, ran away. All the sins of the people who took Guru Ram Dass Ji's shelter were destroyed. Guru Ram Dass Ji passed on the spiritual throne of the earth (Guruship) to Guru Arjun Dev Ji. 2.21.9.11.10.10.22.60.122.

NOTE: The above 2 suvvuyiyas are composed by Bhatt Haribans.

ੴ ਸਤਿਨਾਮੁ ਕਰਤਾ ਪੁਰਖੁ ਨਿਰਭਉ ਨਿਰਵੈਰੁ ਅਕਾਲ ਮੂਰਤਿ ਅਜੂਨੀ ਸੈਭੰ ਗੁਰ ਪ੍ਰਸਾਦਿ॥

ਸਲੋਕ ਵਾਰਾ ਤੇ ਵਧੀਕ॥ ਮਹਲਾ 1

Ek Onkar, Satnam(u), Kerta Purakh(u), Nirbhuou, Nirvaiyr(u), Akal Moorut(i), Ajooni Saibhun(g), Gur Persad(i).

Sloak Vaaraan Tay Vudheek (left over from the Vaars). Mehla 1

(ਅੰਗ 1410)॥ ਉਤੰਗੀ ਪੈਓਹਰੀ ਗਹਿਰੀ ਗੰਭੀਰੀ॥ ਸਸੁੜਿ ਸੁਹੀਆ ਕਿਵ ਕਰੀ ਨਿਵਣੁ ਨ ਜਾਇ ਥਣੀ॥ ਗਚੁ ਜਿ ਲਗਾ ਗਿੜਵੜੀ ਸਖੀਏ ਧਉਲਹਰੀ॥ ਸੇ ਵੀ ਢਹਿਦੇ ਡਿਠੁ ਮੈ ਮੁੰਧ ਨ ਗਰਬੁ ਥਣੀ॥ 1॥

(PAGE 1410): Otungee, paiyohri, gehri, gumbheeri. Sussoorr(i) soohiya kiv kureen, nivun na jaayay thunee. Guch j(i) lugga girrvurreen, sukhiyay, dhaulhureen. Say vee dhehnday ditth mein, moondh na gerb(u) thunee. 1.

Word Meaning: Otungee = tall and beautiful young girl. Paiyohri = of marriageable age. Gehri = thoughtful. Gumbheeri = serious; earnest; demure. Sussoorr(i) = to mother-in-law. Soohiya = bow down; prostrate. Thunee = with breasts. Guch(u) = cement. Girrvurri = mountain-like. Dhaulhureen = fortlike houses. Dhehnday = collapse. Ditth = seen.

MEANING: Human life is very short in this world; let alone the man, I have seen even the mountain-like and the fort-like plastered houses collapse. So, what should a man feel proud of? You are very conceited of your height, and of your masculine beauty like a young and pretty girl who is very conceited of her large breasts so much so that she tells her mother-in-law that due to her large breasts, she cannot kneel down to her to show respect for her (which was highly expected, and its violation could not be forgiven in those days), oh man. So, overcome your conceit, and become thoughtful and earnest (and recite Waheguru's Naam), oh my friend. 1.

ਸੁਣਿ ਮੁੰਧੇ ਹਰਣਾਖੀਏ ਗੂੜਾ ਵੈਣੁ ਅਪਾਰੁ॥ ਪਹਿਲਾ ਵਸਤੁ ਸਿਞਾਣਿ ਕੈ ਤਾ ਕੀਚੈ ਵਾਪਾਰੁ॥ ਦੋਹੀ ਦੀਚੈ ਦੁਰਜਨਾ ਮਿਤ੍ਰਾ ਕੂ ਜੈਕਾਰੁ॥ ਜਿਤੁ ਦੋਹੀ ਸਜਣ ਮਿਲਨਿ ਲਹੁ ਮੁੰਧੇ ਵੀਚਾਰੁ॥ ਤਨੁ ਮਨੁ ਦੀਜੈ ਸਜਣਾ ਐਸਾ ਹਸਣ ਸਾਰੁ॥ ਤਿਸ ਸਿਉ ਨੇਹੁ ਨ ਕੀਚਈ ਜਿ ਦਿਸੈ ਚਲਣਹਾਰੁ॥ ਨਾਨਕ ਜਿਨ੍ਹੀ ਇਵ ਕਰਿ ਬੁਝਿਆ ਤਿਨ੍ਹਾ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥ 2॥

Soon moondhay hernaakhiyay, goohrra vaiyn apaar(u). Pehlaan vust(u) siyaan(i) kaiy, ta keechaiy vapaar(u). Dohi deechaiy doorjunaa, mittraan koo jaiykaar(u). Jit(u) dohi sujjun miln(i), luhhou moondhay veechaar(u). Tun(u), mun(u) deejaiy sujjnaan, aiysa hussun saar(u). Tis siyoun nayhou na keechyee, j(i) disaiy chullunhaar(u). Nanak jinhi ivv kur(i) boojhiya, tinha vitoun koorbaan(u). 2.

Word Meaning: Moondhay = oh, young woman. Hernaakhiyay = with deer-like (large and beautiful) eyes. Goohrra Vaiyn = a deep (valuable) advice. Apaar(u) = huge; highly meaningful. Siyaan(i) Kay = examining well. Dohi Deechaiy = make pleas (to Waheguru). Doorjunaa = evil people (or qualities). Mitraan Koo = for the friendly (saintly people) or noble qualities. Hussun = happiness; satisfaction. Saar(u) = supreme. Nayhou = attachment. Chullunhaar = mortal. Ivv Kur(i) = like this. Vitoun = for.

MEANING: Listen to highly valuable advice, oh, the beautiful young lady with deer-like eyes. Examine the substance thoroughly before you deal in that (choice of friends and/or qualities). Plea to Waheguru to keep the evil people (or qualities) away from you, and to acclaim the noble (saintly) friends (and noble qualities). Think about the pleas you want to make to

Waheguru to have noble friends. To attain supreme satisfaction, offer your body and your mind in the service of the holy saints, and do not get attached to short-lived things. I am a sacrifice for those who realize the importance of having friendship with holy saints and noble qualities, oh Nanak. 2.

ਜੇ ਤੂੰ ਤਾਰੂ ਪਾਣਿ ਤਾਹੂ ਪੁਛੁ ਤਿੜੰਨ ਕਲ॥ ਤਾਹੂ ਖਰੇ ਸੁਜਾਣ ਵੰਞਾ ਏਨ੍ਹੀ ਕਪਰੀ॥ 3॥

Jay tu taaroo paan(i), taaho pooch(u) tirrun kul. Taahoo khuray soojaan, vunjaan ehni kuppreen. 3.

Word Meaning: Taaroo = swimmer. Paan(i) = water (of the worldly attractions); world-sea. Taahoo = those. Tirrun = of swimming. Kul = art. Khuray = much. Soojaan = expert; know-all. Vunjaan = go; set sail. Kuppreen = storms. 3.

MEANING: If you wish to learn swimming (across the unformidable word-sea), ask those who are experts in the field. I will jump into the world sea even if the waves of worldly attractions are rising very high when I have an expert (holy saint) to guide me. 3.

ਝੜ ਝਖੜ ਓਹਾੜ ਲਹਰੀ ਵਹਨਿ ਲਖੇਸਰੀ॥ ਸਤਿਗੁਰ ਸਿਉ ਆਲਾਇ ਬੇੜੇ ਡੁਬਣਿ ਨਾਹੀ ਭਉ॥ 4॥

Jhurr, jhukkhurr, ohaarr, lehreen vehn(i) lukhaysri. Satgur siyoun aalaayay, bayrray doobbun(i), naahi bhuou. 4.

Word Meaning: Jhurr = cloudiness; unfavourable weather. Jhukkurr = storms. Ohaarr = floods. Lehreen = waves. Vehn(i) = blow; rise. Lukhaysri = countless. Aalaayay = pray to.

MEANING: There may be unfavourable weather conditions, storms, flooding (poor health and family conditions), or very high waves (great temptations) in the world sea; the boat of your life will not sink if you pray to Satguru. 4.

ਨਾਨਕ ਦੁਨੀਆ ਕੈਸੀ ਹੋਈ॥ ਸਾਲਕੁ ਮਿਤੁ ਨ ਰਹਿਓ ਕੋਈ॥ ਭਾਈ ਬੰਧੀ ਹੇਤੁ ਚੁਕਾਇਆ॥ ਦੁਨੀਆ ਕਾਰਣਿ ਦੀਨੁ ਗਵਾਇਆ॥ 5॥

Nanak dooniya kaiysi hoyee. Saaluk(u), mitt(u) na ruhhiyo koyee. Bhayeen bundheen hayt(u) chookaaya. Dooniya kaarun(i) deen(u) guvaaya. 5.

Word Meaning: Saaluk Mitt(u) = saint friends. Bhayeen Bundheen = brothers and relatives. Hayt(i) = affection (for Waheguru). Dooniya = worldly attractions. Chookaaya = vanished. Deen(u) = devotion to Waheguru.

MEANING: What has happened to the world, oh Nanak? It does not make friends with holy saints, and its love for God has vanished due to its strong bonds with family and friends. People have lost their spirituality and devotion to Waheguru due to their attachment to worldly relations and attractions, oh Nanak. 5.

ਹੈ ਹੈ ਕਰਿ ਕੈ ਓਹਿ ਕਰੇਨਿ॥ ਗਲ੍ਹਾ ਪਿਟਨਿ ਸਿਰੁ ਖੋਹੇਨਿ॥ ਨਾਉ ਲੈਨਿ ਅਰੁ ਕਰਨ ਸਮਾਇ॥ ਨਾਨਕੁ ਤਿਨ ਬਲਿਹਾਰੈ ਜਾਇ॥ 6॥

Haiy, haiy kur(i) kaiy oh(i) kurayn. Hullhaan pittan(i) sir(u) khohayn. Naaoun laiyn(i) ur(u) kern smaayay. Nanak(u) tinh bulihaaraiy jaayay. 6.

Word Meaning: Haiy = Haayay = cry in agony. Gullhaan = cheeks. Pittan(i) = beat. Sir(u) Khohayn = pull hair. Smaayay = submit to (obey) the Will. Bulihaaraiy = sacrifice.

MEANING: Rather than realizing the fact that death is a natural law, and it has to come to everybody, people wail in pain, beat their cheeks, and pull their hair at the death of a relative. I am a sacrifice for those who recite Waheguru's Naam and accept His Will at the death of a relative, oh Nanak.

ਰੇ ਮਨ ਡੀਗਿ ਨ ਡੋਲੀਐ ਸੀਧੈ ਮਾਰਗਿ ਧਾਉ॥ ਪਾਛੈ ਬਾਘੁ ਡਰਾਵਣੋ ਆਗੈ ਅਗਨਿ ਤਲਾਉ॥ ਸਹਸੈ ਜੀਅਰਾ ਪਰਿ ਰਹਿਓ ਮਾ ਕਉ ਅਵਰੁ ਨ ਢੰਗੁ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੁਟੀਐ ਹਰਿ ਪ੍ਰੀਤਮ ਸਿਉ ਸੰਗੁ॥ 7॥

Re mun deeng(i) na doliyaiy, seedhaiy maarug(i) dhaaou. Pachhaiy baagh duraavno, aagaiy uggun(i) tulaaou. Sehsaiy jeeura pur(i) ruhhiyo, ma kuou uver(u) na dhung(u). Nanak, Gurmukh(i) chhoottiyaiy, Hur(i) Preetum siyoun sung(u). 7.

Word Meaning: Deeng(i) = on the wrong (immoral) path. Doliyaiy = weakening of mind. surrender to worldly attractions. Baagh(u) = wolf (of Maya). Uggun(i) Tulaaou = heat of the womb-pool; rebirths. Sehsaiy = in worries. Uver Na Dhung(u) = no other means. Chhoottiyaiy = get freedom (emancipation).

MEANING: Do not allow your mind to fall for worldly attractions and to follow the path of immorality in the journey of life. Keep following the path of righteousness, oh Nanak. (Without Waheguru's Naam), The journey backwards (returning to the old style of life) is frightening because the wolf of worldly attractions devours one's spirituality, and the journey forward (continuing following the same path of worldly affairs) leads to rebirths. Because of this, my mind is caught in worries, but I have no other choice (either follow the path of righteousness or be caught in the rebirth cycle). One can find emancipation only by getting attached to Waheguru in the shelter of the Guru, oh Nanak. 7.

ਬਾਘੁ ਮਰੈ ਮਨੁ ਮਾਰੀਐ ਜਿਸੁ ਸਤਿਗੁਰ ਦੀਖਿਆ ਹੋਇ॥ ਆਪਿ ਪਛਾਣੈ ਹਰਿ ਮਿਲੈ ਬਹੁੜਿ ਨ ਮਰਣਾ ਹੋਇ॥

(ਅੰਗ 1411)॥ ਕੀਚੜਿ ਹਾਥੁ ਨ ਬੂਡਈ ਏਕਾ ਨਦਰਿ ਨਿਹਾਲਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਉਬਰੇ ਗੁਰੁ ਸਰਵਰੁ ਸਚੀ ਪਾਲਿ॥ 8॥

Baagh muraiy, mun(u) maariyaiy, jis(u) Satgur deekhiya hoyay. Aap(i) puchhaanaiy, Hur(i) milaiy, buhourr(i) na merna hoyay.

(PAGE 1411): Keechurr(i) haath(u) na boodyee, Aika nudr(i) nihaal(i). Nanak, Gurmukh(i) oobray, Gur(u) survur(u), sachi paal(i). 8.

Word Meaning: Baagh = the wolf of Maya. Mun Maariyaiy = kill worldly desires. Deekhiya = Advice. Aap(i) Puchhaanaiy = self-realization. Buhhourr(i) = again. Keechurr(i) = mud (of Maya). Oobray = salvaged. Paal(i) = shelter.

MEANING: The individual who receives Satguru's advice can kill the wolf of Maya by overcoming his worldly desires. He realizes his self (what the objective of human life is and what he needs to do), connects with Waheguru, and never dies again (as he merges with Waheguru). With the kind sight of Waheguru, he becomes blessed and does not put his hand in the mud of Maya again. The devotees of the Guru attain salvation because the pool of Guru's Advice (Naam-Amrit) is the real shelter (against the attacks of Maya), oh Nanak. 8.

ਅਗਨਿ ਮਰੈ ਜਲੁ ਲੋੜਿ ਲਹੁ ਵਿਣੁ ਗੁਰ ਨਿਧਿ ਜਲੁ ਨਾਹਿ॥ ਜਨਮਿ ਮਰੈ ਭਰਮਾਈਐ ਜੇ ਲਖ ਕਰਮ ਕਮਾਹਿ॥ ਜਮੁ ਜਾਗਾਤਿ ਨ ਲਗਈ ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ॥ ਨਾਨਕ ਨਿਰਮਲੁ ਅਮਰੁ ਪਦੁ ਗੁਰੁ ਹਰਿ ਮੇਲੈ ਮੇਲਾਇ॥ 9॥

Ugun(i) muraiy jul(u) loarr(i) luhhou, vin(u) Gur nidh(i) jul(u) naah(i). Junum(i) muraiy bhermaayiyaiy, jay lakh kerm kmaah(i). Jum(u) jagaat(i) na luggyee, jay chullaiy Satgur bhaayay. Nanak, nirmul(u) Amar(u) Pud(u), Gur(u) Hur(i) maylaiy, maylaayay. 9.

Word Meaning: Ugun(i) = fire (of desires). Loarr(i) Luhhou = is needed. Vin(u) = without. Nidh(i) Jul(u) = ocean (source of the Naam-water). Bhermaayiyaiy = is taken through. Kerm = rituals. Jagaat(i) = the tax collector (who audits your account of deeds). Bhaayay = as per His wishes. Nirmul(u) Amar Pud(u) = highest spiritual state.

MEANING: Just as water is needed to put out fire, one needs the water of Waheguru's Naam-Amrit to kill the fire of desires; and the Guru is the ocean of the Naam. No other deed among millions is capable of quenching the thirst of worldly desires, and the individual is taken through the birth and death cycle again and again. But if one follows the Will of the Guru, no auditor, in the form of the Angel of justice, examines your accounts. The Guru connects His devotees with Waheguru when they attain the pure and the highest spiritual state, oh Nanak.9.

ਕਲਰ ਕੇਰੀ ਛਪੜੀ ਕਊਆ ਮਲਿ ਮਲਿ ਨਾਇ॥ ਮਨੁ ਤਨੁ ਮੈਲਾ ਅਵਗੁਣੀ ਚਿੰਜੁ ਭਰੀ ਗੰਧ ਆਇ॥ ਸਰਵਰੁ ਹੰਸਿ ਨ ਜਾਣਿਆ ਕਾਗ ਕੁਪੰਖੀ ਸੰਗਿ॥ ਸਾਕਤ ਸਿਉ ਐਸੀ ਪ੍ਰੀਤਿ ਹੈ ਬੂਝਹੁ ਗਿਆਨੀ ਰੰਗਿ॥ ਸੰਤ ਸਭਾ ਜੈਕਾਰੁ ਕਰਿ ਗੁਰਮੁਖਿ ਕਰਮ ਕਮਾਉ॥ ਨਿਰਮਲੁ ਨ੍ਹਾਵਣੁ ਨਾਨਕਾ ਗੁਰੁ ਤੀਰਥ ਦਰੀਆਉ॥ 10॥

Kullur kayri chhupprri, kuouaa mul(i), mul(i) naayay. Mun(u), tun(u) maiyla uvgooni, chinj(u) bhuree, gundh aayay. Servur(u) huns(i) na jaaniya, kaag, koopunkhi sung(i). Saakut siyoun aiysi preet(i) haiy, boojhou Giyani rung(i). Sunt subha jaiykaar(u) kur(i) Gurmukh(i) kerm kmaaou. Nirmul naavun(u) Nanaka, Gur(u) teeruth duriyayo. 10.

Word Meaning: Kullur Kary Chhupprri = pond of saltpeter (muddy) water; bad company. Kuouaa = crow = an immoral person. Maiyla = filthy. Uvgooni = with bad qualities. Chinj(u) Bhuree = fill the beak; acquires more bad qualities. Gundh Aayay = smells foul. Survur(u) = pool of clean water; holy gathering. Huns(i) = noble man. Kaag = crow. Koopunkhi = bad bird. Sung(i) = in the company. Saakut = Maya-engrossed person. Rung(i) = in love (with God). Sunt Subha = holy gathering. Jaiykaar(u) = acclaiming. Naavun(u) = bathing. Teeruth = holy place.

MEANING: Like a crow which takes dips in a muddy pond to clean its body, a Maya-engrossed person takes advice from other muddy (filthy or immoral) people as a result of which, his mind and body both become filthy with bad qualities, and his mouth (talk) smells awful (he badmouths the good people). The devotee, who loves Waheguru, realizes that the company of a Maya-engrossed (disconnected with Waheguru) person is like a swan (a devotee) in the company of crows and the birds not of its class (immoral people) who fail to recognize the clean pool of water (the Guru). One should acclaim (sing praise of) the gathering of holy saints, and perform noble deeds as per the Advice of the Guru. The Guru is the eternal holy place and the river to take a bath in, which cleanses one's mind, oh Nanak.10.

ਜਨਮੇ ਕਾ ਫਲੁ ਕਿਆ ਗਣੀ ਜਾ ਹਰਿ ਭਗਤਿ ਨ ਭਾਉ॥ ਪੈਧਾ ਖਾਧਾ ਬਾਦਿ ਹੈ ਜਾ ਮਨਿ ਦੂਜਾ ਭਾਉ॥ ਵੇਖਣੁ ਸੁਨਣਾ ਝੂਠੁ ਹੈ ਮੁਖਿ ਝੂਠਾ ਆਲਾਉ॥ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿ ਤੂ ਹੋਰ ਹਉਮੈ ਆਵਉ ਜਾਉ॥ 11॥

Junumay ka ful kiyya gunee, jaan Hur(i) bhugut(i) na bhaaou. Paiyndha, khaadha baad(i) haiy, jaan mun(i) dooja bhaaou. Vaykhun(u), soon-na jhootth haiy, mukh(i) jhootha aalaaou. Nanak, Naam(u) slaah(i) tu, hoar haumein aavou jaaou. 11.

Word Meaning: Junumay Ka Ful(u) = the reward of taking birth. Bhaaou = love. Paiyndha = wearing. Baad(i) = useless. Dooja Bhaaou = love for others (Maya). Jhootth = ideas about mortal things. Alaaou = saying. Slaah(i) = sing praise.

MEANING: What can be the possible reward of taking birth as a human if there is no worship or love for Waheguru? All one's wearing (of expensive clothes) and eating of (rich foods) is worthless if he has love for the other (Maya). (Without Waheguru's Naam), All one's watching, listening, and talking is about things that are short-lived. One should recite only Waheguru's Naam and sing His praise; everything else is about one's selfishness and ego, which lead to rebirths, oh Nanak. 11.

ਹੈਨਿ ਵਿਰਲੇ ਨਾਹੀ ਘਣੇ ਫੈਲ ਫਕੜੁ ਸੰਸਾਰੁ॥ 12॥

Haiyn virlay, naahi ghunay, faiyl phukkurr(u) sunsaar(u). 12.
Word Meaning: Virlay = rare. Ghunay = dense; too many. Faiyl Phukkurr(u) = false show off.
MEANING: But such people (who sing Waheguru's praise) are rare, and not too many. The rest of the world is just a show of lies and falseness. 12.

ਨਾਨਕ ਲਗੀ ਤੁਰਿ ਮਰੈ ਜੀਵਣ ਨਾਹੀ ਤਾਣੁ॥ ਚੋਟੈ ਸੇਤੀ ਜੋ ਮਰੈ ਲਗੀ ਸਾ ਪਰਵਾਣੁ॥ ਜਿਸ ਨੋ ਲਾਏ ਤਿਸੁ ਲਗੈ ਲਗੀ ਤਾ ਪਰਵਾਣੁ॥ ਪਿਰਮ ਪੈਕਾਮੁ ਨ ਨਿਕਲੈ ਲਾਇਆ ਤਿਨਿ ਸੁਜਾਣਿ॥ 13॥
Nanak luggi toor(i) muraiy, jeevun naahi taan(u). Choataiy sayti jo muraiy, luggi sa pervaan(u). Jis nu laayay tis(u) luggaiy, luggi ta pervaan(u). pirm paiykaam(u) na nicklaiy, laaya Tinh(i) Soojaan(i). 13.
Word Meaning: Toor(i) = instantly. Muraiy = becomes lifeless towards worldly attractions. Choataiy Sayti = with the strike of (Guru's Shabad). Pervaan(u) = approved. Pirm Paiykaam = arrow of love. Soojaan(i) = the know-all (Waheguru).
MEANING: The arrow of love shot by Waheguru is so sweet and painless that the victim dies instantly as far as worldly desires are concerned, and he is left with no zeal for worldly attractions. Such a victim is approved by Waheguru (as His true devotee). But only that individual is hit with such an arrow who is shot at by Waheguru, and is approved by Him. Such an arrow of love and devotion stays there forever, oh Nanak (one's love and devotion for Waheguru never ceases). 13.

ਭਾਡਾ ਧੋਵੈ ਕਉਨੁ ਜਿ ਕਚਾ ਸਾਜਿਆ॥ ਧਾਤੂ ਪੰਜਿ ਰਲਾਇ ਕੂੜਾ ਪਾਜਿਆ॥ ਭਾਡਾ ਆਣਗੁ ਰਾਸਿ ਜਾ ਤਿਸੁ ਭਾਵਸੀ॥ ਪਰਮ ਜੋਤਿ ਜਗਾਇ ਵਾਜਾ ਵਾਵਸੀ॥ 14॥
Bhaanda dhovaiy kaun(u), j(i) kucha saajiya. Dhaatu punj(i) rulaayay, koorra paajiya. Bhaanda aanug(u) raas(i) jaan Tis(u) bhaavsi. Perm Jot(i) jugaayay, vaaja vaavsi. 14.
Word Meaning: Bhaanda = vessel; heart. Kucha Saajiya = unbaked earthenware; clay pot. Dhaatu Punj(i) = the five natural elements (earth, water, air, fire, and awareness). Koorra Paajiya = short-lived puppet. Aanug(u) Raas(i) = is successful; is approved. Jaan = when; if. Tis(u) = Waheguru. Perm Jot(i) = the supreme light (Soul). Vaaja Vaavsi = music of bliss (union with God).
MEANING: By putting together the five natural elements, Waheguru has created the puppet-like and short-living human body, which becomes filthy with evil thinking and with evil deeds. Just as an unbaked clay pot cannot be washed, a mind that has become filthy with evil thinking cannot be cleansed. The human mind, which is liked by Waheguru, becomes successful (is approved) by Him. Such a mind is enlightened, and the music of bliss begins to play in that (the devotee achieves union with God). 14.

ਮਨਹੁ ਜਿ ਅੰਧੇ ਘੂਪ ਕਹਿਆ ਬਿਰਦੁ ਨ ਜਾਣਨੀ॥ ਮਨਿ ਅੰਧੈ ਊਧੈ ਕਵਲਿ ਦਿਸਨਿ ਖਰੇ ਕਰੂਪ॥ ਇਕ ਕਹਿ ਜਾਣਨਿ ਕਹਿਆ ਬੁਝਨਿ ਤੇ ਨਰ ਸੁਘੜ ਸਰੂਪ॥ ਇਕਨਾ ਨਾਦੁ ਨ ਬੇਦੁ ਨ ਗੀਅ ਰਸੁ ਰਸੁ ਕਸੁ ਨ ਜਾਣੰਤਿ॥ ਇਕਨਾ ਸਿਧਿ ਨ ਬੁਧਿ ਨ ਅਕਲਿ ਸਰ ਅਖਰ ਕਾ ਭੇਉ ਨ ਲਹੰਤਿ॥ ਨਾਨਕ ਤੇ ਨਰ ਅਸਲ ਖਰ ਜਿ ਬਿਨੁ ਗੁਣ ਗਰਬੁ ਕਰੰਤ॥ 15॥
Munhoun j(i) undhay ghoop, kuhhiyaan bird(u) na jaan-ni. Mun(i) undhaiy, oondhaiy kuvul(i), disun(i) khuray kroop. Ikk keh(i)) jaanun(i), kuhhiya boojhun(i), tay nur sooghurr sroop. Ikkna naad(u), na Bayd, na gee rus(u), rus(u), kus(u) na jaanunt(i). Ikkna sidh(i), na boodh(i), na ukul(i) sur, ukkhur ka bhayou na lahunt(i). Nanak, tay nur usl khur, j(i) bin(u) goon gerb(u) krunt(i). 15.

Word Meaning: Undhay Ghoop = dark blind. Kuhhiyaan = even when told. Bird(u) = obligations. Oondhay Kuvul(i) = inverted hearts (facing away from spirituality). Khuray Kroop = very ugly. Sooghurr = wise. Sroop = beautiful (mind). Naad(i) = music. Bayd(u) = knowledge. Gee = poetry. Rus(u) = interest. Rus(u) Kus(u) = good and bad tastes. Sidh(i) = success. Boodh(i) = wisdom. Ukul(i) Sur = sense of appreciation. Bhayo = secret. Lahunt(i) = obtain; acquire. Khur = donkeys; stupid. Gerb(u) Krunt(i) = feel conceited.
MEANING: Those who have complete darkness in their mind do not recognize their human obligations even when they are told. With blind minds and inverted hearts (facing away from Waheguru), they look very unattractive. There are also some people who know what to say (in praise of Waheguru), and they understand what is said to them; such people are wise and have a beautiful mind. Then, there are some who have no interest in music, knowledge, or poetry, and do not know what is good or bad. There are also some who have no wisdom to achieve success, and no sense of appreciation for the words of wisdom said to them. The people who feel conceited for no good quality in them are the real donkeys (idiots), oh Nanak. 15.

ਸੋ ਬ੍ਰਹਮਣੁ ਜੋ ਬਿੰਦੈ ਬ੍ਰਹਮੁ॥ ਜਪੁ ਤਪੁ ਸੰਜਮੁ ਕਮਾਵੈ ਕਰਮੁ॥ ਸੀਲ ਸੰਤੋਖ ਕਾ ਰਖੈ ਧਰਮੁ॥ ਬੰਧਨ ਤੋੜੈ ਹੋਵੈ ਮੁਕਤੁ॥ ਸੋਈ ਬ੍ਰਹਮਣੁ ਪੂਜਣ ਜੁਗਤੁ॥ 16॥
So Brahman jo bindaiy Braham. Jup(u), tup(u) sunjum(u) kmaavaiy kerm(u). Seel, suntokh ka rukhaiy dherm(u). Bundhun torraiy hovaih mookt(u). Soyee Brahman poojun joogt(u). 16.
Word Meaning: Bindaiy = recognizes; makes a connection. Braham = God. Jup(u) Tup(u) = worship of God. Sunujum(u) = control on senses. Kerm(u) = deeds. Seel = sweet nature. Bundhun = worldly bonds. Poojun Joogt(u) = worthy of respect.
MEANING: Only that individual deserves to be called a Brahman who realizes Waheguru by putting in big efforts to worship Him, performs noble deeds, and maintains a sweet nature and contentment as his religious duties, and breaks all worldly bonds. Such a Brahman is worthy of our worship. 16.

ਖਤ੍ਰੀ ਸੋ ਜੁ ਕਰਮਾ ਕਾ ਸੂਰੁ॥ ਪੁੰਨ ਦਾਨ ਕਾ ਕਰੈ ਸਰੀਰੁ॥ ਖੇਤੁ ਪਛਾਣੈ ਬੀਜੈ ਦਾਨੁ॥ ਸੋ ਖਤ੍ਰੀ ਦਰਗਹ ਪਰਵਾਨੁ॥ ਲਬੁ ਲੋਭੁ ਜੇ ਕੂੜੁ ਕਮਾਵੈ॥ ਅਪਣਾ ਕੀਤਾ ਆਪੇ ਪਾਵੈ॥ 17॥
Khatri so, ju kerma ka soor(u). Poonn daan ka kuraiy sureer(u). Khayt(u) puchhaanaiy, beejaiy daan(u). So khatri Durgeh pervaan(u). Lub(u), loabh(u) jay koorr(u) kmaavaiy. Apna keeta, aapay paavaiy. 17.
Word Meaning: Khatri = warrior. Soor(u) = valiant; hero. Poonn(u) = noble deeds. Khayt(u) = the field of heart. Puchhaanaiy = examines; recognizes. Daan(u) = helping the needy. Lub(u) = gluttony; voraciousness. Loabh(u) = greed. Koorr(u) = bad deeds.
MEANING: Likewise, a warrior is the one who is valiant (great) at doing noble deeds, and helps the needy with his body and resources. He recognizes (does self-analysis) of the field of his heart, and seeds it with compassion, and with Waheguru's Naam. Such a warrior is approved by Waheguru. On the other hand, the individual who pursues spiritually undesirable and perishable things, such as gluttony and greed, reaps the rewards of his own deeds (gets bad results). 17.

ਤਨੁ ਨ ਤਪਾਇ ਤਨੂਰ ਜਿਉ ਬਾਲਨੁ ਹਡ ਨ ਬਾਲਿ॥ ਸਿਰਿ ਪੈਰੀ ਕਿਆ ਫੇੜਿਆ ਅੰਦਰਿ ਪਿਰੀ ਸਮ੍ਹਾਲਿ॥ 18॥
Tun(u) na tupaayay tunoor jiyoun, baalun(u) hudd na baal(i). Sir(i), paiyreen kiyya phayrriya, undar(i) Piree smaahl(i). 18.

Word Meaning: Tupaayay = self-torturing. Tunoor = baking hearth. Baalun(u) = fuel wood. Hudd = bones. Phayrriya = bad deeds; crime. Piree = Dear (God).
MEANING: Why torture your body like a baking hearth by building fire around you on hot summer days and burn your bones like firewood, oh God-seeking man? What crime have your head and feet committed for you to punish them? (God is not pleased by torturing your body). He is inside you, remember Him (sing His praise) searching Him in there. 18.

(ਅੰਗ 1412)॥ ਸਭਨੀ ਘਟੀ ਸਹੁ ਵਸੈ ਸਹ ਬਿਨੁ ਘਟੁ ਨ ਕੋਇ॥ ਨਾਨਕ ਤੇ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹਾ ਗੁਰੁਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥ 19॥
(PAGE 1412): Subhnee ghuteen Shuhou vussaiy, Sheh bin(u) ghut(u) na koyay. Nanak, tay sohaagni, jinha Gurmukh(i) pergut(u) hoyay. 19.
Word Meaning: Ghuteen = hearts. Shuhou = Husband (Waheguru). Sohaagni = loved; fortunate. Pergut(u) = appears (in heart).
MEANING: Waheguru is present in every heart, and no heart is there without Him. But only those are loved by Him in whose hearts He appears in the shelter of the Guru, oh Nank. 19.

ਜਉ ਤਉ ਪ੍ਰੇਮ ਖੇਲਣ ਕਾ ਚਾਉ॥ ਸਿਰੁ ਧਰਿ ਤਲੀ ਗਲੀ ਮੇਰੀ ਆਉ॥ ਇਤੁ ਮਾਰਗਿ ਪੈਰੁ ਧਰੀਜੈ॥ ਸਿਰੁ ਦੀਜੈ ਕਾਣਿ ਨ ਕੀਜੈ॥ 20॥
Juou tuou praym khaylun ka chaaou. Sir(u) dhur(i) tulee gulee mayri aaou. It(u) maarug(i) paiyr(u) dhureejaiy. Sir(u) deejaiy, kaan(i) na keejaiy. 20.
Word Meaning: Praym Khalun = act of affection (for the Guru or Waheguru). Sir(u) = head; wisdom; ego. Gully = street; path. Kaan(i) = weakness; hesitation.
MEANING: If you wish to play the game of love with me (as the Guru), then come with a pure heart, and surrender all your wisdom and ego. If you set foot on this path, then you have to offer your wisdom and ego without any hesitation. 20.

ਨਾਲਿ ਕਿਰਾੜਾ ਦੋਸਤੀ ਕੂੜੈ ਕੂੜੀ ਪਾਇ॥ ਮਰਣੁ ਨ ਜਾਪੈ ਮੂਲਿਆ ਆਵੈ ਕਿਤੈ ਥਾਇ॥ 21॥
Naal(i) Kirarraan dosti, koorraiy koori paayayn. Mern(u) na jaapaiy Mooliya, aavaiy kitaiy thaayayn.
Word Meaning: Kiraarr = a strictly business-minded (selfish) person. Koorraiy = undependable. Paayayn = durability; strength. Moola = a kiraarr of Sialkot city, who died while hiding from Guru Sahib (Janam – Sakhi).
MEANING: The friendship with a money-minded and selfish person is not dependable. (Like Mool Chand of Sialkot, who was hiding from Guru Nanak Sahib, fearing that he would suffer loss in his business during the time he would have to spend with Guru Sahib, but who died when a snake bit him at the spot where he was hiding), nobody knows when death will take him away. (So, one must spend some time in holy gatherings). 21.

ਗਿਆਨ ਹੀਣੰ ਅਗਿਆਨ ਪੂਜਾ॥ ਅੰਧ ਵਰਤਾਵਾ ਭਾਉ ਦੂਜਾ॥ 22॥
Giyan heenun(g) ugiyaan pooja. Undh vertaava, bhaaou dooja. 22.
Word Meaning: Heenun(g) = devoid of. Vertaava = dealings. Bhaaou Dooja = selfish reasons.
MEANING: Worship without knowledge is worship of ignorance (and provides no spiritual benefit because it is done for some selfish benefit). Therefore, even the dealings there are discriminatory and of a selfish nature, and hence are of no spiritual benefit. 22.

ਗੁਰ ਬਿਨੁ ਗਿਆਨੁ ਧਰਮ ਬਿਨੁ ਧਿਆਨੁ॥ ਸਚ ਬਿਨੁ ਸਾਖੀ ਮੂਲੋ ਨ ਬਾਕੀ॥ 23॥

Gur bin(u) Giyan(u), dherm bin(u) dhiyan. Sach bin(u) saakhi, mooloan na baaki. 23.
Word Meaning: Sakhi = witness. Mooloan Na Baaki = lead to no benefit at all; are harmful.
MEANING: Spiritual knowledge without the Guru, meditating on something without high morality in mind, and providing evidence without truth, are actually all harmful. (So, we must seek advice from the true Guru, and meditate with noble intentions). 23.

ਮਾਨੂ ਘਲੈ ਉਠੀ ਚਲੈ॥ ਸਾਦੁ ਨਾਹੀ ਇਵੇਹੀ ਗਲੈ॥ 24॥
Maanu ghullay, ootthi chullay. Saad naahi ivayheen gullay. 24.
Word Meaning: Maanu = man. Ghullay = sent (in the world). Saad Naahi = not impressive; disappointing. Ivaheen Gullaiy = with such behaviour.
MEANING: Waheguru sends the man in this world with the objective for him that he will perform noble deeds and sing His praise to be "one with Him". But it becomes very disappointing if he leaves the world like he came, without working towards this objective. 24.

ਰਾਮੁ ਝੁਰੈ ਦਲ ਮੇਲਵੈ ਅੰਤਰਿ ਬਲੁ ਅਧਿਕਾਰ॥ ਬੰਤਰ ਕੀ ਸੈਨਾ ਸੇਵੀਐ ਮਨਿ ਤਨਿ ਜੁਝੁ ਅਪਾਰੁ॥ ਸੀਤਾ ਲੈ ਗਇਆ ਦਹਸਿਰੋ ਲਛਮਣ ਮੂਓ ਸਰਾਪਿ॥ ਨਾਨਕ ਕਰਤਾ ਕਰਣਹਾਰੁ ਕਰਿ ਵੇਖੈ ਥਾਪਿ ਉਥਾਪਿ॥ 25॥
Ram jhooraiy dul maylvaiy, untar bul(u) adhikaar. Buntar kee saiyna sayviyaiy, mun(i), tun(i) joojh(u) apaar(u). Sita laiy guyyo Dehsiro, Luchhman mooyo sraap)i). Nanak, Kerta kernhaar(u), kur(i) vaykhaiy thaap(i) oothaap(i). 25.
Word Meaning: Ram = lord Rama. Jhooraiy = feels sad. Dul Maylvaiy = raising army. Buntar kee Saiyna = army of monkeys (led by Hanuman). Joojh(u) = fight valiantly. Dehsiro = Ravna (the ten-headed demon king of Lanka). Sraap(i) = curse. Thaap(i) = to create. Oothaap(i) = destroy.
MEANING: Only the Creator Waheguru is omnipotent, who watches His creation as He creates and destroys it. He never cries or feels sad. And only He deserves to be worshipped, and nobody else. People worship lord Rama as a manifestation of God, but he cried when Ravana kidnapped Sita, and when his brother Lakshman died (became unconscious when wounded in the battlefield) because of some curse. Rama had raised an army of monkeys for which he had the right to do, and the soldiers had the will to fight for him with their bodies and minds. Yet Rama had to cry and feel sad (so he cannot be compared to Waheguru). 25.

ਮਨ ਮਹਿ ਝੂਰੈ ਰਾਮਚੰਦੁ ਸੀਤਾ ਲਛਮਣ ਜੋਗੁ॥ ਹਣਵੰਤਰੁ ਆਰਾਧਿਆ ਆਇਆ ਕਰਿ ਸੰਜੋਗੁ॥ ਭੂਲਾ ਦੈਤੁ ਨ ਸਮਝਈ ਤਿਨਿ ਪ੍ਰਭ ਕੀਏ ਕਾਮ॥ ਨਾਨਕ ਵੇਪਰਵਾਹੁ ਸੋ ਕਿਰਤੁ ਨ ਮਿਟਈ ਰਾਮ॥ 26॥
Mun meh(i) jhooraiy Ram Chand(u) Sita Luchhman joag(u). Hunvuntar araadhiya, aaya kur(i) sunjog(u). Bhoola Daiynt(u) na sumujhyee, Tin(i) Prubh keeyay kaam. Nanak vaypervaah(u) So, kirt(u) na mityee Ram. 26.
Word Meaning: Joag(i) = for. Hunvuntar(u) = Hanuman. Araadhiya = remembered. Sunjoag = good fortune. Bhoola Daiynt = the misled demon (Ravna). Kirt(u) = deeds done in the previous lives. Na Mityee = cannot be erased.
MEANING: Waheguru is perfectly carefree (and never feels sad or depressed), and nobody can erase the record of an individual's deeds in his previous lives, oh Nanak. Sri Rama cannot match Waheguru because he cried for Sita and Lakshman. He had called Hanuman, who came to Ram Ji's help as per the predestined union (by God) between them. But the misled demon (Ravana) too, did not realize the amazing feats of Waheguru (and was killed). 26.

ਲਾਹੌਰ ਸਹਰੁ ਜਹਰੁ ਕਹਰੁ ਸਵਾ ਪਹਰੁ॥ 27॥
Lahore shehr(u) jehr(u) kehr(u), suvaa pehr(u). 27.

Word Meaning: Jehr Kehr = poisonous immoral activities. Suvaa Pehr(u) = 4 hours.
NOTE: The city of Lahore was the capital city of Punjab at the time of Guru Nanak Sahib, and the high officials of the government resided there. Being the capital city, high officials from Delhi and foreign dignitaries visited there. It had become the culture of the city to entertain the locals and the guests with immoral activities, like serving liquor, dances by thinly clad women, and even prostitution.
When Guru Nanak Sahib observed all such nefarious activities and found no holy gatherings, He was pained, and He wrote the above Shabad.
MEANING: The city of Lahore has become the centre for spiritually poisonous, immoral activities, which are carried out there for about four hours of the night. 27.

ਮਹਲਾ 3॥ ਲਾਹੌਰ ਸਹਰੁ ਅੰਮ੍ਰਿਤਸਰੁ ਸਿਫਤੀ ਦਾ ਘਰੁ॥ 28॥
Mehla 3: Lahore shehr(u) Amritsar(u), sifti da ghur(u). 28.
Word Meaning: Amritsar(u) = pool of Amrit (source of immortalizing Waheguru's Naam). Sifti Da Ghur = the home of praise for Waheguru.
NOTE 1: When Guru Nanak Sahib visited Lahore, He transformed many individuals of the city into saintly people, which included Bhai Mansukh, Bhai Duni Chand, and Bhai Sahlo and Saiyn, among others, who began to have holy gatherings where Waheguru's praise was sung, and noble qualities preached. So, there was a noticeable change in the city's culture. As you can see, the above holy hymn has been written by the Third Guru, Amar Dass Ji. He praises the efforts of Guru Nanak Sahib to transform the city, and showing His respect for Guru Nanak, He writes:
NOTE 2: The city of Amritsar did not exist at the time of Guru Amar Dass Ji.
MEANING: (Lahore is no longer a city of immorality), (with Your efforts and grace) it has now become the source of the immortalizing Naam of Waheguru, where His praise is sung, oh Guru Nanak Sahib Ji. 28.

ਮਹਲਾ 1॥ ਉਦੋਸਾਹੈ ਕਿਆ ਨੀਸਾਨੀ ਤੋਟਿ ਨ ਆਵੈ ਅੰਨੀ॥ ਉਦੋਸੀਅ ਘਰੇ ਹੀ ਵੁਠੀ ਕੂੜਿਈ ਰੰਨੀ ਧੰਮੀ॥ ਸਤੀ ਰੰਨੀ ਘਰੇ ਸਿਆਪਾ ਰੋਵਨਿ ਕੂੜੀ ਕੰਮੀ॥ ਜੋ ਲੇਵੈ ਸੋ ਦੇਵੈ ਨਾਹੀ ਖਟੇ ਦੰਮ ਸਹੰਮੀ॥ 29॥
Mehla 1: Oodosaahaiy kiyya neeshaani, toat(i) na aavaiy unni. Oodosee ghuray he vootthi, koorryeen runni dhummi. Suteen runni ghuray siyaapa, rovun(i) koorreen kummi. Jo laivay, so dayvaiy naahi, khuttay dumm sehummi. 29.
Word Meaning: Oodosaahaiy = zeal (to accumulate wealth). Neehsaani = signs. Toat(i) = shortage. Unni = food. Ghuray = in the heart. Vootthi = settles; arises. Koorryeen = false; for short-lived enjoyments. Runni = (by the female) senses. Dhummi = wild noise. Suteen Runni = the seven females (five senses + fickleness of the mind + discontentment) (Punjabi grammar). Siyaapa = uninvited trouble; agitation. Khuttay Dumm = earned (acquired) money. Sehummi = worried.
MEANING: (Most people are very enthusiastic about earning more and more money, and not for singing Waheguru's praise). Such people are recognized by the fact that there is never a shortage of food in their homes. (Nobody teaches them such zeal about wealth), It arises naturally in their own heart when their senses raise a big fuss for more and more luxuries of life, which are only short-lived. The seven females (the five senses, the fickleness of mind, and discontentment) cause uninvited trouble, demanding luxuries. However, the man does not share his wealth with others, which causes umbrage. (So, he still does not enjoy peace of mind). 29.

ਪਬਰ ਤੂ ਹਰੀਆਵਲਾ ਕਵਲਾ ਕੰਚਨ ਵੰਨਿ॥ ਕੈ ਦੋਖੜੈ ਸੜਿਓਹਿ ਕਾਲੀ ਹੋਈਆ ਦੇਹੁਰੀ ਨਾਨਕ ਮੈ ਤਨਿ ਭੰਗ॥ ਜਾਣਾ ਪਾਣੀ ਨ ਲਹਾ ਜੈ ਸੇਤੀ ਮੇਰਾ ਸੰਗੁ॥ ਜਿਤੁ ਡਿਠੈ ਤਨੁ ਪਰਫੁੜੈ ਚੜੈ ਚਵਗਣਿ ਵੰਨੁ॥ 30॥

Pubbar tu huriyaavla, kuvlaan kunchun vunn(i). Kaiy doakhrraiy surriyoneh, kaali hoyiya dayhouri; Nanak, mein tun(i) bhung. Jaana paani na luhaan, jaiy sayti mayra sung(u). Jit(u) ditthaiy tun(u) perphoorraiy, churrhaiy chuvgun(i) vunn(u). 30.

Word Meaning: Pubbar = mine (garden) of lotus flowers. Kunchun Vunn(i) = gold-like shine. Kaiy Doakhrraiy = by what suffering? Dayhouri = body. Bhung = breakage; separation. Luhhaan = acquire. Sayti = with. Sung(u) = company. Ditthaiy = on seeing; meeting with. Perphoorraiy = flourishes. Chuvgun(i) = four times.

MEANING: Question: You were lush green all around, and the flowers had the gold-like shine, oh, the garden of lotus flowers. What kind of suffering has caused this damage to you? You seem to have been charred, and your body has become dark.

Answer: I realize that I am experiencing separation from water (not getting it), in whose company I survive and flourish, and that my shine enhances four times, oh Guru Nanak.

(Similarly, a gathering of people, which is disconnected from Waheguru, which is the root of all life and bliss, withers away spiritually). 30.

ਰਜਿ ਨ ਕੋਈ ਜੀਵਿਆ ਪਹੁਚਿ ਨ ਚਲਿਆ ਕੋਇ॥ ਗਿਆਨੀ ਜੀਵੈ ਸਦਾ ਸਦਾ ਸੁਰਤੀ ਹੀ ਪਤਿ ਹੋਇ॥ ਸਰਫੈ ਸਰਫੈ ਸਦਾ ਸਦਾ ਏਵੈ ਗਈ ਵਿਹਾਇ॥ ਨਾਨਕ ਕਿਸ ਨੋ ਆਖੀਐ ਵਿਣੁ ਪੁਛਿਆ ਹੀ ਲੈ ਜਾਇ॥ 31॥

Rujj(i) na koyi jeeviya, puhounch(i) na chulliya koyay. Giyani jeevaiy sudaa, sudaa, soorti hee put(i) hoyay. Serfaiy, serfaiy sudaa, sudaa aivaiyn guyyi vihaayay. Nanak, kis nu aakhiyaiy, vin(u) poochhiyaan hee laiy jaayay. 31.

Word Meaning: Rujj(i) = fully satisfied. Puhounch(i) = reach the destination; achieve goals. Giyani = spiritually enlightened (connected with God). Soorti = with the mind connected with Waheguru. Put(i) = respect; honour. Serfaiy = spending every day counting. Vihaayay = spent. Aakhiyaiy = plead with.

MEANING: Nobody has ever lived to his full satisfaction, and nobody achieves all his goals. However, the spiritually enlightened devotee lives forever (by connecting with Waheguru), and only those who stay connected with Waheguru earn respect in His Court (and everywhere else). The life of a common man is spent keeping account of everyday life (under the fear of death). But Waheguru takes life away without telling anyone, oh Nanak. 31.

ਦੋਸੁ ਨ ਦੇਅਉ ਰਾਇ ਨੋ ਮਤਿ ਚਲੈ ਜਾ ਬੁਢਾ ਹੋਵੈ॥ ਗਲਾ ਕਰੇ ਘਣੇਰੀਆ ਤਾ ਅੰਨ੍ਹੇ ਪਵਣਾ ਖਾਤੀ ਟੋਵੈ॥ 32॥

Doash na dayvou raayay nu, mut(i) chullaiy jaan boodha hovaiy. Gullaan kuray ghunayriyaan, ta unneh puvna khaateen tovaiy. 32.

Word Meaning: Doash = blame. Raayay = wealthy. Mut(i) Chullaiy = loses wisdom. Jaan = when. Ghunayriyaan = too many. Puvna = falls. Khaateen Tovaiy = in pits; ditches.

MEANING: Do not blame a wealthy person (who spent his whole life earning wealth) in his old age when he keeps talking about wealth (and enjoys no peace of mind), because a spiritually ignorant person is caught in petty affairs about wealth like a blind man who falls into pits and ditches. (Such a wealthy person dies in discontentment and is caught in an endless cycle of reincarnations. 32.

ਪੂਰੇ ਕਾ ਕੀਆ ਸਭ ਕਿਛੁ ਪੂਰਾ ਘਟਿ ਵਧਿ ਕਿਛੁ ਨਾਹੀ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਐਸਾ ਜਾਣੈ ਪੂਰੇ ਮਾਹਿ ਸਮਾਹੀ॥ 33॥

Pooray ka keeya subh kichh(u) poora, ghut(i) vudh(i) kichh(u) naahu. Nanak, Gurmukh(i) aiysa jaanaiy, Pooray maah(i) smaahi. 33.

Word Meaning: Poora = Perfect (Waheguru). Smaahi = gets absorbed.

MEANING: Everything that the Perfect Waheguru has created is also perfect – nothing less, nothing more. A Guru's Sikh is aware of that, and gets absorbed in Him, oh Nanak. 33.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਮਹਲਾ 3

Ek Onkar Satgur Persad(i): **SLOAK MEHLA 3**

(ਅੰਗ 1413)॥ ਅਭਿਆਗਤ ਏਹ ਨ ਆਖੀਅਹਿ ਜਿਨ ਕੈ ਮਨ ਮਹਿ ਭਰਮੁ॥ ਤਿਨ ਕੇ ਦਿਤੇ ਨਾਨਕਾ ਤੇਹੋ ਜਿਹਾ ਧਰਮੁ॥ 1॥

(PAGE 1413): Abhiyaagut eh na aakhiyeh(i) jinh kaiy mun meh(i) bherm(u). Tinh kay dittay Nanaka, tayho jiha dherm(u). 1.

Word Meaning: Abhiyaagut = guests; people in religious garbs who beg for meals. Bherm(u) = doubts; uncertainty (about the existence of Waheguru, or their own objective).

MEANING: Visitors in religious garb who come to your door, begging for meals, are not holy men if they have doubts about the path of righteousness or even about their own objective of union with Waheguru. Serving them makes even the host share their shaky faith, oh Nanak.1.

ਅਭੈ ਨਿਰੰਜਨ ਪਰਮ ਪਦੁ ਤਾ ਕੀ ਭੀਖਕੁ ਹੋਇ॥ ਤਿਸ ਕਾ ਭੋਜਨ ਨਾਨਕਾ ਵਿਰਲਾ ਪਾਏ ਕੋਇ॥ 2॥

Abhaiy Nirunjun, Perm Pud(u), ta ka bheekhuk(u) hoyay. Tis ka bhojun Nanaka, virla paayay koyay. 2.

Word Meaning: Abhaiy = fearless. Nirunjun = (Waheguru), which is above the effects of Maya. Bheekhuk(u) = beggar. Virla = rare.

MEANING: The true devotee begs for the meal of the supreme spiritual state to unite with the fearless Waheguru. But some rare individual gets the meal he begs for, oh, Nanak. 2.

ਹੋਵਾ ਪੰਡਿਤੁ ਜੋਤਕੀ ਵੇਦ ਪੜਾ ਮੁਖਿ ਚਾਰਿ॥ ਨਵਾ ਖੰਡਾ ਵਿਚਿ ਜਾਣੀਆ ਅਪਨੇ ਚਜ ਵੀਚਾਰ॥ 3॥

Hovaan pundit(u) jotki, Ved purrhaan mukh(i) chaar(i). Nuvaan khundaan vich(i) jaaniyaan apnay chujj veechaar. 3.

Word Meaning: Pundit(u) = highly learned person. Jotki = fortune teller. Nuvaan Khundaan = (the Lord of the earth) with nine regions. Chujj Veechaar = character and thinking. 3.

MEANING: I may be a highly learned person who can tell the fortune of others, and may recite all four Vedas from memory (and befool some people), but the Lord of the world, Waheguru, would judge me only by my character and my thinking, no matter where I go in the whole world. 3.

ਬ੍ਰਹਮਣ ਕੈਲੀ ਘਾਤੁ ਕੰਞਕਾ ਅਣਚਾਰੀ ਕਾ ਧਾਨੁ॥ ਫਿਟਕ ਫਿਟਕ ਕੋੜੁ ਬਦੀਆ ਸਦਾ ਸਦਾ ਅਭਿਮਾਨੁ॥ ਪਾਹਿ ਏਤੇ ਜਾਹਿ ਵੀਸਰਿ ਨਾਨਕਾ ਇਕੁ ਨਾਮੁ॥ ਸਭ ਬੁਧੀ ਜਾਲੀਅਹਿ ਇਕੁ ਰਹੈ ਤਤੁ ਗਿਆਨੁ॥ 4॥

Brahman, kaiyli ghaat(u) kunjkaan, unchaari ka dhaan(u). Phituk, phituk, koarr(u) budiyaan, sudaa, sudaa abhimaan(u). Paah(i) aitay, jaah(i) veesur(i) Nanaka, ikk(u) Naam(u). Subh boodhi jaaliyeh(i), ikk(u) ruhhaiy Tut(u) Giyan(u). 4.

Word Meaning: Kaiyli = cow. Ghaat(u) = killing. Kunjkaan = very young innocent girls. Unchaari = unprincipled. Dhaan(u) = donation. Phituk = condemnable. Koarr(u) = millions. Budiyaan = vices. Abhimaan(u) = conceit of all times. Paah(i) = beating with shoes. Tut(u) Giyan(u) = knowledge about Waheguru (His praise).
MEANING: Killing of a Brahman (a highly learned man), a cow, a young girl (for her gender), donations from an unprincipled man, and conceit of all time are all considered grave vices for which one receives countless condemnations from people. But one gets more punishment than the combined condemnations for all the above vices in Waheguru's Court when he forgets His Naam. All other wisdoms are burned (ignored) in His Court, only His Naam is rewarded. 4.

ਮਾਥੈ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ॥ ਨਾਨਕ ਜੋ ਲਿਖਿਆ ਸੋ ਵਰਤਦਾ ਸੋ ਬੂਝੈ ਜਿਸ ਨੋ ਨਦਰਿ ਹੋਇ॥ 5॥
Maathaiy jo Dhoor(i) likhiya, su mayt(i) na sukaiy koyay. Nanak, jo likhiyaso vertda, so boojhaiy jis nu nudr(i) hoyay. 5.
Word Meaning: Maathaiy = on the forehead. Dhoor(i) = from the source (Waheguru). Mayt(i) = erase; obliterate. Vertda = happens. Boojhaiy = understands.
MEANING: Nobody can obliterate the fortune written on one's forehead by Waheguru and whatever happens, happens according to that; but only that lucky devotee understands it who has the kind Sight of Waheguru on him. 5.

ਜਿਨੀ ਨਾਮੁ ਵਿਸਾਰਿਆ ਕੂੜੈ ਲਾਲਚਿ ਲਗਿ॥ ਧੰਧਾ ਮਾਇਆ ਮੋਹਣੀ ਅੰਤਰਿ ਤਿਸਨਾ ਅਗਿ॥ ਜਿਨ੍ਹਾ ਵੇਲਿ ਨ ਤੁੰਬੜੀ ਮਾਇਆ ਠਗੇ ਠਗਿ॥ ਮਨਮੁਖ ਬੰਨ੍ਹਿ ਚਲਾਈਅਹਿ ਨਾ ਮਿਲਹੀ ਵਗਿ ਸਗਿ॥ ਆਪਿ ਭੁਲਾਏ ਭੁਲੀਐ ਆਪੇ ਮੇਲਿ ਮਿਲਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਛੁਟੀਐ ਜੇ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ॥ 6॥
Jinhi Naam(u) visaariya koorraiy laaluch lug(i). Dhundha Maya mohini, untar(i) tishna ugg(i). Jinha vayl(i) na toombrri, Maya tthuggay tthug(i). Munmukh bunnh(i) chulaayiyeh(i) na milhee vugg(i), sugg(i). Aap(i) bhoolaayay, bhoolliyaiy, Aapay mayl(i) milaayay. Nanak, Gurmukh(i) chhoottiyaiy, jay chullaiy Satgur bhaayay. 6.
Word Meaning: Koorra Laaluch = greed about the false (short-lived) things. Dhundha = business. Mohini = mind captivating. Tishna Ugg(i) = fire of desires. Vayl(i) = vines. Toombrri = fruit. Tthug(i) = cheats; swindlers. Vugg(i) = herd of cattle. Sug(i) = dog.
MEANING: The people who forget Waheguru because of their greed for the short-lived attractions of the world are captivated by Maya and have a burning desire to have it. So, they work hard to accumulate it, but such cheats are cheated (of their good qualities) by Maya itself, and are like that vine which bears no fruit. Just like a dog which cannot mix with a herd of cattle, such Maya-engrossed people are pulled apart and taken away, tied in chains. However, they are misled by Waheguru Himself (as a result of their deeds) and are drawn back to Him when He wishes. One attains emancipation only when he leads his life according to the Advice of the Satguru, oh Nanak. 6.

ਸਾਲਾਹੀ ਸਾਲਾਹਣਾ ਭੀ ਸਚਾ ਸਾਲਾਹਿ॥ ਨਾਨਕ ਸਚਾ ਏਕੁ ਦਰੁ ਬੀਭਾ ਪਰਹਰਿ ਆਹਿ॥ 7॥
Salaaheen salaahna, bhee Sacha salaah(i). Nanak, Sacha Aik Dur(u), beebha purhur(i) aah(i). 7.
Word Meaning: Salaaheen = one who praises (devotee). Bhee = again, and again. Sacha = everlasting (Waheguru). Beebha = others. Purhur(i) Aah(i) = push away; reject.
MEANING: The devotees of Waheguru sing His praise again and again. By rejecting all other doors (spiritual shelters), they stay in the shelter of Waheguru alone, oh Nanak. 7.

ਨਾਨਕ ਜਹ ਜਹ ਮੈ ਫਿਰਉ ਤਹ ਤਹ ਸਾਚਾ ਸੋਇ॥ ਜਹ ਦੇਖਾ ਤਹ ਏਕੁ ਹੈ ਗੁਰਮੁਖਿ ਪਰਗਟੁ ਹੋਇ॥8॥
Nanak, jeh jeh mein phiroun, teh, teh Saacha Soyay. Jeh daykhaan teh Aik(u) haiy, Gurmukh(i) pergut(u) hoyay. 8.
Word Meaning: Jeh Jeh = wherever. Teh = there. Pergut(u) = appears.
MEANING: Wherever I go, I find Waheguru there. I see only Him in every direction, but He appears in the heart of only those who listen to the Advice of the Guru. 8.

ਦੂਖ ਵਿਸਾਰਣ ਸਬਦੁ ਹੈ ਜੇ ਮੰਨਿ ਵਸਾਏ ਕੋਇ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਮਨਿ ਵਸੈ ਕਰਮ ਪਰਾਪਤਿ ਹੋਇ॥9॥
Dookh visaarun Shabad(u) haiy, jay munn(i) vusaayay koyay. Gur kirpa tay mun(i) vussaiy, kerm praaput(i) hoyay. 9.
Word Meaning: Dookh Visaarun = destroyer of suffering. Kerm = with His benevolence.
MEANING: Satguru's Shabad (Waheguru's Naam) is the destroyer of all suffering; so, one ought to enshrine it in his mind. However, one can enshrine it in his mind only with the grace of the Guru, which stays there with the benevolence of Waheguru. 9.

ਨਾਨਕ ਹਉ ਹਉ ਕਰਤੇ ਖਪਿ ਮੁਏ ਖੂਹਣਿ ਲਖ ਅਸੰਖ॥ ਸਤਿਗੁਰ ਮਿਲੇ ਸੁ ਉਬਰੇ ਸਾਚੈ ਸਬਦਿ ਅਲੰਖ॥10
Nanak, huoun, huoun kertay khup(i) mooyay, khoohun(i) lakh asunkh. Satgur milay say oobray, Saachaiy Shabad(i) alunkh. 10.
Word Meaning: Huoun = selfishness and ego. Khup(i) Mooyay = died in frustration. Khoohun = countless. Oobray = are salvaged. Alunkh = the incomprehensible (God).
MEANING: Countless people die in frustration when their selfishness and their ego are not fed. But they can attain salvation with the Shabad (eternal Waheguru's Naam) in the shelter of Satguru. 10.

ਜਿਨ੍ਹਾ ਸਤਿਗੁਰੁ ਇਕ ਮਨਿ ਸੇਵਿਆ ਤਿਨ ਜਨ ਲਾਗਉ ਪਾਇ॥ ਗੁਰ ਸਬਦੀ ਹਰਿ ਮਨਿ ਵਸੈ ਮਾਇਆ ਕੀ ਭੁਖ ਜਾਇ॥ ਸੇ ਜਨ ਨਿਰਮਲ ਊਜਲੇ ਜਿ ਗੁਰਮਖਿ ਨਾਮਿ ਸਮਾਇ॥ ਨਾਨਕ ਹੋਰਿ ਪਾਤਸਾਹੀਆ ਕੂੜੀਆ ਨਾਮਿ ਰਤੇ ਪਾਤਸਾਹ॥ 11॥
Jinha Satgur ikk mun(i) sayviya, tinh jun laagoun paayayn. Gur Shabadi Hur(i) mun(i) vussaiy, Maya kee bhookh jaayay. Say jun nirmul oojlay, j(i) Gurmukh(i) Naam(i) smaayay. Nanak, hoar(i) patshaahiyaan koorriyaan, Naam(i) ruttay patshah. 11.
Word Meaning: Ikk Mun(i) = with full dedication. Laagoun Paayay = touch feet; show respect. Niirmul Oojlay = pure at heart. Paatshaahi = kingship; reign. Ruttay = imbued.
MEANING: I touch the feet (show utmost respect for) of those who serve Satguru with full dedication. Waheguru (His Naam) gets embedded in the heart with Guru's Shabad, and all one's appetite for Maya goes away. Those devotees have pure mind who get absorbed in Waheguru's Naam in the shelter of the Guru. All other kingships are false, but they are true kings who are imbued in Waheguru's Naam. 11.

ਜਿਉ ਪੁਰਖੈ ਘਰਿ ਭਗਤੀ ਨਾਰਿ ਹੈ ਅਤਿ ਲੋਚੈ ਭਗਤੀ ਭਾਇ॥ ਬਹੁ ਰਸ ਸਾਲਣੇ ਸਵਾਰਦੀ ਖਟ ਰਸ ਮੀਠੇ ਪਾਇ॥ ਤਿਉ ਬਾਣੀ ਭਗਤ ਸਲਾਹਦੇ ਹਰਿ ਨਾਮੈ ਚਿਤੁ ਲਾਇ॥ ਮਨੁ ਤਨੁ ਧਨੁ ਆਗੈ ਰਾਖਿਆ ਸਿਰੁ ਵੇਚਿਆ ਗੁਰ ਅਗੈ ਜਾਇ॥ ਭੈ ਭਗਤੀ ਭਗਤ ਬਹੁ ਲੋਚਦੇ ਪ੍ਰਭੁ ਲੋਚਾ ਪੂਰਿ ਮਿਲਾਇ॥
(ਅੰਗ 1414)॥ ਹਰਿ ਪ੍ਰਭ ਵੇਪ੍ਰਵਾਹੁ ਹੈ ਕਿਤੁ ਖਾਧੈ ਤਿਪਤਾਇ॥ ਸਤਿਗੁਰ ਕੈ ਭਾਣੈ ਜੋ ਚਲੈ ਤਿਪਤਾਸੈ ਹਰਿ ਗੁਣ ਗਾਇ॥ ਧਨੁ ਧਨੁ ਕਲਜੁਗਿ ਨਾਨਕਾ ਜਿ ਚਲੇ ਸਤਿਗੁਰ ਭਾਇ॥ 12॥
Jiyoun purkhaiy ghur(i) bhugati naar(i) haiy, ut(i) loachaiy bhugati bhaayay. Buhou rus saalnay suvaardi, khut rus, meetthay paayay. Tiyoun Bani bhugat slaahnday, Hur(i) Naamaiy chit(u)

laayay. Mun(u), tun(u), dhun(u) aagaiy raakhiya, sir(u) vaychiya Gur uggaiy jaayay. Bhaiy bhugati, bhugat buhou loachdaiy, Prubh, loachaan poor(i) milaayay.

(PAGE 1414): Hur(i) Prubh vaypervah haiy, kit(u) khaadhaiy tiptaayay. Satgur kaiy bhaanaiy jo chullaiy, tiptaasaiy Hur(i) goon gaayay. Dhun(u), dhun(u) Kulyug(i) Nanaka, j(i) chullaiy Satgur bhaayay. 12.

Word Meaning: Bhugati Naar(i) = devoted wife. Loachaiy = wishes. Bhugati Bhaayay = devotional love. Rus Saalnay = tasty dishes. Suvaardi = prepares with love. Khut = tangy. Meetthay = sweet. Tiyoun = like that. Sir(u) Vaychiya = surrender all wisdom. Loachaan Poor(i) = fulfilling wishes. Vaypervaah(u) = carefree. Tiptaayay = is pleased.
Bhaayay = according to the wishes (advice).

MEANING: Like a devoted wife who serves her husband with full devotion and prepares many tasty, sweet, and salty dishes for him, the devotees of Waheguru sing His praise with full concentration with the Bani (Guru's Shabad). They offer their mind, body, and wealth to the Guru, and sell their head (wisdom) to Him (to acquire His Wisdom). The devotees long for the (respectful) fear and worship of Waheguru, which fulfills all their wishes and connects them with Him. Waheguru is perfectly carefree, so what should one eat (take in) to please Him? (Answer): Waheguru is pleased when the devotee leads his life according to the wishes (advice) of the Guru and sings His praise. (Even though the present eon, Kalyug, is considered to be the worst eon of the four), It is great for the person who obeys the Satguru, oh Nanak. 12.

ਸਤਿਗੁਰੂ ਨ ਸੇਵਿਓ ਸਬਦੁ ਨ ਰਖਿਓ ਉਰ ਧਾਰਿ॥ ਧਿਗੁ ਤਿਨ੍ਹਾ ਕਾ ਜੀਵਿਆ ਕਿਤੁ ਆਏ ਸੰਸਾਰਿ॥ ਗੁਰਮਤੀ ਭਉ ਮਨਿ ਪਵੈ ਤਾ ਹਰਿ ਰਸਿ ਲਗੈ ਪਿਆਰਿ॥ ਨਾਉ ਮਿਲੈ ਧੁਰਿ ਲਿਖਿਆ ਜਨ ਨਾਨਕ ਪਾਰਿ ਉਤਾਰਿ॥ 13॥

Satguru na sayviyo, Shabad(u) na rukhiyo oordhaar(i). Dhig(u) tinha ka jeeviya, kit(u) aayay sunsaar(i). Gurmuteen bhuou mun(i) puvvaiy ta Hur(i) rus(i) luggaiy piyaar(i). Naaoun milaiy Dhoor(i) likhiya, jun Nanak paar(i) ootaar(i). 13.

Word Meaning: Oor Dhaar(i) = enshrined in the heart. Dhig(u) = reprehensible. Kit(u) = for what? Rus(i) = sweetness. Dhoor(i) = by Waheguru.

MEANING: The life of those who do not serve Satguru (obey His Advice) and do not enshrine His Shabad (Waheguru's Naam) in their heart is reprehensible. For what did they come into the world? One begins to enjoy love for Waheguru when he fosters (respectful) fear for Him with Guru's Advice. However, Waheguru's Naam, which ferries one across the world-sea (results in emancipation), can be acquired only if it is written in one's fortune by Waheguru, oh Nanak. 13.

ਮਾਇਆ ਮੋਹਿ ਜਗੁ ਭਰਮਿਆ ਘਰੁ ਮੁਸੈ ਖਬਰਿ ਨ ਹੋਇ॥ ਕਾਮ ਕ੍ਰੋਧਿ ਮਨੁ ਹਿਰਿ ਲਇਆ ਮਨਮੁਖ ਅੰਧਾ ਲੋਇ॥ ਗਿਆਨ ਖੜਗ ਪੰਚ ਦੂਤ ਸੰਘਾਰੇ ਗੁਰਮਤਿ ਜਾਗੈ ਸੋਇ॥ ਨਾਮ ਰਤਨੁ ਪਰਗਾਸਿਆ ਮਨੁ ਤਨੁ ਨਿਰਮਲੁ ਹੋਇ॥ ਨਾਮ ਹੀਨ ਨਕਟੇ ਫਿਰਹਿ ਬਿਨੁ ਨਾਵੈ ਬਹਿ ਰੋਇ॥ ਨਾਨਕ ਜੋ ਧੁਰਿ ਕਰਤੈ ਲਿਖਿਆ ਸੁ ਮੇਟਿ ਨ ਸਕੈ ਕੋਇ॥ 14॥

Maya moh(i) jug(u) bhermiya, ghur(u) moossaiy, khubur(i) na hoyay. Kaam, kroadh(i) mun(u) hir(i) luyya, munmukh undha loyay. Giyan khurrug punch doot sunghaaray, Gurmut(i) jaagaiy soyay. Naam ruttan(u) pergaasiya, mun(u), tun(u) nirmul hoyay. Naamheen nuckutay phireh(i), bin(u) Naavaiyn beh(i) royay. Nanak, jo Dhoor(i) Kertay likhiya, su mayt(i) na sukaiy koyay.

Word Meaning: Bhermiya = misled. Ghur(u) = heart; spiritual wealth. Moossaiy = robbed. Hir(i) Luyya = stole. Loyay = world. Khurrug = sword. Punch Doot = the five demons.

Sunghaaray = killed. Jaagaiy = became aware. Soyay = slept. Pergaasiya = lighted up; appeared. Heen = without. Nuckutay = without nose; insulted.
MEANING: The world is so misled by its attachment to Maya, and is so unaware of the fact that its spiritual wealth is being robbed. Lust and rage steal the mind of the Maya-engrossed person (depriving him of his wisdom), and he becomes spiritually blind in the world. But a devotee is awakened (enlightened) by the advice of the Guru, and kills the five demons with the sword of Divine Knowledge. With the jewel-like Waheguru's Naam enlightening his mind, his mind and body become pure (holy). Those, without Waheguru's Naam, suffer humiliation and cry (repent for their behaviour). However, it is their fate, because whatever Waheguru has written in their fate cannot be erased, oh Nanak. 14.

ਗੁਰਮੁਖਾ ਹਰਿ ਧਨੁ ਖਟਿਆ ਗੁਰ ਕੈ ਸਬਦਿ ਵੀਚਾਰਿ॥ ਨਾਮੁ ਪਦਾਰਥੁ ਪਾਇਆ ਅਤੁਟ ਭਰੇ ਭੰਡਾਰ॥ ਹਰਿ ਗੁਣ ਬਾਣੀ ਉਚਰਹਿ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਨਾਨਕ ਸਭ ਕਾਰਣ ਕਰਤਾ ਕਰੈ ਵੇਖੈ ਸਿਰਜਨਹਾਰੁ॥15॥
Gurmukhaan Hur(i) dhun(u) khuttiya Gur kaiy Shabad(i) veechaar(i). Naam(u) Pdaaruth(u) paaya, atoott bhuray bhundaar. Hur(i) Goon Bani oochreh(i), unt(u) na paaravaar(u). Nanak, subh kaarun Kerta kuraiy, vaykhaiy Sirjunhaar(u). 15.
Word Meaning: Atoott = never running out. Bhundaar = treasures. Oochreh(i) = recite. Kaarun = means; creations. Sirjunhaar(u) = Creator (Waheguru).
MEANING: The Sikhs of the Guru earn the wealth of Waheguru's Naam by pondering over His Shabad. To acquire the invaluable Waheguru's Naam, and their treasures of the Naam never run out (when they share it with others). They recite Guru's Bani (Waheguru's Nam), which is the source of limitless noble qualities. But it is the Creator, Waheguru, who generates all the means for the recitation of His Naam, and then watches the results, oh Nanak. 15.

ਗੁਰਮੁਖਿ ਅੰਤਰਿ ਸਹਜੁ ਹੈ ਮਨੁ ਚੜਿਆ ਦਸਵੈ ਆਕਾਸਿ॥ ਤਿਥੈ ਊਘ ਨ ਭੁਖ ਹੈ ਹਰਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਸੁਖ ਵਾਸੁ॥ ਨਾਨਕ ਦੁਖੁ ਸੁਖੁ ਵਿਆਪਤ ਨਹੀ ਜਿਥੈ ਆਤਮ ਰਾਮ ਪਰਗਾਸੁ॥ 16॥
Gurmukh(i) untar(i) sehj haiy, mun(u) churrhiya dusvaiyn akaash(i). Tithaiy oongh, na bhookh haiy, Hur(i) Amrit Naam(u) sookh vaas(u). Nanak, dookh(u), sookh(u) viyaaput nuhhi, jithaiy Aatum Ram pergaash(u). 16.
Word Meaning: Sehj(u) = complete bliss. Dusvaiyn Akaash(i) = the tenth body door (through which one gets enlightenment). Oongh = snoozing; dozing off (being unaware). Vaas(u) = dwelling. Viyaaput Nuhhi = does not happen. Aatum Ram = God.
MEANING: The Sikhs of the Guru have bliss in their mind, which is enlightened by Waheguru's Naam. They enjoy the bliss of Waheguru's Naam, which dwells in their mind, and they never lose their awareness or feel any appetite for worldly comforts. There is no feeling of comfort or suffering in the heart which has been enlightened by Waheguru's Naam, oh Nanak. 16.

ਕਾਮ ਕ੍ਰੋਧ ਕਾ ਚੋਲੜਾ ਸਭ ਗਲਿ ਆਏ ਪਾਇ॥ ਇਕਿ ਉਪਜਹਿ ਇਕਿ ਬਿਨਸਿ ਜਾਹਿ ਹੁਕਮੈ ਆਵੈ ਜਾਇ॥ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਰੰਗੁ ਲਗਾ ਦੂਜੈ ਭਾਇ॥ ਬੰਧਨਿ ਬੰਧਿ ਭਵਾਈਅਨੁ ਕਰਣਾ ਕਛੂ ਨ ਜਾਇ॥ 17॥
Kaam kroadh ka choalrra subh gul(i) aayay paayay. Ikk(i) oopjeh(i), ikk(i) binus(i) jaah(i), Huqamaiy aavaiy jaayay. Jummun(u), mern(u) na chookyee, rung(u) lugga doojaiy bhaayay. Bundhun(i) bundh(i) bhuvaayiun(u), kerna kuchhoo na jaayay. 17.

Word Meaning: Choalrra = cloak; garb; body covering. Ikk(i) = many. Oopjeh(i) = come into being. Binus(i) Jaah(i) = disappear; die. Na Chookyee = does not end. Bundhun Bundh(i) = chained by worldly bonds; attached to Maya. Bhuvaayiun(u) = are taken through.
MEANING: Everybody's mind is wearing a covering of lust and rage. Many are born (at any given time), while many are destroyed (die); they come and go with Waheguru's Will. As long as a man loves the other (Maya), his birth and death cycle never ends. Bonded by the chains of worldly attractions, they are taken through many lives, and nothing can be said (known) about that. 17.

ਜਿਨ ਕਉ ਕਿਰਪਾ ਧਾਰੀਅਨੁ ਤਿਨ੍ਹਾ ਸਤਿਗੁਰ ਮਿਲਿਆ ਆਇ॥ ਸਤਿਗੁਰਿ ਮਿਲੇ ਉਲਟੀ ਭਈ ਮਰਿ ਜੀਵਿਆ ਸਹਜਿ ਸੁਭਾਇ॥ ਨਾਨਕ ਭਗਤੀ ਰਤਿਆ ਹਰਿ ਹਰਿ ਨਾਮਿ ਸਮਾਇ॥ 18॥

Jinh kuou kirpa dhaariun(u), tinha Satgur miliya aayay. Satgur(i) milay oolti bhuyyi, mur(i) jeeviya sehj(i) soobhaayay. Nanak, bhugati ruttiyaan, Hur(i), Hur(i) Naam(i) smaayay. 18.
Word Meaning: Oolti Bhuyyi = reversal of thinking (from Maya to God). Mer(i) Jeeviya = live after killing worldly desires. Sehj(i) Soobhaayay = without any special effort.
MEANING: Those, whom Waheguru is kind to, get connected with Satguru. Their thinking gets reversed (from attachment with Maya to attachment with Waheguru), as a result of which, their worldly desires get killed without any special effort on their part, and they lead life of high spirituality. With their minds imbued with the worship of Waheguru, they get absorbed in His Naam, oh Nanak. 18.

ਮਨਮੁਖ ਚੰਚਲ ਮਤਿ ਹੈ ਅੰਤਰਿ ਬਹੁਤ ਚਤੁਰਾਈ॥ ਕੀਤਾ ਕਰਤਿਆ ਬਿਰਥਾ ਗਇਆ ਇਕੁ ਤਿਲੁ ਥਾਇ ਨ ਪਾਈ॥ ਪੁੰਨ ਦਾਨੁ ਜੋ ਬੀਜਦੇ ਸਭ ਧਰਮਰਾਇ ਕੈ ਜਾਈ॥ ਬਿਨੁ ਸਤਿਗੁਰੁ ਜਮਕਾਲੁ ਨ ਛੋਡਈ ਦੂਜੈ ਭਾਇ ਖੁਆਈ॥ ਜੋਬਨੁ ਜਾਦਾ ਨਦਰਿ ਨ ਆਵਈ ਜਰੁ ਪਹੁਚੈ ਮਰਿ ਜਾਈ॥ ਪੁਤੁ ਕਲਤੁ ਮੋਹੁ ਹੇਤੁ ਹੈ ਅੰਤਿ ਬੇਲੀ ਕੋ ਨ ਸਖਾਈ॥ ਸਤਿਗੁਰੁ ਸੇਵੇ ਸੋ ਸੁਖੁ ਪਾਏ ਨਾਉ ਵਸੈ ਮਨਿ ਆਈ॥ ਨਾਨਕ ਸੇ ਵਡਭਾਗੀ ਜਿ ਗੁਰਮਖਿ ਨਾਮਿ ਸਮਾਈ॥ 19॥

Munmukh chunchul mut(i) haiy, untar(i) buhout chuturaayi. Keeta kertiya birtha guyya, ikk(u) til(u) thaayayn na paayi. Poonn(u) daan(u) jo beejday, subh Dhermraayay kaiy jaayee. Bin(u) Satgur(u) Jumkaal(u) na chhoadyee, doojaiy bhaayay khooaayee. Jobun(u) jaanda nudr(i) na aavyee, jur(u) puhounchaiy mur(i) jaayi. Poott(u) klut(u) moh(u) hayt(u) haiy, unt(i) bayli ko na sukhaayi. Satgur(u) sayvay so sookh paayay, Naaoun vussaiy mun(i) aayee. Nanak, say vudbhaagi, j(i) Gurmukh(i) Naam(i)) smaayi. 19.
Word Meaning: Chunchul Mut(i) = fickle mind. Chuturaayi = cunningness. Keeta Kertiya = all deeds. Birtha Guyya = goes waste. Ikk(u) Til(u) Thaaya Na Paayi = does not get credit – not even the size of a sesame seed. Poonn Daan(u) = donations to undeserving (Brahmans). Dhermraayay = Angel of justice. Jumkaal(u) = Angel of death. Khooaayee = puts to humiliation. Jobun = youth. Jur(u) = old age. Klut(u) = wife. Hayt(u) = love. Bayli = Sukhaayi = friend. Smaayi = get absorbed.
MEANING: The people who are disconnected from Waheguru (and engrossed in Maya) have fickle minds, even though they think that they are very clever. Whatever religious rituals they perform (as a show off for others), go completely unrewarded. Those, who give donations to undeserving Brahmans or perform other "noble" deeds with the expectations that they are sowing these seeds for huge returns in future, are presented before the Angel of justice (and receive huge punishments because such deeds are not approved by Waheguru). Without taking shelter of Satguru, the Angel of justice does not spare them, and humiliates them for their attachment with Maya.

One does not realize how his youth is slipping away, and when old age hits him, and he dies. The man loves his sons, and his wife, but nobody is there to help him at the time of his death. The individual, who serves Satguru, gets Waheguru's Naam embedded in his heart, and enjoys bliss. Those are highly fortunate who stay absorbed in Waheguru's Naam in the shelter of the Guru, oh Nanak. 19.

ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਨ੍ਹੀ ਬਿਨੁ ਨਾਵੈ ਦੁਖ ਰੋਇ॥
(ਅੰਗ 1415)॥ ਆਤਮਾ ਰਾਮੁ ਨ ਪੂਜਨੀ ਦੂਜੈ ਕਿਉ ਸੁਖੁ ਹੋਇ॥ ਹਉਮੈ ਅੰਤਰਿ ਮੈਲੁ ਹੈ ਸਬਦਿ ਨ ਕਾਢਹਿ ਧੋਇ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਮੈਲਿਆ ਮੁਏ ਜਨਮੁ ਪਦਾਰਥੁ ਖੋਇ॥ 20॥
Munmukh Naam(u) na chaytni, bin(u) Naavaiy dookh royay.
(PAGE 1415): Aatma Ram(u) na poojni, doojaiy kiyoun sookh hoyay. Haumein untar(i) maiyl(u) haiy, Shabad(i) na kaadheh(i) dhoyay. Nanak, bin(u) Naavaiyn maiyliyaan mooyay, junum(u) pdaaruth khoyay. 20.
Word Meaning: Chaytni = remember. Aatma Ram(u) = Waheguru.
MEANING: The Maya-engrossed man does not remember Waheguru's Naam, and cries in suffering. How can he enjoy comfort when he does not worship Waheguru? His mind is filthy with his selfishness and ego which he does not wash away with Guru's Shabad. Without Waheguru's Naam, such people die with filthy minds, and miss the invaluable objective of human life, oh Nanak. 20.

ਮਨਮੁਖ ਬੋਲੇ ਅੰਧੁਲੇ ਤਿਸੁ ਮਹਿ ਅਗਨੀ ਕਾ ਵਾਸੁ॥ ਬਾਣੀ ਸੁਰਤਿ ਨ ਬੁਝਨੀ ਸਬਦਿ ਨ ਕਰਹਿ ਪ੍ਰਗਾਸੁ॥ ਓਨ੍ਹਾ ਆਪਣੀ ਅੰਦਰਿ ਸੁਧਿ ਨਹੀ ਗੁਰ ਬਚਨਿ ਨ ਕਰਹਿ ਵਿਸਾਸੁ॥ ਗਿਆਨੀਆ ਅੰਦਰਿ ਗੁਰ ਸਬਦੁ ਹੈ ਨਿਤ ਹਰਿ ਲਿਵ ਸਦਾ ਵਿਗਾਸੁ॥ ਹਰਿ ਗਿਆਨੀਆ ਕੀ ਰਖਦਾ ਹਉ ਸਦ ਬਲਿਹਾਰੀ ਤਾਸੁ॥ ਗੁਰਮੁਖਿ ਜੋ ਹਰਿ ਸੇਵਦੇ ਜਨ ਨਾਨਕ ਤਾ ਕਾ ਦਾਸੁ॥ 21
Munmukh boalay, undhulay, tis(u) meh(i) ugnee ka vaas(u). Bani soort(i) na boojhni, Shabad(i) na kureh(i) pergaas(u). Ohna aapni undar(i) soodh(i) nuhhi, Gur Buchan na kureh(i) visas(u). Giyaaniyaan undar(i) Gur Shabad(u) haiy, nit Hur(i) liv sudaa vigaas(u). Hur(i) giyaaniyaan kee rukhda, huoun sud bulhari taas(u). Gurmukh(i) jo Hur(i) saynvday, jun Nanak ta ka daas(u). 21.
Word Meaning: Boalay = deaf. Ugni = fire (of desires). Soort(i) = by applying the mind. Soodh(i) = understanding; self-realization. Visaas(u) = have faith. Giyani = the enlightened. Nit = always. Vigaas(u) = blissful. Taas(u) = Him (God). Daas(u) = slave.
MEANING: The Maya-engrossed people have the fire of worldly desires in their minds and are deaf and blind (towards spirituality). They do not apply their mind to understand the Guru's Shabad to enlighten their mind. They have no self-realization and have no faith in the Guru's Shabad. The enlightened have Guru's Shabad enshrined in their mind, and are always blissful. I am all sacrifice for Waheguru, which protects the enlightened. I am a slave of all those who serve Waheguru in the shelter of the Guru (with His Shabad). 21.

ਮਾਇਆ ਭੁਇਅੰਗਮੁ ਸਰਪੁ ਹੈ ਜਗੁ ਘੇਰਿਆ ਬਿਖੁ ਮਾਇ॥ ਬਿਖੁ ਕਾ ਮਾਰਣੁ ਹਰਿ ਨਾਮੁ ਹੈ ਗੁਰ ਗਰੁੜ ਸਬਦੁ ਮੁਖਿ ਪਾਇ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ ਸਤਿਗੁਰੁ ਮਿਲਿਆ ਆਇ॥ ਮਿਲਿ ਸਤਿਗੁਰ ਨਿਰਮਲੁ ਹੋਇਆ ਬਿਖੁ ਹਉਮੈ ਗਇਆ ਬਿਲਾਇ॥ ਗੁਰਮੁਖਾ ਕੇ ਮੁਖ ਉਜਲੇ ਹਰਿ ਦਰਗਹ ਸੋਭਾ ਪਾਇ॥ ਜਨ ਨਾਨਕੁ ਸਦਾ ਕੁਰਬਾਣੁ ਤਿਨ ਜੋ ਚਾਲਹਿ ਸਤਿਗੁਰ ਭਾਇ॥ 22॥
Maya bhooyungum serp(u) haiy, jug(u) ghayriya bikh(u) maayay. Bikh(u) ka maarun(u) Hur(i) Naam(u) haiy, Gur groorr Shabad(u) mookh(i) paayay. Jinh kuou poorub(i) likhiya, tinh Satgur(u) miliya aayay. Mil(i) Satgur nirmul hoya, bikh(u) haumein guyya bilaayay.

Gurmukhaan kay mookh oojlay, Durgeh sobha paayay. Jun Nanak(u) sudaa koorbaan(u) tinh, jo chaaleh(i) Satgur bhaayay. 22.

Word Meaning: Bhooyungum = serp(u) = snake. Ghariya = surrounded; under control. Bikh(u) = poison. Maarun(u) = killer. Groorr = a mantra believed to be an antidote for a snake's poison. Poorub(i) Likhiya = prewritten in their fate. Bilaayay = is destroyed. Oojlay = shine with purity of mind. Sobha Paayay = are honoured.

MEANING: Maya is like a snake which has surrounded (besieged) the whole world with its (spiritually) poisonous nature. The antidote to this poison is Waheguru's Naam, which acts like the Groorr mantra to undo the effect of a snake bite. So, one needs to recite the Guru's Shabad and embed it in their mind. He gets purified in the shelter of Satguru, and the poison of his haumein is destroyed. However, only those who have it prewritten in their fate by Waheguru get to meet with (come to the shelter of) Satguru. Guru's Sikhs with purified minds have shiny faces and are honoured in Waheguru's Court. I am always a sacrifice for the Sikhs who lead their lives according to Satguru's Advice, oh Nanak. 22.

ਸਤਿਗੁਰ ਪੁਰਖੁ ਨਿਰਵੈਰੁ ਹੈ ਨਿਤ ਹਿਰਦੈ ਹਰਿ ਲਿਵ ਲਾਇ॥ ਨਿਰਵੈਰੈ ਨਾਲਿ ਵੈਰੁ ਰਚਾਇਦਾ ਆਪਣੈ ਘਰਿ ਲੂਕੀ ਲਾਇ॥ ਅੰਤਰਿ ਕ੍ਰੋਧੁ ਅਹੰਕਾਰੁ ਹੈ ਅਨਦਿਨੁ ਜਲੈ ਸਦਾ ਦੁਖੁ ਪਾਇ॥ ਕੂੜੁ ਬੋਲਿ ਬੋਲਿ ਨਿਤ ਭਉਕਦੇ ਬਿਖੁ ਖਾਧੇ ਦੂਜੈ ਭਾਇ॥ ਬਿਖੁ ਮਾਇਆ ਕਾਰਣਿ ਭਰਮਦੇ ਫਿਰਿ ਘਰਿ ਘਰਿ ਪਤਿ ਗਵਾਇ॥ ਬੇਸੁਆ ਕੇਰੇ ਪੂਤ ਜਿਉ ਪਿਤਾ ਨਾਮੁ ਤਿਸੁ ਜਾਇ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਨੀ ਕਰਤੈ ਆਪਿ ਖੁਆਇ॥ ਹਰਿ ਗੁਰਮੁਖਿ ਕਿਰਪਾ ਧਾਰੀਅਨੁ ਜਨ ਵਿਛੁੜੇ ਆਪਿ ਮਿਲਾਇ॥ ਜਨ ਨਾਨਕੁ ਤਿਸੁ ਬਲਿਹਾਰਣੈ ਜੋ ਸਤਿਗੁਰ ਲਾਗੇ ਪਾਇ॥ 23॥

Satgur Purakh(u) nirvaiyr(u) haiy, nit hirdaiy Hur(i) liv laayay. Nirvaiyraiy naal(i) vaiyr(u) ruchaayaynda, appnaiy ghur(i) looki laayay. Untar(i) kroadh(u) ahunkar(u) haiy, undin(u) julaiy, sudaa dookh(u) paayay. Koorr(u) boal(i), boal(i) nit bhaunkday, bikh(u) khaadhay doojaiy bhaayay. Bikh(u) Maya kaarun(i) bhermday, phir(i) ghur(i), ghur(i) put(i) guvaayay. Baysua kayray poot jiyoun, pitaa Naam(u) tis(u) jaayay. Hur(i), Hur(i) Naam(u) na chaytni, Kertaiy Aap(i) khooaayay. Hur(i) Gurmukh(i) kirpa dhaariun(u), jun vichhurray aap(i) milaayay. Jun Nanak(u) tis(u) bulihaarnaiy, jo Satgur laagay paayay. 23.

Word Meaning: Nirvaiyr = bears no enmity. Nit = always. Liv Laayay = stays connected. Ruchaayaynda = engages. Looki = flame. Bhaunkday = bark; make useless noise. Doojaiy Bhaayay = in the love with the other (Maya). Bhermday = wander around. Put(i) Guvaayay = lose respect. Vichhurray = separated; disconnected.

MEANING: Satguru bears no enmity toward anyone and remains always connected to Waheguru. Those who engage in enmity against the just Satguru apply the flame to their own hearts. They light up the fire of rage and ego in their heart, and burn in that fire and suffer all the time. In their love for poisonous Maya, they tell lies loudly (openly) and talk nonsense about other things. They wander around to acquire the poisonous Maya, and lose respect in every house when and if they go begging. Like the son of a prostitute (who gets no respect for not having his father, they too lose respect without the Waheguru-father. Misled by Waheguru, they do not recite His Naam. However, Waheguru becomes kind to the Sikhs of the Guru and connects the disconnected with Him. I am a sacrifice for those who drop at the feet of (surrender to) Satguru, oh Nanak. 23.

ਨਾਮਿ ਲਗੇ ਸੇ ਊਬਰੇ ਬਿਨੁ ਨਾਵੈ ਜਮਪੁਰਿ ਜਾਹਿ॥ ਨਾਨਕ ਬਿਨੁ ਨਾਵੈ ਸੁਖੁ ਨਹੀ ਆਇ ਗਏ ਪਛੁਤਾਹਿ॥24

Naam(i) luggay say oobray, bin(u) Naavaiy Jumpur(i) jaah(i). Nanak, bin(u) Naavain sookh(u) nuhhi, aayay guyyay puchhutaayay. 24.

MEANING: The individuals with Waheguru's Naam find salvation, while the ones without the Naam are taken to the court of the Angel of justice. There is no comfort (peace) without Waheguru's Naam; such people take birth, die, and repent as they continue in the birth-death cycle, oh Nanak. 24.

ਚਿੰਤਾ ਧਾਵਤ ਰਹਿ ਗਏ ਤਾ ਮਨਿ ਭਇਆ ਅਨੰਦੁ॥ ਗੁਰ ਪ੍ਰਸਾਦੀ ਬੁਝੀਐ ਸਾਧਨ ਸੁਤੀ ਨਿਚਿੰਦੁ॥ ਜਿਨ ਕਉ ਪੂਰਬਿ ਲਿਖਿਆ ਤਿਨ੍ਹਾ ਭੇਟਿਆ ਗੁਰ ਗੋਵਿੰਦੁ॥ ਨਾਨਕ ਸਹਜੇ ਮਿਲਿ ਰਹੇ ਹਰਿ ਪਾਇਆ ਪਰਮਾਨੰਦੁ॥ 25॥

Chinta dhaavut reh(i) guyyay, ta mun(i) bhuyya anund(u). Gur persadi boojhiyaiy, sa dhun sooti nichind(u). Jinh kuou poorub(i) likhiya, tinha bhaytiya Gur Govind(u). Nanak, sehjay mil(i) ruhhay, Hur(i) paaya Permanund(u). 25.

Word Meaning: Chinta Dhaavut = running around in worries. Reh(i) Guyyay = left behind; are over. Sa Dhun = that human being. Nichind(u) = worry-free. Permanund = (source of) eternal bliss (Waheguru).

MEANING: One feels blissful when his running around for Maya is over. Such a person realizes this fact (and attains blissfulness) with the grace of the Guru, and he becomes worry-free. Those who have prewritten their fate are connected to Guru Govind(u) (Waheguru). They get connected without any special effort on their part, and realize the source of supreme bliss (Waheguru), oh Nanak. 25.

ਸਤਿਗੁਰ ਸੇਵਨਿ ਆਪਣਾ ਗੁਰ ਸਬਦੀ ਵੀਚਾਰਿ॥ ਸਤਿਗੁਰ ਕਾ ਭਾਣਾ ਮੰਨਿ ਲੈਨਿ ਹਰਿ ਨਾਮੁ ਰਖਹਿ ਉਰਧਾਰਿ॥ ਐਥੈ ਓਥੈ ਮੰਨੀਅਨਿ ਹਰਿ ਨਾਮਿ ਲਗੇ ਵਾਪਾਰਿ॥ ਗੁਰਮੁਖਿ ਸਬਦਿ ਸਿਞਾਪਦੇ ਤਿਤੁ ਸਾਚੈ ਦਰਬਾਰਿ॥ ਸਚਾ ਸਉਦਾ ਖਰਚੁ ਸਚੁ ਅੰਤਰਿ ਪਿਰਮੁ ਪਿਆਰੁ॥ ਜਮਕਾਲੁ ਨੇੜਿ ਨ ਆਵਈ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ॥
(ਅੰਗ 1416)॥ ਨਾਨਕ ਨਾਮ ਰਤੇ ਸੇ ਧਨਵੰਤ ਹੈਨਿ ਨਿਰਧਨ ਹੋਰਿ ਸੰਸਾਰੁ॥ 26॥

Satgur sayvun(i) aapna, Gur Shabadi veechaar(i). Satgur ka bhaana munn(i) laiyn(i), Hur(i) Naam(u) rukheh(i) oordhaar(i). Aiythaiy, oathaiy munniun(i), Hur(i) Naam(i) luggay vapaar(i). Gurmukh(i) Shabad sinyaapday, Tit(u) Saachaiy Durbaar(i). Sacha sauda khurch(u) Sach(u), untar(i) Pirm(u) piyaar(u). Jumkaal(u) nayrr(i) na aavyee, Aap(i) bukhshay Kartar(i).

(PAGE 1416): Nanak, Naam ruttay say dhunvunt haiyn(i), nirdhun hoar(i) sunsaar(u). 26.

Word Meaning: Bhaana = Will. Oor Dhaar(i) = enshrine in heart. Aithaiy = here; in this world. Othaiy = there; in the next world. Munniun(i) = are recognized. Vapaar(i) = business. Sinjaapday = recognized. Sacha = Waheguru's Naam. Pirm = Dear. Bukhshay = blessed. Ruttay = imbued. Dhunvunt = wealthy. Nirdhun = poor; pauper.

MEANING: Those who deal in Waheguru's Naam serve their Satguru by pondering on His Shabad (and leading their life based on that). They gladly obey the Will of Satguru and enshrine Waheguru's Naam in their heart. They find respect in this world and the next. They are recognized (honoured) in the Court of Waheguru because of Satguru's Shabad in their mind. With love for the Dear (Waheguru), they deal in the eternal Naam of Waheguru, and spend it (share it with others). Because they are blessed by Waheguru, they become immortal, and the Angel of Death does not even go near them. Only the ones who are imbued in Waheguru's Naam are wealthy; the rest of the world is (spiritually) poor, oh Nanak. 26.

ਜਨ ਕੀ ਟੇਕ ਹਰਿ ਨਾਮੁ ਹਰਿ ਬਿਨੁ ਨਾਵੈ ਠਵਰ ਨ ਠਾਉ॥ ਗੁਰਮਤੀ ਨਾਉ ਮਨਿ ਵਸੈ ਸਹਜੇ ਸਹਜਿ ਸਮਾਉ॥ ਵਡਭਾਗੀ ਨਾਮੁ ਧਿਆਇਆ ਅਹਿਨਿਸਿ ਲਾਗਾ ਭਾਉ॥ ਜਨ ਨਾਨਕੁ ਮੰਗੈ ਧੂੜਿ ਤਿਨ੍ਹ ਹਉ ਸਦ ਕੁਰਬਾਣੈ ਜਾਉ॥ 27॥

Jun kee tayk Hur(i) Naam(u), Hur(i) bin(u) Naavaiyn tthuvur na tthaaoun. Gurmutee Naaoun mun9i) vussaiy, sehjay, sehj(i) smaaoun. Vudbhaageen Naam(u) dhiyaaya, ehinis(i) laaga bhaaou. Jun Nanak(u) mungaiy dhoorr9i) tinh, huoun sud koorbaanaiy jaaoun. 27.

Word Meaning: Tayk = support. Tthuvur = shelter. Tthaaoun = room; support. Sehjay = easily. Sehj(i) = in the blissful state. Smaaoun = stay absorbed. Ehinis(i) = day and night. Dhoorr(i) = dust of the feet.

MEANING: Waheguru's Naam is the support for His devotees; without Waheguru's Naam, there is no shelter and no support (in the realm of spirituality). Waheguru's Naam takes dwelling in the devotee's heart with the Advice of the Guru, and he easily gets absorbed in the high blissful (spiritual) state. The highly fortunate recite Waheguru's Naam and are in love with Him day and night. I long for the dust of the feet of such devotees, and am always a sacrifice for them. 27.

ਲਖ ਚਉਰਾਸੀਹ ਮੇਦਨੀ ਤਿਸਨਾ ਜਲਤੀ ਕਰੇ ਪੁਕਾਰ॥ ਇਹੁ ਮੋਹੁ ਮਾਇਆ ਸਭ ਪਸਰਿਆ ਨਾਲਿ ਚਲੈ ਨ ਅੰਤੀ ਵਾਰ॥ ਬਿਨੁ ਹਰਿ ਸਾਂਤਿ ਨ ਆਵਈ ਕਿਸੁ ਆਗੈ ਕਰੀ ਪੁਕਾਰ॥ ਵਡਭਾਗੀ ਸਤਿਗੁਰੁ ਪਾਇਆ ਬੂਝਿਆ ਬ੍ਰਹਮੁ ਬਿਚਾਰੁ॥ ਤਿਸਨਾ ਅਗਨਿ ਸਭ ਬੁਝਿ ਗਈ ਜਨ ਨਾਨਕ ਹਰਿ ਉਰਧਾਰਿ॥ 28॥

Lakh chauraaseh maydni, tishna jultee kuray pookar. Eh(u) moh Maya subh pusriya, naal(i) chullaiy na untee vaar. Bin(u) Hur(i) shaant(i) na aavyee, kis(u) aagaiy kureen pookaar. Vudbhaageen Satgur(u) paaya, boojhiya Brahmam bichaar(u). Tishna ugun(i) subh boojh(i) guyyi, jun Nanak Hur(i) oordhaar(i). 28.

Word Meaning: lakh Chauraaseh = 8.4 million. Maydni = world. Tishna Julti = burning in the fire of worldly desires. Pusriya = spread out. Shaant(i) = peace of mind.

MEANING: All the 8.4 million life forms in the world suffer in the fire of desires (wishes), and pray for their fulfilment. The love for Maya has spread everywhere (to everybody), but no worldly thing accompanies the individuals after death. One gets peace only in the shelter of Waheguru; who else is there to pray to? The highly fortunate realize the importance of the Guru by reflecting on Waheguru (by reciting His Naam with the Guru's Shabad) and by connecting with the Guru (who connects them with Waheguru). All the fire of worldly desires is put out when one acquires Waheguru's Naam in his heart, oh Nanak. 28.

ਅਸੀ ਖਤੇ ਬਹੁਤੁ ਕਮਾਵਦੇ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਹਰਿ ਕਿਰਪਾ ਕਰਿ ਕੈ ਬਖਸਿ ਲੈਹੁ ਹਉ ਪਾਪੀ ਵਡ ਗੁਨਹਗਾਰੁ॥ ਹਰਿ ਜੀਉ ਲੇਖੇ ਵਾਰ ਨਾ ਆਵਈ ਤੂੰ ਬਖਸਿ ਮਿਲਾਵਣਹਾਰੁ॥ ਗੁਰ ਤੁਠੈ ਹਰਿ ਪ੍ਰਭੁ ਮੇਲਿਆ ਸਭ ਕਿਲਵਿਖ ਕਟਿ ਵਿਕਾਰ॥ ਜਿਨਾ ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇਆ ਜਨ ਨਾਨਕ ਤਿਨ ਜੈਕਾਰੁ॥ 29॥

Useen khutay buhout(u) kmaavnday, unt(u) na paaravaar(u). Hur(i) kirpa kur(i) kaiy bukhsh(i) laiyhou, huoun paapi vud goonehgaar(u). Hur(i) Jeeou, laykhay vaar na aavyee, Toon bukhsh(i) milaavunhaar(u). Gur tootthay Hur(i) Prubh(u) mayliya, subh kilvikh cut(i) vikaar. Jinha hur(i), Hur(i) Naam(u) dhiyaaya, jun Nanak, tinhjaiykaar(u). 29.

Word Meaning: Khutay Kmaavnday = make mistakes; blunders. Paaravaar = endless. Goonehgaar(u) = guilty; sinner. Laykhay = account of deeds. Tootthaiy = pleased to be kind. Kilvikh = sins. Vikaar = vices. Jaiykaar(u) = acclaim; sing praise.

MEANING: I am a big sinner and a culprit as I commit countless blunders. Kindly forgive me with Your benevolence, oh Waheguru. Based on my account of my deeds, I have no chance to connect with You, but You are kind and forgive sinners (to connect with You), oh Lord. With His kindness, the pleased Guru destroys all the sins and the vices of the devotees, and connects them with Waheguru. I am their slave and sing praise of all those who recite Waheguru's Naam, oh Nanak. 29.

ਵਿਛੁੜਿ ਵਿਛੁੜਿ ਜੋ ਮਿਲੇ ਸਤਿਗੁਰ ਕੈ ਭੈ ਭਾਇ॥ ਜਨਮ ਮਰਣ ਨਿਹਚਲੁ ਭਏ ਗੁਰਮੁਖਿ ਨਾਮੁ ਧਿਆਇ॥ ਗੁਰ ਸਾਧੂ ਸੰਗਤਿ ਮਿਲੈ ਹੀਰੇ ਰਤਨ ਲਭੰਨਿ॥ ਨਾਨਕ ਲਾਲੁ ਅਮੋਲਕਾ ਗੁਰਮੁਖਿ ਖੋਜਿ ਲਹੰਨਿ॥ 30॥

Vichhurr(i), vichhurr(i) jo milay, Satgur kaiy bhaiy bhaayay. Junum, mern nihchul bhuyyay, Gurmukh(i) Naam(u) dhiyaayay. Gur Sadhu sungut(i) milaiy, heeray ruttan lubhun(i). Nanak, Laal(u) amoalka, Gurmukh(i) khoaj(i) lehun(i). 30.

Word Meaning: Vichhurr(i) = separating; disconnecting. Bhaiy Baayay = love-filled fear. Nihchul = stabilize; come to end. Heeray Ruttan = diamond-and- jewels-like good qualities. Amoalka = priceless. Khoaj(i) = by searching. Lehun(i) = acquire.

MEANING: Even if they were earlier disconnected from Waheguru, the birth-and-death cycle of those who get connected with Him (Waheguru) for their love and fear for Satguru, and when they recite Waheguru's Naam in the shelter of the Guru, is terminated. One acquires the noble qualities in the company of the Guru, which are like finding diamonds and jewels. Waheguru's Naam is that ruby which is priceless, and which the devotees acquire by searching for it in the shelter of the Guru, oh Nanak. 30.

ਮਨਮੁਖ ਨਾਮੁ ਨ ਚੇਤਿਓ ਧਿਗੁ ਜੀਵਣੁ ਧਿਗੁ ਵਾਸੁ॥ ਜਿਸ ਦਾ ਦਿਤਾ ਖਾਣਾ ਪੈਨਣਾ ਸੋ ਮਨਿ ਨ ਵਸਿਓ ਗੁਣਤਾਸੁ॥ ਇਹੁ ਮਨ ਸਬਦਿ ਨ ਭੇਦਿਓ ਕਿਉ ਘਰਿ ਹੋਵੈ ਵਾਸੁ॥ ਮਨਮੁਖੀਆ ਦੋਹਾਗਣੀ ਆਵਣ ਜਾਣਿ ਮੁਈਆਸੁ॥ ਗੁਰਮੁਖਿ ਨਾਮੁ ਸੁਹਾਗੁ ਹੈ ਮਸਤਕਿ ਮਣੀ ਲਿਖਿਆਸੁ॥ ਹਰਿ ਹਰਿ ਨਾਮੁ ਉਰਿ ਧਾਰਿਆ ਹਰਿ ਹਿਰਦੈ ਕਮਲ ਪ੍ਰਗਾਸੁ॥ ਸਤਿਗੁਰ ਸੇਵਨਿ ਆਪਣਾ ਹਉ ਸਦ ਬਲਿਹਾਰੀ ਤਾਸੁ॥ ਨਾਨਕ ਤਿਨ ਮੁਖ ਉਜਲੇ ਜਿਨ ਅੰਤਰਿ ਨਾਮੁ ਪ੍ਰਗਾਸੁ॥ 31॥

Munmukh Naam(u) na chaytiyo, dhig(u) jeevun, dhig(u) vaas(u). Jis da ditta khaana pehn-na, so mun(i) na vussiyo, Goontaas(u). Eh(u) mun Shabad(i) na bhaydiyo, kiyoun ghur(i) hovaiy vaas(u). Munmukhiyaan dohaagni, aavun, jaan(i) mooyiaas(u). Gurmukh(i) Naam(u) soohaag haiy, mustuk munie likhiyaas(u). Hur(i), Hur(i) Naam(u) oor dhaariya, Hur(i) Hirdaiy, kumul pergaas(u). Satgur savun(i) aapna, huoun sud bulihaari taas(u). Nanak, tinh mukh oojlay, jinh untar(i) Naam(u) pergaas(u). 31.

Word Meaning: Chaytiyo = remembered; recited. Dhig(u) = reprehensible. Vaas(u) = dwelling. Goontaas(u) = treasure of noble qualities (Waheguru). Bhaydiyo = pierced; hit mentally. Ghur(i) = in the heart. Dohaagni = condemned by the Husband (God). Mooyiaas(u) = dies. Munie = the shine of good fortune. Kumul Pergaas(u) = enlightened heart. Taas(u) = (for) them.

MEANING: The life and the living of the followers of their minds (Maya-engrossed individuals) are reprehensible as they never recite Waheguru's Naam, and are disconnected from Him. They do not embed Waheguru in their minds, which is the treasure of all noble qualities and is the provider of all food and clothes. Their minds are never pierced with Guru's Shabad; so how can they enshrine Waheguru's Naam in their hearts? The individuals, disconnected with Waheguru, are like a woman who has been condemned by her husband (and never enjoys His love). After death, they keep taking births and dying. For the devotees of the Guru, Waheguru's Naam is their husband (Lord), and their good fortune is written on their foreheads. They enshrine Waheguru's Naam in their heart, and the lotus of their enlightened hearts stays bloomed. I am a sacrifice for those who serve their Satguru. The faces of those shine (with inner beauty) who have their hearts enlightened with the Naam, oh Nanak. 31.

ਸਬਦਿ ਮਰੈ ਸੋਈ ਜਨ ਸਿਝੈ ਬਿਨੁ ਸਬਦੈ ਮੁਕਤਿ ਨ ਹੋਈ॥ ਭੇਖ ਕਰਹਿ ਬਹੁ ਕਰਮ ਵਿਗੁਤੇ ਭਾਇ ਦੂਜੈ ਪਰਜ ਵਿਗੋਈ॥ ਨਾਨਕ ਬਿਨੁ ਸਤਿਗੁਰ ਨਾਉ ਨ ਪਾਈਐ ਜੇ ਸਉ ਲੋਚੈ ਕੋਈ॥ 32॥

Shabad muraiy, soyee jun sijhaiy, bin(u) Shabadaiy mookt(i) na hoyee. Bhaykh kureh(i), buhou kerm vigootay, bhaayay doojaiy perj vigoyee. Nanak, bin(u) Satgur Naaoun na paayiyaiy, jay suou loachaiy koyee. 32.

Word Meaning: muraiy = mind dies towards worldly attractions. Sijhaiy = succedds. Kerm = rituals. Vigootay = suffer humiliation. Perj = public. Loachaiy = yearns for.

MEANING: The individual, who has killed his worldly desires with the Guru's Shabad, achieves success in emancipation. No one can be salvaged without the Guru's Shabad. For their love of Maya, the people wear various religious outfits and perform many rituals, but they suffer humiliation (in Waheguru's Court). No one can acquire Waheguru's Naam without Satguru, even if he longs for it greatly, oh Nanak. 32.

ਹਰਿ ਕਾ ਨਾਉ ਅਤਿ ਵਡ ਊਚਾ ਊਚੀ ਹੂ ਊਚਾ ਹੋਈ॥ ਅਪੜਿ ਕੋਇ ਨ ਸਕਈ ਜੇ ਸਉ ਲੋਚੈ ਕੋਈ॥ ਮੁਖਿ ਸੰਜਮ ਹਛਾ ਨ ਹੋਵਈ ਕਰਿ ਭੇਖ ਭਵੈ ਸਭ ਕੋਈ॥ ਗੁਰ ਕੀ ਪਉੜੀ ਜਾਇ ਚੜੈ ਕਰਮਿ ਪਰਾਪਤਿ ਹੋਈ॥ ਅੰਤਰਿ ਆਇ ਵਸੈ ਗੁਰ ਸਬਦੁ ਵੀਚਾਰੈ ਕੋਇ॥
(ਅੰਗ 1417)॥ ਨਾਨਕ ਸਬਦਿ ਮਰੈ ਮਨੁ ਮਾਨੀਐ ਸਾਚੇ ਸਾਚੀ ਸੋਇ॥ 33॥

Hur(i) ka Naaoun ut(i) vud oocha, oochi hoo oocha hoyee. Uppurr(i) koyay na sukyee, jay suou loachaiy koyee. Mookh sunjum huchha na hovyee, kur(i) bhaykh bhuvaiy subh koyee. Gur kee paaurri jaayay churraiy, kerm(i) praaput(i) hoyee. Untar(i) aayay vussaiy, Gur Shabad(u) veechaaraiy koyay.

(PAGE 1417): Nanak, Shabad(i) muraiy mun(u) maaniyaiy, Saachay, Saachi soyay. 33.

Word Meaning: Oochi Hoon Oocha = higher than the highest. Uppurr(i) = have access. Sunjum = control on senses. Bhaykh = religious garb. Paurri = ladder. Kerm(i) = grace. Praaput(i) = acquirement. Soyay = praise; reputation.

MEANING: Waheguru's Naam is extremely high (in transcendence), and is higher than the highest where no one has access to, even if they yearn for it a hundred times. One's mind cannot be purified by simply saying (preaching) the words of self-control, even if everybody roams around in religious garbs. One can reach Waheguru using the Guru as the ladder, which can be acquired only by the grace of Waheguru (Waheguru Himself connects one with the Guru). One enshrines Waheguru's Naam in his heart by pondering over the Guru's Shabad. One's mind is convinced only when he kills his worldly desires with Guru's Shabad (which never fails him because). Singing Waheguru's praise with dedication is sure to connect one with the Guru, oh Nanak. 33.

ਮਾਇਆ ਮੋਹੁ ਦੁਖੁ ਸਾਗਰੁ ਹੈ ਬਿਖੁ ਦੁਤਰ ਤਰਿਆ ਨ ਜਾਇ॥ ਮੇਰਾ ਮੇਰਾ ਕਰਦੇ ਪਚਿ ਮੁਏ ਹਉਮੈ ਕਰਤ ਵਿਹਾਇ॥ ਮਨਮੁਖਾ ਊਰਵਾਰੁ ਨ ਪਾਰੁ ਹੈ ਅਧ ਵਿਚਿ ਰਹੇ ਲਪਟਾਇ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਸੁ ਕਮਾਵਣਾ ਕਰਣਾ ਕਛੂ ਨ ਜਾਇ॥ ਗੁਰਮਤੀ ਗਿਆਨੁ ਰਤਨੁ ਮਨਿ ਵਸੈ ਸਭ ਦੇਖਿਆ ਬ੍ਰਹਮੁ ਸੁਭਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਬੋਹਿਥੈ ਵਡਭਾਗੀ ਚੜੈ ਤੇ ਭਉਜਲਿ ਪਾਰਿ ਲੰਘਾਇ॥ 34॥

Maya moh(u), dookh saagur(u) haiy, bikh(u) dootur turiya na jaaay. Mayra, mayra kerday puch(i) mooyay, haumein kert vihaayay. Munmukhaan oorvaar(u) na paar(u) haiy, udh vich(i) ruhhay luptaayay. Jo Dhoor(i) likhiya su kmaavna, kerna kuchhoo na jaayay. Gurmutee Giyan(u) ruttan mun(i) vussaiy, subh daykhiya Braham soobhaayay. Nanak, Satgur bohithaiy, vudbhaagi churraiy, tay bhuoujul(i) paar(i) lunghaayay. 34.

Word Meaning: Bikh Dootur = the sea of poisonous Maya, which is impossible to cross. Puch(i) = burn (in the fire of desires). Vihaavay = life is spent. Oorvaar(u) = the near side. Paar(u) = the far side. Udh vich(i) = in the middle. Soobhaayay = with love. Bohithaiy = on the ship. Bhuoujul(i) = the world sea.

MEANING: Love for wealth is an ocean (huge source) of troubles because the poisonous sea of Maya is very, very difficult to swim across (to find emancipation). Man's life is spent in selfishness and ego when he tries to have control over everything. The Maya-engrossed people neither stay on the near side of the sea of Maya (not fully engrossed in Maya) nor reach the other end (find emancipation); they stay suspended in the middle. But one cannot do anything to change his behaviour (love for Maya) because one pursues only those things for which he is predestined to do. However, the jewel of Divine Knowledge (Waheguru's Naam) takes dwelling in one's heart only with the Advice of the Guru; and with his love for Waheguru, he sees Him everywhere. Satguru is the ship that ferries devotees across the world-sea, but only the fortunate get to board it, oh Nanak. 34.

ਬਿਨੁ ਸਤਿਗੁਰ ਦਾਤਾ ਕੋ ਨਹੀ ਜੋ ਹਰਿ ਨਾਮੁ ਦੇਇ ਆਧਾਰੁ॥ ਗੁਰ ਕਿਰਪਾ ਤੇ ਨਾਉ ਮਨਿ ਵਸੈ ਸਦਾ ਰਹੈ ਉਰਧਾਰਿ॥ ਤਿਸਨਾ ਬੁਝੈ ਤਿਪਤਿ ਹੋਇ ਹਰਿ ਕੈ ਨਾਇ ਪਿਆਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਪਾਈਐ ਹਰਿ ਅਪਨੀ ਕਿਰਪਾ ਧਾਰਿ॥ 35॥

Bin(u) Satgur daata ko nuhhi, jo Hur(i) Naam(u) dayay adhaar(u). Gur kirpa tay Naaoun mun(i) vussaiy, sudaa ruhhaiy oordhaar(i). Tishna boojhaiy, tipt(i) hoyay, Hur(i) kaiy Nayay piyaar(i). Nanak, Gurmukh(i) paayiyaiy, Hur(i) apni kirpa dhaar(i). 35.

Word Meaning: Daata = donor; provider. Adhaar(u) = support. Tishna = (fire of) desires. Tipt(i) = contented.

MEANING: There is none other than Satguru who can impart Waheguru Naam in a devotee's heart as his spiritual support. With the grace of the Guru, Waheguru's Naam takes dwelling in the devotee's heart, and stays there forever. With the recitation of Waheguru's Naam with love and devotion, one's fire of worldly desires is quenched. With Waheguru's grace, one acquires His Naam in the shelter of the Guru, oh Nanak. 35.

ਬਿਨੁ ਸਬਦੈ ਜਗਤੁ ਬਰਲਿਆ ਕਹਣਾ ਕਛੂ ਨ ਜਾਇ॥ ਹਰਿ ਰਖੇ ਸੇ ਉਬਰੇ ਸਬਦਿ ਰਹੇ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਕਰਤਾ ਸਭ ਕਿਛੁ ਜਾਣਦਾ ਜਿਨਿ ਰਖੀ ਬਣਤ ਬਣਾਇ॥ 36॥

Bin(u) Shabadaiy jugut(u) burliya, kehna kuchhoo na jayay. Hur(i) rukhay say oobray, Shabad(i) ruhhay liv laayay. Nanak, Kerta subh kichh(u) Jaanda Jinh(i) rukhee bunut bunaayay. 36.

Word Meaning: Burliya = insane. Oobray = salvaged. Bunut Bunaayay = creation.

MEANING: The world becomes insane without Guru's Shabad, and there is nothing that can be said (done) about it. Those who meditate on Waheguru's Naam are protected by Waheguru (against the attacks of Maya) and get salvaged. But Waheguru, who has created the whole world, knows its workings. 36.

ਹੋਮ ਜਗ ਸਭਿ ਤੀਰਥਾ ਪੜਿ ਪੰਡਿਤ ਥਕੇ ਪੁਰਾਣ॥ ਬਿਖੁ ਮਾਇਆ ਮੋਹੁ ਨ ਮਿਟਈ ਵਿਚਿ ਹਉਮੈ ਆਵਣੁ ਜਾਣੁ॥ ਸਤਿਗੁਰ ਮਿਲਿਐ ਮਲੁ ਉਤਰੀ ਹਰਿ ਹਰਿ ਜਪਿਆ ਪੁਰਖੁ ਸੁਜਾਣੁ॥ ਜਿਨਾ ਹਰਿ ਹਰਿ ਪ੍ਰਭ ਸੇਵਿਆ ਜਨ ਨਾਨਕ ਸਦ ਕੁਰਬਾਣ॥ 37॥

Hoam jug subh(i) teeruthaan, purrh(i) pundit thukkay Puraan. Bikh(u) Maya moh(u) na mityee, vich(i) haumein aavun jaan(u). Satgur miliyain mul(u) ootri, Hur(i), Hur(i) juppiya Purakh(u) Soojaan(u). Jinha Hur(i), Hur(i) Prubh sayviya, jun Nanak sud koorbaan. 37.

Word Meaning: Hoam = huvun (burning fire in a ritualistic way). Jug = free food to the Brahmans with some rituals. Puraan = Puranas. Bikh(u) = poison. Mityee = erased. Aavun Jaan(u) = rebirths. Purakh(u) Soojaan(u) = the omniscient Waheguru.

MEANING: The Brahmans have exhausted performing all rituals of huvuns and yugs, and reading the Puranas to the people, but all such deeds cannot rid the people of their attachment

with the poisonous Maya, and they keep taking births, and dying due to their haumein (selfishness and ego). But when people recite Waheguru's Naam in the shelter of the Guru, the filth of their haumein is washed away. I am a sacrifice for those who serve Waheguru (obey His Will and recite His Naam). 37.

ਮਾਇਆ ਮੋਹੁ ਬਹੁ ਚਿਤਵਦੇ ਬਹੁ ਆਸਾ ਲੋਭੁ ਵਿਕਾਰ॥ ਮਨਮੁਖਿ ਅਸਥਿਰੁ ਨ ਥੀਐ ਮਰਿ ਬਿਨਸਿ ਜਾਇ ਖਿਨ ਵਾਰ॥ ਵਡਭਾਗੁ ਹੋਵੈ ਸਤਿਗੁਰੁ ਮਿਲੈ ਹਉਮੈ ਤਜੈ ਵਿਕਾਰ॥ ਹਰਿ ਨਾਮਾ ਜਪਿ ਸੁਖੁ ਪਾਇਆ ਜਨ ਨਾਨਕ ਸਬਦੁ ਵੀਚਾਰ॥ 38॥

Maya moh(u) buhou chitvday, buhou aasa lobh(u) vikaar. Munmukh(i) usthir(u) na theeyaiy, mur(i) binus(i) jaayay khin vaar. Vudbhaag hovaiy Satgur(u) milaiy, haumein tujaiy vikaar. Hur(i) Naama, jup(i) sookh(u) paaya, jun Nanak, Shabad(u) veechaar. 38.

Word Meaning: Moh(u) = attachment. Chitvday = think about; make plans. Aasa = hopes; wishes. Vikaar = vices. Usthir = stabilize. Binus(i) Jaayay = are destroyed. Khin Vaar = every moment. Tujaiy = give up; get rid of.

MEANING: Due to their attachment to Maya, most people make plans and build hopes of accumulating it, but their greed leads them into vices. The minds of the Maya-engrossed people do not become stable (are not contented), and they suffer spiritual death frequently. The fortunate get connected with Satguru (take His shelter) and get rid of their vices of selfishness and ego. They enjoy bliss by reciting Waheguru's Naam and by pondering on Guru's Shabad, oh Nanak. 38.

ਬਿਨੁ ਸਤਿਗੁਰ ਭਗਤਿ ਨ ਹੋਵਈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਆਰਾਧਿਆ ਗੁਰ ਕੈ ਹੇਤਿ ਪਿਆਰਿ॥39॥

Bin(u) Sartgur bhugut(i) na hovyee, Naam(i) na luggaiy piyaar(u). Jun Nanak Naam(u) araadhiya, Gur kaiy hayt(i) piyaar(i). 39.

MEANING: One cannot love Waheguru and worship Him without Satguru. A devotee recites Waheguru's Naam with affection for the Guru, oh Nanak. 39.

ਲੋਭੀ ਕਾ ਵੇਸਾਹੁ ਨ ਕੀਜੈ ਜੇ ਕਾ ਪਾਰਿ ਵਸਾਇ॥ ਅੰਤਿ ਕਾਲਿ ਤਿਥੈ ਧੁਹੈ ਜਿਥੈ ਹਥੁ ਨ ਪਾਇ॥ ਮਨਮੁਖ ਸੇਤੀ ਸੰਗੁ ਕਰੇ ਮੁਹਿ ਕਾਲਖ ਦਾਗੁ ਲਗਾਇ॥ ਮੁਹ ਕਾਲੇ ਤਿਨ੍ਹ ਲੋਭੀਆ ਜਾਸਨਿ ਜਨਮੁ ਗਵਾਇ॥ ਸਤਸੰਗਤਿ ਹਰਿ ਮੇਲਿ ਪ੍ਰਭ ਹਰਿ ਨਾਮੁ ਵਸੈ ਮਨਿ ਆਇ॥ ਜਨਮ ਮਰਨ ਕੀ ਮਲੁ ਉਤਰੈ ਜਨ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ॥ 40॥

Lobhi ka vaysaah(u) na keejaiy, jay ka paar(i) vusaayay. Unt(i) kaal(i) tithaiy dhoohaiy, jithaiy huth(u) na paayay. Munmukh sayti sung(u) kuray, mooh(i) kaalukh daag(u) lugaayay. Mooh kaalay tinh lobhiyaan, jaasun(i) junum(u) guvaayay. Sat-sungut(i) Hur(i) maiyl(i) Prubh, Hur(i) Naam(u) vussaiy mun(i) aayay. Junum, mern kee mul(u) ootraiy, jun Nanak, Hur(i) goon gaayay. 40.

Word Meaning: Vaysaah(u) = trust. Paar Vusaayay = as far as possible. Dhoohaiy = deceives. Huth(u) Na Paayay = finds no support. Sayti = with. Sung(u) = company. Daag(u) = stain. Mul(u) = filth.

MEANING: Do not trust a greedy person as far as possible because, in the end, he deceives you, leaving you no support to escape. If one becomes friends with a Maya-engrossed person, he is bound to get dark stains (of disgrace) on his face. The greedy have dark faces (of disrepute) and leave the world, wasting their precious human lives. One should pray to Waheguru to put him in the company of the holy saints only to enshrine His Naam(u) in his heart. One's filth of many lives is washed away by singing Waheguru's praise, oh Nanak. 40.

ਧੁਰਿ ਹਰਿ ਪ੍ਰਭਿ ਕਰਤੈ ਲਿਖਿਆ ਸੁ ਮੇਟਣਾ ਨ ਜਾਇ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਦਾ ਪ੍ਰਤਿਪਾਲਿ ਕਰੇ ਹਰਿ ਰਾਇ॥ ਚੁਗਲ ਨਿੰਦਕ ਭੁਖੇ ਰੁਲਿ ਮੁਏ ਏਨਾ ਹਥੁ ਨ ਕਿਥਾਊ ਪਾਇ॥ ਬਾਹਰਿ ਪਾਖੰਡ ਸਭ ਕਰਮ ਕਰਹਿ ਮਨਿ ਹਿਰਦੈ ਕਪਟੁ ਕਮਾਇ॥ ਖੇਤਿ ਸਰੀਰਿ ਜੋ ਬੀਜੀਐ ਸੋ ਅੰਤਿ ਖਲੋਆ ਆਇ॥
(ਅੰਗ 1418)॥ ਨਾਨਕ ਕੀ ਪ੍ਰਭ ਬੇਨਤੀ ਹਰਿ ਭਾਵੈ ਬਖਸਿ ਮਿਲਾਇ॥ 41॥

Dhoor(i) Hur(i) Prubh(i) Kertaiy likhiya, su maytna na jaayay. Jeeou pind(u) subh(u) Tis da, pritpaal(i) kuray Hur(i) Raayay. Choogal, ninduk bhookhay rool(i) mooyay, ehna huth(u) na kithaaoun paayay. Baahur(i) paakhund subh kerm kureh(i), mun(i) hirdaiy kupt(u) kmaayay. Khayt(i) sureer(i) jo beejiyaiy, so unt(i) khuloa aayay.

(PAGE 1418): Nanak kee Prubh bayntee, Hur(i) bhaavaiy bukhsh(i) milaayay. 41.

Word Meaning: Dhoor(i) = right from the source. Jeeou = soul. Pind(u) = body. Pritpaal(I) = to raise and nurture. Choogal = backbiter; tattler Ninduk = vilifier. Paakhund = hypocrisy. Rool(i) Mooyay = are humiliated to death. Kerm = rituals. Kupt = deceit. Khuloa =stands out; appears.

MEANING: One's soul and his body belong to Waheguru (they are given by Him), and the Royal Waheguru raises and nourishes him, and whatever has Waheguru written in the fate of the individual, cannot be erased by him by any means. The tattles and the vilifiers are humiliated to death for their appetite for worldly comforts, and they find no support to feel contented. The hypocrites perform all outward rituals (to show off their religiosity), but plan deceit at heart. Whatever seeds they sow in the field of their mind, they show (grow) at the end. It is my supplication to Waheguru that He willingly (with His grace) connects me with Him, oh Nanak. 41.

ਮਨ ਆਵਣ ਜਾਣੁ ਨ ਸੁਝਈ ਨ ਸੁਝੈ ਦਰਬਾਰੁ॥ ਮਾਇਆ ਮੋਹਿ ਪਲੋਟਿਆ ਅੰਤਰਿ ਅਗਿਆਨੁ ਗੁਬਾਰੁ॥ ਤਬ ਨਰੁ ਸੁਤਾ ਜਾਗਿਆ ਸਿਰਿ ਡੰਡੁ ਲਗਾ ਬਹੁ ਭਾਰੁ॥ ਗੁਰਮੁਖਾ ਕਰਾ ਉਪਰਿ ਹਰਿ ਚੇਤਿਆ ਸੇ ਪਾਇਨਿ ਮੋਖ ਦੁਆਰੁ॥ ਨਾਨਕ ਆਪਿ ਓਹਿ ਉਧਰੇ ਸਭ ਕੁਟੰਬ ਤਰੇ ਪਰਵਾਰ॥ 42॥

Mun aavun, jaan(u) na soojhyee, na soojhaiy Durbar(u). Maaya moh(i) pulaytiya, untar(i) ugiyaan(u) goobaar(u). Tub nur soota jaagiya, sir(i) dund(u) lugga buhou bhaar(u). Gurmukhaan keraan oopur(i) Hur(i) chaytiya, say paayin(i) moakh dooaar(u). Nanak, aap(i) oh(i) oodhray, subh kootumb turay pervaar. 42.

Word Meaning: Aavun Jaan(u) = taking birth and dying. Soojhyee = understanding. Pulaytiya = coated with. Ugiyaan = ignorance. Goobaar(u) = darkness. Tub = then. Dund(u) Lugga = hit with a cane (is punished). Keraan Oopur(i) = on fingers; from memory. Chaytiya = remembered. Kootumb = Pervaar = family; associates.

MEANING: The man does not reflect on the cause of his repeated births and deaths, nor does he realize the Court (justice system) of Waheguru. With his mind coated in attachment to Maya, he is completely enveloped in the darkness of ignorance. He wakes from his slumber when he is severely punished (for his evil deeds). The devotees of the Guru have Waheguru's Naam on their fingertips, and they reach the door of emancipation (attain it). Not only do they find salvation for themselves, but they also free their associates, oh Nanak. 42.

ਸਬਦਿ ਮਰੈ ਸੋ ਮੁਆ ਜਾਪੈ॥ ਗੁਰ ਪਰਸਾਦੀ ਹਰਿ ਰਸਿ ਧ੍ਰਾਪੈ॥ ਹਰਿ ਦਰਗਹਿ ਗੁਰ ਸਬਦਿ ਸਿਞਾਪੈ॥ ਬਿਨੁ ਸਬਦੈ ਮੁਆ ਹੈ ਸਭੁ ਕੋਇ॥ ਮਨਮੁਖੁ ਮੁਆ ਅਪੁਨਾ ਜਨਮੁ ਖੋਇ॥ ਹਰਿ ਨਾਮੁ ਨ ਚੇਤਹਿ ਅੰਤਿ ਦੁਖੁ ਰੋਇ॥ ਨਾਨਕ ਕਰਤਾ ਕਰੇ ਸੁ ਹੋਇ॥ 43॥

Shabad(i) muraiy so mooaa jaapaiy. Gur persadi Hur(i) rus(i) dhuraapaiy. Hur(i) Durgeh(i) Gur Shabad(i) sinjaapaiy. Bin(u) Shabadaiy mooaa haiy subh(u) koyay. Munmukh mooaa, apuna junum(u) khoyay. Hur(i) Naam(u) na chayteh(i) unt(i) dookh(u) royay. Nanak, Kerta kuray su hoyay. 43.

Word Meaning: Jaapaiy = seems. Rus(i) = sweet tasting. Dhuraapaiy = is contented. Sinjaapaiy = is recognized. Kerta = Creator (Waheguru).
MEANING: Those devotees who kill their worldly desires with the Guru's Shabad visibly look dead in terms of worldly affairs (show no interest in them). With the grace of the Guru, they get fully contented with the sweetness of the Shabad (Waheguru's Naam), and are recognized in Waheguru's Court because of the Naam in their heart. Everybody is spiritually dead without the Guru's Shabad. The Maya-engrossed individual dies spiritually and wastes away his precious human life. He does not recite Waheguru's Naam, and has to cry (repent) at the end. But only that happens that the Creator, Waheguru, does (wishes), oh Nanak. 43.

ਗੁਰਮੁਖਿ ਬੁਢੇ ਕਦੇ ਨਾਹੀ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਸੁਰਤਿ ਗਿਆਨੁ॥ ਸਦਾ ਸਦਾ ਹਰਿ ਗੁਣ ਰਵਹਿ ਅੰਤਰਿ ਸਹਜ ਧਿਆਨੁ॥ ਓਇ ਸਦਾ ਅਨੰਦਿ ਬਿਬੇਕ ਰਹਹਿ ਦੁਖਿ ਸੁਖਿ ਏਕ ਸਮਾਨਿ॥ ਤਿਨ੍ਹਾ ਨਦਰੀ ਇਕੋ ਆਇਆ ਸਭੁ ਆਤਮ ਰਾਮੁ ਪਛਾਨੁ॥ 44॥
Gurmukh(i) booddhay kuday naahi jinha untar(i) soort(i) Giyan(u). Sudaa, sudaa Hur(i) goon ruveh(i), untar(i) sehj dhiyan(u). Oye sudaa anund(i) bibayk ruhheh(i), dookh(i), sookh(i), aik smaan(i). Tinha nudreen Ikko aaya, subh(u) Aatum Ram(u) puchhaan. 44.
Word Meaning: Kuday Naahi = never. Soort(i) Giyan(u) = wisdom and enlightenment. Ruvveh(i) = recite. Sehj = blissfulness. Bibayk = spiritual wisdom to make a distinction. Smaan(i) = equal; the same. Aatum Ram(u) = Waheguru. Puchhaan(u) = recognition.
MEANING: The Sikhs of the Guru, who have spiritual wisdom and enlightened minds, never become old in spirituality. They always sing praise of Waheguru's qualities (recite His Naam) with a focused mind, and stay blissful. With spiritual wisdom to make a distinction between good and bad, they accept the comforts and discomforts the same way, and always stay blissful. They see only Waheguru everywhere and recognize Him in everything. 44.

ਮਨਮੁਖ ਬਾਲਕੁ ਬਿਰਧਿ ਸਮਾਨਿ ਹੈ ਜਿਨ੍ਹਾ ਅੰਤਰਿ ਹਰਿ ਸੁਰਤਿ ਨਾਹੀ॥ ਵਿਚਿ ਹਉਮੈ ਕਰਮ ਕਮਾਵਦੇ ਸਭ ਧਰਮਰਾਇ ਕੈ ਜਾਹੀ॥ ਗੁਰਮੁਖਿ ਹਛੇ ਨਿਰਮਲੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸੁਭਾਇ॥ ਓਨ੍ਹਾ ਮੈਲੁ ਪਤੰਗੁ ਨ ਲਗਈ ਜਿ ਚਲਨਿ ਸਤਿਗੁਰ ਭਾਇ॥ ਮਨਮੁਖ ਜੂਠਿ ਨ ਉਤਰੈ ਜੇ ਸਉ ਧੋਵਣ ਪਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮੇਲਿਅਨੁ ਗੁਰ ਕੈ ਅੰਕਿ ਸਮਾਇ॥ 45॥
Munmukh, baaluk(u) birdh(i) smaan(i) haiy jinha Untar(i) Hur(i) soort(i) naahi. Vich(i) haumein kerm kmaanvday, subh Dherm Raayay kaiy jaahi. Gurmukh(i) huchhay nirmulay, Gur kaiy Shabad(i) soobhaayay. Ohna maiyl(u) putung(u) na luggyee j(i) chullun(i) Satgur bhaayay. Munmukh jootth(i) na ootraiy jay suou dhovun paayay. Nanak Gurmukh(i) mayliun(u) Gur kaiy unk(i) smaayay. 45.
Word Meaning: Birdh(i) = elderly. Soort(i) = awareness. Huchhay Nirmulay = noble and holy. Soobhaayay = with love. Putung(u) Na = not even a little. Jootth(i) = impurity. Mayliun(u) = connect. Unk(i) = in the heart (Shabad).
MEANING: The Maya-engrossed individuals are ignorant whether they are young or old, and have no spiritual awareness. All their deeds are rooted in their selfishness and their ego, and all of them are presented before the Angel of justice (to be punished). With love for the Guru's Shabad, the Sikhs are noble and holy. Those who lead their life according to the Advice of the Guru attract no filth of vices at all. (On the other hand) The impurity of the minds of the Maya-engrossed individual never comes off, even if they wash their bodies thousands of times. Absorbed in the Guru's Shabad, the Sikhs of the Guru connect with Waheguru, oh Nanak. 45.

ਬੁਰਾ ਕਰੇ ਸੁ ਕੇਹਾ ਸਿਝੈ॥ ਆਪਣੈ ਰੋਹਿ ਆਪੇ ਹੀ ਦਝੈ॥ ਮਨਮੁਖਿ ਕਮਲਾ ਰਗੜੈ ਲੁਝੈ॥ ਗੁਰਮਖਿ ਹੋਇ ਤਿਸੁ ਸਭ ਕਿਛੁ ਸੁਝੈ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਨ ਸਿਉ ਲੁਝੈ॥ 46॥

Boora kuray, su kayha sijhaiy. Aapnaiy roh(i) aapay hee dujhaiy. Munmukh(i) kumla rugrraiy loojhaiy. Gurmukh(i) hoyay, tis(u) subh kichh(u) soojhaiy. Nanak, Gurmukh(i) mun siyoun loojhaiy. 46.

Word Meaning: Boora Kuray = evil deeds. Sijhaiy = successful. Roh(i) = in the anger. Dujhaiy = burns; suffers. Kumla = unwise. Rugrraiy = fights. Loojhaiy = squabbles; altercates. Soojhaiy = understands.

MEANING: What kind of success is that when a man does evil deeds? Actually, he burns in the fire of his own rage. A Maya-engrossed person is unwise who fights and argues for the sake of wealth only. (On the other hand), A Sikh of the Guru understands everything, and he struggles only with his mind (to control its demands), oh Nanak. 46.

ਜਿਨ੍ਹਾ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਨਾ ਸੇਵਿਓ ਸਬਦਿ ਨ ਕੀਤੋ ਵੀਚਾਰੁ॥ ਓਇ ਮਾਣਸ ਜੂਨਿ ਨ ਆਖੀਅਨਿ ਪਸੂ ਢੋਰ ਗਾਵਾਰ॥ ਓਨ੍ਹਾ ਅੰਤਰਿ ਗਿਆਨੁ ਨ ਧਿਆਨੁ ਹੈ ਹਰਿ ਸਉ ਪ੍ਰੀਤਿ ਨ ਪਿਆਰੁ॥ ਮਨਮੁਖ ਮੁਏ ਵਿਕਾਰ ਮਹਿ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ॥ ਜੀਵਦਿਆ ਨੋ ਮਿਲੈ ਸੁ ਜੀਵਦੇ ਹਰਿ ਜਗਜੀਵਨ ਉਰ ਧਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸੋਹਣੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥47॥

Jinha Satgur(u) Purakh(u) na sayviyo, Shabad(i) na keeto veechaar(u). Oye maanus joon(i) na aakhiun(i), pushoo, dhor, gavaar. Ohna untar(i) Giyan(u) na dhiyan(u) haiy, Hur(i) siyoun preet(i) na piyaar(u). Munmukh mooyay vikaar meh(i), mur(i) jummeh(i) vaaro, vaar. Jeenvundiyaan no milaiy su jeenvday, Hur(i) Jugjeevun oor dhaar(i). Nanak, Gurmukh(i) sohnay Tit(u) Sachaiy Durbar(i). 47.

Word Meaning: Purakh(u) = manifestation of Waheguru. Maanus Joon(i) = human form. Pushoo = cattle. Dhor = animals. Gavaar = unrefined; foolish. Siyoun = with. Vikaar Meh(i) = in worthless affairs. Jugjeevun = soul of the world (Waheguru). Oor Dhaar(i) = enshrine in the heart. Sohnay = dignified. Tit(u) = that.

MEANING: Those who do not serve Satguru, who is a manifestation of Waheguru, and do not ponder on His Shabad, do not deserve to be called humans; they are foolish, and are more like cattle and animals. They have no love for Waheguru, and do not focus on His Naam, and have no enlightenment. The Maya-engrossed individuals die spiritually in worthless affairs; they die, and take rebirths again, and again. Those who join the company of the spiritually alive (enlightened) people also get enlightened as they enshrine Waheguru (His Naam) in their hearts. Guru's Sikhs look dignified (are honoured) in the Court of the eternal Waheguru, oh Nanak. 47.

ਹਰਿਮੰਦਰੁ ਹਰਿ ਸਾਜਿਆ ਹਰਿ ਵਸੈ ਜਿਸੁ ਨਾਲਿ॥ ਗੁਰਮਤੀ ਹਰਿ ਪਾਇਆ ਮਾਇਆ ਮੋਹ ਪਰਜਾਲਿ॥ ਹਰਿਮੰਦਰਿ ਵਸਤੁ ਅਨੇਕ ਹੈ ਨਵਨਿਧਿ ਨਾਮੁ ਸਮਾਲਿ॥ ਧਨੁ ਭਗਵੰਤੀ ਨਾਨਕਾ ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਲਧਾ ਹਰਿ ਭਾਲਿ॥ ਵਡਭਾਗੀ ਗੜ ਮੰਦਰੁ ਖੋਜਿਆ ਹਰਿ ਹਿਰਦੈ ਪਾਇਆ ਨਾਲਿ॥ 48॥

Harmandir(u) Hur(i) saajiya, Hur(i) vussaiy jis(u) Naal(i). Gurmutee Hur(i) paaya, Maya moh perjaal(i). Harmandir(i) vust(u) anayk haiy, nuvnidh(i) Naam(u) smaal(i). Dhun(u) bhugvuntee Nanaka, jinha Gurmukh(i) ludha Hur(i) bhaal(i). Vudbhaageen gurrh mundir(u) khojiya, Hur(i) hirdaiy paaya naal(i). 48.

Word Meaning: Harmandir = dwelling of Waheguru (human heart and/or holy gathering). Saajiya = created. Vussaiy = resides. Perjaal(i) = by burning completely. Vust(u) Anayk = countless (invaluable) things; noble qualities. Nuvnidh(i) = the nine mythical treasures Dhun(u) = great. Bhugvuntee = fortunate. Ludha = found out; realized. Bhaal(i) = by searching. Gurrh = fort.

MEANING: The human body, which Waheguru makes His dwelling, becomes a temple where He is worshipped. But only that devotee who embeds Waheguru's Naam in his heart and follows the Guru's Teachings and completely burns away his attachment with Maya. There are countless noble qualities (Waheguru's Naam, which is like the nine treasures) in such a human temple where His Naam is preserved respectfully. Those are great and highly fortunate who realize Waheguru in their heart in the shelter of the Guru. Those people are fortunate who search for Waheguru in the fort of their body and realize Him. 48.

ਮਨਮੁਖ ਦਹ ਦਿਸਿ ਫਿਰਿ ਰਹੇ ਅੰਤਿ ਨ ਤਿਸਨਾ ਲੋਭ ਵਿਕਾਰ॥
(ਅੰਗ 1419)॥ ਮਾਇਆ ਮੋਹ ਨ ਚੁਕਈ ਮਰਿ ਜੰਮਹਿ ਵਾਰੋ ਵਾਰ॥ ਸਤਿਗੁਰ ਸੇਵਿ ਸੁਖੁ ਪਾਇਆ ਅਤਿ ਤਿਸਨਾ ਤਜਿ ਵਿਕਾਰ॥ ਜਨਮ ਮਰਨ ਕਾ ਦੁਖੁ ਗਇਆ ਜਨ ਨਾਨਕ ਸਬਦੁ ਬੀਚਾਰਿ॥ 49॥
Munmukh deh dis(i) phir(i) ruhhay, unt(i) na tishna lobh vikaar.
(PAGE 1419): Maya moh na chookyee, mur(i) jummeh(i) vaaro, vaar. Sagur sayv(i) sookh(u) paaya, ut(i) tishna tuj(i) vikaar. Junum, mern ka dookh(u) guyya, jun Nanak, Shabad(u) beechaar(i). 49.
Word Meaning: Deh Dis(i) = in all the ten directions. Tishna = fire of desires. Vikaar = vices; immoral desires. Chookyee = ends. Vaaro Vaar = again, and again. Ut(i) = extreme. Tuj(i) = by giving up.
MEANING: The Maya-engrossed people (followers of their mind) have no limit to their greed and immoral desires, and roam around in all the ten directions to satisfy their desires. Their attachment to Maya does not go away, and they die, and take births again, and again. One attains comfort and bliss when he gives up his big desires for wealth and other vices by serving Satguru (following His Advice, and enshrining His Shabad in their heart). The suffering of their rebirths vanishes when they ponder the Guru's Shabad, oh Nanak. 49.

ਹਰਿ ਹਰਿ ਨਾਮੁ ਧਿਆਇ ਮਨ ਹਰਿ ਦਰਗਹ ਪਾਵਹਿ ਮਾਨੁ॥ ਕਿਲਵਿਖ ਪਾਪ ਸਭਿ ਕਟੀਅਹਿ ਹਉਮੈ ਚੁਕੈ ਗੁਮਾਨੁ॥ ਗੁਰਮੁਖਿ ਕਮਲੁ ਵਿਗਸਿਆ ਸਭੁ ਆਤਮ ਬ੍ਰਹਮ ਪਛਾਨੁ॥ ਹਰਿ ਹਰਿ ਕਿਰਪਾ ਧਾਰਿ ਪ੍ਰਭ ਜਨ ਨਾਨਕ ਜਪਿ ਹਰਿਨਾਮੁ॥ 50॥
Hur(i), Hur(i) Naam(u) dhiyaayay mun, Hur(i) Durgeh paaveh(i) maan(u). Kilvikh paap subh(i) kuttiyeh(i), haumein chookaiy goomaan(u). Gurmukh(i) kumul(u) vigsiya, subh(u) Aatum Braham puchhaan(u). Hur(i), Hur(i) kirpa dhaar(i) Prubh, jun Nanak jup(i) Hur(i) Naam(u). 50.
Word Meaning: Paaveh(i) Maan(u) = earn respect. Kilvikh = sins. Goomaan = ego. Kumul = lotus (of heart). Vigsiya = blooms. Aatum Braham = God.
MEANING: Recite Waheguru's Naam to be honoured in Waheguru's Court, oh my mind. All one's sins and his ego are eradicated by reciting Waheguru's Naam in the shelter of the Guru, and the devotee recognizes Waheguru everywhere, and the lotus of his heart stays bloomed. Please, be benevolent so that Your devotee, Nanak, may recite Your Naam, oh Waheguru. 50.

ਧਨਾਸਰੀ ਧਨਵੰਤੀ ਜਾਣੀਐ ਭਾਈ ਜਾ ਸਤਿਗੁਰ ਕੀ ਕਾਰ ਕਮਾਇ॥ ਤਨੁ ਮਨੁ ਸਉਪੇ ਜੀਅ ਸਉ ਭਾਈ ਲਏ ਹੁਕਮਿ ਫਿਰਾਉ॥ ਜਹ ਬੈਸਾਵਹਿ ਬੈਸਹਿ ਭਾਈ ਜਹ ਭੇਜਹਿ ਤਹ ਜਾਉ॥ ਏਵਡੁ ਧਨੁ ਹੋਰੁ ਕੋ ਨਹੀ ਭਾਈ ਜੇਵਡ ਸਚਾ ਨਾਉ॥ ਸਦਾ ਸਚੇ ਕੇ ਗੁਣ ਗਾਵਾ ਭਾਈ ਸਦਾ ਸਚੇ ਕੈ ਸੰਗਿ ਰਹਾਉ॥ ਪੈਨ੍ਹ੍ਹ ਗੁਣ ਚੰਗਿਆਈਆ ਭਾਈ ਆਪਣੀ ਪਤਿ ਕੇ ਸਾਦੁ ਆਪੇ ਖਾਇ॥ ਤਿਸ ਕਾ ਕਿਆ ਸਾਲਾਹੀਐ ਭਾਈ ਦਰਸਨ ਕਉ ਬਲਿ ਜਾਇ॥ ਸਤਿਗੁਰ ਵਿਚਿ ਵਡੀਆ ਵਡਿਆਈਆ ਭਾਈ ਕਰਮਿ ਮਿਲੈ ਤਾ ਪਾਇ॥ ਇਕਿ ਹੁਕਮੁ ਮੰਨਿ ਨ ਜਾਣਨੀ ਭਾਈ ਦੂਜੈ ਭਾਇ ਫਿਰਾਇ॥ ਸੰਗਤਿ ਢੋਈ ਨ ਮਿਲੈ ਭਾਈ ਬੈਸਣਿ ਮਿਲੈ ਨ ਥਾਉ॥

ਨਾਨਕ ਹੁਕਮੁ ਤਿਨ੍ਹਾ ਮਨਾਇਸੀ ਭਾਈ ਜਿਨ੍ਹਾ ਧੁਰੇ ਕਮਾਇਆ ਨਾਉ॥ ਤਿਨ ਵਿਟਹੁ ਵਾਰਿਆ ਭਾਈ ਤਿਨ੍ਹ ਕਉ ਸਦਾ ਬਲਿਹਾਰੈ ਜਾਉ॥ 51॥

Dhanaasary dhunvuntee jaaniyaiy bhaayi jaan Satgur kee kaar kmaayay. Tun(u), mun(u) saunpay jea suou bhaayi, luyyay Huqam(i) phiraaou. Jeh baiysaaveh(i) baiyseh(i) bhaayi, jeh bhayjeh(i) teh jaaoun. Aivud dhun hoar(u) ko nuhhi bhaayi, jayvud Sacha Naaoun. Sudaa Sachay kay goon gaavaan bhaayi, sudaa Sachay kaiy sung(i) ruhaaoun. Pehnun(u) goon chungiyaayiaan bhaayi, aapni put(i) kay saad(u), aapay khaayay. Tis ka kiyya salahiyaiy bhaayi, dershun kuou bul(i) jaayay. Satgur vich(i) vuddiyaan vudiyaayiaan bhaayi, kerm(i) milaiy ta paayay. Ikk(i) Huqam(u) munn(i) na jaan-ni bhaayi, doojaiy bhaayay phiraayay. Sungut(i) dhoyi na milaiy bhaayi, baiysun(i) milaiy na thaaoun. Nanak, Huqam(u) tinha munaayaysi bhaayi, jinha Dhooray kmaaya Naaoun. Tinh vitoun vaariya bhaayi, tinh kuou sud bulihaaraiy jaaoun. 51.

Word Meaning: Dhanaasary = a Raag. Dhunvuntee = wealthy; great. Kaar Kmaayay = perform deeds; leads life. Saunpay = surrenders. Huqam(i) Phiraaou = change of mind with the Huqam(u). Baiysaaveh(i) = orders to sit. Bhayjeh(i) = sends. Aivud = as great. Sung(i) = with; in the company. Pehnun(u) = dress; clothes. Put(i) = respect. Saad(u) = taste. Kerm(i) = with the benevolence. Doojaiy Bhaayay = in the love for Maya. Dhoyee = shelter. Dhooray = with God's grace. Vitoun = for.

MEANING: Raag Dhanasari is great if a devotee performs deeds as per the Advice of the Guru (sings Waheguru's praise with the Guru's Shabad written in this Raag). With Satguru's grace, he experiences a change in his mind (which turns from attraction with Maya to love for Waheguru), and such a devotee offers his body, mind, and soul to the Guru, and obeys His Huqam gladly. Such a devotee sits where the Guru tells him to sit, and goes where the Guru sends him. There is no other wealth as great as Waheguru's Naam. I, too, sing praise of Waheguru all the time, and stay connected with Him, oh my brothers.

Acquiring noble qualities is the clothes (covering which protects his honour) for the devotee, and he enjoys the sweet taste of his honour that he receives (in Waheguru's Court). I cannot praise such a devotee enough; I am simply a sacrifice for him to have his sight. Satguru has great qualities which one can acquire with His grace. Yet, there are some who do not know how to obey Satguru's Huqam, and roam around (spend their life) in the love for Maya. Such people find no support or shelter in the gathering of holy saints (they do not enjoy themselves there). Only those individuals who obey Satguru's Huqam have acquired Waheguru's Naam with His benevolence. I am always a sacrifice for such devotees, oh my brothers. 51.

ਸੇ ਦਾੜੀਆ ਸਚੀਆ ਜਿ ਗੁਰ ਚਰਨੀ ਲਗੰਨਿ॥ ਅਨਦਿਨੁ ਸੇਵਨਿ ਗੁਰੁ ਆਪਣਾ ਅਨਦਿਨੁ ਅਨਦਿ ਰਹੰਨਿ॥ ਨਾਨਕ ਸੇ ਮੁਹ ਸੋਹਣੇ ਸਚੈ ਦਰਿ ਦਿਸੰਨ੍ਹਿ॥ 52॥

Say daahrriyaan sachiyaan j(i) Gur Churnee lugun(i). Undin(u) sayvun(i) Gur(u) aapna, undin(u) anund(i) rehun(i). Nanak say mooh sohnay, Sachaiy Dur(i) disun(i). 52.

Word Meaning: Daahrriyaan = beards. Sachiyaan = respectable. Anund(i) = in a blissful state. Say = those. Sachaiy Dur(i) = God's court. Disun(i) = are distinguished.

NOTE: People used to grow full beards to look religious and noble.

MEANING: Only those people with full beards are respectable who drop on Guru's feet (act on His Advice). Such devotees always serve their Guru (obey His Huqam) and remain blessed at all times. Such people have a beautiful mind and are recognized in Waheguru's Court, oh Nanak. 52.

ਮੁਖ ਸਚੇ ਸਚੁ ਦਾੜੀਆ ਸਚੁ ਬੋਲਹਿ ਸਚੁ ਕਮਾਹਿ॥ ਸਚਾ ਸਬਦੁ ਮਨਿ ਵਸਿਆ ਸਤਿਗੁਰ ਮਾਹਿ ਸਮਾਹਿ॥ ਸਚੀ ਰਾਸੀ ਸਚੁ ਧਨੁ ਉਤਮ ਪਦਵੀ ਪਾਹਿ॥ ਸਚੁ ਸੁਣਹਿ ਸਚੁ ਮੰਨਿ ਲੈਨਿ ਸਚੀ ਕਾਰ ਕਮਾਹਿ॥ ਸਚੀ ਦਰਗਹ ਬੈਸਣਾ ਸਚੇ ਮਾਹਿ ਸਮਾਹਿ॥ ਨਾਨਕ ਵਿਣੁ ਸਤਿਗੁਰ ਸਚੁ ਨ ਪਾਈਐ ਮਨਮੁਖਿ ਭੂਲੇ ਜਾਹਿ॥ 53॥

Mukh sachay, sach(u) daahrriyaan, sach(u) boleh(i), Sach(u) kmaah(i). Sacha Shabad(u) mun(i) vussiya, Satgur maah(i) smaah(i). Sacheen raaseen Sach(u) dhun(u), ootum pudvee paah(i). Sach(u) sooneh(i), sach(u) munn(i) laiyn(i), Sachi kaar kmaah(i). Sachi Durgeh baiysna, Sachay maah(i) smaah(i). Nanak, vin(u) Satgur Sach(u) na paayiyay, munmukh(i) bhoolay jaah(i). 53.

Word Meaning: Kmaah(i) = use in dealings. Vussiya = embedded. Maah(i) = in. Raaseen = capital (of honest dealings). Ootum Pudvee = high spiritual state.

MEANING: Such devotees and their beards are respectable who are always truthful. They recite the Naam of the eternal Waheguru, tell the truth, and have honest dealings. With the Guru's eternal Shabad embedded in their mind, they stay absorbed in Satguru (His Shabad). With honest dealings, they earn the wealth of Waheguru's eternal Naam and attain the supreme spiritual state. They listen only to Waheguru's praise, have firm faith in Him, and engage in honest dealings. They remain absorbed in the eternal Waheguru and are given room (honoured) in His court. One cannot connect with Waheguru without the shelter of Satguru; the Maya-engrossed individuals spend their lives misled, oh Nanak. 53.

ਬਾਬੀਹਾ ਪ੍ਰਿਉ ਪ੍ਰਿਉ ਕਰੇ ਜਲਨਿਧਿ ਪ੍ਰੇਮ ਪਿਆਰਿ॥ ਗੁਰ ਮਿਲੇ ਸੀਤਲ ਜਲ ਪਾਇਆ ਸਭਿ ਦੂਖ ਨਿਵਾਰਣਹਾਰੁ॥ ਤਿਸ ਚੁਕੈ ਸਹਜੁ ਉਪਜੈ ਚੂਕੈ ਕੂਕ ਪੁਕਾਰ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਸਾਂਤਿ ਹੋਇ ਨਾਮੁ ਰਖਹੁ ਉਰਿ ਧਾਰਿ॥ 54॥

Baabeeha priyo, priyo kuray julnidh(i) praym, piyaar(i). Gur milay seetul jul paaya, subh(i) dookh nivaarunhaar(u). Tis chookaiy, sehj(u) oopjaiy, chookaiy kook pookaar. Nanak, Gurmukh(i) shaant(i) hoyay, Naam(u) rukhou oor(i) dhaar(i). 54.

Word Meaning: Babeeha = therainbird; a devotee who longs for the Naam-Amrit. Julnidh(i) = source of water; ocean; source of Naam-Amrit (Satguru). Seetul Jul = source of cool (peace-causing) water (Naam-Amrit). Nivaarunhaar(u) = remover; destroyer. Tis = fire of desires. Chookaiy = ends. Sehj(u) = blissfulness. Oopjaiy = comes into being. Kook Pookaar = loud cries for help. Shaant(i) = peaceful; contented. Oor(i) Dhaar(i) = enshrine in heart.

MEANING: A devotee of Waheguru remembers the source of Waheguru's Naam (Satguru), and gives Him calls with love and affection like a rainbird which longs for the first drop of rain. He acquires the Naam-Amrit, which makes him peaceful (blessed) when he meets with the Guru, who is the destroyer of all suffering. (On meeting with the Guru) The fire of all the worldly desires of the devotee is put out; he attains the high spiritual state, and all his cries for help go away. The Sikh of the Guru feels blessed when he acquires Waheguru's Naam in his heart, oh Nanak. 54.

ਬਾਬੀਹਾ ਤੂੰ ਸਚੁ ਚਉ ਸਚੇ ਸਿਉ ਲਿਵ ਲਾਇ॥ ਬੋਲਿਆ ਤੇਰਾ ਥਾਇ ਪਵੈ ਗੁਰਮੁਖਿ ਹੋਇ ਅਲਾਇ॥ ਸਬਦੁ ਚੀਨ੍ਹਿ ਤਿਖ ਉਤਰੈ ਮੰਨਿ ਲੈ ਰਜਾਇ॥
(ਅੰਗ 1420)॥ ਚਾਰੇ ਕੁੰਡਾ ਝੋਕਿ ਵਰਸਦਾ ਬੂੰਦ ਪਵੈ ਸਹਜਿ ਸੁਭਾਇ॥ ਜਲ ਹੀ ਤੇ ਸਭ ਉਪਜੈ ਬਿਨੁ ਜਲ ਪਿਆਸ ਨ ਜਾਇ॥ ਨਾਨਕ ਹਰਿ ਜਲੁ ਜਿਨਿ ਪੀਆ ਤਿਸੁ ਭੂਖ ਨ ਲਾਗੈ ਆਇ॥ 55॥

Baabeeha, toon Sach(u) chuou, Sachay siyoun liv laayay. Boaliya tayra thaayayn puvvaiy, Gurmukh(i) hoyay alaayay. Shabad(u) cheen(i) tikh ootraiy, munn(i) laiy rujaayay.

(PAGE 1420): Chaaray koondaan jhoak(i) versda, boond puvvaiy sehj(i) soobhaayay. Jul hee tay subh oopjaiy, bin(u) jul piyaas na jaayay. Nanak, Hur(i) jul jinh(i) peeya, tis(u) bhookh na laagaiy aayay. 55.

Word Meaning: Sach(u) = Waheguru's Naam. Chuou = Alaayay = say; recite. Liv Laayay = with deep concentration. Thaayayn Puvaiy = well recognized. Gurmukh(i) Hoyay = taking Guru's shelter. Cheen(i) = by recognizing; acting on. Tikh = thirst (for worldly attractions). Rujaayay = Will; Huqam. Chaaray Koondaan = all the four directions. Jhoak(i) = by coming down (close by). Versda = rains. Sehj(i) Soobhaayay = with love and in the high spiritual state.

MEANING: Recite Waheguru's Naam by fully focusing your mind on Him, oh the rainbird-like devotee. Your recitation of the Naam in the shelter of the Guru (with His Shabad) is fully rewarded (by Waheguru). All your thirst for worldly attractions will go away when you recognize Guru's Shabad (act on it) and when you obey His Will. Like a cloud which causes rain by coming close to the earth, the Guru is causing rain of Waheguru's Naam-Amrit in every direction, but only those who love Him in their peaceful state of mind receive the drop of the Naam-Amrit. Like water is the root of all life, and one's thirst does not go away without water, (Waheguru's Naam Amrit) is the root of all spirituality; those who take the Naam-Amrit, never experience thirst (appetite) for the worldly attractions, oh Nanak. 56.

ਬਾਬੀਹਾ ਤੂੰ ਸਹਜਿ ਬੋਲਿ ਸਚੈ ਸਬਦਿ ਸੁਭਾਇ॥ ਸਭੁ ਕਿਛੁ ਤੇਰੈ ਨਾਲਿ ਹੈ ਸਤਿਗੁਰਿ ਦੀਆ ਦਿਖਾਇ॥ ਆਪੁ ਪਛਾਣਹਿ ਪ੍ਰੀਤਮੁ ਮਿਲੈ ਵੁਠਾ ਛਹਬਰ ਲਾਇ॥ ਝਿਮਿ ਝਿਮਿ ਅੰਮ੍ਰਿਤੁ ਵਰਸਦਾ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ॥ ਕੂਕ ਪੁਕਾਰ ਨ ਹੋਵਈ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਨਾਨਕ ਸੁਖਿ ਸਵਨ੍ਹਿ ਸੋਹਾਗਣੀ ਸਚੈ ਨਾਮਿ ਸਮਾਇ॥ 56॥

Babeeham toon sehj(i) boal(i), Sachaiy Shabad(i) soobhaayay. Subh(u) kichh(u) tayraiy naal(i) haiy, Satgur(i) deeya dikhaayay. Aap(u) puchhaaneh(i), Preetum(u) milaiy, voottha chhehbur laayay. Jhim(i), jhim(i) Amrit(u) versda, tishna bhookh subh jaayay. Kook pookaar na hovyee, joti, Jot(i) milaayay. Nanak, sookh(i) suvun(i) sohaagni, Sachaiy Naam(u) smaayay. 56.

Word Meaning: Aap(u) Puchhaaneh(i) = self-realization. Preetum(u) = the Dear one (Waheguru). Voottha = rains (Amrit). Chhehbur Laayay = continuous light rain for a few days. Jhim(i) Jhim(i) = slowly. Joti = human soul. Jot(i) = Waheguru's Soul. Sohaagni = married to (have union with) Waheguru. Smaayay = by getting absorbed. 56.

MEANING: Recite Waheguru's Naam with Guru's eternal Shabad with love and in the peaceful state of mind, oh, the waterbird-like devotee. Satguru has shown you that you can acquire anything you want (with Waheguru's Naam). When a person recognizes himself (who he is and the purpose of his life), he connects with his Dear (Guru or Waheguru) when Satguru continuously rains the Naam-Amrit on his mind. The Naam-Amrit rains softly as a result of which all appetite for one's worldly desires goes away. All his cries for help come to an end, and his soul merges with the Supreme Soul. Such devotees, who enjoy union with Waheguru, spend their life in bliss and stay absorbed in the eternal Naam, oh Nanak. 56.

ਧੁਰਹੁ ਖਸਮਿ ਭੇਜਿਆ ਸਚੈ ਹੁਕਮਿ ਪਠਾਇ॥ ਇੰਦ੍ਰ ਵਰਸੈ ਦਇਆ ਕਰਿ ਗੂੜ੍ਹੀ ਛਹਬਰ ਲਾਇ॥ ਬਾਬੀਹੇ ਤਨਿ ਮਨਿ ਸੁਖੁ ਹੋਇ ਜਾ ਤਤੁ ਬੂੰਦ ਮੁਹਿ ਪਾਇ॥ ਅਨੁ ਧਨੁ ਬਹੁਤਾ ਉਪਜੈ ਧਰਤੀ ਸੋਭਾ ਪਾਇ॥ ਅਨਦਿਨੁ ਲੋਕੁ ਭਗਤਿ ਕਰੇ ਗੁਰ ਕੈ ਸਬਦਿ ਸਮਾਇ॥ ਆਪੇ ਸਚਾ ਬਖਸਿ ਲਏ ਕਰਿ ਕਿਰਪਾ ਕਰੈ ਰਜਾਇ॥ ਹਰਿ ਗੁਣ ਗਾਵਹੁ ਕਾਮਣੀ ਸਚੈ ਸਬਦਿ ਸਮਾਇ॥ ਭੈ ਕਾ ਸਹਜੁ ਸੀਗਾਰੁ ਕਰਿਹੁ ਸਚਿ ਰਹਹੁ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਨਾਮੋ ਮਨਿ ਵਸੈ ਹਰਿ ਦਰਗਹਿ ਲਏ ਛਡਾਇ॥ 57॥

Dhurhoun Khusm(i) bhayjiya, Sachaiy Huqam(i) putthaayay. Inder versaiy duyya kur(i) goohrri chhehbur laayay. Baabeehay tun(i), mun(i) sookh(u) hoyay, ja Tut(u) boond mooh(i) paayay. Unn(u), dhun(u) buhouta oopjaiy, dherti sobha paayay. Undin(u) loak(u) bhugut(i) kuray Gur kaiy Shabad(i) smaayay. Aapay Sacha bukhsh luyyay, kur(i) kirpa kuraiy rujaayay. Hur(i) Goon gaavhou kaamini, Sachaiy Shabad(i) smaayay. Bhaiy ke sehj(u) sheengaar(u) kurihou, Sach(i) ruhhou liv laayay. Nanak, Naamo mun(i) vussaiy, Hur(i) Durgeh luyyay chhudaayay. 57.

Word Meaning: Dhurhoun = from the source itself. Khusm(i) = Lord; Waheguru. Inder = rain. Versaiy = drops (v). Goohrri = dense; long. Tut(u) = the real thing (Waheguru's Naam-Amrit). Boond = drop. Sobha Paayay = earns praise (for its beauty in nature). Undin(u) = everyday; always. Bukhsh(i) = forgives. Rujaayay = His Will. Kaamni = oh, women (human brides). Sheengaar(u) = adornment. Chhuudaayay = emancipates.

MEANING: Just like clouds which cause rain for a long time with Waheguru's Huqam resulting in high production of grains and wealth, and by which the earth is adorned with the lush green vegetation washed clean with the rainwater, Waheguru also sends the Guru in the world to cause rain of His Naam-Amrit. The rainbird-like devotees enjoy the comfort of body and mind when they take in the drops of Naam-Amrit.

The devotees worship Waheguru continuously while remaining absorbed in the Guru's Shabad. Waheguru, Himself, forgives all their sins with His benevolence and with His Will. The man should sing Waheguru's praise by staying absorbed in the eternal Shabad of the Guru. Rather than adorning one's body with expensive clothes and ornaments, he should adorn his mind with fear for Waheguru in the peaceful mind, (and stay connected with Him with Guru's Shabad). When one enshrines Waheguru's Naam in his heart, he is emancipated in His Court, oh Nanak. 57.

ਬਾਬੀਹਾ ਸਗਲੀ ਧਰਤੀ ਜੇ ਫਿਰਹਿ ਊਡਿ ਚੜਹਿ ਆਕਾਸਿ॥ ਸਤਿਗੁਰਿ ਮਿਲਿਐ ਜਲੁ ਪਾਈਐ ਚੂਕੈ ਭੂਖ ਪਿਆਸ॥ ਜੀਉ ਪਿੰਡੁ ਸਭੁ ਤਿਸ ਕਾ ਸਭੁ ਕਿਛੁ ਤਿਸ ਕੈ ਪਾਸਿ॥ ਵਿਣੁ ਬੋਲਿਆ ਸਭੁ ਕਿਛੁ ਜਾਣਦਾ ਕਿਸੁ ਆਗੈ ਕੀਚੈ ਅਰਦਾਸਿ॥ ਨਾਨਕ ਘਟਿ ਘਟਿ ਏਕੋ ਵਰਤਦਾ ਸਬਦਿ ਕਰੇ ਪਰਗਾਸ॥ 58॥

Baabeeha sugli dherti jay phireh(i), ood(i) churreh(i) akaash(i). Satgur(i) miliyain jul(u) paayiyaiy, chookaiy bhookh piyaas. Jeeou pind(u) subh(u) tis ka subh(u) kichh(u) Tis kaiy paas(i). Vin(u) boaliyaan subh(u) kichh(u) jaanda, kis(u) aagaiy keechaiy ardaas(i). Nanak, ghut(i), ghut(i) Aiko vertda, Shabad(i) kuray pergaas. 58.

Word Meaning: Ood(i) Churreh(i) = fly to reach. Jul(u) = water (Naam-Amrit). Chookaiy = ends. Piyaas = thirst (of desires). Jeeou = soul; life. Pind(u) = body. Paas(i) = with; in possession. Vin(u) = without. Vertda = operates. Pergaas = enlightenment.

MEANING: (Your thirst for worldly attractions will not go away) even if you wander over the whole earth and (have very high hopes to) reach the sky; one gets the Naam-Amrit only in the shelter of the Guru when all one's thirst and appetite for worldly attractions go away, oh, the waterbird-like man. The human soul and his body belong to Waheguru (are given by Him), and He is the Lord of everything. He knows your needs without you telling Him, so who should one pray to? Waheguru alone operates in every heart, and enlightens it with Guru's Shabad, oh Nanak. 58.

ਨਾਨਕ ਤਿਸੈ ਬਸੰਤੁ ਹੈ ਜਿ ਸਤਿਗੁਰੁ ਸੇਵਿ ਸਮਾਇ॥ ਹਰਿ ਵੁਠਾ ਮਨੁ ਤਨੁ ਸਭੁ ਪਰਫੜੈ ਸਭੁ ਜਗੁ ਹਰੀਆਵਲੁ ਹੋਇ॥59॥

Nanak tisaiy basunt haiy, j(i) Satgur(u) sayv(i) smaayay. Hur(i) voottha, mun(u), tun(u) perphurraiy, subh(u) jug(u) huriyaavul(u) hoyay. 59.

Word Meaning: Basunt(u) = spring; blooming of heart. Voottha = take dwelling. Pephurraiy = blooms. Huriyaavul(u) = greenery; coming to life; becomes very attractive.
MEANING: Their hearts enjoy bloom (are blissful) who serve Satguru and stay absorbed in His Shabad, oh Nanak. Waheguru takes dwelling in their heart, and their minds and bodies bloom with blissfulness; it is always the spring season for them, and the whole world seems very attractive to them. 59.

ਸਬਦੇ ਸਦਾ ਬਸੰਤੁ ਹੈ ਜਿਤੁ ਮਨੁ ਤਨੁ ਹਰਿਆ ਹੋਇ॥ ਨਾਨਕ ਨਾਮੁ ਨ ਵੀਸਰੈ ਜਿਨਿ ਸਿਰਿਆ ਸਭੁ ਕੋਇ॥ 60॥
Shabaday sudaa basunt(u) haiy, jit(u) mun(u), tun(u) huriya hoyay. Nanak, Naam(u) na veesraiy, Jinh(i) siriya subh(u) koyay. 60.
Word Meaning: Veesraiy = forget. Siriya = created.
MEANING: Like the vegetation in spring comes back to life, the devotee always feels blissful with Satguru's Shabad in mind, and his body and mind bloom (are energized). They do not forget Waheguru's Naam, which has created everybody, oh Nanak. 60.

ਨਾਨਕ ਤਿਨਾ ਬਸੰਤੁ ਹੈ ਜਿਨਾ ਗੁਰਮੁਖਿ ਵਸਿਆ ਮਨਿ ਸੋਇ॥ ਹਰਿ ਵੁਠੈ ਮਨੁ ਤਨੁ ਪਰਫੜੈ ਸਭੁ ਜਗੁ ਹਰਿਆ ਹੋਇ॥61॥
Nanak, tinha basunt(u) haiy, jinha Gurmukh(i) vussiya mun(i) soyay. Hur(i) vootthay, mun(u), tun(u) perphurraiy, subh(u) jug(u) huriya hoyay. 61.
MEANING: It is always the spring season for those who enshrine Waheguru's Naam in their heart in the shelter of the Guru. With Waheguru's Naam embedded in their hearts, their body and mind bloom, and they find the whole world very attractive, oh Nanak. 61.

ਵਡੜੈ ਝਾਲਿ ਝਲੁੰਭਲੇ ਨਾਵੜਾ ਲਈਐ ਕਿਸੁ॥ ਨਾਉ ਲਈਐ ਪਰਮੇਸਰੈ ਭੰਨਣ ਘੜਨ ਸਮਰਥੁ॥ 62॥
Vudrraiy jhaal(i), jhuloombhlay, naavrra luyiyaiy kis(u). Naaoun luyiyaiy Permayshuraiy, bhunnun ghurrun sumruth(u). 62.
Word Meaning: Vudrraiy Jhall(i) Jhuloomblay = very early in the morning. Naavrra = holy naam. Bhunnun = break; destroy. Ghurrun = create. Sumruth(u) = capable.
MEANING: Whose naam should one recite in the early hours of the morning (before even dawn)? Answer: One should only recite the Naam of Waheguru which is fully capable of destroying and creating everything. 62.

ਹਰਹਟ ਭੀ ਤੂੰ ਤੂੰ ਕਰਹਿ ਬੋਲਹਿ ਭਲੀ ਬਾਣਿ॥ ਸਾਹਿਬੁ ਸਦਾ ਹਦੂਰਿ ਹੈ ਕਿਆ ਉਚੀ ਕਰਹਿ ਪੁਕਾਰ॥ ਜਿਨਿ ਜਗਤ ਉਪਾਇ ਹਰਿ ਰੰਗੁ ਕੀਆ ਤਿਸੈ ਵਿਟਹੁ ਕੁਰਬਾਣੁ॥ ਆਪੁ ਛੋਡਹਿ ਤਾ ਸਹੁ ਮਿਲੈ ਸਚਾ ਏਹੁ ਵੀਚਾਰੁ॥ ਹਉਮੈ ਫਿਕਾ ਬੋਲਣਾ ਬੂਝਿ ਨ ਸਕਾ ਕਾਰ॥ ਵਣੁ ਤ੍ਰਿਣੁ ਤ੍ਰਿਭਵਣੁ ਤੁਝੈ ਧਿਆਇਦਾ ਅਨਦਿਨੁ ਸਦਾ ਵਿਹਾਣ॥ ਬਿਨੁ ਸਤਿਗੁਰ ਕਿਨੈ ਨ ਪਾਇਆ ਕਰਿ ਕਰਿ ਥਕੇ ਵੀਚਾਰ॥
(ਅੰਗ 1421)॥ ਨਦਰਿ ਕਰਹਿ ਜੇ ਆਪਣੀ ਤਾ ਆਪੇ ਲੈਹਿ ਸਵਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਜਿਨ੍ਹੀ ਧਿਆਇਆ ਆਏ ਸੇ ਪਰਵਾਣੁ॥ 63॥
Herhut bhee Toon, Toon kureh(i), boaleh(i) bhulee baan(i). Sahib sudaa hudoor(i) haiy, kiyya oochi kureh(i) pookaar. Jinh(i) jugut oopaayay, Hur(i) rung(u) keeya, Tisaiy vitoun koorbaan(u). Aap(u) chhodeh(i) ta Shuhou milaiy, sacha eh(u) veechaar(u). Haumein fikka boalna, boojh(i) na sukaan kaar. Vun(u), trin(u) tirbhuvun, Toojhaiy dhiyaayaynda, undin(u) sudaa vihaan. Bin(u) Satgur kinaiy na paaya, kur(i), kur(i) thuckay veechaar.
(PAGE 1421): Nudr(i) kureh(i) jay Aapni, ta Aapay laiyh(i) suvaar(i). Nanak, Gurmukh(i) jinhi dhiyaaya, aayay say pervaan(u). 63.

Word Meaning: Herhut = irrigation well powered by oxen (domesticated animals); Artisan well. Toon = You (God). Bhulee = good; soothing. Baan(i) = Bani; Guru's Shabad. Hudoor(i) = nearby. Oopayay = by creating. Rung(u) = drama. Aap(u) = selfishness and ego. Sacha = ever true. Fikka = impolite; hurt-causing. Kaar = objective (of life). Vun(u) = forest. Trin(u) = vegetation. Tirbhuvun = the three-layered universe. Vihaan = is spent. Thuckay = exhausted. Suvaar(i) = adorn (with noble qualities).
MEANING: To a devotee of Waheguru, even the chain carrying the water-vessels of the irrigation well makes noise which sounds like "You", "You" (Waheguru), and it feels as if it is reciting the soothing Shabad of the Guru. But it does not realize that the Lord is always very close by, and it does not need to make a loud noise for Him to hear. I am a sacrifice for Waheguru, who has created the drama of the world. The evergreen truth is that to get connected with Waheguru, one needs to give up one's selfishness and ego. But because of my selfishness and ego, I am impolite to others, hurt their feelings, and cannot realize the objective of my life. Even the forest, the vegetation, and the whole universe remembers Waheguru, but I spend my everyday without remembering Him. People have exhausted thinking about means to have union with God, but no one can merge into Him without the grace of the Guru. Waheguru Himself, adorns the devotee (with noble qualities) (and connects him with Him) on whom He casts His kind Sight. The devotees, who remember Waheguru (recite His Naam) in the shelter of the Guru, are approved in Waheguru's Court, oh Nanak. 63.

ਜੋਗੁ ਨ ਭਗਵੀ ਕਪੜੀ ਜੋਗੁ ਨ ਮੈਲੇ ਵੇਸਿ॥ ਨਾਨਕ ਘਰਿ ਬੈਠਿਆ ਜੋਗੁ ਪਾਈਐ ਸਤਿਗੁਰ ਕੈ ਉਪਦੇਸਿ॥ 64॥

Joag(u) na bhungveen kupprreen, joag(u) na maiylay vays(i). Nanak, ghur(i) baiytthiyan joag(u) paayiyaiy, Satgur kaiy oopdaysh(i). 64.
Word Meaning: Joag(u) = union with God. Bhungveen Kupprreen = colour (saffron) brown) of the outfit of yogis. Maiylay Vays(i) = dirty (unattractive) garb or looks (yogis coat their bodies with ash to look unattractive to women. Oopdaysh(i) = teachings.
MEANING: One cannot achieve union with Waheguru simply by wearing saffron clothes, nor can one achieve union by coating his body with ash. One achieves union with Him in one's own heart only with the Teachings of Satguru, oh Nanak. 64.

ਚਾਰੇ ਕੁੰਡਾ ਜੇ ਭਵਹਿ ਬੇਦ ਪੜਹਿ ਜੁਗ ਚਾਰਿ॥ ਨਾਨਕ ਸਾਚਾ ਭੇਟੈ ਹਰਿ ਮਨਿ ਵਸੈ ਪਾਵਹਿ ਮੋਖ ਦੁਆਰ॥ 65॥

Chaaray koondaan jay bhuveh(i), Bayd purreh(i) joog chaar(i). Nanak, Saacha bhaytaiy, Hur(i) mun(i) vussaiy, paaveh(i) moakh dooaar. 65.
Word Meaning: Chaaray Koondaan = all the four directions. Bhuveh(i) = roam around. Saacha = the eternal (Waheguru). Bhaytaiy = connect with. Moakh = emancipation.
MEANING: (One cannot attain emancipation) by wandering all over the earth, or by reading the Vedas for all the four eons. One reaches the door of (attains) emancipation only when he enshrines Waheguru Naam in his heart in the shelter of Satguru, oh Nanak. 65.

ਨਾਨਕ ਹੁਕਮੁ ਵਰਤੈ ਖਸਮ ਕਾ ਮਤਿ ਭਵੀ ਫਿਰਹਿ ਚਲਚਿਤ॥ ਮਨਮੁਖ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸੁਖ ਕਿ ਪੁਛਹਿ ਮਿਤ॥ ਗੁਰਮੁਖਿ ਸਉ ਕਰਿ ਦੋਸਤੀ ਸਤਿਗੁਰ ਸਉ ਲਾਇ ਚਿਤੁ॥ ਜੰਮਣ ਮਰਣ ਕਾ ਮੂਲ ਕਟੀਐ ਤਾ ਸੁਖੁ ਹੋਵੀ ਮਿਤ॥ 66॥

Nanak, Huqam(u) vertaiy Khusm ka, mut(i) bhuvvi, phireh(i) chulchit. Munmukh suou kur(i) dosti, sookh k(i) poochheh(i) mit. Gurmukh(i) suou kur(i) dosti, Satgur suou laayay chit(u). Jummun mern ka mool kuttiyaiy ta sookh(u) hovee mit. 66.

Word Meaning: Khusm = Lord (Waheguru). Mut(i) Bhuvvi = thinking away from God (towards Maya). Chulchit = fickle mind. Suou = with. Sookh = wellbeing. K(i) = what (kind of). Mit = friend. Mool = root; basis.

MEANING: When one befriends a Maya-engrossed person, what kind of wellbeing does he expect from his friend? When a man makes friends with a devotee of the Guru, he, too, gets attached to the Guru. However, it is with the Huqam of Waheguru that an individual's thinking turns away (from Waheguru) and towards Maya, and he wanders about with his fickle mind. One attains peace of mind only when he kills his desires for worldly attractions, which are the root of one's rebirths, oh Nanak. 66.

ਭੁਲਿਆ ਆਪਿ ਸਮਝਾਇਸੀ ਜਾ ਕਉ ਨਦਰਿ ਕਰਹਿ॥ ਨਾਨਕ ਨਦਰੀ ਬਾਹਰੀ ਕਰਣ ਪਲਾਵ ਕਰੇ॥ 67॥

Bhoolliyaan Aap(i) sumjhaayaysi, ja kuou nudr(i) kureh(i). Nanak, nudreen baahri, kern pulaav kuray. 67.

Word Meaning: Bhoolliyaan = misled. Aap(i) = Himself (Waheguru). Baahri = devoid of. Kern Pulaav = cries for help.

MEANING: Waheguru Himself enlightens the misled people with His benevolence. Those who are devoid of His kind Sight only cry much for help, oh Nanak. 67.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਮਹਲਾ 4

Ek Onkar Satgur Persad(i): **Sloak Mehla 4**

ਵਡਭਾਗੀਆ ਸੋਹਾਗਣੀ ਜਿਨ੍ਹ੍ਹਾ ਗੁਰਮੁਖਿ ਮਿਲਿਆ ਹਰਿ ਰਾਇ॥ ਅੰਤਰਿ ਜੋਤਿ ਪਰਗਾਸੀਆ ਨਾਨਕ ਨਾਮਿ ਧਿਆਇ॥1॥

Vudbhaagiyaan sohaagni, jinha Gurmukh(i) miliya Hur(i) Raayay. Untar(i) Jot(i) peraasiya, Nanak, Naam(u) dhiyaayay. 1.

Word Meaning: Sohaagni = married; loved by (Waheguru). Jot(i) Pergaasiya = enlightenment of soul.

MEANING: Those devotees are highly fortunate who are connected with the Royal Waheguru in the shelter of the Guru. With the recitation of Waheguru's Naam, their minds get enlightened, oh Nanak. 1.

ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਪੁਰਖੁ ਹੈ ਜਿਨਿ ਸਚੁ ਜਾਤਾ ਸੋਇ॥ ਜਿਤੁ ਮਿਲਿਐ ਤਿਖ ਉਤਰੈ ਤਨੁ ਮਨੁ ਸੀਤਲ ਹੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸਤਿ ਪੁਰਖੁ ਹੈ ਜਿਸ ਨੋ ਸਮਤੁ ਸਭ ਕੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰਵੈਰੁ ਹੈ ਜਿਸੁ ਨਿੰਦਾ ਉਸਤਤਿ ਤੁਲਿ ਹੋਇ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਸੁਜਾਣੁ ਹੈ ਜਿਸੁ ਅੰਤਰਿ ਬ੍ਰਹਮ ਵੀਚਾਰੁ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੁ ਨਿਰੰਕਾਰੁ ਹੈ ਜਿਸੁ ਅੰਤੁ ਨ ਪਾਰਾਵਾਰੁ॥ ਵਾਹੁ ਵਾਹੁ ਸਤਿਗੁਰੂ ਹੈ ਜਿ ਸਚੁ ਦਿੜਾਏ ਸੋਇ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਵਾਹੁ ਵਾਹੁ ਹੈ ਜਿਸ ਤੇ ਨਾਮੁ ਪਰਾਪਤਿ ਹੋਇ॥ 2॥

Wah(u), wah(u) Satgur(u) Purakh(u) haiy, jinh(i) Sach(u) jaata Soyay. Jit(u) miliyaiyn tikh ootraiy, tun(u), mun(u) seetul hoyay. Wah(u), wah(u), Satgur(u) Sat(i) Purakh(u) haiy, sumut(u) subh koyay. Wah(u), wah(u) Satgur(u) nirvaiyr haiy jis(u) ninda oostut(i) tool(i) hoyay. Wah(u), wah(u) Satgur(u) soojaan(u) haiy jis(u) untar(i) Braham veechaar(u). Wah(u), wah(u) Satgur(u) nirunkaar haiy, jis(u) unt(i) na paaravaar(u). Wah(u), wah(u) Satguru haiy,

j(i) Sach(u) dirraayay Soyay. Nanak, Satgru wah(u), wah(u) haiy, jis tay Naam(u) praaput(i) hoyay. 2.

Word Meaning: Wah(u) = great! amazing! Purakh(u) = manifestation of Waheguru. Jaata = realized; got connected with. Tikh = thirst (of worldly attractions). Sumut(u) = equal; same = Tool(i). Nirvaiyr = bears no enmity. Ninda = vilification; slander. Oostut(i) = praise; extolling. Soojaan(u) = noble; know-all. Paaravaar(u) = limits. Dirrayay = reinforces. Praaput(i) = acquirement.

MEANING: A manifestation of Waheguru; the Satguru is great and amazing, having realized (always connected with) Waheguru. All one's desire for worldly things goes away, and his body and mind become peaceful on meeting with the Guru (coming to His shelter). The Satguru is great for whom everybody is equal; He bears no enmity with anyone, and He is indifferent to His vilification and His praise. The great Satguru is a noble man who is enlightened with the Divine Knowledge. The Satguru is great as He is a manifestation of the formless and the endless Waheguru. The Satguru is great because He reinforces Waheguru's Naam among His devotees. Satguru is great, it is amazing because one acquires Waheguru's Naam from Him, oh Nanak. 2.

ਹਰਿ ਪ੍ਰਭ ਸਚਾ ਸੋਹਿਲਾ ਗੁਰਮੁਖਿ ਨਾਮੁ ਗੋਵਿੰਦ॥ ਅਨਦਿਨੁ ਨਾਮੁ ਸਲਾਹਣਾ ਹਰਿ ਜਪਿਆ ਮਨਿ ਆਨੰਦੁ॥ ਵਡਭਾਗੀ ਹਰਿ ਪਾਇਆ ਪੂਰਨ ਪਰਮਾਨੰਦੁ॥ ਜਨ ਨਾਨਕ ਨਾਮੁ ਸਲਾਹਿਆ ਬਹੁੜਿ ਨ ਮਨਿ ਤਨਿ ਭੰਗੁ॥3॥

Hur(i) Prubh Sacha sohila, Gurmukh(i) Naam(u) Govind(u). Undin(u) Naam(u) slaahna, Hur(i) juppiyaan mun(i) anund(u). Vudbhaageen Hur(i) paaya, poorun Permanund(u). Jun Nanak, Naam(u) slaahiya buhourr(i) na mun(i) tun(i) bhung(u). 3.

Word Meaning: Sohila = song of bliss. Slaahna = to praise. Poorun = complete; perfect. Permanund = supreme bliss; Waheguru. Bhung(u) = separation; breakage.

MEANING: Waheguru's Naam is an eternal source of bliss, and one enjoys blissfulness when he sings Waheguru's praise and recites His Naam in the shelter of the Guru. Those are fortunate who acquire Waheguru in their heart, which is the perfect source of bliss. I, as a devotee of Waheguru, sing His praise because of which I will not suffer any physical and mental separation from Him, oh Nanak. 3.

ਮੂੰ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਕਿਉ ਸਜਣ ਮਿਲਹਿ ਪਿਆਰਿਆ॥ ਹਉ ਢੂਢੇਦੀ ਤਿਨ ਸਜਣ ਸਚਿ ਸਵਾਰਿਆ॥ ਸਤਿਗੁਰੁ ਮੈਡਾ ਮਿਤ੍ਰ ਹੈ ਜੇ ਮਿਲੈ ਤਾ ਇਹੁ ਮਨੁ ਵਾਰਿਆ॥ ਦੇਦਾ ਮੂੰ ਪਿਰੁ ਦਸਿ ਹਰਿ ਸਜਣ ਸਿਰਜਣਹਾਰਿਆ॥ ਨਾਨਕ ਹਉ ਪਿਰੁ ਭਾਲੀ ਆਪਣਾ ਸਤਿਗੁਰ ਨਾਲਿ ਦਿਖਾਲਿਆ॥ 4॥

Moon Piriya suoun nayh(u), kiyoun Sujjun mileh(i) piyaariya. Huoun dhoondhayndi tinh, Sujjun Sach(i) suvaariya. Satgur(u) maiynda mittar haiy, jay milaiy ta eh(u) mun(u) vaariya. Daynda moon Pir(u) duss(i), Hur(i) Sujjun Sirjunhaariya. Nanak, huoun Pir(u) bhaaleen aapna, satgur naal(i) dikhaaliya. 4.

Word Meaning: Moon(i) = me. Piriya = beloved; Waheguru. Sujjun = noble friend. Dhoondhayndi = looking for. Suvaariya = groomed; adorned with noble qualities. Maiynda = my; mine. Vaariya = sacrifice; offer. Sirjunhaariya = the Creator. Bhaaleen = search for.

MEANING: I love my dear Waheguru, but do not know how to get connected with Him. I am looking for those devotees who have been adorned with noble qualities by my friend, Waheguru (and who are connected to Him). Satguru is my friend (God-like, who can connect me with Waheguru); I will surrender my mind to Him if I meet Him. He will guide me on how to connect with my dear Waheguru, the creator of the universe. The Satguru has shown me my dear Waheguru, whom I was looking for in my own heart, oh Nanak. 4.

ਹਉ ਖੜੀ ਨਿਹਾਲੀ ਪੰਧੁ ਮਤੁ ਮੂੰ ਸਜਣੁ ਆਵਏ॥ ਕੋ ਆਣਿ ਮਿਲਾਵੈ ਅਜੁ ਮੈ ਪਿਰੁ ਮੇਲਿ ਮਿਲਾਵਏ॥ (ਅੰਗ 1422)॥ ਹਉ ਜੀਉ ਕਰੀ ਤਿਸ ਵਿਟਹੁ ਚਉਖੰਨੀਐ ਜੋ ਮੈ ਪਿਰੀ ਦਿਖਾਵਏ॥ ਨਾਨਕ ਹਰਿ ਹੋਇ ਦਇਆਲੁ ਤਾ ਗੁਰੁ ਪੂਰਾ ਮੇਲਾਵਏ॥ 5॥

Huoun khurri nihaaleen pundh(u), mut(u) moon Sujjun(u) aavyay. Ko aan(i) milaavaiy ujj(u), mein Pir(u) mayl(i) milaavyay.

(PAGE 1422): Huoun jeeou kureen tis vitoun chuoukhunniyaiy, jo mein Piri dikhaavyay. Nanak, Hur(i) hoyay duyyal ta Poora maylaavyay. 5.

Word Meaning: Khurri = standing; very attentively. Nihaaleen = watch. Pundh(u) = path. Mut(u) = maybe; perhaps. Moon(u) = mine. Ujj(u) = today; in this life. Pir(u) = beloved. Chuoukhunniyaiy = cut into four (many) pieces.

MEANING: I am watching the path of my Dear (Waheguru) very carefully, hoping that He might come. I am very eager to see Him; can someone connect me (with the Guru) so that He may connect me with Waheguru. I will cut my body into many pieces (an expression of respect) for the holy person who will connect me with my Dear. When Waheguru is kind to me, He will connect me with the Guru, oh Nanak. 5.

ਅੰਤਰਿ ਜੋਰੁ ਹਉਮੈ ਤਨਿ ਮਾਇਆ ਕੂੜੀ ਆਵੈ ਜਾਇ॥ ਸਤਿਗੁਰ ਕਾ ਫੁਰਮਾਇਆ ਮੰਨਿ ਨ ਸਕੀ ਦੁਤਰੁ ਤਰਿਆ ਨ ਜਾਇ॥ ਨਦਰਿ ਕਰੇ ਜਿਸੁ ਆਪਣੀ ਸੋ ਚਲੈ ਸਤਿਗੁਰ ਭਾਇ॥ ਸਤਿਗੁਰ ਕਾ ਦਰਸਨ ਸਫਲੁ ਹੈ ਜੋ ਇਛੈ ਸੋ ਫਲੁ ਪਾਇ॥ ਜਿਨ੍ਹੀ ਸਤਿਗੁਰੁ ਮੰਨਿਆ ਹਉ ਤਿਨ ਕੇ ਲਾਗਉ ਪਾਇ॥ ਨਾਨਕੁ ਤਾ ਕਾ ਦਾਸੁ ਹੈ ਜਿ ਅਨਦਿਨੁ ਰਹੈ ਲਿਵ ਲਾਇ॥ 6॥

Untar(i) joar(u) haumein tun(i) Maya, koorreen aavaiy jaayay. Satgur ka foomaaya munn(i) na sukee, dootur turiya na jaayay. Nudr(i) kuray jis(u) Aapni, so chullaiy Satgur bhaayay. Satgur ka dershun suful haiy, jo ichhaiy, so ful(u) paayay. Jinhi Sagur(u) munniya, huoun tinh kay laagoun paayay. Nanak ta ka daas(u) haiy, j(i) undin(u) ruhhaiy liv laayay. 6.

Word Meaning: Joar(u) = strength; conceit. Koorreen = deeds rooted in Maya and selfishness. Aavaiy Jaayay = takes birth and dies. Foormaaya = Huqam; Advice. Dootur = which (the world sea) which is impossible to swim across. Bhaayay = by the Will. Suful(u) = causing success. Ichhaiy = wishes for.

MEANING: The Maya-engrossed man has conceit of his wealth in mind and performs deeds with his might, which are rooted in his selfishness and ego; because of his selfish deeds, he keeps taking births and dying. He does not follow the Advice of the Guru, and cannot swim across the non-swimmable sea of Maya on his own. Those who are fortunate to have Waheguru's kind Sight on them follow Satguru's Advice. The Sight of Satguru (surrendering to Him) makes one's life (spiritually) successful, and he gets any (and all) of his desires fulfilled. I touch the feet of (show deep reverence for) the individuals who follow the Advice of Satguru. I am a slave of those who remain focused on Waheguru's Naam at all times, oh Nanak. 6.

ਜਿਨ੍ਹਾ ਪਿਰੀ ਪਿਆਰੁ ਬਿਨੁ ਦਰਸਨ ਕਿਉ ਤ੍ਰਿਪਤੀਐ॥ ਨਾਨਕ ਮਿਲੇ ਸੁਭਾਇ ਗੁਰਮੁਖਿ ਇਹੁ ਮਨੁ ਰਹਸੀਐ॥ 7॥

Jinha Piree piyaar(u), bin(u) dershun kiyoun triptiyaiy. Nanak, milay soobhaayay, Gurnukh(i) eh(u) mun rehsiyaiy. 7.

Word Meaning: Piree = beloved (Waheguru). Triptiyaiy = get contented. Soobhaayay = with love. Rehsiyaiy = feel blissful.

MEANING: Those who love their Dear (Waheguru) cannot find contentment without having His Sight. When they connect with Waheguru with love for Him, in the shelter of the Guru, they acquire bliss in their minds, oh Nanak. 7.

ਜਿਨ੍ਹਾ ਪਿਰੀ ਪਿਆਰੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰ ਬਾਹਰੇ॥ ਜਾ ਸਹੁ ਦੇਖਨਿ ਆਪਣਾ ਨਾਨਕ ਥੀਵਨਿ ਭੀ ਹਰੇ॥ 8॥

Jinha Piree piyaar(u), kiyoun jeevun(i) Pir baahray. Ja Shuhou daykhun(i) aapna, Nanak theevun bhee huray.

Word Meaning: Bahray = without. Shuhou = Lord. Theevun(i) = become. Huray = full of life. Bhee = again.

MEANING: The devotees, who love their Dear (Waheguru), cannot survive without Him. They come back to life when they see their Lord, oh Nanak. 8.

ਜਿਨ੍ਹਾ ਗੁਰਮੁਖਿ ਅੰਦਰਿ ਨੇਹੁ ਹੈ ਪ੍ਰੀਤਮ ਸਚੈ ਲਾਇਆ॥ ਰਾਤੀ ਅਤੇ ਡੇਹੁ ਨਾਨਕ ਪ੍ਰੇਮ ਸਮਾਇਆ॥ 9॥

Jinha Gurmukh(i) undar(i) nayhu(u) haiy, Preetum Sachaiy laaya. Raateen utay dayh(u), Nanak, praym samaya.

MEANING: Those who have fostered love for their eternal Waheguru in the shelter of the Guru stay absorbed in His love day and night, oh Nanak. 9.

ਗੁਰਮੁਖਿ ਸਚੀ ਆਸਕੀ ਜਿਤੁ ਪ੍ਰੀਤਮੁ ਸਚਾ ਪਾਈਐ॥ ਅਨਦਿਨੁ ਰਹਹਿ ਅਨੰਦਿ ਨਾਨਕ ਸਹਜਿ ਸਮਾਈਐ॥ 10॥

Gurmukh(i) Sachi aashki jit(u) Preetum(u) Sacha paayiyaiy, Undin(u) ruhheh(i) anund(i), Nanak, sehj(i) smaayiyaiy. 10.

MEANING: A true love is the one by which one acquires the dear Waheguru in his mind in the shelter of the Guru. They remain blissful at all times in a high spiritual state, oh Nanak.10.

ਸਚਾ ਪ੍ਰੇਮ ਪਿਆਰੁ ਗੁਰ ਪੂਰੈ ਤੇ ਪਾਈਐ॥ ਕਬਹੂੰ ਨ ਹੋਵੈ ਭੰਗੁ ਨਾਨਕ ਹਰਿ ਗੁਣ ਗਾਈਐ॥ 11॥

Sacha praym piyaar(u), Gur Pooraiy tay paayiyay. Kubhoon na hovaiy bhung(u), Nanak, Hur(i) goon gaayiyaiy. 11.

Word Meaning: Kubhoon = never. Bhung(u) = break; separation.

MEANING: True love for Waheguru can be acquired only in the shelter of the Guru. Such devotees never suffer separation from Waheguru when they sing His praise. 11.

ਜਿਨ੍ਹਾ ਅੰਦਰਿ ਸਚਾ ਨੇਹੁ ਕਿਉ ਜੀਵਨਿ ਪਿਰੀ ਵਿਹੂਣੀਆ॥ ਗੁਰਮੁਖਿ ਮੇਲੇ ਆਪਿ ਨਾਨਕ ਚਿਰੀ ਵਿਛੁੰਨਿਆ॥ 12॥

JInha undar(i) Sacha nayh(u), kiyoun jeevun(i) Piree vihooniyaan. Gurmukh(i) maylay Aap(i), Nanak, chireen vichhoonniya. 12.

Word Meaning: Nayh(u) = love; devotion. Vihooniyaan = without. Chireen Vichhoonniya = separated for a long time.

MEANING: Those who have true love for Waheguru cannot live without Him. Waheguru Himself reconnects devotees who had been disconnected from Him for a long time by first connecting them with Satguru, oh Nanak. 12.

ਜਿਨ ਕਉ ਪ੍ਰੇਮ ਪਿਆਰੁ ਤਉ ਆਪੇ ਲਾਇਆ ਕਰਮੁ ਕਰਿ॥ ਨਾਨਕ ਲੇਹੁ ਮਿਲਾਇ ਮੈ ਜਾਚਕ ਦੀਜੈ ਨਾਮੁ ਹਰਿ॥ 13॥

Jinh kuou praym, piyaar(u) Tuou Aapay laaya kerm(u) kur(i). Nanak, layhou milaayay, mein jaachuk deejaiy Naam(u) Hur(i). 13.

MEANING: Kindly connect me with those in whose hearts You have implanted Your love with Your benevolence so that I may also acquire Your Naam, begs Nanak, oh Waheguru. 13.

ਗੁਰਮੁਖਿ ਹਸੈ ਗੁਰਮੁਖਿ ਰੋਵੈ॥ ਜਿ ਗੁਰਮੁਖਿ ਕਰੈ ਸਾਈ ਭਗਤਿ ਹੋਵੈ॥ ਗੁਰਮਖਿ ਹੋਵੇ ਸੁ ਕਰੇ ਵੀਚਾਰੁ॥ ਗੁਰਮੁਖਿ ਨਾਨਕ ਪਾਵੈ ਪਾਰੁ॥ 14॥

Gurmukh(i) hussaiy, Gurmukh(i) rovaiy. J(i) Gurmukh(i) kuraiy, saayi bhugut(i) hovaiy. Gurukh(i) hovaiy, sukuray veechaar(u). Gurmukh(i) Nanak, paavaiy paar(u). 14.

MEANING: Waheguru accepts the worship of the true Sikh of the Guru, whether he is happy or sad, as per the Guru's Will, and because he ponders on the Guru's Shabad in every situation. Guru's Sikh is certainly salvaged, oh Nanak. 14.

ਜਿਨਾ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਹੈ ਗੁਰਬਾਣੀ ਵੀਚਾਰਿ॥ ਤਿਨ ਕੇ ਮੁਖ ਸਦ ਉਜਲੇ ਤਿਤੁ ਸਚੈ ਦਰਬਾਰਿ॥ ਤਿਨ ਬਹਿਦਿਆ ਉਠਦਿਆ ਕਦੇ ਨ ਵਿਸਰੈ ਜਿ ਆਪਿ ਬਖਸੇ ਕਰਤਾਰਿ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਮਿਲੇ ਨ ਵਿਛੁੜਹਿ ਜਿ ਮੇਲੇ ਸਿਰਜਣਹਾਰਿ॥15॥

Jinha undar(i) Naam(u) nidhaan(u) haiy Gurbani veechaar(i). Tinh kay mookh sud oojlay, Tit(u) Sachaiy Durbar(i). Tinh behndiyaan, ootthdiyaan kuday na visraiy, j(i) Aap(i) bukhshay Kartar(i). Nanak, Gurmukh(i) milay na vichhurreh(i) j(i) maylay Sirjunhaar(i).15.

MEANING: The faces of those always shine in Waheguru's Court (due to the purity of their mind, and they are honoured there) who have entrenched the treasure of Waheguru's Naam in their heart by pondering over Gurbani. Those who have been blessed by Waheguru Himself never forget His Naam, whether they are standing (working) or sitting (relaxing). The Sikhs of the Guru, who have been connected to Waheguru through His benevolence, never become disconnected from Him again, oh Nanak. 15.

ਗੁਰ ਪੀਰਾ ਕੀ ਚਾਕਰੀ ਮਹਾ ਕਰੜੀ ਸੁਖ ਸਾਰੁ॥ ਨਦਰਿ ਕਰੇ ਜਿਸ ਆਪਣੀ ਤਿਸੁ ਲਾਏ ਹੇਤ ਪਿਆਰੁ॥ ਸਤਿਗੁਰ ਕੀ ਸੇਵੈ ਲਗਿਆ ਭਉਜਲੁ ਤਰੈ ਸੰਸਾਰੁ॥ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਇਸੀ ਅੰਤਰਿ ਬਿਬੇਕ ਬੀਚਾਰੁ॥ ਨਾਨਕ ਸਤਿਗੁਰ ਮਿਲਿਐ ਪ੍ਰਭ ਪਾਈਐ ਸਭੁ ਦੁਖ ਨਿਵਾਰਣਹਾਰੁ॥ 16॥

Gur peeraan kee chaakri muhaan ker-rri, sookh saar(u). Nudr(i) kuray jis Aapni, tis(u) laayay hayt, piyaar(u). Satgur kee sayvaiy luggiyaan, bhuoujul(u) turaiy sunsaar(u). Mun chindiya ful(u) paayaysi, untar(i) bibayk beechaar(u). Nanak, Satgur miliyain Prubh paayiyaiy, subh(u) dookh nivaarunhaar(u). 16.

Word Meaning: Chaakri = service to; following their advice. Ker-rri = difficult. Saar(u) = supreme. Hayt = love. Bhuoujul = the world sea. Chindiya = wished. Bibayk Beechaar(u) = the wisdom to differentiate. Nivaarunhaar(u) = remover; destroyer.

MEANING: It is extremely difficult to serve (follow the advice of) the Guru or the spiritual leaders, but such service is the source of supreme bliss. But only those who love to serve the Guru whom Waheguru is benevolent to. One swims across the world-sea by serving Satguru. With the ability to distinguish between the good and the bad – which comes with the service to the Guru – one reaps his wished rewards. One connects with Waheguru, the destroyer of all suffering, in the shelter of Satguru, oh Nanak. 16.

ਮਨਮੁਖ ਸੇਵਾ ਜੋ ਕਰੇ ਦੂਜੇ ਭਾਇ ਚਿਤੁ ਲਾਇ॥ ਪੁਤੁ ਕਲਤੁ ਕੁਟੰਬੁ ਹੈ ਮਾਇਆ ਮੋਹੁ ਵਧਾਇ॥ ਦਰਗਹਿ ਲੇਖਾ ਮੰਗਿਐ ਕੋਈ ਅੰਤਿ ਨ ਸਕੀ ਛਡਾਇ॥
(ਅੰਗ 1423)॥ ਬਿਨੁ ਨਾਵੈ ਸਭੁ ਦੁਖੁ ਹੈ ਦੁਖਦਾਈ ਮੋਹ ਮਾਇ॥ ਨਾਨਕ ਗੁਰਮੁਖਿ ਨਦਰੀ ਆਇਆ ਮੋਹ ਮਾਇਆ ਵਿਛੁੜਿ ਸਭ ਜਾਇ॥ 17॥

Munmukh sayva jo kuray doojay bhaayay chit(u) laayay. Poot(u), klut(u), kootumb(u) haiy Maya, moh(u) vudhaayay. Durgeh(i) laykha mungiyain koyi unt(I na sukee chhudaayay.

(PAGE 1423): Bin(u) Naavaiy subh(u(dookh(u) haiy, dookhdaayi moh maayay. Nanak, Gurmukh(i) nudreen aaya, moh Maya vichhurr(i) subh jaayay. 17.

Word Meaning: Munmukh = follower of his own mind; Maya-engrossed. Doojaiy Bhaayay = in love with the other (Maya). Chit(u) = mind. Klut(u) = wife. Kootumb(u) = family. Dookhdaayi = causing suffering. Vichhurr(i) = go away.
MEANING: The ritualistic idol-worship by a Maya-engrossed individual is in the interest of his son, his wife, and his family, which further strengthens his attachment to Maya. But none of his relatives can free him from the punishment he is bound to receive in Waheguru's Court when the account of his deeds is examined. It is all suffering without Waheguru's Naam, and the love for Maya is a source of suffering. But when the Sikhs of the Guru "see" Waheguru (are enlightened), they overcome their attachment for Maya, oh Nanak. 17.

ਗੁਰਮੁਖਿ ਹੁਕਮੁ ਮੰਨੇ ਸਹ ਕੇਰਾ ਹੁਕਮੇ ਹੀ ਸੁਖੁ ਪਾਏ॥ ਹੁਕਮੋ ਸੇਵੇ ਹੁਕਮੁ ਅਰਾਧੇ ਹੁਕਮੇ ਸਮੈ ਸਮਾਏ॥ ਹੁਕਮੁ ਵਰਤੁ ਨੇਮੁ ਸੁਚ ਸੰਜਮੁ ਮਨ ਚਿੰਦਿਆ ਫਲੁ ਪਾਏ॥ ਸਦਾ ਸੁਹਾਗਣਿ ਜਿ ਹੁਕਮੈ ਬੁਝੈ ਸਤਿਗੁਰ ਸੇਵੇ ਲਿਵ ਲਾਇ॥ ਨਾਨਕ ਕ੍ਰਿਪਾ ਕਰੇ ਜਿਨ ਊਪਰਿ ਤਿਨ੍ਹਾ ਹੁਕਮੇ ਲਏ ਮਿਲਾਏ॥ 18॥
Gurmukh(i) Huqam(u) munnay Sheh kayra, Huqamay hee sookh(u) paayay. Huqamo sayvay, Huqam(u) araadhay, huqamay sumaiy smaayay. Huqam(u) vert(u), naym(u) sooch, sunjum(u), mun chindiya ful(u) paayay. Sudaa soohaagun(i) j(i) Huqamaiy boojhaiy, Satgur sayvay liv laayay. Nanak kirpa kuray jinh oopur(i), tinha Huqamay luyyay milaayay. 18.
Word Meaning: Sheh Kayra = of the Lord. Araadhay = worship. Sumaiy Smaayay = gets absorbed. Vert(u) = commitment (like fasting). Naym(u) = principle. Sooch = outward cleanliness. Sunjum(u) = control on senses. Sohaagun(i) = enjoys union with Waheguru. Liv Laayay = with full concentration.
MEANING: The Sikh of the Guru obeys Waheguru's Huqam and enjoys bliss. He serves only the Huqam (he obeys Waheguru's Will), remembers Him, and stays absorbed in the Huqam (Waheguru). For him, Waheguru's Huqam encompasses all his commitments, his principles, his external cleanliness, and the control over his senses (he does not need any of those); he also reaps his desired rewards. The human bride, who understands Waheguru's Huqam and serves Satguru with full devotion, always enjoys union with God. With His Huqam, Waheguru connects those with Him whom He is benevolent to, oh Nanak. 18.

ਮਨਮੁਖਿ ਹੁਕਮੁ ਨ ਬੁਝੈ ਬਪੁੜੀ ਨਿਤ ਹਉਮੈ ਕਰਮ ਕਮਾਇ॥ ਵਰਤ ਨੇਮ ਸੁਚ ਸੰਜਮੁ ਪੂਜਾ ਪਾਖੰਡਿ ਭਰਮੁ ਨ ਜਾਇ॥ ਅੰਤਰਹੁ ਕੁਸੁਧ ਮਾਇਆ ਮੋਹਿ ਬੇਧੇ ਜਿਉ ਹਸਤੀ ਛਾਰੁ ਉਡਾਏ॥ ਜਿਨਿ ਉਪਾਏ ਤਿਸੈ ਨ ਚੇਤਹਿ ਬਿਨੁ ਚੇਤੇ ਕਿਉ ਸੁਖੁ ਪਾਇ॥ ਨਾਨਕ ਪਰਪੰਚੁ ਕੀਆ ਧੁਰਿ ਕਰਤੈ ਪੂਰਬਿ ਲਿਖਿਆ ਕਮਾਏ॥19॥
Munmukh(i) Huqam(u) na boojhay buppurri, nit haumein kerm kmaayay. Vert, naym, sooch, sunjum(u) pooja, paakhund(i) bherm na jaayay. Unturoun koosoodh, Maya moh(i) baydhay jiyoun hustee chhaar(u) oodaayay. Jinh(i) oopaayay, Tisaiy na chayteh(i), bin(u) chaytay kiyoun sookh(u) paayay. Nanak, perpunch(u) keeya Dhoor(i) Kertaiy, poorub(i) likhiya kmaayay. 19.
Word Meaning: Boojhay = understand. Buppurri = poor; unwise. Paakhund(i) = hypocrisy. Bherm(u) = misgiving. Koosoodh = impure. Baydhay = pierced; attached deeply. Hustee = elephant. Chhaar(u) = dust. Oodaayay = splatters. Oopaayay = created. Perpunch(u) = creation. Poorub(i) Likhiya = result of deeds of previous life.
MEANING: The unwise Maya-engrossed human-bride does not understand Waheguru's Huqam (Will) and performs rituals which are rooted in her selfishness and ego. All her rituals, like religious commitments, principles, external cleanliness, control of senses, and idol worship, are all hypocritical, and she cannot get rid of her misgivings. Deeply engrossed in Maya, such people are internally impure, and all their "holy" deeds are like the bath of an elephant, which spatters dust after the bath. They do not remember the Creator, so how can they enjoy blissfulness without remembering Him? But (they cannot be blamed entirely)

because right from the beginning, the Creator has created the world in such a way that everybody performs deeds which are based on their prewritten fate (which is based on their deeds of previous lives), oh Nanak. 19.

ਗੁਰਮੁਖਿ ਪਰਤੀਤ ਭਈ ਮਨੁ ਮਾਨਿਆ ਅਨਦਿਨੁ ਸੇਵਾ ਕਰਤ ਸਮਾਇ॥ ਅੰਤਰਿ ਸਤਿਗੁਰੁ ਗੁਰੂ ਸਭ ਪੂਜੇ ਸਤਿਗੁਰ ਕਾ ਦਰਸੁ ਦੇਖੈ ਸਭ ਆਇ॥ ਮੰਨੀਐ ਸਤਿਗੁਰ ਪਰਮ ਬੀਚਾਰੀ ਜਿਤੁ ਮਿਲਿਐ ਤਿਸਨਾ ਭੁਖ ਸਭ ਜਾਇ॥ ਹਉ ਸਦਾ ਸਦਾ ਬਲਿਹਾਰੀ ਗੁਰ ਆਪੁਨੇ ਜੋ ਪ੍ਰਭੁ ਸਚਾ ਦੇਇ ਮਿਲਾਇ॥ ਨਾਨਕ ਕਰਮੁ ਪਾਇਆ ਤਿਨ ਸਚਾ ਜੋ ਗੁਰ ਚਰਣੀ ਲਗੇ ਆਇ॥ 20॥

Gurmukh(i) perteet bhuyyi, mun maaniya, undin(u) sayva kert smaayay. Untar(i) Satgur(u) Guru subh poojay, Satgur ka ders(u) daykhaiy subh aayay. Munniyaiy Satgur perm beechaari, jit(u) milaiyain tishna bhookh subh jaayay. Huoun sudaa, sudaa Bulihaari Gur aapunay, jo Prubh(u) Sacha dayay milaayay. Nanak, kerm(u) paaya tinh Sacha, jo Gur Churnee luggay aayay. 20.

Word Meaning: Perteet = faith; trust. Mun Maniya = fully convinced. Perm Beechaari = who has the supreme spiritual knowledge (fully enlightened). Tishna = fire of desires.

MEANING: The mind of the Sikh of the Guru is convinced (by His Advice), and he brings full faith in the Guru, and stays absorbed in serving Him (following His Advice). All the Sikhs of Satguru worship Him in their mind and go to Him to have His Sight. Everybody should revere (venerate) Satguru, who is fully enlightened, and in whose shelter all one's worldly desires and his appetite for Maya go away. I am always a sacrifice for my Guru, who connects one with Waheguru. Those who drop at the feet of the Guru (seek His shelter) acquire Waheguru (get connected with Him with His benevolence, oh Nanak. 20.

ਜਿਨ ਪਿਰੀਆ ਸਉ ਨੇਹੁ ਸੇ ਸਜਣ ਮੈ ਨਾਲਿ॥ ਅੰਤਰਿ ਬਾਹਰਿ ਹਉ ਫਿਰਾ ਭੀ ਹਿਰਦੈ ਰਖਾ ਸਮਾਲਿ॥21॥

Jinh Piriya suou nayh(u), say sujjun mein naal(i). Untar(i), baahur(i) huoun phiraan, bhee hirdaiy rukhaan smaahl(i). 21.

MEANING: (Fortunately) I am in the company of the holy saints who are in love with Waheguru (are connected with Him). (Because of their shelter), no matter where I go (doing worldly business), I keep (Waheguru's Naam) in my heart (remember Him). 21.

ਜਿਨਾ ਇਕ ਮਨਿ ਇਕ ਚਿਤਿ ਧਿਆਇਆ ਸਤਿਗੁਰ ਸਉ ਚਿਤੁ ਲਾਇ॥ ਤਿਨ ਕੀ ਦੁਖ ਭੁਖ ਹਉਮੈ ਵਡਾ ਰੋਗੁ ਗਇਆ ਨਿਰਦੋਖ ਭਏ ਲਿਵ ਲਾਇ॥ ਗੁਣ ਗਾਵਹਿ ਗੁਣ ਉਚਰਹਿ ਗੁਣ ਮਹਿ ਸਵੈ ਸਮਾਇ॥ ਨਾਨਕ ਗੁਰ ਪੂਰੇ ਤੇ ਪਾਇਆ ਸਹਜਿ ਮਿਲਿਆ ਪ੍ਰਭੁ ਆਇ॥ 22॥

Jinha ikk mun(i), ikk chit(i) dhiyaaya Satgur suou chit(u) laayay. Tinh kee dookh, bhookh, haumein vudda roag(u) guyya, nirdoakh bhuyyay liv laayay. Goon gaaveh, Goon oochreh(i) Goon meh(i) suvvaiy smaayay. Nanak, Gur Pooray tay paaya, sehj(i) miliya Prubh aayay. 22.

Word Meaning: Ikk Mun(i) = Ikk Chit(i) = with full dedication. Nirdoakh(u) = fault-free. Suvvaiy Smaayay = stay absorbed. Sehj(i) = in a peaceful state of mind.

MEANING: All the suffering, the appetite for worldly attractions, and the serious disease of selfishness and ego of those who remember Satguru with a fully focused mind and with devotion, disappear, and they become completely fault-free. They sing Waheguru's praise for His noble qualities, and stay absorbed in them (acquire His noble qualities). One acquires Waheguru in his high spiritual state in the shelter of the Guru, oh Nanak. 22.

ਮਨਮੁਖਿ ਮਾਇਆ ਮੋਹੁ ਹੈ ਨਾਮਿ ਨ ਲਗੈ ਪਿਆਰੁ॥ ਕੂੜੁ ਕਮਾਵੈ ਕੂੜੁ ਸੰਘਰੈ ਕੂੜਿ ਕਰੈ ਆਹਾਰੁ॥ ਬਿਖੁ ਮਾਇਆ ਧਨੁ ਸੰਚਿ ਮਰਹਿ ਅੰਤਿ ਹੋਇ ਸਭੁ ਛਾਰੁ॥ ਕਰਮ ਧਰਮ ਸੁਚਿ ਸੰਜਮੁ ਕਰਹਿ ਅੰਤਰਿ ਲੋਭੁ ਵਿਕਾਰ॥ ਨਾਨਕ ਮਨਮੁਖਿ ਜਿ ਕਮਾਵੈ ਸੁ ਥਾਇ ਨ ਪਵੈ ਦਰਗਹ ਹੋਇ ਖੁਆਰੁ॥ 23॥

Munmukh(i) Maya moh(u) haiy, Naam(i) na luggaiy piyaar(u). Koorr(u) kmaavaiy, koorr(u) sunghraiy, koorr(i) kuraiy ahaar(u). Bikh(u) Maya dhunn(u) sunch(i) mureh(i), unt(i) hoyay subh(u) chhaar(u). Kerm, dherm, sooch(i) sunjum(u) kureh(i) untar(i) loabh(u) vikaar. Nanak, munmukh(i) j(i) kmaavaiy, su thaayayn na puvvaiy, Durgeh hoyay khooaar(u). 23.

Word Meaning: Koorr(u) = falsehood; short-lived. Sunghraiy = accumulates. Aahaar(u) = meal. Bikh(u) = poison. Chhaar(u) = dust. Kerm Dherm = religious rituals. Vikaar = vices. Thaayayn Na Puvvaiy = is given no credit. Khooaar(u) = suffers humiliation.

MEANING: The individual who is disconnected from Waheguru becomes attached to Maya and does not love Waheguru's Naam. He earns wealth which is short-lived, accumulates it, and it is his food too (has an appetite for more wealth. He dies while accumulating the poisonous wealth, all of which becomes dust for him at his death. He may perform many religious rituals, maintain cleanliness, and try to control his senses, but he harbours greed and other immoral thoughts. Whatever rituals a Maya-engrossed man performs, they earn him no credit in Waheguru's Court, and he suffers humiliation there, oh Nanak. 23.

ਸਭਨਾ ਰਾਗਾ ਵਿਚਿ ਸੋ ਭਲਾ ਭਾਈ ਜਿਤੁ ਵਸਿਆ ਮਨਿ ਆਇ॥ ਰਾਗੁ ਨਾਦੁ ਸਭੁ ਸਚੁ ਹੈ ਕੀਮਤਿ ਕਹੀ ਨ ਜਾਇ॥ ਰਾਗੈ ਨਾਦੈ ਬਾਹਰਾ ਇਨ੍ਹੀ ਹੁਕਮੁ ਨ ਬੂਝਿਆ ਜਾਇ॥ ਨਾਨਕ ਹੁਕਮੈ ਬੂਝੈ ਤਿਨ੍ਹਾ ਰਾਸਿ ਹੋਇ ਸਤਿਗੁਰ ਤੇ ਸੋਝੀ ਪਾਇ॥ ਸਭੁ ਕਿਛੁ ਤਿਸ ਤੇ ਹੋਇਆ ਜਿਉ ਤਿਸੈ ਦੀ ਰਜਾਇ॥ 24॥

Subhna raagaan vich(i) so bhulaa bhaayi, jit(u) vussiya mun(i) aayay. Raag(u), naad(u) subh(u) Sach(u) haiy, keemut(i) kuhhi na jaayay. Raagaiy, naadaiy baahra, inhi Huqam(u) na boojhiya jaayay. Nanak, Huqamaiy boojhaiy, tinha raas(i) hoyay, Satgur tay sojhi paayay. 24.

Word Meaning: Bhulaa = good; enables to succeed. Naad = music; lyrics. Sach(u) = eternal (Waheguru). Baahra = beyond; outside of. Inhi = (with) these. Raas(i) = suitable; successful. Rujaayay = Will.

MEANING: (There is no particular raag for singing Waheguru's praise) the best of all the raags is the one with which Waheguru takes dwelling in the devotee's heart. Waheguru's praise is the best raag and shabad, and it is priceless. Waheguru's praise is beyond any raag or shabad, which do not enable one to realize Waheguru's Huqam. One realizes Waheguru's Huqam in the shelter of Satguru and achieves success in getting connected with Him. Everything comes into being with Waheguru's Will, oh Nanak. 24.

(ਅੰਗ 1424)॥ ਸਤਿਗੁਰ ਵਿਚਿ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਹੈ ਅੰਮ੍ਰਿਤੁ ਕਹੈ ਕਹਾਇ॥ ਗੁਰਮਤੀ ਨਾਮੁ ਨਿਰਮਲੁ ਨਿਰਮਲ ਨਾਮੁ ਧਿਆਇ॥ ਅੰਮ੍ਰਿਤੁ ਬਾਣੀ ਤਤੁ ਹੈ ਗੁਰਮੁਖਿ ਵਸੈ ਮਨਿ ਆਇ॥ ਹਿਰਦੈ ਕਮਲੁ ਪਰਗਾਸਿਆ ਜੋਤੀ ਜੋਤਿ ਮਿਲਾਇ॥ ਨਾਨਕ ਸਤਿਗੁਰੁ ਤਿਨ ਕਉ ਮੇਲਿਓਨੁ ਜਿਨ ਧੁਰਿ ਮਸਤਕਿ ਭਾਗੁ ਲਿਖਾਇ॥ 25॥

(PAGE 1424): Satgur vich(i) Amrit Naam(u) haiy, Amrit(u) kuhhaiy, kuhaayay. Gurmutee Naam(u) nirmulo, nirmul Naam(u) dhiyaayay. Amrit(u) Bani Tut(u) haiy, Gurmukh(i) vussaiy mun(i) aayay. Hirdaiy kumul(u) pergaasiya, joti Jot(i) milaayay. Nanak Satgur tinh kuou mayli-on(u) jinh Dhoor(i) mustuk(i) bhaag(u) likhaayay. 25.

Word Meaning: Kuhaayay = make others say (recite). Nirmul = pure; holy. Tut(u) = the root; Waheguru. Kumul = lotus flower. Pergaasiya = enlightened; blooms.

MEANING: Satguru is the source of Waheguru's Naam-Amrit, which He recites Himself, and makes others recite it. One's mind is purified with the Advice of the Guru, and he recites the Naam with a pure mind. Satguru's immortalizing Bani is (in praise) of Waheguru, and it gets enshrined in the devotee's mind in the shelter of the Guru. (With the Gurbani) The devotee's heart-lotus blooms, and his soul merges into the Supreme Soul. Waheguru connects only those devotees with Satguru who have good fortune written on their foreheads by Waheguru, oh Nanak. 25.

ਅੰਦਰਿ ਤਿਸਨਾ ਅਗਿ ਹੈ ਮਨਮੁਖ ਭੁਖ ਨ ਜਾਇ॥ ਮੋਹੁ ਕੁਟੰਬੁ ਸਭੁ ਕੂੜੁ ਹੈ ਕੂੜਿ ਰਹਿਆ ਲਪਟਾਇ॥ ਅਨਦਿਨੁ ਚਿੰਤਾ ਚਿੰਤਵੈ ਚਿੰਤਾ ਬਧਾ ਜਾਇ॥ ਜੰਮਣੁ ਮਰਣੁ ਨ ਚੁਕਈ ਹਉਮੈ ਕਰਮ ਕਮਾਇ॥ ਗੁਰ ਸਰਣਾਈ ਉਬਰੈ ਨਾਨਕ ਲਏ ਛਡਾਇ॥ 26॥

Undar(i) tishna ugg(i) haiy, munmukh bhookh na jaayay. Moh(u) kootumb(u) subh(u) koorr(u) haiy, koorr(i) ruhhiya luptaayay. Undin(u) chinta chintvaiy, chinta budha jaayay. Jummun(u), mern(u) na chookyee. Haumein kerm kmaayay. Gur shernaayi oobraiy, Nanak luyyay chhudaayay. 26.

Word Meaning: Luptaayay = clings to. Chintwaiy = in worries. Chookyee = ends.

MEANING: The Maya-engrossed individual has the fire of worldly desires in him, and his appetite for Maya never goes away. Love for the family is short-lived, and he keeps clinging to the short-lived things. He is always worried about such things and gripped in worries; he leaves the world. All his deeds are rooted in his haumein, as a result of which his birth-death cycle never breaks. One is emancipated and salvaged in the shelter of the Guru, oh Nanak.26

ਸਤਿਗੁਰ ਪੁਰਖੁ ਹਰਿ ਧਿਆਇਦਾ ਸਤ ਸੰਗਤਿ ਸਤਿਗੁਰ ਭਾਇ॥ ਸਤ ਸੰਗਤਿ ਸਤਿਗੁਰ ਸੇਵਦੇ ਹਰਿ ਮੇਲੇ ਗੁਰੁ ਮੇਲਾਇ॥ ਏਹੁ ਭਉਜਲੁ ਜਗਤੁ ਸੰਸਾਰੁ ਹੈ ਗੁਰੁ ਬੋਹਿਥ ਨਾਮਿ ਤਰਾਇ॥ ਗੁਰਸਿਖੀ ਭਾਣਾ ਮੰਨਿਆ ਗੁਰੁ ਪੂਰਾ ਪਾਰਿ ਲੰਘਾਇ॥ ਗੁਰਸਿਖਾ ਕੀ ਹਰਿ ਧੂੜਿ ਦੇਹਿ ਹਮ ਪਾਪੀ ਭੀ ਗਤਿ ਪਾਹਿ॥ ਧੁਰ ਮਸਤਕਿ ਹਰਿ ਪ੍ਰਭ ਲਿਖਿਆ ਗੁਰ ਨਾਨਕ ਮਿਲਿਆ ਆਇ॥ ਜਮ ਕੰਕਰ ਮਾਰਿ ਬਿਦਾਰਿਅਨੁ ਹਰਿ ਦਰਗਹ ਲਏ ਛਡਾਇ॥ ਗੁਰਸਿਖਾ ਨੋ ਸਾਬਾਸ ਹੈ ਹਰਿ ਤੁਠਾ ਮੇਲਿ ਮਿਲਾਇ॥ 27॥

Satgur Purakh(u) Hur(i) dhiyaayaynda, Sat Sungut(i) Satgur bhaayay. Sat Sungut(i), Satgur saynvday, Hur(i) maylay Gur(u) maylaayay. Eh(u) bhuoujul(u) jugut(u) sunsaar(u) haiy, Gur(u) bohith Naam(i) turaayay. Gur-Sikheen Bhaana munniya, Gur(u) Poora paar(i) lunghaayay. Gur-Sikhaan kee Hur(i) dhoorr(i) dayh(i), hum paapi bhee gut(i) paah(i). Dhoor mustuk(i) Hur(i) Prubh likhiya, Gur Nanak, miliya aayay. Jum kunkur maar(i) bidaariun(u), Hur(i) Durgeh luyyay chhudaayay. Gur-Sikhaan nu shaabaash haiy, Hur(i) toottha mayl(i) milaayay. 27.

Word Meaning: Bhaayay = in the love (of Satguru). Saynvday = serve. Bhuoujul(u) = the world sea. Bohith = ship; boat. Bhaana = Will. Dhoorr(i) = feet of dust (holy words). Gut(i) Paah(i) = attain high spiritual state. Kunkur = assistants. Bidaariun(u) = (the Guru) destroyed. Shaabaash = acclamation. Toottha = pleased to be kind.

MEANING: A manifestation of Waheguru, Satguru, recites Waheguru's Naam in the holy gathering, which loves Satguru. The devotees serve Satguru in the holy gathering, whom Waheguru connects with Satguru. This world is a sea of Maya in which Satguru is the ship to ferry the devotees across (get them emancipated). The Sikhs of the Guru obey His Huqam, and the Perfect Guru ferries them across the world-sea. I beg for the dust of such Sikhs (opportunity to serve them) from Waheguru so that even sinners like me may find salvation, oh Nanak.

With the fate prewritten on my forehead by Waheguru, the Guru has connected me with Him, oh Nanak. Satguru has destroyed (all my evil qualities, and therefore) all the assistants of the Angel of death as well. Satguru has emancipated me in Waheguru's Court. My accolades to the Sikhs of the Guru by whose grace Waheguru becomes pleased to be kind, and connects His devotees with Him. 27.

ਗੁਰਿ ਪੂਰੈ ਹਰਿ ਨਾਮੁ ਦ੍ਰਿੜਾਇਆ ਜਿਨਿ ਵਿਚਹੁ ਭਰਮੁ ਚੁਕਾਇਆ॥ ਰਾਮ ਨਾਮੁ ਹਰਿ ਕੀਰਤਿ ਗਾਇ ਕਰਿ ਚਾਨਣੁ ਮਗੁ ਦੇਖਾਇਆ॥ ਹਉਮੈ ਮਾਰਿ ਏਕ ਲਿਵ ਲਾਗੀ ਅੰਤਰਿ ਨਾਮੁ ਵਸਾਇਆ॥ ਗੁਰਮਤੀ ਜਮੁ ਜੋਹਿ ਨ ਸਕੈ ਸਚੈ ਨਾਇ ਸਮਾਇਆ॥ ਸਭੂ ਆਪੇ ਆਪਿ ਵਰਤੈ ਕਰਤਾ ਜੋ ਭਾਵੈ ਸੋ ਨਾਇ ਲਾਇਆ॥ ਜਨ ਨਾਨਕੁ ਨਾਉ ਲਏ ਤਾ ਜੀਵੈ ਬਿਨੁ ਨਾਵੈ ਖਿਨੁ ਮਰਿ ਜਾਇਆ॥ 28॥

Gur(i) Pooraiy Hur(i) Naam(u) drirraaya, jinh(i) vichoun bherm(u) chookaaya. Ram Naam(u) Hur(i) keerut(i) gaayay, kur(i) chaanun(u), mug dikhaaya. Haumein maar(i) Aik liv laagi, untar(i) Naam(u) vusaaya. Gurmutee Jum(u) joh(i) na sukaiy, Sachaiy Naayay samaya. Subh(u) Aapay Aap(i) vertaiy Kerta, jo haavaiy so Naayayn laaya. Jun Nanak(u) Naaoun luyyay ta jeevaiy, bin(u) Naavaiyn khin(u) mur(i) jaaya. 28.

Word Meaning: Drirraaya = reinforced. Keerut(i) = praise. Mug(u) = (true) path. Aik = the "One" (Waheguru). Joh(i) = cast an evil eye. Vertaiy = operates. Khin = moment.

MEANING: The Perfect Guru has reinforced Waheguru's Naam in my mind because of which all my misgivings have vanished. The Guru recites Waheguru's Naam and sings His praise to enlighten our minds and to show us the true path of life. With Guru's Advice, my selfishness and ego have been destroyed; my mind is fully focused on Waheguru, and His Naam has been enshrined in my heart (mind). With Guru's Advice, I am fully absorbed in Waheguru's Naam, and now the Angel of Death cannot cast an evil eye on me. It is Waheguru, which operates everywhere, and it is He who prompts the individuals of His liking to recite His Naam. I survive only by reciting His Naam, and I experience instant spiritual death without the Naam, oh Nanak. 28.

ਮਨ ਅੰਤਰਿ ਹਉਮੈ ਰੋਗੁ ਭ੍ਰਮ ਭੂਲੇ ਹਉਮੈ ਸਾਕਤ ਦੁਰਜਨਾ॥ ਨਾਨਕ ਰੋਗੁ ਗਵਾਇ ਮਿਲਿ ਸਤਿਗੁਰ ਸਾਧੂ ਸਜਣਾ॥ 29॥

Mun untar(i) haumein roag(u), bherm bhoolay haumein shaakut doorjunaa. Nanak, roag(u) guvaayay mil(i) Satgur Sadhu sujjna. 29.

Word Meaning: Roag(u) = disease. Shaakut = Maya-engrossed. Doorjuna = evil.

MEANING: The Maya-engrossed people suffer from the evil disease of haumein, and are misled by their misbeliefs. One can get rid of this serious disease in the shelter of Satguru or the other holy men, oh Nanak. 29.

ਗੁਰਮਤੀ ਹਰਿ ਹਰਿ ਬੋਲੇ॥ ਹਰਿ ਪ੍ਰੇਮਿ ਕਸਾਈ ਦਿਨਸੁ ਰਾਤਿ ਹਰਿ ਰਤੀ ਹਰਿ ਰੰਗਿ ਚੋਲੇ॥ ਹਰਿ ਜੈਸਾ ਪੁਰਖੁ ਨ ਲਭਈ ਸਭੁ ਦੇਖਿਆ ਜਗਤ ਮੈ ਟੋਲੇ॥ ਗੁਰ ਸਤਿਗੁਰਿ ਨਾਮੁ ਦਿੜਾਇਆ ਮਨੁ ਅਨਤ ਨ ਕਾਹੂ ਡੋਲੇ॥ ਜਨ ਨਾਨਕੁ ਹਰਿ ਕਾ ਦਾਸੁ ਹੈ ਗੁਰ ਸਤਿਗੁਰ ਕੇ ਗੁਲ ਗੋਲੇ॥ 30॥

Gurmutee Hur(i), Hur(i) boalay. Hur(i) praym(i) kusaayi dinus(u) raat(i), Hur(i) rutti, Hur(i) rung(i) choaly. Hur(i) jaiysa Purakh(u) na lubhyee, subh daykhiya jugut mein toalay. Gur Satgur(i) Naam(u) dirraaya, mun(u) anut na kaahoo doalay. Jun Nanak(u) Hur(i) ka daas(u) haiy, Gur Satgur kay gool goalay. 30.

Word Meaning: Kusaayi = attracted. Rutti = imbued. Cholay = enjoys (bliss). Toalay = searched. Doalay = weakens; wavers. Anut Na Kaahoo = for anything else. Gool Goalay = slave of slaves.

MEANING: Waheguru's devotees recite His Naam with the Advice of the Guru. Attracted by their love for Waheguru, they are imbued with His love and enjoy bliss. I have searched the whole world and have not found anyone like Waheguru. My Satguru has reinforced Waheguru's Naam in my mind, and now it shows no weakness (attraction) toward anything else. I am a slave of Waheguru, and a slave of slaves of Satguru, oh Nanak. 30

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਮਹਲਾ 5

Ek Onkar Satgur Persad(i): **Sloak Mehla 5**

(ਅੰਗ 1425)॥ ਰਤੇ ਸੇਈ ਜਿ ਮੁਖੁ ਨ ਮੋੜੰਨ੍ਹਿ ਜਿਨੀ ਸਿਞਾਤਾ ਸਾਈ॥ ਝੜਿ ਝੜਿ ਪਵਦੇ ਕਚੇ ਬਿਰਹੀ ਜਿਨ੍ਹਾ ਕਾਰਿ ਨ ਆਈ॥ 1॥

(PAGE 1425): Ruttay sayee, j(i) mookh(u) na morrunn(i), jinhi sinjaata Saayeen. Jhurr(i), jhurr(i) puvnday kutchay birhee, jinha kaar(i) na aayi. 1.

Word Meaning: Jhurr(i) Jhurr(i) = crumble (like a sandcastle). Kutchay = immature; weak. Birhee = lover. Kaar(i) = prove useful.

MEANING: Only those are truly imbued in Waheguru's Naam who get connected with Waheguru, and do not turn their faces away from Him (do not refuse to accept His Will). Those are weak-minded lovers (devotees) of Waheguru whom this approach does not suit; they crumble like a sand castle in their resolve. 1.

ਧਣੀ ਵਿਹੂਣਾ ਪਾਟ ਪਟੰਬਰ ਭਾਹੀ ਸੇਤੀ ਜਾਲੇ॥ ਧੂੜੀ ਵਿਚਿ ਲੁਡੰਦੜੀ ਸੋਹਾ ਨਾਨਕ ਤੈ ਸਹ ਨਾਲੇ॥ 2॥

Dhunee-vihoona paat putumbur bhaahi sayti jaalay. Dhoorri vich(i) loodundrri sohaan Nanak Taiyn Sheh naalay. 2.

Word Meaning: Dhunee = Lord; Waheguru. Vihoona = devoid of. Paat = clothes. Putumbur = silky clothes. Bhaahi = fire. Sayti = with. Loodundrri = roll while lying down (with joy). Sohaan = look attractive; feel blissful.

MEANING: I shall burn the silky clothes because of which I may forget my Lord. I will feel blissful when I am connected with my Waheguru, even if I have to lie down and roll in dust, oh Nanak. 2.

ਗੁਰ ਕੈ ਸਬਦਿ ਅਰਾਧੀਐ ਨਾਮਿ ਰੰਗਿ ਬੈਰਾਗੁ॥ ਜੀਤੇ ਪੰਚ ਬੈਰਾਈਆ ਨਾਨਕ ਸਫਲ ਮਾਰੂ ਇਹੁ ਰਾਗੁ॥3॥

Gur kaiy Shabad(i) araadhiyaiy, Naam(i) rung(i) baiyraag(u). Jeetay punch baiyraayiyaan, Nanak, suful maaroo eh(u) raag(u). 3.

Word Meaning: Rung(i) = imued in love. Baiyraag(u) = detachment with Maya. Punch Baiyraayiyaan = the five vices (demons). Suful = resulting in success. Maaru = killer.

MEANING: Imbued in His love, one should recite Waheguru's Naam with Guru's Shabad as a result of which, one gets fully detached from worldly attractions. This Raag (recitation of Waheguru's Naam) is the most effective medication which kills all one's vices, and by which one conquers the five demons, oh Nanak. 3.

ਜਾ ਮੂੰ ਇਕੁ ਤ ਲਖ ਤਉ ਜਿਤੀ ਪਿਨਣੇ ਦਰਿ ਕਿਤੜੇ॥ ਬਾਮਣੁ ਬਿਰਥਾ ਗਇਓ ਜਨੰਮੁ ਜਿਨਿ ਕੀਤੇ ਸੋ ਵਿਸਰੇ॥ 4॥

Ja moon Ikk(u), ta lakh tuou jiti pinn-nay Dur(i) kitrray. Brahman, birtha guyyo junum(u), Jinh(i) keetay so visray. 4.

Word Meaning: Ja = when. Lakh = millions. Pinn-nay = beggars. Birtha = useless.

MEANING: When You are with me, I feel as if I have millions of friends, oh Waheguru. All the countless people whom You have created are beggars at Your door. You have wasted away your precious human life by forgetting Waheguru, who has created you, oh Brahman (conceited of your high caste). 4.

ਸੋਰਠਿ ਸੋ ਰਸੁ ਪੀਜੀਐ ਕਬਹੂ ਨ ਫੀਕਾ ਹੋਇ॥ ਨਾਨਕ ਰਾਮ ਗੁਨ ਗਾਈਅਹਿ ਦਰਗਹ ਨਿਰਮਲ ਸੋਇ॥5॥

Sorith so rus(u) peejiyaiy kubhoon na feeka hoyay. Nanak, Ram Goon gaayieh(i) Durgeh nirmal soyay. 5.

Word Meaning: Rus(u) = sweet sap. Feeka = tasteless. Soyay = news; fame.

MEANING: (Even though Raag Soritth is very popular), it is worthy only if we use this Raag; we enjoy the sweet juice (of Waheguru's Naam) which never turns tasteless. One should sing Waheguru's praise so that he can enjoy holy fame in Waheguru's Court, oh Nanak. 5.

ਜੋ ਪ੍ਰਭ ਰਖੇ ਆਪਿ ਤਿਨ੍ਹ ਕੋਇ ਨ ਮਾਰਈ॥ ਅੰਦਰਿ ਨਾਮੁ ਨਿਧਾਨੁ ਸਦਾ ਗੁਣ ਸਾਰਈ॥ ਏਕਾ ਟੇਕ ਅਗੰਮ ਮਨਿ ਤਨਿ ਪ੍ਰਭ ਧਾਰਈ॥ ਲਗਾ ਰੰਗੁ ਅਪਾਰੁ ਕੋ ਨ ਉਤਾਰਈ॥ ਗੁਰਮੁਖਿ ਹਰਿ ਗੁਣ ਗਾਇ ਸਹਜਿ ਸੁਖੁ ਸਾਰਈ॥ ਨਾਨਕ ਨਾਮੁ ਨਿਧਾਨੁ ਰਿਦੈ ਉਰਿ ਹਾਰਈ॥ 6॥

Jo Prubh rukhay Aap(i), tinh koyay na maaryee. Undar(i) Naam(u) nidhaan(u) sudaa Goon saaryee. Aika tayk Agumm, mun(i), tun(i) Prubh dhaaryee. Lugga rung(u) Apaar(u), ko na ootaaryee. Gurmukh(i) Hur(i) Goon gaayay, sehj(i) sookh saaryee. Nanak, Naam(u) nidhaan(u), ridaiy oor(i) haaryee. 6.

Word Meaning: Saaryee = takes care; recites. Tayk = support. Agumm = the inaccessible (God). Dhaaryee = acquire. Apaar(u) = limitless; non-washable.

MEANING: No one can kill (spiritually or otherwise) the devotee of Waheguru whom He protects because such a devotee has the treasure of Waheguru's Naam in his heart, and sings His praise. He seeks the support of the inaccessible Waheguru and acquires His Naam in his body and his mind. No one can remove the non-washable deep colour of Waheguru's love on his mind. He sings Waheguru's praise in his peaceful state of mind in the shelter of the Guru, and acquires the treasure of the Naam in his heart, oh Nanak.6.

ਕਰੇ ਸੁ ਚੰਗਾ ਮਾਨਿ ਦੁਯੀ ਗਣਤ ਲਾਹਿ॥ ਅਪਣੀ ਨਦਰਿ ਨਿਹਾਲਿ ਆਪੇ ਲੈਹੁ ਲਾਇ॥ ਜਨ ਦੇਹੁ ਮਤੀ ਉਪਦੇਸੁ ਵਿਚਹੁ ਭਰਮੁ ਜਾਇ॥ ਜੋ ਧੁਰਿ ਲਿਖਿਆ ਲੇਖੁ ਸੋਈ ਸਭ ਕਮਾਇ॥ ਸਭ ਕਿਛੁ ਤਿਸੁ ਦੇ ਵਸਿ ਦੂਜੀ ਨਾਹਿ ਜਾਇ॥ ਨਾਨਕ ਸੁਖ ਅਨਦ ਭਏ ਪ੍ਰਭ ਕੀ ਮਨਿ ਰਜਾਇ॥ 7॥

Kuray su chunga maan(i), dooyi gunut laah(i). Apni nudr(i) nihaal(i), Aapay laiyhou laayay. Jun dayhou mutee oopdaysh(u), vichoun bherm(u) jaayay. Jo Dhoor(i) likhiya laykh(u), soyee subh kmaayay. Subh kichh(u) Tis(u) day vuss(i), dooji naah(i) jaayay. Nanak, sookh anund bhuyyay, Prubh kee munn(i) rujaayay. 7.

Word Meaning: Maan(i) = accept gladly. Gunut = worry; concerns. Vuss(i) = under control. Jaayay = place. Anund = blissfulness. Rujaayay = Will.

MEANING: Accept gladly whatever God does, and forget all other concerns, oh my friend. When you do so, Waheguru connects you with Him with His kind sight. (Through Satguru) He gives His devotees advice that dispels all their misgivings. However, everybody performs only those deeds the nature of which is prewritten in their fate by Waheguru. Waheguru controls everything in the world, and there is no other place to escape. One attains blissfulness when he accepts Waheguru's Will, oh Nanak. 7.

ਗੁਰੁ ਪੂਰਾ ਜਿਨ੍ਹ ਸਿਮਰਿਆ ਸੇਈ ਭਏ ਨਿਹਾਲ॥ ਨਾਨਕੁ ਨਾਮੁ ਅਰਾਧਣਾ ਕਾਰਜੁ ਆਵੈ ਰਾਸਿ॥ 8॥

Gur(u) Poora jinh(i) simeriya, sayee bhuyyay nihaal. Nanak(u) Naam(u) araadhna, kaaruj(u) aavaiy raas(i). 8.

Word Meaning: Nihaal = blissful. Kaaruj(u) Raas(i) = objective achieved successfully.

MEANING: Those attain blissfulness who remember (follow advice of) the Perfect Guru. One achieves his objective successfully by reciting Waheguru's Naam, oh Nanak. 8.

ਪਾਪੀ ਕਰਮ ਕਮਾਵਦੇ ਕਰਦੇ ਹਾਇ ਹਾਇ॥ ਨਾਨਕ ਜਿਉ ਮਥਨਿ ਮਾਧਾਣੀਆ ਤਿਉ ਮਥੇ ਧ੍ਰਮਰਾਇ॥ 9॥

Paapi kerm kmaanvday, kerday haahay, haayay. Nanak, jiyoun muthun madhaaniyaan, tiyoun muthay Dherm Raayay.

Word Meaning: Muthun(i) = churn. Madhaaniyaan = churners. Muthay = punishes.

MEANING: The Angel of justice (Waheguru) punishes the sinners like the churners churn yogurt, and then they cry and wail in pain, oh Nanak. 9.

ਨਾਮੁ ਧਿਆਇਨਿ ਸਾਜਨਾ ਜਨਮ ਪਦਾਰਥੁ ਜੀਤਿ॥ ਨਾਨਕ ਧਰਮ ਐਸੇ ਚਵਹਿ ਕੀਤੇ ਭਵਨੁ ਪੁਨੀਤ॥ 10॥
Naam(u) dhiyaayin saajna, junum pdaaruth jeet(i). Nanak, dherm aiysay chuveh(i), keetay bhuvun(u) pooneet. 10.
Word Meaning: Saajna = holy men. Junum Pdaaruth(u) = objective of human life. Jeet(i) = by winning; by acquiring. Chuveh(i) = say; recite. Dherm = the Naam.
Bhuvun = universe. Pooneet = pure; holy.
MEANING: The holy devotees of Waheguru recite His Naam and successfully achieve the objective of human life (union with Waheguru). They recite the Naam in such a way that the whole universe is purified, oh Nanak. 10.

ਖੁਭੜੀ ਕੁਥਾਇ ਮਿਠੀ ਗਲਣਿ ਕੁਮੰਤ੍ਰੀਆ॥ ਨਾਨਕ ਸੇਈ ਉਬਰੇ ਜਿਨ੍ਹ ਭਾਗੁ ਮਥਾਹਿ॥ 11॥
Khoobhrri koothaayayn, mitthi gullun(i) koomuntriya. Nanak, sayee oobray jinha bhaag(u) muthaah(i). 11.
Word Meaning: Khoobhrri = stuck deep. Koothaayayn = bad place. Gullun(i) = in the mud (of Maya). Koomuntriya = ill advice. Oobray = salvaged. Muthaah(i) = forehead.
MEANING: With ill advice, one gets stuck deep in the mud of Maya, which he feels enjoyable. Only those are salvaged who have good fortune on their forehead, oh Nanak. 11.

ਸੁਤੜੇ ਸੁਖੀ ਸਵੰਨ੍ਹਿ ਜੋ ਰਤੇ ਸਹ ਆਪਣੈ॥ ਪ੍ਰੇਮ ਵਿਛੋਹਾ ਧਣੀ ਸਉ ਅਠੇ ਪਹਰ ਲਵੰਨ੍ਹਿ॥ 12॥
Sootrray sookhi suvun(i) jo ruttay Sheh aapnaiy. Praym vichhoha Dhunee suoun, utthay pehr luvun(i). 12
Word Meaning: Sootrray = lost (absorbed) in; entranced. Ruttay = imbued. Vichhoha = separation. Utthay Pehr = 24 hours. Luvunn(i) = talk gibberish (about Maya).
MEANING: Those who are imbued in the love of Waheguru and are absorbed in His Naam, enjoy a sleep of comfort (spend their life in comfort). But those who are disconnected from Waheguru talk gibberish (about Maya) all day long. 12.

ਸੁਤੜੇ ਅਸੰਖ ਮਾਇਆ ਝੂਠੀ ਕਾਰਣੇ॥ ਨਾਨਕ ਸੇ ਜਾਗੰਨ੍ਹਿ ਜਿ ਰਸਨਾ ਨਾਮੁ ਉਚਾਰਣੇ॥ 13॥
Sootrray asunkh, Maya jhootthi kaarnay. Nanak, say jaagun(i), j(i) rusna Naam(u) oochaarnay. 13.
Word Meaning: Asunkh = countless. Jaagun(i) = awake; alert.
MEANING: Countless people are entranced by the short-lived comforts of Maya. Only those stay alert (against attacks of Maya) who recite Waheguru's Naam, oh Nanak. 13.

ਮ੍ਰਿਗ ਤਿਸਨਾ ਪੇਖਿ ਭੁਲਣੇ ਵੁਠੇ ਨਗਰ ਗੰਧ੍ਰਬ॥ ਜਿਨ੍ਹੀ ਸਚੁ ਅਰਾਧਿਆ ਨਾਨਕ ਮਨ ਤਨ ਫਬ॥ 14॥

Mirg tishna paykh(i) bhoollnay, vootthay nugur gundherb. Jinhi Sach(u) araadhiya, Nanak, mun, tun fubb.
Word Meaning: Mirg Tishna = mirage; an illusion. Paykh(i) = to see. Vootthay = settled. Nugur Gundherb = a castle in the sky. Fubb = attractive.
MEANING: Most people are misled by the illusions of Maya, which seem to have created castles in the sky. But only those people look attractive physically and mentally (have beautiful souls) who recite Waheguru's Naam, oh Nanak. 14.

ਪਤਿਤ ਉਧਾਰਹਣ ਪਾਰਬ੍ਰਹਮ ਸੰਮ੍ਰਥ ਪੁਰਖੁ ਅਪਾਰੁ॥
(ਅੰਗ 1426)॥ ਜਿਸਹਿ ਉਧਾਰੇ ਨਾਨਕਾ ਸੋ ਸਿਮਰੇ ਸਿਰਜਣਹਾਰੁ॥ 15॥
Putit oodhaarun Parbrahm, Sumruth Purakh(u) Apaar(u)
(PAGE 1426): Jiseh(i) oodhaaray Nanaka, so simeray Sirjunhaar(u). 15.
Word Meaning: Putit = immor Oodhaarun = emancipator. Sumruth = capable.
MEANING: The limitless and the omnipotent Waheguru salvages even the immoral. Those who have been salvaged (given Waheguru's Naam) remember the Creator all the time, oh Nanak. 15.

ਦੂਜੀ ਛੋਡਿ ਕੁਵਾਟੜੀ ਇਕਸ ਸਿਉ ਚਿਤੁ ਲਾਇ॥ ਦੂਜੇ ਭਾਵੀ ਨਾਨਕਾ ਵਹਣਿ ਲੁੜ੍ਹੰਦੜੀ ਜਾਇ॥ 16॥
Dooji chhoad(i) koovaatrri, Ikkus siyoun chit(u) laayay. Doojay bhaaveen Nanaka, vehn(i) loorrundrri jaayay. 16.
Word Meaning: Kooaatrri = wrong (misleading) path. Bhaaveen = love for. Vehn(i) = in the current. Loodundrri = carried away.
MEANING: Abandoning the misleading path to chase the attractions of Maya, attach your mind only to Waheguru, oh folks. Those who love Maya are carried away by its powerful waves (and do not reach their destination – emancipation), oh Nanak. 16.

ਤਿਹਟੜੇ ਬਾਜਾਰ ਸਉਦਾ ਕਰਨਿ ਵਣਜਾਰਿਆ॥ ਸਚੁ ਵਖਰੁ ਜਿਨੀ ਲਦਿਆ ਸੇ ਸਚੜੇ ਪਾਸਾਰ॥ 17॥
Tihutrray bazar, sauda kern(i) vunjaariyaa. Sach(u) Vukkhur(u) jinhi luddiya, say sachrray pasaar. 17.
Word Meaning: Tihuttrray Bazar = three-story shop (Maya with three effects). Sach(u) Vukkhur = the true merchandise (the Naam). Luddiya = loaded. Pasaar = merchant.
MEANING: (We are all traders in the world), but most people deal in the things that are related to Maya with its three effects. But only those are the true merchants who have loaded the true merchandise (Waheguru's Naam). 17.

ਪੰਥਾ ਪ੍ਰੇਮ ਨ ਜਾਣਈ ਭੂਲੀ ਫਿਰੈ ਗਵਾਰਿ॥ ਨਾਨਕ ਹਰਿ ਬਿਸਰਾਇ ਕੈ ਪਉਦੇ ਨਰਕਿ ਅੰਧ੍ਹਾਰ॥ 18॥
Puntha praym na jaanyee, bhooli phiraiy guvaar(i). Nanak, Hur(i) bisraayay kaiy, paunday nerk(i) undhaar. 18.
Word Meaning: Puntha = path. Guvaar(i) = unwise. Nerk(i) Undhaar = dark hell.
MEANING: The unwise man does not realize the path of love for Waheguru, and wanders around lost (confused) in the world. Those who forget Waheguru are thrown in the dark hell, oh Nanak. 18.

ਮਾਇਆ ਮਨਹੁ ਨ ਵੀਸਰੈ ਮਾਗੈ ਦੰਮਾ ਦੰਮ॥ ਸੋ ਪ੍ਰਭੁ ਚਿਤਿ ਨਾ ਆਵਈ ਨਾਨਕ ਨਹੀ ਕਰੰਮਿ॥ 19॥
Maya munhoun na veesraiy, maangaiy dumma, dumm. So Prubh(u) chit(i) na aavyee, Nanak, nuhhi kerm(i). 19.
Word Meaning: Dumma Dumm = money. Kerm(i) = profitable deal.
MEANING: The man does not forget wealth and keeps asking for more and more money. Forgetting Waheguru is not a (spiritually) profitable deal, oh Nanak. 19.

ਤਿਚਰੁ ਮੂਲਿ ਨ ਥੁੜੀਦੋ ਜਿਚਰੁ ਆਪਿ ਕ੍ਰਿਪਾਲੁ॥ ਸਬਦੁ ਅਖੁਟੁ ਬਾਬਾ ਨਾਨਕਾ ਖਾਹਿ ਖਰਚਿ ਧਨੁ ਮਾਲੁ॥ 20॥
Titchur mool(i) na thoorreendon, jitchur Aap(i) kirpal(u). Shabad(u) akhoott(u) Baba Nanaka, khaah(i) khurch(i) dhun(u), maal(u). 20.
Word Meaning: Titchur(u) = till then. Thooreendon = suffer shortage. Jitchur(u) = as long as. Akhoott(u) = inexhaustible. Baba = oh, saintly person.

MEANING: The man does not feel any shortage as long as Waheguru is kind to him. The wealth of Guru's Shabad is inexhaustible, whether you use it or give it to others, oh saintly people, affirms Nanak.

ਖੰਭ ਵਿਕਾਦੜੇ ਜੇ ਲਹਾ ਘਿੰਨਾ ਸਾਵੀ ਤੋਲਿ॥ ਤੰਨਿ ਜੜਾਈ ਆਪਣੈ ਲਹਾ ਸੁ ਸਜਣੁ ਟੋਲਿ॥ 21॥
Khumbh vikaandrray jay luhhaan, ghinna saanveen toal(i). Tunn(i) jurraayeen apnaiy, luhhan su Sujjun(u) toal(i). 21.
Word Meaning: Khumbh = wings. Vikaandrray = for sale. Ghinna = acquire; buy. Saaveen Toal(i) = equal to weight in flesh. Jurraayeen = attach. Toal(i) = search.
MEANING: If wings (taking me to Waheguru) were available for buying, I would buy them and pay for them with my flesh, weight for weight. I will attach them to my body and fly around in search of my Friend (Waheguru). 21.

ਸਜਣੁ ਸਚਾ ਪਾਤਿਸਾਹੁ ਸਿਰਿ ਸਾਹਾ ਦੈ ਸਾਹੁ॥ ਜਿਸੁ ਪਾਸਿ ਬਹਿਠਿਆ ਸੋਹੀਐ ਸਭਨਾ ਦਾ ਵੇਸਾਹੁ॥ 22॥
Sujjun Sacha Patshah(u), sir(i) shahaan daiy Shah(u). Jis(u) paas(i) behtthiyaan sohiyaiy, subhna da vaysaah(u). 22.
Word Meaning: Patshah(u) = emperor. Shahaan Daiy Shah(u) = King of kings. Sohiyaiy = look dignified. Vaysaah(u) = trust; faith.
MEANING: My friend, Waheguru, is eternal and is the King of kings. One looks highly dignified sitting next to Him (spiritually attached to Him) and earns the trust of everyone. 22.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਸਲੋਕ ਮਹਲਾ 9
Ek Onkar Satgur Persad(i): **Sloak Mehla 9**

ਗੁਨ ਗੋਬਿੰਦ ਗਾਇਓ ਨਹੀ ਜਨਮੁ ਅਕਾਰਥੁ ਕੀਨੁ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਜਿਹ ਬਿਧਿ ਜਲ ਕਉ ਮੀਨੁ॥ 1॥
Goon Gobind gaayo nuhhi, junum akaaruth(u) keen. Kuhou Nanak Hur(i) bhuj(u) munaa, jih bidh(i) jun kuou meen(u). 1.
Word Meaning: Akaaruth(u) Keen = made worthless. Jih Bidh(i) = the way of.
MEANING: The man does not sing praise of Waheguru's virtues, and renders his life worthless, oh Nanak. Recite Waheguru's Naam the way the fish love water, oh my mind.1.

ਬਿਖਿਅਨ ਸਿਉ ਕਾਹੇ ਰਚਿਓ ਨਿਮਖ ਨ ਹੋਹਿ ਉਦਾਸੁ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਪਰੈ ਨ ਜਮ ਕੀ ਫਾਸ॥ 2॥
Bikhiyun siyoun kaahay ruchiyo, nimukh na hoh(i) oodaas(u). Kuhou Nanak, Hur(i) bhuj(u) munaa, puraiy na Jum kee phaas. 2.
Word Meaning: Bikhiyun = poisonous sensual pleasures. Ruchiyo = engrossed. Oodaas(u) = feel detached; turn mind away. Bhuj(u) = recite Naam. Phaas = noose.
MEANING: Why are you so engrossed in the enjoyment of poisonous sensual pleasures that you do not get detached from them even for a single moment, oh my mind? You should rather recite Waheguru's Naam so as to (become "one" with Him and to) escape the noose of the Angel of death, oh Nanak. 2.

ਤਰਨਾਪੋ ਇਉ ਹੀ ਗਇਓ ਲੀਓ ਜਰਾ ਤਨੁ ਜੀਤਿ॥ ਕਹੁ ਨਾਨਕ ਭਜੁ ਹਰਿ ਮਨਾ ਅਉਧ ਜਾਤ ਹੈ ਬੀਤਿ॥3

Ternaapo iyoun hee guyyo, leeyo juraa tun(u) jeet(i). Kuhou Nanak bhuj(u) Hur(i) munaa, aoudh jaat haiy beet(i). 3.
Word Meaning: Ternaapo = young age. Juraa = old age. Jeet(i) = overpowered. Aoudh = life span. Beet(i) = passing away.
MEANING: You have wasted away your young age like that (enjoying sensual pleasures), and now the old age has overpowered you. Start reciting Waheguru's Naam even now before (it is too late), and your life is over, oh Nanak. 3.

ਬਿਰਧਿ ਭਇਓ ਸੂਝੈ ਨਹੀ ਕਾਲੁ ਪਹੂਚਿਓ ਆਨਿ॥ ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਕਿਉ ਨ ਭਜਹਿ ਭਗਵਾਨੁ॥4॥
Birdh(i) bhuyyo, soojhaiy nuhhi, kaal(u) puhounchiyo aan(i). Kuhou Nanak, nut baanvray, kioun na bhujeh(i) Bhugwan(u). 4.
Word Meaning: Birdh(i) = become old. Soojhaiy Nuhhi = cannot think. Kaal(u) = death.
MEANING: When one gets old, and his death is near, he cannot think of spirituality, oh Nanak. So, why do you not start worshipping Waheguru, now, oh, the foolish man? 4.

ਧਨੁ ਦਾਰਾ ਸੰਪਤਿ ਸਗਲ ਜਿਨਿ ਅਪੁਨੀ ਕਰਿ ਮਾਨਿ॥ ਇਨ ਮਹਿ ਕਛੁ ਸੰਗੀ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਜਾਨਿ॥5
Dhun(u), daara, sumput(i) sugul(u), jinh(i) apuni kur(i) maan(i). Inn meh(i) kuchh(u) sungee nuhhi, Nanak saachi jaan(i). 5.
Word Meaning: Daara = wife. Sumput(i) = wealth. Sungee = companion.
MEANING: The truth is that none of your wealth and wife, which you think are yours, will be your companion at the end, oh Nanak. 5.

ਪਤਿਤ ਉਧਾਰਨ ਭੈ ਹਰਨ ਹਰਿ ਅਨਾਥ ਕੇ ਨਾਥ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ ਜਾਨੀਐ ਸਦਾ ਬਸਤੁ ਤੁਮ ਸਾਥਿ॥6॥
Putit oodhaarun, bhaiy hern, Hur(i) anaath kay Nath. Kuhou Nanak, Tih jaaniyaiy, sudaa bust(u) toom saath(i). 6.
Word Meaning: Putit = immoral; polluted. Oodhaarun = emancipator. Bhaiy Hern = destroyer of all fears. Annath = orphans. Nath = Lord. Bust(u) = resides.
MEANING: Believe firmly that Waheguru, which emancipates even the immoral, is the destroyer of all fears, is the Lord of all (spiritually) orphans, and always resides with you, oh Nanak. 6.

ਤਨੁ ਧਨੁ ਜਿਹ ਤੋ ਕਉ ਦੀਓ ਤਾ ਸਿਉ ਨੇਹੁ ਨ ਕੀਨ॥ ਕਹੁ ਨਾਨਕ ਨਰ ਬਾਵਰੇ ਅਬ ਕਿਉ ਡੋਲਤ ਦੀਨ॥7
Tun(u), dhun(u) Jih to kuou deeyo, Ta siyoun nayh(u) na keen. Kuhou Nanak, nur baanvray, ub kiyoun doalut deen. 7.
Word Meaning: To Kuou = you. Nayh(u) = love. Doalut = lose heart. Deen = weak.
MEANING: You did not love Waheguru, who gave you the human body and the wealth, oh, the insane man. So, why do you show any weakness of mind now (are worried about your future life), oh Nanak. 7.

ਤਨੁ ਧਨੁ ਸੰਪੈ ਸੁਖ ਦੀਓ ਅਰੁ ਜਿਹ ਨੀਕੇ ਧਾਮ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸਿਮਰਤ ਕਾਹੇ ਨ ਰਾਮੁ॥ 8॥
Tun(u), dhun(u) sumpaiy sookh deeyo, ur(u) jih neekay dhaam. Kuhou Nanak, soon(u) ray munaa, simrut kaahay na Ram(u). 8.
Word Meaning: Sumpaiy = wealth. Neekay = beautiful. Dhaam = homes.
MEANING: Why do you not recite the Naam of Waheguru, who has given you the human body, wealth, a beautiful home, and all comforts of life, oh Nanak. 8.

ਸਭ ਸੁਖ ਦਾਤਾ ਰਾਮੁ ਹੈ ਦੂਸਰੁ ਨਾਹਿਨ ਕੋਇ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਤਿਹ ਸਿਮਰਤ ਗਤਿ ਹੋਇ॥9॥

Subh sookh-daata Ram(u) haiy, doosur(u) naahin koyay. Kuhou Nanak, soon(i) ray munaa, Tih simrut gut(i) hoyay.
Word Meaning: Daata = provider. Doosur(u) = other. Gut(i) = high spiritual state.
MEANING: Only Waheguru is the provider of all comforts, and there is none other like Him, oh Nanak. One can attain the high spiritual state only by worshipping Him, oh my mind. 9.

(ਅੰਗ 1427)॥ ਜਿਹ ਸਿਮਰਤ ਗਤਿ ਪਾਈਐ ਤਿਹ ਭਜੁ ਰੇ ਤੈ ਮੀਤ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਅਉਧ ਘਟਤ ਹੈ ਨੀਤ॥ 10॥
(PAGE 1427): Jih simrut gut(i) paayiyaiy, Tih bhuj(u) ray taiyn meet. Kuhou Nanak, soon(u) ray munaa, aoudh ghutut haiy neet. 10.
Word Meaning: Aoudh = (remaining) life span. Neet = everyday; all the time.
MEANING: Your lifespan is lessening all the time, oh man. So, recite the Naam of Waheguru by which you can attain the high spiritual state, oh Nanak. 10.

ਪਾਚ ਤਤ ਕੋ ਤਨੁ ਰਚਿਓ ਜਾਨਹੁ ਚਤੁਰ ਸੁਜਾਨ॥ ਜਿਹ ਤੇ ਉਪਜਿਓ ਨਾਨਕਾ ਲੀਨ ਤਾਹਿ ਮਹਿ ਮਾਨੁ॥11॥
Paanch tut ko tun(u) ruchiyo, jaanhou Chutoor Soojaan. Jih tay oopjiyo Nanaka, leen Taah(i) meh(i) maan(u). 11.
Word Meaning: Jaanhou = make a connection with. Paanch Tut = the five basic elements. Chutoor = wise. Soojaan = know-all (Waheguru). Leen = absorb.
MEANING: Make a connection with the wise and the omnipotent Waheguru, who has created the human body from the five basic elements (earth, water, air, fire, and awareness), oh man. Believe it: you will be absorbed into the same Waheguru who created you, oh Nanak. 11.

ਘਟ ਘਟ ਮਹਿ ਹਰਿ ਜੂ ਬਸੈ ਸੰਤਨ ਕਹਿਓ ਪੁਕਾਰਿ॥ ਕਹੁ ਨਾਨਕ ਤਿਹ ਭਜੁ ਮਨਾ ਭਉਨਿਧਿ ਉਤਰਹਿ ਪਾਰਿ॥ 12॥
Ghut, ghut meh(i) Hur(i) Joo busaiy, suntun kuhhiyo pookaar(i). Kuhou Nanak, Tih bhuj(u) munaa, bhuounidh(i) ootreh(i) paar(i). 12.
Word Meaning: Ghut = heart; body. Bhuounidh(i) = the world sea.
MEANING: The holy saints have been preaching aloud that Waheguru is present in every heart. So, recite His Naam to get across the sea of Maya (to find salvation), oh Nanak. 12.

ਸੁਖੁ ਦੁਖੁ ਜਿਹ ਪਰਸੈ ਨਹੀ ਲੋਭੁ ਮੋਹੁ ਅਭਿਮਾਨੁ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਸੋ ਮੂਰਤਿ ਭਗਵਾਨ॥ 13॥
Sookh(u), dookh(u) jih persaiy nuhhi, lobh(u), moh(u) abhimaan(u). Kuhhou Nanak, soon(u) ray munaa, so moorut(i) Bhugwaan. 13.
Word Meaning: Persaiy = touch; is affected. Moorut(i) = image of; like.
MEANING: The individual, who is unaffected by happy or sad occasions, by greed, worldly attachments, or by his ego, is an image of God (is like Him), oh Nanak. 13.

ਉਸਤਤਿ ਨਿੰਦਿਆ ਨਾਹਿ ਜਿਹਿ ਕੰਚਨ ਲੋਹ ਸਮਾਨਿ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਮੁਕਤਿ ਤਾਹਿ ਤੈ ਜਾਨਿ॥ 14॥
Oostut(i) nindiya naah(i) jih(i), kunchun loh smaan(i). Kuhou Nanak, soon(i) ray munaa, mookut(i) taah(i) taiy jaan(i).
Word Meaning: Oostut(i) = praise. Nindiya = vilification. Kunchun = gold. Loh = iron.
MEANING: The individual, who is indifferent to his praise or his vilification, and for whom iron and gold are the same, is already emancipated, oh Nanak. 14.

ਭੈ ਕਾਹੂ ਕੋ ਦੇਤ ਨਹਿ ਨਹਿ ਭੈ ਮਾਨਤ ਆਨ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਗਿਆਨੀ ਤਾਹਿ ਬਖਾਨਿ॥ 16॥
Bhaiy kaahoo ko dayt neh(i), neh(i) bhaiy maanut aan. Kuhou Nanak, soon(i) ray munaa, Giyani taah(i) bukhaan(i). 17.
Word Meaning: Bhaiy = intimidation. Aan = others. Giyani = enlightened. Bukhaan(i) = is said.
MEANING: The individual, who does not try to intimidate others and is not intimidated by others, is called an enlightened one, oh Nanak. 16.

ਜਿਹਿ ਬਿਖਿਆ ਸਗਲੀ ਤਜੀ ਲੀਓ ਭੇਖ ਬੈਰਾਗ॥ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਨਰ ਮਾਥੈ ਭਾਗੁ॥ 17॥
Jih(i) bikhiya suglee tujee, leeyo bhaykh bairaag. Khuou Nanak, soon(u) ray munaa, tih nur maathaiy bhaag(u). 17.
Word Meaning: Bikhiya = poisonous attractions of Maya. Tujee = renounce. Bhaykh = outfit; faith. Baiyraag = renunciation. Maathaiy Bhaag(u) = good fortune on the forehead.
MEANING: The individual, who has abandoned all the poisonous worldly attractions and has renounced the world, has good fortune written on his forehead, oh Nanak. 17.

ਜਿਹਿ ਮਾਇਆ ਮਮਤਾ ਤਜੀ ਸਭ ਤੇ ਭਇਓ ਉਦਾਸੁ ਕਹੁ ਨਾਨਕ ਸੁਨੁ ਰੇ ਮਨਾ ਤਿਹ ਘਟਿ ਬ੍ਰਹਮ ਨਿਵਾਸੁ॥ 18॥
Jih(i) Maya mumta tujee, subh tay bhuyyo oodaas(u). Kuhou Nanak, soon(u) ray munaa, tih ghut(i) Braham nivaas(u). 18.
Word Meaning: Maya Mumta = attachment for Maya. Oodaas(u) = disinterested.
MEANING: The individual, who has given up all his attachment with Maya, and has become totally disinterested in every worldly thing, has Waheguru dwelling in his heart, oh Nanak. 18.

ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਉਮੈ ਤਜੀ ਕਰਤਾ ਰਾਮੁ ਪਛਾਨਿ॥ ਕਹੁ ਨਾਨਕ ਵਹੁ ਮੁਕਤ ਨਰੁ ਇਹ ਮਨ ਸਾਚੀ ਮਾਨੁ॥19॥
Jlh(i) praani haumein tujee, kerta Ram(u) puchhaan(i). Kuhou Nanak, vooh mookut nur(u), eh mun saachi maan(u). 19.
MEANING: Believe it to be completely true that the individual, who has given up his selfishness and ego by recognizing the Creator, Waheguru (getting connected with Him) is already emancipated, oh Nanak. 19.

ਭੈ ਨਾਸਨ ਦੁਰਮਤਿ ਹਰਨ ਕਲਿ ਮਹਿ ਹਰਿ ਕੋ ਨਾਮੁ॥ ਨਿਸਿਦਿਨੁ ਜੋ ਨਾਨਕ ਭਜੈ ਸਫਲ ਹੋਹਿ ਤਿਹ ਕਾਮ॥ 20॥
Bhaiy naasun, doormut(i) hern, Kul(i) meh(i) Hur(i) ko Naam(u). Nis(i) din(u) jo Nanak bhujaiy, suful hoh(i) tih kaam. 20.
Word Meaning: Naasun = run away. Doormut(i) = ill advice. Hern = steal; remove.
MEANING: All one's fears run away, and all his evil thinking is eradicated with Waheguru's Naam in this world. All the tasks of the individual, who recites His Naam day and night, are completed successfully, oh Nanak. 20.

ਜਿਹਬਾ ਗੁਨ ਗੋਬਿੰਦ ਭਜਹੁ ਕਰਨ ਸੁਨਹੁ ਹਰਿ ਨਾਮੁ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਪਰਹਿ ਨ ਜਮ ਕੈ ਧਾਮ॥ 21॥
Jihba goon Gobind bhjhou, kern soonhou Hur(i) Naam(u). Kuhou Nanak, soon(i) ray munaa, pureh(i) na Jum kay dhaam. 21.
MEANING: If one sings Waheguru's praise with his tongue, and listens to His Naam with his ears, he will not be taken to the home of the Angel of death (because he will merge into Waheguru), oh, Nanak. 21.

ਜੋ ਪ੍ਰਾਨੀ ਮਮਤਾ ਤਜੈ ਲੋਭ ਮੋਹ ਅਹੰਕਾਰ॥ ਕਹੁ ਨਾਨਕ ਆਪਨ ਤਰੈ ਅਉਰਨ ਲੇਤ ਉਧਾਰ॥ 22॥
Jo praani mumta tujaiy, lobh, moh, ahunkaar. Kuhou Nanak, aapun turaiy, aurun layt oodhaar. 22.
MEANING: The man, who gives up his love for worldly attachments, and overcomes his greed, love for his family, and his ego, not only swims across the world-sea himself, but also gets others (his associates) emancipated, oh Nanak. 22.

ਜਿਉ ਸੁਪਨਾ ਅਰੁ ਪੇਖਨਾ ਐਸੇ ਜਗਿ ਕਉ ਜਾਨਿ॥ ਇਨ ਮਹਿ ਕਛੁ ਸਾਚੋ ਨਹੀ ਨਾਨਕ ਬਿਨੁ ਭਗਵਾਨ॥23॥
Jiyoun soopna ur(u) paykhna, aiysay jug(i) kuou jaan(i). Inn meh(i) kuchh(u) saacho nuhhi, Nanak bin(u) Bhugwan. 23.
MEANING: Treat the world as if you are seeing things in your dream, oh man. Nothing is everlasting in this world other than Waheguru (his Naam), oh Nanak. 23.

ਨਿਸਿ ਦਿਨੁ ਮਾਇਆ ਕਾਰਨੇ ਪ੍ਰਾਨੀ ਡੋਲਤ ਨੀਤ॥ ਕੋਟਨ ਮਹਿ ਨਾਨਕ ਕੋਊ ਨਾਰਾਇਨੁ ਜਿਹ ਚੀਤਿ॥24॥
Nis(i) fin(u) Maya kaarnay praani doalut neet. Kotun meh(i) Nanak koyoo, Naraayin(u) jih cheet(i). 24.
Word Meaning: Nis(i) = night. Doalut = (mind) falters. Kotun Meh(i) = in millions.
MEANING: Man's mind falters day and night (all the time) for Maya. There is a rare individual among millions, who has Waheguru's Naam in his mind, oh Nanak. 24.

ਜੈਸੇ ਜਲ ਤੇ ਬੁਦਬੁਦਾ ਉਪਜੈ ਬਿਨਸੈ ਨੀਤ॥ ਜਗ ਰਚਨਾ ਤੈਸੇ ਰਚੀ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਮੀਤ॥ 25॥
Jaiyssay jul tay boodbooda oopjaiy, binsaiy neet. Jug ruchna taiysay ruchee, kuhou Nanak, soon(i) meet. 25.
Word Meaning: Boodbooda = bubble. Oopjaiy = formed. Binsaiy = disappears. Neet = all the time; continuously. Ruchna = creation. Taiysay = like that. Meet = friend.
MEANING: Listen, oh my friends: the creation of the world is just like a bubble on the surface of water which is formed, and disappears continuously, oh Nanak. 25.

ਪ੍ਰਾਨੀ ਕਛੂ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ॥ ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ॥26॥
Praani kuchhoo na chaytyee, mud(i) Maya kaiy undh(u). Kuhou Nanak, bin(u) Hur(i) bhujun, pert taah(i) Jum phundh. 26.
Word Meaning: Praani = man. Chaytyee = think of. Mud(i) = intoxication. Pert Phundh = gets the chains.
MEANING: Blinded by the intoxication of wealth, the man cannot think of anything (about spirituality). But, without the worship of Waheguru, he is chained by the Angel of death, oh Nanak. 26.

ਜਉ ਸੁਖ ਕਉ ਚਾਹੈ ਸਦਾ ਸਰਨਿ ਰਾਮ ਕੀ ਲੇਹ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਦੁਰਲਭ ਮਾਨੁਖ ਦੇਹ॥ 27॥
Juou sookh kuou chaahaiy sudaa, Shern(i) Ram kee layh. Kuhou Nanak, soon ray munaa, doorlubh maanookh dayh. 27.
Word Meaning: Juou = if. Shern(i) = shelter. Doorlubh = very hard to obtain.
MEANING: Human life is not easily available, oh man. So, take Waheguru's shelter (surrender completely before Him) if you wish blissfulness all the time, oh Nanak. 27.

ਮਾਇਆ ਕਾਰਨ ਧਾਵਈ ਮੂਰਖ ਲੋਗ ਅਜਾਨ॥ ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਬਿਰਥਾ ਜਨਮੁ ਸਿਰਾਨ॥28॥

Maya kaarun dhaavyee, moorukh loag ajaan. Kuhou Nanak, bun(u) Hur(i) bhujun, birtha junum(u) siraan. 28.
Word Meaning: Kaarun = for the sake of. Dhaavyee = rush. Siraan = spends.
MEANING: The foolish and ignorant people rush to earn wealth. Without the worship of Waheguru, their lives go by in vain, oh Nanak. 28.

ਜੋ ਪ੍ਰਾਨੀ ਨਿਸਿ ਦਿਨੁ ਭਜੈ ਰੂਪ ਰਾਮ ਤਿਹ ਜਾਨੁ॥
(ਅੰਗ 1428)॥ ਹਰਿ ਜਨ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ॥ 29॥
Jo praani nis(i) din(u) bhujaiy, roop Ram tih jaan(u).
(PAGE 1428): Hur(i) jun(u), Hur(i) untar(u) nuhhi, Nanak, saachi maan(u). 29.
MEANING: The man, who worships Waheguru day and night, becomes like Him, oh Nanak. Believe it to be true that there is no difference between him and Waheguru. 29.

ਮਨੁ ਮਾਇਆ ਮਹਿ ਫਧਿ ਰਹਿਓ ਬਿਸਰਿਓ ਗੋਬਿੰਦੁ ਨਾਮੁ॥ ਕਹੁ ਨਾਨਕ ਬਿਨੁ ਹਰਿ ਭਜਨ ਜੀਵਨ ਕਉਨੇ ਕਾਮ॥ 30॥
Mun(u) Maya meh(i) fudh(i) ruhhiyo, bisriyo Gobind(u) Naam(u). Kuhou Nanak, bin(u) Hur(i) bhujun, jeevun kaunay kaam. 30.
Word Meaning: Fudh(i) Ruhhiyo = trapped; stuck. Kaunay Kaam = of what use?
MEANING: Man's mind is stuck in the thoughts of (and in planning about) Maya, and he forgets Waheguru's Naam. But of what use is life without Waheguru's Naam, oh Nanak? 30

ਪ੍ਰਾਨੀ ਰਾਮੁ ਨ ਚੇਤਈ ਮਦਿ ਮਾਇਆ ਕੈ ਅੰਧੁ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਪਰਤ ਤਾਹਿ ਜਮ ਫੰਧ॥31
Praani Ram(u) na chaytyee, mud(i) Maya kaiy undh(u). Kuhou Nanak, Hur(i) bhujun bin(u) pert taah(i) Jum phundh. 31.
MEANING: Blinded by the intoxication of Maya, the man does not remember Waheguru. But, without worshipping Waheguru, he gets the noose of the Angel of death, oh Nanak. 31.

ਸੁਖ ਮਹਿ ਬਹੁ ਸੰਗੀ ਭਏ ਦੁਖ ਮਹਿ ਸੰਗਿ ਨ ਕੋਇ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਅੰਤਿ ਸਹਾਈ ਹੋਇ॥ 32॥
Sookh meh(i) buhou sungi bhuyyay, dookh meh(i) sung(i) na koyay. Kuhou Nanak, Hur(i) bhuj(u) munaa, unt(i) suhaayi hoyay. 32.
Word Meaning: Sungi = companions; friends. Suhaayi = supporter.
MEANING: A large number of friends surround the individual who is enjoying the luxuries of life, but not a single friend is visible when troubles befall him. So, one should worship Waheguru, who supports him at the end, oh Nanak. 32.

ਜਨਮ ਜਨਮ ਭਰਮਤ ਫਿਰਿਓ ਮਿਟਿਓ ਨ ਜਮ ਕੋ ਤ੍ਰਾਸੁ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜੁ ਮਨਾ ਨਿਰਭੈ ਪਾਵਹਿ ਬਾਸੁ॥ 33॥
Junum, junum bhermut phiriyo, mitiyo na Jum ko traas(u). Kuhou Nanak Hur(i) bhuj(u) munaa, nirbhaiy paaveh(i) baas(u). 33.
Word Meaning: Bhermut = wander. Traas(u) = fear. Nirbhaiy Baas(u) = fearless state.
MEANING: The man wanders through many lives, but his fear of the Angel of death never goes away (he does not get out of the birth-death cycle). So, remember Waheguru so as to attain the high spiritual state of fearlessness, oh Nanak. 33.

ਜਤਨ ਬਹੁਤੁ ਮੈ ਕਰਿ ਰਹਿਓ ਮਿਟਿਓ ਨ ਮਨ ਕੋ ਮਾਨੁ॥ ਦੁਰਮਤਿ ਸਿਉ ਨਾਨਕ ਫਧਿਓ ਰਾਖਿ ਲੇਹੁ ਭਗਵਾਨ॥ 34॥

Jutun buhout(u) mein kur(i) ruhhiyo, mitiyo na mun ko maan(u). Doormut(i) siyoun Nanak phudhiyo, raakh(i) layhou Bhugwan. 34.s

Word Meaning: Jutun = efforts. Mitiyo = eradicated; get rid of. Doormut(i) = evil thinking. Phudhiyo = trapped.

MEANING: Despite my best efforts, I could not get rid of my ego. I am trapped in my evil thoughts, and pray to Waheguru to protect me (from them), oh Nanak. 34.

ਬਾਲ ਜੁਆਨੀ ਅਰੁ ਬਿਰਧਿ ਫੁਨਿ ਤੀਨਿ ਅਵਸਥਾ ਜਾਨਿ॥ ਕਹੁ ਨਾਨਕ ਹਰਿ ਭਜਨ ਬਿਨੁ ਬਿਰਥਾ ਸਭ ਹੀ ਮਾਨ॥35॥

Baal jooaani ur(u) birdh(i) phoon(i), teen(i) avustha jaan(i). Kuhou Nanak, Hur(i) bhujun bin(u), birtha subh hee maan. 35.

Word Meaning: Birdh(i) = old age. Phoonn(i) = then. Avustha = stages.

MEANING: Childhood, youth years, and then old age, are the three recognized states of life (during which the man may have earned some respect); but believe it that all one's pride is (achievements are) worthless without the worship of Waheguru, oh Nanak. 35.

ਕਰਨੋ ਹੁਤੋ ਸੁ ਨਾ ਕੀਓ ਪਰਿਓ ਲੋਭ ਕੈ ਫੰਧ॥ ਨਾਨਕ ਸਮਿਓ ਰਮਿ ਗਇਓ ਅਬ ਕਿਉ ਰੋਵਤ ਅੰਧ॥36॥

Kerno hooto su na keeyo, puriyo lobh kaiy phundh. Nanak, sumiyo rum(i) guyyo, ub kiyoun rovut undh. 36.

Word Meaning: Kerno Hooto = which was supposed to be done. Rum(i) Guyyo = is over.

MEANING: Trapped in (enslaved by) his greed, the man does not do the thing he is supposed to do (remember Waheguru). Now, why does he cry when the opportunity (to worship God) has passed, oh Nanak? 36.

ਮਨੁ ਮਾਇਆ ਮਹਿ ਰਮਿ ਰਹਿਓ ਨਿਕਸਤ ਨਾਹਿ ਮੀਤ॥ ਨਾਨਕ ਮੂਰਤਿ ਚਿਤ੍ਰ ਜਿਉ ਛਾਡਿਤ ਨਾਹਿਨ ਭੀਤਿ॥ 37॥

Mun(u) Maya meh(i) rum(i) ruhhiyo, niksut naah(i) meet. Nanak, moorut(i) chiter jiyoun, chhaadit naahin bheet(i). 37.

Word Meaning: Rum(i) Ruhhiyo = (engrossed) in (the thoughts of. Niksut = come out; become free. Chiter = painting. Bheet(i) = wall.

MEANING: The man's mind is so deeply engrossed in the thoughts of Maya that, like a painting on the wall which cannot be separated from the wall, his mind does not come out of those thoughts, oh Nanak. 37.

ਨਰ ਚਾਹਤ ਕਛੁ ਅਉਰ ਅਉਰੈ ਕੀ ਅਉਰੈ ਭਈ॥ ਚਿਤਵਤ ਰਹਿਓ ਠਗਉਰ ਨਾਨਕ ਫਾਸੀ ਗਲਿ ਪਰੀ॥38

Nur chaahut kuchh(u) aur, auraiy ke auraiy bhuyyi. Chitvut ruhhiyo tthugaaur, Nanak, phaansi gul(i) puree. 38.

Word Meaning: Aur = other; different. Chitvut Ruhhiyo = kept thinking. Tthugaur = deceit

MEANING: The man wishes for something, but is not satisfied, and the focus of his mind shifts to something different, and the process continues. He keeps thinking about deceitful ways to achieve those things, while, in the meantime, he gets the noose of death around his neck, oh Nanak. 38.

ਜਤਨ ਬਹੁਤ ਸੁਖ ਕੇ ਕੀਏ ਦੁਖ ਕੋ ਕੀਓ ਨ ਕੋਇ॥ ਕਹੁ ਨਾਨਕ ਸੁਨਿ ਰੇ ਮਨਾ ਹਰਿ ਭਾਵੈ ਸੋ ਹੋਇ॥39॥

Jutun buhout sookh kay keeyay, dookh ko keeyo na koyay. Kuhou Nanak, soon(i) ray munaa, Hur(i) bhaavaiy so hoyay.
Word Meaning: Jutun = efforts. Dookh Ko = for the tough times (after death).
MEANING: The man puts in lots of effort to enjoy comforts in life, but does not prepare himself for the difficult time (of death). But only that happens that Waheguru wishes, oh Nanak. 39.

ਜਗਤੁ ਭਿਖਾਰੀ ਫਿਰਤੁ ਹੈ ਸਭ ਕੋ ਦਾਤਾ ਰਾਮੁ॥ ਕਹੁ ਨਾਨਕ ਮਨ ਸਿਮਰੁ ਤਿਹ ਪੂਰਨ ਹੋਵਹਿ ਕਾਮ॥40॥
Jugut(u) bhikhaari phirt haiy, subh ko Daata Ram(u). Kuhou Nanak, mun simer Tih, poorun hoveh(i) kaam. 40.
Word Meaning: Bhikhaari = beggar. Daata = provider. Tih = Him. Poorun = successful.
MEANING: The whole world is a beggar while Waheguru is the only provider for all. So, remember Him so as to achieve all your objectives, particularly the real one (have union with Him), oh Nanak. 40.

ਝੂਠੇ ਮਾਨੁ ਕਹਾ ਕਰੈ ਜਗੁ ਸੁਪਨੇ ਜਿਉ ਜਾਨਿ॥ ਇਨ ਮਹਿ ਕਛੁ ਤੇਰੋ ਨਹੀ ਨਾਨਕ ਕਹਿਓ ਬਖਾਨਿ॥ 41॥
Jhootthay maan(u) kuhha kuraiy, jug(u) soopnay jiyoun jaan(i). Inn meh(i) kuchh(u) tayro nuhhi, Nanak kuhhiyo bukhaan(i). 41.
MEANING: Why are you taking pride in the short-lived achievements in life, oh man? Think of the world as a dream in which nothing is yours for good, says Nanak. 41.

ਗਰਬੁ ਕਰਤੁ ਹੈ ਦੇਹ ਕੋ ਬਿਨਸੈ ਛਿਨ ਮਹਿ ਮੀਤ॥ ਜਿਹਿ ਪ੍ਰਾਨੀ ਹਰਿ ਜਸ ਕਹਿਓ ਨਾਨਕ ਤਿਹਿ ਜਗੁ ਜੀਤਿ॥ 42॥
Gerb(u) kert(u) haiy dayh ko, binsaiy chhin meh(i) meet. Jih(i) praani Hur(i) jus kuhhiyo, Nanak tih(i) jug(u) jeet(i). 42.
Word Meaning: Gerb(u) = conceit. Binsaiy = is destroyed. Chhin = moment.
MEANING: The man becomes conceited about his beautiful body, which is destroyed in an instant. But the man who sings Waheguru's praise conquers all the worldly desires (and finds salvation), oh Nanak. 42.

ਜਿਹ ਘਟਿ ਸਿਮਰਨੁ ਰਾਮ ਕੋ ਸੋ ਨਰੁ ਮੁਕਤਾ ਜਾਨੁ॥ ਤਿਹਿ ਨਰ ਹਰਿ ਅੰਤਰੁ ਨਹੀ ਨਾਨਕ ਸਾਚੀ ਮਾਨੁ॥43
Jih ghut(i) simrun(u) Ram ko, so nur(u) mookta jaan(u). Tih(i) nur, Hur(i) untar(u) nuhhi, Nanak, saachi maan(u). 43.
Word Meaning: Ghut(i) = heart. Untar(u) = difference; separation.
MEANING: The man who recites Waheguru's Naam is already emancipated. Believe it to be true that there is no separation (curtain) between Waheguru and him, oh Nanak.43.

ਏਕ ਭਗਤਿ ਭਗਵਾਨ ਜਿਹ ਪ੍ਰਾਨੀ ਕੈ ਨਾਹਿ ਮਨਿ॥ ਜੈਸੇ ਸੂਕਰ ਸੁਆਨ ਨਾਨਕ ਮਾਨੋ ਤਾਹਿ ਤਨੁ॥ 44॥
Aik bhugut(i) Bhugwan, jih praani kaiy naah(i) mun(i). Jaiysay sookur sooaan, Nanak, maano tah(i) tun(u). 44.
Word Meaning: Sookur = Bhugut(i) = worship. Sookur = pig. Sooaan = dog.
MEANING: The man who has no worship for the "One" (Waheguru) in his heart is like a pig or a dog, oh Nanak. 44.

ਸੁਆਮੀ ਕੋ ਗ੍ਰਿਹੁ ਜਿਉ ਸਦਾ ਸੁਆਨ ਤਜਤ ਨਹੀ ਨਿਤ॥ ਨਾਨਕ ਇਹ ਬਿਧਿ ਹਰਿ ਭਜਹੁ ਇਕ ਮਨਿ ਹੁਇ ਇਕ ਚਿਤਿ॥ 45॥
Soami ko greh(i) jiyoun sudaa, sooaan tujut nuhhi nit. Nanak, ih bidh(i) Hur(i) bhujou, ikk mun(i) hoyay, ikk chit(i).

Word Meaning: Soami = master. Greh(u) = home. Tujut = leaves. Bidh(i) = way.
MEANING: Worship Waheguru with a fully focused mind and with the devotion of the dog which never leaves the house of its master, oh Nanak. 45.

ਤੀਰਥ ਬਰਤ ਅਰੁ ਦਾਨ ਕਰਿ ਮਨ ਮਹਿ ਧਰੈ ਗੁਮਾਨੁ॥ ਨਾਨਕ ਨਿਹਫਲ ਜਾਤ ਤਿਹ ਜਿਉ ਕੁੰਚਰ ਇਸਨਾਨੁ॥ 46॥
Teeruth, bert, ur(u)) daan kur(i), mun meh(i) dhuraiy goomaan(u). Nanak, nihful jaat tih, jiyoun koonchur ishnaan(u). 46.
Word Meaning: Bert = commitments. Daan = donations (to Brahmans). Goomaan(u) = ego. Nihful = unrewarded. Koonchur = elephant.
MEANING: An individual who performs the accepted religious rituals like pilgrimage, living with commitments like fasting, and giving donations (to Brahmans or other undeserving individuals), but feels conceited about them, gets no spiritual reward, and all his deeds become worthless like the bath of an elephant which pours dirt on him after the bath, oh Nanak. 46.

ਸਿਰੁ ਕੰਪਿਓ ਪਗ ਡਗਮਗੇ ਨੈਨ ਜੋਤਿ ਤੇ ਹੀਨ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਧਿ ਭਈ ਤਊ ਨ ਹਰਿ ਰਸ ਲੀਨ॥ 47॥
Sir(u) kumpiyo, pug dugmugay, naiyn jot(i) tay heen. Kuhhou Nanak, ih bidh(i) bhuyyi, tuoou na Hur(i) rus leen. 47.
Word Meaning: Kumpiyo = wiggles. Pug = feet; legs. Dugmugay = unstable; shaky. Jot(i) = vision. Bidh(i) = situation. Rus(u) = sweetness.
MEANING: When the man gets old, he reaches the stage at which his head begins to wiggle, his legs begin to shake, and he loses his vision; but he still has not tasted the sweetness of Waheguru's Naam, oh Nanak. 47.

(ਅੰਗ 1429)॥ ਨਿਜ ਕਰਿ ਦੇਖਿਓ ਜਗਤ ਮੈ ਕੋ ਕਾਹੂ ਕੋ ਨਾਹਿ॥ ਨਾਨਕ ਥਿਰੁ ਹਰਿ ਭਗਤ ਹੈ ਤਿਹ ਰਾਖਹੁ ਮਨ ਮਾਹਿ॥ 48॥
(PAGE 1429): Nij kur(i) daykhiyo jugut mein, ko kaahoo ko naah(i). Nanak, thir(u) Hur(i) bhugut haiy, Tih raakhou mun maah(i). 48.
Word Meaning: Nij Kur(i) = personally. Thir(u) = everlasting.
MEANING: I have personally experienced that nobody truly belongs to anyone in this world (relationships do not last forever). Only Waheguru's worship is everlasting; so, one should always keep His Naam in his mind, oh Nanak. 48.

ਜਗ ਰਚਨਾ ਸਭ ਝੂਠ ਹੈ ਜਾਨਿ ਲੇਹੁ ਰੇ ਮੀਤ॥ ਕਹਿ ਨਾਨਕ ਥਿਰੁ ਨ ਰਹੈ ਜਿਉ ਬਾਲੂ ਕੀ ਭੀਤਿ॥ 49॥
Jug ruchna subh jhoottha haiy, jaan(i) layhou ray meet. Keh(i) Nanak, thir na ruhhaiy, jiyoun baaloo kee bheet(i). 49.
Word Meaning: Ruchna = creation. Jhooth = false; mortal. Baaloo = sand.
MEANING: Understand clearly that the creation in the universe is false (is not everlasting, oh my friends. It is like a wall of sand, which crumbles in a short time, oh Nanak. 49.

ਰਾਮੁ ਗਇਓ ਰਾਵਨੁ ਗਇਓ ਜਾ ਕਉ ਬਹੁ ਪਰਵਾਰੁ॥ ਕਹੁ ਨਾਨਕ ਥਿਰੁ ਕਛੁ ਨਹੀ ਸੁਪਨੇ ਜਿਉ ਸੰਸਾਰੁ॥50
Ram guyyo, Ravun(u) guyyo ja ka buhou pervaar(u). Kuhhou Nanak, thir(u) kuchh(u) nuhhi, soopnay jiyoun sunsaar(u). 50.
MEANING: Even Rama (the Hindu god of Ramayana) and Ravana (the villain of Ramayana who had a very large family comprising 100,000 sons and 125,000 grandsons) left the world.

The world is like a dream (which lasts only for a short time), and nothing in this world lasts forever, oh Nanak. 50.

ਚਿੰਤਾ ਤਾ ਕੀ ਕੀਜੀਐ ਜੋ ਅਨਹੋਨੀ ਹੋਇ॥ ਇਹੁ ਮਾਰਗੁ ਸੰਸਾਰ ਕੋ ਨਾਨਕ ਥਿਰੁ ਨਹੀ ਕੋਇ॥ 51॥
Chinta ta kee keejiyaiy, jo unhoni hoyay. Eh(u) maarug(u) sunsaar ko, Nanak, thir(u) nuhhi koyay. 51.
Word Meaning: Unhoni = impossible. Maarug(u) = journey. Thir(u) = everlasting. 51.
MEANING: We should worry only about the impossible. Life is a journey in this world, and nothing is indestructible here, oh Nanak. 51.

ਜੋ ਉਪਜਿਓ ਸੋ ਬਿਨਸਿ ਹੈ ਪਰੋ ਆਜੁ ਕੈ ਕਾਲਿ॥ ਨਾਨਕ ਹਰਿ ਗੁਨ ਗਾਇ ਲੇ ਛਾਡਿ ਸਗਲ ਜੰਜਾਲ॥52॥
Jo oopjiyo so binus haiy, puro aaj(u) kaiy kaal(i). Nanak, Hur(i) goon gaayay lay, chhaad(i) sugul junjaal. 52.
Word Meaning: Oopjiyo = came into being. Binus(i) Haiy = is perishable. Puro = be it. Junjaal = worldly attachments.
MEANING: Whatever has come into being in the world has to perish someday, be it today or tomorrow. So, leaving all the worldly attachments, sing Waheguru's praise, oh Nanak. 52.

ਦੋਹਰਾ॥ ਬਲੁ ਛੁਟਕਿਓ ਬੰਧਨ ਪਰੇ ਕਛੂ ਨ ਹੋਤ ਉਪਾਇ॥ ਕਹੁ ਨਾਨਕ ਅਬ ਓਟ ਹਰਿ ਗਜ ਜਿਉ ਹੋਹੁ ਸਹਾਇ॥ 53॥
Dohira: Bul(u) chhootkiyo, bundhun puray, kuchhoo nah oat oopaayay. Kuhou Nanak, ub oat Hur(i) guj jiyoun hoh(u) suhaayay. 53.
Word Meaning: Dohira = a couplet. Bul(u) = energy; willpower. Chhootkiyo = is lost. Bundhun Puray = bonds of attachment; body and mental restrictions. Oopaayay = solution. Guj = the elephant (which was caught in the tentacles of an octopus).
MEANING: (Without Waheguru's Naam), I have lost my willpower and am trapped in worldly attachments. Now, my only hope rests with Waheguru, whom I pray will break my worldly bonds as He cut the tentacles of the octopus that had the elephant in its grip, oh Nanak. 53.

ਬਲੁ ਹੋਆ ਬੰਧਨ ਛੂਟੇ ਸਭ ਕਿਛੁ ਹੋਤ ਉਪਾਇ॥ ਨਾਨਕ ਸਭ ਕਿਛੁ ਤੁਮਰੇ ਹਾਥ ਮੈ ਤੁਮ ਹੀ ਹੋਤ ਸਹਾਇ॥ 54॥
Bul(u) hoa, bundhun chhootay, subh kichh(u) hoat oopaayay. Nanak, subh kichh(u) Toomray haath mein, Toom hee hoat suhaayay. 54.
MEANING: With Waheguru's grace, all my worldly bonds have been broken, and I have regained my spiritual strength. Waheguru controls everything, and He helps you whenever and wherever you remember Him, oh Nanak. 54.

ਸੰਗ ਸਖਾ ਸਭਿ ਤਜਿ ਗਏ ਕੋਊ ਨ ਨਿਬਹਿਓ ਸਾਥਿ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਬਿਪਤ ਮੈ ਟੇਕ ਏਕ ਰਘੁਨਾਥ॥55
Sung sukhaa subh(i) tuj(i) guyyay, koyoo na nibhiyo saath(i). Kuhou Nanak, eh biput mein, tayk aik Raghunath. 55.
Word Meaning: Sung Sukha = companions and friends. Tuj(i) = forsaken. Nibhiyo Saath(i) = lasted till the end. Biput = calamity. Tayk = support. Raghunath = God.
MEANING: All your companions and friends forsake you, and none lasts with you all the way to your end. Waheguru is your only support at the time of calamity (at death), oh Nanak. 55.

ਨਾਮੁ ਰਹਿਓ ਸਾਧੂ ਰਹਿਓ ਰਹਿਓ ਗੁਰੁ ਗੋਬਿੰਦੁ॥ ਕਹੁ ਨਾਨਕ ਇਹ ਜਗਤ ਮਹਿ ਕਿਨ ਜਪਿਓ ਗੁਰਮੰਤੁ॥56

Naam(u) ruhhiyo, sadhu ruhhiyo, ruhhiyo Gur(u) Gobind(u). Kuhou Nanak, eh jugut meh(i) kin juppiyo, Gurmunt(u). 56.
Word Meaning: Ruhhiyo = stays behind. Sadhu = Guru; holy saint. Gobind(u) = Waheguru. Kin = some rare person. Gurmunt(u) = Guru's Shabad.
MEANING: Only Waheguru's Naam, the Guru (or the holy saints), and Waheguru are everlasting as your friends. But some rare individual recites Guru's Shabad (Waheguru's praise) in this world, oh Nanak. 56.

ਰਾਮ ਨਾਮੁ ਉਰ ਮੈ ਗਹਿਓ ਜਾ ਕੈ ਸਮ ਨਹੀ ਕੋਇ॥ ਜਿਹ ਸਿਮਰਤ ਸੰਕਟ ਮਿਟੈ ਦਰਸੁ ਤੁਹਾਰੋ ਹੋਇ॥ 57॥1॥
Ram Naam(u) oor mein guhhiyo, Ja kaiy sum nuhhi koyay. Jih simrut sunkut mitaiy, ders(u) Toohaaro hoyay. 57.
Word Meaning: Oor = heart. Guhhiyo = acquired. Sum = equal to. Sunkut = calamity.
MEANING: I have secured Waheguru's Naam in my heart, which has no equal in the world. Reciting it (the Naam), all difficulties in life go away, and one can have His holy Sight too, oh Nanak. 57.1.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ ਮੁੰਦਾਵਣੀ ਮਹਲਾ 5॥
Ek Onkar Satgur Persad(i): Moondaavni Mehla 5:

ਥਾਲ ਵਿਚਿ ਤਿੰਨਿ ਵਸਤੂ ਪਈਓ ਸਤੁ ਸੰਤੋਖੁ ਵੀਚਾਰੋ॥ ਅੰਮ੍ਰਿਤ ਨਾਮੁ ਠਾਕਰੁ ਕਾ ਪਇਓ ਜਿਸ ਕਾ ਸਭਸੁ ਅਧਾਰੋ॥ ਜੇ ਕੋ ਖਾਵੈ ਜੇ ਕੋ ਭੁੰਚੈ ਤਿਸ ਕਾ ਹੋਇ ਉਧਾਰੋ॥ ਏਹ ਵਸਤੁ ਤਜੀ ਨਹ ਜਾਈ ਨਿਤ ਨਿਤ ਰਖੁ ਉਰਿ ਧਾਰੋ॥ ਤਮ ਸੰਸਾਰ ਚਰਨ ਲਗਿ ਤਰੀਐ ਸਭੁ ਨਾਨਕ ਬ੍ਰਹਮ ਪਸਾਰੋ॥ 1॥
Thaal vich(i) tinn(i) vustoo puyyiyo, sat(u), suntokh(u) veechaaro. Amrit Naam(u) Tthaakur(u) la puyyo, Jis ka subhus adhaaro. Jay ko khaavaiy, jay ko bhoonchay, tis ka hoyay oodhaaro. Eh vust(u) tujee neh jaayi, nit, nit rukh(u) oor(i) dhaaro. Tum sunsaar, churn lug(i) turiyaiy, subh(u) Nanak Braham pusaaro. 1.
Word Meaning: Moondaavni = riddle (Bhai Veer Singh Ji); source of blissfulness (Prof Sahib Singh Ji); stamp of certification (Bhai Kahan Singh Ji Nabha).
Thaal = platter (of heart). Vustoo = items. Veechaaro = ability of Divine thinking (enlightenment). Adhaaro = support; basis. Khaavaiy = takes in; digests. Bhoonchaiy = to chew (think deeply). Oodhaaro = emancipation. Tujee = ignore. Tum = dark. Pusaaro = expanse.
MEANING: The individual, who has enshrined the immortalizing Naam of Waheguru, which is the basis of all life, automatically acquires high morality, contentment, and enlightenment in the platter of his heart. Whoever ponders on the Naam and acquires it in his heart attains salvation. This item (Waheguru's Naam) cannot be ignored, and one must enshrine it in his heart. There is darkness of ignorance in the world, and one can attain enlightenment in the shelter of Waheguru, who has created the expanse of the universe, oh Nanak. 1.
NOTE: This holy Shabad has two important implications at this point in Sri Guru Granth Sahib.

1. This explains the deep meaning of the question posed in the form of a Sloak by Guru Amar Dass Ji as a riddle to the Sikhs, which appears on page 645 of Sri Guru Granth Sahib, and is given below:

- ਸਲੋਕ ਮਹਲਾ 3 (645)॥ ਥਾਲੈ ਵਿਚਿ ਤੈ ਵਸਤੂ ਪਈਅਉ ਹਰਿ ਭੋਜਨੁ ਅੰਮ੍ਰਿਤ ਸਾਰੁ॥ ਜਿਤ ਖਾਧੈ ਮਨੁ ਤ੍ਰਿਪਤੀਐ ਪਾਈਅਹਿ ਮੋਖ ਦੁਆਰੁ॥ ਏਹ ਭੋਜਨੁ ਅਲਭੁ ਹੈ ਸੰਤਹੁ ਲਭੈ ਗੁਰ ਵੀਚਾਰਿ॥ ਏਹ ਮੁੰਦਾਵਣੀ ਕਿਉ ਵਿਚਹੁ ਕਢੀਐ ਸਦਾ ਰਖੀਅਹਿ ਉਰਿ ਧਾਰਿ॥ ਏਹ ਮੁੰਦਾਵਣੀ ਸਤਿਗੁਰੂ ਪਾਈ ਗੁਰਸਿਖਾ ਲਧੀ ਭਾਲਿ॥ ਨਾਨਕ ਜਿਸੁ ਬੁਝਾਏ ਸੁ ਬੁਝਸੀ ਹਰਿ ਪਾਇਆ ਗੁਰਮੁਖਿ ਘਾਲਿ॥ 1॥
- **Sloak Mehla 3 (645):** Thaalaiy vich(i) taiy vustoo puyyiyo, Hur(i) bhojun(u) Amrit saar(u). Jit khaadhaiy mun(u) triptiyaiy, paayieh(i) moakh dooaar(u). Eh bhojun(u) alubh(u) haiy suntou, lubhaiy Gur veechaar(i). Eh moondaavni kiyoun vichoun kuddhiyaiy, sudaa rukhiyeh(i) oor(i) dhaar(i). Eh moondaavni Satguru paayi, Gur Sikhaan ludhi bhaal(i). Nanak, jis(u) boojhaayay, su boojhsi, Hur(i) paaya Gurmukh(i) ghaal(i). 1.

MEANING: The human heart acquires three items of spiritual importance when it acquires the immortalizing and supreme Naam of Waheguru as its mental food. Waheguru's Naam is such a food that one feels fully contented after having it. However, this food is priceless, almost impossible to acquire, and can be obtained only by pondering the Guru's Shabad. Why should one exclude this food (Waheguru's Naam), which is the source of bliss, and should be enshrined in the mind all the time? (The identity of the three items mentioned above in the first line) is posed as a riddle by Satguru to His Sikhs, who can discover them (the three items) in Guru's shelter. Only those will be able to solve this riddle whom Waheguru gives the ability with His grace, and they will acquire Him in their heart by their hard work, oh Nanak.

Clearly, Guru Amar Dass Ji does not reveal the three items. So, the first purpose of this holy Shabad by Guru Arjun Dev Ji, is to identify the three items posed as a riddle to the Sikhs.

2. But, if revealing the three items (high morality, contentment, and enlightenment) was the only purpose of this holy Shabad of Mehla 5, Guru Arjun Sahib would have done that right after the holy Sloak of Guru Amar Dass Ji on page 645 of Sri Guru Granth Sahib as has been done in most other cases (Sloaks of Kabir Sahib and Farid Ji) as it would have done a better job of explaining the meaning of Sloak Mehla 3. But He did not do so there on purpose. Here, the meaning of **Moodaavni** as given by Bhai Kahn Singh Ji Nabha, is the perfect answer to the question. Here, Guru Arjun Sahib certifies and puts the stamp that this is the end of Guru Granth Sahib, and nothing should follow this holy Shabad. The next Sloak is only the Thanksgiving by Him to Waheguru.

ਮਹਲਾ 5॥ ਤੇਰਾ ਕੀਤਾ ਜਾਤੋ ਨਾਹੀ ਮੈਨੋ ਜੋਗੁ ਕੀਤੋ ਈ॥ ਮੈ ਨਿਰਗੁਣਿਆਰੇ ਕੋ ਗੁਣ ਨਾਹੀ ਆਪੇ ਤਰਸੁ ਪਇਓ ਈ॥ ਤਰਸੁ ਪਇਆ ਮਿਹਰਾਮਤਿ ਹੋਈ ਸਤਿਗੁਰੁ ਸਜਣੁ ਮਿਲਿਆ॥ ਨਾਨਕੁ ਨਾਮੁ ਮਿਲੈ ਤਾ ਜੀਵਾ ਤਨੁ ਮਨੁ ਥੀਵੈ ਹਰਿਆ॥ 1॥

Sloak Mehla 5: Tayra keeta jaato naahi, meinnu joag(u) keeto ee. Mein nirgoonaaray, ko goon naahi, Aapay ters(u) puyyo ee. Ters(u) puyya, mihraamut hoyee, Satgur(u) Sujjun(u) miliya. Nanak(u), Naam(u) milaiy ta jeevaan, tun(u), mun(u) theevaiy huriya. 1.

MEANING: I had no good quality, and did not realize that it is Your benevolence that You took pity on me, and enabled me to achieve many things (including the completion of Sri Guru Granth Sahib) and getting connected with the kind Satguru (who implanted Your Naam in my heart), oh Waheguru. I, Nanak, survive only with Your Naam, which infuses new life in my body and mind, oh Waheguru.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ॥ **ਰਾਗ ਮਾਲਾ**

Ek Onkar Satgur Persad(i): Raag Maala)

ਰਾਗ ਏਕ ਸੰਗਿ ਪੰਚ ਬਰੰਗਨ॥ ਸੰਗਿ ਅਲਾਪਹਿ ਆਠਉ ਨੰਦਨ॥ ਪ੍ਰਥਮ ਰਾਗ ਭੈਰਉ ਵੈ ਕਰਹੀ (ਅੰਗ 1430)॥ ਪੰਚ ਰਾਗਨੀ ਸੰਗਿ ਉਚਰਹੀ॥ ਪ੍ਰਥਮ ਭੈਰਵੀ ਬਿਲਾਵਲੀ॥ ਪੁੰਨਿਆ ਕੀ ਗਾਵਹਿ ਬੰਗਲੀ॥ ਪੁਨਿ ਅਸਲੇਖੀ ਕੀ ਭਈ ਬਾਰੀ॥ ਏ ਭੈਰਉ ਕੀ ਪਾਚਉ ਨਾਰੀ॥ ਪੰਚਮ ਹਰਖ ਦਿਸਾਖ ਸੁਨਾਵਹਿ॥ ਬੰਗਾਲਮ ਮਧੁ ਮਾਧਵ ਗਾਵਹਿ॥ 1॥ ਲਲਤ ਬਿਲਾਵਲ ਗਾਵਹੀ ਅਪੁਨੀ ਅਪੁਨੀ ਭਾਤਿ॥ ਅਸਟ ਪੁਤ੍ਰ ਭੈਰਵ ਕੇ ਗਾਵਹਿ ਗਾਇਨ-ਪਾਤ੍ਰ॥ 1॥

ਦੁਤੀਆ ਮਾਲਕਉਸਕ ਆਲਾਪਹਿ॥ ਸੰਗਿ ਰਾਗਨੀ ਪਾਚਉ ਥਾਪਹਿ॥ ਗੋਡਕਰੀ ਅਰੁ ਦੇਵਗੰਧਾਰੀ॥ ਗੰਧਾਰੀ ਸੀਹੁਤੀ ਉਚਾਰੀ॥ ਧੰਨਾਸਰੀ ਏ ਪਾਚਉ ਗਾਈ॥ ਮਾਲ ਰਾਗ ਕਉਸਕ ਸੰਗਿ ਲਾਈ॥ ਮਾਰੂ ਮਸਤ ਅੰਗ ਮੇਵਾਰਾ॥ ਪ੍ਰਬਲ ਚੰਡ ਕਉਸਕ ਉਭਾਰਾ॥ ਖਉਖਟ ਅਉ ਭਉਰਾਨਦ ਗਾਏ॥ ਅਸਟ ਮਾਲਕਉਸਕ ਸੰਗਿ ਲਾਏ॥ 1॥

ਪੁਨਿ ਆਇਅਉ ਹਿੰਡੋਲੁ ਪੰਚ ਨਾਰਿ ਸੰਗਿ ਅਸਟ ਸੁਤ॥ ਉਠਹਿ ਤਾਨ ਕਲੋਲ ਗਾਇਨਿ ਤਾਰ ਮਿਲਾਵਹੀ॥ 1॥ ਤੇਲੰਗੀ ਦੇਵਕਰੀ ਆਈ ਬਸੰਤੀ ਸੰਦੂਰ ਸੁਹਾਈ॥ ਸਹਸ ਅਹੀਰੀ ਲੈ ਭਾਰਜਾ॥ ਸੰਗਿ ਲਾਈ ਪਾਚਉ ਆਰਜਾ॥ ਸੁਰਮਾਨੰਦ ਭਾਸਕਰ ਆਏ॥ ਚੰਦ੍ਰ ਬਿੰਬ ਮੰਗਲਨ ਸੁਹਾਏ॥ ਸਰਸ ਬਾਨ ਅਉ ਆਹਿ ਬਿਨੋਦਾ॥ ਗਾਵਹਿ ਸਰਸ ਬਸੰਤ ਕਮੋਦਾ॥ ਅਸਟ ਪੁਤ੍ਰ ਮੈ ਕਹੇ ਸਵਾਰੀ॥ ਪੁਨਿ ਆਈ ਦੀਪਕ ਕੀ ਵਾਰੀ॥ 1॥

ਕਛੇਲੀ ਪਟਮੰਜਰੀ ਟੋਡੀ ਕਹੀ ਅਲਾਪਿ॥ ਕਾਮੋਦੀ ਅਉ ਗੂਜਰੀ ਸੰਗਿ ਦੀਪਕ ਕੇ ਥਾਪਿ॥ 1॥

ਕਾਲੰਕਾ ਕੁੰਤਲ ਅਉ ਰਾਮਾ॥ ਕਮਲ ਕੁਸਮ ਚੰਪਕ ਕੇ ਨਾਮਾ॥ ਗਉਰਾ ਅਉ ਕਾਨਰਾ ਕਲ੍ਯਾਨਾ॥ ਅਸਟ ਪੁਤ੍ਰ ਦੀਪਕ ਕੇ ਜਾਨਾ॥ 1॥ ਸਭ ਮਿਲਿ ਸਿਰੀ ਰਾਗਵੈ ਗਾਵਹਿ॥ ਪਾਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ॥ ਬੈਰਾਰੀ ਕਰਨਾਟੀ ਧਰੀ॥ ਗਵਰੀ ਗਾਵਹਿ ਆਸਾਵਰੀ॥ ਤਿਹ ਪਾਛੈ ਸਿੰਧਵੀ ਅਲਾਪੀ॥ ਸਿਰੀ ਰਾਗ ਸਿਉ ਪਾਚਉ ਥਾਪੀ॥ 1॥ ਖਸਟਮ ਮੇਘ ਰਾਗਵੈ ਗਾਵਹਿ॥ ਪਾਚਉ ਸੰਗਿ ਬਰੰਗਨ ਲਾਵਹਿ॥ ਸੋਰਠਿ ਗੋਡ ਮਲਾਰੀ ਧੁਨੀ॥ ਪੁਨਿ ਗਾਵਹਿ ਆਸਾ ਗੁਨਗੁਨੀ॥ ਊਚੈ ਸੁਰਿ ਸੂਹਉ ਪੁਨਿ ਕੀਨੀ॥ ਮੇਘ ਰਾਗ ਸਿਉ ਪਾਚਉ ਚੀਨੀ॥ 1॥ ਬੈਰਾਧਰ ਗਜਧਰ ਕੇਦਾਰਾ॥ ਜਬਲੀਧਰ ਨਟ ਅਉ ਜਲਧਾਰਾ॥ ਪੁਨਿ ਗਾਵਹਿ ਸੰਕਰ ਅਉ ਸਿਆਮਾ॥ ਮੇਘ ਰਾਗ ਪੁਤ੍ਰਨ ਕੇ ਨਾਮਾ॥ 1॥ ਖਸਟ ਰਾਗ ਉਨਿ ਗਾਏ ਸੰਗਿ ਰਾਗਨੀ ਤੀਸ॥ ਸਭੈ ਪੁਤ੍ਰ ਰਾਗੰਨ ਕੇ ਅਠਾਰਹ ਦਸ ਬੀਸ॥ 1॥1॥

Raag aik, sung(i) punch burungun. Sung(i) alaapeh(i) aatthoun nundun. Pruthum Raag Bhairon vaiy kurhi.

(PAGE 1430): Punch raagni sung(i) oocherhee. Pruthum Bhaiyrvi, Bilaavuli. Poonniya kee gaaveh(i) Bungli. Poonn(i) Aslaykhi kee bhuyyi baari. Eh Bhaiyron kee paanchoun naari. Punchum Herkh, Disaakh, soonaaveh(i). Bungaalum, Mudh(u) Maadhuv gaaveh(i). Lulit, Bilaavul gaavhee, apuni, apuni bhaant(i). Usht poottar Bhaiyruv kay, gaaveh(i) gaayin-paatur. 1.

Dootiya Maalkaunsuk alaapeh(i). Sung(i) raagni paanchoun thaapeh(i). Goandkuree, ur(u) Devgandhaari. Gandhaari, Seehooti oochaari. Dhanasari eh paanchoun gaayi. Maal Raag Kausuk sung(i) laayi. Maru, Must-Ung, Mayvaara. Perbul-Chund, Kausuk oobhaara. Khaukhut, aou Bhauranud gaayay. Usht Malkausuk sung(i)) laayay. Poonn(i) aayo Hindole, punch naar(i) sung(i) usht soot. Oottheh(i) taan kuloal, gaayin taar milaavhi. 1.

Taylungi, Devkuree aayi, Basanti sundoor soohaayi. Sehs Aheeri Laiybhaarja. Sung(i) laayi paanchoun aarja. Soormanund, Bhaskur aayay. Chanderbimb, Munglun soohaayay. Sehsbaan aou aah(i) Binoda. Gaaveh(i) Sers Basant Kamoda. Usht poottar mein kuhhaiy suvaari. Poonn(i) aayi Deepuk kee vaari. 1.

Kuchhayli, Putmunjri, Todi kuhhi alaap(i). Kaamodi, aou Goojri, sung(i) deepuk kay thaap(i). 1. Kaalunka, Koontal, aou Rama, Kumul Koosum Chumpuk kay naama. Gaura aou Kaanra, Kalihana. Usht poottar Deepuk kay jaana. 1. Subh mil(i) Siri Raagvaiy gaaveh(i). Paanchou

sung(i) burungun laaveh(i). Bairaari, Kernati dhuree. Tih paachhaiy Sindhvi alaapi. Siri Raag siyoun paanchoun thaapi. 1.
Khushtum Maygh Raagvaiy gaaveh(i). Paanchoun sung(i) burungun laaveh(i). Sorith, Goand, Malaari dhooni. Poon(i) gaaveh(i) Aasa goongooni. Oochaiy soor(i), Soohou poon(i) keeni. Maygh Raag siyoun paanchoun cheeni. Baiyraadhur, Gujdhur Kaydaara, Jublidhur, Nut, aou Juldhara. Poon(i) gaaveh(i) Shankar aou Shiyama, Maygh Raag pootaran kay naama. 1.
Khust raag oon(i) gaayay sung(i) raagni tees. Subhaiy poottar raagun kay, atthaarh, dus, bees. 1.1.

NOTE: Most scholars agree that Raag Maala is NOT a part of the Holy Guru Granth Sahib and has been added by some vested interests. There are many reasons for questioning its authenticity as follows:

- It does not bear the name of any Guru Sahib (if they did write it) anywhere.
- The number "1" appearing every so often, does not make any sense.
- It mentions many raags which are not used in Guru Granth Sahib, and has excluded some, which have been used in Guru Granth Sahib; for example, Majh, Vudhuns, Jaitsari, Maali Gaurra etc.
- It simply mentions some raags and their subcategories, but does not give any information as to the time of day when a particular raag should be sung.
- It makes no mention of the term "Ghur" and its importance.
- It has no spiritual value.

So, it is not necessary to give the meaning of the composition.

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ

Myriads of Thanks to You, oh Satguru Nanak, and Waheguru, who showered me with enormous kindness to complete this Great task of translating the Divine Bani into English. There were many challenging situations during this very tough task, but You enlightened me and showed me the right path. At the same time, it was highly satisfying and blissful. You also protected me from my personal biases. I cannot thank You enough. It was purely Your kindness which sustained my efforts.

Waheguru, Waheguru, Waheguru, Waheguru, Waheguru
Dhunn Guru Nanak, Dhunn Guru Nanak, Dhunn Guru Nanak.

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